

sesikhombisa

AMANOVELI

Isingeniso

Ezahlukweni ezandulela lesi besilandela indaba yokuthuthuka ekubhalweni kwesiZulu. Kuningi esesikusho ngobuciko bomlomo nokuqala kwamaZulu ukusebenzisa usiba. Kusukela kulesi sahluko-ke sifisa ukuthatha imikhakha eyehlukene esekubhalwe kuyo. Sizoqala ngamanoveli bese sedlulela kwezinye izinhlobo – iphrozi emfushane, imidlalo nezinkondlo.

Aziziningi izindaba ezinde ebucikweni bomlomo. Enye yalezo ezenza uchungechunge kungaba ngekaChakijana Bogcololo. Izindaba ezimnandi ezedluliswa ngomlomo bekuba yizigigaba ezithanda ukuzimela. Uhlobo lwendaba ende ngempela engabizwa ngokuthi yinoveli inakho ukususelwa ohlotsheni olubonakele ezincwadini ezifike nabasentshonalanga.

Kumanje nje asemaningi impela amanoveli asebhaliwe ngesiZulu. Yiwona mkhakha wokubhaliwe ophambili impela. Ngeke-ke sakwazi ukuthinta onke. Sizothatha athile nje ukwesekela lokho esifuna ukukuphawula. Lawo esingangenanga kuwo akusho ukuthi awanakeki ngalutho. Angase adingidwe kwezinye izincwadi nemicwaningo.

Uma siwabhekisisa amanoveli esiZulu sithola ukuthi kukhona indaba ayixoxayo ngempilo yabantu avela kubo. Yile ndaba esifisa ukunamathe-la kakhulu kuyo. Ngeke singene ekuwahluzeni okunemidati ngoba lokho ngokwakho nje sekungumsebenzi ofuna ibhuku lawo.

Uma sithi kula manoveli kukhona indaba ayixoxayo sisusela ekuthini uma umuntu ethatha usiba kukhona akubonayo emphakathini afisa ukuphawula ngakho. Imvamisa kuba ulwazi noma umbono, noma umyalezo othile afisa ukuba abafundi bakhe bawuthole, kube lula-ke ukuba awethule ngendlela yendaba.

Kusukela ekuqaleni ukubhala kwakukhona kubabhali isifiso sokuba amagugu omdabu alondolozelwe izizukulwane. Sibhekise emagugwini njengawo umlando wamaZulu namaqhawe athile, nempilo nje eyayi-philwa endulo. Yikho ziziningi nje ngasekuqaleni izincwadi ezisethulela lo mlando nala maqhawe.

Iminyaka 1930–1949

Sesilithinte kabanzi igama likaLangalibalele Dube njengomunye wezingqalabutho eziqavile ekubhalweni kwemisebenzi yesiZulu. Nakuwo umlando wokubhalwa kwamanoveli igama lakhe libalulekile njengoba engomunye kwabaqala ukugalela ngokuzwakalayo. Incwadi yakhe ethi *Insila kaShaka* (1930) yavulela abaningi isango lokusebenzisa lolu hlobo lokubhala ukwethula imibono yabo. Lena phela yindaba yayo insila kaShaka, uJeqe, obaleka kwaZulu ngoba engase abulawe kuthiwe akendlalele inkosi ngemuva kokubulawa kwayo. Uyabaleka aye ayofinyelela kwelaseButhonga, aze ayozinza eSwazini. Sibona umbhali ehlanganisa okunomlando nalokho akususa ekhanda okungezwakala kusanganekwane ngoba phela akaqonde khona ukuxoxa ngempilo engamaqiniso odwa ngoJeqe.

Nokho bakhona ababona usenamabalana lo msebenzi kaDube. Nango nje uGérard (1971:24) ethi:

Noma okwenzekayo okusemqoka kuchachile endabeni imiphetho yayo ike ibe lufifi ngoba uDube kunezindawo eziningi lapho ephambukela khona kwezamasiko nje, lapho echaza khona okuthile ngempilo yabantu kumaZulu namaSwazi. (Hum.)

Akungatshazwa nokho ukuthi umfo kaDube wenza umsebenzi omkhulu wokuvula indlela yokubhala entsha. Njengoba igama lakhe liphambili ekubhalweni kwephrozi, inhlangano yababhali Usiba yabona kufanele ukuba lisetshenziswe ekwetheni omunye wemiklomelo ekhuthaza ukubhalwa kwezincwadi, wase ubizwa ngokuthi 'J.L. Dube – Via Afrika Award for Prose.'

Lokhu kuthinta emlandwini bese umuntu efaka eminye imidati esuka ekhanda siyakuthola ezincwadini ezilandela le kaDube. Eka-B.W. Vilakazi ethi *Noma Nini* (1935) kuyashiwo ngasekuqaleni kwayo ukuthi isuselwa endabeni eyenzeka ngezikathathi zikaMfundisi Grout esesimphawulile kwesinye isahluko. Kodwa yona isuke bese inamathela kwbathandanayo, uNsikana noNomkhosi abehlukana bethembisene ukuthi bayolindana. Kugcina kunjalo.

Okunguyena mbhali owangena kabanzi emlandwini wamaZulu ngu-R.R.R. Dhlomo. Imisebenzi yakhe ebalulekile ivela ngayo iminyaka yawo-1930-. Wabona kubalulekile ukuba agcine ulwazi ngamakhosi akwaZulu. Yikho azibhala zalandelana nje izincwadi ngala makhosi: *UDingane* (1936), *UShaka* (1937), *UMpande* (1938). Ezincwadini zakhe uDhlomo uke abhale izigigaba okuthi noma zingaxhumene ngokulandelana zibe zisethulela ulwazi olubarulekile ngenkosi leyo.

Bakhona nababhala ngezinye izilimi abathandayo ukuloba ngamakhosi akwaZulu. UThomas Mofolo wabhala inovelu yesiSuthu ethi *Chaka* eseyahunyushelwa ezilimini eziningi, ikakhulu ezaphesheya. Okuningi kule ndaba kuzwakala kusanganekwane. ULesoro wabhala ngoShaka umdlalo wesiSuthu othi *Tau Ya Ha Zulu* (iNgonyama yakwaZulu). Umhluzi u-J.M. Lenake (Gerard 1993:134) uphawula ukuthi ziningi izehlakalo ezibalulekile lo mbhali wedrama azishiyile.

uVilakazi naye wathi akagadle kule nkundla ngokuba abhale incwadi ngenkosi yakwaMthethwa *UDingiswayo kaJobe* (1939). Yindaba emnandi yokubaleka kukaGodongwane ngoba ezobulawa, kanti uzoze abuye futhi azothatha ubukhos, aphathe isizwe esasinamandla kunazo zonke kwelakwaZulu ngaley minyaka.

Ayede evela amanovelana amancane anomlando, njengeka-N.S. Luthango ethi *UMohlomi* (1938). Iyindaba yenkosi yabeSuthu eyayiphila ngezikhathi zawoDingiswayo noShaka. Sifunda ngokuzalwa kwakhe, akhule aze abuse. Inoveli ebhalwe ngesiSuthu ethinta le nkosi yaze yavela ngo-1960, isibhalwa ngu-S.M. Guma. Isihloko sithi *Morena Mohlomi*.

Iminyaka yawo-1940- yayiqhubela phambili imibhalo yamanoveli. Yebo ayekhona amancane, njengeka-E.Z. Mhlongo ethi *UTholakele* (1940) ekhulumu gentombazana, ukuzalwa kwayo, ifunde, ifundise, igane ize ishone. Kodwa umunxa owaqhubekela phambili kakhulu yiwo owamanovelu omlando. Nango uVilakazi esevela ngenoveli ethi *Nje Nempela* (1943) indaba ethi noma ingeyothando phakathi kukaMalambule no-Nomcebo, ibuye ingene nasezigamekweni zempi kaBhambatha ka-1906 lapho amaZulu ayephikisana khona nentela, okwakubekwa ngokuthi indoda ayithelele ikhanda layo. Kuyavela nokuthethiswa kwenkosi uDinizulu ethethiswa icala ngamaNgisi ngoba phela yisizwe sakhe lesi esingasafuni ukuwathobela.

Usekhona belu nombhali u-R.R.R.Dhlomo. Nango naye esethula umlando ongaqondene ngqo nenkosi, kodwa owathintayo amaqhawe omlando aqavile. Incwadi yakhe ethi *UNomalanga kaNdengezi* (1947) iyamthinta uShaka; okuningi kusukela ekubuseni kwakhe. Nokho indaba igxile eqhaweni uGala, isithandwa sikaNomalanga. Kule ncwadi uDhlomo usebenzisa amaqiniso athile omlando, kodwa athake ngokuningi akususa ekhanda ukuze indaba iphelele.

Ngo-1980 kwathi isifakelwe ukuba ifundwe ezikoleni le ncwadi uMnyango Wemfundo wathi ayikhishwe ngoba kukhona okungewona amaqiniso avumelana nomlando ngempela kuyo.

Noma zazikhona izincwadi ezinamathele emlandweni wakudala, bakhona ababhali abazama ukwethula isimo senhlalo yakwaZulu kudala. Kubantu phaqa yayisaqhube ka impilo, bethandana, balana, kunjeya. Uyayiveza kancane le mpilo u-R.H. Mthembu encwadini *UMamazane* (1947), indaba ekhombisa ukubangwa kwentombi uMamazane yizinsiswa uNgqeshe noSikhwili. Uze aphumelele uSikhwili.

Nokho kule minyaka yawo-1940 zavela zagqama izincwadi ezikhombisa impilo yokuhlalisana ezinsukwini zesimanje. Igama elivame ukusetshenziswa lapha ngelenoveli yokuhlalisana. Lapha umbhali uye abhekane nezinkinga zomphakathi azame ukubeka umbono wakhe, kokunye aze azame nokulinganisa ukuthi yena ubona zingase zixazululwe kanjani izinkinga lezo.

Ngalezi zinsuku-ke sekunokuziphatha okungathandeki kanti sekukhona nokuba abantu bavele beqe baye emadolobheni amakhulu lapho benza umathanda khona. Yikho u-R.R.R. Dhlomo esebhala incwadi ethi *Indlela Yababi* (1946). Izithandani ezingaziphathanga kahle ziyeqa ziye eGoli lapho zifike zihlangane nezinkinga khona. Insizwa uGwebu igcina isifele khona intombi, uDelsie, abuye lekhaya esephendukile. Kuyakhanya lapha ukuthi uDhlomo ugcizelela ukuthi ukuziphatha kabi (indlela yababi) kuletha ukufa kanti ukuphenduka kungamsiza umuntu.

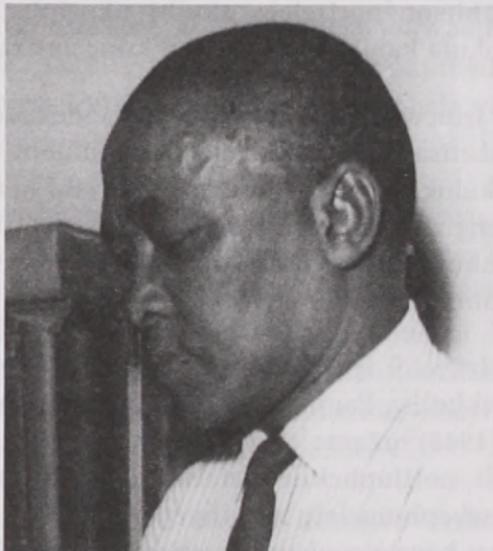
Zikhona nezinye izincwadi zale minyaka ezazibhekene nesimilo somuntu. Ababhali babefisa ukugcizelela nokuthi umuntu okhuthele ugcina eseunile. Igxile kulokhu inoveli ka-E.H. Made ethi *Indlalifa YaseHarris-dale* (1940). UThengizwe uphuma ekhaya nemali ayinikwe nguyise othe akayoyikhulisa ukuze abe yindlalifa. Uhlangana nezinkinga, nokho abuye nemali isiphindwe kaningi.

Neka-J.M. Zama incwadi iyaya ohlotsheni lwesandla somzali enganeni. Umzali ngabe uyikhulisa kanjani ingane yakhe? Encwadini yakhe ethi *Nigabe Ngani?* (1948) uZama usethulela abantwana bakaNgqulunga. Ababili, uMsweli noHluphekile bafelwa ngunina bakhule kanzima, kodwa bagcine sebephumelele empilweni. Ababili, uNomacala noSimanga abanonina bayateteniyiswa bagcine sebewuhlupho, baze bafe kabi. Namagama abo nje abantwana ayazisho ukuthi baluhlobo luni.

Kusobala-ke ukuthi kusukela phansi nje amanoveli esiZulu akhomba izindlela ezimbalwa azithathayo. Kukhona umgudu womlando, kube nowenhlalo yakudala, kube nenhlalo yanamuhla. Labo abadingida eyanamuhla inhlalo kuthi noma beqhube ka nezindikimba esesizithintile bade bekhomba nezinkinga ezintsha.

Iminyaka 1950–1959

Nangayo iminyaka yawo-1950 isekhona le migudu. Usekhona namanje u-R.R.R. Dhlomo olokhu eqhubekile namabhuku akhe emilando yama-khosи. Manje usethula inkosi *UCetshwayo* (1952). Ngenkathi sifunda indaba yale nkosi siyasithola nesithombe somlandu eNingizimu Afrika ngale minyaka. UCetshwayo ushayelwa imithetho esindayo ngabaholi bamaNgisi oSir Theophilus Shepstone. Isimo phakathi kwamaZulu namaNgisi sishuba kangangoba ize ibambane impi ezindaweni ezinjengeSandlwana nasoNdini, aze aboshwe uCetshwayo. Indaba iphela esekhotheme, sekuthatha indodana uDinizulu.



R.R.R. DHLOMO

Kanti ezincwadini ezingagxilile emlandweni wabantu abake baphila kodwa ezisikhombisa impilo yakudala sithola ezika Kenneth Bhengu *UKhalalembube* (1953), nethi *UKadebona* (1958). Izindaba zika Bhengu zigqamisa ukubaluleka kobuqhawe ezikhathini zasendulo. Endabeni ka Khalalembube lo mbhali uthaka indaba esuka ekhanda nomlando. UKhalalembube yiqhawe elize lingene ebukhosini. Ngemuva kokuzwana nomunye womndlunkulu ubalekela eSwazini. Avela kabanzi amakhosi akwaZulu endabeni. Ngenxa yobuqhawe bakhe ubekwa nguShaka ukuba abuse amaSwazi. Kungena nendaba yokubusa kukaDingane ngemuva kokukhethama kukaShaka.

NoKadebona ukhombisa ubuqhawe ngokuhlabana aze abe seduze nenkosi. Akabenzi yena ubuqili buka Khalalembube. Wethembeka kakhulu enkosini njengoba ede eyivikela nasezitheni. Indaba iphela esengumnumzana ohlezi kahle.

Uma sesizibukisia lezi zindaba azipheleli khona nje ekugqamiseni ubuqhawe, kodwa zisichazela nangamasiko akudala angase akhohlakale uma engabhalwanga phansi. Isu elihle-ke ngelokuwagcina ngendaba.

Yebo, noma ekhona amasiko akudala, impilo ayimi ndawonye. Ngokungena kwemfundo evela entshonalanga, sekukhona abangawanaki kakhulu la masiko. Lokhu kudala udweshu phakathi kwabanamathele enqubeni yakudala nabayibona leyo nqubo ingenalusizo. Uyakukhombisa lokhu uKenneth Bhengu kwenye incwadi yakhe *Umbuso WeZembe Nenkinga KaBhekifa* (1959). Amakhosi amaHiligwa oZembe, noNqabayembube noMabalengwe basiphatha kahle isizwe, bagcine namasiko aso kube nokuthula. Uma esethatha uBhekifa oyisifundiswa wawedelela amasiko, walandelwa ngamashwa. Uze ugcina ngokulalela izwi lesizwe sakhe.

Ithi ayihambe kanje nenoveli yesiXhosa ka-A.C. Jordan ethi *Ingqumbo Yeminyanya* (1940) (Gérard 1993:81). Nakhona izifundiswa ezingahambisi ngokwamasiko kuyazonakalela ekugcineni. Noma engasaphumeli obala kwabha lo mbhali ukhombisa ukuthi ubona ukugcina amasiko kuyikho okungaletsha ukuthula.

Indaba kaBhekifa isingenisa indikimba yokungqubuzana kwenqubo yakudala neyesimanje, ukungqubuzana okuvela ngezindlela ezahlukene. Elinye lamasiko aziwayo amaZulu elokuba uyise wentombazana avele ayithume ukuba 'imlandele izinkomo' kumnumzana othile omi kahle. Lokhu kusho ukuthi kumele iyogana umuntu noma ibingamthandi. Kube nezinkinga-ke uma nayo ibisivele inalo isoka layo. Ababhalu bakubona sengathi akuyona into enhle ukulandela leli siko. UJordan Ngubane ngomunye wabasheshe babbala ngale ndikimba. Nanso phela indaba yakhe ethi *Uvalo Lwezinhlonzi* (1956) isitshela ngentombi, uBejwayele, okwakumele ayogana indoda angayifuni ngendlela yesiko. Wagcina esenyamalele unomphela.

Olunye udweshu alusukeli khona emasikweni nje, kodwa kungqubuzana abazali nabantwana ngoba abantwana befuna ukwenza abakuthandayo. Wangena ngendaba enjena uSibusiso Nyembezi njengoba siyithola encwadini ethi *Mntanami! Mntanami!* (1950). UJabulani akakwazi ukumelana nemithetho yabazali bakhe, uxolela ukubaleka. Akukhona ukuthi abazali bafuna kugcinwe amasiko amadala alapha, kodwa laba bazali banesandla esiqinile ngoba bejunge ukwakha abantwana babo. Bangamakholwa, bafuna izinto zihambe ngendlela eqondile ehambisana nenkolo. Lokhu kubaleka sekusa indaba emgudwini walezo ezethula umuntu esuka emakhaya eya edolobheni. NoJabulani ufika aqhube ubugebengu eGoli aze abulale umfana omsulwa. Ngokukhuthazwa yintombi yakhe u-Alice ugcina esezinikele emaphoyiseni.

