





Ukuhlaziywa Kwezinhlobo Zemibuzo–Mbumbulu Ezitholakala Ezinkondlweni Ezithize ZesiZulu

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Isingeniso

Indlela ababhali abasebenzisa ngayo ulimi uma bebhala imisebenzi yobuciko njengazo izinkondlo iyakwazi ukuveza ikhono lombhali. Umuntu nomuntu unendlela yakhe yokwenza izinto, lokhu kuphawulwa njengesitayela somuntu. Nemibhalo yesiZulu ilandela isitayela sababhali bayo. Umbhali uyena okhetha indlela azobhala ngayo. Injulalwazi ye-stayilistiki okusekelwe kuyo lolu cwaningo ikubeka kucace ukuthi umbhali ngamunye unendlela yakhe abhala ngayo nesu lakhe alisebenzisa emibhalweni yakhe ukudlulisa umlayezo wombhalo. Izifengqo zingelinye lamasu asetshenziswa ngababhali bezinkondlo ukugqamisa bagcizelele umlayezo ezinkondlweni zabo. Usonkondlo ukhetha izifengqo afisa ukuzisebenzisa enkondlweni yakhe bese egxila ekuzisebenziseni ngempumelelo.

Lesi sahluko sizobheka uhlobo lwesifengqo olwaziwa ngokuthi umbuzo-mbumbulu. Sizozala ngokunika incazelo yombuzo-mbumbulu bese sibheka izinhlobo zemibuzo-mbumbulu. Sizobheka uhlobo olubizwa ngomabuzasakukhathazeka nezibonelo zalo. Sizozhubeka sichaze uhlobo



The Uncommon becomes Common

olubizwa ngomabuzeqinisekisa kuvezwe nezibonelo bese kuchazwa uhlobo lokugcina olubizwa ngomabuzephendula. Okugqugquzele lolu cwaningo ukubona indlela abahlaziyi bolimi lwesizulu abayishaya ngayo indiva indaba yokujula kwezifengqo njengoba iningi labo uma kuhlaziywa izifengqo lukha phezulu nje.

Okubalulekile ngalolu cwaningo ukuthi kube nolwazi oluveza ukuthi nakhona ezinkondlweni zesiZulu zikhona izinhlonhlobo zemibuzo mbumbulu, azigcini kuphela ezinkondlweni ezibhalwe ngezinye izilimi. Ukubaluleka kwalolu cwaningo kuzobonakala kuzo izinhlobo zemibuzo mbumbulu njengoba engekho amagama esiZulu alezi zinhlobo ngaphandle kwalawa abacwaningi abaziqambeke wona bewasusela esiNgisini. Lokhu kuchaza ukuthi lolu cwaningo luzovala igebe elikhona ekwenziweni kocwaningo ngezinhlobo zemibuzo mbumbulu, luphinde luveze namagama amasha esiZulu angasetshenziswa.

Lolu cwaningo luzoqhutshwa ngokusebenzisa indlela yekhwalithethivu. Indlela yekhwalithethivu yileyo esho ukuqonda kabanzi ngento ethile, Kungaba uhlobo lwabantu abathile ngaphandle kokuphumela ngaphandle uzifikele qathatha endaweni yabo (Msomi, 2015:11).

U-Aspers noCorte (2019:142) bachaza indlela yekhwalithethivu bathi:

Qualitative method involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives

(Indlela yekhwalithethivu ifaka indlela efundiwe yokusetshenziswa nokuqoqwa kwezinsiza eziwubufakazi beqiniso- ucwaningo lwesigameko, ulwazi lomuntu, ukuzibheka wena, indaba ngempilo, ingxoxomibuzo, okubonakalayo emphakathini, umlando, ingxoxo kanye nezithombemagama ezichaza inqubo kanye nezikhathi eziyinkinga nezincazelo zazo ezimpilweni zabantu abahlukene).

Laba babhali bagqamisa ukuthi endleleni yekhwalithethivu kuqoqwa ulwazi ukuzama ukuchaza izinto eziyinkinga empilweni, ocwaningayo uhlala phansi acubungule aqoqe ulwazi. U-Adam nabanye (2019:15) bona bacaphuna uDenzin noLincoln lapho bethi:

Qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them.

(Ucwaningo lwekhwalithethivu luqukethe indlela yemvelo yokuhumusha izwe. Lokhu kuchaza ukuthi abacwaningi bekhwalithethivu bafunda izinto besendaweni yabo, bezama ukwenza umqondo wezinto noma bezihumusha ngokwenzazelo elethwa abantu kubo).

Lolu cwaningo luzoqhutshwa ngokuthi kufundwe imibhalo ephathelene nezifengqo, ikakhulukazi leyo ebheka umbuzo-
mbumbulu. Kuzosetshenziswa imithombo ehlukahlukene efana namajenali, ama-athikili kanye nezichazamazwi ukuthola ulwazi.

