





# Ukusetshenziswa Kwezifengqo Ezinkondlweni Zika T. B. Qwabe


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## Isingeniso

Izinkondlo e-Afrika ziyinto elula kakhulu neyindlela ejulile yokuveza imizwa. Abantu abangama-Afrika bakhombisa imizwa ngengoma noma ngenkondlo uma bethanda, bezonda, besebenza noma bedlala, benokuthula, belwa, kuzelwe ingane noma kuvele isifo (Myeni, 2019). Umbhali wezinkondlo okhaliphile, akaxoxi nje indaba uma ebhala izinkondlo kepha uyaye ayinandise ngokufaka izifengqo ezithile ukuze izinkondlo zakhe zifundeke, zihehe nalowo ozilalele. Ababhali abaningi bezinkondlo abalenzi iphutha lokungafaki noma esisodwa isifaniso ezinkondlweni zabo. Ukufaka isifaniso enkondlweni kwenza nalowo oyifundayo kumbe oyilalele, athole noma abe nesithombe sokuthi inkondlo ikhuluma ngani. Isenzamuntu naso senza umsebenzi ofanayo enkondlweni, siyanandisa bese sisiza ukugqamisa umqondo wenkondlo.



## The Uncommon becomes Common

Kulolu cwaningo kusetshenziswe injulalwazi ye-Cognitive Poetics theory. UFreeman (2000:1) uchaza i-Cognitive Poetics Theory kanje:

*Cognitive Poetics theory is a powerful tool for making explicit our reasoning processes and for illuminating the structure and content of literary texts. It provides a theory of literature that is both grounded in the language of literary texts and grounded in the cognitive linguistic strategies readers use to understand them.*

(Injulalwazi ye-Cognitive Poetics iyithuluzi elinamandla lokwenza kucace izindlela zethu zokucabanga kanye nokukhanyisa ukwakheka nokuqukethwe imibhalo yobuciko. Ihlinzeka ngethiyori yemibhalo esekelwe olimini lwemibhalo yobucikofuthi esekelwe emaswini olimi okucabanga asetshenziswa abafundi ukuze bayiqonde.)

Abacwaningi basebenzise le njulalwazi ukuhumusha nokuhlaziya izifaniso nesenzamuntu ezinkondlweni zikaQwabe (2015). Lolu hlobo lwenjulalwazi lukhethwe ngoba lusiza ekukhanyiseni ukwakheka nokuqukethwe yimibhalo njengoba abacwaningi behlaziya ukusetshenziswa kwezifaniso nesenzamuntu ezinkondlweni zikaQwabe. Injulalwazi yindlela esetshenziswa ngabacwaningi njengomhlahlandlela owusizo noma osizayo ekucutshungulweni kwemibhalo. Ngokusebenzisa injulalwazi efanele nehambisanayo nocwaningo lwakho njengomcwaningi, ungathuka uthola noma umbula nokukade kunganakekile.

UNkumane (1995: 67) uthi sekwaphenduka umgomo ezifundweni kulezi zinsuku ukusebenzisa uhlobo oluthile lwenjulalwazi yemibhalo uma kuhlaziywa umsebenzi wemibhalo. Kanti uBartens (1995:116) yena uthi ukuhumusha imibhalo kanye nezinjulalwazi sekwasondelana kakhulu, eqinisweni abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. UMitchell noJolley (1988: 21) bathi injulalwazi ingathathwa njengesiphakamiso lapho imibono eminingi emisha isuselwa khona. Lokhu kufakazelwa uNdimande (1998: 17) lapho ethi injulalwazi

ngumhlahlandlela ohlahlwa ngusonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Uphinde athi (2001: 19) injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso bolwazi olwethuliwe ngocwaningo.

Umcwaningi angakhetha indlela yokucwaninga kweziningi kepha kumele akuqinisekise ukuthi akakhethi noma iyiphi nje, kepha akhethe ehambisana nocwaningo lwakhe. Ziningi izindlela zokuqhuba ucwaningo, kunendlela yekhwalithethivu, neyekhwantithethivu kanye nendlela exubile. Lolu cwaningo lusebenzise indlela yekhwalithethivu. Le ndlela ikhethwe ngoba imiphumela yalolu cwaningo ihlelwe yase ihlaziywa ngokwezindikimba hhayi izinombolo. Ukuze abacwaningi bafeze izidingo zalolu cwaningo bafunde imiqulu yocwaningo lweziqu zemfundo ephakeme kanye neminye etholakala kwi-inthanethi. Babuye bafunda izincwadi ezinamaqoqo ezinkondlo ezibhalwe nguQwabe.

UKuna (2014) uthi ikhwantithethivu yindlela egxile ezinombolweni esetshenziswa ngumcwaningi ekucwaningeni ngezinto ezithile. Umcwaningi uye athole inani noma ubungako baleyonto ethile ocwaningweni lwakhe. Ababhali asebemkantshubomvu uma bezichaza lezi zindlela zombili usheshe uwubone umehluko futhi ukhanyiseleke, ukwazi nokubona ehambisana nocwaningo lwakho. Bese kuba khona amathuluzi okuqoqa ulwazi ngaphansi kwalezi zindlela ezibaliwe, singabala: indlela yemibuzo, indlela yokuthola ulwazi ku-inthanethi kanjalo nendlela yokufunda ezincwadini ezisemtsheni yolwazi kanye nendlela yokuxoxisana nomphakathi.

Abacwaningi basebenzise ukubuyekwezwa kwedokhumenti njengethuluzi lokuqoqa ulwazi njengoba bebefunda imibhalo eshicilelwe ukuqhuba ucwaningo lwabo nokufeza izinhloso zocwaningo. Ukubuyekwezwa kwedokhumenti kuwukufunda ucubungule imibhalo eqoshiwe phansi yabhalwa emaphepheni noma emiqulwini ephathekayo ngesandla, nokucubungula imibhalo eshicilelwe yase ifakwa kumakhompyutha/inthanethi.

