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Ukuhlaziywa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*

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Okugxilwe kukho kuleli phepha locwaningo okungakaze kucwaningwe abacwaningi okumayelana nokuhlaziywa kobuthakathaka namandla abalingiswa besilisa okutholakala enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Ubuthakathaka namandla babalingiswa besilisa kuvezwe ngokusobala kule noveli. Inhloso enkulu yaleli phepha locwaningo ukukhombisa ukuthi uButhelezi ubethula kanjani ubuthakathaka namandla abalingiswa besilisa kule noveli yakhe. Iveze ubuthakathaka namandla abo ngemuva kwesikhathi sobandlululo kwazise igxile ezimweni ezenzakalayo ngemuva kwesikhathi sobandlululo. Ukuziphatha kwabalingiswa besilisa abakubonisa kubalingani babo besifazane nabazali nezenzo zabalingiswa besifazane mayelana nentuthuko yabalingani babo besilisa kubhekiwe. Kusetshenziswe indlela yekhwalithethivu kuleli phepha locwaningo ngoba umcwaningi usebenzise izincwadi, amathisisi namajeneli ukuthola ulwazi. Izinjulalwazi umcwaningi abone ukuthi zihambisana nocwaningo ireader-oriented theory (injulalwazi egxile kubafundi) ebuye ibizwe ngokuthi ireader-response criticism noma ireception theory. Zontathu lezi zinjulalwazi ziyahambisana nokucwaningwa kuleli phepha locwaningo kwazise zigxile ekuziphatheni komuntu nasekubhekeni okufanelwe ukwenziwa ngumuntu nokungafanele. Imiphumela yocwaningo iveza ukuthi enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* kukhona lapho kutholakala khona ubuthakathaka babalingiswa besilisa lapho bengakhulumi ngendlela efanele noma bengenzi izinto ngendlela eyamukelekile. Imiphumela yocwaningo ibuye ithole ukuthi enovelini ka kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* kukhona lapho kutholakala khona ukuba namandla kwabalingiswa besilisa lapho bengakhuluma khona izinto ezifanele (bemela iqiniso) noma benza izinto ngendlela eyamukelekile.

The portrayal of the weaknesses and strengths of the male characters in JC Buthelezi's novel *Impi Yabomdabu Isethunjini*

The focus of this research article is that most researchers are not aware of the weaknesses and strengths of the male characters that are depicted in JC Buthelezi's novel. The weaknesses and strengths of the male characters show their true characteristics in the novel. The main intention of this article is to show how Buthelezi presents the weaknesses and strengths of the male characters in his novel. It exposes their weaknesses and strengths after the apartheid period. Male behaviour demonstrated to their female partners and parents as well as the actions of the female characters about the developments of their male partners has been looked at. A qualitative method was used in this article using books, theses and journals. The theories that the researcher found to be relevant to the study are reader-oriented theory, also known as reader-response criticism or reception theory. All these three theories are good for this article as they focus on human behavior. The results show that there is a weakness of the male characters when they do not speak properly or do things in an acceptable manner, and that there is strength of the male characters when they speak in the right manner (representing the truth), or do things in an acceptable way.

Isingeniso

Abantu besilisa baziwa njengabantu abanamandla esikhathini esiningi. Ubuthakathaka babo akujwayelekile ukuthi bunakwe. Umcwaningi ukhethe ukusebenzisa inoveli kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* ukuveza ubuthakathaka namandla abalingiswa besilisa. Ubuthakathaka namandla okutholakala kubalingiswa besilisa bugxile ezenzweni ezithinta umqondo, ekukhulumeni izinto ezimbi nezinhle (ezibhidliza nezakha umndeni), imizwa nokwenza ngezenzo ezibonakalayo. Kwesinye isikhathi ubuthakathaka namandla athile akukona okwemvelo kodwa kwakhiwe emphakathini ngakho-ke kuchazwa ngokuhlukile emiphakathini eyahlukene, nasezizukulwaneni ezahlukene. Isikhathi esiningi kuthiwa indoda ayikhali okwenza abantu besilisa babekezele ezintweni noma sebezwa kunzima.

Ngokwendalo wonke umuntu unabo ubuthakathaka nalapho enamandla khona. Umcwaningi emva kokufundisisa inoveli kaJC Buthelezi ubone kubalulekile ukuthi akhethe isihloko abacwaningi nababhali abaningi abangagxili kuso. Ziningi izinhlobonhlobo zobuthakathaka babantu besilisa kanti kuningi nalapho benamandla khona. Ingane yesilisa neyesifazane uma zikhuliswa emindenini eminingi yabantu

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abamnyama eyesilisa ithathwa njengenamandla kakhulu kuneyesifazane.

Ngesikhathi ikhuliswa ingane yesilisa ngokuthi inamandla kufanele iqine ngaso sonke isikhathi lokho kusuke kwenzelwa ukuthi uma isikhulile kufanele ibe namandla ezowasebenzisa ukuzuzisa umndeni wayo nomphakathi, akufanele iwasebenzise ukuhlukumeza abanye abantu ngoba lokho akwamukelekile nhlobo.

Kuba khona lapho iba buthakathaka khona kodwa uma ikhuliswa ingane yesilisa itshelwa ukuthi kufanele iqinisele noma kunzima ukuze ikhule ibe indoda enamandla. Ekuhambeni kwesikhathi uma ingane yesilisa isikhulile ngoba ikhule yazi ukuthi inamandla nanoma isisebenzisa amandla ayo ngendlela engafanele ayibe isabona kwazise isuke izitshela ukuthi inamandla futhi kumele iwasebenzise ngaso sonke isikhathi. Abanye abantu besilisa amandla abo baze bawasebenzise ukuhlukumeza abantu ababathandayo okuyinto engamukelekile.

Umcwaningi ngesikhathi efunda ephindelela inoveli kaJC Buthelezi ubonile ukuthi nabo abantu besilisa noma benamandla kodwa umbhali kukhona lapho aveze khona ubuthakathaka babo. Umbhali uveze ubuthakathaka babantu besilisa ngendlela abakhuluma ngayo, abenza ngayo, nabaphatha ngayo abanye abalingiswa enovelini. Kanjalo nasekuvezeni amandla abalingiswa besilisa umbhali ubaveze ngendlela abakhuluma ngayo, abenza ngayo nabaphatha ngayo abanye abalingiswa enovelini.

Leli phepha locwaningo ligxile ekuvezweni kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi (1996) ethi *Impi Yabomdabu Isethunjini*. Umcwaningi uveza ubuthakathaka babalingiswa bese ecaphuna izibonele ezifanele enovelini. Umcwaningi uveza namandla abalingiswa bese ecaphuna izibonele ezifanele enovelini. Umcwaningi lolu cwaningo lwakhe ulwenze ngokufunda imibhalo ayibone ibalulekile ekuliqhubeni.

Kuba nezinhloso eziningi zokwenziwa kocwaningo okungabalwa kuzo ukucwaninga ngenkinga nesisombululo sayo nokwandisa ulwazi olusuke lukhona oluhambisana nalolo cwaningo (Huberman, 1984). Okususe umcwaningi ukuze enze lolu cwaningo bekungukucwaninga ngobuthakathaka namandla atholakala kubalingiswa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Okunye okususe umcwaningi ukucwaninga ngokuthi ngabe buvezwa kanjani ubuthakathaka namandla atholakala kubalingiswa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Lezi zinhloso ziyatholakala ngemuva kokuthi umcwaningi efundisise inoveli wabe esehlaziya akutholayo ngendlela efanele nehambisana nesihloko sakhe. Okunye okuyinhloso yalolu cwaningo ukuvula amehlo abacwaningi ngokuthi buyatholakala ubuthakathaka namandla abantu besilisa enovelini kaJC Buthelezi okwenza ukuthi umcwaningi acabange ukuthi nakweminye imibhalo yesiZulu buyatholakala ubuthakathaka namandla abantu besilisa.

Ukubuyekezwa kwemibhalo

Kubalulekile ukuthi umcwaningi uma esethole isihloko azobhala ngaso afundisise eminye imibhalo ukuze abone ukuthi akekho yini omunye umcwaningi osebhale ngaso. Uma kukhona osekwenziwe ocwaningweni okuhambisana naso ngoba sinjalo kusuke kufanele umcwaningi asiyeke leso sihloko ayofuna esinye. Uma umcwaningi esefundisise olunye ucwaningo wathola ukuthi kukhona abacwaningi asebebhalile ngokuhambisanayo nesihloko sakhe kodwa hhayi ngokuphelele uyakwazi ukuthi aqhubeke acwaninge ngaso. Umcwaningi kufanele athathe imibhalo ehambisana nesihloko sakhe ayifundisise bese eyisebenzisa ocwaningeni lakhe aveze ukuthi abanye abacwaningi babhaleni okuhambisana nesihloko sakhe nanokuthi ucwaningo lwakhe luzohluka ngani koselwake lwenziwa. Umcwaningi kubalulekile ukuthi aveze ukufana nokuhluka kocwaningo oselwenziwe nolwakhe. Umcwaningi lapha ukwenzile ukuthi afundisise olunye ucwaningo wathola ukuthi lukhona oluhambisana nolwakhe. Kodwa alukho ucwaningo lapho kukhulunywa khona ngokuvezwa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*.

UShabalala ngonyaka wezi-2019 kwidesitheshini yakhe esihloko sithi ‘Investigation into the portrayal of female characters in selected IsiZulu novels after the year 2000: An African womanist literary approach’. Idesitheshini yakhe uShabalala uyihlukanisa yaba nezahluko eziyisikhombisa. Esahlukweni sokuqala wagxila esingenisweni, esahlukweni sesibili wabheka inoveli *Impi Yabomdabu Isethunjini* (1996), Esahlukweni sesithathu wahlaziya inoveli *Kunjalo-ke* (2008); esahlukweni sesine wagxila enovelini *Kungabheja ezansi!* (2012), esahlukweni sesihlanu wahlaziya inoveli *Ngiyolibala Ngifile* (2010) esahlukweni sesikhombisa wabe esegxila esphethweni nasezincomweni.

