

UPHONONONGO NZULU LWAMASIKO NEZITHETHE KWIINCWADI  
EZICHONGIWEYO ZESIXHOSA: “ITYALA LAMAWELE” NO “UKUBA  
NDANDAZILE”

NGU-

**MLAMLI DIKO**

**ISIFUNDO SOBUNZULULWAZI BOPHANDO ESIZALISEKISA IIMFUNO  
ZESIDANGA SEEMASTERS KWISIXHOSA**

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IKHANKATHA: GQIRHALWAZI N. MAZWI

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## ISIFUNGO

Mna, Mlamli Diko, ndiyafunga ndiqinisekisa ukuba okuqulathwe kulo msebenzi usihloko sithi “Uphononongo-nzulu lwamasiko nezithethe kwiincwadi ezichongiweyo zesiXhosa: Ityala Lamawele no-Ukuba Ndandazile” ngumsebenzi wam endiwuqulunqe ngokwam, ndingazange ndawungenisa ngaphambili nakweliphi na iziko lemfundo ephakamileyo. Abo ndithe ndacaphula izimvo zabo ndiye ndabakhankanya kuluhlu lwemithombo esetyenzisiweyo ukuphanda.

Utyikityo: .....

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## ISAHLUKO SOKUQALA

### 1.1 INTSUSAMABANDLA

Olu phando lujolise ekubhentsiseni nasekuphononogeni nzulu indima yamasiko nezithethe kwiincwadi ezichongiweyo zesiXhosa ezizezi, “Ityala Lamawele” (1914) ibhalwe nguSamuel Edward Krune Mqhayi kunye no “Ukuba Ndandazile” (1967) ibhalwe nguWitness Kholekile Tamsanqa. Amasiko nezithethe aya kuthi aphononongwe ngala: ukulobola, ingqithi nesithembu. Kwakhona, la masiko nezi zithethe ziya kuthi ziphicothwe kugudlwa kwizinto zesiNtu ezinobuzaza eziqhushekwe zaze zancathama phantsi kwawo. Umzekelo, phantsi kwesiko lokulobola kukho izithethe ezithiwe qhushe phantsi kwalo ezifana nokuhota, ukuyalwa komtshakazi nezinye. Zonke ezi zinto ziya kuthi zivelelwe. La masiko nezi zithethe zichongwe kuba kukholeleka into ethi zitshatshela ngokwendima eziyidlalayo kwezi ncwadi zimbini. Ukubalaseka kwawo la masiko nezithethe akwaneli ekubeni indima yawo ityhilwe kwezi ncwadi kuphela, koko indima yawo ithi ityhile banzi ngentlalo kaXhosa. Lilonke, aba babhali babini ababhali ngezinto ezingaziwayo okanye ezibuntsomirha, koko babhala ngemiba echaphazela amaXhosa ngqo.

Umphandi uya kuthi aqhaqhe iindlela la masiko nezithethe aqhutywa ngazo, iinjongo zokwenziwa kwawo kwakunye neziphumo xa ethe la masiko enziwa okanye angenziwa ngokusesikweni. Konke oku kuya kuthi kwenziwe egameni lobuXhosa bemveli. Umphandi uya kukwenza oku ngeenjongo zokuphicotha nzulu intsingiselo ngokwamasiko nezithethe zamaXhosa ezama ukutyhila obona bunyani bufihlakeleyo bamasiko nezithethe kunye nokuzalana kwawo nentlalo yamaXhosa. Ngaphezulu, kukutyhila into ethi kwaXhosa amasiko nezithethe ziintsika zokuphila, ngako oko ananto ithile ayithethayo kuthi thina maXhosa ungaphiki nje kuba ezakwaLizwi zidungadungile ngendlela yazo kumzi kaPhalo ze zasahlukanisa nezinto zoobawo bethu. Kunamhlanje nje azinqabanga iintetho ezithi ukunqula iminyanya nezinyanya bubhedeni, ukuxhela ibhokhwe kuyongxengxezwa bubudimoni.

Kule ngxoxo, kuya kujongwa isakhono nobuchule bababhali abathe babusebenzisa njengesixhobo sokukhusela inkcubeko yamaXhosa eyathi yabhunyulwa ngamaNgesi yasala nje ibhityile, yiyo ke ngoku le esele igululwa okwamathumbu ngurhulumente wenkululeko. Lilonke, kwa kolu phando kunconywa ababhali abaziingcungela ekubeni basebenzise ulwazi

Iwabo lolwimi ekukhuseleni inkcubeko yamaXhosa athi xa ahlomla ngayo uMkonto (2005: v) athi:

*The study of the survival of cultural traditional customs in isiXhosa literature is an overdue task facing literary critics.*

Le ngcali ingentla apha ihlaba ikhwelo kubaphandi besiXhosa ukuba banyathelele phezulu bephanda bebhentsisa ubunyani bamasiko nezithethe kuncwadi lwesiXhosa. Olu phando, ngaphezu kwazo zonke izizathu, lusabela elo khwelo.

Kwelinye icala, uthi uSaule (1996) xa ethetha ngoMqhayi, nangona uMqhayi lo wayenobuhlobo nabefundisi bezakwaLizwi nokhanyo kodwa akazange ayivumele ingqondo nentliziyo yakhe ithwetyulwe ziinkolo neenkubeko zasemzini. Ukutsho ngokwakhe oku uSaule (1996: 20) xa ahambisa enjenje:

*Although Mqhayi was obviously a brain child of the missionaries, he did not, unlike many writers at that time, allow their influence to engulf his thoughts. He uses a Bible as a technique rather than as an instrument that guides him towards predestined objectives.*

Le ngcinga kaSaule ingentla igxininisiwe kwilixa elingaphambili nguDikeni (1992: 12) xa wayesithi:

*It is clear that Mqhayi as one of the early writers could not address the political situation of the South Africa directly in his novel. He had to use an extended metaphor to avoid the strict laws of censorship. This he did by using a Biblical story and adapting it to his culture.*

Ngokwezi ngcali zimbini, kuyaqapheleka ukuba nangona uMqhayi lo ifuthe laseNtshona lazama kangangoko linako ukumthwebula kodwa ukuhlakanipha kwakhe kwamenza wagwencela okwesikhwenene kwiingcambu zakhe, kwisizwe sakhe, kumasiko nezithethe zakwaXhosa. Kungani ke ukuba singangamphakamiseli phezulu lo mbhali ngokuthi simane sindwendwela iimbalo zakhe sihlaba sikhangelala ukuba zithetha ukuthini na kuthi sizwe sikaXhosa xa sikule ndawo sikuyo nje?

Kwelinye icala, uMkonto (2005) umqhwabela izandla uTamsanqa xa athi nangona wayefundile akazange ayivumele imfundo imntywilisele eludakeni lwaseNtshona hleze buthi obu buncwane bezi ncwadi zakhe zifana no “Buzani Kubawo” (1958), “Ukuba Ndandazile” (1967), “Imitha Yelanga” (1967) kunye nezinye zaziya kufela engqondweni yakhe engakhange

afundise umzi kaXhosa ngobuXhosa bawo. UMkonto (2005: 17) uhambisa athi xa ethetha ngoTamsanqa:

*Most of his experiences which he shared with people at the time were of hardships ... probably these were some of the experiences that triggered the themes expressed in 'Buzani kubawo' and 'Ukuba ndandazile'*

Ngokwala mazwi angentla, okona kuncomekayo ngoTamsanqa kukuba uthe nokuba sele ehlangabezana neenzingo zobomi kodwa wabona kukuhle ukuba afundise umzi kaXhosa ngaloo mahla ndinyuka kuba kakade lisiko kwaXhosa into yokuba xa uye wagileka endaweni ethile uze ufundise abanye ukwenzela ukuba bangangeni kulaa mgibe ubuwele kuwo. Bubuntu ke obo. Ubukhulu becala bezinto athe wadlula kuzo uTamsanqa zicazululwe kwisahluko sesibini esidandalazisa ubunzululwazi mlando mbali wobom ngababhali. Okunye, uTamsanqa sesinye sezizukulwana esathi saneTamsanqa lokukhula ngeliya xesha amasiko nezithethe kwaXhosa bezisaqhutywa ngendlela encomekayo kunangoku, kodwa umfundi makaqaphele ukuba umphandi akazami kuthelokisa amaxesha amasiko nezithethe ezaziqhutywa kodwa ubona kubalulekile ukuba icace inkolelo ethi amasiko nezithethe namaxesha awayeqhutywa ngawo awasafani.

Kolu phando nzulu okunye okuphambili kukuthi nangona aba babhali babini bathi basebenzisa ulwimi oluntsokothileyo nezagwelo zokubhala ezifihlakeleyo ngendlela enomkhitha kodwa loo nto ibe lulutho kumzi kaPhalo kuba ushiyeke ufumbethe ulwimi lwesiXhosa. Ngaphezu koko amaXhosa ashiyeke efumbethe ulwazi ngamasiko nezithethe ekusafuneka efundisiwe. Ingcambu yolu phando ke ingamasiko nezithethe kusetyenziswa isiThako samaSiko neziThethe esiza kuchazwa banzi kwimihlathi engezantsi.

Ngaphandle kokuphonononga nzulu intsingiselo yamasiko nezithethe, olu phando lukwayinkuthazo kwabanye ababhali ukuba bazeke mzekweni benjenjeya ukuzalisa umphanda kaXhosa ngamasiko nezithethe kunye nolwimi olusulungekileyo khona ukuze izizukulwana ngezizukulwana zibe nento yokufunda. Ukongeza, kukukhuthaza abo babhali baneembalo ezintlakekileyo nezibutenxarha ngokwamasiko nezithethe, nolwimi ke, ukuba baziqhelanise nokufunda iincwadi zesiXhosa, bafunde isiXhosa, baphande ngokuzinikela ngemiba yesiXhosa. Njengamntu mtsha, olu phando lukhuthaza olunye ulutsha ngokubaluleka kokulondolozwa kwenkcubeko ukuze isizukulwana esizayo sibe nokufunda kuyo.

Uphando olu lujolise ekukhuliseni iimbalo zesiXhosa ingakumbi ke xa sele lubhalwe ngesiXhosa. Likho iqaqobana elibhalileyo ngesiXhosa kodwa ezinye zezo mbalo ziyakhwinisa ngenxa yegramama etenxileyo, umgangatho ophantsi wokusetyenziswa kolwimi ukunonga iintetho, nezinye iziphene. Masibe sisithi ziinzame ekukhucululeni nasekuphuculeni oko kwenziwa ngabeLungu; masingaligxeki kakhulu elo gcuntswana.

Enye yezinto ezikhwinisayo kuluncwadi lwesiXhosa kukunqongophala kweencwadi ezibonisa isiNtu sethu ngendlela egqibeleleyo nemsulwa. Iyathuthumba into yokunqongophala kweencwadi ezingembali yethu ebhalwe sithi. Oku kunqongophala kufika kube negalelo elibi kubafundi neetitshala zesiXhosa ezona kufuneka zingcamle ubuncwane benkcubeko yazo kunye nabafundi jikelele.

Incwadi eziya kuthi zisetyenziswe zezo zababhali abaziinjojeli kubhalo lwesiXhosa, uS.E.K. Mqhayi noW.K. T amsanqa. Isizathu soko asikokuba umphandi uzama ukuthelekisa ababhali koko uya kubachonga, okokuqala, ngenxa yokuba bengababhali abaphume izandla kuncwadi lwesiXhosa. Okwesibini, kunconywa ubuchule babo ekusebenziseni ulwimi nesakhono njengesixhobo sokuphakamisa umgangatho woncwadi lwesiNtu ngokuyeleleneyo namasiko nezithethe. Okwesithathu, iimbalo zabo zezinye zeembalo ezithe zaphakanyiswa kakhulu ngabaphandi de zafumana amawonga ngamawonga. Okwesine, kudederhu lweencwadi zesiXhosa ezingaka andinokwazi ukuthi ndilume umthamo omkhulu endizojika ndixakane nawo ndingakwazi ukuwuhlafuna ndiwucokisise hleze ndomiwe emqaleni ndingabisalugqiba kwa olo phando.

## **1.2 IMBANGELI YOPHANDO**

Owona ndoqo wolu phando kukuphonononga nzulu ngokomxholo wamasiko nezithethe kujoliswe kwindlela amasiko nezithethe athe atyhilwa ngayo kwiinoveli ezichongiweyo zesiXhosa. Ukwenza oku, isiThako samaSiko neziThethe siya kusetyenziswa ukuhlalutya nokuphicotha olu phando. Njengoko sele kutshiwo kwingxoxo engaphambili ukuba abababhali abathelekiswa, koko kunconywa isakhono sabo sokubhala, ukuphuhlisa ulwimi lwesiXhosa ngokomgangatho ophezulu kunye nokungxabalazisa amasiko nezithethe ngendlela enomkhitha.

Imbangeli yophando ekhokelele ekubeni kuthatyathwe olu hambo luthando lwesiXhosa nomdla wokuzama ukukhulisa umgangatho wesixhosa. Into ekhokelele ekubeni kungatyunjwa ncwadi enye koko kutyunjwe ezimbini kukuba amasiko nezithethe awasetyenziswanga ngokwaneleyo kwincwadi enye. Lawo athe avela kwenye incwadi akakho kwenye, ngenxa yeso sizathu umphandi ubone kulungile ukuba achonge enye incwadi yesibini enamandla ngeenjongo zokuxhathisa nokusimelela kolu phando. Ngazwi limbi, enye incwadi iya kuthi isetyenziswe ukuhlalutya izimvo zenye incwadi. Lilonke, ithi yakuphala nzima enye incwadi ze incediswe yenye ukuxhasa izimvo.

Ubukhulu becala bolu phando butyhalwa ngumdla wokuzama ukuphucula isixhosa, ingakumbi uncwadi ngokubhekiselele kumasiko nezithethe. Iyaziwa into yokuba isixhosa siyadodobala ngenxa yokuphala nzima, izizathu zoko xa zinokubalwa kungatshona ilanga liphinde liphume. Eyona nto igqame kakhulu kukuba urhulumente akazimiselanga kusebenzisana nootsitshala, amaqumrhu nabo bonke abantu abazama ukunyusa umgangatho wesixhosa.

### **1.3 INQONTSONQA EYINGXUBA-KAXAKA**

Eyona nto ikhwinisayo kukuba kudala kushunyayelwa ibuyaMbo, kugxinywa ukudodobala kolwimi lwesiXhosa, ukungahoywa kwamasiko nezithethe. Kudala kusenziwa amatheko phantse mihla le, ingakumbi umhla wamashumi amabini anesine kuMsintsi. Abantu babhiyoza bebhiyozile bememeza besithi “Masibuyeleni eMbo”. Kuba yimigcobo kunxitywe kube mbejembeje kunxitywe iimpahla zesiNtu, imidaniso, izikhulu zikarhulumente ziphume zithi bhazalala lonke eli zikhumbula amaqhawe namaqhawekazi alwela inkululeko ngokobuzwe, isiNtu, njalo-njalo, zihlaba ikhwelo kumzi omtsha zisithi “Zonke eMbo”. Iimbalo zesiXhosa ziphuma zibe lukrozo ezinye zisiya eNtshona ezinye zisingise eMpuma, zonke zisithi “eMbo”. Umbuzo umi, umbuzo othi sibuyela njani eMbo singawazi umkhondo walapho sivela khona? Ngaphezulu, sibuyela njani eMbo singazi nokuba xa kuthiwa “eMbo” kuthethwa ukuthini? Le mibuzo iza kuphenduleka ngokuya uphando luqhuba.

Abantu into abayilibalayo kuyo yonke le mibhiyozo kukukhe bahlale phantsi, isizwe nesizwe sifundiswe, kugqalwe indlela yokwenza izinto; amasiko nezithethe ukutsho kufundiswe nangolwazi lwesiNtu. Yona into emayingalibaleki kukuba nokuba sele konakele kangakanani na kodwa likho igumbi lokwenza izilungiso. Inyaniso yeyokuba ukuze isizwe samaXhosa

sizazi ukuba singoobani kubalulekile ukuba sifunde iincwadi zesiXhosa. Yiyo loo nto kukhuthazwa ukuba ababhali bawatyhile amasiko nezithethe ngendlela enobunyani. Omakuqapheleke kwakhona kukuba kwezo ncwadi zesiXhosa zikho ezo zixuxuzelisa amathumbu ngokwemicimbi ephathelene nesiNtu. Lilonke, umfundi makabe nobuchule bokuchonga ezona ncwadi zisulungekileyo, ezona ncwadi ziphendlwe zaphendlisiswa.

#### **1.4 IINJONGO NEZIPHUMO-NJONGO ZOPHANDO**

Esi sihlokwana siza kuzalisekisa iimfuno zeenjongo zophando, apho kuza kuthi kutyhilwe ukuba njongo zini ezenza umphandi athabathe olu phando. Okwesibini, esi sihlokwana siza kuzalisekisa iimfuno zeziphumo zophando, kubuzwa umbuzo othi, kulindeleke ukuba kubuywe nantoni na ekupheleni kolu phando? Ngamafutshane, galelo lini uphando oluza kuza nalo kwisiXhosa noMzantsi Afrika jikelele?

##### **1.4.1 IINJONGO ZOPHANDO**

Eyona njongo ingundoqo yesi sifundo kukukhumbuza ngamasiko nezithethe zakwaXhosa, oku kuza kuthi kwenziwe ngokuthi kuphicothwe-nzulu kuphandwa intsingiselo yamasiko nezithethe neendlela zokuqhutywa kwawo. Ukuze kuvele ubunyani boko, isiThako samaSiko neziThethe sichongwe njengesiThako esiphambili nesi namandla ekubhentsiseni lo mcimbi. Ngaphezulu, kukwakukudandalazisa indlela amasiko nezithethe ebeqhutywa ngayo, intsingiselo yawo kwakunye neziphumo zawo xa ethe enziwa okanye angenziwa ngokusesikweni. Maxa wambi kuyenzeka ukuba isiko lithi sele lenziwe kanti kuko konke oko lenziwe ngendlela engeyiyo, ibe lilize elo kwabo bantu. Umzekelo, xa kusenziwa isiko ixhaphakile into yokuba amaXhosa asebenzise utywala bamaNgesi, nto leyo ethetha ukuthi obo tywala abamkelekanga kwiminyanya yethu. Kaloku thina maXhosa utywala bethu ngumqobothi kwaye ukukutya kweminyanya, ukuba ngaba iminyanya yethu siyinunusa ngotywala basemzini loo nto ithetha ukuthi siyayigxotha. Olu phando ikwa ziinjongo zalo ukuba lusetyenziswe njengodondolo ukwengula ingubo yobuKoloniyali ethe wambu amaXhosa nezinye izizwe zaseAfrika.

Kungakuhle ukuba nabanye abaphandi besiXhosa bangathabathisa apho lushiye khona olu phando. Okokugqibela, kukuthi halala kwabo babhali benza kakuhle kwiimbalo zabo.

Kwakhona, kukukhumbula amaqhawe akwaXhosa afana noS.E.K. Mqhayi noW.K. Tamsanqa abathe bangalugushi ulwazi lwabo lwesiXhosa namava abo, koko babelane ngawo nabanye abantu.

#### **1.4.2 IZIPHUMO-NJONGO ZOPHANDO**

Ekupheleni kophando elowo nalowo uya kufumana ulwazi oluphangaleleyo ngamasiko nezithethe, antlantlathe ke obo buncwane bamasiko nezithethe de ancazele nabalandelayo. Ababhali bona baya kukubona ukubaluleka kokwazi amasiko nezithethe kwakunye nokuwafaka kwiimbalo zabo. Ngokuphandle, kuza kutyhileka intsingiselo yelobola, ingqithi isithembu kunye neendlela zokuqhutywa kwala masiko nezithethe. Abo sele bezeke mzekweni kuya kuba yinkuthazo nangakumbi ekubeni kufundwe ulwimi lwesiXhosa kuba xa ufunda ulwimi use ufunde nangenkcubeko. Uninzi lwabantu luyathanda ukujongela phantsi ufundo lweelwimi zesiNtu ezifana nesiZulu, isiXhosa, isiSutho, Tshivenda, njalo-njalo. Olu phando lunethemba lokuba abo bantu baza kuyiqonda into yokuba ufundo lolwimi sisisele senyathi.

Izikhululo zopapasho ziya kuthi zikhuthazeke ngakumbi zakubona ubungozi abantu abaNtsundu abajongene nabo, iya kuba luncuthu xa benokunyanzelisa ababhali ukuba bafunde ulwimi lwesiNtu olo babhala ngalo kuba ngokwenza njalo sakuba sibeka amasi elangeni kubantwana abasezayo. Okunye, kudala kubhalwa izinto ngathi, ngoku lilixa lokuba ibe ngamaAfrika abhala ngobuAfrika bawo.

#### **1.5 IMIBUZO YOPHANDO**

Le yimibuzo uphando oluza kucangcatha kuyo. Yimibuzo eza kuba ngamanqwanqwa okunyathela kophando ukuze kuphumezeke iinjongo zalo, kuphenduleke okanye kusombululeke oko kubekwe njengenqontsonqa eyingxuba kaxaka. Kubalulekile ukuba ikhankanywe into yokuba xa iphendulwa le mibuzo kwingxoxo yophando ayizukuhlutywa imiswe yodwa koko uphando luza kuyibopha iyonke. Loo mibuzo yile ilandelayo:

- i. Amasiko nezithethe anantsingiselo ni ngokwezi ncwadi zimbini zesiXhosa?
- ii. IsiThako samaSiko neziThethe sibukhali kangakanani na kuhlalutyo loncwadi lweAfrika?
- iii. Ingaba uncwadi olubhaliweyo lunakho na ukuba lusetyenziswe njengesizinda sovimba wamasiko nezithethe?

Le mibuzo yiyo eza kuba ngumkhala wokulawula uphando lungabinamabatha. Okubalulekileyo kukuba le mibuzo izalana njani neenjongo zolu phando. Kwakuphenduleka umbuzo ngamnye uya kuthi uthungele kothile kuba kutshiwo ukuba ayizi kuhlutywa ihambe ze.

## **1.6 IINDLELA ZOKUQHUTYWA KOPHANDO NEZITHAKO ZOHLALUTYO**

Apha phantsi kwesi sihloko kuza kuthi kuxoxwe ngeendlela uphando oluza kuqhutywa ngazo kusetyenziswa ubunzululwazi besithako esibekwe njengesinamandla. Ukwenza oko, olu phando lunezihlokwana ezizalanayo ukutyhila indlela ekuza kuhlalutywa ngayo.

### **1.6.1 IINDLELA ZOKUQHUTYWA KOPHANDO**

Esi sifundo siza kuqhutywa ngokuthi kusetyenziswe uphando ntyilazwi apho kuza kuphononongwa, kuphandwe nzulu, kuhlalutywe ngenkcazo kufundwa iincwadi ezichongiweyo nekukholeleka ukuba zityebile ekubhentsiseni amasiko nezithethe kwaXhosa. Olu hlobo lophando luthi lulandele indlela ehlahutyayo, ephendlayo kunye nephononongayo. Emakuqapheleke koku, ngenxa yokunqongophala kweencwadi ezibhalwe ngamasiko nezithethe akwaXhosa umphandi uya kuthi agxile kumava akhe ze axhathise ngeencwadi zesiXhosa azichongileyo. Okunye, umphandi uza kuncanca kwabanye ababhali ukutyebisa uphando lwakhe, kambe ke neciko lamaXhosa liyatsho ukuthi intaka yakha ngoboya benye. UNorman kunye noYvonna (2000: 19) baluchaza olu hlobo lophando benjenje:

*The word qualitative implies an emphasis on the qualities of entities and on the processes and meanings that are not experimentally examined or measured ... in terms of quality, amount, intensity, or frequency.*

Ngokwalo mcaphulo ungentla, ezi ngcali zimbini zigxininisa ukucubungulwa kweembalo kunokuvavanya nokuxilonga kunye nokulinga. Lilonke, uphando ntyilazwi lugxila ekubeni kuphononongwe nzulu iimbalo ekungaziinovele, iidrama, iileta nokunye okubhalwe kungafuni manani nakulingwa. Ngako oko, umphandi unyanzelekile ukuba abe neliso elibukhali ekuqinisekiseni ubunyani beembalo neengcinga ukuze zibe kumgangatho ophezulu. Ezi ngcali zimbini, uNorman noYvonna (2009: 21) baqhuba bathi:

*Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and situational constraints that shape inquiry. Such researcher emphasize the value-laden nature of inquiry. They seek answers to questions that stress how social experience is created and given meaning in contrast, qualitative studies emphasize the measurement and analysis of*



*casual relationships between variables, not processes. Qualitative forms inquiry are considered by man social and behavioral scientists to be as much perspective on how to approach investigating a research problem as it is a method.*

Njengoko ezi ngcali zicatshulwe ngentla ziphefumla, uphando ntyilazwi luphando olungacubunguli ngamanani koko luyagqotha, luvumbulule lusekele kwiinkqubo neentsingiselo ezingenakubalwa koko zinokukhangelwa ngokubhekiselele kwiimbono neengcamango esele zikho. Ngokwale ndlela yokuqhuba uphando, ikakhulu kuphendlwa iinyani ezingaba zikho kuqanyelwe ngozathuzo kwiiyantlukwano ezikhoyo ngokweenkqubo ezithile. Ngoko ke, olu phando lunentsingiselo yamasiko nezithethe lukwaqwalasela nendlela yasendulo yokusingatha imiba ethile, lugqale kwiimbono neengcingane esele zikho, kungoko kusetyenziswa le ndlela yophando ntyilazwi.

Kwakhona, esi siqwengana singentla sicinezela into ethi umphandi ugqala ubunyani ngento ethile ezama ukuphendula imibuzo nokusombulula ingxaki ngokwentlalo. Olu hlobo lophando lwenza umphandi ahlale ethunukala, ezibuza imibuzo ngento ethile. Kuko konke oko, umphandi kubalulekile ukuba aqaphele ukuba uchonga iincwadi ezizizo kwaye kuhlalutywe lwakhe aqiniseke ukuba imixholo iyathungelana. Yiyo loo nto kubalulekile ukuba umphandi asoloko ephanda ngeso sifundo asithabathayo. Ngokwale ngxoxo ingentla, esi sixhobo sokuphanda sibalulekile kwesi sifundo ngenxa yezi zizathu sele zinatyiwe ngentla. Kwelinye icala, uClair (2013: 15) uluchaza uphando ntyilazwi enjenje:

*...qualitative methods emerged out of more recent philosophical beliefs that truth is relative and that knowledge is constructed by human beings. In other words, our understanding of the world is a product of our personal assumptions, biases and prejudices.*

Ngokwale ngxoxo kaClair (2013:15) ingentla apha umphandi akanakuyishiya into yokuba uphando ntyilazwi lunawo amabatha ekungathi sele kukudala luqhuba uphando suka loo mabatha aluporhele. Loo mabatha ngala:

- i. Uphando ntyilazwi nangona lumvumela umphandi ukuba aqamele ngezimvo zabanye abantu esebenzisa izixhobo ezikhethiweyo kodwa obona bungozi busekubeni ulwazi luthi luhlalutywe ngumphandi kwaye loo nto ingamenza afikelele kwizigqibo ebekungafanelekanga ukuba afikelele kuzo.
- ii. Alumvumeli umphandi ukuba ayoxilonga okanye ayolinga ngento ethile kumaziko akhethelwe bucala ukwenza oko.

- iii. Umphandi uchitha ixesha elininzi ephendla iintlobo ntlobo zeembalo nto leyo engambeka ecicini lokuba angagrayisisi iingcinga zakhe ngendlela eyiyo.

Ngenxa yezi ngxaki zophando ntyilazwi zidweliswe ngentla ekubonakalayo ukuba zinganegalelo elibi kolu phando, uMacabela (2012) uza nesisombululo esithi uphando olufana nolu kufanelekile ukuba ubunzululwazi bomlando mbali wobom ngombhali busetyenziwe ukuxhasa indlela umphandi aza kucubungula ngayo. Oku kuvela kumazwi athi:

*A literary critic has to go beyond the literary texts of an author and use biographies in order to deeply understand and be part of the text.* (Macabela, 2012: 47)

UMkonto (2005: 14) ungqina athi:

*The historical-biographical approach is employed to establish the relationship between the author and their texts.*

UDikeni (1992: 15) uyazixhasa ezi ngcali zimbini ngentla xa athi:

*Biographies act as possible mirrors in making intelligent guesses.*

Ngokwezi ngcebiso zezi ngcali zingentla kuyabonakala ukuba imilando mbali ngaba babhali babini iya kuthi incedise ekulawuleni amabatha ophando. Ngaphezulu, iya kuthi incedisane nophando ntyilazwi ekubeni lunganyonyozeli olu phando xa sele luqhuba.

Ngokwezi ngongoma zibekwe ngentla apha, umphandi uya kuthi enze ezinye iinzame zokukhawulelana neengxaki zale ndlela yokuqhutywa kophando, uphando ntyilazwi ukutsho; ngokuthi afunde uphando esele lwenziwe ajonge ukuba izigwegwe zophando ntyilazwi abanye abaphandi bazingqalise njani na. Okwesibini, umphandi uya kuthi aphephe konke okutenxileyo ngokolu hlobo lophando ngaxesha nye aqinisekise ukuba uphando olu luyayiphendula imibuzo yophando kwaye akuyi kubakho galelo libi kwesi sifundo. Kwakhona, uphando ntyilazwi luya kuba negalelo elihle ekongeni inkcitho mali kuhanjwa kusehliwa kusenyukwa, ingakumbi ke ngoku sele isimo sezoqoqosho, nezezimali eMzantsi Afrika zime ngolu hlobo zilulo; zishokoxekile. Kuko konke oku sele kuxoxiwe, uphando ntyilazwi lulungiselelwe ukuze lube namandla kolu phando nzulu.

## 1.6.2 IZITHAKO ZOHLALUTYO

Xa sithetha ngesiThako sithetha ngesixhobo esithi sisetyenziswe ukuphendula umbuzo okanye ukusombulula isishiqi esibekwe njengenqontsonqa eyingxuba kaxaka. Phambi kokuba umphandi athethe ngesixhobo aza kusisebenzisa kolu phando, asibiza ngokuba “sisiThako samaSiko neziThethe”, kubalulekile ukuba achaze intsingiselo kunye nemvelaphi yegama elithi “isithako” nokuba lize njani na kwezobunzululwazi boncwadi. Inkcazo le iza kuqanyeliswa phezulu kwaleyo kaSaule (2017: 1) athi xa ebhala ngayo:

“Sisebenzisa eli gama ukutolika le nto kuthiwa ngesiNgesi yi-“theory”. Ligama lesiXhosa elithetha ukuthaka, ukucukuceza, ukwaba, ukwahlula, ukubekelela izinto ngokokulungelelana kwazo, ukukhangelela, ukunika ngokwamandla emfaneleko kusetyenziswa uluvo lomntu ophetheyo. Belisetyenziswa kakhulu eli gama ekuchazeni indlela abantu abebesabelwa ngayo amasimi ebukhosini. Xa kusabiwa bekukhangelwa amandla abo bantu ekukwazini ukuwusebenza nokuwunakekela loo mhlaba bawabelwayo. Bekuye ke kufunwe iinkcukacha ngomntu ngamnye, kuhlanganwe ngamadoda kusetyenziswe umgaqo osele waqulunqwayo babelwe ngokwamandla nezakhono zabo. Yiyo loo nto ubungafika amasimi engalingani, kunjalo nje kungekho ukhalazayo ngoko akwabelweyo. Inkosi ithaka umhlaba. Silithathele apho ke thina eli gama kuba lifana twatse nale ndlela siyisebenzisayo ekuphandeni. Kungeso sizathu nesithe sanyanzeleka ukuba sithake ngokwasesintwini, hayi ngokwasesilungwini kuba asibelungu. Sikhangelwa kwimbali yethu iindlela zokucinga ebezikholeke kuthi, sikhangelwa kwintlalo kaNtu izinto ebezilulutho zikwaphuhlisa iindlela zokusebenza nokuphila kwethu. Ezasesilungwini sizithathe sazilungiselela ukucinga nokwenza kwasesintwini ngoba kakade nabo eyabo indlela yokuthaka yeyasentlalweni yabo. Balandela amasiko nezithethe zabo, iyabakha loo nto. Nathi ke silandela amasiko nezithethe zethu, iza kusakha ke loo nto, incede ekuthini sizazi ukuba singoobani njengokuba ingcinezelo isitsho saphambana iingqondo nje, safuna ukuzenza umlungu esingasokuze sibe nguye.”

Izithako zohlalutyo zichongwa ngokwamandla azo ekubeni zidandalizise ulwazi oluthile ngophando oluthile. Izithako eyona nto kufuneka ibe phambili xa zichongwa kusekubeni ziyakwazi na ukuchaza okanye ukungqina ubunyani bento ethile. Ingaba ziyakwazi na ukungqina izimvo zombhali kuloo nto afuna ukuyidiza. UCait (2014:43) uthi xa esichaza isithako athi, ngumzimba weengcinga ezingqinelanayo okanye ezikhabanayo. Obo bungqina

ke buthi bungqinisiswe ubunyani bawo ngokuthi buphendlwe kugqalwe intsingiselo yabo ziinkcuba buchopho noosolwazi. Ekugqibeleni, kuthi kubekho isivumelwamo ngesithako ukuba ngenene sithetha ukuthini okanye simele ntoni. Isithako sithi sizaliswe ngobungqina nangeengcinga ingakumbi xa kusetyenziswa uphando ntyilazwi. Uqhuba athi uSaule (2017: 1) ukuchaza isithako:

“... ngokwasekufundeni isithako yindlela elandelwayo xa kuhlalutywa.”

Kolu uphando kuza kuthi kusinyelelwe ngesiThako samaSiko neziThethe njengesithako esisandulwa ukugqalwa kwaXhosa ze kuxhathiswe ngobunzululwazi bomlando mbali wobom. Kungumdlala womphandi ke ukuba esi sithako sithathelwe phezulu khon'ukuze sibe sesinye sezixhobo zokuphikisa iingcinga ezithi abantu abaNtsundu neelwimi zabo azinakusetyenziswa kwezobunzululwazi nemfundo.

IsiThako samaSiko neziThethe sibhekiselele kwiinkolelo zesizwe esithile; iinkolelo ezo ziquka indlela yokucinga, indlela yokwenza kunye nesimo sabantu beso sizwe. Esi sithako sithi sityhile banzi ngentlalo, ngempilo nangokwenza kwabantu. Lilonke, isithako esi iingcinga zaso zingamasiko nezithethe.

## **1.7 UKWAKHEKA KOPHANDO**

Olu phando luza kuthi luqhutywe ngokwahluka hlukana kwezahluko. Isahluko ngasinye siza kuqulatha okunxulumene nophando, kujongwe kwiinjongo, ingxuba kaxaka ebekiweyo kunye nemibuzo njengesikhokelo. Isahluko ngasinye sabelwe umsebenzi waso emasiwucukuceze ngohlalutywo kwaye sinento esiyidandalazisayo engqamene nophando. Okubalulekileyo kukuba izahluko ezi ziza kunikezelana, zihambe zilobolelana kwiingxoxo eziziqulathileyo. Isahluko ngasinye siza kuba nomkhala ukuze singabathazeli.

Esona sakhiwo siza kuqwalaselwa njengondoqo nesiziba sophando ngamagama athi “amasiko nezithethe”, “uphononongo” kunye nelo lithi “intsingiselo”. La ngamagama aza kuthi ahlalutywe nzulu kusetyenziswa incwadi ethi “Ityala Lamawele” naleyo ithi “Ukuba Ndandazile”.

Isahluko sokuqala siqulethe isishwankathelo mxholo kugatyulwa izigcawu, intsusamabandla, kuveliswa imbangeli yophando, inqontsonqa eyingxuba kaxaka yophando ekujoliswe

ekuyisombululeni, injongo yophando, indlela uphando oluza kuqhutywa ngayo kunye nezithako ekuzosinyelelwa ngazo.

Isahluko sesibini kuza kugxilwa kwezobunzululwazi mlando mbali wobom bukaMqhayi noTamsanqa. Ubunzululwazi mlando mbali ubandakanya ixesha aphile ngalo umbhali kunye namahla ndinyuka obom bakhe. Ngaphezulu, kuthi kujongwe izinto ezaziqatsele ebomini bakhe nezazimngqongile.

Isahluko sesithathu kuza kuphengululwa uncwadi olukhoyo malunga nalo mxholo wamasiko nezithethe ngethemba lokuba oko kubhaliweyo kuza kuncedisa umphandi ekubeni abone umsantsa okhoyo ofuna ukuvalwa. Uphengululo loncwadi luza kuncedisa ekubeni umphandi athi xa exoxa abe enalo ulwazi aza kusimelela ngalo.

Isahluko sesine siza kucubungula sichuba iindlela zokuqhutywa kwamasiko nezithethe ezithe zachongwa kwezi ncwadi zimbini zesiXhosa, zaze zanyuswa njengenqontsonqa eyingxubakaxaka. Kulapha kwesi sahluko apho ithole lifele khona. Umphandi uza kutshotsh'entla, ezombelela ngamasiko nezithethe ezichongiweyo.

Kwisahluko sesihlanu kuvalwa umkhusane, umfundi uza kubona iziphumo zophando kunye neengcebiso. Kukwesi sahluko apho kuza kuthi kwenziwe amazwi okuvala, kusongwa uphando sele lulonke.

## ISAHLUKO SESIBINI

### 2. UBUNZULULWAZI BOMLANDO MBALIWOBOM NGABABHALI ABACHONGIWEYO

Apha phantsi kwezi zihlokwana kuza kuthi kutyhilwe banzi ngobom baba babhali babini ukuze loo nto incedise ekuhlalutyeni izimvo ngcali zolu phando. Ukwenza oko, kuza kuthi kubekho izihlokwana, apho isihloko ngasinye siya kuthi sithungelane nesinye ngokweengxoxo.

#### 2.1 INTSHAYELELO NGOMLANDO MBALI

Kwesi sigaba sophando kujoliswe ekubeni kuduliswe umlando mbali ngaba babhali babini; uSamuel Edward Krune Mqhayi kunye noWitness Kholekile Tamsanqa. Owona mdla mkhulu wokuba kwenziwe ubunzululwazi mlando mbali wobom utyhalwa kukuba uthi ubhentsise elangeni ukuzalana kweembalo zababhali kunye nezinto ezithe zabaphembelela ebomini jikelele. Inxalenye yezo zinto ke zezi aba babhali babini bachongiweyo bathe babhala ngazo; amasiko nezithethe, inkcubeko kunye nolwimi. Lilonke, umbhali uthi xa ethabatha usiba kube kanti kuye kwakho nto ithile ethe yamsunduzwa. Umzekelo, umbhali uyakwazi ukuthi akubona ukuxhatshazwa nokuphathwa kakubi kwabafazi abhale ngomxholo ololo hlobo. Uthi uYola (2017: 6) xa edandalazisa olu luvo:

*The reason for the ... biographies of the authors is because the work of an author cannot be separated from his background and experiences. The biographies will give an idea of where the authors are coming from, what they are trying to make the readers see and how readers see things.*

Le nginga kaYola (2017) ibinxizelelwe kwilixa elingaphambili nguNgugi wa Thiongo (1981: 18) xa athi:

*A writer after all, comes from a particular class and race and nation. He himself is a product of an actual social process-eating, learning, loving, hating-and he has developed a class attitude to all those activities, themselves class conditioned. A writer is trying to persuade us to make us view not only a certain kind of reality but also from a certain angle of vision often, though perhaps unconsciously on behalf of certain class, race or nation.*

Ngokwezi nginga zimbini zingentla apha okona kuphambili kukuba umlando mbali wombhali uthi uncedise ekubeni umphandi enze izigqibo ezizizo ngeembalo ezo azihlahlubayo. Umzekelo, njengoko uMqhayi noTamsanqa bezizizukulwana ezathi zakhanyiselwa zizinto zaseNtshona ngeli xa bebambebele batshele kwinkcubeko yakwaNtu, loo nto ithi inikeze

umphandi ithemba nokholo malunga naba babhali ngokuphathelene namasiko nezithethe, ubunzululwazi ngenkcubeko kunye nomgangatho weembalo zabo. Kakade ke aba babhali babini abazange bazifulathele iingcambu zabo zobuXhosa nditsho sele bentywiliselwe kwezakwaLizwi neBhayibhile; kunye nemfundo. UCutalele (2007: 09) ukhupha induku emgqubeni ngomlando mbali wobom wababhali xa axhasa uNgugi wa Thiongo (1981) esenjenje:

*The understanding of an author who is clearly dedicated to a campaign of social reform is enhanced by a knowledge of his social and cultural world, its effect upon him, and the effects upon also of a factor which being external to this social milieu bombard it towards a forceful change.*

Oku kuthethwa nguCutalele (2007: 68) ngentla apha kudandalazisa imvo ethi umbhali okanye nabani na olwela isizwe sakokwabo uthi asebenzise amava akhe asekuhlaleni kunye noko athe wakuphawula ekuhlaleni. Ngokwenza njalo, uthi ke akwazi ukuthi naxa ethethelela isizwe sakhe abe kanti unako ukuzekelisa ngento ephilayo. Kolu phando, indima yamasiko nezithethe kwezi ncwadi zimbini ithi ibe ngumzekelo ophilayo wezinto ezenzeka ekuhlaleni, ifike ke loo nto isenze isiThako samaSiko neziThethe sibe namandla kuba kaloku ikwasiso esiqulethe ulwazi nezimvo ngentlalo kaNtu malunga nalo mba. Kubhalo lwesiXhosa, nokokuba zikho iindawo ezithi zingakholeleki kodwa azahlukanga nakancinci kwintlalo kaXhosa. Umzekelo, kwaXhosa izintsompothi zezishiqi zamatyala asompeneyo ziqhelekile. Owesibini umzekelo, into yamadoda athi anyanzeliswe ngemitshato iqhelekile. Ngokwale ngxoxwana sele iwile, ufika uGrootboom (2008: 10) ayicacise ngokuphandle xa athi:

*... ukwazi umbhali kuqaqanjiswa kukwazi indlela azinikele ngayo ekuhlaleni, inkcubeko yakhe nefuthe elithi izinto libe nazo kuye. Imbali malunga ngobomi bakhe ingasityhilela ngegalelo lakhe kuluncwadi.*

UMugo (1978: 188) xa axhasa uGrootboom (2008) uthi:

*Literature does not grow or develop in a vacuum; it is given impetus, shape, direction and even area of concern by social, political and economic forces in a particular society. The relationship between creative literature and these other forces cannot be ignored, especially in Africa, where modern literature has grown against the gory background of European Imperialism and its changing manifestations: slavery, colonialism and neocolonialism. Our culture over the last hundred years has developed against the same stunting, dwarfing background.*

Ezi ngcali zimbini zicatshulwe ngentla zivumelana ngoluvo olunye xa zisithi ababhali bathi bafuthelwe yintlalo, zezopolitiko, ezoqoqosho kunye nendlela abathi bakhuliswe ngayo emakhaya ethi yenze izinto bazibone ngohlobo oluthile. UMugo (1978) ufika achane ngakumbi

nangakumbi xa ade athi ivamisile into yokuba ababhali ababhale ngexesha lobuKoloniwali badla ngokugqithisa imiyalezo equlethe imiba eyathi yenzeka ngexesha lobuKoloniwali. UKnappert (1979: xv) wahluka kancinci kwezi ngcali sele zikhankanyiwe ngentla apha xa athi, nangona izinto zasekuhlaleni, ezopolitiko kunye nezozoqosho zithi zimfutele umbhali kodwa indlela yokuzibhentsisa kwiimbalo zakhe ixhomekeke kuye. Ukutsho ngokwakhe oku xa athi:

*... he [author] is the one who gives beautiful shape to these powerful emotions, the truth of which is in the life of his society itself; he voices the needs and wishes of his community with which he is one. He is not estranged from his world, he is in the midst of it.*

Oku kuxoxwa nguKnappert (1979: xv) ngentla kungqina oko sele kuxoxiwe kwisahluko sokuqala kwathiwa ababhali baphenjelelwa zizinto zasekuhlaleni ezibangqongileyo ze ubuchule bokubhala nokuthetha ngezo zinto buxhomekeke kwisakhono sabo sokubhala. UKnappert (1979: xv) xa athi umbhali uthi abe ngumlomo wokudlulisa imiyalezo malunga nezidingo neminqweno yasekuhlaleni utsho abuyise inkumbulo yoko kwakuthethwa nguQangule (1979: 12) xa waseyesithi ababhali ziinkokeli zesiswe, xa ngaba befukamele iingxaki zasekuhlaleni okosana luzimoshele bangazivezi isizwe siyatshabalala.

Ezi ngcali zigqitywa kucatshulwa ngentla zithetha ngoMqhayi noTamsanqa ubuqu xa zithi iimbalo zombhali zithi zihlutshezwe yintlalo, ezopolitiko nezozoqosho. Ezi nqobo zintathu azinako ukohluthwa kuncwadi zihanjiselwe lee kude ingakumbi ke ngokomxholo waseAfrika apho ababhali bavuke umnye ngokuphathelene nako konke okwaseNtshona.

Kuninzi okusele kubhaliwe ngoMqhayi kunye noTamsanqa kodwa konke oko kususela kwizigqibo zoko bakubhalileyo kuphela. Kukholisile ukuba ugxudululu lwabaphandi lukhumathele kwincwadi yombhali lowo ze benze izigqibo ngokuthi basimelele ngaloo ncwadi ihlalutywayo ngelixa abaphandi abathi basebenzise ubunzululwazi mlando mbali wobom wesiXhosa benqongophele. Sesinye sezikroba olu phando olujolise ekusivaleni kuncwadi lwesiXhosa. Ngako oko ke, kuhle kwaye kulungile ukuba umphandi apha aqamele ngomlandombali wobom waba babhali ukuze afikelele kwizigqibo ezizizo.

Kwakhona, olu phando, ngokuthi luxhathise ngobunzululwazi mlandombali wobom lujolise ekwenzeni igalelo kwintsindabadala yomngeni wokuvusa igugu neqhayiya kubantu abaNtsundu ukuze bazingce ngemilando mbali yabo futhi ivuse iinkumbulo.



Emakuqapheleke koku, ubunzululwazi mlandombali wobom njengesithako okanye njengethoyori, waba babhali babini iinjongo zawo kusekubeni uncedise ekuphicotheni nzulu intsingiselo yamasiko nezithethe kwi-“Ityala Lamawele” kunye no“Ukuba Ndandazile”. Umfundi angalibali ke kodwa ukuba esona sithako siphambili ekuhlalutyeni seso samaSiko neziThethe. Abaphandi abathe bachonga ubunzululwazi mlando mbali wobom ekuhlalutyeni uncwadi lwesiXhosa bakwenze oko ngempumelelo. Yiyo loo nto umphandi kwesi sifundo enenkolo ethi ukusebenzisa umlando mbali wobom akuyi kumsa emgibeni weliwa kuba ekuhlalutyeni, esi sithako okanye le thiyori ichana ngqo ekutyhileni indlela uMqhayi noTamsanqa abathe bakhula ngayo, ze oko kuzalaniswe neembalo zabo. Ngokwenza njalo, umphandi uya kuthi afikelele kwizigqibo ezizizo. Iqaqobana ke elithe lenza umlando mbali wobom wabanye ababhali ngempumelelo nguMkonto (2005), Cutalele (2007) kunye noGrootboom (2008).

## **2.2 UBUNZULULWAZI-MLANDO MBALI WOBOM NGOS.E.K. MQHAYI**

Kwesi sihlokwana kuza kuthi kujongwe izinto akhule zimngqongile uMqhayi nekukholeleka ukuba ziye zanafuthe negalelo kwiimbalo zakhe jikelele. Ngaphezulu, kuza kuthi kujongwe indlela izinto ezithe zanafuthe zaze zazityhila kwi-“Ityala Lamawele” neyiyenye yeencwadi ekuza kuthi kuhlalutywe kuyo kolu phando ngokuphathelene nentsingiselo yamasiko nezithethe. Elona siko liphambili kule ncwadi lelo lengqithi. Umlando mbali wobom kaMqhayi uza kuthi uhlelwe ngolu hlobo:

- i. Ukuzalwa kwakhe nekhaya.
- ii. Isikolo nezakwaLizwi.
- iii. UMqhayi nabantu athe wazisondeza kubo.
- iv. Igalelo lakhe kuncwadi nolwimi lwesiXhosa.

Isizathu sokuba umlando mbali wobom kaMqhayi ube nale migogwana ekuza kuthi kukrotywe kuyo kukuzama ukwazi ukuba kwakuqhubeka ntoni na ebomini bakhe. Esi sizathu sityhalwa ngamazwi kaScott (1976: 34) athi ngawo:

*The home, the school and the church constitute a milieu that has a great influence in shaping up one's outlook.*

Oku kucatshulwe ngentla kukholisile ukuba kube nefuthekazi kwindlela umbhali athi abhale ngayo. Ngokwezi ngongoma zithe zadweliswa ngentla; ikhaya, isikolo nezakwaLizwi, abantu

athe wazisondeza kubo, kuya kuthi kujongwe nezinye izinto jikelele ezithe zaba kanti ziye zanefuthe negalelo kuye. Kwakhona, kuya kuthi kuqwalaselwe abantu athe wazigudla amagxa nabo babe kanti ngolo hlobo bananto ithile abayishiyayo kuye. Kaloku umntu uyakwazi ukuba nobuhlobo nomntu ixesha elide kodwa loo mntu angathethi nto kuye, okanye kungabikho nto ayimilisayo kuye ze athi lo usandula ukumazi kubekho nto ayimilisayo kuye. Seso sizathu kanye ke esibangela ukuba kube ngumdla wolu phando ukuthi kukhangelwe, kufundisiswa nezinye izinto ezathi zangqonga uMqhayi.

Kuko konke okusele kuxoxiwe, mayiphinde ikhunjuze yona into ethi ubunzululwazi mlando mbali wobom obusele bubhaliwe bubhalwe ngolwimi lwesiNgesi. Njengenxalenye yokuphakamisa umgangatho wesiXhosa, kungumdla omkhulu kumphandi ukuba awubhale ngesiXhosa. Nangona ukho umlando mbali wobom osele wenziwe kodwa umahluko kulo ngowukuba ubhalwe ngesiXhosa loo nto yenze ukuba lo mlando mbali ufikelele kwisininzi sezithethi zesiXhosa. Ukuba siya kuthi sigwencele entweni ethi kukho okusele kubhaliwe kodwa kube kusabhalwe ngesiNgesi sobe asenzi bulungisa emehlweni kaXhosa. Asinakuqamela kwizinto ezibhalwe ngolwimi lwasemzini ngokunga kukho into efihlwayo.

### **2.2.1 UKUZALWA KUKAMQHAYI NEKHAYA**

USamuel Edward Krune Mqhayi walibona ilanga ngomhla wokuqala kuDisemba ngonyaka we1875 kwilali yaseMelani eTyhume. Uzalwe inguye yedwa oyinkwenkwe eliphelo kwisihlanu sabantwana. Kwincwadi yakhe ethi “UMqhayi WaseNtabozuko” (1975) ubonisa indlela awaba yintsikelelo ngayo kubazali bakhe, ingakumbi ke utata wakhe kuba wayeyifuna ngendlela emangalisayo inkwenkwe. Uthi uDikeni (1992: 57) xa ephefumla ngalo mba:

*His father's [Ziwani – utata kaMqhayi] prayers were however finally answered when his wife gave birth to a boy. This boy was named Samuel, perhaps a prophetic gesture by a man who obviously had a deep belief in the teachings of the Bible.*

Oku kungentla apha kunga utata kaMqhayi wayelazi igalelo aya kubanalo unyana wakhe ngendlela awayeyilangazelela ngayo inkwenkwe. La mazwi kaDikeni (1992) aphinda abe nanto ithile ayityhilayo ngomthandazo, into ethi xa uthandaza unyanisekile ithi iphendulwe imithandazo yakho.

Njengoko sele kutshiwo ngentla ukuthi uMqhayi yaye inguye yedwa inkwenkwe ekhaya kwanyanzeleka ukuba konke okuluxanduva lwenkwenkwe ekwiminyaka yakhe luthatyathwe

nguye. Yiyo naloo nto ke kukholeleka ukuba kwi“Ityala Lamawele” enye yezinto azama ukuzityhila phakathi kukaWele noBabini kukuba umntu makathabathe uxanduva ngento eze kuye angaphili ukumane etyhalela kwabanye abantu. Ilisiko nesithethe loo nto. Ukuxakeka nokuxinwa kwakhe zizinto zekhaya kuko okumenze wasinda kwimikhwa nemikhuba yobuntwana emininzi edla ngokuthwebula ulutsha ingakumbi eMzantsi Afrika, phofu loo ntwebulo ibe ilusa kwantshabalalo. Uthi xa ezithethela ngokwakhe uMqhayi (1975: 33) exhasa oku kukwesi sivakalisi singemva athi:

“ ... ndithe ngokuba ndedwa kokwethu, ndahlala ndixakekile.”

Oku kuphefumla kwalo mbhali ngentla kungqina oko sele kuxoxiwe ngaphambili kwathiwa eyona nto azama ukuyiveza yinto ethi uWele noBabini bekufanele into yokuba elowo nalowo enze imisebenzi yekhaya njengoko ephathisiwe. Akunakude kucaze ukuba kuza kutyiwa le ngqithi kuba ingulowo ubanga ubukhulu ngayo, ngokungathi xa engeyonkulu ayinakuhamba imisebenzi yekhaya. Uthi uMkonto (2005: 16) xa exhasa:

*From what he writes in his autobiography it becomes clear that he learnt to be responsible at an early age.*

Oku kuthethwa nguMkonto (2005) ngentla kubeka elubala into ethi ubunkokheli wabuqala eseyimveku nto leyo emenze waba ngumbhali nomkhokeli ophambili kulwimi lwesiXhosa. Uthi uQangule (1979: 3) xa ancoma uMqhayi:

*Mqhayi ... became the unquestioned leader of the Xhosa writers of today ... it seems to be a fulfilment of prayers that were made to God when he was born.*

KwaXhosa ke umntu xa ezala akazaleli siqu sakhe kuphela kodwa uthi azalele isizwe sonke. Yiyo loo nto kwi“Ityala Lamawele” kuthi kwakubakho ukuxakeka sonke isizwe sibuye, sibambane sixhasane, kuzanywe ukusontshwa esi sintsompothi sala mawele. Bubuntu ke obo futhi noSaule (1996: 14) uyayingqina le ngcinga xa athi ubuntu eAfrika yayiyindlela yokuphila kuba kusenjalo nangoku. Ngokuya zihamba iingxoxo kuyavela ukuba nesixeko sakhe uMqhayi saziva sisikelelekile sakuva ukuba uZiwani unonyana. Uthi xa ethetha uMqhayi (1975: 28) eshwankathela imvakalelo nemincili yabahlali belali yakhe:

“Lo mfana siyambulela;  
No Ndikhoyo simbulela;  
Ngamana womlondoloza,  
Kwiinto eziza zinkqonkqoza,

Zifun'ukufukamela,  
Angaze waphumelela  
...  
Simcelela zonk'izipho;  
...  
Abe luncedo esizweni,  
Nempilo eluhlangeni.  
Makube njalo.”

Ngokwesi sihobe singentla, ubani unako ukuthi ikhaya lakuloMqhayi likhaya elahlala ethembeni nokuba sele kumnyama kangakanani na. Into enenkolo nethemba phakathi inobuzaza ngokwakwaXhosa kodwa ke akuzi kugxilwa kuyo kolu phando, umyalezo ongase udluliswe ngothi ikhaya lakwaMqhayi lalinto elalingqiyame ngayo; ithemba. Ekuhambeni kweminyaka, uthe uMqhayi xa aneminyaka emibini nesiqingatha washiywa ngumama wakhe. Loo nto ithe yamfaka phezu koxanduva olunzima kuba yinto eyathetha ukuthi oodade bakhe baza kubaphantsi kweliso lakhe. Into kaMqhayi yokungabinamama iyazityhila kwincwadi yakhe le ihlalitywayo kolu phando apho amawele kaVuyisile asala engenanina eseziimveku. Umxholo nengxam yebali ithi izungeze phakathi kwala makhwenkwe mabini kuphela ngenxa yengqithi ethi isetyenziswe njengomkhombandlela wokwahlula inkulu kwinci, phofu naleyo ixakile.