UBowen, (2009:27) uchaza ukubuyekezwa kwedokhumenti uthi:

*Document analysis is a systematic procedure for reviewing or evaluating documents, both printed and electronic (computer-based and internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding and develop empirical knowledge.*

(Ukuhlaziywa kwedokhumenti kuyinqubo ehlelekile yokubuyekeza noma yokucubungula imibhalo, ephrintiwe ne-elektronikhi (ezisekelwe kukhompyutha kanye ne-inthanethi). Njengezinye izindlela zokucubungula ocwaningweni lwekhwalithethivu, ukuhlaziywa/ ukucutshungulwa kwemibhalo kudinga ukuthi ulwazi luhlolwe bese luhunyushwa ukuze kutholakale incazelo, kube nokuqonda bese kuthuthukiswa ulwazi.)

Abacwaningi babe sebefunda bacubungula izinkondlo eziningi ezibhalwe nguQwabe (2015) emaqoqweni amaningi ahlukahlukene, kwamanye ehlanganyele nabanye ababhali, kwamanye ewabhale yedwa. Abacwaningi abagcinanga ngokusebenzisa amaqoqo abalwe ngenhla kepha basebenzise nemiqulu eshicilelwe, okuyizincwadi kanye namatesisi acishe ahambisane nesihloko sabo.

## **Ukusetshenziswa kwesifaniso**

Isifaniso yilapho kusuke kuhlotshaniswa izinto ezimbili ezingahlobene kodwa esingathi uma sizibuka zombili kube nento efanayo embi noma enhle ngazo. Isibonelo umuntu wesifazane uma emuhle kuyaye kuthiwe “muhle njengembali”. Lapha sesithathe ubuhle bomuntu sabufanisa nobembali. Kulezi zinto akukho nokukodwa okufanayo ngazo ukuthi zingaze zihlotshaniswe kepha ngokuthi izimbali zinhle, yingakho nobuhle bomuntu wesifazane bufaniswe naloboembali.

Umhlanga (1994:66) uchaza isifaniso uthi:

Sikhumbule ukuthi inkondlo iyimicabango yembongi. Leyo micabango imbongi izama ukuthi iyibeke ngendlela ehlobisekile, indlela emnandi kanti enesithunzi esizophakamisa ubunkondlo baleyo micabango. Lapha-ke kufaniswa izinto ezimbili ezingafani kodwa ezinokuthile okufanayo njengobuhle nje. Kuyenzeka ukuthi uma umuntu enolaka imbongi ibhekisise ukuthi yisiphi isifengqo esingahambelana nalolu laka lwalo muntu. Mhlawumbe enye imbongi bese imqhathanisa nendlondlo. Ngalokho-ke sinezakhi ezithile ezizogqamisa lokhu kuqhathanisa njengalezi, njenga-, nganga-, kuna-, okwe- njalonzalo.

Incazelo engenhla igqamisa kona ukuthi uma kukhulunywa ngesifaniso enkondlweni kusuke kuqhathaniswa noma kuhlotshaniswa izinto ezimbili ezingafani kodwa futhi ezinokuthile esingathi kuyafana. Yingakho lesi simo sokukhuluma sibizwa ngokuthi isifaniso ngoba siyafanisa.

Inkondlo yokuqala esizoyibheka isihloko sayo sithi: 'Baba Wabantabami' eqoqweni elinesihloko esithi Imvunge Yokusa. Sizobheka isigaba sesibili sale nkondlo kuphela:

Ngisakhumbula kahle ngengqondo yami,  
Usangikhulumisa ngamazwi amnandi,  
*Njengoju* lwezinyosi zasebusika,  
Ungidalisa ngamazwi achichim' amancoko,  
Ungibuka emehlweni ngidakwe ngidiyazele,  
Ungibamba kushis' umzimba wonke,  
Ohlekweni lwakho ngibon' imisebe,  
Ngibone nemibala yothingo lwenkosazane,  
Ngibon' imibala yezimbali ezinhle.

(Qwabe, 2015: 87)

Sithola umbhali esebenzise isakhi sesifaniso esithi: njengo-,. Lapha ufanisa amazwi kababa wezingane zakhe noju lwezinyosi zasebusika. UNyembezi (1992) uchaza uju uthi umpe olwenziwa yizinyosi, ubusi. Uju luwuphawu lobumnandi noma lwento emnandi. Ngamanye amazwi ubaba wezingane okukhulunywa ngaye lapha enkondlweni, wayethi uma

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ekhuluma nomama wezingane zakhe, asho amazwi amnandi ngendlela emangalisayo ngoba imbongi ize isivezela ukuthi ayemnandi njengoju lwezinyosi zasebusika. Uju lwezinyosi lwasebusika olulandwa ezintabeni noma emahlathini, luba noshukela kakhulu kunolwangezinye izikhathi zonyaka. Isifaniso esisebenzisile imbongi senza kucace bha noma sibeke ngokusobala izinga lobumnandi bobudlelwane balaba bazali.

Angaz-ke kwathi gwiqiqi kuphi,  
Kwathi ngingashongo lutho kuwena,  
Kodwa wathukuthela wagana unwabu,  
Amehl' akho alokoza *njengawemamba*,  
Aphenduka izikhweqe ezinamandla.