Uhlaziye wase ebheka indlela abalingiswa besifazane abavezwa ngayo kumanoveli alandelayo: *Impi Yabomdabu Isethunjini*, Buthelezi JC (2002); *Kunjalo-ke*, Wanda ME (2008); *Kungabheja ezansi*!, Maphumulo PB (2012); *Ngivumele, Baba*, Khumalo WM (2011); *Ngiyolibala Ngifile*, Sibiya EDM (2010). Idesithini kaShabalala nephepha locwaningo kunokuhlobana kokuthi kokubili kubheka imibhalo, okaShabalala wona ugxile emanovelini amaningi kanti leli phepha locwaningo lugxile enovelini eyodwa. Ucwaningo lukaShabalala (2019) luphethe ngokuthi kukhona ukuchema kobulili ngendlela abalingiswa besifazane abavezwa ngayo. Izindima ezidlalwa abesifazane emibhalweni azifani nezenhlalo yamanje nohlelo lwezombusazwe lwanamuhla. Abesifazane basengaphansi kwejoka lokucindezelwa kungakhathaleki ukuthi bafunde kangakanani. Ukuncika ngokwezimali emadodeni okubhekene nabesifazane emshadweni kunikeza amadoda amandla amaningi. UShabalala esiphethweni sakhe ubuye waveza nokuthi amasiko esiZulu asekela ukuthi umuntu wesifazane azithobe ngaso sonke isikhathi phambi komyeni wakhe. Luthole nokuthi ukungakwazi ukuzimela kwabantu besifazane kukhuthaza ukuzithoba kwabo bese labo abangakwenzi lokho bebhekana nokululazwa nokuthi bangabantu besifazane abangahloniphi.

UGumede (2002) kwidesitheshini yakhe esihloko sithi ‘The portrayal of female characters in selected Zulu texts’. UGumede (2002) esahlukweni sokuqala ugxile esingenisweni, kwesesibili isahluko wabheka izindlela zokwenza ucwaningo, esahlukweni sesithathu wahlaziya umbhalo othi *Uvalo Lwezinhlonzi*, kwesesine isahluko wahlaziya umbhalo othi *Inkinsela YaseMgungundlovu* kaCLS Nyembezi ngokubheka iqhaza labantu besifazane emiphakathini eshintshayo, esahlukweni sesihlanu ugxile ekubhekeni lapho abantu

besifazane abaganele esithenjini bezithoba ngokubheka umbhalo kaDBZ Ntuli othi *NguMbuthuma-ke Lowo*, kwesesithupha isahluko ubheke umbhalo kaL. Molefe othi *Ikhiwane Elihle* wabe esewuhlaziya ngokubheka isithombe somuntu wesifazane okhululekile esahlukweni sesikhombisa ugxile kokufingqiwe, izincomo nesiphetho. Idesitheshini kaGumede nephepha locwaningo kunokuhlobana kokuthi kokubili kubheka imibhalo, okaGumede wona ugxile emibhalweni eminingi kanti leli phepha locwaningo lugxile embhalweni owodwa. UGumede (2002) uphethe idesitheshini yakhe ngokuthi umbhalo ngamunye awusebenzisile kwemine ekhethiwe ugcizelela okutholakalayo okukodwa noma ngaphezulu ngokucindezelwa kwabesifazane umphakathi obuswa abantu besilisa, njengoba kubonakala empilweni ethandwayo esikhathini sokubhala. Uphinde aveze esiphethweni sakhe ukuthi isihloko socwaningo lwakhe lusize ekutholeni ngisho nangokwengeziwe, okuyimibono yababhali abalwela amalungelo abesifazane (amafeministi), nakuba izinjulalwazi ezinjalo zingazange zithinte imibono yomphakathi wamaZulu okwamanje.

UKhumalo (2007) kwithisisi yakhe yobuDokotela esihloko sithi 'A post-apartheid Zulu novel: A critical analysis of didactic elements in JC Buthelezi's novels' ubheke la manoveli kaButhelezi: Buthelezi JC (1993), *Kushaywa Edonsayo*; Buthelezi JC (1998), *Indebe Yami Iyachichima*; Buthelezi JC (1996) *Impi Yabomdabu Isethunjini*; Buthelezi JC (1997) *Buchitheka Bugayiwe*; Buthelezi JC (2001), *Uze Ungalokothi*. UKhumalo (2007) esahlukweni sokuqala ubheke isingeniso, kwesesibili isahluko wabheka isimo semfundo eNingizimu Afrika ngemva kwesikhathi sobandlululo, esahlukweni sesithathu ugxila ekuvezeni ukuphathwa kwemizi yaseNingizimu Afrika ngemuva kwesikhathi sobandlululo, esesine isahluko uhlaziya isizinda somlando wamanoveli kaButhelezi nezimpawu ezaholela kuhulumeni wentando yeningi ngonyaka we-1994, esahlukweni sesihlanu ugxila ekuvezweni kwabalingiswa besifazane kumanoveli kaButhelezi, esesithupha isahluko uhlaziya izindikimba zangemuva kwesikhathi sobandlululo emanovelini kaButhelezi eNingizimu Afrika bese esahlukweni sesikhombisa egxila esiphethweni, kokufingqiwe nezincomo.

UKhumalo (2007) ocwaningweni lakhe uthole izizathu zokuthi kungani uButhelezi ethathwa njengombhali wesikhathi sobandlululo. Phakathi kwezinye izizathu okuxoxwe ngazo kulolu cwaningo ukuthi emanovelini akhe, athinta ezinye zezindaba ezingadingidwanga ngesikhathi sobandlululo. Luphinde lwaveza ubuhle nobubi benkathi yangemuva kobandlululo kubantu baseNingizimu Afrika nabo, okungenye yezinto ezimbi kakhulu okuhlanganisa ukulahlekelwa umoya wobuntu phakathi kwabantu abangama-Afrika ngenkathi kuqhubeka isikhathi.

Kuphinde kwabonakala nakumbhali, ngesikhathi kuqhubeka lolu cwaningo, ukuthi abantu besifazane banamandla kakhulu uma beqhathaniswa nabesilisa. Uma kwenzeka ukuthi indoda iba nokudideka, owesifazane ukhona ukweluleka nokusiza leyo ndoda ukuthola indlela efanele yokuphila. Lokhu kutholakele encwadini kaButhelezi ethi *Kushaywa Edonsayo*. Kodwa *Impi Yabomdabu Isethunjini* indoda iyazi ukuthi umkayo akalungile, kodwa iyehluleka ukusiza; esikhundleni salokho ibalekela izibopho zayo, okuhlanganisa nokunakekela umuzi wakhe.

UNyathikazi (2017) kwithisisi yakhe yobuDokotela esihloko sithi 'Injula ngenjumbane eyethulwa ngu-JC Buthelezi emsebenzini osihloko sithi: Impi Yabomdabu Isethunjini ugxile enovelini kaButhelezi ethi *Impi Yabomdabu Isethunjini*'. Isahluko sokuqala sigxile esethulweni socwaningo, esesibili isahluko sibheke izInjulalwazi nokuqoqwa kolwazi noma emibonweni yongoti, isahluko sesithathu sigxile emitheleleni yempucuko esizweni samaZulu, esesine isahluko sibheke iqhaza labalingiswa ekusombululeni injula yenoveli *Impi Yabomdabu Isethunjini*, isahluko sesihlanu sigxile emiphumelweni, ezincomweni nasesiphethweni socwaningo. Okunye okutholwe wuNyathikazi (2017) ocwaningweni lwakhe mayelana ne-*Impi Yabomdabu Isethunjini* okuyindlala ebhekene nabantu abamnyama ukuthi kufanele kwesekelwe kakhulu imfundo kubantu abamnyama ukuze ngayo bezokwazi ukuxosha ikati eziko. Imiphumela emihle yemfundo ukuvezile ukuthi iyasiza ngoba abantu abamnyama uma befundile bayakwazi ukuthola imisebenzi emihle bese beyakwazi ukubhekana nobubha. Uveze ukuthi noma imfundo ibalulekile kubantu abamnyama kodwa kukhona izinkinga ababhekana nazo ngenxa yokuthi ezinye izingane zabantu abamnyama azikwazi ukufinyelelela emfundweni esezingeni eliphezulu ngenxa yokushoda kwezimali.

UHlengwa (2019) kwidesithesini yakhe yeMasitazi esihloko sithi 'Ubuciko bokwethiwa kwamagama abalingiswa emanovelini abhalwa ngemuva konyaka wezi-2000: kubhekwa ukwethiwa kwabalingiswa ukuthi kuyafana nokwethiwa jikelele'. Isahluko sokuqala sibheke isethulo socwaningo, esesibili isahluko sigxile ekubuyekezeni imibhalo nasekubhekeni izinjulalwazi ezisetshenzisiwe, isahluko sesithathu sihlaziye ulwazi olutholakele esesine isahluko sagxila esiphethweni socwaningo nasezincomweni. Okunye okubalulekile okutholwe uHlengwa (2019) ocwaningweni lwakhe kuveza ukuthi abalingiswa abaningi bayawalandela amagama abethiwa wona. Uphinde wathola nokuthi izinjulalwazi (*naming and onomastics theories*) ezisetshenzisiwe ngabalingiswa nempilo abayiphilayo kunokuxhumana ezikuvezayo phakathi kwabalingiswa nempilo abayiphilayo.

Umcwaningi uvezile okufingqiwe ngenhla mayelana nocwaningo oselenziwe lwabacwaningi oluthi alusondelane nesihloko acwaninga ngaso. Igebe elikhona ocwaningweni oselenziwe lolu cwaningo oluzama ukulivala ngukucwaninga lapho kugxilwe khona kubuthakathaka namandla okutholakala kubalingiswa besilisa enovelini kaButhelezi ethi *Impi Yabomdabu Isethunjini* njengoba kungakaze kucwaningwe ngakho. Umcwaningi uvezile ngenhla olunye ucwaningo oluthi aluhambisane nalesi sihloko kodwa kuvelile ukuthi akekho umcwaningi osecwaninge ngalesi sihloko. Ngakho-ke lolu cwaningo lugxile esihlokweni okungakaze kucwaningwe ngaso.

