



**ISIZINDA NENDIKIMBA YOBUGEBENGU EMIBHALWENI
ENGAMANOVELI: 'KUYOQHUMA NHLAMVANA', 'IGAZI
LEZIBI', 'AYIKHO IMPUNGA YEHLATHI' NETHI 'INKINSELA
YASEMGUNGUNDLOVU'**

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luwumsebenzi wami ozimele. Imithombo yolwazi engiyisebenzisile kanye naleyo engicaphune kuyo ngiyiveze yonke ngilandela indlela efanele.

Isiginesha

Usuku

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Ngiphakamisa ukubonga emndenini wami, kumama ongizalayo uSthembile Florence Ngcobo kanye nabafowethu uSimphele Khehla Ngcobo, uMvelo Nxie Ngcobo noSyavuya Ngcobo. Ngibonga kakhulu ngokungeseka kwabo.

Ngiphinde ngiphakamise ukubonga kumeluleki wami uDokotela T.R Ngcobo. Ngithi “Fuze! Qadi! Ngiyabonga ngesineke sakho. Okwenze kumina ukwenze nakwabanye.

Esalukazini sami esinemicondo emhlophe esesadlula emhlabeni uJabulile Nontufeshe Anatoria Ngcobo wendela kaGambu, uyingelosi yami yokuphila. Hlala nami njalo!

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Ngithanda ukwethula lo msebenzi wami kuGogo ozala umama intombi yakwaNgcobo uJabulile Nontufeshe Anatoria Gambu.

Iqoqa

Ubugebengu buyinto esihlukumezayo sonke njengomphakathi owakhele izindawo ezahlukenene. Kuyenzeka busihlukumeze ngqo noma bahlukumeze labo esisondelene nabo kanti ziningi nezizathu zobugebengu. Ababhali baye bahlale imibhali eyahlukenene ukufundisa kanye nokuqwashisa ngobugebengu. Lolu cwaningo luphenya ngomthelela wesizinda ebugebengwini obutholakala emanovelini anendikimba yobugebengu.

Inhloso yalolu cwaningo ukuphenya kabanzi ukuthi isizinda; indawo, inkathi kanye nesimo senhlalo sinamuphi umthelela ebugebengwini obahlukenene obutholakala emanovelini esiZulu amane anendikimba yobugebengu. Okunye okuhloswe yilolu cwaningo ukuhlola ukuthi ababhali bayethula kanjani indikimba yobugebengu. Lolu cwaningo luphinde luhlaziye ngokuthi yiziphi izimbangela nomphumela wobugebengu.

Ucwaningo luqutshwe ngokusebenzisa indlela yokuqhuba ucwaningo ye-*interpretive* kanye nendlela yekhwalthethivu. Ulwazi luqoqwe emanovelini amane esiZulu anendikimba yobugebengu.

Imiphumela yalolu cwaningo iveza ukuthi yinkulu indima edlalwa yisizinda ebugebengwini kodwa ngezindlela ezingafani. Lokhu kuqinisekiswa yimiphumela yokuqathaniswa kwamanoveli asetshenzisiwe kulolu cwaningo.

OKUQUKETHWE

Isahluko sokuqala Isethulo socwaningo

1.0 Isingeniso.....	1
1.1 Isitatimende socwaningo	1
1.2 Izinhlalo zocwaningo.....	1
1.3 Imibuzo yocwaningo.....	2
1.4 Izindlela zocwaningo.....	2
1.4.1. Inthapritivu pharadaymu.....	2
1.4.2. Ukuqoqwa kolwazi.....	2
1.4.3. Ukusetshenziswa kwe- <i>Stratified random sampling</i>	2
1.5 Izingqinamba zocwaningo.....	3
1.5.1 Injinalwazi i <i>Reader Response</i>	3
1.5.2 Injinalwazi i <i>Content Analysis</i>	3
1.6 Isidingo socwaningo.....	4
1.7 Izingqinamba zocwaningo.....	4
1.8 Umklamo wocwaningo.....	4
1.9 Ukuchazwa kwamagama.....	5
1.9.1 Isizinda.....	5
1.9.2 Indikimba.....	5
1.9.3 Ubugebengu.....	6
1.10 Ukuhlolwa kwezahloko zocwaningo.....	6
1.11 Isiphetho.....	7

Isahluko sesibili
Ukubuyekezwa kwemibhalo

2.0 Isingeniso.....	8
2.1 Yini ubuyekezwa kwemibhalo.....	8
2.2 Imibhalo eyizincwadi.....	9
2.3 Ama-athikili.....	12
2.4 Amadezithishini.....	15
2.5 Amaphephandaba.....	18
2.6 Isiphetho.....	19

Isahluko sesithathu

Izindlela zokwenza ucwaningo

3.0 Isingeniso.....	20
3.1 Ipharadaymu.....	20
3.1.1 Iyini ipharadaymu.....	20
3.2 Ucwaningo ngokulandela ye-inthapirithivu pharadaymu.....	21
3.2.1 Iyini ipharadayimu eqondayo.....	21
3.2.1 Izimpawu ze-inthapirithivu pharadaymu.....	22
3.2.3 Inhloso yokusetshenziswa kwe-inthapirithivu pharadaymu.....	23
3.3 Ikhwalithethivu dizayini.....	24
3.3.1 Izimpawu zekhwalithethivu dizayini.....	25
3.4 Ucwaningo ngendlela yekhwalithethivu dizayini.....	26
3.4.1 I <i>Basic interpretive</i> dizayini.....	26
3.5 Amasu nenqubo yokuqoqa ulwazi.....	27
3.5.1 Isampula yocwaningo.....	27
3.5.2 Amasu okuqoqa ulwazi kusetshenziswa imibhalo namanothi.....	28
3.5.2.1 Amanothi njengethuluzi lokuqoqa ulwazi.....	29
3.6 Ukuhlaziywa kolwazi.....	29
3.6.1. Ithebula: Uhlelo lwamaqoqo namaqoqwana olwazi.....	29
3.7 Iqhaza lomcwaningo.....	30
3.7.1 Ulwazi lwaphambilini, ukuchema nendlelakubuka.....	30
3.7.2 Inqubonhle.....	32
3.7.2.1 Imvume.....	32
3.8 Isiphetho.....	33

Isahluko sesine

Injulalwazi yocwaningo

4.0 Isingeniso.....	34
4.1 Iyini injulalwazi.....	34
4.2 Ukwethulwa kwezinjulalwazi.....	35
4.2.1 Injulalwazi <i>iReader Response</i> nomlando wayo	36
4.2.1.1 Injulalwazi <i>iReader response</i> kulolu cwaningo.....	38
4.2.1.2 Injulalwazi <i>iReader response</i> nezinhloso zocwaningo.....	39
4.3 Injulalwazi <i>iContent analysis</i> kulolu cwaningo.....	40
4.3.1 Ucwaningo ngendlela ye- <i>inductive content analysis</i>	41
4.4 Imiphumela nezinselelo zokusetshenziswa kwezinjulalwazi.....	43
4.4.1 Injulalwazi <i>iReader response</i>	43
4.4.2 Injulalwazi <i>iContent analysis</i>	43
4.5 Isiphetho.....	44

Isahluko sesihlanu

Ukuhlaziywa kolwazi

5.0 Isingeniso.....	45
5.1 Isizinda.....	45
5.2 Ukubulala.....	45
5.2.1 Isikhathi.....	46
5.2.2. Indawo.....	48
5.2.3 Isimo senhlalo.....	51
5.3 Ukuzama ukubulala.....	52
5.3.1 Isikhathi	52
5.3.2 Indawo.....	54
5.3.3 Isimo senhlalo.....	56
5.4 Ukukhwabanisa.....	56
5.4.1 Isikhathi	56
5.4.2 Indawo.....	59
5.4.3 Isimo senhlalo.....	60
5.5 Ukuntshontsha.....	61
5.5.1 Isikhathi.....	62
5.5.2 Indawo.....	62
5.5.3 Isimo senhlalo.....	62
5.6 Ukudlwengula.....	68
5.6.1 Iskhathi.....	68
5.6.2. Indawo.....	69
5.6.3 Isimo senhlalo.....	69
5.7 Ukushisa.....	70
5.7.1 Iskhathi.....	70
5.7.2 Indawo.....	71
5.7.3 Isimo senhlalo.....	71

5.8 Ukudayiswa nokushushumbiswa kwezidakamizwa.....	72
5.8.1 Iskhathi.....	72
5.8.2 Indawo.....	74
5.8.2 Isimo senhlalo.....	74
5.9. Isiphetho.....	75

Isahluko sesithupha

Isiphetho socwaningo

6.0 Isingeniso.....	76
6.1 Iqoqa locwaningo.....	76
6.2 Ukuhlaziya okutholakele.....	77
6.2.1 Ubugebengu.....	77
6.2.2 Isizinda.....	77
6.2.3 Ezobulungiswa.....	78
6.3 Izincomo neziphakamiso.....	78
6.4 Ucwaningo olungenziwa ngokuzayo.....	78
6.5 Ukuphetha isahluko nocwaningo lonke.....	79
7.0 Amanoveli abecwaningwa.....	80
7.1 Imithombo yolwazi olusetshenzisiwe.....	80

Imidwebo mamathebula

Umdwebo 1: Ukuvezwa kokuhlobana kwezinjulalwazi nocwaningo olwenziwayo.....	35
Umdwebo 2: <i>I-Reader response</i> neminxa emithathu evela ngaphansi kwayo.....	37
Umdwebo 3: Uhlelo lwesizinda.....	42
Ithebula 1: Izimpawu ze-inthapirithivu pharadaymu.....	22
Ithebula 2: Uhlelo lwamaqoqo namaqoqwana olwazi.....	77

Isahluko sokuqala

Isethulo socwaningo

1.0 Isingeniso

Lesi yisahluko sokuqala socwaningo oluhlose ukuphenya kabanzi ngomthelela wesizinda ebugebengwini obutholakala emanovelini anendikimba yobugebengu. Lesi sahluko siqala ngokwethula isitatimende socwaningo bese kulandelaizinhloso zocwaningo. Siyaqhubeka sethule imibuzo yocwaningo. Isigaba esilandelayo sethula izindlela zocwaningo bese kulandele ukuthulwa kwepharadayimu yocwaningo. Idizayini yocwaningo nezindlela zokuqoqwa kolwazi nakho kwethulwa kuso lesi sahluko. Emuva kwalokho kwethulwa indlela yokusampula, kulandelwa ukuhlaziywa kolwazi ngamafuphi. Izinjulalwazi ezisetshenzisiwe kulolu cwaningo kanye nezingqinamba zocwaningo kwethulwa esigabeni esilandelayo Umklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe ocwaningweni kanye nokuhlelwa kwezahluke zocwaningo kwandulela isigaba sokugcina socwaningo. Ekugcineni kwethulwa isigaba sokugcina nokuyisiphetho sesahluko.

1.1 Isitatimende senkinga

Ubugebengu buyinto esithinta sonke emphakathini. Busithinta ngokuthi buqondane nathi ngqo noma futhi behlele abantu esibaziyo noma esisondelene nabo. Ubugebengu buphinde busilimaze ngezindlela ezingafani kanti nezindlela zokubhekana nabo azifani. Imvamisa ababhali babhala ngezinto eziningi futhi ezisithintayo njengomphakathi. Emibhalweni eminingi indikimba yobugebengu ayivamile ukusala. Ziningi izizathu zokuthi abantu bazibandakanye nobugebengu. Lezo zizathu nazo ziyimbangela yezinto eziningi ezibandakanya; indlela umuntu akhuliswe ngayo, indawo akhulele kuyona, indlela abuka ngayo umhlaba kanye nokunye. Ukuzama ukuqonda izimo abantu abaphila ngaphansi kwazo kuye kwenze kube lula ukuqonda izizathu zendlela abenza ngayo izinto. Lokhu kuyalekelela ekutheni kube lula ukuqhamuka nezindlela zokugwema indlela engalungile abenza ngayo.

1.2 Izinhloso zocwaningo

- Ukuhlola ukuthi ababhali bayethula kanjani indikimba yobugebengu.
- Ukuhlaziya ukuthi isizinda sinamuphi umthelela ebugebengwini obutholakala kule mibhalo.
- Ukuphenya ngokuthi iziphi izimbangela nemiphumela yobugebengu.
- Ukuhlaziya ezobulungiswa ngobugebengu emibhalweni.
-

1.3 Imibuzo yocwaningo

- Ababhali bayiveze kanjani indikimba yobugebengu?
- Isizinda sibe namuphi umthelela ebugebengwini obuvezwe ngababhali?

- Iziphi izimbangela nemiphumela yobugebengu?
- Ibuphi ubulungiswa obuvezwa ababhali ngobugebengu?

1.4 Izindlela zocwaningo

Lolu cwaningo lulandela indlela yekhwalithethivu nokuyindlela ehlobene kakhulu nokucwaningwayo njengoba ucwaningo luphenya kabanzi ngemicabango, usikompilo nezinye izindlela abantu abazisebenzisayo endleleni yabo yokuphila emphakathini.

1.4.1 Inthapirithivu pharadaymu

Lolu cwaningo lusebenzise inthapirithivu pharadaymu (*Interpretive paradigm*) eqokwe ngoba kube yiyo ehlobana kahle nocwaningo olwenziwayo njengoba luncike kakhulu ekuhumusheni izingxenye ezinye zeqiniso kunokuba kugxilwe eqinisweni elilodwa, elingaguquki (Mertens, 1998). *IBasic interpretive design* yona idizayini esetshenzisiwe kulolu cwaningo nokungenye yamadizayini amancane angaphansi kocwaningo olulandela indlela yekhwalithethivu. Le dizayini ihlose ukuqonda ngenhlalokuphila yabantu nokulekelela kangcono ukusetshenziswa kwayo kulolu cwaningo njengoba nalo luhlola ngenhlalokuphila yabantu emphakathini etholakala emanovelini akhethiwe.

1.4.2 Ukuqoqwa kolwazi

Izindlela zokuqoqa ulwazi ezisetshenzisiwe kulolu cwaningo, indlela yokucaphuna iziqeshana embhalweni engamanoveli asetshenzisiwe kulolu cwaningo nendlela yokuthatha amanothi. Loluhlobo lokuqoqa ulwazi olusetshenzisiwe luvunwe ukuthi lolu cwaningo lugxile ngqo emibhalweni, alubandakanyi izingxoxo noma ukufundakubuka. Ulwazi luhlelwe ngokwamaqoqo namaqoqwana, lokhu kulekelela ekutheni ulwazi lokuhlaziwayo ocwaningweni kuhleleke kahle futhi kulandelele kalula. Izinhlobo zobugebengu zingaphansi kwamaqoqo bese kuthi iminxa emithathu yesizinda ibe ngaphansi kwamaqoqwana.

Imibhalo eshicilelwe naleyo engashicilelwe njengezincwadi, ama-athikili, amadezithishini kanye namaphephandaba nakho kulekelelile kusetshenziswa kulolu cwaningo. Lokhu kusetshenziswa kweminye imisebenzi kulekelela ekutholeni umhlahlandlela ubufakazi bokushiwoyo kanye nokwesekela nje indlela ucwaningo okufanele luqhutshwe ngayo.

1.4.3 Ukusetshenziswa kwe-Stratified random sampling

Kulolu cwaningo umcwaningi usebenzise *istratified random sampling* njengoba lama noveli awasebenzisile ewahlukanisa ngamaqoqo ngokwenkathi abhalwe ngayo. UHammersley (1964:59) uthi *istratified random sampling* ibheka ukwehlukaniswa kolwazi okucwaningwa ngalo ngamaqoqo. Loluhlobo lwazi lusuke luqoqwe emphakathini noma ezincwadini. UZwane (2015:25) yena uphawula athi kuyasiza ukwehlukanisa ulwazi oluqoqile lube ngamaqoqo ngendlela leyo okhethe ukuhlela ngayo. Lokhu kusiza ekutheni ukwazi ukuhlela nokuhlaziya kahle ulwazi lwakho ngoba usuke sewazi ukuthi uma uqede ngeqoqo uzolandela ngaliphi. Kulolu cwaningo ulwazi oluhlaziwayo lutonyulwe emibhalweni. Lube selwehlukaniswa ngokwamaqoqo namaqoqwana. Iqoqo elikhulu libandakanya izinhlobo zobugebengu bese

kuthi amaqoqwana abandakanya iminxha emithathu yesizinda; isikhathi, indawo nesimo senhlalo.

Lolu cwaningo lugxile emibhalweni engamanoveli amane esiZulu anendikimba yobugebengu. Ulwazi oluhlaziwayo lucashunwe emanovelini; *Kuyoqhuma Nhlamvana, Igazi Lezibi, Ayikho impunga yehlathi* nethi *Inkinsela YaseMgungundlovu*. UBogdan noBiklen (2003:44) bathi ukuhlaziywa kolwazi ukuhlunga nokuhlela nokuhlaziya kanye nokuhlela kahle ulwazi umcwaningi aluqoqile. Lolwazi olucashuniwe emanovelini luhlaziywa ngaphansi kwendlela yokuhlaziya ulwazi ngokuhlelwa kwamaqoqo namaqoqwana. Umthelela wesizinda ebugebengwini uhlaziywa ngokuthi kutomulwe izinhlobo zobugebengu zihlolwe ukuthi zihlobana kanjani nesizinda; isikhathi, indawo nesimo senhlalo.

1.5 Injulalwazi yocwaningo

Injulalwazi iyingxenye ebalulekile uma kwenziwa ucwaningo njengoba iyisisekelo sanoma yiluphi ucwaningo olwenziwayo (Neuman,2000). Lolwazi cwaningo lwesekelwa yizinjulalwazi ezimbili (*iReader Response theory* ne*Content Analysis approach*).

1.5.1 Injulalwazi i-Reader Response

UCastle (2007:174) uphawula kanje nge*Reader response*:

Reader response theory encompasses an array of approach to literary and cultural texts that focus on the role of the reader in the creation of meaning.

Injulalwazi *iReader response* ibandakanya izindlela eziningi zokubheka imibhalo yobuciko neyamasiko egxile eqhazeni lomfundi ekwakhiweni kwencazelo.

Le njulalwazi ikholelwa ekutheni umbhalo owodwa ofundwe abantu abahlukene bangawuhumusha ngendlela engafani. Lokhu kungenxa yezinto ezahlukene ezibamba iqhaza kulokho osekuke kwenzeka kulowo mbhalo nokwenzeka empilweni yangempela. Ulwazi esesinalo ngalowo mbhalo ngenkathi siwufunda okukuqala uma sesiyifunda okwesibili kungenzeka kube nomehluko endleleni esiwuqonda noma esiwuhumusha ngayo ngenxa yokuthi kungenzeke kube noshintsho olwazini ebesesinalo ngenkathi singakawufundi okwesibili (Wolfgang,1972).

1.5.2 Injulalwazi iContent Analysis

ULasswell (1968:17) yena uphawula ngendlela okusetshenziswa ngayo injulalwazi *iContent analysis* ocwaningweni. Uthi le njulalwazi iyindlela yokuhlaziya ulwazi ngokwamaqoqo noma amaqoqwana noma ngokuchaza amagama athile asetshenziswe embhalweni umcwaningi afuna ukuphenya ngawo. U-Elo noKyngas (2007:8) bathi zimbili izindlela zokuhlaziya ulwazi

ezitholakala ngaphansi kwe-*Content analysis*, i-*deductive content analysis* ne-*inductive content analysis*.

1.6 Isidingo socwaningo

Uhlobo lomphakathi esikhulela kuyo uyasakha ukuthi sibe ngabantu esiyibo. Kukhona nesisho esidumile esifakazela lokhu esithi 'It takes a whole village to raise a child'. Ngolimi lomdabu lesi sisho sichaza ukuthi umntwana akakhuliswa umndeni kuphela kepha nomphakathi unesandla ekukhuliseni umntwana. Ugqozi lokwenza lolu cwaningo luqale ngesikhathi umcwaningi efunda amanoveli anendikimba yobugebengu. Umcwaningi ube esevuleka amehlo ngezinhlobo zobugebengu kanye nezindawo ezenzeka kubona. Lokhu kuvuse intshisekelo yokuthi enze ucwaningo ukuze:

- Lufundise ngezinhlobo zobugebengu neqhaza elibanjwe yindawo, isikhathi kanye nesimo senhlalo ebugebengwini.
- Luzame ukuqwashisa ngobugebengu nemiphumela yabo emibi.
- Lubambe iqhaza ekwandiseni ucwaningo olubhalwe ngolimi lwesiZulu

1.7 Izingqinamba zocwaningo

Umcwaningi ube nenselelo yokuthola ngesikhathi enye yamanoveli awasebenzisile kulolu cwaningo. Lokhu kungenxa yokuthi iynoveli yesiZulu endala, umkhiqizo wayo ongasekho. Umcwaningi ubeyiboleka emtapweni wolwazi wenyuvesi ngaphansi kwemigomo ethile ebekelwe ukuyisebenzisa le noveli bese eyibuyisela emuva. Lokhu kungenxa yokuthi bakhona nabanye abafundi abadinga ukuyisebenzisa le ncwadi. Enye inselelo umcwaningi abhekane nayo ngeyokuthi ucwaningo lwakhe lubhalwe ngolimi lwesiZulu ekubeni izinsizakusebenza eziningi azisebenzisile zibhalwe ngolimi lwesiNgisi.

1.8. Umklamo wocwaningo

Lolu ucwaningo oluphathelele nokubhekwa kwezincwadi ezimbalwa zesiZulu ezikhuluma ngendikimba yobugebengu. Izincwadi umcwaningi azisebenzisile yilezi ezilandelayo; *Inkinsela yaseMgungundlovu* (Nyembezi: 1961), *Ayikho impunga yehlathi* (Bhengu: 1973), *Kuyoqhuma Nhlavana* (Mngadi: 2004) nenesihloko sithi *Igazi Lezibi* (Ngcobo: 2014). Okusho ukuthi akusilona ucwaningo oludinga ukuyoxoxisana nabantu ngoba lucubungula izincwadi eziqokelwe ukuba zisetshenziswe ukuqhuba ucwaningo nje kuphela. Umcwaningi ukhethe lezi zincwadi ngokubheka iminyaka ezibhalwe zashicilelwa ngayo. Ezimbili zibhalwe ngaphambi kokuthi izwe laseNingizimu Afrika lithole inkululeko kanti lezi ezinye ezimbili zibhalwe ngemuva kokuthi izwe laseNingizimu Afrika lithole inkululeko. Kulezi zincwadi umcwaningi uzobheka ngokuqhathanisa izinhlobo zobugebengu, inkathi kanye nendawo obenzeka kuyo ubugebengu.

1.9 Ukuchazwa kwamagama

Kulolu cwaningo kunamagama umcwaningi awasebenzisile nokuyiwona angumgogodla wocwaningo. Amagama yilawa; isizinda, indikimba nobugebengu. Umcwaningi ubone kufanele ukuthi amagama azowasebenzisa ocwaningweni lwakhe aqale awachaze ukuze aveze umqondo wawo kanjalo nendlela azowasebenza ngayo ocwaningweni.

1.9.1 Isizinda

U-Abram (1971:192) uma echaza isizinda uthi:

The overall setting of dramatic work is the general locale, historical time and social circumstances in which its action occurs...

Lapha u-Abrams uqhakambisa noma ugqamisa izinto ezintathu ngesizinda okuyindawo lapho indaba yenzeka khona, isikhathi indaba eyenzeka ngaso nokuphila nokuhlalisana kwabantu. Ukukhetha isizinda sendaba kungaba esokuzakhela noma kube esangempela. Kuba kuhle ukukhetha isizinda sendaba osaziyo noma oseke wazithola ukuso phambilini empilweni. Isizinda kumele usifake ngokushesha ngamagama amafushane endabeni. Isizinda kumele sibe ngumdlalo futhi sikholeke kancane. Isizinda kumele sakhe ukubumbana phakathi kwabalingiswa kanye nalokho abakwenzayo ukuze kuphume into eyodwa nokuyiyo indaba efuna ukuyidlulisa. (Maxwell-Mahon, 1984). Isizinda ngenye yezinto ezibalulekile embhalweni. Umbhali angeke abhale indaba ibumbane futhi izwakale kahle singekho isizinda (Kerr, 1956) ubeka uthi isizinda sisinika isikhathi sokuthi ngabe indlela umbhali abhale ngayo isizinda sakhe siveza inkathi yamanje noma isikhathi sasemandulo. Lokhu kuvezwa indlela isizinda esivezwe ngayo.

1.9.2 Indikimba

UVan Rooyen (2012:100) uthi indikimba ibalulekile kunoma yiluphi uhlobo lombhalo ngoba iyona ebumba indaba ibe into eyodwa. Umfundi noma ngabe yimuphi uye athande ukufunda bese ekugcineni athole ukuthi kumayelana nani lokhu akade ekufunda. Kungenzeka ukuthi noma engakafiki ekugcineni kwawo umbhalo kodwa abe nogqozi lokwazi ukuthi ngabe umbhalo uquketheni. Umfundi kumele athole ukuthi indaba ngabe ikhuluma ngothando, ngobumbano, ngobugebengu, ngezimpi noma ngezombusazwe. UMsimang (1986:133) uphawula kanje mayelana nokuchazwa kwendikimba:

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

Kafushane lapha uMsimang uthi indikimba ngumqondo omaphakathi wendaba, okusho ukuthi yilokho indaba elokhu izungeza kukho. Indikimba iyona futhi enika incazelo ngendaba ukuthi ingani.

Indikimba ngumqondo ongumongo umbhali asuke efuna ukuwuzuza ekuqoqekeni kwenoveli. Ukuthola ukuqoqeka kwenoveli iyonke kumele uqale uthole ukuthi umbhali yikuphi azama

ukukusho ngenoveli ephambi kwethu. Njengomfundi-ke sekumele uzame ukuthola ukuthi umbhali uthini futhi uzame ukuthola isizathu sokuthi kungani umbhali ekhethe ukubhala leyo noveli ethile. Uma lokhu sekutholakele ilapho-ke okwakheka khona indikimba. Indikimba yilokho inoveli emayelana nakho. (Kerr,1956). Lokhu kusho ukuthi ukuze umbhali abhale ngento ethize kumele abe nendikimba ethile emqondweni azobhala ngayo indaba yakhe. Noma ngabe yimuphi umbhalo obhalwa ngumbhali usuke unayo indikimba ethile.

U-Abrams (1971:184) yena uphawula ngendlela eyehlukile kancane ngendikimmba lapho ethi:

Theme is a subject or topic which a person writes.

Lapha u-Abrams uphawula ngokuthi indikimba ungayithola ngisho esihlokwini sayo indaba nokusho ukuthi kungenzeka kungamele uze ufunde indaba uyiqede kepha wazi ukuthi ikhuluma ngani ngokubheka nje isihloko.

Okuphawulekayo noma okuqaphelekayo ngendikimba ukuthi ababhali kabakwazi ukubhala indikimba ingabi khona endabeni. Umbhali akabhali indaba engazi ukuthi ikhuluma ngani nokuthi umfundi ekugcineni uzothola muphi umqondo owodwa nokuyiwo obumbe indaba.

1.9.3 Ubugebengu

Ubugebengu yisenzo abantu abasichaza ngezindlela ezahlukene kanjalo nezizathu eziholela kulesi senzo zihlukene kaningi. Ubugebengu yisenzo esingekho emthethweni umuntu asenzayo esiphambene nomthetho nesiingaholela ekutheni umuntu agcine esegwetshwa inkantolo ngemuva kokuvela noma ngemuva kokulahlwa icala. (uVan Zyl Smith,1996). Ngenxa yokuthi ubugebengu buyisenzo esingamukelekile emphakathini nesifaka impilo yomphakathi engcupheni, abanye bayakweza ubugebengu bethi bazama ukuziphilisa noma ukuthola indlela yokuphila. Abanye abantu bakwenza njengesenzo samabomu ukwephula umthetho ngale kwesizathu esicacile nokwenza umbuso ugcinke ngokubathola benecala. Lokhu kuholela ekutheni umuntu aboshwe iminyaka esele ngenxa yobugebengu abenzile. (uTangney noFischer,1995). Omunye umuntu ukuze abanjwe ukuthi ubenzile ubugebengu, umuntu kumele abe ngobeyazi into ayenzayo futhi azi nokuthi ngenkathi eyenza ubephula umthetho. Baphinde abezomthetho kanye nabammeli bathi ubugebengu iyona yonke into umuntu ayenzayo nebeka impilo yomphakathi engcupheni. (uBartol noBartol,1980). Omunye umcwaningi uthi ubugebengu yisenzo umuntu asenza lapho umqondo wakhe ungekho esimweni esejwayelekile nokwenza kube nzima ukuthola amaqiniso ngaleso senzo asuke esesenzile ngoba usuke esezisola ngenxa yokuthi useyabona ukuthi wenze into engafanele. (uMartin noYablonsky, 1974).

1.10 Ukuhlelwa kwezahluko zocwaningo

Lolu cwaningo lunezahluko eziyisithupha, ezihlelwe ngale ndlela elandelayo:

1.10.1. Isahluko sokuqala siyisethulo socwaningo esiveza umhlahlandlela wocwaningo lonke. Lesi sahluko sethula indlela umcwaningi ayilandelayo ukuqhuba ucwaningo lwakhe.

Umcwaningi wethula isitatimende senkinga, izinhloso zocwaningo, imibuzo yocwaningo, inkuthazo yokwenza ucwaningo, izindlela zokuqhuba ucwaningo, isidingo socwaningo, izingqinamba zocwaningo, umklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe, ukuhlelwa kwezahluke bese kugcina isiphetho.

1.10.2. Isahluko sesibili sethula eminye imisebenzi yocwaningo ngesizinda nendikimba yobugebengu. Sethula le misebenzi; izincwadi, ama-athikili, amadezithishini kanye namaphephandaba athinta isizinda nendikimba yobugebengu.

1.10.3. Isahluko sesithathu sethula izindlela ezisetshenzisiwe ocwaningweni; ipharadayimu nedizayini yocwaningo, amasu nezindlela zokuqoqa ulwazi, izindlela zokuhlaziya ulwazi, okumayelana nenqubonhle kanye neqhaza locwaningo.

1.10.4. Isahluko sesine sethula kabanzi ngezinjulalwazi ezisetshenzisiwe ukwesekela lolu cwaningo. Lokhu kwenziwe ngokuthi umcwaningi acacise ukuthi iyini injulalwazi (*iReader Response neContent Analysis*) nokubaluleka kwayo ocwaningweni.

1.10.5. Isahluko sesihlanu sethula ukuhlaziywa kolwazi oluqoqwe emibhalweni engamanoveli esiZulu. Kulesi sahluko kwethulwa izigameko zobugebengu ezicashunwe emibhalweni bese zihlaziye ngokuhlobaniswa nesizinda. Lokhu kwenziwa ngokuhlelwa ngamaqoqo namaqoqwana ukuze ulwazi luhlaziye ngendlela elandelana kahle.

1.10.6. Lesi sahluko sethula isiphetho socwaningo esizogoqa konke obekucwaningwa, siveze okutholiwe ocwaningweni siphakamise nezincomo zocwaningo oluhlobene nesihloko olusengenziwa ngomuso.

1.11 Isiphetho

Isahluko sokuqala sethule umhlahlandlela wocwaningo lulonke. Lesi sahluko siqale ngokwethula isitatimende socwaningo bese kwalandela izinhloso zocwaningo. Siqhubeke sethula imibuzo yocwaningo, kwalandela izindlela zocwaningo kwase kulandela ukwethulwa kwepharadayimu yocwaningo. Idizayini yocwaningo nezindlela zokuqoqwa kolwazi nakho kwethulwe kuso lesi sahluko. Emuva kwalokho kwethulwe indlela yokusampula, kulandelwa ukuhlaziywa kolwazi ngamafuphi. Izinjulalwazi ezisetshenzisiwe kulolu cwaningo kanye nezingqinamba zocwaningo kwethulwe esigabeni esilandelile. Umklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe ocwaningweni kanye nokuhlelwa kwezahluke zocwaningo kwandulele isigaba sokugcina socwaningo.

