

AN INVESTIGATION OF THE THEMES AND TECHNIQUES IN

L.L. SEBE'S "UCAMNGCO"

UPHANDO NGEMIXHOLO NESIMBO SOKUBHALA

ESISETYENZISWE KWINCWADI

KAL.L. SEBE "UCAMNGCO"

BY

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ISIFUNGO

Ndibhengeza ndifunga inyani emsulwa ukuba lo msebenzi usihloko sithi “An investigation of the themes and techniques in L.L. Sebe’s “Ucamngco” / Uphando ngemixholo nesimbo sokubhala kumavo kaL.L.Sebe “Ucamngco”, ngumsebenzi wezandla nengqiqo yam, kwaye yonke imithombo endiyisebenzisileyo ichaziwe ngokuthi icatshulwe kunikwe nemithombo yezicatshulwa

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UMBULELO

Kumnqwamqwadi wam uGqirha M.M.Somniso ndithi, Tatalahote! Yathwas' inyanga! Umonde nenkxaso yakho yenze ukuba lo msebenzi ube yimpumelelo. Khwalo myeni wam, ngaphandle kwenkxaso yakho ngendingabanga nawo amandla okuwufeza lo msebenzi. Kuwe Phumla Cutalele-Maqhude, mhlobo wam ndikubulela ngokungazenzisiyo ndithi, Maqobokazana angalal' endleleni sukuba kunyembelele! Andinakuyilibala inzwakazi endizeleyo, uOusie Thembakazi, ndithi, enkosi maNgconde ngokundiphungulela umthwalo ukuze ndiphumeze lo msebenzi! Ndibulela noonyana bam bobathathu: uSoso, Lilitha noLufefe ngenyameko ababenayo ngelixa ndixakeke ngulo msebenzi. Mtshana wam, Mandilakhe enkosi ngeyakho indima yokundiphungulela umsebenzi wobumama.

ISINIKEZELO

Lo msebenzi ndiwunikezela kunyana wam wamazibulo uSoso, ondinika amandla okusoloko ndilangazelela ukuziphucula ngandlela zonke, kubazali bam umakhulu wam ongasekhoyo uWayase; kumama wam uThembakazi, kubazali bam basemzini ubawo uGibson Hempe nomama uNozipho Hempe.

ISISHWANKATHELO SOPHANDO

Isahluko sokuqala siqwalasela le miba ilandelayo:

- Iinjongo zophando
- Indlela zokuphanda
- Okubhaliweyo ngamavo
- Imbali ngomphandwa uL.L. W. Sebe
- Igalelo likaSebe kuluncwadi
- Ubume bophando

Isahluko sesibini sihlalutya imixholo kumavo kaSebe encwadi Ucamngco eyile ilandelayo,

- Amasiko nezithethe
- Upolitiko
- Inkolo
- Imfundo
- Imbali

Isahluko sesithathu sijonga isimbo sokubhala kumavo kaSebe

Isahluko sesine sishwankathela uphando kujongwe imiba ephambili

ISIQULATHO

Isihloko	i
Isifungo.....	ii
Umbulelo.....	iii
Isinikezelo.....	iv
Isishwankathelo sophando.....	v
Isiqulatho.....	vi

ISIAHLUKO SOKUQALA ISICWANGCISO SOPHANDO

1.1 Iinjongo zophando.....	1
1.2 Imethodi yophando.....	3
1.2.1 Ingcingane yomgangatho (Qualitative Approach).....	3
1.2.2 Ingcingane yemixholo (Thematic Approach).....	4
1.3 Iindlela zophando.....	6
1.3.1 Iincwadi.....	6
1.3.2 Udliwanondlebe.....	6
1.4 Okubhaliweyo ngamavo.....	6
1.5 Ukubaluleka kolu phando.....	9
1.6 Imbali ngomphandwa.....	10
1.7 Lennox Leslie Wongama Sebe.....	11
1.8 Igalelo lakhe kuluncwadi.....	13
1.9 Ubume bophando.....	14
1.10 Isishwankathelo.....	14

ISIAHLUKO SESIBINI

UHLALUTYO LWEMIXHOLO

2.1 Intshayelelo.....	15
2.2 Amasiko nezithethe.....	20

2.3 Upolitiko.....	36
2.4 Inkolo nonqulo.....	41
2.5 Imfuno.....	53
2.6 Imbali.....	58
2.7 Isishwankathelo.....	64

ISIAHLUKO SESITHATHU

ISIMBO SOKUBHALA

3.1 Intshayelelo.....	67
3.2 Isimbo.....	69
3.3 Isikweko.....	70
3.4 Isifaniso.....	75
3.5 Isimntwiso.....	77
3.6 Isaci.....	79
3.7 Isifanekisozwi.....	82
3.8 Isishwankathelo.....	83

ISIAHLUKO SESINE

ISISHWANKATHELO

4.1 Intshayelelo.....	84
4.2 Imiba exoxiweyo.....	84
4.3 Iimbono zomphandi.....	89
Iincwadi ezisetyenzisiweyo.....	91

ISAHLUKO SOKUQALA

ISICWANGCISO SOPHANDO

1.1. Iinjongo zophando

Olu phando lujolise ekutyhileni nasekuhlalutyeni amavo kaL.L.Sebe kwincwadi yakhe ethi Ucamngco. Eyona njongo iphambili kukuqwalasela imixholo athe wayichaphazela entlalweni yoluntu kwanendlela asisebenzisa ngayo isimbo sokubhala.

Umxholo ndingawuchaza ndithi yingxam yaloo nto ithi ichukumise umbhali aze athethe ngayo, isenokuba yinto ephilayo okanye into engaphiliyo, isenokuba yinto edla umzi okanye encomekayo. Umxholo ngumba ophambili.

Umbhali unyathele kwimixholo efana neyezopolitiko, amasiko nezithethe, imbali, imfundo, unqulo nenkolo. UKwetana (1987:243) uwucacisa umxholo enjenje:

“ Theme , by definition, is the total meaning of a work of art in a broad sense.”

Oku kungentla kubonisa ukuba umxholo nguyena ndoqo wako konke okubhaliweyo, kwaye ikwangumxholo othi unike intsingiselo yoko kubhaliweyo. UKwetana (1987:243) uthi xa ezoba umfanekiso womxholo:

“ ...regards themes merely as a subject of writing, thought, conversation or argument.”

Kukule mixholo apho sithi sifumane iingcinga kunye nezimvo zombhali. Ngokwezi ngcaciso zingentla apha malunga nemixholo yamavo umphandi ubona kufanelekile ukuba xa ephicotha le

mixholo kaSebe angqiyame ngemiba evezwa zezi ngcaciso. Lilonke ke xa ejonga le mixholo kuza kufuneka umphandi ejonge indlela umbhali azixoxa ngayo iingcingane zakhe, nendlela okanye ubuchule abusebenzisayo xa ezisa ezi ngcamango zakhe kubafundi.

USirayi (1991:119) uwuchaza umxholo athi:

“Ngokwethiyori isihobe sinokuba
ngayo nayiphina intloko. Abanye
ababhali babhala ngothando, abanye
ngokufa, ngenkolo, indalo, nangezinto
ezenzeka entlalweni yoluntu. Le mixholo
yiyo kanye eyenza sicacelwe ngokupheleleyo
ukuba umbhali lo ngumntu olichule
lokubhala ngeemeko esizaziyo entlalweni,
ubhala ngale mixholo ngendlela edlwengula
umxhelo.”

Uthi umbhali akuthatha le nto yaziwa luluntu ayibeke ngendlela ekhethekileyo sijonge ke obo buchule bokuzisa umxholo lowo ngokungathi mtsha. Loo nto ke umbhali uyiveza ngokuthi aphethuphethule ulwimi olo alusebenzisayo, sitsho ke ngoko sifumane isimbo. Olu phando luza kuqwalasela nesimbo sombhali.

Isimbo yindlela ezisetyenziswa ngayo izafobe ekuphuhliseni intsingiselo yaloo nto sukuba kuthethwa ngayo. Kuqala umphandi kufuneka echazile ukuba yintoni na isafobe. USirayi (1991:119) uthi xa echaza isafobe:

“Isafobe yindlela yokusebenzisa intetho
okanye amagama ngendlela eyenza intsingiselo
ingabiyiyo le siyiqhele imihla ngemihla.”

Esi sicutshulwa singentla sithetha ukuba intetho iyanongwa ngezafobe ukunika intsingiselo

etyebileyo nemamelekayo. Injongo yokusebenzisa ezi zafobe kukuqaqambisa nokuphuhlisa ngqo loo nto kuthethwa ngayo. Izafobe zincedisa ekucaciseni olo luvo sukuba kuziswa lona eluntwini. Zininzi iindidi zezafobe nekuza kuthi kuthethwe ngazo xa kuthethwa ngesimbo sikaSebe kolu phando.

1.2. Imethodi yophando

Olu phando luzakusebenzisa ingcingane yomgangatho (Qualitative Approach) nengcingane yemixholo (Thematic Approach). Ezi ntlobo ziya kuba luncedo ekwahluleni imixholo nasekuyihlalutyeni.

1.2.1 Ingcingane yomgangatho (Qualitative Approach)

Olu hlobo lophando lulo umphandi aza kulusebenzisa ekuhlalutyeni nasekuphicotheni la mavo kaSebe. Luza kunceda ekusiphicotheni isimbo sokubhala salo mbhali. Luya kubuye olo hlobo luncede ekujongeni indlela lo mbali adibanisa ngayo incwadi noluntu. UStraus (1990:17) ulucacisa olu hlobo lophando enjenje:

“Any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification. It can refer to research about person’s lives, stories, behavior, but also about organizational functioning, social movements, or interactional relationships.”

Ingcingane yomgangatho luphando olungasekwanga kusetyenziso manani koko lusekwe kwiziphumo ezinika ingcaciso, isenokuba bubomi bomntu, isimilo somntu okanye amabali. Nanjengokuba ke naye umphandi ejonge ekuhlalutyeni amavo kwincwadi ethi Ucamngco echaphazela ubomi nentlalo yabantu, olu hlobo lophando ulubona lulolona lunokuwuqabelisa lo msebenzi lula.

Phakathi kwemixholo abhale ngayo umbhali kwincwadi ethi “Ucamngco” umphandi uya kuhlalutya imixholo enxulumene nenkolo, upolitiko, amasiko nezithethe, imbali nemfundo. Kwisimbo sokubhala uya kuthi aqwalasele isikweko, isifaniso, isimntwiso, isifanekisozwi nesihlonipho. Uthi oKaScholes (1991:4) xa ethetha ngesimbo sokubhala:

“The essay in its pure form uses words
to establish ideas that are addressed
directly by the essayist to the reader.
Thus its essential quality is persuasion,
other forms are not straightforward
persuasion, narrative, dramatic, poetic.”

Ingcaciso kaScholes yenza ukuba umphandi asijongise asiphengulule isimbo sokubhalwa kwala mavo aku “Ucamngco”. Ngale ngcaciso buya kutsho bacace ubuchule nobuqhithala kwisimbo ekugqithiseni iingcingane neengcamango zakhe oKaSebe. Kubalulekile ke ngoku ukuba olu phando luqwalasele indlela eza kwahlulwa ngayo imixholo.

1.2.2 Ingingane yemixholo (Thematic Approach)

Lolunye lweendlela zophando oluza kusetyenziswa ngumphandi olu, kuba lujongene nokohlula amavo ngokwemixholo ezalanayo. Olu hlobo lophando luya kuthi luncede umphandi akwazi ukwahlula amavo ngokwemixholo efanayo ukuze ingxoxo yakhe ikwazi ukulandelela kwaye iyondelelane. Umhleli uGhadessy (1995 : 26) uphefumla athi ngolu hlobo lophando:

“The textual metafunction enables speakers
and listeners to develop instantial ideational
systems. It does so by constructing ideational
meanings as information that can be shared;
more specifically, it enables the speaker or

writer to organise his/her instational meanings
logogenetically in text and by doing this,
s/he guides the listener or reader in constructing
an instational ideational system in his or her
interpretation of the unfolding text.”

Ingcingane yemixholo inceda isithethi sikwazi ukuphuhlisa izimvo zaso. Oku kwenzeka ngokuthi ukuqulunqwa kwezimvo kunike ulwazi olunentsingiselo ephuhlileyo nabanokuthi abo bamameleyo bakwazi ukwabelana ngolo lwazi.

Le nkcazo ingentla iya kucaca kakuhle xa sibona amavo ehlengahlengiswe ngokwemixholo efana nopolitiko, amasiko nezithethe, inkolo, unqulo nemfundo. Kwelinye icala sakuyibona le ngcingane xa inceda ekuhlengahlengiseni isimbo sokubhala kwizafobe ezinjengesikweko, isifaniso, isimntwiso nesihlonipho. OkaGhadessy (1995:130) utyatyadula athi ngolu hlobo lophando:

“...there are two approaches to the definition of
theme, i.e. the ‘combining’ and the ‘separating’.
In the combining approach the concepts
of Theme/Rheme and Given/New are
merged, whereas in the separating approach
the two sets of concepts are analysed as
belonging to different systems...”

Apha ngentla uthi uGhadessy zimbini iintlobo ezenza uhlobo lwemixholo, luhlobo lokudibanisa nolokwahlukanisa. Kuhlobo lokudibanisa kudityaniswe umxholo noko kunikiweyo, ize kuhlobo lokwahlula umxholo nokunikiweyo kucalulwe ngokwezinto ezahlukileyo.

Umphandi naye uyakuhlengahlengisa ngokwale ngcaciso inikwe ngentla ngokuthi adibanise kunye amavo amxholo mnye. Amavo anomxholo ongenkolo aya kuthi adityaniswe ahlalutywe phantsi kwesihloko: unqulo nenkolo. Amavo encwadi “Ucamngco” anemixholo eyahlukeneyo eyakuthi yahlulwe, ikho imixholo engopolitiko, engamasiko nezithethe, amavo anomxholo angamasiko aya

kudityaniswa ahlalutywe phantsi kwamasiko nezithethe, nanemixholo engemfundo aya kuhlalutywa phantsi komxholo wemfundo. Kubalulekile ukuba ngoku kuxoxwe ngeendlela zophando. Olu phando luza kusebenzisa ezi ntlobo zilandelayo: iincwadi, nodliwano-ndlebe.

1.3 Iindlela zophando

1.3.1 Iincwadi

Incwadi kaSebe ethi Ucamngco iza kuba sisiseko solu phando. Kuza kusetyenziswa iijenali, iincwadi zesiXhosa ezingophando ngamavo, iimagazini nezinye iintlobo zoncwadi ezingqonge umba ekuphandwa ngawo. Kuza kusetyenziswa nodliwano-ndlebe.

1.3.2 Udliwanondlebe

Udliwanondlebe luza kwenziwa nenkokheli yenkolo yakwaNtu. Injongo yoko kukuzama ukubonisa umahluko kwiinkolo ezikhoyo ezifana nenkolo yakwaNtu nenkolo yobuKrestu.

1.4 Okubhaliweyo ngamavo

Baninzi ababhali ababhalileyo ngamavo nabathe bathetha ngawo ngeendlela ezahlukeneyo. Kwiincwadi zesiXhosa ezibhaliweyo zamavo singabalula aba babhali balandelayo; uJolobe, uMadala, uTamsanqa, uBudaza, Mtuze, Bongela, Zothwana Gxilishe, Ndungane, Jordan nabanye.

UGuzana nabanye bahlalutye imixholo evelwe ngababhali boluncwadi lwesiXhosa. Kwimixholo abayikhankanyileyo bafumanise ukuba imixholo engopolitiko ababhali babefudula bengakwazi ukuthetha phandle ngayo, loo nto yabangela ukuba ishokoxeke kwixesha lamandulo. Olu nqongophalo lwemixholo yopolitiko mandulo yenze ukuba ababhali abaninzi banamhla bawuchaphaze lo mxholo. UGuzana nabanye (2002:66-67) bathi ngalo mba:

“ Kuthe emva kwenkululeko kwaphawuleka
into yokuba uninzi lwababhali bemibongo
nesihobe bathande ukujikeleza umxholo omnye
wezopolitiko beveza ingcinezelo ngexesha

lempatheko-mbi yocalucalulo. Isimanga ibe
yinto yokuba bengasaqondi ukuba ubisi
luchithakele. Imixholo ekhoyo makhe siyijonge
ngelinye iliso elibukhali eliza kuthi lifikelele
kwawona mabakala ankenenkene nafuna
ukujongwa ngenyameko...Xa silungiselela
ukubhala,makhe sijonge ukuba ingaba iminqweno
yabantu ifezekisiwe na emva konyulo.”

Kulo mhlomlo ungentla, aba babhali bacebisa ukuba ababhali mabayivelele kwelinye icala imixholo esekubhalwe kakhulu ngayo. Eminye imixholo abaphefumle ngayo yeyezentlalo, amasiko nezithethe, eyezoqoqosho, ezemfundo nembali. Okunye abakuqapheleyo kukuba imixholo engezoqoqosho iyasilela. Umngeni abawucelayo kukukhalima kwamabhinqa ngeemeko ezichaphazela bona. Bacebisa ukuba amabhinqa alwele amalungelo abo, besithi kungakuhle xa amabhinqa ebhala ngokwawo ngezi meko ziwaphethe kakubi.

UKwetana yena wenze uphando ngoJolobe (1940) nangabanye ababhali bamavo. Ungumbhali othe wanegalelo elimandla kuphando ngamavo eMzantsi Afrika. Kulo msebenzi awenzileyo uqale wandlala imvelaphi yamavo nendlela akhula ngayo. Uwabona amavo njengodidi loluncwadi ekunzima ukuluchaza nokuluhlela ngenxa yokungxabalaza kwawo. Amavo uwabona ezalana neenoveli, imidlalo, amabali amafutshane nemibongo. Kwa la mavo ayafumaneka kwicala lezembali, isayensi kunye nefilosofi. Uthi ke anike neenkcazelo zamavo zababhali abahlukeneyo. Akuqwalaseleyo ngezi nkcazelo kukuba zonke zichaphazela ukuba amavo anemfundiso, angqala emxholweni, kukwafumaneka nengxoxwana engephi kuwo.

UKwetana uwahlela amavo abe ziindidi ezisixhenxe ezizezi; anengxoxo, anobunyani, anengqikelelo, abalisayo, anokudlalwa eqongeni, anobudrama, anengcaciso naqhelekileyo. Uye wafumanisa ukuba amavo ayasilela kuba azikavelelwa ngokwaneleyo ezi ndidi zamavo. Isimbo sokubhala naso sivelelwe ngokaKwetana. Uqaphele ukuba kumavo esiXhosa isakhiwo sidityaniswe nesimbo sombhali. Xa ehlalutya isakhiwo samavo ujonge izihloko zawo,

intshayelelo, isiqu kunye nesiphelo. Kwisimbo samavo ujonge amagama umbhali awasebenzisileyo.

Kumavo kaSebe ujonge indlela akheke ngayo wafumanisa ukuba uninzi lwawo alunasakhiwo sisiso, ngoko ke akakulungelanga ukuba abizwe ngokuba ngamavo. UKwetana (1987:276) uphefumla athi ngokukhula kwamavo:

“ The Xhosa essay grew from strength to strength, addressing other issues like economics, politics and religion until essay collections were published, as they still are now. The old tendency of writing on current is maintained by the modern essayists, however, they refer to the olden days of good discipline, humanism and communalism in their appeals to the Xhosa/ African to return to orderliness, especially in socio-cultural matters. While they do not campaign for the winding back of the clock they show cautious respect for the past of the Xhosa people.”

Kulo mhlomlo ungentla uKwetana uqhwebela izandla ababhali bamavo ngokuchaphazela imixholo esematheni. Umngeni ke uwubona ukwindlela ababhala ngayo, kuba bakhweba ibuyambo bekhumbuza ngocwangca lwamhlabi, ingakumbi kwimiba yezoqoqosho. Uveza ikroba lokuba ixesha esiphila kulo alifani nelangaphambili, ngoko ke ababhali abakhulayo mababhale bejonge ixesha esiphila kulo ngoku.

Olu phando luzakulandela ekhondweni likaKwetana luqwalasela imixholo nesimbo kwincwadi kaSebe ethi Ucamngco. UBritz yena unxulumanisa uSebe nomakhi wesizwe ecaphula kucamngco. Apha uBritz ukwabona uSebe njengethandazwe.

1.5 Ukubaluleka kolu phando

Lungadlwengula ingqiqo neengqondo zabafundi kuba le ncwadi iphantsi kophando yabhalwa ngexesha lengcinezelo yabaMhlophe. Abantu abaMnyama babanelungelo lokuhlala emaphandleni hayi ezidolophini. Umbhali wale ncwadi yayinguye owayephetha kwiphandle laseCiskei. Ngale ncwadi wayezama ukuhlaba ikhwelo ngokuhla kwemigangatho kwinkcubeko nezithethe zamaXhosa. Unika imbali yezinto ezilixabiso kuluntu. Mve uBritz (1981:4) xa etyibela lo mbhali uneempawu zokulondoloza isizwe:

“Lennox Sebe embodies the aspirations
and accomplishments of the Ciskeian
people, and it is largely due to his inspiration
that the decision to opt for independence
was taken...

The chief minister’s concern for the
welfare and future of his people
reflects an informed understanding
of Ciskei’s problems that is a mark
of his political maturity, wisdom and
status as an African statesman of the
highest order.”

UBritz umbona okaSebe njengomntu obethenjwe kakhulu ngabemi baseCiskei. Oku kubangelwe lifuthe lakhe ekuthathweni kwesigqibo sokuba elaseCiskei lizimele. Olu phando lubonisa ixabiso lesiko, ukwakha isizwe nokwazi ngembali yamaXhosa. Olu phando luya kukhuthaza ababhali besiXhosa ekubhaleni phantsi ngezinto ezilixabiso nembali ukuze isizukulwana singcamle. Okokugqibela olu phando luhlaba umkhosi kukhuselo lwamasiko nezithethe zabantu abaMnyama. Olu phando lukwakhumbuza ngencwadi eyabhalwa nguRubusana ethi “Zemk’inkomo Magwalandini.”Oko kwakulumkisa uluntu ngokunokwenzeka xa bengaxabisanga imveli yabo. Kubalulekile ukuba yaziwe imbali yalowo kuphandwa ngaye kungoko umphandi eza kunika imbali kaSebe.