Okunye okubalulekileyo ngomlando mbali wobom bukaMqhayi kukuba wayephuma kwikhaya elihlonitshiweyo ngenxa yemfundo yomzali wakhe. Utsho ngokwakhe uMqhayi (1975: 27) xa athi:

“... waye ubawo engumntu wokuqala ofundileyo kuloo ngingqi”

Okona kungumdlala kula mazwi kaMqhayi angentla apha kukuba nangona esuka kwikhaya elalixatyisiwe akazange atshintshe aphakamele abanye abantu njengoko isininzi sabantu sidla ngokwenza. Kaloku kule mihla uthi umntu nokuba unikezwe isikhundla sokukhwezela eziko azibone ekhukhumele ngaphezu kwabo bonke abantu. Okwesibini, uMqhayi lo ukhule njengayo yonke inkwenkwe elalini esenza konke kakade okulindelekileyo enkwenkweni. Oku kuphawulwa nanguDikeni (1992: 89) ngelithi:

*He was naughty like any other child.*

Abe ke naye uMqhayi (1975: 33) eyizoba le meko ngendlela yokukhula kwakhe ngelithi:

“Bekukho nomdlalo wokufaka intonga phakathi kwemilenze le, ibe lihashe endikhwele kulo ... Umdlalo wethu yayikukubopha iikati, sirole ngazo amahlahla, senze iintlanti ...”

Okona kuphambili kule mihlomlo mibini ingentla kukubhentsisa into ethi ngenene uMqhayi ukhule njengawo onke amakhwenkwe asekuhlaleni. Le nto iyavela nakwincwadi yakhe le singayo kuba kaloku uWele noBabini bakhule ngendlela eqhelekileyo yamakhwenkwe. Nangona kunjalo, ukuxakela kwaqhubeka kwamana ukumrhawula amabatha la uMqhayi.

Ekukhuleni kwakhe, kuthe ngonyaka we1885 xa kanye egqiba iminyaka elithoba ikhaya lakhe lashenxela kuCentane apho lifike lazinza kwisixeko sikakumkani uNzanzana. Hayi ke kwaxhelwa eXhukwane kuMqhayi phofu engayazi yena loo nto ukuba iza kuba lithamsanqa kuye. UJordan (1973: 106) ubona ngasonye nolu phando xa esithi:

*We owe a great deal to the six years in Centane. For it was during this time that Mqhayi began to understand the culture and the history of his people ... It was there that he began to appreciate the beauty, dignity and subtleties of Xhosa, and to acquire the amazingly wide vocabulary that even Tiyo Soga would have envied.*

Ngale ngxoxo uJordan (1973: 73) akaboni sizwe esasinokuthi siphucule indlela uMqhayi abona ngayo inkcubeko yaseAfrika ngaphandle kwakuCentane. Ude athi uJordan (1973: 119) apha ngentla akwanelanga ekubeni uMqhayi afunde nzulu ngenkcubeko yaseAfrika, koko uthe wafunda ubunzululwazi bembali yamaAfrika. Ekuphefumleni kwayo le ngcali, iqhuba ithi kulapho athe wabona ubuhle beAfrika ngenxa yezinto athe wazifunda kubantu ebedla ngokudibana nabo phaa kuCentane. Abanye babo bantu ngabantu abebizisele zenyathi kwimiba yaseAfrika.

Ukuza kuthi ga ngoku olu phando lungatsho luthi inkcubeko nembali yamaXhosa yahlaba yatshela kuMqhayi futhi wazibonakalisa ukuba akasayi kuze athethe okanye abhale nto echaseneyo namaAfrika. Yiyo naloo nto athi uQangule (1979), Saule (1996) kunye noSaule (2011) uMqhayi waye engumntu wabantu bakhe, waye exolele nantoni na ukuba akhusele inkolo yamaAfrika, inkcubeko yamaAfrika nako konke okubizwa phantsi kwegama lesiXhosa. Uthe ngeli xa akuCentane wafumana ithuba lokufunda nzulu ngomthetho wesiNtu ophathelene namatyala, mhlawumbi siso nesizathu esenze ukuba abe uyakwazi ukutyhila umthetho wesiNtu

ngendlela enomkhitha kwincwadi yakhe ethi “Ityala Lamawele”. Akakhange aphelele apho uye wanca ulwazi malunga namasiko nezithethe kuCentane kuba uthi xa alanda umthetho amane ukuvelisa izibakala ekuthi kuhanjwe phezu kwazo xa kuza kuqulunqwa ityala. Umzekelo woku uvela kwi “Ityala Lamawele” xa kubuzwa komkhulu ukuba lelaphi iwele elathi lamkela isiko lengqithi kuqala? Owesibini umzekelo uvela xa kuye kubuzwe ukuba lelaphi iWele elathi lamkela isiko lokwaluka kuqala, lo mbuzo uhamba ude uyofikelela kwimiba yengcibi ukuba yona yangciba bani na kuqala. UDikeni (1992: 22) xa aphuhlisa olu luvo uthi:

*... he also learnt of customs and traditions pertaining to Xhosa religion and the meaning and importance of such things as 'imidudo, ukuxhentsa, iintlombe, intonjane, imiyeyezelo, amadini' peculiar to Xhosa people.*

UDikeni (1992) apha ngentla eyona nto azama ukuyidlulisa yinto ethi akwanelanga ekubeni uMqhayi azi banzi ngamasiko nezithethe koko uthe wazi nzulu ngezenkolo yamaXhosa. Akuphelelanga ekubeni lo makhwekhwetha wesiXhosa azi ngenkolo yaseAfrika koko uthe wazi banzi ngenkolo yobuKrestu kuba uthe wazisondeza kubafundisi futhi wayifunda neBhayibhile.

Ngokuya luphala uphando, kuye kwaqapheleka ukuba ukuya kwakhe kuCentane kumenze wabazi ubuntu ngenxa yokuxabisa abantu kwakunye nendlela le intlalo imiswe yahlelwa ngayo nguXhosa. Kaloku mfundi wokhumbula ukuba ngokwentlalo kaXhosa, umntu uxatyisiwe; bubuntu ke obo athi xa abuchazayo uSaule (2015) athi kukwenza le nto unga ingenziwa nakuwe. Uthe ke ngenxa yokuzigudla amagxa nabantu wafumana ulwazi oluninzi jikelele ngobuAfrika. Ngaphezulu, uthe ngenxa yokumana etsala nzima wakwazi ukuxabisa abantu. Kakade ke kudla ngokutshiwo ukuthi akulunganga ukuba ube nezinto zonke kuba loo nto yenza ungabazi abantu nokuba ziziciko zayipha na imbiza. Utsho ngokwakhe ke uMqhayi (1975: 46) ukuthi:

“Ukuba ndandingabanga kwaCentane le minyaka mithandathu, ngathi kum ngendingazange ndibe luncedo lwanto ebuzweni endibubo; nemfundwana endinayo ngathi inge ingandenzelanga nto, inge ingabanga luncedo kumaXhosa; nam ngathi ngendingaphantsi kunalo mgangatho ndikuwo. Ndiyambulela ubawo owandinyanzelisayo, waya kwaCentane, kanti uya kundifundisa mna kowethu.”

Apha ngentla, uMqhayi ubonakalisa ukuncoma ebulela ixesha athe walichitha kuCentane. Kwingxoxo yakhe ukhangeleka exolile ngenxa yokuba elwele izwe lakhe ngako konke anako.

Umfundi wophawula ukuba uMqhayi uthe wakufika kuCentane wabe kanti ufikelele ekhaya. Utsho yena ngokwakhe. Okunye, ukuhlala kwaNzanzane kwambumba isimo, kwatshintsha indlela yakhe yokucinga yaba yindlela ecolekileyo nechubekileyo. Uthi uJordan (1973: 16) kumazwi akhe xa axhasa le mbono:

*He took pride in his people, his nation and their way of life – culture.*

Ze athi uQangule (1979: 6) xa ephakamisa le nginga kaJordan:

*It was, amongst other factors, the experience gained in Kentani (Centane) which kindled in his mind, as he matured, the flame of nationalism which, as years progressed, ballooned and aroused in him the sentiment or patriotism.*

Okuthethwa zezi ngcali zesiXhosa zimbini ngentla kukuthi nangona ngexesha lengcinezelo kwakukhangeleka ngathi amasiko nezithethe ayafa ngenxa yokubulawa ngamaKoloniyali kodwa iindawo ezifana noCentane zaziwakhusele ngokuthi ziwenze ngelixa kwakukho abantu ababazimisele ukuwafunda bawaqondisise. Kuthe kusenjalo, utata kaMqhayi; Ziwani, wemka waya eRhini waba ke ngolo hlobo ushiyeka nodade wabo abaye baphela sele besiya eAlice.

### **2.2.2 ISIKOLO NEGALELO LASO KUMQHAYI**

Umbhali lo ngaphezu kwazo zonke izinto athe waziqaqambisa ze wazibalula kuzo enye yazo bubunkokeli. Isikolo ke sesinye sezinto ezithe zadlala indima enkulu kuye. UMqhayi ungenelele isikolo xa eneminyaka esixhenxe engenela kwisikolo saseEvergreen. Uthi xa azoba inkangeleko yabafundi awathi wafunda nabo, abe yena emncinci, ku-“UMqhayi waseNtabozuko”, Mqhayi (1975: 53):

“Ziintombi, zinde, ngamakhwenkwe makhulu.”

Le nkangeleko ayizoba ngentla apha xa athi wafunda nabafundi abadala kunaye loo nto yathi yamfaka phantsi koxinzelelo olukhulu kuba kwakufuneka aziphathe oku komntu omdala naye, nto leyo eyathi yanefuthe negalelo kwisimo nendlela yakhe yokuziphatha. Ufunde eEvergreen iminyaka yamithathu emveni koko ikhaya lakhe lafudukela kuCentane apho ke bathe bahlala iminyaka emithandathu. Mayigqanyiswe nento yokuba ngeli xesha uMqhayi ahleli kuCentane iminyaka emithandathu waye engasafundi ngenxa yokungabikho mali. Okona kungumdlala ke kule nto kukuba akazange ahlale phezu kwaloo nto, waye wachola-chola ulwazi olukwixabiso eliphezulu kakhulu nangaphezu kolo wayezolufumana esikolweni. Njengoko sele kutshiwo,

waye ekufutshane nokumkani uNzanzane apho wathi wafunda nzulu ngomthetho kaXhosa nolwimi olusisiXhosa. Wayesethubeni lokufunda isiXhosa esisiso kuba kaloku sasithethwa ngeliya xesha futhi sisulungekile, hayi le nto yathi yenziwa ngabeLungu bafuna sibhalwe, nakubhalwa kubhalwe intando yabo kuba befuna ukubhunyula ubuncwane bolwimi nenkcubeko yamaXhosa.

Apha ekuhambeni kwexesha uye wanomdla wokubuyela esikolweni. Kakade ke leyo ibilindelekile kuba wonke ubani uthi wakubona abanye abantu besenza into ethile abe nomvandedwa kuba eziva ngathi uyinkomo edla yodwa. Kodwa ke mayiphindwe ithethwe into yokuba kwiimini zakhe uMqhayi into yokungayi esikolweni yayingenagalelo libi kangako njengoko abazali babengayixabisanga olo hlobo imfundo futhi bekwazi ukuphila benze yonke into ngoncedo lolwazi lwemveli. Ngaphezulu, eyona nto yayixatyisiwe mandulo phaya kwakuyimfuyo nokulima. NakuMqhayi ke ngokunjalo masiyikholelwe into yokuba zange ibe nagalelo libi ngokwasengqondweni kuba ubani angaqiniseka ukuba oontanga bakhe babesiya bona esikolweni. Phofu ke amakhaya awafani afana ngeentlanti!

Ngaphezu kwemali eyathi yaba ngunobangela wokuba angayi esikolweni wayenoxanduva lwezinye izinto zekhaya. Umzekelo, kwakufuneka aqiniseke ukuba yonke imfuyo ime ngendlela. Okona kumnandi kukuba naye uMqhayi uyaziqonda ukuba ukungayi kwakhe esikolweni zange kube lilize. Uthi xa elicacisa ngamazwi akhe eli nqaku uMqhayi (1975: 54) athi:

“Yomithandathu loo minyaka ibe yeyemfundo enkulu kum yezinto zesiXhosa, kwanentetho yesiXhosa ngokwayo.”

Unyanisile lo mbhali xa athi “...ibe yeyemfundo enkulu...” kuba ngenene olu lwazi athe wabe ubhala ngalo kwiincwadi zakhe zesiXhosa ngeba silufumana phi? Kungenxa yamava akhe neenzingo athe wadlula kuzo. Ngaphandle kokuzigudla amagxa nekomkhulu ngeba alikho “Ityala Lamawele”. Ibe ke ngolo hlobo amaBhulu asakholelwa kwinto ethi afika eAfrika kungekho mthetho, abe ethetha ubuxoki! Zizinto ezingathethwayo ke nezo.

Emveni kweenzingo namanzithi-nzithi obomi kuthe emveni konyaka we-1890 wazirhuqa iinyawo wabuyela esikolweni. Yonke le nto yenzeka ngoku sele utata wakhe ehambe waya eRhini ze udade wabo omdala wamsa eLovedale. Uthi xa anikeza umfanekiso-ngqondweni wendlela awafika waqhuba ngayo:



“Ndizitsale iingqondo ezi titshala, ngokuba bukhali kwinto yonke, ezinye ndizanceda kanobom esiXhoseni”

Oku kuthethwa nguMqhayi gentla kuyavela kwa kulaa mbalo kaShepered (1955: 20) xa ecaphula uMqhayi esenjenje:

*The minister, Rev. J.M. Auld, in the examination of schools, and at the anniversaries, used to single out my sister, Jane and me, as being the best scholars in all his schools.*

Ngokucacileyo kula mazwi kaShepered (1955) kwakungekho kwa ithuba lokuba angatshona banga lithile esikolweni xa wayebukhali olu hlobo. Okwesibini, xa udade wabo naye wayezimisele ezifundweni kucace mhlophe ukuba naye wayethi alandele ekhondweni; lilonke, babekhuthazana. Omnye efunda komnye, nomnye efunda komnye. Kuthe kwakuphela unyaka waze wabuyekwezwa ngokuthi aphumelele adlulele kwelinye ibanga. Ngokwale ngxoxwana sele yenziwe, umphandi kolu phando wothanda ukukholelwa into ethi uMqhayi, ngenxa yokuba wayethenjiwe futhi sele esaziwa esikolweni saseLovedale nasekuhlaleni ukuba bukhali kwakhe wayenyathelela phezulu kuyo yonke into ayenzayo ukuze angadanisi namnye obeke iliso kuye okanye ojonge kuye. Wokhumbula kaloku ukuba ngokwendalo, kukho abantu abajonge kwabanye abantu ukuze baphumelele. Ukuze babe kanti bayakhuthazeka kufuneka kubekho abantu ababanika isibindi sokuba yonke into inako ukwenzeka. Wonke umntu usisibane esikhanyisayo, kwaye uyityuwa yehlabathi njengoko isitsho iBhayibhile, ngako oko wonke umntu unefuthe negalelo athi alenze entlalweni.

Uthi xa abhalayo uMqhayi ku-“UMqhayi waseNtabozuko” nangona wayesele engenile ke esikolweni kodwa akuzanga kube lula. Kwafuneka azityhale amane ukusimelela xa kukho isidingo. Kukho amagingxi-gingxi kunjalo kodwa waphumelela futhi loo nto yamenza wangumntu owomeleleyo kuba uye wakwazi ukumelana neenzingo zobomi jikelele sele ephumile esikolweni. Uthe akugqiba eLovedale waya kungenela izifundo eziphezulu zediploma kwezobutitshala.

Uthe ngoku sele eqhuba ezo zifundo kwanzima kwalapho wagqiba ekubeni ngeeholide amane ukuya eMonti ayokufuna izingxungxo ukwenzela ukuba akwazi ukubhatalela izifundo zakhe. Uthi xa ethetha kwincwadi yakhe ethi “UMqhayi waseNtabozuko” wayede athathe nokuba ngowuphi na umsebenzi, akukhathaliseki nokuba usebenze wagaqa ngamadolo phantsi oko eza kutsho akwazi ukubhatala isikolo nemfundo yakhe. Loo nto ithi isinikeze elinye iliso

lokumjonga nokumfunda uMqhayi. Elo liso lelokubona wayeyixabisile imfundo futhi esazi ukuba njengoba amaKoloniyali engene atshona eAfrika akho nto yimbi eza kukhulula umntu ngaphandle kwemfundo. Uye wayigqiba idiploma kwezobutitshala yakhe waya kufundisa.

Ngokwezi ngxoxo zingentla kuyabonakala ukuba wayenazo iimpawu zobunkokeli kuba xa sijonga iinkokheli eziphambili kweli loMzantsi Afrika isininzi sazo zahamba nzima. Uthi ke uQangule (1979: 7) xa achaza lo mba:

*An account of these experiences might again appear trivial. They become relevant when we recall that a number of leaders have humble beginnings. It is often the hard knocks of life that shape and produce a writer and leader like Mqhayi's stature.*

Apha ngentla kutyhileka ngakumbi nangakumbi ukuba wonke umntu ophumeleleyo namhlanje sube kukho apho aqale khona ekungenzeka ukuba sele eyile nto abonwa eyiyo kungenxa yamanzithinzithi ahambe kuwo.

Uthe ngeli xesha afundisayo wangakwazi ukumelana neemeko zokufundisa ngenxa yezizathu ezininzi, esinye sezizathu yingcinezelo ootitshala ababesebenza kuyo phantsi kolawulo lwabeLungu. Wayefuna ukufundisa abantu besizwe sakhe, abafundise inyaniso, ajike konke okububuxoki obubhalwe ngabeLungu malunga nabaNtsundu. Kwade kwafikelelwa kwisigqibo sokuba afundise ezobunzululwazi-mbali phofu efundisa ngendlela abeLungu abathanda ngayo. Uthi uJordan (1973: 106) xa ewucacisa lo mba:

*... during the few years in the worlds Mqhayi's views on South African history and how it should be taught had undergone such modification that he found himself compelled either to be false to his own convictions and teach history as the authorities would have him teach it, or give up teaching altogether. He decided on the latter.*

Ngokwalo mhlomlo ungentla, kuyabonakala ukuba uMqhayi yindoda eyayincama nantoni na ukuze imele abantu bayo besizwe. Uyabonakala ukuba wayeyindoda yomXhosa; indoda yomXhosa yindoda enomqolo. Uthi uShepered (1955: 122) xa abonakalisa ukomelela kukaMqhayi nokuqina enyanisweni:

*Samuel was a boy of independent mind, lonely, observant and hard-working.*

Ngenxa yesi siphawo anaso sokuzimela uthi uMqhayi (1975) xa ethetha oosisi bakhe abazange bayonwabela loo nto. Akho amaxesha apho kwakuvuka umona ngokungamfo wabo uza kubashiya beziinkedama xa athe waphumelela.

Ukusonga le ngxoxwana ingentla, isikolo sadlala indima enkulu ebomini bukaMqhayi, sathi samsondeza kufuphi nabefundisi neecawa ze loo nto yamnikeza ithuba lokuba abafunde, afunde nangenkcubeko yaseNtshona ngaphandle kokusuka kweyakhe. Kwakhona, wathi wafumana ithuba lokwazi ukubhala emveni koko akalibazisa waqubula usiba wabhala ezama ukukhusela inkcubeko yakhe nokulwela abantu baseAfrika. Oko kuyancomeka.

### **2.2.3 UMQHAYI NEBHAYIBHILE.**

Ayinakuphikiswa yona into ethi ababhali abaninzi besiXhosa, ingakumbi eliya qela lokuqala, bafuthelwa yinkolo yaseNtshona. Nakubeni kunjalo, iimbalo zabo zazigxile kwimixholo yaseAfrika futhi ezo mbalo zisenendima eziyidlalayo kunanamhla. Ukuphawula ngokuphandle, uSaule (2011: 186) xa ahlomlayo, encoma imisebenzi kaMqhayi malunga nalo mba uthiwe vandla-vandla ngentla uthi:

*It is strange but not surprising that what Mqhayi wrote about more than hundred years ago still applies and is even more relevant in contemporary contexts ... traditional poetry and essays in context – through the employment of biblical images, phraseology and some linguistic elements, is an attempt to demonstrate the unparalleled power of poetry permeated by the biblical spirit. The measure of Mqhayi's strength and articulation is in his unique artistic ability – using biblical language as a literary device.*

Oku kuphefumlwa yile ngcali icatshulwe ngentla apha kukuthi nakubeni iimbalo zikabawo uMqhayi zindala ngeminyaka, kodwa zindala ngamava futhi kungona zinokuthi zisetyenziswe ukusombulula iingxaki zopolitiko, ezentlalo, ezoqoqosho, inkcubeko nobuAfrika. USaule (2006), Saule (2008), Saule (2015) kwiimbalo zakhe umemelela futhi exhasa ukusetyenziswa kweembalo ezingemveli yobuAfrika kuba unenkolelo ethi ezo mbalo zibhalwe ziinkcubabuchopho ezazana ncamashi neengxaki ezongamele iAfrika. Le ngcali; uSaule, ihambisa ithi ezinye zezisombululo kwiingxuba-kaxaka zaseMzantsi Afrika ziqhushekwe kwiimbalo neembali zamandulo phaya. Ude athi xa acebisayo, ezo mbalo mazinganeli ekubeni zifundwe, koko maziphandwe ziphinde ziphandisiswe (Saule, 2017). Ezinye zeembalo

zikaMqhayi ekunga zingathathelwa ingqalelo ziquka ubunzululwazi-mlando mbali wala maqhawe aseAfrika: “USamson” (1907), “USogqumahashe” (1921), “Ubomi bomfundisi uJohn Knox Bhokhwe” (1925), “Isikhumbuzo somPolofithi uNtsikana” (1926) kunye no-“UMqhayi waseNtabozuko” (1939).

Ubuchule nesakhono athe wasisebenzisa uMqhayi kwezi mbalo zingentla bobo beBhayibhile ngendlela athi awachaze ngayo la maqhawe. Wonke ubani uyazi ukuba eBhayibhileni amadoda amakhulu nabafazi abakhulu imilando-mbali yawo yayityhila iziwo zawo kunye nokomelela kwawo. Umzekelo woku nguDavide, uSamson, uAbraham nabanye abaninzi. Ngaphezulu, isakhono ebethi asisebenzise kwisihobe nemibongo uMqhayi siyavela naseBhayibhileni kuba kakade ke eBhayibhile kwakunqulwa ngendlela yezibongo neendumiso. Yiyo naloo nto uMqhayi wathi wawongwa njengembongi yesizwe.

Umfundi wokhumbula ukuba ubunzululwazi-mlando mbali wobom awuquki zinto zintle nampumelelo kuphela koko uthi ubandakanye neenzingo zobomi athe umbhali wadlula kuzo. Ngaloo ndlela kube kugqitha umyalezo othi ubomi bungamahla-ndinyuka. Ngaphezulu, umlando mbali wobom uhamba uyokugudla kwiindlela umbhali athe wazihamba ezama ukusombulula iingxaki, ze ke ngolo hlobo abe unikeza izisombululo kwizizukulwana ngezizukulwana ezisezayo. Eziya zisombululo ziya kuhlala zihleli futhi wonke ubani uya kumana efunda kuzo. Kunamhlanje nje, iinkokheli zaseMzantsi Afrika zimana ukukhangela eMbo zijonge ukuba imiba ethile ibisontshwa ngaluphi na uhlobo.

Ngokwale ngxoxwana ingentla, okona kuphambili kukuthi iBhayibhile necawa zithe zaba negalelo elihle ekuloleni nasekukhuliseni isakhono sokubhala kukaMqhayi. Asingeke sitsho sithi uMqhayi wayenezondo ngakwinkcubeko yaseNtshona, nto nje uthe wasebenzisa ezi nkcubeko zimbini; eyaseNtshona naleyo yaseAfrika, ukuqaqambisa nokukhulisa inkcubeko yamaXhosa okanye amaAfrika ngendlela ekumgangatho ophezulu. Ukuxhasa olu luvo, uSaule (1996: 67) uthi uMqhayi usebenzise ulwazi lwakhe lwaseNtshona ukuphucula ulwazi lwaseAfrika ngakumbi nangakumbi.

Ukongeza kwiingxoxo ezikule mihlathi ingentla, olu phando luphawule ukuba imbali yekhaya lakwaMqhayi ibonisa into ethi kwakulikhaya elikholelwa kubuKrestu. Ukususela kutat’omkhulu kaMqhayi; uKrone, ukuya kwisizukulwana sikaMqhayi babe ngamaKrestu. Uthi uDikeni (1992: 27) xa engqina olu luvo:

*He might have been influenced by Maqoma who took over chieftainship after the death of Ngqika in 1829, and whose councillor was Krune. Maqoma was greatly influenced by the missionaries and, although he was a chief of the Xhosa people, he still wanted to reconcile the traditional culture with the western culture and this made him unpopular with the hard core traditionalists.*

Oku kuthethwa nguDikeni (1992), uMqhayi (1975: 23) kumazwi akhe uyakungqina xa athi:

“UMaqoma ke yinkosi ethe yalithanda iLizwi leNkosi kwasekufikeni kwalo nabefundisi”

Njengoko bekutshiwo kumhlathi wesibini wesi sahluko ukuba uMqhayi uthe wafunda kanobom kwabanye abantu. Omnye wabo bantu nguMaqoma, ongomnye wabantu abathi balilwela ngegazi ilizwe loMzantsi Afrika nangona amaKoloniyali necawa zazimombathile. UMaqoma nangona wayenako ukuthanda icawa, uMqhayi uye wafunda nto kuye, into ethi into efunwa ngamaXhosa kukuthembeka, ulwele izwe lakowenu. Okunye okuthe kwaqapheleka kukuba utata kaMqhayi waye engumshumayeli etshate nonkosikazi ongumKrestu kwayena. Yiyo naloo nto kwingxoxo engaphambili kutshiwo kwathiwa uMqhayi uzalelwe kwikhaya elikholwayo ngokubhekiselele kubuKrestu.

Uthi uMqhayi kubunzululwazi-mlando mbali wobom kuthe kwakubonakala ukuba abazali bakhe abafumani mntwana uyinkwenkwe babhenela emthandazweni. Le ngcinga ivela kuDikeni (1992: 118) xa athi:

“ ... uyise nonina bada benza isicelo, ukuze bamzuze; kuba babezala iintombi zodwa”

UDikeni (1992) ngentla apha ungqinisisa into ethi uMqhayi waba yintsikelelo kowabo nasesizweni samaXhosa siphela. Kwakhona, imithandazao yabo yaphenduleka futhi loo nto olu phando luyizalanisa nebali likaHana eBhayibhileni apho wathandaza ebongoza uThixo de wafunga wathi ukuba ngaba angasikelelwa ngomntwana oyinkwenkwe anganikela ubomi bakhe bonke kuThixo amzukise, amdumise ngonaphakade. Xa ubani efunda nzulu ngoMqhayi wophawula ukuba abazali bakhe balandela ekhondweni likaHana. Ngako oko, olu phando lukholelwa kwinto ethi uMqhayi ukhuliswe phantsi kweentsika zobucawa. Apha kula mazwi acatshulwe ngezantsi, uMkonto (2005: 16) ungqina athi:

*So Mqhayi was brought up in a church environment and he appears to have had a strong religious beliefs.*

Oku kungentla kuyinene ukuba ukhuliselwe ecaweni kodwa okunye okuphinda kutsale iingqondo zethu namehlo kukuba akukho bungqina buvelayo bokuba ngeli xesha akuCentane wayeyihamba icawa okanye wayethe nca kubantu abacawayo. Kodwa okungase kutshiwo kukuba ukuxakeka kungase kube kanti ngunobangela wokuba engazange acawe kuCentane.

Okunye okuqaphelekayo kukuba uMqhayi uchonge iindawo ezithile eBhayibhileni athe wazisebenzisela imbuyekezo yabantu bakhe. Leyo into ke iyinyaniso emsulwa. Ucinga ukuba ngubani onokuthatha yonke into eseBhayibhileni njengoba iBhayibhile icikoza kangaka, de maxa wambi ithethe iziphikisa?

Kudederhu lwezinto ezithethwa yiBhayibhile ezona zinto wathi uMqhayi wazichonga zezo zithetha inyaniso ngabantu abaNtsundu. Okwesibini zizinto ezihambiselana nenkcubeko nenkolo yamaXhosa. Okunye, ngokuthi asebenzise iBhayibhile ubonisa into ethi inkcubeko yaseNtshona kunye naleyo yaseAfrika zingathi zisebenzisane ukwakhana, hayi ukuchitha nokukhabana. Kakade ke intaka yakha ngoboya benye. Uxhasa le mbono ikwesi sivakalisi singemva uDikeni (1992: 29) xa ehambisa athi:

*The mere fact that the circumstances surrounding the birth of Thammar's twins and Vuyisile's twins are similar is ample evidence that Mqhayi was putting the western nations and African nations on par. He also appears to be supporting the idea that the Xhosa people should take what is good in western culture to enrich their own culture.*

Ngentla apha, uDikeni (1992) ungqinelana noSaule (1996) owathi inkcubeko yaseNtshona, ubuKrestu, nezinye iinkolo ke mhlawumbi zingathi zisebenzisane ukutyhila ulwazi nembali malunga neenkcubeko zezizwe.

Usisi wakhe, owayekhohlelwa kubuKrestu waye wamfuthela ngendlela esisimanga kuba kulapho uMqhayi wafunda kuye ukuthandaza. Ngaphezulu, loo nto yamenza wakhanyiselwa endleleni wabe ke naye ukhetha ukuba abe sisibane sokukhanyisa kwabanye abantu. Empilweni yakhe nasekuhlaleni jikelele lo mbhali wayesoloko eyinxizelela into yokuba elowo nalowo azibandakanye nabanye abantu; kungabikho namnye uphakamele abanye abantu. Le ngcinga ithe yakhankanywa kwilixa elingaphambili nguDikeni (1992: 29) xa wayesithi:

*That Mqhayi was humble cannot be denied. Although he was a teacher by profession he could still socialize with people of different educational levels.*

Koku kuxoxwa apha emantla, ubani wophawula ukuba imfundo ayikhange ibe nafuthe libi ngokwendlela aphatha ngayo abantu bakokwabo kunye nendlela abajonga ngayo. Ubuntu yaye iyinto ayixabisileyo ngokokude abeke abantu kuqala azilibale yena. UJordan (1973: 104) uyixhasa le nginga esebenzisa awakhe amazwi esithi:

*He understood alike the illiterate and the educated, and as a result, his social influence was very wide.*

Ngako oko, umntu ofundileyo nongafundanga wayenexabiso kuMqhayi. Wayenento ayifundayo kuye wonke umntu adibana naye. Ngenxa yokuba wayevule izandla zakhe kuye wonke ubani kulungile ukuba olu phando luyikholelwe into ethi ingqondo yakhe nendlela acinga ngayo yayingengomgca wampuku. Wayethi xa acinga ngokulwela abantu besizwe sakhe azazi izidingo zabo ngokulinganayo futhi ngokuqondakalayo. Bubunkokeli ke obo. Uyibhentsisa mhlophe le nginga uOkpewho (1992: 30) xa abhala athi:

*Understanding people is one of the qualities of leadership. A leader who does not understand his people will not be able to lead them properly. It will not be easy for him to have access to them and that can close all the channels of communication.*

Inkokheli, njengoko usitsho lo mcaphulo ungentla, ngumntu obeka abantu phambili nezinto ezixabisekileyo kubo. Ukwenzile oko uMqhayi ngokuthi athethe ngamasiko nezithethe ebonisa indima yawo kwi-“Ityala Lamawele” kunye nendlela asebenza ngayo ekuhlaleni. Ukwenze oko kuba eyinkokheli ngokuzalwa futhi eyiqonda intlalo kaNtu.

Kuko konke okusele kuxoxiwe, icawa neBhayibhile kuMqhayi ithe yamfuthela kakhulu ngokwentlonipho nesimilo. Uthe wabaxabisa abantwana kunye nabo badala. Loo nto ibe bubungqina boko kuthe kwabhalwa eBhayibhileni kwathiwa omncinci bakahloniphe omdala, nomdala ahloniphe omncinci ukuze wonke umntu emhlabeni ahlale ngokuzola, ngoxolo nangothando.

Ngokuya luphala uphando, kuye kwaqapheleka ukuba uMqhayi lo, ekukhuleni kwakhe nasekuhambeni kwakhe uye waziyamanisa neenkokheli nabefundisi abaquka uMfundisi P. Mzimba, uMfundisi W. Rubusana, uMfundisi. E. Makiwane, uMfundisi I. Wauchope kunye nabanye abaninzi baye banegalelo ebomini bakhe nasekumkhuliseni ngokomoya. Nangona ke umbhali lo wathi wazifaka iinzapho zatshona kwaba bantu bakhulu ngolu hlobo kodwa

akazange ahambele kude ebantwini bakhe, kumasiko nezithethe zakhe. Uthi xa awucacisa ngokuchanekileyo umbono uJordan (1973: 107):

*Because he was nurtured in Christian culture and in primitive culture of his own people at the same time, Christianity was for him not an escape from the City of Destruction, but a mode of life abundant that was not irreconcilable with his native culture.*

Ukongeza koku kungentla, uhambisa athi uDikeni (1992: 31)

*There were good things he noticed in both cultures and high regard for his own culture did not make him turn a blind eye to its shortcomings. The two traditions – Christian and African succeeded in creating in Mqhayi an unbiased and a completely informed sense of universal justice. This success seems to originate from the fact that Mqhayi committed himself at an early age to helping his people. This commitment stems from the love and respect he had for his culture as well as his people.*

Ezi ngcali zicatshulwe ngentla, zitsho into enye zisithi uMqhayi wayihlonipha inkolo yobuKrestu, wayihlonipha inkolo yakhe yesiNtu akafumana sizathu sakudela nenye kwezi nkolo zonqulo zimbini. Le ndlela ziyibeka ngayo ezi zithethi zibini ngentla ziyibeka ngokunga uMqhayi lo wabukela ukwenza kwezi nkolo zimbini entlalweni, wabona ukuba zikulungele ukuba zibe yinxalenye yokuphila kwintlalo yamaXhosa, ngako oko, kuhle ukuncuntsula kwenye kusiwe kwenye ukuphucula ubume-ntlalo nenkcubeko.

Olu phando lukholelwa into ethi uMqhayi zikho izinto awathi wazithanda kwinkcubeko yaseNtshona nawathi ke wanomdla wokuba xa zinokuthi zithatyathwe zisetyenziswe ngendlela eyiyo zingawukhuphula umgangatho wentlalo yaseAfrika. Le nkolelo ivunywa nanguMkonto (2005: 38) xa athi:

*From the western culture, one is inclined to say that Mqhayi likes some of the things which he felt could lift the standard of his people if they were done properly.*

Ngokwalo mqwalasela ungentla, ukuba ngaba amaKoloniya ayethe xa efika eAfrika, afike nezinto zawo azisebenzise ngokokusebenza kwazo kubo ngaba akuzanga kubekho ngxabano phakathi kwamaAfrika namaKoloniya. Ukuba ngaba ayengazanga anyanzelise amaAfrika ukuba alahle iingcambu zawo, athabathe iingcambu zaseNtshona ezingaziwayo ngaba ayizange ibekho le ngaki ikhoyo namhlanje yokujongana ngezikhondo zamehlo phakathi kwamaKoloniya nabaNtsundu. Ewe, uxolo nocwangco luyashunyayelwa kodwa kude kube



namhlanje zimana ukuthi thuzu-thuzu iingxwaba-gxwaba phakathi kwabamnyama nabamhlophe ngenxa yeziganeko ezathi zenzeka kwimbali yaseMzantsi Afrika nezo ke zimana ukwenzeka zocalu-calulo. NgokukaMkonto (2005: 77), xa axhasa le ngxoxo ikulo mhlathi ungentla uthi:

*It could be argued that there were at least two things which attracted him to these institutions. Firstly it is possible that he saw something which could benefit his people from these institutions or he wanted to put right what was wrong in those institutions. Secondly he most probably wanted to encourage adoption and adaptation of certain cultural aspects of the West and incorporate them into his African culture. Although Mqhayi accepted the Christian faith whose authorities were against the African traditional culture, he still respected his culture.*

Oku kungentla kutsho kutyhile into ethi ezinye zezinto ezenziwa eNtshona zichasene nomthetho wasemaXhoseni. Umzekelo woko ngulo wokuba eNtshona kuthiwe ukwenziwa kwamasiko nezithethe bubudemoni. Zezi zinto ke uMqhayi angazange aziphakamise. Wonke ubani uyazi ukuba ubuKrestu buchasene nendlela ulwaluko oluqhutywa ngayo kwaXhosa kodwa uMqhayi akazange aqamele kuloo nto kuba kakade ubuKrestu zange bumtshintshe lo mntu anguye nendlela akholelwa ngayo kubuAfrika. Waqhubeka wathabatha uhambo lesiko lolwaluko. Uthi xa ayicacisayo le ngxoxo uMqhayi (1975: 58):

“Engqondweni yam ndedwa, ndandiqonda ukuba ndiya kuba ngumsebenzi kweli lizwe lakowethu lasemaXhoseni – umsebenzi kwizinto zelizwi; kwezintlalo yasemakhaya; kwezombuso nakwezemfundo. Kwamhlophe kum ukuba andiyi kwenza nanye yezi zinto iphumelele, ndingabanga yindoda njengabo.”

Okona kutyhilwa ngulo mcaphulo ungentla yinto yokuba wayeyihlonela indlela amaXhosa ayephila ngayo futhi ehlala ngayo. Wayezinikezele ngendlela engathandabuzekiyo futhi ewahlonipha amasiko nezithethe zakwaXhosa. Ngaphezulu, wayeyiqonda into yokuba abantu besiNtu babebambembelele batshona kwinkcubeko kaXhosa. Njengoko wonke ubani esazi ukuba umntu uba nezinto athi azichwethele ecaleni ngokwenkolelo nakuMqhayi kwakunjalo. Nangona kwakunjalo ke, kodwa wayefuna ukuba yinxalenye yesizwe esiNtsundu futhi efuna ukusinceda njengesizwe esingenanina. Ngako oko, ukuze amkelekele wabona kulungile ukuba athabathe isiko lolwaluko. Yiyo ke naloo nto kwincwadi ethi “Ityala Lamawele” eliveza eli siko nangona ke engakhange eliveze ngokupheleleyo kodwa indima yalo ikho kwintlalo kaNtu.

Uthi uDikeni (1992: 32) xa ewugqamisa umba kaMqhayi wokufuna ukwenza isiko lakowabo nokuba amaKoloniyaali awasathandi athi:

*In the process he risked the possibility of being excommunicated by the church officials because he knew that the missionaries were against circumcision.*

USaule (1996: 56) wongeza kula mazwi angentla athi:

*This should not be taken to mean that he did not care much for Christianity but should be taken as a means of reaching out to his people.*

Ezi ziqwengana zingentla zicatshuliweyo zibonisa into ethi wayexolele nantoni na ukuze alwele abantu abaNtsundu. Ude ayitsho kamnandi uSaule (1996) xa athi wazenza idini ukuze bonke ababizwa ngamaXhosa bakhuseleke kwikrele elaliphethwe ngamaKoloniyaali. Kwakhona, uMqhayi lo wayesazi ukuba xa ngaba ethe wahambela kude nesiko lolwaluko uza kuthi achaswe ngabantu bakhe abaNtsundu. Yiyo loo nto kutshiwo kwilixa elingaphambili ukuthi uMqhayi wayekuthakazelela ukubakho kwenkcubeko yaseAfrika neyaseNtshona ngaxesha-nye.

#### **2.2.4 UMQHAYI NABANTU ATHE WAZISONDEZA KUBO**

Kwilixa elingaphambili ikhankanyiwe into yokuba uMqhayi wayephuma kwikhaya elingayixabisanga into yomgangatho; ngamazwi ahandle wayephuma kumzi ongaphakamanga. Into leyo ke eyathi yamhluzwa waba yindoda endilisekileyo yomXhosa ngenxa yokuxabisa abantu ngaphezu kwezinto nemali. Okona singakuqaqambisa kukuba kuzo zonke izinto ezithe zabe ziyambumba ayikho edlula uCentane, ikumkani uNzanzana kunye nabo babesondele kwikumkani. Ngenxa yothando oluhamba nenkathalo athe wabanalo kwisiXhosa lulo oluthe lwamenza wavuthulula konke anako ukuze akhusele isiXhosa. Omnye wabantu awathi wazigudla amagxa nabo nguMfundisi uW.G. Bennie owayeyililiso leSebe lezeMfundo eMpuma-Koloni. Uthe ke uBennie ngokusebenzisana noMqhayi kwabe kuyakwazeka ukuba kugqalwe imigaqo-ntetho yegrama yesiXhosa. Ibe nguMqhayi nalapho othe waba negalelo elikhulu ekukhuliseni umgangatho wesiXhosa kuba wayengumakhwekhwetha ekusithetheni ekwangumakhwekhwetha nasekusibhaleni.

Kubo bonke ke abantu abathe banegalelo elihle kuMqhayi akukwazeki ukuba angakhutshelwa ngaphandle uMfundisi uRhubusana negalelo lakhe lezopolitiko. Uthe ngenxa yamahla

ndinyuka ekufundiseni uMqhayi washiya phantsi. Kuthe kunjalo uRhubusana wamkhwebela ekubeni abe ngunobhala ecaweni. Akwanela ukuba uMqhayi afunde intlela inkonzo nomthetho wayo osebenza ngayo, koko wafumana wafunda banzi ngemiba yentlalo nobuhlanga ngoncedo lukaRhubusana. Oku kutyhilwa nguGerard (1971: 54) kwintetho yakhe ethi:

*... Rubusana fostered his concern with social and racial problems.*

UShepered (1975: 13) naye unamazwi awakhuphayo ngoMqhayi malunga nokuzigudla amagxa noRhubusana:

*This association with Rubusana gave him an introduction to social questions and matters of race relations, particularly as they affected black and white.*

Ngokuzisondeza kuMfundisi uRhubusana uye waba nethuba lokuxoxa kwimiba ebandakanya abantu abaNtsundu kunye nabeLungu. Kulapho athe waziqondisisa iingxaki ezithi zihambelane nocalucalulo ngokobuhlanga. Kutshiwo kwilixa elingaphambili ukuthi uMqhayi wathi xa ejonga isizwe samaAfrika, kwasika kuye kuba wabona iintsizana ezingenanina, ezigululwe ze zabhunywulwa konke okwazo. Okona kuphinda kube ngumdla kukuba kuthe nangona kunjalo wangayiphakamiseli phezulu into yokuba abaNtsundu nabeLungu bajongane ngamehlo enzondo. Le ngcinga ifika icinezelwe nguMkonto (2005) xa athi uMqhayi waye enguntu wabantu; oNtsundu nomhlophe.

Phezu kwezinye izinto athe wazisebenzisa ukulwela abantu abaNtsundu, uthe ngeminyaka ye-1900 wazibandakanya namaziko oonondaba njengonondaba apho afike wabhala ngakumbi nangakumbi ethethelela abaNtsundu. Usebenze njengonondaba kumaphepha-ndaba aquka “Izwi Labantu” kunye ne-“Imvo zabaNtsundu”. Eyona nto ifike ibonakalise ukuzibophelela kwakhe njengonondaba kukuba waba ngumhleli we-“Izwi Labantu”.

Ukakhange atshonelwe ngamalanga, wahamba waya kusebenza noJabavu, umakhwekhwetha noxholovane wesiXhosa, apho baye bahlela “Imvo ZabaNtsundu” kunye. Isakhono sakhe sokubhala nolwazi lwakhe lwesiXhosa lwaya lukhula ngokukhula. Kungeli xesha kanye apho wathi wawongwa njengembongi yesizwe – “Imbongi Yesizwe” ngenxa yegalelo lemibongo awathi wayibhala kumaphepha-ndaba. Loo mibongo yayishukuxa imiba engemihlaba, amasiko nezithethe. Uthi uDikeni (1992: 34) xa ahlomla ngexesha uMqhayi awakhula ngalo:

*It is worth mentioning that Mqhayi grew up at a time when Whites, both English and Afrikaner, were hungry for land especially the gold and diamond fields.*

Ngenene ixesha akhule ngalo kungeli xesha imihlaba yabaNtsundu ibhunyulwayo ngenxa yobutyebi bawo. Umzekelo, kuthe kwakufumaniseka ukuba kukho izimbiwa ngeminyaka ye-1867 abeLungu baqala ukulwa abaNtsundu befuna laa mihlaba. Yiyo loo nto kwisahluko sokuqala kutshiwo kwathiwa inxalenye yemihlaba eyathi yathathwa yileyo kwakunqulwa kuyo futhi amaNgesi engahoyanga nto yokuba kukho amangcwaba kwiindawo ezithile. Kuthe ke kwakugululwa umhlaba kwakho iifemu athi uOaks (1989: 142) ngazo:

*Through the introduction of these industries the culture of the Black people was slowly giving away to the Western culture. Taxes were introduced at about the same time.*

Uqhuba athi uOaks (1989: 164) ukucacisa le ntetho yakhe:

*... the bosses - farmers and mine-owners preferred coercion to get Africans to work for them. The favourite strategy was to strip the African of his livelihood – the land on which he farmed ... Other methods included taxation – forcing African to earn money to pay the taxes ...*

Ezi ntetho zicatshulwe ngentla ziphuhlisa inqaku elinye zombini. Inqaku eliphambili lelithi abantu abaNtsundu bathathelwa izinto ezazibubutyebi kubo; izinto ezifana nemihlaba nemfuyo, kwaza kwafakwa imali, mali leyo ekwakufuneka bayisebenzele nzima begqilazwa ngamaBhulu. Loo mbinana yemali babeyifumana amaBhulu ayelindele ukuba iphinde itsalwe ukuze kubhatalwe iitekhsi.

Yimiba athe uMqhayi wabhala ngayo le kumaphepha-ndaba, kodwa ayizi kuhlalutywa kolu phando loo miba njengoko ingezonjongo zophando ukwenza njalo. Kwizinto awayezibhala wayefuna ukuphikisa abeLungu abathe babhala izinto ezingezizo ngamaXhosa. Babevumelana ngamxhelo-mnye noJabavu de kwakho ilixa apho uJabavu, njengomhleli ophezulu we-“Imvo ZabaNtsundu”, awathi akazi kupapasha phepha lithile elibhalwe ngesiNgesi kuba wayengafuni zinto ziza kuvusa iingxuba-kaxaka phakathi kwabaNtsundu namaNgesi. Kodwa okona kungase kuthethwe kukuba wayengafuni kuqhawula ubuhlobo bakhe namaNgesi.

Phakathi kweengxoxo ezithe zawa, ekugqibeleni iphetshana awayefuna ukulipapasha, uJabavu, waphela elipapasha ngesiXhosa nto leyo eyamqhayela ilitye elineembovane kuba uninzi lwabaNtsundu lwachasana naye lumgxeka ngokunyaniseki. Isininzi sabantu sithi wayesonelisa iimfuno zamaNgesi uJabavu.

Uthi uScheub (1985: 214) xa akucacisayo oku kungentla:

*He [Jabavu] was seen by his contemporaries as serving the interests of the White people. He supported the Land Act of 1913 and that made him unpopular with most of the prominent people of his time.*

Uqhuba enjenje uScheub (1985: 564) xa atyhila uJabavu:

*Jabavu was a controversial editor; he supported the Cape Liberals and Jan Hendrik Hofmeyr of the Afrikaner Bond, and some of Jabavu's followers began to turn away from him ... In 1912, Jabavu supported the Land Act, which limited the right of African to own land, and this brought about his downfall: he was now revealed as a tool of White politicians.*

Nangona ingxoxo ephambili ingoMqhayi kodwa umfundi wophawula ukuba kule mihlathana mibini ngentla kukhe kwabhekiswa kuJabavu. Unobangela woku ke kukuzama ukutyhila into ethi nangona uJabavu wayesondelene noMqhayi kodwa wayenawo amabatha. Nakubeni kunjalo, okona kufike kuncomeke kukuba uMqhayi wathabatha oko kutenxileyo ngoJabavu ngenxa yokuvakalelwa waza wakusebenzisa ukwenza ubulungisa kwisizwe samaXhosa.

Okunye okuthe kwaphawuleka kukuba ngeli xesha uMqhayi azalwayo kungeli xa abeLungu bamatasa-tasa bahlutha imihlaba yamaXhosa, kungeli xa bamanxada-nxada bahlwayela iinkolo nenkcubeko yaseNtshona, kungeli xa babethelelayo becinezela kwanto ephantsi kwegama likaXhosa. Kuthe ngeminyaka ye-1883 kwahlanganwa ngabaNtsundu ngeenjongo zokugqala iindlela ezingathi zibe luncedo ekuhlanguleni umzi kaPhalo. Imbumba eyayibizwa ngokuba yi-“South African Aborigines Association” kwagqitywa ekubeni ivulwe. Uthi uNgaba (1883: 3) xa adandalazisa iinjongo zalo mbutho uthi:

“Yintlanganiso emiselwe ukuba ibe liziko lokuxoxa zonke izinto zokunyusa uhlanga. Nokuba zeze Mfundo, nokuba zeze Ngqeqesho, nokuba zezo Lawulo, nokuba zezamatuba empumelelo, ‘nokuba zeze mihlaba (ukubandeza igada lobawo ngokuthenga amathuba kulemihla mibi) Amasiko, imikwa nazo zonke izinto zenveli ekubonakalayo ukuba ziyi ntintelo ekuhlumeni kohlanga ziya kuxoxwa kulo le Mbumba.”

Ngokuthi abe yinxalenye yalo mbutho uMqhayi wathi wakwazi nokuva izimvo zabanye abantu kunye nendlela ababona ngayo. Ukuzalwa kwalo mbutho kwathi kwaba negalelo kuMqhayi

kuba uthi kubunzululwazi mlando mbaliwobom bakhe wayefuna ukuba yinxalenye yezopolitiko, azibandakanye kwiingxoxo-banzi zezemfundo, amasiko nezithethe nezentlalo.

Ngenxa yokuzibandakanya kwakhe kwizinto ezimele abantu abamnyama, uQangule (1979: 12) umfanisa namanye amaqhawe esiXhosa xa athi:

*Mqhayi was one of those Black leaders like W.B. Rhusana, John L. Dube and others who worked towards the unification of Black people in South Africa and beyond her borders. The universal maxim: 'United we stand, divided we fall' characterises his writings.*

Oku kubambana uQangule (1979) athetha ngako koku kwenze uMqhayi ukuba azibandakanye ezintweni ezininzi ezihlanganise abantu. Kakade ke utshilo uSebe (1981) ukuthi xa sithe sazhlula siya kuba ngamakhoba nezigculelo zeli phakade. Le ngcinga kaSebe (1981) igxininiswa nguQangule (1971: 77) xa athi:

*By our divisions, we still make ourselves easy prey to those who are against us.*

Lo mcaphulo ungentla uphuhliswa nguYako (1954: 66) xa athi:

“OkaMqhayi yena wayezama ukusibopha, esihlanganisa njengabantwana abangenanina”

Ezi ziqwengana zingentla zibini zicatshulwa ngenxa yokumemelela ukubumbana kwabantu abamnyama ukuze babe namandla okuzilwela. Seso sizathu kanye esenza imibutho yezopolitiko namhlanje ime itsho ngazwinye ukuba uMzantsi Afrika awusayi kuya ndawo ukuba akubanjiswananga.

UMqhayi iinjongo zakhe eziphambili kwakukukudibanisa isizwe esimnyama. Umhleli wephepha i-“Abantu/Batho” elalipapasha eGoli wade wamqhwabela izandla lo mbhali. Uthi xa ethetha ngoMqhayi akwanelanga ukuba anikezwe igama lokuba yi-“Imbongi yakwaGompo” njengoko kwakwenziwe ekuqaleni. Uthi xa ebhalela uMqhayi njengoko kuvela kuQangule (1979: 12):

*... it is impossible for you to be the poet of a place because we have discovered that you have embraced all the Black races in your self.*

Ngokwale ngxoxo ingentla mhlawumbi yiyo loo nto kwaphela kusithiwa yi-“Imbongi Yesizwe”. Wayemele isizwe. UJolobe (1965: 123) uhlomla ngoMqhayi emzoba njengomntu owayemele isizwe athi:

“Uqegu linamandla lathwa’iinzima zakwaNdlambe,  
Usiba lunomdla kwiiZwi Labantu kwaneMvo”

Ngokwesi siqwengana somhobe singentla kuyabonakala ukuba uJolobe naye ubona uMqhayi enqumla imifula, ekhweza iinduli neentaba ezama ukubopha isizwe saseMzantsi Afrika. Akukhange kuphelele apho kuba uthe wawongwa ngababhali ngababhali bexhentsa bezombelela. Olu phando luyayikhuthaza into yokuba ababhali bawongwe ngeemfanelo zabo xa benze kakuhle, olu luvo luxhaswa ngokuvakalayo nguJanheinz Jan (1968: 190):

*... the palm must be given to the poet who can make himself the spokesman for his time and the interpreter of his group.*

Ngokwale ngcamango ingentla, ababhali abathe babhala ngamasiko nezithethe, ulwimi lwesiXhosa, iipolitiki, intlalo neminye imiba kululutho ukuba bawongwe ngokuthi iimbalo zabo zifundwe, ziphandwe ukuze kubhentse ubunyani bazo. Umzekelo, iimbalo zikaMqhayi azikhange zibe kanti ziphelela kula masango oMzantsi kodwa zinqumle iilwandle. Uthi uTayadzerhwa waseRhodesia (1951: 125) xa ehlomla ngokudlula kukaMqhayi emhlabeni:

*In Mbembesi we quarrel over you,  
We are jealous of you, we claim you, we claim you,  
We are proud of you and your work.*

Oku kuthakazelelwa kukaMqhayi kulo mhobe ungentla kukuba naye wayebathakazelela abantu jikelele. Wayengakhethi bala lamntu. Akakhange aphelele apho uMqhayi kuba uthe wahlomla ngamaNgesi ezibonakalisa ukuba akukho namnye umntu achasene naye. Uthi uQangule (1979: 13) xa ewuchaza lo mba:

*That, in general, Mqhayi accords praise in his works to some White leaders and that, in particular, he eulogies certain White figures in “Inzuzo” and “Imibengo” is sufficient proof that he did not discriminate in his evaluation and judgement against the White people. To Mqhayi the colour of a man was a useless and petty if not a senseless criterion when assessing the worth of a man. He worked relentlessly towards the union of races.*

Ngokwezi ngxoxo sele zenziwe, kunye noku kungentla, umbhali othembekileyo nonyanisekileyo ngumbhali othi abophe bonke abantu ngebhanti elinye. Ngako oko, singatsho sithi uMqhayi yenye yeenkokheli athi xa ezichaza uClark (1971) athi ziyema phezu kwenyaniso futhi kunjalo nje ziyabamela abantu bazo nokuba sele kunjani na. Uthi uFuller (1965: 82) xa eyingqinela le ngingane:

*... Mqhayi is amongst those authors who are always striving to remove from society and forces that dehumanize their fellow men; he is one of those literary artists whom Heywood (1971) interpretes as being involved in a struggle to help society 'to gain its belief in itself and put away the complexes of the years of denigration and self-denigration'*

Ngeliphandle, uMqhayi ngumbhali othi abangule, enyothula yonke imikhwa ethi ichaphazele uluntu. Ngokukodwa, uthi ayigxeleshe into esusa isidima somnye umntu. Ziimbalo zakhe ke ezisamileyo ezithi zibe sisipili sokuzibuka ngokuphathelene nemiba elolu hlobo.

Kwiimbalo zikaMqhayi elowo nalowo wophawula ukuba wayeprofetha futhi kunjalo nje uninzi lwezinto athe waziprofetha sele zenzekile. Iimbalo zakhe zazisixhobisa ukuze sibe ngabantu abaxhobileyo abahlala bekhangele. Uthi xa aveza olu luvo kwi-“Ityala Lamawele”, Mqhayi (1953) athi:

“Ndiya kuhlala ndinani phina ndingumntu nje  
Ndingumntu nj'int'ehlal'ihambele?  
Ndungumntu nj'int'ehlal'ihlal'ifuduke?  
Ndingumntu nj'int'ehlal'ihlal'ihlal'igoduke?”

Ngako oko ke, umbhali lo usixhobisile isizwe esiNtsundu ngeembalo zakhe. Kula mazwi angentla utyhila into ethi, ngenxa yokuba umntu edalelwe ukuba aze afikelwe lixesha lokudlula emhlabeni, kodwa iimbalo zakhe ziya kuhlala zisisikhumbuzo sakhe. Akwaneli ekubeni zihlale zisisikhumbuzo, kodwa maze zisetyenziswe xa kufanelekile.

