



**UPHONONONGO-NZULU LWENTSINGISELO EFIHLAKELEYO
KULWIMI LWEENCWADI EZIKHETHIWEYO ZESIXHOSA
(AN ANALYSIS OF HIDDEN MEANING IN SELECTED ISIXHOSA
LITERARY WORKS)**

NGU L.L SIWISA

IKHANKATHA: GQIRHA Z.J MADE

NELSON MANDELA UNIVERSITY

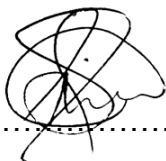
2019

NELSON MANDELA

UNIVERSITY

ISIQINISEKISO

NdinguLUYANDA LUANCIA SIWISA, ndiyaqinisekisa ndinyanisekile ukuba lo msebenzi wesidanga seM.A usihloko sawo sithi *‘Uphononongo-nzulu lwentsingiselo efihlakeleyo kulwimi lweencwadi ezikhethiweyo zesiXhosa’* ngumsebenzi wam kuphela kwaye nesi sihloko sikhethwe ndim akakho omnye umntu osikhethileyo. Lo msebenzi awuzange ungeniselwe uvavanyo ngaphambili nakweyiphi iDyunivesithi ngaphandle kweNelson Mandela kuphela.



.....
UTYIKITYO

12 March 2019
.....

UMHLA

UMBULELO

Okokuqala ndifuna ukubulela uSombawo, uThixo ophilayo ngokulwenzela olu suku lube yimpumelelo ebomini bam. Ukuba Ebengathandanga ngekungenje!

Ndenza umbulelo ongazenzisiyo kwikhankatha lam ugqr J. Z Made ngokundithundeza, angadinwa. Ndithi Maz'enethole ntombi yakwaTshazibana, uzubenje nalaph' uya khona, wenze olu hlobo nakwabanye. UThixo akusikelele, akunike umonde ngakumbi nemihla emide emhlabeni.

Ndibulela abantwana bam uOyama Matomela noTadia Siwisa ngokundinyamezela. Enkosi MamTolo ngokundikhuthaza kwakho naxa sendifuna ukunikezela kodwa ume, undikhalimele.

Okokugqibela ndibulele oogxa bam emsebenzini ngokundixhasa ngamaxesha onke. Oodadewethu ababini uZodwa noNteme ngokundihlekisa xa ndifuna ukubethwa yimpepho emva koxinzelelo lweencwadi.

UNIKEZELO

Olu phando ndilunikezela kumyeni wam ongasekhoyo uArchiebald, Khanyiso Siwisa. Abazali bam bobabini abangasekhoyo uJama John Matomela, noNontsapho Nomathemba Matomela. Oodadewethu Cynthia Matomela, noNomthandazo (Tayo) Matomela. Umnakwethu uLulamile Matomela. Bonke sebalandulela eli.

Ndiyinikezela kumahlumelo oMzantsi Afrika afuna ukutyebisa ulwazi ngolwimi lwemveli.

Ndithi phambili maAfrika ngolwimi lweenkobe! Masibe nebhongo, neqhayiya ngolwimi lwethu.

ISIQULATHO

ISIQINISEKISO	i
UMBULELO	ii
UNIKEZELO	iii

ISIAHLUKO 1

ISISHWANKATHELO-MXHOLO

1.1	INTSHAYELELO.....	1
1.2	INTSINDABADALA.....	2
1.3	INJONGO YOPHANDO	9
1.4	IINGXAKI ZOPHANDO	9
1.5	IMIBUZO YOPHANDO	10
1.6	UPHENGULULO-LONCWADI	10
1.6.1	Isimbo Sokubhala Esisetyenziswa Ngababhali Kwiincwadi	11
1.6.2	Ukusetyenziswa Kwezikrweqe Ngababhali	13
1.6.3	Ukusetyenziswa Kwezafobe Ngababhali	14
1.6.4	Ukusetyenziswa Kwesimboli	19
1.7	ISIMANTIKI NGOKUBANZI	21
1.8	INDLELA OLUZA KUQHUTYWA NGAYO UPHANDO.....	22
1.9	INDLELA EZIZA KULANDELELANA NGAYO IZIAHLUKO	22

ISIAHLUKO 2

UPHENGULULO LWETHIYORI

2.1	INTSHAYELELO.....	24
2.1.1	Yintoni Uncwadi?	24
2.1.2	Umsebenzi Wolwimi Loncwadi NgokukaHirsch	25

2.1.2.1	<i>Ubhaqo Lokuschema NgokukaHirsch</i>	26
2.1.3	Izimvo Zika-Eagleton NoHusserl Ngentsingiselo Yolwimi Loncwadi .	27
2.1.4	Izixhobo Zoncwadi Ezidale Ubushushu Kulwimi	27
2.2	IPRAGMATIKI NGOKUKALEECH.....	29
2.2.1	Izifundo Zepragmatiki Eziveza Ubudlelwano.....	31
2.2.2	Zithini lingcali Ngesimantiki?.....	33
2.2.3	Ithiyori Yesimyotiki	39
2.2.4	Unxulumano Lolwimi Noncwadi	41
2.2.5	Iimpawu Zeengcingane Zolwimi.....	42
2.2.6	Intsingiselo Entsokothileyo Okanye Embolo Mbini Kulwimi.....	42
2.2.7	Intsingiselo Engeyiyo Kulwimi	43
2.2.8	Intsingiselo Efihlakeleyo.....	45
2.2.9	Unxibelelwano Olukhululekileyo Ludala Intsingiselo Efihlakeleyo	45
2.3	ISIKWEKO NJENGENTETHO EKHULULEKILEYO	46
2.3.1	Intsingiselo Ngokufunda Umhlathi.....	47
2.3.2	Indima Edlalwa Sisithethe Ukunika Intsingiselo	49
2.3.3	Incoko-Yababini Itshintsha Intsingiselo	50
2.4	UMXHOLO WEDRAMA.....	51
2.5	UMXHOLO WENOVELI KWINKULUNGWANE YAMASHUMI AMABINI ANANYE.....	55
2.6	UKUQUKUMBELA.....	59

ISAPHLUKO 3

UPHONONONGO LWENTSINGISELO EFIHLAKELEYO KWIINOVELI EZIKHETHIWEYO

3.1	INTSHAYELELO.....	61
-----	-------------------	----

3.1.1	Injongo Yolwimi Olufihlakeleyo Kuncwadi	62
3.1.2	Amagqabantshintshi Ngomxholo Wencwadi	62
3.1.3	Izaci Namaqhalo Ukutyhila Intsingiselo Efihlakeleyo	63
3.1.4	Umqondiso Uveza Intsingiselo Efihlakeleyo.....	64
3.1.5	Ukusetyenziswa Kophawu Lomelo Lobukrestu Ukutyhila Intsingiselo Efihlakeleyo.....	65
3.1.6	Ilizwi Lomnqophiso LikaThole Lityhila Uphuphelo	67
3.1.7	Uphawu Lwenkolo Yobugqirha	68
3.1.8	Umzekeliso Utyhila Intsingiselo Efihlakeleyo	70
3.1.9	Uphawu Lokutshintsha Kwegama Likathole Lutyhila Intsingiselo Efihlakeleyo.....	71
3.2	UPHONONONGO LWENTSINGISELO EFIHLAKELEYO KWINCWADI ETHI 'NGENXA YESITHEMBISO' (NGUMCEBISI NKOHLA)	72
3.2.1	Amagqabantshintshi Ngomxholo Wencwadi	72
3.2.2	Indlela Yokubaliswa Kwebali.....	73
3.3	UKUSETYENZISWA KWEZIFANISO	74
3.4	UMCULO NJENGENTSINGISELO EFIHLAKELEYO	76
3.5	IZAFOBE EZAHLUKENEYO EZISETYENZISIWEYO KULE NCWADI	77
3.6	UPHUPHELO NJENGESIXHOBO ESITYHILA OKUZA KWENZEKA.....	83
3.7	ISIGQEBELO NJENGENTSINGISELO EFIHLAKELEYO	86
3.8	IMIFANEKISO NGQONDWENI UKUCHUKUMISA IIMVAKALELO ZOMFUNDI.....	87
3.9	UKUQUKUMBELA.....	90

ISAPHELA 4

INTSINGISELO EFIHLAKELEYO KWINCWADI ETHI 'AMAZA'

4.1	INTSHAYELELO	92
-----	--------------------	----

4.1.1	Amagqabantshintshi Ngencwadi Eth i ‘Amaza’	92
4.1.2	Ukusetyenziswa Kwezikrweqe Kule Ncwadi’	93
4.1.3	Isifaniso Njengengcamango Efihlakeleyo Kule Ncwadi	93
4.1.4	Uchasaniso Njengesixhobo Esinamandla Ukuveza Izimvo Zombhali	95
4.1.5	Uphawu Njengesikrweqe Esinika Intsingiselo Efihlakeleyo	97
4.1.6	Uphawu Lwesiko Njengentsingiselo Efihlakeleyo Enyhasha Amalungelo Abafazi	102
4.1.7	Isangotshe Sophuphelo Kwincwadi KaQangule.....	108
4.1.8	Uphawu Lweenkolo Ezahlukeneyo Kule Ncwadi	110
4.2	UPHONONONGO LWENTSINGISELO EFIHLAKELEYO YOLWIMI KWINCWADI ETHI ‘NATHI SINGABANTU’ NGOKUBHALWA NGU- HOBONGWANA.....	116
4.2.1	Amagqabantshintshi Ngomxholo Wencwadi.	116
4.2.2	Izaci Namaqhala Zityhila Intsingiselo Efihlakeleyo	118
4.2.3	Iyantlukwano Yeelwimi Njengophawu Oluveza Intsingiselo Efihlakeleyo.....	122
4.2.4	Uphawu Lweenkolo Luchaza Intsingiselo Efihlakeleyo	126
4.2.5	UKUSETYENZISWA KOBUKRELEKRELE BEMVELI	133
4.2.6	Uphuphelo Njengesafofe Esityhila Intsingiselo Efihlakeleyo.	134
4.2.7	Ukusetyenziswa Kwesigqebelo Ukuveza Intsingiselo Efihlakeleyo Kule Ncwadi	136
4.2.8	Umelo Lophawu Lwezijekulo Zomzimba Kunxibelelwano Luveza Intsingiselo Efihlakeleyo.....	137
4.2.9	Itekhinoloji Njengophawu Olutyhila Intsingiselo Efihlakeleyo Yolwimi Lwabantu Abazizidalwa	139
4.2.10	Uphawu Lokusilela Kwamalungelo Ngenxa Yolwimi Olunentsingiselo Efihlakeleyo OlusisiNgesi	143

ISAPHLUKO 5

ISISHWANKATHELO

5.1	INTSHAYELELO.....	150
5.2	IINJONGO EZIPHUNYEZWE LUPHANDO	153
5.3	IZIPHUMO ZOPHANDO	153
5.4	IINGCEBISO NGOPHANDO	155
 IMITHOMBO YOLWAZI.....		157

ISAPHLUKO 1

ISISHWANKATHELO-MXHOLO

1.1 INTSHAYELELO

Olu phando luza kuthi lugxile kuphononongo lwentsingiselo efihlakeleyo ekusetyenzisweni kolwimi kwiincwadi ezikhethiweyo zesiXhosa. Isizathu sokusebenzisa ezi ncwadi kukubona ukuba ababhali bazo babe nendlela ethile ethi izalane ekubhaleni iincwadi zabo. Ikakhulu aba babhali baza kutyhilwa kungekudala baphume izandla ekusebenziseni ulwimi oluntsonkothileyo kwaye ekungelula kulowo uzifundayo ukukhawuleza ayazi intsingiselo. Loo nto iyodwa iye yakhokelela ekubeni umphandi abe nomdla ekucubunguleni le ntsingiselo kwezi ncwadi zabo. Ezona zinto zingundoqo uphando oluza kuthi lugxininise kuyo, lulwimi kuba lulo olungundoqo wolu phando nangona uphando lona luza kuqwalasela intsingiselo efihlakeleyo. Le ntsingiselo iza kuqwalaselwa kusetyenziswa ulwimi.

Ulwimi sesona sixhobo siphuhlisa ngalo iingcamango ezingundoqo zentsingiselo efihlakeleyo. Ukuba asinakulusebenzisa ulwimi, oyena nobangela wokubhala awusoze uphunyezwe luphando. Yile nto uphando kunyanzelekile ukuba lungene nzulu kulwimi, ingakumbi kwisimantiki yona ijongene nentsingiselo. Uphando luza kubetha nje koomofu kumasuntswana elingwistiki angala, ifonetiki, ifonoloji, imofoloji, isimantiki, isintaksi nepragmatiki njengoko kufuneke lujongisise ulwimi ngokubanzi. Luphinde lujonge intsingiselo engundoqo nentsingiselo efihlakeleyo yamagama kwisivakalisi kodwa lona uphando lube lujolise ekutyhileni intsingiselo efihlakeleyo kwiincwadi ezikhethiweyo.

Owona ndoqo kukujonga iintsingiselo ezimbini ezahlukeneyo kulwimi. Kukho intsingiselo yolwimi ubani anakho ukuyijonga njengoko eyiva okanye eyibona kuphinde kubekho intsingiselo ethi ifihlakale leyo ke ubani angasayi kukhawuleza ayibone de abe kanti uzikisa ukucinga. Uphando luza kukekelela kwiintsingiselo ezimbolo-mbini kuba lufumanisa ukuba igama elinye liyakwazi ukutshintsha intsingiselo yonke yesivakalisi. Koko kubalulekile ukuba uphando luchaphazele oomabizwafane noomabizwahluke kuba bangayijika intsingiselo yesivakalisi. Kwakhona uphando luza kujonga indlela yentsingiselo apho isivakalisi siye sivakale

ngendlela ethile ezindlebeni zalowo ufunda loo tekisi, abe umbhali engajolisanga kuloo mxholo umfundi yena awuve ngendlela yakhe.

Kolu phando kuyanyanzeleka kucutyungulwe indlela ababhali abalusebenzisa ngayo ulwimi olufihlakeleyo kwiincwadi ezikhethiweyo. Ezi ntsingiselo zifihlakeleyo zingavezwa ngeendlela ezininzi ezizezi; imifanekiso ntelekelelo/imifanekiso ngqondweni, ngemiqondiso, izigqebelo, amaphupha, indalo, uphawu nezafobe ezithile. Zonke ezi mpawu zikhankanyiweyo ngentla zizo eziza kuthi zijongwe kwezi ncwadi zaba babhali. Isimiyotiki yona kuza kuthi kudlulwe kuyo kuba yona nesimantiki ziyathungelana asikwazi ukuthetha ngentsingiselo efihlakeleyo yolwimi sijike siyishiye isimiyotiki. La macandelo kuza kucaciswa ukubonisa imvelaphi yolwimi kodwa kungaxilwanga kuwo.

1.2 INTSINDABADALA

Ulwimi yindlela abantu abathi baqhagamshelane ngayo ukudlulisa umyalezo osuka komnye umntu usiya komnye, kwaye yiyo ethi yohlule abantu kwizilwanyana. Abantu baye basebenzise ulwimi xa bedibene nokuba badlala imidlalo, bayathetha ukuze bavane kakuhle okanye abasokuze bakwazi ukuyilandela imigaqo okanye imithetho yaloo midlalo. Uya kuphinda ufumanise ukuba kwakhona abantu xa kukho into ebenza bangavani ngayo okanye besilwa ngayo bazivakalisa iimbono zabo ngokusebenzisa ulwimi.

Abanye abantu baye bathethe nabantu ubuso ngobuso okanye basebenzise iimemeyile, i-intanethi, *utwitter*, *i-instagram*, *uface-book*, nezinye iindlela zoqhagamshelwano. Abantu ke baye bangenele kakhulu kolu hlobo lonxibelelwano ngokusebenzisa oomabona-kude noonomathothololo kuba kulapho kusetyenziswa ulwimi ngamandla. Ukuze abantu bazazi ukuba bangabantu kufuneka balwazi ulwimi. Ulwimi yeyona ndlela inamandla eyohlukileyo kwinto yonke elapha emhlabeni enokusenza sizazi ukuba singabantu apha emhlabeni. Ezinye iintlanga ezilapha eAfrika, umntwana omncinci osanda kuvela zimbiza ukuba yi"kantu, eli gama lithetha 'into' akakabi "ngumntu" de abonise iimpawu zokulwazi ulwimi, aqalise ukubizwa njengomntu utsho uFromkin noRodman (1998:1).

Xa ubani egqithisa imiyalezo nokuba ubalisa ibali okanye isehlo esithile, kuye kunyanzeleke ukuba abe nolwazi olupheleleyo ngolo lwimi kuba ngamanye amaxesha

kufuneka abo ababaliselayo abanike umfanekiso ngqondweni wale nto athetha ngayo. Lo myalezo uye ugqithiswe njengesandi emoyeni uyo kutsho kumphulaphuli lowo, apho iye igqithiselwe ezindlebeni zalowo umameleyo ise igqithiselwe njengesandi kwiintshukumo zombane ukudluliselwa engqondweni. Inggondo iye iyetyise okanye iyihlalutye le miyalezo.

Uye ufumanise ukuba kubakho ukuqhawuka koqhagamshelwano, loo nto iye ibangelwe zizinto ezininzi ezi zezi, ukungeva okanye ukuba nesigulo esithile sengqondo esibangela ubani athi xa eyalelwa loo myalezo angakwazi ukuzikisa ukucinga anike intsingiselo kuloo nto ithethwayo. Ukuze ubani athi uyalwazi ulwimi oluthile kufuneka abe uyakwazi ukuluthetha, ukumamela xa kuthethwa, ukulubhala nokulufunda. Abantu abangevayo xa kuthethwa baye bakhuphe izandi ezingafaniyo nezandi ezikhutshwa ngabantu abavayo. Loo nto ibangelwa kukuba izandi ezikhutshwayo azifikeleli kwimiphimbo ize itolike konke akuvayo.

Sonke esi sikhwasilima sibangele ukuba angakwazi ukuqhagamshelana nabantu. Angakwazi ukuqhagamshelana ngezijekulo zezandla kuphela. Ukungeva komntu akumthinteli ekubeni ubani angakwazi ukuqhagamshelana nabantu. Ulwimi ke lunamanqanaba alo athile athi ancede ekubeni silwazi ngokuphangaleleyo angala alandelayo: Ifonetiki, Ifonoloji, Imofoloji, Isintaksi, Isimantiki, Ipragmatiki, uhlalutyo lwetekisi, isimbo sokubhala, nesimiyotiki. La manqanaba aza kuthi ashukuxwe banzi apha ngezantsi. Uphando luza kubetha nje koomofu lucacisa icandelo ngalinye njengoko la macandelo enendima enkulu ekubunjweni kwezivakalisi, zivakalisi ezo ezithi ziphele ziphuhlisa oko kuqalathwe kuso. Ifonetiki lolunye lwamacandelo elingwistiki athi ajongane nofundo-nzulu ngokuphinyiselwa kwezandi. UChomsky kuncwadi kaBaer (1994:11) wenza umzekelo ngomntwana omncinci xa ethetha. Umntwana ononyaka ukuya kwemibini, uye athethe engakhange alandele migaqo yolwimi kuba akakalwazi ulwimi. Imizekelo:

Umz: Mama ibhotile
Umz: Mama itonka

Olu lwimi lusetyenziswe apha ngentla aluhambi ngokwemigaqo yolwimi. Nto nje lo mntwana uvakalisa iimfuno zakhe, ufuna ukumanyelwa, kwaye lowo umameleyo uyakwazi ukumva, ayimamele imiyalelo yakhe. Kwisivakalisi sesibini > mama itonka

endaweni kamama isonka. Ifonetiki lolunye lwamacandelo elingwistiki athi ajongane nofundo-nzulu ngokuphinyiselwa kwezandi. UChomsky (1980:1) wenza umzekelo ngomntwana omncinci xa ethetha. Umntwana ononyaka ukuya kwemibini, uye athethe engakhange alandele migaqo yolwimi kuba akakalwazi ulwimi. Kwifonoloji kujongenwe nendlela amagama abizwa ngayo kwisivakalisi ukuze loo magama akwazi ukunika intsingiselo eyiyo ephuhliswa sisithethi. Ukuba amagama athile aye abizwe ngendlela engeyiyo kuba efana xa ebhalwa. Lowo umameleyo uza kuphulukana nentsingiselo yeso sivakalisi okanye yalo myalezo kuba eza kusitolika ngendlela aliqikelela ngalo igama elo, utsho uFinegan (2004:57).

Imofoloji yona ithi ijongane neenguqulelo ezithi zenzeke egameni kwakuba kuhlonyelwe isimaphambili okanye isimamva kwisiqu segama kutsho kwakheke igama elitsha, elinentsingiselo entsha (Hana, 2011:55).

Kwakhona kuyakwazi ukuba kuhlonyelwe isimaphambili kweso siqu sinye kuze kutshintshatshintshwe izimaphambili ize ijike intsingiselo yegama ngalinye nangona isiqu esisetyenzisiweyo sisesinye. Umzekelo: Thetha. Isimantiki yona lufundonzulu ngentsingiselo yamagama kwizivakalisi. Apha kufunyanwa amagama abizwa ngokufanayo nkqu ithoni, aphinde abhalwe ngokufanayo okanye ngendlela enye kodwa intsingiselo yahlukile. Kubalulekile ukuba ubani xa ethetha azame ukuphuhlisa intsingiselo ngokwaneleyo ukuze ivakale kulowo umameleyo (Finegan, 2004:196) UFinegan uye asebenzise ulwimi lwesiNgesi hayi isiXhosa, Umzekelo: [ship] > [sheep]

Apha ngentla, la magama abizwa ngendlela enye kodwa intsingiselo ayikho nye.

Isintaksi lufundonzulu ngokubunjwa kwezivakalisi. Simele ukuchaza indlela isivakalisi esifanele ukuma ngaso. Isivakalisi lisuntswana lomgaqontetho elenziwa ngamagama anonxibelelwano, alandelelanayo athi anike intsingiselo. Le nkcazelo ithathwe kwiintanethi; <http://en.wikipedia.org/wiki/Linguistics> xa isithi ngesintaksi: '*Syntax is the study of how words combine to form grammatical sentence*'.

Ipragmatiki lufundonzulu ngendlela yobizeko lwamagama athi asetyenziswe kwizenzo zonxibelelwano iphinde ijonge indima edlalwa ngumxholo nolwazi oluvezwa yindlela intsingiselo etolikeka ngayo. USearle (1980: viii) uthi xa echaza ngePragmatiki:

Pragmatics is one of those words that give the impression that something quite specific and technical is being talked about when often in fact it has no clear meaning.

Ngokwalo mhlomlo ungentla uthi ipragmatiki elinye igama eliyi likunike uluvo lokuba kukho into ebalulekileyo ekuthethwa ngayo ngelo lixa ibe ingenantsingiselo icacileyo.

UCutalele (2016:11) uthi ngePragmatiki:

Ipragmatiki ijonge ukusetyenziswa kolwimi kwiimeko ezithile. Ipragmatiki iqulathe intetho, ezo ntetho ziye zinike intsingiselo yeziganeko ezithile, iinjongo zentshukumo zesithethi ngexesha esenza kuyo intetho nalapho kuqukwa ulwimi. Ipragmatiki ineempawu zokuqulatha iziphumo zemeko. Nanjengoko ipragmatiki iqulathe intetho nje, iye ithathe ingqalelo kwintetho nganye ngokwemeko eyenziwa kuyo intetho leyo. Intsingiselo yegama ixhomekeke kwimeko elisetyenziswe phantsi kwayo. Kungoko ipragmatiki isoloko inxulunyaniswa nemeko.

Uphando luza kuthi lugxile kwithiyori yenzululwazi ngolwimi-luncwadi (linguistic literary theory) kujoliswe kwintsingiselo efihlakeleyo. Xa kujongwa iincwadi zababhali besiXhosa kufumaniseka ukuba banobuchule abathi babusebenzise ekubhaleni. Maxa wambi bakwenza oko ukuzama ukufihla intsingiselo kwabo bangenalwazi luphangaleleyo ngolwimi olo okanye ukuzama ukunonga ulwimi nokubonisa ulwazi lwabo ngolo lwimi. Ithiyori yesimantiki, nezinye ezifana neyesimiyotiki ziya kuthi zibe ngamangenelela ukuphuhlisa olu phando. Isizathu sokukhetha ezi thiyori kukufuna ukujongisisa iindlela abanye ababhali bolwimi abaluphikica ngayo ulwimi ukuzama ukusibonisa indlela ulwimi olufihlakeleyo olusebenza ngayo.

Kwakhona ababhali beencwadi zolwimi lwemveli basibonisa ubuchule babo bokufuna ulwimi lwabo abalusebenzisayo lube nomtsalane kulowo ufunda incwadi yakhe. Bakwavuselela nengqiqo nokuphemelela ukucinga nzulu xa ufunda iincwadi zemveli, ingaveli incwadi ibe ngumgca wempuku ekucaca nasesidengeni ukuba ubani angayiqikelela ukuba iya kweliphi icala.

UMiller (2001:04) uthi xa umntu efunda umhlathi uye abe nenkqubo ephaphileyo ayisebenzisayo apho umfundi aye asebenzisane nombhali ekutolikeneni oko akufundayo ekunobangela ugxininiso neembono ezahlukeneyo, konke oku kuye kohluka ngokwendlela awuva ngayo loo mhlathi.

Meaning is recreated when reader interacts with text and both reader and text contribute to this process of making meaning.

Oku kutyhila ukuba intsingiselo ihlaziyeke xa umfundi aye abe nentsebenziswano nomhlathi lowo awufundayo baphinde umfundi nomhlathi lowo babe negalelo kwinkqubo leyo inika intsingiselo. UMiller (2001:06) uphinda avele ekwaphuhlisa le ngcamango yentsingiselo athi, ukufumana ulwazi ayonto isoloko icace gca kwaye intsingiselo ayisoloko ifumaneka lula, ngokukhawuleza xa umntu efunda. Uye aqwalase uncwadi ikakhulu kuba uthi uncwadi olubhalwe ngobulumko obugqithisileyo akufane kube lula ukuyifumana intsingiselo yayo, oku ukucacisa ngolu hlobo:

It requires us to work at discovering its meaning, but it is in these murky areas of ambiguity that the process offers us the most excitement and reward.

Kulo mhlathi ungentla uthi kuye kube yimfuneko ukuba sisebenze ukuze kufunyanwe intsingiselo kodwa kuye kubekho ubunzima kwezo ndawo zingacaciyo nezintsokothileyo eziye zenza le kqubo inike uvuseleleko nomvuso. Intsingiselo inakho ukutshintsha ngamathuba athile ohlukileyo. Le nkcazo kunganzima ukuyibona njengenyaniso ekuqaleni xa ufunda. Kutheni le nto uza kuthi xa ufunda incwadi ethile namhlanje kodwa uthi xa uyiphinda ngengomso ufumana iintsingiselo ezimbini ezahlukeneyo? Unokuthi naxa ucinga ngokubukela umfanekiso bhanya-bhanya owakhe wawubukela ngaphambili, uya kufumanisa ewe zikhona iindawo ozilindeleyo kule filimu, kodwa ezinye iindawo ziye zitshintshe ngoku ubukele. UWinterowd noMurray(1983:126) bathi oku kwenzeka ngasentla kubangelwa zezi ngongoma zilandelayo:

- Ukuwuqhela loo mboniso uwubukeleyo kungakutshintsha indlela owubona ngayo xa uwuphinda.
- Indlela ovakalelwa ngayo ngalo mzuzu ubukeleyo, umzekelo ukubukela umdlalo ohlekisayo wabantu abamnyama ibe indlela ovakalelwa ngayo ibonakalisa ukungonwabi ingakhokelela ubone ubumnyama baba bantu bakulo mdlalo ungaboni umdlalo ohlekisayo.
- Amava akho akutsha nje angakutshintsha indlela owubona ngawo lo mboniso. Umzekelo, ukubukela umboniso onokufa phakathi emveni kokuba usandula

ukushiywa ngumntu okufuphi kuwe, kungabangela uyijonge ngenye indlela ngokwendalo kunexesha obuza kuyibona ngayo ukuba ubuyibukele phambi kokushiywa ngumntu omthandayo, kwaye kulo mjikelo uya kuqaphela nezinto ongakhange uzibone ngaphambili.

- Ixesha olithathayo ukuphonononga izimvo neembono zakho ngomboniso lowo, zingakutshintsha indlela oyibona ngayo.
- Inggokelela yolwazi oyifumeneyo ngeli lixa ubukele okokugqibela, ingayitshintsha indlela oyibone ngayo.

lingxoxo nabanye abantu kunye neengcamango zakho zinganefuthe elikhulu ekutshintsheni iimbono zakho.

Uphando luza kujonga ukufunda nokuhlalutya iincwadi, oku kucaciswa nguMiller (2001:06) xa athi ukutsolisa iingcinga zakho kuloo nto uyifundayo ingakubangela ukwazi ukujonga amagama angundoqo xa ufunda umhlathi. Okokuqala kufuneka ufunde umhlathi kaninzi ude uyive imvakalelo yombhali ukuba ithini na. Imvakalelo yeyona nto ikuxelelayo ukuba uwufumene owona myalezo udluliswa ngumbhali. Imvakalelo yombhali yeyona nto inokunika ithemba lokuba ungawuhlalutya loo mhlathi, uMiller (2001: 07) uqhubekeka athi: *“Getting the feel of the text is to do with engaging with feelings in it”*. Uphinda achaphazele izinto eziye zidlwengule umxhelo xa ufunda umhlathi. Utsho ekhankanya ezi ngongoma zilandelayo:

- Indlela amagama umbhali awachonga ngayo, ngobugcisa nangobuchule bubangele lowo ufundayo abe nomdla woko akufundayo.
- Indlela asinika ngayo umfanekiso-ngqondweni, iba yindlela engaqhelekanga etyhila iimbono zombalisi kumlinganiswa ngelo xesha.

Itekisi ithi ihlalutywe ngolwimi olusetyenziswa kwimihlathi yoncwadi, amaphepha-ndaba nakweyiphi into ebhaliweyo enika okanye edlulisa umyalezo. USimpson noMayr (2010:56) kwincwadi yabo batyatyadula bathi ngohlalutyo lwemihlathi olu bizo lulolu hlobo lohlalutyo lwemihlathi lwafika ekupheleni konyaka we-1970 noFowler kunye nezinye iingcali awayesebenzisana nazo kwiDyunivesiti yaseEast Anglia eUnited Kingdom. Olu hlobo lohlalutyo lwasukela ekuchazweni kweenjongo zomhlathi kunye neempawu zolwimi kunokujonga isizathu sokuba kutheni kuvezwa ezi mpawu

kulo mhlathi. Bathi kuye kuhlalutywe imihlathi yeendaba, izibhengezo-ntengiso, udliwano ndlebe lwezepolitiki, neentetho phakathi koogqirha nezigulane, naphakathi koogqirha abalungisa ubume bengqondo, nodliwano ndlebe lwenkqubo yeemfuno zomsebenzi.

UHawthorn (2000:113) uthi olu bizeko lweli gama liye lisetyenziswe ngendlela engxamisekileyo eye yathandwa kakhulu kwixesha langaphambili nakwiinkulungwane ezimbalwa ezidlulileyo. Ngelishwa olu bizeko luye lwaxhaphaka kakhulu ngokwahlukileyo kwizifundo kungoko ke kungakho iinkcazelo ezahlukileyo ngeli gama. Ude athi lolunye lobizeko oluye lwasetyenziswa lwakhululeka kakhulu kubomi ekuphilwa kubo.

UHawthorn uthi ngokwentsingiselo yesibizo lingathetha unxibelelwano lweengcinga kwintetho, aphinde uJohnson ayichaze njengobudlelwane bolwabelwano lolwimi. Xa beyijongile ngomdla omkhulu le ntsingiselo yesibizo ingachaza, ukuthetha okanye intetho. Olu bizeko lungeza neentsingiselo ezahlukileyo ngolwimi ngokubanzi. UStubbs uye wacaphula ukusetyenziswa kolu bizeko njengomhlathi athi iye ibe ngumbono-mbini oye uxake, uHawthorn ecaphula uJohnson (2000:113).

UMiller yena (2001:9) uthi ubomi bugcwele yimizekelo yokufunda kwaye abantu baye basebenzise ubuchule babo obuthe gabalala ngeenjongo ezahlukileyo. Obu buchule babusebenzisa ngeendlela ezahlukeneyo nezithe gabalala, konke oku kuxhomekeke kwiinjongo zalowo ufundayo.

UMiller (2001:9) uphinda ahlomle ngalo mba athi,

It might be enlightening to make a mental or actual note of examples of texts that we read in an average day, and the purpose we read them.

Oku kubonisa ukuba ukufunda kungasityhilela ngokuthi senze imizekelo yemihlathi esinokuthi siyifunde ngosuku nesizathu sokuba sifunde oko. UMiller uye agxininise into yokuba kufuneka kukho unxibelelwano phakathi kwamagama angundoqo kunye nomhlathi, uye athi kolu nxibelelwano kufuneka uqaphele oku kungakwenza ungaluva ulwimi olusetyenziswa kuloo mhlathi,

- Lulwimi olusetyenziswa ngabalinganiswa.
- Ulwimi olusetyenziswa ukuchaza abalinganiswa ngokwahlukeneyo.

- Umfanekiso ngqondweni osetyenziswayo ukuzoba abalinganiswa
- ngokwahlukeneyo.
- Gqala kwimvakalo-zwi esetyenziswayo ekubunjweni kwabalinganiswa ngokohlukileyo.
- Ingaba abalinganiswa banemisebenzi eyohlukileyo?
- Ingaba iimvakalelo zabalinganiswa zohlukile?

UMiller (2001:10) uphinda avakalise iimbono zakhe ngentsingiselo xa athi,

This could result in an extremely fruitful discussion around some of the key words highlighted in the focusing exercise. remember that those words are our guide as to what exactly should be the focus of our discussion.

Oku kutyhila ukuba intsingiselo inganeziphumo ezineengxoxo eziphucukileyo malunga namagama angundoqo akhankanyiweyo kulo mhlathi. Khumbula ukuba loo magama ngawo aza nesikhokelo sokuba kufuneka kugxininiswe phi kuloo ngxoxo.

1.3 INJONGO YOPHANDO

Injongo yolu phando kukujonga intsingiselo efihlakeleyo yolwimi oluthi lusetyenziswe ngababhali kwiincwadi ezikhethiweyo.

1.4 IINGXAKI ZOPHANDO

Eyona ngxaki iye yatsala umdla kolu phando kukubona indlela abathi abafundi beencwadi zesiXhosa kuquka nootitshala abaye bafumane kunzima ngamanye amaxesha ukuyibona kwakamsinya intsingiselo efihlakeleyo ethi ityhilwe ngababhali beencwadi zolwimi, kuye kubekho nobunzima ukujonga izafoke. Kungoko uphando luza kuphonononga nolwimi kuba ulwimi lusesona sixhobo sisetyenziswayo ekuphuhliseni iingcamango zababhali.

Abafundi baye baphulukane nendlela yokusetyenziswa kolwimi ukuquka nokuguqula okanye ukutolika ulwimi ngendlela esulungekileyo. Kuye kubekho ingxaki xa kanye abafundi kufuneke bejongene nomxholo wencwadi nakumyalezo odluliswa ngumbhali kuba khangela bayithathele ngqalelo intsingiselo efihlakeleyo kulwimi. Abafundi boncwadi baye bangayithatheli ngqalelo le intsingiselo. Eyona nto baye bagqale kuyo, kukujonga intsingiselo yentsusa okanye engundoqo evezwa yincwadi bangayisiso

intsingiselo efihlakeleyo evezwa lulwimi. Abaye baziqwalasele iimpawu ezithi zivezwe ngumbhali, bafunda nje utyhatyiwe. Kuza kuthi kujongwe nemiqondiso ethi izezwe ngumbhali enjengemozulu, eya kuthi ibe nemiphumela engathandekiyo kwalapha encwadini.

1.5 IMIBUZO YOPHANDO

1. Yeyiphi indima edlalwa ngababhali boncwadi ekuphuhliseni ulwimi lwesiXhosa?
2. Mfundiso ni ethi ifunyanwe ngabafundi ekufundeni ngolwimi olunentsingiselo efihlakeleyo?
3. Yeyiphi indima edlalwa ngurhulumente ekuphuhliseni ulwimi lwesiXhosa?

1.6 UPHENGULULO-LONCWADI

Olu phando alukwazi ukuyishiya ngasemva imiqondiso okanye iimpawu ezibonakaliswa ngababhali ezithi nazo ziveze intsingiselo efihlakeleyo kwiincwadi ezikhethiweyo zesiXhosa. Le miqondiso yiyo eye inike umkhombandlela okanye umingi-mingi wento eza kuqhubeka, kungekathethwa ngolwimi kwincwadi leyo.

Uphando luza kuthi lujolise kule miqondiso ilandelayo yesimiotiki; uphawu, amaphupha, indalo, nezafobe ezithi zenze ulwimi lube nzima ukulugonda. UMeyer (1983:56) uthi uphawu ulubona njengegatya lesivakalisi elixabisekileyo elifuna ukutolikwa kuba liba nefuthe kwintlalo yabantu. Uphinda alubone uphawu njengomqondiso ochaza intsingiselo ezuzwe kwangaphambili okanye eyakhelwe kwisiseko samasiko. Ulubona uphawu njengomqondiso owaqalwa kwakudala ngokweembali.

UBailey, uMatejka noStein (1962:98) balubona uphawu luchazwe njengento enkulu kakhulu kunamagama athethwayo. Uphando luza kuphinda luphose igada kwizafobe. UBailey, uMatejka, noSteiner baphinde bathi iintlobo zezafobe ezikhoyo ziyakwazi ukuthetha into ethile ibe intsingiselo iyenye, umzekelo, awukwazi ukubhala isincoko isihloko iliqhalo ube ungayazi intsingiselo yelo qhalo, ungaphulukana nomxholo weso sincoko, umzekelo kuthiwe yenza isincoko ngeli qhalo "Idlovu ayisindwa ngumboko wayo" ukuba umntu akayazi intsingiselo yelo qhalo ukuba lithetha umntu akaxakwa

yimithwalo yakhe okanye iingxaki zakhe, akanakho ukukwazi ukubhala, ingasuka inkali ixing'etyeni.

1.6.1 Isimbo Sokubhala Esisetyenziswa Ngababhali Kwiincwadi

Isimbo sokubhala yindlela umbhali awubeka ngayo umcimbi wakhe phambi kwabafundi ukuze kucace okomva webhokhwe umyalezo afuna ukuwudlulisela kubo. Ukukhwahlaza lo mba apha encwadini, uye umbhali asebenzise ezi ngongoma zilandelayo: ukusetyenziswa kwemifanekiso-ngqondweni, imiqondiso, izigqebelo, uphuphelo, kunye nezafobe. Umbhali uye achonge amagama anomtsalane, ukuze abafundi bakhe angabahluthi ilungelo lokumfimfitha ubumnandi besiXhosa abasincance ebeleni.

Imifanekiso ngqondweni

Imifanekiso-ngqondweni ithi isetyenziswe ngababhali ukuzama ukuzoba okanye ukuchaza into ethile. Ngemifanekiso-ngqondweni kuphunyezwa kumagolonxa engqikelelo (engqondo) imifanekiso yezinto esiziva ngeentunja okanye iinyoba zeemvakalelo ezifana nezi:

- Ukukwazi ukubona
- Ukukwazi ukubamba/ukuchukumisa
- Ukukwazi ukuva ngeendlebe
- Ukukwazi ukuliva ivumba
- Ukukwazi ukuyiva incasa

Umfanekiso ngqondweni weliso

UMiller (2001:34) uye anikezele imizekelo yemifanekiso-ngqondweni, ekwa zezi ntlobo zintlanu ezithi zizobe umlinganiswa okanye loo meko umbhali ayibonayo ntonje efuna ukuyithi tha ezingqondweni zabafundi. Le mizobo umbhali uye ayenze ukuba ingqale kwinto oyibonayo.

Umfanekiso ngqondweni wolusu

Kwakhona uphinda asicaphulele umfanekiso ngqondweni wesikhumba, apho aza kuba ngathi loo nto athetha ngayo ivakala apha esikhumbeni ukuba ilukhuni okanye intofo-ntofo okanye ilushica, njalo-njalo.

Umfanekiso ngqondweni wempumlo

UMiller (2001:34) udandalazisa izimvo zakhe ngomfanekiso ngqondweni wevumba athi xa ethetha ngalo umbhali uba ngathi uyaliva elo vumba loko kutya kumnandi uqwele ngokuvuza izinkcwe ungumfudi okanye ube ngathi uyaliva elo vumba libi ude ubembi apha ebusweni.

Mna ndinguSasa watsho esithi vu phantsi umoya ewuzalise ngevumba lesiqholo mzimba eliswiti elibuhlaziya kanye okwentyantyambo.

Umfanekiso ngqondweni wendlebe

Apha kulo mfanekiso-ngqondweni wendlebe umbhali kuxa eveza izimvo zange efuna mhlawumbi uyive le nto akutyhilela yona ikhenkceza apha ezindlebeni.

Umfanekiso ngqondweni wencasa

Kwakhona ingcali yolwimi, iphinda isithi jize ngomnye umfanekiso-ngqondweni wencasa, ube ngathi uyayiva le nto uyityayo ukuba iconzisa amathe ide ihle ngomchachazo kamnandi ushiyeke uxolile, okanye kube ngathi uthi wakutya oku kutya kubi kube nzima nokuginya ubawele ukuhlanza ngawo lo mzumzu.

Apha kupicothwa amandla amagama asetyenzisiweyo ekuvezeni kumfundi iimvakalelo ngeemvakalelo. Mhlawumbi umbhali ufuna into bayibone gca ngeliso lengqondo. Okanye ufuna bayive ibahlaba thutshu apha emzimbeni okanye esikhumbeni okanye ibe ngathi isirheca oku kwenyani apha emzimbeni. Mhlawumbi ufuna bayive ibakhenkcezela apha ezindlebeni. Mhlawumbi ufuna nevumba eli layo livakale oku kanye kwenyani.

Imifanekiso-ngqondweni iphuhlisa loo mcimbi kuthethwa ngawo ngobugcisakazi obukhulu. Umfanekiso ngqondweni unokuphuhlisa kuphela loo ndawo ufakelwe yona ngumbhali, mhlawumbi kweso sigendu kuphela ukanti umbhali unakho ukuwuphinda-

phinda kuba ekuhambisa nokuhamba kwencwadi, ube yintsika ekwakhekeni kwencwadi leyo yonke.

Imifanekiso ngqondweni sesinye sezixhobo zokuphuhlisa nokunonga umsebenzi lowo ubhalwe yingcali leyo. Izifanekisozwi, izibanjalo, kunye nezikhuzo zizo ezizoba imifanekiso-ngqondweni kuba ziyayilinganisa loo nto kuthethwa ngayo. Izibanjalo zinika imiqondiso ethile ngaloo nto kuthethwa ngayo, izikhuzo zona zibonakalisa indlela evakalelwa ngayo imbongi ngaloo nto kuthethwa ngayo.

1.6.2 Ukusetyenziswa Kwezikrweqe Ngababhali

Ababhali bavamile ukuphuhlisa iintetho zabo ngokusebenzisa imiqondiso enjengendalo, imo yezulu, izilwanyana, amaphupha ukukrobisa koko kuza kwenzeka apha encwadini, umzekelo kwincwadi kaKula ethi “Inkawu idliw’ilila”.

Ubusuku babusebukhathule ukuvuswa kwakhe kukuhlahlamba kukanomyayi wakhe uThantaswa, (Kula 2008:16).

Apha kule noveli kaKula ubusuku kaloku bumele imikhuba emibi. Ayothusi ke ngoko xa uMsindisi egwintwa ngobusuku nangona ubusuku babudalelwe ukuphumza umzimba nje nguThixo, koko ngoku se bathinjwa ngabenzi bobubi nezigila-mkhuba zabenza obazo. Maxa wambi amaphupha amabi ayakwazi ukumela izenzo ezibi ezizayo.

Isigqebelo sisixhobo sohlalutyo apho ithi intetho ebibhekiswa kumntu othile okanye into ethile isuke ijikele umniniyo engaqondanga nje. Isigqebelo ke ngoko yintetho embaxa, nethi apho kobu bume bayo bumbolo mbini idale impoxo ngomnye umhlathi. Isigqebelo kukusetyenziswa kwentetho ngohlobo lokuba ibe neentsingiselo ezimbini ziviwa liqela elithile enye ibhekise kwabo kunxulunyaniswa nabo ngokuhlabayo. Isigqebelo sidla ngokuhamba nempoxo. Xa ubani egxeka omnye aze akwenze oko ngokwahlukileyo koko akucingayo, lowo usebenzisa isigqebelo.

Lona uphuphelo lukrotyiso kokuza kwenzeka ebalini. Abanye ababhali baqala ngokusihlakulela ngokusebenzisa umfuziselo othile wokusishobela ngento ethile eya kuqhambuka nokuqhambuka kwempixano gaqa. Bubuchule bombhali nobu.

1.6.3 Ukusetyenziswa Kwezafobe Ngababhali

Isafobe sesinye sezikrweqe ezisetyenziswa kakhulu ngababhali kwaye naso sithi sikuntsokothise oko kubhaliweyo itsho ifihlakale mpela intsingiselo. Isafobe yintetho enemagama aqhelekileyo asetyenziswa ngendlela eyenye khon'ukuze kuphle okusingiselwe kuko.

Umzekelo: lintyatyambo zalo mthi zintle.

Apha igama elithi iintyatyambo alithethi nto ngaphandle kweentyatyambo nje, ezi ziqhelekileyo zemithi.

Umzekelo: Amantombazana aziintyatyambo zesizwe.

Apha akuthethwa ngatyatyambo zamthi, koko xa kusithiwa aziintyatyambo amantombazana afaniswa neentyatyambo ukwenzela ukuphuhlisa ubuhle bawo.

Ezona zafobe ziphambili esiXhoseni zezi zilandelayo:

Isifaniso yintetho exela ngqo indlela ezifana ngayo izinto ezahlukeneyo. Phawula okokuba izinto ezifaniswayo ziyaxelwa ngokucacileyo. Isifaniso sidla ngokusungulwa sisenzi esingu-fana okanye izakhi-zihlomelo zolingano ezingo-njenga, ngokukwa, ngokwa, okanye isihlomelo esingu-nqwa na-.

Umzekelo: 'Ndandizimisele ukutyelela uMavis Njobe isomikazi legqiyazana eliphakathi ngobukhulu. Wayetsho ngeembokotho zamehlo acoceke okwesibhakabhaka. (Nkohla 2015:13)

UMiller (2001:36) utyatyadula athi ngesifaniso,

When a writer chooses to compare one thing with another way using words such as 'like' or 'as' it is called a simile.

Oku kukhankanywe ngentla kuchaza ukuba xa umbhali ekhetha ukuthelekisa into ethile nenye uye asebenzise amagama anjengala, njenge nofana abizwa ngokuba zizifaniso.

Kule mizekelo isikweko salathwa kakhulu zizibizo, kanti sikwanakho nokwalathwa sisenzi okanye isibanjalo ukuze ke sikwekwe, njengakule mizekelo ilandelayo:

Umzekelo: UMaNdaba: Ubambo lomntwana wam seluyinto yokurhuqwa ngoodyakalashi. Ngeli thutyana, unina wabazukulwana bam selengumqamelo weengcuka. (Qangule 2008:56)

UMiller (2001:37) Uphinda ahlomle athi ngesikweko:

When a writer chooses to compare one thing with another so strongly that he/she says that one thing is another we call it metaphor. A figurative word or a group of words actually replaces the literal meaning.

Kulo mhlomlo ungentla uthi xa umbhali ekhethe ukuthelekisa into ethile kunye nenye ngamandla ade athi into ethile yenye iye ibizwe ngokuba sisikweko. Izafoke ziye zithathe indawo yentsingiselo yegama njengoko linjalo.

Uchasaniso sisafoke apho kusetyenziswa amagama okanye iintetho ezichaseneyo kungenjalo ezibuchasana ukugxininisa kwinyaniso ethile. Oku kuchasana kuwanika amandla amaqhalo alolu hlobo:

Umzekelo: ULizo: Hlala ethembeni Namhla, Zingisa hlal' uthandaza. Izidubedube zizigidimi zoxolo, linzingo siseko soloyiso. (Qangule 2008:55)

Unxulumaniso kuxa kusingiselwe entweni ngokuyibiza ngegama le nto enxulumene nayo, kuye kusetyenziswe isafobe ekuthiwa ukubizwa sisinxulumaniso. Njengezinye izafoke nesi siyayihombisa intetho.

Umzekelo: Makuhlonelwe izimvi.
Uyayithanda gqitha imbodlela.

UPincus noLutrin (2004:43) bathi ngonxulumaniso:

"In metonymy, something associated with the object represents the object."

Isihlonipho yintetho enobumnandi equlathe ihlazo, inyala, isikizi kwanezinye izinto zobubi.

Umzekelo: Uyihlo lincoko.
Umzekelo: Uyindlamanzi loo mfo.

UPincus noLutrin (2004) bathi ngesihlonipho,

Euphemism expresses an unpleasant or uncomfortable situation in a more sensitive, kind, and tactful manner.

Isifanadumo kuxa kusetyenziswa igama elizandi zifuzisela oko kuchazwayo. Inkoliso yala magama zizifanekiso-zwi, kodwa kukwakho nezenzi kunye nezibizo kunye nezibizo ezizifuziselo ezilolo hlobo.

Umzekelo: Lasuka le buthatha elo bhongo lokukhululeka ngeyesihlanu Intsimbi. Kaloku mna ndandisele ndilibele shici ngale Ntlanganiso. (Nkohla 2015: 1)

UPincus noLutrin (2004:41) bathini ngesifanadumo,

Onomatopoeia uses words that imitate and reproduce real-life sound and action.

Ugqithiso lugabadelo lwentetho olunjongo ikukugxininisa kwinto ethethwayo sisithethi. Umzekelo wogqithiso ngowondwendwe oluhloniphekileyo athi umnininzi ulipha “inkuku” ethi kanti yigusha emazinyo mane, Undwendwe ngokunokwalo lusuke lubulele “inkomo” kanti yile gusha.

Umzekelo: Ndifile yindlala.
Saqhekeka intloko zezo zifundo zinzima kangako.

UMiller (2001:37) uthi ngesibaxo,

Is the use of a figure of speech that relies on exaggeration overstatement to emphasise the importance or conversely the significance of something.

Oku kutyhila ubaxo njengosetyenziso lwesigaba-sentetho esixhomekeke kubabazo olugxininisa ukubaluleka kwentsingiselo lwento ethile.

Isimntwiso sisafobe apho umbhali aye enze into engengomntu ibe ngathi ingumntu ngezimbo.

Umzekelo: Ilizwe lihle liyintombazana.

UMiller (2001:38) Somakhwekhwetha kwezo lwimi uqhuba athi ngesimntwiso:

This is when the characteristics that are normally associated with human-beings are attributed to abstract ideas or inanimate objects.

Imfanozandi kukuphinda-phindwa kwamagama adala isingqisho.

Umzekelo: Yaqala k' ingqongqo yagqiba ngengqungqo, Aqamb' amaqhaji kwaqhoqhoz'ingqolo.

UMiller (2001:45) ungqina athi ngemfanozandi,

Alliterated words are linked together by sound just as rhymed words are joined by rhyme. It is worth seeing what happens when you consider the meaning of alliterated, and therefore linked words.

Umbuzobuciko ngumbuzo owubuzayo osenokungawuphenduli wena ngokwakho. Izithethi nababhali bakhe bayigxininise into ngokubuza umbuzo, angawuphenduliyo lowo uwubuzayo, oko ewuyekela kubaphulaphuli okanye kumfundi ukuba aziphendulele. Kanti xa athandayo unokuwuphendula ngokwakhe. Ngokwenjenjalo ke ubethelela ingongoma ethile.

Umzekelo: Ngubani obengavanga na?

