

**UKUNGQUZULANA LWENKCUBEKO
YEMVELI NEYASENTSHONA KWI-
INGQUMBO YEMINYANYA / UKUBA
NDANDAZILE**

By

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of Master of Arts at the University of Stellenbosch.

Study: Prof NS Zulu

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DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

SISHWANKATHELO

Olu phando lumalunga ngokungquzulana kwenkcubeko yaseNtshona neyemveli kwiinoveli ezimbini ezibhalwe ngababhali abadumileyo ekubhaleni iincwadi zamabali esiXhosa. Ezi noveli zolu phando nababhali bazo yi - **Ingqumbo yeminyanya** ngokubhalwa A. C. Jordan. Eyesibini ngu – **Ukuba ndandazile** ngokubhalwa ngokuka W. K. Tamsanqa. Olu phando luqwalasela kwezi noveli zindala ukuze lubone ukuba ziwuxukushe njani umbandela wongquzulwano lwenkcubeko yaseNtshona neyemveli yamaXhosa.

Isahluko 3 sithetha ngokuza kuqhubeka kolu phando. Isahluko 2 sidandalazisa amabakakala engcingane oluncwadi., nenkcubeko, nto leyo ebonanakalisa ubume. bolu – phando. Kwisahluko 3 kunye no 4, kuhlalutywa iinoveli ezimbini zesiXhosa. Ingqumbo yeminyanya kunye no – **Ukuba ndandazile** kwisahluko 4.

Kuyafumaniseka ukuba ungquzulwano kwi – **Ingqumbo yeminyanya** no – **Ukuba ndandazile** lwenziwe kukudibana kwenkcubeko yaseNtshona neyemveli. Abalinganiswa bamacala omabini baye banezinye iingqondo ezingahambelaniyo nelinye icala. Abalinganiswa abazintloko bezi noveli bakholelwe kwinkcubeko yaseNtshona, noxa bekhokela isizwe sabo sabantu benkcubeko yemveli. Noxa abantu benkcubeko yemveli babeqhubeka nenkcubeko yabo yemveli, babengayithandi inkcubeko yaseNtshona eyamkelwe ngabantwana baseNtshona, ebona ukuba bayijongele phantsi inkcubeko yabo yemveli. Unobangela owenze ungquzulwano kukuthi bona abantu abakholelwa kwinkcubeko yaseNtshona bebancinci ngokwenani, bafune ukuqweqwedisa abantu benkcubeko yemveli abasisininzi. Ngenxa yobuninzi babantu abakholelwa kwinkcubeko yaseNtshona, nto leyo edale isiphelo esingekho sihle nokuphalala kwegazi kwezi noveli. Ukuqumbela, isiphelo esibi sabalinganiswa senziwe kukunganyamezelani kwabanbezinkcubeko zombini.

ABSTRACT

This study explores the cultural conflict between the Western and African cultures in two Xhosa novels. The two novels investigated in this study are **Ingqumbo yeminyanya** by A.C. Jordan and **Ukuba ndandazile** by W.K. Tamsanqa. We concentrate on the two older Xhosa novels with the aim to find out how they deal with the cultural conflict arising from western and traditional Xhosa life systems.

Chapter 1 of the study presents the aims of the study. Chapter 2 presents theoretical underpinnings of literature and culture as the theoretical framework of the study. In Chapters 3 and 4, two Xhosa novels are analysed, one in each chapter.

It is found that conflict in **Ingqumbo yeminyanya** and **Ukuba ndandazile**, results from western and traditional Xhosa value systems that co-exist. The characters in the novels belong to each camp and have strong views about the other's value system. The protagonists of both novels adhere to the western culture, and they live in their community with antagonists who cherish their traditional Xhosa lifestyle. The traditional people are content with their style of life, they are dissatisfied by the westernised life of their offspring who have become alien and who despise and look down upon their own Xhosa tradition and custom. A major problem in the novels is that the westernised protagonists are a few educated royal leaders who have to lead the traditional people they despise. Yet because of the majority of the traditionalists, the traditional Xhosa life exerts so much force on the lives of the few educated protagonists such that they reach tragic ends. The conclusion that can be made about the tragic end of the characters in both novels is that it results from the failure of the intolerance of the western and traditional value systems.

OPSOMMING

Hierdie studie ondersoek die kulturele konflik tussen die Westerse en Afrika-kulture in twee novelles. Die twee novelles wat ondersoek word is **Ingqumbo yeminyanya** van A.C. Jordan en **Ukuba ndandazile** van W.K. Tamsanqa. Daar word gekonsentreer op hierdie twee ouer novelles met die doel om te bepaal hoe kulturele konflik hanteer word wat veroorsaak word deur die verskille tussen westerse en tradisionele Xhosa leefwyses.

Hoofstuk 1 van die studie bied die doelstellings en afbakening van die navorsingsonderwerp. Hoofstuk 2 bied die teoretiese grondslae van die interaksie tussen letterkunde en kultuurondersoek wat die teoretiese raamwerk vorm van die studie. In hoofstukke 3 en 4 word die Xhosa novelles ontleed.

Daar word bevind dat konflik in **Ingqumbo yeminyanya** en **Ukuba ndandazile** veroorsaak word deur westerse en tradisionele Xhosa waardesisteme wat naas mekaar bestaan. Die karakters in die novelles verteenwoordig elk van hierdie kante, en het sterk sieninge oor die ander se waardesisteme. Die protagoniste in beide novelles volg die westerse kultuur, en hulle leef in hulle gemeenskap met antagonistiese wat die tradisionele Xhosa lewenswyse volg. Dié tradisionele mense is tevrede met hulle leefwyse, en is ontevrede oor die verwesterse lewe van hulle kinders wat vervreemd geraak het, en wat neerkyk op die Xhosa tradisies en gewoontes. 'n Groot probleem in die novelles is dat die verwesterse protagoniste in paar opgevoede koninklike leiers is, wat die tradisionele mense moet lei vir wie hulle verag. Vanweë die meerderheid tradisionele mense, oefen aspekte van die tradisie te veel druk uit op die enkele opgevoede protagoniste en laasgenoemde het 'n tragiese dood. Die gevolgtrekking kan gemaak word uit die tragiese dood van die protagonis karakters in beide novelles dat dit die resultaat is van onverdraagsaamheid van westerse en tradisionele waardesisteme.

DEDICATION

I dedicate this study to aMaqoma, aMaqwambe, aMangxongo, amaMpandla,
ooMaduna, uSixolise nooSkhomo and all my friends.

But mostly to God for his lovely and unchanging Love.

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DEDICATION

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ISAPHLUKO 1

INTSHAYELELO

1.1 UNOBANGELA WOLU PHANDO

Uncwadi olubhaliweyo nolungabhalwanga lwamaXhosa lukhangeleka lutyebile malunga nenkcubeko yawo. Le nto iyabonakala kakhulu kwiinovele ezindala. Noxa ke kunjalo, ababhali nabahlalutyi bolu ncwadi abakawujongi kakhulu umbandela wongquzulwano lweenkcubeko ezahlukeneyo, isikakhulu eyaseNtshona neyemveli. Phantse kuzo zonke iinovele zesiXhosa ngokolu phando yi**Ngqumbo yeminyanya** ngokubhalwa ngu A. C. Jordan efumane le nxaxheba kwaba babhali balandelayo Botha (1986), Jafta (1995), Nyamende (1990), Qangule (1974), Skenjana (1997). Noxanje sekukuninzi okubhaliweyo ngeli lika Jordan, yona indaba yongquzulwano lwenkcubeko yaseNtshona alukakhankanywa nonobangela woko awukavezwa ngokwaneleyo.

Eyona njongo yolu phando kukujonga ifuthe lenkcubeko yaseNtshona kwinkcubeko yokuphila kwamaXhosa. Ngoko ke olu phando luza kujonga oku kwezi ncwadi zimbini zilandelayo: **Ingqumbo yeminyanya** ngokubhalwe nguA. C. Jordan, kunye nencwadi **Ukuba ndandazile** ngokubhalwe nguW. K. Tamsanqa.

Amabali akwezi ncwadi zingentla abonisa iyantlukwano, impixano, neenzima ezenziwa lungquzulwano lwezi nkcubeko phakathi koluntu oluNtsundu obelukade luziphilela ngokwenkcubeko nendlela yalo engekafiki umntu omhlophe kwilizwe lawo. Ezi zinto zikhankanyiweyo apha zibonakala kakuhle kubalinganiswa abakholelwa ngokupheleleyo kumasiko nezithethe zabo, bengquzulana nabalinganiswa abaphambili abathe bamkela impucuko yaseNtshona njengeyona mpucuko ibalulekileyo nephilileyo ukogqitha eyabo yemveli abazalelwe kuyo nabakhuliswe ngayo. Loo nto ibe ngunobangela wokwakheka kongquzulwano olukhulu kumakhaya akhokelwa ngaba balinganiswa, nakwizizwe ezikhokelwa ngabo njengesizwe samaMpondomise kwi**Ngqumbo yeminyanya**, nesizwe sakwaPhalo kwincwadi **Ukuba ndandazile**. Olu ngquzulwano luthe lakhokelela ekufeni, ekuphalaleni kwegazi, ekugxekaneni, kukungathembani, kwimpixano nasekuqhekekeni kwesizwe kuwo womabini la mabali ezinovele.

Olu phando lundululwe yilonto ukuze lubone ukuba maluwalasela isimo senkcubeko yaseNtshona nokungqzulana kwayo nenkcubeko yemveli njengoyena nobangela wezi zinto zichaziweyo ngasentla. Kwakhona olu phando luzakuwalasela neempembelelo zenkcubeko yaseNtshona kwisimo sabalinganiswa abafuthelwe lifuthe lale nkcubeko, kwaye nendlela abathinjwe ngayo ngengqondo, ngezenzo nangokwentlalo yile nkcubeko, nakubeni nje bephila bekwakhokela abantu abasakholelwayo kwinkcubeko yemveli namasiko nezithethe zayo.

1.2. INJONGO YOLU PHANDO

Olu phando luzakuwalasela ungqzulwano phakathi kwenkolo yobuKhrestu, naleyo yamaXhosa akholelwa kwizinyanya namasiko nezithethe. Kanti ke lujongile ngokubanzi indlela ababhali bezi ncwadi abathe bazama ukudibanisa ngayo ezi nkolo, noxa zikhabana. Le nto beyenza ngokwenza kubekho iinkolo ezimbini ezohlukeneyo abantu bezizwe ezikwezi noveli zimbini amabazilandela noxa bezizizwe ezinye. Umzekelo kwi**Ngqumbu yeminyanya** ukukholelwa kukaZwelinzima noNobantu nelinye igcudwana labanye abantu kwinkolo yaseNtshona, lona uninzi lwabantu bakhe bekholelwa kwinkolo nenkcubeko yemveli. Kanti nakwinoxela **Ukuba ndandazile** ukukholelwa kwenkosi uLindikhaya nenkosazana unoBandla negcudwana labanye abantu kwinkcubeko nenkolo yobuKhrestu yaseNtshona kodwa uninzi lwabantu ababakhokelayo bekholelwa kwinkcubeko nenkolo yemveli.

Iinjongo malunga ngolu phando kukuba linga lingaba luncedo kumacandelo onke anento okwenza neelwimi zesiNtu. Kanti ke lingapheleliselanga apho nakumacandelo ajongene nezobugcisa nenkcubeko, iinkundla ezijongene nentlalo yabantu, kwisebe le-anthropology, ukugqithela kumacandelo afundisa ngezembali nentlalo (history). Olu phando linokuba luncedo kakhulu kwabo bafundisa abatyeleli nabafundi abasuka kwamanye amazwe njengalawo aphesheya kwezilwandle ekwazini imbali nenkcubeko yabantu abaNtsundu ingekatshintshwa lifuthe lezinye iinkcubeko, kanti nasekutshintsheni kwayo.

Ukuba umntu uyaqwalasela kweli lizwe loMzantsi Afrika ukusukela ekufikeni kwezinye iintlanga, isikakhulu abaNtshona kwaphela ukuhloniphana phakathi kweentlanga ngeentlanga kwabakho uvukelwano, ucinezelwano ngobuhlanga nangeenkcubeko. Ezinye njengezi zaseNtshona zibone iinkcubeko yazo ifanelekile ukuba ibe njenge yona emayilandelwe, kanti nabantu abaNtsundu abathanda kakhulu inkcubeko yabo yemveli

bayibone eyabo inkcubeko ifanelekile kwaye kungekho nkcubeko iyigqithithayo eyabo ngokubaluleka. Yonke le mpikiswano ikhangeleka njengo nozala wongquzulwano lwenkcubeko yaseNtshona neyemveli kwezi noveli. Olu phando lujonge ukubonisa umonakalo owenziwe lolo phikiswano lwenze ungquzulwano.

Kanti ke lukwajonge ukuba sisixhobo sokuziqonda nokuzibuyisa kwezizwe zonke ezilahlekene nesidima sazo, zibuyele kumasiko, izithethe nakuzo zonke iindlela zazo zemveli zokuphila ebomini. Olu phando lukwajonge nokuguqula iintlanga ezithe zaphuca isidima, ubuntu, nesithozela zezinye iintlanga, ziyiqonde imposiso yazo eziyenzileyo. Okokugqibela lujonge nokuphelisa ukucalulana phakathi kohlanga olunye, nanjengoko kusenzeka kakhulu kula mabali ezi noveli zombini.

Enye injongo yolu phando kukuqondisa abantu ukuba inkcubeko yinto ngamanye amaxesha etshintshayo ngenxa yokutshintsha kwamaxesha, ukuguquka kwesimo sentlalo ngenxa yoxinzelelo olwenziwa lifuthe lokuxubana nezinye iintlanga emisebenzini, ezikolweni nasezicaweni, nakuyo yonke iindawo iintlanga ezahlukeneyo zidibana khona. Abantu bazakwazi nokuba utshintsho luneziqhamo zalo ezintle okanye ezimbi, baqonde nokuqonda ukuba ngelinye ixesha lubuhlungu kanti lizakuzala izinto ezintle, ngelinye ixesha luqale kakubi kanti ekugqibeleni lizakuza nokuhle, kanti ngelinye ixesha lungabi luhle kwaphela kude kube sekupheleni kobomi. Naluphina uhlobo lotshintsho nendlela emalube njalo luxhomekeke kwabo bantu okanye ezozizwe zahluka-hlukeneyo zifuna utshintshiselwano ngeenkcubeko, kungadanga kubekhobo zimfazwe, kufa, naziingxabano.

Xa kujongwe luluntu kwiinjongo zolu phando kuyacaca ukuba olu phando luzakunceda ekuhlanganiseni izizwe neentlanga ezihlabanayo ngenxa yokungaboni ngasonye ngeendlela zokuphila. Kodwa ke oyena ndoqo kukubonisa ukuba iyantlukwano ngokweenkcubeko iyawudala umonakalo ezizweni, nanjengoko kunjalo kwezi noveli zolu phando.

1.3. ISAKHIWO SOLU PHANDO

Awona magama asisakhiwo solu phando nazakuqwalaselwa ngamandla njengo ndoqo nengxam yalo ligama inkcubeko, kunye negama ungquzulwano. Ngoko ke ngawo aza kuthi ahlalutywe ngokubanzi kuthatyathwa nakwizimvo zabanye ababhali, ababhale ngezinto ezinxulume nenkcubeko. Ekuhlalutyweni kwee noveli zolu phando kuza

kusetyenziswa nezinye izimvo zabantu ababhalileyo ngazo, kungalityalwanga ukusebenzisa lonke ulwazi malunga nomsebenzi nezimvo zamamishinari ababeziphakela usapho lomzi oNtsundu eLovedale, nanjengoko abalinganiswa bombhali uJordan kwingqumbo yeminyanya befunde khona ngokwezifundo nangokwezentlalo befundiswa ngoonyawontle ngaloo maxesha.

Kanti ke noxa nje kwincwadi kaTamsanqa abalinganiswa abaphambili kungazeki ngemfundo yabo kakuhle, kodwa kuyazeka ngokophando ukuba abafundisi baseLovedale babeqeqesha abafundi abamnyama ukuba babe ngabefundisi bakwalizwi ukuguqula isimo nentlalo yabantu abaNtsundu kwiindawo abahlala kuzo, bebaguqula ukuba balahle ngokutsho kwabo izinto zobuhedeni bakholelwe kwinkolo yenkcubeko yaseNtshona abuKhrestu. NoBrown (1969:34) naye okuthethwa apha uyakukhankanya:

“Right from this early stage the missionaries believed it would be more possible for the people to accept Christianity if they were parted from their tribe and came to take up residence at the mission itself.”

Ngoko ke ifuthe loo nyawontle nenqubo yabo yezikolo nokuhlala kwabo phakathi kwabantu nezizwe eziNtsundu zidlale indima enkulu nephambili ekuguquleni nasekudaleni ungquzulwano lwenkcubeko yaseNtshona neyemveli yabantu bakaPhalo kwincwadi kaThamsanqa ethi **Ukuba ndandazile**. Apha ngezantsi kuboniswa okuzakuthethwa kwisahluko ngasinye.

Isahluko 2

Isahluko sesibini solu phando siza kujonga sixukushe umbandela wenkcubeko nongquzulwano kujongwe ezincwadi zababhali benkcubeko. Kwisigaba sokuqala kuza kuxukushwa umbandela wenkcubeko, kuze kwisigaba sesibini kuxukushwe umbandela wongquzulwano.

Isahluko 3

Esi sahluko siza kuqwalasela ibali likaA. C. Jordan kwincwadi **Ingqumbo yeminyanya**. Icandelo lokuqala lesi sahluko lizakujonga umbandedela wenkcubeko yaseNtshona

neyemveli nongquzulwano. Luze lona icandelo lesibini lujonge ungquzulwano nenkcubeko.

Isahluko 4

Sona esi sahluko siza kujonga ukungquzulana kwenkcubeko kwincwadi ka W. K. Tamsanqa ethi **Ukuba ndandazile**. Kwisigaba sokuqala kuza kukhangelwa inkcubeko nongquzulwano. Kuze kwisigaba sesibini kujongwe umbandela wongquzulwano nenkcubeko.

Isahluko 5

Sona esi sahluko sisahluko esikwasisiphetho solu phando, sijonge ekuwadibaniseni womabini la mabali ezi ncwadi, kujongwe izinto adibana ngayo nahlukene ngayo phantsi ngokwesi sihloko solu phando.

1.4. IMBHALI NGABABHALI

Kuphando olwenziweyo xa bekusenziwa olu phando, izimvo zabantu olufumaneka ezincwadini isikakhulu ezibhalwe ngeLovedale nokufika koonyawontle nenxaxheba yabo ekumisweni kwayo, zibe luncedo kakhulu kolu phando. Kanti nembhali ngababhali bala mabali kungawo apha idlale indima enkulu kolu phando kuba kaloku ifuthe nesakhono sabo sokubhala, siveze nembhali yobomi babo nemfundo yabo kumaziko bebefunda kuwo ayephantsi koo nyawontle. Ngoko ke yilonto eyenze ukuba olu phando lunikezele ngembhali ka W. K. Tamsanqa efumaneka kuphando luka Qamata (1983). Kwakhona olu phando lunikezela ngembhali ka A. C. Jordan efumaneka kwiJournal ka1992 yengqokelela yababhali ngababhali **ngeNgqumbo yeminyanya**.

1.4.1. Imbali ngo A. C. Jordan

UArchbald Campbell Jordan wazalwa ngowe 30 October 1906 eMbokothwane kuTsolo, apho afumene khona imfundo yamabanga angezantsi eSt. Cuthberts Mission. Yona imfundo yobutitshala uyifumene eSt John's Colledge eMtata. Ibakala lesibhozo ulifunde waligqibezela eLovedale, wagqithela eFort Hare apho agqibezelele khona ibanga leshumi. Waza ngowe 1934 wafumana imfundo enomsila kwalapho. Ngowe 1942 waphumelela

kwimfundo yabucala iMasters zakhe. Ngowe 1957 waphumelela iPhD kwizifundo zeAfrican Studies eUniversity of Cape town, kodwa ephumelela elwile kuba ecaphukela okokuba izifundo zeAfrican Studies zifundiswa ngabantu baseNtshona, abantu abangazinto ngenkcubeko yabantu abaNtsundu. UJordan uqalise ukufundisa njengo mfundisi ntsapho eKroonstad, waya eHealdtown (Nxukhwebe) waphindela kwakhona kwaseKroonstad. Ukusuka apho ufundise eUniversity yaseFort Hare nakwiUniversity yaseKapa. Usebenze kakhulu kwezo mzabalazo wokukhulula abantu abaNtsundu kwingcinezelo yalo maxesha yabantu abamHlophe, kwaye ube lilo nelungu leCape Voters Association elwela nokuba imele lonke uluntu ngokulinganayo nangenene nenyano kungekho zintlanga zikhethwayo. Kanti ikhona neminye imibutho athe wangenelela kuyo njengelungu kodwa yena ejonge ukuba lo mibutho isebenzele abantu. Nantsi eminye yaloo mibutho Transkeian Organised Bodies (TOB), Cape African Teachers (CATA), All African Convention (ACC) kunye neNon Europe Unity Movement (NEUM).

Usiba lwakhe ngokokutsho kukaMakalima lubonakalisa ukuba ngunobalisa webali. Abalinganiswa bakhe ubakhe kubantu bokwenene neziganeko nendawo zokwenene. UNomvula nesithandwa sakhe uPhyllis ngokutsho kukaMakhalima, uThembeka noMphuthumi bonke babe zizihlobo ezazivana zisonwaba kunye babefunda kunye kwaye bezizihlobo. Bonke babehamba ngololiwe ukusuka eMtata ukuya eDikeni. Kanti neBishop nayo ngokunjalo uyakhele kuBishop Edward Smyth wecawa yaseAnglican owaye yinqununu eFort Hare, kwaye ethandwa ngabafundi. USister Monica yena umthathe kuDr Shannon. UGcnizibele yena noxa nje kungekho kuqiniseka kodwa ke yena emthatha kumfanekiso womhlobo wakhe uDlova.

1.4.2. Imbali ngo W. K. Tamsanqa

UThamsanqa uzelelwe eZazulwana kwisithili saseGcuwa ngowe1928. Ufunde amabanga aphantsi kwalapho eGcuwa phantsi komnumzana Ndwandwa. Ibanga lesithandathu uliphumelele ngowe1947. Waza ngowe 1948 waqala i J. C. yakhe. Uphumelele imatriki yakhe eTigerkloof.

Ngowe 1955 usebenze emgodini waseWitbank esamkela imalana encinci. Ngenxa yalonto uzabalazile nakwezinye iindawo efuna umsebenzi kodwa ke esokoliswa ngamaBhulu kuba wayengasazi isiBhulu esazi kakhulu ulwimi lwesiNgesi. Usebenzile njengesibonda saseDaveyton. Kanti waba nangusomashishini waseNduduza. Uye waba negalelo elikhulu

ekubhaleni kwiphephe ndaba laseMpumakoloni egama **liyiMvo zabaNtsundu**. Kanti ke ube lilungu lepalamente yaseTranskei, emele isixeko saseGcuwa.

Njengo Jordan abalinganiswa bakhe bakhangeleka ingabantu babephila besakhelwe kubomi bokwenyani. Naye njengoko afunde kwisikolo esinkcubeko iyeyaseNtshona befundiswa nangenkolo yobuKhrestu ifuthe loko lingquzulana nenkcubeko yabantu abankolo iyeyeMveli liyavakala kule ncwadi. Nto leyo ebonakala ngathi yenze impumelelo enkulu kule ncwadi, ukuze ikwazi nokuphumelela kukhuphiswano lwababhali beencwadi olwalwenziwe ngemivuyo yeRipublic phantsi kweSebe lemfundo yabaNtsundu. Ukubonakalisa kwakhona abalinganiswa bakhe nokuqhubekayo kule ncwadi ukuba kukhangeleka buthathwe kubomi bokwenyani, apha kule ncwadi umbhali ubulela uR. R. Dlomo kwincwadi yakhe uShaka noMpande. Ezi ziinkokheli ezazidumile kwisizwe esiNtsundu kulawulo nobukumkani bazo. Kwaye nale ncwadi ithetha ngobukumkani bakaPhalo eMpumakoloni obabuphalala phantsi kwesandla sonyana wakhe ngokuthi amkele ubuKhrestu, alahle izinto zenkcubeko yenkolo yakhe yeMveli. Kwakhona ukubonakalisa oku, umbhali ubulela uS. E. K. Mqhayi, indoda ethethe kakhulu igxeka ukufika kwabelungu bephethe iBhayibhile kwelinye icala bephethe imfakadolo bethatha ilizwe ngenkani kubantu abaNtsundu. Kwakhona uphinde abulele iLovedale Press, yona ngaloo maxesha yayipapasha, inalo lonke ulwazi lwamamishinari nemisebenzi yayo yokuhambisa nokufundisa inkolo yobuKhrestu eluntwini oloNtsundu.

ISAHLUKO 2

INKCUBEKO

2.1. INTSHAYELELO

Esi sahluko solu phando sizakujonga umbandela wenkcubeko nongquzulwano. Lo nto luza kuyijonga luhlalutya izimvo zeenkuba-buchopho ngale miba yomibini. Kuya bonakala ukuba loo nto ingaba luncedo ekulandeleni kakuhle la magama inkcubeko kunye nongquzulwano angundoqo kolu phando. Kwakhona ulwazi olufumaneka apha luza kunceda ekulandeleni umongo wolu phando.

Phantse zonke iinkcuba buchopho zenkcubeko zilwenzile uphando lwazo malunga ngentsingiselo yenkcubeko noko kuqulathwe yiyo. Ezininzi kuzo zitolika inkcubeko njengonozala wesizwe, nento eyenziwa sisizwe nokuba ngamasiko nezithethe, iimbono, iingcinga, ingqiqo, kunye nazo zonke iindlela zokuphila kwaso. Kanti uLasswell nabhale kunye nabo (1965:78) bayitolika inkcubeko njengento eyakhelwe phezu kweziseko ezithile nezibalulekileyo zobuzwe njengesimo sentlalo nokuzingca ngobuzwe. Ngokwe zimvo zaba babhali bakhanyiweyo apha inkcubeko ilawula uhlobo lokuziphatha kwesizwe nokuzingca koluntu lweso sizwe luphela ngendlela oluziphethe ngayo ngokwenkcubeko yalo. Kanti inkcubeko ikwasetyenziswa nanjengesixhobo sokucombulula nokusombulula amaqhina neengxaki ezongamele isizwe. Okokugqibela ukubonisa iindlela ezilungileyo isizwe emasihambe ngayo ukuze singalahleki kwaye singalahlekiswa nokulahlekiswa zezinye iintlanga ngenkcubeko yazo.

UTylor (1996:31) uyichaza inkcubeko njengazo zonke iindlela zobomi ezifundwa ngumntu ehlabathini ukuze akwazi ukuphila phakathi kwabanye nabanye abantu adibana nabo ebomini nasekuhlaleni. Ezindlela athetha ngazo uTylor zinjenge simo sentlalo, ukukholelwa koluntu kwizinto eziphilayo nezinga philiyo kodwa lukholelwa kuzo ukuba ziluncedo ebomini balo. Ziluncedo ezindlela zobomi zenkcubeko ukuba ziphethwe ngendlela zisenzelwa kwaye zesenziwa ngemfanelo efanelekileyo njengamasiko nezithethe kwisizwe samaXhosa njengesi sizwe samaGcaleka kwincwadi kaThamsanqa **Ukuba ndandazile**, kanti kwekaJordan **Ingqumbo yeminyanya** isizwe samaMpondomise.

NgokukaSkenjana (1977:31) zonke izinto ezikhankanywe nguTylor ngasentla malunga nezinto ezibalulekileyo entlalweni nasebomini bomntu, zikwangundoqo nonobangela wezakhi zenkcubeko yesizwe okanye uhlanga ngalunye oluphilayo phezu komhlaba. Izinto ezikhanyiweyo nguTaylor noSkhenjana apha nangasentla uLasswell nabhale kunye naye (1965:77) bayichaza njengeziseko zomntu ukuquka nesimo nentlalo yokuphila kwakhe.

Ezi ziseko zenkcubeko ezichazwe zezi nkcuba-buchopho ngasentla apha uNida (1954:28-29) uzibona njenge zifundwayo nezifanele ukufundwa sesi sizukulwana ukuya kwizi zukulwana ngezi zukulwana ezizayo. Esitsho nje uNida uzama ukubonakalisa ukuba inkcubeko ngundoqo wokuphila komntu ebomini nasentlalweni yakhe, yinto ayifundayo ukuze aphile, nekufanele ukuba umntu aphumelele ebomini bakhe ngokwemigaqo nemimiselo yenkcubeko yakhe.

Ukutsho oko inkcubeko ngokuxelwayo kule mihlathi ingasentla yindlela yokuphila nkwhamba nendlela yokuphila komntu. Oku kuthethwayo ngasentla nakulo mqolo bakuthethile nabo uPorter noSpleth (1985:185) ekuyichazeni kwabo inkcubeko njenge nto esengqondweni yomntu, ephuhliswa sisimo nezenzo zakhe. Kwaye begxigxininisa kuluvo lwabo lokuba inkcubeko sisizinziso bobunini bomntu nobuyena, yaye yinto engapheliyo, ephila nomntu kwindawo akuyo ade ayokufa.yo. Bexhasa uPorter noSpleth, uLangness noEdgerton bayichaza inkcubeko njengo bomi bomntu bokwenene nobugqibeleleyo. Naye uLasswell nabhale (1965:124) kunye naye bexhasa ezi nkcuba-buchopho zikhankanyiweyo apha zenkcubeko, bayichaza inkcubeko njenge sixhobo sokuphuhlisa ubuni nobuqu besizwe okanye uhlanga.

UFoucault kuPayne (1997:126) yena xa echaza inkcubeko uyinxulumanisa njengayo yonke into enokwenza nentlalo kunye nobomi bomntu. NgokukaNida (1954:29) inkcubeko ifanelwe kukuthatyathwa njenge nto ephilayo nephilisayo kwaye nehamba neengcinga zomntu. Kwingcamango yakhe uFoucault uxhaswa nguHaviland (1996:31), yena ke phofu ehambelana noWilliams noMacguin (1997:5) bayi bona inkcubeko njenge nto emayelana nentlalo, inkolo, nezimvo nentetho yomntu. Ezi nkcuba-buchopho ziyagqitha ngokuthi inkcubeko yinto ekufuneka ithatyathwe njenge sixhobo sokuzisa uxolo, uthethwano, ungquzulwano, ukwakha, nokuzinzisa ubuqilima entlalweni, ubuni, ulawulo, nakwiindidi zabantu.

Ukushwankathela oku konke kuthethwa kwesi sigaba sephepha, kungatshiwo ukuba inkcubeko nomntu soze zohlukane zihamba kunye, kwaye enye ixhomekeke ekuphileni kwenye. Kanti ke inkcubeko le izindindi ngeendidi kuba kukho inkcubeko le yabantu bonke nedumileyo (popular culture), kubekho ephakathi kwaleyo inkulu (subculture), kanti naleyo ibizwa ngokuba yinkcubeko yesininzi (cultural pluralism).

NgokukaHaviland (1996:33) noxanje uluntu kwindawo ethile benenkcubeko ethile, kufuneka kwaziwe ukuba umntu ngamnye unezakhe iimbono neyakhe indlela yokuphila akholwa yiyo ngokulawulwa yindlela yena abona ukuba makaphile ngayo nemlungelweyo. Kwaye uyagqitha uHaviland esithi inkcubeko ixhomekeke emntwini ngokwendlela yena ayibona ngayo nemlungelweyo, phofu ke elawulwa bubuni neenjongo zakhe ebomini. Ukushwankathela oku kuthethwa nguHaviland inkcubeko ixhomekeke emntwini yakhiwa nguye ngendlela abona ngayo, kwaye ixhomekeke kwindlela abantu bendawo ethile bona abafuna ukuphila ngayo nezakuba lungela xa bebonke ngokuvumelana kwabo.

