

**IGALELO LONCWADI LWANDULO KU-ITHEMBA  
LIYAPHILISA KA-W.K. TAMSANQA NO-  
INGQUMBO YEMINYANYA KA-A.C. JORDAN**

**NGU**

**DINIWE JOYCE GANTO**

**ISIFUNDO SOPHANDO ESIZALISEKISA IIMFUNO ZESIDANGA  
SE M.A KWIYUNIVESITI YASE FORT HARE**

**IKHANKATHA NGU GQIRHA MDAKA S.S.**

# **ISIQINISEKISO**

Mna, usayine apha, ndiqinisekisa ukuba okuqulathwe kulo msebenzi umiselweyo ngumsebenzi wam kwaye andizanga ndawunikezela kuyo nayiphi na enye iDyunivesithi ngenjongo zokufumana isidanga.

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Umhla

# **AMAZWI OMBULELO**

Okokuqala ndibulela uSombawo, uMdali ngaphandle kwakhe ngendingenawo amandla okwenza lo msebenzi. Abahlohli becandelo lesiXhosa, uZ.W. Saul (Tshawe), uDr. P.N. Satyo (Ndongela), nomakhwekhwetha kweli sebe, uNjinga C.R. Botha, ndingathini ukumlibala uA.B.B. Nokele (uMamQocwa, uZikhali) ngokundinceda eciciyela eguqulela umsebenzi wam esiXhoseni, omnye wemisebenzi ekungelula ukuwenza. Kuwe ntondini yasemaHegebene, Dr. S.S. Mdaka, undinyamezele undicebisa undondla kweso sisele solwazi lwakho, ndibamba ngazo zozibini. Wanga uMdali angakusikelela akugcine akukhusele kuzo zonke izinto ezingatshongo khona.

# **UNIKEZELO**

Lo msebenzi ndiwunikezela kubazali bam abangasekhoyo bobabini, uMawawa noMamNtakwenda, nabantwana bam uPholisa noQaqamba noodadethu.

# **INGQIKITHI YENGCAMANGO YOLU PHANDO (ABSTRACT)**

Olu phando luqwalasela nzulu igalelo loncwadi lwandulo kolwanamhla uncwadi. Kubalulekile ukuba kwenziwe oku kuba ugxudululu lwabahlalutyi boncwadi lwesiXhosa bakholisa ukukhumathela ekukhangeleni ifuthe loncwadi lwaseNtshona kuncwadi lwesiXhosa, babe bona abahlalutyi abagrombonca igalelo loncwadi lwandulo kolwanamhla (kwisiXhosa) benqongophele. Nemingqandandana ekhoyo yophando oselwenziwe kuncwadi lwesiXhosa ikholisa ukukhangela ifuthe, lona uphando olungegalelo loncwadi lwandulo kolwanamhla lunqongophele. Iincwadi endiphengulula zona kulo msebenzi yile kaJordan (*Ingqumbo Yeminyanya*), nekaTamsanqa (*Ithemba Liyaphilisa*). Indlela endiwuhlahlube ngayo lo msebenzi wophengululo ingolu hlobo:

Isahluko sokuqala yimbulambethe edandalazisa iindlela-ndlela endiza kuchankcatha ngazo ukugrombonca eli galelo loncwadi lwandulo kolwanamhla.

Isahluko sesibini siza kugrombonca imigqaliselo ekwakuchancathwa kuyo endulo xa kuyilwa amabalana omthonyama. Ndibuye ndifunxe ulwazi olunzulu ngala mabali andulo.

Isahluko sesithathu siza kukhukhuza sikhangele ezi ncwadi zimbini *Ingqumbo Yeminyanya* ne *Ithemba Liyaphilisa* ukuba ezi zithako nala mabali andulo asetyenziswe njani na kuzo.

Isahluko sesine siza kutwabulula indlela abazinonga ngayo ezi zithako nala mabali andulo kwezi ncwadi zabo ooJordan noTamsanqa. Kwakhona ndiphinde ndikhangele ukuba ezi zithako zinagalelo lini na kwizigidimi ezingundoqo eziphuhliswa kwezi ncwadi.

Isahluko sesihlanu sisishokobezo somsebenzi wezahluko zonke endizenzileyo.



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## **Isahluko 1:**

### **Igalelo loncwadi lwandulo ku-*Ithemba Liyaphilsa* ka-W.K. Tamsanqa no-*Ingqumbo Yeminyanya* ka-A.C. Jordan.**

#### **1.1 Intshayelelo:**

Lo mkhomba-ndlela ugangatha umgaqo oluza kuchankcatha kuwo olu phando lungegalelo loncwadi lwamandulo kuncwadi lwanamhla. Oku kuza kwenziwa ngokuthi kudakankcwe iingcamango zeencwadi oluza kuchankcatha kuzo olu phando (*Theoretical Framework*), kuhlutywe nendlela endiza kuhlahluba ngayo olu phando (*Research Methodology*). Kwakuwo, ndiza kuhla amahlongwane ndihlole iincwadi ezibhaliweyo ngabanye ababhali mayela nolu phando lwam (*Literature Review*). Kubalulekile ukuba umkhomba-ndlela wenziwe kakuhle khonukuze umqokozo wokuthungelana kwengcamango nengxoxo uqondakale zisuka. Esi sahluko ke ngoko, ndiza kusiqangqulula ngokungqiyama ngala masolotya alandelayo ophando:

- Amagqabantshintshi ngentsukaphi yomdla wam kolu phando (*Background of the study*)
- Injongo nomthamo wolu phando (*Aim and scope*)
- Uhlolo lweencwadi ezibhaliweyo ngabanye ababhali mayela nolu phando lwam (*Literature Review*)
- Iingcamango zeengcali endiza kuchankcatha kuzo (*Theoretical Framework*)
- Indlela endiza kuhlahluba ngayo olu phengululo (*Research Methodology*)
- Amagqabantshintshi ngezahluke zolu phando (*Outline of Chapters*)
- Izinto ezenza kubekho ukulabalaba kolu phando (*Limitations of the study*)

## 1.2 AMAGQABANTSHINTSHI NGENTSUKAPHI YOMDLA WAM KOLU PHANDO (*BACKGROUND OF THE STUDY*)

Ukunyonyozelwa nokujongelwa phantsi kwenkcubeko yabantu abamnyama base-Afrika kwaqaliswa ngqa ukufika kwamagwangqa kweli (1652). Enye yeenjongo zeli gumgedle lenziwa bugungu ngamagwangqa lokuxabhela inkcubeko yabantu abamnyama yayikukuqaqambisa uluvo oluthi phambi kokufika kwabantu abamhlophe isizwe esimnyama sasithwabathwabaza kwisithokothoko sobumnyama. UWauthier (1978, p. 46) uthi ukudandalazisa olu luvo:

Africans were “ believed “to be bucolic people without reason, wit or skill and no experience of anything at all (who) lived like brute beasts without Law or order.

Ama-Afrika “kwakukholelwa” ukuba ngabantu abaphila ubom basemaphandleni obungenangqiqo ubukrelekrele okanye ubuchule kwaye bengenamava ayo nantoni na bephila okwezilwanyana bengenamthetho okanye ucwangco.

Olu luvo ke lwalusebenza lusika okwekrele elintlangothi-mbini kuba kwelinye icala lalisombathisa ngengubo yobungcwele konke ukungcola okweza nokufika kwabamhlophe kweli okunjengokubhunyulwa kwemihlaba etyebileyo yabantu abamnyama nokugululwa kwamalungelo okulawula ilizwe lokhoko babo kwakunye nobutyadidi begazi neenyhikityha zokufa ezizalwe ziimfazwe zobhunyolo. Kwelinye icala olu luvo lwaluvuthulula konke ukuzingca nokuzigasa kubantu abantsundu ngentsukaphi yabo, inkcubeko nobuni babo kufunwa ukuba banyongobe babe manyonywane ngobuni babo ukuze kube lula ukubenza izicamba zokuxangxathwa. Abona bantu baba negalelo elimandla kweli gumgedle ngabefundisi belizwi. Njengoko ubusithi

ukuze uphile ubom obungcono noko, wamkele ilizwi okanye uguquke, kwanyanzeleka ukuba abantu balamkele ilizwi. UMdaka (2002, p.14) uhlomla ngalo mba athi:

Many Africans embraced Christianity not because they were convinced by the message, but only because they hoped to gain some material benefits from it. Being a member of a Christian Church opened many doors for an African.

Ama-Afrika amaninzi zange amkele ubuKrestu ngenxa yokuba eqinisekiswe ngumyalezo, koko kuba ayethembe ukufumana inzuzo yezinto eziphathekayo kubo. Ukuba lilungu lenkonzo yobuKrestu kwavula amathuba amaninzi kumntu wase-Afrika.

Ezinkonzweni nasezikolweni abantu abantsundu bangxalwa ngoluchwe lwemfundiso yokusingela nokusengela phantsi yonke into enxulumene nenkcubeko yabo, bafundiswa befunzelwa ngempucuko yaseNtshona de badludle nezimilo-milo zakhona. Kananjalo banyanzeleka ukuba bangazayamanisi nabantu abangalamkelanga ilizwi nokhanyo kuba kusithiwa ngabahedeni. Olu luchwe lwemfundiso zabefundisi lokunyevulela inkcubeko yabantu abamnyama lwanwenwezela okomlilo wodobo lwada lwachaphazela nokubhalwa koncwadi lwamaXhosa. Oku ke bekulindelekile kuba noninzi lwamaziko oshicilelo nopapasho lwencwadi zesiXhosa lwaluphantsi kweliso elibukhali labefundisi. Zonke ke iincwadi ebezivuselela igugu neqhayiya kubantu abantsundu ngenkcubeko yabo zazingunqelwa egoqweni zingazanga zalibona ilanga, ukuba zide zashicilelwa zapapashwa bezigululwa ubuncwane nencindi engqamene nekcubeko yabantu abantsundu zifike eluntwini sezingaloo malwasu-lwasu angenancasa. Iincwadi ezinje ngeli pecepecana lencwadi esisithunzi nje sencwadi kaS.E.K.

Mqhayi ethi *Ityala Lamawele* ngumzekelo omhle wale ntlonti. Iincwadi ezazishicilelwa ngokulula zincwadi ezifana nale kaSoga ithi *Uhambo Lomhambi* kuba kaloku ngokukaSirayi (1989, p. 44):

The gist of the book is the African's indomitable struggle to renounce heathenism and embrace the Christian Faith.

Undoqo wale ncwadi luqilima lomzabalazo wokusingela phantsi ubuhedeni nokwamkelwa ngolangazelelo kobuKrestu.

Bezibakho iincwadi ebezikhe ziphuncule zipapashwe zingaqondwanga ukuba zimumathe udaba olutyhulu olungenkcubeko yabantu abantsundu okanye izigidimi ezingombangazwe. Kaloku kwanyanzeleka ukuba ababhali xa bebhala basebenzise izaci babe nezimbo zokugusha nokudlulisa imiyalezo eluntwini bangaluthi pahaha udaba lwabo koko baluthi cihoho. Kanti neembongi zinyanzeleke ukuba zisebenzise izagwelo nezangotshe ukumemelela ibuyambo ngokoyikisela ubomi bazo ekuvalelweni kwezimnyama zona izisele. Ezi ncwadi zibhungcileyo ke beziye zitsalwe ngomsila ngokuba kuthiwe azisashicilelwa (*out of print*). Incwadi ebhalwe nguS.E.K. Mqhayi ethi *USamsoni* yenye yencwadi ongenakho ukuyifumana ngokulula nanamhlanje oku, ngenxa yalo mkhuba. Le ka –AC Jordan ithi *Inggumbo yeminyanya* ibe licebeshu ukuze ishicilelwe kuba abefundisi ababephethe iLovedale Press babesithi uJordan ucinezela ukukhanya egqamisa ubumnyama okanye ubuhedeni kule ncwadi yakhe. Yiva okwathethwa ngumfundisi uShwepherd (MS 338/86/40).

We would have preferred to see the story end in a different fashion. There is a good suggestion of the triumph of evil over good. I understand, however that you

have fully discussed this matter with Mr. Bennie and that you do not see your way, from an artistic point of view.

Singathanda ukubona ibali liphela ngendlela eyahlukileyo. Kukho ingcebiso enempumelelo yokungekuko phezu kokulungileyo. Ndiyaqonda inokuba nikhe nawuxoxa ngokupheleleyo lo mba noMnu Bennie yaye ke akuboni ndlela yimbi, ngokoluvo lobugcisa lokuguqula isiphelo.

Uncwadi lwandulo lona lubotshwe ngebande elinye nenkcubeko yasendulo yabantu abamnyama nalo lwenziwa imfungumfungu yemfitshimfitshi de kwasetyenziswa igama elithi ziintsomi athi uSirayi (1999, p.18) ngalo:

Igama elithi “intsomi” ndiyoyika ukulisebenzisa kuba liyalahlekisa libuye liyiqhoboshe inkcubeko yethu ngakumbi uncwadi lwemveli. Libangela uluvo oluthi ‘intsomi’ yinto engazange ibekho, amampunge nemfitshi-mfitshi. Mhlawumbi into elingcolisileyo eli gama yindlela elichazwa ngayo ngabaphandi abaninzi kuba balichaza bathi “intsomi” zimbalana zobuxoki.

USirayi (1999), xa ethetha ngegama elithi “intsomi” uthi (p.18) mhlawumbi into elingcolisileyo eli gama yindlela elichazwa ngayo ngabaphandi abaninzi kuba balichaza bathi zimbalana zobuxoki. Le nkcazelo ithetha ukuba libubuxoki ibali likaNongqawuse, elikaNgqika nelikaNxele. Yiyo le nto yena Sirayi (p19) xa ephikisa aba baphandi elichaza athi intsomi libali eliyingxoxo phakathi komdlali okanye umbalisi nabaphulaphuli. Uyicacisa ayiphuhlise kakuhle athi eli gama liqulethe iindidi ngendidi zamabali emveli, umzekelo angenkolo, amagorha, angenkcubabuchopho, amaqhina, izaci namaqhalo.

Banyenjwa benyhukrulwa ababhali abathi ngenxa yefuthe loncwadi landulo baludandalazise udaba bedakanca iimfundiso kwincwadi zabo kusithiwa basebenzisa iincwadi zabo njengeqonga lokushumayela izimvo zabo. Beqweqwediselwa ekubeni mababhale iincwadi eziqaqambisa ubuqili babo ekubhaleni uncwadi lwabo njengomsebenzi wobugcisa, isimbo eso sokubhala esikhe sagqugqisa kwelaseNtshona ekwakusithiwa ukubizwa kwaso ngelasemzini yi-“art for art sake”. Ekruqulwe koku kuqweqwediswa u-Achebe (1975, p.19) ukhe wagragrama wenjenje:

Art for art's sake is just another piece of deodorized dog shit. Today, and particularly in these sublime and hollowed precincts, I should be quiet prepared to modify my language if not my opinion. In other words I will still insist that art is, and was always, in the service of man.

Ubugcisa ngenxa yobugcisa yimfa. Namhlanje, de kuthi kule mimandla ibalaseleyo negangxekileyo, kufuneka ndikulungele ukulungelelanisa ulwimi lwam kungenjalo imbono yam. Ngamanye amazwi ndisagxininisa ekubeni ubugcisa buhleli buya kuhlala busenkonzweni yomntu.

Olu nyhukrulo lubenza abaphandi bamathidala ukuphonononga uncwadi lwandulo yatsho loo nto yenza lwanqongophala uphendlisiso loncwadi lwandulo. Sesi sikroba ke esihlongoze umdla wam kolu phando sandenza ndanqwenela ukwenza umda ekusivaleni kuba nakubeni ikhona imingqandandana yemisebenzi yophando eyenziweyo kulo mmandla kodwa yona ikholisa ukukhumathela kuphando lwefuthe loncwadi lwandulo kuncwadi lwanamhla. Olu ke uphando ndiza kucubungula lona lujolise ekuphicotheni igalelo loncwadi lwandulo kuncwadi lwanamhla. Olu phando ke luphenjelelwa yinkolo yokuba:

- Abantu abantsundu bebengenakho ukulitshikilela kuphele uncwadi lwandulo kuba kaloku akulula ukuba ingwe iziguqule amabala ayo. Kubabhali abantsundu uncwadi lwandulo nqwa namabala engwe.
- Kwakhona ibingaba bubutyhakala ukuba bangabhenguzela iingubo uvimba wamava avundileyo abamaziyo badludle bonke nendlela yokubalisa yaseNtshona abangayazi ncam ncakasana. Imelwe kukukhunjulwa into yokuba ababhali abantsundu bafunzelwa ngoncwadi lwandulo bethungulula nje banyiselelwa ngalo babuva ubuncwane uncuthu lona lwencindi yobugcisa obukhothame kulo.
- Kwanjengazo zonke iintlanga, abantu abantsundu bayiqonda kakuhle indima edlalwa yinkcubeko kumzabalazo wokulwela inkululeko. Bebengekhe batyeshela isixhobo sokulwela inkululeko esimandla aso angundaba-mlonyeni.

Baninzi ke ababhali abantsundu abathe bagrombonca izacholo zobugcisa bokubalisa kuncwadi lwandulo banonga ngazo uncwadi lwabo lwanamhla bekwenza oku ngenjongo yokuvuthulula ubuvuvu obuvela kuluvo oluthi phambi kokufika kwamagqwangqa kweli kwakungekho nemphunde yomsebenzi wobugcisa owawunokuphulula upholise umphefumlo. U-Achebe(1975, p.45) ediliza olu luvo, udanduluka athi ngeenjongo zokubhala kwakhe iincwadi ezimumathe izacholo zenkcubeko yakhe yasendulo:

I would be quite satisfied if my novels (especially the ones I set in the past) did no more than teach my readers that their past-with all its imperfections-was not one long night of savagery from which the first Europeans acting on God's behalf delivered. Perhaps what I write is applied art as distinct from pure. But who cares? Art is important but so is education of the kind I have in mind. And I don't see the two need be mutually exclusive.

Bendingonelisekayo ukuba iinoveli zam (ingakumbi ezo bezisalathelwa ngaphambili) bezingabafundisi nje abafundi bam ukuba amathuba abo adlulileyo nokungafezekiswa kwawo bekungebobusuku obungenanyanga bentswela-mpucuko nengcwangu ezalwa ngamadlagusha okuqala awayezenza uThixo. Kusengenzekayo ukuba oku ndikubhalayo bubugcisa obusetyenziswa njengobucacileyo kunobo bumsulwa. Kodwa ke ngubani okhathalayo? Ubugcisa bubalulekile kodwa ke ngokunjalo nemfundo eluhlobo endinalo engqondweni. Yaye andiboni njengokuba oku kubini kudinga ukuchwethana.

Aba abanje ngo-Achebe bayibeka idundubale into ethi ukuba le nkubeko yabantu abamnyama ibingajongelwanga phantsi, izifo ezinjengogawulayo ngezingekho kweli zinga liphezulu kangaka kubantu abamnyama. Kaloku la mabalana ayebaliswa ngabantu abadala ayeneendlela-ndlela zeemfundiso ezahlukeneyo, ngakumbi kulutsha, indlela yokuziphatha kakuhle, ubunyulu. Abantwana abalahlwayo nabangaphandle kwemitshato, ngebengekho kula manani aphezulu kangaka. Kananjalo indlala, intswelo nentlupheko ngesingazani nazo.

### **1.3 INJONGO NOMTHAMO WOLU PHANDO (AIM AND SCOPE OF THE STUDY)**

Olu phando luza kuphonononga ukuba galelo lini na uncwadi lwandulo olunalo kuncwadi lwanamhla. Kubalulekile ukuba oku kwenziwe kuba ugxudululu lwabahlalutyi boncwadi lwesiXhosa bakholisa ukukhumathela ekukhangeleni ifuthe loncwadi lwaseNtshona kuncwadi lwesiXhosa, babe bona abahlalutyi abagrombonca igalelo loncwadi lwandulo kolwanamhla kwisiXhosa benqongophele. Nemingqandandana ekhoyo yophando

oselwenziwe kuncwadi lwesiXhosa lukholisa ukukhangela ifuthe, lona uphando olungegalelo loncwadi lwandulo kolwanamhla lunqongophele. Sesi sikroba ke olu phando olujonge ukusivingca.

Kwakhona olu phando lujolise ekwenzeni igalelo kwintsindabadala yomngeni wokuvusa igugu neqhayiya kubantu abamnyama ukuze bazingce ngobuni nangentsukaphi yabo kuba xa uncwadi lwangqangi lwamaXhosa lunegalelo elinamandla kuncwadi lwanamhla oko kuthetha ukuba inkcubeko nentsukaphi yamaXhosa yayinezacholo ekungahonjwa ngazo nanamhla.

Kudederu lweencwadi zesiXhosa ezikhoyo ezibonisa igalelo loncwadi lwandulo kolwanamhla kuncwadi, ndityumbe zambini kuphela eka Tamsanqa ethi *Ithemba Liyaphilisa* nekaJordan ethi *Ingqumbo Yeminyaya*. Injongo yoku kukuba umthamo endiwulumileyo ndikwazi ukuwuhlafunisisa, ndiwucole kakuhle ndingawuntlaki. Nazo ezi ncwadi andizityumbanga kuba ndizithanda nje kuphela, koko ndiphenjelelwe nayinkolo yokuba eli galelo loncwadi lwandulo kuncwadi lwanamhla zinakho ukulidundubalisa ngokukuko.

#### **1.4 UHLOLO LWEENCWADI EZIBHALIWEYO NGABANYE ABABHALI MAYELA NOLU PHANDO LWAM (LITERATURE REVIEW)**

Esi sihlokwana siza kuhlaluba sihlole iincwadi ezidandalazisa elubala eli futhe loncwadi lwandulo kuncwadi lwanamhla. Kananjalo kubalulekile ukuba ndiphakule kwabanye oovimba, ndixhvithe iintsiba kwabo sebephandle ukuze ndakhe ngazo. Kambe ke bathi abadala intaka yakha ngoboya benye, kwaye inyathi ibuzwa kwabaphambili. Kwakhona olu hlolo luza kundenza ndiqaphele amakhwiniba akhoyo kwezi ncwadi zabo ukuze ndizame ukuwaphepha kolu lwam uphando. Iincwadi endiphengulula zona ndizahlule ngokwezintlu ezimbini:

- A) Uluhlu lokuqala luza kuba ngababhali beencwadi ezidandalazisa ukubaluleka koncwadi lwandulo kuncwadi lwanamhla. Olu luhlu

lusinika inkcazelo ngoncwadi lwandulo luze lubonise ukubaluleka koncwadi lwandulo kuncwadi lwanamhla.

B) Uluhlu lwesibini ziincwadi eziphengulula zibeka elubala eli galelo lweencwadi zandulo kuncwadi lwanamhla.

Xa bechaza uncwadi lwandulo aba babhali bakholisa ukuchaza iindlela-ndlela oluthiywe ngazo. Babonisa kananjalo ukuba ezinye zamkelekile, ezinye azamkelekanga kuba besithi ziyaluxabhela olu ncwadi. Oka-Okpewho (1992) uyiqaqambisa le ndlela engamkelekanga yokubiza olu ncwadi ngokuthi yi *“Traditional Literature”* uthi (p.293):

The literary or artistic quality of the oral literature was underplayed and undermined by foreign scholars who had little or no feeling for the languages and attitudes in which that literature was expressed.

Ubugcisa boncwadi olubaliswa ngomlomo basingelwa phantsi ziinkcuba–buchopho zamazwe angaphandle ezazinentwana yemvakalelo okanye eyayingekho kwaphela malunga neelwimi kunye neendlela zokucinga apho kwakuvakaliswa khona olo ncwadi

Xa echaza igama elamkelekileyo elithi *“Oral literature”* oka-Okpewho (p.3) uthi:

It simply means “literature delivered by word of mouth and has turned out to be a very useful concept for those scholars interested in examining the cultural relationships between those who can read and write and those who cannot-or, in a more professional language, between orality and literacy.

Lithetha” uncwadi oludluliselwa ngomlomo” noluthe lwaba yimbono eluncedo kwezo nkcubabuchopho zinomdla ekuvavanyeni ubudlelwane obuphakathi kwabo bakwaziyo ukufunda nokubhala kunye nabo bangakwaziyo okanye, ngokolwimi lwabaqeqeshiweyo, phakathi kobuchule bokuthetha kunye nobuchule bokufunda nokubhala.

Ngokubaluleka koncwadi lwandulo kolwanamhla uJones nabanye (1992, p.9) bona bathi ngako:

Oral literature is superior to written literature in all its ramification and the earlier the African artist returns to it, the better.

Uncwadi oluthethwayo lukwinqanaba eliphezulu kunolo lubhaliweyo kuwo onke amasebe alo, kwaye ukuba um-Afrika ebenokubuyela kulo ngokukhawulezileyo kungangcono.

Obu buhle buvezwa ngababhali ngokubonakalisa indlela abasebenzise ngayo uncwadi lwandulo kuncwadi lwanamhla. Kangangokuba bathe ababhali xa beguqulela olu ncwadi belusa esiNgesini balwambathisa ulwimi lwesiNgesi ngobo buchule bobucaluza obufumaneka kuncwadi lwandulo. Olu luvo lungqinwa ngoka-Okpewho (1992, p.294) xa esithi:

When African writers and scholars started doing their own translation they saw it as their primary duty to dress African oral literature in a European language in such a way as to bring out their poetic quality, the charm of original.

Xa ababhali base-Afrika kunye nenkcuba-buchopho babeqalisa uguqulo lwabo babona kuluxanduva lwabo oluphambili ukunxibisa uncwadi olubaliswayo lwase-Afrika ingubo yolwimi lwaseYurophu ukuze kuphuhliswe ubulunga babo bezibongo, kunye nomtsalane wento yakuqala.

Naye okaSirayi (1999) ulungqinela eluxhasa olu luvo esithi ezinye izikolo zilufundisa ngesiLungu ezinye ngesiBhulu: ize abanye baluqhoboshe ngezithako zaseNtshona nangona belufundisa ngeelwimi zethu. Abona bantu babezintshokotsheli ekusingeleni phantsi olu ncwadi lwandulo ngabaphandi abasuka kwezinye iintlanga ezingezizo zelizwe lethu. Oku kudandalaziswa ngu-Okpewho (1992, p. 293) xa esithi:

For a long time before African nations won political independence from their European colonizers, African culture was misunderstood and misrepresented. Words such as savage and primitive were used in describing it.

