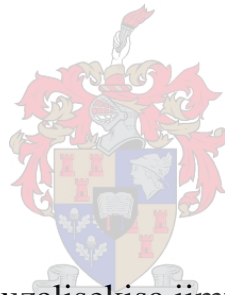


# **UHLALUTYO LWEMIBONGO ECHONGIWEYO ENGABASETYHINI**

**ngu**

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Lo ngumsebenzi wophando wokuzalisekisa iimfuno zezifundo zeeMasters of Arts (African languages) kwiFaculty of Arts and Social Sciences kwiYunivesithi yaseStellenbosch

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## **ISIQINISEKISO**

Lo msebenzi ndiwungenise ngonxibelwano lwekhompyutha ndiyaqinisekisa ukuba uwonke ngowam kwaye luphando olutsha ubhalwe ndim ndedwa (ngaphandle kwezo ndawo zicatshulweyo). Ukupapashwa kwawo yiYunivesithi yaseStellenbosch akuyi kuphazamisana namalungelo omnye umntu/eline iqela kwaye andikhange ndiwungenise kwenye iYunivesithi uyinxalenye okanye uphelele ngeenjongo zokufumana isidanga.

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## **ABSTRACT**

This study investigates how women are portrayed in selected published poems.

Chapter One, is the introduction to the study. The aim, the scope and the analytical approach are presented in this chapter.

Chapter Two deals with literature review of theories and techniques to be employed in analyzing these selected poets.

In Chapter Three the selected poems are analysed using the theories discussed in chapter two.

Chapter Four deals with the comparisons, similarities and differences in the characterization of women by poets.

Chapter Five deals with findings, recommendations and conclusion.

## **OPSOMMING**

Hierdie studie ondersoek die manier waarop vroue in 'n seleksie gepubliseerde gedigte uitgebeeld word.

Hoofstuk 1 is die inleiding tot die studie, en sit die oogmerk, omvang en analitiese benadering uiteen.

Hoofstuk 2 handel oor literatuur wat die teorieë en tegnieke beoordeel wat ingespan gaan word om hierdie seleksie gedigte te analiseer.

In hoofstuk 3 word die seleksie gedigte geanaliseer aan die hand van die teorieë wat in hoofstuk 2 bespreek is.

Hoofstuk 4 handel oor vergelykings, die ooreenkomste en die verskille tussen die maniere waarop digters vroue karakteriseer.

Hoofstuk 5 bevat bevindings, aanbevelings en 'n slotsom.

## ISISHWANKATHELO

Olu phando luqwalasela indlela abafazi ababunjwe ngayo kwimibongo echongiweyo.

Isahluko sokuqala sichaza injongo, nemida (scope) yesi sifundo nendlela yokwenza uphando elandelweyo.

Isahluko sesibini simalunga neethiyori ezifundiweyo kuncwadi ezimalunga nesi sifundo

Isahluko sesithathu senza uhlalutyo lwemibongo echongiweyo kusetyenziswa izithako ezichongiweyo, kujongwa izithako ngokweethiyori ezichazwe kwisahluko sesibini.

Isahluko 4 simalunga nokuqwalaselwa kothelekiso lwezinto ezifanayo nezahlukeneyo ekubunjweni kwabantu basetyhini ngababhali.

Isahluko 5 siqwalasela iziphumo nezinto ezibhaqekileyo kolu phando. Sikwajonge nezinto ezinokuthi zikhuthazwe ukuba ziqwalaselwe ekuhambiseni phambili izifundo ezikhuthaza ufundo ngabafazi.

## ISINIKEZELO

Esi sifundo ndisinikezela kubawo nomhlobo wam osenyongweni uJames Khumalo, Ah, Ndabezitha, Mntungwa Mdletye! Kwakhona ndisinikela kumama wam endimthanda kakhulu, uNomntu, intombi yakwaKave, Tshangisa, Skhomo, Zulu! Nguye othe wanegalelo elikhulu nothe wagxininisa imfundo ephezulu yeentombi zakhe, kuba ubawo ebenenkolo yokuba, ukuba ziyakwazi ukubhala ileta ibuye, ziyigqibile, kuba esithi ziye zende ziphucule eminye imizi. Ndibamba ngazo zozibini kuni bazali bam, ndiyazidla ndiziqhenya ngani.

Kwakhona ndisinikezela kubantwana bam uJabulile, uKhanyisile noChulumanco, abathe bandikhuthaza ngothando lwabo lwemfundo.

## UMBULELO

Umbulelo wokuqala omkhulu uya kuThixo nothe wandivulela iingcango zeli ziko ndifumane inxaxheba yokufunda kule Yunivesithi yaseStellenbosch.

Okwesibini, ndibulela kakhulu kubo bonke abahlohli beli ziko abandinike inkuthazo babonakalisa uthando nenkathalo kum kweli ziko. Ndithanda ukubalula aba bantu balandelayo:

Ndibulela ngamandla uMnumzana uJadezweni nobonakalise ubuzali nomonde ongenambaliso nenyameko enkulu, kwanomdla omkhulu ekusebenzeni nam. Ndibulela nezikhokelo zakhe ezibe luncedo nesikhanyiso kwesi sifundo. Kuwe ndibamba ngazo zozibini. Ndiyabulela!

Kwakhona ndibulela inkuthazo nobuntu bukaNjingalazwi Visser, obeye aphum'izandla endikhuthaza ukuba ndizingise ukuze iphupha neminqweno yam ifezeke. Ndibulela negalelo lakhe elikhulu lokundilungiselela nendawo epholileyo yokwenza umsebenzi wam.

Ndiyambulela kakhulu uNjingalwazi Zulu othe wandityhilela ngoncwadi lwezifundo ngabafazi, oluthe lwandongezelela ulwazi olubanzi.

Ndibulela uKaren de Wet, uSurena du Plessis ngendlela abaluncedo ngayo kubafundi, ingakumbi kum, bendinika inkxaso nenkuthazo ukuze senzeke esi sifundo.

Ndibulela kwakhona kuMnumzana uXolani Mavela ondinika inkuthazo. Amazwi akhe abe nokundi xhasa ndijonge phambili.

Ndibulela uNkosikazi Chantel Swartz noMelanie Johnson, Rhodene Amos noRozelle Pieterse ngentsebenziswano yabo ngokundinceda ngezixhaso zoncedo lwemali ukuze sibe nokwenzeka esi sifundo.

Ndibulela nonkosikazi uNkosikazi Naomi Visser ngobuntu nangokundinceda ngalo lonke ixesha xa bendifuna ulwazi eGerike Library.

Kuni nonke ndithi: “Nangamso!”

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## **ISAPHLUKO 1: INTSHAYELELO**

Abantu basetyhini babonwa njengeentyatyambo nebhongo lesizwe. Umbhali uMqhayi (1943) uyayingqina le nyaniso ingentla kuba kwimibongo yakhe kwi*Nzuzo* (1943) uncoma ubuhle, nothando kwanegalelo labantu basetyhini elibonakala emakhaya nasekuhlaleni. Kufumanesike kwizibongo zababhali abanjengooJolobe (1955:3) kumbongo “UNojaji”, noMema (1980:32) kumbongo u “Mfazi Wethu” ukuba nabo bayabuncoma ubuhle bezi nzwakazi. Imbono zababhali abakhankanyiweyo zenze kwabonakala kufanelekile ukuba lwenziwe uphando ngemibongo engabasetyhini ukuze kuqondakale ukuba ababhali babazoba njani abantu abangabafazi ekubhaleni kwabo.

### **1.1 INJONGO YOLU PHANDO**

Injongo yolu phando kukukhangela ukuba abafazi babonwa okanye bakhiwe njani kwimibongo ekhethiweyo. Izithako ezisetyenzisiweyo ekubhaleni isihobe ngabasetyhini yiyona nto iphambili kolu phando.

### **1.2 IMIDA YOLU PHANDO**

Njengoko olu phando luchonge imibongo engabasetyhini abanikwe amagama, kunye nemibongo apho abafazi banganikwanga magama, ekwiincwadi ezapapashwe kwiminyaka ukususela kowe-1943 ukuya kowe-1986, umbongo othi, “Itshawekazi elihle” kaRamncwana (1995) nguwo wodwa ozise inguqu kucwangco obelulungqiwe.

### **1.3 INTSUSA-MABANDLA**

Kufumaniseke zibalwa iincwadi ezipapashiweyo ezibhalwe ngabafazi xa kuthelekiswa noninzi lweencwadi zemibongo ezibhalwe ngababhali abangabasebuhlanti kwesi sifundo:

UNomsa Satyo (2001) kwi “Dissertation” ethi, “*Women in Xhosa drama: Dramatic and cultural perspectives*”, uthe wenza uphando olunzulu nolwenza umdla ngabafazi. Utyhile ukuba kwidrama yesiXhosa abafazi babengabacinezeleke kakhulu phantsi kolawulo lwamadoda oluhamba namasiko olawulo lwentlalo (patriarchy). Uncome uvakalelo oluboniswe ngababhali ngokuthi kwiincwadi zabo baphakamise ukuba abafazi baphathwe ngokulinganayo kuzo zonke inkalo zentlalo yoluntu namalungelo abafazi ahlonelwe.

KwisiZulu uNorma Masuku (1997:12-13) wenze isifundo esithi “*Images in some Zulu literary works: a feminist critique*”. Kwisifundo sakhe ubalula iqela lababhali abathe benza uphando olungabasetyhini. Aba babhali bakhankanya neendlela ezingentle abafazi abaphatheke ngazo, babalisa nokuba abafazi benza neenzame zokuwulwa umoya wocinezelo. UMasuku wenze inkcazo ngabhali ababandakanyeka kwezi zifundo, ukhankanya ukuba uMaponyane (1990) kwisifundo sakhe esithi, “*Elements of feminism in M.A. Kekana’s Nonyana ya Tokologo*” ufumanise ukuba kubeSuthu baseNtla abafazi basayiva ingcinizelo ebangwa ngamasiko ohlanga. Uchaza nokuba abafazi bayacalulwa besalelwa ukuba bathathe inxaxheba kwimimandla yopolitiko norhwebo ekuhlaleni. Kwakhona kwisifundo esenziwe nguMawela (1996) esithi “*The depiction of women in Tsonga novels*”, uchaza ukuba abafazi banyanzelwa ngemisebenzi ebacinezelayo kwaye abahlelanga nje babonisa uqhankqalazo beyichasa intlalo embi. Udlamini (1995) kwisifundo sakhe esithi “*Voicing their perceptions: A view of Swazi women folk songs*”, uchaza ukuba abafazi kwisizwe samaSwazi abanandawo, basacinezelwe ngamandla ngamadoda kangangokuba baye bazithuthuzele. Babonisa ukuyichasa impatho-mbi yabo ngokucula iingoma ezithetha ngeengxaki zabo. Yena uMtuzi kwi-Dissertation ethi “*A feminist critique in the images of women in the selected prose works of selected Xhosa writers ( 1909-1980)*”, naye ubalula ingcinezelo yabafazi abajongene nayo ngenxa yempatho yamadoda abambebele kumasiko aphakamisa ucalulo lwabantu basetyhini, ubhaqo into yokuba lo mkhuba uyafumaneka nakwezinye izizwe jikelele kwiindawo ekuhlaleni khona abantu. UMtuzi (1990:151) uchaza nokuba nabanye abantu abathile basetyhini bayakukhuthaza ukucinezelwa kwabantu basetyhini.

#### **1.4 INDLELA YOKWENZA UPHANDO**

Olu phando lujolise kuhlalutyo lwemihobe ekhethiweyo kwiincwadi ezahlukeneyo nezipapashwe kwiminyaka eyahlukeneyo. Le mibongo ikhethwe ngale ndlela ngenxa yokuba kuyacaca ukuba ababhali besiXhosa bebhala ngezinto bengaxininisi kwingongoma ethile. Kuhlalutyo iithiyori ezahlukeneyo ziza kulandelwa.

#### **1.5 ISICWANGISO SOMSEBENZI (UWONKE).**

Izahluko ziya kuqhutywa ngale ndlela ilandelayo:

1. Intshayelelo
2. Izithako zesihobe – namanqaku aphambili (Iithiyori)

Olu phandlo luya kuquka kwizahluko iithiyori eziphambili ezinje ngezooHeese noLawton (1988), ooOkpewho (1992), ooHiraga (2005) nooEagleton (2007) njalo njalo.

3. Uhlalutyo lwesihobe esingabasetyhini esichongiweyo
4. Uthelekiso lweziphumo zohlalutyo
5. Ukuqukumbela

## **ISAPHLUKO 2:**

### **IZITHAKO ZESIHOBE NAMANQAKU APHAMBILI KWIITHIYORI**

#### **2.1 INTSHAYELELO**

Injongo yesi sahluko kukufumana ukuba ababhali beethiyori zemibongo bathini na ngokubaluleka kwezithako ekuphuhliseni nasekutolikweni kwentsingiselo yento ethethwa kumbongo. UReaske (1966:33) ecacisa ngentetho yolwimi lwezafobe nokubaluleka kwayo uthi:

(Figurative) language ... employs various figures of speech. Some examples are metaphors and similes...using figurative language is making imaginative description in fresh ways.

#### **2.2 ISIKWEKO**

Isikweko nesifaniso zibonwa nguBrooks noWarren (1965:269-273) zibalulekile ekuhombiseni nasekuzobeni into ethethwa kumbongo, kanti zisebenza kakhulu ekuphakamiseni izinga le nto ekuthethwa ngayo, netsho icace. Isikweko basibalula kakhulu ngomsebenzi obalulekileyo wokutyhila inyaniso, ekuyiziboni nasekuyicaciseni. Kwakhona ababhali banoluvo lokuba izikweko azaneli nje ukuzoba izinto ezintle nje kuphela, zikwanako ukuzoba nezinto ezimbi NgokukaBrooks noWarren, izikweko zinjengezixhobo zobulumko beengcamango.

NgokukaHeese noLawton (1988:82), umahluko phakathi kwesikweko nesifaniso usekubeni kwisikweko kufaniswa ngqo izinto ezahluke tu, kwaye intsingiselo kwisikweko ithanda ukufihlakala. Okuthethwa ngababhali kuyinyaniso kuba umntu oyakwazi ukuthi uXola yintlanzi, kuba ethanda ukuhlamba rhoqo. Aba babhali bangentla baqhuba bathi, kwisifaniso into efaniswa nenye iyachazwa, kanye njengalo mzekelo, uThandolwenkosi unjengenyibiba ngobuhle nothando.

Ngokunxulumene nesikweko nesifaniso umbhali uParini uchaza ukuba umbongo usebenzisa imifanekiso-ngqondweni ethi ichukumise iingcinga kunye neentlobo zovakalelo. Uhambisa athi, “The main form of comparison that poets employ is metaphor a term... which comes from a Greek word signifying to carry meaning over from one thing to another effecting a transfer of content by association” (2005:4). Isifaniso sona usibona njengesizalwane sesikweko. Uchaza ukuba isifaniso sisebenzisa amagama anje ngo “ngathi” no “ngokwe”, uzekilisa athi, “my love is like a red rose” (Ibid.).



Yena uGruter ucacisa ukuba izikweko zifana nezigqebelo eziye zibonakale kwintetho ngamaxesha athile. Uchaza nokuba kwimidlalo yabo abantwana, baye basebenzise ibhanana imele imfonomfono. UGruter uqhuba akhankanye uLakoff noJohnson kuLennon (2004:235-237) abachaza ngokubaluleka kwezikweko. Unika le ngxelo ilandelayo ethi:

- Izikweko zitsala umdla wabafundi,
- zinika isimbo nendlela yokubhala ekucaciseni okanye ekuchazweni kwento ngumbhali.
- zishwankathelisa inkitha yamagama.
- zidala amagama amatsha.
- zicacisa ngaphezulu kokuba into ithethwa.
- zidala isigqibelo.
- zikwadala intlekisa nobaxo nogxeko.
- zinceza umfundi nombhali bangathathi ithuba elide bephethu-phethula into engqondweni, zenza into iqondakale kakuhle nacacileyo.
- zitsalela umfundi enzulwini yokuba aqhubekeke ayifunde into, oku kuthetha ukuba atsho akuthande ukufunda okubhaliweyo.
- ziquka ulwazi olwaziwa ngumfundi nombhali oludala ubudlelwano.
- zicenga (persuade) umfundi asibone okanye asiqonde isizathu sokuba into ifaniswe nenye.
- zidala uchulumanco novuyo kumfundi olubangwa yindlela umbhali achonge ngayo izikweko ezichukumisa umxhelo,
- izikweko zityhila ulwazi oluquka amava, nenkolo yombhali oko kukuthi izinto azibona zingentle kwanezinto azibona zilungile.
- kwakhona zikwatyhila indlela evezwa ngayo inyani kwinto efihlekeleyo nebingaqondwa lula ngabantu (wit).

Isimntwiso uHeese noLawton basichaza njengolunye uhlobo lwemifanekiso-ngqondweni apho into ithi yenziwe ibe yephathekayo. Bahambisa bathi nento engengomntu ithi inikwe iimpawu nemikhwa yabantu. Banike umzekelo othi, “the hands of the winds scumbled at the window panes” (1988:83).

### 2.3 IMIFANEKISO-NGQONDWENI

Imifanekiso-ngqondweni ngowona ndoqo wombongo, kwaye uBrooks noWarren (1965:269-273) banoluvo lokuba umfanekiso ngamnye kufuneka ubonakalise indima ebalulukileyo kumbongo.

Aba babhali bangentla bayibona imifanekiso kwimibongo ilunceda ekuchazeni apho izinto zenzeka khona, kwakhona bayibona iziziphumo zokuchukumiseka kweengcinga. Ayichukumisi nje kwaphela ikwanceda ekuthelekisweni kwezinto. Imifanekiso ikwanceda ekutolikweni kwentsingiselo. Ngokwaba babhali yonke imifanekiso kumbongo ifanele ukuba ibeluncedo ekuwuqondeni umbongo. UAbrams (1999: 121) wongeza naye eluxhasa uluvo lwababhali abangentla ngokubaluleka kwemifanekiso ngqondweni uthi, isigama esikhethwe ngokukodwa siye ngamanye amaxesha sidale umfanekiso ntelekelelo weliso, wokuva, wencasa, wentshukumo, wokuva ukubanda nobushushu, nowokuphatha, umzekelo ukuva ukuqina nokuthamba kwento, nowokusezela into.

Imifanekiso nemifanekiso-ngqondweni ngokwenkcazo kaHeese noLawton (1988:81- 83) isebenza ukugqithisa imibono okanye izimvo ezithile ebantwini, oku kwenzeka nangokusetyenziswa kwamagama aneentsingiselo ezifihlakeleyo. Kwakhona aba babhali banenkolo yokuba into ekuthethwa ngayo engaphathekiyo ingenziwa ibe yephathekayo, ukucacisa intetho yabo banika lo mzekelo ungezantsi:

There is a garden in her face  
Where roses and lilies grow

UHeese noLawton (1988:82) bachaza ukuba lo mzekelo ugqithisa iindidi ngeendidi zeqela lemicabango, iintlobo-ntlobo zemizwa yokubona izinto ezintle, kwanendidi-ndidi zovakalelo umzekelo wovuyo nokuva amavumba amnandi. Uluvo lukaJolobe (1970:99) luyayixhasa ingcaciso yababhali abangentla apha, kuba ichaze ngovakalelo lweendidi zemifanekiso-ngqondweni athi abe nayo xa ebona iintyatyambo. Uqhuba achaze ukuba uba nenkcukumiseko emtshisayo nethi idale uvuyo nothando, ngenxa yobuhle abubonayo. Watsho wabhala umbongo wakhe, “Iintyatyambo”, apho athi:

Ubuhle bentyatyambo bundidala uqambo.  
Yimibala yini na kwiliso lam kusini na?  
Zibubomvu zimfusa, zimhlophe ukunxusa;

Zibuntusi zimthubi, zibungcitha buntubi;

Asimibala yodwa nasibumbeko sodwa

Esitsala umxhelo ngokungenasiphelo.

Kuphila nemfezeko ngaphezu kwendaleko

Amandla atsalayo kwinto ezisamelayo.

Ngokuka-Eagleton (2007:138) imifanekiso-ngqondweni iquka nezikweko, izafobe ezisebenzisa uthelekiso. U-Eagleton uchaza ukuba kukho imifanekiso-ngqondweni engezinto ezingaphathekiyo. Utsho anika umzekelo 'ngomona' obizwa ngokuba sisilo esikhulu esinamehlo aluhlaza, olu thelekiso lomona nesilo lwenza umona ubenjengento ephathekayo ngenxa yomfanekiso ozotyweyo. U-Eagleton umisa uluvo lokuba zininzi iindidi zemifanekiso ezingabandakanyi mifanekiso-ntelekelelo enokubonwa, ukuviwa, ukusesezelwa nencasa njalo njalo.

## **2.4 UMQONDISO OKANYE ISIMBOLI**

Ngokuphathelele kwimiqondiso, uParini uthi imiqondiso iyelelene kwizikweko kodwa yona ayifanisi ngqo njengesikweko, imiqondiso yona imela into. Uqhuba athi yonke imiqondiso isuka kwimifanekiso yezinto eziphathekayo (2005:5-6).

UHeese noLawton bakukhankanyile okuthethwa nguParini ngentla apha, batsho besithi umqondiso unjengento elumelo lwento ethile okanye neengcinga ezithile. Bongeze ngokunika ezi ndidi zemiqondiso zilandelayo:

### **2.4.1 Imiqondiso eyamkelwe lilizwe**

UHeese noLawton bachaza ukuba kukho imiqondiso eyamkelwe ngabantu abaninzi elizweni enje ngokwaziwa kobumhlophe njengobumele ubunyulu, utsho noAbrams (1999:311) eluseka olu luvo lwaba bhali abangentla apha, kwaye kwincwadi yakhe unika umzekelo wepikoko njengomelo lokuzidla, nokhozi olumele izenzo zobuqhawe.

### **2.4.2 Imiqondiso yemveli**

Abantu bohlanga okanye benkolo ethile banemiqondiso engqamane nenkolo yabo, njengamaKristu, kuba kubo le miqondiso ilandelayo ibaluleke kakhulu: ameva, umnqamlezo, igazi, iwayini, isonka.

### 2.4.3 Imiqondiso umbhali azibumbele yona

UHeese noLawton kwakhona banoluvo lokuba ababhali bayakwazi ukuzibumbela eyabo imiqondiso, nangona benako ukusebenzisa imiqondiso eyamkelwe lilizwe lonke, ababhali abangentla banika umzekelo becaphula umbhali uD.H.Lawrence obubona ubumnyama njengokungazi, noloyiko.

## 2.5 IZACI NAMAQHALO

ULennon uchaza ngesaci uthi siwa phantsi kwezafobe, uchaza ukuba yintetho engaphelelanga nethi kufuneke igqityezelwe ngumfundi kuba intsingiselo iye ingacaci ekuqaleni. Unika isaci esinomzekelo othi, “Out of frying pan to the fire”, uthi lo mzekelo unganako ukugqityezelwa ngokuthi “out of frying pan to the fruit bowl”, ngale ndlela kukhuthazwa indlela yokutya ngokunempilo. Wona amaXhosa athi isaci yintetho elibinzana elinentsingiselo ekwekwayo (Pahl, 1967: 243). UCalana (2002:5) uyahambisana nengcaciso yababa bhali bakhankanywe ngentla apha, naye usibona isaci sisiwa phantsi kwezikweko. Kwakhona, uLennon (2004:47) uqhuba athi, amaqhalo aziwa njengezafobe. Aneentsingiselo ezifihlakeleyo, kodwa kulula ukuziqonda. Iqhalo elithi “sela iyeza lakho”, uthi umbhali linazo zombini iindidi zeentsingiselo kwaye kulula ukuba umntu aziqonde. Amanye amaqhalo akulula ukuyazi intsingiselo xa ulwimi olusetyenzisiweyo ingelo lwamntu olwaziyo ulwimi kakuhle. Kuchazwa ukuba amaqhalo aluncedo ekuyiqondeni into ethethwa ngumbhali (Lennon, 2004: 47). AmaXhosa wona athi, “Iqhalo linentetho epheleleyo nekwekwayo, likholisa ngokuthi libe nemfundiso okanye isiyalo. Ngokunjalo, amagama alo akajikwa, ahlala emi” (Pahl, 1967:243). UCalana yena unika imisebenzi yawo, uthi kumaqhalo kulele iinyaniso ezinkulu nezaziwayo luluntu nezinqwawadela kwezimilo ezamkelekileyo. Uchaza nokuba amaqhalo anika amava ngazo zonke izigaba zobomi (2002:5).

## 2.6 IZANDI

UHeese noLawton (1988:22) bathi izandi zibaluleke kakhulu ekwakhiweni kwemibongo kwanendlela ezicukwe ngayo. Bathi irhayim ibalulekile ekuzotyweni kwezandi kwimibongo. Irhayim iquka izandi zamaqabane kunye nezandi zezikhamiso ezithi ziqaqambisane zidale ukuphala kwesingqisho, esitsho kamnandi endlebeni (Heese noLawton, 1988:43).

UPinsky (1998:52-53), ethetha ngesifundo ngezandi, uthi isivakalisi siyakwazi ukuba nesandi saso njengokuba nathi sikwazi ukudala izandi ngemizimba yethu, uqhuba athi izandi

ziyakwazi nokudala nesingqisho kumbongo. Oku ukucacisa ngokuthi maxa wambi ilungu kwigama liye licinezelwe ngokunxulumene nezandi ezinobudlelwane kunye nalo.

UHiraga, (2005:127) yena ukhankanya ukuba isandi nembonakalo yento kumbongo ziye zibenonxulumelwano. Lo mbhali uthi isandi siluncedo ekuzobeni umphandle wokubunjwa kombongo, kwakhona uchaza ukuba amandla ezandi azoba ubunjani bombongo, ubalula nokuba bubalulekile ubudlelwane phakathi kwezandi kwakunye nentsingiselo yombongo. Imibongo ibonwa njengezonambalo ezisebenza kakhulu ngezandi. Lo mbhali uchaza ukuba izinto ezibanga izandi kumbongo zezi: izifanadumo, izinto ezilumelo lwezandi, imvano-siphelo nesingqisho. Uchaza ukuba izifanadumo ziquka ingxolo eyenziwa ziintaka, izilo, umoya, izandi zamaqabaza emvula, kwakunye nengxolo eyenziwa zizinto ezinjengezi: iiwotshi, iimoto kwanooololiwe njalo njalo.

Uhambisa ngokuthi, kukhe kubekho nezandi kumbongo ezibonisa ubungqwabalala noburhabaxa bento, izandi ezichaza udubulo lwezinto, (plosives) umzekelo p, t, d, no-g. uqhuba athi izandi u-l, no r zizandi zezelo, zithanda ukudityaniwa no-y, w, m, no-n, uchaza ukuba zincipha umbhali wombongo ekwakheni imeko ebungomarha embongweni. Ukhefuzelo lubonisa ukudinwa, kwakunye nezandi zohahazo okanye ezinohahazo (aspirated voice) umzekelo, u [h], [ph] no [th]. Uhambisa achaze ukuba zona izandi ezihamba no 'l, r, w, zizandi ezimnandi zinokusetyenziswa ngumbhali ukudala ingoma. Kanti izandi u -v, no z, uHiraga zona uzibona izizandi ezibonisa umoya wokonwaba nenzolo, kanti ikwazizandi ezithambileyo ezingenabungqwabalala (Hiraga, 2005:131-133).

UParini (2005:10). kwakhona unika ingcaciso ngombongo ethi, “a poem is a system of linked sounds”. Uyicacisa intetho yakhe ngokuthi, imfano-zandi (alliteration) kwisiNgesi iye ibonise uqhagamshelwano lwezandi kumagama anjengo ‘less’ no ‘loss’. Imvano siphelo okanye irhaym yona ibonisa uqhagamshelwano negama u ‘house’no ‘mouse’. Uqhuba athi imvano-zikhamiso nayo ibalulekile xa kubalulwa izandi eziye zifumaneke kumbongo. Kukho uluvo lokuba esiXhoseni irhaym ayingomba ekugxigxiniswa kakhulu kuwo kubhalo lwemibongo.

## **2.7 UPHINDAPHINDO**

UPreminger noBrogan (1993:1035) bachaza ukuba uphindaphindo lwezandi, lwegama, isakhi, izicuku zezandi, amagama kwakunye nendlela ephumileyo kumgaqo wobhalo lwentetho (syntax) zonke ezi zinto zibalulekile xa kuxonkxwa imibongo. Bakhankanya nokuba iimpinda mqolo (refrains) zidlala indima ebalulekileyo ekwenzeni ubumbano lweendima ngeendima kwimibongo. Baqhuba bacacise ukuba kuhlaluty o kufanelekile buqondwe ubudlelwane

bophindaphindo lwezandi kunye nentsingiselo yombongo. Oku kuthethwa ngaba babhali kuyinyaniso kuba kumbongo kaMema, isifakelelo 4, izandi ezibonisa intlalo enzima ephilwe ngumfazi obizwa ngokuba “yintombi kaKhwalo”, izandi eziphindaphindiweyo ezino “ngq”, no “nq” ezenza imfano-zandi, zizandi ezitolike ubundlobongela bomyeni wale nkosikazi ikhankanywe ngentla, zenze yacaca intsingiselo yento ethethwa kumbongo. Kanti kumbongo ongenkosikazi uCharlotte Maxeke, obhalwe nguMqhayi kwisifakelelo so.1, izandi ezizotywe ngumbhali ezinye zazo ziphindaphindiwe, ziyingxubevange (cacophony of sounds), kwaye zisothusa zingemmandanga, zitokika iimeko zabantu abanezimilo ezinzima nezingathandekiyo naba cinezelekileyo.

U-Okpewho (1992: 71-76) uchaza ukuba uphindaphindo lukwaquka ukuphindaphindwa:

- kwesiqwengana sentetho
- Umhlathi
- Umqolo

U-Okpewho (1992: 71) ubalula ukuba uphindaphindo sisixhobo esibalulekileyo kakhulu nesisisetyenziswayo kwiimbali zomlomo nakwimibongo. Uhambisa athi, kudala izibongo nemibongo kwaNtu ibisenziwa ngomlomo, ibingabhalwa. Namhla imibongo iyakwazi ukuba ibhalwe kodwa okubalulekileyo kukuba iviwe ngendlebe (Qangule, 1970: *Ikhwelo*).

### **2.7.1 Imisebenzi yophindaphindo**

U-Okpewho uchaza ukuba umsebenzi wophindaphinda mkhulu kakhulu, kwaye uquka ezi ngongoma zilandelayo:

- Ukonwabisa
- Ukuhombisa okunika umtsalane kwinkangeleko yombongo,
- Ukunceda ekuhlanganiseni umbongo ube yinto enye ebumbeneyo.
- Ukugxininisa uluvo oluthile:

U-Okpewho ungqina ezi ngongoma zichazwe apha ngentla ngokunika lo mzekelo ulandelayo wophindaphindo, oku ukwenza ngokusebenzisa amaqela amabini avuma ingoma abonisa ukubaluleka kwemvula ngophindaphindo olutyhila ukugxininisa isidingo sabantu abafuna imvula, novuyo ababanalo yakufika. Abantu baseLagos bawubonisa umnqweno wabo wemvula ngolu hlobo lulandelayo:

**(The first group)**

If it rains our food ripens, it is well

If the children rejoice, it is well

If it rains it is well, if the women rejoice it is well

IsiXhosa (Iqela lokuqala)

Ukuba iyana ukutya kwethu kuyavuthwa, kulungile

Ukuba abantwana bagcobile, kulungile.

Ukuba iyana kuhle, ukuba abafazi bagcobile kuhle.

**(The second group)**

It is well

it is well

it is well

(Iqela lesibini)

Kuhle/ okanye kulungile

Kulungile

Kulungile

- Uphindaphindo lukwadiza uvakalelo lomsindo noloyiko.
- U-Okpewho usebenzisa uphindaphindo olutsala umdla nonxunguphalo ebantwini. Ukubonisa oku ngomlo oqhubeka kumdlalo u-“Ozidi and the Saga”, apho u-Ozidi ebonise indelelokazi enkulu negqitha ukuqonda ku-Odogu, ngokuthi athandane nomfazi ka-Odogu emzini ka-Odogu. Uphindaphindo olwenziwa ngumbukeli nolumkisi u-Odogu ngokukhwaza ngamandla ephindaphinda, ebangwa luloyiko lwentlekele engathi yenzeke xa u Odogu anokubhaqa oku. Ukhwaza athi:

Hey, Odogu! Hey, Odogu! Hey Odogu, Odogu! Odogu! I have seen what's not to be seen. (Heyi, Odogu! Heyi, Odogu! Heyi, Odogu, Odogu! Odogu! Ndibone okungafanele kubonwa.)

Uphindaphindo olungentla apha lubanga uvakalelo oluphezulu. Luchukumisa imifanekisontekelelelo yeliso, umntu uphela ekubona oku kuqhubekayo, aluve noloyiko olubambisa amazinyo, awubone nomlo ongathi uqhubeke ngenxa yongquzulwano lwezimvo olubonakaliswe luphindaphindo olubethelela umcabango wokoyika nonxunguphalo. Olu phindo lungunobangela wolonwabo kubafundi okanye abaphulaphuli bombongo nababukeli.

- Uphindaphindo olubangwa yikhorasi okanye impinda-mqolo

U-Okpewho uchaza ukuba impinda-mqolo iyayolisa kubaphulaphuli. Le mpinda mqolo yahlula-hlula izitanza nemicabango eyahluka-hlukeneyo ebethelelwa ngumbhali. Kwakhona uphindaphindo luliqhagamshela lwezitanza nezinye izitanza, kudaleke ubumbano lombongo.

U-Okpewho unike umzekelo apho izilwanyana ezathi ngendlala enkulu zagqiba ukuba zibatye oomama bazo, kodwa oonamatse ababini bamfihla unina ezulwini. Xa belambile babemkhwaza aze yena athobe ileli yentambo benyuke baye kuye, bazibethe zibe bomvu iziswana zabo. Izilwanyana zalibhaqa ihlebo labo. Zathi xa zinyuka zibheka ezulwini

oonamatse bayitshintsha kancinci ingoma kodwa yashiyeka iseyilaa mpinda-mqolo. Umzekelo, kuqala xa babefuna ukunyuka bebhkhwaza baphindaphinde besithi:

Mama let down the rope (Mama yehlisa intambo)

(Utshintsho oluncinci) kwimpinda-mqolo lulandela ngolu hlobo:

Mama cut the rope (mama sika intambo)

Iziphumo zokusikwa kwentambo kwabangela ukwenzakala kwendlu yofudo eyathi yaneentanda.

Kwakhona u-Okpewho uchaza ngokubaluleka kophindaphindo, uchaza ukuba abaphula phuli bayaluthakazelela uphindaphindo oludala uchulumanco kuba uthi, uthi umbalisi okanye umntu ofundayo akufika kwiindawo eziphindaphindwayo, baphele nabo bangenelele bancedise umbalisi. Luyinyani uluvo luka-Okphewo kuba iyaziwa ekuhlaleni ngenene into yokuba abantwana abasakhulayo ezikolweni bayalonwabela uphindaphindo kuba luye luncede ukubethelela ezo zinto kufuneka bezigcine ngentloko bangazilibali kwizifundo zabo.

### **2.7.2 Iindidi zophindaphindo**

UKoopman kuKaschula (2001:142-147) uchaza ukuba uphindaphindo kwimibongo, lubalulekile. UKoopman (ibid.) ucacisa ukuba uphindaphindo lukwaquka uphindaphindo lwezandi, izikhamiso, nemfano-zandi, uphindaphindo lwamagama, uphindo lomcabango. Kanti nophindaphindo lweziqwengana lukwasetyenziswa nakwiintetho ezinjengezikweko, okanye iintetho eziqhelekileyo kwintlalo yabantu efana nale “Yebo Gogo”, eyintetho ebhekiswa xa kubuliswa umntu ongumakhulu.

UKoopman ufumanise ukuba kwisiZulu kwizibongo zamakhosi ezinjengezikaShaka noDingane, iimbongi ziye zaziphinda iziqwengana zentetho okanye imifanekiso-ngqondweni eziyisebenzisileyo ekubongeni (la makhosi) ezi nkosi. Umzekelo kumbongo kaShaka uthi:

Isiziba esiseMavivane,

Esimenzis’umuntu eth’uyageza

Waze washona nangesicoco.

Kanti kumbongo ongoDingane uthi:

Isiziba esiseMavivane Dingane

Isiziba esinzonzo sinzonzobele,

Simenz’umuntu eth’uyageza,

Waze washona ngesicoco.



Ngentetho yesiXhosa, olu phindaphindo lwale miqolo ingentla lucacisa ukuba ezi nkosi zimbini zisisiziba somlambo uMavivane esinzulu nesikwayingozi kuba sithi umntu esahlamba umzimba, atshone cwaka angaveli nangonwele.

UKoopman uqhuba athi uphindaphindo lweziqwengana nemifanekiso lubalulekile ekucaciseni izimo nendlela achazwa ngayo umntu, uqhuba athi, kwizibongo zabantu kanti nakwizibongo zikakumkani uGoodwill Zwelithini uchazwa ngomfanekiso nentetho ethi, “Unogwaja ozikhundlakhundla esinye sokulala nesokuthamela” kuchazwa ubulumko nesimo sale kumkani ifaniswa nomvundla ngesiXhosa. Lo mbhali uchaza ukuba olu phindaphindo lwamagama luyenzeka naxa kukhankanywa iziduko zabantu kwimibongo. Uchaza nokuba uphindo lwamagama luye lwenzeke nakumbongo owodwa. Kanti nakwimibongo yesiXhosa kaNgcangatha, isifakelelo 10; noMema, isifakelelo 5; noNtloko, isifakelelo 6, nabo bancome uphindaphindo lwezikweko ezincoma ubuhle beentyatyambo eziziinzwakazi, UKoopman uchaza ukuba olu uhlobo lophindaphindo aluchazileyo apha ngentla lubalulekile lukwabanga umdla, kuba lubonisa ubugcisa bababhali bokusebenzisa imifanekiso efanayo, namagama afanayo, bebumba imibongo yabo kwiindawo ezahlukeneyo nakumaxesha ahlukeneyo (2001:149).

## 2.8 UKUQUKUMBELA

Iithiyori ezingentla ekuxoxwe ngazo ngentla apha zidale uchulumanco, zixhobise umfundi nomthandi wemibongo ngeezithako zezibongo ezithi zincele ukuqondweni kombongo nasekucacisweni kwentsingiselo yawo. UKoopman echaza ngophindaphindo kwinkcazo yakhe ubalula ukuba lubanga umdla lubethelela uluvo oluthile lubonisa nobugcisa bababhali bokusebenzisa imifanekiso efanayo, namagama afanayo bebumba iindidi zoncwadi lwabo kwanemibongo yabo, kwiindawo ezahlukeneyo nakumaxesha ahlukeneyo (2001:149).

Kanti ngaphezulu ngophindaphindo umbongo uthi ube luncuthu-mazangwa ngakumbi kwakusetyenziswa izikweko ezibanga imifanekiso emikhulu neyoyikekayo, umzekelo njengesithi, “umntu usisiziba esinzonzo esinzonzobele”, ngesiXhosa le ntetho yesiZulu ithetha ukuba umntu usisiziba esinzulu gqitha. Le yingozi yesiziba, kuba senza umntu athi shwaka esahlamba kuso.