2.1.1. Inkcubeko edumileyo

NgokukaHoggart kuPayne (1997:416) le yinkcubeko yendibaniselwano yabantu ngabantu kwindawo okanye kwilizwe labo abahlala kulo. Yinkcubeko equlathe imithetho, iinkolo, nako konke ukulawulwa kwabo ziimeko zabo zokuhlala. Le nkcubeko ikwatolikwa nangezinto zonke ezimalunga naba bantu, izinto ezingezo bazenzayo ngezandla zabo njengo buchwepheshe nezakhiwo zabo ezixela indlela yabo abahlala nabahlalisana ngayo bona kwindawo yabo.

NgokukaPayne (1997:416) le nkcubeko, zininzi izinto eyakhelwe phezu kwazo njengo buhlanga, ubuni bomntu, iintlelo okanye uhlobo lwabantu kunye nehlelo umntu akulo njengo buntu obukhulu nobuntwana, ubufana nobuntombi, inkwenkwe intombazana usana oluncinci. Ngokwale ngcamango ikhankanywe nguFaculty kuPayne singatsho ukuba, olu hlobo lwenkcubeko lufanele ukuba lolona lwendeleyo nolu yintsika oluzisa ukwazana nentlonipho phakathi koluntu. Kanti ke lukwafanele ukuqaqambisa abantu ngokobuzwe babo, neendlela abaphila nabanxibelelana ngayo. Kwaye lufanele ukuvuselela ukuzingca nokubapha iingcinga nothando abantu ekuphuhliseni impilo neendlela zabo zokuphila, begcwele lithemba nokholo, olubethelewa kukuzixabisa, nokuzingca ngembali yabo.

2.1.2. Inkcubeko ekwenye

NgokukaPayne (1997:523) inkcubeko ekwenye ibhekiselele kwizinto ezixatyisiweyo, nezilulutho kubantu nakuhlanga oluthile kwinkcubeko yalo. Yinkcubeko entshulisa iyantlukwa-ntlukwano eluntwini ngokwezintlu, ubuhlanga nobuzwe. Yinkcubeko ephakathi kwinkcubeko ekuthiwa yipopular culture. ULasswell nabhale kunye naye (1965:579) bayichaza njengenkcubeko embaxa equka zonke iimpawu zomntu nezentlalo kunye nazo zonke izinto ezakhe ubomi bakhe.

Le nkcubeko ngokwezi nkcuba-buchopho zikhankanywe ngasentla apha ukuquka noPayne ifumaneka isikakhulu kubantu nezizwe ekuthiwa ziphila ngokwentlalo nesimo sempucuko yala maxesha. Abantu kule nkcubeko baphila ngokwamanqanaba abawamise ngokwabo, nangendlela abazibona behluke ngayo kwabanye ngokwahlukana kweendlela zabo zokuphila, ukuba nezinto zexabiso, impucuko nobuchwepheshe.

Noxanje abantu bangaluthatha olu hlobo lwenkcubeko njengo lona hlobo luphucukileyo, nolubonisa ulonwabo ebantwini balo, nolunika inkukuleko yokuziphatha, nokuzingca ebantwini bayo ngolwazi ngobuzwe nobuhlanga babo. Izinto kule nkcubeko ngokukaPayne namahlakani akhe (1997:523) azinje ngokuba abantu becinga, ngenxa yezingxaki zilandelayo:

Aba bantu kunzima ukubachana eyona nkcubeko yabo kuba bakholisa ukuphila ngendlela abanye abantu benye inkcubeko abaphila ngayo, bezilahlele ezabo izinto zenkcubeko yabo, kanti ke abanye uye ubabone bexakekile bezibambe zonke ezindlela zokuphila nokuba asizizo ezabo.

2.1.3. Isini

NgokukaKent (1998:266) yindlela uluntu oluzicalu-calula ngayo ekuhlaleni ngokwesini sabo, ukutsho oko ngokobukhomokazi nobuduna. Kanti yinkcubeko ephehlelelwa nayinkcubeko yenkolo yendawo leyo abantu abahlala kuyo, njengoko kusazeka ukuba kwiindawo nakwizizwe ezithile kukholisa ukubakho umda phakathi kwezinto emazenziwe ngamadoda nezimangeziwa ngabantu ababhinqileyo ngokweendlela zokuphila kwabo.

UEckert kuBrenneis noMacaulay (1996:76) babuchaza ubuni njenge nto ephenjelelwe kakhulu zezenzululwazi nesini somntu (Biology) kuba besithi yohlula abantu ngokwe zindidi zikhanyiweyo ngasentla apha malunga ngobuni bomntu. Nangoku xa umtu eqwalasela ezindidi zimbini kungatshiwo ukuba amadoda ohlukile ngesimo, ngokudalwa, ukuziphatha, nangamandla omzimba kunabantu ababhinqileyo. Kanti ke nakubantu ababhinqileyo kukwanjalo.

2.1.4 lintsika eziphambili kwinkcubeko

Njengokuba sekutshiwo kumaphepha angasentla kolu phando ukuba inkcubeko imalunga nenkolo, izinto ezixatyisiweyo nezilulutho, amasiko nezithethe neendlela zokuphila koluntu endaweni yalo. Kwaye yinto etyhutyha abo bantu bayo ngokwezizukulwana ngezizukulwana. Kwakhona zikwaninzi nangokunjalo izinto ezilifuthe ekuchumeni nasekunwenweni kwayo, izinto ezinjengokusulelwa kwayo ngabazali ebantwaneni ngeendlela zokuphila kwekhaya nobuzwe okanye uhlanga, imfundo, iinkolo ezahlukeneyo, nangezinye izixhobo zokuhambisa ulwazi njengo bugcisa, ubuchwebeshe, imidlalo, oomabonakude, amaphepha ndaba nobunye ubuchwephesha bala maxesha.

UPeplau nabhale nabo (1999:27-30) bexhasa okungasentla bayabatyebisela abantu ngezinto ezibalulekileyo kwinkcubeko neziyiphuhlisayo njengezi zinto: Intlalo, amasiko nezithethe, indlela zokuphila nezinto ezenziwayo, isini, iwonga lomntu, iimbono zakhe eziquka okukhoyo nokungekabikho, iingcinga ezimiyo nezingajikiyo. Uthi xa ezichaza ezi zinto azikhankanyileyo apha nento ebangela ukuba zibaluleke:

- (a) Intlalo nezithethe: Apha abantu bathi bafumane iimithetho yokuphila entlalweni nakubuzwe babo ngokwendawo abakuyo nabahlala kuyo.
- (b) Indlela zokuphila nemazenziwe: Abantu baboniswa iindlela zokuphila nebabenze ngayo izinto kwintlalo yabo.
- (c) Iimbono ngokukhoyo nokungekabikho: Iimbono zomntu ngamnye zakhelwa phezu kwamakakwenze ngokobuni bakhe.
- (d) Iingcinga ezimiyo nezingajikiyo: Zenza umntu azingce ngobuni bakhe azi nokulindilekileyo kuye ukuba akwenze.
- (e) Amasiko: Ngawo athi anike isidima abantu, bazingce ngobuhlanga ukuba bangoo bani, bephuma phi nakowuphina umnombo ngokuzalwa.

2.1.5. Iimpawu zenkcubeko

Kuko konke okukhankanyiwe kolu phando inkcubeko ikhangeleka ingoyena ndoqo wobomi entlalweni yomntu jikelele. Ngenxa yokubaluleka kwenkcubeko iyakuba bubulumko ukuba kolu phando kukhankanyiwe ezona mpawu zibalulekiyo zenkcubeko ngokubhalwe nguMerill (1957:126-127), njengoko kubonakala ngathi kungaluncedo ekuhlalutyeni iincwadi eziza kusetyenziswa kolu phando:

- (a) Inkcubeko iyafundwa: Apha ngasentla kuvakele ngeenkcuba-buchopho malunga ngenkcubeko, inkcubeko ibonakalisiwe njengento efundwayo nengazalwa namntu. Ekungatshiwo ngokuphandle ukuba asinto umntu azalwa nayo.
- (b) Yinto esulelwayo kwabanye abantu: Sekutshiwo ngasentla apha ukuba inkcubeko iyafundwa. kuyatshiwo kananjalo ukuba yinto etyhutyha abantu bohlanga oluthile nokuba sisizwe okanye umzi ngenxa yokuphefumlelane ngeemeko nangezinto zabo zokuhlala.
- (c) Inika iimpawu zokuhlala: Ezi mpawu zimpawu ezinje ngokuthotyelwa nokwenziwa kwamasiko nezithethe, nayo yonke into enxulumene neendlela zabantu zokuziphatha ukuquka imithetho yesizwe neyentlalo.
- (d) Uninzi lwempawu zayo zamkelekile kubantu bayo: Inkcubeko isebenza ekuhambiseni abantu ngokomgaqo wentlalo yabo wokuphila. Ngenxa yoko ithi yamkeleke kuninzi lwabantu bayo, kanti nakwabo ingeyoyabo ngenxa yefuthe abalithatha kubantu bayo.
- (e) Ikwanelisa abantu bayo: Inkcubeko yohlanga okanye yesizwe ngasinye inoxanduva lokwanelisa iimfuno zonke zabantu bayo, njenge zomphefumlo neze nyama.
- (f) Ivulelekile ekwamkelweni, nokwamkelwe zezinye inkcubeko: Nayiphini iinkcube kufuneka ihlale ilivulile ithuba nenyoba yokuba ifunde okuhle kwenye inkcubeko ukuze ikwazi ukuziphuhlisa nayo nabantu bayo ngokuhamba neemfuno zamaxesha.
- (g) Inkcubeko yenziwe ngezinto- ngezinto: Inkcubeko yenziwe ngezinto ezininzi ukuze kuthiwe yiyo. Inkcubeko yona ligama nje elisetyenziswayo eliquka ezi zinto kuthiwa yinkcubeko nezezayo.

2.1.6. Izigaba zenkcubeko

NgokukaMerill (1952:140) isihomo senkcubeko yinto ngamaxesha amaninzi ehlala ihleli engqondweni yomntu ukuze simlawule, ahambe ngokwemiqathango efunekayo kwinkcubeko yakhe. Ngokwalo mbhali inkcubeko ihlala ihleli emntwini kwaye iphila nomntu kwindawo akuyo. Ngoko ke kungatshiwo ukuba ilawula indlela zonke zokuphila komntu. Ngaphantsi apha kufumaneka iimpawu zesihomo senkcubeko nenxaxheba yaso entlalweni yomntu:

- (a) Isimo sokuziphatha sangaphandle: Inkcube ilawula izezo zomntu ukuba angenzi nanye into enxamnye nendlela efunwa yinkcubeko yendawo yakhe nahlala kuyo.
- (b) Isimo sokuthetha: Inkcubeko ihamba nendlela yabantu abathi bathethe nabaxibelelana ngayo. Kwaye undoqo wenkcubeko nganye lulwimi olusetyenziswayo ngabantu okanye uhlanga lwendawo yalo.
- (c) Isakhono kwizinto ezenziwayo ngesandla: Inkcubeko nganye inezinto ezibonakalayo neziphathwayo ezenziwa ngabantu benkcubeko leyo ngesakhono sabo. Zezi zinto ezenza ukuba inkcubeko nganye nabantu bayo ihlonitshwe ngazo.

2.1.7. Izigaba inkcubeko esebenza nesetyenziswa ngazo

NgokukaMerill (1954:141) iindlela zokusebenza kweenkcubeko zahlukile ngokubangwa kukwahlukana kwabantu ngezimvo, ngeenkolo iindawo kunye neengingqi zabo zokuhlala. Ezinye ke iindlela zithi zamkelwe luluntu lonke lwendawo kuba zinento yokwenza nokuphila kwalo.

Ezinye ngokukaMerill (1952:142) iindlela azamkelekanga kubantu bonke, ngokubangwa yimithetho yazo kunye nezinye izinto njengo kwahlukana kwabantu ngezini, ubudala, imisebenzi, indawo akuyo umntu nodidi lwabantu bakhe ngokwentlalo, iinkolo, kunye newonga.

2.1.8. Izinto neendlela ezingunobangela ekutshintsheni kwenkcubeko

UHaviland (1996:406) ulubona utshintsho njengento ebangelwa kukubolekiswa kweenkcubeko ezingafaniyo ngezinye zendlela zokuphila kwinkcubeko yazo. Ngokwakhe

zezo zinto ezingunobangele wotshintsho kwinkcubeko nganye kwindlela ibikade iyiyo nendlela ibikade zisenzeka ngayo izinto kuyo. Enye indlela yileyo kuthiwa nguHaviland (1996:419) kukunwenwa kweenkcubeko zeentlanga ngeentlanga ngokubangwa kukuhamba-hamba nokuhambela kwabo kwezinye izizwe neentlanga zezinye iinkcubeko.

2.1.9. Ukutshintsha kwenkcubeko

Inkcubeko ngokubhalwe nguKwawe (1998:406) itshintsha ngalo lonke ixesha abantu betolika, beguqula, besenza izinto zenkcubeko yabo. Into ebangela oku kwaba bantu ngukutsho kukaNida (1996:426) yenziwa ngamanye amaxesha yentlekele ehlela abantu entlalweni nasekuphileni kwabo, ngoko bancedwe zezinye iintlanga. Kulapho ke kolo ncedo apho kubakho khona usulelwano ngeenkcubeko nokutshintsha kwazo. Omnye unobangela isenokuba kukungenelela kweembacu zolunye uhlanga zihlale nabo.

uNida yena uyawuxela unobangela wokutshintsha kweenkcubeko, ebonisa kananjalo ukuba inkcubeko kufuneka itshintshile phantsi kwezizathu zokuba: inkcubeko ixokonyezelelwe kwaye yakhiwe ngamalungu ngamalungu aluvumayo utshintsho, ngoko ke nayo njengento ephilayo kufuneka yamkele utshintsho.

Xa kuqwalaseleka kwizinto izikhankanyiweyo kutshintsho lwenkcubeko, zikhangeleka zimbini iindlela ezenza utshintsho kwinkcubeko. NgokukaKwawe (1998:405) yimbolekiswa ngeenkcubeko phakathi kweentlanga okanye izizwe. Noxanje kukho le mbolekiswa ngokukaHaviland (1996:419) inkcubeko nganye mayingazilahli izinto ezibalulekileyo kuyo ezingundoqo wokwaziwa kwayo nabantu bayo. Ukuba kukho ubolekiswa malube nemigaqo eyamkelekileyo nethandwayo luluntu lonke. Eyesibini indlela yotshintsho yinguquko yenye inkcubeko iguqukela kwenye. Inguqu eyenziwa yinto yokuba enye inkcubeko ifuna ukuphuhlisa nokuphucula iindlela zayo zibe zilungele amaxesha lawo inkcubeko nabantu bayo baphila kuwo.

2.1.10. Iingxaki nokuhle ekutshintsheni kwenkcubeko

Naluphina utshintsho nokuba lungade luzise izinto ezintle kanganani luthi lube nawo amagingxi-gingxi nokubi kuba lusukuba lungaqhelekanga kwabanye abantu noxa lusenokuba luqhelekile kwabanye. Ubungozi kutshintsho okanye utshinthiselwano buvela

xa utshintsho lunxamnye nezinto ezithandwa ngabantu benkcubeko leyo itshintshwayo, nto ezo bazibona zingenanto yakwenza nokuphila kunye nentlalo yabo. Utshintsho olo luthi belu neembhono ezintle koko luthi ngendlela oluza nelwenziwa ngayo kwinkcubeko yabatshintshwa ludale ububi neyantlukwano eluntwni. Iyantlukwano ethi ngamanye amaxesha idale ukufa ungcungcutheko ubutshaba nokungafunani, njengoko kunjalo kwezi ncwadi zizakuhlalutywa kolu phando.

2.1.11. Utshintsho lwenkcubeko olwenzeka ngokudibana nezinye iinkcubeko

Le ndlela yona ngokubhalwa nguKwawe (1998:405) yindlela eyenziwa kukudibana kwabantu beenkcubeko ngeenkcubeko, ntoleyo ebangela ukuba kubekho inkcubeko ekunyanzeleka ilahle ezinye izinto ezingundoqo kuyo, ngenjongo yokukholisa inkcubeko entsha.

UHaviland (1996:426) uyaxela ngeendlela ezimbini olwenzeka ngayo olu tshintsho kwaye ekwachaza ukuba lolwesinyanzelo nolunyanzeliswayo. Okokuqala lwenzeka ngesinyalimani lunga gwegweleziswa ngabantu balo ngamanye amaxesha bade basebenzisa nezigalo kubatshintshwa xa bengafuni. Okwesibini abantu abaluzisayo ngamanye amaxesha bathanda ukugwegweleza beluzisa ngokungaqondakaliyo kodwa lusisi nyanzelo qha bengayiqondi abatshintshwa. Nalapha kolu lwesibini uhlobo kuthi xa abantu bangade batshintshe, isinyalimani okanye izigalo zisetyenziswe ngabatshintshi kubatshintshwa bengasacengwa. Le nto ibonisa ukuba nolu utshintsho lwesibini belulwesinyanzelo kwangaphambili qha luqubudile kuba belucinga ukuba luzakwamkelwa lula.

Ukuqukumbela iziphumo zolu tshintsho nokuba lolunjani lukholisa ukwenza abantu okanye isizwe senkcubeko etshintshiweyo amakhoboka enye inkcubeko nabantu bayo ngendlela ezininzi ngolu hlobo: ngokuthi abantu balahliswe izinto zabo besenziswa izinto abangazaziyo zenye inkcubeko, bakhonze abantu nezinto zonke ezimayelana nenkcubeko entsha yesinyanzelo.

2.1.12. Impucuko yezi mini

UHaviland (1996:436) uyibona impucuko yala maxesha eziswe ngabantu baseNtshona eAfrika ingomnye wonobangela wotshintsho lwenkcubeko, isikakhulu eyabantu abaNtsundu. Akungekhe kukhohlwe into yokuba la mazwe aseNtshona abe nefuthe kwiinkcubeko zabantu abaNtsundu njenge sizwe samaXhosa. Ifuthe lawo bebelifaka bedlisela ngokuba wona selephuhlile kakhulu ngokwenkcubeko, ngenxa yobutyebi, intlalo yobuqhele-qhele nabo bonke ubuchwephesha balamaxesha. Ngoko ke ngenxa yobutyebi nobuchwephesha obunqongopheleyo balamaxesha, nabo abantu abaNtsundu bathe bayiwela ngamandla le nkcubeko yaseNtshona bayenza umsindisi nomkhululi wabo ekuhluphekeni kwabo nasezingxakini zabo. Bathi abanye abantu abaNtsundu isikakhulu amaXhosa balahla inkcubeko yabo kuba beyibona inkcubeko yemveli njenge ngabenzeli nto nengabasi ndawo, ngaphandle kokuzibona besemva ngenxa yayo kwezinye iintlanga ngempucuko nenkqubela. Aba bantu badludla nenkcubeko yaseNtshona bayithetha le nto benyelisa zonke izinto zenkcubeko neenkolo yabo yeMveli kuba besithi yeyabahedeni ngenxa yamasiko nezithethe enziwayo ngabantu ababambelele kuyo. Olu hlobo lokucinga lwenze lula kubantu benkolo yaseNtshona ekufakeni ngamandla inkolo yabo kumaXhosa nakwisizwe esiNtsundu jikelele.

2.1.13. Sosayethi/Uluntu nentlalo

ULasswell nabantu abhale kunye nabo (1965:30) bayitolika isosayethi njengendawo apho abantu bahlala, bephila, besenza zonke izinto zenkcubeko yabo ngempumelelo. UHaviland (1996:32) yena uyitolika isosayethi njenga bantu benkcubeko enye abahlala endaweni ethile bodwa, besenza izinto zabo njenga masiko nezithethe kuhlanga oluwenzayo, bethetha lwimi lunye, bephilisana ngokwasenyameni nasemphefumleni, bendiselana, bephuhlisana kwaye bekwaphuhlisa indawo yabo, befundisana ngentlalo nendlela yabo yokuziphatha kwaye bezithanda ngohlobo abalulo nangobuzwe babo.

Ngokwale nkcazo ingentla uHaviland (1996:48) imenze wayitolika isosayethi njenge ngqokelela yabantu abahlanganisene ndaweninnye, engulowo enezinto nenjongo zakhe afuna ukuzifezekisa ebomini bakhe. NoAyisi (1972:112) engqinelana naba babhali uyatsho ukuba luxanduva le sosayethi okokuba ikwazi ukufundisa abantu bayo ngezinto zayo, kwaye ibaphilise nangezinto zonke abazinqwenelayo nebanqwenela ukuba isosayethi

iziphumeze nayo ngokunokwayo, ukuze yaziwe kwaye ihlonipheke ihlonotshwe nokuhlonitshwa ngabanye abantu bezinye iinkcubeko.

2.1.14. Izinto ezakhe isosayethi nobume bayo

Enye yezi zinto lunxulumano nobunye obenziwa bukhuliswa zizinto zayo ezimayelana nokuphila kwabantu, intlalo yabo ngokwasenyameni nasemphefumleni, ubukho bemibutho yentlalo neyezophuhliso. Kanti ngokubhalwe nguHaviland (1996:33) nemvano phakathi koluntu luyayakha isosayethi kwaye lwenze ubuqilima obunga gungqiyo kuyo nokuba sekunzima ezinye iintlanga zezinye iisosayethi zifuna ukuyiwisa.

Enye into eyakha nefumaneka kwisosayethi ngokubhalwa nguBarber (1953:7) ngabantu abazini zahlukileyo njengo bubhinqa nobudoda. Kanti ke nokwahlukana kwabantu ngokwezintlu, iindidi kunye neeklasu kujongwe kwinxaxheba yomntu ngamnye kwizinto zokuhlala.

2.2. UNGQUZULWANO

Ababhali banezimvo ezahlukeneyo malunga ngenkcazo ngongquzulwano. Noxanxe kunjalo ezinkcuba buchopho zenkcubeko ziyazama ukusichazela ngokubanzi ngalo mbandela. URubin namahlakani akhe (1994:7) balubona ungquzulwano njengento eyenzekayo nefumanekayo rhoqo apho kukho khona abantu. Kwaye ungquzulwano bona balubona njenge sixhobo sokwenza ubomi bunyaniseka bube nomdla.

Bonke bayavumelana ngento yokuba ungquzulwano lwakheka lusakhiwa ngabantu ngokwabo apho badibebene khona. Batsho nokutsho ukuba ungquzulwano ludalwa nakukubetha-bethana kwezimvo malunga ngomba othile phakathi kwamacala amabini, isenokuba ngabantu ababini, iintlanga okanye izizwe ezimbini ezahlukeneyo.

Ungquzulwano yinto ebalulekileyo kakhulu kumdlalo weqonga, umabonakude, okanye umdlalo bhanya-bhanya ngenxa yokwenza kwalo ubomi bubengathi bobenyani kubalinganiswa nakumacala amabini esosayethi. UMarbley (1972:21) uluchaza ungquzulwano njengento ebangelwa kukubetha-bethana kwezimvo phakathi kwabalinganiswa ebabini kwidrama. NoShiple (1974) uluchaza ungquzulwano njenge

sixhobo sokuzisa iyantlukwano phakathi kwamacala amabini ohlukeneyo okanye abalinganiswa abohlukene ngezimvo, nangezenzo.

Ungquzulwano ngokuka Webster ecatsulwe kuRubin (1994:5) lwenziwa ziimbono okanye iinzuzo ezahlukene ezifunwa ngamacala amabini ohlukeneyo. Kodwa ke zisenokuba ninzi izinto ezingunobangela wongquzulwano, izinto ezinje ngeenkolo ezahlukene ezinenqubo nendlela yokukhonza uThixo ngokwahlukene. Ezinye izinto ezinokuba ngunobangela wongquzulwano kukuxabana kwabantu ngendlela zabo zokuphila, nokuxabana ngamalungelo angafaniyo, nangoku jijisana kweziphatha mandla ngezikhundla.

U-Abrahams (1983) ulichaza ungquzulwano njengendoqo kwisakhiwo sebali okanye kwidrama ozisa ukunambitheka, umdla nomtsalane kubabukeli okanye abafundi. Ngokwale nkcazelo kaAbrahams kuyacaca ukuba ngaphandle kongquzulwano ibali alikho, nokuba likho sekucacaile ngokwale nkcazelo kaAbrahams ukuba ibali alinakuba namdla namtsalane kubafundi nababukeli. Kwaye kuyacaca nokuba abadlali balo bangajongeka njengaba sentomini, yona intsomi kumaxesha amaninzi isoloko ithetha ngezinto ezingekhoyo nezingazange zabonwa, zaviwa, nezinga zange zenziwa mntu. Izinto abazithethayo nabazenzayo abalinganiswa xa ibali lingena ngquzulwano zithathwa njengezinto zabantu basentsomini nabaphila kwilizwe lentso kuba bona basoloko bephumelela nokuba sebene kangakanani na.

Ukuxhasa okungentla apha Dietrich noSundell (1999:76) ulibona ungquzulwano njengesona sixhobo, nondoqo kwisakhiwo sebali, olwenzelwe ukufezekisa nokuphumeza izimvo neejongo zombhali ebalini. Uyaxela ukuba ukuze ungquzulwano lube nempumelelo, isakhiwo sebali kufuneka sibe nomdla kwaye sizinze.

NgokukaDietrich noSundell (1983:128) ungquzulwano sisithethe nento eqhekekileyo nefunekayo kwisakhiwo sebali ukwenzela ukuba silandeleke nebali liphula-phuleke. Ungquzulwano lubonakala njengento efezekisa ibali lombhali, lukholisa nokukholisa iintliziyo zabaphulaphuli, ababukeli kunye nabafundi. Zonke izinto ezenza nezinika ukunambitheka ebalini zifezekiswa bubuqilima bongquzulwano. Ngoko ngesikukhankanyileyo ngongquzulwano nonobangela walo ebalini okanye kwidrama kungatshiwo ukuba ungquzulwano nesakhiwo sebali azingekhe zahlukane, kuba enye nenye ikhangeleka ixhomekeke kwenye. Kungekho sakhiwo sebali akukho ngquzulwano,

kananjalo sekucacile ukuba kungekho ngqzulwano ibali alinakuba namdla namfundiso iyiyo kuba impumelelo emaxesheni amaninzi ebalini nasebomini jikelele yakheka phantsi kongqzulwano.

URubin namahlakani akhe (1994:13) ethetha kwangoku kungasentla malunga neentsika ezenza neziphumelelisa ungqzulwano ebalini kumzobo wakhe wenjenje: Ebalini kufuneka kukho amacala amabini aneenjongo ezohlukeneyo afuna ziphumelele ngaxesha nye. Ukuba awekho la macala ngokwale nkcuba- buchopho ibali lifana nelingekhoyo.

2.2.1. Unobangela wongqzulwano

Ungqzulwano njengoko sekukhankanyiwe ngaphambili lubangwa ngamacala amabini ohluka-hlukeneyo ngezimvo, isimo sokuziphatha nesentlalo, nengqondo, inkcubeko, amasiko nezithethe, nokuphila, neenkolo ezahlukeneyo ebalini nakwidrama kanti nakwintlalo yabatu jikelele. Luthi ke lwakheke nangenxa yeendlela abantu okanye abalinganiswa abazenza nabazithatha ngayo izinto, apho kukho icala elizimisele ukwakha kube kukho elizimisele ukudiliza. Oku kuvamile ukwenzeka phakathi kwabantu ababalulekileyo nabaphambili ekuhlaleni okanye ebalini nokuba yidrama yombhali. Ebalini aba bantu kuthiwa ngabalinganiswa, oyena uphambili noyintloko kuthiwa ngmlinganiswa oyintloko, ongeyontloko kodwa naye enamandla afuna ukumelana nawomlinganiswa oyintloko kuthiwa ngumlinganiswa ongumchasi.

Ezinye izinto ezingunobangela wongqzulwano ngokubhekiselele kwezi ntlobo zabalinganiswa bakhankanyiweyo ngentla, kukungalinganiswa kwesimo sabo, iingcinga, ingqondo nengqiqo, amandla abo, ukujongeka neenjongo zabo, inkolo nokholo lwabo, ukwahlukana kokuziphatha kwabo, nokushiyana kwendawo yabo ekuhlaleni nakubahlali, ukungafani kwesimo sabo, nokushiyana ngempumelelo.

Omnye unobangela wongqzulwano ngokutsho kukaMarbley (1976:6) bubunganga bokuphatha obahlukileyo kubalinganiswa bombhali, kwahluka-hlukana oko ngelinye ixesha bubonakala bungekho kangako kuba umbhali efuna ukwenza qilima ungqzulwano. Kanti omnye unobangela kukubeka kombhali abalinganiswa endaweni enye, abanike neenjongo ezinye, abe aphinde abathi jize ngamandla nangobunganga obuphantse ukufana. Ngenxa yezi zinto izikhankanyiweyo phakathi komlinganiswa oyintloko nongeyiyo eziphantse

bufana, kungatshiwo ukuba ongeyontloko umlinganiswa uzigqibela selefuna amalungelo afanayo noyintloko, nto leyo ethi ibengunobangela wongquzulwano.

Omnye unobangela wongquzulwano ngokokutsho kukaRubin namaqabane akhe (1994:15) yimpumelelo yezinto ezintle ezenziwa ngumlinganiswa oyintloko kubantu bakhe, zitsho ezenziwa ngumlinganiswa ongeyo ntloko zingabonakali zingakhankanywa nokukhankanywa, okanye ukuba ziyakhankanywa zikhankanyelwe eubuni, into ke leyo ethi izale umona nentiyo kumlinganiswa otshabhiswayo. Ukuqokumbela kucatshulwa Roberts and Edgar (1999:83) umbhali ufumaniseka engoyena nobangela wongquzulwano ebalini lakhe, ngokwakha ezintlobo zahlukeneyo zabalinganiswa. Ngelinye ixesha nokwenza indlela yomlinganiswa oyintloko ibenzima kakhulu phambi kokuba ifike empumelelweni noxa ibisenokuba lula. Kanti nokwenza umlinganiswa ongeyo ntloko abe nenkani angafuni kunikezela naxa esazi ukuba asoze aphumelele.

2.2.2. limeko ezingunobangela wongquzulwano

- (a) Ungquzulwano lubangelwa zimeko apho umlinganiswa othile wecala elithile kwibali lombhali angade ayifumane impumelelo ngohlobo anqwenela ngayo, kanti ngamanye amaxesha uthi ebesehpumelele kubekho izinto ezimtsalela phantsi, libe lona elinye icala liqhubela phambili. Athi ukungaphumeleli kwakhe amonele omnye umlinganiswa welinye icala, okanye atyhole elinye icala ngokubamba impumelelo yakhe.
- (b) Ubunganga obungalinganiyo phakathi kwamacala amabini nabo benza ungquzulwano kuba icala elinamandla amakhulu lithanda ukuziphatha njengongqongqondo kunelinye. Nelo lingenabunganga lithi likhwelete, lifune ukuzibonakalisa ukuba nalo linobunganga ngaphezu kunelinye.
- (c) Ngelinye ixesha yenziwa kukufaka kwelinye icala impumlo kwimicimbi engengeyalo nengalifuniyo yelinye icala. Ngelinye ixesha icala elingengewalo umcimbi lingenelele ngesinyalimane nangaphandle kwembeko.
- (d) Ukungaphathwa kwabantu ngokulinganayo nangendlela enye behlala kunye, belawulwa sisandla somphathi omnye nako oko kudala ungquzulwano.
- (e) Ukungabajwa kwezivumelwano, nezigqibo bekugqitywe kuzo ngamacala amabini, ngokuthi elinye icala lisuke libone ukuba malenze intando yalo. Ngokuqinisekileyo nelinye lizakwenza eyalo intando, nto leyo ethi izale okubi nentiyo.