UPinctus noLutrin (2004:43) bangqina bathi ngombuzo buciko,

A rhetorical question expects no answer, the speaker uses it to make his point and to strengthen his argument.

Oku kutyhila ukuba kumbuzo buciko akulindelekanga izimvo mpendulo, isithethi siye sisebenzise lo mbuzo buciko ukubeka zaso, eqinisa nengxoxo yakhe.

Umzekeliso libali-sifaniso elifutshane okanye ibalana elinemfundiso ethile esingisele kwezonzqulo okanye kwezomphefumlo okanye kwezasezulwini. Amabalana abaliswa

nguKrestu, efundisa ngawo okanye ezekele ngawo, anjengomhlwayeli, unyana wolahleko, imvu elahlekileyo, iintombi ezilishumi, nj..., kuthwa yimizekeliso.

Uvumephika kuxa isithethi sivakalisa okuthile ngokusebenzisa isilandulo sesichasi soko.

Impoxo asiyontetho ikrwada ingathi zezi ndlela zabantwana zokuphoxana. Apha kuthethwa intetho ephucukileyo ngemo yamagama nangokukhutshwa ngomlomo kodwa injongo yayo ingene ihlabe kulowo ibhekiswa kuye ngenxa yokungamkeleki kwezenzo zakhe. Ngale ndlela uyanqandwa eboniswa ukuba unemposiso ngohlobo angafanele ukubuya alibale.

Umzekelo: Kaloku umntu onesono ndim, mna wazala isidenge.

UPincus noLutrin (2004:42) bayibona olu hlobo impoxo,

Satire is sharp wit, irony or sarcasm used to highlight expose or ridicule human, social, or political weakness or stupidity.

Oku kutyhila ukuba ukubhala ngendlela ekhwencayo kubonisa ubukrelekrele bobuchopho, ukugqebhela nempoxo esetyenziswa ukuveza ubudenge bomntu ngokwasekuhlaleni, nobuthathaka kwezopolitiko.

I-anakronism kuxa kufakwa igama okanye amagama ngabom ukutsala umgqalisela nomdla. Ukuba sibalisa ngenenekazi elithile elinxibe ibhulukhwe ethe nca, izihlangu ezichophileyo ezitsolo lisiya kungena ebuhlanti liye kunqula amawabo, siqonda kakuhle ukuba ikhona into engadibaniyo apha. Yi-anakronizim leyo.

Umzekelo: Phum' ubon' namb' icombuluka,
Ekuhamba ngathi iyadlisela,
Amehlo elali abukele kuhle,
Bhaxa phantsi ziyalawula ezikaVitoliya.

Uphinda-phindo lusetyenziswa ngeenjongo zokugxininisa. Nazi iindidi zophinda-phindo:

Olwegama > kuphindwa- phindwa igama elinye kabini nangaphezulu.

Umzekelo: Qina msebenzi gina!
Qina titshala gina!

Olwebinzana> kuphindwa-phindwa ibinzana elinye kabini nangaphezulu.

Wawel'umBhashe neNciba
Efun' ukuz' eyipheth'imfundo kwelakwaNgqika.
Efun' ukuz' esifumbathil' isiqinisekiso.

Olwezifanokuthi> kulandelaniswa amagama antsingiselo-nye.

Umz: Nto zimnandi hay' ukuvuya nokuchulumanca!
Uxwesiso: elinye igama / ibinzana / isifanokuthi kwezo ziphinda-phindiweyo
Libekwa ekuqaleni komqolo ongentla, ze elinye libekwe ekupheleni Komqolo olandelayo.
Umzekelo: Qina kwedin' uzuz' impumelelo. Impumelel' isentabeni ntangam.

UMiller (2001:41) naye uyangqina, ukuba uphinda-phindo sesinye sesikrweqe esivame ukusetyenziswa ekuhlalutyeni uncwadi.

Repetition is simple and reasonably straightfoward device that occurs when a word or synonym, phrase or line is repeated.

Impinda kuxa kubakho amazwi athile asoloko esetyenziswa qho xa kuqalwa okanye xa kusongwa isitanza ngasinye, kumaxa amaninzi wofika isisikhahlelo. Ivame ukufumaneka kwizibongo zomthonyama, kwaye iinjongo zayo kukubethelela ingcamango ethile.

1.6.4 Ukusetyenziswa Kwesimboli

UMiller (2001:40) uye aluchaze uphawu njengesixhobo esibalulekileyo ekuphuhliseni ulwimi. Uthi uphawu yinto eye imele into ethile endaweni yenye into engaphathekiyo. Uye asinike eyakhe imizekelo, eyaziwa kakhulu luluntu enje:

- Rainbow symbolises hope
- A dove stands for peace
- Horse shoe stands for good luck

Uphinda athi kubalulekile ukuba sikhumbule ukuba uphawu luhamba nenkcubeko yabantu. Uye kwakhona asicaphulele omnye umzekelo wophawu ngokweentlanga ezahlukeneyo,

In the West the colour black is commonly held to be a symbol of death. It is a popular colour at funerals and Victorians edged their condolence cards with black.

Uye ongeze athi abapheleli ukwenza oku akukhankanye ngentla, uye aphinde aqhubekeke athi, abafelwa baye anxibe amabhanti amnyama ezingalweni njengophawu lokuba bazilile. Abahlolokazi ngokunjalo babeya ngokunxiba iilokhwe ezimnyama emva kokubhubha kwabayeni babo, bazinxibe ixesha elithile elibekiweyo ukubonisa ukuzila.

UMiller (2001:41) uphinda asinike umzekelo olunye uhlanga nendlela bona uphawu abalusebenzisa ngayo:

Interestingly if one ventures further East, the colour that is commonly believed to signify death is white. mourners are expected to wear white.

Izafobe zesiXhosa ziyakwazi ukuza nentsingiselo efihlakeleyo kulwimi, athi ubani nokuba ufunda incwadi, ukuba izafobe akazazi, alahlekane nolwimi. Izafobe kukusetyenziswa kwamagama aqhelekileyo ngendlela engaqhelekanga, aze asetyenziswe ngeenjongo zokuqaqambisa okanye zokuphuhlisa inkcazo nokuba ngumfanekiso-ngqondweni. ULevin (1981:81) uthi isafobe ligama okanye ibinzana elithi likunike umbono waloo nto uzama ukuyiphuhlisa okanye ukuvakalisa ngeyona ndlela inamandla. Iintlobo zezafobe esithi sidibane nazo zezi: izikweko, izifaniso, izaci namaqhalo, izibaxo, izihlonipho nezinye.

Isigqebelo sithi sichazwe njengokuchasana phakathi kwale nto ithethwayo nale kuxelwa yona, umzekelo; kwiinovelu kudla ngokuvela kwiintetho zabalinganiswa abazithethayo bona bengenalokuba kukho into eza kwenzeka, kodwa abo bafunda inoveli leyo babe besazi ukuba kuza kwenzeka ntoni na. Isixhobo somqondiso, uBailey, uMatejka, noSteiner (1962:30), bathi eminye imiqondiso iba yeyendalo, eminye yenziwa ngabomu. Batsho benika le mizekelo; umsi, umlilo, nezilwanyana. USehloboko (2013:174) uthi iintshukumo zabalinganiswa zisoloko zihambelana nokusetyenziswa kolwimi koko akakwazi ukungayichaphazeli

intsingiselo kuphando lwakhe. Uqhuba athi, utoliko lwentsingiselo lutolikeka okanye lwamkeleka ngcono xa abantu bezikisa ukuwumamela umyalezo phambi kokuba bawutolike.

Uphando luza kuthi lujonge indalo njengesinye isixhobo somqondiso, uBailey, uMatejka, noSteine (1962:30), bathi eminye imiqondiso iba yeyendalo, eminye yenziwa ngabom. Batsho benika imizekelo yemiqondiso yendalo, enjengale: umsi, umlilo, nezilwanyana abathi bayisebenzise ukutyhila intsingiselo ethile, umzekelo, kwaXhosa kukho inkolelo yokuba intaka esisikhova inento eyihlodayo emini kuba iyintaka ehamba ngobusuku.

Uphando luza kuthi lucubungule indalo ethi isetyenziswe ngumbhali ethi ibe nentsingiselo eyinikayo kumyalezo azama ukuwudlulisa ongqamene nomxholo lowo wencwadi. Konke oku kuye kwenzeka kuba kunefuthe lokunika intsingiselo efihlakeleyo apha encwadini, babe abalinganiswa bengekaqalisi ukuthetha nelizwi.

Kubalulekile ukuba uphando lucaphule kwithisisi kaMzinzi, kwisihloko sakhe usebenzisa isimiyotiki njengesixhobo sohlalutyo kwiincwadi zeembongi zikaMqhayi (2007:7). Uye angqinelana noko besekuchaziwe ngaphambili ngesimiyotiki uthi isimiyotiki ijongene nayo yonke into edibene nemiqondiso kunye nophawu olumele nantoni na.

Uphando oluza kuqhutywa, luza kuthi lugxile okanye luggale ekuphononongeni intsingiselo efihlakeleyo ekusetyenzisweni kolwimi ngababhali ekudluliseni umyalezo kwiincwadi ezikhethiweyo. Isimantiki njengeline lamacandelo olwimi iza kuthi icubungulwe banzi.

1.7 ISIMANTIKI NGOKUBANZI

Kwesi siqendu ugxininiso lukwindlela ekusetyenziswa ngayo ulwimi ekuqhambuzeni iintsingiselo ngeentsingiselo ezahlukeneyo. Uphando luya kuvelela ezi ngongoma zilandelayo: Oomabizwafane, oomabizwahluke, oomabizwafane ngamagama afanayo ngokupelwa ekwafana nangendlela abizwa ngayo zibe zona iintsingiselo zohlukile.

Oomabizwahluke nabo ngamagama afanayo ngokupelwa kodwa wona ayohluka ngethoni esetyenziswayo xa ebizwa, kwaye neentsingiselo zawo azifani.

Isimantiki ke ithi ibe neentsingiselo ezimbini ezahlukeneyo ezizezi: intsingiselo yentsusa nefihlakeleyo. Intsingiselo yentsusa yintsingiselo esekuhleni, apho okubhaliweyo ukutolika njengoko kunjalo, ungadanga wacinga nzulu. Intsingiselo efihlakeleyo yona yintsingiselo eyenza umbhali ange uthetha le kanti sele ekude ngeengcinga zakhumzekelo: Sihle isandla sakhe

Intsingiselo yentsusa >Isandla esi sililungu lomzimba sihle >intsingiselo efihlakeleyo Izinto ezenziwa ngesandla sakhe zintle.

1.8 INDLELA OLUZA KUQHUTYWA NGAYO UPHANDO

Olu phando luza kulandela indlela yohlahlelo-lohlobo lutsho lubhentsisa ubuchule obuseyentsizwa ngababhali ekuphuhliseni intsingiselo efihlakeleyo. Luphinde lucubungule izakhono eziqulathwe ngababhali ekusebenziseni iinzululwazi zolwimi luncwadi ngokubanzi. Imbangi yokusebenzisa olu hlobo kukuba luza kujonga nzulu intsingiselo efihlakeleyo yoncwadi. Luza kuthi luphande nzulu, luvelele zonke iinkalo ezinxulumene nentsingiselo efihlakeleyo esetyenziswe ngababhali kwiincwadi ezichongiweyo zinxulunyaniswe nolwimi.

UTaylor (1984:181) uyakungqina oku kungentla xa ethetha ngokusetyenziswa kolwazinkqubo ngokomgangatho ophezulu athi:

Using the qualitative approach is the best way for the interpretation and analysis of primary and secondary resources as the only option at this point that can assist the research in coming up with quality and accurate results.

Le nkcazelo kaTaylor iyangqinelana nembono yolu phando kuba uhlahlelo-lohlobo luza kuthi luluncedise olu phando ekuhlalutyeni banzi ukusetyenziswa kolwimi olufihlakeleyo kwiincwadi ezikhethiweyo.

1.9 INDLELA EZIZA KULANDELELANA NGAYO IZAHLUKO

Isahluko 1 – Amagqabantshintshi ophando kukhankanywe izinto ezifana nenjongo yophando, iingxaki zophando, imibuzo yophando kunye nophengululo loncwadi zifumaneka kwesi sahluko.

Isahluko 2 – Uphengululo lwethiyori eza kusetyenziswa.

Isahluko 3 – Unxulumaniso lwethiyori kwiincwadi ezikhethiweyo (Unyana wam, Nyana wam, W. K Tamsanqa, Ngenxa Yesithembiso, M Nkohla)

Isahluko 4 – Unxulumaniso lwethiyori kwiincwadi ezikhethiweyo (Amaza, Z.S Qangule, Nathi singabantu, C.S Hobongwana)

Isahluko 5 – Isishwankathelo, okufumanekileyo neezindululo.

ISAHLUKO 2

UPHENGULULO LWETHIYORI

2.1 INTSHAYELELO

Kwesi sahluko kuza kuthi kushukuxwe banzi ithiyori yenzululwazi yolwimi-luncwadi (*Linguistic Literary Theory*) kuba yiyo eza kuthi incedise uphando ekuphuhliseni oko afuna ukutyhila umphandi. Uphando luza kuthi lujonge ithiyori yoncwadi njengoko isihloko sophando siphonononga intsingiselo efihlakeleyo sijolise kwiinzululwazi zolwimi-luncwadi. Kuloko uphando lucubungula uncwadi, lwandule lucubungule ulwimi olusetyenziswa ekuhlalutyeni intsingiselo efihlakelyo kuncwadi. Kwakhona uphando lufumanisa ukuba ulwimi noncwadi luyathungelana kuba ukuze kube lula ukuzisa umyalezo woncwadi kufuneka kusetyenziswe ulwimi.

2.1.1 Yintoni Uncwadi?

Uphando lufamanisa ukuba kwincwadi kaEagleton (1983:1) kudala bekusenziwa iinzame zokunika inkcazo yoncwadi,

You can define it for example as imaginative writing In a sense of fiction – writing which is not true.

Oku kungentla kutyhila ukuba uncwadi lungachazwa njengobhalo olunika umfanekiso ngqondweni okhangeleka njengentsomi, oko kuthetha ubhalo olungeyonyaniso.

UEagleton uphinda ongeze athi ukohlula phakathi kwebali eliyinyaniso nebali elingeyonyaniso yinto engakhange icaciswe nzulu, kuba isengumbandela ongekacaci nangoku okanye osenemibuzo emininzi nangoku. Uthi kwisiNgesi ngezaa nkulungwane ze-17 ne-18, igama elithi noveli, ligama ebelisetyenziselwa iimbali eziyinyaniso nezingeyonyaniso, kwakunye nengxelo eyenzelwe umcholi weendaba *news report* bezingajongwa njengeendaba eziyinyaniso. Amabali kunye neengxelo zabacholi beendaba bezingathathwa njengenyaniso eyenzekileyo okanye, bezithathwa njengetsomi engeyonyaniso.

UEagleton (1983:2) uthi kufanele umntu abe nendlela eyohlukileyo yokuchaza uncwadi. Uthi uncwadi aluchazwa njengentsomi okanye ibali kodwa luchazwa

njengoncwadi kuba kusetyenziswe ulwimi ngeendlela ezininzi. Uqhuba enjenje ngoncwadi,

Literature transforms and intensifies ordinary language, deviates systematically from everyday speech.

Oku kungentla kubonisa ukuba uncwadi luguqula lukwagxininisa ulwimi oluqhelekileyo kwindlela emisiweyo yolwimi ethi iphambuke kwintetho yemihla ngemihla.

UEagleton uye alubone uncwadi njengenqwelo yeengcinga yokunika umfanekiso wokuqhubekayo ekuhlaleni nokuyinyaniso. Uthi uncwadi bubungqina obuyinyaniso apho umsebenzi wawo ubunokuhlalutywa kunokuxilongwa njengomatshini. Uphinda athi *'Formalism was essentially the application of linguistic to the study of Literature'*, oku kungqinwa yinto yokuba inzululwazi-yolwimi ijolise kwisakhiwo solwimi kunokujolisa kowona myalezo odluliswa ngumbhali. Iingcali kwezoncwadi *Formalists* zithi kwincwadi ethi *"Animal farm"* abayiboni njengesikweko sikaStalin koko bayibona njengento yokuba uStalin ebefuna ithuba lokwazisa isikweko. Uthi iiFormalists ziqale zabona umsebenzi woncwadi njengezimvo ezithandeneleneyo nezinongonyamelo lwezixhobo zoncwadi, zaphinda ngelingeni zabona ezi zixhobo njengezolwameneyo.

2.1.2 Umsebenzi Wolwimi Loncwadi NgokukaHirsch

UHirsch (1987:2) uthi umsebenzi woncwadi kwisizwe jikelele kukukhuthaza unxibelelwano olululo. Esona sixhobo sibalulekileyo sonxibelelwano lulwimi olusemgangathweni elinokugcinelwa ukufundwa nokubhalwa. Uthi uncwadi olugqibeleleyo luyakwazi ukwakha inqaba, ukumisa ezoshishino, luyakwazi nokubangela iinqwelo-moya zibhabhe zingakhange zibe kanti ziyangquzulana okanye zingqubane. Uphinda athi lonke unxibelelwano luxhomekeke kuncwadi nokuba lolwemfonomfono, unomathotholo, umabonakude, okanye olo bhalo luxhomekeke kufundo loncwadi okanye kumongo wolwimi loncwadi olusemgangathweni. Eyona ngqiqo esanda kufunyaniswa kutsha nje, yeyokuba uncwadi bunobuchule obungaphezulu ebujoliswe ekwazini ukusebenzini ulwimi ngokungekho zingqondweni.

UHirsch (1987:3) uphinda akungqine oku athi,

We know instinctively that to understand what somebody is saying, we must understand more than the surface meanings of words we have to understand the context as well.

Oku kubonisa ukuthi njengoko silwazi uthuku lwemvelo lokuqonda into ethethwa ngomnye umntu, kunyanzelekile ukuba sazi ulwimi ngokubanzi ngaphezu kweentsingiselo zamagama, kwaye kufanele siqonde malunga nedawo ekubhalwe kuyo ngokunjalo.

UHirsch (1987:9) uthi utata wakhe wayedla ngokubhala iileta ezinomtsalane zoshishino ezibhekisa kuShakespear. Ezi leta zaziluncedo ekudluliseni imiyalezo entsokothileyo kubantu boshishino batsho bayazi ukuba ez intetho zithabathekisoyo kulindeleke ukuba baziqonde ngoluphi uhlobo. Utsho esenza umzekelo ngeshishini likatata wakhe lorhwebo lwempahla apho ixesha lamaxabiso aphantsi nelentengiso ebebaluleke kakhulu, ebeye athi utata wakhe *“There is a tide”* engakhange acacise nto ngaphezulu, loo magama mane ebedlulisa umyalezo ontsokothileyo ekwanyanzelisa ucengo ngesi saci. Ngapha koko la magama mane ebekwanika intsingiselo yokuba khawuleza uthenge, kwaye ekwanika nezizathu zokuba kutheni le nto kubalulekile ukuba ukhawuleze uthenge. Ukuthi *“There is a tide”* yintetho engcono kunokuthi khawuleza uthenge ukuze uzokusinda kwinkcitho-mali engangeyonyaka, ukuba awuthengi ngawo lo mzumzu okanye uyakuzisola ubomi bakho bonke.

2.1.2.1 Ubhaqo Lokuschema NgokukaHirsch

UHirsch (1987:33) usixelela ngemvelaphi yolwazi lokufunda. Uthi ngonyaka we-1985 uGqirha uRobert Glaser owaye ngumongameli we*National Academic of Education*, wabhala intshayelelo ebhalela ingxelo yesizwe ngendlela yokufunda yenzululwazi eyayiqhutywa kwinkulungwane edlulileyo. Olu phando lwaveza izintlu zolwazi ezingenakuthelekiswa nolwazi lwenkqubo yokuvavanya ukuqonda kolwimi. Olu phando lubonise into yokuba ukufunda ayikokulandela indlela ethile njengoko kwakucingwa ngayo ngaphambili. Akuqalwa ngokuchongwa kwamagama antsokothileyo, kwandulwe ngokufunwa iintsingiselo zawo, kuphindwe kufunwe intsingiselo yalo mhlathi okanye weso sicatshulwa sonke. Umfanekiso omtsha osunguliweyo luphando lolwimi, entsokothile kakhulu kwaye ukwaluncedo. Olu hlobo

lophando luveza ngaphambili ingqondo ephaphileyo yomfundi ekuye kwafunyaniswa ukuba yeyona inokwazi ukuguqula umbhalo ofihlakeleyo wegama elibhalwe phantsi, ikwanguye onika ulwazi olubalulekileyo olungabhalwanga phantsi. Ingqondo yomfundi ihleli nje iphaphile, ithelekelela intsingiselo ezingachazwanga ngqo ngamagama omhlathi kodwa abe eyinxenye yesiqulatho.

2.1.3 Izimvo Zika-Eagleton NoHusserl Ngentsingiselo Yolwimi Loncwadi

UEagleton nabanye (1983:60) bathi ukuhlalutya ulwimi loncwadi kungaphezulu kunokujonga ibinzana elinaloo ntsingiselo. Uluvo lwesibini lukaHusserl ngolwimi loncwadi lellokuba incinci indima edlalwa lulwimi kuncwadi. Uphinda athethe ngamava abucala aye abe negalelelo kulwimi lomntu aluthethayo, kodwa olo luvo uEagleton ulubona njengobuvuvu kuba onke amava omntu aqulathe ulwimi njengokoko ulwimi lungenakutshatyalaliswa kwintlalo yoluntu. UEagleton uthi ukubanga ukuba ubukhe wafumana amagama angenantsingiselo oko kukuthi awukwazi ukufumana amava okokuqala ungakhange usebenzise ulwimi oya kuthi ulunxulumanise naloo magama.

Eyona nto izisa intsingiselo ngokukaHusserl ayilolwimi kodwa sisenzo asibona njengesinamandla amangalisayo. Uthi jikelele isenzo kufanele ukuba senzeka sodwa sizimele ngaphandle kolwimi buqu. Ngamanye amazwi uthi intsingiselo yinto apha eza phambi kolwimi. Uthi ulwimi ngumsebenzi wesibini oveza amagama kwintsingiselo leyo umntu leyo umntu ebesele eyazi okanye enayo kulwimi. UEagleton yena uthi angathini umntu ukuba nentsingiselo engakhange abe kanti uyalazi ulwimi kwangaphambili. Lowo ke umbuzo awukaphenduleki ngokukaHusserl.

Eagleton (1983:87) uthi ngentsingiselo,

Meaning is not simply something expressed or reflected In language, it is actual produced by it.

Oku kutyhila ukuba intsingiselo ayonto inokucacisa okanye ukubonakalisa ulwimi koko intsingiselo ivezwa lulwimi.

2.1.4 Izixhobo Zoncwadi Ezidale Ubushushu Kulwimi

Eagleton (1983:4) uthi eyona nto ingamandla kulwimi loncwadi eyenza ukuba lohluke kweminye imihlathi okanye kwisicatshulwa yinto yokuba laqhwaletisa ulwimi

olusulungekileyo ngeendlela ezininzi. Ngenxa yezi zizathu ulwimi lwaye lwenziwa lohluka, ngenxa yale yantlukwano lwaze ilizwe lwemihla ngemihla lwavela lwenziwa alaqheleka, lwaguquka ngesiqophe. Kwiintetho zemihla ngemihla baye abantu abazithathela ngqalelo zabangela bangazikhathaleli izinto ezenzeka ebomini babo, zavela zandala zonke, azabanika mdla okanye zabuthuntu. Ukuvuselela uncwadi kuye kwanyanzela abantu kulo mdlalo uvusa umxhelo wolwazi lolwimi, eye yabangela udlamko kwimikhwa yokuphendula ngendlela eyamkelekileyo.

Uphando luye lwafumana isixhobo sokuqala esidale ubushushu kulwimi, uEagleton (1983:91) *structuralism and semiotic*. UEagleton uye afumane uhlobo olutsha lohlalutyo oluthe gabalala oluthetha ngesakhiwo soncwadi nembonakalo yoncwadi. Uthi ukuba unokulijongisisa olu hlalutyo, uya kulubona ukuba lusebenza ngemithetho yeenjongo *objective laws* eya kuthi iqulunqe loo mithetho ngendlela esisimiselo. Uthi (1983:92) kwiingcambu zonke zoncwadi kulapho kufunyanwa iintlobo ezine zembhaliso, incwadi yesiyoliso, incwadi engothando, incwadi enomdlalo olusizi, kunye nomdlalo ononempoxo. Kolu hlobo lohlalutyo kukwafunyanwa iindlela zenkqubo ezintathu ezisoloko ziphinda-phindwa zemiqondiso ezi zezi: ezityhilelayo, ezinedimoni kunye nezifanisayo ezithe zachongwa.

UEagleton (1983:94) uthi imifanekiso ezekeleliso ayinantsingiselo eyomeleleyo *substantial meaning* koko inentsingiselo enengqiqo *rational meaning*. Uphinda athi umbongo unakho ukuphononongwa njengesakhiwo soncwadi *structure*, zibe ezinye izinto ezikuluhlu lwemifanekiso ezekeleliso ezinjengelanga nenyanga zinokunika intsingiselo ngokunokwazo. Uqhubeka athi kungoko umbongo uba nomfanekiso omnye ngelanga, uphinde ube nomnye ngenyanga zize zinike umdla okanye umtsalane othi xa zidityanisiwe zinike isakhiwo sombongo. Uthi akuyomfuneko ude uphumele ngaphandle kombongo xa ufuna ukuchaza ilanga nenyanga kuba ziyazichaza zona ngokwazo.

UEagleton (1983:96) uthi xa ethetha ngesakhiwo:

Structurilism is a caltulated affront to common sense.

It refuses the obvious meaning of the story and seeks instead to isolate certain deep structures within it.

Oku kubonisa ukuthi inkqubo yesakhiwo kukubalela okucukuceza ekuhlени kwengqondo yemveli. Iyayala intsingiselo ecacileyo yebali, ifune bucala ubunzulu besakhiwo kwakuso.

Uthi kwakhona isakhiwo soncwadi siye saphumelela kwiminyaka yama-1960 njengoko babezama ukufaka izicwangciso nengqiqo yomsunguli wesakhiwo esitsha senzukulwazi-yolwimi uFerdinand de Saussure. USaussure uthi imixokelelwano yenzukulwazi-yolwimi ineyantlukwano xa ijonga intsingiselo, uthi intsingiselo ayomfihlelo emangalisayo ekhoyo kuphawu, kodwa inomsebenzi weziphumo zokohlula uphawu kolunye. Kwakhona uthi esi sakhiwo siye sazama ukufaka le thiyori yenzukulwazi-yolwimi kweminye misebenzi ngaphandle kolwimi. Iphinde ingayijongi intsingiselo yophawu iqwalasele ubudlelwane bangaphakathi yolunye uphawu kolunye.

UEagleton (1983:100) uthi ngeSimiyotiki, ithetha imimiselo esesikweni yophawu, kwaye oku kuthetha kanye oku kwenziwa lulwakhiwo loncwadi. Uthi umsunguli wesimiyotiki waseMelika U C.S Pierce ucazulula iindidi zophawu ezizezi, '*Iconic*' apho uphawu lufana nale nto luyimeleyo. Uphinda achaze i '*Indexical*' apha kufunyaniswa ukuba uphawu loyanyaniswa okanye ludityaniswa nalo nto iluphawu lwayo, umzekelo, *smoke with fire, spots with measles*.

2.2 IPRAGMATIKI NGOKUKALEECH

Yintoni ipragmatiki?

Ipragmatiki ngokukaLeech (1983:5) kukwazi nokuqonda ulwimi oluthethwa ngabantu lonke njengoko lunjalo. ULeech uthi isemantiki nepragmatiki yimimiselo emalunga nentsingiselo kodwa uthi umahluko phakathi kwazo ungalandwa kwizenzi ezimbini ezahlukeneyo. Okokuqala uthi isimantiki ngokwesithethe ithetha ngentsingiselo (*dyadic relation*) ngoko mbuzo othi, ithetha yintoni into ethile? Okwesibini ipragmatiki ithetha ngentsingiselo njenge (*triadic relation*)

ULeech (1983:5) uthi ngePragmatiki:

Pragmatic for the purpose of linguistic is a study of meaning in relation to speech situation.

Oku kutyhila ukuba ipragmatiki ngokwenjongo yenzululwazi-yolwimi, lufundo-nzulu ngentsingiselo ngokunxulumene nemeko yentetho.

ULeech (1983:5) uthi eli gama lithi *general pragmatics* lithetha ukwahlula ufundo-nzulu ngokwemeko yokusebenzisa ulwimi nangokwembonakalo. Uphinda athi igama *upragmatic linguistic* linokusetyenziswa njengofundo-nzulu ngenzululwazi-yolwimi apho kuya kuthi kujongwe amacebo athi anikwe lulwimi oluye lube luncedo ekudluliseni umyalezo. Ipragmatiki ngokubanzi ifuna iinkcukacha ngofundo lwenzululwazi-yolwimi ezinxulumene noqobo lolwimi kunye neenkcukacha ngofundo ngezintlalo yentetho ezingqamene nenkolo kanye.

Inkcazelo kaLeech yepragmatiki ngokubanzi (1983:11) uthi,

General pragmatics will be further restricted to the study of linguistic communication in terms of conversational principles.

Oku kungentla kubonisa ukuba le nkcazelo kaLeech yepragmatiki ngokubanzi ingathintela ngaphezulu ufundo-nzululwazi yothungelwano ngokobizeko lwemithetho yencoko.

ULeech ukwaqhubeka athi ngepragmatiki ngokubanzi, kuye kubekho imida kumbuzo-buciko ngokwepragmatiki. Oko kuthetha ukuba ezinye izihloko zinokuba zizizathu ezinokubangela ukuba ipragmatiki ibe kuluhlu enokuthi ibekelwe kwindawo engemva.

ULeech (1983:11) uye azobe idigramu ebonisa neyohlula phakathi kwesemantiki kunye nepragmatiki ngokubanzi. ULeech uyithatha le diagram njengento eyenzekayo eqhelekileyo nemiswe ngendlela enezahluko ezintathu zolwimi ezisekelwe kumasuntswana olwimi angala, semantiki, sintaksi nefonoloji. Uthi la masuntswana angathathwa njengamasuntswana olwimi empumelelo yemithetho ecwangcisiweyo apho isivo (*sense*) siguqulelwa kwisandi ngenjongo yokuvakalisa umyalezo okanye apho isandi siguqulelwa kwisivo njengenjongo yokutolika umyalezo.

2.2.1 Izifundo Zepragmatiki Eziveza Ubudlelwano

ULeech (1983:13) uthi ufundo lwepragmatiki luveza ubudlelwane ngokwezimeko, okokuqala ngokwemeko yentetho, okwesibini ngokwenkangeleko yemeko yentetho. Uye akhakanye imeko ezintlanu ezibalulekile ezimelwe ukuqatshelwa ekudluliseni umyalezo.

1. Isithethi nomphulaphuli – Uthi kubakho umohluko phakathi kwalowo umamele umyalezo aphinde awutolika kunye nesithethi. Umphulaphuli angangumntu angangumbukeli (*bystander*) okanye umphulaphuli ongasese (*eavesdropper*) ngaphandle kwesithethi. Uthi lo mahluko uphathelene nemibuzo yanamhlanje kuhlalutyo lwepragmatiki, oku kuthetha ukuba le meko yeyona ilungileyo yakhe yacingwa yomphulaphuli. Utsho esenza umzekelo ngesi saci sithi “*fly on the wall*” uye athi umntu ofuna okwenza ingqiqo ngesi saci ngokomxholo ebewufunda, buye ubungqina busoloko bukho. Omnye umntu uyakwazi ukuzenzela uphawu olumelwe lolomelo, oku kuxhomekeke kwindlela umphulaphuli afuna akuyiva ngayo loo tekisi okanye loo mntu olo phawu belubhekiswa kuye.
2. Imeko yentetho – Imeko yokuthetha ingavakaliswa ngeendlela ezininzi, umzekelo izinto eziphathalele nento ebambekayo okanye izinto zasekuhlaleni ezithethekayo. Uthi imeko uyijonga njengolwazi lwangasemva oluthathwa njengolwazi olunokohlulwa phakathi kwesithethi nomphulaphuli luphinde lube yinxenye yokutolika oko kuthethiweyo.
3. Injongo yentetho – ULeech ukubona kubalulekile ukuba kuthethwe ngenjongo yentetho kunokujonga ukuba sifuna ukuthini isithethi okanye sifune ukuqonda intsingiselo yesithethi kule ntetho. Uthi eli gama lenjongo alikhethi cala kunegama u (*intention*) kuba ayisinyanzeli isithethi sisebenzise intando esezingqondweni okanye enokuphemelela kusetyenziswe ulwimi njengenjongo ethe ngqo. Eli gama (*intention*) lingakulahlekisa kulo mba weenjongo zentetho.
4. Ukwakheka kwentetho senzo – uLeech uthi umgaqo wolwimi usebenzisana neenzululwazi ngezinto ezingashukumayo ezintsokothileyo ezinjengesakhiwo sezivakalisi isintaksi, nentsingiselo yentetho ethi ijongane nezenzo

zepigmatiki eziye zithathe inxaxheba kwiimeko ezithile zelo xesha. Uphinda athi ipigmatiki isebenzisana nolwimi ngokwemo eqinileyo nethe ngqo kunaleyo yokusetyenziswa ngomgaqo wolwimi.

5. Intetho evelisa isenzi esithethwa ngomlomo – uLeech (1983:13) uthi ikhona enye ingqiqo apho igama intetho linokusetyenziswa kwipigmatiki, linakho nokugqithiselwa kwimveliso yentetho-senzo kunaleyo yentetho-senzo ngokunokwayo. Utsho enika umzekelo wala magama “*Would you please be quiet?*” Uthi la magama athetheka ngoko luvo oluphucukileyo, kwaye anokuchazwa njengesivakalisi okanye umbuzo okanye isicelo. Ngokwengqiqo yesibini, iintetho ziziqalo (*elements*) ezineentsingiselo ezithi zifundwe kupigmatiki. Aphinde athi ipigmatiki inokuchazwa njengentsebenziswano phakathi kweentsingiselo zentetho kunye neentsingiselo zamagama njengoko kuchazwa kwintsingiselo yesivakalisi. Ke ngoku akuyomfuneko ukuqikelela ukuba zonke iintetho zilolu hlobo zijongeka zilulo.

Nangona isihloko siphonononga intsingiselo efihlakeleyo yolwimi kwiincwadi ezikhethiweyo. Ulwimi sesona sixhobo sisetyenziswayo ekuhlalutyeni uncwadi kungoko singakwazi ukulushiya. Yile nto uphando lukhe luqale lungqiyame kanobom ngolwimi, ingakumbi isimantiki, kuba intsingiselo yegama kwisivakalisi ingabangela intsingiselo efihlakeleyo xa ubani engayazi intsingiselo yelo yegama. Isimantiki lufundonzulu ngeentsingiselo zamagama ezithi zibe nefuthe kwintsingiselo leyo yesivakalisi. Ukuba awukhange uyazi intsingiselo yegama kweso sivakalisi uya kuthi ulahlekane nentsingiselo yonke yesivakalisi. UGennaro noSally (1991:4) bathi kuphando lwabo uyakwazi uthi uthetha into ethile ijike ivakale ngenye indlela enganiki intsingiselo yoko ubukuthetha. Batsho benika umzekelo waxa umntu esithi “Ndinganqwenela amanzi abandayo” Le ntetho yohlukile kule yokuthi “Ndiphathele amanzi abandayo”.

Isimantiki ingayitolika okanye inike inkcazelo exhomekeke kulwimi olo luthethwayo, inganiki inkcazelo ngokwendlela abantu abayivakalisa ngayo, uGennaro noSally (1991:05). Yonke le nkcazelo ingentla izama ukubonisa ukuba indlela esitolikeka ngaso isivakalisi sixhomekeka kulo mntu usithethayo ukuba ufuna ukuthini na.

UGennaro noSally (1991:349) bacacisa bathi, isimantiki lufundo-nzulu ngeentsingiselo zamagama, iintsingiselo zamagama azikwazi ukufundwa zodwa zibe ngoozimele-geqe. Uvavanyo lwentsingiselo yegama kufuneka ibonakale indima yalo kwisivakalisi esipheleleyo. Ezinye izibizo ezifana ngentsingiselo njengegama 'umama', unakho ukusebenzisa amanye amagama endaweni yeli njengo 'umfazi', 'inkosikazi', endaweni yegama 'intokazi'. Kwakhona bathi, isimantiki ingasibonisa isivakalisi apho umntu anokusebenzisa isikweko, uGennaro noSally (1995:419). Umzekelo; UNomsa uyaphupha

UNomsa uphupha uThemba evuma.

Esi sivakalisi sokuqala sisenokuthetha ukuba uNomsa usemaphupheni okubawela okanye okunqwenela uThemba avume ngokungathi uNomsa ukwelinye ilizwe apho uThemba aye wavuma. Kumzekelo wesibini uNomsa uphuphe ekwelinye ilizwe apho uThemba aye wavuma.

La mabinzana angentla axela ukuba iSimantiki iyakwazi ukuba namagatya ovumelwano anezenzi esithi sibone umntu ekwiindawo ezohlukeneyo. Kwakhona iingcali ziphinda ziza negama elithi izimvo njengegama eliqulathe ubuthumbu okanye umxholo okanye ingxam yesivakalisi, kulapho kufunyanwa eyona ntsingiselo echanekileyo yesivakalisi. Isimantiki oko kukuthi intsingiselo yesivakalisi iye ixhomekeke kwindlela uMenzi esivakalisa ngayo isivakalisi okanye ibinzana elo.

Umzekelo; UMandla ukholelwa ukuba amadoda kunye nabafazi bangamaxhoba obundlobongela. Kulo mzekelo, ungathi xa uwutolika > uMandla ukholelwa ukuba amadoda amadala odwa kunye nabafazi nokuba bangakanani na bangamaxhoba obundlobongela. Okwesibini omnye umntu angaphinda asitolike ngenye indlela elolu hlobo > uMandla ukholelwa ukuba amadoda amadala nabafazi abadala bangamaxhoba obundlobongela.

2.2.2 Zithini lingcali Ngesimantiki?

UGennaro noSally (1990:170) badandalazisa izimvo zabo bathi, izivakalisi ezithi zithethwe ngabantu ngamanye amaxesha zikholisa ngokuba zizivakalisi nje ezichazayo. Into esithi xa siyibiza, umntu sukuba echaza loo nto afuna ukuyibhekisa engakhange athandabuze, okanye acinge okanye azikhumbuze okanye asongele.

Ezi zindlela zentetho-senzo, zizo ezithi zivakalise iingcinga ezihambelana nentetho eziphuhliswa ngumntu xa ethetha ulwimi. Umzekelo; inkunzi isebaleni ngokukaGennaro noSally (1990).

Esi sivakalisi singentla, siyintetho yesivakalisi esichazayo, isithethi sivakalisa iimbono zazo, sibeka umcimbi waso elubala singakhange sibe kanti siqale sasijongisisa isivakalisi eso. Ingaba ke iqikelelwa njani intetho elolu hlobo ziingcali kwithiyori yezenzo xa sithetha? ligcali zolwimi esizikhankanye ngentla ziye zavakalisa iimbono zazo ngokungqina ngamazwi kaAustin, enye yeengcali zolwimi xa ihlalutya intetho-senzo isithi, kukho iintlobo ezimbini zentetho ethi isetyenziswe ngabantu xa bethetha oko kuthi bathethe besebenzisa amaqhalo. Uthi olu hlobo lwesivakalisi sesi abantu baye basithethe beneembono ezithile kodwa ibe intsingiselo ivakala ngokwendlela yamasiko nezithethe zabo bantu engakhange ayithathele ngqalelo lowo ebethetha. Ziphinde iingcali ziyiveze njengesenzo esithi sichaze intsingiselo yolwimi elolu hlobo,

Umzekelo 1; Isikhukukazi siyakwazi ukuveza isandi esingathi siyathetha kodwa siyakhonya.

Umzekelo 2; Ndikhumbul ‘eNxuba’! Sibe isikhukukazi eso singenazo izimbo zomntu zokuthetha ulwimi.

UAustin omnye weengcali zolwimi oye waphanda kakhulu ngepragmatiki naye uye wahlomla ngolu hlobo xa esithi; isenzo se-ilotyhushinari uye asohlula-hlule olu hlobo, sibe nesenzo-ntetho esi esazisayo, esiyalelayo, esilumkisayo, oko kukuthi ezi ntetho ziye zifune inkcazelo eyenye ethi iguquke kuleyo ibithethwa sisithethi. Apha isithethi siye sisebenzise ubuchule obuthile ekuphuhliseni iimbono zayo ngokusebenzisa ulwimi Gennaro noSally (1990:171).

UGennaro noSally (1990:172) becaphula uAustin, kwakhona uthi isithethi siyakwazi kwesi senzo-ntetho, isithethi siye sisebenzise ulwimi olucengayo, ulwimi olunyanzelisayo kunye nolwimi oloyikisayo. Iphelotyhushini ayifani nesenzo selotyhushi kunye nesenzo se-ilotyhushini, apha isithethi sisebenzisa ubuchule baso, sijonge ukuphumeza okanye ukufezekisa iminqweno yaso. Kolu hlobo lwesenzo uye ayibeke elubala, icace gca ixel’ikat’emhloph’ehlungwini, ukuba uxolele kuphalale igazi ngesinyanzeliso njengoko ebecwangcisile ukuba izenzo ebezithethile azisaphumeleli.

Uphando luza kuthi lujonge esa sivakalisi sichazayo besichazwe ngentla sisebenzisa isenzo sellotyhushini kaAustin, umzekelo; Inkunzi isebaleni. Le ntetho ise- nokuthetha ukuba inkunzi isebaleni kuba nabanina enokubona inkunzi isebaleni, engenazo ezinye iingcinga. Kanti kwale ntetho inye isenokuba nenye intsingiselo engenye, inakho ukubonisa inkunzi yenkomo enobungozi okanye ekhohlakaleyo enokonzakalisa umntu aluqengq'ugodo. Uye athi ke uAustin isithethi xa sisebenzisa isenzo sellotyhushini sukuba sifuna ukuphumeza iminqweno yaso ngeenjongo zokwenzakalisa. Utsho eyingqina esithi ukusebenzisa ulwimi kusoloko kulandelwa zizenzo ezimasikizi.

Kwakhona uAustin uphinda athi isenokwenzeka ngela xesha isithethi sibhekisa okanye sivakalisa le mbono, besilumkisa umntu othile. Loo nto ke ithetha ukuba lowo uxelelwayo okanye ulumkiswayo ayithathele ingqalelo into leyo alumkiswa kuyo. Ukuba ubani ke lowo ebexelelwa oku, uye akayithathela ngqalelo loo nto ebezama ukuyixelelwa okanye akayibuza ukuba ithetha ukuthini? Kuye kufuneke lowo ebexelelwa akhe ayijongisise intetho yesithethi, ayihl'amahlongwane, azame ukuyicingisisa ukuba isithethi sizama ukudlulisa myalezo mni na.

Kwakhona le ntetho ingentla isenakho ukuthi kanti isithethi sizama ukudlulisa umyalezo wokuba, inkunzi isebaleni koko makuvalwe usango. Ibe le ntetho ingenantsingiselo intsokoyhileyo okanye engenye.

Enye yeengcali enguSearle (1969:77) uthatha intsebenzo kaAustin ayibeke kwelinye inqanaba eliphezulu ngokuthi ohlule phakathi kwezenzo zelotyhushinari neze-ilotyhushinari. Nangona ezinye iingcali zingathethi ngamxhel'umnye noSearle kule ngongoma okanye kulo mba. Ziphinda zithi zinento ezinokuyifunda kwiingcamango zakhe aza nazo kulo mba.

USearle uye waqulunqa uluvo lokuba kubekho iingqungquthela zabahlali ezinokuthi zichonge amabinzana amagama anokusetyenziswa ukuzama ukuphumeza iminqweno yabo ngenjongo yokusebenzisa iintsingiselo zolwimi zamabinzana asele esetyenzisiwe. (Gennaro noSally, 1990:179)

Uluvo lukaSearle luyelelene nolukaGrice olungqamene neentsingiselo zolwimi ezakhiwa kuluhlu lwabantu bokuhlala, ehlenga hlengisa iintsingiselo zezo zithethi. USearle akafani noGrice akayiboni indawo yokuba kubekwe inyaniso kumba wentsingiselo yolwimi.

USearle ucebisa athi kukho iintlobo zentetho ezithi zivelise, Gennaro noSally (1990: 180). Ezi zithethi ziye zisebenzise izenzi eziphuhlisa izenzo ngokuqaqambileyo, umzekelo wezi zenzi; ukulumkisa, ukuzithoba, ukucela uxolo nokunika isithembiso.

Kwimeko yesithembiso, uSearle uthi umxholo kufuneka uvelise iziphumo zekamva zesithethi kuphela hayi omnye umntu. UGennaro noSally (1990:181) bacaphula uSearle obona isithembiso njengenye yezinto esinokwenza isithethi sithathe izigqibo eziza kuqiniseka ukuba isithembiso siyenzeka.

Uthi uSearle emveni kokuba isithethi sithembisile kuye kufuneke sithathe isigqibo sokuzibophelela ukuba kufuneka sifunge singajiki. Ayingomhlaba uhlayo ke ukuzibophelela kwesithethi kuba kuye kufuneke enze amalungiselelo ale meko azibeke kuyo apho kufuneka ethathe isigqibo ezingqongqo, eziza kumtyhalela ekubeni abone esa sithembiso siyazalisekiseka, unakho nokubeka isiqu sakhe esichengeni. Uphinda athi uSearle kwincwadi kaGennaro noSally (1990:181) uyakuqaphela ukuba xa sethembisile sazibophelela isithethi, ibingezo njongo sazo ngaphambili ukuba uyakwenza isenzo esinje ntonje kukho iimeko ezimtyhalele kwezi zigqibo zinje.

USearle uthi ngaphandle kweemeko zokuzilungiselela kwesithethi ngesenzo se-ilotyhushinari esiye sihambe nohlobo lokunyaniseka Gennaro noSally (1990:181) Isenzo sobugebengu esithi senziwe sisithethi siye salathe ukuthembeka ukuba uyifezekisile iminqweno yakhe.

USearle uphinda ahlomle athi, ngokweSimantiki ukuba intetho yesithethi, umzekelo; Inkunzi isebaleni; ibithathwe njengokuba inika isilumkiso sokuba kuvalwe usango, bekungazokufuneka ukuba isithethi senze isithembiso nokuzibophelela ntweni ukuze kubekho izenzo ze-ilotyhushini, Gennaro noSally (1990:182).

UShakespeare (<http://wikipedia.org/wiki/linguistics> 24 June 2018) uye abalule izixhobo ezithandwa kakhulu nezidume kakhulu ekuhlalutyeni uncwadi. Ubalula izixhobo ezisixhenxe zohlalutyo lwencwadi ezidume kakhulu kuluntu jikelele. Ezi zithako kubalulekile ukuba zikhankanywe apha kolu phando kuba ziyasetyenziswa kakhulu ngababhali.

Okokuqala usebenzisa imfanozandi *alliteration* athi xa eyichaza: imfanozandi luphindaphindo lwamaqabane anezandi ezifanayo kumagama asondeleleneyo. Uthi

ezi zandi ayikuko nokuba zivakala kamnandi kuphela koko zinika intsingiselo nemvakalelo yombhali azama ukuyigqithisa.

Okwesibini asebenzise ufaniso *Simile* athi ngesifaniso: isifaniso sisafobe apho umbhali eza kusebenzisa izinto ezahlukeneyo azifanise phakathi kwazo asebenzise amagama anje ngala, njenge, fana, nqwane, nqwana, ngoko, oko, *simile adds layer of meaning and depth to writing*.

Okwesithathu asebenzise uphuphelo *foreshadowing* athi uphuphelo sisixhobo sohlalutyo apho umbhali aye akrobise abafundi ngesiganeko esiza kuthi senzeke ekupheleni kwebali. *Sometimes its use is subtle and readers don't recognise foreshadowing until a second-read-through*. Uphinda athi uphuphelo luyakwazi ukuvela lucace gca kwakhona encwadini kungabinzima ukulubona. Ngelinye ixesha ababhali bayakwazi ukusebenzisa uphuphelo encwadini, kuze kungabikho siganeko senzekayo ntonje sukuba efuna abafundi babenomdla wokufunda kuba belinde isiganeko esiza kuxhomisa amehlo. Uthi umbhali uphuphelo angalusebenzisa ngohlobo afuna ngayo kuxhomekeke kuvakalelo umbhali afuna ukulushiya kubafundi. Uphinda athi uphuphelo sisixhobo sohlalutyo esinika umdla kakhulu kuba ungalusebenzisa nanini ukuzisa ukungonwabi kumfundi.

Okwesine uye asebenzise umfanekiso ngqondweni *imagery*. Uye athi ngomfanekiso ngqondweni sisixhobo sohlalutyo olunika ulwimi olucacileyo ukuphuhlisa umbono wengqondo ongamandla kulowo ufandayo. Uthi *it uses descriptive words that appeal to the five senses (sight, smell, taste, touch and sound)* Uthi umfanekiso ngqondweni uncoda ngokuthi untywilisele umfundi kwiingcinga zencwadi. Uthatha umfundi kwezakhe iimbono zoncwadi amfake kwiimbono zombhali azama ukuzichaza kuloo ncwadi.

Okwesihlanu uShakespeare uye achaze uphawu *symbolism* uthi sisixhobo sohlalutyo apho into okanye igama linokumela ummcamango othile, inkolelo ethile, okanye izenzo ezithile ezohlukileyo kwezo zeenjongo zoncwadi. Uthi uphawu luzisa intsingiselo enzulu nefihlakeleyo kumabali. *Authors use repetition of the same symbol throughout a piece of writing so readers learn to associate that symbol with something else as they read*. Utsho esithi uphawu lukho kuyo yonke indawo, alikho zoncwadini kuphela.

Okwesithandathu usebenzisa umxholo wencwadi *theme* uthi esi sixhobo sohlalutyo sesona sitshixo kulo lonke ubhalo. Uthi umxholo ngunobangela wentsingiselo kulo mhlathi okanye kulo tekisi ibhaliweyo. Uthi umxholo uphendula imibuzo abafundi ababanayo xa befunda loo ncwadi. Uthi ukuba olo bhalo aluphenduli imibuzo, loo nto ithetha ukuba umbhali usilele ekuphuhliseni intsingiselo kwaye neenjongo zokubhala azicacanga.

Okwesixhenxe uye asebenzise isikweko *metaphor*, uthi isikweko sisixhobo sohlalutyo apho uza kuquka izinto ezimbini ezahlukeneyo uzenze into enye. Azifani nesifaniso apho kuthelekiswa izinto ezimbini kuze kusetyenziswe amagama anje ngonjenge nofana.

Umelo sesinye isixhobo esithi sisetyenziswe kakhulu ziingcali zolwimi kwaye zithi izithethi zikhe zisebenzise ubuchule bomelo kwiintetho zazo. Obu buchule bomelo bungadala ingxubakaxaka kwintsingiselo efihlakeleyo yolwimi enokuthi ikhokelele ekubeni isithethi sintsoke siphile singavakali kulowo umameleyo. Iingcali zolwimi zithi obu buchule bomelo bunokuphenjelelwa ziinkolo neengcinga zabantu bokuhlala zitsho zibenefuthe ekuthetheni kwabo bantu bathile.

Umzekelo; uSipho ukholelwa ukuba kuyanetha.