Imbongi isebenzise isakhi sesifaniso okungu: njenga-. Umama wezingane ubona noma ufanisa amehlo kababa wezingane zakhe nalawo emamba. UNyembezi (1992) uchaza imamba uthi yinyoka enesihlungu esibi, kukhona emnyama neluhlaza, yinde futhi inesidumbu esikhulu. Imamba emnyama kayiphuthunyelwa, ngeke uphumelele ukuyivika le ngozi. Uma ngabe imamba ithukuthele kakhulu iyaye ilokozi amehlo ayo. Uma seyilokozi amehlo isuke isingakulimaza noma ingakuhlasela noma yinini. Lesi sifaniso sigqamisa ngokusobala ukuthi ubaba wezingane wayedinwe noma ethukuthele kangakanani futhi wayesengamenza noma yini, esengamenza into enesihluku noma yinini. Izinto zase zihluke kakhulu kunakuqala. Ubaba wezingane wayengaseyiyo le ndoda eyayimkhulumisa ngamazwi amtoti, amazwi amnandi okoju, wayeseyindoda enolaka, ethukuthele.

Izifaniso ezisebenzisile imbongi zenze ukuthi abafundi bakwazi ukuthola isimo sempilo phakathi kukamama nobaba wabantwana. Kuyabonakala estanzeni sesibili ukuthi phambilini ubudlelwane babo babumnandi kangakanani, ngokuthi umama abufanise noju, kuyacaca ukuthi kwakuyinjabulo yodwa. Kuyabonakala futhi kuso lesi stanza sesibili, emgqeni we-18 lapho imbongi isebenzise isifaniso futhi ukubonisa ukushintsha kwesimo: “amehl' akho alokoza *njengawemamba*” ukusigqamisela ukuguquka kwesimo phakathi kwalaba bazali. Lapha ubaba wabantwana usehlezi enolaka futhi

ethukuthele isizathu sibe singaziwa. Izimo zokukhuluma ezisebenzisile imbongi zigqamisa umqondo wenkondlo, okungukuhlukumezeka kwalo muntu wesifazane. Kuyavela ukuthi lo wesifazane wayethandwa kusaqala ubudlelwane isimo saya sashintsha manje useyahlukumezeka.

Inkondlo yesibili esizoyibheka, nayo ithathwe eqoqweni “Imvunge Yokusa” (Qwabe, 2015: 90). Isihloko sale nkondlo sithi: ‘Kuyoze Kube Nini?’

Kuthiwa asiphume ngothi lwethu,  
Siqond’ emithonjeni yakwaMfundo,  
Nangempela senze njengemiyalelo,  
Sivule izingqondo ezivundile  
Abahlwanyeli bahlwanyele  
Sinisele okusagqunywe isibeletho somhlabathi,  
Kuqhume kuthi vembu ngempilokazi,  
Kubika lona ikusasa eliqhakazile,  
*Njengezimbali ezinhle zemnsinsi eqhakazile.*

Kule ndima engenhla imbongi isebenzise isakhi sesifaniso esithi: njenge-. Imbongi ifanisa ukuqhakaza kwekusasa labantu besifazane abafundile noma abafundayo nezimbali ezinhle zemnsinsi eqhakazile. Ukuqhakaza kwemnsinsi kubukwa yiwo wonke umuntu. Kanjalo nempumelelo yomuntu wesifazane, iba yinhle, kuthakase wonke umuntu oseduze naye ngoba kusuke kuyinto enhle nencomekayo kakhulu. Izimbali zomnsinsi osuke uqhakazile ziba zinhle kakhulu, yingakho-ke imbongi ifanisa ukuqhakaza kwekusasa labantu besifazane abafundayo/ abafundile nezimbali ezinhle zemnsinsi:

Yithi labaya sidla umhlanganiso,  
Siwudle kukikize omame,  
Siwudle kuhhomuzele amadoda,  
Achobozele njengomakoti ezogana,  
Ahlina ngezinhlungu esingazazi.

(Qwabe, 2015: 91)

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Kulesi sibonelo imbongi isebenzise isakhi okungu njengo-. Ngokwesiko lesiZulu umakoti akababuki abantu ezinhlamvini zamehlo, ikakhulukazi abasemzini njengoba esuke ezogana nje. Umakoti uyaye agobise ikhanda kancane achobozele. Lokho kusuke kubonisa inhlonipho. Kuyenzeka-ke umuntu angachobozeliswa ukuthi uyahlonipha kepha achobozeliswe ukuthi unamahloni noma achobozeliswe ukuhlazeka. Lapha imbongi iveza ukuthi kuthe uma abesifazane bedla umhlanganiso, benqoba noma bephumelela ezifundweni zabo amadoda ahhomuzela, achobozela njengomakoti ezogana. Achobozela nje ashawa amahloni okuthi kuphumelele abantu besifazane ababekade bengalindele ukuthi bangaphumelela. Banamahloni manje, nezinhliziyi zabo zibuhlungu nje, yingoba abakholelwa ekutheni umuntu wesifazane kumele afunde. Abakholelwa ekutheni umuntu wesifazane uyaphumelela ekwenzeni lokhu abazitshela ukuthi kufanele bona bodwa:

Singene kwamakhulu amabhilidi,  
Sifakwa ukuqhakaza kwezingqondo zethu,  
Singene sichwashazele ngezinemicondo,  
Ezingqondweni sikhali phe njengameva,

(Qwabe, 2015: 91)

Kulesi sibonelo imbongi isebenzise isakhi sesifaniso esithi njenga-. Ameva noma iva, yinto esingathi uma siyichaza sithi icijile, yinto emila ezihlahleni ezihlabayo, yize kungezona zonke izihlahla ezimila ameva. UNyembezi (1992) uchaza ameva njengezinciji ezihlabayo ezimila ezihlahleni ezithize nasezimileni ezithile. Imbongi ifanisa ukuhlakanipha kwalaba bantu besifazane nokukhalipha kwameva. Ameva akhaliphile singathi ameva acije kakhulu, ayingozi ngoba uma engakuhlaba ungezwa ubuhlungu obukhulu. Ezingqondweni zalaba bantu besifazane kunolwazi olunzulu, bacijiwe, baphekwa ezikhungweni ezahlukene akade befunda kuzo. Imbongi isebenzise ameva ukugqamisa ukukhalipha kwezingqondo zabo ngoba ameva akhaliphe ngendlela esabisayo enanobungozi:

Sifice kukhonya zona izinkunzi zakhona,  
Zisibuke ziconse amathe angapheli,

Ngamehlo zisithi njo zingacwayizi,  
Zisibuka *njengamabhubesi* adlal' indlala,  
Zithi kithi impela sifanelwe  
Ukuhlomula ngamathuba okuqasheka,  
Singene kwezenkece engabaleki,  
Kodwa sifanelwe ukuqala kuzo,  
Ngoba sifanelwe yizona kuqala.