Lolu cwaningo lusekelwe yinjulalwazi yokusetshenziswa kolimi. UStockwell noWhiteley (2014: 5) bathi “Stylistics retains a central emphasis on style as its validating principle” (Istayilistiki sigcizelela ngokuphelele isitayela njengengxanye ebalulekile). Ngenxa yokuthi isitayela siyingqikithi yenjulalwazi yokusetshenziswa kolimi, uBurke (2014:518) ucaphuna umbhalo wakhe kuVerdonk lapho echaza isitayela esixhumanisa nenjulalwazi yokusetshenziswa kolimi (istayilistiki) ethi “Style is characterized as a ‘distinctive linguistic expression’ and stylistics as ‘the analysis’ of such expression ‘and the description of its purpose and effect’” (Isitayela siphawulwa ‘njengendlela ekhethekile yezisho zolimi kanti injulalwazi yona ngukucutshungulwa’ kwalezo zisho ‘nokuchaza inhloso nomthelela wazo).

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Kafushane uBurke uchaza ukuthi ngesitayela kusuke kuchazwa indlela umsebenzi womuntu ophawuleka ngayo kulandela indlela asebenzise ngayo ulimi ngendlela eyehlukile bese kuthi injulalwazi yokusetshenziswa kolimi isetshenziswe ukucubungula kuhlolwe lolu limi. Injulalwazi yestayilistiki ihamba phezu kwayo lencazelo kaBurke, ihlola indlela ulimi olusetshenziswe ngayo njengesitayela sombhali.

Omunye umbhali oyichazayo lenjulalwazi yokusetshenziswa kolimi ngu-Abdalmughni (2019: 413) lapho ecaphuna u-Aslam nabanye uma bethi:

Stylistics is a discipline of applied linguistics, which was primarily involved in evaluating the styles of textual content. In this context, stylistics aims to interpret textual content, rather than simply describing the text's formal characteristics.

(Istayilistiki umkhakha wokusetshenziswa kolimi, ekuqaleni owawuphathelene nokuhlola isitayela sokuqukethwe umbhalo. Kulokhu, istayilistiki sihloselwe ukutolika okuqukethwe umbhalo, kunokuchaza kuphela izimpawu ezisemthethweni zemibhalo).

Uyaqhubeka uBurke (2014:1) eyichaza lenjulalwazi enaba nangomlando wayo lapho ethi:

Stylistics is the study and analysis of texts; it is in particular the study and analysis of literary texts. The origins of stylistics go back to the poetics, and especially to the rhetoric, of the ancient classical world. In ancient rhetoric, it is principally the third of the five canons which is of importance to stylistics. The ancient Greeks called this third canon 'Lexis', and the Romans referred to it as 'elocutio'. We know it today as style.

(Istayilistiki yisifundo sokuhlaziywa kwemibhalo; ngokukhethekile yisifundo sokuhlaziya imibhalo yobuciko. Umsuka wenjulalwazi yestayilistiki usuka emuva ebunkondlweni, ikakhulukazi kokukhulunywayo, ezweni lasemandulo. Ekukhulumeni kwasendulo ingumthetho wesithathu kwemihlanu ebalulekile

kunjulalwazi yestayilistiki. AmaGrikhi asendulo ayewubiza lomthetho wesithathu ngokuthi yi-'Lexis', amaRomani ewubiza ngokuthi yi- 'elocutio'. Namhlanje yaziwa ngokuthi yisitayela).

Ngokubheka izincazelo ezingenhla, injulalwazi yokusetshenziswa kolimi ingachazwa ngokuthi yinjulalwazi ephathelene nokuhlola ikhono lombhali ekusebenziseni ulimi ngendlela yakhe. Isetshenziswa ukuhlaziya ulimi olusetshenzisiwe, indlela umbhali akhethe ukusebenzisa ngayo ulimi ukudlulisa umlayezo noma imizwa nemicabango yakhe. Iphinda ibheke umthelela lokhu okunakho embhalweni ngenhloso yokuveza ukuthi umlayezo udluliswe kanjani kusetshenziswa amasu olimi.

Izifengqo emibhalweni yobuciko ziyisu umbhali asuke enqume ukulisebenzisa ukudlulisa umlayezo wombhalo wakhe, lokhu ke kungabizwa ngesitayela sombhali. Izifengqo lezi njengesitayela sombhali zisebenzisa ulimi olucashile olungahlaziywa kalula ngenjulalwazi yestayilistiki lapho kubhekwa indlela umbhali asebenzise ngayo ulimi ezinkondlweni zakhe. Yingakho ke le njulalwazi ihambisana nalolu cwaningo olujula ngesifengqo esingumbuzo -mbumbulu esitholakala ezinkondlweni zesiZulu.

Banengi ababhali asebebhale ngezifengqo ezinkondlweni bebeka imibono yabo ngesihloko, kanti futhi banengi ababhale ngezinhlobo zezifengqo kodwa akekho obhale ngezifengqo wajula ngazo ngale ndlela yomcwaningi.

UChiliza (2001) ocwaningweni lwakhe olunesihloko esithi 'Ucwaningo Olunzulu Ngengqikithi Yobunkondlo Bezibongo Zomdabu' uyabhala ngezinhlobo zezifengqo lapho ebheka izinhlobo eziyishumi nanye. Zonke lezi zifengqo okaChiliza uzibheka ezikha phezulu, akajuli ngazo. Isibonelo yilapho ebheka uhlobo lwesifengqo olwaziwa ngesifaniso. Yena uchaza isifaniso njengesifengqo, akabheki izinhlobo zaso nendlela eyahlukile ezivela ngayo ezinkondlweni.