Isahluko sesibili

Ukubuyezwa kwemibhalo

2.0 Isingeniso

Kulesi sahluko kuzothulwa lokho osekubhaliwe kanye nalokho osekucwaningiwe ngendikimba yobugebengu. Miningi imisebenzi esiyenziwe ngale ndikimba yingakho umcwaningi ezokwethula imibhalo eyahlukene ethinta indikimba yobugebengu. Uzokwethula imibhalo okuyizincwadi, ucwaningo olwenziwe kwezemfundo ephakeme okungama-athikili, amadizetheshini namathisizi. Kulolu cwaningo olwenziwe kwezemfundo ephakeme kuzobe kuwucwaningo olwenziwe lwashicilelwa kanye nalolo olungakashicilelwa. Umcwaningi uzobe esegcina ngokwethula amaphephandaba abhalile ngobugebengu. Yonke le mibhalo umcwaningi uzoyethula ngokulandelana kweminyaka eyabhalwa noma eyashicilelwa ngayo.

2.1 Yini ukubuyezwa kwemibhalo

Ukubuyezwa kwemibhalo ngenye yezinto ezibalulekile umcwaningi okumele azenze ngaphambi koqhubekela phambili nocwaningo ukuze ucwaningo lwakhe lube yimpumelelo (Merriam, 1998). UKerr (1956:3) uchaza athi:

Literature review is an overview of research on given topic and answers to related research questions.

UKerr uma ehumushiwe uthi ukubuyezwa kwemibhalo kuyinhloojikelele yocwaningo oselwenziwe mayelana nesihloko esithile nokuyizimpendulo zemibuzo yocwaningo olwenziwayo.

UTanczer (2013:10) yena uma ephawula ngokubuyezwa kocwaningo uthi:

A literature review aims:

- - to provide an organized overview of existing research on a specific topic.
- - to uncover similarities and differences or consistencies and inconsistencies within existing research.
- - to identify a gap within the body of research.
- - to help you generate and justify your research question or hypotheses.

Ukubuyezwa kwemibhalo kuhlose:

- Ukwethula imibono ehlelekile yemisebenzi esiyenziwe ngesihloko esifanayo

- Ukuthola okufanayo nokwehlukile ngocwaningo oselenziwe
- Ukuthola okungenziwanga ocwaningweni oselwenziwe
- Ukwelekelela ukwakheni nokuqinisekisa imibuzo yocwaningo

Kulokhu okungasenhla uTanczer uphawula ngezinhloso zokubuyezwa kwemibhalo uma kwenziwa ucwaningo. Uma ukuhumusha kafushane, uthi izinhloso zokubuyezwa kwemibhalo ukwethula inhlolajikelele ehlelwe kahle yocwaningo oselenziwe ngesihloko esithile. Uphinde aphawule ngokuthi enye inhloso ukuthola okufanayo kanjalo nokungafani ngocwaningo noma okuguqukayo nokungaqukuki kucwaningo oselwenziwe. Okokugcina uthi enye inhloso yokubuyezwa kwemibhalo ukusiza umcwaningi ukwethula ucwaningo olusezingeni ngokulusekela nokuveza ubuqiniso balo lolo cwaningo.

2.2 Imibhalo eyizincwadi

UNyembezi (1950) usethulele inoveli esihloko sithi *'Mntanami! Mntanami'*. Le noveli iveza ubugebengu obenziwa umfana onguJabulani ngemuva kokushiya ikhaya agcine esengundingasithebeni. Uba ngundingasithebeni aze agcine esengene ebugebengwini ngenxa yokuzama ukuziphilisa. Ugcina eseboshiwe ngenxa yokubulala.

UNyembezi (1953) wasethulela enye inoveli yakhe ethinta indikimba yobugebengu esihloko sithi *'Ubudoda abukhulelwa'*. Le noveli iveza ubugebengu obenziwa nguVusumuzi owaziwa njengesicebi endaweni. Ekugcineni kuvela ukuthi ukuze abe isicebi wayebamba inkunzi waphinde wakhwabanisa ngokuzenza umuntu osadlula emhlabeni ukuze athole imali yomshuwalensi.

UMasondo (1995) ushicilele incwadi enesihloko esithi; *'Iphisi Nezinyoka'*. Le ncwadi ikhuluma ngomphenyi uThemba Zondo omenywa ngumphathi webhange uMagwegwe Buthelezi ukuba azophenya ngokwebiwa kwemali. UZondo ungumpheni obukhali nogcina ethole ukuthi nguyeyiphathi webhange owebe imali. UZondo ziningi izigebengu azibambayo. Indaba yomseshi ivusa umdlandla kumfundi ngoba uye afise ukwazi ukuthi lowo mseshi uzosithola kanjani isigebengu. Encoma le ncwadi u-D.B. Z Ntuli (1993:34) uze athi:

Okusihlaba umxhwele kakhulu ukubona indlela umseshi axhumanisa ngayo umkhondo. Ngasekuqaleni baningi nje abasolwayo, nokho kumele bedebekhishwa abamsulwa kuze kusale izigebengu uqobo... Liyancomeka ikhono lombhali lapho ephakamisa amaphaphu ekupheleni kwezahluke ezithile ngokuba isahluko siphela umuntu enexhala lokufunda kabanzi ngomsebenzi abaseshi ababhekana nawo lapho bezama ukubamba izigebengu.

UMasondo (1992) wethule inoveli yophenyo esihloko sithi 'Isigcawu Senkantolo'. Kule noveli sizwa ngencwadi evela ezigebugwini ethi uKubheka oyisigwili kumele akhiphe imali eyimvalamlomo ngoba ungumbulali. Kuphinde kuvele ukuthi kwezomthetho kukhona abasebenzi abangalungile abanomkhonyovu. Laba basebenzi abangalungile bagwazelwa yizigebugu ukuze badukise umkhondo wophenyo. Amanye amanoveli ophenyo abhalwe nguMasondo yilawa alandelayo:

- Ingwe neNgonyama (1994)
- Ingalo Yomthetho (1994)
- Kanti Nawe (1995)
- Sixolele (2004)

UDe Bruyn (1993:53-54) uyaphawula ngekhono likaMasondo kulolu hlobo lwezindaba:

Abalingiswa, isizinda, indaba nesakhiwo konke kufaka okuthile endikimbeni yendaba, indikimba yobugebugu. Umsebenzi wokubhala ngezindaba zophenyo kukaMasondo uphumelele ngokungangatshazwa noma kungekho soka elingenasici...

UCavender (1998) usethulele incwadi enesihloko esithi 'In *"The Shadow of Shadows": Television Reality Crime Programming*'. Le ncwadi ikhuluma ngezindlela abezindaba abadlulisa ngazo izindaba emphakathini. Umsakazo womoya nomabonakude akuhlukene kakhulu. Le ncwadi igxile kakhulu ezinhlelweni ezimbili ezikhuluma ngobugebugu nesezibe nedumela elikhulu kumabonakude ezweni laseMelika. Lezi zinhlelo zibizwa nge-*America's Most Wanted (AMW)* kanye ne-*Unsolved Mysteries (UM)*. Kulezi zinhlelo kuba khona inkulumompendulwano nalabo abayizisulu, imindeni, abangani, amaphoyisa kanye nabaphathi bohlelo. Okunye le ncwadi ekuvezayo ukuthi okwenzeka kulezi zinhlelo kususelwe ezindabeni noma ezigamekweni eziyiqiniso nokwenza ukuthi noma abalingiswa sebelingisa kubonakele kuyinto enobuqiniso. Kulezi zinhlelo kubuye kugququzelwe ababukeli ukuthi bashayele amaphoyisa aseduze uma kunesimo esivelayo.

USamenow (1998) wethule incwadi enesihloko esithi 'Straight talk about criminals'. Le ncwadi ikhuluma ngendlela izigebugu eziziphatha ngayo nezithola ngayo indlela yokwenza ubugebugu. Uphinde aveze nokuthi yiziphi izinkinga izigebugu ezibhekana nazo uma esetholakele umuntu ephambana nengalo yomthetho.

UKnight (2003) wethule incwadi enesihloko esithi 'Crime Fiction 1800-2000: Detection, Death, Diversity'. Le ncwadi ikhuluma ngezincwadi ezikhuluma ngobugebugu ezibhalwe

kusukela ngonyaka we-1800 kuya kunyaka wezi-2000. Lapha ubheka ngophenyo, ukufa kanye nokwahlukahlukana kwezindlela abantu abaphila ngazo.

URobison noCrow (2009) babhale incwadi enesihloko esithi *'Offender's Rehabilitation: Theory, research and practise'*. Lesi sihloko sikhuluma ngokuhlumeleliswa kwezimilo zalabo abaphule noma ababephule umthetho. Kule ncwadi babala izinhlobo noma izindlela ezahlukene zokuhlumelelisa isimilo njengokuba sendaweni evalelekile nokungelula ukuthi umuntu alingeke noma aphindele ezenzweni ezingamukelekile. Okunye abakubalayo ukusetshenziswa kwemithi ngabantu abanegunya nolwazi ukuze basize ukuthiba izidakamizwa nokunye okungadingeki emzimbeni womuntu obesebenzisa izidakamizwa. Ukwelulekwa ngokwesimo sengqondo nakho bayakubala kanye nezinye zindlela zokusiza labo abephula umthetho. Ukubambisana kwabezomthetho, ukuhlunyeleliswa kwesimilo nomphakathi kungabamba elikhulu iqhaza ekulwisaneni nasekunciphiseni izinga lobugebengu kanye nabantu abaphula umthetho.

UMbhele (2009) wethule incwadi enesihloko esithi *'Icala kaliboli'*. Le ncwadi ikhuluma ngoSonto ohlela ukuba abulale unkosikazi KaMbhele. Uthenga isigelekeqe esidumile ngobugebengu esinguMthofi ukuthi simbulale. Kuthatha isikhathi eside ukuthi uMthofi abanjwe nokugqamayo ukuthi impela icala aliboli.

UBezuidenhout (2011) ushicilele incwadi ekhuluma ngobugebengu eNingizimu Afrika enesihloko esithi *'A Southern African Perspective on Fundamental Criminology'*. Lapha uthinta yonke into ephathelene nobugebengu nezindlela zokuxazulula lesi sikhava.

USacco (2005) ushicilele incwadi enesihloko esithi *'When crime waves'* ekhuluma ngobugebengu. Kule ncwadi uphawula ngokuthi izinga lobugebengu liyakhula liphinde lehle, lokhu kusho ukuthi izinga lobugebengu alibi sezingeni elilodwa ngaso sonke isikhathi. Lapha uveza ukuthi ubugebengu abaqondakali abuhlali buyinto eyodwa kepha ukwenza kanye nezinga lobugebengu kuyashintshashintsha. Uphinde aveze nokuthi likhulu iqhaza elibanjwa ngabezindaba (amaphepha, omabonakude, izinkundla zokuxhumana, njalonjalo), abashayi bezomthetho, osopolitiki, abezenqubomgomo kanye nongoti ekushintsheni indlela abantu ababona ngayo ubugebengu kanye nemibono yabo ngabo.

UWhite noKrislov bashicilele umqulu onesihloko esithi *'Understanding Crime: An evaluation of the National Institute of Law Enforcement and Criminal Justice'*. Kulo mqulu bakhuluma ngobugebengu nokubekwa kwemithetho kanye nezindlela zobulungiswa. Bathi uma kungaqiniswa umthetho kakhulu izigebengu zingacabanga kaningi ngaphambi kokuthi zizibandakanye ebugebengwini.

2.3 Ama-athikili

UMakhambeni (1988) ushicilele iphepha elinesihloko esithi ‘*An Analysis of Certain Prominent Themes in Zulu Novels*’. Kuleli phepha ubheka izindikimba emibhalweni yesiZulu ababhali abathile asebeke babhala ngayo kanjalo nalezi ezivamile ukubhalwa ngazo. Kulolu cwaningo imiphumela yalo iveza ukuthi abanye ababhali bayakwazi ukubhala imibhalo eveza cishe zonke izindikimba ezikhona kodwa lokho kuthatha ikhono elikhulu lombhali. Okunye okuvelayo ukuthi indikimba yothando ayivamile ukungaveli uma ababhali abanengi bebhala.

UMokwena (1992) ushicilele iphepha elinesihloko esithi ‘*Living on the wrong side of the law. Black Youth in Crisis: facing the future*’. Kuleli phepha uMokwena ukhuluma ngentsha esingene ebugebengwini obunodlame ikakhulukazi intsha yabansundu. Uphinde aphawule ngezinqinamba intsha ebhekana nazo emphakathini. Kuleli phepha uveza ukungabikhona kwamathuba emisebenzi anele kanjalo nokusetshenziswa kwezidakamizwa.

UManby (2001) ushicilele iphepha elinesihloko esithi ‘*Unequal protection: the state response to violent crime on South African farms*. Kuleli phepha ukhuluma ngobugebengu nokuhlukumeza ngokushaya abantu basemapulazini. Uphinde aphawule nangendlela izwe nohulumeni elisingatha ngayo ubugebengu eNingizimu Afrika. Okugqamayo kuleli phepha ukuthi abantu besifazane abahlukumezeka kakhulu emapulazini kanti okunye okuyimbangela yokuhlukumezeka ukuthi abantu besilisa basuke bebaningi kunabantu besifazane.

UNielsen noRobyn (2003) bashicilele ucwaningo olwalucwaninga ngokucindezeleka kwabantu bomdabu kanye nomthelela wakho ebugebengwini nakwezobulungiswa emazweni afana ne-Australia, Canada, New Zealand kanye ne-United State of America. Kulolu cwaningo baveza ukuthi ngaphandle kokwehluka kwezinto nabantu nezinhlanga zabo, abantu bomdabu kula mazwe balokhu bebukeka njengezisulu nababhebezeli bobugebengu. Lokhu kucindezelwa kuyimiphumela edalwa ezomthetho, ezenkolo, ezemfundo, ezezindaba nokunye. Imiphumela yalolu cwaningo iveza ukuthi liselikhulu iqhaza okusamele libanjwe yiminyango efanele yakula mazwe ukulekelela nokubuyisa isithunzi sabantu bomdabu.

UHopler (2002) ushicilele iphepha elinesihloko esithi ‘*Watching the Detectives: Reading Dime Novels and Hard-Boiled Detectives Stories in Context*. Kuleli phepha uhlaziya izincwadi ezine, eyokuqala inesihloko esithi ‘*The Mammoth Book of Pulp Fiction and Rise, Hard-Boiled Readers and Pulp Magazine Detective Fiction and Rise of Forensic Science kanye nethi Mechanic Accents: Dime Novels and Working-Class Culture in America*. Kuleli phepha uhlaziya ngokugxeka lezi zincwadi njengoba eveza ukuthi yizincwadi ezingekho ezingeni futhi zibhalelwe ukufeza izinhloso zombhali kuphela. Lokhu kuveza ukuthi eminye imibhalo ekhuluma ngobugebengu kuyenzeka ingabi sezingeni elifanele nokudalwa ukungabi

namaqiniso aphelele. Umcwaningi yingako elibhekile leli phepha ukuze engenzi okufanayo uma esenza ucwaningo lwakhe.

UMhlambi (2007) ushicilele iphepha elinesihloko esithi *'Acts of Naming: The detective plot in Masondo's fiction'*. Kuleli phepha ubheka ukubunjwa kwamagama kanye nengqikithi emanovelini ophenyo abhalwe nguMasondo. Ugxila kakhulu ezihlokweni zezincwadi zikaMasondo ezithi *'Ingalo yomthetho'* kanye nethi *'Ingwe Nengonyama'*. Kula manoveli uthinta kakhulu ukuqanjwa kwezihloko kanye namagama abalingiswa ebheka ukuthi ngabe kuyahambisana yini nengqikithi yezindaba.

USmith noHarrendorf (2010) bashicilele iphepha elinesihloko esithi *'Responses of the Criminal Justice System'*. Kuleli phepha bakhuluma ngendlela abezobulungiswa abazama ukusiza ngayo abantu kanye nokuzama ukuqinisekisa ukuthi ubulungiswa buyenziwa kubona bonke abantu. Babuye baveze nendlela izinhloko ezahlukene kwezobulungiswa ezisebenza ngayo kanye nokuthi ibaphi abantu abazuzayo kulokhu kusebenza komthetho nobulungiswa. Leli phepha liphinde liveze nokuthi kuye kube nokushayisana kwezinto noma kwemithetho nezobulungiswa lapho kumele kwenziwe ubulungiswa khona. Lokhu bathi kugcina sekudale ukungalingani phakathi kwabasolwa neziboshwa.

UWarner (2012) ushicilele iphepha elinesihloko esithi *'Writing crime in the New South Africa: Negotiating Threat in the Novels of Deon Meyer and Margie Orford'*. Kuleli phepha uphawula ngemibhalo yesimanje ekhuluma ngobugebengu eyimibhalo ephenyayo eNingizimu Afrika. Kuvela ukuthi ubugebengu obutholakala kule mibhalo bunokuhlobana nobugebengu obenzekayo okwangempela kuleli lizwe. Uphinde aphawule sakugxeka ukuthi ababhali abasabhali ngemilando kanye nepolitiki yangezikhathi zikaHulumeni wobandlululo. Kuleli phepha uhlaziya amanoveli abhalwe nguDeon Meyer kanye noMargie Orford uthi la manoveli akhombisa ukuzibandakanya nomlando kanye nezepolitiki. Lokhu ukugcizelela ngokuthi kwenziwa ukuthi ababhali sebebhalo noma yini ngokukhululeka njengoba izwe selathola inkululeko.

UMantymaki (2013) ushicilele iphepha elinesihloko esithi *'Women who kill men: Gender, agency and subversion in Swedish Crime novels'*, lapho uphawula ngabantu besifazane ababulala abantu besilisa. Lokhu ukubheka ezincwadini ezingamanoveli abhalwe kwelaseSwidini (Sweden). Okugqamayo kuleli phepha ukuthi abantu besifazane baqala njengezisulu baze bagcine sebethathwa njengababhebhezeli bezenzo zobugebengu. Kuyavela nokuthi esinye sezizathu zalokho ukuthi basuke bezama ukuzivikela esikhathini esiningi nokugcina kuyicala.

UDe Kock (2014) ubhale iphepha eliphenya kabanzi ngemibhalo yobugebengu ngezikhathi zobandlululo noma ngezikhathi zikaHulumeni wobandlululo. Isihloko saleli phepha sithi *'From the Subject Evil to the Evil Subject: 'Cultural Difference' in Post-apartheid South African Crime Fiction'*. Leli phepha liphakamisa umbuzo wokuthi ngabe le mibhalo engobugebengu iwusizo ngani emphakathini noma yini inhloso yayo le mibhalo. UDe Kock ubuza ukuthi le mibhalo ihlose ukufeza izinhloso zepolitiki yini? Uphinde aphawule athi ukwehluka ngokwamasiko kwakungenzi izinto zibe lula kubabhali ngenxa yezimo abantu ababephila ngaphansi kwazo. Abantu bebala babengakwazi ukubhala bakhululeke noma yingaziphi izihloko.

U-Amid noDe Kock (2014) bethule iphepha elinesihloko esithi *'The crime novel in post-apartheid South Africa: a preliminary investigation.'* Kuleli phepha baphenya kabanzi ngemibhalo enendikimba yobugebengu ebhalwe ngemuva kwenkululeko eNingizimu Afrika. Baphinde baveze ukuthi abantu babengabhali kakhulu ngezinto ezithinta inhlalokuphila yabantu baseNingizimu Afrika. Lokhu ngenxa yokuthi babengase babalule izinto ezingafanele ezazenzeka ngesikhathi sokubusa kukaHulumeni wobandlululo.

UCrawford kanye nabanye (2017) benze ucwaningo isihloko salo esithi: *"It ain't (just) what you do, it's (also) the way that you do it": The role of Procedural Justice in the Implementation of Anti-social Behaviour Interventions with Young People'*. Kulolu cwaningo bahlaziya kabanzi ukuziphatha kwabantu abasha nezindlela ezingamukelekile emphakathini abantu abasha abazithola sebekuzo njengobugebengu, ukusebenzisa nokudayisa izidakamizwa. Baphinde baveze ukuthi umthetho nezobulungiswa kumele kubambe iqhaza ukunqanda lokhu kuziphatha nokuvikela umphakathi kulabo abasazibandakanya nokwenza okungalungile. Kubuye kuvele ukuthi zikhona izindlela nemizamo yokwenza ezobulungiswa ukuthi zisebenze ngendlela efanele kodwa yize kunjalo isibalo sentsha ezithola isibhekene nengalo yomthetho silokhu sanda njalo. Imiphumela yalolu cwaningo iveza ukuthi ukubambisana kwabezomthetho nabazali ikhona okungenza kube lula ukubona ingane uma isiqalile ukuzibandakanya nokuziphatha okungamukelekile emphakathini. Bathi lokhu kubambisana kungenza nokuthi intsha leyo ebandakanyekayo isheshe ithole usizo nokwalulekwa.

UMurray (2016) ushicilele iphepha elisihloko esithi *'Constructions of Gender in Contemporary South African Crime Fiction: A Feminist Literary Analysis of the Novel of Angela Makholwa'*. Kuleli phepha uphawula ukwakheka kwezobulili emibhalweni ekhuluma ngendikimba yobugebengu. Uphawula ebuka ngeso leFeminizimu imibhalo engamanoveli abhalwe ngu-Angela Makholwa. Ubheka ngokunzulu indlela abantu besifazane abavezwe ngayo kule mibhalo enendikimba yobugebengu nokuthi balibamba kanjani iqhaza ebugebengwini.

URasheed nabanye (2016) bashicilele iphepha elinesihloko esithi ‘*Gender Differentials in Criminal Behaviour in Nigeria*’. Kuleli phepha babheka ubudlelwane obukhona phakathi kobulili kanye nobugebengu noma nezenzo zobugebengu. Abantu besilisa nabesifazane kuvela ukuthi bayabenza ubugebengu futhi baphinde babe yizisulu zobugebengu. Leli phepha liphinde libheke izizathu ezahlukeni nemiphumela eba khona ebugebengwini obenzeka emphakathini waseNigeria. Imiphumela yalolu cwaningo iva ukuthi abantu besilisa ibona isibalo sabo esiningi uma kuziwa kwezobugebengu. Okunye okuvezwa ilolu cwaningo ukuthola izindlela zokunciphisa lesi sibalo ngokuthi kuqwashiswe kuphindwe kugqugquzelwe ukuziphatha ngendlela efanele kwabantu besilisa.

URader nabanye (2016) bashicilele ucwaningo olunesihloko esithi ‘*Victim Blame in Fictional Crime Dramas: An Examination of Demographic, Incident-Related and Behavioural Factors*’. Kulolu cwaningo bathinta ubugebengu obutholakala ezincwadini ezingamadrama, lapha babheka ikakhulukazi abantu abayizisulu zobugebengu.

2.4 Amadezithishini

UMachiu (1994) wenza ucwaningo olunesihloko esithi ‘*Nnete Fela- Northern Sotho Detective story: A critical Evaluation*’. Kulolu cwaningo uMachiu uhlaziya kabanzi inoveli ephenyayo ebhalwe nguM.A Kekana enesihloko esithi ‘Nnete Fela’. Kule noveli ubheka indlela umbhali ayibhale ngayo kanye nomyalezo noma isifundo azama ukusidlulisa. Kulolu cwaningo uMaciu uphinde wabheka nokuthi ziphawula zithini ezinye izazi uma zihlaziya imibhalo engamanoveli aphenyayo. Ekugcineni kulolu cwaningo uphawula ngesiphetho sale noveli athi uKekana akazange agxile kakhulu kwezomthetho ngenxa yokuthi kungenzeka ukuthi wabe engenalo ulwazi olunzulu ngezomthetho kanye nemigudu yakhona uma umuntu ezobekwa icala. Ekugcineni umcwaningi usishayela ihlombe isiphetho sale noveli ngokuthi ekugcineni izigebengu zigcina ziboshiwe.

UMaleka (1999) wethule ucwaningo olunesihloko esithi ‘*A Critical Evaluation of D.N Moloto’s Tshipu E Rile Ke Lebele... A Detective Novel*’. Kulolu cwaningo ubheka umehluko phakathi kwendaba ephenyayo kanye nendaba ekhuluma ngobugebengu. Uphinde agxile kakhulu ekubhekeni imibono yabanye ababhali abaphawulile ngawo lo mehluko. Ucwaningo lwakhe lugxile enovelini enesihloko esithi ‘*Tshipu E Rile Ke Lebole*’. Kule noveli uMaleka uhlaziya kabanzi indlela umbhali ayisebenzisile ngesikhathi ebhala indaba. Ubheka izinto ezifana nomongo wendaba, ukubunjwa kwabalingiswa kanye nendlela abaziphatha ngayo. Imiphumela yalolu cwaningo iva ukuthi abacwaningi babeka imibono eyahlukeni ngendlela inoveli umbhali ayibhala noma ayethula ngayo. Lokhu kuqapheleka endleleni ayethula ngayo, umongo wendaba, indawo kanye nokunye okuthinta ukubhalwa kwenoveli.

Lolu cwaningo luzofana nalolu ngokuthi umcwaningi ubheka amanoveli anendikimba yobugebengu yize engezukugxila kulokhu uMaleka agxile kukhona.

UMasondo (2001) wenza ucwaningo olunesihloko esithi *'The detective novel in Zulu: Form and Theme in C.T Msimang's Walivuma Icala'*. Loluhlwano luhlaziya kabanzi inoveli ebhalwe nguC.T Msimang enesihloko esithi *'Walivuma Icala'* nokuyinoveli ephenyayo. Kulolu cwaningo uMasondo uphenya kabanzi ngendlela le noveli umbhali ayibhale ngayo kanye nokuthi ezinye izazi ziphawula zithini ngendlela yokubhalwa kwenoveli ephenyayo. Uphinde aphawule ngokuthi amanoveli anendikimba yobugebengu ayentuleka olimini lwesiZulu. Imiphumela yalolu cwaningo iveza ukuthi uMsimang ubambe iqhaza elikhulu ekubhaleni inoveli ephenyayo njengoba bekungavamile phambili noma nje eminyakeni eyedlule. Ekugcineni uphinde aphawule athi lokhu akusikhona ukuthi akuvamile olimini lwesiZulu kuphela kepha nakwezinye izilimi zamaNguni iyindlela le mibhalo.

Lolu cwaningo luzokwehluka ngokuthi umcwaningi ubheka umthelela wesizinda ebugebengwini obutholakala emanovelinini anendikimba yobugebengu. Okucishe kufane ngalolu cwaningo ukuthi nalo kukhona lapho oluthinta khona indikimba yobugebengu.

UMaluleke (2004) wenze ucwaningo olunesihloko esithi *'The perspectives of victims of juvenile crime towards restorative justice in Malamulele'*. Loluhlwano luphenya kabanzi ngohlelo oluhlose ukubuyisana phakathi kwabantu abasebancane ngokweminyaka abephule umthetho noma abenze ubugebengu nalabo abayizisulu zalezo zenzo zabo. Loluhlelo luvumela umuntu owephule umthetho ukuthi aqhubeke ahlale emphakathini njengoba besuke besabancane bengakakulungeli ukuyohlala ejele nezinye izigilamkhuba. Laba okukhulunywa ngabo kulolu cwaningo yilabo abaqaphiwe ngaphansi kweso labazali. UMaluleke ukuze aqhube lolu cwaningo lwakhe usebenzisane nabantu abayizisulu zobugebengu obenziwe yizingane. Usebenzise abantu abayizisulu abayi-8 kulolu cwaningo ukuthola ukuthi ngabe bazizwa kanjani nokuthi ithini imibono yabo ngalolu hlelo olubenza bagcine sebebhekana noma behlala ndawonye nabantu ababazwisa ubuhlungu. Imiphumela yalolu cwaningo iveza ukuthi abantu abayizisulu abaningi bayalamukela loluhlelo. Baveza ukuthi luyabasiza ukuthi basheshe bathole uxolo nokuphumula emoyeni nokubuyisana baphinde banike ithuba lesibili labo abazisolayo ngalokho abakwenza.

UNtuli (2006) uthule ucwaningo lwakhe olunesihloko esithi *'Ucwaningo lwamagalelo kaM.M Masondo ekubhalweni kwenoveli ewuphenyo esiZulwini.'* Kulolu cwaningo ucwaninga ngencwadi yophenyo kaMasondo ethi *'Ingalo yomthetho'*, ubheka indlela abezomthetho abaphenya ngayo izenzo zobugebengu kanjalo nezigqinamba ababhekana nazo. Imiphumela yalolu cwaningo iveza ukuthi abanye abantu ababukeka bethembekile futhi kumele bavikele umphakathi bayabandakanyeka nabo ebugebengwini noma kuneqhaza abalibambayo ekutheni izigebengu zichanase.

Lolu cwaningo luzokwehluka ngokuthi luphenya ngamanoveli anendikimba yobugebengu abhalwe ababhali abehlukene kanti lolu cwaningo lubheka amanoveli ombhali oyedwa.

UCheatwood (2010) wenze ucwaningo olunesihloko esithi *'Images of Crime and Justice in Early Commercial Radio – 1932 to 1958'*. Kulolu cwaningo uveza ukuthi phakathi konyaka we-1932 kuya kunyaka we-1962 imisakazo yaba nesibalo sabalaleli esakhula ngesivini uma siqhathaniswa nesezamazaphethanemaphaphabhuku. Lokhu kwagcina sekunqazwa elikhulu ekuqondeni isimoqondo kanye nemibono yabanye abantu abakhele umphakathi wasezweni laseMelika. Ucwaningo lolu luhlaziya amahora angama-200 ezinhlelo zomsakazo nezinhlelo ezingama-97 eziphathelene noma ezihlobene nobugebengu ezisakazwa emsakazweni phakathi kweminyaka ye-1932 kuya kunyaka we-1962. Lokhu kuwukuninisekisa ukuthi izinhlelo ezaziphathelene nobugebengu zazibambe liphi iqhaza futhi zibaluleke ngani emphakathini. Kulolu cwaningo kuvela ukuthi kunezinhlelo ezintathu zezinhlelo eziphathelene nobugebengu eziqwayelekile emsakazweni.

UFerreira-Meyers (2012) wenze ucwaningo olunesihloko esithi *'African Crime Fiction: The World As It Is or the World As What We Would Like It to Be?'*. Kulolu cwaningo uveza ukuthi imibhalo engamanoveli iyawaveza amaqiniso futhi iphinde iphawule ngezinto ezingenziwa ngomuso ukusiza kunciphise izinga lobugebengu. Lapha uhlayiza amanoveli abhalwe ngolimi lwesiNgisi, isiFrentshi nesiPutukezi. Imiphumela yalolu cwaningo iveza ukuthi ubugebengu e-Afrika akusiyona into eqale ukwenzeka esikhathini samanje. Ubugebengu babukhona kudala kodwa bungagqamile njengoba sekwenzeka manje. Ukubulalana kwabantu kubangwa ezombusazwe, izimpi zezinhlanga ezahlukeneyo, ukwebiwa kwemfuyo nokubangwa kwemingcele ngezinye zezinto eziwubugebengu azibalulayo kulolu cwaningo.

Lolu cwaningo luzokwehluka ngokuthi lubheka amanoveli anendikimba yobugebengu abhalwe ababhali abehlukene kanti lolu lubheka amanoveli abhalwe ngolimi olwahlukene.