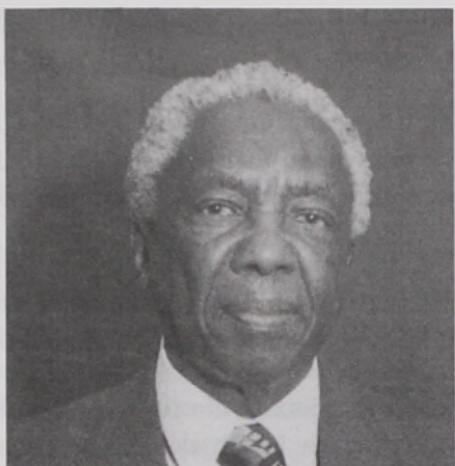
Lena ngenye yezincwadi 'ezingasoze zabuna' esiZulwini. Abahluzi balo mbhali baye bamncomele ikhono lokuphatha indaba, kuxhumane kahle isakhiwo, abalingiswa abaphilayo nesizinda ngendlela engejwayelekile. Okunye okuphawuleka ngayo ukuthi umbhali waba nethuba lokuba ade eyihlela kabusha, akhiphe okunye okwakungagculisi oshicililweni lwayo lokuqala, isale isicoceke kahle. Akuvamile lokhu emisebenzini yobuciko.

Noma ukuya edolobheni kungasagqugquzelwanga yiyona ingxabano, kuyavela ezincwadini eziningi ukuthi kulandelwa ukonakala kwesimilo. Nasencwadini ka-D. Maduna ethi *Lemuka Izwe Elihle* (1957) uMwelase

uthi esenomkakhe ePitoli lapho esebeenza khona bangenwe yimikhuba emibi enhlobonhlobo. Nokho ngokusizwa abangani abaqotho babuye babe ngabantu.



KENNETH BHENGU



SIBUSISO NYEMBEZI

Ziyakugcizelela izindaba ukubaluleka kwabantu abaqotho ekuphaseni labo ababuthaka ukuba babe ngabantu futhi.

Noma zikhona izindaba zabantu abangenwa yisihlava ngenxa yobuthaka besimilo, zilokhu zivela ezibakhombisayo abama baqine ikakhulu ngenxa yokuhlupheka, ukuthi baze bafike esiqongweni esithile. Inoveli kaNyembezi ethi *Ubudoda Abukhulelw* (1953) noma yashicilelw ngemva kuka*Mntanami! Mntanami!* yona yabhalwa ngaphambi kwakhe. Ixoxa ngoVusumuzi Gumede okhula eyintandane ehluphekayo, kodwa agcine eseyisigwili. UVusumuzi alimoni idolobha njengoba baye bona-kale abaningi ezincwadini. Kusobala ukuthi ukonakala edolobheni kungavikeleka kumuntu oqotho nozimisele ukuzicwecwa.

Incwadi yesiZulu yokuqala ukuba ithole umklomelo wezokubhala ohlonipha umbhali obalulekile wesiXhosa, u-S.E. Mqhayi inoveli kaMoses Ngcobo ethi *Inkungu MaZulu* (1957). Yindaba enesizinda saseClermont. Sifunda ngomlingiswa uFanyana, usihlalo wenhlangano

Izakhamuzi ebhekene nenhhlakahle yomphakathi kule ndawo. Kodwa nguye isigebengu esikhulu ngoba nasezitolo zakhe udayisa izinto zokwebiwa. Uphuma iqhubu nendoda evele izihluphekela, uMalinga. Noma esethi uyamangala uMalinga icala liyamlahla. U-C.T. Msimang (1986:114) ubona ukuthi le ndaba kaNgcobo ikhombisa ithonya lezinganekwane:

UFanyana encwadini *Inkungu MaZulu* ufana noChakijana enganekwaneni *Wangiweza Phela*. Ulokhu ephikelele ezwisa ubuhlungu nokuhlupheka kumuntu wakubo ngaphandle kwesizathu... (Hum.)

Isizathu ukuthi nje uFanyana kuyamthokozisa ukwenza okubi nokubona omunye umuntu ehlupheka njengoba kwakunjalo nakuChakijana.

Sithinte ezindabeni ezivama ukusuka ekhanda nje. Kanti phela kuphilwa nje zikhona izigameko ezenzeka emhlabeni ezibathintayo nabomdabu. Enye yalezi zindaba yimpi yomhlaba yesibili (1939- 1945). Iyayithinta le mpi inoveli ka-G.G.C.J. Nyanda ethi *Ifu Elimnyama* (1959). Le ndaba isukela lapho iNgonyama yamaZulu ikhetha amabutho amaZulu ukuba ayolwa kule mpi. Abayolwa bethenjiswa okuningi; amaholo amahle nenkululeko. Umxoxi ulanda ngezigameko ezishaqisayo lapho babefa khona nabamnyama. Kwakubakhalisa nokho ukuthi abamnyama abavele eNyunyani yaseNingizimu Afrika babengaqeleshwanga ngokusetshe-nziswa kwezibhamu. Labo ababuya seyiphelile impi babethemba ukuthi lokho abakwethenjiswa kuzofezeka. Indaba umxoxi uyiphetha ngamazwi abuhlungu:

...kuzo zonke izithembiso esathenjiswa zona mhla siphumayo noma sinye esesigcwali sekile, impela sisalubambile udonga. Abanye bemukeliswa amabhaye sekile, abanye izinkabi zokulima, abanye abazuzanga lutho, abaniningini basathembe udwadwa lomnyama ongenafu... Yebo siyilwile le mpi iminyaka eyisithupha, kodwa namhlanje asilutho, asiphathwa, asibongwa, seswele ngisho ukudla.

(*Ifu Elimnyama*: 1959:110–111)

Iminyaka 1960-1969

Iminyaka yaho-1960 noma isenabo ababhali abambalwa kwesesiwe sakulumu ngabo ingenisa abanigi abasha. Kungasekuqaleni kwayo le minyaka lapho angena khona okokuqala umbhali u-D.B.Z. Ntuli ngenoveli ethi *UBheka* (1961). Yindaba elulana nje yezingane, ubhekitemba noNomusa, ezikhula zithi zelamana ngempela, kanti azihlobene nakancane. Lokhu sekuvula ithuba lokuba zigcine sezishadile.

Le minyaka isenazo izindikimba esesike sazithinta, kodwa ezinye sezifakwe okunye okusha. Futhi sekubuye kwangena nezintsha izindikimba. Namanje usekhona umfo kaDhlomo. Usawaqhuba amanoveli akhe anemilando yamakhosi akwaZulu. Manje usethula umlando wenkosi **UDinuzulu** (1968). Usasebenzisa lona ikhono lakhe elejwayelekile, bese ede esekela okunye akushoyo ngokucaphuna ezincwadini azifundile ezinemidati.

Ephawula ngezincwadi zikaDhlomo u-A. Wainright (1977:8) uthi:

UDhlomo wayethanda ukuba iqondakale kahle imithombo yolwazi ayisebenzisayo, ezindabeni zakamuva nje wayeze acaphune nomthombo athole kuwo imidati ethile. (Hum.)

Usekhona uKenneth Bhengu nezindaba zakhe ezidumisa ubuqhawe. Manje usethulela indaba ethi *UNyambose NoZinitha* (1965), indaba yothando phakathi kweqhawe elihlakaniphile, uNyambose, nenkosazana uZinitha.

Indaba ethi ayihambisane nezikaBhengu ngokuncoma ubuqhawe nokuhlakanipha ngeka-J.M. Zama ethi *Ingwe Idla Ngamabala* (1967). Ibekwe ezikhathini zawoShaka njengoba uDlovunga wasebaThenjini elimala abaThembu bebhekene namabutho kaShaka. Nokho uDlovunga wehlukile emaqhaweni kaBhengu ngoba yena imvamisa uba nenhlanhla nje okuyiyo emenza akhuphuke aze ayobusa isizwe sabaThembu.

Usekhona umfo kaNyembezi ogxile ezindabeni zokuhlalisana. Kodwa manje usefike nencwadi ethathwa njengetseyzinye eziphambili, *Inkinsela YaseMgungundlovu* (1961). Lena yindaba yesigebengu esifika eNyanyadu sizenze umuntu ozosiza abantu. Ngenhlanhla siyabanjwa sesizohamba nezinkomo zabo. Le ndaba isingene ezinhlotsheni ezintsha zobugebengu okuxwayiswa ngazo umphakathi ukuthi uziqaphele.

Baningu asebebhali behluza amanoveli kaNyembezi. Imibono eminingi iyalibabaza ikhono lalo mbhali. Abaningu bababaza khona nje ukuba inoveli ixoxe indaba eyenzeka esikhathini esingangeviki elilodwa. Umcwaningo oqavile ngamanoveli kaNyembezi wenziwa ngu-S.D. Ngcongwane, enzela iziqu zobudokotela, isihloko sakhona sithi *Die Verhaalkuns van Sibusiso Nyembezi* (Unisa 1984).

Bakhona nabanye ababhali abathanda ukukhombisa amasu amasha obugebengu. UJames Gumbi, encwadini yakhe ethi *Wayesezofika Ekhaya* (1968) usixoxela indaba yomuntu ozama ukweba imali ngokuyifaka esinkweni. Njengoba isihloko sisho uyabanjwa eseゾofika nje ekhaya nomcebo wakhe.

Ngaphandle kukaDhlomo, sekungena abalobi abasha ababhala amanoveli omlando. Encwadini ethi *Imithi Ephundliwe* (1968) u-M. Hlela no-C. Nkosi bayibona ngelinye iso indaba yempi phakathi kwamaZulu namaNgisi ngesikhathi senkosi uCetshwayo. Bayisusela kuMehlokazulu owabulala omunye wamakhosikazi kayise, amaNgisi ase ethi uCetshwayo akahlawule ngekhulu lezinkomo. Enqaba amaZulu, yase ibambanma njalo. Indaba igcina isiboshiwe inkosi.

Impi yamaNgisi namaZulu ka-1879 lapho uCetshwayo wayethibelene khona noSomtsewu iyisisekelo esibalulekile kwababhala izindaba ezeyeme emlandweni. Nango nje noMuntu Xulu esebezise leso sizinda enovelini yakhe ethi *USimpofu* (1969). Le ntokazi, uSimpofu, unikela ngempilo yakhe ukusindisa isithandwa sakhe uGqabula. Noma izithandani sezibalekile uSimpofu uphoqwa ngumnewabo ukuba adele isoka lakhe ayogana uXulu. Imidati yomlando ithintana ngqo neqhawekazi.

Inovelu yomlando yalesi sikhathi ayisapeleli khona nje emlandweni wamaZulu. UMoses Ngcobo usedlulela emaXhoseni, eminyakeni yawo-1856. Indaba kaNongqawuse obika ukuthi uMlanjeni uthi isizwe asiqede shishise konke okudliwayo ngoba abaphansi bazoletha umbuso omusha siyithola encwadini ethi *Ukufika Kosuku* (1969). Lwafika usuku akwenzeka simanga, bafa abantu.

Sike sathinta endikimbeni yentombazana ephoqwa ukuba iyogana umuntu engamfuni, noma ephazanyiswa ekuganeni umuntu emthandayo. Usaphonsa itshe esivivaneni kuyo le ndikimba u-Elliot Mkhize ngencwadi ethi *Inhliziyo Ingugo Wami* (1969). Intombi izisiza ngokubhoka ngokuzenza isichwensi ngosuku lomgcagco, ize ikhululwe ukuba iye kulowo emthandayo. Umbhali wethula umbono wokusombulula le nkinga yokuganiselana ngamazwi omunye wabalingiswa, uKhumalo:

‘...Angisho ukuthi izingane zenu ningaziganiseli abanumzane...
Engiqonde ukukugcizelela ngukuthi uma umntanakho nizwana
naye ekuvuma lokho okushoyo kulungile, kodwa uma evusa
umhlwenga kungcono uthambele lona lolo sizi ngoba inhliziyo
iya lapho ithanda khona...’

(*Inhliziyo Ingugo Wami* 1969:120)

Le ncwadi kaGubhela yadla ubhedu emncintiswaneni womkhosi weRiphabliki ngo-1966.

Ukusingathe ngenye indlela uZwakala Khuzwayo okuthi akuye kule ndikimba. Encwadini ethi *ESezane* (1969) sithola indoda engumfelwa ikhathazeke ngekusasa lendodakazi yayo kwezothando. Nokho indaba iphela ngenjabulo ngoba le nsizwa ezwana nendodakazi igcina isizokhonga ngempela.

Zisavela izincwadi ezinendikimba ‘yendodana yolahleko’. Lidingida le ndikimba *Ikusasa Alaziwa* (1961) lika-O.E.H.M. Nxumalo. UMthobisi indodana yabazali abaqotho, uba yisigebengu nesikhohlakali aze abe yinto yejele. Kamuva uyazisola aze agcotshelwe ubufundisi.

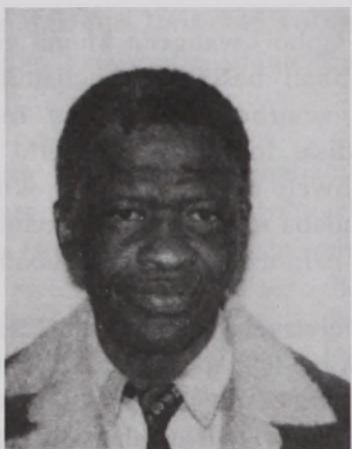
Kodwa-ke okaMkhatswa ubuye agudluke kule ndikimba osekugidwe kuyo isikhathi impela. Usengena ekuthintekeni kwempilo yomdabu ngenxa yokufika 'kwempucuko entsha'. Kukhona abantu ebaletela ubunzima le nguquko. Kunjalo nakuMuzikayise Gumede esimthola encwadini ethi *Ngisinga Empumalanga* (1969). Indaba ixoxwa nguye uGumede. Ubona kunamagugu amakhulu aselahlekile ngokufika kwenqubo yesimanje. Nokho ugcina ngamazwi anethemba okuthi ngeke yavinjelwa inqubekelaphambili. Kukhona okuhle eza nakho njenge-mfundu nje.

Kwake kwathi lapho umbhali u-J.S.M. Matsebula ekhulumu nomsakazi uLee Nichols (1981:119) wabeka amazwi abalulekile ngenqubo yabomdabu:

Ngokwamasiko ethu ingane njalo nje ithatha isibongo sikayise. Kodwa namuhla sithola abesifazane abangashadile abathola izingane bese bezinika izibongo zabo... Kuyenzeka uyise wale ngane abe nezinye izingane azithole kwabanye besifazane... Izingane ezimbili eziyigazi layise munye zingase zitholane zishade, bese zibona kamuva ukuthi bekungafanele zishade. (Hum.)

Le nkinga ivame ukuvela ngenxa yokungaziphathi kahle komunye wabazali. Encwadini yakhe uMatsebula ethi *Inkanankana* (1964) indodana kaBhevula, uQhathumunyu, ithandana nentokazi eyindodakazi yakhe uBhevula, ayithola kuSizakele, intombi ehlukana nayo ngoba ingamfuni. Uma sekutholakala lokhu, kwabonakala ukuthi sekuvele inkanankana. Noma kungachachisiwe, kusobala ukuthi uhlelo lomshado lwagcina seluchithiwe.

No-S.S. Shabangu udingida inkinga efana nale encwadini ethi *Imvu Yolahleko* (1966). UGabisile wathola umntwana womfana, uTholi, engashadile wamlahla ngoba esaba ihlazo. Wabuye washada, wathola intombazana, uNtombenhle. Lezi zingane zigcina sezithandana zingazi zona. Unina wazama ukuzehlukanisa ngokusebenzisa umuthi, kanti lo muthi uzoysanganisa indodakazi yakhe. Indaba iphela kabuhlungu uTholi esebolele uyise ebengamazi, naye esegwetshelwe intambo.



S.S. SHABANGU

Siyabona-ke ukuthi kule minyaka noma zisadingidwa izindikimba esesizejwayele, kukhona ukuqhubelela kokunye okuyizinkinga ezintsha obhekene nazo umphakathi.

Iminyaka 1970-1979

Nakuyo iminyaka yawo-1970 kuthi noma behlungeka abanye ababhali ebesilokhu sinabo, basale abanye, kodwa futhi kungene abasha nama-galelo amasha. Le minyaka ivulwa ngumbhali esesike sahlangana u D.B.Z. Ntuli. Wethula indikimba yokungasizi kokuphindisa enovelini ethi *Ngiyoze Ngimthole* (1970). Le noveli isuselwa emdlalweni womsakazo owuchungechunge. UGwaqaza uziphindisela ngokubulala uDube abaxabana naye kudala. Indodana kaDube uBhakubha useyafunga ukuthi ngeke aphumule engakamphindiseli uyise. Uyaphuma azingele uGwaqaza. Kwala esekhuzwa uBhakubha ukuba ayeke athi ngeke aguquka esifungweni sakhe. Bayazingelana kuze kuthi ekugcineni batholane, balwe. Bagcina sebefe bobabili.

Le noveli yazuza umklomelo wokuqala emncintiswaneni wokubhala amanovel iowawugqugqzelwe ngabashicileli bakwa-Educum ngo-1969.

Kungayo le minyaka lapho kwangena khona enkundleni u-C.T. Msimang, omunye wababhali besiZulu abagqamile. Noma egxile endikimbeni yezinkinga zesithembu, ikhona indikimbana yokuveza ukungasizi kokuphindisa. Incwadi yakhe ethi *Akuyiwe Emhlahlweni* (1973) ikhombisa isikhwele nokuthakathana okuke kube khona esithenjini. Iba buhlungu indaba ngoba umama ugcina ebulele ingane yakhe ebengaqondile, ebethi uziphindisela kulabo abamthakathayo.