UKhathi (2002) ocwaningweni lwakhe olunesihloko esithi 'Ikhono LikaMagolwana Jiyane Ekusebenziseni

Izithombemagama, Izifengqo Nesakhiwo Ezibongweni Zenkosi UDingane' ubhala ngezifengqo futhi athi ukujula kepha yena uzehlukanise ngalokho ezikuqukethe ngokwenzazelo. Isibonelo yindlela achaza ngayo uhlobo lwesifengqo olubizwa ngokuthi yisingathekiso. Lesi sifengqo uKhathi usihlukanisa kabili, kukhona esihlobene nebizo kanye nesihlobene nesenzo okuchaza ukuthi ubheka incazelo yaso ukuthi siqukethe isenzo yini bese esihlukanise ngale ndlela.

UZwane (2015) ocwaningweni lwakhe oluthi 'Ucwaningo Lwezingathekiso Ezitholakala Ezithakazelweni ZesiZulu' ucwaninga ngohlobo lwesifengqo olubizwa ngokuthi yisingathekiso. Ocwaningweni lwakhe uyajula ngalolu hlobo lapho ebheka izinhlobo zesingathekiso. Uzehlukanisa ngendlela ezivela ngayo emibhalweni nencazelo yazo. Isibonelo yilapho echaza izinhlobo zesingathekiso eveza izingathekiso ezingamabiziqho, ezingamabizo, eziyisenzo njalonzalo. Umehluko omkhulu ukuthi uZwane ujula ngesingathekiso ezithakazelweni hhayi ezinkondlweni.

UNtombela (2011) esifundweni sakhe esinesihloko esithi 'Amasu Asetshenziswa Ngomasikandi BesiZulu Emculweni Wabo' uzidingidile izinhlobo zezifengqo kepha ezibheka njengesu elisetshenziswa emculweni kamaskandi. Naye njengenengi elibhala ngezifengqo, uzikhe phezulu. Uma echaza isifaniso usichaze njengegama eliyisambulela, akangenanga abheke izinhlobo zazo, uchaze isifaniso njengesifengqo kuphela.

UThwala (2018) ocwaningweni lwakhe lokufeza izidingo zehonours olusihloko sithi 'Izifengqo Ezithize Ezitholakala Ezinkondlweni Zezimbongi Ezimbili ZesiZulu' naye ubhalile ngezifengqo kepha yena ubheka isifaniso, isingathekiso kanye nesenzasamuntu ngendlela eyehlukile kunaleyo yalolu cwaningo njengoba yena egxila emaqoqweni ezinkondlo amabili kuphela, iqoqo likaMhlanga noThwala (2008) elithi Amahloko hloko kanye neqoqo likaNkabinde (1997) elisihloko sithi Inkwazi.

Le mibhalo engenhla ihlaziya izifengqo ezitholakala emibhalweni yobuciko. Yize kunjalo awukho ojula ngombuzo mbumbulu nezinhlabo zawo, lesi sifundo esihlose ukujula kuwo.

Ukuchazwa kombuzombumbulu

Uma kukhulunywa ngombuzo, emqondweni kufika igama elithi impendulo ngoba lokhu kuyahambisana. Umbuzo ubuzwa ngenhloso yokuthola impendulo. Umbuzo uthi, kungashiwo yini lokho ngombuzo-mbumbulu? Impendulo yalo mbuzo itholakala encazelweni yaso lesi sifenko esibizwa ngombuzo-mbumbulu.

UNtombela (2011) uveza ukuthi umbuzo-mbumbulu umbuzo obuzwa kube kungadingeki mpendulo, ngenhloso yokugcizelela umlayezo othile. Lokhu kuchaza ukuthi umbuzo-mbumbulu uyindlela engaqondile yokudlulisa kugcizelelwe umlayezo embhalweni. Nabanye ababhali bayavumelana nokuthi lolu hlobo lombuzo awudingi mpendulo, njengaye uCronick (2002) uma ethi umbuzo-mbumbulu umbuzo ovamise ukusetshenziselwa ukubeka iqiniso elingephikiswe ngenhloso yokugcizelela iqiniso ngendlela esambuzo. Le ncazelo igcizelela ukuthi umbhali noma usonkondlo angasebenzisa umbuzo-mbumbulu ukudlulisa ubuqiniso nobunjalo bento. Nalapha akukho lapho kukhulunywa khona ngempendulo yalolu hlobo lombuzo, laba babhali babeka phambili inhloso yokugcizelela ulwazi oluthize. Ngokuka Rong-gen (2019), umbuzo-mbumbulu uhlobo lwesifenko olubeka iphuzu ngendlela ebuzayo, lolu hlobo luvamise ukuvela luqukethe impendulo, ngakhoke aludingi mpendulo kuphela ludlulisa umlayezo.

Lokhu kuchaza ukuthi impendulo yombuzo-mbumbulu ayitholakali ekudeni, ikuwo umbuzo ngenhloso yokugcizelela uqondo wempendulo leyo.

UNordquist (2020:1) uthi:

Rhetorical questions are commonly used in speech and in informal kinds of writing (such as advertisements). Rhetorical questions appear less frequently in academic discourse

(Umbuzo-mbumbulu uvamise ukusetshenziswa kakhulu uma kwethulwa inkulumo kanye nasemibhalweni engabekelwe mgomo (njengezikhangiso). Umbuzo-mbumbulu awuvamisanga ukuvela ezingxoxweni zezemfundo).

