

**INYUVESI YAKWAZULU-NATALI
EMGUNGUNDLOVU**

**UKUVEZWA KWENDIKIMBA YOKUTHANDANA KWEZINHLANGA
EZAHLUKENE EMIBHALWENI EKHETHIWE YESIZULU**

**NGU-
SIDUDUZO PRETTY NKOSI**

2014

**UKUVEZWA KWENDIKIMBA YOKUTHANDANA KWEZINHLANGA
EZAHLUKENE EMIBHALWENI EKHETHIWE YESIZULU.**

Ngu-

Siduduzo Pretty Nkosi (209537893)

Lwethulelwe Ukufeza Konke okudingeka Ekuphothuleni Iziqu

ZeMastazi

Emnyangweni Wezilimi Zomdabu

Enyuvesi YakwaZulu-Natali

EMgungundlovu

Umeluleki: Dkt N.G. Sibiya (29676)

Unyaka: 2014

Isifungo

Mina Siduduzo Pretty Nkosi (20953783) ngiyafunga ngiyagomela ukuthi: **Ukuvezwa Kwendikimba Yokuthandana Kwezinhlanga Ezahlukene emibhalweni Ekhethiwe YesiZulu** umsebenzi ocwaningwe yimina. Imithombo yolwazi okuthekkelwe kuyo iveziwe ngokufanele futhi lo msebenzi awukaze uyiswe kwesinye isizinda semfundo ngenhloso yokuthola iziqu.

..........

S.P. Nkosi

Amazwi okubonga

Ngifisa ukudlulisa ukubonga okukhulu kuDokotela Nakanjani Sibiya. Ngiyabonga kakhulu Sotobe ngokuba ngumeluleki wami oqotho. Nalapho ngizwa kunyukela ubuhlezi ungipha amazwi ayizikhuthazi nakhayo. Akukaze kube khona ilanga lapho ushintsha khona. Ngithi ngiyabonga kuwe Manyelela ngakho konke ongenzele khona ngakha ikusasa lami. Sotobe!

Ngiphinde ngibonga intombi engizalayo uMaGamede, ngithi ngiyabonga kuwena Madonsela, Gasolo ngokungipha ithuba elingandele muntu ukuba ngiye esikoleni ngiyothekela ulwazi eNyuvesi. Ngibonga ukungibekezelela kwakho nalapho ontanga bami sebesebenza. Wena awukaze nangililodwa ilanga ungibuze ukuthi ngisebenza nini. Kodwa nguwena obude ungithumela esikhungweni semfundo. Ngifisa sengathi iNkosi ingangibekela wena ubone isihlahla sakho osiniselayo njalo sikhula size sithele izithelo.

Ngibonge kumfowethu uSibusiso: ngithi kuwe Mphazima kaLanga ngiyabonga. Ngeke ngakukhohlwa uhlezi ungikhuthaza nalapho sengizwa kusinda, uthi: “S’dudu! Ngeke wehluleke usuhambe kangaka”. Ngiyabonga Mphazima. Ngike ngakhohlwa odadewethu uBusile noGugu. Ngiyabonga zingane zakwethu ngokungeseka ngimatasa nezifundo zami zeMastazi. Ngithi kini ngibonga angiphezi zingane zakwethu.

Ngeke ngakhohlwa abahlobo bami engifike ngabathola eNyuvesi yaKwaZulu, eMgungundlovu. Ngiyabonga eNtombini yaseXhoseni uNomvula Maphini. Ngiyabonga mngani wami buhlale ungiseka ngaso sonke isikhathi nalapho ngisele unginike ithemba lokuphumelela Khwetshuba!

Ngiphinde ngibonge kumngani wami uNoxolo Funeka. Ngiyabonga mngani kakhulu kokuthi sibambisane emfundweni yethu.

Iqoqa lalolu cwaningo

Lo msebenzi wehlukaniswe yizahluko ezinhlanu, kanje:

Isahluko sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwa izinhloso kanye nezidingo zocwaningo ngenhloso yokukhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili

Lesi isahluko esiyisendlalelo socwaningo lonke. Kulesi sahluko kuxoxwa kabanzi ngendikimba yokuthandana kwezinhlanga. Kubhekwa imibhalo yesiZulu

ngamafuphi ngenhloso yokubheka imibhalo eyashicilelwa esikhathini esiphambilini ukuthi yayikhuluma ngani imvamisa. Kuzoba khona ukufingqwa kwemibhalo okugxilwe kuyona lapha ocwaningweni. Kuzophinde kubukezwe nemibhalo esiyenziwe ehlobene nesihloko socwaningo olwenziwayo, kubhekwe nabalingiswa abasetshenziswe ababhali emibhalweni yesiZulu ekhethiwe.

Isahluko sesithathu

Lapha kubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisekelo socwaningo lonke.

Isahluko sesine

Kulesi sahluko kuhlaziywa ulwazi oluqoqiwe, kubhekwa kabanzi indikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni ekhethekile. Lapha esahlukweni kuzobhekwa isizinda sabalingiswa njengokuthi abalingiswa bazalelwaphi noma baqhamuka kuphi bona. Kubhekwe ukuthi izizinda zabo zinamthelela muni othandweni lwabo. Kuphinde kubhekwe ukuthi abalingiswa abatholakala emibhalweni bayibona kanjani indaba yokuthandana kwezinhlanga ezahlukeni. Kubuye kubhekwe nezinsalelo abalingiswa abasothandweni ababhekana nazo othandweni lwabo. Kubhekwe nokuthi bazinqoba kanjani izinsalelo abazithola bebhekene nazo.

Isahluko sesihlanu

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

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Iqoqa lalolu cwaningo

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ISAHLUKO SOKUQALA

UKUTHULWA KOCWANINGO

1.1 Isingeniso

Eminyakeni eminingi edlule ababhali bemibhalo yesiZulu bekungelula ukuba babhale ngokukhululeka ngokuthandana okuphakathi kwezinhlanga ezahlukenene. UNtuli kuMakhambeni noSibiya (2007) uthi ababhali kwakufanele noma kwakudingeka ukuba basebenzise amasu athile ukuze bafihle izindikimba ezithinta ukuthandana phakathi kwezinhlanga ezahlukenene, ngale kwalokho babengena enkingeni yokuboshwa nguhulumeni wobandlululo. Lokho kwakubangwa izimo ababephila ngaphansi kwazo ezazidalwa ingcindezelo kahulumeni wobandlululo ezifana nokubekwa komthetho owawulawula ukushicilelwa kwemibhalo. UGrobler (1995) uthi ababhali baseNingizimu Afrika babecindezelekile ngoba babengakwazi ukukhuluma ngezinto zepolitiki kanye nezokuhlalisana kwabantu emphakathini.

Ngale komthetho wokulawulwa kokushicilelwa kwemibhalo, kwakukhona eminye imithetho eyayilawula izwe lonkana laseNingizimu Afrika, eyayenza kube nzima kakhulu ukukhuluma ngokuthandana phakathi kwezinhlanga ezahlukenene. Eminyeyemithetho nje eyayibekiwe ngaleso sikhathi sobandlululo kwakungobizwa ngokuthi, *The Prohibition of Mixed Marriages Act 55 of 1949*, owawunqabela abantu ukuba baganane nolunye uhlanga; kube owokubhaliswa kwezinhlanga othiwa i-*The Population Registration Act 30 of 1950*; ohlukanisa abantu

ngokwezindawo abahlala kuzona othiwa i-*The Group Areas Act 41 of 1950* kanye nothi- *The Immorality Act 25 of 1957* okwakungumthetho owawuvimbela ukuthi abantu bezinhlanga ezahlukene bathandane. Ngenxa yokubekwa kwaleyo mithetho ababhali nabo imbala babengeke bakwazi ukubhala ngale ndikimba yokuthandana kwezinhlanga ezahlukene.

UZulu (2000) uthi imibhalo yesiZulu ngaleso sikhathi yenziwa yabukeka njengemibhalo eyayibhalelwe ukuba ifundwe ngabantwana besikole kuphela ngoba yayingakuthinti okuthinta imphakathi ngqo. UMathonsi noMazibuko (2009) bayaphawula nabo ngenkinga yokuba imibhalo yesiZulu ihlotshaniswe neyezingane zesikole ngisho singasekho isidingo. Ngakho-ke lolu cwaningo luzobheka kabanzi ukuthandana okuphakathi kwezinhlanga ezahlukene okutholakala emibhalweni ekhethekile yesiZulu ebhalwe ngesikhathi sobandlululo nangesikhathi sentando yabantu. Uthando oluphakathi kwezinhlanga ezahlukene yindikimba le ababhali bemibhalo yesiZulu asebebhale kakhulu ngayo kodwa akukho ukunakwa kwayo okutheni okuveleyo ngaphandle kocwaningo lukaZulu (2000) oluthi *Racial Relation and Interracial Love in Itshwele Lempangele*. Kuyamangalisa ukungabi bikho kocwaningo ngale ndikimba ngoba indaba yokuthandana kwezinhlanga ezahlukene ilokhu yaba ngundaba mlonyeni kuleli zwe futhi nababhali besiZulu njengoba sesiphawulile sebebhale kabanzi ngale ndikimba nesiSibiyana nje izincwadi ezimbalwa ngokwesibonelo *Itshwele Lempangele* (MV Bhengu-1998), *Iziboshwa Zothando* (MJ Mngadi-2007) *Yiza Mntanami* (MJ Mngadi-2007) okuyimibhalo engamanoveli edingida le ndikimba.

Ikhona nemibhalo eyizindaba ezimfushane nemidlalo enkundlanye njengalena: *Bhatata-a-a* (DBZ Ntuli-1986) *Indoni Yamanzi* (DBZ Ntuli-1992), *Isivunguvungu* (NG Sibiyana-1996) *Generosa* (MJ Mngadi-1996), *Bayezwana* (MJ Mngadi-1996) *Ngeke!* (NG Sibiyana-2004), *USikhumbuzo* (NG Sibiyana-2007) njll. Lolucwaningo-ke

lwenziwa ngenhloso yokuqhakambisa imibhalo etholakala esiZulwini ekhuluma ngezinto ezenzekayo ngqo empilweni yabantu kodwa ezazingavumelekile phambilini nokuveza ukuthi kuyiphutha ukucabanga ukuthi ababhali besiZulu esikhathini esedlule namanje bebelokhu bebhala ngezinto ezilungele ukufundwa ngabantwana besikole kuphela.

Kulesi sahluko kuthulwa ucwaningo oluzokwenziwa. Ucwaningo olwenziwayo olubheka indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu. NgokukaNueman (1997:60) ukukhethwa kwesihloko ngumcwaningi kuthinta izinto eziningi, iningi lazo kusuke kuyilokho okuhambisana nezinhloso zomcwaningi.

1.2 Okuzogxilwa kukhona ocwaningweni

Isihloko socwaningo siveza amagama agqamile angumngogodla wocwaningo lonke. Amagama afana nalawa: indikimba, uthando, ubuhlanga kanye nemibhalo. La magama iwona umcwaningi azowasebenzisa kakhulu ocwaningweni lwakhe. Amagama obuciko asetshenziswa kulolu cwaningo kubalulekile ukuba achazwe ukuthi azosetshenziswa ngamuphi umqondo ngokunjalo nencazelo umcwaningi azobe ewaqonda ngayo uma ekhuluma ngawo ocwaningweni lwakhe. Lokho kwenzelwa ukuba ubunzulu bawo bufanelane nokujula okutholakala kulo mqulu.

1.2.1 Indikimba

Indikimba ibalulekile kakhulu ngoba iyona ehlanganisa indaba ibe yinto eyodwa. Okokuqala umfundi into afisa ukuyazi ukuthi umbhalo lowo awufundayo uquketheni. Umfundi ufisa ukwazi ukuthi umbhalo uxoxa ngani: ngabe kukhulunywa ngezimpi, ngothando, ngobugebengu, ngezombangazwe? Konke lokhu singase sikubize ngendikimba. UKerr (1956:60) uyichaza kanjena indikimba, esebenzisa amazwi alula kodwa ayihlaba esikhonkosini:

Theme is a subject or topic on which a person writes.

(Indikimba isihloko leso umuntu abhala ngaso)

Lokhu kusho ukuthi ukuze umbhali abhale ngento ethile kumele abe nendikimba yakhe ekhanda ahlose ukubhala ngayo. Umbhalo obhalwa ngumbhali usuke unendikimba ethile. Kanti uMsimang (1986:133) yena uphawula kanjena maqondana nendikimba:

The theme is a central idea in a story...In other words it is the theme that gives meaning to a story.

(Indikimba ngumqondo ongumongo endabeni...Ngamanye amazwi yindikimba eyenza indaba izwakale.)

Indikimba ingumongo wombhalo wonke. Ngakho, konke okutholakala emibhalweni kumele kuhambisane nendikimba ekhethiwe ngumbhali embhalweni wakhe. Ngokwesibonelo, uma indikimba yombhalo imayelana nothando oluphakathi kwezinhlanga ezahlukene, kulindeleke ukuba konke okwenzeka embhalweni lowo kuhambisane nayo indikimba leyo ehloswe ngumbhali. Abalingiswa umbhali azobasebenzisa ekugqamiseni indikimba leyo kumele kube ngabalingiswa bezinhlanga ezahlukene; ngokwesibonelo umbhali angafaka abalingiswa abangabantu abamhlophe noma abangabantu abamnyama ngokwebala. Lokho kwenza kombhali kokufaka Abalingiswa abayizinhlanga ezahlukene sekuyatshengisa njalo ukuthi umbhalo umayelana nendikimba yobuhlanga. Izenzo zabo ngokunjalo kufanele zikhombise ukuhambisana nendikimba yombhalo. Ngokwesibonelo nje abalingiswa bezinhlanga ezahlukene kumele bakhombise ukuthandana uma kukhulunywa ngendikimba yothando oluphakathi kwezinhlanga ezahlukene. Siyakubona kuvela lokho emibhalweni ekhethiwe ngumcwaningi

ukwenza ucwaningo lwakhe. Kungeke kwezwakala ukuba indikimba isho okunye bese kuyaba izinto ezitholakala emibhalweni azisakhombisi ukuxhumana nendikimba ehloswe ngumbhali.

UKenny (1966:133) uthi indikimba idlulisa umyalezo futhi iyona nto esiza umbhali kakhulu ukuba abhale lokho akuqondile nento afisa ukuthi abhale ngayo. Indikimba iyamsiza umbhali ukuba angazitholi esedideka ngazokhuluma ngakho kodwa ahlale ephuzwini elilodwa kuze kuyophela umbhalo wakhe lowo. Izincazelo ezingenhla ezichaza ngendikimba zisivezela ukubaluleka kwendikimba emibhalweni kanye nakumbhali uqobo lwakhe uma ebhala umbhalo wakhe. Ziyasivezela ukuthi indikimba iyona nto eyisisusa sokubhala kombhali umbhalo wakhe nokuthi indikimba ingasigqamisela lokho okuhloswe ukudluliswa ngumbhali ngombhalo wakhe.

1.2.2 Uthando

Uthando lungachazwa njengesisekelo somuzwa womuntu, kodwa akulula ukuqonda ukuthi lwenzeka kanjani uthando futhi kungani lwenzeka. Eqinisweni, abantu abaningi bakholwa ukuthi uthando lunento ethile kulona ososayensi abangakwazi ukuyichaza. UBarons noBryne (1991:23) bathi imidanti eqondile esho ukuthi uthando luchazani ihluka ngokwamasiko namasiko, kodwa uthando luwumuzwa osabalele umhlaba wonke jikelele. USternberg (2007) yena uthi uthando luyizinhlobo ezimbili: kukhona olokuthatheka nje olungaqedi nonyaka bese kuba khona oluyisifiso sokungehlukani nomuntu; olwenza abantu bathandane ngisho sebegugile. Le ncazelo kaSternberg isivezela ukuthi uthando luhlukene izinhlobo ezimbili. Lezi zinhlobo zothando zivela ngezikhathi ezahlukene othandweni lwezithandani. Kodwa zibalulekile kakhulu ekuqiniseni uthando nasekulugcineni lunamandla uthando lwezithandani.

1.2.3 Ubuhlanga

UHelms (1990) uthi ubuhlanga kabusho nje kuphela izimpawu ezibonakala ngamehlo zokwehlukana ngokwebala kodwa buthinta ngisho nesimo sengqondo esigcina sinomthelela ekutheni izinhlanga zihlalisana kanjani. Ubuhlanga bunezinto eziningi eziyimixhantela kubona. Kuba khona imicabango, imizwa kanye nezinkolelo ezithile. Kanti uMorner (1967:17) yena uphawula ngokuthi igama lobuhlanga lingasho iqembu labantu abanezinto eziyinhlanganisela ezifanayo, ezibonakalayo futhi yizo lezi zinhlanganisela ezihlukanisa iqembu elithile kwelinye. Lokhu kusitshela ukuthi uma kusuke kukhulunywa ngobuhlanga kusuke kuqondiswe eqenjini elithile. Lelo qembu liba nezinto ezithile ezifanayo kodwa ongeke wazithola kwelinye iqembu. Kepha uSullivan, nabanye (1980) bona abakutholanga ukuthi abantu abafani ngoba kukhona izinto ngokozalo lwabo ezibehlukanisayo kodwa bona bathola ukuthi ubuhlanga into nje abantu abazakhela yona ukuze bahlukanise abantu kwabanye. Kuyiqiniso elingephikwe okubekwa nguSullivan nabanye, ubuhlanga igama leli abantu abalisebenzisa kakhulu uma bezama ukwahlukanisa abantu kwabanye abantu. Abantu kuba nezinto bona abaziqokela bona ukuba bazisebenzise ukuthi kube zinkomba ebantweni. Ngokwesibonelo njenge emdlalweni onkundlanye othi *Indoni Yamanzi*, uMaZwane siyamthole ebalula umbala wezinwele zikaLillian. Izinwele izona yena azisebenzisayo ukuba akwazi ukwehlukana uLillian emntwini ongumZulu.

1.2.4 Imibhalo yobuciko

Imibhalo yobuciko yileyo mibhalo ebhaliwe ngobuciko obuthize (Mdletshe, 2011). Le mibhalo ibhalwa ngabantu abayibhala besebenzisa ubucikomazwi obuthize obudingeka ekubhaleni le mibhalo (Cohen, 1973:45). Indlela yokubhala le mibhalo ibalulekile kakhulu ngoba iwuphawu lobunjalo balowo mbhalo. Umbhalo nombhalo uziveza ngesakhiwo sawo esihlukile kwesinye. Uma sibhekisa nje ukubhalweni

kwezindaba ezimfishane, amanoveli, imidlalo kanye nezinkondlo, sithola lowo nalowo mbhalo ugqanyiswa yisakhiwo sawo. Okubalulekile-ke ngemibhalo yobuciko ukuthi iveza okuthile okusuka ekhanda lombhali.

UGrace (1965:5) uthi imibhalo iveza amaqiniso futhi ibuye ibe yindlela yokudlulisa imibono enobuhlakani nokubaluleka emphakathini. Ubuye athi imibhalo le isifundisa indlela yokuphila nokuqonda impilo kabanzi. Yingakho-ke ethi imibhalo iyisibuko sempilo lapho sizibuka khona, sihlole inkambo yethu. Kulolu cwaningo sizobhekisisa ukuthi imibhalo yethu nokwenzekayo kuyahambisana yini nemibono kaGrace.

Imibhalo iveza noma yethula izenzo zabantu, imicabango, indlela yokubheka izinto, imizwa, nezimo abantu abazithola bekuzona. Kusobala-ke ukuthi imibhalo yobucikomazwi kumele imthinte ofundayo. UNiall (1997:109) yena uthi umbhalo wobuciko umbhali uwubhala ngenhloso yokudlulisa umlayezo othile ebantwini.

Yonke le mibono nezincazelo ngothando, ubuhlanga nemibhalo noma ubucikomazwi kuzoba yisisekelo sethu futhi kuzosiza lapho sesenza ucwaningo njengoba sizobe sibhekisisa ubunjalo bokushiwo umbhali nokuthi ngabe indlela abhale ngayo iwudlulisa kanjani umyalezo othinta abafundi.

1.3 Izinhloso zocwaningo

Lolu cwaningo luhlose ukubheka, lucubungule ngokujulile ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene ngokusebenzisa imibhalo ekhethiwe yesiZulu ekhuluma ngale ndikimba yokuthandana kwezinhlanga ezahlukene. Ngakho-ke luzobheka ngeso elijulile ukuthi ivezwa kanjani le ndikimba yokuthandana kwezinhlanga ezahlukene ngababhali abahlukene emibhalweni yabo okugxilwe kuyona kulolu cwaningo olwenziwayo. NgokukaReason noBradbury (2001) ukukhethwa kwesihloko kuthintwa izinto eziningi, okuvamisile kwakho

ilokho okuhambisana nezinhloso zomcwaningi zokuthi yena ufuna ukucubungula ngani ocwaningweni lwakhe. Umcwaningi ekukhetheni lesi sihloko kube khona okumhlaba umxhwele ngaso. Ngemumva kokubona ukuthi mncane kakhulu imisebenzi esiyenziwe ngalesi sihloko sokuthandana kwezinhlanga ezahlukeni. Lokho okumenze ukuba enze ucwaningo, ukuba ake abheke kabanzi indikimba yokuthandana kwezinhlanga ezahlukeni. Ukuthandana kwezinhlanga ezihlukene isihloko lesi esiqave kakhulu kanti futhi esuwundabizekwayo esikhathini samanje. Ukuthandana kwezinhlanga ezahlukeni into esiyibona yenzeka ngempela emphakathini esiphila kuwona. Ukubona ababhali besimanje sebeshicilele imibhalo eminingi enhlobonhlobo maqondana nale ndikimba kwenza ukuthi umfundi wemibhalo leyo aqwebuleke umqondo kuvuleke amehlo futhi mayelana nokuthandana kwezinhlanga ezahlukeni.

Ngalolu cwaningo kuhloswe ukubheka ukuthi umbhali ngamunye uyethula kanjani indikimba yokuthandana kwezinhlanga ezahlukeni embhalweni wakhe wesiZulu. UMaqela (1996:111) uthi ababhali besimanje basebenzisa indlela yokubhala ethula amaqiniso uma bebhala imibhalo yabo. Ababhali bangabantu abaphila emhlabeni njengabobonke abantu abaphilayo emhlabeni (Maphumulo, 1995:3). Okusho ukuthi bahlukile futhi omunye komunye. Indlela abacabanga ngayo, ababona ngayo nabezwa ngayo imbala ingeke yafana. Ababhali uma bebhala babhala ngalokho abakubonayo, abake bakubona, abakuzwayo nabeke bakuzwa futhi kwesinye isikhathi umbhali angabhala ngento eyake yamehlela imbala. Konke lokhu kwenza ukubhala kwabo ukuba kuhluka komunye nomunye. Njengoba nabo bengabantu nje sifuna ukubona ukuthi ukuthandana kwezinhlanga ezahlukeni bakubona ngamaphi amehlo bona ababhali.

Ngale kokubheka indlela ababhali abethula ngayo indikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yabo eyahlukeni, ngalolu cwaningo

olwenziwayo kuhloswe nokubheka kabanzi izingqinamba abantu abathandanayo bezinhlanga ezahlukene ababhekana nazo uma besothandweni lwabo. UBrown (1987) uthi ukuba sothandweni oluxube izinhlanga eNingizimu Afrika kuke kwamataniswa nokuvukela umbuso njengoba lolu hlobo lokuthandana lwalubhekwa njengolungavumelekile. Yize imithetho eyayibavimbela abantu bezinhlanga ezahlukene ukuba bathandane seyaphela, abantu basabhekana nezingqinamba eziningi nezahlukene. Njengoba lolu hlobo lokuthandana lungamukeleki kahle emiphakathini eminingi, kulindelekile ukuba izithandani zibe nezingqinamba ezithile ezibhekana nazo othandweni lwazo.

Inhloso yalolu cwaningo ukugqamisa ukuthi izinkinga ezinjani imvamisa ababhekana nazo othandweni lwezinhlanga ezahlukene. Nokuthi kubhekwe ukuthi ngabe lezo zingqinamba ababhali baziveza ngokweqiniso noma nje bayabhala ngolwazi nje lokuthi lolu uthando oluvamise ukuba nezingqinamba. Okunye okuhlosiwe ngocwaningo ukubheka ubuchule obabusebenziswa ngababhali ukubhala ngale ndikimba yokuthandana kwezinhlanga ezahlukene phambilini.

1.4 Isidingo socwaningo

Kubalulekile ukuba umcwaningi ngaphambi kokuba aqale ukwenza ucwaningo lwakhe abukeze imibhalo esibhalwe ngabanye abacwaningi maqondana nesihloko ahlose ukubhala ngaso. UHart (1998) uthi ukubhala ngemibhalo ebukeziwe kuveza ulwazi kanye nemicabango yalowo ocwaninga ngesihloko esithile nokuveza ukuthi olwakhe ucwaningo luzohluka ngani, lube naqhaza lini. Ngokunjalo nakulolu cwaningo olukhuluma ngokuthandana okuphakathi kwezinhlanga ezahlukene umcwaningi uzobheka imibhalo esiyenziwe ngabanye abacwaningi engahle ikhulume ngalesi sihloko.

UHelen (1990) yena uveza ukuthi ukubukezwa kwemibhalo kubalulekile ukuze kuhluzwe ngempumelelo imibhalo ekhethiwe ngesihloko. Umcwaningi akuzukubheka noma imiphi imibhalo etholakalayo kepha kuzoba ileyo mibhalo enobudlelwano nesihloko umcwaningi ahlose ukukhuluma ngaso ukuze ucwaningo lwakhe lube impumelelo. Kanti u-Usher (1997) yena uthi ukubukezwa kwemibhalo kungumbiko ohluziwe wolwazi olutholakala emibhalweni ehlobene nocwaningo umcwaningi ahlose ukulwenzisa. Umcwaningi uzothula umbiko ngalokho akutholile ngesikhathi efunda ucwaningo lwabanye abacwaningi.

Uma kubhekwa ucwaningo olukhuluma ngokuthandana kwezinhlanga ezahlukene kuvela iphepha likaZulu (2000) elithi *Racial Relation and Interracial Love in Itshwele Lempangele*. UZulu ephepheni lakhe ukhuluma ngezinkinga abantu abathandanayo bezinhlanga ezahlukene ababhekana nazo. Ucwaningo oluzokwenziwa olokwandisa lapho uZulu eqale khona ngokubheka izinhlobo eziningi zemibhalo yesiZulu nokuthinta amanye amaphuzu amaningi uZulu angafikanga kuwona.

Ukuntuleka kocwaningo olucubungula maqondana nendikimba ekhuluma ngokuthandana kwezinhlanga ezahlukene emibhalweni yesiZulu kuholele ekutheni kubhekwe ngasohlangothini lwemibhalo yesiNgisi yase-Afrika. Uma kubhekwa imibhalo yesiNgisi kukhona ukuvelayo abacwaningi bemibhalo yesiNgisi asebekwenzile maqondana nendikimba yokuthandana kwezinhlanga ezahlukene. Ngokwesibonelo nje sithola kuvela umqulu kaSollors (1999) encwadini ethi *Neither Black or White Yet Both: Thematic Exploration of Interracial Literature*. Kule ncwadi yakhe uSollors ukhuluma kabanzi ngale ndikimba yokuthandana kwezinhlanga ezahlukene ebheka indlela ababhali bemibhalo yesiNgisi abasingatha ngayo le ndikimba. USollors (2011) kwenye futhi incwadi yakhe ethi *Interracial Literature* usabheka yona futhi le ndikimba ebheka futhi imibhalo ekhuluma ngale

ndikimba ekhuluma kabanzi ngezingqinamba abantu ababhekana nazo uma besothandweni behlukene ngokwezinhlanga.

Ngale komqulu kaSollors ovelayo ocwaningweni lwe mibhalo yesiNgisi sithola kuvela iphepha likaCliton noGillespie (1997) elithi *Crime of Love, Misdemeanors of Passion: The Regulation of Race and Sex in Colonial South*. Kuleli phepha labo baxoxa ngendlela abantu abathandanayo bezinhlanga ezahlukeni abaphathwa ngayo imiphakathi abahlalisana nayo. Kuphinde kuvele nelikaNiemanh (2014) elithi *Thematics of Interracial Violence in Selected Harlem Renaissance Novels*. Yena ubheka ukuhlukunyezwa kwabantu abathandanayo bezinhlanga ezahlukeni ngokubheka amanoveli athile.

Uma kuqhutshekwa nokubhekwa kocwaningo olwenziwe ohlangothini lwemibhalo yesiNgisi ngendikimba yokuthandana kwezinhlanga ezahlukeni sithola futhi kuvela ama-esityi amabili kaThielumann noRosamond. UThielumann (1990) ku-esityi yakhe ethi *Black and White Love in African Novels* ubheka okuthi makufane nalokho okwakubhekwa uSollors (1997) ukuthi luvezwa kanjani uthando lwezinhlanga ezahlukeni emibhalweni kodwa yena eqondane neyase-Afrika nje jikelele ngababhali bemibhalo abathile. Kanti uRosamond (2000) yena ku-esityi yakhe ethi *Sheep and Goats Together: Interracial Relationships From a Black Man's Perspective*, ubheka indikimba yokuthandana kwezinhlanga ezahlukeni ngokusebenzisa abalingiswa abatholakala emibhalweni.

Nanxa siluthola ucwaningo oluvela njengezincwadi, amaphepha abhaliwe nama-esityi imbala, kodwa futhi siyaluthola futhi ucwaningo olwenziwe ngenhloso yokuthola iziqu ngabacwaningi abahlukeni bemibhalo yesiNgisi. Ngokwesibonelo kukhona olukaBlading (2005) oluthi *Interracial Romance Novel and the Resolution of Race Differences*. Lolu cwano lubheka ukuthandana kwezinhlanga ezahlukeni

kumanoveli esiNgisi akhuluma ngendikimba yokuthandana kwezinhlanga ezahlukenene. Lapho usuke eqhathanisa ababhali bamanoveli ukuthi bayibuka kanjani le ndikimba ngokwahlukana kwabo emibhalweni yabo. Kuthi uKugler (2007) ocwaningweni lwakhe oluthi *The Representation of Race and Romance in Eighteenth Century English Novel* yena ubuka indlela ababhali abethula ngayo ubuhlanga emibhalweni yabo nokuthandana kwazo lezi zinhlanga ezahlukenene.

Uma kubhekwa ezibonelweni zocwaningo lwemibhalo yesiNgisi kuyabonakala ukuthi kukhona abacwaningi asebeke baphonsa itshe esivivaneni kaningana ngendikimba yokuthandana kwezinhlanga ezahlukenene. Kepha ngasohlangothini lwesiZulu kukhona ukushoda okukhulu okwenza ukuba kuvele isikhala esidingo ukuba abacwaningi bemibhalo yesiZulu basukume benze ucwaningo ngendikimba yokuthandana kwezinhlanga ezahlukenene.

UZulu (2000) uphawula ukuthi ngemuva kowe-1990 imibhalo yesiZulu ikhombise ukwanda kakhulu futhi ngokunjalo nekhuluma ngobudlelwano obutholakala phakathi kwezinhlanga ezahlukenene yandile kodwa kuncane ukunakwa ekutholile le mibhalo. Amazwi kaZulu ayagcwaliseka uma kuvela iphepha lakhe kuphela uma kubhekwa ucwaningo olwenziwe maqondana nesihloko esithinta ukuthandana kwezinhlanga emibhalweni yesiZulu. Lolu cwaningo olokuphosa esivivaneni kuzameke ukuvala igebe elikhona maqondana nokushoda kocwaningo ngesihloko sothando oluphakathi kwezinhlanga ezahlukenene emibhalweni yesiZulu.

1.5 Imibuzo Yocwaningo

1. Ababhali bemibhalo yesiZulu bayiveza kanjani indikimba yothando lwezinhlanga?
2. Indikimba yothando izezwa phakathi kwaziphi izinhlanga?
3. Kungani beyiveza ngale ndlela ayiveza ngayo indikimba yothando?

4. Ikuphi ababhali abakugqakambisayo othandweni lwezinhlanga?

1.6 Izindlela zokwenza ucwaningo

Ziningi izindlela umcwaningi angazisebenzisa ukwenza ucwaningo lwakhe ukuba lube impumelelo. UPam (2011) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo lwakhe ingancika ukuthini yena umcwaningi uqobo ufuna ukucubungula ngani, futhi olunjani ulwazi afuna ukuba aluthole maqondana nesihloko sakhe.

Kulolu cwaningo umcwaningi uqoke ukuba asebenzise kumbe alandele uhlobo lwendlela yokwenza ucwaningo okuthiwa ikhwalithethivu. UFlick (2009) uchaza ikhwalithethivu njengendlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lwakhe. Inhloso yocwaningo ukuthola ulwazi mayelana nokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu eyahlukene. Le ndlela ibonakala kuyiyona ezosiza umcwaningi ukuba afinyelele lapho ahlose ukuya khona ngocwaningo lwakhe.

UStrauss noCorbin (1990) babeka ukuthi ikhwalithethivu indlela yokwenza ucwaningo enganikezi umbiko oyizinombolo ekupheleni kocwaningo kepha ileyo ndlela yokwenza ucwaningo eveza imiphumela ngamagama. Akuhlosiwe kulolu cwaningo ukuba kukhiqizwe izinombolo kodwa umcwaningi ufuna ulwazi oluthe xaxa kodwa lolo lwazi kungabi ukuthi luveza izibalo kodwa kube ilolo olunikeza izimpendulo ezigculisayo ukuze umcwaningi enze ucwaningo lwakhe ngendlela ezomsiza. Isihloko socwaningo ileso esidinga izimpendulo ngamagama ngenxa yokuthi kuningi okuzobhekwa ocwaningweni oluzokwenziwa. Ukuthandana kwezinhlanga ezahlukene isihloko lesi esibanzi okudingeka ukuba umcwaningi asibheke kabanzi naso ngokwaso. Ukwenza lokho kuncike ekuqoqeni ulwazi oluningi naye azokwazi ukuthi uma eseluhlaziya kahle kube ilolo azokwazi ukuthi

aluhlukanise ngokwezihlokwana ukuze kuphenduleke izinhloso kanye nemibuzo yocwaningo.

NgokukaSilverman (1990) ikhwalithethivu inikeza ulwazi ngasohlangothini lomuntu mayelana nenkinga okubhekenwe nayo okungaba ukuziphatha okungaqondakali, inkolelo, imibono, imizwelo kanye nobudlelwano bomuntu ngamunye. Yize sezadlula izikhathi lapho ukuthandana okuphakathi kwezinhlanga ezahlukeno kungavunyelwa, kusekhona inhlangana yokungahambisani nakho ukuthandana kwezinhlanga ezahlukeno. Kulolu cwaningo kuzobhekwa imibono evezwa umbhali ngamunye, izinkolelo abantu abanazo ngokuthandana kwezinhlanga ezahlukeno njll. Ikhwalithethivu izosiza kakhulu ukuqoqa ulwazi oludingeka ocwaningweni lonke.

Umcwaningi ukhethe ukuba ocwaningweni lwakhe asebenzise imibhalo eyishumi ukwenza ucwaningo lwakhe. Le mibhalo itholakala emibhalweni yesiZulu eyahlukeno okubalwa amanoveli, izindaba ezimfishane kanye nemidlalo enkundlanye. Ukuqoqa nokuhlaziya ulwazi locwaningo umcwaningi uzofundisisa imibhalo leyo ekhethiwe ukuba isetshenziswe umcwaningi ocwaningweni lwakhe ahlose ukulwenza. Le mibhalo ngamanoveli athi *Yiza Mntanami*, *Iziboshwa Zothando* (MJ Mngadi) *Itshwele Lempangele* (MV Bhengu), izindaba ezimfishane ezithi *Bhatata-a-a-* (DBZ Ntuli) *Isivunguvungu*, *Ngeke! USikhumbuzo* (NG Sibiyi), *Generosa*, *Bayezwana* (MJ Mngadi) nomdlalo onkundlanye othi *Indoni Yamanzi* (DBZ Ntuli).

1.7 Izinjululwazi zocwaningo

UNkumane (1995) uthi sekwaphenduka umgomo ezifundwenikulezi zinsuku ukusebenzisa uhlobo oluthile lwenjululwazi yemibhalo uma kuhlaziywa umsebenzi wemibhalo. Kanti uBartens (1995) yena uthi eminyakeni engamashumi amathathu edlule ukuhumusha imibhalo kanye nezinjululwazi sekwasondelana kakhulu,

eqinisweni abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. UReeves (2008) yena uthi izinjulalwazi zinikeza umcwaningi amehlo amasha ukuba abheke izinkinga zokuhlalisana kwabantu emiphakathini. Kulolu cwaningo umcwaningi uqoke ukuba asebenzise izinjulalwazi ezimbili ukwenza ucwaningo lwakhe.

NgokukaWeick (1989) injulalwazi iqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzeko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela ngesenzeko semvelo. Izinjulalwazi esizibona zingena khaxa kulolu cwaningo yilezi: Injulalwazi yeRiyalizimu kanye nenjulalwazi yeSoshiyali Ayidentithi. Lezi zinjulalwazi zisebenza ngokwelekelelana; enye inokuthile engenakho le enye.

1.7.1 Injulalwazi iRiyalizimu

USnow(1968), uFried(1987), u-Abrams(1988), uBalidick(1990), u-Cuddons(2012) kanye noNtuli(2006) bachaza le njulalwazi yokubhala njengeyethula izigameko zempilo ngendlela ezenzeka ngayo. Okuphawulekayo ngale njulalwazi ukuthi okusuke kubhalwa ngakho kufanele kube neqiniso, kuxoxe ngezinto ezenzeka ngokoqobo emiphakathini nasempilweni jikelele, kungabi nahaba futhi kunganyanyalati ekuvezeni amaqiniso njengoba injalo. Kuthi noma kungumbhalo ongumkhando kuxoxe ngezinto ezenzekayo futhi ezikholekayo. Le njulalwazi iwukuxoxwa kwempilo njengoba injalo. Iwukuxoxa ngokuhle nangokubi okwenzeka empilweni. Injulalwazi iRiyalizimu ixoxa ngokusabekayo, ngokumangazayo, ngokwenamisayo, ngezigameko ezincane kanye nangezigameko ezinkulu zempilo. IRiyalizimu ixoxa ngesikwaziyo ngenhloso yokwexwayisa nangokusiqwebula umqondo. Le njulalwazi ingefanele ukuba umcwaningi angayisebenzisa ocwaningweni ngoba imibhalo ayisebenzisayo ikhuluma ngezinto

ezenzekayo empilweni yabantu okulindeleke ukuba ababhali bazethule njengoba zinjalo kungabikho ukhlobisa okuthile abakufakayo.

1.7.2 Injulalwazi iSoshiyali Ayidentithi

Injulalwazi iSoshiyali Ayidentithi uTajfel (1986) uyichaza njengenjulalwazi eyasungulwa ukuba ichaze kabanzi ngendlela abantu abazihlukanisa ngayo ngokwamaqembu abo. Lokho kuzehlukanisa imvamisa kuholela ekutheni abantu babandlulule abanye abangafani nabo ngokwebala noma abangeyona ingxenye yeqembu labo ngoba benezimpawu ezehlukile eqenjini lelo. Uma kuthiwa abantu bazihlukanisa ngokwamaqembu abo kuchazwa ukuthi, ngokwesibonelo, umuntu ongumZulu uzibandakanye nabantu abangamaZulu kuphela ngokunjalo futhi nomuntu omhlophe azibandakanye nabamhlophe kuphela.

Emibhalweni ekhethwe ukusetshenziswa ngumcwaningi kuyavela ukuthi abantu bayazihlukanisa ngokwamaqembu abo. Uthole abantu bethi umuntu lo, iNdiya leli kumbe umlungu lo. Lapha ocwaningweni umcwaningi uhlose ukuletha impendulo yokuthi kungani abantu bezehlukanisa kumbe baqoke ukuthandana nabantu abafana nabo nokuthi lokhu kuvela kanjani emibhalweni okuzoxoxwa ngayo ocwaningweni. Lokhu kuzokwenzeka ngokusebenzisa le njulalwazi iSoshiyali Ayidentithi okuyiyona echaza kangcono ngokuzihlukanisa kwabantu ngamaqembu nomsuka kwakho ukuzehlukanisa kwabantu ngokwamaqembu.

UHoggs no-Abrahms (1988) bona bathi lena injulalwazi ekhuluma ngokuziphatha kwabantu bamaqembu ahlukeno okusukela ekuziphatheni komuntu ngamunye. Uma sibheka nje imibhalo ehlukeno ekhuluma ngokuthandana kwezinhlanga ezahlukeno siyabona ukuthi ukuziphatha kwabo kusukela ekutheni umlingiswa uvela kuliphi iqembu. Ngokwesibonelo nje endabeni emfishane ethi *Bayezwana*, uMnyandu

akafuni indodakazi yakhe uNobuhle ishade nensizwa yeNdiya uSoobrie Thumbadoo. Ukungavumi kwakhe kusukela kuyena ukuthi yena ungumZulu ngakho akwenzayo ukwenziswa ukuthi ungumZulu. Kunezinto ezichaza yena ukuthi uwuluphi uhlobo lomuntu kanti nezinto azenzayo ezichaza abantu bonke abangamaZulu, ngakho ukuvumela indodakazi yakhe ukuba ishade neNdiya kuyoba sekungqubuzana nobuyena nemvelaphi yakhe uqobo uMnyandu.

Injulalwazi iSoshiyali Ayidentithi igxile endleleni eyenza ukuba abantu bazazi ukuthi bangobani. Ngokwale njulalwazi ukuze umuntu abe nokuqonda kumele abhekisise ukuzehlukana ngokuhlalisana, ukuzihlonza nokuziqhathanisa.

U-Oakes nabanye (1994) babeka ngokuthi into evamisile ukuba igqame ngokuzihlela kwabantu ngamaqembu ukuthi umehluko otholakala phakathi kwabantu beqembu elilodwa uba mncane kakhulu kuthi labo abangafani nabo ube mkhulu kakhulu. Ngokwesibonelo nje emibhalweni ezosetshenziswa ngumcwaningi kuyavela ukuthi abantu bayathanda ukuqhakambisa ubuzwe babo okuyibona obubenza bahluke kwabanye abantu bezinye izizwe. UTurner (1991) uthi abantu bayaziqhathanisa nabanye ukuhlola imibono yabo kanye nokwenza kwabo namakhono abo ukuqinisekisa imibono yabo kanye nendlela yabo yokubuka izinto. Kuyiqiniso elingephikwe ukuthi abantu banakho ukuziqhathanisa nabanye abantu. Endabeni emfishane ethi *Generosa* sithola umlungu engena endlini lapho kugoywe khona okulindeleke ukuba kuhlonishwe khona ngoba kushoniwe, kuwusuku lomlindelo. Kodwa yena akakukhombisi lokho kuhlonipha. Leso senzo abantu sebengasisebenzisa okuqhathanisa ukuthi abantu abamhlophe abahloniphi njengabantu abamnyama abaziyo ukuthi uma kushoniwe kuyazothwa. Lokho sebengakusebenzisa njengezizathu zokuqinisekisa ukuthi umuntu wabo ngeke

akwazi ukuthi ashade nomuntu omhlophe njengoba engazazi izinkambo zabantu abamnyama.