1.6 Imbali ngomphandwa

Xa umphandi ephanda, ukhangela imvelaphi, imbali negalelo ngomphandwa. UCutalele (2007: 9) uthi xa ethetha ngokubaluleka kokwazi imbali yomphandwa:

“...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 any factor which being external to this social milieu bombard it towards a forceful change.”

Ndingathi xa ndiyicacisa ngokufutshane ngawam amazwi le nto, ukwazi umbhali kuqaqanjiswa kakhulu kukwazi indlela azinikele ngayo ekuhlaleni, inkcubeko yakhe nefuthe elithi izinto libe nazo kuye. Le ngcamango kaCutalele ibangele ukuba umphandi aphengulule ngembali kaSebe. Imbali malunga ngobomi bakhe ingasityhilela ngegalelo lakhe kuluncwadi. Ukwazi malunga nembali yomphandwa ayinakuba kuko kodwa okusityhilela ngokuphangaleleyo ngomphandwa lowo. UCutalele (2007:9) uxhasa ngelithi:

“ Biographical notes do not always help in making a reliable evaluation of an artist’s work. In fact, a critic may be prejudiced by his knowledge of the writer’s life history and he may arrive at incorrect interpretation of the work under scrutiny.”

Ulwazi olufumaneka kokubhaliweyo ngombhali akusikhokeleli ekuqinisekeni ngaye. Oko

akubhalileyo kusenokuchatshazelwa lifuthe ngembali yobomi bakhe de umphandi afikelele kwizigqibo ezicalanye, kungoko singenakubambelela koko kubhalwe ngobomi bombhali . Olu lwazi umphandi alufumeneyo luya kumnceda, uza kulusebenzisa ke nangona lungazukuba ngumkhombandlela ngokupheleleyo. Ihambisa ngolu hlobo imbali ngoSebe:

1.7 Lennox Leslie Wongama Sebe

ULennox Sebe uzalelwe eBelstone kumhlaba waseQonce ngomhla wama 26-kaJulayi 1926. Usebenze njengomfundisi-ntsapho phambi kokunyuselwa njengenqununu ngowama-1954. Uthe wonyulwa ukuba amele amaNtinde kwindlu yowiso-mthetho yaseCiskei (Ciskeian Territorial Authority). Apho ke waye wajongana namasebe amabini, elezemfundo nelezolimo. Isenokuba lifuthe lala masebe mabini elimkhuthaze ukuba abhale ezi zincoko. Uye waseka iqela lezopolitiko elalisaziwa njengeCiskei National Independent Party, waza emveni koko wazigqatsa kunyulo olwalungonyaka ka-1973, apho wathi wonyulwa njengomphathiswa ezihlangwini zikaNkosi Justice Mabandla. Makube ke leli futhe lezopolitiko elimenze waphefumla ngemiba yopolotiko kumavo awabhalileyo.

Ithe iCiskei yakufumana uzimelegeqe ngonyaka wama-1980, wayinkokheli yokuqala yelo phandle. Akubanga lula kweso sihlalo kuba ufike wajamelana nemingeni enjengeyoqoqosho olwalungazinzanga, ejamelene neembacu zopolitiko eziphuma kwiidolophu ezikufutshane nelo phandle, zibaleka ingcinezelo yabaMhlophe. Nanjengenkokheli naye ungenwe sisiwo seenkokheli zaseAfrika ezininzi sokulawula ngegqudu. Yiva indlela esisichaza ngayo esi siwo (<http://en.wikipedia.org/wiki/Encarta>) accessed (2006 / 05 / 21).

“Immediately upon independance, Sebe consolidated power in a dictatorship, supported by the 1000 strong military forces. He crushed all opposition, including bitter protests against a transport fare strike in 1983...That same year, Sebe’s brother Lieutenant General Charles Sebe, head of the Ciskei’s intelligence service, attempted to overthrow the government..,

he orchestrated the kidnapping of Sebe's son Khwane, who was held prisoner in Transkei until Sebe agreed to release political prisoners in exchange for his son. Sebe was overthrown by a military coup led by Brigadier Oupa Gqozo on 4 March 1990, and charged with corruption and human rights violation.”

Xa ujonge imbali ngobomi bukaSebe ungamfanisa neqhawe lentlekele. Masikhe sijonge igalelo lakhe kuluncwadi. Kwimiba echatshazelwe nguSebe kumavo encwadi Ucamngco enjengezopolitiko, inkolo, imfundo, uqoqosho, ezembali neminye , olu phando luya kuthi luyibeke phantsi kweliso elibukhali le mixholo .

OkaBritz (1981:4) utyibela ebonga imigudu nendima edlalwe ngokaSebe kwinkululeko yabantu baseCiskei. Simcaphula esithi:

“Lennox Sebe , Chief Minister of Ciskei, will forever be honoured in the history of Southern Africa as a man who achieved great things for his country, his people and himself.”

Leli gunya wayenalo eCiskei umbhali elenze wakhula ngakumbi umdla womphandi ekuphononongeni ukuzinikela kombhali kwimo-ntlalo nakubuthandazwe ngeCiskei. IPublication of the Ciskei Department of Foreign Affairs (1981:43-44) ithi ngalo mba:

“ The period 1971 to 1981 saw a strong revival of the spirit of nationalism in Ciskei. Throughout this period the

government followed a policy of
keeping in close touch with the nation...
(There was a) rising feeling of nationalism
and the nation (had a) desire to regain
its former glory...”

Eli xesha wayebhala ngalo uSebe lixesha apho abantu babefuna ukuvuselela umoya wobuthandazwe. Urhulumente ngeli xesha uzame nganxa zonke ukuzisondeza eluntwini. Uyenze loo nto esebenzisa iipolisi zaseburhulumenteni. Umphandi ukhulelwe kakhulu ngumdla kolu phando ngenxa yezi meko umbhali wayebhala phantsi kwazo. Yiyo loo nto efuna ukusiphonononga isizekabani sombhali ekucaphazeleni imiba esenyongweni yabantu, ngexesha ababebuthathaka ngalo nangexesha ababekulangazelela ngalo ukubuyisa isidima nesithozela sabo. Le mixholo abhale ngayo umbhali nexesha achonga ukubhala ngalo, iyasivusa kuba kaloku le yimiba enegalelo ekubuyiseleni isidima sabantu.

Lo kaBritz (1981:4) umtyibela njengegorha elithe lagqama ekulweleni inkululeko yabantu eCiskei nothe waneliso elibukhali kwintlalontle yabemi bayo. Uthi xa elicacisa eli galelo alenzileyo okaSebe:

“This publication on Ciskei is intended
to provide interested people with an
insight into the political, social and
physical structure of the country.”

Lo mhlomlo ucacisa okuthethwa nguBritz ngegalelo lombhali kule mixholo abhale ngayo, mixholo efana nezopolitiko, imbali, inkolo, amasiko nezithethe, intlalontle neminye. Igalelo lakhe kuluncwadi libalulekile.

1.8 Igalelo lakhe kuluncwadi

Ushiye umzila ngokuthi abe negalelo kubhalo lwezincoko. Incwadi ayibhalileyo yeyamavo, ithi Ucamngco. Kuphela kwencwadi aziwa ngayo le. Apha kwezi zincoko uchaphazela imiba edla umzi

neziintsika zesizwe esiNtsundu, efana namasiko nezithethe, ezopolotiko, imfundo, unqulo nenkolo. La mavo akwasityhilela ngentlalo yasezilalini eCiskei, imingeni abantu ababekamelene nayo ezilalini. Sesi sakhono sokuba neliso elibukhali kwiimeko abaphila phantsi kwazo abantu esimenze wawongwa nguBritz ngentshinga yokuba ngumntu okhathalele abantu.

1.9 Ubume bophando

Umphandi uza kuveza indlela olu phando olume ngayo. Oku kuya kunceda ekunikeni umkhombandlela kokuya kuthi kulindeleke kwizahluko ezilandelayo. Olu phando lwahlulwe lwazizahluko ezine. Ezi zahluko zahlulwe ngolu hlobo;

Isahluko sokuqala sijongene nokwazisa isifundo gabalala. Esi sahluko siqulathe le miba ilandelayo: injongo yophando, imethodi yophando, iindlela zophando, okubhaliweyo, ukubaluleka kophando, okujoliswe kuphando, nembali ka Sebe.

Isahluko sesibini siya kuthi sibethelele kwimixholo ekhethiweyo eya kuthi ijongwe kumavo kaSebe. Lo mixholo yile; upolitiko, imbali. amasiko nezithethe, inkolo nonqulo, nemfundo. Umphandi uya kujonga indlela ayizisa ngayo ebantwini le mixholo.

Isahluko sesithathu siqwalasela isimbo sombhali kula mavo encwadi ethi Ucamngco.

Isahluko sesine lushwankathelo lwako konke obekusele kuvelile nalapho umphandi eya kuveza olwakhe uluvo ngokufumanekileyo koko bekuphandwa. Ngoko ke kuya kuthi kuqunjelwe olu phando.

1.10 Isishwankathelo

Kwesi sahluko kuxoxiwe ngeendlela zophando neengcingane eziza kusetyenziswa. Amagqabantshintshi ngobomi bomphandwa nangegalelo lakhe eCiskei enziwe. Umphandi ubuye achaze okuza kuqulathwa sisahluko ngasinye kule ncwadi ukususela kwisahluko sokuqala ukuya kutsho kwesokugqibela.

ISAHLUKO SESIBINI

UHLALUTYO LWEMIXHOLO

2.1 Intshayelelo

Xa umbhali equbula usiba lwakhe, kusukuba etyhalwa ngumlilo ngaphakathi omthuma ukuba aphokoze izimvo zakhe. Kaloku ababhali bamavo nabo bayimibhobho yoluntu, banoxanduva lokujonga intlalontle yabantu. Bangabantu abadla ngokuba neliso elibukhali. Xa kukho umba ofuna ukuqwalaselwa, mhlawumbi isimo esinegxeke esifuna ukuguqulwa phakathi kweenkokheli noluntu, bawa ephepheni ukuzama ukulungisa loo mba ngokwazisa uluntu. Ababhali indima yabo kukubhala ngendledlana apha ezakuba nefuthe lokuba umyalezo wabo uvakale, benze abantu bayibone loo nto ichukumise umbhali. UCutalele (2007:26) yena uwubona ngolu hlobo umxholo:

“ The integral part of Xhosa society
today include religion, work, politics
and education. It is therefore not
suprising that the modern iimbongi, in
order to remain relevant to the people’s
aspirations, having been influenced by
these pillars and act within these ever-
changing paradigms.”

Ingxam yobomi bamaXhosa kule mihla iqulethe imiba engenkolo yabo, eyezopolitiko, engemisebenzi kwakunye nemfundo. Ababhali bamavo nabo, njengeembongi, kufuneka bathethe ngezi zinto zidla umzi. Imixholo yabo kufuneka ingqamane neemeko zokuphila kwabantu. Injongo yesi sahluko kukuhlela kuhlalutywe imixholo kwincwadi ethi Ucamngco. Okubalulekileyo kukuchaza igalelo lomxholo kule ncwadi nendlela umxholo otyhilwa ngayo.

Imixholo ekule ncwadi ingopolitiko, imbali, imfundo, inkolo nonqulo , amasiko nezithethe. Le yenye yemixholo evelelwayo nguSebe kuCamngco. UMathonsi yenye yeengcali ephefumle kakhulu ngomba wemixholo. Ufumanise ukuba mininzi imiqobo ebangele ukuba ababhali bangavezi izimvo

zabo ngokuphandle. Ukungakwazi kwababhali ukuthetha poqo ngemiba yezopolitiko kwenze ukuba bangakwazi ukuba nemixholo evuselela ubuthandazwe nokulumkisa abantu ngempatho mbi nengcinezelo abaphantsi kwayo, uthi uMathonsi (2005:1) xa ephefumla ngalo mba:

“ Writer’s freedom of expression was reduced by government censorship in South Africa. Authors therefore produced writing intended for the school market, which differs from the literature in Nigeria and Ghana but is similar to that of Zimbabwe. It has no glorification of African nationalism because its committed writers were banned for having expressed sentiments of independence and cultural revival. Most of the themes of this literature are so neutral and hackneyed such that it might be called a sub- literature, because in it western influence is obvious.”

Esi sicutshulwa sigxininisa kwindlela andyashwa ngayo amalungelo ababhali okuthetha khululekileyo ngexesha lengcinezelo, nto ke leyo ekhokelele ekungabufumanini bonke ubuncwane ababefuna ukwabelana noluntu ngabo

Phantsi kwezi meko zikhankanywe ngentla ababephila phantsi kwazo ababhali likho iqaqobana elithe lathubeleza lenza imigcana ngezi meko babephila phantsi kwazo abaNtsundu.

UMathonsi (2005:3) ubuya aveze unozala wokuhluthwa kwababhali amalungelo okuthetha khululekileyo ngemiba etshisa ibunzi kwintlalo nemiba yombangazwe yabaNtsundu. Uthi:

“Since the African language literature could not respond to the corrosive conditions of oppression and the consequences of censorship and exile, because of the reason soon to be enumerated, English literature began to address concerns such as loss of land and identity, location and dislocation and other sensitive issues. The fact that African language literature had to avoid these sensitive issues, with forced literary development, led to the broken literary history of the South African literature. This is why today when literatures of other languages boast about the haves, the African language literatures speaks about the had’s.”

Sibhencelwa phandle ngalo mhlomlo ukuba asinaluncwadi lwaneleyo oluqulathe ubuncwane bembali yabaNtsundu. Kaloku oku kuphenjelelwe kukungavumeleki kwabaNtsundu ukuba babalise ngembali yabo ngokuphandle. Ezi meko zokungakwazi kwababhali ukuchaphazela imixholo engengcinezelo yabaNtsundu ngokuphandle yenze ukuba ababhali basebenzise ‘ulwimi lwabo’, ulwimi oluntsonkothileyo. Lolu lwimi olwenze ukuba zibekho iincwadi ezinale mixholo yengcinezelo ezapapashwayo; uMathonsi (2005:11) uphinda angqine athi ngoku:

“The fear governing writers of the apartheid era of transgressing

and going beyond the prescriptions of the government of the day, prevented their doing what was expected of them as the conscience of the nation. Those that ventured did so with the conviction that they would be able to defend themselves when cornered about their writing. To this end they so over-coated their works that only the well initiated recipient would be able to decode their message.”

Ukusebenzisa ulwimi oluntsonkothileyo kubangele ukuba eminye imixholo ingafikeleleki eluntwini; ayikhange ibe nafuthe kuba abantu abakhange bayiqonde. USebe ungomnye wababhali abathe bachaphazela imiba efuna ingqwalaselo, enjengokuhlola ukuzingca eluntwini. Phakathi kwemixholo ayichaphazeleyo uKwetana uyiquka njengeyopolitiko, eyezembali, amasiko nezithethe, inkolo nonqulo. Umphandi uza kukhe ahlalutye eminye yale mixholo kule ncwadi ithi “Ucamngco”. USebe (1980:85) uthi ngayo:

“UCAMNGCO yincwadi yamavo okanye izincoko. Njengoko igama eli lizixela, umbhali lo kule ncwadi “uyacamngca okanye ubhekis’ezantsi ukucinga.”Igama eli liyifanele tu twatsa le ncwadi. Amavo la aqaqela achaphazele oku: izinto ezingentlalo, ezingendalo, ezingamasiko nezithethe, ezingamagorha esizwe, ezingentlalo nezobupolotiki, ezingonqulo nokholo, ezingemfundo nobomi ngokubanzi.”

Lo mhlomlo ubonisa ukuba umbhali akakhange ayibethe ngoyaba imeko yengcinezelo.

UKwetana (1987: 246) yena uthi ngemixholo:

“... two themes which were to remain
central in African thought (were):
Christianity and education...
Contact with Western civilization
was also responsible for the chief
original theme of African literature,
the theme of acculturation, with its
many subordinate motifs.”

USEbe akanxaxhanga kwimixholo evame ukuchatshazelwa ngabanye ababhali abafana noTamsanqa noJolobe ababhale amavo. UKwetana (1987:248) uphinda aphefumle athi ngemixholo:

“Xhosa essayists, as people who belong
to the subjugated group write on themes
related to their subjugation and its effects.
However, they do not only concentrate on
their subjugation but also do some self-
criticism, they do point out also the ills
that the Xhosa / Africans have imposed
on themselves wittingly or unwittingly.”

Ababhali abaNtsundu, nanjengabantu ebebechatshazelwa yingcinezelo yabaMhlophe, imixholo yabo iyaziveza ezi meko bebephila phantsi kwazo nefuthe lazo kubomi babo. Nanjengabantu abaneliso elibukhali bebengakhalimeli ngcinezelo yabaMhlophe kuphela. Bebephefumla nangemiba yokucinezelana kwabaNtsundu, becalulana kwabodwa. Olu luvo lungentla luzekwa mzekweni kulwazi lweengcali malunga nemiba echatshazelwa ngababhali bamavo.

Umphandi ke uya kuthi angqiyame ngolu lwazi ludinjelwe ziingcali ezifana nooKwetana aba ekucubunguleni umsebenzi wamavo. USEbe uthethe kakhulu ngomba wamasiko nezithethe, lo ke

ngomnye wemixholo eza kucutyungulwa kolu phando. Kubalulekile ke ngoku ukuba umphandi ajonge amasiko nezithethe ngokwendlela uSebe awubhale ngayo kule ncwadi yakhe.

2.2 Amasiko nezithethe

Umzi wamaXhosa ngumzi wamasiko nezithethe kwantlandlolo. Ikwahlulanga olunkolo yendeleyo kumasiko nezithethe. Intlalo yawo isekelezwe kuwo kwaye nobomi babo butolikwa ngawo. Isiko ngumbeseni wesiNtu othi wenziwe likhaya, maxa wambi kuphalazwe igazi kunxulunyaniswa abantu abangasekhoyo nabo baphilayo, umzekelo: yakubhubha inkonde ixhelelwa inkomo, kuthiwe iyakhatshwa ize ibe iphinde ixhelelwe xa ibuyiswa. Isiko ke lithi lakungenziwa kubekho izinto ezingahambi kakuhle phakathi kwekhaya, ezinjengokubhubha kwabantu ngendledlana engaqondakaliyo okanye kutshabe imfuyo njalonzalo. UJolobe (1973:90) yena ulichaza isiko ngolu hlobo:

“.. isiko yindlela evunywe zizizukulwana ukuba
iyeyona ilungileyo ukufeza umcimbi othile.
Onke amasiko kungathi avele ngolo hlobo
aye ntlandlolo phaya abe ziintsuba zobomi.
Xa sitshoyo sithetha ukuthi intsingiselo yabe
ikukulondoloza ubomi besizwe eso ukuba
bungonakali kwanokusinceda isizwe ukuba
siyifeze imisebenzi yaso namatheko aso ngeendlela
ezinesidima nezivunyiweyo ukuba zinempumelelo.
Kodwa sinokuqonda ukuba isiko libe lingesiso
isihombiso koko libe liyindlela yokuphila ubomi
bomntu nobesizwe phantsi kweemeko ezithile...
Isiko lingumphandle okanye iqokobhe elikhusela
liqulathe ingcinga umhlawumbi injongo ethile
ebomini.”

Lo mhlomlo uveza ukuba isiko akulula ukulitshintsha kwaye kufuneka zonke izigqibo malunga nalo zithatyathwe lusapho okanye isizwe.

Isithethe sona ngumsebenzi wesiNtu owenziwa ngohlobo oluthile kulo ngingqi. Umzekelo, xa kugqitywa kuvunwa ikhaya lidla ngokusila, ukubulela isivuno. Xa ke bungakhange benziwe obu tywala akubikho gxeke. Bekukholelwa ukuba iminyanya inonxulumano nabaphilayo, ngoko ke ibiba yiyo ezisa ingqumbo akutyeshelwa, ukanti ibikwathoba neentsikelelo xa enonotshelwe.

Lo ngomnye wemixholo ababhali abavame ukubhala ngayo. Uchaphazela iintsika zomntu oMnyama nezizezona zimnika ubunguye ezifana namasiko nezithethe kunye nenkolo nonqulo. Lo mxholo umbhali ubhala ngawo ngexesha impucuko yaseNtshona inefuthe elibi kwinkcubeko yabaNtsundu. Ubhalwa ngexesha abaNtsundu bephantsi kwefuthe elimandla laseNtshona apho bekufuneka beziguqule iindlela zabo zokuphila benze njengoko abaNtshona besenza.

Xa ke iintlanga ezinkcubeko zahlukeneyo zihlalelana kubakho iinguqu ezithi zenzeke kwiinkcubeko yabanye, umzekelo: uMzantsi Afrika lilizwe elineentlanga ngeentlanga; ngokuhlalelana kuye kubekho ukusulelana ngezithethe. Ezi nguqu ngamanye amaxesha sukube zizenzekela ngenxa yokufuthelana kwabantu ngokweenkcubeko zabo. Ngamanye amaxesha ezi nguqu zisenokuba ziyanyanzelwa ngabanye abantu ngeendlela ezithile. USchaper (1934: ix) uphefumla athi yena ngomba wamasiko nezithethe:

“Under the influence of European civilization many of the Natives have abandoned their original tribal customs, and their social life is being reorganized on a new basis by the adoption of European habits and customs, and by their introduction to the economic and religious systems of the Europeans. On the other hand, the presence of the Natives has so profoundly affected the social and economic development of Europeans as to become an indispensable part of the whole structure of civilization in South Africa”.

Oku kungentla kubonisa ukuba amasiko nezithethe zabantu abaNtshona ziye zaguquka phantsi kwempatho yabaMhlophe. Nendlela yabo yokuphila iye yaguqulwa yafaniswa neyaseNtshona ngokuthi bazise inkolo noqoqosho olulolwabo abaNtshona. Olu qoqosho nenkolo ibe sesona sixhobo sinamandla ekwahlukaniseni abaNtshona nenkcubeko yabo. Le ndlela yabaMhlophe yokuphila ibonwe njengeyona ize nempucuko eMzantsi Afrika.

USebe ngomnye wababhali bamavo abakhatholika iintethwana ezifana nezi zingentla zokunge abaNtshona bazikhethele ukugxojwa kwenkcubeko yabo, nokungcwaliswa kwabaMhlophe ngokungabangoothixo abanegunya lokuhlengahlengisa ubomi neenkolo zezinye iintlanga.