(Qwabe, 2015: 92)

Kulesi sibonelo, imbongi ifanise izikhulu okungabaqashi namabhubesi. Amabhubesi yizilwane zasendle eziphila ngokuzingela inyama ukuze ziphile. Amabhubesi uma ezingela awavele agxumele lokhu afuna ukukubamba kepha aqale akubuke nje isikhathi eside anduba ahlasele. UNyembezi (1992) uchaza ibhubesi uthi isilwane esisakati elikhulu esithathwa njengenkosi yezilwane, imbube, isilo, ingonyama. Imbongi isebenzise amabhubesi ukugqamisa indlela lawa madoda aziphethe nenza ngayo. Lawa madoda abuka laba bantu besifazane engacwayizi nje kuhle kwamabhubesi yingoba abona inyama kubona, inyama efaniselwe ukudliwa. Izifaniso ezisebenzisile imbongi zigqamisa ukuthi abantu besifazane bayahlushwa ukuze baphumelele. Impumelelo yabo ayizi kalula ngoba kuyavela ukuthi ukuze baqasheke bayaphoqwa ukuthi balalwe kuqala.

Inkondlo yesithathu esizoyibheka, inkondlo esihloko sithi: 'Indodana Engabuyanga' eqoqweni Imvunge Yokusa. Sizobheka isigaba sokuqala sale nkondlo kuphela:

Ngikhumbula injabulo eyake yangigubuzela,  
Inhliziyo yami yagxumagxuma *okwenkonyane* lincele  
lasutha,  
Injabulo engavuka ngayo ngiya esikhumulweni,  
Ngiyoba mdibi munye noquqaba olwalulindile,  
Sonke silinde ukuhlangana kwemizuzu,  
Sonke silinde ukufika kwamabhanoyi.

(Qwabe, 2015: 52)

Kule nkondlo imbongi isebenzise isakhi sesifaniso esihlukile, okuyisakhi u- okwe-. Imbongi ifanise ukujabula komzali nalokho kwenkonyane elisuke selincele lasutha. Lona eligxumagxuma ngokwethaba ngenxa yokuneliseka. Umzali wayethakase kanjena nje yingoba wayelindele ukuthi uzohlangana nendodana yakhe esikhumulweni sezindiza, ibuya ukuyoqeqeshelwa ukulwela izwe lakubo. Kuyavela ukuthi lo mzali kwakungesiyena yedwa owayeyohlangabeza isihlobo sakhe kepha babebaningi. Ngesifaniso imbongi esisebenzisile ukulinganisa injabulo yomzali, kuyacaca ukuthi injabulo yayiphuphuma kulo mzali ngaleso sikhathi.

Inkondlo yesine esizoyibheka isihloko sayo sithi: 'Ngiyafisa Nami' eqoqweni Izimvemvane. Sizobheka indima yokuqala yale nkondlo kuphela:

Ngiyafisa nam' ukulala ngilula njengeze  
Ngintshontshw' ubuthongo bungigwinye  
Ngithule du *kuhle* komunt' osedlulile  
Osehlangele namadloz' amahle akwabo.

(Qwabe, 2015: 64)

Kule nkondlo imbongi isebenzise isakhi sesifaniso esithi: kuhle ko-. Imbongi ifisa ukulala ilula, ingathwele mithwalo emahlombe ayo, ingakhathazwe yilutho. Ifisa ukuphumula buthule, ingasho lutho. Ifisa ukuphumula njengomuntu osuke esedlulile emhlabeni. Umuntu osuke eseshonile usuke engasakhathazwa yilutho olwenzeka emhlabeni, engasacabangi lutho. Akuvamisile-ke ukuthi izimbongi zisebenzise lesi sakhi ngendlela esisebenzise ngayo imbongi kule nkondlo. Kuvamise ukuthi kuthiwe "kuhle kwe-" hhayi "kuhle ko-". Lokhu akusho ukuthi imbongi iphazamile kepha lesi sakhi isisebenzise ngendlela eyakha umqondo nevumelana kahle. Bekungeke kuwenze umqondo futhi kuvumelane kahle ukube imbongi ithe "kuhle kwemuntu...". Isimo sokukhuluma esisebenzile imbongi siwugqamisile umqondo wenkondlo, okuwukuphumula.

## Ukusetshenziswa kwesenzasamuntu

Uma kukhulunywa ngesenzamuntu kusuke kubhekiswe kuhlobo lwesifengqo lapho kuthathwa izimpawu zomuntu zinikezwe into engaphili. Isibonelo, umuntu angasho ukuthi inhliziyo yakhe iyalila. Inhliziyo ayilili, umuntu olilayo, ngakho-ke kusuke sekuyisenzamuntu lokho., Inhliziyo inikwe izimpawu zomuntu.

UMsimang, (1986:18-19) uchaza isenzamuntu uthi:

Isenzamuntu kusewuhlobo oluthile lwesingathekiso. Umahluko wukuthi lapha into engaphili ithathwa njengento ephilayo. Ziningi izindlela zokwenza lokho, kokunye lento ungayenza ikhulume noma yenze ezinye izinto ezenziwa ngabantu. Kokunye uyinike imizwa nemicabango yomuntu, kokunye uyinike izitho zomuntu, ibe nomlomo, ikhala, izandla, njll.