Iqembu lelo elibukelwa phansi lijwayele ukuba libe nokuzinyeza. Lokho kuzinyeza kwalo kwenza ukuba bona abantu bafune ukuthi bangabukelwa phansi noma bacwaswe. Emibhalweni eminingi kuvela nje abazali bengavumi ukuba kushadwe nomuntu omnyama. Abantu abamnyama imvamisa kuthiwa bangamavila, izigebengu njll. Konke lokho kungenza umuntu agcine esezibukela phansi futhi kugcine nokuzethemba sekuphelile umuntu. Ukuthandana kwakhe nolunye uhlanga kungagcina sekubukwa ngokuthi yena usefuna ukuba abukeke kangcono njengoba ezinye izinhlanga zithathwa ngokuthi zingcono kunezinye izinhlanga. Le njulalwazi izosiza kakhulu ekuqondeni ukuziphatha kwabantu abahlukene ngokuvezwa ngababhali abahlukene emibhalweni ehlukene.

Uma umcwaningi ebhekisisa lezi zinjulalwazi azikhethile ukuba azisebenzise ocwaningweni lwakhe uzibona kuyizona ezinembayo nezihambisana nocwaningo lwakhe. Imibhalo kuhlale kulindelekile ukuba ikhulume ngezinto ezenzeka ngqo kubantu futhi yethule amaqiniso njengoba enjalo okuyilapho kungena khona injulalwazi yeRiyalizimu ekubhekeni ukuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu. Uma kufundiswa imibhalo kuyavela ukuthi kunenkinga yokuthi abantu imvamisa bakhetha labo abafana nabo ngokubuhlanga babo, lapho-ke yilapho sekudingeka ukuba kuhlolisiswe kahle ukuthi kungani abalingiswa abatholakala emibhalweni benze kanjalo kule mibhalo ezocutshungulwa ngokulandela injulalwazi yeSoshiyali Ayidentithi.

1.8 Umklamo wocwaningo

Lolu cwaningo luzoqondana ngqo nokubhekwa kwemibhalo ekhethiwe yesiZulu ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukeni. Imibhalo ezosetshenziswa ngumcwaningi ocwaningweni lwakhe ileyo mibhalo etholakala esiZulwini nje kuphela. Leyo mibhalo ekhethiwe imibhalo engamanoveli athi *Yiza Mntanamii*, *Iziboshwa Zothando* (MJ Mngadi) *Itshwele Lempangele* (MV Bhengu), izindaba ezimfushane ezithi *Bhatata-a-a* (DBZ Ntuli) *Isivunguvungu*, *Ngeke! USikhumbuzo* (NG Sibiyi), *Generosa*, *Bayezwana* (MJ Mngadi) nomdlalo onkundlanye othi *Indoni Yamanzi* (DBZ Ntuli). Kule mibhalo umcwaningi uzobe ebheka indlela ababhali abasethulela ngayo le ndikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yabo. Kuzobhekwa izingqinamba ezahlukeni abahlangabezana nazo, kucutshungulwe ukuthi iziphi izingqinamba ababhali abazigqamisayo emibhalweni yabo ehlukeni. Akukho umcwaningi azokubheka okungahlobene nesihloko asikhethile; konke azokubheka

okuhambisana noma okuhlobene nendikimba yokuthandana kwezinhlanga ezahlukene.

1.9 Umklamo wezahluko

Umcwaningi uzozehlukana kanje izahluko zakhe:

Isahluko sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwa izinhloso kanye nezidingo zocwaningo ngenhloso yokhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili

Lesi isahluko esiyisendlalelo socwaningo lonke. Kulesi sahluko kuxoxwa kabanzi ngendikimba yokuthandana kwezinhlanga. Kubhekwa imibhalo yesiZulu ngamafuphi ngenhloso yokubheka imibhalo eyashicilelwa esikhathini esiphambilini ukuthi yayikhuluma ngani imvamisa. Kuzoba khona ukufingqwa kwemibhalo okugxilwe kuyona lapha ocwaningweni. Kuzophinde kubukezwe nemibhalo esiyenziwe ehlobene nesihloko socwaningo olwenziwayo, kubhekwe nabalingiswa abasetshenziswe ababhali emibhalweni yesiZulu ekhethiwe.

Isahluko sesithathu

Lapha kubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisekelo socwaningo lonke.

Isahluko sesine

Kulesi sahluko kuhlaziywa ulwazi oluqoqiwe, kubhekwa kabanzi indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethekile. Lapha esahlukweni kuzobhekwa ukuvezwa kwabalingiswa ngokwezindawo abavela kuzo. Kubhekwe ukuthi izizinda zabo zinamthelela muni othandweni lwabo. Kuphinde kubhekwe ukuthi abalingiswa abatholakala emibhalweni bayibona kanjani indaba yokuthandana kwezinhlanga ezahlukene. Kubuye kubhekwe nezinsalelo abalingiswa abasothandweni ababhekana nazo othandweni lwabo. Kubhekwe nokuthi bazinqoba kanjani izinsalelo abazithola bebhekene nazo.

Isahluko sesihlanu

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

1.10 Isiphetho

Esahlukweni sokuqala kuyavela ukuthi ukuze umcwaningi enze ucwaningo lwakhe lube impumelelo kuningi okamele akwazi. Obekwenziwa kulesi sahluko bekwethulwa ucwaningo lonke oluzokwenziwa. Ukwethula ucwaningo ngaphambi kokuba kugxilwe kulona kubalulekile kakhulu ukusiza lowo othuka ehlangana nocwaningo; kube lula ukuthi akuqonde kahle okudingidwa ucwaningo.

ISAPHLUKO SESIBILI

ISENDLALELO SOCWANINGO

2.1 Isingeniso

Kulesi sahluko kuzoxoxwa ngendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu jikelele. Kuzobuyele kuxoxwe ngemibhalo yesiZulu ngamafuphi ngenhloso yokuveza indikimba yothando ababhali phambilini ababebhala ngayo ukuze kuvele ukuthi bekubhalwa yini ngale ndikimba yokuthandana kwezinhlanga esikhathini eside esedlule. Esahlukweni kubuyele kwethulwe iqoqa lemibhalo ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukeni okuzogxilwa kuyona kulolu cwaningo lonke. Le ngxenye yalesi sahluko iyosiza labo abayofunda lo msebenzi wocwaningo bengazange balithole ithuba lokufunda le mibhalo. Ngenxa yobuningi bemibhalo asizukugxila kuyo yonke imininingwane yalowo nalowo mibhalo, kodwa sizothinta amaphuzu asemqoka nje ukuze kulandeleke kangcono ukuthi lowo nalowo mibhalo uquketheni kuwona ngamunye. Kuzobhekwa futhi imibhalo abacwaningi asebeyenzile maqondona nalesi sihloko socwaningo esithinta ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu.

2.2 Indikimba yothando emibhalweni yesiZulu ngamafuphi

Lapha sifuna ukubona ukuthi ababhali besiZulu bebephawula bethini ngendikimba yothando jikelele emibhalweni yabo. Kuzothathwa iminxa emibili kuphela nje njengesibonelo, okungamanoveli kanye nemidlalo emide. Kuzobhekwa emibhalo eshicilelwe kwaze kwaba ngunyaka owandulela ukuqala kombuso wedemokhrasi ezweni lakithi.

Ngaphambi kweminyaka yawo- 1900, amaZulu ayengakaze abhale izincwadi ezithi wona. Okuyibona bantu ababhala ngamaZulu kuqala, ngamamishinali. Wona aqala ngokubhala izichazamazwi, izincwadi zohlelo lolimi, izincwadi ezichaza ngokuphinyiswa kwamagama esiZulu, njll. Amamishinali ayekukhuthalele futhi ukuhumushela iBhayibheli esiZulwini. Umsebenzi omkhulu wamaZulu ngesikhathi samamishinali kwakungukusiza amamishinali ngokuhumusha. Umnikelo wamaZulu ophelele waqala ukubonakala ngowe-1922 lapho uMagenza Fuze ebhala incwadi ethi *Abantu Abamnyama Lapho Bevela Khona* kwathi uJL Dube wabhala ethi *Isitha Somuntu Nguyena Uqobo Lwakhe*.

Izindikimba ezigqamile amamishinali eyebhala ngazo kwakungamasiko nomlando. Noma amamishinali eyegxile enkolweni kodwa ayethanda ukwazi nangempilo nemvelaphi yamaZulu. Izincwadi zawo zazithinta ngisho nezindikimba eziphathelele nenhlanzeko nezolimi.

UNtuli noMakhambeni (1998) babeka ukuthi seyiminingi imibhalo engamanoveli eseyibhaliwe esiZulwini, uma kuqhathaniswa nemidlalo, izindaba ezimfishane kanye nama-esityi. Uma siwabhekisisa amanoveli esiZulu sithola ukuthi kukhona indaba ayixoxayo ngempilo yabantu avela kubo. Yile ndaba esifisa ukunamathela kakhulu kuyo. Ngeke singene ekuwahluzeni okunemininingwane ephelele ngoba lokho ngokwakho kungumsebenzi obanzi kakhulu.

Uma sibheka imibhalo engamanoveli ekhuluma ngothando yeminyaka yawo-1930 kuya kweyawo-1949 kuvela inoveli kaVilakazi (1935) ethi *Noma Nini*. Kuyashiwo ngasekuqaleni kwayo ukuthi isuselwa endabeni eyenzeka ngezikhathi zikaMfundisi Grout. Kodwa yona isuke bese inamathela kwabathandanayo, uNsikana noNomkhosi abehlukana bethembisene ukuthi bazolindana. Kugcina kunjalo. UVilakazi (1943) ubuye abe nethi *Nje Ngempela*, inoveli ethi noma engeyothando, ibuye ingene nasezigamekweni zempi kaBhambatha ka-1906 lapho amaZulu

ayephikisana khona nentela, okwakubekwa ngokuthi indoda ayithelele ikhanda layo. Kuyavela nokumangalelwa kwenkosi uDinizulu equliswa icala ngamaNgisi ngoba phela yisizwe sakhe lesi esasingafuni ukuwathobela.

Kuvela futhi ekaMthembu (1947) ethi *Mamazane*, ekhombisa ukubangwa kwentombi uMamazane yinsizwa uNgqeshe noSikhwili. EkaDlomo (1946) ethi *Indlela Yababi* izithandani ezingaziphathanga kahle ziyeqa ziye eGoli lapho zifike zihlangane nezinkinga khona.

Uma siqhubeka nokubheka imibhalo engamanoveli onyaka yawo-1950 kuya kowe-1959 kuvela le ngokwesibonelo ekaNgubane (1956) ethi *Uvalo Lwezinhlozi* isitshela ngentombi, uBejwayele, okwakumele ayogana ngokuphoqwa indoda angayifuni.

Uma sibheka amanoveli angeminyaka yawo-1960 kuya kowe- 1969 kuvela ekaNtuli (1961) ethi *UBheka*, ekhuluma ngoBhekithemba noNomusa, abakhula bethi bayelamana ngempela, kanti abahlobene nakancane, bagcine sebeshadile. EkaBhengu (1965) ethi *UNyambose noZinitha*, inoveli yothando phakathi kweqhawe elihlakaniphile, uNyambose, nenkosazana uZinitha. EkaXulu (1969) ethi *Usimpofu*, le ntokazi uSimpofu, unikela ngempilo yakhe ukusindisa isithandwa sakhe uGqabula. Inoveli kaMkize (1969) ethi *Inhliziyo Ingugo Wami* intombi izisiza ngokubhoka ngokuzenza isichwensi ngosuku lomgcagco, ize ikhululwe ukuba iye kulo emthandayo.

Emibhalweni engamanoveli yeminyaka yawo-1970 kuya kowe- 1979 kuvela lawa ngokwesibonelo: ekaBhengu (1976) ethi *Siyofa Silahlane*, esixoxela indaba yezithandani uHleziphi noDaniel abehlukana ngoba uDaniel kumele aye empini enyakatho ne-Afrika. EkaXulu (1973) ethi *Indlalifa Enganasibayo*, ikhuluma ngoSikholiwe ophunyukwa uthando ngenxa yokuba umdlwembe.

EkaKubheka (1977) ethi *Kungavuka AbaNguni*, ingena endikimbeni yomzali ophazamisa indodakazi yakhe kwezothando. EkaXulu (1978) ethi *Uthando Lunjenake*, ixoxa ngomzali ongakhululeki uma indodakazi yabo ekholiwe izwana noMajongosi ongakholiwe.

Kweyango-1980 kuya kowe-1993 kuvela ngokwesibonelo ekaMbhele (1982) ethi *Ngangingazi* usethulela uMaMsomi osebenzisa imithi ukuze indodana yakhe uDumisani isuke ekhaya yikhona nomakoti wayo uSibongile ezohamba ngoba vele akafunwa lapha ekhaya. EkaChisimba (1983) ethi *Isiyingi Sothando*, igxile kuThokozani oshiya umkakhe athandane nabantu abangenasimilo. EkaGcumisa (1987) ethi *Kungenxa Kabani?* Kuphoqwa umfana uBhekokwakhe ukuba ashade intombazane angayithandi kodwa yena ebe naye umuntu amthandaya uLungile. Ukuphoqwa kukaBhekokwakhe kuphetha ngezinyembezi; zombili lezi ntombi zikaBhekokwakhe ziyafa uBhekokwakhe yena asale esekhubazekile. EkaShange (1990) ethi *Inhliziyo Iyayazi Indlela*, le noveli isagxile kuzo ezothando kodwa manje igxile emaphutheni angavela ngokudidizela kwezothando. Noma kunjalo uthando lwempela luyanqoba. UMLungisi uthanda uNokuthula. UNokuthula yena usethanda uMsizi oseze wamkhulelisa. Ngokwephuka umoya uMLungisi usezilahlale kuDolly. UDolly usemala futhi uMLungisi, uMLungisi ehluleke ukuzibamba, abulale uDolly. UNokuthula usexabene noMsizi, manje usethungatha uMLungisi. Bethembisane ukulindana aze aphume ejele uMLungisi. Indaba iphela ngosuku lokuphuma kwakhe ejele uMLungisi ehlangatshezwe uNokuthula.

Okugqamayo ngezibonelo ezingenhla ngukuthi imibhalo engamanoveli eyabhalwa ngababhali esikhathini esedlule ebingakaze ikhulume ngokuthandana kwezinhlanga ezahlukeneyo yize yona le mibhalo beyikhuluma ngothando nje jikelele. Kuyatshengisa ukuthi ukubhalwa ngendikimba yokuthandana kwezinhlanga ezahlukeneyo into esanda kuvela.

Ngale kwamanoveli, iyavela nemidlalo emide efana nekaTracey noMasinga (1944) othi *UNkosiyaphansi noNkosiyaphezulu* okungumdlalo wothando phakathi kukaNkosiyaphansi nendodakazi kaNkosiyaphezulu. OkaMncwango (1951) othi *Nanhla Iyokwendela Egodini*, ukhuluma ngombango Phakathi kukaMuzwa noSiphango ababanga uNontula. Kugcina kuphume isidumbu kulo mbango. UMncwango (1959) ubuye abe nomdlalo othi *Ngenzeni?* Okhuluma ngothando oluphoqelelwe. OkaBlöse (1960) othi *Uqomisa Mina nje Uqomisa Iliba*, nayo isakhuluma ngezithandani eziphoqeleka ukubaleka uendaweni ukuze zithandane ngenkululeko. OkaDube (1971) othi *Ukufa Kuyosihlanganisa Ekugcineni*, ukhuluma ngezithandani ezithandana zingazi ukuthi zihlobene. OkaNtuli (1971) othi *Indandatho Yesethembiso* nothi *Ithemba* (1974) yomibili yethula abalingiswa abazithola besezinkingeni, kodwa bagcine sebeshadile.

Ngale kokuvela kombhalo kaNtuli oyingxenye yemibhalo esetshenziswa ocwaningweni, nakhona kulezi zibonelo ezingenhla awukho umbhalo oveza ukudingida indikimba yokuthandana kwezinhlanga ezahlukenene. Okusagcizelela lona iphuzu lokuthi ababhali eminyakeni eminingi eyedlule bebengabhali ngendikimba yokuthandana kwezinhlanga ezahlukenene emibhalweni yabo.

Lapha besibheka imibhalo embalwa nje eshicilelwe ngaphambi kokuqala kombuso wedemokhrasi eNingizimu Afrika ngenhloso yokuveza ukuthi ababhali, ikakhulukazi bemibhalo emide yeprozi nedrama bebeyisingatha kanjani indikimba yothando.

2.3. Indikimba yokuthandana kwezinhlanga emibhalweni yesiZulu

Eminyakeni eminingi edlule ababhali bemibhalo yesiZulu bebengakwazi ukubhala ngokuthandana okuphakathi kwezinhlanga ngokukhululeka. UNtuli kuMakhambeni noSibiya (2007) uthi ababhali kwakufanele noma kwakudingeka ukuba basebenzise amasu afana nokusebenzisa izifengqo nemifanekisomqondo ethile ukuze bafihle izindikimba ezithinta ukuthandana phakathi kwezinhlanga, ngale kwalokho babengena enkingeni yokuboshwa. Lokho kwakubangelwa izimo ababephila ngaphansi kwazo okwakuyizimo zengcindezelo kahulumeni wobandlululo. UGrobler (1995) uthi ababhali baseNingizimu Afrika babecindezelekile ngoba babengakwazi ukukhuluma ngezinto zepolitiki kanye nezokuhlalisana kwabantu emiphakathini.

Ababhali babecindezelwe nayimthetho kahulumeni yokulawula izwe. Kudala kwakugqame imthetho eyayifana nothi *The Prohibition of Mixed Marriages Act no 55 of 1949*. Inhloso kahulumeni ekubekeni lo mthetho kwakungukuzama ukubeka umngcele phakathi komuntu omnyama nomhlophe ukuba bengalinge bathandane baze bashadane. Omunye umthetho owawubekiwe kwakuyilowo wokubhaliswa kwabantu emiphakathini ngokobuhlanga babo othi *The Population Registration Act number 30 of 1950*. Ngokwalo mthetho umuntu omhlophe wayechazwa njenga lowo muntu othi uma umbuka umbone ukuthi mhlophe. Kwakuphinde kube nothi *The Group Areas Act number 41 of 1950*. Lapho abantu babehlukwaniswa ngokwezindawo abahlala kuzona emiphakathini. Kudala uhulumeni abantu wayebabela izindawo zokuhlala ngokobuhlanga babo. Bese kuba nothi *The Immorality Act number 23 of 1957*. Lo mthetho wawuvimbela ukuba abantu bezinhlanga ezahlukeno bathandane.

Ngenxa yokubekwa kwaleyo mthetho ababhali nabo imbala bebengeke bakwazi ukuba bangabhala ngale ndikimba yokuthandana kwezinhlanga ezahlukeno.

Ukubhala kwabo kwakuyoholela ekutheni bathole ukujeziswa njengezaphulamthetho. Ababhali nabo babeqashwe ngumthetho owawubheka yonke imibhalo ababeyishicilela ngesikhathi sobandlululo owawubizwa ngokuthi *Publications Act number 42 of 1974*. Imibhalo yabo ngaleso sikhathi yayithunyelwa esigungwini esasisungulelwe ukuba sibheke imibhalo eshicilelwe ngababhali ngaleso sikhathi. UZulu (2000) uthi imibhalo yesiZulu ngaleso sikhathi yenzeka yabukeka njengemibhalo eyayibhalelwe ukuba ifundwe ngabantwana besikole ngoba yayingakuthinti okuthinta imiphakathi ngqo. UMathonsi noMazibuko (2009) bayaphawula nabo ngenkinga yokuba imibhalo yesiZulu ihlotshaniswe neyezingane zesikole ngisho singasekho isidingo.

Ngakho-ke lolu cwaningo luzobheka kabanzi ukuthandana okuphakathi kwezinhlanga ezahlukene okutholakala emibhalweni ekhethiwe yesiZulu ebhalwe ngesikhathi sobandlululo nangesikhathi sedemokhrasi. Uthando oluphakathi kwezinhlanga indikimba le ababhali bemibhalo yesiZulu asebebhale kakhulu kamuva nje ngayo kodwa akukho ukunakwa kwayo okutheni okuveleyo ngaphandle kocwaningo lukaZulu (2000) oluthi *Racial Relation and Interracial Love in Itshwele Lempangele*.

Kuyamangalisa ukungabi bikho kocwaningo ngale ndikimba ngoba indaba yokuthandana kwezinhlanga ilokhu yaba ngundaba mlonyeni kuleli zwe futhi nababhali njengoba sesiphawulile sebebhale kabanzi ngayo. Singabala nje imibhalo embalwa ngokwesibonelo: *Itshwele Lempangele* (MV Bhengu-1998), *Iziboshwa Zothando* (MJ Mngadi-2007) *Yiza Mntanami* (MJ Mngadi-2007) okuyimibhalo engamanoveli edingida le ndikimba. Ikhona nemibhalo eyizindaba ezimfushane nemidlalo enkundlanye: *Bhatata-a* (DBZ Ntuli-1986), *Indoni Yamanzi* (DBZ Ntuli-1992), *Isivunguvungu* (NG Sibiyi-1996). *Generosa* (MJ Mngadi-1996), *Bayezwana* (MJ Mngadi-1996) *Ngeke!* (NG Sibiyi-2007), *USikhumbuzo* (NG Sibiyi-2007) njll.

Lolu cwaningo-ke lwenziwa ngenhloso yokuqhakambisa imibhalo etholakala esiZulwini ekhuluma ngezinto ezenzekayo ngqo empilweni yabantu kodwa ezazingavumelekile phambilini nokuveza ukuthi kuyiphutha ukucabanga ukuthi ababhali besiZulu esikhathini esedlule namanje bebelokhu bebhala ngezinto ezilungele ukufundwa ngabantwana besikole kuphela.

2.4 Iqoqa lemibhalo okuzocwaningwa ngayo

Itshwele Lempangele: M.V. Bhengu (1998)

Inoveli emayelana nensizwa emnyama uNdelebuli eqonywe intombi yeNdiya uShantha wakwaNaicker. Yize isimo sasingesihle kahle kubo kaNdelebuli kodwa wakwazi ukuba aqhubeke nokufunda aze afike nasebangeni leshumi imbala. Nalapho futhi wadlula waphikelela phambili ngokusizwa insizwa yeNdiya eyayizwana noyise ngokumfunela imifundaze yokuthi akwazi ukuba aqhubeke nezifundo zakhe zemfundo ephakeme. Nebala wasifaka isicelo sokufunda eNyuvesi yaKwaZulu bamemukela futhi nemiphumela yakhe yebanga leshumi iyamvumela ukuba angangena eNyuvesi. Wafunda waqeda, wathola iziqu, ngokushesha emuva kwalokho wathola umsebenzi. Nasemsebenzini akabanga nankinga etheni washesha wajwayela. Ingani nabaphathi bakhe babemethemba kangangokuba base bemthumela ngisho nasekuthameleni imihlangano ukuba ayobamela. Langa limbe bamthathe bamuse eGoli eyobamela emhlanganweni othize. Konakale lapha esebuya isimshiya indiza yokubuya sekumele alindele enye futhi ebuyayo.

Kuleyo ndiza ebuyayo kwakukhona uShantha naye uziphumela kunhlolokhono. Ilapho-ke okwaqala indaba yokuthandana nokuzwana kwabo. Indaba-ke ihambe ize ifike ezindlebeni zabazali bakaShantha ukuthi ude ebonakala ehleli nebhungu elimnyama; kubanenge lokho bazame nezindlela zokubahlukanisa. Babodwa abafisa ukuba uNdelebuli afe kodwa ugogo kaShantha yena uyala uyaphetha.

NakwaNdelebuli uyise ubhodla umlilo ngale ndaba yakhe yokuthandana nentombi yeNdiya. Kuyabe uyise ugcina ngokuthi abeke isandla unina kaNdelebuli okwenza ukuba anqume ukumthatha unina ahlale naye, uyise asale yedwa. Kuhambe kuhambe bagcina izinhliziyi sebezithambisile abazali, bavume ukuba izingane zabo zishade.

Iziboshwa Zothando: M.J. Mngadi (2007)

Kule noveli kukhulunywa ngensizwa emhlophe uWellem De Wet nentombi emnyama uThandekile Mhlophe. UWellem uyiphoyisa lezomoya. Uhlangana nje noThandekile ephansi phezulu nomsebenzi wakhe wokususa abantu abahlala ezihlalweni zabantu abamhlophe kuphela. UThandekile ungabanye babantu abathola bethe cu ezihlalweni zabamhlophe kuphela. Uyazama ukumsusa kodwa uyala uThandekile, kuze kufike lapho emcela khona ukuba amtshengise imvume yakhe yokuba sedolobheni. Unenkani nje uThandekile kwasipesheli sokuba sedolobheni asikho. Azame ukuzikhalela kuze kuyaba kuyalunga. UDe Wet ugcina esemthatha ayomsebenzela kwakhe. Ekumsebenzeleni kwakhe kuphinde kube yinkinga ngoba phela akanaso isipesheli sokuba sedolobheni. Aphinde futhi azame ukuthi umtholela kanjani isipesheli lesi. Kube umzukuzuku futhi ukusithola kodwa futhi agcine esephumelele.

Ukwenza kukaDe Wet ukutholela isisebenzi sakhe isipesheli kumenzele amazinyo abushelelezi kozakwabo. Zande nezinsolo zokuthi kungenzeka ukuthi sebeyathandana; okwenza ukuthi bamqaphe ngeso lokhozi. Konke ayekwenza uDe Wet kwase kubhekisiswa. Ingani indaba yokuthi umuntu omnyama azwane nomuntu omhlophe yayingafuneki nhlobo. Baphetha ngokuthi balifulathele leli zwe baye phesheya beyothandana ngokukhululeka.

Yiza Mntanami: M.J. Mngadi (2007)

Le noveli imayelana nensizwa emnyama enguLunga kanye nentokazi yeKhaladi engu-Irina Carey onguMfundisikazi kwelinye lamasonto ahlose ukuvuselela imimoya esifile nasebelahlekelwe ithemba lokuphila okunokuthula. ULunga no-Irina bathola ejele uLunga eboshiwe ngenxa yobugebengu, u-Irina ezoshumayeza iziboshwa. Iyamthinta uLunga intshumayelo, aphume ejele esengumuntu ophendukile, nanxa phela ziningi izilingo abhekana nazo emuva kokuphuma ejele. Uthe esegcotshiwe ukuba ngumfundisi acele ukuba bashade no-Irina. Noma kwaqale kwaba nzima ku-Irina ukuvuma kodwa baphethe ngokushada, kwamnandi kwaba njeya.

Bhatata-a-a: D.B.Z Ntuli (1986)

Le ndaba emfishane imayelana nensizwa emnyama egama layo uMusa kanye nentombazane yomlungu uHannie. Bakhule behlala bobabili epulazini lakwaHannie. Umama kaMusa wayesebenza kulona ipulazi engumzanyana kaHannie. Konke abebekwenza imvamisa babekwenza ndawonye; ukudlala nokufundisana izifundo ezithile, okwenza ukuzwana kwabo kwaya kwaze kwagcina lapho sebesondelene kakhulu bobabili. Ingani uHannie wayeze ahambe eyovakasha le kwaMusa kwaSunduza afike nakhona ajabule akhululeke enze konke okwenziwa ngabanye le emakhaya. Kuthe langa limbe uyise kaHannie ethi nje ungena egumbini lokulala likaHannie kade uMusa noHannie beqeda ukusizana ngezifundo abavamise ukusizana ngazo; wabafica behleli besondelene, okuyilapho uyise kaHannie wathatha khona isinqumo sokuthi basuke bahambe balibangise eGoli. Nebala bahambe bayohlala eGoli oHannie nabazali bakhe, oMusa kanye nonina babuyela kwelakubo le kwaSunduza. Kuthe nje ekuhambeni kwesikhathi langa limbe uHannie ethi uziyela esuphamakethi wezwa nje ngezwi selimemeza. Kanti nguMusa. Kucace ukuthi basathandana. Inkinga kube yikho ukungafani kwabo ngebala;

bengakwazi nokuthi bangakhuluma bakhululeke. Amehlo abantu abadlulayo ayebathe njo. Abelungu bakhuza umhlola abawubonayo wokuthi intokazi emhlophe ikhuluma nensizwa emnyama kungavumelekile; abamnyama bayajabula bona ukubona into enjena. Indaba iphela uMusa noHannie behlalele ethembeni lokuthi ngelinye ilanga nabo bayoze bakhululeke bathandane ngokukhululeka.

Indoni Yamanzi: D.B.Z Ntuli (1996)

Lo mdlalo onkundlanye ukhuluma ngoSipho, insizwa emnyama ezikhethele ukuzwana nentombi emhlophe uLilian. Unina kaSipho unesifiso sokuthi indodana yakhe iganwe njengoba yena engaphilile nje kahle empilweni. Isidumo sesisuka uma uSipho esefika noLilian, ekubeni unina kaSipho elindele ukuba uSipho aganwe yintokazi eyindoni yamanzi.

Isivunguvungu: N.G. Sibiya (1996)

Le ndaba emfishane iphathelene nensizwa emhlophe uWillem othandana nentombi emnyama uNombali. UWillem uyamthanda uNombali akazenzisi. Kodwa inkinga enkulu esekutheni uyise kaWillem akahambisani nokuthi indodana yakhe ikhethe intombi emnyama zibe zikhona izintombi zohlanga lwakhe olumhlophe. UWillem unquma ukweqa noNombali baye eBotswana ukuze bathandane ngenkululeko. Nakho-ke sekuduma izulu ngosuku abahlela ukweqa ngalo noNombali. UNombali ushaywa ngumbani afe ngenkathi emi ngaphansi kwesihlahla elinde uWillem obezomthatha beqe.

Generosa: M.J. Mngadi (1996)

Le ndaba emfishane imayelana nensizwa emhlophe eyasinda ekufeni isindiswa yintombi emnyama okuthiwa uGenerosa. UGenerosa uyisindisa nje ithi iyaziqeda ngesibhamu ethoyilethi; ifuna ukuzibulala nje ithole umbiko wokuthi inkosikazi yayo ayisekho emhlabeni. Ngemuva kwaleso sigemegeme sokufuna ukuzibulala

yabe isinquma ukuba ithathe izifundo zemfundo ephakeme. Nebala yazithatha zathatheka izifundo kwaze kwafika nosuku lokuthweswa kweziqu. Kuthe sekubizwa elayo igama yagxumela phezulu, ilokhu imemeza igama likaGenerosa owayisindisa ekufeni. Emuva komkhosi weziqu izame ukuthungatha umkhondo kaGenerosa. Ekugcineni iyamthola, bagcine beshadile.

Bayezwana: M.J. Mngadi (1996)

Le ndaba emfishane imayelana nemndeni emibili ezwanayo. Le mndeni emibili ingeyezinhlanga ezahlukenene; umndeni omnyama wakwaMnyandu kanye nomndeni wohlanga lwaseNdiya wakwaThumbadoo. Iyewwana impela kodwa futhi ekuzwaneni kwayo ayifisi ukuba izingane zayo ziganane. Umfana kaThumbadoo, uSoobrie uyazifela ngentombazane kaMnyandu uNobuhle. Oyise balezi zithandani benza konke okusemandleni ukuvimba ukuba zishade. Indaba iphela ngengwijikhwebu ebingalindelwe, zishade izithandani.

Ngeke! N.G. Sibiyi (1996)

Le ndaba emfishane imayelana nensizwa emnyama enguFalakhe, ezalwa ebukhosini futhi nguyena okufanele athathe ubukhosi mhla kwashona uyise. UFalakhe lona uthandana nentokazi yeNdiya, uFatima. Uyise kaFalakhe ushaya ngonyawo phansi uma uFalakhe ethi ufuna ukuganwa nguFathima. Ekugcineni kodwa izimo zigcina zimphoqa ukuba akwemukele ukuthi kugane iNdiya kwakhe.

USikhumbuzo: N.G Sibiyi (2007)

Kule ndaba emfishane kuxoxwa ngentombi emnyama ethanda insizwa yomlungu. UZiningi noRonald babethandana besebancane. Ngaleso sikhathi abazali bakaZiningi babehlala epuluzini lakwaRonald. Kukhulwa nje bangamathe nolimi. Nakho-ke uyise kaRonald esexakwa yizikweletu, kwabaphoqa ukuthi bathuthe, kwaba ukudukelana kwabo njalo. Langa limbe, emuva kweminyaka eminingi

uZiningi ethi uziyele eSwazini ngokomsebenzi athuke esehlangana noRonald. Kuvuke okudala. Inkinga sekungukuthi uZiningi ushadile. Bethi besahlela ukuthi bazomisa kanjani, ashone engozini yemoto uRonald. Kanti ushona nje uZiningi usezithwele.

Imibhalo yonke efinqwe lapha kulesi sigaba idingida indikimba yokuthandana kwezinhlanga ezahlukenene futhi le mibhalo ibukeka iwagqamisa kahle amaphuzu azodingingwa ngumcwaningi ukwenza ucwaningo lwakhe.

2.5 Ukubukezwa kwemibhalo

NgokukaSanders (1997:23) ukubukezwa kwemibhalo yisinyathelo sokuqala okufanele umcwaningi asithathe ukuze ucwaningo lwakhe lube yimpumelelo. Ukubukezwa kwemibhalo kungamsiza kakhulu umcwaningi ukuba abone ukuthi ikuphi yena angakwenza kulokho osekwenziwe ngabanye abacwaningi ngaphandle kokuthi aphinde lokho abanye abacwaningi asebekwenzile ngesihloko acwaninga ngaso (Merriam 1998:34). Uma umcwaningi ebukeza imibhalo esiyenziwe kungaba khona nolwazi angaluthola kuyona leyo mibhalo eyenziwe ngabanye abacwaningi maqondana nesihloko asenzayo naye futhi lolo lwazi olungamsiza kakhulu umcwaningi ekwenzeni ucwaningo lwakhe. Ake sibheke lena elandelayo imisebenzi abacwaningi asebeyenzile ehlobene nesihloko socwaningo olwenziwa umcwaningi lapha.

Uma sibheka emisebenzini esiyenziwe yesiZulu ehlobene nesihloko esicwaningwayo kulolu cwaningo kuvela ucwaningo lukaZulu (2000) oluthi *Racial Relation and Interracial Love in Itshwele Lempangele*. Kulolu cwaningo lwakhe ubheka izinkinga abantu abathandanayo bezinhlanga ezahlukenene ababhekana nazo uma besothandweni lwabo. Ucwaningo oluzokwenziwa impela lunakho ukuhlobana nalolu lukaZulu. Umehluko omkhulu okhona ngukuthi kulolu cwaningo

olwenziwayo kuzosetshenziswa imibhalo yesiZulu eminingana yeminxa ehlukene yababhali abahlukene ababhala ngendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yabo. Kungeke kwafana noZulu yena ocwaningweni lwakhe owagxila embhalweni owodwa wombhali oyedwa. Lapha kusetshenziswa eminingi imibhalo ngenhloso yokubona ukuthi ababhali abanye abahlukene bona bayiveza kanjani indikimba yokuthandana kwezinhlanga ezahlukene nangenhloso yokuthola ulwazi olwanele lokwenza ucwaningo lolo ukuze nemibuzo yocwaningo iphenduleke ngokuphelele.

Kubuye kuvele futhi olunye ucwaningo lukaZulu (2011) oluthi *Memory, Forgiveness and Reconciliation in Iziboshwa Zothando*. UZulu kulolu cwaningo ubheka indlela inoveli ethi *Iziboshwa zothando* esivezela ngayo isikhathi sobandlululo nokuthandana phakathi kwezinhlanga ezahlukene. Okufanayo lapha inoveli uZulu ayisebenzisile ethi *Iziboshwa Zothando* naye umcwaningi uzoyisebenzisa phakathi kweminye imibhalo ukwenza olwakhe ucwaningo. UZulu okuningi ukubhekile okuthinta lo mbhalo osekusele ukuba-ke kulolu cwaningo kubhekwe ngqo ukuthandana kwezinhlanga ezahlukene embhalweni lona ngokuphelele.

Kuyethusa ukubona ucwaningo olumbalwa kanjena esiZulwini mayelana nalesi sihloko sokuthandana kwezinhlanga ezahlukene ekubeni ababhali bebhala kabanzi mayelana nale ndikimba yokuthandana kwezinhlanga ezahlukene.

Ucwaningo oluphathelene nale ndikimba luyingcosana kakhulu uma kuqhathaniswa neminye imisebenzi esiyenziwe eminingi yesiZulu ebheka imibhalo. Lokho kwenza umcwaningi abone kufanele ukube alwenze ucwaningo lwakhe ukuze kugqame ikhono lababhali bemibhalo yesiZulu nemisebenzi yabo ithole ukunakwa njengeminye imisebenzi uma ithula izinto ezintsha.

Nanxa esiZulwini lungeluningi ucwaningo oselwenziwe ngendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni, kukhona okuvelayo abacwaningi bemibhalo yesiNgesi asebekwenzile bebheka imibhalo ekhuluma ngokuthandana kwezinhlanga ezahlukeni kuyona imibhalo yesiNgesi. Misingi imisebenzi evela ngasohlangothini lwesiNgesi uma kubhekwa futhi kuqhathaniswa nemibhalo yemisebenzi esiyenziwe ngabacwaningi bemibhalo yesiZulu. Kule misebenzi yabo babheka indikimba yokuthandana kwezinhlanga ezahlukeni kodwa emibhalweni etholakala e-Afrika nje kuphela. Nalapha ucwaningweni akuthathwanga yonke imisebenzi evelayo esiyenziwe esiNgisini kodwa kube yileyo misebenzi ebheka imibhalo yase-Afrika kuphela ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yesiNgesi.

Uma kubhekwa imisebenzi yabacwaningi abahlukeni kuvela ucwaningo olutholakala kumajeneli ngokwesibonelo nje kuvela olukaCooke (1978) oluthi *African Landscape: The World of Nadine Gordimer*. Kulolu cwaningo kubhekwa indlela uGordimer aveza ngayo indikimba yokuthandana kwezinhlanga ezahlukeni ngokubheka imiphakathi abasuka kuyona ngokwasembhalweni ukuthi inamthelela muni kubantu nasekuhlalisaneni kwabo bebodwa. Kubuye kuvele nolukaVan Niekerk (1993) oluthi *Feminist Aesthetics: Aspects of Race, Class and Gender in the Constitution of South African Short Stories by Women*. Kulolu cwaningo lwakhe ubheka indlela ababhali besifazane bezindaba ezimfishane baseNingizimu Afrika abathula ngayo indikimba yobuhlanga. Sithole nolukaPaulin (1997) oluthi *Representing Forbidden Desire, Interracial Unions' Surroys and Performance*. Kulolu cwaningo lwakhe ubuka ukuthi ukuthandana kwezinhlanga ezahlukeni buthulwa kanjani ngababhali bemibhalo yesiNgesi.

Kukhona nolukaGreenblatt (2001) oluthi *Racial Memory and Literature Mist*. Ocwaningweni lwakhe uhlaziya indlela imibhalo yesiNgesi ekwazi ngayo

ukusibuyisela emuva ngendaba yobuhlanga nokuthandana kwezinhlanga ezahlukene. Kukhona nolukaCloete (2005) oluthi *A study of identity in post S.A. English literature The pick Up by Nadine Gordimer*. UCloete ocwaningweni lwakhe uhlaziya inoveli kaNadine ethi *The Pick up*. Kule noveli ubuka ukuvezwa kanye nokwethulwa kwendikimba yobuhlanga emibhalweni yesiNgisi etholakala ngemuva kwesikhathi sobandlululo. Kuphinde kuvele nocwaningo lukaCrous (2010) oluthi *A Battle Between Lust and Muscularity and Feminist*, Schmidt (2010) oluthi *Whiteness Studies in South Africa Literature* noPecherova (2011) oluthi *A Romance Failed: Bessie Head and Black Nationalism in 1960*. Nabo basabheka okufanayo kokuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yesiNgisi.

EsiNgisini kukhona ucwaningo oluvela njengezincwadi, ngokwesibonelo ucwaningo lukaSollors (1999) oluthi *Neither Black nor White Yet Both: Thematic Explorations of Interracial Literature*. Kule ncwadi yakhe ukhuluma kabanzi ngokuthandana kwezinhlanga ezahlukene. Uveza izinselelo abalingiswa abatholakala emibhalweni ababhekana nazo nezindlela abalingiswa abazisebenzisayo ukuba babhekane nesimo sokucindezelwa othandweni lwabo. Kukhona nekaGraham (2012) Eth *State of Peril: Race and Rape in South African Literature*. Kulolu cwano lwakhe ubuka izindikimba ezimbili zobuhlanga nokudlengiswa emibhalweni yaseNingizimu Afrika. Kukhona nolukaThielmnan (2004) oluthi *Hotsbed: Black-White Love in Novels from the United State, Africa and the Carribbean*. Kulolu cwano uThielmnan ucwaninga ngokuthandana kwabantu abamnyama kanye nabantu abamhlophe. Kule mibhalo uqhathanisa izindlela ababhali bala mazwe abathula ngayo le ndikimba yokuthandana kwezinhlanga emibhalweni yabo.