UMuntingh (2012) yena wenze ucwaningo olunesihloko esithi *'An analytical study of South African Prison reform after 1994'*. Lololu cwaningo luphenya kabanzi ngokuthi ngabe umthetho sisekelo iyiphi indima noma izinto osuzenzile ekuguquleni isimo nasekuthuthukiseni isimo samajele eNingizimu Afrika. Lokhu ukubheka noma ukuphenya ngakho ngemuva konyaka we-1994 nokuyisikhathi lapho iNingizimu Afrika yathola khona inkululeko. Kulolu cwaningo ubuye aphawule ngokuthi uMnyango weZobulungiswa nokuHlunyelelisa kwezimilo esigabeni esiphezulu sewehlulekile ukushintsha imithetho ebhekelele abantu abasamajele. UMuntingh kule ncwadi uyakuveza nokuthi uma imithetho nezimo zasamajele zingashintshwa kungaba nemiphumela emihle kuzo iziboshwa.

Lolu cwaningo lwehlukile ngokuthi ucwaningo lwemibhalo engamanoveli kanti lolu olungenhla ucwaningo olwenzelwe emajele.

UMurray (2013) naye wenze ucwaningo olunesihloko esithi *'Reading crime through a gender lens: Intersections of shame, women's alcohol consumption and sexual vulnerability in crime'*

novel by Sarah Lotz'. Kulolu cwaningo uphenya kabanzi ngobugebengu ebubheka ngeso lobulili njengoba ebheka indlela abantu besifazane abaziphatha ngayo, abasebenzisa ngayo uphuzo oludakayo nezithinta ezocansi. Lapha uhlaziya amanoveli abhalwe nguSarah Lotz nokungamanoveli anendikimba yobugebengu. Imiphumela yalolu cwaningo izeza ukuthi ezinye izinto sinokuziqonda kangcono uma zishiwo umuntu ozaziyo noma oseke wadlula kuzona. USarah ungumbhali wesifazane nokungenzeka ukuthi akubhalayo ngabantu besifazane kuletha amaqiniso nemibono eyehlukile ngabo uma kuqhathaniswa nemibhalo ebhalwe ngabantu besilisa.

Okwehlukile ngalolu cwaningo ukuthi luhlaziya amanoveli anendikimba yobugebengu abhalwe ngesikhathi kusabusa uhulumeni wobandlulo kanjalo nangemuva kwenkululeko eNingizimu Afrika. Ucwawingo olubalulwe ngasenhla lubheka amanoveli abhalwe ngesikhathi zikahulumeni wobandlululo kuphela.

2.5 Amaphephandaba

Iphephandaba lansukuzonke elibizwa ngeMail and Guardian (2015) lasibikela ngezibalo kanye nezinga lobugebengu eNingizimu Afrika. Kuleli phephandaba kwakunesihloko esithi '*Crime Stat: Murder and burglary on the rise*'. Lolu balushicilele ngemuva kwenkululeko ethulwe ephalamende nguKhomishana wamaPhoyisa uRiah Phiyega. Enkulumweni yakhe uPhiyega wabika ukuthi ukubulalwa kwabantu nokugqokeza yibona ubugebengu obenyukile onyakeni we-2014/15. Waphinde waveza nokuthi bangamashumi amane nesishiyagalolunye abantu ababulawayo ngosuku eNingizimu Afrika.

Iphephandaba elibizwa ngeDaily Sun (2015) like labika ngobugebengu noma ngezehlakalo zobugebengu. Kuleli phephandaba kuvele udaba olunesihloko esithi '*Man (19) arrested for rape and murder*'. Lolu daba lukhuluma ngensizwa eneminyaka eyi-19 edlwengule yabulala intombazanyana eneminyaka eyi-14. Kubikwa ukuthi le ntombazanyana uyidlwengule kade ibuya esikoleni eyisabise ngomese. Lo mlisa kubikwe ukuthi ukhalelwe ngamasongo kasingonyela esekhaya lakhe ngemuva kokuba intombazanyana le ibike udaba lwayo.

Iphephandaba elibizwa ngokuthi Ilanga (2016) libike ngodaba olenesihloko esithi '*Kusolwa umbango kubulawa umndeni*'. Kuthiwe kudutshulwe amalunga omndeni ayisihlanu evalelwe. Ilanga lithole ukuthi la malunga ashonile, amabili adutshulwe ase okhelwa ngomlilo ashiswa. Kunezinsolo zombango wobukhosi bakwaNtshangase okuthiwa buphethwe yiNkosi uVela Shange. Bekungakaboshwa muntu kulesi sehlakalo ngokusho kwephephandaba.

Isolezwe (2017) libike ngodaba olunesihloko esithi '*Kusolwa izidakamizwa kobulele uyise wamqiba*'. Kulolu daba bebebika ngomunye wesilisa oneminyaka engama-23 okuthiwa

uqobe uyise, wamshisa wamgqiba ethuneni elingashoni kakhulu. Isidumbu sikaMnuz Siphon Ngwenya, oneminyaka elinganiselwa kwengama-50 sitholwe ngamalungu omndeni ngemuva kokuthi umsolwa ekhombe lapho abegqibe khona uyise. Kusolakala sengathi lo mlisa wabe esebenzise isidakamizwa esibizwa ngewunga. Kubikwa ukuthi usebenzise imbazo nocelemba ngesikhathi eqoba uyise. Umsolwa uboshiwe ubhekene necala lokubulala.

I-The Mercury (2017) iphephandaba lansukuzonke libike ngodaba olunesihloko esithi '*KZN tender fraud exposed*'. Kubikwe ukuthi kunemali ebalelwa ezigidini ezingama-23 zamarandi okungezamathenda ezikhwabanisiwe esifundazweni saKwaZulu-Natali. Kusolakala ukuthi lamathenda abenikezwa abantu abathile ngokungekho emthethweni futhi engwazelwa. Ababhekelele amacala enkohlakalo nokukhwabanisa basaphenya ngaleli cala ngokusho kwaleli phephandaba.

Isolezwe (2018) liphinde lasibikela ngodaba olunesihloko esithi '*Babanjiwe abasolwa ngokubulala iphoyisa*'. Lolu daba luvela ngemuva kokudutshulwa kubulawe iphoyisa ehlostela KwaMashu nokungabikwanga ukuthi yini imbangela yokudutshulwa kwalo.

Iphephandaba iDaily Sun (2018) libike ngodaba olunesihloko esithi '*Thief bust while selling the loot*'. Kulolu daba lwabika ngesigebengu esabanjwa sidayisa izimpahla ezintshontshiwe endaweni yaKwaMashu, eThekwini.

Emaphephandabeni umcwaningi awabalule ngenhla akuqaphelile nakubone kunokuhlobana nocwaningo lwakhe ukuthi lama phephandaba akhuluma noma abika ngobugebengu. Okunye lama phephandaba abuye aveze izinhlobo zobugebengu obahlukene. Okwehlukile ngamaphephandaba nocwaningo ukuthi luphenya kabanzi ngobugebengu obutholakala emanovelini kanti amaphephandaba abika ngobugebengu obenzeka ngempela emphakathini.

2.6 Isiphetho

Miningi imibhalo umcwaningi abengayibalula kepha ucaphune imbinjana ebisondelene kakhulu nocwaningo lwakhe. Kulesi sahluko umcwaningi wethule imibhalo eyahlukene enendikimba yobugebengu. Uyibhale ngokuyilandelanisa ngokweminyaka eyabhalwa noma eyashicilelwa ngayo.

Isahluko sesithathu

Izindlela zokwenza ucwaningo

3.0. Isingeniso

Kulesi sahluko kwethulwa izindlela zokwenza ucwaningo. Umcwaningi uqale achaze ukuthi iyini ipharadayimu nokuthi ibaluleke ngani ocwaningweni. Ipharadayimu eqondayo umcwaningi wenaba kabanzi ngayo njengoba kuyiyona eyisisekelo salolu cwaningo. Emva kwalokho kwethulwa ikhwalithethivu njengedizayini elandeliwe nokuthi ihlobana kanjani nalolu cwaningo, kuphinde kwenatshwe nangendlela yokucubungula imibhalo esetshenzisiwe ukuqoqa ulwazi. Umcwaningi uzolandela ngokwethula inqubo namasu awasebenzisile ukuqoqa nokuhlaziya ulwazi olusetshenzisiwe kulolu cwaningo nokuyisigaba ethula kuso isampula namathuluzi awasebenzisile ukuqhuba ucwaningo. Emva kwalokho ulandela ngokwethula imigomo yenqubonhle uma kwenziwa ucwaningo neqhaza lomcwaningi. Okokugcina wethula izindlela ezisetshenzisiwe ukuhlaziya ulwazi ngokwezigaba azilandelile, ukuqinisekisa ukukholakala kocwaningo.

3.1. Ipharadayimu

3.1.1. Iyini ipharadayimu

Ukuqoka ipharadayimu kuyinto ebalulekile kunoma yiluphi ucwaningo ngoba iyona ethathwa njengesisekelo socwaningo lonke. Umcwaningi kumele abe nomhlahlandlela, ngaleyo ndlela ipharadayimu iyona equkethe cishe yonke indlela ucwaningo oluzoqhutshwa ngayo (uNeuman, 2000). NgokukaCreswell noHanson (2007: 20) bathi abantu bahlale belangazelela ukwazi ngamaqiniso nokuqonda ngezimo abaphila ngaphansi kwazo njengomphakathi.

Igama elithi ipharadayimu selisetshenziswe kakhulu ababhali nabacwaningi abaningi. Leli gama kuvela ukuthi lisuselwe olimini lwesiGriki *'paradeiknyail'* noma *'paradeigma'* elichaza umumo noma uhlelo lokuqonda nokwazi iqiniso ngento ethile (uMacNaughton noDavis, 2001). Umbhali nomcwaningi owayemnkantsa ubomvu kwezenhlalokuphila yabantu uThomas Kuhn uyena ovele naleli gama ngeminyaka ye-1960. Leli gama ulethule kwenye yezincwadi zakhe edume kakhulu enesihloko esithi *'Structure of Scientific Revolutions'*. Kule ncwadi uchaza athi ipharadayimu iyisizinda esihola ucwaningo nakho konke okwenziwayo. Iphinde ibe umbono ngomhlaba nenhlalokuphila yabantu emphakathini (Kuhn, 1962).

Banengi abacwaningi asebephawulile ngokuthi iyini ipharadaymu nezimpawu zayo. URossman noRallis (2003: 33) bayichaza bathi:

... paradigm can be understood as relating to numerous enquiries such as knowledge, what is acceptable as evidence, what are nature of human actions and what characterizes structures and processes of human life.

[Ipharadayimu singayiqonda ngokwezahluke eziningi esingabala kuzo ulwazi, esilwamukela njengobufakazi bolwazi noma beqiniso, izindlela abantu abenza ngayo izinto ngokwemvelo nalokho abantu abazakhela bona njengomphakathi kwezenhlalokuphila yabo.]

UGuba noLincoln (1994:110) baphawula bathi ipharadaymu iqukethe imibono neqiniso esilaziyo ngomhlaba. Leli qiniso kungaba elemvelo nalelo abantu abazakhela lona ngokusebenzisa izindlela ezithile.

UCreswell (2007: 19) naye uhamba ezinyathelweni zikaGuba noLincoln uthi:

A paradigm comprises of three elements namely, epistemology, ontology and methodology.

[Ipharadayimu yakhiwe yizinto ezintathu. Eyokuqala ulwazi ngeqiniso, umfanekiso walokho esikwaziyo ngeqiniso kanye nezindlela ezithile zokwazi iqiniso.]

3.2. Ucwangingo ngokulandela ipharadayimu eqondayo (*Interpretive*)

Kulolu cwangingo kusetshenziswe ipharadaymu eqondayo (*Interpretive Paradigm*) ukuqhuba nokwesekela lolu cwangingo. Abantu bahlale befuna ukwazi ngamaqiniso nokuqonda izinto ngomhlaba abaphila kuwo (uCreswell, 2007: 20). UNeuman (2014:103) uthi ipharadaymu eqondayo kuvela ukuthi yasungulwa noma yagqamiswa kakhulu ongoti asebenkatshabomvu baseJalimane uMax Weber noWilhelm Dilthey ngeminyaka yama-1970/80. UNeuman (2000:103) uma ephawula ngepharadaymu eqondayo uthi inhloso yale pharadaymu ocwaningweni ukuqonda nokuhumusha izinto ezibumba umphakathi imihla namalanga, ukuqonda ngezimo abantu aseke babhekana nazo (*experiences*) nenhlalokuphila yabantu jikelele.

3.2.1 Iyini ipharadaymu eqondayo

UBabbie noMouton (2008: 28) uma bephawula ngepharadaymu eqondayo bathi:

This paradigm aims to understand people and their social behaviours.

[Le pharadaymu ihlose ukuqonda nokwazi ngabantu nendlela abaziphatha ngayo emphakathini.]

UWillis (2007: 194) uma ephawula ngepharadaymu uthi:

Interpretivism usually seek to understand a particular context in which different people and different groups have different perception of the world.

[Uhumusho luhlose ukuqonda ngezimo abantu abahlukene namamaqoqo ahlukene nemibono ehlukene abanayo ngomhlaba.]

UGephart (1999:5) yena uphawula athi:

Interpretive is being direct to the meaning and understanding the social interactions between humans. Consequently, the mind interprets experience and events, and construct meanings from them.

[Ipharadaymu eqondayo iwukunikeza incazelo nokuqonda ngenhlalokuphila yabantu emphakathini. Ngalokho kusho ukuthi umqondo womuntu uye uhumushe ngezimo ezenzekayo ukuze kwakheke incazelo ngaleso simo.]

Kulokhu osekuphawuliwe abanye ababhali ngasenhla kube ngezinye zezinto ezikucacisile kumcwaningi ukuthi ipharadaymu iyona engena khaxa ocwaningweni alwenzayo. Umcwaningi uphenya ngenhlalokuphila yabantu emphakathini nomthelela wayo ebugebengwini obenzeka kuyo imiphakathi. Ukuphawula kwabanye ababhali ngokuthi le pharadaymu iveza ukuthi iqiniso alikho linye, kwenze umcwaningi anqume ukusebenzisa yona le pharadaymu. Umcwaningi uhlose ukuthola imibono eyahlukene ngomhlaba nenhlalo yomphakathi okunezigameko zobugebengu kuyona.

Kulolu cwaningo umcwaningi ulandele indlela yabacwaningi abafana noJ.W Creswell noW.L Neuman. Laba bacwaningi sebenze uphenyo oluningi baphinde babhala kakhulu ngezindlela zokwenza ucwaningo oluyimpumelelo. Umcwaningi ukhethe ukusebenzisa ipharadaymu eqondayo kulolu cwaningo ngoba ubone kuyiyona emvumelayo ukuthi akwazi ukubeka umbono wakhe ngomhlaba. Lokhu kuvele ngesikhathi ehlaziya ngesimo senhlalo, inkathi nendawo abantu abaphila kuyona emphakathini okubhalwe ngayo emanovelini awasebenzisile kulolu cwaningo. Sizokhumbula ukuthi umcwaningi uhlaziya ngomthelela wesizinda emanovelini anendikimba yobugebengu. Ube esethola ukuthi le pharadaymu iyona ehlabathi esikhonkosini ukuthi ingasekela ucwaningo lwakhe.

3.2.2. Ithebula: Izimpawu ze-inthaprhithivu pharadaymu

Okucatshangwayo ngeqiniso (<i>Ontology</i>)	Ulwazi ngeqiniso (<i>Epistemology</i>)	Izindlela zokwazi iqiniso (<i>Methodology</i>)
Iqiniso alikho linye futhi livela ngezindlela eziningi. Abantu banezizathu eziningi ezahlukene ezibaholela ekutheni benze ubugebengu.	Ulwazi ngeqiniso uliqonda ngokulihumusha ulihlobanisa nezimo eseke zenzeka phambilini nezinomthelela endleleni abaphila ngayo kanye nokuziphatha komphakathi.	Lapha izindlela zokwazi iqiniso zibandakanya ukuxoxa nabantu uthole iqiniso kubona ngqo.

Iqiniso litholakala noma lakheke ngokubuka indlela abantu abaziphatha ngayo. Ukubona ukuthi izigameko zobugebengu ziveza ukuthi abanye abantu baziphatha kanjani emphakathini.	Izenzo nemicabango ngeqiniso yakheka ngendlela umphakathi owakheke ngawo nenhlalo yawo.	Lapha indlela yokwazi iqiniso itholakala ngokufundakubuka indlela abaphila ngayo njengomphakathi.
Iqiniso litholakala ngokuqonda indlela abantu abaphila ngayo nsuku zonke, indlela abaxoxisana ngayo nesimo senhlalo abaphila ngaphansi kwaso. Indlela abaphilisana ngayo nendlela abaxoxisana ngayo iyakuveza ukuthi bawuqonda kanjani umhlaba nezimo abaphila kuzo njengomphakathi.		Lapha indlela yokwazi iqiniso itholakala ngokufundakubuka indlela abaphila ngayo njengomphakathi Kanye nokuba nezingxoxo nabantu abaphila kulowo mphakathi.

3.2.3 Inhloso yokusetshenziswa kwe-inthaprhithivu pharadaymu

Baningi abacwaningi asebephawulile ngempumelelo yocwaningo ngokusebenzisa le pharadaymu ocwaningweni. ULincoln noGuba (1985:171) bona baphawula ngobuhle bepharadayimu eqondayo bathi:

Inhlalokuphila yabantu angeke iqondakale ngokuthola ulwazi kumuntu oyedwa, iqiniso nokuqonda ngenhlalokuphila yabantu ivela kubantu abahlukene. Laba bantu kuba ngabantu abanezinkolelo namasikompilo angafani. Umcwaningi kubalulekile ukuthi aqonde ukuthi abantu ababambe iqhaza ocwaningweni bangamnikeza imibono eyahlukene ngalokho aphanya kabanzi ngakho. Okunye okubalulekile uma umcwaningi esebenzisa ipharadaymu eqondayo ukuqiniseka ukuthi akachemi ngolwazi asuke elutholile. Lokhu kungagwema ukuthi umcwaningi agcine ependa bonke abantu ngopende owodwa ngenxa yolwazi olungaphelele kanye nolwazi angalutholanga kubanikazi balo.

UWillis (2007:69) uphawula athi ipharadaymu eqondayo inezimpawu ezintathu. Uphawu lokuqala ngabantu okuyibona abanolwazi kanye nencazelo ngomhlaba abaphila kuwona. Olwesibili, umcwaningi usuke eyingxenye yemibono ngomhlaba nalokho okwenziwayo emhlabeni. Uphawu lokugcina, intshisekelo yokwenza ucwaningo njengoba abacwaningi begcina sebenza ucwaningo baphenye ngento ethile ukuze bathole iqiniso.

UMerten (2005) uma ephawula uthi ngokwale pharadaymu kuvela ukuthi kukhona ubudlelwano obukhona phakathi kwabantu nendawo abaphila kuyona. Abantu abaphila emphakathini bayingxenye yezingxoxo nakho konke okwenzeka kuwo.

Kanti uWillis (1995) yena uphawula athi ipharadayimu eqondayo ayikholelwa ekutheni ulwazi lulodwa noma kunendlela eyodwa yokuqonda izinto. Abantu benza futhi bacabanga ngezindlela ezingafani ukuze baqonde lokho abakuzwayo noma abakubonayo.

Ngokwepharadaymu eqondayo ayikho impendulo okuyiyonayona noma eqondile kepha kuba yizimpendulo nemibono eyehlukene ngokuthile (Walslam, 1995).

Ngokocwaningo ipharadaymu eqondayo iwukubheka nokuqoqa ulwazi ngezinto bese zihlaziywa ngezindlela ezahlukene ukuze zenze umqondo noma zesekele lokho okucwaningwayo. Kuphinde kube yindlela yokuzama ukuqonda lokho ngolwazi abantu abahlobene nalo (Deetz, 1996).

Lapha ngasenhla umcwaningi ubeveza imibono yabanye abacwaningi ngokusebenzisa ipharadaymu eqondayo njengesisekelo socwaningo olwenziwayo. Lokhu kungezinye zezinto noma izimpawu ezigqogquzele umcwaningi ukuthi ayikhethe njengepharadayimu ezosekela nolwakhe ucwaningo. Sizokhumbula ukuthi kulolu cwaningo umcwaningi uzama ukuphenya ngokunzulu ngenhlalokuphila yabantu ezindaweni ezinobugebengu ezitholakala emanovelini ahlukene.

Ipharadayimu eqondayo ivamile ukuqhathaniswa namanye amapharadaymu asetshenziswayo uma kwenziwa ucwaningo. Ipharadayimu eqondayo ivamise ukuqhathaniswa nepharadayimu ebikezelayo njengoba acishe afane. Womabili lama pharadaymu akholelwa ekutheni iqiniso likhona, ipharadaymu eqondayo iveza izimpawu ezithi iqiniso lakhiwa izinto eziningi kanjalo nezindlela zokulithola ziningi. Kanti ipharadaymu ebikezelayo inezimpawu eziveza ukuthi iqiniso likhona kodwa linye. Ubufakazi bokuliveza leli qiniso ukwenza ucwaningo ngokulikala kusetshenziswa izinto ezahlukene ukulithola (Mertens, 2009).

Kulama pharadaymu umcwaningi asephawule ngawo ngenhla ikhona ephikisana nawo. Leyo pharadaymu ibizwa ngepharadaymu ekhululayo. Lena yipharadaymu ekholelwa ekutheni iqiniso likhona kodwa liyashintshashintsha ngenxa yomlando, isimo senhlalo yomphakathi, ezipolitiki kanye nokungalingani kwamandla noma kwabantu. Leli qiniso litholakala ngokusebenzisa izinjulalwazi kanye nomlando ukulithola nokulinqonda ngendlela efanele (Neuman, 1998).

3.3. Ikhwalithethivu dizayini

Lena ngenye yezingxenye ezibalulekile uma kwenziwa ucwaningo. Idizayini yocwaningo iyona ekubeka kugqame okwenziwe ocwaningweni kanye nokwenza ucwaningo lube impumelelo. Kulesi sigaba umcwaningi wethula idizayini ebizwa ngekhwalithethivu nokuyidizayini ayisebenzisile ukuqhuba ucwaningo lwakhe kanye ne*Basic Interpretive design* okuyidizayini encane evela ngaphansi kwekhwalithethivu. Lesi sigaba sizoveza konke umcwaningi akwenzile ocwaningweni ukuze kuvele imiphumela leyo ayihlosile.

Ikhwalithethivu iwuhlobo lo cwaningo olugxile kakhulu ekuchazeni okuthile ngokubhala hhayi ngezinombolo (Creswell, 2003). UDomegan noFleming (2007:24) bayichaza kanje ikhwalithethivu:

Qualitative research aims to explore and discover issues about the problem on hand, because very little is known about the problem.

Ikhwalithethivu ihlose ukubheka nokuthola imibono ngenkinga ekhona ngaleso sikhathi ngoba kusuke kukuncane okwaziwayo ngaleyo nkinga.

USherman noWebb (1998:84) bona bachaza bathi ikhwalithethivu ucwaningo oluthola ulwazi ngokusebenzisa indlela yokuxoxa nabantu (izingxoxo ezahlukeni), imiqulu enemibuzo, imibhalo kanye nokubhekisisa lokho okucwaningwayo.

UNeuman (1998:45) naye akagudluki kulokhu okuphawulwa uSherman noWebb ngasenhla njengoba ethi indlela yokuqoqa ulwazi ngokwekhwalithethivu iyakwazi ukuthola ulwazi okuyilo nolufanele ngezinto ezenzeka emphakathini. Le ndlela iphinde ikwazi ukuthola ulwazi ngezinqinamba ezikhona emphakathini nalokho okucatshangwayo.

Lapha kuyavela ukuthi umcwaningi kumlungele ukuthi asebenzise indlela yekhwalithethivu ukuqhuba ucwaningo lwakhe njengoba ehlaziya kabanzi imibhalo engamanoveli enendikimba yobugebengu. Umcwaningi uphenya kabanzi ngesizinda umphakathi owakhele kusona nokuhlaziya ukuthi sinamuphi umthelela ebugebengwini obutholakala emanovelini awakhethile.

3.3.1. Izimpawu zekhwalithethivu dizayini

Lesi sigaba sethula izimpawu zekhwalithethivu ngenhloso yokuveza ukuthi lezi zimpawu zihlobana kanjani nocwaningo. UMerriam (2002:4-5) uthi zintathu izimpawu zekhwalithethivu, a) **Ukuqonda isizathu/incazelo ngezinto**, b) **Iqhaza lomcwaningi** kanye c) **Indlela yokwazi iqiniso**.

- a) UMerriam (1998:46) uphawula athi ikhwalithethivu ihlose **ukuqonda** ngomhlaba, izinto nenhlalokuphila yabantu. Ukuze umcwaningi akwazi ukuqonda umhlaba nenhlalokuphila yabantu uye asebenzise izingxoxo, ukufundakubuka nokuhlaziya imibhalo eyahlukeni. Ukuqonda nokwazi ukwakha incazelo ngomhlaba noma indlelakubuka umhlaba ihlobene kakhulu nolwazi noma amava aphambilini (*experiences*).

Kulolu cwaningo umcwaningi uphenya ngesizinda nomthelela waso ebugebengwini obutholakala emanovelini anendikimba yobugebengu. Lapha umcwaningi uzama ukuqonda ukuthi indawo, inkathi nesimo senhlalo kunamuphi umthelela ekutheni bagcine sebezibandakanya nezenzo zobugebengu. Izimo zaphambilini nezingqinamba abalingiswa ababhekene nazo zinokuhlobana nezenzo zabo nendlela abaphila ngayo.

- b) **Iqhaza lomcwaningi** ocwaningweni libaluleke kakhulu ngoba uyena ofana nomshayeli wemoto okunguyena okwazi ukuthatha izinqumo zokuthi imoto kumele ihambe kanjani futhi kuphi ukuze ifike lapho iya khona. UDenzin noLincoln (2003:47) bathi umcwaningi kulesi sigaba uyena oyithuluzi lokuqala lokuqhuba ucwaningo noma lokuqoqa ulwazi.

Umcwaningi ungenye yezingxenye ezibalulekile uma kwenziwa ucwaningo njengoba kuwuyena umhleli walo lonke ucwaningo. Umcwaningi uyena owenza umhlahlandlela nezinhlelo zokuthi ucwaningo uzoluqhuba kanjani, ukukhetha izindlela azozisebenzisa ukuqhuba ucwaningo, izindlela zokuqoqa ulwazi neminye imigudu nemigomo efanele yokwenza ucwaningo olugunyaziwe futhi oluyimpumelelo.

- c) Lonke ucwaningo olwenziwayo kumele lulandele imigomo noma indlela ethile uma lwenziwa. Kulesi sigaba kukhulunywa **ngezindlela ezisetsheziwe** zokwenza ucwaningo. Lokhu kuveza ukuthi ikuphi umcwaningi akwenzile ocwaningweni lwakhe ukuze athole imiphumela noma iqiniso ngalokho asuke ephenya ngakho. Uma kukhulunywa ngezindlela zokwazi iqiniso singabala izindlela umcwaningi aqhuba ngazo ucwaningo isibonelo: idizayini yocwaningo, injulalwazi, ukuqoqa kolwazi kanye nezinye izindlela.

3.4. Ucwaningo ngendlela yekhwalithethivu

Lolu cwaningo lusebenzise indlela yekhwalithethivu ukuqhuba ucwaningo njengoba umcwaningi ebone kuyiyo emvumela kahle ukuthi ayisebenzise nokuyiyo abone izofinyelelisa ucwaningo lwakhe lapho afuna lufinyelele khona. UBarbour (2008:11) uthi indlela yokuqhuba ucwaningo yekhwalithethivu inokuphendula imibuzo esuke ethintwa yikhwalithethivu lapho umcwaningi efuna ukuqonda lokho aphenya ngakho uma esebenzise izinombolo. Njengoba ngenhla umcwaningi eke waphawula ngomehluko phakathi kwalezi zindlela zokuqhuba ucwaningo.

3.4.1 *IBasic interpretive dizayini*

Ibasic interpretative dizayini ingxenye yamadizayini amancane avele ngaphansi kwekhwalithethivu. Kulolu cwaningo kusetsheziwe yona le dizayini ngaphansi kwekhwalithethivu njengoba kuyiyona abone ihlaba esikhonkosini ukwesekela ucwaningo. UMerriam (2002:6) uma echaza *ibasic interpretive* dizayini uthi iphenya noma ifuna ukuqonda ngenhlalokuphila yabantu, umhlaba nendlelakubuka umhlaba wabantu. Ulwazi luqoqwa ngezingxoxo, ukufundakubuka nangokuhlaziya imibhalo enhlobonhlobo. Kulolu cwaningo umcwaningi ulandele indlela yokuhlaziya nokuqoqa ulwazi emibhalweni. Usebenzisa imibhalo engamanoveli ukuqhuba lolu cwaningo.

UMarshall noRossman (2006:53) uma bechaza *ibasic interpretive* dizayini bathi iwucwaningo oluphenya ngezenzo zabantu okungekho lula ukuziqonda ngaphandle kokuthi zibe nencazelo ehlobene nalezo zenzo.

Lolu cwaningo lulandela indlela ye*basic interpretive* dizayini ngokukaMerriam (2002) eveza ukuthi *ibasic interpretive* dizayini iyonke imayelana nendlela abantu abahumusha ngayo amava empilo yabo (*experiences*), ukwakha incazelo nokuthola iqiniso ngalokho okwenzeka ezimpilweni zabo.

Kulolu cwaningo umcwaningi uzama ukuqonda ngenhlalokuphila yabantu. Lapha uphenya ngokuthi abantu bakuhumusha kanjani okwake kwenzeka ezimpilweni zabo phambilini nokwenzeka manje. Kulolu cwaningo kuyavela ukuthi abantu badlula ezimweni ezahlukene empilweni eziba nomthelela empilweni yabo yamanje. Lokhu kuvezwa yizimo abalingisi ababhekana nazo ezigcina sezibafake ebugebengwini.

3.5. Amasu nenqubo yokuqoqa ulwazi

Ngesikhathi kwenziwa lolu cwaningo umcwaningi ubheke izincwadi (amanoveli, izindaba ezimfushane namaphephandaba) kanye nemiqingo yolwazi eyahlukene nokuyilapho eqoqe khona ulwazi alusebenzisile. Kule miqingo umcwaningi ubala amathesis, amajenali, amathikili kanye namaphephandaba. Umcwaningi usebenzise izincwadi ezine ezingamanoveli anendikimba yobugebengu (Inkinsela YaseMgundundlovu, Igazi Lezibi, Ayikho Impunga Yehlathi nethi Kuyoqhuma Nhlavana). Lama noveli uwakhetha ngokulandela isikhathi noma iminyaka ashicilelwa ngawo. Amabili amanoveli abhalwe kusabusa uhulumeni wobandlululo eNingizimu Afrika kanti amanye futhi amabili abhalwe sekubusa uhulumeni wentando yeningi. Amanoveli awasebenzisile ilawa alandelayo: Inkinsela YaseMgundundlovu (Nyembezi, 1961), Ayikho impunga yehlathi (Bhengu, 1973), Kuyoqhuma nhlamvana (Mngadi, 2004) kanye nesihloko esithi Igazi Lezibi (Ngcobo, 2014). Lokhu kuveza ukuthi lolu cwaningo aludingi abantu abazobamba iqhaza ezingxoxweni nakwisimokubuka ukuze umcwaningi aqoqe ulwazi.

UKidder noJudd (1987: 221) uma bephawula ngezindlela ezikhona nezivamile ukusetshenziswa uma kuqoqwa ulwazi bathi umcwaningi uyena okwazi ukubona nokukhetha indlela efanele ucwaningo lwakhe. Baphinde baphawule nangokuthi kubalulekile ukuthi umcwaningi indlela leyo ayikhetheyo ayiqaphele ukuthi izindleko zayo zingakanani futhi angakwazi yini ukuzikhokhela.