Kule ncazelo engenhla, ungoti usagqamisa kona ukuthi kusenzamuntu kuthathwa into engeyona umuntu inikezwe izimpawu zomuntu. Kutholakale leyonto engeyona umuntu yenza izinto ezingenziwa umuntu kuphela.

Inkondlo yokuqala esizoyibheka isihloko sayo sithi: 'Nkosazane Emhlophe Qwa' eqoqweni Izihlangu ZikaZulu:

Manje-ke ngifisa sihlale emathafeni  
*Ambethe* imisebe yelanga lilihle  
Imisebe efudumele  
Ifudumeze mina nawe  
Ifudumeze imizimba yethu  
Ifudumeze nezinhliziyo zethu.

(Qwabe, 2015: 24-25)

Imisebe yelanga iletha imfudumalo. Ebusika uma kubanda, yilowo nalowo uba nentshisekelo nothando lokuthamela ilanga, ilanga eliletha intokomalo ngemisebe yalo. Akekho-ke ongayitholi intokomalo noma imfudumalo kuleyo misebe futhi akekho osuke ezimisele ngokusuka kuleyo ntokomalo uma eseqalile ukuyithamela. Amathafa yindawo ebanzi, okulula ukufinyelela kuyo yonke into ngaphandle kwezingqinamba

ezithile. Indawo engenazo izihlahla, enotshani, eyisiganga nje. Umbatha (2006) uchaza ithafa uthi indawo enkulu eyendlalekile, indawo ebanzi evulekile, idlelo. Imbongi isebenzise igama elithi “emathafeni” ngoba indawo emkhululayo yena nowakwakhe ukuthi bahambe noma bahlale ngokukhululeka ngoba akunazihlahla nalutho okuyobasitha imisebe yelanga. Imbongi ifisa bahlale othandweni lwabo bobabili olujulile, oluhle futhi olungaphazanyiswa yilutho namuntu.

Omunye angathi imbongi ngokuthi ithi “emathafeni ambethe imisebe yelanga”, lokhu kwakha isithombe esihle ezingqondweni zabafundi. Imisebe yelanga yenza kukhanye kahle kube kuhle lapho iklaya khona. Ibuyisa ithemba lokuthi hleze isimo sezulu sibe sihle imini nentambama yakhona. Ngokwenkondlo imisebe yelanga ingaba wuphawu lwesethembiso esenziwa isesheli kule nkosazane emhlophe, insizwa iyathembisa ukuthi uma bendawonye, kuyohlale kukuhle othandweni lwabo kunemfudumalo:

Ngifisa silalele *umoya*  
Ushweza ngenkululeko  
*Ucula iculo* lethemba  
Iculo lekusasa lethu,  
*Iculo elikitaza* thina,  
Lisibonise lena kude  
Lapho kuhlobe khona  
Ngezimbali ezembethe  
Izimbali ezinhle nezimsulwa  
Ezimsulwa ngobuhle njengawe.

Kulesi sigaba imbongi isebenzise isenzamuntu (Qwabe, 2015: 77):

Ngifisa silalele *umoya*  
...  
*ucula iculo* lethemba  
...  
*elikitaza* thina

Kule migqa engenihla imbongi inikeze umoya isici somuntu. Umuntu kuphela okwazi ukucula. Lapha sithola imbongi itshela isesheli sayo ngokuhle okuphethwe yikusasa labo kwezothando. Imbongi ize ithi “ushweza ngenkululeko”, nakanjani okuphethwe yikusasa kuhle ngoba inkululeko ihambisana nenjabulo nokuthokoza kodwa. Le migqa iveza ukuthi insizwa le inamathemba amahle nezifiso ezinhle ngobudlelwane efisa buqubuke phakathi kwakhe nentokazi emhlophe ayishelayo. Iyaqhubeka imbongi ithi: “iculo elikitaza thina” umuntu kuphela okwazi ukukitaza, iculo linikezwe amandla okukitaza. Uma umuntu ekitaza omunye yingoba usuke emdlalisa. Kungaba ukuthi uyamsukela nje ngoba embona ethule noma exhukule futhi kungaba wukuthi umkitaza nje yingoba ufuna ukumbona egxumagxuma, ehleka, emamatheka noma ejabula. Njengoba imbongi isebenzise ukukitaza, lokhu kuveza umqondo wokuthi isifiso sensizwa sisodwa, ukubona intokazi emhlophe ijabule:

Ngifisa ukukubuka emehlweni,  
Kuwona ngibone ukujula,  
Kuwona ngibone ukucweba,  
Nawe ungibuke *emehlweni*,  
*Akuxoxele* ngemizwa yami,  
*Akuxoxele* ngamathemba ami  
Engiwabona ebumba kancane  
Ebumbela ukuqhakaza kahle  
Ngobuhle obucwebile  
Njengobuhle bakho.

Imbongi isebenzise isenzamuntu ukugqamisa ubuqiniso bemizwa yayo.

Nawe ungibuke emehlweni,  
*Akuxoxele* ngemizwa yami,

(Qwabe, 2015: 77)

Amehlo awakwazi ukukhuluma. Ngakho-ke, imbongi ithathe isenzo esingenziwa ngumuntu okuwukuxoxa, yasinika amehlo. Uma umuntu exoxa, usuke esho amazwi athile komunye, angaba mnandi, angaba buhlungu futhi kungenzeka amakhe

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omunye umuntu noma abhidlize. Kulesi sigaba esingenhla imbongi ifisa intokazi emhlophe imbuke emehlweni, amehlo ayo ayixoxele indaba yemizwa. Lokhu kuveza ngokusobala ukuthi insizwa akudingi nokuthi ize iwakhiphe ngomlomo amazwi othando. Akudingi ize isho entombini ukuthi iyayithanda nokuthi iyithanda kangakanani ngoba amehlo ayo ayixoxa ayiqede indaba ewodwa nje. Uthando olubonakala emehlweni izazi ziyaye zithi lungolweqiniso. Ezikwazi ukufunda umuntu emehlweni zithi amehlo soze aqamba amanga ngoba aveza lokhu okungaphakathi enhlizweni yomuntu:

Ngifisa mtanomuntu  
Uqamele ehlo mbe lami,  
Nami ngincike kwelakho  
Ngikukhombise *inyanga*  
Iphuphuma ukukhanya  
*Isibuka imamatheka*  
Ngoba nayo ivuma  
Ithi okuhle kusifanele,  
Ngikukhombise futhi  
*Izinkanyezi ziqhakazile*  
Nazo *zishaya ihlombe*  
Zithi kuhle kufanele.