Ngale kwamajeneli nezincwadi ezitholakalayo kuvela nama-esityi abhalwe ngabacwaningi maqondana nale ndikimba yokuthandana kwezinhlanga ezahlukene

kubhekwa imibhalo yesiNgisi. Ngokwesibonelo kuvela ekaFletcher (1993) ethi *Black or white writing: The world of Nadine Gordimer*. Ubuka kabanzi indlela uNadine athula ngayo le ndikimba yokuthandana kwezinhlanga ezahlukene embhalweni wakhe. Kubuye kuvele ekaBlair (2003) ethi *The “Ugly word”: Miscegenation and the Novel in Pre-Apartheid South Africa*. Le -eseyi ihlaziya ukungavumeleki kokuthandana kwezinhlanga ezahlukene eNingizimu Afrika ngaphambi konyaka we-1948, ibheka ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene ikuxhumanise phakathi kokuvimbela kokuthandana kwezinhlanga nokushintshwa kobuhlanga emibhalweni yesiNgisi yase Ningizimu-Afrika okubalwa ekaPercival Gibbons ethi *Solo in Bandoge* noMargarate Harding, ekaWilliam Plomers ethi *Turbot*. Ngale kwe-eseyi kaFletcher noBlair kukhona ekaThielemann (1990) ethi *Black and White Love in African Novels*. Naye wenza okufanayo nalokho ozakwabo abangabacwaningi bemibhalo yesiNgisi asebekwenzile. Uhlaziya indlela imibhalo yase-Afrika eveza ngayo le ndikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yesiNgisi.

Indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yesiNgisi isibhekwe kakhulu ngabacubunguli abaningi abahlukene bemibhalo yesiNgisi. Lokho kufakazelwa izibonelo eziningana ezivela ngenhla ngemuva kokuba umcwaningi abukeze imisebenzi esiyenziwe ngabacwaningi bemibhalo yesiNgisi maqondana nesihloko sokuthandana kwezinhlanga ezahlukene. Kubukeka kuwumsebenzi lona odingeka ukuba ushayelwe ihlombe elikhulu ukuthi kukhona abantu abakubona kufanele ukuba kubhekwe izindikimba kudala ababhali ababengakwazi ukuthi babhale ngazo ngenxa yokuvinjelwa nguhulumeni.

2.6 Abalingiswa okubhalwe ngabo emibhalweni

Kule ngxenye yesahluko sibheka abalingiswa abatholakala emibhalweni esetshenziswa ngumcwaningi ocwaningweni lwakhe lokubhekwa kokuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethekile yesiZulu. Abalingiswa ngabantu umbhali azisusela yena bona ekhanda ngesikhathi esungula umbhalo wakhe (Rockas, 1984:30). Laba bantu okuthiwa ngabalingiswa bangabantu abangakaze baphile nhlobo emhlabeni wangempela kodwa umbhali yena ubenza babukeke njengabantu abaphilayo noma abake baphila emhlabeni wangempela (Esslin, 1978:67).

UNdlovu noMasubelele (2000) bathi umbhali abalingiswa bakhe ubenza bacabangise okwabantu abaphilayo kuthi indlela abanikeza ngayo izinselelo zokubhekana nempilo embhalweni lowo wakhe zithi azifane ncimishi nalezo zinselelo abantu abaphilayo abake babhekane nazo emihleni yabo bephila. Yikho kuyekube lula kulowo ofunda umbhalo othile ukuthi akwazi ukuziqhathanisa nomlingiswa otholakala embhalweni othize ngenxa yokuthi umbhali umenze waba umfanekiso womuntu ophila ngempela. UMsimang (1986: 99) uphawula kanjena ngabalingiswa abatholakala emibhalweni:

The most important point about characterisation is that the artist must present lifelike characters. In order to be convincing, his imaginary persons must be grounded in reality

(Iphuzu elibalulekile kakhulu ngabalingiswa ukuthi umbhali kumele athule abalingiswa abafana nabaphilayo. Ukuze bakholeke, abantu abakhe azakhele bona engqondweni kumele basekelwe eqinisweni.)

Okuvelayo emazwini acashuniwe ngenhla ukuthi kubalulekile ukuba umbhali abumbe abalingiswa abakholekayo ngempela. Abalingiswa abatholwa emibhalweni kumele kungabilula kofunda umbhalo ukuba abone ukuthi abalingiswa bangabantu abangakaze baphile ngempela yize kuwumbhalo osuselwe ekhanda. Kudingeka ukuba konke abakwenzayo abalingiswa embhalweni owumkhando kuncike ekutheni kungenzeka nakumuntu ophilayo ngempela emhlabeni wangempela yize bona bekwenza emhlabeni ongumfanekiso.

Kumele kungabi ukuthi umlingiswa otholakala embhalweni usethulwa ngehaba ngumbhali embhalweni usenza izinto ezingekho nezingakholakali ukuthi zingenziwa umuntu ophilayo ngempela. Umlingiswa uma ebhekene nenkinga embhalweni kumele avele ezama ukulwa naleyo nkinga abhekene nayo ngendlela ethi mayifane nale umuntu ophilayo emhlabeni abengayisebenzisa ukuzama ukulwisana nenkinga leyo. UMaphumulo (1995:5) yena ugqamisa iqhaza elibanjwa ngabalingiswa emibhalweni kanjena:

Abalingiswa babalulekile kakhulu ekukhuliseni inoveli.
Abalingiswa bangabantu abaqanjwe ngumbhali. Yibona abenza izinto ezenzeka enovelini.

NgokukaMaphumulo abalingiswa babalulekile kakhulu ekukhuliseni inoveli yonke. Kuyiqiniso elingephikwe kodwa kungeke kwaba inoveli kuphela lapho abalingiswa esibathola bebalulekile futhi bekhulisa umbhalo kodwa abalingiswa babalulekile nakwezinye izinhlobo ezahlukene zemibhalo ezitholakala ezilimini ezikhona, ngokwesibonelo emibhalweni efana nezindaba ezimfishane, imidlalo enkundlanye, inkondlo, imidlalo njll. Abalingiswa bayatholakala futhi impela kule mibhalo kuyibona abakhulisa indaba noma umbhalo lowo othile bedlulisa nemilayezo leyo

ehloswe ukudluliswa ngababhali abahlukene futhi benza konke okumele bakwenze emibhalweni leyo abatholakala kuyona.

Uma kubhekwa abalingiswa esibathola emibhalweni ekhethiwe ngumcwaningi ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukene kuvela abalingiswa abahlukahlukene. Uma sibabheka sibona sithulelwa abalingiswa abamele imphakathi emibili, umphakathi wokuqala esiwutholayo ilowo mphakathi omele umphakathi wesikhathi esidala, isikhathi leso kwakuthiwa isikhathi sobandlululo. Umphakathi wesibili ovelayo ilowo mphakathi omele isikhathi samanje okuyisikhathi sedemokhrasi. Kugqama umphakathi wamanje wesikhathi sedemokhrasi, lapho abantu sebenamalungelo okuthi benze abakuthandayo ngaphandle kokuthi bavinjelwe ngabazali noma uhulumeni, ngenxa yamalungelo abo asebenawo kulesi sikhathi sedemokhrasi.

Ngenkathi noma ngesikhathi sakudala siqonde inkathi lapho kwakuphetha khona uhulumeni wobandlululo. Leyo nkathi ivela ngezinto ezazenzeka ngaleyo nkathi umbhali azisebenzisile embhalweni wakhe. Abalingiswa bayasiza ukuba leyo nkathi ivele ngendlela abaziphatha ngayo. Ngokwesibonelo nje le nkathi ingaveza abalingiswa bephethwe ngendluzula beboshwe imithetho ehambisana nokucindezelwa kwabantu nangendlela abantu bona abaphilisana ngayo bodwa emphakathini yabo kube ileyo efuze indlela abantu bezinhlanga ezahlukene ababephilisana ngayo ngesikhathi sobandlululo. KuMngadi (2007:144) sithola umlingiswa ethi:

“Umthetho uthi kuwukukhohlakala ukuthandana komuntu waseYurophu nongeyena uMyuropha”.

Lapha iyagqama inkathi endala lapho kubusa khona uhulumeni wobandlululo. Ngalesi sikhathi ukuthandana kwezinhlanga ezahlukene kwakungavumelekile,

abathandanayo babeboshwe imthetho yobandlululo. Bathandana ngokweba. Kuthi inkathi yamanje ilapho sekukhona uhulumeni wentando yeningi. Abalingiswa kulindeleke ukuba nakhona futhi kule nkathi bakhombise ukuhambisana nayo inkathi yokukhululeka engeke yafana naleyo nkathi yakudala. Kungalindeleka ukuba abalingiswa bashintshe indlela abenza ngayo nendlela abacabanga ngayo ngendlela yokuhlalisana kwabo. KuMngadi noSibiya (1996:24) sithola umlingiswa ethi:

“Bekufanele baba izinhlanga zingaqomani njengoba bezabelwe izindawo zokuhlala ezahlukeni. Bezingazani. Namuhla seligaya ngomunye umhlathi.”

Kule nkathi kugqama ukuqedwa kwemthetho eyayivimbela abalingiswa bezinhlanga ezahlukeni ukuthi bathandane. UNobuhle uyakhombisa ukuthi inkathi yamanje lena ngokuxoxa osekudlule okungasenzeki manje.

Uma sibheka ngokwesibonelo nje indaba emfishane ethi *Bhatata-a-a*, isivezela indlela abantu ababenza ngayo ngesikhathi sobandlululo. Umbhali usebenzise abalingiswa bakhe ukusivezela lokho. Indaba yokuthandana kwezinhlanga ezahlukeni kwakuyinto eyayingandile ngalesi sikhathi futhi kuyisenzo esingajwayelekile singavumelekile nangokunjalo. Uma umuntu ebonakala ehamba nomuntu wolunye uhlanga abantu babekubukisisa ngokwexwaya lokho. KuNtuli noNtuli (1986:46) sithola umxoxi ethi:

Nangu lo mame omhlophe owedlulayo esibuka enyukubala.

Indlela abalingiswa abenza ngayo iyileyo ndlela efuze eyabantu bakudala abebegadwe imthetho kahulumeni wobandlululo ngalesi sikhathi sengcindezelo. Lo

mama unikina ikhanda ngoba ebona ukuthi baphula umthetho obekiwe nguhulumeni ovimbela abantu bezinhlanga ezahlukene ukuthi bathandane.

Kuphinde kuvele nasenovelini ethi *Iziboshwa Zothando* abalingiswa abatholakala khona abalingiswa abasatshengisa ngokuphelele futhi ukuthi abantu ababethandana bezinhlanga ezahlukene babephiliswa kanjani futhi bephathwa kanjani ngalesi sikhathi sakudala sesikhathi sobandlululo. UThandekile noWellem, abalingiswa labo abasitshengisayo ukuthi ukuthandana kwezinhlanga ezahlukene kwakunzima kanjani. Uma nje kwake kwezwakala ukuthi usibanibani uthandana nomuntu welinye ibala noma uhlanga olungelona olumhlophe wayephila kanzima kanjani. Siyababona bengenakho ukukhululeka othandweni lwabo. Ngaso sonke isikhathi bahlezi begadiwe kukho konke abakwenzayo. KuMngadi (2007: 88) sithola kuthiwa:

“Kheneli, ngisacela ungiyeke, ungangididi ingqondo njengoba ngisazigijimela namabhungu nje. Okwamanje ngisakhetha ukungabi nantombi. Zintathu izintombi eziphambi kwami njengamanje. UNina omhlophe, othandelwa mina isizwe, uThandekile omnyama oboshiwe nengimkhonzele usizo nenkanyiso ayiyo empilweni yami; uJudy oyiKhaladi ofisa ngimthandele ukufeza izinhloso zakho.”

Kuvela indlela abantu abathandanayo ababecindezeleke ngayo ngalesi sikhathi sakudala sobandlululo. Lapha uMan Hurter akafuni ukuthi uWellem athandane noThandekile ngenxa yokuthi uThandekile mnyama ngokwebala lakhe. Akagcini ngokuthi angathandi kodwa sithola uThandekile eboshiwe ngenxa yokuthi uthandana naye uWellem lona webala elimhlophe abafisa ngathi angathandana nentombi emhlophe efana nebala lakhe izintombi ezifana noNina kanye noJudy.

Lokhu okuvelayo enovelini ethi *Iziboshwa Zothando* kuyefana nalokho okwakwenzeka kwenziwa abantu esikhathini sakudala sobandlululo lapho kwakungukuphula umthetho ukuthandana kwezinhlanga ezahlukenene.

Endabeni emfishane ethi *Ngeke!*, *siyabona* ukuthi isikhathi samanje lesi. Indlela abalingiswa abenza ngayo kusenza sibone ukuthi impela isikhathi senkululeko ayisekho imthetho evimbayo. Lokhu kugqama kahle lapho unina kaFalakhe ezama ukubonisa uyise kaFalakhe ukuthi makavumele uFalakhe enze into ayithandayo emtshela ngokudlula kwesikhathi lapho kwakukhona khona imithetho ayayivimba abantu ukuthi bathandane nezinhlango ezahlukenene. KuSibiya noNtuli (2007: 9) sithola unina kaFalakhe ethi:

“Kangiphiki baba ukuthi kuyaqala lokhu okwenziwa nguFalakhe. Kodwa-ke nathi kufanele sikwemukele ukuthi izinto ziyashintsha manje. Kufanele siguqule imiqondo yethu nathi.”

Lokhu kusenza sibone ukuthi noma kukhona abangahambisani nokuthandana kwezinhlanga ezahlukenene kukhona abangenanxa nakho, abakubona futhi kufana nanoma iluphi uhlobo lokuzwana kwabantu abathandanayo. Kanti abalingiswa basenza ukuthi sibone ukuthi esikhathini samanje kukhona abantu abaziyo ukuthi isikhathi sobandlululo sesadlula.

Uma siqhubeka nokubheka abalingiswa sithola besivezela futhi abantu abaphila esikhathini samanje. Ukuthandana kwezinhlanga ezahlukenene yize kungamukelekile kangako kodwa akusafani nakuqala. Lapho kwakukhona imithetho abantu eyayibavimbela ukuthi bathandane ngokukhululeka. Abalingiswa sibathola sebekwazi ukuthi bazithandanele ngaphandle kokuthi basabe ukuboshwa. Laba

balingiswa benzisa okwabantu abaphila ngempela. Esikhathini samanje ayisekho into evimbela ukuthi abantu bazithandele izinhlanga ezahlukene. Abazali bengeke bakuvume ukuthandana kwezingane zabo njengoba kuvela emibhalweni kodwa futhi lokho akusho ukuthi ngeke kwenzeke ukuthi abantwana bathandane bathandane bezinhlanga ezahlukene.

Enovelini ethi *Itshwele Lempangele* sithola kuvela ukuthi uyise kaNdelebuli ubengathandi ukuthi uNdelebuli ashade noShantha njengoba eyiNdiya kodwa ngenxa yokuthi uNdelebuli usephila esikhathini samanje lapho umuntu esekwazi ukuthi azithathele isinqumo ngempilo yakhe elawulwa ngamalungelo akhe nokuthi akesekho uhulumeni ovimbayo ukuthi uNdelebuli angashadi noShantha simthola egcina ekwazile ukuthi azishadele noShantha phezu kokuthi uyise akathandi ngenhliziyo yakhe yonke.

Kanti sithola abalingiswa abamele abantu abadala nabancane abatholakala emphakathini eyahlukene esemibhalweni. Indlela abalingiswa abasha ababona ngayo nabenza ngayo ayifani nendlela abalingiswa abadala abenza ngayo nendlela yokucabanga bona. Abalingiswa abasha imvamisa kuvela kuyibona abayiqondisisa kangcono indaba yokuthandana kwezinhlanga ezahlukene, kanti ohlangothini lwabalingiswa abavela bebadala emibhalweni eyahlukene bona bakhombisa ukungayiqondisisi kakhulu. Abalingiswa abadala ukuthandana kwezinhlanga bakubona kuyichilo, kuyihlazo, amanyala njll. Ngokwesibonelo endabeni emfishane ethi *Ngeke!* uyise kaFalakhe le ndaba yokuthi uFalakhe uzoganwa yiNdiya uthi amanyala futhi kuzomhlazisa nesizwe sakhe, uyositshela kanjani nje ukuthi indodana yakhe ibakhethetele undlunkulu wohlanga lweNdiya. Abuye abone ukuthi uFalakhe akasaphilile kahle ekhanda ngenxa yokuthi uthandana neNdiya. KuSibiya noNtuli (2004:10) sithola uyise kaFalakhe ethi:

“Akenze impela afike ukuze ngimchazele kahle ukuthi ngeke ngize ngiwavume la manyala afuna ukuwenza lapha emzini kababamkhulu. Isizwe sizothini nje kodwa?”

Emdlalweni onkundlanye othi *Indoni Yamanzi* uSibongile unakho ukuqonda ukuthi umuntu angazikhethela umuntu angathandana naye noma ngabe ungowaliphi ibala. Kuthi endabeni emfishane ethi *Bhatata-a-a*, noyise kaHannie ubona ukuthi uma engavumela uHannie aqhubeke nokuzwana noMusa usengabe uzidonsela amehlo abantu. Abalingiswa abasetshenziswe emibhalweni ekhethiwe basenza sibone ukuthi indlela abantu abadala ababona ngayo izinto ayifani nendlela izingane ezincane ezicabanga ngayo kulesi sikhathi samanje. Abadala iningi labo lisabambebele esikhathini sakudala kakhulu lapho ukuthandana kwakungavumelekile khona nangezindlela bona ababekhuliswe ngazo akulula ukuba bengashintsha kuzona uma beqhathaniswa nezingane ezincane zona esezaya nasezindaweni zemfundo ephakeme zathola nokuhlalisana nabantu bezinhlanga ezahlukenene.

Okunye okuvelayo ngabalingiswa abatholakala emibhalweni ngukuthi invamisa obaba yibona ababa nenkinga enkulu yokuthi izingane zabo ziganana naluphi uhlanga. Kanti abantu besifazane abatholakala emibhalweni abamele omama bona invamisa bahambisana nezingane zabo ngaphandle kokunaka ibala lalowo okhethiwe ingane yakhe. Ngokwesibonelo endabeni emfishane ethi *Bayezwana*, abantu abanenkinga kakhulu nokuthi izingane zabo zithandana nezinhlanga ezahlukenene obaba, omama bona inkinga abayiboni. Sibathola befonelana bezixoxela kanti umama kaNobuhle uze ambize ngomlingani wakhe kodwa uyise yena ebeshaya phansi bevumelana noThumbadoo.

Kule mibhalo sivezelwa abalingiswa abamele imiphakathi eyahlukene. Emibhalweni kuvela umphakathi wasemakhaya kanye nowasedolobheni. Uma sibuka endabeni emfishane ethi *Bhatata-a-a* abantu basemakhaya abakubheki kakhulu ukuhluka kwabantu kodwa bona abakuqhakambisayo kakhulu ubuntu nokuphilisana nabantu. UHannie uvamise ukuvakasha kwaSunduza kodwa futhi akukho ukumxwaya kakhulu noma benayo imibuzo abanayo bayigcina ngaphakathi. Bayajabula futhi uma unina kaMusa ebatshele ukuthi uHannie umakoti kaMusa.

Uma sibheka enovelini ethi *Itshwele Lempangele* sithola umndeni wakwaNaicker wona owasedolobheni bona abakwamukeli ukuthandana kwendodakazi yabo nensizwa ensundu. Siyathola futhi kunabalingiswa abafundile nabangafundile. Abalingiswa abafundile sibona kuyibona imvamisa abathanda ukuthi bathandane nezinhlanga ezahlukene. Lokhu kungenzeka ukuthi ukuhlala nezinhlanga ezahlukene bakujwayela ezikoleni abebefunda kuzona emfundweni ephakame. Enovelini ethi *Itshwele Lempangele* uNdelebuli ufundile uneziqu zasenyuvesi uzwana noShantha naye oneziqu. Emdlalweni emfishane othi *Indoni Yamanzi* yize kungacaciswanga ukuthi uSipho ufundeleni kodwa kuyavela uMaZwane noSibongile bephawula ukuthi ufundile futhi ubezwana noLilian oyinesi. Endabeni emfishane ethi *Ngeke!* nakhona kuyavela ukuthi uFalakhe ufundile.

2.7 Isiphetho

Ababhali bemibhalo yesiZulu bakhombisa ukuthuthuka okukhulu ngemibhalo yabo asebeyishicilele kamumva nje. Uma sibheka umlando ngemibhalo yesiZulu ngesikhathi sobandlululo kukhombisa ukunyuka kwezinga ababhali asebesingatha ngayo imibhalo yabo ngemuva kokuqedwa kwemithetho eyayibavimbela ukuba babhale ngezinto ezithinta imiphakathi ngqo. Kuyacaca nokuthi imibhalo yesiZulu akukhona ukuthi yayihlelelwe abantwana besikole kodwa kwakwenziwa imithetho yezwe eyayibekwe ngaleso sikhathi ngoba nazi zivela esezishicilelwe kamuva.

ISAPHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO KANYE NEZINJULALWAZI ZOCWANINGO

3.1 Isingeniso

Kulesi sahluko sizohlola izindlela zokwenza ucwaningo nezinjulalwazi eziyisisekelo socwaningo. Esahlukweni kuzochazwa indlela yokwenza ucwaningo ekhethwe ngumcwaningi ekwenzeni ucwaningo lwakhe. Kuphindwe kubhekwe kabanzi izinjulalwazi zocwaningo ngenhloso yokuveza ukuthi zihlobana kanjani nocwaningo olwenziwayo.

3.2 Izindlela zokwenza ucwaningo

UKelly (1999:24) noMdletshe (2003:30) babeka ukuthi ziningi izindlela zokwenza ucwaningo umcwaningi angazisebenzisa ekwenzeni ucwaningo lwakhe. Uma sibheka izindlela zokwenza ucwaningo sibona kuvela izindlela eziningana umcwaningi angazisebenzisa ekwenzeni ucwaningo lwakhe, ongoti kanye nocwepheshe bezokucubungula noma bezokucwaninga asebeziqambile.

Umbuzo ovelayo othi ziyini izindlela zokwenza ucwaningo. UKhuzwayo (2012:40) uchaza indlela yokwenza ucwaningo njengendlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho azokucubungula. NgokukaKraus (1994:45) noma ubani ofisa ukucubungula nganoma ngani etholakala emhlabeni kumele anqume ukuthi iyiphi indlela yokwenza ucwaningo angayisebenzisa ocwaningweni lwakhe. Ukunquma komcwaningi kuncike esisekelweni sokuthi ikuphi yena ahlose ukukucubungula noma azokucubungula ngakho ocwaningweni lwakhe. Ngakho-ke

umcwaningi ngeke azikhetha zonke lezi zindlela zokwenza ucwaningo ezivelayo zochwepheshe bezokucubungula. Kepha yena umcwaningi uqoka ukuthi akhethe uhlobo lwendlela yokwenza ucwaningo olulodwa.

URReason noRowan (1981:7) bona babeka ukuthi abanye abacwaningi bangahlosa ukuthi bachaze kabanzi kuphela ngesimo esithile ngenhloso yokuphendula imibuzo efana nokuthi ubani, kanjani, nothi kungaki? Futhi kwenzakalani entweni ethile. Umcwaningi lapho usuke efisa ukwandisa ulwazi. Baqhubeka bathi abanye abacwaningi bengacwaninga kodwa ngokuchaza isimo senhlalo lapho bebuza ukuthi kungani kwenzeka into ethile futhi bezama ukuthola impendulo yenkinga ngokujulile.

Indlela ezosetshenziswa ngumcwaningi lapha yilena ebizwa ngokuthi ikhwalithethivu. Isizathu esenze ukuba umcwaningi akhethe indlela yokwenza ucwaningo okuthiwa ikhwalithethivu ngokuthi yena ufuna ukuchaza kabanzana ngesihloko sakhe asiqokile esibheka ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu.

Abantu bangaxakeka ukuba kungani umcwaningi ekhethe le ndlela nakuba kuphawuliwe ukuthi ziningi izindlela zokwenza ucwaningo ochwepheshe nongoti asebeziqambile. Umcwaningi uthe ezibuka futhi eziqhathanisa zona lezi ndlela eziningi kangaka ikhwalithethivu yamhlaba umxhwele ngoba eyibone ukuthi iyona engamsiza ukuba enze ucwaningo lwakhe ngempumelelo nokuthi izokwazi ukumsiza ukufuna ulwazi aludinga ocwaningweni lwakhe.

Ngaphambi kokuthi sidlulele phambili kuhle ukuba siqale ngokuthi siyichaze le ndlela yokwenza ucwaningo. Ziningi izincazelo ezitholakalayo ezichaza ikhwalithethivu njengoba kukhona imiqulu eminingi ebhaliwe maqondana nayo le ndlela yokwenza ucwaningo. UDenzin noLincoln (2000) bayichaza kanjena:

Qualitative research is a method of inquiry employed in many different academic disciplines traditionally in the social science, but all qualitative researchers aim to gather an in-depth understanding of human behaviour and the reasons that govern such behaviour.

(Ucwaningo lwekhwalithethivu indlela yokuphenya esetshenziswa emikhakheni yemfundo ehlukene ngokujwayelekile kusayensi yezokuhlalisana, kodwa bonke abacwaningi bekhwalithethivi bahlose ukuthola ulwazi olujulile lokuqonda ukuziphatha kwabantu kanye nezizathu ezilawula lokho kuziphatha kwabantu)

Ikhwalithethivu indlela yokwenza ucwaningo esiza umcwaningi ukuba aqonde indlela abantu abaziphatha ngayo emphakathini yabo. Lolu cwano lubheka indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu. Uma sifunda le mibhalo sithola izindlela ezahlukene abalingiswa abaziphatha ngazo ngale ndikimba yokuthandana kwezinhlanga ezahlukene. Okugqamayo ukuthi emibhalweni eminingi sithola kuvela ukuthi iningi labalingiswa alihambisani nalolu hlobo lokuthandana kwezinhlanga ezihlukene kuphinde futhi kube khona nedlanzana labalingiswa elikhombisa ukuhambisana nakho ukuthandana kwezinhlanga ezahlukene. Kodwa futhi lokho kwenza kwabo kuyadida ikakhulukazi labo abakhombisa ukungahambisani nakho ukuthandana kwezinhlanga ezahlukene ukuthi kungani benze kanjalo.

Ngokukhetha le ndlela yokwenza ucwaningo siyethemba ukuthi ikhwalithethivu izosiza kakhulu umcwaningi ekuqondeni leso senzo sabantu nendlela abaziphatha ngayo uqobo lwabo uma kukhulunywa ngale ndikimba yokuthandana kwezinhlanga ezahlukene. UCutcliffe noMcKenna (2002) bachaza kanjena:

Qualitative researcher is interested in understanding the meaning people have constructed that is how people make sense of their world and experience they have in the world.

(Umcwaningi wekhwalithethivu unentshisekelo yokuqonda izincazela abantu asebezenzela zona zokuthi abantu bawenza kanjani umqondo wokuqonda ngomhlaba wabo kanye nalokho abahlangabezana nakho emhlabeni)

Abantu banezindlela zabo zokubuka izinto noma umhlaba wabo. Okusho ukuthi ilowo nalowo uzibuka ngendlela yakhe bese ehumusha ngayo indlela yakhe leyo abona ngayo umhlaba. Nalapha ocwaningweni sizosebenzisa indlela yokwenza ucwaningo ikhwalithethivu ukubheka kabanzi ukuthi ababhali kanye nabalingiswa abatholakala emibhalweni ekhethiwe indikimba yokuthandana kwezinhlanga ezahlukeneyo bayibuka kanjani. Inhloso yokusebenzisa le ndlela yokwenza ucwaningo ukuthola ilaka labalingiswa abehlukene emibhalweni okugxilwe kuyona. Ikhwalithethivu izosiza kakhulu ukuthi kubhekwe ngokujulile ilaka labalingiswa abasembhalweni ngoba le ndikimba izobhekwa ngeso lekhwalithethivu elihlose ukuqonda indlela abantu ababuka ngayo umhlaba wabo nezincazelo abazakhela zona ngezehlo zabo. Kanti uCreswell (1994:1) uphawula ngomehluko wekhwalithethivu athi:

Qualitative research is characterised by its aims which relate to understanding some aspects of social life and its methods which generate words rather than numbers and data analysis

(Ucwaningo lwekhwalithethivu lubonakala ngezinhloso zalo ezihlobene nokuqondisisa ezinye izinto zempilo yokuhlalisana nendlela yayo ekhiqiza amazwi kunezinombolo kanye nokuhlaziywa kolwazi)

Ukuthandana kwezinhlanga ezahlukeneyo into eyenzekayo kanti futhi lolu hlobo lokuthandana luya ngokwanda emphakathini eminingi kodwa alwamukeleki kahle kwabanye abantu. Lapha ocwaningweni sizama ukubheka ukuthi kungani abantu bangafuni ukuba lolu hlobo lokuthandana lwamukeleke ngokufunda imibhalo

nokusebenzisa ikhwalithethivu. Siyayicubungula le ndikimba ukuze siqonde ukuthi ikuphi inkinga uma izinhlanga ezahlukeno zithandana.

Siyazi ukuthi kuningi okuthintekayo uma kukhulunywa ngalesi sihloko sokuthandana kwezinhlanga ezahlukeno ngakho ikhwalithethivu izosiza kakhulu ekutholeni izimpendulo ezifanele ezithinta impilo yokuhlalisana kwabantu ngale ndikimba ngokubheka abalingiswa emibhalweni ukuthi bona bahlalisene kanjani okuyibona abamele abantu abaphilayo emhlabeni. URoth (1993:46) yena uchaza kanjena:

Qualitative research entails a set of methods aimed at uncovering an individual's or groups social, cultural or normative patterns of behaviour and interaction. The qualitative researcher analyses social settings, motives and meanings, actions etc.)

(Ucwaningo lwekhwalithethivu lufaka izindlela ezihlose ukuveza ukuhlalisana komuntu ngamunye noma kweqembu, ukuziphatha ngokwesiko noma ukuxhumana. Umncwaningi wekhwalithethivu ucwaninga isisinda sokuhlalisana, intshisekelo kanye nokuchazayo, izenzo njll)

Ikhwalithethivu igxile ekubhekeni indlela abantu abahlalisana ngayo emphakathini yabo. Emibhalweni kuvela abalingiswa begcizelela izinkolo zabo ezahlukeno. Ngokusebenzisa indlela yokwenza ucwaningo ikhwalithethivu sifuna ukubona ukuthi lezo zinkolo zabo abahlose ukuthi baphile ngazo bona njengamaqembu ahlukeno zinamthelela muni ekuziphatheni kwabo beyiqembu nasothandweni lwezinhlanga ezahlukeno nokuthi ngabe zinaliphi iqhaza ezilibambayo ebalingisweni.

NgokukaMiles noHubermans (1994:60) izinkomba ezigqamile ekuqoqeni ulwazi ngendlela efanele ngekhwalithethivu ziqukethe nanka amaphuzu abalulekile

ngekhwalithethivu; ikhwalithethivu isiza kakhulu ukuqonda izigameko ezehlela abantu kanye nendlela abaphila ngayo kulezo zimo ababhekana nazo. Lapha ocwaningweni sizobheka ukuthi abalingiswa abasothandweni lwezinhlanga ezahlukenene bona babhekana kanjani nemiphakathi abahlala kuyona uma ingavumi ukuthi ibamukele njengoba bethandana.

Ukubuka izincazelo ezinikezwe ngenhla kwenza ukuba umcwaningi akholwe ukuthi le ndlela yokwenza ucwaningo ayikhethile iyona ezomsiza ukuba aqhubeke nokwenza ucwaningo lwakhe ngendlela afisa ngayo ukuthola ulwazi locwaningo. Le ndlela yokwenza ucwaningo ibonakala iyiyona efanele ukuba umcwaningi angayisebenzisa ocwaningweni lwakhe ukuze athole lonke ulwazi aludingayo ocwaningweni lwakhe. Inhloso yomcwaningi ukuba ajule nokucubungula le ndikimba yokuthandana kwezinhlanga ezahlukenene kokubheka imibhalo ekhethekile esiZulwini. Ikhwalithethivu iyona ndlela ekwazi ukuthi uma uyisebenzisa uthole ulwazi oluphelele ngento ofuna ukucubungula ngayo, iyakwazi ukuthi ithole ulwazi ngokuhlalisana kwabantu nangendlela abantu abacabanga ngayo ngempilo, lokho okuyingxenye yalolu cwaningo.

UNueman (1994:19) uthi umcwaningi osebenzisa ikhwalithethivu ubhekana nezindlela eziningi ezahlukenene angakhetha kuzona ukuqoqa ulwazi lwakhe locwaningo. Kanti uMcneill (1985:95) ubeka ukuthi ulwazi olungasetshenziswa ngumcwaningi kungaba ilolo lwazi abacwaningi abaluqoqa bona ngokwabo, ulwazi olungakaze luqoqwe ngomunye umuntu phambilini kodwa lowo mcwaningi kube ngowokuqala ngqa ukuba athole lolo lwazi. Umcwaningi lolu hlobo lolwazi angaluthola ngokuthi ahlele izingxoxo nabantu emphakathini afuna bamsize ngolwazi oluthile oludingeka ocwaningweni lwakhe. Umcwaningi angaphenya ngandlela thize kumbe azibambele mathupha yena kulokho ahlose ukuthola ulwazi ngakho uma enza ucwaningo. Ngokwesibonelo umcwaningi uma efuna ukwazi

ngempilo yesizwe esithile angahlala naso leso sizwe leso afuna ukusibheka ukuze kuzoba lula kuyena ukuthola indlela abaphila ngayo naye enza lokho abakwenzayo.

Ubuye athi kukhona nolwazi umcwaningi angalusebenzisa ekwenzeni ucwaningo lwakhe, ilolo lwazi oseluvele lukhona lwenziwa ngabanye abantu noma ngabanye abacwaningi futhi lwatholakala ngezindlela ezahlukene. Lolu hlobo lolwazi locwaningo lungatholakala ngokuthi umcwaningi abheke imibhalo ebhaliwe, okuqoshiwe, imibiko ebhaliwe, njll. Ucwaningo olwenziwayo lapha singasho ngaphandle kokunanaza ukuthi luzosebenzisa lolo hlobo lolwazi olutholakala selwenziwe ngabanye abacwaningi. Isizathu salokho ukuthi lolu cwano lubheka imibhalo esibhalwe ngababhali bemibhalo yesiZulu bebhala ngendikimba yokuthandana kwezinhlanga ezahlukene kuyona imibhalo leyo ekhethekile.

UTaylor noBogdan (1984) baphawula kanjena ngolwazi olutholakala uma kubhekwa imibhalo:

In content analyses, data result from the procedures the researcher has chosen to use in order to answer specific question concerning phenomena in the context of given texts.

(Ekuhlaziyweni kwemibhalo, ulwazi lutholakala ezindleleni umcwaningi azikhethele ukuzisebenzisa ukuze aphenyule umbuzo oqondile ngokubheka into ngokwemibhalo ethile)

Uma umcwaningi ekhethe ukusebenzisa imibhalo esivele isikhona yashicilelwa ngababhali abahlukene bemibhalo yesiZulu ukuyicubungula, ulwazi lwakhe locwaningo luzophuma kuyona le mibhalo ayikhethe ukuba ukuba ayibheke. Kunjalo nakulolu cwano umcwaningi unemibhalo yesiZulu aqoke ukuba ayisebenzise ocwaningweni lwakhe ukuthola ulwazi olufanele nolwanele

ukuphendula imibuzo yocwaningo ekhona. UCollins (2003:40) uphawula uthi ngosizo olulethwa imibhalo:

Documents can help reconstruct events and give information about social relationships.

(Imibhalo ingasiza ukunika isithombe sezigameko, inikeze futhi ulwazi mayelana nobudlelwano bokuhlalisana)

Incazelo engenhla isitshela ukuthi imibhalo ingasiza ekutholeni indlela abantu abaphilisa ngayo. Umcwaningi uzofundisa imibhalo ukuba ahlaziye ulwazi lwakhe aludinga ocwaningweni lwakhe. Njengoba isihloko sikhuluma ngokuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene, umcwaningi unethemba lokuthi imibhalo izomsiza ukuthi athole imibono yabalingiswa abamele abantu bemiphakathi eyahlukene mayelana nale ndikimba yokuthandana kwezinhlanga, ngale kokuthi ahlele izingxoxo nabantu basemiphakathini leyo.

UBergies (1989:67) uphawula ngokukhethwa kwezinto ocwaningweni uthi:

The kind of selection or sampling made has the crucial implication for generalization, especially with the confidence we have in generalization.

(Uhlobo lokukhetha noma isampula eyenziwe inomsebenzi obalulekile ekuthatheni isinqumo, ikakhulukazi ngeqholo esinalo ekunqumeni)

UBergies lapha ugqamisa ukubaluleka kwesibalo sezinto ezisetshenziswa ocwaningweni ngumcwaningi. Ubeka ukuthi izona ezisiza umcwaningi ukuthi athole ulwazi azobheka ngalo lokho afisa ukukubheka ocwaningweni lwakhe bese ekwazi ukuthi athathe isinqumo esifanele ngaphandle kokuchema ngenxa yokuthi izinto abebheka kuzona bezinganele ukuba angafinyelela esinqumeni esiphelele ngalokho abehlose ukukubheka ocwaningweni lwakhe. Ngokubhekwa kwemibhalo uSolsberry (1994:78) uthi imibhalo imithombo ebalulekile yolwazi kumcwaningi

wekhwalithethivu, kodwa imibhalo kumele iphathwe ngokucophelela uma icutshungulwa.

Ngakho-ke ukuqoqa nokuhlaziywa kolwazi locwaningo umcwaningi uzofundisiza imibhalo ekhethekile ukuba isetshenziswe ngumcwaningi ocwaningweni lwakhe ahlose ukulwenza. Le mibhalo engamanoveli athi *Yiza Mntanami*, *Iziboshwa Zothando* (MJ Mngadi) *Itshwele Lempangele* (MV Bhengu), izindaba ezimfushane ezithi *Bhatata-a-a* (DBZ Ntuli) *Isivunguvungu*, *Ngeke! USikhumbuzo* (NG Sibiyi), *Generosa*, *Bayezwana* (MJ Mngadi) nomdlalo onkundlanye othi *Indoni Yamanzi* (DBZ Ntuli). Ukusebenzisa le mibhalo umcwaningi unethemba lokuthi izomsiza kakhulu ekuqoqeni nasekuhlaziyweni kolwazi locwaningo azokwazi ukuba aluhlukanise ngokwezihlokwana ezifanele ocwaningweni.

Miningi imibhalo etholakalayo esiZulwini, ababhali bemibhalo yesiZulu abaningi sebegadle baphindelela ekushicileleni imibhalo yabo enhlobonhlobo yesiZulu futhi injalo imibhalo yabo ikhuluma ngezindikimba ezahlukeni. Noma kunjalo lolu cwaningi lukhethe ukuba lugxile emibhalweni ethi ayibe yi-10 nje kuphela. Le mibhalo ekhethiwe lapha ocwaningweni imibhalo egxile endikimbeni yokuthandana kwezinhlanga ezahlukeni. Inhloso yokuba kukhethwe le mibhalo ukuba umcwaningi akwazi ukuqonda ngqo kulokho afisa ukukucubungula mayelana nale ndikimba yokuthandana kwezinhlanga ezahlukeni futhi athole nezimpendulo ezigculisayo ngaphandle kokuthi afake eminye imibhalo engahlangene nesihloko socwaningo esibheka ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukeni.

3.3 Izinjulalwazi zocwaningo

Lolu cwaningo lusebenzisa izinjulalwazi ezimbili okuyiRiyalizimu kanye neSoshiyali Ayidentithi ukusiza ukuhlaziya ucwaningo kahle. U-Eagleton (2011:78)

ubeka ukuthi umcwaningi onenjulalwazi eyodwa ufana nowedukileyo, umuntu kumele abenezinjulalwazi ezimbili kuya phezulu. Umcwaningi ubone kukuhle ukuba asebenzise izinjulalwazi ezimbili ukwenza ucwaningo lwakhe. Kungeke kwaba kuhle ukuba enze ucwaningo engazifakanga izinjulalwazi ezizoba yisisekelo socwaningo lwakhe.

USwanepoel (1997:20) ubeka ukuthi izinjulalwazi zisiza umcwaningi ukuba azi ukuthi ikuphi okumele akubheke ocwaningweni lwakhe. Izinjulalwazi izona ezimqaphayo umcwaningi ukuba angabe esephuma eceleni kodwa enze okufanele ocwaningweni lwakhe. UNkumane (1999:24) uphawula kanjena ngokusetshenziswa kwezinjulalwazi zemibhalo:

Literary theories are not just fashionable ways of analysing literature, but they also broaden and develop the literary knowledge and thinking.

(Izinjulalwazi zemibhalo aziyona nje ifashini yendlela yokucubungula imibhalo, kodwa futhi zikhulisa ziphinde zakhe ulwazi kanye nokucabanga ngokwemibhalo.)

Njengoba izinjulalwazi zithuthukisa futhi zikhulisa ulwazi nokucabanga ngemibhalo, umcwaningi unethemba lokuthi izinjulalwazi azikhethile zizomsiza ukuba acubungule le mibhalo ayikhethile ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukene nokuthola ngokujulile ukuthi ngabe iyini inhloso yababhali abehlukene ngokuthulela le mibhalo ekhuluma ngothando oluphakathi kwezinhlanga ezahlukene.

3.1 Injulalwazi iRiyalizimu

UCuddon (2012:184) uyichaza kanjena iRiyalizimu:

Fundamentally in literature, realism is a portrayal of life with fidelity. It is thus not concerned with idealization, with rendering things as beautiful when they are not or in any way presenting them in any guise as they are not.

(Ngokwemibhalo, iRiyalizimu ukuveza impilo njengoba injalo. Ayizixaki ngokwenza izinto ukuthi zibe zinhle zingekho njalo noma nganoma ngayiphi indlela ezoziveza zingezona.)

Okuvela encazelweni engenhlal ukuthi iRiyalizimu ilolo hlobo lwenjulalwazi ebeka izinto njengoba zinjalo. Uma kusetshenziswa le njulalwazi akukho lapho okutholakala khona umbhali eseshintsha izinto embhalweni wakhe ukuze zizwakale kamnandi noma zibukeke zizinhle kulowo ofunda umbhalo. Okubi kuvezwa njengoba kunjalo nokuhle futhi kubekwa njengoba kunjalo noma kwenzeka kukubi futhi kwenzeka kukuhle kuthulwa njengoba kunjalo. Ngokwesibonelo nje uma kukhulunywa ngendikimba yokuthandana kwezinhlanga ezahlukeni kuyazeka ukuthi kubantu abaningi akukamukeleki kahle. Ngakho-ke kungeke kwezwakala kahle ukuthi umbhali le ndaba angayiveza ingabi nankinga kodwa futhi kube kwazeka kahle kamhlophe ukuthi yize sekwandile ukuthandana kwezinhlanga ezahlukeni emphakathini eyahlukeni kusakhona abantu abasasalele emuva ngokungahambisani kahle nokuthandana kwezinhlanga ezahlukeni futhi abantu abathandanayo bezinhlanga ezahlukeni basabhekana nezinkinga othandweni lwabo.