Esi sivakalisi singentla singathetha ukuba kuyanetha, isenokuba yinyaniso kuyanetha phandle, yile nto isithethi sithetha olu hlobo. Okanye kusenokuba akunethi, loo nto ithi bubuxoki. Okwesibini enye indlela yokutolika esi sivakalisi kukuba le nkolelo iye inxulunyaniswe nolwakhiwo lwamagama hayi ulwakhiwo lwesivakalisi. Olu nxulumelwano lwenkolelo lunokuhlwalutywa njengobudlelwano obukhoyo kolo melo lwengqondo abalubiza ukuba lulwimi oliyingcingane yengqondo, uChierchia noMc Connel-Ginet (1990), ibe eyona ntsingiselo yesi sivakalisi ithetha ukuba ukhona umntu oza kutyisa abantu okanye kuthetha ukuba yatsho yagwetyw'indlala. Imvula kaloku yasoloko inxulunyaniswa nentlutha, kuba kwaXhosa xa imvula inganethi, kuba yimbalela kulanjiwe, kodwa kuthi kwakunetha, abo bebelimile batsho bavune, kube segcibhala kuncindw'izidudu ngemicinga. Yile nto kuye kubenzima ukuba nombono womelo lwesimantiki wela binzana lwento yokuba lithetha ukhona umntu oza kubanika ukutya.

2.2.3 Ithiyori Yesimiyotiki

Isimiyotiki nayo inendima eza kuyidlala kolu phando njengengenelela lethiyori kuba nayo iyazalana nesimantiki njengoko ilelinye isetyana lelingwistiki, kungoko olu phando luza kuthi luyibandakanye. Isimiyotiki okanye iimpawu eziye zinike intsingiselo entsokothileyo kwizivakalisi kuba abantu baye bohluleke ukuzitolika okanye ukuziguqula baphele bephuma emxholweni. Iingcali zolwimi ezifana noRomans (1994:40) ziye zivakalise oku ngesimiyotiki, ziye zikhankanye into ezithi ukuyibiza yitekisi. Bathi xa bechaza isimiyotiki lufundo nzulu ngobume bunzululwazi bomntu. Baphinde bacacise bathi isimiyotiki njengalo naluphi na uphando olwenziwa nakwesiphi na isifundo kuye kulindeleke ufundo oluza kujongana nesimiyotiki-ngqo. Baye bajonge izenzo zomntu ukuba zinabo na ubudlelwano nelizwe bazibekele bucala izinto ezingaphiliyo okanye ezingazange zaphila. Baye baqale balandele ubuchule bokucinga okuthile phambi kokuba bajonge iintshukumo ezithile zomntu. Yiyo le nto baye baveze ukuba obu buchule bokucinga ababusebenzisi ngaphandle kweentshukumo ezithile zomntu.

Ezi nkcubabuchopho zibona ukuba ubudlelwano obuye buqhubeke phakathi komntu kunye nendalo buye bohlulwa-hlulwe nangona obu budlelwane busoloko bunxulumene nabantu ngokokuhlala. Obu budlelwane bathi buquka ufundo ngobume bendawo kunye nobezilwanyana, izityalo kunye nenkcubeko namsiko nezithethe phakathi kwabantu. URomans (1994:41) uye akhankanye uphawu njengeyona nto ibalulekileyo kwisimiyotiki. Bathi ke lukhona uphawu okanye iimpawu kunye nezinto abaye bazazi ezinye bangazazi ngexesha bephila ebomini, izinto ebeziphila phambi kokuba bazalwe kunye nezinto eziphile emva kokuba bezelwe nezinto eziye zasungulwa ngenxa yobudlelwane babantu ezinjengobuRhulumente, kunye nezinto esiphila phakathi kwazo, olu hlobo lobusuku nemini.

URomans (1994:43) uthi iingcali zithi lonke uhlobo le nto liye libenenjongo kubume baloo nto ethi ibe netyala ngokwamava aloo nto eyenze ukuba ithathwe njengophawu. Nayiphi na into ingaluphawu layo nayiphi na into, kodwa loo nto iye ixhomekeke kumxholo walo nto kuthethwa ngayo. Ukutshintsha kwamaxesha kunganefuthe ekuguquleni uphawu. URomans (1994) uphinda athi kwakhona iingcali zolwimi ziye zibalule itekisi njengophawu. Uthi bathi itekisi luludwe lophawu olucwangciselwe utshintsho kunye nolunye uluhlu lophawu. Iitekisi ziye zitolikeke phantsi koluhlu

oluthile ukuya kolunye ngoba ubume bayo abuxhomekekanga kwizinto kuphela kodwa phakathi kwezinto esiphila nazo. Yilo nto bathi xa behlalutya eli gama letekisi besithi lisetyenziswa ngqo kubudlelwano bophawu.

UBaer (1994:95) uthi ukuze ulwazi olu luhlu lophawu lwemifanekiso-ngqondweni kufuneka ube nolwazi olunzulu noluphangaleleyo lolwimi. Uthi uphawu yinto ethi imele enye into. Uphinda athi injongo yophawu kukuhlomela uluvo lobomi ethi olo luvo ibe yinxalenye yobomi. Ukwathi uphawu lunakho ukuba kanti alucacanga kodwa ufumanise lunexabiso ekunikeneni umkhomba-ndlela kuloo nto ichazwayo. Kwakhona uthi uphawu lungavumbulula iingcingane ezinokwenza ukubandanyeka kwekamva eliqaqambileyo okanye luzise ubulumko bokusebenzisa ulwimi ngokuhlakaniphileyo.

Umzekelo; Uthi kumntu ngamnye amajiko-jiko eempawu aqala mhla umntu wazalwa aphele mhla umntu esifa.

UBaer (1994:101) uthi iingcali zolwimi zithi isivakalisi ngasinye singatolikeka ngokwesikweko nangaphandle kokuba umntu asebenzise intsingiselo eqhelekileyo okanye indlela ayibona ngayo.

Umzekelo; Uthemba utya i-apile qho kusasa.

Esi sivakalisi singatolikeka ngokwesikweko olu hlobo; uThemba uphinda isono esenziwa nguAdam yonke imihla. Ukuze ukwazi ukuzixhasa kule ngongoma kufuneka nonke ningqinelane ukuba i-apile sisiqhamo-sonikezelo kwaye uAdam yayinguye umntu wokuqala emhlabeni kwaye ngokwezibhalo nguye owatya isiqhamo esingavunyelwanga.

UMiller (2001:41) uhlomla athi ngophawu, kumabali eBhayibhile emveni kokuba uThixo ohlwaye ilizwe ngoNogumbe, ihobe lathunyelwa labuya liphethe igqabi lomnquma ngomlomo njengophawu lokuba ingqumbo kaThixo idlule. Oku kwalatha ukuthi cwaka kwemvula emva kweenkqwithela. Uye athi uyalubona olo nxulumano, koko makujoliswe entweni yokuba akukho nto ebonisa ukuba ihobe limele uxolo. Ihobe liye laluphawu loxolo kuba kwabakho umntu obalulekileyo owakhetha ukulusebenzisa olo hlobo, ke ngoko yamkeleka njengophawu lo xolo kulo nkcubeko yabo bantu.

UMiller (2001:41) utsho eyingqina ngala mazwi,

What is important is that symbolism is a powerful language, in any linguistic community and an inevitable part of the way in which we try to talk about our feelings.

Oku kubonisa ukuba eyona nto ibalulekileyo yeyokuba uphawu lulwimi olunamandla kunazo zonke iilwimi zasekuhlaleni kwaye ikwayindlela engenakunqandwa esithi sithethe ngeemvakalelo zethu.

2.2.4 Unxulumano Lolwimi Noncwadi

Ulwimi olusetyenziswa ngababhali kuncwadi nalo luyangqamana nesimiyotiki. Kwincwadi kaLamati (1995:2) ethi Indlal' inamanyala, kwindlu kaMagrazula iknkintsela yexhwele izele ngamayeza, iimfele zezilwanyana neezenyoka. Konke oku kuyasixelela nje ukuba izinto azizokuba ntle kule ncwadi ngenxa koku sekuchazwe entla pha.

linkcuba-buchopho zolwimi ziye zikhankanye ukuba xa kubaliswa amabali kwincwadi kuye kusetyenziswe ulwimi. Kusetyenziswa ulwimi njengendlela yoqhagamshelwano ekubaliseni ibali.

Iingcali zolwimi zithi uninzi lwemisebenzi yoncwadi yohlulwa-hlulwe kabini, ngokobhalo, nangokwezenzo. Asikwazi ukulohlula ubhalo kwisenzo. Isenzo ngamazwi athethiweyo ngalo ndlela athethwa ngayo aze alandelwe zizijekulo zokuthetha namalungu omzimba esiwasebenzisa xa sithetha ukwenzela ukuphuhlisa oko sikutshoyo.

UFabb (1997:13) uthi ezinye iingcali zolwimi ziye ngamanye amaxesha ziphulukane nentsingiselo yolwimi xa ulwimi luye lwasetyenziswa nezinye iintlobo okanye nolunye uluhlu lwamagama kuba siyayilibala into yokuba ulwimi olubhalwayo luhambelana nezenzo. Ukuthetha nentetho zenzelwe ukwahlula iintlobo zeentetho zolwimi oluthethwayo. Oku kuchazwa nguHymes (1999:33) kubaluleko lwesincoko apho athetha ngeendlela zentetho. Uye athi ubunjani bentetho yomntu buye bohlulwe ngokweendlela zentetho ezithi zichazwe ziimpawu zentetho ziimpawu zentetho ezisesikweni ezizezi; isigama esisetyenziswayo, ubume bezivakalisi, imigaqo yefonoloji, ubizeko lwamagama, utshintsho lelizwi okanye ithoni yelizwi, inganegalelo ekunikeni ifuthe kwintsingiselo yesivalisi.

2.2.5 Iimpawu Zeengcingane Zolwimi

Iingcali zihlomla zithi ngentsingiselo yolwimi, abantu baneendlela zokunika inkcazelo yezimvo, nokuvakalisa loo nto ufuna ukuyithetha. Kuye kujongwe intsingiselo yolwimi ngokwendlela olubonwa ngayo ulwimi ngokwemvakalelo zangaphakathi, uFabb (1997:15). Uye aphinde avakalise olunye uluvo lokuba, abantu bayathanda ukuzicingela xa betolika isivakalisi, umzekelo “Namhlanje kukho ilanga”

“Namhlanje kushushu”

Kulo mzekelo ungentla, kwisivakalisi esiphezulu, asithethi into yokuba xa kukho ilanga kushushu. Umzekelo osezantsi uzama ukuphuhlisa ukuba kusenakho ukuba shushu kungekho langa. Abantu bayathanda ukuziphixanisa ezi ntsingiselo zezi zivakalisi bacinge zithetha into enye, ibe ingekho nye.

2.2.6 Intsingiselo Entsokothileyo Okanye Embolo Mbini Kulwimi

URichard noGabriel (1995:110) bathi le ntsingiselo imbono neentsingiselo ezininzi.

Umzekelo; “Akwaba ubuyibonile inkunzi yenkomo esiyifumene kuMalume”

Eli gama inkunzi yenkomo linokuthetha iintsingiselo ezininzi, okanye lisenokutolikwa ngeendlela ezininzi, lisenokuthetha umntu obedlokova oku kwenkunzi okanye inkunzi yenkomo ngqo okanye nantoni na ebisenza izimbo zenkomo.

Umzekelo; Abafazi abasebenza ngokuzimisela namadoda babambe izikhundla eziphezulu kule nkampani. Lo mzekelo ungentla usenokuthetha into yokuba kule Nkampani kuqeshwa abafazi abasebenza nzima kube kukho amadoda abambe izikhundla eziphezulu. Kwakhona isenokuba kuthiwa abafazi abasebenza nzima kunye namadoda asebenza nzima abambe izikhundla eziphezulu kule Nkampani. Ziphinde iingcali izivakalisi baziphonononge bejolise kwisintaksi nesigama (lexicon) esisetyenziswa kwisivakalisi.

Umzekelo; (*Mary claims that John saw her duck*)

Kulo mzekelo usenokucinga uMary uthi ukuba uJohn ulibonile idada lakhe.

Okwesibini ingaphinda itolikeke olu hlobo, unokucinga ukuba uMary umbonile uJohn emzimela oko kuthi engafuni kubonwa. Esi sivakalisi sinakho ukutolikeka ngeendlela ngeendlela singathethi into enye.

NgokukaRichard noGabriel (1995:112) kukho izithethantonye ngokophawu, lwenyaniso nentsingiselo.

Umzekelo 1. Abantwana beKlasi yam baninzi kunabantwana beyakho iKlasi.

2. Abantwana beklasi yam ngamaXhosa.

Umzekelo ophezulu abantwana beKlasi bababiza ngokwesininzi. Umzekelo osezantsi abantwana beKlasi bayacazululwa ngamnye.

Omnye umzekelo: *The present queen of France is smart.*

(Richard and Gabriel1995:112)

Lo mzekelo unokuthathwa olu hlobo, ukumkanikazi waseFransi unengqondo ekrelekrele. Okanye uKumkanikazi waseFransi unxiba kakuhle, ukubonakalisa uphawu olunika intsingiselo kunye nentsingiselo yesithethi.

Pavaroti does'nt like Loren but what if he is holding Loren's hands.

Apha uPavaroti uyayithetha le nto kodwa ayikho njalo kuba awunakumbamba isandla umntu kanti awumthandi. Kwakhona unakho ukumbamba isandla nangona ethetha into embi kuba engafuni ukukhangeleka ekrwada. Kwakhona angayithetha loo nto kuba engafuni ukwaziwa ukuba uthandana noLoren.

2.2.7 Intsingiselo Engeyiyo Kulwimi

URichard noGabriel (1995:115) baye bahlomla ngendlela apho umntu angathi ethetha anike intsingiselo engeyiyo engakhange aqonde, umzekelo, umntwana ubona umama ephuma nesingxobo esikhulu endlwini, esithwele entloko. Umama usa esi singxobo kumfazi wasebummelwaneni. Umntwana ucinga umama uhamba neempahla uya kude, kuba ebone umama ephethe isingxobo aqhele ukusiphatha xa ehamba esiya kude. Yile nto kungafuneki ugqibe ngesenzo osibona sisenzeka ube ungaqinisekanga ngentsingiselo yoko kwenzekileyo. Ezi ngcali zingentla zivakalisa oku ngesimantiki,

bathi kulwimi zingayijonga njengentetho apho abantu baye bathethe, bengakhange bayithathele ngqalelo intetho yabo.

UMiller (2001:16) Uthi ulwimi olu mbolo mbini lusetyenziswa imihla nezolo, kuye kufumaniseke ukuba amagama awabi nantsingiselo inye. Yiloo nto kufunyaniswa ukuba amagqwetha kufuneka echule ukunyathela xa enika iintsingiselo zamagama ukunqanda amagama asebenziseka kabini ngokohlobo olunye kumaxwebhu asemthethweni. Isichazi magama sithi,

The concise Oxford Dictionary offers a double meaning which is either deliberate or caused by inexactness of expression and an expression able to be interpreted in more than one way as definition of the word ambiguity.

Umbolombini uye ajongise kumabinzana angachanekiyo ngqo, nakubuchule bokutolika inkcazelo ngeendlela ezininzi. Iintsingiselo ezininzi ezahlukileyo, ziye zidalwe ngamabinzana angachanekiyo anobangela ukuba siwatolike ngeendlela ezininzi ezahlukeneyo. Uye umfundi abenomnqa wento yokuba uza kuyitolika njani loo myalezo uqulathwe ngulo mhlathi.

Ilenzi nazo kwizivakalisi zingadala ingxubakaxaka ekuguquleni intsingiselo yesivakalisi. Unakho ukuzitolika ngendlela enye ezi zivakalisi zilandelayo.

Umzekelo; UThemba uyavuma ukuba uyamazi uNothemba.

USipho uyamazi uNothemba.

Izivakalisi zinakho ukunika intsingiselo engafaniyo nangona zibhalwa ngohlobo olunye, kwaye novakalelo lwelo binzana luvakala ngathi kuthethwa into enye. Ezi zivakalisi ziye zohluke ngenxa yokuba xa kubhalwa ngentetho ngqo okanye ngengxelo-ntetho kuye kubhalwe ngokufanayo kodwa intsingiselo ayikho nye. Richard noGabriel (1995:418)

Nanku omnye umzekelo ovezwa ziingcali zolwazi: UNomsa uthi “uThemba uvumile”.

UNomsa uthi uThemba uvumile.

Kumzekelo wokuqala uNomsa uyithetha ibe kwintetho ngqo, uThemba uyithetha ngokwakhe.

Kumzekelo wesibini uNomsa uyayixela, esaa sivakalisi sikwingxelo-ntetho, uNomsa uthetha into ethethwe nguThemba. Le mizekelo iphezulu ingenza umonakalo omkhulu kakhulu kulwimi lwesiXhosa ukuba, isenzi sibaluleke kakhulu kwisivakalisi kuba kulapho kuqulathwe khona ubuthumbu okanye ingxam yentsingiselo yesivakalisi. Ukuba asikho isenzi kwisivakalisi loo nto ithetha ukuba akukho myalezo ugqithiswayo nguloo mntu kwaye akusoze kubekho ntsingiselo ivakalayo kulowo umameleyo. (Apha ngentla kusachazwa ngentetho enokuvakala okanye itolikeke ngeendlela ezimbini emntwini xa eyiva nangona ijongeka ngathi kuthethwa inkcazelo enye).

2.2.8 Intsingiselo Efihlakeleyo

Uphando luye lwafumanisa ukuba kule ngongoma iingcali ziye zavelela into yokuba abantu xa benxibelelana baye basebenzise le nto bathi lulwimi olukhululekileyo xa bethetha kwiincwadi ezibhaliweyo. Kumzekelo wonxibelelwano oye waqulunqwa nguSperber noWilson (1986 no1995). Bathi zonke izimo ezibonakalisa ukuziphatha ziye ziqatsele xa kunxityelelwana ngolwimi olukhululekileyo. Baphinda bathi itekisi ethethwayo okanye ebhalwayo iye ibonakalise ubungqina obutolikiweyo. Kuye kufuneke obo bungqina buhlolwe sisithethe ngokuthi kujongwe iinjongo zale ntetho.

2.2.9 Unxibelelwano Olukhululekileyo Ludala Intsingiselo Efihlakeleyo

Okokuqala kuye kuthethe okanye kunxityelelwane kungakhange kujongwe into yokuba kufuneka kunyanisekiwe. Umzekelo, ukuba umntu ukubuza ixesha, uye umphendule uthi ngumkhono emva kwentsimbi yesihlanu, ngelo xesha, elona xesha liyinyaniso yimizuzu elishumi elinesithathu emva kwentsimbi yesihlanu. Eyona nto siyiphuhlisayo yeyokuba sinikezela uqikelelo lwexesha hayi ixesha elililo, loo nto isiboniso ukuba ulwimi olukhululekileyo aluyonyaniso. Ukuba ke ulwimi belungakhululekanga besingazo kuthi ngumkhono emva kwentsimbi yesihlanu.

Okwesibini ulwimi olukhululekileyo lubangela kusetyenziswe ulwimi olukhululekileyo olunokucacisa zonke izibhekiso zababhali okanye zezithethi. Yile nto kuza kubalulwa ukusebenzisa isimnini xa kubhekiswa emntwini. Ngelinye ixesha olu lwimi lukhululekileyo luye lufune utoliko kulowo umameleyo kodwa kuphinde kungabi yomfuneko xa umntu omameleyo ewuvile umxholo woko kuthethwa sisithethi.

UBowens (1997:28) uthi ilungelo lwesithathu lonxibelelwano olukhululekileyo lungazisa unxibelelwano oluqikelelweyo olungeyonyaniso, kunye neengcinga zabantu ezingenankcazelo icacileyo. USperber noWilson (1997:58) baza nomzekelo womntu ovula ifestile kwigumbi lokulala elikufuphi elwandle akugqiba athimle ngamandla. Bathi ke xa bebiza eso senzo, lunxibelelwano olwalatha into ethile. Bathi ke iitekisi ezininzi kuncwadi ziye zibentsingiselo enzulu kodwa engeyonyani okanye engabonakali iyinyaniso.

Ilungelo lwesine lonxibelelwano olukhululekileyo, kukuhlanganisa intetho Umzekelo; Kwitekisi encinane kungaqikelelwa iintsingiselo ezininzi ezinobungqina. Le mizekelo yonxibelelwano olukhululekileyo lusibonisa ukuqina kolwimi nokuvumela ubumvoco okanye uvumelwano obuntlobo-mbini kwiintsingiselo zolwimi.

Enye yezinto ezibalulekileyo kunxibelelwano olukhululekileyo kukuba isithethi kunye nalowo umameleyo kufuneka babe bayabelana ngomxholo woko kuthethwayo. Bobabini kufuneka baqiniseke ukuba bayawuqonda loo mxholo woko kuthethwayo.

2.3 ISIKWEKO NJENGENTETHO EKHULULEKILEYO

Iingcali zolwimi zisibona isikweko njengentetho ekhululekileyo, ethi isetyenziswe ngababhali kwiincwadi zabo. Basibona isikweko njengentetho engeyonyaniso eya ithethwe enika ubungqina bentsingiselo engabhekisi kuyo ngqo. Batsho benika umzekelo ngomtshato waseHangari apho kwakunconywa umtshakazi.

Umzekelo; “The pretty girl is a golden lamb”

“Le ntombi intle yigusha yegolide”

Zithi iingcali esi sivakalisi singentla sikhululekile kwa intsingiselo le yaso. Baye bathi xa besitolika esi sivakalisi, intsingiselo ayiyonyani kuba le ntombi ayiyogusha, yenye yeempawu zentetho ekhululekileyo. Kufuneka siyithathe itekisi ngoko hlobo esiyibona ngayo size sinike ubungqina ngoko sikubonayo, ngaphandle kokunika intsingiselo equlathiweyo.

Ngoko qikelelo oluvakalayo yinto yokuba intombi le ineempawu ezifana nezegusha njengentobeko, ukulunga nokuthamba.

Intsingiselo eyakuthi inikezelwe ngulowo umameleyo ixhomekeke kwindlela amzi ngayo lowo kuthiwa yigusha aze yena amnike loo mpawu aqonda ukuba imfanele. UMiller (2001:37) uyakungqina oku kwincwadi yakhe,

Metaphors often have the effect of making us look at the world in a different way- the way the writer sees it. They link the familiar with the unfamiliar at times – what is known with what is often at first sight very different.

Kulo mhlomlo ungentla uthi izikweko ziye ngamaxesha amaninzi zenze silijonge ilizwe ngendlela eyahlukileyo kunaleyo yababhali. Baye banxulumanise izinto eziqhelekileyo kunye nezo zingaqhelekanga ngamanye amaxesha, baphinde banxulumanise leyo yaziwayo naleyo isoloko ibonwa kwasekuqaleni ngokwahlukeneyo.

Uye aphinde athi yile nto kufuneka uzibuze umbuzo xa uhlalutya isikweko, umbuzo wokuba bekutheni ukuze umbhali asebenzise lo mfanekiso ngqondweni kule ndawo? UMiller (2001:38) athi ngesikweko,

Metaphors tend to be concentrated, somewhat condensed and compact, for this reason they can sometimes be difficult to unpack.

Oku kutyhila ukuba izikweko ziyakwazi ukuhlangana okanye zidibane zibe yimbumba ngoko ke ngesisizathu zenza kubenzima ukusicazulula.

2.3.1 Intsingiselo Ngokufunda Umhlathi

UWinterowd noMurray (1983:82) bathi kwincwadi yabo, umntu uyakwazi ukufumana intsingiselo yegama aqala ukuliva engenawo nomrhano wokuba ithini intsingiselo yegama ngokusuka afunde umhlathi lowo. Uye akwazi ukuyifumana intsingiselo engakhange ayokulijonga igama elo nakwisichazi magama ngokuthi aliqikelele emveni kokuba efunde umhlathi. Baye ke babalule iingongoma ezifana namava. Ngamanye amaxesha uyakwazi umntu ukuyiqikelela intsingiselo yegama kuba wayekhe wakuyo le meko ngaphambili okanye uyayazi le meko ithile ikhankanyiweyo kwelo gama.

Umzekelo: *The principal admonished the students about being late for assemblies.* Unakho ukungayazi intsingiselo yegama u ‘*admonished*’ kodwa ngenxa yamava okuyazi ukuba kwenzeka ntoni xa umntwana engafikanga ngexesha esikolweni, ngoko ke yonke le meko ikutyhalele entweni yokuba uliqikelele eli gama ukuba lithetha

mhlawumbi baye bangxoliswa okanye balumkisiwe. Kwakhona bathi ungangayazi intsingiselo yegama ‘*voraciously*’ kwisivakalisi. Umzekelo: *The hungry children ate voraciously*, kodwa ungangayazi intsingiselo ngokwamava ukuba umntwana xa elambile uye atye ngothakazelelo.

Ngamanye amaxesha ababhali bayakwazi ukuyixela intsingiselo yegama kwangaxesha nye okanye baphinde balisebenzise kwisivakalisi njengokuba bebalisa. Baye baveze loo mkhondo wentsingiselo onjalo kwizifundo zeNzululwazi kunye nezifundo zeMbali apho kukho amagama afuna inkcazelo. Okanye ngamanye amaxesha inkcazelo magama okanye uphindo lobizo magama ngokukhawuleza luye lulandele igama elo kunye nesiphumlisi. Umzekelo: *The sergeant told her company, “Soldiers, there will be no malingering, better known to many of you as goofing off, in this outfit”* Apha kulo mzekelo ungentla, umbhali usebenzise igama elinentsingiselo entsokothileyo u ‘*Malingering*’ waphinda walichaza intsingiselo kwakwesa sivalisi sinye ukuba lithetha ukuba akusayi kubakho majoni aya kuhlekisa ngale mpahla iza kube inxityiwe.

Ababhali bangakunika imizekelo xa kukho amagama anentsingiselo entsokothileyo kwisivakalisi atsho akuncede ekufumaneni intsingiselo yamagama athile ongawaqondiyo. Umzekelo: Esi sivakalisi silandelayo sixela ngokoyika izinto ezithile ebomini. *‘John works in a clinic where people are treated for phobias. Some of the phobias he has encounter are the fear of flying, the fear of high places, and fear of spiders.* Kwakhona amagama anje ngala mzekelo nawo angakunika ukrobiso umzekelo: njenge, fana, nqwane. Nanku omnye umzekelo: *Most crustaceans such as shrimps, crabs, and lobsters are edible although some – such as barnacles are not.*

Ukuthlekisa izinto ezimbini ezichaseneyo kungakunika umkhondo lwentsingiselo efihlakeleyo kwigama ongaliqondiyo. Umzekelo: *Joan looks pallid today, with non-of her usual rosy colouring clothes.* Kulo mzekelo, inkangeleko kaJoan yanamhlanje ithelekiswa nenkangeleko yakhe yesiqhelo yokunxiba imibala eqaqambileyo, ke ngoku utsho uyazi intsingiselo yegama u ‘*Pallid*’ ukuba luchasaniso lwemibala eqaqambileyo ‘*Bright colours*’.

2.3.2 Indima Edlalwa Sisithethe Ukunika Intsingiselo

UBowens (1997:74) uza nobungqina obungundoqo ekuguquleni intetho. Uthi iingcali zithi ubungqina busuka kwingxam okanye kumxholo wezithethe. Bathi kuqhagamshelwano okanye kufuneka kukho ukunaniselana ngezimvo zomzimba kunye nezenkcubeko namasiko. Inkubeko inezintlu ezininzi apho abantu ababini baye babelane ngenkcubeko enye, loo nto ibenze bazi izinto ezinye. Esinye isiphumo soku, yimvano ethi iphuhlise kukusetyenziswa ngamandla kumxholo ojoliswe kobungqina besithethe ethi ibonakalise isithethi nommamelu ukuba baneenkolo ezinye.

UMiller (2001:41) naye uhlomla athi ngogqobhoko / uguquko oluthi lubekho kuncwadi,

This refers to customary practises in literature. It is usual has to do in certain literature circumstances.

Isikweko sentombi entle eyigusha kula mzekelo womtshato waseHangari sithathwa njengesithethe esisifaniso yile nto kuye kwalula ukufikelela kolaa toliko.

Umzekelo osuka kuMitchell (1988:76) uthi xa kwintetho kusithiwa

“Umntu ulele ekhukweni”
“*He is lying on a mat*”

Ngokwentsingiselo kuthethwa ukuba “Ugula kakhulu” okanye “Ugulela ukufa”

Loo nto ithetha ukuba igatya ngalinye loqhagamshelwano liye libe noqikelelo oluthetha into enye kuba lowo umameleyo uye ayitolike le ntetho ngokuthi axhomekeke kulwazi lwakhe lwesithethe.

Birth is arrival > Ukuzala kuthetha ukufika

Life is heat > Ubomi bubushushu

Death is sleep > Ukufa bubuthongo

Ezi ndidi zeembalelwano ziya kuthi zohluka enye kwenye ngokwamasiko nezithethe zabantu ngabantu. ULakoff, uthi ezi mbalelwano-jikelele zingathathwa njengeendlela zokwazi izikweko kunye nezixhobo apho izikweko zakhiwe okanye zisekelwe khona kwimibongo nasekusebenziseni ulwimi ngokubanzi.

2.3.3 Incoko-Yababini Itshintsha Intsingiselo

UMiller (2001:53) uthi ungafumana isothuso ukubona intetho-ngqo kwesi sahluko njengesixhobo sohlalutyo kodwa ukuba ingajongisiswa, ingaluncedo olukhulu kakhulu. Bayazibuza ukuba kutheni ababhali besebenzisa intetho- ngqo kwimihlathi yabo. Incoko-yababini idlala indima enkulu kuncwadi, ezinjengezi zilandelayo.

- Ingayitshintsha imvakalo-zwi yoko kubhaliwe ngokukhawuleza.
- Iye idale imvakalelo ebonisa isenzo sangoku.
- Inika umhlathi imvakalelo eyinyani nenobomi obuqhubeka ngoku.
- Inikezela umxholo womhlathi ngokukhawuleza.

Uphinda uMiller (2001:53) ahlomle athi ngencoko yababini,

To hear the actual words spoken by character provides us with information about them that we could never hope to gleam from a third party's version of what they said without long descriptions in the narrative.

Kwesi sicatshulwa ungentla kuboniswa ukuba ukumamela amazwi ngqo kubalinganiswa kusinika ulwazi ngezimo zabo ekungazange kwanethemba lokuziva kumntu wesithathu kungakhange kuviwe inkcazo yebali elide.

UKlopper (2006:22) naye waleka athi ngencoko yababini,

Spoken word tells us more about the situation or characters. The languages set the tone of the play. The characters may talk in a specific reason for the dialect or manner such as slang.

Oku kutyhila ukuba amazwi athethwayo asixelela into eninzi ngemeko yabalinganiswa. Aphinde athi iilwimi zisinika imvakalelo okanye umoya womdlalo. Abalinganiswa bangathetha ngendlela ethile, ngezizathu ezithile, basebenzise ulwimi lwengingqi okanye intetho engaphucukanga.

2.4 UMXHOLO WEDRAMA

Kubalulekile ukuba uphando lukhe luhlomle ngedrama njengoko uphando luza kuthi luhlalutye iincwadi zedrama ezimbini kuhlalutyo lwalo lwentsingiselo efihlakeleyo yolwimi. Uphando luza kuthi luthlekise incwadi ethi '*Amaza*' ebhalwe nguZ.S Qangule (2008) kunye nencwadi ethi '*Nathi singabantu*' ebhalwe M. Nkohl (2015) kuhlalutyo lwalo.

UPeck noCoyle (2002:178) bathi uninzi lwemidlalo yeqonga akumnandanga ukuyibukela kunokuyifunda. Ukufunda umdlalo kunganzima kumfundi, kwaye kumenze anyanzeleke abe neliso elinzulu lokukwazi ukuhlalutya uncwadi. Eyona eya kumenza lo mfundi ukuba kube lula ukufunda, kukuba ajonge iimpawu zomlinganiswa oyintloko, aphinde alandele umlinganiswa lowo. Umzekelo wencwadi enjalo yile ithi, 'Ngenxa Yesithembiso'. Okokuqala le ncwadi ibaliswa ibe kumntu wokuqala, loo nto ibonakalisa ukuba yincwadi ekwabaliswa ngumlinganiswa wethu oyintloko.

Kwakhona izahluko okanye iziqendu zale ncwadi zingakwenza ungayilandeli okanye kube nzima ukuwufumana umxholo okanye kube nzima ukuyilandela incwadi ukuba kanye kanye ithetha ngantoni kuba izahluko aziyondelelani. Icebo lokuthatha umlinganiswa oyintloko uhambe naye lide liyokuphela ibali, lingakunceda ukwazi ukulandela iziganeko zencwadi ukwazi nokuzibamba, ungazilibali iziganeko ezingundoqo apha ebalini. Loo nto yenza nabafundi bakwazi ukuyilandela le ncwadi.

Umxholo wedrama uyathanda ukugxila kumbuzo odla umzi okanye kumba otshis' ibunzi kunalowo wobuqu bomlinganiswa. Eyona ngxaki iba ngundoqo yile yokuba kufuneka kubanjwe umxholo. Kwidrama kusoloko kugxilwa kumxholo odl'umzi ngawo

loo mzuzu. Nantsi imizekelo yezo ncwadi, zabhalwa kuba kukho isizekabani esibangela ukuba ababhali bachukumiseke bafune ukuthatha usiba babhale:

NguBuzani kuBawo kunye noAmaza, ezi ncwadi zikhankanywe apha zabhalwa kudala, kwaye zikhankanya isiko lokubonelwa okanye lokutshatiswa ngebhaxa kwentombi nesoka engazange yalibona nasemdudweni, engalaziyo intombi leyo. Kaloku amaXhosa akholelwa ekubeni ikhaya le ntombi lisemendweni. Uye ufumanise ke kwezincwadi ukuba ntombi leyo inaye undofa wayo okanye isithandwa sayo esele ithembisene naso, ibangele ke le nto kube nzinyana ukuba abazali bakuphumeze oko bakunqwenelayo ngentombi yabo okanye ngonyana wabo. Kuye kuthi kufikwa kuvutho-ndaba lencwadi kube kucaca ukuba izinto azimdaka-ngqika kulandele inyhikityha yokufa ebangelwa leli siko lokubonelwa. Kuye kungoneli ukufa aba bantu babandakanyeka koluthando kuphela koko kuye kubhubhe nabantu abangenatyala.

Eyona nto ibibangela ukuba ababhali beliya xesha bagxile kulo mxholo yinto yokuba ibizezona ziganeko zivamileyo kwixesha lamandulo, koko bebeya balumkise uluntu ngokuthi babhale uncwadi, bezama ukubabonisa ukuba eli siko alifanele kulandelwa kuba liza neziqhamo ezimasikizi nezihambisa umzimba phakathi koluntu.

UPeck noCoyle (2002:180) Ezi nkcubabuchupho ziya ziphinde zikungqine oku zenjenje:

In thematic terms dramatist are always dealing with a much larger question than that of a character they are focusing on concerns that are central in human experience.

Oku kutyhila ukuba ngokomxholo abadlali beqonga basoloko besebenzisa imibuzo ngokubanzi kunaleyo yabalinganiswa abasoloko begxininisa kwiziganeko ezingqonge amava abantu. Kwidrama kuyakwazi ukufunyanwa isiqendu esingundoqo okanye unqontsonqa, kuphinde kubekho isiqwendana esoyame kwesi singundoqo. Olu hlobo lwedrama luyafumaneka kwenye yeencwadi eziza kuhlalutywa luphando ethi, 'Nathi Singabantu'. Kule ncwadi kufunyanwa ibali lokuqala, kulapho kufunyanwa khona umlinganiswa oyintloko. Kuphinde kuqale elinye ibali emveni kokuba kubanjwe umlinganiswa oyintloko, kufunyanwe uNohenjisi ongumfazi kaSikhulu emangalela uNokwakha ongumfazi kaSikhulu wesibini ngenxa yokophula isithembiso sokubuyisa umntwana rhoqo ngeeholide zesikolo, umntwana owayemboleke yena, kucaca ngoku ukuba ufuna ukumthimba. Olu hlobo lwedrama lungadala ingxaki nengxuba-kaxaka

ekuhlalutyeni olu hlobo loncwadi, kuba abafundi nootitshala ingabenza kubenzima ukuchonga umlinganiswa oyintloko.

Isicwangciso-sakhiwo sedrama, eli gama elithi isakhiwo sebali linayo indawo yokuzixela- xa kusithiwa akwenziwa nje ucumbelele kuba nawuphi na ucumbelele uphela ngo-walakahla kuba bekungakhiwa kakade. Kwisakhiwo sebali kwakhiwe kulandelwa isicwangciso esithile esifuna izixhobo ezithile. Idrama ngaphandle kwesakhiwo sebali inganjengomntu ekuthiwa nanku udaliwe, ugqityiwe koko uphahla lo mzimba akanalo. Iziganeko ezenzeka kwidrama egqibeleleyo mazakhe uphahla olusuka kwingabula zigcawu lunyuke luye encotsheni yovutho-ndaba, zandule ukuhla ngenxa yobushushu bebaliziye kwisiphelo.

Isakhiwana sebali, yintshukumo encedisayo, ehamba calanye nesakhiwo esiphambili kumdlalo, njengoko besele sichaze apha ngentla kwincwadi ethi 'Nathi Singabantu'. Omnye umzekelo: kwincwadi ethi 'uDike noCikizwa' kukho isakhiwana sebali apho uNonjoli efuna shushu ukuba atshatwe nguMjongwa ongakhathaliyo nokuba utshate bani. Esona sakhiwo sebali sichaza ukuba uDike ufuna ukutshata uCikizwa. Uyise kaCikizwa uSando ufuna ukuba uCikizwa atshate uMjongwa. UMjongwa akathathi nxaxheba kuba ubonelwa umfazi onguCikizwa ekubeni ecaleni uNonjoli efile luthando kwaye efuna ukutshata lo mfo.

UPeck noCoyle (2002:100) nabo bayakungqina oko,

Many plays, however have not just one plot but two - that is, two fully developed stories running side by side the main plot focuses on the central character, the subplot on the other characters or events. This might seem to complicate matters, but infact the subplot illuminates the main plot.

Kulo mhlomlo kuyabonakala ukuba imidlalo yeqonga emininzi ayinasakhiwo esinye kuphela, inezakhiwo ezibini eziqulathe amabali apheleleyo ameleneyo, isakhiwo esingundoqo sigxininisa kumlinganiswa oyintloko, isakhiwana sebali sijongane nabanye abalinganiswa okanye ezinye iziganeko. Oku kungabonakala njengento enobunzima kodwa isakhiwana sihombisa isakhiwo sebali.

Incwadi kaPeck noCoyle (2002:101) iphinda iveze olunye uhlobo lwedrama abathi ukuyibiza yidrama yentlonipho ephuma phantsi kwedrama yobuyiso. Olu hlobo lweDrama luye lujolise ikakhulu kwintlonipho eyenzeka emitshatweni. Le drama ikhankanywe apha ngentla ibangela ukuba uphando lukwazi ukuyoyamisa kwenye

yeencwadi eza kuthi ihlalutywe kule ncwadi ethi, 'Amaza'. Kule ncwadi kukhankanywa umxholo ongowokutshatiswa ngebhaxa kukaNamhla ngabazali bakhe uDanile noMaDlamini ngezizathu zokulandela isiko. Aba bazali bajonge ukuhlonelwa yintombi yabo uNamhla agobe uphondo koku bakufuna ngetshova, phofu bemisa isiko phambili besithi lidala linenkqayi lifanele ukuhlonelwa.

UPick noCoyle (2002:101) baphinda baphefumle ngalo mba bathi,

In Restoration comedy, however, we are also aware of the potential absurdity of society itself with its elaborate rules and code of behaviour.

Ngokwalo mhlomlo ungentla ubonisa ukuba kwimidlalo ehlaziyayo yohlekiso kuye kuqondwe amandla aleleyo obudenge asekuhlaleni nemithetho yabo ecwangcisiweyo yokuziphatha. Baphinda kwakhona baveze olunye uhlobo lwedrama oluthi lubonakale kuluhlu lwedrama abathi ukuyibiza yidrama elumezayo okanye enezenzo ezimasikizi. Le ncwadi ithi 'Amaza' iye izibonakalise ezi zimbo zihambisa umzimba, apho uLizo othandana noNamhla ehamba esiya eRawutini eya kukhangela incwadi yakhe yebanka emke nomfazi wakhe uZodwa. Zodwa lowo ekucaca ukuba uthandana noSidima ongumyeni kaNamhla. Uthi efika eRawutini uLizo abe ephethe umpu. Uye afike apho abulale uDuma oliwele likaSidima ecinga ubulala uSidima kunye noZodwa waseBhayi owayesela noDuma. Udubula uZodwa oyinkosikazi yakhe acinge umosele, kanti akalazanga elidlalayo.

UPick noCoyle (2002:103) Babhala bathi ngedrama ehambisa umzimba,

The basic pattern resembles that of romantic comedy, with young people falling in love, but, whereas the pure romantic comedies take place in a make-believe world where the young lovers come in conflict with those in authority.

Oku kutyhila ukuba isiseko senkqubo elinganisa umdlalo wokuvusa umxhelo wabantu abatsha abathandanayo, ngelo lixa eyona midlalo ivusa umxhelo iye ithathe inxaxheba kwilizwe labo abakholelwa kulo lokuba abantu abatsha abathandanayo baye bangavisisani ngeembono nabo basemagunyeni. UPeck noCoyle (2002:103) baye bavumbulule olunye uhlobo lomdlalo kwincwadi yabo, olungumdlalo okhankanya iingxaki phakathi koluntu. Bathi zonke iincwadi zedrama ziyathanda ukubalula iingxaki zoluntu ekuhlaleni.

2.5 UMXHOLO WENOVELI KWINKULUNGWANE YAMASHUMI AMABINI ANANYE

Uphando luza kuthi lunxulumanise iincwadi ezimbini zenoveli kuhlalutyo lwalo kungoko kuyimfuneko ukuba lukhe lushukuxe inoveli ngokubanzi. Uphando luza kuthi lunxulumanise ezi noveli zilandelayo, 'Ngenxa yesithembiso' ebhalwe nguM.Nkohlha(2015) kunye nencwadi ethi 'Nyana wam! Nyana wam!' ebhalwe nguW.K Tamsanqa (2008).

Inoveli eluhlobo lweprozi olubalisa ibali elide. Ummo wayo ibalisa ibali kodwa ke kukho izinto ezisiseko ekuyilweni kwayo njengomsebenzi wobugcisa. Ibali kufuneka libe nokuqingqeka okubonisa ukubambana nokuqulunqana kwalo. Ngamanye amaxesha zonke izinto ezilapha ebalini zisebenzisana, zihambelane, zingenane ngendlela enocwangco wena wakhe wazibona iintsiba kumsila wehobe. Zonke izinto ezifana noomixholo, balinganiswa, ulwimi, isakhiwo sebali, njalo-njalo zisebenzisane.

Uphando luza kujonga indlela ababhali beli xesha abathi bawujolise kuwo umxholo wabo. Kuye kufumaniseke ukuba aba babhali baye umxholo wabo ujikeleze iziganeko uluntu oluthi lungqubane nazo. Kuba ukuba uyajonga kwiincwadi ezibhalwe ngowe-2015 uphando oluza kuthi luzihlalutye, ufumanisa ukuba umxholo wazo, ungokuthutyeleziwa kweziyobisi nokusetyenziswa kweziyobisi kuMzantsi Afrika omtsha. Yenye yezinto ezidla umzi kuMzantsi Afrika omtsha. Eminye imiba engundoqo eza kuthi kubekwe umnwe kuyo, lurhwaphiliso nonyobo olubangelwa kukungoneli kwabantu abaphangela eburhulumenteni.

UPeck noCoyle (2002:135) nabo bayakungqina oku,

They deal with social, personal, and ethical problems, and offer us an entertaining yet the same time instructive look at how people with life in the twentieth century.

Oku kungentla ubonisa ukuba kumxholo wenoveli baye basebenzisane nabantu bokuhlala kunye neenqobo eziyingxaki iphinde isonwabise ikwajonge indlela abantu abaphila ngayo kubomi benkulungwane yamashumi amabini.

Umxholo webali ngulo mcamango usentloko olithungela lonke ibali. Uya kuthungela abalinganiswa ngokuthi izinto abazenzayo okanye ezibahlelayo, zonke zisebenzele

ukuphuhlisa lo mcamango uphambili kwaye ujikeleze ibali. Uphando lungathi umxholo ngumyalezo ofunyanwa ebalini xa lifundwe lagqitywa ibali. Makuqatshelwe ukuba umxholo ungohluka kumfundi nomfundi. Apha kuthethwa ukuba omnye nomnye angathi yena xa sele efunde lonke ibali athi umxholo ngulo. Kaloku kwasekuqaleni kwebali imiyalelo yombhali idala imo-ntlalo kwanomoya othile. Kanti omnye athi ubona ngokwahlukileyo.

Inoveli nezinye iintlobo zokubalisa amabali zifuna ukufundwa, ukuxoxwa, nokonwatyelwa. Emva kokuyifunda okokuqala incwadi abafundi kufuneka bazi umahluko phakathi kokubalisa (kwenzeka ni emva koku?) nesakhiwo (Kutheni kwenzeke oku?); ukuze bacinge ngeentsingiselo ezilindelekileyo nokuhlalutywa kwebali; bajonge indlela umbhali alusebenzise ngayo ulwimi, ukuzoba abalinganiswa (Ingcaciso nentetho-ngqo); indima yabalinganiswa, isimo sentlalo, ukujonga imbono esekwe phezu kwayo inoveli umzekelo, ngokwenkolo, ezepolitiko, ezentlalo nezoqoqosho. Oku kubalulekile xa kuhlalutywa inoveli okanye ibali, kufuneka abafundi balonwabele ukuze lihlale ezingqondweni zomfundi.

UPeck noCoyle (2002:136) nabo bayakungqina oko,

The story in a novel is almost a parable, a tale that makes a point, but in producing a novel the writer complicates the basic story by the addition of a great deal of detail.

Oku kubonisa ukuba ibali elikwinoveli liyafana nomzekeliso, nentsomi ejolisa kumba othile kodwa ukuvelisa inoveli, umbhali uye alenze nzima ibali elilula ngokufakela iinkcukacha ezininzi.

Ngelinye ixesha ababhali xa bebalisa amabali kulo ncwadi sukuba benomyalezo abafuna ukuwugqithisa kulutsha okanye kwabo bantu balo ndawo, kuba bebona kukho ingxaki ethile. Baye ke balibhale elo bali njengebali elingumzekeliso, ikhona le nto bafuna abantu baloo ngingqi okanye uluntu lasekuhlaleni jikelele.

Umbalisi nguye obalisa ibali kwinoveli. UPeck noCoyle (2002) bathi inoveli iye ibalise amabali nje aqhelekileyo alula athi aye ajike abenzima ekubalisweni kwawo, okanye ngendlela abaliswa ngayo. Bathi kukho iindlela ezimbini eziye zingquzulane xa ababhali beNoveli bebhala ezingaphixanisa izinto. Okokuqala, banakho ukuphixanisa umxholo xa besazisa ngokuthi baqukanise iinkcukacha malunga ngabantu, iindawo,

neziganeko ezi zibangela ibali likhangeleke liyinyani. Enye indlela engaphixanisa ngayo izinto kuxa umbhali ekhetha ukubalisa ibali ngokwakhe. Bathi ibali lingabaliswa ngeendlela ngeendlela; wonke umbalisi angayibona ngendlela eyahlukileyo imbono yakhe.

Umbalisi bali kwinoveli unoluvo nembono ethile ayizisa ngaphambili. Umbhali weNoveli uye alibalise ibali ngemvakalo-zwi ethile okanye ngethoni ethile ukuze kuphuhle oko afuna ukukubonisa najonge ukuba kuqashelwe, oko ekwenza ngombalisi nangabalinganiswa bakhe.

Apha umbhali umbhali angabalisa ibali libe kumntu wokuqala oluhlobo lwencwadi ezakuthi ihlalutywe luphando ethi 'Ngenxa Yesithembiso'. Bathi kulapho umbhali aye atyumbe umlinganiswa oyintloko ukuba makabalise ibali njengoko enamava alo. Umzekelo kule ncwadi ithi 'Ngenxa Yesithembiso' uDumile Jojo ongumlinganiswa oyintloko nguye obalisa ibali. UPeck noCoyle (2002:138) baphinda bacaphule incwadi ka Charles Dicken's David Copperfield (1860) aye athi, oku kusivumela ukuba siqonde okufihlakeleyo kwiingqondo zomlinganiswa, ngamanye amaxesha siyakwazi ukubona umohluko phakathi komlinganiswa onesidima esivuthiweyo nesidima esingavuthwanga. Kuzo zonke iintlobo zababalisi, umbalisi ngoyena uqwalasela zonke iziganeko ebalini.

Oku kwenzeka xa ibali libaliswa ngokoluvo lomlinganiswa kwaye lube lumiselwe kumda woko kubonwayo, kwenziwe nokwaziwa ngumlinganiswa kuphela. Inoveli oyifundayo ingabaliswa ngoluvo lomlinganiswa ongundoqo esebenzisa isimelabizo somntu wokuqala u "mna" "thina" okanye isivumelanisi sentloko u "-ndi".

lingcali zolwimi uPeck noCoyle (2002:123) baphinda bahlomle ngalo mba ungentla, bathi kubakho umbalisi othi azi konke, umbalisi oza kubona konke okuqhubeka ebalini.

UPeck noCoyle (2002:123) Baye bakungqine oku,

The Omniscient narrator can be unintrusive: that is to say we are not really aware of a persona telling a story because the action is presented without many explicit comments or judgement.

Ngokwalo mhlomlo ungentla kubonisa ukuba umbalisi owazi konke unakho ukungaphazamiseki oko kukuthi sinakho ukungaqondi ngomntu obalisayo kuba indlela

izenzo ezibonakala ngayo zinakho ukunika izimvo ezingacacanga okanye intelekelelo engeyiyo. Oku kuxa ibali libaliswa kuvelelwe zonke iinkalo zoluvo kuba umbalisi ukwazi konke okwenziwa ngabalinganiswa kwaye angasixelesa oko bakucingayo, bakubonayo nokubahlelayo. Xa inoveli ibaliswa ngumntu wesithathu usebenzisa izimelabizo zomntu wesithathu ezifana no “yena”, “yona” no “bona”. Le ndlela yombalisi yeyona ixhaphakileyo ukuba ababhali bayisebenzise kule mihla njengeencwadi okanye umsebenzi kaFoster noGraham Greene.

UPeck noCoyle baphinda bakhankanye ukubaluleka komnombo wezinyanya ekuhlalutyeni negalelo kwiingcinga zababhali ingakumbi kwimpatho yabafazi. Inkonde yekhaya iba yintloko yosapho koko ke eyona nkcazo yenkonde ithetha ukuba umphathi okanye uburhulumente obuphathwa ngamadoda kunye neziphatha-mandla ziye zidlulise umnombo wempatho ukuqala kutata ukuya kunyana.

UPeck noCoyle (2002:167) uphinda aleke ngala mazwi athi,

Central to most feminist criticism is the view that Western culture and society are male-centred, and that women are mad subordinate in every area of life.

Oku kutyhila ukuba kumbindi wabo bonke abaxhasi bamalungelo abafazi abakhwencayo baye babe neembono zokuba impembelelo yenkcubeko yasentshona kunye neyabantu bokuhlala ingqonge amadoda kwaye abafazi babekwa ngaphantsi kwamadoda kuzo zonke iimeko zobomi babo.

UPeck noCoyle (2002:167)) baphinda bongeze bathi, iinkode ezi azipheleli ekubeni zihlonitshwe ngabantu abadala ziye zinikwe nembeko kwaye kunyanzeleke ukuba abafazi kufuneka bezazile ukuba bancinci kunamadoda. Abafazi kuye kunyanzeleke bayamkele yonke le nto ezingcingeni zabo, ukuba amadoda bangaphezulu kunabo okanye banongamelo lwamandla olungaphezu kwabo.