Kangangexesha elide phambi kokuba izizwe zase-Afrika ziphumelele ekufumaneni inkululeko kwezopolitiko kubangeneleli baseYurophu, inkcubeko yase-Afrika ayizange yaqondwa kwaye yaboniswa ngendlela engeyiyo. Kwakusetyenziswa amagama afana no ukungaphucuki, ukungabi nankqubela-phambili ukuyichaza.

NokaSirayi (1999, p. 20) uphefumla ngolu luvo athi:

Abelungu bathe bakufika e-Afrika balutshikilela uncwadi lwemveli ngelithi luyinto yobumnyama nobuhedeni.

Le njika-phethu kwindlela yokubona ukubaluleka kolu ncwadi iza kundinceda kolu lwam uphando ukudandalazisa elubala eli galelo loncwadi lwandulo kuncwadi lwanamhla ukuze lucace gca.

### **1.5 ABABHALI BEENCWADI EZIPHENGULULA ZIBEKA ELUBALA ELI FUTHE LWEE NCWADI ZANDULO KUNCWADI LWANAMHLA**

Kwesi sihlokwana ndiza kuhlola iindlela abathi ababhali ifuthe loncwadi lwandulo luphuhla ngazo kuncwadi lwanamhla.

UMtumane udandalazisa elubala uluvo oluthi izacholo ekwakunongwa ngazo kuncwadi lwandulo kunganongwa ngazo nolu lwanamhla uncwadi, uthi: (1995, p.180)

The African novel (including the Xhosa novel) was found to be highly influenced by the African way of life and by traditional literature.

Inoveli yase-Afrika (oku kuquka inoveli yesiXhosa) yafunyaniswa iphenjelelwe kanobom yindlela yokuphila yase-Afrika naluncwadi lwamandulo.

Aqhube (kwiphepha 181) athi:

Traditional narratives found to have influenced the Xhosa novel specifically include, the myth, legend and folktales.

Amabali andulo afunyaniswe eneempembelelo ngokukodwa kwinoveli yesiXhosa aquka amabali ngemvelaphi yezinto, iintsomi kunye neembali.

Njengoko uninzi lwethu thina ma-Afrika sasingakwazi ukubhala phambi kokufika kwamagwanqa kweli, sasibaxhobisa abantwana bethu ngamabali emveli okanye lintsomi. Kula mabalana emveli kulapho kubuthume ubuncwane bemfundo, ulwazi oluphangaleleyo, ubuciko bokuthetha, indlela yokuziphatha kanti nengqesho eyiyo, amasiko nezithethe zethu. Naye okaMtumane (1995, p. 21) uluxhasa olu luvo ngokuthelela enjenje:

The folktales narrated by the Africans were used to educate and equip children with the accepted norms and values of African society. African novels therefore may have inherited their didacticism largely from traditional folktales

iintsomi ezazibaliswa ngama-Afrika zazisetyenziswa ekufundiseni nasekuxhobiseni abantwana ngezithethe nemigqaliselo eyinqobo eyamkelekileyo kuluntu lwase-Afrika. Ngako oko iinoveli zase-Afrika zingabe zafumana iimfundiso zazo ikakhulu kwiintsomi zamandulo.

Lo kaMtumane (1995) ulidandalazisa eli futhe lasendulo ngokusichazela ukuba yintoni ibali elingemvelaphi yezinto ezithile (*myth*), imbali (*legend*) nentsomi (*folktale*), ebonisa nemisebenzi yazo. Kwakhona udandalazisa iinjongo zazo kwakunye neendidi ngeendidi zazo. Ziza kundinceda kolu lwam uphando ukudandalazisa eli galelo ngokusimelela ngazo.

Naye ngokunjalo uSatyo (1977, p.9) ezi zacholo uziphuhlisa xa ehlahutya ephengulula iincwadi ezintathu kwezi zikaSinxo. Xa echaza indlela uSinxo abhala ngayo uthi:

It is the whole body of oral tradition which has had an Influence on Sinxo`s style.

Sisambuku esipheleleyo soncwadi lwandulo lwezithethe ezibaliswayo esithe sanefuthe kwisimbo sokubhala sika Sinxo.

UMsimang (1983) noVilikazi (1945) nabo bawa kolu luhlu lweencwadi eziphuhlisa zibonisa ifuthe loncwadi lwandulo kolwanamhla uncwadi, abagrombonci igalelo loncwadi lwandulo kuncwadi lwanamhla njengam. UKwetana (1987) yena into eyenza ukuba olu lwakhe uphando lube kwizinga eliphezulu kangaka, kukuba uchasanise uluvo lwakhe nolwabanye abahlalutyi, akugqiba wamisa olu lwakhe uluvo njengolona lululo. Kuyo yonke loo nto, nolu lwakhe uphando alwahlukanga kwabanye abaphandi kuba naye usabonisa eli futhe lwandulo kuncwadi lwanamhla, akabonisi igalelo loncwadi lwandulo kuncwadi lwanamhla. Eli galelo akaligromboncanga waliveza poqo lwacaca gca elubala njengoko kolu lwam uphando ndisenza njalo. Kaloku olu lwam uphando luphengulula lubeka elubala igalelo loncwadi lwandulo kuncwadi lwanamhla, lulibeka elubala lucaze gca oku kwempukane elubisini.

Okunye ngokuchasene noluvo lukaKwetana, olu lwam uphando luyazamkela zombini ezi mbono le yesiyileli soncwadi lwandulo nale yokusebenzisa isiyileli seencwadi zentlekele ngokwesimbo sikaShakespear. Ukusetyenziswa kwala mabali andulo kuncedisa ekuguzuleni izinto ezingekho mgaqweni kwintlalo yakwaNtu. UKwetana yena into uyibona ngale ndlela ayibona ngayo. Ukuba into imnyama kuye imnyama ke qwaba.

Kanti ke ubuncwane bale ncwadi kaJordan bulele ekubeni usebenzise zombini ezi nkcubeko, uchwethe into engatshongo khona kuzo zombini ezi nkcubeko, undindanise ezi zintle macala wenze indubayela enencasa. Yiyo le nto isiyileli sakhe uJordan ephakule macala omabini. Nakubeni uKwetana enazo ezi zinto, eyakhe imbono isabonakalisa ukuba ujijisana nempembelelo engakhange abe uliqwalesele igalelo kwaphela.

OkaMdaka (2002) xa ahlalutya incwadi kaJordan ethi *Inqumbo Yeminyanya* uthi uJordan eli galelo uliphuhlisa ngendlela athe wachankcatha ngayo kwisakhiwo sandulo ekuyileni esakhe isakhiwo sale ncwadi. UMdaka (2002, p.94) ubuye athi xa ecacisa indlela uJordan anonge ngayo la mabakala esiyileli sebali landulo:

What Jordan has done is to amplify this folktale pattern by borrowing methods of developing the stages of a tragic plot from the Orthodox Western literary tradition.

Into eyenziwe ngokaJordan kukuba asandise esi sakhiwo ngokuthi aboleke iindlela zokuphuhlisa amanqanaba esiyileli sentlekele ngokwesimbo sokubhala saseNtshona.

Oku kubonisa ubuhle bokugqwathula nakwiinkcubeko zabanye abantu. Enye into eqatshelwe ngokaMdaka (2002) kule ncwadi kaJordan kukuba nokubunjwa kwabalinganiswa kuphenjelelwe yindlela ekwakubunjwa ngayo amaqhawe kuncwadi lomthonyama. UZwelinzima ubunjwe wayilwa ngendlela ekwakubunjwa ngayo iqhawe kuncwadi lwandulo. UMdaka (2002) ubuye athi uJordan uyinonga ayihombise le ncwadi ngokuthi asebenzise inkqu yamabali andulo kule ncwadi anje ngala: ibali likaMhlontlo, uDangazele, uMajola inyoka. Zonke ezi zithako ziqatshelwe nguMdaka (2002) kule ncwadi kaJordan ziza kundihlumisa kolu lwam uphando. Ndiza kuncathama ndikhumathele kuzo, njengoko nakolu lwam uphando ndiza

kudandalazisa eli galelo. Noxa kolu lukaMdaka (2002) nolukaMtumane (1995) uphando eli galelo ingeyiyo into abakhumathele kuyo, kolu lwam uphando ngundoqo, kwindawo abaqubhele enyaleni kuzo, ndiza kudadel'enzulwini. Nakolu lukaSatyo (1977) kuninzi endikuvunileyo okuza kuba lulutho kolu lwam uphando nakubeni yena ebejolise kwiincwadi zombhali omnye mna ke ndiza kukhwahlaza iincwadi zababhali ababini.

## **1.6 IINGCAMANGO ENDIZA KUCHANKCATHA KUZO (*THEORETICAL FRAMEWORK*)**

Olu phando lwam ndiza kuluphonononga ndichankcatha kwingcamango zabantu abankqangiyela ibuyambo (*Traditionalists*). Incwadi endityumbe yona endiza kusimelela ngayo yile ibhalwe ngooChinweizu ethi *Toward The Decolonization Of African Literature*. Ingcamango endiyihlephule kwezi ngcali yile yobugcisa bokunkcunkca ngendebe endala (*Traditional Aesthetics*). Xa beyichaza le ndlela yokwenza izinto ooChinweizu (1980, p.239) benjenje:

This cultural task demands a deliberate and calculated process of syncretism: one which above all emphasizes valuable continuities with our pre-colonial culture, welcomes vitalizing contributions from other cultures, and exercises inventive genius in making a healthy and distinguished synthesis from them all.

Lo msebenzi wezenkcubeko unyanzelisa inkqubo ecingisisiweyo nephononongiweyo yokudibanisa iintlabazahlukane, yona egxininisa ukuqhubeka okuxabisekileyo kwenkcubeko yethu yaphambi kwengcinezelo, eyamkela ukukhuthaza amagalelo avela kwezinye iinkcubeko kananjalo nesebenzisa isiphiwo sokuqamba ekwenzeni

indubayela yokudibanisa okuhle okuvela kwiinkcubeko zonke.

Le ngcamango ingentla iza kundinceda kolu lwam uphengululo kuba kaloku kuncwadi lwanamhla enye yeenjongo zam kukubonisa ababhali behlephula begqwathula okuhle kwinkcubeko yaseNtshona bedibanisa nokuhle kule yabo yasendulo, bendindanisa ukunonga iincwadi zabo. Kaloku inkcubeko yindlela abaphila ngayo abantu. Yiyo le nto ndiza kudandalazisa iindlela ababhali abagqwathula ngayo kwinkcubeko zabanye abantu badibanise nale yabo. Obu buhle bezi nkcubeko bobu ndiza kubudandalazisa ngokugrombonca indlela asetyenziswe ngayo amabali andulo kuncwadi lwanamhla. Into endiyithandayo apha kooChinweizu kukuba obu buhle bale nkcubeko yaseNtshona buxhobisa le nkcubeko yase-Afrika ukuze ikwazi ukumelana nale yaseNtshona. Bobu buhle obuza kususa ezi ngqondo zethu ma-Afrika eseziminxwe luluchwe lwenkcubeko yaseNtshona, kwakheke ubu-Afrika obuluqilima. Yiyo le nto ooChinweizu (1980, p.239) besithi:

Therefore, on the one hand, our culture has to destroy all encrustations of colonial mentality, and on the one hand, has to map out new foundations for an African modernity.

Ngako oko, kwelinye icala inkcubeko yethu kufuneka itshabalalise lonke ulucwe lokuncunkca ngezidanga zasemzini ukanti kwelinye icala kufuneka icwangcise iziseko zobu-Afrika kule mihla sikuyo.

Ukudibanisa izinto ezintle macala onke kuya kuba neziphumo ezibukekayo zokunaba nokomelela kweengcambu zethu ukuze singazilibali ukuba singobani na, sisuka phi na. Ngokwezi ngcungela, ababhali base-Afrika abangayithatheli ngqalelo inkcubeko yethu yasendulo ngenxa yempembelelo yaseNtshona, akukho buncwane kwezo ncwadi bazibhalileyo. Batsho

bezekelisa ngeembongi ezisileleyo ekusiphuleni izangotshe nezagwelo kwimibongo yandulo. Oko ke kuyenza imibongo yazo ibe ngumsina ndozele wendinisa-ngqondo. Bahlomla ngalo mba ooChinweizu (1980, p.261) xa besithi:

The incorporation and development of traditional techniques of orature should go a long way towards infusing eloquence into our poetry, improving the narrative style of our prose, and imparting a genuinely African flavor to both.

Ukubandakanywa nokuphuhliswa kobuchule bamandulo boncwadi olubaliswayo kuya kuba negalelo elimandla ukufaka ubuciko kwizibongo zethu ekuphuculeni isimbo sokubalisa kumabali ethu kananjalo nasekugqithiseni incasa yase-Afrika ncakasana kuzo zombini ezi zintlu zoncwadi.

Batsho becebisa besithi makucatshulwe kuzo zonke, kaloku le mpucuko sisingise kuyo iya kuthi ukuze ibe yiyo kubekho ulonwabo, kwaye siyambathise ngenkcubeko yasendulo, siyivange ngolwaseNtshona uncwadi. Batsho nokuthi ukuze ube uchane ucwete xa ubhala akukwazi ukungabhali ngobuzwe bakho ubu-Afrika. Ukubhala ngobu-Afrika kukuzingca ngobu-Afrika nangobuzwe bakho obu bubangela ukunkqangiyela ibuyambo. Noxa kunjalo ezi ngcaphephe ziyayivuma into yokuba nayo le nkubeko yethu yasendulo ibinawo amakhwiniba ayo, ibingamsulwa kwaphela. Zazikho izinto ezihlasimlisa umzimba nakuyo. Yiyo le nto ooChinweizu (1980, p.257) besithi:

In the task of decolonization we cannot afford an uncritical glorification of the past.

Kumsebenzi wokuzikhulula kwingcinezelo asikwazi ukuvumela ukungcwalisa okungena gxeke kwexesha elidlulileyo.

Ngako oko sinakho ukuchwetha okubi kokuhle, sindindanise okuhle kwaseNtshona nokuhle kule yethu inkcubeko senze indubayela eluqilima. Kwakhona ezi ngcali ziyayigxininisa into yokuba naxa kubhalwa iincwadi ezizinoveli uncwadi lwandulo lungaluncedo ekunongeni nasekudandalaziseni izigidimi nasekubumbeni abalinganiswa. uChinweizu nabanye (1980, p.258) olu luvo baluphuhlisa ngokuthi:

More use can be made in the African novel of ideophones, descriptive names, praise names, metaphorical descriptions, germane and recognizable allusions, onomatopoeic imagery and other resources derived from the oral tradition.

Izifanekiso-zwi, amagama achazayo, izikhahlelo, inkcazelo zezikweko, amarheshenga abalulekileyo naqondakalayo, imifanekiso ngqondweni yesifanodumo kunye namanye amajelo afunyenwe kwizithethe ezibaliswayo.

Ezi zagwelo mazisetyenziswe ngendlela yobuciko xa kubhenqwa isimo somlinganiswa othile. Bobo buciko obu buba negalelo elimandla ekubetheleleni inkcubeko yethu ma-Afrika xa kuthethwa naxa kubhalwa. Loo nto ithi, xa kubhalwa iincwadi zanamhla kunyanzelekile ukuba kusetyenziswe ezi zagwelo zase-Afrika zobuciko nobucaluzo ukuze olu ncwadi lwanamhla lundindane. Ezi zangotsha nezagwelo masizibone zikhona nakolwanamhla uncwadi kwimibongo, ukuze sibe nomfanekiso ngqondweni wayo (imbongi)

ijekula, iwisa, ingqisha. Oku kusetyenziswa kwezagwelo kunika umdla ongummangaliso, ube ngathi uyayibona imbongi njengokuba ufunda umbongo nje. Zenza ihlombe eliqinisekisa ukuba lubalulekile uncwadi lwasendulo, kwaye lunika umdla kuncwadi lwanamhla.

Ezinye iingcamango endiza kuchankcatha kuzo zibizwa ngolwimi lwesingesi ngokuba yi (*Intraculturalism*) ne (*Interculturalism*). USirayi (2001, p. 151) ucaphula uSinger (1987, p. 202) esithi ngalo mba:

Any communication between nationals of the same country on a subject concerning the nation would be intracultural, while any communication between them and someone from another country on a subject concerning national interest would almost automatically be intercultural.

Unxibelelwano oluphakathi kwabantu besizwe esinye kumba otyhulu obandakanya isizwe kukwabelana ngezacholo zenkcubeko okuphakathi kwabemi kwelozwe (*intracultural*), kanti ukunxibelelana kwabantu besizwe nabantu besinye isizwe ngaphandle kwamathandabuzo iya kuba lunxibelelwano ngemiba okanye izacholo phakathi kwezizwe ngezizwe (*interculture*)

Oku kungenzeka lula xa ababhali bendindanise izacholo zenkcubeko yaseNtshona neyakaNtu. Ezi ngcamango ziza kundinceda xa ndihlahluba ezi ncwadi zababhali kuba benza kanye ezi zinto zimumathwe kwezi ngcamango ngokuba bathe baphakula kuncwadi lwandulo badimbaza kwakho kuncwadi lwaseNtshona benza indubayela ebangela ukuba ezi ncwadi zabo zibe zezi mbunguzulu zizizo zinambitheke kumXhosa nakumLungu.

## **1.7 UKUDAKANCWA KWENGXAKI (RESEARCH PROBLEM)**

Nakubeni uphando luluninzi lokuphengululwa kwefuthe loncwadi lwandulo kolwanamhla, njengokuba oku kungqinwa bubukho bale misebenzi: uSatyo (1977), uMsimanga (1983) noVilakazi (1945) lona uphando ngegalelo loncwadi lwandulo yimingqandandana mibini mithathu yabantu abakhe balinga ukuluveza abanjengoSirayi (2001). Ababhali besiXhosa ngokucwezela uphando olungegalelo loncwadi lwandulo babhenguzela iingubo uncwadi lwandulo badludla nobhalo lwaseNtshona oluzenza lwasulwasu iincwadi zabo. Ngako oko olu phando ngegalelo loncwadi lwandulo kolwanamhla lukhangela ukuba bakhona na ababhali abasebenzise uncwadi lwandulo kwiincwadi zabo. Nantsi ke imibuzo endiza kuyibuza:

- Ingaba uncwadi lwandulo lunagalelo luni na kuncwadi lwanamhlanje?
- Eli galelo lisetyenziswe njani na ukunabisa nokunonga uncwadi lwanamhlanje?

Le mibuzo ingentla ndiza kuyiphendula ngokugrombonca indlela abazotywe ngayo abalinganiswa, indlela ekuphuhlise ngayo umxholo kwanobugcisa kwezi ncwadi zimbini ndiziphengululayo.

## **1.8 INDLELA ENDIZA KUHLAHLUBA NGAYO OLU PHENGULULO (RESEARCH METHODOLOGY)**

Njengoko uphando lwam lujolise ekuphendliseni igalelo loncwadi lwandulo (oluse lubhaliwe kunamhlanje nje) kuncwadi lwanamhla, olu phando lwam ke ngoko luza kusebenzisa indlela yokuphengulula esingathi luphengululo lwamaxwebhu okanye lwee ncwadi (*Document Analysis*). U-.O' Leary (2004, p.177) uthi xa echaza olu hlobo lophengululo:

Document analysis: collection, review, interrogation, and analysis of various forms of texts as a primary source of data.

Uphicotho lwamaxwebhu: ukuqokelelwa, ukuhlolwa, ukuphengululwa ukubuzwa kunye nokuphendlisiswa kweendlela ezahlukileyo zesicatshulwa njengovimba wolwazi oluphambili.

Yena uVos nabanye (1998, p.315), baluchaza olu hlobo lophengululo maxwebhu benjenje:

However, if these documents are studied and the method of document study as a data collection method becomes operative.

Ukanti, ukuba la maxwebhu aqwalaselwe aze aphicothwa ngenjongo yokwenza uphando lwezenzululwazi, indlela yokuqwalasela la maxwebhu njengendlela yokuqokelela ulwazi iba yesebenzayo.

Njengoko zininzi iintlobo-ntlobo okanye iindidi eziwa phantsi kolu phengululo lwamaxwebhu, mna ndiza kugxinya kolu hlobo lophengululo lubhalwa emva komcimbi (*Secondary Analysis*) bathi ooVos De (1998, p.319) xa beluchaza phofu becaphula kwabanye ababhali:

reworking of already analyzed data over which the present researcher had no direct control or in which he had no direct involvement. Secondary analysis is thus an empirical exercise on data already collected, and the

researcher normally starts where the primary analysis of the data has been completed.

ukusetyenzwa kwakhona kolwazi olusele luphicothwe apho umphandi okhoyo angenalulawulo lugqalileyo okanye engenakubandakanyeka kuthe ngqo kulo. Uphicotho lodidi lwesibini ngumsebenzi okholose ngamava kulwazi oluqokelelweyo kwaye umphandi udla ngokuqala apho uphicotho lwakuqala lolwazi lugqitywe khona.

Amakhwiniba akhothame kolu phengululo lwamaxwebhu (*Document Analysis*) endiza kuwaphepha ngala okuba umphengululi asuke akekelele ekuthatheni icala. Mhlawumbi azibaxe izinto. Enye ingxaki ejamelana nomntu osebenzisa le ndlela yophando kukuba lungafumaneki ulwazi oluthe vetshe lolu xwebhu kuba mhlawumbi omnye umbhali selebhubhile ngeli xesha lophando. La makhwiniba ndizame ukuwaphepha ngokuba ndiphande ngaba babhali. Olu phengululo lwamaxwebhu ndiza kuluhlhluba ngolu hlobo:

1.9 Isahluko sokuqala yimbulambethe edandalazisa iindlela-ndlela endiza kuchankcatha ngazo ukugrombonca eli galelo loncwadi lwandulo kuncwadi lwanamhla.

1.10 Okwesibini ndiza kugrombonca imigqaliselo (*principles*) ekwakuchankcathwa kuyo endulo xa kuyilwa amabalana omthonyama. Ndibuye ndifunxe ulwazi olunzulu ngala mabali andulo.

1.11 Okwesithathu ndikhukhuze ndikhangele ezi ncwadi zimbini, *Ingqumbo Yeminyanya* nale *Ithemba Liyaphilisa* ukuba ezi zithako nala mabali andulo asetyenziswe njani na kuzo.

1.12 Okwesine nditwabulule iindlela abazinonga ngazo ezi zithako nala mabali andulo kwezi ncwadi zabo.

Okwesihlanu ndikhangele ukuba ezi zithako zinagalelo lini na kwizigidimi ezingundoqo eziphuhliswa kwezi ncwadi.

## **1.9 AMAGQABANTSHINTSHI NGEZ AHLUKO ZOLU PHANDO (OUTLINE OF THE CHAPTERS)**

Isahluko sokuqala : Imbula mbethe

Isahluko sesibini : Igalelo lesiyileli soncwadi lwandulo kuncwadi lwanamhla

Isahluko sesithathu: Igalelo lokubunjwa kweqhawe kuluncwadi

Isahluko sesine : Ukusetyenziswa kwamabalana kuncwadi lwanamhla

Isahluko sesihlanu : Isishokobezo

## **1.10 IZINTO EZENZA KUBEKHO UKULABALABA KOLU PHANDO (LIMITATIONS OF THE STUDY)**

Kolu phando lwam ndityumbe iincwadi zambini kuphela, andinakho ukugqiba ndiqiniseke ukuba uncwadi lwandulo lunempembelelo emandla kuncwadi lwanamhla ngokubanzi. Ngoko ke, bendinakho ukugxinya kwiincwadi nokuba zilishumi ukwenza lo msebenzi, kodwa kufanalekile ukuba ndigxinye kwezi zimbini ukuze ndikwazi ukugrombonca eli galelo loncwadi lwandulo kuncwadi lwanamhla ngokupheleleyo. Oku kufinyezeka kokuphangalala kweziphumo zophando lwam ndiza kukuthibaza ngokumane ndicaphula nakwezinye iincwadi endingagxilanga kuzo ukuqaqambisa izimvo zam.

Okunye, njengoko uphando lwam lubhalwa ngolwimi lwam isiXhosa kundinyusa umnqantsa ukuguqulela amagama ezinye iilwimi ezinjengesingesi kwisiXhosa. Kanti ke kube lithamsanqa ekubeni ekuzameni ukukhwezela le ngxaki kuye kwapapashwa izichazi magama (*The Greater Dictionary of IsiXhosa 2006 Volume 1, 2 and 3*, nguTshabe nabanye) ndincedwa yiyo kuba iwachaza amagama ngesiBhulu, isiNgesi nangesiXhosa.

## ISAHLUKO 2

### Amanqana esiyileli sandulo

#### 2.1 Intshayelelo:

Esi sahluko siza kudandalazisa elubala igalelo lesiyileli (*plot structure*) soncwadi lwandulo kuncwadi lwanamhla. Isiyileli kaloku ngumqolo wophahla lwencwadi, luyenye yeentsika ekwakheni uncwadi lwanamhla. Kubalulekile ke ngoko ukuba esi sahluko sizame ukuphengulula sikhangele ukuba isiyileli sandulo sinalo na igalelo kulo mba ungunoqo wokubhalwa koncwadi lwanamhla. Esi sahluko ke ngoko siza kukhukhuza sikhangele kwezi ncwadi ndikhumathele kuzo kolu phando, le kaJordan ithi (*Ingqumbo Yeminyanya*), nale kaTamsanqa ithi (*Ithemba Liyaphilisa*). Oku ndiza kukwenza ngokuthi ndichankathe kwezi ngongoma zilandelayo:

- Amanqanaba esiyileli sebali landulo ngokuka Marivate.
- lindlela aba babhali bobabini uTamsanqa noJordan abathe bangqiyama baqamela ngala mabakala ekuyileni nasekunongeni iziyileli zezi ncwadi zabo.

#### 2.2 Amanqanaba esiyileli sebali landulo ngokukaMarivate.

Isiyileli ngumqokozo wozakuzelwano lweziganeko ebalini, esinye sizala esinye, esinye sizalwa sesinye ibe yintunta-nja ukusuka ekuqaleni ukuya ekupheleni kwebali. UDietrich nabanye (1976, p. 115) xa bachaza isiyileli bathi:

Plot may be defined as the arrangement of events and actions in a story to convey a theme.

Isiyileli singachazwa njengesicwangciso seziganeko kunye nezenzo ezisebalini ukuze kuvakaliswe umxholo othile.