Iithiyori zaba babhali bangentla zibange umdla, zatyebisa nzulu umfundi ngolwazi ngokubhaliweyo kuncwadi. Kwakhona, zityhile ukubaluleka kwezafobe nezithako ezisetyenziswayo ngababhali ekonwabiseni abafundi nasekubaxwayiseni ngolwazi ukuze bayigqale into abayifundayo, bakwazi ukuncoma okanye bagxeke. Iithiyori zikwancede

ukutyhileni kwendlela ethi imibongo ikrolwe ngayo naxa kuzotywa imifanekiso ngqondweni etolika intsingiselo yento ethethwa ngumbhali nobunjani bayo. Kwakhona, izafobe nezithako ezisetyenziswayo zikwadala uncomo ukuze abafundi bayibone inxaxheba yababhali ekutyhileni inzulu zezinto ezithethwa kwimibongo kwanokulumkisa abantu, kwaneendlela ulwimi olusetyenziswe ngazo ukuyolisa ekuhlaleni. Umzekelo, uKoopman ubonakalise ukuba uTshaka noDingane baye amaxesha amaninzi kwizibongo benziwa iziziba ezonobungozi ziimbongi. Kanti abantu ngokweembali zohlanga bababone bekwangamaqhawe amakhulu nasahlonelwayo nanamhlanje. Kwisahluko esilandelayo kuya kuthi kutyetyiswe ngokunzulu ngokubaluleka kwezithako zemibongo ekuhlalutyweni kwemibongo kwanasekuqondeni intsingiselo yayo.

## **IS AHLUKO 3:**

### **UHLALUTYO LWEMIBONGO ECHONGIWEYO**

#### **3.1 INTSHAYELELO**

Kwesi sahluko kuza kuthi kunikwe ushwankathelo lomxholo wombongo kulandelwa isikhokelo sendlela kaCloete (1982) kuze kugxininiswe kwezi ngongoma zilandelayo: Iintsingiselo zamagama abasetyhini kwimibongo; Izikweko; Izandi eziquka izifanekiso-zwi, nophindaphindo.

Kwakhona kwesi sifundo indlela ekubunjwe ngayo abasetyhini iza kuqatshelwa ngokuthi kusetyenziswe izikweko zendlela kaHermanson (1995) egxininisa kwizikweko ezingezinto (conceptual metaphors). Ezi zikweko zingezinto ezintu athelekiswa nazo okanye ajika abe zizo.

##### **3.1.1 Umfikazi uCharlotte Manyi Maxeke nguS.E.K. Mqhayi (1943). (Isifakelelo 1).**

Kuphando kwiimbali zoMzantsi Afrika (National History) kufumaneka ukuba uNkosikazi, umama uCharlotte Maxeke waba ngumntu wokuqala apha eMzantsi Afrika wasetyhini owathi wathweswa isidanga seB.Sc, efunde eWilberforce University, e-Ohio nakwi-Institute of the African Methodist Episcopal Church (A.M.E.) (<http://www.sahistory.org.za>). Ulwazi lokuba kanti le nkosikazi yaba ngumhlali-ndlela wenkuthazo kwanokuphakanyiswa kwamathuba emfundo nakubantu basetyhini, oku kuyavuyisa kakhulu. UMama uCharlotte ubonise ukuba abafazi banganako ukufunda bafikelele kwinqanaba eliphezulu lemfundo. Udale nenkuthazo yemfundo kwisizwe esiNtsundu ngokubanzi. Igalelo lakhe libalulwa ngokuthi akhalezele indlela abantu basetyhini abamnyama ababecinezeleke ngayo phantsi korhulumente wobandlululo eMzantsi Afrika. nasekuhlaleni Kuchazwa ukuba waququzelela ugwayimbo lokuphathwa kwamapasi ngabafazi eBloemfontein ngo1913. Waba ngumama wokuqala ukuqulunqa iBantu Women's League of South African National Congress ngowe-1918 (SANNC). Wenza neenzame zokuba abafazi banikwe nabo amalungelo okuvota. Ukhankanywa njengomntu wokuqala owalwela impatho nempilo engcono yabantu abamnyama. Kwakhona kuchazwa ukuba uququzele, eseka iinkonzo zengqesho yabantu abamnyama base-Afrika, ePitoli ngo1928. Waququzelela nokuba lukhutshwe ulutsha ezintolongweni. Umama uCharlotte uye wafumana udumo nangenxa yeenkonzo zokulwela amalungelo abantu nentlalo entle yabacinezelekileyo. Kuchazwa ukuba abantu bamthwese bemkhahlela ngegama elikhulu elithi "uMama wenkululeko yomntu omnyama". Ngokuxabisa

kwakhe imfundo nolutsha, kuchazwa ukuba uye wakha isikolo seentsana eTanzania se-ANC. Eli qhawekazi nekhalipha nendlezana yezizwe ze-Afrika, lalala kooyise ngo1939.

Lo mbongo ongomama uCharlotte Manyi Maxeke, ukwangesiganeko sokunduluka kwakhe emhlabeni. UMqhayi kulo mbongo ubonisa umoya wovuyo, ubonga ebulela, encomama igalelo lakhe kumzi kaNtu nomzi wase-Afrika uphela. Noko evuya nje ukwakhathazekile ekwathuzela abantu ukuba bavuseleleke ngokukhumbula imisebenzi yamandla ayenzileyo eluntwini, equka: ukunika iinkonzo, zokwakhiwa kwemizi, ukugodusa kwama amahilili (amatshipha), ukugutyulwa kweerhanga ezikukucocwa kweendawo zokuhlala, kwaneenkono zokuphiliswa kwamanxila athwaxwe butywala neziyobisi. UMqhayi uyichaza le nkosikazi njengomntu obezixabisile neenkosi kwanezizwe, kuba uye watyelela isizwe sikaKhama nabaRolweni, nabaThembu kumhlaba kaNkosi uNgangelizwe, esisiban'esikhanyisayo.

UMqhayi nanjengombongi eyayingumhlohli wemfundo, apha kulo mbongo ukwanika imfundiso kubantu ukuba wonke umntu unoxanduva lokwenza ngcono ubomi babanye abantu hayi obakhe bodwa ingakumbi abantu abacinezelekileyo, umzekelo ngulo wokuba, ngokuzalwa kwalo mama kuzuziswe ubantu ubutyebi obuyimfundo, kwakhutshwa abantu ebugxwayibeni nasezintolongweni, akhanyiselwa namakhaya. Zakhiwa kwakhona izizwe zaqhubela phambili. Ngalo mbongo uMqhayi ukhuthaza abafazi bazi ukuba nabo banako ukwenza nawuphi na umsebenzi ongaluncedo kubo, nongaluncedo nakwintlalo yabanye abantu. UMqhayi ukwafundisa isizwe ukuba siliphakamise igalelo labafazi siyibulele siyibonge imisebenzi emihle abayenzayo.

Igama uCharlotte lichazwa ngoSteenkamp (1977:11) njengagama elithetha umfazi ongum "Frentshi". Eli gama likwachazwa nguKolach (1980:322) ukuba elithetha, "Heroine" okuthetha, "Qhawekazi". Eli gama uye walilandela umama uCharlotte kuba wenze imisebenzi yobukhalipha, wabonisa izenzo zokuhlakanipha okuphum'izandla ngexesha lokuphila kwakhe. U-Ekogidho (2003:161) uchaza ukuba abantu abaNtsundu abangama-Ambo bathi emva kokuba abantwana bezelwe banikwe amagama obhabhatizo abizwa ngokuba zii"names sake names". Uthi amanye awo abeye abe ngamagama esiNgesi okanye obuKristu, kwaye ohlukile kumagama emvelo wona ayiminqweno yoyise babantwana. Uninzi lwabantu banamahlanje abaNtsundu kweli xesha ledemokhrasi lunenkolo yokuba amagama asemzini ibe ingamagama engqesho.

Kanti yena uSchonstein-Pinnock kuphando lwakhe uza nolunye uluvo. Udiza ukuba abazali ngokuhamba kwamathuba baye bathiya abantwana babo ngamagama amaqhawe amakhulu amaNgesi ooLivingstone, nooColumbus nooNelson, nooGovan nooWisemen, njalo njalo,

kumakhwenkwe (1988:14-16). Ngokuqinisekileyo abazali babenamagugu amakhulu neminqweno emihle yokuba abantwana babo baze bakhule bafunde bafikelele kumanqanaba okuba ziziphatha-mandla elizweni. Oku kuyangqineka kuba igama elathiywa uwayesakuba ngumongameli wokuqala omnyama eMzantsi Afrika, utata uRolihlahla Mandela igama lakhe lesiNgesi ngu“Nelson, umnqweno wabazali bakhe ngokungathadabuzekiyo uye wafezwa kuba ubengumphathi ohlenelwayo nosahlonelweyo nangoku kulo lonke ilizwe. Kanti nomongameli wesibini omnyama woMzantsi Afrika uThabo Mbeki uyise wakhe naye waye nguGovan Mbeki kanti naye ube kwizihlalo ezikhulu zolawulo lweli lizwe esaphila. UMbovane (1996:70-74) naye useka oluvo lokuba amagama ebebonisa iminqweno yabazali kwaye igama lomntwana ngamanye amaxesha belisithi layanyanise nento okanye isiganeko esithile. USchonstein-Pinnok uqhuba athi, abazali bathandele abantwana abangamantombazana amagama aneentsingiselo ezimnandi ezinjengooPrudence nooPrincess nooBeauty kanye njengeli gama limnandi linikwe uCharlotte.

### **3.1.2 Izikweko**

#### **3.1.2.1 Umntu yimazi yenkomo**

Maz'emabele made yase-Afrika (ivesi 18). Uthelekiso olwenziwe sesi sikweko ludale ukhwankqiso ngokuthi umntu enziwe inkomo. Simenze umntu wayinto entsha ngokuba efanise nesilwanyana, into eyahluke, lee emntwini. Ihlala ebuhlanti. Itya ingca. Kodwa ngenxa yokuba imazi yenkomo ineempawu ezibufana nomntu. inika ubisi kuhluthe usapho, le nkosikazi nayo ibonwa iyintsengwanekazi enjalo. Inike imfundo kwaneemfundiso ezakhayo zenkululeko zidudula iindidi zengcinezelo nentlupheko eziye zibangwe kukungazi, kwatsho kwaphila kwahlutha iintsapho. Kanti ngokunjalo umntu wasetyhini uye ngamaxesha athile amabele akhe agwale lubisi anyise iintsana zakhe athe wazizala. Naye uCixous kuRobbins (2000: 176-177) ungqina uluvo lukaMqhayi ukuba uCharlotte simfanele esi sikweko nokubunjwa kwakhe, kuba yena umbona umntu ongumama engumniki-bomi nokuphila, kuba unikela ngobisi lwakhe olusuka emzimbeni wakhe enikela kubantwana bakhe ngokukhululekileyo kanye njengoCharlotte oncede izizwe ngezipho zakhe ebonisa ubuntu. Oku kubunjwa kwale nkosikazi nguMqhayi efanisa umama uCharlotte nemazi emabele made kuthe ngqo noluvo lukaDobyns (1996:19), othi isikweko masisekwe phantsi kolwazi olwaziwayo ngabantu kwaye sithethe inyaniso. Ngoko ke indlela ebunjwe ngayo le nkosikazi ngumbhali idiza isimo sobubele nendlezana abe yiyo ebonisa uthando nenkathalo ngobomi nempilo yabantu.

### 3.1.2.2 Umntu yimazi yenkomo eyaphusileyo

“Azi nonyaka yaphusile nje” (ivesi 20) Kwakhona uMqhayi ufanisa unkosikazi uCharlotte nemazi yenkomo eyaphusileyo. Oku kuthetha ukuba inkomo ebisehlisa, ubisi lwayo luthelwanqamka, yafana nesaqhaga. Oku kwaphusa kunxulunyaniswa nokubeka kwakhe inqawe, okuthetha ukufa kwakhe. Umbhali ukwasebenzisa esi sikweko njengesihlonipho esibonisa ukumhlonela umama uCharlotte, ebonisa ukulixabisa iqhawekazi lesizwe. U “yaphusile” ukwacacisa ukuba abantu baza kufa namthanyana, babe lusizi kuba umntu obebondla ngeenkono zobomi obungcono, undulukile.

### 3.1.3 Umntu yinto engenamphefumlo

#### 3.1.3.1 Umntu litye – “itye lesiseko seTiyopiya” (ivesi 8)

Kwintlalo yakwaNtu umfazi ufaniswe nelitye ‘imbokotho’ ukubonisa isimo sokomelela kwanamandla anawo, naquka okugxotha ikati eziko kuphile usapho lwakhe. Kodwa ngoku uMqhayi usityhilela olunye uluvo lokuba umntu wasetyhini ebe litye lesiseko setyalike yamaTiyopiya. Esi sikweko sibanga intlanganiso nentlaninge yemibuzo (confrontations), UDobyns (1996:139) uchaza ukuba izikweko zinamandla ngakumbi xa zilumelo zichukumisa uvakalelo kwaneengcinga eziphezulu engqondweni. Umzekelo umfundi anokuzibuza wona ngulo. Kwenzeka njani umntu ongumama abe litye lesiseko setyalike? Abantu abasoloko beziziseko zeetyalike amaxesha amaninzi yasoloko ingootata, amadoda ukutsho ke. Ngabo abasoloko bezi nkokheli eziphezulu ezicaweni, naphambi kokufika kwexesha ledemokhrasi. Esi sikweko sicacisa ukuba oomama bakudala babengamakhali, yona imfundo iye yasisixhobo esibongezelele amandla, ingakumbi abafundileyo oomama, baye bagqwesa ngobukhalipha nangezinga eliphezulu lobunkokheli, kanye njengesimo sikamama uCharlotte sobunkokheli obuye babalasele. Esi sikweko sityhile inyaniso enkulu sicacisa ukuba umntu ozelwe eyinkokheli uhamba abeyinkokheli ke akukhathaliseki nokuba ungowesiphina isini, le nyaniso ibonakaliswe ngumbhali ngenkcazo ayityhile ngesi sikweko ukuba le nkosikazi ibengumseki webandla. Oku kubonisa isimo sobugorha ebenabo bokungazoyikiseli ekwenzeni izinto zamandla, adala ukukhanya ngoku engumntu ongumama, engalindi madoda ukuba amenzele izinto.

### **3.1.4 Izandi ezibalulekileyo**

#### **3.1.4.1 Izandi ezirhabaxa neziyingxubevange**

Izandi ezirhabaxa neziyingxubevange zisetyentyinziswe (cacophony of sounds) ngumbhali kwisitanza 1. Zizizandi ezinzima nezirhabaxa nezoyikekayo, zisothusa kanjalo. Zicacisa ubunzima bomsebenzi kamama uCharlotte wokusebenza ngeendidi zabantu abanezimilo ezinzima. Le meko izotywe zezi zandi zilandelayo, ezizezi: “gruxu, rhixi, x, nx, hili, dungu, dwane”. Ezi zandi zizandi ezingavakali kamnandi nasendlebeni. Zizandi ezitolika intsingiselo yento ethethwa nguMqhayi engezimo ezinzima nezizotywe yile mifanekiso yabantu ilandelayo: amahilihili, amadungudwane amanxila, namagruxu. *The Greater Dictionary of isiXhosa* (2006:651) ichaza ukuba amagruxu ngabantu abatya zonke izinto ngokungathandekiyo, wona amadungudwane ngabantu abachazwa njengoongantweni. UMqhayi kulo mbongo uye wagqwesa ukuzoba imifanekiso neemeko ezichukumisa imizwa (senses) yokoyika kwanemifanekiso-ntelekelelo yeliso, yendlebe, novakalelo losizi. Ezi zandi ziyiphuhlise intsingiselo yalo mbongo ngokuthe gca, zayitsho yaqondakala indima edlalwe yile nkosikazi ngexesha ebisaphila.

### **3.1.5 Uphindaphindo**

#### **3.1.5.1 Izithethantonye**

La magama alandelayo ngamagama aqhelekileyo asetyenziswe xa kunconywa umntu ongumfazi kwaXhosa: intombi, intokazi umfazi, wasema “Nywabeni” (emathileni). UMqhayi ukhetha amagama aphindaphinda ethetha ngomama uCharlotte. Umbhali uncoma, egxininisa ukuba lo mntu kuthethwa ngaye ngumntu wasetyhini othandwayo nenkokheli ehlonelwayo luluntu.

#### **3.1.5.2 Uphindaphindo lwesakhi**

Igama “e” osisakhi sohlobo lokuqhubeka ’kwivesi 6 no 7 kwisifakelelo 1 sibethelela umba wokuququzela kukamama uCharlotte edala iinkonzo zococeko noncedo. Olu phindaphinda lucacisa lukwazoba isimo senkuthalo, nothando lwabantu le nkosikazi ebinalo. Lubonakala ngokucacileyo olu phindaphindo kwezi vesi zilandelayo:

Egutyul’ iirhanga namanxila;

Egodus’ amahilihili

### 3.1.5.3 Uphindaphindo lwesandi

Isandi u “rhixirhixi” sisifanadumo esisuka kwisifanekiso-zwi u “rhixi” nakwigama u “UMamarhirhixi”. Isandi sesi sandi sitsale umdla kuba sitolike umsebenzi obungethandeki kwiliso lobukele uburhixirhixi beendawo ebezihlala abantu abaphantsi, kodwa yena lo mama ebezigutyula. *The Greater Dictionary of IsiXhosa* (1989:128) ichaza ukuba umsebenzi orhixirhixi ngumsebenzi omdaka nonhyuku-nhyuku. “UMamarhirhixi” – Igama ateketiswe ngalo nguMqhayi lidala ukhwankqiso. Umntu angazibuza ukuba yinkokheli yesizwe enjani ebandakanywa ngegama loburhixi-rhixi, nesandi esingasihlanga kodwa yona yenze imisebenzi emihle kangaka? Ngezi zandi ziphindindaphindiweyo uMqhayi uphuhlisa umxholo wombongo kwanesimo somama othe wakhathala ngempilo yabantu bakowabo abasebugxwayibeni.

### 3.1.5.4 Uphindaphindo lwegama

Uphindaphindo lwegama u “igqibile” olusetyenziswe nguMqhayi lwalatha umoya wovuyo utsala umdla neengqondo zabafundi (Okpewo, 1992:71). Ngolu phindaphindo umbhali apha ucacisa ukuba lo mama ebefana nomntu obebaleka ugqatso lobomi obelungelula kodwa walufeza ngamanqanaba aphezulu. Kungoko uMqhayi ephindaphinda ukukhwaza, ebonisa uvakalelo oluphezulu, oluboniswe ngu-Okpewo (1992:72) ku “Odogu and the Saga” okhankanywe kwisihloko esingemisebenzi nokubaluleka kophindaphindo kwisahluko 2. Naye lo mbhali uMqhayi ubonise ukuba uphindaphindo lwamagama lukwasebenza ukuchukumisa uvakalelo nomdla wabantu, novuyo olukhulu. Uvuyo oluboniswe kuphindaphindo luzotywe ngumbhali kwisitanza 2, kwivesi 10 nakwivesi 11, ngolu hlobo lulandelayo:

Igqibil’intombi yasemzini

Igqibil’intombi yaseluSuthu.

Kwakhona kwangophindaphindo lwamagama aziziqwengana zentetho kwivesi 15, 16 no17, uMqhayi ubethelela umyalezo kwanomyolelo kwisizwe se-Afrika iyonke, malunga neliqhawekazi lesizwe lingumama uCharlotte ukuba angaze alityalwe emhlabeni. Impinda yamazwi abonise ixabiso eliphezulu lalo mama ngamazwi athi:

Az’angaz’alityalwe kowabo

Az’angaz’alityalw’emhlabeni’

Az’angaz’alityalw’eAfrika



Olu phindaphindo lubonakalisa ngokucacileyo umoya wentlungu ngokunduluka kwakhe kukuCharlotte, lutyhila kwanomoya wovakalelo lothando, kwanombulelo ngokuzalwa kwakhe emhlabeni. Ngokwenene abantu boMzantsi Afrika baye bawuhlonela umyolelo kaMqhayi kuba namhla, kumi isibhedlele eRawutini esibizwa ngokuba yi “Charlotte Maxeke Hospital”. Esi sibhedlele sililitye lesikhumbuzo salo mntu wasetyhini obelidini lokuphakamisa isidima sabantu bonke, kwanokunikezelwa kweenkonzo zokuphuhlisa ikamva labo libe leliqaqambileyo.

### **3.2 UMFI U MAYA KHOBOKA (MRS MSIMKA) - S.E.K MQHAYI (1943). (ISIFAKELELO 2)**

#### **3.2.1 Isishwankathelo**

Kwiziganeko eziphambili uMqhayi uchaza ukuba umama uMaya wakhulela waphinda waxelenga eLovedale, kwaye abazali bakhe uGoveni Khoboka nenkosikazi yakhe intombi yakwaDunjwayo babanegalelo elikhulu ekusekweni kwesinala iLovedale.

Lo mbongo ungesiganeko sokunduluka kukamama uMaya emhlabeni. Imbongi uMqhayi ikhathazekile kakhulu kuba lo mama ehambe ngequbuliso, kangokuba uyambuza ngokungathi uyambona ukuba bekutheni na engakhange amxelele ngokufumana kwakhe isimemo sokutyelela “kwikomkhulu eliphezulu”. Nangona ekhathazekile nje uMqhayi kodwa wenze intuthuzelo ebantwini ngenjongo yokuba bakhumbule imisebenzi yakhe emihle emhlabeni ngokubhala kwakhe lo mbongo. UMqhayi ukhankanya ukuba le nzwakazi ibiyintsusa yenkqubela phambili yomzi waseLovedale. Ibikwangumthombo wolwazi oluyimfundo kwaye ibakhathalele nabantu abasokolayo.

Imfundiso: Ngokubhala lo mbongo ongomama owenze okuhle ebantwini uMqhayi ufundisa ukuba kubalulekile ukuba umntu owenza okuhle asoloko ekhunjulwa kwaye anconywe ngemisebenzi emihle. Kanti naxa engasekhoyo imisebenzi yakhe kubalulekile ukuba ikhunjulwe ukuze abantu bafunde kumzekelo wakhe omhle obe sisipho esizweni. Kwakhona nakulo mbongo njengakumbongo ongentla ongoCharlotte, uMqhayi ufundisa uluntu ukuba lilincome igalelo loo mama kwimpucuko yesizwe, kuba igalelo nemisebenzi yabo ibingaxatyiswanga kakhulu kudala nakumasiko ezizwe. UBennett kuSatyo uthi “female activities are judged inferior to men” (2001:290). Lo mbhali ngokufutshane naye uthi imisebenzi emihle eyenziwe ngabafazi kudala ibingabonwa ibalulekile kuba bebejongelwa phantsi. Oku kuyangqineka kuba nombhali uYako kumbongo wakhe “Umfazi”, ukhankanya izinto ezintle ezenziwe ngumfazi emzini ezinjengezi: Ukuzala nenzala yakhe, nomakhi

wekhaya, akugqiba ukuzibala ugqibele ngokunqonqozisa onke amadoda ukuba “angaze amncome umfazi” kuba uthi “umfazi ngumncedisi wendoda” (1958: 32-33). Iingcinga ezingena ncomo lwegalelo lomfazi ziyingozi, azakhi, zikhuthaza incinezelo zingayikhuthazi inkqubela phambili yabafazi neyesizwe xa sisonke. UMqhayi yena umchasa tu uYako ulincoma igalelo labafazi ngokuzithemba engenaloyiko kangangokuba ude alibhengeze laziwe kuzo zonke izizwe apha phantsi kwelanga. Ude wathi kumbongo ongo Charlotte Maxeke, isifakelelo 1, le nkosikazi mayingaze alityalwe emhlabeni ikhunjulwe naphakade ngemisebenzi yayo emihle, nangokuba lidini lesizwe nakwi-Afrika iphela.

U “Maya”: ligama elisisiteketiso nesibonisa uthando lukaMqhayi ngalo mama. Eli gama lisisishunqulelo segama likamama wakhe owayesakubizwa ngokuba ngu- “Anti Nomanga”, nowayeyinkokhelikazi kwezemfundo eLovedale nasekuhlaleni.

### **3.2.2 Izikweko**

#### **3.2.2.1 Umntu sisityalo - Umntu yintyatyambo**

“Ubuyintyatyambo” yomzi wase Lovedale” (ivesi 8).-Esi sikweko sicacisa ukuba lo mama ubunjwe wayinzwakazi. Esi sikweko sicacisa ukuba ubebunjwe wangumntu omhle. Ubemhle, eqaqambile ngobuhle bendalo nokumila kwakhe. Obu buhle bukwaquka kwanobuhle obungaphakathi obubonakaliswe zizenzo ezintle zenkqubela zokuphakanyiswa kwabantu nendawo yaseLovedale. Kwakhona esi sikweko siquka ukuba imisebenzi yakhe emihle ibe njengevumba elimnandi elinikwa ziintyatyambo amaxesha amaninzi. Umzekelo, wenze umahluko ngokuthi alole iingqondo zolutsha nesizwe ngokubanzi kuba ebengumhlohli wemfundo. Le ingcaciso ichazwe kwintshayelelo enikwenguMqhayi ekuqaleni kwalo mbongo, yokuba umama uMaya ufunde wafundisa kwisinala iLovedale nalapho athe waluncedo, eyintyatyambo eqaqambileyo.

#### **3.2.2.2 Umntu sisityalo – Umntu yinyibiba - Umntu yintyatyambo**

Umntu yinyiba – “woba yinyiba” (Isifakelo 2 ivesi 21) kweziphezulu iindawo

Esi sikweko sicacisa ukuba umama uMaya kwisimo sakhe ebengumenzi wemisebenzi yobulungisa eluncedo enjongokukhathalele kwanabantu abaphantsi ivesi 13, ngoko ke uMqhayi umbona eyifanele iParadesi. Isikweko ebunjwe ngaso le nkosikazi, “inyibiba” silumelo lobunyulu, kwaye isisikweko esikwalumelo. Sichukumisa iingcinga nomdla womfundi kuba senza buce gca ubuhle nesimo salo mntu wasetyhini. “Yayimsulwa kolo hlanga lwayo, imi iyimfezeko”, la ngamazwi kaJolobe amenze wanomoya wokuqamba xa

wathi wayiqwalasela intyatyambo inyibiba (1936:27). Kwangokunjalo uQangule, umbhali ophum'izandla uthi inyibiba ibanga uvuyo nothando (1970:53). Kanti nombhali uNgcangata uyibona inyibiba “ingumthombo wolonwabo” (1986:9). Zonke ezi mbongi zingqina amandla amakhulu esikweko awongwe ngaso uNkosikazi uMaya, kwaye sidize ukuba ebeyimbasa nenkokhelikazi yesizwe enganakuze ilityalwe, kuba ingumzekelo omhle esizweni.

### **3.2.2.3 Umntu sisityalo - Umntu ngumthi-**

Umntu ngumthi - “Ungumthi womngxam” (ivesi 15).

UMqhayi umbumbe kwakhona umama uMaya ngesikweko esibanga umfanekiso-ngqondweni womthi omkhulu onamandla nobaluleke kakhulu kubantu nakwindalo. Umthi womngxam uchazwa njengomthi omhle onika iintyatyambo eziqaqambileyo nezibomvu. UMqhayi (1943: 104-107) yena uwubona umthi njengempilo kubantu. Uchaza ukuba abantu baye bafumane ukutya kwiingcambu zemithi. Umzekelo, uchaza ukuba kumthi umnga, abantu bebengatyi ingcambu zawo nje bebesitya nameva awo. Batshaye namagqabi awo. Uthi kwalo mthi ubudala namalahle ashushu uluncedo kumakhaya. Uqhuba adize ukuba kanti nabo abeBala bebezenzela ikofu ngeenozo zawo. Uphinda achaze ukuba namavumba amnandi eentyatyambo ezintle afunyanwa kumthi womnga, anyanga nomkhuhlane ungabinakuhambela ndawo. Uthelekiso lukamama uMaya afaniswe nesityalo, umthi onamandla lwenze izinto zabonakala zintsha. Kutsho kwadaleka ugxalathelwano lweengcinga nenkcukumiseko yemibono edale ukhwankqiso, ngenxa yesi kweko esityhile iinyaniso ezinkulu ngesimo, noninzi lwezinto ezintle le nzwakazi ibizizo kumzi waseDikeni. UMqhayi ubonise ngokucacileyo ukuba le nkosikazi ibiyindlezana, iyimpilo yabantu kwanendawo yokhuseleko lwabo, kwanjengokuba nomthi unjalo, ukhusela abantu nemizi kwimimoya emikhulu, oku kuchazwe kwivesi 14.

### **3.2.2.4 Umntu ngamanzi - Umntu ngumthombo**

Umntu ngumthombo - “ubungumthombo” womzi wakowenu (ivesi 11). Amanzi abubomi. Le ntetho ifana nokuthi imfundo ibubomi okanye umelo lobomi. Imfundo ngumthombo wolwazi, isitshixo, kwanethemba lekamva elingcono. UHermanson uyaluxhasa uluvo lokuba imfundo ingumthombo wobomi, kuba yena uthi, kwisiZulu imfundo imele ukukhanya kwanolwazi (1995: 97). Umama uMaya naye ubengumthombo wemfundo nolwazi njengokuba bekusele kukhankanyiwe apha ngentla ukuba ebengumfundisikazi ezikolweni. Olu luvo lokuba umntu wasetyhini kanye onjengoMaya ukwabonwa engumthombo wobomi kwanelanga elidala ithemba nokukhanya emhlabeni (Cixous kuMoi, 1985:105). Omnye umzekelo ocacileyo

ngulo: Umfundi esemncinci esikolweni ufundiswa ngootitshalakazi ukuba ahlambe izandla xa ephuma kwigumbi langasese ukuze asinde kwizifo, nomama uMaya wenze kanye umsebenzi onjalo esizweni, engumthombo wolwazi, impilo nokhuseleko lwaso.

### 3.2.3 Izandi ezibalulekileyo

Isandi selizwi lentetho – ngqo epholileyo kwivesi 10 ethi, “Andiqhuli kanene”, ityhila uluvo lukaMqhayi noluyinkolo yamaXhosa ukuba ubantu abandulukileyo basekho phakathi kwethu, kuba uthetha nalo mama ngelizwi lencoko ngokungathi bajongene ngamehlo, emnika intuthuzelo nokomelela. Esi sandi sibonisa umoya ozolileyo walo mbongo, nomoya kaMqhayi wothando nangona ekhathazekile nje ngokunduluka kwakhe. Kwakhona enye intetho emnandi nayo etyhila izandi zothando uxolo nembeko, umbhali uyizobe kakuhle kwivesi 18 no21, no 22, ngala mazwi athi:

“Ewe, Anti Maya!”

“Woba yinyibiba,

Kwezi phezulu iindawo!”

### 3.2.4 Uphindaphindo

#### 3.2.4.1 Uphindaphindo lwezithethantonye:

“NtombakwaMbona”, “MaMpandla”.Ezi zibongo zibhekise kumama uMaya zimbonga. Olu phindo lwezi ziduko nguMqhayi lugxininisa ukuyazi kwakhe imvelaphi yalo mama kwaye ubonga nezihlwele zalapho azalwa khona. Kaloku uMqhayi ubeyimbongi ebonga iinkosi kwanabantu ababalulekileyo njengakwincwadi, *Ityala lamawele* (1970:28), apho abonge khona inkosi kwanabantu abazibalule ngemisebeninzi emihle kwanamaqhawe. UMqhayi ebewuxabise kakhulu umnombo womntu ambongayo njengokuba esenza kuMaya nakuThembeka, kwisifakelelo<sup>3</sup>, ubonise iqela labantu aphuma kubo. Esi simbo sibonisa uthando nokuxabiseka kwabantu basetyhini kuMqhayi.

#### 3.2.4.2 Uphindaphindo lwesakhi

Isakhi u “ndi” uphindaphindiwe kwakhona kwivesi yokuqala neyesibini kwisitanza 1 kwigama u “Ndiyeza” ophindiweyo kwiivesi 1 no 2. Olu phindaphindo lwalatha inkathalo enkulu noxanduva uMqhayi athe wazinika lona lokuya kuthuthuzela ekhayeni lale nzwakazi, kwaye uye wagxininisa ezibophelela ngesithembiso ebonisa ukukhathala okukhulu. La mazwi azobeke kakuhle kwezi vesi zilandelayo:

Ndiyez'eDikeni –

Ndiyeza MamPandla!

### 3.2.4.3 Uphindaphindo lwesandi

UMqhayi usebenzisa izandi oo“z” abazizandi zentetho ezolileyo noxolo, zibonisa uhambo lokunduluka kukamama uMaya emhlabeni. Oku ukuboniswe kwiivesi 1, no 2, kwisitanza 1 kwisifakelelo 1. Umbhali esebenzisa esi sandi sexesha elizayo ebethelela okanye eqinisekisa ngokungathandabuzekiyo, ukufika kwakhe oku kubonisa umoya wothando olunzulu nokuba ebelixabiso elikhulu umama uMaya kuMqhayi. UMqhayi ukholelwa kuvuko lwabangasekhoyo kuba uthetha ngethoni ezolileyo yentuthuzelo ngelizwe lentetho ngqo ebonakalisa ukumbona lo mntu athetha naye ngeliso lomphfumlo. Nangona le nkosikazi ingasekho nje ngokomzimba yena uMqhayi ukholelwa kuvuko lwabafileyo nokuba abenzi bokulungileyo abafi baphila ngonaphakade. Kwakhona olu gxininiso “lokuza”, kusetyenziswa izandi zoxolo lwalatha ukuba uMqhayi uyamthuthuzela uMaya, kwaye wophukile naye emoyeni wakhe kwakhe. Oku kuxhaswa sisiphumlisi, uphawu u “dwii” esikwivesi yokuqala kwisitanza 2, sidiza ukucinga nzulu kombhali uMqhayi.

### 3.2.4.4 Uphindaphindo lwegama

UMqhayi kwisitanza 2 kwivesi 18 no 20, ubethelela uluvo lokuba umhlaba yindawo yokundwendwela ubhala athi:

“Asindawo yethu le”

“Yindawo kaLusifa”

Umbhali uphindaphinda igama u “indawo”, kodwa asebenzise isichasaniso. Ngolu phindaphindo ugxininisa ekwaqambisa uluvo lwakhe lokuba umhlaba ibingeyo ndawo yakhe, kwaye nathi asiyondawo yethu yokugqibela le. Olu phindaphindo olusetyenziswe nguMqhayi luyicacise gca ingxam yalo mbongo ongobomi ngalelo lika mama uMaya nokunduluka kwakhe.

## 3.3 UNKOSAZANA MINAH THEMBEKA – S.E.K. MQHAYI (1943) ISIFAKELELO 3

### 3.3.1 Isishwankathelo

UThembeka uchazwa njengentombi kaMnumzana uRhuluneli Soga. Uchazwa njengenkosazana yasebukhosini babaThembu kwaye engumafungwashe, kufungwa ngaye

ngaye ngabaThembu. Kodwa noko uThembeka ezalwa ebukhosini engaselwe nto, nazicaka zokwenza mnandi ubomi bakhe, yena wenze umahluko esizweni. Uyinkokhelikazi engumthandi wesizwe, nomkhonzi nesicaka saso. Oku kungqinwa kukuthanda kwakhe imfundo ebangele ukuba afumane uqeqesho olumxwayise ngemfundo yobutitshalakazi kwisinala yaseMgwali. UMqhayi uchaza ukuba le ntokazi ibe sisibane, nesiquququ, ebandakanyeka kwiindawo ezininzi zemisebenzi, ezikolweni, nakwiinkonzo eziliqela zoluntu. Umzekelo, esabelana nabantu abahluphekayo ngezixhaso zokutya, ekwayinkokheli elikhalipha neluncedo yomntu wasetyhini nasetyalikeneni. Yiloo nto uMqhayi ede wamnika iwonga wathi yi “njengele”, igama elithetha umntu ophethe imikhosi yokhuselo lwesizwe. Iwonga elikhulu kakhulu elinikwe uNkosazana Thembeka lingqinelana nentetho kaMnumzana Fikile Mbalula ongumongameli weenkono zamapolisa nokhuseleko eMzantsi Afrika, ngomhla ekwakubhiyozelwa, “Imini yenkululeko yabafazi” (Women’s Day) nge 9 ka-Agasti ngo2010 othethe wathi: “Yaphela into yokuba abafazi baphelele emakhitshini, ngoku kule mihla abafazi kufuneka babe semigceni yokuqala “front lines” kwizihlalo zolawulo lwelizwe”. ukutsho oku kwingqungquthela ebibanjwe eMonti. Oku kuyinyaniso kuba nangoku kule mihla abanye abafazi bangamajoni okhuselo kumkhosi wesizwe eMzantsi Afrika. Lento ithethwa ngumphathiswa uMbalula yaprofethwa nguMqhayi owababona abafazi bama-Afrika ngo1943 beziinjengele namadela kufa kanye le nto ayenzileyo kuThembeka wamthwesa iwonga lobunjengele ngenxa yobukrothi nobuthanda-zwe ezalwe enabo.

Imfundiso: UThembeka ube ngumntu wasetyhini omele ulutsha nobe ngumzekelo kulo. UMqhayi ufundisa ukuba ulutsha kufuneka lwenze umahluko ludale inkqubela phambili esizweni ingakumbi abantu abangamantombazana kwaneentombi ukuba zingazideli okanye zivume ukudelwa kuba bekhangeleka bebancinci okanye bengabantu basetyhini ngendlela abadalwe ngayo ngesini. Unika inkuthazo ngalo mzekelo wale ntokazi uThembeka, ethe yona kuqala yaba nobulumko yayi “gona” (embrace) imfundo phambi kwazo zonke izinto zobomi yafumana isakhono sobutitshala nesibe ngumhlobo kuyo. Kwakhona umbhali uMqhayi ufundisa ukuba umntu angakwazi ukuzimela aphinde abe “ngumnxeba wobomi” nakwabanye abantu utsho uMema kwisihloko sencwadi yakhe “*Umnxeba wobomi*” (Mema, 1980) kanye njengale nkosazana uThembeka, obe “ngumnxeba wobomi” kwabanye abantu.

### **3.3.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

UThembeka: igama enikwe lona le ntombi ligama elithetha umntu onyanisekeliyo nomntu ekunokuthenjela kuye xa kufuneka kwenziwe into ebalulekileyo. UNdana noMabuta

(2007:56-64) bathi amagama abantu abawanikwa xa bezalwa aveza isimo nobunjani bomntu. Oku kucacisa ukuba amagama ayakwazi ukusichaphazela isimo somntu nendlela yokucinga kwakhe. UMqhayi uyaluxhasa olu luvo malunga nentsingiselo yegama kuba simva esithi “Hamba Thembeke ntomb’am!” ivesi 12. Imbongi uMqhayi umyalele uThembeke emsikelela ngokumazi nangokumthemba ukuba uza kuyenza into yokusiphakamisa isizwe sikaNtu akufika phesheya kolwandle. Yiyo nale nto emnika igama elitsha lokumbonga elithi “Njengelekazi yakwaLukhanji!” (Ivesi 32). Wenziwa kukuyazi indlela ebunjwe ngayo le ntombi kwanentembeko yayo.

### **3.3.2 Izikweko**

#### **3.3.2.1 Umntu yinto engenamphefumlo - Umntu ngumtya**

“umty’omhle” (ivesi 25) owasukw’emMgwali - Umtya osukiweyo ngumtya osuka kwisikhumba senkomo okanye inyamakazi kwaye sithanda ukuqina okanye sibeqwakuqaku. Isikhumba esinjalo kuye kuthathwe ixesha elide sisetyenzwa, sisukwa, side sithambe silungele ukwenza imisebenzi emihle nefanelekileyo. Esi sikweko sicacisa ukuba le ntombi ibunjwe yangumntu oqeqeshekileyo ofundileyo nonembeko. Esi sikweko sikwabandakanya ukuba uThembeke uye wagqwesa emsebenzini wakhe wemfundo walufanela ubizo lwakhe lobutitshala lokukhanyisela abantu, wada wangumzekelo omhle ethandwa nasekuhlaleni.

#### **3.3.2.2 Umntu yinkokheli**

UMqhayi ubhala ebonga uThembeke, uthi:

Njengelekazi yaseluKhanji!