3.5.1 Isampula yocwaningo

Uma kwenziwa noma ngabe yiluphi uhlobo locwaningo kuye kube khona isampula ethile esetshenziswayo. Kubalulekile ukuthi umcwaningi asebenzise isampula noma amasampula aqondene ngqo nocwaningo lwakhe. UZwane (2015:20) uphawula athi kukhona izinhlobo zamasampula ezimbili nazo okukhona amanye amasampula ngaphansi kwazo. Kukhona isampula ye*probability neye-non-probability*. Ngaphansi kwe*probability* kutholakala *isimple random sampling*, *istratified random sampling*, *isystematic random sampling*, *icluster sampling* ne*multi-stage systematic sampling* (Greenstein, 2003).

U-Alvi (2016) uma ephawula ngesimple random sampling uthi lena isampula ekholelwa ekutheni wonke umuntu uyalingana futhi unalo ilungelo lokubamba iqhaza ocwaningweni.

Kulolu cwaningo umcwaningi usebenzise *istratified random sampling* njengoba lama noveli awasebenzisile ewahlukanisa ngamaqoqo ngokwenkathi abhalwe ngayo. UHammersley (1964:59) uthi *istratified random sampling* ibheka ukwehlukaniswa kolwazi okucwaningwa ngalo ngamaqoqo. Lolu lwazi umcwaningi usuke eluqoqe emphakathini noma ezincwadini. UZwane (2015:25) yena uphawula athi kuyasiza ukwehlukanisa ulwazi oluqoqile lube ngamaqoqo ngendlela leyo okhethe ukuhlela ngayo. Lokhu kusiza ekutheni ukwazi ukuhlela nokuhlaziya kahle ulwazi lwakho ngoba usuke sewazi ukuthi uma uqede ngeqoqo uzolandela ngaliphi. Okunye futhi akwenzile ukuhlola kabanzi ngesizinda esinezingxenywe ezintathu ngaphansi kwaso. Kukhona indawo, inkathi nesimo senhlalo. Lokhu uzokubheka ngokwehlukana kwakho ekwesekela ngokucaphuna izigameko ezitholakala emanovelini akhethe ukuwasebenzisa.

3.5.2 Amasu okuqoqa ulwazi nokusetshenziswa kwemibhalo namanothi

Ukuqoqwa kolwazi yinto ebalulekile kulona lonke ucwaningo olwenziwayo. Ucwaningo ngeke lwenziwe uma isigaba sokuqoqwa kolwazi locwaningo singekho. Ukuqoqa ulwazi yindlela yokuthola nokuhlanganisa konke umcwaningi asuke efuna ukukucwaninga ukuze kuphenduleke imibuzo yocwaningo (uSalzmann, 1963). UMarshall noRossman (2006: 78) bathi zintathu izindlela zokuqoqa ulwazi, kukhona indlela yokuqoqa ulwazi **ngezingxoxo, ukufundakubuka** (i-observation), **imibhalo** kanye **neqhaza lomcwaningi**.

Kulolu cwaningo umcwaningi usebenzise indlela yokuqoqa ulwazi emibhalweni. UMerriam (2002:13) uma ephawula ngezinhlobo zemibhalo ubala imibhalo (lonke uhlobo lwemibhalo), imidwebo/izithombe, izinto zobuciko bezandla, imibhalo yabantu (amadayari). Umcwaningi usebenzise imibhalo engamanoveli ahlukene naqoqe kuwo ulwazi abeludinga kulolu cwaningo. Usebenzise amanoveli amane anendikimba yobugebengu.

Yize ekhona amanoveli amanye anale ndikimba, umcwaningi ukhethe ukusebenzisa amane kulawo awafundile ase esemhlaba umxhwele. Umcwaningi ubese ehlukana ngokwamaqoqo namaqoqwana ulwazi aluqoqile emanovelini. Umcwaningi sizokhumbula ukuthi uhlaziya ngesizinda nomthelela waso ebugebengwini obutholakala emanovelini awakhethile.

UKahn noCannell (1958:22) bathi okuhle ngokusebenzisa imibhalo njengendlela yokuqoqa ulwazi ukuthi ulwazi noma ucwaningo lusuke selukhona oselwenziwa ngaphambilini. Isibonelo salokhu sivela esigabeni lapho umcwaningi ebuyekeza imibhalo ethinta ucwaningo lwakhe. Ukuba khona kocwaningo nemibhalo esishicilelwe kusho ukuthi lukhona uphenyo oselwenziwe ngaphambilini. Lokhu kuba khona kolwazi lwaphambilini kuyalekelela ekutheni umcwaningi aphenye noma aqhamuke nemibuzo yocwaningo emisha kodwa ayisusela kulolu lwazi oselukhona.

UCreswell (2011:276) uthi ukusebenzisa indlela yokuqoqa ulwazi emibhalweni akunazo izindleko zemali eziningi njengezinye izindlela zokuqoqa ulwazi.

UKabir (2016:206) yena uphawula ngezingqinamba zokusebenzisa indlela yesigaba sesibili sokuqoqa ulwazi. Uthi ulwazi oluqoqe endaweni eyodwa aluthembekile ngenxa yokuthi abantu bahlala ezindaweni ezinemthelela engafani ezimpilweni zabo. Uphinde aphawule ngokuthi ulwazi ngokuhamba kwesikhathi luba ludala lungabe lusasebenziseka. Okunye okuvelayo ukuthi le ndlela yokuqoqa ulwazi ingadala izinkinga ngobuqobo bayo (*authenticity*) kanye namalungelo ombhali wayo wangempela.

UDenzin noLincoln (2005:26) bathi indlela yokuqoqa ulwazi ikhuthaza ukusebenza ngokuhlanganyela kwabacwaningi. Lokhu kuvela ngesikhathi umcwaningi evezwa ukuthi ulwazi alusebenzisile uluthathe kuphi futhi ubani umnikazi walo. Okunye okuvelayo ukuthi le ndlela yokuqoqa ulwazi iqinisekisa ukuziphatha ngendlela efanele yomcwaningi lapho enza ucwaningo. Lokhu kuye kuvele ngesikhathi umcwaningi esayina isivumelwano sokuziphatha ngendlela efanele yena nalabo abazobe bebambe iqhaza ocwaningweni.

Kulesi sigaba umcwaningi uveze ukuthi kungani esebenzise indlela yokuqoqa ulwazi ebizwa ngesigaba sesibili sokuqoqa ulwazi. Lokhu ukwenze nangokusekwa osekushiwo ngabanye abacwaningi kanye nocwaningo oselwenziwe ngaphambilini olusebenzisa le ndlela yokuqoqa ulwazi.

3.5.2.1 Amanothi njengethuluzi lokuqoqa ulwazi

Kulolu cwaningo umcwaningi usebenzise kakhulu ikhono lakhe lokufunda imibhalo. Lokhu kumelekelele kakhulu ekutheni akwazi ukuthola imibhalo enendikimba yobugebengu. Uphinde wabheka neminye imibhalo enendikimbana yobugebengu. Umcwaningi ubese efunda amanoveli anendikimba yobugebengu ngenhloso yokukhetha lawo adinga ukuwasebenzisa ocwaningweni lwakhe. Umcwaningi ulwazi uluqoqe ezincwadini ezine ezingamanoveli. Lezi zincwadi uziboleke kumtapo wolwazi wasesikhungweni afunda kuso iNyuvesi yaKwaZulu-Natali, yinye vo incwadi ayithenga ngenxa yokwantuleka kwayo kulo mtapo wolwazi oseduze naye. Okunye akusebenzile ngesikhathi eqoqa ulwazi amapeni okubhala kanye nezinto zokubhalela okubizwa ngamanothi. UBrown (2001) uthi eminyakeni eminingi eyedlule ukubhala phansi amanothi kwakuyiyona ndlela eyayisetshenziswa futhi ingekho enye. Kwakusetshenziswa ipeni nephepha ukubhala amanothi nokwakwenza kubelula ukufunda nokuqonda lokho okubhala phansi. Okuhle ngokuqoqa ulwazi ngale ndlela ukuthi ubhala phansi futhi ubhala ngendlela okwazi ukuyiqonda.

3.6. Ukuhlaziywa kolwazi

Kulesi sigaba umcwaningi wethula indlela noma izindlela zokuhlaziywa kocwaningo. UBogdan noBiklen (2003:44) bathi ukuhlaziywa kolwazi ukuhlunga nokuhlela nokuhlaziya kanye nokuhlela kahle ulwazi umcwaningi aluqoqile. UMarshall noRossman (2006: 78) bathi zine izigaba zokuhlaziywa kolwazi. Babala izingxoxo, ukufundakubuka, iqhaza lomcwaningi kanye nemibhalo. Umcwaningi ubeseke waphawula ngenhla ukuthi yena ukhethe indlela yokuqoqa ulwazi ezincwadini ezingamanoveli. Kulolu cwaningo umcwaningi uzohlaziya kabanzi ngendawo lapho indaba yenzeka khona, inkathi kanye nesimo senhlalo ukuthi sinamuphi umthelela ebugebengwini. Lokhu ukwehlukanise ngokwamaqoqo namaqoqwana.

Konke lokhu uzophenya ngakho uma esehlaziya izehlakalo noma izigameko zobugebengu ezitholakala emanovelini awakhethile. Esigamekweni ngasinye uzobe esebheka indawo eyenzeke kuso. Uphinde abheke ukuthi ngesikhathi kwenzeka isigameko bekuyisiphi isikhathi noma inkathi. Okuzolandela ubheka futhi ukuthi isimo senhlalo sibe namuphi umthelela. Okokugcina ubheka izigameko zobugebengu ezenzekile.

3.6.1. Ithebula: Uhlelo lwamaqoqo namaqoqwana olwazi

Umcwaningi uwehlukanise ngale ndlela elandelayo amaqoqo namaqoqwana olwazi:



Umcwaningi esahlukweni esisazolandela uzobe esehlaziya ulwazi egxila eqoqweni ngalinye ehlaziya ulwazi ngokunzulu.

3.7. Iqhaza lomcwaningi

Kulesi sigaba kwethulwa iqhaza lomcwaningi noma indima edlalwe umcwaningi ngesikhathi eqhuba lolu cwaningo.

3.7.1. Ulwazi lwaphambilini, ukuchema nendlelakubuka

- Umcwaningi ngamunye ukuze acabange ukwenza ucwaningo kusuke kukhona lapho ethole khona intshisekelo ethile. Kulolu cwaningo umcwaningi ungumuntu okhulele emphakathini okhungethwe yizigameko zobugebengu nokuthe uma eqala ezijwayeza ukufunda izincwadi wabona ukuthi ubugebengu akuyona into ethinta yena nomphakathi wangakubo kuphela. Ngokubuka nokuqonda umhlaba, umcwaningi ubone kukhona okuthile isizinda esinomthelela ngakho ebugebengwini. Isimo senhlalo, inkathi kanye nendawo ubone kudlala enkulu indima empilweni yomuntu ukubenza babe yilokho abayikho. Lolu cwaningo lwenziwe ngenhloso yokungachemi njengoba umcwaningi ephenya ngomthelela wesizinda ebugebengwini obutholakala emanovelini bese esekela lokho aphawula ngakho.

USmith noNoble (2014: 34) uma bephawula ngokuchema ocwaningweni bathi:

Understanding research bias is important for several reasons: first, bias exist in all research, across research designs and it is difficult to eliminate. Second, bias can occur at each stage of the research process; third, bias impacts on validity and reliability of study findings and interpretation of data can have important consequences for practice.

[Kubalulekile ukuqonda ukuchema noma ukungachemi ocwaningweni ngenxa yezizathu ezimbalwa. Okukuqala, ukuchema kukhona kulona lonke ucwaningo olwenziwayo noma ngabe lwenziwa ngayiphi indlela umcwaningi akhethe ukulenza ngayo nokungekho lula ukuthi umcwaningi agweme ukuchema. Okwesibili, ukuchema kungenzeka kunoma isiphi isigaba sokuqhuba ucwaningo. Okwesithathu, ukuchema kunomthelela ekukholekeni nokuthembeka kocwaningo nemiphumela yocwaningo]

UMaxwell (1992) yena uphawula athi umcwaningi nomcwaningi bathi beqala benza ucwaningo basuke sebevele benolwazi, imicabango kanjalo namava empilo ngalokho abafuna ukukwenza kanye nombono ngemiphumela engase ibekhona uma seluphelile ucwaningo.

UGolafshani (2003:601) uma ephawula ngemigomo yokugwema ukuchema uma kwenziwa ucwaningo, ubala le migomo elandelayo:

- Ukuqoqa ulwazi ezintweni noma ebantwini abahlukene.

- Indlela abantu ababambe iqhaza abazobona ngayo imiphumela yocwaningo.
- Ukuqinisekisa ucwaningo ngokuthola ulwazi oluphele ngalokho umcwaningi acwaninga ngakho.
- Ukubheka izincazelo ezahlukeni ngocwaningo.
- Ukuhlaziya imiphumela ngendlela efanele.

Lolu cwaningo lulandele imigomo engenhla ukugwema ukungachemi komcwaningi. Ulwazi luqoqwe embhalweni eyahlukeni ukuveza ukuthi ababhali bayiveze kanjani indikimba yobugebengu. Umcwaningi ube eselandela ngokuthi aqikelele ukuthi lonke ulwazi aludingayo uyaluqoqa kuzo zonke izindawo njengasezincwadini. Umcwaningi uphinde wabheka ukuthi abanye abacwaningi baqhamuka nazi izincazelo ngocwaningo aseke balwenza ngaphambili. Okokugcina umcwaningi akwenzile ukuthi alandele imigudu efanele ngesikhathi ehlaziya ulwazi.

Indlela umcwaningi abuka ngayo lolu cwaningo ubona lukwazile ukufeza izinhloso abenazo ngalo. Imiphumela yalolu cwaningo iwubufakazi bokuzikhandla komcwaningi ukuze imiphumela ibe nokwethembeka nokukholeka.

3.7.2. Inqubonhle

Ucwaningo lonke noma ngabe yiluphi kunemigomo umcwaningi okumele ayilandele ukuze kube wucwaningo olusemthethweni futhi oludlule ezigabeni ezithile ukuqiniseka ukuthi aluthikamezi amalungelo athile. Lokhu kubalulekile ukuthi umcwaningi akwenze ukuze angazitholi esephule imithetho ethile. Inqubonhle kubalulekile ukuthi umcwaningi ayiveze ngaphambi kokwenza ucwaningo lwakhe. Kunezinto nezindlela umcwaningi okumele aziqaphele uma enza ucwaningo. Kumele bonke abacwaningi bafake izicelo zenqubonhle kuleso sikhungo semfundo abhalise kuso. Lokhu kumnikeza igunya lokwenza ucwaningo lwakhe ngendlela ephaphile futhi ehambisana nenqubomgomo yokwenziwa kocwaningo kanye neyakuleso sikhungo semfundo ephakeme.

Izindlela zokwenza ucwaningo zehlukeni, kukhona ezidinga ukuthi umcwaningi abe nezingxoxo noma ahlolisise indlela abantu abenza ngayo okuthile. Ocwangingweni olunengxoxo kubakhona abantu abathile umcwaningi abakhethile ngaleyo ndlela ethile ayikhethile futhi ehambisana nocwaningo lwakhe. Kukhona futhi ucwaningo oluthinta izilwane nokumele umcwaningi asebenzise izilwane akhethe ukuzisebenzisa ocwangingweni

lwakhe. Umcwaningi uma efaka isicelo senqubonhle nakhu okulandelayo okumele akuqaphele:

3.7.2.1 Imvume

Ocwaningweni uma usebenza noma usebenzisa abantu kumele ubazise ukuthi kungani udinga ukuthi babe yingxenye yocwaningo lwakho. Kubalulekile ukukubeka kucace ukuthi abaphoqelekile kepha banalo ilungelo lokuyeka uma bengasathandi ukuqhubeka noma kukhona abangahambisani nakho. Kuba yinto efanayo futhi uma wenza ucwaningo oluthinta izilwane kumele uthole imvume emnyangweni omele amalungelo. Le mvume kubalulekile ukuthi kube ngebhalwe phansi, obambe iqhaza asayine ngemuva kokucaciselwa nokubuza ngezinto angaziqondi kahle. Kulolu cwaningo umcwaningi unayo imvume egunyazwe inyuvesi yokwenza lolu cwaningo. Imvume ebhalwe phansi umcwaningi uyifakile ngemuva ekugcineni kwalo msebenzi, isichasiselo A.

3.8. Isiphetho

Kulesi sahluko umcwaningi wethule ipharadayimi eqondayo (*interpretive*) njengebe yisisekelo salolu cwaningo. Isigaba esilandelayo sethule ikhwalithethivu dizayini esetshenziswe kulolu cwaningo kanye ne*basic interpretive* dizayini evela ngaphansi kwekhwalithethivu dizayini. Lokhu kwenziwe ngokuyiqhathanisa nekhwantithethivu dizayini. Emva kwalokho kwethulwe amasu nezindlela ezisetshenzisiwe ukuqoqa nokuhlaziya ulwazi. Ingxenye yokugcina yethula iqhaza lomcwaningi, nokuphathelene nenqubonhle.

Isahluko sesine

Injulalwazi yocwaningo

4.0 Isingeniso

Kulesi sahluko kwethulwa izinjulalwazi ezisetshenzisiwe njengesisekelo salolu cwaningo. Lolu cwaningo lulandela indlela yekhwalithethivu kanye nepharadayimu eqondayo bese lwesekwa izinjulalwazi ezimbili *iReader response* ne *Content analysis*. Isigaba esilandela isingeniso, sichaza kafushane ukuthi iyini injulalwazi ngenhloso yokuveza ukubaluleka kwayo ocwaningweni, siqhubeke sicacise ngezinjulalwazi ezisetshenziswe kulolu cwaningo nokuhlobana kwazo nocwaningo olwenziwayo. Isigaba sokugcina, ngaphambi kwesiphetho sethula imiphumela nezinselelo zokusetshenziswa kwalezi zinjulalwazi. Esokugcina sethula isiphetho socwaningo.

4.1 Iyini injulalwazi

Injulalwazi iyingxenye ebalulekile uma kwenziwa ucwaningo njengoba iyisisekelo sanoma yiluphi ucwaningo olwenziwayo (Abeng, 2008). Lapha umcwaningi wethekela imibonobufakazi nemiqondoliso yabanye abacwaningi ngenjulalwazi leyo esetshenzisiwe. Umcwaningi wethekela lokhu ukuze asekele ucwaningo, aveze ubuqiniso nokujula kwalo (Siwela, 2015:46). UMitchell noJolley (1988: 21) uma bephawula ngokuthi iyini injulalwazi bathi:

The research theory is a person's idea that can be used for research filed so that your truth supports the knowledge that has been mentioned in your research.

[Injulalwazi umcabango womuntu ongasetshenziswa ocwaningweni ukweseka ubuqiniso nolwazi oluqukethwe yilolo cwaningo.]

Injulalwazi yiqoqo lamasu abacwaningi noma omcwaningi, iphinde ibe yinqubo eyenziwayo ukuchaza amaqiniso njengoba enjalo. Iphinde yeseke lelo qiniso okucwaningwa ngalo ngenhloso yokuveza ukuthi umcwaningi ufinyelele kanjani kulelo qiniso (Nojiyeza,

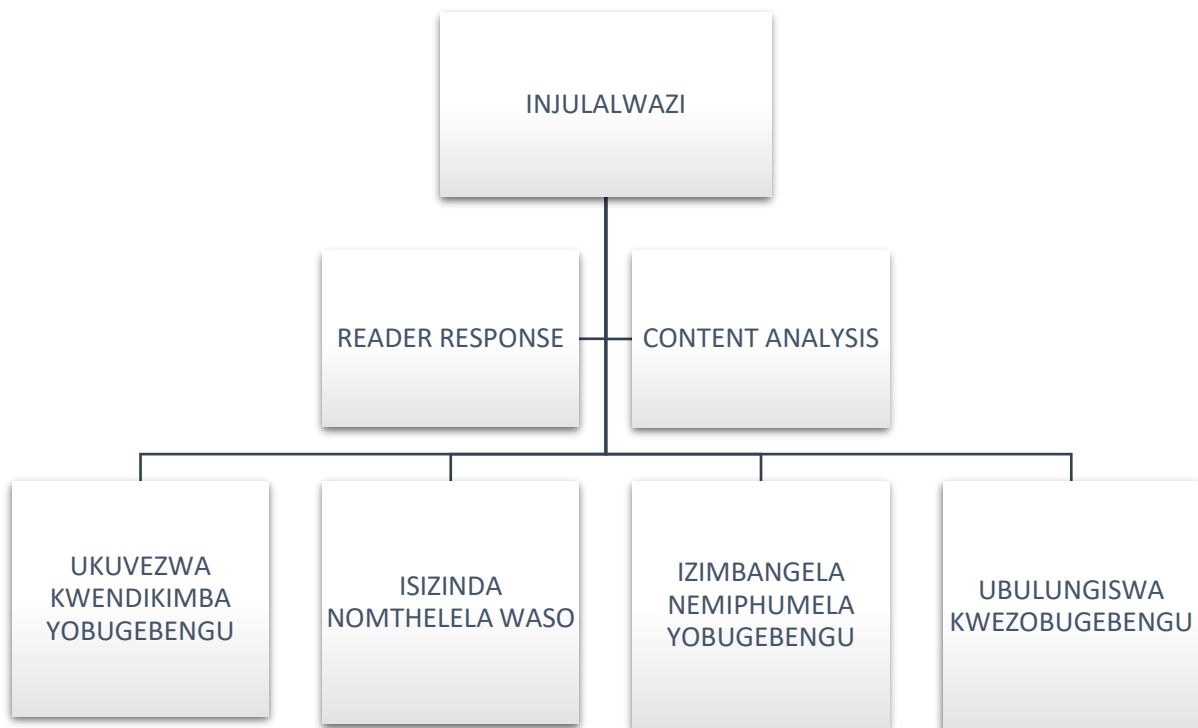
2013:56). UShabangu (1999:8) naye akagudluki kakhulu kulaba bacwaningi abangenhla lapho ethi:

Injulalwazi ingumbono womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho ukwesekela ubuqiniso balokho okushoyo.

Ukuphawula kwabacwaningi abangenhla kuveza ukuthi kubalulekile ukuba umcwaningi ayazi kahle injulalwazi eyisisekelo socwaningo lwakhe futhi ayiveze obala kunoma ubani ongaba nothando lokulufunda. Isigatshana esilandelayo kwethulwa izinjulalwazi ezimbili, ezisebenze ngokubambisana zaba yisisekelo salolu cwaningo.

4.2. Ukwethulwa kwezinjulalwazi

Umcwaningi ubheke iqoqo lezinjulalwazi ezihlobana kahle nepharadayimu esetshenziswe kulolu cwaningo nokuyipharadayimu eqondayo (*interpretive*). Ubese ethola izinjulalwazi ezimbili iReader response neContent analysis. Umdwebo olandelayo uyimizamo yokucacisa ukuthi lezi zinjulalwazi zisetshenziswa kanjani ukufeza izinhloso zocwaningo, njengoba zivezwe esahlukweni sokuqala. Emva kwawo kwethulwa injulalwazi ngayinye, kuvezwe nokuthi ihambisana kanjani nocwaningo:



Umdwebo 1: Ukuvezwa kokuhlobana kwezinjulalwazi nocwaningo olwenziwayo

4.2.1 Injulalwazi iReader Response nomlando wayo

UDosen (2013: 93) uthi iReader response ivele ngeminyaka ye-1960 kuya eminyakeni ye-1970. Igqanyiswe ngababhali baseJalimani (Germany) oNorman Hollad, uStanely Fish, uWalker Gibson nabanye.

Le njulalwazi isichazwe ngabacwaningi abaningi futhi beyibuka ngeso elahlukahlukene kanjalo nangokocwaningo abalwenzile. Umcwaningi ubone ukuthi iReader-response yiyona engena khaxa ocwaningweni lwakhe.

UCastle (2007:174) iReader response uthi:

Reader response theory encompasses an array of approach to literary and cultural texts that focus on the role of the reader in the creation of meaning.

Injulalwazi i-Reader response ibandakanya izindlela eziningi zokubheka imibhalo yobuciko neyamasiko egxile eqhazeni lomfundi ekwakhiweni kwencazelo.

UFowler (2001) naye ephawula akayeki ukugcizelela ngeqhaza lo mfundi lapho ethi:

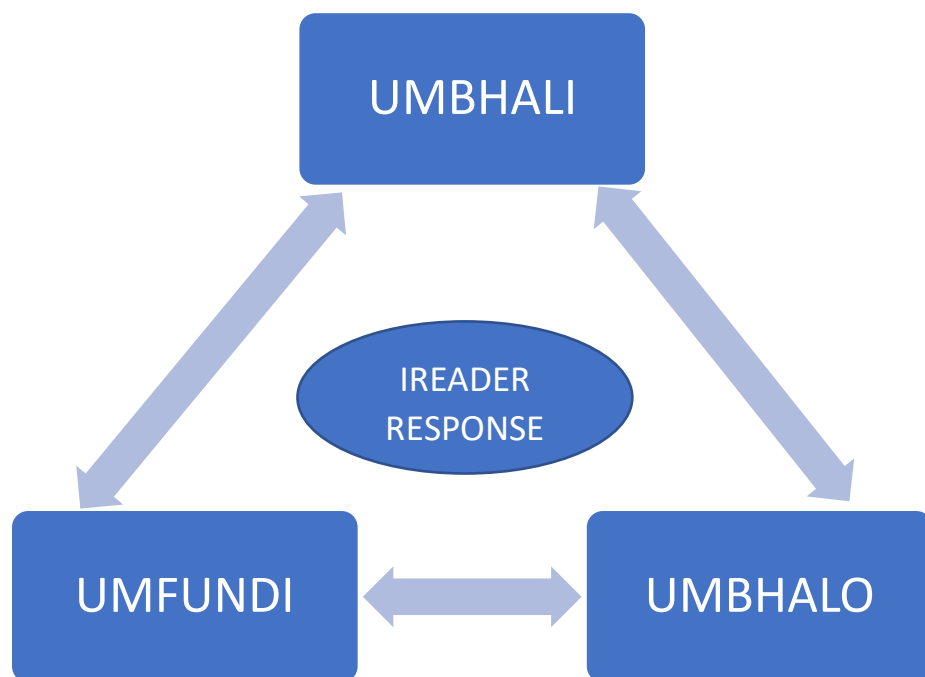
Reader response starts by acknowledging the role of the reader plays in shaping the meaning of literary text.

Inhlosongqangi ye-Reader response ukwazisa indima yomfundi ekwakheni umqondo ngombhalo.

UDavis noWomack (2002) uma bephawula ngeReader response bathi umfundi uthi efunda umbhalo usuke vele esenalo ulwazi oluthile olusengqondweni yakhe. Bathi lolo lwazi luyimiphumela yezinto aseke wazibona noma ezike zenzeka kuyena empilweni yakhe. Umfundi uye afune ulwazi ngesikhathi efunda ukuze akwazi ukuthi lolo lwazi alusebenzise empilweni yangempela.

UTyson (2002: 145) akagudluki kakhulu emazwini kaDavis noWomack njengoba yena ephawula ethi le njulalwazi igxile kakhulu endleleni umfundi aqonda ngayo umbhalo. Uthi iyinto ebanzi, ethokozisayo futhi enesizinda esihlala siguquka nesingasiza ukuqonda ngezindlela zethu zokufunda nokuhlobana kwethu nazo. Okunye kwalezo zinto ukuthola okuthile kulowo mbhalo, izimo esezike zenzeka ezimpilweni zethu nokucabanga komphakathi umuntu aphuma kuwona.

Kanti uBeach (1993) yena uphawula ngendlela ehlukile kulaba abangenhla njengoba le njulalwazi eyifanisa nonxantathu. Uthi inezinto ezintathu ezibalulekile ngayo, umbhali, umbhalo kanye nomfundi. Umdwebo olandelayo:



Umdwebo 2: I-Reader response neminxa emithathu evela ngaphansi kwayo

Uqhubeka achaze athi umbhali usuke ebhale okuthile bese kuba khona umfundi okuwuyena ofunda aqonde lowo msebenzi obhaliwe. UWeele (2002) uthi le njulalwazi ayihlosile ukuthola imibono yabafundi efanayo kanjalo futhi ayihlosile ukucabanga ukuthi akukho okungeke kufane kodwa iyasiza ukuthola imibono eyahlukene nevela ngezindlela ezahlukene. Izindlela lezi ezahlukene izona futhi ezigqugquzela umphakathi ukuthi ube yingxenye yokuhumusha ulwazi.

Injulalwazi iReader response ikholelwa ekutheni umbhalo owodwa ofundwe abantu abahlukene bangawuhumusha ngendlela engafani. Lokhu kungenxa yezinto ezahlukene

ezibamba iqhaza kulokho osekuke kwenzeka kulowo mbhalo nokwenzeka empilweni yangempela. Ulwazi esesinalo ngalowo mbhalo ngenkathi siwufunda okokuqala, uma sesiwufunda okwesibili kungenzeka kube nomehluko endleleni esiwuqonda noma esiwuhumusha ngayo ngenxa yokuthi kungenzeka kube noshintsho olwazini ebesesinalo ngenkathi singakawufundi okwesibili (Wolfgang,1972).

Okwenze ukuthi le njulalwazi igqame kakhulu kumcwaningi ukuthi uyibone ihambisana kahle futhi nepharadayimu ayikhethile ukwenza lolu cwaningo, sizokhumbula ukuthi le njulalwazi igxile ekutheni umfundi ukuhumusha kanjani lokho asuke ekufunda embhalweni. Lokhu kwenza kube khona ukuhlobana ekusetshenzisweni kwepharadayimu eqondayo nenjulalwazi *iReader response* njengoba zombili lezi zindlela zimayelana nokuqonda ngemicabango nemibono yabantu.

Ukuhumusha okuphawulwe ngakho ngenhla kungezinye zezinto ezibalulekile ngenjulalwazi umcwaningi ayikhethile. Kuphinde futhi kuveze ukuthi kukhona ukuhlobana okukhona phakathi kwale njulalwazi *iReader response* nepharadayimu eqondayo njengoba konke kumayelana nemibono ngomhlaba. Lokhu kuphinde kuveze ukuthi abantu bakuhumusha ngendlela engafani lokho abasuke bekubona.

Imibhalo iba nemiphumela eyahlukene kulowo oyifundayo. Umfundi kuneqhaza alibambayo ekwakheni umqondo noma incazelo yalokho akubonayo ngezwe. Umfundi uba nemibono eyehlukene ayisebenzisayo ukuqonda lokho akufundayo. Indlela umuntu akhuliswe ngayo, iminyaka yakhe, inkolelo, ubuhlanga, ubuzwe, njalo njalo zinomthelela endleleni umfundi abuka ngayo emhlabeni (Dosen,2013:95).

4.2.1.1 Injulalwazi *iReader response* kulolu cwaningo

Umcwaningi usebenzise le njulalwazi ngoba iyona ayibone imvumela kahle ukuthi akwazi ukuqonda kabanzi ngenhlalokuphila yabantu emiphakathini yemibhalo ecwaningwayo. Lokhu kufaka ukuphenya kabanzi ngomthelela wezindawo abantu abahlala kuzona, isimo senhlalo nesikhathi umphakathi ophila kuso. Umcwaningi uhlose ukuthi uma esehlaziya ulwazi nemiphumela awuqonde kangcono umthelela wesizinda endleleni abalingiswa abaziphathe ngayo emibhalweni ayikhethile.

Osekuke kwaphawulwa ngale njulalwazi ukuthi ayihlali iveza imicabango noma imibono engaguquki. Lokhu kuyimbangela yokuthi abafundi bafunda imibhalo bese beba nemibono

noma bayihumushe ngezindlela ezahlukene ukuze bayiqonde. UTompkins (1980) uma ephawula uthi okuhle ngale njulalwazi; *iReader response* ukuthi ayibheki ukuthi umbhalo ushicilelwe nini kanjani kepha ibheka ukuthi umbhali ngabe ungumuntu onjani futhi ithini imvelaphi yakhe. Lokhu kuhambisana nangesikhathi umfundi ezama ukuhumusha nokuqonda lokho akufundayo. *IReader response* inika umfundi ithuba lokuveza imicabango nemibono ngalokho okubhaliwe akufundayo.