USirayi yena xa echaza isiyileli ugxininisa kumabakala esiyileli adala lo mqokozo wozakuzelwano lweziganeko (1998, p. 114) uthi:

Traditionally, the plot of any novel or drama comprises certain clearly defined phases.

Ngokwamandulo isiyileli sayo nayiphi na inoveli okanye idrama sinamanqanaba acacileyo.

Kumabali andulo esiTsonga uMarivate (1973) uqaphele la mabakala mathandathu esiyileli:

### **2.2.1 Intswelo (*Lack*)**

Eli bakala kulapho kudakancwa isidingo esidala unxunguphalo oluxuxuzelisa amathumbu kubalinganiswa abalapha ebalini ukuze basuke amadlu bandlandlatheke bezama ukubuyisela imeko kulungelelwano. Le ntswelo sisizekabani semigushuzo esingisele ekufezekiseni esi sidingo. UMarivate (1973, p.188) uthi xa echaza eli bakala:

Lack : a state where an individual or a community lacks something: it refers to the problem to be overcome.

Intswelo: Imeko apho umntu okanye uluntu ludinga into, kuxa kufuneka kusionjululwe ingxaki.

UHlongwana (1979, p. 38-39) yena ngentswelo uthi:

the lacks are the most basic needs in any society.

iintswelo zezona nto ziyinqontsonqa kuluntu jikelele.

Ezi zinto ziyintswelo zizinto ezinje ngamanzi, ukutya, iqabane lomtshato njalo-njalo izinto ezo ezidubaduba uzinzo kubalinganiswa apha ebalini. Ukuyilwa kwale ntswele

yindlela esisikrweqe esivunjululwe kuvimba wamava avundileyo olwazi lwandulo sokusungula iziganeko zebali.

### **2.2.2 Ukufezekiswa kwentswelo (*Lack Liquidated*)**

Apha kweli bakala imigushuzo yokubuyisela imeko kwimo yolungelelwano iyaqandusela, ngamanye amaxesha izale amaduna namathokazi kuzanywa isisombululo sengxaki edalwe yintswelo. Kuthi ke yakuthi gogololo intswelo kube ngathi abalinganiswa bangasuka bathi qabu uNoqolomba efile nje. UMarivate kwakule ncwadi yakhe (1973, p.188) uthi yena xa echaza le ntswelo:

Lack liquidated : the removal of the lack or the problem.

Ukufezekiswa kwentswelo : Ukusonjululwa kwentswelo Okanye kwengxaki.

Ngeli nqanaba uMsimang (1983, p. 49) yena uthi:

Lack liquidated forms part of the resolution.

Eli bakala lokufezekisiwa kwentswelo iba yinxalenye yesisombululo.

Oko kukuthi ukuba belingekho eli bakala lilandelayo lomyalelo ongqongqo ngekusithiwa “phela phela ngantsomi” emva kweli bakala lokufezekiswa kwentswelo kuba kaloku ingxaki isonjululwe. Kodwa kuba enye yeenjongo zala mabali andulo ikukuchitha isithukuthezi ngendlela eyakhayo khona ukuze iingqondo zomlisela nomthinjana zingalwatyuzi zibhadule ziyile izinto ezingeni zokuchitha isizungu kuxokonyezelelwe eli bakala lilandelayo.

### 2.2.3 Umyalelo ongqongqo (*Interdiction*)

Umyalelo ongqongqo ngumthetho obekiweyo nokuba awubhalwanga phantsi, ukunqanda into ethile ukuba ingenzeki ngendlela engamkelekanga eluntwini. UMarivate (1973, p.88) uthi xa esichazela eli bakala:

Interdction: an authoritative prohibition, i.e. a forbidden action

Ukuconisa: isigunyaziso sokuthintela isenzo esingamkelekanga

Uthi uHlongwana (1979, p. 39) ngeli nqanaba:

Then there follows the interdiction which is a prohibition of some sort, rules which have to be observed.

Kulandela umyalelo ongqongqo osisithintelo okanye imithetho ethile ekufuneka iqatshelwe.

Ukungqina oku uMoephuli (1972, p. 10) uthi lo myalelo ukholisa ukuziswa ngamabinzana anje ngala:

- a) You dare not ....
- b) Take care not....
- c) Do not ....etc

- a) Ungakhe ulinge ....
- b) Qaphela unga....
- c) Musa .....nezinye

#### **2.2.4 Ukophulwa komyalelo ongqongqo (*Violation*)**

Kweli bakala kulapho umntu athi ewuvile nje umyalelo ongqongqo azithabathele isigqibo ngokwakhe sokuba uza kuwophula. Kunjalo nje xa sele ezithabathele esi sigqibo uxolele ukujinga iliso, ihle eyehlayo, inyuk` enyukayo. Sesi sigqibo esibangela ungquzulwano kuba umyalelo ongqongqo usoloko ukhatshwa zizigrogriso ezityityimbisela umnwe wonke umntu othe wawophula lo myalelo. Kwakhona lo kaMarivate (1973, p.88) uthi xa achaza eli ibakala:

Violation: the process of transgressing the interdiction or performing the forbidden action.

Ukuphulwa: yinkqubo yokwaphula igunya lokuthintela isenzo esingavumelekanga.

UMsimang (1983, p. 50) yena uthi:

Violation also complicates matters by putting the interest of the victim against those of the villain and this clash results in a crisis.

Ukwaphula kukwaquka imiba enzima ngokuthi kubekwe umdla wexhoba ochasene nowetshijolo kwaye olu ngquzulwano lubanga intlekele.

Ukuqalisa kwempixano kuqala apha, umlilo wolwabhice uyaphembeka uye unwenwa ubheka phambili.

#### **2.2.5 Iziphumo zokophulwa komyalelo (*Consequences*)**

Aph` ebomini zikhona izinto othi ukuba uzityeshele akwazenza ngendlela efanelekileyo uzibone ugaxeleka engxakini ekungazi kuba lula ukuzikhupha kuyo. Ukophulwa

komthetho kusoloko kulandelwa ziziphumo ezikrakra athi umophuli-mthetho anyanzeleke ukuba makajamelane nazo. Ngeli ibakala uMarivate (1973, p.188) uthi:

Consequence : the result of some unwise action on the part of the victim.

Iziphumo zesenzo esingenabulumko kwicala lexhoba.

Ngeziphumo zokophulwa komyalelo uMsimang (1983, p. 50) yena uthi:

Consequences are generally the result of unwise wrongful or unlawful conduct on the part of the victim.

Isiphumo iba sisiphumo sokuziphatha kwexhoba ngendlela engenabulumko, engalunganga, engekho mthethweni.

UHlangwana (1979, p. 40) yena uthi ukuba wophule watywabaza lo mthetho:

The punishment is the next step

Isohlwayo linyathelo elilandelayo

Kucacile ukuba ukophulwa kwalo mthetho kwenza ukuba izinto zingamhambeli ngendlela lowo uwophuleyo.

### **2.2.6 Inzame zokubhungca (*Attempted escape*)**

Eli ibakala limumathe iinzame, nemigushuzo eyenziwa ngumophuli-mthetho ezwembeza elinga ukuphuncuka kule ngxingongo athe wagaxeleka kuyo. Ude ngamanye amaxesha omnye abhungce, asinde chebetshu azikhuphe kwezi nzingo nezo nzwinini avaleleke kuzo, aqhawule. Ngamanye amaxesha ezi nzame ziwa phantsi

kufuneke umntu othane neziphumo zokwaphula kwakhe umyalelo ongqongqo.. Ngeli bakala uMarivate (1973, p.188) uthi:

Attempted Escape: an attempt by the individual (or by forces outside the individual) to extricate himself or herself from the circumstances which have resulted from violating and interdiction.

Ukubhungca Okuzanywayo: umzamo owenziwa ngumntu (okanye zizinto ezingaphandle emntwini) ukuze azikhulule kwiimeko ezibe zisisiphumo sokwaphula kunye nokuconisa

### **2.2.7 Ibali lasendulo**

La mabakala esiyileli ibiyindlela ebisetyenziswa endulo ukudala ukuzalana nokuthungelana kweziganeko. Intswelo izala ukufekiswa kwentswelo, ukufezekiswa kwentswelo kukhokelele kumyolelo ongqongqo, umyolelo ongqongqo, uzale ukophulwa kwawo, ukophulwa kwawo kuzale iziphumo, iziphumo zizale iinzame zokubhungca ibe yiloo ntunta-nja yokuthungelana kweziganeko ukusuka ekuqaleni kwebali ukuya ekupheleni kwalo. Ngoku ke makhe ndikudandalazise oku kudundubale okweqanda leseme ngokuthi ndibalisa ibali landulo libe linye ukuze ndidakance indlela eli bali lasendulo elichankatha ngayo gromomo kula mabakala esiyileli sebali landulo.

Kwathi ke kaloku ngantsomi!. Kwilizwe elikude, kwaye kukho inkosi eyayisele ineminyaka yazalwa. Inkosi le yayinonyana ongekabinayo inkosikazi. Yakhupha abantu ke inkosi ukuba baye kufunela unyana wayo umfazi. Lo mfazi kwakufuneka ibe ngumntu okwaziyo

ukupheka, ukucoca indlu, ukululeka abantwana nonembeko. Hayi ke wona umfaneleko akusathethwa ngawo. Ilali yayalelwa ukuba iintombi mazenze konke okwakufanele zikwenze zingancediswa ngonina bazo. Ahamba engena amaphakathi kwindlu nendlwana. Angena kweyokuqala, afika intombi enkulu iphekile, akonela aya kweyesibini, kweyesithathu nakweyesine. Enjenjalo ukutyhutyha ilali. Ngelingeni afika ekhayeni elalinentombazana egama linguNontle. Intombi le, yayilandele igama layo, yayintle, imilile, inoncumo oluthi ndijonge. Athi akufika, yaququzela le ntwazana, ayana ngamehlo amaphakathi, ilelo lafuna ukuqonda ukuba elinye liyayibona na le nto liyibonayo. Yathi xa izisa ukutya yatsho ngelizwi elizolileyo likhatshwa luncumo. Yawashiya amadoda engakwazi ukuvala imilomo, ithe nkebe. Indlu le ke yayicocekile, ukutya kumnandi. Agqiba ekubeni angabi sadlulela komnye umzi, umfazi ofanele inkosana amfumene. Bafika komkhulu, bawandlala umcimbi yavuya kakhulu inkosi zezi ndaba zimnandi. Kwenziwa amalungiselelo okuya kulobola. Ngoko nangoko kwenziwa amabhaso kulo ntombi. Waphiwa amabhaso afanele umntu oza kuba ngumfazi, iimbiza, ii-emele njalo njalo. Unina wambizela ecaleni wamxelela ukuba yena umpha iimfene ezintathu. Isiduko sakhe ke umntwanalo yayi nguMaMfene.

Wamyalela unina ukuba angaze azibize ezi mfene engakhange aqwalasele kuqala ukuba akukho mntu umbonayo na. Ezi mfene zaziza kumncedisa ekusebenzeni. Wavuma ke umntwana wazithabatha ke ezi mfene, wahamba nazo. Ekufikeni kwakhe

komkhulu, waya kuzifihla kwindlwana eyayisecaleni eyayinobugoxo, ingahlali mntu. Wamkelwa ngobubele umakoti engasetyenziswa kusithwa noko usemtsha useza kusebenza. Kwathi ngenye imini abomzi bamcela ukuba ancedise kuba bona baza kuya kwenye indawo kuba kuMgqibelo walo veki kwakuza kubakho intselo komkhulu. Bathi bakumka bonke abantu, waqala ukubheka-bheka eqwalasela ukuba akukho mntu umbonayo na. Wahlala kwilitye elalingasendlwini leyo wayevalele kuyo iimfene wacula kabini wathi :

Mfene zakuthi mhmm

Mfene zakuthi hoo hoo

Zano sebenza Yho mh

Zaphuma iimfene, enye yaba sendlwini icoca, enye ezimbizeni, yaqalisa ukupheka izidudu zotywala, enye ilungiselela isidlo songokuhlwa. Emva komsebenzi waphinda waya kuzivalela kwakula ndlu zihlala kuyo. Babuya abantu bomzi, bancoma ukukhuthala komakoti wabo bevuya ukufumana onje yena. Kwatywa isidlo sangokuhlwa kwalalwa. Ngentseni baphindela kwesezolo abomzi bamshiya yedwa umakoti beqonda ukuba akayi kuxakeka kuba sebonisile. Waphinda umakoti waya kuhlala ngakula ndlu wayevalele khona iimfene zakowabo. Uphindile kwakhona ukuzibiza ngengoma yakhe:

Mfene zakuthi mhmm

Mfene zakuthi hoo hoo

X2

## Zanosebenza Yho mh

Zaphuma iimfene zeza zigoqoza njengezolo. Babuya abantu bomzi bancoma njalo njalo. Zaqengqeleka iintsuku kusenzeka oku. Kwathi ngosuku lwesihlanu wenza njengesiqhelo umakoti, into awayilibalayo kukubheka-bheka ukuqinisekisa ukuba akukho mntu umbonayo. Kwathi kanti kukho umntwana owayehleli ecaleni kwendlu wayibukela le nto. Ngomothuko akabi nako ukucela wahlala apho zada zagqiba iimfene ukusebenza. Babuya abomzi kwanjengayizolo. NgoMgqibelo umhla wentselo baba baninzi abantu ababekho komkhulu. Kwaselwa ngamadoda, abafazi balungisa into etyiwayo. Kwathi kusenjalo, waqalisa umntwana ukucula ingoma ayive kumolokazana lo. Wayicula engahoyanga mntu phofu eteketa okomntwnana.

Mfene zakuthi mhmm

Mfene zakuthi hoo hoo

Zano sebenza Yho mh

Zaphuma iimfene zigibiselekile, enye emadodeni, enye ebafazini, enye ebafaneni ndibala ntoni na. Zabaseza abantu utywala iimfene, ukuba umntu akafuni zimbethe. Boyika abantwana nabafazi kwazizikhalo nje komkhulu. Zabanjwa ngamadoda ezi mfene, kwabuzwa kumntwana lowo ukuba le ngoma ubeyive phi na. Woyika umntwana ukuthi ingoma ubeyive kumakoti lo wakomkhulu. Wasuka walila wathi akayazi. Zabotshelelwa iimfene zavalelwa

kula ndlu wayezivalele kuyo umolokazana. Baba nethemba lokuba umninizo uya kuvela. Bagoduka abantu kwalalwa. Kwathi kusalelwe njalo wavuka umakoti waya kuzivulela iimfene wazigodusa wazibuyisela kunina. Waqonda ukuba ukususela loo mini akayi kuze aphinde athembele entweni, makafunde umsebenzi wekhaya. Phela phela ngantsomi.

Nanga ke la manqanaba mathandathu kweli bali lomthonyama

1 Intswelo: Inkosana yayisexabisweni lokuba ifune umfazi kuba utata wayo waye phelelwa ngamandla.

2 Intswelo lyafezekiswa: Inkosana ifunelwa umfazi.

3 Umyalelo Ongqongqo: Unina kaNontle umyalela ukuba abheka-bheke phambi kokuba akhuphe iimfene khon` ukuze aqiniseke ukuba akukho mntu umbonayo.

.4 Ukophulwa Komyalelo Ongqongqo: Wawophula ngokungabheka-bheki kanti kukho umntwana ombonayo.

5 Iziphumo Zokophulwa Komyalelo Ongqongqo: Zaphuma iimfene zabetha abantu.

6 Ilinge Lokubhungca: Wavuka ebusuku umakoti waya kuzivulela iimfene, waziphindisela kunina.

### **2.3 Iindlela aba babhali babini, uTamsanqa noJordan, abathe bangqiyama baqamela ngala mabakala ekuyileni nasekunongeni iziyileli zezi ncwadi zabo**

Kwesi sihlokwana ndiza kukhangela iindlela abathe aba babhali babini bachankcatha ngazo gromomo kula mabakala esiyileli samabali andulo xa beciciyela izakhiwo zeencwadi zabo. Injongo yoku kukubonisa igalelo lesiyileli soncwadi lwandulo ekunongeni uncwadi lwanamhla lube yincamisa mxhelo, siyolo somphefumlo nasekwenzeni uncwadi lwanamhla lube ngumsebenzi wobugcisa oncasa yawo iya kuthi gqolo ukuyolisa izizukulwana ngezizukulwana. Oku ke ndiza kukwenza ngokuthi ndiphendlisise ezi ncwadi zaba babhali ndikhangela ukuba ingaba ibakala ngalinye lesiyileli sandulo likhona na kwezi ncwadi kwaye linatyiswe lanongwa njani, ndigqibele ngokukhangela igalelo lelo bakala ekumimithekiseni ezi ncwadi njengemisebenzi yobugcisa.

#### **Intswelo**

Bobabini aba babhali uJordan noTamsanqa basiphule kuncwadi lwandulo balisebenzisa eli nqanaba ekunongeni ezi ncwadi zabo. Kule kaJordan incwadi ithi *Ingqumbo Yeminyanya* le ntswelo yinkosi yoqobo yamaMpondomise ekufanele ize kuphatha isizwe sayo, kuba le iphethayo uDingindawo ngugagamela igunya, ilawula ngonyhamnyheko nesinyalumani. Oku kuphutshuluka kwincoko ephakathi kukaDabula noNgxabane kwaMzamo eNgcolokini. Le ntswelo ivezwa nguNgxabane phofu naye uyithi ntlo nje kuDabula. Iqale le nyewe ngexesha ayetyelele kwaMzamo.. Uthi uNgxabane kuDabula (p.7):

Ukuba niyabanda mna akukude kum eSheshegu.

Ndisenakho ukucothoza ndiye kufika.

Kucacile ukuba uDabula unenjongo ngokuya kutyelela kwaMzamo, ufuna ukubonana noNgxabane lo. UJordan kule yakhe incwadi ulinonga eli bakala ngokusebenzisa isangotshe esilubambezero ntsombululo. UDabula ufuna ukuxelelwa ngalo mcimbi kaZwelinzima nguNgxabane ngoku. Yena uNgxabane le ngcombolo uyilindisele ubusuku baloo mini. Kananjalo noMphuthumi uthi kuThembeka baya kudibana eQonce ngomso. Ngangendlela anxunguphele ngayo uThembeka akalali ubusuku bonke kuloliwe osinga eQonce, intliziyo ithath` ibeka ecinga yonke into enokuba yehlele uZwelinzima. Aphinde uMphuthumi xa abalisa le ngcombolo eQonce (p.16) athi:

Uzunyamezele ke, kuba inde: ndaye ndifuna  
ukuza nayo kakuhle. Igama olilindeleyo liya kuvela  
ekupheleni kwayo.

UJordan ubuye alenze eli bakala lihlasimlise amahlwantsi ahla ngomhlana ngokugrombonca ibali lobukhosi baseMampondomiseni. Ulenza eli bali libe sisishiqi ngokuthi adibanise nobugqwirha bukaDingindawo ethakatha uZanemvula ngokubulala isizalo sakhe ukwenzela ukuba ubukhosi bamaMpondomise buphelele kweyakhe indlu. Yiyo le nto ethumelainja ukuba ilume uZwelinzima esemncinane engalweni isuse isihlunu esacholwa nguThikoloshe. UJordan uthi ukungqina oku (p.17):

Wathi xa aminyaka mine ezelwe, wadliwa yinja  
engalweni, edlala nabanye abantwana kwayisekazi  
uDingindawo. Le nja yakhupha isihlunu esikhulu  
engalweni yomntwana  
Nanamhla nje asaziwa apho saya khona eso sihlunu  
– nokuba yasiginya, nokuba yasithini na.

Aqhube kwakhona athi: abantu abasaziyo ke apho sikhona babini kuphela  
nguDingindawo nomkakhe.

Kwakhona uJordan eli bakala ulinonge ngokusebenzisa uchochoyi lobucaluzabokusebenzisa umbongo owenziwe nguMphuthumi, itshomi kaZwelinzima. Kwisikhundla sabo sendibano uZwelinzima ufika uMphuthumi selekho. UMphuthumi umbonga uZwelinzima ukufika kwakhe athi (p.33):

Yaphel` imihlambi kaZanemvula zizandawana  
namaxhwili: Kaz` uhlel` apha nj`uthi yaluswa  
yintengu na !

Uthi uSatyo (1977, p.29) ngokubaluleka kombongo nengoma :

A song or poem may be introduced to enliven as in a tale or illustrate a point or to underline the author`s point of view. Songs or poems are certainly quite important as links between traditional and modern literature, especially as far as the novel is concerned.

Ingoma okanye umbongo zingasetyenziswa ukwenza ibali libe nomdla okanye ukucacisa umba othile, okanye ukugxininisa imbono yombhali. Ngokuqinisekileyo iingoma okanye imibongo zibaluleke kakhulu njengamakhonkco phakathi koncwadi lwandulo nolwanamhla ngakumbi ngokubhekiselele kwinoveli.

Nakule ithi *Ithemba Liyaphilisa*, le ntswelo ikhona, yimfundo emandla elangazelelwa nguTholelegqwirha eza kukhokelela kubufundisi belizwi. Ngangendlela anqwenela ngayo ukuya esikolweni, ubukela abantwana besikolo xa besiya naxa bebuya esikolweni bathi bembetha, bemleqa ayithathe njengendlalo loo nto. UTamsanqa uyandingqinela kule ncwadi yakhe (p.37) athi:

Eyona nto yayimphethe ngumqweno wokunga  
angangomnye wabo, ahambe nabo loo ndlela yemihla  
ngemihla

Naye uTamsanqa kule yakhe incwadi ethi *Ithemba Liyaphilisa* eli bakala ulinabisa ngokusizobela unomji phakathi kwabantwana besikolo noThole. Oku kwenzeka ngokusuka uThole athande ukolusela imfuyo kaKhohlela uyise kufuphi nesikolo. Owona mnqweno wakhe ibikukuba naye angafunda ngenye imini. Oku kungqinwa ngala mazwi (p.36):

Unqwene wanqwena wada wazincama kuyise ngenye  
imini wavakala esithi. Nam tata ndifuna ukuya esikolweni

Aphinde uTamsanqa le ntswelo ayinabise ngokumzoba uThole echola amaphepha angakwaziyo ukuwafunda. Kunjalo nje akukho mntu nakowabo ukwaziyo ukufunda. Uwenzela isingxobo la maphepha ngobunono asifake umtya, asithi gangxa entanyeni. Wawagcina la maphepha kweso singxobo wade wathi (p.39):

Ndiyakuhlala ndihlale ndiyazi into ebhalwe kula  
maphepha nokuba sekunini.

UTamsanqa yena eli bakala ulinonge ngamaphupha, ngakumbi elomfo onomnqwazi wameva, aliphupha mihla le xa ethe wabiwa bubuthongo emini walala uThole. Uthi xa ebalisela utata wakhe uThole ngeli phupha (p.49):

kwafika indoda enempahla ezimnyama ebhijele umtya  
omhlophe apha entanyeni ngathi yileya yayinqanda  
abantwana besikolo besilwa. Yafika loo ndoda yancokola  
naye incumile yabuza ukuba akafuni na ukuhamba nayo  
baye kwilizwe elikude elimnandi apho kungekho nto  
ingekhoyo.

Uqhuba athi bonke abantu belo lizwe bacula iingoma ezimnandi. Kwakhona le ncwadi yakhe uTamsanqa uyinonge wayiqhobosha ngobugqwirha. Bobu bugqwirha bude banika uThole eli gama lakhe lidumileyo angalithiywanga ngabazali bakhe.

Ukutyhuthula eli bakala lentswelo kumabali andulo kusinyelelwe ngalo kunegalelo elinomkhitha ekuyileni amasolotya engabula zigcawu yoncwadi lwanamhlanje. Elinye lamasolotya engabula zigcawu kukulungiswa komhlaba wokuntshula kwembewu zolwabhice. Eli bakala lentswelo linegalelo elihle kweli solotya lokulungiswa komhlaba wokuntshula kweembewu zolwabhice kuba lenza ukuba intswelo itshutshumbise iqela labalinganiswa apha ebalini basuke amadlu bazame ukufezekisa le ntswelo. Imigushuzo yabo ikholisa ukudala inkcaso kwelinye iqela labalinganiswa kuba ukufezekiswa kwale ntswelo kuza kwenza ukuba liphulukane nento ebelisele liyinkomondele. Umzekelo omhle wendlela yokungqiyama ngeli bakala lesiyileli sebali landulo ekulungiseni umhlaba wokuntshula kweembewu zolwabhice ukule ncwadi kaJordan. Intswelo apha yinkokheli yoqobo ekufuneka ize kulawula amaMpondomise kuba le ilawulayo ibaphethe ngonyamnyheko abantu bayo. Le ntswelo isenza isizwe samaMpondomise siqhiphuke phakathi kubekho iqela laMafelandawonye namaMpondomise omthonyama utsho ulungiseke kakuhle umhlaba wokuntshula kwembewu zolwabhice.

Elinye isolotya lengabula zigcawu yoncwadi lwanamhla elenziwe laqaqamba yintswelo leli lokwaziswa kwabalinganiswa abaphambili okanye abazintloko. Intswelo ibangele ukuba kwaziswe uZwelinzima *ku-Ingqumbo Yeminyanya* noTholelegqwirha kule kaTamsanqa neendima ezityhulu abazidlalayo. Nabanye abalinganiswa abachatshazelwa yile ntswelo abaza kuba nenxaxheba etyhulu abanjengoThembeka kule kaJordan noNofundile kule kaTamsanqa bayaziswa. Ukwaziswa kwabo kwenza ukuba aba babhali bakwazi ukuphumeza elinye lamasolotya engabula zigcawu elikukuvezelwa ngantla-nye okuza kwenzeka kwingxam yebali. UThembeka waziswa njengentombi ethandana noZwelinzima ekufuneke eze kufezekisa le ntswelo de kuthiwe ngabo “bayakwahlulwa zindudumo”. Oku kusenza sibe namanakani okuba apha ebudeni bebali izulu liza kuzongoma kube maxongo kwaye indudumo ziza kwahlula esi

sibini. Eli gama athiywe lona uNofundile liyasikrobisela ukuba intswelo kaThole ongunyana wakhe kule ncwadi kaTamsanqa iya kugqibela ngokufezekiswa. Ukwaziswa kwaba balinganiswa abangqongwe yile ntswelo bona kubenza aba babhali bakwazi ukufezekisa elinye lamabakala engabula zigcawu yencwadi ekukwaziswa kwexesha neendawo aqhubeka kuzo la mabali aba babhali. Oku kudimbaza kuvimba wamava avundileyo afumaneka kuncwadi lwandulo kukwenza ukuphumeza eminye yemiqathango yokubhala uncwadi lwanamhla ibe yinto eyenzeka ngendlela entubululu kube ngathi kuchazwa izinto ezingqonge le ntswelo kanti kuyilwa amasolotya engabula zigcawu ngendlela eyenza ukuba abafundi bangaqondi ukuba kuphunyezwa wona. Loo nto ibenza ubugcisa baba babhali bube seluchochoyini lwempumelelo.