UMsimang (1996:57-58) uthi yena ngalo mba:

“Informal censorship by the missionaries-indoctrination that led to disowning people (Africans) of the tradition and customs because they were dubbed heathens. They were only publishing materials with gospel teachings. This led to the creation of imaginative writing, which lacks relevance, commitment and realism, the childish stuff that was meant for school consumption. The realism that avoided fictionalizing the real world in all its aspects: physical, social, economic, religious and culture.”

Lo mhlomlo ucacisa ukuba inkcubeko yabantu abaNtshona ibe phantsi kwengcinezelo ngenxa yefuthe labaMhlophe, nangenxa yokuba ababhali abaninzi babenobuKrestu obuninzi kwiincwadi zabo, baze bayigqithisa lula le nkolo yobuKrestu kubantu abaNtshona .

UMathonsi (2005:206) uthi ngalo mba:

“ It is generally accepted that literature mirrors society, i.e. it is inspired by social conflicts and needs: it expresses such conflicts and offers solutions to them thus ideally lead society out of its ills. Yet one should guard against limiting and enslaving art’s nature and scope to social, problems (especially great sufferings) only, when in actual fact it can also be inspired by great pleasures, joys, discoveries etc.”

Le ngcamango kaMathonsi ibe nemiqobo, kuba nokuba bezingabonwa, ibingekho lula into yokuvundlisa abantu ngeliphandle, loo nto yenza into yokuba zingasonjululwa ezinye zezi ngxaki azikhankanyileyo.

Ababhali ke abaphefumlileyo ngenkcubeko yabaNtsundu bezama ukufaka iintlanga zobuhlanga kwisizwe esiNtsundu bebesilwa oku kusingelwa phantsi kwenkcubeko yabo nebonwa njengobuhedeni. Akashiyekanga kolo luhlu uNgugi (1986: 16), simva esithi:

“How people perceive themselves affects how they look at their culture at their politics and at their social production of wealth, at their entire relationship to nature and to other beings.”

Xa ke abantu bewazi amasiko nezithethe zabo bewaxabisile baba nokuzithemba kuba kaloku iingcambu zabo zendele kubo. Abantu abazingcayo ngamasiko nezithethe zabo bayawakhusela

bawalwele amalungelo abo xa esingelwa phantsi. UMbiti (1975:7) uthetha athi yena ngedini:

“ Every people has a culture, and culture is changing all the time, whether slowly or rapidly. The word culture covers many things, such as the way people live, behave and act, and their physical as well as their intellectual achievements. Culture shows itself in art and literature, dance, music and drama, in the styles of building houses and peoples clothing, in social organization and political systems, in religion, ethics, morals and philosophy, in the customs and institutions of the people, in their values and laws, and in their economic life.”

Izizwe zonke zinayo inkcubeko kwaye ayimanga ndawonye iyatshintsha nokuhamba kwamaxesha. Inkcubeko iqulathe izinto ezininzi ezifana nendlela abantu abaphila ngayo, indlela abaziphethe ngayo kwanendlela abacinga ngayo. Inkcubeko kuluncwadi lwabo, imixhentso, umculo, indlela ezakhiwe ngayo izindlu zabo nendlela abanxiba ngayo. Inkolo yabantu, indlela abaziphethe ngayo, amasiko abo nobomi ababuphilayo buyayiveza inkcubeko yabo.

Kwincwadi ethi “Ucamngco” umbhali uyichaphazele naye inkcubeko yabantu abaNtsundu. Ngeli linge ebezama ukukhuthaza ukuzingca kubantu baseCiskei ngeengcambu nemvelaphi yabo, eli futhe lokuyazi nokuyixabisa imvelaphi ibonakala kumavo afana neIdini, Ulwaluko noMnquma. Makhe siwaphicothe la mavo sive ukuba uthini ngedini.

Kwiliwo Idini umbhali ubethelela ukubaluleka kwedini kwiinkalo zobomi bomntu oNtsundu. Uninzi lwabantu abaNtsundu bakholelwa ekubeni impilo yabo ixhomekeke kumadini ukuze ihambe ngendlela eyiyo.

USoga (1937 :126) ulichaza idini athi:

“ Idini yinto ehlatywa ligqira kuthiwe
iminyanya iqumbile ukukhangela kwayo
phezu kwalo mzi. Idini ke kukuxoliswa
nokungxengxezwa .”

Uthi yena uSebe (1980:44) idini liliqhagamshela phakathi kwabantu abaphilayo nezinyanya.
Unaba ke enjenje:

“Unqulo lwezinyanya luqamele kwinkolo
yokuba umntu okanye inxalenye yakhe
ithi qho ukuphila nasemva kokufa kwakhe.
Le yinkolo yabantu bonke abakholelwa
ngokomeleleyo kwinto yokuba nangexesha
esaphila umntu untlantlumbini - umzimba
ofayo nomphefumlo ongafiyo. Ngako oko
ke kuyacaca okokuba ngumphefumlo
womntu ofileyo lo uthi rhoqo ngokuba
neempembelelo ezithile ebomini bezizalwana
zakhe ezishiyeke ehlabathini njengoko
wayefudula esenjenjalo ngaphambi kokuba afe.”

USebe kulo mhlomlo ungentla uyinika indawo ephakamileyo inkonzo yokuhlonitshwa kwamasiko
nezithethe, ingakumbi intlonelo yezinyanya. Ukwayiveza nendima edlalwa zizinyanya kwabo
basadla amazimba. UMadala (1965:45) uphefumla ngolu hlobo ngalo mba:

“Wawungabeva xa bengcwaba exhantini
indoda enkulu yekhaya besithi: “Mfo
waseManantsini uze ungalufulatheli usapho.”

AbaMhlophe babenenkolelo yokuba isizwe esiNtsundu sinqula izinyanya kwaye sinobuhedeni. UDe Kock (1996:2) uyiveza ngolu hlobo indlela abaNtsundu ababhunyulwa ngayo kwinkcubeko yabo:

“To implant in their minds dreams
of rational Christian community
of peasant individualists drawn away
from what was conceived as heathen
abjection in degrading tribal conditions.”

Ukutyalwa kwenkolo yobuKrestu ezingqondweni zabantu abaNtshona kubonakele njengokususwa kobuhedeni ngelixa bekujongelwe phantsi indlela yabo yokuphila. Zezi ntethwana zifana nezi zingentla ezibangele ukuba aphefumle ngolu hlobo oKaSebe (1980:47):

“Akwaba belungaphuma ebantwini
uluvo lokuba idini yinto yabuhedeni.”

Le ntetho uSebe uyenza njengelingane lokuzama ukubethelela le nkqubo yabaNtsundu esuka ezingqondweni zabo uluvo olwatyalwa ngabaMhlophe lokuba amasiko nezithethe zizinto zabuhedeni. UNgugi (1986:37) yena uwubona ngolu hlobo lo mcimbi wokususwa kwabaNtsundu kwinkcubeko yabo:

“It was the British colonialism which
destroyed that tradition. The missionaries
in their proselytizing zeal saw many of
these traditions as works of the devil.
They had to be fought before the bible
could hold sway in the hearts of the
natives. The colonial administration
also collaborated.”

AbaMhlophe bebesebenzisa iindlela ngeendlela ezinjengenkolo nemfundo ukudobelela phantsi

inkcubeko yabantu abaNtsundu. Ibhayibhile bebeyisebenzisa ukwenza nyulu eyabo inkcubeko, lo gama begqwalisa eyabaNtsundu njengento yobuhedeni.

Uthi uSebe (1980:47) xa esilwa olu luvo lokuba inkcubeko yabaNtsundu inobuhedeni ayithelekise le nkcubeko yabaNtsundu neyabaMhlophe ngolu hlobo:

“Lo Kumkani uzayo ngumbingeleli,
Yinkomo yedini noMenzeleli,
Uz’epheth’igazi lokwen’intlawulelo.
Lingekho igazi, alukh’uxolelo.”

Olu thelekiso lwenziwe nguSebe ngentla apha luzama ukubulala ezingqondweni zabaNtsundu uluvo lokuba le nkcubeko yabo ingaphantsi kuneyabaMhlophe, ngamanye amazwi ifaka ilunda kubantu abaNtsundu ngamasiko nezithethe zabo. Ubuye uSebe (1980:48) awucacise lo mhlomlo ngolu hlobo:

“... inkomo yedini yamaXhosa isondele
intsingiselo yayo noYesu owazenza
inkomo yedini ... KwaXhosa ikomo yedini
indala. KwiBhayibhile sifumanisa ukuba
uYesu wayekho kwasekuqalekeni. Inkomo
yedini kwaXhosa ixhelwa ngokonakala
komzi. UYesu wasifela ngenxa yokonakala
komhlaba... KwaXhosa inkomo yedini
yalathwa ngooSiyazi. UYesu Kristu waxelwa
ngabaProfethi ukuba uya kuza emhlabeni
afele thina bantu... Inkomo yedini kwaXhosa
iyabhungwa ngabathile. UYesu Kristu
kwabhungwa ngaye... Idini kwaXhosa
liqhutywa ngumbingeleli, igqirha... Inkomo
yedini ithanda ukuvuka kusasa ime esangweni

ikhonye kabini kathathu yandule ukusinga endle. Lakujika ilanga ibuya kuqala kunezinye ime enkundleni yenze esinye isikhalo yandule ukungena ebuhlanti. UYesu Kristu wasenza isikhalo. Khangela ku Marko 15:34. Ixhelwa luhlanganisene lonke usapho lomzi inkomo yedini. Lwaludibene lonke usapho xa bebeza kumbulala uYesu... Ithi yakukhala inkomo yedini amaXhosa aqale anqule, acamagushe.

Wathi akukhala uYesu baqala abantu banqula... AmaXhosa akholelwa kwinto yokuba ithi yakuncwina inkomo yedini bavuke abalele phantsi. Khangela kuMateyu 2: 52-53. Inxeba lenkomo yedini lisesiswini. Funda ngenxeba likaYesu kuYohane 19:34. Yakuba ifile inkomo yedini inyama yayo iyadliwa. Umthendeleko ongcwele ngumnqophiso wegazi nomzimba kaYesu. Thelekisa kuYohane 6:55''

Ngokucacisa olu thelekiso umbhali uzama ukuyisusa ezingqondweni zabantu into yokuba inkcubeko yabo iphantsi kwaye yeyobuhedeni. Lo mhlomlo ukwabonisa ukuba inkomo yedini yamaXhosa isondele kwintsingiselo kuleyo kaYesu. USebe ngolu thelekiso alwenzileyo ucela umngeni kumaXhosa anukiselwa phu ngamasiko nezithethe zawo, eveza nokuxabiseka kwamasiko nezithetha zabaNtsundu. Uyayiveza nento yokuba la masiko abaNtsundu akakhabani nenkolo yobuKrestu.

UJolobe (1976: 16) naye uyivelele into yokubaluleka kokuhlonela izinyanya ngolu hlobo:

“Unqulwana olwalukho lokuhlonela
izinyanya zesizwe nokungxengeza
kuzo ngamadini kwakubakho intlekele
walinika indawo ephambili esitsho
nokutsho ukuba umntu ongahloneli nto
ehlabathini apha akanakwakheka”

La mazwi abonisa indlela amaXhosa ebelixabise ngalo unqulo nenkcubeko yawo, nenkosi ke ibiba noxanduva lokuvuselela oku kuzingca esizweni. USebe njengenkokheli ukubone kufanelekile ukuzeka mzekweni. Nanku omnye umhlomlo ongqina ngale nkcubeko :

“...people do not ordinary offer sacrifices,
organize a cult around this high God.
Instead, they turn to secondary divinities
who serve the Supreme Being as
messengers or go betweeners”

(<http://en.wikipedia.org/wiki/Encarta>) accessed (2006/11/21)

Lo mhlomlo uyayingqina into yokuba izinyanya ezi zilikhonkco phakathi kwabantu noQamata. USebe (1980:44) uwubeka ngolu hlobo lo mba:

“Izinyanya zinamandla okukhusela
nokunceda izizalwana ezizihloneleyo
nezigine isiko nesithethe, kanti ke
ngelinye icala, zinegunya lokuzohlwaya
xa zingenankathalo ngamasiko nezithethe.
Izinyanya zinika ithamsanqa neentsikelelo
kwabo bazihloneleyo kanti iziphumo
zokuzityeshela ngamashwangusha odwa.”

Ngale ngcamango ingentla uSebe ufundisa uluntu ukuhlonela amasiko nezithethe, ukwaveza nobungozi bokuwatyeshela. OkaLuthuli (1981:27) uhlomla ngalo mba:

“ The Black man’s concept of Superior Powers is very clear... Black people speak of UNkulunkulu or Mvelinqangi as a Maker of earth and everything that is in the world. This UNkulunkulu is the Creator of all things. He is the cause of the present order. Though uNkulunkulu was regarded as Great, Black people took much heed of the ancestors, as their living depend on the dead. These ancestors could revisit the world of living...”

Lo mhlomlo uyayicacisa into yokuba abantu abaNtsundu ngabantu ababemhlonela umdali wabo, kwaye nempilo yabo ibixhomekeke kwizinyanya nendlela abazihlonele ngayo. Umbhali ubona ulwaluko njengomnye umba obalulekileyo kwizithethe zakwaNtu.

USebe ubhala ngesiko lokwaluka ezama ukuveza indlela engalunganga eliqhutywa ngayo kule mihla. Kwilivo elithi Ulwaluko uthi eli lisiko elisa umntu kwinqanaba lobuntu obudala, kulapho inkwenkwe okanye intombazana ithi ifundiswe indlela yokuzimela apha ebomini. Uninzi lwamasiko amaXhosa atyeshelwa, kodwa eli liseyintsika yobuzwe bamaXhosa nangona lingasaqhutywa ngendlela yamandulo. Ulwaluko lwamakhwenkwe lelinye lamasiko asabanjiweyo kwaye lihlonitshiwe nguye wonke umntu ongumXhosa. Ulwaluko lwamantombazana lelona siko libonakala lingananzwanga kwaXhosa.

USoga (1937:85) uthi xa echaza ulwaluko lwamakhwenkwe:

“ Amakhwenkwe la abesaluswa, kusithiwa
namhla angeniswa ebudodeni. Labe ke ilelinye
lamasiko ayimvelo kwaXhosa noNtsundu,
ekude kumnqabele nokuba alilande ...Ukwaluka
nesuthu, neengqeqesho zasemakhankatheni
ibikukwenzela ukuba inkwenkwe ibe ngundiyalwa
namhla egameni lenkosi yayo; lo nkosi yaluke nayo.
Ibikukuyifundisa ukunyamezela iintlungu, ize
ibe yindoda eqinileyo enge-ethe-ethe
ngomhla wentonga. Silapha ke isidalo
nemvelo yeli siko.”

USoga (1937:58) ubuya achaze ulwaluko lwamantombazana athi:

“Eli siko lentonjane lalingentwana nje
kumanyange, koko ibisinqulo esikhulu.
Umntwana anikelwe kumankazana aselekhulile
ukumkhunga. Ezintombini yinto ebifana
nolwaluko kumakhwenkwe. Ndithi ngumcimbi
obukhutshelwa abantu abakhulu nabanamava.”

UZahan (1970: 66) uthi xa ecacisa ulwaluko:

“ Through initiation, man in some
way becomes a living temple of
the invisible. By means of the
space he inhabits, and in particular
the dwelling in which he is born
and dies, the human being expands
his own religious dimensions to the

scale of cosmos. What follows will
provide a demonstration of this new
dimension of the African's religiosity."

Umbhali apha kulo mhlomlo uqaqambisa uluvo lokuba umntu wakwaluka kufuneka eziphethe nyulu, ahloniphe umzimba wakhe. Kufuneka abonakale emva kolwaluko ukuba unesimo esitsha. AmaXhosa ayayifundiswa intlonelo, nendlela yobuntu obudala ngelaa xesha ehleli esuthwini okanye kwantonjana. Ulwaluko sesona sikolo sabaNtsundu kuba kulapho kungxalwa khona zonke iimfundiso zokwakha ummi onguye nohloniphekileyo.

USebe kwilivo elithi Ulwaluko wandlala izizathu ezibangele ukuba kwehle umgangatho wamanye amasiko ngenxa yokungafunwa kwawo ngabaMhlophe ingakumbi abefundisi beLizwi. Ulwaluko yenye indlela yokufundisa ulutsha indlela yokuziphatha, umzekelo, amakhwenkwe olukileyo kulindeleke ukuba abenendawo azicezelayo, nendlela yawo yokwenza izinto ingafani naleyo yamakhwenkwe angolukanga. USebe (1980:50) ubona ukuphanza kwezi zinto, uyakhalima kweli livo uthi xa ethetha:

"Uphasalako lwentlalo yabantu lungena
ngeendlela ngeendlela. Kukhona ukuphasalaka
kwesizwe ngokungaziwa kwamasiko nezithethe.
Bakho abathi bewazi nje amasiko kodwa
bangawahloneli lawo afanelwe yintlonelo
bawatyeshele."

Oku kungaziwa kwamasiko kumenze umbhali wazibona sele efundisa nzulu ngesiko lokwalusa amakhwenkwe. Apha kweli livo umbhali usivezela ukubaluleka nokuxabiseka kweli siko, ude enze nomzekelo wentetho ebonisa ukungaxabiseki kweduna elingoluswanga kuthiwe 'yinja'. Iduna elolusiweyo libalelwa ekubeni lingumntu omkhulu, ngoko ke linakho ukuma umzi. Ubuye avelele nento yokuba iminyaka yobuntu bomntu ibalwa ukususela kulaa mhla woluka. USebe (1980:56) ulicacisa kakuhle indlela eli siko elenzeka ngalo. Eyona nto agxile kuyo kukuhlaba ikhwelo kwindlela eliphethwe ngayo eli siko.

Uthi xa esenza isimbonono:

“Zitshintshile izinto namhlanje mawethu
abakhwetha sibabona ecaleni leendlela,
sibabona ezibhayaskophi nakwezinye
iindawo. Buphi ke ubuntu apho?”

USebe ubona abakhwetha bengathobeli ngqeqesho yasehlathini. Into yokuma ezitalatweni inxamnye nolwaluko kwaXhosa. Umkhwetha kufuneka ehloniphile angabonwa ezindleleni.

Ngala mazwi umbhali ukhweba ibuyambo kuba ukonakala kwezimilo zamakrwala ngunozala wokungenziwa kweli siko ngendlela eyiyo. Ezi mfundiso zingasenzekiyo esuthwini zizo ezibangela izimilo ezigwenxa.

UZahan (1970: 54) uthi ngalo mba:

“One thing becomes remarkably clear
as soon as we begin to look at initiation.
This is that first and foremost, initiation
constitutes a progressive course of instructions
designed to familiarize the person with
the significations of his own body and
with the meaning he gives to the
environment. Moreover, each of these is in
a sense a function of the other: the human body
and the world constitute two inseparable entities
conceived in relation to each other.”

Eli siko beliyinyusela kwinqanaba lobudoda ke inkwenkwe, yakuba yindoda ibihlonitshwa iphathwe njengomntu onyulu kwindawo ehlala kuyo. Indoda ke ibihlonitshwa isidla amazimba naxa ibhubhile, kuba ibiba sisinyanya. UZahan naye uyicacisa kakuhle into yokuba ulwaluko yindawo yokufundisa umntu indlela yokuziphatha, ngokuqala azihloniphe. Uyicacisa kakuhle into yokuba

umntu akukwazi kumahlula kwilizwe elimngqongileyo. Xa ke eli siko lenziwe ngendlela eyiyo, amakhwenkwe namantombazana angxalwa ngeemfundiso ezizizo abangasayi kukreqa kuzo. USebe wenza isimbonono ngokutyeshelwa kwezona ntsika zeli siko. Xa abakhwetha bebonwa besenza unothanda, aphi amakhankatha, aphi amadoda? Le mibuzo ayinampendulo.

USebe kwilivo Umnquma uchaza umthi womnquma nendlela osetyenziswa ngayo nokubaluleka kwawo kumasiko nezithethe zamaXhosa.

Inkcubeko yomntu iquka izinto ezininzi nezinxabiso kuye. Uthi uLuthuli (1981:20):

“ Culture can be described as the
total structure of knowledge, beliefs,
commitments, art, moral codes, customs,
traditions and all the achievements that
influence and determine the way of life
of a group of people, binding them together.
Therefore, culture is something possessed
by society, and which can be transmitted
acquired, shared, preserved and continually
recreated.”

Ngeli galelo umbhali ukhuthaza ukuxatyiswa, ukugcinwa nokugqithiselwa kwenkcubeko kwizizukulwana ezizayo. Ngeli linge lokuveza ukubaluleka kwalo mthi umnquma umbhali naye uzama ukugqithisela ulwazi ngokubaluleka kwalo mthi kwintlalo yamaXhosa. Uphefumla athi ngalo mthi:

“Umnquma yimpilo. Eyona bhokhwe
ityebileyo yokwenza isiko yedla
amagqabi omnquma. Amagqirha
amaninzi akholisa ukukhetha ixhayana
lomnquma xa aphehla ubulawu. Amagqabi

okanye iintswazi zomnquma bezinenxaxheba
enkulu endulo phaya xa kusenziwa idini.
Inyama yedini ibisojiwa kumagqabi
Omnquma.”

Umbhali usizobela ixabiso lalo mthi kwintlalo jikelele yamaXhosa. Xa ke abantu bengazazi izinto ezilixabiso kwinkcubeko nakwisizwe sabo zingaphelelwa zingananzwa zinganikwa nexabiso ezilifaneleyo. USebe (1980: 66) ubuya atyatyadule athi ngemisebenzi yomnquma:

“Masimyeke uJobodwana abeth’amadikazi,
Thina masixhabashe siye kwiNtaba kaNdoda,
Masikh’iziqwayi zeminquma namaxhadi;
Masehle kwiNtaba kaNdoda ngobuxhashixhashi;
Masisinge kumahlathi ezwe loobawo;
Masifak’umnquma iimfene ziphaphatheke;
Masiphos’umnquma iimfene ziphelelewe;
Ngomnquma masiqhekeze siqhumfuze.
Masizingele bafondini kakade singamazingela.
Izwembezi yinyama yamakhwenkwe.
Imaka yinyama yabafazi.
Intlokotshane ngumzimba wenkawu.
Wona ke, zenibuye nawo uphelele;
Siya kuwunika ophetheyo kwiNtaba kaNdoda.
Ngomnquma siya kuzinquma iintshaba zethu!
Ngomnquma siya kuwanikwa amandla ethu!!”