## **2.2.5 UMQHAYI NEGALELO LAKHE KUNCWADI NOLWIMI LWESIXHOSA**

Njengoko wonke ubani esazi iimbalo yenye yeendlela zokulawula intlalo. Oku kukwesi sivakalisi kutyhila banzi into ethi ababhali, ngeembalo zabo, bathi babe ngabathunywa bokudlulisa imiyalezo malunga nezinto eziqhubekayo entlalweni ngeenjongo zokuhlaba



ikhwelo ukuze kusombululeke iinqontsonqa eziyingxuba-kaxaka. Umsebenzi omhle kaScott (1976: 5) wokudwelisa imisebenzi kaMqhayi iyancomeka, uthi xa ahlomlayo etyhila ukubaluleka kolu dweliso athi:

*A chronological arrangement of an author's works enables one to see them in the context of a man's whole contribution and to make his progressive development in thinking, interests and style.*

Okona kuphambili kubhentsiswa yile nginga kaScott (1976) kukuthi, umphandi uyakwazi ukuthi enze ingqikelelo okanye athelekelele malunga neziganeko athe umbhali wabhala ngazo ngelo xesha imbalo ithe yapapashwa ngalo. Ngako oko, ukudweliswa kweembalo zombhali kuthi kube ngumkhala ekubeni umphandi okanye umfundi abone iindlela umbhali athe wabe umana ukutshintsha ngazo exhiba exakaxa imiba nemixholo ethile.

Njengoko sele kutshiwo kwathiwa kuza kuthi kujongwe igalelo likaMqhayi kuncwadi nolwimi lwesiXhosa, kuza kuthi ke kuthatyathwe ubuchule bukaScott (1976) athe wabusebenzisa ukudwelisa iimbalo zikaMqhayi ze kunikezwe ingxoxwana encinci malunga noko athe wakupapasha, umfundi aze aqaphele ke ukuba ingxoxwana leyo ayikho nde kuyaphi ngenxa yexesha nangokuba ayingondoqo wophando ukwenza oko. Ezo mbalo zezi zilandelayo:

- i. "USamson" (1907) – Ibali lale mbalo lisuselwe kwibali laseBhayibhileni elingoSamson noDelila.
- ii. "Ityala Lamawele" (1914) – Le imbalo isukela kwikumkani yamaXhosa, uMhlekazi uHints. Eyona njongo iphambili yeli bali kukuphikisa intetho ethi akuzange kubekho mthetho kwaXhosa. "Ityala Lamawele" yenye yeenoveli zesiXhosa zokuqala ezathi zajongana nentlalo kaXhosa ngendlela ebanzi. Uthi uDikeni (1992: 37) xa abalula uMqhayi kwabanye ababhali:

"Mqhayi was amongst the first Xhosa writers to break away from the missionary tradition – that of preaching through literature"

Ibe ke oku kungentla kubonakalisi amandla uncwadi olunokuthi lusetyenziswe njengesixhobo sokulwela amalungelo abantu.

iii. “USomagqumahashe” (1921) – Uthi uQangule (1979: 18) xa ahlomla ngale mbalo:

“Somagqumahashe is the praise name of chief Nathaniel Cyril Mhala who founded and was the first editor of the Xhosa newspaper “Izwi Labantu” which was published in East London. Chief Mhala was a great patriot”

Oku kungentla kungumzekelo wokubaluleka kobunzulu-lwazi mlando mbaliwobom njengoko naye uMqhayi enzile ngoSomagqumahashe. Nolu phando ke luzama ukubonisa ukubaluleka kokwenziwa komlando mbali wobom. Abanye abaphandi banento abanokuthi bangayifunda ngale nzame yolu phando.

iv. “Ulimo, luchazelwe izikolo zaseAfrika eseZantsi” (1922) – Le mbali iyinguqulelo yencwadi eyayibhalwe nguW.G. Dowsley esihloko sayo sithi “Farming for South African schools” (1920).

v. “Ibandla labantu” (1923)

vi. “Ubomi bomfundisi uJohn Knox Bhokhwe” (1925) – Lo ngumlando mbalikaMfundisi uJ.K. Bhokhwe ongomnye wamadoda athi alwelwa umzi kaXhosa. Lo mlando mbali utyhila amahla ndinyuka kaJ.K. Bhokhwe.

vii. “Isikhumbuzo sompolofithi uNtsikana” (1926) – Okutyhilwa yile mbalo kubonakalisa ubomi bompolofithi uNtsikana kunye nendlela athe waphila ngayo kwaXhosa.

viii. “Nkosi sikelel’iAfrika” (1927) – Lo ngumhobe waseMzantsi Afrika owathi wabhalwa nguE. Sontonga ze ezinye ke izitanza zokugqibela zabhalwa nguMqhayi owathi wazipapasha ku-“Umthetheli Wabantu” ze wapapasha kwakhona kwingqokolela yakhe yemibongo; Imihobe nemibongo. Okunye okungumdlala kukuba ezinye zezitanza somhobe wesizwe ucenga abantu abaNtsundu ukuba bahlonele inkcubeko yabo, uyabahesha abo badela bejongela phantsi inkcubeko yamaAfrika ngaxesha-nye bephakamisa iinkcubeko zangaphandle. Loo nto ke iyavela kwi-“Ityala Lamawele” apho axinzelela ukuphakanyiswa komthetho wakwaNtu kunye namasiko nezithethe.

- ix. “Imihobe nemibongo” (1927) – Ngalo mbhalo kaMqhayi uthi uScott (1976: 9) xa ewuchaza:

“This was Mqhayi’s first published collection of poems. It does, however, contain six poems by four other poets.”

Le ncwadi yekaMqhayi apho weyaqala ukwenza iinzame zokupapasha imibongo ngokwencwadi. Uninzi lwale mibongo ke yayibhalelwe abantwana besikolo abakumabanga aphantsi.

- x. “UDon Jadu” (1929) – Uthi uJordan (1945: 137): xa ahlomla ngale mbalo:

“UDon Jadu makes very interesting and thought-provoking reading. It is true that in constructing a ‘bridge’ between our present South Africa and his Utopia, the author idealises away a few hard facts, but its soul is right.”

Ngaphezu kwalo mcaphulo ungentla u-“Don Jadu” yenye yeenoveli ethi idakance banzi ezopolitiko kunye nezentlalo. Apha, umbhali uthi asondeze amaXhosa awabonise indlela athi angene ngawo emigibeni ngenxa yokungakwazi kusebenzisa ulwimi lwesiXhosa ngendlela eyiyo. Uqhuba aphethukele kumaNgesi nawo awakhuze ngezenzo ezibi futhi kungekuko nokuba kukho unxa anawo ngakumaNgesi.

- xi. “Incwadi yamaculo amaXhosa: agunyaziswe ngamabandla aseRhabe” (1929)  
xii. “Amagorha eMendi” (1933)  
xiii. “UAggrey umAfrika” (1935) – Le ncwadi yinguqulelo yoko kwakubhalwe nguE.W. Smith esihloko sithi “Aggrey of Africa”. Uthi ke uDoke (1936):

“Aggrey, who visited South Africa some year ago, captured the imagination of African Native, and since his lamented death in New York in 1927 he has become the Africa’s hero. The story of his life is a source of inspiration and encouragement everywhere in Africa; and this Xhosa translation should command a very wide appeal.”

Okungase kongezwe kule ngxoxo kukuba uMqhayi wafuthelwa nguAggrey kuba kakade kuninzi okuzalanayo phakathi kukaMqhayi noAggrey. Uthi uQangule (1979: 20) ukuxhasa le mbono:

*It is necessary to sketch out the similarities between Mqhayi and Aggrey regarding experiences, personality attributes, aims and goals in life.*

NgokukaQangule (1979) la magorha aseAfrika athe akufumana ukuthukwa efaniswa nayo yonke into ephandle kuba ayelwela abantu baseAfrika, bobabini bathe bakhulela kwisimo apho bekukho ungquzulwano ngenxa yengcinezelo yamaKoloniyali, bobabini bebengaboni mahluko phakathi kwabantu ngenxa yebala, omhlophe nomnyama bebebathatha njengezidalwa futhi kungekho sidingo sokuba bahlulwe kwaye bajongane ngezikhondo zamehlo. Okunye, ezi ngqonyela zimbini bezinxanelwe ulwazi, bebaxabisile abantu kunye nobuntu.

xiv. “UMhlelezi uHints” (1937) – Lo ngumbongo obonakalisa indlela ukumkani uHints awathi wawamnkela ngayo amaMfengu, amaBritani, amaNgwane, abaThembu, amaBomvana kunye namaZulu. Apha uMqhayi usibonisa uMhlelezi uHints engumntu othanda isizwe esibumbeneyo futhi esixhasanayo.

xv. “UMqhayi waseNtabozuko” (1939) – Lo ngumlando mbali kaMqhayi apho abonakalisa ubomi bakhe bonke kunye namajiko-jiko athe wawahamba ekuzalweni kwakhe de ibe ngumzuzu wokugqibela. UBennie (1940: 203) uthi abalula le mbalo:

“ ... this is not the least interesting of Mr Mqhayi’s writings, giving, as it does, not only the story of his life, but also an insight into the aims that have inspired him and the formative influences that prepared him for the work he has done and is doing”

Oku kungentla apha kukuthi le ncwadi kaMqhayi asiyiyo kuphela ethi inikeze umdla, kudederhu lweencwadi athe wazibhala kuninzi okunikeza umdla futhi okuqulethe izinto ezingayimfundiso kuluntu.

xvi. “Inzuzo” (1942) – Uninzi lwezibongo ezikule ncwadi zezo sele zikhe zapapashwa kwilixa elingaphambili kumaphepha-ndaba ahlukehlukeneyo aquka “The Bantu world”, “Izwi labantu” kunye ne-“Imvo zabaNtsundu”. Uthi xa anikeza uluvo malunga nale ncwadi uLestrade (1934: 123):

“New praise songs are more common: one Xhosa writer, Mqhayi, composes and publishes fresh ones fairly regularly”. Okuqulethwe yile ncwadi yimibongo ethi ithethelele abantu abaNtsundu futhi ngeenjongo zokumemelela ukubumbana ukuze kusombululeke iingxaki. Isakhono athe umbhali wasisebenzisa seso senza izinto ebezindala zibentsha.

xvii. “UAdonisi wasentlango” (1949) – Le incwadi uthi uQangule (1979):

“This book is a translation of “Kees van die Kalahari” written by the Hobson brothers, G.C. and S.B. The main contribution of Mqhayi in his book is the use of very much rich and expressive Xhosa idiom in general and the use of Xhosa ideophone in particular. The book does not read like a translation.”

Okuncomekayo ngale ncwadi kukuba ithe nangona iguqulelwe yaba ngathi ayiguqulelwanga ngenxa yobuchule athe wabusebenzisa bokuyiguqula ayise esiXhoseni esebenzisa ulwimi olunobuncwane.

xviii. “A. Velile kunye” no-“A. Silimela” (1975) – Akukho nto ininzi malunga nale mibongo mibini kodwa okuvelayo kukuba uJ. Opland wayifunda le mibongo kwingqungquthela yoNcwadi lwaseAfrika ngonyaka we-1975. Akukabikho nto sele ipapashiwe malunga noku (Qangule, 1971).

xix. “Imibengo” kunye no-“The Stewart Xhosa readers” (1975)

xx. “Zemk’iinkomo magwalandini” kunye no-“Izithuko zikaD.D.T. Jabavu” (1975)

Olu dederhu lweencwadi luthe lwadeliswa apha ngentla lutyhila banzi ngakumbi nangakumbi ngoMqhayi. Okokuqala, njengoko wonke ubani ebona ukuba amava akhe kunye nemixholo athe wabhala ngayo isukela kwiminyaka ye-1860 ukuya kowe-1950 nto leyo ebonakalisa ukuba ubhale ngexesha lemfazwe phakathi kwamaAfrika nabo baseNtshona. Okunye, ezi ncwadi zityhila into ethi uMqhayi okuninzi ukubhale ngeliya xesha ababhali abaninzi bebesilwa bekhusele inkcubeko yabo njengoko kuvela ukuba ezinye zeencwadi athe waziguqulela bezithetha ngemixholo ezalanayo naleyo yakhe. Nangona kunjalo, akukho mbhali uthe wasondela kumgangatho nezinga athe wabhala ngalo yena. Usebenzise

iBhayibhile nolwimi ngendlela enomkhitha. UJolobe (1965: 123) umothulela umnqwazi uMqhayi ngamazwi athi:

“Umhlahli-ndlela ngegalelo lokubhaliweyo,  
Into kaMqhayi imbongi yesizwe jikelele.”

UYali-Mnisi (1952: 107) uhambiselana noJolobe (1965) xa athi:

“Ngumbhali weencwadi zaxak’amadoda,  
Zaxak’iizazi, zaxak’iingqondi.”

UNgcwabe (1974: 33) ufika axhase uJolobe (1965) kunye noiYali-Mnisi (1952) esithi:

“Umbhali weencwadi, igqirha lesizwe, umxoxi weendaba,  
Imbongi yesizwe jikelele!!!”

Ngokwezi ngcali zesiXhosa zintathu ezithe zacatshulwa ngentla okona kuphambile kukuba uMqhayi uthe wawongwa kakhulu ngeli xesha ebebhalela “Imvo zabaNtsundu” kunye ne- “Imvo zabantu”. Igalelo lakhe elininzi libonakele kula maphepha-ndaba.

Kuko konke okusele kuxoxiwe ayingephekiswa into ethi uMqhayi ube negalelo elikhulu futhi elikumgangatho ophezulu lokuzama ukukhusela isiXhosa, inkcubeko yamaXhosa nako konke okukokwamaXhosa. Ubukhulu becala bolu phando utyhalwa ngumdla wokuzama ukunyathela apho bonke ababhali besiXhosa namagorha esiXhosa athe anyathela khona ezama ukukhulisa isiXhosa jikelele.

UMqhayi wenze igalelo elihle ukususela kwisihobe nemibongo, inguqulelo yeembalo ezibhalwe ngesiNgesi nesiBhulu, iinoveli, imilando-mbali kunye namavo athe wawabhala kumaphepha-ndaba. Ngelivalayo, uMqhayi lo ulandulele eli limagad’ahlabayo ngonyaka wama29 Julayi 1945.

### **2.3 UBUNZULULWAZI MLANDO MBALIWOBOM NGOW.K. TAMSANQA**

Nalapha kwesi sihlokwana kubalulekile ukuba ubunzululwazi mlando mbaliwobom bukaTamsanqa uqwalaselwe kuba nawo kukholeleka ekubeni uya kuncedisa ekuhlalutyeni nasekudandalaziseni izimvo malunga nomxholo lo esikuwo. Umfundi makaze akhumbule kwakhona ukuba aba babhali babini abathelekiswa.

### **2.3.1 IZIGANEKO EZITHE ZAMNGQONGA UKUSUSELA EKUZALWENI KWAKHE DE KUYE KUTSHONA ILANGA**

Ngaphambi kokuba kuqwangqululwe umlando mbaliwobom walo mbhali kubalulekile ukuba ikhankanywe into ethi ngelishwa lomhluzi wamanqina akukho kuninzi kubhaliwe malunga nomlando mbaliwobom kaTamsanqa. Olu phando luza kususela kwiimbalo zakhe ngeenjongo zokwandisa umphanda kaXhosa ngemilando-mbali yobomi ingakumbi ebhalwe ngesiXhosa njengoko wonke ubani esazi ukuba iincwadi zesiXhosa ziyalambatha.

Ubunzululwazi mlando mbaliwobom ngoTamsanqa abuzi kuhlutywa bube namazenge njengoko kwenziwe kuMqhayi, koko kuza kwenziwa nje imbalana ngobomi bakhe ukususela ekuzalweni kwakhe nasekukhuleni kwakhe nalapho athe wabe uphelela khona ekwenzeni igalelo kwisiXhosa. Inxalenye yomlando mbaliwakhe iza kwenziwa ngokuthi kuqanyelwe kwiimbalo zakhe nenxalenye yelo gcuntswana lithe labhalwa. Olu phando lunethemba lokuba abanye abaphandi baya kuthi bakhuthazeke ekubeni bathabathise apha kuphelwe khona ngokuphathelene nomlando mbalikaTamsanqa ze bandise bephanda nzulu ngobomi balo mbhali khona ukuze kuqondakale bhetele iimbalo zakhe.

UWitness Kholekile Tamsanqa wazalwa ngomhla wamashumi amabini kweyoMdumba ngonyaka we-1928. Okona kuthi kube ngumdla kukuba naye, njengoMqhayi washiywa ngunina esemncinci kakhulu kwathi kusenjalo washiywa ngutata wakhe. Utata wakhe, uDickson Tamsanqa, ubhenele ekuzekeni umfazi wesibini ukuze kubekho isikhukukazi esiza kufukamela iintsana zakhe. UDickson, utata kaTamsanqa, ube ehlela eKapa ngeli xesha atshate nomfazi wesibini. Ngelishesha uTamsanqa azalwa ngalo, kungelixa impatho nolwawulo lwamaKoloniya lalisele linhgenile eMzantsi Afrika, siso neso sizathu esibangela athi uMkonto (2005: 33) uTamsanqa ubhalile ngemiba ebandakanya abaNtsundu nobuKoloniya kuba naye usesinye sezizukulwana ezathi zachaphazeleka.

Ngokwale ngxoxwana ingentla ke, kucace gca okwekanti emhlophe ehlungwini ukuba uMqhayi noTamsanqa bakhule phantsi kweemeko ezubufana ngokuphathelene nokungabinamama. Ubukhulu becala, uTamsanqa ukhulele eZazulwana kufutshane naseGcuwa apho athe wakubaneshumi leminyaka wangenela amabanga aphantsi kwisikolo

saseZazulwana ngonyaka we-1938 phantsi kolawulo likaMnumzana Ndwandwa owayeyinqununu (Mkonto, 2005).

Kokuthe kwafundwa, kucaca mhlophe ukuba yayiluthando lukatata wakhe nenkxaso eyathi yamtyhalela ekubeni asinyamezele isikolo de wayokufika kwibanga lesithandathu (Mvanyashe, 2018). Okona kungumdlala ke kukuba ibanga lakhe lesithandathu lamthabatha iminyaka emithandathu ngaphambi kokuba aliphumelele. Umntu unokufunda ke le nto kuba ithetha ukuthi ekunyamezeleni umntu uyavuzwa.

Ngokwalo mhlathi ungentla asikuko nokuba uTamsanqa wayengazimisela esikolweni kodwa iinzango neemeko zathi zamtyhalela ekubeni akhe asiyeke isikolo kunyaka wakhe wokuqala efikile kwibanga lesithandathu. Yena, noogxa bakhe bathe ngenxa yentsokolo nokungabinamali babhenela kwizingxungxo nto leyo eyathi yachaphazela izifundo zabo ze abaqhuba kakuhle. Ngenxa yenkuthazo awathi wayifumana kutata wakhe, akazange aphele mandla wabuyela kunyaka olandelayo phofu engena phakathi unyaka uqalile ngenyanga kaCanzibe. Okona kuphinda kuvele kukuba wayesele ethabathe isigqibo sokuba angabuyeli esikolweni kodwa ngenxa yokunqwanqwadwa nguyise wabuyela.

Njengoko sele kutshiwo, wangena kwibanga lesithandathu sele uqalile unyaka ze akaqhuba kakuhle kwanyanzeleka ukuba aliphinde eli banga kunyaka olandelayo. Xa kusithiwa ithemba alibulali, njengoko ade atsho kwincwadi yakhe ethi “Nyana Wam! Nyana Wam! sube kuthethwa izinto ezololu hlobo. Le nkolelo yakhe izityhilile ngenene kuba uye wabuyela esikolweni okwesithathu kwibanga lesithandathu futhi sele kungenenelele noyise ke ngoku ebongoza ootitshala bakhe ukuba babe liliso kuTamsanqa. Kube sisivuno esihle ke eso kuba naye wayesele ezimisele yiyo loo nto waye waphumelela. Uthi uMkonto (2005: 17) xa angqinelana nolu phando malunga nokuzimisela kukaTamsanqa esikolweni:

*From then onwards he was very serious at school with the help of his principal Mr Ndwandwa and other teachers, S.L. Mavisa and S. Mafuya. He passed standard 6 with flying colours.*

Uthe akugqiba ibanga lakhe lesithandathu njengoko sisiva kule ngxoxo kaMkonto (2005) ingentla, waya kungenela ibanga lesixhenxe eBlythswood apho wayehamba phambili ngenxa yesifundo awathi wasifunda kwibanga lakhe lesithandathu lokuba xa ukungazimiseli akukho apho uya khona. Ezona zifundo wathi wabe unqenqweza phambili kuzo



yayizezobunzululwazi-ntlalo ezazifundiswa nguMnumzana Sifuba. Uqgibe izifundo zakhe apho eBlythswood wabe sele engenelela izifundo zokufundisa kwakhona apho ngonyaka we-1952. Emveni koko uthe ukuthatha ikhefu ngeenjongo zokuyokwenza imatriki eTygerKloof kodwa ke wadibana nembila zithutha kuba wafika kukhonya isiBhulu endaweni yesiNgesi, hayi ke wankantsaza waphetha sele eyeka.

Ukushokoxeka kwezezimali kwamnyanzelisa ukuba ayokusebenza emigodini; eGoli, ngonyaka we-1953 apho ke wayerhola i-ayikho kunzima nokuba abhatalele izifundo zakhe. Ushiyile apho waya kusebenza njengomabhalana. Emveni kweminyaka embalwa uphumile apho waya kusebenza eBoksburg kwifemu yamagqwetha, ze wafuduka apho waya eBenoni esebenzela kwale femu inye. Kulapho athe wadibana nesithandwa sakhe uFlora Ndindwa, uShweme, ze bazimanya ngeqhina lomtshato. Kungekudala waye wonyulwa njengosibonda waseDaveyton ngeli xa unkosikazi wakhe aqeqeshela ukuba ngumongikazi. Ukanti ube kwalilo nelungu lepalamente yaseTranskei ngaloo minyaka.

Ngokwale ngxoxwana ingentla uMqhayi noTamsanqa bathe bahamba kwiindlela ezimaqhubu. Kungenxa yeso sizathu olu phando luthe lwayikholelwa into ethi bathe bakwazi ukuba ngumlomo wamaXhosa ekuveleleni imiba ethile nasekusombululeni iingxaki ezithile kuba nabo sele besuka kuzo.

### **2.3.2 IGALELO LAKHE KUNCWADI NOLWIMI LWESIXHOSA**

Ngeli xa uTamsanqa aqalisa ukubhala waye enamava amangalisayo ngobomi nje jikelele; uninzi lwaloo mava ke engamahla ndinyuka wobom. Ixesha elininzi ebedla ngokubalisa ngobunzima awathi wahamba kubo ngenxa yempatho-mbi kamo'mncinci wakhe. Uninzi bobunzima obufana nokungabinamali yokufunda kungenxa yomam'omncinci wakhe. Kakade ke uninzi lwabantwana abancinane eMzantsi Afrika luthi ludlule kulo mlilo wokuphathwa kwakubi ngoomam'omncinci okanye kwicala lootata. Ukongeza kule ngxoxo ingentla, uMkonto (2005: 18) uthi:

*His father's endeavours to encourage him to study were also so vividly explained to all those he came into contact with.*

Lilonke, ngokuthe amane ehlangana nabantu kuye kwavela amathuba okuba akhuthazeke uTamsanqa. Kwiinzame zokukhuthazwa kwakhe, uyise wayedla ngokumthengela amaphepha-

ndaba ngeenjongo zokumkhuthaza emtyhalela ekufundeni. Amanye wamaphepha awayedla ngokumthengala wona aquka “Umthunywa” kunye ne-“Imvo ZabaNtsundu”. Ngaphezulu, wayedla ngokumthengela iinoveli zesiXhosa eziquka u-“Mandisi”, “Ujinji” kunye no-“Hayi beth’iinto zomhlaba” (Mkonto, 2005).

Ukongeza phezu kwezi ngxoxo zingentla, enye yezinto awathi wazibona uTamsanqa, ekubalulekileyo ukuba ikhankanywe ngumhla apho udadobawo wakhe wabotshelelwa ngentambo okwegeza kuba engafuni kwendela endodeni angayithandiyo. Mhlawumbi yiyo naloo nto ezinye zeencwadi zikaTamsanqa zithi zishukuxe imiba engokunyanzeliswa kwabantu emitshatweni abangayithandiyo. Le nto ke ivela kakhulu ku-“Buzani Kubawo” kunye no-“Ukuba Ndandazile”. Omnye umbono ohambisa ngomzimba awathi wawubona ngowendoda yaseDutywa eyathi yaxabela yabulala umfazi wayo kunye nabantwana bayo abathathu ngokwesizathu sayo isithi asingabo abantwana bakhe abaya. Uthi ke xa axhentsayo uMkonto (2005: 18):

*Probably these were some of the experiences that triggered the themes expressed in Buzani Kubawo, one of his early works. He started writing some short stories for Umhlobo Wabantwana and Bona.*

Ngokwale ngxoxwana ingentla, kunye nezinye iingxoxo esele zenziwe, icacile into yokuba uninzi lwemixholo athe wabhala ngayo uTamsanqa isuselwa kwizinto zasekuhlaleni. Ibe ke ngaloo ndlela iincwadi zakhe zingathi zisetyenziswe ukugxelesha imiba yentlalo. Inoveli yakhe yokuqala ethi “Inzala kaMlungisi” nangona yapapashwa nje, kodwa akuzange kube lula kuba wayisa kwiziko lopapasho iLovedale emveni kokuba ihlelwe nguNgqula kunye noNdandani (Mkonto, 2005). Okona kothusayo kukuba amaKoloniya ayekhokele iLovedale ayikhaba ngawo omane incwadi kaTamsanqa ze wabhenela kwiOxford University Press apho yafika yamkelwa futhi yapapashwa ngaphandle kwamagingxi-gingxi. Enye into eyenza umdla kukuba isihloko sokuqala sencwadi le sasisithi “Umvuzo Wesono” kodwa ithe xa sele ipapashwa yabe sele isithi “Inzala kaMlungisi” kuba uT. Dlova wayesele epapashe inoveli enesihloko esithi “Umvuzo Wesono”.

Inzame zakhe zokubhala zamfunqula uTamsanqa zamenza umbhali ophume izandla. Eyona ncwadi yakhe eyathi yahamba phambili yileyo ithi “Buzani kuBawo” eyapapashwa ngonyaka we-1958 yiOxford University Press. Ukuze ibe le ncwadi iyapapashwa kungenxa yokukhatywa kwayo liqonga leSABC awenomdla wokuba ingase ibe ngumdlalo kanomathotholo kodwa ke

ezo nzame zawa phantsi. Ukuba umfundi uyaqaphela, uTamsanqa upapashe iincwadi zakhe ngaphantsi kwequmrhu leOxford University Press kuba yayingenacalu-calulo luninzi njengamanye amaziko opapasho. Khangela kwalaa nto uJordan incwadi yakhe ethi “Ingqumbo Yeminyanya” wayinikezela kwiziko leLovedale Press kodwa yakhatywa ukuze abhenele kwiOxford University Press. Ngonyaka we-1967 uTamsanqa unyathelele phezu wapapasha iincwadi ezimbini, “Imitha Yelanga” kunye no-“Ukuba Ndandazile”. Incwadi engu-“Ukuba Ndandazile” yathi yaphumelela ugqatsho ngokuthi inkqenqenqeze phambili kukhuphiswano lweencwadi zesiXhosa olwaluphantsi kweBantu Education of the Republic of South Africa.

Emveni kwezi ncwadi zimbini, ngonyaka we-1979 wathi wapapasha incwadi ethi “Ithemba Liyaphilisa”. Wayinikeza le ncwadi iLovedale Press, kodwa ke kweli xesha eli ziko lalisele litshintshile kwinto ebelikade liyiyo. Amaziko opapasho amaninzi aquka iziko leVia Afrika kunye neEducum ayikhaba ngesizathu sokuba inkulu kakhulu. Kwawa iingcebiso zokuba kubhetele xa athe wayahlula kubini, ize ke ngolo hlobo ibe ziincwadi ezimbini. Wenza njalo uTamsanqa wabe ngolo hlobo uneenoveli ezimbini “Ithemba Liyaphilisa” kunye no-“Nyana Wam! Nyana Wam!” ezapapashwa phantsi kweziko lakwaLongman. UWitness Kholekile Tamsanqa uwushiye lo umagad’ahlabayo ngonyaka wama-2001.

## **2.4 ELOKUQUKUMBELA**

Ubunzululwazi mlando mbaliwobom obuthe banikezwa bunikezwe ngethemba lokuba buza kuza nezisombululo kwingxaki ethe yadandalaziswa njengenqontsonqa eyingxuba-kaxaka ngokwezi ncwadi zimbini; “Ityala Lamawele” 1914) kunye no-“Ukuba Ndandazile” (1967). Kuza kuthi kuphicothwe nzulu intsingiselo yamasiko nezithethe ngokuthi kugudlwe kwezi ncwadi zimbini zaba babhali. Ubunzululwazi mlando mbaliwobom ke bona buza kufika buncedise indlela umphandi acinga ngayo buphinde buxhase izimvo ukuze afikelele kwizigqibo ezizizo ngaba babhali malunga nombona oqwangqululwayo. Kuyinkolelo yomphandi ukuba aba babhali babini abahambelanga kude nemiba yasekuhlaleni ngako oko umba wamasiko nezithethe kwindlela abawutyhila ngayo ezincwadini uyazalana nasekuhlaleni. Uthi uOngungbesan (1979: 2) xa axhasa olu luvo:

*... the writer's duty is to explore in depth the human condition.*

Le ngcali ingentla; Ongungbesan (1979:2) iqhuba ithi:

*An author draws his vision from experience which begins with self-knowledge.*

Ngokwezi ngcamango zingentla okona kuphambili kuvezwa yile micaphulo ingentla yinto ethi amava ombhali kumaxesha amaninzi ayaziveza kwiimbalo zakhe. Nangona ezi noveli zimbini; ekaMqhayi nekaTamsanqa zithe zaxoxa ngendlela eyenza ibali lingakholeleki kodwa iziganeko zona zisuka entlalweni kaXhosa. Ngentla apha kuyabonakala ukuba aba babhali babini babenomdla kwinkcubeko-ntlalo yaseAfrika kunye naleyo yaseNtshona.

## ISAHLUKO SESITHATHU

### 3. UPHENGULULO LOLUNCWADI

#### 3.1 INTSHAYELELO

Esi sahluko sibaluleke ngohlobo lokuba sidandalazisa inqontsonqa enyuswe njengengxubakaxaka kuphando. Ukuze oku kukwesi sivakalisi singemva kufezeke, kufuneka kwenziwe uphengululo loncwadi, ibe ke ngolo hlobo kuvela umsantsa okanye ingxaki. Ekugqibeleni, uphando luthi luvale loo msantsa okanye luzame ukusombulula loo ngxaki. Ngamazwi apheleleyo, esi sahluko sijolise ekugrumbeni iimbalo ngeembalo, izimvo neembono ezithe zabe zikho malunga nomxholo wolu phando. Kuza kulandwa iimboni ezingqinelanayo nezo zikhabanayo ngalo mba. Umphandi ke yena, uya kuthi axoxe phezu kwezo mbono, agudle kuzo ekubhentsiseni indima nentsingiselo yamasiko nezithethe.

#### 3.2 UPHENGULULO LOLUNCWADI

Incwadi kaMqhayi ethi “Ityala Lamawele” (1914) nekaTamsanqa ethi “Ukuba Ndandazile” (1967), ubuthumbu bazo bubhentsisa kakuhle inqontsonqa eyingxaki yokungasetyenziswa nokungenziwa ngendlela kwamasiko nezithethe. Seso sizathu, ngokokubona komphandi, esenza ukuba la amasiko nezithethe zingenziwa ngendlela, koko kudlulele nasekubeni atyeshelwe. La masiko nezi zithethe zinobuzaza obunganeli kuchaphazela abalinganiswa emabalini aba babhali koko nentlalo yabantu jikelele (Bali 2016: 37). UMqhayi noTamsanqa basebenzisa ibali njengovimba ongumhlaba wokuzicikida.

Omakukhankanywe malunga nophengululo loncwadi kukuba umphandi uza kuthi eze nengcaciso yentsingiselo yamagama athile, umfundi makaqaphele ke ukuba akuzi kulandwa bucukubhede bambali ngezo ngcaciso neentsingiselo njengoko ingezonjongo zaphando ukwenza njalo.

Mhlawumbi, ngaphambi kokuba kuhanjelwe phambili kubalulekile ukuba lo mhlathi uhlomle ngeentsika ezintathu zobomi bomAfrika. Inkcubeko sisibonelo sobomi abuphilayo umntu ukuvumelana nemeko yaloo ndawo; ngokuphandle iimeko zentalo yaloo ndawo. Intlalo ithi izibonakalise ngemithetho emisiweyo, amasiko, izithethe, ubugcisa, ukulima, intetho, unqulo,

ukutya, isinxibo, njalo-njalo. Xa kufundwa ngezinto zaseAfrika kuphawuleka ukuba zonke izizwe zamaAfrika zenza izinto ezibufana. Umahluko ukwindlela ezithi ziqhutywe ngayo. Kodwa ubomi bomAfrika buxhomekeke kwizinto ezintathu ezizezi: isiko, isithethe kunye nenkolo. Isizathu sokuba zikhankanywe kukuba xa kuphethwe imicimbi ehambiselana nokulobola, isithembu kunye nengqithi; zontathu ezi ntsika ziyavela. Ngako oko, uphando olu lonke luza kugudla kwezi ntsika zintathu xa luhlalutya, luphicotha ukulobola, isithembu nengqithi.

Malunga noku sele kuxoxiwe ngentla, iminyanya iyinxalenye yayo yonke le nto. Ikho inkcazelo ethe yenziwa nguBuhrmann (1984: 37) malunga nentsingiselo yeminyanya ekubalulekileyo ukuba ikhankanywe. Iza kuthi icatshulwe ke loo nckazelo ze kuthi ngokuya luphala uphengululo loncwadi imane ukuzaliswa ngokuzaliswa kusinyelelwa ngobunzululwazi beengcinga. Lilonke, ayizukuthiwa natya ngokupheleleyo kulo mhlathi ngenxa yobuzaza bentsingiselo yegama elithi “iminyanya”. Ngako oko ubuninzi bengcaciso buza kuvela ebuthunjini bengxoxo ze buphinde buzityhile kuhlahlubo-bunzululwazi. Ngokwenjengo ephambili yesi sahluko, ibalulekile into yokuba yenziwe le ngcaciswana kuba iyinxalenye yeengxoxo zophando. UBuhrmann (1984: 27) uhlaba kumxholo wolu phando kwinkcazelo engqalileyo yeminyanya, intsika yempilo kaNtu xa esithi:

*There are two categories of ancestors, namely the ‘living dead’ – clan members who are called shades in anthropological literature, and non-clan related ancestors.*

Oku kuphefumla kungentla kubhekiselele kwiminyanya, abo baleleyo athi uSebe (1995: 43) ngayo yiyo ethi isikhokele kwiihambo zethu. Le ngcali, uBuhrmann (1984: 29) ibuya icacise ngokuthe gabalala ngentsingiselo exandileyo yamazwi akhe angasentla esithi:

*Shades are regarded as kindly mentors, guides and protectors, especially when customs are kept and regularly performed. Appeasing rites, which may be simple or prolonged, are aimed at restoring broken contact and thus improving health and a general feeling of well-being.*

Oku kuthethwa nguBurhmann (1984) ngentla kuxinzelelela into ethi iminyanya ziingelosi ezithi zikhanyisele, zikhokele ziphinde zise iihambo zabantu ebuhleni. Yiyo loo nto udla ngokuva umntu kwaXhosa esithi “Izihlwele zasekhaya zindingqongile” ingakumbi xa ethe wasinda ebubini. Ngako oko, oku kucatshulwe ngentla kuqaqambisa into ethi xa iminyanya ith e yenzelwa oko kufanelekileyo akukho lifu limnyama liya kuze ligubungele bani.

Zikho iingcali, ingakumbi ezaseNtshona, ezithe ngenxa yokuba kungafundwa nzulu ngamasiko nezithethe zacinga ukuba akukho siko nasithethe kwaXhosa. Kule mihlathana ingezantsi iza kulandela kuza kuthi kuqanyelwe ngozathuzo kuphuhliswa ezo ngcali ngendlela exoxayo. Ewe, akukho okuninzi okubhaliweyo ngalo mxholo njengoko esitsho noBell (2009: 3) xa athi:

*..... there has been no sustained analysis of the term that evaluates its role in our thinking on religion, society, and culture. Nor has there been any concomitant assessment of the underlying problems engaged by the term 'ritual' and the structure this category imposes on theoretical discourse."*

Xa axhentsayo uBell (2009) kulo mcaphulo ungentla malunga nokungenziwa kobunzululwazi-hlalutyo malunga nalo mxholo, okona kuphambili akukhalazelayo kukungabikho kwengcambu emilisiweyo ekufundweni malunga namasiko nezithethe. Ude ayitsho kamnandi ngakumbi nangakumbi xa athi naloo mingqandandana ithe yenza uphando malunga nenkcubeko kuphinde akwabakho kulandelelwa kwezo zifundo zabo ekubeni kuvavanye kuphicothwe banzi ngalo mba. Olu phando ke lona luzama ukusabela esi sindululo sikaBell (2009) sokuba kufundwe ngeenkolo zakwaNtu, inkcubeko, amasiko nezithethe zaseAfrika.

Ngaphambi kokuba kukhunyathelwe kwingxam yophengululo loncwadi malunga nenqontsonqa ephakanyiswe njengengxubakaxa kubalulekile ukuba kuphendulwe umbuzo othi yintoni isiko, iyintoni na isithethe? Ziwa ngokuwa izimvo zababhali ngala mazenge mabini. Iingcali zesiXhosa uSonkqishe, uMgengo noNama (2005) bathi isiko yinto eyenziwa kumzi othile, lilawulwa yinkolo yaloo mzi. Ufika athi uLungcuza (2005) isiko lamiswa ngamanyange mandula phaya. Imizi eneziduko ezifanayo idla ngokwenza amasiko ngokuthi kulandelwe umthetho nemigaqo efanayo. UMakuliwe (1995) yena uthi isiko liyeza futhi xa bekufanele ukuba isiko lenziwe ze alenziwa kubakho ingulo okanye izimbo.

UMndende (1998: 41) kwelinye icala ulichaza isiko, engachasananga nezi ngcali zine zicatshulwe ngentla, esebenzisa isagwelo esingumbuzo buciko xa athi:

“Isiko lidala maXhosa akowethu linenkqayi.

Ngubani onako ukulijika isiko?

Ngubani ongalaziyo elakowabo isiko?

Ngubani ongalaziyo isiko ukuba linexabiso?”

Oku kuthethwa nguMndende (1998) ngentla kudulisa into ethi nangona izinto zifika ngokufika, zitshintsha ngokutshintsha futhi amaxesha ehamba ngokuhamba, azifike zilenze isiko libe yinto entsha, koko isiko lidala. Ebudaleni balo ke, loo nto ithethe ukuthi intlalo kaXhosa nako konke ukuphantsi kwamaXhosa kusungulwe kwaqanyeliswa esikweni. Yiyo loo nto kwaXhosa kuthi xa kuza kwenziwa into ethile kuqala kujongwe esikweni ukuze loo nto isekeleleke. Siso neso sizathu esikhokelele ekubeni athi uWele noBabini bakujongana ngezikhondo zamehlo, kujongwe esikweni eliyinqithi. Le ngcali, uMndende (1998), ihambisa ithi olaziyo isiko lakowabo akayi kuliphazamisa ixabiso lalo, ngako oko ke, kulindeleke ukuba nabani na othi ukholelwa kumasiko nezithethe zakowabo abe kanti uyixabisile iminyanya nezinyanya zakowabo. Le ngcali, ngokokubona komphandi ikhangeleka inento ethi wonke ubani uyalazi isiko lakowabo kuba kakade uthi ezalwa abe ezalelwa esikweni. Enyanisweni, ngubani ke ongalaziyo isiko lakowabo? Ongalaziyo ke nguthathekile!

Kwelinye icala, uKwetana (1990: 48) uveza intlungu yakhe ngomba wokutyeshelwa, ukunyhashelwa phantsi ngolunya nokutshikilelwa kwamasiko. Ngokokuthetha kwakhe kubonakala mhlophe ukuba naye unenkolelo enye noMndende (1998) obecatshulwe kumhlathi ongasentla kodwa yena uhewula umkhwa ombi wokuba kuphakanyiselwe phezulu amasiko aseNtshona, oku ukubhentsisa kulo mcaphulo xa athi:

“Ntak’emaphikw’abanz’eyakhwelwa nguSazi,  
Efun’ukuz’eyipheth’inkqubela kwelaPhesheya,  
Kub’esit’amaXhos’alibele zizikhaka namandyilo,  
Alibele kukunqul’iminyany’esitya namadini,  
Liyinton’ilizwe namhlanje?  
Yayaphi intlonipho, mlisela wakowethu?”

Eneneni uKwetana (1990) unyanisile kuba isizwe samaXhosa sithande ukuba bulahleka kuba endaweni yokuba silandele amasiko nezithethe zethu silibele kukucikoza sisithi silahla ubumnyama siveza ukhanyo kuba sithwetyulwe ziintetho ezithi iAfrika sisizwe sobumnyama (Ngugi, 1964). Eyona nto siyilibalayo yeyokuba ngelixa sithi siveza ukhanyo kwelinye icala sigulula ubuntu kwaye sizibhunyula inkcubeko. OkaKwetana (1990) uhambela phambili xa athi ziphi na iinto zooMqhayi, zooJolobe, zooSilo, zooManyashe, zooJordan; abantu ababewakhathalele bewahlonele amasiko nezithethe. USEbe (1980: 16) ufika axhase xa athi ingase amagorha namagorhakazi esizwe saseAfrika angavuka umnyele abone eli hlazo lomhlola, le ntlungu, oku kungazi, oku kugaqela eziko kwenziwa ngabaNtsundu bokulahla



amasiko nezithethe. UKwetana (1990: 48), ngokungathi uyayiva into ethethwa nguSebe, uphinda azikhuze kwayena kuba uyazi ukuba uJordan wenze konke okusemandleni akhe ukulondoloza amasiko akwaXhosa ngokuthi abhale ngawo, ukutsho oku xa athi:

“Uyayiva na le ncwina, A.C. Jordan  
Kwelo ngcwab’ulele kulo,  
Kuba wena wasilumkisa,  
Ngencwad’Ingqumbo Yeminyanya,  
Ukuba singawafulathel’amasiko.”

Oku kukulo mcaphulo ungentla kufika kuzalane ncamashi nolu phando kuba lumemelela bonke ababhali besiXhosa ukuba basebenzise izakhono zabo zokubhala ukulondoloza inkcubeko yamaXhosa njengoko wenzayo uJordan kwincwadi yakhe ethi “Ingqumbo Yeminyanya” (1940). Kungalihlazo elibi into yokuba bathi sele bekho ababhali abathe benza iinzame zokugcina amasiko nezithethe zakwaXhosa kodwa kubekho iimbalo ezisengela phantso oko.

UMbiti (1975: 9) uthi isiko ngumthetho nomgaqo omisiweyo malunga nendlela yokuziphatha ngokwenkolo. Uthi xa abhincela phezulu malunga nokuthetha nokuphimisela amazwi akhethekileyo xa kusenziwa isiko nesithethe, loo nto ityhila inkolo ngenxa yolwimi olo lusetyenzisiwayo. UVan Gennep (1965) yena uthi amasiko enzelwe ukuze umntu okanye abantu, ekwenzeni kwabo imigudu neentshukumo, bazenze ngempumelelo kungekho magingxigixi. Uthi uMhaka (2014: 374) amasiko nezithethe ubukhulu becala amiliselwe:

*... on birth, puberty, marriage and death.*

Ngako oko, oku kuphefumlwa nguMhaka (2014) ngentla kudandalazisa into ethi wonke ubani uzalelwe esikweni njengoko ebethshilo uMndende (1998) kunye noBurhmann (1984). Okona kuphinda kunikeze umdla ngalo mcaphulo kukuba ngenene isiko liqala mhla umntu walibona ilanga lize liqhube de kuyotshona ilanga. Ukuxhasa lo kaMhaka (2014), uVan Gennep (1965: 88) uthi amasiko kulindeleke ukuba abe kanti anococeko, esingathi ngamazwi acace gca kulindeleke ukuba enziwe ngesidima nesithozela, oku ukutsho xa athi:

*... protective and purification rituals are characteristics of these stages.*

Ngokwala mazwi acatshulwe ngentla wonke ubani uya kuyiqonda into yokuba isiko kwaXhosa alenziwa nje nokuba kukanjani. Ukuba kuthe kwabakho ukudelelwa kwesiko loo nto ithi yenze ubomi bube nzima kuloo mntu okanye kweso sizwe sithe sabonakalisa indelelo. Oku kukukwesi sivakalisi singemva kuxhasa oko kuqhubeka kwincwadi kaMqhayi kuba abazalisikazi babonakala ngokungathi babengayiqondi intsingiselo yengqithi xa babezalisa umfazi kaVuyisile. Yiyo ke loo nto uVan Gennep (1965) athi kula mazwi wakhe angasentla amasiko aqulethe inkuselo nococeko.

UKosani (2005: 23) uthi xa athetha ngamasiko nezithethe, inkcubeko yamaAfrika nako konke okusegameni lesiXhosa, phofu engachasenanga neengcali esele ziphefumlile ngentla:

“Umzi kaPhalo zizinto ezixabisa ubuXhosa ngokwabelana ngesiXhosa, ngokuncazelana ngeengcinga, ngenkcubeko, nenkolo kaNtu, ngonqulo nembali kaXhosa ... makukrotywe’enixilini kujongisiswe amachiza namaqwili okuphilis’abadala nabancinci ukuze kuqin’ukuzingca ngobuXhosa njengoko kwakunjal’endulo ... ze nith’enikubonileyo nikrwecane, eningakubonanga nikuxoxe.”

Oku kuthethwa nguKosani (2005) ngokuphandle kudandalazisa into ethi ukuze kubuyiswe izinto zesiXhosa esele zidukile, kulungiswe ezo sele zinezigwegwe kufanelekile futhi kulungile ukuba amaXhosa afundisane, ancazelane ngesiNtu sawo. Le ngcali ingentla, uKosani (2005) uyiqukumbela kamnandi intetho yakhe xa exhentsa ezombelela esithi omdala nomncinci makabe nokuzingca ngobuXhosa bakhe, ze kuthi okungaziwayo okanye okungaqondiswayo kakuhle kuxoxwe ngamaXhosa. Olu phando aluchasananga nale ngecebiso kaKosani (2005) ekubeni wonke umntu ongumXhosa aziqhelanise nolwazi lolwimi lwakhe kunye namasiko nezithethe zakhe. Ngokwale ngxoxo ingentla ke, umXhosa nguye wonke umntu othetha isiXhosa ilulwimi lwakhe lweenkobe. Uthi uGcingca-Ndolo (2008) xa kuthethwa ngomXhosa akuthethwa ngaMfengu, ngaBhaca, ngaMpondo okanye ngaHlubi, zonke ezi zizwana ziphantsi koluhlu olunye lwesiXhosa. Ngako oko ngamaXhosa la onke.

Kuko konke okusele kuxoxiwe ngentla malunga nentsingiselo yamasiko nezithethe ezinye iingcali zesiXhosa umhlola ziwukhomba ekugalelekeni kwamaKoloniyaali. Kubalulekile ke ukuba ezi ngcali nazo zikhankanywe kolu phando ukuze kucace okwekati emhlophe ehlungwini ukuba sele sikule nyhudede sikuyo nje konakele phi.

UBongela (2001: vi) ukhwela ezehleka kumaKoloniyaali ewaxikiza esenjenje ngokuphathelene nokulahleka kwamasiko nezithethe zakwaNtu:

*Of great concern to the researcher is the fact that arrival of Western civilisation, the spread of Christianity and the miscegenation of Black and White races have been instrumental in eroding isiXhosa practices and isiXhosa language which has remained the pillar of the amaXhosa culture for centuries.*

Oku kuthethwa nguBongela (2001) ngentla kutyhila banzi malunga nobudala bamasiko nezithethe kwaXhosa; inkcubeko. Xa atshoyo kwingxoxo yakhe uyibeka elubala into yokuba amasiko nezithethe zesiXhosa kunye nolwimi lwesiXhosa beziziintsika emaXhoseni iminyaka ngeminyaka. Yiyo loo nto athi izinto ziqale ukonakala kwakufika amaNgesi eAfrika.

UNkosinkulu (2015) uluvo lwakhe nangona lungqinelana nolu lukaBongela (2001) lungasentla kodwa kukho apho bafika bakhabane khona. Oku kuziveza kwingcingane kaNkosinkulu (2015: 18) xa athi:

*The colonial history of contact between the Xhosa people and the Western cultures carries with it more than just negative ideologies such as apartheid and the dehumanising effect it had, but also had positive elements such as cultural interaction, clothes, machines and other objects became significant in the culture of Xhosa people.*

Oku kukaNkosinkulu (2015) kungentla nangona kugxeka kodwa yena unenkolelo ethi ukuba ayengazanga afike amaKoloniyaali ngeba izinto ezifana nezi mpahla zanamhlanje zinxitywayo, oomatshini kunye nokusondelelana kweenkcubeko zange zibekho. Ngenene ke uninzi lwabantu lukholelwa kwinto ethi ukufika kwezi zinto kwathi kwenza intlalo yalula. Awuzushukuxwa ke lo mba kolu phando njengoko ingezonjongo zalo.

Ngokuphathelene nokuhlangana kwenkcubeko yaseNtshona kunye neyaseAfrika uSaule (1996) ubona ngasonye noNkosinkulu (2015) xa athi uMqhayi usebenzise ulwazi lwakhe lwenkcubeko yaseNtshona ukukhulisa nokuxhasa umgangatho wenkcubeko yaseAfrika; eyamaXhosa. Ngako oko ke, asinakuyigxibha kwaphela into yokufika kwamaKoloniyaali eAfrika njengoko ebona uNkosinkulu (2015).

Njengoko sele kuthethiwe ngesiko nako konke okuzalana nalo, kubalulekile ukuba nesithethe kuthethwe ngaso. Ngako oko, kuza kuthi kulandelwe lo mgaqo uthe wenziwa xa bekuxoxwa

ngesiko. Ukukhumbuza, okuninzi okuphathelene nesithethe kuza kuthi kuxoxwe banzi ngokuya luphala uphando.

UGcingca-Ndolo (2008: 7) uhlomla ngesithethe athi asigulisi, silawulwa zizinwe zabantu abaphila ngexesha elithile befumile okanye belamba. Le ngcinga yakhe igxininiswa ngakumbi nangakumbi nguSityana (1978: 13) xa athi isithethe simshiya umntu etshiswa sisazela ukuba uthe akasenza kube bekukho imfuneko yokuba asenze.

Njengoko sele kutshiwo, olu phando lujolise ekuphicotheni nzulu ludandalazisa intsingiselo yamasiko nezithethe ngokobunzululwazi besiThako samaSiko neziThethe kusetyenziswa ezi ncwadi zimbini njengodondolo lokusimelela. KwaXhosa, intlalo yakhona isekelezwe phezu kwezi ntsika zimbini athi uOgunleye (2014: 209) ngazo:

*Rituals are an essential aspect of religion and nearly all religious adherents acknowledge its importance in human affairs.*

Oku kuphefumlwa nguOgunleye (2014) kubeka elubala inkolelo ethi zonke iinkcubeko zithi ziqamele ngonqulo oluthi lwenziwe ngabo bantu bathile. Indlela ekuthi kunqulwe kuphinde kuqhutywe ngayo izithethe; namaisko ke, yiyo ethi iphawule eso sizwe ukuba siluhlobo luni lwabantu. Leyo into ke yinyaniso emsulwa ekukholeleka ukuba ayinakuzinyezwa.

KwaXhosa unqulo lubhentsiswa okanye lucaciswa ziintlobo zamasiko nezithethe ezenziwayo (Gcingca-Ndolo, 2008). Uluvo oluthi amasiko anentsingiselo enobuzaza bungqinwa yinto ethi ukwenza isiko kukucela amandla nempilo kwiminyanya, kwanokukhuselwa yiyo kwiingozi nezinye izinto ezigushe ikrele ezinokukhokelela kwantsonganyawana.

Unqulo lweminyanya kunye nabantu abasaphilayo lufuna kube kanti kukho unxulumano futhi kubekho intlonelo. Ngelokuxhasa, uWeinberg (2006: 7) uthi xa ahlomlayo ngokunxulumana kwabantu neminyanya:

*The world within (the spiritual realm) and the material world are in a constant state of dialogue. They are not seperated but part of one's daily life. Ancestor veneration is a continuum, a search for answers – there is always a reason for everything: disaster and calamities can be explained.*

Oku kuxoxwa ngentla nguWeinberg (2006) kuphakamisa into ethi iminyanya ithi inikeze iimpendulo kwimihla yempilo yabantu. Kwakhona, kutyhila into ethi nangona sele abantu beswelekile kodwa loo nto ayithethi kuthi ababoni okanye abasekho ezimpilweni zabantu. Bakho ngokomoya futhi abasayi kubonwa ngaso lanyama.

Okona kungase kongezwe malunga noku kuxoxwe kulo mhlathi ungentla kukuba ubomi nokuphila buxhomekeke endalweni, kwimimoya, unqulo lweminyanya nezinyanya athi uNkosinkulu (2015: 79) ngazo:

*... which interconnectedness is constructed through mediators, namely, altars, ancestors, water, art and the kraal.*

Ngokwalo mcaphulo ungentla kucace ngakumbi nangakumbi ukuba ukuze wonke ubani ahlale enonxulumano malunga neminyanya, imimoya, indalo kunye nonqulo kubalulekile ukuba amane ukuzikhangela, ezibhenca ukuze ahlale enokuya kuzalana nezinto ezifana nobuhlanti, amanzi, amahlathi, njalo-njalo. Ngaphezu kwezi zinto sele zixoxiwe, uBae (2007: 23) usikrobisa apho singazi khona xa athi akupheleli ekubeni abantu bazisondeze kwindalo kuphela kodwa kubalulekile nokuba kwenziwe izinto ezisisikhumbuzo, ezifana namatye esikhumbuzo. Oku ukuthetha ngokuthe gca xa athi:

*In most societies where belief in ancestors is common, a record of people who lived and have died is kept in the memory of the living members of the community.*

Oku kuthethwa nguBae (2007) ngentla apha kuqononondisa laa nto ibikhe yathethwa ngaphimbili kwimihlathi edlulileyo kusithiwa eyona ndlela iphambili yokucina nokukhusela amasiko nezithethe kukuba isizukulwana esisadla amazimba sibe kanti siyawenza la masiko nezi zithethe, futhi xa kukho isidingo sokuba kwenziwe amatye okanye iindawo ezizikhumbuzo kwenziwe. Ngokwenza njalo, siya kube songa oko kusemphaneni kaNtu. Le ngcali, uBae (2007: 23), ixhasa ngokuphandle xa ibhekisa kumba wabo sele belandulele eli limagad'ahlabayo:

*They have moved into the category of ancestors, or the living dead. The concept of ancestral involvement in everyday life is more than a story or a myth. It is lived by millions in many areas in the world.*

Oku kuxoxwa ngentla kuphangalalisa into ethi umba ophathelene neminyanya asibali lantsomi elingabaliswa nje kuba iyinto ekhoyo koko ibandakanya ubomi nempilo yabantu njengoko

uninzi lwabantu kwilizwe jikelele luyinxalenye yonqulo lweminyanya nezinyanya ngokweendlela ezahlukileyo.