4.2.1.2 Injulalwazi *iReader response* nezinhlalo zocwaningo

Ngokwe*Reader response* umfundi uhumusha futhi aqonde ngendlela yakhe ukuthi umbhalo ukhuluma ngani noma uqukethe muphi umqondo. Umcwaningi ngokusebenzisa le njulalwazi uhlose ukuveza ukuthi yena le mibhalo ayikhethile uyihumushe kanjani, indlela isizinda nendikimba yobugebengu okuvezwe ngayo. Okunye umcwaningi okumele akucacise ngale njulalwazi ukuthi ayibheki kakhulu ababhali ukuthi kungani bebhale lowo mbhalo othile kodwa iphenya kakhulu ngokuthi umfundi uwuhumusha noma ukuqonda kanjani umbhalo. Umfundi ukwazi ukuhumusha noma ukuqonda umbhalo elekelelwa amava noma ulwazi lwaphambilini (*experience*).

Kulesi sigaba umcwaningi uveza ukuhlobana kwenjulalwazi *iReader response* kanye nocwaningo lwakhe. Okunye futhi ukuveza ukuthi umqondo wamanoveli awakhethile uwuhumusha kanjani ngenhlalo yokuveza imiphumela yocwaningo ayitholile. Ukushintsha kwempilo nesikhathi abantu abaphila kuso kunomthelela ongafani ekuphilisaneni nasekuhlalisaneni kwabantu emphakathini. Umcwaningi ube ngumfundi wamanoveli amane awasebenzisile kulolu cwaningo. Lama noveli uwafundile wawahumusha ngendlela awaqonde ngayo ngesikhathi ewafunda nangokulekelelwa ulwazi lwaphambilini (*experience*) analo ngesizinda kanye nendikimba yobugebengu. Enye yezinhloso zalolu cwaningo ukuhlola ukuthi ababhali bayiveze kanjani indikimba yobugebengu. Ukufunda amanoveli anendikimba yobugebengu umcwaningi awakhethile kumenze wakwazi ukubona ukuthi ababhali bayiveze ngokungafani indikimba yobugebengu. Lokhu ukuthole ngokuthi athi ngesikhathi ewafunda abe esewahumusha ngendlela eyenze kwabalula kuyena ukuqonda ukuthi le ndikimba ababhali bayiveze kanjani. Umcwaningi bekungeke kube lula ukuwafunda awaqonde kahle engenalo ulwazi oluncane ngobugebengu nokuwulwazi lwaphambilini injulalwazi *iReader response* ekhuluma ngakho.

Inhloso yesibili yalolu cwaningo ukuhlola ukuthi isizinda sinamuphi umthelela ebugebengwini. Ngokwenjulalwazi i*Reader response*, umfundi (umcwaningi) ubamba iqhaza elikhulu ekwakheni incazelo noma umqondo ngombhalo (Fish,1970). Ababhali bangaba nezinye izinhloso ngombhalo kodwa ngokwenjulalwazi i*Reader response* umfundi lezo zinhloso uzihumusha ngendlela engafani (Tompkins, 1980).

Umcwaningi lapha uhumusha ukuthi isizinda (inkathi, indawo nesimo senhlalo) kunamuphi umthelela ebugebengwini obutholakala emanovelini awasebenzisa kulolu cwaningo. Lokhu ukwenza ngokubheka izigameko zobugebengu bese ezihumusha ngendlela aziqonda ngayo ukuze afinyelele ekutheni abone ukuthi zinomthelela ongakanani ezigamekweni zobugebengu. Okuningi ngesizinda kanye nomthelela waso ebugebengwini umcwaningi ukhuluma kabanzi ngakho esahlukweni esilandelayo lapho ehlaziya khona ulwazi.

Ukuveza izimbangela kanye nemiphumela yobugebengu ngenye yezinhloso zalolu cwaningo njengoba umcwaningi ebeseke wakuveza ngenhla. Kuhle ukuthi sikhumbule ukuthi umcwaningi usebenzise indlela yokuqhuba ucwaningo ehlose ukuqonda ngomhlaba kanye nenhlalokuphila yabantu. Lokhu kwenze kwaba lula ukuthi umcwaningi ahlobanise indlela yekhwalthethivu nenjulalwazi i*Reader response* ukuze akwazi ukuqonda ngembangela kanye nemiphumela yobugebengu obutholakala emanovelini awakhethile. Umcwaningi ufunde amanoveli wawaqonda wabe esekwazi ukubona izimbangela kanye nemiphumela yobugebengu. Lezi zimbangela kanye nemiphumela yobugebengu akhuluma ngazo kulesi sigaba uzethula kabanzi esahlukweni esilandelayo sokuhlaziywa kolwazi.

4.3 Injulalwazi i*Content analysis* kulolu cwaningo

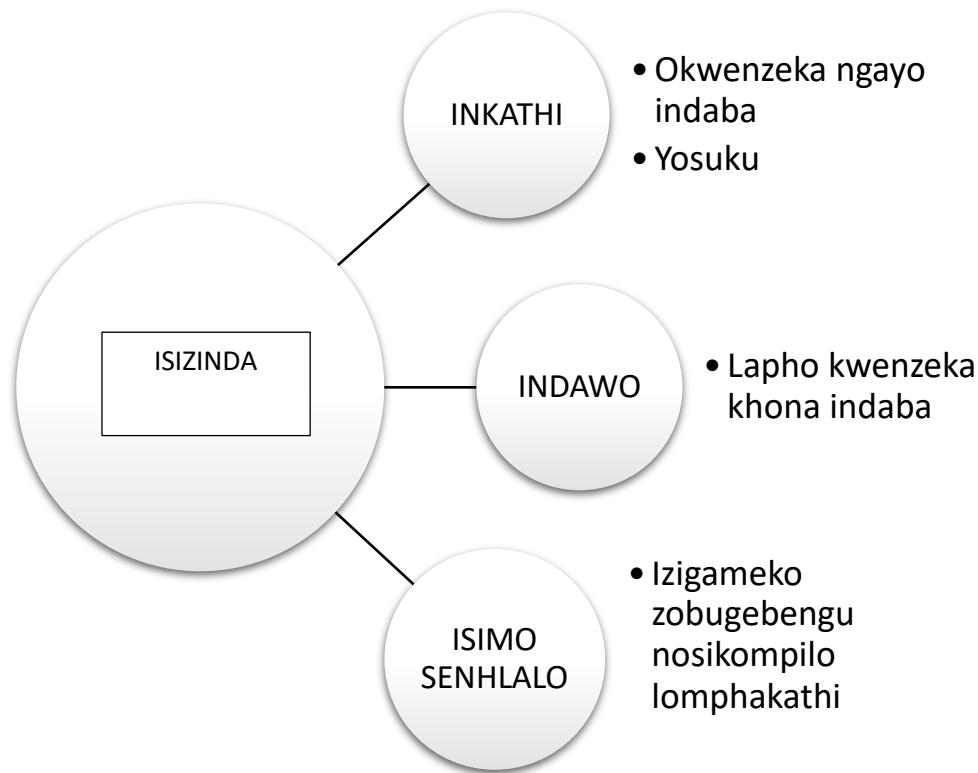
I*Content analysis* yinjulalwazi yesibili umcwaningi ayisebenzisile ukwesekela lolu cwaningo. Le njulalwazi kuvela ukuthi yaqala ukusetshenziswa eminyakeni engamakhulu angamashumi amabili edlule kodwa iqale ukugqama ngonyaka we-1952. Umbhali owayesemnkatshubomvu waseMelika uBernard Berelso kuvela ukuthi uyena owagqamisa le njulalwazi encwadini yakhe ayishicilela ngonyaka we-1952 enesihloko esithi '*Content analysis in communication research*'. Bakhona nabanye ababhali ababamba iqhaza ekuthuthukiseni injulalwazi i*Content analysis*, singabala uPool (1959), Harold D. Lasswell (1968) kanye nabanye.

Injulalwazi i*Content analysis* kuvela ukuthi sekunesikhathi eside isetshenziswa uma kwenziwa ucwaningo lwekhwalithethivu (Hsieh noShannon, 2005:1279). Baniangi

abacwaningi asebeyisebenzisile le njulalwazi ukwesekela ucwaningo lwabo. uPool (1959:14) ngamafushane uthi i*Content analysis* injulalwazi enohlelo olungamaqoqo lokuhlaziya imibhalo. Kanti uKrippendorff (1980: 25) yena uphawula athi i*Content analysis* yinjulalwazi esetshenziswa emibhalweni efana nezincwadi, ama-eseyi, izithombe, amadayari, izingxoxo, amaphephandaba namaphephabhuku. ULasswell (1968:17) yena uphawula ngendlela okusetshenziswa ngayo injulalwazi i*Content analysis* ocwaningweni. Uthi le njulalwazi iyindlela yokuhlaziya ulwazi ngokwamaqoqo noma amaqoqwana noma ngokuchaza amagama athile asetshenziswe embhalweni umcwaningi afuna ukuphenya ngawo. U-Elo noKyngas (2007:8) bathi zimbili izindlela zokuhlaziya ulwazi ezitholakala ngaphansi kwe*Content analysis*, *ideductive content analysis* ne-*inductive content analysis*. UCatanzaro, (1988:437) uma echaza *ideductive content analysis* uthi indlela yokwenza ucwaningo ehlaziya ulwazi oluseke lwasetshenziswa ngaphambilini ngenhloso yokuthola imiphumela eyahlukile. Enye futhi inhloso ukuqinisekisa imiphumela yaphambilini nokwenza ukuthi umcwaningi akwazi ukuqagela imiphumela yocwaningo ukuthi kungase kube imiphumela enjani (Mayring, 2000). UHsieh noShannon (2005: 1280) bathi i-*inductive content analysis* indlela yokuhlaziya ulwazi ngokulehlukanisa ngamaqoqo noma amaqoqwana. Isigaba esilandelayo sethula kabanzi nge-inductive content analysis nokuyiyona esetshenzisiwe ukuhlaziya lolu cwaningo.

4.3.1 Ucwaningo ngendlela ye-*inductive content analysis*

UBurnard (1991) uphawula athi ukuhlelwa kwamaqoqo umcwaningi angakwenza ngokubhala amanothi nezihlokwana ukwehlukanisa ulwazi aluhlaziyayo ngendlela ezofeza izinhloso zocwaningo alwenzayo. Kanti uDey (2003) yena uthi ukwakha amaqoqo akusho uqoqela ndawonye ulwazi olufanayo oluhlaziwayo kodwa kusho ukuphinda uqhathanise amaqoqo ngokwahlukana kwawo ngezinto ezithile. Inhloso yokuhlela kahle amaqoqo okuhlaziywa kolwazi ukuthi umcwaningi aphinde akwazi ukuchaza kabanzi ngalokho aphinde akhe noma aveze olunye ulwazi kanye nokuqonda kabanzi ngendlelakubuka lokho acwaninga ngakho. Lokhu kunikeza umcwaningi ithuba lokuhumusha ulwazi aluqoqile kanye nemiphumela yalo. Okulandela kulesi sigaba indlela umcwaningi ahlukanise ngayo amaqoqo namaqoqwana olwazi aluhlaziyayo ngokwesekelwa yinsizakuhlaziya ulwazi i-*inductive content analysis*. Amaqoqo uwehlukanisa ngale ndlela elandelayo:



Umdwebo 3: Uhlelo lwesizinda

Umdwebo ongenhla uhlose ukuveza indlela umcwaningi azokwehlukanisa ngayo amaqoqo uma esehlaziya ulwazi esahlukweni esilandelayo. Isizinda sehlukene kathathu, kukhona inkathi, indawo nesimo senhlalo. Ngaphansi kwenkathi umcwaningi uzoveza isikhathi okwenzeka ngaso indaba. Lokhu uzokuveza ngokuthi aphenye kabanzi ukuthi yenzeka esikhathini samanje noma esikhathini sasendulo. Uzophinde abheke nesikhathi izigameko ezenzeka ngaso ukuthi isekuseni, emini noma ebusuku. Umcwaningi uzobe eselandela ngokuphenya kabanzi ngendawo lapho okwenzeka khona indaba. Ngaphansi kwesigaba sendawo uzophinde aphenye kabanzi ngezindawo ezahlukene lapho okwenzeka khona izigameko zobugebengu. Ingxenye yokugcina yesizinda isimo senhlalo. Isimo senhlalo umcwaningi usehlukanise ngezihlokwana eziyisithupha. Uzihlele ngale ndlela elandelayo:

- **Ukwakheka komndeni** – lapha umcwaningi uhlaziya kabanzi ngemindeni yabalingiswa nesimo somndeni.
- **Iminyaka yabalingiswa** – lapha umcwaningi uhlaziya ngobudala noma ngeminyaka yabalingiswa abazibandakanya nobugebengu.
- **Izinga lemfundo** – lapha umcwaningi uhlaziya ngezinga lemfundo yabalingiswa nomthelela walo ebugebengwini.
- **Amathuba emisebenzi** – lapha umcwaningi uhlaziya ngemisebenzi abalingiswa abayenzayo ukuze baziphilise.
- **Ubugebengu** – lapha umcwaningi uhlaziya ngezigameko zobugebengu ezitholakala endabeni.

- **Ezobulungiswa** – lapha umcwaningi uhlaziya ezobulungiswa kanye nezigwebo ezinikwa abamangelelwa.

4.4 Imiphumela kanye nezinselelo zokusetshenziswa kwenjulalwazi

ULincoln noLynham (2007:8) bathi: Injulalwazi esezingeni elihle kumele kube ngesetshenziswayo futhi ekholekayo. Kulesi sigaba umcwaningi wethula imiphumela emihle yokusetshenziswa kwezinjulalwazi ezimbili *iReader response* kanye ne*Content analysis*. Lesi sigaba sizophinde sibalule nezinselelo zokusetshenziswa kwazo.

4.4.1 Injulalwazi iReader response

Injulalwazi noma ngabe iyiphi inabo ubuhle nobubi bayo njengoba nesiZulu sisho sithi akukho soka elingenasici. Okuvame ukugqama ngale njulalwazi ukuthi ayihlali iveza imicabango, imibono neqiniso elilodwa elingaguquki. Lokhu kuyimbangela yokuthi abafundi bafunda imibhalo bese beba nemibono abayihumusha ngezindlela ezahlukenene ukuze bayiqonde. UTompkins (1980) uma ephawula uthi okuhle ngale njulalwazi *iReader Response* ukuthi ayibheki ukuthi umbhalo ushicilelwe nini kanjani kepha ibheka ukuthi umbhali ngabe ungumuntu onjani futhi ithini imvelaphi yakhe. Lokhu kuhambisana nesikhathi umfundi ezama ukuhumusha nokuqonda lokho akufundayo. *iReader Response* inika umfundi ithuba lokuveza imicabango nemibono ngalokho okubhaliwe akufundayo.

Njengoba umcwaningi ebeseke washo ngasenhla ukuthi alikho isoka elingenasici nayo le njulalwazi inakho okungancomeki ngayo. Lapha singabala ukuthi umbhali indlela abeka ngayo indaba ingase ishayisane nenkolelo, imibono nemicabango yomfundi. Lokhu kungadala ukuthi umfundi ayihumushe ngendlela okungeyona kahle le umbhali akade eyihlosile.

4.4.2 Injulalwazi iContent analysis

iContent analysis yinjulalwazi ekuvumelayo ukuthi umcwaningi enze amaphutha nganoma iyiphi indlela akhethe ukusebenzisa ngayo le njulalwazi (Cavanagh,1997:14). Okunye okuhle ngale njulalwazi ukuthi isebenziseka kahle noma ingena khaxa ezindleleni zombili zokuqhuba ucwaningo okuyindlela yekhwalthethivu nekhwantithethivu. Imiphumela yocwaningo iyashintsha uma abacwaningi beqhuba ucwaningo olwake lwenziwa ngaphambilini. Okokugcina, ivumela imibono eyahlukenene noma ukuvezwa kwamaqiniso amasha (Kaid,1989).

Okungekuhle ngale njulalwazi ukuthi ithatha isikhathi esiningi somcwaningi ehlaziya eqhathanisa ulwazi locwaningo lakhe. Okunye futhi ngale njulalwazi ukuthi kulula ukwenza amaphutha uma uyisebenzisa njengoba incike kakhulu ekutheni umuntu uluhumusha kanjani ulwazi alutholayo (Dey, 1993).

Umcwaningi ubenazo lezi zingqinamba azibale ngenhla ngenxa yokuthi kuliqiniso ukuthi umcwaningi angaluhlaziya ulwazi lwakhe elawulwa yimizwa nolwazi lwamava analo

ngalokho aphenya ngakho. Ukugwema lokhu, umcwaningi akaqhelanga ekulandeleni izindlela azikhethile zokuqhuba ucwaningo kanjalo nokungagxili kumava akhe.

4.5 Isiphetho

Kulesi sahluko kwethulwe injulalwazi eziyisisekelo socwaningo, *iReader response* ne*Content analysis*. Emva kwesingeniso, isigaba esilandelayo sichaze ukuthi iyini injulalwazi, saqhubeka sethula injulalwazi ezisetshenziswe kulolu cwaningo ngenhloso yokuveza ukuthi zihlobana kanjani nocwaningo olwenziwayo. Isigaba sokugcina sethule imiphumela nezinsalelo zokusetshenziswa kwalezi injulalwazi.

Isahluko sesihlanu

Ukuhlaziywa kolwazi

5.0 Isingeniso

Kulesi sahluko kuhlaziywa ulwazi olutholakele ocwaningweni ngesizinda nomthelela waso ebugebengwini obutholakala emanovelini amane; **Inkinsela YaseMgungundlovu, Ayikho impunga yehlathi, Kuyoqhuma Nhlamvana** nethi **Igazi Lezibi**. Lesi sahluko sihlose ukuhlaziya ukuthi isizinda sinawo yini umthelela ebugebengwini obutholakala emanovelini asetshenzisiwe kulolu cwaningo, kuhlolwe nokuthi mthelela muni uma sinawo. Kula manoveli kutonyulwe izinhlobo eziyisikhombisa zobugebengu. Esigabeni sokuqala umcwaningi uchaza kabanzi ukuthi siyini isizinda. Esigabeni sesibili kuhlaziywa izinhlobo zobugebengu ezitholakala emanovelini, kuhlolwe nobudlelwane bazo nesizinda. Umcwaningi uqoke ukuthi izinhlobo zobugebengu zakhe amaqoqo amakhulu bese kuthi iminxa emithathu yesizinda yakhe amaqoqwana ngaphansi kohlobo ngalunye lobugebengu. Ngaleyo ndlela ulwazi luhlaziywa ngaphansi kwamaqoqo ayisikhombisa amakhulu ezinhlobo zobugebengu okuyilawa; Ukubulala, Ukuzama ukubulala, Ukukhwabanisa, Ukweba, Ukudlwengula, Ukushisa nokudayisa nokushushumbiswa kwezidakamizwa. Ngaphansi kohlobo lobugebengu amaqoqwana amancane yilawa; Isikhathi, Indawo nesimo senhlalo, okuhlolwa ukuthi kuhlobene kanjani nalobo bugebengu umcwaningi aphawula ngabo. Ulwazi luhlaziywa ngokwesekelwa iziqephu ezicashunwe emanovelini asetshenzisiwe kulolu cwaningo. Ekugcineni, umcwaningi wethula isiphetho salesi sahluko.

5.1 Isizinda

Emibhalweni isizinda yisona esakha indaba iyonke. UZulu nabanye (1991: 292) uma bephawula ngesizinda bathi:

Isizinda umgogodla wendaba iyonke. Indaba ngeke kube yindaba ngaphandle kokuthi ibe nesizinda. Isizinda isona esakha indaba yonke. Isizinda sineminxa emithathu. Kukhona inkathi eveza ukuthi indaba yenzeka ngasiphi isikhathi. Uma kukhulunywa ngesikhathi kungaba isikhathi sosuku noma sonyaka. Indawo yilapho indaba eyenzeka khona, kungaba indawo yasemakhaya noma indawo esedolobheni. Isimo senhlalo sona siveza ukwakheka kwendaba iyonke. Siveza indlela abalingiswa abaphila ngayo kanye nendlela abenza ngayo izinto, imfundo, usikompilo kanye nokunye umbhali angase akuveze ngabalingiswa abasebenzisile.

5.2 Isizinda nezinhlobo zobugebengu

5.2.1 Ukubulala

Ukubulala umuntu kuyisenzo esinonya nesingamukelekile emphakathini. Lesi senzo yisenzo esiphuca omunye umuntu ilungelo lokuphila futhi sishiya abantu bomndeneni nomphakathi behlukumezekile (Oji, 2019:67).

5.2.1.1 Isikhathi

Emibhalweni akuvamile ukuthi inkathi ingaveli nokuyiyo echaza isikhathi okwenzeka ngaso indaba. Isikhathi umbhali asisebenzisile endabeni kulindeleke ukuthi sihambisane nalokho okwenzekayo. Lokhu umbhali angakuveza ngokuthi adalule unyaka indaba eyenzeka ngawo bese ekusekela ngokwenzekayo endabeni; angakuveza nangendawo indaba eyenzeka kuyo kanjalo nangokwenza nokukhuluma kwabalingiswa. Umbhali kungabe uphaphalazile uma engaveza abalingiswa besendaweni engahambisani nokwenzekayo endabeni. Umbhali akulindelikele ukuthi aveze abalingiswa besemaphandleni kodwa indawo nokunye kukhombise impilo noma usikompilo lwasedolobheni. Lokhu ngeke kukhombise ukuhambisana phakathi kwenkathi nokwenzeka endabeni (Zulu nabanye, 1999). Kulesi sigaba umcwaningi uhlose ukuhlola ukuthi isikhathi sinawo yini umthelela ohlotsheni lobugebengu obudingidwa kule ngxenye. Ukubulala ngabe buvunwa yisikhathi sakusihlwa, sasemini, sakudala, samanje, nesinye esingabalwa?

Enovelini ‘**Kuyoqhuma Nhlamvana**’ umbhali usethulele ubugebengu bohlobo lokubulala. Kulesi siqeshana esingezansi, esicashunwe kule noveli umbhali uveza isikhathi sesigameko ngale ndlela:

Lathi **lingagamanxa eleshumi**, waxakeka uJabulani uma engamfanisi nakumfanisa uMdumiseni. Wahlala ngeqholo ngoba wayazi ukuthi uMdumiseni wayengeyena umuntu ongalali ekhaya. “Nx, nangu lo sathane!” kuphahluka uJabulani esho ekhokha isibhamu sakhe. Wayeza eqhamuka ngaseNtshonalanga. Wanele wadlula esikoleni, kwacaca ngempela ukuthi nguyeyi futhi uqonde ngqo ekhaya. **Sasho kathathu isibhamu**. Hawu! Khilikithi uMdumiseni. Kusenjalo uJabulani wabaleka ngalo ihlozi wabheka eNyakatho. Wanele wafika ezindlini zabantu, wahamba kancane njengomuntu ozihambelayo nje. (Mngadi, 2004:164)

Kulesi siqephu umbhali uveze ukuthi isigameko sokubulala senzeka ngesikhathi sokugamanxa kwehora leshumi kusihlwa. Isikhathi sasebusuku kubukeka sinomthelela ekwenzekeni kobugebengu bokubulala. Isikhathi sakusihlwa sivezwa yimicabango kaJabulani ethi, ‘... uMdumiseni wayengeyena umuntu ongalali ekhaya’.

Ngendlela efanayo isikhathi santambama yakusihlwa sibonakala sibe nomthelela esigamekweni sokubulala esitholakala enovelini ethi ‘**Igazi Lezibi**’. Umlingiswa uBoysie udubula, ubulala uLanga ngaphandle komuzi wakhe endaweni yaseMhlanga Rocks. Umbhali isikhathi salesi sigameko usethula ngale ndlela:

Kwabe sekusondele kwelesikhombisa ngesikhathi uBoysie egijima eqonde ethunzini elimnyama. Kwabe kungakakhiwa kule ndawo, kungekho nasigxobo sikagesi eduze kwayo. Wawuthi ntwi uziphu wesikhwama esimnyama, wakhapha isudi yenja emnyama, wayigqoka ngokushesha kuwo lowo mnyama. Wasivala ngokushesha

isikhwama esabe sesifinyele saba sincane. Waphuma eseyinja emnyama **ethunzini elimnyama**. (Ngcobo, 2014: 115)

Ngenhla umbhali uveza ngqo isikhathi sokwenzeka kwezigameko sokubulala. Lapha umbhali uze aveze nesithombemagama ukugqamisa ukuthi kwakuyithunzi elinjani elavuna ukuthi uBoysie akwazi ukucasha kulo. Lokhu kuveza ukuthi isikhathi sadlala indima enkulu ekutheni uBoysie acashe aphinde acuthele kahle uLanga.

‘Kwabe sekusele imizuzu engamashumi amabili ukuba kubumbane elesishiyagalombili. Waqala ukungabaza ukuthi kunepatshazana elilibazise uLanga?

Tshu tshu **esifubeni ohlangothini** lwesinxele, khilikithi uLanga. UBoysie wasondela ngokushesha, wamphendula ngonyawo ngoba wabe ewe ngobuso. Wathi angalala ngomhlane uLanga, uBoysie **wamdubula** eqondise enhliziyweni. Waphinde wamphendula ngalo unyawo, yavela kahle inhlafuno, wamdubula kuyo. (Ngcobo, 2014: 117)

Izinto ziqala ukwenzeka sekushaya ihora lesikhombisa. Isigameko senzeka ngokuphelele sekusele imizuzu engamashumi amabili ukuba kubumbane elesishiyagalombili. Lesi isikhathi sasebusuku. Umbhali ubumnyama ubusebenzise njengophawu lokubi okwenzeka. Uhlobanisa ubumnyama nokufa. Umbhali uma ephawula ukuthi ‘uBoysie wagijimela ethunzini elimnyama’, kuyacaca ukuthi akakhulumi ngethunzi elidalwa ukushona kwelanga. Isikhathi asibalule lapha akusesona isikhathi esinamathunzi kodwa kugqama ukuthi ukuhlwa kunomthelela ezigamekweni eziholela ethunzini elimnyama, elingukufa.

Nakuba la manoveli amabili esekuphawulwe ngawo ngenhla ekugqamisa ukuthi isikhathi sakusihlwa sinomthelela ebugebengwini bokubulala, kwezinye izindaba asiveli sinomthelela kangako. Ubugebengu obufanayo bungenzeka ngaphandle kokuthi kube sebusuku. Lokhu kungagqanyiswa ukuthi umbhali angasiphawuli nakusiphawula isikhathi kodwa ashiyele kubafundi bendaba ukuba bazitholele uma kunesidingo. Inovelini ethi, **‘Kuyoqhuma Nhlamvana’** iyisibonelo salokhu. Isigameko sokubulala sivezwe kanje:

Kwanyakaza lonke izwe mhlazane kutholakala **iphoyisa lifile esitolo** saseSobantu. Lolu daba lwaze lwanyakazisa nongqongqoshe wezokuphepha kazwelonke. **Iphoyisa lalidutshulwe** ngesikhathi lithi lizama ukubopha abafana **ababegqekeza esitolo** sakwaMangethe. (Mngadi. 2004: 152)

Kungaba yinoma yisiphi isikhathi okwenzeke ngaso lesi sigameko. Ukugqekeza okuholele ekubulaleni kungenzeka kube semini, kakhulu ngezinsuku okungasetshenzwa ngazo. Umehluko nokho phakathi kwalesi sigameko nalezo ezibalwe emanovelini angenhla ukuthi ubugebengu obenzeka emanovelini angenhla obuhleliwe. Kulesi esingezansi, esingathi

ubugebengu obebuhleliwe yibo lobu bokugqokeza kodwa ukubulala kungenzeka ukuthi bekungekho ohlelweni lwababulali. Leli phuzu liholela ekutheni umcwaningi abone ukuthi isikhathi sasebusuku ngokwababhali sinomthelela kuphela uma ubugebengu bokubulala buhleliwe.

Ubugebengu bokubulala akusona isenzo esenzeka ebusuku kuphela, nasemini kwabha singenzeka. Enoveli ethi, **‘Igazi Lezibi’**, kudutshulwa kubulawe umlingiswa onguMaCele oyinkosikazi kaNtuthuko. Umbhali ubeka kanje:

Kwabe sekusele amamitha ayishumi ukuba uMaCele afike emotweni ngesikhathi ibhungu lincika umyeni wakhe limfaka emotweni. Washaywa wuvalo olunamandla woma. Wathi uyamemeza izwi do. Wathi uyakhala lutho ukuphuma izinyembezi. Wavula isikhwama ethi ukhipha iselula ukuze ashaye amaphoyisa. Isigebengu sesine, ayengasibonanga eduze kwakhe, sacabanga ukuthi wabe ekhipha isibhamu. **Yisona esabe siyibone isafika inyoni emhlophe**, sathinta abangane baso, kwahlelwa indlela **yokuyiduna**. Asibange sisabuza, **sazidedela zabantathu esiswini** sikaMaCele, **yaba yinye esifubeni**; wathi dinsi uMaCele, **wathula**. Babili kuphela abantu abakubona kwenzeka konke lokhu. (Ngcobo, 2014: 37)

Nakuba isikhathi engasho lutho ngaso umbhali, okushoyo kuyagqamisa ukuthi kusemini. Uma ukwazi ukubona umuntu ebudeni obungamamitha ayishumi, lokho kusho ukuthi yisikhathi sasemini. Endabeni kuyavela ukuthi inkosikazi kaNtuthuko ibulawa ngesikhathi bephuma ukuyolanda i-oda labo lenyama yakwaNando's. Ngaphambi kwalokho babeye esibhedlela ukuyothola imiphumela yokuhlolwa kobulili bamawele ayekhulelwe uMaCele. Zonke lezi zigigaba zifakazela ukuthi yisikhathi sasemini. Nakulesi sigigaba kuyavela ukuthi ukubulala bekungahleliwe kodwa ukuduna imoto yikho obekuhleliwe. La manoveli womabili ethi, **‘Igazi Lezibi’** nethi, **‘Kuyoqhuma Nhlamvana’** aveza ukuthi isikhathi sakusihlwa asinawo umthelela kangako uma ukubulala bekungesona isenzo ebesihleliwe.

5.2.1.2. Indawo

Indawo ilapho kwenzeka khona indaba yonke noma lapho kwenzeka khona izigameko ezithile. Indaba umbhali angayenza ibe sezindaweni eziningi, lokhu sikubiza ngokuthi indaba egcogcomayo (Nzuza, 2006). UMaphumulo nabanye (2006:148) bathi:

Isizinda senoveli singaba yizindawo ezahlukene. Yinqobo nje uma sizokwazi ukulandela ukuthi indaba isuka kanjani. Endaweni ize iye kwenye thizeni kanti futhi ingenzeka endaweni eyodwa. Uma sikhuluma ngesizinda nesikhathi indaba eyenzeka ngaso naso siyasibala. Indaba ingasuka emakhaya iyophelela edolobheni. Noma ingagcogcoma ezindaweni ezahlukene emakhaya noma edolobheni kulindelekile ukuthi abalingiswa nabo bahambisane nesizinda.

Kule ngxenye umcwaningi uhlose ukuhlola ukuthi indawo inawo yini umthelela ohlotsheni lobugebengu obudingidwa lapha. Ngamanye amazwi uhlobo lobugebengu bokubulala buvunwa wuhlobo lwendawo ethize yini? Benzeka kangcono emaphandleni, edolobheni, noma kwenye indawo? Uma kunjalo yini eyenza lokhu.