Umbhali nalapha kweli livo ukuqaqambisa ebethelela imisebenzi yomnquma ngokumana ecaphula ethelekisa neBhayibhile. Phakathi kwemisebenzi emininzi yomnquma ukugxotha izinto ezimdaka ngomnye wayo. Kwalo mthi unika amandla kwabo babuthathaka.

Ngoku uSebe (1980: 64) uzama ukuzinzisa ukubaluleka kwalo mthi ngokuthi aveze into yokuba ucatshulwe nayiBhayibhile, uthi:

“Kwincwadi kaMateyu 21:1-2 siva la
mazwi : Kuthe xa babesondele eYerusalem,
befikile eBhetefage, kwintaba yeminquma
uYesu wesusa abafundi bababini, esithi
kubo,...Kwakhona kuMateyu 24:3 sifunda
oku: Ke kaloku akubona ukuba uhleli eNtabeni
yeMinquma, beza kuye abafundi bebodwa, bathi...
Baye, akubona ukuba uhleli eNtabeni yeMinquma
malunga netempile, bambuza ngasese ooPetros...
Ke kaloku, emini ebefundisa etempileni; athi
ngobusuku aphume aye kulala entabeni ekuthiwa
yeyeminquma...UYesu ke yena waya eNtabeni
yeMinquma...Uthe ke ngesifingo wabuya wafika
etempileni; baye bonke abantu besiza kuye;wahlala
phantsi, wabafundisa.”

Inkcubeko yabaNtsundu njengoko igqwaliswe ngobuKhrestu uSebe usebenzisa ubuchule bokucaphula kwakuyo ukuzinzisa ezingqondweni zabaNtsundu ukubaluleka komnquma. Omnye umxholo ekuzakuxoxwa ngawo ngowezopolitiko oqukiweyo kumavo encwadi ethi Ucamngco.

2.3 Upolitiko

Abantu abaMnyama babe phantsi kwengcinezelo yabaMhlophe ixesha elide kakhulu. AbaMhlophe bafike abaNtsundu beziphilela ubomi obumnandi kwilizwe labo lokuzalwa. Bafike abaNtsundu benemihlaba yabo, beneenkosi zabo, kwaye bezihlonele, zona zihloniphe izinyanya noQamata. Bebezilimela befuyile bonwabile bengazani nandlala. Ubuntu nokuxabisana ibiyindlela yokuphila

kwabaNtsundu. Iintsapho bezihlala kunye zilusaphokazi zithandana kwaye zixabisene. Bathe bakufika abaMhlophe kweli lizwe bathimba bonke obo butyebi babo, baguqula nendlela yokuphila kwabaNtsundu. AbaMhlophe babe nelikhulu ifuthe kwintlalo yabaNtsundu kuba babafumene kwezona zinto ziziintsika zesizwe, inkolo, imfundo nopolitiko. ULuthuli (1981:31) uphefumla athi ngalo mba:

“The missionaries who came to South Africa aimed at converting the Blacks into Christians, and to succeed in this aim, they used the medium of education... In 1836 three American missionaries and one English missionary began to work among Black people particularly in Natal. This missionary endeavour of conversion had great and permanent effects on the life-patterns of Black people and the mission stations thus established, formed one of the major contact areas. Their aim was nothing else, but to change the behavior patterns, beliefs and convictions of Black people and consequently their aim in education.”

Ezona njongo zokuza kwabaMhlophe kweli lizwe laseMzantsi Afrika yayikukuguqulela abaNtsundu kwinkolo nenkcubeko yabo. Benze imigudu yokwakha izikolo ezisekwe kwinkolo yabo ukuze bayingxale ebantwaneni babaNtsundu, bakhule isemithanjeni yabo.

UDe Kock (1996:33) uyichaza imeko yopolitiko lwaseMzantsi Afrika athi:

“We have...a higher mission to discharge towards the barbarous tribes on our borders than to govern them simply from disinterested motives. For Brownlee, who grew up in a

missionary family and spoke fluent Xhosa,
the mission of civil society in the Cape was
to elevate them and enlighten them,
and raise them in scale of civilization
and in his view, the missionaries are
the agency by which people are enlightened
and educated.”

Lo mhlomlo nawo uphuhlisa iinjongo zabaMhlophe zokuphuca abaMnyama ilifa labo, inkolo nenkcubeko yabo. Bamfamekise amaXhosa ngokuthi balwazi ulwimi lwawo baluthethe kananjalo. Le migudu ke ibisenzelwa ukuba babengathi babaxabisile ngeli lixa bona babezazi ukuba benzela ukuzinzisa le nkcubeko yabo.

Lo mxholo uchaphazela indlela abaNtsundu ababhunyulwa ngayo amalungelo abo, bebhunyulwa imihlaba yabo, ukusingelwa phantsi kwamalungelo abo nokunyanzelwa kwabo kwinkcubeko yabaMhlophe. Indlala abazibhaqe bekuyo abaNtsundu ngenxa yokuthathwa kwezinto zabo ezinjengomhlaba kunye nemfuyo ibenze bavukela umbuso wabaMhlophe. Bona abaMhlophe benze amalinge ukophula amandla abaNtsundu ekulweleni inkululeko kule ngcinezelo.

URose (1975:205) umhleli uphefumla uthi:

“In between wars, various policies
had been tried, treaties and cattle
raids, intermingling of races through
trade and the establishment of barriers
or “no man’s land”. None had worked.
In 1954 - however, came another suggestion-
a civilization policy partly through trade,
but especially through religion.”

Ngexesha abaNtsundu besilwela amalungelo abo bathi bhakada ezimfazweni abaMhlophe bona kwelabo icala bazame ngandlela zonke ukwaphula amandla omntu oNtsundu. Kodwa kuzo zonke ezo nzame abaphumelelanga kuloko bazame umthetho ogxininisa impucuko ngokuthi kuziswe

urwebo nenkolo yobuKrestu. Nakubeni la malinge abe nefuthe ekugxobheni intlalo yabaNtsundu abaphelanga mandla baqhubile nomzabalazo bade babhenela nakwezinye iindlela zokwenza iintlabazahlukane ukwethisa amandla abaNtsundu. Masicaphule uMafela (2002:122) xa ephefumla ngezi nzame:

“It was during this period that all black ethnic groups in South Africa- the Xhosa, Zulu, Northern Sotho, Tswana, Venda, Tsonga, Ndebele and Swati -were forced to accept either self - governing status in ‘homelands’ created by the governments , or endure direct rule from Pretoria. For black people such a choice represented a lose-lose situation because ‘the self-governing status offered by the Pretoria government was essentially self- government in name alone’... the apartheid government’s policy of separate development was merely an instrument of draconian social and political control - an ill - conceived and clumsy attempt to neutralise the growing groundswell of popular resistance on the part of the black masses to the racist legislation that controlled every aspect of their birth.”

Eli linge livezwa ngulo mhlomlo ungentla nalo aliyidodobalisanga yaphela imigudu yokulwela inkululeko nokuba libenze abantu bacalucalulana, imigudu yokulwela inkululeko eyiyo iqhubele phambili. Ngalo mhlomlo umbhali ukwaveza ukuhexa–hexiswa kolawulo lweekumkani neenkosi ngenxa yokuba zineentswelo ezithile, loo nto izibophe izandla zingakwazi nokulawula ngendlela ezifuna ngayo. Loo nto ikhokelela ekubeni zibuse amadlagusha.

AbaMhlophe bayiceba kwangaphambili bengekafiki nokufika kweli indaba yokohlutha abaNtsundu inkululeko yabo.

UNgugi (1986:4) ukungqina oku ngolu hlobo:

“The contention started a hundred years ago when in 1884 the capilist powers of Europe sat in Berlin and carved an entire continent with multiplicity of peoples, cultures, and languages into different colonies. It seems it is the fate.”

AbaMhlophe bebebacalula abaNtsundu babahlengahlengise ngokweelwimi neenkubeko zabo. Elinye lamalinge enziwe ngabaMhlophe ukucinezela abantu abaNnyama ibe kukubahlula ngokobuhlanga babo. Ulawulo lwala maphandle beluphantsi kwabaMhlophe ePitoli. USebe ke ube yenye yeenkokheli zala maphandle. Kusemdleni womphandi ke ukuva ukuba uphefumla athini ngemeko yezopolitiko. Abantu baseCiskei nabo ngeli xesha ayinkokheli yelo phandle bebeyiva le dyokhwe yengcinezelo eze nabaMhlophe.

Lo ke ngomnye wemixholo ethandwa kakhulu ngababhali. USebe (1980:34) yena uthetha enjenje ngawo:

“ Intaba kaNdoda ngumqondiso okanye umnqophiso
wothando-sizwe kumaXhosa. Omnye umntu uya
kuthanda ukutyetyiselwa ngalo mba: Eli gama lithi
“Ukuthand’isizwe” livela kwisiLatini “patria”. Ngentetho
evakalayo lithetha ilizwe lokuzalwa kwakho okanye
ilizwe loobawo. Ukuthand’isizwe ke ngoko kwalatha
uthando nentobeko onayo kwilizwe looyihlo.
Ukuzayamanisa nalo kuvuselela iingcamango
nezimvo zentobeko, uthando, nomoya wokuzingca
ngelizwe lakowenu, ukuzimisela ekuzenzeni idini

de ulifele ilizwe looyihlo.”

Umbhali ucaphula le ntaba njengophawu lothando-sizwe kuba kulapho kulele khona iinkokheli namaqhawe amaXhosa. Kulapho kulele khona iindwalutho ezafela edabini zilwela inkululeko yamaXhosa phantsi kwengcinezelo yabaMhlophe, iinkokheli ezifana nooMaqoma. Umphandi uza kugqithela komnye umba odla ngokuvusa umnye, umba wenkolo nonqulo.

2.4 Inkolo nonqulo

Inkolo sisilili sobomi, kwaye yiyo enika umkhombandlela ebomini babantu. Isisiseko sesizwe kuba yiyo echazayo ukuba ungubani, uyaphi, uvelaphi. Unqulo lulo olukukhuselayo. Uthi umntu akufulathela inkolo nonqulo lwakhe ubomi bakhe bube yintlekele. Umba wenkolo uThorpe (1991 : 6) uwuchaza ngolu hlobo:

“ Religion, then, is a means whereby people orientate their lives concerning those areas beyond their control. It is recognition of and a reaching out toward awareness of a greater whole than self ... Religion, in fact, pertains to beliefs and practices which arise from events and experiences of a mystical nature.”

Xa ke abantu bephulukene nenkolo nengumkhombandlela wobomi babo, into eba yimpendulo kwimiba ebongameleyo nengaphaya kolwazi lwabo, baya kwantshabalalo.

Umphandi uza kwenza amagqabantshintshi ngenkolo kaNtu nenkolo yobuKrestu. Kudliwanondlebe umphandi abe nalo nabantu benkolo kaNtu ufumanise ukuba le nkolo yinkolo ekholelwa kuQamata kaTayi. Kangangendlela ababemhlonele ngayo uQamata abantu abaNtsundu bebenganxibelelani naye ubuqu. Ngokwakule nkolo uQamata kunxityelelwana naye ngezinyanya. Izinyanya zizo ezicamagushela abantu kuMvelingqangi. Inkolo kaNtu yinkolo ebonisa ukuhlonipha izinyanya

ngokuthi zenzelwe amadini. Xa kukho okungalunganga phakathi kwekhaya, abantu abakholelwa kule nkolo benza amadini ukuze kucamagushe kwizinyanya.

Amadini ke akenziwa xa kukubi kuphela, amadini ayenziwa naxa kumnandi, kwenziwe imibulelo. Izinyanya zihlonitshwe kakhulu ngabantu bale nkolo kuba kukholelwa ukuba zizo ezithoba amathamsanqa xa uluntu luzixolisa. Izinyanya ke ziyakwazi nokuhlisa ishwangusha xa zifulathelwe.

Njengokuba ezinye iinkolo zinezibhalo eziyintsika kunqulo lwazo, inkolo kaNtu yona ayinazibhalo zokuqhuba eyazo inkolo. Inkundla yindawo enyulu nehlonitshiweyo ngabantu bale nkolo. Kulapho bakholelwa ukuba izinyanya zikhoyo. Amadini aqhutyelwa khona kangangento yokuba amadoda amakhulu ekhaya uya kuweva enqula ecamagusha apho mhla ngezisusa. Kungxengxezwa enkundleni naxa kukho abekhaya abangenampilo. Abendi yindawo abayicezelayo inkundla kuba behloniphe izinyanya zalo mzi. Kulapho bathi xa bengena abendi kweli khaya basiwe khona, betyiswa amasi. Ngale ndlela ke baziswa kwizinyanya. Izinyanya ziyaziswa ngezigaba zonke zokuphila kwamakhaya. Xa umntwana ezalwa, emva kweentsuku ezisixhenxe ezelwe usiwa enkundleni ayokubingelelwa. Inkaba yomntwana yakuwa igrunjelwa kwalapha enkundleni. Ithi inkwenkwe yakufikelela kwinqanaba lokwaluka isiwe enkundleni, naxa ibuya esuthwini isiwa enkundleni iyalwe. Inyewe yozeko ixoxwa yimilondekhaya kwakule nkundla. Iintombi nazo bezisithi xa zithonjiswa, kusetyenziswe inkundla. Yakufa indoda ibingcwatyelwa ezantsi kobuhlanti.

Kubalulekile ukuba umphandi athethe nangenkolo yobuKrestu nanjengokuba uSebe ayame nangale nkolo kula mavo encwadi Ucamngco. UbuKrestu yinkolo ekholelwa kuYesu ongunyana kaThixo, oziqo zithathu. AmaKrestu akholelwa ukuba uYesu wafa wabuya wavuka efela izono zomntu wonke. IBhayibhile sisiseko sale nkolo. Kukho izakhiwo apho amaKrestu abhedesha khona. Kwakule nkolo kukho abantu abazibiza ngokuba bangamakholwa nabo bazibiza ngokuba bangamagqobhoka. Amanye amagqobhoka awahambisani namasiko nezithethe, azibona ukuba zizinto zabahedeni. Amakholwa wona ayakholelwa ukuba uYesu wafa wavuka, kodwa amanye ayawenza amadini.

Iziphumo zokungahloneli inkolo nonqulo kumaXhosa ziba zibi, maxa wambi kwenzeka intlekele enjengokufa okusisiquphe, ingulo engaqhelekanga nokuphasalaka komzi. Ezo ibi zizinto ezingamkelekanga nezingaqhelekanga kwintlalo kaNtu. Yacetywa ngobunono le yokulumla amaXhosa kwinkolo yawo, kuba abaMhlophe bahlohle imfundo eqamele ngenkolo yabo

kubantwana abancinci bamaXhosa. Loo nto ibonakala nakwiingoma ezifundiswa ezikolweni, umzekelo "Owaqal' esemncinane ukumkhonz' uThixo wakhe ..." Isiphumo sezi mfundiso ibe kukujongelwa phantsi kwenkolo yamaXhosa kwangabantu bayo. Yiyo loo nto ufumanisa into yokuba amanye amaXhosa anukiselwa phu yinkolo yakwaNtu, athi akugagana neengxaki ezinxulumene nemveli ufike echwechwela izizalwane zawo efuna ukulungiswa. Yonke le migudu, beyenza nje, abafuni yaziwe, noosiyazi babachwechwela ngobusuku. UMbiti (1975 :13) uthi xa ethetha ngenkolo yakwaNtu:

“ It is African Religion which give
its followers a sense of security in life.
Within that religious way of life,
they know who they are, how to act
in different situations and how to solve
their problems.”

AmaXhosa ngexesha esabambe inkolo yakwaNtu ebekhuselekile, ezazi, ekwazi nokunamulula iingxaki agagana nazo ekuphileni kwawo. Awakhuselekanga ngoku, kuba awayibambanga inkolo yawo. Ngamaxesha okufa ebengxengxeza kuba kaloku into yokufa komntu kwaNtu ibisisibetho, ingakumbi xa ethe wafa ngesiqophe.

USebe naye unayo imixholo engenkolo kule ncwadi Ucamngco, kumavo; uEstere noNtsikane. Uphfumle kakhulu ngomonakalo owenziwe kwinkolo nonqulo lwamaXhosa ezama nokubuyisela isidima senkolo nonqulo lwamaXhosa.

Umphandi uza kuqwalasela indlela awuveza ngayo uSebe (1980: 22):

“USarhili akumangalisi ukuthi kwaba lula
ukuwela kulo mgibe kaNongqawuse,
osekwe phezu koNqulo lwasemaXhoseni.”

Lo mhlomlo uveza ukohluthwa kwamaXhosa ubutyebi bawo kuqanyelwe ngenkolo yawo. UNongqawuse ube sisixhobo esisetyenziswe ngabaMhlophe ukudlakaza inkolo kaNtu. AbaMhlophe

bamyalela ukuba makazenze umprofeti/ imboni enomyalelo osuka kwizinyanya. Ngokwakulo mbono amaXhosa kwakufuneke etshabalalise bonke ubutyebi bawo, babulale neenkomo ukuze emveni koko bazihlambulule. Yonke le migudu yayiza kubakhupha kwidyokhwe yengcinezelo yabaMhlophe ngabula Nongqawuse. UNongqawuse uthe akuwuchazela uSarhili owayeyinkosi yamaXhosa ngelo xesha loo mbono, wayikholelwa loo nto kuba kaloku inezinyanya.

Ukuba umyalezo kaNongqawuse babewutyeshela babeyazi into yokuba bakuba bophula imimiselo yenkolo yabo ephefumlelwe zizinyanya, ekukuhlonopha umyolelo, kwaye babesoyika nengqumbo yezinyanya. AbaMhlophe babafumana kakuhle abaNtsundu. Bafumanisa ukuba inkolo bayihloniphe kakhulu. Yiyo loo nto besiphuce isizwe esiNtsundu ubutyebi baso besebenzisa inkolo yaso.

Kwilivo uNtsikana uSebe (1980:29) uza nembali engene ngayo le nkolo yamaKrestu. Ulivula ngesi sicutshulwa:

“Iimpembelelo zomoya wobuzwe, ukomelela
kwesizwe, nekamva lesizwe, zonke ezi zinto
azisayi kuvela eNtshonalanga, azisayi kuvela
eNtla, zingasayi kuvela nakwelaseZantsi;
kodwa nguThixo obeka phantsi eluthulini lo,
ze aphakamise lowa: UNtsikana waba
ngowaphakanyiswayo nguThixo kwisizwe
samaXhosa.”

Apha umbhali uthi umprofeti uNtsikana waba ngonyuliweyo nguThixo. UNtsikana ube negalelo kwinkolo nonqulo lwabaNtsundu ngokuthi amkele inkolo yasemzini, aze ayidlulisele kwisizwe samaXhosa. Ube ngomnye woovulindlela bokuqala ukwamkela ubuKrestu.

Uthe wakwamkela ubuKrestu waba ngumvakalisi weeNdaba zoVuyo, ebenaso ke nesiphiwo sokubona; uSebe (1980 :31) uthi ngalo mba: “Ukuba kwakukho into awayenayo uNtsikana, ngumbono”.

Umhlomlo ophuma kwi Dictionary of African Christian unaba ngalo mbono kaNtsikana ngolu hlobo :

“ At about this time Ntsikana had a vision. He had a favourite ox, a large dun-coloured animal, spotted with white and with long horns, which he named Hulushe. One morning he went to the kraal and noticed a ray of the sun, brighter than the others, strike the side of the ox. He went into a trance. When he asked Kobe who was standing by if he had seen what had happened, the boy replied that he had seen nothing. Ntsikana continued to puzzle over what had happened. Further strange happenings took place at a wedding celebration that day.” (www.dacb.org/stories/southafrica/ntsikana-gabahtml) accessed (2007/11 /26)

Umbono kaNtsikana umfikele emi noKobe ongakhange abe uwubonile yena. Kulo mbono wakhe ubone inkabi yakhe yenkomo uHulushe ibethwa ngumtha welanga oqaqambe ukwedlula eminye, emveni koko akabikho zingqondweni, wanga usebuthongweni. Immangalisile into yokufumanisa ukuba uKobe lo akakhange ayibone le nto. Uqhubekele ke ebona izinto ezibonwa nguye yedwa. Emveni kweentsuku ube ngumntu ozivumela phantsi ingoma ethe yaba bumhobe wenkonzo nangoku phantse onke amaculo eemvaba ezahlukeneyo anayo, ayayivuma le ngoma. Yile mibono abe nayo ke le imenze wangumntu ‘onyuliweyo’ ngokwentetho kaSebe.

Ube negalelo elikhulu ekuguquleni abaNtsundu ebaguqulela ebuKhrestwini. Ude waqamba neculo ebonga ubukhulu bukaThixo. Umhlomlo ophuma kwi encyclopedia

“ Ntsikana began with a Xhosa mystical experience then turned to become a Christian, though he had minimal

contact with missionary Christianity ”
(www.bethel.edu/letnie/African) accessed (2007/11/27)

Inkolo yobuKrestu uNtsikana uhlangene nayo sele engumntu onemibono kakade, waza waguqukela kule nkolo. Lithe iphakathi likaNgqika elinguNtsikana lakubona uNtsikana ufunyenwe ngumfutho wenkolo yabaMhlophe, naye wayamkela ngamandla inkolo yobuKhrestu. Lo mfutho wobuKrestu ube nenguqulelo ebomini bukaNtsikane. Uyibonisa ngolu hlobo uSebe (1980 : 30) le nguquko kaNtsikana:

“Ewe, ube mkhulu kangako umfutho
kaNyawontle lo kuMhlelazi; kwathi
kanti akakenzi nto, kuba usuke wahlabanisela,
zophukela iintonga zakhe kumphakathi wenkosi
le uNtsikana, igama. Uthe akufikwa ngumkhonto,
namkhonto, ixhwane laseZulwini, lamhlaba umfo
wasemaCirheni, kanti lingene laya kuthi xhaxhe
ngesiphatho salo. Lo mfo obekade eyinkokheli
kade kwingingqi yakowabo, usuke ngoku
wangumvakalisi weeNdaba zovuyo.”