Kulabo babbali esesibejwayele usekhona u-R.R.R. Dhlomo noKenneth Bhengu. Okuphawulekayo ngalaba babbali ukugudluka kwabo ezinhlotsheni zezindaba nasezindikimbeni esibazela zona. UDhlomo usesukile ekugxileni emakhosini. Incwadi yakhe ethi *Izwi Nesithunzi* (1977) eyashicilelwya yena eseshone ngo-1971, isisifaka empilweni yanamuyla. Uyasho umbhali ukuthi le ndaba uyisusela kuleyo eyake yaduma yomuntu owayebulala abantu ngembazo wagcinaenkantolo esethena ubenziwa ngutokoloshe. Nayo le kaDhlomo isitshela ngomfo kaZuma okuthi uma umsebenzi wakhe wobunyanga usuwa aye kwenye engu-Shibasa. Imnika ibhande ethi angalisusi nanini. Kanti kuzothi uma eseyisigwili kubelesel izwi lithi kumele abulale abantu. Uyakwenza lokhu, kodwa izinto zimbhedele lapho sekube nowesifazane olithatha ngobuqili ibhande. Aboshwe uZuma athole isigwebo sentambo.

Inhlangano 'Usiba' uDhlomo yamhlonipha ngokuba kube nomklomelo oqanjwa ngaye wokukhuthaza ababhali bezincwadi ezejwayelekile nje. Wabizwa ngokuthi '*R.R.R. Dhlomo – Bard Award for General Books*'.

UKenneth Bhengu naye usesukile ekudumiseni ubuqhawe bakudala, naye usengene empilweni yesimanje nezinkinga zakhona. Ubhekene nobugebengu besimanje encwadini ethi *Ayikho Impunga Yehlathi* (1973). Lena yindaba yendoda ezama ukuqola ibhange imali yomshuwalense ngokwenza sengathi umkayo ushonile. Iyashada futhi bese ithi akutshelwe abomshuwalense ukuthi iyona manje eshonile ukuze umkayo athole imali. Pho-ke ayikho impunga yehlathi.

Encwadini yakhe ethi *Siyofa Silahlane* (1976) uNgcolosi usixoxela indaba yezithandani uHleziphi noDaniel abehlukana ngoba uDaniel kumele aye empini enyakatho ne-Afrika. UHleziphi ucabanga ukuthi usafela empini

uDaniel, bese eshada noMalebhu. Uma ebuya uDaniel uba wusizo emzini kaMalebhu. Kuthi lapho eseshonile uMalebhu uHleziphi noDaniel bashade.

No-O.E.H. Nxumalo uthi akabambisane nabanye ababhali ekuvuleni amehlo omphakathi ngezindlela ezintsha zobugebengu. Incwadi yakhe ethi *Izinsizwa Amakhosi* (1973) ithi isiyophela yethule indaba yezinsizwa, oSam noMpisendlini, ezhlela ukubaabantu bafake imali bayilande kamuva isiphindwe kaningi:

Equinisweni akuyona inzalo lena njeneggama layo. Kuthathwa kuyo imali yabantu abasekuggineni kunikwe abaphambili. Lithi lifika ithuba lokuba kuhole labo ebekuthathwe imali yabo, kube sekunabanangi futhi emva kwabo.

(*Izinsizwa Amakhosi* 1973:90)

Pho ingalo yomthetho inde. Bakhona abathi ukuthathea okukhulunywa ngakho kule ncwadi kaNxumalo yinto eyake yenzeka ngempela. Umbhali uxwayisa abantu ukuba kungabaphindi.

Kule minyaka uMuntu Xulu usukile kulo mlando ake athi hloko kuwo. Incwadi ethi *Indlalifa Engenasibaya* (1973) ithi kanti ingena kwezothando isibuyisele kumfana, uSikholiwe, okuthi noma ebephethwe kahle ngabazali, abe wumdlwembe. Ubalekela eGoli lapho afike abe yisigebengu khona aze aboshwe. Umbhali uzama ukuyenza ibe nesizinda abasejwayele abantu abaphila ngeminyaka yawo-1970- njengoba uke asebenzise namagama abantu ababedumile ngaleyominyaka, abaculi oPercy Sledge noMahlathini, nomsakazi u'Msimbithi'.

Nokho igama eligqama kakhulu kule minyaka emnxeni wokubhalwa kwamanoveli omlando ngelikaJoice Jessie Gwayi. Indaba ethi *Bafa Baphela* (1973) ngeyendlovukazi yabaSia uMmanthatisi (Mantatisi) owahola abaTlokwa ezimpini nezinye izizwe, njengabeSuthu namaHlubi. Inovelu yesiSuthu ekhuluma ngaleli qhawekazi yabhalwa ngu-S.M. Guma, isihloko sathi *Tshehlana Teo Tsa Basia* (1963).

Enye incwadi kaGwayi isihloko sayo sithi *Shumpu* (1974). Lesi sihloko isisusela esenzweni sikaNtombazi wakwaNdwandwe owayethokoziswa ukushumpula amakhanda amakhosi ababewanqobile bese kuhlotshiswa ngawo endlini yekhethelo. Lalifuneka-ke nekhanda likaDingiswayo, inkosi yesizwe esinamandla sakwaMthethwa. Indaba igxile ekuweni kwale nkosi.

Kanti incwadi ethi *Yekanini* (1976) ilanda ngempilo yenkosи uShaka esemusha. Indaba isukela lapho uShaka ephoqeleka khona ukuba azulazule nezwe ehamba nonina uNandi. Ize iphele lapho esethatha khona ubukhosи.

Wabuye waqhubeka nezindaba ezeyeme emlandwini uMoses Ngcobo. Wasethulela incwadi *Qhude Manikiniki* (1977) egxile empini eyayiphakathi kukaZwide nenkosи uShaka. Ngenxa yobuhlakani bukaShaka, wanqotshwa uZwide.

Siyathola ukuthi sekugqama isu elisha manje lokubhala amanoveli omlando. Akusaxoxwa ngempilo yonke yomlingiswa: kuthathwa ingxene ye ethile nje yayo, indaba inamathele kuyo.

Abanye ababhali ababili abangena ngale minyaka enkundleni yamanoveli ngu-J.N. Makhaye no-I.S. Kubheka. EkaMakhaye ethi *Abafana boqunga* (1977) iyindaba ekhuluma ngemikhovu. Ikhombisa ukuphikisana kwamandla obuthakathi nobunyanga obemukelekayo emphakathini. Abathakathi bayanqotshwa.

Incwadi kaKubheka ethi *Kungavuka AbaNguni* (1977) ingena endikimbeni yomzali ophazamisa indodakazi yakhe kwezothando. Akusa-qhutshwa lona ilobolo phambili manje. Eqinisweni uGumede, uyise wengane, yisigwili. Akajabuli uma indodakazi yakhe uNomusa izwana nomfana wendawo uThamsanqa, ongekho ezingeni eliphakeme ngoba akasebenzi nakusebenza. UGumede umbona lo mfana engayifanele indodakazi yakhe. Noma sebezolobola abakubo kaThamsanqa uyalu uGumede. Lokhu kumhluphe emqondweni uNomusa aze ashayiswe yimoto. Kutholakala ukuthi uzoba yisigoga safuthi.



JOYCE J. GWAYI



I.S. KUBHEKA



N.J. MAKHAYE

Izindaba eziningi ziyakhombisa ukuthi akukho muntu ongalushayela umthetho ngempela uthando lwababili. Iyasondela kule ndikimba yomzali ongagculiswa ukukhetha kwengane yakhe incwadi kaMuntu Xulu ethi *Uthando Lunje-ke* (1978). Lapha ngunina kaMarta ongakhulu-lekile uma indodakazi yabo eyikhola izwana noMajongosi ongakholiwe. Uyise wentombazana, uMfundisi Khumalo, akafuni ukulupha zamisa lolu thando. Kanti Majongosi ndini uzophenduka ugcine usungumvangeli.

Iminyaka 1980 – 1993

Uma sesifika eminyakeni yawo-1980, semukela ababhali abaningi abasha. Ngasekuqaleni kwale minyaka samukela uZanele Mbhele no-J.D. Chisimba abeza nezindaba ezithintana nothando.

UZanele Mbhele ngomunye wamakhosazana ambalwa asequngile angena ‘empini yamabhuku’. Incwadi yakhe ethi *Ngangingazi* (1982) isethulela uMaMsomi osebenzisa imithi ukuze indodana yakhe uDumisani isuke ekhaya yikhona nomakoti wayo uSibongile ezohamba ngoba vele akafunwa lapha ekhaya. Indodana kaDumisani uTholithemba, ize ithelwa ngamachaphazelo ibulawe yimithi kaMaMsomi. UTholithemba ubuya njengephupho, ahambele bonke ababalulekile endaben ikuze ziqaqeke izinkinga. Umhluzi u-S.D.Ngcogqwane (1984:118) unemibuzo ngendaba yokusebenza kwamaphupho:

Kungenzeka yini ukuba umuntu afe, bese ebuya ngephupho azokusiza ngokuba ahambele izitha zakho ohlalisene nazo? Ngabe amaphupho kuyenzeka ukuba asebenze ngendlela eqonde kanje ukuze kusizakale abaphilayo? (Hum.)

Eka-J.D. Chisimba igxile ngokuphelele esidididini sothando encwadini ethi *Isiyangi Sothando* (1983). UThokozani uthandana noCynthia, umfekazi omuhle kodwa oxegelwa yisimilo. Abuye ezwane noThobile oziphethe kahle, anqume ukushada naye. Zize zibambane ngezandla lezi zintokazi zilwela uThokozani. Kanti uzobuye atholane nenye intokazi, uZandile, ezwane nayo. Yilokhu kuditidizela okugcina kumsanganisile. Nokho ithemba likhona lokuthi uzobuye aphile kahle abuye ku-mkakhe. U-N.S. Ntuli (1985:14 ephawula ngale ncwadi uthi:

Yindaba emnandi le, ewuthintayo umoya, abayifundayo izobaja-bulisa. Kulabo asebeke bangena ngandlela thize 'esiyingini sothando' le noveli izobalethela ukugeqeka okuthile komphefumulo, ibuye ibavule amehlo labo abasekulesi 'siyingi', ibaxwayise labo abangase bakhala-kathethle kuso. (Hum.)

Omunye omusha ongenayo kule minyaka ngu-S.J. Nkosi ofika nencwadi ethi *USandanezwe KaSigwinyanansimbi* (1983). Yindaba eyenzeka ngezikhathi zakudala, kodwa ide ithinta emlandweni njengoba sithola nokwenzeka eMgungundlovu, emzini wenkosi uDingane. USandanezwe lona yiqhawe elinesibindi. Sizwa ngokubulala kwakhe ibhubesi, nokubulala kwakhe izingwenya. Uyagqama emphakathini aze abe yinyanga edume yonke indawo.

Umlingiswa kaNkosi, nakho nje ukukhula kwendaba, kusikhumbuza izindaba zikaKenneth Bhengu ngoba nazo zinamaqhawe anjena. Ngale minyaka usekhona naye uKenneth Bhengu. Phela usethe ukwehlukana namaqhawe afana noKhala-lembube. Useqhuba zona izindaba zakhe ese-zithinta impilo yesimanje. Nango nje *Uphuya WaseMshwathi* (1983) incwadi esabuyela ezinkingeni zokuya emadolobheni. Kule ncwadi uMbizeni Hlophe usuka ekhaya eMshwathi aye edolobheni eThekwini. Uthola umcebo ngohlolo 'lokuthwala' olufuna ukuba anikele ngendo-

dakazi yakhe uma isineminyaka engamashumi amabili nanye. Ngenxa yokwehluleka ukwenza lokhu uphenduka uphuya.

Incwadi avalelisa ngayo uNgcolosi ngethi *UDlokawake* (1987). Yona yashicilelw eseshonile ngoba wahamba ngo-1985. Uhlobo lwencwadi olungejwayelekile futhi olulukhuni lolu lapho umuntu exoxa khona ngempilo yakhe. UBhengu usixoxela ngaye uqobo esemncane kuze kufike onyakeni aqala ngawo ukufundisa. Sengathi naye wayesazi ukuthi uzolubeka phansi usiba lwakhe emva kweminyaka esemashumini amane ebhala engemi.

U-C.T. Msimang (1985:24–25) ebhekisa ezincwadini zikaBhengu uya-phawula uthi kusuke kuhlale obala kakhulu ukuthi uyafundisa, ikakhulu emanovelini akhe akhuluma ngempilo yanamuhla. Nabalingiswa bakhe ezincwadini ezigxile empilweni yomdabu, basuke babe yizimanga kakhulu. Bese eqhuba ethi:

Nokho, bonke abahluzi bayamncoma ngokusebenzisa ngendlela ephakeme isiZulu esihlotshiswe ngezifengqo, bayamtusa kakhulu ngesu lakhe lokubhala elicolisekile, elenza ukuba kube mnandi ukufunda imisebenzi yakhe. (Hum.)

Ababhali benhlangano ‘Usiba’ bamhlonipha uNgcolosi njengombhali womZulu oyingqalabutho kwabakhiqiza izincwadi eziningi kakhulu. Le nhlangano yaze yasungula umklomelo wokukhuthaza ababhala izincwadi eziningi ezinohlonze esikhathini esifushane, wabizwa ngokuthi ‘*Kenneth Bhengu – Actua Award for Prolific Writing*’.

Kule minyaka anciphile amanoveli omlando ayemelwe kakhulu ngu-R.R.R. Dhlomo no-J.J. Gwayi. Nokho kuqhamuke ikhono elisha elivelosibeni luka-C.T. Msimang, encwadini ethi *Buzani KuMkabayi* (1982). Noma le ncwadi ixoxa ngempilo kaMkabayi, isethulela umlando wamaZulu othinta ukubusa kwamakhosi amaningi, kusukela kuJama. Siyalibona ithonya analo uMkabayi ekuthatheni ubukhosu nasekubuseni kwamakhosi, uSenzangakhona, uShaka, uDingane. Ukuphakama kwe-khono lombhali kule ncwadi kubonakala ngokuba ize inikwe imiklomelo eminingi kwezokubhala. Yathola umklomelo wokuqala seku

didiyelwe imisebenzi ngezilimi ezahlukene emncintiswaneni wokubha-lwa kwamanoveli owawuhlelwe ngabakwaDe Jager-HAUM ngo-1981. Kamuva yathola umklomelo wokukhumbula u-B.W. Vilakazi ngoba lena kwaba yincwadi ezedlula zonke ezishicilelwe ngesiZulu ngo-1982.

Sebebeningi asebebhale imicwaningo ngezinto ezechlukene ngale ncwadi. Okunye akushoyo lapho eyincoma umfo kaMthiyane (1984:132) ukuthi:

UMsimang unezinzwu ezibukhali uma kumele athi enemba abe esambulela izinto, njengoba sibona uma eveza abalingiswa noma ethula umfanekisomqondo... (Hum.)

Lokhu kugudluka kancane ekubeni umbhali aqhakambise inkosi ngayinye enovelini sikuthola nakweka-D.B.K. Mhlongo ethi *Ilanga LaseLangeni* (1991). Umlingiswa ohamba phambili kule noveli kaNjomane nguNandi, unina kaShaka. Indaba ixoxwa kuze kufike ekushoneni kwakhe lapho kwazilwa ngendlela ebuhlungu. Kwaze kwasiza uGala kaNodade owacela inkosi uShaka ukuba igwinye itshe. Noma indaba ixoxwa ngoNandi ulokhu egqamile uShaka ngoba impilo kanina yayingeke yaxetshulwa kuye.

Ebucikwenimazwi umbhali uba nalo ilungelo lokuwudedela umqondo wakhe ukuba undizele ngisho kwelibonakala kungelezinganekwane noma ewasebenzisa amagama abantu abaziwayo emlandwini. Usabalala kanjalo umqondo ka-J.N. Gumbi encwadini ethi *Uyabuya UDLungwane KaNdaba* (1991). UMaqhude uyathwebuleka aye kwelinje izwe lamathongo. Uthunywa yiNkosazana Yezulu, izibulo likaMvelinqangi ukuba oyokwakhela uShaka isigodlo esisha. INkosazana isitshela uShaka ukuthi imnika ithuba lesibili, ukuba manje afike abuse njengoba kusho yona ngoba kuqala akayihloniphanga:

'Ngakuthumela kwaZulu ukuba uyohlanganisa zonke izizwe... Okwesibili, ngakudonsa ngendlebe ngathi ungalokothi uganwe. Okwesithathu, ngathi nxa uphaka impi uphume nayo uyihole mathupha, okwesine ngathi ungalichithi igazi ngeze... Awukwe-nzanga konke lokho...'

(*Uyabuya UDLungwane KaNdaba* 1991:72)

Indaba iphela lapho uShaka esebuyele emhlabeni esekhulumu embizweni ngezinto afuna zenziwe embusweni wakhe omusha.

Sisazithola izindikimba esezejwayelekile noma ababhalu bede bezinge-nela ngezindlela zabo. Sisade sizithola izincwadi ezifundisa ngokubalu-leka kokuhlonipha nokuziphatha kahle. Eyakhe uGumbi esisandu kukhulumu ngaye incwadi egcizelela ukuhlonishwa komzali. Encwadini ethi *Izinyembezi Zomzali* (1985) uSamuel nomkakhe baphatha kabi unina. Unele ashone unina avelelwe ngamashwa uSamuel aze afele engozini yomgodi wemayini.

Nangayo le minyaka kusade kuphawulwa ngomzali ofuna ukuba ingane yakhe ishade nomuntu yona engamthandi. Imvamisa kuba yintombazana ephoqwa kanje. Nokho encwadini kaGcumisa ethi *Kungenxa Kabani?* (1987) ngumfana, uBhekokwakhe oshadiswa noNtombiyethemba, umuntu angamthandi ebe enayo intombi ayithandayo uLungile. Le mpoqo igcina ngezinyembezi; bobibili abesifazane bayafa uBhekokwakhe asale ekhubazekile. Incwadi ebhalwe ngolunye ulimi, isiXhosa, lapho insizwa iphoqwa khona ukuthatha intombi engayithandi kugcine ngenhlekelele, ngumdlalo ka-W. Tamsanqa othi *Buzani KuBawo* (1958) (Ntuli & Swanepoel 1993:65).

Omunye wababhalu bamanoveli abangena ngomfutho kule minyaka yawo-1980- nguLawrence Molefe. Wathi ebingelela nje kwabe kuthi wohlo amanoveli: *Ikhiwane Elihle* (1985), *Isigangi Sendoda* (1985), *Osibindigidi Bongqondongqondo* (1987), *Isitolo Esasingasebhange* (1988). Okunye amanoveli kaMolefe anconyelwa khona yilukuluku alidala kumfundu, kanti ayothi ephela abe efika nenyi ingwijikhwebu le. Ungumbhalu oqhakambisa ukungemukeleki kwesimilo esixegayo nobugebengu. *Ikhiwane elihle* incwadi azibula ngayo, lisethulela indaba yentokazi enhle, uThoko, okuthola kungelula ukuzabalaza uma eshelwa. Uze abe namasoka amathathu. Amasoka akhe ake ahlangane ndlini yinye kodwa angabonani. Nokho ugcina esefele ehlazweni lakhe.