(Qwabe, 2015: 77)

Inyanga iyobe ibapha ukukhanya, ithakasele inhlango yabo. Umuntu kuphela omamathekayo. Umamatheka uma kukhona into enhle ayibonayo noma emujabulisayo. Inyanga iyobe ijabulela ukuthandana kwabo, iyobe ijabulela ukuthi intokazi iyinikile insizwa ithuba ngoba liyifanele. Izinkanyezi azikwazi ukushaya ihlombe. Abantu kuphela kuphela abashaya ihlombe. Ihlombe lishaywa uma kuhlaliselwa umuntu edle umhlanganiso noma ephumelele entweni ethile. Kule nkondlo, imbongi isibonisa ukuthi ngobudlelwane babo kuyojabula kuze kujabule ngisho inyanga nezinkanyezi. Izinkanyezi ziyomhalalisela ziqhakaze kube kuhle. Kuyokhanya kuqhakaze esibhakabhakeni, kuyobe kuwuphawu lokuthakasa lolu ezinkanyezini, zithakasela ubudlelwane babo.

Le nkondlo ikhuluma ngensizwa ekhangekile, ekhangwe yinkosazane emhlophe qwa. Insizwa icela ukunikwa ithuba ukuze izibonakalise entombini. Ithembisa ukuyithanda nokuyiphatha kahle intombi. Ithembisa imfudumalo nenjabulo yodwa othandweni lwabo. Ithembisa ukuyithanda ngothando lweqiniso, olungedinge ukuthi aze akhululume kodwa oluyozibonakalela emehlweni. Bayokwelekelelana kukho konke. Lokhu kuvela esigabeni sesihlanu lapho imbongi ithi:

Uqamele ehlonbe lami,  
Nami ngincike kwelakho

Lokhu kuwuphawu lokuthi bazobe belekelelana, bengayekelelani. Insizwa inesiqiniseko sokuthi uthando lwabo luyokwesekwa lwamukelwe naphezulu emazulwini. Kuyavela insizwa itshela intokazi ukuthi kuyobe kumamatheka nenyanga, izinkanyezi zishaya ihlonbe. Imvelo iyobe ibona kubafanele konke okuhle okuyobe kubehlela othandweni lwabo. Izimo zokukhuluma ezisebenzisile imbongi ziyawugqamisa umqondo wenkondlo, okuwuthando.

Inkondlo yesibili esizoyibheka isihloko sayo sithi: ‘Myeni Wami’ eqoqweni Imvunge Yokusa kuhlaziywa imigqa elandelayo:

Amadoda onke ngokuhlwa,  
*Athathwa izinyawo zawo,*  
Ziwabuyisele ezithandweni zawo,  
Wena ezakho zikuthatha,  
*Zikuthwale* uye emajoyintini,  
Unephuze wonke umuntu,  
Ungene uyinjingakazi,  
Uphume unguphuyakazi.

(Qwabe, 2015: 24–25)

Isenzamuntu sokuqala nje kule nkondlo sisithola lapho imbongi ithi “*Athathwa izinyawo zawo*”. Lapha imbongi iphe izinyawo izimpawu zomuntu ngoba umuntu kuphela okwazi ukuthatha “ngezandla”. Iyaqhubeka imbongi ithi “*Zikuthwale uye emajoyintini*”, nalapha imbongi inikeze izinyawo izimpawu

zomuntu. Uma sizoyibheka ngokomqondo osobala, umuntu okwazi ukuthwala hhayi izinyawo. Imbongi ngalokhu iqonde ukuthi umyeni walo wesifazane uyahamba aye emajoyintini. Kungenzeka uhamba ngemoto lo myeni ngoba phela nayo iyabizwa “ngezinyawo ezilula”. Kungenzeka futhi ukuba uzihambe ngezinyawo zakhe nje. Lona wesifazane akagcini-ke ngokukhaliswa yilokho kuphela kodwa kuningi okumkhalisayo nakakukhonondelayo (Qwabe, 2015: 25).

*Mina ngazogana isizungu la,  
Engicamela esifubeni saso,  
Ngikhale kushe isiziba sezinyembezi,  
Ngoba ngidlala usizi nezinyembezi.*

Uyaqhubeka athi “Mina ngazogana isizungu la”, isenzamuntu nalesi. Isizungu yinto engabonakali nokubonakala ngakho-ke ngeke umuntu kutholakale ukuthi usesiganile. Leli binzana lamagama lisikhanyisela ngokusobala ukuthi lo wesifazane usehlezi eyedwa kangangoba uze uzibona sengathi wazogana isizungu ngoba phela usehlezi ezihlalele yedwa, edliwa umzwangedwa, lo ambiza ngomyeni wakhe engekho esemajoyintini.