Njengelekazi yakwaThixo!!! – (ivesi 31-32)

Ngesi sikweko uMqhayi udiza ukuba le ntombi okanye intokazi ibe nesimo sobunkokheli sokuba ngumlawuli - mikhosi. Esi sihlalo sisihlalo ebesisakuba sesamadoda odwa, kodwa yena uMqhayi uyibone le ntokazi ingohlukanga kumadoda, ayanyaniswa nesimo nobugorha nobukrelekrele, nangezenzo zobukhalipha. UMqhayi uphakamisa uluvo lokuba abantu abangabafazi basikeleleke kakhulu kuba banawo amandla obudoda kwanawobufazi kuba bayakwazi ukuba ziindlezana nezikhukukazi baphinde, babe ngamajoni akhusela ilizwe. Umzekelo, uThembeke ubenesisa, ubundlezana ehlulelana nabantu bakowabo nabahluphekileyo ngokutya kwakhe, (ivesi 28), aphinde abe nomoya wothanda lobuzwe (patriot), kwanomoya wobukroti - ijoni lokhuselo lesizwe ngakumbi xa sijongene notshaba. Yiloo nto uMqhayi engabanga nazintlani zokuyithwesa le ntokazi ngesikweko nangewonga eliphezulu lobu “njengele” nanje ngokuba kuchaziwe kumhlathi ongentla apha.

Oku kubunjwa kukaThembeka nguMqhayi ngezikweko zamadoda kungqinelana noSimone de Beauvoir kuMoi othi “One is not born a woman; one becomes one” (1985:92). U-de Beauvoir uthi abafazi banako ukuba nezakhona amadoda anazo koko bayalelwa ngamasiko ezizwe ezibacalu-calulayo ukuba bangahambeli phambili. Amasiko ajongela phantsi ingqiqo yabo ekuhlaleni. UGilbert no Gubar kuMoi (1985:57) bongeza bathi, abafazi bahlohlwa amasiko neenkolo nemimoya ebona bacinezeleke, nabo bazidele, bamkele izimo abangezizo. Umzekelo, uMasuku (1997:12-13) udiza ukuba ukuba abafazi bamaSwazi, babeSuthu nomaTsonga bayelelwa ngamasiko aphakamisa inkqubela phambili yamadoda nephakamise ingcinezelo yabafazi. Kodwa amanye amadoda aziinkokheli zamaXhosa ayayikhuthaza inkululeko yabafazi abayilwelayo, 1956, nethe yaphakanyiswa ngurhulumente woMzantsi Afrika omtsha wedemokhrasi, kangangokuba uThabo Mbeki owayesakuba nguMongameli woMzantsi wenza into entsha nentle ngexesha lokulawula kwakhe, wanyula uNkosikazi Pumzile Mlambo-Ngcuka, wangumntu wokuqala wasetyhini ukuthabatha isikhundla sokuba nguSekela-Mongameli. Oku kucacisa ukuba uThabo Mbeki wahamba ekhondweni lombono namaphupha ooMqhayi nooJolobe nooSinxo lokulangazelela ukufika kweAfrika entsha yokhanyo, ephakamisa ukuphathwa kwabantu bonke ngesidima esinye. UMqhayi naye kulo mbongo uchonge intombi uThembeka wayibumba wayenza umphathi nomyaleli-mkhosi wokulwa ngabom, wabonisa ukuba abafazi nabo bababalwe kwaye banako ukusiphakamisa isizwe ngempumelelo.

### **3.3.3 Izandi ezibalulekileyo**

#### **3.3.3.1 Izandi zesifanekiso – zwi / izifanadumo**

U-“yee bhoo” amabele- sisandi esimnandi sokuvakala kokuwa kwamabele. Esi sandi sitolika umsebenzi omhle uThembeka afike wawenza kweleMbokothwe. Ubuhle bomsebenzi wakhe bathi ndi-i-i, bavakala kuzo zonke iindawo. Esi sifanekiso-zwi, u “bhoo” sizobe umfanekiso-ngqondweni wendlebe, wokuva isandi sokuwa kwamabele okanye amazimba, sifane nesandi sokuwa kweembotyi zisiwa ngamandla. Kwakhona esi sandi sicacisa izingqi zokugaleleka kukaThembeka neziphoo ezintle zemfundo zokukhanyisela abantu bakowabo. Esi sandi sikwacacisa gca ngesimo sikaThembeka sokuba sisiquququ ekhonza abantu enikela nangezipho.



### 3.3.4 Uphindaphindo

#### 3.3.4.1 Uphindaphindo lwamagama azizithethantonye abhekiswa kuThembeka:

Amagama: Intombi, inkosazana, iqobokazana, umafungwashe, umNgqikakazi, ngamagama asetyenziswe nguMqhayi ekubongeni uThembeka. Kwakhona la magama abonisa ubukhomokazi. Akwagxininisa encoma uThembeka. Akwabonisa indlela uMqhayi ayixabise ngayo le nzwakazi, kuba lamagama abonisa uthando nenkuthazo kwanombulelo. La magama ngamagama ambongayo namncomayo ngomsebenzi wegalelo elihle alenzileyo ekuphakanyisweni kwesizwe.

#### 3.3.4.2 Uphindaphindo lwesakhi

Olu phindaphindo lwesi sakhi sesalatha indawo u “kwa” - lusetyenziswe ukubethelela

lucacisa ulwazi lwembongi ngomnombo wokuzalwa kukaThembeka ukuba uzalwa phi na nangoobani na. Oku imbongi ikubonise kakuhle kwisifakelelo sesithathu kwiivesi 5, 6 no 7:

Umafungwa kwaZondwa, kwaMadiba

KwaHala nakwaNdaba

KwaCedume nakwaBhomoyi

Olu phindaphindo lube lunceda ekucaciseni intsingiselo yombongo xa uwonke malunga nolwazi ngobomi benzwakazi uThembeka. Kwakhona olu phindaphindo lwenze isihombo, nesinongo sentsholo yengoma emnandi, oku kwezicengcelezo eziyolisayo zabantwana abasaqalayo ezikolweni nezithi zibeluncedo ukubethelela into abayifundisiweyo.

#### 3.3.4.3 Uphindaphindo lwesandi

Uphindaphindo lwesandi lwesikhamiso esitsaliweyo u-o, oye wangu -“oo” zidale imfano zandi (assonance). Le mfano-zandi yezi zikhamiso ibanga umdla ngeemvakalo-zwi eziyenzayo ekucaciseni nasekutolikeni isimo abunjwe ngaso uThembeka. Le mfano zandi Idize isimo senkuthalo. Izobe yabonisa ukuba le nzwakazi ibingumntu ohamba ngezantya, athi ekooBonkolo abe ekooXonxa exelenga. Kanti kwa esi sandi sophindaphindo lwezikhamiso ezifanayo, sidala intsholo etsho kamnandi. Kwiivesi 8 no 9 kwisifakelelo 3 ezi zandi zizobeke zibungorha ngolu hlobo:

KooBonkolo nooXonxa;

KooZindwana nooCacadu;

### 3.3.4 Uphindaphindo lwegama

Igama u “Njengelekazi” uphindwe kabini kwisitanza sesi 3 kwiiyesi zokugqibela:

Njengelekazi yakwaLukhanji

Njengelekazi yakwaThixo

Le mpinda yalatha ubuqhawe nesibindi kwanokuhlakanipha ebunjwe ngabo le ntombi. Ibonisa ukuba le ntokazi ibizazi ukuba ingubani na, kwaye iwazi namalungelo ayo. Umzekelo ibizazi ukuba iyinkokheli kwanomkhonzi wesizwe sayo. Kungoko iye yazi xhobisa ngesixhobo esiyi “mfundo” yona gaqa, ukuze iwenze umsebenzi wayo inolwazi nobulumko.

### 3.3.5 Isiphelo

UMqhayi uphumelele ukusizobela umfanekiso omhle wegorhakazi elingazoyikiseliyo nelikhaliphileyo lisisibane kowalo naselizweni ngokubanzi.

## 3.4 UNOJAJI – J.J.R. NGUJOLOBE 1955 (ISIFAKELELO 4.)

Lo mbongo ngumbongo-mbaliso obaliswe ngendlela edala uvakalelo losizi. Uchukumisa umxhelo.

### 3.4.1 Isishwankathelo:

UJolobe ubonisa umoya wokuchasa ukuphathwa kakubi kwabafazi kulo mbongo. Ukwenze oku ngokubumba intlalo embi eyenziwe kumfazi owendele kwindoda eyimfama ezilalini. UJolobe indlela ayichaza ngayo impilo nesimo sikaNojaji wenze ukuba umntu ayibone into yovalomlomo lwabafazi ngabom, nokonakaliswa komzimba yabo ingalunganga. Okuthethwa kucaciswa nguJolobe kulo mbongo ongempatho-mbi kaNojaji ngumyeni wakhe, kungqinelana kakhulu nenkolo kwanoncwadi lwefeminisimu, olulwa impatho gadalala kubafazi, luphakamisa namalungelo abo kwangokunjalo. Umzekelo uMoi (1985:33-34), Eagleton (1996:17-21) noBenstock, Ferris noWoods (2002:155) bafumanise ukuba abafazi amaxesha amaninzi babunjwe ngezikweko ezibacinezelisayo nezingakhuthazi nkqubela phambili yabo, zinganiki mdlala kuba benziwa oocalanye (stereotypes). Umzekelo, babunjwe: baziziyatha, iingelosi, ububi, abantu abahluphekileyo nabangenanto, kwanokuba ziinkenenkene, abangenamandla, abavalwe imilomo, abathobeli nabangahambeli ndawo ebomini.

Kulo mbongo uJolobe ubumbe umfazi uNojaji wathi gingci kwezinye zeempawu zobucalanye ezikhankanywe ngababhali abangentla ezibonisa iindlela abafazi abaye babunjwe ngayo.

UJolobe ubalule ukuba umyeni kaNojaji ozelwe eyimfama, engqwabalala ngokumasikizi kumfazi wakhe emhlelele ngokumbetha rhoqo ngenduku emfazini wakhe. Umbhali uchaza ukuba ude wamnyanzelisa wamenzisa umnqophiso umfazi, wokuba angaze awushiye umzi wakhe kwaye angaxeleli bantu ukuba umyeni wakhe umthembise ngoku “mxhela ngebhozo” (kuvesi 40), ukuba uthe wawaphula umnqophiso. Okukhwanqisayo kukuba, nangona lo mfazana eyithobele yonke imithetho yendoda, eyikhonza eyilulamela, akwanceda nto, endaweni yokokuba income kodwa kube kungona indoda imkhuthaleleyo ekumhlukumezeni ngaphezulu kunakuqala, wada umfazi walahlekelwa ziiingqondo ngokwenzakaliswa yinduku esetyinziswe yindoda yakhe. Le nkosikazi ayincedakalanga, ekuyithobeleni indoda yayo, kuba yaphela iphantsa ukubhubha.

Umyalezo: uJolobe ubonisa uluvo lwakhe lokuwuthiya umoya wenkohlakalo woxhatshazo lwabantu basetyhini. Ngalo mbongo ukhalimela amadoda athe gqolo ewuqhuba lo mkhwa wokubetha abafazi kuba bengabafazi ngoko kude bade badele nobomi obu babo kwanomdali owabadalayo. Ngale mbali ukwatsala iingqondo zesizwe ukuba ziwuchase lo moya, kuba ukubhubha kwabafazi kukuwa kwamakhaya nemizi, kwenza abantwana bafane neenkedama kwakubhubha oonina bambi baphatheke kakubi.

### **3.4.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

UNojaji: lo mfazana ubunjwe nguJolobe wayeyona nzwakazi icikiziweyo kwilizwe layo. UNojaji kubonakala ukuba walithiywa ekwendeni igama lakhe ngumyeni wakhe. Ligama linentsingiselo efihlakeleyo kulo mfazana, egunyazisa intobelo-mthetho wendoda ngaphandle kwemibuzo kwimicimbi yekhaya elitsha afikele kulo lo mfazi. Umzekelo, ijaji yokwenyani eqeshwe ngurhulumente ilawula iimbambano ezithi zenzeke kubudlelwane babantu nabanye abantu entlalweni, aze athi owophula umthetho agwetywe. Naye uNojaji ufungisiwe ukuba uya kubulawa, ukuba uthe wona, waxelela abantu ngezinto ezimbi azenziwa emzini wakhe, kwanokuba angaze abaleke ayishiye le ndoda. Igama athe walinikwa ngumyeni limenze intlekisa nokufezwa komnqweno wayo (Mtumane, 2005: 30-47), wokulawula ngegqudu ukuze yoyikwe ngumfazi. UNojaji uye wanamathelwa ligama alinikiweyo, waphela engothe cwaka nongasakwaziyo ukuthetha nabantu, engogwetywe mpela engenakukwazi nokucela uncedo lokuhlangulwa nasezizalwaneni nasekuhlaleni.

### **3.4.2 Izikweko**

UJolobe uchazwa njengomntu obethanda uxolo nenkqubela phambili yesizwe eyikhuza ngamandla imikhuba enobungozi echitha isizwe ngokusebenzisa izikweko ezothusayo

nezicubungula inyaniso ethile nanjengokuba enzile kulo mbongo wakhe, ongoNojaji (Jolobe, 1970:91).

### 3.4.2.1 Umntu yintaka-Umntu yinkuku

Umbhali uJolobe ucacisa ngesimo abunjwe wasiso umfazi uNojaji, ubhala athi:

“Kwakubuzwa afumane uNojaji axhole (ivesi 22)

Ngomnwe amehl’ephantsi angatsho nelimdaka”. (Ivesi 23)

Ngesi sikweko u “axhole”, uJolobe ucacisa ukuba lo mfazana ebejike wayi “nkuku” kuba yona ayikwazi kuthetha into eyaziyo kukuxhola phantsi. Esi sikweko sikwacacisa ukuba uNojaji wajika isimo akufika ekwendeni akabingumntu obesaziwa enguye ngaphambili ngengqiqo nangobulumko. Imeko ajike wayiyo yalathe ukukhubazeka engqondweni kuba, kwenzeka njani ukuba athi umntu ebekwazi ukuthetha asuke ngoku abe sisimumu, angaphenduli xa abantu bebuza befuna ukuqonda ukuba yintoni le nto eyenza ukuba kusoloko kuviwa isikhalo sakhe.

UMoi ucacisa isimo senkuku sokuxhola phantsi nokuthi “cwaka”, okwenziwe nguJolobe ngendlela ambumbe ngayo uNojaji. UMoi uchaza ukuba ukuthi cwaka komntu kuthethwa naye kuqulathe iinzulu zezinto kwaneemfihlelo ezinkulu. Unika inkuthazo kubafundi boncwadi ukuba bakuthathele ingqalelo ngamandla ukuthi cwaka komntu, nokukhankanywa nguJolobe ngomzekeliso wokuxhola phantsi komfazi angathethi abeyinkuku, oku ukutyhila ngala mazwi: “It is these silences that the critic must make ‘speak’...The text is...forbidden to say certain things; in trying to tell the truth ...the author is forced to reveal the limits of the ideology within which he writes. He is forced to reveal its gaps and silences, what it is unable to articulate” (1985:94). Uluvo lukaMoi luvula ingqondo umntu, lubonisa ukuba kwakukuninzi okwakuthethwa sisilumko uJolobe, ngokuzoba le nkosikazi uNojaji ngesikweko esimenze wangu “cwaka” akahambela ndawo, wango “xhola” phantsi. UJolobe naye utyhila ukukruneka komoya wakhe yena mbhali, kukubona abafazi (iinzwakazi zesizwe) ekuhlaleni bohluthwe amalungelo obuntu bajikwa baziintaka, “iinkuku”. UJolobe kwakhona kumbongo wakhe othi “inkuku”, uchaza athi, ingxaki yobuyatha nolulamo lwenkuku kukuba ayilibali ithandwa ngokumana iphoselwa umbona ongumgibe wokuyingenisa endlwini apho, kodwa ekugqibeleni isuka iphele ivalelwa endlwini, ixhelwa (1970: 59). Nalo mfazana uNojaji ubonise ubuyatha obufana nenkuku nqo, ngokuthi cwaka naxa umyeni wakhe seled walikhupha ngokutsolileyo ilizwi lokuba uyaku “mxhela” xa athe waxelela abantu ngempatho-mbi akuyo.

Kwakhona uMesatywa (1954:46) ucacisa ngesimo sovalo-mlomo. Wongeza kuluvi lovalo mlomo uchaza ukuba sisukela kwindlela amaXhosa ebeyinqanda ngayo inkuku echambuza amaqanda ayo. Ucacisa ukuba inkuku enjalo ibitshiswa umlomo wayo iviswe intlungu ngabom, kuba ikhalityelwa kumkhwa wayo ochazwe apha ngentla. Kwangokunjalo uNojaji wenziwe inkuku ngokosongelwa ngokubulawa xa enokuthi ayidize imeko yomzi wakhe nebangele ukuba “axhole phantsi” abe sisimumu bumini. UNojaji ude athi ekugqibeleni imfama “yandivala umlomo”, la mazwi akwivesi 39. U-Ellman, kuMoi (1985:34), uchaza ukuba ikakhulu kumazwe apho ulawulo ngogonyamelo noburhulumente bubobamadoda abafazi bathi bebewazi ukuthetha, bajike bangakwazi babe ngathi ziziyatha namagwala.

Kwenzeka njani ukuba athi umfazi seledle wayinkuku evalwe umlomo, kodwa kuqhubekeke ukuphathwa gadalala? Oku kucaciswa nguEagleton othi kwamanye amazwe, kukhuthazwa kunconywe kakhulu ilizwi lomfazi lakungavakali, kwaye oku kumenza amkeleke ekuhlaleni. Ucacisa ukuba eBengal, e-India kukho iqhalo elithi “virtuous is the girl who suffers and dies without a sound”, kanti eMorroco bathi “Tie up a woman’s tongue and a mule’s legs”, kanti eJamaica bona bathi, “a woman’s tongue is a fowl’s mouth” (1996:16-19). Kwakhona uEagleton (ibid.) uchaza ukuba xa abafazi bethe cwaka akuthethi ukuba ngamagwala sukuba becinezelwe, ubomi babo busengozini. Ngenene iyinyaniso le nkcazelo kuba ihambelana nqo nendlela abunjwe ngayo uNojaji nguJolobe. UDobyns uthi, “successful metaphor creates confrontation, of the reader with himself” (1996:138). Oku kuyinene kuba isikweko senkuku uJolobe abumbe ngaso lo mfazi sichukumise iingcinga novakalelo oluphezulu losizi, sikwadale ukuba isimo ebunjwe ngaso le nkosikazi sicace gca, nombongo uqondakale ubenencasa.

### **3.4.3 Izandi ezibalulekileyo**

#### **3.4.3.1 Izandi ezibonakalisa umoya wobundlobongela**

Izandi oo “ngx” ekuqaleni kombongo kwivesi 2, kumagama athi “ingxilimbel’engxathu” abhekisele kwinkangeleko yendoda kaNojaji zizandi ezinzima nezirhabaxa, zishoba imeko enzima zihambelana nonxunguphalo olukulo mbongo. Ezi zandi zincele ekutolikweni kombongo zityhila ubomi bongcungcutheko nempatho mbi yomfazi nethe yagabadela ngokuhamba kwexesha kweli bali.

Isandi u-kr- kumagama, “isikhalo esikrakra” sisandi sodubulo nesirhabaxa, sisibi kanjalo. Salatha umoya wentlungu. Sichukumisa uvakalelo losizi olusisicelo soncedo eluntwini. Izandi

u-ty, ndy, kwigama ,“imtyundyutha”, zizandi ezibonisa ukutyatyulwa kabuhlungu ngamandla ngentonga.

Kwakhona ukuvakala kwamazwi entsongelo anobungxobongela athi “Ndakukwenzalisa!” asisimbo sedrama asetyenziswe nguJolobe ukutsala umdla ophezulu womfundi. Ngqala mazwi umbhali walatha ungquzulwano olutsalela kuvutho ndaba. Ngesi simbo sedrama uJolobe utyhile ungquzulwano olungaphakathi kumoya wakhe yena mbhali, ngezenzo ezimkhathazayo zokuntlontwa kwabantu basetyhini emva kokuba betshatile ekuhlaleni, oku kusenzeka phakathi kobudlelwane babantu nabantu. UAristocle, kuJefferson noRobey (1986:170-171) udiza ukuba imibongo yimifanekiso (imitation) yezinto ezenzeka ekuhlaleni, kanti noReaske (1966:61) ungqina ukuba uncwadi lukwatyhila ubudlelwane babantu nabanye abantu nokuba buhle okanye bubi.

### **3.4.3.2 Izandi ezizolileyo nezandi zobundlobongela**

U “l”, “m”, “f”, “z”, kumagama “ilulama lomfazi” kuvesi 11 ezi zizandi zizolileyo, zicacisa isimo ebunjwe ngaso le nkosikazi, isimo segusha. Ezi zandi zincedise ekutolikweni kwendlela abunjwe ngayo umfazi uNojaji nasekuqondakaleni kombongo. Yona indoda enobundlobongela nayo izotywe ngokwesimilo sayo, ngezandi eziqinileyo nezirhabaxa umzekelo oo“ngx” kumagama athi, “ingxilimbela engxathu kwivesi 3.

## **3.4.4 Uphindaphindo**

### **3.4.4.1 Uphindaphindo lwamagama azizithethantonye**

“Umfokazi” no“ingxilimbela” ngamagama athetha into enye, acacisa ukuba indoda kaNojaji yayiyindoda enkulu enewonga, ngolu phindaphindo lwala magama umbhali udala utsala uloyiko nonxunguphalo olukwadala nomdla kumfundi wokulindela okungathi kwenzeke.

### **3.4.4.2 Uphindaphindo lwesakhi**

“Ndaqononondiswa ndafungiswa” uphindaphindo lwesakhi u “nda” isakhi sexesha eladlulayo ucacisa indlela ebunjwe ngayo le nkosikazi ukuba iphile imeko enzima yonyamezelo impathombi, lukwaxigxininisa isimo solawulo noganyamelo lomyeni, ongenakuva xa kusithiwa “hayi” kuye nakwimithetho eyingozi enkulu kusapho.

### 3.4.4.3 Uphindaphindo lwesandi

Imfano-zandi kwivesi 30, idala isingqisho nezandi eziyolisayo zivuselela umdla womfundi awonwabele ukuwufunda lo mbongo kaJolobe. Imfano-zandi eyenziwa kukuphindwaphindwa kwezandi u “th, nt, no thw no nga” ivakalise isandi esenziwa yintonga ityabula umntu. Esi sandi sibe luncedo ekutolikeneni indlela elusizi ephetheke ngayo inkosikazi uNojaji. Le mfano-zandi icaciswe kuvesi 28, ngala mazwi: “Nesithonga sentonga lubethwa\_usizana”.

Lo mzobo wesandi nentshukumo eyenziwa yinduku, ukhumbuza imbongi yaseKwelerha, uJobodwana (1994:53), oncoma umsebenzi namandla enduku yakhe uthi:

Ibebabethel’ ugqirha nezicaka induku yam.

Ibakroboza iingalo nezihlahla induku yam.

Ibaqhokr’amadolwana la induku yam,

Ibaphula qhwaa intungwana induku yam.

Lo mbongo ungentle ucacisa nzulu ngobungozi intonga ingabenza ukonakalisa impilo yomntu. Kubekisa phi kumfazi uNojaji obunjelwe ukunyamezele ukonakaliswa umzimba wakhe ngumyeni imihla nezolo, aze angabinakwenza nto ngaloo nto? Oku kucacisa gca ukuba le nkosikazi ibingumfi iphila. Yiyo loo nto uJolobe ehlabi ikhwelo ngalo mbongo enqanda ukonakaliswa kwabafazi.

### 3.4.4.4 Uphindaphindo lwegama

Igama “imfama” liphindiwe kwiivesi 1, 19, 25, 37, no 44 kwisifakekelo 4. Olu phindaphindo lweli gama uJolobe ulwenza ngamabomi ugxininisa ukuba le ndoda yayingeyiyo mfama nje ngokudalwa, yayimfama nangengqiqo isebumnyameni. Umntu osisilumko umtyundyutha njani umntu ongalwiyo omlulamelayo, noyinzwakazi ecikiziweyo? Ngenene uJolobe apha udiza ubuyatha nobumfama basenqqondweni nobasemphefumleni bomnyeni walo mfazi. Le nyaniso ingqinwa nguNqakula (1974:17) kumbongo wakhe othi “Inyibiba enyathelweyo” othi abantu abaxhaphaza abafazi zimfama eziba ziyabona zingaboni, kwaye iingqondo zabo zifile.

Nanjengomntu obeyitshala nomfundisi wakwaLizwi uJolobe uchazwa njengomntu obeluthanda ukhanyiso enomnqweno we-Afrika entsha enoxolo apho abantu baphathana ngembeko nangesidima esinye (1970:91).

### 3.4.4.5 Uphindaphindo lwegama

“Isikhalo”, eli gama liphindaphindiwe kwisitanza 3 nositanza 7, le mpinda yeli gama igxigxinisa ubomi bentshontsho obabuphilwa yinkosikazi uNojaji.

### 3.4.4.7 Isiphelo

Ungquzulwano luninzi kulo mbongo kaNojaji, olwenzeke ngokuthi inzwakazi enesimo segusha ngokululama ihlanganiswe nomntu ochazwa ngobungxathu nobundlobongela. UJolobe ukwenza njani kubumba indoda athi yimfama ngokuzalwa aphinde abonise ikwayimfama ngendlela ngezenzo. Ubumnyama bumele umqondiso wokungazi, nobuyatha, nale ndoda ibetha umfazi ukuze ayoyike, angawushiya umzi wayo, kodwa imfamekile ukuyiqonda into yokuba xa inokumbetha abhubhe isaya kushiyeke ingenamfazi. Umbhali uShasha (1998:10-11) nongugqirha wezempilo uyicacisa phandle into yokuba abafazi abanyamezele ukophulwa impilo yabo ngabayeni babo ngabom. Ubabona nabo bamfamekile, ngokunyamezela besifa.

## 3.5 UMFAZI OWAKHA ISIZWE – G.B.SINXO-1959. ISIFAKELELO 5

### 3.5.1 Isishwankathelo:

Kulo mbongo uSinxo uchaza ngesiganeko esathi sehla kwelamaGqunukhwebe ngenxa yongquzulwano olunzima olwalubambisa amazinyo ngenxa yokuhlangana kweenkolo ezimbini ezibukulanayo, phakathi kwendoda nomfazi wayo. Inkosi yemiJadu, uKama, uchazwa nguSinxo njengomntu owaye buthiye kunene ubuKristu, “eyingqola”, oko kukuthi ebebusa imisebenzi yobumnyama. Esi sikweko, ingqola sibekwe ekuqaleni kwalo mbongo kwivesi 6 kwaye sishobe intlalo engezukuba ntle kulo mbongo.

UNongwane inkosikazi, wayeyintombi kaNgqika kuchazwa ukuba wafika kumzi wenkosi uKama sele engumKristu umthandazo iyimpilo yakhe. Ngelishwa uKama uye wawuthiya umthandazo waza wamalela tu ukuba athandaze kuba ewubona ungumshologo. Umfazi waphela ebona ityholo lingumhlobo. Wamana esiya kuthandazela kulo ngozingiso, nobomi bakhe busengozini, nabantu benkosi bengamthandi. Kodwa phantsi kwemeko yempatho-mpi enjalo lo mfazi uye wabonakalisa uthando nokuyihlonela indoda yakhe. Ukugqibeleni iye yayivuma yayamkela nayo iNkosi yeeNkosi. Okona kubalulekileyo ziziphumo zokuba umtshato wenkosi uKama nentombi kaNgqika waba nempumelelo yokuvuselelwa yintlanelwano, ukuxabisana, uthando kwanobudlelwane babo noMdali, konke oku uSinxo



uchaza ukuba kwakhokelela kwimpumelelo yabo nenkqubela phambili yesizwe eyabangela ukwakhiwa kwezikolo neetyalike.

Imfundiso: uSinxo ukhuthaza ukuba abantu bangatyhafi ekwenzeni izinto ezilungileyo nezinto ezakhayo nokuba izihlwele zabantu ziyabachasa. Umbhali ukholelwa ukubeni ukuba abantu bazingise ukwenza into elungileyo baya kophula inkitha yabantu entshabalalweni okumela ubumnyama, nobudodobalisa inkqubela-phambili yamakhaya kwanesizwe.

### **3.5.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

UNongwane: UNdimande – Hlongwa (2005:77) uchaza ukuba abantu baye bathiywe ngamagama angezilo, iintaka nezinye izinto ezalatha izimo zabo. Bachaza nokuba abantu baye bathiywe ngendlela yenkangeleko yabo. Umzekelo, abanye baye bathiywe ngamagama anje ngooBhodwe (imbiza yesiXhosa) noonkawana, noompisi (ingcuka) njalo njalo. Nale nkosikazi ithiywe ngolo hlobo, ithiywe ngesilwanyana seselwandle esitshelayo entweni esibambebele kuyo kanye njengendlela abunjwe ngayo le nkosikazi eye yatshela yaxel'ingwane kwinkolo yayo ayagungqa.

## **3.5.2 Izikweko**

### **3.5.2.1 Umntu kukukhanya**

Umfazi onguNongwane ubunjwe nguSinxo ngomelo lokukhanya kuba umbhali kwivesi 24 uthi “kufikile ukukhanya” kuba kwayena umbhali ekuqaleni kwale mbali uchaze ukuba kwelemiJadu kwakusebumnyameni. Ukukhanya kuka noNongwane kuyanyaniswa nemfundo. Olu luvo lucacisa ukuba uNongwane usuke kowabo kwaNgqika enomfutho wemfundo waza loo mfutho waqandusela ubukho bezikolo apho avela khona kuba kwatsho kwakho izikolo ebezingekho ngaphambili. UHermanson (1995:93-94) wongeza ecacisa ngokukhanya athi ukukhanya nokuthi qheke kokusa, kumaZulu kufaniswa nokufika kwemfundo, kwaye wona amaZulu akuthatha ukukhanya njengolwazi. Ukukhanya ebunjwe ngabo le nkosikazi kuchazwa nguBokoda (1994:204) noAbrams, (1999:311) njengomelo lobunyulu, ithemba, inkqubela phambili, imfundo, nobutyebi. Kanti noCixous kuMoi (1985-105) ububona ubukho bomfazi ikukukhanya okukhulu “ilanga”. Ude amchaze athi ulilanga namandla” (energy) elenza izityalo nendalo iphile ikhule igcobe. Ngoko ke uNongwane ufike wakukukhanya okukhulu obunjengelanga elitsho abantu bavuye lakubela, ubumnyama bubaleke. Ezi mpawu abunjwe wazizo uNongwane zalatha isimo sokuba nomqolo.

### **3.5.2.2 Umntu bubumyama**

Indoda kaNongwane echazwe njengengqola umntu ongakholwayo, ibunjwe ngomelo lobu mnyama obayanyaniswa nokungazi, inkohlahlakalo, uloyiko, isazela, ukufa, kwanentshabalalo (Heese noLawton, 1988: 84, Pretorious, 1989:46). Yena uNongwane ubunjwe ngokuchaseneyo nomyeni walumelo lokukhanya obuhamba nokomelela, ubukhalipha, uthando, kwanobulumko, athe ngabo kwasindiswa umyeni wakhe kwanesizwe sonke kwintshabalalo. Amandla ale nkosikazi ebunjwe ngawo nguSinxo ahambelene namandla okukhanya kwemini okusoloko kubududula ubusuku boyise. Umelo lokukhanya nomelo lobumnyama ludale umdla nongquzulwano lwezimvo kulo mbongo nangona ekugqibeleni uxolo luye lwadaleka. Umbhali uSinxo ubengutitshala olithandayo ilizwe lakowabo, uchonge ubumnyama ngabom obulumelo lokungafundi kwanokukhanya okulumelo lwemfundo ukucacisa ngokunzulu umoya nephupha lakhe lokuba ubuKristu, nemfundo emele inkqubela phambili ibe lilifa labantu bakowabo, izizwe zikaNtu. (Moropa, (1991:49).

### **3.5.3 Izandi**

Imfano-siqalo u “Kumi” kwiivesi 21 no 24 eyenziwa ngamagama afanayo, yenza izandi ezivakala kamnandi nezibungomarha, zivalalisa uvuyo nolonwabo ngokufika kwemfundo nempucuko kummandla wenkosi uKama ekugqibeleni. Ezi vesi zilandelayo ziluzoba kakuhle olu vuyo ngemigcobo engezi zandi zilandelayo:

Kumi amapoma eetyalike;

Kumi nezikolo ezikhulu.

### **3.5.4 Uphindaphindo**

#### **3.5.4.1 Izithethantonye**

Ngala magama: inkosikazi, intombi kaNgqika, ngamagama athetha into enye nomfazi wenkosi apha kugxininisa ukuba kuthethwa ngomntu wasetyhini, uNongwane noliqhawe kulo mbongo.

#### **3.5.4.2 Uphindaphindo lwesakhi**

Phindaphindo lwesakhi salatha ndawo u “e” kwivesi 13 no14.

USinxo ubhala athi:

Wangothandaza etyholweni

Engena kuthandaza endlwini

Olu phinda phindo lwesakhi lucacisa into ethethwa ngumbhali kulo mbongo ukuba le nkosikazi uNongwane yaphila ubomi bentshontsho ngenxa yokwala ukwahlukana nokholo lwayo lobuKristu kumzi nakwangingqi yabantu apho inkosi uKama ibilawula khona.

### **3.5.4.2 Uphindaphindo lwegama**

Igama u"umthandazo" liphindaphindiwe ukukhankanywa kwisitanga 7, 12, 13, no14 kwisifanekelelo 5. Umbhali uSinxo ngale mpinda ubethelela egxigxinisa ukubaluleka kwamandla omthandazo xa umntu esengxakini engaphezu kwamandla akhe.

### **3.5.4.3 Uphindaphindo lwamagama akwisiqwengana:**

Uphindaphindo lwisiqwengana esiqulethe igama "Intombi kaNgqika" lubonisa ukubonga nokuncoma kombhali lo mntu wasetyhini nothe akayilahla imvelaphi yakhe nengqeqesho yekhaya avela kulo ekhatshwa yimbeko ayifumene kunina noyise, unkosi uNgqika. Kwakhona, uSinxo ngala magama angentla ubonga ubonga noyise wayo oyizalayo phofu evuyisana nomntu wasetyhini oliqhawe nenkokhelikazi ethe yangumzekelo (role model), nethe yazisa inguqu nokuphakanyiswa kwabantu ebebehleli ebugxwayibeni bobumnyama. Ngolu ncomo lwale ntombi kaNgqika uSinxo ufundisa ukuba abantu bangazivumeli izinto ezibenza balahlekelwe bubuntu babo nobulumko ngenxa yogonyamelo abathi balufumane emizini kanye nje ngokuhlele uNongwane apha ngentla, baphele bangakwazi ukumela okuhle okanye ubulungisa, kwakhona bangavumeli izinto eziyingozi kubomi babo nezibabulalayo.

### **3.5.5 Isiphelo**

Umbhali uSinxo uwenze lo mbongo waphumelela ngokusebenzisa uchasano lwezikweko ikakhulu nemiqondiso njenge zixhobo nemethodi yokufundisa (didactic approach) nokubonisa ungquzulwano oludale umdla nokuyolisa kulo mbongo. Umzekelo, umzi ube yindawo yokuthandaza yomfazi uNongwane, kodwa akugxothwa endlwini yindoda ngenxa yomthandazo - ityholo lisuke lafana nomzi okanye icawe, laba yindawo yesikhungo. Kwakhona ikholwa, (umKristu) nomntu odityaniswa nengqola umntu ongumchasi buKristu kubonakalisa ungquzulwano olukhulu kumtshato wabantu abathandanayo usaqala ngqa. Kanti nabo ubumnyama nokukhanya; nemfundo; nokungazi (ubumnyama) zezinye zezinto ezenza ungquzulwano lubenzulu kulo mbongo kaSinxo. USinxo uye watshatshela kusetyenziso lwakhe longquzulwano okanye uchasano kuba lulo olwenze umdla nemfundiso kulo

mbongo nangona ekugqibeleni kudaleka imvisiswano noxolo. Ngezi ziphumo zihle uSinxo udiza ukuba ekwakhiweni kobudlelwane, intlonelwano nokuxatyiswa kwamalungelo abanye abantu alungileyo abalulekile, hayi ukuba abantu banyanzelwe ngegqudu.

### **3.6 UNONZWAKAZI - P.M.NTLOKO (1962) ISIFAKELELO 6**

#### **3.6.1 Isishwankathelo**

Lo mbongo ungenzwakazi egqwesileyo ngobuhle, ibunjwe nguNtloko ngobugcisa kwanobungcibi obuphezulu bobuhle obububodwa, kuba uNtloko wenze izinto ezingakhange zicingeleke ukuba zingangqinelane nemilo yomntu wasetyhini oyintombazana ngobuhle, kodwa yena wazenza zangqinelana ngokumangalisayo. Umzekelo, ukhankanyo lwezilo zasemlanjeni ichanti, okwanguMamlambo osisilokazi esoyikwayo sihlonelwa kakhulu ngamaXhosa (Soga, 1932:193-194, Kaschula (2006:105-108) kuyothusa kakhulu. Kanti namarhamncwa anjengoogqoloma arhwaqelisa umzimba, asetyenzisiwe nguNtloko ekubunjweni kobuhle bukaNonzwakazi. Kodwa ngobuchule bombhali le mifanekiso isetyenziswe kakuhle, yabuphuhlisa ubuhle nesimo sikaNonzwakazi satsho sacaca gca. Kwakhona uNtloko uchaza ukuba uNonzwakazi ukwazotywe ngobuhle beentaka umzekelo, uthekwane. Kanti uNonzwakazi ukwazotywe kwangamatye exabiso, idayimani, ebubuhle obugqwesileyo. Zonke ezi zinto zikhankanyiweyo zibonisa ukuba uNonzwakazi unobuhle obungaphezulu kobu baziwayo emhlabeni (supernatural beauty) oku kuhambelana nqo negama lakhe elithi “Nonzwakazi”.

Imfundiso: Ngalo mbongo uNtloko utsala ingqondo zoluntu zibubuke ubuhle kwanoku xabiseka kweentombi kumakhaya nakwisizwe, kuba zifana nqwa neentyatyambo zasezindle ezibukwayo nezithandwayo ngamabhabhathane amahle kwaneentaka ezintle kwaneenyosi, kuba kuzo kufunyanwa uthando nokongiwa. Kwangokunjalo, iintombi (noomama) nazo zidala uvuyo nothando nobubele kwanenkqubela phambili yamakhaya. Isizwe naso siya phakanyiswa ngenxa yeentombi nobuhle bazo. Ukongeza uWollstonecraft kuTodd (1989: 87) wongeza athi iintombi ezintle njengoNonzwakazi kufuneka zingathembeli kubuhle bazo kuphela kuba ubuhle buye buphanze ngokuhamba kwexesha, kanti imfundo ingasisixhobo sokuphila kwazo nekusasa lobomi obungcono nakwiimeko zobomi.

##### **3.6.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

Igama uNonzwakazi lichaza umntu ocikiziweyo nonazo zonke iimpawu ezigqwesileyo zobuhle. Le ntombi inguNonzwakazi iye yalilandela igama layo kuba ubuhle bayo kulo mbongo ubhalwe nguNtloko bobuphum'izandla ngokugqithisileyo. Igama lale ntokazi

libonakalisa likwatyhila ukubunjwa kwayo. UNonzwakazi ligama elibanga umoya wovuyo kwaneminqweno emihle. UNgcangata kwisifakelelo 10 ivesi 8, 9, 27 kumbongo wakhe “UThandiwe” uza noluvo lokuba inzwakazi egqibeleleyo ifanelwe kukuba ibe nabo nobuhle bangaphakathi ubuntu, ukuzixabisa kwanobuntu.

### **3.6.2 Izikweko**

#### **3.6.2.1 Umntu sisityalo- Umntu yintyatyambo**

“yintyatyambo emdubulo uqaqambileyo” ivesi 28.