Osibindigidi Bongqondongqondo bagxile ezigebengwini ezihlupha oso-mabhizinisi, kodwa zigcina zibanjiwe.

Noma iningi lezincwadi zakhe zinamathele empilweni nasebugebengwi-ni banamuhla, sithe ukuphuma eceleni *Isigangi Sendoda*. Yindaba engene embangweni kwezothando. UNomashinga ubebangwa nguMlotshwa noMakhoba kodwa wagcina egane uMlotshwa. UMakhoba usesebenzisa umuthi ukugudluza uMlotshwa. Kuthiwa ufile uMlotshwa, bese uMakhoba eqhuba ezothando noNomashinga. Kanti uzobuya uMlotshwa kuxabane ubendle, agcine ezibulele uMakhoba.

Enovelini yakhe yakamuva ethi *Makhosi!* (1991) uMolefe wethula ubugebengu bukaXundu ofika eMatatane azenze inkunzi yenya evela kwaMhlabuyalingana. Bayathathea abantu, kanti udlala ngabo. Le noveli yadla ubhedu emncintiswaneni wakwaDe Jager-HAUM ngo-1991.

Ephawula ngekhono likaMolefe ekubhaleni amanoveli u-C.T. Msimang (1990:172) uthi:

UMolefe ungumxoxi wezindaba onesiphiwo onekhono lokuzisungulela izindaba njengoba sibona efika nezindikimba ezelukile nje. Ubuciko bakhe ekusingatheni inoveli yesiZulu bugqama kahle ekubumbeni kwakhe isakhiwo. (Hum.)

Le minyaka yabusiseka ngababhalu abanamangwevu ekubumbeni izindaba eziyinxakanxaka, obonayo nje ukuthi umbhali wakhona wayihlalela phansi indaba eyithunga ukuze ize ibe umphotho onje. Zandile izindaba lapho isakhiwo siqhube ka khona ngenxa yokuthi kuthathwa ngokuthi omunye wabashadene usefile. Uthi lapho eqhamuka khona izinto zonakale.

Injalo nendaba ka-S.S. Shabangu ethi *Isithunzi Sikamufi* (1987). Isikhumbuza ekaMolefe esisandakukhuluma ngayo yomuntu okuthiwa ufile kanti uyaphila. UMhlongo, organwe nguMaMkhize, kuthiwa ufe engozini yemoto bese engcwatshwa. Kanti kungcwatshwe omunye nje, uzobuya uMhlongo. US'gwili osezwana noMaMkhize uthi uyambulala lo Mhlongo ngoba egaqeles ifa, kanti usezobulala uZuzumuzi, indodana kaMaMkhize nayo ebithi izobulala lo Mhlongo. Naye uSg'wili ugcina efile. UMhlongo noMaMkhize babuyelane.

Ingumqingo le ncwadi ngoba umbhali uthanda ukuchaza izinto kabanzi. Lapho eyihluza u-L. Molefe (1993: 134-135) ubhekisa ekufeni kwalaba ababethi bazama ukubulala uMhlongo:

Sikhola ukuthi imvelo izokwenza lokhu – iyamjezisa okhohlakele njengokukhohlakala kwakhe... lo mbhalo ungathathwa njengomunye waleyo enezindikimba ezinesisindo, okuthokozisayo ukuzifunda. (Hum.)

Lokhu okushiwo nguMolefe kokuthi imvelo iyabajezisa abakhohlakele iyakufakazela nendaba ka-M.T. Mkhize ethi *Inkukhu Yanqunywa Umlomo* (1991). Nakuyo kunendoda okuthathwa ngokuthi isifile. Yivo indoda, uNgubelanga, okuthe ngoba eyisehluleki wenza amasu okuba kucatshangwe ukuthi ufe ngokuziminiza. Umkakhe uMaKhweshube wase ethandana nenye indoda, uZama. Kanti uzothi uma esevela uNgubelanga ahangane nomkakhe bazame ukuqola uZama. Bobabili bagcina sebeboshiwe. Indaba enje isengenye yezindlela ezisetshenziswa ababhali ukukhombisa indikimba eyejwayelekile yokuthi ubugebengu abubuyiseli.



C.T. MSIMANG



A.B. SHANGE



M.T. MKHIZE

Nendaba ka-N.J. Makhaye ethi *Uze Ungikhonzele* (1987) inaye lo muntu 'ofayo'. UTatazela Mzimela wayethi usfile umkakhe, yikho waqhubeke

washada noBangeni. Indaba igxile esidididini esidalwa yiwhashi elithu-nyelwe nguNokuthula, oTatazela ababethi yibhomu. Ngaphandle epha-seleni kwakubhalwe ukuthi 'Uze ungikhonzele'.

Ababhali besiZulu abavamile ukuphumela obala uma behlaba ubandlu-lulo ngokohlanga nebala. Baye bagudlisele nje. U-I.S. Kubheka ongo-munye wabayingcosane abazibiza ngembaba izinto. Enovelini yakhe ethi *Ulaka LwabaNguni* (1988) uqala axoxe ngokuhlupheka kwabomdabu emapulazini abeLungu. Kuthi noma abazali bakaMphakamiseni be-mkhulise kanzima ekuhluphekeni, waze waba ngudokotela yena aba-phike, athi akabazi. Yikho lokhu okuthukuthelisa abaNguni abaphansi. UMphakamiseni ufela engozini yemoto. Umhluzi u-M.A. Hlengwa (1993:110) noma ekhalakhala ngokufa ngengozi nje komlingiswa osemqoka uyakuncoma ukusetshenziswa kwesizinda kule ndaba:

Ukusebenzisa isizinda kuyisikhali esinamandla ekuvezeni abali-ningiswa, ubuciko uKubheka asebenzise ngabo lesi sizinda buyam-siza umfundu ukuba akwazi ukuhumusha okugqugquzelu izenzo zabalingiswa, asiqondisise nesimilo somlingiswa, kanye nokuthi-nteka komoya nomqondo womlingiswa. (Hum.)

Sengathi izindaba esingasoze sehlukana nazo ngezilwa nobugebengu nezhkhombisa ukuthi ububi bugcina buvele obala. Iso njalo neka-A.T. Shabangu ethi *Zibukhipha Zibuthela* (1989). UVusi Zwane ulahlwa yicala lokubulala uSipho Malinga. UMduduzi okunguyena mbulali ngempela uhlushwa unembeza aze azinikele emaphoyiseni.

Ababhali sebeyibonile inkinga edalwa ukuba abesilisa bashiye ama-khaya bahambe izindawo lapho bethengisa khona. Baze babe 'nezhlobo' ekuhambeni bese kuqhamuka ungiyosho. Wafika kanjalo emhlabeni umfana esimthola encwadini ka-A.B. Shange ethi *Umhlaba Uyaphenduka* (1987). UNqobani usezwa ngosizwile ukuthi kanti akazalwa nguyena uMaKunene, umama walapha kwaMadonsela. Unina wangempela nguMaMthembu owayethandana noyise. UMadonsela wayephumelele ekubuyiseni ingane yakhe yesihlahla ukuba izokhulela ekhaya, kodwa wephuza ukuyitshela amaqiniso. Kuze kube nokubukana ngeziqu zamehlo phakathi kukaNqobani noBhekisipho, indodana kaMaKunene.

Nokho uNqobani uze axhumane nonina wangempela. Zithanda ukuba zimbili izindaba lapha, ekaMadonsela 'nesithembu' sakhe, nekaNqobani noBhekisipho. U-M.A. Hlengwa (1993:137) uyakuncoma ukuhlanganiswa kwalezi zindaba:

Umqondo ophakeme wombhalu uvela obala lapho esephumelela ukweluka izindaba ezimbili kube yindaba eyodwa yezinga eliphezulu. (Hum.)

Isagxile kuzo ezothando incwadi kaShange ethi *Inhliziyo Iyayazi Indlela* (1990). Kodwa manje igxile emaphutheni angavela ngokudidizela kwezothando. Noma kunjalo uthando lwempela luyanqoba. uMlungisi uthanda uNokuthula. UNokuthula yena usethanda uMsizi oseze wamkhulelisa. Ngokwephuka umoya uMlungisi usezilahlela kuDolly. UDolly usemala futhi uMlungisi, uMlungisi ehluleke ukuzibamba, abulale uDolly. UNokuthula usexabene noMsizi, manje usethungatha uMlungisi. Bethembisane ukulindana aze aphume ejele uMlungisi. Indaba iphela ngosuku lokuphuma kwakhe ejele uMlungisi ehlangatshezwe nguNokuthula. Kusho ukuthi kugcine kunqobe uthando lwempela.

Iyabonakala imizamo yokuba ababhali basabalale nezinhlobo zezindaba abazibhalayo. Indaba ka-D.B.K. Mhlongo ethi *Itshe Eliyigugu* (1991) ingena emgudwini ongejwayelekile ezindabeni zesiZulu. USizakele, indodakazi kaDonda, okunguzinyobulala, uthunjwa yizigebengu, 'Aba-fana bomchilizo'. Bathi bazomdedela uma benikwa R50000,00. Indaba iphela namaphoyisa elandula ethi akawutholi umkhondo weTshe Eliyigugu.

Le ndaba ewuthintayo umphefumulo inazo izimpawana zobuseshi, kodwa akuyona ngokuphelele indaba yophenyo edinga ukuba umlingiswa osemqoka kube nguyenamphenyi.

Indaba enazo izimpawu zenoveli yophenyo isichunyiswa nguMeshack Masondo. Incwadi yakhe yokuqala ethi *Iphisi Nezinyoka* (1990) iyindaba yomphandi, uThemba Zondo. Umenywa ngumphathi webhange uMawegwe Buthelezi, ukuba azosesha ngokwebiwa kwemali ebhange

lakhe. Kanti lo mseshi uzoze avumbulule ukuthi nguye uButhelezi lo owebe imali. Indaba yomseshi ivusa umdlandla kumfundu ngoba uye afise ukwazi ukuthi lowo mseshi uzosithola kanjani isigebengu. Encoma le ncwadi u-D.B.Z Ntuli (1993:34) uze athi:

Okusihlabu umxhwele kakhulu ukubona indlela umseshi axhumanisa ngayo umkhondo. Ngasekuqaleni baningi nje abasolwayo, nokho kumele bede behkishwa abamsulwa kuze kusale izigebengu uqobo... Liyancomeka ikhono lombhali lapho ephakamisa amaphaphu ekupheleni kwezahluko ezithile ngokuba isahluko siphela umuntu enexhala...

Kuyabonakala ukuthi uyalibona naye umfo kaMasondo ikhono lakhe ekubhaleni amanoveli obuseshi njengoba elamanise ngenye ethi *Isigcawu Senkantolo* (1992). Kulena sizwa ngencwadi evela ezigebengwini ethi uKubheka, isigwili, kumele akhiphe imvalamlomo ngoba ungumbulali. Kamuva, uZethu, umkakhe uKubheka, wethweswa icala lokubulala uMhlobo, elinye lamaqola. Kanti kuzovela ukuthi uMhlobo ubulelw uMagwegwe Buthelezi.

U-A. De Bruyn (1995:53–54) uyaphawula ngekhono likaMasondo ukubhala lolu hlobo lwendaba. Uqala abhekise kweyokuqala bese ephawula nangeyesibili:

Abalingiswa, isizinda, indaba nesakhiwo konke kufaka okuthile endikimbeni yendaba. Umzamo wokujala kaMasondo ukubhala indaba yobuseshi, uphumelele ngokungangatshazwa, noma kungekho soka lingenasici. *Isigcawu Senkantolo* ... sesingumsebenzi ongcono kunalo *Iphisi Nezinyoka*. Indaba yesibili yophenyo ingathathwa ngokuthi isaqhuba eyokuqala ngoba kusatholakala abalingiswa esesibejwayele njengoMagwegwe Buthelezi. (Hum.)

Zikhona izimpawu zobuseshi endaben i ka-B. Dlamini ethi *Pho, Ugabe Ngani?* (1992). USayitsheni Biyela nokho akayena umlingiswa osemqoka. Osemqoka nguMebane owenza ubugebengu edolobheni. UBiyela unomsebenzi wokusibamba lesi sigebengu. UMebane usebuyela emakhaya ngoba esefuna ukuyoganwa manje. Kanti uBiyela uzowuthungatha

umkhondo aze asibambe isigebengu. Le ndaba ide iba nezindawo ezinobudrama, lapho iphakama khona iwuthinte umphefumulo, umbhali bese esebenzisa izinkulumo azibhale njengezinkondlo. Nango nje uThuleleni isithandwa sikaMebane ebalisa:

Lala ungiphuphe
Mphephethi wami;
Izingono zamabele ami
Zazibunjelwe ukuphakela koMpungose;
Pho, imbibizane yomhlaba...

(*Pho Ugabe Ngani?* 1992:73)

Nasencwadini ka-N.E. Mbambo ukhona yena umseshi kodwa nalapha akuyena ohamba phambili kubalingiswa. Incwadi isihloko sithi *Iso LikaSathane* (1993). Indikimba ayigxilile ekuzingeleni isigebengu esine-sihluku esibonwa yizwe, kodwa igqamisa ukwehla kwezimilo nakubantu abethembeke njengabefundisi. Ibuye igqamise ingozi yokuyokhipha isisu kubantu abangethembekile. Kumlethele igodi lokhu uThoko. UThoko uze uyozama ukukhipha isisu ebusuku nje yingoba ubona ihlazo elizovela uma sekuzwakala ukuthi isisu lesi usitholiswe 'nguyise' ongumfundisi. UThoko wayefike nonina lapha ekhaya kanti usokhaya usezothatheka. Ngumseshi uMkhize oyilandelayo indaba aze ameneke obala umfundisi ukuthi nguye eqinisweni imbangela yokufa kukaThoko.

Inayo inkolo phakathi enye yezindaba ezingejwayelekile ka-V.M. Bhengu ethi *Seziyosengwa Yinkehli* (1991). Kwakungumlalo womsako-zo. UNobuhle uba yisistela elithunywa yidlozi likaninhulu ukuba ayophindisela izingane zakwabo ezabulawa nguMaqhuzu nabangani bakhe. Uze uyaphuma impela esigodlwani ukuyofeza lo msebenzi. Indaba iphela esebuyela esigodlwani.

Nendaba ka-A. Shange ethi *Ifa Lenkululeko* (1992) inowesifazane owenza okungejwayelekile. Le ndaba isibuyisela ezingxakini zesimanje lapho umuntu wesifazane ebona enelungelo lokwenza akuthandayo ngempilo yakhe. Kule ndaba nje uDaisy ushonelwe ngumyeni wakhe wamshiya nefu elikhulu. Lo makoti akezwani nezihlobo zendoda yakhe, noma zithi akazile, akayingeni leyo. Uze ezwane nomfo kaButhelezi, kanti yihu-musha nje, lizonele lithole imali yakhe lithi monyu. Kuba nombuzo

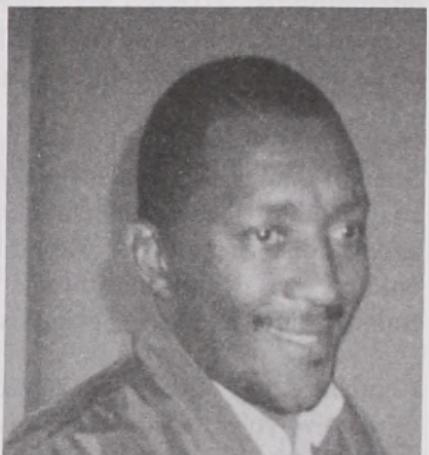
wokuthi umi ngaphi umbhali kulokhu. Ngabe weselela ukuzimela kwabesifazane noma inqubo eyejwayelekile ukuthi owesifazane makaloniphe inkambiso yomphakathi akuwo?

Unyaka ka-1993 ephelala kuwo ingxoxo yethu usinika ithemba ngoba balokhu bevumbukile ababhali abasha. Nampo nje o-C.J. Buthelezi, L.F. Mathenjwa no-P.N. Radebe. Sesiphawule kaningi ngezindaba zabantu abasuka emakhaya bafike babolele emadolobheni. U-C.J. Buthelezi uyaliguqula leli sondo. Encwadini ethi *Kushaywa Edonsayo* (1993) sithola uBhekani ebuya edolobheni azothuthukisa indawo yakubo eJonono. Ukuphakama kwezinga lale ncwadi kufakazelwa ukuthi yathola umklomelo wokuqala emncintiswaneni wabashicileli bakwa-Maskew Miller Longman ngo-1993.

EkaMathenjwa nekaRadebe ngamanoveli amafushane. Umfo kaMathenjwa yena wethula *USiphiyaphiya* (1993) indoda ejikelwa yizinto. Umfo kaMdletshe lo uyaqubuka abe yinyanga yodumo. Udunyazwa yindodana yakhe eziphatha kabi igcine isejele. Izinto zisuke zimonakalele zonke. Namandla obunyanga ayamphelala agcine esewumphuphe nje.



M.M. MASONDO



F.L. MATHENJWA

Iyazisho nje eka-P.N. Radebe ethi *Umhawu Usuka Esweni* (1993). USidlova oyindlalifa yinsizwa enomhobholo. Uthakatha uyise uKhumalo

ukuze asheshe athole ifa. Uyise kwathi engakafi watshela uSidlova ukuthi akobizwa umshana wakhe uNomgobhozi ukuba azongena endlini yalapha ekhaya eyifa lakhe. Akayingeni leyo uSidlova. Bheka ngoba uzama nokubulala umfowabobo uMhawukeli ngakho ukumthakatha, kanti zizobuya ngaye uSidlova, afele ehlazweni.

Ababhali bakamuva bayithuthukise ngokunye inoveli yesiZulu nangakho nje ukuba bangene ezindikimbeni ezintsha okungakabhudulwa kuzo.