Xa sihlabela mgama, kuthi ke kubekho iindawo ezikhethelwe bucala apho kuza kuthi kunqulwe iminyanya futhi kuvuselelwe iinkumbulo. Ezo ndawo zezi athe uSaule (2011) mazakhiwe njengezibingelelo eziziindawo zokugcina iinkumbulo nembali futhi zibe zizikhumbuzo kwabo sele balandulelayo eli limiweyo. NoNkosinkulu (2015: 80) utsho ngamxhelo mnye noSaule (2011) xa athi:

*The human interrelationship with ancestors is demonstrated through the construction of places of remembering such as using ancestors' names to name streets and buildings, monuments, museums and other places of commemoration such as isivivane which is located at the center of Freedom Park, in South Africa.*

Ngokwale ngcamango kaNkosinkulu (2015) kubalulekile ukuba amagorha namagorhakazi athi alwela ilizwekazi laseAfrika awongwe, kungesosizathi sokuba kubulelwe imisebenzi yabo kuphela, koko isisizathu sokuxabisa abo sele balandulelayo eli limiweyo njengoko ilisiko lakwaXhosa ukuxabisa iminyanya. Ngaphezulu, ikukubeka isikhumbuzo esiya kuthi sifundise nesizukulwana esizayo. Umfundi wokhumbula ukuba inkumbulo kwaXhosa ixabisekile kuba ithi ivuselele izinto ezabhunyulwayo nezathi zagululwa ngamaKoloniyali. Okona kuthi kutshatshele ngale ngcinga kaNkosinkulu (2015) kukuba iindawo ezo ziza kuthi zithiywe ngamaqhawe namaqhawekazi mayibe ziindawo zikawonke-wonke. Uqhuba uNkosinkulu (2015: 81) xa atyhila intsingiselo yezi ndawo ngokwakwaNtu athi:

*These places are a form of symbolic embodiment of the spirit of the ancestors; they become bodies in the presence of absent bodies.*

Xa athi uNkosinkulu (2015) ezi ndawo ziyimifuziselo yeminyanya uzama ukubhentsisa into ethi ezi ndawo ziindawo zonqulo njengoko iziimfuno zesiThako samaSiko neziThethe. Ezi zakhiwo ezi ngcali zimemelela ukuba zenziwe njengeendawo zezikhumbuzo umhlaba ufika ube nendima oyidlalayo. Umzekelo wezi ndawo uquka isikhululo seenqwelo moya saseKapa ekucetywe ukuba sibizwe ngomama uWinnie Madikizela Mandela, iDyunivesithi yaseBhayi eyathi yabizwa ngotata uNelson Rholihlahla Mandela, isibhedlele esikhulu esibizwa ngoChris Hani, esinye sezakhiwo zaseDyunivesithi yaseKapa esibizwa ngoArchibald Campbell Jordan, nezinye nezinye. Umfundi ukuba uyaqaphela, zonke ezi ndawo zibonakalisa ubunini bomhlaba kubantu abaNtsundu kuba kakade zakhiwe kumhlaba wabantu abaNtsundu.

Ngokuphathelene nonxulumano nabaphantsi kunye nemicimbi yamasiko nezithethe, uEboh (2005: 13) ubonisa indima yomhlaba kumasiko nezithethe xa athi:

*In its functional dimension, land is regarded as a fruitful Mother, the Mother of all mothers. It is the natural habit of vegetation and animal lives. It constitutes equally the roots-source of their existence. In some places, it is called the Earth Mother.*

Umhlaba kubalulekile ukuba ukhankanywe kule ngxoxo kuba amasiko nezithethe athi enziwe emhlabeni ongowabantu abaNtsundu njengoko atshoyo uSaule (2017) ukuthi abantu abaNtsundu bayimidaka yodaka lomhlaba, ngako oko, amasiko, izithethe kunye nabo abanakuze bahlukaniswe nomhlaba. Ngaphezulu, abo sele balandulelayo eli bathi bangcwatywe emhlabeni wabo. Umfundi wokhumbula ukuba isizwe esiNtsundu sinozalwano olunzulu nomhlaba. Yiyo nalo nto abanye abantu baye bazikhethele umhlaba amaze bangcwatyelwe kuwo mhla balandulelayo eli limiweyo. Iindawo ezibonakalisa ubunzulu nokubaluleka komhlaba kwaNtu ngokuphathelene namasiko nezithethe ziquka inkundla engumhlaba ohloniphekileyo kwaXhosa, amangcwaba angumhlaba okhethekileyo kwaXhosa, nezinye ke.

Le ngcali, uEboh, ngumsunguli waseNigeria ekwangumfundisi kwalapho kodwa indlela umhlaba awubona ngayo ifana nqwa nendlela amaXhosa awubona ngayo umhlaba ze awuzalanise nonqulo njengoko angqinayo uNkosinkulu (2015: 81) ngelithi:

*Xhosa people respect the land as a Mother and home to ancestors.*

Oku kungentla ngokukaNkosinkulu (2015) kutyhila into ethi njengoko iminyanya ithi iphumle okanye ilale emhlabeni, umhlaba uba ngumzali kuyo njengoko uyigcinile, ze ke ngalo ndlela iminyanya ibe ngumzali kwisizwe esisadla amazimba.

Olu phando, njengoko luza kuthi lubhentsise amasiko nezithethe ezichongiweyo, kuhle ukuba kubekho ingxoxwana malunga neminyanya. Ngokwenkolelo yamaXhosa, iminyanya ngabo sele belele obaphakade ze ke loo nto ibadibanise nomhlaba kuba kakade kulapho bathi bacambalale khona. Okona kuphambili kukukhusela abo basaphilayo ngokuthi kunqulwe iminyanya kulandwa izibongo neziduko zabo xa kunqulwa. Ngokwenkolelo yamaXhosa ke,

kukho into ethi baye badlulise imiyalezo kuQamata; Yena obona apho kungaboni liso lanyama, Yena ova izikhalo zabantu. Oku kungqinwa nguBae (2007: 22) xa aphefumlayo ngeminyaya:

*The 'dead' is an open category (which includes all people who have died, either recently or long ago), whereas the category of 'ancestors' relates to (more narrowly) the founders of kinship group, of a community and even of a nation.*

Ngako oko, le ngcamango ingentla ibhentsisa elubala into ethi iminyanya nezinyanya zisebenza ngokuzalana futhi ngokomgaqo nomthetho njengoko wonke ubani esazi ukuba kwaXhosa kukho umthetho nomgaqo (Qangule, 1979; Makuliwe, 1995)

Okunye omakuqatshelwe kukuba indalo yinxalenye yonqulo, ingavumanga indalo akukho nto iya kuthi yenzeke ihambe ngendlela. KwaXhosa indalo ixatyisiwe. Indalo isebenzisana neminyanya kuba nayo iyaphila. Ukuxhasa olu luvo, ude athi uBae (2007: 23):

*The difference and links between ancestors and totemic plants and animals is a fine line. Totems (animals and plants) are clearly ancestral in that they link a person with a line of ancestors.*

Oku kuxoxwa ngulo mcaphulo kuzalana ncamashi noko sele kuthethiwe kwimihlathi emibini ngentla ethi iminyanya, izinyanya kunye nendalo ziyaxibeelana de maxa wambi xa kukho isiko okanye isithethe esithile ekufuneka senziwe kuye kufuneka kusetyenziswe, umzekelo, uhlobo oluthile lwamagqabi ayinxalenye yendalo, okanye uhlobo oluthile lwesilwanyana esiyinxalenye yendalo, okanye elo siko neso sithethe senziwe kwindalo ethile eyinxalenye yendalo, njalo-njalo.

UKlopper (1998: 10) uthi xa esongeza kwiingcinga esele zivakalisiwe:

*Because totems, plants and animals may be used as a link between humans and ancestors, generally speaking, the totem (or identifying emblem) is an animal that is never hunted or exploited in any way.*

Oku kukule ngcinga ingentla, xa athi uKlopper (1998) ngako ezo zilwanyana nezityalo eziyinxalenye yendalo, zithi ziphathwe ncamashi nendlela iminyanya nezinyanya eziphathwa ngayo ngokuphathelene nentlonipho. Umzekelo woku ngulo,inja endala ekhayeni, le kude kuthiwe kwaXhosa inamajingxema, iba sesona silwanyana sixatyiswe kakhulu. Yiyo le kude kukholelwe yona xa isenza izijekulo ezithile ukubonakalisa izinto eziza kuthi zehle okanye



ukulumnkisa abantu belo khaya. Loo nja ayinakuphathwa nokuba kukanjani. Omnye umzekelo ngulowo wenkomo endala yekhaya edla ngokuxatyiswa kakhulu.

Le nginga kaKlopper (1998) ufike ayibethelele uNkosinkulu (2015: 82) xa athi:

*Ancestor worship therefore entails a relationship with nature which results in the respect and protection of animals and plants because of their connection to the ancestors.*

Ngako oko, oku kuthethwa nguNkosinkulu (2015) ngentla kukuthi unqulo lweminyanya luthi lube lukhuselo kubantu njengoko nabo beyinxalenye yendalo. Le ngcali, ide iyidulise ngendlela enomkhitha into ethi iminyanya ikhusela izilwanyana nezityalo ngenxa yokuzalana nokusebenza kunye kwintlalo kaNtu.

Yiyo naloo nto ke athi uWeinberg (2006: 7) sikho isidingo sokunqulwa kweminyanya ngokuthi kwenziwe amasiko nezithethe kuba:

*... the distance between past and presents opens up a mass of possibilities, movements and assimilations. The response of Africans is generally complex. The return to a spiritual way is a deep response to their need to survive in a modern world.*

Oku kuqaqanjiswa ngulo mcaphulo ungentla kukuthi, nakubeni amasiko nezithethe izizinto zamandulo ezinenkqayi kodwa zithi zibe ngumkhomba-ndlela kwizinto ezizayo. Yiyo naloo nto kwaXhosa kukholelwa into ethi ukuba awuyazi intsukaphi yakho awusayi kwazi apho ubhekisa khona, de maxa wambi kuthiwe ukuba awuzixabisanga iingcambu zakho awusayi kuba namathamsanqa kwindlela oyihambayo. Ufika ke ayitsho kamnandi uJaxa (2012) xa athi “Khumbula ekhaya” ebhekisa kwinto yokuba elowo nalowo makahambe ahambe amane ekhumbula apho avela khona ngokubhekiselele kwinkcubeko yakhe.

Lilonke, ukuqinisa ubuhlobo phakathi kweminyanya kwenzelwa ukuze iminyanya ibe ngamakhankatha kwintlalo kaXhosa futhi sele idibene nokuzazi ingakumbi ke kule mihla kukho izivunguvungu ezininzi ezinokuthi zithwebule iingqondo zabaNtsundu. Le nginga uWeinberg (2006: 13) uyixhasa ngokuthe gca xa athi:

*The process of making contact with the spirit world is not only to search for answers but for affirmation of the positive force. The practice of rituals and ceremonies is both social and communal.*

Okutsha okutyhilwa koku kuhlomla kukaWeinberg (2006) kukuthi umntu akayi kuguqa kwiminyanya xa efuna iimpendulo kuphela, kodwa kulindeleke ukuba into yokuxabisa iminyanya nonqulo kwaNtu ibe yinto yemihla ngemihla. Ngokwenza njalo, loo nto ithetha ukuthi elowo nalowo uzingqonge nemimoya emihle, enokhanyo nenomkhondo. Le ngcali icatshulwe ngentla, ide iyidandalazise kamnandi imbono yayo xa isithi ukwenziwa kwamasiko nezithethe kubumba intlalo futhi kuqinisa ukuxhasana.

Ngako oko, kuhle futhi kwamkelekile ukuba sivumelane nale ngxoxo ingentla kuba ide ixhasane noko kwathethwa nguSebe (1980: 43) xa wayesithi amasiko nezithethe ayasidibanisa. Athi kwelinye icala uQangule (1979: 66) ukudibana kwethu nokubambana kwethu kwenza sibe sisizwe esinamandla nesinomqolo ngoncedo lukaQamata. Ufika ke uMaluleke (2012: 12) atsho ngazwinye nezi ngcali xa athi amasiko nezithethe abhekiselele kwimbumbane, kubantu futhi ukuze abe kanti angamasiko nezithethe zikaXhosa kufuneka sonke isizwe sidibanise iintloko xa siwasebenzisa. Oku kuthethwa zezi ngcali zintathu kulo mqolo ungentla kugxininiswa nguNkosinkulu (2015: 83) xa athi:

*Ancestor worship is therefore a uniting force for the living and the spirits of their ancestors act as the guidians and messengers to God. Ancestor worship can be viewed as a form of reclaiming identity because ...*

*... during prayers, the living pray by reciting all the names of their ancestors. This list reaches as far back as the names can be remembered, and therefore, through a chain of ancestors, their prayers reach God (Bae, 2007: 28).*

Ngokwezi ngcali zimbini zicatshulwe ngentla, uNkosinkulu (2015) kunye noBae (2007), njengoko zingqinelana, kuyabonakala ukuba into yonqulo asinto eyenziwa ngomntu yedwa ngaphandle kokuba umntu ufuna ukuzithethela nesinyanya sakhe okanye noThixo wakhe ngaloo nto ithile ingafuni mntu wesithathu. Ngaphandle koko, unqulo luthi lufune isizwe eso sihlangane ukuze singxengxeze, sicele okanye sithethe nayiphi na into ekufuneka ithethiwe iphinde yenziwe ngokwesiko.

Malunga noku sele kuxoxiwe, kuyabonakala ukuba abantu abaphilayo kunye neminyanya kufuneka ihlale ihlale inxulumane. Lilonke, makungabikho kuqhawuka koqhagamshelwano phakathi kwabantu neminyanya. Kwintlalo kaXhosa, ukuze unqulo lweminyanya lube

yimpumelelo kufuneka kubekho abahambisi miyalezo athi xa adandulukayo ngabo uBae (2007: 32):

*These relationships are constituted through communication. The ancestor speak with the living through dreams, visions, nature and persons. At times they can be seen, particularly when they appear in dreams. At times only their presence is felt. Often the communication is facilitated by a mediator (diviner, witchdoctor, priest, shaman), and in many traditions this position is a very powerful one, enabling the living to consult with the ancestors.*

Ngokwalo mcaphulo kaBae (2007) okona kuphambili kukuba kukho uhlobo oluthile lokuqhagamshelana neminyanya. Amaphupha nemibono idla ngokuba zezona ndlela zokunxulumana kwabantu neminyanya kwaNtu. Maxa wambi ubukho beminyanya buthi buvakale ngokomoya umntu ehleli ethe qwa. Nalapho ke, abantu abaqhagamshelanayo, nabathi banxulumane neminyanya kulindeleke ukuba ibe ngabantu abakholelwayo kwizinto zesiNtu nonqulo lwazo.

Ukuxhasa le ngxoxo ingentla, uSundermeier (2010: 34) ukhupha induku emgqubeni xa athi akukho sizwe okanye nkolo ingaqamelanga ngamasiko nazithethe, kunye nonqulo. Le ngxoxo yakhe, ivakala mhlophe xa axhentsa enjenje:

*Christianity, for instance; offering, tithe, thanksgiving, penitence, etc, are important rituals that are observed. In Islam, ablution and Zakat are recognized rituals while in African religion, a rite-de-passage, i.e a ritual event marking a person's transition from one status to another, otherwise known as a 'life crisis' takes care of a person's existence from the cradle to the grave.*

Ngokwale ngxoxo yale ngcali ingentla, kuyabonakala ukuba isizwe nesizwe, okanye inkolo nenkolo ithi ibe nezinto eqamela ngazo njengomnikelo kwiminyanya okanye loo Thixo eso sizwe sikholelwa kuYe. Njengoko kuvela kulo mcaphulo ungentla, iminikelo ngokobuKrestu yindlela yokunxulumana noThixo ekungenzenga ukuba umntu uyacela ngawo, okanye uyabulela. Kunjalo ke nakwaNtu kuba ibhokhwe, umzekelo, iba lidini ekuthi kungxengxezwe ngalo malunga naloo nto ithile. Omakuqapheleke kukuba nantoni na ethi yenziwe xa kusenziwa isiko asikuko ukuba yenziwa nje kungekho ntsingiselo okanye sizathu kuba kakade ukwenziwa kwamasiko nezithethe kunentsingiselo.

Ukungqina oku kuxoxwe kwesi sivakalisi sokugqibela sikulo mhlathi ungentla, uBali (2016: 2) ukhwela ezehlela exinzelela intsingiselo yamasiko nezithethe kwintlalo yabaNtsundu, uthi xa agrhagrhamayo:

“Intalo yethu thina bantu bamnyama isekwe phezu kwamasiko nezithethe, ekukho inkolelo yokuba akungenziwa ngendlela iyaqumba iminyanya ukuze kubekho ngamanye amaxesha, isohlwayo kumntu othe wawatyeshela esinjengokugula, kungenjalo ubomi bakhe bungahambi kakuhle.”

Ngokwale nkolelo kaBali (2016) ingentla ekubonakalayo ukuba athi akufulathelwa amasiko nezithethe kuvele ububi, uGcingca-Ndolo (2008: 16) uguqa ngedolo phantsi evuma xa athi:

“Kukholelwa ekubeni isohlwayo sivela kwiminyanya nezinyanya futhi eso sohlwayo singapheleli kusingaye lo, koko sichaphazele nabasondeleyo kuye ngegazi”

Oku kuxoxwa nguGcingca-Ndolo (2008) kunye noBali (2016) kuyaxhaswa nguKyalo (2013: 1) xa athi:

*... only he who turns his back upon his rites will be destroyed.*

Ngako oko, ezi ngcali zintathu; Gcingca-Ndolo (2008), uBali (2016) kunye noKyalo (2013) kucaca gca into yokuba ukungenziwa kwamasiko nezithethe kukhokelela ekubeni abo bathe bawatyeshela batywyatyushwe kanobom yiminyanya. Okona kubuhlungu kukuba iinzingo ezithi zibavelele azichaphazeli bona kuphela koko zithi zichaphazele nabo bazalana nabo ngengazi.

Njengoko sele kuxeliwe ngentla ukuba kuthi kwakubakho ukudeleleka kwesiko, njengoko nesihloko sophando sisitsho ukuba amasiko nezithethe kwaXhosa zinentingiselo, kuye kubekho izohlwayo ezivela kuQamata, iminyanya nezinyanya. Ngokwale micaphulo ingentla, ngokwesiNtu kuthi kwakubanje kufuneke ukuba lowo uthe wohlwaywa ayokungxengxeza kwiminyanya leyo iqumbileyo ngokuthi kuyiwe egqirheni ngesizathu sokukhangela umhlola. Le nte iyavela kwincwadi kaTamsanqa xa uQwambi namahlakani akhe besiya kuMadlejamile beyokufuna iimpendulo. Iyaphinda ivele nakwincwadi kaMqhayi xa amawele kaVuyisile ebhenela kuKumkani uHintsa ngesizathu sokuyofuna iimpendulo kuba kakade ke ngokwesiko kwenziwa njalo. Kumaxa amaninzi ke kuthi kufuneke ukuba kuphalazwe igazi xa kungxengxezwa. Uthi uHammond-Tooke (1981: 26) xa aphefumla ngolu ngxengxezo:

*The actual workship (sacrifice) is occasioned by two things. Either a lineage member gets ill, and the diviner diagnoses that it [sickness] is sent by his ancestor, or a particular ancestor appears to a lineage member in a dream. This is always taken as proof that the ancestor is annoyed, or worried, and wishes ritual [sacrifice] to be performed*

Ngako oko ke, akululanga ukuba ubomi babantu buqhubeke kube kanti kukho izohlwayo ezigubungele abo bantu. Ngaphezulu, abantu abazibandakanyayo namasiko nezithethe bathi babone okanye ibekho indlela abanokuxelelwa ngayo ngoosiyazi xa iminyanya iqumbile. Yiyo ke loo nto uSebe (1980: 44) adanduluka enjenje malunga nengqumbo yeminyanya nezinyanya:

“Izinyanya kunye neminyanya zinamandla okukhusela nokunceda izizalwane ezizihloneleyo nezigcine isiko nezithethe, kanti ke ngelinye icala, zinegunya lokuzohlwaya xa zingenankathalelo ngamasiko nezithethe. Izinyanya zinika ithamsanqa neentsikelelo kwabo bazihloneleyo kanti iziphumo zokutyeshela ngamashwangusha odwa.”

Lilonke ke, ngokwale ntetho kaSebe (1980) akukho nto inako ukuthintela intsebenzo yeminyanya, futhi kungekho nto inako ukuyisithela. Oku kungentla sele kuxoxwe nguHammond-Tookey (1981) kunye noSebe (1980), kuphindwa kungqinisiswe nguRay (2000: 211) xa athi:

*Ritual rites are forms of procedure and sacrifice necessary to appease God or the gods in particular form of treatment or situation. When someone is sick, ritual is expected to be made, as done among the Dogon people on the central plateau of the nation of Mali in West Africa, and many other parts of Africa. And as mentioned, a man can perform ritual sacrifice for his sick mother, brother and his son, and even though they may not be living together, it is believed that the ritual can still work for them from wherever they are.*

Ngokwalo mcaphulo ungentla okona kuphambili kukuthi isiko nesithethe sinendlela esithi siqhutywe ngayo, njengoko ke olu phando luza kuthi lutyhile ngokuya luphala. Okwesibini, kunemigomo nemigaqo ethi ilandelwe ngokusesikweni ukuze iminyanya nezinyanya zixole. Le ngcali icatshulwe ngentla, itsho ngokuvakalayo xa isithi amasiko nezithethe ayasetyenziswa kwiAfrika iphela njengoko ezekelelisa ngesizwe samaDogon. Okunye, xa kuthe kwakho isohlwayo emntwini othile, kuyakwazeka ukuba osondeleyo kuye ngegazi enze isiko nesithethe emngxengxezela. Xa kusenziwa ungxengxezo kuthi kukhutshwe isilwanyana esithi

sibe lidini. Idini singathi xa silichaza ngumnikelo othi uxolise iintliziyo zabaphantsi. Kwelinye icala uSebe (1980: 45) ulichaza idini njengendlela yokubingelela ze athi xa achaza ukubingelela:

“Eli gama lithi ‘ukubingelela’ liphuma kweli lithi ‘ukubinga’ elithetha ukwenza umnikelo wedini lokunqula”

Koku sele kuxoxiwe ngentla kunye nala mazwi kaSebe (1980), kuyatyhileka ukuba idini iba yinto exabisekileyo ethi yonyulwe yiminyanya nezinyanya. Umzekelo, kwaXhosa ibhokhwe nenkomo idla ngokuba zezona zilwanyana zithi zisetyenziswe njengamadini. Idini ke liyavela naseBhayibhileni xa uThixo efuna uAbraham anikele ngonyana wakhe ekukuphela kwakhe njengedini. Akupheleli apho, uThixo ubuqu, wathabatha unyana wakhe ekukuphela kwamzeleyo; uYesu, wamenza idini elathi laphalaza igazi ukuze bonke abakholelwa kuYe babe nokuxolelwa. Xa kuphalazwa igazi kuthi kuthatyathwe amalungu athile elo dini ze kuthethwe kucamagushwa kwiminyanya, inqulwa ibongozwa. Uhambela phambili uSebe (1980: 47) xa angqishayo esithi:

“La madini ayeyona ngxam yonqulo lwamaXhosa phezu kwezenzo ngaphezu kwentshumayelo”

Ngokwale ntetho kaSebe (1980) ingentla, idini yinto yeenkolo zonke, hayi le nto ithethwa phandle yokuba idini yinto yabahedeni, de maxa wambi abantu banxulumanise inyama yedini nengulo. IBhayibhile yona kuqala igcwele ngamabali amadini; ukusuka kwiTestamente endala ukuya kutsho kwiTestamente entsha. KwaXhosa inkomo nayo ithi isetyenziswe ncamashi njengaseBhayibhileni futhi intsingiselo yayo iyafana. Oku kuvela kule mixholo ilandelayo:

- i. KwaXhosa inkomo yedini indala, eBhayibhileni kuyavela ukuba uYesu waye ekho kwakudala, indalo ingekasekwa (Yohane isahluko sokuqala ivesi yokuqala).
- ii. KwaXhosa inkomo yedini ixhelwa xa kuthe kwakho ububi okanye ukonakala komzi. UYesu wafela abantu ngenxa yokonakala komhlaba ekukholeleka ukuba abantu bahambela kude noThixo (iGenesis isahluko sesithathu ivesi yeshumi elinesihlanu).

- iii. KwaXhosa idini lalathwa ngooSiyazi, imilondi yekhaya namadoda amakhulu, eBhayibhileni kunjalo kuba uYesu walathwa ngabapolofithi ukuba uya kuthi ehle eze emhlabeni azokufela abantu (uIsaya isahluko samashumi amahlanu anesithathu ivesi yesixhenxe).
- iv. Inkomo yedini kwaXhosa ithi ibhungwe ngamadoda athile ekhaya, uYesu wabhungwa kaninzininzi kufunwa icebo eliza kusetyenziswa ukumrhintyela (uMateyu isahluko samashumi amabini anesixhenxe ivesi yokuqala).
- v. Idini kwaXhosa lithi liqhutywe ngumbingeleli omkhulu; igqirha. Loo nto iyavela kwiBhayibhile xa uYesu eya kubanjwa ezobethelelwa emnqamlezweni eqhutywa ngababingeleli abakhulu bakwaPilato (uYohane isahluko sesibhozo).
- vi. Inkomo yedini ikholisile ukuba ivuke kusasa ime esangweni ikhonye kabini kathathu emveni koko isinge edlelweni. Lithi lakujika ilanga ibuye kuqala kunezinye ifike ime enkundleni ikhonye. UYesu wenza njalo ngokuthi enze isikhalo, ekhalela uThixo esithi mayide idlule le ndebe kuYe kuba inyama negazi lalisele lonele ziintshutshiso zomhlaba (uMakro isahluko seshumi elinesihlanu ivesi yamashumi amathathu anesine).
- vii. Xa idini lixhelwa lonke usapho kufuneka luhlangane, luxhasane kuba kakade ke unqulo lwamasiko nezithethe luquka indibano. Kwakunjalo ke xa uYesu beza kumbulala kwakuhlangene abafundi bakhe, abo bamngcatshayo kunye nabo babesiva izinto ngaye befuna ukubona lo Yesu kuliliselwa ngaye (uYohane isahluko seshumi elinethoba ivesi yokuqala).
- viii. Ithi yakukhala inkomo yedini amaXhosa aqale anqule, acamagushe. Wathi akukhala uYesu, esitsho isikhalo baqala abantu bacamagusha kunye nonina uMariya (uMateyu isahluko samashumi amabini anesixhenxe ivesi yeyamashumi amahlanu anesibini).
- ix. KwaXhosa kukholelwa kwinto ethi ithi yakusitsho isikhalo inkomo baye bavuke abaleleyo, ivuke iminyanya. Wathi akukhala uYesu, indalo yasondelelana, ilanga

lafiphala, iintaba zanyibilika, umhlaba waqhekeka, zonke izizwe zaguqa phantsi (uMateyu isahluko seshumi elinesixhenxe ivesi yeshumi).

- x. Inxeba lenkomo yedini lisephangweni, nelikaYesu ngokunjalo (uYohane isahluko seshumi elinethoba ivesi yamashumi amathathu anesine).
- xi. Yakugqitywa ukuxhelwa inkomo yedini iyadliwa. Umnqophiso wegazi likaYesu uyadlilwa njengomthendeleko (uYohane isahluko sesithandathu ivesi yesine).

UOlivier (1976) uvuma ezi ngxoxo sele ziwile ngentla malunga nentsingiselo yedini ezekelelisa ngendoda eyagula, yagula ibangaya ngapha kungade kwehle ukugula. Loo ndoda yahamba oogqirha abamhlophe kodwa akwakhe kwehle ukugula de yabhenela ekubeni iye koosiyazi abangamagqirha bona bawuchana umhlola besithi akazange amgoduse uyise. Isigulo esi ke sawiswa yiminyanya ngeenjongo zokumngqalisa amabatha nezigwegwe. Ngenene loo ndoda yangxengxeza ze yaphila. Uyibeka enjenje ke uOlivier (1976: 20):

*The diagnosis was that he did not perform the rite of bringing back his father and after he had performed the rite in his kraal, he got well.*

Oku kungentla kuthethwa nguOlivier (1976) kuphinda kungqinisiswe nguGcingca-Ndolo (2008: 13) xa athi:

“Ewe lubakhona utshintsho, loo nto ibihlupha iye ibonakale ilunga xa isiko lenziwe kakuhle nangokwendlela elenziwa ngayo. Uya kuva kukhalwa ‘ngoCamagu’, lo camagu ke kukuzithoba nokuvuma kwiminyanya, nokucela ukuba kulunge. Ukwayindlela yokuvuma kwabo baye kuvumisa koosiyazi, ndithetha ngesiko lamaXhosa ke mna.”

Ngokwezi ngcali zoncwadi nesiNtu zimbini; uOlivier (1976) kunye noGcingca-Ndolo (2008) sele zicatshuliwe ngentla kucace mhlophe ukuba iminyanya iyaxola xa kuthe kanti abo bonileyo bangxengxeze ngokunyanisekileyo. Lilonke, ungxengxezo kwaNtu kufuneka lube yinyaniso.



UTshabe noBam (2000: 18), ukuphelelisa le ngxoxo sele iwile ngentla, bathi amaXhosa ngabantu bamasiko nezithethe. Ezi ngcali zimbini zihambela phambili xa zisithi isiko elithile elithe alenziwa ngokomthetho kaXhosa kuthi kubekho ukutenxa kwezinto njengoko sele kuxeliwe ngentla. Baqhuba bazekelise ngesiko lolwaluko kunye nelokuthombisa. La masiko nezi zithethe aye eyintlaka nexolo nomthetho nonqulo lakwaXhosa. Olu luvo luqhwyatyelwa izandla nguMqhayi (1970: 1) xa athi kuphando lwakhe uzamile:

“ ... ukubonisa imigudu, inkxamleko nexesha elithatyathwayo ngamaXhosa xa alanda umthetho kuba kaloku kuzanyelwa ukuba uzekelwe kwisiganeko esakhe sakho.”

Ngokwala mazwi kaMqhayi (1970) xa kusenziwa amasiko nezithethe sube kudediswa ubumnyama kumenyelelwa ukukhanya, sube kugxothwa izinto nemimoya emibi, iingxaki, amashwa namashwangusha kunye nentswelo. Ukubaluleka kwamasiko nezithethe kuphakanyiswa nguNgwanya (2001: 18) xa agudla icala lendlu okwebhokhwe igudla udonga esithi:

“KwaXhosa indoda iba yindoda ngesiko lokwaluka alikho elinye. Umfana ongalukanga akanakuba nelifa kuyise, akanakutshata kananjalo, kwaye akakwenza nantoni na eyenziwayo ebuhlanti xa kuhlengenwe ngamadoda. Isiko lokwaluka lubonisa ukwamkeleka kwalowo wolukileyo kwintlalo kaXhosa. Asikokusikwa nje kuphela koko kukungeniswa ebudodeni nokufundiswa ngemikhwa yakaNtu.”

Ngokwalo mcaphulo ungentla, eyona nto iphambili izanywa ngulo mbhali kukuphalisa ingcinga nenkolelo ethi inkwenkwe ukuze ibe yindoda kufuneka yaluswe. Yintsingiselo ephambili leyo yesiko lokwaluka. Ithi ke le nkwenkwe yakwaluka ibe yindoda enelungelo lokuxoxa namanye amadoda ixhentsa ishukuxa imiba yesizwe. Uthi ke uBali (2016: 9):

“Lowo walukileyo, uye amkeleke kuluntu, kusaziwa ukuba uza kuba ngumgcini nomenzi wamasiko osapho lakowabo.”

Ukuqinisa lo mcaphulo ungentla kaBali (2016), omnye umzekelo ngulowo wekhazi. Ikhazi kwaXhosa lithi lithwale intsingiselo enzima kuba umfazi ukuze abe ngumfazi kufuneka abe kanti ulotyolwe. NgokwakwaXhosa, uGcingca-Ndolo (2008: 71) uthimla enjenje ngalo mba:

“KwaXhosa umfazi uba ngumfazi ngokulotyolwa, ze enzelwe zonke iimfanelo zomzi lowo sukuba etshatela kuwo. Amasiko nezithethe omzi omnyama akhuthaza ukuba abafazi abazekwe yindoda enye bafanele bazane bahlale kunye njengaba bakabawo uGedleyihlekisa Jacob Zuma. Umongameli ungumzekelo omhle abantu abanokujonga kuye ngokuphathelele kwisithembu.”

Okona kutyhilwa ngulo mcaphulo ungentla kukuba amasiko nezithethe makahlonelwe kuba anobuzaza. Ngaphezulu, umfazi kwaNtu ulotyolwa ze emveni koko atyiswe utsiki osisilwanyana esimdibanisa neminyanya yelo khaya litsha. UPauw (1994: 29) uthi xa aphefumlayo ngokutyiswa amasi ayinxalenye yolwamkelo ekhayeni elitsha:

*The ukutyiswa amasi sacrifice is central to the sealing of the Xhosa marriage. In fact it is only after this sacrificial ritual has been performed that a woman becomes a member of her new household as a wife ... a woman is not regarded as being married if the ukudliswa amasi ritual has not been performed for her.*

Ngokwale ngxoxo ingentla, ephuma kuPauw (1994) kukuthi amasiko nezithethe kwaXhosa asusa umntu kwinqanaba elithile okanye, atshintsha umntu kwisimo ebekade ekuso abe kwinqanaba elithile. Umzekelo, ukususwa komntu ebuntombini ukuya ebufazini.

Ukuxhasa le ngxoxo ikulo mhlathi ungentla, uSebe (1980: 6) ugrhagrhama enjenje ngokukhuliswa kwabantwana ngendlela eyiyo ngokuphathelele kumasiko nezithethe ukuze bawaqonde futhi bawazi ukuba athetha ukuthini:

“Abakhulisi bomntwana ngabameli besiko, kuba bakhokela izenzo zomntwana ngendlela umkhulisi lowo anolwazi lwamasiko nezithethe.”

Le ngxoxo yale ngcali ingentla ibuyela kulaa nto yayikhe yathethwa nguDikeni (1992) xa wayesithi amasiko nezithethe athi alawule ezentlalo kwisizwe esithe sabambelela satshela kumasiko nezithethe. Athi ke akungasetyenziswa ngendlela eyiyo kubekho impixano njengoko ivela kwincwadi kaMqhayi apho amawele kaVuyisile ajongene ngezikhondo zamehlo ngenxa yokuba isiko lengqithi khange liqondisiswe. Le mpixano iphinda ivele nakwincwadi kaTamsanqa apho uNobantu, uLindikhaya kunye namaphakathi bathi bangaboni ngasolinye kuba elowo nalowo unendlela aliqonda ngayo isiko lesithembu.

Kwezi ncwadi zimbini, “Ityala Lamawele” no“Ukuba Ndandazile”, isiko lesithembu, ikhazi, ukuqulunqwa kwetyala, ukukhuzwa komzi, ingqithi kunye nolwaluko ngamasiko nezithethe ezithi zishukuxwe kanobomi ukuphuhlisa umxholo nemixholwana, ukutyhila isimo sentlalo, ukuveza izimo zabalinganiswa nokuphehla ugwebu lwempixano.

Zininzi iitlobo zamasiko nezithethe kwaXhosa. Umntu uthi mhla walibona ilanga, amasiko nezithethe aqale de kuyokutshona ilanga; ukufa ngavakalayo. Oku kungqinwa nguOgunleye (2014: 211) xa esithi:

*In traditional African environments, ritual expression is a frequent occurrence that punctuates the stages of life from the cradle to the grave.*

Ngokwale ntetho kaOgunleye (2014) isiko nesiko, isithethe nesithethe sithetha nto ithile malunga namanqanaba omntu ngamnye. Ubuninzi bamasiko nezithethe kwaXhosa bunemigangatho eziindidi ngeendidi aqhuba athi uOgunleye (2014: 212) ngabo:

*... rituals in African communities with the most common being annual festivals, healing rituals and rites of passage festivals all which exhibit a characteristically ritual sayings, artistic imagery, and actions (dancing). In some annual festivals the whole community meets to honor and give thanks to the Supreme Being (God), their divinities and the ancestors.*

Ngoku sele kuxoxwe nguOgunleye (2014) kulo mcaphulo ungentla kubalulekile ukuba le ngcinga yakhe izaliswe ngokuthi kunikezwe iindidi zamasiko nezithethe, esingazibalula ngolu hlobo:

- i. Angqamene nosingaye.
- ii. Angendalo, umzekelo lawo angqamene nezolimo, unyaka omtsha, njalo-njalo.
- iii. Angezikhumbuzo, umzekelo ukuzalwa kukaYesu ngepasika, isikhumbuzo segorha okanye igorhakazi.
- iv. Ungeniso ebudaleni okanye ungeniso kwinqanaba elithile, umzekelo ulwaluko, intonjane, ukubekwa kwenkosi, njalo-njalo.
- v. Angqamene nokutshata, umzekelo isithembu, ukwenziwa kwamabhaso, njalo-njalo.
- vi. Angqamene nokufa, umzekelo, ukugoduswa komfi, ukuzila, njalo-njalo.

- vii. Angqamene nezigulo, umzekelo, ukugula komntu, ukungahambi kakuhle kwezinto zekhaya, ukungazali, njalo-njalo.
- viii. Angqamene nokucela izinto zendalo, umzekelo, ukucela imvula, ukuthomalalisa inkanyamba, njalo-njalo.

Ngokolu dederhu lungentla lweentlobo zamasiko nezithethe okona kungase kutshiwo ngumphandi kukuba amasiko angathi aqakunjelwe ngokuthi ahlulwe kubini. Lawo enziwa ngexesha elimiselweyo qho ngonyaka nalawo athi enziwe nokuba kunini na ngenxa yokungxamiseka okuthile. Umzekelo, lawo athi athi enziwe rhoqo ngexesha elithile lonyaka angaquka ipasika, ungeno lwamakhwenkwe esuthwini, njalo-njalo. Umzekelo walawo athi enziwe nokuba kunini ngenxa yongxamiseko angaquka isigulo, ukufa, njalo-njalo. Akuzukhunyathelwa ke kwezi ndidi zamasiko nezithethe zixeliweyo apha ngentla kuba asizonjongo zophando ukwenza oko.

UKyalo (2013: 37) ukugxininisa le ngxoxwana ikulo mhlathi ungentla uthi xa ahlomlayo ngamasiko nezithethe ezenziwa nokuba kunini na athi:

*... the significance of rituals connected with critical events in the life of individuals was brought to the attention ... Non-periodic life-cycle rituals in African cosmology helps individuals through the difficulties of such critical transitions ... assist in accepting significant changes in the status or the loss of their members ... it is the kind undertaken to meet specific crisis in the life of an individual or a community, such as illness, miscarriage, failure in the hunt, or drought. Understandably, the concern for health is of particular urgency and all religion especially those in non-literate societies – have rituals that invoke or ward off supernatural powers as a means of curing disease.*

Oku akuthethayo uKyalo (2013) kukuba zibakho iimeko ezithi zinyanzelise abantu okanye isizwe ukuba senze amasiko nokuba kunini na ngenxa yokutshutshumbiseka yinto ethile. Umzekelo, ingulo engaphembelela ekufeni. UKyalo (2013: 39) uhlabela mgama ze ahlomle ngamasiko nezithethe ezenziwa rhoqo ngexesha elithile lonyaka, uthi xa athethayo:

*Life cycle rites confine to social puberty, amongst others, as well as rites of initiation into special societies or vocations. Rites marking the transition to adulthood reveal a rather common pattern in which the initiates are socially isolated and their behaviour restricted.*

Ngokwale ntetho icatshulwe ngentla okona kuphambili kukuba amanye amasiko nezithethe athi enziwe ngamaxesha athile abekelwe bucala seso sizwe. Zonke iingxoxo esele ziwile apha ngentla kubalulekile ukuba isakhelo esibonakalisa unqulo kwaXhosa sizotywe kolu phando ngesizathu sokuncedisa iinkcazo ezenziweyo ngasentla. Okunye, kukubonakalisa into ethi kwaXhosa kukho umthetho nolungelelwaniso lwezinto ngokwezihlalo zazo. Esi siseko sibonakalisa ubukhulu ngokonqulo sivela kuQangule (1979) kunye noMakuliwe (1993). Sime ngolu hlobo:

<b>UThixo</b>
<b>Iminyanya</b>
<b>Ikumkani nenkosi</b>
<b>Amadoda</b>
<b>Abafazi</b>
<b>Abantwana</b>

Ngokwesi sakhelo sizotywe ngentla kubonakala ngokucacileyo ukuba uThixo, uQamata ngoYena zonke izikhungo nemithandazo ifikelela kuYe. Uthi ke uTempels (1969: 61) ukungqina le nkolelo:

*God is the Supreme Power, He is therefore the final point of reference and appeal when disorder occurs.*

Oku kukulo mcaphulo ungentla kubonakalisa ulungelelwaniso lwezinto kwaNtu kunye nomthetho ogqaliweyo nguQamata olawula zonke izinto. Yiyo loo nto “Izibhalo Ezingwele” (1975) zisitsho ukuthi Yena unguMnini-mandla onke kuba konke okuthe kwasekwa phantsi kwelanga naphantsi komhlaba, nasemazulwini kuphantsi kolawulo lwaKhe. Ngaphantsi kwaKhe kukho iminyanya le kukholelwa ukuba ithi igqithisele kuYe imiyalezo nako konke okuthi kukhungwe phantsi kwegama laKhe. Lilonke, iminyanya yiyo ekwazi ukufikelela kuBawo esezulwini ngaxeshanye ifikelele kubantu besemhlabeni. Ngaphantsi kweminyanya kuhleli ikumkani nenkosi. Uthi xa athetha ngayo uQangule (1973: 14):

*Below the ancestors is the king. He acts as a link between the people and the ancestors.*

Inkosi nekumnkani kwaXhosa iba yiyo ethi ikhokele abantu, imamele iibono neemfuno zabantu. Ikwayiyo kaloku nale ethe yasompa isishiqi setyala lamawele. Kukholeleka ukuba inkosi nekumnkani kufuneka ibe ngumntu ozixabisileyo izinto zakwaNtu nabantu besizwe sakhe (Mqhayi, 1970). UPatterson (1953: 363) wongeza kule ngcinga kaQangule (1973) kunye noMqhayi (1970) xa athi ikumkani nenkosi zithi zibe yi:

*... national intermediary link between the past and the present in tribal life.*

Okubonakalayo ke ngalo mcaphulo kukuba inkosi nekumnkani kufuneka zithembeke, zinyaniseke eluntwini. Ngaphezulu, kufuneka zenze njengoko zibekiwe nguQamata. Umfundi wokhumbula ukuba nguQamata neminyanya ethi ilawule intlalo ngokwakwaXhosa nasesiNtwini. Yiyo ke loo nto athi uHunter (1969: 391) xa anqwalayo ukuxhasa oku athi inkosi nguyise wabantu.

Emveni kwekumnkani nenkosi kulandela iintloko zekhaya, amadoda. Emveni koko kulandele abafazi nabantwana. Umfundi angazibuza umbuzo othi migaqo ni ethi ilandelwe kolu hlelo lwezikhundla zonqulo. Impendulo ilula kakhulu, le migaqo yimigaqo eyathi yagqalwa nguXhosa (Makuliwe, 1993) ngaphambi kokuba kufike amaKoloniyali. Ngaphezulu, uthi uMbiti (1969: 370):

*Master chart is determined by divine status, power, age and sex.*

NgokukaMbiti (1969) olu phando luyangqina kuba ngenene ngokwesiNtu amadoda, abafazi, abantwana bathi babe noxanduva ngokwahlukana kwabo. Ngaphezulu, iminyaka nayo ithi idize banzi ngezinto ubani anokuzenza kwintlalo kaNtu kuba loo nto ibonisa lukhulu ngokuphathelene namava.

Kuko konke okusele kuxoxiwe malunga nentsingiselo yamasiko nezithethe kwaXhosa kuyavela ukuba iAfrika jikelele isekelezwe phezu kwezibakala zonqulo, amasiko kunye nezithethe. Nayiphi na indlela amaXhosa athi aphile ngayo kufuneka ibe kanti ilandela isiko nesithethe. Yiyo nalo nto uninzi lweengcali lunenkolelo ethi amaAfrika abonisa iimvakalelo zawo ngokuzimela kwinkcubeko. Umzekelo, ngexesha leenzingo athi abhenele kumasiko athile. Ze kuthi ngexesha lovuyo abhenele kumasiko athile malunga nonqulo. Eyona nto ke ithi itsale umdla kukuba nangona amasiko nezithethe athi enziwe ngeendlela ezahlukahlukileyo kodwa eyona nto iphambili kuwo onke kukuphalazwa kwegazi. Ngokweengxoxo ezithe zawa okunye okuthe kwavela kukuba konke okuthi kwenzeke ekuhlaleni kuthi kuphinde kwenzeke kumntu ezimele yedwa. Umzekelo, ukuba isibetho esithi sindululwe yiminyanya nezinyanya besingqamene nawe kuphela siyakwazi ukuthululwa phezu kwabo basondele kuwe nenzala yakho; nokuba basondele ngegazi okanye basondelene ngenxa yokuvana nokuthandana. Oku kungqina oko kudla ngokuthethwa liciko lamaXhosa xa lisithi umntu ngumntu ngabantu kuba eneneni into umntu ayiyo kungenxa yezenzo negalelo labanye abantu. UKyalo (2013: 45) utsho kamnandi xa athi:

*African ritual ... help participants find meaning, order, and relationships in their lives. Rituals encompass every facet of life, from daily practice and annual celebrations to significant transitions and crisis in the lives of individuals and communities. These symbolic actions re-enact and make conscious religious understanding of reality and enable participants to make their lives meaningful ... The significance of rituals is essentially to renew in perpetual basis a kind of pre-existing, act of god. The rituals are to revitalise (strengthen) the forces of life that are threatened by degradation.*

Kule ngxoxo ingentla, okubalulekileyo ukuba kongezwe kukuba ukuze inkcubeko yamaXhosa ikwazi ukongeka futhi ihlale igciniwe kulindeleke ukuba abantwana, nditsho nosana lube yinxalenye yokwenziwa kwezinto zakwaNtu. Le nginga ikhuthazwa koko kuthethwa nguIdang (2015: 98) xa athi:

*Culture is passed on from generation to generation. The acquisition of culture is a result of the socialisation process.*

Ngokwalo mcaphulo, ukuze amaXhosa akwazi ukuphepha imibuzo efana nokuba “mama xa ndithe ndenza into ethile kuza kwenzekani?” kufuneka ulutsha lube kanti luyalinikezwa ithuba lokuziqondisisa iintsingiselo zamasiko nezithethe, inkolo nenkcubeko yalo. Oku kungathi kwenzeke lula xa kunokulandelwa olu luvo lukaFafunwa (1974: 48) xa axhentsa enjenje:

*The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.*

Ngokwale ngxoxo ingentla ke, njengoko uphando luxinzelela ibuyaMbo, kuyabonakala ukuba xa wonke ubani enokuthi azibandakanye nonxibelelwano, iindabano, imisebenzi yesiNtu angabasethubeni lokwazi banzi ngesiNtu. Utsho ke naye uDang (2015: 99) ukuthi:

*This shows that every human being who grows up in a particular society is likely to become infused with the culture of that society, whether knowingly or unknowingly during the process of social interaction. We do not need to have all the definitions of culture and its defining characteristics for us to understand the concept and meaning of culture.*

Lilonke ke mawethu, zonke iingxoxo ezithe zawa zityhila ukubaluleka kwentsingiselo kunye nokwenziwa kwamasiko nezithethe. Akuyi kuba mnandi xa sele isizwe samaXhosa sisisizwe sembali kuphela kungasekho nto inokukhonjwa kuba kugululwe kwabhunyulwa inkcubeko.

### **3.3 ELOKUQUKUMBELA**

Ngokwezi ngxoxo sele ziwile ngentla apha, kucace gca ukuba uphando-nzulu ngamasiko nezithethe kuncwadi lwesiXhosa lusasilela ngenxa yabaphandi abaninzi abakhumathele ekuqwalaseleni ifuthe loncwadi lwaseNtshona kuncwadi lwaseAfrika. Okwesibini, uphengululo loncwadi lubonisa into yokuba iingxaki ezongamele uMzantsi Afrika zingasontshwa ngokuthi kulandwe emva, kufundwa iincwadi ezingemiba yesiNtu eAfrika. Ngako oko, uphononongo-nzulu lwamasiko nezithethe kwi-“Ityala Lamawele” kunye no-“Ukuba Ndandazile” ngumzekelo omhle wohlalutyo olunokwenziwa kuncwadi lwesiXhosa.



## ISAPHLUKO SESINE

### 4. UHLALUTYO NOPHICOTHO

#### 4.1 INTSHAYELELO

Sele ikhankanyiwe ngaphambili into ethi amasiko nezithethe eziya kuthi ziphononongwe nzulu kukulobola, ingqithi nesithembu ngenxa yobuzaza bawo ekukholeleka ukuba kwiimini zanamhlanje uninzi lwabantu aluyichani intsingiselo yawo ngokuzalana nenkcubeko. Isiko lengqithi sele zikho iingxoxwana ezenziweyo kwizahluko ezidlulileyo. Okwesibini, kuninzi lwamasiko nezithethe ezithe zavela kwezi ncwadi zimbini umphandi ubone kukuhle ukuba achonge lawo aza kukwazi ukumelana nawo ekuwahlalutyeni ngendlela ecoselelayo hleze kuthi xa ethe wawathabatha onke avela encwadini angawahlalutyi ngendlela ecokisisayo.

Njengoko sele kutshiwo kwisahluko sokuqala ukuba olu phando luphenjelelwe ngumdlawokuzama ukukhulisa umgangatho wesiXhosa nothando lwesiXhosa; ubukhulu becala bolu phando lusabela ikhwelo elihlatywe ziingcali ngeengcali zesiNtu zimemelela ibuyambo. Xa kuthethwa ngebuyambo okona kuphambili kukubuyiselwa kothando lweengcwambu zobuXhosa nobuAfrika. Okunye, kukubuyiselwa kwexabiso nesidima sezinto zikaXhosa ngokuthi zinganeli ekubeni zithethwe esidlangalaleni, koko kwenziwe uphando-nzulu ngazo. Umfundi makabe nomfanekiso wezinto zikayise okanye zikanina zirhuqwa phantsi oku kwamadlavu njengoko wonke ubani ebona kusenziwa, kudlakazwa izinto eziziinqobo zikaXhosa, amasiko nezithethe de maxa wambi zenziwe intlekisa kumaziko onxibelelwano aquka u-“Facebook” no-“Twitter”, bambi bexhoma imifanekiso yezinto zesiNtu bezinyola. Loo ntlekisa kumaxesha amaninzi yenziwa lulutsha ngenxa yokuthwebuleka kweengqondo nokungazi. Umzekelo, kukho umfanekiso obukhe wenza imijikelo ku-“Facebook” apho inyanga engumntu omtsha ithe yaxhoma amathambo okuvumisa netshoba. Ngumzekelo weso sidima ke eso olu phando silugxwalelayo ngokuthi sizame ukusibuyisa sihlalutya, siphicotha intsingiselo yamasiko nezithethe kwiincwadi ezichongiweyo zesiXhosa.

Zonke izizwe zinezinto eziziintsika zazo ezithi zibe luphawu kuzo. Yindlela yokwenza nokuqhutywa kwamasiko nezithethe ke leyo. Okunye, indlela imithetho ethi ilawule ngayo intlalo ithi ibe luphawu lweso sizwe. Kwesi sihlolkwana silandelayo, kuza kuqala kuphicothwe isiko lokulobola kuxoxwa ngemiba ephambili malunga nokulobola.

## 4.2 UKULOBOLA

Apha phantsi kwesi sihlokwana kuza kuqalwa kuphicothwe kuhlalutywa iindlela zokuqhutywa kwesiko lokulobola elilelinye lamasiko abalulekileyo kwintlalo kaNtu futhi lelinye lamasiko axatyisiweyo eMzantsi Afrika kuba liyenziwa nangona ke lingasenziwa ngalaa ndlela yakuqala. Ngaphezulu, lelinye lamasiko elithi livele kwincwadi kaTamsanqa ethi “Ukuba Ndandazile” (1967) endima yalo ibaluleke kakhulu kwintlobo kunye nasentlalweni kaNtu. Yiyo loo nto kuphawuleke ukuba ekubhekeqekeni kwethu thina sizwe somgquba sileqa inkcubeko yasemzini, sinyonyozela sicekisa izinto ezizezethu siye sabe silahlekelwa kokuninzi futhi sabe siphoswa zizinto ezininzi zikaNtu. UBali (2016: 22) ungqinelana nolu luvo lukwesi sivakalisi singemva xa esithi:

“ ... namhlanje sithi naxa sibuyela ekhaya sizibhaqe singamaqhitala ekwenzeni izinto ebekufanele ukuba siziincutshe kuzo.”

Ngokwale ngcinga kaBali (2016), ubani angade azibuze umbuzo othi sube kutheni na xa umntu eliqhitala ekwenzeni izinto azalelwe kuzo, ekulindeleke ukuba abe ngumbhobho wokuziqithisela kwabanye abantu abaquka abantwana nolutsha? Bambi bangade bazibuze imibuzo ethi, eli siko lokulobola linyonyozelwe nini laza lanyonyozelwa ngubani kuba abantu mihla le bayenda, bathatha abafazi futhi kuyendiselwana. Sele kutshiwo ke ukuba eli siko, sele lihamba nalawo sele ekhankanyiwe kwisahluko sokuqala nesesithathu akasenziwa ngendlela yomgaqo kaXhosa. Yiyo loo nto kukholeleka ukuba ayatyeshelwa. Ukuba ngaba ayenziwa ayagqwethwa ngenkolelo ethi abantu baphulukene nolwazi lwawo, ukanti kusenokwenzeka ukuba ajijwa ngabom nangesinyolokotho ngabantu abanjongo zabo ikukucumza izinto zemveli. Oku kupetywa nokuthotywa kwawo kungunozala weentetha ezitsho phandle ukuba ukwenziwa kwamasiko nezithethe bubundladiya obusengela phantsi isidima sabantu. Neli ke isiko lokulobola lilixhoba lezo ntetho de abanye abantu babhenele ekubeni balobole ngemali kuba bechasene neendlela zesiNtu zokuhambisa ikhazi. Umzekelo, kwincwadi ethi “Ukuba Ndandazile” uLindikhaya Mtoto neqela lakhe abafuni kuva tu xa bekhuzwa ngalaa nkomo imbala umdaka ihamba nekhazi bebethwa kukungaqondi ukuba ihamba namashwa namashwangusha ngale ndlela ikhutshwa ngayo. Ngokommo, laa nkomo imbala umdaka idla ngokukhutshwa xa abatshati aba benobuhlobo, ze ke ngaloo ndlela kubulawe ubuhlobo ngaloo nkomo. Umbuzo usekubeni, eli siko baligqwetha ngenxa yokungazi okanye kuba beqine

enyaleni? Lo mbuzo uza kuphenduleka kwimihlathana engezantsi xa kuphononongwa kusinyelelwa ngencwadi le.

KwaNtu kukho ixesha apho intombazana ithi ifikelele kwinqanaba lokuba iyokwenda, ngeli xa umntwana oyinkwenkwe yena aye afikelele kwinqanaba lokuba azeke okanye azekelwe ngokusesikweni kulandelwa imimiselo nemigqaliselo yozeko. Umzekelo womnye wemimiselo uquka into yokuba kusuke umfana ongasebenziyo, ongenayo nenkomo le athi uyazeka kodwa uyimpula kaLujaca. Ngumntwana kabani lo uza kusuka ashiye ikhaya lakhe eze endlaleni kuba loo nto ithetha ukuthi lo mfana akasayi kukwazi ukondla usapho lwakhe. Ukuxhasa olu luvo, ude athi uGcingca-Ndolo (2008) kwaXhosa umfana ebengajongwa zidyasini, ebejongwa ebuhlanti nasekusebenzeni. Kulapho elowo nalowo aye azibuze ukuba, “Unayo na intsebezo lo mfo?” Ngako oko, kufuneka umfana ozekayo abe kanti unayo intsebenzo futhi uza kukwazi ukumelana neendleko. Umfundi wokhumbula ukuba nalowo aye azekelwe nguyise uzekelwa kusongezwa phezu kwento anayo, akavele aqalwe phantsi.

KwaXhosa eyona nto ibixhaphakile kukuba umfana abonelwe intombi. Umzekelo woku uvela ku-“Ukuba Ndandazile” (1967: 27) apho uJoe ancokola nomhlobo wakhe onguLizo. Ingxoxo yesi sibini ihamba ngolu hlobo:

“Uva ndibuza nje ntanga ukuba kuza kuthiwani? Ndifuna ukuthi kuwe, kubi ukuxoka, ndiyiwele. Ndaye ndiyiwele nje ndiyiwele ngolu hlobo lwakho lokuyinqwenelela ubufazi. Ke mna Joe andinamfazi, lilonke ke ndifuna ukuthi kuwe nam umfazi ndimbonile ngoku.

Watsho Joe ntanga?

Thixo lo ntanga! Andiboni wumbi ngaphandle kwalaa ntombi, ukuba ndingaphoswa ngulowa ndingakhe ndizile iminyaka ndingazeki.

Hayi ufanele Joe ntanga intle intombi yomntu libi ikhwele, akufane uphambene. Umntwana umilile, unesithomo, undilekile, unesithozela, uwufanele umzi wendoda.

Nditheth’ukuthi ke ntanga undiva ndibuza ukuba kuza kuthiwani nje, ndicebise, andifuni kulibazisa, koda kufike nabahamba ngamlenzana mnye. Uthi mandiwuqale ngaphi lo mcimbi! Ndifike ndiwubeke ekhaya ngoku bahambe bayokundicelela? Khawutsho ndithini?