- (f) Ukungacingisisi okanye ukucinga kancinci kwelinye icala lisuke lithathe ngokwenza, okanye lithethe kakubi belingazimiselanga kuloo nto, okanye lingazi ukuba lithethe into egazokuthandwa lelinye.
- (g) Ukuthetha kakubi kwelinye icala ngelinye icala lijonge impixano, luzokufezekisa amathuba alo beliwalangazelela ukuwisa elinye.
- (h) Ukubakho nokunyulwa kwenkokheli ezininzi, kunenxaxheba eninzi ekuyidlalayo ekudalekeni kongqzulwano kuba zithi zilwe kwazodwa ngezikhundla ngobukhulu nokubaluleka.

2.2.3 lindlela zokunqanda ungqzulwano

Nangona uRubin nabhale kunye nabo bexelile ngasentla izinto neemeko ezingunobangela wongqzulwano. Nalapha ngaphantsi uRubin nabhale kunye nabo (1994:21-24) baxela iimeko ezinokuthi zilunqande ungqzulwano:

- (a) Ngokunokwabo ungqzulwano phakathi kwamacala amabini linokunqandwa ngokwenziwa kwesivumelwano malunga ngemithetho, izithethe nenkcubeko emazilandelwe ngabantu bonke.
- (b) Elinye icala malingazikhathazi ngezinto ezenziwa lelinye icala elahlukileyo kulo ngento yonke, ukuquka inkcubeko izithethe, inkolo nolawulo.
- (c) Ukuyekwa kocalu-calulwano olwenziwa lelinye icala ngokwenkcubeko, inkolo, nobuhlanga kwelinye, .
- (d) Ukuzithoba kwamacala omabini kungabikho cala lifuna ukuba ngaphezulu nokuba nobunganga kunelinye, nokokuba liyaziqonda ukuba lingaloyisa elinye okanye liyathandwa lixhaswa sisininzi kulinye.
- (e) Ukulwela umanyano, uthando, uxolo nobuzwe ngamacala omabini kungekho kuyekelelana.
- (f) Ukuvuleleka kothetha-thethwano ngokuphandle kungekho mfihlo kwaye kucaciselwana kakuhle kungabikho cala likrokrayo nelingaqondiyo, nokusoloko kusekelezelwa kwimvumelwano exhaswa ngamacala omabini.
- (g) Ukubekwa kweenkokheli ezinamandla ezingaba ngunozala wempixano ezikhundleni licala elilawulayo ukudala uxolo, nokwenza ukuba lihlae lisemehlweni nokulinika ithuba elincinci nabantu balo ukwenzela ukuba bangakwazi kubahenda.
- (h) Ukunqandwa nokungavunyelwa kwabanye abangeneleli, bancedise elinye icala ekudaleni impixano.

2.2.4 Iindidi zongqzulwano

NgokukaMarbley (1972:21) zininzi indlela neentlobo-ntlobo zongqzulwano ezifumanekayo ebalini okanye kwidrama. Zonke ke ezintlobo zisebenza ekuphuhliseni isakhiwo sebali neenjongo zombhali. Oko ekwenza ngesimo sabalinganiswa nesentlalo yabo. UMarbley (1972:21-22) uyazixela ezinye zezi ntlobo:

Uhlobo lokuqala kwezi ntlobo lelomntu ongqzulwane yena ngokwakhe nobuyena bakhe. Nto leyo athi uMarbley ininzi kakhulu kubalinganiswa bebali nedrama. Ngoko kutsho kwakhe olu ngqzulwano lubangelwa yinto yokokuba umlinganiswa othile ebalini engakwazanga ukufezekisa iimfuno neminqweno yakhe ebezimisele ukuzifezekisa ngexesha elithile ebezibekile lona. Lo mlinganiswa uthi azibone engento yanto ebomini ngaphandle kokuba makazitshabalalise. Kungatshiwo ukuba yiyo le nto UDietrich noSundell (1983:128) belibiza olu hlobo lempixano okokuba yimpixano yangaphakathi.

Olunye ungqzulwano lolwenziwa ngumntu komnye umntu. Lona lubangelwa kukuxabana, nokungavisisani ngomba othile, nangokwenza into ethile. Kanti ke ayingesuswa into yokuba lusenokubangelwa ngumona welinye icala kwelinye icala, nto leyo evamileyo kumabali nedrama zesiXhosa.

Kanti olunye ungqzulwano lolwenzeka phakathi komntu nabantu bendawo ahlala kuyo ngenxa engavisisani nabo ngezinto ezithile eziluncado okanye ezingelancedo kuye. Kanti ngelinye ixesha ethintelwa kwiinjongo zakhe ezintle ebezimisele ukuziphumeza eziphumezela abantu bendawo ahlala kuyo naye. Ngokuka Lukens noCline (1995:39) olu hlobo lwempixano balubona lungenasigxina kuba luquka abantu nayo yonke intlalo yabo.

Olokugqibela uhlobo kolu phando lolomntu ongqzulwana nendalo kaThixo. ULukens noCline (1995:40) baluchaza olu hlobo njento ebhentsisa ukungoneliseki kwabalinganiswa ngenxa yezinye izinto kwindalo ehambelana mayelana nabo.

ISAPHLUKO 3

INGQUMBO YEMINYANYA

3.1. IZIQENDU NEZIQENDWANA EZAKHE ELI BALI (EPISODIC STRUCTURE)

Phambi kokuba olu phando lungene kumbandela wongquzulwano lwenkcubeko yaseNtshona neyemveli kweli bali **Ingqumbo yeminyanya** lale ncwadi kaA. C. Jordan. Kulungile ukuba kucatshulwe kuqala iziqendwana neziqendu ezingundoqo kwisakhiwo seli bali. Kuba kukwezi ziqendu neziqendwana apho kulele khona ulwabhice lwalo mxholo wolu phando omalunga nokungquzulana kwenkcubeko yaseNtshona nenkcubeko yemveli. Kulapha kwezi ziqendwana apho umbhali akha naphuhlisa khona ibali lakhe elingengqumbo yeminyanya, ukuqalela kwintshayelelo (exposition), icandelo lokubondana okanye ukujiya kweziganeko zomdlalo (complication/rising action), uvutho ndaba/intlaba zahlukane (climax), icandelo lesisombululo (Denouement/unraveling/falling action), icandelo lesiphelo sempixano (catastrophe).

Kwakwezi ziqendwana kulapho kubonakala khona indlela abalinganiswa bakaJordan abalungiselele ngayo ngquzulwano. Ngokolu phando kulapha kwezi ngongoma nemiba apho kulele khona ungquzulano lwenkcubeko yaseNtshona neyemveli ekuza kuthethwa ngayo apha. Kukwalapha kwakulo apho kulungiselelwa khona ukubethwa kweentonga phakathi kwamacala amabini awohlukeneyo ngezinto zonke zenkcubeko yokuphila kwawo. Isiqalo nesiphelo sebali silele kwezi ziqendu neziqendwana ngokulandelana kwazo lide liyokuphela. Ngoko ezi ziqendu neziqendwana kuza kumana kucatshulwa kuzo kumacandelo alandelayo ekuhlalutyeni eli bali ngokweziganeko ezezenzekileyo ukuze olu phando lutsho luphuhlise ngakumbi ukungquzulana kwenkcubeko yaseNtshona neyemveli olukulo.

Icandelo1

(Amaphepha, 3-10). UMzamo unamandwendwe ahamba noDabula noMphuthumi behambela imicimbi yesizwe samaMpondomise.

(Amaphepha, 11-19). Umphuthumi uxelelela uThembeka malunga ngengxabano ngesikhundla phakathi kukaZanemvula noDingindawo.

(Amaphepha, 20-26). UNomvuyo ucinga ngonobangela okhathaze uThembeka kodwa aphinde azithembisa ngokuba nokuba kuyintonina, uthando olunzulu phakathi kukaThembeka noZwelinzima alungekhe lonakaliswa mntu nayintoni na.

(Amaphepha, 27-30). UZwelinzima uyafika kwanoKholeji eFort Hare, ufumana incwadi evela kuMphuthumi.

(Amaphepha, 31-36). UMphuthumi ukhahlela uZwelinzima njengenkosi, emxelele nokumxelele ukuba uyinkosi unyana kaZanemvula.

(Amaphepha, 37-38). UZwelinzima udibana neBhishopu efuna amacebiso malunga nengxaki embangela ukuba angazi nokuba ashiye izifundo zakhe okanye alandele ubukhosi bakowabo abushiyelwe nguyise uZanemvula.

(Amaphepha, 39-44). UZwelinzima uhambele uThembeka isithandwa sakhe eLovedale kuba emkhumbula.

(Amaphepha, 45-47). UZwelinzima neBhishopu bakwaGcinizibele nomkakhe bona bathe bagcina uZwelinzima wada wakhula waba yindoda. IBishopu ithetha noGcinizibele ukuba avume ukumkhulula uZwelinzima aye kuthatha ubukhosi bukayise, noGcinizibele uyavuma noxa ebesejonge ukumthimba uZwelinzima njengonyana wakhe.

Icandelo 2

(Amaphepha, 51-56). UThembeka akahambisana okwesibini nesicelo sikaMthunzini sokumtshata.

(Amaphepha, 57-60). UMthunzini uxelela uFather Williams ngokukhathazwa kwakhe nguThembeka kuba engafunanga kwamkela isicelo sakhe. UFather naye uyazama ukumthethelela kodwa uwaphantsi.

(Amaphepha, 61-65). UMthunzini ufunda incwadi ebhalelwe uMphuthumi, echaza ukuba uZwelinzima yinkosi yamaMpondomise.

(Amaphepha, 66-69). UMthunzini ufunda zonke iimbalelwano zikaMphuthumi ezivela kuZwelinzima, wabona ukuba makaye kuxelela uDingindawo malunga ngobhukuqo olucetywayo ngaye.

(Amaphepha, 71-72). UVukuzumbethe unyana Dingindawo waziwa njengoyena nyana wamaMpondomise abambona oza kulawula ezihlangwini zikayise.

(Amaphepha, 73-75). Amaphakathi athatha ixesha lawo ukuxelela inkosi yawo uDingindawo ngobukho bukaMthunzini komkhulu.

(Amaphepha, 76-82). UDingindawo ufunda iincwadi mbhalelwano aziphathelwe nguMthunzini ezichazela uMphuthumi ngokuza kukaZwelinzima esiza kuthatha ubukhosi bakhe.

(Amaphepha, 83-87). Inkosi uDingindawo ichazela amaPhakathi ayo malunga ngokuza kukaZwelinzima ezekuthatha ubukhosi bakhe ngoDecember. Amaphakathi abonisa ukuthanda kwawo inkosi yawo ngokuthembisa ukuthintela uZwelinzima ukuba angangeni kwisizwe samaMpondimiseni. Ayamqinisekisa nokumqinisekisa uDingindawo ukuba nguye kuphela inkosi yawo abayaziyo.

(Amaphepha, 88-89). Enye ingqungquthela ibanjiwe emzini kaDabula kuthethwa ngomcimbi wokubuya nokubekwa kukaZwelinzima.

(Iphepha 90-93). Umbutho wamafelandawonye uyaqonda ukuba iceba lawo liyaziwa.

(Amaphepha, 94-100). Umphuthumi uyacetyiswa ukwenza izinto ngobunono obukhulu ngabantu becala lakhe. KwelikaMthunzini icala kwenziwa iyelenqe lokubulala uZwelinzima xa ebuyela ekhaya.

(Amaphepha, 101-107). UGcinizibele noZwelinzima bayohlukana.

(Amaphepha, 108-111). Abantu bakaDingindawo babhidekile ezingqondweni ngenxa yesinxibo sikaZwelinzima saseNtshona, nangenxa yezenzo zakhe abangazifanisi naye.

(Amaphepha, 112- 116). UDingindawo woyisakele ukubulala uZwelinzima ngoku uzenza ngathi uyamamkela ngentliziyo yakhe yonke.

Icandelo 3

(Amaphepha, 119-120). UThembeka ucela uncedo ngemithandazo kuSister Monica ukuba kusinde uZwelinzima kwingozi ambona ekuyo. USister uyamnika isiqinisekiso sokukhuseleka kukaZwelinzima emva kokumthandazela nesithandwa sakhe.

(Amaphepha, 121-122). UMphuthumi uzisa udaba olumnandi kuThembeka malunga ngempumelelo yabo ekuphuthumeni uZwelinzima kwaGcinizibele, ebuyela kwikhaya lakhe lokuzalwa nasebukhosini bakhe.

(Amaphepha, 123-124). UZwelinzima ungena esikhundleni sakhe njengenkosi yamaMpondomise, ethabatha isikhundla sakhe kuDingindawo.

(Amaphepha, 125-128). UZwelinzima unikezela amabhaso ngomhla wonikezelo mabhaso esikolweni iSt Cuthberts.

(Iphepha, 129). UZwelinzima uqinisekisa kuDingindawo ukutshata noThembeka nokuba amaMpondomise ayachasana nesigqibo sakhe, uDingindawo naye uyamxhasa kodwa ejonge ekumxabaniseni uZwelinzima nesizwe sakhe jikelele.

(Iphepha, 130). UDingindawo uthwesa uJongilanga ubuqili bokuma esikweni nokokuba angavumi uZwelinzima azibonele umfazi nakhona intombi engoyo yasebukhosini.

(Iphepha, 130). UDabula ucelela ithuba uZwelinzima embizweni ukuba axelele isizwe ukuba yena akana ntombi ayibonileyo angayenza umfazi wakhe nomama wesizwe samaMpondomise.

(Iphepha, 130). UNgxabane umentla kwisiko lokuba inkosi ayizifuneli umfazi koko iyabonelwa sisizwe.

(Iphepha, 131). UNgxabane uvakalisa umyolelo katata kaZwelinzima uZanemvula wokuba uZwelinzima afunelwe umfazi kwaBhaca.

(Amaphepha131-132). Embizweni kufundwa iphetshana likaZwelinzima evakalisa ngentombi azakuyitshata akholwe nathandana nayo kaKhalipha, kwaye ukwavukela isigqibo sikatata wakhe.

(Amaphepha, 133-134). Amampondomise aqhawukana kubini ahambelana nesigqibo sikaZwelinzima, nahambelana nomyolelo kaZanemvula.

(Amaphepha, 135-139). Amadoda azintlola akholwa yintombi kaKhalipha kunaleyo yakwaBhaca yomyolelo.

(Amaphepha, 140-141). UMthunzini uthiyelwa nguDingindawo, uyabethwa ngabafana abathunyelwe nguDingindawo ngenxa yokungcamba nentombi yakhe uNozihlwele.

(Iphepha, 142). UZwelinzima uyazilobolela intombi kaKhalipha ngenxa yesigqibo sakhe asithathileyo esingahambelaniyo nesamaMpondomise omthonyama nomyolelo kaYise wokuba unyana wakhe aze athathelwe inkosazana yakwaBhaca.

(Amaphepha, 143-144). Kukho umtshato komkhulu kaZwelinzima.

(Amaphepha, 145-147). UZwelinzima uzisa utshintsho ngokwempucuko nenkcubeko yaseNtshona kwisizwe sakhe samaMpondomise.

(Amaphepha, 148-150). UDingindawo uhlalutya iimposiso zikaZwelinzima esizweni kubanye abantu besizwe ngeejongo zokuwisa uZwelinzima ebukhosi bakhe.

(Amaphepha, 151-157). UNobantu uxelelwa ngesilo sakwaNgwanya uMajola inkwakhwa, yena uyenza indlalo le nkcazelo ngokuyinyelisa, nto leyo yenze amadoda amakhulu esizwe angayithandi loo nto angamthandi nangakumbi yena.

Icandelo 4

(Amaphepha, 161-162). Icebo likaZwelinzima lokuphelisa iibhokhwe liyakhatywa ngamaMpondomise, kwaye abantu bakhe babonisa ukungakholwa yindlela alawula ngayo.

(Amaphepha, 163-167). UZwelinzima ucela ukucetyiswa yinkosi yaseSulenkama kwindlu enkulu kaNgwanya ukuba angabenza njani abantu bakhe basuke emasikweni nakwizithethe zabo. Koko wawaphantsi nalapho ngenxa yokungaboni ngasonye nenkosi yakhona ngezimvo kuba yona inkosi yaseSulenkama yayimile kwisigqibo sokuhlonipha inkcubeko namasiko nezithethe zabantu bayo.

(Amaphepha, 168-173). UNobantu ubulala inkwakhwa isilo sakwaMajola.

(Amaphepha, 174-179). UZwelinzima ubalekisa uNobantu ngokoyikisela ubomi bakhe umsa kokwabo nosana uZululiyazongoma.

(Amaphepha, 180-185). UThembeka wenziwa ikheswa ngabantu belali yakhe kunye nazizihlobo zakhe, ngenxa yesenzo sakhe sokubahlazisa emzini ngokubulala isilo sakwaMajola.

(Amaphepha, 186-191). Intlanganiso yesizwe samaMpondomise emalunga ngesenzo sikaThembeka, yahlule iSizwe samaMpondomise kubini yaba sesamaMfengu namaMpondomise omthonyama.

(Amaphepha, 192-197). UDingindawo ulahlekisa UZwelinzima ngokumbonisa ukulunga kokungabikho kwamaMfengu embizweni, ukwenzela ukunika amaMpondomise omthonyama ithuba lokuvakalisa izikhalo zawo kuzo kwakheka uxolo ngokutsho kwakhe.

(Amaphepha, 198-203). AmaMpondomise ekuthiwa ngawomthonyama axelele uZwelinzima ukuba atshate umfazi ofunwa ngabo nozakuzalisekisa iimfuno zabo. UZwelinzima akanampendulo.

(Iphepha, 204). UZwelinzima uyalibona ingcwaba azimbhele lona ngokuhambelana kunye nezimvo zikaDingindawo mayela ngokungabizi maMfengu embizweni.

(Iphepha, 205). UZwelinzima wala isicelo samaMpondomise sokuba azeke omnye umfazi.

(Amaphepha, 205-207). Abazali abangaMampondomise omthonyama bayala ukuba abantwana babo baye esikolweni.

(Amaphepha, 208-212). UNgubengwe ugetyengiwe, iintetho zamaMpondomise zokuba kwakhe ngumthandi wesizwe nenyanyiso ziwa ngokuwa phezu komzimba wakhe.

(Amaphepha, 213-217). UJongilanga ubulewe ngokugwintwa ngabantu abangaziwayo.

(Iphepha, 218). Inkosi ivuma ukuthatha umfazi wesibini.

Icandelo 5

(Amaphepha, 219-225). UNobantu ubuyele emzinini wakhe, kwaye kuye kubonakala ukungaphili emzimbeni nasengqondweni.

(Iphepha, 226). Inkosi ayisalali emzini wayo.

(Iphepha, 227). Abantu bagcobile kukuqhutywa kweenkomo zekhazi kusiyiwa kulobolela uZwelinzima umfazi wesibini.

(Iphepha, 228). UNobantu ugula ngengqondo.

(Amaphepha, 229-233). UNobantu, uVukuzumbethe noZululiyazongoma batshona emlanjeni bayafa.

(Amaphepha, 234-237). Inkosi ivuyela ukutyelwa nguMphuthumi emveni kwexesha elide bengasabonani, kwaye iyamxelela nangendlela ekudala imlindlele ngayo.

(Amaphepha, 238-242). UWelenzima uzeyelisele emlanjeni, yena uDingindawo ubaleka izenzo zakhe ezibi azivileyo kwileta kaMthunzini ebhalwe nguZwelinzima emxelela ngamayelenqe onke awenzelwe nguDingindawo efuna ukumbulala.

3.1.1 linkcubeko ezimbini ezingquzulanayo kwisakhiwo sebali ngokwamacandelo neziqendu neziqendwana.

Ukuba umntu uyaqwalasela wonke la macandelo enziwe ziziqendwana kodwa ezi ziqendwana zisakha umxholo wecandelo ngalinye. Ukulungiselela amanye amacandelo azayo ngokulandelelana kwawo ngokwezigaba nezigigaba ezenzekayo ebalini. Kulapha kula macandelo enziwe ziziqendwana apho intsingiselo nomxholo omalunga nengqumbo yeminyanya ilele kwaye iphuhliswa khona. Kwakhona kulapha nongquzulwano lwenkcubeko yaseNtshona neyemveli lwandlalelwa khona. Olungquzulwano lusandlalelwa ngokweendidi zabalinganiswa abamele inkcubeko yaseNtshona neyemveli ezingquzulanayo ebalini.

Intshayelelo

Esi sigaba siqala kumaphepha (3-10) secandelo okanye isiqendu esiqala kumaphepha (1-45), sisigaba sokuqaleka kwebali nokubeka kombhali abalinganiswa bakhe ngokwendawo neenkubeko zabo ngokwasekuhlaleni nobuzwe. Ukucacisa oku uJordan ibali lakhe uliqala emva kwemini xa ilanga lijika ukufuna ukuya kutshona. Kwangeli xesha uvelisa abalinganiswa bakhe abamele inkubeko nentlalo yamandulo yemveli yamaMpondomise bebalisa ngembali yelizwe yamaMpndomise nenkubeko yaso. Aba balinganiswa baveliswa ngumbali nguMzamo, uMamiya inkosikazi kaMzamo, uNgxabane, uDabula ekwakubonakala ke yena ngokutsho kombhali unobukhosana, omnye kwaba balinganiswa oyena ubonakala emncinci kubo bonke nguMphuthumi ngokutsho kombhali owayebonakala ngesinxibo nangesithomo ukuba lithambo lasesikolweni. Owokugqibela kubo yayilixhego lakwaNgxabane. Ewe bakhona abanye kodwa ke aba ngabona bakhangeleka bebalulekile kwesi siqendwana kuba uninzi lwabo njengoNgxabane, uDabula noMphuthumi bahamba neli bali lide liyokuphela kwaye ngabo nabazintsika ezixhasa amacala amabani ohlukeneyo azintsika zongquzulwano kweli bali.

Kwisiqendwana esifumaneka kumaphepha (1-19) uJordan uvelisa omye umlinganiswa obalulekileyo kakhulu kweli bali ngenxa yentsebenziswano nomlinganiswa oyintloko uZwelinzima, umlinganiswa ogama linguThembeka. Yena omele inkubeko yaseNtshona kuba nendawo le avezwa ekuyo ngumbhali ibalulekile ukuphuhlisa inkubeko entsha ayifundayo yaseNtshona ayifundayo nayifundiswayo esikolweni eLovedale. Kwaye engakholelwa kwibali alibaliselwa nguMphuthumi ngobukhosi bukaZwelinzima nawo onke amahlandenyuka akhe obomi, ukususela ebuntwaneni nasekukhuleleni kwakhe kwaGcinizibele. Kwakwesi siqendwana umbhali uvelisa khona ngomlomo kaMphuthumi uDingindawo ongumlinganiswa osondeleyo kakhulu kumlinganiswa oyintloko. Kanti uMphuthumi ekwaveza nonyana kaDingindawo awayefunwa nguyise ukuba abenguye ozakuba yinkosi emveni kwakhe.

Ukushwankathela oku thethwa nokuvezwa nguJordan kwesi siqendu, kungatshiwo ukuba uveze zonke iindidi zabalinganiswa bakhe abaziziseko zongquzulwano kwibali lakhe **Inggumbo yeminyanya**. Abalinganiswa bakhe abamele amacala amabini laseNtshona nelemveli. Umbhali uveza uZwelinzima noThembeka isithandwa

nesandla sikaZwelinzima njengabalinganiswa abazintloko nabamele ukuphuhlisa inkcubeko yaseNtshona. Aba balinganiswa umbhali, ubafundisile kwizikolo ezakhiwe ngabantu baseNtshona ukuze bafuthwe yinkcubeko yaseNtshona. Umbhali ubabeke esikolweni aba balinganiswa waphinda xa sebefuthelwe yinkcubeko yaseNtshona, wabadibanisa nabantu besizwe sabo amaMpondomise ngokubenza iinkokheli noxa inkcubeko nenkolo zingafani.

Ukuyondelelana kwezinto

Kwicandelo okanye kwisiqendu 2 esiqala kumaphepha (51-116) ekungathiwa sisiqendu sokuyondelelana okanye ukubondana kweziganenke ngokukaSatyo (1986:194). Yena ulichaza ngokuba lenzeka kukuthabatha kwempixano amanye amanyathelo, uyatsho kananjalo ukuba lenziwa kukuhlelana nokusukuzana kwabalinganiswa ukudala imvakalelo zabo ziye ziphingelana.

Kwesi siqendu abalinganiswa abatsha njengoko izinto ziyondelelana ukuya kungquzulwano bayavezwa nemigushuzo yamacala amabini eyohluka-hlukeneyo ngezimvo nangenkcubeko uyayibonakalisa umbhali. Ukubonisa oku uJordan kwisiqendwana (51-56) uveza omnye umlinganiswa omtsha ongekho kwisiqendu sokuqala uMthunzini, naye ofunde eLovedale apho uThembeka noMphuthumi afunde khona. Yena ke ngumlinganiswa ongenakumchaza kanye- kanye icala amele lona kuba ke necala eli aqaqmba kulo lenkcubeko yemveli, uwele kulo ngenxa yokuba efuna inzuzo kuDingindawo nokuqethula uZwelinzima ukuba afe engatshatanga noThembeka, ukwenzela ukuba ibenguye otshata naye. Ukungqina oko kwisiqendwana esikumaphepha (66-69) ufunda iincwadi mbalelwano zikaMphuthumi ezivela kuZwelinzima ezimalunga ngobukhosi bukaZwelinzima nokubuya kwakhe. Into emenze ukuba makasebenzise ulwazi alufumana kwezi mbalelwano ukudiliza nokutshabalalisa uZwelinzima nayo yonke into ephakathi kwakhe noThembeka. Nangoku kwisiqendwana esiqala kumaphepha (78-79) ukwaDingindawo ukusa ezoo ncwadi mbalelwano bezingabhalelwanga yena. Nguloo nobangela kanye owenza kuthandabuzeke ukuba kwazeke uMphuthumi ukuba ukweliphina icala kula macala ezinkcubeko zimbini yaseNtshona neyemveli. Enye into ebangela okungaqondakali kukufunda kwakhe. UMphuthumi Njengamntu ofundileyo wada wayititshala ebefaneleke ukuba ukwicala elimele inkcubeko yaseNtshona njengabanye abalinganiswa abafundileyo kweli bali. Kodwa ke kungafane kutshiwo kuba

engumxhasi kaDingindawo omele inkcubeko yemveli ukuba naye ukwicala labantu benkcubeko yemveli.

Abanye abalinganiswa abatsha abavezwayo kwicala labantu abankcubeko yemveli nguMabhozo, uJongilanga, uMthunzini kunye noGcaga. Bonke ke aba bantu ngabantu nabo ababalulekileyo ekuqiniseni ungquzulwano lwenkcubeko yemveli yamaMpondomise omthonyama, ukwenzela impumelelo yongquzulano lwenkcubeko yaseNtshona neyemveli. Aba bantu ngabantu abavakalayo nasekuthetheni ukuba abawazi umnyango wesikolo kwaye bekholelwa kwinkcubeko yabo yemveli nenkosi yabo uDingindawo. Bona aba bantu ngabachasi bakaZwelinzima ekuthatheni ubukhosi bakhe kuDingindawo.

Kubanjwe le ntlanganiso nje ngabantu bakaDingindawo, nabantu becala likaDabula elimele ukubuyiswa nokubuya kukaZwelinzima, nalo libambe intlanginiso kwisiqendwana esifumaneka kumaphepha (88-89). Kule ntlanganiso abantu bayo abazithiye ngokuba ngumbutho wamafela- ndawonye nguDabula, Funcuza, Thembani, Danisa, Xhalisa, Ngubengwe, Dlelaphandle, Ngxabane, Dumakude, kunye noMphuthumi. Wona la madoda alungiselela ukubuya kukaZwelinzima, njengoko akaDingandawo elungiselela ukuthintela ukubuya kukaZwelinzima.

Ukohluka kwenkcubeko kubonakala kwindlela icala ngalinye elilungiselele ngayo impumeleleo yezigqibo zalo. Icala lenkcubeko yemveli loyisiwe lona ngokuthi lihambe ngamahashe ukuya kulalela ukubulala uZwelinzima. Lona elenkcubeko yaseNtshona lisebenzise izithuthi ezohlukaneyo njengololiwe, nemoto kwaye lajika nesimo sikaZwelinzima sangaphandle sokunxiba yasisinxibo simbi, esenze iingqondo zabantu benkcubeko yemveli bangaqiniseki ukuba nguye. Nto leyo eyenze icebo labantu bakaDabula liphumelele ekuphuthumeni unyana wesizwe uZwelinzima.

Ukuqukumbela esi siqendu uJordan njengoko evezile kwisiqendu esingentshayelelo neziqendwana zaso ngokuhluka kwabalinganiswa namacala akulo ngenkcubeko. Apha kwesi siqendu neziqendwana zaso uwabonakalisile la macala indlela nezenzo zawo ezohlukaneyo okuphenjelelwa ziinkcubeko ezohlukaneyo abakuzo. UDingindawo nabantu bakhe babengasoze bakwazi ukumelana nabantu abasebenzisa izinto zokuhamba nezikhawulezayo zalamaxesha ukusindisa ubomi bukaZwelinzima.

Uvutho - ndaba

USatyo (1998:195). ulitolika eli qondo ngokuthi liqondo ibali elifikelela kulo lokugqibela lokuntwebeka kwempixano. Apho impixano ingasenakho ukuntwebeka ngaphezu kweli qondo ikulo. USatyo utsho ukuba into eqhambuka kweli qondo, yinto ezakukhokelela ekubeni kubekho ukwetha nenguqu kwiziganeko.

Olu vutho - ndaba lukwisiqendu okanye kwicandelo 3 eliqala lona kumaphepha (119-157). Kulapha kanye kolu vutho ndaba apho umongo wesihloko solu phando malunga ngokungqzulana kwenkcubeko yaseNtshona neyemveli lulele khona. Loo nto ibonakala ngabalinganiswa abanjengoNgxabane ebekucingeleka ukuba bakwicala lenkcubeko yaseNtshona bebonakala ngathi bebengekho kulo ngokupheleleyo, ngaphandle bebefuna ukuba ubukhosi bukaZwelinzima owabushiyelwa nguyise bungapheleli kuDingindawo. Oko kubonakala kwiziqendwana ezininzi zesi siqendu njengezi ziqendwana zifumaneka kumaphepha (130-131). UNgxabane apha uphikisana nompoposho wokuba inkosi izibonele umfazi athandwa yiyo. Yena umile esikweni lamaMpondomise nasemyolelweni kaZanemvula wokubonelwa kwenkosi umfazi kwaBhaca. Lo myolelo ewuveza kwisiqendwana 131 ochaza ukuba uZwelinzima abonelwe inkosazana yakwaBhaca ukuba ibe ngumfazi wakhe. Kwakhona kukwalapha apho ifuthe lenkcubeko yaseNtshona kumlinganiswa ophambili uZwelinzima libonakala khona ngokungahambisani nomyolelo kayise ngokuphandle kuba esithi uyise wayesidla ngendebe endala, ephila kwixesha lobumnyama, yena uzakuthatha intombi kaKhalipha ayithandileyo. Phofu ke engqina okuthethwa nguDabula kwisiqendwana esikwiphepha (130) xa wayecenga amaMpondomise ukuba avumelane noZwelinzima azikhethela intombi ayithandileyo ibe ngumfazi wakhe, ephikisana nesiko lakwaNtu lokubonelwa kwakhe umfazi nomyolelo kaZanemvula. Phufu ke engeyedwa uDabula ekuthetheleleni uZwelinzima ekuthatheni intombi akholwe yiyo, engqinelana noDanisa:

“Kuyinene into yokuba umyolelo wenkosi yintw’ enkulu; kufuneka ke ngoko sihambe sibona. Yaye ke inkosi le yethu noko isengumntwana ... He mandithi mna mntu ungelilo gwala: intombi kaKhalipha ndiyayazi; ndiyayithanda. Ukuba bekuthetha mna, inkosi ngeyizeka loo ntombi.” (Iphepha, 133).