Noma besithinta kokuphawuleka kakhulu emanoveleni esixoxe ngawo kuningi nje okuye esikuthola kwejwayelekile emanovelini amanangi. Sivamile ukuthola ababhali bedlula esikoleni noma ekholiji. Imvamisa ingane iba yisibonelo esihle, ihlakaniphe ize iphumelele. Uma kunge-njalo sizokhonjisa ingane ezoyeka isikole igcine isingene ezinkingeni. Isikole sigqamile ezincwadini ezinjengalezi: *UQinisela* (n.d) ka-J.N. Gumbi, *Baba Ngixolele* (1970) ka-J.N. Gumbi, *Imiyalezo* (1977) ka-J.M. Mngadi, *Lalela Mngani Wami* (1987) ka-E.M. Damane, *Abangani* (1988) ka-J.P. Shongwe, *Umthathe Uzala Umlotha* (1993) ka-I.S. Kubheka, nezinye. Kulezi zincwadi ingaba khona enye indikimba esemqoka, kodwa yesekelwa ukuba indaba yakhona yedlule empilweni yasesikoleni. Kokunye ukuvama kwesikole kwensiwa ukuthi ababhali abanangi babethi uma bebhala babe benakho mqondweni ukuthi imisebenzi yabo izofundwa esikoleni.

Ezihunyushiwe

Ngaphandle kwamanoveli abhalwe ngesiZulu akhona namanye ahunyushelwe esiZulwini esuselwa kwezinye izilimi. Ngo-1930 kwashicilelwu isihumusho sencwadi kaSir Rider Haggard ethi *Nada The Lily* eyayihunyushwe ngu-F.L. Ntuli ngaphansi kwesihloko esithi *Umbuso kaShaka* (1930). Indaba ebhalwe ngu-P.A. Stuart ethi *An African Attila* yahunyushwa yanikwa isihloko esithi *UNKosibomvu* (1930). Zimnandi lezi zindaba; zethula izigameko edlula kuzo amaqhawe angezikhathi zawoShaka. Kodwa ababhali babuye bafake okusanganekwane.

Ubunganekwanyana buyatholakala nasezihumushweni zawo-1950 nawo-1960. U-J. Nxumalo no-M. Zulu bahumusha incwadi ka-Allister Miller ethi *Mamisa, the Swazi Warrior* bayinika isihloko esithi *Mamisa Iqhawe LeSwazi* (1957). Izincwadi eziningana yilezo eziphathelene nomcebo othile ofunwayo noma obangwayo, noma sithole abantu bezingelana ngasizathu sithile. Nazo nje izincwadi ezimbili ezihunyushwe ngu-J.F. Cele: ekaRider Haggard ethi *King Solomon's Mines* ngesiZulu okuthiwa *Imigodi Yenkosi USolomoni* (1958), neka-J. Buchanan ethi *Prestor John*, ngesiZulu okuthiwa *UPrestor John* (1960). Ingani indaba kaPrestor John igxile emcebeni omkhulu esize sibone kufa abantu abaningi abazama ukuwuthola.

Incwadi ka-Alan Paton ethi *Cry the Beloved Country* yahunyushelwa esiZulwini nguSibusiso Nyembezi ngaphansi kwesihloko esithi: *Lafa Elihle Kakhulu* (1958). Kukhonyana ukufana phakathi kwale ndaba neyakhe uNyembezi ethi *Mntanami! Mntanami!* (1950). Uma sesibukisisa nokho kunomehluko kulokho okugcizelelwayo. EkaNyembezi igcizelela ubudlelwano phakathi kwabazali nomntwana ongukhandalimtshelo-kwakhe ogcina eqoqwe ukuhlwa. KwekaPaton okubalulekile ubudlelwane phakathi kwezizwe ngenxa yenqubo yobandlululo.

Sisasibuyisela ezikhathini zikaShaka isihumusho sencwadi kaJenny Seed ethi *The Voice of the Great Elephant*. Ihunyushwe ngu-N.S. Ntuli wathi *Izwi Lendlovu Enkulu* (1988). Indaba kaVika esuka ekhanda ithakwe namaqiniso omlandu.

Incwadi kaCicely Luck ethi *Tajewo and the Sacred Mountain* yahunyushelwa esiZulwini nguNcamsile Makhambeni wayibiza ngokuthi *Amathunzi Ayewukela* (1985). Yindaba egxile esizweni samaMasayi. Kanti yena lo mhumushi wabuye wahumusha inoveli kaChinua Achebe ethi *No Longer at Ease* ayibiza ngokuthi *Kwakwenzenjani?* (1992).

Nakho ukuhumusha lokhu kudinga ikhono elithile ukuze indaba inambitheke olimini ehunyushelwe kulo. Amazwi asetshenziswa ezilimini ezimbili ake angafani ncamashi, kudingke ukuba umhumushi asebenzise ikhono ukuze umqondo uwakale kahle noma sekuhunyushiwe. Kungaba khona ukudideka nakumhumushi asebenzise igama

lokwetshelekwa kanti likhona elinembayo. Encwadini ethi *Umbuso KaShaka* nje umhumushi kukhona lapho ethi khona 'Unalo yini ikati endlini yakho' esikhundleni sokusebenzisa igama lesiZulu lempaka. Kanti ku*Lafa Elihle Kakhulu* sithola umhumushi ebuyela emasikweni olimini okuhunyushelwe kulo. Encwadini yesiNgisi inkosikazi ibiza umyen'i wayo ngegama ithi 'Stephen'. Esikhundleni segama uqobo umhumushi uthi 'Baba' njengoba kuhlonipha amakhosikazi akwaZulu.

Kuyaphawuleka ukuthi izindikimba ezibalulekile esizithola emibhalweni yesiZulu zide zivela nasemibhalweni yezinye izilimi zaboMdabu. Indikimba yomuntu oya edolobheni afike onakalelw*e* yizinto itholakala emanoveleni amaningi. Kukhona eyesiVenda ka-E.S. Madima ethi *A si ene* (1956) (Gérard 1993:206) lapho sithola khona uMaluta oyosebenza edolobheni. Ubuya eseysidumbu. Ababhali bezilimi ezahlukene se-n-gath*e* abavumelani nokuba abazali baphoqeletele ingane yabo ukuba ishade nomuntu engazikhethelanga yena. Sithintile endaben*i* yomfana ophoqeletwa ukuba ashade nentombi ngoba ehlonipha abazali esiyithola ingumdlalo wesiXhosa obhalwe nguWitness K. Tamsanqa othi *Buzani Kubawo* (1958). Ukufana okunje kukhombisa ukuthi lezi zizwe zinokuningi okufanayo empilweni yazo. Bheka ngoba nakhona ekuhumusheni kukhona izincwadi ezibakhangayo abahumushi. Lena nje kaHaggard esinayo esiZulwini ethi *Imigodi Yenkosi USolomon*, namaXhosa anayo; yahunyushelwa kulolu limi ngu-J.J.R. Jolobe wathi *Imigodi Kakumkani USolomon* (1957).

Elokusonga

Lapha-ke sithinte kwamanye amanoveli kulawo ashicilelw*e* kuze kufike ku-1993. Ebesizama ukukugcizelela ukuthi ababhali sibabona bebhala ngezinhl*o*so ezithile ikakhulu ukwethula okungaba yimibono yabo ngokwenzeka emphakathini abakuwo. Lokhu abanye bakususela ezi-khathini zasendulo kuze kufike ezinsukwini zanamu*h*la. Noma sithinte izihlokwana nje emanovelini esiZulu, sethemba ukuthi ayakuveza abakubhalayo laba babhali.

sesishiyagalombili

AMA-ESEYI NEZINDABA EZIMFUSHANE

Isingeniso

Kulesi sahluko sizothinta okushicilelwé okuvame ukubizwa ngokuthi yiphrozi emfushane. Phela kuthiwa kufushane nje ngoba kuqhathaniswa nephrozi ende, njengenoveli nje. Inoveli ngokwejwayelile inezahluko eziningi, kanti i-seyi nendaba emfushane akuvamile ukwenzelwa izahluko. Kuba yinto eyodwa nje, ebonakala sengathi iyisahluko esisodwa, kodwa kube kuphelele, kungadingi kwelulwa.

Okusenza ukuba sixoxe ngakho ndawonye lokhu ukuthi ngaphandle kokuthi kufushane, sekuvame ukutholakala kundawonye eqoqweni elilodwa. Nokho lapha sizoxoxa ngakho ngakunye, sikukopolote nalapho kuhlangene khona nokunye. Sizoqala ngama-eseyi bese sixoxa ngezindaba ezimfushane-ke.

Ama-eseyi

Asemaningi amagama anikezwa lolu hlobo lombhalo, kodwa sibona kungahluphi ukusebenzisa lona leli ngoba lenza ukuba umuntu angangabazi ukuthi kuxoxwa ngani.

Ngamafuphi nje i-eseyi ivame ukuba yiphrozi lapho umbhalu ethula khona imibono yakhe ngesihloko esithile. Ithi ukwehluka endabeni emfushane ngoba endabeni sivame ukuthola isakhiwo nabalingiswa kusuka phansi kuze kufike ekugcineni. Ingaba khona indaba nesakhiwo nase-eseyini kodwa imvamisa indaba isuke ixoxelwa ukukhanyisa amaphuzu athile afuna ukuwagcizelela umbhalu. Uye athande ukufane-kisa ngendaba enhle, bese ebuyela kulokho akwethulayo.

Ama-eseyi yimibhalo engasheshanga ukuthuthuka kumaZulu. Yaqala yandonda kakhulu. Sivame ukukhuluma ngama-eseyi kusukela ku-1940. U-E.H.A. Made uthathwa njengengqalabutho kulolu hlobo lombhalo. Ibhuku lakhe elithi *Ubuwula Bexoxo* (1940) linenhlanganisela yama-eseyi. Lapha kunama-eseyi ayishumi nesithupha. UMade uzama ukwe-dlulisela izifundo ezithile ezigabeni ezahlukene zomphakathi. Uyawubona umphakathi wabomdabu osesikhathini senguquko, bese ekhombisa ukukhala ngokuhle osekuphazamiseka empilweni yakudala. E-eseyini ethi 'Ngezimpoqabulungu' uyawabhuqa amaZulu asezipona engcono ngoba ethathe izindlela zokuphila zabaMhlophe. Ulwa nabasha abahlala ndawonye bengashadile e-eseyini ethi 'Isifo sokukipita'. E-eseyini ethi 'Inkolo KaZulu' uwakalisa ukukhononda kwakhe ngesenzo sabefundisi okwathi ngokungazi bayibukela phansi inkolo yamaZulu. Lapho ebhe-kisa emsebenzini wabaphansi uze athi:

Abaphansi bayawudlulisela umthandazo wabaphilayo kulowo
Ongaziwa nendabuko yakhe – uMvelinqangi.

(Ubuwula Bexoxo 1943:25)

Noma ama-eseyi kaMade amanigi egxile ekufundiseni, kukhona nokungena emaqinisweni athile. Lapho ethi 'NgoZulu Oseloba' usixoxela ngababhali abaqavile njengoDhlomo, nabanye.

UMabena (1988:40) ukhala ngokuthi ama-eseyi kaMade asuke abe yizintshumayelo kakhulu, nendlela abhala ngayo yenza akushoyo kungachachi masinyane. Kodwa uSithole (1978:28-29) ubeka owakhe umbono:

Ubuwula Bexoxo bucebe kakhulu ngezeluleko ezibalulekile kuma-Afrika ngisho nanamuhla. Noma babhalwa eminyakeni eminingi kangaka eyedlula, nanamuhla busenendawo emphakathini wama-Afrika. (Hum.)

Kwaze kwedlula iminyaka engamashumi amathathu ngaphambi kokuba kube nencwadi yama-eseyi eyelama *Ubuwula Bexoxo*. Leyo kwaba ngeka-J.M. Sikhakhana ethi *Umathokomalisa* (1970). Yona inezihloko eziyisishiyagalolunye. Akhona ama-eseyi lapho uSikhakhana eveza khona izenzo ezimbi zabantu emphakathini, njengalana: 'Wo He, Saphela Ngowaka', 'Mbamb'um'jike Jo'.

Kukhona othi uma ukufunda uwwe kusengathi yindaba emfushane. Indaba kaNomali lapho kuthiwa khona 'Wo, Muhle Umntanomuntu, We Madoda' ithi isandaba ubi uwwe futhi ukuthi igebele ebu-eseyini obuchaza ngomncintiswano wonobuhle besimanje.

Kube khona okungena kuthi khaxa ebu-eseyini, njengalapho okuthiwa khona 'Kudla Fumuka Kudle Silaza', lapho umbhali echaza khona izaga nezisho ezahlukene ezithinta ekufeni.

Kusobala ukuthi naye uMathula wathi akangene ngelakhe isu elithi yena elehlukile kwelikaMade kulo mkhakha wama-eseyi.

Kwabuye kwedlula elinye futhi ishumi leminyaka ngaphambi kokuba kuvele omunye ogadla kuzwakale ekubhaleni ama-eseyi. Sibhekise kuma-eseyi ka-C.S.Z. Ntuli atholakala ezincwadini *Amawisa* (1982), (ama-eseyi ayi-9), (kukhona ababona 'Ukugoduka kweQhinga kuyindaba emfushane), *Izizenze* (1986) (ayi-10). Kulezi zincwadi kukhona nezindaba ezimfushane zika-D.B.Z. Ntuli. Amanye ama-eseyi akhe atholakala eqoqwensi elithi *Induku* (1992) (mane), lapho ebambisene khona no-D.B.Z. Ntuli onezindaba ezimfushane, no-O.E.H. Nxumalo onezindaba ezimfushane nama-eseyi.

UNtuli ubhala ngengxubevange yezihloko. Uke achaze izilwane ('Izimbongolo': *Izizenze*), okwenziwa ngabantu ('Ubuwula bokuzibopha': *Amawisa*), amasiko okumele aguqulwe ('Ukuzila Okunomklomelo':

Induku). Lena yokugcina nje ngedaza inkani, lapho umbhali ethula khona umbono wokuthi indaba yokuzila uma kufiwe ifana 'nomsangano'. Uyingenisa kanje le-eseyi:

Muningi udida ingqondo namhlanje umsangano owenziwa ngabantu bawubize ngokuthi ukuzila. Kukhona umsangano wenzilo egqokwa wumndeni ofelweyo. Lo msangano-ke wona wenziwa yibo bonke abantu ngokufanayo, abangamakhola nabangeyiwo amakhola...

(*Induku* 1992:81)

Lo mbhali uzesekela kabanzi ngakucaphuna eBhayibhelini ngokuzila.

Abe ekhona anjalo ama-eseyi adla ngoteku nje. Nakho nje kwethi 'Intshebe' (*Amawisa*) umbhali ese ethi:

Intshebe ayidalelwanga ukubheka phezulu. Uma ibonakala ibheke phezulu kuyancipha ukuhlonipheka komniniyo. Yikho nje sekwaze kwavela isaga sokuthi uma umuntu enzeke kabi kuthiwe ukhale ngaphansi okwentshebe yaKwaMashu.

(*Amawisa* 1982:32-33)

Encoma uNtuli, ebhekise ikakhulu ezincwadini ezimbili zokuqala avela kuzo ama-eseyi akhe, uMabena (1988:2) uthi:

Ama-eseyi ezinga lemibhalo eliphakeme kungathiwa aka-C.S.Z. Ntuli... Uhlanganisa ugqozi nobuciko kwezemibhalo ukwethula ubuchwepheshe e-eseyini. (Hum.)

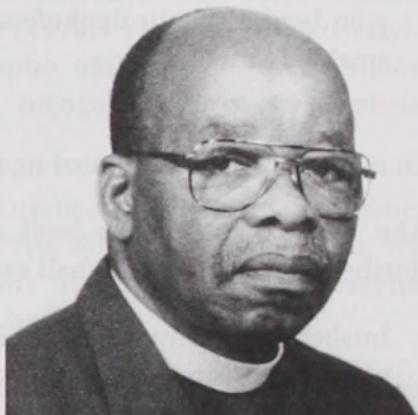
Amaqoqo *Amawisa* nelithi *Izizenze* aklonyeliswa ngomnyenzane ka-B.W. kaVilakazi ngo-1985 nango-1988, ngokulandelana.

Owelama uNtuli ekubhaleni ama-eseyi kwaba nguMuntu Xulu esesike sahlangana naye ezingxoxweni ngamanoveli. Incwadi yakhe ethi *Kunjek!* (1987) inama-eseyi angama-23. Lokhu kuyenza ibe yiyoqo lama-eseyi elizimele elingumqingo ukuwedlule onke asebhaliwe kuze kube manje. Kunezinhlobo ezahlukene zama-eseyi njengalandayo, achazayo, adaza

inkani namanye. Lena nje ethi 'Omunye Wazo Wayemnyama' yethulwe njengendaba, kanti umbhali uchaza isithombe esikhombisa ukuthi omunye wezazi ezaya kuJesu esandukuzalwa wayemnyama. Umbhali uphakamisa isithunzi somuntu omnyama.



E.H.A. MADE



C.S.Z. NTULI

Amanye ama-eseyi akhombisa ukuthi umbhali wacwaninga kabanzi ngamaqiniso ezihloko azikhethile ngaphambi kokuba abhale. Sikubona lokhu ema-eseyini anjengalana: 'Umcabango Ngamadolobha Namabutho KaShaka', 'Ngamadolobha Namagama Nezivuvabe Zawo Zomlando'. Kulena yokugcina nje ukucwaninga kuvela obala ngoba umbhali ubeka amagama neminyaka izinto ezenzeka ngayo. Bese kuba mnandi lapho ebeka khona imibono yakhe ngezinto aziqaphelayo, njengasema-eseyini athi 'Ngokudlala Amahhashi', 'Ngokubukela Ithelevishini'.

Lapho isiyophela iminyaka yawo-1980 kwangena umbhali omusha wama-eseyi u-M.C. Seme ngencwadi ethi *Sikhula Nabanye* (1989). Lapha kunama-eseyi ayishumi nanye. Nawo athinta izihloko ezahlukene: ngokwenza umathanda ('Umathanda'), izinhlobo ezahlukene zokudlala ('Kuyadlalwa'), izinhlobo ezintsha zobugebengu ('Owaka'). Kube khona

ezigebela endaben i emfushane, zibe zisethulela uhlobo oluthile lomuntu, lezi: 'Wanda Msebenzi', 'UVuma'.