Inkondlo yesithathu esizoyibheka isihloko sayo sithi: ‘Kazi Niyaphi?’ eqoqweni Izimvemvane. Sizobheka isitanza sesithathu:

*Sibona ninyathela  
Nidakw’ imizwa  
Nidlala nokufa  
Nihleka nokufa  
Nihleka nipansana  
Kuvel’ elomhlathi  
Ebunganini bobuwula  
Kwezimpupmuthe zidonsana  
Ukufa kunihlek’ usulu  
Kuthi lala lulaza  
Kufik’ imizuzu kunengule  
Nilile ngezinhlungu ezihlabayo  
Ezishubil’ enhlizweni nasemoyeni*

Zithi kodwa zisashisa kanjalo  
Nibuyel' endleleni yokufa  
Yemisind' edum' ezindlebeni  
*Yezidakamizw' ezithen' ingqondo*  
*Ziboph' imicabango ehluzekile*  
Nidlwadlwathek' ekukhanyeni  
Ukukhanya okumnyama njengobusuku  
Kodwa kazi nidlwadlwatheka niyaphi?

(Qwabe, 2015: 68)

Estanzeni sesithathu, emgqeni wama-30 kuya kowama-34, imbongi ibonakala ipha ukufa izimpawu zomuntu ngokuthi ithi ukufa kuyadlala, kuyapansa, kuhleka kuze kuvele elomhlathi. Ukufa akukwazi ukudlala, akukwazi nokupansa ngoba akunazo izandla. Akunawo amazinyo ngakho-ke ngeke kutholakale sekuhleka kuze kuvele elomhlathi. Ngokusebenzisa lezi zimo zokukhuluma, imbongi ibigqamisa khona ukuthi abantu sebekhululeke kakhulu, benza konke abakuthandayo nokubi, okungeke kubabuyisele lutho oluhle. Balawulwa yimizwa yenjabulo ababoni noma sebeziphosa ekufeni. Ababoni noma sebenza izinto ezizoba nomthelela omubi kusasa. Ababoni futhi abanendaba noma sebenza izinto ezifaka izimpilo zabo engcupheni, izinto ezinamandla okubabulala noma okubabulalisa.

Emgqeni wama-44 kuya kowama-45 lapho imbongi ithi:

*Yezidakamizw' ezithen' ingqondo*  
*Ziboph' imicabang' ehluzekile*

Umuntu kuphela okwazi ukuthena nokubopha. Kule migqa yomibili imbongi ithathe lezi zimpawu zomuntu yazinika izidakamizwa ukugqamisa amandla eziba nawo phezu kwempilo yomuntu. “Ziboph' imicabango ehluzile”. Imbongi isebenzise lesi simo sokukhuluma ngoba ifuna ukugqamisa ukuthi umuntu odla izidakamizwa akabe esakwazi ukuthatha izinqumo eziphusile ngenxa yazo. Imbongi isebenzise lezi izimo zokukhuluma ukugqamisa ukungalawuleki kwabantu abasha.

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Inkondlo yesine esizoyibheka isihloko sayo sithi: ‘Kubafelokazi BaseMarikana’ eqoqweni Imvunge Yokusa (Qwabe, 2015: 89). Sizobheka isigaba sokuqala kuphela.

Kwahlwa emini,  
*Izulu laqoqa izinhlonzi,*  
Kwaduma izulu emini,  
Laduma lasho enyameni,  
*Umphefumulo wantininiza,*  
Washiya inyama yodwa,  
Kwadindiliza izidumbu.

Estanzeni sokuqala umugqa othi “izulu laqoqa izinhlonzi” uchaza ukushuba kwesimo. Lapha izulu liphiwe izimpawu zomuntu. Umuntu onezinhlonzi. Umuntu okwazi ukuqoqa izinhlonzi. Izinhlonzi uziqoqa uma udidekile, uxakekile noma uthukuthele. Imbongi isebenzise lesi senzamuntu ngoba okwakwenzeka kwakuyindida, kwakuxaka futhi kungaqondakali. Bese kuthi lapho imbongi ithi “umphefumulo wantininiza”, imbongi ithathe izimpawu zomuntu yazinika umphefumulo. Umuntu okwazi ukuntininiza, okuwukugijima noma ukubaleka noma ukushesha kakhulu. Lapha imbongi isivezela isivinini imiphefumulo eyayishiya ngaso izidumbu zabantu. Kwakungathathi sikhathi esingakanani ukuthi umphefumulo uhlukane nenyama.

Izimo zokukhuluma ezisebenzisile imbongi kulesi stanza ziwugqamisile umqondo wale nkondlo. Amadoda ayesebenza ezimayini eMarikana abulawa kabuhlungu ebulawa ngezulu lezandla, “isibhamu”. Imbongi ikuvezile lokhu esitanzeni sokuqala, emgqeni wesi-2 nowesi-3 lapho ithi:

Izulu laqoqa izinhlonzi  
Kwaduma izulu emini

Lokho kusho khona ukuqhuma kwezibhamu kudutshulwa laba basebenzi ababesebenza ezimayini. Bashona kalula kanjalo-ke, imiphefumulo yabo yahlukana nenyama ngokushesha njengoba ikuvezile lokhu imbongi ngokusebenzisa isenzamuntu lapho ithi “umphefumulo wantininiza”. Lezi zimo zokukhuluma

ezisebenzisile imbongi zisizile ukugqamisa umqondo wenkondlo, okuwukubulawa kwabasebenzi ababesebenza ezimayini zaseMarikana.