Yiyo loo nto kube lula ukunwenwa kwenkolo yobuKrestu phakathi komzi oNtsundu. Iinkosi namaphakathi zibe negalelo ekwamkeleni le nkolo. UNtsikane yindoda eyayineliso elibukhali ngokusingisele kwezasemoyeni. UThorpe (1991 : 3) ukungqina oku enjenje :

“African religions were shaped both
by outside historical forces, such
as interaction with others due to migrations
and warfare, and by internal religions
pressure from such people as prophets or
healers who were thinkers in their communities.”

Iinkolo zabantu abaNtsundu ziye zangxengeka ngenxa yeemeko zopolitiko nezeembali. Iimfazwe ebezingunobangela wokubhaca kwabantu zibe nefuthe kolu ngxengeko lweenkolo zabaNtsundu. Iinkokheli zoluntu ezinjengabaprofeti zibe nelikhulu igalelo kwiinguquko ezibekho kwiinkcubeko zoluntu. Olu luvo lungentla lugxininisa kwinto yokuba uMprofeti uNtsikana naye ube negalelo elikhulu.

USebe (1980: 29) ubuye aphemfumle ngendima eze ngenkolo yabaMhlophe kwakweli livo apho athi :

“Kuthe akuba emkile phakathi kwamaXhosa
uMfundisi Van der Kemp (uNyhengana),
akwaba kuhle noko kuMntwanomhle,
inkosi uNgqika.Yahlala ililisela ngelithi,
“Bekungasekho butho limbi na limalekelayo?”
Eso simbonono soMhlekaazi saba yinguqulelo
kwizigqibo ezimiyo zokuba kungavunyelwa
mntu mhlophe, ...”

Kucaca ngokuphandle ngalo mhlomlo ukuba ifuthe laseNtshona laliselisigubungele isizwe samaXhosa, kuba nanku uNkosi uNgqika efulathela isigqibo abasithathayo sokubabekela kude abaMhlophe. UNgugi (1986:1) uyalungqina uluvo lokuba iinkokheli zabaNtsundu zaba ngamaxhoba engcinezelo yabaMhlophe. Ubuye athi zade zamfanyekiswa ekuwuboneni umonakalo oziswe yile mpucuko eyenza umonakalo kwinkcubeko yesizwe esiNtsundu.

UQangule (1972 :147) naye uyayiveza indlela amanye amaXhosa enziwe akayikhathalela ngayo inkolo yawo, utsho esithi:

“ ULwazi uyayithanda intombi yakhe kodwa
unenkolo yokuba itshate neqiqisholo leqaba
eliqubha kwizadunge zeenkolo.”

Le ngcamango ingentla kaLwazi icacisa ngokungafihlisiyo umonakalo owenziwe yimpucuko yaseNtshona ezingqondweni zamaXhosa. Wathi akufumanisa ukuba intombi yakhe uNonzwakazi ithandana nomfana ozalwa ngabantu ababomvu wacaphuka, wachasana kwaphela naloo nomgogwana womtshato abantwana babezakhela wona. Ngenxa yokuba abaNtsundu babengabantu ababesebeyamkele inkolo nenkcubeko yabaMhlophe babajongela phantsi njengabantu abangachubekanga. Nanku omnye umhlomlo ophuma kwi encyclopedia ongqina olu luvo:

“ Finding no outward indication of worship
of supreme being, early European travellers,
missionaries, and explorers dismissed African
religion as superstition, animism or ancestor
worship.”

([www.microsoft.com/encarta\(http://.microsoft.com/Encarta/\)](http://www.microsoft.com/encarta/http://.microsoft.com/Encarta/) accessed (2006 /05/26).

AbaMhlophe inkolo yamaXhosa bayithathe njengenkolelo nonqulo lwezinyanya, nanjengento ebubuhedeni. Uphefumla athi uIdowu (1973:5) ngalo mba athi:

“ There are two objects of curiosity, the Christian
world and the Mohammedan world - all the rest
may be considered as barbarous.”

Apha kulo mhlomlo kubonwa inkolo yobuKhrestu neyamaSlamsi izezona nkolo zibalulekile okanye ziingcono kunaleyo yamaXhosa. Bobu bunganga bunikwe ezinye iinkolo ezingezizo ezabaMnyama ezibangele ukuba amaXhosa adele ade atyeshele eyawo inkolo.

USebe (1980:29) kwilivo “uNtsikana” uveza ukuthinjwa kweNkosi uNgqika yile nkolo yabaMhlophe, uthi xa ethetha ngalo mba:

“Ubenelikhulu ifuthe kumaXhosa, eqalela
kuMhlelezi siqu, kuye kumsengi nomalusi.
Ebesakuthi umfo wakwaThixo asakuziphakamisela
phezulu izandla zakhe, ngenene angqine

onke amaXhosa, ukuba uNyawontle lo,
ulibambe xhakamfu ngezandla iZulu.
Nomhlelezi uNgqika, A-a-ah Lwaganda!!
uthe mhla wamva, wambona lo mfo
wakwaThixo, ethetha ebalisa udaba
lwakuloManyuweli, uthe akukhova,
wabonakala, uMhlelezi esithi tyishi
phaya, gwije etyholweni kanti kuloko
esiya kugixa ngasese; uthe eyiloo
nyhididi ziinyembezi, wangqukruleka
ethandaza.”

Lo mhlomlo ucacisa ifuthe likamfundisi uVeldyam kubantu abaMnyama. Akakhange aphozise maseko umfundisi akunikwa ithuba lokuhlala namaXhosa. Nanjengokuba ethutyelezisiwe ukuhlala phakathi kwawo nje, wenze imitsi ukusasaza inkolo yakowabo ngokushumayela eguqula indimbane yamaXhosa. Umfundisi lo uye waguqula uMhlelezi uNgqika. Kuthe akwamkela iiNdaba zakuloYesu umhlelezi kwaba lula nokunika umfundisi inxowa nakubeni babegqibe ukuba bangavunyelwa abaMhlophe ukuba bahlale phakathi kwamaXhosa.

UNtsikana ube ngumntu wokuqala kwisizwe samaXhosa ukwamkela inkolo yobuKrestu. Lo mfo ke wayenazo nezinye iziphiwo ezizezi; esokubonga, esokunxhentsa nesokucula. Ufake inkcubeko yamaXhosa kwinkolo yobuKrestu ngokuthi aqambe amaculo ecawa anesingqi saseAfrika. USomniso (2002:128) uthetha athi ngenguquko kaNtsikana:

“ Iingoma zikaNtsikana” Ntsikana’s hymns are examples of church music which has intergrated both the Western and Traditinal styles. Ntsikana conducted services for his converts, taught them what he had learnt about Christianity in an African way, and composed songs for these services. “Ulo Thixo Omkhulu” and the “War of Mlanjeni” are examples of his hymns. These versions of songs,

are sung in a completely traditional manner and with a bow...Ntsikana's hymns must have been strongly influenced by traditional styles because he was a renowned Xhosa singer,dancer and imbongi.”

Lo mhlomlo ungentla ubonisa ukuba uNtsikana weza nenguqu kwiingoma zobuKrestu ngokuthi afake isingqi saseAfrika. Eli futhe lenkcubeko yaseAfrika kwinkolo yobuKrestu lisafumaneka nanamhla oku kwiinkonzo ezifana nezamaZiyoni nezinye. USebe (1980:30) usivezela ifuthe abe nalo uNtsikana ngengoma yakhe ethi:

“ULOTHIXO OMKHULU NGOSEZULWINI

UloThixo omkhulu ngoseZulwini;
UnguWena-wena, Khaka lenyaniso;
UnguWena-wena, Nqaba yenyano;
UnguWena-wena, Hlathi lenyaniso;
ULohlanganis' imihlambi eyalanayo;
ULongub' esiyambathayo thina.
Ozandla zakho zimanxeba wena;
Onyawo zakho zinamanxeba wena;
Ugazi lakho limkrolo yini na?
Ugazi lakho liphallalele thina.
Le mali inkulu na siyibizile!
Lo mzi kaKhonwana siwubizile.”

UNtsikane waqamba le ngoma eveza uvakalelo nentshiseko eyayingaphakathi kuye malunga nobuKrestu. Njengoko bekusele kutshiwo le ngoma seyifana nomhobe wenkonzo kuba phantse zonke iimvaba zinayo kumaculo azo. Eli futhe 'lenguquko' lalimthisa uNtsikana ulidlulisele nakubalandeli bakhe ngomyolelo, ebakhuthaza ekukholweni olukuye uYesu Krestu. USebe (1980 : 31) uliveza ngolu hlobo:

“Uthe naxa wayeselelele elukhukweni lokufa,
lo mfo kaGaba, waxomoloza sekunzima

ethetha ebhekisa kubalandeli bakhe
ebakhuthaza elukholweni olukuye uKrestu,
ebabongoza kananjalo ukuba babambelele
kwimfundiso yeZwi likaThixo, ephethwe
ngabefundisi abaMhlophe”

Usebenzise umyolelo ukugqithisa le nkolo yobuKrestu. Umyolelo ngamazwi okugqibela kumntu oza kubhubha . Ngokwenkolo yamaXhosa umntu osele eza kufa sele esondele kwizinyanya, amazwi akhe okugqibela ayamanyelwa. Le nto ke ithetha ukuba xa udele umyolelo udele uThixo ngokwakhe. Yiyo loo nto amaXhosa ebewoyika ewuhlonele umyolelo. UJordan (1975:57) naye uveza amandla omyolelo, xa athi:

“ Nindigwinta nje kanene nicinga ukuba
lo mhlaba uza kuphathwa nini. Nizilalisile.
Eli lizwe liza kulawulwa ziinkonjane. Nina
niza kuba zizinja. Umyolelo wenkosi asinto
incinane kwaNtu.”

Apha ngentla lo ngumyolelo wenkosi uDingiswayo. Inkosi kulo myolelo ixhaliswa kukuzungezwa kwayo nguDingane efuna ukumbulala. Iyabalumkisa ngento enokubehlela emva kokuba bemgwintile. Uthi nokuba bangambulala abasayi kulifumana ithuba lokuphatha. Ilizwi lakhe alikhange lidliwe mpuku, kuba ilizwe libe phantsi kolawulo lwabaMhlophe bona baphantsi kwabo. USebe (1980:31) ubuya aveze ifuthe lenkolo yobuKrestu abe nalo uNtsikana kumzi oNtsundu ngokuthi abe nesicelo sokuba kubekho onjengaye esikhundleni sakhe. KuSebe (1980:31) wenza esi sicelo :

“Ewe, Thixo siphe noko inye indoda
eyiyeyakho efuze uNtsikana, uyizalise
ngomoya wakho, ukuze ifunzele abantwana
bakwaXhosa ngokutya komphefumlo, bazuze

uxolo lwentliziyo.”

Lo mhlomlo ungentla ubonisa indlela amaXhosa ebesele engene ngayo elukholweni. Ade athethe ecela kuThixo ngqo loo nto ibonisa indlela ebebesazana ngayo noThixo. Xa ifuthe laseNtshona ngokwesi sicutshulwa lityhutyha imithambo yegazi lomntu akakwazi kubuya ngamva, akoyiki nto. USebe (1980:32) ubuya abonise ubukhalipha bukaNtsikana obungummangaliso ngolu hlobo:

“Ukhalipho lwakhe lubonakaliswa
kukungagungqiswa kwakhe namhla
izinto zingentle, zimbi zimandundu;
kanti yena wosuka omelele abheke
phambili, namhla loo nto ingxamele
ukumdyobha netyheneba nesicalula.
Ebezanyazanyiswa yintsongelo nempikiso,
koko, ebesuka angajiki de awufeze
umsebenzi ebewuphethe.”

Inkolo yobuKrestu uNtsikane ebeyimele, ezinzile kuyo. Bezingamgungqisi izisongelo abezifumana ngenxa yokuzibandakanya nale nkolo. AmaXhosa ayenesigqibo sokungabamkeli abaMhlophe ngesizathu sokungafuni inkcubeko yawo iphazanyiswe. UNtsikana njengomntu owayelandele le nkolo yabaMhlophe akubanga lula endleleni yakhe. Ube ligagu akabuya mva. Yiyo loo nto esithi umbhali yamenza wanetyheneba nomdintsi, esenziwa umgqakhwe ngabakowabo.

Uyalingqina u De Kock igalelo labaMhlophe ekwahluleni abantu abaMnyama kwinkolo yabo. Uthi wacetywa umba wokwahlula abantu kwinkolo yabo nebibonwa njengento ebubuhedeni. Ezo ibizinzame zokuyijongela phantsi. Uwungqina lo mba uDe Kock (1996:3) ngolu hlobo:

“...the ostensible thrust of civilizing mission
was to remake Africans in the European

image’’

Iinjongo eziphambili zabaMhlophe zokungenisa inkolo yobuKrestu yayikukutshintsha abantu abaMnyama ukuba baphile ngokwenkcubeko nenkolo yabo. Ayimangalisi ke into yokufumana amaXhosa angayifuniyo inkolo nonqulo lwawo.

Imfundo yenye yemixholo athethe ngayo uSebe, kubalulekile ke ngoku kuxoxwe ngemfundo.

2.5 Imfundo

Imfundo le yinto ekukudala ikho kwaXhosa, asinto ifike nokufika kwabaMhlophe njengokuba besitsho njalo. AmaXhosa ebebefundisa abantwana besebancinci bade bafikelele kwinqanaba lokuzimela. Nangona bekungekho zikolo imfundo ibiqhubeka. Intsatshana ibifundiswa isimilo nokuziphatha ngoomakhulu. Oomakhulu bebehlohla iimfundiso, kumnandi ngokuthi babalisele abazukulwana iintsomi. Injongo yezi ntsomi ibikukungxala iimfundiso ezithile, belunyukiswa nangezinto ezinobungozi. Kwezi ntsomi ke bebesoloko befumana izinto ezibuhlungu abenzi bobubi. Le ndlela ke yokufundisa ibibenza abantwana basoloko bezilumkele.

Amakhwenkwe nawo emadlelweni ebefundisana ngezinto zendalo. Bekudlalwa nemidlalo efana noqashiqashi. Aba qashiqashi ke ebebanceda ekuloleni iingqondo zabo ukuba zikhawuleze ukucinga, loo midlalo ke ibikwabanceda bakwazi ukusombulula izintsompothi abagagana nazo ebomini. Amakhwenkwe ebesithi akufikelela kwinqanaba lokwaluswa, afumane iimfundiso esuthwini eziya kuwenza abe ngabantu ababumbekileyo. Isiko lentonjane lona belinceda amantombazana ngokuthi libafundise ngobufazi obububo. Ezinye iimfundiso bezifumaneka kulutsha xa luzonwabele, abadala befundisa abancinane. AmaXhosa ngabantu abanemfundiso kwizigaba zobomi.

ULuthuli (1981:45) uphefumla athi ngemfundo yabantu abaMnyama:

“The present education system of Blacks
is an infusion of many changes in various
cultural aspects, simple and complex alike.
As society was gradually transformed, so its

philosophy of life and its philosophy of education could also not escape this transformation. When children were sent to school it is with the express purpose that they may learn as much as possible of what society upholds as good and desirable in order that they eventually may lead a good, useful, purposeful and happy life.”

Olu hlobo lwemfundo lwahlukile kwindlela abaMhlophe abafundisa ngayo abantwana babo. Inkubeko yaseNtshona yiyo ebangele utshintsho kwindlela abantu abaNtsundu ababebafundisa ngayo abantwana babo. Xa ke abazali bethumela abantwana ezikolweni, babasa ngeenjongo zokuba bangxalwe ngazo zonke iimfundiso ezilungileyo neziyakubenza abemi abanenkathalo. ULuthuli (1981:46) ubuya athi ngale mfundo yabaMhlophe:

“... when the Western system of education was transplanted into Black society, it caused the breakdown of the traditional political, social and education systems.”

AbaNtsundu baye baphelelwa kukuzingca ngendlela yabo yokuphila ngenxa yokuba inkubeko yabo yangxengwa neyabaMhlophe. USebe ke naye uyiqaphele le yokuphulukana kwabaNtsundu neemfundiso ezingundoqo ingakumbi kulutsha. Simbona ke ephefumla ngezimilo eziphuncukileyo, ezama nokuhlohla iimfundiso ezinokubabuyisela isidima sabo.

Nanjengatishala, umbhali simbona engena nzulu kwimfundiso kuba kaloku ungumntu obeqhele ukoluleka abantwana, uyazana nezinto ezinobungozi eluntwini xa zinganikwanga ngqwalaselo. Simbona enika ulutsha imfundiso malunga nendlela yokuziphatha, oko siyakubona kwilivo Umntwana neenkile zobomi. Uthi kula mava obomi asebenzise iankile, iankile ke ibamba inqanawa ime ibe luqilima. Uyisebenzise yamela izixhobo umntwana azidingayo ukuze aphumelele, akwazi ukumelana neengxaki zobomi.

Masimcaphule uSebe (1980 :74) xa esithi:

“ Iankile yintsimbi enzima ethotywa
enqanaweni neyakhiwe ngohlobo
lokokuba ibe nakho ukubambelela
enzulwini yolwandle ukuze inqanawa
ime ndaweninye, ingahexahexi.”

Apha kulo mhlomlo umbhali uzama ukuveza into yokuba xa ulutsha lubambe iimfundiso eziziintsika luya kwakheka, ukanti xa lungazisebenzisanga ezi ankile luyakuphasalaka.. USebe (1980: 74) uveza ukubaluleka kokuzithathela iiankile zobomi ngokuthi athelekise oku kungentla ngolu hlobo:

“ Uya kuyifuna iankile kuhambo
lwakhe olucand’ ulwandle lobomi
ngaphandle kweziqinisekiso zemfundo
namabhaso. Kolu hambo lunengozi lobomi
kukho iiankile ekufuneka umfundi ngamnye
azigcine enqanaweni yakhe- iiankile
ezingasayi kuwa phantsi ngexesha
lesaqhwithi. Leyo ke yinjongo yonikezelo
mabhaso.”

Apha ngentla umbhali ugqamisa ukubaluleka kokufunda, uthi imfundo yiankile yobomi engasayi kukuphuncuka nokuba sele ugaxeleka kwiinkqwithelo zobomi njengeankile yenqanawa elwandle. Umbhali ugqitha azikhankanye iimpawu athi zingaluzinzisa ulutsha lukwazi ukumelana neenzingo zobomi. USebe (1980:75-76) uzibeka ngolu hlobo ezi mpawu:

“Ukuziqeqesha yenye yeengxaki eziphambili
ekufuneka nina lutsha nisisombulule...Ukuba
inokuthembeka neyona nkwenkwe idangele
kakhulu kweli lizwe ayingefumane ibe noloyiko
ngekamva layo kuba abantu baya kuyifumanela

indawo ebomini. Kodwa ngaphandle
kokuthembeka, eyona nkwenkwe iphaphileyo
phakathi kwamakhwenkwe iya kufumana
iimeko ezingalindelekanga ezidanisayo...
Nokuba wenza ntoni na, yenza loo nto
ngamandla akho onke, ngentliziyo yakho
kwanomphefumlo wakho wonke. Kufuneka
nibe ngumlisela nomthinjana ongabuyi mva
kwilizwi lawo, nokuziphatha ibe kokobunenekazi
nobunene nokokuba niyathukwa. Ekukhalipheni
uya kufumana imigaqo-siseko yobomi eziziqalelo
ezibanzi.”

Umbhali ukholelwa ukuba ulutsha xa lunokusebenzisa ezi zixhoba azikhankanye ngentla apha lungangabemi abangabo, lunganobomi obunempumelelo kwaye lungaziinkokheli ezizizo. Mve ekhankanya ukuziqeqesha, ukuthembeka, ukuziphatha nobukhalipha njengezona ntsika zinokwakha ulutsha.

Umbhali ubuye achaphazele enye yezinto ezibalulekileyo ebomini bezidalwa eziphilayo, amanzi. Wenza imfundiso ngokubaluleka kwamanzi ngokuthi asicaphulele kwizimvo zabanye ababhali, ade acaphule naseBhayibhileni. USebe (1980:57) uqala asizobele ngemvelaphi yamanzi ngolu hlobo:

“Tyhila iBhayibhile yakho kwincwadi yokuqala
yeGenesis. Funda ivesi yokuqala neyesibini. Uya
kufumana amazwi athi:
1.Ekuqalekeni uThixo wadala amazulu
nehlabathi.
2.Ke ehlabathini kwakusenyanyeni, kuselubala;
kwakumnyama phezu kwamanzi enzonzobila.
Umoya kaThixo wafukama phezu kwamanzi lawo.”

Ngokucaphula eBhayibhileni umbhali uveza ubunyulu nokuxabiseka kwamanzi. Apha ke umbhali ufundisa uluntu ukuba luwaphathe ngendlela amanzi. Kweli livo eyona nto umbhali afundisa ngayo bubuKrestu nokubaluleka kwabo kwimpilo yoluntu. Le mfundiso yakhe uyiqa ngokuyiveza ngombongo othi ‘Umlambo’ aze abuye awucacise. USebe (1980:57) uthi:

“Mna ndingumntwana
Wesibhakabhaka
Ikhaya likwela zulu liluhlaza.
Ndandihambahamba
Ngenqwelo yomoya,
Ndinxib’ezimakhwezi, ezimhlophe qhwa.”

Uwucacisa enjenje lo mbongo;

“Lo mntwana, nguYesu. Eli zulu kulapho
ahleli khona noYise noMoya oyiNgcwele
Ezi zambatho zimakhwezikhwezi bubuqaqawuli
baPhezulu, kwilizwe lokugqibela.”

“ Ke ndondel’ ezantsi,
Ndanqwenel’ ilizwe,
Ndavatha iingubo ezizezozilo
Ndaza ke ndacanda
Isibhakabhaka,
Ndimenyezela njengombethe nqwa.”

Uthi xa acacisa lo mhlomlo uYesu wathi akujonga ezantsi emhlabeni wafika ilizwe lonakele wazijaca weza kufela aboni. Uqhubekeka ke umbhali acaphule ababhali ngababhali efundisa ngoYesu, indlela aweza kusindisa ngayo neenkxwaleko agagene nazo kulo mhlaba. Umbhali ubuya anike imfundiso ngobunyulu bamanzi, indlela acoca ngayo, eyinto entle ebukeyayo, uthi ayimpilo abubomi ukanti akwakukufa.

Imbali ngomnye umxholo anabe kakhulu ngawo umbhali kula mavo akhe, kungoko ke kufanelekile ukuba umphandi awuqwalasele.