### **Intswelo lyafezekiswa**

Neli ibakala likhona kwezi ncwadi zombini, le ithi *Ingqumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa*. Kule incwadi kaJordan eli bali ulidundubalisa elubala okweqanda leseme xa umbhali echaza amatiletile namatatiyanqo enziweyo ukulanda uZwelinzima eSheshegu esiziswa kuTsolo. Mhla uZwelinzima wathi cakatha umcondo wakhe kuTsolo, kumhla kwafezekiswa intswelo kuba kwasuswa uDingindawo esihlalweni kwaphatha uZwelinzima. Oku kungqinwa nasisihloko esithi (p.119):

### **DEDA MHLANGALA, ENDAWENI YENYHWAGI**

Eli bakala uJordan ulizobe ngokwenza amacala amabini angquzulanayo, impi kaDingindawo naMafelandawonye. Liqhush`umbis`intlantsi, lihlis` amahlwantsi ngomhlana kuba udale umlilo wolwabhice ngokusebenzisa izikhuni ezibini. Okokuqala usebenzise inzondo edalwa kukungaphumeleli kothando. Olu thando umbhali ulizoba lube phakathi komfana othe phithi ncithi nguThembeka efuna ukumsa ekhaya, uMthunzini. Abe uThembeka yena ethe phithi ngunqali-ntloko, (uZwelinzima) ngabu laMthunzini. Inkathazo olu thando lucalanye, kuba uMthunzini umthande uThembeka kwaseMthwaku, angade athethe, wade wathathwa nguZwelinzima. Phofu naxa selethe wazincama wathetha uMthunzini ukhathywa ngawo omane nguThembeka nangona sele bephangela kunye. UMthunzini ubhebhethwa naxa sele ethumela uFather Williams.

Koku kukhatywa oku kwabangela ukuba uMthunzini abe nenzondo oku kwemfene, angabi naxolo noThembeka, noZwelinzima noMphuthumi, azimisele ukwenza impindezelo. Yiyo le nto athe akufumana eza leta zikaMphuthumi waya kuxelela uDingindawo. Umba wesibini kukubangisana ngesikhundla kukaZwelinzima noDingindawo. Kudaleke udiwu, uhintsi-hintsi wamacala amabini aphikisanayo. UDingindawo akafuni kwahlukana nesi sikhundla sobukhosi, ufuna ubukhosi buphelele endlwini yakhe. Ulungiselela unyana wakhe uVukuza.

UJordan eli bakala ulinonga ngokuzoba la macala mabini alingana. Icala likaDingindawo nelikaZwelinzima ayalingana ngamandla. Zizangxa zeetitshala kumacala omabini, uMthunzini kwicala likaDingindawo, noMphuthumi kwicala likaZwelinzima. Ngamaciko amacaluza okuthetha nkalo zombini. UJongilanga kwicala likaDingindawo, noNgubengwe kwicala likaZwelinzima. Kuqubisene ubunkunkqela kwicala likaZwelinzima ubunkintsela nobutshijolo kwicala likaDingindawo. Ude athi uDingindawo kwiqela lakhe (p.76):

Uya kuza kuphatha ndifile!

Yena uTamsanqa le ntswelo uyifezekisa ngokuthi uThole aphuthunywe ngunina uNofundile kuHolela asiwe eGcuwa. Elapho eGcuwa umbhali (p.83-84) uthi:

Kwathi ukuba kuthethwe ngesikolo wabonakala  
ebobotheka encuma umf` omkhulu kuba ebomini  
bakhe yayingekho into awayeyinqwenela njengokuya  
esikolweni.

Aqhube kwakweli phepha athi:

yayingamazwi okufezwa komnqweno wakhe wokuqala,  
yayingamazwi aza kwenza ukuba akwazi okwakubhalwe  
kumaphepha ayejinga entanyeni yakhe.

Kwakhona uTamsanqa ulinabisa eli bakala ngokulanda imbali yeziphumo ezimanyumnyezi zokukholelwa ebugqwirheni. Amaphupha ayephutshwa nguThole kowabo abangela ukuba utata wakhe uKhohlela angabaginyi ncam abafazi bakhe bobabini uMaNdungwane noMamNtakwenda, esithi bayathakatha. Kangangokuba kude kuthathwe iintonga kuyiwe emvumiseni. Azitsho ke izinto neendaba zawo amagqirha, amanye esithi uthwetyulwe makucanyagushwe ngenkomo uza kubuya eligqirha. Umbhali uthi (p.63):

Wayikhomba uKhohlela inkabi yenkomo, wakhomba  
eyona ityetyisiweyo, watsho wonke umntu wathi  
amawabo akangekhe ayikhalazele.

Eli bakala latakis` intlantsi lashiy` izigede kuba uKhohlela ushiywa ngamakhosikazi akhe onke. Naye uyawushiya umzi ubhange, akaziwa nokuba waya kutshona phi na. Kwanga akuzange kubekho ngqili yomzi kwelo gquba. Imfuyo iphelile izindlu zidilike zonke iintlanti zivuthuluke mpela. Seyinga liphupha ukuba yayiyinqili yomzi.

UTamsanqa kule yakhe incwadi eli bakala ulinonge ngesithembu. Uliyile ngobuchule nobunono obubange ukutshawuza kwemibane. Esi sithembu usambathise ngothando kumfazi omncinane, uNofundile unina kaThole. Umbhali umzoba uNofundile abe yeyona ntandane kumyeni. Ngenxa yobukhwele kubafazi bakaKhohlela, loo nto yabangela ukuba uNofundile abekwe amabala ngaba bafazi, bathi uyathakatha. Umbhali eli bakala ulwambathisa uthando ngakumbi akufumana umntwana lo mfazi umncinane namntwana, ithol` iduna kuba abanye abazelanga. Izenyeliso ezazibhekiswa kuNofundile zatsho zachaphazela nomntwana wakhe kuba bathi aba bafazi xa bembiza nguTholelegqwirha. Batsho phantsi kuKhohlela akanikezela kwaphela ngoMaMnywabe wakhe.

Isiseko seli bakala lulwabhici oluncedisa okwa kufezekiswa kwentswelo. Lulwabhici oludala uzakuzelwano nokuthungelana kweziganeko kweli bali. Ulwabhici lubanga

ukungavisisani, ukrutha-kruthwano ukuba liqhube libheke phambili ibali. Olu kruthwa-kruthwano luphakathi kwemihlambi eyalanayo, abatshila ngesimbo saseNdulo, amatyathangubo, nabankqangiyela inguqu, amagqobhoka. Zezi mbono zabo ezi ziza kubangela inkqubela phambili. Ekugqibeleni olu zakuzelwano nokuthungelana kwesiyileli kubanga imvisiswano nokunyamezelana nokwamkeleka kwenzima macala omabini. Ngako oko eli bakala lisisombululo sengxaki. Kuzo zombini ezi ncwadi *Ingqumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa* oko bekudingeka eluntwini kufezekisiwe. Oku kuthetha ukuba kweli bakala kukhula laa nto ibivezwe kwingabula zigcawu ngantlanye ulwabhici luya lunaba, umlilo uya ukhula utakisa iintlantsi. Oku kudimbaza kuvimba wamava avundileyo afumaneka kuncwadi lwandulo kunegalelo elinomkhitha kwincwadi zanamhla kuba kuyancedisa ekukhwezeleni umlilo wolwabhice onguyena ndoqo ekudaleni umqokozo wozakuzelwano nozalano kuncwadi lwanamhla.

### **Umyalelo Ongqongqo**

Ucace gca kuzo zombini ezi ncwadi lo myalelo ungqongqo. Kwi*Ngqumbo Yeminyanya* lo myalelo uvezwa uqaqanjiswa lixhego lakwaNgxabane kwimbizo yaMaMpondomise emayela nomtshato kaZwelinzima. UDabula uzama ukuyicweya le nto esithi makunikelwe kuZwelinzima hleze kuthi kanti unaye umntu azimisele ukumtshata, athandana naye. Ndimcaphula uDabula esithi (p.130):

Le nkosi yethu yahlukile kwiinkosi zoomawokhulu.

Nokuba ayikahlebi mntwini, ndiphants`ukuqinisek` ukuba ihleli nje seyinentombi ekudala iyijongile – mhlawumbi kwelaa lizwe yakhulela kulo, mhlawumbi kweziya zikolo ib`ifunda kuzo. Ndicing` ukuba ke, maMpondomis` amahle, singaba senza ubuntu ukuba siyinika ithuba ikhe isixelele ukuba yona ayinantombi seyiyibonile na.

Le ntetho kaDabula yatsho langa ixhego lakwaNgxabane libanjw`emsileni ngumsindo. Laphakama selingathi liyacula xa lixelela loo nginginya yamadoda embizweni umyolelo kaZanemvula. Latsho listhi (p.131):

Wathi mhla wafa, unyana wakhe uZwelinzima maze  
azekelwe inkosazana yakwaBhaca. Inkosazana yakwaBhaca.  
Utsho umyolelo wenkosi.

UJordan *ku-Ingqumbo Yeminyanya* eli bakala ulinabisa ngale mbali iza noNgxabane. Umbhali ebesenokuyenza ibe ngumgca omye, kodwa usebenzisa udlwabevu lwentetho kaNgxabane. Ulinabisa ngolwabhice olubekho phakathi kwabantu abankcunkca ngezimvo zaseNdulo nabankqangiyela bexathula ngezimvo zanamhla. UZwelinzima ufuna ukuzikhethela umfazi, amaphakathi athi unotshe, inkosi kufuneka ibonelwe sisizwe umfazi. UJordan apha usebenzisa udlwabevu lwentetho ethululwe ngamaciko namacaluza akwaziyo ukucombulula umcimbi. UDabula kunye namakhumsha bemi kwelokuba inkosi iyekwe izibonele umfazi. UNgxabane nabengubo bakhaba ngawo omane. Yiyo le nto umbhali (p.132) xa ndimcaphula athi :

Yaba yintlaba – zahlukane xa kulapho  
ke phakathi kukaDabula noNgxabane.

UJordan eli bakala ulinonge ngentetho edala ulwabhici phakathi kwabadla ngendebe endala nabo batshila ngezimbo zanamhla, uDabula noNgxabane. Intetho kaNgxabane isebenzisa ugxininiso nophawu lwemibuzo. Umbhali umzobe uNgxabane wamembathisa ngengubo yokuba sisinyanya esiphilayo, utiliza uluvo lukaDabula mpela. Kwakhona umbhali wenze uthelekiso lokuba kukhutshwe amadoda aye kukhangela le nkosazana yakwaBhaca ukuba ikhona na, nene nene, abuye aye apho inkosi ifuna umfazi khona. Oku kuthelekisa ezi ntombi, kuko okwenza ibali libheke phambili. Inkosazana yakwaBhaca inesidima isihomo nesithozela. UThembeka mhle, umilile, ufundile. Kwakhona udlwabevu lwentetho kaNgxabane lulandelwa ludlwabevu lwentetho kaNgubengwe. Kwakhona ulinonge ngokuthi ngumyolelo angathi ngumyalelo

UTamsanqa lo myalelo uwuveza ewuphuhlisa ngoFikizolo uyise kaThole wala maxesha. Yena uFikizolo ebenqwenela ukuba uThole afunde azalisekise iphupha lakhe, kuba uyambona ukuba uhlakaniphile engqondweni. Ude uFikizolo athethe amazwi abuhlungu kuye (p.117) athi:

Kodwa uze wazi mfo wam, ukuba ndingafa ungafundanga  
ndiya kufa kakubi, nawe ngathi akuyi kuhlala kakuhle  
emhlabeni uya kuhlala ubomi bokungcungcutheka.

Kwakhona uTamsanqa ulinabisa eli bakala ngonomji phakathi kukaThole noFikizolo. Lo nomji uphakathi kwenkcubeko yasendulo emelwe nguThole akafuni nokusibona ngoku isikolo ugilimikhuba yobukhwenkwe, uleliya iqiqisholo lenkwenkwe yeqaba inezimbo, ulibele mpela ukuba wayekhe waya kuthi tshe esikolweni. Abe yena uFikizolo emnyanzela ngesikolo. Ude athi uNofezile umama welali koku kugila kukaThole imikhuba (p.121-122):

Inene bangade babe bamfundisile, ubuqaba buvuke  
bume ngeenyawo ngoku

Kwakhona kule yakhe incwadi eli bakala ulinonga ngamaphupha atsho uThole wadideka. Kuwo onke la maphupha usoloko ekho utata womnqwazi wameva emmele ngombuzo (p.118) othi:

Loba yintoni na usindiso lwaba bantu xa ubalahla?  
Uyabalahla ngenene na aba bantu

Umyalelo ongqongqo uthelala kwibakala lamanqam kuncwadi lwanamhla. Kweli bakala kuvutha amalangatye empixano mpela. Umlilo wolwabhice ufikelela kwelona qondo lobushushu eliphezulu ngoku. Amadangatye omlilo ayalephuza kuba intetho yomntu ongasekhoyo ayiphikiswa kuba athi amaXhosa ibiza ishwangusha. Ngala madangatye empixano akhokelela untlaba-zahlukane kuba bathi abayinkwamle ngezandla zombini

inkcubeko yaseNtshona makayekwe uZwelinzima azibonele umfazi, abe wona amatyathangubo esithi unotshe. Yiyo le nto eli bakala likhokelela kweli lilandelayo nokwaphulwa komthetho. Ukuthelekiswa kwenkcubeko yasendulo neyanamhla ababhali bazama ukubonakalisa ukuba akukho nkcubeko ingenalo ibala likantsho. Oku kuthelekiswa kwentombi yakwaBhaca noThembeka umbhali uphuhlisa iziphene nobuhle kuzo zombini ezi nkcubeko, le yasendulo nale yasentshona.

Ngeli bakala uSirayi (1989, p.130) uthi:

During rise and complication the disequilibrium  
or forces of potential disharmony, which have  
surfaced during the exposition gain momentum.

Ukunaba nokuntsonkotha kwebali kubanga  
ukungalingani okanye ukungavisisani okanye  
ukruthwakruthwano obe luvele kwingabula  
zigcawu luye luqhubela phambili.

Yiyo le nto siboniswa olu kruthwa-kruthwano phakathi kwamagqobhoka okanye izifundiswa nabengubo. Oku kuthetha ukuba kweli nqanaba kukhula laa nto ibivezwe kwingabula zigcawu ngantlanye. Ulwabhici luya lunaba, umlilo uyakhula ngamandla utakisa iintlantsi.

### **Ukophulwa komyalelo onggongqo:**

Likhona eli bakala kwezi ncwadi zombini kwaye litakisa iintlantsi. Kule incwadi ithi *Inggumbo Yeminyanya* uZwelinzima uwophule kuqala ngokutshijila ashiye imbizo yaMaMpondomise kabini echophele umcimbi wakhe wobulawu ingekaphumi. Oku kophulwa kwalo myalelo kuvezwe ngamazwi okugqibela kwileta ayibhalele amaMpondomise ethi (p.131-132):

Ndiyawabongoza ke amawethu ukuba angazikhathazi,  
nam angandikhathazi,ngale nto, kuba isekho intombi

kaKhalipha andisayi kuze ndibizwe ngantombi yimbi,  
nokuba seyiyekabani na.

Okwesibini waqwela, wawutywabaza lo myalelo ngokuyitshata le ntombi kaKhalipha,  
wabe uZwelinzima uwophule umyalelo kayise uZanemvula.

UJordan kule yakhe incwadi eli bakala ulinabisa ngothando olunyulu lukaZwelinzima  
noThembeka. Olu thando ulizoba ngendlela emangalisayo, ukuqina nokomelela kwalo.  
Kangangokuba uZwelinzima uyatshata nentombi kaKhalipha uThembeka, nesihloko  
sesahluko siyandingqinela sithi (p.140):

Hlamban` amehlo

UJordan eli bakala ulwambathise ngesangotshe, ubuchule bokuthetha nokubhodloza  
umcimbi ngoNgubengwe. Lolu dlwabevu lwale ntetho kaNgubengwe olwabangela  
ukuba kophulwe umyalelo ongqongqo kuba uZwelinzima watshata noThembeka.  
Umbhali (p.138) uyandixhasa ngala mazwi xa ndimcaphula esithi:

Ndise ndikuyiphawula futhi into yokuba abantu  
abasiphethayo siyabalibalela sicinga ukuba abeva  
nto, abathandi nto, bafana namatye.

aqhube athi :

nisithi siza kuxakwa yintombi kaKhalipha ngokungazi  
masiko nje, asizi kuxakwa ngaphezulu ukuba inkosi  
izeke elaa Bhacakazi yaza ayalikhathalela selilaph` endlwini.

Nakule kaTamsanqa, naye eli bakala uliveza ngentliziyo ebuhlungu kaFikizolo kuba  
uThole uyibamb`itshisa ukubheka eGoli, ezimela abazali bakhe ebaleka isikolo. Uthi  
umbhali (p.143) ukuqaqambisa ubuhlungu bentliziyo kaFikizolo:

Yaba buhlungu kakhulu intliziyo kaFikizolo kukuzimela  
kukaThole kuba wayesemthembe kakhulu embona ukuba  
uzimisele emfundweni waye ezimisele kwinto yokuba uza  
kumqhuba aye kuma apho athanda khona de abe yinto.

Kwakhona ulinabisa ngokuzoba uThole abe litshini-tshini letshivela letshijolo  
elingungantweni. Uyoyiswa yimpangelo aqhawule, uyasibaleka isikolo, akukho nanye  
into ayenza ngempumelelo.

UTamsanqa kule yakhe incwadi eli bakala ulinonge ngothando phakathi kukaThole  
noThozama ude asebenzise la mazwi uThozama xa ecenga uThole ukuba abuyele  
esikolweni (p.162-163):

No love, no nothing till Bhuti Thole goes to school

Akukho thando, akukho kwanto de uBhuti Thole  
aye esikolweni.

Kwakhona eli bakala ulinonge ngombongo, intetho yawo lo mbongo yaya kuthi xhokro  
entliziweni kaThole ngakumbi amazwi athi (p.165):

Ndaza ndabona kubanjw`ilishwa !  
Kubanjw` ilishwa kulahlw` ithamsanqa  
Sibe kuninik` imfundo nayishunqula,

Nakweli ibakala aba babhali basebenzise ulwabhici phakathi kwabantu abatshila  
ngezithethe zasendulo nezanamhla. Olu lwabhice lunaba okomilo wedobo. La  
malangatye alephuzayo axhwila ingqondo zabafundi. Impixano iya iqandusela  
ngakumbi. Ngenxa yonavathi nonqulunqulu olukhothane kolu ncwadi lwandulo,  
abafundi bade xa befunda olu ncwadi lwanamhla, lunongwe ngolu lwandulo, bathi  
ubabone sebethethe ngce iindletyana ntaa amehlo, pinini imigxadi, nkebe imilomo

impukane ingene iphuma kuba ngummandla kazigqibo. Litakisa iintlantsi kuba amaxhego ade athi ngoku umntwana owafundelayo esozela eyokotheka athi qhuba mntwanam kuba ecatshekiswa koku kophulwa kwalo myalelo. Lo nto ibonisa ukuba uncwadi lwanamhla alunakulala uthuli kuba kaloku ezi zinongo zoncwadi lwandulo lufikelele enkcochoyini kangangokuba ingxuba kaxaka ikwelona zinga liphezulu. Nalapha okaSirayi (1989, p.141) uyahlomla athi:

This phase follows logically the rising action.

It is the highest and most important turning point in the literary composition. It entails successions and accumulation of suspense, crisis and impending or raging conflicts. Climax threatens the fortunes, goals and objectives of the characters involved.

Eli nqanaba lilandela ngendlela enobuchule yokuqiqisa isenzo esandayo. Lelona nqanaba liphezulu nelona libalulekileyo lovuthondaba kuyilo loluncwadi. Liquka ukulandelelana nokwanda kwenkxalabo, ingxubakaxaka kunye nongquzulwano olukufuphi okanye olunengqumbo. Uvuthondaba loyikisa ubutyebi neenjongo zabalinganiswa ababandakanyekayo.

Lo nto ithetha ukuba apha kuvuthondaba kufikelelwe okanye kuthathwa isigqibo nokuba sinjani na, izinto ziyondelelana mpela kuza kuqhawuka ujingi abantwana bedlala.

### **Iziphumo zokophulwa komyalelo ongqongqo**

Neli ibakala likhona kwezi ncwadi zombini. Kule ithi *Inggumbo Yeminyanya*, indlela aziphetha ngayo uNobantu (Thembeke ) emzini wakhe ibanga amasikizi ayamkeleki kwaphela . Uxabhela kwa nto ilisiko lakwaNgwanya.

UJordan ulinabisa ngokumzoba uThembeka engacwezeli nanye into ephathwa ngobungcwele eMaMpondomiseni. Udlalisa ngenkomo ebalulekileyo nehlonitshwayo sisiMpondomise siphela, akayinanzanga noxa wayexelelwe ngayo. Akahloniphi uNobantu emzini wakhe. Ekugqibeleni wenza elona sikizi elabangela ukuba aphelelwe ngumtshato lokubulala isilo saseMaMpondomiseni, uMajola, naso esazi, wayexelelwe ngaso. Umbhali eli bakala ulibonisa ngokusizobela ngemiphumela ebanga usizi kuNobantu. Uphelwa ngumzi, ulikheswa, ubhityile, ubuhle obabugungqisa amadoda buphele tu, uyaphambana, uyazibulala nonyana wakhe. UWelinzima uyazintywilisela emlanjeni afe ngenxa yokophula umyalelo kayise uZanemvula.

Kule incwadi *Ingqubo Yeminyanya*, umbhali eli bakala ulinonge ngokusebenzisa izangotshe ezimbini. Ukuyizoba imeko iqaqambe ngokusebenzisa ulwimi oluyidundubalisa luyibeke elubala icace gca. Uthi (p.227) xa ebeka impambano kaThembeka:

Wahleka umntu ! Tyhini ! hayi ngoku kwacaca ukuba  
le ntsini ayyodwa: bamthwala bamsa endlwini,  
ehleka enjalo.

Uthi (p.221-222) umbhali xa ezoba indlela abhitye ngayo uNobantu:

Wayesel` ebhitye eluluzi, buphela tu obuya  
buhle babugungqisa namaxhego.

Okwesibini umbhali usebenzisa ubuciko, indlela uNgxabane azoba ngayo isihelegu isimanga sento eyehlileyo. Ndimcaphula ethetha noDingindawo ngalo mba, esithi (p.173):

ayisosihelegu esi : Izihelegu siyazazi. Le nto  
ingaphaya kwesihelegu. Kungasuka kuthiwe  
sisiqalekiso, kukufa: yimbubho yesizwe.

Nakule kaTamsanqa incwadi eli bakala lidandalaziswa ngamanzithi-nzithi athubeleza phantsi kwawo uThole ngenxa yokophula lo myalelo unqongqo. Izinto ezimbi ezimehlelayo uThole azinganganto. Oku kuzalisekisa intetho yamaXhosa ethi isala kutyelwa sibona ngolophu. Umzoba uThole esengxakini engummangaliso ukubonisa kwakhe eli bakala. Uyoyiswa yimpangelo yasemgodini, uyoyiswa nasebupoliseni kuba kaloku ubefanele ukuba ungumfundisi wakwalizwi. Ude athi mhla asinde chebetshu ekubulaweni yimiguvela eyayiye kuphanga egaraji yena elipolisa elisemsebenzini, xa eyeka emsebenzini (p.146) :

Ndifuna ukuba lithi litshona elanamhla ndibe  
ndingaphandle kobupolisa. Watsho uThole esiya  
kuphuma ngomnyango.

Eli bakala ulinonge ngamaphupha amabi abanga ixhala kuThole ngalo lonke ixesha esenza into etenxileyo, uyavela lo tata womnqwazi wameva emaphupheni. Akusinda kwezi ngxaki uThole, uya ecaweni, aphinde alahle kwakulunga.

Aba babhali bobabini ngegalelo loncwadi lwandulo kolwanamhla baphuhlisa mpela ukubaluleka kolu ncwadi lwasendulo. Baphuhlisa amahla ndinyuka kwezi nkcubeko zombini le yasendulo nale yaseNtshona. Ngamanye amazwi bathi isala kutyelwa sibona ngolophu. Loo nto ithi ilizwi lomntu omdala alityiwa mpuku. Umntu onguzwilakhe akapheleli ndawo, ukuba uyabathobela abantu abadala izinto zakho ziza kuhamba ngendlela, kanti ukuba uthetha kuthethwa akupheleli ndawo. Okwa kuphupha kukaThole yindlela abantu abadala abelele ukuphumla abathi bathethe ngayo. Yiyo le nto uNobantu (uThembeka) ephambana ngenxa yokujongela phantsi amasiko nezithethe zamaXhosa wazenza umLungu kuba kaloku ukhumathele ngezithethe zaseNtshona.

## Inzame zokubhungca

Neli ibakala licace gca kuzo zombini ezi ncwadi kule ithi *Ingqumbo Yeminyanya* livezwa uZwelinzima ezama icebo lokuthabatha isigqibo sokuzeka intombi yakwaBhaca. Nesihloko sesahluko (p.218) sithi:

Nize Naye!

Ezi nzame zenze imeko yamandundu ngakumbi kuZwelinzima kuba uThembeka waphambana.

Ku-*Ingqumbo Yeminyanya*, nanko uMajola (Zwelinzima) ezula-zula ethafeni eqwalasele phantsi, engathethi, engabulisi mntu. Uya emlanjeni nasentabeni, kanti ngalo lonke elo xesha ucinga icebo lokubhungca. UJordan eli bakala ulinonge ngokusebenzisa ubuchule bentetho kaMabhozo noJongilanga ngesihloko esithi (p.198):

## NATHI SINGABANTWANA BAKHO

Azitsho amaqaba zonke izikhalazo zawo ezamtsho wathi minxi uZwelinzima esithi wona aleli wele lingahoywanga lingasiwa so yinkosi.