Ukusebenzisa umbuzo-mbumbulu kudonsa umqondo walowo olalele agxile kulokho okwethulwayo futhi umenze alangazelele ukuzwa okuzolandela. Inhloso yombuzo-mbumbulu iyehluka umbhalo nombhalo. Kokunye umbuzo-mbumbulu uyagcizelela kanti kokunye uveza ukuvumelana nokuphikisana nephuzu elithize ngamandla. Kukhona nohlobo lombuzo-mbumbulu lapho umbhali ebuza maqede alandelise ngempendulo. Lokhu kuchaza ukuthi kukhona izinhlobonhlobo zemibuzo-mbumbulu.

Umbuzo-mbumbulu ke ungachazwa ngokuthi uhlobo lombuzo ongadinge mpendulo, onhloso yawo ingale kokuthola impendulo. Inhloso ngokudlulisa isitatimende ngandlela thizeni. Njengoba kunezinhlobo zezifenqo, lolu uhlobo lwesifenqo nalo lunezinhlobonhlobo. Umbuzo-mbumbulu wehlukene kulandela indlela ohleleke ngayo nenhloso yawo. Kukhona uhlobo olubizwa ngokuthi umabuza-sakukhathazeka, kukhona umabuzeqinisekisa kanye nohlobo olubizwa ngokuthi umabuzephendula. Ukuchazwa kwalezi zinhlobo kuyalandela ngezansi, kuqalwa ngomabuza-sakukhathazeka.

Umabuza-Sakukhathazeka

Umabuza-sakukhathazeka ngolunye lwezinhlobo zemibuzo-mbumbulu. Ungaphawulwa ngokuthi uhlobo lombuzo-mbumbulu oluhambisana nokukhathazeka ngesenzo esithile esikhuzwayo. UGallagher (1970:510) uchaza umabuza-sakukhathazeka kanje:

Epiplexis is a rhetorical question where in questions are asked not in order to know anything but to chide, reprehend, show disappointment and embarrassment. This is to emphasize one's fault and disapproval of it.

(Umabuza-sakukhathazeka uhlobo lombuzo-mbumbulu lapho khona imibuzo ayibuzwa ukuze kwazeke okuthize kodwa ukudlulisa ukukhala, ukukhathazeka, ukuphoxeka nokuhlambalazeka. Lokhu kuwukugcizelela iphutha lomuntu nokungahambisani nalo).

Kule ncazelo kuyavela ukuthi lolu hlobo lombuzo-mbumbulu luphelezelwa yimizwa yokukhathazeka ngoba umbhali usuke engeneme ngesenzo leso esisembuzweni.

Abanye ababhalali bababaza ubungozi balolu hlobo lombuzo-mbumbulu, njengaye uNordquist (2020:2) ngokucaphuna uPoe lapho ethi umabuza-sakukhathazeka uyingozi kunazo zonke ezinye izinhlobo zemibuzo-mbumbulu ngoba akasetshenziselwa ukuthola ulwazi kodwa ukuhlambalaza, ukukhuza nokuhlukumeza. Okokugcina uSherry (2015:1) uthi umabuza-sakukhathazeka ubuye achazwe ngokuthi “It is asking questions in order to chide, to express grief or to inveigh” (Kungukubuza imibuzo ukuze kukhuzwe, kuvezwe usizi noma kugxekwe).

Ngemuva kokubuka izincazelo ezingenhla, lolu hlobo lombuzo-mbumbulu lungabizwa ngokuthi umabuza-sakukhathazeka futhi lungachazwa ngokuthi uhlobo lwesifenqo olwakhiwe okombuzo owejwayekile kodwa onhloso yawo ingukudlulisa umqondo noma umlayezo ngendlela egcizelela umuzwa othile.

Umabuza-sakukhathazeka uyatholakala enkondlweni ka E. J Mhlanga ethi ‘Mbali Yami’:

Mbali yami, kungan’ ungangincinzanga,

Ngokuthi lo mhlabath’ obuqhakaze kuwona

Usuphelelwe ngumquba ongumsoco wokuqhakaza?

(Maphumulo, 2004:65)

Kule nkondlo usonkondlo ukhuluma nesithandwa sakhe esesimdukele ngenxa yokuphela kothando. Usibuza imibuzo ngendlela uthando lwabo oluvele lwaphela ngayo. Ubuza umbuzo-mbumbulu owuhlobo olubizwa ngomabuza-sakukhathazeka ngendlela eveza usizi nokuphatheka kabi lapho ebuza isithandwa sakhe ukuthi kungani singakhulumanga uma uthando lwabo lungasasijabulisi.

Enkondlweni usonkondlo ubiza isithandwa sakhe ngembali. Lokhu kuyindlela yokukhanyisa ngobuhle bakhe,

phela izimbali zaziwa ngemibala yazo emihle eqhakaza ikuhehe uhamba kude. Uyabuza ke usonkondlo ukuthi kungani imbali yakhe ingamncinzanga. Ukuncinza yisenzo esenziwa yizinyosi. Uma kwenziwa ngumuntu komunye kusuke kuchazwa ukuqwashisa umuntu ngokwenzekayo noma okuzokwenzeka. Ngakho ke ngalo mbuzo usonkondlo ubuza ukuthi kungani isithandwa sakhe singamqwashisanga noma singamhlebelanga kusenesikhathi ngesimo sothando lwabo.