Indlela avame ukubhala ngayo uSeme ukuba athathe isihloko esithile, asipenapene, asibuke macala onke ngenkathi ebeka imibono eyahlukene ngaso. Ngamanye amazwi uveza izincazelo ezahlukene ngegama lelo. Lapho ethi 'Kuyadlalwa nje' usethulela izinhlobo ezahlukene zalokhu 'kudlala'. Izingane zike 'zidlale umngcwabo', 'zidlale umathethisa' kukhona 'ukudlala amahhashi', 'ukudlala ngokulutha' njalonjalo.

Le ndlela yakhe yokubhala ama-eseyi siyayithola naseqoqweni lakamuva elithi *Izipeletu* (1991) alibhala ngokubambisana no-R.S. Ndlovu. UNdlovu unezindaba ezimfushane eziyisishiyagalolunye, kanti ama-eseyi kaSeme ayisishiyagalombili. Lapho ethi 'Inhliziyo' nje wethula izindlela ezahlukene elisetshenziswa ngazo igama 'inhliziyo', njengokuthi 'ukulawulwa yinhliziyo', 'ukulwa nenhliziyo', 'ukufihla inhliziyo', 'inhliziyo encane', njalonjalo.

Isihloko esithi 'Ipulazi' sinendaba kaLucas noGreta abasebenza epulazini. Kubekwe njengendaba lokhu, kodwa kusobala ukuthi umbhali ugqamisa isihluku esingafanele eziphathwa ngaso izisebenzi ngabaqashi ngoba nje zona zingezesizwe esehlulwayo. Uphumela obala umbhali lapho ethi:

Akusibo ubuqhawe nenhloni pho yeqhawe ukuthi kuthi ngoba umuntu usumehlule bese umenza into yakho... Iqhawe ngumaphokophela. Elihlehla nyovane ngiqala ngalo leli. Lifuna ngiphile ngilisebenzele kodwa nginya amanzi. Uma kuphela amandla ngiwa phansi, yisicathulo kimi ezinqeni, yihhomfu emhlane.

(*Izipeletu* 1991:113–114)

Le ncwadi yawoSeme kwathi ngo-1994 kwaba yiyo edla ubhedu kuzo zonke ezesiNguni ezishicilelw ngeminyaka ka-1991–1993 yinkampani yabashicileli iNasionale Pers Group. Yathola umklomelo okuthiwa yi-'African Languages Literature Award'.

Ukuqala kweminyaka yawo-1990 kwafika namaqoqo amanangi ameseyi. Ngaye impela u-1990 kwangena u-G.S. Zulu nebhuku elithi *Iziph*

Zenhliziyo (1990). Kunama-eseyi ayishumi nezindaba ezimfushane eziyishumi. Ema-eseyini amanangi uMageba uthatha isihloko abeke amaphuzu athile ngaso. Lapho ethi khona 'Isimame' nje ubeka imibono eyahlukene ngabesifazane: ukuzithanda kwabo, ubunono babo, nokunye okungathandeki ngabo, njengokuchitha isikhathi bebheka izinto esitolo, ukuthanda kwabo ukugxeka, ukuzenzisa kwabo uma befuna umendo. Singathi nje isihloko ngasinye usipenapena ngapha nangapha.

Incwadi ka-D.B.K. Mhlongo no-N.S. Ntuli ethi *Amazembe* (1991) inama-eseyi kaNjomane ayisithupha nezindaba ezimfushane zikaNtuli eziyisishiyagalombili. Kunama-eseyi anoteku namanye ashubile. Kulena nje ethi 'Izinqe' umbhali ukhombisa ukuqaphela kwakhe mayelana nomsebenzi wezinqe, ukubukeka kwazo njalonjalo. Kanti umbhali uyajula kuma-eseyi afana nethi 'Ukufa'. Kuyathokozisa ukufunda imibono yombhali ngezihloko ezifana nalokhu: 'Amazinyo', 'Uthando'. Kulena yothando nje uphawula ngezinhlobo ezahlukene zothando, - olwamanga, olwangempela, uthando kwezenkolo. Konke lokhu kukhombisa ukuthi umbhali kuthi uma ethole isihloko asibekelo amaphuzu angaphawula ngawo. Kanti amanye ama-eseyi akhe aseqoqweni elihlelwe ngu-O.E.H. Nxumalo elithi *Umlabalaba* (1991), lapho sithola khona izihloko: 'Ukusika Ukhasi', 'Ukulungiswa Kwezinwele', 'Ubuhle Nobubi'.

Nencwadi ka-M.S.S. Gcumisa ethi *Imvomve* (1991) inezindaba ezimfushane eziyishumi nama-eseyi ayishumi. Ama-eseyi athinta izihloko ezahlukene, njengesomiso, isithembu, umshado wesintu, imfundu. No-L.T.L. Mabuya ungenile emnxe ni wama-eseyi ngebhuku elithi *Ucu Lobuhlalu* (1992). Kunama-eseyi ayisikhombisa nezindaba ezimfushane eziyisishiyagalombili. Naye uthatha isihloko abeke amaphuzu ehlukene ngaso, njengoba ewabeka nje ema-eseyini anjengalana: 'Inja', 'Umdanso', 'Inkani', 'Iqiniso'.

Kungawo lo nyaka ka-1992 lapho kwavela khona iqoqo lama-eseyi ka-R.M. Mngadi elithi *Izimbobo Zehluzo* (1992) lapho sithola khona amaeseyi ayishumi nesihlanu. Uxoxa ngezihloko ezejwayelekile nje - ubeka akucabangayo 'Ngenkani', 'Ngobungani', 'Ngobuthakathi' nokunye. Ungena emkhankasweni wokukhuthaza abantu ukuba bangandi kakhulu e-eseyini ethi 'Ngokuhlela umndeni':

Kuyadumaza ukuzwa umuntu ethi yena uma enemali eningi angazala ubhuzane. Akukho ukuhlakanipha kulo mqondo ngoba ngemali yakhe ngeke awunwebe umhlab... Masingadlali ngohulumeni ngoba singamzali, makuhlelwe bo! Abazali abakutholi ukuphumula, uthi eseqedile ngokwakhe, esezikhulise waqeda izingane okungezakhe kuvele abazukulu abangaqondile kahle... Makuhlelwe bo! Akuselona izwe lobisi noju leli!

(*Izimbobo Zehluzo* 1992:2-3)

Akhona ama-eseyi atholakala emaqoqweni anemisebenzi yababhalu abaningu. Kubambisene ababhali abayisihlanu eqoqweni elihlelwe ngu-N.Z.E. Xala elithi *Sikhula Ngokuxoxisana* (1991). Ukubambisana kwababhalu abaningga eqoqweni kwenza ukuba kuhlangane izindlela ezahlukene zokwethula imibono.

Inayo le ngxubevange yamakhono nencwadi eyahlelwa ngu-C.T. Msimang ethi: *Ithungelwa Ebandla* (1991). Yiqoqo lama-eseyi ayishumi nantathu nezindaba ezimfushane eziyishumi nantathu. Kula ma-eseyi ayishumi nantathu nje kubambisene ababhali abayishumi nanye.

Kuyaphawuleka ukuthi ngo-1993 umklomelo wamaqoqo okuthiwa 'Sibusiso Nyembezi - Heinemann Award for Anthologies' wazuzwa yiqoqo likaMsimang esisanda kukhuluma ngalo, lalandelwa ngelika-Xala.

Izinkulomo zomsakazi uJoshua Mlaba ayezenza kolunye Iwezinhlalo zakhe zaphuma ngaphansi kwesihloko esithi: *Thath'ezakho* (n.d.). Sizifaka ngaphansi kwama-eseyi. Zithanda ukuba luhlobo olulodwa ngoba vele inhoso yalo msakazi kwakungukuzama 'ukulolonga izimilo zesizukulwane sethu esizayo' njengoba kushiwo esingenisweni sencwadi. Lokhu kuzama ukufundisa kubonakala nakuzo nje izihloko zalezi zinkulomo, njengokuthi: 'Imali Ayikona Konke', 'Iphutha Lokusheshe Uyeke', 'Zinikele Isikhathi Sokucabanga', nezinye.

Sethemba ukuthi lisazothuthuka ikhono lokubhala ama-eseyi. Uma sibona ubuncane bawo kuyakhanya ukuthi awuhlobo lombhalo ongelula neze. Esikwethembayo ukuthi ababhali bazosabalala ngezindlela zoku-

bhala lolu hlobo, bagudluke kancane ekusichazeleni izinto nje kungabe kusaba bikho lutho olusha noma olujulile abalwengezayo.

Izindaba ezimfushane

Uma siqhathanisa izindaba ezimfushane nama-eseyi sithola ukuthi zona seziqhubeke impela. Owavula imigoqo yendaba emfushane nguMuntu Xulu ngeqoqo elithi *Izigemegeme Zodwa* (1959). Kunezihlokwana eziyishumi nambili. Kukhona okungangabazeki ukuthi kuyizindaba ezimfushane, kodwa okunye kuthanda ukugebela kwesingathi yizikeshe, njengalapho kuchazwa khona umdlalo webhola – ‘Ngibukela Umdlalo Webhola’ kanye nenqindi – ‘Ngomunye Umdlalo Kweminye’. Kuyamangalisa ukuthi eqoqweni esilithatha njengelokuqala sesithola kusebenza amasu aphakeme obuciko bendaba emfushane. Awuzwe nje izinga eliphakeme eqala ngalo indaba yakhe ethi ‘Hhawu, Nesi Wangibulala’:

UDokotela wathatha isifutho somjovo ebesiphethwe nguNesi Sokhele wasibhekiswa maqede wanikina ikhanda wathi: ‘Ngilandele.’

(*Izigemegeme Zodwa* 1984:28)

Izindaba zakhe kuthi kanti zibhekene nezinkinga zosuku zibe nesiphetho esigculisayo. Nanso nje edingida indaba yelobolo ethi ‘Nizakhele Umazi Omuhle’. UVusi uyahlupheka efuna imali angalobola ngayo uThandi, kanti ekugcineni uyise kaThandi uzofaka eyakhe imali ngaphezu kwelobolo lelo, athi ufuna ukuba abantwana babe nesisekelo esihle. Usobala ,umyalezo umbhali awuyisa kubazali bezintombi ngale ndaba yakhe.

Inhlangano ‘Usiba’ uMakhathini lo yamhlonipha ngokuba kuqanjwe ngaye umklomelo okhuthaza ukubhalwa kwezindaba ezimfushane obizwa ngokuthi ‘Muntu Xulu – Shuter & Shooter Award for Short Stories’.



MUNTU XULU

Yiminyaka yawo-1960 okuyiyona eyangenisa ababhali okwakuzohamba kuhambe babaluleke kakhulu ekubhalweni kwendaba emfushane, u-O.E.H. Nxumalo no-D.B.Z. Ntuli. Kwaqala izindaba ezimfushane zika-Nxumalo ebambisene noKhwela emaqoqweni athi: *Emhlabeni* (1963), *Amanqampunqampu* (1966). Kweyokuqala izindaba ziyishumi nesishiya-galombili. Kweyesibili ziyishumi nambili, ezimbili kuzo zinezahluko ezimbili indaba iyinye. Kwelithi *Emhlabeni* side sithola izindaba ezinobunganekwane obuthile ngoba zigqamisa isifundo. Naso nje 'Isivumelwano NoSathane' lapho umuntu ethembisa uSathane ukuthi uzomtholela abantu, kanti uzokwehluleka ukufeza isethembiso, agcine eselandwe nguye uSathane. Kweyesibili noma zikhona izindaba ezize zinikwe izahluko, sezikhona neziqoqekile, njengale ethi 'USombeniyase', eqala kusihlwiphele ngakusasa.

Okunye abasiza ngakho oKhwela ukuba basibambele izindaba ezilokhu zitholakala emilonyeni yabaxoxi, zingabhalwa phansi. Enye yezindaba ezinjalo ngeyomkhwenyana odla kancane, ethi 'wenza isilungu' kanti uzolamba ebusuku ayofuna ukudla ekhishini. Indaba yabo ethi 'Um-khwenyana' (*Amanqampunqampu*) ekaGeorge Phiri obehambisana nomngani wakhe uHenry. Udla kancane avuke ebusuku eselambile ayothatha idombolo ekhishini:

Asekwenzeka iphutha esebona umnyango acabange ukuthi ngowendlu abalele kuyo. Ngeniyani endlini enomukhwe nomkhwekazi. 'Henry! Henry! nanti idombolo sengibuye nalo.'

(*Amanqampunqampu* 1966:76)

Wanele wabona ukuthi uphoxile wathi abavele bahambe khona ebusuku noHenry.

Siyabona ukuthi unyawo alunampumulo uma sesifunda enye yezindaba ezinezahluko ezimbili ebhukwini *Amanqampunqampu* ethi 'Intandane EnguTholo'. Le ntandane ikhula kanzima ihlushwa ngunina omncane, uMaNhlengethwa, ikakhulu ngoba nasesikoleni isebenza kahle kanti kumfana walapha ekhaya, uMzumbe, akuthi shu. UMaNhlengethwa utholana noTholi esengudokotela osindise impilo kaMzumbe. Uyibeke ngendlela ecishe ibe nje no-B.K. Mtombeni, umbhali wesiTsonga, endabeni yakhe ethi 'Ntsandza-Vatimi' (Marivate 1979:82). Lapha ngumama owayehlupha intandane ogcina ngokuba elashwe yiyo isingu-dokotela.

Leli shumi leminyaka lavalwa ngu-D.B.Z. Ntuli owangena ngeqoqo elisihloko sithi *Izikhwili* (1969). Linezindaba eziyishumi nesihlanu. Enye yazo ethi 'Abanesihawu' isixwayisa ngephutha umuntu angalenza kulezi zinsuku uma enesihawu. UMfundisi Ngwenya ungenisa 'isishosha' sakwaShobede emzini wakhe. Ebusuku usefica uShobede ebese eqoqe izimpahla afuna ukuphuma nazo ngewindi. Anele abone ukuthi usebanjiwe uShobede aphume ngalo iwindi abaleke.

UNtuli nguye owabuye wavula iminyaka yayo-1970 ngelinje iqoqo elithi *Imicibisholo* (1970), lona elinezindaba ezingamashumi amabili nane. Kukhona abacwaningi abawathandayo amaqoqo kaNtuli okuqala njengoba sizwa u-C.S. Van Rooyen (1972:56) ethi:

UNtuli usebuye wakhombisa ukuthi uyakwazi ukusingatha uhlobo lombhalo olufuna ukuzibamba okukhulu kumbhali. Unguchwephesho omkhulu ekuphatheni ilukuluku eliphembeka emgqeni wokuqala nje wendaba. (Hum.)

Incwadi kaNtuli eyabathatha abahluzi abaningi ngeyesithathu ethi *Uthingo Lwenkosazana* (1971). Inezindaba eziyishumi. Indaba edumile yiyo eyokuqala nje eyeyeme empilweni yomdabu ethi 'Uthingo Lwenkosazana'. Yindaba kaMpiyakhe othi uyobulala isitha sakhe uSinqindi, kanti usezolunywa yinyoka. Ucabanga ukuthi uzokufa, aze avume ukukhohlakala kwakhe noyise kuSinqindi. Kutholakala ukuthi inyoka emlumile ayinangozi. Indaba ethi 'Iziqongo Zezintaba' idumisa amandla obunyanga bomdabu obuqotho. Isifundiswa ebesesizokufa sisizwa ngunina owazi amakhathakhathana omdabu. Kanti kukhona nenyi imothifi lapha ngoba lesi sifundiswa sake samphika unina lapho efika eze emkhosini weziqo ngoba eze ezifake zaphelela ezobungoma.

Leli qoqo linezindaba ezathola umklomelo wokuqala emncintiswaneni weRiphabliki ngo-1971. Noma bekhona abalincomayo akuyiwa nganxanye kungemanzi njengoba ebeka nje umfo kaMpanza (1988:75):

Nokho uNtuli sengathi uyazibalekela izihloko zezinkinga zomphakathi ezishisayo, njengokuphathana kwezinhlanga lapho okuhleziwe khona noma endaweni yomsebenzi, noma ukungakwazi kwabamnyama ukuziphathela ikusasa labo kwezopolitiki. (Hum.)

Umbhalo wezindaba ezimfushane owangena kwezwakala ngale minyaka yayo-1970 ngu-W.M.B. Mkhize. Waqala, ngethi *Ezomhlaba Kazipheli* (1972) kwase kulantela ethi *Emhlabeni Mntanomuntu* (1977). UMkhize uthanda ukubhala izindaba ezinde. Zivame ukubhekana nokuhlalisana nokuziphatha kwabantu bese zigudla kakhulu kwezothando. Okunye okwenza ukuba abantu basesasele ngamancoko awasebenzisayo. Ingani indaba yokuqala nje ethi 'Imnandi Ipholile' ebhukwini elithi *Ezomhlaba Kazipheli* kuthi kanti ikuza omakhelwana ababanga noma kungadingekile ibe yethula indaba ehllekisayo. Umakhelwane obengayithandi inkawu kamakhelwane wakhe ugcina eseyidlile engazi. Indaba ethi 'Umvundla Zawunqanda Phambili' esebhukwini *Emhlabeni Mntanomuntu* ngekaNkanyezi ongethembekile kumkakhe uThembisile. Intombi kaNkanyezi, u-Elsie, isizwana noThembisile ngokuthi akafundiswe isifundo lo Nkanyezi, ngokuba uThembisile eze ehhotela apho bezogenisa khona o-Elsie. Nangempela bese ethelekile uThembisile.

'Yebo-ke Nkanyezi ukuthi kanti uhlezi nje unemali yokudlala uhamba uqasha amakamelo emahhotela. Vuka sihambe siye ekhaya ngoba izingane ngizishiye zodwa. Wena-ke Elsie, asihambe siye ekhaya uyolala khona ukuze ekuseni ungiqhine nasekhanda. Uyabona-ke ukuthi amadoda lawa akanamqondo nakancane mntakaNkwali?'