Indlela yokuhlaziya ulwazi olutholakele

Uma kwenziwa ucwaningo kubalulekile ukuthi kube nendlela efanele umcwaningi ayisebenzisayo ukuhlaziya ucwaningo lwakhe. Njengoba ziningi izindlela zocwaningo ezikhona kuhle ukuthi umcwaningi akhethe indlela noma izindlela zocwaningo ezihambisana nocwaningo lwakhe (Welman noKruger, 2001). Emva kokuthi umcwaningi efunde izindlela zocwaningo ubone ukuthi indlela

ezohambisana nocwaningo lwakhe ikhwalithethivu. Umcwaningi usebenzisa nendlela yokuhlaziya umbhalo (*textual analysis*) ezochazwa nayo ngemuva kokuchaza indlela yekhwalithethivu. Indlela yekhwalithethivu igxila ocwaningeni olumayelana namagama, ayi ezinombolweni (Leedy, 1993). Lolu cwaningo luyahambisana nendlela yekhwalithethivu njengoba igxile emagameni kanti nalo lugxile ekuhlaziyeni amagama amayelana nokuvezwa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Indlela yekhwalithethivu kumele ibe indlela ehamba phambilini ezindleleni ezisetshenziswayo uma ucwaningo lugxile emagameni (Leedy, 1993).

Lolu cwaningo njengoba kungekho lapho luthinta khona izinombolo okudinga ucwaningo lwekhwantithethivu yingakho umcwaningi eqome ukungayisebenzisi le ndlela. Kusukela ekuqaleni kuya esiphethweni lolu cwaningo lugxile ekuhlaziyeni inoveli kaButhelezi lapho kubhekwe khona ubuthakathaka namandla abalingiswa besilisa. Ucwaningo lwekhwalithethivu lufaka phakathi nababambiqhaza lapho besuka bephendula khona imibuzo besebenzisa amagama (Babbie noMouton, 2001). Nanoma indlela yekhwalithethivu ihambisana nokuthi kube nababambiqhaza ocwaningweni kodwa kulolu cwaningo umcwaningi abekho ababambiqhaza abasebenzisile kodwa ugxile emibhalweni kuphela. UNeumann (2011: 102) uveza lo mbono mayelana nendlela yokuhlaziya noma yokuhumusha ulwazi:

> *The interpretive approach is the systematic analysis of socially meaningfully action through the direct observation of people in natural settings in order to arrive at understanding and interpretations of how people create and maintain their social world*.
>
> (‘Indlela yokuhlaziya iwukuhlaziya okuhlelekile kwesenzo esinenjongo emphakathini ngokubheka okuqondile kwabantu ezindaweni zemvelo ukuze bafinyelele ekuqondeni nasekuchazeni indlela abantu abadala futhi bagcine ngayo umhlaba wabo wezenhlalo’.)

Umcwaningi uthi indlela yokuhlaziya noma yokuhumusha ulwazi uNeumann akhuluma ngayo iyangena kulolu cwaningo kwazise ibheka nendlela abantu abaziphatha nabenza ngayo njengoba nalolu cwaningo umcwaningi ebheka ukuthi yiziphi izinto ezenziwa ngabalingiswa eziveza ubuthakathaka namandla abo enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*.

Mayelana nokuhlaziya ulwazi uCreswell (1994: 155) ubeka kanje: ‘*Data analysis requires that the researcher be comfortable with developing categories and making comparisons and contrasts*’ (‘Ukuhlaziywa kolwazi kudinga ukuthi umcwaningi akhululeke ekuthuthukiseni izigaba nokwenza iziqhathaniso nokuqhathanisa’). Umcwaningi kulolu cwaningo ngesikhathi ehlaziya ulwazi wenze ukuqhathanisa okufanele ukuze afinyelele esiphethweni esifanele. Ubhekile ukuthi ngabe amaphuzu atholakala enovelini ayabuveza ubuthakathaka babalingiswa besilisa wase ekusekela ngokufanele lokho. Umcwaningi ubuye wagxila emaphuzwini aveza amandla abalingiswa besilisa wase nakho ekusekela ngokusebenzisa izibonelo ezifanele.

Itextual analysis iqondisa abafundi ekutholeni incazelo ‘okulungile’ yombhalo futhi kuchaza ukuthi kungani singenakuvele sibuze izethameli mayelana nokuhumusha ezikwenzayo ngemibhalo. Ukuhlaziywa kombhalo kukhomba ukubaluleka komongo, uhlobo nendlela yokuziphatha - isebenzisa izibonelo ezinhle kakhulu ezithathwe esikweni elidumile - kunikeza abafundi isisekelo esiqinile emiqondweni eminingi ebalulekile eyisisekelo sezifundo zolwazi nezamasiko ezibhalwe ngendlela okufinyelelekayo kuyo neqondile. UMckee (2001: 3) ubeka lombono ngetextual analysis: ‘*When we perform textual analysis on a text, we make an educated guess at some of the most likely interpretations that might be made of that text*’ (‘Uma sihlaziya umbhalo embhalweni, senza ukuqagela okufundile kwezinye zezincazelo okungenzeka zenziwe kulowo mbhalo’). Umcwaningi uyavumelana nokubekwa uMckee (2001) njengoba naye ebona ukuthi kubalulekile ukuthi uma kuhlaziywa umbhalo kwenziwe ukuqagela okuhambisana nokucabanga okusuka ekujuleni.

UMckee (2001: 3) ubuye abeke kanje ngetextual analysis:

> *Textual analysis is a methodology, a way of gathering and analysing information in academic research. Some academic disciplines (particularly in the physical and social sciences) are extremely rigorous about their methodologies; there are certain, long established and accepted ways in which it is acceptable to gather and process information.*
>
> (‘Ukuhlaziywa kombhalo kuyindlela yokwenza: indlela yokuqoqa nokuhlaziya ulwazi ocwaningweni lwezemfundo. Eminye imikhakha yezemfundo (ikakhulukazi kwisayensi yokubonakalayo nezenhlalo) iqine ngokwedlulele mayelana nezindlela zayo; kunezindlela ezithile, ezasungulwa kudala nezamukelekile okwamukeleka ngazo ukuqoqa nokucubungula ulwazi’).

UMckee (2001) lapha ngenhla uveza ukuthi ukuhlaziya umbhalo kuyindlela ebalulekile lapho kuhlaziywa khona umbhalo othile emva kokuwufunda. Okunye okungahlaziywa ulwazi oluqoqiwe lwahlanganiswa ndawonye oluthinta imfundo.

Kubalulekile ukuthi umcwaningi akhethe indlela yokucwaninga ehambisana kahle nocwaningo lwakhe. Kulolu cwaningo umcwaningi ukhethe indlela yokucwaninga ebizwa ngokuthi ikhwalithethivu. Indlela yekhwalithethivu igxile emiphumeleni engamagama Indlela yekhwantithethivu isebenzisa imiphumela egxile kakhulu ezinombolweni. NgokukaLeedy (1993: 56) uphawula kanje ngocwaningo lekhwalithethivu: ‘*Qualitative research is a type of research that explores and provides deeper insights into real-world problems. Instead of collecting numerical data points or intervening or introducing treatments just like in quantitative research’* (‘Indlela yokucwaninga yekhwalithethivu isebenza ngemininingwane eyisisekelo engamagama kanti ikhwalithethivu igxile kwidatha eyizinombolo ngokuyisisekelo.’

Kulolu cwaningo kwenzeke obekulindeleke ukuthi imiphumela kube yileyo egxile emagameni, ayi ezinombolweni. Ngisho nesihloko socwaningo sikhuluma ngokuvezwa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* esigxile emagameni nokukhombisayo ukuthi nesihloko asithinti lutho okukhuluma ngezinombolo.

Izinjulalwazi zocwaningo

Uma kwenziwa ucwaningo ukuze lube sezingeni eliphezulu nolufanele kusemqoka ukuthi kusetshenziswe injulalwazi noma izinjulalwazi ezihambisana nalo. Injulalwazi noma

izinjulalwazi ezingahambisani nocwaningo zilenza lungathathwa njengocwaningo oluphumelele, lokho kusuke kuveza nokuthi umcwaningi akekho sezingeni eliphezulu noma akazi kahle mayelana nemithetho yocwaningo. Injulalwazi noma izinjulalwazi ziyimibono noma imicabango yababhali noma abacwaningi abamnkantshubomvu abasuke beqhamuke nazo mayelana nokucubungula nokucwaninga ngokuthile emva kokuzipha izikhathi esanele. UNdimande (2001) ufakazela umcwaningi njengoba naye ethi injulalwazi ingathathwa njengombono wenjulabuchopho othathwayo usetshenziswe lapho wesekela ubuqiniso bolwazi olwenziwayo ngocwaningo. Leyo miphumela yemibono eshicilelwa ngokusemthethweni emibhalweni ibe isithathwa isetshenziswa lapho kwenziwa ucwaningo oluhambisana nayo.

I*Great Encyclopaedic Dictionary* (1964: 916) iveza le ncazelo ngenjulalwazi:

> *Theory is a scheme or system of ideas or statements held as an explanation or account of a group of facts or phenomena; a hypothesis that has been confirmed or established by observation or experiment, and is propounded or accepted as accounting for the known facts; a statement of what are held to be the general laws.* ('Injulalwazi uhla lwemibono noma lwemiqondo okuthathelwa kuyo uma kuchazwa into, uhla lwemithetho noma izindlela zokuchaza into eyaziwayo noma eke yahlolisiswa, kungaba futhi wuhla lwemiqondo ephusile ngento ethile').

Injulalwazi ibalulekile ngoba ibuye iveze obala imiqondo ecashile noma ebinganakiwe ezimweni ezahlukene.