Uyaqhubeka usonkondlo ubuza uthi “Ngokuthi lomhlabath” obuqhakaze kuwona usuphelelwe ngumquba ongumsoco wokuqhakaza?”. Uma kukhulunywa ngomhlabathi kusuke kukhulunywa ngesisekelo sokuthize noma into okwakhiwa ngaphezu kwayo. Ngokwenzekayo umhlabathi umele uthando lukasonkondlo nesithandwa sakhe oluyisisekelo sobudlelwane babo. Umquba umhlabathi ohlangene nobulongwe otholakala esibayeni semfuyo. Umquba ke usetshenziswa ukulekelela isitshalo ukuthi sikhule siqhakaze sikhuphe ukudla okunomsoco. Lapha usonkondlo uma ekhuluma ngomquba othandweni lwabo ukhuluma ngezenzo zothando ezifudumeza noma ezenza uthando lukhule. Ngalamazwi usonkondlo uyabuza ukuthi kungani engamqwashisanga ukuthi uthando lwabo alusamujabulisi.

Lapha usonkondlo ugxeka isenzo sokuthi isithandwa sakhe sivele siphume othandweni lwabo ngaphandle kokukhuluma uma singaseneme. Inhloso yalombuzo-mbumbulu akukona ukuthola impendulo kepha ukuveza ukukhathazeka kuka sonkondlo nokungahambisani kwakhe nesinqumo salona abethandana naye sokushiya uthando abebenalo. La mazwi aphelezelwa ngumoya wosizi nokukhathazeka. Usonkondlo ukhathazekile ukuthi lona abethandana naye wathatha isinqumo sokumshiya ngaphandle kokumqwashisa ukuthi akasajabule. Zonke lezi zimpawu zifakazela ukuthi ngempela lona ngumabuza-sakukhathazeka.

Umabuza-sakukhathazeka uyavela futhi enkondlweni kaMajola ethi ‘Lunjalo Uthando’. Usonkondlo ngokudideka nokukhathazeka uyabuza uthi:

Kuphithane ikhanda ukudideka.

Kanti yimuphi engimthandayo?

(Mazibuko, 2018:6)

Kule nkondlo yothando usonkondlo ukhathazwa ukudideka kwenhliziyo yakhe, edidwa ubuhle bamantombazane ahlukene ezweni. Ubuza umbuzo-mbumbulu lapho ethi “kanti yimuphi engimthandayo?” Lo mbuzo-mbumbulu awunayo impendulo, olalele ngeke awuphendule kanjalo naye usonkondlo uqobo ngoba usadidekile. Lokhu kudideka kuyamkhathaza ngoba naye usezifunela uthando oluzogxila kepha nakhu ukudideka kungumngane wakhe. Lo mbuzo-mbumbulu ke uhlobo olubizwa ngokuthi umabuza-sakukhathazeka ngoba inhloso yawo akusikho ukuthola impendulo kepha udlulisa ukukhathazeka ngomuzwa wokudideka anawo usonkondlo.

Esinye isibonelo sika mabuza-sakukhathazeka sitholakala enkondlweni kaButhelezi ethi “Gugu lami ukuphi?” Lapha usonkondlo udlulisa ukukhathazeka ngokudukelana kwakhe nesithandwa sakhe asibiza ngegugu lakhe. Uthi:

Uma ngabe usukwelabathule;

Akungcono ngibe nawe na?

(Ntuli, et al., 2007:17)

Ngokukhathazeka lapha usonkondlo ubuza ukuthi uma isithandwa sakhe kwenzeka ukuthi sesikwelabathule okuchaza ukuthi sesikwelabangasekho emhlabeni, akungcono yini naye afe ukuze babe ndawonye? Lena yindlela yokudlulisa ukukhathazeka ngoba esezosala yedwa engazi ukuthi usezophila kanjani ngaphandle kwesithandwa sakhe ngenxa yokudukelana kwabo. Lo mbuzo awunampendulo ngoba vele negugu lakhe leli alitholakali ndawo. Lokhu kuyaqinisekisa ukuthi lona ngumbuzo-mbumbulu onhloso yawo ukudlulisa ukukhathazeka kuphela.

Umabuzeqinisekisa

UZimmerman (1997:747) uchaza umabuzeqinisekisa uthi: “An erotesis is a rhetorical question serving two functions, implying strong affirmation or denial” (Umabuzeqinisekisa umbuzo-mbumbulu osebenza imisebenzi emibili, ukuqinisekisa ngamandla noma ukuphika ngamandla. Lapha usonkondlo usuke evuma okuthize kodwa ekwenza lokhu sakubuza. Umabuzeqinisekisa umbuzo-mbumbulu oqinisekisa ukuhambisana nento noma uphike ngamandla. Kukumuntu owusebenzisayo ukuthi ngaleso sikhathi uzama ukuphikisa okuthize noma ukukuqinisekisa. USmith (2006: 167) yena uthi inhloso kamabuzeqinisekisa ukunxenxa lowo olalele ukuthi avumelane aphinde akholwe lokho okubekwa yimbongi. Lokhu ke kuliqiniso. Uma umbhali esebenzisa umabuzeqinisekis usebenzisa amazwi aqinisekisa uhlangothi angakulo ngokuphelele, kodwa konke lokhu kwenziwa ngendlela esakubuza umbuzo.