Hayi Joe, musa ukuzenza isishumane mfondini, bubushumane obuphinda-phindeneyo obu ufuna ukubenza bokuthumela abazali ungekadibani nentombi. Qala udibane

nentombi kuqala nivane. Qonda le nto kaloku Joe, njengokuba uyivele namhlanje nje le ntombi kunokwenzeka ukuba bakho abayiwela kudala, mhlawumbi seyiceliwe. Okanye ke nokuba ayikacelwa ezinye iintombi, ingakumbi ezifundisiweyo, azithandi ukuva sezixelelwa ngabazali ukuba siyakwendisa.

Kulungile ke mfo ndiza kwenza njengokuba uthetha, kodwa ndifuna ukuthi kuwe nokuba ukho umfana osel'eyicelile ndiya koyiswa ndizikhupha ezo nkomo kunokuba ndiphoswe yileya.” (Tamsanqa, 1967: 29)

Le ngxoxo icatshulwe ngentla izele zizinto ezininzi malunga nomfana xa athe wabona intombi kwaNtu. Okokuqala, esi sicutshulwana siphikisa iintetho ezithi imitshato kwaXhosa yayiba sisinyanzeliso phakathi kwabazali bomfana nentombi. UMaluleke (2012) ude athi kwaXhosa into yokutshata yayinyhasha amalungelo abafazi. Ezo ntetho, kuquka nale kaMaluleke (2012: 2), zihamba de zithi intombi yayitshatiswa nomfana engamaziyo. Apha kule ngxoxo uJoe uyaxelelwa ngumhlobo wakhe ukuba akanako ukusuka ayokuxelela abazali bakhe ngentombi ayibonileyo engekathethi nayo bavumelane. Le ngxoxo yesi sibini sincokola ngentla apha ihamba ide ichaphazele umba wokuba intombi leyo ingothuka xa inokuva kusithiwa iyacelwa ibe ingayazi loo nto. Okwesibini okukule ntetho kaJoe nomhlobo wakhe, kukutyhila into ethi intombi ngaphambi kokuba icelwe kufuneka kwaziwe ukuba akukho na osele eyicelile. Isizathu soko kukuhambela kude kwizinto ezingathi zenze iingxabano phakathi kwamakhaya lawo abandakanyekayo. Ngokwale ngxoxwana ingentla, uTamsanqa (1967) ukhumbuzisa amaXhosa into ethi umtshato asinto ekufanele ukuba ingunobangela weengxabano futhi xa kuza kutshatwa kuhlalwa phantsi kuthethiswane ze kumanwe. Ziintsika zaseAfrika ke ezo. Okunye okufika kube ngamandla, ingakumbi kumhlathi wesine wale ncoko yababini kukuba ngaphandle kobuhle aye umntu abujonge emfazini kodwa umfazi okhuthelweyo, onothando, inkathalo, ubuntu, ukuxabisa abantu nokuzithoba ibizizinto ebeziye zijongwe emfazini. Ngaphezulu, bekuye kufunwe umfazi oya kuthi enze izinto ezibonakalayo ekhaya ngokuthi amandla wendoda nentsebenzo yendoda ayibonakalise ngokugcina umzi ufudumele.

Into yokuba umfana alathe intombi ze ayibonelwe ngamawabo kwaXhosa ibiyinxalenye yesithethe sokutshata. Nangona kunjalo, inkosi ibithi ibonelwe intombi ekulindleke ukuba iyitshate. Maxa wambi, bekuye kuxoxwe malunga neempawu zentombi ekulindleke ukuba inkosi iyizeke (Tamsanqa, 1967: 118). Kaloku inkosi ibingazekeli siqu sayo sodwa, ibizekela isizwe esikhokeleyo. Lilonke, loo ntombi iza kufika apha ebukhosini ibe ngumama wesi sizwe.

Into yokuqala ibixatyisiwe kukuba intombi leyo iza kuthi izekelwe inkosi ibe kanti yeyasebukhosini. Ulutho loko kukuba iza kufika kulo mzi wayo mtsha wasebukhosini izazi izinto ezininzi. Ngako oko, ayiyi kusokola futhi ingasayi kusokolisa malunga nokuqhutywa kwezinto nemicimbi yeli khaya litsha lasebukhosini. Oku kukhangelwa kwentombi, ikhangelelwa inkosi, kuyavelwa kwincwadi kaTamsanqa (1967: 118) apho umbhali athi ngayo:

“Ifikile imini eyayibekelwe intlanganiso yokuxoxa ngentombi eza kubonelwa inkosi, aphelela onke amadoda iyileyo icinga ngentombi eza kwalatha yona wambi eqinisekile ukuba iinkabi zamahashe zophala ziyokuma kwaBhaca naseLusuthu kukhangelwa isizwe ekuza kwakhiwa ubuhlobo naso liqadi lamaGcaleka, phofu ekho naneengcinga ezifileyo zokuba kungaphuma umfazi kwalapha eChafutweni. Uninzi lwamadoda ke lwalunezi ngcinga, aye ezincokweni zawo xa ebemana ukulumana indlebe ngalo mcimbi eyalene gqitha ngento yokuba kufuneka engakhanga ayivumele nakancinci eyokuba inkosi izibonele umfazi njengoko kwabanjalo kuqala, oko kukuthi kuNobandla apha. Ayezigxeka kakhulu ngalo mposiso ayenzayo elilisela ngokuba alahla isiko.”

Oku kukula mazwi angasentla kubethelela uluvo lwesiThako samaSiko neziThethe oluthi ukuxatyiswa kwentombi eya kuba ngumfazi emzini wasemaXhoseni yinto enkulu, kangangokuba xa sikho isidingo sokuba loo ntombi idingekayo makuwelwe imifula neentaba ezinamagama makwenziwe njalo ke. Oku kufika kube ngamandla kakhulu kule noveli kaTamsanqa (1967) kuba la madoda akwaGcaleka aqhuba athi akasayi kugoba phondo avumele inkosi izikhethela intombi eya kuba ngumfazi wayo njengoko bavumayo kuqala. Kuyacaca ukuba la madoda ukungazali kukaNobandla akutyhilizela ekubeni kakade inkosi yathabatha umfazi ekwakungafanelekanga ukuba imthathe ngokwesiko lamaGcaleka.

Ngaphezu koku kukulo mhlathi ungentla, uXabiso ongomnye wamadoda amakhulu akwaGcaleka ukhumbuza inkosi, uLindikhaya Mtoto malunga nesiko lozekelo lwenkosi. Lo mlinganiswa utsho ngokwakhe esebenzisa amazwi athi:

“Phofu Tshawe, khendibuze, uyalazi isiko lethu nenkqubo mayela nozeko lwenkosi?”  
(Tamsanqa, 1967: 119)

Ngokwalo mcaphulo ungentla, isithako samasiko nezithethe njengendlela ephambili yokuhlalutya amasiko nezithethe kwezi ncwadi zimbini zichongiweyo kolu phando sifika sibe namandla ekuchazeni intsingiselo yesiko xa siluchaza sithi isiko yindlela yokuqhutywa kwezinto ezibandakanya inkolo kuloo mzi uthile. Sifika esi sithako sibangule lo mbuzo kaXabiso ungentla encwadini esiwubona njengesiqalo sokulanda izinto zikaXhosa. UXabiso xa abuzayo kula mazwi kungenxa yesizathu sokuba inkosi ikhangeleka ityhalela ekubeni izibonele umfazi ibe ke loo nto ichasene noko ngokuthethwa sisithako samasiko nezithethe ngokobunzululwazi bamaXhosa. Yiyo loo nto uXabiso abona ukuba makangalwi ngezakhe izikhali koko inkosi makayikhumbuze ngesiko kuba lilo elilawulayo. UNtozakhe ungqinelana noXabiso xa athi kwinkosi:

“Ungaphazami Tshawe, masikunqande, musa ukuthi asikuveli, lisiko gxeka lona ungagxeki thina ayisithi senzeni, ukuba alivelani nawe isiko akuwedwa nibaninzi, isiko alizanga lakhetha bala lamntu.” (Tamsanqa, 1967: 120)

Ngokwale ntetho ingentla kaNtozakhe, kuyabonakala ukuba isiko alithi lithandwe nguye wonke umntu, futhi alisayi kusoloko lihambiselana nentando yabantu ngamaxesha onke. Ngaphezulu, indlela azotywe ngayo uMtoto kwinothi yonke ungumntu olaziyo uzeko lwamaGcaleka qha uyabhoxa kwiintetho zakhe xa esithi akalazi njengoko atshiloyo ukuba akalazi (Tamsanqa, 1967: 119). Uthi xa amphenzulayo ke uXabiso emveni kokuba ethe akalazi:

“Unyanisile Tshawe ukuthi akalazi isiko lamaXhosa ngozeko lwenkosi,’ utshilo uXabiso ebuyela entwethweni yakhe. ‘Xa ungalazi ke Tshawe buza, umbuzo awoni nto. Kuhle ukubuza kwabaziyo, ithi intetho yesiXhosa inyathi ibuzwa kwabaphambili. Isiko lethu ke thina apha kwaPhalo jikelele ukususela kokhokho kude kube ngoku inkosi iyabonelwa umfazi ayiziboneli. Elo lisiko ke lidala linenkqayi, liyazibula ukwaphuka ngawe apha kule ndlu kaMtoto, ukuba uzimisele ukulaphula. Mhlawumbi ke uphazanyiswa yinto yokuba sakuyeka kulo mfazi wokuqala, kanti ke senza impazamo enkulu ngaloo nto sizama ukukholisa wena, mhlawumbi yiyo nale nto kukho amagingxi-gingxi okungazali, salahla isiko. Asazi ke xa linokulahlwa nguwe isiko uyinkokheli ukuba bothini na abalandeli.” (Tamsanqa, 1967: 119).

Okuqulethwe yile ntetho kaXabiso ingentla kungqinelana noko sele kuxoxiwe kwathiwa isiko kwaXhosa ubudala balo abunakunikezwa minyaka kuthiwe lineminyaka eminga likho. Okwesibini, uk kwalo kuthi kuchaphazele isizukulwana esizayo kuba kule meko akuyo amaGcaleka kubonakala mhlophe ukuba akuzobakho nkosana eya kuthi ikhokele isizukulwana esizayo. Yiyo loo nto athe uXabiso ekuqaleni kwentetho yakhe xa ebethetha noGobizembe wathi ususwa kukubona ilifu elimnyama lilenga-lenga phezu kweentloko zabantwana babo kuba abayi kuba nankosi mhla uLindikhaya Mtoto kunye nabo balandulelayo eli limiweyo (Tamsanqa, 1967: 18). Ngako oko, indlela yokwenziwa kwamasiko nezithethe kwintlalo kaNtu iziqhamo, uninzi lwamaxesha azenzelwa kuba kuza kuvuna isizukulwana esiwenzayo ngelo xesha, koko kuza kuthi kuvune nesizayo.

Kwintetho yakhe lo mlinganiswa unguXabiso uhambisa athi ukuba ngaba isiko laphulwa yinkosi, kobekela phi na kubalandeli kuba kaloku iinkokeli kufanelekile ukuba zibe ngumzekelo wokulondoloza amasiko nezithethe, ingakumbi ke iinkokheli zesiNtu (Saule, 2011: 14). Ngala mazwi angasemva, uncwadi lwesiXhosa nophando olu, kusetyenziswa isiThako samaSiko neziThethe yindlela enobuchule yokukhusela amasiko nezithethe. Ekuphicotheni, olu phando lungqinelana noTamsanqa (1967) xa athi amasiko nezithethe makenziwe ukuze angasitheli emehlweni abantu. Olu phando, okona kuphambili kukulanda intsingiselo yamasiko nezithethe. Ukuxhasa olu luvo, uhambisa athi umlinganiswa onguNtozakhe:

“Uyaqonda phofu Mgiqwa ukuba into esiphezu kwayo apha kukulanda isiko, senze izinto ngokusesikweni lakwaXhosa?” (Tamsanqa, 1967: 122)

Amazwi kaNtozakhe kule ntetho ingentla kukuthi, bayayiqonda impazamo abathi bayenza ekuqaleni ngokuvumela inkosi izikhethetele intombi eza kuyizeka. Ibe ke kwaXhosa, nakubeni isibetho kwiminyanya singazi kuza ngoku kodwa imini yaso iya kufika sele kude kwalityalwa. Ingqumbo yeminyanya nesohlwayo eyona nto kukufundisa nokuqeqesha kwabo bathe bayidelela. Kuthi kwakubanjalo ke, njengoko esitsho uNtozakhe kula mazwi angentla kufuneke ukuba kwenziwe izilungiso malunga nempazamo leyo yenzekileyo. Yiyo naloo nto ade athi uGaba ongomnye wabalinganiswa, xa athetha nomhlobo wakhe uMpinga:

“Andithi kaloku Gaba inkosi ngokwesiko kufuneka izeke intombi yenye inkosi ingazeki umntu omnyama?”

Kunjalo Mpinga” (Tamsanqa, 1967: 132)

Esi sibini sithetha ngentla, siveza into entsha kolu phando ibingakhange ichatshazelwe kwiingxoxo ezingentla futhi neyimfundiso kwizizukulwana ezizayo. Okokuqala, sityhila into ethi inkosi akwaneli ekubeni ibonelwe nokuba yeyiphi na intombi, koko kufuneka loo ntombi ibe kanti isuka emzini wobukhosi obaziwa ngokuxabisa izinto zesiNtu futhi obo bukhosi bunembali entla eyaziwayo. Nangona kunjalo, ngokwasencwadini kuyacaca ukuba inkosi uLindikhaya Mtoto ayiyivumi kwaphela into yokuzeka intombi efunwa ngamaGcaleka isitsho ukuthi akukwazeki ukuba izekiswe isithembu ngesinyanzeliso ibe ibingasifuni. Ngokuya iphala inoveli le, ithi inkosi yakusamkela iphinde inyanzeliswe ukuba izeke intombi ethandwa ngamaGcaleka (Tamsanqa, 1967: 152). Kulapho ke inqontsonqa eyingxuba-kaxaka yebali ithi ivuke khona. Inkosi ithi ibeke izizathu zokuba kutheni na le nto kufuneka izikhethela intombi. Ukubalula ezimbalwa, uMtoto uthi kuphi na apho umntu aya kuthi alande umntu engamthandi abe loo mntu eza kujongana naye ubusuku nemini? Uhambisa athi, apho kungekho thando akuyi kubakho xolo, lilonke, loo ntombi aza kube eyithathile akayi kuxola yiyo kuba uza kube engayithandi. UTshonaphi naye ude azixhase ezi zizathu zenkosi zokuba izikhethela intombi (Tamsanqa, 1967: 152).

Kule ngxoxwana ingentla nesi sindululo malunga nokuza kuxoxwa kolu phando umfundi makazi ukuba intombazana kwaXhosa ibithi yende ngokuba iyokuhlololwa ngabazali bayo xa bathe babona umfana oyifaneleyo. Ukanti kwelinye icala bekuye kuthunyelwe oonozakuzaku ukuba bayocela intombi xa kuthe kanti umfana uzibonele intombi ayithandayo baze abazali bakhe bavumelana naye. Amasiko neendlela zokuqhutywa kwawo ezithi zihambiselane nozeko zithi zilandelwe. UBongela (1998: 20) uyibeka ngokuphandle le ngcinga ingentla xa athi:

“Bekuye kufunwe iciko olulwimini lunqasha okwesabhokhwe mini intombi yasekhaya apha yenza isiganeko esiyincamisa mxhelo nesiyimbunguzulu kulo mzi, nesithi sibangele ukuba kuthethwe amazwi afanelekileyo.”

Oku kuthethwa yile ngcali ngentla kubeka elubala into ethi nayiphi na into ebandakanya ukucelwa kwentombi bekuye kufuneka umntu oyincutshe ekuthetheni. Akwaneli ekubeni loo mntu abe unobuchule bokuthetha xa kucelwa intombi, koko kufuneka abe kanti ungumntu owaziyo amasiko akwaXhosa kuba indlela aza kuthetha ngayo kufuneka ibe ngumhlahla-ndlela wemigomo eya kuthi ilandelwe ngokusesikweni. Umzekelo wemeko elolu hlobo ngulowo



wokuyocelwa kobulawu kuloNomazizi (Tamsanqa, 1967). Umbhali lo mba uwutyhila ngolu athi:

“Umcimbi wokuya kucela ubulawu emaMfengwini eGcuwa. Kwanyulwa uTshonaphi, uXabiso, noGxelesha, amadoda aziwa ngobuchule bokudwelisa amagama nalulwimi lunencasa.”

Ngokwale ntetho ingentla, ubani wokhumbula ukuba la madoda mathathu ngawona ebechophele lo mcimbi wesiko lokuzekwa kwesithembu. Wokhumbula kwakhona ukuba la madoda ngawo ebethi xa athethayo ayixikize inkosi ngeentetho zawo ngenxa yobuchule bawo ekuthetheni. Nokuba ahambelana nenkosi okanye achasene kodwa into ephuma emlonyeni ibiyinto esuka kwindoda eliciko nelichule lokuthetha. KwaNtu ke bekuye konyulwe amadoda alolu hlobo; afana nqwa nala maphakathi akwaGcaleka.

Bebufuneka ke ubuchule xa kusendiselwa kuba kaloku ibiba libhongo elikhulu neqhayiya into yokwenda kwentombazana kwaXhosa mandulo. Ubukhulu becala belo bhongo ubutyhalwa sisizathu sokuba intombi le ayizange yadibana nasoka ngaphambili, loo nto ifike ibe libhongo elikhulu neqhayiya kubazali babantwana abatshatayo. Ngako oko, umtshato kwaXhosa iba yintsikelelo. Olu luvo luxhaswa nguMatyumza noNgewu (1997:67) xa batsho ngamxhelo mnye ukuthi:

“Uninzi lwabantu kule mihla aluzimiselanga kwaphela ukuba luthi xa sele lufikelele kumgangatho wokuba lube luzimanya ngeqhina lomtshato lwenze njalo. Abantu abanolu luvo uthi akazi nokuba bayazi na ukuba umtshato lo ngummiselo kaThixo ukanti ukwalisiko lwazo zonke iintlanga.”

Xa zitshoyo ke ezi ngcali zizama ukuthi umntu osele engenile emtshatweni makahlale, ongendanga angabi sisikhubekiso sokuchitha-chitha imitshato yabatshatileyo kuba ngokukaSomandla ayizange yadalwa into yoqhawulo-mtshato. Ezi ngcali zimbini; uMatyumza noNgewu (1997), ngeliphandle ziyawuxhasa umtshato nolwendiselwano kwaXhosa njengoko ilisiko lakhona. Okwesibini, ezi ngcali zihambiselana neendlela ezigqaliweyo ezizizithethe sokuhambisa imicimbi yokwendiselana.

Ilobola kwaXhosa ilisiko. Intombi iyalyolwa kwaXhosa, akuphiswa ngayo. Yiyo loo nto ugxudululu lweengcali zesiXhosa nesiNtu zizithi ukulobola kuko okuthi kuqinise ubuhlobo phakathi kwamakhaya futhi ingekuko nokuba intombazana le kuyathengiswa ngayo, koko iyindlela yokwakha ubuhlobo ngokusesikweni. UMndende (1998): 35) uyayixhasa le ntetho xa athi:

“Bambi abazange bagxumeke nemikhonto  
Bambi abazange batyiswa namasi alo mzi  
Bamb’abanayo nenkomo yobulanga  
Bambi abazange balotyolwa  
Bambi abakwazi nokuhlonipha  
Babiza nje konke okuligama  
Kodwa wofika umntu ezingomb’isifuba  
Esithi ngumzi wam lo”

Lo mhlathana kaMndende (1998) ukushwankathele konke okulisiko okuhambiselana nokwenda. Kaloku kwaXhosa umfazi uyatyiswa amasi kweli khaya lakhe litsha esaziswa kwiminyanya. Ilisiko futhi nento yokuba intombi xa isiya emzini wayo ibe nenkomo yobulanga ukuze ingalambi. Yonke le nto iqala mhla kwacelwa intombi.

NgokwakwaXhosa, ulwendo nolwendiselwano, ngokuthi kulotyolwe kukwakhiwa kobuhlobo phakathi kweentsapho ezimbini ezingazalaniyo. Iziqhamo zeli siko ke iba bubuhlobo obubambeneyo kunye nokuhlobana phakathi kwezi zizwe zibini. Nangona kunjalo, zikho iintlanga apho kuthi kwendiselwane izizalwane, de maxa wambi kutshatane umntu nomfowabo. KwaXhosa ayamkelekanga ke loo nkqubo futhi ithathwa njengehlazo lomhlola elihambisa ngomzimba. Oku kungentla kungqinwa nguSoga (1931: 229) xa esithi:

“It is not a matter of cattle entirely that is the deciding factor in Xhosa unions, the character, status and health of the other family are paramount factors in securing a decision. Before any arrangements are decided upon for marriage enquiries are carefully made by the girl’s and by the man’s parents as to their respective characters, the clan and the tribe to which each belong: this is with a view to know whether the parties immediately concerned are within or without limits of consanguinity recognized

by customs. If all matters are satisfactory preparations for marriage are begun in earnest.”

Oku kuthethwa nguSoga (1931) kuxinzelela into ethi xa kuqhutywa isiko ngendlela ethile sube kukho ntsingiselo ithile equlethwe lilo, njengoko isitsho le ngcali ukuba into yelobola ayibandakanyi nkomo kuphela. Kungumdla wesi sahluko ke ukujonga indlela esinokuthi ngundalashi wokwenziwa nokuqhutywa kwelobola ze kumane kuqanyelwa ngencwadi kaTamsanqa (1967) ethi “Ukuba Ndandazile”. Ngokwenziwa njalo, kuya kuthi kubhente iinyani neendlela eziya kuthi zibe ngumkhombandlela kwindlela ekumele ukuba kucangathwa kuyo ukuqhuba eli siko ngendlela enesidima nesithozela.

Abanye abantu banolo ufifi malunga nendlela yokwenziwa kweli siko, abanye bayaligqwetha xa belenza mhlawumbi bebethwa kukungaqondi mhlawumbi abanye beqonda qha bezixelele ukuba baza kuqina enyaleni lokulibulala. Intsimi ekuza kuvunwa kuyo nengumhlaba oza kusetyenziswa eluphandweni ziincwadi ezikhethiweyo zesiXhosa nezishukuxa imiba yesiNtu.

Okokuqala, kubalulekile ukuba ibekho ingcaciso malunga nentsingiselo yelobola ngokwenkcubeko yakwaXhosa. Uthi uBali (2016: 25) ngokokubona kwakhe xa achaza ilobola:

“Ukulobola sisipho esikwimo yeenkomo, ezibizwa ngokuba likhazi, esithi sinikwe abantu bakulontombi apho umfana abonelwe umfazi khona lusapho lakowabo, usenokubonelwa ukanti usenokuzibonela.”

UZondi (2015: 1) uhambisana nale ngcali ingentla futhi eyixhasa xa athi:

“Ukulobola is the process of obtaining the wife through the exchange of property.”

Ngokwezi ngcali zimbini; uBali (2016) kunye noZondi (2015) kuyatyhileka ukuba ukulobola yinxalenye yeenqobo neendlela ekuthi kudlulwe kuzo xa kuza kwendiselwana kwaNtu. Ngaphezulu, ilobola ithi ibe nentsingiselo eyithweleyo ngokubhekiselele kwezezimali. Le ntsingiselo kuthethwa ngayo yile iye ibe sisibonakaliso kubazali bentombi sokuba umfana lo uya kukwazi na ukumelana nokondla usapho lwakhe. Uya kukwazi na ukondla umfazi wakhe? Uya kukwazi na ukumelana neenzingo aza kuthi adibane nazo apha emtshatweni? Uya kukwazi na ukuwakha umzi ufane nomnye umzi wakwaXhosa onesidima nondilisekileyo? Yonke le

mibuzo ibithi ibuzwe ngabazali bentombi njengesiqinisekiso sokuba umntwana wabo usezandleni ezilungileyo. Imfuyo ke ithi ibe yeyona ityhila ukuba ezi zinto zibuziweyo ngentla indoda iya kukwazi ukumelana nazo; ngako oko ke ibe iyaphenduleka imibuzo yabazali. Okunye, ukuze ibe indoda inesidima kumfazi wayo kufuneka ibe kanti imlobole ngaphandle kwamathandabuzo. Yiyo naloo nto kule mihla yanamhlanje ukuba intombi ayikhange ilotyolwe okanye alikhange liphelele ikhazi uve imane ithukwa kulondoda kusithiwa “Le nto ingazange yalotyolwa”. Maxa wambi uve intombi leyo ithuka indoda isithi “Le nto yahlulwa kukulobola”, ngamanye amaxesha kuphume iintetho emfazini ezithi “Niyalibala ukuba zange ndalotyolwa kulo mzi”. Isidima sendoda sithi sivele etshatshalazeni sibonakaliswa likhazi eliya ebukhweni bakhe. Uthi uBali (2016: 25) ukuxhasa olu luvo:

“Esi sidima sibonakaliswa likhazi eliya ebukhweni bakhe, kubakhwekazi, abakhwe nakubakhwenyana bakhe de siwelele nakubahlali ngokubanzi.”

Malunga noku kuthethwa nguBali (2015) kuvamisile kwintlalo kwaXhosa ukuva abahlali behlomla ngekhazi elithe lakhutshwa de ubave bencoma umfana olobole intombi bebonisa ukuba akayithathanga nje oku kwentonga yomnquma. Okunye okungumdlala nomakukhankanywe yinto ethi ukulobola kubalulekile kwaXhosa kuba kuthi kuqinise ubudlelwane phakathi kwemizi emibini, iinjongo eziphambili ke ikukwakha ubuhlobo obuluqilima. Njengoko wonke ubani esazi ukuba le lobola ithi ibe sisiqinisekiso kubazali bentombi ukuba umntwana wabo akasayi kulamba emzini omtsha aya kuwo. Le mbono ithi izalane naleyo kaSoga (1931: 264) xa axhentsa esenjenje:

*Its method of operation vary substantially in different tribes but its main object namely, security of the status and protection of the married woman, may be assumed as universal.*

Kuyinene oku kuthethwa nguSoga (1931) kule ngxoxo ingentla bokuba intsingiselo yelobola ihluka ngokwahlukana kwizizwe. Ezinye iintlanga ziyiqonda ilobola ngendlela yokubuyekeza iindleko zikatata nomama wentombi. Utata wentombi usentlungwini yokulahlekelwa ngumntwana wakhe amkhulise nzima. Kwelinye icala umama naye usentlungwini yokulahlekelwa ngumncedisi wakhe. Wokhumbula kaloku ukuba iintombi kwaXhosa zithi zibe luncedo kwimicimbi ephathelene nokupheka, ukucoxa ikhaya, ukuncedisa xa kukho

imigidi de ngamanye amaxesha zimele oonina. Ngako oko ke kuhle ukuba abazali bentombi babuyekwezwe. USoga (1931: 264) uyangqinelana nale ntetho ingasentla xa esithi:

*The explanation of the meaning of the verb uku-lobola is primarily to compensate, indemnify, to give dowry for a wife. The idea lying at the roof of this custom is that the father suffers loss by the marriage of a daughter. He is deprived of her assistance, and has just claim for compensation.*

Ngokwalo mcaphulo ungentla kucace mhlophe ukuba ilobola ayaneli ekubeni ibhekiselele kwiinkomo zekhazi ezithi zikhutshwe kodwa kukho ubunzulu obuhambiselana neli siko. Ngako oko ke, kubalulekile ukuba eli siko ligcinwe, longiwe kuba lithwele ubuthina bethuna maAfrika. Ude athi uBali (2016: 26) xa aluxhasayo olu luvo:

“Ungangatshati ngelokhwe emhlophe kodwa ukuba ngaba umntu ulobole, wenze eyona nto ibalulekileyo kumasiko ethu.”

Xa atsho oku kungentla uBali (2016) kubonakala ukulobola kungumcimbi onobuzaza, obuthathaka osenza thina maXhosa sibhenceke kwezinye izizwe. Phantse zonke izizwe zaseAfrika ziyalenza isiko lokulobola. Ingxaki ilapha kuthi maXhosa kuba akukho mkhondo, maxa wambi kuyalotyolwa, maxa wambi ikhazi lityeshelwe. Loo nto ke isenze sibe ziintlekisa kwezinye izizwe. UNelson (2007: 2) ukubona ukulobola njengesidingo futhi kuyimfuneko ukuba eli siko liqhutywe, uthi xa adandalazisa le ngcinga yeli siko linobuzaza athi:

“Ilobola sisivumelwano esenzeka xa ethe ongumfana okanye, umntu wasebuhlanti, wabona okanye wabonelwa intombi ngeenjongo zokuyenza umfazi kuthunyelwa abantu ukuba baphathe lo mcimbi, usele uphathwa ngabo abo bantu. Xa kusithiwa ke uza kuphathwa ngabo bantu akuthethwa kuthi abo bebewuqalile, intombi nomfana oko kutsho akukho nto bona iya kuphinde ibafune.”

Oku kuthethwa yile ngcali ingentla, kunye neengxoxo esele ziwile ngentla wonke ubani uya kuqaphela ukuba ukulobola kwaXhosa lisiko elidala. Ngokwenkolelo ke ukuze sithi kukho umfazi nendoda kubalulekile ukuba kube kanti kukho ilobola phakathi futhi yenziwe ngokomgaqo osesikweni. Kokusele kwenzekile eAfrika sukela kwathi kwafika amaKoloniyaali ikho imimoya ethe yazama ukuyilozisa amaXhosa malunga nemiba edibene nelobola.

Okungase kubulelwe nje kukuba isekho imisebe yokubonakala kwalo kwimizi ethile. Eli siko sele lithatyathwe lenziwa intlekisa nento yokudlala de baqwela ngokulibhokoxa balijongise ezantsi. Ude athi uBali (2016: 27) xa anabisa bhetele le ngcinga:

“Kukuthini ukuba umntu athi xa esindwa yimali yakhe, imxakile ukuba makayithini suka athi xa esipha umkhwekazi wakhe loo nto ampha yona suka athi uyalobola? Nomnye avume kusengelwe phantsi isiko lamaXhosa nesidima sakhe.”

Ngokwale ntetho kaBali (2016) kuyabonakala ukuba le ngcali iwukhaba ngawo omane lo mbono wokuloba ngemali. Lilonke, malitsole ngokucacileyo elithi xa umntu ekhupha imali esithi unikeza abazali bentombi asikuko ukulobola oko akwenzayo, sisithuko nesenyeliso kumzi kaPhalo. Ngaphezulu, loo nto yehlisa isidima sesiko lokulobola. Imali kaloku awunako ukutsho ukuba ziinkomo ezingaphi ezikhutshiweyo. Imali ayisokuze ilinganiswe neenkomo. Yiyo loo nto kwaXhosa kwakuphakanyiswa into ethi iinkomo mazikhutshwe zihamba ngamanqina omane. Ukuba ngaba abakulontombi bathe babiza iinkomo kuyimfanelo nesiko ukuba umfana akhuphe ezo nkomo. Yamkelekile ke into yokuba xa ngaba umfana esiva ngathi ugqejwa iduma acele ngokuzithoba ukuba kubuywe nganeno. Indelelo yokulobola ngemali umzi wakulontombi unelungelo lokuyikhaba. Ukuba ngaba umfana uthe uyalobola ezisa imali uye abe secicini lokudliwa okanye lokugwetywa iigusha ezimbini ekuthiwa zezokudelela umzi waseMathileni. Uthi ke uBali (2016: 30) xa axhasa le ntetho:

“Xa ubani esipha abantu basebukhweni bakhe imali makangayibizi ngokuba kukulobola, makatsho ukuba uyabapha. Ukulobola siyakwazi thina ukuba ayiyomali ziinkomo. Ikwa yile mali le yenza ukuba amasiko ethu siwalibale.”

Kungumdlala wolu phando ukuphakamisa le ntetho yale ngcali yesiXhosa ingentla into yokuba kwenziwe izinto kulandelwa undalashwe, ngaphezulu ziinjongo zolu phando ukuxinzelela into ethi ukuba ngaba sizimisele ukubuyela embo masilikhuthalele isiko lokulobola, kungapheleli ekulikhuthaleleni kuphela kodwa sibe kanti silenza ngendlela leyo kwakusaya kuqhutywa ngayo emandulo. NgokwakwaXhosa ilobola yayiba ziinkomo ekukholeleka ukuba zazibonisa ubutyebi njengoko ke ubutyebi kwaXhosa busekelezwe phantsi kwemfuyo. Isipho seenkomo ngako oko ibiba ngumbulelo kubazali bentombi ngeenjongo ezithi lo mntwana siya kumthatha abe yinxalenye yezinto zekhaya lethu futhi akahlukanga nakancinci phakathi kwabantwana bekhaya eli endela kulo. Okwesibini, nangona ethathwa nje, akathathwa konke konke ukuba

angacelwa kokwabo xa edingeka. Ngamazwi aphantle, lo mntwana ngowala makhaya omabini.

Kwikhaya lakulontombi ezi nkomo ke zithi zibe sisiqinisekiso esithi ngene umntwana wethu uya kuthi afikele kwikhaya elifumileyo futhi uya kuthi aphantwe kakuhle. Kwalapha kweli khazi kuthi kubekho inkomo ethi ihambe nentombi xa isiya ekwendeni. Indima yale nkomo ke kukuba iya kuthi ifike ibe sisondlo somfazi nabantwana abo aza kubazala. UBali (2016: 30) uyayingqina le ngcinga xa esithi:

“Kaloku lo mntwana wendiswayo akalahlwa, koko usiwa apho ingcwaba lakhe likhona ngokwasesintwini. Le nkomo ke sithi xa siyibiza yinkomo yobulunga. Le nto ithethwa ukuthi intombi le, inikwa isiqalo eza kuthi isekele kuso ikhaya layo elitsha.”

Le ngcinga ingqinwa nanguSoga (1943: 232) xa athi:

*Eyobulungu (pertaining to rightness), is regarded as sacred, and is in a very special sense indicative of ownership by the bride. It cannot be claimed by the husband for any purpose whatever without the consent of his wife, and this is rarely given. Even the chief of the tribe cannot confiscate the ubu-lungu animal on any pretext. From the tail of this beast sufficient hairs are plucked for the young wife. It acts as a charm warding off from its wearer calamity, ill-fortune and ill-health. It protects not only herself but her children also.*

Okungase kuthethwe ngokubhekiselele kulo ntetho kaSoga (1943) kunye nalaa mcaphulo kaBali (2016) kukuba lo msila wale nkomo bekuye kwenziwe intambo yale ntombi ze ifakwe emqaleni. Okona kuphambile malunga nale ntambo kukuba ibithi imkhusele kwimimoya emdaka nakwizifo. Okona kuhle ke kukuba ibiye ikhusele nenzala yentombi le. AmaXhosa ngabantu abakholelwa kwiminyanya, ngako oko kubalulekile ukuba phambi kokuba le ntombi iye emzini kufuneka ixhwithelwe kule nkomo yobulunga ingafiki emzini ingakhuselekanga ze ibe lixhoma lemimoya emdaka. UMndende (1998: 35) uyityhila ngokuthe gca le ngcinga xa athi:

“Bambi abazange bagxumeke nemikhonto, bambi azange batyiswa namasi alo mzi, bambi abanayo nenkomo yobulunga, bambi abazange balotyolwa, bambi abakwazi

nokuhlonipha babiza konke okuligama kodwa wofika umntu ezingomb'isifuba esithi ngumzi wam lo.”

Kulo mhlathana ucatshuliweyo ngentla okungase kugxininiswe kukuba okunye okuhambiselana nesiko lokulobola kukuhlatywa komkhonto loo nto siye sithi kukuhlolela (Gcingca-Ndolo, 2008). Kukusuka komkhonto kulontombi usiya kulomfana lowo uthandwe ngabazali bentombi. Umfazi ke kwaXhosa ufika atyiswe amasi ngeenjongo zokumazisa kwiminyanya yekhaya. Ngako oko ke, ilisiko into yokuba intombi xa isiya emzini iye nale nkomo yobulunga. Ngaphezulu, le nkomo iya kuthi xa sele izele incedise umkhwenyana ekondleni umfazi kunye nabantwana bayo. Ulwendiso ke luqhuba de kuyo kududwa kuhanjwa phezu kwezi zibakala sele zicakaciwe ngentla apha.

Olu phando ngokwezi ngxoxo sele ziwile ngentla, okona kuphambili kukuba, izithethe ezisekwe phantsi kwamasiko zinendima eziyidlalyo kwabo batshatayo. Okokuqala, kukho iimfundiso ezikhoyo kwalapha kuzo, ekuthi ngeli xesha kuqhutshwa isiko lokulobola ibe intombi nomfana lo bechola-chola imfundiso de baqonde nezinto ebebengaziqondi. Kwincwadi esiyiphetheyo, uNomazizi umana ukuzibuza imibuzo ethi ingaba uya kukwamkelwa na emaGcalekeni, maGcaleka lawo aziinkosi, abe yena engengowasebukhosini. Uthi xa amana ukuzileqa ngale mibuzo, etyiwa sisazela amane ukuziphendula ngeentetho ezithi akayiqondi le ndlela ayihambayo hleze ingahambi kakuhle. Lithi naxa liqhubayo isiko eli, isizwe samaGcaleka sisebenzise eli thuba ukuzibuka kweli siko limane ukuzibuza ukuba ingaba kanene yindlela yokwenziwa kwezinto kwaMtoto na le? Othi ovayo amane ukuphendula esebenzisa ulwazi lwakhe lwezinto zesiNtu. Lilonke, xa kusenziwa amasiko nezithethe uthi nalowo angaqondiyo afumane ithuba lokubuza, ukuze naye axelele nabanye ukuze ubunzululwazi bezinto zemveli bungaduki, bungatshabalali.

### **4.3 UKUSIWA KODULI**

Ngokwezi ngxoxo sele ziwile ngentla kuyabonakala ukuba kubakho isivumelwano phakathi kwekhaya lakuntombi kunye nelakulomfana. Zakuba ziwile iingxoxo ekulindeleke ukuba ziwe kakade kuthi kwenziwe amalungiselelo okuba kuyiwe kulondoda. Ezona njongo ziphambili zoduli kukusa intombi emzini wayo omtsha. Yindlela yesiXhosa leyo esesikweni. Umfundi wothanda ukukhe azi ukuba yintoni na uduli. NgokwasesiXhoseni uduli ngabantu abakhapha intombi eya ekwendeni. Uduli olu luhamba neentombi, amantobazana angekazani namadoda,



namadodana asele eqabukile kunye nendoda enkulu enamava nokuba inye nokuba mabini. Indoda enkulu ethi ihambe noduduli kulindeleke ukuba ibe kanti yindoda eyincutshe kumasiko nezithethe zakwaNtu ukuze ikwazi ukuqhagamshelana nomzi lo kuyiwa kuwo ngemicimbi ephathelene nesiko. Kakade ke kuphi apho kungavele kusuke kuthathwe ivukuvuku lendoda engazanayo namasiko nezithethe zakwaXhosa, ayisayi kwenza hlazo lomhlola?

NgokwakwaXhosa ke uduli luthi lunduluke luqhuba iinkomo ezintathu ezihamba ngamanqina. Hayi le nto yale mihla kuye kuthiwe kuhanjiswa uduli kube kuphethwe iimpepha-mali. Ezi nkomo zintathu ke uthi xa ahlomhlayo ngazo uBali (2016: 28):

“...eyokuqala yinkomo yeMpothulo, eyesibini lithokazi leNqakhwe, eyesithathu ikwalithokazi eliyinkomo yobuLunga.”

Le nkcazo ingentla malunga noduli isondele ncamatshi kule kaSoga (1931: 230) ethi:

*The duli is composed of the prospective bride and several and young men and young girls of marriageable age, as well as several older persons of both sexes. There are three animals which accompany the bride when she sets out from the parental roof on the eve of her marriage. These are: I-Mpothulo, Inqakhwe, Ubu-Lunga.*

Lilonke, oku kuthethwa zezi ngcali zimbini kule micaphulo ingentla kudiza into ethi nakubeni iinkomo zoduli zintathu ngokwahlukana kwazo, kodwa olu phando ludlulisa into ethi inkomo nganye inendima yayo eyidlalayo ngokwendima yesiko nezithethe kwaXhosa. Ngokwesithako samasiko nezithethe kwaXhosa olu duli sele luchazwe nguSoga (1931) kunye noBali (2016) bekulindeleka ukuba lufike ukutshona kwelanga xa imfuyo imana ukuthi thuzu-thuzu phaa emadlelweni isiza nganeno. Lufika uduli luhlale kude-kufuphi nomzi lo lize kuwo. Iingcali zesiXhosa zithi kumaxa amaninzi lufika luhlale kwindulana ukuze likwazi ukubona izinto eziqhubekayo emzini lo lize kuwo. Okunye kukwenzela ukuba nalo lubonwe emzini ukuba sele lukho. Ngokuqinisekileyo uninzi lwemizi yanamhlanje alusayi kuyiqondisisa le nto, ungade ubone abantu bebambelele ezinqeni bebuzana ukuba ngabantu abatheni na abaya bahleli kulaa nduli? Kungade kuthiwe azithi dadobawo. Uphinda ahlomle athi uBali (2016: 29) ngalo mba woduli:

“Belusithi lakubonwa, kususwe abantu ababini ukuba baye kulithundisa, luthi ke lona lukhuphe intsimbi okanye isheleni, nokuba zimbini ngokwale mihla, ukubanika.”

Kuthi kwakwenzeka oku kuthethwa nguBali (2016) kulo mcaphulo ungentla, lihambele phambili isiko lakwaXhosa, abathundisi benjenjeya ukuzisa uduli ekhaya, baye kulufaka kulaa ndlu ithile ikhethiweyo likhaya eli baze kulo. UBali (2016) kunye noGcingca-Ndolo (2008) batsho ngamxhelo-mnye besithi kuthi kwakufikwa kulaa ndlu ibekelwe bucala, luqale uduli lukhuphe iNqakhwe ze luyinikeze umninimzi. EsiXhoseni, iNqakhwe idla ngokuba ziinkomo ezimbini, nokuba zintathu ukuba intombi yeyomntu nje ongenaxabiso liphezulu kuyaphi. Ukuba ngaba yeyenkosi okanye ikumkani kulindeleke ezilishumi nangaphezulu iinkomo. Zinjalo kanene izinto zakwaXhosa ngokubanobuzaza. Ezi nkomo zezokwala iselwa nokondla intombi le xa sele ezokuhlala ngokupheleleyo emzini wayo. USoga (1931: 232) ucazulula indima yeNqakhwe athi:

*The second animal brought by the bride from her home is i-nqakhwe. It is either a cow or a well grown heifer, is her own personal property, and if for providing her with milk. It conveys of a well-to-do person who is not wholly dependent on her husband for support.*

Inqakhwe, ngokwale ntetho ingentla, yiyo ethi ibe sisondlo kumakoti akufika emzini wakhe. Yonke le nto yenzeka ngondiliseko nesithozelo. Kuthi kwakuba kugqityiwe kuphume izwi koososoka luyazela ngosuku oluthile nangomhla ekuya kuthi kubonwe ngayo intombi ngamadodana. Utsho kabini kathathu uSoga (1931: 232) xa athi:

*In the evening of the day on which the Mpotulo animal was slaughtered a messenger from the bridegroom comes to the bride's party, and state that he has been sent to request that the bride be seen on the morrow (“intombi mayibonwe ngomso”) and that for this privilege the bridegroom intends killing an ox.*

Luthi lwakufika olu suku, njengoko luchazwa nguSoga (1931) kulo mcaphulo ungentla, lihambele phambili isiko likaXhosa, iqale intombi iqabe kwakusasa iphume igqunywe, ijonge phantsi ukubonakalisa intlonipho kwimilondi nemilondikazi yekhaya. Iye ihanjiswe ibheke ebuhlanti apho amadoda akhoyo, ifike iguqe, ikhangele kuwo, izityhile wonke lo mzimba ungasentla. Ithi yakugqiba ukubonwa ishiye isheleni, nokuba zimbini emveni koko iphakame

ishiye apho isinge ebafazini. Ifika nalapho kubafazi yenze kwa eso sinye. Ithi yakugqiba apho ibuyele endlwini. Emveni koko kubanjwa inkomo iwiswe phantsi kubizwe amadoda oduli. Amadoda aseludulini athi akuphuma, akhangele kuloo nkomo, ethe cwaka, bakugqiba babuyele endlwini. Ithi yakuxhelwa inkomo inxalenye yaloo nkomo isiwe kuduli endlwini, ngokwenza oko ke kugqithiswa into ethi intombi nendoda leyo babandakanyiwe. Oku kukule ngxoxo ingentla kuyazalana noko kuthethwa nguSoga (1931: 231) xa axhasa athi:

*On the morning of the day following the arrival of the u-duli permission is asked for the use of the cattle-kraal, the intention being to slaughter the Mpotulo animal. This animal was brought by the bridal party for food, for until the nuptial arrangements are completed, it continues independent and self-supporting. All the parts taken from the exposed upper side of the carcass are the property of the bridal party, to whom they are conveyed.*

Le mbono ingentla, ngaphezu kokuba idulisa indlela yokwenziwa kwesiko lakwaXhosa, kodwa iphinda ibonakalise indlela ubuntu kwaNtu obuthi busebenze ngayo. Ngamazwi athe gca, le mpahla ize noduli ithe incedise kwiindleko eziza neenkqubo zesiko. Yiyo loo nto ke olu phando yonke le nquleqhu luyizalanisa nobuntu, kakade ke ubuntu bubuAfrika; bubuXhosa. Ngaphezu kwazo konke okuphantsi koduli, olu phando lufumana into ethi iimpahla eziziswa luduli kubonisa le nto kuthiwa izandla ziyahlambana. Umntu xa ekhupha into uyikhupha ngokunga akasayi kuyidinga yena ngomso, futhi wenza le nto anga ingenziwa nakuye. Esi sithethe sivele ngendlela enobuchule ku-“Ukuba Ndandazile” xa ade athi umbhali abantu bakhuzwa xa kwakukhutshwa impahla besithi kanti abatshati bona baya kuba senza ntoni. Ngokolu phando, inga isizwe esiNtsundu singayiqonda siyiqondisise into yokuba ubuntu eAfrika buyimpilo phantsi kwamasiko nezithethe.

#### **4.4 IKHAZI**

Ikhazi liyinxalenye yesiko lokulobola, ngenxa yeso sizathu kububulumko ukuba ichazwe intsingiselo yalo ngokwakwaNtu. Okunye, olu phando lujolise ekubeni luphakamise umgangatho ngokweenkcazelo zemiba ezizalana namasiko nezithethe. Ikhazi ziinkomo ekulotywa ngazo intombi leyo izekwayo. Le ngcaciso uRhubusana (1906) uyayixhasa xa athi iinkomo zekhazi bezinikelwa uduli mhla lugodukayo. Uthi ke uBali (2016) iinkomo zekhazi

ebezithe zasalela zikhutshwa kwakuba kududiwe, ziqale ke neentsimbi zamadoda nabafazi ukukhutshwa. Uyihambisa athi uBali (2016: 30) ingxoxo yakhe malunga nekhazi:

“Le nto ilikhazi emaXhoseni ibihamba neentsimbi. Kwicala lasesikolweni bekuthi kufunwe ikhazi lodwa., bathi abakulosoka bakuthetha ngokuba kurholwe iintsimbi kuthiwe bavusa amasiko asebuqabeni. Isuke loo nto isikhumbuze amazwi athi ‘Nguwo lo umthetho, imimiselo ke kwanamasiko, aniwiselayo uYehova uThixo wenu ukuba niwufundiswe niwenze ezweni elo niwelela kulo ...’”

Lo mcaphulo ungentla unqina oko sele kuthethiwe ngaphambili kwathiwa amasiko nezithethe akananto yakwenza nobuqaba futhi engachasananga nawo nomnye umthetho oseBhayibhileni kuba iBhayibhile yona kuqala ibonakalisa ukwenziwa kwamasiko nezithethe njengoko sele sibonile kwisahluko sesithathu. Ngako oko, ikhazi neentsimbi zibelekene futhi ziyazalana. USoga (1931: 277) unqina enjenje ngekhazi:

*I-khazi is the term applied to the cattle themselves which formed part of lobola.*

Lilonke, ngokwale ntetho ingentla, eli gama lithi “ikhazi” likhethekile kuba libhekisa kwiinkomo zelobola, kodwa eyona nto yenza ukuba intsingiselo yalo ibe nobuzaza kukuba ilobola le lisiko kwaXhosa. Isiko ke linzulile ngokwentsingiselo lithi libe neendlela eliqhutywa ngazo.

Bekusenziwa njalo ke kwaXhosa xa kusendiselwana futhi kungekho sikhazazo kuloo nto. Umfana kuluxanduva lwakhe ukuba alobole. IsiNtu sixhasa into ethi ikhazi aliqingwanga, into ethetha ukuba alipheli. Xa kulotyolwa kudla ngokuthiwa umyeni makakhuphe intloko yentombi leyo ancwase ukuyizeka. AmaXhosa ke athi loo ntloko idla ngokuba ziinkomo ezisibhozo ukuya kwishumi (Bali, 2016). Ukukhupha ikhazi kukunika umfazi wakho isidima nexabiso emzini wakhe. Umfazi ongalotyolwanga akanasidima kuba ufana nje nento echolwe ecaleni kwendlela. Yiyo loo nto kuye kuvele neentetha ezithi umyeni akakwazi kumxabisa umfazi wakhe kuba akukho ndleko athe wahamba kuyo. Kuyinene ke nyani oku kuba imoto oyithenge ngexabiso eliphezulu uthi uyixabise, uyinakekele ngendlela eyiyo. Ukanti imoto oyithenge nje ngexabiso elisezantsi awuyihoyi kuba khange udleke kuyo. UGqiba (1995) uthi xa athetha ngekhazi, athi liyinto enkulu kakhulu kwaXhosa futhi libalulekile kuyo yomibini le mizi. Le ngcali; uGqiba (1995: 28) uyibeka le mbono athi:

“Umyeni ongalobolanga uyadelwa nasebukhweni, kanti nentombi engalotyolwanga ithukwa ngaloo nto ekhayeni layo nasemzini. Uve kusithiwa ‘ungumgazi wena ekhay’apha? Wakhutshelwa zangaphi? Andithi kwasa sowulapha oku kombethe?’”

Oku kucatshulwe ngentla kuyinene kuba umyeni ongalobolanga akamxabisi umfazi ngezizathu ezithi nokuba angemka akasayi kulahlekelwa nto kuba kakade zange alobole. Yiyo le nto wophawula ukuba kwimihla yanamhlanje imitshato ichitheka mihla le kuba akukho mntu ukhathalele omnye ngenxa yokungabikho kweendleko; ilobola le ke. KwaXhosa, intombi ithi xa iyokwenda kulindeleke ukuba mayize ithwele izinxibo, izitya, izipho zabantu bomzi. Zonke ezi zinto ziyindleko futhi zibubunzima xa kunokuthi kanti ziluxanduva lomtshakazi yedwa. Kanti xa intombi ithe yabe kanti ilotyolwe ngaphandle kwamathandabuzo iinkomo zekhazi zithi zibe luncedo kwezi ndleko zikhankanywe ngentla.

Ikhazi lithi libe bubungqina bokuba ngenene kwendisilwene kwaye abazali bentombi nomfana bavumelene ngaphandle kokuxhwithana. Yiyo naloo nto kuthi kwakubakho izinto ezikhwinisayo neziyingxabano uphume umbuzo othi kwakulotyoliwe na? Ukuba ngaba kuthiwe ewe, loo mazwi aya kuba bubungqina bokuba ngenene kwakuvunyelwene ngokwendiselwana. Yotsho ke inkudla yamaXhosa isuse ityala. Enye into ekubalulekileyo ukuba ikhankanywe yinto ethi akukho mthetho uqingqiweyo wokuba iinkomo zekhazi kulindeleke ukuba zibe ngaphi (Gatyeni, 2018). Njengoko bekukhe kwatshiwo kwilixa elingaphambili ukuba imizi yahluka ngokwahlukana, nendlela yokuqhutywa kwamasiko ithi yahluke, nalapha kunjalo ke. Kuxhomekeke kumnikazi wentombi ukuba ubiza iinkomo ezingaphi.

Nanjengoko sele kutshiwo, xa kulotyolwa intombi yenkosi umgangatho uye uthande ukuthi xhaxha. Ubuncinane beenkomo zekhazi kulindeleke ukuba zibe ngamashumi amabini eenkomo. Bekuye kungabikho sikhhalazo ke kule nto kuba kwa ilali le yonyana wenkosi ibiye ikhuphe iinkomo futhi loo nto iyithakazelelwe kuba wonke ubani ukhupha ngentliziyo emhlophe. Oku kuyavela kuTamsanqa (1967) apho ilali amashumi ngamashumi eenkomo xa kwakuyolotyolwa uNomazizi. Kwade kwabuzwa ebukhosini ukuba xa ngaba ilali ikhupha iinkomo ezingaka inkosi iya kuba sakhupha ntoni na? Abanye bade babuza ukuba akuyi kuthiwa lo mfazi ngowelali? Ilaliyayivuyela le nto yokuba iza kutsho ibe nomama omtsha oya kuyizalela inkosana. KwaXhosa ibithathwa into yokulobolela inkosi yenziwe into yomntu wonke. Kaloku mfundi wokhumbula ukuba inkosi ngunyana wesizwe. Okunye okuphinda

kube ngumdlala kukuba unyana lo wenkosi naye ebethi azeke kwa intombi yasebukhosini, kungabikho ngxaki nalapho. Ngako oko, imfuyo ayiyongxaki ebukhosini. Ngokwale mihla siphila kuyo ke kungathethwa enye into. Okunye okubalulekileyo ukuba kukhankanywe kukuba unyana wasebukhosini kufuneka azeke intombi yasebukhosini ngexa yezi zizathu zilandelayo:

- i. Okokuqala kufuneka kugcinwe laa mnombo wobukhosi ungaphulukani nabaniniwo.
- ii. Okwesibini kunenkolelo ethi xa kuzekwa intombi yasebukhosini kulula ukuba iyilandele futhi iyiqonde imithetho, amasiko nezithethe zasebukhosini kuba ikhulele kubo kakade.

#### **4.5 UMSITHO**

Uthi uBali (2016: 31):

“Bekudla ngokuthi mhla ngomsitho, kumenywe izizwe, ezithi zize neenkomo zokusenga, namaqegu athwale iimvaba ekuza kusithwa ngazo.”

Oku kuthethwa yile ngcali ngentla ibiyindlela yobuntu bamaXhosa abazixhamla ngayo ukuza kuncedisa kwiindleko zomtshato. AmaXhosa ke ibingabantu abasigade ukufa isidima sawo, ubungafane ubone mntu esiza emsithweni etyhala nje isisu sakhe kuphela ebeleke izandla njengoko sibona kusenziwa kule mihla yanamhlanje. Zithi zakuhlangana izizwe, uqale umdudo oza kuqhuba iintsuku zibe ntathu, kuhlalwa apho kuloo mzi, kutyiwa apho kusenziwa yonke into kuloo mzi ngaphandle kwesikhalazo. Ukanti, xa kutshatwa ebukhosini okanye ebukumkanini umdudo ubukwazi ukuqhuba iintsuku nokuba zisixhenxe ukuya eshumini. Bekusithi xa kuphela umdudo, ubone kuhlanganiswa iinkomo ngamadoda amakhulu. Uqale apho ke umsitho.

Le nto, umsitho wamaXhosa, yile nto singathi ngeemini zanamhlanje ngumtshato kuba nakubeni bekukho ukutshata ekwenziweni kwawo lo msebenzi kodwa eyona nto ibingamandla ibikukusitha kwezizwe. Le ntentho ithi ngqinwe nguSomana noDudumashe-Luthango (2002: 34) xa bathi kumbongo wabo:

“Umyeni yisuti emnyama

Umtshakazi zezimhlophe  
Ngoku siyaqoshelisa  
Yizani siyagxagxamisa  
Sose sibetha koomomfu  
Bizani beze abakhozi  
Sikhululelane kube kuhle  
Ngeso sitya sethu sihle”

Kwesi siqwengana sombongo okona kuphambili “kukugxagxamisa” kuba kaloku umtshato akufuneki uthathe ixesha elide de kungenelele neentshaba. Apho kukho khona oonozakuzaku nabakhozi bakhona, ukanti ke neziyalo azinqabanga (Gcingca-Ndolo, 2008).