Enovelini ethi ‘**Igazi Lezibi**’, indawo isigameko esenzeka kuyo umbhali uyiveza kanje:

“*What’s wrong dear? You seem to be in a very pensive mood?*” kubuza uMaCele imoto isiyongena eBerea Centre. (Ngcobo, 2014: 33)

Isigameko sokubulala sivela uma ethi:

Kwabe sekusele amamitha ayishumi ukuba uMaCele afike emotweni ngesikhathi ibhungu lincika umyeni wakhe limfaka emotweni. Washaywa wuvalo olunamandla woma. Wathi uyamemeza izwi do. Wathi uyakhala lutho ukuphuma izinyembezi. Wavula isikhwama ethi ukhipha iselula ukuze ashaye amaphoyisa. Isigebengu sesine, ayengasibonanga eduze kwakhe, sacabanga ukuthi wabe ekhipha isibhamu. **Yisona esabe siyibone isafika inyoni emhlophe**, sathinta abangane baso, kwahlelwa indlela **yokuyiduna**. Asibange sisabuza, **sazidedela zabantathu esiswini** sikaMaCele, **yaba yinye esifubeni**; wathi dinsi uMaCele, **wathula**. Babili kuphela abantu abakubona kwenzeka konke lokhu. (Ngcobo, 2014: 37)

IBerea Centre yinxanxathela yezitolo, edumile esendaweni yaseThekwini. ITheku yiyo yodwa indawo ehlonzwe njengedolobhakazi (metropolitan) eKZN. Udumo lwale ndawo ngolwandle ngezikhumulo, kwenza ihanjelwe abantu abaningi. Ubugebengu kule noveli bubonakala buvunwa yindawo yasedolobheni, enokuphithizela kakhulu. Ukuncika kwesigebengu kumyeni kaMaCele, okwagcina kubonwe abantu ababili kuphela, kufakazela indawo okulula ukwenza kuyo ubugebengu, ngaphandle kokubonwa abantu abaningi.

Enovelini ‘**Kuyoqhuma Nhlamvana**’ umbhali indawo yesigameko uyiveze kanje:

Ngokuthi umuzi wakubo kaMdumiseni wawuqondene **nehlozi** elalingaphesheya **komgwaqo, wakhetha ukungena kulo lelo hlozi**. Wahlala khona walinda. Abantu ababedlula phambi komuzi wakubo kaMdumiseni, wayebuka nje uJabulani **kodwa bona bengamboni**. Lathi lingagamanxa eleshumi, waxakeka uJabulani uma engamfanisi nakumfanisa uMdumiseni. Wahlala ngeqholo ngoba wayazi ukuthi uMdumiseni wayengeyena umuntu ongalali ekhaya. “Nx, nangu lo sathane!” kuphahluka uJabulani esho ekhokha isibhamu sakhe. Wayeza eqhamuka ngaseNtshonalanga. Wanele wadlula **esikoleni**, kwacaca ngempela ukuthi nguy e futhi uqonde ngqo ekhaya. **Sasho kathathu isibhamu**. Hawu! Khilikithi uMdumiseni. Kusenjalo uJabulani **wabaleka ngalo ihlozi** wabheka eNyakatho. Wanele wafika **ezindlini zabantu**, wahamba kancane njengomuntu ozihambelayo nje. (Mngadi, 2004:164)

Ihlozi eliqondene nomuzi wakubo kaMdumiseni lamsiza ukuthi uJabulani akwazi ukucasha kulona. Laphinde lamsiza nasekutheni abantu abadlulayo bangakwazi ukumbona kodwa yena akwazi ukubabona. Umgwaqo nesikole esiduze nakubo kaMdumiseni sikhombisa ukuthi bakhe endaweni eselokishini okukhona khona isikole nomgwaqo eduze. Okunye umcwaningi angakuphawula ngalesi siqephu ukuthi kude buduze nehlozi kwakukhona nezindlu zabantu. Lokhu kuveza ukuthi imizi yayakhelene. UJabulani sithola futhi ekwazi ukusebenzisa lona belu ihlozi ukucasha ngalo ngesikhathi esedla phansi ebaleka ngemuva kokubulala uMdumiseni.

Kwesinye isigameko sokubulala sitholakala enovelini kudutshulwa kubulawe iphoyisa lezomthetho. Lokhu kuvela lapho umbhali exoxa indaba ethi:

Kwanyakaza lonke izwe mhlazane kutholakala **iphoyisa lifile esitolo saseSobantu**. Lolu daba lwaze lwanyakazisa nongqongqoshe wezokuphepha kazwelonke. **Iphoyisa lalidutshulwe** ngesikhathi lithi lizama ukubopha abafana **ababegqekeza esitolo sakwaMangethe**. (Mngadi, 2004: 152)

Esiqeshini esingenhla umbhali usethulele isigameko sokugqekezwa kwesitolo sakwaMangethe esenzeka esitolo esisendaweni yaseSobantu. Lokhu kukhombisa ukuthi indawo yaseSobantu iyilokishi kanti nezitolo noma isitolo siseduze nomphakathi. Ukuba nesitolo khona endaweni yaseSobantu kwenza kwaba lula ukuthi izigilamkhuba zigcine sezigqekeza sona. Umcwaningi akuqaphelile ngalesi sigameko ukuthi akukuningi umbhali akuvezile ngendawo.

Esigamekweni esinye sokubulala ngesikhathi sasebusuku sitholakala enovelini ethi '**Igazi Lezibi**' sithole umlingiswa uBoysie edubula ebulala uLanga ngaphandle komuzi wakhe endaweni yaseMhlanga Rocks. Umbhali lesi sigameko usethula kulezi ziqephu ezilandelayo:

Kwabe sekusondele kwelesikhombisa ngesikhathi uBoysie **egijima eqonde ethunzini elimnyama**. Kwabe **kungakakhiwa kule ndawo, kungekho nasigxobo sikagesi eduze kwayo**. Wawuthi ntwi uziphu wesikhwama esimnyama, wakhipha isudi yenja emnyama, wayigqoka ngokushesha kuwo lowo mnyama. Wasivala ngokushesha isikhwama esabe sesifinyele saba sincane. Waphuma eseyinja emnyama **ethunzini elimnyama**. (Ngcobo, 2014: 115)

ULanga wacindezela **irimothi evula isango**, ezitshela ukuthi wabe esazolithola ijuphana lezindaba kanye nesibikezelo sezulu **kodwa lutho ukuvuleka isango...** Waphuma enxapha emotweni, egzawuzela eqonde **esangweni** (Ngcobo, 2014: 117)

Tshu tshu **esifubeni ohlangothini** lwesinxele, khilikithi uLanga. UBoysie wasondela ngokushesha, wamphendula ngonyawo ngoba wabe ewe ngobuso. Wathi angalala ngomhlane uLanga, uBoysie **wamdubula** eqondise enhliziyweni. Waphinde

wamphendula ngalo unyawo, yavela kahle inhlafuno, wamdubula kuyo. (Ngcobo, 2014: 117)

Kulesi siqephu esingenhla sithola umbhali esivezela isigameko sokubulawa kukaLanga senzeka endaweni yaseMhlanga Rocks ngaphandle kwesango lasemzini wakhe. ULanga uhlala endaweni yasesilungwini, isango lakwakhe livulwa ngerimothi. UBoysie walibopha ngocingo isango elihlanganisa nesigxobo sensimbi salapho kugcina khona isango (Ngcobo, 2014: 116). Icebo likaBoysie lokubopha isango ngocingo lamsebenzela njengoba uLanga akwazi ukwehluka emotweni ethi uyobheka isango elabe lingavuleki ngerimothi, kwase kuba ukumthola kwakhe ukuthi amdubule ashonele lapho ngaphandle kwesango.

5.2.3. Isimo senhlalo

Kulesi sigaba umcwaningi wethula isimo senhlalo esihlobanisa nendlela abalingiswa abavezwe ngayo umbhali. Umcwaningi uqale ethule kafushane isimo senhlalo senoveli bese elandela ngokuhlobanisa isimo senhlalo nabalingiswa abangababhebhezeli nezisulu zobugebengu obenzeka emanovelinini.

Enovelini **‘Kuyoqhuma Nhlamvana’** umbhali usethulele indaba yonke eyenzeka endaweni eyilokishi elibizwa ngokuthiwa kuseSobantu. ESobantu indawo lapho umlingiswa oqavile uDaliso Nyathi ethuthela khona ngesikhathi esediliziwe emsebenzini engasakwazi ukuqhubeka nempilo yasesilungwini. Umbhali indawo uyethula kanje:

Abantu bathi uma izikhathi noma izimo zikumele kabi bayancipha abangani. Nakuye uNyathi kwaba yilesa. Munye umuntu kubangani bakhe owayemzwelile. Lowo kwakunguKwenzakwakhe Sokhela ababedlala naye igalofu. Lo mlisa wayehlala **eSobantu, ilokishi elikude buduze nedolobha laseMgungundlovu.** (Mngadi, 2004: 3)

Enovelini **‘Igazi Lezibi’** isimo senhlalo umbhali usiveze kuyisimo sesimanje. Abalingiswa baphila impilo esezingeni futhi besebenza imisebenzi ephezulu. Esigabeni esilandelayo kuvezwa iziqephu ezicashuniwe kule noveli eziveza isimo senhlalo esitholakala endabeni. Ekhasini lokuqala sithola umbhali esethulela umndeni uhambele umcimbi wokwethweswa iziqu kwendodana yabo uNqoba. Bathi bangaqeda kulo mcimbi bese beya erestorenti:

Wathi ungaphela umcimbi wokwethweswa kweziqu, bobane baqonda **erestorenti ephambili eMusgrave Centre.** (Ngcobo, 2014: 3)

Lapha umbhali uveza uhlobo lwempilo emnandi okuthi uma kujatshulwe bazikhiphe baye erestorenti ephambili. Lokhu akuvamile ukwenzeka kubantu abadla imbuya ngothi.

Umbhali uphinde ethule abalingiswa abaqavile ngendlela ekhombisa ukuthi bangabantu abanjani futhi abaphila hlobo luni lwempilo. Kulesi sigaba esilandelayo umcwaningi wethula isimo sabalingiswa ngenhloso yokuveza ukuthi abantu abalingani ngokwezinga lempilo. Umbhali lokhu ukuveza kanje:

“Ungaphinde umuphe imali lo. Ngiyidinwa kabi le nto yakhe **yokungafuni ukusebenza**,” kuthetha uPhilile. (Ngcobo,2014: 29)

“Nguyena-ke lo mlisa okufanele **umgudluze ngokukhulu** ukushesha” (Ngcobo,2014: 99)

Lesi siqephu esingenhla siveza umlingiswa oyinkabi (enovelini esigabeni sokuqala salolu cwaningo lapho edubula abulale uLanga). UBoysie yibhungu elingasebenzi eliziphilisa ngemisebenzi yobumnyama umbhali angayibalulanga.

Kwabe kungoLwesithathu ntambama, lisanda kugamanxa elesihlanu, mhla **uDokotela Thobile Cecilia Mzobe** ehlezi nonina uMirriam MaNdelu Mzobe. Walukhumbula ngokucacile usuku mhla lelo bhungu limhlukumeza ngokumdlwengula kanti usezokhulelwa lo Nqoba othweswa **iziqu ze-LLB** namuhla. (Ngcobo,2014: 1)

“Lithini ithesho lomdlwane? Yimesenger yama-advocate? kubuza uStakes. “**Cha usuyi-advocate** lo mdlwane,” (Ngcobo,2014: 97)

Yona-ke ngekaNtuthuko; akayithandeli okwala. Uzibona eyi-**accountant** yangoqobo uma **ehamba ngale moto**. (Ngcobo,2014: 25)

Umuzi kanokusho wathengwa yisiqu mama sakwaLanga esabe sisuka komazakhele bakwa-D eMlazi. (Ngcobo,2014: 9)

Eziqeshini ezingenhla umbhali uveza izinga lemisebenzi abalingiswa abaqavile abayenzayo ukuziphilisa. Amazinga emisebenzi awafani nokuye kwenze ukuthi abantu abalingani. Abanye kule ndaba baphila impilo engcono kunabanye, abanye baphila ngokupatanisa kanti abanye baphila ngemali yegazi. Lokhu kungalingani kuye kudale unya nenzondo kwabanye baze bagcine sebenza izenzo zobugebengu.

5.3. Ukuzama ukubulala

Kulesi sigaba umcwaningi uhlaziya izigameko zokuzama ukubulala ezitholakala emanovelini. Ukuzama ukubulala ukuba nezinhloso zokwenzakalisa omunye umuntu ngenxa yezizathu ezithile bese elimala kanzima noma aphunyuke lapho elalelwe unyendle. Lokhu kungaba ukushaya ulimaze ngokweqile, ukwethusa noma ukudubula ngesibhamu, ukufaka ushevu ekudleni komunye umuntu, njalonzalo (Sopjani, 2019). Lesi senzo sithathwa njengecala futhi

osenzile uye ajeziswe ngandlela thile ehambisana nomthethosisekelo wezwe akulona. (Sopjani, 2019).

5.3.1. Isikhathi

Enovelini ‘**Ayikho impunga yehlathi**’ sithola umlingiswa uSam ebopha itulo lokuzama ukubulala u-Elsie obeyintombi yakhe ngoba esemala. Lokhu sikuthola laphe uSam exoxela uJohn ukuthi u-Elsie umalile. USam ngenxa yobuhlungu benhliziyo ucela uJohn ukuba amsize. Umbhali usethulela kanje:

“Kanti John uzongiyekelela **ngihleli nenhliziyo ebuhlungu**? Kanti yini futhi okumele siyenze ngaphandle kokuba u-Elsie **simphelezele kahle aye koyisemkhulu**, afike aphumule kahle khona ngoba usekhombisile ukuthi usekhathele umhlaba, namabele awo; ingani phela usekhathele yimina! (Bhengu, 1997:10)

NginguSam mina, umfo kaMabulalimbiza wakwaSabela. Angaliwa mina! **Naye ngifuna ukumzisa ubuhlungu**. Ngizokwenza lokhu kube yisifundo nakubani oyintombazane ukuthi, ukwala umfana yena esamthanda akuyona insangu.” (Bhengu, 1997:27)

USam noJohn emini baqapha ukuthi abelungu u-Elsie abasebenzelayo baphuma nini futhi babuya nini. Babehlele ukumhlasele ngezikhathi zasebusuku sebelele abelungu bakhe. Isikhathi sasebusuku sasizoba ukuthi bakwazi ukumcuthela kahle u-Elsie ngoba kwakuzobe sekumnyama nabantu bengasaphithizeli njengasemini.

Kanti kwenye inoveli esetshenzisiwe kulolu cwaningo ethi, ‘**Igazi lezibi**’ umlingiswa uLanga uxoxa noStakes oyinkabi ukuthi ufuna abulale uNqoba. Lesi sigameko umbhali usethulela kanje:

“Eyi, umhlaba ubuye ubhede Sonny. Ubuye usibuyisele nalapho besicabanga ukuthi sesidlule khona. Kunomdlwane ongikhonkotha kabi, **ngifuna ungithulisele wona**,” kuchaza uLanga enyipha, ekhombisa ukuthi uwunyanya ngempela umsindo walo mdlwane akhuluma ngawo. “Ngiwuthulise kanjani Grootman? Ngiwexwayise noma ngiwugudluze?” kubuza uStakes ecabanga. “Wugudluze ngokushesha. Alithi liphela leli onto **ube usuhleli nokhokho bawo**. Angifuni ukuthi lokhu kukhonkotha kwawo kuze kufundwe ngakho emaphephandabeni. Shaya i-fast move yangempela,” kuchaza uLanga egcizelela. (Ngcobo.2014: 96 -97).

“**Ufuna malini**? Kubuza uLanga ngesankahlu. Usecikekile manje.

“**Fourty Grand. Twenty now, twenty emva kokushaya kwami isipani**.” Kuchaza uStakes ngezwi eliqinile. Akachithanga sikhathi uLanga. Wakhipha enye imvulophu, wahosha imali engamaphepha kuyo, yabalwa. Zathi zingahlangana izinkulungwane ezingamashumi amabili, wama ukuyikhipha. (Ngcobo,2014: 97)

Lapha ngenhla umbhali usethulela isiqephu lapho uLanga ethenga uStakes oyinkabi ukuthi ayobulala uNqoba. Ukuhlangana bahlele lokhu bakwenza ngesikhathi sasemini. Ukukhomba ukuthi kwabe kusemini umbhali isikhathi usiveza kanje:

ULanga wathi angasayina ukuthi uyitholile incwadi kaLynne eyabe imnqumela ugwayi katiki, waphuma kwakhe ehamba **ngesilahlamatende**. Wayefake **ikepisi nezibuko zelanga**. (Ngcobo, 2014: 94)

UMaSishi wambona umyeni wakhe ephuma; wayibona indlela agqoke ngayo. Wacabanga ukuthi wabe **eyodlala igalofu**; kodwa kwaba nezimpawu ezamphikisa kulokho. (Ngcobo, 2014: 95)

Esiqeshini esingenhla yize umbhali isikhathi engasidalulanga kodwa siyakwazi ukusithola ngokulekelelwa yizimpawu azivezile. Izimpawu uziveze ngendlela esithola uLanga egqoke ngayo nokukhombisa ukuthi kwabe kusemini nelanga liphumile.

Esinye isigameko sokuzama ukubulala enovelini efanayo **‘Igazi Lezibi’**, yileso sokudutshulwa kukaNtuthuko ngesikhathi edunwa imoto. Umbhali usethulela lesi sigameko ngale ndlela elandelayo:

Kwaba yimizuzwana engatheni uNtuthuko emi **onqenqemeni lomgwaqo** kuduma ikhanda, kukhala izihlonono. Kusenjalo, nse imoto ebubende eceleni kwakhe. “Kunjani bhuti, abakulimazanga kodwa?” ebuza sakumemeza owabe ehleli eceleni komshayeli. Ubuza nje uvele ngewindi. Ayengekho Amandla okumemeza kuNtuthuko njengoba novalo lwabe ludlala ngaye; ngakho-ke wathi ukusondela ecabanga ukuthi laba bantu bemoto ebubende babezomsiza. **Sathi tshu kathathu isibhamu** esinesigwinyamsindo. Khilikithi uNtuthuko. (Ngcobo, 2014: 36)

Lesi siqephu esingenhla sithola uNtuthuko edutshulwa abantu abangaziwa ngesikhathi beduna imoto yakhe ehamba noNkosikazi wakhe. Sizokhumbula ukuthi lesi sigameko senzeka ngosuku olulodwa nalesi umcwaningi abephawule ngaso ngenhla sokubulawa kukaMaCele nokungabanga imizuzu emingaki kwase kudutshulwa uNtuthuko. Lesi sigameko senzeka emini kusakhaya. UNtuthuko wakwazi ukuthola usizo waphuthunyiswa esibhedlela. Akashonanga, wasinda esehlakalweni.

5.3.2. Indawo

Umcwaningi kulesi sigaba ezinye izigameko uzicaphuna ngokuziphindelela ngenxa yokuthi ezinye ziveza isikhathi, indawo nesimo senhlalo konke kundawonye. Umcwaningi esigamekweni ngasinye uyakugqamisa okukhombisa ukuthi umbhali uyiveze kanjani indawo.

Enovelini **‘Igazi lezibi’** sithola umlingiswa uLanga exoxa noStakes oyinkabi njengoba efuna ukumthenga ukuthi abulale uNqoba. Umcwaningi uqale ethule isigameko bese esigabeni

esilandelayo aveze ukuthi umbhali indawo uyiveze kanjani. Lesi sigameko umbhali usethulela kanje:

“Eyi, umhlaba ubuye ubhede Sonny. Ubuye usibuyisele nalapho besicabanga ukuthi sesidlule khona. Kunomdlwane ongikhonkotha kabi, **ngifuna ungithulisele wona;**” kuchaza uLanga enyipha, ekhombisa ukuthi uwunyanya ngempela umsindo walo mdlwane akhuluma ngawo. “Ngiwuthulise kanjani Grootman? Ngiwexwayise noma ngiwugudluze?” kubuza uStakes ecabanga. “Wugudluze ngokushesha. Alithi liphela leli sonto **ube usuhleli nokhokho bawo.** Angifuni ukuthi lokhu kukhonkotha kwawo kuze kufundwe ngako emaphephandabeni. Shaya i-fast move yangempela,” kuchaza uLanga egcizelela. (Ngcobo.2014: 96 -97).

“**Ufuna malini?** Kubuza uLanga ngesankahlu. Usecikekile manje.

“**Fourty Grand. Twenty now, tweny emva kokushaya kwami isipani.**” Kuchaza uStakes ngezwi eliqinile. Akachinga sikhathi uLanga. Wakhipha enye imvulophu, wahosha imali engamaphepha kuyo, yabalwa. Zathi zingahlangana izinkulungwane ezingamashumi amabili, wama ukuyikhipha. (Ngcobo,2014: 97)

Lesi siqephu senkulumo esingenhla umcwaningi usicaphunele ukuveza ukuthi lena inkulumo eyayikuphi nendawo. Umbhali indawo uyiveze ngokuthi asixoxele ngendlela uLanga ayehamba ngayo ngemoto ayeyiqashile ukuze afike endaweni ayezoxoxa khona noStakes. Umbhali indlela uyethula kanje:

Yadweba njalo yadundubala. Nansiya iqengqeleka okhalweni. Yalishiya kwesokudla igaraji likaphethiroli. Hho, kanti **iya eFolweni**, nansiya isijikela kwesobunxele. **Yama egcekeni lalowaya muzi.** Ihutha ishaywa kabili ngendlela engajwayelekile. Kusobala ukuthi ibiza othile okwaziyo lokhu kukhala kwayo. (Ngcobo, 2014: 96)

Kulesi siqeshana esingenhla umbhali usethulela umhlangano kaLanga noStakes usendaweni yaseFolweni emzini othile ongalululiwe ukuthi owakwabani.

Esinye isigameko sokuzama ukubulala enovelini efanayo ‘**Igazi Lezibi**’, yileso sokudutshulwa kukaNtuthuko ngesikhathi edunwa imoto. Umbhali usethulela lesi sigameko ngale ndlela elandelayo:

Kwaba yimizuzwana engatheni uNtuthuko emi **onqenqemeni lomgwaqo** kuduma ikhanda, kukhala izihlonono. Kusenjalo, nse imoto ebubende eceleni kwakhe. “Kunjani bhuti, abakulimazanga kodwa?” ebuza sakumemeza owabe ehleli eceleni komshayeli. Ubuza nje uvele ngewindi. Ayengekho Amandla okumemeza kuNtuthuko njengoba novalo lwabe ludlala ngaye; ngakho-ke wathi ukusondela ecabanga ukuthi laba bantu bemoto ebubende babezomsiza. **Sathi tshu kathathu isibhamu** esinesigwinyamsindo. Khilikithi uNtuthuko. (Ngcobo, 2014: 36)

Lesi sigameko sokudunwa kwemoto nokudutshulwa kukaNtuthuko umbhali usethulele sona senzeka endaweni yaseThekwini kweminye yemigwaqo yakhona. Umbhali indawo yesehlakalo uyethula kanje:

Nansiya ingena kuNoble Road maqede yajikela kwesobunxele. Nansiya yenyuka ngoMoore Road yeqa uCleave Road emarobothini. Ithi **lapho isiyela ngakuManning Road** usho umsindo we- anti-hijack. “Sikhombise ukuthi icishwa kuphi lento!” kusho umshayeli ngelokuthetha. Akhombise uNtuthuko ngomunwe onedumbe lovalo, umshayeli acishe umsindo, amise imoto eduze **nonqenqema lomgwaqo**. (Ngcobo, 2014: 36)

Lesi siqephu esingenhla sikhombisa ukuthi uNtuthuko wadutshulelwa eduze konqenqema lomgwaqo uManning Road lapho imoto eyafike yamehlisa khona.

5.3.3 Isimo senhlalo

Emanovelini umcwaningi awasebenzisile ngendlela kuvela ukuthi isimo senhlalo sinayo indima esiyidlalayo ukuvuna ubugebengu bokuzama ukubulala. Lokhu kufakazelwa ukuthi ukuphila impilo emnandi yasedolobheni kukaNtuthuko nomndeni wakhe kwamholela ekutheni ahehe izigebengu eziduna izimoto. Ngakho-ke sizokhumbula ukuthi ngesinye isikhathi ukuba nezinto ezithile empilweni kuye kusidalele amazinyo abushelelezi noma kuhehe izigebengu ezigxile kakhulu kulowo mkhakha nomkhakha wobugebengu.

5.4. Ukukhwabanisa

Ukukhwabanisa yisenzo sokukhohlisa ngenhloso yokuzuza okuthile okungafanele engabe uyakuzuza. Lokhu kufaka izenzo zenkohlakalo, ukufoja imininingwane, ukugwaza nokugwazelwa nokunye (Akers noGissel, 2006).

5.4.1. Isikhathi

Enovelini ‘**Kuyoqhuma Nhlamvana**’ ubugebengu bokukhwabanisa umbhali usethulela bona ngale ndlela elandelayo:

“Kahle Mlu mfowethu. Nginike umsebenzi uyeke imibuzo!” Aшо maqede akhiphe imali eyiphepha. Leyo **mali kwakungu-R50.00**. Ayisondeze kuMlu. Ethuke uMlu ebona imali enkulu kangaka inikwa yena. **U-R50.00** pho? Lumane lubuye lonke usizi lwakhe. Akhumbule ukuthi wayeshiye kungekho lutho oluya ethunjini ekhaya. Welula isandla ngokushesha emuva kokuqalaza... (Mngadi, 2004:128)

Lokhu kukhwebanisa umbhali asivezele khona kwenzeka ngesikhathi sasekuseni nokuyisikhathi sokungena kwesikole yize ukufundisa kwakungakaqali. Isikhathi umbhali uthula kanje:

Ngehora lesikhombisa wangena uJabulani esikoleni. Wayefike kahle ngoba insimbi yokuqalisa ukufunda yayikhala sekugamanxe elesikhombisa. Waphuthuma ekilasini ayefundela kulo. Wanele wahlala phansi nje, kwangena abafundi abahlanu. Waphakamisa amehlo wababuka uJabulani. Ngenhlalhla yakhe wambona owayengase amsize ngomsebenzi ayengawuqedanga. “Mlu! Mlu! Awuze lapha!” kumemeza yena uJabulani.

Lesi siqephu siveza ukuthi isikhathi uJabulani noMlu abenza inkohlakalo ngaso isikhathi esiphakathi kwehora lesikhombisa kuya kwesokugamanxa kwalo ihora lesikhombisa ekuseni.

Kwesinye futhi isenzo sokukhwebanisa esitholakala kule noveli ‘**Kuyobhuma Nhlamvana**’ umbhali uthulela umlingiswa uNyathi ekwazi ukutholela uJabulani izincwadi zokushayela engazange aye ukuyozihlolela. Lokhu sikuthola kulesi siqephu esilandelayo (Mngadi, 2004:119) lapho ethi:

“Nanti ipasi lakho.” UNyathi esho elihosha ekhikhini lehembe lakhe. Walamukela uJabulani. Walivula. **Maye! Sekunelayisense yokushayela. Ngempela kwakungu code 8.** Yadidizela ingqondo kaJabulani. Ukudidizela kwadalwa ngukuthi wayebona ukuthi uNyathi wayesejule kakhulu. **Hawu! Ipasi libuye selinelayisensi kodwa akazange ahlolwe umnikazi wepasi?** Lelo layisense kwakungelona elokuhlobisa ipasi kodwa lalizosebenza ngesikhathi eshayela imoto kaNyathi uma eseshushumbisa izidakamizwa. Vele-ke nje uJabulani wayesetsheliwe ngalowo msebenzi.

Lesi siqephu esingenhla umbhali akasigqamisile isikhathi lapho uNyathi eyokwenzela uJabulani ilayisense kodwa izimpawu zesikhathi lapho uNyathi enika uJabulani ilayisense ziyavela. Kuvela isikhathi kuyisikhathi sasemini. Umcwaningi lokhu ukuthola uma eqhubeka elandela indaba njengoba kuvela ukuthi ngobusuku bangalelo langa uNyathi enika uJabulani ilayisense wayezoqala ukuthutha izidakamizwa. Lezi zimpawu zesikhathi zivela lapho umbhali uthula ingxoxo ephakathi kukaJabulani noNyathi kanje:

“Jabulani, thatha ivolovolo lelo bese uthatha le mithwalo. Sekungamagama enkehli phela manje. Njengamanje uya eMsinga. Utheni kumama wakho?”

“Ngithe ubukade uthe uzongithuma ebusuku. Akazange-ke akhononde. Phela uyakwethemba wena,” kuchaza uJabulani. **Ngesikhathi bekhuluma kwase kuyihora lesishiyagalombili ebusuku. UJabulani wathatha konke okwakufanele akuthathe.** (Mngadi, 2004: 121-122)

Ngale ngxoxo engenhla umcwaningi angakuqinisekisa ukuthi uNyathi wanika uJabulani ilayisense yokushayela ngesikhathi sasemini ezoyisebenzisa ebusuku uma esehambisa izidakamizwa.

Enovelini efanayo **‘Kuyoqhuma Nhlamvana’** umbhali usivezela ubugebengu bokukhwabanisa lapho uNyathi encenga umzala wakhe owabe enguKaputeni esiteshini samaphoyisa ukuthi amqaphele isimo uma kukhona amaphoyisa abhekelela ezomgwaqo lapho bethutha izidakamizwa. Umbhali usethulela kanje inkulumo yabo:

“Heyi! Awazi wena. Angithi phela nganele ngathola isikhundla, ngathenga umuzi eHilton. Uyazi-ke nawe ukuthi kuleyo ndawo kubiza kanjani. Nazi nezingane esikoleni. Umfana naye wayefunda eHilton College. Intombazane yona iseNyuvesithi eMgungundlovu. Ngibone kamuva ukuthi zonke lezi zinto zifana netshe elikhulu eliboshelwe kimi. Ngempela manje liyangiminzisa. Ubona nje manje **ngidinga imali engango-R25 000**.Uma ngingathola leyo imali, ngiyakutshela ngingaphefumula.

“Lalela lapha-ke mzala. **Ngezikhathi zawo-12 emini kusasa**, ngicela sihlangane edamini eMidmar,” kunqamulela uNyathi.

Lonke izwe leli sinabantu abasebenza lo msebenzi. Wena nginike inombolo yakho yasebhangane kanye nebhangane olondoloza kulo.”

“Kulungile mzala.” Washo njalo uKaputeni maqede wanika uNyathi imininingwane. Naye wacela inombolo yeselula kaNyathi. Kanjalo noNyathi wamnika.

“Kusasa lokhu, ngizowufaka uR25 000,” kusho uNyathi.

(Mngadi, 2004: 135 – 137)

Le ngxoxo engenhla izeza isikhathi uNyathi abe ezohlangana ngaso nomzala wakhe uKaputeni Sibisi baxoxe kahle ngokubambisana kwabo enkohlakalweni yomshoshaphansi wokushushumbisa izidakamizwa kukaNyathi kanjalo nesikhathi sokufakwa kwemali ebhangane likaKaputeni.

Kanti enovelini **‘Ayikho impunga yehlathi’** ubugebengu bokukhwabanisa. Umbhali usivezela umlingiswa onguJohn ekhwabanisa esebenzisa umazisi kaSara ongunkosikazi wakhe ngokumkhohlisa ukuze akwazi ukuthola izimali zomshuwalense ababewudlala. USara wabuza ukuthi uzowenzani uJohn umazisi wakhe, uJohn waphendula uSara ngalamazwi alandelayo:

“Hhiya, umlungu ongiqashile uthande ukubona **umazisi** wakho ukuze akholwe ukuthi **ngingumuntu oshadile ononkosikazi**. Phela ufuna ukungiholela imali ethe xaxa ukuze ngikwazi ukukondla kahle.”

‘USara waseMgungundlovu **wafa engozini yemoto** eyamshayisa eqa umgwaqo’ (Bhengu, 1973:73 - 75)

Kulesi siqephu esingenhla isikhathi umbhali akasigqamisile kanjalo nezimpawu ezingalekelela ukuthi umcwaningi akwazi ukuveza isikhathi azivelile.