NgokukaQuinion (2008:1), “erotesis is a manner of phrasing a question that presupposes an answer that is either a strong affirmative or, more often, a strong negative” (Umabuzeqinisekisa yindlela yokubeka umbuzo osampendulo evuma ngamandla noma kaningi, ephika ngamandla). Lolu hlobo lo mbuzombumbulu ngokwenzazelo lungabizwa ngokuthi umabuzeqinisekisa kanti lungachazwa ngokuthi umbuzo ongadingi impendulo, onhloso yawo ingukuqinisekisa umbono noma uhlangothi oluthize.

Umabuzeqinisekisa uhlobo lombuzo-mbumbulu ongaphendulwa ngoba impendulo yawo isobala, iyaqinisekiswa nje kuphela. Umsebenzi kamabuzeqinisekisa ukuqinisekisa noma ukudweba isitatimende esiyisiphetho ngodaba okukhulunywa ngalo. UMabuzeqinisekisa uyatholakala enkondlweni ka-Buthelezi ethi “Gugu lami ukuphi?” lapho ethi:

Gugu lami- guqa ucele

kuyena nawe uMvelinqangi,

Esephendula ubuso beNkazimulo-

Zifezeke nezethu izifiso- Akunjalo?

(Ntuli, et al., 2007:18)

Lapha usonkondlo ubalisa ngokudukelana kwakhe nothandiweyo wakhe. Enkondlweni usonkondlo unxenxa isithandwa sakhe ukuthi lapho sikhona sishaye ngedolo phansi sibike konke kuMdali ukuze abakufisayo, okungukuba baphinde bahlangane kwenzeke.

Kulesi sitanza usonkondlo ubuza ngenhloso yokuqinisekisa agcizelele lokho akuveza ngaphambi kokudlulisa umbuzo othi 'akunjalo?' Usonkondlo uqala ngokuveza loko afisa isithandwa sakhe sikwenze ukuze baphinde batholane babe ndawonye. Umtshela okufanele akwenze ukuze kufezeke isifiso sabo sokuba ndawonye. Ukuze abe nesiqiniseko sokuthi isithandwa sakhe naso sifisa lokho akufisayo, ubuza umbuzo oqinisekisa uphinde ugcizelele lokho akufisayo lapho ethi 'Akunjalo?'. Ngalo mbuzo akalindele mpendulo kepha uqinisekisa ukuthi bobabili benesithandwa sakhe banesifiso esisodwa. Igama elithi 'akunjalo' lisendleleni ephikayo kepha lapha lisebenze njengombuzo ukuqinisekisa ngamandla futhi kugcizelelwe okushiwo ngaphambi kombuzo lona. Impendulo yalo mbuzombumbulu ilele kusitatimende asidlulisa ngaphambi kwawo futhi asikho nesithandwa sakhe ukuwuphendula. Ngakho-ke kungashiwo ngaphandle kokungabaza ukuthi lona ngumbuzo-mbumbulu oqinisekisa ukuvuma noma ukuphika ngamandla.

Isibonelo sesibili yileso esitholakala enkondlweni kaNgubo esihloko sithi "Ngingephile Ngaphandle Kwakho" lapho sivela kanjena:

Ingabe kunjalo nakuwe Bhungane omuhle?

(Sibiya, 2005:41)

Kule nkondlo usonkondlo uchaza indlela angeneme ngayo ngokuphila ngaphandle kwesithandwa sakhe. Uthi kokunye ufikelwa nayizinyembezi. Usonkondlo weneka indlela azizwa ngayo ngaphandle kwesithandwa sakhe. Indlela impilo

engashintsha ngayo ngisho sekuthiwa isithandwa sakhe sesidlulile emhlabeni. Uzizwa eyedwa, egcwele ukukhathazeka aze afikelwe nayizinyembezi. Konke lokhu ukwenza maqedeqinisekise ngombuzo-mbumbulu ukuthi isithandwa sakhe naso ngabe sizizwa ngale ndlela yini lapho sikhona ngamazwi athi “Ingabe kunjalo nakuwe Bhungane omuhle?”

Lo mbuzo-mbumbulu usonkondlo uwubuza ngenhloso yokuqinisekisa ukuthi indlela azizwa ngayo iyafana yini naleyo isithandwa sakhe esizizwa ngayo. Umabuzeqinisekisa uyatholakala futhi enkondlweni ka NP Mpungose ethi “Uthi Angikholwe Uthando?” lapho usonkondlo ethi:

Uth’ angikholw’ uthando?

Ngikholwe yilo? Kambe lona

Luyakholwa yimi na?

Kanjani ngingayek’ ukukholwa kuMdali

Kodwa ngikholwe uthando?