Bekudla ngokuthi mhla ngomsitho kumenywe izizwe ezithi zize neenkomo zokusenga, namaqegu athwele iimvaba ekuza kusithwa ngazo. Leyo ke ibiyindlela ebekuthi kuncediswe ngayo kwiindleko zomtshato lowo. AmaXhosa ngabantu abanobubele nabanobuntu. Ibingenziwa kwaXhosa into yokuba umntu eze nje emsithweni eqhuba isisu sakhe kuphela. Ubuqhuba ke umdudo kwaXhosa kumiwe ngawo!

#### **4.6 UMTSHATO**

UMtywaku (1992: 1) uthi xa ahlomlayo ngomlinganiswa wakhe onguThembisa:

“Kodwa-a umtshato ulungile. Usisipho somntu obhinqileyo. Ulisango elingenisa kubom obutsha. Abe ngumama wabantwana kwindoda yakhe, abe ngunolusapho, abe nesidima. Ziyaphela iidyasana ezibe ziman’ukuphithizela zirhuqeke ecaleni kwakho zixoka. Athi, ukuba unesakhono atsho ngengqili yomzi, ikhaya lazo zonke iimbedlenge zasemathileni. Kodwa yonke loo nto ixhomekekile. Ixhomekeke ekubeni indoda yakhe ingumntu ongqwabalala, uzwilakhe, yonke imibono namaphupha omfazi ngamampunge.”

Okona kungamandla kulo mcaphulo kukuba oko kubhalwe encwadini yebali akuthethi kuthi kulibali elibubuxoki, koko kuyinto eyenzekayo entlalweni. Lo mcaphulo ungentla ububungqina boko kuba ngenene umtshato uyeyona nto yakha yabaluleka empilweni yomntu obhinqileyo nongumfana njengoko kubonakala kunjalo kule ncwadi kaTamsanqa (1967).

URhubusana (1906: 50) uthi mhla ngomtshato umtshakazi ubehamba phambili exhakwe ngabantu abamngungileyo. Ilokhwe yakhe yokutshata ibiba sisidabane asinxibe njengesikhakha. Isidabane eso ibiba lulusu lwe-Ula nokuba lolwekhosi. Abalingane bakhe bengathwele nto entloko, lo mzimba ungentla uze. Behamba kuhle, benyathela kunye, bebambene ngezandla, besinga exhantini, umtshakazi ephethe umkhonto, unozakuzaku ehamba phambi kwabo etshayeleda. Bathi bakufika esangweni, umtshakazi awubinze loo mkhonto phakathi ebuhlanti awushiye. Baqale ke bajike abatshati abo basinge emadodeni bekhokelwe ngoku ngabafazi baloo mzi abahamba belinganisa imisebenzi aya kuyenza umakoti efana nokutheza, ukukha amanzi, njalo-njalo.

Bebesithi bakuba kufuphi namadoda beme, kusuke indoda ibe nye enamava nenobuchule bokuthetha ixelele umtshakazi imisebenzi aya kuyenza emzini wakhe kunye nendlela amaze aziphathe ngayo. Kwakugqitywa ukuyalwa ebebuyela kulaa ndlu ebephume kuyo. Kusenziwa yonke le nto indoda ayikho isemadodeni, okanye ihambe nempi yayo ukuyokuleqa imfuyo. Into yokugonana kwendoda nomakoti yinto yale mihla, kwaXhosa yaye ingenziwa into yokuba umfazi nendoda babe bemunda-mundana phakathi kwabantu ngemini yomtshato (Gcingca-Ndolo, 2008).

Ngaphezu kwezi ngxoxo zingentla, wonke ubani uyayazi into yokuba ingcwaba lomntu obhinqileyo lisemzini ngako oko ke kungumdlu wakhe nabani na obhinqileyo ukuba afumane umzi wakhe. Yiyo naloo nto maxa wambi uye uve indoda yekhaya imana ukubuza emfazini wayo ukuba akukho ndoda ikhe ithethe ngokutshata intombi yayo. Esenza le nto nje umntu ongutata kukuba ubona iinkomo zivele ngeempondo emzini othile. Uyayazi ke nawe mfundi ukuba indoda yakwaXhosa soze iphathwe ngomcimbi ohambiselana neenkomo. Uthi xa ahlomlayo uNalana (1988: 2) ngomtshato ezalanisa noku kuthethwe ngentla athi:

“Umtshato sisiqalo sendalo, kwaye wenza unxibelelwano nobudlelwane kwintlalo yoluntu ngokubanzi. Zininzi izinto ezithi zenziwe emtshatweni ukuqinisekisa ukuba iminyanya yala macala omabini, elakulomkhwenyana nelakulontombi iyayamkela le ndibano yaba babini nokuze babenako ukufumana umntwana.

Le ngcinga kaNalana (1988) ihamba izalane naleya kaMqhayyi (1970: 63) xa athi:



“Akukho sizwe simnika umfazi amandla ngamagunya ngaphezu kwamaXhosa ... Umtshato kanjalo asinto yakha yaqhawulwa kwaXhosa yinto eqiniseke njengeentaba ezimiyo. Umtshato, ityalike, zinkulu ezo nto zombini zimi zimi.”

Ngokwezi ngcali zimbini ngentla, uNalana (1988) kunye noMqhayi (1970) okuphambili kukuba ukuze ubomi bentombi bube kanti buphelele ngokwesiNtu kulindeleke ukuba itshate ibe ngumfazi ondilisekileyo. Akuthethwa kuthi xa intombi ingatshatanga kwaXhosa ubomi bayo abuphelelanga, kodwa iba ngumdla nento elindelekileyo into yokuba intombi ubomi bayo buphelele emzini. Kwakhona, le ntetho kaMqhayi (1970) iyinene futhi ityhila uzalwano phakathi kwenckubeko yamaAfrika kunye naleyo yaseBhayibhileni malunga nokungaqhawulwa komtshato. Umfundi wokhumbula ukuba iBhayibhile ichasene noqhawulo-mtshato, nesiNtu ke sichasene noqhawulo-mtshato. Le ntetho ude ayixhase ngokuphandle uBali (2016: 49) xa athi:

“ ... umntu ongene ngeenjongo zokwakha emtshatweni akamane ecinga, ejonga ngasemva, ujonge phambili, awucele umtshato wakhe kuSomandla ukuba awujonge ngamaxesha onke.”

Malunga noku kuthethwa nguBali (2016) ngentla kungako kubalulekile ukuba isibini esi sitshatayo sifunge phambi kwenginginya yabantu, phambi komfundisi (ngokwale mihla) siphinde sifunge phambi kwamakhaya aso ukuba asisayi kwahlukana, iindudumo neentaba azisayi kusahlula. Le nginga izinza kangumbi nangakumbi xa sele ixhaswa nguTom (1965: 53) xa athi:

“ ... indalo yawudala umtshato ukwenzela ukuba athi akusweleka unina womfana lowo, lo mfazana athathe indawo kunina ngqo ekubeni nemfesane kuye, ekumkhuthazeni emizameni yakhe yonke elungileyo, ekumgcineni ngento etyiwayo, ekumgcineni ecocekile. ecocekile. Kungenxa yale nyaniso le nto umyeni exatyiswa, athandwe kangaka ebukhweni. Ungunyana wentombi yabo ngqo ungumntwana wabo ke ngoko.”

Ngokwale ntethwana ingentla, umfazi kwaXhosa ufika angene ezihlangwini zikaninazala, yiyo loo kude kuthiwe nokuba unina wendoda usaphila, kodwa lo mfazi ufikayo abizwe ngokuba ngumama wekhaya. Ngaphezulu, kude kuthiwe lo mfazi makabe yinxalenye yezinto ezibandakanya uninazala kuba kaloku ngoku ungumama walapha naye. Esi sibini ke sithi

sithandazelane, sixhasane, sihlonelane kwaye sicebisane ngemicimbi ebalulekileyo. Okunye, kwaXhosa akukho mthetho ububhalwa phantsi, koko umthetho wakwaXhosa lisiko, sisithethe, nendlela yokwenza izinto ngokwesiNtu. Bekungekho sidingo samsesane futhi kungekho mntu ulipolisa komnye. Amasiko nezithethe ebeba yinxalenye yalento umntu ayiyo kungawo amlawulayo.

#### **4.7 UKUNYATHELA INKUNDLA**

Kweli izenge kuza kuthi kuphicothwe umhla apho intombi iye inyathele inkundla ngokusesikweni. KwaXhosa, ngalaa mini yomtshato intombi ibithi iphuthunywe ngabafana ababini kunye namabhinqa amane iziswe enkundleni. Omnye waba bafo babini ukhokela phambili, ngelixa omnye ehamba ngasemva. Amabhinqa la mane athi achulane nomtshakazi lo, kulo lonke ke eli xesha intombi le itshatayo izimbozile. Bathi bakufika enkundleni, bafike baguqe ze emveni koko izityhile intombi le itshatayo. Uthi uSoga (1931: 233) acacisa le nkqubo:

*Before the animal is slaughtered the bride accompanied by her bridesmaids, chaperon and master of ceremonies walk from their hut at an exceedingly slow pace. The time taken to cover fifty yards is out of all proportion to the distance. This takes place about midday. The bride and her maids are all covered up and veiled from observation. A mat is placed in the cattle-kraal on which the young bride and maids sit, still veiled. The master of ceremonies and the chaperon mean-while stand in front of them. In anticipation of the unveiling which will presently take place the girl adopt a kneeling position. The man and woman who are standing in front of the girls hold their arms at right angles from their bodies with their blankets expanded so as effectively to screen the girls until they have unveiled.*

*When they are ready their guardians withdraw and stand at each side of the girls. Looking modestly down at the ground, for they have taken off the handkerchiefs from their heads, and allowed their robes to fall from their shoulders on to their knees, they are subjected to an earnest scrutiny and appraisal by all the friends and relatives who have come to view the ceremony. This stage having ended the bride's troubles are not yet at an end, for she and her maids have to go through the same trying experience in presence of the woman in a hut set apart for the purpose.*

*The inspection being over the bride rises, leaving on the spot where she sat an assegai, or in these days a small sum of money as an equivalent. At such functions the bridesmaids are often approved and chosen on the spot as prospective wives by some of the on-lookers, and in consequence do not return home with the u-duli, but remain with the bride until such time as the usual formalities have been complied with.*

Ngokwale ngcinga ingentla, uthi umakoti xa aphumayo kulaa ndlu ebehote kuyo abe kanti uyakhatshwa ngalawa mantombazana ebemhotisile. Le nquleqhu ithi yenzeke kanye ngeli xesha ilanga lihlabe umhlaba. Intombi le itshatayo kunye nabakhaphi bathi xa bahambayo babe bezimbozile okanye bezogqumile. Ukuze ke umtshakazi abe uyazombula kufuneka abe unikezwe umyalelo ngumntu omdala oqhuba isiko. Lawa madoda ebeze nala magqiyazana aye agunyaziswe ukuba awatyhile. Hayi ke mfundi nawe uya kube sele uzicingela ukuba imiyiyizelo neenfiyo zinjani na ukukhala. Onke amehlo athi aphale, athi ekumtshakazi abe ekwezi ntokazi zine. Athi ongenamfazi amane ukulaqaza ngathi yimpuku ibanjwe ngunoxhaka kuba uzama ukubona ukuba akanakubanaliso lamtshato na kwezi ntokazi zine. Lonke eli xesha kubukwa ubuhle bendalo. NgokwasemaXhoseni kuthiwa ukubizwa kwayo yonke le nto kukuguqa okanye ngumdudo omncinci. Uthi uBongela (2001: 63) xa ahlomlayo ngomdudo lo ke:

“Kuthi emva kwaloo midyushuzo, nemidudo nemityhulubo kufike ixesha lezidlo neendywala (imiqombothi).”

Oku kuhlomla kukaBongela (2001) ngentla kuvusa inkolelo ethi ukuba ukhe wathetha ngento esiwa phantsi kwempumlo apho kukho khona umXhosa, kuba sisiwiliwili, kuye lee nalee. Kulo lonke ke eli xesha ngumntwana uyakrasa, ngosebeleni uyakrasa, izinja zixhwithana ngezigede zenyama. Kusisiwiliwili. Emva kwayo yonke le nquleqhu kuye kufike ixesha lokuba umtshakazi ayalwe ngabantu bakowabo bamxelele indlela ekulindeleke ukuba aziphahe ngayo. Emveni koko kuthi kufike ixesha lokuba ayalwe ngabantu abakhulu beli khaya bembonisa iindawo amaze anyathele kuzo kunye nezo ekukholeleka ukuba anganyatheli kuzo ngenxa yezizathu ezithile. Maxa wambi kude kuwe neziyalo ezimalunga nezinto ezichaseneyo nekhaya ekufuneka ahambele kude kunazo. Kukulo msitho apho abafana baye babone iintombi abacinga ukuba zikulungele ukuba zibe ngabafazi babo. Le ngcinga ibhentsiswa nguBali (2016: 33) xa athi:

“Kaloku ngale mini ezi ntombi zize azinxibanga phantsi kweza ngubo. Zithi ke zakutyhilwa kuvele loo mizimba iqatywe imbola inamabele amileyo, nto leyo ethandwayo nexatyisiweyo kwaNtu. Ezi ntombi zizintombi nto, zikho iziqinisekiso zobuntombi bazo azinaxhala lanto, kuba ziyahlolwa ngoomama abadala abasagcine eli siko lokwenda. Bezibukwa ngale mini zizo zonke iindidi zabantu ezikhoyo kubukwa loo milenze yazo ifana neyembaleki, kunye naloo mizimba ibambeneyo okweyinxala, zingathi nazo ziyaqhayisa ngobuhle bazo”

Malunga nale ntetho ingentla, imisitho kwaXhosa, ngokwakudala yaye ixatyisiwe kuba yayigcina amasiko nezithethe futhi ikhuthaza ukwenziwa kwawo. Umzekelo woku ngulo wezi ntombi zize ziziphothaphothile zazilungisa zantle ukuze nazo zifumane amasoka khon’ukuze isiko lokutshata kwaXhosa lingafi futhi lenziwe ngendlela. Emveni kwayo yonke le nto yomsitho, umtshakazi uthi aqalise ukwambesa okanye ukwambathisa abantu basemzini. Eli ke lelinye lamasiko andima yawo ibalulekileyo kwaXhosa. Liqhutywa ngokuthi umtshakazi akhuphe izipho encediswa ngabantu bakowabo kusombathiswa abantu bakulomyeni izipho ezifana neengubo, iityali, izitya, iinqawa, iimpahla zemizi (amakhuko, iingobozi, izihluzo, izingqusho, amatye okuguba nezinye). Emveni kwayo yonke le nto uduli luthi lumshiye umtshakazi emzini wakhe omtsha, limshiya nentombazana eza kuthi imhlalise de aqhele. Le ntombazana sithi ukuyibiza kwaXhosa yinkubabulongwe okanye umngqungu. Le ntombazana imthezisa igogo lesibini njengoko elokuqala sele libekelelwe luduli xa belufika.

#### **4.8 UTYISO LWAMASI**

Njengoko sele kuphawulekile ukuba umdudo uthi uthabathe iintsukwana, kumaxesha amaninzi kukholeleka ukuba kuye kuthi ngosuku lwesine udlulile umdudo okanye umtshato umtshakazi atyiswe amasi. Nalapha, yinxalenye yesiko futhi enentsingiselo. Olu tyiso lwamasi luthi luncede umtshakazi kwezi zinto zilandelayo:

- i. Xa etyiswa amasi uthi aziwe yiminyanya nezinyanya zekhaya elo litsha. Olu lwaziso luthi lumncede ekubeni akhuseleke kwizigulo nayo yonke imimoya yobumnyama.
- ii. Umtshakazi kunye nenzala yakhe banikezwa ibango kuwo onke amasango alo mzi.
- iii. Umtshakazi unikezwa igunya nemvume yokuba angatya kumasi alapha ekhaya. Sele engumntwana walapha ekhaya ekulindeleke ukuba kungabikho nanye into emcalulayo.

Ngokwale ngxoxo ingentla umfundi wothi athande ukwazi ukuba migaqo mini ethi ithatyathwe xa kutyiswa umakoti amasi. Uthi uBali (2016: 34) xa achaza le nkqubo:

“Xa kutyiswa umtshakazi amasi kuxhelwa ibhokhwe, ze kuthathwe intambo ithiwe nkxu kumasi asengwe kwenye yeenkomo zeli khaya kudityaniswe nenyama eyojiweyo ethathwe kwesaa siphika ebeshwame kuso umtshakazo.”

Le ndlela yokutyiswa amasi, njengenxalenye yesiko ithi ibonise ikwamnkeleka komakoti emzini ingakumbi ke xa kude kusetyenziswe izilwanyana zekhaya ezizezona zisondele kakhulu kwiminyanya. Umfundi wokhumbula ukuba iminyanya ithi isebenzisane nendalo xa kuthethwa ngemicimbi ephathelene namasiko nezithethe. Oku kuxoxwa nguBali (2016) uphinda akuxhase uSoga (1931: 234) xa athi:

*The bridegroom kills a goat for the bride who by partaking of it is introduced to the food of the family, or, as stated by the bridegroom 'is being by ith the milk of her new home' – ukutyiswa amasi ase-kay'apa. She is thus initiated as a member of her husband's family. Amasi (curdled milk) is then taken from the milk-sack (imvaba) and poured into a dish, from which the young bride takes a mouthful and spit it on some dung from the cattle-kraal-ubulongwe obuvela ebuhlanti. This is done to indicate a bond between the bride and her new home.*

Oku kungentla kulo mcaphulo, kutyhila into ethi uthi akuba etyiswe amasi umakoti abe ungumntwana weli khaya ngokupheleleyo. Lilonke, naye uyakwazi ukwenza amasiko nezithethe zeli khaya futhi ukuba uwenza ngendlela eyiyo uyaphumelela.

#### **4.9 UKUTHIYA UMTSHAKAZI IGAMA**

Uthi umtshakazi ngenxa yokuba engumntu omtsha kulo mzi, kufuneke ukuba izinto ezindala ebezibizwa phantsi kwegama lakhe zilahlwe. Kulahlwe negama lakhe ubuqu. Uthi ke akufika kulo mzi wakhe mtsha athiywe igama elitsha eliza kuthi lisetyenziswe emzini wakhe omtsha. Nalapha, kukho umthetho ekufuneka ulandelwe. Eli gama umtshakazi uthi aliphiwe nguninazala; umama wendoda. Kwelinye icala, likho necham apho abantu baye bakhethe ukusebenzisa isiduko sakhe umtshakazi ngenxa yokoyika ukumbiza ngegama kuba

bemhlonipha. Lihlonitshiwe ke igama lomntu kwaXhosa yiyo loo nto bade bathi naxa behleba abantu ubeve besithi “Igama lomntu yinkomo, andizi kulibiza”. Uthi aphiwe eli gama litsha ke umakoti ngendlela yokumamkela futhi nabantu basemzini bafuna azive amkelekile.

Xa kuthiywa igama kwaXhosa zininzi izinto ezithi zijongwe. Akuvele kugityiselwe nje igama, nqwa naxa kuthiywa umntwana osandula ukuzalwa kuye kujongwe iziganeko ezithile okanye iimeko ezithile emveni koko umntwana athiywe phantsi kwazo. Umzekelo, baye bathi abantu bakulomakoti bakujonga umzi lo, bawubone ulungele ukuba ingase wakhiwe, uve kusithiwa nguNokwakha. Bambi, bathi bakubona umzi lo babone kulungile ukuba wandiswe ngenzala, uve kusithiwa nguNokwandisa. Yiyo loo nto ke uye uve kwaXhosa kukhalwa ngooNolusapho, Nokhaya, Nobantu, Nomathemba, njalo-njalo. Lengcinga ingqinwa nguSoga (1931: 241) xa athi:

*When a woman marries she is given a new name, but not by her husband who had no authority so long as he lived at his father's kraal. She is named by other male members of her father-in-law's family together with her mother-in-law.*

Ngokwalo mcaphulo ungentla, oku kwenziwa ngezizathu zokuba kufuneka umfazi azive ekhululekile kwaye amkelekile kulo mzi wakhe mtsha. Wokhumbula kaloku mfundi ukuba lo mtshakazi ungena kwelinye inqanaba ngoku. Uphumile kweliya lobuntombi. Kuthi ke kwangobo busuku umtshakazi aphiwe iimpahla aza kuzinxiba ngosuku olulandelayo. Khumbula ukuba oko ebevalelwe kulaa ndlu ebehotiswe kuyo, uthi ke akuphuma kule ndlu ebehotiswe kuyo anxietyiswe impahla ayiphiwa kweli khaya. KwaXhosa ke ezi mpahla kuthiwa ngamajalumani, ikhetshemiya (iqhiya emnyama enomgca omhlophe) ethi ithwalwe ngumtshakazi, isikhafu, ityali kunye neembadada okanye iitenesi. Okona kuphinda kube ngumdlu kukuba lo mtshakazi uthi abe nokhukwana oluncinci olubizwa ngokuba nguMahamb'ehlala. Umakoti kufuneka asoloko eluphethe olu kukho ngalo lonke ixesha ephithizela phakathi komzi wakhe, naxa esenza imisebenzi kufuneka ahambe nalo ukuze kuthi xa kuye kwakho isidingo sokuba achophe ondlale lona. KwaXhosa umakoti akuvumelekanga ukuba ahlale esitulweni, okwesibini akuvumelekanga ukuba ahlale kwicala lootata. Yiyo ke loo nto ibixatyisiwe into yokuba kungabekwa zitulo kwicala loomama. Zibe kwicala lootata kuphela. USoga (1931: 241) ufika angqinelane nale ngcamango xa athi:

*In modern times the character of Native clothing has undergone great changes. Formerly women's clothing consisted largely of articles manufactured from the weight, soft material and sufficient warmth, the old order has given place to the new. Woolen blankets take the place of scraped and tanned cow hide. A married woman usually brings with her from her home sufficient wearing material to last for some time. If she does not, her husband has to provide such articles as she needs.*

Eyona ntsingiselo iphambili yezi mpahla zamajalemani, ngokwale ngcinga icatshulwe ngentla kukutyhila into ethi umtshakazi uphumile ebuntombini ukwibakala elingasentla ngoku lobufazi (Ogunleye, 2011). Lilonke ke isinxibo naso kufuneka sihambelane noko futhi sityhile isidima nesithozela. UDUka (2007): 32 uhlomla enjenje:

“Impahla athi atshintshe ngazo uthi azithengelwe ekhayeni lakhe lokuzalwa. Akuba enxityiswe ezi mpahla uhlaliswa kuMahambehlala aze emva koko ayalwe ziinkondekazi zeli khaya.”

Okona kungumdlala malunga nalo mcaphulo ungentla yinto yokuba umakoti akayalwa engekaxibi njengomakoti. Isinxibo sakhe sibonisa intlonipho kwiinkondekazi zekhaya elo aze kulo. Kwesi sigaba umtshakazi uthi abe kanti ufumbathiswe ilungelo lokuqalisa angene kwezinye izindlu. Kuthi ke kulindeleke, njengenxalenye yesiko, into yokuba umakoti avuke ngosuku olulandelayo ahothe endlini enkulu (idla ngokuba likhitshi). Emveni koko kulindeleke ukuba ayokukha amanzi emlanjeni esebenzisa ingqayi. Eyona ntsingiselo iphambili ke yesi sithethe kukubonakalisa ukuba uyakwazi ukukha amanzi nokwenza eminye imisetyenzana.

Okunye okulindelekileyo kukuba umakoti atheze igoqo lakhe lokuqala. Kweli ixesha ukwenza oko sele encediswa zeziya ntombi ebehote nazo kulaa ndlu ibibekelwe bucala. Uyahlala ke umakoti esebenza imisebenzi yomzi wakhe equkeza. Kuthi kwakuphela iiveki ezimbini, emveni kokuba sele libethiwe ikhazi eliquka isazimzi (ubuso bentombi) akhululwe ukuba akhe agoduke. Kaloku kwaXhosa intombi xa sele yendile akuthethi kuba ilahliwe kowayo. Hayi. Kwakhiwe nje ubuhlobo. Ezona njongo ziphambili zale ngoduso kukuya kubabona ekhaya kunye nokuyocela iimpahla zokutshintsha emzini. Kwakhona, uthi xa sele ebuya emzini abe kanti uphethe isonka esibhakiweyo, amagqabi, iswekile, ubisi, isithebe kunye nengobozi okanye ingceke. Eyona njongo iphambili yoku kukuba athi xa afika emzini abe nento aza kwenzela kuyo into ephungwayo. Intsingiselo yesi sithethe kukutyhila into ethi kuyatyiswa

kowabo apho asuka khona kwaye nalapho aya khona kuyatyiwa. AmaXhosa ke awadibani nendlala, ayigweba isavele ngonwele kakade. Kwelinye icala, ikho into ethi yindlela nje yokuphakamisa nokuxinzelela ubuhlobo phakathi kwala makhaya mabini. Uthi akuba ebuyele emzini wakhe, kulungiselelwe umcimbi wokuba aphiwe umthwalo. Lo mcimbi yimpahla engengakanani equka impahla yemizi kunye nempahla yokunxiba. Impahla yemizi ibaluleke kakhulu kwimicimbi yobulawu. Le ngcamango iyangqinwa nanguGqiba (1995: 12) xa athi xa kusendiswa intombi isiwa emzini wayo, iya nempahla yokwambesa, enjengamakhuko, izirhudu, iingobozi, izithebe, iintluzo nemitshayelo. Zingekho ezi zinto kosoloko kukho isikrokro kubantu bomzi ngakumbi amadodakazi. Akukho nto inokuthatha indawo yezi zambeso zengca kuba zimele ubufazi obu angena kubo, njengoko zilukwa ngumfazi emzini wakhe. Nakwezi mini zempucuko azikashukunyiswa nto exabisweni lazo xa kusendiswa. Uhambisa uBali (2016: 36) enjenje ukongeza kule ngxoxo ikulo mcaphulo ungentla:

“Ngosuku obeluxeliwe bathi bafike abantu abazise umthwalo lowo abaquka amantombazana athwele iinyanda, bambi baphethe izidlo eziza kufika ziphekwe apha, abanye baphethe iimpahla aza kuthi ayinxibe ukutshintsha leyo ebeyithengelwe emzini wakhe amakhuba, amazembe, iirhengqe, ucelemba nempahlana yemizi. Into yokuqala abafika bayenze kukwabelana ngomsebenzi. Abanye babekelela igoqo, ngeli xa abanye bethabatha i-emele besiya kukha amanzi abaza kuwasebenzisa ekuphekeni, bambi balungisa, bambi balungisa iimbiza zokupheka, baqalisa ukupheka.”

Konke ke oku kuqukeza athetha ngako uBali (2016) kwenziwa ngokukhawuleza ukuze lingatshoni ilanga beselapha abantu basemzini. Kuthi xa sele kusondele amalungiselelo okuphakwa kweembiza abantu bakulomakoti bacele abantu abadala bakulo mzi yendele kuwo intombi yabo, eyona nto babacelela yona kukubanikeza iziphso. Abantu abadala ke baquka oomamazala, ootatazala, ootat’omkhulu, oomakhulu, oodadobawo nabanakwabo ndoda. Uluxhasa enjenje olu luvo uBali (2016: 36):

“Kuqala utatazala abekelwe ikomityi nesosa, isitya sokutyela, icephe, netisipuni, isithebe, andlalelwe ukhuko ze ambathiswe ingubo. Umakoti lo ke akambambi uyisezala zonke ezi zinto uzibeka phantsi xa engakayenzi ngokwesithethe samaXhosa into ebekufanele ukuba uyenzile yokumnika esandleni nanjengoko kusenziwa.”



Malunga noku kungentla, kwaXhosa ke kukho inkolelo ethi umakoti uthi enze isithethe esithile ukuze abe kanti uyakwazi ukumbamba uyisezala. Umakoti kulindeleke ukuba akhuphe imadlana athi ayinikeze uyisezala ecela ukumbamba. Sisithethe ke eso. Zonke ezinye izinto ezilandelayo emveni kokwambeswa ziimfundiso ezifana nokuba emzini kuyathezwa, amanzi ayakhiwa, kuyacandwa, kuyalinywa, njalo-njalo. Emveni kwawo wonke lo msebenzi kuye kucelwe indlela. Iyacelwa indlela kwaXhosa.

#### **4.10 IZIHILONIPHO ZABAFAZI KWAXHOSA**

KwaXhosa abafazi xa begqiba kwenda kulindeleke ukuba kubekho izihlonipho abazisebenzisayo. Ekwenzeni njalo kuthi kubekho amagama abahambela kude kunawo. Akwaneli ekubeni izihlonipho kwaXhosa zibe zezabafazi kuphela kodwa wonke umntu kulindeleke ukuba abe yinxalenye yazo ngokwahluka-hlukana kwazo. Ukuphefumla ngezihloniphe kwaXhosa uBongela (2001: iv) uhlomla athi:

*Isihlonipho is one of the major parts of the indigenous culture of amaXhosa.*

Ngoku kungentla kuthethwa nguBongela (2001) kuyabonakala ukuba intlonipho kwaXhosa yenye yeentsika zamasiko nezithethe kunye nentlalo. Onke amasiko nezithethe ezithi zenziwe ngamaAfrika kuthi kubekho ulwimi oluthi lusetyenziswe ngeenjongo zokubonisa intlonipho (Rajend, 2018: 102). Umfazi owendileyo ke kwaXhosa kuthi kubekho indlela ethile ekulindeleke ukuba athethe ngayo futhi kukho nezinto ekufuneka azibize ngendlela ethile. Ngaphezulu, umakoti uthi awaphephe amagama amaninzi adla ngokusetyenziswa kwiintetho zemihla ngemihla. Olu lwimi lukhethekileyo alubachaphazeli abantu bekhaya ekubeni babe yinxalenye yosetyenziso lwalo. Ukuba ngaba bayalusebenzisa iba kukuthanda kwabo.

Isihlonipho kwaXhosa sidlala indima enkulu ngohlobo lokuba kwa isimilo somfazi sithi sibhenceke kwalapha ekuhlonipheni. Intlonipho ke, jikelele, ithi izobe ikhaya umntu aphuma kulo. Ngako oko, indlela umfazi ahlonipha ngayo ithi ibonise ukuba uphuma emzini onjani na. KwaXhosa uhlonipha de uhloniphe nekati yaloo mzi wendele kuwo. Loo nto ibonisa intlonipho kwiminyanya yalapho.

Zininzi ke iindlela athi umakoti abonakalise ngazo intlonipho. Ezinye zazo qikuqa indlela yokunxiba, indlela yokuthetha, iindawo anyathela kuzo, izinto anokuzenza nanokungazenzi, njalo-njalo. USoga (1931: 239) ulinabisa ngolu hlobo igama lokuhlonipha:

*The word ukuhlonipha – to respect, to reverence, to be bashful, is used in connection with these various renderings, according to the circumstances of the case. It is usually applied to the custom whereby a married woman is debarred from using the name of her father-in-law u-sondoda. And must avoid all words, whose initial syllable is the same as the initial syllable of her father-in-law's name, or indeed, any word that includes the whole or part of the father-in-law.*

Oku kuthethwa nguSoga (1931) kuthi kudandalaziswe ngakumbi nangakumbi nguBali (2016: 37) xa athi akuba enzelwe isiko umfazi kwaXhosa kuye kubekho izinto angazenziyo nemihlaba angayinyatheliyo, amagama angawabiziyo, yonke loo nto sithi xa siyibiza zizihlonipho zabafazi. Okunye okuqulethwe yile ngcaciso kaSoga (1931) kukuba umfazi makasebenzise ulwazi lwakhe lwemveli nolwazi lwakhe lolwimi ukwakha amagama athile athi ahloniphe abantu nezinto ezithile kulo mzi wakhe.

Okunye omakukhankanywe yinto yokuba kwaXhosa uthi umtshakazi xa eyalwa zibe kanti iziyalo zimiliselwe kwintsika yentlonipho. Konke okuthethwayo malunga nendlela amakaziphathe ngayo umakoti kuthi kwayanyaniswe nentlonipho. Intloniphe ke emaXhoseni ayibhekiselelanga kumntu omdala kuphela koko ibhekiselele kuye nabani na umntu, kuyo nantoni na into kuba kaloku kwaXhosa yonke into edalwe nguSomandla ilixabiso kwaye kufuneka inikezwe intlonipho eyifaneleyo.

Kwesi sithethe sokuhlonipha akulindelekanga ukuba ibe ngumtshakazi kuphela ohloniphayo koko wonke umntu kufanelekile ukuba ahambe kweli khondo linye lentlonipho. Yiyo loo nto ukungahloniphi kuthetha ukuthi awuhloniphi minyanya nazinyanya. Kaloku aba bantu kufuneka ubahloniphile ngooThixo bakho basemhlabeni. Nabo bangakuzaliyo kuyimfanelo ukuba ubahloniphe, futhi ubahlonele. UBhayi (1996: 21) uyakungqina oku xa asebenzisa abalinganiswa bakhe esithi:

“S'bonda: Uhamba ze tyhini! Iphi iqhiya? Ziphi iilokhwe zobutshakazi? Uphi umxakatho wakho?

Kholeka: Ubugqwetha obu abukwenzelanga nto wena. Ucinga ukuba kukho ixesha lezo zinto kugulwa okanye kubhujiwe? Kufunwa thina phaya okanye kufunwa iilokhwe zobutshakazi neeqhiya?”

Kule ngxoxo yababini ingentla eyona nto iphambili kukuba uKholeka uphume emsebenzini ngokuleqa kuba kufike umyalezo othi utata wakhe akaphilanga. Ngeli xesha aphuma emsebenzini ke unxibe iimpahla zakhe zomsebenzi kakade. Umyeni wakhe ke umpheka emophula ngenxa yendlela anxibe ngayo kuba ekholelwa kwinto ethi into yokungaxibi ngendlela komtshakazi ibonakalisa indelelo. Uziphendulela athi eyona nto ibalulekileyo ngumphefumlo katata wakhe ngaphezu kweempahla.

Eyona nto izanywa lolu phando kukubhentsisa into ethi into yokunxiba ngendlela ethile komtshakazi ayiphelelanga sinxibeni kuphela koko eziya qhiya, leya mixakatho, eziya lokhwe zinde zithwele intlonipho njengencubeko yakwaXhosa kakade. Kufika kube nzima ke kwiintombi ezifana noKholeka kuba ithi ngoku ithethayo ibe itshila ibonakalisa ukuba ayiyikhathelele kwa le nto ithethwayo. Uzibonakalisa njengomntu ongakhathalelanga siko. Phofu nesi simo akuso sinzima futhi simfaka phantsi koxinzelelo kuba utata wakhe uphakathi kokufa nokuphila, mhlawumbi ke naye ubindekile futhi uxikizekile ngenxa yomothuko.

UTom (1996) uhlomhla ngezihlonipho zabafazi kwaXhosa xa athi eyona nto iphambili eyenziwa ngumtshakazi kukucweza. Ukucweza oku ukuchaza athi kukuhambela kude neendawo ezithile ezizintloni kuye. Umakoti ke kulideleke ukuba ahambele kude nobuhlanti, iindawo apho kuhlala khona amadoda okanye inkundla, isango lobuhlanti nomphakathi walo. Ingumdla ke into yokuba amaXhosa ayenenkolelo ethi ukungena komfazi ebuhlanti wothi angcolise iinkomo. UBali (2016: 38) ude athi xa akuchazayo oku:

“Kukholelwa ukuba wozingcolisa kuba engumntu othi amane esiba namaxesha athile ahlamba ngawo. NgamaXhosa akudala ke la ayekholelwa ngolu hlobo ... Umfazi xa sele emdala yena ungena gqobho ... Kaloku yena akasayenzi into yokuhlamba.”

Oku kukule ngxoxo ingentla, kuhamba kuzalane nenkolelo yakwaXhosa ethi umfazi uthi naxa esuka emlanjeni ebeyokha amanzi kufuneke awuvele ngasemva umnyango. Uthi asenze esi sithethe iinyanga zibe ne andule ke ukuhamba phambi kwezindlu kodwa ke ayicwezele

inkundla nesango lasebuhlanti. Le ndlela umtshakazi athi ahambe ngayo xa avela kuyokha amanzi uyicacisa mhlophe okaSoga (1931: 49) xa athi:

*The bride is given a water bucket and made to go through the routine she has to follow when fetching water from the nearest pool for the hut. There is a strict rule attached to the bride carrying water in that when she comes out of the hut she has to turn right and go around the back of the hut. She is not allowed to leave the hut but left because that is the way her husband goes. When she turns with the water she follows the same route.*

NgokukaSoga (1931) kule ngxoxo ingentla, kulindeleke ukuba njengoko esenza le ntshukumo nje umakoti kufuneka abe kanti unxibe isinxibo esimogqumileyo ngeenjongo zokuhlonipha ootatazala bakhe. Akufuneki kuvele nonwele. Le ngcinga ingqinwa nanguGqiba (1995: 1) xa athi umntu obhinqileyo yena ongentombi yaloo mzi ucwezela kude sele badilikayo nobo buhlanti. Kaloku sisilili seminyanya yamathile esi. Kulapho kunqulwa khona yimilowo yeli khaya. Angasithatha phi ke umfazi isibindi sokukraduleka iintshetshe-wula zamaxhego aphantsi komzi?

Ukunxiba into enemikhono emifutshane kwaXhosa kukuhamba ze. Kulindeleke ukuba umfazi ayigungxe iqhiya yakhe, kumaxesha amaninzi idla ngokuba yiqhiya emnyama. Injongo yoku ke kukuqanda ukulaqaza hleze kanti kubekho izinto ezimphazamisayo kwimisebenzi yakhe ayenzayo. Le nkolelo ingqinwa nguSoga (1931: 48) xa athi:

*A black cloth is wrapped tightly around her head to come down over her forehead and so low over her eyes that has to tilt her head backwards to see. This doek is one of the many signs of respect which a bride has to show to her father-in-law.*

Okunye okungathethwa malunga noku kukulo mcaphulo ungentla kukuba umtshakazi akufuneki ajongane namanye amadoda emehlweni kuba loo nto ingenza ukuba indoda imkhanuke kanti ichasene nentlalo kaXhosa into yokukhanuka umfazi womnye umntu. Uthi uBali (2016: 39) umfazi ujongana nendoda yakhe ebusweni, loo nto ibonisa uthando lomnye komnye. AmaXhosa ayesenza ngolo hlobo kuba efuna ukuba umfazi ahlale ecinga ngokwenda angacingi ngezinye izinto ezikude kuye. Iilokhwe zakhe ziyawhunduzela zirhuqe phantsi kuba kaloku kufuneka kufihlakale loo milenze ngokokude ibe nokurhaleleka kwamanye amadoda. Kusebusuku apho indoda phaya entangeni ithi ibone ubuhle bemilenze bomfazi wakhe,

ukumila kakuhle noncumo lomfazi wakhe. Nokuba akasalifaki ixakatho kodwa akufuneki aveze iingalo zakhe ngaphandle, de abenamasu amabini.

Enye inkolelo yamaXhosa kukuba umakoti abhinqe ibhayi esinqeni sakhe ukuze inyama yakhe ingabaleki kuba ise nokuvusa iinkanuko nokurhaleleka kwamanye amadoda. Ukuba ngaba kukho into ayithweleyo nokuba yinyanda okanye yiemele yamanzi akufuneki athi xa eyibeka phantsi ayigadlele kuba loo nto ithi imtsalele amehlo, nto leyo ingafunekiyo kwaNtu. Xa ehleli kufuneka ahlale emveni kocango, nokuba sele ephazamiseke kangakanani na akufuneki ahlale esitulweni sikayisezala. Ukutya akuphekileyo akufuneki akuse ngokwakhe kuyisezala nto nje angase acele umntwana amsele. Kwakhona, xa ephaka ikho indlela ethi ilandelwe athi uBali (2016: 38) ngayo, ngeliya xesha ebephaka ukukhumbule awakuxelelwayo ukuba aqale ngabantwana, eze ngamadoda, ze kulandele abafazi. Kukho inkolo yokuba xa athe waqala ngamadoda aya kuba namahlaba. Umfazi uhlonipha ahloniphe nabantwana kulo mzi. Ukuba uzibule, wofumana ukuba lo mntwana amzeleyo asingowakhe, koko ngokayisezala noninazala. Akanakuze amse sandla kukho okhoyo kwesi sibini sabazali.

Akupheleli ekubeni angabethi owakhe kuphela umntwana koko akufunekanga ase sandla nakomnye umntwana weli khaya. Ukuba kukho othe wona kulindeleke ukuba amxele kubantu abadala beli khaya bamohlwaye ngokwabo. Kaloku yena akufuneki abe esenza ingxolo etsala amehlo. Ngokubhekiselele kwindlela abiza ngayo amagama neefani zomzi wakhe lo mtshakazi ungumendi kweli khaya kukho izinto angenakuze azibize ngamagama azo kuba zinamalungu okuqala afana nalawo okuqala eefani namagama amadoda amakhulu alo mzi. Umzekelo masithi ifani yalo mzi nguNyamankulu, umfazi akanakuyibiza njengokuba siyibiza inyama, yiyo loo nto athi yintshani.

Yinxalenye yesiko ke nale, ukucacisa ubungqongqo beli siko ke into engase ikhankanywe yinto ethi umfazi uthatha ixesha elide ukuze abe nelungelo lokuthi abize ifani yomzi wakhe. Akubikho nto isisikhalazo kuyo yonke le nto kuba umakoti uyazi ukuba uzibizela iintsikelelo ngokuhlonipha iminyanya nabantu bekhaya. Uthi uSoga (1931: 32) xa enikeza olwakhe uluvo ngalo mba:

*The bride has also to respect the names of her husband's father and grandfather as far as they can be remembered. When the woman refers to her father-in-law, she has to call him 'father of ... (his elderst son, but if that son is her husband, she has to use yet*

*another substitute name for the husband). In cases where she has to evade some other name because it has the same syllable as the name of her father-in-law, she gets around the difficulty by substituting a synonym or the name of a substitute commodity.*

Oku kungentla kugxininisa ulwazi oluthi abatshakazi bakwaXhosa bebenendlela ebebethi babhenele kuyo xa behlonipha ngokuthi babize imizi yakulomyeni ngamagama. Umzekelo, ubuya kuva kukhalwa ngotatomdala waseVela, utatomdala waseNqalweni, njalo-njalo. Oko kukuhlonipha amagama abantu bakulomyeli nditsho nenja le yembala. KwaXhosa akuvumelekanga nokuba ayibetheinja yasemzinini. Uthi uBali (2016) ukudandalazisa lo mba xa ethe ngempazamo wayibetha okanye wayikhaba ngomsindo, woba wenze elibi nelikhulu ihlazo eli. Uya kumva uninazala embuza ukuba angathini ukuthi engumtshakazi ekhaya phaya akhabe izinja zalapho ekhaya, xa esitsho ke uzama ukumbuza ekwamkhumbuza nokumfundisa awakuxelelwayo, ukuhlonipha.

Lo mtshakazi uthi abe nokuzisola, wofika sele ecela uxolo sele kungathi ubulele umntu. Le ntetho izalana nqwa naleya ivela kwincwadi kaJordan ethi “Ingqumbo Yeminyanya” (1940). UJordan (1940: 169) uyibeka ngolu hlobo eyakhe imbono malunga nombaba wokuhlonipha:

“Amadoda aphosa amehlo emntwaneni, awa ngamadolo enqula, encedisa lo mfo, abafazi ababezithe gexe iityali, neengubo bubushushu bazambatha, balungisa neeqhiya. Bathi nyebelele bemka. UNobantu wathi ebeqwalasele emthungwini, waphakamisa amehlo akubona obo bugushu-gushu. Wathi akubona amehlo onke esemntwaneni wajika awakhe wakhanga. Kanti lulele nje usana kukho inkwakha enyoshoze yaza kuzisonga emqamelweni kanye ngasebuchotsheni bomntwana. Watsho ngesikhalo esibi uNobantu; ‘Yhu! Usana lwam, Thixo wamaZulu!’ Watsho wayithi xhakamfu-jwi kude loo nkwakha, wathabatha usana lwakhe, wabaleka nalo egxwala.”

Oku kukulo mcaphulo ungentla kutyhila banzi malunga nendlela iminyanya ehlonitshwa ngayo kwaNtu kuba kakade ithi iqhagamshelane nabantu ngeendlela ngeendlela. Lo mcaphulo ke ungentla njengoko uvela kuJordan (1940) ungumzekelo ocace gca malunga nalo mxholo ukulo mhlathi.

KwaXhosa kukho amagama athi asetyenziswe ngumendi, loo nto ke ayithethi kuthi abanye abantu okanye amadoda awangewasebenzisi. Uthi uNgewu (2005: 2) xa eveza olwakhe uluvo ngokuhlonipha:

“AmaXhosa ngabantu abaneentloni, abaziwayo ngentlonipho. KwaXhosa maninzi amagama athathwa njengamagama alumezayo namanyumnyezi, loo magama akhona kuluhlu lwamagama kodwa asetyenziswa xa kunyembelekile. Oku kunqaba kwala magama kunqabe oku kokuva umtshakazana enkqangaza uyisezala ngegama. Asithethi thina ngaba batshakazana ungafika behamba ngentloko emzini, iqhiya becinga ukuba yifadukhwe yokosula izitya.”

Unyanisile ke uNgewu (2005) kulo mcaphulo ungentla xa athi la magama avela mhla kunyembelekileyo njengoko ke neciko lamaXhosa lisitsho ukuthi isisila senkukhu sivela mhla kugquthayo. Lo mtshakazi kuthi maxa wambi xa ethe waphazama wabiza uyisezala ngegama ibe lihlazo elikhulu elo, ade maxa wambi kufuneka aconoziswe, oko kukuthi agoduswe kuba engahloniphi emzini wakhe. Ngaxa limbi kufuneka umtshakazi eze nesipho xa evela kowabo asiphathele uyisezala ngeenjongo zokuxolisa, sipho eso esithi sibeyibhotile yebranti. Uthi uSoga (1931: 48) xa ashwankathela imiba aphaathelene nokuhlonipha kwaXhosa:

*Women also build up a collection of words of their own- or their mothers-in-law compile the list for them-which they use as substitutes for the prohibited words. The complications of this system will be appreciated when it is considered that the people using it are illiterate and have to memorise the words because they cannot write them down. The effect is that the bride has to know her list off by heart and her audience has to sort out and understand what she is talking about. If the young woman in her carelessness does say the father-in-law's name, it is a very serious matter; she has to hide from him and then return home to her parents for a present for him from her father. In these days, the present demanded is a bottle or two brandy and the bride is not allowed to eat in her father-in-law's hut until she has brought it.*

Ngokwale ntetho ingentla, uthi umakoti xa sele ebuyela emzini wakhe aphaathe ibhotile yebhranti ze bonke ke abantu bakulomyeni badibane kuza kuselwa le bhotile phaya ngasebuhlanti. Okona kuphambili okutyhilwa yile bhranti yinto ethi lo mfazi uyazisola kwaye ubonisa udano ngesi senzo sibi asenzileyo. Olu phando lubona kufanelekile ke ukuba lufake

isakhelo esibonisa izihlonipho zabafazi kwaXhosa. Eyona njongo yolu phando kaloku kukubhadula liqokolela izinto zamaXhosa esele zitshatyalalisiwe. Esi sakhelo ke siza kuthabathisa koko sele kwenziwe nguHoza (2015). Sime ngolu hlobo:

<b>IGAMA</b>	<b>ISIHILONIPHO</b>
Ukutya	Ukumunda
Izembe	Igxabela okanye isixengxe
Ilanga	Icanaba okanye ibalela
Inyanga	Intwasa
Ukufa	Ukunoboka
Utata	Ubawo
Ubhuti	Udzuti okanye utsitha
Isitya	Isimundelo
Ibhokhwe	Itsokhwe
Inkomo	Inombe
Into	Ishi
Intoni	Ishini
Ukujonga okanye ukukhangela	Ukuloza
Imbiza	Inteleko
Ubulongwe	Ubunameka
Inkwenkwe	Ityhagi
Inja	Ikhanka okanye ibetha
Inyama	Intshani okanye imheya
Umzi	Umtyanti
Umntu	Umju okanye umndyu okanye umnawuki
Ukubetha	Ukusalaba
Ibhekile	Iwaba
Ingxowa	Inkunkusha
Amanzi	Imvotho okanye amathinzi okanye amanunga
Umlungu	Umnyepha



Udaka	Ityabeko
Umhlaba	Umgade
Indlela	Inyathelo
Ukuphanza	Ukuphunza
Indlu	Inkatheko okanye iqhusheko
Ukuxoka	Ukuncokola
Ukurhala	Ukungxama
Isela	Itutu
Inxila	Indlamanzi
Inkuku	Ityiphu
Inkobe	Impothulo
Umbona	Utiya
Imbotyi	Intlumayo
Iingcambu	Iindandalazo
Ibhoso	Irhancu
Indoda	Incentsa
Amehlo	Amagabuka
Ukuhamba	Ukunawuka
Umhambi	Umnawuki
Ukupheka	Ukusinya
Imilenze	Iminawuki
Iinyawo	Iinkxubula
Ukupheka	Ukuthleka
Encinci	Elokwana
Indawo	Imango
Ukuvuka	Ukutyithika
Kusasa	Ngobaluko
Indlebe	Ivangayo
Ingubo	Intyatho
Iinkuni	Iintyodi

#### 4. 11 ELOKUQUKUMBELA

Njengoko ibisele ixeliwe into yokuba olu phando luza kuthi luvuse iinkumbulo kumaXhosa malunga nendlela ekwakuqhutywa ngayo kwaXhosa, nalo olu dweliso lungentla luvusa intlungu kuba kwaXhosa yayixatyisiwe into yokuhlonipha nokuhlonela. Kulihlazo lomhlola ukuva umntwana weNgesi ekhanquza ebiza uyise nonina ngamagama. Phofu ke yinkcubeko yabo.

Okunye, sele kubonakele ukuba kule mihla yanamhlanje ulwendiselwano alusaqhutywa ngendlela yesiNtu ngenxa yokungenelela kwezinto ngezinto ezifana nokufuthelana kweenkcubeko, ukungenelela kwenkolo yaseNtshona, njalo-njalo. Ngokolu phando ke umphandi uzama ukubuyisa isidima nemfundiso malunga nokuqhutywa kwesiko lokwendiselana nelobola.

Isiko lokulobola kule ncwadi kaTamsanqa alahlukanga kwintlalo kaXhosa kwimihla yanamhlanje kuba imizi ethile isanyathela phezu kwala mabakala ezithethe ezithe zaconjululwa ngentla apha. Le ngxoxo ingentla iyibonisile into yokuba nakubeni ikho imizi ewenzayo amasiko nezithethe kodwa akasaqhutywa ngalaa ndlela yakuqala. Omakuphinde kuqapheleke kukuba uTamsanqa uveza into ethi ukophulwa kwamasiko nezithethe asinto ilibali elingeyonyani, njengoko omnye umntu angade acinge ukuba iziganeko eziqhubeka encwadini ziphelele apho, kodwa okubalulekileyo kukuba ibali sisipili esiveza intlalo kaXhosa injengoko injalo. Into yokubhuda nokulahla imigaqo yelobola yinto eyenzekayo kwaXhosa njengoko isenzeka kuLindikhaya Mtoto. Oku kuqhubeka ebalini kuyinto ebinokwenzeka nakubani na entlalweni.

#### 4.12 ISITHEMBU

Kwesi sigaba kuza kuthi kuphononongwe nzulu intsingiselo, indima nezizathu ezikhokelela kwisiko lesithembu njengoko livela kwincwadi kaTamsanqa ethi “Ukuba Ndandazile” (1967). Akupheleli ekubeni indima yeli siko ivele kuluncwadi lwesiXhosa kuphela, kodwa ithi ibe ngumfuziselo woko kwenzeka entlalweni le siphila kuyo. Uninzi lwezinto ezithi zibandakanye ulwendiselwano sele zichatshazelwe kwisahluko sesine. Umfundi wokhumbula ukuba isithembu sasisisithethe mandulo phaya kodwa ngenxa yokungenziwa luninzi lwabantu kule mihla yanamhlanje saguquka saba lisiko kuba sisenziwa yiloo mizi ithile (Soga, 1931). Izizathu ezibangela oku, ngokukaBali (2016), kungenxa yenkolelo ethi kunhyashwa amalungelo abafazi de maxa wambi kubekho iintiywano phakathi kwekhaya. Le ngcinga, ikwesi sivakalisi singemva ihambelana noko bekuxinzelelwe ngaphambili kwathiwa isithethe siyakwazi ukujika sibe lisiko. Ngaphezulu, isiko nesiko lomzi liyahluka ngokweendlela zokuqhutywa. Njengoko isihloko sisitsho ukuthi injongo yolu phando kukuphicotha-nzulu indima yamasiko nezithethe kwezi ncwadi zimbini, isithembu sesinye sala masiko nezi zithethe ekubonakalayo ukuba siya sitshitsha ngokutshitsha, siya sigqwethwa ngokugqwethwa kwiindlela esenziwa ngazo. Le ncwadi kaTamsanqa, ithe yasivelela isithembu ngendlela apha esityhila silisiko elibalulekileyo xa kukho iingxaki ezifana nokungazali, ukwaluphala komfazi, njalo-njalo. Indima yalo kule ncwadi, ihamba ide iveze neengxaki ezihambiselana nesithembu, ngxaki ezo ziquka ukutyunyuzwa kwamalungelo abafazi. Umzekelo, uNobandla uthi xa akhalazayo esitsho ukuba akasamnkeli isithembu ngenxa yezizathu ezithi isithembu sibonakalisa ukuba uLindikhaya Mtoto akasamthandi, kodwa akubikho mntu umhoyayo. UNobandla ulibala nto ithile, into ethi isiko kaloku alilawulwa yintando yabantu, lilawulwa ngumthetho kaNtu. Lisiko elo, futhi lidala.

Nangona izithethe zingenguwo umthetho ngokukokwazo, zakha iintsika ezixhasa nezigqithisela isimo esithile kuhlanga. Izithethe ezi zithungelane zaphinyelana zanziba neziseko eziyintsontela ethungelanisa abantu neemo zentlalo ekunyanzelekileyo ukuba umthetho uzinike umqaphela unqwale kuzo, kwaye uninzi lwezigqibo zawo usekwe phezu kwazo. Izithethe zizizicaka zomthetho kwaye uninzi lwezigqibo zawo usekwe phezu kwazo nguXhosa (Bali, 2016). Ubudala bezo ziseko awunakulandwa ngenxa yobudala bazo owawuhleli ukho mandulo lee. Izithethe zizizicaka kwaye umkhosikazi onamandla wokulungisa nokumanya uhlanga lube yimbumba. Nasiphi na isenzo okanye isenzo

esicetywayo esidobelela phantsi okanye esicinezela sinyhasa isithethe nesiko uye uve kusithiwa, “asisiko lakowethu elo” (Bali, 2016: 77).

Ngokwale ngxoxo ingentla malunga nesiko nesithethe, ngokukaTamsanqa, kwaXhosa amasiko nezithethe zithi zinxibelelane nomthetho ngenxa yokuba zilawulwa ngumthetho kakade. Ngenxa yoko, kuthi kube nzima ke ukwahlula imfe emfabeni phakathi kwezi nstika zimbini. Ngokuphandle ke, eli gama lithi “umthetho” libhekiselele kwimigaqo ethi ilawule intlalo ethi imiselwe iphinde itywinwe ngabantu. Yiyo ke loo nto yenza uninzi lwabantu kuquka noQangule (1979) noMaluleke (2012: 4) bagqibe ekubeni isithethe ngumthetho. Ngako oko, isithembu lisiko elasekwa kwantlandlolo kuba kuthi kubekho indlela okanye inkqubo ethile ethi ilandelwe futhi ekudala kuhanjwa ngayo. Ngaphezulu, amasiko nezithethe ayimikhwa nezimiselo ezithathwa njengomthetho kuba zisekwe phezu kwezibakala zomthetho lo sele uchaziwe ngentla.

Phakathi kwawo onke amasiko nezithethe ezikhoyo, isithembu sesinye sawo esingcambu zawo zisekwe phezu kobuAfrika futhi zihambiselana nesiNtu. Isithembu eMzantsi Afrika samkelwe njento engelohlazo okanye engahambisi ngamzimba njengoko ibe ikho kakade izizukulwana ngezizukulwana. Umfundi makaze aqaphele kwakhona ukuba esinye sezizathu sokwenziwa kwesithembu siza kubhentsiswa kuqanyelwe ngenoveli; “Ukuba Ndandazile” (1967) eyiyenye yeencwadi eziphicothwayo kolu phando. Ezinye izizathu sokwenziwa kwesithembu ziza kuduliswa ngokuthe gabalala ukuze olu phando nalapho isithembu sityhilwa njengomsimelelo wokwandisa isizwe, kube ke ngolo hlobo kwandisa iinkokheli zangomso. Isithembu sithi senziwe zizizwe ngezizwe siqhutywa ngeendlela ngeendlela kungesiso nesizathu sokuba kutheni koko ikukuba kukho umthetho osilawulayo ngokweswo sizwe okanye olo hlanga. Phambi kokuba eli siko lesithembu libhentsiswe banzi ngokwendlela elityhilwa ngaye encwadi ze licakacwe ngokuqamela entlalweni kaXhosa, olu phando lubona kukuhle ukuba lukhe luve ukuba zithini na iingxoxi malunga nesithembu.