(*Emhlabeni Mntanomuntu* 1977:12)

Kulukhuni ukuba yindoda!

Igalelo likaMkhize ezindabeni ezimfushane lize leqelete eminyakeni yawo-1980, lapho sesithola khona lezi: *Ngiyeke Ngezomhlaba* (1980), *Kunjalo-ke Emhlabeni* (1981). UGubhela lo wasishiya emhlabeni ngo-1986. Nge-nhlanhla izindaba zakhe ezine ahamba zingakashicilelwazatholakala zahlanganiswa nezika-M.T. Mkhize zenza iqoqo okuthiwa *Ziyenzeka Emhlabeni* (1991).

UKhathi (1991: 153-154) owacwaninga kabanzi ngezindaba zikaMkhize, uyaziqoqa izifundo ezisemqoka ezitholakala ezindabeni zikaMkhize njengalezi: Imiphumela yokungahloniphi kwentsha ('Isalakutshelwa Sibona Ngomopho': *Ezomhlaba Kazipheli*), othisha abathandana nezingane zesikole bangalahlekela umsebenzi ('Isikhuni Sabuya Nomkhwezel': *Uyothi Wabonan' Emhlabeni*), abefundisi akumele balingwe ngabesifazane bebandla ('Lapho Izivunguvungu': *Uyothi Wabonan' Emhlabeni*), Ubuthakathi bungaholela engcwabeni ('Ikhubalo Lenhlanhla': *Uyothi Wabonan' Emhlabeni*).

Bonke abahluzi baphawula ngoteku lukaMkhize. Yikho inhlangano yabalobi 'Usiba' yenza umklomelo wokumhlonipha nokumkhumbula obhekene nokubhalwa kwezincwadi zabantwana obizwa ngokuthi '*Maqhawe Mkhize – Haum-Daan Retief Award for Children's Literature*'.

Omunye wababhali abangena kule nkundla yezindaba ezimfushane ngu-M.J.Mngadi. Incwadi yakhe ethi *Kusemhlabeni Lapha* (1980) inezindaba eziyisishigalombili. Imvamisa yezindaba zikaMngadi zinde. Wuhlobo lwezindaba lapho umbhali engatatazeli khona, eyibeka ngesineke nje indaba aze ayoyichushisa. Lapho ethi 'Ubogawula Ubheke', uMngadi

indaba uyiqala lapho uDuduzile ezithola ukuthi akaseyedwa. Welulekwa ngumzala wakhe ukuba azame ukuthola angamnameka ngaleli hlazo. Uze amthole. Kuthi isizelwe ingane kubonakale ukuthi ngeyohlotshana, 'Ngisho amagwegwana akho bandla, nomlonyana wakho, nezinwedlana...' (ikhasi 57) Indaba ethi 'Isimemo' nje isondela emashumini amathathu amakhasi – ubude osebusondela enovelaneni. UNomathemba uzwa kuthiwa insizwa ayithandayo uLindokuhle usezoshada nenyi intombi. Ngenxa yesikhwele uNomathemba ubulala uLindokuhle. Indaba igxile emzameni wamaphoyisa ukubopha uNomathemba ngese-nzo sakhe. Nangempela buze buphelele ubufakazi bokuthi nguye umbulali. Kanti nalo Lindokuhle owayezoshada kwakungomunye nje, kufana amagama. Ithe ukugudluka kwezothando indaba ethi: 'Isipoki Esifundisiwe'. Yindaba kaZungu obuya 'eyisipoki' elokhu ezofuna imali kumkakhe. Kanti sizoze sibanjwe isigebengu lesi ukuthi ngumfowabo kamufi.



D.B.Z. NTULI



MAQHAWE MKHIZE

Sesithintile ngokungena kuka-D.B.Z. Ntuli enkundleni yezindaba ezi-mfushane. Eminyakeni yawo-1980 waqhubeka esehambisana no-C.S.Z. Ntuli owayebhala ama-eseyi. Ngenkathi sikhuluma ngama-eseyi ka-

C.S.Z. Ntuli siziphawulile izincwadi zabo: *Amawisa* (1982), *Izizenze* (1986). Zikhona nezimbalwa ezitholakala ebhukwini alibhala ngokubambisana no-C.S.Z. Ntuli no-O.E.H.M. Nxumalo, elithi *Induku* (1992). Kuseyiyona inhlanganisela yezindikimba, ezixuba izinkinga zomphakathi, ikakhulu ezintsha. USipho ucshe ashade nendodakazi yakhe endabeni ethi 'Ukufika Kwabakhwenyana' (*Amawisa*). Encwadini *Izizenze* sithola nobugebengu obusha lapho intombazana ithi ifelwe ukuze inikwe imali endabeni ethi 'U-Esther Sokhulu'. Kukuyo le ncwadi lapho sithola khona kwenekwa usizi lothando olungefezeke ngoba umthetho ungavumi ukuba bathandane abantu abehlukene ngebalu ('Bhatata-a-a!').

Lapho encoma khona *Izizenze* uNgcongwane (1990:179–180) uthi

IZIZENZE yibhuku elemukelekayo ngemva kwelithi AMAWISA... Izindaba eziyishumi... zihambisana kakhulu nesu elihle lokubhala elisetshenziswa ngu-D.B.Z. Ntuli ebumba lolu hlobo lwephrozi... Izingeniso zakhe zimfushane zihlabu emhlolweni... Ezindabeni zakhe njalo nje sithola imiqondo emisha... Isiphiwo sika-D.B. Ntuli ekubhaleni izindaba ezimfushane ngesakhe yedwa nje emlandweni wokubhalwa kwezincwadi zase-Afrika kuleli lizwe... (Hum.)

Njengoba siphawulile u-O.E.H.M. Nxumalo waqhube ka nokubhala izindaba ezimfushane nangabo o-1980. Nango esebambisene no-M.P. Buthelezi encwadini ethi *Amagwabab' Echobana* (1985). Izindaba ezimfushane zikaShenge ziysisihlanu, kanti ezikaNdwandwe ziysisikhomisa. Nazo zisagxila empilweni yabantu. Ithi inokuhlekisa ibe inobuhlungu indaba kaShenge ethi 'Amanzi! Amanzi! Amanzi bo!' Lo mfo kaGumede ucupha izigebengu ngamanzi abilayo. Zithi ziyahtasela zithelwe ngamanzi. Ezimbili zigcina sezishonile, ziqhume amehlo.

EkaNxumalo ethi 'UNkosazana' ikhulumu ngenkosazana yomlungu eyayisebenza eposini ihlupha abantu. Ize iqola nomfelokazi uMaMncube izinkulungwane zamarandi. Kodwa manje inenkinga ngoba igulela ukufa kodwa ivinjelwa ngesono sayo. Yindlela elukhuni ethathwa ngoMaMncube bephikelele kule nkosazana. Indaba iphela sebeze bafika esibhedlela:

Bayafika ewadini nanka amanesi. Asemhenqa ngesihenqa soku-gcina uNkosazana. Usethule du. UMaMncube noMaMagubane bambona okokuqala uNkosazana, engasathethi, engasakhulumi. Kodwa wayesemboqo. Washo uMaMncube, washo sengathi lowo akhuluma naye usezwa, wathi: 'Noma sekunje, ngiyakuthethelela.'

(*Amagwabab' Echobana* 1985:8)

Iminyaka yawo-1990 ivule esekhona uNxumalo, manje usehamba uyedwa ephethe ibhuku elithi *Benza Ngani?* (1990). Zikhona izixakaxaka zalezi zinsuku, njengoba sithola abafundi baseyunivesithi beteleka nje endaben'i ethi 'Isiteleka'. Uyise kaNdondo uthi akabheke khona enyuvesi, kanti uzolinyazwa yindodana yakhe ithi ishaya iphoyisa lasenyuvesi njengoba kwakuliwa nawo. Ibuyela ezinkingeni zasesikoleni nendaba ethi 'Kukutwakutwani Ebusuku'. Yinkinga okusobala ukuthi ivamile ngale minyaka, yabafundi abathenga amaphepha okuhlolwa. Bakhipha imali enhle, bafike bathole ukuthi amaphepha abawaphethe nawo akuwona.

Izindaba zakamuva zikaNxumalo sezehlukile kuleziya aqala ezibhala. Sezifingqekile manje, sezinakho nokuqoqeka ngezindlela ezahlukene. Nokho azikaguquki ekukhulumeni nomphakathi owehlukene.

Omunye umbhali wezindaba ezimfushane owangena ngawo-1980 ngu-R.S. Ndlovu. Wabingeleta ngebhuku elithi *Umbani* (1980). Linezindaba eziyishumi nanye. Sisathola abantu abanomona nezinhliyo ezelukhuni kangangoba bazama ukuthakatha, kodwa behluleke ('Sekubonwa Ngor-kusa'). Isibindi sezigebengu senza ukuba ziyozama ukuthatha imali yamakholwa ayethi emukela umfundisi wawo kanti anika abantu abangebona ('Yimina Umfundisi'). Zibe khona nezeyeme empilweni yasesikoleni ('Thamele Ngwenya', 'ENgcephehi').

Wake wathi nya uGatsheni ekushicileleni njengoba simthola esevela ehambisana noSeme ebhukwini elithi *Izipeletu* (1991). Izindaba ezi-mfushane zikaNdlovu ziyisishiyagalolunye, bese kuba ngama-eseyi kaSeme ayisishiyagalombili. Indaba kaNdlovu ethi 'Ubabezala' ididiyela izindikimba esizingi esizithintile engxoxweni yethu ngamanovel. Ihlanganisa ngendlela engejwayelekile ubuthakathi kanye nenkinga yezi-

ngane ezithandana zingazi ukuthi ziyizihlobo. uKhumalo uthi akamfuni uMakhosi, umakoti ofika nendodana yakhe uSipho lapha ekhaya ngoba unguXhosa. Uze uya enyangeni eyofuna umuthi wokuxosha lo makoti. Lapho esegulela ukufa umakoti avume uKhumalo ukuthi ubezama ukwehlukanisa indodana yakhe nalo makoti ngoba uyindodakazi yakhe ngempela ayithola entombini esasebenza eKhimbali. Iphela kabuhlungu indaba:

Umqondo kaMakhosi selokhu wahamba lapho, nanamuhla awukabuyi. Seziphelile izinkomo zikaKhumalo uzama ukumelapha. Kunhlanga zimuka nomoya. USipho selokhu ahamba ngalelo langa wabuyela eGoli. Akondli, akabhalu, akabuzi nampilo kaMakhosi.

(*Izipeletu* 1991:10)

Umbhali u-N.F. Mbhele yena wabingelela ngebhuku elithi *Amayezi Namathunzi* (1987) elinezindaba eziyishumi nane. Nalapha zikhona ezilokhu zedlula esikoleni. Nakuzo kakhona ezilula, zibe khona nezishubile okungabonwa izindikimba ezinohlonze ezahlukene kuzo. Ishubile indaba ethi 'Bengizokuthanda Unjalo'. UNomusa Zwane useyunesithi. Useyazisola. Umngani wakhe usemnika umuthi wokuba kuchitheke lokho. Kanti zizokonakala izinto aze aye esibhedlela. Sekufike abazali bakhe behambisana nomfundisi wabo uSokhela.

UNomusa waqwebula amehlo wabheka uMfundisi uSokhela akaze acwayiza. Wayabazela uSokhela. Wanyukunya ukhololo owawuhlezi kahle. Ebona lokhu uZwane wathi, 'Masikhulekeni.' Waqhuma phezulu ememeza uNomusa: 'Suka Sathane eduze kwami! Ngifa nje ngizama ukugubuzela wena.' Vuthu uSokhela, emnyango ngejubane! Bathe besamangele abalapho, waphendula ikhanda uNomusa, wavala amehlo, waphangalala.

(*Amayezi Namathunzi* 1987:41)

Unyaka ka-1988 wafika nababhalu ababili abasha bezindaba ezimfushane: uLawrence Molefe noNakanjani Sibiya. Sesilejwayele igama likaLawrence Molefe njengoba simtholile emanovelini. Uma esengena nakulo mgudu, kusho ukuthi ungomunye wababhalu abanesiphiwo sokugxamalaza. Incwadi yakhe ethi *Zihlekana Iziphongo* (1988) inez-

ndaba ezimfushane eziyishumi. Naye uMolefe uxuba izindikimba ezi-mbalwa. Nango nje ekhuluma ngenkinga yomfana ohlupha esikoleni kanti wayengaphasanga nalapho ephuma khona. Zikhona ezothando. Lena nje okuqanjwe ngayo incwadi 'Zihlekana Iziphongo' iyindaba yentokazi enenxanxathela yamasoka agcina ehlangana endlini yayo, konakale izinto. Kube khona okungathi ikuza amawala. Kwethi 'Indaba Inetshe' sithola indoda ethukuthela ife ngoba ithi kukhona osegudluze itshe eliwumncele wensimu ngoba efuna ukudla insimu, kanti lokhu kwensiwa ngabafana nje abazidlalelayo.

Emva kwale ncwadi yokuqala, kubuye kwavela ezinye futhi ezimbili: *Amaphupho Ayakhulum* (1992), enezindaba eziyisishiyagalombili; *Izinto Ziyahlehla* (1993), enezindaba eziyisikhombisa. Usazibhala izindaba eziba nengwijkhwebu egculisayo. Nanso nje indaba ethi 'Ukuvula Isikweletu' (*Amaphupho Ayakhulum*) ixoxa ngabantu abathola umazisi bazame ukutshontsha izimpahla ngawo. Kanti bazothi sebezi-odile izimpahla, bahlangane nomnikazi kamazisi khona lapho esitolo. Indaba ethi 'Isikhiye semoto' (*Amaphupho Ayakhulum*) ngeyezigebengu ezithi zizokweba imoto ngokuba ziqale zenze ikhophi yesikhiye. Kanti lo okwenziwa kuye izikhiye ngumnikazi wemoto.

Amawala acishe adale ingozi nasendabeni ethi 'Ngibulawa Umfowethu' (*Izinto Ziyahlehla*). UMziki onamakhosikazi amabili ucihe ubulala umfowabo ngoba ethi uthakatha izingane zakhe. Sekuvuma yena umkaMziki omunye ukuthi nguye othakathe izingane zikazakwabo. Kodwa akuyona ingwijkhwebu kuphela nje la, sithola nezinkinga zempilo yesithembu ezidalwa yisikhwele nomona. Ukuthakatha kungena ngenye indlela endabeni ethi 'Ngaze Ngamthola' (*Izinto Ziyahlehla*). UManyazini, inyanga, uthumele udibi lwakhe ukuyosika isibeļ somfana ukuze kwensiwe umuthi. Uma seluhambile udibi sekutholakala ukuthi kanti lo mfana uyindodana yomfowabo. UManyazini uthi uphuthuma ukuyovimba ingozi kanti useze wasikwa umfana, kodwa akakafi. Indaba iphela ngokuthi: 'Kufike abomuzi bonke.' (ikhasi:28).

Silibona liya ngokukhula ikhono lalo mbhali ngokuqhube ka kwesi-khathi. Kule ndaba yokugcina nje kuthi kanti isakhiwo sakhona

siyinkilikiqi, iphele ezingeni eliphakeme, kushiyelwe abafundi ukuba bayiqedele. Yizintwana ezinje ezenza ukuba leli

lidle ubhedu emabhukwini alolu hlobo ashicilelwa ngo-1993 no-1994, laba ngelokuqala ukuthola umklomelo okuthiwa yi '*Muntu Xulu – Shuter & Shooter Award for Short Stories*'.

Elinye igalelo elisukela ku-1988 ngelikamfo kaSibya, njengoba sishilo. Ibhuku lakhe lokuqala ngqa elithi *Ikusasa Eliqhakazile* (1988) line-zindaba ezimfushane eziyishumi nane. Azidle ngabude: iningi lazo kungathiya 'yizindaba ezimfushane 'ezimfushane''. Izindikimba zakhona zixhanta zize zingene ezindikimbeni 'ezishisayo' abazesabayo abanye. Indaba ethi 'Ilanga elishonayo' ikhuluma ngentombi uSizakele eyala insizwa ebisizoyishada ngoba sekubuye isoka elidala. Kanti isoka libuya nesifo sengculazi, okusobala ukuthi 'ilanga selibashonele' bobabili. Kodwa lo mbhali ubuye edlulele enhlotsheni yothando olungejwayelekie. Endaben'i ethi 'Amathe Ezimpukane' u-Alice ucabanga ukuthi kukhona intokazi embangisayo kumyeni wakhe uPat. Uyashaqeka lapho esemelamela uPat:

... Uhlezi phezu kombhede. Ugqoke ingutshana emfushane. Upende umlomo. Eduze kwakhe kuhleli insizwa enobuhwanqa, empofu. Imgaxile.

(*Ikusasa Eliqhakazile* 1988:54)

Abanye ababhali bebesakugwemela ukungena ezindaben'i ezithinta ngokusobala esihlukwini sobandlululo. Lapho ethi khona 'Isikhumbuzo' uSibya ungena ngqo endaben'i yokudloba kwabafundi kukamhla ka-16 Juni 1976 okwaletha izinyembezi kwaguqula nesondo lomlando eNingizimu Afrika. Omunye wabafundi abasala lapho nguNkululeko lo okhunjulwa yintombi yakhe manje.

Kokunye yiso isibindi salo mbhali sokungena emigudwini engejwaye-lekile, kanye nekhono axoxa ngalo okwenza ukuba le ncwadi idle ubhedu kwezephrozi eyayibhalwe ngo-1987 no-1988, ithole umklomelo i-'*J.L. Dube – Via Afrika Award for Prose*' ngo-1989.

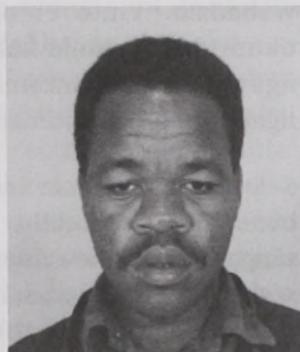
Encwadini kaSibiya eyelama le ethi *Amalangabi* (1993) ufake ama-eseyi ayisikhombisa nezindaba ezimfushane eziyisikhombisa. Zisemnandi izindaba. Kulena nje ethi 'Amalangabi' sithola uMaqhawe eze eyozi-phonsa endlini eshayo ngoba ethi ufunu ukusindisa uZamangwane intombi yakhe ayithandayo nayethembile. Akaze athola lutho endlini eshayo. UMaqhawe uyafa ngenxa yokushiswa umlilo. UZamangwane wehla emotini ezidakelwe.