Naye uNgubengwe engqinelana noDabula noDanisa ekuziboneleni kukaZwelinzima umfazi. Phofu ke yena ethabatheke bubuhle nesimilo sikaThembeka nokusizela uZwelinzima, wenjenje exhasa isiko inkcubeko yaseNtshona, elifuna ukuba uZwelinzima azibonele umfazi:

“Njengokuba ndiphulaphule nje, ndiphawula ukuba isininzi senu, zithethi, asiyisiso konke into yokuba inkosi iyazithandela laa ntombi yakwaKhalipha. Kanti mayingasisitheli loo nto. Khona sekusithiwa yinkosazana, ngumyolelo kayise, ngumntu onani ongathi ethandana nentombi enjengaleya kaKhalipha ayincame athathe iqiqisholo elitsho ngobuso ngathi bebephawulwa ziimpaka.” (Iphepha, 138)

Ukuqkumbela sekucacile ukuba uvutho ndaba apha kuvezwa ukuqhabalakana kwabantu besizwe esinye, bephila ngendlela enye nababefudula besenza izinto zesizwe kunye njengoko kunjalo kwisiqendu sokuqala esiyintshayelelo yeli bali. Apho uDabula noNgxabane bebekade besambatha ngengubo enye bethetha into enye evanayo, malunga ngobukhosi bukaZwelinzima. Kukuqhabalakana kukaZwelinzima nesisele senyathi samaMpondomise uNgxabane ebefanele ukudimbaza ulwazi nobuchule bokulawula isizwe samaMpondomise ngokwenkcubeko yaso. Kukuphalala nokuwa kwesizwe ezandleni zeentsika zazo ebezifanele ukusikhusela ngantetho nye nanjongo nye ebheka empumelelweni. Ntsika ezo zingakwazanga kuyenza loo nto kuba kaloku inkcubeko yazo isuke ayabanye bumini.

Isisombululo

USatyo (1986:195) ulibiza elinqanaba njengenqanaba lokusonjululwa kweziphumo. Inqanaba apho iziganeko zingenelelwa bubuyeke-yeke, nokuthomakala komoya ebewuphefumla ebalini. Kwalaphan kweli nqanaba kukwadula indlela impixano esonjululwa ngayo. Naye uDorothy Hearthcote kwincwadi kaRosenberg (1987:70) ulitolika ngokufanayo noSatyo eli nqanaba:

“At the end of the climatic plot, these complications are resolved and the plot is unraveled in the denouement.”

Emveni kwezi zinto ezimbi nezintle ezenzeke kwisiqendu sesithathu esiqala kumaphepha (119-158) sovutho-ndaba. Apho izinto ezintle okwexeshana kwisizwe samaMpondomise njengokumiselwa nokudalwa kwemibutho ngemibutho yootitshala, amafama, nemidlalo ezenziwe ngabantu abafuthelwe yinkcubeko yaseNtshona, zingabalulekanga kubantu benkcubeko yemveli, ngenxa yokuba zingenziwanga ngendlela eyiyo nebakholisayo ukusukela kwinto yokungathotyelwa komyolelo.

Kukwalapha kwesi siqendu apho izinto zithande ukutyekela ngakwisisombululo seyantlukwano nongquzulwano lwezi nkcubeko ngokubhekisele kuwo omabini amacala enkolo yemveli necala lenkolo yaseNtshona. Kodwa ke ukusonjululwa kwazo kusombululeka ngokwenzeka kwezigigaba kuwo omabini la macala. Into ebangelwa kukuba omabini la amacala enziwe ngumbhali athande ukuba namandla amanye. Apha akukho cala libethwa lingaphindisi nokuba liphindise njani okanye nini. Umzekelo woku kukubulala kukaThembeka isilo sakwaMajola inkwakhwa kwisiqendwana esikumaphepha (168-173) nokuphindezela kwesizwe ngokumenza abe likheswa esizweni nakubantu bakowabo baseMjika abakholelwa nabo kwinkcubeko yemveli. Ngaphandle koku kukuthi abantwana bekhutshwa ezikolweni ngabantu benkcubeko yemveli babe bona abenkcubeko yaseNtshona bephikelele ukuzivula iingcango zesikolo. Kukwalapha kwakhona uZwelinzima athatha khona intombi yakwaBhaca ibe ngumfazi wesibini wakhe. Eyona nto ingundoqo kweli nqanaba kukunikezela kukaJongilanga oyena mntu wayebonakala eyenye yeentsika eziphambili kubantu abakholelwa kwinkcubeko yemveli, ngokuthi alangazelele uxolo. Kanti ikwakukufa kwakhe ngokubulawa emveni kokubulawa kukaNgubengwe kwisiqendwana (208-212). UNgubengwe yena wayekholelwa kwinkcubeko yaseNtshona, waabulawa ngabantu benkolo yemveli ekhusela ekukhusela uFather Williams owayengumhambisi nomakhi wenkcubeko yaseNtshona kwisizwe samaMpondomise. Okokugqibela okubonakalisa uloyiso kwinkcubeko yemveli kukunikezela kwenkosi uZwelinzima kwisiqendwana (118) kwimfuno yabantu benkolo yemveli ukuba inkosi ithathe intombi yakwaBhaca ngokomyolelo kayise.

Ukuqukumbela eli candelo lesi siqendu, isisombululo apha kweli bali libonakala lungeso sisombululo lungenza nalinye icala kwezi nkcubeko lizigobhe amacala ngoloyiso. Le nto yenziwa kukuba kungekho sisisombululo singezanga ngokhululekileyo, nangaphandle kwencithakalo yegazi. Oku uQangule (1974:102) ukuchaza kakuhle

“The traditionalist have thus triumphed over the modernist. Both camps have made to taste both triumph and defeat. The two elements, success and failure, are in the balance. This is good literary technique as either extreme would deprive the actions of the characters of the semblance of the full reality and the full significance of the theme. Jordan have not created super being out of Zwelinzima.”

Isiphetho

Eli licandelo athi uSatyo (1986:195) licandelo elifumaneka kwimidlalo eyintlekele. Apha kweli candelo lesihlanu lesi siqendu siqala kumaphepha (219-242) seli bali likaJordan kuqosheliswa abalinganiswa abazintloko nabaphambili. Aba balinganiswa baphambili nguZwelinzima noNobantu abaye baqina enyaleni beqinela kwinto abayibona ukuba ayifunwa ingasebenzi, kwaye ingasoze isebenze yokununusa amaMpondomise ngokutshintshela kwizinto zenkcubeko yaseNtshona. Omnye umlinganiswa oyintloko oqosheliswa nguDingindawo osebenzise inkcubeko yemveli nabantu bayo ekufuneni ukudiliza uZwelinzima kwisikhundla sakhe sobukhosi, esebenzisa imhobo yokukholelwa kakhulu kukaZwelinzima kwinkcubeko yaseNtshona engamkelwangwa luninzi lwamaMpondomise.

UJordana isiphetho sakhe usenze ngokweyelisela kuqala uThembeka oyintshatshelikazi yenkcubeko yaseNtshona, esebenzele ukubhubhisa inkcubeko yemveli iphele kwisizwe samaMpondomise. Kwakhona wabhubhisa uZwelinzima eyona ntshatsheli ibikholelwa kakhulu kwinkolo yaseNtshona, nebihamba ngezantya ekufuneni ukubhubhisa inkcubeko yemveli yamaMpondomise omthonyama. UDingindawo yena umenza abaleka alishiye ilizwe lakowabo lamaMpondomise adinge esithubeni, ngenxa yezenzo zakhe ezibi nezingcolileyo zokusebenzisa inkcubeko yemveli ukuphumeza iinjongo zakhe zobubi.

Ukuqukumbela uJordan kwesi siphetho sakhe uphethe kakuhle kuba kungekho namnye umlinganiswa ebukhosini bendlu kaZanemvula othe wamshiya okanye wamsindisa angatshabalali. Loo nto ibonakalisa ukuba kuye bonke bonile befanele ukungaphili phakathi kwesizwe samaMpondomise. Kungatshiwo ukuba ubone ukuba ukushiya kwakhe nokuba manye umntu loo nto inokudala ungquzulwano lwenkcubeko

olungapheliyo. Kungatshiwo kwakhona ukuba ubone ukuba kungabikho nkcubeko itshabalalayo enye ingatshabalali.

3.1.2 Inkcubeko yaseNtshona nemfundo isixhobo sokudiliza inkcubeko nentlalo yemveli

Kwisakhiwo sebali neziqendu neziqendwana esekuthethiwe ngasentla ngazo, zimbini iinkcubeko ezikhoyo eziphaxulanayo kweli bali. Ezi nkcubeko yinkcubeko yaseNtshona eze nabantu abaNtshona kunye noonyawontle eAfrika. Yona ize nezikolo, nemfundo kunye nobuKhrestu. Inkcubeko yesibini yeyemveli, yona ekufikwe ngabantu abaNtshona abantu abaNtsudu bephila ngayo.

Zininzi ke iindlela ekubonakala ukuba le nkcubeko yaseNtshona ingene ngayo kwisizwe esiNtsundu ukuquka isizwe samaMpondomise. Yimfundo namaziko ayo njengoko kukhankanyiwe ngasentla. Ngoko olu phando luza kukhe luqwalasela umba wemfundo namaziko ayo njengesixhobo uJordan axhobise ngayo abalinganiswa bakhe abaphambili uZwelinzima, noThembeka kungquzulwano oluqhubekayo kweli bali phakathi kwabantu abankcubeko yaseNtshona neyemveli yamaMpondomise. Isizwe ekubonakala ngathi sihleli ixesha elide sambethe ingubo ebomvu yembola neyeseqaba ngokuzotyelwa nguJordan kwisimo sesinxibo sabalinganiswa kwintshayelelo.

“Ngezinxibo bonke babefake iibhulukhwe, nangona babini bathathu ekwakubonakala ukuba iibhulukhwe yinto yabumini.”(Iphepha, 3).

UJordan ubonisa ngaba balinganiswa ukuba inkcubeko yaseNtshona noxa yayifika, yamkelwe ngamaMpondomise kodwa ke ngokungaphelele. Into ebonisa ukungquzulana kwenkcubeko yaseNtshona neyemveli. Nto leyo ebonakaliswe kukungahlalwa kwala madoda ziibhulukhwe, amanye awo efundile njengoMphuthumi:

“Ngezinxibo bonke babefake iibhulukhwe, nangona babini bathathu babebonakala ukuba iibhulukhwe yinto yabumini.” “Singabalula kuphela babe babini phakathi kwabo. Omnye liqina elinesiqu, elicaca ngokundilika ukuba linobukhosana. Nokuhlala lixhagiwe ngamanye

amadoda lawo. Owesibini nugmfana oselula kakhulu, omalunga kumashumi amabini eminyaka.” (Iphepha, 3)

UJordan abalinganiswa bakhe ngasentla ubohlule ngendlela abahlalwa ngayo ziibhulukhwe. Loo nto ibonisa ukuba abalinganiswa abangahlalwanga kakuhle ziibhulukhwe abakayamkeli inkcubeko yaseNtshona ngokupheleleyo. Kwakhona kubonakalisa ukuba isizwe samaMpondomise nabantu baso babeshiyana ngokwamkela kwabo inkcubeko yaseNtshona. Le ngcombolo ngaba balinganiswa ibonisa ukuba ungquzulwano oluqhubekayo lwenzeka ngenxa yefuthe laseNtshona ngenkqubo yayo yemfundo. Ngoko ke kungomdla wolu phando ukuvakalisa ukuba ungquzulwano ngokwenkcubeko kweli bali lakhiwe phezu kwemfundo yaseNtshona efundwe ngabantwana bamaMpondomise kwizikolo zoonyawontle abavela eNtshona. Nangoku abalinganiswa abangabona baphambili ekuthethwa ngabo ekuqalekeni kwebali besesikolweni. UThembeka yena useLovedale esikolweni, yena UWelinzima kuvakala ngaye eseFort Hare. Zombini ezi zikolo imfundo yazo ngaloo maxesha yayiphantsi kolawulo loo nyawontle. Kwaye oonyawontle bephethe lonke ulawulo ngokwenkcubeko yaseNtshona. Le nto yenze kuqwalaselwe imeko yabalinganiswa abaphambili bakaJordan kula maziko emfundo njengesixhobo sokuzisa ungquzulwano phakathi kwenkcubeko yaseNtshona neyemveli.

3.1.3. Abalinganiswa abaphambili kumaziko emfundo enkcubeko yaseNtshona

Imeko nendlela abona balinganiswa bakaJordan abaphambili abafundiswe nabaphila ngayo kwizikolo abakuzo nokuba sebephumile ngokunxamnye nenkcubeko yemveli kungqinisiswa ngamazwi kaJones (1924:16):

“The adaptation of education to the needs of the individual and the community is increasingly emphasized in the recommendations of America and Europe...” “There are insisted demands that school programs shall prepare the youth to deal wisely and effectively with problems of their country and their generation... education shall provide for the hygienic, economic, mental, and spiritual development of youth of Europe and America. Surely Africa and Africans must be included in plans for educational adaptation.”

Kwesi sicutshulwa sikaJones singentla kuthethwa ngejongo nemeko yenkcubeko eyamkelwe nguZwelinzima noThembeka, engakhange ibalungele uZwelinzima noThembeka esikolweni kuba belawula isizwe sabantu abangengobaseMerika naseEurope. Ngoko ke xa kuthethwa ngongquzulwano lwenkcubeko kweli bali lale ncwadi kuthethwa ngongquzulwano olwenziwe yimfundo yaseNtshona kubalinganiswa abaphambili, bephikisana nenkcubeko yamaMpondomise yemveli. Nto leyo eyenze ukuba ulawulo lwabo esizweni lungamkeleki kuba luchitha indlela yokuphila yemveli yamaMpondomise, ebebeyitolika ngokuba yeyobuhedeni kwaye ingenamsebenzi. UNida (1954:18) uyakuvakalisa okuthethwe nokwenziwe ngabantu baseNtshona kumaziko emfundo nasezinkonzweni zobuKhrestu ngenjongo yokwenza abantu abaNtsundu bayamkele inkcubeko yaseNtshona:

“Christian missions were concerned more with the ideas by which people leave. Convincing other people that they would profit from having some gadget from the Western world. Christian missions during the last one hundred and fifty years have been successfully primarily in dealing with the cultures where animist belief are predominant.”

Ukutolika okungasentla, inkcubeko yaseNtshona yoonyawontle ibe siso isitshixo sokuvulela ungquzulwano ngokweenkcubeko phakathi kwabalinganiswa abaphambili nesizwe abasikhokelayo samaMpondomise. Oku kuyangqinwa nangamazwi kasibonda uBhele kwiphepha (207) lwecandelo 4 leli bali. Ebonisa ukungquzulana kwenkcubeko yaseNtshona eyamkelwe yinkosi yabo uZwelinzima, ingquzulana neyemveli ngokwenziwa lifuthe la maziko ezemfundo aseNtshona ekuguquleni isimo saamaMpondomise kwinkcubeko yawo yemveli, alandele inkcubeko yaseNtshona:

“Saphanga sanincoma mfundisi ngokhanyo lwenu, sathi kanti asazanga ukuba ngolu gqobhoko nale mfundo yenu nifundisa abantwana bethu ukulahla. Namhlanje soyisakele, kuba sibonil’ ukuba asifundiswa buntu; sifundiswa ubuLawu.” (Iphepha, 207).

Intetho kaSibonda apha ibonakalisa ungquzulwano lwenkcubeko yaseNtshona neyemveli. Kwaye ibonakalisa nokungakholwa kwabantu benkcubeko yemveli lifuthe lenkcubeko eliphikisana neemfundiso zamaMpondomise zokuhlala ngokweenkcubeko yoonyawontle kubantwana babo.

Oonyawontle abavela eNtshona abaphelelisanga ukuzisa imfundo nje, koko bakhe namaziko emfundo aneendawo zokuhlala. Yonke le nto besenzela ukuhambisa kakuhle inkcubeko neemfundiso zaseNtshona kubafundi behlala nabo, bengafumani ezinye iimfundiso ngaphandle kwezaseNtshona.

Esona sixhobo nonxibelelwano lwabo kubafundi yafana neyabazali, nto leyo yenze ukuba la maziko athakazelelwe athandwe nokuthandwa ngabafundi abaNtsundu. Naye uGleason (1965:154) uyawuxela unobangela wokuthandwa kwala maziko ngabafundi abmnyama:

“An African child is accustomed to feel at home with a far wider range of relation...”

Enye into ethe yabaluleka kukuzingca koonyawontle njengabantu abazisa ukukhanya ngala maziko abo emfundo kubantu baseAfrika abaNtsundu kuba bona bonyawontle babesithi basebumnyameni benganayo nenkcubeko ngaphandle kokwenza izinto nokuphila ngendlela yobuhedeni. Oonyawontle bayithetha le nto kuba abantu abaNtsundu bengaphili ngoko hlobo lwenkcubeko yaseNtshona. Ezingcinga zibonisa mhlophe ukungquzulana kwenkcubeko yaseNtshona neyemveli.

Enye into eyenziwa ngamaziko emfundo oonyawontle kukwenza abantu abafundisayo ezikolweni bathatyathwe ngabafundi njengabazali babo. Oonyawontle bayenze le nto ngokwenza ukuba abafundi baxhomekeke kuncedo lwabo kuzo zonke izinto ezibaxakayo nezibakhathazayo ukuquka ezamakhaya. Ukungqinisisa oku uZwelinzima kwiphepha (38) ukusabela ubukhosi bakhe ufumene amcebiso kuFather Williams. Kanti noThembeka kwiphepha (120) akuba selusizini malunga nomhlobo wakhe uZwelinzima abemcingela ukuba usengxakini ucele uncedo lokuthandazelwa nokucetyiswa kuSister Monica, eshiya uMama wakhe wokwenene ngasemva.

Ubuzali boonyawontle buyangqinwa nanguFather Williams kwisigaba sokuyondelelana kwezinto eliqala kwicandelo 2 leli bali eliqala kwiphepha (51-116) ebonisa impumelelo yabo bonyawontle ekuqeqesheni abafundi abathunyelwa ezikolweni zabo ukuba babafundise. Kwakhona uyakubonakalisa ukuphumelela kwemfundiso yenkcubeko yaseNtshona ekuguquleni isimo sikaThembeka kunye

noMphuthumi ekubenzeni iitshala netitshalakazi zokuhambisa inkcubeko yaseNtshona:

“Bantwana bam, thina, mzi waseNgcolosi, siziva sinelunda ngeengxelo ke siyazidla ngani. Zenincede ke nisivuyise sonke thina sinegugu ngani, ngokuthi nilukhonze uluntu ngokuzithoba nangobulumko endinisekileyo ukuba nise ninethuba nibucela kophezulu.” (Iphepha, 51)

La mazwi kaFather Williams angqinisisa amazwi kaHenderson kwincwadi kaSheperd (1941:273) achaza malunga nempumelelo yabo bonyawontle ekufundiseni abantu abaNtsundu inkcubeko yaseNtshona kumaziko mfundo akhiwe ngabo bonyawontle.

“Education was a hopeful sign for their future that they prized education so much and were prepared to sacrifice so much to obtain it. He could not belittle the service that their widespread present system of education was rendering for them. It was doing a great deal to make the Europeans, their civilization, their ideas and their methods, intelligible to the Natives.”

Esi sicutshulwa sikaHenderson sicacisa ukuzingca koonyawontle ngempumelelo yabo ekuguquleni isimo sabantu abaNtsundu bebaguqulela esimeni senkcubeko yaseNtshona ngakumbi ulutsha ngokweli bali likaA. C. Jordan. Kwakhona amazwi kaFather Williams nezenzo zikaZwelinzima noThembeka ngasentla zibonisa ukuba izikolo ebeziphantsi koonyawontle neetitshala zazo ziye zathabatha indawo nendima enkulu yokuba ngamakhaya apheleleyo kubafundi abaNtsundu.

Zininzi ke izinto ezenzekileyo kwanokholeji phakathi kwabafundi kunye noonyawontle ukubonisa ukukhathalelwa nokuxatyiswa kwabafundi. Ezo zinto zazenzelele ukutshintsha isimo sabo sokuphila, baphile ngoko hlobo lwenkcubeko yaseNtshona. Nabahlohi kula maziko bebewuthathele kubo umsebenzi wokuqinisekisa ukuba iinjongo zala maziko ziyaphumelela. Kanti ke nabafundi ngokwabo ngokwezenzo nenkangeleko bakulangazelela oku. Oku kubonakala kumlinganiswa oyintloko uZwelinzima ngokusoloko elangazelela njalo ukunxibelelana noFather Williams ngomhla wengxaki, kanti nangomdla owathi wawubonakalisa ekufundeni iincwadi ngenkcubeko yeentlanga ngeentlanga aziphathelwa nguFather Williams ukufunxa ulwazi ngezolawulo:

“Koko yayithi qho imana ukumthengela iincwadi zexabiso ezibalisa ngobomi bamadoda eentlanga ngeentlanga azukileyo ngokukhonza uluntu ngeendlela ezininzi. Zaziziindidi zonke ezincwadi- ezamagorha eemfazwe nawelizwi, ezeembongi njalo-njalo. IBishopu yangixa ngezi ncwadi, imkakaza naxa eziva ediniwe, yanyameka nokumthengela iincwadi zombuso woManyano loMzantsi Afrika, ngokukodwa ezinxulumene neBhunga elikhulu laPhesheya kweNciba.” (Iphepha, 47).

Ngoko ke njengokuba abefundisi bakwaLizwi baye bazenza abazali babafundi njengoko sekucacisiwe ngasentla. Nabo abafundi babathabathe njengabazali babo bokusombulula iingxaki zabo. Oku kubonakala ekuyeni kukaZwelinzima nabanye abafundi kubafundisi nakubefundisikazi bakufikelwa ziingxaki, nto leyo ebonisa olu nxibelelwano nokukholwa kwabafundi ngoonyawontle. Okunye kukwabonakalisa nokwendela kwenkcubeko yaseNtshona njengeyona ixabisekileyo ukusombulula nayiphina ingxaki.

Ukuxhasa okungasentla uZwelinzima akuva ngobukhosi bakhe ngoMphuthumi wabhenela kumfundisi njengoyena mntu unokumsombululela ingxaki azibona ezakuba kuyo yobukhosi. Nangoku amazwi akhe ngezantsi abonakalisa ukukholelwa kwakhe kubulumko beBhishopu engacingi ukuba uGcinizibele noxa ekhuliswe nguye:

“Kanti ke yena uBishopu uya kundinika elona cebo acinga ukuba lelona lona.”
(Iphepha,35).

Ukuya kukaZwelinzima kwiBhishopu ukuyakufuna amacebo endaweni yokuya kuwafuna kuGcinizibele kubonakalisa ukukholelwa kwakhe kubantu benkcubeko yaseNtshona nenkcubeko yabo. Kanti ke nesimo sabefundisi esibonakele ngathi sesentobeko nenkathalo nobuThixo, buzitsalile iingqondo zabafundi kwinkolo nenkcubeko yaseNtshona. Oko kuyabonakala kwisimo sikaZwelinzima ethabatheke sisimo nobume bukaFather Williams:

“Wathi akuphosa amehlo kwelo xhego leBishopu libingelelayo waziva enethemba lokuba lingampha icebo elililo. UZwelinzima walikhangela walifumana lilungele kanye le ngxaki akuyo. (Iphepha, 37).

Nalapha ngasentla kwisimo sikaZwelinzima kubonakala ukuthembela kwakhe kwinkcubeko nakoonyawontle. AsingoZwelinzima kuphela obeke ithemba lakhe kwiBhishopu. UMthunzini naye akungafunwa nguThembeka amazwi eBishopu aye amtsalela ekuthembeni njengomzali wakhe onokusombulula iingxaki yokungafunwa kwakhe afunwe:

“Eli lizwi lokugqibela lamdala ithemba uMthunzini, wabona ukuba kusenokwenzeka noko ukaba ayifumane le ntombi. Waqonda ke ukuba makasel' ezityanda igila, achaze ubuhlungu bentliziyo yakhe ngenxa yokuphoswa yintombi kaKhalipha.” (Iphepha, 58).

Kanti noThembeka kwiphepha (119-120) ushiye umama wakhe waya kucela uncedo kuSister Monica eNgcolosi ngengxaki yakhe nephathelele kwisithandwa sakhe uZwelinzima angagwintwa nguDingindawo namaphakathi akhe.

Inxaxheba nendima enkulu yobuzali edlalwe ngabefundisi bakwaLizwi kubantwana babantu abaNtsundu ikakhulu abesizwe samaMpondomise izithimbile iingqondo zabo ukuba bathatyathwe njengabazali ngabafundi gokupheleleyo. Kwaye ikwayiyo nenze ukuba aba balinganiswa kuthethwa ngabo ngasentla bangquzulane nenkcubeko yabantu bakubo bamaMpondomise. UKutsho oko oonyawontle nenkcubeko abafundi abayifumene kwizikolo zabo ibenze aba balinganiswa baphambili bayithanda inkcubeko yaseNtshona nabantu bayo. Loo nto ibonakala ekuyeni kucela kukaUThembeka kwiphepha (120) kuSister Monica uncedo ngengxaki yakhe nesithandwa.

Izenzo zikaThembeka zingqinisisa into yokuba izikolo zoonyawontle zikwazile ukuthimba iingqondo neentliziyo zabafundi ukuba bajonge koonyawontle njengabona bazali kunababo bemveli. Kwakhona kukwabonakalisa ukungqubana kweenkcubeko yaseNtshona neyemveli kuba ngokwenkcubeko yesiNtu mandulo umntwana ebengavumelekanga ukuthetha izinto zothando nomzali wakhe. USister Monica mdala engumama ngokwenkcubeko yesiNtu ofanelwe kukuhlonitshwa nguThembeka njengoko ehloniphe umama wakhe akathetha into injalo kuye. Loo nto ibonakalisa ukungqubana kwenkcubeko yaseNtshona neyemveli nomohluko phakathi kwazo.

Izenzo sikaThembeka sokucela uncedo kuSister Monica sisipili semfundiso neziphumo zezikolo zoonyawontle. Oku kuyathethwa nanguMiss Waterson omnye woonyawontle eLovedale kwicala labafazi lokubakha nokubafundisa ukubangabuzali:

“I tried to give the institution not so much the air of school, as of pleasant home. I reasoned after this matter that homes are what wanted in Kaffir land, and that the young women will never be able to make homes unless they understand and see what home is.” (Sheperd, 420).

Amazwi kaMiss Waterson apha ngasentla abonisa ukungquzulana kwenkcubeko ngokwentsingiselo yekhaya kwinkcubeko yemveli kunye nenkcubeko yaseNtshona. Kwanqu ukubakho koSister Monica eLovedale esebenzisana kunye namadoda kubonakalisa ukohluka kwenkcubeko yaseNtshona kweyemveli kuba indawo yomntu obhinqileyo ngaloo maxesha kwaNtu yayisaziwa ngokuba isekhithshini. Nanjengo kutsho kukaKernohan (1998:13):

“Cultural oppression can be personal as well as social. The enculturation of false beliefs about value can take place, for, instance, within the family. A patriarchal father might instill in his daughter that a women were created to serve men. This belief is just as much a problem for the daughter if it had it is transmitted directly from her father as it would be if it had a diffuse genesis in her surrounding society.”

Izikolo zikwabanike abafundi inkululeko yokwenza izinto ngokubona nokuthanda kwabo. Yona ibenze abafundi ukuba bangayikhathalele imida nomsantsa ophakathi kwabazali nabo ngoko bukhulu nentlonipho, njengoko kunjalo kwinkcubeko yemveli. Lo nto ibonakaliswa yinkululeko eninzi kaZwelinzima noThembeka ekuthetheni ngokukhululekayo ngezinto zothando nabantu abadala, nangokwenza izinto ngokuthanda nokucinga kwabo bephikisana nabo. Isimo sabo sinokugxekwa singagxekwa ngenxa yefuthe lenkcubeko yaseLovedala abafunde kuyo nabafundiswe ngalo ngabantu baseNtshona, njengoko kuvakala kumazwi kaMiss Waterson kwincwadi kaSheperd kwiphepha (476):

“Lovedale was describing in the most glowing terms her enthusiastic patience, determination, thoroughness and zeal, womanly gentleness as well as tact and self reliance are hers no stinted measure”.

Akuthethayo uSister Waterson kubonakalisa isiseko senkcubeko yemveli ngokwesiko neemfundiso zaseNtshona. Kwakhona kukwabonakalisa kungqinwa nazizenzo zikaThembeka noZwelinzima ngokuzikhethana ukuba batshate kunye, belawulwa luthando bephikisana nesithethe sokubonelwa kwendoda umfazi, nomfazi indoda ngaphandle kokuthandisa bona.

Okona kuqwalaselekayo ekutshateni kukaZwelinzima noThembeka kukwazi kwabo amalungelo nenkululeko yokuzikhethala indlela yokuphila, nokuzingca ngobubona nobomi babo obungaxhomekanga komnye umntu, bekhabela nenkcubeko yesiNtu yesininzi nukungabi ngumntu wedwa. Izimvo neengqondo zaba balinganiswa kungatshiwo ukuba zibangwe kukufunda kwabo nenkcubeko yaseNtshona. Kungatshiwo ukuba ekuqhankqalazeni kukaZwelinzima ngenxa yelungelo lakhe awayelibona lifuna ukunyathelelwa phantsi ngenxa yomyolelo kayise wokuba athathelwe inkosazana yakwaBhaca lalibangwa koko.

“Ndothukile kakhulu ukuva ukuba ubawo wenza umyolelo onje, ndaye ndilusizi kakhulu kuba ndiziva ndingenakho konke ukuwamkela. Nceda, Jolinkomo, uxelele ibandla ukuba ndazana nentombi kaKhalipha ndiseseLovedale, ndazimisela ukuyizeka. Ndiyawabongoza ke amawethu ukuba angazikhathazi, nam angandikhathazi, ngale nto, kuba isekho intombi kaKhalipha andisayi kuze ndibizwe ngantombi yimbi, nokuba seyiyekabani na.” (Iphepha, 130-132).

Kwesi sicatshulwa singentla ukubetha kolwimi lukaZwelinzima kubonalisa ukuba ngumntu ongalithandabuziyo ilungelo lakhe. Kanti ke kuyabonakala nokuba ilungelo lakhe lelakhe kuphela kwaye kufuneka likholise yena. Kwakhona kukwabonakalisa ungquzulwano lwenkcubeko ayincance kwizikolo zenkcubeko yaseNtshona nekatata wakhe yobuMpondomise bemveli.