UJolobe (1970:99) uthi ubuhle beentyatyambo bumenza asuke afune ukudanduluka azibonge. Oku kuthetha ukuba iintyatyambo zichukumisa umoya wovuyo emphefumleni wakhe. Ngesikweko intyatyambo, uNtloko ucacisa ukuba uNonzwakazi ubunjwe wayintyatyambo yoqobo. Unobuhle obumtsala umntu ekude. Ukuqwela uNtloko ude athi kwivesi 19 ivumba lale ntyatyambo lityumza imithambo umntu, oku kucacisa ukuba le ntombi linenekazi elizithandayo nelithi lizihombisa nangeziqholo ezitsala abantu ngevumba elimnandi. Iintyatyambo zizityalo ezibonwa zimsulwa, noNtloko umbona uNonzwakazi engemhlanga nje kwaphela kodwa emsulwa. Ukubhale oku kwivesi 29 ngala mazwi, “Imsulwa imi nkqo ngokubukekayo”, le nkcazo yalatha ukuba le nzwakazi inezenzo ezintle, kwaye iziphethe kakuhle, izixabisile ixabise nabantu kwaye oku kwenza abantu bayivuyele le ntyatyambo bakuyibona.

#### **3.6.2.2 Umntu sisityalo umthi –**

(Imithi yelo hlathikazi ilaliswe ngumoya) - Ivesi 17

Umbhali unike iinwele ezinde igama elitsha elisisikweko, “imithi”. Kanti lona uqobo lwentloko ulunike igama elitsha elisisikweko athi ukusibiza “lihlathi”. Ezi zikweko zingentla zicacisa ukuba uNonzwakazi ubunjwe wamhle nonwele olu. UNtloko ugqwesile ngokudala izikweko ezitsha ezenza umdla novuyo, kuba ukwazile ukufanisa umntu nehlathi kwanemithi ngaxeshanye. Kwakhona ubonise ukuba abantu baneempawu kwanenkangeleko yezinto ezingengobantu ezibangqongileyo. Kwakhona ubugcisa obusetyenziswe nguNtloko ekubumbeni kwakhe inzwakazi ekumbongo wakhe budala ukhwankqiso oluphakamisa umxhelo novakalelo lovuyo, nolubanga uchulumanco olungathethekiyo. Olu khwankqiso lubanga imibuzo ethi zenzeka njani, ukuba izinto ezitenxe kwaphela, zidityaniswe, zenziwe zifane twatse, kakuhle. Esi simbo sidala imincili - uvakalelo lovuyo oluphezulu kumfundi.

### 3.6.2.3 Umntu sisilwanyana esirhubuluzayo- Umntu yinyoka

“imenyezela ngokwekhothwe ngugqoloma” ivesi 18 -.Kwakhona uNtloko ukwacacisa ukuba ubuhle beenwele abunjwe ngazo uNonzwakazi zibengezele ngathi zezikhothwe ngamathe kagqoloma inkangeleko yazo. Kwanokuthi nca kwazo okuhamba nokumenyezela. Le nkcazo ibonisa isimo abunjwe ngaso uNonzwakazi ukuba ungumntu ozixabiseleyo nothanda ihombo nokuzilungisa . Ukongeza, le nkcazo ingentla yokuthanda ihombo kwale ntombi kuphuhlisa ukulilandela kwakhe igama lakhe.

Nalapha uNtloko uzobe umifanekiso omtsha owoyikekayo, nongaqhelekanga usothusa. Ugqoloma yinyoka enkulu neyoyikwa kakhulu kwaXhosa nelirhamncwa elinobungozi, likhankanywa ikakhulu kubaliso lweentsomi. Xa oomakhulu bekhankanya oogqoloma kwiintsomi, umzimba ubutsho urhwaqele umntu ahlathuzelelwe ngamanwele. Kodwa yena ngobugcisa bakhe, uNtloko uye waphumelela ukuhlanganisa umntu oyinzwakazi neenyoka ezimbi ezoyikekayo. UNtloko ukwenza oku ngobungcibi nobulumko obuphum'izandla. Kwakhona lo mfanekiso mkhulu utsale umdla umothuko nokhwankqiso olukhulu nolubange ukuhleka nolonwabo. Kwakhona wenze umxholo walo mbongo ongoNonzwakazi nobuhle bakhe wacaca gca kwanentsingiselo yombongo yaqondakala.

### 3.6.2.4 Umntu lilitye – Umntu yidayimani

“uyichole idayimani” (ivesi 9). Elo litye linqabileyo (ivesi 27) -

UMBhali uMqhayi umbone umama uCharlotte elilitye elihle ngobuhle nangokomelela kwakhe. Nalapha uNtloko umbone uNonzwakazi elilitye elihle nelinqabileyo idayimani. Ilitye elaziwa ngokomelela nangexabiso eliphezulu ngobuhle Uthelekiso lukaNonzwakazi nedayimani lubonisa ukuxabiseka kwakhe. Kule mihla ubuhle nje bubodwa abanelanga. Uuhle kufuneka buhamba nokuzixabisa, ukuloleka kwengqondo, ubulumko kwanobuntu. NoNonzwakazi naye ubalulwe ngokuzixabisa nangokomelela kuba ufaniswa nedayimane neyaziwa ngokusulungeka. Esi sikweko sokufaniswa kwale ntombi nedayimani sicacisa ubuhle obugqwesileyo obuphum'izandla. ebunjwe ngabo le ntokazi. Uuhle obunjengobukaNonzwakazi ngokuqinisekileyo bungafumaneka eZulwini hayi apha ehlabeni kuba bufana nobuhle beengelosi ezaziwa ngokukhazimla.

### **3.6.2.5 Umntu sisilo saselwandle/ emlanjeni - Umntu lichanti / uMamlambo**

“Akusondela uthandabuzela kwicala lechanti” kuvesi 5.

UMamlambo ebehlonelwa kakhulu kwaXhosa. USoga (1932:193-195) uchaza ukuba kukho inkolo yokuba uMamlambo ubenesimbo sokuguququka abezizinto ezinomtsalane ebantwini. Kwakhona umntu othe wajongana naye ebengabuye abekwisimo sakhe sesiqhelo ngenxa yamandla anawo, adala ukuba umntu agule kufuneke afumane unyango. USoga uqhuba athi ngamanye amaxesha bekuye kufuneke umntu angatyi masi akubuya emlanjeni emva kokujongana naye. Abanye abantu ichanti balazi lingumntu-buntlazi ngenxa yokuba onomsila wentlanzi kwaye uchazwa njengonobuhle obugqwesileyo. Ukubunjwa kukaNonzwakazi ngobuhle obungaqhelekanga, obunjengobechanti, benza umntu osendele kuye angonwabi. UNtloko uwuchaza lo mbono kwiivesi 6 no 7, ngala mazwi:

Uzama ukuzicutha umnike ilizwe lonke

Uphathwe ngamanwele de umzimba urhwaqele.

### **3.6.2.6 Umntu yintaka -Umntu nguthekwane**

“Nyus’amehlo asinguy’uthekwana”, (ivesi 15). Esi sikweko sicacisa ubuhle obubodwa ebunjwe ngabo uNonzwakazi ubuhle obufana nobeentaka ezinjengoothekwane ezineentloko ezintle neentsiba ezithe nca. Intaka uthekwana yaziwa ngokuthanda ihombo yaziwa ngokuzibuka emanzini. Naye uNonzwakazi ubabazwa ngokuthanda ihombo nangokuziqhola ngeziqholo ezinuka kamnandi.

### **3.6.3 Izandi**

Isandi sesifanekiso-zwi u “nkqo” kwivesi 29, apho umbhali athi, “Imsulwa imi nkqo” sibonakalisa isenzo nesandi esalatha inzolo nokuqiniseka. Sicacisa isimo sakhe esizolileyo nobume obunomfaneleko kaNonzwakazi. Oku kwalatha esimo sokuzithemba nobukhalipha bale ntombi icikiziweyo.

### **3.6.4 Uphindaphindo**

#### **3.6.4.1 Izithethantonye**

Uphindaphindo lokuthelekisa umntu nezilo ezikhulu ngokuphindaphindiweyo umzekelo, ichanti nogqoloma, uNtloko ucacisa ubuhle obugqithisileyo nobungaphaya kokuqonda kwengqondo. Ubuhle obayanyaniswa nobasezintsomini okanye ephupheni apho zonke izinto

zikwaziyo ukwenzeka. Oku kuchaza ukuba uNonzwakzi ubunjwe wanobuhle obubaxiweyo ngokugqithisileyo ngumbhali. Kodwa ke umbhali ulwenza olu thelekiso ukuyolisa abafundi bombongo wakhe.

### **3.6.4.2 Uphindaphindo lwesakhi**

Isakhi u “lwa” kwivesi 13 apho umbhali uNgcangata athi, “Ulwimi lwaqhotyoshwa lwada lwaqanyangelwa”. Le mfano-zandi igxininisa icacisa uvakalelo lomothuko olubange ukuma ngxi kwamalungu omzimba angalawulwayo (involuntary muscles) kumbhali akuthi makatha noNonzwakazi nobuhle bakhe. Kwakhona esi sakhi sicacisa ukuba umbhali wabangathi ubanjwe ngumbane. Kwakhona olu phindaphindo lwesi sakhi ludale imfano zandi edala isiyolisi nesingqisho esimnandi kulo mbongo.

### **3.6.4.3 Uphindaphindo lwezandi**

Izandi eziphindaphindiweyo nezifanayo kwezi vesi 28 no 29 zigxininisa ubuhle bukaNonzwakazi nokucikizwa kwakhe. Kwakhona zikwabanga nomoya wolonwabo okhululekileyo, apho umoya wodakumbo ungaziwayo. Ezi zandi zizotywe cacileyo kwezi vesi zilandelayo:

Yintyatyambo emdubulo uqaqambileyo,  
Imsulwa imi nkqo ngokubukayo,

### **3.6.4.4 Uphindaphindo lwegama**

Igama u “i” odale imvano-siqalo kwivesi 29 nevesi 30, ukwucacisa isimo esihle kwanobubele ebunjwe ngabo le ntombi nobudala uvuyo ebantwini. Oku kucaciswe kwezi vesi:

Imsulwa imi nkqo ngokubukekayo  
Ithumela ulonwabo kumlisela

Olu phindaphindo lungentla lwesikhamiso u “i” lubanga isandi esimnandi kulo mbongo, lucacisa gca uchulumanco eludalayo le nzwakazi ebantwini ngakumbi kumlisela.

### **3.6.5.1 Isiphelo**

Umbhali uNtloko ugqwesile ukwenza lo mbongo isiyolisi ngenxa yezikweko ezothusayo ezibange imifanekiso emikhulu nenamandla. Umzekelo, OoMamlambo, oogqoloma, kwaneentaka, oothekwane. Uphumelele uNtloko ngokusebenzisa isimbo soburharha – nobaxo lwemifanekiso emikhulu nenike ukhwankqiso ekubunjweni kukaNonzwakazi nobuhle bakhe.



Le mifanekiso inyusa uvakalelo oluphezulu kwaneenkumbulo ezingenakusuka lula ezingqondweni zabafundi balo mbongo.

### **3.7 UTHANDEKA - Z.S. QANGULE (1970) (ISIFAKELELO 7)**

#### **3.7.1 Isishwankathelo**

UQangule ubalisa ngothando olwalunjengomlilo phakathi kukaThandeka kunye nomfo onganikwanga gama. Umbhali uchaza ukuba esi sibini sasithandana kungangeni moya phakathi kwaso sixabisene, sade sathembisana ngeqhina lo mtshato. Balilena mhla kwafuneka uThandeka aye eGoli washiyeka lo mfo ebambebele kwisithembiso.

Ukungabhali, nokungabinaqhagamshelwano kukaThembeka nokungayiphenduli imbalelwano yomfo athandana naye, kutsho kwadaleka umoya wodano, nomsindo omkhulu ongumlilo. Kwakhona kubangele inkxwaleko nentlungu enkulu kumfo oseseluthandweni. Umzekelo, ingqondo yalo mfo ide ayasebenza kakuhle, iye yathiwa nkxwe-e ziinkumbulo ezingoThandeka waza umzimba wayo awanyamezela waxhwaleka. Okona kwakumngqiba kumophula umphefumlo kukuba abantu abavela eGoli babeye babalise ukuba baye bambone uThandeka kodwa uncumo lwakhe ngoku alusafani nakuqala, umbhali uthi “lugqithile”. Ulugqithile usenokuthetha izinto ezininzi, usenokuba uthi akasemhlanga kakhulu okanye sele hambisana nomnye umntu.kwabanye abantu.

Imfundiso: Umbhali uQangule unika imfundiso eyinkuthazo, yokuba kulungile ukwenza amalinge oqhagamshelwano phakathi kwabantu abavanayo nabathandanayo ngokwaneleyo, kuba lo mfo asibonakali isizathu sokuba azibulale ngokulinda iminyaka emininzi, engayi kumkhangela uThandeka kule ndawo abonwa kuyo ngabantu abavela eGoli, ukuze azi ukuba umi phi na, okanye asuke aqhubeke ahambele phambili nobomi bakhe qwaba, kuba impilo bubomi.

#### **3.7.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

UThandeka: naye ubunjwe nguQangule walifanela igama lakhe. Ubunjwe wangumntu onothando nobubele, umntu omhle ononombizane, nodala uvuyo nethemba. Isimo esihle esinje ngesale ntombi sicacisa nesizathu esenza ukuba isoka lakhe laphandlwe lula nguye lacela ukumtshata. UThandeka ubunjwe nguQangule wanoncumo oluhle olumenza athandeka ngakumbi abe ngolilandeleyo igama lakhe. Kaloku noMbovane (1996:70) uthi igama umntwana ebethiywa ngalo beliphuhlisa okanye licacise indlela adalwe ngayo kwanesimo sakhe. Uqhuba athi igama umntwana ebelinikwa ukubonisa umnqweno omhle kumntwana

nokwayolisa umzali maxa wambi nomyalezo othile. Kwangokunjalo negama likaThandeka nalo libonisa iminqweno emihle, uvuyo nothando. Naye ube ngobanga uvuyo ebantwini, seso sizathu ke esibange umfo wakhe engakwazanga ukumcima engqondweni yakhe.

### **3.7.2 Izikweko**

#### **3.7.2.1 Umntu yinto engenamphefumlo**

Umntu yinto engaphathekiyo – “Iindwendwe zathi “ndingumbono”, kwivesi 23.

Isikweko u “ndingumbono” sicacisa ngokuphandle ukuba lo mfo inkangeleko yakhe ijikile ukuba ngumntu onomphefumlo koko ngoku ungumfanekiso wamathambo ngangendlela axhwaleke ngayo kukukhathazeka ngokushiywa sisithandwa sakhe uThandeka.

### **3.7.3 Izandi**

#### **3.7.3.1 Izandi ezalatha uvuyo**

Izandi eziphindaphindiweyo nezifanayo zibalasele kuninzi lwalo mbongo. Kwisitanza 1, kubonakala izandi ezibanga uvuyo endlebeni yomntu omameleyo kwaye ziwenza lo mbongo unambitheke kakhulu. Kwivesi 1 2 3 no 4 zi zandi, uQangule uzobe evakalisa uvakalelo lomoya wabantu abathandanayo ngolu hlobo lulandelayo:

Sasikhula khula kunye sixabisene,

Asizange sobabini sixakane.

Sililelene xa sisahlukana,

Kwaphela tu ukuqhathana

Kwakhona, kwisitanza sesi-4 izandi ezifanayo neziphindaphindiweyo zizandi zothando ezivakalisa uvuyo zitolika uthando olutsha. Umbhali uzizobe ngale ndlela ilandelayo:

Alephuza amadangatye ovuyo,

Ndagqotsa nazisa uNomvuyo.

Zanwenwezela iindaba kuluvuyo,

Wakwamkela umzi ngovuyo.

UQangule ugqwesile ukuzilungelelanisa ezizandi zimnandi zovuyo nezifanayo, kwaye ziwuhombise kakuhle ngenene lo mbongo. Kwakhona uQangule uphumelele kubugcisa bakhe bokwazi ukuchukumisa imizwa novakalelo lovuyo kumfundi ngokusebenzisa izandi ezizobe umfanekiso wabantu abathandekayo nabathandanayo, oku ukuzobe ngokusebenzisa imvano-

siphelo eyonwabisayo. Umbhali utsale umdla nokhwankqiso ngemvano-siphelo ayisebenzisileyo edale isonwabiso kwivesi 13, 14, 15, 16, ngokusebenzisa isandi esithambileyo u- “v”- esicacisa umoya wovuyo olawule ngamandla ekuqaleni kwebali lothando.

### **3.7.3.2 Izifanekisozwi (Izandi ezalatha udano)**

UPahl (1967:196) unike umsebenzi wezifanekiso-zwi kwincwadi yakhe, uthi zicacisa gca umfanekiso wento ekhankanywa ngumbhali, kwakhona zicacisa gca umfanekiso wesenzo nendlela esenzeka ngayo, zikwalinganisa nesandi esenziwa yinto leyo kuthethwa ngayo ngumbhali. Umbhali uQangule naye ubonise ukuwuxhasa umbono walo mbhali, kuba izandi u “tu“ no “cwaka“ kwivesi 20 kulo mbongo zizifanekiso-zwi, ezigxininisa imeko engenantshekumo, apho kungekho mva namphambili, ngakwicala lothando lukaThandeka. Isenzo sokuthula kuka Thandeka sinxaxhe tu, kwimigudu yentshisakalo yothando lomfo wakhe olumenza abe sisiquququ. Eli soka lenza iimbalelwano ezingaphendulwayo. Ezi zifanekiso-zwi zitolike ngamazwi ambalwa ukuba uThandeka uhle nomcinga, oko kukuthi uzityeshele nezigqibo zokumanywa ngeqhina lomtshato kunye naye. Kwakhona ezi zandi zizotywe zazizifanekisozwi zicacisa utshintsho lo moya omnandi wovuyo, usiba ngumoya wosizi nodandatheko kumfo oseseluthandweni kulo mbongo.

### **3.7.3.3 Imvano-zikhamiso ezitsaliweyo eyalatha udano.**

Kwisitanza 7 kwivesi 25 umbhali ubhale wathi:

UseGo-o-li, useGo-o-li

Utsalo lwezikhamiso olungentla apha ludiza utshintsho lwexesha nemeko enkene-nkene yothando lubonakala lujika lusiba ludano nosizi. Isoka elisalindele ukuba babuye batshate. Le meko icaciswa zezi zandi ezitsaliweyo nezitsho ngentsholo elusizi, ikwatolika isingqisho esicothayo. Esi singqisho sitolika ukuphola komoya wothando ngenxa yokuba uThandeka engabhali novakala ngoku ukuba useRawutini.

Olu tsalo-zikhamiso olungoo “o” ludale imvano-zikhamiso netsala umdla kwanokuyolisa.

### **3.7.3.4 Izandi ezalatha umsindo omkhulu**

Izandi ezalatha umsindo ezizizidubuli, zifumaneka kwivesi 33, kumazwi athi: “Dumba thumba ude ugqabhuke”.

Izandi u “d” “mb” “gq”no “bh” zizandi eziquka izidubuleli ngaphandle (Pahl, 1967:273) zizizandi ezinamandla. Zitolika umoya womsindo ofana nokududuma nokugqekreza kwezulu. Zizizandi ezalatha ungquzulwano lweengcamango ezibanga umbhodamo engqondweni yalo mfo. Ezi zandi zingentla zichasene tu nomoya wothando, inzolo nobumnandi obabukho kulo mfo ngaphambili. Kwakhona ezi zandi zalatha intlungu ezotywe ngomfanekiso osisikweko u “ithumba” owalatha ingqaqambo zomphefumlo. Ezi zandi zisetyenziswe ngumbhali zilicacisa kakuhle eli bali lingabantu abathandanayo kwaye ezi zandi zenze nemeko yongcuncutheko lo mfo akuyo yacaca gca.

### **3.7.3.5 Izandi / izifanadumo ezalatha ingxolo ebumpambano (confusion)**

Kwisitanza 10 kwivesi 39 umbhali uzobe izandi ezihambelana nengxolo yezinto ezinentshukumo, ezi zandi zicacisa uphazamiseko lwengqondo, ude athi lo mfo ngamazwi akhe kuvesi 38, “ingqondo yam iyadlokova” konke oku kubangwa bubuhlungu kwaneenkumbulo anazo ngoThandeka. Umbhali uQangule uyizobe le meko yalusizi kakhulu ngezi zifanadumo zilandelayo kwesi sitanza singezantsi:

Khenkezeni zintsimbi zenkumbulo,  
Hobolozani nide nophuke.  
Mpompoza mthombo kude kulibalake.

Isifanadumo u “khencezani” sakhiwe kwisifanekiso-zwi u“khenkce” osisandi esilinganisa ingxolo yokubethwa kweentsimbi, kanti u “hobolozani” wakhiwe kwingxolo yezandi ezenziwa ngumoya okanye amawa, kanti sona isifanadumo u “mpompoza” usuka kwisifanekiso- zwi u “mpo” oyingxolo eyenziwa ngamanzi xa empontshwa okanye empompoza. Ezi zifanadumo zilatha umnqweno wale ndoda wokuba iphunyezwe, yahlukaniswe neenkumbulo enazo ngoThandeka, ukuze umphefumlo wakhe ube noxolo. Kwakhona lo mfo ufuna iintsimbi ezilumelo lwengxolo kwanomthombo weengcinga ongoThandeka uvaleke uthi cwaka kuthi tu.

## **3.7.4 Uphindaphindo**

### **3.7.4.1 Uphindaphindo lwamagama azizithethantonye:**

La magama azotywe kwivesi 33 ngolu hlobo nguQangule:

“Dumba thumba ugqabhuke”. Ithumba kakade yinto ehlala idumbile inobuhlungu. La magama u “ithumba” “dumba” no “gqabhuka” ngamagama athetha into enye. Agxigxininisa ebonisa ubuhlungu bentliziyo yesithandwa sikaThandeka obuphindaphindandenyayo.

#### **3.7.4.2 Uphindaphindo lwesakhi**

Umbhali kwisitanga 5 kwivesi 17, 18, 19, 20 no 21 usebenzise izakhi u-zi ezenza imvano-siqalo ezincede ekucaciseni nasekubetheleleni umba wethuba elide leenyanga Thandeka engabuyi. Umbhali uthi:

Zimbini zintathu ziyabuya,  
Zine zintlanu ziyahlekisa.  
Zisixhenxe zisibhozo ziyonwabisa,  
Zilithoba zilishumi tu cwaka.

Olu phindaphindo lwezi zakhi nalo lubanga umdla kulo mbongo. Lunengonyana entsholo imnandi. Kaloku uphindaphindo ludala isonwabiso nochulumanco. Impinda enje ekwezi vesi zingentla iye ibange abaphula-phuli abamamele umbongo unolu phindaphindo, baphela bechukumiseka, bathabathe inxaxheba babe yinxalenye yombongo, baqhubeke balinganise umntu owufundayo okanye umbalisi njengakwiimbali zomlomo (Okpewho, 1992: 71-76).

#### **3.7.4.3 Uphindaphindo lwezandi**

UQangule usebenzisa uphindaphindo lwezandi ezifanayo nezivakala kamnandi, kodwa zicacisa umoya wentlungu, usizi nodano olucaciswe kwivesi 30 no 31 noluzotywe ngale ndlela ilandelayo:

Intliziyo liswili,  
Ndothetha imfitshilili,

Uphindaphindo lwegama u “useGoli” lubethelela lucacisa apho uThandeka aduke khona.

#### **3.7.5 Isiphelo**

UQangule wenze uncuthu Mazangwa lombongo ubonakalise ubuncibi obuphezulu (high Art). Ugqwesile ngokusebenzisa imvano-siphelo (rhyme) ukuhombisa umbongo wakhe encede ekutolikeni intsingiselo, uvakalelo lovuyo, usizi, kwanomsindo kwiindima ngeendima zalo mbongo. Umzekelo, kwivesi 16 uthetha ngamadangatye ovuyo nemivuyo ngoNomvuyo. Kanti, kwivesi 33, 34 no 35 uthi “Dumba thumba ude ugqabhuke”, apha usebenzisa izandi

zomsindo nomlo, oku kuboniswa nangamagama akwalatha uchasano kwigama u “ithumba” (ukuquva) negama u “gqabhuka” (ukudubula). Obu bubungcibi obubonakaliswe nguQangule ekuzobeni lo mbongo, kwaye budale imifanekiso-ngqondweni eyenze idrama kulo mbongo. Umzekelo, izinto zibonakale, zithetha, zihamba, okanye zibe nentshukumo, njengalo mzekelo ungentla wesikweko, u “ithumba” nomele intlungu enkulu.

### **3.8 MFAZI WETHU – S.S.M. MEMA (1980) (ISIFAKELELO 8)**

#### **3.8.1 Isishwankathelo**

UMema ubalisa ngesiganeko esathi senzeka kwindoda enguMfene, uSigu igama, eyaphela iyitshintsha indlela yayo yokuphatha kakubi umfazi eyayimhlalele ngokumbokra ngentonga mihla le. Le ndoda ichazwa nguMema ukuba yayihamba iqhayisa ekuhlaleni ukuba izinto enazo emzini wayo zezayo nomfazi imthatha njengenye yezinto ezithengiweyo (a commodity). Loo ngcinga yayenza yenza nantoni na emfazini, icinga ukuba akukho mntu unokuyinqanda ayithethise ngezinto ezize zayo. Uluvo lwale ndoda lwenza kwalula ukudlala ngomfazi wayo. Inkosikazi yayo ebizwe ngoyise nekuthiwa “yintombi kaKhwalo”, ibunjwe nguMema njengeyona nzwakazi ibuhle bugqwesileyo elizweni, iyilulamela indoda yayo. Kodwa, endaweni yokuba income ibulele imbeko, kwakungona imhlalela ngenduku. Umbhali uchaza ukuba isikhalo sale nkosikazi sasisele sisaziwa elalini iyinto yokuhlekisa. Imkhethe njani le ndoda umfazi oyinzwakazi ijike imkhuphe iinduma imenze intlekisa? Lo inokuba ngumbuzo kaMema engqondweni yakhe, xa ebebhala lo mbongo. Wadikwa umfazi yimpatho engenasizi. Wazibona esiya kwantsonga – nyawana, oku kuthetha ekufeni. Wakudel’ukufa, kuba ngabusuku buthile, wazijula kude iingubo, wayingena ngenduku indoda yakhe akapheza. Umbhali uchaza ukuba yancama yabalekela phandle. Yangxengxeza, icel’amaxolo emfazini sel’ityiwa yingqele. Umbhali uchaza ukuba yaphela idanduluka ichaza izinto engazibuzwanga, isithi zonke izinto emzini wayo zezabo, nebhulukhwe nehempe. Yacela nokuphoselwa iingubo phandle. UMema uchaza ukuba watsho waphumla umfazi kuxhatshazo, baphela ubundlobongela endodeni. Umbhali uthi wajika wa“lityeba” uMfene.

Imfundiso: Ngobulumko bakhe uMema esebenzisa eli bali, ebonakalisa umoya wakhe nomsindo anawo wokucaphuka ngokuxhatshazwa kwabafazi ngamadoda azibona enamandla kunabafazi, nababona abantu basetyhini bengabantu ababuthathaka, bengakwazi ukuzikhusela. Ngaphandle kwamathandabuzo uMema ufundisa abantu basebuhlanti noluntu luphela ukuba kohlukwane nokuphathwa kakubi kwabafazi, kuba oku kungasitshintsha isimilo esihle somfazi ngenxa yokuphathwa kakubi ngumyeni, abe yindlobongela phofu elinganisa indoda yakhe emphatha ngobundlobongela. Okunye, uMema ulumkisa abafazi

bangahlali phantsi bathule bathi tu bayamkele yonke into kwanokuba bafanele ukuba babethwe okanye bangcungcuthekiswe emendweni, bade baphantse ukufa njengokwenzeka ku-Aisha welizwe lase-Afghan, oxatyelwe ngumyeni wakhe, nothe wamshiya ukuba afe ethafeni ngobusuku kubanda (Baker, 2010: Times August 9), kuba ebaleka impatho mbi emzini wakhe. Ngalo mzekelo weli bali lenkosikazi eyintombi kaKhwalo uMema ufundisa ecacisa ukuba nabo abafazi ngabantu, bafanele ukuphathwa ngesidima esihle nesilinganayo nesamadoda bangaphathwa ngokungathi zizinto ezingenamphumlo.

### **3.8.2. Izikweko**

#### **3.8.2.1 Umntu ngamanzi -Umntu ngamanzi endonga – Umntu ngamanzi –**

“Wazeka ubhelu olumanz’andonga” (ivesi 3)-Ngesi sikweko uMema umbumbe uNojaji wangumfanekiso wenzwakazi entle nenobuhle obugqwesileyo obunjengamanzi amahle endonga. Obu buhle balo mfazana buhlanganiswe nesimo sothando kwanobundlezana lo mfazi athe wanabo ngakumyeni ngokuthi amxolele emva kwenkulu yona inkohlakalo indoda ebiyenza kuye. Oku kuboniswe kwivesi 30 no 31.

#### **3.8.2.2 Umntu sisityalo - Umntu liyeza – “wayichila ngomchilo” - (liyeza /ngugqirha/ ixhwele)**

“Wayichila ngomchilo” — (Ivesi 20) Esi sikweko sicacisa isimo esitsha sotshintsho kwintombi kaKhwalo ebinobugwala okanye ubunkenenkene nolulamo lwegusha, obujike yasisimo sengoyama sobukhalipha ngokuthi incame izilwele izikhusele kwindoda eyibulalayo. Le nkosikazi ithe yasebenzisa iyeza indoda ibilisebenzisa kuyo. Yayitshiza, oku kukuthi yayingena ngentonga, ibuyisa izitya, iziphindezele intombi kaKhwalo. Satsho saphela tu isimo sobundlobongela sokufuna ukubulala umfazi nokutshabalalisa umzi, ikhaya labantwana babo. Esi sikweko sicacisa ukuba umfazi ube ngugqirha neyeza ekhayeni lakhe. Kwakhona, iye yafunda kumyeni indlela azilungisa ngayo izinto ekhayeni labo. Oku kuchazwa nguMema ngala mazwi alandelayo akwivesi 7:

“De wanga uliyeza ngakumbi emfazini.

Wayintyintya rhoqo loo ntombi yamaZangwa.

Esi senzo singentla senziwe yindoda kulo mfazi, nesenze ukuba nomfazi abone naye ukuba makasebenzise kwa iyeza eliyinduku elisetyenziswa kuye mihla le, uMema ubonisa ukuba abafazi bangade basoleke, benze izinto abangakhange bazicinge ngenxa yempa thombi, baze bajike basolwe bakwenza njalo, kuba isiko lesiNtu lingakhuthazi isenzo somfazi ozilwelayo

endodeni, kuba kufuneka yena anyamezele ide imbulale. Yiloo nto uShasha awacekisayo amanye amasiko esiNtu' acalula, ephakamisa ukucinezelwa kwabafazi, ude athi awananyaniso. Ubuza nokuba bona abafazi banyamezele ntoni bengawashiyi nje amadoda akhoboza impilo yawo? Ude athi, abafazi abakwiimeko ezinje ngale yomfazi oyintombi kaKhwalo bazibulalisa ngokwabo oku ukucacise kakuhle kumbongo wakhe othi: "Uzenze ngokwakho" (1998:10-11)

### **3.8.2.3 Umntu sisilwanyana sasendle**

Umntu yimfene – "Bumi ngeenyawo ubumfene" - kwivesi 12 umbhali ucacisa ukuba umfo onguMfene wajika wayimfene isilo esindlongo-ndlongo sasendle, nesidume ngenzondo, Esi sikweko sofaniso lukaSigu nemfene, siphuhlisa elubala ukuba lo mfo unguMfene ubeye abe nobulwanyana kwanobungozi kanye njengemfene. Esi sikweko sisetyenzisiweyo, siye sayicacisa gca intsingiselo yento ethethwa ngumbhali, sacacisa nentlalo ephilwe ngumfazi phantsi kobomi bogonyamelo lukaSigu.

### **3.8.3 Izandi**

#### **3.8.3.1 Izandi ezibonisa ubundlobongela nomlo**

UMema usebenzise imfano-zandi, izandi eziqinileyo ezingenathando izandi zomlo.

U-ngq, no- nq- umbhali uchaza indlela engqwabalala akhuliswe ngayo ngabazali, nakhule eyazi ebomini. UMema ucacisa kwivesi 7, ukuba wakhula "ngqongqo enqandwa ngomnquma". Ngezi zandi uMema ucacisa ukuba le ndoda into ebiyazi yintonga ingalwazi uthando. Yaza nayo yenza ubomi obungqwabalala kwimpatho-mbi emfazini, ibuyisa izixhiba. Kwakhona uMeme uphinda abonise izandi zomlo nobundlobongela ebezenziwa yindoda enkosikazini kuvesi 13 no14 uthi:

Woyiqungqutha loo mazi ide ikhohlwe nakusuka,  
Ayibhumbuthel'inaba ingenzi nelimdaka.

Izandi eziqinileyo nezobundlobongela ziphinde zaboniswa kwigama u "woyiqungqutha". Eli gama lithetha ukuqusha umntu kusetyenziswa induku. Kanti zona izandi ezalatha ugqabhuko lomsindo zizotywe zizandi ezizizidubuleli ngaphandle u"mbi" no "bh" kwigama u "woyibhumbuthela", igama elisetyenziswa xa kubhulwa umbhumbutho wengubo (The Greater Dictionary of isiXhosa, (2006:197). Ezi zandi zibonisa ukuba le nkosikazi ibunjelwe ukunyamezela intlalo enzima yokubhulwa oku kombumbutho wempahla.



### 3.8.3.2 Imfanozandi evakalisa isingqisho nentshukumo ekhawulezileyo

Imfanozandi ekwivesi (20) “Wayichila (indoda) ngomchilo wayichithela phandle“.yenza umntu asive isandi solwelo u“l” (liquid sound), esivakala endlebeni yomntu omameleyo - isandi sokuchitheka kwamanzi (iyeza), umntu echila oko kukuthi ukugxotha okanye ukudiliza ububi (The Greater Dictionary of isiXhosa, 2006:93) umchilo). Umchilo sisityalo esiliyeza nesithe sasetyenziswa yile nkosikazi iyintombi kaKhwalo, ejike yaligqirha okanye ixhwele ngoku, inyanga ububi, okanye igxotha ububi obuyihlaselayo nobuchitha umzi wayo. Imfanozandi esetyenziswe nguMema iye yagqwesa yaphumelela ekutolikweni komoya wombhali kwanentsingiselo yento ayinqandayo - ukukhalimela ububi bokuhlaselwa kwabafazi ngamadoda emakhaya, kuba becinga ukuba lisiko ukubethwa komfazi ngumyeni, akwenda.

### 3.8.3.3 Uphindaphindo

Amaga, u “vutha” negama u “ibhabhame”, la magama athetha into enye, acacisa umsindo ogqithileyo nongalawulekiyo wendoda enguSigu, okhokelele ekubethweni komfazi rhoqo.

Uphindaphindo lwesakhi, u “wa”kwiiivesi 1, 2, 3 kwisitanza 5 isifakelelo 7, obonisa imfanozandi kwakunye nemfano-siqalo. Esi sakhi siye sazoba umoya okhawulezileyo nodizwe kukukulandelelana kwezenzeko zikhatshwe yintshukumo enkulu edale imifanekisongqondweni yeliso, neyentshukumo. UMema oku ukuzobe ngolu hlobo:

Wazincam’umfazi – ayatyiswa naphezulu.

Wayikhuph’ezingubeni ngobukabadakazi

Wayichila ngomchiza wayichithela phandle.

### 3.8.3.4. Uphindaphindo lwezandi

U” q” no “ngq”, zizandi ezingqwabalala zomoya wobungxobongela nezirhabaxa zithe zasetyenziswa ukuvakalisa isandi senduku, kubethwa umntu ongumfazi. Ezi zandi zicacise zibethethelela umoya wentlalo enzima efana nesihogo somlilo ebiphilwa yinkosikazi emzini kaSigu. Ezi izandi zincede kakhulu ekutolikeni intsingiselo yalo mbongo kwanomoya womlo, ogqubayo kulo mbongo nohamba nongquzulwano kwanonxunguphalo oluthe lwagqitha ukuqonda. Noko kunjalo olungquzulwano lubambe umdla womfundi kuba uninzi lwabafundi bayayithanda idrama ekwimibongo nakuncwadi ngokunjalo.

### 3.8.3.5 Uphindaphindo lwegama uMfene

Isiqwengana sentetho esithi “bumi ngenyawo ubumfene” kwivesi 12. Esi sikweko esicacisa isimo somyeni wentombi kaKhwalo, uchazwa ngokuba wayenomsindo ongalawulekiyo ohamba nenzondo enkulu. Esi sikweko sicacisa ukuba iziduko abazinikiweyo abanye abantu ziye zinxulunyaniswe nezilo, bambi baphela befana nemikhwa yazo. UMema ulucacisa mhlophe ukuba uSigu wayeye aguquke kwisimo sobuntu, abe nomoya wobulwanyana, imfene yesehlathini, noMema ude athi “uMfene, uHlathi” kwivesi 5.

### 3.8.3.6 Isiphelo

Kulo mbongo uMema ugqwesile ngokusebenzisa ukuzoba ungquzulwano oluchukumise imizwa novakalelo losizi (izandi zobungxobongela) ngokuphatheka kakubi komfazi, intombi kaKhwalo. Kanti, novakalelo lovuyo (umfanekiso womfazi ophelileyo yintsini) ulubonakalisile, akuphumla umfazi kwimpatho engqwabalala yomyeni. Indlela uMema azisebenzise ngayo izandi ekucaciseni umongo nemfundiso ekulo mbongo, ibange lo mbongo wakwizinga eliphezulu lesiyolisi ngenxa yonxunguphalo olusetyenziswe njengesixhobo esithe sawubamba umdla womfundi. Oku kubanga ukuba ahambele phambili ukuwufunda umbongo umfundi ukuze azi ukuba siyakuba yintoni isiphelo songquzulwano olunzima oluzotywe ngumbhali kulo mbongo-mbaliso wakhe.

## 3.9 UNOZIHLWELE – P.T. MTUZE (1982) (ISIFAKELELO 9)

### 3.9.1 Isishwankathelo

Kulo mbongo umbhali uMtuzze uchaza ngomfazana owaye hlala emaphandleni. Umchaza njengomntu owayenomkhwa wokuxhomekeka kwabanye abantu ukuze enze izinto. Izigqibo neengcamango zesininzi, nendlela abenza ngayo abantu izinto yaba yeyona nto awayekholose ngayo.

UMtuzze uchaza ukuba lo mfazi wayengenakupha mntu nto engabonanga mntu umphayo. Engena kuwuvula umlomo wakhe anqande isikizi elihlayo elalini de abone abanye abantu benqanda. UMtuzze ukhalazela nokuba lo mfazana waye thanda ukuhamba neqela labanye abafazana, okanye iitshomi xa esiya emlanjeni. Kwakhona, oku kubonisa ukuba lo mfazana wayeziva ekhululekile, esonwaba akuthetha nabantu antanganye nabo, xa esiya emlanjeni. Kusenokwenzeka ukuba umlambo wawukude wabona kungcono xa ehamba nabanye abantu. Kodwa uHuna (1964: 21) noGebeda noMfihlo (1976:36) bayakuchasa oku. Banenkolo yokuba umfazi oneetshomi ulihlazo kwaye angaphelelwa ngumendo. Ngokweengcinga zabo

kufuneka umfazi asebenze njalo emzini, angalifumana thuba lakuhlobana nabantu. Oku kubonisa ngokucacileyo ukuba umfazana akwenda uphelelwa ngamalungelo akhe obuntu nokukhuluka abenako ngaphambili.