Baphinda baphuhlise uhlobo lokubhala inoveli abathi xa beyibiza yi*Satire*. Olu luhlobo lokubhala apho abantu bokuhlala bathi bohlwaywe kolu ncwadi ngeenjongo zokufuna ukubalumkisa kwizenzo zabo ezigwenxa abathi bazenze kuluntu ngokubanzi. Olona phawu lugqamile kolu hlobo lokubhala kukuba baveze umfanekiso-ngqondweni walo

mba udla umzi, baphinde babaxe indlela abaye baphile ngayo kulo ncwadi okanye abaye baphathe ngayo abanye abantu ngendlela egadalala okanye engathandekiyo.

UPeck noCoyle (2002:170) baye bongeze bathi,

Human beings are presented as motivated by lust: Lust for sex or money or power or all three.

Kwesi sicutshulwa singentla sityhila ukuba abantu baboniswa njengabantu abaphenjelelwa ziinkanuko zesondo okanye zemali okanye zegunya.

Baphinda bongeze ukuba phambi kokuba nomphi umbhali asebenzise olu hlobo lokubhala kufuneka kuqala abenolwazi lokuba ngubani na osesichengeni sokuhlaselwa apha kubantu bokuhlala. Ezi ngcali zibona isimiyotiki njengohlalutyo olunokuba nobungozi kuncwadi, baye bathi isimiyotiki lufundo-nzulu ngentsingiselo yophawu. Baye baphuhlise amachokoza abonakalisa ukuba intetho isaqhubekeka okanye ayikagqitywa. Baye baveze ukuba yonke into ebomini ingathathwa njengala machokoza anika uphawu lokuba esa sivakalisi asiphelelanga ngoko ke kufuneka umfundi azigqibezelele. UPeck noCoyle (2002:171) batsho bekungqina oku, besenjenje:

It is possible to say that everything in life sends out coded message in a similar way: that clothes, body gesture, our social rituals all convey shared meanings to other people within our culture.

Umbhali okhwencayo ngumbhali oye abe nohlobo lokubhala oluthi lubeze loo nto ithile eye iphazamise uluntu ekuhlaleni kodwa ayichaze ngohlobo lwempoxo okanye eyenza intlekisa. Aba babhali baye bagxeke abantu abathile kunye neempazamo ezithi zenziwe ngabantu bokuhlala okanye balo ngingqi. Olona phawu luggamileyo kolu hlobo lokubhala baye baveze umfanekiso ngqondweni wabantu bokuhlala baphinde babaxe indlela aba bantu abaye baphile ngayo okanye baphathe ngayo abanye ngendlela engathandekiyo.

2.6 UKUQUKUMBELA

Kwesi sahluko uphando luye lwajongisisa ithiyori yenzululwazi yolwimi-ncwadi kuba yiyo eza kuthi incedise uphando ekuphononongeni intsingiselo efihlakeleyo yolwimi

kuncwadi. Unobangela wokuba olu phando lukhethe le thiyori kukuba luphonononga intsingiselo efihlakeleyo yoncwadi kuloko kufuneka lusebenzi ulwimi. Loo nto ithetha ukuba asikwazi ukulohlula ulwimi kuncwadi, kwayona incwadi ibhalwa ngolwimi ukuze kuphuhle intsingiselo. Yile nto luqala luphonononge izimvo zeengcali ngokoncwadi, lwandule ukuphononongo ukuba zithini ezinye iingcali ngolwimi. Uphando luye luqwele ngokujongisisa umxholo wedrama nowenoveli njengoko luya kuthi lunxulumanise uhlalutyo lwalo kwiincwadi zemveli.

ISAHLUKO 3

UPHONONONGO LWENTSINGISELO EFIHLAKELEYO KWIINOVELI EZIKHETHIWEYO

3.1 INTSHAYELELO

Kwesi sahluko kuza kudandalaziswa zonke iimeko ezithi zidale intsingiselo efihlakeleyo kwiincwadi zababhali. Umbhali woncwadi unakho ukuqwabulula iindlela ezininzi kwintetho yakhe evumbulula intsingiselo entsokothileyo ebangela ukuba umfundi aphume emxholweni.

Uphando luza kuphicotha zonke iinkalo ezivelelwe ziingcali okanye iinkcuba-buchopho kwiithiyori ezithe zabhentsiswa kwisahluko esingaphambili zize zinxulunyaniswe noko kutyhilwa kwezi ncwadi zikhethiweyo ngentsingiselo efihlakeleyo.

Kuza kuthi kuvelelwe iinkalo ngeenkalo ezithi zidale ingxuba-kaxaka kulwimi ezithintela uluntu ukuba lufumane umxholo kwiincwadi zababhali. Kuza kuphononongwa ezi mpawu zolwimi zilandelayo, izaci namaqhalo, uphuphelo, umqondiso, uphawu oluveza iindlela ezahlukeneyo zohlalutyo ezityhila intsingiselo efihlakeleyo njengoko ezibalula uShakespeare kwizixhobo ezisixhenxe zohlalutyo kwisahluko sesibini. Uphando luzama ukuvul' ingqondo kwabo bantu baye balujonge ulwimi phezulu okanye njengoko lubhaliwe bengakhange baluhlalutye. Sithi huntshu mthakathi, sifun' ingqondo zomthonyama zikhe ziyeke ukuhlala emthunzini xa zihlalutya iincwadi zesiXhosa. Ezi ntetho ke ziye ziqulunq'umbhodamo zitsho ibe ngumdudo woononkala zibhidek' iingqondo zamaqaba zilah' ekelwe ngumxholo.

Eyona njongo yesi sahluko kukujonga izafobe ezahlukeneyo ezisetyenziswa ngababhali ezithi zidale intsingiselo efihlakeleyo kwiincwadi zesiXhosa. Ezi zafobe zidala intsingiselo efihlakeleyo, ziye zibangele umfundi alahlekane nentsingiselo yaloo tekisi. Uphando luza kuthi lutyhile ezo zafobe ziveza iintsingiselo ezifihlakeleyo ezithi zisetyenziswe ngababhali beencwadi zesiXhosa.

3.1.1 Injongo Yolwimi Olufihlakeleyo Kuncwadi

Okokuqala siyazibuza ukuba kutheni ababhali besebenzisa ulwimi olufihlakeleyo kwiincwadi zesiXhosa. Kaloku ulwimi lutyebile luteketeke kwaye lumnandi yiyo le nto kubalulekile ukuba ababhali balunonge ulwimi ngokusebenzisa amaqhalo nezaci, imifanekiso ngqondweni, izafobe oko kuquka neemfanozandi xa bebhala. Ezi zafobe nala maqhalo nezaci ziye zisetyenziswe ngababhali ukutsala umdla kulowo ufunda loo ncwadi ukuze ayinambithe incwadi leyo. Izafobe nemiqondiso eya isetyenziswe ngababhali kuncwadi ziye zimnyuse umnqantsa umfundi ongenalwazi luphangaleleyo lwesiXhosa imbangele alahlekelwe ngumxholo wencwadi leyo.

3.1.2 Amaggabantshintshi Ngomxholo Wencwadi

Amazwi athi NYANA WAM! NYANA WAM! athethwa nguFikizolo ongutata okhulise uMangaliso, uBhungalipheli, uChasabelungu, uTholelegqwirha, uZanenkanyamba. La mazwi wayewathetha ebonakalisa uvuyo mhla wayebuya emveni kokubethwa lilizwe izinto zingemntak' aNgqika ngakuTholelegqwirha. Abazali bakhe babecinga wayikhaba kudala iketile emveni kokuba kwavakala kuNomathotholo ukuba uThemba noSonwabo baqwengwa ziingonyama emahlathini aseKnysna kwashiyeka iintloko zodwa. UFikizolo wayesele ephelelwe lithemba engazi ukuba uya kuphinda ambone uTholelegqwirha.

Aphinde kwakhona la mazwi athethwe ngumKwayi athi 'Nyana wam! Nyana wam!' ongoyena yise kaMangaliso xa wayesecaweni yaseGeorge Gosh, eRhawutini sele engumfundisi ophume izandla, odume kulo lonke eloMzantsi Afrika. Oku kusetyenziswa kwala mazwi nguFikizolo kutyhila intsingiselo efihlakeleyo eveza uvuyo lokubuyiselwa konyana wakhe awamkhulisayo. Kwakhona uphando lufumanisa ukuba kwala mazwi ephinda esetyenziswa ngumKwayi oyena tata owazala uMangaliso ewaveza intsingiselo efihlakeleyo ebonakalisa umothuko emveni kokuba wayecinga unyana wakhe watsha wangqungqa kudala koko akasaphili.

Uphando luza kuthi luphonononge intsingiselo efihlakeleyo kulwimi lweencwadi. Oyena ndoqo kukujonga ukusetyenziswa kwezaci namaqhalo, njengemiqondiso esetyenziswa kwiincwadi, ukusetyenziswa kwezafobe kwiincwadi ezikhethiweyo. Oku kusetyenziswa kwemiqondiso, uphawu, uphuphelo, izafobe, iintsingiselo zamagama angoombono-mbini athi abangele ingxuba-kaxaka kulwimi lwethu lweenkobe.

3.1.3 Izaci Namaqhalo Ukutyhila Intsingiselo Efihlakeleyo

Ulwimi yinto yokunongwa ukuze athi olufundayo angoneli kukufunda nje koko alunambithe aphinde azityebisele esakhe isigama ngokumana echola-chola apha kwiincwadi zesiXhosa.

UMalinowski (1926:67) utyatyadula athi ngesaci,

Proverbs as circumstantial speech act are characterised by figures of speech because the speakers constantly refer to things of their natural habits in various speech situation.

Nanko uTamsanqa esebenzisa isaci kulo mhlomlo ulandelayo njengentsingiselo efihlakeleyo.

UTamsanqa (2008:06), uthi uSimphiwe noThole babevana bengumtya nethunga.

Umbhali apha usebenzisa isaci. Lo ngumzekelo wentsingiselo efihlakeleyo kuba, ukuba umntu akayazi le ntsingiselo ukuba ithetha ntoni, angaphela ephuma emxholweni. Ela binzana lithetha abantu abavana kakhulu. Ukanti omnye umntu angayithatha ngokuba kuthethwa ngerhali nenaliti le kuthungwa ngayo kanti intsingiselo ayithanga gca ifuna umntu azikise ukucinga, aphinde ajongisise isivakalisi kuba ayisoze ingaveli intsingiselo kwalapha kwisivakalisi.

UTamsanqa (2008:07) kwakhona usaveza intsingiselo efihlakeleyo yesaci xa ecaphula esithi, 'Hayi ke apha lathatha unyawo ubunguzelelwano'. Apha kwesi sivakalisi singentla naso sifuna inkcazelo okanye utoliko, xa kusithiwa into ithath' unyawo, umbhali uzama ukuthi loo nto yenzekayo ikwelinye iqondo elingaphezulu kuneli ibiqale ngalo. Kanti omnye umntu angathetha ngonyawo olu lulilungu lomzimba. Esi sivakalisi singambetha athi minxi ingqondo umntu ongayijongisisanga intsingiselo efihlakeleyo. UTamsanqa (2008:10), usaqhuba intsingiselo efihlakeleyo ephuhlisa isaci xa athi, 'Awu! Itheni na le ndoda madoda yanofefe? Wabuza umqhubi wemoto'.

Xa kusithiwa indoda inofefe, kuthethwa ngendoda okanye umntu othanda ukulila, umntu othanda ukucuntsula kule nto yabantwana, kuye kuthiwe unofefe. Ukanti ufefe abantu balazi ilolu lwenziwa xa kuvalwa xa kuvalwa loo nkonzo ibiqhubeka, sibona intsingiselo ezahlukeyo kusetyenziswa ibinzana elineentsingiselo ezimbini.

UTamsanqa (2008:11) uphinda asebenzise isaci esiveza intsingiselo efihlakeleyo xa esebenzisa amazwi athi, 'hayi madoda khanizame ukumthuthuzela ngolu hlobo niza kundibizela amahashe ndingenambona.

Umbhali ubalula eli binzana "Makangabizelwa amahashe engenambona". Eli binzana lingadala ingxaki ukuba awunakulichaza, umbhali usebenzisa isaci esinentsingiselo ethi makangabizelwa ingxaki ngokuthi bayeke uTholelegqwirha atsho isikhalo. Kwakhona umbhali uphinda asebenzise igama umkhokha elibonakalisa ukuba bangaphela besithiwa nca okanye bangabalandelisa ngamapolisa aba abakwekayo athi ngooNongqayi. Oko ukuthi usebenzisa isikweko, naso esiyinxenye yezafove ezeza intsingiselo efihlakeleyo kulwimi.

Kowu! Namxakekisa ke lo mlungu oza kuqeshela esi sithuba. Xa nisuka nibe baninzi kangaka nithi uza kukhetha njani? Umbhali uveza ubukrelekrele bukaThole njengentsingiselo efihlakeleyo apho ubani ebenakho ukungabuthatheli ngqalelo kuba engumqaqoba weqaba elingakhathalelekanga. Oku umbhali ukutyhila ngokuthi abonise uThole esebenzisa ingqondo yakhe yemveli ngokuthi acele kumgadi ukuba amngenise ngelithi uthunywe ngumlungu wakhe. Konke oku ukwenza ngenjongo yokufuna ukuya kudibana nomqeshi.

Kwakhona uTamsanqa (2008:14) ucaphula isaci esityhila intsingiselo efihlakeleyo xa esithi "Laphendula elinye ityendyana, akukho kunceda mfondini, sonke silapha nje "Ikati ilele eziko". Eli binzana alithethi ukuba ikati apha yotho umlilo, umbhali usebenzisa isaci esifuna ukutolikwa, sinike intsingiselo. Uzama ukuthi wonke lo mntu ulapha uqhutywa okanye ubangelwa yindlala okanye intlupheko yile nto ezokugcakamela lo msebenzi.

3.1.4 Umqondiso Uveza Intsingiselo Efihlakeleyo

Umbhali udandalazisa izimvo zakhe esebenzisa umqondiso womlilo oveza intsingiselo efihlakelo. Konke oku ukuthetha phantsi kwenkolo yobuKrestu. Njengoko siyazi ukuba uThixo emveni kokuba etshabalalise ihlabathi ngamanzi waye wenza isimbambathiso sokuba akasayi kuphinda atshabalalise ngamanzi koko uya kutshabalalisa ngomlilo. Umlilo ke luphawu lobubi nelotshabalaliso. Kwakwesi siqwenga, kusetyenziswe umbuzo buciko njengesikrweqe esibonakalisa intsingiselo efihlakeleyo.

UTamsanqa (2008:17) uthi: Umntu unokuwuthatha na umlilo awuse esifubeni sakhe, zingatshi iingubo zakhe? Unokuhamba na umntu phezu kwamalahle avuthayo, zingatyabuki iinyawo zakhe? Ngale mibuzo buciko ayisebenzisileyo apha umbhali uzama ukubonisa ubungozi anokudibana nabo umntu xa engaqiqi ukucinga.

Wathi akuweva la mazwi lwerhiphu uvalo weexhwenene wakha wema umzuzu ecinga kukho ingqondo ethi makangabi sangena kulo mzi aya kuwo. Amazwi athethwa apha ngentla ngumshumayeli nawo akwaveza uphuphelo kule ncwadi kubomi bukaThole kuba la mazwi ayamkrobisa ukuba, ukuba ukhe waneenkani waqhubekeka nendlela hleze angadibana neembila zithutha. Umbhali ngoku usityhilela inkolo yobuKrestu, kaloku abantu baye bakholelwe kwizinto ngezinto apha emhlabeni. UTamsanqa uveza umshumayeli wakwaSigxabhayi ethetha amazwi afuna inkcazelo. Iinkolo ngeenkolo ziba nefuthe elikhulu kwintlalo yabantu.

La mazwi angentla athethwa ngumshumayeli ezama ukuthi akakho umntu onokuzisa engozini eyibona, umlilo ungakutshisa kanobom ukubulale ukuba unokuwubeka esifubeni naxa umntu enokuhamba phezu kwamalahle. Loo nto ibonisa ukuba uThole angahlangana nezinja zisoth'umlilo okanye nenyok'iphung'umhluzi kule ndawo aya kuyo. La mazwi ayamlumkisa uThole ukuba angangeni apho aya khona. Yile nto naye ethe xa esiva la mazwi wavela wanothuku elimbangela ukuba oyike athandabuze ukungena. Umbhali wongeza kula mazwi asisilumkiso ngeenjongo zokungalindeli mpendulo kungoko nje esebenzise umbuzo buciko.

UStein, uLubbe, uKrugger noClasquin (2006:19) bathetha ngomqondiso womlilo ngokobuKrestu obonisa ukuba umgwebo olandelayo uza kuba ngqongqo bathi,

The use of fire was a significant development for early communities and possible beginning of religious experiences in societies.

Uthandabuzo olwenziwe nguThole ngenxa yamazwi omshumayeli, lulo olumbangele kude kube sekusithi gqi uNomsa emkhwaza, wabe uyangena kulo mzi.

3.1.5 Ukusetyenziswa Kophawu Lomelo Lobukrestu Ukutyhila Intsingiselo Efihlakeleyo.

Inkoliso yabantu bathi bakuba sezingxakini kube kungona bebhanela kuThixo, befuna ukunxulumana naye bengaqondanga kuba bengenandlela bebhophelelwe lithemba.

Apha kule ncwadi kaTamsanqa ubomi bukaThole buyajika ngendlela engaqondakaliyo. Kulapho umbhali eyityhila ngentsingiselo efihlakeleyo esebenzisa uphawu lwewotshi njengokohlukana kobomi obudala nobutsha, kubomi bukaThole. Olu melo ke alunakuqapheleka ukuba awukhange uwujongisise nzulu lo mba. Le migewu imsikela ixesha, benayo nempoxo yokuthi khawuzisindise xa besithi baza kukhe bamnike ithuba lokuba akhe athethe noThixo, phambi kokuba bambulale, naye ke uThole khange adlale ngelo thuba wawa ethandazweni.

Mve umbhali xa esithi, lthi inkosi lifikile ixesha lokugwetywa kwakho, uze umamelisise kakuhle isigwebo sakho, (Tamsanqa 2008:22).

“Ewe nkosi” uqhube watsho uThole emana ukuvuma.
‘lthi ke inkosi ezi yure zimbini zishiyekileyo iyakuboleka ukuba ukhe
uzithandazele uthethe noThixo alungiselele umphefumlo wakho indawo’.

Kulo mhlathi ungentla kuqaganjiswa inkolo yobuKrestu, kungekuko into yokuba abaguluva babekholiwe, koko babezama ukumbonisa ukuba akasayi kusinda tu, eyona nto basingeselele kuyo sisiphelo sakhe, kukuba aluqengq’ ugodo. Oku kungentla kukwabonakalisa ukusetyenziswa kwempoxo etyhila intsingiselo efihlakeleyo, kuba abaguluva ayikuko nokuba ngamakholwa ntonje ayaphoxisa kuba bezama ukumxelela ukuba akukho kubuya ngamva koko uya kwantshabalala.

Kwakhona kulo mhlomlo sifumana ibinzana elithi ‘sikhe sikuse isandla’ ela binzana lifuna sikhe silibeke umnwe kuba nalo lifuna inkcazelo okanye lingenza ubani angawuva umxholo. Eli binzana lithetha ukuba baza kukhe bambethe kanobomi bathi bemlahla kwelo chibi babe sebezifikisele kuye kakuhle.

UTamsanqa (2008:23) uye aveze uThole ebhenela emthandazweni ukubonakalisa ukuba uThole unayo indawo yokukholelwa kuThixo kwaye unalo ithemba lokuba angamsindisa xa ethandaza esithi “Nkosi ukuba ndingaphuncula kula makhamandela ndizibone ndingosindileyo inkulu into endingakwenzela yona. Igama lakho ndingalibonga njalo”. Kulindeleke okunokwenzeka kuThole kube neziphumo eziza kuvela kuThixo, okuya kuthi kumtshintshe uThole ubomi bakhe bonke ukuba angasinda kulo mlilo umkhulu kangaka. UStein, uLubbe, uKruger noClasquin (2006:105) bathi ngomthandazo,

Confession of human weakness and powerless is a feature that often occurs in prayers. Contrition and asking for divine mercy and forgiveness is another central element of prayer.

3.1.6 Ilizwi Lomnqophiso Likathole Lityhila Uphuphelo

Ngamanye amaxesha ababhali baye basebenzise ulwimi njengendlela yokuzikhusela bengazi ukuba kanti basebenzisa uphuphelo, yile nto edla ngokuthi amaXhosa 'umlomo uyadala. Uyakwazi ukuyithetha into ngelinye ixesha ungayiqondi ukuba ingenzeka. UTamsanqa usebenzisa uphuphelo kule meko kaThole njengentsingiselo efihlakeleyo, kuba uThole uye abenesithembiso asenzayo kuThixo.

“Nkosi ukuba ndingaphuncula kula makhamandela ndizibone ndingosindileyo inkulu into endingakwenzela yona, igama lakho ndingalibonga njalo’. Apha umbhali usityhilela ngento eya kuphela isenzeka ngobomi bukaThole nangona ngoku esengxaki ejongeka njengomntu ofuna nje ukusinda okomzuzwana aphinde ayilibale yonke into ibikhe yamehlela. Konke oku kuchatshulwe kwincwadi kaTamsanqa (2008:23).

UTamsanqa (2008:29) usatyhila iphupha njengomqondiso oveza intsingiselo efihlakeleyo xa ecaphula oku, ‘Elele waphupha ngathi uyawa kulo mthi phezu kwengonyama suka xa awayo kuvele umfo onomnqwazi onameva amxhwile emlonyeni wengonyama amphose kude’.

Kulo mhlathi ungentla iphupha livela njengomqondiso obonakalisa intsingiselo efihlakeleyo, lizama ukubonisa ukuba into eyenzeka ephupheni inganeziphumo ezifana ncakasana nezo zemeko akuyo umntu okanye iphupha liyakwazi ukuvela njengesilumkiso sento eza kwenzeka kubomi bomntu. Umfuziselo wale ndoda ithwele ameva ngulo kanye kaYesu Krestu ngexesha eza kubethelelwa emnqamlezweni. Le nto izama ukubonisa ukuba uThole usindiswa nguYesu Krestu kwiimeko zakhe ezimbi agaxeleka kuzo. Iphinda ibonakalise into yokuba uThole kufuneka etshintshile, alandele le nkolo yobuKrestu njengoko ebethembisile mhla esinda kooBra Joe eBhayi.

Kwakhona kukho amazwi asetyenziswa nguThemba akubona uTholelegqwirha ukuba unesingqala emva kokuba ezanyiwe ukuthuliswa ngabahlobo bakhe, uye athethe la mazwi: ‘kungani mphefumlo wam ukuba uxhalabe ungabi nakuzola’? Tamsanqa (2000:11)

Uphuphelo lolunye lwesikrweqe esingaqhelekanga esingavamanga ukuqwalaselwa ngabafundi xa befunda uncwadi. Luye ke uphuphelo lukrobisa umfundi ngeziphumo eziya kuthi ziqhambuke kuvutho ndaba okanye ekupheleni kwencwadi. Umbhali uyakwazi ukusebenzisa iimvakalelo zomlinganiswa ngokuveza amazwi anothuku kumlinganiswa oyintloko.

Lo mhlomlo unika umingimingi wento eza kuqhubeka apha ebalini. Yintoni eyenza uThemba athethe ngokuxhalaba nokungazoli komphefumlo, oku kusityhilela ukuba zikhona izinto eziza kwenzeka apha encwadini eziza kubangela umphefumlo womntu udandatheke, ungonwabi.

‘Ecinga njalo wakhumbula amazwi athile ayethethwa kuye enga usephupheni, engazi ukuba athethwa ngubani kwelo phupha lakhe. UTamsanqa atsho ecaphula esithi, (2008:12) uTamsanqa usebenzisa umqondiso wephupha ozama ukuveza ukuba akukho mntu unokuzifaka engozini eyibona. Kaloku iphupha yinto apha eye ikutyhilele okuza kwenzeka ekugqibeleni kwimpilo yakho. Loo nto iyambonisa uTholelegqwirha ukuba le ndlela ahamba ngayo ingamsa kwantshabalala.

UTamsanqa (2008:35) uye avelise amaphupha amabi atyhila intsingiselo efihlakeleyo yophuphelo. Uye aphupha abazali bakhe ngeenjongo zokumtyhalela ekubeni athathe izigqibo zokuba athathe imithwalo yakhe agoduke. Ucaphula athi, ‘Enye into eyayimphethe kakubi ngamaphupha akhe emihla ngemihla, ephupha lomfo onomnqwazi onameva, elikaFikizolo noMantuli uNofundile noThozama elalisisithukuthezi kuye, lamtsho akaze onwabe’.

Umbhali apha ngentla usaqaqambisa iphupha njengomqondiso osityhilela uphuphelo olunika intsingiselo efihlakeleyo. Apha kulo mhlomlo uveza uphuphelo kuba uThole usaphupha rhoqo ngendoda enomnqwazi onameva ongumfuziselo kaYesu. Uzama ukubonakalisa ukuba kufuneka uThole etshintshile kwiindlela zakhe kwaye agoduke, yile nto kula maphupha kuvela nabazali bakhe.

3.1.7 Uphawu Lwenkolo Yobugqirha

Uphando luza kuvelela uphawu lwenkolo yobugqirha njengophawu olutyhila intsingiselo efihlakeleyo evezwa sisimo sentlalo ethande ukuxhaphaka kweli xesha incwadi ibhalwe ngayo. Inkolo kukuthatheka kwengqondo yomntu kuloo nto aye

wayibona okanye wayiva wakholelwa kuyo. Ukukholelwa egqirheni kufana nokukholelwa ekuthakathweni okanye ebugqirheni, kuba awusoze ukholelwe ebugqirheni ungakhange ukholelwe ekuthakathweni. Koko ezi zinto zimbini zihamba kunye ukutsho oko.

UTamsanqa (2008) utyatyadula athi uThole uye angena elokishini yaseKnysna, adibane namakhwenkwe amabini efunisa ngenkonyana. Angalazi inkonyana elo xa bebuzisa kuye, kodwa uthi xa ehamba adibane nenkonyana libambeke ezindongeni. Uthi xa ezama ukubiza la makhwenkwe abe sesithele. Uye acinge ukuba makazenze igqirha ahambe ekhangela indlu enobuhlanti, enemazi yenkomo elifana nela nkonyana. Oku kusivezela intsingiselo efihlakeleyo yobukrelekrele bengqondo yemveli kaThole kuba ngeli lixa uThole ukwabhadakazi, ubethwa linxele likaKhethsekile uqonda makazenze igqirha ukuze azokukhawuleza abe nemali ukugxotha ikati eziko. Uye ayifumane afike sele ebhodla kakade engathi uyavumisa okanye ubona umhlola. Ufika apho avumise kufe uhili, aphele evumisa ngenkonyana elilahlekileyo, alichaze ukuba libambeke ezindongeni. Liye lafunyanwa inkonyana elo, waphela uThole eligqirha elidumileyo kodwa elingavumisiyo, kuba esoyika hleze akrotyelwe ukuba akalogqirha.

UTom (1989) uthi ubugqirha asinto ukuxatyiswa, ukuhlonelwa nokoyikwa kwaXhosa. Kungathiwa umntu ligqirha, yazi ukuba uthatyathwa njengonamandla angummangaliso; amandla amenza abe nobugqi obungummangaliso. Aba bantu basebenzisa iintaka ezinjengeempundulu, izikhova njalo njalo. Kukwasetyenziswa nezilwanyana ezinjengeemfene, oohili, neenyoka. Lithi ke igqirha licelwe linyange. Kungenjalo kuyiwe exhweleni lithsuthsuze linyange kulo mzi.

Apha kule ncwadi uTamsanqa uye ahambe nenkolo yobugqirha abantu abamnyama abaye bakholelwe kuyo. Loo nto ibonisa isigqebeliso esiyimpoxo kubantu abamnyama ukuba abantu banakho ukukholelwa egqirheni engelilo igqirha. Ngalo ndlela umbhali ukhankanya intsingiselo efihlakeleyo ngesigqebeliso esityhilwa yinkolo yokukholelwa egqirheni engelilo. Uye uThole afune indlela yokuphila ngobuxoki kuba uphela ezalisekisa iimfuno zakhe ngobuxoki, uphela eligqirha elinemali eninzi kunye nemfuyo ngelo xesha wafika kule lokishi eyimpula kalujacu engenayo nesenti.

3.1.8 Umzekeliso Utyhila Intsingiselo Efihlakeleyo

Uphando luye lufumanise ukuba umbhali usebenzisa intsingiselo efihlakeleyo esisikrweqe somzekeliso, umzekeliso kaloku kukuthetha ibali elisuka ebhayibhileni kuba ufuna ukulumkisa abantu okanye ofuna ibe sisifundo empilweni yabo.

UTamsanqa (2008:35) ucaphula amzwi kamfundisi ecaweni: 'Ndiya kusuka ndiye kubawo ndithi kuye Bawo ndonile kuwo amazulu nasemehlweni' uye acaphule amazwi omfundisi kwakhona. 'Andisafanelwe kubizwa ngonyana wakho, ndenze ndibe njengomnye kubaqeshwa bakho'. (Luka 15:18-19)

Oku kungentla kubonakalisa ukunxulumana kweziganeko ezenzeke empilweni kaThole amtyhalela ukuba makagoduke kunye netshumayelo yomfundisi ethetha ngonyana wolahleko. Konke oku kutyhila intsingiselo efihlakeleyo yokuvuselela isazela sikaThole ukuba makade agoduke kuba la mazwi abhekisa kuye. Kwakhona umbhali ukwaqaqambisa inkolo yobuKrestu ethi ibe ngundoqo ekutshintheni impilo kaThole kwaye ebekhe wathembisa ngayo kwisahluko esingaphambili ngexesha ebesinda kooBra Joe eBhayi. Le meko kaThole inokufaniswa nomzekeliso webali 'lonyana wolahleko' ebhayibhileni.

UThole uthi xa emamele le ntshumayelo, yamenza wanomfanekiso ngqondweni weliso uFikizolo ekhathazekile mhla walishiya iGcuwa esiya eRhawutini. Wakhumbula umfanekiso awawubona eGoli eGood Hope Cinema, "No love, no nothing till my baby comes home" wacinga isikhalo saloo ntokazi yayikhala ngenxa yokulahleka komntwana wayo. Kwangoko kwaphakama gagwana lithile lo mfana ngengonyana ethi,

Goduka ubhek'ekhaya
Thengisa ngemfuyo yakho.

(Tamsanqa 2008:37)

Yaba ngathi onke la mazwi athethwa apha kule cawa abhekiswa kuye ukuquka nengoma eyahlatyelwayo yokuba makade athengise ngemfuyo yakhe agoduke. Kaloku uThole wayesele enayo nemfuyo etyebile bubugqirha kodwa wayefike eKnysna eyimpula kalujacu. Okunene uThole wenze njalo wayithengisa imfuyo phofu unkabi esajonge ukubuyela esikolweni. Uthe phambi kokuba alishiye elaseKnysna

wakhe wabhalela uThozama ecela uxolo ngokuthi cwaka, emxelela ngeminqweno yakhe yokufuna ukubuyela esikolweni.

3.1.9 Uphawu Lokutshintsha Kwegama LikaThole Lutyhila Intsingiselo Efihlakeleyo

Ukusetyenziswa kwamagama omlinganiswa oyintloko nawo afuna inkcazelo kuba aveza intsingiselo efihlakeleyo yokuhambelana kwegama lomlinganiswa oyintloko nomxholo wencwadi. Ukutshintsha komxholo wencwadi negama lomlinganiswa oyintloko liyatshintsha koko lihambelana nokutshintsha komxholo webali. Ukuqala kwisahluko sokuqala ukuya kwisahluko sesibini kuqatsela ukusetyenziswa kwegama likaTholelegqwirha.

Uthi uThole akuya esikolweni kwisahluko sesine, uye uTamsanqa alitshintshe eli gama likaTholelegqwirha esebenzisa igama likaMangaliso. Umbhali utyhila intsingiselo efihlakeleyo ngokutshintsha igama likaThole ebelisebenzisa ekuqaleni kwencwadi elihambelana nezenzo ezigwenxa ebefudula ezenza uThole aze alitshintshe abe nguMangaliso liphinde lihambelane nezenzo ezintle zikaMangaliso ngeli lixa setshintshile wade wangumfundisi ophum'izandla.

Ngenene nangenyaniso uye walilandela uMangaliso igama lakhe. Ngoku uMangaliso sele etshintshile mpela kwiindlela zobutshivela ebekade ezihamba, uzimisele ukusebenzisa laa mali wayeyenze ebugqirheni eKnysna ngondlela mnyama.

UBarret (1986:84) ungqina athi ngokutshintsha komntu abe likholwa,

Pet1:3-21 The letter opens with an affirmation of God's goodness. Christians must always remember that they have been purified from their past sins. The writer goes on to emphasise that it is the Christian duty to lead a holy and morally good life which should culminate in a great virtue of love.

Oku kubonisa ukuba le ncwadi ivula ngesiqinisekiso sokulunga nobubele bukaThixo. AmaKrestu kufuneka asoloko ekhumbula ukuba sebahlanjululwa kwizono zabo. Umbhali aqhubeka agxininise ukuba umsebenzi wamaKrestu kukuphila ubomi obungcwele nobomi obulungileyo ayakuthi aphelele kukulunga okukhulu kothando.

3.2 UPHONONONGO LWENTSINGISELO EFIHLAKELEYO KWINCWADI ETHI 'NGENXA YESITHEMBISO' (NGUMCEBISI NKOHLA)

3.2.1 Amagqabantshintshi Ngomxholo Wencwadi

Incwadi ebhalwe nguNkohla ethi, 'NGENXA YESITHEMBISO' ityhila esi sihloko ngomlinganiswa oyintloko onguDumile Jojo oye enze isithembiso emveni kokuba kuqhawule amabanjwa anobungozi entolongweni, mabanjwa lawo ebelindelwe sisigwebo sentambo. Uye uDumile abonakalise ukuzithemba nokuzinikela emsebenzini wakhe, imenze ke loo nto ukuba azijule ijacu azonyule ngokusemfihlakalweni ekuphandeni la mabanjwa kungekho nempunde ezimisele ukuyimela le nyewe. Uye athembise uKapteni Nakeni, uLeftenenti Ngumbela, injengele yabecuphi uMnumzana Mbhobho kunye noMphathiswa wezokhuselo ukuba uza kuliphanda ityala lale migulukudu.

Kwakhona kwa uDumile Jojo uye aphinda enze esinye isithembiso kwisinqada-mathe sakhe esinguMavis Njobe kuba sithi siqala ukuva ngoMavis abe enombuzo awujolise kuDumile othi, 'Kode kube nini? Lo mbuzo uye ukhokelele entweni yokuba ade azityande igila nje uMavis bekutheni? Uphando lufumanisa ukuba sekuntsuku uDumile wamfaka ingeji, oko uMavis ejonge enkalweni akude kwenzeke nto. Naso ke isithembiso esenziwe nguDumile, kukumthembisa ngomtshato.

Kule ncwadi igama lomlinganiswa oyintloko onguDumile Jojo uye aziswe njengoDumisani Jojo kuzobo olumayana > kolu hlobo umlinganiswa uye azivelele angazivelisi okanye azichaze ngokwakhe.

Le ncwadi kaNkohlwa ibhalwa ngexesha ulwaphulo-mthetho eMzantsi Afrika lubalasele, ubundlobongela, ukuxhatshazwa kwabantwana nabafazi inxenye yolu lwaphulo mthetho lubangelwa kukusetyenziswa kweziyobisi ngendlela engathethekiyo. Le ncwadi ibhalwa ngexesha langoku, ixesha esiphila kulo eMzantsi Afrika emva kokuba uMzantsi Afrika ufumene inkululeko ngowama-1994. Umbhali uzama ukubonisa abantu ukuba ulwaphulo- mthetho alubhatali.

Umxholo wale ncwadi umalunga nolwaphulo mthetho nokufezekiswa kwesithembiso. Imithetho iyabekwa ngurhulumente imihla nezolo kodwa abantu bathe gqolo ekuwaphuleni umthetho. Uzama ukubonisa ukuba ukwaphula umthetho ngamanye amaxesha, ungazibona ukwesimnyama isisele ungacinganga. Kweli bali umbhali usixelela ngolwaphulo-mthetho olwenziwa zizikrelemnqa ezithile ngokushishina ngeziyobisi, nto leyo evamileyo eMzantsi Afrika kwaye ebulala ulutsha nekamva lalo. Ezi ziyobisi ziye zithutyeleziswe, zivela kubemi bangaphandle abanjengooNamibhiya.

Emveni kokuba ibanjiwe le migulukudu iye iqhweshe entolongweni phofu incediswa kwangamanye amapolisa aphanzelela urhulumente. Inkokheli yezi zikrelemnqa iye ixhwile imoto kaNomvuyo imjoliswe ngompu, iphele idutyulwa nguSajini Jojo owayezimele kwakule moto kaNomvuyo. Apha sifumanisa ukuba umncuphi uJojo nguyey oya eRhawutini eyakuphanda ngemigewu ekufuneka ibuyele entolongweni.

3.2.2 Indlela Yokubaliswa Kwebali

Umbhali uye asebenzise uhlobo olungaqhelekanga lokubalisa kwebali ngokuthi asebenzise olu hlobo lokubalisa kumbalisi okumntu wokuqala.

Apha kule ncwadi kaNkohlwa, umbalisi ngomnye wabalinganiswa. Qaphela ukuba xa umlinganiswa inguye umbalisi yena uya kuba yinkosi ukuzazi kodwa kwabanye abalinganiswa bafe namthanyana kuba kuthiwa themba ilitye kunokuthemba umntu.

UNkohlwa (2015:08) ecaphula umlinganiswa oyintloko uthi, “Utyh’ aphile ubekho DJ besithetha ngawe” watsho lo mfo sele endithe chu ngengalo. Eli gama lithi DJ balithabathele ekubeni mna ndinguDumisani Jojo. Balifutshanisa ngoDJ. Ibingengawo

kuphela amapolisa andibiza ngolu hlobo. Noninzi lwabanye abantu, abantwana, amaxhego namaxhegwazana nawo ebendibiza kwangeli gama.

Apha kule ncwadi kuvela umlinganiswa ezichaza ngokwakhe ukuba ungubani kodwa inqambuzane yeyokuba igama likaDumile Jojo libhalwe ngolunye uhlobo.

3.3 UKUSETYENZISWA KWEZIFANISO

Xa uqala ukuyijonga le ncwadi kaNkohlha igcwele yafohlela zizifaniso. Ke ngoko uphando luya kuthi lupicothe izafoke ezahlukeneyo kule ncwadi kaNkohlha eziphuhlisa intsingiselo efihlakeleyo.

UNKohlha (2015:01) ucaphula uDumile esithi, 'Xhakamfu ndawutsibela umnxeba ndibucaphuka. Ndawutsala umnxeba ndiwuncamathisela endlebeni. Ndanela kukusabela nje ndagangwa lilizwi eligqekreza okwezulu elibhiyozisa imibane ekrazula isibhakabhaka'. UNKohlha uzama ukuphuhlisa indlela elavakala kakhulu ngayo eli lizwi ude alifanise nezulu. Apha kwesi sicatshulwa ufanisa izinto ezimbini ezahlukeneyo.

UMiller (2001:36) uthi ngesifaniso, *Simile is an example of a writer describing one thing in terms of another.*

Kwakhona uye asebenzise isifanekisozwi u'xhakamfu' kwakulo mhlathi mnye ukutyhila umfanekiso ngqondweni weliso ukubonisa indlela awawutsibela ngawo umnxeba ngethuba etsalelwa nguKapteni Nakeni emkhumbuza ngentlanganiso awaye sele eyilibe.

Njengoko umbhali esebenzisa isifaniso kwesi sahluko uqaqambisa itsingiselo efihlakeleyo ngakumbi ezama ukuveza umfanekiso ngqondweni wento ethile athetha ngayo encwadini.

UNKohlha (2015:04) ucaphula uDumile esithi 'Ndathi ndakujonga kwamanye amapolisa ndafika esathe cwaka okwezulu ebusika'. Umbhali ufanisa amapolisa ayeza kuxelelwa ngoku kuqhwenisa kwala mabanjwa entolongweni ethe cwaka okwezulu ebusika. Uzama ukubonisa indlela ababethule ngayo kungawi nesipiliti. Kaloku izulu lasebusika liyazola nokuba sekushushu akubikho nomoya ovunguzayo ngoko ke akukho nelinye ipolisa elizama ukuthetha kuba akukabikho polisa lifuna ukuzifaka kulo mlomo wengonyama.

Uphinda uNkohlasebenzise isifaniso ezama ukutsala umdla kulowo ufunda incwadi, emnika ufanekiso ngqondweni yokwenzekayo. UNkohlasebenzise (2015:08) ucaphula uDumile esithi: 'Wandirhuqa lo mfo wakwaNdaba. Ndalandela okwesileyi emva kweenkabi.

Apha umbhali usinika umfanekiso ngqondweni weliso walo mfo kaJojo engena ebharini edibana nomfo wakwaNdaba ongomnye wamapolisa, oku kumruqa kwakhe kubonisa ukumthakazelela nokumlangazelela, kwanokumvuyela ngokuthi afike ngokungathi kukho umntu ozakuvela akhawuleze amxuthe. Isileyi sisixhobo esilandela emva kwenkomo, siye ke sivunguze umhlaba kuba kuza kulinywa. Umbhali usasebenzisa isifaniso.

UNkohlasebenzise (2015:14) ucaphula uDumile esithi: 'Kwakufike ntoni ke? Isiquququ, into ekhuthale okweenyosi zisenza ubusi'. Le ncwadi iteke-teke, ityebile sisafobe esisifaniso kuba ngoku okaNkohlasebenzise ufanisa ukuququzela nokuqakadula kukaMarvis endlwini kaDumile nenyosi. Oku kuququzela kukaMarvis kuphuhlisa ukungonqeni nendlela uMarvis aye awuhlangabeze ngawo umsebenzi ngokukhawuleza.

UNkohlasebenzise (2015:22) ucaphula uJojo esithi 'Ndithanda ukufumana inkululeko ethe gabalala' Ndatsho ngelungeni lokuzama ukuzikhulula kuloo miqathango ndibekelwe yona. Kaloku ndathi ndakuyijonga ndayifumanisa ifana nqwa nentsontela yenwebu yesigcawu eya kundirhintyela ndingabi nakuphuncuka.

Umbhali usasebenzisa isifaniso ude asebenzise amagama amabini aziziqu zesifaniso, u-fana no-nqwa ukuphuhlisa indlela le ntsontelo eyakumqamangela ngayo atsho angakwazi nokuphefumla. Intsontelo kaloku ukuba akuyazi kuthethwa ngentambo nenokuthi xa ikubophelele ungakwazi nokushukuma, ke ngoko umbhali uphuhlisa umntu ongakwazi ukwenza nto.

Yayonganyelwe yimpepho ehlaziyayo kunga kupheleka elo liso legolide elaselikrobe ngaphaya kwentaba ezingqonge isixeko okwenqaba. Iintaka zasele ziqalisa ukubuyela kwiindlwana zazo zidedela ezo ziphuma ngobumnyama.

Umbhali apha kulo mhlathi ungentla usebenzisa isifaniso xa esithi 'kunga kupheleka elo liso'.

3.4 UMCULO NJENGENTSINGISELO EFIHLAKELEYO

UNkohlha usebenzisa uhlobo olungaqhelekanga lokudlulisa umyalezo, ngokuthi asebenzise isixhobo esingumculo ukuphuhlisa iingcamango zakhe. Kufuneka nabanina ofunda incwadi ayise iso intsingiselo efihlakeleyo evezwa yile ngoma ukanti abanye abafundi ingabasithela into yokuba mabafundisise umyalezo wale ngoma kuba uye uhambelana nomxholo.

Ngale mini izole kangaka uDumile uzimisele ukuza kuphalaza iindaba zokuba uza kukhe angabikho okwexeshana njengoko eza kuqala ukuphanda ityala lokuqhvesha kwamabanjwa anobungozi entolongweni. Kwakunyanzelekile ke ukuba uDumile amxelele uMavis isinqanda-mathe sakhe njengoko ebesalindwe luhambo oluya eRhawutini.

UNkohlha (2015:27) ucaphula uDumile esithi: 'Khawundiculele kaloku Mavis'.

'Ufuna liphi iculo?' wabuza kwaye umlomo wawusengozini yokukrazuka luncumo olwalutyhudisa kuloo milebe. Wenjenjalo ukuwuthanda umculo xa onwabile, xa edakumbile, esexhaleni okanye ephantsi kwayo neyiphi imeko onokucinga ngayo. 'Ndifuna eli lisencamini yolwimi lakho ngalo mzuzu', ndaphendula ngemivuyo. Waqalisa wandibetha ngeculo lakudala lenzwakazi yodumo kwihlabathi jikelele uDolly Parton. Yiva xa athi,

*You say tomorrow you're going
It's so hard for me to believe
The tears for me will be falling,
Like a tree shedding its leaves
You're making plans to forget me...*

Apha kulo mhlomlo okaNkohlha ugqithisa umyalezo kaDumile ngengoma singakhange simve uDumile ebikela uMarvis ngohambo aza kulithatha ukusinga eRhawutini. Olu hlobo lokugqithisa umyalezo liphembelela intsingiselo efihlakeleyo kulwimi kuba ayinguye wonke umntu ofunda iincwadi anganalo iliso elibukhali bokukwazi ukujonga isakhono sombhali sokubhala.

UNkohlha (2015: 28) ucaphula amazwi athi; 'Khawundiculele ke nawe' latshothoza ilizwi lakhe. Ndazimisela ekuculeni iculo eliza kuphendula elakhe. Kaloku eminye imiyalezo igqithiswa ngomculo. Umculo lo kukudla kothando, ngabula ciko

lasemaNgesini. “Ndawuqutha nam owam umlomo ndivula loo ntunja ndikhupha indyondyo yebharathoni entle kakhulu”. Mna ke ndatsho ngele-*Manhattans* lalisithi:

*I have to meet you here today
There's just so many things to say
Please don't stop me till I'm through
This is something I hate to do*

Kwakhona uDumile uphinda waleka umsundulu kwinto ebisele yenziwe nguMavis osisithandwa sakhe, emphendula ezondlala ngengoma nezakhe iimvakalelo zolu thando lwabo. Abantu abantsundu kaloku ngabantu bengoma kuzo zonke iziganeko ezibangqongileyo baye bazivakalise ngengoma ndibala ntoni na, emiguyweni kuyaculwa, emitshatweni kuyaculwa, ebugqirheni babiza iminyanya ngengoma, kwizisusa zempumelelo, ukukhumbula imihla yokuzalwa kuyaculwa, loo nto ithetha xa kumnandi kuyaculwa ukanti naxa abantu bomthonyama benxunguphele bayacula ukukhupha inxalabo kubo nokuzama ukomeleza abo basentlungwini, kuyaculwa emingcwabeni. UPretorius (2006:16) ungqina athi ngomculo,

Music can help with therapy to improve a person's life through use of an expressive experience of performing, composing and listening. Music therapy plays an important role in hospitals rehabilitation centres.

UPretorius (2006:16) ungqina naye athi ngengoma,

A great knowledge of music is important but also knowledge of how to communicate with people, with possible disabilities and social problem.

Oku kubonisa kubalulekile ukuba nolwazi oluphangaleleyo ngomculo kwakunye nolwazi lokukwazi ukunxibelelana nabantu abakhubazekileyo kunye naba baneengxaki zasekuhlaleni. Oku kutyila ukuba umculo unganceda ukunyanga ukuze ubomi bomntu bubengcono ngokuthi asbenzise amava okudlala, ukuqamba nokumamela. Umculo udlala indima enkulu ekunyangeni kwizibhedlele nakwimizi ekubuyiselwa abantu kwimeko yesiqhelo.

3.5 IZAFOBE EZAHLUKENEYO EZISETYENZISIWEYO KULE NCWADI

UNkohlha (2015:32) uthi xa echaza uTshezi ‘wayeyingqungqumbana entsundu ngebala etsho ngomzimbakazi osindwa sisisu ngathi ngumxoxozi’.

Kwakhona umbhali xa etyhila umfanekiso ngqondweni weliso echaza ngenkangeleko kaTshezi athi etsho ngomzimbakazi osindwa sisisu ngathi ngumxoxozi. Umbhali ufanisa isisu sikaTshezi nomxoxozi, umxoxozi ngumfuno othi xa uwujongile apha ngaphandle ufike ungqukuva umkhulu ingathi yibhola yombhoxo. Icace gca ukuba isisu sikaTshezi besisikhulu kakhulu xa siza kufaniswa nomxoxozi.

UMiller (2001:33) unika umzekelo womfanekiso ngqondweni weliso ngokuthi,

*I see the drawn creep around the world
Here damnd a moment backward by great hill.*

Ngelinye ixesha umbhali uyakwazi ukusebenzisa isaci esinentsingiselo efihlakeleyo, kwakhona eso saci singatyhila intsingiselo ngokwendlela ebhalwe ngayo, ube umxholo ungenanto yakwenza ngokwentsingiselo leyo ayibonayo.

UAYodele (2011:17) uthi ngesaci,

*A proverb is the vehicle of conversation, when conversation drops, a
proverb revives it.*

UNKohla (2015:34) ucaphula uDumile esithi 'Ndamxhawula ndambulela ngokuzityanda kwakhe igila, ndimthembisa ukuba singamagqwetha amalungelo oluntu sakuwa sivuka nawo'.

"Sijonge phambili ngentsebenziswano." Yaba ngamazwi akhe lawo. Umbhali usebenzisa imbinzana elifuna inkcazelo ukuzityanda igila elithetha ukukhuphela konke okukutyayo kuwe ngaphakathi. Aphinde asebenzise isafobe uhasaniso xa esithi, singamagqwetha amalungelo abantu sakuwa sivuka nawo. Uzama ukuphuhlisa into yokuba, bakuzama ngandlela zonke ukubanceda ukuba angagwetyelwa intambo la mabanjwa aqhwashe entolongweni koko aphume etshaya.

UNKohla (2015:67) uthi xa echaza ngemozulu 'Kuxa kumpondo zankomo ngale mini xa laliphala kuhle kuhola wendlela esingise eRhawutini iqegu lam. Ziluthotho iimoto endandimana ukuphambana nazo kambe nezo sikhuphisana nazo kule ndlela.

Umbhali usebenzisa isaci, 'xa kumpondo zankomo', esichaza iintsingiselo ezimbini, omnye umntu angacinga kuthethwa ngeempondo zenkomo ezi inkomo iye izisebenzise xa isilwa nexhoba layo. Ukanti umbhali ngokomxholo wencwadi

ubhekisele kwixesha elithetha xa lisithi ndithenge okaye xa lisiya kunina okanye kurhatyela ukutsho oko xa kubamnyama okanye olwemivundla okanye xa lisithi ndithenge. Kwakhona umbhali ukwabhentsisa uhlobo lwesimantiki kwakule ncwadi kaNkohlhla.

UNkohlhla (2015:38) ucaphula umfo kaJojo esithi 'Ndangena kumba wesibini. Ndahambisa ndenjenjalo kwaye izinxiba-mxhaka zazisele zizinkuku ezisikwe umlomo kwaye ndiqinisekile umba wokuqala ucace okomva webhokhwe. Ndathi chu kuDada okomzingeli emva okwehlosi, okwengxangxosi emva kwephimpi, okwesithunzi emva kwentaba'.

UNkohlhla uyinongile incwadi yakhe ngezafobe khon'ukuze akwazi ukutsala umdla kubathandi beencwadi zesiXhosa. Izele yinkitha yamaqhalo nezaci, izifaniso, ndibala ntoni na? Mve xa egqiba ukuyalela izinxiba-mxhaka ngemigaqo yakhe athi ubashiye beziinkuku ezisikwe umlomo, oko kuthetha ukuba ubashiye bemangalisiwe, bethe nkamalala bebambe ongezantsi. Kwakhona xa ezama ukucacisa indlela aza kutshela ngayo emva koDada, oko ukuphuhlisa ngezifaniso ezininzi ukubonisa ukuba akasayi kumyeka uDada engabanjwanga.