Indlela nezenzo neentetho zikaThembeka noZwelinzima ezikhankanyiweyo uninzi lwazo ngasentla zingunobangela wongquzulwano lwenkcubeko phakathi kwabo benkcubeko yaseNtshona kunye nabantu benkcubeko yemveli yobuMpondomise.

Oko kusenziwa ngenxa yokungaboni ngasonye nemiqathango yenkcubeko yemveli engavumelaniyo nenkcubeko yaseNtshona ebabeyiphila. Izenzo zabo zingqina amazwi kaGleason (1965:155) esizobela umfanekiso ngqondweni wemeko yomntwana womntu oNtsundu ozinikele ngokupheleleyo kwinkcubeko yaseNtshona, nanjengoko kunjalo kwaba balinganiswa uZwelinzima noThembeka:

“The prodigal will refuse to return to be in any way a village type. But the son’s acute filial hostility at some point will begin to conflict with a mounting sense of rebellion against hostile colonial authorities who educated him to be like them rather than like his real father.”

Ukungqinisisa la mazwi angasentla acatshulwe kuGleason ingabetheleleka yona into yokuba izikolo zaseNtshona zenze ukuba uZwelinzima noThembeka ngenxa yezenzo zabo ezilawulwa yinkcubeko yaseNtshona, ulawulo lwabo lubenzima kwisizwe samaMpondomise ngenxa yokuphikisana kwabo nezinto zenkcubeko yemveli. Athi okaKernohan (1986:29) echaza ubungozi bokukhupha umntu kwinto ayithandayo njengoko uZwelinzima noThembeka babezama ukwenza njalo:

“A harm to someone’s self is a harm to his interest implementing of the good, whatever that may be. Frequently the social transmission of false beliefs inequality will bring about such harms.”

Ukutsho oko kuZwelinzima akubanga lula ukuwayekisa amaMpondomise emveli inkcubeko yawo. Oko kubangelwa nayindlela ababesiza nayo kubo yesinyalimani, nengathandwayo sisiMpondomise, nto leyo yenze ubudlelwane babo namaMpondomise enkcubeko yemveli bube bubi nangakumbi ngaphezu kokuba bebunjalo ngokungathobeli kukaZwelinzima umyolelo kayise uZanemvula.

3.1.4 Iindidi zenkolo kwinkcubeko ezimbini ezingquzulanayo

Kwezi ncwadi zihlalutywayo lolu phando ungquzulwano lweenkcubeko yaseNtshona neyemveli zintsika zokuzisa ulwabhice lobumnandi, umdla nokuvokotheko kwezi ncwadi, nazo iinkolo ekuthethwa ngazo ziinkolo ezikwahamba nenkcubeko nganye. Inkolo yobuKhrestu yinkolo yenkcubeko yaseNtshona eze noonyawontle

eAfrika, eyamkelwe nguThembeka noZwelinzima. Yona inkolo yemveli yeyabantu abaNtsundu njengamaMpondomise emveli, inkolo echazwa nguGehaman (1986:50) ngokuba:

“For traditional religion permeated the whole of life. For one could not point to anything and classify it as a secular for all of life was sacred with spiritual dimensions.”

Inkolo yemveli ibizwa ngokuba yinkolo kuba abantu bayo bayakholelwa kunqulo lukaThixo ngezinyanya. Ngoko xa besebenza imisebenza yabo yesiNtu bakholelwa kwinto yokuba bathetha nezinyanya zibacelele iintsikelelo kuThixo abambiza ngokuba nguQamata. Njengoko yona eyobuKhrestu imisa igama likaThixo ekuyiwa kuye ngoKhrestu nangomthandazo. Ezi nkolo zenkcubeko zohlukile kaGehman (1986:50):

“African religion philosophy is basically anthropocentric: man is at the very centre of existence, and African peoples see everything in its relation this central position of man. God is the explanation of man's origin and substance; it is God exists for the sake of man. The spirit are ontologically in the mode between God and man; they describe or explain the destiny of man after physical life... Animals, plants, land, rain and other natural objects and phenomena, describe man's environment, and African people incorporate this this environment into this deeply religious perception of the universe.”

Okuthethwa nguGerman ngasentla kuthetha ukuba inkolo yenkcubeko yemveli yohlukile kweyobuKhrestu yenkcubeko yaseNtshona. Kwakhona ityebile kuba izisa iintlonipho kubantu bayo nasekuhlonipheni zonke iindlela ezingunobangela wokuphila kwabantu benkcubeko yayo. Ukunyhashwa kwayo yinkcubeko nenkolo yaseNtshona kuko okubangela ungquzulwano kweli bali. Kanti ke zonke iintlanga zinenkcubeko yazo yemveli eziyhloniphileyo, nanjengoko uGehman (1989:32) esitsho:

“Man has been defined as the incurably religious animals. For everywhere and in every age he has professed some belief in supernatural powers which aid him in life. There is ultimate Ground of Being.”

Ngokutsho kukaGehman akukho nkolo nankcubeko ifanele ukuzingca njengebalulekileyi kunenye, kuba iyileyo iyawenza umsebenzi wayo ngokufanelekileyo ebantwini bayo.

3.1.5. Inkolo yobuKhrestu nongquzulwano

Inkolo yobuKhrestu yinkolo abantu abamhlophe abafike bayifaka eluntwini oluNtsundu njengeyona nkolo iphucukileyo kuneyemveli. Nabo abantu baseNtshona bazithabathe njengabona bantu baphucukileyo kunabantu abaNtsundu kangangokuba bade bafuna nokuyinyanzela inkolo yobuKhrestu nekcubeko yayo, bekhupha abantu abaNtsundu njengamaMpondimise kwisimo sabo sentlalo nokukholelwa emasikweni nezithethe, inkolelo kwizinto zomhlaba ezingabonwayo nakumaGqirha namaXhwele. Oku kuyavakaliswa nakwincwadi kaJabavu (1982:117) eshicilele incoko ephakathi koCirha noJili egxeka oonyawontle nemfundu yabo:

“Yuo say, gone are the days are the days of handing down by mouth... Yet there is this thing called writing brought to us by the patient missionaries who accompanied these anti- social destroyers. For did not just, yuo just now, commend the work of the teachers who argued with our pagan forbears.”

La mazwi aba balinganiswa bakaJabavu abonisa ukuqhanqalaza nokukhathazeka kwabo yinkolo nenkcubeko yaseNtshona. Bengqina amandla enkolo yaseNtshona noonyawontle ngenkcubeko yabo yaseNtshona esuse, yadiliza iziseko zenkcubeko nenkolo yemveli kuba besithi yeyobuhedeni.

Ezi ngqondo zoonyawontle zokutolika inkcubeko nenkolo yemveli ngobuhedeni ziyabonakala kwizenzo zikaZwelinzima ngokuhambisana nezimvo zikarhulumente ezifana nokutshatyalaliso kweebhokhwe kuba kusithiwa azinanxaxheba naluncedo kuluntu nakwisizwe samaMpondomise siphela. Nto leyo ikhatyiweyo ngamaMpondomise kuba kuwo iibhokhwe zazibalulekile ngenxa yomsebenzi wazo empilweni, njengokwenziwa kwamasiko nezithethe, nokusetyenziswa kwazo ngamagqirha ekwenzeni amayeza. Noxa yena uZwelinzima wayekugatya oko ngenxa yefuthe lenkcubeko yaseNtshona elikuye, elikhokeklisa ukubaluleka kwezibhedlela noogqirha ekunyangeni impilo yomntu. Ngenxa yezimvo neendlela zakhe uZwelinzima ezinxamnye nenkcubeko yamaMpondomise, kungatshiwo ukuba

iingqondo nezenzo zakhe sisipili senkcubeko yaseNtshona, kuba amazwi akhe angqinela akaDr Macvica omnye woonyawontle baseLovedale kwincwadi kaSheperd (1941:320):

“Hospital stood for science against superstitions, for fresh air, cleanliness and temperances, as against overcrowding, dirt and canteen, and for Christian helpfulness and simple trust in God as opposed to the fear, the selfishness, malevolence of heathenism.”

Esi sicatshulwana singentla sivakalisa unobangela wokuba amaziko aseNtshona onyango zigulana akhiwe kwisizwe sabantu abaNtsundu, kuyavakala ukuba yayikukuphelisa iinkolo ekuthiwa zezobuhedeni zabantu abaNtsundu, banamathele kwinkcubeko yaseNtshona.

Enye indlela yenkcubeko nenkolo yaseNtshona ezanywe nguZwelinzima nedale ungquzulwano, kukunyanzelisa ukukholelwa emthandazweni nakweyiphipina ingxaki, nto leyo ibikhabana nezimvo zamaMpondomise. Ngoko ke inkolo nenkcubeko yaseNtshona imenza uZwelinzima wangathi ngumntu ohlukileyo kumaMpondomise nongeloMpondomise. Izenzo zakhe zikhumbuza umntu ngamazwi kaStewart (1894:12) malunga nomntu owamkele ubuKhrestu obekade ekholelwa ekwenzeni izinto zenkcubeko yemveli:

“When a man is Christianised – that is, when the great change has really taken place in him – he is generally civilised as well; or he will become so more day by day. He will appear clothed, and in his right mind, and the change will continue.”

Isimo sikaZwelinzima emveni kokuba amkele iinkcubeko neemfundiso zaseNtshona, njengokuphelisa nokwenyelisa ngokwezinyeliso zabantu benkcubeko yaseNtshona ngaloo maxesha, kubonakalisa kungqina okuthethwa nguStewart ngasentla mayela nabantu abamkele inkcubeko nenkolo yaseNtshona.

Enye into kwisimo sikaZwelinzima ayifumene kulamaziko aseNtshona emenze ukuba afune ukunyanzela amaMpondomise ngayo bubuKhrestu benkolo yabantu baseNtshona, afune ukuba bamkelwe ngenkani ngamaMpondomise ngokungaxabisi kwakhe izinto zenkolo kwinkcubeko yemveli yamaMpondomise. Umzekelo woko

kukufuna kwakhe ukupheliswa kwebhokhwe noxa ebona esiva nesikhalo samaMpondomise kuba ukuphila nempumelelo yawo bulele kuzo:

“Lento yawudubaduba umzi nangoku sezibaliswa apha ekhaya ezi ndaba. Amadoda amaninzi akhala, athi inkosi iwabulele. Kodwa nanamhlanje inkosi yema elizwini layo, yada yathi nangona esi sindululo siwe phantsi eNyandeni, yona isazimisele ukusilwela eBhungeni elikhulu, ide iphumelele into yokuba iibhokhwe zitshatyalaliswe; ayisalweli nalento yokuba iibhokhwe ziyinkathazo emiyezweni yabantu, seyisenzela ukubonisa aba bantu ukuba bazidlisa nje ngala magqirha angosiyazi.” (Iphepha, 162).

UZwelinzima ngokwesi sicutshulwa singasentla ubonakalisa ukungakholelwa kwakhe kwinkolo yamaMpondomise yemveli ehambelana nezinyanya namagqirha, ngaphandle kokukholelwa kuThixo. Kwakhona uZwelinzima ubonakalisa ukufuna ukudiliza ngenkani inkcubeko yabantu bakhe amaMpondomise omthonyama, noxa selebona ukukhathazeka kwabo sisenzo sakhe sokungazixabisi izinto ezingundoqo kwinkcubeko yawo. Ngoko ke ungquzulwano lwenkcubeko yaseNtshona neyemveli phakathi kwamacala amabini apha luqhutywa lukwacaciswa zizimvo zamacala omabini emele iincubeko zawo.

3.1.6. Inkcubeko yeMveli nongquzulwano

Kwisahluko 2 kuchaziwe ngokutsho kukaFoucault noPayne (1997:185) ukuba inkcubeko yinto enokwenza nayo yonke into emayelana nentlalo kunye nobomi bomntu. Nakuba abantu abaNtsundu njengesi sizwe samaMpondomise inkcubeko yabo babenayo kodwa ingabhalwanga babeziphilela kakuhle bezenzela kakuhle nangempumelelo izinto zenkcubeko kungekho sithintelo nanjengoko uShropshire (1938:xxiv):

“The very fact that the Bantu unlettered and have no literature of their own, but merely oral tradition, creates a chasm of difference between their mind and that of civilized society.”

UShproshire kulo mhlathana wakhe ungqinisisa ukuba abantu abaNtsundu noxanje babengena nkcubeko ibhaliweyo nefundwayo ezincwadini, kodwa yona yayikho

kwaye iluncedo ngokubaphilisa, ukubakha nokubaphumelelisa abantu bayo. UJabavu uyazichazi ezinye zezinto zazifundiswa kwinkcubeko yemveli(1982:48):

“The male hierarchy was established and the years of childhood were put away, rubbed out, and forgotten and did not count. True, on the first appearance of the signal of fertility in a girl her family held a ceremonial feast to celebrate the occasion. Their daughter had passed from childhood. Now was the opportunity to let the world that she was marriagable, a potential mother.”

Ngokwesi sicathulwa sikaJabavu inkcubeko yabantu abaNtsundu njengabantu besizwe samaMpondomise yayingetlalo nokuphila ebomini nasesizweni. Loo nto kusenzelwa ukuba singafi isizwe sibulawa kukulahlwa kwenkcubeko yaso. Noxa nje kunjalo inkcubeko yaseNtshona ifike yafuna ukuludiliza olu hlobo lwenkcubeko, into leyo ebangele ungquzulwano lwenkcubeko yemveli neyaseNtshona olubonakalisiweyo kule noveli kaJordan. Olu ngquzulwano lubonakala kwisisombululo seli bali kwiphepha (205- 207) mhla amaMpondomise ekhupha abantwana babo esikolweni ngenxa yokuchasa imfundo neemfundiso zaseNtshona kuba besithi ziza kwenza abantwana babo bafunde inkcubeko yaseNtshona ezakubalahlisa amasiko nezithethe abo. Usibonda uBhele okhololelwa kwinkcubeko yamaMpondomise omthonyama kwintetho yakhe noFather Williams uyakuthetha oku:

“Saphanga sanincoma, mfundisi ngokhanyo lwenu, sathi kanti asazanga ukuba ngolugqobhoko nalemfundo yenu nifundisa abantwana bethu ukulahla amasiko. Namhlanje soyisakele, kuba sibonil’ ukuba asifundiswa buntu; sifundiswa ubuLawu. Inkosi ke seyonakele yona. Aba basakhulayo ke abantwana sisenendlela yokubahlangula. Siyabahlangula ke.” (Iphepha, 207).

Intetho kasibonda ibonakalisa ukudaniswa kwesizwe samaMpondomise yinkcubeko yaseNtshona ebebeyithathe ngeenyawo ezinentsente, becinga ukuba izakuba luncedo kubo. Kwakhona kwintetho yakhe kuyabonakala ukungquzulana kwabo nayo ngenxa yokungakholiseki kwabo yiyo. Ngokwale ntetho kasibonda amaMpondomise omthonyama ayibona eyabo inkcubeko iyeyona ilungele abantwana babo nezakubanika ikamva eliqaqambileyo. UNida uyazohlula ezi ndidi zemfundo kwezi nkcubeko zombini, ebonisa ukohlukana kwazo:

“For us, the word education means classroom, probably the most artificial technique ever devised for conveying instruction. It is entirely too easy for us to lose sight of the fact that other societies educate their children even though they do not have formal schools. Children are taught fishing, hunting, housebuilding, tribal lore- all in the surrounding of the natural surroundings of meaningful activity.”

Ukutsho oko uNida uyatsho ukuba ikhona imfundo yemveli engayelwa sikolweni, leyo yenze amaMpondomise ukuba bacinge ngokufundisa ngayo abantwana babo, kunokubayekela ekulahlekisweni yimfundo yenkcubeko yaseNtshona, njengoko ngokutsho kwabo ukuba kwenzekile kuZwelinzima noNobantu. AmaMpondomise omthonyama ayibone inkcubeko yabo njengezakunceda abantwana babo ekwazini ngezinto zobuzwe bamaMpondomise. Olo lwazi luyavakala kwintetho kaNozihlele kwicandelo 3 eliqala kumaphepha (119-158) ecacisela uThembeka nonoMvuyo ngoMajola nokubaluleka kwakhe kwisizwe samaMpondomise, uNozihlele ethunywe nguNgxabane itishala enkulu yenkcubeko yamaMpondomise kumaMpondomise. Ukubetha kolwimi lukaNozihlele kubonakalisa ukuvuthwa kwakhe kwinkcubeko yakowabo nokuyihlonela:

“Hi sis’ Nobantu, kodw’ unani?” Watsho esoyika engangcazela uNozihlele, “Utheth’ olu hlobo nje, ukhwaza nokukhwaza, uthi la madod’ angasebuhlanti aza kuthini?” (iphepha, 154)

Ngokuqwalasela intetho kaNozihlele kuThembeka noNomvuyo kuyavakala ukungquzulana kwenkcubeko yaseNtshona emelwe nguThembeka noNomvuyo nenkcubeko yemveli yamaMpondomise emelwe nguNozihlele. Olu ngquzulwano lubonakala ngokungadibana kukaNomvula noThembeka ngengqondo ngezinto abazixelelwa nguNozihlele ngesilo sasemaMpondomiseni uMajola. Noxa kukho ukudibana ngezimvo phakathi kukaNomvula noThembeka ekuphikiseni uNozihlele yona inkcubeko yaseNtshona izibonakalisile ubuqilima nokwendela kwayo ebantwini kulwazi nobukrothi bukaNozihlele ngayo. Akuphelelisanga apho, inkcubeko yemveli izibonakalisile amandla ayo nobukho bayo kwisiphelo esibi sikaThembeka. Isiphelo esibonise isohlwayo kuThembeka nokuphela koqhagamshelwano phakathi kwakhe kunye nezinyanya zamaMpondomise. Oku kohlwaywa kukaThembeka ngenxa

yokungquzulana kwakhe nenkcubeko yemveli yamaMpondomise kuyachazwa nanguNgxabane:

“Lathi ixhego lakwaNgxabane kusabhuqwa apha kuBhedlana, nizixhamla nje! Loo mntwana ulande isiko elidala lamaMpondomise. Inkosi zethu kakade zazingcwatywa emanzini. Yinkosi le. Oomawokhulu basikhumbuza ngalo mntwana – la masiko sawalahlayo. Kanye le nto yokuba eyele nonina yintando yeminyanya. Iminyanya iqumbile. Ngunina walo mntwana owafika wanyathel’ amasiko nggenyawo. Ke iminyanya ithe ukumbiza kwakhe lo mntwana yathanda ukuba makeziswe ngunina kanye, amzise kweli siko ahlise ngalo. (Iphepha, 232).

Amazwi kaNgxabane apha aveza ukungquzulwano kwezinyanya noThembeka ngenxa yokutyeshela amasiko nezithethe zomzi wakhe, abonakalisa nokuphila kwenkcubeko yemveli Oko kubonakala ngengqumbo yeminyanya nangohlobo ezigwebe ngayo uThembeka ngokuziphatha kwakhe kakubi. UJafta (1995:34) uyalibonisa uqhagmshelwano olunzulu lwabantu abaphilayo nabalele ukuthula:

“ ... tradition of the Xhosa people is entrenched in the way of life of the people, through bond between parents and children, husbands and wives, kings or chiefs and their subjects.”

NgokukaJafta uThembeka wayengonanga abaphilayo kuphela, koko nabalele ukuthula. Ukutsho oko uThembeka ube sisidenge ekoneni kwakhe ukucinga ukuba wona abantu abaphilayo kuphela. Ubudenge bakhe bubonakala ngeentlobo ezininzi, ekungafane kutshiwo ukuba kwenziwe kukuphosakala kwakhe ukufunda ngenkcubeko yemveli yamaMpondomise esakhula. Oku kubonakala kwindlela yena asisidenge ngayo kwizinto zenkcubeko yemveli, ukodlula olunye ulutsha olufunde njengaye kwizikolo ezinye. Aba balinganiswa banengqondo yokuyazi inkcubeko yemveli nguMphuthumi umhlobo kaThembeka, uMthunzini kunye noNozihlwele. Apha ngezantsi kuyaboniswa izenzo zaba balinganiswa zingafaniyo nezikaThembeka kodwa bezifanele ukufana xa ebeyifundile wayazi inkcubeko yakhe yemveli.

Umzekelo woku kungasentla, kwicandelo 1 lentshayelelo yeli bali eqala kwiphepha (3-47) uMphuthumi kufundwa ngaye kuqala ngqa eseluhambeni namaphakathi akomkhulu behambela izinto zentlalo nezesizwe ezinobuzaza. Oku kuhamba

namaphakathi kusenzelwa ukuba afunde izinto zentlalo nenkcubeko yamaMpondomise. Naye ke uMphuthumi xa ujonge izenzo zakhe nangendlela awuphethe ngayo kunye nabantu abakhulu umcimbi kaZwelinzima kubonakalisa ukuchubeka kwakhe kwinkcubeko yemveli. Kwakhona ulwazi lwakhe alubonakalisileyo ngobukhosi bukaZwelinzima nobobuMpondomise kubonise oko. Ukuba uyaqwalasela kwisahluko sesehlanu nesesithandathu kwicandelo lokuqala seli bali likaA. C. Jordan nguMphuthumi oxelele uZwelinzima ngobukhosi bakhe.

Iziqhamo zemfundo yemveli zibonakala ngakumbi kuMphuthumi noxa emncinci edlala indima enkulu nephambili ekuphuthunyweni kukaZwelinzima. Olu phando lungatsho ukuba uqeqesho lukaDabula kuMphuthumi ukuba azazi izinto zesizwe nentlalo yamaMpondomise lube lube yimpumelelo. Nanjengoko evakala uDabula ecacisela amawabo ukuba kutheni esoloko ehamba noMphuthumi nje kwizinto zesizwe:

“Hayi Dlamini lo mntwana akaseli. Ndaye ndingafuni nokuba abe sasela. Selesindile etywaleni. Abantwan’ esinabo bayaliwa butywala. Ke ndihamba naye ezimbizweni nje ndifuna ukuba ahluzeke ingqondo.” (Iphepha,5).

Kwakhona impumelelo yokuqeqeshwa nokukhuliswa kukaMphuthumi ngenkcubeko nemfundo yemveli ibonakala mhla uMphuthumi wayebonga inkosi yakhe uZwelinzima. UMphuthumi ude achazwe ngumbhali wale ncwadi ukuba noxa wayeyiqala nje into yokubonga kodwa wakwenza oko ngempumelelo enkulu. Uyasixelele kananjalo uJordan kwiphepha (34) ebonisa impumelelo yemfundo yemveli kuMphuthumi ukuba wakufunda ukubonga ngokuva kwiimbongi zomthonyama xa zibongayo komkhulu. Kanti noNozihlewe naye uyalubalula ulwazi lwakhe lwakhe alufumene kwiimfundiso yenkcubeko yemveli, ngemfundiso yakhe ngoMajola kuThembeka noNomvuyo.

Impumelelo efunyanwa ngabantwana bamaMpondomise kwimfundo yenkcubeko iyakhankanywa nguDingindawo kuMthunzini kwiphepha (81), emncoma ngokukwazi kwakhe ukukhonza isizwe nokubusa kwakhe ikomkhulu.

Kwisimo sikaMphuthumi, uNozihlewe noMthunzini ngasentla sibonakalisa ungquzulwano lwenkcubeko yaseNtshona neyemveli. Into ebangela lutsho olu phando kungokuba bobathathu aba balinganiswa bafundile kodwa inkcubeko yabo

yemveli nayo bayibambile bengaphikisani nayo. Aba balinganiswa abafani noZwelinzima noNobantu bona babengafuni kuva ngenkcubeko yamaMpondomise noxa bevumile ukuthabatha ubukhosi obukwayenye yezinto zenkcubeko yemveli kumaMpondomise.

Njenga mfundo yonke enamasebe ayo nale yemveli mfundo yasemaMpondomiseni yemveli ibe neetitshala zayo, zona sezikhankanyiwe ngasentla kolu phando ukuba ngabazali nabo bonke abantu abakhulu nabanamava esizweni. Ezona titshala njengakwesi sizwe samaMpondomise ziinkonde namaxhegwazana amadala ahlonophekileyo nekuviwa ngawo njengoNgxabane okwakhangeleka nanjengenqununu kwinkcubeko yamaMpondomise. Oko kusenziwa ngamava akhe kwicandelo 1 eliqala kumaphepha (3-47) eliyintshayeleyo yeli bali efundisa amadoda amakhulu nabafana ngokuxabiseka kwesiziba iThina emaMpondomiseni. Kwakhona kuyafundwa ngaye ecacisa ngonobangela wokuba iThina libaluleke kwisizwe samaMpondomiseni. Okokugqubela uNgxabane kwiphepha (8) uxelela amadoda ahleli naye ngeziligaba ezibuhlungu zenzekayo kubantu abachasene nenkolo yenkcubeko yamaMpondomise njengabeLungu nezikumkani ezazizama ukuthimba nokubhukuqa isizwe samaMpondomise.

Kwakhona kwakuNgxabane akubonakali butitshala nabunqununu bodwa kukwabonakala nobusele benyathi obuyimvaba yokudimbaza nokuphokozela isizwe samaMpondomise ngolwazi lwenkcubeko nembhali yaso. Ukubonisa oku nguye yedwa ochazele amadoda athenjiweyo esizweni njengoDabula ngokuphila konyana kaZanemvula kwaGcinizibele ekwakusithiwa nguZwelinzima, owayesaziwa njengofileyo ngamaMpondomise. Ikwanguye nowenze ukuphumelela kukaZwelinzima ukufumana kwakhe isikhundla sakhe nokubuyela kwakhe kwisizwe sakowabo sobuMpondomise.

Ukushwankathela lo mbandela wongquzulwano phakathi kwemfundo malunga ngentlalo yemveli yamaMpondomise nemfundo yaseNtshona yoonyawontle efundwe ngabalinganiswa abakhankanyiweyo kweli candelo kungatshiwo ukuba inkcubeko yemveli kujongwe kwisimo sikaMthunzini, uMphuthumi noNozihlwele ekuthandeni kwabo inkcubeko yabo noxa sebefundile. Kungatshiwo ukuba imfundo yemveli ibe yeyona mfundo abantu besizwe samaMpondomise abaqamele ngayo ekwakheni

iintsapho nesizwe sabo. Oko kubonakala ngaba balinganiswa bakhankanyiweyo ngasentla ekubonakaliseni ukuyazi nokuyithanda inkcubeko yemveli. Ukunganikezeli kwaba balinganiswa ngenkcubeko yabo yemveli noxa inkcubeko yaseNtshona nemfundo yayo yayizama ukubagungqisa basuke kuyo kubonakalisa olo thando.

3.1.7. Inkolo yemveli nongquzulwano

Kwincandelo elingasentla kucatshulwe kakhulu ukuba imfundo yabantu abaNtsundu isikakhulu eyesizwe samaMpondomise, ibiyeyokufundisa abantu nabantwana ngenkcubeko nentlalo yesizwe sobuMpondomise njengokuhlonela amasiko nezithethe zesizwe namakhaya. Kukufuna ukuchitha kwenkcubeko yaseNtshona le mfundiso yenkcubeko yemveli okwenze ukuba amaMpondomise abakhuphe abantwana babo ezikolweni.

Inkolo yabantu abaNtsundu, yinkolo emalunga nazo zonke izinto abazenzayo nabakholelwa kuzo njengezinto zokuphila kwabo. Le nkolo kungathiwa idlala indima enkulu ebomini nakwintlalo yabantu abaNtsundu njengesi sizwe samaMpondomise. NoGehman (1989: 50) uyakuthetha oku:

“In traditionalin African culture there was no separate compartment known as African Traditional Religion. For traditional Religion premeated the whole of life. One could not point to anything and classify it as secular, for all of life was sacred with spiritual dimension.”

NgokukaGehman inkolo yemveli imele ukuhlonitshwa kwizinto zekhaya kunye nezesizwe, kuba kuyabonakala kumaphepha angaphambili olu phando ukuba isizwe singekho akungekhe kubekho khaya, nekhaya lingekho kungekhe kubekho sizwe. Zombini ezi zinto ngokwenkangeleko zixhomekeke kwenye zibalulekile. Umzekelo woku ungqinakala kwesi sizwe samaMpondomise sona sithiywe ngesiduko senkosi yaso ubuMpondomise, noninzi lwabantu baso ngabantu abasisiduko singamaMpondomise. Yiyo nale nto kule ncwadi amaMpondomise omthonyama anolawulo olukhulu kakhulu kwizinto ezingqamene nenkosi. UShropshrie (1938:16) uyakuxela ukubaluleka kwekhaya nesizwe nabantu baso kwinkolo yenkcubeko yemveli:

“The tribe is a an enlarge family under guardianship of the Ancestors of the chief. It is most important to know that thoroughly family and clan relationships in a tribe since they are generally correlated with social, economic, governmental and religious functions”

UShropshrie ngasentla apha ucacisa ngokubanzi ubunye bekhaya kunye nesizwe kwaye ebethelela imbhono yobuqilima phakathi kwekhaya nesizwe, ebethelela nento yokuba zombini isizwe nekhaya zinto ezingena kohlukaniswa ngenxa yentsebenziswano nokuxhomekeka kwenye. Kwakhona uShropshrie kwisicatshulwa esingentla ubonisa ukubaluleka kwenkosi namaphakathi kwinkcubeko nenkolo yesizwe sakwaNtu njengesizwe samaMpondomise, exela nokuba inkosi namaphakathi kufanelekile ukuba benze isizwe nabantu baso bahlale beyibambile inkolo nenkcubeko yemveli. Ukunxakama kwesizwe sonke samaMpondomise kubangelwe kukubona kwamaMpondomise ukungayikhathaleli nokuyinyathelela phantsi kukaZwelinzima inkcubeko yaso noxa ibefanele ukugcinwa nokuthotyelwa kanye nguye kuba eyinkosi.

3.1.8. Ukubaluleka kobukhosi nongquzulwano

Inkosi ngokolu phando isenokutolikeka njengotata wesizwe. Utata ofanele ukusoloko ekhangelene nempilo nentlalo nazo zonke izinto ezikhathaza usapho lwakhe. UBrown (1968: 19) naye uyayivakalisa naye le mbono ngokubonisa ubudlelane benkosi nesizwe sayo:

“The chief was the head of the tribe in every respect, the father of the people, the chief religious leader legislator and executor of the tribe.”

Le mbono ingentla apha iyavakaliswa nanguGcinizibele kwiphepha (104) ebhekisa kuZwelinzima njengobawo wabo bonke noxa bemzala. Kwakhona uyakuqinisekisa okuba ngutata wesizwe kukaZwelinzima xa emnikezelayo kumawabo:

“Nanku ke uyihlo. Ndimnikela ezandleni zenu.” (Iphepha, 106).

Xa abantu abaNtsundu ukuquka nesi sizwe samaMpondomise beyithatha inkosi njengotata wabo. Loo nto leyo ibonisa ukubaluleka nokuhlonitshiwa kwenkosi

ngabantu besizwe sayo genxa yobukhosi bayo. Kukwabonisa nethemba eligqithileyo labantu benkcubeko yemveli kwinkosi yabo kuba bejonge lukhulu kuyo malunga ngokubakholisa. UGeoffrey (1962:97) uyakuchaza ukubaluleka kwenkosi ebantwini bayo:

“The position of the chief is one of outstanding power and authority. He is the father of his people, and symbol of the tribal unity. He is the central figure in all national activities. His person is sacred, and many people bow to their chief still in complete submission.”.