Ngakho-ke izinkinga emibhalweni kumele zivele ngokuphelele ukuze indaba izwakale kahle kodwa amaqiniso ahambisana nokuthandana kwezinhlanga ezahlukeno kumele avele njengoba enjalo futhi ngendlela aziwa ngayo. Kumele nakhona emibhalweni kuvele izinhlobo ezimbili zabantu ezizohambisana nakho futhi nezizophikisana nakho ukuthandana kwezinhlanga ezahlukeno njengoba kwenzeka emiphakathini. Ngokwesibonelo enovelini ethi *Itshwele Lempangele* kuvela uyise kaNdelebuli engahambisani nokwenziwa uNdelebuli ukuba angashada nentombazane yeNdiya. KuBhengu (1998:109) sithola uyise kaNdelebuli ethi:

“Angithandi ukuthi uNdelebuli aganwe yiNdiya. Angizenzisi nxa ngikhuluma kanje, ngikhipha ingonyuluka. Yingane yami le, okukuphela kwayo. Iganwe intombi yeNdiya impela madoda?”

Kuyona le noveli sithola obaba omncane kaNdelebuli bekujabulela ukuthandana kukaNdelebuli nentombi yeNdiya. KuBhengu (1998:77) sithola ethi:

“Ukuba yehlele mina le nhlahla, ngabe ngithi abakikize kakhulu onina. Elami lokugcina lithi, yekela undodana azithathele iNdiya lakhe”.

Lapha umbhali usinikeza isithombe sokuthi kukhona abalingiswa abangahambisani nokuthandana kwezinhlanga ezahlukeno futhi kukhona abahambiselana nakho ukuthandana kwezinhlanga ezahlukeno. Lokhu kuyiqiniso elingephikwe ukuthi nasemphakathini yangempela kukhona ngempela abantu abangahambisani nokuthandana kwezinhlanga ezahlukeno nabahambisana nakho ukuthandana kwezinhlanga ezahlukeno, ngakho umbhali lapha usinikeza isithombe esiyiqiniso

semiphakathi yabantu abatholakala ngempela emhlabeni wangempela abanemibono eyahlukene futhi ngokuthandana kwezinhlanga ezahlukene.

U-Abrams (1971:89) yena ubeka kanjena ngeRiyalizimu:

It is a theory of writing in which ordinary, familiar or mundane aspect of life are presented in a straight forward or matter of fact manner that is presumed to reflect life as it actual is)

(Yinjulalwazi yokubhala lapho amaphuzu athile empilo, ajwayelekile noma angathi shu ebekwa ingcaca noma ngokuveza amaqiniso ngendlela okuthathwa ngokuthi iveza impilo njengoba injalo)

Okugqamayo lapha ukuthi ngokweRiyalizimi kubhalwa ngezinto ezaziwayo ngempela, abantu abazibona nsuku zonke bephila. Akubhalwa nje ngento engakaze yehle noma yenzeke kubantu emphakathini. Izihloko okubhalwa ngazo ilezo ezithathelwa ezintweni abazenzayo abantu abaphilayo. Ngokwesibonelo ukuthandana kwezinhlanga ezahlukene into ekhona futhi ebonakalayo yezenzeka emiphakathini esiphilayo kuyona. Akuyona into nje ababhali abaziqambela yona bese bebhala ngayo njalo. Kodwa babhala ngendikimba abayaziyo kwanabo uqobo kanti nabantu abayazi kahle kamhlophe, kungeke kwathiwa inganekwane ukuthandana kwezinhlanga ezahlukene kodwa kuyinto ewubuqiniso neyaziwayo nebonakalayo yenziwa ngabantu abaphilayo ngempela emiphakathini eyahlukene. UKearn (1996:56) uchaza athi iRiyalizimu iveza ukuthi imibhalo ilingisela impilo eyenzeka ngokoqobo emiphakathini.

UKearn ugcizelela okushiwo uCuddon (2012:184) no-Abrams (1971:89) ukuthi iRiyalizimu ayiwethuli amampunge kodwa ithula konke okuyiqiniso futhi abantu abakwaziyo kwasabona.

Izincazelo ezinikezwe ngenhla zikwenza kugcwaliseke ukuthi injulalwazi umcwaningi ayikhethile ingefanele ukusetshenziswa ocwaningweni. UBrooks no Warren (1979) bathi umsebenzi wombhalo kumele uveze umphakathi osuka kuwona futhi unikeze umfundi ukuqonda kokuziphatha komuntu emphakathini. Ngamanye amazwi babeka ukuthi imibhalo kumele ithule amaqiniso njengoba enjalo. Imibhalo kumele izeze imiphakathi njengoba injalo kungabi khona ukuthi umbhali uveze okungesikhona okwenzeka emphakathini nokwenziwa ngabantu uqobo. Yingakho umcwaningi eqoke ukuba alandele le njulalwazi ehlose ukubeka amaqiniso njengoba enjalo ngoba isihloko socwaningo singesikhuluma ngento eyiqiniso futhi unethemba lokuthi ngoba imibhalo kwanayo ithula amaqiniso konke kuzohambisana nokuhloswe ucwaningo kanye nomcwaningi. Kanti uCohen (1973:5) uphawula ngobudlelwane obuphakathi kombhali neqiniso kanye nombhalo:

The relationship between author and between text and reality are key elements in the conception of literature.

(Ubudlelwane phakathi kombhali naphakathi kombhalo neqiniso izinto-ngqangi ekwakheni umbhalo.)

Ubeka ukuthi umbhali, umbhalo kanye neqiniso lezi zinto azihlukani, ubudlelwano obutholakala phakathi kwazo bubalulekile kakhulu ekukhoneni kwemibhalo yobuciko. Ngakho-ke umcwaningi izona zinto azidinga kakhulu ocwaningweni lwakhe. Udinga ukuba abheke ukuthi umbhali uyethule ngokuphelele nangobuqiniso indikimba yokuthandana kwezinhlanga ezahlukeni embhalweni wakhe, bese ebheka ukuthi ngabe umbhalo lowo uyawaveza yini amaqiniso akhona ngokuthandana kwezinhlanga ezahlukeni emphakathini aphinde abheke ukuthi ngabe iqiniso ngempela yini elithuliwe ngendikimba yokuthandana kwezinhlanga ezahlukeni embhalweni nawumbhali uqobo. Udinga lokhu okuthathu ngenxa yokuthi ucwaningo lwakhe luncike kakhulu kubabhali, embhalweni kanye naseqiniseni

elitholakala emibhalweni leyo ayikhethile ukuba ayisebenzise ocwaningweni lwakhe.

IRiyalizimu uhlobo lwe njulalwazi eyavela ekhulwininyaka le-19 kuya kwelama-20. Inhloso yokubela kwale njulalwazi kwakungukuthi ababhali babefuna ukuthi imibhalo yabo ikhulume ngempilo yemiphakathi njengoba injalo. Ngesikhathi isungulwa le njulalwazi kwakuyisikhathi lapho kwakufika khona intuthuko kubantu emiphakathini yabo, kuqala ukwanda kwezimboni nemikhiqizo yemishini. Abantu babesuka ezindaweni zasemakhaya belibangise ezindaweni zasemadolobheni ngenhloso yokuyobheka imisebenzi. Ilokho futhi okwenza ababhali babone ukuthi kuhle babhale imibhalo ekhuluma ngqo ngemiphakathi neveza izimo zempilo njengoba zinjalo kungabi khona ukubhala ngokungesikho ngempilo ephilwa ngabantu emiphakathini. Ubeka kanjena uByerly (1997:51).

Realistic fiction stories tend to take in the present or represent past. Characters are involved in events that they could happen. Characters live in places that could be real. The characters seem to like real issues solved in realistic way. The events portrayed in realistic fiction conjure an image that a reader could face in real life.

(Imidlalo yamaqiniso ithanda ukuthatha iveze inkathi yamanje noma inkathi eyedlule. Abalingiswa bagxile ezigamekweni lezo ezingehlakala. Abalingiswa bahlala ezindaweni lezo ezingaba ngezangempela. Abalingiswa babukeka benezinkinga zangempela bezixazulula ngendlela yangempela. Izigameko ziveza isithombe seqiniso elihambelana nalokho umfundi angabhekana nakho empilweni yangempela)

Okuvelayo ezinkombeni zenjulalwazi iRiyalizimu ukuthi izindaba ababhali ababhala ngazo imvamisa kuba ilezo eziveza izinto ezenzeka enkathini yamanje

noma enkathini yakudala. Uma sibheka emibhalweni esetshenzisiwe kuyavela lokho kukhona izindaba ezikhombisa inkathi yakudala nenkathi yamanje. Kuvela nokuthi abalingiswa batholakala ezindaweni ezingaba ezangempela. Ababhali uma bebhala imibhalo basebenzisa izindawo ezaziwayo ngempela kwanaye umbhali azazi kahle. Okusho ukuthi usebenzisa indawo etholakalayo emhlabeni ayisebenzise embhalweni wakhe wokususelwa ekhanda. KuSibiya noNtuli (2007:10) endabeni ethi *USikhumbuzo* sithola uRonald ethi:

“Ingisizile nale noveli oyibhalayo. Bengiyoze ngikubone nini nje ukuba ubungezile lapho eSwazini uzocwaninga ngayo?”

Kuvela umbhali esebenzise indawo yangempela lapha endabeni yakhe, oZiningi noRonald abahlangana kuyona bekade bagcinana ukubonana. Ngokusebenzisa le ndawo ngeke umuntu athuke ngoba uyazi ukuthi abantu bengahlangana nje endaweni ethile bezihambela njengoba kwenzekile nakulo mbhalo.

Kuyavela nokuthi abalingiswa emibhalweni babhekana nezinkinga, lezo zinkinga ababhekana nazo bavama bazixazulula ngendlela efanayo naleyo umuntu ophilayo azixazulula ngayo. Ngokwesibonelo nje abalingiswa abatholakala emibhalweni ekhuluma ngokuthandana kwezinhlanga ezahlukene ekhethekile siyababona abalingiswa bebhakana nezinkinga othandweni lwabo lwezinhlanga ezahlukene kodwa futhi siphinde sibabone bezama abalingiswa nokuzixazulula lezo zinkinga zabo. Abanye babalingiswa bavela bethatha izinqumo zokuthi bahambe emakhaya akubo, abanye futhi ngokunjalo sibabona bexolela ukushiya abazali babo kunabathandiweyo babo.

Konke lokho kufuze khona okwenziwa ngabantu abaphilayo emhlabeni wangempela nabo abanye babo abeke babona kuyindlela elula yokuxazulula

izinkinga zabo. Kuvela nokuthi izigigaba ezivezwa kumbhalo wobuqiniso ilezo umuntu ophilayo ezingamehlela. Impela okwenzeka emibhalweni ekhuluma ngokuthandana kwezinhlanga kungenzeka nakubantu abathandanayo abaphilayo. Kwanazo izithandani zezinhlanga ezahlukene zangempela zingaxoshwa emakhaya uma abazali bengahambisani nokuthandana kwezinhlanga ezahlukene njengoba kwenzeka nje endabeni emfishane ethi *Ngeke!* Sithola uFalakhe ebhekene nenkinga yokuthi uyise akathandi ukuthi athandane neNdiya. KuSibiya noNtuli (2007:14) sithola uFalakhe ethi:

“Ngizokuhlonipha baba. Ngizophuma emzini wakho. Kangikugcizelele nokho ukuthi konke engikushilo nengikwenzile bekungekhona ukwedelela izwi lenu njengabazali bami. Konke kungenxa yokuthi ngiyamthanda uFatima.”

Umlingiswa onguFalakhe ubhekene nenkinga imvamisa abantu abathandanayo bezinhlanga ezahlukene abaphila emhlabeni wangampela ababhekana nayo uma besothandweni lwezinhlanga ezahlukene. Inkinga yokuthi abazali abahambisani nokuthandana kwezinhlanga ezahlukene ivamile. Lo mlingiswa simthola futhi ebhekana nayo inkinga yakhe lena ngendlela yokubhekana nomzali wakhe onguyise, le ndlela nabantu abaphilayo ngempela abangayisebenzisa ukuze bazame ukunqoba inkinga ababhekene nayo nabazali babo ukuthi babatshele ngqo ngendlela abazizwa ngayo ngabantu abathandana nabo bezinhlanga ezahlukene.

Endabeni emfishane ethi *Isivunguvungu* nakhona kuvela uWillem ebhekene nenkinga yokuthi uyise akafuni ukuthi athandane noNombali ngenxa yokuthi ungowebala elimnyama. KuMngadi noSibiya (1996:95) sithola uWillem ethi:

“Empeleni baba ngizele ukuzosho ukuthi kangikaguquki namanje kulokhu engangikushilo. Ngamanye amazwi ngizovalelisa. Senginqume ukuyoziphilela

impilo engiyithandayo engizikhethela yona mina, hhayi engiyitshelwa ngabanye abantu.”

Sithola uWillem ezama ukuba axazulule eyakhe inkinga ngokuthi yena akhethe ukuthi ahambe ekhaya lakubo. Nale ndlela uWillem ayikhethile ukuthi axazulule eyakhe inkinga noyise ingezinye zezindlela abantu abaphilayo emhlabeni abangayisebenzisa ukuze babhekane nenkinga yokuthi abazali babo abathandi ukuba bathandane nezinye izinhlanga. Abanye abantu bake bakubone kungcono ukuthi bahambe kuleyo ndawo noma baziqhelelanise nabantu ababona ukuthi babanikeza inkinga noWillem lapha ubona kungcono ukuthi ahambe ekhaya lakubo aye eBotswana okungcono ukuze abe kude noyise wakhe ongahambisani nokuthi uthandana nomuntu omnyama ngokwebala lo yena amthandayo.

Incazelo yenjulalwazi iRiyalizimu ibonakala ivela emibhalweni eyahlukene, imibhalo siyathola isitshela amaqiniso ngezinto ezenzeka emphakathini ngempela, kuyavela emibhalweni ababhali besebenzisa izindawo zangampela abantu abaphilayo behlala kuzona. Kubuye kuvele emibhalweni abantu behlangabezana nezinkinga futhi bebonakala bezama ukuzixazulula izinkinga zabo ababhekene nazo othandweni lwabo lwezinhlanga ezahlukene ngendlela evamile ukusetshenziswa ngabantu abaphilayo emhlabeni wangempela.

UVillanueva (1997:6) ugqamisa ukuthi iRiyalizimu ibonakala ngokuthi iveze impilo njengoba injalo. Uma impilo ikhombisa ukuba nezikhathi zobunzima kanye nezokujabula kumele kuvele emibhalweni. Nalapho kubhekwa imibhalo ephathelene nokuthandana kwezinhlanga ezahlukene impilo kuyazeka ukuthi ayivamisile ukuba ibe lula nje konke kuhambe kahle, kube kwaziwa ukuthi akukwamukeleki ebantwini abaningi. Izihibe zempilo zingalindeleka.

NgokukaRoberts (1995) abalingiswa ngabantu umbhali azakhela ebasusela ekhanda. Abalingiswa kusuke kungabantu abangakaze baphila emhlabeni wangempela kodwa umbhali ubenza baphile embhalweni wakhe. Umbhali uyakuqinisekisa ukuthi umlingiswa ngamunye otholakala embhalweni uba ngumfanekiso womuntu ophila emhlabeni wangempela ukuze phela noma emsusele ekhanda kungabi khona ukungakholakali.

UGumede (2002) ubeka ukuthi okusemqoka ngomlingiswa ngukuthi konke akwenzayo kumele kube ngokukholakayo. Kubi nje umbhali umlingiswa wakhe amenze kube ngumuntu ongakholakali bese kuhlala obala ukuthi impela ungumuntu ongaphili. Kodwa nakumfundi uma ethi ufunda umbhalo othile abe nesithombe somuntu ophila ngempela. Umbhali angasethulela umlingiswa noma abalingiswa bakhe ngezindlela ezahlukeni. Ezivamisile izindlela zokuvezwa kwabalingiswa ukusetshenziswa ngababhali ileyo umlingiswa simethulelwa ngumbhali uqobo.

UFerguson (1986) uthi umbhali uyasithulela umlingiswa wakhe ngokusitshela nje ukuthi umlingiswa ungubani wakwabani ozalwa ngusibanibani kanye nosibanibani kuze kuwelele nasekusitsheleni ukuthi ubukeka kanjani lowo umlingiswa belu. Umlingiswa futhi angavela njalo ngezenzo zakhe; akwenza embhalweni kumveze ukuthi ungumuntu onjani yena umlingiswa.

UHeese (1979) ubeka ukuthi injulalwazi iriyalizimu iqhakambisa ukubaluleka komlingiswa embhalweni nokugcizelela ukuthi umlingiswa kumele akhombise ukuphila ngempela. Kumele kungabibikho ukungakholakali kokwenza komlingiswa embhalweni. Ngamanye amazwi izinto azenzayo kumele umlingiswa kube yilezo zinto ezihambelana nezinto ezenziwa ngumuntu ophilayo emhlabeni, zikholakale. Uma umbhali ebumba abalingiswa bakhe kumele kungabikhona ihaba atholakale esenza izinto ezingeke zenziwa ngumuntu wangempela kodwa kube nje ilezo zinto ezejwayelekile kungabi nokudideka nakumfundi uqobo. Isimo somlingiswa kumele

kube yilesa esifana ncamishi nesomuntu ophilayo. Uma umlingiswa ebhekene nenkinga ethile kumele abonakale eshabasheka elwa nayo inkinga yakhe leyo. Zivele nezindlela abhekana nazo elwiswana nenkinga. Kungeke kwezwakala ngokweRiyalizimu ukuthi inkinga eyaziwa inzima bese kuyaba umlingiswa yena useyinqoba kalula nje yena. IRiyalizimu igcizelela ukuthi umlingiswa athulwe njengoba enjalo kungabi khona ukuthi umlingiswa umbhali amethule ngendlela engesiyi iqiniso elaziwayo.

Uma sithatha ukubheka nje abalingiswa esibathulelwa ngababhali abahlukene emibhalweni eyehlukene ikakhulukazi leyo mibhalo ezosetshenziswa kulolu cwaningo; abalingiswa bavele kungabalingiswa boqobo futhi abamele abantu abaphilayo emhlabeni. Ngokwesibonelo nje enovelini ethi *Iziboshwa Zothando*, uMngadi usethulela abalingiswa esithi sibabheka sibabone impela bengabantu abaphilayo ngempela futhi abakholekayo. Ngokwesibonelo nje sithola kunabalingiswa abangabantu abamhlophe oHurte, Wellem De Wet njll. Uma ubahlaziya laba balingiswa uyababona benzisa okwabelungu bangampela besikhathi sobandlululo, lapho umuntu omnyama wayengaziwa nokuthi ungubani.

Siphinde nje sithathe isibonelo ngabalingiswa abatholakala emdlalweni othi *Indoni Yamanzi*, uMaZwane sivezelwa engumama wangempela wasemakhaya engahambisani nokuthi indodana yakhe iganwe ngumuntu welinye ibala. Mhlasimbe nje ukuba uMaZwane nje ubengumlingiswa wasedolobheni ubengeke abanenkinga engako ngoba phela emadolobheni akuyona indaba engako. Kanti futhi uMaZwane ukuveza ngokusobala ukuthi ungumama wasemakhaya ngempela ngoba nakho efuna intombi enyathela ngabantwana, intombi enezitho emakhaya iyona ethandeka kakhulu kunaleyo ebukeya ingenazo izitho. Izitho kumuntu wesifazane izona abazibona zimchaza ngokuphelele ukuthi uyintombi ephelele impela. KuNtuli noSibiya (1992:85) sithola ekugcizelela lokhu uMaZwane:

MAZWANE: Mina ngathi akongitholela indoni yamanzi enyathela ngabantwana, hhayi isiklwenjana semiconjwana la.

Sithathe nje abalingiswa abatholakala endabeni emfushane ethi *Bhatata* a-a siyababona laba balingiswa impela benzisa okwabantu besikhathi lapho kwakungakamukeleki khona ukuthandana kwezinhlanga ezahlukene; bayaxwaya ukubona uMusa noHannie behamba ndawonye. Okubalulekile ngukuthi siyababona abalingiswa bekhombisa ukuba ngabantu abaphilayo ngempela.

Ngaphansi kwesizinda, sithola kukhona imikhakha emithatha eyahlukene ebhekwayo. Isizinda siqukethe ukuthi ngabe indaba ethile noma umbhali umbhalo wakhe lowo uwubhale wathi wenzeka kuphi? Bese futhi kulowo mbhalo kuba ukuthi wenzeka ngasiphi isikhathi na? Sona isimo senhlalo sinjalo?

Kuba khona indawo lapho umdlalo okuthiwa wenzeka khona embhalweni othize. Indawo imvamisa umbhali ayikhethayo kuba yileyo ndawo ayijwayele kahle futhi ayazi kahle. Kungeke kwakuhle ukuthi umbhali asethulele indawo naye angayazi kahle.

Indawo kubalulekile ukuba kube ileyo eyazekayo nekholekayo. Izindawo imvamisa ezitholakala emibhalweni kuba ileyo ndawo okuthiwa isemakhaya noma indawo yasedolobheni. Umbhali uma ebhala umbhalo wakhe othile uyakuqinisekisa ukuthi uma indawo ivela njengeyasemakhaya ikuphi okumele kube zinkomba zokuthi cha le indawo eyasemakhaya noma kuthiwani. KuSibiya noNtuli (2007:12) sithola uyise kaFalakhe ethi:

“Isizwe lesi okufanele usiphathe uma ngingasekho?
Kawusithandi sona?”

Umbhali kule ndaba emfishane uveze ubaba kaFalakhe eyinkosi yesizwe, ngalokho umfundi wale ndaba emfishane usezokwazi ukuthi abone ukuthi le ndaba emfishane

yenzeka endaweni yasemakhaya. Amakhosi imvamisa abusa ezindaweni ezisemakhaya kuphela ayikho indawo esedolobheni okuthiwa iphethwe inkosi ethile kodwa labantu isizinda sabo siba sezindaweni zasemakhaya ikakhulu nangokujwayelekile.

Nakanjalo futhi uma umbhali eveza indawo yasedolobheni kuba khona akufakayo okuyizinkomba zokuthi belu indawo ngeyasedolobheni. Indawo yasemakhaya ingeke yafana nendawo yasedolobheni. Lokho kusho ukuthi kuzo bakhona okugqamile okungeke kwabalula ukuthi umbhali angakushintsha. Indawo-ke yasemakhaya mhlasi kungabhekwa ukuthi ngabe lawo makhaya amakhaya anjani ngabe amakhaya aphucuzekile noma ilawo asadla ngoludala. KuBhengu (1998: 117) sithola uNdelebuli ethi:

“Sesishadile baba. Sibhale enkantolo emavikini cishe ukuba amathathu edlule. Nokho-ke sisazowenza umcimbi ohambisana nesiko. Indida kusengukuthi siyokhetha liphi isiko kwelaseNdiya nelakwaZulu, noma siyawadidiyela.”

Siyathola kule noveli ukuthi isendaweni yasedolobheni lena, lokho sikubona ngokuthi oShantha noNdelebuli bayobhalisa umshado wabo enkantolo ukube bekuthiwa isendaweni esemakhaya mhlawumbe besizobabona behamba beya eNkosini noma eNduneni yeNkosi beyocela ukushada noma ukubhalisela umshado kodwa ngenxa yokuthi basendaweni yasedolobheni baye enkantolo bona le yasemadolobheni ethuthukile.

NgokweRiyalizimu indawo kumele kube ngeyoqobo, umbhali uma eyethula nobani nobani ayibone kuyiyo ngempela. Umbhali kumele angafaki izinto ezingahambisani

nendawo ethize. Siyakubona kuvela nakweminye imibhalo ababhali besivezela izindawo ngokoqobo zivela zinjengoba zinjalo.

Uma kukhulunywa ngenkathi kusuke kukhuluywa ngokuthi ngabe indaba yenzeka ngasiphi isikhathi. Izikhathi-ke ezitholakala emibhalweni azifani. Umbhali nombhali usebenzisa izikhathi ezahlukene ezizohambisana nezinhlalo zombhalo wakhe.

Izikhathi zihlukene kaningana nazo. Kukhona isikhathi sakudala ngolimi olujwayelekile kuthiwa inkathi endala. Kuphinde futhi kube khona futhi isikhathi samanje naso futhi ababuye bathi inkathi yamanje. Uma ebhala umbhalo wakhe umbhali akubi khona lapho ama khona atshele umfundi ukuthi ungibona nje ngisebenzisa inkathi yamanje kumbe inkathi endala. Kodwa umfundi uyena ozibonela yena ukuthi iyiphi inkathi umbhali ayisebenzisile embhalweni wakhe ngesikhathi efunda umbhalo.

Umbhali usebenzisa izintwana ezithile ezikhomba inkathi leyo, bese kubalula ukuthi-ke azifundele kwezakhe umfundi ukuthi iyiphi inkathi umbhali ayisebenzisile embhalweni. Isikhathi sakudala ngeke safana nesikhathi samanje.

Emibhalweni eyehlukene kuvela izikhathi ezehlukene, sithola kuvela izinkathi ezintathu emibhalweni. Inkathi yokuqala evelayo emibhalweni ileyo nkathi yesikhathi sobandlululo. Le nkathi siyithola ivela enovelini ethi *Iziboshwa Zothando*. KuMngadi (2007: 195) sithola kuthiwa:

“Lalela kahle Meja Nel. Icala othwese lona liwukuthi, wena Meja Nina Nel ongowesifazane omhlophe waseNingizimu ye-Afrika, ubhadanywe oqotsheni uwukhwelele umthetho uwuphoqoza uwephula ngenhloso, ngokuthandana nowesilisa ongemhlophe, oyiKhaladi laseYurophu, eFransi, uMonsieur Jean-Claude Aramis. Uyalivuma noma uyaliphika icala na?”

Ukuboshwa kukaNina ngenxa yokuthi uthandana nensizwa yekhaladi kuyi nkomba yokuthi isikhathi sobandlululo lesi umbhalo osivezayo. Isikhathi lesi umuntu owayethandana nomuntu wolunye uhlanga ayeboshwa ngaso ngenxa yokungavumeleki kokuthandana kwezinhlanga ezahlukene. Iyavela le nkathi endabeni emfishane ethi *Bhatata-a-a*. KuNtuli noNtuli (1986: 45) sithola uHannie oxoxa indaba ethi:

Isimanga esikhulu esikhulu ukuthi ngide ngiyakhumbula indawo yakwaSunduza; nakho nje ukuthwala izinkuni nokuyokha amanzi emfuleni, nabo abantu bakhona bakhululekile. Kodwa futhi yindawo evundile, ngeke kwathatha sikhathi uma umuntu esenemali ukuba ayithuthukise. Bese ubuye ucisheke wonke lowo mcabango ngale ndawo uma sengikhumbula ukuthi konje yindawo eyisabelo, yindawo yamaZulu... amaZulu anjengoMusa.

Esikhathini sakudala sikahulumeni wobandlululo kwakukhona umthetho lowo owawuhlukanisa abantu ngokwezindawo zabo zokuhlala emphakathini othi *The Group Areas Act Number 41 of 1950*. UNtuli lapha uyasikhombisa Okuthile ndaba yakhe uyenze yaveza inkathi yobandlululo ngoba kwakuyisona sikhathi kuphela lapho abantu ababehlukaniswa ngokwezindawo zabo abahlala kuzona okuyinto engasenzeki esikhathini samanje.

Iphinde futhi ivele endabeni ethi *Isivunguvungu* le nkathi yangesikhathi sobandlululo. KuMngadi noSibiya (1996:95) sithola uyise kaWillem ethi:

“Kawuzwa yini wena lapha ezindlebeni wena? Ingani ngikhuluma nawe! Ngiphendule. Ngibuza ukuthi usucabange kahle yini noma usafuna ukushada naleli khafula owawulisho?”

Into eyinkomba lapha yesikhathi sobandlululo igama uyise kaWillem alisebenzisile ekubhekiseni kumuntu omnyama othandana noWillem elithi “ikhafula”. Igama leli elalisetshenziswa kakhulu ngamaBhunu ngesikhathi sobandlululo uma ebhekise kumuntu omnyama ngenhloso yokumbandlulula nokumdelela. Leli gama esikhathini samanje kukancane ukuthi ulizwe lisetshenziswa ngaphandle kwalelo dlanzana elisasilele emuva elisenomqondo wokubandlulula abantu abamnyama kodwa kudala ngesikhathi sobandlululo kwakuyigama elalijwayelekile elalisetshenziswa kakhulu ukwedelela umuntu omnyama.

Inkathi yesibili esiyithola ivela emibhalweni ileyo nkathi ekhomba ukusanda kudlula kwesikhathi sobandlululo. Siyithola ivela ebhalweni othi *Generosa*. KuMngadi noSibiya (1996:44) sithola kuthiwa:

“Umthetho ophikisana nokushadana kwezinhlanga uphelile kuleli sonto. Ngize ngishade nohlanya nje olwaluhlupha izingane ngoba kubhilite wona.”

Lapha sivezelwa isikhathi lapha kwakuphela khona imthetho evimbela abantu abathandanayo kwezinhlanga ezahlukene okusiyikhathi lapho kuphela ubandlululo khona.

Inkathi yesithathu evelayo lapho ileyo ekhombisa ukuphela kukahulumeni wobandlululo lapha sekungena idemokhrasi.

Le nkathi iphinde ivele futhi endabeni emfishane ethi *Bayezwana* lapho uNobuhle ezama ukubonisa uyise ngokuthi into eyayenza ukuthi izinhlanga ezahlukene zingazani kwakudalwa ukungahlali ndawonye. KuMngadi noSibiya (1996:23) sithola kuthiwa:

“Bekufanele baba izinhlanga zingaqomani njngoba bezabelwe izindawo zokuhlala ezahlukene. Bezingazani. Namuhla seligaya ngomunye umhlathi.”

Nasendabeni emfishane ethi *Ngeke!* Sithola umama kaFalakhe naye eyiveza le nkathi yamanje. KuSibiya noNtuli (2007:10) sithola ethi:

“Kangiphiki baba ukuthi kuyaqala lokhu okwenziwa nguFalakhe. Kodwa-ke nathi kufanele sikwemukele ukuthi izinto ziyashintsha manje. Kufanele siguqule imiqondo nathi. Kufanele...”

Isimo senhlalo kukhulunywa ngokuthi ngabe abantu baphilisana kanjani endaweni. NgokweRiyalizimu umbhali akakwazi ukuthi angahlukanisa umlingiswa nomphakathi. Isimo senhlalo kumele kube esangampela kungabi ukuthi useveza isimo senhlalo okungesiso. Uma nje senza izibonelo ezimbalwa endabeni emfishane ethi *Bhatata-a-a* sivezelwa umphakathi wasemakhaya kwaSunduza njengomphakathi owamukelayo, ungabaxwayi abantu bokuhamba kodwa ubaphatha kahle. Yize kukhona umuntu abangamazi kodwa abaveli nje sebemuphatha kabi.

Lapho sithulelwa isimo senhlalo yomphakathi wasemakhaya. Abantu basemakhaya ngokuseqiniseni bathathwa njengabantu abanothando, abanakekelayo, abakwazi ukuphilisana nabantu abahlukene futhi nabathobekile. Uma sesibheka umphakathi wakwaSunduza umbhali asethulele wona kafushane kuyavela konke lokho asitholi lapho sebemkhuluma kabi uHannie evakashile kwaMusa. Uma siphinde nje senza isibonelo ngayo futhi inoveli kaMngadi ethi *Iziboshwa Zothando* siyathola ukuthi isimo senhlalo sasisibi. NgokweRiyalizimu isimo vele kufanele ukuba sibengesihle ngenxa yesikhathi umbhali asivezela sona. Ngaleso sikhathi imphakathi

yayingahlalisene kahle uhulumeni nemithetho yakhe ayeyishaya yayenza ukuba kungabikhona ukuphilisana okuhle, ngaso sonke isikhathi abantu babeboshwa, behlushwa, bebulawa njll.

Izgameko zingabuye zibizwe ngokuthi izigigiba. Izgameko ilokho okwenzekalayo embalweni kubalingiswa. NgokweRiyalizimu izigameko kumele kube yilezo ezingaphosa umbuzo umfundi angabhekana nazo empilweni yangempela. Izgameko kulindeleke ukuba umbhali azethule njengoba zehla empilweni yangempela. Kungabi nje ukuthi usethulela izigameko okungesizo noma ezingakaze zehle. Abalingiswa behlelwa izigameko ezingenzeka. Uma senza izibonelo nje sibhekisa ezincwadini ezimbalwa nje ngokwesibonelo siyazithola izigameko ezikholakalayo emibhalwenni eqokelwe ukusetshenziswa ukwenza ucwaningo.

Endabeni emfishane nje ethi *Bayezwana*, siyathola ukuthi abazali bezithandani encwadini abafuni ukuthi bashade baze baqoke ukuba izingane zabo bazihlelele bona ophathina abathandwa yibona. Lesi isigameko esandile kakhulu futhi impela esike sizwe ngaso ukuthi siyenzeka. Uthole ukuthi abazali bezingane uma bengathandi ukuthi izingane zabo zishade nabantu abangabathandi bona njengabazali bese bona bezifunela ophathina ngale kwemvume yazo. Uthole nje impela ukuthi izinhlelo namalungiselelo aqhubeka ngaphandle kolwazi lwezingane zabo futhi zingalindelwe ukuba zingenqaba. Siphinde sithathe isibonelo sesigameko esitholakala endabeni emfishane ethi *Bhatata-a-a*, uyise kaHannie uthatha isinqumo sokuthi bahambe bayohlala eGoli ngenxa yokuthi uyabona ukuthi indodakazi yakhe isizwana kakhulu noMusa.

Kuyenzeka ukuthi abazali izingane zabo bazisuse lapho ababona sengathi aziphephile kahle khona noma kunobungozi obuthile. Uma sibuye sibheke futhi izigameko ezitholakala enovelini ethi *Iziboshwa Zothando* zivela kuyizigameko ezifuze lezo ezazenzeka ngesikhathi sobandlululo. Kuyazeka ukuthi izigameko

ezazivamise ukwenzeka ngesikhathi zobandlululo kwakuyilezo zokuboshwa kwabantu abathandanayo bezinhlanga ezahlukeni.

Siyababona oThandekile noWellem De Wet bengakhululekile othandweni lwabo. Babehlezi ngokuqashwa njalo okuyinto ngempela eyayenzeka ngezikhathi zobandlululo. Enovelini ethi *Itshwele Lempangele* nasendabeni ethi *Isivunguvungu*, sithola ukuthi abalingiswa bayaxoshwa emakubo ngoyise babo ngesimanga sokuthi bona sebeziqukele ukuba bashade nezintokazi zolunye uhlanga olungesilona olwabo okuyinto abazali abangahambisani nayo. Kuyinto eyenzekayo ukuthi abazali baphethe ngokuthi izingane zabo bazixoshe emakhaya abo uma bebona ukuthi azihambisani nalokho abakushoyo nabakufisayo bona bengabazali bezingane.

Emdlalweni okundlanye othi *Indoni Yamanzi*, sithola ukuthi uMaZwane uyafisa ngenhliziyo yakhe yonke ukuba uSipho indodana yakhe eyodwa vo ukuba ithathe umakoti kodwa kungabi umuntu welinye ibala noma wezizwe. Lokho kuyenzeka mihla namalanga, uthole ukuthi abazali abangomama bathande ukuthi amadodana abo bawakhethela omakoti abathandwa yibona ukuthi bagane amadodana abo njengoba kuvela emdlalweni onkundlanye.

Izibonelo ezingenhla ziveza indlela iRiyalizimu engasetshenziswa ngayo ukuhluzisa imibhalo ukuze kuvele ukuthi imibhalo leyo ecutshungulwayo iveza izinto eziyiqiniso ezikhomba ukuthi izigameko nabalingiswa kuyakholakala ngempela futhi kuyisithombe salokho okwenzeka ngqo emphakathini.

3.3.2 Injulalwazi iSoshiyali Ayidentithi

Ngokuka-Ellemers (1998) iSoshiyali Ayidentithi uhlobo lwenjulalwazi ebheka ukuziphatha kwamaqembu ahlukeni emphakathini. Le njulalwazi ingena khaxa kulolu cwaningo olwenziwayo ngoba lapha ocwaningweni sibheka ukuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu. Ukuziphatha kwabalingiswa

emibhalweni ikhona okuzobhekwa kakhulu ukuthi bona bazizwa kanjani maqondana nale ndikimba yokuthandana kwezinhlanga ezahlukeni. Ikhona ukuziphatha kwabalingiswa ukuzoveza imibono yabo ngale ndikimba.

NgokukaRatele noDuncan (2003) injulalwazi isiza ekuchazeni ukuthi abantu baba kanjani nomuzwa yokuthi bona bangabeqembu elithile. Le njulalwazi izosiza ukuthi sikwazi ukuthola ukuthi ikuphi okwenza abantu bazigqaje ngobohlanga babo baze bakhethe ukuba labo abangabona abeqembu labo babandlule. Siqonde futhi ukuthi lokho kubandlulula kusebenza kanjani.

UWorchel (1998) uthi injulalwazi iSoshiyali Ayidentithi ikhuluma kabanzi ngezimo lapho ubuzwe bomuntu bubaluleke khona. Inhloso yocwaningo ukubheka ukuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu ekhethiwe. Imibhalo iveza ukuthi abazali emibhalweni babanenkinga enkulu uma izingane zabo zikhetha ukuba zithandane kumbe sishadane nezinye izinhlanga. Injulalwazi izosiza ukuba umcwaningi akwazi ukuba abone ukuthi ubuhlanga ngabe bubaluleka kakhulu yini uma sekuziwa ngasezindabeni zothando noma nje kukhona nalapho okuke kubhekwe ubuzwe noma ubuhlanga kuqala na.

Injulalwazi iSoshiyali Ayidentithi yasungulwa ngenhloso yokuqondisisa izimo zengqondo ezaziyisisusa sokubandlululana kwamaqembu ahlukeni. UTajfel noTurner (1979) bazama ukuthi bakhombise izimo ezincanyana lezo eziholela amalunga eqembu elilodwa ukuthi abandlulule ngokuhambisana neqembu labo abakulona bese bebandlulula okungesilona elabo. Ngokwesibonelo emibhalweni eyahlukeni kuyavela ukuthi kuyinkinga enkulu ukuthandana kwezinhlanga ezahlukeni. Abalingiswa bavela behlala ezindaweni ezizodwa, besebenza ndawonye njll, kodwa futhi banenkinga enkulu uma sekukhulunywa ngokuthandana kwezinhlanga ezahlukeni. Enovelini ethi *Iziboshwa Zothando* kuyavela kunenkinga yokuthi ozakwabo bakaWellem abafuni ukuba athandane noThandekile.

UThandekile usebenza khona kwaWellem, uhlala naye isikhathi esiningi kodwa futhi bona abakufuni ukuba athandane naye.

Enovelini ethi *Itshwele Lempangele* kuvela ugoro kaShantha engazi ukuthi uyise kaShantha uzoyivumela yina indaba kaShantha yokuthandana kwakhe nensizwa emnyama nje. KuBhengu (1998:86) sithola ugoro ethi:

“Hmm, kunzima ngane yomntanami, angethembi ukuthi oyihlo bazosivumela isimo sokuqomana kwakho nomuntu okungesiye wesizwe sakithi, kuyozwakala sekuxoxwa.”

Nakhona endabeni emfishane ethi *Bhatata-a-a* kusavela yona inkinga yokungavumi ukwamukelwa kokuzwana kwezinhlanga ezahlukene. Uma sibheka lapha bonke bahlala epulazini linye kodwa futhi ukuzwana kuka Hannie noMusa akwamukeleki kontanga babo abakhula nabo babanenkinga enkulu ukuba bababone bendawonye. KuNtuli noNtuli (1986:46) sithola uHannie ebalisa:

Siqhubeke nje isikhathi ngide ngizwa abanye ontangabethu bephosa amagama ayiziswana ngokwejwayelana kwami nabantu abansundu.

Endabeni emfishane ethi *Bayezwana* kuvela uMnyandu engumngani omkhulu kaThumbadoo, bazana kusukela kudala bobabili. Kodwa inkinga enkulu kulobu bungani babo ngukuthi abafuni ukuba izingane zabo zithandane. KuMngadi noSibiya (1996: 22) sithola uMnyandu ethi:

“Abantu abadala bayezwana. Baxatshani swa yizingane. Thina noyihlo uThumba Thumbadoo kade sezwana. Namuhla sixatshani swa yinina; uwena ndodana yakhe,

Soobrie nalo thathekile owumntanami uNobuhle. Suka!
 Angiqaqi mazinyo lapha, ngicaca izihlahla!”

Ezibonelweni ezingenhla kuvela ukufakazeleka kwamazwi kaTajfel okuthi abantu bake bathi basebenza ndawonye, bengabangani kodwa futhi kube bukhuni ukuba bathembane ngaphandle kokuthi benzane okubi. Izone zizathu ezifuze lezi ezingenhla ezenza ukuba uTajfel asungule injulalwazi okuthiwa iSoshiyali Ayidentithi ukuze achaze kangcono ukuthi kungani abantu bamaqembu ahlukenene benze njengabalingiswa abamele amaqembu abantu abaphilayo emhlabeni wangampela.

UTajfel noTurner (1979) babeka ukuthi kukhona ukwenzeka kwengqondo okuthathu okubandakanyekayo ekuhlungeni abanye. Lokhu kwenzeka ngokulandela umgudu othile esingawuchaza kanje:

Ukuzihlukanisa ngokuhlalisana emphakathini	Ukuzibuka ngokuhlanisana emphakathini	Ukuziqhathanisa ngokuhlalisana emphakathini
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NgokweSoshiyali Ayidentithi okokuqala abantu abakwenzayo ukuthi bazihlukanise ngokuhlalisana emphakathini. Ibeka ukuthi thina bantu sihlukanisa izinto ngendlela esiziqonda ngayo futhi nangendlela esikwazi ukuthi sihlonze ngayo izinto. Kuyefana nangendlela esihlukanisa ngayo abantu emphakathini kwabanye abantu ukuze siqonde indawo yokuhlalisana (*social environment*). Ngokwesibonelo injulalwazi ibeka ukuthi abantu bangazihlukanisa ngokuthi bathi umuntu omhlophe noma umuntu omnyama noma umshayeli lo noma umfundi lo noma basebenzise izinkolo

zabo ukhulukanisa abantu ngokwamaqembu njll. Emdlalweni othi *Indoni Yamanzi* sithola uMaZwane ebiza uLilian ngomlungu. KuNtuli noSibiya (1992:90) sithola uMaZwane ethi:

MAZWANE: Umlungu Siphopho?