UMtuze uzekelisa ngeli balana efundisa, ecacisa nzulu ngabantu abalawulwa ngumoya wesininzi nakwizinto ongadingekiyo kuzo. Uwubona lo moya uyingozi ukwayityhefu ekuhlaleni. Ufundisa ukuba awusakhi isizwe, kuba bangabhubha abantu, bekho abantu abanalo iyeza lokubaphilisa, kodwa basuke bahambe bebuza kwabanye ukuba bancedwe na.

Kwakhona uMtuzo ukwalumkisa abantu ukuba balumke xa bethiya abantu amagama ngakumbi amabi. Ucacisa ukuba amagama amabi aye abanamathele abantu bawo, baphele besenza imikhuba emibi, kanye njengokuba lo mbhali enzile, kuba ide yangathi inkosikazi ayibumbileyo ingqondo zayo ziphungulekile okanye iheshe – heshe, yade yalahlekelwa nabubantu obu.

### **3.9.1 1 Iintsingiselo yegama elinikwe umntu wasetyhini**

Ababhali, uSatyo (1980:75-76) noRoberts (1999:55- 56) bachaza ukuba ukubunjwa kwabantu okanye abalinganiswa (characterization) kutyhilwa nayindlela ababhali ababanike ngayo amagama. Umbhali uMtuzo naye uyazi ukuba iintombi ezendayo ngokwesiko lesiXhosa zinikwa amagama amatsha emizini kwaye ziyanyanzeliswa ukuba ziwamkele. Akuvakali amadoda atshatayo enikwa amagama amatsha. Okubhaqekileyo namhlanje kukuba amagama abafazi abawanikwayo emizini ayakwazi ukubanga iintlungu okanye benziwe izinto zokuhlekisa.

Igama u “Nozihlwele” libonisa isimbo sempoxo. Ligama elikwesayo. Eli gama liqulunqwe ukuphuhlisa umxholo walo mbongo nokuxhasa uluvo lombhali ochase umoya wesininzi nakwizinto ezingalunganga. Umbuzo ngulo kutheni umbhali ekhetha umntu wasetyhini, uNozihlwele, aphinde amnike igama lempoxo, amenze athwale bonke ububi obufumaneka kuzo zombini izini? Umzekelo, banininzi abantu basebuhlanti abanomoya wesininzi ekuhlaleni kanye ngokufanayo nabafazi. Esi senzo singqina okuthethwa nguRoberts (1999:290) okuchasayo okwenziwa koocalanye kwabafazi luninzi lwabantu abangamadoda kuncwadi lwabo olupapashiweyo, nabathi bajongelise abantu basetyhini phantsi ngokuthi babumbe bebayamanisa nezenzo zobubi kwanobumnyama. Yena uSinxo wenze into emangalisayo. Uye wanxaxha kuluvo olukhankanywa nguRoberts apha ngentla kuba yena kwisifakelelo 5 uthethe wabumba umntu oyindoda inkosi uKama wamenza umntu wezenzo

zobumnyama waza umfazi wakhe uNongwane intombi kankosi uNgqika wamenza wamela ukukhanya okumele imisebenzi emihle yenkqubela phambili uthando kwanoxolo.

Uthiyo lomfazi uNozihlwele ngagama elimbhijela ngobubi kuhambelana nokukhalaza kukaNyembezi (1984:112) nakuHermanson (1995: 72), okhalazele uVilakazi umbhali mibongo kwisiZulu othiye ukufa – ububi, wakunika igama lomfazi kwaneempawu zomfazi wathi ngu “Nokufa”. UNyembezi akasamkelanga isenzo sikaVilakazi tu kuba umisa uluvo lokuba abafazi kuMazulu bafaniswa neentyatyambo. Kanti noHoza (1999:107) ungqinela uNyembezi, uchaza ukuba uJolobe kumbongo wakhe uNomhi ufanisa umntu ongumfazi neentyatyambo, umzekelo inyiba, kwanobunyulu beenkwenkwezi eziqaqambileyo, oku kucacisa ubuhle obugqwesileyo obungenambaliso obuthi bufumaneke kubafazi. Isithethe sokwayanyaniswa kwezikweko zezinto ezimbi nabafazi sikwachaswe kakhulu nangababhali ooEllman, Millet, noGreer kuBenstock (2002:154-155) nabo bangqinelene noRoberts (ibid.), siphela uqhuba athi kufuneka uncwadi lwesimbo sakudala, sobhalo ngezinto ezingeyonyaniso ngabafazi, nesiphembelela ingcinezelo, echasene nenkululeko nokuphathwa kwabafazi ngesidima esinye, sitshintshe, kungakhuthazwa ukutyabekwa kwabafazi ngemikhwa engalunga. Kwakhona okuthethwa nguRoberts kuyinyaniso, kuba abanye abantu ekuhlaleni bayazikholelwa izinto ezimbi ezityabekwa abafazi kuba bedalwe bengabafazi, njengokwenzeke kuNozihlwele kwisifakelelo, 9.

USchostein-Pinnock (1988:15-16) naye uchaza ukuba abafazana banikwa amagama abonisa iminqweno yabayeni nabantu bomzi. Uqhuba athi, umfazana othile unikwe igama elinguNofence (uthango) nguninazala wakhe, ngomnqweno wokuba aze ambiyele kwikhaya afikele kulo. Kanti uMbovane (1996:70-71) naye uthi abantu bakhe banikwe amagama abonisa ukucabela, ukukweswa. Umzekelo “Nomlenzana” no”Noncedantoni” Amanye amagama amnandi kanti amanye anika iingxaki kubantu bawo. Umzekelo, onikwe nguSomana noDudumashe – Luthango, (2002:36-37) ucacisa nqo into ethethwa ngababhali apha ngentla, bachaza ukuba kumbongo u “Igama lomfazi”, apho umfazana ofikayo emzini ethe wathiywa igama kabuhlungu, xa ebeyalwa ngabantu bomzi exelwa ngemisebenzi emikhulu, emncinci, azakufuneka eyenzile. Uyalwe ngethoni erhabaxa engenathando nemasikizi, nengenza afune ukubaleka. Abayali baqhuba bathi:

Mamela kenina wabantu,

Uzakusingatha abantu,

Uzakuncancisa abantu

(Baqhuba bathi kwisitanza sokugqibela salo mbongo)

UnguNobantu...

Unomtshiso utshisiwe,

Loo nombolo sisigxina,

Yincwadi enyathelisiweyo

Lo mfazana uyalwayo uxelelwa ngemitshiso, efaniswa nenkomo. Yinkomo yodwa kaloku ephawulwayo, netshiswa kabuhlungu ngentsimbi ebomvu efakwe emlilweni, nethi emva koko ibekwe esikhumbeni sayo ibomvu injalo, size eso senzo siyenze igxwale. Kwangokunjalo noNozihlwele uthe wenziwa wangosolekayo ngegama abunjwe ngalo nelithe lamtshintsha ingqondo nobuntu bakhe, wada wafana nomntu ongqondo zingabambi kakuhle.

### **3.9.2 Izikweko**

#### **3.9.2 1 Umntu zizihlwele**

Igama u"Nozihlwele" likwaligama elikwesayo nelinokubhekiswa kumntu othanda iitshomi nolawulwa ngomoya wazo. Umzekelo, kwaXhosa umntu onebatha kwinto ethile ebeye anikwe igama elihambelana nesimo sezenzo zakhe. Umzekelo, umntu ongawonqeniyo umlo nowuthandayo bekuye kuthiwe nguNtlokwana. Esi sikweko siwucacisa ngakumbi umxholo walo mbongo osekelwe kwisimo salo mfazana kwanegama kanti izenzeko okanye kulo mbongo zijekelezana negama lakhe.

#### **3.9.3 Izandi**

Izandi zamagama abanga impinda-mqolo kwiivesi zokugqibela kwisitanza 1, 4, no 6 kwisifakelelo 8 zidala ingonyana engathi yikhorasi okanye impinda-mqolo. Umzekelo, umbhali ubhala athi:

Ekholwa zizihlwele (kwisitanza 1 ivesi 3)

Ejonge izihlwele (kwisitanza 4 ivesi 3)

De kuthethe izihlwele (kwisitanza 6 ivesi 3)

Le mpinda-mqolo ikwezi zitanza zingentla, itsala umdla omkhulu kuba ezi zandi zayayolisa, zikhumbuza imihobe yabantwana abasaqalayo enezandi ezilungiselelwe ukuyolisa nokubethelelela imfundiso ethile. Kwakhona le mpinda-mqolo yenze umongo nentsingiselo yento ethethwa ngumbhali yaqondakala.

### **3.9.4 Uphindaphinda**

#### **3.9.4.1 Uphindaphindo lwamagama azizithethantonye**

Amagama angala: isininzi, igquba, izihlwele neetshomi – ngamagama athetha into enye. Achongwe ngumbhali ukubethelela uluvo lwakhe oluchasa “umoya wesininzi”, (kwiivesi 11, 12 no 17) okanye intando yesininzi ayibona ingabulalisa abantu abadinga uncedo kuba isininzi sisala ukuba bancedwe. Kwakhona olu phindaphindo lwala magama angentla apha lwenziwa ngumbhali ngabom, kuba egxininisa isimo esibi nasizobe ngemifanekiso-ngqondweni yeliso, kuba umntu utsho abone abafazi abahamba beligquba, besenza into elihlazo ngokwesiko lesiXhosa, elibonakala liqhobosha ubuhlobo, nobubudlelwane “babafazi” kunye nabanye abantu ngakumbi kubafazi abasandul’ukwenda (Reaske,1966:66). Olu luvo luphakanyiswa nguHuna (1964:21) engqinelwa nguMema (1980: 31), ukuba umfazana oneetshomi akafunwa emzini kuba kufuneka azigcine exakekile ngalo lonke ixesha yimisebenzi yekhaya.

#### **3.9.4.2 Uphindaphindo lwesakhi**

Uphindo lwegama u “waye”, kuzo zonke izitanza kulo mbongo litsale umdla lichukumisa ingqongo yomfundi, limenza acinge. Eli gama lalathe izihlandlo ezahluka-hlukeneyo zezenzeko apho le nkosikazi yayinako ukuzenzela ezayo izigqibo kodwa yakhetha ukuxhomekeka kwizimvo zesininzi.

#### **3.9.4.3 Uphindaphindo lwegama ‘uNozihlwele’**

Igama “uNozihlwele” kwivesi 1 no 7, liphindaphindiwe kulo mbongo. Libonisa ukuba umntu oyintloko nokuthethwa ngaye apha kulo mbongo nguNozihlwele.

### **3.9.5 Isiphelo**

Umbhali uMtuzo uphumelele ngesixhobo sakhe sokusebenzisa uphindaphindo, oluboniswe kwezi ziqwengana zentetho zilandelayo: umzekelo, “Ekholwa zizihlwele”, “Ejonge izihlwele”, “De kuthethe izihlwele”. Olu phindaphindo luwuphakamisile lo mbongo. Iwawenza wayinto enye ebumbeneyo, ludale uqhagamshelwano lomcabango umbhali athetha ngawo, ludibanisa nezitanza.

Kwakhona olu phindaphindo lulola iingqondo zabantu zizigqale izinto ezenzeka ekuhlaleni ngeliso elibanzi. Umntu utsho abenemifanekiso-ngqondweni emikhulu yeliso, abone inginginya yezihlwele nokuxozela kwamazwi abantu kwiingxoxo zabantu ekuhlaleni.

Kwakhona kwangophindaphinda lwamagama azizithethanto-nye nezicacisa iinkitha yabantu, umbhali uwudandalazisile ngokuphandle umoya wakhe wokuwuthiya umoya wentando yesininzi waku setyenziswa kuyo yonke into .

### **3.10 UTHANDIWE – L.S. NGCANGATA (1986) (ISIFAKELELO 10)**

#### **3.10.1 Isishwankathelo**

Igama ebunjwe ngalo nguNgcangata le inzwakazi uThandiwe, lifana twatse nesimo sayo kwanobubele bayo. Oku kwenza kucace gca ukuba ibe ngo “thandiweyo“ kwikhaya layo nakwiningqi ehlala kuyo. UNgcangata unike uThandiwe ezi mpawu zilandelayo zobuhle bangaphandle abunjwe ngabo, uthi: uyintyatyambo engabuniyo, emehlo aqaqambileyo, esithomo side, encumo luphahlwe zizinxonxo, nesikhumba esimpuluswa, kwanelizwi elimyoli. Kanti kubuhle bangaphakathi nobuquka isimilo, uNgcangata ubalula ukuba unobubele nakwiimbedlenge ekwasisiquququ esingadinwayo nokuba sesilambile. Kwakhona kuchazwa ukuba ngumntu owonwabileyo, noliqhayiya kubazali bakhe nakubantakwabo. Umbhali uphinda akhankanye ukuba, uThandiwe unesidima, imbeko, ukwahlonitshiwe elizweni. Lo mbhali ukwambona eusulungeke ndawo-zonke, nezenzo zakhe zimsulwa, eyihloniphile nendalo.

UNgcangata ufundisa isizwe ngakumbi ulutsha olungamantombazana neentombi ngokubaluleka nokuxabiseka kwazo. Ucacisa ukuba baziintyatyambo zamakhaya apho zizalwa khona. Kanti zikwazizo neentyatyambo zesizwe sazo. ULuwaca noQamata (1992:57) baxhasa inyaniso ethethwa nguNgcangata bongeza bechaza ukuba iintombi ziliqhayiya lelizwe liphela, kwanesihombo nezithsaba zesizwe sazo. UNgcangata ukhankanya nokuba bonk’ubuhle bunikwe zona, kwaye ziyintsikelelo, kuba zibanga uthando, uqhuba athi, kwanobubele buthi buzalwe kwakubakho iintombi. UMbovane (1984:18) waleka umsundulo, ufundisa abantu ukuba ikhaya elinentombi lihlonitshiwe luluntu, kuba ngenye imini koze kuvel’ubulawo. Kanti uLuwaca noQamata bayamxhasa uMbovane noNgcangata apha ngentla, bongeza befundisa nale nyaniso yokukuba abantu balindele okuhle nokulungileyo kwiintombi, kuba zinjengeentyatyambo ezintle zendalo, ezibanga uthando nemigcobo eluntwini. Umbovane, kwakhona uqhuba anike olwakhe uluvo esazisa ukuba intombi, i “ligqabi eliluhlaza elingafanele kubuna, kuba othe walibunisa ubukhuphile ubuntombi. Kuba iyintyatyambo efanele ukuvelisa imbewu ngemvume yabazali, nangokukhululekileyo” (ibid.). UNgcangata wongeza acacise ukuba kulindeke izinto ezilungileyo kwiintombi, ezizezi: ububele, ucoceko, nenkuthalo. Kwakhona lo mbhali uzibona intombi zikukhanya, zizibane ezikhanyisayo emakhaya nasesizweni. Olu luvo lukaNgcangata lungqinwa nguCixous kuMoi

othi, “a woman is the source of life power and energy” (1985:105). Le nkcazo inikwa ngulo mbhali ungumfazi icacisa ukuba abantu basetyhini kuqkwa iintombi, balilanga elinika ubomi. UMphahlele naye uyongeza exhasa uluvo lukaCixous, ufundisa ngexabiso lentombi uchaza ukuba kubeSuthu baseNtla, intombi inikwe isikweko esinamandla, kuthiwa li “selwa” (calabash). Lo mbhali uchaza ukuba abeSuthu balibona iselwa lilihle ligudile, kwaye kufunyanwa ukutya, namanzi nezinto ezintle kulo. Uqhuba athi, iselwa kulula ukuba liqhekeke, kodwa noko kunjalo linika impilo, oku ukucacisa ngala mazwi akhe athi, “a woman is a giver of good things, a source of nourishment, her body is a home of a new life” (1999:28). Ngoko ke imfundiso kaNgcangata engobuhle, nokuxabiseka komntu wasetyhini oyintombazana okanye oyintombi, nayibonise ngokubumba kwakhe uNonzwakazi, iyeyaphumelela kuba nanku uMphahlele ecacisa nexabiso layo ebonisa nokubaluleka kokhuseleko lwentombazana okanye intombi .

### **3.10.1.1 Intsingiselo yegama elinikwe umntu wasetyhini**

UThandiwe: UThandiwe ulibhongo kwikhaya lakhe. Kanti nabahlali bancoma ububele bakhe bobundlezana nakwiimbedlenge. Ukuthandwa kukaThandiwe ngabantu kutolika ukuba ulilandele igama lakhe ungothandiweyo kwaye naye ethandeka ngenxa yobuhle nangesimilo sakhe. UMbovane uthi amagama ayakwazi ukubonisa iminqweno, ukuyolisa nemibulelo kuThixo (1996:70-74). Oku kuyangqineka kuba nguNgcangata uchaza ukuba uThandiwe uliqhayiya kubazali ulufezo lweminqweno yabo. Umbhali uthi, kwanabantakwabo bakholise ngaye. Umbhali uvakalisa ukuba uyalwazi uvakalelo kwaneengcinga zabantu bakuloThandiwe. Le nkcazo kaNgcangata idiza kanye le nto ikhankanywa nguZulu (1999:7) othi umbhali obalisayo nozaziyo iingcinga zabantu, novakalelo lwabo, ngumbhali ophilayo (an omniscient reliable narrator- focaliser), kuba akangombalisi nje uyazazi nezinto ezibachukumisayo abalinganiswa athetha ngabo kwaneengcinga zabo. UZulu uqhuba athi umbalisi onjalo wenza umdla kuba into ayithethayo iyakholeleka kanye njengokuba enzile uNgcangata kulo mbongo.

### **3.10.2 Izikweko**

UThandiwe ubunjwe ngezi zikweko zilandelayo:

#### **3.10.2.1 Umntu sisityalo - Umntu yintyatyambo**

UNgcangata uchaza ukuba uThandiwe “yintyatyambo etyatyambileyo yehlobo engabuniyo” (Ivesi no2). Ngesi sikweko “intyantyambo” umbhali ucacisa ukuba uThandiwe unobuhle obugqwesileyo. Mhle wade wayintyatyambo uqobo. Oku kungqinwa lulusu lwakhe



olumpuluswa oku kwamagqabi eentyatyambo. Ivumba lakhe elimnandi nalo lifana nelentyatyambo enuka kamnandi, kwaye likwamele imisebenzi emihle kowabo nakubantu bebonke ekuhlaleni (kuvesi 25).

### **3.10.2.2 Umntu sisityalo -Umntu lubobo**

“Unamehlo abukhali ngokobobo” (Ivesi 3) - Esi sikweko sicacisa ukuba uThandiwe lo, unobuhle obungaqhelekanga, kuba uchazwa njengentombi enamehlo agqobhozelayo xa ejonge umntu. Loo nto ingabanga lowo ujongiweyo angazinzi ncam.

### **3.10.2.3 Umntu sisityalo- Umntu yintsika**

Unoluthi olude okwentsika- ivesi 4 - Esi sikweko sicacisa indlela abunjwe ngayo, singokumila komzimba kaThandiwe. Umbhali usinika umfanekiso omhle wentombi enomzimba olinganayo nothe ncothu, nodala umfaneleko empahleni. Kodwa singatsho kwakhona ukuba uNgcangatha ububaxile ubude bale nzwakazi, kuba elincoko, ethanda ukubulala abafundi bakhe ngentsini. Eneneni, kunqabile ukubona intombi enobude obungangobentsika ngokungathi bubude obufana nobantsomini.

### **3.10.2.4 Umntu ngamanzi - ngamanzi (endonga) ivesi 1.**

Umbhali kwivesi 1, ucacisa ukuba esi sikweko, “amanzi endonga” sicacisa gca indlela obucikizwe ngayo ubuhle bukaThandiwe.

### **3.10.3 Izandi**

Iimfano-zandi zalatha umoya woxolo nenzolo ebunjwe ngazo le ntokazi, kwanomoya omhle wesandi sengoma emnandi. Ezi zandi ngu “ph” no“l” zitolika ilizwi elipholileyo likaThandiwe ilizwi lomlonji otsho ngengoma emnandi xa ecula. UHiraga (2005:132) naye uchaza ukuba isandi sesilalazi sisandi esiyanyaniswa nesandi sengoma nomoya wobumnandi woxolo. Ezi zandi zifumaneka kwivesi 21 no 23:

Kuloo mlomo mhle kunene

Uncuthu lwengoma luphuma lupholile

Elo lizwi lisoloko liyolile

Ezi zandi zingentla zichukumisa umifanekiso-ngqondweni etsho umntu abone umfanekiso wentombi entle, nechukumisa uvakelo lovuyo.

### **3.10.4 Uphindaphindo**

#### **3.10.4.1 Izithethantonye:**

Amagama athetha into enye aphindaphindiweyo, agxininisa indidi zobuhle abunjwe ngazo uThandiwe nguNgcangata. La magama ngala: yintyatyambo, yinzwakazi.

#### **3.10.4.2 Uphindaphindo lwesakhi**

Igama u “yi” osisakhi sibanjalo uphindaphindwe amaxesha amaninzi ekuqaleni kwezitanza zalo mbongo udala isandi esisibungomarha nesimnandi singqinelana nomxholo engentombi ebanga ulonwabo ebantwini. Uphindaphindo lwesi sakhi u “yi” ubebethelela uncomo nombulelo ngokuzalwa kwale nzwakazi ezithandayo, nenobuntu neyindlezana

#### **3.10.4.3 Uphindaphindo lwezandi**

Imvano siqalo ebonakaliswa ligama u “yi” ophindaphindiweyo (kwivesi 1 kwisitanza 3) nakwi (kwivesi 1 kwisitanza 5) ubanga isiyolisi esidala umdla nomoya wovuyo kulo mbongo.. Kwakhona le mvano-siqalo

Kwakhona le mvano-siqalo ibangwa ligama u “yi” idala impinda-mqolo esebenze ukudala uqhagamshelwana lwesitanza kwesinye isitanza. Olu qhagamshelwano lube luncedo, kuba lwenze lo mbongo wayinto enye ebumbeneyo. Kwakhona eli gama u “yi” ucacisa ukuba owona mxholo uphambili kulo mbongo bubuhle bukaThandiwe obuphum’izandla. Obu buhle buzotywe kwezi vesi zilandelayo ngolu hlobo:

Yintyatyambo etyatyambileyo. (Kwivesi 1 kwisitanza 1)

Yinzwakaz’ebuso bumpuluswa (kwivesi 1 kwisitanza 3)

Yintombi esisiququ emsebenzini (kwivesi yokuqala kwisitanza 4)

Yintomb’okuhleka nokulila (kwivesi 1 kwisitanza 5)

#### **3.10.4.4 Uphindaphindo lwamagama**

Igama u “yintombi uphinda phindiwe kwizitanza 2, ivesi 4, nesitanza 5 ivesi 1. Kanti lona igama u “inzwakazi uphindwe ekuqaleni kwesitanza 2, isitanza 7 ivesi 3, nesitanza 8 ivesi ye 4 kwisifakelelo 7. Esi simbo sokuphindaphindwa kwala magama akhankanyiweyo sidale impinda-mqolo njengokuba kukhankanyiwe apha ngentla, olu phinda-phindo lwala magama lubanga uchulumanco, oko kukuthi umoya wovuyo kuba uNgcangata ukwenze oku ngoku

ngathi uyayibonga le nzwakazi, edandalazisa ngokuphandle ngendlela aphantlwe ngayo yile ntombi. ebanga ubumnandi ubumnandi emoyeni wakhe.

### **3.10.5 Isiphelo**

UNgcangata uphumelele ekuzobeni imifanekiso-ngqondweni yeliso ngemifanekiso emihle yovuyo ngezafobe azidalileyo. Umzekelo, “Yintyatyambo engabuniyo”. Ukwasebenzise nezifaniso ezibulala umntu ngentsini ngakumbi xa esithi uThandiwe “unolithe olude okwentsika”, kwana “mehlo abukhali okobobo”. Ezi zafobe zibange uvuyo kuba umbhali uNgcangata usebenzise isimbo sobabazo okanye ugqithiso etsala umdla wabafundi bombongo wakhe ebonwabisa ebanga nokuba bayithande imibongo. Kanjalo ngesimbo sakhe sokubhala lo mbhali ubonise ukuba kuninzi umntu anokufunda kwimibongo, umzekelo, ulwazi olwakhayo umzekelo uThandiwe ube yintombi eyinkokheli nengumzekelo ekhayeni lakhe nasekuhlaleni (role model) kwanezinto ezonwabisa kanjalo. Umzekelo, lonke uninzi lwabantu luyazi ukuba ayikho intyatyambo engabuniyo emhlabeni, engabuniyo yeye “plastikhi”. Kwakhona amehlo kaThandiwe abukhali okwameva, lugqithiso olubonisa umoya okhululekileyo wombhali kulo mbongo.

## **3.11 UMFAZI ONGENANDODA – N.T. NDLAZULWANA (1986) (ISIFAKELELO 11)**

### **3.11.1 Isishwankathelo**

Kulo mbongo umbhali unika umfanekiso womama oyedwa ongaxelwanga igama lakhe. Kubonakala ukuba le nkosikazi yakhe yaseluthandweni, lwaza olothanda lwakhokelela emtshatweni. Kuchazwa ukuba iingxabano zabantu abatshatileyo zazibakho kwaye usazikhumbula, nongona ngoku eshiyeke yedwa. Kuchazwa ukuba ulonwabo kuye lunqabe okwezinyo lenkuku. Ukuduka kwendoda akuchazwanga nokuba yabhubha okanye ife ithwele umnqwazi oko kukuthi isekho isaphila kodwa ayisayinanzanga intsapho yayo. Ubomi balo mfazi bugwele iintsizi nentlupheko eziquka: ukungabi namkhuseli. Abahlali bamtyhola ngezityholo zobugqwirha, ubuxoki kwaneenkuku. Kuchazwa nokuba izigulo zabantwana, nezikhalo zabo nazo ziyayophula impilo yakhe. UNdlazulwana uchaza ukuba okona kumenza angonwabi gqitha ngumbuzo alala enawo, wokuba abantwana bakhe bovuka batye ntoni, balele betye ntoni na. Le yimibuzo engena mpendulo kuye. Olunye uxanduva ajongene nalo ngokumandla yingqeqesho, imfundo, kwanokhuseleko lwabantwana bakhe, nokuba lukwaxhomekeke kuye, kuba nguyeyi umkhomba-ndlela wendlela elungileyo, nokuba kulindeleke ukuba abengumzekelo omhle kubantwana bakhe.

Imfundiso: Ngalo mbongo, uNdlazulwana ufundisa isizwe ukuba sivelane nabahlolokazi kwakunye noomama abakhulisa iintsana bebodwa, ngakumbi abahluphekayo kuba impilo kwanentlalo yabo yenzima kakhulu. Umbhali uchaza nokuba oomama ababodwa base sichengeni sokuba ngamaxhoba okuhlukunyezwa ngabanye abantu ekuhlaleni. Lo mbhali ukhankanya ukuba maxa wambi bathi bavuyelelwe okanye baxhatshazwe ngabanye abantu ekuhlaleni kuba bebabona bebodwa bengenabakhuseli. UNdlazulwana uhlaba ikhwelo lokuba aba mama baxatyiswe kuboniswe inceba kubo, bakhuselwe nakwizenzo zobundlobongela ezenziwe kwimizi nakwiintsapho zabafazi ababodwa. UNdlazulwana uhlaba ikhwelo echukumisa urhulumente noluntu ngokubanzi ukuba lunike iinkonzo zoncedo kula makhaya n okuba aba mama baphathwe kakuhle.

### **3.11.2 Izikweko**

#### **3.11.2 1 Izikweko “Nyawana zinebatha”**

Isikweko esikwabonakala sikwasisimntwiso - sisetyenziswe ngamandla kulo mbongo. Isimntwiso sinike idrama, senze isonwabiso ngenxa yendlela esicacise ngayo ingxam nento eqhubekayo, nethethwa kulo mbongo. Senza into icace gca. UNdlazulwana usibonise esi sikweko sisisimntwiso ngolu hlobo lulandelayo, umzekelo:

“Nyawana zinebatha”, kwivesi 24, naso esi sikweko, sicacisa ngabantwana abaqalisa ukuphuma endleleni eyiyo bengena kwimikhutyana engamkelekanga kwingqeqesho elindelekileyo ekhayeni.

#### **3.11.2.2 “Zandlana zonayo”, “Miphefumlwana esasaqingqayo”, “Miphefumlo engcwele”**

Isikweko u “Zandlana zonayo” esikwivesi 23 sicacisa gca ngabantwanana abancinane abathi benze izinto eziphuma emgaqweni besona.

“Miphefumlwana esasaqingqayo”, kwivesi 25, ne “miphefumlo engcwele”, kwivesi 26, ezi zikweko, zimele abantwana abasakhulayo nabaziimveku okanye abasesebeleni, abangakwaziyo ukwahlula into elungileyo kwengalunganga. Ezi zikweko zikwaquka nabantwana abaxhomekeke kunina ngokhuseleko kwinto yonke. Kungoko umbhali echaza ukuba lo mama akanalo nexesha lakuya kuphumla nabanye oomama kuba ixesha lakhe lithatyathwa zizidingo zabantwana.

“Nguy’umalathisi”, kwivesi 28, naso esi sikweko sicacisa ukuba lo mama nguye umama notata, ungumzali nomkhomba - ndlela elungileyo nemakuhanjwe ngayo kwikhaya lakhe.

### **3.11.3 Izandi**

Ingonyana eyenziwa luphindaphindo lwemfano zandi eyenziwa ngu “ziza” osesazulwini kwiivesi 2, 3 no 4 kwisitanza 1, ibanga umdla nesiyolisi kulo mbongo. Ezi zandi zitolika ukugxalathelana kweengxaki neenzingo ngaxesha nye, ebomini bale nkosikazi. Kwakhona esi sandi u “ziza” ubanga isingqisho esikhawulezileyo, nesitolika isandi sesantya sokugaleleka kweenkathazo ngesiquphe zingenasiqabu, ngaxeshanye. Esi sandi sikwanyusa umxhelo novakalelo oluphezulu losizi, lucacisa into ethethwa ngumbhali othi iingxaki ziyayikhoboza ngenene impilo yalo mama. Lo mbono wokugxalathelana kweengxaki uNdlazulwana uwuzobe ngolu hlobo lulandelayo:

Iingxaki ziza zingumdolomba  
Iintshaba ziza zingumbhodamo  
Izilingo ziza zimsuluza

### **3.11.4 Uphindaphindo**

#### **3.11.4.1 Uphindaphindo lwamagama athetha into enye:**

Amagama- u “abafazi” “noomama” kwisitanza 4- abethelela eqaqambisa umxholo walo mbongo, ukuba ngumbongo ongomntu ongumama.

#### **3.11.4.2 Uphindaphindo lwesakhi**

U“zi”osi sakhi, esizoba ubuninzi bezinto ezinzima eziphindaphindiweyo, ezenzeka kumzi wale nkosikazi, ziquka izigulo zabantwana ezithe zathabatha ulonwabo awayenalo phambi kokuba abenentlaninge yabantwana. Ezi zinto uNdlazulwana uzidwelise kwivesi 5 no 6, ngolu hlobo lulandelayo:

Zikhalo nezijwili zabantwana  
Zimkhumbuz’ulonwabo lwantlangxolo.

Olu phindaphindo lwesi sakhi sikhankanywe ngentla apha lwenze wabonakale gca umfanekiso weendidi zeengxaki umama oyed ongumntu ongumama wa ajongana nazo mihla le ekukhuliseni abantwana ekhayeni lakhe. UNdlazulwana ongumbhali ongumama wenze into

entle watyhilela isizwe ngokusixhobisa ngolwazi, ukuba sazi ngempilo engelula abathi abantu abangoomama bazi bone bekuyo ngamanye amaxesha kuba bedalwe bangabafazi.

### **3.11.4.3 Uphindaphindo lweziqwengana zamagama**

Uphindaphindo lweziqwengana zamagama kwisitanza 4 lubonakaliswe ngumbhali kwivesi 15 no 16 xa esithi:

Zonke ezo zinto zezomzuzwana,

Zonke ezo zinto zezephanyazo.

Olu uphindaphindo lweziqwengana zamagama, umbhali ulusebenzise ukugxininisa ukuxakaniseka komama oyedwa ekukhuliseni abantwana, ngokokude angabinaxesha lokonwaba nokujonga ezakhe izidingo.

### **3.11.4.4 Uphindaphindo lwemibuzo buciko**

Uphindaphindo lwemibuzo buciko kwisitanza 5 kwivesi 19 no 20 ludizwe ngumbhali ngale ndlela ilandelayo:

“Kuya kulalwa kudliwe ntoni namahlanje?”

“Kuya kuvukwa kutyiwe ntoni kusasa?”

Olu phindaphindo lwemibuzo buciko lungentla, lungundoqo othwele ukuphefumla kwalo mbongo. Lutyhila ngokucacileyo ixhala nobugxwayiba obusuke bayimpilo yalo mama imihla nezolo, kuba engazi ukuba kootyiwa ntoni ngabantwana bakhe.

### **3.11.5 Isiphelo**

Iyancomeka inkathalo negalelo lombhali uNdlazulwana othe wavula umlomo, walilizwi labantu basetyhini abangoomama ababodwa, nabathi amaxesha amaninzi bangakhuseleki, bangaxabiseki ekuhlaleni kwaneentsapho zabo ngesizathu sokuba bebodwa. Lo mbongo uquka nabahlolokazi noomakhulu, abathi bashiyeke bodwa bekhulisa abazukulwana beentombi noonyana babo kumakhaya abo. UNdlazulwana ucacisa ukuba oomama nganoozala ababeleka bancancise amadoda nabafazi, bangoonzala besizwe nokuba bazikhulisa bebodwa. Ucacisa ngalo mbongo ukuba kunyanzelekile ukuba bahlonelwe sisizwe. Kwakhona umbhali uchaza ukuba oomama ababodwa noko benoxanduva olunjalo olukhulu, ngamanye amaxesha benzakaliswa baphathwe kabuhlungu ngabanye abantu ekuhlaleni kudityaniswe neentsana zabo, bacingelwa ngezenzo ezimbi nobugqwirha.

UNdlazulwana ngalo mbongo ufundisa uluntu ngokuxabiseka kwaba mama babodwa nomsebenzi omkhulu abawenzayo esizweni, kuba nabo banegalelo elihle ekuphakanyisweni kwaso. Umzekelo bayakwazi ukwenza izinto ezinkulu ezibukwayo ngomonde wothando lwabantwana babo, bavelise iinkokheli zesizwe, oogqirha bezempilo nabemfundo, bavelisa nabefundisi, ootitshala, amagqwetha, iinjinieli, neengcaphephe kwezorhwebo, kwanamajoni okhuselo lwesizwe bebodwa benjalo. Umbhali uNdlazulwana ufundisa ukuba bonke abemi boMzantsi Afrika, kuqukwa noomama ababodwa, balixabiso elikhulu, kwaye kufuneka baphathwe ngokulinganayo nangesidima esinye nangembeko.

### **3.12 ITSHAWEKAZI ELIHLE – S. RAMNwana KUMOROPA (1995) (ISIFAKELELO 12)**

#### **3.12.1 Isishwankathelo:**

Lo ngumbongo nkcazo obonga ubuhle bentombi eyinzwakazi egama layo lokuzalwa nguSylvia nenguNondwe igama ebongwa ngalo ngumbhali. Le ntombi nguMamTshawe isiduko sayo, naye umbhali ukwambiza “ITshawekazi” Esi siduko enikwe sona sichukumisa iingcinga neenkumbulo zokuba kanene injojeli yembongi uJolobe (1936:27) nayo ithethile ngeTshawekazi leentyatyambo “inyibiba” ayibona yena ingukumkanikazi wezityalo. Umbhali Ramncwana uyibumbe wayifanisa le nzwakazi nobuhle obuphezulu beentaka ezaziwayo nezibalasele ngobuhle obugqithisileyo. Utsho akhankanye iintaka oothekwana, iintakazana, nendwe. Uphinde wamfanisa uNondwe kwanemithi yeepesika, ecacisa ubuhle obungaqhelekanga, nobongezelwe kukubokuqhama kwamashiya akhe. Umbhali uchaza ukuba ubuhle bukaNondwe bamgubungela bamongamela, kangangokuba wazimisela ukuba azibike kuye acela uthando lokuba abengumhlobo wakhe naphakade, kodwa ubuye nembande yesikhova, kodwa akapheza ukuzingisa, wade waphumelela.

Imfundiso: URamncwana unika ulwazi lokuba iinzwakazi zeentombi ezingabantu basetyhini ziyimbangi yokudaleka kothando. Zikwayimbangi yokudaleka kobuhlobo nobudlelwane babantu kwanokwanda kwesizwe. Kwakhona umbhali ungqina ukuba abantu basetyhini babonwa befana nqwa nobuhle bendalo. Kwaye abantu basetyhini bakwazizihombiso zomhlaba nelizwe, kuba uRamncwana ucacisa ukuba ubuhle bazo bunomtsalane nombizane nakumlisela. Kanye njengeenyosi neentaka ezitsalwa ngamandla emagqabi amahle eentyatyambo, naye lo mbhali wathi waphandlwa kanobom bubuhle benzwakazi athi, xa eyibiza nguNondwe. Ngalo mbongo unguNondwe umbhali ufundisa nokuba abantu bayinxenye yendalo (Reaske, 1966:60). Ubonisa ukuba bukho ubudlelwane phakathi kwabantu kunye neentaka, izityalo (imithi) kwanezilo. Ngenye indlela, ucacisa ukuba

kufanelekile ukuba indalo xa iyonke ikhuselwe kuba ingekho ilizwe lingangumqwebedu - apho kungekho luyolo, nakuhleka, nakuqamba, nangoma. Ilizwe apho kungekho kukhanya, nazintyatyambo, nazintaka nazilo.

### **3.12.2 Intsingiselo yegama elinikwe umntu wasetyhini**

URamncwana uchaze ukuba igama u’Nondwe’ okumbongo ‘iTshawekazi elihle’ lelona lithandiweyo ngumbhali ngaphezu kweli lithi uSylvia. Eli gama umbhali ayibumbe ngalo le nzwakazi ulisebenzise ekuyibongeni nasekuyiteketiseni le ntombi ayithandayo.. Igama uNondwe liyifanisa le ntombi nqwa nentaka entle ngokugqithisileyo, ‘indwe’. UNdimande noHlongwa (2005:77) bathi abantu bakhe banikwa amagama aziziteketiso ezinje ngezilo okanye iintaka, kanye njengoNondwe lo. Eli gama uNondwe likwa sisikweko axonkxwe ngaso ngumbhali. Sicacisa amandla obuhle anabo, kwanenkangeleko yakhe ehamba neempawu ezintle zobuqhawe nobukhalipha. Inxelo kaSolilo kuBennie (1935:219) ichaza ukuba, kwaneentsiba zendwe beziye zisetyenziswe ukuhombisa amajoni azinikeleyo afe apho inkosi ifa khona. Intaka indwe ixatyisiwe ebukhosini komkhululu Oku kubonisa ukuba uRamnwana umthiye naye uNondwe ngentaka ayithandayo nayixabisileyo kakhulu. NoMbovane (1996:71) ungqinela uNdimande-noHlongwa (ibid.), uchaza ukuba abanye abantu bathi bathiye abanye ngokubayamanisa nezinto abazithandayo, kwaneminqweno emihle ngamanye amaxesha. Olu luvo luyinyaniso nombhali uRamnwana wenze loo nto nqo, apha kulo mbongo. Ubonakalise ngokwekati emhlophe ehlungwini ukuba intaka indwe yintaka esenyongweni yakhe, kwaye noNondwe ngumhlobo wakhe osenyongweni, ngokuxabiseka kuye.

### **3.12.3 Izikweko**

#### **3.12.3.1 Abantu zintaka - Umntu yintakazana**

“yintw’emehlo alubhelu okwentakazana” – ivesi -5. Esi sikweko sicacisa ukuba uNondwe ubunjwe wayinzwakazi. Ubuhle bakhe bugqithisile ngenxa yamehlo akhe alubhelu ngokwentakazana. Esi kweko sichukumisa umfanekisa-ntelekelelo weliso, obanga uvuyo emntwini xa ebona umntu omhle onomtsalane, nonobuhle obuthi ndijonge.