Ukubaluleka kwenkosi kuqwalaseleka kakhulu kwigugu lamaMpondomise ekuphuthunyweni kukaZwelinzima nokuzinikela kwabo ekufeni ngenxa yakhe. Oku kubonisa ukuba isizwe samaMpondomise sasingaxolanga nguDingindawo njenjotata waso

Ukubaluleka kwenkosi kuyabonakala kwiphepha (17) kwimigudu enziwayo sisizwe samaMpondomise sidibene nenkosi uZanemvula utata kaZwelinzima ekusindiseni ubomi bukaZwelinzima ekufeni ngexesha kurhaneleka ukuthakathwa kwakhe nguDingindawo nomkakhe kuba befuna ukuba ukufa kukaGcinizibele kube kuphelile ngobukhosi bakwaZanemvula, ubukhosi bubesendlwini kaDingindawo kuphela.

Kwakhona into ephawulekayo yinto yokuba inkosi iyazalwa kumnombo wobukhosi njengoZwelinzima ozalwa ebukhosini bamaMpondomise, ezalwa yinkosi yamaMpondomise uZanemvula. Kwakhona kuyabonakala ukuba inkosi ukuze ibe yinkosi egqibeleleyo, abazali bayo bobabini kufuneka bazalwe ebukhosini. Yiyo nalento isimbhonono samaMpondomise omthonyama kwiphepha (137) sasiphezu kokuba uZwelinzima alandele umyolelo kayise wokuzeka intombi yasebukhosini kwaBhaca ezakuzalela isizwe inkosi.

Ngokutsho kwalapha ngasentla ubomi benkosi buxhomekeka ezandleni zabantu bayo. Ngoko ke kufuneka ibaxabise, ibakholise xa bebonke, inganeli kubakholisa kuphela koko ihloniphe nenkcubeko yabo. Kuthi ke inkosi yakungakholisi abantu bayo okanye ibenomkhethe kubo ngokungabaphathi ngendlela efanayo kwenzeke olu ngqzulwano ngezimvo nangenkcubeko lukhoyo kule ncwadi. Inkosi ngokwesiNtu kufuneka ixabise izinto ezizisiseko sentlalo nenkcubeko yesizwe sayo. Njengoko

inkosi yabaThembu kwiphepha (166-167) isitsho ekucebiseni kwayo uZwelinzima ngendlela yokuphatha abantu benkcubeko yemveli. IBhishopu iyakuvakalisa nayo ukuxatyiswa kwenkcubeko yemveli ngamaMpondomise kuZwelinzima:

“Mntwanam’ am, noko ndimhlophe nje, abantu abaNtsundu ndihleli kakhulu nabo, ndaye ndinamasiko endiwancomayo kubo. Ndiyayazi into yokuba umnqweno womntu ongasekhoyo kubantu abaNtsundu ngokukodwa umzali yinto ehlonelwe kakhulu.” “Asililo hlazo ukuba ufune ukufunda. Ndiyayibuka kakhulu loo nto kuwe, kodwa ke mna ndicinga ukuba kufanelekile ukuba uhambe ngokomnqweno kayihlo, uye kukhonza isizwe sakowenu, wenze laa nto uyihlo wayekuhlangulel’ ukuba ubuye uze kuyenza sefile yena.” (Iphepha, 38).

Intetho yeBhishopu ngasentla ibonakalisa ubunzulu benkcubeko yemveli. Nangoku unobangela wokugungqa kwesizwe samaMpondomise kumaphepha (161-218) kwicandelo 4 lesi sombululo seli bali akuba uNobantu ebulele isilo sasamaMpondomiseni uMajola. Isilo esithathwa sisiMpondomise njengesizisa iintsikelelo esizweni siphela nakusana oluzakuba yinkosi ngenye imini akubhubha uyise, kubonalisa ubunzulu benkcubeko yemveli. Oku kugungqa obubonakalisa ubunzulu nokungquzulana kwenkcubeko yaseNtshona neyemveli kuyabonakala kwicandelo 4 lesisombululo esikumaphepha (161-162). Ukugungqa nongqzulwano olubangelwe kukufuna kukaZwelinzima ukuchitha iibhokhwe zabantu nabazithandayo kuba engakholelwa kwimisebenzi yazo. Konke okukugungqa kwamaMpondomise nokungquzulana kwenkcubeko yemveli neyaseNtshona okuthethwa ngako, kwenziwe kukuxabisa, ukuthanda, nokukholelwa kwamaMpondomise omthonyama kwinkcubeko yawo. UZwelinzima yena nowakwakhe ngezinto abazenzileyo eziphikisana nenkcubeko yabantu babo, ibonisa ukungquzulana kwabo nenkcubeko yamaMpondomise yemveli.

Noxa nje uZwelinzima ngenxa yokwenziwa kukwamkela kwakhe inkcubeko yaseNtshona wayengawaphethanga kakuhle amaMpondomise omthonyama, yena wayexatyisiwe ngawo emthobela njengankosi zonke ezixatyisiweyo ngabantu bazo. Nangoku kweli bali amaMpondomise akavakali ehamba ehlazisi inkosi yawo nokungquzulana kwawo nayo ngenxa yokufuna kwayo ukubatsalela kwinkcubeko ekulandeleni inkcubeko yaseNtshona.

Inkosi ibinga balulekanga nje yona kuphela kwisizwe samaMpondomise koko ibibaluleke kunye nomzi wayo uphela. Oku kubonakala kwiphepha (199) ekukhathazekeni kwamaMpondomise ngobomi bukaZwelinzima nangokungabi nanxaxheba kwawo kubomi bonyana wenkosi uZululiyazongoma ngokungenzelwa kwakhe izinto amasiko nezithethe enkubeko yesiMpondomise yemveli kuba uyise nonina bengakholelwa kuzo. Okunye kukukhathazeka kwawo kukudlala kukaNobantu kunye noNomvuyo ngenkabi yakomkhulu ebalulekileyo kwimbali yesizwe samaMpondomise, abe wona amaMpondomise ebona oko njengesikizi noxa abenzi bengaboni njalo kuba belawulwa yinkubeko yaseNtshona.

Ukuxabiseka kwenkosi nekhaya layo kubonakala kwakhona kwiphepha (223) ekuthandweni nasekugcinweni kukaZwelinzima nomzi wakhe naxa uNobantu wayesibulele isizwe ngokutsho kwamaMpondomise ngokubulala uMajola. Babekokose bekokose nomkayo noxa wayebabulele ngokutsho kukaNgabane. Kwakhona ukuxabiseka kucaca kwiphephe (214) ekubheneleni kwabantu kuZwelinzima ukuba alamle ukuze kuphele imbudumbudu nokubulalana esizweni samaMpondomise. Okokugqibela ukuxabiseka kwenkosi emaMpondomiseni kubonakala kwiphepha (182) xa uZwelinzima engena endlwini enamaMpondomise aqumbileyo ngenxa yesenzo somkakhe uThembeka ngokubulala kwakhwe inkwakhwa kodwa angambulali angamenzi nto njengoko uVukuzumbethe wayenaxhala lalo nto

Ukuqukumbela lo mba wokubaluleka kwenkosi kwinkubeko yemveli yamaMpondomise, ukuba inkosi ibangabalulekanga ngengakhange amaMpondomise amkhusele kangaka umntwana ozakuba yinkosi yabo. Ngengakhange amadoda amabini ayehamba noNgxabane axolele ukufa ngokuzinikezela ekufihleni uZwelinzima kwingqumbo kayise mncinci uDingindawo esengumntwana. Ngengakhange uNgxabane ngenkqu axolela ukuba yimbhacu kuba efuna ukusindisa ubomi bukaZwelinzima. Kwakhona ngengakhange amaMpondomise azidine ngokuya kuphuthuma inkosi yawo ayimilisele esikhundleni sikayise. AmaMpondomise ngelengakhange azidube ngezinto eziqhubekayo kwikomkhulu lawo, kangangokuba ade afune ukuqondisisa nokuba umntwana ukhe wavelelwa sisilo sakowabo. Ngelengakhange amaMpondomise omthonyama axolele ukuzijaca kuba engakhathalelwanga likomkhulu lawo. Nembudumbudu yokungquzulana kwabantu benkubeko yemveli neyaseNtshona ngeyingenzekanga. Koko ukungquzulana

okwehlileyo kwisizwe samaMpondomise kweli bali, kwenziwe kukuxabisa kwesizwe ubukhosi nobuzwe baso.

ISAHLUKO 4

UKUBA NDADAZILE

4.1. Iziqendu neziqendwana ezakhe eli bali (Episodic structure)

Kwisahluko esigqithileyo sesithathu solu phando akhutshiwe amacandelo okanye iziqendu (episodes) namacandelwana okanye iziqendwana (small episodes) afumaneka kwibali **Ingqumbo yeminyanya**. Nalapha kwesi sahluko phambi kokuba kuthethwe ngokungquzulana kwenkcubeko yaseNtshona neyemveli kuza kuqala kukhutshwe iziqendu (amacandelo) kunye neziqendwana (amacandelwana) akhe eli bali elithi **Ukuba ndandazile**. Kulapha kwezi ziqendu neziqendwana apho kulele ingxam, ubuncwane, neziganeko ezenza olu phando lithi kukho ungquzulwano lwenkcubeko yaseNtshona neyemveli yentlalo yamaGcaleka kweli bali.

Kwezi ziqendu neziqendwana kulapho umbhali aphuhlise khona ukungquzulana kwenkcubeko yaseNtshona neyemveli. Ungquzulwano luphuhliswa kuzo zonke izigaba ezakhe eli bali ukuqalela kwintshayelelo (Exposition) kwizahluko 1-3, (Izahluko 4-5) zibizwa ngokuba licandelo lokujiya kweziganeko (Complication/Rising and action). (Izahluko 6-11) zona zibizwa ngokuba luvutho- ndaba okanye intlaba zahlukane (Climax). (Izahluko 12-19) zona zibizwa ngokuba zezesisombululo (Denouement/unraveling). Zona (izahluko 20-22) zibizwa ngokuba ziziphetho. Apha ngezantsi zidwelisiwe zonke izahluko zombhali neziqendwana zazo ezakhe umongo neziphuhlisa umongo wesahluko ngasinye. Zonke ziphuhlisa isihloko nomxholo, isahluko nomongo wolu phando ngenkcubeko yaseNtshona neyemveli ezingquzulanayo.

Isahluko 1

(Amaphepha, 1-6). UXabiso noKhwalo bancokola ngomanakalo owenziwe yinkcubeko yaseNtshona eze nemfundo nenkolo yemveli esizweni sabo sikaPhalo.

(Amaphepha, 7-9). Aba balinganiswa babini bangqinelana ngesithembu masithatyathelwe yinkosi, ukuyinceda izalele isizwe unyana ozakuba yinkosi yabantwana babo.

(Amaphepha, 10-12). Kwa aba balinganiswa babonisana ngosuku lwembizo lokuvisa isizwe ngezimvo zabo. Kanti akwachonga namadoda amakabekho kwimbhoniwano ngomba wenkosi.

Isahluko 2

(Amaphepha, 13-16). Amadoda achongiweyo ahlanganisene kwaXabiso kodwa ke asaqhulana odwa ngezinto zokuhlala kodwa egudle ubuKhrestu bukaTshonaphi ngokungathi kugxekwa ukuthanda kukaDubinkonzo utywala.

(Amaphepha, 17-20). Amadoda onke ayavumelana ngokuyiwa egqirheni kuMadlejamile ngomcimbi wokungazali kwenkosikazi kwenkosi nenkosikazi yayo.

(Amaphepha, 21-22). Imbhali yombhali ngoMadlejamile.

(Amaphepha, 23-25). UMadlejamile ubaxelela ngesiko lesithembu elityeshelwe nguZwelinzima, nabo abavumisi bakholiwe yinkcazo yegqirha.

Isahluko 3

(Amaphepha, 26-32). Iititshala ezimbini uLizo noSipho zibuya kumnyadala womculo wezikolo, uSipho obizwa ngokuba nguJoe uvakala etsalwe umxhelo nguNomazizi, ejonge ukuba angamtshata xa enokumfumana.

(Amaphepha, 33-38). USipho ucela uthando kuNomazizi, isicelo sakhe asamkelwa.

(Amaphepha, 39-42). UNomazizi uyangxoliswa nguMamTolo ngesenzo sakhe sokungafuni kwakhe amadoda azakumtshata, ekwamxelela nobungozi boko.

Isahluko 4

(Amaphepha, 43- 44). UXabiso unyukelana noMzolisi ngokuthuka kwakhe uMzolisi (Amaphepha, 45-51). UXabiso ukhumbuza amadoda amaGcaleka ngekwakuthethwe ligqirha ejonge kumkhomba ndlela woko. Amadoda amnika icebiso lokuba inkosi ibizelwe embizweni.

(Amaphepha, 52-54). UXabiso uthumela isijoli komkhulu ecela intlanganiso nekomkhulu.

Isahluko 5

(Amaphepha, 55-56). Amadoda amaGcaleka kwaXabiso alungiselela uhambo oluya komkhulu. UDubinkonzo yena uyakhalala uza kuzihambela.

(Amaphepha, 57-60). Kuyintswahla komkhulu ukufika kwamadoda esizwe. Inkosi imangalisiwe ngamazwi embongi agudle yona ngokulahla isiko. Kanti nabantu bamangalisiwe yimikhulungwane yenkonde yenja yakomkhulu, ngokukhala kwesikhova, nangokukhonya komqhagi wenkuku ukutshona kwelanga.

(Amaphepha, 61). Ixhego lasemaNtshilibeni lingqzulana notitshala uGquqisa ngokubagxeka xa bekhalmela ezi zikhova, nezinja kunye nomqhagi wenkuku, ngenxa yokungangqinelani ngezimvo nangenkolo.

(Amaphepha, 62-63). UXabiso noGobizembe bame entla abafuni kuxelela utitshala uGquqisa obethunye yinkosi ukuba azekuqonde ngemiba yembizo phambi kokuba kuhlanguwe ngengomso.

Isahluko 6

(Amaphepha, 64-75). Yimini yentlanganiso amadoda anyusana esenyuka nenkosi ngokungavumi kwayo ukuthatha isithembu. Yada yathi mayinikwe ithuba lokucinga kuba iqutyulwe.

Isahluko 7

(Amaphepha, 76-77). UXabiso noNamba baphicotha amaqhinga enkosi ewabonalisileyo kubo xa ebiziphendulela ingafuni sithembu. Kwakhona bakwancoma begxeka amaqhinga afundwayo kwimfundo yaseNtshona.

(Amaphepha, 78-80). uLindikhaya noGxelesha induna yakomkhulu baceba ukuxelela uNobandla ngesithembu esifunwa ngamaGcaleka sithathwe yinkosi yaso. UNobandla uyabaxelela ukuba akasamkeli isithembu, naso sakwenzeka efile.

(Amaphepha, 81-84). Inkosi ibize umninawa wakhe uNtimbo emxelela ngesicelo samaGcaleka. Kwaye iyasixela isigqibo sayo ukuba soze isithathe isithembu ngenxa yokuphelelwa kwaso lixesha nokukholwa kwayo kubuKhrestu. UNtimbo naye uhambelana nesigqibo sayo.

Isahluko 8

(Amaphepha, 85-92). ULindikhaya ubheka eGcuwa entlanganisweni yedwa ngaphandle kwamaphakathi akhe. Uyahamba noxa enqandwa yinkosikazi yakhe nomniwa wakhe uNtimbo.

(Amaphepha, 93-98). ULindikhaya ukumbhiyozo womculo wezikolo eElefu, uphandlwe nguNomazizi oweyethathe umxhelo womntu wonke ngokuculisa kwakhe kamnandi nobuchule.

Isahluko 9

(Amaphepha, 99-103). UNobandla uxabana noNomakhosazana udadebo Lindikhaya ngentetho yakhe athe wayibhekisa kuye, yokuba uzekuchitha isiko lesithembu kumaGcaleka.

(Amaphepha, 105-106). UNobandla unikwa ithemba ngamazwi kaTshonaphi entshumayelweni yakhe ecaweni.

(Imaphepha, 106). UNobandla uphicothela uNomakhosazana ngobumnandi abufumene ecaweni.

(Imaphepha, 107). UNobandla uzithandazela emlanjeni ebeka intlungu yakhe yokungafumani kwakhe bantwana kuThixo.

(Imaphepha, 108). UNobandla ecaweni unikwa ithemba yintshumayelo eyayingoHana waseBhayibhileni owayengafumani bantwana kodwa wathi ngokuzibika kwakhe kuThixo wabafumana.

Isahluko 10

(Amaphepha, 109-112). UNomokhosazana wothuswa yimeko yomntakwabo ayibona ingekhontle ngasempilweni. Kwaye kwayena uNomakhosazana unexhala wonobangela okhathaze ubhuti wakhe, ecingela ekuveni kwakhe ngengxabano yakhe Nomakhosazana noNobantu.

(Amaphepha, 113-114). Emveni kokudibana kwenkosi noNomazizi, inkosi ixelela uGxelesha ngokuvuma kwayo isithembu, emkwamcela uGxelesha ukuba kuxelelwe umkayo.

(Amaphepha, 115-117). Amaphakathi nenkosi baxelela uNobandla ukuba inkosi mayizeke isithembu ngokwesiko lamaGcaleka. UNobandla uyawaphinda amazwi okuba oko kuyakwenzeka efile.

Isahluko 11

(Iphepha, 118). Kusentlanganisweni inkosi ixelela amadoda ukuba iyibonile intombi ezakuyitshata, ingafuni enye into ngaphandle kokuba kuthethelwe kulo nto.

(Amaphepha, 119 –125). Inkosi ixambulisana namadoda ngokuzibonela kwayo intombi, nakhona intombi engaphumi bukhosini.

(Iphepha, 126). Ixhego lasemaNtshilibeni likhalimela ukuxambulisana phakathi kukaXabiso noTshonaphi ngokuba uTshonaphi ekhalimela amaGcaleka ngokuxoxisa inkosi kwisigqibo sayo kuba silungile kuye yena Xabiso.

(Amaphepha, 127-129). Umbhali wale ncwadi unika abafundi bakhe umfanekiso ngqondweni kaNombozololo, intombi yakwaBhaca uXabiso wayeyinqwenelela inkosi.

Isahluko 12

(Amaphepha, 130-132). UMagaba nomaMpinga bagxeka uNomazizi intombi ezakuthathwa yinkosi ngobuMfengukazi nangemfundo.

(Amaphepha, 133-135). ULindikhaya uxelela uNomakhosazana ngokuvuma kwakhe isithembu nangokubina kwakhe uNomazizi.

(Imaphepha, 136). UNomakhosazana ubhalela uNomazizi efuna ukumbona edolophini ngomgqibelo.

(Iphepha, 137). Indaba kaLindikhaya nokufuna ukuzekela isizwe imfengukazi ngundaba mlonyeni esizweni.

Isahluko 13

(Amaphepha, 138- 142). Kuxelwa ngokukhuthala kukaNomazizi nokuthandwa kwakhe ngabantu bakwaMhaga ahlala kubo eWeza. UNomazizi uxelela uMamTolo ngamaphupha amabi athi uyawaphupha.

(Iphepha, 143). UNomazizi ufumana ileta evela kuNomakhosazana emothusileyo emmemela edingeni labo edolophini eGcuwa.

(Amaphepha, 144-147). UNomazizi ucetyiswa nguMamTolo ukuba uLindikhaya ufuna ukumtshata, uNomazizi aze avume.

Isahluko 14

(Amaphepha, 148-153). UNomkhosazana noNomazizi basendlwini yokutyela edolophini. UNomkhosazana uthethelela uLindikhaya emkwamcelela umtshato kuNomazizi, naye uNomazizi uyavuma.

(Amaphepha, 154-155). ULindikhaya noNomazizi bonwabile kwindawo yokutyela bonwatyiswa zizigqibo zabo abazithathileyo zokutshata.

Isahluko 15

(Amaphepha, 156-157). UMangwanya inkosikazi katitshala uGqugqisa uphathele Imvo zabaNtsundu uNobadla emlanjeni enomfanekiso kaLindikhaya, uNomakhosazana, kunye noNomazizi. UNobandla wenza isufungo sokufumana amaqaba.

(Iphepha, 158). ULindikhaya noNomazizi bothuswa yiMvo enemifanekiso yabo noNomazizi ebekwe etafileni kaLindikhaya, uLindikhaya uyayitshisa kuba esoyisikela ukuba idibane nezandla zikaNobandla.

(Amaphepha, 159-161). UNobandla ucela ukugoduka kuLindikhaya kuba esithi ufuna ukubanika ixesha eli lilo ekulungiseleleni umtshato, yena engeso siphazamiso, naye uLindikhaya uyavuma.

(Amaphepha, 161-162). Ukunyulwa kukaXabiso, uGxelesha, noTshonaphi ukuya kuzakuzela inkosi kuloNomazizi.

(Iphepha, 163). Amatshawe onozakuzaku bakaLindikhaya bayazazisa into abakho ngayo emaZizini kutata kaNomazizi.

(Amaphepha, 164-165). UDlamini utata kaNomazizi uxelela uMahlathi ngobukho bamaTshawe emzini wakhe obubangwa nguNomazizi. Siyaxambulisa esi sibini kuba uDlamini akakhawanga yile nto.

(Amaphepha, 166-167). UDlamini uxine intombi yakhe ngemibuzo ngokwazi kwayo amaTshawe, kwaye isiqonda na nesigqibo esithathileyo kuba amaGcaleka ingabantu besithembu.. UNomazizi uyavuma ukuba uyawazi amaTshawe kodwa umcimbi wesithembu akawuphendula ngaphandle kolulila.

Isahluko 16

(Amaphepha, 168-169). Amatshawe ayangcanjiziswa ngobukho bawo emazizini, kwaye ebuzwa nokuba awazinjani na umzi wamaZizi.

(Amaphepha, 170-176). Ixhego laseMahlubini lizibalula ngubukhulu namava okwazi imbhali yamaXhosa namaMfengu nobudlelane bawo. Kanti lichaphazela nembali yokutshintsha kwezinto nobudlelane babo, okwenziwe kukufika komntu oMhlophe nenkcubeko yakhe.

(Iphepha, 177). Amatshawe endleleni egodukayo aphicotha intlalo entle nobubele bamaZizi namaZizi.

(Iphepha, 178). Amatshawe axoxa ngekhazi emalikhutshwe lokulobola uNomazizi.

Isahluko 17

(Iphepha, 179). Ukukhethwa kwekhazi lokulobolela inkosi.

(Iphepha, 180). Ukukhalima kwengwevu yasemaNtshilibeni ngokubakho kwenkomo emdaka kwiinkomo zekhazi kuba lisithi yeyokuchitha ubuhlobo. Yona inkosi ayihambelani nezimvo zalo.

(Amaphepha, 183-184). Ukukhalima kwembongi nabantu ngenkomo emdaka.

(Amaphepha, 185-186). Ukukhalima kwexhego laseMahlubini ngenkomo emdaka ecebisa ukuba ijikiswe ukuba ikhona indlela. Kanti nokukhalima kukatata kaNomazizi engahambelani nezimvo zexhego laseMahlubini.

Isahluko 18

(Amaphepha, 187-189). Amabhaso kulomyeni nakuloNomazizi axake abantu ngobuninzi kwaye abantu bona beyitolika yonke le nto ngenxa yobuhle bayo ukuba ayizokuba naziqhamo zihle.

(Amaphepha, 190-191). Ukuthabatheka nokuzisola kukaLindikhaya ngesenzo sakhe akubona indlela athandwa ngayo nguNobandla xa emhambele kokwabo.

Isahluko 19

(Amaphepha, 192-193). Umhla womtshato. Abantu bamangaliswe yimoto abangayaziyo negwangqakazi ekuyo abangalaziyo bengaqondi ukuba nguNobandla kaLindikhaya.

(Amaphepha, 194-197). Ukuchithwa komtshato ngumfundisi ngenxa kaNobandla inkosikazi kaLindikhaya.

(Amaphepha, 198-200). Ukufa nokungcwatywa kukaMaHlathi umama kaNomazizi, nokugula kukaLindikhaya, notata kaNomazizi, uNomakhosazana, kunye noNomazizi ngenxa yokuchithwa komtshato.

Isahluko 20

(Iphepha, 201). Iintombi zomanyano ziyokubopha kwaMaHlathi obhubhileyo. (Amaphepha, 202-203). Amacala omabini akulo nyana nawakulo ntombi agxeka ukunganakwa kwemiqondiso eyayixela ukuba umtshato awuzokuba nampumelelo.

Isahluko 21

(Iphepha, 204). ULindikhaya emveni kokungathethi ixesha elininzi kwindlela esuka kuloNomazizi ucela ukuvunyelwa ngamaphakathi ukuyakuthenga into engaziwayo evenkileni.

(Iphepha, 205). Embizweni kwaXabiso ecelela inkosi uxolo nomkayo, kanti nokuya kuvelelwa kwayo ukuze kuphuthunywe nomkayo.

(Amaphepha, 206-211). Kuse ntlanganisweni komkhulu inkosi uLindikhaya iyabulale ukuba izokuvelelwa ngamaphakathi, nangoxolo lwawo kuye noNobandla. Kanti ikwabonisa netyhefu ibifuna ukuzibulala ngayo ngexesha lentlekele eyenziwe nguNobandla.

Isahluko 22

(Iphepha, 212.) UXabiso uthethe ngomba wokuphuthuma uNobandla

(Amaphepha, 213-214). UDubinkonzo uyawuchasa umpoposho kaXabiso ebeka izizathu zokonakaliswa kwesizwe nguNobandla obangcatshileyo, kwaye emfanisa noVashiti waseBhayibhileni.

(Amaphepha, 215- 217). UXabiso noTshonaphi bangqinelana ngokuxolelwa kukaNobandla sisiGcaleka bekwabonisa nezizathu ezibangele uNobandla akwenze akwenzileyo.

(Iphepha, 218). AmaGcaleka axolile ngoku ayokukhuza kuloNomazizi afumanisa okokuba uNomazizi kuthe kanti selenziwe nzima yinkosi uLindikhaya. Kanti ke aye kuphuthuma noNobandla.

4.1.1. Inkcubeko ezimbini ezingquzulanayo kwisakhiwo sebali

Isakhiwo sebali yindlela umbhali alakhe ngalo ibali lakhe ngokwezigaba nezigigaba ezenzekayo kulo. Yena uSatyo (1986:193) ulitolika njengento ebhekiselele kwindlela amasuntsu omdlalo abumbene ngayo ukwakha umdlalo ebalini. Noxa yena uSatyo ethetha ngedrama isakhiwo sebali nese drama sinye. Loo nto iyabonakala kweli bali likaTamsanqa linezigaba zilandelayo: Intshayelelo, icandelo lokujiya kwezinto okanye ukubondana kweziganeke, uvutho-ndaba okanye intlaba zahulukane, isisombululo, kunye nelesiphetho. Isakhiwo sebali apha sizakudala ukuba lubonakale unquzulwano lwenkcubeko yemveli neyaseNtshona ekuthethwa ngayo lolu phando.

Intshayelelo

Kwicandelo lentshayelelo yeli bali indaba yeenkcubeko ezingquzulanayo uTamsanqa uyibonakalisile kwasekuqaleni. Ukungqinisisa oku kukulivula ibali lakhe kwicandelo lentshayelelo kwiphepha (1-6) ngoKhwalo kunye noXabiso amadoda abonakala ezintsika zokubamba inkcubeko yesizwe sikaPhalo, begxeka abanye abalinganiswa njengoTshonaphi namanye amagqobhoka amkele inkcubeko nenkolo yaseNtshona. Ubuntsika benkcubeko yemveli kubo buvela kwiphepha (10) bekhathazekile kukungafumani kwenkosi yabo uLindikhaya nenkosikazi yakhe uNobandla umntwana. Kukwabonakala nangokugxeka kwabo abanye abantu abamkele inkcubeko nenkolo yaseNtshona njengoTshonaphi, uLindikhaya inkosi yabo kunye namanye amakholwa. Ngokwentetho kaXabiso noKhwalo bobabini aba balinganiswa uLindikhaya noTshonaphi babonakala bengayikhathalelanga inkcubeko yemveli genxa yokwamkela kwabo inkcubeko yaseNtshona.

"UTshonaphi kaloku ngamaphuth' ahlathi linye nenkosi le phantsi kwecawa le, hleze kuthi ekuqhubeni kwalo mcimbi lo kubekho apho sothi singqubane ngezimvo necawe sifumane inkcaso ke kuTshonaphi apha."(Iphepha, 11).

Amazwi kaXabiso noKhwalo abonisa ukuba uTshonaphi noLindikhaya ngabantu abakholelwayo kakhulu kwinkcubeko yaseNtshona nabanganikezeliyo ngayo kwinkcubeko

yemveli. Intetho yabo ixela ukohluka-hlukana kwesizwe sikaPhalo samaGcaleka ngenkcubeko.

Ukuyondelelana kwezinto

Kwesi sigaba esifumaneka kwisiqendu esiqala kumaphepha (26-63) abanye abalinganiswa abatsha abakholelwa kwiinkcubeko ezohlukeneyo bayavezwa yimbongi ekuvakala ngamazwi ayo kwiphepha (58) abhekiselele ekugxekeni inkosi ngokuhambelana nezimvo nezenzo zenkcubeko yaseNtshona, ilahle amasiko nezithethe zenkcubeko yemveli yamaGcaleka.:

Vula Nobandla zonk' iingcango.

Vula lungen' usapho lukaPhalo,

Vula singen' isizwe sikaMthetho kaMthetho,

Yini ukuba' inkosi uyivalele?

Uyithwes' ukulahla amasiko na?

Vula kuba namhla sizanolunye ulutho,

Namhla sijong' ukuhlehl' inyovane,

Ukuhlehl' inyovane sibuyel' emve'

Emv' apho siphazame khona.

Uqamat' uqumbile ngokulahlwa kwesiko,

Ngoku sijong, ukumxolisa ngokuphuthum' isiko.

Amazwi embongi abonisa ukuchasa kwayo inkosi nenkosazana ngokulahla kwabo amasiko nezithethe zamaGcaleka. Kwakhona amazwi ayo abonisa ukulahlekiswa kwamaGcaleka yinkcubeko yaseNtshona. Kukwakwesi sigaba abanye abalinganiswa abakholelwa kwinkcubeko yaseNtshona uNobandla kunye notitshala uGqugqisa bengquzulana nabantu benkcubeko yemveli. Oku kuvakala kwiphepha (61) ixhego lasemaNtshilibeni lingquzulana notitshala uGqugqisa:

“Uthetha ukuba mfo wam sinqanda izinja ezenza umkhulungwane nje nezikhova ezikhala emaxhantini usithele nqa? Ndinithele nqa gqutha itshilo impendulo katitshala. Ukuba kunjalo ke mfo wam ndifuna ukuthi imfundo yenu iyanilahlekisa.”

Kumazwi exhego lasemaNtshilibeni libhekisa kutitshala kuvakala ukungquzulana kwenkcubeko yemveli neyaseNtshona, Oko kubangwa kukunyeliswa kwenkcubeko yemveli nezinto zayo yinkcubeko yaseNtshona.

Ukuqukumbela esi sigaba sokuyondelelana kwezinto, kungathiwa kulapha umbhali aveza ngokuphandle oyena mongo nomxholo webali lakhe. Umxholo nomongo wokulahlwa kwamasiko nezithethe akwaGcaleka likomkhulu. Kwakhona nokungquzulana kwabalandeli balo nalo ngenxa yeso senzo. ngabona bantu baphezulu yinkosingabanye babantu bakaPhatu belizwe likaPhalo..