UMaZwane lapha usehlukenise uLilian ngokuthi ambize ngomlungu, akasebenzisanga igama lakhe kodwa ube esemhlukenisa ngobuhlanga bakhe. Lokho kuchaza ukuthi iyona ndlela uMaZwane akwazi ukuthi ahlukane ngayo uLilian namqonda ngayo ukuthi uma embheka uLilian umbona engomlungu yena. Kuphinde kuvele endabeni emfishane ethi *Ngeke!* ubaba kaFalakhe ebiza uFatima ngeNdiya. KuSibiya noNtuli (2007:13) sithola uyise kaFalakhe ethi:

“Khetha-ke. Uma ufuna ukuphatha emva kwami, ngeke uganwe yileli Ndiya elikusanganisile. Uma ufuna ukuganwa yiNdiya, kuzofanele ukhohlwe nya ngukuba yinkosi yalesi sizwe.”

Uyise kaFalakhe usenza khona okufanayo nalokho obekwenziwa unina kaSiphopho ukuthi abize uFatima ngokuthi iNdiya. Izona zindlela abazisebenzisayo zokuthi baqonde abantu labo izingane zabo ezikhethe ukuba zithandane nabo ngabezinhlanga ezahlukenene.

Nasenovelini ethi *Iziboshwa Zothando* kuyavela indlela kudala abantu ababehlukeniswa ngayo ngesikhathi sobandlululo. KuMngadi (2007:1) sithola kuthiwa:

“Wena lo mlungu noma wena lo bantu female?”

Lapha sesithola izinhlobo ezimbili zabantu abahlukanisiwe ngokobuhlanga babo. Sithola kukhona obizwa ngokuthi “mlungu” okuqondiswe kumuntu omhlophe ngokwebala lakhe okusho ukuthi umuntu omhlophe uhlukaniswa ngokuthi abizwe ngomlungu. Siphinde sithole futhi lowo obizwa ngokuthi “bantu” ukuhlukanisa lokho okuqondiswe kubantu abamnyama ngokwebala lakhe. Lapha kule noveli sithola kuhlukaniswa abantu ukuze bahlale ngokwezindawo zabo ezibafanele, umuntu omnyama kumele ahlale esihlalweni sabantu abamnyama kuphela. Ngalo “bantu” no “mlungu” ikhona okusetshenziswe ukwehlukanisa abantu, kwase kwakheka amaqembu abantu angafani, khona kuzokwazeka ukuthi uma kukhulunywa nge-“Bantu” kusuke kuqondiswe kumuntu omnyama ngokwebala, uma kuthiwa “Mlungu” kushiwo umuntu omhlophe.

Enovelini ethi *Itshwele Lempangele* kuvela ugoto kaShantha yena abantu ebahlukanisa ngokwenkolo yabo lapho efuna ukwazi ukuthi ngabe uNdelebuli uNgeyayiphi inkolo yena. KuBhengu (1998:53) sithola ugoto ethi:

“Angikholwa ukuthi ungowenkolo yethu?”

Lapha kuvela ugoto kaShantha esebenzisa inkolo yabo ukuthi ehlukanise abantu. Okusho ukuthi inkolo ingaba ngezinye zezinto abantu abangazisebenzisa ukuba bahlukanise abantu ngokuhlalisana njengoba sibona enovelini kuvela ugoto kaShantha efuna ukwazi ukuthi ngabe uNdelebuli ungowenkolo yakhe noma cha, bese eyathola ukuthi uNdelebuli akasiyena owenkolo yabo. Ngamanye amazwi inkolo yamaqembu ingasetshenziswa ukuqonda abantu noma ukuhlukanisa abantu kwamanye amaqembu akhona.

Isigaba sesibili ngokwenjulalwazi iSoshiyali Ayidentithi sithi abantu bake bazihlonze bona. Thina bantu sithatha ubuzwe beqembu esizihlonze ngalo noma

thina bantu esithe singabalelo qembu. Ngokwesibonelo uma umuntu ethe ungumZulu noma ungumNdiya noma unguMlungu njll. Uzobe-ke esethatha konke ukwenza komZulu, koMlungu nomakweNdiya njll. Azihlonze ngakho yena. Bese umuntu eqala ukuba enzise okwalelo qembu azihlonze ngalo. Kuzobakhona ukuthi iqembu lakhe lelo alithande kakhulu njengoba esethi ungowalelo qembu. Enovelini ethi *Itshwele Lempangele* uyise kaShantha ukhathazekile ngesizwe sakhe esizophoxeka njengoba uShantha esethandana nensizwa emnyama engeyona eyenkolo yabo. Yena akazi nokuthi uzolibuka kanjani ngoba kulindeleke ukuba benze okuhle kuphela okungeke kwaphoxa isizwe sakhe samaNdiya. KuBhengu (1998:64) simthola ethi:

“Ngiyolibukelwa ubani izwe uma ingaphumelela indaba kaShantha nalo muntu?”

Umndeni wakwaShantha ungamaNdiya; njengoba nje ungowamaNdiya kulindeleke ukuba nabo benze konke okwenziwa uhlanga lwamaNdiya amanye, uma amaNdiya ekholelwa ku-Allah nakanjalo abakwaShantha kulindeleke ukuba bakholelwe ku-Allah. Uma ukuthi abesizwe samaNdiya abathandani nabantu abamnyama noShantha ulindeleke ukuba angatholakali esenza okunge khona kwenkolo yabo. Uyise kaShantha ukubona kuzombukisa nesizwe sakhe ukuthi uShantha athandane nensizwa emnyama okungenziwa esizweni sakhe ukuthi umuntu athandane nolunye uhlanga olungesilona olwakhe.

Enovelini ethi *Iziboshwa Zothando* kuvela kuthethiswa uWellem ngokuthi uthandana nezinto ezingelutho abantu abamnyama. Ngesikhathi sobandlululo umuntu omnyama wayengelutho kubantu abamhlophe. Umuntu omnyama kwakungumuntu nje oyisicashalala sabamhlophe okumele asebenze umsebenzi wokudayisa abantu bohlanga lwakhe olumnyama. Uma uWellem esethandana noThandekile omnyama sekubukeke sengathi yena uhlose ukuhlekisa nokwehlisa

isithunzi sesizwe lakhe, usephuma eceleni akasenzi okufanekelekile akwenze, okungukuthi ahlukane nabantu abamnyama njengoba uhulumeni wezwe omhlophe ekuvimbela ukuthandana komuntu omnyama nomhlophe. UWellem kumele enze njengesizwe sakhe angathandani nabantu abamnyama njengoba emhlophe. KuMngadi (2007:44) sithola uHurter:

“Iphutha nje elincane ongase ulenze ngukuqomana nale nto engento yalutho, lingathokosiza ngisho izitha zombuso ezisemazweni aphesheya kwezilwandle. Izwe lakithi lingaphenduka ithambo okungagiywa ngalo ezindabeni zomhlaba. Engikweluleka ngakho njengoyihlo okukhonzile, ukuba mntanami uganwe intombi emhlophe enjengawe. Uma ungakwenzi lokho usancengwa, uzophoqwa.”

Okuvelayo ukuthi lapha oHurter abanandaba nothando lukaWellem noThandekile. Into ebakhathazayo yizwe labo elizophelelwa isithunzi ngenxa yokuthi uWellem uthandana nentombi emnyama. OHurter lapha bona bazihlonze ngokuthi bangabantu abamhlophe, abantu abamhlophe ngalesiya sikhathi kwakuyibona abantu “abangcono” nabantu abahlonishwayo. Ukuze isithunzi sabo sihlale sihlonishwa kumele kugcinwe umthetho yokuthi abantu abamnyama abathandani nabantu abamhlophe. UWellem naye kumele enze njengoba abantu beqembu lakhe labamhlophe benza.

Endabeni emfishane ethi *Bhatata-a-a* kuvela uyise kaHannie ekusaba ukuphoxeka kubantu bohlanga lwakhe. Uyazi ukuthi uma nje kungezwakala ukuthi uMusa noHannie bakhonzene lokho okudlulele noma bengabonakala bendawonye sekungaba indaba enkulu kwabohlanga lwabo. Ukuze anqande ukukhuluma kumele atshele uHannie aziqhelelanise kuMusa angaze enze okuzodala ukukhuluma ngenxa

yokuthi wenza okuphambene nohlanga lwabo. KuNtuli noNtuli (1986: 47) sithola uHannie ethi:

Kwabonakala ukuthi umoya uthanda ukujika kubaba nomama, kodwa abaphumeli obala. Noma besifika sifunda noMusa, sikhombisa okuthile, kokunye singaqhelelene kakhulu, baye baphuwule kamuva ukuthi ngibothi ukuqhela kuye; abathandi ukuba izivakashi zabo zikhulume izintwana ngomuzi wakwaVan Rooyen.

Nakhona lapha kusavela khona indlela abantu abathanda ngayo ukuthi benze okwenziwa iqembu abazihlonze ngalo bayakuqikelela ukuthi akukho okungabenza babukeke sengathi izinkambo zeqembu labo lelo abazihlonze ngalo sebeziyekile njengoba enza ubaba kaHannie ekhuza uHannie ukuthi aqhelelane noMusa kungaze kusuke izinkulumo ngokuzwana kwakhe noMusa omnyama.

Kuyavela futhi endabeni emfishane ethi *Isivunguvungu* iphuzu lokuthi uma abantu bezihlonze bathi bangabeqembu elithile bathanda ukuba benze konke okuhambisana neqembu lelo abazibuka ngalo ukuze isithunzi seqembu singabukeleki phansi. KuMngadi noSibiya (1996:96) sithola uyise kaWellem ethi:

“Phuma uphele-ke lapha emzini wami. Ungaphinde uwubhade umconjwana wakho. Ulijivazile igama lami nelobabamkhulu. Konke lokhu kujuluka kwami awukuboni, kawunandaba nakho!”

Kuvela ukuthi uma umuntu weqembu elithile enze into engahambelani neqembu lelo usuke engaziphoxi yena kuphela kodwa usuke esephoxe iqembu lonke lakhe azihlonza ngalo. Uyise kaWellem uzizwa ephoxekile yena kanye neqembu lakhe ngenxa yokuthi uWellem uthandana ne-“Khafula”. UWellem obekulindelekile

ukuba alandele imigomo yeqembu lakhe bese enzisa okoyisemkhulu nangendlela uyise enza ngayo.

Lide livela leli phuzu emibhalweni eminingi; nakhona endabeni emfishane ethi *Ngeke!* Siyamthola uyise kaFalakhe engafuni ukuvumela uFalakhe ukuba athandane nentombi yeNdiya. Ngokwakhe oyisemkhulu abakaze bathandane nezinye izinhlanga kuqala ngoFalakhe nje ukuba athandane neNdiya. Yena ngeke akuvumela lokho; kuzomele kwenziwe ngendlela okhokho bakhe oNzuza ababenza ngayo. UNzuza akafuni ukushintsha indlela okhokho bakhe ababenza ngayo; ufuna kuqhubeka yona kuphela. KuSibiya noNtuli (2007:9) sithola uNzuza ethi:

‘Kuzokwenziwa intando yami,’ emnquma ulimi,
‘Kuzoqhutshwa ngendlela okhokho bami ababekhuba
ngayo. Ngiyaphinda futhi MaZungu ngithi ngeke kwenzeka
lokho. Ngeke!’

UNzuza uzihlonze njengomZulu, konke afuna ukukwenza yena kanye nomndeni wakhe ufuna kube ilokho okhokho bakhe ababekwenza; okungesiyo indlela kaFalakhe le yena asefuna ukuyenza yokuganana nolunye uhlanga.

Okwesithathu okubekwa injulalwazi yeSoshiyali Ayidentithi ngukuthi ngemuva kokuba sizehlukanisile njengengxenyane yeqembu elithile futhi sazibuka ngalo iqembu lelo sibe sesiziqhathanisa neqembu okungesilona elethu. Lokho sikwenza ngenhloso yokuthi isithunzi seqembu sigcinwe sihloniphekile ngokuthi kumele siziqathanise nelinye qembu. Ngesikhathi kukhona ukuqhathanisa amaqembu angafani kuba khona okuba nehaba mayelana nezinto ezinhle ezitholakala eqenjini lelo okungelethu noma esingamalungu alo nokululazwa kwezinto ezinhle kwelinye iqembu okungesilona elethu. Enovelini ethi *Izoboshwa Zothando* kuvela ukuthi umuntu omnyama uwumuntu nje, asikho isimanga esitheni esikuyena. Ngisho

angafunda aze afike kuphi kungeke kwamsiza, uyohlale engento yalutho. KuMngadi (2007:1) sithola lokhu:

“E...; Thandi” embandaza, E..., beningeke ngizose engozini ngokuqasha ikhomanisi elifunde ngaphezu kwami. Kodwa-ke akusho lutho noma ungaze ufunde kangakanani. Umuntu uwumuntu nje kwaphela. Imfundo ayisoze yamenza abe mhlophe njengami.”

Umuntu omnyama lapha uqhathaniswa nomuntu omhlophe yena okufanele abuse izwe kodwa omnyama yena engelutho kumuntu omhlophe futhi engasoze amedlula. Lokho sikuthola emazwini kaWellem ekhuluma noThandekile ngoba uThandekile efunda nje izifundo zakhe zemfundo ephakeme enethemba ngazo ukuthi ngelinye ilanga ziyomkhulula ekuhluphekeni kokucindezelwa uhulumeni wabamhlophe, engumuntu omnyama ngebala.

Enovelini ethi *Itshwele Lempangele*, kuvela izinsizwa ezimnyama zibekwa kabi, zibekwa njengabantu abangenalo uthando kubantu besifazane kodwa zingabantu abadlala ngabo abantu besifazane kunokuthi zibathande. Izinsizwa ezimnyama zivezwa njengabantu okuthi uma zithandana nomuntu wesifazane zisuke zihlose ukuthi ziyenaye ocansini bese ziyamshiya nengane enganayise. Isithombe esinikezwa lapha esibeka abantu besilisa bonke abamnyama njengabantu ababi abangenazwelo kowesifazane kodwa abamdicilela phansi. KuBhengu (1998:46) sithola uTamija ethi:

“Mana isibindi ngane kaMa, akukabi kubi kakhulu njengoba esenguye, engakakhulelwa. Izinsizwa ezimnyama zidume ngokuyenga amantombazane, ziwakhulelise qede zibaleke ziyosithela, sisale nengane enganayise isiphukuphuku sentombazane. Yizinkuzi zohlobo lezi. Ezingenandaba nomshado. Nalabo abashadile kumane ukwenza nje. Baqhubeka nayo yonke imisebenzi yobunsizwa beshadile. Ucabanga ukuthi zivelaphi lezi

zingane ezimnyama ezingenabani, ezisakazeke nemigwaqo emadolobheni?”

Kuvela ukuqhathaniswa kwezinsizwa ezimnyama lapha, izinsizwa ezimnyama zona azinalo uthando lweqiniso, kodwa zona kuphela zidlala ngabantu besifazane kuphela. Uma kuthiwa “zidume” kubeka kucace ukuthi kukhona uhlanga olunye olubonakala lungcono kunezinsizwa ezimnyama othandweni. Okungaba ukuthi uTamija lapha uqhathanisa izinsizwa ezimnyama kanye nezinsizwa ezohlanga lwakhe lwamaNdiya mhlawumbe ukuba kuthiwa uShantha uthandana nensizwa yohlanga lweNdiya ubengeke asho kanje uTamija ngoba uShantha ubezobe ethanda insizwa yohlanga lwakhe.

Endabeni emfishane ethi *Indoni Yamanzi* uMaZwane uveza abantu abamnyama bekwazi ukwenza zonke izinto okuyimisebenzi yasemakhaya enzima nedinga amandla kakhulu. Imisebenzi efana nokuya emfuleni kokhiwa amanzi, ukoyotheza izinkuni ehlathini njll. Abamhlophe yena ubabheka njengabantu abangakwazi ukuyokha amanzi, ukuya ehlathini kuyothezwa izinkuni njll. Lokho kukhuluma kukaMaZwane sekwenza ukuba abantu abangabelungu babukeke sengathi kukhona imisebenzi bona bengabelungu abangakwazi ukuthi bayenze lena ekwazi ukuthi yenziwe ngabantu abamnyama nje kuphela. KuNtuli noNtuli (1992:91) sithola uMaZwane ethi:

MAZWANE: (*ephenduka kancane ebheka kuSibongile*)
Sibongile, wathula nje angithi wena uyakwazi ukutheza izinkuni? Wena uyakwazi ukuyokha amanzi ubeke umgqomo ekhanda? Wathula nje umnewenu ekhuluma lo mbhedo?

Sithola ukuqhathaniseka phakathi kwabantu abamhlophe basedolobheni nabamnyama basemakhaya. Okuvelayo ukuthi abelungu uma beqhathaniswa nabantu abamnyama basemakhaya njengoSibongile batholakala bona bengakwazi

noma bengakulungele ukuba bengagana emzini noma endaweni yasemakhaya ngoba kunezinto bengabelungu abangeke bakwazi ukuthi bona bazenze njengoba bengabelungu. Abelungu imvamisa batholakala emadolobheni kakhulu, ukutheza nokukha amanzi into abangayazi nakuyazi okuyinto ejwayelwe izintombi zabantu zasemakhaya.

Lezi zigaba ezintathu zenjulalwazi iSoshiyali Ayidentithi zisikhanyisela kangcono indlela yokuthi kungani abalingiswa bengafuni ukuba izingane zabo zithandane nezinhlanga ezahlukene emibhalweni. Abalingiswa baqala ngokuthi bazihlukanise bona ngokuhlalisana njengoba kuvela enovelini ethi *Itshwele Lempangele*; siyathola umama kaShantha ezehlukanise ngokwenkolo yakhe, kuthi enovelini ethi *Iziboshwa Zothando*, sithole abalingiswa abaningi abatholakala kule noveli bezihlukanise ngokuthi bangabamhlophe bona. Endabeni emfishane ethi *Bhatata-a-a*, abakwaHannie bengabamhlophe nabo, emdlalweni omfishane othi *Indoni Yamanzi*, uMaZwane ukhombisa ukuhlukanisa ukuthi mnyama ngokwebala ngezenzo zakhe, endabeni emfishane ethi *Isivunguvungu* uyise kaWillem ukhombisa ukuthi yena mhlophe, endabeni emfishane ethi *Bayezwana* sithola uMnyandu ezasiza ukuthi mnyama ngokuqhakambisa inkolo yakhe yamadlozi kuyona futhi le ndaba emfishane sithole noThumbadoo eqhakambisa eyakhe inkolo yobuNdiya njll.

Bonke laba balingiswa bemibhalo ehlukene bavela emibhalweni bethanda ukuba amaqembu abo abazihlonza ngawo bangawaphoxi kodwa benze njengoba enza ngokuthi bangavumeli izingane zabo zithandane nezinye izinhlanga okungezona ezabo. Sithola futhi kukhona ukuqhathaniswa kwamaqembu kunamanye ukuze isithunzi salelo qembu sihlale sihloniphekile. Le njulalwazi izosiza ekucaciseni izenzo zabalingiswa abatholakala emibhalweni ukuba kungani bengafuni kangaka ukuba izingane zabo zithandane nabantu bezinye izinhlanga.

3.4 Isiphetho

Kulesi sahluko besiphawula ngezindlela zokwenza ucwaningo kanye nezinjulalwazi ezizosetshenziswa kulolu cwaningo. Kuvelile ukuthi ikhwalithethivu indlela yokwenza ucwaningo esiza ukuba umcwaningi athole ulwazi olunzulu. Ikhwalithethivu isiza ukuba umcwaningi aqonde kangcono isimo sokuhlalisana kwabantu emphakathini. Injulalwazi yeRiyalizimu isitshela ukuthi okutholakala emibhalweni okubhalwe ngumbhali kumele kube yisithombe samaqiniso enzeka empilweni. Umbhali kumele lokho ahlose ukubhala ngakho kungabi into engakholakali. Injulalwazi iRiyalizimu iqhakambisa ukuthi abalingiswa umbhali abasebenzisa embhalweni wakhe kube abalingiswa abathi abafuze abantu abaphilayo ngempela. Injulalwazi yeSoshiyali Ayidentithi isitshela ukuthi abantu baqala ngokuthi bazibone bona kuqala ukuthi bona bangabakuliphi iqembu. Uma abantu sebezihlelile ngokuzifaka eqenjini elifanele kuba khona ukuzihlukanisa ukuthi kukhona thina esingabeqembu elilodwa esifanayo sonke bese kuba khona labo esibabona behlukile kuthina beqembu elinye. Ukwenza kanjalo kube sekudala uqhekeko emaqenjini ahlukene. Iqembu neqembu libe selilwela ukuba isithunzi salo singahudululeki phansi. Abaseqenjini bazama ngakho konke okusemandleni abo ukuba isithunzi seqembu labo singabukelwa phansi ngokuthi babukele elinye iqembu phansi bese bona bezibona bengcono kunalabo beqembu elinye

ISAHLUKO SESINE

UKUTHANDANA KWEZINHLANGA EZAHLUKENE EMIBHALWENI EKHETHIWE YESIZULU

4.1 Isingeniso

Kulesi sahluko kubhekwa kabanzi ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni ekhethekile yesiZulu. Lapha esahlukweni kuzobhekwa isizinda sezindaba nokuthi ngabe isizinda sabo sinamthelela muni othandweni lwabo abalingiswa. Kuzophinde kubhekwe ukuthi abalingiswa abatholakala emibhalweni bafuthulela kanjani indikimba yokuthandana kwezinhlanga ezahlukeni, kubhekwe ukuthi lithini ilaka labo ngokuthandana kwezinhlanga ezahlukeni. Kuzobuyele kubhekwe izinselelo abalingiswa abasothandweni lwezinhlanga ezahlukeni ababhekana nazo othandweni lwabo nokuthi bazinqoba kanjani lezo zinselelo.

4.2 Isizinda

Isizinda sisho indawo lapho indaba yenzeka khona. UMsimang (1986: 87) uchaza isizinda kanjena:

Setting is one of the most important aspects of the narrative. Its importance lies not only in that it gives us locale, time and social circumstances of the narratives, but also because of its relevance to the other aspects of the narratives,

especially style characterization, theme, plots. Setting is also important in establishing the right atmosphere or mood for the narrative.

(Isizinda enye yezinto ezibalulekile kakhulu endabeni. Ukubaluleka kwaso akuncikile kuphela ekutheni sisitshela indawo, inkathi nezimo zenhlalo endabeni kodwa futhi ngenxa yokuhlobana kwaso namanye amaphuzu endaba, ikakhulukazi, isitayela, okuthinta abalingiswa indikimba nohlaka. Isizinda sibalulekile nasekuletheni umoya ofanele endabeni)

UMyers noSimmons (1989:279) bachaza isizinda njengendawo engokoqobo okuhlala kuyo abalingiswa emsebenzini wobuciko. Embhalweni umbhali uba nendawo noma izindawo azikhethayo ukuthi umbhalo lowo uzothi uzokwenzeka kuphi. UKenny (1966:38) yena uthi:

The term “setting” refers to the point in time and space at which events of the plots occurs

(Igama elithi “isizinda” lisho inkathi kanye nendawo lapho izigigaba zendaba zenzeka khona)

UMsimang (1986:88) ubuye enabe athi:

It may even suggest the social position or status and this in turn may indicate the mood of dress and manner of speech.

(Kungenzeka futhi sisho isikhundla emphakathini, lokhu okungase kukhombisa indlela yokugqoka nokukhuluma)

Kanti u-Abrams (1988:89) uvumelana noMyers noSimmons noKenny athi:

The setting of narrative or dramatic work is general locale or historical time, social circumstances in which it occurs.

(Isizinda sendaba noma somsebenzi owumdlalo siyindawo evamile noma isikhathi esingokomlando, izimo senhlalo lapho senzeka khona)

Okuvamile kule mibhalo esetshenziswa kulolu cwaningo ngukuthi imvamisa abalingiswa bahlanganela ezindaweni lapho kuhlanga khona izinhlanga ezahlukeni. Ngokwesibonelo njengasemsebenzini lapho abasebenza khona kusuke kukhona izinhlanga ezehlukene. Lokho kwenza ukuba amathuba okuthi abantu bezinhlanga ezahlukeni bathandane njengoba kuvela endabeni emfishane ethi *Generosa*, esithola kuyo uDavis noGenerosa behlangana emsebenzi abasebenza kuwona. Emsebenzi imvamisa kuba khona ukusebenza nezinhlanga ezahlukeni lokho kwandisa amathuba okuthi abantu bagcine sebazana nokuthi kuvuleleke amathuba okuthi bagcine sebethandana ngenxa yokuthi isikhathi esiningi basichitha ndawonye njalo.

Okunye okugqamayo kakhulu ukuthi iningi labalingiswa lihlanga emapulazini. Selokhu kwathi nhlo kuyazeka ukuthi esikhathini esiningi abantu abasebenza emapulazini imvamisa kusuke kungabantu abamnyama kuthi abamhlophe babengabanikazi noma abaphathi balawo mapulazi. Nalokho kuyawandisa amathuba okuthi abantu abamnyama bathandane nabantu abamhlophe ande. Abantu abamnyama kusuke kuyibona abantu abakhona epulazini bese kuba nalowo mndeni womnikazi wepulazi omncane. Lokho kuzokwenza ukuthi izingane ezimhlophe zidlale nalezi ezimnyama ezitholakala epulazini. Lokho kungagcina sekwenze ukuba bathandane futhi ngenxa yesikhathi abasichitha ndawonye nansuku zonke. Indawo abatholakala kuyona abantu ingaba nomthelela omkhulu ekuthandaneni

kwabantu. Lokhu siyakuthola ngokwesibonelo endabeni ethi *Bhatata-a-a, USikhumbuzo, nethi Isivunguvungu.*

Uma sibheka amazinga empilo yabalingiswa amanye awo ayalingana amanye awalingani. Kodwa okugqamayo kakhulu kubalingiswa abasothandweni akuveli ukuthi iwona abahlanganisile ukuze bagcine bethandana. Kusuke kunguthando kuphela abasuke benalo. Ngokwesibonelo nje enovelini ethi *Itshwele Lempangele*, uShantha noNdelebuli bona abahlanganiswanga ukuthi uNdelebuli unani noma wenza muphi umsebenzi noma udabuka kuphi kodwa kwaba indlela abazizwa besondelene ngayo nomfanyana womlungu abahlangana naye endizeni ebuya eGoli belibangise eThekwini.

Bobabili bathola benento efanayo kubona bobabili okungukuthi banozwelo bobabili ngomfanyana womlungu. UNdelebuli izintombi ayenazo ngaphambi kokuthi ahlangani noShantha nazo futhi zisebenza kahle. Ukuthi bazalelwaphi akubi nomthelela kangako othandweni lwabo. Uma sibheka uNdelebuli noShantha baqhamuka emndenini eyazisa kakhulu izinkolo zabo. Umndeni wakwaKhoza ugxile kakhulu amadlozi uKhoza uze asabe ukuthi hleze amadlozi abashise nje ebusuku belele ngenxa yokuthi uNdelebuli uthandana neNdiya. NoShantha kwabo bagxile kakhulu enkolweni yobuSulumane nasemthethweni ka-Allah kodwa lokho akubathikamezi neze othandweni lwabo.

Uma sibheka futhi enovelini ethi *Iziboshwa Zothando*, uWellem De Wet akathandani noThandekile ngoba uThandekile engumuntu othile noma emhlophe ngokwebala lakhe. Kodwa kungenxa yokuthi uThandekile wamfundisa imfundiso okungeyeqiniso yokwazi ukuthi umuntu omnyama ungumuntu ngaphandle kokuthi uyibala elinjani. Leyo mfundiso yena uWellem angakaze ayithole kunina omzalayo. Noma esefundile noThandekile lokho futhi akubi namthelela othandweni lwabo.

Enovelini ethi *Yiza Mntanami*, uLunga uhluke kakhulu ku-Irina. ULunga uqale waba yisigebengu esikhulu esaziwayo futhi nesesatshwayo. U-Irina yena engumfundisikazi kodwa futhi akamxwayi uLunga uma esemcela ukuthi amshade akabheki ukuthi uLunga uke waba isigebengu esikhulu waboshwa ephindelela ejele. Kodwa uyavuma bashade nangaphandle kokubuka ibala lakhe lokuthi mnyama uLunga nokubheka isizinda sakhe.

Endabeni emfishane ethi *Bhatata-a-a*, uHannie noMusa bobabili bangothisha ngokokusebenza kwabo. Kodwa futhi nakubona akukhona ukuthi bayathandana nje kungenxa yokuthi bangothisha, bazana kudala futhi bakhule ndawonye. UHannie uyasazi isimo sakwaMusa, uvamisile ukuya kwaSunduza kodwa futhi akumvimbi ukuba azithandele uMusa bese elahla nethemba lokuthi ngeke bathandana bona. Noma abazali bakhe bengakunameli ukusondelana kwakhe noMusa kanye noMaMthethwa. Isikhathi oMusa noHannie ababa ngabangani ngaso siba nomthelela wokuthi abakwazi ukuthi bathandane ngokukhululeka ngenxa yokuthi kwakuyisikhathi lapho kwakungakavumeleki ukuba abantu bezinhlanga ezahlukeno bathandane.

Emdlalweni onkundlanye othi *Indoni Yamanzi* uSipho ufundile uphuma ekhaya eligcina kakhulu isiZulu. Lokho akumvimbeli ukuthi athandane noLilian. Ukuthi uphuma ekhaya elinjani akukhethi ukuthi kumele uthandane nomuntu onjani. Sithola kuvela ukuthi uLilian ungunesi kodwa futhi akukho lapho sithola khona ukuthi bathandana ngenxa yokuthi bafundile bobabili. Siyabathola futhi khona embhalweni bezisholo ukuthi uLilian uhlobo lwentombi ayekade yena efisa ukuba azwane nalo. NoLilian ngokunjalo uyazisholo ukuthi uSipho uhlobo lwenziswa ayekade eyifisa ukuba ngelinye ilanga athandane nayo.

Okubalulwe ngenhla ngokususela emibhalweni kunikeza isithombe esiliqiniso. Abantu kuyenzeka ukuba bahlangane nabantu babo ezindaweni ezifana nalezi ezivela emibhalweni. Kanti futhi uma abantu bethandana ngokweqiniso bengeke babheka ukuthi omunye umuntu uzalelwephi, unani omunye nokuthi yikuphi angenakho. Ababhali lapha emibhalweni yabo basithulele isithombe esiveza ubuqiniso ngokuthandana kwezinhlanga ezahlukenene.

4.3 Ilaka labalingiswa ngothando phakathi kwezinhlanga ezahlukenene

Kuvelile phambilini ukuthi abalingiswa emibhalweni ngabantu umbhali aziqambela bona, ebasusela ekhanda nje. Nokho-ke abanye kungaba nangabantu abake baphila, njengenoveli esamlendo nje. Abalingiswa bavelelwa izehlakalo ezibenza benze okuthile okungaba ukuzivikela noma ukuzikhipha kuleso simo abazithola bekusona. Ziningana izindlela umbhali aveza ngazo abalingiswa embhalweni. Abalingiswa benziwa bakhulume amazwi athile, benze izenzo ezithile ngalokho okubathintile. Ngesinye isikhathi abalingiswa bavezwa ngokuba kube namazwi abanye babalingiswa abawashoyo ngabanye abalingiswa. Umbhali angamgagula nje umlingiswa amusho ubunjalo bakhe. UMsimang (1986:99) uthi ukuveza abalingiswa isu eliphelele elisetshenziswa umbhali ekuthuleni abalingiswa embhalweni wobuciko ukuze labo balingiswa babukeke njengabantu abafana nabaphilayo.

Abalingiswa benziwa bafane nabantu abaphilayo. Uma umlingiswa evela embhalweni, kowufundayo umbona evela njengabantu abaphilayo. Lowo ofunda umbhalo aze akhohlwe ukuthi umlingiswa ungumuntu ongaphila ngempela emhlabeni wangempela ngale kokutholakala embhalweni ososelwe ekhanda ngumbhali. UShaw (1991:71) uchaza athi ukubumba abalingiswa kufana nokwenza umfanekiso womuntu embhalweni wobuciko.

Iqiniso elibekwa nguShaw encazelweni yakhe engehla, umbhalo wobuciko uba nabalingiswa umbhali ababumbayo ukuze umbhalo wakhe uphelele. Ngakho abalingiswa kumele babekhona embhalweni, Kufana nakhona emhlabeni njengoba abantu bedingeka ukuba benze izinto ezithile ukuze kubekhona impilo. Nasembhalweni ngokunjalo abalingiswa kumele babe khona ukuze kube ibona abedlulisa umlayezo wombhali lowo afisa ukuwudlulisa kubafundi bakhe.

UNCube (1990:6) yena uchaza ngokuvezwa kwabalingiswa:

It is a author unique manner of presenting character in a narrative work. The characters are formulated to perform some duties or actions necessary for character.

(Indlela yombhali ehlukile yokwethula umlingiswa emsebenzini oyindaba. Abalingiswa benzelwa ukwenza eminye imsebenzi noma izenzo ezidingekile zomlingiswa)

Okugqamayo encazelweni engehla ukuthi abalingiswa baba khona embhalweni ngenxa yokuthi banemisebenzi yabo okumele bayenze embhalweni lowo obhaliwe. Ingakho umbhali ebumba abalingiswa bakhe embhalweni ukuze bamenzele umsebenzi lo okumele bawenze embhalweni njengakho nje ukudlulisa izinhloso zombhali ngombhalo. Kuningi okwenziwa ngabalingiswa embhalweni; kungashiwo nje ukuthi umbhalo ngeke waphelela ngaphandle kwabalingiswa. Okuseqinisweni kwawona umbhalo uqobo ngeke wabakhona uma abalingiswa bengekho; umbhalo ungumbhalo ngabalingiswa, abalingiswa bawumgogodla wombhalo wonke.

UMargraff (1992:84) uveza ukubaluleka kwabalingiswa enovelini. Ngenxa yokuthi abalingiswa bangabantu ababalulekile embhalweni, yonke imibuzo ezivukayo uma umuntu efunda umbhalo kuba lula ukuba ziphenduleke uma kubhekwa abalingiswa. Abalingiswa bengathathwa njengesibuko lapho umuntu akwazi ukuba azibuke khona. Yize kuvela ukuthi abalingiswa benza ukuba umbhalo oyinovelini uphile, yebo

kuyiqiniso elingephikwe kodwa ngenxa yokuthi abalingiswa batholakala kuyona yonke imibhalo ekhona kusukela ezindabeni ezimfishane, imidlalo, izinkondlo njll. Nakuyona le mibhalo abalingiswa benza ukuba iphile le mibhalo. Kungeke kwaqhakambiswa inoveli kuphela.

UMuir (1979:11) uthi ukubunjwa kahle kwabalingiswa kuyisisekelo sombhalo obhaleke kahle ngoba kuzo zonke izinto ezibalulekile embhalweni njengohlaka, isizinda, njalo njalo, kodwa akukho okubaluleke njengabalingiswa abakholakalayo. NgokukaMuir uma abalingiswa bengaphili noma bengafani nabantu esibaziyo, umbhalo lowo kufana nokuthi nawo ufile nje.

UMuir lapha ugcizelela iphuzu lokubaluleka kwabalingiswa emibhalweni. Ubeka ukuthi ubumnandi bombhalo buncike kakhulu ekubunjweni kwabalingiswa ngumbhali wombhalo. Lokho kusho ukuthi umbhali kumele akuqikelele ukubunjwa kwabalingiswa bakhe embhalweni. Iphutha umbhali angalenza uma ebumba noma ekhetha abalingiswa bakhe lingaholela ekutheni umbhalo lowo ungezwakali kamnandi kowufundayo. Okusho ukuthi ubuhle nobubi bombhalo othile kungaba inoveli, izindaba ezimfishane njll, buncike kakhulu kubalingiswa ababunjwa ngumbhali, ngakho kumele umbhali lo msebenzi wokubumba abalingiswa awucophelele kakhulu.

UStyan (2000:109) yena uchaza umlingiswa kalula nje athi ngumuntu owenza indaba iphile. Kungezwakala kungamagama alula lana kodwa aqukethe ukubaluleka komlingiswa ekwenzeni indaba iphile. Lokhu kubuyela khona ephuzwini ebese libalulwe ngenhla lokuthi umbhali wombhalo kumele akuqikelele ukuthi abalingiswa bakhe ubabumba kanjani ukuze bamethulele lokho akufisayo ngombhalo wakhe lowo othulwayo.

4.3.1 Ilaka labalingiswa abangabazali emibhalweni

Ukuthandana kwezinhlanga ezahlukeni kuqubula imibono eyahlukeni kubantu abahlukeni emphakathini. Ilowo nalowo ukubona ngendlela yakhe engafani naleyo yomunye umuntu. Lapha sizobheka imibono yabalingiswa abatholakala emibhalweni ecutshungulwayo lapha ocwaningweni ukuthi bona bayibona kanjani indaba yokuthandana kwezinhlanga ezahlukeni.

Endabeni emfishane ethi *Ngeke!* kuvela ukuthi uNzuza ukubona kungamanyala ukuthandana kwezinhlanga ezahlukeni. UNzuza akafuni nakuyizwa indaba yokuthi uFalakhe oyindodana yakhe uthandana nentombazane yohlanga lweNdiya. Ukuthandana kukaFalakhe neNdiya kuyena uNzuza kungamanyala angeke awavumele ukuba enzeke emzini wakhe. Kude kuvela enkulumeni kaNzuza ukuthi yena ukubona kungamanyala ukuthandana kukaFalakhe noFatima ngenxa yokuthi uyiNdiya uFatima. Endabeni yonke kuvela izikhathi ezine lapho uNzuza esebenzisa igama elithi amanyala ukuchaza ukuthandana kukaFalakhe noFatima.

Amanyala igama umuntu angalisebenzisa uma echaza into angayithandi ngempela noma into athi uma eyibuka kumbe eyicabanga ayibone ingamjabulisi, imcika inhliziyi. Ukusetshenziswa kwaleli gama nguyise kaFalakhe kaningi kuveza ukugcizelela kokuthi le nto eyenziwa nguFalakhe ukuthi athandane nentombi yeNdiya akayifuni futhi akazenzisi.

Kukhona abanye abalingiswa emibhalweni eyahlukeni abakubona sengathi kuyihlazo ukuthandana kwezinhlanga ezahlukeni. Enovelini ethi *Iziboshwa Zothando* uyise kaWellem ukufanisa nechilo ukuthi uWellem angathandana nentombi emnyama. KuMngadi (2004:67) sithola uyise kaWellem ethi:

“Inkinga ikuphi ngoba imali ikhona? Uma ungenayo, udiza ngayo kulezi ntonjana zakho, sizokuboleka. Umshado mhlawumbe uzoke usilamulele ekubeni yichilo lomndeni nelezwe ngokwephula imithetho yezwe nabantu abavele behlose ukuliketula.”

Okuvelayo ukuthi uWellem abohlanga lwakhe lwabamhlophe yena uqobo sebembona njengechilo njengoba ethandana noThandekile omnyama ngebala. Okusho ukuthi uWellem kubona uyihlazo, kwabona uyabahlaza esizweni ngokwenza into embi nengafuneki ukuthi yenziwe yokuthi abantu abamhlophe bathandane nabantu abamnyama. Abantu abamhlophe bakubona kuyichilo ukuba umuntu omhlophe angathandana nentombi emnyama ngokwebala.

Kuyavela enovelini ethi *Itshwele Lempangele* lapho sithola khona unina kaShantha ekubona njengehlazo ukuthi indodakazi yakhe ingathandana nensizwa emnyama. Kangoba akazi nokuthi umnyeni wakhe angamqala ngaphi nje uma esembikela ukuthi uShantha uthandana nensizwa emnyama. KuBhengu (1998:46) sithola unina kaShantha ethi:

“Ngizoyithini kodwa le ndaba? Ngizoqala ngithini nxa ngikhuluma noShantha ngaleli hlazo_ asithele ngalo? Ngizothini lapho ngibikela uyise? Sihamba nje abantu basikhomba ngezithupha basichayela izandla? Nabasihlekisayo bayazenzisa, baphimisela ngamathe nxa sifulathela? Hawu! Yeka ukuzala! Kazi usuke ekhalelani umntanami”.

Unina kaShantha ukubona kuyihlazo ukuthi uShantha angathandana nensizwa emnyama ngokwebala. Unina kaShantha uzithola engazi ukuthi indaba kaShantha angayixoxa kanjani ngendlela esabeka ngayo nangephoxa ngayo ukuthi uShantha uqome insizwa emnyama.

Kuphinde kuvela okuthi akufane futhi nasendabeni emfishane ethi *Bayezwana*. UMnyandu ethi alikho ihlazo yena alibona lidlula elokuthandana kwezinhlanga ezahlukenene. Okusho ukuthi ukuthandana kwezinhlanga ezahlukenene kuyihlazo elikhulu elingefaniswa nalutho. KuMngadi noSibiya (1996:24) sithola uMnyandu ethi:

“Awunamahloni. Yiliphi ihlazo eledlula elokuqomana nolunye uhlanga, ngingasayiphathi nokuyiphatha eyokuganana nalo? Angithi ngikhuluma nje umuzi kababa uyindabizekwayo nehlaya lezwe. Nabaya nje abantu bemi bayizixongololo, bayahleka. Angazi ukuthi ngiyophinde ngibabhekelwe wubani, ngamaphi wona amehlo.”

Sithola kuvela ukuthi abantu ukuthandana kwezinhlanga ezahlukenene bakubona njengehlazo elikhulu. Kubona alikho ihlazo elingenziwa umuntu ophilayo elingadlula lelo lokuthi athandane nolunye uhlanga okungesilona olwakhe. Emazwini avelayo ngenhla lapho abalingiswa bebona sengathi ukuthandana kwezinhlanga kuyihlazo kugqama ukuthi abalingiswa ukuthandana kwezinhlanga ezahlukenene bakubona njengento ephoxayo ukuthi umuntu angathandana nolunye uhlanga babe bekhona abohlanga lwakhe. Isenzo nje esiphoxa isizwe sonke sohlanga lolo olungahambisani nokuthandana kwezinhlanga ezahlukenene.

Kanti abanye abalingiswa abatholakala emibhalweni, ukuthandana kwezinhlanga ezahlukenene bakubona njengokuhlanya, ukusangana, njll. Ukuthandana nohlanga oluhlukile akuyona into engenziwa umuntu ophilile kahle ekhanda lakhe. KuBhengu (2007:71) sithola uKhoza ethi:

“Lithatha kahle ikhanda lakho? Ngangithi awubuphuzi nje utshwala, udakwe yini pho? Udlala ngathi sinonyoko sibadala, usihlalisa phansi uthi asilalele amasi... ama...”

amasim...! Uthi uyaganwa kanti usitshela indaba yokuthi ufuna ukufaka i...i... i... iNdiya emzini kaBaba?.”