#### **3.12.3.2 Umntu ngusikholimanzi – “Yintw’entamende ngathi ngusikholimanzi” (ivesi 2)**

Esi sikekwo naso sicacisa ubuhle obugqithiseleyo nobongezelelwe yintamo kaNondwe entle, ende, efaniswa nekasikholimanzi. Umbhali ubonakalisa uvakalelo lwakhe nomoya wovuyo, kuba xa ebona le nzwakazi, ubona imifanekiso yendalo, yeentaka ezintle ezinje ngendwe



entle, nentle kwaneentsiba zayo. Umfundi utsho abone imifanekiso emihle yeentaka kwanendalo entle afaniswa nayo uNondwe. Ezi zikweko zingeesididi zeentaka ezintle zicacisa ubuhle obungaphaya ngokugqithisileyo, nekukhe kuviwe ngabo kwiimbali ezibaliswa ngoomakhulu emakhaya emaXhoseni.

Kwakhona ezi zikweko azotywe wabunjwe ngazo uNondwe apha ngentla zixhobisa abantu ngolwazi abangakhe balucinge olwenza abantu bavuseleleke, baqonda ngokucacileyo ukuba abantu abahlukanga ezintakeni, kungoko kufuneka uluntu luzikhusele iintaka ukwenzela ukuba abaqambi abaziingcibi (artists) zokuzoba nobhalo loncwadi olunjengemibongo, babenako ukusoloko besonwabisa abafundi ngothekiso lwendalo nabantu oludala uchulumanco, lutsala umxhelo novuyo ngenxa yemifanekiso emihle engenakucima ezingqondweni zabantu. Umbhali ubonisa ngokucace gca ukuba iintaka ziyinxenye yenkcubeko nelifa lesizwe siphela, ngesi zathu kanye, umfundi uphela ezibuza umbuzo othi, xa zinokuthi zitshitshe ezi ntaka, isizwe siza kushiyeke nantoni?

Elo kuphetha, ngaphandle kwamathandabuzo, umbhali uRamncwana uphumelele kuthlekiso lwakhe lwemifanekiso ebangwa zizikweko ezingaqhelekanga nezitsala umdla womfundi. Uphumelele nasekufaneseni izinto ezitenxileyo lee ebantwini, kodwa yena azenze zidibane zithi gingci, ngobulumko atyhilelwe ngabo kuqambo lwakhe lwemibongo. Oku kudale uvuyo. Yiyo loo nto uDobyns (1996:12) anika inkuthazo kubabhali bemibongo neencwadi, ucacisa athi, kubalulekile ukuba ababhali basebenzise izikweko ezidala ubudlelwane kwanolwazi umfundi analo olunxulumene nendalo emngqongileyo kanye njengezikweko ezisetyenziswe nguRamncwana kulo mbongo. Umbhali usebenzise izinto abafundi abazaziyo zendalo, zababonisa uqhagamshelwano olukhoyo phakathi kwabantu nendalo.

### **3.12.3.3 Umntu ngamanzi- Umntu umanz'andonge**

URamancwana ucacisa ngobuhle bebala abunjwe ngalo uNondwe kwivesi 9 no 10, “amanz'andonge” bubuhle obugqwesileyo. Esi sikweko sicacise gca inkangeleko yobuso obuhle bale ntombi. Le ngcaciso yenza umntu akhumbule ukuba noninzi lweenzwakazi ezigqwesileyo kwaNtu nanamhla zisababazwa ngobu buhle bendalo bumanz andonga. Ubuhle obuphum'izandla, abababalwe ngabo abantu nasetyhini.

### **3.13.3.4 Umntu sisityalo - Umntu ngumthi wepesika**

“Yintw'emashiya aqhamileyo ngathi ngumpesika” (Ivesi 11).

Esi sikweko sifanisa ubuhle bukaNondwe nomthi wepesika ngenxa yobuhle bamashiya akhe. Lo mfanekiso mtsha awuqhelekanga, kwaye nawo ubanga uvakalelo lovuyo nokuhleka. Esi sikweko sibanga umbuzo othi, umntu wasetyhini ufaniswa njani nomthi wepesika ezintle? Esi sikweko sidala uvakalelo oluphezulu lomoya ochulumancisayo, ukwakhwankqisa kanjalo, ubanga isiyolisi ngenene kulo mbongo. UCoombs (1953:53-62) uyayixhasa le ndlela imnandi yokuqamba (creativity) kwababhali. Uyibona ikwinqanaba eliphezulu, kanye njengokuba uRamncwana enzile. UCoombs ude athi imifanekiso emitsha nemikhulu, itsala abafundi bayithande bayonwabele imibongo. Esi sikweko sokufaniswa kukaNondwe nomthi wepesika sibuphuhlile ubuhle bukaNondwe ngendlela entsha ekhwankqisa ngamandla.

### **3.12.4 Izandi ezibalulekileyo**

Imvano-siqalo u“yintw’e” okwivesi 5 ukuya kuvesi 7 kwisifakelelo 12, ubanga isandi sengoma emnandi endlebeni. Usisandi esicacisa intsingiselo yalo mbongo engokubonga, nokuncoma intombi entle necikiziweyo ngokugqithisileyo uNondwe. Ezi zandi zizotywe kwisitanza 2 ngezi vesi zilandelayo:

Yintw, emehl’alubhelu okwentakazana;

Yintw’entam’ende ngathi ngusikholimanzi;

Yintw’ethiyakuhleka kuvel’izinxonxo;

Kanti sona isandi samazwi entetho-ngqo asetyenziswe ngokoncwadi lwedrama kwivesi 12, angala “Nondwe, Sylvia sithandwa ndisendleleni” achukumisa umfanekiso-ngqondweni wokuva, intetho yabantu abathandanayo, novakalelo lomoya wovuyo nothando.

### **3.12.5 Uphindaphindo**

#### **3.12.5.1 Uphindaphindo lwezithethanto-nye**

Inzwakazi uNondwe ibunjwe ngobuhle obuphindaphindiweyo obudibene neentaka, umzekelo: intakazana, indwe, nosikholimanzi. Olu phindaphindo luphuhlisa into umbhali athetha ngayo, “ubuhle bukaNondwe obugqwesileyo”. Kwakhona umbhali uRamncwana nalapha usebenzisa iindidi zeentaka enonga umbongo wakhe ukuba ubenencasa. Uvuselele ukuba abafundi bacinge nzulu, bazibuze ukuba kwenzeka njani ukuba izinto ezinxaxhileyo nomntu zithelekiswe zifane nqwa nabantu ngenkangeleko nangemilo. Esi simbo sokuphindaphinda amagama athetha into enye, “intaka”, ifanise nomntu, sikwinqanaba eliphezulu senze lo mbongo wanandipheka.

### 3.12.5.2 Uphindaphindo lwesakhi

Isakhi u “ngu” udale imvano-siqalo kwivesi 1 ukuya kwivesi 4 kwisitanza 1. Isetyenziswe ukucacisa imvelaphi nembali engokuzalwa kukanoNdwe. Umzekelo umbhali uthethe ngabazali bakhe, nokuba ungumafungwashe kowabo. Ngoko ke olu phindaphindo lwesakhi lwenze isiyolisi esibungomarha. Kwakhona olu phindaphindo lwesi sakhi singentla lwenze kwalula ukuqondakala komxholo walo mbongo, kwanemvelaphi yomntu anguye uNondwe. Olu phindaphindo luzotywe kule mvano-siqalo ilandelayo:

NguNondwe elibizwa yimbongi;  
 NguSylvia elibizwa ngumlungu;  
 Ngumdakakazi omnyama ongevashepha;  
 Ngumafungwashe kuyise nonina.

### 3.12.5.3 Uphindaphindo lweziqwengana zamagama

Umbhali usebenzise uphindaphindo lweziqwengana zentetho ebonga inzwakazi uNondwe. Uphindaphindo lwezi ziqwengana lubanga umoya wovuyo nengoma evakala myoli endlebeni yomfundi owumameleyo lo mbongo ufundwa. Ezi zandi zigxininisa zicacisa ngakumbi umxholo walo mbongo ongovuyo, kubongwa umntu wasetyhini oyintombi noyintyatyambo eyinzwakazi yesizwe. Obu buhle buphum'izandla bukaNondwe buzotywe kwivesi 5 ukuya kwivesi 8, ngale mvano-siqalo ekwahombisa lo mbongo, kwezi vesi zingezantsi:

Yintw'emehl'alubhelu okwentakazana;  
 Yintw'entam'ende ngathi ngusikholimanzi;  
 Yintw'ethi yakuhlek'a kuvel'izinxonxo;

### 3.12.6 Isiphelo

Ukufaniswa kobuhle bomntu wasetyhini nemifanekiso emihle yendalo kudale uchukumiseko lweengcinga olutsho luxwayisa umntu ngolwazi ebecinga unalo kodwa afumane ukuba akazinto tu. Umzekelo URamncwana wenze into entsha. Ubonise abantu kwanabafundi bemibongo yakhe ukuba bayigqale indalo ngeliso elitsha, babuthathele ingqalelo ubudlelwane obukhulu obuphakathi kwabo nenkangeleko yendalo nokuba bayixabise indalo, bafunde ukuba zininzi iimpawu zobuhle bokucikizwa komntu ezifanayo nokucikizwa kwendalo. Olu lwazi nobugcisa obusetyenziswe nguRamncwana bubange umoya wothando odale uchulumanco, kwanokuhleka nemigcobo emnandi, kulo mbongo. Oku phofu kusenziwa yindlela azichonge ngayo izafobe ezizoba imifanekiso ngqondweni emitsha nemikhulu, nethe

yabuphuhlisa ngokukodwa ubuhle bentombi, uNondwe obufaniswe nemithi yeepesika batsho baqhakaza, bacaca gca.

### 3.12.7 Isishwankathelo

Esi sahluko senze umdla omkhulu ngenxa yokubonakaliswa kwezakhono eziphezulu ezisetyenzisiweyo ezinjengezafobe ekubunjweni kwabantu basetyhini. Oko kwenze imibongo ekhethiweyo yalu “ncuthu Mazangwa. Kufumaniseke ukuba abasetyhini babunjwe ngokufanayo nendalo ebangqongileyo. Olu luvo lubange ukhwankqiso lutyhila iinyaniso ezinkulu umzekelo:

UMqhayi ubumbe umama uCharlotte ngezikweko zemifanekiso emikhulu. Umbumbe wayinkomo eyintsengwanekazi emabele-made, neyehlisa kude kuhluthe izizwe ze-Afrika. Kwakhona akunduluka kwale nkosikazi, oku kuthetha ukusweleke kwakhe, uMqhayi uthethe “yaphusile” intsengwenekazi ebibondla abantu ngobisi olunempilo. Oku kwayanyaniswa kwabantu basetyhini nobuhle bendalo bemazi yenkomo eyehlisayo nenika impiliso, kudibana gingci nendlela uninzi loo mama abadale bayiyo uninzi lwabo, umzekelo: ubundlezana, abanabo ekondleni nasekukhuliseni amagxibha amadoda ondlekileyo kwaneentombi ezizicagogo nezicikiziweyo ngobuhle, ithi kamva inzala yabo ibe zizikhanyiso zamakhaya nakwizizwe ezihlala kuzo. Umzekelo umama uCharlotte Maxeke ebengumzekelo omhle eseyintombi wanegalalo elikhulu ekwaxhiweni nokuphuculwa kwelizwe uMzantsi Afrika. Uphinde wanenxaxheba enkulu kwinkululeko yomntu oMnyama, nakwimpucuko yamanye amazwe, esisibane esikhulu esihle.

Kwangokunjalo uMaya ubunjwe naye ngezafobe zendalo, wenziwa isityalo, esiyintyatyambo, inyibiba, kwanomthombo wamanzi omele ulwazi nemfundo, nathe ngayo waphakamisa ikusasa labafundi abaninzi.

Kanti naba babhali, uJolobe noMema baye baphumelela ekuzobeni iindidi zezandi zobundlongela kwiphulo labo lokukhalimela ubundlobongela kubafazi abathi babufumane kubayeni abendele kubo. Izandi zeentonga, nentshukumo yokubethwa komfazi izotywe ngemifanekiso-ngqondweni eliqela, nequka eyokuva, neyoyikekayo. Le mifanekiso-ngqondweni ichukumise uvakalelo lodano, usizi novelwane olwenziwa kumfazi obethwayo.

Bona ababhali, uNtloko, uNgcangata noRamncwana babazobe abantu basetyhini abaziintombi ngemifanekiso emihle kakhulu, bebafanisa nendalo, nethe eminye yayo yabenza bangathi abasaphili apha emhlabeni. Iintombi zibunjwe ngobuhle obufana nobasentsomini ngangendlela ezigqwese ngayo ngokuba ziinzwakazi. Umzekelo, ukusetyenziswa kwemithi

yepesika kuchazwa ubuhle bomntu wasetyhini, kubanga imilomo ishiyeke ingavaleki lukhwankqiso. Kanti kona ukusetyenziswa kwamachanti neenyonka ezinjengoogqoloma kubunjwa ubuhle beentombi, kubange umothuko orhwaqelisa umzimba womfundi. Yonke le mifanekiso ibe luncedo ekuphuhlisweni kwentsingiselo yemibongo.

Kwakhona uvakalelo olumnandi oludale ukuhleka, luphinde luxubane noloyiko. Oku kubangelwe kukusetyenziswa kwezilo ezoyikwayo ngamaXhosa, ezinjengooMamlambo namachanti. Ukusetyenziswe kwezikweko ezitsha nezinkulu, kudale ukuhlaziyeka kwendlela yobhalo lwemibongo kule mihla. Kwakhona indlela ebhalwe ngayo imibongo yababhali abakhankanywe kwesi sifundo idale umoya ohlwabisayo nomtsha, umoya othakazelelwayo ngabathandi bemibongo. Ubuncibi obuphezulu kubhalo lwemibongo engabasetyhini, benze esi sifundo senza umdla omkhulu ngenxa yeemfundiso ezifumeneke kumava ababhali. Ababhali babonise ukubaluleka nexabiso labantu basetyhini esizweni. Kwakhona ubuncibi obusetyenzisiweyo ekukrolweni kwemibongo kwesi sifundo bubonise ukubaluleka kobudlelwane babantu nendalo ebangqongileyo.

## **ISAHLUKO 4**

### **UTHELEKISO LWENDLELA ABAZOTYWE NGAYO ABASETYHINI KWIMIBONGO EKHETHIWEYO**

#### **4.1 INTSHAYELELO**

Kwesi sahluko kuyakuthelekiswa indlela ababunjwe ngayo abasetyhini kwimibongo ekhethiweyo kuze kulandelwe ngokuqwalaselwa ukuba babonwa bengabantu abanjani abafazi esiXhoseni. Uthelekiso luya kusungulwa ngokunikwa kwezishwankathelo ezifutshane njengengabula - zigcawu enika isityhilelo sombongo ngamnye, kunikwa inkcazo yokuba uqulathe ntoni na.

#### **4.2 IZISHWANKATHELO ZEMIBONGO**

##### **4.2.1 Umfikazi uCharlotte Manyi Maxeke (Isifakelelo 1)**

Lo mbongo uMqhayi uwuqulunqe phantsi kwembali yebali leZibhalo Ezingwele ezibhalwe nguNelson (2003:181) kwincwadi “Abagwebi” (Judges) kwembali yenkosikazi uDebora. Kule mbali kuchazwa ukuba lo mfazi wenziwa umlawuli nomhlanguli wabantu bakwaSirayeli, baza abantu bambiza u “Mama WakwaSirayeli”. Eli qhawekazi kuchazwa ukuba lababalwa nguThixo. Lanikwa nobulumko. Kwakhona le nkosikazi uDebora, waye engumntu ongenantaka. Wayesima asilwele isizwe sakhe ayincedise imikhosi yamadoda okulwa. Amadoda nawo ayethembele kubukho bakhe emfazweni okwakuqinisekisa uloyiso lwawo kwingcinezelo yotshaba.

Kulo mbongo uMqhayi uchaza ukuba umama umfi uCharlotte Manyi Maxeke naye ube ngumzekelo onjengokaDebora ngexesha ebesidla ubomi. Uchaza ukuba naye ubelikhalipha ebelinesibindi, esilwela ingcinezelo yesizwe esiNtsundu nabantu ngokubanzi be-Afrika. Le nkosikazi ibisiwa ivuka inika neenkonzo ezinjengezi: ucoceko lweendawo zokuhlala nezitalato kwiindawo zabantu abahluphekileyo. Ibikhuthaza imfundo nophuculo lwentlalo yamakhaya. Kwakhona ibikhuthaza nokuba bonke abantu baphathwe ngesidima esinye, kungabikho calucalulo. UMqhayi uye wamwonga ngegama “UMamarhixirhixi” elichaza isimo sakhe sokuzinikela kwakhe kwimpilo engcono yabantu, kwanokuphakanyiswa kwabantu abasebugxwayibeni.

Ungquzulwano lukhulu kulo mbongo kuba izinto ezinxahileyo nezingadibaniyo zenziwa zadibana. Unkosikazi uCharlotte ubizwe ngokuba ngu “Mamarhixirhixi”, umbuzo ngulo.

Buhlangana njani ubundukundyuku nomntu oyinkokheli, ofundileyo nokwiindawo zokuhlala eziphezulu? Impendulo isikubeni esi sikweko sizoba ngokubanzi isimo nomsebenzi wakhe wokusebenza ngabantu abaphantsi nabahluphekayo abahlala kwiindawo ezimdaka. Impilo yalo mama izoba ukuba ube yinkokheli yenene ekhathalayo ngabantu bayo nokuba bakweyiphi na imeko.]

#### **4.2.2 UMaya Khoboka (Nkosikazi Msimka) (Isifakelelo 2)**

Kwakhona, kumbongo kaMqhayi ongomfikazi umama uMaya kukhankanywa imisebenzi emihle ayenzileyo kwindawo yaseLovedale nalapho ebehlohla khona imfundo. Kuchazwa ukuba ube ngumthombo wolwazi, esisibane esihle esiphucule ubomi nenkitha yabafundi baseLovedale. Uchazwa njengomntu obenegalelao elikhulu ekuphuculweni nenkqubela phambili yomzi waseLovedale, nomzi waseDikeni ngokubanzi. Ukhankanywa njengonike ikamva elingcono kuloo mmandla nakwezinye iindawo. Esi ibesisizathu esibangele ukuba uMqhayi ambumbe ngezi zikweko zilandelayo: iyintyatyambo inyibiba, umthi womgxam, umele ukhuseloko nobubele, nomthombo omele imfundo.

Kulo mbongo ongomama uMaya nalapha sibona ungquzulwana lwezinto, umntu ophilayo uhlanguiswa nezinto ezizityalo kwanamanzi. Olu faniso luchaza isimo abunjwe wasiso kuba uthi engaswele nto, yena ajike abaxhase abantu abasokolayo nabaziimbacu. Isenzo esinje sibonisa uvelwano olunzulu abenalo ngabantu xa bebonke. Olu luphawu lobunobunozala, nolubonisa inkokheli yenene.

#### **4.2.3 UNkosazana Minah Thembeka nguMqhayi (1943) (Isifakelelo 3)**

Lo mbongo ongoNkosazana Minah Thembeka. UMqhayi nawo uwuseke kwibali leziBhalo eziNgcwele (Abagwebi 11:35) apho indoda engu Yufete nowaye ngukumkani wakwaSirayeli yenza isibhambathiso kuThixo imbongoza ukuba ancede abanike uloyiso uSirayeli kwiintshaba zakhe, yena uyakuthi anikele ngomntu othe wamkhawulela ukubuya kwakhe edabini kodwa ngelishwa wakhawulelwa yintombi yakhe. Intombi yakhe nayo yavuma ukuba lidini kumnqophiso kayise kuThixo (IziBhalo Ezingcwele: 1975:269-270).

Kwangoku njalo uMqhayi umbone uThembeka intombi kaMqhayi isebenza ngokuzinikela ilidini nomnikelo wokulwa iingcinezelo yobumnyama obubangwa kukungabinamfundo. Ubulumko bakhe ibe kukuba ithi yona kuqala izixhobise, izongezelela ulwazi lwemfundo, iziphakamisa ukuze nayo ikwazi ukukhanyisela incede abantu bakowayo. Le ntombi ithe yangumzekelo nenkokheli negorhakazi elithe lahlonelwa esizweni ekuhlaleni nasecaweni.

Nangona ibizalwa ebukhosini inezicaka ingaselwe nto, kodwa yona yakhetha ukuba sisicaka sesizwe ibonelela abantu ngezidingo zabo.

#### **4.2.4 UNojaji nguJolobe (Isifakelelo 4)**

Umbhali uJolobe ubebahlonela ebathanda kakhulu abantu basetyhini ebabona benjengoodade bakhe, kwanoosisi bakhe enemfobe ngabo. Ude agqabaze uJolobe kwincwadi “*Imibengo*” ebhalwe nguBennie (1935:224-225), acacise ngokungabilula kwemisebenzi yabafazi, uhambisa achaze ukuba ayipheli mininzi gqitha, kwaye yena ucinga ukuba imelwe kukuphungulwa ngamadoda, kuba bathi besemasimini behlakula bebe bejongwe kukutheza, baphinde bahambe bayokukha amanzi emilanjani, kanti iimbiza nemisebenzi yekhaya engeminye ikwajonge bona. UJolobe uphinda achaze nokuba ukukhuliswa nokunakekelwa kwabantwana nako bekukwajonge bona kwanezidingo zabayeni ngokunjalo.

Kulo mbongo unika imbali engenzwakazi egqwesileyo ngobuhle nelulamileyo, neyathi yazekwe ngumfo ongxathu owayiphatha kakubi eyikhupha iinduma, eyiyalela ukuba ithi tu ingabachazeli abantu ngempatho-mbi ayifumanayo umfazi emzini wayo, kangangokuba yade yamthembisa ngokumbulala. Ngokufutshane lo mfo ude wamonakalisa entloko lo mfazana wafa isiqaqqa, nengqondo ayaphinda isebenze kakuhle. UJolobe usebenzise ungquzulwano oludiza umoya womsindo nokucaphuko sisenzo sokuphathwa kakubi kwanobundlobongela obufunyenwe ngulo mfazana. Umzekelo, lo mbhali uzobe imifanekiso yabantu abachaseneyo nabane mpawu ezahlukeneyo, umzekelo: “inzwakazi yentombi” udiyanyiswe no“mfo ongxathu noyimfama”. Esi simbo sikaJolobe sibanga unxungunguphalo kwanovakalelo loloyiko.

#### **4.2.5 Umfazi owakha isizwe – nguSinxo 1959 (Isifakelelo 5)**

Kulo mbongo umbhali uSinxo ubonakalise umoya wakhe wokulangazelela ukhanyo, inkqubela phambili, nemfundo kwisizwe sikaNtu. Umnqweno wakhe uwenze ngokuthi adale ungquzulwano phakathi kwenkosi yeMidange ebusa imisebenzi yobumnyama engena nkqubela phambili kunye nentombi kaNgqika emele ukukhanya kwanemfundo. UNongwane ufike engumKristu ekwendeni, nakwibhotwe lenkosi. Le nkosikazi ibiyimpilo yayo ukuba izinike ithuba lokuthetha neNkosi yenkosi “uThixo” ithandaze. Ngelishwa, indoda yayo yawuthiya egazini umthandazo. Yanqunyanyiswa ekuthandazeni ngokukhawuleza okukhulu okudibene nokungxama, ityityimbiselwa umnwe ukuba ihlukane nenkolo yayo. Ekugqibeleni umthandazo womfazi owaphela ethandazela etyholweni wabaneziqhamo waphendulwa nguThixo. Yaphela indoda isiba yinkosi yokuqala yamaXhosa ukuguquka nokujoyina



ubuKristu. Esinye sezizathu eziphambili kukuba umfazi wathi gqolo ebonisa uthando kuyo nangona yona imphethe kakubi. Kwatsho kwadaleka iityalike namaziko emfundo kweleMijadu - isizwe senkosi uKama. Kwabakho uvuyo olukhulu kwanoxolo, saza isizwe saqhubela phambili ngenxa yokukhalipha nothando lukaNongwane, umfazi wenkosi uKama.

#### **4.2.6 UNonzwakazi nguNtloko 1962 (Isifakelelo) 6)**

Lo mbongo ongoNonzwakazi intombi ebuhle obuphum'izandla, nobumanz'andonga. Ubuhle bayo bufaniswa nezinto zendalo ekungacingelekiyo ukuba zingafaniswa nomntu oyintombi odla amazimba oko kukuthi ophilayo. Umzekelo umbhali uNtloko umfanise uNonzwakazi, neentaka ezithanda ihombo oothekwane. Kanti uphinde wamfanisa kwaneenyoka oogqoloma, amachanti kwanamatye exabiso - iidayimane. Ungquzulwano kulo mbongo lolwethusayo, ukuthi umntu oyinzwakazi adityanise neenyoka ezinobuhlungu nezingathandekiyo, umzekelo, oogqoloma. Ubuhle bale ntombi budale uvakalelo oluphezulu lovuyo kwanoloyiko. Obu buhle bukwaxhomisa amehlo benza umntu ahleka kuba umbhali uNtloko wenze isiyolisi esonwabisa abafundi bombongo wakhe. Ubuhle ebunjwe ngabo le ntokazi bubaxwe gqitha - bobungaphaya kobasemhlabeni ubuhle.

#### **4.2.7 UThandeka nguQangule 1970 (Isifakelelo) 7)**

Umbongo ongoThandeka obhalwe nguQangule uchaza ngoThandeka owathi waqhweSHA waya eGoli washiya ethembise umfo othile ukuba uyakutshata naye. Wasuka uThandeka wathula wathi tu akayiphendula nembalelelwano ayithunyelelwa sisithandwa sakhe. Oku kuthula kuyakrokrisa kuba abantu basetyhini kwimibongo ethe yaphonongwa kufumaniseke ukuba bavalwe imilomo ukuba bangathethi ngezinto ezingabaphathi kakuhle ngaphakathi kwabo nakwiimeko zothando kanti naxa betshatile. Oku kudizwe ngumbhali uJolobe kumbongo uNojaji kwisifakelo 4, nombhali uMema kumbongo "Mfazi wethu" kwisifakelelo 7, kuba bobani aba bafazi babonakalise ukunyamezelo bethe tu, bekugcine ngaphakathi. UHuna (1964:21) uyakugxigxinisa ekukhuthaza ukuthi "cwaka" komfazi, kuba uthi kulihlazo ukukhalaza kwakhe, okuquka ukukhalazela impatho mbi emzini. Kusenokwenzeka ukuba uThandeka wabona izinto angenakuze azimele kwisimo somfo athembisene naye ngomtshato. Kodwa lona isoka likaThandeka lishiyeke ngemva ekhaya lijonge enkalweni, licaphuka libhokoda kukulinda, lade laxhwaleka emzimbeni nasengqondweni ziinkumbulo ngesithandwa saso.

#### **4.2.8 Mfazi wethu nguMema 1980 (Isifakelelo 8)**

Umbongo “umfazi wethu” obhalwe nguMema ungentombi kaKhwalo eyayilubhela olumanz’ andonga ngobuhle. Lo mfazi ukhuankanywe nguMema njengomntu owayeyithobela indoda yakhe eyibekile, kodwa yona yamxhaphaza imbetha ngenduku ingayinzanga loo mbeko umfazi wayeyinika yona, yade le nkosikazi yayintlekisa. Kodwa ngamhla uthile ngokudikwa ziintlungu yaphela iyingena indoda yayo ngenduku ikhusela ubomi bayo. Satsho sathi shwaka isimo sobundlobongela bendoda emfazini, yatsho yayigusha enothando yayeka ukuba yingonyama, kangangokuba yayiyeka nento yokubanga zonke izinto emzini wayo ixelela abantu ukuba zezayo yodwa. Umema uchaza ukuba le ndoda iphele iyazi ingaxelelwanga mntu ukuba izinto ayizozayo yodwa emzini. Umoya womlo okulo mbongo ukwiqondo eluphezulu. Olu ngquzulwano lwenze umdla. Ludale iingcamango ezininzi ezidala iingxoxo engqondweni ngoko kude umfundi azibuze ukuba, kwenzeka njani ukuthi inzwakazi entle nenobubele ihlanganiswe nomntu okhohlakaleyo oyindlobongela noyiphatha ngobuxelele? UDobyns (1996:138) ungqina olu chukumiseko lweengcinga. Uqhuba athi eminye imibongo idala uvakalelo olukhulu oluthi luchukumise imizwa, iingcinga zomfundi ngaphakathi kwakhe (confrontations). Lo mzekelo wale nzwakazi enembeko negaxelele kwindlobongela yomfo ufundisa ekwalumkisa iintombi eziyongwe ukwenda ukuba, zivule amehlo, iindlebe nengqondo zingaziphosi nje lula emntwini kuba besithi bayazithanda, okanye zitsaleke kuba zibona ubutyebi, zibe zingayazi nembali nesimilo sakhe.

#### **4.2.9 UNozihlewe nguMtuzze 1982 (Isifakelelo 9)**

Kulo mbongo uMtuzze ugxeke abantu abathe baswele ukusebenzisa eyabo ingqiqo yokwenza okulungileyo nokuchasa obubi ngokunokwabo, kodwa basuke babhenela ekufuneni ukuqonda uluvo lwesinzi. Ukugxeke umoya wesinzi awucaphukelayo usebenzise umfazi ogama linguNozihlewe. Umqingqe ngehlobo lokuba angabi nako ukunceda okanye abonise ubuntu komnye umntu de abone ukuba uyancedwa na ngabanye abantu. UMtuzze uchaza ukuba le nkosikazi ibiye ithi ilibona isikizi liqhubeka yenze isimanga, ihambe isezela umoya wesininzi ekuhlaleni ifuna ukuqonda ukuba ingaba abanye abantu bayalinqanda na bona. Intle into eyenziwa ngumbhali uMtuzze yokukhuza umkhuba ombi oyingozi nongasihambiseli phambili isizwe, kodwa usebetyenziso lwabantu basetyhini kwimisebenzi emibi akuthandeki. Kubeka abantu basetyhini esichengeni sokwenzakaliswa nokucingelwa kakubi amaxesha amaninzi. Umzekelo bagcwele abantu apha ekuhlaleni abanomoya wesininzi obaxiweyo kwaye lo moya uyafumaneka kumadoda nakubafazi kwangokunjalo

#### **4.2.10 UThandiwe nguNgcangata (Isifakelelo 10)**

Umbongo ongoThandiwe obhalwe nguNgcangata ungentombi elifaneleyo igama layo “ethandwayo” ngabantu ekuhlaleni ngenxa yobubele, imbeko, ukuthembeka kwanokuziphatha kwayo okuhle. Le ntombazana ibonwa ngumbhali uNgcangata ifana nentyatyambo enobuhle obungatshitshiyo obusoloko bubutsha lonke ixesha. Ubuhle bukaThandiwe bubunjwe ngumbhali basisiyolisi, nesonwabiso, kuba ugqithiso lobuhle bakhe luphum’izandla, kuba eneneni yakhe yabonwa phi intombi enamehlo atsolo okobobo? Intombi enjalo inqabile kakhulu apha emhlabeni kodwa entsomini zonke izinto ziyenzeka.

#### **4.2.11 Umfazi ongenandoda nguNdlazulwana 1986 (Isifakelelo 11)**

Umbongo ongomfazi oyedwa obhalwe nguNdlazulwana uchaza ngomfazi owayenomyeni owabuya wathi shwaka. Yena lo mfazi waphela eshiyeka neqela labantwana ekufuneke alikhulise eyedwa. Le nkosikazi iyahlupheka, ayinakuphumla naxolo, emzimbeni nasephefumleni, nengqondo yayo ixakanisekile, ngenxa yeendidi zeengxaki zekhaya. Okunye okungamonwabisinga kakhulu ngabantu basekuhlaleni abamvuyelelayo kuba eyedwa engenamlweli. Umbhali uNdlazulwana uchaza ukuba le nkosikazi ityholwa ngeenkuku ubuxoki, nobugqwirha. Lo mbongo udiza impilo yoomama ababodwa (single parents) abaye baphile phantsi kwayo, kwanesimo sentlalo sendawo ezinzima abaye baphila phantsi kwazo (Reaske, 1966:61). Oku kuquka abahlolokazi nendlela abathi bajongelwe phantsi ngayo ngabanye abantu ekuhlaleni. Umbuzo apha ngulo wokuba bakwazi njani abantu ukuba bathi bebona umntu ongumama osokolayo, nojongene neengxaki ezininzi zokukhulisa abantwana bakhe, engababulali okanye abalahle, baze basuke bona bayenze nzima ngakumbi intlalo yakhe nabantwana bakhe ngokumasikizi, iphi inceba nobuntu apha?

#### **4.2.12 ITshawekazi elihle nguRamncwana 1995 (Isifakelelo 12)**

Umbongo iTshawekazi elihle ubhalwe nguRancwana. Lo ngumbongo obonga inzwakazi eyathi yaphandla lo mbhali ngobuhle, kwaza oko kwakhokelela ekubeni ayibonge ngenxa yobuhle obugqithisileyo awabubonayo nobenza ukuba ayinika igama elithi “Nondwe”. Lo mbhali kulo mbongo ubalula ubuhle bale nzwakazi. URamncwana ude ayifanise neentaka ezinjengoosikholimanzi, kwanemithi yeziqhamo, iipesika. Kulo mbongo ungquzulwano lwezinto ezingadibenganga luyabonakala kuba inzwakazi, umntu wasetyhini ophilayo ufaniseka njani neentaka kwanemithi yeziqhamo?

### 4.3 UTHELEKISO LWEENDLELA ABABUNJWE NGAZO ABASETYHINI

#### 4.3.1 Iimpawu ezifanayo kwabasetyhini abangasekhoyo (elegy) – Charlotte Maxeke noMaya Khoboka

Omabini la makhosikazi abunjwe afaniswa nezinto ezingendalo. UMama uMaya wenziwe imazi yenkomo eyehlisayo, ude athi uMqhayi, “maz’emabele made okwanyisa izizwe zeAfrika”, kwivesi 19 kwisifakelelo 1. UCharlotte kunjwe wafaniswa nemazi yenkomo eyintsengawanekazi. Kanti uMaya ubunjwe wafaniswa nomthi, kwanomthombo, kwaneentyatyambo ezintle. Kwakhona bobabini babunjwe ngezimo zobundlezana. Benziwe bangabaniki- mpilo, uthando, imfobe novelwano. Umzekelo, uCharlotte ubunjwe wayinkomo eyintsengwanekazi, umondli wabantu ngobisi oluyimpilo, waza uMaya yena wangu “mthombo” onika ukuphila, kuba abantu kunzima ukuba aphile amanzi engekho. Ezi zikweko ziyafana zihambelana nentetho kaCixous kuMoi (1985:105) xa athi umfazi yintsusa yobomi, amandla nempilo kantu noMphahlele (1999:28) ungqina ukuba kukho ubomi kumntu ongumfazi, ude athi kuye kukho ukuphila nezinto ezintle, kuba kwisizalo sakhe kuvela abantu. Olu luvo lwaba babhali bangentla olumalunga nezimo zabafazi ekuthethwa ngabo apha luxhaswa ligalelo lezenzo ezintle zabo ezichazwe ngolu hlobo: UCharlotte unikele ngezixhaso zemfundo, esakha izikolo ekwangumhlohli ezikolweni. Uphinde wanikela ngezixhaso zokutya (feeding schemes) kumahlwempu. Ide ithi imbongi, “wabek’amabele kubaThembu”, kwivesi 15. Kwakhona unkosikazi uCharlotte uye waphinda wanikela ngexesha lakhe wenza iinkonzo zophuculo lweendawo zokuhlala zabantu abamnyama ababehlupeke ngenxa yengcinezelo. Kanti naye uMaya wenze iinkonzo zobulungisa. Uye waba njenge-“enjini” yokuphila nekamva elingcono lolulutsha kwanabantu abadala kwingingqi yaseDikeni. UMaya ubunjwe wangumthombo wamanzi amatsha amnandi abeyimfundo, kuba ubengumfundisi-ntsapho waza wadala nenkqubela phambili yabantu baseLovedale.

Kwakhona bobabini babunjwe ngesimo sokomelela, isimo sobu “mbokotho” elumelo lwamandla nokuhlakanipha kwabafazi. Umzekelo, uMqhayi ude wathi uCharlotte “ulilitye lesi seko”. Le ntetho ikucacisa ukuba ebenesiphiwo samandla sokwazi ukwenza into nokuba sisakhiwo sime, nokuba umoya ubhudla kangakanani na. Kanti naye uMaya ubunjwe wanikwa amandla nguMqhayi, wenziwe wa“ngumthi” owomeleleyo, nozinzileyo, nothe wayindawo yokhuseleko lwabantu baseLovedale ingakumbi iimbacu.

#### 4.3.2 Uthelekiso lokwahlukana kokubunjwa kwabasetyhini: uCharlotte noMaya.

Umama uCharlotte ubunjwe ngesikweko esitsha esibange umfanekiso omtsha ongomntu wasetyhini, “UMamarhixirhixi”. Esi sikweko sitsha, asiqhelekanga. Sidala iingcinga ezintsha ezingqondweni zabantu, sikwa banga nongquzulwano lwezimvo. Umfundi uzibuza wokuba yenzeka njani into yokuba umntu oyinkokheli yesizwe noxabisekileyo nofundileyo, nongumzekelo omhle kubo bonke abantu, nongumlwi wezifo neentsholongwane ukuba abunjwe ngegama elimyamanisa nobumdaka, umzekelo “uburhixirhixi?” UMqhayi udale uchasaniso olurhuqisa umrhaji ngabom efuna abafundi bacinge nzulu, ukuba ithetha ukuthini imbongi uMqhayi ngesi sikweko. Esi sikweko sizobe isimo esihle, sibonisa kwanothando olugqwesileyo lwenkosikazi uCharlotte Maxeke ebunjwe ngalo, kumsebenzi wayo wobunkokheli ophum' izandla.

Kwakhona igama “UMamarhixirhixi” likwaligama elisisigqebeliso esintetho ifihlakeleyo. Sichaza igalelo lakhe ekudalweni kweenkonzo zempilo azenzileyo ekuhlaleni. Eli gama abongwa ngalo umama uCharlotte, alilogama lakuthetha okubi ngaye. Kaloku iimbongi zinelayisenisi yokwenza ukwesoxa xa zibonga phofu zithetha iinyaniso, kangangokuba ekuhlaleni kukho inkolo yokuba akukho mntu ongayazi ngokupheleleyo ukuba imbongi ithini na kanye kanye. Yiyo loo nto abantu ungafika betyhilizana xa imbongi ibonga besithi “ithini na le mbongi” (Qangule, 1970: Ikhwelo). Kanti noDobyns uhlomla acacise ngamandla esikweko esikhulu, unika ingxelo ethi “a powerful metaphor involves the entire mind” (1996:19). Luyinene uluvo lukaDobyns kuba isikweko esinamandla siye simshiye umfundi ngamanye amaxesha ethe caa izisini. Oku kubangwa sisikweko esikhulu esisetyenzisiweyo ngumbhali nesidala uthotho lweengcinga, ezimpheka zimophula umfundi, adubakubek'ingqondo, ngenxa yesikweko esikhulu esifana nqwa nesi uMqhayi athiye ngaso umama uCharlotte nesintsingiselo ingelulanga ukuqondakala.