Uvutho-ndaba

Sona esi sigaba sifumaneka kwizahluko 6-11 kumaphepha (64-108)). Kwesi sigaba umbhali uveza abanye abalinganiswa abangabaphembeleli bongquzulwano lwenkcubeko yemveli neyaseNtshona. Kwaba balinganiswa nguNomakhosazana ekuqalekayo ukuva ngaye, ongxabalazileyo kwezinkcubeko zombini. Kodwa ke ukuxambulwana kwakhe noNobandla emele isiko lakowabo lesithembu kwiphepha (99-103) lithetha ukuba elonacala aqine kulo lelemveli. Noxanxe ukuthethelela kwakhe uLindikhaya kuNomazizi kwiphepha (148-155) kubonakalisa ukufuthelwa kwakhe yinkcubeko yaseNtshona.

Naye ubhuti kaNomakhosazana uLindikhaya embaxa ngokwenkcubeko ngenxa yokwamkela kwakhe isithembu senkcubeko yemveli, ebesethe akasifuni. Ukuphandlwa kwakhe nguNomazizi, nokumthanda kwakhe kumenze ukuba awele kwicala lenkcubeko yemveli. Ukuqweqwedisa kwakhe amaGcaleka efuna ukutshata uNomazizi engafuni kuthathelwa umfazi ngamawabo, kubonisa ukulawulwa kwakhe yinkcubeko yaseNtshona. Nto leyo ebangele ukuxabana kwakhe namawabo kuba wona ekholelwa kwinto yokuba inkosi kwinkcubeko yabo iyabonelwa umfazi. Oko kuyavakala kumazwi kaXabiso kwiphepha (119) exambulwana nenkosi uLindikhaya ngalo mba:

“Isiko lethu thina apha kwaPhalo jikelele ukususela kokhokho kude kube ngoku inkosi iyabonelwa umfazi ayiziboneli. Elo lisiko lidala linenkqayi, liyazibula ukwaphuka ngawe apha kule ndlu kaMtoto, ukuba uzimisele ukulaphula.”

Amazwi kaXabiso apha aveza iingcamango ezimbini ngoLindikhaya zokuba ulenza isiko lakwaPhalo engalenzi, kwaye ulenza kuba efuna inzuzo yakhe enxamnye nombono wamaMpondomise womfazi ozakubazalela inkosi. Okwenziwa nguLindikhaya kungothukeki kuba wayesigatyile kwiphepha (84) isithembu kuba engumntu ofundileyo nowecawe. Ukutsho oko kuyavela into yokuba inkcubeko akholelwa kuyo yeyaseNtshona. Nangoku kwiphepha (119) uyawaxelela amawabo ngokutshintsha kwamaxesha.

Umlinganiswa obonakala emile engagungqi kwinkcubeko yakhe yaseNtshona yasesikolweni nguNobandla. Oko kuboniswa kwiphepha (101) ngokubanga kwakhe umzi wakhe nendoda yakhe, nto leyo ibinqabile kwinkcubeko yesiNtu, ngenxa yokuba umzi ubuthathwa ngokuba ngowekhaya, nannjengoko uNomakhosazana kwiphepha (101- 102) esitsho:

“Mandikhe ndikuphe le nto sisi Nobandla, kukho into, ntombi zeli xesha, eningangayiqondiyo, le yokuthi xa nithetha nendoda ngomtshato nicingem ukuba niza kulo ndoda niyilibale eyokuba niza kumawayo. Ndinengqiniseko enkulu yokuba kukho into ongazanga uyazi, ungekayazi nangoku nje ngokuba ndiziva intetho zakho, eyokuba ubhuti uweva kanganani amawabo. Kanti ke phezu koko mThembukazi, njengokuba undiva ndisitsho ndisithi akwazi ukuba umfo kabawo uweva kanganani na amaGcaleka akungemgxeki nokuba kuhla yiphi na into kuba naye uphethwe akenzi ntando yakhe kwaphela, ngumzi wamaGcaleka.”

Amazwi kaNomakhosazana angqinisisa into yokuba umfazi kwaXhosa asimfazi wendoda yakhe koko ngumfazi wekhaya kunye nesizwe. Ukuzingca kwakhe makube kukuzingca okukholisa amawabo nomzi wakhe. Oku kubangakumbi kumfazi wenkosi njengoNobandla kuba etshatele enkosini. Kodwa ke ngenxa yokuba UNobandla wayefundile, inkcubeko yaseNtshona yamenza ukuba anagakuqondi kwaye angakukhathaleli. uRawls kwincwadi kaKernohan (1998:28) unika umfanekiso ngqondweni womntu ofuthelwe yinkcubeko yaseNtshona:

“Thus in a feudal or in a caste system each person is believed to have his allotted station in the natural order of things. His comparisons are presumably confined to within his own estate or caste, these ranks becoming in effect so many noncomparing groups established independently of human control and sanctioned by religion and theology. Men resign themselves to their position should it ever occur to them to question it; and since all may view themselves as assigned their vacation, everyone is held to be equally fated and equally noble in the eyes of providence. This conception of society solves the problem of social justice by eliminating in thought the circumstances that give rise to it.”

Ukuphuhlisa okuthethwa nguRawl kuzekeliswa ngesizwe sikaPhalo sikaLindikhaya, esi sizwe sisizwe esilawulwa ngobukhosi. Apho yonke kufuneka ihambe ngokolawulo lwasebukhosini, yonke into kufuneka ilawulwe ngokwasebukhosini nesizwe. Isimo sikaNobandla kwiphepha (157) emzini wakhe, nonxibelelwano lwakhe nesizwe ngokuphikisana nompoposho wamaGcaleka wokuba inkosi izeke isithembu, sibonakalisa ukufuthelwa kwakhe yinkcubeko yaseNtshona, emenza ukuba angquzulane nenkcubeko yemveli. Amazwi kaNobandla ayakubonakalisa oko:

“Ukuba ubusazi Tshom’ am andibethelwa nangu One I am just cool as a cucumber. Ndiyayazi inkalo endijonge kuyo. Ndiza kuwajija umsila la maqaba amaGcaleka ndifunga abaThembu bephelele. Awandazi kakuhle, ndiyawabona, ndiza kuwafundisa abantu.”

Isimo namazwi kaNobandla abonakalisa ubuqilima bakhe kwinkcubeko yaseNtshona, emenze ukuba azibone ephucukile ngengqodo nangengqiqo kunamaGcaleka emveli. Ukufungela kwakhe ngokuwabonisa kubonisa ukuzithemba kwakhe ngolwazi lwakhe alufunde kwizikolo zenkcubeko yaseNtshona. Kulento kuyabonakala ukungqubana kwenkcubeko yaseNtshona neyemveli, iyileyo ifuna ukuziva amandla.

Isisombululo

Kweli candelo likwizahluko 12-21 eziqala kumaphepha (130- 147) izinto ezenzekayo zisisombululo sezinto ezenzeke kuvutho-ndaba. Isisombululo ke noxa sijongeka sisihle asisihlanga kuba ke noxa inkosi ivumile ukuthatha isithembu kodwa ke lona isiko

ayilenzanga ngokwencubeko yesizwe sayo. Kuba ke izibonele intombi emayibe ngumfazi wayo iphikisana nesiko lesizwe lokubonelwa kwenkosi umfazi. Nto leyo eyenze ukungquzulana phakathi kwayo nesizwe. Kwangoku njalo nenkosikazi yakhe uNobandla ikhala ngokulahla kwakhe isithembiso sokuba soze ithathe isithembu. Ewe yona impumumelelo ibekhona okwexeshana kuba amaphakathi enkosi awuhambela ngempumelelo umcimbi wobulawu, ecelela inkosi yabo kuloNomazizi uNomazizi. Nenkosi kaLindikhaya yagoduka, ukwenzela ukuba balungiselele kamnandi umtshato noxa yayisazi ukuba izakuwuphelisa phambi komfundisi. Kodwa ke esona isisombululo samaqhina abekade eqhiniwe, umzelelo woko kukuchitha kukaNobandla kumaphepha (194-197) umtshato kaLindikhaya noNomazizi ecaweni, ukwesibini kukucela uxolo kwenkosi esizweni, okwesithathu luxolo lwesizwe, okogqibela kukuxolelwa nokuphuthunywa koNobandla.

Isiphetho

Sona isiphetho sikwisahluko 22 esiqala kumaphepha (212-218) kubalinganiswa bamacala amabini, eenkcubeko ezimbini ezahlukeneyo nebekade zingquzulana yaseNtshona neyemveli, zivuma ubutyala bazo nubungozi ezizifake kuzo. Okokuqala uXabiso umphemeleli wencubeko yemveli ucela uxolo, kwaye ekwacalela inkosi uxolo esizweni. ULindikhaya naye uzicelela uxolo esizweni samaGcaleka ngokungawakholisi ngempatho yakhe kuso. UNobandla naye uyaxolelwa kuba kusithiwa isenzo sakhe siyathetheleleka kuba besiqhutywa luthando kumyeni nomzi wakhe. Okokugqibela kukuvuyiswa kwesizwe zindaba zokumitha kukaNomazizi, kwaye sanqwena ukuba inga umntwana angayinkwenkwe. Ngokolu phando kwisiphetho seli bali kulapho kuphela khona ungquzulwano lwenkcubeko yaseNtshona neyemveli kudaleke uxolo.

4.1.2. Inkcubeko yaseNtshona nemfundo isixhobo sokudiliza inkcubeko yemveli nentlalo.

Kweli bali imfundo yoonyawontle idlale indima ephambili kungquzulwano lwenkcubeko yaseNtshona neyemveli. Nayo inkosi uLindikhaya yesi sizwe samaGcaleka idlale indima enkulu ngokwamkela inkolo yencubeko yaseNtshona. Kuba kuyavakala kwiphepha (95)

ukuba, inkosi uLindikhaya wayefundile, efunde eLovedale eDikeni (Alice) phantsi kwemfundo nengqeqesho yoonyawontle ekhokelisa ubuKhrestu empilweni nasentlalweni yomntu. Ukufunda kwakhe eDikeni kuyachazwa ngumbhali.

“Lo ngoma yamtsho naye umfo kaMtoto wakha waphela umva-ndedwa okomzuzu wakhumbula iimini zakhe kwaSomgxada.”

Ukutsho oko ukungquzulana kukaLindikhaya ngenkcubeko nenkolo yakhe yaseNtshona, bubangwe lifuthe lenkcubeko yaseNtshona alamkele kwiziko lemfundo yaseNtshona eLovedale. Ukubonakalisa oku bukumaphepha (1-6) axela ngobukho bakhe kumnyadala womculo wolutsha akugqiba ukuba yinkosi, nankosi eyamaGcaleka akhathalele nathanda kakhulu inkcubeko yawo yemveli. Oku kufuthelwa kuqaqamba ngokuthabatheke kwakhe ngamabhinqa esidlangaleleni, nasesidlangaleleni eholweni phambi kolutsha nabantwana bebukele.

Isenzo sikaLindikhaya, sisenzo esiqhelekileyo kubantu benkcubeko yaseNtshona, singothukeki kubantu bomnyadala kuba inkolo yabo ibavumela. Kodwa sinokuthukeka xa sinokubonwa ngabantu besizwe sakhe amaGcaleka enkcubeko yemveli, kangakuba bebenokuyibiza inkosi yabo ngobutsotsi. Ngoko ke indlela yokuziphatha kukaLindikhaya kumnyadala womculo, isibonisa ukuthinjwa kwakhe ingqondo nesimo sakhe yinkcubeko yaseNtshona. Inkcubeko nemfundo yaseNtshona imenze ukuba izinto azenzayo afune ukukholisa inkcubeko yayo. Oku kubonakala kwiphepha (92) ngokufuna kwakhe ukukholisa abantu benkcubeko yaseNtshona kuko konke abakucelayo, njengokuhamba imiculo yasebusuku yolutsha, nokungalali kwakhe emzini wakhe kuba ekumnyadala womculo. Kwakhona kubonakala kwiphepha (81-84) ukungafuni kuthatha kwakhe isithembu kuba ebanga into yokuba efundile, ekholwa nokukholwa.

Ukuthinjwa kukaLindikhaya yinkcubeko yaseNtshona kumenze omnye umntu onezinye ingqondo ezingafaniyo nezabantu okanye isizwe sakhe. Umzekelo kukushumayela kwakhe kwiphepha (119) into yokuba inkcubeko nobomi babantu bakhe kufuneka butshintshile ngokokutshintsha kwamaxesha bungahlali endaweni enye kwizinto neengqondo ezisabembebele kwizinto zikandalashe zenkcubeko yemveli. Oku uLindikhaya ukuvakalisa

kwiphepha (73) echasa isiko nezinto zalo, emele inkcubeko yaseNtshona eshumayela ukupheliswa kwesithembu kumzi oNtsundu:

“Isiko, nasiko eli lesithembu liphelelwe lixesha. Ndizishiya zonke izizathu endizibekayo ndichasa isithembu.... Ndithetha ukuthi ke mawethu xa nithetha ngesiko ziveleleni zonke iinkalo, nizibuze imibuzo ngemfuneko yalo. Nayiphi na into xa kungekho mfuneko yayo kulungile iyekwe kukhangelwe ekukho imfuneko yayo ifakwe endaweni yayo.”

Kwesi sicutshulwa singasentla, intetho kaLindikhaya ibonakalisa ukungqubana kwenkcubeko ukungqubana kwenkcubeko ayamkeleyo uLindikhaya yaseNtshona, ingqubana nenkcubeko yemveli. Kwakhona amazwi akhe uLindikhaya abonisa ukungqubana kwenkcubeko ayamkeleyo yaseNtshona neyemveli, abonakal kwiphepha (84):

“Njengomntu ofundileyo andiyiboni imfuneko yesithembu, nokuba yakhe yakho ngaphambili ngoku sipelelwe lixesha. Ilizwe esinalo phandl’ apha lidlule kwixesha lesithembu. Amaxesha mfo kabawo ngamanye, amasiko amadala alalungelelani nesizukulwana esitsha konke, abanga izixholo-xholo, ngoko ke kufuneka siwalwe. Kumasiko afuna ukutshatyalaliswa eli lesithembu ndifumanisa ilelinye lawo, ke lithuba eli lokuba ndililwe, umzekelo wesizwe ibe ndim njengenkokheli yaso.”

Inkcubeko yaseNtshona uLindikhaya akholelwa kuyo nesele ithathe iingqondo zakhe, uyayiphuhlisa kwesi sicutshulwa singasentla. Kwaye kuyacaca ukuba uzimisele ukulandela yona ebomini bakhe kuba ebona inkcubeko yemveli ngokutsho kwakhe iphelelwe lixesha kwaye ingenakamva. Ukutsho ke ngokuvakala kwentetho kaLindikhaya, inkcubeko yaseNtshona isebenzise uLindikhaya ukuhambisa yona kwisizwe samaGcaleka nasekuguquleni wona kwinkcubeko yaseNtshona.

Olu ngquzulwano nobuqilima bobunzulu bukaLindikhaya kwinkcubeko yaseNtshona, kuphehlelelwe baqiniswa nangabanye abalinganiswa abancance kumbele wenkcubeko yaseNtshona ngokwezemfundo nangenkolo. Nabo ke aba balinganiswa abakubonelanga ntweni into yokugcinwa kwenkcubeko yemveli ngamaGcaleka. Omnye wabo bantu

nguNtimbo, umninawa wenkosi uLindikhaya. UThamsanqa kwiphepha (52) uyawuchza unobangela wokuba uNtimbo angquzulane nenkcubeko yemveli:

“Umfo wayefundisiwe. Wangena kakhulu emfundweni wada waya kuphumelela ibanga lesihlanu kweziphakamileyo. Ilizwi lakhe lalingawi phantsi kuLindikhaya, noxa ebekho amaphakathi abangabacebisi bakaLindikhaya ngezobukhosi, oyena mcebisi ibinguNtimbo, bevana abafo bakaMtoto. ndithetha ingumtya nethunga kungangeni moya phakathi kwabo.” “UNtimbo ebengene ngamandla ecaweni ekhokelisa ubuKrestu kwinto yonke ayenzayo. Ngenkani ebede athi kratya apha kumkhuluwa wakhe. Into xa eyibonile ukuba inyanisile waza wenza isigqibo ngayo ebengakwazi ukuphinda ajikwe mntu kuyo nokuba sekunjanina. Yiyo ke le nto amaphakathi athanda ukuba akhawulezise ayiqobongele inkosi ngesithembu engekho ekulonina ukwenzela ukuba athi efika uNtimbo kube sekugqityiwe yonke into angabi safumana thuba lakungena. Ayeyazi mhlophe into yokuba ukuba uNtimbo ukhe wasikhaba kwasekuqaleni eso sithembu koba konakele akayi kuphinda ajikwe mntu, aye ngaphezulu ayesazi ukuba usithiye egazini isithembu.”

Esi sicutshulwa singentla ngenkcazo ngoNtimbo sibonisa ukuba ungquzulwano lwenkcubeko yaseNtshona neyemveli yamaGcalekeni lwaluphenjelelwa ebukhosini. Kuba ke bobabini ababalinganiswa bakhankanywe kwisicutshula babeyichasile inkcubeko yemveli noxa ingamakhosi asebukhosini. Ukutsho ke inkcubeko yaseNtshona ngokweli bali ikwazile ukujika ezona ziseko neentsika zokubamba inkcubeko yemveli ingagungqi.

Omnye umlinganiswa kwakhona owayezithabathele inkcubeko yaseNtshona njengeyona nkcubeko ilungileyo nephilileyo ngutitshala uGqugqisa, naye obenefuthe elikhulu kuLindikhaya ekujongeleni inkcubeko yakhe yemveli phantsi. Lo mlinganiswa wayekhohlelwa kakhulu kuye uLindikhaya ngokokude athande ukuqamela ngaye njengomcebisi wakhe kwimicimbi yesizwe yasebukhosini. Nangoku kwisahluko 5 kumaphepha (64-75) nguye ohlelele umcimbi wokubonelwa kwenkosi isithembu, mcimbi lowo yena nenkosi yakhe uLindikhaya babengaphesheya kuwo, besenziwa lifuthe le nkcubeko yaseNtshona. Ifuthe lenkcubeko yaseNtshona kutitshala uGqugqisa liyavakala kwiphepha (61) egxeka inkcubeko yemveli ngeziganeko ezazisenzeka ngemini yembizo:

“Sihlola ntoni isikhova baw’ uBhanqo sizizingelela iimpuku nje? Njengokuba lo mzi waseMatshaweni uzele iindladla zombona ezibiza iimpuku nithi izikhova mazingezi ngoba? Ziphila kukutya nje? Kodwa bantu bakuthi noza nahlukane nini neenkolo ezi? Yaba zizinja zenza umkhulungwane kwathiwa ziyahlola, yaba zizikhova zazingela iimpuku kwathiwa ziyahlola’ yiyiphi kanye eyona nto ingahloliyo?

Imibuzo katitshala apha iyathandabuzisa ukuba akazinto okumelwe zezizinto kwinkcubeko yemveli, akhuliswe ngayo nahle phakathi kwabo abakholelwayo kuzo. Kodwa ngenxa yefuthelwe lenkcubeko yaseNtshona ebomini bakhe, kwenza ukuba angazi nanye into kwizinto zenkcubeko yakhe.

Ukungquzulana kukatitshala nenkcubeko genxa yokubona kwakhe izinto ngeliso lenkcubeko yaseNtshona, livakala ekugxekeni kwakhe amadoda amaGcaleka amatshekileyo kukukhathazeka ngenxa yokukhala komqhagi wenkunku kungekalalwa, bungekahambi nobusuku kwaye kungekho nasekuseni. Senzo eso ngokwamaGcaleka singaqhelekanga ngaphandle kokuxela ilishwa. Zezi ngqondo kanye ezibangele ukungquzulana kwenkcubeko katitshala yaseNtshona neyemveli yamaGcaleka kubonakala khona. Kuba kuye zonke ezi zinto ngokwenziwa yinkcubeko yaseNtshona azithethi nto, ngaphandle kokwenza izinto zazo ngokudalwa kwazo ngumdali.

Owokugqibela kwaba balinganiswa balawulwa yinkcubeko yaseNtshona owayengoyena mxhasi ophambili ekungquzulani kukaLindikhaya nenkcubeko yemveli nguNobandla inkosikazi yakhe. Naye uNobandla wayewanyathelela phantsi amasiko nezithethe amaGcaleka, isikakhulu isiko lesithembu kwaye efuna nokulichitha lingabikho ngokutsho kwakhe kwiphepha kwiphepha (100):

"Ubona nje ndeza apha ndibazi ubukhosi bamagcaleka ukuba bobesithembu, ndeza kuphelisa lo nto ndiyintombi kaNgubengcuka nje. So it's either that he gets or forgets about me and goes for his custom of polygammy. "

Intetho kaNobandla ngasentla ibonakalisa ukungquzulana kwenkcubeko yakhe azikhethele yona yaseNtshona neyemveli. Kwaye le nkcubeko imenza ukuba azithathe lula izinto

ngohlobo athanda nafuna ngayo, engathandisi mntu. Ukuxuba kwakhe isiLungu entethweni yakhe kubonakalisa ukuxabisa nokuthabatheka kwakhe yinkcubeko yaseNtshona. Imeko kaNobandla ibonakalisa impumelelo yencubeko yaseNtshona ekujikeni isimo sabo senkcubeko yakhe yemveli.

Olunye ufuthelo lwenkcubeko yaseNtshona kuNobandla olubonakalayo nolukhabanayo nenkcubeko yamaGcaleka, kukusoloko entethweni yakhe ebonisa ukubaluleka kwelungelo lakhe ngezenzo nangokuthetha. Oku kubonakala kwiphepha, (157) efungele ukufundisa amaGcaleka isifundo xa nokuqhubele phambili ukuthathela uLindikhaya isithembu:

“Ukuba ubusazi Tshom, am andibethelwa nangi one. I am cool as a cucumber. Ndiyayayazi inkalo endijonge kuyo. Ndiza kuwajija umsila la maqaba amaGcaleka ndifunga abaThembu bephelele. Awandazi kakuhle, ndiyawabona, ndizakuwafundisa abantu.”

Injongo zikaNobandla ngasentla zibonisa ukulazi nokulisebenzisa ilungelo lakhe. Kwaye kukwabonakala ukulwela kwakhe inkululeko yakhe kuxinzelelo lweenkcubeko yemveli. Xa kuqwalaselwa kwintetho yakhe, inkcubeko yaseNtshona imnike igunya lokuzikhangela ubunganga bakhe elibhinqa kubunganga bamadoda enkcubeko yemveli. Kwakhona kubonakala ukufuna ukudiliza umbuso onikwe amadoda amaGcaleka ongaphezu kowabantu ababhinqileyo yinkcubeko yemveli. Isimo sikaNobandla siyatolikwa, sikwathethelelwa nguKernohan (1998:2):

“Liberals is committed to the equal moral worth persons, the ethical principle that no person intrinsically matters more than any other. At the most abstract level, every person has a highest order interests in leading as meaningful, valuable, and worthwhile a life as possible.”

Ingqondo nezimvo sikaNobandla ukuguqula imeko nobudlelane bakhe namaGcaleka kubonisa okuthethwa nguKernohan ngasentla, esilwela amalungelo amanye kuye wonke umntu kwiintlanga nakwizini ezinye. Ngoko ke ungquzulwano lwenkcubeko yemveli apha

luqaqanjiswa nguNobandla ngokulwela ilungelo lakhe ukuba lihlonitshwe. Okwesibini kukufuna ukuwisa kwakhe ubunganga obunikwe amadoda yinkcubeko yaseNtshona.

4.1.3. Iindidi zenkolo ezingquzulanayo

Sekutshiwo kumacandelo olu phando ukuba kule ncwadi kaTamsanqa ukuba kukho kukho ungquzulwano oluninzi phakathi kwenkcubeko yaseNtshona neyemveli. Oku kungquzulana kukho phakathi kwamacala amabini akholelwa kwizinto zenkcubeko yaseNtshona njenge nkolo yobuKhrestu. Ethathwa ngabantu bayo njengeyona nkolo yethemba, ukuphila nempumelelo emntwini, ingquzulana nenkolo yemveli nabantu bayo ngenxa yokukholelwa kwabo kumasiko nezithethe zenkcubeko yabo nakuQamata. Koku kukholelwa kumasiko nezithethe okwenza ukuba le nkcubeko ingafunwa ngabantu benkcubeko yaseNtshona kodwa bona abantu bayo bezingca ngayo, kwaye nabo bewanyelisa amaGcaleka amkele inkolo yobuKhrestu yaseNtshona nesuse isidima nobunye esizwe.

“Thina madoda akwaXhosa sizizinto ezithanda ukumana zibuthelana zisidla amathol’ endaba; sinikana amava namacebo; sisombulula ezindala zokumiwa komhlaba zingwevu zakwaPhalo. Ilizwe lisemi kakuhle ngoko lingekonakali, lingekangcoliswa yile mpucuko yasizela nezikolo necawa.”

Noxanje iphuciwwe isidimasayo inkcubeko nenkolo yemveli, yona ikhangeleka ingafuni kunikezela ngenkcubeko nenkoloyayo. Oko kuvakala kwizenzo zikaKhwalo noXabiso zokufuna ukubiza imbizo ukuyimilisela, nasekuyimiliseni ukuze ingazi itshitshe. Ekuyenzi loo nto bafuna ukusebenzisa kwa-abantu abaphikisana nabalwa nayo le nkcubeko nenkolo uXabiso, nenkosi kuba befuna izeke isithembu sokuzalela isizwe unyana. Ngoko kutsho ke inkolo yemveli apha, ibonakala isedabini lokufuna ukoyisa inkcubeko yaseNtshona ngokusebenzisa kanye iintsika zayo, oku kuyavakala kwintetho yaba balinganiswa kwiphepha (12):

"Ukuze siwuchule lo mcimbi, phambi kokuba siwubeke phambi masiqale sikhe silibize lodwa eli gqobhoka uTshonaphi silisele inyongo sibonakalise kangangoko sinakho uhlobo esilithembe ngalo sifunze ngaye ngamandla... Ukuba sithe samgqiba uze wazi

mhlophe ukuba amagqobhoka siwagqibile, abantu endicinga ukuba bazakusihambisa nzima. Uyawazi ke amagqobhoka ukusichasa kwawo isithembu."

Xa uqwalasela ngasentla aba balinganiswa bawo omabini lamacala ezinkcubeko nenkolo kukhona ukuvana kodwa buthade ukufuna ukuphela. Kuba bengaboni ngasonye, ukutsho oko babengquzulana ngezimvo besenziwa kukohluka-hlukana kweenkolo zenkcubeko. Into ke phofu ekucaca ukuba sisiqhelo kwinkcubeko yaseNtshona ukuyenza loo nto kuba, nantsi yaba nako ukudiliza imvano, ubumnandi nobunye phakathi kwamaGcaleka namaHlubi. Oku kuyavakala kumazwi exhego lasemaHlubini kwiphepha (174) likhathazekile kukulahlekiswa kwesizwe ukulahla inkcubeko nenkolo yaso:

“Bantwana benkosi uMhlekezi uHintsisa asikuko nokuba ndiyavuya sihlangene apha namhlanje. Ukuthi sibone amaTshawe ezokucela ubulawu emaZizini. Umnqweno wam imihla ngmihla wasoloko ingowokuba inga ingaphela intiywano, ukrokrelwano, nonxwalwano phakathi kwamaMfengu namaXhosa, ikhanye macala into yokuba singabantwana bomntu omnye, ubawo umhlekezi uHintsisa. Qondani kakuhle mawethu, uHintsisa ngubawo wethu sonke, simelwe kukuthi thina maMfengu siwenze mkhulu umbulelo kumlekazi uHintsisa ngokuthi sakuba sifike kuye sijacekile, silambile, sichithakele, yinkohlakalo kaTshaka asihlangule asifake phantsi kwephiko lakhe. asenze abantwana bakhe. (Iphepha, 174).

Amazwi exhego apha abonisa ukuba noxa abantu bathe bayamkela inkcubeko yaseNtshona. Ububona nenkcubeko yabo kubo yayisibonda sobomi babo. Kwaye abantu ngokubona kwimincili kamdala babeyilangazela inkcubeko yabo. Eli xhego liyagqitha kwiphepha (175) libonisa ukuba le mvano nobunye bembumba yamanyama yaphela ipheliswa ngawo amaMfengu ngenxa yokuvumela ukuthelekiswa ngabantu baseNtshona bebathelekisa namaXhosa. Beyenza loo nto bebaqhatha ngezinto zempucuko yabo nenkolo yaseNtshona abayizisayo kubo:

“Andiwagxeki amaXhosa ngokusibambela inqala thina maMfengu: Sawenza into embi kakhulu ngokuthi akusenza abantu sijike kwathina sijikelane nawo silwe nawo, nokulwa kwethu senze ubungcatshi singene ngakwisizwe sasemzini. Sithi xa sinika ingxelo

yempatheko- mbi yethu kumfundisi uElifu siqaqambise ububi bodwa sibulale ubuntu nobubele bomhleleki uHintsisa

Kwintetho yexhego kuyavakakala ukungquzulana kweenkcubeko phakathi kwenkcubeko yaseNtshona neyemveli. Oku kungquzulana kukungquzulana kwamhla mnene ekufikeni kwenkcubeko yaseNtshona nabantu abamhlophe. Lungquzulwano olwenziwa kukufunwa kokususwa kwenkcubeko yemveli yinkcubeko yaseNtshona. Lungquzulwano ngokuthatha kumazwi exhego oluxhasiweyo nangezinye izizwe zenkcubeko yemveli, njengesizwe samaMfengu esathengisayo ngesizwe samaXhosa eMlungwini. Nangoku ke ngawo enzelwa izinto ngabantu abamhlophe kwiphepha (172) kuba bebonwe njengabantu abangcono kunamaGcaleka:

“Wangena ke umfundisi uElefu emamfengwini ayamkela imfundo. Kwizinto awazenzayo uElefu kukuwakhetha amaXhoseni kukuwalahlisa izikhumba zeenyamakazi namagqabi emithi amanye wawanika amadlavu empahla.” “Ndilusizi ukuba ndibe sendiguge ndaba yile nto. Ukuba bendisemtsha bendiza kukhe ndiququzele ndizama umanyano phakathi kwamaXhosa namaMfengu. Into bendiza kuqala ngayo sisikhumbuzo somhleleki uHintsisa, apho bezowa khona intetho kumaMfengu namaXhosa.”

Kumazwi engwevu kukho ukulila nakugqokuleka kuyo ngobubi obenziwe yinkcubeko yaseNtshona ngokudiliza ubunye nothando phakathi kwabo namaXhosa. Kwakhona kukho nokungquzulana kwenkcubeko yakhe yamandulo yemveli, engekafikelwa yinkcubeko yaseNtshona. Le nkcubeko yakhe yemveli ingquzulana nenkcubeko yaseNtshona. Ubuhlungu bakhe bubonakalisa ukuzisola ngesenzo sabo sokuba nabo maMfengu babenegalelo ekudilizeni inkcubeko yemveli (kwiphepha, 175):

“Kodwa ke nakuba kunjalo, amaXhosa awamele ukusiqumbela olo hlobo, umLungu kuthiwajingisa inqatha wasithembisa ngeKanana, izwe lobusi nobisi. Ngubani ke owayengalalayo inqatha elinjalo.” (Iphepha, 175).