UDavies (1986: 8) kunye noKonie (1984: 744) baligxibha belixakaxa eli siko xa bathi libonakala licinezela abo babhinqileyo. Baqhuba bathi, isithembu lelona lisiko lakha lanzima ngenxa yokuba amalungelo abafazi kumaxesha amaninzi athi angathathelwa ntweni. Le ngxoxo yezi ngcali zimbini ihamba iye kugudla kuleya kaMaluleke (2012: 2) xa athi isiko lesithembu ubukhulu becala lenzelwa amadoda kungakhathalisekanga nokuba umfazi uthini na. Yiyo naloo nto ade athi uNobandla kwincwadi kaTamsanqa kungani na le nto eli siko

lesithembu linyanzeliswa naxa sele ezibekile izibakala zokulichasa eli siko emzini wakhe. Umphandi ubona amalungelo kaNobandla, njengowasetyhini onamalungelo njengaye wonke umntu, enyathelwe kule newadi ngendima yokuba kulandwa isiko. Iingcali ezifana noMaluleke (2012) zikhalimela iimo ezifana nale uNobandla akuyo.

UKonie (1984) uvakalisa ukungaphatheki kakuhle xa athi umzabalazo woomama ngowona unzima kunalowo uqhelekileyo wokukhulula ilizwe. UDavies (1986: 17) uyanqwala kule ntetho kaKonie (1984) xa athi:

“Polygamy is the most difficult tradition to contend with, and amongst the most oppressive to women ... the struggle for equal rights between the sexes is going to prove even more difficult than that of decolonization because it is a struggle between husband and wife, brother and sister, father and mother.”

Lo mcaphulo ungentla utyhila into ethi, ngaphezu kwawo onke amadabi aliwa ngabafazi, isithembu sesinye sawo. Ubungqina ke nobunyani boko abunakuvezwa lolu phando njengoko ingezizo iinjongo zalo. Into engase ibalulwe yinto kunzima ukuba abafazi bangathi balwe isiko, ingakumbi kwiimeko apho kuye kuthiwe “Lo mzi ngumzi wesiko, wafika likho, uya kuphinda ulishiye” Intetho elolu hlobo ivela ku-“Ukuba Ndandazile” xa kucaca into yokuba amadoda amakhulu akwaGcaleka athi uLindikhaya Mtoto akanakuva ngomfazi, lo mfazi wendela emaGcalekeni elazi isiko, angaphiki nje ukuba wafunga wagomela uMtoto ukuba akasayi kuzeka mfazi wasibini. Ngaphezulu, kuninzi okuthe kwalahleka malunga nokuqhutywa kwesiko lesithembu, umnwe woko ungabekwa kwifuthe lobuKoloniyal. Ngako oko, olu phando lungase lubalule into ethi isiko lesithembu lelinye lamasiko anobuzaza. Nangona amaXhosa namaAfrika sele ephulukene nokuninzi okubizwa ngesiNtu kodwa isithembu sona sisenziwa. Ngenxa yeso sizathu, asinako ukuthi lisiko elatshabalalayo futhi singenako ukusonga izandla sithi konke kulungile kuba sibona lisenziwa. Kubalulekile ukuba uphando-nzulu malunga nentsingiselo yalo lwenziwe ukuze kubhente okwamasi elangeni ubunyani bezinto zikaXhosa. Okwesibini, okuthe kwabhalwa malunga nesiko lesithembu kungathi kuncede ootitshala nabahlohli bamazinga aphakemeyo ukuze bafundise umlisela nomthinjana.

Njengoko sele ibalulwe into ethi eMzantsi Afrika isiko lesithembu lamkelwa njengexalenye yamasiko akhona, kodwa eli siko alamkelwa zezinye izizwe nabanye abantu ngenxa yezizathu

ezininzi. UNyathi (2012: 124) uyidandalazisa enjenje le mbono xa esebenzisa abalinganiswa bakhe kwinoveli:

“There were times when Matipa could not find Jonasi and would call Joyce and even she would not know where he was. It was obvious that he was screwing around on both of us. He was a greedy, selfish prick and we would never be able to satiate his desire.”

Ngokwalo mcaphulo ungentla okona kuphambili kukuxhalaba kwabafazi ngeziphumo ezithi zihambe nesithembu. Okona kuphinde kucace gca kukuba abafazi bathi babe ngamaxhoba eli siko kuba lingenziwa ngendlela ingakumbi kule mihla kuba kaloku abafazi bafika babe zizigculelo zendlala ngenxa yamadoda angazimiselanga kusebenza axhase usapho lwawo. Lilonke, abafazi bakhalazela ukungenziwa kweli siko kulandelwa laa ndlela yakudala. UMatipa kweli bali likaNyathi (2012) ungumzekelo wezinto ezithi zenze abafazi babe ngamaxhoba kuba lo mlinganiswa usecicini lokuzisa izifo kwaba bafazi babini ngenxa yokungoneli, kwakhona uthi anyuse amathuba okusasaza izifo ezihambiselana nokwabelana ngesondo nokulalana ezifana nesifo sikaGawulayo. Yiyo loo nto ke uninzi lwabantu luye lusibaleke isithembu ngokolu phando. Le ngcinga yokubalekwa kwesithembu ingqinwa nguSoga (1931: 136) xa athi iziphumo-zobalo zibonisa ukwehla kwenani lemitshato yesithembu kwaNtu.

Olu phando lukholelwa into ethi impucuko, ezoqoqosho kunye nokutshintsha kwamaxesha kuye kwanalo igalelo ekubeni isiko lesithembu lingenziwa. Nangona isithembu singasenziwa njengoko sasidla ngokwenziwa mandulo, okona kuphawulekayo kukuba eli siko lisenziwa ngokungagabadelio kwisizwe samaXhosa.

Ngokwezi ngxoxo sele ziwile ngentla malunga nendlela amanina aye asibone ngayo isithembu, kumadoda anesithembu kule mihla yanamhlanje kuwo eli siko luphawu lwentlonipho ngokubhekiselele kwaNtu. Luphawu lwentlonipho ngohlobo lokuba amadoda anesithembu aye ajongwe engamadoda azizityebi ngokwemali kule mihla siphila kuyo ze loo nto ibenze bathathelwe phezulu nasekuhlaleni futhi bahlonitshwe. Oku kuthi kungqinwe nguMiti (1994: 7) xa angqisha enjenje:

“A real African man deserved more than one wife. It was a sign of manhood and a measure of wealth.”

Oku kuthethwa yile ngcali ingentla kuthi kunikeze amadoda igunya lokuba nesithembu kuba esazi ukuba azizityebi ngako oko aza kukwazi ukumelana neendleko eziza nesithembu. Zonke ezi ngcinga ke zizo ezithe zagugisa isithembu, sathi sele sisenziwa kodwa sagululwa isidima kuba eyona nto iphambili kukuzalanisa isiko nemali endaweni yokuba kwenziwe isiko kuba kufanelekile kwaye kukho isidingo. Ngaphezulu, kwabe kudaleka unobangela wokuba kucinezelwe kuphinde kuxhatshazwe abafazi. Oku kutyhilwa nguMiti (1999: 8) kwakhona xa aqhuba enjenje:

“ ... at your age you need a helping hand. After having given me seven children you deserve a rest. Whn your co-wife is here, she will do most of the domestic work. That’s what junior wives are for.”

Lo mhlomhlo ungentla utyhila izinto ezimbini. Okokuqala, uveza into ethi umsebenzi wendoda kukuzalisa umfazi. Okwesibini, utyhila into ethi umfazi ngumntu wokusebenza imisebenzi yekhaya kuphela, hayi enye into. Iinjongo ke zamalungelo obufazi kunye namaqela amele amalungelo abafazi afana neli le-“ANC Women’s League” kukulwa imikhwa nemikhuba elolu hlobo ethi ijonge abafazi njengabantu bokusebenza emakhaya kuphela.

#### **4.13 UNOBANGELA WESITHEMBU KWAXHOSA**

KwaXhosa, njengoko sele kutshiwo ngaphambili, yonke into yenziwa ngeenjongo, nesithembu ke senziwa ngezizathu ezivakalayo apho kuye kulandelwe imigomo yesiko. UMzantsi Afrika lelinye lelizwe laseAfrika apho isithembu samkelekileyo. Namhlanje, isithembu apho sixhaphake kakhulu khona kukwisizwe samaZulu apho iinkosi namadoda akhona kuquka nalowo waye enguMongameli woMzantsi Afrika uJacob Gedley’ihlekisa Zuma asasixabise kakhulu. Kukholeleka ukuba nakwaZulu isiko lesithembu alisenziwa ngamandla njengoko lalidla ngokwenziwa mandulo, isizathu soko ke kukungenelela kwenkcubeko yaseNtshona.

KwaXhosa, njengoko bekukhe kwatshiwo kwisahluko sesine kwathiwa ubani xa atshatayo kulindeleke ukuba abe kanti uza kukwazi ukondla usapho lwakhe. Nakwisithembu ke indoda ithi itshate abafazi abaninzi kuba inakho ukumelana nabo ngokubhekiselele ekubondleni nasekubaxhaseni. Yiyo loo nto ikhankanyiwe kwimihlathi engentla into ethi indoda ethatha abafazi ababini nangaphaphezulu kulindeleke ukuba ibe yindoda enobutyebi. Yiyo loo nto athi

uBali (2016: 74) isithembu kwaXhosa sibonwa njengophawu lobutyebi nodumo. Le ndlela kuthe kwaxoxwa ngayo malunga nesithembi isondele kuleya kaHolter (2001: 78) ithi:

*... on form is 'polygn', in which a man is consurrently having more than one wife.*

Okona kuphambili okuvezwa ngala mazwi acatshulwe ngentla kukuba indoda ithi ithabathe umfazi wesibini okanye nangaphezulu ngokuthi ivumelane nomfazi okanye nabafazi ababakhoyo kunye nabantu abadala basekhaya. Ngokwasencwadini esiyiphetheyo, inkosi yamaGcaleka inyanzeliswa ukuba ithabathe umfazi wesibini phantsi kwezibakala ezithi kufuneka umntwana oza kuba yinkwenkwe noza kukhokela isizwe mhla yadlulayo inkosi ekhoyo ngoku. Ngako oko, isithembu apha ku-“Ukuba Ndandazile” siphelile ekubeni inkosi ibe nabafazi ababini okwalokunje, nalapho, ukuba ngaba kuthe kwakho isidingo somfazi wesithathu kuya kufuneka isamkele isithembu. Ibali eli lihamba lidandalazise into ethi kwaXhosa ayenziwa into yokuzenzela, kuhlalwa phantsi kuthethiswane njengoko kwenziwe kuLindikhaya nomfazi wakhe uNobandla.

Maxa wambi, ngokukaBali (2016: 78) indoda kwaXhosa iyakwazi ukuthi ithathe abafazi belandelelana, omnye emva komnye kodwa ke ngoku umahluko ube sekubeni yonke le nto uyenza emveni kokuba eqhawule umtshato womfazi obengaphambilini. Le ngcinga ixhaswa nguBreckenridge (2008: 67) xa athi:

*Another form is 'consecutive' polygamy, in which a man takes more than one wife in sequence, after divorcing the previous wife.*

Oku kuxoxwa nguBreckenridge (2008) kuchasene nokuya kuthe kwaxoxwa nguHolter (2001) kuba kona kuthi kumemelele uqhawulo-mtshato ekuyinto engamkelekanga kwaphela kwaXhosa.

Ngokwezi ngxoxo sele ziwile, kucaca okwekati emhlophe ehlungwini ukuba zininzi izizathu ezikhokelela ekubeni abantu balenze eli siko lesithembu. Ezona zidla ngokuba phambili zingabalulwa kuthiwe:

- i. Ukungafumani bantwana.
- ii. Ukufumana abantwana abangamantombazana bodwa.



- iii. Isidingo sokuncediswa komfazi wangaphambili ngenxa yokwaluphala.
- iv. Ukungoneliseki kwendoda ngokwesondo.

Ngenxa yezi zizathu sele zibalulwe ngentla, indoda ibiye ithabathe isigqibo sokuba iza kuzeka umfazi wesibini okanye abaninzi ukuze ikhawulelane nemeko leyo ijongene nayo. Maxa wambi, izizathu bezide zivele ebazalini bendoda. KwaXhosa ke ukungafumani bantwana kubonwa njengelishwa, ingakumbi xa kude kungazalwa mntwana oyinkwenkwe. Wokhumbula umfundi ukuba inkwenkwe kwaXhosa ibithatyathwa njengomntu oya kuthi abe liliso kwikhaya nakwisizwe jikelele. Oku kukwesi sivakalisi singemva kungqinwa nguMbiti (1967), Iteka (1981) kunye noGitari (1988). UShorter (1974: 67) ufika ayibhentsise kakuhle nangakumbi xa athi:

*Traditionally, in our culture, there are a number of reasons that lead people to settle for polygamy. To name a few, polygamy is encouraged by failure to produce children which in many cases is thought to be the women's fault. In such instances, a man decides to marry a second wife in order to remedy the situation. Childlessness is considered as calamity, and one of the most important aspects of marriage is procreation, more especially if a woman gives birth to a male child.*

Malunga noku kungentla, kwaNtu ke ibixhaphakile into yokuba athi akungafumani bantwana okanye mntwana uyinkwenkwe umfazi wokuqala inyanzeleke indoda ukuba ithathe umfazi wesibini ukuze icime ihlazo lokungabinamveliso. Le nginga kaShorter (1974) ixhaswa nguBali (2016) xa athi ukungabinabantwana kwaNtu kubonwa njengentlekele kwaye kuchaphazela ubomi bolu sapho nekusasa lalo. Ngaphezulu, ukuzala kuthi kugcine igama lomzi negama lendoda alisoze liphele nokuba sele inabele ingubo kaqaqaqa. Ude athi uBali (2016: 75) ukuxhasa le ngcamango abantwana baludumo kuwo nawuphi na umtshato, xa bebaninzi nodumo luyanda.

Ngokwale mihlathi ingentla iphathelene nokuba isithembu senziwe wakuba ubani engafumani bantwana loo nto iyavela ku-“Ukuba Ndandazile” (1967). Kwinoveli kaTamsanqa (1967) uLindikhaya Mtoto oyinkosi uthi akungabinabantwana kumfazi wokuqala onguNobandla, amadoda amakhulu angamaphakathi enkosini adibane ngeenzame zokuqulunqa le ngxaki.

UTamsanqa (1967) into yokungazali kwaXhosa uyinyusa njengengxaki xa asebenzisa uNamba ongomnye wabalinganiswa esithi:

“... madoda yingxaki ukungazali komntu, namntu inkosi.”

Ngokwalo mcaphulo, le ngxaki ikho kule noveli. Kufika uGobizembe kwaXabiso, bakhe bahambise ixesha bexoxa imicimbi yelali nezinto jikelele. Emveni kwethuba uGobizembe ungena emxholweni womba awuzeleyo ze ingxoxo ihambe yenjenje:

“Uyayiqonda na ukuba iminyaka iyaqengqeleka inkosi ingade iphathe mntwana?”

“Ndiyiqonda kakuhle Khwalo.”

“Ke ndithe ndakujika-jikana nengqondo ndaziva ndikhathazeka kusala ukuba ndithi cwaka nakuba ndingakhanga ndiyiphathe mntwini ngokoyika ukuthi hleze ndibe ndiyithethela emlilweni hleze imnkisele. Umntu wokuqala endimcingileyo ukuba ndiyithethe kuye nguwe ngeenjongo zokuba singayithethi nje iphelele ematheni, sisebenze ngayo, sicebisane, kuba ndisazi ukuba uyindoda eligcisa lokuhlasela izinto zalo mzi kaMtoto, nangethemba lokuba ndisazi mhlophe ukuba icebo elinokuvela kuwe leliphilileyo. Ngoko ke Qwambi ndifuna sifakane imilomo ngale ndawo. (Tamsanqa, 1967: 10).”

Oku kukule ntetho yala madoda mabini umfundi wophawula ukuba ngaphezu kwezizathu zonke ebezinokukhalazelwa nguGobizembe, kodwa esona siphambili kukungazali kwenkosi. Akwanali ekubeni inkosi ingazali, koko uGobizembe ukhwiniswa yinto yokuba le ngxaki itshutshisa yena kuphela. Ngokolu hlaluty, olu phando lufuna ukukholelwa into ethi iminyanya ithe yasebenzisa yena ukudlulisa lo myalezo. Isizathu sokuba olu phando lube naloo nkolelo kukuba uGobizembe yindoda ekholelwa kwizinto zesiNtu kangento yokuba kwa inyathelo lakhe lokuqala lihambe phezu kwesithethe sokuba xa kukho umcimbi ofana nalo mawuqale emadodeni. Ngaphezulu, asikuko nokuba uqale waya kwifoko-foko lendoda, kodwa uye kuXabiso amazi ngotata wakhe owayeyindoda echubekileyo nechula ukunyathela kwimicimbi yesiNtu. Ngako oko, akaphazamanga ekubeni aze kuXabiso.

Ngenene, kuthe kanti akazibhudanga izingqi ngokuthi ahambele uXabiso kuba ithi inoveli xa iqhubayo:

“Ndikuva kakuhle Khwalo,’ utshilo uXabiso. ‘Ke ndifuna ukuthi kuwe masime ngeenyawo singabi sawutyhafela lo mcimbi masiwuhlasele kwangoku useshushu upholele ezandleni, ngoko ke masibize amadoda ambalwa awaziwayo kwawesigqeba sikeh sigqugule nawo kuqala. Mna ndizimisele ukuwubeka umcimbi emadodeni ndaye ndiza kuwa ndivuka nawo apho ufuna ukuba nzima khona” (Tamsanqa, 1967: 10).

Okokuqala okukulo mcaphulo ungentla kukutyhila into ethi kwaXhosa umcimbi kukhwelwa kuwo kwangoku useshushu kuba kukho inkolelo ethi ungade ungenelelwe yimimoya. Xa athi uXabiso makubizwe amadoda ambalwa, ngokwesiNtu uthetha ukuthi makubizwe amadoda athile aziwayo ngokuba ziincutshe kwimicimbi efana nale. Ngako oko, umbhali wale noveli ugqithisa umyalezo othi kwaXhosa ingxaki akuhlalwa phezu kwayo futhi iphathwa ngamadoda athile naziwayo. UTamsanqa (1967: 11) kule ncwadi yakhe uhambisa athi xa asebenzisa abalinganiswa bakhe:

“Ke mZangwa masingabi saphozisa maseko, ngomso ngorhatya masihlangane apha sibize uNamba, uNtozakhe, uTshonaphi, uMzolisi kunye noGxelesha’ utshilo uXabiso”

“Mfondini kwesi sihlanu samadoda usikhankanyayo noko kukho isibini endingasiqondiyo,’ utshilo uGobizembe.”

“Ngawaphi ke ngoku lawo ungawaqondiyo mZangwa?’ Ubuzile uXabiso.”

“UGxelesha lo noTshonaphi andibaginyi ncam kweli bhunga”

Izizathu zokuba la madoda mabini angaginywa ncam kukuba asondele kakhulu enkosini le basayibophela iqhinga. UTshonaphi akathenjwa kuba kusithiwa uligqobhoka futhi nenkosi ngokwayo iligqobhoka, ngako oko indlela acinga ngayo kunye nezimvo zakhe ziya kuhambelana nezo zenkosi. Ngaphezulu, ngenxa yokuba benenkolo enye, maninzi amathuba okuba uTshonaphi angakhawuleza ayokuxelela inkosi kuqala ze emveni koko iphasalake yonke le nto bayicebayo. UGxelesha akathenjwa ngezizathu zokuba ufundile nenkosi inayo imfundo ethile. Ngako oko indlela abacinga ngayo nababona ngayo ingase ichasane nezimvo zooQwambi. Okwesibini, uGxelesha lo usoloko ephithizela enkundleni komkhulu, ngenxa yeso sizathu maninzi amathuba okuba angazibhaqa sele eyixelele inkosi. Uloyiko lwala madoda bubukrelekrele benkosi, ekungathi bathi sele becebe bagqiba isuke ibavele ngamanye amaqhinga abangawalindelanga. Ude athi uGobizembe kule ncwadi bangathi besithi banyathelela phezu abe uMtoto sele esazi ngalo mba, neqhinga abe sele elibophe lavuthwa.

UXabiso lo noGxelesha bathi bakuxoxa, babone kulungile ukuba uTshonaphi lo bamfake ngezi zizathu bazidwelisileyo:

“Kodwa ke noko mfondini uTshonaphi lo ngumdlungu odlekayo esingathi sivune lukhulu apho kuye, liciko, waye engumfo onobuchopho. Kanti ke ngaphezulu njengomntu ozimvo zidibanayo nezenkosi le phantsi kobugqobhoka ndicinga ukuba bubuchule ukuba simbe simdontsele kuthi simkhethe apha enkosini, ekothi ke ukuba siphumelele kuloo nto simane ukufunza ngaye, kaloku ntanga isela lifunzwa ngelinye isela. Ibe ukuba sikhe samthimbela ngakuthi uTshonaphi soba siwafumene onke amagqobhoka kodwa, dad’ethu, ukuba sikhe samyeka wangasenkosini uya kuwathathela kuye onke, ndiyamazi nguTshonaphi lowa” (Tamsanqa, 1967: 12).

Oku kungasentla kuqulunqwa ngala madoda kubonakalisa izigalo, imifula neentaba ezithi zihanjwe ngamadoda akwaXhosa ezama ukusombulula ingxaki eyinqontsonqa. Njengoko umfundi ebona, la madoda azama ukuthibaza inkosi ngokuthi asebenzise uTshonaphi. Ngaphezulu, atyhalela ekubeni awatsalele kuwo onke amagqobhoka. Bubukrelekrele ke obu obaziwayo kwaNtu. Zonke ezi nzame zithe zenziwa nguTamsanqa kule noveli zijolise ekubeni isiko lesithembu likaXhosa lingatshabalali. Okunye, ezi nzame zalo mbhali zibonakalisa into ethi isiko lesithembu lelinye lamasiko elinokuthi lisetyenziswe ukusombulula iingxaki ezininzi. Ngokwale ncwadi eli siko lijolise ekusombululeni ingxaki yokungazali kwenkosi. Yiyo loo ade athi uXabiso ongumlinganiswa ophambili kule noveli:

“ ... kuba mZangwa qonda mhlophe, inkalo esijonge kuyo yeyokuba inkosi mayizeke umfazi wesibini oza kusizalela inkosi. Ayikho enye into. Uyawazi ke amagqobhoka ukusichasa kwawo isithembu” (Tamsanqa, 1967: 12).

Malunga nezi ngxoxo sele ziwile kunye nalo mcaphulo ungentla, kucace mhlophe ukuba uTamsanqa, nangona le ncwadi yakhe ibonakalisa ungquzulwano phakathi kwenkcubeko yaseNtshona naleyo yaseAfrika, uyabuxhasa ubuAfrika nobuXhosa kuba ude wathiya isahluko sakhe sesibini kule noveli iphicothwayo wathi:

“Umzi kaPhalo mgumzi wesithembu” (Tamsanqa, 1967: 13).

Esi sihloko sakhe sityhila izimvo zakhe malunga nesithembu. Akwaneli ekubeni indima yesithembu ichaphazele abalinganiswa kuphela, koko ithi ibonakale nasekuhlaleni. Ingxaki malunga nesithembu zikho apha phandle futhi uMzantsi Afrika ukwiingxoxo ngeengxoxo malunga nesithembu. Abanye bayasigxibha besigxeka, abanye bayasixhasa beqamela ngozathuzo. Olu phando ke aluyi kukhumathela kwezo ngxoxo njengoko ingezonjongo zalo. Ude athi uXabiso xa ahlomlayo malunga nesithembu esiya kuthi sisombulule ingxaki:

“Madoda into le xa yothi ekuhambeni kwexesha ibe nengozi kuyafuneka ikhangelwe ihlanganiselwe lisekho ithuba kuba sothi sakundindiza sizililele ngomso sithi, ‘Akwaba’ kube sekukwabekile ...” (Tamsanqa, 1967: 17).

Ngokwalo mcaphulo ungentla, isithembu asityhilwa ngolu hlobo abantu bacinga ukuba silulo. Uninzi lwabantu ludla ngokwayamanisa isithembu nesondo kodwa kube kungenjalo njengoko sibona la madoda ekhalela ukungazali kukaMtoto noNobandla.

Kwakhona, la maphakathi akwaMtoto eyona nto iwatshutshisayo kukuba athe njengokuba ebekrokra ukuba kufanelwe kukuba inkosi izeke isithembu kwakho amadoda athile angaqondiyo ukuba ngenene kufuneka kwenziwe isiko lesithembu (Tamsanqa, 1967). Kulapho ke kuye kwavunyelwana ukuba kuyiwe kusiyazi, umzukulwana kaWabotshwa, umagrhazula wegqirha. Bathe bakufika egqirheni, lanela nje kukuwagqiba ngamehlo amadoda, lahlasimla ngelizwi ngokungathi kurhuqwa iinkonkxa esifubeni lisithi:

“Vumani!”

“Siyavuma!”

“Abantu basemzini beze ngengxaki, vumani!”

“Siyavuma!”

“Ingxaki ekhaya! Vuma!”

“Siyavuma!”

“Ekhaya komkhulu! Vumani madoda!”

“Siyavuma!”

“Kambe mna ndithi le nto sisifo!”

“Siyavuma!”

“Ngoku abantu basemzini bafuna ukuqonda!”

“Siyavuma!”

“Bafuna ukuqonda unobangela wesifo!”  
“Siyavuma!”  
“Mna gqirha eliyindoda ndiyawubona umhlola!”  
“Siyavuma!”  
“Ndiyawubona umhlola!”  
“Siyavuma!”  
“Kambe ndithi ukufa kusembizeni! Embizeni! Vumani madoda!”  
“Siyavuma!”  
“Vumani bo!”  
“Siyavuma! Siyavuma!” (Tamsanqa, 1967: 23).

Lithe lakuba lifike kule ndawo igqirha, latsiba laphuma, ashiyeka esiyana ngamehlo amadoda. Kuthe mzuzwini uthile emveni kokuba la madoda ebuzene imibuze esothukile waphuma umbuzo kuNtozakhe usiya kwigqirha elo. Ebebuza ukuba lithetha ukuthini na ngala mazwi laze lathi:

“Esi sifo asinayeza”  
“Gqirh’ eliyindoda!”  
“Nto nje ndingathi kuni maGcaleka umzi kaXhosa ngumzi wesiko.”  
“Gqirh’ eliyindoda!”, uzinge watsho uNtozakhe. Anqwala ngeentloko onke amadoda.”  
“Kunje nje nje nje kulahlwe isiko.”  
“Gqirh’ eliyindoda!”  
“Umzi kaPhalo ngumzi wesithembu.” (Tamsanqa, 1967: 24).

Hayi ke, lithe lakuba lifikelele kula mazwi igqirha, anqwala iintloko onke amadoda evumelana neengcinga ebezikhe zakho ngaphambili. Lilonke, igqirha kuyabonakala ukuba liwuchanile umhlola. Liphinda liyixinzelele into yokuba kwaXhosa isithembu yintsika kwaye xa kukho isidingo sokuba eli siko lenziwe kufanelekile ukuba lenziwe ke. Ngokwala mazwi egqirha malunga nokuhanjelwa kude nesiko lesithembu uMntinde ongumlinganiswa kule ncwadi kaTamsanqa ukhangeleka edandathekile xa athetha esithi:

“Ngoku nto zakuthi sijongene nedabi elinzima, idabi lokubuyela esikweni. Into ke leyo ethetha ukuthi kufuneka sijonge ngemva sikhangele apho salahleka khona, okanye

sihlehle umva sixela amagqwirha silanda indlela apho sayilahla khona, into ke leyo engelula madoda, efuna amadoda aqine.” (Tamsanqa, 1967: 46).

Ngokwalo mcaphulo ungentla kuyabonakala ukuba amadoda akanacebo limbi koko kufuneka alandele imiyalelo yegqirha. Athi amadoda xa axoxayo aphinde avele uXabiso esithi:

“Uthetha ukuthi Mntinde xa sifezile ngakumagqirha akukho cebo limbi lingathatyathwayo?” Ubuzile uXabiso.”

“Iya kuba nzima loo nto Qwambi kuba inkosi yethu yile kucaca ukuba ingenwe kakhulu bubukholo necawa. Andithi yile yathi namhla sayizekela lo mfazi namhlanje ungazaliyo yasixelela ukuba yona ayisoze isizeke isithembu? Cebo lini ngoku esingavela nalo? Kuba xa ibingazange yawubhekisa lo mlomo ngesiba namhlanje sigqiba kwelokuba izeke umfazi wesibini, umfazi oza kusizalela inkosi.” (Tamsanqa, 1967: 26)

Ngokwale ntetho yala madoda kucace mhlophe ukuba xa isiko lithe lathyeshelwa iminyanya iyaqumba njengoko kuya kutyhileka ukuba uLindikhaya Mtoto wasichasa isithembu kwantlandlolo. Okunye, amadoda asawagcinileyo amasiko nezithethe kuluxanduva lawo ukuba alungise apho konakala khona. Esi senzo sala maphakathi okuthi xa ebona ingxaki angathuli ahlale phezu kwayo ngumzekelo omhle ekunga zonke izizwe zingafunda kuwo.

Kwakhona, uLindikhaya Mtoto yinkosi, kwaye eyinkosi nje uyinkosi ngabantu, bengekho ke abantu ubukhosi budakile. Kananjalo, isizwe singenayo inkosi ikamva laso limfiliba. Ngaloo mazwi ke uphando luzama ukugqithisa umyalezo othi iinkosi, iikumkani nezinye iinkokheli zesizwe maziphulaphule abantu abo zibakhokeleyo. Iinjongo zokukhokela asizokwanelisa iinkokheli leyo koko zezokwanelisa abantu abakhokelweyo.

Malunga nokuzeka isithembu, iingxoxo ziwa ngokuwa phakathi kwekhaya likaLindikhaya Mtoto kodwa umdla omkhulu uvela xa amanye amadoda amakhulu esithi le nto mayiyekwe kuba ayisayi kubanaziphumo zihle kodwa uXabiso aqine esithi:

“Linye elam madoda, ndinganibambezeli. Xa umfazi wenkosi engazali ndithi mayizeke isithembu. Izeke umfazi oza kusizalela, azalele abantwana bethu inkosi!” (Tamsanqa, 1967: 52).

Oku kukulo mcaphulo, kuyabonakala ukuba uXabiso lo uqine enyaleni kuba lithe ngokuya liqhuba ibali zabakho izinto ezikrobisa umfundi ukuba ikho intlekele eya kuthi yehle. Umzekelo, amazwi embongi, ukukhala kwesikhova exhantini, amazwi exhego elidala lakomkhulu, inkomo ebala layo limdaka, nezinye. Ngenene ke kuye kwanjalo kodwa oko akuzi kuhlalutywa kolu phando njengoko ingezonjongo zalo.

Ngokuya inoveli iphala, amadoda agqibe ekubeni abize intlanganiso apho kuza kuthi kushukuxwe lo mba wesithembi malunga nokungazali kwenkosi. Loo nto ivela kulo mcaphulo wamazwi kaTshonaphi athi:

“Mzi kaPhalo, ithi indoda enkulu yakwaThixo, ukumkani uSolomoni, esinye sezilumko zakwaSirayeli xa ithetha kwenye yeencwadi zayo ekuthiwa yimiZekeliso, ‘Kwakungabikho mbono isizwe siyatshabalala’. Kwakhona ithi incwadi yeBhayibhile kwathi kwakungabikho kumkani kwaSirayeli amadoda akonwaba ahlanganisana adlana indlebe afika kwisigqibo sokuba akhuphe amadoda athile aziwayo ukuba akhe ahamba-hambe eligoca-goca ilizwe efuna ikumkani kuba le nto isisizwe sisizwe ngokumkani, ngenkokheli; apho kungekho nkokheli iba nguqulukubhodwe kungabikho nto ilungayo eluntwini. Xa nditshoyo mntan’omhle ndibhekisa kuwe ungakhubeki ucinge ukuba ngala mazwi ndidela ubukho bakho phakathi kwethu nobunkokheli bakho. Hayi akunjalo siyanela nguwe asinasikhalazo koko sicinga ngengomso. Thina maXhosa asibantu bajonga apha phambi kwamehlo kube kuphela, singumz’ojonga phambili siyibone ingozi isekude sizame ukuyihlanganisela ingekehli. Lilonke ndifuna ukuthi, njengoko nawe usazi, oko wathi wazeka asizanga sonwabe, sihla sinyuka sizama ukuhlanganisela elo hlahla. Sizama ukuba ufumane umntwana esothi sijonge kuye; umntwana owothi wakufa, nathi sakufa, kuba asiphelelanga kweli phakade mfo kaMtoto siyadlula, sazi ukuba abantwana bethu asibashiyi bodwa, sibashiya benenkokeli. Kaloku le nto ingabantu Tshawe ngabantu ngenkosi; abantu abafani neekumkani zona zoze zingene entsimini kube nguwashiywa kuba azinankosi yokuzikhokela ukuba ziqhube ngomgaqo othile. Ngoku isilimela sesesihlanu kwiminyaka esixhenxe uzekile asilazi esingalivelelenga igqirha. Ke Tshawe asazi ukuba ezakho iingcinga zithini na ngale nto, thina ke ezethu zisikhombise kuwe, kungoko usibona silapha ngale mini, asiboni mntu wumbu unakho ukulihlanganisela eli hlahla, nguwe kuphela. Ngoko ke sithi nqanda mntwan’omhle, nali ilifu elimnyama



lilenga-lenga phezu kwabantwana bakaMtoto, siyakhala sithi nceda.” (Tamsanqa, 1967: 67).

Sahambisa senjenjalo isithethi esinguTshonaphi xa sizama ukutyhila intsingiselo yesicelo sabo sokuba inkosi izeke isithembu. Ngokwalo mcaphulo, uTshonaphi uzivelele zonke izibakala zokwenziwa kweli siko esitsho ukuba asikuko nokuba bafuna isithembu ngokuthanda kwabo, koko batyhalwa lisiko. Ukuphendula kwayo inkosi asikuko nokuba yayingayiboni ukuba le ntetho kaTshonaphi isingisele ngaphi na, kodwa kuba inkosi ingengomntu ofane akhamise atyhale yakha yazingisa ukucinga indlela emaze iphendule ngayo. Kwimpendulo yakhe uLindikhaya uphinda awakhumbuze amadoda esithi wayekhe wayikhankanya ngaphambili into ethi akasifuni isithembu. Kulapho ke aye ancwinwa khona amadoda kuba inkosi ikhangeleka isikhaba isithembu esilelona cebo amadoda ebeza nalo kuphela.

Emveni kweengxoxo nokugwexana phakathi kwenkosi namaphakathi ubonakale ephakama uXabiso ekhumbula emva mhla inkosi yayitshata. Uthi xa athethayo ekhankanya nezinye izibakala:

“Mawethu njengesithethi esisandul’ukuthetha nam ndingofuna ukuxakeka. Indawo yokuqala mhla indlu yahlangana ngokuzekela inkosi, inkosi yakhokelisa ilizwi lokuba isithembu ayisifuni singayanga nokuya thina apho. Ke ukuba ndiyayithetha inyani, kwaloo mini andizanga ndema kakuhle emphefumlweni kuba inkosi yayikhokelisa eli lizwi nje yayisazi ukuba lisiko lalo mzi isithembu, kodwa ke inkosi yalaphula elo siko yatsho elubala yathi ndiyalaphula isiko, nathi sayekelela. Kum ingathi ngekwakungcono ukuba inkosi yayingazanga yayithetha le nto yayithethayo, mhlawumbi ngekungazanga kwehla oku kuhlileyo. Ekubeni kuhle oku kuhlileyo siyile kosiyazi, nabo bahlabha ukulahlwa kwesiko. Le nto ilisiko kuthi maXhosa yinto enkulu. Lo mzi kaXhosa wakhiwe phezu kwesiko, isiseko sawo lisiko. Ngokwesiko lethu thina maXhosa inkosi kufuneka izeke umfazi wendlu enkulu, kufuneka izeke ukunene. Zonke ezo zindlu zinamaqadi azo. Yona le ndlu kaMtoto yindlu yesithembu, liqadi lamaGcaleka. Ngoko ke mawethu masikumkele ukulahla amasiko ethu siphaphe namasiko asezintlangeni, akukho nasinye isizwe esingenalo isiko. Mna ukungazali kwenkosi le andikothuki, kuhla into endandiyilindele kakade okanye ndandilindele nayiphi na into enokuhla kuba lingalahlwa isiko iminyanya iyaqumba; ingaqumba ke iminyanya akudli ngakulungelelana phakathi kwekhaya, iba zizivondoviya. Ngalinye,

ingqumbo yeminyanya ilandelwa ngamashwa namashwangusha.” (Tamsanqa, 1967: 70).

Emveni kokuba ethethile uQwambi, uphendule uTshawe, inkosi yamaGcaleka yathi:

“Ndikucothozise ngokukuphendula Qwambi, phofu ekukuphenduleni kwam ndiza kukhe ndicothoze nawe ngeli siko uthetha ngalo ndikuvumela. Unyanisile, isiko lisiko kodwa ke ungandingqinela Qwambi xa ndithi njenganto yonke esehlabathini isiko eli liyabola.” (Tamsanqa, 1967: 71).

Le micaphulo mibini ngentla, iphendulana injalo, umfundi wophawula izinto ezimbini. Okukuqala, amazwi enkosi kunye nalawo kaQwambi ayavumelana xa athi isiko lisiko kwaye indima yalo ikho. Okwesibini, ezi zithethi zibini, inkosi noQwambi, batsho ngamxhelo mnye xa bathi ewe kuthi kwakuhanjelwa kude nesiko iminyanya iqumbe. UMtoto ke yena ufika agilane noQwambi kunye namaphakathi xa athi isiko liyabola. Akwaneli ekubeni le ntetho kaMtoto igilane naleyo kaQwambi namaphakathi kodwa ifike igilane naleyo kaNtombana (2011: 9) kuba yena uthi isiko aliboli nto nje kutshintsha iindlela zokulenza ngokuya amaxesha ehamba, ezo ndlela ke zithi zitshintshe ukuze zihambelane nenkcubeko yelo xesha nabantu beso sizwe. Ngako oko, uTamsanqa (1967) uhambisa intshumayelo ethi nakubeni isiko eli liye linyamalale ixesha elithile kweso sizwe, loo nto ayithethi kuthi izizukulwana ezizayo mazilinyathele elo siko, nto nje kukuthi akukho sidingo salo ngelo xesha. Xa kuthe kwakho isidingo kufuneka lenziwe njengoko umfundi ebona ukuba kule meko yenkosi isiko lesithembu liyadingeka.

Amazwi okugqibela avela enkosini atyhila into ethi isithembu uyasichasa futhi ukusichasa kwakhe asikuko nokuba akafuni kukhokela isizwe sakhe koko yinkolelo yakhe ukuba ahambele kude nesithembu.

Kwakhona, kule micaphulo ingentla, ingakumbi lowaa kaQwambi wokuqala, amazwi akhe atyhila intlungu emphetheyo ingakumbi xa athi inkosi yabonakala kwasekuqaleni ukuba ichasene nesithembu. Yiyo loo nto ade athi xa aqhuba ethetha athi isiko lesithembu kwaGcaleka asinto ivela namhlanje okanye asinto bayifacisayo, ude athi yena akayothuki into yokungazali kwenkosi. Yinto aqhele ukuyibona futhi anamava ngayo kuba edla ngokuyibona isenzeka. Ngaphezulu uqhuba athi intlalo yamaGcaleka isekwe phezu kwesiko lesithembu. Xa

olu phando lushwankathela amazwi kaQwambi lungathi uQwambi uzama ukuthi inkosi mayingabinantloni ngokungazali kwayo. Isiko lesithembu likho ukuze lilungise oko ngokuthi likhawulelane naye malunga ngokungazali. Uqhuba ade athi isizwe samaXhosa masingaphapheli amasiko nezithethe zaseNtshona abe amasiko akwaNtu ekho. Uthi sele ethethe njalo uQwambi, aphenyule uMtoto esithi:

“Ndiyaphinda Qwambi nditsho ndithi isiko eli liyabola. Undimamele?” (Tamsanqa, 1967: 71).

Uphendula athi uQwambi:

“Ndikumamele Tshawe kodwa phambi kokuba uhambele phambili ndithanda ukukhe ndikuncede kancinci ngokukwenzela inkcazo encinane ngesiko. Mhlawumbi akuqondi ukuba liyintoni na isiko eli. Ungandivumela?”

Ngokwale micaphulo mibini kunye nezinye iingxoxo esele ziwile, umfundi woqaphela ukuba indlela uQwambi azixhasa ngayo izibakala zakhe zinamandla futhi apho azisusa khona zibonakalisa indlela anolwazi ngayo malunga namasiko nezithethe. Umzekelo, xa athethayo umana ukuqumela ngomlando mbaliwakwaMtoto, wamaGcaleka kunye nowakwaXhosa jikelele. Omnye umzekelo, ude athi xa athethayo abonise izizathu zokuba kwenziwe isithembu atsho ukuba indoda eyenza isithembu mayibe nomhlaba, nyani ke uMtoto unawo, ahambise athi kufuneka ibe iyaxhaswa sisizwe sayo, nyani ke utshilo uTshonaphi ngaphambili ukuthi abachasananga naye nobunkokheli bakhe. Ngako oko ke, olu phando lukholelwa into ethi uQwambi usetyenziswa yiminyanya ukuba abe sisisele senyathi ngokuphathelele namasiko nezithethe. Uhambisa athi uQwambi xa achaza isiko kuTshawe:

“Uyabona ke Tshawe’, uhambise watsho uXabiso, ‘le nto ilisiko nqwa nomgaqo entsunguzini yehlathi kuba ukuba uhamba ngomgaqo ehlathini kufuneka uwugcinile ungaphambuki kuwo kuba ukuba uthe waphambuka kuwo wawulahla wodibana nengozi kuba ihlathi eli linemiwonyo ongatho weyele kuyo; linameva ahlabaya; linamaramnco aqwengayo, okanye ulahleke ungaze udibane nendlela ufele apho ekulahlekeni, ufele apho emanyaleni ngoba ngani walahla umgaqo ekuhanjwa ngawo ngabantu. Kaloku lo mgaqo kwa into ebanga okanye ueyabangela ukuba ubekho kukuhanjwa ngabantu abaninzi wada ke wasuka wafana nento edaliweyo ngokubonwa

ngabantu ukuba le ndawo kuhanjwa ngayo ifanelekile, ayinangozi. Wena ke ngani ukuba ufune ukufohla ehlathini ulahle umgaqo owabonwa zizizukulwana ngezizukulwana ukuba ulungile? Woba yini ziingozi zehlathi?

Linjalo ke isiko eli, luhlobo olwaqondwayo kwamandulo ukuba kulungile kungaqhutywa ngalo. Unalungelo lini na wena nam ukuba ungaguqula into eyafunyaniswa ngobawo-mkhulu ukuba ilungile? Wenzakala ukhala iimvuko nje.” (Tamsanqa, 1967: 71).

Lo mcaphulo ungentla, ugxininisa into ethi isiko jikelele, liyindlela egqalelwe intlalo yabantu. Ukuba ngaba isiko lithe ladelelwa intlalo yabantu ithi igubungelwe ziinzingo. Iminyanya ithi ithule cwaka yiyo naloo nto ade athi uQwambi kula mazwi akhe umntu olahle isiko uye oyele kwimiwonyo abe lixhoba lamarhamncwa kuba akukho nto imkhokeleyo nemkhuseleyo. Lo mcaphulo, uhambisa ude uthi ukuba ngaba isiko eli lalingumkhomba-ndlela kwintlalo kaXhosa, kungani na ukuba libe likrele kuthi? Singoobani na thina ukuba singacinga ukuba isiko liyasilahlekisa? Uqhuba ade athi uXabiso xa isiko eli lalisebenzela oobawo bethu, ukuba thina siyaliyeka hlobo luni lweengozi eziya kusivelela? Uthe akuba egqibile ukuthetha kwaphuma ilizwi kwenye yamadoda lisithi:

“Kwek! Umgqibile Qwambi akangekhe aphinde adlule. Ndiqinisekile nobe ngaqondi ukuba isiko eli liyini na uacelwe namhlanje ...” (Tamsanqa, 1967: 71).

Ngenene oku kukulo mcaphulo kuyinyani kuba amazwi kaQwambi alichaze isiko ngokuphangaleleyo. Nabani na ke obengalazi isiko uacelwe. Inkosi le kunye nomfazi wayo abahambiselani nesiko kuba sele bethwetyulwe iingqondo yinkolo yamaKrestu. Ngokuya iphala inoveli, inkosi, uLindikhaya Mtoto uhambisa athi izizathu awazibekayo echasana nesithembu mazikhe zibekwe ecaleni kukhe kujongwe amaxesha ekuphilwa kuwo. Ude athi xa athethayo ngokwakhe:

“Ndizishiya zonke okomzuzwana izizathu endazibekayo ndichasa isithembu ndiza kukhe ndithi gqaba gqaba ngemfuneko yesithembu ngexesha lobawomkhulu. Indawo yokuqala, ngelo xesha ukuzala yaye iyinto ebalulekileyo kakhulu ngenxa yokuba yayingamaxesha emfazwe, umzi ubuthu uhleli ube uchophe phezu kwezikhali kulindeleke uhlaselo nangaliphi na ixesha. Yiyo ke loo nto indoda bekufuneka izeke ihlokondiba labafazi, aba bafazi bekufuneka bezele amagora emfazwe.

Indawo yesibini ngelo xesha umhlaba ubuphangalele ungemiwanga: iinjongo zokuzala ibikukuba kuzaliswe umhlaba ngabantu. Ubethi akuzekwa umfazi wesibini okanye wesithathu akhelwe umzi wakhe azale apho atsho ngehlokondima labantwana kube njalo kowesine nakowesihlanu njalo njalo. Iyonke ke loo mizi ayilambi kuba umzi nyamnye unentabalala yomhlaba, uya zilimela. Ngoku ke umhlaba ngowomLungu, uMtoto akanamhlaba, akenzi nto ithandwa nguye, umhlaba wakhe unemida ekufuneka engadlulanga kuyo, nalowo kuthiwa ngowakhe uyalawulwa, akenzi ntando yakhe. Ndithetha ukuthi ke mawethu xa nithetha ngesiko ziveleleni zonke iinkalo, nizibuze imibuzo ngemfuneko yalo. Nayiphi na into xa kungekho mfuneko yayo kulungile iyekwe okanye itshatyalaliswe kukhangelwe ekukho imfuneko yayo ifakwe endaweni yayo. Into nganye isisiqhamo sexesha layo. Ngoku ke mawethu ndicela icebo kuni, ingaba likho na?" (Tamsanqa, 1967: 73).

Ukucatshulwa kwala mazwi kaTshawe kungesizathu sokuba abonisa indima edlalwa ngumhlaba kumasiko nezithethe nto leyo ibikhe yathethwa kwisahluko sokuqala kwathiwa ukungabikho komhlaba kuye kwanegalelo ekubeni amanye amasiko angenziwa. Yiba nomfanekiso ke mfundi apho indoda izeka abafazi abahlanu kodwa ibe ingenamhlaba. Eso sithembu sabafazi siza kuhlala phi? Kwingxoxo yalo iTshawe lihambisa lithi naloo mhlaba amaGcaleka alilisela ngawo asinguwo owawo kwaphela kuba unomthetho othi uwulawule. Kuyinene ke oku kuba kule mihla esiphila kuyo umhlaba ulawulwa ngumasipala, awukwazi kwenza nantoni na. Isivakalisi sokugqibela kula mazwi kaLindikhaya Mtoto sityhila mhlophe ukuba uthi isithembu asikabililo icebo, makuxozwe mphini wumbi. Olu phando ke lukholelwa kwinto ethi ukuba ngaba umhlaba ubukho namasiko nezithethe ziqhutywa ngendlela eyiyo eli lahle lingene phakathi kwamaGcaleka ngeba alikho. Inkosi ithe emveni kokuba ithethe la mazwi kwaphakama uNtozakhe wathi:

"Linye elethu mhlekazi,' uphendule watsho uNtozakhe. Asizukuba salanda ubugoci-goci besiko ebekumele ukuba silanda bona salanda bona kwamhlanene, kuba ngokwesiko bekumele ukuba sikubalele inani labafazi ekufuneka ubazekile. Siyayiyeka yonke loo nto, senza nje isicelo kuwe sithi nceda mhlekazi sesifuna nje oku komfazi oza kusizalela inkosi, asincedi nathi, senziwa yimeko. Kambe siyakuva ngenkcazo yakho echasa isithembu kodwa ke kwawena unelizwi olithethayo elithi xa kungekho imfuneko yento kumele ukuba itshatyalaliswe, kodwa ke xa kukho imfuneko yayo kumele ukuba isetyenziswe. Noko ke Tshawe xa kunjje ndifuna ukuthi kuwe ikho

imfuneko yesithembu . Sibila sisoma nje asibileli ukuba uzeke, sibilela ukuba uzale, ma-ikhanye loo nto kuwe. Ndiyaphinda ndithi kuwe asincedi mntwan' omhle, senziwa ziimeko. Njengamntu wasesikolweni ndiyacinga ukuba uyayazi intetho yasesiLungwini ethi, Circumstances alter cases! Watsho ewagqiba ngamehlo onke amadoda ngokunga uyabuza ukuba nakha naliva na iqaba elikhumsha kangaka? Kuba kaloku umfo lo ukhe watshipha kakhulu eKapa wadibana nala magama esiLungu. Wayengayigqibi intetho enganyanzelanga nokuba linye. Abe naloo njezu ke xa athe walisebenzisa kuba enze into engenakwenziwa mntu.” (Tamsanqa, 1967: 74).

Intetho kaNtozakhe kulo mcaphulo igxile ekubeni kungalandwa zinto zadlulayo. Ewe, umonakalo sele wenzekile njengoko esitsho naye esithi yonke le nto yaphazanywa kwasekuqaleni xa bathi bawamkela amazwi enkosi xa yayisithi soze isithathe isithembu. Kodwa ngoku uNtozakhe unyathelela ekubeni inkosi yenze izilungiso. Yenze le nto kufanele ukuba yenziwe ngamaGcaleka xa inkosi ingazali, nakungazali ke ivele isuke ingazali inkosana.

Ngokwezingxoxo sele ziwile, umbhali uphinda asityhilele cala limbi malunga nesithembu. Njengoko umfundi sele ebonile ukuba inkosi ichasene nesithembu, kuthe kanti nomfazi wokuqala lo anaye usichasile isithembu. Oku kuvela xa inkosi incokola noGxelesha, utitshala osondele kuyo, xa isithi:

“Kwe! Mfondini ndayoyika le nto uyithethayo. Kodwa uyaluqonda uhlobo asithiye ngalo isithembu? Uluqonda lona uhlobo anobukhwele ngalo?” (Tamsanqa, 1967: 78).

Ngokwalo mcaphula kucace gca ukuba uMtoto uyavakalelwa yindlela umfazi wakhe anokuthi avakalelwe ngayo xa anokuthatha umfazi wesibini. Kodwa ke into yokuba angathabathi isithembu asikuko ukuba umfazi wakhe echasene naso okanye enobukhwele, kungenxa yokuba inkonzo yakhe yaseWisile ichasene nesithembu (Tamsanqa, 1967:80). Kakade ke iBhayibhile iyazikhaba izinto zesiNtu.

Umfazi kaMtoto, uNobandla uchasene nesithembu kuba uthe xa azama ukuncwina iindaba malunga nalo mba uNomakhosazana, ongumafungwashe kuLindikhaya Mtoto, wafumanisa ukuba lo mfazi akasamkeli tu isithembu. Oku kuvela kulo mcaphulo ungezantsi:

“Phofu ke sisi khe ndibuze, ungathini ubhuti ekhe wavuma ukusizeka esi sithembu?’  
Wabuza uNomakhosazana ejonge umfazi umfazi womnakwabo ngoncumo.”

“Yhu! Thixo ngathi ndiyabona’ Watsho uNobandla waxhuma ngathi kuye seyenzekile  
le nto.

“Ndithi ungathini na? Ndiphendule uthi ngathi ubona ntoni?”

“Hini sisi Nomakhosazana uyicingiswa yintoni le nto uyithethayo Tshawe? Ndendile  
ekhay’apha, la masango alo mzi athi mna osibhozo, ayikho into enokwenzeka  
kungagqithwanga kum ekh’apha. Ndiyayibona le yezi ntlanganiswana zimana  
ukungena phaya ngasebuhlanti. Soze zithini, ziyakuphelela khona phaya. Ubona nje  
ndeza apha ndibazi ubukhosi bamaGcaleka ukuba bobesithembu, ndeza kuphelisa  
kanye loo nto ndiyintombi kaNgubenchuka nje. Phambi kokuba ndithi ‘ewe’  
kumnakwenu ndamxelela kakuhle ukuba makagqithele kwabanye abanakho  
ukumelana nesithembu man andinakho. SO IT’S EITHER THAT HE GETS ME OR  
FORGETS ABOUT ME AND GOES FOR HIS CUSTOM OF POLYGAMY!  
Wafunga wema ngomlenze omnye esithi akasoze asizeke yena isithembu akaloqaba,  
zizinto zamaqaba ezo. Angaba ube lilo nini ke ngoku xa anokwenza kanye yona loo nto  
wayeyifungela?’ Ithetha la mazwi nje intombi yomThembu selithe nta imixhadi ibetha  
ngenqindi phantsi kuba yiyingumntu ubukhwele.” (Tamsanqa, 1967: 101).

Ngokwalo mcaphulo ungentla uphakahi kwala magqiyazana mabini umfundi wophawula  
ukuba uNobandla inkolo yakhe yeyaseNtshona kuba ke uyamva nendlela asoma ngayo  
isiNgesi. Okwesibini, uthi into yokuchasana nesithembu yaba sisivumelwano phakathi kwakhe  
noTshawe lo uyinkosi. Lilonke, inkosi yathengisa ngesiko lamaGcaleka ngenxa yothando.  
Ngaphezulu, ude athi xa ethetha uNobandla athi wayeze ukuzophelisa eli siko lesithembu kuba  
waye sele eyivile into yokuba umzi kaMtoto ngumzi wesithembu, yena uyintombi  
kaNgubenchuka, eyiyo nje akanakulawulwa ngamadoda akwaGcaleka njengoko ade atsho athi  
eziya ntlanganiso bazibamba ebuhlanti ziya kuphelela khona.

Njengoko kubonakala kwezi ngxoxo zingentla ukuba inkosi iyanyanzeliswa ukuba ithathe  
isithembu. Umfundi makaqaphele ukuba isithembu asinto ivele yenziwe nje. Njengoko atshoyo  
uTshonaphi ukuthi:

“Ukuba ebezala ngesiba asinamsebenzi nomnye umfazi, ngoko ke mawethu iinjongo  
zethu zezokuzeka umfazi oza kusizalela inkosi. Lilonke ke maGcaleka ndifun’ukuthi

kuni masingayichasi into esingisele ngasekulungeni kwecebo lethu.” (Thamsana, 1967: 118).

Ngoku kungentla, kucaca ngakumbi nangakumbi ukuba amaGcaleka eyona nto ayifunayo yinkosi. Ngokwezi ngxoxo sele ziwile, incwadi kaTamsanqa ethi “Ukuba Ndandazile” (1967) isithembu kuyo sivele ngenxa yokungazali kwenkosi, yiyo loo nto uhlalutylo lwaso luye lwagxila ekungazalini kwenkosi. Kodwa ke zikho nezinye izizathu eziye zibangele ukuba kubhenelwe kwisithembu.