UMaya ubunjwe buchaseneyo noCharlotte nguMqhayi. UMaya ubunjwe ngesimo sobunyulu obugqwesileyo nobuhle, kwaye akahlanganiswanga namisebenzi enzima nengacocekanga enjengogutyulo lweerhanga olwenziwe kuCharlotte. UMqhayi umbumbe uMaya wayintyatyambo entle ekwa “yinyibiba”. Kaloku inyibiba yaziwa ngemisebenzi emikhulu nemihle: inyibiba ilumelo lobu bunyulu ngekwenkcazo kaJolobe (1936:27) kwincwadi yakhe ‘Umyezo’, naye uQangule (1970:20) kwincwadi yakhe “Intshuntshe” uyakubonga ukusulungeka nobunyulu benyibiba. UNqakula (1974:17) naye wabona ubunyulu nobuhle obathi bawuchukumisa umphemfumlo wakhe, mhla wathi wabhaqa inyibiba inyathelwe. Lo mbhali ude wanqwenela ukuba akwabe le ntyatyambo ebeyibone kwasekuqaleni

ingekanyathelwa, ayikokose ngothando nonophelo olukhulu. Kanti noNgcangata (1986:9) ukhankanya undileko lwenyibiba nobumsulwa bayo obuyanyaniswa noxolo. Kwalo lo mbhali uthi iyindebe enika ithemba, ukholo, nothando oluyintsusa yolonwabo. Umbhali uNyoka kuSatyo (1980:62) kwincwadi “*Elugayini*”, uza noluvo lokuba inyibiba iyintyatyambo ekwangumqolomba kwizilo zehlathi. Uchaza nokuba ikwayimfezeko yobuhle obuyingqibelelo. Kwakhona uNyoka uyibone inyiba ingumzekelo wempilo entle kwanobuhle kwiinzwakazi. Le nkcazelo yombhali uNyoka idibana gingci nendlela abunjwe ngayo umama uMaya nguMqhayi. Lo mbhali umbumbe wamfanisa uMaya wangumqolomba wokhuseleko lweembacu (kwivesi 14).

Zonke ezi nkcazo zababhali abangentla ababonge bechaza ukusulungeka kwenyibiba kwanovuyo eludalayo, zingqinelene nqo nesimo uMaya abunjwe ngaso nguMqhayi kuba uMaya ube yindawo yokhuseleko kubantu abangakhuselekanga nabangenanto.

Kwakhona ukunduluka kwala makhosikazi, uMqhayi ukuzobe ngendlela entsha eyahlukileyo, nengaqhelekanga, ichukumisa iingcinga. Kaloku imibongo ichazwa nguQangule, (1970: Ikhwelo) njengoovimba bolwazi ikwatyhila kwaneenyaniso ezinkulu. Umzekelo, uMqhayi uqulunqe isikweko esalatha ukunduluka kukamama uCharlotte, kwivesi 20, ukubone kunjengokwa “phusa” kwenkomo ebinika ubisi. Kanti kona ukunduluka kuka mama uMaya, uMqhayi ukwenze kwangathi le nkosikazi ifumene isimemo sotyelelo, kwilizwe elukudidi oluphezulu, umzekelo, uMqhayi ude athi, “kwikomkhulu eliphezulu” (kwivesi 7 no 23).

#### **4.4 UTHELEKISO LWABA BAFAZI BAPHILAYO**

UNojaji obhalwe nguJolobe-isifakelelo 4; noNongwane okumbongo “Umfazi owakha esizwe” obhalwe nguSinxo - isifakelelo 4; nomfazi onikwe igama lokuba “yintombi kaKhwalo” okumbongo “Mfazi wethu”, obhalwe nguMema – Isifakelelo 8; bonke aba bafazi ngabafazi abaphilayo, ngabo abazakuthelekiswa.

Bonke abafazi abatshatileyo abaphilayo nabakhankanywe ngentla apha babunjwe bacinezeleka kakhulu. Abanalizwi kubomi nakwimpilo yabo.

Uphando kuncwadi lwababhali abangabafazi nabaphakamisa impatho–ntle yabafazi (feminists) nesidima esilinganayo nabantu babonke, nabaphakamisa nokuhlonelwa kwamalungelo abantu basetyhini. Bachaza ukuba abantu basetyhini kuncwadi olubhalwe ngamadoda babunjwe ngezikweko ezibatyabeka ngeempawu ezimbi ezifana nezi zilandelayo: Umzekelo u-Ellmann kuMoi (1985:34) noBenstock (2002:155) badandalazise ukuba abantu basetyhini banikwe izikweko namagama abachaza njengabantu abadangeleyo; abahlali

ndaweninye (passive); abantu abangezozilumko; abantu abangenangqiqo iphucukileyo; abantu abahlala bethobela njalo (compliance); abantu abangenamandla (powerless); abantu abazizithuli, abantu abaxhomekekileyo, kwanabantu ababonwa bengengabantu ncam (objects). UKristeva kuMoi (1985:167) wongeza athi abantu basetyhini bakwafaniswa neziphithi-phithi (chaos). UCixous naye kwakuMoi (1985:104-105) ungqina indlela ephantsi abantu basetyhini abayebabunjwe ngayo, uchaza ukuba baye bafaniswe nobusuku nobumnyama obumele ukufa. Uchaza ukuba okumangalisayo kukuba wona amadoda abunjwe ayimini kwanokukhanya, aza aphinda anikwa zonke iimpawu zezinto ezintle kwanobukhalipha. Olu luvo lukhankanywe ngababhali abangentla apha luyabanakala kakhulu kwindlela abafazi abathe babunjwa ngayo kwiimbali zemibongo neziquka ezi zabafazi abaphilayo nabakhankanywe ngentla apha, kuba impilo yabo isekwe phantsi kolulamelo lwamadoda nokuba kubi, kwanamasiko esiNtu athi ngamanye amaxesha abenomkhethe abacinezele abafazi. Kolu uthelekiso lwabafazi abaphilayo kuza kuqatshelwa indlela abafana ngayo abafazi abaphilayo kwaneendlela abahluke ngazo kwimibongo ababunjwe kuyo.

#### **4.4.1 Ukufana kwabafazi baphilayo (uNojaji, intombi kaKhwalo noNoNgwane)**

Intombi kaKhwalo nonoJaji bona babunjwe bangoocalanye, abathobeli nabantu abangena mandla nalizwi. Bafumene uxhathazo bebethwa ngentonga bezintsizana ezingenabathetheleli bebekude lee kunamakhaya abo. Isimanga esikhwankqisayo sesokuba la makhosikazi ebewaphethe kakuhle ngembeko abayeni babo. Noko kunjalo ukuwathobela akwenzanga mpilo ingcono kubomini baba bafazi, baphele bephelelwa, sisidima sobuntu babo. Umfazi uNongwane naye uphile ubomi bentshontsho noxa naye ebeyibekile indoda yakhe. Omathathu la makhosikazi afumene ingcinezelo enkulu kwimizi aye atshatela kuwo nakumadoda endeke kuwo. Baye bangamaxhoba engcinezelo nobundlobongela, bengafumani khuseleko nathando kwanokuxabiseka kubayeni babo nakubantu ekuhlaleni.

#### **4.4.2 Umahluko ekubunjweni kwabafazi abaphilayo**

Umahluko phakathi kwaba bafazi bathelekiswayo baphilayo uboniswe yintombi kankosi uNgqika, uNongwane. Kwasekuqaleni yona le nkosikazi ayikhange iyamkele tu into yokuphathwa ngendlela yokunyathelwa phantsi ngumyeni wayo. USinxo umbumbe lo mfazi wambaxa (dynamic character) wangumntu gqibi. Kwakhona umbhali uSinxo wenze umzekelo ngalo mfazi efundisa ukuba abafazi abafani. Ufundise nokuba abafazi abazizo izinto ezininzi ezimbi abasoloko besayanyaniswa nazo amaxesha amaninzi. Umzekelo, uNongwane ubunjwe akaqhelisela kwasekuqaleni ukuba ayivumele indoda yakhe imnyanzele alahle inkolo yakhe yobuKristu nokuba anyanzeleke akhonze imisebenzi yobumnyama ekhonzwa ngumyeni

wakhe. Kwakhona ubunjwe nguSinxo walumelo loku“khanya” kwingingqi afikele kuyo emendweni. Umbhali wongeze wachaza ukuba lo mfazi yena uye wakhetha ukuzenzela indawo yisikhungo, oko kukuthi indawo yakhe yokuthandaza ehlathini, emva kokuba ithe yamalela inkosi uKama ukuba athandaze emzini wayo. Kwakhona inkosikazi uNongwane ubunjwe waligorha wanomoya webunkokheli bokuzazi ukuba “uyinkosazana”, kwaye lilungelo lakhe lokuba aphathwe kakuhle nanjengokuba eyintombi yasebukhosini bokumkani uNgqika. Olu lwazi lokuwazi amalungelo akhe, nokuba uzalwa ebukhosini yenye yezinto ezimenze wabugxotha ubugwala wabonakalisa ukomelela. Wafunda ukuzimela, athembele kuMdali wakhe. Ekugqibeleni indoda iye yakhanyiseleka satsho sakwazi isizwe siphela sabantu bakaNkosi uKama safumane ukhanyiso, imfundo, nenkqubela-phambili noxolo.

Abafazi ababini, uNojaji kwanentombi kaKhwalu bona banyamezela ukutyabulwa mihla le ngamadoda abo. Bambatha isimo segusha - ululamo olugqithe ukuqonda nolunobungozi, nolukhokelele ekukhotyozweni kwempilo yabo. Umzekelo umbhali uMema uchaza ukuba intombi kaKhwalu ibibethwa ngumyeni wayo ngenduku ihlale ndaweninye, izenzele le ndoda esikhumbeni sayo imbetha, ide yanele. Kanti noNoJaji kumbongo kaJolobe ebesenza isimanga, angabaleki enkulwa ngumyeni. Aba bafazi babonakalise kanye iimpawu abagxekwa ngazo abafazi betyholwa ngobuyatha, nangokungahambeli ndawo kwabafazi, kanye ngokwendlela atsho ngayo uEllmann kuMoi (1985:43) ngentla apha. Kwakuba nje ke uShasha (1998:10-11) ongumbhali nongugqirha wezempilo utsho anyukelwe bubushushu ngumsindo ngenxa yabafazi abanyamezele okophulwa impilo ngabayeni, ude wathi kwincwadi yakhe “bazenza ngokwabo”, kuba yena njengogqirha akayiboni into yokuba abafazi bahlale banyamezele ekwendeni besonakaliswa imizimba yabo ngabom. U-Eagleton (1996:21) uza nolunye uluvo, uchaza ukuba abanye abafazi baye banyamezele emizini kuba besoyika ukufa kuba ubomi babo busengozini. Umbuzo ngulo, kokuphi okungcono kukufa uthe tu, cwaka, okanye ukubaleke ukufa uphile? Ubomi busisipho kwanempilo engcono ibubomi.

Inguqu kwisimo sentombi kaKhwalu, yenzekile kuba iye ekugqibeleni yadikwa ziintlungu nempatho-mbi, yazibona ukuba iza kubhubha, yabona nokuba indoda yayo ayibuxabisanga ubomi bayo. Umbhali wale mbali uMema uchaza ukuba ngabusuku buthile intombi kaKhwalu yakudela ukufa, yazijwila ijacu yazilelwa ihlangula impilo yayo yiyo. Yathi ibiyinkenekene, ingenamandla isaziwa njenge embuna yalwa kwamdak'iisali, oko kukuthi ayizange inikezele yazihlangula. Yabuhlutha ubomi bayo kwindlobongela yemyeni wayo. Le nkosikazi ithe ibisaziwa iyigusha, isiyatha, igwala nenke-nkene, yasuka yoyisa yayingonyama, yabonisa



isimo sobukhalipha, ubulumko nobuqhawe yasizuka isidima sayo, yanoxolo emzini wayo. Yaphela ihlonelwa ngumyeni. Yatsho le ndoda yamphatha kakuhle umfazi wayo yamxabisa.

UJolobe kumbongo uNojaji ubonakalise ukuba isimo senkosikazi ayibumbileyo uNojaji sisimo esibonakalise umfanekiso womfazi okhubazeke engqondweni, emoyeni nasemphefumleni kuba umbhali uJolobe udandalazise ukuba le nkosikazi ibiye ibethwe ngumyeni oyimfama ongaboniyo, yena “mfazi” ebona. Uchaza ukuba lo mfazi ebesenza umhlola into engaqhelekanga kuba ebeye ahlale ndaweninye angabaleki, ibe yona imfama imkhupha iinduma kwivesi 29. Apha siboniswa ucalanye womfazi ongaguqu- guqukiyo nongahambeli ndawo nongakhuliyo ebomini. UJolobe ubonise umntu ofayo.

Ubomi obuphilwe nguNojaji phantsi kwengcinezelo enkulu, nothe selebona ukuba uyabulawa akenza nto ukuzisindisa. Ubomi obunjengobu buka noJaji bubonwa ngababhali abangabafazi uGilbert noGubar kuMoi, buyimpilo abathi ukuyibiza yi “death - in - life” (1985:58). Bahambisa bachaze aba babhali, ukuba umfazi okwimeko enjalo uphila ubomi apho umntu afana nongasekhoyo, phofu ephila. Baqhuba bathi, obomi obunjalo bubomi obungenzi mdla, ubomi obungenabali. Luyinyaniso uluvo lwaba babhali abangentla kuba le nkosikazi iphantse ukubhubha abantu bengazinto ngongcungcutheko ebikulo, kwakhona iphantse ukubhubha ingabungcamlanga nobumnandi obu bobomi, okoko yathi yenda yafika emzini wendoda yayo. UNojaji ubunjwe wangumfazi onesimo solulamo lwasentsomini, phofu oku uJolobe ukwenza ngabom. Ukwenze ngenjongo yokhalimela abafazi abasaphila intlalo eyingozi elolu hlobo aluzobileyo.

#### **4.5 UKUTHELEKISWA KWAMAGAMA ABANTU BASETYHINI**

Le ntshayelelo imalunga nendlela abathi abantu banikwe ngayo amagama kwimibongo. Ibonakele uluncedo ekuqondweni nasekutyhilweni kwento ethethwa ngumbhali kumbongo xa uwonke. Umzekelo, uMbovane (1996:70-74) uchaza ukuba umntwana ebenikwa igama elayanyaniswe nento ethile, umzekelo, isiganeko okanye isehlo. Uchaza ukuba igama anikwe lona beliye lisichaphazele isimo sakhe nendlela yokuziphatha kwakhe ngokubanzi. Ukwadiza nokuba amagama asenokubonisa iminqweno, isiyolisi, umbulelo kuThixo, kanti akho angezimbo nemikhuba. UMbovane ukwadiza nokuba amagama angezilwanyana ebehle adize indlela abantu abayibona ngayo inkangeleko nesimo somntu.

Kuphando lwakhe yena Schonstein-Pinnock (1988:14-16) uchaza ukuba ibisisithethe samaXhosa ukuba umntwana anikwe igama nguyise. Umzekelo, igama uChuma lithetha ukuqhama nenkqubela-phambili, lona igama uSipho, licacisa ukuba umntwana usisipho, kanti

igama uVuyo, lithetha ukuba abazali bamvuyele umntwana wabo kwaye ubange uchulumanco kubo. Wona amantombazana ebenikwa amagama anjengala: uChwayita, ebelichaza uvuyo, noNonyaniso, iligama elikhuthaza intembeko. Kanti lona agama elithi, Nondanele lichaza ukuba makuphezwe. Uqhuba athi ukuzalwa komntwana bekuye kutolike imeko yentlalo yekhaya azelwe likuyo umzekelo, usizi okanye uvuyo.

Kwakhona uchaza ukuba abanye abazali baye ngokuhamba kwamathuba bathiya abantwana babo ngamaqhawe abeziintlola zamaNgesi. Abantu abangamadoda banikwa la magama alandelayo: Livingstone, Columbus, Nelson, Govan kwanamanye anjengala: Whitey, wiseman Strongaman. Bona abasetyhini bathiwe amagama anjengooPrudence, Beauty, Patience kwanooPrincess. Uqhuba athi, kanti naxa umfazana esenda kuye ngamanye amaxesha kusetyenziswe isiduko sakowabo apho azalwa khona, isiduko semvelo esingatshintshiyo. Kodwa amaxesha amaninzi abafazana baye banikwe amagama amatsha, umzekelo, amagama anjengala: Nobantu, Nobuntu, Nomthunzi, Nokhaya, Nomzi, Nofence (uthango). UNojaji uthiwe ngegama elisuka esiNgesini “a judge”, kanye njengonoFence ochazwe nguSchonstein-Pinnock apha ngentla. Igama alinikiweyo libonakalisa isigqebelo (irony). Ligama elithetha ukuba ungumfazi ogwetywe yena engazi, yijaji engumyeni wakhe kwamhla wavuma ukwendela kuyo. Yena akazange azi ukuba isoka lakhe liyakujika limjikele xa behlala kunye, limxelele ukuba liyakumbulala afe fi, xa enokudiza impatho-mbi kwanemeko yekhaya afikele kulo. Igama lenkosikazi u “Nojaji” licacise ukuba ungowetywe isigwebo sentambo – ukufa ke. (Kwivesi 39).

#### **4.5.1 Ukufana kwamagama abafazi abendileyo.**

Bonke aba bafazi: uNojaji, uNozihlele noNongwane amagama abawanikiweyo abalandele. Amagama abo abeyinxenye yekucinezela kwabo. Kaloku uHoza (1999:107) uthi, amagama azizigqebelo nakwesa umntu ngendlela embi enza kubelula ukuphatheka kakubi kwaloo mntu nangabanye abantu. La magama ebezizixhobo zokutyhilwa kwentsingiselo yento ethethwa ngumbhali kumbongo, kwanomyalezo woluvo lwakhe alugqithisa eluntwini. Oku kungqinwa nguJefferson noRobey (1986:80), kwano-Eagleton (2007:28) bona bathi, imibongo izintetho neengcamango ezibhekiswa ngababhali ebantwini. Kwakhona aba bafazi bakhankanywe ngentla apha, onke amagama abathiywe ngawo azizi “gqebelo”, aneentsingiselo ezikwesayo nezibenza babeziintlekisa ngamanye amaxesha kuba edandalazisa ukugxekwa kwabo kwanesimo semeko abazifumene bekuyo.

#### **4.5.2 Izinto ezahlukileyo kumagama anikwe abafazi abendileyo**

Igama uNongwane, njengokuba sele kukhankanyiwe apha ngentla, ukuba ingwane sisilwanyana saselwandle esinenkani enzima nekungelula ukusiqwabulula kwinto esibambebele kuyo, ngenxa yesimo sengwane kungatshiwo ukuba eli gama libonakalise ukomelela nobukhalipha bomfazi ozotywe ngumbhali uSinxo. Kwakhona eli gama lizobe kanye isimo sale nkosikazi. Isimo sayo sifane twatse nengwane uqobo, kuba nayo iye yatshela kuluvo lwayo, nakwinkolo yayo eyakhayo impilo yayo.

UNozihlewele yena igama lakhe limenze wafana nesiyatha, umntu ongenakuzithemba, umntu obomi bakhe buxhomekeke kwabanye abantu, nomntu ophila ngezigqibo zabanye abantu. Uye walilandela igama lakhe kakhulu, kuba ude wohlulwa nakukwenza okulungileyo kubantu abadinga inceba, kuba efuna ukuthandwa ngabantu abayichasileyo inceba.

Kwakhona ukwahluka kwaba bafazana kucaciseke kakuhle ngolu hlobo: uNongwane ufaniswe nesilwanyana saselwandle, kanti yena uNozihlewele unikwe igama elimfanise nenginginya yabantu. Kanti yena uNojaji uthiywe wafaniwa nomntu ogwetyiweyo ngumyeni wakhe ozenze ijaji kuye

#### **4.5.3 Ukufana kwamagama anikwe abafazi abasanduleleyo.**

UCharlotte uthiywe ngegama lesiNgesi ngabazali bakhe elibonise ubumnandi, lithetha umntu oliqhawekazi (heroine, super woman, brave woman, conquerer, idol, champion. female protagonist) nelithetha ighorakazi umeyisi, ikhalipha, kwanomfazi onesimo sabuqhawe esingaphezulu kunesabantu abaqhelekileyo emhlabeni, oku kuthetha ukuba ubexhotyiswe ngamandla kaSomandla. Oku kungqinwa nguMqhayi othe wamfanisa nenkosikazi uDebora kwiziBhalo Ezingcwele, owayebabalwe waxhotyiswa ngamandla obulumko. Wachongwa nguThixo wamenza ukumkanikazi, nomphathikazi wakwaSirayeli nothe wanamandla okukhulula abantu bakhe amaSirayeli kwingcinezelo yeentshaba zawo. Ngokuqinisekileyo, uCharlotte naye uye waphila emhlabeni ekhuthazwa ligama lakhe elimnike amandla okwenza imisebenzi emikhulu nengaphaya kwawakhe amandla, kuba ubenesibindi esikhulu akamoyika urhulumente wobandlululo kwixesha ebephila kulo apha eMzantsi Afrika. Uye waqubisana nalo rhulumente walwela inkululeko yabantu bakowabo abaNtsundu ababephantsi kweengcinezelo.

Kanti umama uMaya naye igama lakhe libonisa ubumnandi nesonwabiso, kwaye libusiteketiso. Lisukela kwigama likamama wakhe umama uNomanga awayebizwa, Anti Nomanga ngokokutsho kukaMqhayi kwisifakelelo I, kwintshayelelo yombongo ongoMaya.

#### **4.5.4 Umahluko kumagama anikwe abantu basetyhini abasanduleleyo.**

Umama uCharlotte yena igama lakhe lelesiNgesi kwaye lithetha umntu wasetyhini oliqhawekazi nomeyisi, kanti lona igama likaMaya lona ligama elibonisa isiteketiso sothando kwaye ligama lenkumbulo yegama likanina u “Nomanga”.

#### **4.5.5 Uthelekiso lokufana kwamagama eentombi eziziinzwakazi.**

UNonzwakazi kwisifakelelo 6, uThandeka kwisifakelelo 7 noThandiwe kwisifakelelo 10 ngamagama abuthetha into enye. Achaza inkangeleko yobuhle bababantu abaziintombi. Amagama abo achaza ukuba baziinzwakazi ezidala uvuyo nolonwabo ebantwini. Kuyinene oku kuba abantu abahle bayathandeka ngakumbi bakuzongezelela ngokuba nobuntu baba njengeentyatyambo ezintle ezinomtsalane. Amagama ezi ntombi ahambelene nezimo ababunjwe ngazo kwimibongo. Kwakhona zonke ezi ntombi zibonise uvuyo, uchulumanco nolonwabo ebantwini ngamagama azo amnandi. Izimo zezi nzwakazi ziye yazizimo ezincomekayo kakhulu kuba zibange uthando, ukuhleka kwanobubelele eluntwini.

Igama uThembeka lona liye lahluka kumagama angooNonzwakazi noThandiwe kuba lona ligama elinomyalezo wokuba kufuneka athembakale okanye anyaniseke ebomini. Nayo le ntombi iye yathembekala yangumzekelo ekhayeni, nasekuhlaleni iyindlezane yalithemba labantu, yalilandele igama layo elihle.

UNondwe okumbongo "ITshawekazi elihle" kaRamncwana, uthiywe ngentaka entle indwe ekhankanywa ngumbhali uSatyo njengentaka emele ubukhosi nobuqhawe kwaNtu (1980:132). URamncwana uyinike eli gama ukubonakalisa ukuba ngokwenene inzwakazi enje ngoNondwe ifanelwe ukuba ibeyeyasebukhosini ngenxa yobuhle nobukhalipha enabo. Umbhali uyibumbe yabubuhle benene kuba uyifanise nendalo entle.

#### **4.5.6 Ukufana kweziteketiso namagama okubonga abantu basetyhini**

U-Ekogidho (2003:164), kwakhona uchaza ukuba kuma-Ambo iziteketiso ziquka namagama okubonga. Uchaza ukuba ooyise babantwana bebeye banike abantwana babo amagama okubonga. Umbhali uMqhayi naye unike abantu basetyhini abathande kakhulu amagama okubonga nafane kwaneziteketiso. Umama uCharlotte ube embekile kakhulu waza wamnika

igama ambonge ngalo wathi, “uMamarhirhixi”. Eli gama licacisa isimo sothando. Likwa bonise intobeko yakhe etyhilwe kukukhathalela kokuphakanyiswa kwabantu abacinezelekileyo. Kanti naye uThembeka amthandayo nade wambize “ntomb’am” kwisifakelelo 1 ivesi 12, umnike igama lokumbonga nelikwasisiteketiso wathi “UNomagaxagaxa”, umntu oquququzelayo nosisinxadanxada osoloko esebenza. Kwakhona uThembeka ubengumntu ozithandayo ethanda ukugaxela ubuhlalu beentsimbi ezintle azihombise, kangankokuba uMqhayi ucacisa ukuba isimo sakhe sokuthanda ukuzihombisa besiye senze iinkokheli neenkosi zingabinakuzinza zakuyibona le nzwakazi inguThembeka (Isifakelelo 3 ivesi 22).

UNondwe okwisifakelelo 12, ligama lokubonga ebongwe ngalo le ntombi kumbongo “Itshawekazi elihle” obhalwe nguRamncwana. Eli gama nalo lifana nesiteketiso, ligama lentaka “indwe” ehlonelwayo kwaXhosa.

Onke amagama “uMamarhirhixi” u “Nomagaxagaxa” no “Nondwe” ngamagama abonisa uncomo nokubukwa kwabantu basetyhini. La magama abonise uvuyo, uyolo oluthe lwabakho ngokuzalwa kwabo kuba benza umahluko kubomi babanye abantu.

#### **4.5.7 Umahluko kumagama okubonga okanye iziteketiso ezinikwe abantu basetyhini.**

Umahluko kumagama eziteketiso nawangawokubonga anikwe abantu abasetyhini abonakalase izimo abaziphilayo. Igama uMamarhixirhixi limele intsingiselo yesimo sentobeko nenkathalo yakhe, ekuphuculweni kwempilo yabantu abathe bahlala kwiindawo ezingacocekanga. Lona igama uNomagaxagaxa lalatha umntu othanda ihombo nosisinxadanxada sesikhuthali, kuba ebandakanyeka ezikolweni nasetyalikeneni. Kanti lona igama uNondwe lahluke ngokuba layanyanise nentaka, indwe. Iziteketiso abazinikiweyo ngababhali ziye zabonisa umahluko ngokwentsingiselo zamagama abawanikiweyo oku kucaciswe gca apha ngentla.

#### **4.6 ABASETYHINI ABAFUNDILEYO NOKUFANA KWABO**

UMqhayi uchaza ukuba umama uCharlotte ubunjwe wangumntu oyithandayo imfundo kwa eseyintombi. Kwangokunjalo naye uMaya uyithande imfundo esemncinci esafunda eLovedale wada wangumhlohli kwiziko lemfundo iLovedale uninzi lobomi bakhe. Kanti nayo intombi uThembeka ichazwa nguMqhayi njengomntu oyithandileyo imfundo eseyintombazana wada wafundela ubutitshala kwisinala imGwali

Intombi uThembeka ubunjwe wakukukukhanya kumhlaba wakowayo. Ithe ibingumhlohli wemfundo yabuya yaluncedo kwizithili ezininzi kwiintlobo ngeentlobo zemisebenzi. Kanti imfundo iye yayenza ayabi yesweleyo, kuba ikwazile ukwabelana nabanezidingo nabangenanto, ude athi uMqhayi “yebhuu amabele kweleMbokothwe ibonisa inkathalo nobuntu kubantu bakowayo nakwisizwe.UMqhayi umbumbe wayinkokheli eluncedo ekuhlaleni nasetyalikeneni, kungeso sizathu uMqhayi abonakalise ukuzidla ngemisebenzi yakhe yenkqubela ethe yaqhakaza kwelakwaNtu. Oku kubangele umbhali ayinike iwonga elikhulu lokuba yinjengele.

Umbhali uMqhayi uchaze ukuba unkosikazi uCharlotte ufunde kweli lakwaNgqika waza wayakuyongeza imfundo yakhe eMelika. Ukongeza umama uCharlotte uchazwa njengomntu wokuqala kubantu abantsundu ukuba nemfundo yesidanga i “B.Sc”, nawayifumana eWilberforce university in Ohio nakwi Institute of African Methodist of Episcopal Church (<http://www.sahistory.org.za>). UMqhayi umbone engumzingeli esenza izinto ezenziwa ngamadoda wona aziwa ngokuthanda ukuzingela kwamandulo. Umbhali umbumbe njengomzingeli nothe akuyibamba inyamakazi eyimfundo akaduka nayo, kodwa yena uye wabuya wabelana nabantu bakowabo ama-Afrika.

Imfundo ibeluncedo kubo bonke aba bantu basetyhini, kuba ngozingiso kwimfundo ephezulu baye baziinkokheli ezithandiweyo. Eli nyathelo lenkqubela phambili laba bafazi lizalisekisa inkuthazo kaFriedan kuBenstock (2002:154) apho angxolisa abafazi ukuba kutheni besaneliswa yimisebenzi yasemakhaya engabahambelisi ndawo neyongeza incinezelo yabo. UFriedan uqhube wakhuthaze abafazi ukuba bafunde bathabathe iindawo zabo elizweni, bazixhobise ngemfundo. Naye uWollstonecraft kuTodd (1989:87-109) ukhuthaze abafazi ukuba bafunde bakwazi ukuzinceda namakhaya abo, wongeze wachaza ukuba abafazi abadalelwanga ukwaneza iimfuno zamadoda baze bona bangazincedi

Bonke aba bantu basetyhini bakhankanywe apha kule mibongo benze umsebenzi omhle bazizibane ezisentabeni zikhanyisileyo zidala inguqu kumawaka ngamawaka obomi babafundi amakhaya nophakanyiso lwesizwe siphela i-Afrika.

#### **4.7 UMAHLUKO KUBANTU ABAFUNDILEYO BASETYHINI KWIMFUNDU ABAYIFUMENEYO**

Unkosikazi uMaya nentombi uThembeka bona kuvakala ukuba bafumene imfundo yobutitshala baza bafundisa kwizikolo zeMpuma Koloni besenza umahluko kule mimandla. Kanti yena unkosikazi Charlotte uye wenza umahluko omkhulu kakhulu ngokufumana

imfundo ephezulu yaseyunivesithi nethe yamnika amandla akafundisi nje kuphela apha eMzantsi, uye wadala namaziko emfundo olutsha eZambia.

#### **4.8 UKUFANA KWABASETYHINI ABAZIINKOKHELI ZESIZWE**

Amakhosikazi uCharlotte, noMaya nenkosazana uThembeka baye bazinkokhelikazi ezivunyiweyo zesizwe nezithe zasebenza ngokuzinikela zidala inguqu zidala inkqubela phambili.

Bonke babengabafundileyo. Babengabantu abanezakhono nezatifikethi ezibubungqina boqeqeshelo lwemisebenzi abayifundeleyo. Umzekelo, uMaya ufundele ubutitshala eLovedale waza uThembeka wabufumana obakhe ubutitshala eMgwali, waza uCharlotte wafumana imfundo enomsila kwizifundo zobunzululwazi. Ukuzixhobisa kwabo ngemfundo kubenze baziinkokheli ezinkulu ezinobulumko obubanzi, novelwano bokuyazi intlungu nokungabi namfundo edala imbulaleko. Yiloo nto baye bahlulelana nabantu ngenzuzo abayifumeneyo (ukutya). Olo lwazi lubanzi lubenze bakwazi ukukhulula abantu ababotshwe ngamatyathanga engcinezelo, ubumnyama kwanokungabinankqubela phambili ebomini. Babezinkokheli nabadali bobudlelwane boxolo lwabantu nabanye abantu kwanesizwe kwanesinye isizwe.

Okona kubalulekileyo kubunkokheli bukaCharlotte, UMaya noThembeka kukuba babeziinkokheli zemvelo ezizindlezana. Imfundo yona ithe yabongezelela ulwazi abathe ngalo baphum'izandla ekwenzeni imisebenzi yabo yobunkokheli bagqwesa babonisa intobeko nenkathalo ngomntu. Babunjwe bangumnxeba wobomi (Mema, 1980) nethemba lesizwe.

#### **4.9 UMAHLUKO KWABASETYHINI ABAZIINKOKELI ZESIZWE**

Umahluko usekubeni umama uCharlotte wenze imisebenzi egqwesileyo wanegalelo elikhulu ngaphezu kwabo bonke abantu basetyhini abaziinkokheli. Oku kubangwe yimfundo yakhe eyongezelelweyo kwaye oku kumenze wayinkokhelikazi yesizwe ekhaliphileyo kakhulu eMzantsi Afrika. Umzekelo uye walwela namalungelo abasebenzi (sahistory.org.za), ebuyisele amatshipha emakhaya, wabuyisela isidima samakhaya, waphinda wangumakhi wamaziko emfundo kwanetyalike. UMaya noThembeka babezinkokheli eziye zenza inguqu kwiziphhaluka zazo ekuhlaleni, kodwa yena umama uCharlotte ubeyinkokheli enkulu kakhulu nethe yachukumisa ilizwe le-Afrika liphela waphinda wangumhlahli-ndlela yenkuluko yabasetyhini neyabantu ngokubanzi abacinezelekileyo, kangangokuba uye wanikwa igama elithi "UMama wenkululeko yomntu oNtsundu".

#### 4.9.1 Indlela abafana ngayo abafazi abangenamagama

Izinto afana ngazo la makhosikazi intombi kaKhwalo ongumfazana onganikwanga gama kumbongo kaMema u“Mfazi wethu” nobizwa ngokuba “yintombi kaKhwalo”, nomfazi okhankanywe njengomfazi ongenandoda kukuba bobabini babekwingcinezelo engathethekiyo yokungaphatheki kakuhle emizini abendele kuyo. Bobabini babunjwe ngababhali bangabantu abahluphekileyo nabaxhomeke kwabanye abantu ukuze babenokutya kwaye akukhankanywanga ziqu zamfundo abazifumbethayo. Bonke abafazi abanga nikwanga igama banezi mpawu zilandelayo: bahleli emakhaya, bacinezelekile, bahluphekile, bangabaxhomekekileyo kusizo lwabanye abantu. Umzekelo, umfazi oyintombi kaKhwalo ubunjwe “wazezinye zezinto” (objectified) indoda yakhe ekuhlaleni ihambe isithi “zonke izinto emzini wayo zezayo”. UCartledge (1993:145) ungqina le nto ithethwa ngumyeni wentombi kaKhwalo, uchaza ukuba amadoda amaGrike aneendidi zezixhobo zokwandisa ubutyebi bazo ezizezi: izinto eziphilayo nezinto ezingaphiliyo. Uchaza ukuba abafazi nezicaka babebotshwa ngebhanti elinye befana nezicaka izixhobo eziphilayo, umsebenzi wabo kukwandisa ubutyebi bendoda ukujonga umzi wayo kwanokwenza mnandi ubomi bayo, kwaye babengenasabelo kwilifa le ndoda okanye emzini wayo.

Ukungabinasixhobo siyimfundo kubonakalise komfazi amaxesha amaninzi ekwenzeni kubelula ukuxhaphazeka kwakhe ekwendeni kuba uphila ubomi boxhomekeko kuyo yonke into, kwaye engenabantu bakufutshane angaya khona afumane uncedo. Kwangokunjalo nenkosikazi umfazi oyedwa iphela ingakwazi nokuphangela ifumane nomntu wokumgcinela abantwana akwazi ukuphucula ubomi bakhe bubengcono, kodwa uSatyo (2001:307) unika inkuthazo uchaza ukuba abafazi kubomi benyaniso bayakwazi ukuyilwa ingcinezelo ngamandla obumbokotho, bayimise imizi yabo bondle iintsapho zabo nokuba beva ubunzima. Kanti umzekelo ngulo unikwe nguNdlazulwana kumbongo wakhe othi “Umfazi ongenandoda,” nongomfazi oshiywe yindoda neqela leemveku zabantwana. Lo mfazi ufumana unzima ukubondla nokubakhulisa kanti ukuba ebefundile ngekungconwana kodwa noko ekulemeko akanikezeli, ubonisa ukomelela uyaxomoloza awe evuka ukuze abantwana bakhe balale betyile bafunde kunjalo nje. Ubomi baba bafazi uNojaji nentombi kaKhwalo bubomi obungena bunankqubela phambili kukucinezeleka. UMqhayi ngokubumba abantu basetyhini bayithande imfundo, ufundisa abafazi ukuba bazi ukuba imfundo iyakwazi ukumkhulula umntu ebugxwayibeni obufana nobu bafunyanwa nguNojaji nentombi kaKhwalo. Kwakhona uMqhayi ubonisa ukuba imfundo ixhobise umntu ngolwazi olwenza akwazi ukuphila, aphele ephilisa abanye abantu, kanye njengokwenziwe ngoomama uCharlotte, uMaya noThembeka



#### 4.9.2 Ukwahluka kwabafazi abangenamagama

Umfazi oyintombi kaKhwalo onganikwanga gama ubunjwe ngobona buhle bugqwesileyo nguMema, obufana namanzi eendonga (isifakelelo 8 ivesi 1 no 2) kodwa akukhankanywa nto ngemfundo yakhe. Lo mfazi uxhatshazwe ngamandla ngumyeni wakhe kodwa ukwazile ukusebenzisa amandla abenawo nobulumko bakhe bendalo, wabenza ubomi bakhe banoxolo ngokuthi azilwele. Kanti naye umfazi onganikwanga gama kumbongo kaNdlazulwana, “UMfazi oyedwa” kwisifakelelo 11, kukhankanywa ukuba yena akakhange abexolo ngenxa yokuphatheka kakubi yintlupheko yokukhulisa abantwana engenamncedi, engenayo nemali yokubondla, kanti mhlawumbi ukuba ebenezakhono zemfundwana ngethe wakwazi ukuphangela afune nomntu wo wokugcina abantwana ngeli xesha esaye enkomeni oko kukuthi emsebenzini aphile impilo engcono ngoku eyedwa.

UWollstonecraft kuTodd (1989:87-109) unika uluvo oluxhaswa nguBenstock et al. (2002:154) ukuba ubuhle bomfazi abonelanga bubodwa. Kufuneka umntu ongumama abengowomeleleyo nasengqondweni. Uqhuba athi umfazi otshatileyo imfundo iyamnceda iyamakha, akwazi ukuzinceda angabi ngoxhomekekileyo. Uqhuba athi imfundo imenza abe ngumama oluncedo nasekhayeni lakhe. Unkosikazi Abegail kuGoodman (1996: 74) kwezakhe iimbono ukubona kubalulekile ukuba abantu basetyhini ingakumbi iintombi zizizixwayise ngemfundo kuqala, phambi kokuba zitshate, kuba uyibona imininzi imiqobo ebakho emva kokuba abantu basetyhini betshatile, eyenza bangakwazi ukuqhubeka phambili kakuhle nezifundo amaxesha amaninzi. UWollstonecraft kuTodd (1979:109) ungqqinelana nokwenziwe ngamakhosikazi ooCharlotte noMaya abathe bathabathe imfundo kuqala basinda ekucinezelekeni, kuba imfundo isuke yabenza bakwazi nokukhulula nabanye abantu basetyhini kwiindidi ngeendidi zengcinezelo. Lo mbhali ukhankanywe ngentla uyibona imfundo iyakwazi ukuvulela abantu amathuba obomi obungcono.

#### 4.10 ISISHWANKATHELO

Iziphumo zothelekiso zibalula ukuba amakhosikazi akwimibongo echongiweyo uninzi lwawo lubunjwe lwaziintyatyambo ezintle ngobuhle, bada bafaniswa neenyibiba njengobuhle abunjwa ngabo umama uMaya. Amakhosikazi abunjwe ngezikweko ezinkulu zendalo ezicacisa izimo abebezizo ekuhlaleni, apho bebonisa uthando nokuxabiseka kwabantu. Bathe baphinda banika iinkonzo zokuphuhlisa isidima sabantu abacinezekileyo. Igalelo likamama uCharlotte Maxeke libe leliphum'izandla ngokuthi athi efundile eyinkokheli yesizwe kodwa ehle aye ezantsi kanye kwiindawo ezimdaka ezihlala abantu abacinezelekileyo afike azigutyule.