## **Imiphumela**

Ulwazi olutholakele luveza ukuthi uQwabe ezinkondlweni zakhe usebenzise izifengqo ukunandisa kanye nokudlalisa ulimi. Izifengqo ziyizimo zokukhuluma ezisetshenziswa amaciko noma izimbongi ukuhlobiza izinkondlo zazo. Izifengqo zisebenza ukufihla umqondo walokho okujwayelekile okungase kuqondwe yinkondlo. UKhathi (2002:41) uthi “ izifengqo kungaba igama noma ibinzana lamagama asetshenziswayo kodwa akusiyona indlela ejwayelekile okusetshenziswa ngayo noma incazelo ejwayelekile eqondiwe. Ucwangingo luveza ukuthi inhloso enkulu yokusetshenziswa kwezifengqo ukuhlobisa ulimi lombhali noma isikhulumi ukuze lungafani nje nolimi olujwayelekile. Izifengqo zenza umsebenzi omkhulu wokuthinta izinzwa zolalele”. Osonkondlo banendlela yabo yokubhala nokudlalisa ulimi uma bebhala okubizwa ngokuthi “ukunkondloza”. Kanti futhi kuvamise ukuthi osonkondlo babe nezinto ezithile abathanda ukubhala ngazo. Kungaba izinto eziphathelene nothando, ukufa, ezombangazwe noma izinto nje ezenzeka emiphakathini nsuku zonke. Lolu cwangingo lucacisa bha ukuthi uQwabe indlela abhala ngayo ithe ukwehluka kwabanye ababhali bezinkondlo ngoba yena usebenzisa kakhulu isifaniso kanye nesenzasamuntu kanti ngokujwayelekile abacwaningi basebenzisa ihaba, isifaniso kanye nesingathekiso. Ezinkondlweni ezifundiwe akukho la uQwabe esebenzisa ezinye izimo zokukhuluma, hhayi ngoba zona zingabalulekile kodwa usuke elawulwa uhlobo lwenkondlo kanye nomyalezo afisa ukuwudlulisa.

Ulwazi olutholakele luyaveza futhi ukuthi lezi zimo zokukhuluma uQwabe (2015) azisebenzisile ziyawugqamisa umqondo wenkondlo. Umqondo wenkodlo utholakala kulokhu imbongi esuke ifisa ukukudlulisa. Indlela yokubhala nokudlalisa ulimi yenza ofundayo akwazi ukubona ukuthi imbongi yayikusiphi isimo ngesikhathi ibhala kanye nokuthi yini efisa ukuyifundisa labo abafunda inkondlo. Ukusetshenziswa kwezimo zokukhuluma kwenza inkondlo ingabi lula nje

ukuthi umuntu ofundayo angasheshe ayiqonde ukuthi isho ukuthini. Inkondlo ebhaleke kahle umuntu angayifunda aze ayiphinde kabili engakawutholi umqondo wayo ngenxa yokuthi akusetshenziswa ulimi oluqondile. Kuye kudingeke ukuthi umfundi azicabangele yena ukuthi imbongi yayinqonde ukuthini. Okungukuthi kwesinye isikhathi kungaba yinto ehlukile kule imbongi eyayiyiqondile. Ezinye izinkondlo zikaQwabe zikushiya unemibuzo ngoba uma singazifanisa nendaba yenoveli noma indaba emfushane singasho ukuthi ziphela zingakafiki kuphola vuthondaba. Isibonelo inkondlo ethi “ Indodana Engabuyanga”,lapho ofundayo engalindela ukuthi inkondlo iveze ukuthi ayibuyanga kuphi leyo ndodana. Kodwa sithola ukuthi ize iphele inkondlo kungaveli ngokugqamile. Imbongi nje igcina ngokuveza ukuthi yayilindele indodana ezokwehla esikhumulweni sezindiza kanye nokuthi izikhulu zithule azisho lutho ngokungabuyi kwayo. Indlela ulimi olusetshenziswe ngayo luyawugqamisa umqondo wenkondlo kodwa aluvezi kahle ukuthi indodana engabuyanga, asola ukuthi seyashona yayikade iyephi futhi iyokwenzani.

## **Izincomo neziphakamiso**

Abacwaningi bakubone kuyinto encomekayo ukuthi uQwabe (2015) asebenzise isifaniso nesen zamuntu ngendlela akusebenzisa ngayo ezinkondlweni zakhe. Lezi zimo zokukhuluma ziyamelekelela umfundi ukuthi asheshe akhanyiseleke, aqonde umqondo wenkondlo, okuwukuthi inkondlo ikhuluma ngani. Ezinkondlweni abacwaningi abazisebenzisile babone ukuthi uQwabe (Op.cit) makubhekwa ngasohlangothini lwesifaniso, akazisebenzisi zonke izakhi zesifaniso. Imbongi lena igxila kakhulu kulezi zakhi: njenga-, njengo-, njenge-. Ukugxila kwakhe kulezi kwenza kubonakale sengathi lezi ezinye izakhi uzishaya indiva noma zona azibalulekile njengalezi akhonze ukuzisebenzisa. Abacwaningi bakubona kuyinto engancomeka ukuthi ajwayele ukusebenzisa nalezi zakhi: fana ne-, kuhle kwe-, okwe-. Ngakho abacwaningi baphakamisa ukuthi kube khona ababhali besimanje abazobhala izinkondlo ezidle kakhulu ngalezi lezi zimo zokukhuluma bese basebenzisa nalezi zakhi: fana ne-, kuhle kwe-, okwe- ukuze

nabafundi bazijwayele lezi zifengqo nezakhi zazo baze bakwazi ukuzitomula kanye nokuzichaza ngaphandle kokudideka.

## Isiphetho

Lolu cwaningo beluhlose ukucubungula indlela okusetshenziswe ngayo isifaniso nesen zamuntu ezinkondlweni zikaQwabe (2015). Kuphindwe kwabhekwa nokuthi ukusetshenziswa kwalezi zimo zokukhuluma kuwugqamisa kanjani umqondo wezinkondlo zakhe nokube yinkuthazo yalolu yocwaningo. Abacwaningi babe sebeqoka izinkondlo ezimbalwa ngaphansi kwesifengqo ngasinye, bazihlaziya, bazichaza lezi zimo zokukhuluma, bachaza nokuthi ngasinye siwugqamisa kanjani umqondo wenkondlo. Ucwaningo selulonke belulawulwa injulalwazi i-Cognitive Poetics theory okuyiyona esetshenziswe ukuhlaziya nokuhumusha isifaniso nesen zamuntu ezinkondlweni zikaQwabe. Kuvelile ukuthi isimo sokukhuluma ngasinye abesisebenzisa besiwugqamisa umqondo wenkondlo ebesitholakala kuyo.

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