Uma efakazela umsebenzi wenjulalwazi uBush (2011: 24) ubeka kanje:

> *Theories are most useful for influencing practice when they suggest new ways in which events and situations can be perceived. Fresh insight may be provided by focusing attention on a possible interrelationship that the practitioner has failed to notice, and which can be further explored and tested through empirical research. If the result is a better understanding of practice, the theory-practice gap is significantly reduced for those concerned. Theory cannot then be dismissed as irrelevant.* ('Izinjulalwazi zisebenza kakhulu ukukhuthaza ukwenza ngokuveza izindlela ezintsha okungaqashelwa ngazo izimo noma izenzeko. Kugcina kutholakala umqondo omusha ngokugxila ebudlelwaneni bezinto okungenzeka ukuthi obegogodile kulowo msebenzi uye waphunduleka wangawunaka. Kugcina kutholakala izinto ezikhona futhi nezibonakalayo. Uma umphumela wenjulalwazi kuwukuqonda kabusha, akubibikho umahluko phakathi kwenjulalwazi nesenzeko-ngqo. Ngalokho-ke injulalwazi ingeze yathathwa njengento engenamsebenzi walutho').

UBush (2011) lapha ufakazela umbono ovezwe nawumcwaningi wokuthi injulalwazi inomsebenzi obalulekile ewenzayo ocwaningweni yingakho kubalulekile ukuthi isetshenziswe. Ukuze isebenziseke kahle injulalwazi kufanele kube nomsebenzi wobuciko ehambisana nawo. Akukuhle ukuthi inikezwe bese iyachazwa kuphela kodwa kumele kuvezwe ukuthi ihambisana kanjani nocwaningo olwenziwayo. Njengoba isichaziwe injulalwazi ngokusebenzisa izincazelo ezehlukene, umcwaningi kumele abheke ukuvezwa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* ngokusebenzisa injulalwazi noma izinjulalwazi ezifanele.

Izinjulalwazi umcwaningi abone ukuthi zihambisana nocwaningo ireader-oriented theory (injulalwazi egxile kubafundi) ebuye ibizwe ngokuthi ireader-response criticism noma ireception theory. Ireader-oriented theory ikhuthaza ukufunda okusebenzayo phakathi nenqubo yokufunda. Ngamanye amazwi, igcizelela ukufunda ngobuhle bombhalo. Kuleli phepha locwaningo umcwaningi ubone kubalulekile ukuthi asebenzise ireader response theory njengoba umcwaningi efunde inoveli kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* wase eveza ulwazi alutholile lapho eveze khona ubuthakathaka namandla abalingiswa besilisa obutholakala kuyo. Umcwaningi uthole ukuthi umbhali wenoveli uveze ikhono elisezingeni eliphezulu njengoba nasempilweni yangempela abantu besilisa benabo ubuthakathaka namandla. Izinjulalwazi ezigxile kubafundi zijwayelekile nezindlela zokuhumusha ezigxile endimeni yomfundi kuzo ukwenza incazelo yombhalo obhaliwe. Incazelo ivela ibukwa njengokuxhumana phakathi kombhalo nomfundi. Umfundi ubhekwa njengombambiqhaza okhuthele ekwakhiweni kwencazelo. Abafundi bakhona ukubamba iqhaza ngenkuthalo ekutholeni incazelo.

UBressler (1994: 179) uveza lo mbono ngale njulalwazi:

> *Both the reader and the text interact or share a transactional experience: the text acts as a stimulus for eliciting various past experiences, thoughts, and ideas of the reader, those found in both real life and past reading experiences. Simultaneously, the text shapes the readers' experiences, selecting, limiting, and ordering those ideas that best conform to the text* ('Kokubili umfundi nombhalo kuyasebenzisana noma kwabelana ngolwazi lohwebo: umbhalo usebenza njengesikhuthazo sokuvusa inkathi edlule ehlukahlukene yolwazi, imicabango nemibono yomfundi, lezo ezitholakala kukho kokubili ukuphila kwangempela nesipiliyoni sokufunda esidlule. kanyekanye, umbhalo ulolonge ulwazi lwabafundi, ukukhetha, imikhawulo, nokuhlela leyo mibono evumelana kangcono nombhalo').

Umsebenzi wenoveli kaButhelezi, kulokhu, ukubumba ulwazi lomfundi ukuze kuvuse impendulo ehambisana kangcono nezakhi ezisemsebenzini wobuciko. Ngesikhathi ehlaziya inoveli umcwaningi ebhekise kubalingiswa besilisa uthole ukuthi uButhelezi ukwazile ukubabumba kahle abalingiswa besilisa wase eveza ngokucacile ubuthakathaka namandla abo. UFeagin (1996: 63) ubeka kanje ngenjulalwazi yereader response:

> *Our attitude or frame of mind, point of view, or cognitive or affective sensitivity can lead to our seeing or experiencing things as being a given way. Being in this or that psychological condition affects how we interpret or analyse what we see and read* ('Isimo sethu sengqondo, iphuzu lokubuka, noma ukuzwela kwengqondo noma okuthinta inhliziyo kungaholela ekuboneni kwethu noma ekubhekaneni nezinto ngendlela ethile. Ukuba kulokhu noma leso simo sengqondo sithinta kanjani sihumusha noma sihlaziye esikubonayo futhi esikufundayo').

UFeagin (1996) ugcizelela ukubaluleka kombono womfundi, nesimo sakhe emphakathini wakhe, nobudlelwane ekuhumusheni nasekuhlaziyeni umbhalo. Ngesikhathi umcwaningi ehumusha futhi ehlaziya inoveli

ngobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* ukutholile abekudinga kubalingiswa abanjengoCele, Bafana noVikizitha. Kungafinyelelwa kulokhu ngokubheka isimo senhlalo esihlinzekwe nguButhelezi kubalingiswa bakhe.

Injulalwazi yereader response igxile ikakhulukazi kumfundi nasenqubweni yokufunda kunokuba igxile embhalweni noma kumbhali.

Injulalwazi yokwamukela (*reception theory*) iyazikhathaza ngezindlela zemisebenzi yombhalo esebenza ngayo etholwe ngabafundi. Igcizelela iqhaza elibanjwe abafundi ekwakhiweni kwencazelo yombhalo. UMurray (1999: 924) uphawula kanje ngenjulalwazi yokwamukela:

> *Reception theories are committed to reinstating the reader into the interpretive process by investigating the manner in which the text, readers and society interact, and by analysing the specific ways in which literary works are 'received' both individually and collectively by their 'consumers'* ('Izinjulalwazi zokwamukela zizinikele ekubuyiseni umfundi enqubweni yokuhumusha ngokuphenya indlela okuyinto umbhalo, abafundi nomphakathi besebenzisana, nangokuhlaziya okuqondile lapho imibhalo 'yemukelwa ngayo' kokubili ngabanye futhi ngokuhlanganyela kwabo 'abathengi').

UMurray (1999) uchaza ubudlelwano phakathi kombhalo, abafundi nomphakathi. Uchaza izinjulalwazi zokwamukela njengezindlela ezikhona ezisetshenziswa ukuphenya ukuthi imisebenzi yemibhalo ibonwa kanjani ngabafundi. Umcwaningi ubuvezile ubudlelwano obuthinta ubuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* Umcwaningi ukuvezile ukuthi njengomfundi wenoveli ubone uButhelezi eyibhale kahle inoveli yakhe ikakhulukazi ngoba ekwazile ukuveza ubuthakathaka namandla abalingiswa besilisa ngokungachemi. Uqhubeka athi umbhali akachemanga nanoma ewumbhali wesilisa ngokuthi abaveze benamandla kuphela abalingiswa besilisa kodwa ubuvezile nobuthakathaka babo njengoba nasempilweni yengempela kubantu besilisa zitholakala zozimbili lezi zingxenye. Zozimbili izinjulalwazi ireader-response criticism nereception zisetshenziswa kulo lonke lolu cwaningo ngoba lolu cwaningo lumayelana nokuvezwa kobuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Iyaqhubeka ibalula lezi zakhi ze-didactic nokubaluleka kwazo emphakathini ohlelekile. Ireception theory imayelana nendlela abafundi ababuka ngayo imibhalo yabanye.

Ukwethembeka kocwaningo

Umcwaningi uma ebhala ucwaningo lwakhe kubalulekile ukuthi luthembeke ukuze kube ucwaningo olwamukelekile, olusezingeni eliphezulu nolwandisa ulwazi oluthembekile ngomkhakha wocwaningo. UNeumann (2011), uSwartz nabanye (2016) baveza ukuthi ucwaningo kumele lube nesihloko esinomqondo, okutholakele kuhlaziywe kahle bese kufinyelelwa eziphethweni ezithembekile ukuze ucwaningo lwethembeke. Ucwaningo oluthembekile kuyenzeka lusebenzise imibhalo kuphela, ababambiqhaza noma kokubili (Neumann, 2011). Ucwaningo olwethembekile kungaba olwekhwalithethivu, olwekhwantithethivu noma elisebenzisa zozimbili izindlela zocwaningo (Coaley, 2009). Ukuze umcwaningi enze ucwaningo oluthembekile kubalulekile ukuthi asebenzise imibhalo efanele nababambiqhaza abanolwazi oludingekayo nolufanele. Umcwaningi lokhu ukwenza ukuze agweme ukuthola imiphumela engafanele yocwaningo kwazise imiphumela engafanele engatholakala ocwaningweni ngabe isho ukuthi ucwaningo aluthembekile. Lolu cwaningo lungoluthembekile kwazise umbhali usebenzise imibhalo efanele ukwenza ucwaningo lwakhe futhi wenza ukuhlaziya okufanele.

Ukuvezwa kwezibonelo zobuthakathaka babalingiswa besilisa enovelini

Leli phepha locwaningo lithole ukuthi abalingiswa besilisa kule noveli kaButhelezi banobuthakathaka babo ababukhombisa ngokungaziphathi kahle kwezinye izimo ezifana nezikhonjiswa uBafana, wakhombisa ubuthakathaka obudalwa yimfundo namalungelo okwenza ukuthi angahloniphi umalume wakhe (uCele) owamkhulisa enethemba lokuthi uzoba ngumuntu ongcono ngomuso.

UButhelezi (1996: 1) wengeza kanje: 'UBafana wajikijela isicabha ngolaka, isivakashi sakhe sasala sikheve ngaphandle okomgodoyi okwakuthiwe kuwo, phandle'. UButhelezi uveza uBafana njengomlingiswa ongenanhlonipho, obuthakathaka nodungwa inqondo imfundo. Lapha uButhelezi uBafana umveza njengomlingiswa obuthakathaka kwazise imenza aze abe buthakathaka agcine engasakwazi ukuhlukanisa into engalungile nelungile. Isivakashi sikaBafana lesi uButhelezi akhuluma ngaso lapha kwakunguCele umalume wakhe.