Umama uCharlotte unikwe izikweko zokuba yimazi yenkomo emabele made. UMqhayi umnike esi sikweko ecacisa izinwe zakhe nobundlezana abubonise ngokuthi abaqhekezele nabantu abangenanto, abahlulele kobakhe ubutyebi. Kanti naye umama uMaya ubunjwe ngesikweko apho afaniswe nomthi, wenziwa indawo yokhuselo lwabantu abanganamncedi. Kanti naye uThembeka, intombi emele ulutsha neyinkokheli yesizwe, iye nayo yabelana nabantu besithili sendawo akhulele kuyo ngemfundo nangezipho zokutya.

Yona imibongo engokubonga ubuhle beenzwakazi zeentombi, iye yabonakalisa ukuzotywa kweentombi ngezikweko zobuhle obuphum'izandla nobuhlekisayo ngamanye amaxesha, bubonisa ubaxo olugqithisileyo. Umzekelo, iintombi zenziwe iintyatyambo ezingabuniyo, zafaniswa nobuhle obuphezulu beedaymani kwanamachanti.

Esi sahluko sibe luncedo ekuqondweni indlela ababunjwe ngayo abantu basetyhini kwimibongo, libonakaliswe kakhulu igalelo labo kwinkqubela phambili yesizwe.

## ISAHLUKO 5

### UKUQUKUMBELA

Abafazi abatshatileyo kwimibongo kaJolobe noMema babunjwe ngohlobo olungathandekiyo kakhulu. Ukubunjwa kwabo kubonakalise ukunyanzeliswa ekuthobeleni amasiko esiNtu, nakhuthaza ukuthobela indoda nomendo, nokuba umfazi sele ephatheke kakubi kangaka nani na. Umzekelo, umfazi uNojaji ubunjwe wangucalanye womntu ovalwe umlomo ngumyeni, ukuba angayibiki imeko yekhaya ebantwini. Ubunjwe wa “yinkuku” nguJolobe wangoxhola phantsi akubuzwa ngabantu ngesikhalo esimana sivakala emzini wakhe. Ukululama kwakhe kwenze kwakungona apha theka kakubi wada waphantsa ukubhubha. Kanti umfazi oyintombi kaKhwalo kumbongo obhalwe nguMema naye ube ngucalanye womntu ongahambeli ndawo obebhubhuthwa equngquthwa ngenduku yindoda angabaleki ahlale ndaweninye, seled wayintlekisa elalini. Kodwa uthe akubona ukungabi nanceba kwendoda, waziqonda ukuba uyayakwaNtsongwa nyawana, zabuya iingqondo, wangumntu gqibi. Satshintsha isimo wangozilwelayo esindisa ubomi bakhe.

Aba babhali bakhankanywe ngentla apha bababumbe abantu basetyhini bangooocalanye ukutsala iingqondo novakalalo losizi ebantwini. Kaloku noQangule (1970: *Ikhwelo*) uthi iimbongi ziyimilomo yabantu nezithunywa zohlanga, zikhuthaza okuhle zikhalimela nokungalunga okubulala isizwe.

Aba babhali babhale bahlaba ikhwelo kwisizwe bekhazela ukuphathwa ngobundlobongela kwabafazi kuba bababona beziintyatyambo nonozala besizwe. Kutsha nje kwi “*Times Magazine*” ye- 9 ku -Agasti 2010, ngengxelo yentatheli uBaker kuvakale ukuba kwilizwe laseAfghan apho kungekho malungelo abantu alinganayo, abafazi baphathwa njengezicaka, kangangokuba umfazana one 18 iminyaka, uxatyelwe ngezembe impumlo neendlebe ngumyeni wakhe, encediswa ngumninawa wakhe. Isizathu sokuba ixatyelwe le nkosikazi kukuba isuke yaphule isiko labo eliyalela amakhosikazi angayibaleki imizi yawo ayokufuna uncedo ebantwini xa bephetheke kakubi emizini abendele kuyo. Kuvakale ukuba le inkosikazi iye yayakufuna uncedo ibalekise yimpatho-mbi yabantu bomzi. Kanti nalapha eMzantsi Afrika kanye ngale nyanga u-Agasti yokukhunjulwa kwenkululeko yabafazi, inkundla yamatyala ilwe ibundlobongela kubafazi ngokuthi igwebe umfo onguSidney Mangena ukuba ahlale ubomi bakhe bonke kwezimnyama izisele ngokuba ebonise ukungabi nanceba adubule inenekazi imbumbulu ezine kuba limala. Ukubhubha kweli nenekazi kwenze usana lwayo lushiyeke lungena nina. Le ngxelo ivakaliswe yintatheli uSibusiso Nkomo kwiphepha-ndaba i “*Cape Times*” ye 6 kuAgasti 2010. Olu daba luye lakhuzwa nakoomabona- kude, sele ngoku

le ndoda iboniswa iyingxididi ziinyembezi ililiswa sisigwebo. Yimpatho elolu hlobo nqo echazwe ngentla apha, ebangele ukuba iimbongi ooJolobe ziphakame zinxakame zingathulu zakubona onozala neentyatyambo zesizwe betshabalala.

Ukulangazelelwa kwenkululeko yabafazi nokuphakanyiswa kwesidima sabo kubonakaliswe ngumbhali uSinxo, obumbe uNongwane oyintombi kaNgqika, waza wamdala wenza umahluko. Wayilwa incinezelo yakhe. Le nkosikazi ithe yala tu, kwaphela ukuphucwa isidima nobuntu bayo yindoda yayo, unkosi uKama, wesizwe semiJadu, nothe le ntokazi yakwendela kuye wayityityimbisela umnwe eyiyalela ukuba yahlukane nenkolo yayo yobuKristu., yahlukane nokuba athandaze kumzi wayo. Umfazi uye waphila ubomi bentshontsho kodwa weyisa kamva, wayifumana inkululeko yakhe wanoxolo. Kanti nakumbongo kaMema intombi kaKhwalo nayo iye yayilwa incinezelo yokuhlalelwa ngokubethwa ngentonga imihla le isophukelwa yimpilo, yaphela ifunda ukuzilwela isindisa ubomi bayo. Umbhali uMema ubonakalise umoya wosizi novelwano. Uye wachukumisa iingcinga zoluntu kumbongo wakhe, ukuba ziyilwe incinezelo yokuphathwa kakubi kwabafazi. UHeese noLawton bathetha ngokuxabiseka koncwadi bathi “problems as old as man himself ... must be considered and interpreted anew by every generation” (1988:4).

UParini (2006:2) uchaza ukuba umbongo liyeza, ukwanika ulwazi namava. Nangona umbongo “Umfazi owakha isizwe”, isifakelelo 5, owabhalwa kudala nguSinxo, kodwa kungatshiwo ukuba umzekelo awunikileyo womfazana oyintombi kankosi uNgqika, uNongwane, uyimfundiso kulutsha lweli xesha langaku kakhulu. Lo mbongo ufundisa ulutsha ukuba luthi gqolo lungayamkeli impatho mbi ekhokelela ekufeni. Kwakhona lo mbongo ufundisa ukuba abafazi neentombi ezendayo zibambebele kwinkululeko ekhoyo eMzantsi Afrika egunyazisa ukuphathwa ngesidima esinye kwabo bonke abemi beli lizwe. Kwaye iintombi phambi kokuba zitshate namasoka athi ayazithanda kufuneka zazi ngembali yala masoka bawathandayo. Kwakhona, kubalulekile ukuba zazi ngamasiko emizi ezendela kuyo, kanti naxa begaxeleke kwiimeko ezinobungozi kufuneka bangathuli, bavule imilomo bafune uncedo ukuze baphile.

Kwakhona kwakwesi sifundo kufumaniseke ukuba amagama abanye abantu basetyhini aye abanobungozi kubomi babo, kanye njengegama umbhali uMtuze alinike umfazana athe ukumbiza ngu “Nozihlwele”, nathe wambumba ngalo ngenjongo zokuphuhlisa umxholo wobongo wakhe wokuthiya umoya wesininzi awubona uyingozi ngamanye amaxesha. Eli gama litshintshe isimo salo mfazana wayintlekisa eluntwini akahambela ndawo kuba eye waphila ubomi bokuxhomekeka kwabanye abantu, ngengqiqo yabanye abantu nasekwenzeni

ubuntu obu. Kwangokunjalo noVilakazi kumaZulu (1965:72-75) uthe igama lomfazi waliyamanisa nokufa wathi ngu “UNokufa”. Uyamanise umfazi nokufa wade wadibanisa neentombi zakhe ezimbini aye wazinika amagama amabi nawoyikekayo. UNelson ukubona kuyingozi ukwayanyaniswa kwabantu nezinto ezimbi, nezinokunamathela ubomi babo bubelusizi, ude athi, “death and life is in the power of the tongue” (2003:469). Naye uHoza (1999:107) ungqina ukuba amagama onyembo, nathi anikwe abantu ayasithoba isidima somntu. Ngoko ke, ngalo mzekelo wombongo kaMtuzze, abafazi bafundiswa ukuba bawalwe amagama anokudala ukucinezeleka kwabo emizini nasekuhlaleni.

Imibongo kaMqhayi idala uchulumanco. Lo mbhali uye wahluka yena geqe kuninzi loncwadi olu bhalwe ngesiXhosa, olusoloko luzoba abafazi ngeemfundiso ezingeyonyani nezijongelisa abafazi phantsi nasekuhlaleni, kuba kolu ncwadi abafazi babonwa njengabankenkene, abangenamandla, abazizithuli, abantu abangenalizwi, bengenanto, behlwempuzekile, bengehambeli ndawo, bexhomekekile, bengabacinezelekileyo, nabasoloko bebonwa bengabenzi bobumnyama, oku kukuthi ububi. Ezi mpawu zingentla zibonakala kakhulu kuncwadi lwaba babhali balandelayo: UTamsanqa (1958), uJordan (1960) uMtingana, (1965) noNgewu(1997).

UMqhayi yena wenze into entsha. Kwimibongo yakhe ubumbe abafazi ngezikweko zemifanekiso emikhulu nemihle. Ubabumbe bazizifundiswa, iinkokheli zesizwe, abakhululi bamadoda kwanolutsha, olungabafana neentombi ezintolongweni nasengcinezeleni, umbhali ubonise ukuba abakhange bakhethe “sini”, baphakamisa isizwe siphela. UMqhayi ubabumbe abafazi banjengelanga, bazizibane (Cixous, ku-Eagleton, 1986:332) ezikhulu zemfundo, nezenkqubela-phambili, nezithe zagxotha ubumnyama, nokungazi obuyenye yembali nentsusa yengcinezelo amaxesha amaninzi. Oku uMqhayi ukuzobe ngale mizekelo ilandelayo: uCharlotte Manyi Maxeke iqhawekazi, ubunjwe wayintsengwanekazi emabele made ehluthise izizwe zeAfrika, noye wathiywa ngegama elikhulu ngabantu boMzantsi Afrika nazizwe, kwathiwa ngu “Mama wenkululeko yabantu abaNtsundu”. UMaya Khoboka yena ubunjwe wangumthikazi omkhulu, othe wayindawo yokhuselo lwabantu abaphantsi nabaziimbacu. Kanti noNkosazana Thembeke Soga unikwe iwonga eliphezulu nguMqhayi wathi yi “Njengelekazi” igorhakazi elibe yinkokheli kwezemfundo, ekuhlaleni kwanenkokheli etyalikeni.

Bonke aba bantu basetyhini babunjwe banezimo ezintle, ubuntu, kwanobulungisa, kuba bathe bakuba nezinto (ubutyebi) babelana nabangenanto, kanye le nto ithethwa nguNelson Rolihlahla Mandela, okhuthaza ubuntu eMzantsi Afrika, ngokuthi axelelele isizwe ukuba

abanezinto mababonise ubuntu, babelane nabantu abangenanto. Kwakhona aba bantu basetyhini babunjwe nguMqhayi babe ziinkokheli zoqobo ezikhathalayo ngempilo nempucuko yesizwe. Kwakhona, abafazi abazotywe nguMqhayi babonise inkcubeko engqondweni, ngokuthi bahambe beququzelela isizwe, benike inkuthazo yentlalo entle noxolo emakhaya, kwanempilo yococeko nasezixekweni, iindawo abahlala kuzo abantu. Yiloo nto uJolobe (1970:112) abhala ebonga uMqhayi athi ukufika kukaMqhayi, nesimbo sakhe sokubhala kwabanjengegazi elitsha kubhalo lweencwadi, Oku kuyinyaniso emsulwa, kuba uMqhayi uthe wadala inkqubela phambili yesizwe, waphakamisa nobhalo lwesiXhosa wakhanyisela abantu bakowabo ekhuthaza impucuko nokhanyiseleko lwabo.

Okona kumangalisayo okwenza umdla kwesi sifundo, yindlela uMqhayi abababumbe ngayo abanti basetyhini kwimibongo yakhe. Ugxininisa ukuba abantu basetyhini kwimibongo yakhe bathi besebancinane beziintombi, balangazelela banxanelwe iimfundo. Wabonisa beyifunxa imfundo oku kwencindi yobusi, kumaziko emfundo, bafunda. Bayithabatha imfundo yanjengesixhobo esinokuba nceda sibaphakamise nakweyiphi imeko nenzima abanokuthi bahlangane nayo ebomini nokuba bakwazi ukunceda abanye abantu kwanesizwe. Olu luvo lungqinwa ngumzekelo kaCharlotte, uMaya noThembeka abathe bayithabatha imfundo, abaziphakamisa noko kunjalo, koko bayimizekelo emikhulu (role models) ngokuthi benze izinto ezintle zamandla eluntwini nakumakhaya abo. UMqhayi utyhile nokuba bathe bakuyifumana imfundo uCharlotte noThembeka bagqithela phambili, balongeza ulwazi lwabo ngokuya kufunda phesheya kolwandle ukuze bangalambathi nganto ebomini, babenezakhono zeengqesho eziphezulu. Oku kuzixwayisa kwabo ngemfundo kubenze bakwazi ukuziphakamisa baphakamisa nesizwe, bakhulula uluntu nakwiindidi zeengcinezelo. Kwakhona, bona abatshatileyo baye basinda nakwingcinezelo zamasiko okwenda kwanokungaphetheki kakuhle emizini, kuba bebeziinkokheli bona kuqala ezikhuthaze impatho entle kubantu bonke. Kwakhona bathe baziinkokheli ezilangazelelweyo sisizwe sonke, belangazelele ubomi obungcono, nenkululeko yabantu bonke, nokuphathwa kwabo ngesidima esinye.

Kwakhona isimbo sikaMqhayi sikhuthaza sicela umngeni kubabhali boncwadi abangamadoda nabangabafazi ukuba bakhe babhale izinto ezintle ngabafazi, kwenziwe uxolo noxolelwaniso (reconciliation), nokuxatyiswa kwabantu xa bebonke kwaneentlanga eMzantsi Afrika. Umzekelo, maninzi amaqhawekazi (role models) abantu basetyhini ekunokuthi kubhalwe ngawo nathe angamadini okwenza okuhle ekuhlaleni, amanye athe alwela intlalo entle yabo bonke abantu, nangona abanye sebasandulelayo. Apha kungakhankanywa umzekelo waba mama balandelayo: u-Albertina Sisulu, u-Adelaide Tambo, uRuth First noHelen Suzman,

nabanye abaninzi, kujongwe okuhle abakwenzileyo esizweni. Olu ncwadi lungathi lubeluncedo ekwakheni iingqondo ezintsha (Eagleton, 2007) ngakumbi ulutsha apha kwakhiwe eMzantsi Afrika omtsha ongena calucalula lwabantu ngokwesini, ibala nobuhlanga, kuqalwe ngokuxatyiswa koomama emakhaya kunciphe ukuhlukunyezwa kwabo. Kungaba kuhle ukuba kwizikolo zabasaqalayo nakumaziko emfundo ephakamileyo kubekho noncwadi, oluquka iinkokheli ezingabafazi (role models) kwiincwadi zedrama nenoveli, kuthathwe umzekelo oboniswe ngumbhali uMqhayi apha ngentla, akabi nazintlani zokuphakamise igalelo lo labafazi ekuhlaleni nasekwakhiweni kwesizwe ngokubanzi.

Olu phando olungokubunjwa kwabasetyhini kwimibongo lube sisiyolisi esinemfundiso nesixwayise abafundi ngolwazi oluvuselela inkqubela phambili, noxolelwaniso lweentlanga, lukhuthaza imfundo ukuba ibe ngundoqo nesiseko sempilo yoluntu, ukuze sihambele phambili. Kungoko ingqonyela (Dean) yecandelo lakwa “Arts and Social Sciences” kwiYunivesithi yaseStellenbosch uNjingalwazi uVan der Merwe ikhuthaza iinguqu eziza nenkqubela phambili nethemba kuMzantsi Afrika omtsha, ubhale wathi “We need more than technology to cope with the problems of humanity we need changes in human behaviour, attitudes and values” (2000:3). Ngale ntetho uNjingalwazi ukhuthaza ephakamisa imisebenzi ezanethemba kwanemibono emihle emitsha, ephucula intlalo engcono yesizwe nabantu bonke.

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## IZIFAKELELO

### ISIFAKELELO 1

*UMFIKAZI UCHARLOTTE MANYHI MAXEKE NGU- S.E.K. MQHAYI (1943:43-44)*

“Ndesuka ndingunina kwaSirayeli“ (Abagwebi 5 : 7).

Le ntombi kaManyhi noko ingumSuthukazi, yaqala ukulibona ilanga kweli lizwe lakowethu lakwaNgqika; yafunda apha, yawela ukuya eMerika isuka phakathi kwethu apha; yade yabuya nelo xhoba liyimfundo yaza nalo ekhaya; latyiwa ngawo onke amaAfrika – into ke leyo ezinqabeleyo iimfundi neemfundikazi. Ide yendiswa kwasithi ingazendisanga, siyendisela kulo mfana kaMaxeke wasemaNywabeni, kwaGatyeni, kwaNdodela, emaGqunukhwebeni. Ngako oko.

Shukumani bafazi  
 Ushenxil’uMamarhixirhixi ;  
 Ufinyis’amagruXu.  
 Ushenxil’okadesakh’imizi,  
 5. Egutyul’iirhanga namanxila ;  
 Egodus’amahilihil’agoduke ;  
 Kubuy’amadungudwan’emazweni.  
 Itye lesiseko seTiyopiya!  
 Shukumani bafazi!

10. Igqibil’intomb’asemzini ;  
 Igqibil’intombi’aseLuSuthu ;  
 Umfazi wamaNywabe kwaGatyeni ;  
 Ukhe wabek’iinyawo kwelabeTshwana ;  
 Kusapho lukaKhama nolwabaRolweni ;  
 15. Wabek’amabele kubaThembu, -  
 Kumabandla kaNdaba kaZodwa ;  
 ETyalarha kwingcwaba likaNgangezwe  
 Maz’emabele made yaseAfrika , -  
 Okwanyis’usapho lukaNtu luphela ;  
 20. Azi nonyaka yaphusile nje, -  
 Logangwa yintokazi kabani na?  
 Menzelen’ilitye lokukhunjulwa,  
 Ze siqhayisele ngal’amavilakazi.  
 Az’angaz’alitalwe kowabo ;  
 25. Azangaz’alitalw’emhlabeni ;  
 Azangaz’alitalw’eAfrika!  
 Nci! Ncincilili!!!

### ISIFAKELELO 2

*UMAYA KHOBOKA (MRS MSIMKA) NGU -S.E.K MQHAYI (1943:54-55)*

Le yintombi yoMnumzana uGovan Khoboka, uMpandla igqirha; unina yinkosazana, intombi kaNqorho, kaDunjwayo, umMbalu. Le mizi yomibini ingabaseki besinala yaseLovedale – yaziwa kulo lonke elo. UAnti Maya (njengoko nabadala kunaye babesithi Anti besusela

kuAnti Nomanga, unina ) uzalelwe, wakhulela, wafundela, wasebenza wade waswelekela eLovedale. Nakuye ndibeka ilitye elimhlophe ndisithi:

Ndiyey' eDikeni –  
 Ndiyeza MamMpandla !  
 Ntomb'akwambona  
 KwaTshayingwe.  
 5. Cwizi ngantwananye  
 Ungandihlebeli ;  
 Wakufuman'isimemo,  
 Ubuyintyatyambo,  
 Andiqhuli kanene,  
 10. Yomzi waseLovedale.  
 Ubungumthombo,  
 Womzi wakokwenu  
 Neembacu zamaMpandla.

Kumzi kakhoboka;  
 15. Ungumthi womngxam,  
 Kumzi kaKhoboka ;  
 Asindawo yethu le,  
 Ewe, Anti Maya!  
 Yindawo kaLusifa;  
 20. Umphathi - wehlabathi;  
 Woba yinyibiba, -  
 Kweziphezulu iindawo!  
 Usaya kuba mhle,-  
 Kwiparades'entsha!

### ISIFAKELELO 3

*UNKOSAZANA MINAH THEMBEKA* NGU -S.E.K MQHAYI (1943:68-70)

(Intokazi kaRhulumente Philip Soga)  
 “Wathi uDyafta Yini na le, ntombi yam!” (Abagwebi 11: 35)

Wawel'uNomagaxagaxa !  
 Yawel'inkosazana,  
 Intomb'akwaDlomo komkhulu;  
 Umafungwa ngabaThembu, -  
 5. KwaZondwa kwaMadiba.  
 KwaHala nakwaNdaba;  
 KwaCedume nakwaBhomoyi.  
 Waxelelen'amaz'olwandle,  
 Namhl'ev'isifuba senkosazana,  
 10. Qobokazana lingalalanga mzini,  
 Lingalal' emzini lilahlekile!!!

Hamba Thembeka ntomb'am!  
 Ujong'eMpuma bejonge eNtshona;  
 Wajonga kwicala lezazi!  
 15. Hamb'uzubuye kakuhle,

Nokungabuyi kusalungile,  
 Kwabuy' abaneempondwana!  
 Usale wen' usikhonzela,  
 Ukhonzela thin' ezizweni.  
 20 Wawel' unomagaxagaxa!  
 Intomb' eengubo zimngxashe,  
 Zixakek' iinkokeli neenkosi.

Lalani zinduli zolwandle!  
 Phantsi konyawo lomNgqikakazi, -  
 25. Umty' omhle owasukw' emMgwali, -  
 EQwanti naseNgquleni.  
 Wev' umfutho wooSoongcangcashe, -  
 Yeebhoo amabele kweleMbokothwe;  
 Yeza nobulawu kwelakowayo, -  
 30. KooBonkolo noomaXonxa;  
 KooziNdwana nooCacadu;  
 Njengelekaz' akwaLukhanji!  
 Njengelekaz' akwaThixo!!!

Zuzixelel' izizwe neentlanga, -  
 35 Thina kwaNtu besihlala noThixo,  
 Sisity' esandleni sakhe sakh' esihle,  
 Siselusa sithombisa;  
 Ehambahamba phakathi kwethu  
 Simnyusel' amadini nemibingo  
 40. Esezal' amanqath' eenkomo zethu;  
 Imimang' izel' izivivane,  
 Imvula zisin' imivumbi.  
 Sikhohwa kuvuko lwabafileyo!!!  
 44. Ncincilili!

#### ISIFAKELELO 4

*UNOJAJI* NGU-J.J.R JOLOBE (1955:3-4)

Umfokazi othile owazalw' eyimfama,  
 Ingxilimbel' engxathu indoda ngesibili,  
 Wazeka inzwakazi kwiintombi zezwe lakhe.  
 Njengamadoda onke wavuy' ukuba nendlu.

5. Yayilibhongo lakhe ukumphatha umfazi,  
 Ngesiko lokuphathwa komfazi wakwaXhosa,  
 Ukuze ahlonelwe nguNojaj' umkakhe,  
 Nangamadoda onke kwiimbutho zeziselo.

Waboph' umnqophiso onzima nowakwakhe,  
 10. Ilulama lomfazi ukuthobel' umthetho,  
 Ukuhlonel' ukwenda negama lakowabo,  
 Kungakumb' elomzi weziyalo zolwendo.

Yehla yon' intlekele indululwa libhongo,

Kwaba kancincinane wabethwa lo mfazana,  
 15. Kuviwe ngesikhalo esikrkr'elalini,  
 Ilugcalagcala olu indoda kaNojaji.

Belusakusukela umelwane ngenceba,  
 Lujonge ukulamla, lufike le ntokazi  
 Ihleli ityundyuthwa kalusizi yimfama.  
 20. Lufumane luthi nqa kuthen'ingabaleki.

Yaqhubeka le ntlalo ingundaba-mlonyeni,  
 Bambi banovelwano isininzi sasola.  
 Kwakubuzw' afumane uNojaji axhole  
 Ngomnwe amehl'ephantsi, angatsho nelimdaka.

25. Ngaminazana ithile yayishushu imfama,  
 Yabuya emthayini yafuna uNojaji.  
 Akubanga kudala savakal'isikhalo  
 Nesithonga sentonga, lubethwa usizana.

8

Kwafikw'ehleli njalo imkhuthalel'indoda.  
 30. Yangamahalihali kulanyulwa ngabantu.  
 Emzuzwini yathotha isongela ngokuthi,  
 Ndakukwenzakalisa!!" Yatsho seyimgqibile.

Wayenodumakazi wacholwa elutywamba,  
 Zaqingqitha iintsuku engekho zingqondweni,  
 35. Ebhuda ngoNombeko umsakwab'owendela  
 Kwilizwe elikude, emxelel'iimfihlelo.

Wabesakuthi, "Dade, ndendela emfameni,  
 Yandivala umlomo yathi, 'Mhla wabaleka  
 Ndikubetha, loo mini ndokuxhela ngebhozo  
 40. Amathumb'uwaphathe ngezandla. Uyandiva

"Ndaqononondiswa ndafungiswa ngale nto,  
 Ihlale ilihlebo. Ndibulawa sifungo."  
 Yachacha intokazi selavela ihlebo.  
 Yayalw'imfama yeva, waphumla uNojaji.

#### ISIFAKELELO 5

*UMFAZI OWAKHA ISIZWE* NGU-G.B. SINXO (1959:38)

UNongwane, intombi kaNgqika,  
 Wendela emaGqunukhwebeni,  
 Esendela kuKama kaChungwa,  
 Inkosi enkulu yemiJadu.

5. Ngelo xesha kwakusebumnyameni,  
 UKama ngokwakhe eyingqola;  
 Ukuthandaza kungumshologu  
 Angafuni nokuwubona.



Kanti esenda nje uNongwane  
10. Selechaniwe lizwi leZulu ;  
Yamkhalimela shushu inkosi.

Akayeka nok'ukuthandaza,  
Wangothandaza etyholweni lakhe,  
Engenakuthandaza endlwini,  
15. Ukhohlo luchasiwe sisizwe.

Yathandaza qho inkosikazi,  
Yangumzekelo nangesimilo  
Esada samoyisa uKama,  
wada walusabela ubizo.

20. Namhla loo migudu iphendulwe,  
AmaGqunukhwebe akholiwe ,  
Kumi amapoma eetyalike ;  
Kumi nezikolo ezikhulu.

Ewe , ukhanyiso lufikile,  
25. Kukuni ngoku maGqunukhwebe ;  
Intombi kaNgqika yahlabela ;  
kukun'ukuyicula le ngoma.

#### ISIFAKELELO 6

UNONZWAKAZI NGU-P.M.NTLOKO (1962:38-39)

Ndaza ndalama ebudaleni bam, ma-Afrika,  
Tyendyekazi libufafa madolorha bethu,  
De uluthi ufune ukulusa kolwabakrweliweyo,  
Kanti noko yena ngowothuthu lweAfrika;

5. Uzama ukuzicutha umnika ilizwe lonke,  
Uphathwe ngamanwele de umzimba urhwaqele.

Wakumba kuthi khawubuye uphinde  
Hleze mhlawumbi ude uyichole idayimani,  
Umkhitha namanz'endonga kuyavuza,  
10. Zinqabile izitya zexabiso zokukhongozela,  
Kuba eziphambi kwakhe zityityimbis'imilenze;  
Kome amathe ngenene kwee khonkqo,  
ulwimi lwaqhotyoshwa lwade lwaqanyangelwa.

Akubheka phaya kube ngathi umhlaba uyatshisa,  
15. Nyus'amahlo ke asinguy'uthekwane,  
Akubhaqeki nalunye ukhozwana lwenkobe,  
Imithi yelo hlathikaza ilaliswe ngumoya,  
Imenezela ngokwekhothwe ngugqoloma;  
Elo vumba layo lityumz' imithambo  
20. Zezon'izitya zingenwe sisifo sentliziyo.

Umnyango welizwi uquthwe wafaneleka ,  
 Wavelelwa ke yiloo ntatyana ithe qwa,  
 Macal'omabini aloo ntatyana ke bethu  
 Sekusweleke ohlala kwezo zinxonxo,  
 25. Axhamle uyolo, uvuyo, nethemba  
 Elitsibe ngaphaya okuncamis'intliziyo.  
 Kub'elo litye linqabileyo lifunyenwe.

Yintyantambo emdubulo uqaqambileyo,  
 Imsulwa imi nkqo ngokubukekayo,  
 30. Ithumela ulonwabo kuw'umlisela  
 Ngoncumo, ngohleko nangentetho,  
 Ungaphoswa uthe kant'akumbonanga.  
 Mhle poqo de ngathi ugqibelele  
 Asikwazi ke kambe okukuloo magunjana.

#### ISIFAKELELO 7

*UTHANDEKA* NGU- Z.S. QANGULE 1970: 8)

Sasikhula kunye sixabisene,  
 Asizange sobabini sixakane.  
 Sililelene xa sisahlukana,  
 Kwaphela tu ukuqhathana.

5. Wagqotsha uloliwe wandlandlatheka,  
 Ndashiyeka ndedwa ndintlininika.  
 Kwafika ingqele yakhephuza,  
 Lwalude uhambo ndakhefuza.

Eyokuqala kum yafika kade,  
 10. Intliziyo ilindile kade,  
 Kwathi thimbilili sekukade,  
 Akuthi sobabanye naphakade.

Alephuza amadangatye ovuyo,  
 Ndagqotsa ndazisa uNomvuyo,  
 15. Zanwenwezela iindaba kuluvuyo,  
 Wakwamkela umzi ngovuyo.

Zimbini zintathu ziyabuya,  
 Zine zintlanu ziyahlekisa.  
 Zisixhenxe zisibhozo ziyonwabisa ,  
 20. Zilithoba zilishumi tu cwaka.

Ndabhala ndangxengxeza ndingenasono,  
 Sanyamalala saqina sona isono,  
 Iindwendwe zona zathi ndingumbono,  
 Khithatha umphefumlo unenjongo.

25. UseGo-o-li, useGo-o-li, uThandeka,

Ababuya khona bathi bambonile.  
 Uncumo lwakhe bathi lugqithile,  
 Ngomnye unyaka mhlawumbi wobonakala.

Kazi sothini namhla sadibana,  
 30. Nditsho kuba intliziyo iliswili,  
 Ndiqinisekile ndotheth'imfitshilili,  
 Ingathi zonke iintunja zovaleka.

Dumba thumbandini ude ugqabhuke,  
 Kungenjalo ndode ndikufake isilanda.  
 35. Igazi elimnyama liyingozi,  
 Kaloku lifumba ozingozi,  
 10  
 Iliso lam liyadidizela,  
 Ingqondo yam iyadlokova.  
 Khenkcezani zintsimbi zenkumbulo,  
 40. Hobolozani nide nophuke.  
 Mpompoza mthombo kulibaleke.

#### ISIFAKELELO 8

*MFAZI WETHU!* NGU-S.S.M. MEMA (1980:32-33)

Wazeka uSigu intombi kaKhwalu;  
 Wazek'ubhelukazi olumanz'andongu,  
 Olundili ilambathayo kumhlaba kaPhalo.  
 Yayalwa ngezomzi yahamba ibhonga.

5. USigu ngokaMgwenya uMfene, uHlathi.  
 Wakhuliswa ngqongqo enqandwa ngomnquma;  
 De wanga uliyeza ngakumbi emfazini.  
 Wayintyintya rhoqo loo ntombi yamaZangwa.

Akuluvala ucango bezisitsha izicheko,  
 10. Kuve nophesheya kwentlambo ngentswahla.  
 Owelal'akazidubi kuba kambe sel'esazi –  
 Bumi ngeenyawo ubumfene kunyana kaMgwenye.

Woyiqungqutha loo mazwi de ikhohlwe nakusuka,  
 Ayibhumbuthel'inaba kodw'ingenzi nelimdaka.  
 15. Way'ey'akhale ngomkakhe, zink'izinto izezakhe;  
 Ngoko esinz'unothanda kub'ibango ilelakhe.

Kwathi kuba yoz'ifike yona imin'esisidenge,  
 Wazincama umfazi - ayatywa naphezulu.  
 Wayikhuph'ezingubeni ngobukabhadakazi,  
 20. Wayichila ngomchiza wayichithela phandle.

Way'ekruqukile kwaphela nokufa engakunanzi,  
 Kuko ebon'umhlobo kunobo bugxwayiba,  
 Endaweni yokuvutha ibhabhame ngumsindo

Yazingxenga yehl'indoda selincancwa yiqabaka.

25. Yaqala elulwimini yaqweba-qweba ubuntu,  
Ngelizw'elipholileyo wangxengxeza umf'omkhulu,  
"Mfazi wethu, khawuphos'ibhulukhwe yethu,  
Undiphe nehemphe yethu kunye nay'ingubo yethu

Wacubhuka uMamZangwa wahlekela ngaphakathi,  
30. Balawul'ubunozala kub'inamamenemene.  
Wamxolel'owakwakhe ngalo mpathw'igadalala.  
Kodw'ukufa kwachaneka, walityeb'umfomkhulu.

#### ISIFAKELELO 9

*UNOZIHLWELE* NGU-P. T. MTUZE (1982:29)

UNozihlwele wayesolok'elumkele  
Ukwenz'into yakhe yedwa,  
Ekholwa zizihlwele

Xa ay' emlanjen'esiyakukh'amanzi,  
5. Wayehlanganis' iitshomi,  
Bahambe beligquba.

Ingxoxo wayengayingen' uNozihlwele  
Engathang'asel'umoya,  
Alandele uninzi.

10. Wayelubaleka ugqatso lobu bomi  
Kodwa amehlo engonwabi  
Ejonge izihlwele.

Wayengena kupha mntu nto  
Engakhang'abon'ephiwa  
15. Ngomnye umntu kuqala

Wayengazang'awuvul'owakh'umlomo  
Nax'abon'isikizi,  
De kutheth'izihlwele.

#### ISIFAKELELO 10

*UTHANDIWE* NGU-L.S. NGCANGATA (1986:27-28)

Yintyatyambo etyatyambileyo yehlobo.  
Engabuniyo nokuba kusebusika.  
Unamehlo abukhali okobobo,  
Noluthi olude okwentsika.

5. Lubhelukazi oluphum'izandla  
Uyagqwesa xa lithi ndithenge  
Ubal'iintsikelelo aziphiwa nguSomandla.

Yintomb'enisisa kwiimbedlenge.

Yinzwakaz'ebuso bumpuluswa  
10. Hay'ezo zinxonxo esakuncuma!  
Izenzo zakhe zimsulwa.  
Uthandwa ngabakwaziyo ukuncoma.

Yintomb'esisiquququ emsebenzini.  
Lo mntu ke wonwabile.  
15. Unokubanjalo nasemzini.  
Akadangali naxa selambile

Yintomb'okuhleka nokulila,  
Kuba kuphela kwayo kowayo,  
Ndithi liqhayiya kuyise nonina.  
20. Yinqolonci nembunguzulu kubanakwayo.

20. Kuloo mlomo mhle kunene,  
Uncuthu lwengoma luphuma lupholile.  
Abalaziyo balithanda ngokwenene,  
Elo lizwe lisoloko liyolile.

25. Yintokazi ebekiweyo aph'elizweni,  
Ngenxa yobubele nentembeko.  
Yinzwakaz'ekuhlonipheka esizweni.  
Eso sidima siphuhliswa yimbeko.

Ngumntu ukusulungeka ndawo zonke –  
30. Isivatho, umzimba, nasentliziweni.  
Unombizane kwizinto zonke  
Ndithi yinzwakaz'enjalo endalweni.

#### ISIFAKELELO 11

*UMFAZ' ONGENANDODA* NGU- T N. NDLAZULWANA (1986:9)

Ulonwabo kuye yinto yomzuzwana,  
Iingxaki ziza zingumdolomba,  
Iintshaba ziza zingumbhodamo,  
Izilingo ziza zimsuluza.

5. Zikhalo nezijwili zabantwana;  
Zimkhumbuz'ulonwabo lwantlangxolo.  
Zingxabano zomfazi nendoda;  
Zimkhumbuz'ezabo zothando.

Bugqwirha, buxoki nentelekiso,  
10. Butyhalelwa kuye ziintshaba.  
Iingxaki nezigulo zabantwana,  
Zimsuluza zimhlungis'intliziyo.

Ulonwabo nabany'abafazi;

Ukuncokola nabany'oomama;  
15. Zonke ezi zinto zezomzuzwana,  
Zonk' ezi zinto zezephanyazo

Ngxaki zekhaya ziyamkhoba .  
Mbuze wenkqubo yekhaya' uhleli uhlel' engqondweni kuye;  
“Kolwalwa kudliwe ntoni namhlanje?”  
20. “Kovukwa kutyiwe ntoni kusasa?”

Ntsizana zikhulayo zijonge kuye.  
Kwindledlana eziphambuka kuzo zijong' ukuphethulwa nguye.  
Zandlana zonayo zilindel' isohlwayo kwakuye.  
Nyawana zizam' ukuba nebatha zilindel' ukukhwetyulwa kwanguye.

25. Miphefumlan' isaqingqayo;  
Miphefumlan' isengcwele;  
Nguy' umkhokeli kuyo.  
Nguy' umalathisi kuyo.

## ISIFAKELO 12

*ITSHAWEKAZI ELIHLE* ngu S. RAMNCWANA KU-C K.MOROPA (1995:29)

NguNondwe elibizwa yimbongi;  
NguSylvia elibizwa ngumlungu;  
Ngumdakakazi omnyama ongeva sepha;  
Ngumafungwashe kuyise nonina.

5. Yintw'emehlo alubhelu okwentakazana;  
Yintw'ende ngathi ngusikholimanzi;  
Yintw'ethi yakuhleka kuvel' izinxonxo;  
Yintw'ethi ukunyathela ngathi umhlaba iyawucekisa.

Lufafakazi olusukileyo egadeni;  
10. Lubhelukazi olumanz' andonga;  
Yintw'emashiya aqhamileyo ngathi ngumthi wepesika;  
Nondwe, Sylvia sithandwa ndisendleleni.

Ndaqal'eDikeni ukwalamana neTshawekazi;  
Lali ekuthiwa nguNtselamanzi;  
15. Ndadlwengulek' umxhelo ngoko nangoko;  
Suka kodwa ndanentak' emangalisayo

Kusuku lokuqala ndibuye nemand' esikhova;  
Okwesibini yangen' intak' endlwini;  
Ndabetha mabini, mathathu ndangena ndonke;  
20. Ndabuya umlomo ungahlangani yimincili.

Ndikhumbula loo mini yokudibana kwethu;  
Ntsas' ehlobo eyayizole kunene;  
Kuvakal' uPhezukomkhono kuphela;  
Sasiphantsi komthi womgwenye.

25. Ndisakhumbul'amazwi akho Nondwe;  
Usithi ndingabi ngudludlanazo;  
Loo mazwi asankenteza nanamhlanje;  
Kakade la mazwi ayetheth'ukuthini?

Mini nobusuku ndicinga ngawe Tshawekazi lam;  
30. Kuba ubumnandi andibuboni ngaphandle kwakho;  
Sobaliselana ngezo mini xa sihlangene;  
Kaloku le ndlu ndihleli kuyo ineendlebe.