UKhoza onguyise kaNdelebuli ubona sengathi uNdelebuli akaphilile kahle ekhanda uma ethi ufuna ukushada neNdiya. NgokukaKhoza ingane yakhe ayisaphilile kahle uma isifuna ukushada nolunye uhlanga; ukube iphilile kahle ekhanda layo ibizokhetha ukuba iganwe ngenye yezintokazi zohlanga lwayo njengoba futhi uNdelebuli bekwaziwa ukuthi unazo izintombi ezinhle ezimbili ebezinakho nokuthi zifike kubo. Ukuyeka lezi zintombi zakhe kwenza ukuba uyise akubone njengokuhlanya ngempela ngoba nakhu esefuna nokuganwa iNdiya. Ubona ukuthi ukuthandana nezinye izinhlanga kwenziwa ilabo bantu abahlanyayo emakhanda okusobala ukuthi nendodana yakhe ayisaphilile neze ekhanda.

Kuphinde kuvele enovelini ethi *Iziboshwa Zothando* umuntu othandana nolunye uhlanga usuke esangene. KuMngadi (2004:55) sithola uyise kaWellem ethi:

“*My boy, Wellem, siyezwa ukuthi usufike lapha kwaZulu wasanganiswa yintombi emnyama, wadlala ngomsebenzi. Siyakubongela.*”

UWellem bambona esangene ekhanda uma ethanda uThandekile emnyama. UWellem ulindeleke ukuba enze umsebenzi wakhe wokuba iphoyisa lezomoya acathamele abantu abamnyama labo okusolakala ukuba bafuna ukuketula uhulumeni omhlophe. Uma sebethola ukuthi yena usezithandela intombi emnyama bamthatha njengomuntu osangene ekhanda. Okusho ukuthi akasacabangi kahle yena ngoba akufanele ngabe uthandana nabantu abamnyama njengokusho kukahulumeni kanye nabohlanga lwakhe.

Endabeni emfishane ethi *Isivunguvungu* khona kuvele uyise kaWellem ekubona njengomsangano ukuthi uWellem angavele athande intombi emnyama nje yena. KuMngadi noSibiya (1996:95) sithola uyise kaWillem ethi:

“Usuwuguqulile umqondo noma usafuna ukuqhubeka nalo msangano wakho?”

Kusagcizelelwa lona iphuzu lokuthi kukhona abalingiswa abakubona njengokungakuphili okuphelele komqondo ukuthi umuntu angathandana nolunye uhlanga oluhlukile kolwakhe.

Nakhona endabeni emfishane ethi *Ngeke!* uKhoza umbona ewuhlanya uFalakhe uma ephikelela nokuthi uyamthanda uFatima wakhe engenandaba nanendaba yobukhosi lobo uyise akhuluma ngabo nesizwe lesi asikhathelele yena. KuNtuli noSibiya (2007:12) sithola uFalakhe noyise bebhokene ngeziqu zamehlo:

“Baba, ngachaza kahle ukuthi kangisoze ngehlukana noFatima,”

“Uhlanya ngempela kanti Falakhe?”

“Kangihlanyi baba.”

“Wenzani? Ngiyabuza Falakhe, wenzani uma kungukuthi kawuhlanyi?”

Uyise kaFalakhe akacabangi ukuthi uma bekuthiwa indodana yakhe iphila kahle ekhanda ingahlanyi ibingeke ikucabange ukuthi ithandane neNdiya.

Okugqamayo ukuthi abalingiswa abavezwe ngenhla bakubona kungekhona ukuphila komqondo ukuthi umuntu angacabanga ukuthandana nolunye uhlanga. Umuntu ocabanga lokho kusobala ukuthi bona bambona njengomuntu ongaphili ekhanda, ohlanyayo. Uhlanya imvamisa lwenza izinto lona olungaziqondi ngoba umqondo walo usuke ungasasebenzi ngendlela efanele, usuke usuphazamisekile ungasakwazi ukuthi usebenze kahle futhi ucabange nezinto okuyizona.

Abanye abalingiswa emibhalweni eyahlukene ukuthandana kwezinhlanga ezahlukene bakubona sengathi kungumkhuba nje ukuthi izinhlanga ezahlukene

zingathandana. UMaZwane unina kaSipho ubona sengathi uLilian ugilisa umkhuba ingane yakhe uma ithandana naye. KuNtuli noSibiya (1992:92) sithola uMaZwane ethi:

MAZWANE: (ebuka *uLilian: akhulumele phansi*)
Nokukhanya, yini le ongenza yona? Uzibiza
ngoNokukhanya nje ngoba usufuna ukwenza lo mkhuba?
Sebephilile yini abakini uma usukela ingane yami uyifake
lo mqondo?

UMaZwane akakholelwa ekutheni uSipho ubengeke avele athandane nomlungu; ubona sengathi uLilian owenze ukuba ingane yakhe ithandane naye. Ukuthandana kwezinhlanga ezahlukeni uMaZwane yena ukubona kungumkhuba, akukuboni kuyinto ejwayelekile kodwa ubona sengathi basuke beganga labo abathandanayo bezinhlanga ezahlukeni njengoba kwenza uSipho noLilian.

Nanxa kukhona abalingiswa abakhulile abangahambisani nokuthandana kwezinhlanga ezahlukeni emibhalweni eyahlukeni kukhona abalingiswa abavelayo kuyona imibhalo okugxilwe kuyona abangakhombisi ukuba nenkinga nokuthandana kwezinhlanga ezahlukeni. Enovelini ethi *Itshelwe Lempangele* kuvela abalingiswa abaningi abangayiboni inkinga yokuthandana kwezinhlanga ezahlukeni. Enovelini kuvela ugogo kaShantha engenankinga nokuthi uShantha angathandana nensizwa yohlango olumnyama.

Ngokukagogo kaShantha abantu abamnyama bangabantu nabo. Abahlukile kumuntu oyiNdiya kanti futhi abantu abamnyama bahlala nabo, basebenza nabo futhi ibona abagada emizini yabo. Pho kungani uShantha ezovinjelwa ukuba agane insizwa emnyama; yena akasiboni isidingo salokho, ngokukagogo kumele

bandedele enze intando yakhe uShantha. Ugogo kaShantha ukukhombisa ngokuphelele ukuthi yena akananxa nokuthi umzukulule wakhe angaqoma insizwa emnyama. Lokho kuvela ngesikhathi esebona ukuthi ukufa sekuseduze, wacela ukuthi uNdelebuli abelwe umlotha wakhe naye uma efa. Abelwe njengazo izihlobo zakwaNaicker okusho ukuthi yena uNdelebuli wayemthathisa okwesihlobo sakhe hhayi njengomuntu omnyama. KuBhengu (2007:63) sithola ugogo kaShantha ethi:

“Lalelani lapha. UShantha lo, esenize nakhihliza amagwebu nikhuluma ngaye khumbulani ukuthi ungowami. Ngithi-ke mina mnikazi wakhe, myekeni, sekwanele manje. Nizoze niyisanganise ikhanda ingane. Kunani uma eqomene nensiswa emnyama? Bayizilwane yini abantu abamnyama? Angithi sihlala nabo? Angithi sisebenza nabo? Angithi basibhasobhela izingane zethu? Angithi basisebenzela ezindlini? Angithi..?”

Ugogo kaShantha yena akanankinga nokuthandana kukaShantha noNdelebuli. Ugogo kaShantha abantu abamnyama ubabona bengabantu nabo okungathandanwa nabo ngenxa yokuthi abantu abamnyama bayahlala nabo isikhathi esiningi. Okusho ukuthi ngoba bebazi nje kungeke kwaba inkinga uma sekuthiwa kuthandanwa nabo yingakho yena engayiboni inkinga le ebonwa nguyise omncane bakaShantha kanye nabazali bakhe. Ugogo ukukhombisa ngokuphelele ukuthi yena akananxa nokuthandana kukaNdelebuli noShantha. KuBhengu (1998:114) ugogo uthi:

“Umlotha wami niwabele njalo wonke amalunga omndeni ngisho noNdelebuli”

Ukwabiwa komlotha uma sekuqedliwe ukushiswa lowo ofile, usiko lolo olwenziwa ngabantu bomndeni kuphela. Kuyisiko ukuthi ilungu nelungu lomndeni kumele libe nesabelo salo somlotha walowo oshonile njengengxenye yalo mndeni. Ukucela

kukagogo ukuthi uNdelebuli anikezwe umlotha wakhe uma eseshonile kuwuphawu lokuthi ugoro kaShantha uNdelebuli wayesemthathisa okwelungu lomndeni wakhe ngokuphelele ngoba uthandana nomzukulu wakhe uShantha, yize emnyama ngokobuhlanga bakhe uNdelebuli.

Kuyona futhi inoveli ethi *Itshwele Lempangele* kuvela oyise abancane bakaNdelebuli abahlala eMtuba bengenankinga nokuthi uNdelebuli angashada neNdiya. Lokho kuvela ngesikhathi uyise kaNdelebuli evakashela eMtuba ngenhloso yokuyobabikela ngesifiso sikaNdelebuli ukuthi usefuna ukuthatha umakoti kodwa umakoti afuna ukumthatha oweNdiya. Sithola obaba omncane baseMtuba bona bengayiboni inkinga ngokuthi uNdelebuli angashada iNdiya, kunalokho bamcebisa ngokuthi adedele uNdelebuli ukuba ashade umuntu amthandayo ngoba kwayena uKhoza ngesikhathi eshada akazange akhethelwe muntu kodwa wazishadela uMaMzimela wakhe yize kwabo babedume ngokuhambahamba. Oyise omncane bakaNdelebuli bona bakubona kuyinhlanhla ukuthi uNdelebuli angaganwa yiNdiya. Ukuba leyo nhlahla yehlele bona ngabe bayagiya; bona abayiboni into ehlupha uKhoza uma umfana efuna ukuzishadela neNdiya lakhe. Noma uSonqisha enenkinga yokuthi indodana yakhe iganwe iNdiya, abafowabo bona bavele bengayiboni inkinga ngeNdiya njengoba nawo bewabona engabantu abasiboni lesi simanga esikhalisa umfowabo ngoba uNdelebuli akukhona ukuthi ufuna ukuganwa isilwane kodwa ufuna ukuganwa ngumuntu wohlanga lweNdiya. Bavele bengabantu abangababandlulile abanye abantu bezinye izizwe kodwa bebabuka befana nabo njengoba bengabantu nje.

Kuyona le noveli baqhubeka nokuveza ukungabi nankinga kwabo. KuBhengu (1998:76) baphawula bathi:

“Ududwa umbuso wena Sonqisha. Uswele inkinga, sewahamba uphenya amabibi ufuna into ezokuphatha kabi. Yekela uNdelebuli aganwe umuntu amthandayo. Akumsebenzi wakho lokho. Kusasa lokhu uzofa bakungcwabe bakhohlwe uwe. Ufuna ukushiya umoya kaNdelebuli usontekile ehleli nomuntu angamthandi? Waqokelwa ubani uMaMzimela? Angithi wazikhethela? Musa ukudlala ngomfana Sonqisha.”

Lapha baveza ukuthi akumele ukuthi umuntu akhethelwe ukuthi ushada nobani. Umuntu kumele ayekelwe enze intando yakhe athathe nezinqumo ayokwazi ukuthi aphile nazo imihla yonke yakhe yokuphila. Kungabikhona ukuthi uyakhethelwa kuyabe useyahluleka useba nezinkinga futhi emshadweni wakhe ngenxa yokuthi waganiswa nomuntu angamthandi. Ngisho ngabe lowo muntu afisa ukumthanda ungowaluphi uhlanga kumele kodwa ayekwe. Lapha bafuna ukuba uSonqisha adedele uNdelebuli azishadele noShantha wakhe njengoba naye engazange akhethelwe ukuba ashade noMaMzimela, naye akenze okufanayo endodaneni yakhe.

Ukuthandana kukaNdelebuli noShantha bakufanisa njengenhlahla bona, into engehleli noma ubani ukuthi indodana yomuntu ingathandana nolunye uhlanga. Bafisa sengathi le nhlahla uSonqisha yena angayifuni kangaka imzela kwakhe kwangathi ngabe ihlele bona, bona bebengeke benza njengaye kodwa bona bebezobabula. Lokhu ukukhuluma kwabo kanje kubeka kube sobala ukuthi bona abanankinga nezinye izinhlanga babonakala ngokuthi bengavumelani noSonqisha uma eza kubo ngenhloso yokuthola ilaka labo elizovuna imicabango yakhe uSonqisha ngokuthandana kukaNdelebuli noShantha kunalokho bakubuke ngamanye amehlo angenakho ukucwasa ngokobuhlanga.

Enovelini ethi *Yiza Mntanami*, kuvela unina kaLunga engenankinga nokuthi uLunga angashada nentokazi yomlungu njengokubeka kukaLunga. Ngesikhathi uLunga embikela ukuthi ezindleleni zakhe zobumnyama uguqulwe u-Irina, uyambuzisisa unina ukuba ngeke yini abanankinga uma kungathiwa ukhetha ukuganwa intombi yomlungu. Unina umtshela ukuthi yena ngeke abuka ibala, inqobo uma kuyoba umakoti oyokwazi ukuthi afukamele ikhaya nomphefumulo. Umakoti yena ngokwakhe akusilo ibala. KuMngadi (2007:30) unina kaLunga uthi:

“Mntanami inkosikazi akunkosikazi ngebala. Inkosikazi yinkosikazi nje kwaphela. Uma ngisho inkosikazi, ngisho umakhi womuzi, hhayi umbhidlizi. Ngomakhi womuzi ngisho umphilisi wemiphefumulo”

Unina kaLunga uvela engumuntu ongabuki ibala lomuntu noma ubuhlanga bomuntu. Kodwa okuvelayo ngaye ukuthi yena ubuka ingaphakathi lomuntu ukuthi lo muntu ungumuntu onjani, umuntu ongakwazi yini ukuthi akhe ikhaya libe nokuthula kanye nemfudumalo. Simbona engumama oyala indodana yakhe ukuthi nayo ingazikhathazi ngokuthi ibuke ibala noma ubuhlanga bomuntu kumele ibheke lokhu ayitshela khona ngomakoti oqotho.

Endabeni emfishane ethi *Bhatata-a-a*, kuvela uMaMthethwa unina kaMusa engenankinga nokuzwana kukaHannie noMusa. UHannie uvamisile ukuba ahambe noMaMthethwa noMusa bavakashele kwaSunduza. Abantu bakwaSunduza babe nokuxwaya uma bebona uHannie emhlophe evakashele uMusa. Bese beba nemibuzwana kuyena uMaMthethwa abatshela ukuthi uHannie umakoti kaMusa nje. KuNtuli noNtuli (1986:47) sithola uMaMthethwa eyichaza kalula nje indaba kaHannie:

“Ingani umakoti kaMusa lo! Niyahlabeka ngoba kungaphumelelanga abakini omakoti beyizinkwishelana!”

Sithola uMaMthethwa evela njengomuntu ojabule uma indodana yakhe uMusa ibonakala ukuthi ihamba nentombi emhlophe uHannie. Akakhombisi ukungamthandi uHannie ukuba abe ngumakoti wakwakhe ngelinye ilanga. Indlela aphenhula ngayo abantu uma bembuza ngaye uHannie ebatshela ukuthi ingani umakoti kaMusa lo isenza sibone ukuthi akanankinga nokuthandana kwezinhlanga ezahlukenene uMaMthethwa.

Endabeni emfishane ethi *Bayezwana*, uMaNxele uvela ekuthokozela ukuthi indodakazi yakhe icelwa insizwa yeNdiya uSoobrie. Yena uSoobrie umbona engumkhwenyana wakwakhe ofisa ukushada nendodakazi yakhe uNobuhle. Uzama ngakho konke okusemandleni akhe ukuba abonise umnyeni wakhe uMnyandu ubaba kaNobuhle ukuthi izinto sezishintshile manje ngokuhamba kwesikhathi yena akavumele uNobuhle ukuba agane uSoobrie. Kanti futhi yena ngokwakhe akaliboni leli hlazo elishiwo umnyeni wakho ngokuthandana kwezinhlanga. KuMngadi noSibiya (1996:22) sithola ethi:

“Kodwa yise kaMthandeni umkhwenyana wakho lo. Akazokweya muzi, kepha uzowuhlonipha ngokubona intombi kuwo. Yehlela ngezansi yise.”

Unina kaNobuhle yena ngokwakhe uSoobrie ungumkhwenyana njengoba efuna ukushada nentombi yakwakhe nje. Uyazama ukuthi abonise umkhwenyana wakhe ukuba naye ambone njengomkhwenyana uSoobrie. Okusho ukuthi yena akayiboni inkinga engavimbela ukuthi indodakazi yakhe ishadane noSoobrie. Kuyona indaba emfishane sibuye simthole umama kaNobuhle egcizelela khona ukuthi yena akanankinga nokuthandana kukaNobuhle noSoobrie. Sithola unina kaNobuhle ephikisana nomnyeni wakhe lo yena othi kuyihlazo ukuthandana kwezinhlanga

ezahlukene. Yena unina kaNobuhle ukubona ngenye indlela eyehlukile kunaleyo yomyeni wakhe, yena akaliboni ihlazo elikhona uma indodakazi yakhe ithandana noSoobrie ongolunye uhlanga, uvela engenankinga nokuthandana kwezinhlanga ezahlukene futhi uyakujabulela ukuthi indodakazi yakhe izocelwa nguSoobrie.

Kuphinde kuvele endabeni emfishane ethi *Ngeke!* unina kaFalakhe uMaZungu engakhombisi ukuba nenkinga yokuthi indodana yakhe ingashada nentombi yeNdiya. Yena uMaZungu ubona ukuthi akumele uNzuza uyise kaFalakhe azikhathaze ngendaba yokuthi uFalakhe ufuna ukuzithandela iNdiya lakhe uFatima. Ufisa sengathi yena nomnyeni wakhe bengaba nesineke ngendaba kaFalakhe yokukhetha ukuba athandane neNdiya kungabikhona ukuyithatha ngamawala njengoba umnyeni wakhe enza nje. Yena uyakuqondisisa kahle ukuthi uFalakhe akasoze awushintsha umqondo wakhe ngokuthanda iNdiya lakhe. Yize ekubona impela ukuthi lokho okwenziwa uFalakhe ukuthi athandane neNdiya akukaze kwenziwe umuntu naphambilini kodwa ngenxa yokuthi izinto ngokuhamba kwesikhathi ziyashintsha uyazi ukuthi sekuyenziwa esikhathini sanamhlanje. Ubona ukuthi yena nomnyeni wakhe kumele bazame ngakho konke okusemandleni abo ukuthi basemukele isifiso sikaFalakhe. Ngoba yena uyazi ukuthi injabulo yendodana yakhe ibalulekile kakhulu okudlula zonke izinto. Ukujabula kukaFalakhe kusekuthandeni uFatima ngokwesekwa ngabazali bakhe bobabili.

Unina kaFalakhe uvela engumuntu ongasiboni isidingo sokuthi kumele kubekhona ukuzikhathaza okungako kokuthi izinhlanga ezahlukene ziyathandana. Kuyena nje kuyindaba engatheni “ngale ndaba”, uvela enesifiso sokuthi kwanaye umnyeni wakhe angayiqondisisa ngenye indlela le ndaba kaFalakhe kunaleyo yena ayiqonda ngayo nemkhathaza kangaka emphefumulweni wakhe. Kuyona le ndaba emfishane simthola unina kaFalakhe enolwazi lokushintsha kwezinto ezweni. KuSibiya noNtuli (2007:10) sithola ethi:

“Kangiphiki baba ukuthi kuyaqala lokhu okwenziwa nguFalakhe. Kodwa ke nathi kufanele sikwemukele ukuthi izinto ziyashitsha manje. Kufanele siguqule imiqondo nathi. Kufanele...”

Unina kaFalakhe uvele engumuntu onolwazi lo kuthi ukuthandana kwezinhlanga ezahlukeni sekuvumelekile akusafani nase sikhathini sakudala lapho kwakungavumelekile khona ukuthandana kwezinhlanga. Kuyona le ndaba emfishane simthola ekubeka ukubaluleka kwenjabulo. KuSibiya noNtuli (2007:10) simthola ethi:

“Kakusho lutho okwesizwe baba. Okubalulekile ngukuthi indodana yethu ijabule yini”.

Okugqamayo lapha ukuthi unina kaFalakhe ufuna ukuthi uFalakhe ayekelwe enze into ayithandayo nento ezomjabulisa. Uyazi ukuthi uma uyise ephikelele nokuthi aphoqelele uFalakhe ukuthi aganwe nomuntu afiswa nguyena uFalakhe ngeke ajabula. Lapha umama kaFalakhe uvele engumuntu ongakuvimbi ukuthandana kwezinhlanga ezahlukeni inqobo nje uma umuntu enza into ezomjabulisa yena kungabi ukuthi usenza into ezomjabulisa abantu kunaye. Akafisi ukubona indodana yakhe ingajabule ngenxa yokuthi ishadiswe nomuntu engamthandi yona ngisho ngabe ukuthi lo muntu emthandayo ungowaluphi uhlanga yena akanankinga nakho ngenxa yokuyondisisa isimo sempilo esesikhona esikhathini samanje.

4.3.2 Ilaka labalingiswa abayintsha emibhalweni

Emibhalweni ehlukene kubuye futhi kuvele ukuthi akusibona kuphela abalingiswa abatholakala bevela bengabazali emibhalweni eyahlukeni ababa nemibono eyahlukeni ngokuthandana kwezinhlanga ezahlukeni emibhalweni, nentsha imbala etholakala kuyona imibhalo ehlukile kuba khona ukungaboni ngaso linye mayelana nendaba yokuthandana kwezinhlanga ezahlukeni. Ikhona intsha yabalingiswa

abakubona kungekuhle ukuthandana kwezinhlanga ezahlukene. Enovelini ethi *Itshwele Lempangele* kuvela umakhelwana kaShantha, uSeema engahambisani nokuthi uShantha uthandana nensizwa emnyama. USeema usola uShantha ukuthi njengoba uShantha ebehleli nje engaqomile sonke lesi sikhathi ubelibele nokuthandana nezinsizwa ezimnyama. USeema ukukhombisa ngokusobala ukuthi akahambisani nokuthi uShantha athandane nensizwa emnyama. Uyena uSeema ohamba ekhuluma ngendaba kaShantha noNdelebuli ezweni lonke. Uze abenesifiso sokuthi ahambe aye ehhovisi lephephandaba ukuze indaba kaShantha iphume ekhasini lokuqala. KuBhengu (2007:43) sithola ethi:

“Wenqaba ukuqoma izinsizwa zendawo nje kanti ulibele umuntu omnyama.”

USeema akakuthakaseli ukubona uShantha ethandana nensizwa emnyama. Ubona sengathi sonke lesi sikhathi ubelibele ukuthanda izinsizwa ezimnyama kunezakubo ngokobuhlanga. USeema uyakuveza ukuthi yena akahambisani nalokhu okwenziwa uShantha ukuthi angathandana nensizwa emnyama. Ukuthanda kukaShantha ethanda uNdelebuli yena akakuboni njengothando lwabantu abathandanayo ngempela uma ethi “ulibele umuntu omnyama”, lokhu kukwenza kubukeka sengathi uShantha wenza into emchithela isikhathi noma kusamdalo lokho okwenziwa uShantha kumele ngabe uthandana nabantu bohlanga lwakhe. Kuyona le noveli kuphinde kuvele uTholakale osiza kwaNdelebuli ekhombisa ukuxwaya uma ebona uNdelebuli eza nentombi yeNdiya kwabo. KuBhengu (2007:86) UTholakele simthola ethi:

“Hhayi bo anti! Sengathi uhamba neNdiya ubhuti?
Yeheeeeni bo! Uqobo lwalo anti! Ngempela!”

UTholakele lapha usivezela ukuthi nakuyona intsha kukhona abangakuqondisisi ukuthandana kwezinhlanga ezahlukene. Kuvela esenzweni sakhe sokuthi ababaze uma ebona uNdelebuli eza nentombi yeNdiya mhlampe uma bekuthiwa

uyahambisana nokuthi uNdelebuli ahambe nentombi yeNdiya ubengeke ababaza kodwa ubengenza noma akhulume ngenye indlela ezokwazi ukuthi iveze ukungabinankinga nokuthandana kukaNdelebuli neNdiya.

Endabeni emfishane ethi *Bhatata-a-a*, kukhona intsha engaxwayi uma ibona uHannie ezihambela noMusa yize emhlophe ngokobuhlanga bakhe uHannie, futhi kungavumelekile ukuba umuntu omnyama angathandana nomuntu omhlophe. UHannie usinikeza isithombe sokuthi ontanga bakhe babengakuthokozeli ukuzwana kwakhe noMusa. Wayeke abezwe bekhuluma amagama ayiziswana bewaqondise kuyena ngokujwayelana kwakhe noMusa. KuNtuli noNtuli (1986:46) UHannie simthola ebeke kanje:

Siqhubeke nje isikhathi ngide ngizwa abanye
ontangangabethu bephosa amazwana ayiziswana
ngokujwayelana kwami nabantu abansudu lapha epulazini.

Kuvela ukuthi nentsha ngokwayo inakho ukuthi ibandlululana yodwa. Nakuyona intsha kukhona leyo engahambisani nokuthandana kwezinhlanga ezahlukene, ethi mayibona kukhona abakhombisa ukuthandana bese ibenamaganyana ewaphosayo. Sithola uHannie ebhekene nenkinga yokuthi intsha ahlala nayo epulazini lakubo ibanakho ukuhlaba ukuzwana kwakhe noMusa okusho ukuthi ayihambisani nakho ukuthandana kwezinhlanga ezahlukene.

Nakhona entsheni kukhona idlanzana emibhalweni engakuboni kuyichilo ukuthandana kwezinhlanga ezahlukene. Enovelini ethi *Itshwele Lempangele* umzala kaNdelebuli uyamemukela uShantha njengomakoti kaNdelebuli. Akakhombisi ukumexwaya ngenxa yobuhlanga bakhe kodwa uyakwazi nokuthi ambize ngomakoti uma ezixoxela nomzala wakhe uNdelebuli. KuBhengu (2007:101) umzala kaNdelebuli uphawula uthi:

“Musa ukukhulumela phezulu Mzala, hleze acabange ukuthi siyaxabana umakoti.”

Kuvela ukungabandlululi lapha kula mazwi kamzala kaNdelebuli. Ukubiza kwakhe uShantha ngomakoti kubeka ngokusobala ukuthi yena akananxa nokuthi umzala wakhe ukhethe ukuganwa intombi yeNdiya. Igama elithi makoti lisetshenziswa kakhulu emzini lapho intombi iqome khona noma iganele khona uma bekhombisa ukwamukela lowo o lethwe umfana wakulelo khaya bona bese bembiza ngomakoti wakwabo osekutshengisa ukumemukela kulowo muzi ngakho nomzala kaNdelebuli ukhombisa khona ukwamukela uShantha njengomakoti kamzala wakhe.

Endabeni emfishane ethi *Indoni Yamanzi* kuyavela ukuthi uSibongile olama uSipho ukuthi yena uyakuqondisisa ukuthi uSipho unelungelo lokuthi angazithandanela nanoma nayiphi intokazi angafisa ukuba ayithande noma ayishade. USibongile ukhombisa ukuba angabinandaba nebala inqobo nje uma umfowabo angagwana alethele unina umakoti lo amfunayo. Ngisho uSipho angakhetha ukubalethela owezizwe kuyena kuyobe kusengumakoti futhi. Uzama nokubonisa nonina ukuthi angabheki ibala uma uSipho eletha umakoti kodwa yena abonge lowo uSipho umakoti ayomulethela yena ekhaya ngoba nje ehlezi ebalisa ngokuthi yena ufuna ukufa uSipho esemshiye nomakoti futhi afe esazi nokuthi umuzi kaNgcobo uwushiye usubhekwe ngumakoti kaSipho. Kukho konke yena uyakuqondisisa ukuthi uSipho mdala ngokwanele ukuba angazikhethela noma ubani afisa ukushada naye. KuNtuli noSibiya (1992:85) sithola uMaZwane ethi:

SIBONGILE: (*Ehleka*) uzolokhu unakene nokuthi yindoni yamanzi, nokuthi inyathela ngabantwana yini, awufuni makoti...?

USibongile uvele engumuntu yena ongakhethile ubuhlanga, yize unina efuna ukuba uSipho ongumfowabo ukuthi aganwe intombi yebala elimnyama, yena ngokwakhe

akakuboni kubalulekile ukuba uSipho usengaze aganwe intombi emnyama ngoba ephoqelelwa ngunina. NgokukaSibongile kungeke kwaba umakoti omnyama noma omhlophe angafisa umfowabo ukuba amgane kodwa uma inqobo kuwumakoti. Akanabo ubuhlanga abuthanda kakhulu kunobunye, ubuhlanga kuyefana kuyena. Yingakho naye ezama ukubonisa unina ukuthi akangalokhu egcizelele indaba yokuthi ufuna ukuba uSipho aganwe indoni yamanzi nje kuphela yena kuyomele amukele lowo uSipho ayoza naye emletha kuyena njengomakoti wakhe kuphela.

Kanti endabeni emfishane ethi *Bayezwana* kuvela uThulani ongumfowabo kaNobuhle ezincomela ubuhle abubona entombini yohlanga lwamaNdiya. Simthola efisa nokuthi uma nje angahle uyise avume ukuthi alithathe impela uyafunga uyagomela ukuthi angavele azihambise zonke izinkomo ezashiywa omkhulu bakhe. KuMngadi noSibiya (1996:29) sithola uThulani ethi:

Angimsoli UNobuhle. Nami ngiyabuthanda lobu buhle.
Uma bungase buvume nje sengacela ukuba lezi nkomo
ezashiywa wumkhulu, opelepele noSawoti, bayoshaywa.

UThulani lapha uveza umbono ohlukile kunokayise, uMnyandu yena akafuni nokuthi akuzwe ukuthi uNobuhle uthanda uSoobrie ngenxa yohlanga lwakhe. Kuvela indlela abanye babantu abasha abayibona ngayo indlela yokuthandana kwezinhlanga. Kudala oMnyandu bona babengakwazi ukuthi bancome ubuhle bolunye uhlanga kunalokho babekuncoma buthule kodwa uThulani yena uyakwazi ukuthi ancokolisane noyise ngobuhle abubonile entombini yakwaThumbadoo. UThulani uveza ukungabi nankinga nezinye izinhlanga efisa nokuthi uma kungake kwenzeke ukuthi uyise avume ukuba ayolobola le ntombi ayibona ubuhle impela angazikhipha zonke ezashiwa ngomkhulu bakhe izinkomo.

Endabeni emfishane ethi *Isivunguvungu* kuvela uKhethiwe osebenza khona epulazini lwakaWillem njengokhishini. UKhethiwe akananxa nokuthandana kuka

Willem noNombali. UKhethiwe uyena muntu ohambisa imlayezo ephuma kuWillem eya kuyena uNombali. Kanti futhi noWillem uyena abeke ithemba lakhe lokuthi amgcinele imfihlo yakhe yokuthandana kwakhe noNombali bengazi abazali bakhe uWillem. KuMngadi noSibiya (1996:95) sithola uKhethiwe ethi:

“Kanti uyoze ungethembe nini Veli? Kangithi ngafunga ukuthi le ndaba ngeke ngiyixoxele muntu?”

UKhethiwe ungenye yentsha eveza ukungabi nankinga nokuthandana kwezinhlanga ezahlukene. UKhethiwe simbona futhi kunguyena umuntu uWillem akwazi ukumethemba ngemfihlo yakhe yokuthandana noNombali. Kwasayena uKhethiwe utshengisa ukuzimisela okukhulu ekugcineni imfihlo kaWillem noNombali ukuba ingaziwa muntu kube ukwazi kwakhe noWillem kanye noNombali. UKhethiwe lapha ukhombisa ukuqonda isimo uWillem aphila ngaphansi kwaso sokuthi uyise akathandi ukuba athandane nabantu abamnyama ukuphuma kwemfihlo sekungasho omkhulu umonakalo kuWillem kanye noNombali.

Endabeni emfishane ethi *Generosa*, kuvela ukuthi izingane zikaDavis; oDonald noSharon abanankinga nokuthi uyise uzithandela uGenerosa. UDonald noSharon baze bamphелеkezele uyise ukuyofuna uGenerosa lapha ehlala khona. Nakhona uma befika ababinankinga bakhombisa ukukhululeka ngoku jabulela ukubona izingane ezizalwa nguyena uGenerosa, bazibiza ngezakwabo ezikhuliswe ubaba nomama wabo othandekayo. KuMngadi noSibiya (1996:42) uSharon simthola ethi:

“Sikhule nabo ndawonye nabo ngaphansi kwesandla sikababa nomama othandekayo. Asazi ukuthi luyoke lufike yini usuku lapho umama eyobuyela khona ekhaya siyoba umkhaya owodwa”

Kuvela izingane zikaDavis zemukela uGenerosa njengomama wazo ozizalayo. Zikhombisa ukuba azimkhetheli uyise wazo ukuthi athandane nobani. Azinendaba nobuhlanga bukaGenerosa ukuthi yena ungumuntu omnyama. Ukube bezikhombisa ukuthi zinenkinga nokuthi uyise wazo athandane nomuntu omnyama ofana noGenerosa bezingeke zambiza ngomama wazo kepha ngenxa yokuthi ziyamthanda uGenerosa siyakwazi ukuthi zimubize ngonina wazo “othandekayo”. Lokho kubeka ngokusobala ukuthi zona azinanxa nokuthandana kwezinhlanga ezahlukeni.

Kuyavela futhi emibhalweni ukuthi izenzo zabalingiswa ziyakuveza ukuthakasela nokungakuthakaseli ukuthandana kwezinhlanga ezahlukeni. Endabeni emfishane ethi *Bhatata-a-a*, kuyavela futhi nakhona kukhona intsha ekuthakaselayo ukubona umuntu omnyama ehamba nomhlophe. Uma bebona uHannie ehamba noMusa esuphamakethe bakhombisa ukujabulela kakhulu ukubabona bendawonye. KuNtuli noNtuli (1986:46) sithola uHannie ethi:

Kubonakale ukuthi akukho kuxoxa okutheni lapha. Nangu lo mame omhlophe owedlulayo esibuka enyukubala enikina ikhanda. Kanti izintombi nezinsizwa ezimnyama ezedlulayo zibonakala zisibuka zisibuka ngokumangala, zimoyizela.

Ukwenza kwabalingiwa kule ndaba emfishane kukhombisa ukujabulela ukubona umuntu omnyama ehamba nomuntu omhlophe. Ngalezazinsuku zikahulumeni wobandlululo kwakuyimvela kancane ukubona izinhlanga ezahlukeni zihamba ndawonye ngenxa yokuthi kwakungavumelekile nhlobo. Sibona ingxenya yomphakathi ukuthakasela ungenankinga nakho ukuthandana kwezinhlanga ezahlukeni.

4.4 Izinselelo zothando phakathi kwezinhlanga ezahlukenene

Kule ngxenye sizobheka izinselelo ezihlobene nothando phakathi kwezinhlanga ezahlukenene. Kuzobhekwa izinselelo zangesikhathi sobandlululo nezinselelo zesikhathi sedemokhrasi njengoba zivezwa emibhalweni eyahlukenene. Kuzobhekwa nokuthi bayazingoba yini abalingiswa nokuthi luphetha kanjani uthando oluphakathi kwezinhlanga ezahlukenene. Kuzobhekwa nokuthi ukhona yini umlayezo ovezwa ababhali uma kubhekwa izinselelo nesiphetho sothando phakathi kwezinhlanga nokuthi kukhona yini ukuchema ekwethuleni izinselelo neziphetho zothando.

4.4.1 Izinselelo zangesikhathi sobandlululo

Esikhathini sobandlululo ukuthandana kwezinhlanga ezahlukenene kwakungavumelekile. Umuntu webala elimhlophe kwakuphoqelekile ngaleso sikhathi ukuba aganwe ilowo webala elimhlophe kuphela. Ngale kwalokho umthetho wawubabopha izandla nezinyawo labo ababetholakala bewuphula umthetho kahulumeni. Lapha kuzobhekwa izinselelo ababebhekana nazo abalingiswa abasothandweni oluphakathi kwezinhlanga ezahlukenene ngesikhathi sobandlululo.

Emibhalweni sivezelwa ukuthi ngesikhathi sobandlululo ukuthandana kwezinhlanga kwakuvinjelwa imithetho kakhulukazi. Imithetho leyo eyayibekwe uhulumeni wobandlululo. Endabeni emfishane ethi *Bhatata-a-a*, kuyavela abalingiswa bengakwazi ukuthandana ngokukhululeka kahle, uma bethandana babengakwazi ukuthi bengahamba emphakathini njengabo bonke abantu abathandanayo. Bona kwakuhlale kukhona abantu ababebabhekile njengezaphulimthetho. KuNtuli noNtuli (1986:45) sithola:

Kokunye kukhona abangibonayo, abangase baxakeke nje hhiya, ngibone sengiphendukile, ngiphikelele kuyena. Naye eze. Sengathi uyashesha kunami. Sibone sesimi sisondelene sibukana. Kuthi angiphakamise izingalo. Cha ngikhiphe isandla, naye akhiphe igilavu, elule isandla. Sixhawulane. Akukhulumi muntu. Uma ngithi jeqe eceleni, ngibone ukuthi kukhona abantu abasibukayo.

Ukuthandana kwezinhlanga ezahlukene ngesikhathi sikahulumeni wobandlululo kwakungelula. Sibona uHannie noMusa bengakwazi ngisho nokuxoxa ngenxa yokuthi ngisho nabantu imbala emphakathini babekwenza kubelukhuni ukuthi izinhlanga ezahlukene zingathandana ngokukhululeka. Kusinikeza isithombe sokubopheka kwabantu othandweni lwabo ngenxa yokusaba ukuthi abantu bazothini uma bebabona.

Inselelo eyayikhona esikhathini sobandlululo ngokuthi abalingiswa abathandanayo bezinhlanga ezahlukene uma bethandana babeboshwa. Kuyavela enovelini ethi *Iziboshwa Zothando* lapho uWellem ekhuluma noThandekile behlangana emabhentshini okokuqala emtshela ukuthi yena uyiphoyisa ubopha umuntu othandana nomhlophe. Lapho umnikeza isithombe sokuthi uma umuntu omnyama ethandana nomuntu omhlophe uyaboshwa. Kuveza ukungavumeleki kokuthandana kwezinhlanga ezahlukene. KuMngadi (2007:15) sithola uWellem ethi:

“Hhayi, mantombazane, musa ukungethuka, Mina lo mapoyisa mani. Mina zobopha lo muntu othanda mlungu. Mina thanda yomlungu kuphela, hhayi muntu omnyama”.

Ngalesi sikhathi abantu babeboshwa uma bethandana nabantu abamhlophe, ukuthandana kwezinhlanga ezahlukene kwakugajwe imthetho kakhulu kahulumeni eyayibekiwe imthetho nje efana nethi *The Prohibition of Mixed Marriages Act 55 of 1949* nothi *The Immorality Act 25 of 1957*. UWellem lapha uzama ukutshela uThandekile ukuthi uyaboshwa umuntu othandana nolunye uhlanga okungelona

Iwakhe. Uyaligqamisa iphuzu lokuthi yena uthanda umuntu omhlophe kuphela. Ngamanye amazwi njengoba emhlophe ngokobuhlunga bakhe akavumelekile ukuba angathandana nomuntu webala elimnyama ngale kwalokho uyaboshwa.

Kuyona le noveli noNogwaja uyakugqamisa ukuqina komthetho kahulumeni wokubopha labo abawephulayo wokuthandana nezinye izinhlanga. KuMngadi (2007:28) sithola uNogwaja ephawula kanjena:

“He uthi nje aseniqomeni? Ngiyazincokolela nkosana. Ngiyazi ukuthi akusoze kwenzeka lokho. Njengoba umthetho ubabopha izandla abanganeno uma bebeka isinqe ezihlalweni zabaseYurophu ezitobhini zamabhasi, usanganibopha izandla nezinyawo uma nihlala sihlalweni sothando.

UNogwaja uveza ukuqina kokusebenza komthetho lapho uhulumeni. Umthetho kahulumeni ngendlela wawuqine ngayo wawuqine ngisho ezindaweni ezisebenziswa ngabantu emphakathini. Ezindaweni ezifana nasemathoyilethe, ezitolo, ezihlalweni njll. Abathandanayo bezinhlanga ezahlukeneyo wayengabashiya kanjani uhulumeni ukubabopha bona ngoba wayeqinisekisa ukwehlukaniswa kwabantu abamhlophe.

Inselelo evalayo ukuthi esikhathini sobandlululo into eyayibalulekile kakhulu kwakungukuthi imphakathi yayikhathalele ukuba kugcinwe isithunzi seSizwe noma sohlanga lwaso esithile kakhulu esimhlophe. Ukuthandana nebala elimnyama kwathathwa njengokuthi lowo oqomene nomuntu webala elimnyama uhlose ukudicilela isithunzi sesizwe. Isizwe esimnyama sasithathwa njenge sizwe esasingelutho. Phambilini ukuthandana naso kwakungaba ukuthi lowo muntu omhlophe ufuna ukwehlisa isithunzi sabo. Enovelini ethi *Iziboshwa Zothando*,

kuvela kaningana ukuthi abalingiswa bakhathazeke ngesizwe sabo kakhulu. Sithola uWellem ebhekene nobunzima bokuthi yena uthathwa njengomuntu owehlisa isithunzi sesizwe sabamhlophe njengoba ethandana noThandekile nje emnyama. KuMngadi (2007:60) sithola uMan Hurter ethi:

Akukhona yini ukwehlisa isizwe ukuba uyothi uMyurophi, ubange intombi nama-Afrika; Nx, hhayi njalo, nabantu.