5.4.2. Indawo

Enovelini ‘**Kuyoqhuma Nhlamvana**’ ubugebengu bokukhwabanisa umbhali usethulela bona ngale ndlela elandelayo:

“Kahle Mlu mfowethu. Nginike umsebenzi uyeke imibuzo!” Asho maqede akhiphe imali eyiphepha. Leyo **mali kwakungu-R50.00**. Ayisondeze kuMlu. Ethuke uMlu ebona imali enkulu kangaka inikwa yena. **U-R50.00** pho? Lumane lubuye lonke usizi lwakhe. Akhumbule ukuthi wayeshiye kungekho lutho oluya ethunjini ekhaya. Welula isandla ngokushesha emuva kokuqalaza... (Mngadi, 2004:128)

Lokhu kukhwabanisa umbhali asivezele khona kwenzeka endaweni yaseSobantu esikoleni lapho okufunda khona uJabulani. Umbhali indawo uyethula kanje:

Ngehora lesikhombisa wangena uJaulani **esikoleni**. Wayefike kahle ngoba **insimbi yokuqalisa ukufunda** yayikhala sekugamanxe elesikhombisa. Waphuthuma **ekilasini ayefundela** kulo. Wanele wahlala phansi nje, kwangena **abafundi abahlanu**. Waphakamisa amehlo wababuka uJabulani. Ngenhlanhla yakhe wambona owayengase amsize ngomsebenzi ayengawuqedanga. “Mlu! Mlu! Awuze lapha!” kumemeza yena uJabulani. (Mngadi, 2004: 127)

Kulesi siqephu esingenhla umbhali uyayiveza indawo ukuthi isesikoleni okufunda khona uJabulani. Umbhali uyaziveza nezimpawu ezikhombisa ukuthi isesikoleni njengoba ebalula nokuthi uJabulani wabe eshleli phansi ekilasini lakhe lapho kungena abanye abafundi abahlanu.

Kwesinye futhi isenzo sokukhwabanisa esitholakala kule noveli ‘**Kuyoqhuma Nhlamvana**’ umbhali usethulela umlingiswa uNyathi ekwazi ukutholela uJabulani izincwadi zokushayela engazange aye ukuyozihlolela. Lokhu sikuthola kulesi siqephu esilandelayo (Mngadi, 2004:119) lapho ethi:

“Nanti ipasi lakho.” UNyathi esho elihosha ekhikhini lehembe lakhe. Walamukela uJabulani. Walivula. **Maye! Sekunelayisense yokushayela. Ngempela kwakungu code 8**. Yadidizela ingqondo kaJabulani. Ukudidizela kwadalwa ngukuthi wayebona ukuthi uNyathi wayesejule kakhulu. **Hawu! Ipasi libuye selinelayisensi kodwa akazange ahlolwe umnikazi wepasi?** Lelo layisense kwakungelona elokuhlobisa ipasi kodwa lalizosebenza ngesikhathi eshayela imoto kaNyathi uma eseshushumbisa izidakamizwa. Vele-ke nje uJabulani wayesetsheliwe ngalowo msebenzi.

Lesi senzo umbhali asivezile endabeni senzeka endaweni yaseSobantu emzini kaNyathi. Lokhu kuvela lapho umbhali ethi:

Ngosuku olwandulela lolo, uJabulani **wavakashela uNyathi**. Wayengazi ukuthi unina wayesebikele uNyathi ngokungabonakali kwemali. **Wathi nje engena**, wahlangabezana nenkunzi yombuzo. (Mngadi, 2004: 117)

Lesi siqephu esingenhla siveza ukuthi indawo isemzini kaNyathi lapho uJabulani ayevakashele khona ngesikhathi uNyathi emnika izincwadi zokushayela.

Enovelini efanayo **‘Kuyiqhuma Nhlamvana’** umbhali usivezela ubugebengu bokukhwabanisa lapho uNyathi encenga umzala wakhe owabe enguKaputeni esiteshini samaphoyisa ukuthi amqaphelele isimo uma kukhona amaphoyisa abhekelela ezomgwaqo lapho bethutha izidakamizwa. Umbhali usethulela kanje inkulumbo yabo:

“Heyi! Awazi wena. Angithi phela nganele ngathola isikhundla, ngathenga umuzi eHilton. Uyazi-ke nawe ukuthi kuleyo ndawo kubiza kanjani. Nazi nezingane esikoleni. Umfana naye wayefunda eHilton College. Intombazane yona iseNyuvesithi eMgungundlovu. Ngibone kamuva ukuthi zonke lezi zinto zifana netshe elikhulu eliboshelwe kimi. Ngempela manje liyangiminzisa. Ubona nje manje ngidinga imali engango-R25 000. Uma ngingathola leyo imali, ngiyakutshela ngingaphefumula.

“Lalela lapha-ke mzala. Ngezikhathi zawo-12 emini kusasa, ngicela sihlange edamini **eMidmar**,” kunqamulela uNyathi.

Lonke izwe leli sinabantu abasebenza lo msebenzi. Wena nginike inombolo yakho yasebhangane kanye nebhangane olondoloza kulo.”

“Kulungile mzala.” Washo njalo uKaputeni maqede wanika uNyathi imininingwane. Naye wacela inombolo yeselula kaNyathi. Kanjalo noNyathi wamnika.

“Kusasa lokhu, ngizowufaka uR25 000,” kusho uNyathi. (Mngadi, 2004: 135 – 137)

Le ngxoxo engenhla iveza indawo lapho uNyathi abe ezohlangana kuyo nomzala wakhe uKaputeni Sibisi baxoxe kahle ngokubambisana kwabo enkohlakalweni yomshoshaphansi wokushushumbisa izidakamizwa kukaNyathi.

5.4.3. Isimo senhlalo

Kulesi sigaba umcwaningi uphawula ngesimo senhlalo nokuhlobana kwaso nezigameko zokukhwabanisa ezitholakala emanovelini acaphune kuwo iziqeshana ezingenhla. Enovelini **‘Kuyiqhuma Nhlamvana’** sithole uJabulani ekhokhela uMlu imali ukuze ambhalele umsebenzi wesikole. Umbhali usivezele isimo sasekhaya likaMlu nokuyisimo esamenza wayamukela imali kuJabulani. Umbhali isimo usiveza kanje:

Ethuke uMlu ebona imali enkulu kangaka inikwa yena. U-R50.00 pho? Lumane lubuye lonke usizi lwakhe. Akhumbule ukuthi wayeshiye kungekho lutho oluya ethunjini ekhaya. Welula isandla ngokushesha emuva kokuqalaza. (Mngadi, 2004:128)

Esiqeshini esingezansi umbhali uveze inkohlakalo yokuthola izincwadi zokushayela ngaphandle kokuthi umuntu azihlolele. Lokhu kuveza ukuthi inkohlakalo inkulu emadolobheni futhi yenzeka ngokushesha. Umbhali akanabi kakhulu ngalesi sigameko nokwenza kube nzima ukuthi umcwaningi aphawule okuningi ngaso.

Nanti ipasi lakho.” UNyathi esho elihosha ekhikhini lehembe lakhe. Walamukela uJabulani. Walivula. **Maye! Sekunelayisense yokushayela. Ngempela kwakungu code 8.** Yadidizela ingqondo kaJabulani. Ukudidizela kwadalwa ngukuthi wayebona ukuthi uNyathi wayesejule kakhulu. **Hawu! Ipasi libuye selinelayisensi kodwa akazange ahlolwe umnikazi wepasi?** Lelo layisense kwakungelona elokuhlobisa ipasi kodwa lalizosebenza ngesikhathi eshayela imoto kaNyathi uma eseshushumbisa izidakamizwa. Vele-ke nje uJabulani wayesetsheliwe ngalowo msebenzi. (Mngadi, 2004: 119)

Kwesinye isigameko senkohlakalo esitholakala enovelini efanayo umcwaningi asicaphunile ngezansi, umbhali uveza isimo sokuba nenkinga yezezimali esibhekene noKaputeni Sibisi. Lokhu kukhombisa ukuthi nomuntu angaba nomsebenzi osezingeni kodwa izinkinga zezimali ziyakuholela ekwenzeni inkohlakalo.

“Heyi! Awazi wena. Angithi phela nganele ngathola isikhundla, ngathenga umuzi eHilton. Uyazi-ke nawe ukuthi kuleyo ndawo kubiza kanjani. Nazi nezingane esikoleni. Umfana naye wayefunda eHilton College. Intombazane yona iseNyuvesithi eMgungundlovu. Ngibone kamuva ukuthi zonke lezi zifana netshe elikhulu eliboshelwe kimi. Ngempela manje liyangiminzisa. Ubona nje manje ngidinga imali engango-R25 000. Uma ngingathola leyo imali, ngiyakutshela ngingaphefumula. (Mngadi, 2004: 135)

5.5. Ukuntshontsha

Igama elithi ukuntshontsha uSteel (2008: 9) uma elichaza uthi:

Theft is the taking of things or being in possession of things that belong to someone else without their permission.

Ukuntshontsha ukuthatha izinto noma ukugcina izinto zomunye umuntu ngaphandle kwemvumo yakhe.

5.5.1. Isikhathi

Enovelini ‘**Inkinsela YaseMgungundlovu**’ sithole kunohlobo lobugebengu lokweba. Umhlangano owawusemini owabizwa uMkhwanazi iwona owanika uNdebenkulu ithuba lokuthi akwazi ukuyenga abantu ukuthi banikele ngezinkomo zabo. Umbhali isikhathi usiveze ngale ndlela enovelini:

Umhlangano wawubizelwe isikhathi sika-**10 ekuseni**. Wawuzohlangukela endlini yesikole. Kwakulula lokhu ngoba izikole zazivaliwe. Amanye amadoda avuka aqonda emasimini ayobeka izindinyana ngaphambi kokuba aye emhlanganweni. Kuthe lapho liphakama ilanga babonakala beqhamuka ngabanye, ngababili.

Isiqephu esingenhla umbhali uveze ukuthi isikhathi somhlangano owaletha izinkinga emphakathini wabe ungehora leshumi ekuseni.

5.5.2. Indawo

Enovelini ‘**Inkinsela YaseMgungundlovu**’ umbhali indawo okwenzeka kuyo le ndaba isendaweni yaseNyanyadu. Indaba yenzeka khona eNyanyadu ize iyophela. Izigameko noma iziwombe ezenzeka ngaphansi kwendawo yaseNyanyadu umbhali uziveze ngalendlela elandelayo:

Umhlangano wawubizelwe isikhathi sika-10 ekuseni. **Wawuzohlangukela endlini yesikole**. Kwakulula lokhu ngoba izikole zazivaliwe. Amanye amadoda avuka aqonda emasimini ayobeka izindinyana ngaphambi kokuba aye emhlanganweni. Kuthe lapho liphakama ilanga babonakala beqhamuka ngabanye, ngababili.

Isiqephu esingenhla umbhali uveze ukuthi indawo umhlangano wabanjelwa endlini yesikole angasidalulanga igama laso kodwa sithola ukuthi sikhona belu endaweni yaseNyanyadu.

5.5.3. Isimo senhlalo

Enovelini ‘**Inkinsela YaseMgungundlovu**’ umbhali yize ziningi izimo azivezile ngesimo senhlalo sale ndaba. Lokhu sikuthola lapho umbhali exoxa khona indaba kanjalo nasenkulumweni yabalingiswa. Okugqama kakhulu kulezi zigaba umcwaningi azikhethile yindlela abalingiswa abakhombisa ngayo indlelakubuka umhlaba kanye nosikompilo lwabo ngaphansi kwezimo abaphila ngaphansi kwazo.

Umbhali ukwazile ukuthi ngenkathi esathula indaba kube khona izinto azivezayo nezikwazile ukunikeza umcwaningi isithombe ngesimo senhlalo saseNyanyadu. Umbhali uveze lokhu okulandelayo ngesimo senhlalo:

“Naliya **ikalishi** lapho ngilimise khona”, kusho uThemba. Kwaba sengathi liyamethusa elekalishi uNdebenkulu, wathinta isikhwehlela wathi, “**Hawu Mkhwanazi, nisahamba ngezinqola kanti lapha? Aphi amabhasi akini?**” (Nyembezi,1973: 24-25)

Lapha umbhali ngale nkulumo uveza ukungalingani kwabantu ngokwempilo njengoba sibone umlingiswa onguNdebenkulu ewumuntu oyexwayayo indawo kanye nendlela abantu baseNyanyadu abaphila ngayo. Umbhali uphinde aveze ukwakheka komuzi wakwaMkhwanazi ngale ndlela:

Kwakungesiyo indlu yesimanje, kuyilolu hlobo oludala lwezindlu zinensika kuvulande. Phezulu yayifulelwe ngothayela kodwa omunye usubomvu wukugqwala, **kwezinye izindawo usuqala nokungenisa imvula** (Nyembezi,1973: 4)

Ngenhla umbhali uveza ukuthi umuzi wakwaMkhwanazi kwakuwumuzi nje ongatheni futhi osubonakala ukuthi usumdala njengoba umbhali aze aveze nokuthi uthayela wakhona wabe usungenisa imvula.

Kulesi siqephu esilandelayo umbhali uveza ukwantuleka kwezidingongqangi zomphakathi. Umbhali ukwethula kanje:

Phandle, kwenye ingosi yendlu, kwakunethange lamanzi elidala elalingabasizi ngalutho abaninilo ngoba lase livuza, selibehlulile nabathi bayizingcweti zokunamaka izinto ezivuzayo. **Amanzi base bewalanda ngamakhanda ngemigqomo, noma ngemiphongolo ngezinkabi emthonjeni owawungenhlana nje komuzi.** (Nyembezi,1973: 4)

Esiqeshini esingenhla umbhali uveza ukwantuleka kwezidingongqangi zomphakathi njengoba kuvela ukuthi amanzi babewakha emthonjeni. Lokhu kusho ukuthi izidingo zomphakathi njengompompi bamanzi zazingakafakwa.

Bude buduza nomuzi kodwa ngaphandle kocingo ngemuva kwakumi isibaya negoqo lezimvu. Kwakukhona nesitebele lapho kwakuhlala khona inqola nekalishi kanye **nezinto zomnumzane zokulima**. Egcekeni kwakuphithizela izinkukhu eziningi, nezingulube ezimbalwa ezimnyama. Kwakungumuzi obonwa yinoma ngubani ukuthi uvuthiwe, umuzi womnumzane. (Nyembezi,1973: 4-5)

Esiqeshini esingenhla umbhali uveza ukuthi kwaMkhwanazi babengabantu abalimayo emasimini futhi befuyile. Lokhu kusho ukuthi babephila ngokulima nokufuya izilwane eziwayelele futhi ezidliwayo njengoba ngaleso sikhathi amathuba emisebenzi ayengakabi khona.

“**Elinye ishidi lami elingcono lidliwe yinkomo** yakwaNkosi ngilineke lapha ocingweni ngathi ngiqambe ngithi, yase ilintwengulile. Elinye ileli elilala wena”.

“Uyomthatha **umlalise kuzo izikhwama zikafulawa lezo**. Naye uyobona ukuthi uhambile. Akazi yini yena ukuthi ithi ingahamba idle udaka? Naye ufanele ukukwazi lokho”.

(Nyembezi, 1973: 12)

Ngenhla umbhali uveza isimo sempilo yakwaMkhwanazi. Ukungabi nazo izinto ngokwanele ngesikhathi benesihambi esikhulu emzini wabo kwabafakela ingcindezi. Okunye okuvelayo lapha ukuthi imibhede yayingakabi khona noma yayingakafinyeleli kubona bonke abantu njengoba umbhali eveza ukuthi babelala phansi.

Umcwaningi ucaphune lokhu okungenhla ngenhloso yokuveza ukuthi abantu babesadla ngoludala ngempela. Abantu bakule ndawo baziphilisa ngokulima, baze basebenzise nezinkabi ukwelekelela emasimini. Lokhu kuveza nokuthi ngenxa yokwantuleka kwezidingo kwakulula ukuthi badlale abantu abangamaqola njengoNdebenkulu.

UNdebenkulu umnumzane ozikhukhumezayo futhi ongumkhohlisi. Kulesi sigaba umcwaningi uzocaphuna kafushane lapho umbhali esivezela lo mlingiswa. Uzophinde acaphune namazwi akhe uNdebenkulu amveza ukuthi ungumuntu onjani.

“Uyabona Mkhwanazi, njengoba sengishilo **ngabe ngize ngemoto yami. Le potimende lena uyibona nje ngayikhokhela ishumi lopondo phansi**,” waze wakuphinda nangesiNgisi lokhu egcizelela ukudula kwepotimende lakhe. “**Ngakhipha amaphepha amabili aluhlaza cwe akwaze kwabuya shintshi. Angikholwa ukuthi ukhona noyedwa umuntu lapha kule ndawo yakini onayo. Ngisho nabelungu abamhlophe imbala, ababalingi abanayo lena enje; ababalingi**. (Nyembezi, 1973: 28)

“Liyabonakala Mnumzane ukuthi yipotimende lemali,” kusho uThemba ngokunengwa sengathi uyabhinqa. “Ehhe”, kusho uNdebenkulu, “liyabonakala”. **Nawe uyalibona ukuthi akusilo ipotimende lemadlana nje. Amaphepha amabili aluhlaza cwe!** Bheka-ke Mkhwanazi, uthatha izikhumba zezinkomo ubopha ngazo ipotimende lami lemali engaka, ulicindezela ngalolu hlobo into engase ililimaze.” (Nyembezi, 1973: 28)

“Kanti kunjengoba ngicabanga. Uyabona-ke Nkosikazi, ngishilo lapha kule ndodana yakho ngathi ukuba bengazi ngabe ngize ngemoto yami. **Angisiye umfokazana wokuba ngingakhwezwa enqoleni lezi enithi amakalishi; angisiye neze**. Ake ubheka lapho senginjalo! (Nyembezi, 1973: 33)

“**Mina Nkosikazi ngazana nabelungu abakhulu**. Ngiyabhalelana futhi nabo. Bathi uma bengibhalela bangakulibali mpela mpela ukuba babeke ukuthi isikwaya emva

kwegama lami.” **Ukhuluma nje yilokhu ezikhomba esifubeni ngomunwe, futhi ekukhulumeni kwakhe abuye afake nesiNgisi.** “Bese-ke ngizokhwezwa enqoleni, emabhokisini okuthiwa ngamakalishi. Yinto ephosisakele kakhulu leyo. Bakhona abantu abangakhwezwa ezinqoleni, hhayi mina; hhayi mina.” (Nyembezi,1973: 33)

“Ake ngikhulume ngiqede Nkosikazi. Lapho ngivela khona kusezindaweni eziphambili ngempela, uma ngikhuluma, nabelungu bayathula ngikhulume ngiqede. Angikwejwayele neze. Nokho-ke ngiyaqonda ukuthi mhlawumbe abantu basemakhaya abakayazi kahle inkambiso yempucuko.” (Nyembezi,1973: 35)

“Cha Nkosikazi, ungakhathazeki wukuthi ngizohlalaphi; ungakhathazeki nempela. Noma ngempela ngejwayele inhlalo ephakeme nje, ngizohlala khona lapha...” (Nyembezi,1973: 37)

Umcwaningi ucaphune lokhu okungenhla ngenhloso yokuveza ukuthi uNdebenkulu wathi efika nje kwaMkhwanazi wazikhukhumeza waziphathisa okwesikhulu isicwicwicwi. Lokhu kuveza ukungalingani kwabantu ngokwezinga lempilo nemfundo kunawo amathuba okuthi abantu balutheke kalula yilabo abanempilo engcono.

“Kuyinjabulo engummangaliso kimi ukufica umuntu onomqondo ophapheme kangaka emaphandleni; impela kuyinjabulo engummangaliso,” washo wahleka kancane uNdebenkulu ebhekisisa uMkhwanazi sengathi ufuna ukubona ukuthi la magama akhe angena kanjani kuye. (Nyembezi,1973: 43)

Lapha ngenhla uNdebenkulu wabe eholela uMkhwanazi ophathe, emkhohlisa emncoma ukuze athambe ezokholwa yikho konke akushoyo.

“Phela umthetho ukudla kwethu lena emadolobheni; ehhe, wukudla kwethu,” kuqhuba uNdebenkulu. **“Uyabona Mkhwanazi, angeke ulunge edolobheni uma ungawazi umthetho; cha, ungeke ulunge. Ungaphenduka ilifa lezihlakaniphi ngiqinisile. Awuboni nje mina, akekho noyedwa umuntu noma ngumlungu ongangigangela. Nginezincwadi ezinkulu ezingaka zomthetho, imiyingo ngempela. Konje Mkhwanazi wafunda wagcinaphi?”** Wahleka uMkhwanazi wathi, **“Wo, asifundanga thina Ndebenkulu.** Saqhukuluzo khona lapha emakhaya sapheliswa ngamandla lapho sifika ko-4.” Ngibuza nje Mkhwanazi ngoba bengithi ngizokutshela amagama azo lezi zincwadi zami kodwa sengibona ukuthi akudingekile. Uyabona-ke nginazo lezi zincwadi zomthetho. Bangazi bonke abelungu. Ngesinye isizathu njalo leso esenza ukuthi bangibize ngesikwaya, ehhe, ngesinye isizathu. (Nyembezi,1973: 46)

Ngenhla umbhali uveza indlela umlingiswa uNdebenkulu ezwa ngayo amanzi ngobhoko ngokufuna ukuthola ukuthi uMkhwanazi ngabe ufunde kangakani noma angacishe abe nolwazi olungakanani. Lokhu kwakuzomsiza ukuthi kube lula ukuthi amkhohlise kalula uMkhwanazi ngoba engenalwazi.

“Okusho ukuthi iphepha anilitholi lapha Mkhwanazi ngoba emaphepheni aliphuthi igama lami.” Wathi phuthaphutha esikhwameni wakhapha uqwenjana olumhlophe. “Yilo igama lami leli.” Waluthatha uMkhwanazi lolo qwenjana walubuka. Wazibonela ngamehlo akhe ukuthi lo muntu lo ngumuntu omkhulu ngempela. Sewake wawabona la mapheshana anjena eDundee. **Yena uwazi ephathwa ngawodokotela nabammeli, abelungu abakhulu. Uyaqala ukubona umuntu omnyama enawo. Kubhaliwe ukuthi C.C. Ndebenkulu Esq., 2a Blue Seal Arcade. Kanti uqinisile lo mfokazi uma ethi uyisakwaya. Uyiso ngempela.** (Nyembezi,1973: 60)

Lapha ngenhla uNdebenkulu wakwazi ukulutha uMkhwanazi ngepheshana nje elingatheni elineminingwane yakhe emifishane. Ngenxa yokuthi uMkhwanazi akafundile kwaba lula ukuthi akholwe yilokhu ayekuboniswa uNdebenkulu.

“Ukuba ngize lapha yingoba ngahlangana nomunye umnumzane owangitshela ukuthi ungowalapha. Kwathi ngokwazi umsebenzi wami, wathi unomona ngoba indawo yakubo ikude kangaka angikwazi ukufinyelela khona. Kuthe ngokubona ukushisekela kwakhe ukuba ngize endaweni yakubo, nami ngavuma. Wuyena-ke okwathi lapho sixoxa wathi yena ukhalela kakhulu ukuba ngivezele abantu bangakubo usizo lwami mayelana nodaba lwezinkomo.” Amadoda athi lapho ezwa ethinta izinkomo ahlalela phambili ngoba inkomo kuyinto enkulu kubo. “Uthe lapho esho njalo, nami ngakubona ukuthi ukhuluma khona ngoba zonke izindawo kukhona isikhalo ngenxa yomthetho wokuncishiswa kwezinkomo. Baningi abangawuthandi lo mthetho. Ngicabanga ukuthi nani lapha aniwuthandi.” (Nyembezi,1973: 86)

“... Ngokuzikhathaza kwami ngifuna ukufunda izinto ngiyakwazi mina ukuthi isho ukuthini inkomo kumuntu onsundu. Kepha noma kunjalo indoda ehlakaniphile yileyo evula amehlo, ehhe yileyo evula amehlo, into eyengozi iyibone iseza kude. Kungcono ukuba umuntu azame kusemanje ukuchitha ezinye izinkomo ngendlela ezoba nembuyiselo kunokuba umuntu alinde amathonsi abanzi, bese umuntu ezichitha nje izinkomo zakhe, ezilahla nje, engabe esathola lutho.” Mina ngingumuntu owazana nabelungu abakhulu bezindali namasilaha. **Ngithe ukuba ngiluzwe lolu daba lokuncishiswa kwezinkomo ngabona ukuthi ngifanele ukuba ubuhlobo bami nabelungu abakhulu ngibusebenzisele ukusiza abantu bakithi.** Ngiyazazi mina izindlela zokufaka izinkomo ezingenza ukuba umuntu athole inzuzo enhle...” (Nyembezi,1973: 87)

Kulezi ziqephu ezimbili ezingenhla uNdebenkulu ulutha abantu ebathembisa ukuthi bazothola inzuzo enhle uma benikela ngezinkomo ngenhloso yokuhlonipha umthetho wokuncishiswa kwezinkomo.

“Ngumthetho kabani lowo Mkhwanazi?” kubuza uShandu. “Yini Mnumzane Shandu uthande ukuphoxa emhlanganweni umdala kangaka? Uqala ngokwala ukuhlala phansi. **Manje usungibiza ngegama emhlanganweni uthi ‘Mkhwanazi’ awusho ukuthi ‘Mgcinisihlalo’. Leyonto ikhombisa ngokusobala ukuthi wena uqonde ukona lo mhlango. Uma ufuna ukuba ngiphendule lo mbuzo wakho hlala phansi. Yimi lapha uMgcinisihlalo. Yimina umakhonya kulo mhlango.**” (Nyembezi, 1973: 89)

Kulesi siqephu esingenhla umcwaningi uhlose ukuveza ukuthi uMkhwanazi kwase kumngenile ukuhlala noNdebenkulu. UMkhwanazi ngokuba nesikhundla sesikhashana wazizwa esengumuntu omkhulu.

“Impela akusho nokuthi uziphethe. Yizinkomo impela lezi; yizinkomo impela. Sengathi ngiyaqala ukubona izinkomo ezinhle kangaka. **Uyabona-ke Mkhwanazi lezi nkabi ezinhlanu,**” esho ezikhomba, **“angiquli nakuqula ukuthi zingabuya nekhulu namashumi ayisithupha amarandi iyinye.”** (Nyembezi, 1973: 116)

Awu! Awu! Awu! Kubabaza uMkhwanazi eshaya izandla okwenina. **“Ikhulu namashumi ayisithupha!”** (Nyembezi, 1973: 116)

“Kalula. Zwana uma ngikutshela Mkhwanazi. Ngihlala ngizibona izinkomo ezinhle angikaze ngizelamele ezinje. **Yizinkomo ngempela lezi; yizinkomo impela. Bengenze bangilibala nanini abelungu bami ngike ngabalethela ezinje; cha bangeze bangilibala nanini. Awubone nje, lezi ebengikhuluma ngazo emhlanganweni ezathola ikhulu namashumi amabili iyinye, aziyi nokuya kulezi zakho, cha aziyi nokuya.**” (Nyembezi, 1973: 116-117)

“Kulungile-ke Ndebenkulu. Nami ngiyavuma ukuthi ake siqale ngalezi zinkabi ezilishumi ezincane. **Siyobona-ke ukuthi zihambe kanjani bese ngibuye ngibona-ke ukuthi ngingathumela ziphi futhi.**” (Nyembezi, 1973: 155)

Kulezi ziqephu ezingenhla umcwaningi azicaphunile uhlose ukuveza ukuthi umbhali uveze ukuthi abantu balutheka kalula uma bedinga imali. Lapha kuyavela ukuthi uMkhwanazi uyathatheka kakhulu lapho ezwa elemali azoyithola uma enikela ngezinkomo zakhe. Wamethemba kakhulu uNdebenkulu ngezinkomo zakhe ngenxa yemali ayemthembisa ukuthi uzoyithola.

5.6. Ukudlwengula

Uma kukhulunywa ngokudlwengula kusuke kukhulunywa ngokunukubezwa ngokocansi. Lesi senzo yisenzo esinonya nesilimaza umphefumulo okwedlula inyama. Ukudlwengula ukuphoqa ukuya ocansini nomunye umuntu kusetshenzizwa amandla noma indluzula (Eastel, 2011).

5.6.1. Isikhathi

Enovelini ‘**Kuyoqhuma Nhlamvana**’ umbhali uxoxa ngezigameko zokunukubeza ngokocansi. Kulezi zigameko izikhathi azigqamile kahle kodwa umbhali uyaziveza izimpawu ezikwazi ukusinika isikhathi. Umbhali izigameko nezimpawu zesikhathi uzethule ngale ndlela elandelayo:

Okwanyantisa igazi kakhulu **kwakungukudlwengulwa** kwentombazane ayeyineminyaka eyishumi nambili (Mngadi, 2004: 155)

Isiteshi samaphoyisa iMountain Rise saphenduka indawo owawungathi yikwaNdabazabantu. Babengena bephuma abantu baseSobantu, bezobika okwakubehlele **ebusuku**. Ekuchazeni kwabo kwavela ukuthi base benakho ukubesaba laba bafana ngoba babenganqeni ukubhema babheme maqede bangene kwakho bathathe **intombazane bayoyidlwengula**. Okwakusabisa kakhulu ngukuthi abanye babo babenezibhamu. (Mngadi, 2004: 155)

Ngaleyo ndlela wathola ukuthi eSobantu kwakunendlu eyayingasahlali muntu. Leyo ndlu kwakungeyomuntu owayenukwe ngabantu ngokuthi wayethakatha futhi ethwebula izingane. Umphakathi wawuthukuthele maqede wamhlasela. Indlu yangqongqiswa ngomlilo. Ngenhlanhla yakhe umnukwa, walithola ithuba lokuphulukundlela, zaya. Leyo ndlu yasala isingamabeddu. Yilapho-ke kuleyo ndlu lapho abanye abafana bezidakamizwa, ababebhemela khona. Nompakathi wawusumathintanyawo ekudluleni ngakuyo, ikakhulukazi **ebusuku**. Isizathu sokwesaba ebantwini sasincike ekutheni abafana babethi uma sebedakwe yizinto zabo, babambe abantu abedlulayo. Babebabamba babaphuce imali nezinye izinto ezazingathengiseka. **Nokudlwengulwa** kungasali ngoba nentombazane leyo eyayidlwenguliwe eSobantu, **yayidlwengulelwe** kuleyo ndlu. (Mngadi, 2004:183)

Kulezi ziqephu ezingenhla umcwaningi azicaphunile uveza izigameko zokunukubeza ngokocansi. Umcwaningi akuqaphelile ukuthi isikhathi ezenzeka ngazo asigqamile kodwa umbhali kukhona lapho eveza ukuthi abantu bomphakathi babephuma bengena esiteshini samaphoyisa ukuzobika izigameko ezenzeke ebusuku. Olunye uphawu oluveza isikhathi sasebusuku ilapho umbhali exoxa ngokwesaba ukuhamba ebusuku kwamalunga ompakathi. Lokhu akuqinisekisi kodwa ukuthi zonke izigameko zenzeka ebusuku kuphela.