UNkohlhla (2015:39) uthi xa echaza indlu kaDada 'Le ndlu kaDada wayeyiqeshile yayinamagumbi amathathu, ikhitshi, igumbi leendwendwe nelokulala. Dyulukudu ndagibiseleka okomthakathi kodwa ndingenzi ngamava. Ndalushixa ucango ukuze ondilandelayo ankqonkqoze'.

Kulo mhlomlo umbhali usebenzisa isifanekiso-zwi udyulukudu, apha usinika umfanekiso ngqondweni weliso, womntu ongena egibiselekile engxamise engathi uleqwa sisiporo. Uphinda aveze isifaniso, ngokungathi omnye umntu obukeleyo, angafunga athi ligqwirha okanye ngumthakathi lo ungena kula mzi.

UNkohlhla (2015:04) ucaphula uJojo. 'Le ntlekele ifuna ukuba itshaywe isaqhuma'. Nalapho ke akufuneki siyingene ngesihlwatha kuba ngokwenjenjalo sakuzibhuda izingqi', wahambisa watsho uKaptein Nakeni.

Umbhali usebenzisa ibinzana elintsokothileyo elifuna intsingiselo ethe vetshe xa esithi, 'Le ntlekele ifuna ukuba itshaywe isaqhuma, le ntetho ithetha ukuba kufuneka

beyikhawulezele le nyewe, ngoku isanda kwenzeka, bangayilindi, kufuneka beyibambe ngentlwa isavela.

Kwakhona umbhali uphinda athi kwakulo mhlathi mnye, nalapho akufuneki siyingene ngesihlwitha, ngokomxholo walo mhlathi umbhali uzama ukuthi nangona kufuneka beyingxamele le nyewe kodwa abanakuyithatha ngamandla, kufuneka bayisebenze ngobunono, bachul'ukunyathele xa bephanda le migulukudu hleze bazibhud'izingqi.

Umbhali usebenzisa igama isihlwitha, kaloku eli gama ngokweSimantiki lisinika iintsingiselo ezimbini. Uphando lufumanisa ukuba kufuneka luyinike inkcazelo ephakathi kwamagama angoombolombini ngoko mxholo, njengoko olu phando lusebenzisa ithiyori yenzululwazi yolwimi loncwadi (*Linguistic literary theory*). Apha umbhali usebenzise OoMabizwa-fane, loo nto ithetha ukuba eli gama – Isihlwitha libizwa ngohlobo olunye kodwa iintsingiselo zahlukene. Isihlwitha – ziinwele ezinkulu ezininzi ezishinyeneyo, kudla ngokutshiwo xa umntu enenwele ezininzi ezishinyeneyo. IOxford Dictionary ithi ngentsingiselo embolombini,

The Concise Dictionary offers a double meaning which is either deliberate or caused by inexactness of expression and an expression able to be interpreted in more than one way as oxford definition of the word ambiguity.

Ngokolwimi lwesimantiki umbhali uyakwazi ukusebenzisa igama elibizeka ngohlobo olunye kunye nemvakalozwi enye libe lineentsingiselo ezimbini ezahlukeneyo. Liye ke lixhomeke eli gama ukuba umbhali ulisebenzise njani ngokomxholo webali elo.

UNKohla (2015:05) ucaphula uKaptein Nakeni esithi 'Lowo ke uzivayo makavele ...abe mnye- one... makavele ukuze afumane ingcombolo ebhekele phaya' Tu, cwaka, zole akwabikho nogushugushu. Kwaba ngathi sibethelelwe kwezo zitulo. Kwesi sihlandlelo kwaphakama uLeftenenti Ngumbela wathi 'Ndivumelana nawe yindoda enye qwaba. Masiyacacise ngolu hlobo njengokuba inguLwesibini namhlanje siyanikhulula ukuba nihambe niyokuyicombulula, niyetyise le nyewe yentsinda-badala. Kaptein undoqo sisibindi. La madoda ngokweengcali zomthetho aza kuzingelwa.

Umbhali kulo mhlomlo usebenzisa igama ukwetyisa ngokwesimantiki kuba kuye kuvele iintsingiselo ezahlukeneyo kweli gama, lingadala umonakalo omkhulu ukuba umfundi akayisangaso intsingiselo enzulu yeli gama. Kunyanzelekile ukuba umfundi aqaphele umxholo othethwa kulo eli gama. Kulo mhlomlo kukhankanywa into yokuba

la mapolisa mawakhe ahambe ayokuyicombulula akhe ayetyisa le ngxubakaxaka yala mabanjwa anobungozi aqhweshe entolongweni, ukuba ngubani oza kuzonyula ekuwaphandeni. Kaloku umbhali ngokwalo mhlomlo ufuna la madoda akhe ayokuyicingisisa le ntsinda-badala kuba ayondlwana iyanetha le yokuphanda la mabanjwa. Ukwetyisa ngokwesiXhosa kuxa inkomo ibikhe yayokutya ingca ize ibuye iye kuzingqengqela ikhe ibuyisele la ngca emlonyeni iphinde iyicolisise, xa ke ngoku uyibona le nkomo uza kufika ihlafuna, icolisisa okwakutya ibikhe yakutya.

Kwakhona umbhali usebenzisa amagama abizeka ngohlobo olunye enika iintsingiselo ezimbini ezakhlukeneyo.

UNKohla (2015:10) ucaphula uJojo esithi 'Ndaziva ndingenakuzimanya nelo hlokondiba nezicwangciso zalo ngokubanzi ngenxa yezizathu ezathi zathontelana kumagumbi neengcamango zangethutyana elifutshane endikholwa ukuba babe namagugu amakhulu okundizuza. Okokuqala la mapolisa azibhuda izingqi ngokuyithethela eziko. Ukanti ngokwemigqaliselo yayiye yakwamkhozi.

Apha kulo mhlathi ungentla umbhali usebenzisa ooMabizwafane ngokweSimantiki kodwa iintsingiselo zegama zibe mbini. Uthi umbhali la mapolisa aye ahamba ayokuxoxela le nyewe ebharini ngelo xesha ngokwemigaqo yamapolisa bekufuneka le ngxubakaxaka iyeyakwamkhozi. Ngokomxholo wencwadi xa besithi yindaba yakwamkhozi bathetha ukuba le nyewe ayimelwanga ukuthiwa pahaha imele ukuxoxelwa bucala okanye ekhusini. Omnye umntu angacinga xa kuthethwa ngendaba yakwamkhozi, kuthethwa ngabazali abandelisene intombi nonyana wabo baze ke babizane ukuba ngabakhozi. Ngoko ke ubani angacinga zindaba zabakhozi, kweli cala lakule ntombi okanye kwicala lakulo mfana.

UNKohla (2015:16) ucaphula uDumile esithi 'Sala kakuhle sithandwa'watsho endithi monxo esidleleni ngaloo milebe. Ndayibukela imoto yakhe iginywa zizitalato ngephanyazo lo gama amafu ebimbiliza ubuhle belanga.

Kulo mhlathi ungentla umbhali uye asebenzise isimntwiso xa esithi 'uthi wayibukela imoto yakhe iginywa zizitalato', kaloku ngumntu oginyayo hayi isitalato, aphinde kwakulo mhlathi asebenzise indalo engamafu athi abimbilizwa lilanga ekwasebenzisa indalo elilanga. Kulo mhlathi ugqamisa isimntwiso kuba ngumntu oginya ngomqala okanye into ephilayo. Uzama ukubonisa indlela ehamba ngayo le moto kaMavis ukuya

kutshonela. Kwakhona uthi ilanga libimbilizwa ngamafu, nalapho usabonisa ukuya kutshonela kobuhle obuyindalo ebesabubuka. (Caphula uthi ngesimntwiso:

UNkohl (2015:74) uthi wayekhangeleka ezazi gqitha iikona zeRhawuti. Akazange aphume egusheni ngendawo ahlala kuyo nomsebenzi awenzayo. Baqala apho ke ukungalali uboya bam.

Umbhali esebenzisa isaci esityhila intsingiselo efihlakeleyo kule ntetho ingentla xa esithi, akazange aphume egusheni uNontsasa, ngamanye amazwi uthi zange athethe nto ngaye, zange azichaze intsukaphi yakhe. Aphinde athi, baqala apho ke ukungalali uboya bam, oku kuthetha ukuba waye wanothuku bokungamqondi uNontsasa ukuba zithini kanye iinjongo zakhe kuba yena umbuzile kodwa yena akazichazi.

Umbhali ke angasebenzisa izithetha-ntonye zilandelelane utyhila ngentsingiselo efihlakeleyo ebonisa ukuba umbhali uhlaba ikhwelo lokugxininisa koko akuthethayo ngeenjongo zokuba makamanyelwe.

UNkohl (2015:89) uthi uDumile 'Kulungile Sasa ndadanduluka, ufuna ndikwenzele ntoni?' 'Bulala umyeni wam' 'Nontsasa ndilipolisa, umhlanguli, umkhuseli, umkhonzi hayi umbulali. Singamapolisa abahlobo boluntu, izicaka zentembeko zoluntu, abaphembi boxolo hayi ukufa'.

UDumile ngesi sihlandlo, uyadomboza ulwimi lwakhe lugcwele zizithetha-ntonye eziphuhlisa ummenzi wokuhle kodwa. Apha umbhali ugqibezela ngesafobe esisichasaniso kuba uNontsasa efuna uDumile abulale umyeni wakhe oyinkokheli yale migulukudu izingelwa nguDumile. Mve xa esithi, ndilipolisa, umkhuseli, umhlanguli, umkhonzi hayi umbulali.

UPincus noLutrin (2004:41) bathi xa bechaza uchasano,

Antithesis compares and contradicts ideas or statements within a sentence.

Umbhali usebenzise isafobe esiyimfanozandi kulo mhlathi ungentla etyhila intsingiselo efihlakeleyo, ekwasebenzisa isandi esifayo esakha isingqisho xa esithi, weso sihlwele esahlokom ngemihlali ehlwabisayo, ekwaqambisa loo ntsholo yayisitsho kamnandi iluncuthu mazangwanga yale ngoma.

UPincus noLutrin (2004:41) bathi ngemfanozandi,

*Alliteration is the repetition of consonant sounds at the beginning of words.
It often highlights the expression of movement.*

Umbhali usebenzise isafobe esiyimfanozandi kulo mhlathi ungentla etyhila intsingiselo efihlakeleyo, ukwasebenzisa isandi esifayo xa esithi, weso sihlwele esahlokoma ngemihlali ehlwabisayo, umbhali wakha isingqisho ekwaqaqambisa loo ntsholo yayisitsho kamnandi iluncuthu mazangwanga yale ngoma.

3.6 UPHUPHELO NJENGESIXHOBO ESITYHILA OKUZA KWENZEKA

Uphuphelo luhlobo lwesikrweqe apho umbhali aye asondlalele okuya kwenzeka ekupheleni kwencwadi okanye kuvutho-ndaba kodwa angakuchazi ngamazwi, akuchaze ngophawu lwento ethile, okanye asebenzise indalo. Umzekelo kwincwadi kaD.M Jongilanga 'Ukuqhawuka kwembekeko' ithi iqala kube sekusina isicotho, loo nto ibonisa ukuba izinto ziza kubambi gqitha apha kule ncwadi. Ngenene nangenyaniso kubakho inyhikityha yokufaka ebangelwa kukutshtiswa ngebhaxa kukaZolile noZoleka.

UNKohla (2015:44) uchaza imozulu esithi 'Intsasa le yayipholile phofu kubonakala ukuba kuza kutshisa nanjengoko inkungu elula yayigqume apha naphaya. Ewe yayiyimini elunge gqitha kwimbaleki okanye kuye nawuphi umthandi wezemidlalo'. Ndathi ngqee okomzuzwana. Apha umbhali uzama ukusityhilela okuza kwenzeka kwesi siqendu sizayo koko usityhilela ngemozulu. Kaloku imo-yezulu ikhangeleka ipholile kodwa inenkungwana eyakuthi ityhile ethubeni kubekho ilanga. Umbhali usivezela ngendalo okuya kwenzeka. Oku kutolika okokuba kukhona into eza kuthi ingahambi kakuhle kwesi sahluko, oko kuvezwa yinkungu ekhoyo ukuqala kwesi sahluko kodwa izinto ziza kuphinda zisombululeke. Konke oko sikubona ngelanga eliya kuthi livele emva kwenkugu ebegqugqisile. Umbhali usityhilela intsingiselo efihlakeleyo ngokuthi ayichaze ngendalo.

Ngokwenene kwenzeka njengoko bekutyhiliwe ngumbhali ngendalo. Uye uDumile aphele ebulala umgewu owufuna ukuxutha imoto kaNomvuyo ngompu, elifumana ithuba lokuwuxutha umpu walo mfo, kanti bawuxhumele bobabini ngaxeshanye. Sathi

kanti isandla salo mgewu sitsala iqhosha lo mpu wabe lo mfo uyazidubula, lahlanz'iselwa. Konke oku besisele sikutyhilelwe yimo-zulu.

UNkohlha (2015:55) uthi makube kwakuza kuchutywa neyokuba ngani uSajini Ndaba anikwe ikhefu engalichelanga. Umbhali uyakwazi ukusebenzisa igama elinentsingiselo ezimbini libe eli gama eyona ntsingiselo yalo yentsusa ingeyiyo tu le umbhali ayisebenzisileyo ngokomxholo wakhe. Liphele elo gama litolika nto yimbi kunentsingiselo eqhelekileyo yelo gama.

Kwakhona umbhali usebenzisa ooMabizwafane ngokwesimantiki kwisivakalisi sakhe, esicatshulwe ngentla. Uthi la madoda ayeza kudibana eHeshele ngeenjongo zokuchuba le ntsinda-badala yokususwa kukaDada ayokulahlwa eHeshele nale kaNdaba yokumokothiswa ngekefu engalichelanga. Umbhali usebenzisa igama ukuchuba eliveza iintsingiselo ezimbini, xa kuthethwa ngokuchutywa, ubani ezakuchuba iziqhamo okanye imifuno ngemela kuba eza kulungiselela isidlo okanye eza kutya eso siqhamo. Kwakhona ngokwentsingiselo yalo mhlomlo umbhali uzama ukubonisa ukuba babeza kuthetha ngalo mbandela bangawuqondiyo ngathi lunonyawo lwemfene, wokuba kuvele kuhanjiswe uDada ayokulahlwa eHeshele, aphinde uNdaba anikwe ikhefu elingacacanga engalichelanga. Konke oku kubenze bangazinzi tu kwaphela.

Uthi uNkohlha xa ecaphula amazwi kaDumile, (2015:57) 'Ndithe ndingena kulo dolophana ngeyesibini kusasa yabe isitsho imvula'.

Apha kulo mhlathi ungentla umbhali usebenzisa indalo ukuphuhlisa intsingiselo efihlakeleyo, kuba uthi uDumile xa engena eHeshele kutsho imvula enkulu kuba uthi yatsho yamcingisa unogumbe owamcingisa unogumbe weembali zikaNowa.

Oku kungentla kusityhilela ukuba kukhona okungazokuhamba kakuhle kolu hambo lukaDumile. Ukuthi cwaka kwesitalato kona kuphuhlisa okokuba abo babengaphakathi babehlinza impuku koko kwakunyanzelekile ukuba kubekho inzolo njengoko bengafuni imfihlelo yabo iphume nezaphuselane. Ngokwenene akuhambekanga ngokwezicwangciso zikaDumile kuba nangona ebafumene ehotele uDada noNdaba kodwa uye akwazi ukuqhwesha uNdaba aphele engabanjwanga ngaloo ntseni.

UNkohlha (2015:82) uthi umfo kaJojo emva kokwenza imithambo, 'ndadinwa kakhulu. Ilanga lalisele litshonile. Ndazivalela kwelo gumbi ndisisikhova'.

Kulo mhlomlo umbhali utyhila okwenzekileyo ngokusebenzisa umqondiso wendalo, xa esithi, ilanga lalisele litshonile. Ukutshona kwelanga koyanyiswa neziganeko ezingentlanga okanye ezimbi ezenzeka ebalini. Kaloku nakuDumile kuhlwile ngoku kuba uyaqaqanjelwa, usezintlungwini emveni kokuba ephantse ukuphulukana nobomi bakhe kwizigwinta zaseRhawutini ezazimfuna esiqwini. Waphela edutyulwa emlenzeni esinda ngokulambisa.

Uphinda asebenzise isafobe esisikweko kwakulo mhlathi mnye xa esithi, ndazivalela kwelo gumbi ndisikhova. Isikhova yintaka ekholosa ngokuphuma ngobusuku, iyokuzingela amaxhoba ayo. Ngoku yena uzibona njengesikhova esinkolonkoloza sodwa ngobusuku singakwazi ukuyaphi ngenxa yokungxwelerheka.

USimpson noMayr (2010:43) bathi ngesikweko,

Mataphor is basically the means by which we understand one concept in terms of another, through a process which involves a transference or mapping between the two concept.

UNkohlha (2015: 99) uthi impepho yenjikalanga yaloo mini yayiphole kangangokuba izulu lalisele liqalisa ukuqokelela loo mafu angqindilili angwevu bubumnyama ayechithakele kuso sonke. Isibhakabhaka ayenokusithulela iinyembezi nangawuphi umzuzu. Aligubungela elo langa lalinabise laxananazisa imitha yalo efudumeleyo kummandla weRhawuti uphela.

Apha umbhali esinika umqondiso ngendalo oza kutyhilela into eza kwenzeka apha ebalini. UDumile usegumbini lakhe ehotele emveni kokuba ebambise enye inkokheli yale migulukudu engumyeni kaNontsasa. Umbhali uthi impepho yenjikalanga yayipholile, oku kuphola kuzalisekisa ukuphola nokuxola kwentliziyo kaDumile eguyayo ngenxa yokubambisa omnye wamaxhoba ashishina ngeziyobisi. Uphando lutyhila ukuba izulu lalisele liqalisa ukuqokelela amafu angqindilili angwevu bubumnyama ayechithakele kuso sonke. Kuphawuleka into yokuba eli zulu lezisayo liveza ukuba ukhona undonakele oza kuthi gqi ungalindelwanga. Kungakho ubumnyama, ikhona into eza nobubi.

Ude athi umbhali, aligubungele elo langa, kaloku ilanga liza nobumhlophe, koko kubonisa into yokuba oku kuchwayita kwentliziyo buza kugqunyelelwa ziinyembezi eziza nobu bumnyama. Umbhali uye wagqala wasebenzisa indalo njengophawu olubonakalisa intsingiselo efihlakeleyo, kaloku indalo iyakwazi ukuveza umnqondiso wento ethile eza kwenzeka ebalini.

UNKohla (2015:26) uthi xa etyhila imozulu athi: 'Imini le yayisekelwe kanobomi kukucwenga kwesibhakabhaka, umbhali uye asebenzise indalo njengomqondiso otyhila intsingiselo efihlakeleyo kwisimiyotiki, koko lo mqondiso uwubhentsisa ngendalo ukuzama ukusibonisa ukuba ngale mini uDumile andwendwele ngayo isithandwa sakhe yayiyimini ezole nasebukhweni bezinja. Olu hlobo le mini ezole ngayo isikrobisa indlela uDumile aza konwaba ngayo nesithandwa sakhe, bazobe bencid'izidudu ngemicinga. Inkcazelo yewikipidiya ihlomla ithi ngesimiyotiki,

Semiotic is the study of sign processes or signification and communication signs and symbols, both individually grouped into sign systems, including the study of how meaning is constructed and understood.

(<http://en.wikipedia.org/wiki/Linguistics> 2015)

3.7 ISIGQEBELO NJENGENTSINGISELO EFIHLAKELEYO

Isigqebelo sesinye isafobe ekunzima ukusibona kuncwadi, kaloku kwisigqebelo kuxa umbhali eza kusebenzisa umlinganiswa ongumchasi abhekise amazwi alungileyo okanye agwenxa, abe lamazwi ebhekisa kwakuye okanye asebenzise amazwi alungileyo ngeenjongo zokumphoxa lowo achasene naye.

UNKohla (2015:33) ucaphula uDumile esithi: "Njengoko ke mhlekazi inqaku lephephandaba lakho lathi laba lelona liveleleyo malunga namabanjwa odumo, akunakunceda ngamanqaku amhla abanjwa naxa kuwiswa isigwebo?" "Ndivuyela ukubakho kwamadoda afana nawe", watsho umhleli ekhupha endincazela.

Apha umbhali usebenzisa isigqebelo kuba uTshezi ongumhleli akamelanga ukuba uyamvuyela uDumile oze kumphanda ngokwazana kwakhe nala mabanjwa. Kuba ukuba umchazele konke uza kudibana nenyok'iphung'umhluzi. Aphelele emqaleni onke loo mazwi, aze ajike amazinyo abe ziinyanda.

USimpson noMayr (2010:77) bathi ngesigqebelo,

Irony is the most commonly and straightforwardly defined as a form of language which means the opposite of what is asserted.

UNkohlha (2015:55) ucaphula umfo kaDada wayefutha okwephimpi ngumsindo. 'Ungumngcatshi uJuda Skhariyothi wokwenene wavakala ezithi dimfi esitulweni.

"Mhlawumbi", ndaphendula ngoncumo olubuphoxa.

"Kanti ke uza kulutheza ulothe" watsho eqine enyaleni.

"Ngumsebenzi wam lowo," ndaphendula.

Umbhali usebenzisa intsingiselo efihlakeleyo esi sigqebelo, ethi kubenzima ukuyibona kuncwadi lwesixhosa. Kuye kubenzima kubafundi ukuba basiqaphele esi safobe.

Isigqebelo sisixhobo sohlalutyo apho ithi intetho ebibhekiswa kumntu othile okanye into ethile isuka ijikele umniniyo engaqondanga nje. Isigqebelo ke ngoko yintetho embaxa, nethi apha kobu bume bayo bumbolo-mbini idale impoxo ngomnye umhlathi. OkaNkohlha kule Noveli yakhe akasilelanga ukusihlwayela esi sagwelo.

UDada ubona uDumile njengomngcatshi uJuda Skhariyothi abe la mazwi edunuse kuye, kuba nguye okokuqala ongcatshe uRulumente woMzantsi Afrika, athi emnike isonka, wamthemba ngokumnika isikhundla esiphezulu sobuSajini ajike yena asebenzisane nemigulukudu ebulala ulutsha loMzantsi Afrika ngezinyobisi.

USimpson noMayr (2010:78) Bangqina bathi ngesigqebelo:

Irony is a perceived mismatch between aspects of encyclopedic knowledge and situational context with respect to a discursive event.

3.8 IMIFANEKISO NGQONDWENI UKUCHUKUMISA IIMVAKALELO ZOMFUNDI

Esinye sesafobe esisetyenziswe kakhulu ngumbhali kule ncwadi xa ezama ukuzoba loo nto iye yamchukumisa imtsho lowo uyifundayo azibone ngathi ukuloo ndawo uyakubona oko kuthethwayo, okanye ukuva neendlebe, okanye uyiva ngeempumlo

utsho uyivuzele izinkcwe ubengathi ungayitya ngoku, okanye ubengathi uyiva esikhumbeni.

UNKohla (2015:71) uthi 'Ngayo loo ntsasa iliso lesibhakabhaka lasele lisijamele gqibi eso sixeko esasiwuminxe umoya wempepho ehlaziyayo ngezo zakhiwo zikreca isibhakabhaka. Ivumba locwambu elityebileyo leziqhazolo zezimuncu-muncu zedolophu. Livuzisa izinkcwe kokhatywe yinkawu'.

Apha kulo mhlathi ungentla umbhali usizobela umfanekiso ngqondweni weliso wedolophu yaseRhawutini, ngexesha wayengena ngalo eyokuphanda ngezikrelemnqa ezinobungozi ezibaleke ejele ngeenjongo zokuya kuzifihla kule dolophu inkulu kwaye ixinene kangaka.

Uveza kwakhona umfanekiso ngqondweni wempumlo xa esithi ivumba locwambu elityebileyo leziqholo zezimuncu-muncu, liqwele ngokukuvuzisa izinkcwe ibe ngathi oko kutya sekuphambi kwakho.

UMiller (2001:34) Utsho ehlomla ngomzekelo womfanekiso ngqondweni wempumlo,

*Season of mist and mellow fruitfulness close bosom friend of the maturity
sun comprising with him how to load and bless with fruit vines that around
the thatch.*

Kwakhona kwakulo mhlathi sifumana ibinzana elithi "Livuzisa izinkcwe kokhatywe yinkawu" ngokwePragmatiki omnye umntu angacinga kuthethwa ngokwesenzo somntu okhatywe sisilwanyana esiyinkawu, kodwa ngokomxholo wencwadi umbhali uthetha ngomntu olambileyo okanye umntu okhatywe linxele likaKhetsekile.

UNKohla (2015:72) ucaphula uJojo 'Ndakuba ndizinzile ndilindele ukuhoywa yinjoli yehotele kwathi khwasu inenekazi elalihleli lodwa ngapha kwetafile ezintathu lagqala ngqo kum'.

Lalisukile egadeni mfondini. Lalimanz'andonga libomvu okwesiqhamo emthini osemhlabeni ovundileyo. Imisebe yayiyokozela okwemigcunube phezu kwaloo mehlo ekwakungathi ayozela.

UDumile apha sefikile eRhawutini kodwa uqonde makhe ayokufumana into esiwa phantsi kwempumlo kwalapha ehotele. Umbhali esebenzisa isifanekisozwi ukhwasu-ukusinika umfanekiso ngqondweni weliso womntu ovela engalindelwanga.

Kwakhona uphinda asininike umfanekiso ngqondweni weliso xa esizobela ubuhle bale ntombazana, athi yayisukile egadeni, ngokwesemantiki okanye intsingiselo yesivakalisi, omnye umntu angayitolika ngokomntu ophepha amagada omhlaba kanti umbhali uthetha umntu othe oncothu, omde.

Umbhali uphinda asebenzise umfanekiso ngqondweni weliso xa esityhilela inkangeleko yale ntombazana, uthi yayimanz'andonga, ngokwentsingiselo yesivakalisi, omnye umntu angacinga kuthethwa ngodonga olwalugcwele ngamanzi kanti umbhali uncoma indlela le ntombazana eyayintle ngayo.

UNKohla (2015:73) uthi, 'Wasondela engaphanyazi wandijonga nam ndamjonga. Ndandingamazi nasemdudweni. Ndandiwe bhaxa kubi ukuxoka. Wayevathe ilokhwana ebomvu emikhono emifutshane emele entla kancinane kwamadolo'.

Umbhali kulo mhlomlo usebenzisa isafobe esisifanadumo xa ezoba umfanekiso ntelekelelo kaDumile ewile bubuhle bale ntombazana nokuyithanda. Isifanadumo kaloku uye umbhali asebenzise isifanekisozwi ubhaxa aza kuthi xa esisebenzisile kube ngathi kuvakala isandi salo nto ebezama ukuyizoba. Ngoku kwatsho kwangathi kuviwa uDumile esiwa bhaxa phantsi ngendlela ayithande ngayo le ntombazana inguNontsasa. Utsho echaza nendlela eyayifaneleke ngayo kwimpahla awayeyinxibile. Indlela umbhali awuchaza ngayo umfanekiso ngqondweni weliso, atsho uqonde ukuba wayefanele ukuwa olu hlobo nguNontsasa.

UNKohla (2015:73) "Mna ndinguSasa" watsho esithi vu phantsi umoya ewuzalise ngevumba leziqholomzimba eliswiti elibuhlaziya kanye okwentyatyambo. UNKohla udlala ngazo izifanadumo kweli phepha, ephuhlisa umfanekiso ngqondweni wempumlo mve kwakhona xa echaza indlela ivumba lesiqholo sakhe elalivakala ngalo, ngokungathi laligqibe indawo yonke ababekuyo kuba uthi: watsho esithi vu phantsi. Ukwaqambisa umfanekiso ngqondweni wempumlo otyhila intsingiselo efihlakeleyo xa esithi, ewuzalise ngevumba leziqholo-mzimba eliswiti elibuhlaziya okwentyatyambo.

UNkohl (2015: 99) uthi impepho yenjikalanga yaloo mini yayiphole kangangokuba izulu lalisele liqalisa ukuqokelela loo mafu angqindilili angwevu bubumnyama ayechithakele kuso sonke. Isibhakabhaka ayenokusithulela iinyembezi nangawuphi umzuzu. Aligubungela elo langa lalinabise laxananazisa imitha yalo efudumeleyo kummandla weRhawuti uphela.

UNkohl (2015:100) uthi uKaptein xa ezama ukomeleza uDumile. 'Izandla zakho zibini, iinyawo zakho zimbini, amehlo akho mabini. Kufayayo ke mfo kaJojo. Sele siya kuhlamba ezantsi kwakho.

Umbhali kulo mhlomlo ungentla usebenzisa ibinzana elitolikeka ngeendlela ezimbini xa esithi, sele siya kuhlamba ezantsi kwakho, eli binzana alithethi ukuba bakuhlamba ezinyaweni zakhe, koko uthetha ukuba, bakumnika intshinga eya kumbeka kumgangatho ophezulu, okanye ngokuwunqoba lo msebenzi uyakuvuzwa ngesikhundla esiphezulu.

Uphinda amnike umfanekiso ngqondweni weliso lweziphumo okanye izinto eziya kwenzeka xa sele elufezile olu gqatso. Uthi ngawe sakuguya, sakulivuthela ixilongo kwaye sakuqamba. UKaptein yindlela amomeleza ngayo uDumile ukuba angaselahla umxakatho ajonge phambili kuba iziphumo zobantle. Onke la mazwi abonisa imincili abayakuba nawo, woba liqhawe loMzantsi Afrika adume kwilizwe lonke, neembongi zoqamba imibongo ngaye, nemilonji yooqamba iingoma ngaye. Uthi xa egqibezela amchaphulele intetho yeciko lamandulo lelizwe lamaTshayina.

Umbhali usebenzise isafobe esiyimfanozandi kulo mhlathi ungentla, ukwasebenzisa isandi esifayo xa esithi, weso sihlwele esahlokoma ngemihlali ehlwabisayo, umbhali wakha isingqisho ekwaqaqambisa loo ntsholo yayisitsho kamnandi iluncuthu mazangwanga yale ngoma.

3.9 UKUQUKUMBELA

UThamsanqa uphumelele ukutyhila intsingiselo efihlakeleyo kwincwadi yakhe ethi 'Nyana wam! Nyana wam! Uyinongile incwadi yakhe ngezaci namaqhalo, wayondlala ngophuphelo, imiqondiso, nophawu. Uzisebenzisile izangotshe zencwadi waqwela ngesigama esiluncuthu mazangwa esisulungekileyo.

Umbhali wale noveli ithi' Ngenxa yesithembiso' uMcebisi Nkohla naye uyenzile imigudu yokusebenzisa ulwimi olunomtsalane, ukuze abafundi bakhe angabahluthi ilungelo labo lokumfimfitha ubumnandi besiXhosa abasincance ebeleni. Ulwimi oluphezulu nolunambithekayo olusetyenzisiweyo kule noveli kaNkohla lunika umdla omkhulu kumfundi. Utsho azive engelilo irhanuga kwilizwe lakhe lokuzalwa xa alumela ngezaci namaqhalo, imifanekiso ngqondweni, izikweko, uchasaniso, isigqebelo, kunye nezinye izikrweqe, elunonga ulwimi atsho kuvokothেকে.

UNkohla ubonakalise ngokusebenzisa isigama asichonge ngobunono khon'ukuze iphuhle into ayithethayo kwaye acace ukuba ngumbhal'ophum'izandla.

Uphando luye lufumane ubunzima lokuchaza isafobe esinye esithile phantsi kwesihloko esithile kuba ngelinye ixesha luye lufumane izafobe ezibini phantsi komhlathi ohlalutywayo, ibangele uphando lungakwazi ukushiya isafobe esithile size sichaze eso sinye siphantsi kweso sihloko. Iye ibangele ubunzima obukhulu ukuba uphando lusishiye esinye isafobe lungasichazanga. Yile nto ufumanisa ukuba phantsi kwesihloko esithile uphando luyakwazi ukuhlalutya nezinye izafobe phantsi kwesinye isihloko.

ISAPHLUKO 4

INTSINGISELO EPHILAKELEYO KWINCWADI ETHI 'AMAZA'

4.1 INTSHAYELELO

Uphando luza kuthi luphonononge intsingiselo ephilakeleyo kule ncwadi, luza kuthi lugxile kwezi ngongoma zilandelayo, izifaniso, uchasaniso, uphawu lwesinxibo sabafazi, uphuphelo, uphawu lwenkolo yobugqirha, uphawu lwenkolo yobuKrestu, uphawu lwenkolo yamasiko nezithethe.

4.1.1 Amagqabantshintshi Ngencwadi Eth i 'Amaza'

Okokuqala le ncwadi yidrama, le yindlela elicwangciswa ngayo ibali emdlalweni. Ngamanye amazwi bubuqu bebal i njengoko liqhubeka eqongeni, abalinganiswa bebonisa ababukeli oko kuqhubekayo ebalini, bebonisa indlela abathi basabele ngayo kwiziganeko ngeentetho nangezenzo zabo okuye iziganeko zihambela phambili. Ubhalo lwedrama luxhomekeke kubuchule bokuhlengahlengisa iingcinga nezimvo ngendlela apha echukumisa umxhelo womphula-phuli okanye wombukeli, kanti kwanomfundi njengoko iidrama zifundwa nokufundwa nje kule mihla yokhanyo. Makukhunjulwe kananjalo ukuba indima nganye yahlulwe ngokwemiboniso edudulela intshukumo yomdlalo phambili.

Amaza ngamanzi esithi siwabone elwandle. La manzi ayohluka ngendlela alwatyuza ngayo ukuya elunxwemeni. Aye axhomekeke kwisantya somoya umphakamo wawo, ukuba isantya somoya siphezulu, amaza aye alwatyuze ngamandla angade aqabele nangaphaya kodonga olungumqobo endleleni yawo. Ukanti la maza akhe azole, acwenge sukuba nomoya usenzantsi wehlile, uthi xa uwabukele unga ungasuke uququzele uqubhe uqabele ngaphaya ngaphandle kwesithintelo. Linga nje ukuqubha kulo maza, uyakuwabona into abhinqe ngawo, angakuthatha ayokulahla kude ngenxa yobungozi bawo okanye urhaxwe ubhubhele apho. Ngokwentsingiselo la maza kukuphakama komsindo obangelwa kukungcatshana ngenxa yothando nokunyanzeliswa kwamasiko kwisimo sikaNamhla.

Umbhali uyibiza le ncwadi ukuba ngamaza ngenxa yokuphakama kwemisindo ebangelwa kukungcatshana ngenxa yothando nokunyanzeliswa kwamasiko kwisimo sikaNamhla. Isihloko asikhethileyo sona kuqala sinentsingiselo ephilakeleyo.

4.1.2 Ukusetyenziswa Kwezikrweqe Kule Ncwadi’.

UQangule ubonwa njengombhali ophum'izandla kuba uye asebenzise izangotshe zoncwadi ukunonga nokuqhola ulwimi lwakhe. Olu hlobo lokubhala lulo olwenza umbhali ohluke kwabanye ababhali, kwaye uyakwazi nokubona ukuba leliphi ixesha ayibhale ngayo incwadi yakhe.

Uphando luza kuthi luyihle amahlongwane incwadi kaQangule kucubungulwe, kuqwatyululwe uhlobo alusebenzise ngayo, ufaniso, uhasaniso, imiqondiso, uphawu ukuquka zonke izafobe, kunye nophuphelo.

Luya kuthi uphando luphonononge nendlela umbhali alusebenzisa ngayo ulwimi okanye amagama anokudala iintsingiselo ezimbolombini ezinokudala ingxaki kumxholo wencwadi.

4.1.3 Isifaniso Njengengcamango Efihlakeleyo Kule Ncwadi

Umbhali usebenzise intaphane yezifaniso njengetsingiselo efihlakeleyo ezama ukuphuhlisa iingcamango zakhe ukuze ayibeke elubala yonke into afuna ukuyithetha kwaye zicace gca izimvo zakhe ngomba othile afuna ukuwubhekisa.

UQangule uphawula athi ngesifaniso esinika intsingiselo efihlakeleyo,

Namhla: *(Ebeka unyawo phezu kwebhokisi)*
 Tyesi itheni yona le ngathi yeyamajoyini!
(Uya ngasefestileni afike eme)
 Hayi ilishwa lomntu ozalwa ngamaqaba!
 Usikelwe umntu ongaphathwanga njengenedama.
(Uya ebhokisini akhuphe ilokhwe yejelimani ayidweze)
 (Qangule; 2008:01)

Apha kulo mhlomlo kuvezwa uNamhla efuqeka egcwele ngumsindo enempixano yangaphakathi, kodwa kuyo yonke loo nto, iingcingane zakhe uzikhuphela ngaphandle. Umbhali usebenzisa izifaniso, ukuphuhlisa intsingiselo efihlakeleyo nendlela avakalelwa ngayo uNamhla ngulo mtshato webhaxa. Sekumbovu ukuba uNamhla atshate noSidima, yiyo le nto kukho ityesi entangeni kaNamhla. Kaloku nawuphi na umtshakazi izixhobo aza kwenda nazo uye azifake etyesini. UNamhla uthi le tyesi ingathi yeyamajoyini, kaloku uyayinyhemba le tyesi kuba akawufuni lo mtshato

kwaye uyawucaphukela, uwuthiye egazini. UPincus noLutrin (2004:40) bathi xa bechaza ufaniso,

Simile is a direct comparison that always contains the words as or like.

Aphinde umbhali kwakhona asebenzise esinye isifaniso esiveza intsingiselo efihlakeleyo, athi usikelelwe umntu ongaphethwanga njengenedama. UNamhla uthi akuzijonga azifanise nenkedama, le meko akuyo yokutshatiswa ngenkani nesoka angalithandiyo, imenza abathandabuze uDanile noMaDlamini ukuba ngabazali bakhe benene. Kukho iintshukumo ezenziwa nguNamhla ukusityhilela ezona zenzo zenziwa nguNamhla apha egumbini lakhe.

Isaqala nje incwadi uNamhla ubeka unyawo phezu kwebhokisi aza yokutshata nayo, ukuba uNamhla ebewuxabisile lo mtshato ebeza kuyiphatha ngobunono le bhokisi aza kutshata ngayo. Kukho umqondiso othile otyhilwa yintshukumo kaNamhla ngokwepragmatiki, yokuthi aye kufuphi nefestile, afike ame. Lo mqondiso ulathisa into yokuba, ngeba uNamhla uyafuna ukuphuma kulo mtshato nto nje unomqobo olisiko lokubonelwa, embangela angakwazi ukuphuma.

Yena lo vunxu usisizothezothe!
(Uyigibisela etyesini ayinyhale ngonyawo)
Ngahle uphele loo mtshatwana iluthuthu.

(Qangule; 2008:01)

Umbhali usebenzisa isifanekisozwi u-vunxu, etyhila umfanekiso ngqondweni weliso, welokhwe embi enkulu, ende ephela emaqatheni othi naxa uyijongile ungawazi nokuba ngowuphi umva okanye umphambili.

Uthi kwakhona ngahle uphele loo mtshatwana uluthuthu, umbhali usebenzisa isimava u-ana obonisa ukuba uNamhla uyawudelela okanye uyawunyhemba lo mtshato. Aphinde asebenzise uthuthu, kaloku ukuze kubekho uthuthu kufuneka kukhona into kuqala ekufuneka itshisiwe iphele ingabe iphinde ibekho nanini. Uzama ke umbhali ukubonisa indlela uNamhla angawufuniyo ngayo lo mtshato.

UTom (1989) 'Uthi iilokhwe zomfazi osandula ukwenda kwaXhosa njengesiko kufuneka ziwunduze, kuba kaloku imilenze yakhe, enokuba mihle ngokunokude inconywe ngamadoda nje kufuneka igqunyiwe'.

4.1.4 Uchasaniso Njengesixhobo Esinamandla Ukuveza Izimvo Zombhali

Uphando lufumanisa ukuba uQangule uye asebenzise uchasaniso ukutsala umdla womfundi. Uye asebenzise olu chasaniso njengentsingiselo efihlakeleyo kuba unesiphiwo sokudibanisa izinto ezimbini ezahlukeneyo ukwenzela athabatheke lowo uza kuba efunda atsho angafuni ukuyiyeka incwadi leyo. UQangule uthi ngochasaniso,

Lizo: Ndivuyela ilishwa eliphethe ithamsanqa.
Namhla: (Esiza nento eselwayo) Uyandithanda kodwa Lizo?
Lizo: Sowusiza nalowo ukudlulayo.
Namhla: Sakugqitha isiphango sengxabano kulandela isikhukhula sothando.

(Qangule; 2008:04)

Kwesi sicatshulwa uLizo undwendwele uNamhla, uLizo uveza into yokuba uyayazi le nto yenziwa nguSidima, ozenza yena xa engekho ephangele eBhayi. Yile nto uNamhla ebuza ukuba kutheni engabonakalisi kukhathazeka yile nto.

Usebenzisa uchasaniso olutyhila intsingiselo efihlakeleyo xa esithi, uvuyela ilishwa eliphethe ithamsanqa. Ilishwa lelokuba ezakutsho ababhaye bethandana atsho yena ohlukane noZodwa, azokwazi ukutshata noNdofa wakhe uNamhla.

Kwakhona uNamhla uphinda asebenzisa uchasaniso ephuhlisa intsingiselo efihlakeleyo, eluveza olu chasaniso ngesiphango oko kuthetha imvula enkulu eza kuphinda ikhawuleze iphele. Uzama ukubonisa ukuba emveni kwengxabano enkulu kulandela isikhukhula sothando. UNamhla uphethwe bubukhwele nokungamthembi uLizo. Kwakhona uQangule uphinda asebenzise uchasaniso ukuveza intsingiselo efihlakeleyo kule ncwadi xa esithi,

Lizo: (Yakuphela ingoma) Sitshayelele sagqiba ngoku siza kutshata
Namhla: (Engaqondi kakuhle) Uphi umfundisi?
Lizo: Umfundisi luthando lwethu. Siza kumkhupha ubulumko simthwese ngobuyatha uSidima lo.

(Qangule; 2008:05)

Uphando lufumana uchasaniso phakathi kwala magama mabini, ubulumko nobuyatha obuphuhlisa intsingiselo efihlakeleyo, umbhali uqaqambisa imeko yokuba bengayamkeli indlela yokutshatiswa kukaNamhla noSidima ngenkani. Ngoko ke

mayithi ifika loo mini yomtshato babe bona sebazitshatelayo, athi efika uSidima nalo nomgogwana womtshato babe sebegqibile, ungangeni ndawo lo kaSidima noNamhla. UQangule uphinda aleke ngolunye uchasaniso olutyhila intsingiselo efihlakeleyo xa esithi:

Zodwa: Utata ukhona, umama wasweleka.
Lizo: Igabalala indlela eza eRhawutini, imxinwa eya kowenu.
(Qangule; 2008:30)

Umbhali usebenzisa uchasaniso oluveza intsingiselo efihlakeleyo xa esithi: igabalala indlela eza eRhawutini, imxinwa eya kowenu. Umbhali ngokusebenzisa oluchasaniso uphuhlisa into yokuba, ngenene nangenyaniso uSidima noZodwa zizithandani, kuba akathi akugxothwa nguLizo emzini wakhe, agoduke koko ukhetha ukuya kwiKrexe lakhe eRhawutini. Oku kusebenzisa uchasaniso kukaQangule uzama ukutsala umdla wabafundi ngokusebenzisa amagama amabini ohlukileyo ebonisa ukuba indlela eya ekrexeni ivulekile ibe eya kowabo ivalekile. Uzama ukuthi uZodwa uxolele ukuya ekrexeni lakhe eRhawutini kunokugoduka.

Kwakhona embuza le mibuzo ingaka, ufuna de avukelwe ngumnye, aza kuba nesibindi sokumdubula. Nangoku phambi kokuba amdubule uye aqale acime isibane andule ukumdubula.

Uphando lufumanisa le ncwadi kaQangule igcwele luchasaniso, mve xa esithi,

Namhla: Soze ndibe manyonywana ngalo mntwana,
Ulihlazo kuwe, liqhayiya kum.
Kuni usisiqalisekiso, kuthi ulithamsangeliso.
(Qangule; 2008:61)

Umbhali usebenzisa uchasaniso eveza intsingiselo efihlakeleyo xa esithi, lihlazo kuni liqhayiya kuthi, uNamhla uzama ukubaxelela ukuba akoyiki nto ngalo mntwana amkhulelweyo kwaye akanazintloni ngaye.

Aphinde athi ufane wasisiqalekiso kubo, lithamsangeliso kuba kubo yindlela eza kubenza ukuba bamkhulule kula makhamandela alo mtshato webhaxa atsho afumane nethamsanga lokutshata noNdofa wakhe uSidima.

Kwakhona kwesi sicutshulwa singezantsi uQangule uveza uchasano xa athi,

Thozamile: (Ekhomba uPhuthumzi ngomnwe)
Niyibhekisa ezantsi, niyijongise phezulu.
Inyaniso niyayiguquguqula,
Niyiphosa ekhohlo, niyijula ekunene.

(Qangule; 2008:81)

Apha ngasentla amaCirha anyusana esehlisana ngalo mbandela kaNamhla welisiko longenelo. AmaCirha angamaqaba amile athi isiko lidala linenkqayi limele ukuhlonelwa, ukanti izifundiswa zithi makakhululwe umntwana azolathele uNdofa wakhe.

Umbhali usebenzisa uchasano ezama ukuphuhlisa intsingiselo efihlakeleyo kwintetho kaThozamile, okruke kakhulu ngamaCirha angamaqaba ekucaca awayazi eyona nto bayifunayo kuNamhla. Mve xa esithi, inyaniso niyayiphethuphethula niyibhekisa ezantsi, niyijongise phezulu, aphinde athi, niyiphosa ekhohlo, niyijule ekunene. Ngolu chasano uzama ukuphuhlisa indlela abangenanyani ngakhona kuba kwalo Namhla bebesanda kumthuka besithi ukhulelwa umntwana wenye indoda kodwa kwabona baphinda bamfunela omnye woonyana baseMaCirheni.

4.1.5 Uphawu Njengesikrweqe Esinika Intsingiselo Efihlakeleyo

Umbhali uye asebenzise uphawu njengentsingiselo efihlakeleyo, kaloku uphawu ngokwesimiyotiki lumelo lwento ethile enokutolikeka ngohlobo ongakhange ulucinge tu kwaphela. Olu melo ke lungayenza nzima indlela yokufumana umxholo kolo ncwadi lufundwayo ukuba awulutoliki ngendlela.

UQangule uthi ngophawu, (*Ungqengqa ebhedini afunde 'Imvo zabaNtsundu'*)

Uyayichula u 'Mgosi' xa usithi sisibetho ukutshata ixathawana ngokunyanzelwa.
(*Kufika uLizo Vaxa ekudala emlindlele*)

Apha kule migca ingentla umbhali usityhilela into yokuba uNamhla ufundile, uyile esikolweni kuba naku efunda iphephandaba. Koko iphepha-ndaba ulisebenzise njengophawu olutyhila intsingiselo efihlakeleyo lokuba uNamhla ufundile yiyo le nto

ekwazi ukufunda iphephandaba, ikwa ngqina into yokuba izimvo zakhe zibethabethana nezamaqaba.

Oku kungqinwa nguMiller (2001: 40) xa ebhala athi ngophawu,

Symbol is a powerful effective device. It is a use of an object to stand for something else, often something more abstract.

Uphando lufumanisa kwakhona uphawu oluveza intsingiselo efihlakeleyo kule ncwadi kaQangule, utsho esithi,

Namhla: (Esehlaka ebhedini) Yinto ubuyikhathalele ngantoni ukuma Ecaleni kwebhokisi yomngcwabo?

UNamhla ekhalimela uLizo ngokuma ecaleni kwetyesi yakhe yomtshato, le bhokisi uyibona iluphawu olumele bhokisi yomngcwabo. Ngale ndlela umbhali uyasikrobisa ukuba olunyanzeliso lomtshato luza kudala ukufa kwabantu abangenatyala.

UMiller (2001:40) Kwakhona uhlomla athi ngophawu,

It is important to remember that symbolism is in fact culture specific.

Kwakhona kwimiqolo engentla, sifumana iimfanozandi etyhila intsingiselo efihlakeleyo yezandi ezingoo-x, umbhali uzama ukubonisa ukuba akukabikho sisombululo kule ngxubakaxaka bakuyo, izinto zisafana nakuqala, amaqaba amile asaqhubekeka nokutshatisa uNamhla ngetshova.

Umbhali uphinda aveze isifaniso olutyhila intsingiselo efihlakeleyo kwakula mqolo mnye – okwamaxoxo, ubafanisa namaxoxo axhentsa ndawonye kuba akukabikhonto intsha abazanayo ngalo mtshato.

UQangule (2008:06) uluveza ngolu hlobo,

- Lizo: Cela ayithumele kuwe imali yomsesane, hamba wedwa xa uya kuwuthenga
Lizo: *(Enika uNamhla ibhokisi yomsesane)* Uya edolophini uphathe lo mseseane.
Namhla: *(Eziphosa kuLizo)* Yinto obuyicinge njani le?
Lizo: *(Efaka umsesane kumnwe kaNamhla)*

ULizo unika uNamhla umsesane njengophawu oluveza intsingiselo efihlakeleyo olusisiqinisekiso sothando lwabo. Kumaphepha angaphambili oko uNamhla evutha ngumsindo otyhila wamaza ahamba ngesantya esiphezulu, uNamhla ebonakalisa ukungawufuni lo mtshato. Kodwa kuthe kwakungena uLizo entangeni yakhe zatshintsha izinto athotha amaza, lwacwenga ulwandle. Ngoku amaza azolile kuba uNamhla ugcwele yimincili, unolukaBlanket uncumo ngenxa yomsesane awuthengelwe nguLizo. USteyn, uLubbe, uKruger noClasquin (2006:66) bathi ngophawu:

*Symbols can be either representational or presentational,
A representational symbol is a symbol that stands for something else.*

Kwakhona uphando luveza uphawu njengentsingiselo efihlakeleyo kule ncwadi kaQangule, xa esithi, *(AmaBhele adibene kwaDanile ngomcimbi kaNamhla)*

- Danile: *(Engcangcazela ngumsindo)* Ndithi mandinazise maBhele Ukuba ndifike le ngqege kaVaxa ijoja uNamhla xa bendivela kuzonwabela etywaleni.

(Qangule; 2008:09)

UDanile ongutata kaNamhla esazisa amaBhele ngokufika uLizo esemzini wakhe, kaloku kwaXhosa intombi eza kwenda ayimelanga ukubonwa nangubani kodwa yena uNamhla ungenelwa lisoka entangeni yakhe. Yiloo nto uDanile ebibitheka ngumsindo. Uthi xa esazisa amaBhele, athi ufike le ngqege kaVaxa ijoja uNamhla. Okokuqala uQangule usebenzisa isikweko naso esiveza intsingiselo efihlakeleyo xa esithi uLizo yingqege. Kaloku uphando kwesi sihloko luthetha ngophawu kodwa olu phawu luvela kwisafobe esisikweko, yile nto siqala sichaze esi sikweko.

UWinterowd noMurray (1983:246) bangqina bathi ngesikweko,

In metaphor two basically dissimilar things are said to be alike. The reader must first identify the metaphor and then the comparison by determining the shared characteristics.

Nesiphi isilwanyana esisetyenziswayo kuncwadi siba nophawu olusimeleyo. Iimpawu zengqenge zezi: Ingqege yinja encinci ngomzimba, engakhuliyo, enemikhuba, ithanda nokuzimela. Uyakufika nokuba uyangena emzini onengqege, iza kukhonkotha, ikutsale ngeebhulukhwe kuba ifun' ukutya apha emaqatheni. Uze uthi ukuba uyayikhaba ikhale kakhulu ube ngathi ubuyibulala. Ukuba awuyiqaphelanga ngexesha ungena emnyango, inganyebelezela ingene emnyango ungayiqondanga. Ifike ekitshini itshabalalise ezikhabhathini, uthi xa uyiphethele igqudu okanye uyibetha, ibe manyonywana inyoshoze ukuphuma. Ngoko ke uDanile ubone ezi mpawu zikhankanywe ngentla ezenza uphando lubone uLizo eyingqege.