UButhelezi (1996: 2) uthi:

> Pho-ke okaNdosi wayezothi webani kusabele bani, asabelephi? Kwakungathi ukwelinye nje izwe lapho abantu bakhona bekhuluma ulimi angalwazi. Yena wayengazi muntu lapha edolobheni ngaphandle kwakhe lo mfana kadadewabo owayesanda kumkhakhabisa okomgodoyi.

UButhelezi lapha uveza ubuthakathaka bukaBafana ngesikhathi exosha umalume (uCele) wakhe owamkhulisa emxoshisa okwenja enamazeze. UCele yamudida kakhulu le nto ngoba yinto ayengakaze ayicabange ukuthi kukhona abantu abayenzayo nokuthi ingane kadadewabo ayikhulisa ingamxosha kabuhlungu kangaka. UBafana akayi ngisho ukuyombheka umalume wakhe noma ilanga selishonile ukuthi ngabe uphephile yini kodwa ukhombisa ukungabi nandaba naye. UCele uzithola engasazi ukuthi uzokwenzenjani uma eshonelwa ilanga endaweni angayazi. Lapha uButhelezi uveza ubuthakathaka bukaBafana lapho edidwe imfundo nothando lomkakhe (uPoppie) ngoba babekhohlisana ngezimfundisoze.

UButhelezi (1996: 4) uveza ukuthi:

> Wayebona kufanele ukuthi umshana wakhe amnike inhlonipho le ayeyinika abelungu bakhe emsebenzini, ikakhulukazi ngento yena malume wakhe ayemenzele yona yena Bafana ndini nezingane zakwabo. Futhi yena wayeyisihlobo segazi kwaNgubane. NgesiZulu umuntu uyakhuleka angaxoshwa ngisho sekukwangenawafa. Lokhu okwakumvelele wayekweshwama.

Lapha umbhali onguButhelezi uveza ubuthakathaka bukaBafana kwazise wahluleka ukunikeza umalume wakhe owamkhulisa inhlonipho ayinikeza abelungu emsebenzini.

Lesi simo samushiya edidekile uCele ukuthi umshana wakhe amkhulisa uyenza kanjani into efana nalena yokuthi angamhloniphi njengomalume wakhe wegazi. Ngokobuntu noma umuntu kungasiye owakini omdala uyamnikeza inhlonipho kuba inkinga kakhulu uma uhluleka ukuyinikeza owakini. UCele wakhombisa ubuntu nobuqhawe ngoba wamondla uBafana esemncane waze waba mudala ngesikhathi elahlwe nguyise. UCele wayazi kahle ukuthi ngokobuntu umuntu akaxoshiswa okwenja ekhaya noma ngabe ubukeleka phansi kanjani. Lapha kuvezwa ngokusobala ukuziphakamisa, ubuwula bukaBafana nobuthakathaka bakhe kwazise angeke uxoshe umalume wakho umxoshise okwenja bese uthi ubuhlakani lobo.

UButhelezi (1996: 6) utholakala ethi: 'Ngimficile-ke umfana kadadewethu. Uqale wangibuza ukuthi konje ngingubani qede, wasengibuza ukuthi ngiyaphi, wasengikhakhabisa okomgodoyi onethile'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana lapho ebuza umalume wakhe uCele ukuthi ungubani, uyaphi wasemxoshisa okwenja. Lokhu kuveza ukuthi uBafana ubuthakathaka njengoba efaka kakhulu imfundo ekhaya aze abukele phansi umalume wakhe owamkhulisa wamenza umuntu. Ukuzibona engcono kunomalume wakhe kumveza njengomlingiswa obuthakathaka kwazise ubona umalume wakhe esengeyilutho njengoba ehlupheka futhi esuka emakhaya.

UButhelezi (1996: 25) uthi: 'NgezikaLinono namasoka akhe, mina engingawazi ukuthi ngawakwabani'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana lapho etshela umalume wakhe uCele ethi angeke azondle izingane zikadadewabo uLinono ngoba akuzona ezakhe kodwa ezikaLinono nalabo abamkhulelisa (amasoka akhe). Noma kungeyona into enhle ukuthi intombazane ikhulelwe ingashadile esizweni samaZulu kodwa uma ekhona umalume kuba ngumsebenzi wakhe ukuthi izingane zikadadewabo azondle futhi azikhulise uma enamandla kwazise izingane ezitholakale ekhaya ngokwesiko lesiZulu lezo zingane ezomalume. UMorrell (2001) naye ufakazela lo mbono uma ethi ukwamukelwa kwendima yobubaba ibalulekile ekuphileni nasekusimameni komndeni. Indima uMorrell (2001) akhuluma yile uBafana ayeyibalekela engafuni unkondla izingane zikadadewabo, njengoba zingenababa yena uma ekhona njengomalume kufanele adlale indima kaBaba.

UButhelezi (1996: 34) uphawula kanje: 'Wenzani Khanjana, le mfongothi yemfucumfucu yesilelesi? Ungishayelani? Ngenzeni kuwe Khanjana? Kungabe isono sami ngukuba intombazane'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaKhanjana lapho eshaya intombazane uZithelile engenze lutho. NgokwamaZulu akashaywa nhlobo umuntu wesimame umuntu wesilisa ikakhulukazi engenze lutho njengoba abantu besifazane bethathwa njengenzalabantu, amagugu nezimbali zesizwe.

UButhelezi (1996: 122) uthi: 'Angikuzwa Euthanasia. Angikuzwa ukuthi ubukuphi nemoto kaMiss Hawkins'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana nokuthi ungumzali ongenamfundiso ezinganeni nakhu ingane yakho u-Euthanasia yabaleka nemoto kaMiss Hawkins.

UButhelezi (1996:122) utholakala ethi: 'Bengithi ngichaze kahle ukuthi ngiye ezindaweni ezintathu, eReservoir Hill, e-La Lucia naseLindelani'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana lapho u-Euthanasia emphendula ukuthanda kwakhe. Lapha ngenhla kuvela u-Euthanasia ephendula uyise (uBafana) ngokungahloniphi eveza ukuthi uhambe izindawo ezintathu ezithandwa nguye ngemoto kaMiss Hawkins ayintshontshile.

UButhelezi (1996: 145) umbeka kanje:

> Ukusula kwakhe isicathulo kwamkhumbuza uNgubane ukukhula kwabo eMpaphala lapho kwakuthi uma yena ebuyile ekhaya, ahlalele izicathulo laphaya phandle elalele umculo, kuthi owakwabo uLinono ashikashikeke ngumsebenzi wasendlini. Noma sebeqala ukusebenza, uLinono wathenga ifenisha entsha wayigcwalisa ekhaya, kanti yena John ndini wagcwalisa amarekhodi namatheyiphi omculo. Wazitshela uNgubane ukuthi loku kusula kwakhe izicathulo akukhona ukubalekela imisebenzi njengoba wayenza eMpaphala.

UButhelezi owumbhali uveza umlingiswa uBafana nobuthakathaka bakhe ngisho ebunganeni bakhe njengoba emveza njengongakukhuthalele ukusebenza. Umveza njengohlalela izinto ezingenamsebenzi ngoba ebalekela ukusebenza ezifana nokuhlalela izicathulo nokulalela umculo engabi wusizo lwalutho endlini. Lokhu ukwenza noma eseyindoda yomuzi wayo lapho noma obasizayo endlini engasekho kodwa yena uhlalela ukusula izicathulo kwazise yiyona yinto akhula eyenza futhi eyijwayele ngisho ebufaneni bakhe. UBafana uvezwa njengomlingiswa owafunda kwazise waya nasenyuvesi kodwa kuyamangalisa ukuthi kuso sonke leso sikhathi akwakwazanga ukushintsha indlela aziphatha ngayo nenza ngayo izinto. Ubuye avele njengomlingiswa obuthakathaka uBafana lapho ayebuka izinto zenziwa ezinhle kube sengathi akaboni, njengalapho udadewabo ethenga ifenisha kodwa kuye kwaba sengathi akwenzekanga lutho, yena wazithengela amarikhodi omculo ayewuthanda. Kuvela ngokusobala ukuthi ukufunda kwakhe akumguqulanga ukuba buthakathaka nokuba umlingiswa ozicabangela yena.

UButhelezi (1996: 153) uqhuba uthi:

> UNgubane wayengenazo izinto zekhaya ayezenza ngesikhathi sakhe. Empeleni wayefana neningi lobunyebunye bezindoxomba zabesilisa baseNingizimu-Afrika abasebenza amahora amahlanu noma ayisishiyagalombili bese beyochitha esiningi isikhathi ngokwenza lezo zinto ezivithiza impilo.

Lapha uButhelezi uveza ubuthakathaka nobuvila bukaBafana lapho evela engenawo umsebenzi awenzayo ekhaya. UButhelezi ongumbhali ufanisa uBafana nabaningi abantu besilisa eNingizimu Afrika abazihlalelayo noma abazilalelayo uma bengekho emsebenzini besekhaya. UButhelezi uthi uma benesizungu baya ezindaweni ezidayisa utshwala nakhala ngokuthi budla buwuqede umzimba (buyawuvithiza). Lapha uButhelezi noma eveza ubuthakathaka nobuvila bukaBafana kodwa ukhuza nomkhuba wobuvila kubantu abamnyama ikakhulukazi besilisa ngokusebenzisa umlingiswa owuBafana.

UButhelezi (1996: 30) uphawula kanje: 'ULinono ngunina walezi zingane ohleli nazo. Konke okwenzayo kuyimbudane, kuphambene'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana ngokubalekela ukondla izingane zikadadewabo aze athi umalume wakhe akwenzayo akufanele kumele engabe izingane zihlezi nonina wazo ongudadewabo Bafana uLinono.

UButhelezi (1996: 25) utholakala ethi: 'Cha akuzona ezami malume'. Lapha kutholakala umbhali uButhelezi eveza ubuthakathaka bukaBafana lapho etshela umalume wakhe uCele ethi angeke azondle izingane zikadadewabo uLinono ngoba akuzona ezakhe. La mazwi ayeshiwo uBafana uvela njengomlingiswa ophikisana nenqubo yesizwe samaZulu kwazise ngokwaMaZulu izingane zikadadewenu zingezakho kanjalo nangobuntu.