Nakule ithi *Ithemba Liyaphilisa* livezwa uThole elishiya iGoli esinga esikolweni eDikeni esiya kuqhubeka nemfundo yakhe. Umbhali ubonisa eli bakala ngokuzoba indlela uThole asinde ngayo chebetshu kumatshijolo angoThemba ekumbulaleni. Waphinda wasinda chebetshu ekuhlaselweni ziingonyama babe bona beqwengwe ziingonyama kushiyeke iintloko zabo zodwa.

UTamsanqa eli bakala yena ulinonga ngothando olunyulu lukaThozama kuBhuti Thole. Ude amfunele isikolo ngokwakhe eDikeni amhlawulele zonke iimfanelo ezifunwa esikolweni. Ngethamsanqa wayifumana indawo kunyaka olandelayo.

Besekonakele ngoku kuZwelinzima kuba kaloku unkanize wanyevulela amatyathangubo akawakhathalela wawajongela phantsi wadludla namakhumsha. UZwelinzima uqale ukujika mhla wadibana nenkosi yaseSulenkama kwabe sekonakele. Zombini ezi ncwadi zithi zindindanise ezi nkcubeko zombini eyasendulo nale yaseNtshona. Zinqanda ubudenge bokubambelela kwinkcubeko enye kuba iyileyo inecala elibi nelihle. Yiyo le nto uZwelinzima ezibulala ekugqibeleni kuba ubambelele kwinkcubeko yaseNtshona kuphela.

UThole usinda chebetshu yena kuba uhlephule kuzo zombini ezi nkcubeko, wandindanisa wafumana ukuzola kwengqondo ekugqibeleni. Ezi nzame zenze imeko yamandundu ngakumbi kuZwelinzima kuba uThembeka waphambana. Inkathazo kule nkcubeko yaseNdulo ayixoleli naphantsi kwezithi na iimeko. Loo nto ithi hlengahlengisa uzame ukucaphula macala ngako oko igalelo lezi ncwadi zaba babhali ziyasilumkisa ngokujonga calanye. Kuyinene ukuba olu ncwadi lwemveli lunezithako zokuhombisa olwanamhla uncwadi lube yincamisa mxhelo lukwanazo neemfundiso ezingundoqo.

### **Isishokobezo**

UTamsanqa noJordan iincwadi zabo bathande ukuzinonga ngezacholo zasendulo. Kwaye iziyileli zencwadi zabo ziciciyelwe zachankcatha kwisiyileli soncwadi lwandulo. Basebenzisa ukuziyondelelelanisa ezi ziyileli ukuze kuphuhle imixholo yencwadi zabo. Okunye kuzo basebenzise iingoma nemibongo, yiyo le nto zinika incasa encamisa umxhelo. Oku kudandalazisa elubala ukuba uncwadi lwandulo lubancedile ababhali abaninzi ekunongeni iincwadi zabo. Ubukho bala mabali andulo nokusetyenziswa kwawo kubonisa ukuba lusenobuncwane olu ncwadi kwaye lukwayincamisa mxhelo. Bobabini aba babhali bathubeleze nyubelele kwimigqaliselo yangqangi. Bagrombonce kolu ncwadi lwandulo amabali abasebenzise wona ukunonga ezi ncwadi zabo nokuphuhlisa izigidimi ezingundoqo kwezi ncwadi zabo.

## **ISAHLUKO 3**

### **Izithako ekwakugqalwa kuzo xa kubunjwa iqhawe endulo**

#### **Intshayelelo:**

Kwesi sahluko ndiza kudandalazisa elubala eli galelo loncwadi lwandulo kuncwadi lwanamhla ngokubonakalisa iindlela ababhali banamhla ababumba ngazo umlinganiswa oliqhawe (*hero*) ngokuthi bachankathe kwizithako ekwakugqalwa zona xa kubunjwa iqhawe kuncwadi lwandulo. Umbhali wencwadi udandalazisa umxholo kwincwadi yakhe ngendlela azobe wabumba ngayo abalinganiswa bakhe. Kananjalo kubalulekile ukuba ndikwenze oku kuba ukubunjwa kwabalinganiswa yenye yeentsika zobhalo loncwadi lwanamhla. Esi sahluko siza kudundubalisa igalelo loncwadi lwandulo ekubunjweni kwabalinganiswa kuncwadi lwanamhla ngokuthi sichankathe kwezi ngongoma zilandelayo:

- Ukuconjululwa kwezithako ekwakugqalwa zona xa kubunjwa iqhawe kuncwadi lwandulo
- Ukuphengululwa kweendlela abathe uTamsanqa noJordan bachankatha kuzo ekubumbeni awabo amaqhawe kwezi ncwadi zabo

#### **3.1 Ukuconjululwa kwezithako ekwakugqalwa zona xa kubunjwa iqhawe kuncwadi lwandulo**

Uthi uMsimang (1983, p. 104) xa achaza iqhawe:

This is the most prominent character in any story. Everything in the narrative focuses on him. He is in the centre of things, and he is there in order to promote the interests of the theme. He may win—in which case he is the hero in the true sense of the word—or he may lose in which case he is the victim. To be focal, he must receive most attention from the artist and the other characters.

Lo ngoyena mlinganiswa ubalulekileyo nakweliphi na ibali. Yonke into ijolise kuye. Usesizikithini sezinto kunjalo nje ukho ukuze abhekisele phambili umdla womxholo. Angaphumelela – apho ke ayakuba liqhawe – okanye angaphumeleli – apho ke uba lixhoba. Ukuze abe sesazulwini kufuneka atsale umdla kwigcisa nakwabanye abalinganiswa.

Yiyo le nto ababhali kufuneka babazobe abalinganiswa babo ngokokude sibafanise nabantu esibaziyo apha ebomini. Kangangokuba xa umthanda umlinganiswa oliqhawe okanye oyintloko unqwenela ukuba iminqweno yakhe ifezekiswe, iphumelele apha ebalini kungakhange kubekho magingxigingxi. Okunye uye umnqwenelele impumelelo esikelelekileyo kwizinto azenzayo. Lo mlinganiswa xa esehlelwa zizinto ezimanyumnyezi nezimbi endleleni yakhe uphela wena mfundi umsizela usikwa yimfesane. Uthi akuphumelela chebetshu kwimizamo yakhe, simwonge simnike igama lobuqhawe kuba woyisile endleleni yakhe ebunzimeni.

Kuncwadi lwandulo iqhawe lalibunjwa ngokuthi kungqiyanywe ngale migqaliselo ilandelayo:

- **Iqhawe maliphume kumnombo wenkosi okanye lizalwe ngumfo onebala likantsho okanye ikhalipha.**

Ama-Afrika ngabantu ababuxabisileyo ubukhosi kakhulu. Yiyo le nto kufuneka umnombo weqhawe ube ngowobukhosi. Kananjalo umntu onesiphiwo esinjengokukhalipha nezinye esizithandayo ezinjengobunkxentsi zithi simenze iqhawe kuba unebala likantsho. Ebukhosini kulapho amehlo ethu thina midaka ajonge athe ntsho khona kuba sibabona njengabantu ababalulekileyo kuthi sizwe esimnyama. Kananjalo umntu owenzela isizwe sakhe izinto ezintle siyamxabisa simnike iwonga alifaneleyo kuba ungumzekelo omhle eluntwini jikelele. Thina midaka singabantu

ababuxabisileyo ubukhosi nembali yethu, yiyo le nto xa sibhala iincwadi sisenza imizekelo ngobukhosi. uNkamba (1981, p.183) uhlomla athi:

Some epic poets write about one man or a single action or event or even a single of time.

Ezinye iimbongi zendumasiso zibhala ngomntu okanye ngesiganeko esinye okanye isehlo sexesha elinye elithile.

Aba babhali, abalinganiswa babo babazobe ngendlela eyenza ukuba sibasizele, sibahloniphe kuba babunjwe njengabantu esibaziyo. Yonke into abayenzayo isekelezelwe kubunyani, ifane nento esiyenzayo thina bantu. Yiyo le nto bambathiswe ubuhandiba bobukhosi. Ndiphinde kwakhona, ndimcaphule uNkamba (1981) kwakweli phepha esithi:

An epic is based on an historical incident, the facts are real but the treatment is a combination of the fictional and non-fictional

Indumasiso isekelwe kwisihlo sezembali, iziganeko zinobunyani kodwa yintlanganisela yengxoxo yobuntsomi nokungabi nabuntsomi.

Yiyo le nto uJordan ebhale incwadi yakhe ngamaMpondomise kuba sisizwe esikhoyo, esiphila kweli lizwe kwaye siyasazi. NoTamsanqa ezi ndawo abhale ngazo kule yakhe incwadi zindawo esizaziyo ekuhlaleni. Kaloku akukho nto ibaluleke kuthi ngathi yinkcubeko yethu, yiyo le nto aba babhali ezi ncwadi zabo zinomkhitha kangaka kuba zimisa olu ncwadi lwangqangi.

- **Iqhawe malizalwe phantsi kobunzima**

Kuyacaca ukuba eli qhawe lizalwa phantsi kwamanzithi-nzithi kuba uMdaka (2002, p. 95) uthi:

The wife, usually the principal or the beloved wife gives birth to a son, possible after a prolonged pregnancy.

Inkosikazi, idla ngokuba yenkulu okanye eyona ithandwayo, izala unyana emva kwexesha elide ingakhulelwa.

Bobu bunzima obubangela ukuba eli qhawe limelane lijongane namagingxi-gingxi nokuba aloluphi na uhlobo.

UBiebuyck (1969, p. 42) uwaphuhlisa la manzithi-nzithi ngokuthi inkosi uShemwindo yakuba itshate isixhenxe sabafazi abize wonke umntu, amaphakathi neso sixhenxe sabafazi athi:

“You my wives, the one who will bear a male child among you my seven wives, I will kill him/ her: all of you must each give birth to girls only”<sup>8</sup>

Bafazi bam, othe apha kuni nosixhenxe wandizalela umntwana oyinkwenkwe ndakumbulala: kufuneka nonke nizale amantombazana kuphela

Ngelishwa okanye ngethamsanqa oyena uthandwa kakhulu umfazi nguShemwindo wazala inkwenkwe, babe abanye bezele amantombazana bobathandathu. Ndlela acaphuka ngayo uShemwindo uzama iindlela zokumbulala ngoku sel'zelwe lo nyana. Uyangqina uBiebuyck (p.55) xa esithi:

he took up [to go with it] his spear, he rubbed it on a  
whet-stone, he sharpened it: he went with it where  
the child had been borne (that day)

wathi hlasi umkhonto wakhe [eza kuhamba nawo]  
wawukhuhla kwilitye lokulola, wawulola, wawuthabatha  
waya nawo apho kuzalelwe khona umntwana (loo mini)

Abanye ababhali la manzithi-nzithi bawaveza ngemo yezulu. Lithi ilanga liphuma nje ekuseni libe ligqats` ubhobhoyi. Ithi imini iqina libe selimathumb` antaka kube sekutshawuza imibane zisitsho iindudumo. Kubekho izichotho, kusiphuke namaphahla ezindlu kanti kuza kuzalwa iqhawe. Uthi u-Okpewho (1975, p. 186) ngalo mba

Often, too, there is something in the birth and  
early youth of the hero that sets him apart from  
the natural courses of life and inspires awe and  
veneration.

Amaxesha amaninzi kubakho into ekuzalweni  
nasebutsheni beqhawe ethi imohlule kubomi  
besiqhelo bendalo nekhuthaza isoyikeko nentlonelo.

- **Lo mntwana uzelweyo uneziphiwo ezinqabileyo**

Ngesi sithako uMdaka (2002, p. 95) uhlomla ngalo mntwana athi:

he can speak and give orders: or he can remove,  
by his volition alone, all the objects from his father`s  
village.

uyakwazi ukuthetha anike imiyalelo: okanye angasusa

zonke izinto ezikwilali kayise ngokuthanda kwakhe.

Ezi ziphiwo zinqabileyo zeli qhawe lizelwe nazo zenza ukuba ligqame. U-Okpewho (1979, p.92) uhlomla ngalo enjenje:

Thus, by his parental origins, his birth, and his early development, the hero gives promise of an unusual career.

Ngale ndlela, ngenxa yemvelaphi yabazali yalo ukuzalwa kwalo kwakunye nokukhula kwalo ebuntwaneni, iqhawe lithembisa ngekhondo lomsebenzi elingaqhelekanga.

Zezi mpawu okanye ezi ziphiwo zinqabileyo ezibangela ukuba eli qhawe liqhubele phambili zonke izenzo zalo. Nokuba umntu angazama ukulibulala utsho phantsi kuba into zalo zizodwa. Ukukhula nokuphuhla kweqhawe lendumasiso akuqhelekanga, izinto zalo zizodwa. UShwemwindo kuBiebuyck (p.55) uthi sele ewuphose waya dzu umkhonto kule ndlu uMwindo unyana wakhe kuphela angamfuniyo azalelwe kuyo, asuke akhwaze uMwindo ngoku enosuku olunye ezelwe athi:

May this spear end up (each time is being thrown)  
at the bottom of the house pole: it never end up  
where these old midwives are seated here, may it  
neither arrive at the place where my mother is”<sup>61</sup>

Kunga lo mkhonto (ixesha ngalinye uphoswa)  
ungaphelela emazantsi entsika yendlu: kunga  
ungangapheleli apho abazalisikazi bahleli khona,  
kunga ungangafiki apho umama wam akhoyo

Abanye ababhali bawazoba amaqhawe abo ngokuwambathisa intsobi enomkhitha, ethi ndijonge. Lo mntwana uye athandwe ngumntu wonke kuthi xa ugqitha kuye unge ungathetha naye nokuba akumazi, umteketise. Amanye amaqhawe atsho ngamazwi antyiloza kamnandi athi xa ecula ange akangeyeki, acule okokoko.

- **Eli qhawe liyalishiya ikhaya okanye isixeko sokuzalwa kwalo**

Kwabanye abalinganiswa, oku kushiya ikhaya sukuba iyimiphumela yala manzithi-nzithi okuzalwa belithubeleze phantsi kwayo. Yiyo le nto uSchipper (1989, p. [77]) xa ephefumla ngalo mcimbi esithi:

...the departure of the hero results either from the initial situation or from its disturbances: the situation is bad in the first case and euphoric in the second case, but the euphoria is quickly destroyed.

...ukumka kweqhawe kubangelwa yimeko yakuqala okanye ziziphazamiso: imeko imbi ekuqaleni ize ibe lulonwabo kweyesibini, kodwa olo lonwabo lukhawuleza lutshatyalaliswe.

Naye uMdaka (2002, p.95) uphefumla athi ngalo mba:

he is chased by his father -or he flees with his mother and the midwife's help - or he departs on his own initiative

uleqwa nguyise - okanye ubhaca nonina ngoncedo lomzalisikazi -okanye uzihambela ngokwakhe.

Omnye umlinganiswa oliqhawe afune ukuba angalulekwa naxa enze isenzo esingesiso ekuhlaleni, wenza izinto ezinxamnye nomthetho, afune ukuba yingcungcu. Athi ke yena u-Okpewho (p.98),

Being proud, the hero does not take an insult lightly, society is expected to respect even his most unbecoming behavior.

Kuba iqhawe linekratshi alisamkeli nje isithuko: kulindeleke ukuba uluntu luhlonele nesimilo salo esingamkelekanga.

- **Iqhawe liyazuza kolo hambo lwalo**

Kulo mngcipheko namachebetshu ohambo, esi sibhadu-bhadu sithi sizuze lukhulu, ubunkunkqela nobugqi obungummangaliso. Akukho nanye into emohlulayo endleleni yakhe efuna ukuba ngumqobo. Usinda chebetshu kuzo zonke izinto ezimehlelayo kuba unobugqi obungummangaliso. U-Okpewho (p.118) ngobu bugqi uthi:

The effectiveness of the magical weapon is generally final and sure

Ukusebenza kwesixhobo sobugqi kugqibelele kwaye kuqinisekile jikelele.

Bobu bugqi beli qhawe obu bubangela ukuba libe nezinto ezingumangaliso, ezibukekayo, nezinomtsalane. Kwakhona obu bugqi bulenza eli qhawe libe likhalipha kungabikho nanye into elisokolisayo, izinto zalo zihambe lula ngaphezu kwawo wonke omnye umntu.

Aqhube athi:

Other African heroes also avail themselves of such weaponry.

Before he is ultimately countered by other magical resources, Simalaka has a charmed belt, made from the skin of the wildest serpent of a sacred grove, with which he frightens the whole world around him. (Simalaka 16)

Namanye amaqhawe ase-Afrika ayazisebenzisa ezi zixhobo. Phambi kokuba uSimalaka achaswe ngamanye amacebo anobugqi ekugqibeleni, unebhanti enobugqi eyenziwe ngesikhumba seyona nyoka inoburhalarhume yomthi ongcwele, athi oyikise ngayo lonke ilizwe elimngqongileyo.

Bobu bugqi ke obubangela ukuba la maqhawe angehlulwa kwanto adibana nayo kuba ayoyisa, adume ngobukrothi elizweni. Yiyo le nto uMwinda kuBiebuyck (p.92) xa eza kulwa notata wakhe kwenzeka lo mhlola.

Tubondo turned into dust, and the dust rose up:  
all who lived there turned into mere dust.

ITubondo yajika yaluthuli, lwaza uthuli lwenyuka:  
bonke ababehlala apho bajika baba luthuli.

Amanye ke amaqhawe azalwa nazo ezi ziphiwo zingummangaliso, abanye bazifumana bengekazalwa. Zezi ziphiwo zinqabileyo ezisindisa eli qhawe kwingozi ezininzi elithi lidabane nazo apha ekuhambeni okanye kolu hambo lude aluthabathayo okanye aluhambayo.

- **Ekugqibeleni lo mntwana ebengafunwa uyazibalula**

Ngamafutshane, eli qhawe emveni kobubhadu-bhadu liyabuya kunjalo nje lifike libe yinkosi, liphathe isizwe salo, emva kwayo yonke le nquleqhu. Ekubuyeni kwakhe kwaphalaphala uMwinda uyaxolelana notata wakhe uShemwinda owayengamfuni

ukuzalwa kwakhe. Ndimcaphula emva kwentetho zoxolelwano esithi, Biebuyck (p.125-126):

As for me, I, Mwindo, man of many feats, the  
little-one-just-born-he walked, I am not holding a  
grudge against my father: may my father here not  
be frightened, believing that I am still angry with him,  
no, I am not angry with my father

Mna, ndinguMwindo, indoda enemigudu emininzi,  
usana-oluthi-luzalwa-lwabe-luhamba, andinanqala  
ngakubawo, kunga akangoyiki ubawo akholelwe  
ukuba ndisenomsindo ngakuye, hayi andinamsindo  
andimqumbelanga ubawo.

Aqhube athi:

Now let us live in harmony in our country, let us care  
for our people well.

Ngoku masihlale ngemvisiswano elizweni lethu,  
Masibakhathalele abantu bethu.

Emva kwala mazwi kaMwindo, utata wakhe uShemwindo ukubonisa ukuba uxolo  
ulwamkele uphendula enjenje:

I want my son to become chief. From now on,  
I shall always work behind him.

Ndifuna unyana wam abe yinkosi. Ukusukela  
ngoku ndiya kusoloko ndisebenza ndimxhasa.

Konke oku kuqaqambisa mpela imvisiswano ephakathi kweqhawe, utata kunye nesizwe sabo, le meko icacisa ukuba emva kwala mahla- ndinyuka ekugqibeleni lo mntwana ube engafunwa wamkelwe nguyise kwahlaliswana ngokonwaba.

Ngoku le migqaliselo ndiyikhankanyileyo ngentla ndiza kuyiqaqambisa yonke ngokusebenzisa ibali landulo eliza kuyidundubalisa yonke. Nali ke ibali landulo:

“Kwathi ke kaloku ngantsomi kwilizwe lamaGrike, kwaye kukho inkwenkwe egama linguTesiya, eyayihlala nonina kwayisemkhulu, ukumkani uPitiyase, kwilizwe laseTirozene. UTesiya lowo wayengazanga ambone uyise, kuba wayehlala kwisixeko esikude esiyi-Atene, kwilizwe le-Atika, engukumkani welo zwe. Igama loyise lowo lalinguGiyase, engukumkani odumileyo, okwaziyo ukulawula. Waye emshiyile unina kaTesiya eTirozene apho, waza wabandezelwa e-Atika yimicimbi yobukhosi, akaze abe nakho ukufumana xesha lakukhe ahambele usapho lwakhe. Yakhula ke inkwenkwana leyo inguTesiya, yathi ngokumana isiva ngoyise, yaba nomnqweno omkhulu wokuba iye kuye e-Atene apho. Yayimana iyixela le nto kunina, waza yena ngenye imini wayalathisa ilityekazi elikhulu elingaphandle komzi lowo, wathi kuyo “Wathi uyihlo, nyana, ‘ze ndize ndikuvumele ukuba umlande, mhlana uthe waliphakamisa elaa litye, walisusa endaweni yalo.”

Walinga ngoko uTesiya amaxesha ngamaxesha ukuliphakamisa ilitye elo, emana esoyiswa, ngokuba esemtsha, engekomeleli. Le nto ibidla ngokuba mbi kakhulu kuTesiya, kodwa yayingamvisi buhlungu unina, kuba wayemthanda unyana wakhe, ekwakuphela kwakhe.

Waye elindele ngexhalaelo xesha, aya kuthi ngalo emke unyana wakhe. Wahlala ke uTesiya si kamnandi nonina kwanoyisemkhulu, efunda izinto ezininzi zobulumko nokukhalipha kuloo kumkani ulungileyo, ewuqeqesha nomzimba, ukuze womelele. Baya ke ngenyeimini kwakhona uTesiya si nonina kwakwelo lityekazi, wafika umfana ezimisele kanye ukuba makaloyise namhla. Wazama, wazama ixesha elide, wawakhupha onke, seziphume zonke iintsinga emzimbeni, zada zanga ziza kuqhawuka. Lada labonakala lishukuma ilitye, laza lashenxa, lashenxa, selephelile kukudinwa. Lithe lakushenxa ilitye elo, wabona uTesiya si ukuba ngaphantsi kwalo kukho elinye ilitye elikroliweyo embindini walo, kwaza ke kwabekwa apho ikrele elihle kunene kunye neembadada. Lalilihle elo krele, lingenziwanga nto ngamazolo, lilondolozwe ngaloo matyekazi makhulu kunene.

Eli xesha azamana nelitye uTesiya si, unina uyabonela ethe zole. Uthe ngoku wathetha nonyana wakhe, evuyisana naye, nangona ebuhlungu ngenxa yokuba eza kusala yedwa. Wathi, “Eli krele ke, nyana wam, labekwa apha nguyihlo, eligcinele wena, esithi maze ulisebenzise mhlana uyindoda, waba nakho ukuliphakamisa eli ilitye. Hamba ke umlande uyihlo. Ngamana onke amathamsanqa anganawe, nyana wam, ubuphephe bonke ububi, uthande ubulungisa, ukhaliphe, uzenzele igama ezweni.” Watsho wamfaka neembadada ezo zibekwe apho, babuyela kwasebhotwe bobabini, ezele uTesiya si yimivuyo. Wathi ukumkani uPitiya si, akubona ukuba umzukulwana ude waliphakamisa ilitye,

wathi ngokoyika iingozi zokuhamba ngeenyawo, makakhwele enqanaweni ukusinga kuyise e-Atene. Wathi ke yena uTesiya, akuva ukuba eyona ndlela iya kuba nezigaba yeyeenyawo, akavuma ukuhamba ngenqanawa, esangxamele ukuzenzela igama.

Waza ke uTesiya wemka ekhaya, wahamba yedwa, ethembele ekreleni lakhe. Wahamba esenza izenzo zobukrothi kuloo ndlela, kuba ngaloo maxesha ilizwe laliselibi kakhulu. Esinye isigebenga awasibulalayo uTesiya endleleni, saye sisikhohlakali apha ekwakusithiwa nguProkrasiti, itutu elithi akufika umhambi endlwini yalo, lizenze umntu ombukayo, lize limlalise esingqengqelweni salo. Laye lisithi, ukuba lowo ulele kuso umfutshane kunaso, limtsale limolule ade aqhawuke afe: lithi ukuba mde kunesingqengqelo eso, limshunqule amalungu ade alingane naso. Kwaye kukho esinye isigebenga esikwafana noProkrasiti lowo ngenkohlakalo, kuba sona sasibulala wonke umntu esimfumeneyo, siye kumphosa eweni enzulwini yolwandle: sasinguSinisi igama laso. Nesi ke isigebenga wasibulala uTesiya okhaliphe kunene. Wenza nezinye izinto zobugorha kuloo ndlela unyana kaGiyase, zaza ezi zinto zalihambisa igama lakhe, laduma. Njengokuba ke naye uTesiya eseleqonda ukuba uzidumisile, wacinga ukuba iya kuba yinto elula ukwamkelwa kwakhe nguyise e-Atene. Wathi akungena kwilizwe elo likayise, kwaphuma abantu abaninzi abaze kumbona, bembonga, besithi kuwo onke amagorha akha akho, alikho elakha lafana noTesiya, unyana wokumkani wabo. Kanti apho ebhotwe usaza kudibana nezona ntshaba zingaphezulu kunazo zonke awadibana nazo endleleni.

Uyise kaTesiya wayeselenomnye umfazi apho e-Atene. Igama lakhe lalinguMedeya. Yena ke wayedume ngokukhohlakala, nangobuchule emayezeni. Kwakulixesha elide ehleli apho ebhotwe, eyibophile ingqondo yokumkani ngamaqhinga akhe. Uthe ngoko, ngako kodwa ukuba asondele uTesiya, waselezimisela uMedeya ukuba makenze iyelenqe lokuba kuthi akufa ukumkani, buthatyathwe ubukhosi ngunyana wakhe, bungafunyanwa ngulo Tesiya ufikayo, nangona angoyena nyana ubufaneleyo, ekubeni engunyana womfazi omkhulu.

Badibana ke uMedeya kunye nabatshana bokumkani, babhunga ukuba maze bathi, akufika apho ebhotwe uTesiya, benze iqhinga lokuba abulawe. Bathi abatshana bakuva ukuba selekufuphi, bamkhawulela, bazenza abantu abamamkela ngobubele emzini kayise. Bathetha into yobuqhinga ke aba bafana, bathi makaze athi, ukufika kwakhe kuyise, azenze umntu wasemzini, akhe aqale akhangele ukuba uyise uya kumazi na: waza ke wavuma naye, kuba yena engumntu onyanisekileyo, ongabarhaneliyo abanye. Bathi bakufika ebhotwe ke bamshiya ngaphandle uTesiya, baya kungena egumbini lokumkani, bafika bathi kukho umfana ongxamele ukumbulala ukumkani lowo: umi selelinde ngaphandle!