Ukuthandana nolunye uhlanga kakhulukazi olumnyama kwakubonwa sengathi kukwehlisa isithunzi sabamhlophe. Ngenxa yokuthi abamhlophe ngalesiya sikhathi kwakuyibona abantu ababebonwa njengabantu abakhulu nabangcono kunabanye abantu ezweni. Abantu amnyama bona kwakuyizinto njena ezazingaziwa nokuthi zingabantu noma ziyini. Kubuye kuvele enovelini ukuthi enye inselelo ngaleso sikhathi kwaku ngeyokukhathazeka ngezizukulwane ezilandelayo. KuMngadi (2007:54) sithola uMavuthela ethi:

“Wena uhlangene nentombi efana nami. Wehlulwa yini ukuyiguqula njengoba kwenza uyihlo kimi? Mina noyihlo sahlangu ngemali, hhayi ngothando. Kade sasisebenza nawe. Awukaze uzwe nangephutha kuthiwa ngiqomene nensizwa emhlophe. Nakhu ungifika ngihlezi ngaphakathi kwamabili noKheneli Man Hurter. Asiyiphathi ngisho ukuyiphatha eyokuqomana. Futhi soze sayiphatha ngoba silwa nakho ukuqomana kwezinhlanga okungaqeda ubuzwe bethu.

Okuvelayo lapha ukuthi into ababeyikhathalele kakhulu esikhathini sobandlululo kwakungukugcina ubuzwe besizwe. Ababenakho emiqondweni yabo kwakungukuthi uma kungavunyelwa ukuthi izihlanga ezahlukene zithandane

ubuzwe bungaphela. Kuhle ukuthi bengakuvumeli ukuthandana kwezinhlanga ezahlukene ukuze isizwe nesizwe sigcine ubuzwe baso njengoba kunjalo kungabi bikho ukuxubana kwezinhlanga.

Endabeni emfishane ethi *Bhatata-a-a*, kuvela abalingiswa uMusa noHannie bebhokene nenselelo yokungakwazi ukuthandana ngokukhululeka. Le nselelo eyaphoswa imthetho uhulumeni ayeyibekile. Imthetho efana nothi *The Prohibition of Mixed Marriages Act 55 of 1949* nothi *The Immorality Act 25 of 1957* njll. Imfanekiso ethulwa nguMusa ngesikhathi ehlangana noHannie esuphamakhethi ikubeka kucace ubunzima abantu abathandanayo bezinhlanga ezahlukene ababebhekene nazo kodwa bengalilahlanga ithemba. KuNtuli noNtuli (1986:50) uMusa simthola ethi:

“Bhatata-a-a, kusahlwile namanje. Kodwa nakanjani uma kuke kwahlwa kusuke kusho ukuthi kuzohamba kuhambe kuse, liphume ilanga. Kunjalo nalapho kufika ubusika kusho ...”

“... nakanjani kuzofika intwasahlobo...”

“... nehlobo. Nalapho futhi lina...”

“...lisuke lizohambe lihambe liphenye.”

UMusa usethulela indlela isimo senhlalo yabo eyayiyona, kwakunzima ukuthandana kwezinhlanga njengoba ebeka uMusa, elinganisa ngokuhlwa, isikhathi abakusona bona usifanisa nokuhlwa lapho kusuke kumnyama khona kungabonakali lutho kodwa umuntu usuke enethemba lokuthi noma ikanjani kuzokusa kube khona

ukukhaya. Ngalesa sikhathi abantu babecindezelekile kodwa ithemba benalo lokuthi ngelinye ilanga bayokhululeka kulokhu kucindezeleka okwakukhona ezweni.

Ngesikhathi sobandlululo umuntu wayethandana nomuntu wolunye uhlanga babe mbuka njengembuka. Umuntu ozwana nesitha sabo. Umuntu omnyama ngesikhathi sobandlululo abamhlophe, babemthatha njenge sitha kubona, umuntu abangezواني naye. Ukuthandana kukaWellem noThandekile bona babembona ngathi useyabadayisa. KuMngadi (2004:70) sithola:

“Awukhulume naye wena osenesikhathi sakhe. Mina anginamlomo namzuzwana engizimisele ukuwusebenzisa ngincengana nemumbuka”

UWellem abantu bohlanga lwakhe bambiza ngembuka ngoba esethandana noThandekile bambiza ngembuka ngoba babona sengathi yena usebadayisile ngoba esethandana noThandekile nje emnyama. Umuntu omhlophe ozwana nabantu abamnyama bambiza ngembuka ngenxa yokuthi yena usezwana nesitha sabo esingumuntu omnyama okungahle kwenzeke uma esethandana nje nomuntu omnyama kubekhona ukukhipha nezimfihlo zabo.

Kuphinde kuvele ukuthi abalingiswa abathandana bezinhlanga ezahlukene nabantu ababengabathandi ngaleso sikhathi kodwa ngenxa yokuphoqelelwa umthetho, imphakathi ababehlala kuyona nabazali babo imbala. Enovelini ethi *Iziboshwa Zothando* kuyavela uWellem ebhekene nenselelo yokuthi abazali nomthetho kahulumeni ovimbela ukuthandana kwezinhlanga ezahlukene ukuba zithandane othi *The Immorality Act, Act 25 of 1949* nothi, *The Prohibition of Mixed Marriages Act, Act 55 of 1957* umcinezela ukuba ashade umuntu angamthandi kodwa ngenxa yokuthi kumele avikele abazali bakhe okumele bengaphoxeki esizweni sakubo nasekutheni bona abazali bakhe bengalahlekelwa imsebenzi yabo ephezulu nezikhundla zabo kumele agcine eseshade uNina omhlophe kunalowo yena

amthandayo. Uyakuveza uWellem ukuthi ushade noNina esadidekile. Abazali bakhe babemphoqelela ukuba aganwe intombi emhlophe kanti yena usezibonele uThandekile amthanda ngokungazenzisi. KuMngadi (2007:149) sithola uWellem ethi:

“Ngangenziwa yibona laba abangiqambela amanga bethi ngingi owaseYurophu ngingi owase- Afrika. KuMaMhlophe ngangilobola isithandwa sami engisizwa ekhaleni, okumanje nje thina naso asiphilela inamuhla kuphela. Siphilela nengomuso. KuNina ngangingathathi inkosikazi. Ngangithatha umbala wesikhumba engiphoqwe ukuba ngishade nawo. Ngamafuphi nje, uThandekile ngowothando, uNina ngowesikhumba, ungowomthetho, ungowabazali bami engangibavikela ukuba bangaphoxeki, nokuba bangawi ezikhundleni.”

UWellem washada noNina ngenxa yokubanjwa umthetho othi *The Prohibition of the Mixed Marriages Act 55 of 1949* ngenxa yokubekwa kwalo mthetho uWellem wayengeke akwazi ukuba angashada uThandekile ngisho ngabe wayemthanda kangakanani umthetho kwakungumthetho ubekiwe ngaleso sikhathi. Iyona nselelo azithola esebhekene nayo yokuthi agcine eseshade umuntu angamthandi kodwa ngenxa yokuthi akukho ayengakwenza.

Kuyavela nasendabeni emfishane ethi *Generosa* lapho uGenerosa noDavis begcina bengakwazanga ukuba bashade ngenxa yomthetho obavimbelayo ukuba bashade bobabili njengoba bengabezinhlanga ezahlukeni. UDavis ugcina eseshada nentokazi emhlophe ayengaqondile ukuthi ashade nayo eyabe isifika isihlukumeza izingane zakhe. KuMngadi noSibiya (1996:44) uDavis uthi:

“Ngize ngishade nohlanya nje olwaluhlupha izingane ngoba kubhilitile wona.”

Kusavela khona ukucindezelwa kwabalingiswa becindezelwa umthetho kahulumeni baze bagcine sebezithola sebeshade nabantu abangabathandi ngenxa yokungavunyelwa kokuthandana kwezinhlanga ezahlukene.

Enye inselelo evelayo abalingiswa abasothandweni lwezinhlanga ezahlukene eyokuthi abazali uma bebona ukuthi ingane yabo yayithandana nolunye uhlanga babezama ngakho konke okusemandleni abo ukuba labo abathandanayo bahlukaniswe ukuze bengakwazi ukuqhubeka nokuthandana. Lokho kwakudalwa ukuthi babehluleka ukwamukela isimo sokuthi izingane zabo zikhetha ukuba zithandane nezinye izinhlanga. Enovelini ethi *Iziboshwa Zothando* kuyavela uMan Hurter ecabanga ukuthumelela uThandekile izinsizwa ezimnyama, hleze uThandekile aqome eyodwa phakathi kwazo izinsizwa lezo. Lokhu kuveza ngokusobala ukuthi wayengafisa ngayo yonke inhliziyi yakhe ukuba uWellem athandane noThandekile. KuMngadi (1998:71) sithola uMan Hurter ethi:

“Ayikho into ezoyenza alo. Ngizokhetha ikhethelo lamageze, ngilijube ukuba liyomeshela uThandekile”

UMan Hurter lapha ucabanga isu lokuthi angabahlukanisa kanjani uWellem noThandekile. Izithandani zazibhekana nenselelo yokuthi abantu balolo hlanga babezama ukuthi babahlukanise abantu abathandanayo bezinhlanga ezahlukene nalapha uMan Hurter ubukeka ekhathazekile elwa nesu lokuthi konje angabahlakunisa kanjani oThandekile noWellem. Isu aphuma nalo yena lapha elokuthi kumele uThandekile bamuthumelele ngezinsizwa ezimnyama mhlaphe kulezo zinsizwa kungaba khona angayibona ayithande bese ehlukana noWellem. Kuyona le noveli futhi simthola futhi yena uMan Hurter emncenga ukuba ashade uJudy. KuMngadi (2004: 89) Man Hurter simthola ethi:

“Ngiyakuthembisa Wellem ukuthi uma ungase uzuze lo mntaka-Hurt, umshade abe ngakithi, ngiyofa lapho ofa

khona. Futhi ngiyoyikelela nokuthi uyakhushulelwa esikhundleni ukuze ukwazi ukumondla ngendlela egculisayo”

Sithola emncenga emheha nangesikhundla esiphezulu uma nje engayeka ukuthandana uThandekile ashade noJudy angakuthola konke. Inkinga enkulu la ukuthi uWellem uthandana noThandekile lo abangafuni ukuthi athandane naye lapha sebezabazame nokuthi okungenani uWellem ashade uJudy obukeka sengathi mhlophe yena ngokwebala lakhe. UWellem uzithola engaphansi kwengcindezi yokuthi abafuni ukuba athandane noThandekile kodwa bamatasatasa nokumfunela abantu abangashada naye. UMan Hurter ukwenza konke lokhu ngenxa yokuzama ukuvikila uhlanga lwakhe lwabamhlophe ngoba iyona nto eyayibalulekile kakhulu ukuthi bona bazigcine bewuhlanga olumsulwa neluhlonishwayo ngaso sonke isikhathi.

Endabeni emfishane ethi *Bhatata-a-a*, kuyavela nakhona ubaba kaHannie efuna ukuba bathuthe bayohlala eGoli ngemuva kokufica uHannie noMusa behleli ndawonye beqeda ukufundisana njengejwayelo. Inhloso kababa kaHannie yokuba bathuthe epulazini kwakungukuba asuse uHannie eduze kukaMusa. Isixazululo enkingeni ayeyibona saba ukuthi bahambe bayokwakha eGoli. KuNtuli noNtuli (1986:48) sithola uHannie ethi:

Emva kwezinsukwana ngizwe umama esethi ubaba uthi sizosuka kule ndawo siyokwakha eGoli lapho ethole khona indlu engcono.

UHannie lapha uzithola ebhekana nenselelo yokuthi asuke lapha epulazini okukhona khona uMusa aye kwenye indawo entsha lapho ayoqala khona impilo entsha. Okubuhlungu lapha sithola kusuka uHannie kumuntu amthandayo usezobhekana

nokuba kude kunomuntu akamthandayo yena kodwa abazali bakhe abamubalekisola yena ngenhloso yokuvula ihlazo abacabanga ukuthi lizovela uma bengaqhubeka nokuhlala epulazini.

Abalingiswa babephila kanzima bephilela ukhlukunyezwa njalo uma betholakala beqomene nezinye izinhlanga. Enovelini ethi *Iziboshwa Zothando* kuvela uWellem ejeziswa ngokuthi ashaywe ngenxa yokuthi yena akafuni ukwehlukana noThandekile emnyama ngokwebala lakhe. OMan Hurter babona ukuthi umuntu omnyama akadalelwe ukuba angathandana nomuntu omhlophe, kanjalo nomuntu omhlophe akadalelwe ukuba angathandana nomuntu omnyama. Ngakho-ke akumele zithandane nangengozi lezi nhlanga. UWellem kumele ashawe ngoba kubonakala ukuba unenkani ngentombi yakhe emnyama. KuMngadi (2004:152) sithola:

“Ake ningishaye leli soka labantu abamnyama, nilivove ubumhlophe lize libe mnyama. Kade mgilikhuza lingezwa. Ngithi alehlukene nokungadalelwanga ukuba lithandane nabo”.

Ngenxa yokubona ukuthi uWellem akazimisele ngokuthi ahlukane noThandekile, kuhle ukuba bamuzwise ubuhlungu okungenani hleze ashintshe umqondo wakhe. Ukujeziswa ngenxa yokuthi basothandweni olungavumelekile iyona nto ababephila ngayo.

Okugqamayo ngezinsalelo zangesikhathi sobandlululo ukuthi isisusa sazo izinsalelo esikhulu kwakuba yimthetho kahulumeni ayeyibekile ngesikhathi sobandlululo. Ngakho-ke imphakathi yayikuqinisekisa ukuthi akukho namunye owuphulayo umthetho kahulumeni.

4.4.2 Izinselelo zangesikhathi sedemokhrasi

Yize isikhathi sobandlululo sesadlula, isikhathi esasigqame ngemthetho eyayibekwe nguhulumeni eyayiqhakambisa ukuvimbela ukuba abantu bezinhlanga ezahlukenethandane. Kodwa abantu abathandanayo bezinhlanga ezahlukenethandane kusavela uma sibheka esikhathini sedemokhrasi ukuthi namanje yize sekuyisikhathi sedemokhrasi abantu sebathola amalungelo abalingiswa bavela bengakutholi kahle ukukhululeka othandweni lwabo lwezinhlanga ezahlukenethandane. Abakakwazi namanje ukuthi bengazikhethela ngokukhululekile abantu abafisa ukuba bathandane nabo kumbe baganane nanoma naluphi uhlanga ngale kokuqubuka komsindo nemibono eyahlukenethandane emphakathini abahlala kuyona nakubazali babo abalingiswa, abangane kanye nezihlobo zabo imbala kusabukhuni.

Emibhalweni ekhombisa isikhathi sedemokhrasi inselelo egqama kakhulu kuyona ileyo nselelo ephoswa ngabazali babalingiswa abasothandweni lwezinhlanga ezahlukenethandane. Abazali bezithandani bakhombisa okukhulu ukungahambisani nokuthi izingane zabo zithandane nezinye izinhlanga ekubeni zikhona izinhlanga ezifana nazo. Ilowo nalowo mzali womlingiswa osothandweni lwezinhlanga ezahlukenethandane ukhombisa ukukhathazeka kakhulu uma ingane yakhe ifuna ukuthandana nolunye uhlanga. Inselelo evelayo emibhalweni eminingi eyahlukenethandane eyokuthi abazali babalingiswa abasothandweni bayahluleka ukwamukela uma izingane zithandana nolunye uhlanga. KuBhengu (1998:54) sithola ugogo kaShantha ethi:

“Hmmm kunzima ngane yomntanami. Angithembi ukuthi oyihlo bazosamukela isimo sokuqomana kwakho nomuntu okungesiye owesizwe sakithi. Kuyozwakala sekuxoxwa.

Ugogo kaShantha usinikeza isithombe sokuthi ukuthandana kwezinhlanga ezahlukenethandane kuyinkinga kangakani kubazali bezithandani zezinhlanga ezahlukenethandane.

Uyazi ukuthi akuvumelekile ukuthandana kwezinhlanga ezahlukene yingakho simthola enokungabaza kokuthi bazokuvuma yini oyise bakhe uShantha. Lapha uShantha ubhekene nenselelo yokuthi umndeni wakhe ngeke wakwazi ukwemukela uNdelebuli ngenxa yokuthi uyinsizwa emnyama ngokwebala lakhe futhi akasiyona insizwa yohlanga lweNdiya.

Kuyona le noveli sithola kuvela nobaba kaNdelebuli ehluleka ukwamukela indaba kaNdelebuli yokuthi ufuna ukuganwa uShantha oyiNdiya. KuBhengu (1998:72) ubaba kaNdelebuli simthola ethi:

“Washa khekhe! Uhlale uzwa kushiwo lithandwa uba?
Njengoba uthi lingumuntu nje lingumuntu kuphi khona? La
emzini kababa? Uyabona ukuthi usangene ngempela?
Bengilokhu ngithi mahlayeni mahlayeni!

Ubaba kaNdelebuli akaziboni ethanda uShantha ngenxa yokuthi uyiNdiya. Yena ngokwakhe iNdiya kuyena aliyena umuntu ngokucabanga kwakhe, umuntu kuyena umuntu ongumuntu omnyama kuphela ngalokho angeke angene emzini kayise ngoba uShantha engeyena umuntu. Lokhu kusitshengisa ukungamukeleki kukaShantha nguyise kaNdelebuli uma engeke wangena emzini wakhe njengokusho kwakhe uKhoza.

Kuyavela nasendabeni emfishane ethi *Ngeke!* Lapho uyise kaFalakhe engavumi ukwamukela ukuthi uFalakhe yena ufuna ukushada noFatima oyiNdiya ngokobuhlanga. KuNtuli noSibiya (2007:10) ubaba kaFalakhe simthola ethi:

Uyagula wena MaZungu. Ngeke kwenzeke lokho
okushoyo. Ngeke!

Uyagcizelela la uNzuza ukuthi ngeke kwenzeke ukuthi uFalakhe aganwe iNdiya.

Okunye okuvela kuyinselelo emibhalweni eyahlukene ngukuthi izihlobo zibanezinkolelo ezithile ngophathini balaba abathandanayo bezinhlanga. Imvamisa

lezo zinkolelo azibi zinhle kodwa kusuke kuyilezo ezizama ukuba zibeke kabi lowo wolunye uhlanga. UWearing (2011:45) ubeka ukuthi:

We categorize people in the same way. We see the group to which we belong (the in-group) as being different from the others (the out-group), and members of the same group as being more similar than they are.

(Sihlukanisa abantu ngendlela efanayo. Sibona iqembu esikulona lihluke kusukela kwelinye futhi amalunga eqembu elifanayo efana kakhulu kunalokho ayikhona)

NgokweSoshiyali Ayidentithi abantu beqembu elilodwa babona labo abaseqenjini elinye nabo befana bona besebbona umehluko omkhulu kulabo beqembu elinye. Uma umuntu eseqenjini lelo engenzi kahle bonke abantu abakulelo qembu sebezothathwa sengathi abenzi kahle bonke abeqembu. Ngokwesibonelo kuyavela enovelini ethi *Itshwele Lempangele* kuvela ukuthi uNdelebuli bakholelwa ekutheni yena uzokhohlisa uShantha nje hhayi ngoba emthanda. Uzomumithisa bese emshiya kanjalo yena njengoba eyisiphukuphuku nje esithanda abantu abamnyama. UNdelebuli bamfanisa nesigebengu kwamoto ahamba ngayo nje akaze ayithenge kusolwa sengathi kwanayo imoto leyo wayeba. KuBhengu (1998:46) sithola uTamija ethi:

“Mana isibindi ngane kaMa, akukabi kubi kakhulu njengoba esenguye, engakakhulelwa. Izinsizwa ezimnyama zidume ngokuyenga amantombazane, ziwakhulelise qede zibaleke ziyosithela, sisale nengane engenayise isiphukuphuku sentombazane. Yizinkunzi zohlobo lezi, ezingenandaba nomshado. Nalabo abashadile kumane ukwenza nje. Baqhubeka nayo yonke imisebenzi yobunsizwa beshadile. Ucabanga ukuthi zivelaphi lezi zingane ezimnyama ezingenabani, ezisakazeke nemigwaqo emadolobheni.”

Sithola uNdelebuli lapha ebekeka kabi ngenxa yokuthi ungowebala elimnyama. Inselelo abhekene nayo lapha eyokuthi yena usezithola ebheceke ngezinkolelo ezikhona ngezinsizwa ezimnyama. Lena inselelo enkulu abantu abathandanayo ababhekana nayo yokuthi ezinye izinhlanga zibanazinkolelo ezingelona iqiniso ngezinye izinhlanga ngenhloso yokubeka kabi ezinye izinhlanga njengoba kwenzeka nakuNdelebuli lapho kungekhona ukuthi yena uqonde ukuzodlala ngoShantha bese emshiya kanjalo nengane engenayise. Kuphinde kuvele futhi abantu abamnyama bemataniwa nobugebengu.

Kuyona futhi le noveli kuvele ugogo kaShantha enenkolelo yokuthi uma uthandana nensizwa emnyama usuke uyisidwedwe sabantu abamnyama sokuthi basulele kuwena izinyawo zabo. KuBhengu (1998:52) ugogo kaShantha simthola ethi:

“Uqinisile nxa uthi ngizwe iphutha! Ngizwe kuthiwa usuyisidwedwe sokwesulela abantu abamnyama izinyawo! Ngisanda kukutshela ngomthetho wenkolo yalapha ekhaya, ngakweluleka ukuba uhambe phezu kwezimiso zayo! Uke wakwenza lokho? Angithi ngithe khuluma wabe unginika ubuphukuphuku? Angithi kunjalo Shantha?”

Okuvelayo ukuthi ugogo kaShantha uthatha ngokuthi njengoba uShantha esethandana nensizwa emnyama uzoba isidwedwe sokusulela izinyawo abantu abamnyama. UShantha angeke esaba ngumuntu ophilile kodwa uzoba nje isidwedwe. Ugogo kaShantha ufanekisa uShantha nendwangu endala engasasenzi ebizwa ngezidwedwe.

Enovelini lena kubuye kuvele benenkolelo yokuthakatha kubantu abamnyama. KuBhengu (1998:57) sithola uBobby ethi:

“Bakwethu! Kunzima lokhu esikuzwayo. Akwehlukene nokuthi ufile umntanami, njengoba ekhuluma kanje. Ngisola sengathi akesesiye omunye wethu. Ngisola sengathi lesi sigebengu simenze okuthile. Ngisho nenkolo akhuliswe ngayo useyishaya indiva...”

UNdelebuli lapha bamsola ngokwenza “okuthile” kuShantha, abacabangi ukuthi uShantha ubengavele athande uNdelebuli nje engowohlanga olumnyama ashiye izinsizwa zohlanga lwakhe lwamaNdiya. Abantu abamnyama invamisa bayanukeleka ekuthakatheni, kukholakala ukuthi lolu hlanga lunakho ukuganga okuthile okuyikhona lokhu abakusola nakuyena uNdelebuli ukuthi ukwenze kuShantha naye.

Kuyavela nasemdlalweni onkundlanye othi *Indoni Yamanzi*, uma uMaZwane eveza ukuthi abelungu bona abakwazi ukwenza izinto ezenziwa ngabantu abamnyama njengokuyokha amanzi nje lokho uSibongile akwazi ukukwenza yena. KuNtuli noSibiya (1997:91) sithola uMaZwane ethi:

MAZWANE: (Ephenduka kancane kuSibongile) Sibongile wathula nje? Angithi wena uyakwazi ukuthenza izinkuni. Wena uyakwazi ukuyokha amanzi ubeke umnqomo ekhanda. Wathula nje.

Abelungu bavezwa njengabantu abangeke bakulungela ukuba bengashadela emzini yasemakhaya ngenxa yokuthi bona bathathwa njengesizwe esibuthaka esingakwazi ukuba singenza imsebenzi eyenziwa ngababahlala ezindaweni zasemakhaya. UMaZwane ukubona kuwumbhedo ukuthi uSipho angamlethela intombi yomlungu endaweni yasemakhaya, imisebenzi yasemakhaya izokwenziwa ngubani ngoba bona bahlala emakhaya lapho okudingeka ukuba umakoti ahambe eyokha amanzi nezinye izintombi, ahambe ayotheza naye izinkuni ehlathini. Ukukhuluma kukaMaZwane kuletha isithombe sokuthi umlungu akakulungele ukuba angagana endaweni yasemakhaya, ukugana endaweni yasemakhaya kulungele zona izintombi

ezimnyama eziwaziyo umsebenzi wasemakhaya, ezingeke zabanenkinga yokuyenza yonke le misebenzi eyenziwa izintombi zasemakhaya ezifana naye uSibongile lo wakhe.

Abalingiswa abasothandweni lwezinhlanga ezahlukeno sibabona bebhekana nenselelo yokungabinalwazi kwabazali babo ngothando lwezinhlanga ezahlukeno. Kuyavela emdlalweni othi *Indoni Yamanzi* uMaZwane ecabanga ukuthi ukuthandana kwezinhlanga kwenziwa ngabantu abafundile kuphela njengoba uSipho enza nje efundile naye. KuNtuli noSibiya (1997:91) uMaZwane simthola ethi:

MAZWANE: (*Ngolaka olukhulu*) Ngoba nangu uyisifundiswa, sekumele azogcwalisa abelungu emzini kaSinkonko! Abelungu abangeke bazi nokuthi sihlonipha bani ngelikaSinkonko! Abelungu abamhlophe abamehlo aluhlaza! Mina-ke (*Akhwehlele*)

Kuvela inselelo ekhona abalingiswa abasothandweni lwezinhlanga ezahlukeno ababhekana nayo ileyo yomqondo wokuthi ukuthandana kwezinhlanga ezehlukeno kwenziwa ngabantu abafundile kuphela. Abantu abafundile abagila lo mkhuba besebenzisa bona bafundile, bangcono kunabanye. UMaZwane ukubeka ngokusobala ukuthi uSipho alethe intombi yomlungu emzini wakhe ukwenziswa ukuthi usefundile yena.

Inselelo ebakhona uma kuthandana izinhlanga ezahlukeno ukuthi abazali babalingiswa abasothandweni lwezinhlanga ezahlukeno bona baba nendaba kakhulu ngabo kunezingane zabo. Ukuthandana uma izingane zabo zithandana nezinhlanga bakubona bona kuzobaphoxa emphakathini abakuyona.

Enovelini ethi *Itshwele Lempangele* uyise kaShantha ubalisa ngokuthi izwe uyolibukelwa ubani ngempela mhla labhoboka ithumba ngendaba kaShantha

ngokuthi uthandana nensizwa emnyama. KuBhengu (1998:64) sithola ubaba kaShantha ethi:

“Ngiyolibhekela ubani izwe uma ingaphuma indaba kaShantha nalo muntu”

Ubaba kaShantha lapha ukhathazeke kakhulu ngokuthi abantu bazothini kunokuthi indodakazi yakhe izizwa kanjani ngemizwa yayo yokuthanda uNdelebuli. Ngenxa yokuthi uShantha uthandana nensizwa emnyama yena ukubona sengathi kuzophoxa isizwe sakhe yena abukeke kabi ngenxa yesenzo sendodakazi yakhe.

Kuyona le noveli kuvela futhi ubaba kaNdelebuli engazi ukuthi izwe uzolibhekela ngubani ngempela uma uNdelebuli enquma ukuba aganwe iNdiya. Uzizwa enamahloni okubhekana nezwe. KuBhengu (1998:76) sithola ubaba kaNdelebuli ethi:

“Elami lithi niyibona kanjani indaba yokuba uNdelebuli aganwe iNdiya? Singahlala kanjani emzini kababa nentombazane yeNdiya? Siyobabukelwa ubani abantu?”

Naye ubaba kaNdelebuli unenkinga yokuthi izwe ngempela uyolibukelwa ngubani. Ukuthandana kukaShantha noNdelebuli ukubona sengathi yena kuzombukanisa nezwe kuzomphoxa. Uyazi ukuthi ukuthandana kwezinhlanga ezahlukene iningi labantu alikakwamukeli kahle, ngalokho abantu bazokhuluma ngakho bese yena ephoxeka ezweni lakubo.

Nase ndabeni emfishane ethi *Bayezwana*, uMnyandu uyise kaNobuhle ubona ukuthi ukuthandana kukaSoobrie noNobuhle akuthukuthelisi yena kuphela kodwa kuthukuthelisa isizwe sonke. KuMngadi noSibiya (1996:26) sithola uMnyandu ethi:

“Angazi ngempela ukuthi ukhahla esikaNandi nje ngoba kuphele izinsizwa ngakini, Nobuhle,” Kusho uyise owayesembizele endlini yokuphumula ezama ukumkhayisela. ‘Mhlawumbe ungacabanga ukuthi leli soka lakho ngilichitha ngoba ngingasile ekhanda, kanti akunjalo. Lesi senzo senu asicasuli mina kuphela, kepha sicasula isizwe sonke”.

Kusavela khona ukugcizelelwa kwephuzu lokuqhakambisa kwesizwe zabo nokukhathalela sona kuphela kunabantwana babo.

Kanti endabeni emfishane ethi *Isivunguvungu* ubaba kaWillem ebona sengathi uWillem umphoxe kakhulu ukuba angaqoka ukuthandana nentombi emnyama. Ubona sengathi uWillem ujivaze igama lakhe neloyise mkhulu bakhe. KuMngadi noSibiya (1996:96) ubaba kaWillem simthola ethi:

“Phuma uphele-ke emzini wami. Ungaphinde uwubhade umconjwana wakho. Ulijivazile igama lami nelobabamkhulu mkhulu. Konke lokhu ukujuluka kwami awukuboni, kawunandaba nakho?”

Ngokukababa kaWillem ukuthandana kukaWillem nentombi emnyama kujivaza igama lakhe kanye nobabamkhulu bakhe. Obabamkhulu bakaWillem abantu abamhlophe ngakho-ke uWillem ujivaze igama labantu abamhlophe ngemuva kokusebenza kanzima ukuthi bona baqikelele ukuthi umuntu omnyama akathandani nomuntu omhlophe kodwa yena uyakwazi ukuthi enze osekuphoxa bona.

Kude kuvela emibhalweni eyahlukene ukubaluleka kwezizwe zabo kubalingiswa endabeni emfishane ethi *Ngeke!* Sithola nobaba kaFalakhe egcizelela lona iphuzu loku baluleka kwesizwe abazalelwa kusona. KuSibiya noNtuli (2007:11) ubaba kaFalakhe simthola ethi:

“Akenze impela afike ukuze ngimchazele kahle ukuthi ngeke ngize ngiwavume la manyala afuna ukuwenza lapha emzini kababamkhulu. Isizwe sizothini nje kodwa”

ISoshiyali Ayidentithi iyakubeka ukuthi abantu amaqembu abakuwona, iwona abathola kuwona amandla ukuthi bazigqaje. Yingakho lapha sithola abalingiswa abehlukene bekhathazeka kakhulu ngezizwe noma ngohlanga lwabo. Ukuphoxeka komuntu oyedwa eqenjini kwenza ukuba iqembu lonke libukeke kabi. Yingakho sithola abalingiswa beligcizelela iphuzu lokusaba ukuphoxeka futhi bekuqinisekisa ukuthi isikhundla seqembu sihlezi sibukeka kahle nokuthi sihlale sinjalo kungabikhona okuzolenza libukeke kabi. Lapha emibhalweni kuvela ukuthi into abalingiswa abangabazali abayibona ingenza ukuba isikhundla sezwe noma sohlanga lwabo sibe nokuphoxeka kanye nokujivazeka ikhona ukuthandana kwezinhlanga ezahlukene, iyona-nto abayisaba kakhulu ukuba bengayivumela yenzeke kubantwana babo ukuze bagcine isikhundla sezwe noma sohlanga simsulwa.

Kuvela inselelo lapha abazali bekhathazeka ngamasiko abo. Abantu abamnyama iningi labo linakho ukukholelwa emadlozi. Bakholelwa ukuthi idlozi kumele lihlonishwe ngaso sonke isikhathi ngoba idlozi kusuke kungabantu abadala abangasekho bakulelo khaya. Idlozi kuba yilona elibheka umndeni labo abasele basemndenini. UShabangu (1999) uthi ngokwenkolelo yabantu abamnyama amadlozi iwona alethele amalunga omndeni izinhlahla futhi uma lingasahlonishwa ekhaya idlozi kuba ilona futhi elikwazi ukuthi lilethe amashwa ngenxa yokudinwa ukungahlonishwa ngabasaphilayo. Abalingiswa bavela bekusabela ukujeziswa idlozi. Babona ukuthi ukuthandana kwezingane zabo nezinye izinhlanga ikhona okuzovusa ulaka lwabaphansi. Enovelini ethi *Itshwele Lempangele* ubaba kaNdelebuli ubona sengathi ukuthandana kukaNdelebuli neNdiya kungukudelela

idlozi lakubo akakuboni njengokuthandana kukaNdelebuli noShantha okumsulwa kanti futhi ubuye aveze nokuthi lokhu kuthandana kukaNdelebuli neNdiya kuzomlandela umkhokha yokuthi bashiswe idlozi belele. KuBhengu (1998:72) sithola ubaba kaNdelebuli ethi:

Uyamuzwa ukuthi uthini lo? Uyabona ukuthi akagcini ngokwedelela mina, uze adlule ayogasela idlozi elikhulu lalapha ekhaya? Uyabona ukuthi usuqhatha nezinyanya ufuna sishe nomuzi sibhubhe siphela?”

Ubaba kaNdelebuli ukhombisa ukusaba idlozi lapha, usaba ukuthi njengoba uNdelebuli efuna ukushada neNdiya ezokwenza into engakaze yenziwa. Lesi senzo sakhe sizobanga ukuthi abaphansi babe nolaka beze benze into enkulu engagcina isibalimanza bona. Ubaba kaNdelebuli ukhuluma kanje ngoba yena uyawaqondisisa amandla amadlozi angaba nawo uma esethukuthele kakhulu echukuluzwa nguyena uNdelebuli ngesenzo sakhe sokufuna ukuganwa iNdiya.

Endabeni emfishane ethi *Bayezwana*, nakhona kuyavela futhi uMnyandu ekhala ngokudelelwa kwedlozi. Ukhala ngokuthi idlozi lakubo liyothini ngempela uma izinkomo zabo zibizwa ngamagama esiNgisi abangakaze bawezwe. KuMngadi noSibiya (1992: 24) sithola uMnyandu evele ephawula kanjena:

“Kodwa naba njani makhosikazi ngokuba wothathekile? Usubona umkhwenyana njalo? Bona-ke abangasekho balapha ekhaya uthi bathini uma izinkomo zabo zibizwa ngo-*beautiful face no-nice oxtail*.

Kuvela indlela abaliqonda ngalo idlozi ukuthi bona baphethwe ngamadlozi. Ukuthandana kwezihlanga babona ngathi kungenza ukuba abaphansi bathukuthele kakhulu.

Enye inselelo evelayo emibhalweni ethile ukuthi abazali bezithandani zothando lwezihlanga ezahlukenene, bakhathazeka kakhulu ngesizukulwane sabo abayosizala ukuthi kungeke kwaba ngabantu phaqa ngokubona kwabo. Emdlalweni onkundlanye othi *Indoni Yamanzi* uMaZwane ubalisa ngezingane eziyotholwa nguSipho noLilian. Ubalisa ngokuthi ziyoba ngamakhalathi izingane zikaSipho ngeke zaba ngabantu abamnyama. KuNtuli noNtuli (1992:91) sithola uMaZwane ebeka kanjena:

MAZWANE: Amakhalathi ... amakhalathi...Hawu Sipho!

UMaZwane lapha akakholwa ukuthi uLilian uyomzalela abazukulu abangabantu abamnyama. Ubona ukuthi abazukulu bakhe boba ngamakhalathi yena akafuni ukuba abe nabazukulu abangamakhalathi.

Kuyavela futhi embhalweni othi *Bayezwana*, uMnyandu ezibalisela ngokuthi yena akakaze akucabange ukuthi kuyoke kwenzeke ukuthi yena ngelinye ilanga azithole esenomzukulu wakwaThumbadoo. KuMngadi noSibiya (1996:25) sithola uMnyandu ebeka kanjena:

“Noma singaze sizwane nabakwaThumbadoo, kodwa angikaze ngiziphuphe ngiwumlingani wakhe wegazi ongahle impela agone umzukulu ofana nami naye, noyigazi lomntanami nelomntanakhe, okunokwenzeka afuze umkami nomkakhe. Siyavumelana nomngani wami uThumba ukuthi singaba yizingane zandawonye ngokomhlaba esiphila ndawonye kuwo, kepha siqhakambisa uqha omkhulu ngokwezihlanga namasiko ethu.

Kuvela indlela angabathandi ngayo abazukulu abaxube uhlanga. Yena akazange aziphuphe enomzukulu onegazi lakhe nelikaThumbadoo. Kula mazwi akhe uveza indlela angazithandi ngayo ezinye izinhlanga zokuthi zibe nobuhlobo begazi naye uMnyandu.

Liphinde livele futhi leli phuzu lokuba nenkinga nabazukulu abaxube izinhlanga emdlalweni omfishane othi *Ngeke!* UNzuza ukhala ngesizwe sakhe esiyobuswa umzukulu wakhe oyiNdiya. Ubalisa ngokuthi yena akakaze nasemlandweni akuzwe ukuthi kukhona iNdiya elake laba inkosi kuyobe kuqala ngaye nje mhla waba nomzukulu oyiNdiya oyobe ezalwa nguFalakhe. KuSibiya noNtuli (2007:12) sithola ubaba kaFalakhe ebeka kanjena:

“Sizothini nje isizwe sesinondlunkulu oyiNdiya?
Izizukulwane esizayo ziyovuma yini ukubuswa
ngumzukulu wami ozalwa yiNdiya? Ngeke Falakhe!
Wawukuzwaphi nje lokho. Likhona iNdiya elake laba
inkosi?”

Inselelo abalingiswa ababa nayo eyokuthi abazali babo bakhathazeka kakhulu ekugcineni ubuhlanga babo bungewele. Ukuba nezingane ezixube uhlanga bakubona kuyoba inkinga kakhulu ngoba ngeke kusachaza isizwe sabo esisodwa okuyisona bona abazimisele ngokuthi basigcine sinjengoba sinjalo.

Okuvelayo ngezinsalelo zesikhathi sedemokhrasi abalingiswa ababhekana nazo ukuthi kulesi sikhathi esihambelana namalungelo, abalingiswa abasacindezelwe nguhulumeni ngemthetho ukuze bathandane kepha kuba ngabazali kakhulu abangakuvumeli. Abanye babazali emibhalweni bavela kubukhuni kubona ukwamukela ukushintsha kwesikhathi njengoba kuvela emdlalweni onkundlanye othi *Indoni Yamanzi* umama kaSipho akakholwa ukuba ukuthandana kwezinhlanga ezahlukene sekwavumeleka akusafani nakuqala kanti ubaba kaFalakhe yena

uyakuveza ukuthi yena isikhathi sedemokhrasi yena uyahluleka ukuba asijwayele. Kuveza ukuthi abazali basagxile kakhulu enkathini yakudala.

UThandekile noWellem bavela bona enovelini ethi *Iziboshwa Zothando* bebhokana nezinsalelo zothando lwabo, uWellem kukaningi kuvela embhalweni ebizelwa imihlangano ngokuthandana kwakhe nentombi emnyama. Kodwa kubo bonke ubunzima ababhekana nabo uyakwazi ukuthi abumele. Akukho lapho okuvela ukuthi uThandekile kwabakhona isikhathi lapho ayengasamthandi khona. Ukushada kwakhe noNina kwakungekhona ukuthi uThandekile wayengasamthandi kodwa kwakungamanye amasu abo noThandekile ngenhloso yokudukisa umbuso kahulumeni kanye nemthetho yakhe. Uthando lwabo oThandekile noWellem luphela lapho bona nabanye abavumbuka kamuva ukuthi nabo bebethandana nezinhlanga ezahlukene becashile sebenquma ukuba balibangise ezweni laphesheya kwezilwandle.

Endabeni emfishane ethi *Bhatata-a-a*, uHannie noMusa kuvela bona bebhokana nezinsalelo zothando lwabo ngokuba bona bazinikeze ithemba lokuthi ngelinye ilanga kuyozwe kulunge nabo balithole ithuba lokuthi bathandane ngokukhululeka njengazozonke izithandani. Kodwa okwamanje kubona kusahlilwe. KuNtuli noNtuli (1986: 49) sithola uMusa ethi:

“Bhatata-a-a, kusahlwile namanje.

Kodwa nakanjani uma kuke kwahlwa kusuke kusho ukuthi kuzohamba kuhambe kuse, liphume ilanga. Kanjalo nalapho kufika ubusiks kusho

“Nakanjani kuzofika intwasahlobo...”

“... nehlobo. Nalapho futhi lina...”

...lisuke lizohamba lihambe liphene.”

Endabeni emfishane ethi *Isivunguvungu* uWillem noNombali bona bakhetha ukuba beqe balibangise ezweni laseBotswana lapho kungekho khona umthetho obavimbela ukuba bathandane beyizinhlanga ezahlukeni. Nabo bakwazi ukuthi bathole injabulo ephelele othandweni lwabo. Lapho sekungekho nabazali babo abazobavimba othandweni lwabo. Ngeshwa elikhulu olwabo uthando luphetha ngokuthi uNombali ashaywe izulu elaliduma kabi. UNombali ushaywa izulu nje kungesikhathi ethi uzama ukweqa kubo nezingubo sebelungisela indlela yabo yokuya ekuthokozeni yaphakade. KuMngadi noSibiya (1996:97) sithola uWillem ethi:

“Sengihlele ukuba seqe Nombali. Sizohamba siyohlala eBotswana. Sizophila impilo emnandi sithandwa. Ungakhathazeki ngalutho. Konke sengikulungisile”.

Enovelini ethi *Itshwele Lempangele*, uNdelebuli noShantha bayabhekana nezinsalelo zothando lwabo. Sithola uShantha noNdelebuli bebhekana nabazali babo bebatshela ngothando lwabo nokuthi abasoze bahlukana bona ngoba bayathandana. Sithola uShantha noNdelebuli begcina sebenquma ukuba bayozibhalisela bona bobabili enkantolo ngoba abazali babo abazimisele ukuba khulula othandweni lwabo. Uthando lukaShantha noNdelebuli luphetha ngokuthi abazali babo bobabili bagcine sebeziphoka ukuba bavume ukuba izingane zabo zithandane futhi bamukele ukuthi bona benoNdelebuli bashadile. UShantha noNdelebuli bathola ingane yentombazane abayiqamba ngokuthi uThandeka. Ingane eyaba iqanda kuPaul owabe eyindodana yabo ababe yiphiwe u-Allah noMvelinqangi. KuBhengu (1998: 118) uShantha sithola ethi:

“Sesishadile baba. Sibhale eNkantolo emavikini cishe ukuba amathathu edlule. Nokho—ke sisazowenza umcimbi nesiko,

indida kusengukuthi siyokhetha phakathi kwelaseNdiya nelaKwaZulu, noma siwadidiyele”.