UButhelezi (1996: 227) utholakala ethi:

> Uphi ubaba nobugwala bakhe? Namanje undinda umhlaba wonke ekhuluma amaphosiso ezenzisa. Koze kube nini ubaba ebaleka, ebalekelana noqobo lwakhe? Yini asifunze ububaba obuyinkohliso? Akafaki ngani isehlukaniso kucace ukuthi umi kuphi na?

Lapha uButhelezi uveza ubuthakathaka bukaBafana lapho uVikizitha eveza ukuthi uyindoda eyigwala nengakwazi ukumelana neqiniso. Uma kunesimo abhekene naso uyabaleka, ukhombisa ubuvaka kunokuthi abhekane naso njengendoda. Ukubaleka nobugwala kuveza uBafana njengomlingiswa obuthakathaka. UVikizitha uze athi uBafana ongiyise uze akhulume amaphosiso okungamanga ngoba ebalekela iqiniso nokumelana nesimo abhekene naso. UBafana uvezwa njengomlingiswa obuthakathaka lapho ehluleka ukubhekana nezinkinga zomuzi wakhe njengekhanda lomuzi kodwa ukhetha ukuzibalekela okungezi nesisombululo.

UButhelezi (1996: 282) uqhubeka uthi: 'Waxhawula ngezandla zombili uNgubane efisa ukuthi umalume wakhe angambona ukuze abone ukuthi useyazisola ngakho konke ayekwenze kuye'. UButhelezi lapha uveza amandla nobuhlakani bukaBafana lapho ayesexhawula kumalume wakhe uCele owayengasaboni emehlweni. UBafana watshengisa ukuzisola ngezenzo zakhe okuhlezi kubonakala kubantu abahlakaniphile natshengisa ukuba namandla ngokomcabango lapho eveza ukuzisola ngona ngakho. Umshana kaCele onguBafana wayesekhombisa ukuzisola kwazise ngesikhathi umalume wakhe emvakashele emzini wakhe wamphatha kabi wangamamukela ngezandla ezimhlophe okwakufanele amamukele ngazo. Noma kwase kuphele iminyaka engamashumi amabili wayengasikhohliwe isenzo sakhe esibi asenza kumalume wakhe.

Ukuvezwa kwezibonelo zamandla abalingiswa besilisa enovelini

Leli phepha lithole umlingiswa njengenhloko yabalingiswa uCele njengomlingiswa onamandla kwazise wakwazi ukukhulisa izingane zikadadewabo uBafana nodadewabo uLinono. UButhelezi (1996: 3–4) ubeka kanje:

> Kuthi kanti vele angibumbekanga kahle ngingumfo kaNdosi bese ngihamba sengathi ngigxoba isitambu. Okwakuxaka du wukuthi ingaphakathi lakhe lalingafani nengaphandle lakhe. Kwakuyinkosi yomuntu, ingelosi uqobo. Nasesigodini sakubo wayedume ngakho ukuba mnandi nokuba mnene.

Lapha umbhali onguButhelezi uveza amandla kaCele njengoba eveza ukuthi nasendaweni yangakubo wayaziwa ngokuba nenhliziyo enhle nenothando. Ukulunga kukaCele yikhona okwakumenza ukuthi athandwe abantu nasendaweni yangakubo. UCele umbhali umveza njengomlingisa osaphila impilo enobuntu. UButhelezi usebenzise umlingiswa uCele ukuveza umuntu osaphila impilo enobuntu nenenkolo phakathi ngokweqiniso. UCele uvezwe njengomlingiswa onobuntu nokholwayo kwazise nanoma umshana (uBafana) wakhe amhlukumeza ngendlela amhlukumeza ngayo kodwa akamfiseli okubi, uyamkhulekela ukuze ngelinye ilanga enze okufanele.

UButhelezi (1996: 7) uthi:

> Kuthe nxashana ngibona ukuthi ubhekise kimi kanye, kwathi angimsakaze ubuchoshana ngomshiza, ngabuye ngazibamba. Kuhle kodwa ukukholwa ngoba ukuba bekuseyimina, lo Njini nawe owawumazi, ngabe kukhulunywa okunye ngikhuluma nje.

UButhelezi lapha uveza amandla, ubuhlakani nobukholwa bukaCele kwazise ukube ngomunye umuntu wayezokwenza into ephambene ngenxa yokucasuka ukuthi ingane ayikhulisa kanzima uma isifundile isiphumelele empilweni bese izibona ingcono kunaye ize imxoshise okwenja emzini wayo. UCele wayesexoxela insizwa ababakhe nayo uMadonsela ngenkiyankiya eyamvelela yenziwa umshana wakhe uBafana ngesikhathi eye emzini wakhe. UCele uveza ukuthi uBafana unobuchoshana ngoba wayebona ukuthi khona into engahambi kahle kuye kwazise awukwazi ukuthi uthi ucabanga kahle uxoshise okwenja umalume wakho owakukhulisa ulahlwe wuyihlo. Ngokolimi lwesiZulu umuntu uma kuthiwa unobuchoshana kusuke kushiwo ukuthi akacabangi kahle. Kuyavela ngokusobala ukuthi ukukholwa kwamshintsha uCele kwazise ukukholwa kuhambisana nokuthi umuntu angenzi izinto ezimbi futhi abe nenhliziyo exolelayo. Yingakho uCele akwazi nokuhamba emzini kaBafana ngesikhathi emxoshisa okwenja wangambangisa umsindo kwazise wayazi uCele ukuthi impilo yokuba ikholwa ayihambisani nokuthi abantu bexabane kodwa uma umbona ukuthi umuntu uxabana nawe kuhle umshiye.

UButhelezi (1996: 19) uphawula kanje:

> Ziningi kabi izindaba ezidinga wena emakhaya eMpaphala. Oyihlo nonyoko bashiya bethemba ukuthi kukhona uBafana, uVusumuzi, oyokulungisa konke bona abangaphumelelanga ukukwenza.

Lapha kutholakala umbhali uButhelezi eveza amandla nokuba nesibindi kukaCele sokutshela uBafana ongumshana wakhe amaqiniso emkhumbuza nongokwethiwa kwakhe kwegama elithi "Vusumuzi" eliyigama elibalulekile kakhulu ezinganeni ezizalwa emindenini engamaZulu ngokwencazelo yalo ebalulekile. Uma umntwana ethiwa igama elithi Vusumuzi abazali noma umzali wakhe usuke enenhloso yokuthi uma esekhulile loyo mntwana avuse umuzi wakubo. Uma kubhekwa impilo kaBafana kubukeka ephikisana negama ethiwa lona esemncane nezinjongo zabazali bakhe ngaye.

UButhelezi (1996: 25) utholakala ethi: 'Uma kungezona ezakho lezi zingane zikaLinono ngezikabani pho Bafana?'. Lapha kutholakala umbhali uButhelezi eveza amandla nokuba nesibindi kukaCele ngokumela iqiniso atshele uBafana ukuthi izingane zikadadewabo azitholela ekhaya zingezakhe njengomalume wazo. Ngokosiko lwesiZulu vele izingane ezitholelwe ekhaya ezomalume.

UButhelezi (1996: 21) ubeka kanje:

> Mshana ngilapha eThekwini ngilethwe yile ndaba kadadewenu uLinono kanye nabantabakhe o-Uzithelile noHlanganisani. Njengoba wagana nje, ngazithatha izingane ezimbili njengoba nawe wazi. Manje-ke amandla aseyangiphelela ndodana, futhi izingane aziphilile.

Lapha umbhali onguButhelezi uveza amandla omlingiswa uCele ongumalume kaBafana lapho eveza ukuthi izingane zikadadewabo Bafana uzikhulisile kodwa manje uyabona amandla okuzikhulisa aseyamphelela yingakho ezozicelela usizo kumalume wazo uBafana. UCele ucela uBafana ukuthi athathe izingane (Uzithelile noHlanganisani) zikadadewabo aqhubeke nokuzikhulisa. UBafana uyanqaba ukuthatha izingane zikadadewabo kumalume wakhe azikhulisele emzini wakhe. Umbhali uveza uCele njengomlingiswa onamandla nongabalekeli ukwenza into efanele njengoba wakhulisa izingane zikadadewabo (uLinono noBafana) waphinde wakhulisa abazukulu (Uzithelile noHlanganisani).

UButhelezi (1996: 37–38) uthi:

> Waqala esemncane uHlanganisani ukusebenza ezingadini zomesisi eShowe, kuthi ngamaSonto nemiGqibelo ayothwalela abeLungu izinduku zegalofu. Ngaleyo madlana wakwazi ukuzithengela ibhayisikili ngokukhokha kancane kancane. Leli bhayisikili lalenza imisebenzi eminingi. Kwakuthi uma linile, inkowankowane ivumbuke emihosheni nasemagangeni. UHlanganisani wayevuka ekuseni eyobutha inkowankowane ayithengise ukuze kuthi nxa eya esikoleni abe eseyenzile imadlana. Ngemuva kwesikole, wayesebenza ezingadini zabeLungu khona eShowe, kuthi ngemuva kuka-5 aphindele khona enkowankowaneni. Yiyo leyo madlana kaHlanganisani eyayikhokhela yena kanye nowakwabo imali yesikole kanye neyezingubo zokufunda.

UButhelezi lapha uveza amandla nobuhlakani bukaHlanganisani njengoba ayebona ukuthi isimo sasekhaya asisihle bese ngemiGqibelo nangamaSonto ayobamba amatoho kubelungu. Lokhu kwakuzomsiza nakakhulu ukuthi akujwayele ukusebenza esemncane ukuze uma esekhulile kuzoba lula. Njengoba ayebamba amatoho ngezimpelasonto uHlanganisani lesi simo sasimfundisa nokuthi imali iyasetshenzelwa kanzima. Wayesizakala ngokubamba amatoho ngezimpelasonto njengoba wayekwazi ukuthenga nezingubo zesikole. Imali ayeyithola ngokusebenza ezingadini nokuphathela abeLungu izinduku zegalofu enye wayenika udadewabo (Uzithelile) ukuze naye athenge okunye ayeshoda ngakho. Njengoba wayesebenza ezingadini uHlanganisana wagcina esethiwa ontanga yakhe igama likaNgajana.