Isikhalo sengwevu yasemaNtshilibeni ngomonakalo owenziwe yinkcubeko yaseNtshona sisikhalo ekukhalwa ngaso ngabantu benkcubeko yemveli. Ngenxa yomonakalo owenziwe yinkcubeko yaseNtshona kumaGcaleka. Kanti isikhalo sabo malunga ngokulahlwa kwenkolo nenkcubeko yemveli, kuyavakaliswa nguKhwalo exelela uXabiso ngokuphelelwa kwenkcube yemveli, ibulawa ngabantu bayo ngokukholelwa kwabo kwinkcubeko nenkolo yaseNtshona. NjengoNobandla ekungazalini kwakhe uye wabeka ithemba eNkosini ukuba uzakude amfumane umtwana, ngenxa yemithandazo yakhe, nokuquqela kwakhe ecaweni loo nto yaqinisa elukholweni:

“Waphuma kusasa eziva akhekile emphefumleni, yaba nye kuphela into eyamkhathazayo, ukungabikho kwendoda yakhe kuloo mvuselelo, enqwenela ukunga ngeziwe kubo bobabini ezi ntshumayelo zizalisa ngethemba kangaka bayitsale bobabini le dyokhwe yethemba kwindima yokungazali.”(Iphepha, 105).

Amazwi kaNobandla apha abonisa mhlophe ukuhluthwa kwakhe ingqondo yinkolo yenkcubeko yaseNtshona, ngokuthi ayibone njengesona sisombululo seengxaki zakhe. Kanti ke nenkosi uLindikhaya ivakala ingquzulana nezimvo zabantu bayo ngokungafuni kwamkela isithembu, abe wona amaGcaleka.

Okokugqibela kulo mba inkosi kwakhona kuyavakala ingquzulana ngenkcubeko namaphakathi ayo ixhego lasemaNtshilibeni kunye noXabiso ngenxa yenkomo emdaka phakathi kwekhazi elalisiya kulobola uNomazizi. Apha inkosi yona imise ngento yokuba iyayithanda le nkomo. Ngoko ke ngenxa yokuba emthandile kakhulu uNomazizi ngoko ke ubone okokuba amkhuphele eyona nkomo ithandwayo sisizwe nayithandayo yena. Njengokuba yena emise uthando wona amaGcaleka ayithintela le nto ehloniphe isiko nobungozi obunokuthi bubangwe kukutyeshelwa kwesiko. Yena uLindikhaya ulinyathelele phantsi eli siko nesithethe ngokuthi zinkolelo.

Ukuqumbela zininzi izinto ezibe ngunobangela wongquzulwano lenkolo yaseNtshona neyemveli kwelicandelo. Ezo zinto zizinto ezibangelwe kukungafuni kunyamezelana kwabantu bezi nkolo noxa babebona ukuba ziyasahlula isizwe sona sisodwa, kanti nezinye

izizwe njenjezantlukwano phakathi kwamaMfengu namaXhosa. Ingxaki ebangela oku kukungafuni ukuba kwenye phantsi kwenye.

4.1.4. Inkcubeko yemveli nongquzulwano

Imfundo nayo kungatshiwo ukuba ibe ngunozala wongquzulwano lwenkcubeko yaseNtshona neyemveli kweli bali. Unobangela woko ngokwexhego lasemaHlubini Ntshilibeni kumaphepha (170-176) iyimfundo yaseNtshona yenkcubeko yaseNtshona yoonyawontle. Eli xhego likwagxeka le mfundo nenkcubeko yaseNtshona ngokonakalisa isizwe samaGcaleka nesamaMfengu ngokusohlula nangemfundo. Ukutsho oko eli xhego lasemaHlubini limele inkcubeko yemveli, engquzulana nenkcubeko yaseNtshona. Oku kungquzulana kuvakala kwincoko kaXabiso noKhwalo kumaphepha (1-6) inkcubeko yaseNtshona bephakamisa inkcubeko yemveli:

“Thina madoda akwaXhosa sizizinto ezithanda ukumana zibuthelana zisidla amathol’ endaba; sinikana amava namacebo; sisombulula ezindala zokumiwa komhlaba zingwevu zakwaPhalo. Ilizwe lisemi kakuhle ngoko lingekonakali, lingekangcoliswa yile mpucuko yasizela nezikolo necawa.”

Esi sicutshulwa singasentla sivakalisa ukukhathazeka kwabantu benkcubeko yemveli ngenxa yezinto zenkcubeko yaseNtshona ezingamkelekanga nezenzekileyo kwinkcubeko nesizweni sabantu benkcubeko yemveli, njengokulahlekelwa kwesizwe ngamadoda ayezinzile nasekuzinziseni inkcubeko nenkolo yemveli njengoTshonaphi. Kwakhona intetho kaXabiso noKhwalo ibonakalisa ukungaphatheki kakuhle kwabantu benkcubeko yemveli ngabantu benkcubeko yaseNtshona, ngenxa yokuphisana kwabo nezinto ezidla umzi nezingundoqo kwizinto zenkcubeko yemveli yamaGcaleka. Kanti ke kuyavakala kwintetho yaba balinganiswa ukuba asingobantu balula ukuthetha nawo amaKhrestu ngezinto zenkcubeko yemveli.

Xa kunokuqwalaseleka kwintetho kaXabiso noKhwalo bemele inkcubeko yemveli, inkcubeko uyenze ukuba imelwe ngenxa yokuyithanda nokubakwayo nezinto ezenze ukuba abantu bayo bayithande. Ubuntsika obenze ukuba iqine ngabantu bayo ababonakala

benobulumko nomqolo kuyo. Kwakhona ubuqilima nokungquzulana kwenkcubeko yemveli neyaseNtshona kuvakala kumazwi exhego lasemaHlubini kwiphepha (174) lisola inkcubeko yaseNtshona, ebaphuce inkcubeko yabo yemveli:

“Bantwana benkosi uMhlekezi uHintsisa asikuko nokuba ndiyavuya sihlange apha namhlanje. Ukuthi sibone amaTshawe ezokucela ubulawu emaZizini. Umnqweno wam imihla ngmihla wasoloko ingowokuba inga ingaphela intiywano, ukrokrelwano, nonxwalwano phakathi kwamaMfengu namaXhosa, ikhanye macala into yokuba singabantwana bomntu omnye, ubawo umhlekezi uHintsisa. Qondani kakuhle mawethu, uHintsisa ngubawo wethu sonke, simelwe kukuthi thina maMfengu siwenze mkhulu umbulelo kumhlekezi uHintsisa ngokuthi sakuba sifike kuye sijacekile, silambile, sichithakele, yinkohlakalo kaTshaka asihlangule asifake phantsi kwephiko lakhe asenze abantwana bakhe.”

Amazwi exhego apha abonisa ukuzisola kwesizwe samaMfengu ngokwamkela inkcubeko yaseNtshona, efike yenza iyantlukwano phakathi kwesizwe samaMfengu nesamaGcaleka. Inkcubeko yemveli imise ixhego lasemaHlubini ukungquzula inkcubeko yaseNtshona kwisizwe senkcubeko yemveli, siphuthume inkcubeko yaso yemveli. Kwakhona inkcubeko yemveli ingquzula inkcubeko yaseNtshona, ifuna kubuyelwe kuyo kuvakala kwi kwiphepha (175)

“Ndilusizi ukuba ndibe sendiguge ndaba yile nto. Ukuba bendisemtsha bendiza kukhe ndiququzele ndizama umanyano phakathi kwamaXhosa namaMfengu. Into bendiza kuqala ngayo sisikhumbuzo somhlekezi uHintsisa, apho bezowa khona intetho kumaMfengu namaXhosa.”

Kwiscatshulwa esingasentla sentetho yengwevu kukho ukungqokuleka okubangwa bubu elicinga ukuba benziwe ngabantu benkcubeko yaseNtshona, ngokubamkelisa inkcubeko yaseNtshona ngesinyalimani ngabantu baseNtshona. Kwakhona kula mazwi kubonakalisa ukusetyenziswa kwamaMfengu ekudilizeni inkcubeko yemveli.

Ukukhweleta kwenkcubeko yemveli ikhweletela inkcubeko yaseNtshona kuvakala kumazwi kaXabiso noKhwalo kwiphepha (6), begxeka inkcubeko yaseNtshona ngokuphelisa isidima sobudoda kumadoda esizwe samaGcaleka kuba besithi siwenze amadoda ambuna, athanda indlu, kwaye nengqondo yawo yaminxeka yingqobhoko ebenze ukuba bangakhathaleli izinto zesizwe.

Ngokuva kwintetho yaba balinganiswa ngasentla, babubona ubomi nesizwe samaGcaleka nesamaMfengu sigqwethekile, sigqwethwa ngabantu bazo ngokwamkela inkcubeko yaseNtshona, batyeshela inkcubeko yabo yemveli.

4.1.5. Ubukhosi nongquzulwano

Xa kunokuqwalaseleka inkosi nobukhosi kwisizwe samaGcaleka kweli bali ngumntu osemagunyeni okulawula isizwe sakhe, phantsi kombuso wayo. Noxa nje isemagunyeni okulawula ayinawo amagunya okuba ingenza nje ekuthandayo ngabantu nentlalo yabo, ngenxa yokuba nayo kufuneka ihloniphe amagunya nobunganga babantu. Nanjengoko uTshonaphi esitsho kwiphepha (47) ecacisa ngoqhagamshelwano phakathi kwenkosi nesizwe, kwaye ebonisa ukuxhomekeka kwaba bantu omnye komnye.

“kuba ubugqobhoka endibubo bubulala amaGcaleka ndingazihlamba ezam izandla ndahlukane nabo. Ukwaleka nto zakuthi, qondani le ndawo, inkosi yinkosi ngabantu, bengekho abantu budakile ubukhosi baye njengokuba abantu ingabantu ngenkokeli, inkosi, ingekho inkokheli inkosi ke ngokutsho oko ikamva lesizwe limfiliba, ... inkosi asingomntu wecawa, inkosi ngumntu wabantu. Ukutsho oko iza kwenza into ethandwa ngabantu okanye efunwa ngabantunokuba ayifuni. Ukuba singayekaela ebucaweni benkosi sikhokelise icawa ingaba asinalo uthando nengxabiso yomzi kaXhosa, sitshabalalisa ubukhosi bamaXhosa...” (phepha, 47).

La mazwi abonakalisa ukuxabiseka kwenkosi nobukhosi, nayo ekufuneka ixabise abantu bayo nezinto zenkcubeko yabo. Kodwa ke uLindikhaya ngokwale ntetho kaTshonaphi ubonakala ukungayihloniphi inkcubeko yabantu bemveli, ehloniphe inkcubeko yaseNtshona, noxa elawula abantu nesizwe senkcubeko yemveli. Apha wogqithwa nguTshonaphi oyena

mntu umkhulu ebuKhrestwini noyena mntu ongeyonkosi kodwa uyixabisile inkcubeko yakhe nobukhosi bamaGcaleka. Yena uLindikhaya obefanele ukwenza oko ngenxa yokuba yinkosi, ekufuneka igcine izithethe namasiko enkcubeko esizwe sakhe.

Ngoko ke ngokolu phando, inkcubeko yobuKhrestu ifike yatshintsha iziseko zolawulo lwabantu abaNtsundu ziinkosi nezikumkani. Kwaye izenze ezinkosi nezikumkani zaxabisa iziqu zazo zalibala ukuba baphathe abantu, kwaye bamele abantu, bemele ukwenza izinto ezifunwa ngabantu bazo. Ngoko ke izigqibo abazithathayo kufuneka ibe zezizakukholisa bona kunye nabantu babo, kungenzeki isenzo sikaLindikhaya sokujongela phantsi inkcubeko yesizwe sakhe, njengokungakhathali kwakhe nokuba isizwe asibanga nankosi sakuba efile yena. Ekwenza oko asazi ukuba kufuneka ezele unyana ozakuba yinkosi emveni kwakhe.

“Madoda noxa ndingachasi, ntonje ndifuna ukuthi le nto yala magqirha siquqa kuwo ayisebenzi kuba nokuba igqira livela nacebo lini na isuka loo nto yenziwe intlekisa nentswelo- ngqondo kuthi likomkhulu esinalo. Andithi ekuyeni kwethu kwaBhaca abakho amayeza esabuya nawo ekwakufuneka esetyenzisiwe yinkosi nenkosikazi.”

Kuya bonakala ngasentla apha ukuba kukho ukungquzulana kweenkcubeko ekwenzeka phakathi kwenkosi kunye nabantu bayo abakholelwa ekuzenzeni izinto ngokulawulwa yinkcubeko yabo yamaGcaleka yemveli. Kwaye luyabonakala ukuba lungquzulwano ngokwezimvo nangezenzo phakathi kwenkosi nabantu benkcubeko yemveli:

“Bendikhe ndatsho ke ndathi andichasi ndiyaxhasa, makuyiwe apho egqirheni, ntonje ndizama ukutsalela iingqondo zenu kwinkalo yokungananzwa kwamayeza namagqirha likomkhulu lethu nokubonisa ukuba ukuya emagqirheni kukudlala ngexesha.” (Iphepha, 20).

Kwaye kuyabonakala ukuba inkcubeko yaseNtshona yenze ithanda phakathi kwenkosi nabantu abankcubeko yemveli. Kuba kuyavakala nalapha ULindikhaya ukuba abona bahlobo bakhe ngabantu abankolo iyeyobuKhrestu, bona abantu abangamaqaba ubabekile bucala. Kwakhona kuyabonakala nokujongela phantsi kwakhe izinto eziyimpilo kubantu benkcubeko

yemveli. Ibhongo nokuthembela kwesizwe sakhe kuye kubonakala kuhlile, ngenxa yokungakholelwa kwakhe kwizinto zenkcubeko yemveli.

Ukuqukumbela ubukhosi noxa bebuxatyisiwe ngabantu benkcubeko yemveli, ngenxa yefuthe laseNtshona bungquzulene nenkcubeko yemveli. Kwaye bubo nobudludle nenkcubeko yaseNtshona, butolika inkcubeko yamaGcaleka njengenkcubeko yabahedeni kuba ingahambelani nobuKhrestu. Oko kubangele ungquzulwano lwenkcubeko yaseNtshona neyemveli kweli bali.

ISAHLUKO 5

ISIQUKUMBELO SENKCUBEKO NOGQUZULWANO KULA MABALI

5.1. INTSHAYELELO

Esi sahluko sisiqukumbelo sokungquzulana kwenkcubeko yaseNtshona neyemveli kula mabali. Kwesi siqukumbelo kuboniswa izinto ezifanayo nomuhluke kuwo, ngokwezi nkcubeko kujongwe nefuthe laseNtshona kwisakhono sababhali ekubhaleni la mabali. Kwakhona kwesi sahluko kuza kujongwa nekufunyaniswe lolu phando ngongquzulwano lwenkcubeko yemveli neyaseNtshona.

Okokuqala la mabali abhalwe ngababhali base sikolweni nakwizikolo zoonyawontle, ezazimiselwe ukumisela nokusasaza inkcubeko yaseNtshona, nokubhukuqa inkcubeko yemveli. Oku kukhankanyiwe kakhulu ngabalinganiswa abaphambili benkcubeko yemveli kuwo omabini la mabali. Omabini amaziko ezemfundo oonyawontle abafunde kuwo ababhali bala mabali iBlythswood apho afunde khona umbhali uW. K. Tamsanqa webali **Ukuba ndandazile** elingesizwe samaGcaleka kunye noA. C. Jordan obhale ibali **Ingqumbo yeminyanya** elingesizwe samaMpondomise, isakhono nempembelelo zoonyawontle zokubulala inkcubeko yemveli ngokufundiswa kwabantwana babantu abamnyama ngenkcubeko yaseNtshona nokulunga kwayo, kuyabonakala kwisimo sabalinganiswa abaphambili bababa bhali nasekugxekeni kwabo inkcubeko yemveli kuwo omabini la mabali. UDr Stewart kwincwadi ka kaSheperd (1894:12) engembhali yeLovedale namanye amaziko oonyawontle, ayaziveza iinjongo zala maziko:

"School teaching is given to improve the mind and general intelligence, and industrial work, while it has its value as a civilising end in its self, idleness is no part of Chriatianity, and is not satisfactory result of education generally. Hence the combination of the different methods or processes of training; always keeping the chief one, namely the moral and spiritual change, first in point of importance."

Ngokwamazwi kaSteward athetha ukuba abantu abaNtsundu ukuquka abezi zizwe zingawo la mabali, bebengaphucukanga bengahlaziyekanga nasengqondweni noxa besithi banayo inkcubeko yabo yemveli. Ngoko ke ngokoonyawontle ukufundiswa kwabo

ngenkubeko yaseNtshona ukuqalela kumaziko emfundo ukuya kutsho ezinkonzweni kubonwe kususombululo ekuphuhliseni nasekuphuculeni abantu benkcubeko yemveli.

Yonke into ngokwezimvo zolu phando kuthathwa kokuqhubekayo kula mabali nakwisimo sabalinganiswa kwenza olu phando lutsho ukuba, ifuthe le nkcubeko yaseNtshona lube nendima enkulu kubabhali ekwakheni ungquzulwano lwenkcubeko yaseNtshona neyemveli kuwo. Xa kuqwalaselwa nangoku kula mabali, izinto eziphambili kuwo lifuthe lemfundo nenkcubeko yaseNtshona kubalinganiswa abaphambili abafundileyo bengquzulana nabalinganiswa benkcubeko yemveli abaphambili nabaphikisana nabo benkcubeko yemveli. Eyesibini into ephambili nebangela ungquzulwano kuwo omabini amabali yinkolo yobuKhrestu, ingquzulana nenkcubeko yemveli. Zonke ezi zinto ababhali bakwazile ukuziphumelelisa ngokwenza amacala omabini enkcubeko ezimbini aqine, kungabikho loyisakala msinyane.

5.1.1. Ifuthe lemfundo yaseNtshona neyemveli

Sekutshiwo ngasentla ukuba zombini ezi ncwadi ifuthe le nkcubeko yaseNtshona nemfundo yayo yenze ukuba abalinganiswa abaphambili abafundileyo namahlakani abo bangaziboni izinto ngeliso elinye kunye nelabantu abangafundanga benkcubeko yemveli. Loo nto yenze ukuba izinto zesizwe ezifuna ukulungiswa ngokwenkcubeko yemveli zingahambi kakuhle. Umzekelo ukulwa kwabalinganiswa uZwelinzima noLindokhaya kuwo omabini la mabali isiko nesithethe sokubonelwa kwenkosi sisizwe. Okwesibini ykukhabana kwabo aba balinganiswa nesiko nesithethe sesithembu, kube ngakumbi xa sithathelwa ukunqanda ingxaki ibisenzeka njengoku zanywa ukwakha uxolo sisizwe nezinyanya ngamaMpondomise kwincwadi **Ingqumbo yeminyanya** kuba inkosi ingahambanga ngokomyolelo kayise wokuba uZwelinzima unyana wakhe athathelwe inkosazana yakwaBhaca. Kanti okungekenzeki okuzanywa ukukhuselwa kukwibali Ukuba ndandazile ngokufunwa ukuthathwa kwesithembu kukukhusela kwesiko nesithethe sobukhosi ukuba singawi okanye sipelele kuba inkosi nomfazi wayo bengazali, nakuzala bzale unyana. Ukuphikisana kwaba balinganiswa nala masiko nezithethe kwenziwa lifuthe lemfundo ejongele zonke izinto zenkcubeko yabantu abaNtsundu njengezenkcubeko kandalashe. Umzekelo uZwelinzima kwibali **Ingqumbo yeminyanya** kumaphepha (131-132) esahluko 3 ngenxa yothando alukhokelise phambili, uxolela ukuba akangetshati xa anokungatshati nentombi ayithandayo uThembeka. ULindokhaya naye ngokukwanjalo kwiphepha (119) esahluko 4 lwe bali **Ukuba ndandazile** uxolelele ukuba akanakusithatha isithembu

xanokungatshatiswa nentombi ayithandayo uNomazizi. Ukutsho ke imiqathanga ebekwa ngaba balinganiswa engqubana nesiko nesithethe senkcubeko yemveli, isekelwe phezu kwenkcubeko nemfundo yaseNtshona ekhokelisa uthando nenkululeko yomntu ekuzikhetheleni makakwenze ngobomi bakhe.

Enye into abanga bonanga ngasonye abalinganiswa abaphambili nabazintloko nabantu benkcubeko yemveli, kukukhokelisa kwabo imfundo nokufuna kwabo abafazi abafundileyo, bengakhathalele ukungayazi nokungayikhathaleli kwabo inkcubeko yemveli. Umzekelo woku uZwelinzima kwibali **Ingqumbo yeminyanya** umthande uThembeka esesikolweni, akuqondakali nokuba ebeyazi imeko yakhe kokwabo neyabazali bungakanani na ubunzulu bakhe nobabazali bakhe ngenkcubeko yemveli isikakhulu eyamaMpondomise. NoLindikhaya ngokunokwakhe kwibali **Ukuba ndandazile** uphandlwe bubhle esitalatweni nasekuculiseni kamnandi kumnyadala wasebusuku womculo wezikolo, wafuna ukumtshata uNomazizi engayibonanga imeko neyabazali bakhe ngasemva ekhaya ngokwenkcubeko yemveli.

Enye into engunobangela wongquzulwano lwenkcubeko yemveli neyaseNtshona eyenziwe ngaba balinganiswa babini bazintloko namahlakani kukutolika ngendlela yabo yasesikolweni zonke izinto neemeko ezitolikwa ngabantu benkcubeko yemveli ngokwenkcubeko yemveli. Umzekelo kukutolika kukaNobantu umfazi kaZwelinzima kwiphepha (170) lengqumbo yeminyanya uMajola isilo samaMpondomise njenge nyoka nje ebiza kubulala umntwana wakhe ukuba ebengakhange ayibulale, kanti wona amaMpondomise eyibona le nyoka njengokhokho nesinyana esikhulu samaMpondomise esizise iintsikelelo esizweni nasemntwaneni. Kanti nokutolika kukaZwelinzima kwiphepha (162) indaba yamagqirha njengabantu abadla nje imali zabantu kuba kungekhonto ingawo, abe wona amaMpondomise enkcubeko yemveli ewaxabisile kwaye ewathembile. Kanti ke nokufuna kwakhe uZwelinzima ukuphelisa iibhokhwe zabantu zokwenza amasiko kuba yena engaziboneli ntweni kuba zingelo ncedo kuye.

Olu toliko lwezi zinto zenkcubeko yemveli ngabantu benkcubeko yaseNtshona ngendlela zabo ezingabakholisiyo abantu benkcubeko yemveli, luyafumaneka nakweli bali **Ukuba ndandazile**. ULindikhaya iphepha (181) uyitolike njengekolo kandalashe inkolo yokuba kungafakwa kwenkomo emdaka kwinkomo zokulobola uNomazizi, abe wona amaGcaleka ayitolika njengezakudala ishwangusha nokungahambi emtshatweni okanye kumendo. Kanti ke iingqondo enje ngale kaLindikhaya iyavakala kutitshala uGqugqisa ngokuthi

akhalimele ukuleqwa kwesikhova, nokukhalinyelwa kokukhala komqhagi wenkuku ukutshona kwelanga kungelo xesha elifanelekileyo. Ukukhalima kukatitshala kwenziwe kukuba yena engaboni ngasonye bokutolika ezi zinto njengezelishwa neshwangusha esizweni, kuba ebangwa lifuthe lenkcubeko yaseNtshona. Ixhego lasemaNtshilibeni kwiphepha (61) liyakutolika okubangelwa zezi ngqondo kutitshala uGqugqisa:

“Uthetha okokuba mfana wam siqanda izinja ezenza umkhulungwane nje nezikhova ezikhala emaxhantini usithele nqa?” Ibuzile le ngwevu.

“Ndinithele nqa gqitha bawo.” Itshilo impendulo katitshala.

“Ukuba kunjalo ke mfo wam ndifuna ukuthi imfundo yenu iyanilahlekisa. Masiyeke sincokole ezinye iindaba, kodwa uyakuhamba uhambe uzingqine ezi zinto ukuba zinento yazo ngenye imini, mhlawumbi wenziwa bubuntwana.”

5.1.2. Ifuthe lenkolo yobuKhrestu nenkolo yemveli

Inkolo yobuKhrestu nayo ngunobangela omkhulu wongquzulwano kula mabali omabini. Imfundo yaseNtshona abafundiswe yona kumaziko enziwe ngoonyawontle abantu baseNtshona, iye yaqeqesha yakhokelisa nokukholisa ubuKhrestu nobucawe phambili kwizinto entlalweni yonke, ayayinika thuba inkolo yenkcubeko yemveli yabafundi babo abaNtsundu. Ifuthe lolu futho kubafundi kumaziko oonyawontle, luyabonakala luvakala kubalinganiswa abaphambili bala mabali ngezeno zabo zokukhokelisa ubucawe nobuKhrestu kwintlalo nesimo sabantu ababalawulayo, beqhanqalaza bengafuni kuva ngenkolo yemveli, eyiyinkolo abazalelwe kuyo. Phofu ke bengena kugxekwa kuba kaloku bebesenza abacinga ukuba kulungele ukulungile kubo ekulawuleni izizwe zabo. Amazwi kaSheperd, (1941:2) xa esithi acacisa umongo wemfundo yenkcubeko yaseNtshona eAfrika phantsi kweLondon Missionary society ngowe 1795:

“It was then resolved with perfect unanimity that it is the opinion of this meeting, that the establishment of a sending Missionaries to the Heathen enlightened countries is highly desirable.”

Nangoku ke aba balinganiswa baphambili kuzo zombini ezi ncwadi abakholelwanga mpela kwizinto ezingundoqo zentlalo yemveli zokwenza izisize zazo zihlale ziyibambile inkcubeko yazo yemveli. UWelinzima kwincwadi kaA. C. Jordan **Ingqumbo yeminyanya** wophule isiko elingumyolelo kayise uZanemvula wokuthatha inkosazana yakwaBhaca

ezakuzalela isizwe inkosi, nokwenza ubukhosi bamaMpondomise buhlale buqinile, yena uZwelinzima wathatha intombi noxa abantu benkcubeko yemveli bekhala akholwe yiyo nayithandayo eqhutywa luthando aluthanda ngayo uThembeka olwenziwa bubuhle nemfundo yakhe, nto ezo bezinga siwaso kwinkcubeko yesiNtu, ngaphandle kokujongwa isimo sentombi nesentlalo ngokwenkcubeko yesiNtu. Ukungquzulana kukaZwelinzima nenkcubeko yemveli ngokwenziwe kukufuna ukumilisela inkcubeko yemveli, ukubonakalisile ngokufuna ukuchitha iibhokhwe namaGqirha. Okwesibini ekufumaneka kwiphepha (157) kukungenzeli umntwana wakhe nonina amasiko amaMpondomise, noxa wayecelwa sisizwe sakhe amaMpondomise ukuba abenzele. Okunye kukuhamba nomfazi wesizwe ngemoto esithubeni nasezintlanganisweni ebekufanele ngokwamazwi kaJongilanga kwiphepha (198) uhamba namaphakathi. Okokugqibela okufumaneka kumaphepha (168-173) kukubulala kwenkosikazi yakhe inkwakhwa isinyanya esikhulu sasemaMpondomiseni kuba ingakholelwa kuso nakuyo nayiphina into edibene nezinyanya.

Nakwincwadi kaW. K. Tamsanqa ethi **Ukuba ndandazile** kukwanjalo kubalinganiswa bakhe abaphambili ULindikhaya noNobandla inkosikazi yakhe. ULindikhaya kumaphepha (64-75) utyeshela isiko lesithembu kumawabo kuba engahambisaniyo naso ngokwenkolo yobuKhrestu ayamkeleyo, Wala nangoku sele boniswa ukuba kwaso ekuzalweni kenkosi ukukhokela isizwe sabo esizayo bakuba bona badala baphilayo bebhuhile.

Ukungquzulana kukaLindikhaya nenkcubeko yemveli kubonakala kwakhona kumaphepha (118-129) ekufuneni ukutyeshela okwesibini isiko lokubonelwa umfazi kwenkosi, ekuziboneni ngokwakhe uNomazizi njengomfazi wesibini, egatya ukubonelwa ngamawabo. Phofu ke engena kugxekwa kuba ukuvuma kwakhe ukuthatha isithembu yayinge yonto ayenza kuba esenza isiko nokukholisa amaGcaleka ngaphezu kokuzikholisa yena kuba etsalwe bubuhle bukaNomazizi, ukuba wayengambonanga uNomazizi ngelengazange asenze isigqibo sokuthathatha isithembu kuba wayesele gqibile kakade ukuba akasifuni. Okokugqibela kumaphepha (179-186) kukungquzulana kwezimvo nezimvo zenkcubeko yamaGcaleka malunga ngokungafuneki kwenkomo emdaka kwinkomo zekhazi kuba, engangqinalani nabo xa besithi ichitha ubuhlobo. Nangoku kumaphepha (201-203) esahluko 5 ukungquzulana kwenkcubeko yaseNtshona neyemveli kubonakala ngokuchithwa komtshato wakhe noNomazizi ecaweni.

Ukuleqana kwenkcubeko yaseNtshona neyemveli kuyafundwa ngako kumazwi kaNobantu kwiphepha (100) wokuba wendele kumaGcaleka ukuphelisa isiko lesithembu, nangoku waphumelela, ewuchitha nakhona ngohlobo nemigaqo yaseNtshona ecaweni, ecaphula eBhayibhileni.

Ukuqukumbela esi sishwankathelo ukudibana kwenkolo nenkcubeko ezimbini nezohlukeneyo kubonakela kula mabali kubonakala ngokolu phando kungalunganga, kwaye ikuko nokudale ungquzulwano esizweni. Unobangela woko kukungafani nokwahlukana kwazo. Omnye unobangela kukuziphakamisa kwenye ingafuni ukuba phantsi kwenye. Kwakhona kukungamelani nokunganyamezelani ngendlela zazo zentlalo nezokwenza kwazo izinto. Nanjengoko kufundwa kula mabali mabini ikuba indlela yokuphili nentlalo kwinkcubeko yaseNtshona yohlukile kweyenkcubeko yemveli.

Ukungquzulana kwabantu abakhulu nabantwana babo kwezi zizwe zibini zikula mabali esamaGcaleka kwincwadi kaTamsanqa **Ukuba ndandazile** kunye nokungquzulana kwesamaMpondomise nabantwana baso kwincwadi kaJordan **Ingqumbo yeminyanya**, kuboniswa kwisahluko sesibini solu phando ukuba inkcubeko asinto umntu azalwa nayo koko yinto umntu ayifumanayo nayisulelwayo ngabantu balo ndawo ahlala naphila nabo. Into ebangela ukuba olu phando lutsho thethe oku kungenxa yendlela abalinganiswa abaphambili bezi zizwe zohlukeneyo basuleleke ngayo yinkcubeko yaseNtshona, kwiintlanga ezimhlophe zaseNtshona nakumaziko abalinganiswa abazintlo abafunde kuwo, enze ukuba bade bayichase inkcubeko yakuwamawabo abazelelwe kuyo. Oku kukhombise kwisahluko sesibini seli phepha ukuba ngokungami ndaweni nye nokuguquguquka kwenkcubeko. Ukungqinisisa oku unobangela wongquzulwano lwenkcubeko kweli bali kukungafuni kwabantu benkcubeko yemveli kuhamba neenguqu ezintsha ezize nabantwana babo kumaziko emfundo aseNtshona. Kanti ke nabantwana babo baludalile ungquzulwano ngokutsalela ngenkani abazali nezizwe zabo kwiinguqu zenkcubeko entsha nabangayaziyo, baqwela ngokufuna kwabo ukucima inkcubeko yabo yemveli abayithandayo. Ngoko ke ukungquzulana kwenkcubeko kula mabali kudalwe ziinkcubeko siqu, kunye nabantu bezinkcubeko ngokunokwabo ngokungafuni kwamkelana kwabo njengoko banjalo kuhlonitshwene ngokohlukana kwenkcubeko.

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