Waba nomsindo kakhulu ukumkani yile nto, waza ke uMedeya walizuza ithuba alifunayo. Uvakele esithi, “Myekele kum, kumkani, loo mfana unje ukukhohlakala.”

Waza ke uMedeya walungisa iwayini, wagalela iyeza elinamandla amakhulu okubulala, wayinika ukumkani,

esithi, "Maze umnike le wayini, kuba ukufanele ukufa nawuphina umntu onokufuna ukubulala ukumkani olunge njengawe." Wangeniswa ke uTesiya egumbini lokumkani. Kodwa kwathi, kwa-esangena, yagungqa intliziyo yokumkani, wasikwa yimfesane, wamthanda lo mfana kuthiwa lutshaba lwakhe. Wathi yena uTesiya waziva ebindekile ngaphakathi, ekhohliwe nokuthetha, kukubona uyise selelixhego elinje ukwaluphala. Wasebeza ngoku uMedeya ezindlebeni zokumkani, wathi, "Khawuleza, umnike iwayini leyo ! Akusamboni na, kumkani, kwangokudideka kwakhe, ukuba sisikhohlakali." Wavakala ukumkani ebhekisa kuTesiya ngomsindo, esithi, "Sela le wayini, kuba ufanelwe kukufa." Wothuswa kunene ngala mazwi uTesiya, waqonda ukuba kukho ubuqhokolo obuthile obenziweyo. Phofu wathi esatsho ukumkani, wabonakala esothuka esithi, Eli krele walizuza phi na mfana?" Waphendula yena wathi, Eli krele ndalizuza phantsi kwelitye owawulibekela yena, uTesiya." Basuka balilelana unyana noyise. Wathi uMedeya akuqonda ukuba litshitshile iyelenqe lakhe, waphumela phandle kunye nabatshana abo bokumkani, wabakhwelisa kwinqwelo yakhe etsalwa ngamagongqongqo abhabhayo, bemka kwelo zwe, besaba umsindo wokumkani. Bavuya bonke abantu akumka loo mfazi ukhohlakeleyo, wahlala yena uTesiya apho ebhotwe, ethandwa kakhulu nguyise nangabantu. Kwathi ke kusenjalo, ehleli apho e-Atene uTesiya, wavuka ngenye intsasa izizililo kuso sonke eso sixeko sikayise. Waya kuyise, wafika libindeke

kunene ixhego: wabuza kukumkan isizathu sale nto. Uphendule uGiyase wathi, “Awu, nyana wam! Namhlanje ngumhla wosizi kweli lizwe, kuba ngumhla ekuza kunyulwa ngawo amadoda neentombi eziza kuya eKrete, ziye kutyiwa yinkunzi kaMinosi.”

Uthe ke uTesiya akubuza isizathu sale nto, lathi ixhego ukuphendula, Kaloku sasinemfazwe noMinosi, ukumkani waseKrete. Soyiswa ke kuloo mfazwe, waza uMinosi wabeka phezu kwethu isigqibo esikhohlakeleyo. UMinosi nyana wam, unenkunzi ebumntu, isilo esoyikeka kunene: kuba singumntu kwaphela ngasezantsi, saza sayinkunzi yenkomo ngasentla. Sisilo esomelele kunene, esinempondo ezibukhali, saye sitshalalisa yonke into ephambi kwaso. Esi silo ke usigcine kwindlu enqatyiswe ngeendonga eziphakamileyo, ezibiyele indlela ejikajikayo, ngangokude umntu adinge kuyo, angabi nakuphuma. Waye ke uMinosi ethanda ukubonela, xa esi silo simqwengayo umntu, kangangenkohlakalo yakhe. Isigqibo awasibekela sona sesokuba yonke iminyaka simthumele amadodana asixhenxe kwaneentombi ezisixhenxe, ukuba ziye kutyiwa yiloo nkunzi ebumntu!”

Wathi uTesiya, akuyiva le nto, waba nomsindo omkhulu, wazimisela ukuba kukho oya kufa phakathi kwakhe naso eso silo. Wavakala esithi, “Kulo mnyaka ke, bawo, makunyulwe amadodana abe mathandathu qha: eyesixhenxe ndim!” Zaphalala iinyembezi zexhego lakumva esitsho unyana walo, lathi, “Hayi,

nyana, ekuphela kwendinaye ekwaluphaleni kwam. Akungendishiyi, uye kuziqwengisa ngerhamncwa.

Ngaphezu koko, ungunyana wokumkani wena, inkonyana yohlanga. Akungesihluthi ke isizwe sonke isiqu sakho, uye kuziqwengisa ngesilo.” Wathi umfana ukuphendula, “Ndihamba nje, bawo, ndihamba ngeso sizathu kanye kuba ndingunyana wokumkani. Yimfanelo yokumkani ke ukusikhusela isizwe sakhe xa asenakho, ade anciam nobomi bonyana wakhe ngaso.”

Wathi noko alusizi uGiyase, waweve amazwi onyana wakhe, wavuya emxhelweni yinto yokuba abe nonyana olunge nokhaliphe kangako, wamvumela. Kwaqalwa ke e-Atene kwalungiswa inqanawa yokusa ezi ntsizana eKrete. Kwaxhonywa iiseyile ezimnyama, zokubonisa ukuba iyinqanawa yelishwa. Kwakhweliswa kuyo amadodana asixhenxe, ngonyana wokumkani, neentombi ezikwasixhenxe, kusionjwili esikhulu esixekweni eso. Ukumkani waye embizele bucala unyana wakhe, ingekahambi inqanawa, wathi kuye, “Nyana wam, maze uthi ukuba kuthe kwenzeka ngethamsanqa endingalaziyo, ukuba usinde erhamncweni, ude ubuye, uze uzithule ezi seyile zimnyama, uxhome ezimhlophe, ukuze ke ndiyibone isekude inqanawa. Kuba ndiya kuhlala kweli liwa imihla ngemihla, ndijonge ukubuya kwayo.”

Yahamba ke loo nqanawa yosizi iintsuku ngeentsuku kulo manzi anzongonzongo, zaza zavela iintaba zaseKrete. Wathi uTesiya emi apho, phakathi kwabaqhubi benqanawa, walama

kude into emana ukukhanya, malunga nonxweme lolwandle.

Wathi akubuza ukuba ingaba yintoni na leyo, kwathiwa nguTalusi. Loo Talusi wayesisimanga sento. Ngokubonakala wanga ngumntu omkhulu, ingxwenga yesigebenga esibude buphele emafini. Phofu umzimba wonke lixina: uyilwe lichule ngokusisimanga. Waye ephethe igqudu elingaphezulu nakuwuphi na umthi owakha wawubona, eyinto eyoyikekayo, enengcwangu. Umsebenzi wakhe waye ikukulinda eso siqithi, esijikeleza sonke, ngobo bukhulu baso, kathathu ngemini nasebusuku. Yathi yakusondela inqanawa, wayibona uTalusi, wazala ngumsindo. Waduduma ngelizwi eloyikekayo, selingathi liphuma emafini, watsho eliphakamisele phezulu igqudu lakhe ukuba ayityumze loo nqanawa, wathi, “Ningabantu abavela phi?” Waphendula umphathi wenqanawa wathi, “Sivela e-Atene: sizise umlisela nomthinjana oza kutyiwa yinkunzi kaMinosi.” Yaduduma into enkulu yathi, “Gqithani!” ibapha indlela. Nantso yona inyalasa, indolosa ukuqhuba loo mjikelo wayo. Yegqitha ke apho inqanawa yosizi, yahamba yaya kungena echwebeni laseKrete, yafika apho se ilindelwe zizidyoli zokumkani. Zathatyathwa ke apho ezo ntsizana zase-Atene, nanzo zisiwa ebhotwe.

Kwathiwa ke aba bafana nala mantombazana mabasiwe kulo kumkani ukhohlakeleyo, ukuze ababone, ukuba bayilungele na inkunzi yakhe. Uthe ke akufika kuTesiyasi, wamangaliswa kukumbona ethe zole,

engenantaka naxhala. Wavakala esithi, “Uyazi na, mfana, ukuba kwamsinya uza kuqwengwa sesona silo soyikekayo emhlabeni? Kutheni na, ngathi wonwabile nje wena?” Waphendula uTesiya wathi, “Ubomi bam ndibunikela ngabomi, ndinganyanzelwe mntu, ngenxa` yabantu bakabawo. Loo nto ndiyenza ngemivuyo. Akuloyiki na isikizi elinje? Ulelona rhamncwa lingcole ngaphezu kwalaa nunu yakho!” Wahleka uMinosi, emqhula uTesiya, wathi, “O! Utsho mfana? Kwangomso lo, uya kuba sewuyazi le nto iyinkohlakalo, ngokudibana nenkunzi yam. Bathabatheni nimke nabo, zidyoli zam. Maze niqondisise ukuba lo nimfake kuqala endlwini yenkunzi yam!” Baqhutywa ke, bakhutshwa apho, basiwa endlwini abaza kulala kuyo, ukuze kwakusasa ngemini elandelayo basiwe erhamncweni. Intombi kaMinosi, u-Ariyadine, yayihleli ecaleni kwakhe lonke elo xesha. Yaba nosizi yona yakubabona aba bantu baza kubulawa ngabom ngenxa yenkohlakalo kayise. Yamvela usizi ngokukodwa uTesiya. Yada yathetha noyise, kodwa yena usuke wathi kuyo, “Yithi tu, Ariyadine! Uzazela phi wena ezi zinto zobukhosi?” Inkosazana leyo ayithethanga limbi, phofu yaseyizimisela ukuba imsindise uTesiya, nokuba sekutheni na, ngenxa yobukrothi bakhe. Kwathi ke selelele onke amaqabane kaTesiya ngobo busuku, inguye yedwa osahleliyo, wabona ucango lwentolongo luvuleka. Wavela u-Ariyadine, ephethe isibane. Ufike wathi, “Uhleli na Tshawe Tesiya?” Waphendula yena wathi: “Ewe, nkosazana, ndisahleli.” Yathi yona: “Ndilandele ke!” Watsho u-Ariyadine emkhokela. Wamthabatha wamkhupha ngaphandle, wathi kuye,

“Tesiyasi, unqamisa ngoku uye kukhwela enqanaweni yakho, usinde, ubuyele e-Atene.” Waphendula yena wathi: “Hayi, nkosazana, andingekhe ndimke kulo mhlaba ndingalwanga nesi silo. Ndizimisele ukusibulala, asinde la maqabane am, kwanesizwe sonke sikabawo.” Yathi ke inkosazana, “Bendisazi ukuba uya kutsho kakade. Thabatha ke, nali ikrele lakho obe ulihluthwe ngabalindi, uhambe undilandele.” Bahamba ke uTesiyasi noAriyadine bekhanyiselwe yinyanga, bada baya kufika emyezweni onemithi emikhulu, bangena apho. Bahamba ithuba phakathi kwemithi, bafika kudonga oluphakamileyo lwamatye. Kolu donga kwakungabonakali sango: lwaluyinto enye, ende, angenakho umntu ukuqabela kulo, kangangokuphakama kwalo. Wesuka ke yena u-Ariyadine wachukumisa ilitye elithile eludongeni lwasuka lwavuleka udonga, bangena bobabini apho. Waza ke u-Ariyadine wathi, “Apha ke siphakathi kwesakhiwo esidume kunene, esenziwe ligcisa elinguDadalasi, owaye elelona chule lokwakha ezweni. Singathi ke, sikhe sahambela phambili nethutyana elincinane apha, singabi sazi apho sasingene khona, ngenxa yobujikojiko baso: singalahleka, side sifele apha. Le nkunzi ibumntu ke, apho ikhona, kusesazulwini sesi sakhiwo.” Wabuza ngoku uTesiyasi wathi, “Kodwa ke ndingathini ukuya kufika apho, njengokuba ijikajika nje kula magumbi angaka ukuba maninzi?” Kwathi kanye esabuza loo nto, kwavakala umgqumo ombi kunene, umgqumo ongathi ngowenkunzi yenkomo, usuke ube ngathi ngowomntu, kude kube ngathi ngamanye amaxesha kuza kuvakala intetho. Wathi u-Ariyadine,

“Yingxolo eyenziwa yinkunzi kabawo ke leyo! Wosel’ ulanda loo ngxolo ke, ude uye kufika apho iphuma khona.” Wayesel’ engcangcazela wonke umzimba u-Ariyadine, esoyikela uTesiya, sel’ ephelwa nangamandla. Ufike wamnika uTesiya umtya omde, esithi, “Bamba lo mtya wena: ke mna ndiya kubamba kwenye incam. Uya kuthi ke ukuba uloyisile irhamncwa elo, ubuyele kwakule ndawo simi kuyo, ngokukhokelwa ngulo mtya. Hamba ke kroti elinguTesiya. Anga amaThongo angakunceda, uyibulale loo nto ilizothel!” Wayithabatha ke uTesiya incam yomtya lowo, wangena kuloo ndawo ingummangaliso. Wathi engekahambi namanyathelo amahlanu, waba sel’engasamboni u-Ariyadine, ngobugosogoso besakhiwo. Indlela yayisihla kwezinye iindawo, inyuke kwezinye: ibe mxinwa kwezinye, ibe banzi kwezinye: kubekho ucango phaya, afike luvuliwe olunye, lumbi afike luvaliwe. Yaba yinto enjalo ke. Ngalo lonke elo xesha, umana ewuva usitsho ngokoyikeka okukhulu umgqumo wenkunzi, emana ukusondela kuwo.

Loo mgqumo watsho waba nomsindo ngakumbi uTesiya, kwaba kukhona angxamayo ukubheka kule ndawo, apho phuma khona umgqumo lowo. Uhambe wahamba, wada waya kufika apho ligquba khona irhamncwa: wabona into eyoyikekayo uTesiya. Yayiphakathi le nto esazulwini sendawo ethe thabalala, igquba apho, kubonakala ifuna umntu engamqwengayo. Yayibumntu le nto ngaloo milenze iziintsinga ezoyikekayo, iyinkomo ngaloo ntloko isitsho ngeempondo ezibukhali kunene, iyinto endingayaziyo

ngobutshaba noburhalarhume. Yathi inkunzi, yakuth' ukumthi mandla uTesiya, yathanda kuye,ihambel' apha. Warhola ikrele lakhe umfo kaGiyase, walilindela elo rhamncwa, engadidizeli. Lafika latsho ukuthi malimkhe ngezo mbazolo zeempondo, waphepha umfana wase-Atene. Lisuke irhamncwa lee gquthe eludongeni lwamatye-shwaqa uphondo, into leyo eyalenza langa linogezo ngumsindo, yahlokoma indlu sisikhalo salo esoyikekayo. Iphindile inkunzi yathanda kuTesiya, yathi ukuba mayitsho, cebu, waphinda waphepha uTesiya. Wala xa idlulayo, wakha ngekrele ezimbanjeni, yaqala ke yajika inunu, kwaqalisa ke umzamo owoyikekayo. Lwenyuka uthuli, kwamnyama, kwafumana kwayiloo nto kwelo bala. Ngewayephelelwe woyiswa uTesiya, ukuba wayengabanga namkhuthazi kwelo dabikazi lingako: kuloko yamkhuthaza inkosazana ngokumana isithi xhuzu apha emtyeni, ukumomeleza. Balwa, balwa, kwada kwabonakala siphelwa isilo. Wasityhala ngoku uTesiya, sarhoxa, sathi sesirhoxa, saphinda salinga ngamandlakazi amakhulu. Seza ngamandla, sathi ngokumgila, waya kuwa phantsi. Saqala ke samyeka, saxhentsa kuba sisithi simgqibile. Phofu uvuke kwangoko uTesiya wakhumbula kuso, wasihlabanisela sisamthakazelela njalo: wathi kanti usosele. Yaba ke iyaphela into ebithethwa. Wabuya ke uTesiya ukuba aphume kuloo mwewe, wathi ngokuncedwa ngumtya wahamba, wada waya kufika ekungeneni, wafika apho elindiwe ngu-Ariyadine. Wathi u-Ariyadine, makangxame uTesiya aye kuvusa amaqabane akhe, baye kukhwela kwangoko enqanaweni, basabe Wahamba ke uTesiya, waya

kuwavusa amaqabane akhe. Ningazicingela nani uvuyo awaluvayo amaqabane lawo, akuva ukuba isilo sibulewe ngunyana wokumkani. Anga angabantu abaphuphayo. Wathi ke akuba ewakhwelisile amaqabane akhe uTesiyasi, wema yena ejonge ku-Ariyadine engekakhweli, emcenga esithi, "Ariyadine, nkosazana, hamba nam sihambe, uye kuba ngumfazi wam kwelakowethu ilizwe. Hamba sisabe sobabini: kuba uya kuthi uyihlo, akuyazi into oyenzileyo, abe nomsindo ombi ngakuwe." Abanye abantu abayixelayo le mbali bathi inkosazana ivumile, yakucelwa nguTesiyasi, yagcagca naye. Kodwa abona bangathi banenyaniso yale nto bathi le nkosazana ithe, ngenxa yobuntu nokulunga kwayo, yamangala ukumshiya uyise, nangona anje ukukhohlakala, ithemba ukuba uya kukulahla, njengokuba sifile nje isilo eso. Yathi ke xa ihambayo inqanawa, basibona isigebenga esikhulu, uTalusi, sisiza, kodwa sisekude. Seza kubo, kodwa sathi kuba singumatshini, singenakubaleka ngaphezu koko sasenzelwe kona kakade, sashiywa yinqanawa leyo, baba ke bayasinda kwelo gqudu laso. Sathi sakuqonda ukuba siyashiywa, sayolula ingalo kangangoko sinakho sangxabalaza sifuna ukubetha. Sathi kanti singxabalaze kakhulu, sathi sibetha nje, naso sisiwa elwandle, seyela. Niya kukhumbula ke ukuba ukumkani uGiyase wayeyaleze kakhulu kunyana wakhe, ukuba makaze athi, ukuba uthe wasinda kwelo rhamncwa loyikekayo, azisuse ezo seyile zimnyama enqanaweni, axhome ezimhlophe, ukuze abone sisekude isikhophe. Kanti ke ngenxa yemivuyo ababenayo, wayilibala le nto uTesiyasi, yaza yathi yakucela inqanawa, isenezo seyile

zimnyama, wasuka uGiyase ngokothuka wawa eliweni elo ahleli kulo, waya kweyela ezantsi elwandle. Kwathi kuvuywa sisizwe, ebongwa uTesiyasi ziimbongi, waba yena efile lusizi ngenxa kayise: saye nesizwe sonke sibuhlungu ngenxa yokumkani waso. Wahlala ke uTesiyasi seleshiyeke nonina ngoku, wangukumkani esikhundleni sikayise, walawula apho kwelo zwe ngobulumko nangobulungisa ixesha elide (Steward Reader Std 6).

Phambi kokuba ndiveze la mabakala ekwakuchankathwa kuwo kwibali lasendulo, mandiqale ndichaze imvelaphi yoncwadi lomthonyama. Oku ndikwenza kuba kukho uluvo oluthi imvelaphi yoncwadi lomthonyama yeza namaGrike, asiyiyo yalapha e-Afrika. NgokukaSirayi (1999) intsukaphi yoncwadi lwemveli yi-Afrika. AmaGrike athumela abafundi nabasebenzi apha e-Afrika. Aba bafundi babefundiswa ngama-Afrika izifundo ezahlukeneyo, ezifana nobugqira, izibalo, umthetho, imidlalo namabali. Yiyo le nto athi uSirayi (1999, p.19)

Ngelishwa abantu abafana no-Aristotle abazange babuxele ubutyebi ababufumanayo ukubuyela kwabo eGrise. Yiyo loo nto ixhaphakile into yokuva kusithiwa umdlalo weqonga yinkcubeko eyasungulwa ngamaGrike. Abayikhankanyi into yokuba obu butyebi babufumana e-Afrika kwiimbalo zabo. Enye indoda yamadoda abadibana nawo e-Afrika nguLochman. Into engumnqa bathi kuba bengakwazi ukubiza igama lakhe bamthiya igama elithi nguEsophu. ULochman lo wayengumbalisi wamabali awaziwayo apha e-Afrika, owathinjwa ngamaGrike ngexesha lokuthinjwa

kwe-Afrika ngamaGrike. Le nto yokufunda, yokusebenza nokubiwa kukaLochman ngamaGrike yabangela ukunwenwa kwamabali, enwenwela phesheya kweelwandle. Emva kweminyaka engamawaka amabini, amabali abuye anwenwa ngakumbi. Ngoku anwenwela eYurophu naseMelika. Olu nweno lwalubangelwa ngamakhoboka ayethinjwe phesheya ngabeLungu. Nangona la makhoboka ancedisa ekuphuculeni uncwadi lwemveli phesheya kweelwandle, akazange akhankanywe okanye zange likhankanywe igalelo lawo. Endaweni yoko kwayela uluvo oluthi alukho uncwadi e-Afrika, ngakumbi idrama.

Ngale nkcazelo ingentla, ndizama ukubonisa ukuba eli bali ndiphuhlisa ngalo la mabakala omlinganiswa oliqhawe kunokwenzeka ukuba lathatyathwa apha e-Afrika, noxa kubhalwe ndawo zimbi ezikude.

Ezi zithako ziyavela zonke kweli bali lasendulo. Esokuqala esithi iqhawe lombhathiswa ngobuhandiba nesihomo ngokuthi lenziwe liphume kumnombo wokumkani okanye lizalwe ngumfo ozibalule kweminye yemimandla ethyulu kwintlalo yesizwe liyavela kweli bali. UTesiyasi, umlinganiswa oliqhawe siyeva ukuba uyise wakhe wayengukumkani kwisixeko esiyi-Atene, e-Atika edume ngokukwazi ukulawula isizwe sakhe ngobulumko. Oku ke kuthi kumnike indili nondiliseko olumenza simthande engekenzi nto apha ebalini. Oku kuzalwa phantsi kwamanzithi-nzithi kulixhobisa eli qhawe ngamandla angummangaliso ukwenzela ukuba likwazi ukumelana nobunzima kolu hambo liza kuluhamba. Kananjalo kumaxesha amaninzi eli qhawe liba ngumntwana lodwa kunina okanye lizalwa lodwa kungaphindi kuzalwe wumbi. UTesiyasi siyeva ukuba nguyeyedwa umntwana kunina noyise. Uzalelwa kulonina eTirozene uyise umshiye nonina kwaye zange ambone uyise.

Lo mntwana uzelweyo uneziphiwo ezingummangaliso. Naye uTesiya unazo ezi ziphiwo unamandla angummangaliso, ligorha, ubulala izigebenga ezoyikwayo kwela lizwe. UProkrasiti noSinisi, asinde chebetshu ekudlisweni ngunina omncinane. Ezi ziphiwo liba nazo eli qhawe zizo ezilikhusele kule ndlela yalo lenze izinto ezibukwayo nezingummangaliso eziphuhlisa ubugorha nobukrothi balo. Zezi ziphiwo ezilikhusele ngempumelelo endleleni yalo. Koba bubhadu-bhadu balo ukushiya kwalo iqhawe lihambe umgama omde ngenyawo lodwa lifuna kuphuhle la mandla alo eziphiwo kwezi zinto zoyikekayo lihamba lidibana nazo lizibulala zinobungozi zinjalo ligeca indlela yalo. Siyeva ukuba uTesiya uyayishiya iTirozene uthabatha uhambo olude. Ubuqili nobunkunkqela abuphakule kwelo lizwe ebesibhadu-bhadu kulo bobu abuya abusebenzise ukubuyela kwakhe ekhaya, kunjalo nje bube luncedo olukhulu kuye nakwisizwe siphela. Ukufika kwalo ekhaya iqhawe, amaxesha amaninzi liyatshata, libe yinkosi lihlale ngokonwaba nosapho lwalo kunye nesizwe siphela. UTesiya naye ubuya nodumo kuba ubulele inkunzi kaMinosi. Yiyo le nto ebekwa esikhundleni sikayise akuba etshabile.

Eli qhawe liyemka kwikhaya lokuzalwa libe sisibhadu-bhadu.

Siyeva ukuba uTesiya uyayishiya iTirozene, uthabatha uhambo olude ngenyawo, uya apho uyise ayikumkani khona e-Atene.

Kwelo zwe ukholisa ukubuya enobuqili nobunkunkqela okanye abuye nobugqi esisityebi. Uyindumasi kuba ebulele inkunzi kaMinosi.

Eli qhawe lithi lakufika ekhaya libe luncedo ngokuthi liphathe libe yinkosi, litshate bahlale ngokonwaba.

UTesiya ubekwa esikhundleni sikayise uGiyase akuba etshabile. Uhlala nonina, ulawula isizwe ngobulumko nangobulungisa ixesha elide. Le ibiyindlela ibisetyenziswa kakhulu endulo.

### **3.3 Ukuphengululwa kweendlela abathe uTamsanqa noJordan bachankcatha kuzo ekubumbeni awabo amaqhawe kwezi ncwadi zabo.**

Ezi ndlela abathe aba babhali bachankcatha ngazo kule migqaliselo ekwakungqiyanywa ngayo xa kubunjwa iqhawe endulo ndiza kuzicombulula ngokuthi ndiphendule le mibuzo ilandelayo.

- Likhona eli bakala kwezi ncwadi?
- Baliveze balinabisa njani aba babhali?
- Balinonge njani?
- Linagalelo lini eli bakala ekuhombiseni iincwadi zabo?

Ewe ikhona le migqaliselo kuzo zombini ezi ncwadi ndiziphengululayo. Kule kaTamsanqa ithi *Ithemba Liyaphilisa*, uTholelegqwirha uphuma kumnombo wobukhosi kwaye uzalwa ngumntu onebala likantsho intyulubi, kwanekhalipha uyise uKhohlela.