Ontanga yakhe baphinde bametha igama likaNgubondala ngenxa yokuthi wayegqoka izingubo ezindala nezingamasekeni ayezimbulelwa abeLungu kodwa konke lokho kwamqinisa kwamnika amandla okuphokophela phambili nempilo nekusasa eliqhakazile. Umbhali lapha uveza umlingiswa uHlanganisani nokuhambisana nesimo sokukhuluma esithi ‘ubudoda abukhulelwa’ futhi ‘zibanjwa zisemaphuphu’ okusho ukuthi ukuze ube yindoda ubonakala ngokusebenza kanzima nokwenza izinto ezinhle futhi uma uzijwayeze ukusebenza usemncane uma usukhulile mancane amathuba okuthi ungaba nenkinga yokusebenza ngoba kuba yinto osuyijwayele. Konke lokhu kusaveza uHlanganisani njengomlingiswa onamandla, ohlakaniphile nowaziyo ukuthi ikusasa eliqhakazile alizi kalula kodwa liyasetshenzelwa kanzima.

UButhelezi (1996: 44) uthi:

> Wawusondeza lo muzi wakwaNgubane emthandazweni uCele, ewucelela umusa wokuba lo muzi uzifumane, bese uyifumana nendlela yempilo, yokuphepha nokuphakamela izinto eziyingqikithi yempilo.

UButhelezi uCele umveze njengomlingiswa onamandla njengoba ekholelwa emthandazweni nasekutheni akukho okuhlula uMvelingqangi. UCele uze acele noNkosikazi wakhe uMaKhumalo ukuthi bakhulekele umuzi wakwaNgubane nomndeni wakhona ukuze ngelinye ilanga uMvelingqangi awukhanyisele uphile impilo yokukhanya uphume ebumnyameni bempilo oyiphilayo. Nanoma uBafana noPoppie bebona sengathi impilo abayiphilayo eyezifundiswa nenempucuzeko kodwa uCele uyabona ukuthi impilo yabo abayiphilayo idukuza ebumnyameni. UCele akamelene nemfundo nempucuzeko kodwa uyakholelwa ekutheni noma umuntu angafunda kangakanani aphinde aphucuzeke kangakanani kodwa akufanele abukele phansi abanye abantu, alahle ubuntu, alahle inkolo yeqiniso nanokuthi abalekele ukwenza izinto okufanele azenze.

UButhelezi (1996: 48) uthi:

> Buyisa Jehova kwethu njengemifula yaseNingizimu. Abahlwayela ngezinyembezi bayakuvuna ngokuthokoza. Ohamba ekhala izinyembezi ephethe imbewu yokuhlwayela, uyakubuya ngokuthokoza ephethe izinyanda zakhe.

Lapha kutholakala umbhali uButhelezi eveza amandla nokuthembela kuMvelingqangi kukaCele ngesikhathi ekhuluma ngehubo alishoyo. Lapha uCele uveza ukuba nethemba ngekusasa eliqhakazile kwazise uyakholelwa ukuthi umuntu noma ngabe unezinkinga ezingakanani kodwa uma ethembela kuMvelingqangi nakanjani uyolenza isu lokuthi amkhiphe ezinkingeni abhekene nazo bese eyaphumelela.

UButhelezi (1996: 104) uphawula kanje: ‘Yonke impilo izungezwe yizikhathi zokuthula, nezikhathi zokulingwa nokuhlaselwa’. UButhelezi owumbhali lapha uveza amandla kaDkt. Mdlalose kwazise uyakholelwa ukuthi empilweni nasemindenini kukhona izikhathi eziningi ezihlukene ezobumnandi nezobunzima futhi uyakholelwa ekutheni izikhathi zobunzima ziba nazo izixazululo zakhona. Umuntu usuke ekhombisa ukuba namandla emqondweni uma ngabe ekholelwa ukuthi zonke izikhathi zobunzima ziba nezisombululo okubonakala kuvezwa uDkt Mdlalose.

UButhelezi (1996: 137) uphawula uthi: ‘Bathokoza abakwaCele bebona ingane kaMbhabhadisi isikhule kangaka. Kwabanjwa izinyane lahlatshwa ngayo leyo ntambama’. UButhelezi uveza amandla kaCele nomndeni wakhe lapho bemukela ingane kaBafana uVikizitha (*Euthanasia*) ngezandla ezimhlophe nanoma uBafana amxoshisa okwenja kwakhe. UMbhabhadisi ngelinye lamagama akaBafana. UCele uvezwa njengomlingiswa onamandla ayisimanga ngoba wakwazi ukondla izingane zikadadewabo kwathi noma uBafana esemxoshisa okwenja kwakhe kodwa akambambelanga gqubu. Ukungambambeli igqubu uBafana kusaveza uCele njengomlingiswa onoBuntu futhi oyikholwa kwazise uBuntu nobukholwa abuhambisani nokubamba amagqubu. UButhelezi ongumbhali umveza njengokholwa ngokweqiniso uCele njengoba futhi eveza ukuthi wayehamba izinkonzo ephinde abe ngumlingiswa owayehlezi ekhuleka.

UButhelezi (1996: 140) ubeka uthi: ‘Sengidiniwe ngukuphila le mpilo yethu yobumpukane nobululwane Hlanganisani mfowethu’. UButhelezi lapha uveza amandla nobuhlakani bukaVikizitha (*Euthanasia*) lapho emela iqiniso ngokuthi akayithandi impilo ayiphila nomndeni wakhe

njengoba ayinabo ubuntu. Lapha uVikizitha wayekhuluma nomzala wakhe uHlanganisani njengoba abazali bakhe babengafuni ukumlalela. Kwase kufike lapho ayesekhathele khona, wayesekhathele impilo yamanga. Wazihambela yena waveza izinkinga zakhe kumzala wakhe njengoba wayefuna usizo. UVikizitha wayeveza ukuthi impilo ababeyiphila nomndeni wakhe yayimenza ukuthi angaziqondi ukuthi ungubani yena. Uma ethi 'impilo yobululwane' wayeqonde ukuthi impilo yabo ababeyiphila wayengayiqondi ukuthi bangabantu abamnyama noma abamhlophe. Ilulwane liyaziwa ngokungaqondakali phakathi kokuthi liyigundane noma liyinyoni, linokutholakala kuzo zozimbili lezi zilwane. Ngenxa yokuthi wayenenhlanhla wayefike emndenini nakubantu ababezimisele ngokumsiza abahlanganisa umzala wakhe uHlanganisani.

UButhelezi (1996: 140) uthi:

> Wathula uHlanganisani wambuka umfowabo wasedolobheni. Kwamfikela manje ukuthi ayikho phela le nto yasemadolobheni yokuthuthuka. Ithambo ababeliphoselwa ngabeLungu lalingenakudla lingenakusasa. Wazizwa kufanele ukuba amhlenge owakwabo.

Lapha kutholakala umbhali uButhelezi eveza amandla nokukhalipha kukaHlanganisani kwazise wamlalela umzala wakhe uVikizitha, ngesikhathi emlalele ebe ecabanga izixazululo ngezinto ayemtshela zona mayelana nempilo eyayiphilwa umndeni wakhe edolobheni. UHlanganisani wafikelwa ukumangala ukuthi kanti abanye abantu abamnyama abahlala ezindaweni zesilungu baphila impilo engamanga baze bayifake nasezinganeni zabo. UHlanganisani wayezimisele ngayo yonke indlela ukumsiza umzala wakhe ukuze amkhiphe enkingeni ayebhekene nayo.

UButhelezi (1996: 141) utholakala ethi: 'Yebo ngeqile. Ukuba angeqanga, bebengeke bevume ukuba ngize lapha'. Lapha kutholakala umbhali uButhelezi eveza amandla kaVikizitha (u-*Euthanasia*) lapho eqa ekhaya labazali bakhe eyovakasha kwaMkhulu wakhe uCele ekubeni abazali bakhe uBafana noPopi bengafuni ukuthi avakashele khona. Noma uVikizitha eyingane wayibona le nto eyenziwa neyayishiwo ngabazali bakhe ukuthi ayilungile yingakho aze ahamba ngaphandle kwemvumo yabo. Uma ngabe umuntu enza into elungile isimo sinzima lokho kusuke kumveza njengomuntu onamandla njengoba uVikizitha akwenza.

UButhelezi (1996: 141) uthi:

> Ngeke neze ngikuvumele ukuba weqe ekhaya. Alikho ivaka kwaNgubane Vikizitha. Sizobashayela ucingo sibatshele ukuthi ulapha ukuze bakhululeke.

UButhelezi owumbhali uveza umlingiswa uHlanganisani owumzala kaVikizitha njengomlingiswa onamandla nonesibindi lapho eveza ukuthi umalume (uBafana) nomalumekazi wakhe (uPoppie) abaziswe ukuthi uVikizitha unabo ekhaya ukuze bazokhululeka. Lapha umbhali umveza njengomlingiswa onesibindi nonamandla uHlanganisani kwazise ukwazisa umalume nomalumekazi wakhe ngokuthi uVikizitha unabo kudinga isibindi njengoba zazingaba ziningi izindlela abangaluthatha noma abangalubuka ngalo lolu daba.

UButhelezi (1966: 226) uveza ukuthi: 'UVikizitha akulona igama lamaqaba kodwa yigama loMdabu, elikhuluma nami lingiyalela into okufanele ngiyenze emhlabeni'. Lapha kutholakala umbhali uButhelezi eveza amandla nokukhalipha kukaVikizitha lapho ephendula unina (uPoppie) ngokuthi igama likaVikizitha akusilona elamaqaba kodwa igama lesiZulu elinencazelo eyakhayo. Igama uVikizitha liyibizombaxa elihlanganisa isenzo 'Vika' nebizo 'izitha'. U-'vika' isenzo sokuziphephisa kokuthile kanti izitha abantu abasuke belwisana nomuntu othile noma abangamfiseli okuhle. UVikizitha uthi kunina yena akazibalekeli izitha kodwa ubhekana nazo njengegama lakhe njengoba engelona igwala. Igama likaVikizitha uma liqanjwa ingane kusuke kubhekeke ukuthi leyo ngane ibe yiqhawe futhi ibe nesibindi sezinto ezinhle.