UQangule (2008:20) kwakhona uveza uphawu xa esithi,

Sidima: Akunakuyimela ke le nto uyithethayo.
Namhla: (Esondela kuSidima emqolo) Eli lifa lisemqolo naliya kula
Mntwana kaZodwa, ubhabhile, kudala utsiba iingcingo.
Sidima: He-e-e-e-e-e-e-e

UNamhla ubonwa ezixabanisa noSidima endlwini yabo, akaphozisi maseko kuba ufungele ukuphuma kulo mtshato, ngoko ke wenza onke amatile-tile okokuba makaphume. Uxelela uSidima ngomntwana wakhe noZodwa acinga yena yinto efihlwayo okanye engaziwayo. UNamhla uza nophawu olutyhila intsingiselo efihlakeleyo nolubonisa ukuba lo mntwana kaZodwa ngokaSidima ncakasana. Umbonisa ngelifa elisemqolo kuSidima eli liphawu lokuba ngumntwana wakhe. USidima kwelakhe icala umangalisiwe ukuba isishiqi sabo noZodwa ebebefudula besifihla ukuba sivelile. Isikhuzo asenzayo uSidima sibonakalisa ukumangaliswa nokuxakwa kuba ihlebo lidulile.

Kwakhona umbhali usasivezela ngophawu xa athi,

Sidima: Uyayithetha into yakho.
Namhla: (Ukhupha ifoto kaZodwa epokothweni yebhatyi
kaSidima) Alikudanga nali ulingxale epokothweni.

(Ebeka ifoto phezulu kwetafle, ekhupha, ileta eyifunda)
Nantsi neleta yomkakho uZodwa inkosikazi kaLizo.
(Qangule; 2008:21)

UNamhla akanelanga kukudiza ihlebo lomntwana kaSidima noZodwa njengeenzame zakhe zokuphuma kulo mtshato. Ngoku uqonde makaxoze mphini wumbi ngokuthi thaca ifoto kaZodwa neleta ayibhalele uSidima eluphawu olungumfuziselo wothando lwabo olutyhila intsingiselo efihlakeleyo. Ude athi 'nali alikudanga ulingxale empokothweni yebhatyi', uNamhla uzama ukungqinisisa uqilima lothando lwabo nangona uSidima ezama ukuphika.

Kwakhona uQangule (2008:24) ucaphula athi ngophawu,

Lizo:	Ubhumba bakho batsha nomtshato.
Zodwa:	Utsho kuba kutheni?
Lizo:	Ihagu zingqengqo emnyango, iinkuku zifukamela ezikhabhathini.
Zodwa:	Ewe.
Lizo:	Ibhedi lihlathi leenkcukuthu namagciwane.
Zodwa:	Ewe.
Lizo:	I-emele liqula lamaphela, izinja ngabasuli bezitya.

Ekuqaleni kwalo mboniso uLizo uthuka uZodwa ngobuxelegu, uye asebenzise izilwanyana ezinjengehagu, iincukuthu, amaphela, eziluphawu oluveza intsingiselo efihlakeleyo olubonisa ubumdaka. Ethuka uZodwa ngobuxelegu nje naye wenza ezakhe iinzame kuba ufunzele emnyango.

Umbhali usebenzisa izilwanyana ukuphuhlisa ubuxelegu bukaZodwa ezi zilwanyana ziluphawu olumele ukuba lo mtshato kaLizo noZodwa usekelwe ebuxelegwini nasemanyundululwini. Kaloku obo buxelegu bobu bokuba uZodwa etshata nje noLizo sekhulelwe umntwana kaSidima.

Uphinda umbhali akuqagambise oku ngokusebenzisa isimntwiso xa esithi, izinja ngabasuli bezitya. Loo nto ibonisa ukuba bakhona abantu abathe gxwabhabha kulo mtshato wabo.

UPincus noLutrin (2004:40) utyatyadula athi ngesimntwiso,

Personification gives human qualities to inanimate objects or abstract ideas.

4.1.6 Uphawu Lwesiko Njengentsingiselo Efihlakeleyo Enyhasha Amalungelo Abafazi

Abanye abantu balithatha isiko njengento onyanzelekileyo ukuba uyenze okanye uyilandele ukuze ube namathamsanqa ebomini. Ewe akhona amasiko kwaXhosa othi xa uwatyeshela avele umntu agule angabinakho nokunyangwa ngoogqirha besilungu kodwa athi akwenzelwa isiko avele athi thimbilili. Aphinde abekho la aza neshwangusha lomoya ombi othi ekugqibeleni kubekho iziphumo zophalalo gazi okanye iziphumo zenyhikityha yokufa phakathi kwekhaya njengesiko lokubonelwa kwendoda umfazi. Yile nto uphando lilithatha njengentsingiselo efihlakeleyo isiko kuba liza nokunyanziswa kwamalungelo oomama ngokweli xesha siphila kulo. Abantu abadala bona balibona njengesiko elibalulekileyo kodwa abantu belixesha okanye abangoku balibona eli siko njengesiko elinyhasha amalungelo oomama kuba lenzeka ngaphandle kwemvume yabo baze ootata balisebenzise bezimela ngalo. Koko amanye amasiko ayabola afanele kukulahlwa, kaloku ithi into yakubola ilahlwe kuba angathi akuyitya umntu avele ayihlanze.

UQangule (2008:01) uthi ngophawu,

*(Uya efestileni athi engafikanga abuye aphindele ebhokisini
egibiselekile afike akhuphe ilema ayidweze)
esona sambatho sobukhoboka sesi!*

UNamhla ukhupha ilema ngomsindo etyesini ayidweze oko kukuthi uyayitsala ngokungakhathali ibengathi iza kukrazuka. Aze agqibezele ngamazwi athi esi sambatho sesamakhoboka, uyekile ukufanisa ngoku, mve xa esithi.

Ilema libhayi elinxitywa ngooMakoti xa besanda kunxitywa, yambathwa apha emagxeni kuba kufuneka behloniphile, bengenakuhamba phambi komamazala notatazala wakhe ngamagxa. Kunyanzeleke ukuba asoloko enxibe le lema. Rhoqo ke xa esiza emzini wakhe kufuneka uMakoti eyinxibile le lema, neqhiya nelokhwe ende ukubonisa intlonipho.

Uthi uNamhla esi sinxibo sesobukhoboka kuba usibona njengesambatho esibhunyula amalungelo ooMama kuba le lema uyinxiba nokuba seli gqats'ubhobhoyi ilanga, babe ooTata bengenasambatho sibacacisa ukuba basandula ukutshata.

UTom (1989:49) uthi isiXhosa sesenze le ndima incomeka kangaka yokwenza ihlumelo lendalo, siphambuke ngokudala iimpawu zokubonisa ukuba le ntombi asiyoyasekhay'apha, yeyasemzini yaye ize ngokuza kusebenzela unina walo mfana yendele kuye, kunye neentombi zakhe. Ezi mpawu ziquka phantsi kwala magama: ukuhota, nokuhlonipha. Uye umfazana anxietyiswe ixakatho kuba efihla amagxa angabonwa ngooyise. Ixakatho likhululwa nokuyeka komfazana ukucweza. Ugungxa ngeqhiya emnyama abe nokubona nje apha phambi kwamehlo akhe. Kwenzelwa angabi nakulaqaza abone yonke into enokuthi imphazamise.

Kwakhona uthi umfazi akubhujelwa yindoda, kunyanzeleke ukuba aphinde anxibe le lema, ubonisa intlonipho nokuzila kuba ungumhlolokazi kodwa indoda ebhujelwe ngumfazi, ayinasambatho isinxibayo, ukubonisa ukumzilela nentlonipho.

UPeck noCoyle (2002:167) bahlomla bathi ngethiyori kaMarx,

Central to most feminist criticism is the view that Western culture and society are male-centred, and that women are made subordinate in every area of life.

Lizo: (Bengqengqa kunye ebhedini)
Ndivonywavonywa ziingcinga.
Awu! Yatofotofo ibhedi yesitamtamana sikaSidima!
Namhla: (Etsaleka) Uphi uNdofa wakho?
Lizo: Undofa wam nguwe.
Namhla: Kanti uZodwa Zazile yintoni?
Lizo: Yinkosikazi yamaQwathi, akayiyo eyam.

(Qangule; 2008:03)

Mve uLizo esithi uZodwa yinkosikazi yamaQwathi hayi eyakhe, kuba naye zange azikhethele uZodwa ukuba ufuna ukumtshata naye watshatiswa ngebhaxa, kuqunywa ihlazo lokuba ekhulelwe, abona ke amaQwathi ukuba mawamlobolele umfazi. Koko isiko nalo lithathe indawo yalo kulo mtshato kaLizo noZodwa. Koko umbhali usivezela intsingiselo efihlakeleyo yokunyhashwa kwamalungelo abafazi ngokuthi abazali bentombi babatshatise ngenkani namadoda abangawaziyo nabangabathandiyo baze bazimele ngesiko lokubonelwa.

UQangule usaveza eli siko njengophawu olutyhila intsingiselo efihlakeleyo (*Ejika ebambelela esinqeni*) xa esithi, 'Uyaqonda nje ukuba ilanga kufuneka liphume sendiphekile? Liyatshisa abantwana kufuneka sendibahlambile, liyagqatsa amasimi

kufuneka ndiwenze mdaka. Liyajika iimbiza zangokuhlwa mazibe sezibhadla, ziyavalelwa impahla, yonke into mayibe seyilungile. (Qangule; 2008:25)

Lo mhlathi ungentla utyhila intsingiselo efihlakeleyo yophawu lesiko elisetyenziswa ngokungathi kuthotyelwa umthetho babe benyhasha amalungelo oomama, kuba wonke umsebenzi kufuneka wenziwe ngumfazi osanda kwenda. Kaloku yonke into ekufuneka yenziwe kulo mzi kufuneka yenziwe nguye, ukuba kunokwenzeka akhe aye kuthi xhaxhe edolophini, uya kufika yonke into imile nokuba sekukho amantombi na kulo mzi. Esi siqendu sibonisa intsingiselo efihlakeleyo yokunyhanyathwa nokuxhatshazwa kwamalungelo abafazi ngenxa yesiko.

UTom (1989:50) uhlomla athi ngomfazi osanda kwenda, ubhinqa ibhatyi esinqeni khon'ukuze umzimba wakhe ungabaleki ubonwe ngamadoda amakhulu. Xa evela ehlathini makayithule ayibeke kancinane inyanda angayilahli. Kuthi kwakufika ixesha lokuphaka, uqala aphakele abantwana aze ngamadoda, kulandele abafazi. Ukubonisa ukuba usisicaka ekhay'apha, kukho izinto angenakuzibiza ngamagama azo, kuba zinamalungu okuqala afana nawokuqala efani namagama amadoda amakhulu alo mzi. Ukwenza umzekelo, masithi mhlawumbi ifani yalo mzi nguNgxokela. Umfazana akanakuyibiza njengoko abanye abantu bebebiza ingxowa. Yiyo loo nto athi yinkunkusha.

Kwakhona uQangule utyhila elinye isiko xa esithi,

MaNdaba: Niyazintwanekisa, niyazimfamekisa,
Umthetho wohlala ungumthetho.
Namhla: Umthetho wantoni?
MaNdaba: Aza kucima loo madangatye,
Uza kuvusa kwalaa mlilo wokuqala;
Iziko lisheshushu, neenkuni zikhona.
Namhla: Andisokuze nditshate noDuma,
Ndingasokuze nditshate noLunga.
Kumhla mahashe angaphuma iimpondo,
Inene, kungadibana izulu nomhlaba.

(Qangule; 2008:56)

Apha kulo mhlomlo ungentla ubonisa uphawu lwesiko longeno njengentsingiselo efihlakeleyo, kuba abantu bakulo Sidima babeka elinye isiko longeno ngeenjongo zokungafuni ukumkhulula uNamhla kule mbopheleko yesiko enyhasha amalungelo akhe njengomfazi. Uphela engenambeko kuba ekruquke leli siko bamtyabeka lona

okwesibini kuba ebecinga ngokufa kukaSidima uzotshe akwazi ukutshata uNdofa wakhe uLizo.

Ude uMaNdaba asebenzise ulwimi oluntsokothileyo oluveza intsingiselo efihlakeleyo, olufuna inkcazelo xa esithi 'iziko lisheshushu, neenkuni zikhona'. Uzama ukumxelela ukuba usekhona usengumolokazana welikhaya kwaye abakamkukhululi ngoko ezinkuni athi zikhona, uzama ukuthi usenabo abanye oonyana anokuphinda atshate nabo xa ebhubhile lo ebeze ngaye.

Apha kwakulo mhlathi ungentla kukho amabinzana afuna inkcazelo ukubonisa ukuba elisko bamfaka kulo alisayi ukwenzeka, uthi 'kumhla amahashe angaphuma iimpondo'. Uphando luyayinika le nkcazelo njengoko lusebenzisa ithiyori yenzululwazi-yolwimi yoncwadi (*Linguistic-literary approach*). Kwakhona uphinda aveze uchasaniso olutyhila intsingiselo efihlakeleyo xa esithi 'kungadibana izulu nomhlaba. Kwakhona uNamhla usangqinisisa ukuba akasayi kutshata noDuma okanye uLunga uxolele kuhle ehlayo yile nto esebenzisa izinto ezimbini ezahlukeneyo kuba izulu nomhlaba alisoze lidibane nanini na.

UPeck noCoyle (2002 :151) bathi ngochasaniso,

Contradiction occurs when we are faced with two or meanings that cannot be reconcile.

USoga (1989:50) uthi ungeniso lisiko elifumaneka ukuba lalikhona ngexesha likaMosisi kwiTestamente eNdala. Kuyamangalisa ukuthi kubekho abafuze umzi oNtsundu kumanyange eli xesha lakudala olu hlobo. Kwesi sithuba nomtshato lo wakowethu kwanongeno olu singakhe siwulinde; sihambe siwalamanisa neentlanga ezindala zakwaYuda ezibonakala zinemfuzo kowethu ngamasiko neenkonde. Kusuka kube ngokukodwa kule micimbi koNtsundu nomYuda; akufumaneki mahluko wakulanda. KwaYuda umhlolokazi okanye umfazi ofelwe yindoda yakhe engazalanga ubevumelekile ukuba umkhuluwa nokuba ngumninawe wendoda amngene, amvusele inzala umntakwabo.

UTom (1989:58) utyatyadula athi ngembeko, imbeko asiyyo unanto ukuba yigolide kwaXhosa. Yiyo loo nto ongenayo engabalelwa bantwini, nqwa nebhuxenge lesilambi. Imbeko le yendele nzulu ebomini besiXhosa, yaye ibutyhutyha bonke boluntu

ukususela ebantwaneni ukuya kutsho ezinkondeni esezitshotshobeleva ngasemangcwabeni azo. Phofu esona siphelo asibubo budala kuba ezi nkonde zisebenzisana nezinyanya. Andithi ilizwi lesinyanya alizanga lawa phantsi kwaXhosa.

Namhla: Akugcinwa la masiko
Inkuk' ilibek' ilitye
Ihagu iwazala iwanqwamze.

MamDlamini: Yini na Namhla!
Yintoni kodwa mntwana wam!
Ngesasitheni ke Bhelekazi?
lingxaki nendlala azihlangatyezwa ngekhazi?

(Qangule; 2008:63)

Okokuqala kumgca wesibini kukho isivakalisi esinomabizwahluke, kulapho siza kufumana iintsingiselo ezimbonombini ngokwepragmatiki. Esi sivakalisi sithi, inkuk' ilibek' ilitye, apha umbhali ngokomxholo uzama ukuthi inkuku iyakwazi ukulibeka iqanda iphinde ilitye ngokunokwalo, kwakhona esa sivakalisi singathetha ukuba inkuku ibeka ilitye hayi iqanda. Yile nto ke umfundi kufuneka ithoni yegama xa efunda enyukayo kufuneka ayinyuse, ize ehlayo aphinde ayihlise kungenjalo uya kuphosana nomxholo woncwadi. Ela gama u-ilitye usebenze ngokwalo mxholo wasisenzi, ukanti omnye umntu angacinga kuthethwa ngelitye isibizo.

Umbhali uveza uMaDlamini ediza izinto akuxabana noNamhla ngenxa yokungabi nazintloni kukaNamhla, ngokukhulelwa umntwana wenye indoda esemzini. Uthi yindlala eyababangela balandele isiko lokubonelwa eliluphawu olusebenza njengentsingiselo efihlakeleyo enyhasha amalungelo abafazi, utsho esichaza isizathu esibangela ukuba banyanzelise eli siko eyithetha inyaniso kuba ikati ibilele eziko koko yena noDanile babengxamele ikhazi. Kaloku ikhazi zezi nkomo kulotyolwa ngazo intombi. Ke ngoko bathe bakubona ikati ilele eziko, balivuma eli siko kuba kuthiwa kwaXhosa indlal'inamanyala, umntu angenza nantoni ngenxa yendlala, omnye umntu angazibhaqa ezifake kweyona ngozi angenakwazi nokuzikhupha kuyo ngenxa yenxele likakhethsekile.

UTom (1989) Uthi athi amaXhosa xa eyala umtshakazi, "Mntwanam kufuneka unyamezele umvambo njengokuba wendile nje". Le ntetho ibhekisele kwinto yokuba ukwenda kuyathakazelelwa ngabazali nayintombi naxa iya kulila ijwaqeke xa ithwalwa okanye iduda.

Kwakhona uQangule usangqinisa uphawu lwesiko lokungena xa esithi,

(Kungena uDanile uMandaba uNamhla noVathiswa)

Khulile: Bafikile ke mzi wakowethu ebesibalindele.
Danile: Ndidibene nabo endleleni.
Qebeyi: Tshotsho nifike!
Namhla Bhelekazi,
Sikubizela into eqhelekileyo.
AmaCirha anqwenela ukuvusa
Umyeni wakho ngomnye woonyana.
Namhla: Uxolo ndiyayala loo nto.
Mpurhu: Isiko lisiko, akuthandiswa wena.

(Qangule; 2008:70)

Kwesi siqendu kubonwa amaBhele edibene ngomcimbi kaNamhla. Sinye isizathu kukunyanzeliza isiko longeno oluluphawu olutyhila intsingiselo efihlakeleyo, kuba amaCirha avuselela umtshato kaNamhla bezimela ngesiko kuba benyhasha amalungelo abafazi okungakwazi ukuzikhethela umntu amthandayo.

Uphando lufumana uphinda phindo lwamagama kuba begxininisa eli siko, kuba uMpurhu uthi isiko lisiko, usebenzisa isibizo size silandelwe sisibayiyo ukubonisa ukuba abamcengi uNamhla kwaye akuthandiswa yena liza kwenzeka eli siko njengoko belenzekile ekuqaleni. Uphando alukwazi ukungaluchazi olwa phinda phindo lwamagama kuba lusebenzisa (*iLinguistic-literary approach*).

UQangule usacaphula olu phawu lwesiko longeno xa esithi,

(Kwindlu kaNamhla emaCirheni. UNamhla akakho usabizwe kowabo. Kuhleli uNgxelelo noMaNdaba. Abanye ngaba: Phathumzi, Thozamile, Mzabalazi, Welisile, Vatiswa)

Ngxelelo: Sidibene apha maCirha ngeenjongo zokubonisana ngemeko
Ngemeko kaMamBhele ondoda yakhe itshonileyo.
Sixakwe nguye kuba ufuna ukuthutha aphele lakukhululwa
izila.
Welisile: Ukuba sinabo abanye oonyana akukho nto iza kubambezela
Kuba liyaziwa isiko lokungenela.
Phathumzi: Bathini bona oonyana?
Ngxelelo: UMaNdaba lo undixelela ukuba uDuma iwele likamfi
Uqhekeke intloko nguMamBhele, uLunga naye udumbe
Intloko.
Phathumzi: Ingaqhekeka intloko yomntu sukuba sefile.

(Qangule; 2008:77)

EmaCirheni emzini kaNamhla badibene nabo kwangale nyewe inye uNamhla ayibizelweyo kowabo yolu ngenelo oluluphawu olunika intsingiselo efihlakeleyo ngokuthi banyhashe amalungelo abafazi bezimela ngesiko. Uthi uPhathumzi xa ezama ukuyiqonda le nto, ezama ukubuza ukuba ingaba ooyana bayayithakazelela, angenelele uNgxelelo ngelithi, uDuma uqhekeke intloko nguMamBhele, uLunga naye udumbe intloko.

Ngokolwimi ke xa kusithiwa uqhekeke intloko akuthethwa ukuba intloko yakhe yohlulwe kubini, koko ithetha ukuba uDuma uthabathekile nguNamhla. KwanoLunga kuthiwa naye udumbe intloko nguNamhla, loo nto ithetha ukuba uyamthanda naye uNamhla. Kwakhona uPhathumzi esithi, ingaqhekeka intloko yomntu sukuba efile. Esi sivakalisi naso sineentsingiselo ezimbini esinokucinga ukuba uPhathumzi unempoxo ethetha olu hlobo, kuba umntu oqhekeke intloko akanakuphila okanye naye uyangqinelana neli binzana lokuba umntu angaqhekeka intloko, sukuba efile luthando.

4.1.7 Isangotshe Sophuphelo Kwincwadi Kaqangule

Uphuphelo lukrotyiso kokuza kwenzeka ebalini. Abanye ababhali baqala ngokusihlakulela ngokusebenzisa umfuziselo othile wokusixelela ngento ethile eya kuqhambuka xa kanye kuqala impixano.

Lizo:	Kanene wenza msebenzi mni?
Namhla:	Ukwii-ofisi zeedompasi kufutshane nemigodi.
Lizo:	Ukuba ubuye engadilikelwanga ngumgodi, uya kufika edilikelwe yindlu.

(Qangule; 2008:07)

Umbhali uchonga izinto ezimbini ezingundoqo ebomini bukaSidima, uthi enye yazo, uyakuthi ebuya ibe ingasekho. Umbhali khankanya ukudilikelwa ngumgodi, uyiqonda mhlophe into yokuba umntu xa edilikelwe ngumgodi, akuyi lubuyayo, uyabhubha. Ngoko ke umbhali uchaza ukuba ikhona into eza kwenzeka enokubangela kuphalale igazi ngakuSidima. Okanye ukuba akuphalalanga gazi uya kuthi ebuya abe yena Lizo eliphelisile elo qokobhe lematshisi le ndlu yakhe.

UHawthorn (2000:279) uphefumla athi ngophuphelo,

Any narrative of a narrative event before the time in the story at which it will take place has been reached in a narrative.

Kwakhona umbhali uveza uphuphelo kwesi siqendu xa esithi,

(Kuse ndiseMthatha ngomso ukuze ndiyifumane ibhasi eya eRhawutini kwilizwe lasemzini. Ndilusizi nje ukuthi akundiphathanga kakuhle kwezi nyangana zimbini zitshatile).

Namhla: *(Uya efestileni akrobe, abuye acime isibane)*

Ubusuku banamhla buza kusahlula naphakade.

Sidima: Wenza ntoni ke ngoku? Iyintoni yona le uyithethayo?

Namhla: *(Ephinda esilayita isibane)* Uya kuzitolikela.

(Qangule; 2008:19)

Kwesi siqendu uSidima ezityanda igila, ephalaza imbilini yakhe kuNamhla, emxelela ngendlela aye wamphatha ngayo kakubi oko batshata. UNamhla akayinanzi nakancinci loo nto yakhe nto nje uya efestileni akrobe, abuye acime isibane. Esi senzo sikaNamhla luphuphelo olutyhila intsingiselo efihlakeleyo singaqhelekanga, sinomqondiso esiwunikayo, ukukroba kukaNamhla efestileni kubonisa ukuba ngeba uyafuna ukuphuma kulo mtshato koko kukho le miqobo ixabileyo endleleni yakhe emenza abe uselapha. Athi sekrobile aphinde abuye acime isibane, okwakucima isibane kubonisa ukuba zikhona izinto eziza kwenzelwa emfihlakalweni abe yena Sidima engenalwazi lwazo, eziza kumkhupha kulo mtshato.

UNamhla uphinda abe namazwi angamnandanga athi, ubusuku banamhlanje buza kusohlula naphakade. Ubusuku kaloku bumele imikhuba emibi. Loo nto isibonisa ukuba iziqebheyi eziya kwenzeka kule ncwadi kwaye zakwenzeka ngobusuku. Kwakhona umbhali utyhila ukuba ukubuyela kukaSidima eRhawutini abasobe baphinde babonane, nokuba baza kwahlukana okanye ukhona oza kubhubha kubo, kodwa ikhona into eza kwenzeka.

Kwakhona umbhali uveza uphuphelo xa esithi,

Zazile: Sakusifumana isifundo sethu sokugqibela kuMateyu,
Isahluko se-10, iivesi 26-28. Funda ke mntwana wam.
Lizo: Musani ukuboyika ngoko, ukuba akukho nto igutyungelwayo
Ingayi kutyhilwa, nefihlakeleyo engasayi kwaziwa.
Okokuthetha kuni emnyameni, kuxeleni emhlotsheni;
(Qangule; 2008:36)

Kungomngcwabo kaSidima, umfundisi uZazile ucela uLizo afunde iBhayibhile njengoko amehlo akhe enorhatyazo. Umbhali kule vesi unika uphuphelo oluyintsingiselo efihlakeleyo kuba uyakrobisa ukuba ekugqibeleni okanye ekupheleni kwencwadi, ziza kuvela iinyani. Uzama ukubonisa ukuba akukho nto ifihlakala kuphele emhlabeni nokuba sekuthiwa izinto zenzelwe ebumnyabeni kodwa inyani yona iza kuvela.

UHaworthorn (2000) uthi ezinye iinkcuba-buchopho zolwimi zibe nengxoxo ethi uphuphelo luye luphembelele ibali linike umdla kwabafundayo, kwaye ziye zibalise iziganeko eziya kwenzeka kubomi obuzayo kubalinganiswa.

Umbhali kwakhona uveza uchasano xa esithi akukho nto igutyungelwayo ingena kutyhilwa. Ngenene izinto ezifihlwayo, zakubela ngenye imini.

4.1.8 Uphawu Lweenkolo Ezahlukeneyo Kule Ncwadi

Iinkolo ngeenkolo kule ncwadi kaQangule ziye zibenempembelelo kulwimi neengcingane zabalinganiswa kuba ezi nkolo ziye zibahluthe ingqondo batsho bangakwazi ukucinga, yiyo le nto uphando luzibona njengentsingiselo efihlakeleyo kuncwadi. Ngelinye ilixa ezi nkolo ziyakwazi ukuba nefuthe lokusikrobisa kwizinto eziza kwenzeka apha ebalini, njengenkolo yobuKrestu kule ncwadi kaQangule.

Apha kulo mhlomlo ungezantsi uQangule ubonisa uphawu oluyinkolo yamasiko xa esithi:

Emngcwabeni wonyana kaNgxelelo

Phathumzi: Ufe kabuhlungu kuba ukhakayi lwakhe luntlekentleke.
asinakho nokuyivula ibhokisi yakhe ukuze abonwe.
(Qangule; 2008:33)

AmaXhosa abonwa njengabantu abaneenkolo ezityhila intsingiselo efihlakeleyo kwaye xa bekholelwa kuloo nto babalilitye lenyengane. Apha kulo mboniso kungcwatywa uSidima kodwa amaCirha ayalele ukuba ibhokisi yakhe ingavulwa ibonwe kuba kusithiwa ukhakayi lwakhe luntleKentleke. Loo nto yenze into yokuba bangabinasiqinisekiso sokuba nguSidima ngenene lo ungcwatywayo. Inye into abajonge kuyo, mababambe inkolo yabo abakhathali nokuba ayinguye lo bamngcwabayo.

Kwakhona uphando lutyhila uphawu lwenkolo yobuKrestu xa esithi,

Zazile: Njengoko sekurhatyele apha emehlweni, iBhayibhile Sakuyifundelwa ngumkhwenyana lo uLizo. Isifundo sethu sokuqala sakusifumana kuMateyu, Isahluko se-6, iivesi 11-13. Funda ke mfana.

Lizo: Siphe namhla isonka sethu semihla ngemihla. Usixolele amatyala ethu, njengokuba nathi sibaxolela Abo banamatyala kuthi. Ungasingenisi ekulingweni, Usihlangule enkohlakalweni.

(Qangule; 2008:35)

Apha kulo mhlomlo kungcwatywa uSidima koko kuqaqamba inkolo yobuKrestu eluphawu olutyhila intsingiselo efihlakeleyo, iye yagqama kwesi sigaba kuba ngabula maqaba, iBhayibhile yinto yamagqobhoka. Namhlanje kulo mngcwabo kufundwa iBhayibhile phofu kwamngcwabo uqhutywa ligqobhok'elikhulu umfundisi uZazile ongutata kaZodwa.

Uthi umfundisi uZazile phambi kokuba afunde, uye asebenzise igama ukurhatyela elingumbono-mbini. Eli gama lineentsingiselo ezimbini, kaloku xa kurhatyela kuxa ilanga lisiya kunina okanye lisithi ndithenge, kodwa ngokomxholo weTekisi yethu uzama ukuthi njengokuba enophanyako okanye ebona luzizi, uya kuthi acele umkhwenyana wakhe amfunde.

Kwakhona kulo mhlathi kufumaneka isafobe esisigqebelo kuba uLizo kuthiwa makafundele abantu abangenzanga sono, abe oyena mntu uvela kubulala eRhawutini inguye. Le vesi ayifundela abantu ijolise kuye kanye ngenkqu.

Apha ngezantsi uQangule ucaphula uphawu lwenkolo yobugqirha xa esithi,

Silumko: Ndifike ke sendiligqirha lomSwazi,
Ndateketa ndafaka nesiZulu kwathi gqibe.
Malimakhwe: Ibe kaloku akukho lwimi ungalaziyo.
Silumko: Bengabuzanga nje
Ndibaxebele ukuba bangamaXhosa
Ndatsho ndibazisa ukuba
Akudalanga bebhujelwe sisizalwane,
Kwaye kufuneka beye kubeka ilitye,
Kungenjalo ilishwa liza kubambetha;
Umoya womfi uza kubadubaduba.

USilumko ongumcuphi ophanda ngomntu obulele uSidima noZodwa, uye weva ngeempukane eziluhlaza ukuba bayotshona eSwazini. Ngoku uSilumko uyokuphanda eseSwazini, kodwa ufika apho sezenza igqirha lomSwazi, ngobu bugqirha uveza uphawu oluyintsingiselo efihlakeleyo. Kuvela inkolo yobugqirha kule ncwadi kaQangule kuba uZodwa noSidima bayamkholelwa ukuba uligqirha uSilumko kuba ufika athethe zonke ezi zinto bazaziyo. Ude noZodwa amxelele ngesiporho esingabalalisiyo.

Uye ababizele ezilalini ukuba baye kubeka ilitye okanye umoya womfi awusoze uxole. Uphele ebanika amagqabi ekwepile wathi ngumthi wokugxotha utshaba. Indlela ababethatheke ngayo nguSilumko zange baqonde nokuba ayililo neyeza eli abanika lona. U(Tom:1989) uye athi igqirha lokuvumisa liya kuxela oku kuthakathwa. Aliyi kuphelela apha, koko liya kuxela nomntu othakathileyo. Ezinye iinkintsela zamagqirha ziya kuxela nonobangela wokuthakathwa, zixele nokuba obu bubi buphelele na ekufeni kwalowo, okanye le ngqumbo iseza kuwutyhutyha lo mzi.

UQangule apha kwesi siqendu utyhila athi ngophawu,

MaNdaba: Siza kuhlangana, ubuthi ndabuthwasela!
Namhla: Wonganyelwe ngumsindo.
Lizo: Xa esazi ntoni ngobuthi?
Mandaba: (*Ecothoza ephuma*)
Zimdaka ezidlulileyo
Zilusizi ezisezayo
Lo mhlaba uza kuzala iimpethu.

(Qangule; 2008:57)

Kwakhona uLizo noNamhla babonwa besongamela uMandaba emzini wakhe bebonakalisa ukungabinambeko benyuka bezehlela bemphendula ngaphandle kwentlonipho. UMaNdaba naye udikiwe ngaba bantwana baqhawuke izimilo. Yiva uMaNdaba ebhenela ebugqwirheni obubonwa njengophawu olutyhila intsingiselo efihlakeleyo, kuba uthi ubuthi wabuthwasela. Kaloku uMaNdaba ufuna ukuziphindezela kwaba babini nto nje yena akazi kusebenzisa mpu, uza kubathakatha ngomthi ababulale. Oko kungqinisiswa ngamazwi athi, lo mhlaba uza kuzala iimpethu.

Kwakhona kwesi sicatshulwa singezantsi umbhali ucaphula athi ngophawu oluyinkolo yobugqwirha.

(Kungekudala ephumile uMandaba kungena uSilumko)

Silumko: *(Ekhupha epokothweni into eqhinelwe elaphini)*

Lizo: Yintoni ngoku?

Silumko: *(Ekhulula iqhina letshefu, kuvela isikhumba senyoka)*

Lufefe lwenyoka yokuthakatha olu,
ndimbukele kakuhle elombela emva kwale ndlu.

(Qangule; 2008:58)

USilumko ongumcuphi ubonwa egileka engenelela kolu nyovu lokuxabana kukaMaNdaba noLizo noNamhla ngeenjongo zokuphanda oyena mbulali kaDuma, naye uphamba umlilo kule nkolelo yabo yobugqwirha. Ungena sesithi ubhage uMandaba esombela ufela lwenyoka emva kwendlu kaNamhla. Nabo bayakholelwa kuba uMaNdaba uphume eshwabula kakade, uthi akubabona ukuba bathathekile koku akuthethayo, abacebise ukuba zezenze ntoni ngolu fele lwenyoka. Uye athi kubo uMandaba ufuna ningaze niwungcamle umtshato, kwaye lingcwaba eli. USilumko nalapha kooNamhla uzenza igqirha kuba umana ethimla, ehlasimla, ngeli xesha ebachazela oku, ude athi uMandaba lixhwelekazi elaziwayo koko ufuna ukubophelela uNamhla komnye woonyana bakhe. Apha kwesi siqendu uQangule utyhila inkolo yobugqirha bukaSilumko nobugqwirha bukaMaNdaba obuveza intsingiselo efihlakeleyo.

Uthi kubo ukuba nifuna ukutshata kufuneka eli fele baye kulingcwaba entabeni ngoba ukufa kungcwatywa ngokufa. Le nyoka kufuneka bayingcwabe engcwabeni likaSidima ngobusuku kulwesibini wokuqala wenyanga ezayo.

UTom (1989) uthi kwincwadi andithi sikhe sive kuthethwa ngegqwirha njengomntu okwaziyo ukulalisa zonke izizalwana endlwini, ukuze lona lishiye ubuntu esikhundleni salo, lona liphele emehlweni. Njengoko likhulula libe ze, kwaXhosa xa lilalayo, abantu bathathwa njengabaze. Aba bantu basebenzisa iintaka ezinjeengempundulu, izikhova, njalo njalo. Ezi ntaka azibonakali kumntu, ibe azifuywa naziziphi na ezinye iintlanga ezaziwayo. Asikokuphela kwezixhobo sokuthakatha esi. Kukwasetyenziswa nezilwanyana ezinjengoomfene oohili noozinyoka. Aba bathakathi nezi ntaka nezilo nezilwanyana ezibancedisayo, babulala abantu abaxabene nabo okanye ababamonelayo ezintweni ezithile zenyama.

UQangule ukwatyhila olu phawu lwenkolo yobugqwirha,

(EmaCirheni kwakwindlu kaNamhla)
(Emqhwaba, emtsala ngenwele)
Gqwirhakazindini!
Ucinga uthetha nabani?
Namhla: Igqwirha laziwa ligqwirha.

(Qangule; 2008:61)

Apha uNamhla akanantsimi yankosi, kuba akapheleli ukungabinambeko kuMaNdaba noMaDlamini ongunina akamboni nokuba usisiciko seyiphina imbiza, akanambeko ngenxa yokutshatiswa ngesinyokotho.

Yiva uMaDlamini esebenzisa isikweko esithi uNamhla ligqwirhakazi. Oku akuthethi ukuba uNamhla uyathakatha nto nje unezimbo nemikhuba oku komntu othakathayo koko le ntetho isathyila uphawu lobugqwirha obutyhila intsingiselo efihlakeleyo.

Namhla usebenzisa uphindo lwamagama xa esithi 'igqwirha laziwa ligqwirha' kuba usebenzisa isibizo esilandelwa sisibayiyo kuba ugxininisa into yokuba enemikhuba yobugqwirha nje ubangelwe kwanguye.

Umbhali apha ngezantsi uveza iuphawu lwenkolo yesiko xa esithi,

(UVathiswa uthi rhuthu iBhayibhile kwiincwadi zikaNamhla)

Vathiswa: *(Eqhuba efunda)*
Ozalana nendoda yakhe maze amngene, amzeke abe ngumkakhe enze kuye okuzalana nendoda yakhe uthini ke?
(Eqhuba efunda)
Wothi ke owamazibuko athe wamzala eme, egameni

Lo mfi lowo, lingacinywa igama lakhe kwaSirayeli.

(Qangule; 2008:82)

Amaqaba akholelelwa kumasiko nezithethe zamaXhosa aluphawu oluveza intsingiselo efihlakeleyo, ngoku eguqukela eBhayibhileni eyinkolo yamagqobhoka. Kaloku amagqobhoka wona ngala amaCirha nalaMaBhele ayileyo eskolweni, aya ke amagqobhoka aqhezuka emaqabeni, avasa imbola aya eskolweni aze anxiba impahla, baqwela ngokukhonza uThixo. Yile nto ke bona bebizwa ngokuba ngamagqobhoka.

Amaqaba afuna ukuphumeza isiko labo longenelo, kuba befuna uNamhla aze atshate omnye woonyana bakaMaNdaba emveni kokuba uSidima ebulewe eRhawutini.

Kulo mhlomlo, ngoku bade bacaphule kwiindawo ezimbini zaseBhayibhileni, okokuqala bacaphula kwiGenesis, baphinda bacaphula Duteronomi kuba befuna ukunyanzelisa isiko kwintombi yamaBhele. Ezi vesi zingqinelanga nabo ncakasana kodwa abakwazi ukuthembela ngeBhayibhile abangakholelwa kuyo. Izimvo zabo apha ziyangquzulana, kaloku bamele ukujongana nesiko kuphela, bangathi besesikweni babe beseBhayibhileni. Le ntetho kwakhona isisigqebelo sempoxo kuba baphoxisa ngeBhayibhile abangakholelwa kuyo.

UTom (1989) uthi kwizifundo ezingentlalo nemikhwa yabantu abasesemva, xa sibakhangela ngeliso lasemlungwini, okanye xa sibavavanya ngesikali sasemlungwini siphawula oku: UThixo unqulwa ngamandla okanye unqulo lwezinyanya lulandelwa gqitha ngabantu abatsala nzima nabangafundiswanga. Into endikholelwa kuyo yile yokokuba wonke umntu elihlwempu, engafundanga, esisityebi eyingcaphephe ngokwezemfundo unamaxesha olonwabo nawentlungu. Ngelo xesha asentlungwini, uyathandaza, acele kulowo unamandla ngaphezu koluntu lonke. Lo nguThixo okanye isinyanya.

UQangule uveza uphawu oluyinkolo yobugqwirha xa athi,

Silumko:	Kufuneka nithethe nomfi uSidima. Nguye obangela lo mba; umoya wakhe usalwa noMamBhele kuba bohlukana kakubi xa ndisiva.
Vathiswa:	Kanti injalo loo nto.
Silumko:	Umfi ke uxoliswa ngokunikwa isitya segazi.

Ngxelelo: Kanti singaya ngobu busuku.

(Qangule; 2008:87)

Kwakhona inkolo yobugqirha eluphawu olutyhila intsingiselo efihlakeleyo iyabalasela kuba nawo amaCirha umcuphi onguSilumko ubarhwebeshela emangcwabeni njengoko enjenjalo kuSidima noZodwa, waphinda nakuNamhla noLizo, ukanti namagqobhoka aza kuya emangcwabeni esiya kwenza inkonzo yamangcwaba. Lo mcuphi unguSilumko uyalilandela ngenene igama lakhe kuba ufuna ukubhentsisa izinto emangcwabeni phofu ebabize ngenxa yeenkolo zabo.

Amaqaba nawo aza kuya emangcwabeni nabo ngobo busuku ngethemba lokuya kuchitha-chitha inkonzo yamangcwaba ezobe ikhokelwa ngumfundisi uZazile. Iinjongo zamaqaba kukuya kubetha amagqobhoka kuba besithi baya kuphazamisa iminyanya izilelele emangcwabeni.

Amaqaba ke aya sephethe izixhobo zokulwa phofu bengayekanga ukucula 'Igwatyu' siyiqonda apho ukuba abayi ngoxolo kula mangcwaba. Kaloku igwatyu yingoma eculwa ngamajoni xa esiya emfazweni.

Ubukrele-krele bukaSilumko buqaqambile kuba uye wababetha ngemf'iphindiwe bonke kuba efuna baye kudibana emangcwabeni, apho kuza kutyhilwa izinto kubonwe umbulali kaDuma. Kuyo yonke le nto uSilumko usebenzisa iinkolo zabo ukuphumeza iinjongo zakhe zobucuphi.

4.2 UPHONONONGO LWENTSINGISELO EFIHLAKELEYO YOLWIMI KWINCWADI ETHI 'NATHI SINGABANTU' NGOKUBHALWA NGU- HOBONGWANA

Kwesi sahluko uphando luza kuthi lujongisise ezi zafobe zilandelayo, izaci namaqhalo, ulwimi lwesingesi njengophawu oluveza intsingiselo efihlakeleyo, uphawu lweenkolo ezahlukeneyo, uchasaniso, iphuphelo, isigqebelo, umelo lophawu lwezijekulo zezandla kunxibelelwano, nophawu lwetekhinoloji ukutyhila intsingiselo efihlakeleyo.

4.2.1 Amagqabantshintshi Ngomxholo Wencwadi.

Eli bali liphethe iingongoma ezintathu: ezopolitiko, ukujongelwa phantsi kwabantu ababizwa ngokuba ngamaqaba namalungelo abantu abakhubazekileyo nabantwana abazizizananina. Libonisa ubomi obuvellelwa kumacala ngamacala.

Abanye abantu bazicingela ukuba bangcono kunabanye, baze babajongele phantsi abanye abantu. Kukho nabo ke babekelwe bucala njengabangagqibelelanga ebuntwini. Kule mixholo ifumaneka kulo mdlalo, owona uphambili ngowokuba ungabokuwudela umqulu iiyadi ungazibalanga.

Abezopolitiko bathi benze amanyala, obuqothaqikili, bezimele ngobunkokheli. Kodwa uthi xa ujonge izenzo zabo, ubone ukuba ngoohlohlesakhe nje beengcuka ezambethe ufele lwegusha. Akulula ke ukuzibhaqa ezi ngcuka kuba zinolwimi olubetha kamnandi. Uthi umntu esakubhaqwa, abe sele engenakuwangciba amaqanda ebehamba ewophula apha endleleni. Aba ke kuthiwa ngamaqaba kucingwa ukuba ngoongqond'isemthunzini, kanti ziingqondo ezigqiza ngeyemveli. Abo bafundileyo bathi bawajongele phantsi amaqaba, bengalindele nto intle inokubhaqwa kuwo, bade bathi ukubacudulela, beohlutha intlaka emlonyeni. Lowo ke kuthiwa liqaba ke yena uzama ngandlela zonke ukuzophula kuloo meko azibona ekuyo. Kodwa ekugqibeleni, ububi bugqibela ngokubethwa kokuhle, nangona kungasoloko kunjalo ebomini.

Kukwakho nabantu abanen kubazeko emzimbeni abathi bangathathelwa ngqalelo, ngakumbi abo bangakwazi kuthetha. Athi umntu ngoku aziqondayo ukuba wenza into ebengenakuyithanda xa isenziwa kuye, aqhubeke nokuyenza, kuba usizana lomenziwa lungazi kukwazi ukuzithethelela. Kodwa ke uMdali udla ngokungenelela kuba wonke umntu udalwe nguye.

Kukwakho aba bantwana benda noonina. Ngokwesintu lo mntwana uyamkelwa ekhay'apha njengelungu losapho. Umyeni omtsha kanina abe nguyise. Nguyise omele ukumvikela kuzo zonke iingxaki nobungozi bobomi. Kwamanye amakhaya iyenzeke nyhani le nto. Athi uyise kuba ethanda unina walo mntwana, amthande ngokufanayo nomntwana lowo ukuze onwabise umphefumlo wenkosikazi yakhe. Kodwa kwamanye amakhaya iba nguyise kuqala ombeka esichengeni sobungozi. Wumbi ade amenze inkosikazi yakhe yamaxesha athile loo mntwana. Umntwana uye abenempixano yangaphakathi, oyike nokuxelela unina kuba engafuni ukuba ngunobangela wengxabano phakathi kukayise omtsha kunye nonina. Wumbi uye anyamezele loo mvambo, okanye alisingele ikhaya. Imeko iba mandundu nangakumbi xa loo mntwana ekhubazekile. Abe yinto yokudlala yaloo tata welo khaya. Yile nto kusithiwa imizi ayifani ifana ngeentlanti kuphela.

4.2.2 Izaci Namaqhalo Zityhila Intsingiselo Efihlakeleyo

Uphando lufumanisa ukusetyenziswa kwezaci namaqhalo kuveza intsingiselo efihlakelo kule ncwadi. Kaloku amaqhalo nezaci aye anike ubunzima obukhokelela ukuba umfundi aphele engawuva umxholo xa efunda ukuba akayazi intsingiselo yelo qhalo okanye eso saci.

UHobongwana uthi ngezaci namaqhalo,

*(USikhulu uhleli nesebola lakhe uMboniseni phambi kweentatheli.
uSikhulu ubaxelela ngomgaqosiseko wombutho wakhe i-African
United Party, iAUP)*

USikhulu: Lo mbutho usekelwe phantsi kweemfuno zabantu balapha eMzantsi Afrika abahluphekayo kwaye bengenamihlabha. Uninzi lwaba bantu baswel'ingqesho eya kubenza bakwazi Ukususa ikati eziko. Yiyo loo nto apha kwaAUP sisithi, Umntu ohluphekileyo ebeyinikwa inkomo yengoma, intsengw'ebheka.

(Hobongwana; 2015:01)

Izaci namaqhalo zizafobe ezinokuthi xa zisetyenziswa ngumbhali ezama ukunonga ulwimi lwakhe, ayitsho incwadi yakhe ibe luncuthumazangwa, kwelinye icala ezi zafobe zingambetha athi lwale umfundi angayazi neyokuqala neyokugqibela yiyo loo nto ziveza intsingiselo efihlakeleyo.

UHawthorn (2000: 243) ungqina athi ngeqhalo,

One type of figurative language for which context offers little or no help is idiomatic language.

Ithi iqala nje le ncwadi ibe seyinongwe ngamaqhalo nezaci, apha uSikhulu ongumphathi weqela lezopolitiko leAUP, ephendula intatheli esithi le nto efuna abantu babuyiselwe imihlabha yabo yinto yokuba uninzi lwabantu alunangqesho kwaye ikati ilele eziko. Kaloku xa ikati ilele eziko kuthethwa ukuba kuyalanjwa, abantu bayahlupheka koko xa befumene imihlabha yabo baza kutsho bakwazi ukulima baze batye baphinde bathengise.

Utsho eyoleka umsimbithi esithi kudala-dala kwakufudulwa abantu bencedana, umntu osisityebi ebemnika ukutya umntu ohluphekayo. KwaXhosa akekho umntu okwazi

ukutya phambi komnye angamqhiphuleli oko kukuthi babe nobuntu. Ude athi umntu ohluphekileyo ebeyibolekwa inkomo yenqoma, intsengw'ebheka.

Kaloku intsengw'ebheka yilaa nkomo iza kubolekwa umntu ohluphekayo ukuze noko aze akwazi ukumana esenga atye nosapho lwakhe. Umntu ke lo uyibolekiweyo ebeya angonwabi xa sekulithuba le nkomo ilapha asoloko esenga ebheka kuba enexhala lokuxuthwa.

Kwakhona uHobongwana (2015:6) uveza isaci xa esithi,

USikhulu: *(Imoto ifika kwindawo yokutya behle bahlale etafileni)*
uSikhulu: Alufuni ukumamela, lucinga ukuba lwazi konke, luyangxama.
Uyabona ke, ezi zinto zontathu zibangela ukuba bayijonge njee iKanana, kodwa bangayingeni.
Yho! Ndalibala kukuthetha, masiqwangqulule laa mpuku Besiyihlinza emotweni.

Apha kwesi sicutshulwa uphando alukwazi ukuvela lushiye isafobe esisikweko naso esityhila intsingiselo efihlakeleyo kuba sesikulo mhlathi naso, ngoko ke alukwazi ukuvela lusiyeke lujolise kwisaci kuphela.

Umbhali esebenzisa isikweko iKanana, kaloku iKanana lilizwe lweDinga uThixo awathembisa ngalo amaSirayeli, wathi baya kuhlala kwilizwe lobusi nobisi. Loo nto ithetha abasokuze babungcamle ubumnandi benkululeko yabo.

Kwakhona uSikhulu ekhumbuza uMboniseni ukuba mabaphinde bahlinze impuku, esi saci asithethi ukuba baza kuqangqulula impuku ngemela koko kuthetha ukuba ikhona le nto kufuneka beyihlebele.

UMboniseni udiza ihlebo esebenzisa esinye isaci esityhila intsingiselo efihlakeleyo kuba uthi uMpilo nguyi lo ufaka abantu umoya wezikhova. Isikhova yintaka apha engathandwayo ngabantu, abasoloko besithi yintaka ezisa umshologu. Uzama ukuthi uMpilo nguyi ofaka abantu umoya ombi ngoSikhulu.

Kwakhona umbhali utsho esaleka ngesinye isaci xa esithi,

USikhulu: Uthi nantsi intoni?
UMboniseni: Uthi yena akanakuthi enezidanga zeB.A Law kunye neL.L.B azokuphathwa ngumntu onematriki kuphela kwaye ulutsha lufuna abantu abanegazi elitsha ngoku

abantu abangazi kurhuq'inyawo ukutshintsha ezoqoqosho
akwenzela ukuvula amathuba emisebenzi aza kuqesha
ulutsha.

(Hobongwana; 2015:06)

UMboniseni usaqhubekeka uxelela uSikhulu ezinye zezizathu zokuba uMpilo engasafuni ukuba phantsi kolawulo likaSikhulu. Uye asebenzise ibinzana elifuna inkcazelo elithi 'ukurhuq'inyawo'. Eli binzana linganika iintsingiselo embono-mbini ngokwesemantiki, lingathetha umntu xa ehamba atsale inyawo ahambe kancinci oku komntu ogulayo. Kwakhona eli binzana lingathetha, umntu ocothayo xa esenza izinto babe abantu belujonge ngamehlo abomvu utshintsho. USimpson noMayr (2010) bathi ngamazwi amafutshane amandla olwimi asuka kwilungelo lokufikelela kumacebo asekuhlaleni anjengemfundo, ulwazi nobutyebi. Ukufikelela kula malungelo kunika amandla okuphatha, iwonga nempembelelo yegunya lokuphatha abasezantsi kwakho.

UHobongwana usebenzisa iizaci namaqhalo kulo mhlathi ungezantsi xa athi,

USikhulu: Ngaba uMpilo uyalibala ukuba akakhange awuqale
Nokuwuqala lo mbutho? Aba mathand'ukwenzelwa.
bafun' ukuxuthwa inqatha emlonyeni. Umntu umshiye
engumpha ochutywe walahlwa. Ahlekwe, ahlekwe
nazintaka ezi.