M.J. MNGADI



N.F. MBHELE



NAKANJANI SIBIYA

Akhona namanye amaquoqo afake kuwo izindaba zakhe uSibiya,, njengelihlelw u-O.E.H. Nxumalo elithi *Umlabalaba*. Nalapha izindaba zakhe ziveza impilo yale minyaka, njengalokhu ebesekejwayelekile ukuba umuntu afakwe 'umgexo' ashiswe. UXolani uxajelelw ngokuthi uyimpimpi okumele ishiswe. Kuhlasimula umzimba uma uSibiya esechaza okwenzekayo esethungelwe ngomlilo uXolani:

Kuqubuke ilangabi eliluhlaza cwe. Kuculwe. Kugidwe. Abinyabi-nyeke uXolani emalangabini. Apaquiz. Uyaklewula belu. Apa-quiz. Kuze kuphele amandla. Awe. Ashe. Ushe nomgido. Uqhume phezulu nomkikizo.

(*Umlabalaba* 1991:42)

UNkosiyapha S. Ntuli wangena ngo-1989 enkundleni yezindaba ezi-mfushane. Ibhuku lakhe elithi *Imishiza* (1989) linezindaba zakhe

eziyishumi nanhlanu. Zixubile. Iningi lethula izinkinga esezejwayelekile emphakathini wanamuhla. Enye yezindaba eziJulile ngeyomfana oyovuma kumfundisi ukuthi intombi yakhe uVuyelwa azoshada naye kusasa wakhipha isisu. Indaba iphela sekusoleka ukuthi lo mfundisi nguyise wale ntombazana, yatholelwa ekhaya. Ezinye izindaba zakhe ezimfushane ziseqoqweni alihlanganyela nombhali wama-eseyi u-D.B.K. Mhlongo elithi *Amazembe* (1991). UNtuli uyangena kwezinye zezinkinga ezintsha. Indaba 'Ikhaya' ngeyezingane ezinodweshu emqondweni ngoyise osekhlile. Kukhona ukuthi ngcono uDube ayongenisa emzini wabadala. Yinto ebingenziwa le emphakathini wamaZulu. Inkinga ukuthi bazoyethula kanjani kuyise. Kuba lukhuni ngokunye uma kuba nguye uyise obancomayo ngendlela abamphethe kahle ngayo. Kanti ngabo lobo busuku usezothula uDube.

Sekukaningi sithola indaba yezingane zithandana zingazi ukuthi zihlobene. Endabeni ethi 'Isimenywa' ilukuluku lidalwa ukuthi sisola sengathi izingane ezinenswebu efanayo ezithandanayo ziyizihlobo ngoba sesizejwayele izindaba ezinje. Kanti namuhla cha, akukho buhlobo, bayazifanele nje. Umbhali usebenzise imothifi endala ukufaka ingwijkhwебу endabeni yakhe. Indaba iphela kujatshulwe.

Sike sathinta ebhukwini lika-G.S. Zulu elithi *Izipho Zenhliziyo* (1990) ngenkathi sikhulumu ngama-eseyi akhe. Sishilo ukuthi ubuye abe nezindaba ezimfushane. Ziyishumi. Ezinhlotsheni ezahlukene zezindikimba, kusavela nalapha ukwethembela kwabantu ezinyangeni. Endabeni ethi 'Bengisola' sithola ikhehla lakwaMkhize libalisa ngoba kwebiwe imali yomntanalo yelobolo. Uzama isangoma nenyanga ukuthi athole umkhondo. Inyanga iyamyalela lapho kumele aye khona. Nangempela labonakala isela, laboshwa.

U-1991 kwaba unyaka wenala esivunweni sezindaba ezimfushane. okubabazekayo yikho ukuvela kwamakhono amasha. Alejwayelekile ikhona likaFalakhe Ngobese esilithola ebhukwini lakhe elithi *Izinseka* (1991). Kuningi okungejwayekile. Bheka ngoba endabeni ethi 'Cisha' sithola imoto enekhomputha, ekwazi ukuxoxa nomniniyo uNdumo obeyilandile. Esishayeletweni kunamazwi abekwa ngu-D.B.Z. Ntuli asonga imibono ngalezi zindaba:

Umfo wasemaQungebeni ufake ubunkondlo ezindaben. Lokhu ukwenze... ngendlela eyenza ukuba lezi zindaba zibe nophawu okungagcina ngokuba kuthiwe yisigxivizo sakhe nje... Usenzele umsebenzi ongafuni ukuba ufundwe bume ngoba kungaphunyuka okuningi. Uma umuntu efunda uzwa emenyelwa ekuphakameni okuthile ngokomqondo njengoba kumele agcwaliise izikhala ezishiyewe ngumbhali ngamabomu.

(*Izinseka* 1991: Isishayeletlo)

U-A.B. Shange no-K.J.N. Sithole babambisene ebhukwini lezindaba ezimfushane elisihloko sithi *Izibani* (1991). EzikaShange ziyyisishiyagalombili, kanti ezikaSithole ziyyisihlanu. Ababhali basazama ukukhuthaza izimilo ezinhle emphakathini ngokubhala izindaba ezinesexwayiso. Usobala nje umyalezo kaShange endaben ethi 'Namhla Kunamuhla'. UmkaThabethe uvakashela uMngadi ngasese, kanti umama lo usezohlaselwa yisifo senhliziyo. Lo mama ufika ashonele esibhedlela, uThabethe naye angeniswe esibhedlela, okubonakala ukuthi wethuke kakhulu. Endaben kaSithole ethi 'Umshumayeli' uMadondo bekumele agcotschelwe ubufundisi, kodwa ngosuku lomgcobo usetholakala enemithi yesintu, kwasho ukuthi useyasala njalo.

Sithola izindaba eziyyisishiyagalolunye encwadini ka-N.J. Makhaye ethi *Ingevu Yesilimela* (1991). Kunezindaba ezifundisayo, kodwa ezinye ubone nje ukuthi ngezokuchitha isizungu ngokungejwayeleki kwazo. Ethi 'Usukasambe WaseMbumbulu' ngeyentokazi, uThandekile, okade eseThekwini. Ubuyela ekhaya useziphakamisa, nesoka lakhe lasemakhaya useyaledelela ngoba nakhu uzovakashelwa nguBhoyi isoka alithole eThekwini. Kuthi selfikile leli soka, kutheleke udadewabo uThembeni. Uthatha isikhuni aqonde ngqo kuBhoyi.

Asondele ngokushesha kuBhoyi kodwa uBhoyi agxume aye aphume ngomnyango; asidelele isikhuni uThembeni, asidelele siye sihlale phezu kwakhe qede kuqubuke izwi elingazange like lizwakale ngelinye ilanga kuleyo ndawo. Abantu bethuka bacishe bayafa lapho uBhoyi ephenduka umlilo qede eluluzela endiza njengenkanyezi ehudayo aye anyamalele esibhakabhakeni.

(*Ingevu Yesilimela* 1991:77)

UThembeni wenze lokhu ngoba ubesezwile ukuthi uBhoyi lo yisipoki okuthi uma sike sasala nentombi ebusuku kuse isifile.

Le ncwadi yiyo eyadla ubhedu kulaba bashicileli kuzo zonke emncinti-swaneni wezibhalwe ngezilimi zabamnyama ngo-1988/89.

Ngonyaka olandela okwagaywa ngawo le ncwadi yakhe, uMakhaye, ubuya usehambisana no-D.W. Ndlovu bephethe incwadi ethi *Iqhude* (1992). EzikaMakhaye ziyyikhombisa, ezikaNdlovu ziyyithupha.

Indaba kaNdlovu ethi 'Iqhude', ithi ibukhuza ubugebengu ibe ikhombisa amandla emithi yesintu. Indaba isiyisa emzini kaMalevu lapho iziglamkhuba zivele zimethuse umnumzana, zithathe izinkukhu ngenkani, kusale iqhude. Kanti uMalevu uzoze ayobona inyanga emsiza ukuba alisebenze iqhude leli. Nalo babuye balilande 'abafana'. Kuthi kudliwa inyama emzini wenduna uNgxabhiya avele akikilige njengeqhude, kukhanye ukuthi nguyena isela. Kodwa imithi yokuganga isebeenza isikhashana. Endaben'i kaMakhaye ethi 'Ingane KaNozimanga', uNozimanga 'okhulelw' imithi yakhe iyamsiza ukuba edlule emaphoyiseni. Kanti kuzoze kuvele esekhunyuliswa esitolo ngoba kuseshwa bonke abesifazane ukuthi lokhu okuqumbise isisu yimindweza yensangu.

No-1992 kwaba unyaka omuhle. Sike sathinta ebhukwini lika-L.T.L. mabuya elithi *Ucu lobuhlalu* (1992) ngenkathi sikhuluma ngama-eseyi akhe. Ezindaben'i zakhe eziyiishiyagalombili kukhona ezexwayisa ngezinhlolo ezintsha zobugebengu. Kulena ethi 'Yekanini NgoSiter Adelaide' sithola uZikode esetekisini ehambisana nenkosazana u-Adelaide. Kuthi lapho le moto imiswa ngamaphoyisa kuvele ukuthi yinsizwa le, esikhwameni sayo kugcwele iziqhumane. Indaba ethi 'ERichards Bay Hotel' ibhekene nenkinga kaNsizwayethu omenywa yintokazi, uNomamoto, ukuba batholane ehhôtel. Bayaficana, badle ukudla okubizayo. Sekuchacha ukuthi le ntokazi yisigebengu nje esidlala ngoNsizwayethu – yisigebengu esifunwa ngamaphoyisa. Asale esekhuluma yedwa umlisa lo: 'Sekusondele ukuba Isandla Somthetho sifinyelele kuwe.' (ikhasi 13)

Babambisene bane encwadini ethi *Inqeke* (1993): u-M.A. Hlengwa, N.E. Mbesa, S.R. Ntshelle no-C.S. Zimema. Incwadi inezindaba eziyishumi

nesithupha. Endabeni kaHlengwa ethi 'Ngimdala uma ngingaka' sesihlangana nenkinga eseyandile yokusweleka kwezikhala zokufunda emakholiji, into esidinga ukuba ohluphekile azame ukugwaza:

Ukwazi okungafumbethe akuniki mdlandla kumphathi wekholiji ukuba emukele umntwana wakho. Abantu abaziwayo yilabo abangena emahhovisi abaphathi befumbethe.

(Inqeke 1993:59)

Itholene Phezulu (1993). Lena yincwadi kaCondry Nxaba. Kuxoxwa ikakhulu ngazo ezempilo nomphakathi. Lapho uNxaba ethi khona 'Namuhla ngeyehlukano', sithola uMsomi ephambene nomkakhe. UMsomi usenquma ukuthi akasale eseshaywa umoya nentokazi ese ncane, uStompie. Kanti usuku lapho uStompie ezomala khona uMsomi. Uma efika ekhaya uMsomi athole ukuthi umkakhe umhlelele umkhosi wokuzalwa wamashumi ayisihlanu. Ngenye yezindaba ezisishiya sithatha sibeka. Singazicabangela nje ukuthi bekuzoba yindumalo enjani ukuba uMsomi ugcine engabuyanga namhlanje njengoba ebehlosile.

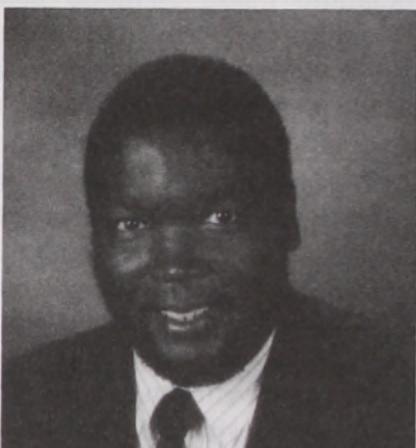
EzikaMandla Maphumulo izindaba ezimfushane zitholakala eqoqweni elithi *Siyokufa Sizilanda* (1993). Linezindaba eziyishumi nanye ezigxiliswe empilweni yanamuha. Eziningi zazo zixwayisa ngezinhlobonhlobo ngobuqili besimanje. Ngeminyaka yawo-1980-umphakathi ubuke usanganiswe yindlela elula yokwenza imali – uzwe kuthiwa kukhona 'umshayeli webhanoyi' ezoza kuye imali yokuqala, bese kuthi labo abanikelele yena nabo babuye babe nabashayeli, ize kubo imali. Endabeni ethi 'Umluleki' uSoni utshela abantu ngendlela elula kanje yokwenza imali. Kanti-ke usezokwenza kukhona umseshi obevele emfunela ubugebengu bakhe. Enye yezindaba ezimthintayo umuntu ngethi 'Ukuphuma Kwelanga' lapho uMthembeni evuma ukunikela inso yakhe kumfowabo uMsizi obengase afe noma nini. Ngenxa yephutha lasesibhedlela uMthembeni angavuki ngemva kokuhlinzwa.

Ngaphandle nje kwezindaba ezimfushane esizithola zihlanganiswe ngabayingcosane eqoqweni, kukhona namaqoqo aqukethe imisebenzi yabantu abaningana. Nanto nje iqoqo elahlelwa ngu-D.B.Z. Ntuli elithi *Ngamafuphi* (1985) elinezindaba ezimfushane zalaba babhali: A.B.

Shange, J.N. Gumbi, M.T. Mkhize, O.E.H.M., Nxumalo, B.M.W. Mkhize. Nanto futhi elahlelwa ngu-C.T. Msimang elithi *Ithungelwa Ebandla* (1991): engxenyeni yezindaba ezimfushane sizithola ziyishumi nantathu, kunababhali abayishumi nanye. Kunezindaba zababhali abayisihlanu eqoqweni elahlelwa ngu-A.T. Kheswa no-M.S.S. Gcumisa elithi *Ifutho* (1991). Linezindaba ezingamashumi amabili, kanti phakathi kwazo kukhona nezabo ababhali asebevuthiwe, u-M.S.S. Gcumisa no-M. Xulu. Abanye ababhali ngo-A.A. Nqeketho, C.S. Zimema, C.S.S. Mgenge.



G.S. ZULU



M.A. MAPHUMULO

La maqoqo anezindaba ezilokhu zithinta imikhakha eyehlukene yempilo. Kodwa futhi zilokhu zisibikela ngezinto ezenzeka emphakathini. Imnandi indaba ka-C.T. Msimang ethi 'EMpongompengwani' (*Ithungelwa Ebandla*) isiqophela isidididi sika-1986 esiyiqiniso esasuka kubantu lapho bezwa ukuthi kunendawo lapho abantu bangase bazitapele khona igolide kwelaseNkandla. NoMaCele, umlingiswa obunjwe ngumbhali, yamsanganisa indaba yomcebo, wacela kumyeni wakhe ukuba ayozama naye:

Cabanga nje baba sesiyiziqumama. Sesinokuthile nokuthile abahlale bengiqhoshela ngakho omakhelwane... Baba ngeke sihlale

izinsuku noma amaviki, kuzoba usuku olulodwa vo. Laba abathi yigolide mbumbulu benziwa ngumona baba.

(*Ithungelwa Ebandla* 1991:158)

Kanti uzothi esefike lapho naye emba umcebo kuwe idwala, abe ngomunye wabalimele kakhulu.

Kukhona namaqoqo aqala ebhalwe ngababhalu besiSwati base bewamu-mushela esiZulwini ngaphansi kwezihloko ezithi *Umtshingo* (1987), *Isicamelo* (1990), izincwadi ezahlelwa ngu-D.B.Z. Ntuli. Lezi zindaba zisivezela kancane ngempilo namasiko omphakathi womakhelwane bethu baseSwazini. Zabhalwa elaseSwazini sekade lakhululeka, ingekho nemithetho efana nalo wokuthi abamhlophe nabamnyama bangathanda-ni, njengoba wawusekhona eNingizimu Afrika. Ekubhaleni kwabo kuyavela ukuthi kusekhona kulo mphakathi ukungakwemukeli kahle ukuthandana okweqa umgoqo webala, noma kungekho mthetho nge-mpela okwenqabelayo lokhu. Indaba kaComfort Nyawo ethi 'Ngithenike MaGamede?' (*Isicamelo*) inamathele kuThembani intokazi esizothola iziqu zemfundo ephakeme ngakusasa, isiya emcimbini wokungcebeleka ebusuku uyise engakwenameli lokhu.

UTHembani akafikanga ekhaya kubo ngalobo busuku kuzosa kube wusuku lomcimbi wakhe. Abantu abanangi nezihlobo basangana bemangaliswa ngumbiko wephephandaba owawuthi: 'Kukhona intombazana efe nomlungu ngengozi yemoto kwaMalangwane ngobusuku bayizolo...'

(*Isicamelo* 1990:68)

Amaqoqo *Isicamelo* nelithi *Ithungelwa Ebandla* aklonyeliswa ngomklo-melo okuthiwa yi-'*Sibusiso Nyembezi – Heinemann Award for anthologies'* ngo-1991 nango-1993 ngokulandelana.

Nakuwo lo mkhakha wezindaba ezimfushane sibona kunokuthuthuka uma sibheka izindikimba okubhalwa ngazo nekhono ezibhalwe ngalo. Sekukhona ukugudluka manje ekubeni indaba emfushane ibe yinde, yendlalekele ezinsukwini eziningi noma iminyaka, noma ize ibe

nezahluko. Isivame ukuthatha isigameko esisodwa nje esiqoqekengesikhathi nesizinda, inamathele kuso.

Elokusonga

Selilikhulu isasasa kubabhali abasaqalayo ukuzama ukubhala lolu hlobo lwezinto ezimfushane ngoba umuntu uyakwazi ukukubhala akuqede ngesikhathi esifushane nje, kokunye akuhlanganise nokwabanye kumphume ibhuku njalo. Nokho abaningi ababhali sekubakhanyele ukuthi uma ngabe into kuthiwa imfushane akusho khona ukuthi ibhaleka kalula. Nay o inamafindo ayo okungenze ka angabi bikho embhalweni omude.