Esinye sezizathu sokwenziwa kwesithembu kukungadibani komfazi nendoda ngokwesondo. Ngeliphandle, xa indoda ithi ingoneliseki lisondo lomfazi wayo. Ngako oko, ifanelekile ukuba indoda ithathe umfazi wesibini okanye nangaphezulu. Le ngcinga ithi ixhaswe nguMaillu (1988: 13) xa athi:

*... sexual incompatibility, which means if a man does not get sexual satisfaction from the wife, he is most likely to take another wife.*

Oku kuthethwa nguMaillu (1988) ngentla kuvusa umnye kubantu ababhinqileyo kuba ubabona njengabantu besondo. Okunye, kutheni le nto oku kungoneliseki kwesondo kujonge icala elinye, icala lamadoda? Okunye, oku kuthi kwenziwe kungakhathaliseki nokuba umfazi uyayamkela le nto okanye akayamkeli. Le ngcinga kaMaillu (1988) iyasithoba isidima samanina kuba nalo utshatwayo wesibini uza kusazi isizathu sokuba utshatwa kuba le ndoda ingoneliseki. Umbuzo ube sekubeni, akazukuphinda angoneliseki kwakulo sele ekho umfazi? Yiyo nale nto yenza abantu abangabafazi bazidele, bangazethembi emadodeni ngakwicala lezesondo.

Eli siko lesithembu lihamba liye kugudla kulaa nto kuthiwa kukungenwa komfazi athi uBali (2016: 75) ngalo kukuthi xa indoda yomfazi ibhubhile ze usapho lomfazi lo ungumhlolokazi lifune indoda ngakwicala lakulondoda, le ibhubhileyo. Idla ngokuba ibe ngumninawa okanye umkhuluwa womfi nokuba unaye umfazi okanye unabo abafazi. Ukuba ngaba umfi lo akanaye umkhuluwa kuthi kukhangelwe nokuba kusebazaleni bomyeni lo ubhubhileyo. UMpolo (1987: 101) uhambelana nale ngcinga xa axhentsa enjenje:



*... widow inheritance, which means if a women has lost her husband through death, the family of the deceased husband would find a male family member as a replacement for her deceased husband, whether the man has wives or not. It is usually the brother of the deceased husband, and if the deceased husband had no brothers, the family would choose one of the late husband's cousin brothers from the paternal side of the deceased husband.*

Kulo mcaphulo ungentla, le ngcali ikhuthaza isiko lokungena elenza lo mfazi abe sisicamba sala madoda alo mzi endeke kuwo. Ungeno lelinye lamasiko elinyhasha isiko labafazi kuba kusithiwa kufuneka kugcinwe ilifa lalo mzi. Uthi uBali (2016: 76) xa akhwela ezehlela malunga nokungenwa komfazi:

“Eyona nto bayijonge ngamehlo amnyama lilifa lomntwana wabo bengawajonganga amalungelo omntwana lo ungengowabo. Jonga kwale nto yokuba kude kwenziwe le nkxamleko yokujonga umntu oza kutshata nalo mhlolokazi kuba bejonge inzuzo.”

Oku kuxinzelelwa yile ngcamango kaBali (2016), ngamazwi aphantle kukuthi lo mhlolokazi uyaxhatshazwa ngala madoda alo mzi kuba uninzi lwamaxesha kuyenzeka ukuba akamthandi nalo mntu atshatiswa naye. Iziphumo zolu ngeno ke kumaxesha amaninzi zidla ngokuba zihambe nendyikityha yokufa, okanye amanyundululu amanyala.

Okunye, isithembu kwaXhosa besithi sibe negalelo kunye nefuthe kwiimeko zoqoqosho kuba xa ubani ethe waba nabafazi abaninzi loo nto ithi uza kuba nabantwana abaninzi. Ukuba nabantwana abaninzi kuthi kuncedise ekubeni kwahlulelwane ngomsebenzi. Umzekelo, bekuthi xa kufika ixesha lokulima, abafazi kunye nabantwana, njengoko umfazi okanye indlu nganye inentsimi yayo, bathi bavelise isivuno esikhulu esithi sancedise ekunyuseni nasekuxhaseni ezoqoqosho. Amakhwenkwe, ngeli xa amantombazana noonina bamanxadanxada behlakula, wona asemadlelweni ajongene nomhlambi kayise. Umfundi ke uya kube sele ezicingela ukuba umhlambi wemfuyo mninzi kangakanani; uya kube sele ezicingela ukuba intsima injani ukutyeba. Yiyo ke loo nto ade athi uYego (1984: 63):

*Polygamy was motivated by economic reasons. Marrying more than one wife and producing several children ensured division of labour. Wives and their children worked*

*in the fields which would enhance productivity. Young men engaged themselves in looking after cattle while the father's duty was to oversee the workforce.*

Ngokwale ngcamango ingentla, ukufuya kunye nemveliso ifuna amandla amakhulu. Xa bebaninzi abantu abaxhasanayo ngomsebenzi loo nto ithetha ukuthi umsebenzi uza kuhamba ngokukhawuleza. Kwelinye icala, bathi abantu sele bebaninzi benjalo kodwa ingabikho imveliso ngenxa yeemeko ezingaphaya kwamandla abo. Umzekelo wezo meko uquka ukunqongophala kwemvula kunye nembalela. Loo nto ke ithi ikhabane nengcinga ethi uninzi lwabantu luthi lwenze isivuno.

Uphengululo loncwadi lubonise ukuba abafazi bathi bazikhwebula kwizenzo ezidibene nesondo xa ngaba bekhulelwe, ingakumbi xa sele kusondele ixesha lokubeleka. Ude athi uBali (2016: 76) loo nto yenzeka xa sele umakoti ezikrokrela ukuba ukhulelwe okanye sele ekufutshane nasekubelekeni. Maxa wambi umfazi uye azikhwebule ngokuthi azile isondo iminyaka emibini ukuya kwiminyaka emithathu (Bali, 2016: 80). Olo zengezenge lwexesha lokuzinxwema endodeni ixesha elide luye lubangele iimeko zesithembu. Oku ukutsho ngokwakhe uMpolo (1987: 90) xa athi:

*Research indicates that in most parts of Africa, women abstain from sexual intercourse as soon as they know that they are pregnant. From the time of conception up to birth and at least two or three years thereafter, the woman normally abstains from sexual union. Such a prolonged period of abstinence has in many cases resulted in polygamous situations.*

Ngokwalo mcaphulo ungentla kuyabonakala ukuba into yokuzikhwebula koomama kwisondo yinxalenye yeenkqubo zendalo apho baye baphelelwe ngumdla ngokwezesondo. Kulapho ke iye indoda inqwenele abanye abafazi ngeenjongo zokuzanelisa ngokubhekiselele kwiinkanuko. Umbhali onguTamsanqa kule noveli yakhe oku kungentla akakuvezanga njengonobangela wesithembu kodwa olu phando lubona kulungile ukuba luthi gqaba gqaba njengoko lwenzile ukuze uphando lutyebe futhi lusivelele ngokwaneleyo isithembu, akuyi kuba lilize oku kuba loo nto ithetha ukuthi lo vimba kaXhosa uya ukhula ngokukhula.

EMzantsi Afrika isondo liyagxekwa luninzi lwabantu, ingakumbi abo balandela inkcubeko yaseNtshona. Ngaphezulu, kuthi kuhambe umyalezo ombi malunga nesiko lesithembu apho

abantu bokholelwa into ethi isifo sikaGawulayo sibhebhethekiswa sisithembu. Isizwe samaZulu njengoko sele kutshiwo kumhlathi wesibini wesi sahluko, sesinye apho isiko lesithembu lixatyisiweyo. Ngonyaka wama-2010 utata uJacob Zuma wafumana ukugxekwa etyelele eMelika ngenxa yeli siko lesithembu ethukwa efaniswa nayo yonke into embi. Eyona mpendulo wayinikezayo kumakhasi onxibelelwano yethi isithembu lisiko lakwaZulu ekuluxanduva lwakhe ukuba aligcine futhi alixhase.

Zonke izikhohlela ezithe zaphoswa kwisiko lesithembu kungenxa yempucuko kunye noxinzelelo eli siko elithe laba phantsi kwalo. Okunye, ukwehla komgangatho wezoqoqosho kubantu abaNtsundu kuthe kwaba negalelo elibi kakhulu kuba loo nto ithetha ukuthi amadoda akanakho ukuthi amelane neendleko ezipheleleyo zemitshato neenkqubo zesithembu. Nangona kunjalo ke, isithembu sisaqhutywa kwizizwe zoMzantsi-Mpuma kuquka namaXhosa (Bali, 2016: 77).

#### **4.14 UPHONONONGO-NZULU MALUNGA NOKWENZIWA KWESITHEMBU MANDULO**

Esi sihlokwana sijolise ekuphononongeni iintsingiselo eziphathelene nesithembu mandulo phaya ngokuthi singqiyame ngencwadi kaTamsanqa. KwaNtu, abafazi besithembu babesazana, behlala ngokuvana, abantwana bomnye umfazi ingabantwana bomnye umfazi, kwakungekho kwahlukana futhi kuhlaliswene ngoxolo nemvisiswano. Yaye iyinxalenye yobuntu ke le. Indoda yona yayinoxanduva lokwakhela bonke abafazi bayo imizi ize ibanikeze nomhlaba wokulima nokufuya. Kwakungekho nto ikhalazisayo apho kuba imfuyo nomhlaba wawungeyonto inqabileyo njengoko intlalo kaXhosa yayisekelezelwe phezu kwezi zinto zimbini.

Ngokwalo mhlathi ungentla othe wahlomla kancinci ngomhlaba kuyabonakala ukuba indima yomhlaba kumasiko nezithethe inkulu kakhulu. Oku kuyavela kule ncwadi kaTamsanqa ithi “Ukuba Ndandazile” (1967) xa lo mbhali athi asebenzise umlinganiswa wakhe onguXabiso ukuphuhlisa olu luvo kula mazwi alandelayo:

“Apha mawethu sinelifa lomhlaba esashiywa nalo ngoobawo, asinasikhalo ke ngawo kuba basishiya besilungiselele, ke nathi siza kufa sishiye oonyana bethu, singa singathi ke sisifa sibe nabo sibalungiselele kungekho nto iqhwalelayo.” (Tamsanqa, 1967: 17).

Ngokwale ngxoxo ingentla kuyabonakala ukuba umhlaba kwaXhosa wawungeyonto inqabileyo. Yiyo naloo nto ke isiko lesithembu lalingeyongxaki kuba le ndoda itshatayo ngokwesithembu inomhlaba, ifuyile kwaye ilimile.

Into yokuba aba bafazi bakhelwe imizi yabo kukuba kwakukho inkolelo ethi xa benokuhlala ndawonye kungade kudaleke iingxabano, ngxabano ezo zingade zichaphazele nabantwana baphele sele bejongene ngezikhondo zamehlo. Kakade ke ixhaphakile into yokuba abantwana baphele sele begaxeleka kwiingxabano zabazali. Yinyaniso leyo ecace kuye nakubani.

Kule mizi yaba bafazi, umfazi ngamnye ebeneenkomo zakhe nomhlaba. Okona kungumdlala ke kukuba umfazi ebenamalungelo namagunya apheleleyo kumhlaba wakhe nemfuyo futhi indoda ingenalo tu ilungelo lokuziphatha ngaphandle kwemvume yomfazi. Le nto ke iphinda kulaa nto ibixeliwe kumhlathi ongentla othi kwakuhlonitshwana. Esi kwakusisithembu sakwaXhosa.

Ngokwembali yakudala ethetha ngesithembu kunye nokuba ngubani osenzayo, kukholeleka ukuba kwakuziinkosi kuphela ekuvumelekileyo ukuba zibe nabafazi abathathu nangaphezulu. Ukuba ngaba ubani akayiyo inkosi kwakuvumeleka ukuba abe nabafazi ababini, kodwa xa kuthe kwakho iimeko ezingaphaya avunyelwe ke ukuba athabathe ngaphezulu kwesibini (Livingstone, 1850: 276). Uthiyo magama laba bafazi lwalusenziwa ngokuthi kujongwe ukufika kwabo neziganeko ezizalana nokufika kwabo (Livingstone, 1850).

Koku sele kuxoxiwe ngentla, uBali (2016: 90) uthi zikho izizathu ebeziye zichaphazele abantu begazi. Uzidwelisa ngolu hlobo ezi zizathu:

- i. Isithembu besisenzeka ngenxa yezizathu zopolitiko, imitshato esekwe kupolitiko ibixhaphakile kubantwana begazi. Le mitshato ibidlala indima enkulu ukuqinisa isizwe ngokuseka imithetho eluqilima phakathi kwabantu, kwanokuseka ubuhlobo phakathi kwezizwe ezilwayo.
- ii. Iimeko zokuhlala nazo bezibangela ukuba kubekho imitshato yesithembu. Ukukwazi ukukhulisa, nokuxhasa inani elivisayo labafazi, abantwana ngakumbi abangamakhwenkwe bekubonwa njengewonga. Indoda enabafazi abaninzi kunye

nabantwana abaninzi ibithandwa kakhulu kuba ibigcina igama losapho lwayo lingacimi.

- iii. Amakhwenkwe ebelulutho kwimfuyo yeenkomo, ekwadolala indima ebalulekileyo kwezi nkomo.
- iv. Isithembu sibaluleke kakhulu kuqoqosho lwelizwe. Usapho olukhulu belulutho kwimveliso neminye imisebenzi yezandla. Ngoko ke abafazi abaninzi indoda enabo, bubonisa ubuninzi bamasimi anokulinywa aze avelise isivuno esisiso ukugcina iwonga kunye nobutyebi bakhe.

Ngokwezi mbumbulu sele zidweliswe apha ngentla kuyabonakala ukuba intsingiselo yesithembu ayaneli kuchaphazela abantu abo babandakanyekayo kuphela koko sithi sichaphazela isizwe sonke.

UHillman (1975: 117) unikeza esinye isizathu esikhokelela kwisithembu aze athi xa ethetha ngaso athi izinga lokusweleka kwabantu asinto intsha, iindiyityha zokufa kudala zabakho. Le ngcali, uHillman (1975), uhamba athi isithembu kwaNtu besifika sibe sisizinda sokulondoloza isizwe ngokuthi kuzalwe abantwana abaza kubaziinkokheli zesizwe ngomso. Oku, uHillman (1975: 117) ukutsho ngokwakhe xa athi:

*Another reason why polygamy was encouraged in the past is because of high mortality rate. Polygamy was believed to increase the birth of children and enhance security, also the social status and the esteem of the father. The failure to leave behind sufficient offspring to ensure the continuation of the family was seen as a major disaster.*

Ngokwale ngcali ingentla, okona kuphambili malunga nesiko lesithembu kukugcina nokukhusela eso sizwe. Ngaphezulu, kukuqinisekisa ukuba amasiko nezithethe zesizwe eso zihlala zilondolozekile kuba kaloku aba bantwana bazalwayo bazalelwa ukuba zizisele zenyathi ngokuthi bafunde, babhale baphande ngamasiko nezithethe. Yiyo loo nto ade athi uTshonaphi xa ethetha nenkosi yamaGcaleka athi eyona nto ibaxhalabisayo kukuba baza kulandulela eli limiweyo, loo nto izibeke phi ke iintsana zabo xa kubhujiswa isiko?

Le ngcali, uHillman (1975: 118) uqhuba athi isithembu asiphelelanga ekutshateni kuphela koko sithi sihambelane nabantwana. Uthi xa athethayo ukuba ngaba kuthe emva komtshato

kwafumaniseka ukuba umfazi akazali, indoda inako ukudlula itshate kwakhona. UHillman (1975: 121) uhlomla athi ukuphelisa isithembu ngokwale mihla yanamhlanje kungathetha ukuphila. Uluxhasa uluvo lwakhe xa athi, uxinzelelo ngokwezoqoqosho kule mihla luyingxaki ngohlobo lokuba izinga lendlala liphezulu. Ugangatha athi ezoqoqosho zingumceli-mngeni kuba kukho inkcitho mali kweli loMzantsi Afrika, bambalwa kakhulu abantu abanokukwazi ukumelana naso. Oku uyakuxhasa uHillman (1975: 122) xa athi:

*To forbid polygam to the Bantu can mean a question of survival or extinction. In modern days, the social concept of economic status challenges polygamy as living expenses are high and only few can afford to maintain such families.*

Ngokwalo mcaphulo ungentla okona kuphambili kukuba nangona isithembu sibalulekile kwaXhosa kodwa ayinakubalekwa into yokuba siziindleko ingakumbi kwezi mini zendlala kunakudala apho indlala yayingekho (Tamsanqa, 1967).

Ngokwezi ngxoxo sele ziwile, kungasongwa kuthiwe uloyiko lokuba indoda ingasweleka ingenaye umntwana oyinkwenkwe lolona beludla ngokuba ngunobangela wesithembu. Ubukho babantwana bubonakalisa ukuba umntu uyaphila, kwaye uthi azibuke ebantweni bakhe. Ukutshata abafazi abaninzi bekuthi kuqinise iimbono kunye nokwakheka kwezopolitiko phakathi kwamaqela aneembono ezahlukeyo.

#### **4.15 ELOKUQUKUMBELA**

Kwezi ngxoxo sele ziwile ngentla, kuyabonakala ukuba isiko lesithembu lisiko elinobuzaza kakhulu. Ngako oko, libonakala eli siko lineengxaki kakhulu. Ezi ngxaki zesithembu zidla ngokuhamba zichaphazele abantwana nosapho luphela kuba kaloku nalo luyinxalenye yalo mtshato.

Kwincwadi ephononongwayo malunga nesiko lesithembu umfundi uphawule ukuba abalinganiswa banezimvo ezahlukeyo ngokuphathelene nesithembu. Elinye iqela lilibona isiko lesithembu lisakulungele ukuba lisetyenziswe ukuvala umsantsa kwiimeko apho abantu baye bangafumani bantwana, ingakumbi abantwana abangamakhwenkwe. Elinye icala lilibona isiko lesithembu lilisiko esele liphelelwe lixesha ngezizathu ezithi isiko liyabola.

lingxoxo zihambe zaya kunyathela kwimiba ebandakanya umhlaba. Kuphawuleke ukuba umhlaba unendima yawo oyidlalayo kuba uyadingeka xa kuza kwenziwa amasiko nezithethe. Kwisithembu umhlaba udingeka kuba abafazi nosapho lwabo kufuneka lufuyile futhi lulime. Ngako oko, olu phando lubona kukuhle ukuba isiko lesithembu ligcinwe futhi lenziwe.

#### **4.16 INGQITHI**

Ngaphambi kokuba kungenwe kubuthumbu bale ngongoma kubalulekile ukuba kuchazwe ukuba yintoni na ingqithi. ULamla (1971: 14) uhlomla athi eli lisiko lamaXhosa elalibe likho kungekafiki maKrestu kunye namaKolonyali. Le mboni, ihambisa ithi, kususwa ilungu lomzimba emntwini, ze elo lungu libe lidini kwiminyanya nezinyana. uOlivier (1976: 28) uyamxhasa xa athi eli siko lisondele kwizinto zakwaNtu kuba libandakanya iminyanya kunye nezinyana. Ngakwezi ngcali, singatsho sithi eli siko lithi likhusele umntwana kwimimoya emdaka apha ekukhuleni kwakhe. Okona kungumdlala ngeli siko kukuba lahlukile kwamanye amasiko kuba endaweni yokuba kuphalazwe igazi lebhokhwe okanye inkomo, kusuka kuphalazwe igazi lomntu njengoko sisazi ukuba kuye kushunqulwe ucikicane. Azikho ezinye izizwe ezenza isiko lengqithi ngokwalendlela amaXhosa alenza ngayo (Soga, 1931: 78).

Okunye okuqaphelekayo ngesiko lengqithi kukuba zikho iziduko apho eli siko lilelazo njengoko wonke ubani esazi ukuba umzi nomzi unesiko othi ulilandele. Umntwana osandula ukuzalwa uthi ezalwa abe ezalelwa kulo isiko lakowabo futhi ibe yindlela yokuphila leyo kuloo mzi. Kuyavela ke ukuba iziduko eziquka amaQwathi, amaZangwa, amaHala, amaMfene, amaMvulane kunye nooJwarha ayalenza eli siko lengqithi njengenxalenye yempilo yawo (Dayimane, 2019: 7). Eli siko, alenziwa kucikicane kuphela kodwa liyenziwa nakungophe. Amabhinqa ke kwiimini zanamhlanje awayonwabeli loo nto ngesizathu esithi aye angafaneleki xa efake umsesane wawo.

#### **4.17 INGQITHI KWITYALA LAMAWELE**

Into yokuphalazwa kwegazi kwaXhosa yiyo eyenza ubomi, intlalo nenkcubeko ihambele phambili. Ukusukela mhla umntu walibona ilanga ukuya kutshona kwelanga iintlobo ntlobo zamasiko nezithethe ziyenziwa ukuze elowo nalowo abe yinxalenye kaXhosa. Ngako oko, uphalazo lwegazi kwaXhosa yindlela yokuphila. UMqhayi usebenzisa eli siko ukutyhila isimo sentlalo, isimo sabalinganiswa kunye nenkcubeko kaXhosa. Umzekelo, uBabini ungumntu

othanda izikhundla kodwa yinqaba nkqi ukuba enze izenzo ezibonisa ukuba yinkulu. Le nto iyinyani kuba kakade kwintlalo kaXhosa bakho abantu abanjalo. Okwesibini, umbhali ubonisa into ethi kwintlalo yakwaNtu, isiko lengqithi lelinye lamasiko asetyenziswa ukusombulula iingxaki ezifana nokunikezelwa kobukhulu ngendlela engeyiyo.

Xa umntu ezalwa kwaXhosa uthi aphilaze igazi ngokwala masiko alandelayo:

- i. Ukufuthwa.
- ii. Imbeleko okanye umbingelelo.
- iii. Inggqithi.

Ngokweenjongo zolu phando, ingqithi iza kuvelelwa ngokwendlela exoxayo kubhekiswe kwincwadi ehlahutywayo; “Ityala Lamawele” Eli siko lengqithi, lelinye lamasiko akwaXhosa futhi ubudala balo abunakulinganiswa kuthiwe lineminyaka eminga. Ulutsha lwanamhlanje aluyiqondi intsingiselo yesiko eli ngenxa yokungenziwa kwalo, ukungathethwa kweenyani ezikhokelela ekubeni lenziwe, mhlawumbi intsingiselo enobuzaza ngokweli siko. Nangona kunjalo ke, akukho ntsingiselo ithe ngqo ngeli siko kuba umzi nomzi ulenza ngesizathu sawo. Umzekelo, kweminye imizi lenziwa eli siko kuba kukholeleka kwinto ethi lisiko lakwaXhosa, ngako oko kulilungelo laye nabani na ukuba alenze. Kule ncwadi siyiphetheyo ithi “Ityala Lamawele” umbhali udlulisa into ethi isiko lengqithi liyenziwa ukwahlula inkulu kwinci. Ukukhumbuzwa, kule ncwadi uBabini noWele babanga ubukhulu kuba futhi izizathu abazibekayo, xa omnye esithi ndim inkulu, ziyevakala. Umbhali usebenzisa isimbo sokubhala kuba umfundi uhlala ezibuza imibuzo ngeenjongo zokufumana ukuba ngubani na inkulu. Umphandi akazi kubalisa ncwadi neziganeko zayo ngethemba lokuba umfundi uyifundile kwaye uyayiqonda kodwa into engase ikhankanywe yethi ngokuya liphala ibali, umbhali usikhomba esikweni. Oku kuvela xa amadoda amakhulu achophele ityala abuzayo ukuba yayingoobani na abazalisikazi bala makhwenkwe kaVuyisile. Injongo ephambili ngalo mbuzo kukuba kuvele kanye kanye ukuba lelipheli elafumana isiko lengqithi kuqala. Ufika ke uMvunabandi (2008: 73) ayichaze kakuhle le nyewe xa athi kuthi kwakunyembeleka kwaXhosa kubhenelwe esikweni.

Bubuchule into yokuba umphandi aqale athi isiko lengqithi lenziwa emntwaneni xa asandula nje ukuzalwa apho kuye kushunqulwe eliya lungu lokuqala kulaa mnwe sithi ngucikicane (Dayimane, 2019: 4). Eminye imizi, ayidli ngakulenza eli siko xa ngaba umntwana esemncinci ngezizathu ezithile. Umzekelo, ukuba ngaba umntwana uneengxaki ezithile ezifana nokugula



alenziwa, ukuba ngaba umntwana unako ukuhlukumezeka ngokwasengqondweni alenziwa de afikelele kwizinga lokuba kuthiwe womelele. Ingqithi kufanele ukuba yenziwe ngabo bakholelwa kuXhosa kuba ukususwa kweliya lungu lomzimba ngumnikelo kwiminyanya, ngamazwi ahandle kukuthi “Ngeli lungu, ndizinikela kuni booBani nooBani” Zizinto ke ezi esele zitshitsha ngokutshitsha kwaNtu kuba azisenziwa futhi nophando malunga nazo lunqongophele. Olu phando, ngendlela ehlalutyayo lujolise ekutyhileni intsingiselo yengqithi kule ncwadi kaMqhayi.

Nangona ke olu phando luqaqambisa into ethi eli siko libalulekile, bakho abantu abathi ukwenziwa kweli siko sisenzo sokukhohlakala. Ezingxoxweni zabo, kude kubekho neentetho ezithi “Emveni kokuba nishunqule umntwana umnwe, kuya kuthini?” Zibakho kwakhona neentetho ezithi, kukunyhasha amalungelo abantwana ukwenza oku kuba uthi wakukhula umntwana athi yena akayithandi le nto wayenziwayo. Kolu phando siyakwazi ke ukukhomba sithi ukubaluleka kweli siko kutyhilwa yindima yalo. Lilonke, xa ngaba umntu enokubuza ukuba lade lasebenza njani na eli siko, ubani nobani angakwazi ukukhomba athi kulaa ncwadi kaMqhayi lisebenze ngolu hlobo nolu hlobo. Ngaloo ndlela abe ubonisa indima yalo kwintlalo kaNtu. Asinako ke ukubagxeka ngokupheleleyo abantu abangaliqondiyo eli siko kuba babethwa kukungazi. Into engase yenziwe kukuba kwenziwe uphando ngeenjongo zokufundisa ngalo mba.

Umfundi wokhumbula kwiingxoxo ezingaphambili ukuba amasiko nezithethe kwaXhosa zazisenziwa kuba kunqandwa okanye kuhewulwa imikhwa nemikhuba. Yiyi naloo nto ke umntu onezimbo zokuzichamela xa elele okanye athi emdala adle umnwe kuye kuthiwe ufuna isiko. Ngala mazwana kuyacaca ukuba isiko eAfrika linendima ephambili eliyidlalayo. Umbuzo esinawo kolu phando ngothi, ndima ni edlalwa yingqithi kwincwadi kaMqhayi?

UMqhayi kweli bali lakhe ubonisa indlela amaXhosa ebeqhuba ngayo ukugqala umthetho wesiNtu ekusombululeni isintsompothi setyala. Xa abhalayo uMqhayi (1953: 72) uthi:

“Imithetho kaXhosa ibingeyiyo ebhaliweyo, kuba ukubhala ubesekude kuyo, le mithetho ubevela nayo umntu kwasekuzalweni”

Ngaphezu kwazo zonke izibakala ezithi zivelelwe, isiko lengqithi lifika libe ngumkhombandlela ekuqhaqheni nasekunwabaluleni isishiqi setyala. Kaloku, eli tyala liqhuba kuvelelwe izibakala ezithi ngubani owavela kuqala? Ingubani owaluka kuqala? Ingubani

ohambisa imicimbi yekhaya? Inkosi, uHintsisa, ngokukaHahlo (1975: 22) ibona ezi zibakala zokubanga ubukhulu zilingana kula mawele mabini omabini. Umbuzo uphinde uvele, umbuzo othi, ingaba ke ngoku la mawele ziinkulu ngokulinganayo? Asiyonyaniso leyo. Elinye lawo yinci, elinye lawo yinkulu.

NgokukaHahlo (1975) indlela ubukhulu obubangwa ngayo ayifani kwizizwe ngezizwe, kumakhaya ngamakhaya. Umzekelo, kwiimini zanamhlanje, ixhaphakile into yokuba umnikazi wekhaya athi “Mhla ndasweleka, izinto zekhaya ziya kujongwa nguZibani”, ngaloo ndlela ke aphele uZibani lowo eyinkulu. Yindlela le inkcubeko ethe yatshintsha futhi yinxalenye yendalo. UMqhayi yena usikhomba kundalashe, undalashe othi ngokomxholo wale ncwadi yingqithi eza kuba sisisombululo. Ngako oko, umfundi wovumelana nomphandi xa athi isiko lengqithi apha lisibuyisela kundalashe, undalashe othi imicimbi yekhaya mayiqhutywe ngokwesiNtu.

Encwadini, inkulu ivela inguWele. Ukuzalisa ubungqina boku umbhali usebenzisa abazalisikazi abona banobungqina obuzeleyo ngokuphathelene nengqithi, ngqithi leyo ekukholeleka ukuba yiyo eyahlula inkulu kwinci. Ngako oko, kuhle ukuba sikholelwe into ethi isiko lengqithi kule ncwadi lahlula inkulu kwinci. Ngaloo ndlela ke uyaphenduleka laa mbuzo ubusithi, phakathi kwezizathu zokwenziwa kwesiko lengqithi, zeziphi ezinye?

Ubungqina obunikezwa nguTeyase malunga noku buhamba ngolu hlobo:

“Uyive lo mfazi inimbi ngoLwesibini ekuseni ... lithe liphuma ilanga, labe elinye iwele selivelise isandla. Ndafumana ndaqubula ingandla, ndawutsheca umnwe, ucikicane; suke ndathi ndakuyenza loo nto, saphinda satshona isandla. Kuthe ekuphumeni kwelanga ngoLwesithathi lavela eli sithi lelikhulu.”

Ngaphezulu kwayo yonke into ethethwa ngulo mcaphulo ungentla, okunye okuvelayo yindima ethi idlalwe ngabafazi ekuncedeni amadoda xa kuphicothwa ityala. Ubani wokhumbula ukuba abafazi kudala bangathethelwa ntweni kodwa apha sibona beyinxalenye yokuhanjiswa kwetyala. Singadanga sahambela kude nomxholo wophando, ngokwebali, kuthi xa sele kukule ndawo, ivele imibuzo ethi “Leliphi ke elikhulu?” Impendulo ibuya kubazalisikazi isithi nguBabini. Eyona nto, ngokobu bungqina bunikezwa nguTeyase, ifika ixakanise iingqondo zabantu yinto yokuba uBabini lo akanangqithi. Ukusompa eli tyala, inkosi uHintsisa sele edibene noKhulile, kunye namadoda amakhulu, bagqiba ekubeni iwele elikhulu ibe nguWele. Umfundi

ke wophawula ukuba ngokwasencwadi alithethwa lipoqe kuthiwe “NguWele” koko iba ngumbhali othi emveni kokuba esebenzise abalinganiswa bakhe, abe sele equkumbela ibali lakhe ngelithi nguWele (Mqhayi, 1975: 63). Abalinganiswa bona bathini? Kaloku amadoda amakhulu athi nangona kucacile ukuba uWele yinkulu kuba ufumene isiko lengqithi kuqala, kodwa awahambiselana nento yokuba ibe nguye ophetheyo kwaVuyisile, aqukumbela intetho yawo ngamazwi athi:

“Hambani ke bafo bakaVuyisile, niye kuncedisana ukuhambisa imicimbi yekhaya”  
(Mqhayi, 1975: 67)

Isiphelo seli balana okanye salo mxholo sesithi, isiko lengqithi kwincwadi kaMqhayi ethi “Ityala lamawele lidlale indima ephambili ekuqukumbeleni ityala ebelinyuswe njengengxaki. Malunga nezi ngxoxo sele ziwile, ngokwesiko nesithethe sikaXhosa, uWele uyinkulu kuba inguye owamkela isiko lengqithi kuqala ngokwezi zibakala:

- Inkosi igatyulelwa ngumphakathi izigcawu, lilonke, uWele ugatyulelwe nguBabini ngaphambi kokuba azalwe.
- Isiko lengqithi ulamkele kuqala.
- Ubukhulu ubuthenge ngenkwili.
- Waluke kuqala mini balukayo.
- Umzi kaVuyisile ujongwe nguye.

Umfundi wothanda ukukhe eve ukuba zeziphi ezona ndlela ziphambili zokwenziwa kweli siko. Akukho nto ininzi yenziwa xa kuqhutywa eli siko ngaphandle kokuba umzi nomzi ulandela indlela yawo. Umzekelo, kule ncwadi kaMqhayi umntwana uyazalwa, emveni koko ashunqulwe umnwe ngengadla, emveni koko liphele isiko. Kweminye imizi, kudla ngokulindwa nokuba yiveki inye. Kakade ke isiko liqhutywa ngokwahlukana umzi nomzi.

#### **4.18 ELOKUQUKUMBELA**

Koku sele kuxoxiwe malunga nesiko lengqithi ngokwendima eliyidlalayo, kucace elubala ukuba eli siko, nangona indima yalo kwaXhosa sele itshitsha ngokutshitsha kodwa linawo umhlaba walo kwaNtu. Nakubeni ke abaphandi abaninzi besiXhosa behambela kude ekuphandeni ngeli siko kodwa olu phando lungumkhombandlela nesiqalo. Kuya kuba kuhle ke

ukuba olandelayo azeke mzekweni, azalise lo vimba kaXhosa malunga nalo mxholo.  
Ndiyatshonela apha!

## ISAPHLUKO SESIHLANU

### 5. IZIPHUMO ZOPHANDO, IINGCEBISO NOQUKUMBELO

Kwesi sihlokwana kujoliswe ekubeni kuveliswe iziqhamo ezithe zabuya nolu phando kunye neengcebiso ezingathi zisetyenziswe ngabanye abaphandi ukukhulisa uncwadi lwesiXhosa ngokwalo mxholo wophando.

#### 5.1 INTSHAYELELO

Njengoko sele ivelelwe yonke imiba ibithenjisiwe kwisahluko sokuqala, esi sahluko sijolise ekubetheni koomofu ngelokuvala. Apha, kuza kujongwana neziphumo zophando; lilonke, njengoko uphando olu kudala luqhuba yinto ethe yavunwa nethe yadlwengula umxhelo womphandi. Okwesibini, esi sahluko siza kudwelisa iingcebiso ezonokuthi zisetyenziswe ukuphucula isiXhosa sisonke kusetyenziswa imixholo yolu phando njengodondolo lokusimelela. Okokugqibela olu phando luza kuthi lusonge le ncwadi ngamazwi oqukumbelo.

#### 5.2 IZIPHUMO ZOPHANDO

Okona kuphambili okuthe kwafumaniseka kolu phando ukuphendula umbuzo onyuswe njengengxaki yophando kunye nokuphumeza iinjongo zophando kukuba incwadi kaMqhayi nekaTamsanqa zibalula imixholo neengxoxo eziphambili kwiimini zanamhla ngokuphathelene namasiko nezithethe, iingcambu neembali zaseAfrika, ukubhalwa nokufundwa kolwimi noncwadi lwesiXhosa. UMqhayi uvela apha engumbhali ontliziyo yakhe ihlala ihleli nabantu bakowabo; amaAfrika ukutsho. Njengumbhali namntu owathi wahamba-hamba kodwa akabalibalanga abantu bakubo; isizwe esiNtsundu. Oku kuvela kule ncwadi yakhe kuba uthi nakubeni ebonisa ukuba uyayazi inkcubeko yaseNtshona kodwa akhethe ukutyhila eyaseAfrika kuba efuna ukuba nguyise weenkadama zaseAfrika. AmaAfrika ayeziinkedama ngohlobo lokuba kwakungekho mntu uwahoyileyo okanye uwakhathaleleyo. Kwakungekho mntu unamdla wakubhala ngezinto zamaXhosa.

UTamsanqa yena, uthe wabalasela ngokuba ngumbhali othanda ukufundisa isizwe sakhe esusela kumava akhe. Yiyo loo nto woqaphela ukuba kwiincwadi zakhe lo mbhali uthe nangona ebhala ibali elibubuxoki kodwa kwiindawo ezithile waqhusheka ubunyani ngokuthi afundise isizwe somgquba ngamava akhe. Oko ukwenza ngokuthi ibali lakhe alisusele kwizinto

ezakhe zamehlela. Umzekelo, ubalisa ku“Buzani Kubawo” ngomhlola awathi wawubona apho indoda yaxabela abantwana bayo nomfazi. Uphinda lo mbhali athi xa abonisa ungquzulwano phakathi kwenkcubeko yaseNtshona neyaseAfrika ku-“Ukuba Ndandazile” athi olu ngquzulwano lwenzeke phambi kwamehlo akhe, kwiindawo zamaXhosa. Uthi ke xa asebenzisa abalinganiswa bakhe ukuvelisa le miba athi, umntu wayeyijonga ayijonge le ntlungu abhenele ekubeni abhale ngayo esebenzisa izagwelo nezangotshe zokuthetha kuba akukho nto yimbi anokuyenza.

Kuko konke oku sele kuthiwe fahla fahla kulo mhlathi ungentla, olu phando lubuye nezi ziphumo zilandelayo. Incwadi kaMqhayi ethi “Ityala Lamawele” ingafundwa ngokwale mazenge mathathu alandelayo. Okokuqala, ifundwa ngenxa yobuncwane bebali ekudandalaziseni imixholo yentlalo yamaXhosa kunye nokonwabisa. Okwesibini, le ncwadi ingathi ifundwe ngenxa yobutyebi bayo ekusebenziseni izagwelo nezangotshe zokubhala. Ngaphezulu, ithi isebenzise iimpawu ekungelula ukuba ziqapheleke okanye ziqondakale. Okona kungumdlala kukuba, ezo mpawu zithi zakuqondakala zityhile banzi ngembali yamaXhosa. Umzekelo wezo mpawu nezagwelo zokubhala ezithe zasetyenziswa ngumbhali zivela xa iNkosi uHintsisa ileqa uWele ngemibuzo ukuba kungasizathu sini na esithe sabangela ukuba akhethe ukubhenela komkhulu ukuza kumangalela uBabini. Uthi xa ambuzayo amane ukumxina ngemibuzo eyiphinda-phinda. Loo nto ithi ibhentsise okwekati emhlophe ehlungwini ukuba le ndlela kuqhutywa ngayo ityala kwiinkudla zamatyala anamhla yayiyindlela ekwakuqhutywa ngayo mandulo ngamaXhosa. Okwesithathu okuthe kwaphawulwa, xa sithetha nje gabalala, “Ityala Lamawele” lityebile ngemiba yenkcubeko-ntlalo yamaXhosa ze iphinde ityebe ngokuphathelene nezembali. Umzekelo, isiko lengqithi, ukuqhutywa kwetyala ngokusesikweni, indlela yokufakwa kwesimangalo, ulwaluko, njalo-njalo. Ngaphezulu, imiba yezopolitiko nangona iyeyamandulo kodwa ithi ingene ngaphantsi kwembali yaseMzantsi Afrika ze iphinde ifundise izizukulwana ezizayo. Kaloku, indima ephambili ngembali nezopolitiko kukuba isizukulwana sangoku neso sisezayo sifunde kuyo ze ke kuthi apho kuthe kwakho izinto ezitenxileyo kulungiswe kususelwa kuzo. Yiyo ke loo nto olu phando luthe kwizinto oluthe lwaziphawula lwaqaphela ukuba uncwadi lwaseAfrika luphela alunakuze lulinganiswe okanye lufaniswe nalo naluphi na uncwadi, ingekuko nokuba kudlelwa uncwadi lwezinye izizwe. Ngenxa yeso sizathu, uMqhayi yena uthe wabalasela ngokuthi akhokise imiba yamaXhosa namaAfrika ewonke kwiimbalo zakhe.

Kwelinye icala, uTamsanqa uthi nakubeni ezama ukutyhila ifuthe negalelo lwaseNtshona kuncwadi lwaseAfrika kodwa uhlabe watshela ukubonisa indlela isithembu nokulobola ekubaluleke ngayo emaXhoseni. Okona kuye kwangamandla kukuba, nangona isithembu sithe saba ngunobangela wongquzulwano phakathi komzi kaMtoto, kodwa abalinganiswa bakhe lo mbhali baziveze ngokuthe gca izizathu zokubaluleka nendima yesithembu kwaXhosa. Ude athi uXabiso noTshonaphi xa bacacisa ubuzaza beli siko nesithethe samaXhosa bathi, lisiko elinenkqayi elalihleli likho kwaMtoto, kodwa ngenxa yokungabikho sidingo salo alenziwa iminyaka emininzi kungekuko nokuba alisenandima. Ingxoxo kweli bali, ihamba iye kungqubeka kwinto ethi kuthi kwakungenziwa masiko nazithethe, okanye kuthi kwakungenziwa amasiko nezithethe ngendlela eyiyo iminyanya iqumbe. Oku, kuthe kwavela kumazwi kamzukulwana kaWabotshwa, uMagrazula wexhwele otsho ngokwakhe ukuthi isizathu esibangela ukuba uLindikhaya Mtoto angafumani bantwana kukuba uhambele kude namasiko nezithethe zakwaGcaleka.

Okona kuphinda kube ngumdla kule ncwadi kaTamsanqa ngokolu phando kukuba ithe inkosi yakuvuma ukwenza isiko lesithembu kodwa ngenxa yokuba ingakhange ilenze ngendlela eyiyo kwakho iinyhikityha zokufa ngemini yomtshato. Oku kuvela xa ixhego laseMaNtshilibeleni likhala ngezikhova ezikhala ngasexhantini kunye nenja eyenza umkhulungwane kodwa kungabikho mntu uyithathela ngqalelo loo nto. Abantu basekuhlaleni abayaziyo imiba yakwaNtu bahambisa kwiintetho zabo batsho ukuba esi sithembu asiya kuhamba kakuhle xa singaqhutywa ngendlala. Kude kubekho nemibuzo ethi laa nkomo imbala umdaka ingaba ishoba ntoni na? Yiyo loo nto ke lithe xa sele liqhuba ibali unina kaNomazizi wazibona sele eyoba, kwabe kuphelile ngaye. Ngemini yesingwabo, nako uLindikhaya naye ephela. Zonke ezi zinto zenzeka ngenxa yokuba isiko lingalandelwanga ngendlela.

Ngokweziphumo zophando kuye kwaqatshelwa ukuba xa amasiko nezithethe zamaXhosa zithe azenziwe ngendlela echanekileyo kuya kubakho amashwa namashwangusha alandelwa ziziqalekiso nengqumbo yeminyana.

Ezi ncwadi zimbini, zityhile ngokwaneleyo indima yamasiko nezithethe kwaNtu. Ngokophicotho-nzulu nophononongo kufumaniseke ukuba ilobola, ingqithi kunye nesithembu intsingiselo yazo kwaXhosa ayahlukanga kumazwe amaninzi aseAfrika aquka isizwe samaEwe, Igbo, AmaGana kunye nezinye.

Kuhlaluty, umphandi uzame kangangoko anako ukuczulula nokucukuceza esi sifundo ngokohlaluty lwesithako nobunzulu-lwazi baseAfrika eqamele ngesithako samasiko nezithethe. Abe ke ngalo ndlela ulisabele ikhwelo likaDikeni (1992) xa athi kuhlaluty loncwadi lwaseAfrika umphandi makazame ngandlela zonke ukuqamela ngezimvo zaseAfrika. Isizathu soko ikukuba ababhali abaninzi bathe baxhatshazwa kakhulu ngamaKoloniwali kungafunwa ukuba babhale besusela kwizithako zaseAfrika. Olu phando luthu xa luqhubayo ke lafumanisa ukuba uMqhayi yena wahambela kude nezithako zaseNtshona ngokuthi angazivumeli zibekwa. Okunye okuthu kwafumaniseka kukuba uthe uMqhayi naxa esebenzisa izinto zaseNtshona kodwa wazisebenzisa ukuphucula amaAfrika. Kuyinene oku kuba kaloku, kuphi apho kuya kuthi kugwetywe uncwadi lwesiXhosa kusetyenziswa uncwadi lwaseNtshona?

Uphando olu ke, luthu lwafumana ulwazi olungenakulinganiswa nanto ngokwezi zahluko zilandelayo. Isahluko sokuqala kwintshayelelo sifumana ukuba umsantsa malunga nokungenziwa kwamasiko nezithethe kungenxa yokutshintsha kwamaxesha. Kwingxoxo yaso esi sahluko, siqaphele ukuba nangona engenziwa nje igalelo nefuthe loko lisuka eNtshona. Isahluko sesibini, sidandalazise sacubungula ubunzululwazi mlendo mbaliwobom bababhali. Kwiingxoxo zesi sahluko, kuvele indima yesi sithako ekuhlalutyeni nasekuqondeni indima ebalulekileyo ethi idlalwe ngumlendo mbali wobom bababhali. Indima yaso esi sithako isekubeni sithi sinedise ekuhlalutyeni iimbalo zababhali ngokuthi umphandi afikelele kwizigqibo ezizizo ngokuthi zayanyanise nomxholo wolu phando. Kwakhona, kubhentsisiwe kwesi sahluko ukuba ababhali bathe babhala ngemixholo esondele ncamashi kwizinto ezazibangqongile eziquka, iBhayibhile necawa, imiba yezopolitiko ngexesha lamaKoloniwali, amasiko nezithethe kunye nazo zonke iintlobo-ntlobo zocalu-calulo ezathi zachaphazela amaXhosa. Kuphinde kwafumaniseka ukuba emveni kwengcinezelo, ababhali aba bathe basebenzisa izangotshe nezagwelo zokubhala ukufihla intsingiselo ukuze ivele kumaXhosa kuphela. Zonke ezi zinto zenzeke ngempumelelo ngenxa yobunzululwazi mlendo mbaliwobom bababhali. Isahluko sesithathu sophando esiluphengululo loncwadi siphinde satyhila banzi ngobhalo lwezinto zaseAfrika. Okokuqala, okuninzi okubhalwe ngamasiko nezithethe kubhalwe ngamaNgesi futhi lwakholelwa olu phando kwinto yokuba amaNgesi abhale izinto ezithandwa ziintliziyo zawo ngathi thina maXhosa. Uphando luyibhaqile into yokuba kusekuninzi okusafuneka kubhaliwe ngesiXhosa, kubhalwa ngamaXhosa ngezithako zesiXhosa. Oku kubhaqeka xa kucaca ukuba bambalwa kakhulu abantu abangamaXhosa ababhale ngesiXhosa le miba. Kulo nyaka sikuwo, unyaka wama-2019, emveni kweminyaka



engama-25, bekulindeleke ukuba noko zibe sele ziphume zathi bhazalala iimbalo zesiXhosa. Okuye kwaba ngumdla ngesi sahluko kukuba amasiko nezithethe kwaNtu anayo indima ayidlalayo ebalulekileyo njengoko kudulile oku kwisahluko sohlalutyo nophicotho. Isahluko sesine sibhentsisa elubala ukuba isithembu, ilobola kunye nolwaluko zezona ntsika ziphambile kumntu wakwaXhosa. Ukuze abe umntu kuthiwe yindoda kufuneka aphunyezwe kwizinga elilandelayo lolwaluko. Akwaneli apho, koko kufuneka nezenzo zakhe zihambelane ncamashi nolwaluko ngokuthi enze izinto ezibonakalayo ezifana nokukhusela ikhaya, ukondla umfazi nabantwana, ukugcina ilifa likayise, njalo-njalo. Isithembu, siyityhila ngokuthe gca indima yaso kwaNtu. Eli siko kwaNtu lenziwa kujongwe ilifa ngokubhekiselele ekuzaleni abantwana abaninzi abaya kuthi bagcine igama lekhaya elo lisanda futhi lingatshabalali. Okwesibini, kukutyhila into ethi kwaXhosa ubutyebi bendoda ziinkomo zayo, umhlaba kunye nentsebenzo. Kaloku, kuphi apho indoda iyoze izeke abafazi abahlanu kanti ayinamhlaba ayifuyanga nokufuya? Ngako oko, ukuze indoda ithabathe abafazi ababini nangaphezulu bekufuneka ukuba ibe yindoda esebenzela ekhaya. Indlala ayifuneki kwaNtu. ULindikhaya Mtoto ke ebenyanzeliswa ngesithembu phantsi kwezibakala zokuba umhlaba ukho kwaGcaleka futhi nemfuyo ikho. Ngaphezulu, xa eza kulobola ilali iyancedisa. Ngokuya siphala isahluko esi, kuphinde kwavela ukuba ilobola kwaXhosa ibonakalisa ukuxabisa le ntombi indoda ifuna ukuyitshata. Kwakhona, kukubonakalisa ukubulela kubazali bentombi leyo ngokuthi bayikhulise futhi bayinikeze ingqeqesho engqongqo. Yiyo loo nto etshilo umphandi ukuthi umfazi ongalotyolwanga uyakwazi ukuthi xa kuxatyanwa athi “le nto yahlulwa yilobola”.

Ngokwezi ziphumo zophando, indima yamasiko nezithethe njengoko ivela kwezi ncwadi zimbini isabalulekile emaXhoseni futhi iligugu neqhayiya kumzi oNtsundu nakwabo bazikhathaleleyo izinto zesiNtu.

### **5.3 IINGCEBISO**

Njengoko sele kutshiwo kwisahluko sokuqala ukuba amasiko nezithethe zesiNtu, kunye noncwadi lwesiXhosa luphela alukhange lufumane hoyo ngexesha lengcinezelo. Olu phando belujolise ekuvaleni loo msantsa, futhi liyayikholelwa into yokuba oko lukwenze ngempumelelo ukuza kuthi ga kwesi sigaba. Ukuze olu phando luqhubeke futhi nabanye abantu bagcwalise lo vimba umphandi ucebisa ukuba abantu abanothando lwamasiko nezithethe, kunye noncwadi lwesiXhosa mabawajonge ngomqwalasela. Ekwenzeni njalo, kungaba lulutho nesivuno ukuba anokubhalwa phantsi ze agcinwe kumaziko eencwadi afana nethala leencwadi.

Kwimizi esawaqhubayo amasiko nezithethe, olu phando lubamba ngazibini kuloo mizi. Eyona nto ingase icetyiswe kukuba abaphandi, ootitshala nabafundi ingase bafunde nto kuloo mizi, emveni koko baqophe indlela ekuqhutywa ngayo amasiko nezithethe ukuze ilondolozeke. Xa kuthethwa ngokuqopha ke akuthethwa ukuthi maze kuqotshwe nezinto ekungafanelekanga ukuba ziqotshwe. Isiko liyahlonitshwa kwaXhosa.

Kumba wesithembu, njengoko wonke ubani esazi ukuba amasiko nezithethe ziyaguquka ngokuya lihamba ixesha, ingase eli siko lenziwe ngohlobo lokuba abafazi bangazivi becinezelekile. Ingase nokuba liyenziwa kodwa ilizwi nezimvo zomfazi zihlonitshwe kuviwe ukuba yena uziva njani na ngesi senzo. Endaweni yokuba litshatyalaliswe, makukhe kugqalwe, kufunwe iindlela ezinokuthi zilandelwe ukulenza bhetele kusetyenziswa undalashe.

Isiko lengqithi nangona kubonakala ukuba uninzi lwabantu alusalenzi ngenxa yezizathu kodwa kwincwadi kaMqhayi eli siko lisetyenziswe njengomzekelo wokuba ndima ni enokuthi idlalwe leli siko. Lilonke, ikhaya nekhaya lingathi lisebenzise eli siko lengqithi ngokwezizathu zelo khaya. Umzekelo, ukunyanga ingulo, ukubonisa ubukhulu, njalo-njalo.

Kumcimbi welobola, ngokweemini zanamhlanje ixhaphakile into yokuba abantu bakhuphe imali bayibize ngokuba yilobola ibe ingeyiyo futhi loo nto isisithuko nesenyeliso kubazali bentombi. Ilobola ziinkomo ezihamba ngamanqina. Ngundalashe ke lowo ekwakuhanjwa kunyathelwa phezu kwakhe ngamaXhosa. Futhi yiyo naloo nto kwakuhluthwa kuba kaloku ezo nkomo zekhazi ziyafuywa ngabazali bentombi. Kwakhona, iintombi zanamhlanje zidume ngokuzilobola kuba zogqunywe yingubo yothando, kuthi ke xa sele kuxatyanwa kuvele iintetho ezithi “kakade wazilobola, ungagoduki nje?”. Kungumdlu wolu phando ukuba loo mkhwa uphele kuxatyiswe isiko ngokwendlela yesiNtu. Ababhali naphandi besiXhosa banoxanduva lokubhala nokuphanda ngale miba ukuze ingasitheli kwizizukulwana ngezizukulwana ezilandelayo. Urhulumente yena indima yakhe kukuxhasa bonke abaphakamisa bezama ukunyusa umgangatho wesiXhosa ngokophando, ubhalo, ufundiso nezinye iindlela.

## 5.4 ELOKUQUKUMBELA

Owona nqontsonqa wolu phando uthi indima yamasiko nezithethe kwaXhosa evela kuluncwadi ayahlukanga nakancinci kwindlela amasiko nezithethe athi aqhutywe ngayo kwintlalo. Olu phando luhambe lwayikholelwa into ethi ababhali, ingakumbi ababhali bakudala bawatyhile ngokobunyani bawo amasiko nezithethe kwiimbalo zabo xa kuthalekiswa nabale mihla. Umfundi akhumbule ke ukuba olu phando aluthalekisinga babhali nangayiphi na indlela nto nje kukuyikhankanya njengoko uphengululo loncwadi luvezile.

Nangona indima nendlela yokuqhutywa kwamasiko nezithethe kwaXhosa ngokutyhilwe ku-“Ityala Lamawele” no-“Ukuba Ndandazile” kunye nophando lulonke kubonakala ukuba yahlukile kwimizi ngemizi, mhlawumbi ingade ibe ntsha kwelinye iliso lomnye umntu, kodwa okona kuthi kube kuhle kukuba amasiko nezithethe ayesidibanisile singamaXhosa. Ubuninzi bamasiko nezithethe zaseAfrika kunye nokuqulethwe phantsi kwawo bungqinisisa oko kuthethwe nguBali (2016) kwisahluko sesithathu bokuba indima yoncwadi lwesiXhosa nesiNtu kukugcina nokulondoloza konke okusegameni likaXhosa. Ngaphezulu, ngokufundwa nokuphandwa-nzulu malunga nalo mxholo kuthi kuvuleke ithuba lokuba kuvele eminye imibuzo ethi iphendule ubunyani obufihlakele phantsi kwamasiko nezithethe kunye nolwazi lwesiNtu. Kolu phando ke, kuthe kwacaca ngakumbi nangakumbi futhi kwaqondakala ngcono ukuba kuthetha ukuthi na ukuba ngumntu eAfrika. Akwanela apho, koko kwabhentsa ngokobunyani ukuba umntu lo odalwe wasekelezelwa phantsi kweentsika zamasiko nezithethe zaseAfrika.

Olu phando luthelwazivelela zonke izikroba ebezibekwe kwisahluko sokuqala phantsi kwenqontsonqa eyingxuba-kaxaka. Ngaphezulu, ubunzululwazi bophando obuthe benziwa ngabanye ababhali buthe lwathabathisa apho bashiye khona ngokuthi luphande nzulu ngemixholo abathe babe abayiveleli ngezizathu ezivakalayo.

Umntu angatsho ukuthi uMqhayi noTamsanqa benze igalelo elikhulu kulwimi noncwadi lwesiXhosa. Ezi ncwadi zimbini zibonisa into ethi azizange zibhalelwe ukonwabisa kuphela, kodwa zabhalelwa ukuze zithethe ngamaXhosa malunga nezinto ezazisenzeka kwimbali yaseMzantsi Afrika. Lilonke, ezi mbalo zivakalisa izimvo malunga nentlalo yamandulo ngokuphathelene namasiko nezithethe. AmaXhosa, okanye isizwe esiNtsundu sasihamba ngesantya esiphezulu sibhekela ngokubhekela kumasiko nezithethe, kunye nobomi besiNtu

ngenxa yefuthe laseNtshona. Enye into exinzelelwa zezi ncwadi kukuba kwisizwe esiNtsundu yayikho iyantlukwano, kukho nokubumbana.

Olu phando, ukongeza kule ngxoxwana ingentla, luxhobisa ootitshala ekubeni bakhuthaze abantwana babo ngokukhuthalela nokuhoya indyabo yokwazi imvelaphi yabo kuba kulapho kulele khona inyani nezisombululo kwiingxaka zeli lizwe. Xa kunokubakho amathala eencwadi abhalwe ngezinto zesiNtu kungalinyusa izinga, umgangatho kunye nokuxatyiswa kwezinto zesiXhosa. Ngako oko, olu phando lusisikhokelo kwabo baseza kuphanda malunga nalo mxholo. Elokuvala, iSebe lezeMfundo linoxanduva lokuqinisekisa ukuba kwiinkqubo zokufunda amasiko nezithethe ziyafundiswa kuquka nembali yamaXhosa.

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