UTamsanqa esi sithako usiveze wasinabisa ngokusibalisela okanye ngokulanda umnombo wobukhosi bamaXhosa. UKhohlela uyise weqhawe uThole, uzalwa emaTshaweni kwindlu kaGando. Ngenxa yenyala, indlu yakowabo yaye yakwaywa ngamaTshawe. Eli nyala laba ngunobangela wokuba babe nesiduko esitsha sobuKwayi lihamba ngolu hlobo : UNgconde uzala uTshiwo kwindlu enkulu noGando kwenye yezindlu ezincinci, aze uTshiwo azele uPhalo. UGando azele intombi eyayintle kakhulu ekwathi ngenye imini yabanjwa yambethe nomnakwayo, inkosi uPhalo. Yaba linyala nesikizi elikhulu ke elo emaXhoseni. Yanganzingwa ke le nto umzi uxakekile ukuba uza kuyithetha uyithini na kuba eli nyala lalenziwe yinkosi, kwaye ke kungelula ukukhomba inkosi ngomnwe. Inkosi ayizange yakhonjwa ngomnwe kwaXhosa. Kude ekugqibeleni kwafikelelwa kwisigqibo sokuba ityala malibekwe kwindlu kaGando ngenxa yesenzo sentombi yakhe. Saza ke isigwebo yasesokuba ukususela loo mini mayikwaywe indlu kaGando emaTshaweni, ingabi saphinda ibizwe ngokuba ngamaTshawe. Kwasusela loo mini ke, kwathi ngokukwaywa kwendlu kaGando yonke inzala yakhe yase ibizwa ngokuba ngamaKwayi. Ihamba ngolo hlobo ke imbali yobukhosi bukaKhohlela.

Emva kokubeleka kukaNofundile uthi umKwayi xa eboniswa unyana wakhe (p.25)

...liTshawe eli, nguNgconde lo

UTamsanqa esi sithako usinonge ngokusizobela ubukhalipha bukaKhohlela uyise kaThole. Ude wanesiva somkhonto esidleleni ukuphuhlisa obu bukhhalipha bukaKhohlela. Umbhali uthi (p.5):

...wayeyingonyama ngokukhalipha, elithemba  
elikhulu leNtsundu yoNomsa, ibutho lakhe lalingaze  
lawa phantsi.

UTamsanqa usebenzise ibali lomnombo wamaXhosa ukudlwengula iingqondo zabafundi. Aphinde xa ephuhlisa ubukroti bamaXhosa ayinonge incwadi yakhe ngokumbumba umlinganiswa oliqhawe ngokuthi makazalwe kumnombo wobukhosi. Kaloku thina maXhosa singabantu ababuxabisileyo ubukhosi. Kwaye iinkosi zethu ngabantu abangamakroti abangazibandeziyo kwiimfazwe. Kangangokuba umphathi mikhosi xa kusiyiwa emfazweni ebesonyulwa ngenxa yobukroti bakhe. Ukuphulisa ibala likantsho umbhali uthi(p.5) :

...umfo lo wayeyimvumi nentyulubi eyaziwayo kulo  
lonke elasemaXhoseni ukusuka eMbashe uyokuma  
ngeNxuba kwelamaRharhabe.

Nakule kaJordan ithi *Inggumbo Yeminyanya*, uZwelinzima ngumntwan' egazi, unyana wenkosi yamaMpondomise uZanemvula, yaye loo nto ayithandabuzeki. Uphuma kwindlu yobukhosi uqobo, kweyona ndlu yamaMpondomise. Umbhali usivezela asinabisele ngokusizobela inkangeleko kaZwelinzima ukufika kwakhe kwaNokholeji ukuvulwa kwezikolo, uthi (p.27):

Kodwa nabani na ombhaqa ezolile wayengathanda  
ukurwaqela kuba igazi lakhe lalinzima- eneli gazi

kuthiwa lelobukhosi- neliso lakhe nento ethi ukuba  
lingqalene nelakho, elakho lingabi nakunamathela

Oku kungqiyama ngezithako abazithaphulule kuncwadi lomthonyama kunegalelo elimandla ekwenzeni ezi ncwadi zaba babhali zikhazimle zibe nomkhitha wenkabi yehashe kuba la mava avundileyo avunjululwe kuvimba wenkcubeko yasendulo enza kube lula ukuphumeza imiqathango ekulindeleke ukuba ababhali beencwadi zanamhla bayigqale xa bebhala iincwadi zabo. Kuncwadi lwanamhla kulindeleke ukuba umbhali ayenze incwadi yakhe ukuba ibe libali elikhangeleka ngathi yinto ekhe yenzeka. Ukuzoba amaqhawe abe ngabantwana abaphuma kwiminombo yeenkosi ezaziwayo kunegalelo elibukekayo nelibalulekileyo ekwenzeni amabali akwezi ncwadi ibe ngathi zizinto ezikhe zenzeka. Kwakhona kuncwadi lwanamhla kulindeleke ukuba izigidimi ezikhothame kulo zibe tyhulu zichaphazele uninzi lwabantu ukuze incwadi yombhali ibe yimbunguzulu yembalasane eza kuthi gqolo ukuqweqwedisa itsala ingqondo zoninzi lwabantu. Aba babhali babini ngokuthi babumbe amaqhawe abo ngesi sithako sokubenza babe ngabantwana begazi ngokwesimbo soncwadi lwasendulo benza izigidimi ezingundoqo ezingqonge aba balinganiswa bazinkosi zibe zizigidimi ezityhulu kumaXhosa kuba kaloku okuchaphazela inkosi kubandakanya isizwe ngokubanzi. Abantwana begazi kumXhosa basoloko benomtsalane.

Kule kaTamsanqa incwadi siyeva ukuba uKhohlela wayengafumani bantwana kuso sonke eso sithathu sabafazi bakhe. Emdala enjalo, wafana wateketisa kulo wesithathu umfazi wakhe uNofundile uMamNywabe, kangangokuba zaye zaninzi iintetha emzini wakhe nasekuhlaleni. Uthi umbhali (p.18-19):

Kunyaka wesibini wakrokreleka uNofundile,  
kwathi ngokuqengqeleka kweenyanga nonyaka  
waqondakala ngenene ukuba unto.

UTamsanqa esi sithako usiveze samandundu ngobambezero ntsombululo aluyile ngenimba ende kaNofundile. Le nimba ibisithi akufika esibhedlele iphele abe

ngumqaba-qaba oogqirha bangaboni nto. Kuthi xa evelela uHolela umzi wakhe ebuya esibhedlele, abe ngulo uphathwa ngezandla wona umkhuhlane. Uthi umbhali (p.20):

Zaqengqeleka iintsuku, yaphela iveki umntu elunywa  
kungekho nto ide icace. Bonga abazalisikazi badinwa.  
Zaqala zavela iintetho zabafazi. Wamana ukuthi othethayo,  
Hi bafazi nide nathi yinimba etheni na le ithatha iveki  
yonke?

Ngale nimba inde unokuba umbhali uyasikrobisa ukuba olu sana lufuna ukuvelela ekhaya hayi kwizandla zoogqirha abamhlophe. Okunye kukuvuyisa iintshaba zikamama wakhe njengoko bekukho iintetho ezikrokrisayo. Ngako oko uTamsanqa eli bakala ulinonge ngobambezero ntsombululo etsho kwadideka noKhohlela buqu. Naye wafuna ukuthandabuza ukuba umntwana ngowakhe.

Kwakhona uTamsanqa eli bakala ulenze lwadlwengula umdla kumfundi ngokubalisa izihelegu ezelela mhla kwazalwa uThole. Ngale mini uNofundile aza kukhululeka ngayo, abantu babona ngoobikhwe noobhobhoyi ukuba izulu alizi kuba lihle. Likhawuleze lahloma latsho ngeengqimba zamafu. Kungekudala kuvakele izithonga ezinzima kwatshawuza nemibane emini, satsho isichotho kwemka uphahla lwendlu kwaKhohlela bayoba abazalisikazi. Kusenjalo, kuvakala isikhalo sosana ezantsi emthonyameni ebuhlanti, wabe uNofundile equngquluzi esangweni lobuhlanti ngaphakathi. Wayenga uyaphupha kukuchwayita umKwayi xa kukho ilizwi elithi (p.25):

...yiza ubone unyana wakho.

Le miqondiso, owenimba ende nowemozulu iyasikrobisa ukuba akuzi kuba kuhle kuThole nonina wakhe uNofundile.

Naye uJordan esi sithako usiveza esinabisa ngoZanemvula uyise kaZwelinzima owayengafumani bantwana. Umbhali oku ukuveza ngoNgxabane ebalisela uDabula,

aphinde uMphuthumi ayitsho le ngcombolo endleleni ebuyela esikolweni eDikeni, uthi (p.16)

UZanemvula ke wayengazali, nangona wayenabafazi  
abaninzi. Ke kaloku phambi kokuba akhathazwe kukugula,  
kwakukho ichule legqirhakazi lakwaZulu elalizama  
ukumsebenza ngeengcambu, ze afumane umntwana.

UJordan esi sithako usenze satsala iingqondo zabafundi ngokusebenzisa inkolelo ebugqwirheni esabanjwe ntshilikithi ngamaXhosa amaninzi nanamhla oku. Obu bugqwirha bubo obungunobangela wonomji wemvisiswano engekho phakathi kukaDingindawo nomkhuluwa wakhe uZanemvula uyise kaZwelinzima. Lo nomji wemvisiswano engekho unabe wada waya kuphumela kumaphakathi kaZanemvula ooNgxabane. Unanamhla oku ubugqwirha sisakholelwa kubo thina bantu abamnyama. Isaqhubeka into yokubulawa kwabantu nokutshiselwa izindlu kwabantu ngenxa yokutyholwa ngokuthakatha. Sisafunda emaphepheni, sisaxelelwa konomathotholo, sisaboniswa koomabona-kude imiphumela emibi yale nkolelo yobugqwirha kubulawa abantu nanamhlanje oku.

La manzithi-nzithi azalelwa kuwo la maqhawe azenza iincwadi zaba babhali ziqhushumbise iintlantsi zomdla kubafundi, ziqweqwedise iingqondo befuna ukuqonda ukuba kazi siya kuba yintoni na ke isiphelo saba bantwana babini, uThole, noZwelinzima. Ngako oko kwesi sithako uTamsanqa noJordan baliphuhlise lacaca gca olu ncwadi lwasendulo kwezi ncwadi zabo, ngendlela abathe babumba ngayo abalinganiswa babo abangamaqhawe.

Sikhona nesi sithako sala manzithi-nzithi azalelwa kuwo amaqhawe ethu kuba aba babhali uTamsanqa noJordan basidandalazise sacaca gca oku kwempukane elubisini.

UTamsanqa (p.35) uthi ukukhula kwakhe uThole wayethandwa ngumntu wonke ekhaya naselalini ngokunjalo. Ude athi:

... xa udlula kuye lo mntwana bekusithi mjonge  
ude ukhe uthethe naye, enomtsalane ebantwini.

Okunye ke uThole uligorha, akoyiswa mntu kwintanga zakhe. Yiyo le nto uThemba noSonwabo benenzondo ngakuye. Ugcina isingxobo samaphepha abhaliweyo engakwazi ukufunda. Uyimvumi, uyinkxentsi uyimbongi kwaye uyaphupha. Eminyaka ingephi ezelwe, uThole wayenexilongwana lombhobho, umgqala wokuvusa abantu belali alikhalisa xa ekhaphela iinkomo evuma ingoma ethi (p.36):

“Khaphel’iinkomo kwedini”

UThole eza kowabo iinkomo wayengaziqhubi ngemva, zazilandela emva kwakhe yena ekhalisa ixilongo. Esikolweni utsiba amabanga kuba ukrele-krele ngengqondo. Unyusa izinga lesikolo sakhe ngokwenza “umbongo webhadi” kumnyhadala owawubanjwe zizikolo zonke, agqwese. Udlala ibhola, uzibalula kuyo yonke into kangangokuba kude kuthiwe (p.135) ngu:

“Jack of all trades, master of all”

Mpondo zihlanjiwe

Oku kubonisa ukuba lo mntwana uya kuba lulutho esizweni ngenye imini.

Naye uJordan usinabisa esi sithako ngokusizobela indlela uZwelinzima awakhula ngayo, uthi (p.17):

Wakhula ke umntwana ethandwa sisizwe sonke,  
emhle omelele

Aphinde uJordan asizobele uZwelinzima efika kwaNokholeji. Uthi umbhali (p.25) inkangeleko yakhe yaye iyeyomntu ohlakaniphileyo. Udlalela iSwallows, umbutho weqakamba wamaPhesheya kweNciba. Ubuciko ubuphuhlisa ngentetho ayenze ngoMvulo wePasika, emva kokubekwa kwakhe esihlalweni sobukhosi. Watsho ngobo

bucaluzo bentetho kwavokotheka ebatsala ezantsi abaseki bomzi waseNgcolosi. UZwelinzima uzibalula ngobugorha de wavunywa naziintshaba zakhe ooDingindawo abancoma ukuza kwakhe emaMpondomiseni evile ukuba uza kubulawa, kodwa uyanyathela kumhlaba wakowabo. Unesidima, unomkhitha, ingqondo itshawuza oku kombane, ubuso bakhe buthande ukuba banzi entsundu ngebala. Kodwa nabani na ombhaqa ezolile wayengathanda ukurwaqela kuba igazi lakhe lalinzima eneli gazi kuthwa lelobukosi. Unothando olunyulu, akahana-hanisi umthanda uThembeka Khalipha ngentliziyo yakhe yonke. Uzimisele ukuyitshata le ntombi noxa sele kusithiwa izalwa ngumntu omnyama, uKhalipha. Ude ophule umyolelo kayise uZanemvula wokuba maze atshate intombi yakwaBhaca. Uxolele nayiphi na into enokwenzeka kunokuba angamtshati uThembeka. Ngeli xesha kuxoxwa le nyewe yokufunelwa umfazi ubhalela amaMpondomise incwadana ecela uDingindawo ukuba abafundele ethi (p.131):

....Nceda, Jolinkomo, uxelele ibandla ukuba ndazana nentombi kaKhalipha ndiseseLovedale, ndazimisela ukuyizeka. Ndiyawabongoza ke amawethu ukuba angazikhathazi, nam angandikhathazi, ngale nto, kuba isekho intombi kaKhalipha andisayi kuze ndibizwe ngantombi yimbi, nokuba yekabani na.

Oku kucacisa elubala ukuba uZwelinzima umthanda ngentliziyo yakhe yonke uThembeka akenzi nje uphela sonwabe. Kananjalo noDingindawo noVukuza ubathanda kangangokuba akaboni sikhwasilima apha kuDingindawo. Yiyo le nto uDingindawo engomnye wabantu ababe ngunobangela wokuwa kwakhe bhuma uZwelinzima.

Bobabini aba babhali uTamsanqa noJordan iincwadi zabo bazinonge ngezangotshe ezisetyenziswe ngababhali xa bephuhlisa imidlalo yeqonga (*drama*). Ezi ziphiwo zala maqhawe zibabazwa zinongwe ngokusetyenziswa kwezixhobo zomdlalo weqonga. Umdlalo weqonga kaloku yenye yeendlela ababhali abaphuhlisa ngayo abalinganiswa babo ngokuthetha. Kananjalo nengxoxo (*dialogue*) sesinye sezixhobo ezisetyenziswa ngababhali ekuphuhliseni ubukrele-krele nokuhlakanipha kwengqondo kubadlali.

Kuqwalaseleka indlela yokuthetha nendlela abasebenzisa ngayo amagama xa bexoxa. Siyeva ku-*Inggumbo Yeminyanya* ukuba uZwelinzima wayegqwesa ngokuxoxa esengumfundi kwaNokholeji. Kanti noThole ude wambeswa ngemali yokugqithela phambili kwizifundo zakhe naphesheya kolwandle, eNgilane ngenxa yokuxoxa kuvokotheke. Izenzo (*actions*) ezi zabalanganiswa zidlala indima ebalulekileyo nazo encwadini. Nokuba akumboni umlinganiswa uthi ngokufunda nje ngezenzo zakhe ube nomfanekiso wakhe ukuba ungumntu onjani na. Esinye isixhobo esisetyenziswa ngababhali ukubumba abalinganiswa babo kukucinga (*Thought*). Abanye ababhali bababumba bethetha bodwa (*exterior monologue*) okanye ethetha engaphumelisi (*interior monologue*) umlinganiswa wakhe. Kangangokuba uZwelinzima ucinga (p.204) athi:

kanene ukuza kwam apha ndandingezi  
kunyusa abantu bakuthi na?. Ukuba  
ndiyasilahla esi sihlalo andingebe ndoyisiwe  
na? Akufanelekile na ukuba la maqaba  
ndibe nento endiwenzela yona? Andiyi kuba  
ndicing` isiqu sam sodwa na ukuba ndithi  
akuzikhalazela ndisuke ndithi kunokuba  
ndinikhonze ndixolel` ukusincam` esi sihlalo?

UZwelinzima ufunyenwe ngumva-ndedwa wesihlalo sobukhosi. Ucinga icebo lokuzikhupha kule ngxingongo akuyo. Naye uThole kule ithi *Ithemba Liyaphilisa* uzamazamana nomva-ndedwa neengcinga zokubuyela esikolweni. Kwezi ngcinga zakhe (p.163) uthi:

Ubawo uFikizolo engandizali wandincekelela ukuba  
ndiye esikolweni: uMa uNofundile engafundanga  
wayethanda ukuba ndifunde, ngoku nanku lo mntwana  
wasemzini engazalani nokuzalana nam endincekelele  
ukuba ndiye esikolweni, ade axolele nokuba alahlekwe

ziimali ngenxa yokuba efuna ndifunde. Noko makube ikho into ekhoyo malunga nam nemfundo, mandizincame ndiyamkele le mfundo ndiphindele esikolweni, hleze kuthi kanti ngokuyala ndiziphosanisa neyona nto uThixo andibizele yona.

Indlela yokucinga inika umfundi indlela yokuqwalasela ingqondo yomlinganiswa. Ngolu hlobo lokubumba abalinganiswa uMsimang (1983, p.101) uthi:

The dramatic method is very useful in delineating main characters.

Le ndlela yomdlalo weqonga iluncedo ekuchazeni ngokucacileyo abalinganiswa abazintloko.

Kwasebuntwanane izenzo zamaqhawe ethu, uZwelinzima noThole, zazibonakalisa ingqondo ephangaleleyo neenjongo ezinzulu neziphezulu ngobomi babo ezisekwe kwimfundo nelizwi. Ude uThole athi(p.39) xa ebona umfundisi:

Akwaba nam ndakuthi ndakuba mdala ndifane nalo mntu.

Iqhawe kaloku kufuneka ibe ngumlinganiswa oza kuthi evela nje abe ethandwa ngumntu wonke enomkhitha. Ukuze athandeke, abukeke, umbhali makamembathise ngezithako ezinomtsalana eluntwini jikelele. Sekuyacaca ukuba ababhali abaninzi bayasilela kolu hlobo ekubhaleni. Lolu ncwadi lwandulo olume kakuhle kolu hlobo ekubhaleni. Yiyo le nto ababhali abaninzi abanjengoTamsanqa noJordan bekhumathele ngamandla kolu ncwadi lwandulo, ekuhombiseni ezabo iincwadi. Lolu ncwadi lwandulo olunika umdla kwiincwadi ezibhaliweyo. Lulo olwenza ukuba umfundi xa efunda ezi ncwadi inge ayingepheli ngenxa yomdla ofumaneka kuzo. Ezi ziphiwo zala maqhawe zenza ihlombe kangangokuba nawe mfundi uzenzele umfanekiso ngqondweni wakho.

Ube ngathi uyababona ngenxa yendlela abembathiswe bazotywa ngayo ngolu ncwadi lwandulo.

Ngokushiya ikhaya lalo lokuzalwa iqhawe USatyo (1977, p. (viii)) uthi xa achaza injongo yoku kubhaca:

There is always a reason for this type of movement. The familiar environment is associated with one`s home which moulds a person so that he can face the harsh world more easily. The strange environment tests a person`s ability to face the world in the light of what he has learnt.

Kusoloko kukho isizathu solu hlobo lwentshukumo. Indawo eqhelekileyo inxulunyaniswa nekhaya lomntu elithi limakhe limbumbi umntu ukuze akwazi ukumelana nelizwe elingqwabalala ngaphandle kobunzima. Indawo engaqhelekanga ivavanya isakhono somntu ekumelaneni nelizwe ngokubhekiselele koko akufundileyo.

Nalo umgqaliselo, uTamsanqa noJordan bawuzobe ngobunono obungumangaliso Aba babhali bobabini lo mgqaliselo bawunabisa ngokugrombonca badakance unobangela wokufuduka kwala maqhawe abo uThole noZwelinzima. Abafazi abakhulu ababini bakaKhohlela bamthiya ngakumbi uNofundile bembeka onke amabala edibene nonyana wakhe ingakumbi elobugqwirha. Unyana wakhe wada wombathwa ligama lokuba nguTholelegqwirha, bagqibela ngokumtshisela nendlu, senzo eso esaba ngunobangela wokuba awuncame umendo okanye umzi ukusindisa ubomi bakhe. Endaweni yokuhlala ubomi bentshontsho ekhozini, wabhaca. Nesihloko siyangqina sithi (p.35):

`Abukho obusetyesini

UNofundile wathi nya waphela emehlweni kwancameka. Wabuya waya kuba uThole-  
legqwirha unyana wakhe naye wathi nya kwancameka.

Njengoko thina ma-Afrika singabantu benkolelo, uTamsanqa lo mgqaliselo uwunonge  
wawombathisa ngenkolelo ezingumangaliso. Emveni kokulahleka kukaThole, kuthathwa  
iintonga kuyiwe emagqirheni kuba iintetho zawa ngokuwa. Abanye bathi uthwetyulwe  
ubizwe emlanjeni uza kubuya engumakhwekhwetha wegqirha. Kangangokuba uthi  
umbhali (p.63):

Wayikhomba uKhohlela inkabi yenkomo,  
wakhomba eyona ityetyisiweyo, watsho  
wonke umntu wathi namawabo akangekhe  
ayikhalazele.

Oku kumka kweqhawe elinguThole kubange ukuqhawuka kukajingi abantwana bedlala.  
Abafazi bakaKhohlela bayamshiya, imfuyo iyabhanga. Naye Khohlela lowo akaziwa  
nalapho waya kutshona khona. Izindlu ziyadilika sekushiyeke amagquba eentlanti  
zodwa.

*Ku-Ingqumbo Yeminyanya* uJordan ubugqwirha bukaDingindawo ubudandalazise  
elubala. UZwelinzima wadliwa yinja engalweni eminyaka mine yakhupha isihlunu  
esikhulu. Nanamhla nje asaziwa apho saya khona eso sihlunu. Emva kokudliwa yinja  
umntwana waba nobulwelwe wabhitya. Oosiyazi bathi isizekabani yila nja yayingahambi  
yodwa yayihamba noThikoloshe. Abantu abasaziyo eso sihlunu nguDingindawo  
nomkakhe. Into eyakumsindisa umntwana kukuba azinyeliswe, side sibole eso sihlunu  
kuba imini yokuba sisebenze ayikafiki. Kufuneka ifike umntwana engekho. Ngenye imini  
wakhweliswa ehasheni kusithwa uya elwandle ukuba aye kuhlanjwa. Abuya nombiko  
amaphakathi wokuba umntwana usweleke bentsuku-ntathu apho elwandle. Kwathi kanti  
umntwana akaswelekanga ubalekiswa kubugqwirha bukaDingindawo. Wathunyelwa  
eDikeni eSheshegu kuGcinizibele ukuba amkhulise.

Yena uJordan ulinonge ngokulambathisa ngencwadi ebhalelwe uZwelinzima nguMphuthumi eyamtsho wathi minxi, malakatha. Wanemibuzo azibuza yona engenampendulo. Le ncwadi xa uZwelinzima eyifunda uthi isuke yanentlonipho engumangaliso. UMphuthumi uyibhala ekuqaleni athi:”Jolinkomo”, aphinde xa eyisonga athi : “Sala kakuhle, Jola“.

Le ncwadi uMphuthumi wayesithi ntlo ngantlanye kuZwelinzima ukuba ikho into ngaye. Wayemkrobisa ukuba ihlebo lidulile, uhili uphumile ezingcongolweni, uyaziwa ukuba uyinkosi yamaMpondomise. Yiyo le nto waba namanakani ento ayifunelwa nguMphuthumi. Waphinda wasebenzisa umbongo ngoMphuthumi itshomi yakhe.

Besenditshilo ukuba aba babhali bobabini ngokusebenzisa ubugqwirha kwezi ncwadi zabo batsala umdla kubafundi kuba nanamhla oku oosiyazi basanuka abantu ngokuthakatha. Ubugqwirha buhambisana nobugqirha obu uThole kucingwa ukuba uza kubuya ebubo. Sisakholelwa nangoku ukuba umntu xa etshone emlanjeni uthwetyulwe, akukhalwa ukwenzela ukuba abantu bomlambo bangabi namsindo baqumbe bambulale. Yiyo le nto uKhohlela ekhetha eyona nkabi ityebileyo ukuya kungxengxeza emlanjeni. Umbongo kaloku lo usetyenziswe nguJordan, wenza intetho ibe tshoqolo ubumnandi obu. Olu ncwadi lwandulo lusetyenziswe ngaba babhali babini, uTamsanqa noJordan, luzenza iincwadi zabo zibe yincamisa-mxhelo ukunandipheka oku. Lolu ncwadi lwandulo olubangela ukuba umntu azifunde aziphinda-phinde ngomdla ezi ncwadi zaba babhali, anqwenele ukuba zingapheli ziqhubekeke okokoko. Ndingatsho ukuthi igalelo lo ncwadi lwangqangi ngokwenene lunamandla ekombathiseni uncwadi lwanamhla ngencasa enika umdla ongummangaliso.

Naso esi sithako sokubuya nobuqili nobunkunkqela bala maqhawe bubalulekile kwaye bunika umdla ongummangaliso. Ngenxa yobude bale ncwadi kaTamsanqa ithi *Ithemba liyaphilisa* bonke abashicileli bathi makayiphungule ayishunqule yade yashicilelwa yiLovedale akuba eyishunqule. Ngesinye isiqingatha sayo ubhale enye incwadi ethi “*Nyana Wam Nyana Wam*” (2007) kulapho agqibezele khona le ithi *Ithemba Liyaphilisa*.

UTamsanqa noJordan bobabini esi sithako basizobe salenyezisa imibane kwaqhushumba iintlantsi kuba kaloku amaqhawe abo abuya nobunkunkqela nobugqi obungummangaliso. UThole noZwelinzima babuya sebengomakhwekhwetha iintloko zinzima zivuza imfundo.