5.6.2. Indawo

Esigamekweni sokudlwengula esitholakala enovelini ‘**Kuyoqhuma Nhlamvana**’ umbhali indawo uyethula kanje:

Ngaleyo ndlela wathola ukuthi eSobantu **kwakunendlu** eyayingasahlali muntu. Leyo **ndlu** kwakungeyomuntu owayenukwe ngabantu ngokuthi wayethakatha futhi ethwebula izingane. Umphakathi wawuthukuthele maqede wamhlasela. **Indlu yangqongqiswa ngomlilo**. Ngenhlanhla yakhe umnukwa, walithola ithuba lokuphulukundlela, zaya. Leyo ndlu yasala isingamabedi. Yilapho-ke kuleyo ndlu laphe abanye abafana bezidakamizwa, ababebhemela khona. Nompakathi wawusumathintanyawo **ekudluleni ngakuyo**, ikakhulukazi ebusuku. Isizathu sokwesaba ebantwini sasincike ekutheni abafana babethi uma sebedakwe yizinto zabo, babambe abantu abedlulayo. Babebabamba babaphuce imali nezinye izinto ezazingathengiseka. Nokudlwengulwa kungasali ngoba nentombazane leyo eyayidlwenguliwe eSobantu, **yayidlwengulelwe kuleyo ndlu**. USayitsheni Gumede wathola ukuthi leyo ndlu yayisesigcemeni okuthiwa **iKopondo**. Leso sigceme singasekuqaleni kwelokishi ngaseNtshonalanga. (Mngadi, 2004:183)

Kulezi ziqephu ezingenhla umbhali lezi zigameko uziveze zenzeka endaweni eyilokishi elibizwa ngeSobantu. Isigameko sokudlwengulwa kwentombazanyana kuvela ukuthi senzeka esigcemeni okuthiwa iKopondo laphe kunendlu eyabe iyigebedu ingasahlali muntu.

5.6.3. Isimo senhlalo

Enovelini ‘**Kuyoqhuma Nhlamvana**’ isimo senhlalo sithole ukuthi umphakathi owaselokishini eSobantu. Impilo elokishini iyashesha uma uyiqhathanisa neyasemakhaya. Amalokishi ayizindawo ezakhele eduze kwamadolobha amakhulu. Lokhu kwenza ukuthi abantu babe baningi abahlala khona ngenxa yokusondezela imisebenzi nezidingongqangi zabo. Ukuhlala elokishini eliseduze nedolobha kwenza ukuthi ezinye izinto kube lula ukuzithola. Kule noveli sithole umphakathi ususa idlanzana labafana abathile abadlwengula amantombazane baphinde bahlukumeze nomphakathi. Okunye okuvelayo ukuthi abanye babo laba bafana babephatha izibhamu. Lokhu kwenza umphakathi waseSobantu wahlalela ovalweni ngenxa yokuthi ubugebengu base buyinsakavukela umchilo wesidwaba. Umbhali umphakathi uwuveza kanje:

Isiteshi samaphoyisa iMountain Rise saphenduka indawo owawungathi yikwaNdabazabantu. Babengena bephuma abantu baseSobantu, bezobika okwakubehlele ebusuku. **Ekuchazeni kwabo kwavela ukuthi base benakho ukubesaba labafana ngoba babenganqeni ukubhema babheme maqede bangene kwakho bathathe intombazane bayoyidlwengula**. **Okwakusabisa kakhulu ngokuthi abanye babo babenezibhamu**. (Mngadi, 2004: 155)

5.7. Ukushisa

UBoudreau nabanye (1977: 1) uma bechaza ngecala lokushisa bathi:

The word 'arson' can be roughly define as the willful and malicious burning of another's property or the burning of one's property for some improper purpose.

Igama elithi 'ukushisa' lingachazwa njengesenzo samabomu nonya ngokushisa impahla yomunye umuntu ngenxa yezizathu ezingafanele.

5.7.1. Isikhathi

Esigamekweni sokushisa nokucekela phansi impahla sisithola enovelini '**Kuyoqhuma Nhlamvana**' lapho umbhali esethula kanje isigameko sokushiswa nokucekelwa phansi kwemizi:

Ngobusuku bangalelo langa kade kubonisana uKaputeni noSayitsheni, kwenzeka amahlazo eSobantu. Kunemizi eyacekelwa phansi ngezindlela eziningi. Owokuqala kwaba ngumuzi kaMisi Mthiya. Wona-ke wajikijelwa ngamatshe, afa wonke amawindi. (Mngadi, 2004: 154-155)

Eminye imizi emithathu yayijikijelwe ngamabhomu kaphethilomu. Nakhona kwakusolwa sengathi yibo abafana bezidakamizwa ngoba babesho bethi abantu abanemilomo emide bazobaqondisa, bayisike kwayona leyo mlomo leyo. (Mngadi, 2004: 155)

Ngenhla umbhali uveze izigameko zokushisa nokucekelwa kwemizi zenzeka ngesikhathi sasebusuku.

Esinye isigameko sokushiswa nokucekelwa phansi komuzi sitholakala enovelini '**Igazi Lezibi**' umbhali usethulele isigameko sokushiswa kulothiswe umuzi kaMaZikhali ngamalungu omphakathi ngoba emsola ngokuthi uyathakatha. Lesi sigameko umbhali usethula kanje:

Yabe iqale kancane kancane, yathi isuka ibhebhetheka indaba yokuthi uMaZikhali wabe ethakatha. Abanemiqondo ehluzile bavele bazibonela nje ukuthi wabe ebhecwa ngobende inyama engayidlanga umntanomuntu. Abanye balibeka ngembaba elokuthi lezi zinkulumo zabe zisuswa ngumona. (Ngcobo, 2014: 5)

Kusaphele **amahora amabili bezumekile** abelungu bakaMaZikhali, kwangena ucingo lwasendlini. Lwezwakala lukhala kakhulu kunokwejoyelekile, lukuphazamisa **kakhulu ukuthula kwasebusuku**. Wathi gubhu uNkosikazi Shaw, walucosha. "Hello," washo ngezwi elabe **lisindwa wubuthongo**. Lakhuluma ngesiZulu izwi lowesifazane owabe ekhala kalusizi. "Can you speak English, please." Kusho uNkosikazi Shaw ethukile. Izwi lowesifazane okhalayo lasibhidilisha isiNgisi. "**Zine's house fire, fire, fire! Boys died! Everything ashes, ashes, ashes!**" Umbiko wacaca bha kuNkosikazi Shaw, wangakunaka ukuqhuzuka kwesiNgisi... (Ngcobo, 2014: 5 - 6)

Esiqeshini esingenhla sithola umbhali eveza isigameko sokushiswa komuzi kaMaZikhali senzeka ebusuku. Lokhu sikuthole ngesikhathi esivezela izimpawu zokuthi isebusuku njengoba umcwaningi ezigqamisile esiqeshini.

Ubugebengu obuvunwa yinkathi yasemini ukudayiswa kwezidakamizwa uJabulani esikoleni. Lezi zidakamizwa uzidayisa ngesikhathi sesikole ingakakhali insimbi. Umbhali usethulela kanje:

Ingakakhali insimbi yokungenisa isikole, uJabulani wayesematasatasa ezindlini zangasese zabafana. Wabadayisela insangu njengenhlalayenza. (Mngadi, 2004: 139)

5.7.2. Indawo

Enovelini **‘Igazi Lezibi’** isigameko sokushiswa komuzi kaMaZikhali umbhali usiveze senzeka endaweni eyakhele iTheku ebizwa ngokuthi iseMawoti. Umbhali uyiveza kanje indawo:

“Awu, naze nangingcwaba ngiphila bantu **baseMawoti!**” washo ephelwa ngamandla eyetha uMaZikhali. (Ngcobo, 2014: 8)

Bafika kumagebhugebhu lapho kwakukade kumi khona indlu kaMaZikhali. Lawo magebhugebhu ayebiyelwe ngebhande lepulastiki ephuzi ebhalwe ngamagama amnyama ukuthi: ‘Police’. Abantu babemi izixongololo belangazele ukubona okwabe kwenzeka esizeni. (Ngcobo, 2014: 7)

Kanti enovelini **‘Kuyiqhuma Nhlamvana’** sithole ukuthi izigameko zokushiswa kwemizi senzeka endaweni eyilokishi eSobantu.

5.7.3. Isimo senhlalo

Enovelini **‘Kuyiqhuma Nhlamvana’** nethi **‘Igazi Lezibi’** sithole ukuthi isimo senhlalo sisishe sifane. Womabili lama noveli aveza imiphakathi esiphila ezweni elinenkululeko. Izinsizakusiza zitholakala kalula futhi abantu baphila impilo yesimanjemanje. Ezigamekweni zokushisa ababhali abasethulele zona sithola ukuthi eminye imiphakathi isenakho ukucwasa abantu ngokwamasiko noma inkolo. Lokhu sikuthola enovelini **‘Kuyiqhuma Nhlamvana’** lapho umbhali ethi:

Ngaleyo ndlela wathola ukuthi eSobantu kwakunendlu eyayingasahlali muntu. Leyo ndlu kwakungeyomuntu owayenukwe ngabantu ngokuthi **wayethakatha futhi ethwebula izingane.** Umphakathi wawuthukuthela maqede wamhlasele. Indlu yangqongqiswa ngomlilo. Ngenhlanhla yakhe umnukwa, walithola ithuba lokuphulukundlela, zaya. Leyo ndlu yasala isingamabeddu. Yilapho-ke kuleyo ndlu lapho abanye abafana bezidakamizwa, ababebhemela khona. (Mngadi, 2004: 183)

Kanti enovelini **‘Igazi Lezibi’** isigameko sokushiswa komuzi kaMaZikhali ngenxa yokucwaswa noma ukusolwa ngokuthakatha umbhali usiveze kanje:

Yabe iqale kancane kancane, yathi isuka ibhebhetheka indaba yokuthi uMaZikhali wabe **ethakatha**. Abanemiqondo ehluzile bavele bazibonela nje ukuthi wabe ebhecwa ngobende inyama engayidlanga umntanomuntu. Abanye balibeka ngembaba elokuthi lezi zinkulumo zabe zisuswa ngumona. (Ngcobo, 2014: 5)

Siphinde futhi enovelini **‘Kuyiqhuma Nhlamvana’** sithole izigebengu zishisa imizi yamalungu omphakathi ababewasola ngokuthi ayizimpimpi. Lokhu kushiswa kwemizi ngamabhomu kaphethilomu kukhombisa ukuthi ezindaweni eziseduze nedolobha kulula ukuthola uphethilomu. Okunye futhi okuvelayo ngobugebengu basemphakathini waseSobantu ukuthi ubugebengu base budlangile kakhulu uma izigebengu sezikwazi nokushisa imizi yabantu.

5.8. Ukudayiswa nokushushumbiswa kwezidakamizwa

Izidakamizwa yinto eyisiphuzo, uphawoda noma eyiphilisi okuthi uma uyisebenzisile ishintshe isimo somqondo, imizwa nendlela umuntu enza ngayo ezinto. Kukhona izidakamizwa ezisemthethweni kanye nezingekho emthethweni (Wilson noStevens, 2014: 4).

3.8.1. Isikhathi

Enovelini **‘Kuyiqhuma Nhlamvana’** umbhali usivezele ubugebengu bokudayiswa nokushushumbiswa kwezidakamizwa. Sithola umlingiswa uNyathi okuthi ngenxa yokuphelelwa umsebenzi nokweswela imali angene ekuthutheni izidakamizwa. Umbhali (Mngadi, 2004: 13) usiveza kanje lesi simo:

“Shono wena. Mina **ngixakekile**. Sengifundile ukuthi ukugaba ngezandla ezihlanzekile ube uphilisa okwengulube, awusizakali. Shono wena.”

Achaze-ke uThabani ngomsebenzi **wensangu** elandwa ngothile eMzimkhulu maqede ayithuthele eNdiyeni elithile elinesitolo eSiphingo. Wabe esemchazela ukuthi unemali eningi lo msebenzi.

Kulesi siqeshana esingenhla umbhali uveza umlingiswa uNyathi evuma ukungena ebhizinisini lokushushumbisa izidakamizwa esibizwa ngensangu ukuze azakhele imali. UMngadi (2004:52-57) isikhathi sokushushumbiswa kwezidakamizwa usethula kanje:

Kwathi kusanqudeka amehlo, sekugamenxe **ihora lesikhombisa**, uSokhela waluqala uhambo...

Engakalindi isikhathi esitheni, wasibona **isithunzi somuntu** sihamba siqonde emotweni. Axakeke ukuthi lo muntu wehle kuyiphi imoto ngoba wayengabonanga

malambu emoto. Sihambe isithunzi lesi size sifike emotweni. Phela ubona kuyisithunzi nje yingoba **ugesi** wakulendawo wawungakhanyi ngaloluya suku.

Kwase **kuyihora lokuqala ezintatha**, uNyathi efika eSobantu...

Eziqeshini ezingenhla kukhombisa ukuthi basebenzisa isikhathi sasebusuku ukuthutha insangu. Ukuthutha insangu ngezikhathi zasebusuku kwakulula kubona ngenxa yokuthi izimoto namaphoyisa aqapha emigwaqeni asuke engekho noma kungaphithizeli ebusuku. Izimoto ziyazihambela nje.

Kwesinye futhi isiqephu kuyo inoveli efanayo, isigameko sithola uJabulani entshontsha insangu kababa wakhe eyidayisa esikoleni afunda kusona. Umbhali usethula ngale ndlela isigameko:

Wayencoma kodwa engazi ukuthi indodana yakhe nayo yayiwucaphuna umthunzi wezinkukhu. Into eyayenza ukuthi alingeke ukucaphuna insangu, ngukuthi abangani bakhe babeyibhema. Kwaya kwaya naye uJabulani waze wayibhema. Ukuyintshontsha kwakhe kwase kukhuthazwa izizathu ezimbili. Esokuqala naye wabe efuna ukuyibhema. Esesibili kwabe kungukuthi **wayeseqale nokuyithengisa**. (Mngadi, 2004: 33)

Kulesi siqephu esingenhla umbhali isikhathi akasivezile kodwa siyathola ukuthi uJabulani wabe esedayisa insangu.

Kuyo futhi le noveli ‘**Kuyoqhuma Nhlamvana**’ siphinde sithole umlingiswa uJabulani ethunywa ukuba ahambise izidakamizwa endaweni yaseGreytown ebusuku (Mngadi, 2004:122) lapha uthi:

...nezimoto zimbalela kulo mgwaqo oya eGreytown, kwakufanele ngoba kwase **kuhlwe kakhulu**.

Kwesinye futhi isenzo sokushushumbiswa kwezidakamizwa esitholakala enovelini efanayo, umbhali usethula kanje:

“...Umsebenzi esizowenza manje uyefana nanxa uthe ukwehluka. Kulokhu-ke asizukushushumbisa insangu kodwa sizoba matasatasa ngamaphilisi anhlobonhlobo. Ngiyethemba nike nizwe kukhulunywa ngo-**mandrax, cocaine, LSD nokunye**. (Mngadi, 2004: 108)

Umbhali isikhathi senkulumo eseqeshini esingenhla usiveza kanje:

Nebala wafika uThekwane ngoLwesihlanu, walala khona kwaNyathi. NgoMgqibelo **ngezikhathi zehora leshumi ekuseni**, uNyathi noThekwane base belindile ehhotela okuthiwa yiHebron Haven. (Mngadi, 2004: 106)

Kulesi siqephu umbhali uveza isikhathi lapho uNyathi noThekwane benomhlangano ngezidakamizwa ezizofika kodwa umbhali akabe esasiveza isikhathi sokufika kwazo.

5.8.2. Indawo

Enovelini '**Kuyoqhuma Nhlamvana**' umbhali indawo lapho kwakuthuthwa khona insangu ubalule ukuthi umuzi osendaweni yaseMzimkhulu.

Umbhali (Mngadi, 2004: 25) umuzi uwuveze ngale ndlela elandelayo:

Baguduguduze phakathi kwemizi baze bayongena **egcekeni lomuzi omkhulu**. Lo muzi unogange lwamatshe. **Ongaphandle akakwazi ukubona okwenzeka egcekeni.**

Kulesi siqephu esingenhla umbhali uveza indawo kanye nokwakheka komuzi okuthuthwa kuwo insangu. Umbhali indlela achaza ngayo umuzi ikhombisa ukuthi nokwakheka kwawo kunendima ethile okuyidlalayo.

Enovelini efanayo umbhali usivezela enye indawo uJabulani ayedayisa kuyo insangu. Umbhali indawo uyiveza kanje:

Wayeyisilomo nakhona **eMbali** ngoba nakhona wayeyidayisa insangu. (Mngadi, 2004: 129)

Kulesi siqephu esingenhla sithola ukuthi uJabulani udayisa insangu nasendaweni yaseMbali. IMbali ngelinye lamalokishi amakhulu akhona eMgungundlovu.

5.8.3. Isimo senhlalo

Enovelini '**Kuyoqhuma Nhlamvana**' sithole ukuthi indaba yenzeka elokishini laseSobantu. Umbhali usethulele umphakathi weselokishini laseSobantu elakhiwe ngabantu abadala kanye nentsha eningi. Izindawo zasemalokishini zivamise ukuba maphakathi noma ngasemadolobheni nokwenza ukuthi abantu bayibone kuyindawo yamadlelo aluhlaza. Izindawo zasemadolobheni zithathwa njengezindawo ezinamathuba emisebenzi nemfundo engcono kepha ngenxa yokwanda kwabantu kugcina kuyindawo enabantu abaningi abangasebenzi nabanomthelela ekwandeni kobugebengu. Isimo senhlalo umbhali asethulele sona yimpilo kanjalo nosikompilo lwaselokishini. Njengoba sethulelwe ngasekuqaleni lapho uDaliso etshela unkosikazi wakhe uMake ukuthi kumele bathuthule elokishini laseSobantu (Mngadi, 2004:1).

Isimo senhlalo ngaphambi kokuthi uDaliso adilizwe emsebenzini, babe wumndeni ophila kahle njengoba izingane zabo zazingadlali emigwaqweni njengezinye izingane zasemalokishini. Izingane zabo babezikhapha bazise epaki uma zifuna ukudlala uma zisendlini zazidlala ngamakhompuyutha njengoba babehlala kobelungu. Unkosikazi kaDaliso wayefundile njengoba wabe engumhlengikazi, babenomuzi nezimoto ezimbili ewuhlobo lwakaBMW kanye neveni. Ukuphela kwale mpilo emnandi kaDaliso kwaba nomthelela ekutheni enze ubugebengu khona ezophinde aphile impilo ewubukhazikhazi futhi akwazi ukondla izingane zakhe (Mngadi, 2004:1-3).

UDalisu izinkinga zakhe zanda njengoba izincwadi ezibebesela ngezikweleti zase zifika zinemibhalo enquma ugwayi katiki. UNyathi noMaMolefe base behlala ngokuthethisana. Lokho kwakudalwa yingcindezi yokwehluleka nobuhlungu bokuhlukana neqatha elinonile. Siphinde sithole uMake inkosikazi kaNyathi ithatha abantwana ishiya uNyathi iyohlala efulethini ize iyaphinga ithandana nodokotela. Lokhu kwaholela ekutheni uDalisu azame ngawo wonke amandla akhe ukuthola iqhinga lokwenza imali.

Siphinde sithole engasenalutho olutheni, esehamba ngeveni ethutha izingane zesikole. Wayesehlala endlini enamakamelo amabili nokwakuvamisile ukuthi uma eseqedile ukuthutha izingane, abuye azozihlalela kosofa bakhe ayebathenge emasekenini (Mngadi, 2004:10). Impilo kuDalisu yayisishintshile njengoba umbhali eveza isimo senhlalo kaDalisu (Mngadi, 2004:12) lapho ethi:

Khona manjalo asukume aqonde ekhabetheni lakhe elikhathale. Selibonakala ngezibambo **zezivalo ezixegayo**. Kwezinye izivalo azisekho izibambo. Afike athathe ingilazi bese ehosha nebhodlela likagologo ogama lawo yi-Oude meeste. Ake eme alibuke leli bhodlela. Yena wayazi kungani ayelibuka kanjena. Angithi phela unkabi yena wayephuza i-**K.W.V. noma i-Oude molen**.

Umbhali uphinde aveze ukuthi endaweni yaseSobantu yindawo ethuthukile njengoba sithola ukuthi kunemigwaqo nesikole esakhiwe khona emphakathini. Lokhu sikuthola lapho umbhali eveza indawo uJabulani ayecashe kuyo ecashele ukudubula uMdumiseni.

5.9. Isiphetho

Kulesi sahluko kuhlaziywe ulwazi olutholakale emanovelini asetshenziswe kulolu cwaningo. Umcwaningi uqale ngokuchaza ukuthi siyini isizinda. Esigabeni esilandelayo wethule iqoqo elikhulu eliqukethe izinhlobo zobugebengu; ukubulala, ukuzama ukubulala, ukukhwabanisa, ukweba, ukudlwengula, ukushisa nokudayisa nokushushumbiswa kwezidakamizwa. Ngaphansi kohlobo lobugebengu ngalunye kuhlaziywe iminxa emithathu etholakala ngaphansi kwesizinda; isikhathi, indawo nesimo senhlalo.

Isahluko sesithupha

Isiphetho socwaningo

6.0 Isingeniso

Lesi sahluko sokugcina socwaningo nesihlose ukwethula isiphetho nokutholakale kade kwenziwa lolu cwaningo. Lesi sahluko siqala ngokwethula iqoqa lezahluko zocwaningo bese kulandela ukuhlaziywa kolwazi olutholakele ocwaningweni. Isigaba esilandelayo sethula izincomo neziphakamiso zocwaningo. Isigaba esandulela esokugcina siphawula ngocwaningo olungenziwa ngomuso. Isahluko siphethe ngokwethula isiphetho sesahluko nocwaningo lonke.

6.1 Iqoqa locwaningo

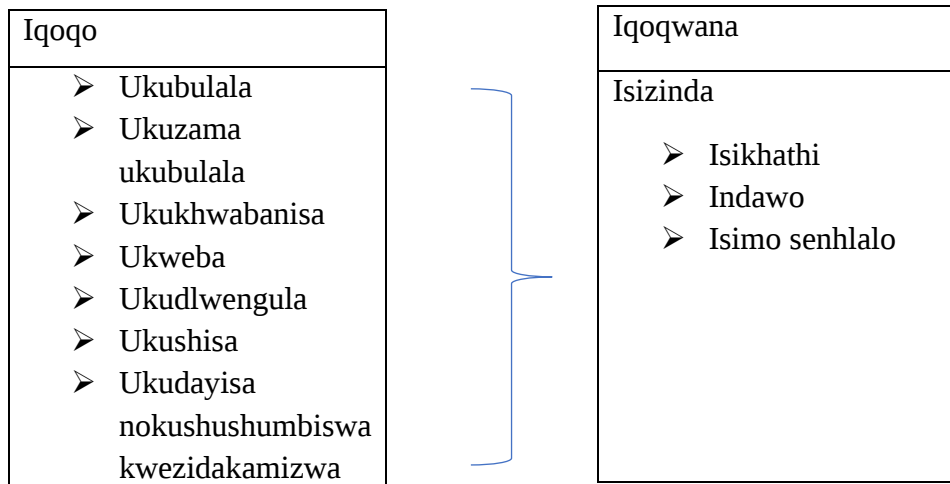
Isahluko sokuqala sibe yisingeniso socwaningo esethule umhlahlandlela wocwaningo lonke. Lesi sahluko sethule indlela umcwaningi ayilandelile ukuqhuba ucwaningo lwakhe. Isigaba esilandelile sethule isitatimende senkinga, izinhloso zocwaningo, imibuzo yocwaningo, inkuthazo yokwenza ucwaningo, izindlela zokuqhuba ucwaningo, isidingo socwaningo, izingqinamba zocwaningo, umklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe, ukuhlelwa kwezahluko bese kwagcina isiphetho sesahluko.

Isahluko sesibili sona sethule eminye imisebenzi yocwaningo ngesizinda nendikimba yobugebengu. Sethule le misebenzi elandelayo; izincwadi, ama-athikili, amadezithishini namaphephandaba athinta isizinda nendikimba yobugebengu.

Isahluko sesithathu sethule izindlela ezisetshenzisiwe ocwaningweni; ipharadaymu nedizayini yocwaningo, amasu nezindlela zokuqoqa ulwazi, izindlela zokuhlaziya ulwazi, okumayelana nenqubonhle neqhaza lomcwaningi.

Isahluko sesine sicacise kabanzi ngezinjulalwazi ezisetshenzisiwe ukwesekela lolu cwaningo. Lokhu kwenziwe ngokuthi kucaciswe ukuthi iyini injulalwazi (*iReader Response neContent Analysis*) nokubaluleka kwayo ocwaningweni.

Isahluko sesihlanu sethule ukuhlaziywa kolwazi oluqoqwe emibhalweni engamanoveli esiZulu. Kulesi sahluko kwethulwe izigameko zobugebengu ezicashunwe emibhalweni bese zahlaziywa ngokuhlotschaniswa nesizinda. Lokhu kwenziwe ngokuhlelwa kwamaqoqo namaqoqwana nokwenze ukuthi ulwazi luhlaziywe ngendlela elandelana kahle. La maqoqo namaqoqwana ahlelwe ngale ndlela elandelayo;



Ithebula lohlelo lwamaqoqo namaqoqwana

Isihlako sesithupha nokuyisahluko sokugcina socwaningo. Lesi sahluko siqale ngokwethula iqoqa lezehluko zocwaningo bese kwalandela ukuhlaziywa kolwazi olutholakele kade kwenziwa ucwaningo. Isigaba esilandelile kube ukwethulwa kwezincwadi neziphakamiso zocwaningo. Isigaba esandulela esokugcina siphawule ngocwaningo olungenziwa ngokuzayo. Isahluko siphethe ngokwethula isiphetho sesahluko nocwaningo lulonke.

6.2 Ukuhlaziywa okutholakele ocwaningweni

Lesi isigaba lapho kwethulwa okutholakele ngesikhathi kwenziwa ucwaningo. Imiphumela yocwaningo ibalulekile njengoba isuke izeza lokho ucwaningo olufinyelele kukhona njengesiphetho nempumelelo yocwaningo. Esigabeni esilandelayo umcwaningi wethula imiphumela yalolu cwaningo ngokwezihlokwana ebezisemqoka ngesikhathi kwenziwa ucwaningo.

6.2.1 Ubugebengu

Okutholakele kulolu cwaningo ngobugebengu ukuthi ubugebengu obuningi buvamide ezindaweni ezitholakele emanovelini asetshenziwe kulolu cwaningo. Ubugebengu obugqamile emanovelini amathathu kwamane, ubugebengu bokubulala. Lokhu kukhombisa ukuthi kule mibhalo enendikimba yobugebengu, lolu hlobo lobugebengu luvamile. Obunye ubugebengu kutholakele ukuthi uhlobo lobugebengu oluyingozi kakhulu kunolunye njengokudayiswa nokushushumbiswa kwezidakamizwa.

6.2.2 Isizinda

Okutholakele kulolu cwaningo ngomthelela wesizinda ukuthi ababhali bakwazile ukusethulela ngendlela efanele futhi elandelekayo. Lokhu kusho ukuthi umcwaningi ukwazile ukuthola ukuthi isizinda; isikhathi, indawo nesimo senhlalo sinamuphi umthelela ebugebengweni.

Kulolu cwaningo kuphinde kwatholakala ukuthi yize obunye ubugebengu bufana kodwa kuyenzeka ukuthi isizinda sibe nomthelela ongafani. Lokhu kufakazelwa ukuthi ezinye izinhlobo zobugebengu ezifanayo kutholakale ukuthi azenzeki endaweni noma ngesikhathi esifanayo nokukhombisa ukuthi kuyenzeka ukuthi isikhathi nendawo yesizinda inganciki kakhulu kukhona. Isibonelo; ubugebengu bohlobo lokubulala kutholakale ukuthi abenzeki ngesikhathi esifanayo, kukhona obenzeka ngesikhathi sasemini kukhona obenzeka ngesikhathi sasebusuku.

Okunye okutholakale kulolu cwaningo ukuthi isimo senhlalo besingafani noma ababhali basiveze ngendlela engafani kodwa ubugebengu abukhethi ukuthi isikhathi yisiphi noma indawo ikuphi. Izindawo zasemadolobheni kutholakale ukuthi yizona ezibe nobugebengu kakhulu kunezasemaphandleni.

6.2.3 Ezobulungiswa

Okutholakale kulolu cwaningo ukuthi ababhali bayabuveza ubulungiswa obenziwa ukulwisana nobugebengu. Ubulungiswa obugqamile kube yilobo bokuboshwa kwababhebhezeli nabaphehli bodweshu emphakathi. Okunye okugqamile ukuthi likhulu iqhaza elibanjwe umphakathi ekutheni abomthetho benze ubulungiswa ngokubopha bonke abathintekayo ebugebengwini.

6.3 Izincomo neziphakamiso

Kuyancomeka ukubona ababhali bolimi lwesiZulu bebhala ngezinto ezithinta ngqo imiphakathi yabantu abansundu. Ikhono nendlela abaveza ngayo izimo, izigameko nokunye kuyizinto eziyiqiniso futhi iningi lethu esesike sazibona zenzeka. Okuncomeka kakhulu ngalokhu ukuthi ekugcineni ababhali bayayiveza nemiphumela noma imivuzo emibi kwabanye abantu. Lokhu kuyisifundo sokuthi lowo ofunda le mibhalo abone ukuthi ekugcineni akukho okuhle ngobugebengu ngaphandle kokuzwisa abanye ubuhlungu.

Umbono oyisisombululo womcwaningi ukuthi abantu kumele bahlale beqaphile futhi bazivikele ngaso sonke isikhathi. Okunye futhi umcwaningi angakuphawula ukuthi imiphakathi ibambisane ekulwisaneni nalesi sikhathi ngokuthi abantu bagqugquzelwe ukuthi bangathuli uma bebona kukhona okungahambi kahle. Okunye okungenziwa ukugqugquzelwa kokuthi cishe yonke imiphakathi ibe nezinhlangano ezilekelela amaphoyisa ukuqapha isimo emphakathini.

6.4 Ucwango olungenziwa ngokuzayo

Yize lolu cwaningo lungakaze lwenziwe futhi lubhalwe ngolimi lwesiZulu lokhu kunikeza inselelelo kwabanye abacwaningi ukuthi bakwazi ukuthatha ithuba baluqhube lolu cwaningo noma benze ucwango olucishe lufane nalolu. Ngaphandle nje kwesizinda nomthelela waso ebugebengweni obekuhlolwa ngakho kulolu cwaningo, kungacwaningwa ngalokhu:

- Izizathu ezinzulu eziholela ekutheni abantu bazibandakanye nobugebengu.
- Indlela ababhebhezeli abakhuliswe ngayo emakhaya; umumo womndeni, ihloso yemfundo, inkolo, amasiko/usikompilo, nokunye.
- Ubudlelwano phakathi kweminyaka yezigebengu nobugebengu abakwenzayo.
- Ukuchema kwengalo yomthetho.

6.5 Ukuphetha isahluko nocwaningo lonke

Empilweni sakhiwa abantu noma yizona zonke izinto ezisizungezile nokwenza sikwazi ukukhula sifunde ukuqonda umhlaba. Ubugebengu abuyona into ozalwa nayo kepha kwakheka noma kuvela lapho siphilisana futhi sesikwazi nokuthatha izinqumo ezithile ngempilo. Isikhathi, indawo nesimo senhlalo yikho okusakhayo njengabantu. Lesi sahluko nezinye ezingemuva, ziyafundisa ngesizinda nomthelela waso ebugebengwini.

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Miss Zinhle Mildred Mshengu (212537193)
School Of Arts
Pietermaritzburg

Dear Miss Zinhle Mildred Mshengu,

Protocol reference number: 00010527

Project title: Isizinda nendikimba yobugebengu emibhalweni engamanoveli: 'Kuyoqhuma Nhlamvana', 'Igazi Lezibi', 'Ayikho impunga yehlathi' nethi 'Inkinsela YaseMgungundlovu'

Exemption from Ethics Review

In response to your application received on 26 January 2021, your school has indicated that the protocol has been granted **EXEMPTION FROM ETHICS REVIEW**.

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

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In case you have further queries, please quote the above reference number.

PLEASE NOTE:

Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,



Dr Katherine Elizabeth Arbuckle
Academic Leader Research
School Of Arts

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethics/>

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Yours sincerely,

Dr Gugulethu Brightness Mazibuko
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