2.6 Imbali

Abantu abaNyama ngabantu abanembali etyebileyo nesuka kude. Le mbali yabo ibigqithiselwa kwizizukulwana ngomlomo, ingabhalwanga. Ezinye ke zezinto ezilixabiso ziye zaphumpeka, ezinye baphulukana nazo abantu abaNtsundu. Uthi uMbiti (1975:4) xa athetha ngalo mba wembali:

“But most African peoples did not know
how to read or write. Therefore, they
could not keep written records of their history;
instead, they passed on information from one
generation to another, by word of mouth. In
some societies there have been special
keepers of oral tradition, whose duty was
to memorise and recite historical and other
relevant information. Many things were
forgotten or confused in repeated tellings...”

Nanjengokuba ke imbali yabaNtsundu ibigqithiswa ngomlomo nje, bekukho abantu ababodwa njengoomakhulu ebebesenza lo msebenzi wokuyigqithisa. USebe ke naye ube negalelo ekugqithiseni imbali yamaXhosa kwizizukulwana ngezizukulwana. Eli linge alenzileyo lokubhala la mavo aqulethe imbali yesizwe sakwaXhosa liyancomeka kakhulu. Kula mavo akhe ukhankanye imbali yeenkosi zamaXhosa, iimbongi zesizwe nemisebenzi yazo, imbali kaNtsikana nowayengumprofethi, iindawo ezibalulekileyo kwisizwe samaXhosa nendlela ebephila ngayo amaXhosa. Intaba kaNdoda ibalulekile kwimbali yengcinezelo yamaXhosa. Simva uSebe (1980 :34) kwilivo INtaba kaNdoda ecaphula uMqhayi, esithi:

“Le yintatyana enesiphongwana esijonge

entshonalanga. Ithe ngcu kumahlathi
akwaHoho, ekuphuma kuwo iXesi neQonce.
La mahlathi, ukuze abe ngamahlathi alunge
kumaXhosa, afunyanwa nguRharhabe, into
kaPhalo yasekunene, malunga nomnyaka
we - 1750, owathi ukushiya kwakhe olo
lwalwa luseGcuwa, ngakuNdotshanga, ngokuphetha
iimfazwe zakhe nabaThwa, esuka eHohita,
waqubisana nzima amaLawu. ... Lathengwa
ngemihlambi yeenkomo ke elo hlathi lakwaHoho
ngemvumelwano phakathi koRharhabe noHoho
inkosikazi eyayiphethe amaLawu. Ukusukela
kwelo xesha ke, yaba ngumhlaba wamaXhosa lowo.”

Umbhali ke ufuna isizwe sazi ukubaluleka kwale ntaba, kuba inembali yamaXhosa. Le ntaba kulapho kulele khona amaqhawe esizwe samaXhosa. Yenye yezinto ezimelwe kukuxatyiswa kuba ayifunyanwanga lula, kwaphalala igazi.

USEBE (1980 : 34) ubuye anike isizathu sokuba aphefumle ngale ntaba athi :

“... ngumqondiso okanye umnqophiso
wothando-sizwe kumaXhosa.”

Apha ngentla utyibele echaza ukuba yintoni ubuthandazwe, agqithe achaze nangemiqondiso ekhumbuza abantu ngemvelaphi yabo.

Wenjenje kwilivo iNtaba kaNdoda:

“Imilambo ethile yezwe lethu iyimiqondiso
yomanyano. Izibuko, uCihoshe yibhanti

edibanisa onke amaNgqosini. Kulapha kweli
zibuko lomlambo iNxuba apho inkosi
yamaNgqosini uCihoshe woyela khona
kunye namadoda neenkomo zakhe.
Isiziba sikaNgwanya kumlambo
iThina yintambo ebopha amaMpondomise.”
(1980 : 34)

Iintaba ezi zinobudlelane obukhulu neembali zabantu, zikwabalelwa kwizinto ezenza umanyano phakathi kwabo. USebe (1980:20) kwilivo uKumkani uSandile ubuya asinike imbali ngekumkani yamaXhosa athi:

“ Umntwan’ enkosam lo ababhali beembali
phantse bonke bavumelane kwelithi ulibone
ilanga ngomnyaka we -1820, phantse nganyaka
mnye nokumkani uSarhili. UKumkani uSandile,
uzalwa nguKumkani uNgqika ,A-a-h Lwaganda!!
Uzalwa kwindlu enkulu ngonkosikazi uSuthu.
Uphahlwe macala ngabakhuluwa bakhe kuyise,
oonkosi Maqoma, A-a-h Jongumsobomvu!!kunye
nenkosi yoMngcangathelo unkosi uTyhali.
... kuthe ngowe-1829 uKumkani uNgqika walala
kooyise phaya eMkhubiso. Ukususela kweli lixa
uMntwana wenkosi yethu usele nonina,
uKumkanikazi, uSuthu, intombi elubhelukazi,...”

Umbhali ufundisa uluntu ngembali kakumkani uSandile, ikumkani yamaXhosa, uyithutha asinike nemvelaphi yayo. Le mbali ityebe kangaka kwisizwe samaXhosa uSebe uyidlulisela kwisizukulwana esingayaziyo imvelaphi yaso. USebe (1980:14) uphinda anikezele ngembali yenkosi uRharhabe athi:

“ URharhabe uzele uMlawu, inkulu, noNdlambe
ukunene. UMlawu ufumane uNgqika, inkulu,

noNtimbo, ukunene. UNgqika uphiwe uSandile,
 inkulu, noMaqoma, ukunene. USandile ulizwe
 ngoGonya, inkulu, noGumna, ukunene. Livele
 ilanga kuRharhabe malunga nowe-1722 laza
 latshona kwisithuba sowe-1787 emalunga
 neminyaka engama-65 ubudala. URharhabe
 lithole likaPhalo kwindlu yasekunene ngentombi
 yaseMbo, uNomagwayi. Kwenye indlu le
 kwalapha kuPhalo liduna elikhulu, uGcaleka.
 URharhabe ube yimbaldasane ngokukhalipha
 ngomzimba, nangobukrelekrele bengqondo...
 Uthe naxa uRharhabe selenikwe igunya lokuphatha
 kwindlu yasekunene, wasoloko enamathele
 kwikhaya lakhe elikhonza. Wathi kanti
 uRharhabe wenze kakuhle ukuzenza ixhanti
 likayise kuba uGcaleka uthande ukulawula
 ngegqudu kumhlaba kayise. UPhalo noRharhabe
 benza imbumba yamanyama bamdudulela
 kude uGcaleka phofu abasihlutha isithsaba
 sakhe.”

Umbhali ngentla apha uchaza ngomnombo kaRharhabe, unyaka awazalwa ngawo nabhubhe ngawo. Ubuya aveze imisebenzi yakhe aze avelele nendlela awayesiphethe ngayo isizwe sakowabo. Umbhali ukwachaza nendlu aphuma kuyo yesithembu uRharhabe, eyasekunene. Olu lwazi lubaluleke kangaka uSebe wenza igalelo ngalo kwisizwe esiNtsundu esingayaziyo imvelaphi yeenkosi zaso. Enye inkosi athethileyo ngayo uSebe (1980:25) ngunkosi uMaqoma. Kwilivo uMaqoma nokunxulumene naye uthi:

“UMaqoma unyana omkhulu kaNgqika kwindlu
 yaseKunene walibona ilanga phakathi komnyaka
 we-1797 nowe-1800. Lo mnyaka wokuqala ke
 unxulumene nombuso wamaNgesi kweli laseKoloni.

Lo mnyaka kwakhona usikhumbuza ngedabikazi
 elaba phakathi koNdlambe noNgqika ngenxa
 yenkosazana uThuthula ... Abaziyo bathi ngowe-
 1797 uMaqoma wayelusana olukhasayo; ngowe1818
 wayelikrwala. Lo mnyaka ke ukhunjulwa ngedabi
 lamaLinde. Kwalo mnyaka siwunxulumanisa
 nokubhubha kukaMfundisi uVeldyam
 (Rev.Joseph Williams) ekwaSihota. Kwawona
 lo mnyaka uvuselela iingqondo zethu ngokuchithwa
 kwezizwe nguTshaka.”

Apha ngentla umbhali uchaza imvelaphi kaMaqoma, nonyaka azelwe ngawo. Usikhankanyele iziganeko ezibalulekileyo kwisizwe samaXhosa ezingqamene nonyaka lo izelwe ngayo inkosi. Esinye seziganeko ezikhankanyiweyo ngexesha lokuzalwa kwakhe kukufika kombuso wamaNgesi eKoloni. Le mbali asinike yona umbhali iya kuhlala ihleli kwisizukulwana esiNtsundu.

Xa kuthethwa ngembali yesizwe azinakungakhankanywa iimbongi kuba zingumqolo wesizwe. USebe (1980:1) uthi xa athetha ngembali yesizwe:

“USamuel Edward Krune Loliwe Ngxekengxeke
 Mqhayi uzelwe ngowe-1875 kwaGqumahashe,
 kulaa ngingqi yodumo, iTyhume. Ulishiye eli
 ngowe-1945 eNtabozuko, intaba esezela umoya
 wolwandle lwakuGompo. UMqhayi wayeyinjojeli
 yimbongi. Yiyo le nto wawongwa kwathiwa
 uyimbongi yesizwe jikelele. UKrune lo ukwangu-
 qaqambashe wombhali.”

Umbhali kulo mhlomlo uthetha ngesinqe sikaMqhayi abuye aveze nemisebenzi yakhe. Ngeli linge alenzileyo lokubhala ngembali yesizwe uvuselela ukuxatyiswa nokwaziwa kweembali sisizukulwana sikaXhosa.

UMkonto (2005:15) usityhilela ngendlela akhule ngayo uMqhayi ngolu hlobo:

“That “the home, the school and the church constitute a milieu that has a great influence in shaping up one’s outlook” was proved correct in the life of Samuel (Qangule, 1979: 3-9). Being the only son of Ziwani taught him responsibility and accountability from a very early age. He lost his mother , the daughter of Bhedle, at the very tender age of two and a half years... and thus was looked after by his sisters and that hardened him further to fend for himself in life.”

Lo mhlomlo uveza ukuba indlela akhuliswe ngayo umntu iba nefuthe kwisimo sakhe. Olo luvo lube yinyani nakulo kaMqhayi kuba iinzima ahlangele nazo ekukhuleni kwakhe zimomelezile zambumba wangumntu onenkathalo kwa esakhula. UQangule (1979: 6) uthi yena xa ethetha ngokukhula kuka Mqhayi:

“ It was, amongst other factors, the experience gained in Kentane which kindled in his mind, as he matured, the flame of nationalism which, as years progressed, ballooned and aroused in him the sentiment of patriotism.”

Amava uMqhayi awafumene ngexesha esakhula kuKentane amkhulisile ngokwasengqondweni, aza avuselela nobuthandazwe kuye. Imfundo kaMqhayi uMkonto (2005: 15) uthetha athi ngayo:

“ Mqhayi received his primary schooling at Tyhume, Kentane and Lovedale. At a latter institution he obtained his secondary education as well as his qualification as a teacher in 1896. He could not continue with his education owing to inadequate financial resources and, in fact, had to work during his spare time and vacation period in order to

supplement the cost of his education during his six years of studying at Lovedale. It was during those years that he made contacts with different religious, educational and political leaders.”

Apha kulo mhlomlo ungentla kuvezwa indlela asebenze nzima ngayo uMqhayi ukuze afumane imfundo. Ngenxa yokungabi namali yaneleyo yokufunda, uye waphangela ngeli lixa afundayo ukuze akwazi ukuhlawulela imfundo yakhe. Kungeli xesha abefunda ngalo athe wazibandakanya neenkokheli zakwalizwi, ezemfundo kwanezopolitiko.

2.7 Isishwankathelo

Isahluko sesibini siyiveza elubala imixholo kaSebe. Iimeko ababephila phantsi kwazo abantu baseCiskei iyavelelwa nguSebe, imingeni ebebejamelene nayo kwimiba yezentlalo, ezemfundo, ezopolotiko noqoqosho. Ngale mixholo yakhe uSebe uzama ukufaka ubuthandazwe ebantwini ngokuthi athethe ngezona zinto ziziintsika zobuzwe babo ezingamasiko nezithethe, inkolo nonqulo, upolitiko nemiba engentlalo nokwakheka kwephandle laseCiskei.

Xa sijonge umxholo ongamasiko nezithethe umphandi ufumanisa ukuba kwisiko lokwaluka uSebe ungene nzulu ekucaciseni nasekuzameni ukuba abantu balihlonele balenze ngendlela eyiyo.

Nanjengandoda yomXhosa bekumele ukuba uyayazi into yokuba isiko lokwalusa amakhwenkwe lisiko elingcwele lamaXhosa. Loo nto ke ithetha ukuba iinkcukacha nendlela eliqhutywa ngalo yindaba yakwamkhozi. Izinto ezenzeka esuthwini bezisitheliswa kumabhinqa nasemakhwenkweni. Umbhali naye uyazivelela iziphumo zokwaziwa kweli siko ngabantu abangekalenzi.

Xa ke umbhali esazi ukuba akho amakhwenkwe abalekayo kuba esoyika ukoluswa, umphandi uzibuza imibuzo efana nokuba siyintoni na ke isizathu sokuba umbhali akhuphe iinkcukacha ezintununtunu ngeli siko? Ingaba ezi nkcukacha azinakuba ngunobangela wokoyika kwamanye amakhwenkwe ukoluswa? Impendulo yalo mbuzo icacile kuba umbhali uyayiveza into yokuba amanye amakhwenkwe aye abaleke ngenxa yoloyiko.

Kwilivo Idini uSebe uzama ukubonisa ukubaluleka kokuhlonelwa kwamasiko nezithethe, ingakumbi intlonelo yezinyanya. Amasiko nezithethe zamaXhosa nokuhlonitshwa kwezinyanya abonakaliswa ngokwenziwa kwamadini. Kwakweli livo uSebe uyayiveza impehle edle amasiko nezithethe zamaXhosa ngokuthi enze uthelekiso Iwenkolo yobuKrestu nale yamaXhosa. Kwakweli livo umbhali uvelele iziphumo zokunakekela nokufulathela amasiko nezithethe/izinyanya, ukuthamsanqelesa kwabahlonele amasiko, nokufulathelwa kwabawatyeshelayo.

Kumxholo wenkolo nonqulo umbhali kwilivo uNtsikana uchaphazele abantu bokuqala abamkele le nkolo yabaMhlophe abafana noNtsikana nendlela abayivangele ngayo kwisizwe esiNtsundu. Ukwabonise ifuthe ebe nayo kwimpilo yabantu abaNyama ngokuthi asizobele uNtsikana evezwe waneentshaba kwabakowabo, kuba engahambisananga nesigqibo sokufulathela abaNhlophe.

USebe ukwavelele nezinto ezinexabiso kwinkolo yamaXhosa, ezifana nomnquma. Kwilivo Umnquma ubonakalisa ukubaluleka nokuxabiseka kwalo mthi. Oku kubaluleka ukutyhila ngokuveza imisebenzi yalo mthi kwimpilo nentlalo yamaXhosa.

Kumxholo wezopolitiko umbhali ubonisa indlela abaNtsundu ebebeyihlonele ngayo inkolo yabo. Ukwaveza nesiwo sesizwe esiNtsundu ukuba size ngento elixabiso nabebekhohlelwa kuyo. Kwilivo Intaba kandoda uSebe uveza umgibe afakwe kuwo ngamadlagusha uSarhili eqamele ngenkolo yamaXhosa. Umba womhlaba nendlela awuzuze ngayo amaXhosa umhlaba okwihlathi lakwaHoho ngumba ochatshazelweyo nguSebe kwilivo Intaba kaNdoda. Kweli livo uSebe ufundisa amaXhosa ukuba awuxabise umhlaba wawo nanjengokuba ufunyenwe ngokuphalala kwegazi.

Kumxholo **wonqulo nenkolo** umbhali uveza ukuba inkolo yamaXhosa nokomelela kwesizwe ziya kuvela kwakuwo - akukho mntu wolunye uhlanga uza kuza kwenza inkolo yabo ixabiseke, ngamaXhosa ncakasana aza kuvuselela ubuthandazwe. USebe ube avelele ukwamkela kukaNtsikane inkolo yobuKrestu nefuthe abe nalo ekuyinwenwiseni le nkolo. Kwakweli livo uSebe ubuya aveze umyolelo oshiywe nguNtsikane wokuba amaXhosa makanamathele kwinkolo yobuKristu.

Kumxholo wemfundo umbhali uchaphazela iimfundiso ezinokunika ulutsha isiseko esisiso sobomi. Le mfundiso uyenza ngokuthi akhankanye iimpawu athi zingaluzinzisa ulutsha lukwazi ukumelana neenzingo zobomi. Kwilivo Umntwana neeankile zobomi uthi kukuziqeqesha, kukuthembeka, ukuzinikela, ukungabuyi ngamva kwilizwi lakho nokukhalipha okuziintsika zobomi. Ubuye afundise

ngokubaluleka kwamanzi nemvelaphi yawo kwilivo Amanzi. Kweli livo umbhali uzama ukuhlohla imfundiso yokuba amanzi makaxatyiswe aze asetyenziswe ngobunono.

Kumxholo wembali uSebe ubhala ngembali yamaXhosa ekhankanya ikumkani yamaXhosa, iinkosi, nemisebenzi yazo. Imbongi yesizwe uMqhayi kuthethiwe ngayo kutsalwa umnombo wayo, kuvezwa indlela akhule ngayo kukwachatshazelwa neencwadi azibhalileyo. Iindawo eziqulethe imbali yesizwe samaXhosa ezifana nentaba kaNdoda uthethile ngazo.

ISAPHLUKO SESITHATHU

ISIMBO SOKUBHALA

3.1.Intshayelelo

Umphandi ebesele eyivelele indlela olubaluleke ngayo ulwimi, indlela yokusebenzisa ulwimi nesigama asisebenzisayo umbhali, kubalulekile ukuba sikhe siyinine ingqwalasela emmandla indlela abhala ngayo umbhali.

UNgugi (1986 : 11) uthi xa ethetha ngolwimi lo mbhali:

“We therefore learn to value words
for their meaning and nuances.
Language was not a mere string of
words. It had a suggestive power
well beyond the immediate and lexical
meaning.”

Le ntetho kaNgugi iyayigxininisa into yokuba umbhali kufuneka asikhethe isigama asisebenzisayo ukuba ufuna umyalezo wakhe ufikelele ezintliziyweni zabafundi, kwaye kufuneka ubenalo nefuthe kubafundi. Uthi uQomfo (1999:7) xa ephfumla ngesakhono sokubhala (style) sombhali:

“The basic element of style is language,
a rich vocabulary which will allow the
writer to choose the word that best
communicates with ideas”

Lo mhlomlo ke uveza ukuba ulwimi umbhali alusebenzisayo lulo olucacisa indlela abhala ngayo. Indlela umbhali abhala ngayo iyasikrobisa kwisimo sakhe kuba usivezela indlela acinga ngayo.

UQomfo (1999 : 19) ubuye ecacisa isimbo sokubhala athi:

“...is neither the same as a writer’s ideas
nor the vehicle for his ideas but rather his
habitual means of arranging concepts, experiences
and implications into a significant form.”

Kulo mhlomlo kuvela ukuba isimbo sokubhala asaneli nje kukuba ngumbhobho wokuthulula izimvo zombhali, nendlela aziphokoza ngayo ezo zimvo, koko ikwayindlela umbhali athi ahlehlehlengise ngayo izimvo zakhe nendlela acacisa ngayo imixholo yakhe. Isimbo sokubhala esisiso, esivuselela iimvakalelo, siba nefuthe kakhulu kubafundi. UMarjorie (1995:15) uthi xa ethetha ngesimbo sokubhala:

“...a figure of speech may serve to explain
something obscure, bring comfort to someone
in distress or soften something disagreeable.
Rhetorical devices are justifiable when they make
truth plainer, arouse desirable emotions and help
good purposes.”

Lo mhlomlo ubonisa indlela isimbo sokubhala esinamandla ngayo. UKwetana (1987: 46) naye uphefumle ngesimbo sokubhala wathi:

“The characteristic style of a work or a
writer may be analyzed in terms of its
diction, or characteristic choice of words;
its sentence structure and syntax; the density
and types of its figurative language; the patterns
of its rhythm and of its component sounds; and

its rhetorical aims and devices.”

Isimbo siye sigqame kakhulu ngokusetyenziswa kwezixhobo zokubonga ezizizafobe, izixhobo ezithi zinonge umxholo zizobe nomfanekiso ngqondweni womyalezo wombhali. UCuddon (1976:10) uzichaza ngolu hlobo izafobe:

“ Imagery have many connotations and meanings; generally it covers the use of language to represent objects,actions,feelings thoughts, ideas, states of mind or extra sensory experience.”

Izafobe zithi zinike umfanekiso ngqondweni kulowo ufunda isincoko, oku kuphuhlisa ubuchule bombhali ekuphuhliseni nasekuvezeni oko athetha ngako ngendlela ekhethekileyo. Izinto eziqhelekileyo zivezwa ngendlela entsha nengaqhelekanga nezithi ngolo hlobo zityhileke ubume bazo benene. Xa izafobe zingasetyenziswanga amavo aba yindinisa enganiki mdla, ngelixa zona zinceda ekutyhileni oko kungakhange kuqatshelwe ngulowo ungenabuchule bokubhala. Zininzi iindidi zezafobe esiXhoseni esingabalula phakathi kwazo ezi zilandelayo; izikweko, izifaniso, izihlonipho, izimntwiso, izifanekisozwi, isigqebelo, unxulumaniso, nempoxo.

3.2. Isimbo

Iingcali zolwimi zinendlela zazo ezahlukeneyo zokuchaza isimbo. UShaw (1972: 360) usichaza isimbo athi: “the manner of putting thoughts”. Le nkcazelo ichaza ukuba isimbo yile ndlela athi umbhali abeke ngayo izimvo zakhe ngokusebenzisa amagama awakhethileyo naza kudala uvakalelo kulowo ufundayo. UMsimang (1986:177) uqhubeka ecaphula kuMurray athi; isimbo sithi sigqibelele ngokuthi unxibelelwano lwezimvo lugqithiswe ngokufezekileyo. Umbhali ngamnye unelungelo lokukhetha amagama amakawasebenzise ukukhupha uluvo lwakhe kuloo nto afuna ukuyithetha okanye abhale ngayo. Le nto ke yenza ukuba abafundi babe nako ukuqaphela isimbo sombhali ngamnye ngokuthi bajonge isigama.