(Hobongwana; 2015:08)

USikhulu uthi akuva ngoMbongiseni ukuba uMpilo ufuna ukumjikela ngemva ngokufuna ukuthatha isikhundla sakhe kulo mbutho wawuqala ngokwakhe. Imcaphukisa kakhulu le nto imenze angamkhathaleli nokuba unokumxutha eso sonka ebesemnike sona. Ude asebenzise isaci athi amshiye engumpha ochutywe walahlwa oku kuthetha amshiye engenanto elamba. Mve esebenzisa isaci esiveza intsingidelo efihlakeleyo uthi 'bafun'ukuxuthwa inqatha emlonyeni'. Ngamanye amazwi uthi uMpilo ufuna ukumphelelisa ngomsebenzi kanti kuza kutsho kuphele nobo butyebi ebesebungcamla.

Uphinda athi 'akazi ukuba zininzi iindlela zokubulala ikati'. Ngoku uSikhulu sele funzele kwiindlela ezininzi aqonda angazisebenzisa azibone sengaphandle kwalo mbutho uMpilo.

Kwakhona umbhali uthi ngesaci kule ncwadi,

UMpilo: O-o, kulungile xa nisitsho. Xa ndijongile ngathi urheme
Uyakrokra ukuba bakho aba bajonge ukumhlaba ngasemva.
Ndijongile nje umnqwazi awuqini.

(Hobongwana; 2015:09)

Kwesi sicatshulwa uMpilo neqela lakhe bagwadla ngenkokheli yalo mbutho uSikhulu, kukho into abangayiqondiyo ngathi uSikhulu unomrhano wokuba bakhona abantu abafuna ukumjikela kweliqela, bamgqebhe elingophiyo. Ude uMpilo asebenzise isikweko athi uSikhulu ngurheme. Uthi unonakano xa emjongile ingathi ikho into ayaziyo kuba ngathi unothuku lwento eza kwenzeka, uthi umnqwazi awuqini, uveza isaci esinika intsingiselo efihlakeleyo, kwaye oku ukubonakalisa ukungazinzi kukaMpilo ngokungathi ikhona into ayaziyo ngeliyelenqe labo.

Kwakhona uHobongwana uthi ngesaci,

UMkhuseli: Anditsho, madoda endikuthethayo kukuba masizame
amacebo kwangoku okumophula amandla uSikhulu.
Laa nkosi ihleli apha entloko, kwaye kudala yaba kule
politiki.

(Hobongwana; 2015:10)

Iqela likaMpilo, lihlinza impuku malunga neendlela zokususa uSikhulu esihlalweni sakhe sobunkokheli yeqela lakhe leAUP. UMkhuseli ucibisa ngelithi kufuneka baqale bamophule amandla, esebenzisa isaci esityhila intsingiselo efihlakeleyo. Eli binzana alithethi ukuba kufuneka bemophule amathambo okanye bamqwabaze amathambo koko lithetha ukuba kufuneka baze namacebo aza kwenza ingqondo yakhe ingakwazi ukucinga kakuhle, bazame ukuyithibaza ngeengxaki eziza kumenza atyhafe okanye adodobale amandla, ajongane nalo ngxaki akhe athi xha apha kwipolitiki.

Kwakhona uMkhuseli uyabalumkisa ngoSikhulu ukuba uhleli entloko. Eli binzana lifuna inkcazelo ngoko lwimi, le mbono ingazizintlu ezimbini, ingathetha ukuba xa kusithiwa uhleli, kuthethwa ngomntu obelele obentlombe ngoku uvukile. Kodwa ngokomxholo eli binzana lithetha ukuba uhlikihlile apha engqondweni, okanye unengqondo ephangaleleyo kwaye seyindoda enamava koko unobulumko kwezepolitiki, loo nto ithi kufuneke bemise ingqondo, bangenzi nantoni.

4.2.3 Iyantlukwano Yeelwimi Njengophawu Oluveza Intsingiselo Efihlakeleyo

Iyantlukwano edalwa lulwimi ngokwengingqi, ingabangela ukungavani okanye ukungatoliki inkcazelo yebinzana okanye yegama ngendlela enye. Iyantlukwano ebangelwe yidemokrasi eye yenza abantu abamnyama bahlala kwiindawo ezihlala abamhlophe. Oku ngavani kubangela intsingiselo efihlakeleyo kuba abalinganiswa baye bangakwazi ukuqhagamshelana omnye nomnye. Le ntsingiselo ifihlakeleyo ayenzeki kuphela phakathi kweelwimi ezimbini ezahlukeneyo, koko iyakwazi ukwenzeka kulwimi olunye. Maxa wambi luvela uqhagamshelwano luqhawuke ngenxa yolwimi oluntsokothileyo olusetyenziswa kwingingqi ethile lumbethe athi lwale lowo kuthethwa naye.

UHobongwana ucaphula athi ngophawu,

(Umqhubi uyehla aze kunkqonkqoza endlwini, ngeli lixa uNohenjisi esihla kancinci atshaye umbhekaphesheya wakhe kucaca ukuba ubuka ubuhle bezi zindlu)

UMqhubi: (Ubona isango leenqwelo-mafutha livuliwe angene ngalo aye kunkqonkqoza kuvule uNokwakha esothukile akubona iilori ezimbini zigcwele yinteleko, abe selebona lo mfazi uzihlelele ecaleni kwendlela uzipholeleyo) Ngaba yindlu kaSikhulu Mpinda le?

(Hobongwana; 2015:14)

Apha kulo mhlomlo umqhubi ufika nomfazi kaSikhulu wokuqala emthatha eziLalini esiza edolophini nemfuyo yakhe nemfuduko yakhe yonke ukuquka nabantwana bakhe ababini. Kwezintshukumo zedrama ezenziwa ngabalinganiswa ukuzama ukuphuhlisa okanye ukuqaqambisa izenzo zabo. Umbhali utyhila umfanekiso ngqondweni weliso oveza intsingiselo efihlakeleyo kaNohenjisi njengomfazi ongabhabhazeliyo ohamba egxuphuleka okwempukane emasini. Zisuka nje uphando lumveza ezitshayela umbheka-phesheya, igama umbhekaphesheya lulwimi oluluphawu olunika intsingiselo efihlakeleyo kuba edolophini awaziwa umbhekaphesheya.

Uphando beselutshilo kwisihloko entl'apha ukuba kuza kubakho ungquzulwano lolwimi phakathi kweelwimi ezithethwa ezilalini nolwimi oluthethwa edolophini, oluza kubangela ukungavani phakathi kwaba bantu, yile nto ezi lwimi zityhila intsingiselo efihlakeleyo yophawu zeelwimi. Kaloku umbhekaphesheya, yila nqawa ifakwe

umbhojana odibanisa inqawa nomlomo lo walo mntu ozobe ewutshaya uze uyenze inqawa le ibende kunenqawa yesiqhelo. Le nqawa ikholisa ukutshaywa ngooqhiyan-kulu babafazi basezilalini abangamaqaba.

Umbhali usebenzisa igama inteleko, eli gama linga ngumbolombini oko kukuthi linganeentsingiselo ezimbini ngokwesemantiki, inteleko kuxa abafazi behlonipha bengakwazi ukubiza igama eliyimbiza le yokuphekela ukutya, kuthiwe yinteleko.

Kwakhona eli gama lithathwa kwisenzi 'ukuteleka' ngamanye amazwi kukufuduka, ukusuka kwenye indawo ukuya kuhlala kwenye.

Kwakhona uHobongwana uveza iyantlukwano yolwimi xa athi:

UNohenjisi: (*Epholile*) Yhe bantu! Ucinga baya phi? Bangena kwindlu katata wabo. Uza kuhlala phandle umntwana wam umbona ukubona uyagula? (*Ejonga ebantwini*) bangenise endlwini, andikhangane ndithi yiba lidlolo mna (*Gquzu intsini abantu abathuthayo*)

UNokwakha: Uthini? Yintoni udlolo bantu? (Abantu bayajongana, bajonge phantsi)

(Hobongwana; 2015:15)

UNohenjisi usebenzisa ulwimi lomntu wasedolophini angazi kulwazi abe owasezilalini ethe gqolo ukulisebenzisa. Uthe uNothenjisi akubiza igama idlolo, kwelwale kuNokwakha kwamnyama, koko eli gama lityhila intsingiselo efihlakeleyo yophawu lolwimi olubangela ukungavani phakathi kwezi zithethi zibini. Igama idlolo kaloku yinkomo engazaliyo nengazange yafumana thole, ndithi kungabikho kwanto abizwa ngayo.

UBraber, Cummings noMorrish (2015:276) nabo bayayingqina le yantlukwano ngokweendawo zokuhlala bathi,

Regional diversity can develop when people are seperated geographycal and socially. Some changes will take place in certain location but not in others.

Oku kubonisa ukuba iyantlukwano ngokommandla inganda ingakumbi xa abantu bohlukaniwe ngokobume belizwe nangokuhlala. Olunye utshintsho lungenzeka kwezinye iindawo zokuhlala, kwezinye lungenzeki.

Umbhali uphinda aveze uphawu lolwimi oludala ukungavani xa esithi,

- Intatheli: *(Ithetha nomntwana omncinci omhlophe)*
How did you feel about what was happening on your street today?
- Umntwana: *(Ngemincili)* It was cool. It was the first that I see a chicken in front of my eyes.
- Intatheli: *(Ithetha nomntu omhlophe omdala)* How did u feel about what was happening on your street today?
- Umntu: *(Naye esitsho ngemincili)* Oh my God! It was intriguing. It was the first time that I see a real traditional Xhosa woman wearing those those traditional clothes with that long pipe. When she spit out, it was long and far. I wish I could learn isiXhosa and speak with her. I'm curious about her, I don't know why.

(Hobongwana; 2015:16)

Apha kwesi siqwenga uphando lufumanisa ukuba kukho iyantlukwano phakathi kolwimi lwabantu abamhlophe nolwimi lwabantu abamnyama oluye luveze intsingiselo efihlakeleyo phakathi kwabantu basezilalini nabantu basedolophini ebangela ukuba bangavani xa bethetha lutsho luphele nolo qhagamshelwano beselukho luluncinci. Intatheli yasedolophini ingumntu omnyama kodwa kuyanyanzeleka agobe ulwimi lwakhe, athethe isiNgesi xa eza kubuza umntwana omhlophe kuba lungaphela uqhagamshelwano phakathi kwakhe nale nkwenkwana ayibuza imibuzo baphele bengavani.

Iphinde le ntetho ibonise ukuba intatheli ifundile okanye iyile esikolweni, yile nto ikwazi ukuthetha isiNgesi nomntu omhlophe. Kwakhona kukho umama womlungu onqwenela ukufunda isiXhosa, ukuze azokwazi ukuqhagamshelana noNohenjisi kuba unomdla kwisinxibo sakhe nakule nqawa inde kangaka aqala ukuyibona.

Lo mfazi womlungu uthabathekile sisinxibo sakwaNtu sikaNohenjisi, uyothuka kukubona inqawa engaka ukubande, nedlela atshicela ngayo kude, ude athi unqwenela ukuba amfundise. Ukwalangazelela nokwazi kakhulu ngenkcubeko, amasiko nezithethe zamaXhosa. Ubonakale enomdla kuNohenjisi, uqwela ngokumncoma ukuba ukhangeleka emhle kakhulu. Konke oku kuye kubenzima kuba aba bantu bobabini abazokwazi ukuqhagamshelana ngenxa yokungavani ngokolwimi oluluphawu olutyhila intsingiselo efihlakeleyo.

UBraber, Cummings noMorrish (2015: 278) Kwakhona bayakungqina oku,

In short, sociolinguistic investigates the extent to which there is systematic variation involving social variables by examining which speakers use which linguistic variables and context which condition the different usages.

(USikhulu, uNokwakha kunye noNohenjisi bahleli kwigumbi lokutyela kucaca ukuba ukho lo mcimbi ubalulekileyo badibene ngawo)

uSikhulu: UNokwakha uya ePitoli, ngoku ke ebecela ukuba umvumele ukuba ahambe noBaphantsi kuba nawe njengokuba ubona sebeqhelene kakhulu kwaye nguyeyi omsa ambuyise nasesikolweni.

UNohenjisi: Xa ndikuva kakuhle lo mntwana wam nifun'ukumenza intsengw' ebheka?

UNokwakha: (Evula amehlo) Yintoni leyo?

(Hobongwana; 2015:27)

USikhulu usebenzisa uchasano olutyhila intsingiselo efihlakeleyo xa esaleka intetho yakhe yokucelela uBaphantsi, ude athi 'njengokuba ubona sebeqhelene kakhulu kwaye nguyeyi omsa ambuyise nasesikolweni. Olu chasano lugxininisa ukuba uNokwakha seyinguyeyi ozithathele kuye iimfuno zikaBaphantsi, besele kukudala eyilungiselele le mini. UNohenjisi ephendula ngolwimi olungaqondwayo oluluphawu olutyhila intsingiselo efihlakeleyo Phakathi kolwimi oluthethwa edolophini nolwimi oluthethwa ezilalini, xa athi 'lo mntwana wam nifun'ukumenza intseng'ebheka?' Uyasabela uNokwakha ukubonakalisa ukuba kumnyama kuye, uthi 'yintoni leyo?' Eli gama uNokwakha uyaqala ukuliva, akalazi njengamfazi wasedolophi koko lifuna inkcazelo. Intseng'ebheka yila nkomo kuye kubolekiswa ngayo kuba mhlawumbi kulo mzi ikati ilele eziko, kuba kufunwa abantu baloo mzi basenge ze bakwazi ukutya. Abantu ke babolekwe le nkomo baye bangonwabi bahlale benexhala lokuba ingazoxuthwa nanini na, loo nto ibangele ukuba lo uyisengayo emana esenga ebheka.

UHobongwana uveza ulwimi njengophawu xa athi,

UNohenjisi: Ndikuxolele kuba ndiyabona ukuba awukabetheki apha ebomini, yiloo nto ucinga phambi kwempumlo kuphela. Ndiyathemba ukuba awusayi kuphinda uchophe kwetyholo kuba ngomso uza kufuna umthunzi phantsi kwalo, ibe inuka la nkedama ubuyishiye phaya.

UNokwakha: Ndimamele

UNohenjisi: O-o, ndiyavuya xa umamele kuba ngathi isiXhosa siyakubhida. Khawundiphe le nto...

(Hobongwana; 2015:28)

Kulo mhlathi kukho ukungavani kulwimi olusetyenziswa nguNokwakha oluluphawu olutyhila intsingiselo efihlakeleyo kuba olu lwimi alusebenzisayo lubangela ukungavani kwabo. Apha kulo mhlathi, uNohenjisi uya myala, emlumkisa ukuba makangacingi phantsi kwempumlo, uzama ukuthi makangacingi apha kufuphi xa esenza into. Ude athi ndiyathemba ukuba awusayi kuphinda uchophe phantsi kwetyholo kuba ngomso uza kufuna umthunzi phantsi kwalo, ibe inuka laa nkedama ubuyishiye phaya. Ngamanye amazwi uzama ukuthi ungabokugezela umntu uphinde uye kufuna uncedo kwakula mntu ubumngezele uphinde ucinge uza kunceda.

Naye uNohenjisi semkrobele ukuba isiXhosa akasazi kakuhle kuba uhlala angaziva ezinye izinto azithethayo. Kaloku omnye umfazi ngowasedolophini uqhele ukuthetha isiXhosa esithethwa kwingingqi yakhe yasedolophini abe uNohenjisi ezisukela ezilalini ethetha esakhe isiXhosa akhule ngaso sasezilalini. Yile nto uqhagamshelwano phakathi kwabo luhlala luqhawuke.

Kwincwadi kaBraber, Cummings noMorrish (2015: 281) uLabov ungqina oku,

Labov obtained recordings of nature speech and correlated aspects of linguistic variation with social characteristics of speakers, examining in detail the relationship between how to speak and how they fit into their speech community.

4.2.4 Uphawu Lweenkolo Luchaza Intsingiselo Efihlakeleyo

UHobongwana utyhila uphawu lwesiko lesithembu xa athi,

UNokwakha: Nincede ningasibulali singenatyala ngokulwela izikhundla. Eli qabakazi lakho lona liza kuhlala phi kuba mna andicingi ndilale nomnye umfazi phantsi kophahla olunye. Andinangxaki ngabantwana.

USikhulu: Ebengazi kulal'endlwini kakade, uza kulala kwelaa gumbi lingaphandle yedwa kuba ngumntu oqhele okwaa kutya kwakhe akupheka ngoonopotyi phantsi. Mandijonge ukuba uyalungiselelwa. (Utsho ephuma)

UNokwakha: (Utsho ecinga kude) Tyhini mandivule amehlo. Kunyanisiwe xa kusithiwa ukonakala kwenye Kukulunga kwenye. Kunini ndamfuna umntwana! Nali iqabakazi limzise ngesithebe ndingalindelanga.

(Hobongwana; 2015:18)

Isiko lesithembu liveza intsingiselo efihlakeleyo eza kubangela uxambuliswano phakathi kwaba bafazi babini baphele bengavani. Eli siko ligqamile kule ncwadi kaHobongwana, kuba umfazi kaSikhulu omdala ufika ngebhaqo bengalindelanga esuka ezilalini, eze nemfuyo yakhe, nemfuduko yakhe yonke nenzala yakhe. UNokwakha ongumfazi kaSikhulu omncinci uye akafuna ukumamkela uNohenjisi kuba ebengazi nto ngaye.

Eli gama lithi 'isithembu' lifuna inkcazelo, ngabafazi ababini nangaphezulu, abaye batshate nendoda enye, olu hlobo lomtshato lufuna abantu abanesineke, abanomonde nabakwazi ukunyamezela, ukwenzela aba bafazi bangazokumonelana baphele bengavani.

Uphando lubona uNokwakha engazimisela ukulala ndawoninye noNohenjisi, ude athi eli qabakazi lakho liza kuhlala phi? Uthi liqabakazi, kuba uyamnyemba, umthathela phantsi ngenxa yesisithembu kwaye ubona izinxibo zakhe amthathe njengomntu ongenangqondo, konke oku kusaphuhlisa eli siko lesithembu lidala intsingiselo efihlakeleyo yokungavani kwaba bafazi.

USikhulu uchazela uNokwakha ukuba makangakhathazeki ngoNohenjisi uza kulala kwigumbi eliphandle. Uthi uqhele intlalo yaseZilalini yokuziphekela phantsi ngoonpotyi, oonpotyi zezambiza zimnyama zinemilenze emithathu zisetyenziswa ukuphekela phandle.

Kwakhona uNokwakha utshintsha iingqondo ngoku, kaloku ebefudula engabakhathalele aba bantwana kodwa ngoku uthi, kuza kufuneka amise ingqondo xa esithi 'mandivule amehlo'. Kwakhona uye asebenzise uchaniso ezama ukuphuhlisa into yokuba ungaze ucinge xa kusenzeka into embi akusobe kubekho into eyakuphinda ilunge. Kodwa uthi wakuyiqwalasela le ngxaki afike kwelinye icala isiza nobuhle.

UNokwakha oko ehleli engakwazi ukufumana abantwana, ngoku ubona uNohenjisi emphathele mahala okanye simahla, yile nto ebona uNohenjisi emphathele ngesithebe umntwana ekudala emlangazelela. Uthi umzisele umntwana ngokwenduk'omnquma.

UMPilo: (Uhleli endlwini yakhe uhleka yedwa ngeli lixa ebukele
Umabonakude ebona izinto ezenzeka kwisitalato

sikaSikhulu. (Uphinda athethe yedwa) Eyi! Simfumene
kanene! Kazi uza kwenza ntoni! Ngaba uza kukrokrela bani
bethu? Iya-a, Sikhulu! Inzima ipolitiki. Uchola inyoka
uyondle. Ngoku ifuna ukukunqola. (isigqebhelo)
(Hobongwana; 2015:19)

Kulo mhlathi uMpilo ethetha yedwa emveni kokuba benze inkquleqhu neenzame zokuthatha umfazi kaSikhulu nemfuyo yakhe, nabantwana ezilalini ngeelori ezimbini, babiza iintatheli noSPCA. Kungunkxwe phambi kwendlu kaSikhulu kuyathuthwa, abamelwane bamile phambi kwendlu kubukelwe esi simanga sezinkuku, neebhokhwe edolophini nalo mfazi wesiXhosa utshaya umbekaphesheya, utshicela kude. UMpilo konke oku ukubukele kumabona kude uvakalelwa kamnandi kuba ulifezile iyelenge lakhe ebelombela uSikhulu. Uye ethetha amazwi afuna ukucaciswa, kuba uthi, 'ukuchola inyoka uyondle, ngoku ifuna ukukunqola'. La mazwi athetha ukuba uthathe umntu ongamaziyo ukuba unobungozi, uze umphe umsebenzi akwazi ukutya nosapho lwakhe, ajike kwalo mntu ubumncedile afune ukubulala kwawena okanye afune ukukonzakalisa okanye afune kwa esi sihlalo sakho.

UHobongwana uthi ngophawu lweenkolo,

UMc Gowan (2000:117) uya kungqina oku ngala mazwi,

Many include the term 'media' in their subtitles, others fight out intellectual battles within their own area of mass communication research such as journalism.

USikhulu: Nditsho. Aba bantwana bazizidalwa baza namashwa
Jonga ngoku, ndiza kuphulukana nolonyulo ngenxa yakhe.
USonke: Ziinkolo nje ezi unazo. Mna ndiyothuka inkokheli enombutho
wayo enje ngawe iseneenkolo ezinje. Hee, inokuba ucinga
naba bantu kuthiwa ziinkawu ababhubhi ntonje bayalahleka.
Khawutsho, kutheni lo mntwana ebengekho sikolweni?
(Hobongwana; 2008:36)

Apha umcuphi uSonke ufumana umnqa wokuba utata womntwana ayishaye ngoyaba imeko embi yokudlwengulwa kwentombi yakhe, asuke abe neenkolo zokuba esi sidalwa simphathela amashwa. Bonke obu buvuvu beenkolo, umcuphi bumbangela akrokre, bungalali uboya bakhe. Kaloku akanakuthi utata womntwana eqala ukuyiva into embi enje, asuke athi maliyekwe eli tyala kuba umntwana esi sidalwa.

Kwakhona uHobongwana uveza uphawu lwenkolo xa athi,

(USikhulu uhambela igqirha lakhe ejonge ejonge ukuva malunga neengxaki zakhe. Ufika akhulule izihlangu aze uNTshebe amcele ukuba avuthele engxoweni. Ulahla amathambo awajonge, uyawanyola athethe)

UNtshebe: *(Unikina intloko athimle, ujonga uSikhulu)* Mfondini! Izinto zimbi! Bekutheni?

USikhulu: Bendinxilile ndaza ndasebenzisa neziyobisi. Thetha wena ndiyindoda.

UNtshebe: *(Unikina intloko)* Ayikokwam ukugweba, okwam kukunceda. ukufa kusembizeni nangaphandle.

(Hobongwana; 2015:39)

Ngentla apha inkal'ixinge etyeni kuSikhulu ebhenela egqirheni ngeenjongo zokufuna uncedo kule meko imaxongo yendlu yakhe. Koko inkolo yobugqirha iya ithathe unyawo kakhulu, kaloku ukuzenza akufani nokwenziwa atsho amaXhosa. USikhulu ufuna indlela yokuphuma kule ngxubakaxaka yokudlwengulwa komntwana wakhe. Liphinda igqirha lisebenzise ibinzana olumbolombini, apho umfundi ebenokulitolika ngeendlela ezimbini. Uye athi ukufa kusembizeni oko kuthetha ukuba unobangela wengxaki le aze ngayo uphakathi endlini. Okanye omnye umfundi ebe nokuyithatha ngokwelizwi eli kuthethwa ngalo kubengathi ukufa kuphakathi embizeni mhlawumbi ekutyeni okuphekiweyo.

UThomas (2004: 48) uthi xa engqina oku kungentla,

Euphenism is a figure of speech which uses mild, inoffensive Or vague words as a means of making seem more positive than It might otherwise appear.

Umbhali nalapha uveza uphawu xa athi,

UNtshebe: Ndingakunika iyeza, kodwa umphefumlo womntu uxhomekeke Kophezulu, ukuba uyafuna na ukuwuthatha okanyehayi. (*Usikhulu uyahlawula aze aphume*) Awusoze usibone eso sikhulu ngenxa yalo mntwana. Wenzakal' ukhab' uviko nje!

(Hobongwana; 2015:40)

Kulo mhlathi uNtshebe oligqirha likaSikhulu omele ukunyanga uSikhulu ngoku eguqukela kwinkolo yobuKrestu. Mve ethetha yedwa eyibek' elubala into yokuba, nokuba banganyanga kufa uhili apha emhlabeni ukuba uThixo akavumi nobo bugqwirha babo akukho nto nabo abanokuyenza. Yonke into elapha emhlabeni nesemazulwini ixhomekeke kuThixo. Ngoko ke nokuba angamnika uSikhulu iyeza lokumbulala lo mntwana ukuba uThixo akavumi, akukho nto inokwenzeka.

Apha ngezantsi umbhali uveza uphawu lwenkolo yobuKrestu xa esithi,

UMzingisi: (*Ethetha yedwa*) He-e! Kudala ndazibona izinto! Le yokuba afune ukubulala umntwana wakhe, nokutsho umntwana ongakwazi ukuzenzela nto! Umntu oneminwe emithathu kuphela esebenzayo. Iyho! Ikohlakele le nkosi! Kodwa umsebenzi ngumsebenzi. Ndakuthini? Ukuba uyaphulukana nomsebenzi, nowam uyaphela (*Ejonga phezulu*) Ndixolele Bawo, asiyontando yam. Kodwa eyakho intando.

(Hobongwana; 2015:43)

Apha umbhali ugqamisa uphawu lwenkolo yobuKrestu etyhila intsingiselo efihlakeleyo ngokukaShakespeare, kwakhona uMzingisi omnye wemigulukudu yabenzi bobubi beqela likaSikhulu, uye athunywe nguSikhulu ukuba aze afake ityhefu ekutyeni kukaNkosunaye. Uye avume ngenxa yemeko yokuba kufuneka evumile kuba sisonka sakhe esi. Ukuba akanakuvuma ukwenza oku kubi, uyakuba uwutyile umsebenzi koko kunyanzeleke ukuba avume. Uthi sevumile kodwa zibethabethane iingqondo aphele ewunyusa umthandazo wakhe esithi'Ndixolele Bawo, asiyontando yam".

UHobongwana (2015: 78) uthi xa ethetha ngenkolo yobuKrestu,

UNohenjisi: (Esanga uNkosunaye, elila) Mna mntu umzise kulo mhlaba, andikhange ndiyive isika inimba, bendisoloko ndisazi ukuba uyaphila umntwana wam. UThixo ngowethu sonke, nathi maqabakazi uyasithanda. Yiyo loo nto ndathi nguNkosunaye, kuba nokuba sel' ehamba phantsi kwethunzi lokufa, ndandisazi kuba uza kuba naye Ophezulu.

Apha umbhali utyhila uphawu lwenkolo yobuKrestu njengentsingiselo efihlakeleyo, kuba uNohenjisi uya ekuthiyeni kwakhe lo mntwana wakhe ungakwazi ukuzenzela nto, wamthiya ukuba nguNkosunaye oko kuthetha ukuba uThixo uyakuhlala enaye. Nangoku kubonakele ukugcinwa kukaNkosunaye nguThixo, bathi nabantu ebebezama ukumbulala, kuqala ngokutyisa ityhefu kodwa bawa phantsi. Baphinda kwakhona sebefuna ukumbulala ngezigalo waphinda uThixo wamsindisa abakwazi ukumbulala nabantu ebebezama ukumbulala ngokumtyisa ityhefu kodwa bawa phantsi sebemphethele izinkempe.

Kwakhona uHobongwana (2015: 102) uza nophawu lwenkolo yamasiko xa athi,

UNohenjisi: Lo mntwana akafani nabanye abantwana. Yiyo loo nto kuthiwa nguBaphantsi.

UNjoli: Xa usithi nguBaphantsi uthetha ntoni, okanye eli gama lithetha ntoni?

UNohenjisi: Eli gama lithetha ukuba lo mntwana ngowezinyanya, abantu abadala Abalele ukufa phantsi. Izinyanya zamkhetha esemncinci.

Kwinkundla ephakamileyo uNohenjisi ulanda igama lomntwana wakhe, uBaphantsi ozama ukuthathwa nguNokwakha. Uthi lo mntwana wamphiwa ngabaphantsi yile nto wamthiya igama lokuba nguBaphantsi. Uthi xa elanda eli gama, abonise ukukholelwa kwakhe kwizinyanya, nangona zingaphili nje kodwa ukholelwa ukuba imimoya yabo isaphila, yile nto ebalandela kwinto yonke abayicelayo kuye. Ude aleke umsimbithi athi lo mntwana wohlukile kwabanye abantwana kwaye akafani nabo tu kwaphela.

UHobongwana (2015: 103) utyhila uphawu lwenkolo yobugqirha xa esithi,

UNohenjisi: Lo mntwana ndamzala ngenyanga yesibhozo, hayi eyethoba. Ndathi ndisahleli ecaleni kwendlu, kwafika omnye umfo oligqirha esuka kwenye ilali. Wandicela ukuba ndibize abantu basekhayeni msinya. Babizwa. Lo mfo wabaxelela ukuba umntwana wam uza kuzalwa ngentseni ezayo, kwaye uza kuba sekho xa egqity'ukuzalwa ezokwenza izinto ezithile kuye kuba ngumntwana wezinyanya lo ngentseni, lafika igqirha lingaxelelwanga, lize nentambo elayi entanyeni yakhe. Wenzelwa umcimbi endlwini. ekuhambeni kwexesha loo ntambo waye wayitshintsha yayibhotilana ehonjiswe ngeentsimbi. Wathi mayisoloko isentanyeni yakhe, kodwa ummangalelwa lo, lo ufuna lo mntwana namhlanje, wayilahla kude.

Umbhali uqaqambisa iinkolo ezimbini eyobugqirha kunye neyokukholelwa kwizinyanya. Xa uzijongile ezinkolo zikhankanywe apha ngentla, ungacinga xa uthetha ngabantu abakholelwa kwimilowa, bakwakholelwa ebugqirheni kanti hayi akunjalo. Kaloku umntu okholelwa kwizinyanya uyakwazi ukungakholelwa ekuthakatheni okanye ebugqirheni, apha kulo mhlomlo zikhankanywe ngaxesha nye. UNohenjisi ulanda unobangela wokuba lo mntwana abe kanti uyamxutha kumama omncinci obemgcinise yena. Uthi lo mntwana ngumntwana wabalele ukuthula kwaye bamjongile, bayamkhusela kwimimoya emibi yasemhlabeni koko ke bayambanga. Akalilo uhlobo lomntwana ekungaphiswa ngaye. Uthi xa eyilanda athi lo mntwana wathi evela labe igqirha seliyihlahlile indlela yakhe. Nangoku evela labe selikho lize kumenzela intambo eza kumkhusela kwizinto zalo mhlaba.

UHobongwana (2015: 103) usaqaqambisa uphawu lwenkolo yobugqirha,

UNonjoli: Kwenzeka ntoni emntwaneni?
UNohenjisi: Wagula umntwana, emana exhuzula. Le nto agula yiyo ingabonwa ngoogqirha basesilungwini. Kwafuneka amzise kwalapha kum, elutywantsi. Ndaya emntwini ochazayo, wandixelela ukuba mandimse kwelaa gqirha, liyayazi lona into eliza kuyenza. Ndenza njalo.

Apha kulo mhlathi umbhali utyhila ukuba uthi umntu akungakholelwa kwizinyanya, abe uNokwakha wayeyaliwe nguNoohenjisi ukuba angaze ayikhulule ibhotilana elapha entanyeni kodwa yena uye wayitshaya ngoyaba yonke loo nto, wayilahla phaya loo bhotilana wasuke umntwana wagula. Umbhali uye asebenzise ulwimi olunentsingiselo efihlakeleyo, igama utywantsi, xa kusithiwa ulutywantsi, eli gama libonisa ukuba

wafika lo mntwana engakwazi ukuzenzela nto, ethwalwa, engenamandla, kucaca ukuba angavela athi qikili phaya, angaphindi avuke.

4.2.5 UKUSETYENZISWA KOBUKRELEKRELE BEMVELI

Uphando lutyhila intsingiselo efihlakeleyo phakathi kolwimi olusetyenziswa liqaba elithathelwa phantsi kodwa imibuzo yalo iveza ukubhadla okugqithisileyo nangona eli qabakazi lithathelwa phantsi. Eli qabakazi liye libonakalise ubugorha bokumela amalungelo amaqaba lide lixolele ukuyokuma kwiinkundla zamatyala, emela phofu amalungelo omntu wonke eliqaba enjalo.

UHobongwana uveza uphawu olutyhila ubukrele-krele bemveli xa athi,

USikhulu: Ke ngoku?

UNohenjisi: Xa izinto ezithile ndingenakuzicaciselwa nguwe, kufuneka ndizicaciselwe ngubani? Nam kaloku ndiyafuna ukurhatyuliswa kule politiki. Loo nto uyayazi ukuba ndiyagcina xa ndixelelwe into.

USikhulu: Xa uva uthanda, uphinde undihlasele kwamna lo, ngale nto ubuyixelelwa ndim. Phofu thetha ndikumamele.

UNohenjisi: Umbuzo wam ngulo, njengamntu ukhokela umbutho wepolitiki, uphi umhlaba wakho okanye ifama yakho?

USikhulu: Andinayo, sisalwela umhlaba osekwezandla zabantu zabaMhlophe.

UNohenjisi: Iminyaka engamashumi amabini yonke?

Kulo mhlomlo ungentla, uNohenjisi umfazi kaSikhulu omkhulu ehleli noSikhulu phandle, uNohenjisi njengamfazi wesiqaba uhleli ekhukweni kaloku umfazi oze ngomendo emzini, kuthiwa ngumfazi oze ngokhuko. Loo nto ithetha ukuba rhoqo ehlala uthi rhutyu ukhuko lwakhe.

Uphando lutyhila uNohenjisi enze loo mfuziselo unjalo, yena uhleli ekhukweni njengamfazi wasesiqabeni, ize indoda yakhe ihlale esitulweni, njengandoda yasedolophini. Zisuka nje uSikhulu uthi kuNohenjisi izib' ibhadlile ke le nto undibizela yona'. Esi sivakalisi sibonisa ukuba uSikhulu akaboni nto inegqondo enokuthethwa nguNohenjisi njengeqabakazi. Loo nto ithetha ukuba nangona engumfazi wakhe nje, wamthatha emazi ukuba liqabakazi kodwa umjongela phantsi ngoku kuba naye seyindoda yasedolophini, sewaphuma kobobugxwayiba basezilalini, uzibona ephucukile ngoku kunoNohenjisi.

UNohenjisi uthi uSikhulu sezama ukumtheza amandla kodwa angapheli mandla ambuze ukuba iphi ifama yakhe okanye umhlaba wakhe phofu uqala ngokuthi naye ufuna ukurhatyuliswa kule politiki. UNohenjisi ubuza umbuzo obonisa ubukrelekrele obutyhila intsingiselo efihlakeleyo kuba ukuba ebeliqabakazi elingayisebenzisiyo ingqondo, ebengazi kuba namibuzo tu kwaphela. UNohenjisi umbuza ngomhlaba wakhe okanye ifama yakhe, lo mbuzo ubonisa ubukrelekrele kuNohenjisi kuba uthi akanakulwela umhlaba iminyaka engaka abe engekabinawo owakhe. Ude azithembe, athi uyayazi xa undixelele into ndiyayibamba. Konke oku kubonisa ubukrele-krele bengqondo yemveli apha kuNohenjisi.

UHobongwana (2015:23) usatyhila ubukrelekrele bukaNohenjisi xa athi,

- UNohenjisi: Amaqaba namaqabakazi akayongozi eluntwini.
 USikhulu: Ndimamele, kodwa awukathethi ngezidenge ezifundileyo, ezi ndinomdla kuzo.
 UNohenjisi: Uyakhumbula phofu ukuba babehlonitshwe kangakanani Abantu abafundileyo kudala?
 USikhulu: Ewe, kuba kaloku babembalwa abantu abafundileyo.
 UNohenjisi: O-o masibe siyiyeka leyo. Nazi ke izidenge ezifundileyo. Aba bantu bafundile bakrele-krele, banobuchule kodwa bayingozi gqitha eluntwini, kuba urhulumente uthi ezama ukwakha isizwe nje, bona bayachitha. Ngaba bantu barhwaphiliza batye imali urhulumente azibekela ukuba makwakhiwe izikolo ukuze kuphele amaqaba namaqabakazi anjengam, kwakhiwe iikliniki, izibhedlele, namathala eencwadi.

UNohenjisi ubonakalisa ubukrele-krele bengqondo yemveli obutyhila intsingiselo efihlakeleyo kuba amaqaba athathwa njengabantu abangakwaziyo ukucinga nabangenangqondo koko abaziboni zonke izinto ezigwenxa ezenziwa ngaba bantu bepolitiki kube kungenjalo. Kule ncoko yakhe nomyeni wakhe, uyamcacisela ngaba bantu bacinga banengqondo bezizidenge. Ukhwela ezehlela kubo uthi ngabarhwaphilisi abazihluthisa ngemali emele ukunceda iinkonzo zoluntu. UNohenjisi ujongelwa ezantsi kwanguSikhulu lo, ngoku uyothuka akuva ukuba uNohenjisi ulwazi olungaka ngezinto ezenzeka phandl'apha.

4.2.6 Uphuphelo Njengesafobe Esityhila Intsingiselo Efihlakeleyo.

UHobongwana (2015:28) kwincwadi yakhe uye waveza esinye sezikrweqe ezityhila intsingiselo efihlakeleyo kwincwadi yakhe, isafobe sophuphelo. Uphuphelo sisafobe

esiza kuthi sikrobise umfundi ngento eya kuthi yenzeke ekupheleni kwencwadi. Umbhali ke uye ngelinye ixesha asebenzise imiqondiso efana nendalo okanye amaphupha ukukrobisa kuloo nto iya kuthi yenzeke ekupheleni kwencwadi.

Apha ngezantsi umbhali uveza uphuphelo xa athi,

UNohenjisi: Uyandazi ukuba umthetho wam andingomntu unochuku kwaye ndiliqabakazi nje loo nto ayithethi ukuba andinangqondo.

UNokwakha: Ndimamele.

Umbhali apha kwesi siqendu, uzama ukukrobisa ukuba lo Nohenjisi ukhangeleka eliqaba ngenkangeleko nangesinxibo, umntu umbona ngathi angakhwela ezehlela kuye kuba eliqabakazi elingafundanga. Ke ngoko kufuneka abantu bamise ingqondo kuba ubhadlile.

Kwakhona uHobomgwana (2015:49) uveza uphuphelo xa athi,

UMhlobo: Yhe mfondini! Kulo wethu umsebenzi ayikho into oyixelelwa ngumntu onokuthi ayibhadlanga. Amaphupha ngamanye amaxesha asixelela into ethile. Yitsho lithini?

USonke: Lo mntwana uthi uphupha indlovu enkulu ebulala konke okuphambi kwayo, umntwana, mntu mdala, ayikhethi. Le ndlovu ithi xa izama ukuza kuye aphakamise esaa sandla sakhe sineminw emithathu asisebenzisayo, ime ngxi.

UMhlobo: Eyi! Andilazi ukuba lithetha ukuthini. Kodwa kungenzeka ukuba sisihla sisenyuka nje ngulaa mntwana onokunqanda lo mntu wenza obu bubi ubuphandayo.

Kulo mhlomlo umbhali ukrobisa okuza kuqhubeka apha encwadini ngephupha kuNkosunaye, olixhoba lokudlwengulwa baphinde kwa abo bantu babefune ukumtyisa ityhefu, kuba engakwazi ukuzenzela nto kwaye engakwazi ukuthetha. Loo ndlovu ayiphuphayo imele utata wakhe owamdlengulayo, waphinda wamthumelela abantu ukuba bamgalelele ityhefu ekutyeni kwakhe kodwa bafa namthanyane kuba zange akutye oko kutya umntwana. Umbhali ngeli phupha ubonisa ukuba abazokuphumelela ukumbulala lo mntwana kuba uza kubanganda azilwele ngoku ekhubazekile.

4.2.7 Ukusetyenziswa Kwesigqebelo Ukuveza Intsingiselo Efihlakeleyo Kule Ncwadi

UHobongwana uveza esinye isafobe esityhila intsingiselo efihlakeleyo esisigqebelo. Esi safobe sesi umntu uya kuthi ucinga wenza into embi emntwini okanye uthetha loo nto imbi kuloo mntu ibe le nto ayithetha kulo mntu iyile yenziwa nguye. Ngelinye ixesha uyakwazi umntu lowo ayibonakalise ngezenzo zakhe okanye ngentetho ephoxisayo.

UHobongwana (2015: 72) uthi xa esivezela isigqebelo,

USikhulu: *(Uyaphakama akhombe emnyango)* Bantu, khaniphumeni endlwini yam. Ukuba bendisazi ngendingakhange ndininike nendawo yokuhlala. Ndiya kumaphephandaba noomabona kude ngoku, ndibaxelele ngento enaziwa ngayo kulo Mzantsi Afrika uphela ubufede. Ngathi nezi bhulukhwe nizinxibileyo ngenizinika abafazi kuba bangenza ngcono kunani *(Bayaphuma benyoshoza uSonke noMhlobo, aze uSikhulu ashiyeke ethetha yedwa ngeli lixa umfazi wakhe emkile)* Ndinifumene kamnandi zidengendini.

Apha kulo mhlathi umcuphi uSonke noMhlobo baya endlwini kaSikhulu, beyokuchaza ngokubhubha kukaNkosunaye phofu bengathethi nyaniso, konke oku bakwenza ngeenjongo zokukhusela uNkosunaye. Kuba ukuba abanakwenza oku, banoloyiko lokuba aba bantu bangayokumgqibezela angasindi ke ngoku. Bafika ke kwaSikhulu sebelusizi benyembezana ngokungathi babhujelwe ngenene babe bezazi baziingcuka ezambethe ufele lwegusha. Umbhali utyhila isigqebelo njengentsingiselo efihlakeleyo. USikhulu ubona amapolisa aseMzantsi Afrika njengezifede nezidenge ibe inguye isifede esidlwengule umtwana waso waqwela ngokufuna ukumbulala ukuze kungazokubakho bungqina bento ayenzileyo. Konke oku akuthetha apha ngentla kudunusele kuye kuba nguye oyena menzi wobubi. Akapheleli ekubagxotheni uye anyuke imimango aye kumaphephandaba nakoomabonakude ngethemba novuyo lokungcatsha amapolisa.

USimpson noMayr (2010:25) bengqina oku bathi,

Many popular forms of humour, such as parody, irony and satire have for centuries been oriented towards structuring and restructuring at both the micro and macro level, of personal political and social relationship.

4.2.8 Umelo Lophawu Lwezijekulo Zomzimba Kunxibelelwano Luveza Intsingiselo Efihlakeleyo

Uphando lufumanisa ukuba abantu abangevayo okanye abangakwazi ukuthetha baye basebenzise izijekulo zezandla xa bethetha bephuhlisa izimvo zabo okanye xa kukho undonakele. Baye ke bangoneli ukusebenzisa izijekulo zezandla eziluphawu olutyhila intsingiselo efihlakeleyo ethi ibenze bangakwazi ukunxulumana nabantu abakwaziyo ukuthetha baze abo bantu babathathe njengabantu abangenangqondo babe bebhadle mu. Baye aba bantu bangakwaziyo ukuthetha basebenzise namanye amalungu omzimba anje ngala: intloko, umlomo, izandla, ubuso, amazinyo ukuphumeza iimfuno zabo, babe abantu abakwaziyo ukuthetha bebathatha ngathi abanangqondo kuba bengakwazi ukuqhagamshelana nabo. Baye baviwe ngabo baqhagamshelana nabo ngokujonga indlela abasebenzisa ngayo amalungu omzimba.

UHobongwana (2015:44) uveza uphawu lwezijekulo zezandla xa athi,

UNophiwo: (Ebuya emfaka icephe emlonyeni) Yitya.

UNkosunaye:(Unikina intloko ngamandla) mh-mh-mh!

UNophiwo: Yitya (*Uzama ukumnyanzela, kodwa angafuni, suke akhuphe noko kuncinci besequngene emlonyeni. Uthi xa ephinda ukumnyanzela adlikidle intloko kakhulu. Uyaphuma aye egumbini likaNohenjisi oza ngokungxama. Uthatha icephe kwakhona ezama ukumtyisa aphinde enze into enye umntwana*).

Apha uNkosunaye ongakwazi kuzenzela nto uye abone uMzingisi egalela into angayaziyo ekutyeni kwakhe, avele azixelele ukuba akazokuyitya. Ntonje kuba engakwazi ukuthethe uye uMzingisi wathatha elo thuba kuba emazi ukuba akazokukwazi ukuchaza ukuba ugalelelwe into ekutyeni. UNkosunaye uye asebenzise izijekulo zomzimba eziluphawu olutyhila intsingiselo efihlakeleyo njengendlela yoqhagamshelwano, kuba uye anikine intloko ukubonisa ukuba akakufuni ukutya oko. Uba ngazama ukumnyanzela ngako uNophiwo asuke amentla uNkosunaye avele anikine intloko kakhulu ukubonisa ukuba akakufuni ukutya. Uye uNohenjisi ayalele ukuba ukutya kunikweinja, sukainja yakutya ukutya oko, yafa kungentsuku zatywala. UKlopper (2006) uthi abadlali beqonga baye basebenzise izijekulo zomzimba nezezandla xa beseqongeni ukuze babe bayanxulumana ngendlela abavakalelwa ngayo okanye ngendlela acinga ngayo. Ukuze babe kanti bathatha izimbo zalo mdlali okanye zalo mlinganisi kufuneka bachithe ixesha bodwa

phambi kokungena eqongeni. Baye bacinge ngalo mdlali aza kumlinganisa nokuba lo mdlali ucinga njani kwaye uvakalelwa njani: Unokuthi umdlali lo uye athathe ubume bengqondo nendlela yokucinga yalo mdlali kunye nomzimba wakhe ngamanye amazwi azifake ezihlangwini zalo mdlali amlinganisayo. Amalungu omzimba athi asetyenziswe ngabadlali xa benxibelelana yile: intloko, imilebe, amashiya, amagxa, iingalo, izandla, imilenze kunye neenyawo.

(Kusebusuku kwindawo egcine uNkosunaye. USikhulu ufika ngemoto yakhe ame ngaphandle ngeli lixa uNtsokolo noMzingisi besihla).

UNkosunaye: *(Isenzeka yonke le nto uNkosunaye uyijonge efestileni)*
Umjongile ngeli lixa uMzingisi esiza kweli cala lakhe
nebhozo elivuza igazi kwaye uyayiqonda into yokuba uza
kuye. *(Uthi xa ephuthaphutha ifowuni yakhe ezingubeni,
isuke iwe phantsi).*
Akanathuba lakuthini naye uziphosa phantsi. Umzingisi
ulayita isibane edongeni. Uyothuka xa embona elele phantsi
olu hlobo. Umva ngesinye isandla esifubeni ukuba usaphila.
Uthi akungaqondi asondeze indlebe emlonyeni
kaNkosunaye, angaphozisi maseko awafake atshone
amazinyo ubomi bakhe buxhomekeke kuwo nje umzingisi
uyagxwala ezama ukumhlaba ngesinye isandla.
Iyaphuncuka imela nanko ebaleka nendlebe ehafu ayigqume
ngesandla ngeli lixa esinye isihlunu sishiyeke emlonyeni
kaNkosunaye. Uyasitshica kube sekungena abantu
abavuswe yingxolo.
Kugcwele ligazi phantsi. USikhulu namahlakani akhe
bakhawuleza bakhwela emotweni babaleke. *(uMzingisi
uyopha)*

(Hobongwana; 2015:62)

UNkosunaye uye asebenzise izijekulo zomzimba eziluphawu lwentsingiselo efihlakeleyo yolwimi loqhagamshelwano, ezilwela kwezi zigebenga zifuna ukumbulala. Uye uMzingisi wasondeza indlebe yakhe emlonyeni kaNkosunaye ezama ukumva ukuba usaphefumla na? Uye wahlangana nenyok' iphungu mhluzi wathiwa nkamfu endlebeni nguNkosunaye wasitsho esofelweyo. UNkosunaye usebenzise amazinyo akhe ngokuluma uMzingisi kuba yena engakwazi ukukhala. Unxibelelwano olusetyenziswe nguNkosunaye lolwezijekulo zomzimba kuba usebenzise uMzingisi ukuba amkhalele ukuze kuzokuphuma abantu kuba yena akakwazi ukukhala. Wabe uyazisindisa uNkosunaye olo hlobo, babe bayabaleka abo bantu bemhlabe nje

inxetyana elingephi. Abawufezekisa umnqweno ebebewuzele wokubulala uNkosunaye wabe ngenene uThixo unaye, babe bafa namthanyana abenzi bobubi.

UKlopper (2006:22) ungqina athi ngezijekulo zomzimba eziye zisetyenziswe ngabadlali beqonga:

Actors and actresses have to use body language consciously when acting, to communicate how their character is feeling or thinking.

Oku kutyhila ukuba abadlali nabadlalikazi baye basebenzise izijekulo zomzimba ngabom xa besemdlalweni, ukubonisa unxibelelwano nendlela abalinganiswa abavakalelwa ngayo okanye abacinga ngayo.

4.2.9 Itekhinoloji Njengophawu Olutyhila Intsingiselo Efihlakeleyo Yolwimi Lwabantu Abazizidalwa

Uphando lufumanisa ukuba kule mihla yeli xesha itekhinoloji yeyona nto isetyenziswa kakhulu luluntu jikelele, kwaye ingabenza lula nobomi babantu abangakwaziyo ukunxibelelana nabantu batsho bakwazi ukunxibelelana ngokuthi basebenzise iikhomputa, neeselifowuni. Ukusetyenziswa kwetekhnoloji njengophawu olutyhila intsingiselo efihlakeleyo kulwimi lwabantu abangakwazi ukuzenzela nto nasekudluliseni umyalezo. Uphando luyibona njengentsingiselo efihlakeleyo nenefuthe kulwimi lwemveli. Le tekhinoloji ikwaluhlobo lonxibelelwano phakathi kwabantu abangakwaziyo ukuzithethelela kunye nabo bathethayo. Itekhinoloji iye ibenze lula ubomi kuba baphela bekwazi ukunxibelelana nabantu nangona bangakwazi ukuthetha njengabantu.

UHobongwana (2015: 55) ucaphula athi ngophawu lwetekhnoloji,

- USonke: O-o ndingathini ukulibala into emnandi kangaka?
Umntwana uyakwazi ukunxibelelana nabantu ngeselfowuni nangekhompyuta, kwaye akazobi uza kakuhle! Ndithetha nawe nje uzoba aba bantu benza izinto ezimbi kuye, kwaye uza kusixelelela kule veki izayo konke esifuna ukukuva kuba ngoku usebenza nePsychologist.
- USikhulu: (Wothukile akakwazi nokuzibamba) Nyhani? (utsho ethe gqa amehlo ethe ng'a nomlomo). USonke ubetha iliso ahambe ngokukhawuleza. (Ushiya kuqhuma uthuli)

Umbhali apha ngentla uveza itekhnoloji njengophawu olutyhila intsingiselo efihlakeleyo yolwimi kuhlobo lonxibelelwano olusetyenziswa ngabantu abangakwazi ukuzenzela nto, njengoko abantu abangevayo besebenzisa izijekulo zezandla xa benxibelelana. Nabo abangakwaziyo ukuzenzela nto bangakwazi ukusebenzisa izixhobo zonxibelelwano ezinjengeKhompyutha neSelfowuni ukuvakalisa iimfuno zabo. Kulo mhlathi ungenxa uNkosunaye usebenzisa iKhompyutha neSelfowuni ukuqhagamshelana nabanye abantu. Kwaye oku kunxibelana kuza kumbangela kubelula ukuchaza aba bantu bebemenze izinto ezimbi.