USipho emdlalweni okundlanye othi *Indoni Yamanzi* simthola naye ebhekana nonina uMaZwane. Inkinga kaSipho kwakungukuthi unina wayengathandi ukuba aganwe intombi yomlungu uLilian, isifiso sikaSipho sasingahambisani nesika nina lokho kwadala ukungaboni ngasolinye kubona bobabili. Yize unina kaSipho wayengahambisani nokuthi uSipho aganwe umlungu. USipho uyakwazi ukuthi akumele ukuthi uyamthanda uLilian kwale ngisho unina esemfaka ngaphansi kwengcindezi yokuthi amkhethise phakathi kwakhe noLilian kodwa uSipho simthola ema emazwini akhe okuthi yena uyamthanda uLilian futhi akukho okungabahlukanisa. KuNtuli noSibiya (1992:92) sithola uSipho exoxa nonina ethi:

SIPHO: Ngeke sisaguquka mama

Endabeni emfishane ethi *Bayezwana*, sithola abalingiswa abasothandweni lwezinhlanga ezahlukene bebhekana nezinselelo zabo abahlangabezana nazo othandweni lwabo. USoobrie uyazama ukuthi azidele amathambo azame ukuyozicelela yena mathupha isihlobo esihle kwaMnyandu ngemuva kokuthi abakhongi bakhe uMnyandu abajikise. KuMngadi noSibiya (1996: 22) sithola uSoobrie ethi:

“Ngiyakhuleka baba! Ngoba abakhongi bami behlulekile, sengizozicelela mina. Ngicela uvule umlomo ngale ngqaqamazinyo.”

Sithola futhi ukuthi bona bobabili bayazama ukuthi babhekane nabazali babo bezama ukuba bababonise ukuthi abaqonde kudlala uma bethandana bona. Siyathola futhi khona endabeni emfishane beqhamuka necebo lokuthi baphumelele ukuba bathandane ngokukhululeka. Benza icebo lokuthi benze sengathi bona

sebeyathandana nophathini abathandwa ngabazali babo kanti phinde bona bayazi ukuthi bahloseni. Uthando lukaSoobrie noNobuhle luphetha ngokuthi bagcine sebephumelele ukuthi bathandane ngokukhululeka nabazali bagcine sebemukele. KuMngadi noSibiya (1996: 30) sithola uMnyandu ethi:

Uma seniwuphethile umcimbi wenu, usungeza ekhaya ndodana uzozishaya. Konje wawuthe zingobani, *oBeautiful Face no Nice Ox Tail?*”

Endabeni emfishane ethi *Generosa*, uDavis ubhekana nenselelo yakhe ngokuthi yena aphume umkhankaso wokuyofuna uGenerosa wakhe lo ababehlukaniswe imthetho naye eyayibekwe ngesikhathi sobandlululo nguhulumeni. Uthando lwabo luphetha lapho uDavis egcina ngokucela ukuthi uGenerosa amshade. Ngemuva kokuthi bamtshele ukuthi akalinde uGenerosa agezwe njengoba eshonelwe ngumnyeni wakhe. KuMngadi noSibiya (1996:44) sithola uDavis ethi:

“Njengoba uyazi ukuthi siyaphilelelana, ngizobuya ngicela ukuba sishade kula masonto ezayo”

Endabeni emfishane ethi *Ngeke!* uFalakhe simthola ebhekana nenselelo ngokuthi akhulume noyise amtshela kwezikabhoqo ukuthi yena angeke ahlukana noFatima ngenxa yokuthi uyamthanda yena uFatima, uyise usengamane angamniki ubukhosi lobo amtshela ngabo nesizwe zakhe. Yena ngeke!. Uthando lukaFalakhe luphetha ngokuthi yena agcine ngokuthi ahambe kokwabo ngenxa yokuthi uyise wakhe emtshele ukuthi akangaphinde alubhade emzini wakhe ngoba ufuna ukuthandana neNdiya yena. KuSibiya noNtuli (2007:14) sithola uFalakhe ethi:

“Ngizokuhlonipha baba. Ngizophuma emzini wakho. Kangikugcizelele nokho ukuthi konke engikushilo nengikwenzile bekungekhona ukwedelela izwi lenu njengabazali bami. Konke kungenxa yokuthi ngiyamthanda

uFatima. Ngayo yonke inhliziyo yami. Ngeke ngize ngehlukane naye. Uma lokho kuholela ekuxoshweni kwami lapha ekhaya, kanginandaba. Engikwaziyo nje ngukuthi ngeke ngize ngehlukane noFatima. Ngeke!

Endabeni emfishane ethi *USikhumbuzo*, sithola uZiningi bezama ukubuyelana noRonald. UZiningi wayesecabanga nokuthi ashiye uNgcebo umnyeni wakhe. Ngeshwa abakwazanga ukuba baqhubeke nokuthandana ngenxa yokuthi uRonald waba sengozini yemoto ngosuku okwakumele bahambe ngalo babuyele emakhaya abo.

4.5 Isiphetho

Inkinga yokuthandana kwezinhlanga ezahlukeni ivela isayinkinga enkulu. Enye ingxenye yemphakathi kanye nemndeneni ayihambisani nakho ukuthandana kwezinhlanga ezahlukeni. Kuvele ukuthi indikimba yokuthandana kwezinhlanga ezahlukeni iveza imbono eyehlukene. Ilowo nalowo uyibona ngendlela yakhe. Ukuthandana kwezinhlanga ezahlukeni okugcina sekuletha ukungaboni ngaso lineye kubantu emphakathini njengoba kuvelile nasembhalweni obekugxilwe kuyona lapha ocwaningweni. Kulesi sahluko bekubhekwa kabanzi indikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni ekhethekile yesiZulu. Kubhekwe izizinda zabalingswa abasothandweni ukuthi zinamthelela muni othandweni lwabo uma bethandana beyizinhlanga ezahlukeni. Kwabhekwa ukuthi lithini ilaka labalingiswa abatholakala emibhalweni eyahlukeni ukuthi bona bathini mayelana nendaba yokuthandana kwezinhlanga ezahlukeni. Nokho imibono itholakele emibhalweni eyahlukeni. Kwase kubhekwa nezinsalelo abalingiswa abasothandweni lwezinhlanga ezahlukeni ababhekana nazo othandweni lwabo. Ezinsalelweni

kubhekwe ukuthi ngabe abalingiswa abasothandweni bazinqoba kanjani izinselelo lezo ababhekana nazo othandweni oluphakathi kwezinhlanga ezahlukene.

IS AHLUKO SESIHLANU

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

5.1 Isingeniso

Lesi yisahluko esiyisifingqo socwaningo obelwenziwa. Kulesi sahluko kuvezwa okutholwe ngesikhathi kwenziwa ucwaningo. Kuphindwe kubhekwa kafushane obekwenziwa ocwaningweni lonke. Kubuye kuvezwe izincomo kanye neziphakamiso eziyosiza labo bacwaningi abalandelayo abangafisa ukuba benze ucwaningo lwabo oluhlobene nalolo obelwenziwa obelu bheka ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethekile yesiZulu ngomuso.

5.2 Okutholwe ocwaningweni

Ocwaningweni kuvelile ukuthi imibhalo yethula amaqiniso ngezinto ezenzeka empilweni yabantu. UBiyela (1997:61) ugcizelela ukuthi imibhalo isuselwa ekhanda ifundisa ubuqiniso obuthile ngempilo yomuntu. Umbhali ubuka impilo yabantu emhlabeni bese ebumba umhlaba omusha awubona engqondweni yakhe. Inhloso yombhali kuba ukudlulisa ulwazi esintwini ngesimo sempilo yemihla ngemihla. U-Allot (1960:45) uthi kujwayelekile ukuba imibhalo ichazwe ngokuthi ithula izenzeko zabantu ngokugcwele ngoba imibhalo iveza impilo njengoba injalo. Imibhalo ebeyisetshenziswa ikuveze ngokusobala ukuthi iyimibhalo ekhuluma ngezinto ezenzeka ngokoqobo empilweni. Ukuthandana kwezinhlanga ezahlukene kuseyinkinga kakhulu. Abantu abathandanayo bezinhlanga ezahlukene basabhekana nobunzima uma bethandana. Imphakathi ayikwemukeli kahle nabazali uqobo bavela

bengakwamukeli kahle ukuthi izingane zabo zingashada nolunye uhlanga olungafani nolwabo. Njengoba kuvela emibhalweni eyahlukene obekugxilwe kuyona ocwaningweni. Ngokwenjulalwazi iRiyalizimu kufanele izinto emibhalweni zivele njengoba zinjalo. Okubi okwenzeka empilweni yangempela, emibhalweni kumele kubekwe njengoba kunjalo, kuthi lokho okuhle nakho okwenzeka empilweni yangempela kumele kubekwe njengoba kunjalo kukuhle kunjalo. Kumele kungabibikho lapho kuvela khona umbhali eseshintsha izinto ngenhloso yokunikeza isithombe okungesiso ngempilo ephilwa ngabantu embhalweni. IRiyalizimu ikubekile ukuthi izigameko umbhali embhalweni wakhe kumele aziveze njengoba sehla empilweni yangempela. Emibhalweni sikubona kuvela ukubekwa kwezinto njengoba zinjalo. Abalingiswa sibathola benza izinto ezikholekayo ngempela.

Enovelini ethi *Iziboshwa Zothando*, umbhali lapha uyasivezela indlela ngesikhathi sobandlululo abantu abathandanayo ababephathwe ngayo. Izigigaba ezithokala enovelini zinakho ukufuza lezo ezazenzeka ngempela ngesikhathi sobandlululo. Abantu bethandana bezinhlanga ezahlukene babeboshwa ngaso sonke isikhathi behlukunyezwa, ukuthula bengenakho othandweni lwabo njengoba sibona kuvela nasothandweni luka Wellem noThandekile. Le noveli iyedlulela ekusixoxeleni ngokuthandana kwezinhlanga ezahlukene nangendlela ababephethwe ngayo ngesikhathi sobandlululo. Isitshengisa nempilo nje jikelele ngendlela eyayiyiyona phambilini kumphakathi wakudala wesikhathi sobandlululo wawubuswa uhulumeni wobandlululo.

Sithola sivezelwa ngendlela abantu abamnyama ababephethwe ngayo uhulumeni wobandlululo. Umuntu omnyama ngalesi sikhathi wayengabonwa ukuthi ungumuntu. Umuntu omnyama kwakumele asebenzele umlungu aphinde futhi amhloniphe, ngisho ngabe wayengakanani ngokweminyaka umlungu wayehlezi

engubasi, umuntu omnyama wesilisa engumfana, owesifazane yena eyintombane nje. KuMngadi (2004:12) sithola uThandekile ekhuluma noWellem ethi:

“Ngiyezwa nkosana. Mina zohlonipha wena fana kalo”

UThandekile la uhlonipha uWellem njengoba engumuntu omhlophe ngempela ngalesi sikhathi sikahulumeni wobandlululo umuntu omnyama kwakumele ahloniphe umuntu omhlophe. Igama elithi “nkosana” ilona gama abamhlophe ababevamise ukuba babizwe ngalo ngenhloso yokubakhombisa ukuthi bayahlonishwa ngempela ngabantu abamnyama. Akhona futhi namanye amagama ayesetshenziswa kudala ukukhombisa khona ukuhlonipha bona abantu abamhlophe afana nelithi “Baas” njll.

Kuyavela besetshenziswa abantu abamnyama imisebenzi eyayiphansi kuyibona futhi ababesetshenziswa kakhulu ekubeni zimpimpi zikahulumeni omhlophe. Ngisho ngabe wayehlakaniphe kangakanani umuntu omnyama. Siyakhonjiswa abantu behlukaniswa ngokwezindawo zokuhlala, ezindaweni zokuzikhulula, ezitolo, njll. Lezi izinto ezazenzeka ngempela esikhathini esidlule sikahulumeni wobandlululo. KuMngadi (2004:19) sithola uWellem ethi:

“Umsebenzi olula kabi wezifundiswa. Wena ungasibhekabhekela nje kuphela ukuthi lapha ezweni obani abadunga ukuthula ngezenzo nangemilomo ebabela umlilo”

Umbhali lapha usivezela iqiniso embhalweni wakhe lelo lokuthi abantu mnyama kudala esikhathi sobandlululo umsebenzi kuphela owawobonakala ukuthi bengawenza kangcono kuneminye imisebenzi kwakuyilowo wokuba zimpimpi zikahulumeni omhlophe. UThandekile lapha uyafunda, ufunda ngeposi imfundo yakhe ephakeme kodwa uWellem ukufunda kwakhe akakushayi mkhuba kunalokho

ufuna ukuthi leyo mfundo yakhe enze ngayo umsebenzi wokuba impimpi nje kuphela.

Enovelini ethi *Itshwele Lempangele*, umbhali ukuvezile ngokweqiniso ukuthi ukuthandana kwezinhlanga ezahlukene akwamukelekile. Umbhali lapha usivezele imndeni emibili, umndeni omnyama wakwaNdelebuli kanye nomndeni wamaNdiya wakwaShantha. Umbhali lapha ukuvezile ukuthi imndeni ayikunamele ukuthi izingane zayo zithandane nezinye izinhlanga ezahlukene. Umbhali usivezele ubaba kaNdelebuli eshaya phansi ngonyawo engakufuni nakuzwa ukuthi uNdelebuli uzoshada nentombi yeNdiya. Ngakolunye uhlangothi wasivezela umndeni wakwaShantha nawo ngokunjalo ungakunameli ukuthi uShantha angashada nensizwa emnyama. Umbhali kule noveli yakhe usivezele izinkolelo abantu abavamise ukuba nazo ngezinye izinhlanga. Umuntu omnyama uma kubonakala ukuthi unothile kumbe uhamba ngemoto kanokusho kuvamisile ukuba ezinye izinhlanga zicabange ukuthi kungenzeka ukuba uyisigebengu njengoba kuvela enovelini abakwaShantha becabanga ukuthi uNdelebuli uyisigebengu ngoba bezwe ukuthi uhamba ngemoto enhle engumuntu omnyama. KuBhengu (1998: 55) sithola uBobby ethi:

“Kubi lapha ekhaya! Kubi kuyesabeka emzini womfowetho. Kuzwakala izindaba ezibuhlungu zokuthi indodakazi yami, uShantha wedukile. Wedukiswe umuntu omnyama, isigebengu saseMpangeni, okusolakala ukuthi sihamba ngemoto yokwebiwa.”

Iqiniso umbhali asethulela lona lapho embhalweni wakhe elokuthi abantu abamnyama bawuhlanga olungathembakele invamisa, uhlanga oludume ngokuhlupheka kakhulu. Kunenkolelo yokuthi ukuhlupheka kwabo kugcina sekubaholela ekutheni batshontshe izinto ukuze bezobanazo nabo njengoba nobaba

omncane kaShantha esola uNdelebuli ngokuthi uhamba ngemoto enhle kodwa kusolakala ukuthi uyebile ngenxa yokuthi mnyama.

Endabeni emfishane ethi *Bhatata-a-a*, umbhali lapha usethulela imphakathi eyehlukene owasedolobheni nowasemakhaya. Indlela abaziphatha ngayo ayifani. Abantu basezindaweni zasemakhaya bakhombisa ukuba nobuntu. Uma umuntu evakashe emakhaya uyamukelwa ajabulelwe. Kanti edolobheni akekho onake omunye, wonke umuntu uzenzela izinto zakhe nje kuphela.

Emdlalweni onkundlanye othi *Indoni Yamanzi*, umbhali lapha usivezela isithombe sabantu basemakhaya ngokusebenzisa umama kaSipho uMaZwane. Abantu basemakhaya imvamisa baqhelelene namadolobha kakhulu. Okwenzeka emadolobheni kubona kufika kudala esikhathini esiningi. Umama kaSipho uvela engenalwazi lokuthi umthetho owawuvimbela abantu bezinhlanga ezahlukene ukuthi bathandane sewaphela. Yize efuna indoni yamanzi ukuba igane kwakhe kodwa nokunqaba kwakhe kuncike ekungabini nalwazi ngokuphela komthetho ngenxa yokuba kude nedolobha lapho kwenzeka kakhulu izinto. Ucabanga ukuthi uSipho njengoba ethandana noLilian nje uzoboshwa. KuNtuli noSibiya (1992:90) uMaZwane simthola ethi:

MAZWANE: (*Ebalisa*) Udlalalani ngami Sipho? Ufuna ngikushiye uboshiwe?

Endabeni emfishane ethi *Isivunguvungu*, umbhali lapho uyasivezela ukuthi umuntu omnyama ngezikhathi zobandlululo wayebizwa ngekhafula. Lapho ekuveza ngobaba kaWillem ebuza uWillem ukuthi ngabe usewushintshile yini umsangano wakhe ngokufuna ukushada ikhafula. Mngadi noSibiya (1996:95) sithola ubaba kaWillem ethi kuWillem:

...Usafuna ukushada naleli khafula owawulisho...

Endabeni emfishane ethi *Generosa*, kuyavela ukuthi uma kuthandana izinhlanga ezahlukene kubakhona ukushayisana kwamasiko. UDavis ungumlungu akawazi amasiko akwaZulu. Isiko elifana nokuthi uma umuntu wesifazane eshonelwe umnyeni wakhe kumele amzilele esikhathi lesi esibekwe umndeni. UDavis yena ufuna ukuba uGenerosa amshade kungakapheli nazinsuku ezingakanani umnyeni kaGenerosa eshonile kusona lesi sikhathi kulindeleke ukuba uGenerosa azilele umnyeni wakhe ngokwesiko. KuMngadi noSibiya (1996:44) sithola uDavis ethi:

“Ngeke ngisakubekezelela ukuba aphinde aboshwe unyaka wonke ngezingubo ezimnyama. Ngivumeleni ngiyithenge mina inkomo ngimethule ngelizayo”

Endabeni emfishane ethi *Bayezwana*, kuvelile ukuthi abazali kwesinye isikhathi kuyenzeka ukuthi bacabange ukuthi abakwenzela yizingane zabo kungokufanele zona. UMnyandu noThumbadoo bacabanga ukuthi ukukhethela izingane zabo ukuthi zithandane nobani zingathandani nobani kuyinto okumele icatshangwe ibona njengabazali bakaNobuhle noSoobrie.

Endabeni emfishane ethi *Ngeke!*, Sivezelwa uNzuza omele obaba, obaba invamisa bayizinhloko zekhaya. Invamisa obaba bafisa sengathi konke kungenziwa ngendlela yabo, kulandelwe imthetho yabo emakhaya abo. Ubaba kaFalakhe lapha yena ufuna ukuba uFalakhe alalele yena uma ethi akafuni ukuba anganwe yiNdiya. KuSibiya noNtuli (2007:9) sithola ubaba kaFalakhe ethi:

“Kuzokwenziwa intando yami,”

Lapha sithola uNzuza uzama ukuklama indima yokuba ngubaba empilweni kaFalakhe ngokuthi amtshale lokho yena akufunayo njengabo bonke obaba behlale befisa ukuba bengahlonishwa kukho konke abakushoyo emzini yabo.

Endabeni emfishane ethi *USkhumbuzo*, sithulelwa intsha esencane. Intsha indlela eyenza ngayo izinqumo zayo imvamisa ziyashesha. Sithola uZiningi edela umshado wakhe ngemuva kokubonana noRonald eSwazini. Okubuhlungu ukuthi yena uZiningi waphetha ngokuthi alahlekelwe umshado wakhe ngoba uRonald washona engozini yemoto.

Ocwaningweni kuvelile ukuthi abalingiswa abavela njengabazali abatholakala emibhalweni eyahlukene obekugxilwe kuyona ocwaningweni bathanda ukuba izingane zabo zithandane nabantu bezinhlanga zabo. Lokhu injulalwazi yeSoshiyali Ayidentithi ibe isikubeka kucace ukuthi kwenziwa indlela abantu abazihlukanisa ngayo ngokwamaqembu abo. Uma sebezihlukanisile kulindeleke ukuba benzise okwalelo qembu abathe benge lalo. Ukuvumela izingane zabo ukuba zishade nolunye uhlanga seku ngaba ukungenzi njengeqembu lelo abayingxenye yalo.

Lokhu kuvele kahle ocwaningweni obelwenziwa lapho ababhali abahlukene bemibhalo besithulele indikimba yokuthandana phakathi kwezinhlanga ezahlukene emibhalweni yabo ababhali.

Kuvelile ukuthi imibhalo yababhali isuke iqukethe isifundo esithile. Umbhali ngombhalo wakhe usuke eqonde ukudlulisa umyalezo kubafundi bemibhalo. UGrace (1965:65) uchaza kanjena ngemibhalo:

Literature is meant to teach and delight

(Imibhalo idalelwe ukufundisa nokuthokosiza)

Inhloso yombhalo ukudlulisa umlayezo kubantu, umbhali ubhala ngakubonayo noma ngakuzwayo. Bese ezama ukuba enze umbhalo ukuze abantu bathole ukuxwayiswa ngesimo esithile asibona siyingozi emphakathini noma ukukhuthaza ngesimo esithile futhi asibona sisihle.

UDaiches (1959: 65) uwuchaza kahle umsebenzi wombhalo wobuciko uma ethi:

Provide a heightening of our self-consciousness as human being, which itself is pleasurable.

(Inikeza ukuvusa unembeza wethu njengabantu okuyinto ngokwayo ejabulisayo)

Okuvelayo ukuthi uma umuntu efunda imibhalo yobuciko ubanokuvuseleleka kunembeza wakhe. Iqiniso elingephikwe leli elibekwa uDaiches, imibhalo iyasiza ukuba ifundise abafundi bemibhalo ngezinto ezenzeka emphakathini, umfundi afunde umbhalo agcine esethole isifundo esithile kuwona. Umbhali angagcina lesi sifundo esesisebenzisa nakuyena uqobo empilweni yakhe.

Enovelini ethi *Itshwele Lempangele*, sithole isifundo sokuthi uthando luklaya lapho luthanda khona. Sikubone kuNdelebuli noShantha lokho, lezi zithandani zezinhlanga ezahlukeni zikhombise ukuthi umuntu omthanda ngempela ngeke wavinjwa muntu ukuba umthande. Imndeni yabo bobabili oNdelebuli noShantha beyingahambisani nokuthandana kwabo kodwa ngenxa yokuthi uShantha noNdelebuli bebethandana ngokweqiniso futhi bengaboni mehluko webala okhona phakathi kwabo bagcine sebenqobile baze bagcina ngokushada nokuba bathole ingane yentombazane enhle.

Enovelini ethi *Iziboshwa Zothando*, sithole kuvela isifundo sokuthi kwesinye isikhathi kuyenzeka ukuthi abantu benze izinto kwabanye abantu ngoku ngenhloso yabo. Kule noveli siyathola abalingiswa abaningi abafana noMan Hurter, oMavuthela, oNina njll. Ukuthandana kwezinhlanga ezahlukeni bekugxeka, abathandanayo bezinhlanga ezahlukeni bebathathisa okwezaphulimthetho. Sibona ngokuthi baqaphe uWellem ngenxa yokuthi uthandana noThandekile oyintombi emnyama. Kuyaba kuyavela ukuthi nabo oHurter nabanye bathandana nabantu

abangemhlophe njengaye uWellem. Kuvela ukuthi uMan Hurter uzithandanela noMavuthela baze banengane enguJudy yentombazane. Ababekwenza kuWellem noThandekile kwakungeyona inhloso yabo kodwa babenziwa imthetho kahulumeni eyayibekiwe ngaleso sikhathi eyayingakuvumeli ukuthandana phakathi kwezinhlanga ezahlukene.

Enovelini ethi *Yiza Mntanami*, sithola isifundo sokuthi uthando aluyi ngebala noma ngobuhlanga bomuntu, lo mlayezo siwuthola kumama kaLunga engaphikisani nokuthi uLunga ufisa ukuganwa ngemhlophe intombi kodwa yena umama kaLunga umnikeza iziyalo ezinhle zokuthi umakoti akasilona ibala kodwa izenzo zakhe ezimenza abe ngumakoti. Siphinde futhi sisithole nakuyena u-Irina lesi sifundo engenankinga ukuba angashada noLunga engowebala elimnyama.

Endabeni emfishane ethi *Bhatata-a-a-*, sithola ukuthi ithemba alibulali, Sithola uMusa kule ndaba emfishane ithemba engalilahli lokuthi ngelinye ilanga yena noHannie bayoze bakhululeke othandweni lwabo, ngelinye ilanga noma nje manje kubona bobabili kusemnyama kuyokhanya ngelinye ilanga. Usinikeza isifundo sokuthi ithemba alilahlwa kakhulukazi uma kuqondene nento oyithandayo noma nomuntu omthandayo kumele ubekezele.

Ikhono lababhali bemibhalo yesiZulu liyabonakala kakhulu futhi liyancomeka. Indlela ababhala ngayo imibhalo yabo ikhombisa izinga lobuciko eliphezulu. Ababhali bayakwazi ukuba basusele indaba ekhanda engakaze yenzeke bayenze kube sengathi yake yenzeka ngempela emhlabeni wangempela. Ikhono leli elidinga ukuba lituswe ababhali abanalo, akusiye wonke umuntu ongakwazi ukuthi abhale umsebenzi wobuciko. Uma bekuthiwa kuyinto nje elula nobani nobani ngabe naye unawo owakhe umbhalo. Indlela abethula ngayo indikimba yokuthandana kwezinhlanga emibhalweni yabo, iyindlela enobuciko obumangalisayo.

Uma sibheka indaba emfishane ethi *Bhatata-a-a* ebhalwe nguNtuli onyakeni kowe-1986. UNtuli kule ndaba yakhe emfishane ukhombise ubuchule obumangalisayo kakhulu ngendlela asethulele ngayo indikimba yokuthandana kwezinhlanga ezahlukenene. Kulo nyaka ababhale ngawo le mfishane uNtuli isikhathi lesi okwakubhilithe kakhulu imthetho kahulumeni wobandlululo efana nethi *The Prohibition of Mixed Marriage Act, Act 55 of 1949*, kube nalowo wokubhaliswa kobuhlanga othi *The Population Registration Act, Act 30 of 1950*, ohlukanisa abantu ngokwezindawo abahlala kuzona ngokobuhlanga babo othi *The Group Areas Act, Act 41 of 1950* kanye nothi *The Immorality Act, Act 25 of 1957* lona kwakungumthetho owawuvimbela ukuthandana okuphakathi kwezinhlanga ezahlukenene. Kanti futhi kusona lesi sikhathi nababhali babengakwazi ukuthi bengabhala ngokukhululeka ngokwenzeka emphakathini ababehlala kuyona. Imibhalo yabo ababhali yayihlolisiswa kuqala ngaphambi kokuthi inikezwe igunya lokuthi ingashicilelwa ngokuse mthethweni. Ihlolisiswa ngenhloso yokubheka ukuthi ngabe ayikhulumi ngezinto eziphatha ubuholi bukahulumeni nokwenzakala emphakathini ngalesi sikhathi sikahulumeni wobandlululo.

UNtuli indlela ayithula ngayo le ndikimba yenza ukuba ikhono lababhali bemibhalo yesiZulu ligqame kakhulu nokuthi kubonakale ukuthi abantu ababethi imibhalo yesiZulu yaphambilini yayilungele ukuba ifundwe ngabantwana ezikoleni kwakungabantu ababengenalulwazi olugcwele ngemibhalo yesiZulu nobuciko bababhali bemibhalo yesiZulu. Kule ndaba emfishane uNtuli usinikeza isithombe esiphelele sokungakhululeki kwabantu ababethandana oluphakathi kwezinhlanga ezahlukenene esikhathini sobandlululo. KuNtuli noNtuli (1986:49) sithola uHannie ephawula kanjena:

Nansiya iveni yamaphoyisa ima njengaya.

Iveni yamaphoyisa iluphawu lokungakhululeki kahle okuhambisana nokuboshwa. Uma nje kubonakala iveni yamaphoyisa kumataniseka nokuboshwa komuntu ophule umthetho othile. Kungehluka ukuwuphula kwakhe umthetho lo, engawuphula ngokweba, ngokubulala njll. Kodwa kudala eyayihamba phambili kwakuyileyo yahulumeni yokuphatha izwe ikakhulu wokuthandana kwezinhlanga ezahlukene. Kuyona futhi le ndaba kaNtuli emfishane kuvela esinikeza izimpawu ezifana nalezi. KuNtuli noNtuli (1986:45) sithola uMusa ethi:

“Bhatata, kusahlwile namanje. Kodwa nakanjani uma kuke kwahlwa kusuke kusho ukuthi kuzo hamba kuhambe kuse, liphume ilanga. Kanjalo nalapho kufika ubusika kusho ukuthi...”

“... nakanjani kuzofika intwasahlobo...”

“... nehlobo. Nalapho futhi lina...”

“...lisuke lizohamba lihambe liphenye...”

Izimpawu ezisetshenziswe uNtuli sithola ezinye zitshengisa ukuba bukhuni besimo ababebhekene naso abalingiswa abathandanayo lwezinhlanga ezahlukene ezinye futhi ezimele ithemba lokuthi ngelinye ilanga imthetho kahulumeni ebavimbayo ukuthi bathandane ngokukhululeka iyoze iphele. Konke kuyadlula. Ukuhlwa, ukuna kanye nobusika kumele ukukhathazeka nobunzima besimo. Ilanga lapha uNtuli ulisebenzise lamela ukuqala okusha nethemba. Ukuvela kwelanga ekuseni kusuke sekubikezela ukuqala kosuku olusha. Usuku oludala selwedlule. Intswasahlobo yona yandulela ihlobo lapho abantu besuke sebezolahla amajazi amakhulu abewambathiswa ubusika, sebezoba nokuthokomala manje. Ihlobo lisho ukuqala kwesikhathi esisha sokujabula. Kuningi okwenzeka ngehlobo kuhluma nezitshalo ebezishiswe amakhaza obusika. Nokuphenya kwezulu kubikezela ukujabula ngemumva kokudlula kwezinkinga. Ubuchule uNtuli abusebenzisile buyamangalisa, uNtuli usebenzise umbhalo wakhe ukuveza abantu

abasemphakathini wangempela wesikhathi sobandlululo ukuthi babengalilahlele ithemba lokuthi ngelinye ilanga bayothandana ngokukhululeka nabo njengoba sekwenzeka esikhathini nje sedemokhrasi. UMncube (2006:148) ubeka kanjena:

By using the weather symbolism so skilfully, Ntuli has enhanced the quality of his literature.

(Ngokusebenzisa uphawu lwesimo sezulu ngobuchule obunzulu, uNtuli uyalinyusa izinga lombhalo wobuciko wakhe)

Ubuka ukuthi uNtuli usebenzisa izimpawu zesimo sezulu ukuze agqugquzele umfundi wakhe ukusebenzisa ulimi. Kuyiqiniso impela siyakubona ukuthi uNtuli usebenzise lezi mpawu zesimo sezulu ukudlulisa umlayezo kumfundi ngendlela ukuthandana kwezinhlanga ezahlukene okwakungakhululekile ngayo ezweni phambilini.

5.2 Obekwenziwa ocwaningweni

Isahluko sokuqala ilapho bekuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni kuvezwe obekugxilwe kukhona ocwaningweni njengokuthi kuchazwe amagama abeqavile ocwaningweni lonke amagama afana nendikimba, uthando, ubuhlanga nemibhalo. Kwaphindwa kwavezwa izinhloso nezidingo zocwaningo ngenhloso yokukhanyisa umsuka wocwaningo obelwenziwe. Kubuye kwabhekwa imibuzo yocwaningo ebikhona. Kubuywe kwaxoxwa ngezindlela zokwenza ucwaningo umcwaningi lezo abezikhethela ukuba enze ucwaningo. Kuvezwe kafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kwathulwa izinjulalwazi zocwaningo ebeziyisisekelo socwaningo. Kugcinwe ngokuvezwa komklamo wocwaningo kanye

nomklamo wezahluko. Lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili, lesi bekuyisahluko ebesiyisendlalelo socwaningo lonke. Kulesi sahluko kuxoxwe ngendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu. Kwabhekwa imibhalo yesiZulu ngamafuphi ngenhloso yokubheka ababhali ababhela ngakho phambilini. Esahlukweni kubekhona ukufiqwa kwemibhalo okugxilwe kuyona, kuthulwe iqoqa lemibhalo okugxilwe kuyona ocwaningweni. Kuphindwe kwabukezwa nemibhalo esiyenziwe ngabanye abacwaningi enokuxhumana nesihloko socwaningo esikhuluma ngokuvezwa kwendikimba yokuthandana kwezinhlanga emibhalweni yesiZulu ekhethekile. Kube nokubhekwa kwemibhalo yesiNgisi kuyona le ngxenye yesahluko.

Esahlukweni sesithathu kubhekwe izindlela zokwenza ucwaningo nezinjulalwazi eziyisisekelo socwaningo obelwenziwa. Kuchazwe indlela yokwenza ucwaningo ebeyisetshenziswa ocwaningweni. Kwaphindwa kwachazwa nezinjulalwazi ebeziyisisekelo socwaningo kwavezwa nokuhlobana kwezinjulalwazi kanye nocwaningo obelwenziwa.

Kwesesine isahluko socwaningo kubhekwe ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukeni emibhalweni yesiZulu ekhethekile. Kulesi sahluko bekubhekwa ukuthi izizinda zabalingswa abasothandweni lwezinhlanga ezahlukeni sinamuthelela muni othandweni lwabo. Kuphindwe kwabhekwa ukuthi abalingiswa abatholakala emibhalweni yesiZulu ekhethekile bayethula kanjani indikimba yokuthandana kwezinhlanga. Lapho bekubhekwa ukuthi ilaka labo lithini mayelana nokuthandana kwezinhlanga ezahlukeni. Kubhekwe izinselelo abalingiswa abathandanayo ababhekana nazo othandweni. Kwabhekwa izinselelo sangesikhathi sobandlulo neze sikhathi sedemokhrasi. Kubhekwa nendlela abalingiswa ababhekana ngayo nezinselelo zabo.

Kwesesihlanu isahluko obekungesokugcina ocwaningweni lesi esiyisifingqo socwaningo lonke njengenjongo yokuveza okutholakele ocwaningweni neziphakamiso zocwaningo lwangomuso.

5.4 Iziphakamiso zocwaningo olulandelayo

Kuyajabulisa ukubona imibhalo eminingi eyahlukene efana namanoveli, izindaba ezifishane, imindlalo enkundlanye, njll. Ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukene. Indikimba lena esicishe isineminyaka engama-20 kwakhululekwa ukubhalwa ngayo emibhalweni ngababhali bemibhalo yesiZulu. Uma kubalwa kusukela ngonyaka kowe-1994 lapho abantu bethola amalungelo abo ngemuva kokugcindezelwa nguhulumeni wobandlululo, eside isikhathi lesi. UZulu (2002) uphawulile ngobuningi bemibhalo yesiZulu esishicilelwe ngababhali bekhuluma ngezindikimba ezazingavumelekile phambilini. Eminye yemibhalo etholakalayo ileyo ebeyisetshenziswa lapha ocwaningweni ngumcwaningi efana nethi *Itshwelwe Lempangele, Iziboshwa Zothando, Yiza Mntanami, Bhatata-a-a, Indoni Yamanzi, Isivunguvungu, Generosa, Bayezwana, Ngeke!* nothi *USkhumbuzo*. Le mibhalo ifakazela amazwi kaZulu lapho ethi miningi imibhalo ababhali asebeyishicilele kamuva edingida izindikimba kudala ezazingavumelekile, nebala nayi ivela. Ngempela eminye yemibhalo yize ingavelile yonke ikhona neminye imibhalo engasetshenziswanga lapha ocwaningweni esingeke sayiqeda yonke imibhalo yesiZulu. Ababhali asebeyibhalile esikhathini samanje ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukene. Kuyabonakala ukuthi ababhali abahleli basonge izandla kodwa bayaqhubeka nokusethulela izinto ezenzeka emphakathini yethu njengoba zinjalo.

Baqhubeka nokusipha ulwazi ngezinto ezenzeka emhlabeni esiphila kuwona ezinye zazo ezenzeka singaziboni futhi singazazi, sithuke sesizibona emibhalweni yababhali abehlukene. Imisebenzi yababhali ingubufakazi bokuzikhandla kwabo nokuzama ukuthuthukisa ulimi lwesiZulu nemibhalo yesiZulu ngokunjalo. Imibhalo yesiZulu phambilini abantu bezinye izilimi bayichaze njengemibhalo eyayikhuluma ngezinto ezithinta isikole nje kuphela. Kanti abanye babeyibona njengemibhalo engakhulile kahle ngenxa yakho ukuthi babethi ayizithinti izinto ezenzeka emphakathini ngqo. Kodwa uma kubhekwa imibhalo ababhali abayibhalayo kubeka kucace ukuthi abantu babesuke bekhuluma ngento abangayazi nabangayiqondisisi ngemibhalo yesiZulu.

Ukukhululeka kwabhali bemibhalo yesiZulu kuyabonakala kakhulu. Nakhu sithola nemibhalo eminingi esetshenziswe lapha ocwaningweni kungebhalwe ngesikhathi sentando yabantu.

Kuyo yona injabulo esiyilethelwa ngababhali abahlukene ngokusipha imibhalo emihle nesitshela ngobuqiniso bempilo njengoba injalo. Kubakhona okuletha indumalo ilokho kokubona ukuba indlala kocwaningo oluphathelele nokubhekwa kwale ndikimba ababhali asebesine baphindelela kuyona ekhuluma ngokuthandana kwezinhlanga ezahlukene. Singeke sakuphika ukuthi luningi ucwaningo olukhona esiZulwini abacwaningi bemibhalo yesiZulu asebeyenzile ngenhloso yokufeza izinhloso ezahlukene. Kodwa ucwaningo oluthanda ukuba inkinga ilolu cwano olucubungula ngendikimba yokuthandana phakathi kwezinhlanga ezahlukene emibhalweni yesiZulu. Lokhu kuvele ngesikhathi umcwaningi enza ucwaningo lwakhe lokubheka ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yesiZulu ekhethekile. Kube inkinga enkulu kumncwaningi ukuntuleka kwalolu hlobo locwaningo. Nhlahla leyo olukaZulu lube seluvela kodwa nalo alwanele uma luzo vela lube lulodwa kodwa imibhalo ekhuluma ngokuthandana

kwezinhlanga ezahlukene ibe izindimbane ababhali yesiZulu bebhala bengenamkhawulo ngokuveza ilaka labo ngokwenzeka emihleni.

Kungakuhle uma kunganda isibalo semisebenzi yocwaningo ebheka indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni yesiZulu eyahlukene. UZulu ephepheni lakhe lango-2000 elalibheka izinkinga ezihlobene nokuthandana kwezinhlanga ezahlukene ukuvezile ukukhalaza ngokungabibikho kocwaningo olucubungula uthando oluphakathi kwezinhlanga ezahlukene emibhalweni. Inkinga enkulu leyo kwenza kubukeke sengathi amagalelo ababhali bemibhalo yesiZulu ngezinto ezenzeka emphakathini kakhulukazi uma kuzoba ileyo mibhalo ekhuluma ngezinto ababengakwazi ukuthi babhale ngazo phambilini ishawa indiva. Kanti imibhalo yesiZulu kudingeka ukuba iqhakambiswe kuvezelwe nalabo ababeyibukela phansi babone ukuthi konke ababekukhuluma ngemibhalo yesiZulu kwakungu kukhuluma nje okwakungenasisekelo okwakungenzeka ukuthi kwanabo babezwa kushiywo nje ngabanye.

Njengoba sekubaluliwe ukuthi miningi imibhalo etholakalayo ekhuluma ngayo indikimba yokuthandana phakathi kwezinhlanga ezahlukene. Mhlawumbe nje ngokwesibonelo abacwaningi abalandelayo abangahle babenentshisekelo nesifiso sokuphonsa itshe esivivanele socwaningo le mibhalo yesiZulu bengabheka nje ukuthi ababhali bemibhalo eyizinkondlo bona bayiveza kanjani le ndikimba yokuthandana kwezinhlanga ezahlukene kulo mbhalo oyinkondlo. UCope (1968) ubeka ukuthi inkondlo ayifani nendaba noma nomdlalo. Inkondlo yethulwa ngendlela eyehlukile uma uyiqhathanisa nale eminye imisebenzi yobuciko. Indaba iyaxoxwa, kanti umdlalo uyadlalwa. Umqambi wenkondlo wethula imizwa esehliziyweni ngento ethile noma yesimo esithize. Lapho bengabheka ukuthi ababhali bezinkondlo bayithula kanjani indikimba yokuthandana kwezinhlanga ezahlukene, bebbeke

ukuthi ilaka lombhali wenkondlo lithini mayelana nokuthandana kwezinhlanga ezahlukenene.

Abacwaningi abangahle balandele bengaqhathanisa phakathi kwezinkondlo nemibhalo ekhuluma ngendikimba yokuthandana kwezinhlanga ezahlukenene. Okungenzeka nje babheka indlela abayithula ngayo le ndikimba. Ekuqhathaniseni kwalaba bhali bemibhalo yezinhlobo ezahlukenene babheke ukufana nokuhluka kwendlela yokwethulwa kwale ndikimba yokuthandana kwezinhlanga ezahlukenene emibhalweni yabo. Ngabe bayibona ngendlela efanayo yini indikimba yokuthandana phakathi kwezinhlanga ezahlukenene noma kukhona ukwehluka okutholakalayo kule mbhalo.

Okunye abacwaningi abalandelayo abangakwenza bengabheka ngokudidiyela imibhalo yesiZulu kanye nemibhalo yesiNgisi bebuka indlela okwethulwa ngayo indikimba yokuthandana kwezinhlanga ezahlukenene khona emibhalweni yesiZulu nasemibhalweni yesiNgisi. Nakhona lapho bebheka ukufana nokwehluka kwendlela ababhali abayithula ngayo indikimba yokuthandana kwezinhlanga ezahlukenene ngoba kuyavela ukuthi esiNgisini nakhona baningi ababhali asebebhale ngale ndikimba yokuthandana kwezinhlanga ezahlukenene emibhalweni yabo yesiNgisi.

5.5 Isiphetho

Kulesi sahluko bekufingqwa ucwaningo obelenziwa lapha. Esahlukweni kuthulwe obekwenziwa ocwaningweni lonke. Kwathulwa okutholiwe ocwaningweni. Kuso sona lesi sahluko kuvezwe iziphakamiso zocwaningo olungenziwa ngomusa ngabanye abacwaningi abangathanda ukuqhubeka nokubheka kokuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukenene emibhalweni yesiZulu.

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