(Sibiya, 2019:88)

Lapha usonkondlo usebenzise umabuzeqinisekisa ukuqinisekisa futhi agcizelele ukungahambisani noma ukuphikisana ngamandla nothando ngenxa yokuphoxeka kwakhe. Lo mbuzo-mbumbulu ubeka iqiniso ngendlela esambuzo. Usonkondlo udlulisa umlayezo othi ngeke esalukholwa yena uthando ngoba lumhlukumezile. Ukunalokho kungcono akholelwe kuNkulunkulu ngoba yena akaphoxani. Konke lokhu ukudlulisa ngendlela esambuzo, umbuzo uqobo uqukethe impendulo ngendlela engaqondile. Ekugcineni uthi “Kanjani ngingayek’ ukukholwa kuMdali kodwa ngikholwe uthando?” Lo mbuzo-mbumbulo usebenze njengesiqinisekiso esingamandla sokuthi usonkondlo akasenawo amandla okukholelwa othandweni usezikhethetele uNkulunkulu. Iyona nhloso kamabuzeqinisekisa ke lena, ukudlulisa ukuphika noma ukuqinisekisa okungamandla ngesu lombuzo-mbumbulu enkondlweni. Usonkondlo uyaqinisekisa ukuthi ngeke akholwe uthando ayeke ukukholwa kuNkulunkulu.

Umabuzephendula

Umabuzephendula uhlobo lombuzo-mbumbulu owehlukile kakhulu. Lolu hlobo luphelezelwa yimpendulo. Omunye umbhali uchaza lolu hlobo lombuzo-mbumbulu ngokuthi “Anthypophora is a rhetorical term for the practice of asking oneself a question and then immediately answering it” (uNordquist, 2019:1) (Umabuzephendula yigama mbumbulu lesenzo sokuzibuzisa umbuzo bese uwuphendula ngokushesha). Lokhu kuchaza ukuthi lo mbuzo-mbumbulu kufanele ulandelwe yimpendulo ngaso sonke isikhathi.

UNordquist (2019:1) ngokucaphuna i-Dictionary of Rhetorical terms, uchaza kanje: “Anthypophora is known as the immediate reply to a rhetorical question” (Umabuzephendula waziwa ngokuthi yimpendulo ephuthumayo elandela umbuzo-mbumbulu). Lokhu kugcizelela ukuthi impendulo ehamba nalo mbuzo-mbumbulu kufanele isheshe ilandele abalalele nabafundayo bengekazihluphi ngokucabanga impendulo. UCronick (2002:4) uphawula ngomabuzephendula ovele enkondlweni yomunye usonkondlo uthi “He begins with a question and passes immediately to the answer (anthypophora)” (Uqala ngombuzo bese ngokushesha aqhubekele rempendulweni). Lo mbuzo ungabuzwa ekupheleni kwesinye isitanga uphenduleke ekuqaleni kwesinye. Okubalulelike ukuthi kubekhona ukulandelana kombuzo nempendulo. UNordquist (2019:1) uphawula ngomabuzephendula uthi “anthypophora at times poses a problem due to the definition of a rhetorical question, the answer to the question may be confusing” (Umabuzephendula uyindida kwabaningi ngenxa yencazelo enikezwa uma kuchazwa umbuzo-mbumbulu, impendulo yombuzo ingase idale ukudideka). Inhloso yalolu hlobo lombuzo-mbumbulu ukwenza olalele alangazelele ukuzwa impendulo ezolandela futhi azilungiselele ukuhambisana nombhali wenkondlo ukuveza impendulo.

Umabuzephendula ke ngamanye amazwi angachazwa ngokuthi uhlobo lombuzo-mbumbulu obuza ngenhloso yokudlulisa impendulo. Lo mbuzo-mbumbulu usuke ulandelwa

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yimpendulo ngaso sonke isikhathi. Enkondlweni kaNtuli ethi 'Lezozinsuku' umabuzephendula uvela kanjena:

Yingoba usuthole elinye ijuba

Elizoncoma izimpaphe zakho?

Angilitholanga elinye ijuba

Elizoncoma izimpaphe zami.

(Msimang,1990: 76-77)

Kule nkondlo usonkondlo ukhumbula izinsuku zakudala lapho esenesithandwa sakhe futhi uzama ukuthola nezizathu ezenza behlukane. Usonkondlo ubuza umbuzo abuye aziphendule. Umbuzo yilowo othi "Yingoba usuthole elinye ijuba elizoncoma izimpaphe zakho?" Uma ekhuluma ngejuba usonkondlo akasho isilwane kepha uchaza umuntu. Izithandani ziyaye zibizwe ngamajuba ngoba zihlala zibonakala ngambili ndawonye. Phela amajuba avamise ukuhamba ngamabili. Ngezimpaphe akasho izimpaphe zenyoni, yena ukhuluma ngobuhle besithandwa sakhe. Ubuhle benyoni bulele ezimpapheni zayo. Uyabuza ke ukuthi usuthole omunye umuntu ozoncoma ubuhle bakhe yini.

Esitanzeni esilandelayo uyawuphendula lo mbuzo usonkondlo lapho ethi "Angilitholanga elinye ijuba elizoncoma izimpaphe zami", uyaziphendula usonkondlo lapha. Uphendulela isithandwa sakhe ukuthi cha akekho omunye omuntu ozoncoma ubuhle baso. Ngalolu hlobo lombuzo-mbumbulu usonkondlo uzama ukudlulisa umqondo wokuthi uthando lwabo alupheliswanga ukuthi omunye uthole omunye. Usonkondlo akawubuzi lo mbuzo-mbumbulu ngoba elindele impendulo, unayo impendulo okuyilena ayilandelisa ngemuva kokubuza.