UMurray ecatshulwa nguMsimang (1986:177) yena uthi:

“A writers style is closely associated to his personality, which means that elements of his personal feelings, thought and experience are evident in the type of language he uses.”

Umphandi ke ngoku uza kujonga isimbo sikaSebe. Isigama esichongwe ngumbhali kumavo akhe siso esibumba isimbo sakhe sokubhala. Masikhe siphengulule izikweko nendlela azisebenzise ngayo umbhali.

3.3 Isikweko

Isikweko sisikrweqe esithi sithiye into ngale nto siyifanisa nayo. Umphandi uza kuzicacisa ngokufutshane izafoke eziza kusetyenziswa kolu phando nezizezo zisetyenziswe kwincwadi kaSebe, abuye enze imizekelo kumavo kaSebe.

UEdgar (1973:139) usicacisa isikweko ngolu hlobo:

“A metaphor is a comparison that does not use ‘‘ like’’or ‘‘as’’ The tenor is implied in the vehicle and is not introduced by a preposition or a clause marker. A metaphor may consist of a single word, as in Keats’s poem ‘‘To My Brothers.’’ Small, busy flames *play* through the fresh-laid coals. It may also be more extensive, as in Shakespeare’s Sonnet No.146, when the speaker compares his body to a house and his soul to a

tenant in the house. Why so large cost,
having so short a lease, Dost upon thy
fading mansion spend?”

Umbhali ngale ngcaciso uvelela ukuba isikweko lufaniso olwenzeka ngokubiza into ngale uyithelekisa nayo. Uthi olu faniso lungenzeka ngebinzana okanye igatya. Esi safobe sithi sibize into ngenye. Kwilivo u S.E.K.L.N.Mqhayi uSebe (1980: 80-81) usisebenzise ngolu hlobo isikweko:

“Ingoma **ngamafutha** athambisa
amanxeba eli gada sikulo...
Ingoma **liyeza** elisetyeziswa
kwezothando...
Ingoma **ngumjelo** okhumbuza abantu
ngeziganeko ezithile...
Ingoma **sisitshetshe** esilola
ingqondo zolutsha phaya esikolweni”

Ngezi zikweko umbhali uzama ukubonisa indima edlalwa yingoma ebomini babantu. Xa ke esithi ingoma ngamafutha uthetha ukuba ingoma le iyakwazi ukuphazisa, igudise amanxeba neenzingo abantu abagagana nazo kweli gada. Ubuye ayikwekwe le ngoma ngokuthi iliyeza. Apha uphuhlisa ukuba ingoma iyazinyanga iintliziyo ezaphulwe luthando. Xa umbhali esithi ingoma ngumjelo, uveza ukuba ingoma le yiyo egqithisa ikhumbuza uluntu ngeziganeko ezithile. Ngesikweko isitshetshe, umbhali uzama ukubonisa ukuba ingoma le inobukhali bokuzinzisa izinto ezingqondweni zabantu.

Simbona uSebe (1980:1) ephinda esisebenzisa ngolu hlobo isikweko:

“Le ncwadana yabhalwa ngenjongo
yokuchasa uluvo **lwezihuluhulu, iimpumputhela**
ezithi uXhosa wayengenamthetho...Sikho esi

sikrelemnqa siqashelwe ukuphumpa le ncwadi
iphile kangakanana!’’

Isihuluhulu ngumntu onyuka esihla ongazaziyo apho aya khona, kanti impumputhela ngumntu ongaboniyo, umntu ohamba egileka engayiboni nendlela, isikrelemnqa sona ngumntu owenzakalisa abantu engabonwa. Ngezi zikweko umbhali uzama ukuphuhlisa ukuswela ulwazi kubantu abathi uXhosa akanamthetho. Ukwaveza noluvo lokuba aba bantu bathetha utyhatyihiwe into abangenalwazi lwayo, kwaye umbhali xa athetha ngesikrelemnqa ubhekiselele kulo mntu ungaziwayo uqeshelwe ukushwankathela incwadi kaMqhayi Ityala lamawe.

USebe (1980:3) ubuya aziveze ezi zikweko xa ebonga uMqhayi enjenje:

“Vi-i-tyi! Vi-i-tyi! Vi-i-tyo!
Siphen’ iindlebe mzi kaPhalo’
Sicel’ulwimi zimbongi zakwaXhosa,
Siboleken’amandla minyanya yakowethu,
Sinefuthe sitshiswa ngumlilo,
Sinehlombe sikhumbul’uKrone,
Ingcwangula, uxholovane wesiXhosa,
Igcisa nengcaphephe kwiingcali,
Inkunkqele, *inkwenkwezi* yombhali.”

Nanjengoko kusithiwa isikweko simisa into endaweni yenye, nalapha kumiswe inkwenkwezi endaweni kaMqhayi, nto leyo ethi uMqhayi yinkwenkwezi. Inkwenkwezi ke ibalasele ngokuqaqamba. Esi sikweko siveza ukuba umbongwa lo ngumbhali otshatsheleyo nobalaseleyo, uqaqambashe wombhali. Kwilivo uRharhabe uSebe (1980:14) ucaphula uNkuhlu xa ebonga uRharhabe, apha kulo mbongo kukho izikweko azisebenzisileyo xa etyibela lo kaRharhabe :

“Ntsinga-ntsinga kaNomagwayi!

Angenzani n'uPhal'engenazandla!!
 Angenzani n'uPhal' engenangalo!!!
 Angabinza ngani n'uPhal'engenangalo!!
 Angalawula ngani n'uPhal'engenazandla!!
Sandla soKunene sikaPhalo nguRharhabe;
 Gcalek'angalal'obentlombe kub'ukholosile;
 Mibuso yobhukuqwa yonke kusind'okaPhalo
 Kuba won'uxhathise ngengal'engwanzilili;
 Kuba won'uxhaswa yingal'enzindilili;
NguDal'isiphang' ukubiz'utshaba nabakhonzi."

Isandla lilungu lomzimba elisetyenziselwa ukuphatha izinto nokwenza umsebenzi. Xa efaniswa nesandla sokunene kuvezwa ukuba uPhalo ebethembele ngaye, womelele uxhathisa ngaye. Ubuye asebenzise isikweko isiphango xa echaza Rharhabe ,isiphango yimvulakazi egalela ngamandla, enesandi nethi ikhawuleze iyeke ukuna. Xa umbhali esithi uRharhabe ngudal'isiphango uthetha ukuba uyakhawuleza ukuba neentshaba kwanabakhonzi. Kukwalula nokukhawuleza ukuzitshayelee iintshaba. USebe (1980:20) ubuya asisebenzise isikweko nakwilivo uKumkani uSandile uthi xa echaza ukumkanikazi uSuthu:

‘‘Le nkosikazi mayibe **yibhakana** ende
 emiyo ngonaphakade phakathi kwesizwe
 sakowethu.’’

Ibhakana yinto eme phezu kwentaba ekujongwa kuyo nengumzekelo (beacon). Ucaciswa njengebhakana ukumkanikazi ukuze angalibaleki ezingqondweni nasezintliziweni, ngenxa yegalelo neemfundiso zakhe kumzi kaXhosa.

USebe (1980:25) ubuye asisebenzise isikweko xa athetha ngoMaqoma kwilivo uMaqoma nokunxulumene naye:

‘‘Sakucinga ngoMaqoma iintliziyo zicula luvuyo,

Siphathwa yimincili, sizala luthakazelo
 Kuba kaloku:
 UMaqoma **ngumkhonto** ololwe wabekwa,
 UMaqoma ngumashiya-kungamili ngca
 UMaqoma **lizembe** elilolwe labekwa!
 Ewe kaloku maXhosa amahle!
 UMaqoma wayelizeledwane, isihunuluba!
 UMaqoma wayelixhasoba, iphuma-mkhosi!
 Mbuzeni kuKhaneli Maklini wonixelela.’’

Umkhonto sisikhali esisetyenziselwa ukusika izinto, ngoko ke umbhali uzama ukuthi uMaqoma ulungele nantoni na enokwenzeka. Ubuye abonwe njengezembe. Izembe sisixhobo esibukhali sokucanda izinto ezilukhuni. Sizotyelwa indlela awayebukhali ngayo uMaqoma. Wayemelana nako konke okufuna ukulungiswa. Wayekwazi ukumelana notshaba

USebe (1980:26) ubuya acaphule intetho kaMaqoma eqalekisa ukufika kwabantu abaNtshaba athi:

“ Ulwandle olu **lutshaba** lomntu oMnyama
 La manzi abetheka enxwemeni. Abuya
 umva ashiye **iinyoka** zirhubuluza kumhlaba
 kabawo. Andiluthandi ulwandle kuba luza
nookrebe!!!...Ezinye iinkokheli **zingonomademfu**
 nje yena umntwan’kaNgqika wayengqingqiza
 eyingqoshomba engquba abo bafuna ukunqunqutha
 umhlaba, ilifa lomntu oNtsundu’’

Apha kwesi sicatshulwa kukwekwa ulwandle kuthiwa lutshaba, utshaba yinto okanye umntu oyingozi yakho. Esi sikweko siphuhlisa ukuba lulo olwaluthwele abantu abeba umhlaba nobutyebi babantu abaNtsundu. Ubuya athi uMaqoma abaNtshaba baziinyoka, ubonisa ubungozi abanabo, kuba beze ngathi beza ngobuhle ukufika kwabo kanti baza kubenzakalisa abantu abaNtsundu, babaphuce ilifa labo. Ugqitha abanukuneze athi bangookrebe. Ookrebe ke ziintlanzi ezinkulu

ezinobungozi bokuqwenga. Ngesi sikweko uphuhlisa ukuba abaNhlophe zizigebenga. Kwilivo Intaba kaNdoda zikho izikweko ezisetyenzisiweyo.

USebe (1980:36) ecaphula kuNtsikana uthi xa athetha ngale ntaba:

“ Kuthiwa uNtsikana yena wada wathi le ntaba
“iya kuba **sisigqubo** sentsapho yonke kaXhosa,
nebise ichithakele yaya kuma ngoMbashe.”
“Oku ke kuthetha ukuba le ntaba **isisitulo** seenyawo
zikaQamata, ngeso sizathu ke ifanele ukuba
ingcwele kumaXhosa.”

Isigqubo yindawo ekusoloko kuquqwa kuyo. Apha ke umbhali uzama ukubonisa ukuba amaXhosa akasayi kuphela kwintaba kaNdoda, aya kuquqa kuyo nanjengokuba kulele iinkokheli namaqhawo. Isitulo sisetyenziselwa ukuhlala, xa ke le ntaba kusithiwa sisitulo seenyawo zikaQamatha kuphuhliswa ukuba yindawo apho uQamata aya kufumaneka kuyo, yindawo engcwele. Zininzi izafobe umbhali azisebenzisayo ukutyebisa intetho yakhe, isifaniso sesinye sazo. Makhe sijonge indlela uSebe asisebenzisa ngayo isifaniso kumavo akhe.

3.4 Isifaniso

Olu udidi lwesafobe lufanisa into nenye kuba kukho iimpawu ezifanayo kuzo. Esi sikrweqe ke sisebenzisa amabinzana afana no **njenge**, **nqwa** no **oku kwe** ukuveza olu faniso.

USomniso (2002:110) uthi xa achaza isifaniso:

“ Simile (isifaniso), is an explicit
comparison made between two different
objects, scenes or actions, usually connected
through a comparative conjunction.”

UEdgar (1973:139) ulucacisa athi ufaniso:

“A simile is a comparison using “like”

or “as”. The second of these two lines is a simile

It glows and glitters in my cloudy breast
Like stars upon some gloomy grove.’’

Le ngcaciso ingentla iveza ufaniso oluthi lwenzeke ngokuthelekisa izinto ezimbini nangaphezulu. Kwilivo iNtaba enguMava uSebe (1980: 42) usebenzise ezi zifaniso zilandelayo:

“ Nangona lingengakanani eli lizwe
ngobukhulu, nangona lingatyebanga
njengolwagcibe... Akusintwana incinane
ukunyuka nokuqabela iNtaba iNebo, kuba
kukodwa nje ***kufana nokunqanyulwa
kwamendu namandla obu bomi. Kufana
nokuboniswa izinto ezithenjwayo ngeliso
lenyama;*** yingqiniseko
ngezinto ebezixunelwe ngumphefumlo
ngelixa lobuntwana nobutsha.’’

Ngesifaniso ulwagcibe umbhali uveza ukuba eli lizwe alityebanga kuyaphi. Ngesi sesibini isifaniso umbhali uphuhlisa ukuba ukonyuka intaba yeNebo kunobungozi, umntu unokuphulukana nobomi bakhe.

USebe (1980:36) ucaphule kuMqhayi apho afanisa INtaba kaNdoda nomqokozo. Uthi kwilivo Intaba kaNdoda :

“ UMqhayi uyitolika intaba le ***njengomqokozo
nomchankatho*** ophakathi kwamaXhosa,
iminyanya noQamata.’’

Umqokozo luludwe lwezinto ezilandelelanayo, umchankatho yindlela yokunqumla. Apha umbhali uveza ukuba le ntaba yindawo edibanisa amaXhosa asaphilayo, iminyanya kunye noQamata. USebe usizobela umfanekiso ngqondweni wendlela ebeduka ngayo amaLawu akuhlangana noRharhabe. Oku ukwenza ngesifaniso esingezantsi. USebe (1980:16) masimcaphule kwilivo “uRharhabe” xa esithi:

“ Bekusithi kwakuba nzima amaLawu asuke
aduke *okwemishologu* kwezo ntshinyela
zamahlathi.”

Umshologu ngumoya omdaka, okanye ongcolileyo. Ngesi sifaniso umbhali uveza ukuba amaLawu ebezimela angabonakali kwelo hlathi lakwaHoho okwento emdaka. Kubalulekile ngoku sithethe ngesimntwiso njengesinye sezafobe ezisetyenziswe kuCamngco.

3.5 Isimntwiso

Olu didi lwesafobe lunika izinto ezingaphiliyo iimpawu zomntu. USomniso (2002:113) uthi xa athetha ngesimntwiso:

“ Personification (isimntwiso) is a figure
of speech in which animals are given
the attributes of a human being”.

Ingcaciso kaEdgar (1977:147) yona ngesimntwiso ihambisa ngolu hlobo:

“ In personification, something abstract, like
a season of the year, is given human attributes,
as in this famous example from Tennyson’s
“ In Memoriam”’...
Nature, red in tooth and claw,
With ravine, shriek’d against his creeds.”

Inkcazelo kaEdgar ihambisana nendlela esisetyenziswa ngayo isimntwiso ngababhali boncwadi. USebe naye ulusebenzisile olu didi lwesafobe ezama ukuphuhlisa imixholo ethile. Xa esizobela amahlandinyuka obomi bomthi uSebe (1980:71) usebenzisa isimntwiso kwilivo Umthi ngobomi bawo uthi:

“ Hlala phantsi mfo wakwaXhosa
ndikubalisele ngobomi bam.
NdingumOkhi igama lam.
Ndazalwa ngenyanga yomnga
phaya eDikeni phezu komlambo
iTyhume kufuphi nesinala yaseDikeni
ngomnyaka we-1920. Uma uMamHlaba
undizele nabanye abantwana abangoo
Mngcunube, Mnyamanzi nabanye ke.”

Kulo mhlomlo umbhali usebenzise isimntwiso eveza imvelaphi yalo mthi. Uthi umOkhi uzalelwe eDikeni ephuma emhlabeni kwaye ungumthi owakheke wamkhulu. Akungelibali ingumntu lo uthethayo kuba lo mthi umbhali uwenze wathetha.

Kwilivo uMaqoma nokunxulumene naye umbhali uthi xa azoba umfanekiso ngqondweni ngemeko eyayiphantsi kwayo intaba kaNdoda mhla kuyokungcwatywa amathambo kaMaqoma:

“ ***Yibone iNtaba kaNdoda ithokombisile***
ngomhla we29/7/1978. Amathambo ka-
Maqoma ayebuyiselwa kooyise nookhokho.”
(Sebe 1980: 27)

Ukuthokombisa kukujonga phantsi ngeenjongo zokubonisa intlonipho. Xa ke umbhali esithi iNtaba kaNdoda ithokombisile uyinika iimpawu zomntu, uzama ukubonisa imbeko nentlonipho eyabakho kule ntaba mhla kwabuyiselwa amathambo kaMaqoma.

Kwakweli livo uSebe (1980:25) uveza uvakalelo ababe nalo abantu ngobomi bukaMaqoma ngolu hlobo:

“ Sakucinga ngoMaqoma iintliziyo *zicula luvuyo*,
Sakucamanga ngaye sidutyulwa luchwayito
Siphathwa yimincili, sizala luthakazelo.’’

Apha umbhali uyimntwisa intliziyo athi iyacula, uzama ukubonisa indlela abachwayite ngayo abantu xa becinga ngegalelo nemisebenzi kaMaqoma. Izaci nazo zithathe indawo yazo kolu ncuthu mazangwa. Masikhe siziqwalasele.

3.6 Isaci

Isaci yintetho okanye ibinzana elinentsingiselo efuna ingcaciso. UMadolo (2005:7) usicacisa isaci ngolu hlobo:

“ Isaci libinzana lentetho esisagwelo esingangqalanga
esinentsingiselo esuka kwizinto ezithile ezicacileyo.
Esi sagwelo sokuthetha siyayinonga intetho yesithethi
eso sithethayo, siyitsho ibe yinto enencasa imameleke,
abantu bayinambithe.’’

Esi sicatshulwa siveza ukuba isaci sinomsebenzi wokunonga oko kuthethwayo. UMadolo (2005:9) ubuya athi ngesaci:

“ An idiom is a group of words which together

mean something different from the meanings of each of the separate words. For example, a person who is hard up isn't either hard or up, but poor.''

Ngokwalo mhlomlo ungentla apha isaci asiyontetho ingqalileyo. Uyinongile ngezaci naye uSebe intetho yakhe kula mavo awabhalileyo. Kwilivo UKumkani uSandile umbhali ulingxashe ngezaci ukuphuhlisa umxholo wakhe. Masizicaphule ke kuSebe (1980 : 20-22) Nalu ke olunye uludwe lwezaci ezisetyenziswe nguSebe kwincwadi Ucamngco kunye nenkcazelo yazo:

- ***Walala kooyise*** - esi saci sithetha ukuba umntu ubhubhile, kule ncwadi kuthethwa ngokufa kukaNgqika
- ***Wamgusha ekhwapheni*** lakhe - kuthetha ukufihla, sibonisa ukukhuselwa kukaSandile ngunina.
- ***Elalivuzelwa izinkcwe*** - zizizwe zasemzini – sithetha ukubawela into ngamandla, sibonisa ukuba ubukhosi bukaSandile babunqwenelwa nangabasemzini.
- ***Intsimbi isidla egazini macala*** - sithetha ukuba kwakuliwa kugwazanwa, siphuhlisa ukuba amacala omabini ayehlabana.
- ***Yasika inimba*** - kuthetha ukuba nemfobe, siphuhlisa ukuba ukumkani waba novelwano ngabantu, wayokungxengeza kubeLungu ukuze kubekho uxolo.
- ***Utarhuzisa ameva*** - kukucela uxolo, siphuhlisa ukuba waya kucela uxolo kwabaMhlophe.
- ***Uziphosa emlilweni*** - kukuzifaka engozini, kuthe kanti uzisa engozini ngokuya kucela uxolo kubantu abaMhlophe.
- ***Sisidla ngendebe endala*** - sibonisa ukuba abantu bebephila njengangaphambili.
- ***Ephakathi kwenyama nozipho*** - siveza ingozi awazibona ekuyo.
- ***Amaza agubhuzayo azola*** - siphuhlisa ukuthomalala kwengxwabangxwaba awayekuyo akuxolelwa nguRhulumente.
- ***Wakhaba ngawo omane*** - sithetha ukungayifuni into, uyibhebhetha, siphuhlisa ukubhebhetha kukakumkani xa wayebizwa nguRhulumente.

Ezi zaci ziphuhlisa amahlandinyuka obomi bekumkani ukususela ekukhuleni kwayo kuye kuthi xhaxhe ngolawulo lwayo, olube lunzima kakhulu ngenxa yefuthe labeLungu de ikumkani yaphulukana nobomi bayo ezandleni zabaMhlophe. Izaci umbhali ubuye wazisebenzisa kwilivo uMaqoma nokunxulumene naye. USebe (1980:26) uthi:

“ Sesitshilo sathi uMaqoma wayengenkosi
ixhaxha liphaphu, wayengengothywathywayo,
engengo gwatyuse.”

Ukuxhaxha liphaphu kuthetha ukoyika, umbhali uveza ukuba uMaqoma wayengelogwala engoyiki nto. Esinye isaci esifumaneka kwakweli livo siveza intshukumo eyenziwa nguMaqoma xa wayefika umhlaba wakowabo eNcerha wahlulelwe abeLungu.

USebe (1980:27) uthi:

“ Emva kwethuba elithile wakhululwa waya
wazimisela ukubuyela kokwabo eNcerha
kodwa wafika loo mhlaba sowahlulelwe
abeLungu abafikayo. *Watshica amathe*
kwangoko kwaba ke kugqabhuka enye
ingxushungxushu.”

Ukutshica amathe kukufunga usemsindweni ungajiki entweni. Esi saci sisizobela umfanekiso ngqondweni kaMaqoma ecaphukiswa sisenzo sokwabelwa kwabeLungu umhlaba wakowabo. Umphandi uzakuqwalasela isifanekisozwi, njengesinye sezafobe ezisetyenzisiweyonguSebe kumavo athiUcamngco.

3.7 Isifanekisizwi

Isifanekisozwi sisigaba sentetho esizoba umfanekiso ngqondweni wento leyo ichazwayo, ivuselela yonke imizwa, incasa, ivumba, umfanekiso ngqondweni weliso, owolusu nowendlebe. UEdgar (1977: 150) uphefumla athi ngesifanekisozwi:

“ Imagery is often complicated by the
allusion to other works,...For the most
your attempt to visualize, smell, taste
touch, and hear the experience described or
suggested will suffice to give the meaning
of the imagery to you.”