UButhelezi (1996: 227) ubeka kanje:

> Ngingakhohlwa kanjani ukuthi ngiphuma ekhaya lamagwala anikela ngezingane zawo kwabezizwe ukuze zibe ngumhlatshelo wobandlululo, amagwala abalekela amaqiniso aze abalekele ngisho izithunzi zawo.

UButhelezi lapha uveza amandla nobuhlakani bukaVikizitha (*Euthanasia*) lapho eveza ubuvaka babazali bakhe ngokugudluka ezintweni zesintu balandela izinto zezinye izizwe. Lapha uButhelezi ongumbhali uveza uVikizitha njengomlingiswa onesibindi nolimelayo iqiniso nokukhombisa amandla okucabanga amangalisayo kwazise ezinye izingane ziyasaba ukuphikisana nabazali bazo noma zibona ukuthi bayaphuma ekwenzeni izinto ngendlela efanele neyamukelekile. UVikizitha uvezwa njengomlingiswa osezazi ukuthi ungubani noziqhenyayo ngokuba umuntu omnyama noma ekhule ehlala ezindaweni zesilungu wafunda nabelungu. Nanegama lika-Euthanasia ligcina lingasasetshenziswa sekusebenza elikaVikizitha nanoma uPoppie ongunina wayethi igama lamaqaba igama likaVikizitha. UVikizitha uveza ukungahambisani negama lika-*Euthanasia* njengoba lingenakho ukuziqhenya ngokuba umuntu omnyama futhi kuyigama lesilungu.

UButhelezi (1996: 284) uthi:

> UCele wathandaza wazwakalisa ukubonga ngokuba kungene uMbhabhadisi ngaphakathi kwamasango akwaCele. Wambonga oPhezukonke ngokuba eyizwile imithandazo yabo.

Lapha kutholakala umbhali uButhelezi eveza amandla, ukungalilahli ithemba nokuthembela kuMvelingqangi kukaCele kwazise uCele akaphindiseli okubi ngokubi. Ukube uCele wayengumuntu ophindisela okubi ngokubi wayezomxoshisa okwenja umshana wakhe onguBafana njengoba enza nakuye ngesikhathi efika emzini wakhe. Kunokuthi uCele ambambele igqubu uBafana kodwa wayemkhulekela ukuthi ngelinye ilanga abone futhi enze izinto ngeqiniso. Nomndeni kaBafana uCele wayewubeka emthandazweni. UBafana wathola ukwemukelwa ngezandla ezifudumele umalume wakhe uCele. UCele wakhombisa ukuthi ungumuntu onobuntu futhi okholwayo. UBafana nonkosikazi wakhe uPoppie ngemva kokuthi uCele abamukela ngezandla ezimhlophe bagcina sebebuyele eMpaphala unomphela, badayisa umuzi wabo kanokusho owawusedolobheni.

UButhelezi (1996: 285) uveza ukuthi:

> Ngokukholwa ngakubona ukuthi usendleleni yembubhiso mhla ungikhakhabisa okwenja eMlazi. Ngokukholwa ngacela ukuba ubuye ekulahlekeni kwakho, nakhu namuhla ulapha.

Lapha umbhali onguButhelezi uveza amandla kaCele njengoba eveza ukuthi nanoma amphatha kabi kanjani umshana wakhe onguBafana azange amfisele okubi kodwa wambeka emkhulekweni ukuze abone ukuthi isenzo sakhe asenza kuye asibanga sihle. UCele wayebuye akhulekele

uBafana ngoba wabona ukuthi impilo ayiphilayo nomndeni wakhe ayihambi kahle kodwa badinga umkhuleko ukuze babuyele empilweni enobuntu nefanele. UCele wabona ukuthi impilo ephilwa uBafana ayinabo ubuntu ngesikhathi emkhakhabisa njengenja enotwayi efuna ukungena endlini. Nangempela imithandazo nobukholwa kukaCele kwakhombisa ukuba namandla njengoba nangempela uBafana wagcina eyile kumalume wakhe eMpaphala esebonile amaphutha akhe. UCele wafike wamamukela ngezandla ezimhlophe nokwakhombisa ukuba namamdla engqondo kukaCele, ubuntu nokukholwa ngeqiniso.

UButhelezi (1996: 289) ubeka kanje: '…Wakubonga ukuthi iNkosi ibaphe uHlanganisani owayesewuhlanganisile lo mndeni njengoba kwase kwenzeka'. Lapha umbhali onguButhelezi uveza amandla omlingiswa uHlanganisani ngokuthi waba namandla okuhlanganisa umndeni njengegama lakhe. Umbhali lapha ubuye aveze ukubaluleka kokwetha ingane igama elihle njengoba ezinye izingane ziwalandela amagama azo. UButhelezi ubuye aveze amandla amangalisayo kaHlanganisani ukuthi noma ekhule kanzima kodwa ekugcineni uyaphumelela bese ebusiseka ngamandla okukwazi ukuhlanganisa umndeni wakhe okwakuyinto eyayisifiso sakhe esemncane. UButhelezi ngoHlanganisani ubuye aveze ukuthi uma usebenza kanzima usuke uzandisela amathuba okuba nekusasa elinokukhanya nelinenjabulo.

Isiphetho

Umcwaningo ukwazile ukucwaninga athole ubuthakathaka babalingiswa wabe esecaphuna izibonele ezifanele enovelini. Uphinde wakwazi ukucwaninga athole ubuthakathaka babalingiswa wabe esecaphuna izibonele ezifanele enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Lolu cwaningo lukuveze ngokusobala ukuthi okwenzekayo kubantu besilisa empilweni jikelele (ukuba nobuthakathaka namandla kwezinye izikhathi zempilo) kuyavela nakule noveli okwenza kugqame ukuba sezingeni eliphezulu kombhali wayo. Ukuhlonipha nokuziphatha kahle noma nokuhlonipha amadlozi nokukhuleka nokuba nenhliziyo enhle njengomuntu ongumZulu kungokunye okubalulekile okugcizelelwa umlingiswa uCele enovelini nokumveza njengomlingiswa onamandla. Okunye okuveza mlingiswa uCele njengonamandla yilapho eveza ukuthi imfundo akumele yenze abashana bakhe uBafana noPoppie begcine beqhelelene nezinto ezibalulekile njengabantu abangamaZulu kodwa kumele ibandisele amandla okwenza zonke izinto ngendlela efanele kukhombise ukuthi ibathuthukisile ngezinga lokucabanga nelokubuka impilo. Nokho akucaci yini ukuthi kungani lokhu kungamandla emphakathini wamaZulu? Kungani.

Njengoba umbhali eveza ukuthi lezi zimpawu zingamandla, kumele kuchazwe nokuthi ziba namandla kanjani uma kwenziwa kanye nobuthakathaka uma kungenziwanga esizweni samaZulu ukuze kucace ukuthi lokhu akusona isenzakalo semvelo kodwa kwakhiwe emphakathini.

Inhloso yaleli phepha locwaningo bekungukuthola ukuthi ngabe umcwaningi ukwazile yini ukuhlaziyaa ubuthakathaka namandla abalingiswa besilisa enovelini kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini* nangempela akwazile ukukuthola wakuveza ngokusebenzisa izibonelo ezifanele azicaphune enoveli kaJC Buthelezi ethi *Impi Yabomdabu Isethunjini*. Kuvelile kule noveli ukuthi kuyenzeka umlingiswa uma esebone ubuthakathaka bakhe alungise bese eba namandla kulokho abebuthakathaka khona okuyinto nayo eyenzekayo empilweni yangempela yabantu besilisa ngokujwayelekile. Ukutholakala kolwazi kusetshenziswa amathisisi, ama-athikili, nezincwadi. Lolu cwaningo luzoba umthombo obalulekile wabafundi abasezingeni lamanyuvesi, abacwaningi, ababhali, kubafundi basezikoleni nakothisha bezikole zamabanga aphezulu abafundisa isiZulu ikakhulukazi ingxenye yemibhalo.

Article summary in English

This article focuses on analysing the weaknesses and strengths of the male characters in JC Buthelezi's novel *Impi Yabomdabu Isethunjini*. A male person has some weaknesses and strengths by nature. The topic of this article corresponds to what is seen in male persons in real life. I used the qualitative method and textual analysis method to conduct this research. I used the qualitative method since the research focused on analysing the weaknesses and strengths of the male characters in the novel which is in line with qualitative research.

This article used the reader-oriented theories, reader-response criticism and reception theories. These theories fitted well with this article because they focus on the interpretation or analysis of a reader after reading the texts. As a reader/researcher, I read and analysed the weaknesses and strengths of the male characters in JC Buthelezi's novel *Impi Yabomdabu Isethunjini*.

This article also looked at how Buthelezi portrayed the weaknesses and strengths of the male characters in his novel *Impi Yabomdabu Isethunjini*. The findings reveal that the male characters in Buthelezi's novel have weaknesses which are also seen and visible to some males every day. Another finding is that the male characters have strengths in Buthelezi's novel *Impi YaboMdabu Isethunjuni* just as in everyday life, their strengths come from the things they do and say.

Findings show that some of the weaknesses of male characters come when they run away from doing things that they should be doing and lack respect for their parents. It appears that Bafana no longer respects his Uncle Cele and he runs away from his responsibility. He no longer wants to support his sister's children which is one of his duties as an uncle in Zulu culture.

Another finding that shows Cele as a strong character is that he was able to raise his sister's children (Bafana and Linono) while she was gone. Another thing that shows Cele as a strong character is that he is not afraid to stand up for the truth. He directly addresses Bafana when he tells him that it is not good for a man to run away from his responsibilities. At the end of the novel, Bafana goes back to his uncle at Mpaphala and asks forgiveness. His uncle (Cele) and his family forgive him, especially as they believe in ubuntu and Almighty God.

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