Esinye isibonelo sikamabuzephendula sitholakala enkondlweni kaMakhambeni ethi 'Yini le?'. Usonkondlo ubuza umbuzo maqede awuphendule sakubuza kanjena:

Yinkowankowane na?

Qhabo.

Kuyadliwa lokhu na?

Phinde.

(Sibiya, 2005:48)

Le nkondlo ikhuluma ngesithelo sasendle esingejwayelekile esikhula ezintabeni sibemhlophe. Usonkondlo ubabaza ubuhle baso nokuheha kwaso. Okumangazayo ukuthi akekho onesiqiniseko segama lalesi sithelo, yingakho nesihloko senkondlo sithi 'Yini le?' Usonkondlo uveza ukuthi lesi sithelo sesihambe saze safika nasemlonyeni wakhe okwenza ukuthi azibuze eziphendula lapho ethi 'Yinkowankwane na?' Inkowankwane ke isithelo sasendle esimise okwe khowe, ikhula imise okwesambulela kodwa yona inkowankwane ayidliwa, iyabulala (uNyembezi noNxumalo, 1966:67).

Usonkondlo ke uzibuza ukuthi ngabe yinkowankwane yini lesi sithelo maqede aziphendule ngokushesha athi 'qhabo'. Lokhu kuzibuza eziphendula kumholela kumbuzo olandelayo lapho ethi 'kuyadliwa lokhu yini?', nalapha uyaziphendula ngokushesha athi 'Phinde'. Lo mbuzo awubuzwa ngenhloso yokuthola impendulo kepha udlulisa isitatimende noma umqondo othize ocashile wokuthi inkowankwane ayidliwa.

Isibonelo sokugcina sikamabuzephendula sitholakala enkondlweni kaBiyela esihloko sithi "Luyini ubandlululo?" lapho usonkondlo ebuza umbuzo-mbumbulu bese elandelisa ngempendulo. Enkondlweni lokhu kuvela kanjena:

Kanti ngempela luyini ubandlululo?

Izazimthetho zithi ukucwasana ngezepolitiki...

(Ntuli, 2006:45)

Le nkondlo ikhuluma ngobandlululo. Usonkondlo ufunisa ngencazelo yobandlululo, ubuza umbuzo othi "luyini ubandlululo?" Enkondlweni uyawubuza lo mbuzo maqede awulandelise ngempendulo ngokwabantu abathize. Esibonelweni esingenhla ubuza umbuzo uthi "Kanti ngempela luyini ubandlululo?" Lapha usonkondlo uzwakalisa ukudideka nokulangazelela impendulo yokuthi luyini ubandlululo, usefuna

ukwazi ukuthi ngempela luyini. Lo mbuzo ulandelwa umusho odlulisa incazelo yobandlululo lapho ethi “Izazimthetho zithi ukucwasana ngezepolitiki”. Le mpendulo yandulela umbuzo kule nkondlo okuchaza ukuthi usonkondlo ubuza umbuzo abuye awuphendule ngokushesha. Inhloso yalo mbuzo akusikho ukuthola impendulo ngoba vele useyivezile usonkondlo, kodwa ukudlulisa ulwazi noma umqondo othize ngendlela enobuciko ehlelekile ukuze ofundayo angalahlekelwa yincazelo yobandlululo. Ngalesi sizathu kuhle yandulele umbuzo embhalweni. Ofundayo ke kulula ukuthi athole umqondo ophelele futhi nosonkondlo uphumelele ekudluliseni umqondo ngendlela eyenza olalele noma ofundayo alalelisise kwazise umbuzo wenza umuntu amise umqondo alalele.

Isiphetho

Kulesi sahluko kucutshungulwe kwadingidwa uhlobo lwesifenqo olwaziwa ngombuzo-mbumbulu nokujula kwaso ezinkondlweni zesiZulu. Kuqale kwachazwa ukuthi uyini umbuzo-mbumbulu ngosizo lwemibhalo yabanye ababhali. Kubuye kwabhekwa izinhlobo ezintathu zemibuzo-mbumbulu zachazwa kabanzi kusetshenziswa nezibonelo ezithathwe ezinkondlweni zababhali abahlukahlukene. Umbuzo-mbumbulu wehlukene njengoba kuveziwe ngenhla kanti futhi uhlobo nohlobo lusetshenziselwa inhloso ethize. Osonkondlo basebenzisa umbuzo-mbumbulu ezinkondlweni ezahlukene ukudlulisa ukukhathazeka, ukudideka, ukuqinisekisa kanye nokudlulisa ulwazi oluthize noma umlayezo wenkondlo.

Okutholakele ukuthi akuvamile ukuthola ukujula ngombuzo-mbumbulu. Uma kukhulunywa ngombuzo-mbumbulu kubhekwa umbuzo-mbumbulu ngokuphelele kungabe kusabhekwa ukwehlukana kwawo, kepha iqiniso lithi umbuzo-mbumbulu awuveli ngendlela efanayo emibhalweni yobunkondlo futhi awusebenzi umsebenzi owodwa.

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