Le ngcaciso ingentla apha iqinisa uluvo lokuba isifanekisozwi sinamandla okuzoba umfanekiso ngqondweni sivuselele nemizwa. USebe uwanongile nangezifanekisozwi la mavo akhe. Ilivo uRharhabe umbhali ulingxale ngezifanekisozwi.

USebe (1980:15) uyichaza ngezifanekisozwi ingxokolo eyayisenzeka kumhlaba wakuloRharhabe enjenje:

“ Uthe uRharhabe akubona ukuba umhlaba
kayise uthandwa yimikhulungo nezankxwe,
ziingxolo neengxokolo, zizambantlanya
nezawuka wathetha ejonge ngaseNtshonalanga
wathi’akundincedi nto **ukuthi nxokotho**
ndaphuk’umnqonqo. Mandihambe nabantu
bam ndising’ eNtshonalanga.”

Ukuthi nxokotho kukuhlala ubukele, ungezi nto. Ngesi sifanekisizwi umbhali uzama ukubonisa ukuba uRharhabe akakhange ahlale phantsi akubona ukuba umhlaba wakowabo uthadwa ziimfazwe. Uye wahamba walishiya ilizwe lakowabo, wemka nabantu bakhe. USebe (1980:29) uthi xa echaza

imvakalelo awaba nayo uMhlelezi uNgqika akuchanwa lilizwi likaThixo, ayichaze ngezifanekiso athi :

“ NoMhlelezi uNgqika, A-a-a-ah Lwaganda!!
uthe mhla wamva, wambona lo mfo wakwaThixo,
ethetha ebalisa udaba lakuloManyuweli, uthe
akukhova, wabonakala, uMhlelezi, **esithi tyishi**
phaya, **gwije** etyholweni kanti kuloko esiya
kugixa ngasese; uthe eyiloo ndiyihididi
ziinyembezi, wangqukruleka ethandaza.”

Ukuthi tyishi kukuhamba, ize ukuthi gwiji kona kuthethe ukujikela. Apha umbhali ngezi zifanekisozwi usizobela umfanekiso ngqondweni kaMhlelezi uNgqika, iba ngathi siyambona akuchanwa lilizwi eshiya inkonzo ejikela etyholweni esiya kulila. Siba nombono wakhe iinyembezi ziqukuqela izidlele ethandaza. Noko mawethu masisiqukumbele esi sahluko, iindaba azipheli kuphela ixesha.

3.8 Isishwankathelo

Umphandi kwesi sahluko uchankathe phezu kwesimbo sombhali. Kwesi sahluko ebeqwalasela indlela abhala ngayo umbhali, ebephengulula indlela umyalezo obugqithiswa ngayo. Nanjengokuba ebeselechazile kwesi sahluko umphandi ifuthe lamagama achongwa ngumbhali ekugqithiseni umyalezo wakhe, uwanike ingqwalasela emandla ke amagama asetyenzisiweyo. Phakathi kwesigama esiqaqambileyo esisetyenziswe ngumbhali kukho izikweko, izifaniso, izimntwiso, izifanekisozwi nezaci. Izafobe ezisetyenziswe ngumbhali zibe nefuthe elihle kakhulu kule ncwadi. Ziwenze la mavo anambitheka kuba umbhali uwanongile kanobom ngezafobe. Ezi zafobe ziyenze nemixholo yacaca gca.

ISIAHLUKO SESINE

ISISHWANKATHELO

4.1 Intshayelelo

Esi sahluko siza kuqukumbela lonke uphando olwenziweyo. Umphandi uyiqwalasele imixholo nesimbo sokubhala kwincwadi Ucamngco. Ngoku ke kwesi sahluko uza kuphalaza nolwakhe uluvo malunga nokubhalwe ngumbhali. Umphandi uyijongile nendlela la mavo anegalelo ngayo kwinkqubela phambili yabantu nokwakheka kwesizwe.

4.2 Imiba exoxiweyo

Kwisahluko sokuqala umphandi ebeqwalasele iinjongo zophando ezikukuqwalasela imixholo nesimbo kwincwadi kaSebe Ucamngco. Phakathi kwemixholo ebiphengululwa ngumphandi, kukho engamasiko nezithethe, engopolitiko, engenkolo, engemfundo nengezembali. Okuqaphelekileyo malunga nemixholo kukuba kukho imixholo efana neyopolitiko ababhali abangakwazanga kubhala ngayo ngexesha isizwe esiNtsundu besiphantsi kwengcinezelo. Yimbinana yababhali abakwazileyo ukuphefumla ngengcinezelo yabaNtsundu ngexesha lengcinezelo, besebenzisa isakhono sokubhala ngobuchulekazi. Kuthe ke abantu abaNyama bakuphuma phantsi kwedyokhwe yengcinezelo yabaMhlophe, bathontelana ababhali bebhala ngalo mxholo. Umngeni okhoyo malunga nalo mxholo kukuba ababhali kufuneka babhale ngeemeko ezichaphazela abantu kule mihla kwezopolitiko. Ababhali kufuneka bejonge izinto ezenzekayo kwezopolitiko emva konyulo lwedemokhrasi. Umxholo wezemfundo nawo ufuna ukuvelelwa kwiimeko ezigqubayo kule mihla kwezemfundo, umzekelo abantwana abaNtsundu abafunda kwizikolo zabaMhlophe. Isizekabani sokufudukela kwizikolo zabaMhlophe siyafuna ukuvelelwa kulo mxholo. Omnye umngeni okhoyo kubabhali abasavelayo kukunqongophala kwababhali abangamabhinqa abaphefumla ngemiba echaphazela abasetyhini.

Xa ke bekujongwe kwimixholo echatshazelwe nguSebe kwincwadi Ucamngco umbhali uyichaphazele imixholo ebisematheni ngexesha ebebhala ngalo. Kumxholo wezopolitiko kufumaniseke into yokuba udade nje enyeleni wabuya. Kwimixholo yakhe ethetha ngezopolitiko,

ukwazile ukuzibona iimeko apho abantu abaNtsundu bebedlelelwa khona, kodwa akakhalima. Uwuchaphazele nomxholo ongemfundo kwaye umphandi umqhwabela izandla ngesakhono asibonisileyo sokufundisa ulutsha indlela yokuziphatha ebomini. Kuyacaca ukuba ifuthe lobutishala belisesegazini ngeli xa abhala ngalo mxholo. Neminye imixholo uyivelele nangona kusafuneka ababhali baphefumle ngeemeko zala maxesha.

Emva kokwandlala umxholo njengenye yeenjongo zophando, umphandi uye waqwalasela nesimbo sokubhala sikaSebe kule ncwadi Ucamngco. Umbhali uzisebenisile izafobe ukunonga la mavo akhe. Ulwimi olusetyenziswe ngumbhali lutyebile. Xa bekuqatshelwe imethodi yophando, umphandi usebenzise iimethodi ezimbini; Ingcingane yomgangatho nengcingane yemixholo. Ingcingane yomgangatho imncede ekuphicotheni isimbo sokubhala. Umphandi uhlele imixholo ngokokuzalana kwayo encedwa yingcingane yemixholo. Olu phando luqhutywe ngoncedo lweencwadi ezisetyenzisiweyo kwakunye nodliwanondlebe nenkokheli yenkolo yakwaNtu.

Umphandi ukuthathele ingqalelo okubhaliweyo ngamavo. Ufumanise ukuba ababhali ababe nendima ekubhaleni ngamavo babhale ngeendlela ezahlukeyo. Ukwaqaphele ukuba kuninzi ekufuneka kwenziwe nendlela ababhali ababhala ngayo. Iimeko esiphila kuzo kule mihla zimele ukuba zichatshazelwe, kujongwe nexesha langoku kungamane kusalathwa kumaxesha amandulo. Ukwaqaphele nento yokuba okaKwetana wenze imitsi evelela iinkalo ngeenkalo kumavo, ezifana nemixholo yamavo ngamavo, eyihlela, kwakunye nesimbo nesakhiwo sawo.

Umphandi ulubona lubalulekile olu phando kuba umbhali wale ncwadi wayeyinkokheli yephandle iCiskei, ibe ke ibhalwe ngexesha lengcinezelo yabaNtsundu. Ikwavelelwe nembali ngomphandwa apho kuvezwe negalelo lakhe kubantu baseCiskei ngexesha ebeyinkokheli yelo phandle. Esi sahluko sikwabuchazile nobume bolu phando, bona buyakunika umkhombandlela kokuya kuthi kulindeleke kwizahluko ezilandelayo. Izahluko zolu phando ke zine. Esi sahluko siqukunjelwe ngokuthi kushwankathelwe okuqulethwe sisahluko xa sisonke.

Isahluko sesibini sona besivutha amalangatya xa besixoxa ngemixholo. Sichaphazele imixholo efana nenkolo, upolitiko, amasiko, nezithethe imfundo nembali. Uwunikile umkhombandlela weemeko ezicinezele abaNtsundu kwilizwe labo nakubeni efane nje nomntu okhombe indlela wajika.

Yimixholo ebalulekileyo kubomi babantu ababephantsi kwedyokhwe yengcinezelo, kodwa indlela ayivelela ngayo umbhali idala ukuthandabuza ekubeni ebenovelwano zezi meko athetha ngazo. Nanjengamntu ebephantsi kolawulo lwabaMhlophe uluma evuthela xa ebona umonakalo oze nabaMhlophe kwintlalo yabantu abaNtsundu.

Xa uqaphela ilivo UNtsikana elimxholo ikukuhlohla ukuzingca ngobuzwe, umphandi uqaphela ukuziphikisa kulo mbhali. Uthi xa ethetha ngobukhalipha bukaNtsikana nangendlela ebenobuthandazwe ngayo ambonakalise njengomntu owayelithandazwe nomfo owayenobuThixo.

Iintsika zesizwe yinkolo nenkcubeko yaso. Xa ke umbhali encoma uNtsikana ngobuthandazwe ngokuthi njengenkokheli abe udlale indima etyhulu ekucebuleni abantu kwinkolo yabo yamasiko nezithethe, umbhali naye ke uyayikhuthaza eyibona njengento ephucukileyo into yokwamkela inkolo yolunye uhlanga, ngenjongo zokujulela kude le yabo.

UNtsikane ebekhuthaza ukulahlwa kwenkolo yamaXhosa kwamkelwe eyobuKrestu. Wayekhuthaza abantu ukuba bangawamameli amagqirha afana nooNxele, bazingise ekuthandazeni kuThixo wamaKresu.

Kaloku eli xesha lokuziswa kwale nkolo yabaMhlophe yayilixesha eyayihlohlwa ngesinyalimani kugqwaliswa inkolo yabaNtsundu njengento yobuhedeni. Ilizwe liyaphuphuma ngamaXhosa ayibona inkolo nenkcubeko yawo njengento ephantsi nenobuhedeni, loo nto sisiphumo sobukoloniya obuhlohlwe kooNtsikana aba nobuqiniswe ngabantu abanjengoSebe. Amadlagusha ke ebesebenzisa inkolo nemfundo ukuhlohla iimfundiso zabo kubantu abaNtsundu. Yiyo loo nto namhlanje sinabeLungu abaNtsundu abanukiselwa phu yinkolo yabo kuba bangxalwe ezi mfundiso ziinkokheli zabo.

Umphandi ubuye amothulele umnqwazi ngendlela ayikhusele ngayo inkolo yakubo kwilivo Idini . AbaMhlophe bebewathatha amadini njengento yobuhedeni. Kweli livo umbhali uvuselela inkcubeko yabaNtsundu kuba uyalicacisa idini ukubaluleka kwalo kwimpilo yabaMnyama. Uyibeka elubala into yokuba lenziwa ukuhlonipha izinyanya, zinyanya ezo zinxibelelanisa abantu noQamatha. Uyayigxininisa into yokuba idini likho nakwinkolo yobuKrestu. Ngale ndlela umbhali uzama ukukhupha ebantwini uluvo lokuba amadini yinto yobuhedeni.

Omnye umba obangela ukuba umnqwazi womphandi ungaqini, kukuzinikela ngokunyanisekileyo kombhali kwiimeko ezichaphazela abantu nokungakhalimi akuqaphela iimeko zokudlelelelwa kwabaNtsundu. Kwilivo Umqwashu umbhali uveza ukuxatyaniswa kwabaNtsundu bodwa, bexatyaniswa ngomhlaba. Umphandi ebelindele ukuba umbhali asebenzise izibhebhwela zamagama ehesho eso senzo, nanjengomntu otshatshelweyo ekuvezeni iimvakalelo zakhe ngesigama. Umhlaba yeyona nto ibibanga ukruthakruthwano phakathi kwezizwe, ngoko ke xa ebesazi umhlaba lilifa labantu ngele ekhe wakhalisa sisenzo sabaMhlophe xa enika amaMfengu ngenjongo 'zokuwasebenzisa'. Umphandi ebelindele ukuba umbhali athethe rhabaxa ngenxa yesi senzo singcole kangaka sokuxabanisa amaXhosa odwa ngomhlaba. Le nto ayimothusi umphandi kuba yena kuqala wayesisithunywa sabaMhlophe. Kwiimbali zelizwe ezibhaliweyo nezingabhalwanga ziyakhankanywa izikhakhamela nababhali abenze imitsi, belwela inkululeko yabantu, igama likaSebe aliveli kubantu bakowabo.

Emva konyaka ka-1994 umhla wesine kuDisemba wacima ezingqondweni zabantu baseCiskei kuba le nkululeko alilisela ngayo uSebe yayingunomgogwana, ayizange yabakho. Yena wayesisixhobo nje sokubambezela abantu kweyona nkululeko. Yayiyinkululeko enjani khona le yayisohlula abaNtsundu ngokobuhlanga, neyayineenkokheli ezazibhexeshwa ngabacinezeli?

Upolitiko asinto ibisegazini kombhali kuba nale mixholo yakhe yopolitiko akabonakali ekhalimela ingcinezelo yabaNtsundu. Ulawulo lwakhe belungabaxolisi abo abakhokelayo, kuba uye wabhukuqwa ngenxa yolawulo oluhexehexe. Ayimothusi ke umphandi into yokuba amavo akhe, ingakumbi lawo amixholo ingopolitiko eyibetha ngoyaba imiba ecela umngeni.

Xa umphandi eqaphele umxholo welivo Intaba kaNdoda ufumanisa ukuba ungxengiwe. Esona sihloko silifaneleyo eli livo ingabubuthandazwe. Apha umbhali kweli livo ungene nzulu ethetha ngobu buthandazwe. Umbhali naye uyiqondile le mpazamo kuba uye ayiveze abuye anikezele izizathu ezife amaqe. Uthi xa ezathuzela ukuhola kwakhe, emkile kumxholo oyintaba kaNdoda ethetha ngephango, ubuhlanga, ukukruthakruthana uthi incoko ibanjwe esiqwini. Utsho esithi iinkosi, izithwalandwe, amakroti nawo onke amaXhosa alele kwiNtaba kaNdoda ayengalawulwa liphango, ayengenabuhlanga, ayenemvisiswano.

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Umphandi uthe xa eqaphele igalelo lombhali kumasiko nezithethe wafumanisa ukuba uziqaphele izinto ezonakalisa amasiko nezithethe zabantu abaNtsundu. Uthi xa efundisa uluntu, ecela umngeni nebuyambo angaziqondi naxa sele egabadele ekwenzeni imfundiso ngamasiko. Xa unokuqaphela ilivo Ulwaluko uya kufumanisa ukuba ungene nzulu kweli siko. Njengandoda yomXhosa bekungalindelekanga ukuba akhuphe iimfihlo zeli siko. Isiko lokwaluka linyulu kwaye lihlonitshiwe ngamaXhosa. Ezinye izinto azichaphazeleyo malunga neli siko zihambisa umzimba, ingakumbi kwabasetyhini namakhwenkwe ezinjengokuchaza zonke iikcukacha zeli siko, achaze nezi zidungulwana zeenyama zisuswa kuwo nento eyenzekayo kuzo. Umbuzo ke anawo umphandi ngowokuba ezi mfihlelo zeli siko linyulu azidakance elubala azingebi nagalelo ekuhliseni isidima seli siko na?

Umphandi xa eqaphele amavo **amxholo ungemfundo** ufumanisa ukuba umbhali uthetha ngento esegazini kuye, ingakumbi kwilivo Umntwana neenkile zobomi, simbona engene nzulu kwimfundiso exhobisa ulutsha ngendlela yokuphila ubomi obunempumelelo. Simva ecebisa ulutsha ukuba luziphathe ngendlela eyiyo, luthembeke luziqeqeshe lukhaliphe kwiingxaki zobomi.

Kumxholo ongembali umbhali uchaphazele imiba ebaluke kakhulu kwimbali yesizwe samaXhosa ingakumbi lawo ebehlala kwiphandle ebelisakuba yiCiskei. Wenze imitsi ebalisa ngamaqhawe ezwe lakwaXhosa neendawo ezibalulekileyo kwinkcubeko yawo. Usinike imbali ngekumkani yamaXhosa, esinika umnombo negalelo layo kwisizwe sayo. Iinkosi uthethile ngazo nalapho axele umnombo wazo, igalelo lazo kubomi babantu ebezibakhokela. Iindawo ezifana neNtaba kaNdoda, INtaba engumava, Umnquma, Umqwashu zindawo azibaluleyo ezo njengeziqulathe indyebo yesizwe samaXhosa.

Umphandi umnika intshinga kulo mxholo kuba kaloku amaXhosa imbali yawo igqithiswa ngomlomo. Eli linge alenzileyo lokufundisa ngembali yelizwe, ngokuthi ayibhale phantsi liya kuba yinzuzo eya kuhlala ihleli, iya kwaziwa zizizukulwana ngezizukulwana.

Ikhona ke imbinana yamavo apho angavakali khona. Kula mavo usinika nje isihloko selivo aze alingxale ngezicatshulwa zabanye ababhali , loo nto uyakuyiqaphela kwilivo u Mhlekezisi uHintsisa.

Kwisahluko sesithathu umphandi uqwalasele isimbo sokubhala. Isimbo sokubhala sisixhobo esinceda umbhali akwazi ukuchonga amagama aza kugqithisa ngawo umyalezo wakhe. Umphandi usiqaphele isimbo sombhali egxile kwizikrweqe azisebenzisileyo uSebe. Umbhali uyakwazi ukuqondwa ngesigama asisebenzisileyo engakhange abe uchaziwe. Umphandi xa eqaphela la mavo

kaSebe ufumanisa ukuba isimbo sakhe sahlukile kumavo akhe, kuba isimbo asisebenzisileyo siyahluka kula mavo akhe. Ubuninzi bala mavo akhe anesigama esikhethekileyo. Utsho ngoncuthu mazangwa enonga la mavo ngezikweko, izifaniso, izimntwiso izifanekisozwi, izaci, njalonjalo. Olu cwambu lolwimi alusebenzisileyo luyigqithisa kakuhle imiyalezo yakhe, kwaye kumelwe ukuba nababhali abasakhasayo ukuba balusebenzise ulwimi olunje ukunambitheka.

Kwisahluko sesine umphandi ushwankathele lonke uphando abelwenza eveza iingongoma eziphambili. Ulwenzile noluhlu lweencwadi ezibe yimithombo yolwazi kolu phando lwake.

4.3 Iimbono zomphandi

Kolu phando umbhali uqwalasele imixholo echatshazelwe ngumbhali, ekhangela ukuba le mixholo athetha ngayo inagalelo lini na kwintlalo nenkqubela phambili yabemi baseCiskei. Umphandi ke ufumanise ukuba le mixholo yesenyongweni yabemi baseCiskei kuba ithetha ngembali yelo phandle imbali nentlalo yabo, uchaphazele imiba yopolitiko, amasiko nezithethe, inkolo nonqulo . Kule mixholo yakhe umbhali simbonile ehlohla iintlanga zokuzingca ngobuhlanga babo nobuthandazwe. Nakubeni ebekhuthaza ukuzingca ngenkolo nonqulo, umbhali ufumaniseke engayibhebhethi kwaphela le ndlela ihlohlwe ngayo le nkolo. Uyityibela eyincoma nefuthe layo inkolo yobuKrestu. Umphandi ukubona oku kusenziwa ngexesha elingafanelekanga.

Kwimixholo yakhe engezopolotiko umbhali ubonakala engumntu odadele enyeleni kuyo. Uwubonile umonakalo owenziwe ngabaMhlophe kubomi babantu abaNtsundu kodwa akakhalimanga. Amavo afana noNtsikana, uMaqoma nokunxulumene naye awuvezile umonakalo oze nempucuko yaseNtshona. Umphandi ufumanise bambalwa ababhali ababhala ngeemeko ezisematheni kule mihla umzekelo upolitiko kula maxesha edemokhrasi, uqoqosho nemfundo.

Isimbo sokubhala sikaSebe umphandi usothulela umnqwazi. Uwanongile la mavo akhe ngezikrweqe, loo nto yawenza avakala kamnandi ezindlebeni zabafundi. La mavo uwangxale ngezikweko, izifaniso, izifanekisozwi. Nakubeni ephume izandla kwisimbo sakhe sokubhala, unayo imbinana yamavo esinesimbo esife amanqe.

Nanjengokuba benqongophele ababhali bamavo abaphefumle ngesimbo nemixholo ekumila kunje, umphandi uhlab'ikhwelo ecela umngeni kubabhali abasavelayo ukuba bazeke mzekweni kulo

msebenzi kaSebe. USebe nanjengokuba wayebhala ngemixholo eyayisenyongweni neyayichaphazela iimeko zokuphila zaloo maxesha ezifana nopolitiko, ababhali bamavo kufuneka benze amalinge okubhala ngemiba esematheni kula maxesha. Akafumaneki amavo achaphazela iimeko zokuphila kwabantu emva kwenkululeko yabaNtsundu nemingeni abajongene nayo.

Ulwimi olusetyenziswa nguSebe lutyebile lutsho ngentsholo etsho kamnandi ezindlebeni zomphulaphuli. Uzisebenzisile nezangunda, ukutsho oko amagama angasetyenziswayo esiXhosa, enonga la mavo akhe. Phakathi kwezangunda azisebenzisileyo singabalula nje ezi zifumaneka kwilivo uMaqoma nokunxulumene naye ezizezi zilandelayo; **wayelizeledwane** , **isihunuluba**, **ixhasoba**. Isigama asichongileyo umbhali akasigxumekanga nje usisebenzise ngendlela efanelekileyo. Usebenzise ulwimi olusulungekileyo noluhlokoza ingqondo yalowo ufunda amavo akhe.

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