UMc Gowan (2000:159) uthi ngetekhnoloji,

Through modification of language use, a different interlacing of technology and literacy takes place Yet Synder argues that the promise of technology as an education tool was discussed when television arrived 50yrs ago, but few curriculum changes resulted from those debate.

UNkosunaye: *(Ezicingela ngaphakathi)* Aba bantu nokuba kuthiwani, baze ngobubi. Inene olu ncumo lwabo lufihle inkohlakalo. Bacinga ukuba ndisisidenge kakade? Kanene umcuphi uSonke wayethe xa kukho into endiyikrokrelayo ndiboyifota. Mandifote bengacingelanga *(Uyafota)*. *(Esacinga)* Kutheni utata ezokundibona namhlanje? Kusolo kusithiwa uxakekile? akugqiba ukundidlwengula uyanqaba. Ngaba ubethwa ziintloni zento aweyenzayo? Khona kutheni esiza nalo mntu wayefuna ukundibulala? Lo wafaka ityhefu ekutyeni kwam. Ikhona into engalunganga kolu tyelelo, kodwa andiyazi.
(Hobongwana; 2015:59)

Umbhali ukrobisa abafundi ukuba uthuku analo uNkosunaye lunamandla kakhulu kunelomntu okwazi ukuzenzela izinto. Nangona bona aba bantu bazokumbona bengayiqondi into yokuba bayabonwa nguNkosunaye ukuba baze ngobubi, basephethwe yinto yokuba lo mntwana akabaqondi, kwaye usisidende njengomntu ongakwazi ukuzezenzela nto. UNkosunaye uye asebenzise isixhobo setehnoloji esiyikamera ukuzama ukuthatha ubungqina baba bantu angabaqondiyo. Konke oku kukwasibonisa ubukrelekrele balo mntwana bona bacinga sisidenge kuba engakwazi ukuzenzela nto.

UKlopper (2006:22) uthi kwincwadi yakhe,

We use our bodies all the time to communicate to people our reactions to what is happening around us. Most of the time we are unaware of how much we are letting other people know about what is going on inside our heads.

Oku kungentla kutyhila ukuba siye sisebenzise imizimba yethu lonke ixesha xa sinxibelelana nabantu, neempendulo zethu kwizinto ezenzekayo ezikufuphi nathi. Kumaxesha amaninzi siye singaqondi indlela esibanika ngayo ulwazi abantu ngokuqhubekayo ezingqondweni zethu.

uNkosunaye: *(Ebhala kwifoni yakhe athumele kuNtombi)* Ngaba bantu bafuna ukundibulala aba.

UNtombi: *(Esothukile ebhala)* Wazi njani?

UNKosunaye: *(Ebhala)* Ndiyazi, kwaye ndisoloko ndibaboniswa emaphupheni baza kuza kundigqibezela noba kunini na. Yiyo loo nto ndisoloko ndijonge phandle kwefestile ngokuhlwa.

(Hobongwana; 2015: 60)

Apha kulo mhlathi izinto azimtakaNgqika, uphantsi phezulu uNkosinaye ngeengcinga, emva kwamaphupha akhe amabi nokundwendwelwa kwakhe ngutata wakhe owamdlwengulayo, nomnye wabantu ebekhe wazama ukumbulala. Uthi akubabona bungalali uboya bakhe abethelwe ngamanwele, abaqonde nje ukuba ikhona into abaphezu kwayo. Xa ebajongile ubona abantu abakhohlakeleyo, abaze ngobubi aqonde mhlophe ukuba kufuneka emazisile umgcini wakhe uNtombi. Uye asebenzise iselfowuni yakhe abafote aphinde azise uNtombi kwangayo. Iselfowuni kaNkosinaye iye isebenze njengesixhobo sokunxibelelana njengomntu ongakwazi ukunxibelelana nabantu ukutyhila intsingiselo efihlakeleyo kulwimi.

UBraber, uCumming noMorrish (2010:102) bathi ngonxibelelwano,

Unxibelelwano ungaloyamisa kule mihla siphila kuyo njengoqhagamshelwano olulolu hlobo lee intanethi, instegram, twittha. Kwesi sahluko eyona nto kujoliswe kuyo yimihlathi enika imiyazelo ngokweendaba. Eyona njongo yesi sahluko kukukhulisa ulwazi ngonxibelelwano lwemihlathi, indlela eveliswa ngayo, iziphumo zayo, nendlela enokuthi ihlalutywe ngayo.

UHobongwanga (2015:35) ucaphula unomathotholo njengophawu lwetekhinoloji xa esithi:

UMsasazi: *(Efunda iindaba)* Namhlanje emini emaqanda kudlwengulwe intombi eminyaka ilishumi elinesihlanu. Le yintombi yenkokheli yeqela iAUP uSikhulu Mpinda. Le nto isenzeka nje uyise ukuhambo lwaphesheya. Kuthiwa esi sihelegu sibi sisehla nje unina kunye nempelesi yale ntombazana bebehleli ngemva kwendlu bencokola eyona nto ibuhlungu yile yokuba le ntwazana ayikwazi nokuthetha. Le yokuba ingakwazi nokuthetha ngeyona iza kwenza umsebenzi wabaphandi nzima kakhulu. Esi siganeko sivuse umnyele nomsindo omkhulu kwimibutho elwela amalungelo.

Kwesi sicutshulwa unomathotholo udlala indima enkulu ekusasazeni iindaba ekufuneka zaziwe luluntu jikelele. Apha umsasazi wazisa uluntu ngokudlwengulwa kwentwazana eneminyaka elishumi elinesihlanu, berhanela into yokuba oku kubangelwa lukruthakruthwano oluphakathi kwamaqela ezopolitiko. Eyona nto ibuhlungu yeyokuba lo mntwana engakwazi ukuzenzela nto, kwaye engakwazi nokuthetha.

Umbhali uye asebenzise amagama antsokothile afuna inkcazelo kwesi siqendu anjengesihelegu, kaloku isihelegu sisenzo esibi kakhulu kwaye esisothuso phakathi kwabantu bokuhlala. Uye aphinde asebenzise igama-umnyele, elibonisa ukuba umbutho wabantu abalwela amalungelo abantu baye bacaphuka kakhulu sesi senzo kwaye le nyewe bayithathe ngezandla ezingenamikhinkqi kuba bexolele ukuwa bevuka nale ntwazana, de umthetho uthathe indawo yawo.

UMc Gowan (2000:135) Ungqina athi ngabasasazi beendaba,

He ponders how crime is to be reported while still respecting the rights of all parties in a court of law. Radio journalist Derryn Hinch presented subjudice broadcast about a former catholic priest on molestation charges naming the accused during the programme.

(Kusemva kwenyanga kwiindaba zangokuhlwa)

UMsasazi: Molweni nonke emakhaya. Ezi ndaba zale njikalanga nizifundelwa nguMzamo Madikane. USikhulu Mpinda obeyinkokheli yeqela lezopolitiko iAfrican United Party, ugwetywe iminyaka engamashumi amane namhlanje emva kokufunyanwa enetyala lokudlwengula nelokuzama

ukubulala nokubulala unogada wakhe buqu. Ngeli lixa
ebegwetywa bekunzima nokuba makazithethelele kuba
umbuso ubunobungqina obuninzi.

(Hobongwana; 2015:80)

Kulo mhlathi ungentla, unomathotholo usebenza njengesixhobo sokusasaza isigwebo sikaSikhulu Mpinda ongutata kaNkosunaye. Apha unomathotholo usasaza iindaba ngolwimi lwesiXhosa ukwenzela uwonke-wonke azivele esi sigwebo engakhange asixelelwe ngumntu wesibini kwaye olu sasazo luviwa ngabemi bonke baseMzantsi Afrika abafundileyo nabangayanga eskolweni kuba esi sigwebo sisasazwa ngolwimi lwabo lweenkobe. USikhulu ugwetywa iminyaka engamashumi amane emva kokuba efunyenwe enetyala lokudlwengula isizananina sakhe uNkosunaye ngokungabi nasisini aphinde azame ukumbulala phezu kwento yokuba engumphathi weqela lezopolitiko.

UBraber, uCumming noMorrish (2010) bathi zininzi izizathu ezibangela ukuba iingcali zolwimi zifunde iindaba. Okokuqala ukufumaneka kwazo kuthetha ubutyebi bemihlathi ekufuneka buhlalutyiwe. Okwesibini kunika umdla ukubona indlela abalusebenzisa ngayo ulwimi imifanekiso kunye neentlobo-ntlobo zoqhagamshelwano njengemibala, imizobo nendlela abayondlala ngayo loo meko bayichazayo.

4.2.10 Uphawu Lokusilela Kwamalungelo Ngenxa Yolwimi Olunentsingiselo Efihlakeleyo OlusisiNgesi

Ulwimi lwesiNgesi lutyhila intsingiselo efihlakeleyo phakathi kwabantu ababini, ofundileyo noliqaba ingakumbi kwiinkundla zamatyala baphele bengavani, konke kubangele ukuba kuqhawuke unxibelelwano, bangavani. Uphando lufumanisa ukuba le ncwadi kaHobongwana isebenzisa iilwimi ezimbini, isiXhosa nesiNgesi ezithi zibangele uqhawulo lonxibelelwano oluthi ludalwe kukufudukela kwamaqaba ezidolophini okanye kwiindawo zabantu abamhlophe. Uphando lufumanisa ukuba ayilolwimi lwesiNgesi kuphela oluye lutyhile intsingiselo efihlakeleyo kunye nolwimi lozomthetho (*jargon*) oluye lube ngumqobo, omnye umntu sefundile kodwa angaluqondi olu lwimi lwezomthetho. Kuye ke kunyanzeleke abantu abamnyama bagobe ulwimi ingakumbi kwabo bafundileyo. Abangafundanga ke bafe namthanyana, baye ke ibengabo ababangela olu qhawuko lonxibelelwano. Kulapho ke uphando lubona intsingiselo efihlakeleyo kwezi lwimi zimbini.

UHobongwana uthi ngophawu lokusilela kwesiNgesi,

(Kusemva kweeveki ezimbini kuphela uSikhulu Mpinda egwetyiwe)

UNohenjisi: Uyazi andiyazi into endiyenziwa ngaba bantu, andiyazi nokuba bandidlel' indlala kuba ndiliqabakazi na. Niyayazi into eyenziwa yile ndoda yethu. Ndayixolela kuba izithobile, yacela uxolo ngento yonke. Siyavana. Ngoku yile, lo mfazana okokuqala wathatha indoda yam ngaphandle kwemvume. Mna ndeva sekuthiwa batshatile. Ndayamkela naleyo kuba ndingafuni ukuba ndingafuni ukuba ndibe ndihamba iinkundla zamatyala. Ngoku ufuna ukweba unyana wam wokuqala nokugqibela. Ndithini ukungayi kwezi nkundla?

(Hobongwana; 2015: 82)

Kwesi sicatshulwa uNohenjisi usebenzisa intetho efuna ukutolikwa, kuba uthi uNokwakha ongumfazi kaSikhulu wesibini umdlel'indlala uzama ukuthi uyamcwanya okanye umnika isandla, yena uthatha ingalo. Kwakhona uphinda asebenzise uchasaniso xa esithi ngoku ufuna ukweba unyana wakhe wokuqala nowokugqibela. Uzama ukuphuhlisa into yokuba ngoku uNokwakha ufuna ukumthathela unyana wakhe okuphela kwakhe kuba emazi uliqabakazi uyazoyika iinkundla zamatyala kuba woyika ukuthetha isiNgesi angasaziyo, yile nto esithi umdlel'indlala nje. Yile nto uphando lubona olu lwimi lwesiNgesi njengophawu olutyhila intsingiselo efihlakeleyo yolwimi.

UHobongwana (2015: 83) uthi ngophawu lwesiNgesi,

UNohenjisi: Wathi xa ethetha indlela intliziyo yakhe eyayibuhlungu ngayo ebudaleni bakhe kukuba engakwazi ukuthetha isiNgesi. Yile nto ke ndizibaleka iinkundla zamatyala. Loo nto, lo mfazana uyandazi ukuba ndiliqabakazi, kwaye andikwazi ukusithetha isiNgesi.

Apha kulo mhlomlo uphando lubona isiNgesi njengophawu olutyhila intsingiselo efihlakeleyo kuba uNohenjisi kwesi siqendu uyonqena ukuyokuma kwiinkundla zamatyala, akafuni ukuya kulwela ilungelo lomntwana wakhe kuba engakwazi ukuthetha isiNgesi. Ngoko ke uphando lubona isiNgesi njengephawu olungumqobo ekulweni amalungelo abantu abangamaqaba kuba baza kuphela bengavi nowathwethwa. Uphando lubona isiNgesi njengophawu oluyintsingiselo efihlakeleyo

kwiinkundla zamatyala ukuquka nolwimi lwezomthetho oluthi lusetyenziswe ezinkundleni zamatyala, babe abantu abangamaqaba bengalwazi. Ulwimi lwezomthetho oluye lusetyenziswe ezinkundleni alubhidi kuphela abantu abangamaqaba, lubhida nabo bafundileyo, ntonje abalwazi olu lomthetho.

USimpson noMayr (2010:32) bathi:

'Legal English' can be thought of as a specialist register or perhaps as a mosaic of interconnected specialist registers, it is crucially, a form of discourse with which non-specialist members of the public are nonetheless expected to negotiate.

Oku kungentla kutyhila ukuba isiNgesi esinxulumene nomthetho lungacingelwa njengamagama asetyenziswa ziincutshe zelo ziko, kungoko kubalulekile ukuba kwintetho eyenziwa nomntu ongeyiyo incutshe, olilungu likawonke-wonke uye angalindeleki ukuba angakwazi ukuxoxa.

UHobongwana uveza uphawu lolwimi lezomthetho xa athi,

Intatheli: Ungacela ukuba utolikelwe, andithi?
UNohenjisi: Mna nditolikelwe kwilizwe lookhokho bam!
Andinakutolikelwa ekubeni ndikwilizwe elilawulwa ngumntu oNtsundu, othetha isiZulu, owenza amasiko nezithethe zakhe, onendlu ezilalini.
Intatheli: Uza kuthini?
UNohenjisi: Nyan' am. Uyazi ukuba ibibuhlungu njani into eyenziwe kumntwan'am, ngumntu ebendicinga ukuba uyasithanda? Eyona nto ibuhlungu kakhulu kukuva abanye abantu bencwina, wena mntu wetyala ungeva nto. Kuthi xa sewutolikelwa into, ibe seyipholile. Uthi utolikelwa nangesigwebo, abe sele esithele naloo mntu ugwetywayo. Kodwa! Yiya kula nkundla ngomso, uza kubona umntwana weqabakazi ukuba ubhinqa ngantoni na!
(Hobongwana; 2015: 83)

Apha ngentla uphando lufumanisa ulwimi lwezomthetho njengophawu olutyhila intsingiselo efihlakeleyo kuba ngoku intatheli iza necebo lokuba uNohenjisi unakho ukutolikelwa xa engasiva isiNgesi kunye nolwimi lwezomthetho. UNohenjisi kulo mhlathi uvath' iqaqa, akafuni nokuva ngokutolikelwa kwiinkundla zamatyala. Ume entla uthi uNongekhe aphinde atolikelwe kwilizwe lookhokho bakhe, uzama ukuthi kwilizwe lakhe lokuzalwa. Utsho senezisongelo zokuba baza kubona ngomso

kwiinkundla zamatyala, uza kuqhawuka ujingi abantwana bedlala. Uthi hayi kulo mjikelo kuza kuqhawuka unobathana. Ulwela ilungelo lakhe apha uNohenjisi lokuba xa ungakwazi ukuthetha isiNgesi okanye ungasiva unelungelo lokuthetha ulwimi lwakho. Abantu abaninzi abalazi eli lungelo, loo nto ke ibabeke esichengeni sokungeva nowathwethwa ibe ibubomi bakhe obu busemngciphekweni. Abanye boyike ukuziveza ukuba abakwazi ukuthetha ulwimi lwesiNgesi. Iqabakazi lona liphandlwa libone, ayizi kuphinda yenzeke kuye loo nto.

Kwakhona umbhali utyhila olu lwimi xa esithi,

(Kusenkundleni ephakamileyo eWynberg, eKapa. UNohenjisi uhamba negqwetha lakhe uNkosazana Njoli, ngeli lixa uNokwakha ehamba nelakhe uMnumzana Nkumbi, kunye namanye amagqwetha amabini aze kuncedisa. Ummangali kweli tyala nguNohenjisi, ummangalelwa nguNokwakha. Kungena ujaji Piet Van der Merwe)

UNobhala: All rise, judge Piet Van der Merwe is presiding over this case.
 Abantu: *(Bonke bayaphakama, iyahlala ijudge)*
 UNobhala: Lets be seated *(bayahlala bonke abantu, ashiyeke uNohenjisi emi ngeenyawo, ephakamise isandla.)*
 Ijaji: What is the problem with her?
 UNobhala: *(Etolika)* Mama yintoni ingxaki yakho?
 UNohenjisi: Uyasazi isiXhosa?
 UNobhala: Ayiyo ngxaki leyo uza kutolikelwa.
 UNohenjisi: Andifuni ukutolikelwa mna, ndifuna ijaji eza kuthetha isiXhosa, ndinalo nam ilungelo lokuthetha ulwimi lwam enkundleni. Kunceda ntoni ukuba ndibe nelungelo xa ndingazi kulisebenzisa?
 Umntu: Hee! Ucinga ukuba zezaa nkundla zasezilalini ezi, ezi zingenela phantsi komthi? *(Gquzu intsini abantu)*
 (Hobongwana; 2015: 85)

Apha ngentla uphando lubona isiNgesi njengophawu oluveza intsingiselo efihlakeleyo, kuba abanye abantu nangona ingamaXhosa nje bayamnyemba uNohenjisi ofuna ukuthetha ulwimi lakhe. Aba bantu babonakala njengabantu abalusengela phantsi ulwimi lwethu lweenkobe. Bathe swii lulwimi lwesiNgesi olungamelanga ukusetyenziswa kwiinkundla zamatyala ingakumbi xa kuxoxa abantu abamnyama bodwa. UNohenjisi am'entla akafuni kutolikelwa. Kwesi sicutshulwa lubona uNohenjisi ulwela amalungelo akhe efuna kupheliswe ukusetyenziswa kolulwimi lwasemzini bengamaXhosa elizweni labo lokuzalwa, baze banyanzeliswe ngolwimi elungelulo

olwabo. UNohenjisi um'entla kwesi sigendu, ufuna ijaji ethetha isiXhosa ibe yiyo eza kuchophela ityala lakhe lokuthinjelwa umntwana nguNokwakha oyinkosikazi yesibini yomyeni wakhe. UNohenjisi akacengi solala phi kweli tyeli, uba ngathi unobhala uza kumfunela itoliki akhabe ngawo omane, achile athi ufuna ijaji ethetha ulwimi lwakhe lwenkobe. Uqwela ngokubaxelela ukuba unelungelo lokuthetha enkundleni ngolwimi afuna ukuthetha ngalo.

Kulo mhlathi kukho abantu abamnyembayo, nabamjongela phantsi uNohenjisi ngokufuna ijaji ethetha isiXhosa kuba kuye kuvele ilizwi elithi ucinga kusezilalini apho kuchotshelwa amatyala phantsi komthi. Abantu abamnyama bayathanda ukumjongelana phantsi xa omnye umntu engakwazi ukuthetha ulwimi lwesiNgesi bacinge xa engafundanga usisidenge. Ngelo xesha ezinye iintlanga azihlekani xa omnye wabo engakwazi ukuthetha isiNgesi. Kuye kubonakale nakwingqungquthela zehlabathi apho uya kufika uMongameli wonke welizwe etolikelwa engakwazi ukuthetha isiNgesi kodwa xa isithi bantu abamnyama siyahlekana, loo nto ibonisa ukuba asinabhongo neqhayiya ngolwimi lwethu.

USimpson noMayr (2010) baphuhlisa ukubaluleka kwamandla olwimi kwabo bangakhange baye esikolweni. Ngamazwi amafutshane amandla olwimi asuka kwilungelo lokufikelela kwiimfuno zoluntu ezinjengemfundo, ulwazi nobutyebi. Ukufikelela kula malungelo akunika amandla okuphatha, iwonga, negunya lokongamelo nelokuphatha abasezantsi kunawe. Amaziko kaRhulumente aye abonakalise ukungalingani kwezithethi ingakumbi kwiinkundla zomthetho. Baye bathi kubalulekile ukuba wonke umntu abe newonga elilinganayo kunye namalungelo amanye, nemfanelo enye yokubuza imibuzo nokwenza izicelo, kwakunye nemfanelo yokuphepha ukuphazamisa okanye ukuthula kwezomthetho

- Ijaji: *(Inomsindo ibetha phambi kwayo ngentongana yayo.)*
 Silence in the court!
(Ijonge kunobhala) Could you tell me what the hell is going on in my court?
- UNobhala: Your honour, she says that she wants a judge that can speak isiXhosa.
 She doesn't want an interpreter. What is the use of her having the right to speak her language if she's denied the same right in this court?
- IJaji: She's right. So what were the other people laughing at? You people should be ashamed of yourselves. How do u expect us to learn your language if you are not proud of speaking

them everywhere? (*Ijonga kuNohenjisi*)

Sorry madam, this court is adjourned for 30- minutes so that we could arrange for isiXhosa speaking judge to take over.

(*Uyaphakama*) (*Bayaqhwaba beyiyizela abantu*)

(Hobongwana; 2015: 86)

Apha kulo mhlathi uphando lutyhila uphawu lolwimi lwesiNgesi njengentsingiselo efihlakeleyo kuba ithi ijaji izama ukuxelela uNohenjisi ngokutolikelwa kodwa ame ukuba akafuni kutolikelwa. Uphando luye lufumanise ukuba abantu abaninzi apha eMzantsi Afrika baye badlelw' indlala baphoswe ngamalungelo abo kuba besoyika ukuthi abasiva kwaye abakwazi ukusithetha isiNgesi. Baye bangene kulo mgibe kuba besoyika ukuhlelwa, ade athi omnye akafuni naloo toliki. Ngelo lixa umntu engafuni ukuzibhenca xa into engayazi, okanye akafuni ukuzibonakalisa ukuba akasiso tu isidenge, ngelo lixa uza kuphela encedakala. Nangoku kwiindawo esixelenga kuzo, uya kufumanisa ukuba abantu abafuni ukuyibuza into xa bengayazi kuba becinga baza kuhlekwa, loo nto isityhilela into yokuba lo ungafuni ukucela uncedo ngoyena mntu usisidenge ngaphezu kunalo uyokubuza. Atsho namaXhosa akukho nzwana ingenasiphako, akakho nomntu owazi yonke into, kuthiwa siyakufunda side siyokubhubha. UNohenjisi uva kamnandi ngoku kuba ityala lo nyana wakhe liza kuxoxwa ngolwimi lwakhe isiXhosa. Kulo mhlathi ijaji ide izijule ijacu ikhalimele abantu ababona uNohenjisi njengesidenge ngelo lixa ezona zidenge ngabo.

UThomas (1988:33) uyakungqina oku kwincwadi kaSimpson noMayr, (2010)

In such hierarchial structures, the power to discipline or punish those of lower rank is invested in holders of high rank, respectively head, inspectors, or judges.

Kulo mhlathi ungentla ubonisa ukuba kuluhlu lwemigangatho lwasemagunyeni, baye babe namandla okohlwaya abo bangaphantsi kwabo ngokomgangangatho, kwaye kuxhomekeke kwabo basemagunyeni aphezulu anjengabahloli okanye abagwebi.

UHobongwana (2015: 86) uthi ngophawu lolwimi lwesiNgesi,

- Umntu: Hayi Nohenjisi ntomb'eqabakazi, utshotsh'entla!
Ungowokuqala ukunyanzelisa inkundla ephakamileyo ukuba mayenzeke.
Yonke into ngesiXhosa. Inene! Sohlamb' ezantsi kwakho!
(Kungena ujaji Mhlophe emva kwemizuzu engamashumi amathathu)
- UNobhala: Inkundla mayiphakame, eli tyala liya kuchotshelwa nguJaji Mhlophe.
(Iyahlala ijaji bahlale bonke abantu, ashiyeke uNohenjisi emile ephakamise isandla)
- Ijaji: Kusekho ingxaki mama?
- UNohenjisi: Ndifuna ukuqonda ukuba ngaba bendingakhange ndikhale, beniya kulusebenzisa nini ulwimi lwethu kule nkundla?

UNohenjisi uncede abantu abaninzi kakhulu ngokuyimela into yokufuna ityala lomntwana wakhe lichotshelwe yijaji yomntu omnyama ongumXhosa kuba ezazi ukuba akakwazi ukuthetha isiNgesi. Uye walwela ilungelo lakhe, kangangokuba bayayizibula abantu basekapa le yokuba ityala lomntu omnyama liphinde lichotshelwe ngumntu omnyama. Umntu obethetha uye wasebenzisa ulwimi olunentsingiselo efihlakeleyo, wathi "Sohlamb'ezantsi kwakho" oku akuthethi ukuba isithethi sakuthatha amanzi sihlambe ezantsi kweenyawo zikaNohenjisi koko kuthetha ukuba uya kumkhonza okanye uya kumhlonipha, athi xa enyanzelisa ukuba kuthethwe isiXhosa kwinkundla ephakamileyo, yenzeke loo nto ngokukhawuleza. Liphela ityala lomntwana kaNohenjisi lichotshelwa nguJaji Mhlophe ongumXhosa endaweni kaJaji uPiet Van der Merwe.

ISAHLUKO 5

ISISHWANKATHELO

5.1 INTSHAYELELO

Uphando luye lwaphendla le miba ingundoqo phantsi kwesihloko esijongene nentsingiselo efihlakeleyo ekusetyenzisweni kolwimi kwiincwadi ezikhethiweyo. Uphando luye lwaphosa igada kule miba ibalulekileyo.

Kwakhona uphando luye lufumanise ukuba kulwimi ngokubanzi, amangenelela angamasuntswana olwimi oko kuquka ifonetiki, ifonoloji, imofoloji, isimantiki isintaksi nepragmatiki. Kwakhona uphando luye loneka indima yesimantiki, njengoko isimantiki ilufundonzulu ngeentsingiselo zamagama, amabinzana, izivakalisi ngokohlobo ezitolikeka ngayo, kunye neentsingiselo zetekisi ngokwaloo mxholo. Yile nto uphando lubalule isimiyotiki njengesolotya lelingwistiki. Kwincwadi kaGennaro noSally (1990) lukhankanye ilotyhushini ephuhliswa yindlela izivakalisi ezithi zitolikeke ngayo xa ubani efunda loo mhlathi. Uphando luye lwaqwalasela iintsingiselo ezimbolombini njengesolotya elingunobangela wokuba umfundi alahlekane nentsingiselo xa esebenzisa amagama ngendlela egwenxa. Uphando luye lwagxininisa ekuphuhliseni ulwimi kolu phando ngoba ulwimi lusesona sixhobo esisetyenziswayo ukuphuhlisa neyiphi intsingiselo. Ulwimi luye lusetyenziswe njengendlela yonxibelelwano ekubaliseni ibali. Yile nto uphando likucokisile ukuphononongo ulwimi phambi kokuba lungene kwintsingiselo efihlakeleyo ethi isetyenziswe ngababhali kwiincwadi ezikhethiweyo.

Uphando luye lwajonga izafobe ezithi zisetyenziswe ngababhali ekunongeni ulwimi lwabo lutsho lunambitheke, lumuncis' iintupha kutsho kube mnadi kube njeya! Uphando luye lwacaphula intaphane yababhali abaye bachaphazele iimbono zabo ngolwimi ngokubanzi, izafobe ezithi zisetyenziswe ngababhali ekuncasaniseni ulwimi lwabo batsho balebele ngemifanekiso ngqondweni esizobela oko kuthethwayo. Ezi ngcali ziye ziyisiphule neengcambu indaba yokusetyenziswa kolwimi ekuhlalutyeni iincwadi zemveli. Izafobe ezithe zabhentsiswa zezi ngcali kulwimi lwemveli nezithe zayityhila ngokuthe gca intsingiselo efihlakeleyo etyhilwa zezi zafobe zilandelayo: isimntwiso, isikweko, isifaniso, isihlonipho, impoxo, isifanadumo, imfanozandi, ubaxo, uchasaniso, isigqebelolo, umfanekiso ngqondweni, umfanekiso ntekelelo ezotywa

yimeko okanye imvakalelo ethile, uvumephika, isimiyotiki nophawu njengendlela eveza intsingiselo efihlakeleyo kuncwadi, nophuphelo. Ababhali abakwazi ukuzityeshela izafobe, imifanekiso ngqondweni, isigama esikhethiweyo, isimbo sokubhala kuba zizo ezizisa ubuncwane okanye unambitheko lolwimi kuncwadi lwesiXhosa. Ukuba ababhali bebesithi xa bebhala basebenzise ulwimi nje oluhamba ze, abafundi balo ncwadi bebeya kuvela badikwe bayilahle apho loo ncwadi bengakhange bayifunde bayifince. Zonke iincwadi ezihlalutywe luphando ziyintubululu yengqaka onokuthi naxa uyibona usuke uyivuzele izinkcwe ingekehli ngomqala.

Uphando luye lwaphonononga intsingiselo efihlakeleyo kwinoveli ethi 'Nyana wam! Nyana wam! Ebhalwe nguTamsanqa, kunye neNoveli ethi Ngenxa Yesithembiso ebhalwe nguNkohla. Zombini ezi noveli zibhalwe ngexesha langoku, oko kukuthi kweli xesha siphila kulo. Kubakho ke iimpawu zezinto ezivame ukukhankanywa ngababhali ezithi zenziwe kakhulu kwixesha langoku. Aba babhali bakhankanya kakhulu utywala, iziyobisi, ulwaphulomthetho, urhwaphiliso, ukunyotywa, ukukholelwa emaxhweleni okanye ebugqirheni, kuba abantu bathi bakubona ukuba ubutyebi bukude nobomi babo babhenele ebugqirheni njengesisombululo esikhawulezileyo. Kwakhona kwidrama ethi 'Nathi Singabantu' nayo ikwabethelela ezi mpawu zikhankanywe ngentla yaqwela ngokufaka ukuxhatshazwa kwamalungelo abafazi nabantwana abakhubazekileyo. Uphando lunyanzeleke lungene kumxholo wenoveli nomxholo wedrama njengoko beluza kuhlalutya inoveli nedrama. UShakespeare uye akhankanye umxholo njengesinye isixhobo sohlalutyo esibalulekileyo. Ude athi '*If characters, plot and setting are the frameworks of the house then the themes are the foundation of the entire structure.*' UMzantsi Afrika ubolile lulwaphulo mthetho, urhwaphilizo iinkokheli ngokuthi baxhaphaze abo bangawaziyo umthetho okanye abo bacinga bangaphantsi kunabo ngamandla. Ababhali bathi bakuphumeze oku ngokuthi basebenzise ulwimi oluntsokothileyo ukuze kufihlakale owona mxholo bajolise kuwo.

Kwincwadi yokuqala ehlalutywe luphando kwisahluko 3 ethi 'Nyana wam! Nyana wam, uphando luye lwanxulumanisa ezi zafobe zityhila intsingiselo efihlakeleyo ezizezi, izaci namaqhalo, uphuphelo, uphawu oluveza iindlela ezahlukeneyo zohlalutyo. Uphando luye lutyhile uphawu lotshintsho gama likaThole, uphawu lwenkolo yobuKrestu nophawu olutyhilwa yinkolo yobugqirha. UShakespeare uyakungqina oku kwiintlobo zohlalutyo ezisixhenxe ezidumileyo azibaluleyo uthi '*Symbolism is a literary device*

where an object or word comes to represent an idea, belief or action different from its literary purpose.

Kwincwadi ethi 'Ngenxa yesithembiso' uphando luye lwagxila kwezinye izafobe ebezingakhange sishukuxwe ngentl'apha. Izafobe ezijonga intsingiselo efihlakeleyo yezi zafobe zilandelayo, izifaniso, isimntwiso, imifanekiso ngqondweni, uphuphelo, isigqebelo, isikweko nophawu lomculo.

Kwisahluko 4, uphando luphonononga iincwadi zedrama, luye luqale ngale ithi 'Amaza' luze lugxile kwezi zafobe, isifaniso, uchasaniso, uphawu njengomelo, uphuphelo, nophawu lweenkolo ezahlukeneyo, uphawu lwesinxibo sabafazi olutyhila ukunyhashwa kwamalungelo abafazi, njengoko isithako seMarxist siwagxeka, utsho engqina uTannen naye uthi amadoda nabafazi bahlelwa ngokweyantlukwano ebalula inkcubeko nolwimi abalusebenzisayo.

UBraber, uCumming, noMorrish (2015:286) bathi ngabafazi,

Woman are more likely to use language to build and maintain relationships which is known as rapport style while men are likely to use language to communicate factual information, the report style.

UKlopper (2006) uthi kude kube yile mihla yeli xesha apho kufumaniseka ukuba abafazi namadoda banemisebenzi engafaniyo ekuhlaleni. Abafazi bapheka ukutya baze bagcine okanye balondoloze abantwana. Amadoda wona ajonga iinkomo aphinde aye emfazweni. Abafazi bayathunga benze imisebenzi yezandla abe wona amadoda esenza izihlangu ngethwathwa. Yayingavumelekanga into yokuba umfazi enze umsebenzi wamadoda aphinde anxibe inxibe ibhulukhwe njengendoda. Wawungasoze ufane ubone indoda isekhitshini, kuba ibiba yiyo emangaliswayo ekuhlaleni xa ibona indoda isenza umsebenzi wabafazi okanye ipheka. Ngoku kule mihla le misebenzi iguqukile, amadoda amaninzi bangabapheki bodumo. Kwiminyaka engamashumi amabini adlulayo uFee Halsted-Berning waqala iArdmore. Le Admore ke yayiyindawo ekwenzelwa kuyo imifanekiso eqingqiweyo ngezandla kwilali ekufuphi neWinterton KwaZulu-Natal. Omnye umfazi owayedume ngesiphiwo sale mifanekiso iqengqiweyo waba ngowokuqala ukuya kuphangela eAdmore.

Konke oku kuchazwe entl' apha kuzama ukubonisa ukuba kule mihla siphila kuyo akusekho licalu-calulo phakathi kwendoda nomfazi ngokwemisebenzi. Amadoda

nawo ayakwazi ukuzibalula kwimisebenzi yabafazi ukanti nabafazi bayakwazi ukugqwesa kwimisebenzi yamadoda. Naku ngoku eMzantsi Afrika bekhuthaza ukuba uNkosazana Dlamini-Zuma noLindiwe Sisulu bazigqatsele ukuba nguMongameli woMzantsi Afrika, sibe siyaylziphila loo nto apha eMzantsi Afrika, yinto engazange yenzeka kwiminyaka yangaphambili. OkaQangule ukwazile ukuyiveza le ntsingiselo ifihlakeleyo ngokuthi asebenzise umlinganiswa onguNamhla ofundileyo kwaye onefuthe laseNtshona ukuchasana nesigqibo sokumtshatisa ngebhaxa.

Kwincwadi ethi 'Nathi singabantu' uphando luye lucubungule ezizafobe zilandelayo, izaci namaqhalo, ulwimi lwesiNgesi njengophawu olutyhila intsingiselo efihlakeleyo, uphawu lweenkolo ezahlukeneyo, umelo lophawu lwezijekulo zezandla kunxibelelwano, uphawu lweTekhinoloji olunceda abantu abangakwazi ukunxibelelana, uchasano, nophuphelo.

5.2 IINJONGO EZIPHUNYEZWE LUPHANDO

Uphando luphumelele ukuphonononga intsingiselo efihlakeleyo yolwimi kwiincwadi ezikhethiweyo zesiXhosa. Uphando luphumelele ukunxulumanisa ulwimi olusetyenziswe ngababhali kunye nentsingiselo efihlakeleyo etyhilwa ngababhali kwiincwadi zemveli. Ababhali abakwazi ukuzityeshela izafobe, imifanekisongqondweni, isigama esikhethiweyo, isimbo sokubhala kuba zizo ezizisa ubuncwane okanye unambitheko lolwimi kuncwadi lwesiXhosa. Ukuba ababhali bebesithi xa bebhala basebenzisa ulwimi nje oluhamba ze, abafundi balo ncwadi bebeya kuvela badikwe yeyokosa bayilahle apho loo ncwadi bengakhange bayifunde bayifince.

5.3 IZIPHUMO ZOPHANDO

Uphando luye lwagxila kwiincwadi ezisekwe emxholweni othi uchaphazele imiba etshis' ibunzi kwimihla yangoku. Ababhali baye bakhuthaze ukusetyenziswa kwengqiqo nocelo-mingeni kwimiba yasekuhlaleni. Kwiincwadi eziye zahlalutywa luphando, ingakumbi ezi zeli xesha langoku, kuzo zombini ezi ncwadi "Ngenxa Yesithembiso" no "Nathi Singabantu". Ziye zigqale kumxholo odl' umzi kweli xesha langoku, kuba zityhila indlela ulwaphulo mthetho oluvame ngayo. Ababhali baye bazinza ekulumkiseni uluntu kwiziyobisi besebenzisa ulwimi olukhethekileyo nolufihlakeleyo ukutyhila oko bakuthethathayo. Kuyacaca ukuba iinkokheli zeli lizwe

azikwazi ukuphila ngaphandle kwezi zinto, amalungelo abantwana nabafazi, athi anyhashwe ngendlela engenasisini. Abaphangeli bakaRhulumente abangoneliyo yimivuzo yabo baphele bevuma ukunyotywa nokuthubelezisa iziyobisi ngondlela mnyama kuba befuna imivuzo ephakamileyo. Konke oku ababhali bakwenza bengasebenzise ulwimi lugwexayo koko besebenzisa ulwimi olufihlakeleyo njengezibaxo, nezigqebelo zempoxo ukuveza izimvo zabo.

Kwezinye iincwadi eziye zabhalwa mandulo, enje ngale ithi “Amaza” nalapho uphando lulumkisa abantu bokuhlala ukuba ngokuhamba kwamaxesha nokutshintsha kwezinto kuyanyanzeleka ukuba amanye amasiko alahlwe. Njengesiko lokubonelwa kunye nesiko longenelo. Uphando lubonisa ukuba amanye amasiko madala kwaye into endala iyabola kwaye ifanelwe kukulahlwa kuba uthi wakuyitya ingahlali kakuhle apha esuswini, uvele uyihlanze. Koko loo masiko alolo hlobo awafanelwe kugcinwa kuba athi akugcinwa kubekho inyhikityha yokufa kude kufe nabantu abangenatyala. Zisekhona iindawo apha eMzantsi Afrika ezisaphikelele ukusebenzisa eli siko lokutshatisa abantwana ngebhaxa kuba abazali bejonge ukugxoth’ ikati eziko. Baye baphele bebakhupha aba bantwana ezikolweni, bebatshatisa ngaphandle kwemvume yabo, bade babakhuphe nesesikolweni. Konke oku bakwenza ngaphandle kwemvume yabo.

UTom (1989) uthi kwincwadi yakhe ngabazali. Asikuko nokuba singavuya ukuba oomama bethu noodade bangaguquka ezintliziweni zabo, baliphikise eli siko nesithethe lithi umfazi makaphathwe njengekhoboka nesicaka esithengwe ngekhazi.

Ngenxa yoko ke makabe sisifologu salo mzi. Kweso sikhewu kunga kungafakwa eli siko lithi xa kutshatiselwana kwakhiwa ubuhlobo nokuzala umfazana abe yintombi yaloo mzi andele kuwo nqo; umsantsa ukuba ukho ube mncinane kakhulu. Umkhwenyana naye kunqweneleka okokuba abe ngunyana nqo ebukhweni bakhe. Ukuba kunganje ke, angaphela amagqotho abafazana ababhitye baphephuke yile mpatho. Kungavela amatum-tum, mfondini amaweza-weza umbizane lo, iintokazi ezithi zakuhleka zinezinxonxo, ube nokufaka ucikicane atshone angabonakali kuzo. Ukwenda kungacaca nene-nene ukuba kusisiqalo sobona bomi bobuncwane emntwini obhinqileyo. Iintombi zingakulangazelela ukwenda nangaphezu kokuba zityhalwa lisiko lendalo. UQangule naye uye asebenzise ulwimi olufihlakeleyo ngokuthi asebenzise izichasaniso nemiqondiso ukutyhila le ntsingiselo ifihlakeleyo.

Uphando luye lwafumanisa ukuba kunyhashwa amalungelo abantwana abangakwazi ukuzenzela nto okanye abantwana abazizidalwa kuba kucingwa abakwazi ukuzithethelela kwiinkundla zamatyala. Abazali nabo kuqala baye bangabakhathaleli aba bantwana. Oku kuye kwavezwa nguHobongwana xa esebenzise izijekulo zezandla ukuphuhlisa intsingiselo yemvakalelo kaNkosunaye ngexesha eza kutywa ityhefu, afe. Oku kwenzeka ngenxa yokuba unina kaNkosunaye ethe watshata nendoda engengoyise.

Iphi inimba bafazi kuba wofika bengasiwa nasesikolweni bayokufundiswa indlela yokukwazi ukunxibelelana nabantu nto ke leyo ebangela ukuba babengamachele okudlwengulwa neyokuphathwa gadalala. Yile nto kusithiwa intlonipho iqala ekhaya. Masivukeni emaqandeni ma-Afrika sithathele imisebenzi yethu ezandleni zethu, sikhathalelele abantwana bethu kuba ulutsha ngumqolo wesizwe oko kukuthi ulutsha ziinkokheli zangomso. Amaziko emfundo ephakamileyo awakho apho aba bantwana bangakwazi ukuzenzela nto bangafunda nabo babe nemfundo enomsila, nokuba baza kufunda basebenzisa izijekulo zezandla njengendlela yoqhagamshelwano okanye basebenzise itekhnoloji esetyenziswa kule mihla, ukwenzela nabo bakwazi ukufumana izidanga.

5.4 IINGCEBISO NGOPHANDO

Iincwadi ezikhankanywe ngasentla zonke zikuphumelelisile ukubonakalisa indlela ulwimi olutyebe noluteketeke ngayo ngokuthi ababhali bazo basebenzise iindlela ezahlukeyo ekulusebenziseni kwabo ulwimi. UTamsanqa (2008) ungumbhali ophume izandla ekusebenziseni kwakhe ulwimi olufihlakeleyo olunjengezaci namaqhalo. Oku kuye kwenza ukuba umxholo wencwadi yakhe kungabi lula kumarhanuga ukuwuqonda kunyanzeleke ukuba umntu aphinde ayifundisise incwadi. UNkohl (2015) yena uye wasebenzisa intaphane yezifaniso ukutyhila imifanekisongqondweni nokuphuhlisa umxholo kwincwadi yakhe. UQangule (2008) yena uye wagxila ngokusebenzisa uphawu lomelo, uchananiso izikweko nemiqondiso ukunonga ulwimi lwakhe etyhila kwale ntsingiselo ifihlakeleyo. UHobongwana (2015) uzisebenzisile kakhulu izijekulo zomzimba njengolwimi oluveza intsingiselo efihlakeleyo yoqhagamshelo kwaye njengombhali wale mihla uye wasebenzisa itekhnoloji njengophawu olutyhila intsingiselo efihlakeleyo kubantu abangakwazi ukuzenzela nto beyisebenzisa ukudlulisa umyalezo.

Uphando lufumanise ukuba umgangatho weelwimi zesiNtu uya usihla ngokuhla. Zinininzi izinto ezibangela oku, ezinye zazo kukungakhuthazwa kwabantwana ukuba bathethe iilwimi zabo emakhaya, ezikolweni nasekuhlaleni. Kungoko kunyanzelekile ukuba uluntu oluNtsundu lubhinqele phezulu ukukhuthaza abantwana ukuba bafunde iincwadi ezibhalwe ngeelwimi zabo beselula.

Ababhali mababhale ngeeNoveli ezingolwimi olusulungekileyo ukuncedisana nokunyusa umgangatho weelwimi zesiNtu. Baphinde babhale ngezihloko ezichaphazela izinto eziqhubeka ekuhlaleni ezinjengothando lwabazali, kuba lulo olwenza umntwana abe nemfundiso esisiseko kuba umntwana othandiweyo ngabazali akalukuhleki ngabahlobo, uyakwazi ukohlula phakathi kokulungileyo nokungendawo. Hayi ezi zinto zenzeka kule mihla ufike abantwana bekhuliswa ngoomakhulu abadala phofu besekhona abazali besadla amazimba. Ezinye iincwadi mazifundise abantwana ukuba ayinguye wonke umntwana onethamsanqa lokukhuliswa ngabazali bobabini.

Makubhalwe iincwadi apho abaphulimthetho okanye ababulali, abadlwenguli baye bafumane izigwebo eziqatha, kwaye ezi ncwadi zingapheleli kwisigwebo kuphela ze singayazi obona bubi benzeka ezintolongweni ukwenzela into yokuba abantwana abakhulayo boyike ukophula umthetho kuba ukuba bakhe bazixelelwa izinto ezehlela abantu abasentolongweni ukuze ngomso umntwana ayazi intolongo ayondlwana iyanetha. Kungoko kufuneka abantwana bafundiswe besebancinci ngeziganeko zobomi, bangafihlelwa nto njengoko kusenziwa namhlanje. Ulutsha ngumqolo wesizwe bantu bomgquba, bantu bomthonyama masibuyeleni eMbo kunyembelekile!

URhulumente kufuneka anyanzelise ukuba kuzo zonke izikolo kufuneka kufundiswe ulwimi lweenkobe ukuze bathi abantwana xa bephumela ngaphandle babe sebekwazi ukuluthetha. Kumaziko emfundo ephakamileyo kufuneka ezi lwimi zinyanzeliswe kuye wonke umfundi oza kuthatha inkxaxheba ekuphuhliseni izifundo zakhe kwelo ziko. Iyunivesithi yaKwaZulu-Natal seyilihlabile ikhwelo. Okulindelekileyo kukuba namanye amaziko azeke mzekweni.

IMITHOMBO YOLWAZI

- Ayodele, S. 2011 A Stylistic Analysis of conflict Mediation Discourse in Literary Text, Nigeria: Fararina.
- Baer, 1994 Conversational Implicature, Mind and Language, Oxford: Oxford University.
- Bailey, Matejka and Steiner, 1962. *Semiotic around the world*, University of Michagan.
- Baker, A. E. a. H. K., 2012. *Linguistic*. West Sussex: Blackwell Publishers
- Barret, W. 1986, That we may love, Cape Town: Maskew Miller Longman.
- Bowen, S. 1997 Literature and Language Teaching, Oxford: Oxford University Press.
- Braber, Cunning & Morrish 2015. Exploring Language & Linguistic, Cambridge: Cambridge University Press.
- C, L. S., 2000. *Presumptive Meanings: The Theory of Generalised Conversional Implicature*. Cambridge: Cambridge University Press.
- Chierchia & Mc Connel-Ginet 1990. Meaning and Grammar, An introduction to Semantics, London: MIT Press.
- E, F., 1994. *Language its structure and use*. Florida: Harcourt Brace College Publishers.
- Fawcell P, H. M. L. S. M. A., 1994. *The Semiotic Culture and Language*. United States of America:
- Finnegan, R. 2004. The Handbook of Pragmatics. Oxford: Blackwell Publishing.
- Fromkin & Rodman, 1998, Introduction to Language, United States of America.
- Gennaro & Sally, 1991 *Structural Semantics*. University of Nebraska. U.S.A
- Grice H, P 1991 Presupposition and Conversational Implicature in the way of word. Havard University Publishers
- Hawthorn, C 2000. *A Glossary of Temporary Literary Theory*. Great Britain: British Library Cataloguing.
- <http://en.wikipedia.org/wiki/linguistics>
<http://en.wikipedia.org/wiki/linguistics> 24 June 2015

- Hymes, D., 1999. *Linguistic Perspectives on Literature*. London: Routledge.
- J, T., 1995. *Meaning in Interaction, An Introduction to Pragmatics*. London: London Longman.
- Klopper, B. D. A. A., 2006. *ARTS and Culture*. Sandton South Africa: Heinemann Publishers
- Lakoff R and Johnson, 1997. *What you can do with words: Politeness Pragmatics and Performance*
- Levin, R. 1981. *The Semantics of Metaphor*: Los Angeles: The John Hopkins Univesty Press,
- M, P. C. 2006. *Life Orientation*. South Africa, Paarl: Action Publishers.
- Malinwski, S 1926. *Entrapped by words*, Amsterdam: John Benjamin.
- McGowan, K., 2000. *Critical and Cultural Theory*. Massachusetts, USA: Blackwell Publishers.
- Miller, L., 2001. *Meaning and Reading*, Amsterdam: John Benjamin Publishers.
- Murray, P. Y and Winterowd, R. W. 1983. *English Writing and Language Skills*. North America: Harcourt Brace Jovanovich, Inc.
- Murray, P. Y and Winterowd, R. W. 1984. *English Writing and Language Skills*. North America: Harcourt Brace Jovanovich Publishers.
- P.P Cutalele Dissertation, 2016, NMMU, Nelson Mandela Metro
- Peck and Coyle 2002, *Literary Terms and Criticism*. Oxford: Oxford University Press.
- Pincus, M. and Lutrin, B. 2004, *English Book*, Paarl: Maskew Miller.
- R, F. V. a. R., 1998. *An Introduction to Language*. New York: Harcourt Brace College Publishers.
- Romans, 1994. *Human Signs*. Southern Journal of communication. Vol 59
- S, A., 2011. *A Stylistic Analysis of Conflict Mediation Discourse in a Literary Text*. Nigeria: Fararina: s.n.
- Searle, 1969. *Speech Act: An Essay in the Philosophy of Language*. London: Cambridge University Press.

- Simpson & Mayr 2010, *Language & Power*, Britain: British Library in Publication.
- Soga T. B 1979, *Intlalo kaXhosa*, Alice: Lovedale Press.
- Speber and Wilson 1986, *Loose talk*, Proceeding of Aristotelian Society, Oxford: Oxford University.
- Speber and Wilson 1986. *Relevance: Communication and Cognition* MA: Harvard University Press.
- Speber and Wilson 1995. *Relevance: Communication and Cognition, 2nd ed.* Oxford: Oxford Blackwell.
- Stein, Lubbe, Kruger and Clasquin. 2006. *Religion Studies*. Paarl: Paarl Printers.
- Stein, Lubbe, Kruger, and Clasquin, 2007. *Religion Studies*. Pretoria: Shumani Printers, Design by Sorted Consulting.
- Thomas 2004, *Meaning in Interaction, An introduction to Pragmatics*, London: Longman
- Tom 1989, Ndithungile Selani, Pretoria: National Book Printers.
- Umberto, 1989. *Semantics*. Aylesbury: Hazen Waston & Viney.
- William Shakespeare @<http://www.bartely.essay> 2010.
- Wilson, S. 1986. *Inference and Implicature*. Oxford: Basil Blackwell.
- Wilson, S. 1986. *Relevance: Communication and Cognition* MA: Harvard University Press.
- Wilson, S. D., 1995. *Relevance: Communication and Cognition, 2nd ed.* Oxford: Oxford Blackwell.
- Winterowd R, W and Murray P.Y1983, *English Writing and Language Skills*, Los Angeles: Harcourt Brace Jovanovich, inc.

EZINYE IINCWADI EZIKHETHIWEYO

Hobongwana C.S 2015, Nathi Singabantu, Johannesburg: Vivlia Publishers & Booksellers (Pty) Ltd.

Nkohla, M, 2015, Ngenxa Yesithembiso, Cape Town: Pearson Marang Pty, Ltd,

Qangule, Z. S, 2008, Amaza, Cape Town: Kagiso Education, (Pty) Ltd,

Tamsanqa, W.K 2008, Nyana wam! Nyana wam! Cape Town: Maskew Miller Longman.