UTamsanqa kwesi sithako umzoba uMangaliso (Thole) sele engabizwa ngelo gama sekusithiwa Mfundisi okanye Gqirha. Ukucacisa ubunkunkqela bakhe ubuya eNgilani ekhwele inqwelo-moya nto leyo engaqhelekanga nengaxhaphakanga kubantu abantsundu. Kungumbhodamo wongqulukuzu eJan Smuts ukufika kwakhe kwisikhululo seenqwelo moya, ukhawulelwa ziintlanga zonke zase-Afrika, kuyanyathelwana ingulowo ufuna ukuzibonela kuba indaba yotyelo ayikholi.

Nesi isithako uTamsanqa usinonge ngezenzo eziphuhlisa uvakalelo nomothuko. Usinda chebetshu ekuqwengweni yingonyama. Aphinde asinonge ngenkolelo kuba uThole uzenza igqirha kwezi ndawo ukuze afumane imali yokugoduka. Ngangendlela abakholelwe ngayo abantu baseKnysna emayezeni akhe kwade kwavela iimbali ezininzi ebantwini, abanye besithi kule ncwadi ithi *Nyana Wam Nyana Wam* (p.23)

Okoko bathi basebenzisa amayeza akhe batsho  
banamathamsanqa amaninzi, bayathandwa  
ngamaBhulu efama, abanye iinkomo zabo  
bezihlala zingazali, zitsho zazala  
bakusebenzisa amayeza akhe: bambi kutsho  
kwaphela namaphupha amabi ababewaphupha  
namaphupha ayengacaci atsho acaca.

Kwakhona aphinde asambathise asinonge ngamaphupha nemibono. Kangangokuba wayeneli phupha lalimzinga eselula lotata womnqwazi wameva. Qho esenza into enxahileyo uphupha eli phupha linye.

Yena uJordan usinabisa esi sithako ngokusizobela ubomi bukaZwelinzima kwizikolo ebefunda kuzo. Utyelela uThembeka eLovedale ngoku yena sele ekwaNokholeji, baziselwa iti namaqebengwana ngumphathikazi womLungu ngokwakhe. IBhishophu yamaTshetshi kwaNokholeji imxhobisa, imgixa imkakaza ngeencwadi zombuso woManyano loMzantsi Afrika, ngokukodwa ezinxulumene neBhunga elikhulu laPhesheya kweNciba.

Kuqala uZwelinzima izinto ngathi bezimhambela kukhle ziza kulunga, obu buqili bemfundo bunegalelo elimandla ekukhwezeleni umlilo wolwabhice kuba yiyo eyenza ukuba uZwelinzima agilane namaMpondomise asankcunkca ngezimvo zandulo. Ulwabhici ke lunenxaxheba etyhulu ekudaleni umqokozo wozakuzelwano lweziganeko ibe yintunta nja ukusukelo ekuqaleni ukuya ekupheleni kwebali kuncwadi lwanamhla. Yile mfundo le ingumqobo endleleni yamaMpondomise kuZwelinzima kuba ukuba ebengafunda wayityekeza ngelungekho olu lwabhice. UThole yena akukho nto ingako kuba ubexhamla macala ukukhula kwakhe. Aba babhali ukuzoba kwabo aba balinganiswa bangabantu abafundileyo kuliphumeza geqe igalelo kubungcungela nobungcaphephe ekuciciyeleni imisebenzi yabo yobugcisa.

Ngokubuya kweli qhawe, libuyela ekhaya uSatyo (1977) uhlomla ngolu hlobo:

The return to one`s place of origin often shows whether the person has succeeded in acquitting himself in the world or not.

Ukubuyela komntu kwindawo apho asuka kuyo amaxesha amaninzi kubonisa ukuba ngaphandle uphumelele na ekuziphatheni elizweni.

UTamsanqa uwuveza ewunabisa lo mgqaliselo ngodlwabevu lwentetho eyenziwa nguThole xa wayemenywe kwelinye iziko lemfundo. Umbhali ulichaza olu dlwabevu lwentetho (p.56) enjenje:

Ngale mini ke indlu yayizele ngabantwana besikolo neetitshala. Wathi ukuba akhwele eqongeni eza kwenza intetho umfo omkhulu wakhupha iphepha elikhulu elalibhalwe amagama amabini amakhulu ngomsizi obomvu olu hlobo. “ ikhwele, ubukhwele”. Wawajongisa ebantwaneni la magama esithi mabawafunde bekhwaza. Emva kokuba bewafundile wabuza umahluko kwinto ayithethayo. Bawa ngokuwa abafundi bephikisana besithi athetha into enye bambi besithi ahluka-hlukene.

Wawucacisa umahluko phakathi kwalo magama mabini kwintetho yakhe esebenzisa ubuchule nobuchwephetsha ecaphula kwiincwadi awakhe wazifunda eseNgilani. Loo ntetho yakhe (p.61) yaseSt Peter`s ayikaphumi ezingqondweni zabantu ababekho eSt Peter`s loo mini nanamhla oku.

Lo mgqaliselo uTamsanqa uwunonge ngendlela emangalisayo. Utshatisa uMangaliso (Thole) noThozama. Bakha icawa yaseSpes Bona kwindawo eyayisoyikwa kunene, idume ngokuwisa abefundisi ngenxa yendlela abantu bakhona ababeziphethe ngayo. Uyinonga ngolonwabo olusisimanga lokudibanisa usapho lukaKhohlela, utata nomama bakaMangaliso. Kubuyelwa kuCentane kuHolela kwakhiwa iphomakazi lendlu. Ungumfundisi ophелеleyo eGcuwa unonyana ogama linguThembelani alithiywe nguyisemkhulu uKhohlela. Kuhleliwe ngokonwaba kulo mzi, uKhohlela noNofundile, unyana wabo uThole noThozama umolokazana, umzukulwana wasemaKwayini uThembelani. UJordan esi sithako usinabisa ngesihloko sesahluko esithi (p.145):

“IMITHA YELANGA”

Kuyacaca mhlophe ukuba ilanga liza kuphuma likhanyise. Isikhahlelo asithiywe mhla wabekwa uZwelinzima esithi (p.147):

“Langa liyakhanya”

Usithiywe ngenjongo. Umbhali ubazoba bobabini uZwelinzima nenkosikazi yakhe uNobantu bezizinxada-nxada beyila imibutho yokuhlala bezama ukukhanyisa eli langa.

UJordan esi sithako usinonga ngemisebenzi emihle ebangwa bubukrelekrele nokuchubeka kwengqondo kaZwelinzima. Ubiza imbizo neenkosana nezibonda ukuze azazi kakuhle. Ubiza nootitshala nabelimi kusekwa iLiso lomzi njengomanyano. Unconywa ngumantyi wakuTsolo athi (p.147):

... oko kwafika le nkosi ingxoxo ziqatha  
kwiBhunga lasekhaya

Ngenxa yemisebenzi yakhe emihle uthandwa sisizwe ade athengelwe nemoto . Kule ncwadi kaTamsanqa esi sithako segalelo siyenza ukuba le ncwadi iphumelele ekubeni yincwadi enesiphelo esiyolisa umxhelo womfundi kangangokuba uthi egqiba umfundi abe echulumance ngokukuko ngenxa yolonwabo lomphfumlo. Kaloku uThole uphumelele kwaye wonwabile, nasemtshatweni wakhe uhlelisene ngoxolo nosapho lwakhe. Kule kaJordan esi sithako sibangele ukuba ibakala lale ncwadi lokugqibela eliyintlekele ligqame kuba landulelwe kokuhle kube ngathi izinto ziza kulunga kanti isphelo sale ncwadi siza kuba nguqulukubhode. Indlela ebonwabe ngayo uZwelinzima nomkakhe uNobantu beququzela besebenza bobabini kanti ilanga liza kubatshonela emini.

### **Isishokobezo**

Kwesi sahluko, ababhali bobabini bezi ncwadi, uTamsanqa noJordan, bachankcathe kuwo umxholo wokubumba amaqhawe ngokuthi bagqwathule imigqaliselo

ekwakugqiyanywa ngayo xa kuqulunqwa amaqhawe endulo. Oku kubonisa ukuba uncwadi lwandulo lunegalelo elimandla kuncwadi lwanamhla ekuzobeni okanye ekuyileni abalinganiswa abangamaqhawe kuncwadi. Kwakhona ubukho bezi zacholo zoncwadi lwandulo kolu lwanamhla nokusetyenziswa kwazo kubonisa ukuba uncwadi lwemveli lusenezacholo ekusahonjwa ngazo nanamhla oku.

## ISAHLUKO 4

### Iindidi zamabali andulo ezisetyenzisiweyo nguTamsanqa noJordan

#### 4.1 Intshayelelo:

Kwesi sahluko ndiza kudandalazisa indlela ekusetyenziswe ngayo amabali omthonyama kuncwadi lwanamhla. Kubalulekile ukuba oku ndikwenze kuba amabali omthonyama anegalelo elimandla kubhalo loncwadi lwanamhla. Oku kudundubala ekuyileni nasekuphuhliseni umxholo, ekubunjweni kwabalinganiswa, nakuwo onke amanqanaba athi afumaneka kuncwadi lwanamhla. Kuzo zonke iindidi zoncwadi, olubhaliweyo olunjengenoveli, idrama, amabalana namabali amafutshane, ababhali abaninzi baxhathise ngolu ncwadi lomthonyama. Ngako oko kuyimfuneko ukuba kuvezwe elubala igalelo leendidi zamabali andulo ezinjengezi: limbali ngeziganeko namaqhawe (*legends*), imvelaphi yezinto ezithile (*myths*), amaqhalo nezaci (*idioms and proverbs*), iintsomi (*folktales*), amaqhina (*riddles*). Oku ndiza kukwenza ngokuchankcatha kwezi ngongoma zilandelayo:

- Okokuqala ndiza kukhangela ukuba zeziphi na iindidi ezisetyenzisiweyo zala mabali andulo kwezi ncwadi zimbini ndiphengulula zona, ndize ndicombulule iindlela ezisetyenziswe ngayo.
- Ndikhangele ukuba ezi ndidi zoncwadi lwandulo zinagalelo lini na ekuphuhliseni udaba okanye izigidimi ezingundoqo kuncwadi lwanamhla.
- Kwakhona ndikhangele ukuba ezi ndidi zoncwadi lwandulo zinagalelo lini na ekuhombiseni ezi ncwadi ndiziphengululayo njengomsebenzi wobugcisa.

## 4.2 Iindidi zamabali andulo ezisetyenzisiweyo kwezi ncwadi ndiphengulula zona

Ukuze ezi ncwadi zimbini, *Inggumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa* zibe yile ncamisa mxhelo, isiyolo somphefumlo, kukuba bobabini aba babhali, uJordan noTamsanqa, badimbazile kuvimba wamabali angqangi, banonga iincwadi zabo ngenkqu noqobo lwamabali andulo. Ukungqina oku uWauthier (1966. p.8) uthelela athi:

STORIES, LEGENDS AND PROVERBS have always been a source of literary inspiration. This is particularly true of black Africa, where many indigenous writers have drawn extensively on them.

AMABALI, IIMBALI NGEZIGANEKO NAMAQHAWE NAMAQHALO zonke ezi zinto bezisoloko zingumthombo wokhanyiselo loncwadi. Oku kuyinyani ngokukodwa kwi-Afrika emnyama, apho ababhali bemveli abaninzi beye bacaphula kakhulu kuzo.

Njengoko besenditshilo ukuba aba babhali babini, ezi ncwadi zabo bazinonge ngamabali andulo, ndiza kuqala ndichaze uluhlu lwamabali andulo angeembali ngeziganeko namaqhawe. Ukuchaza olu didi loncwadi lwandulo uMsimang (1997, p.25) ulucacisa ngolu hlobo:

“Legends are prose narratives which, like myths are regarded, as true, by the narrator and his audience, but they are set in a period considered less remote, when the world was much as it is today. Legends are more often secular than sacred, and their principal characters

are human. They tell of migrations, wars and victories, deeds of the past heroes, chiefs and kings ....”

Njengamabali emvelaphi yezinto, iimbali zeziganeko namaqhawe zithathwa njengeziyinyani ngulowo ubalisayo kunye nabo bamameleyo, kodwa zenzeka kwixesha elingekude kakhulu, ngexesha apho ilizwe libufana nento eliyiyo namhlanje. Iimbali zizehlo zehlabathi ezingekho ngcwele kwaye abalinganiswa bazo abaphambili ngabantu. Zibalisa ngeemfuduko, iimfazwe kunye noloyiso, izenzo zamaqhawe akudala, iinkosi kunye neekumkani....”

UJordan ekunongeni kwakhe le ncwadi yakhe ithi *Inggumbo Yeminyanya*, ngeembali zeziganeko namaqhawe usebenzisa ibali likaMhlontlo. Eli bali ulibalisa ngolu hlobo:

UMhlontlo kaMatiwane, igora elikhulu kwiinkosi zamaMpondomise, wayedume kakhulu ngobuthi. Mhla wagonywa lixhwele wavalelwa ephempeni latshiswa leli xhwele lona lingaphandle, yena Mhlontlo engaphakathi. Latsha iphempe laphela nqu, yena engenawo nomda. Lamncoma ixhwele elo ubugora bakhe kuba ezinye iinkosi bezingayinyamezeli le yokutshiswa, zingavumi. Lamxelela ixhwele ukuba akasayi kubulawa zimbumbulu zabeLungu. Mhla abeLungu bamvingcela emqolombeni ngemfazwe kaHopu, bamdubula bamncama abeLungu, bemphosa. Wayexhagwe zizinja ezimbini ezingaziwayo ukuba zivelaphi na, ziziginya ezo mbumbulu zabeLungu.

UMhlontlo ebehamba-hamba ejikeleza phakathi komzi wakhe ebusuku ephethe umpu. Elinye icala lomzimba limhlophe ngokomkhwetha, elinye limnyama ngokomsizi engaziwa ukuba uziqaba ntoni na. Bekuthi kusahleliwe endlwini ngamanye amaxesha abonwe selethe shwaka engabonwanga ukuphuma kwakhe, endaweni ebehleli kuyo kuhleli ixhego elingaziwa mntu. Mhla ahambela kwaMditshwa ubawokazi wakhe, phambi kokuba avele, kuthi lenye umbane, kutsho isithonga izulu lise nasebukhweni bezinja kuthi qhaphu inkwenkwezi empumalanga icande isibhaka-bhaka, iye kwela entshonalanga. Athi gqi thaphu ke umfo kaMatiwane namaphakathi akhe, aye kuma kwaMditshwa: nokuba mhla wasaba esiya eLusuthu waya kulalelwa ngabeLungu eGqili, suka akuthi thaphu nempi yakhe, abeLungu besathi, “Nanko! Nanko!” kwathi gubungu inkungu, basuka badubulana bodwa abeLungu, waggobhoza apho umfo kaMatiwane. UNgxabane wabalisa nangenyoka eyadutyulwa nguMhlontlo eLusuthu, isoyikwa ngabeSuthu, ukuze aze kuxabana noLerothodi inkosi yabeSuthu, ngokusuka uMhlontlo ale nentloko yenyoka.

Kwakhona uNgxabane ubabalisele ngebali lenyoka yakwaMajola, inkwakhwa. Ingcombolo engqamene ngqo nokuhlonitshwa kwale nyoka iconjululwa nguNozihlewe eyanekela uThzembeka. Uthi (p. 154):

Inkwakhwa, sis` Nobantu, ndingathi ngumnt`ontloni apha kulo mzi. Nokubizwa ayibizwa ngegama : kuthiwa `Majola`. Kuyanqulwa kukhahlelwe kuyo ngamadoda:

Iyahlonitshwa ngabafazi. Xa bayibonayo kufuneka bambathe, bathwale kakuhle, bayishenxele igqithe, bangawutsibi umkhondo wayo. Ibathanda kakhulu abafazi bakwaNgwanya, ngokukodwa abatshakazi. Iyabavelela xa bakhawulayo, imana ibavelela bade bakhululeke, ngokukodwa xa umntwana ayinkwenkwe. Mhla wakhululeka umfazi iyafika, ize kulinda umntwana, ilale ecaleni kwakhe ade unina aphume efukwini, imke mhla waphuma. Kanti naxa selephumile iman`ukuzibonakalis`emntwaneni, ngokukodwa oza kuba yinkosi.

Aphinde abalise ngenkabi yaseMaMpondomise uDangazele eyathinjwa ngamaGcaleka nezinye iinkomo, wathunda uDangazele emi enkundleni ugwebu lweza kuthi nqo esikhabeni.

La mabali uJordan uwasebenzisele ukuqaqambisa izigidimi ezingundoqo kule ncwadi yakhe. UMdaka (2002) uzishwabanisa ngokuthi eyona ngqikithi yale ncwadi yakhe ithi: “Ukunyonyozela nokunyevulela inkcubeko yakho yasendulo udludle nentsha yaseNtshona kuneziphumo ezimanyumnyezi: kuba akukho sizwe esinkcubeko yaso iyimbunguzulu yodwa zonke iinkcubeko zezizwe zinamabala kaNtsho azo neziphene zazo: kungoko kukuhle ukuba umntu makadimbaze okuhle kwinkcubekho yakhe yasendulo abangule okuhle kwinkcubeko yaseNtshona enze indubayela yenkcubeko eza kumnika ukuzinza kwengqondo” (Uxwebhu lwamanqakwana olunikwa abafundi egumbini lokufundela). Le ngxam yale ncwadi isinika izigidimi ezithathu ezingundoqo ezimumathwe yile ncwadi kaJordan. Esokuqala sesiya sithi: Ukunyonyozela nokunyevulela inkcubeko yakho yasendulo udludle nentsha yaseNtshona kuneziphumo ezimanyumnyezi. Esi sona siqaqanjiswa ngendima edlalwa nguThembeka noZwelinzima. Umbhali usicombulula isigidimi sale ncwadi ithi *Ingqumbo Yeminyanya* ngokuzathuza esichazela ukuba kutheni uThembeka

enje nje: wenze ntoni ukubonakalisa obu bunje bakhe: zibe yintoni iziphumo zobu bunje bakhe. UThembeka ngumzekelo wenkcubeko yaseNtshona. Ukhuliswe ngamagqobhoka, kaloku uyise uKhalipha wayengomnye weqela laMafelandawonye, amadoda ayekhanyiselwe. Ufunde eNgcolosi, eMthwaku, eLovedale, zonke ezo zikolo zaziphantsi kwabefundisi becawa abamhlophe. Amagqobhoka ke abathiyile ke abantu ababomvu, loo nto yenza uThembeka ukuba ayinyonyozele inkcubeko yasendulo. Kwakhona ukugqiba kwakhe ukufunda ubuyela eNgcolosi aye kufundisa khona. Yiyo le nto enoluchwe lokunyevulela le nkcubeko yase- ndulo adludle nale yaseNtshona.

Oku kudludla nenkcubeko yaseNtshona kuntanywa zizenzo zakhe. Akahloniphi emzini wakhe, uhamba ngentloko okanye athwale isankwane, unxiba izigcebhezana zelokhwe endaweni yamajalimani, wambatha idyasi endaweni yengubo okanye ityali. Abanye abafazi bezalela ekhaya nje, yena uzalela esibhedlele apho aphethwe ziintshata zabeLungukazi, yena nomntwana wakhe. Kanti ke ubefanele ukuzalela ekhaya umntwana wokuqala, ngakumbi iduna lakwaMajola, inkosi yamaMpondomise. Utshomene nentombi uNomvuyo. Akazange afune umntwana wakhe ukuba enzelwe amasiko, wathembisa ukubamba umntu othe wenza oko kungcola emntwaneni wakhe, wamhlukumeza. Yonke into ephathwa ngobungcwele emaMpondomiseni uyayixabhela. Udlala ngenkomo eyayihlonitshwe kakhulu emaMpondomiseni kuba iphuma kumnombo wenkomo ekwakusithwa nguDangazele. Okokugqibela, wenza elona nyala nesikizi elagubungela isiMpondomise sonke, wabulala isinyanya somzi wakhe inkwakhwa, uMajola, ukhokho. Esi sesona sithwakumbe kwizinto awakhe wazenza zokunyonyozela le nkcubeko, yasendulo. Uyenza le nto ebexelwe nguNozihlele ngesi silo, suka akayinza nganto wayifanisa nentsomi. Oku kubonisa ukuqwayinga engenziwa kukungazi kuba uNozihlele uthi xa emxelela iyahlonitshwa, ayibizwa ngegama kuthiwa 'Majola.' Kangangokungayinanzi khwakhe le nto yale nyoka uMajola, uThembeka uhleka alile iinyembezi akuxelelwa ngayo. Ukubonisa indlela

ayinyonyozela ngayo le nkcubeko,eyinyhanyhathela phantsi uThembeka, umbhali uthi (p.169):

Wayithi xakamfu jwii kude  
loo nkwakhwa

Athi kwakhona umbhali (p.170) akuphinda adibane nayo:

Wayibetha, wayiqusha, wayicola

Waza wasenza isimanga sokucumza isizwe entloko enqandwa kuba nalo mntwana ayimtyanga. Isililo sikaNgxabane sidandalazisa ukudandatheka kwamaMpondomise emva kwale nto yenziwe nguNobantu.

Iziphumo zokunyonyozela inkcubeko yasendulo nokudludla neyaseNtshona zibe manyumnyezi. Ukuphela komtshato wakhe uThembeka yaba sisiphumo sokuqala sokunyonyozela inkcubeko yakhe, uyonakalelwa zizinto ezintle. Wahlala ngaphandle komyeni wangumabuy`ekwendeni ngenxa yokungaphulaphuli, walikheswa, wacwezelwa engenazitshomi, wabhitya uNobantu wangumcinga ephethwe ngumvandedwa. Baphela oba buhle babugungqisa amaxhego phambi komtshato. Ubukheswa bamambatha nangoku sele ezibuyele emzini wakhe. Waphambana mhla kwakusiyiwa kulotyolelwa inkosi uZwelinzima intombi yakwaBhaca. Wahleka isiqhazolo esifana nesiya wayesihleka mhla uNozihlwele wayembalisela ngesinyanya, uMajola inkwakhwa. Wabhubha uNobantu ngokuzeyelisela emlanjeni nomtwana wakhe. Naye uZwelinzima wathula tu, akatya, akathetha, naye waphelela seziphosa kulo mlambo.

Esesibini sesiya sithi: 'kuba akukho sizwe esinkcubeko yaso iyimbunguzulu yodwa zonke iinkcubeko zezizwe zinamabala kaNtsho azo neziphene zazo'. Esi sona sidandalaziswa yindima edlalwe nguNgxabane nexhego leBhishophu

omhlophe. Oku kuphuhlisa ukuba ayikho inzwana engena siphako. Zonke iinkcubeko zezizwe zinamabala kaNtsho azo. UJordan oku ukuphuhlisa ngokuzoba uNgxabane noBhishophu, aphinde asebenzise uThembeka nenkosazana yakwaBhaca. Umbhali umzoba uNgxabane nenkosazana yakwaBhaca bemele inkcubeko yasendulo. UThembeka noBhishophu bemele eyaseNtshona inkcubeko. Nayo inkcubeko yasendulo iyakwazi ukukhupha abantu abanomkhitha nomkhoka. UNgxabane inkcubeko yasendulo imveza exhonkxiwe ngokugqibeleleyo esi siqhamo esihle sayo. Uzotywe ngqo ngentetho ngumbhali ngesinxibo sakhe, uthi (p. 6):

Phakathi kwaba bamelwane  
kwakukho ixhego elambethe  
“intaka-mlilo. Yayiyingwevu, ufafa  
ekubonakala ukuba lwaluyinto  
ngeemini zalo.

Oku kubonakalisa ukuba uNgxabane wayenguvimba wamava avundileyo, isisele senyathi, induna enkulu kaZanemvula uyise kaZwelinzima, neli xhego leBhulu uBhishophu, umbhali umambathisa ngengubo yokuba nguvimba wamava enkubeko yaseNtshona. Ubuso bakhe bucwengile, unobubele. UThembeka mhle naye ngenkangeleko, unobuLungu obuninzi, unomfaneleko. Uthi akubetheka, akungabi nantlonipho ubuhle bumbatshe bubhudlwa zinkqwithela. Intombi yakwaBhaca inesimilo, inomkhitha, inendili inesihomo sokuba negazi lobukhosi, noxa inomkhitha ijongeka kade. Eyasendulo yona inkcubeko iyazamnkela ezinye iinkolo kangangokuba uDingindawo emngcwabeni kaNgubengwe uthetha ophele ebalisa ngentlalo yabefundisi kwelamaMpondomise nendlela ababegcinwe kakuhle ngayo ooKey noGibson, agqibele ngokuthi (p.212):

... le nto ilanyulwe ngumfazi wakuJenca ibe iza kubambi ngaphezu kwekaHophu eSulenkama, kuba uMhlontlo wayengalwi nabefundisi, wayesilwa noRhulumente qha.

Kaloku uNgubengwe ubulewe ezama ukukhusela uFather Williams, yiyo le nto ingcangcazelisa uDingindawo. Esesithathu sona esithi: 'kuhle ukuba umntu makadimbaze okuhle kwinkcubekho yakhe yasendulo abangule okuhle kwincubeko yaseNtshona enze indubayela yenkcubeko eza kumnika ukuzinza kwengqondo'. Esi sona sidakancwa ngendima edlalwe nguMphuthumi kule ncwadi. Umbhali uyamncoma uMphuthumi, umchaza athi, akamde akamfutshane. Ngamanye amazwi uthi uphakathi ngesithomo, loo nto ithetha ukuba ezi nkcubeko zimbini yena uzidibanisile, akukho amade kakhulu kuyo uzibambe ngokulingana macala. Elona qhawe kule ncwadi nguMphuthumi kanye njengawo onke amaqhawe akumabali andulo uyatshata ekugqibeleni noNomvuyo kungabikho ngxaki babe nomntwana abambize ngokuba nguZwelethemba. Nencwadi iphela inika ithemba kuba uJordan uyiwisa ngamazwi athi: "Qingqa mntwana"

Ibali likaMhlontlo lifundisa uZwelinzima ukuba alandele ekhondweni likaMhlontlo. Nangona wayengafundanga wakwazi ukudibanisa inkcubeko yaseNtshona nale yasendulo ukwenza inkcubeko eluqilima. Oku uMhlontlo ukwenze ngokuthi akuqonda ukuba ezinye izizwe ziyamgragramela waya kucela ukuba makanikwe iMantyi yomLungu esazi nje ukuba uya kuthi akuhlaselwa zezi zizwe ancediswe ngabamhlophe ababenezixhobo ezikwizinga eliphezulu kunezo zabantu abamnyama ngelo xesha. Ngokwenza oku uzame ukuqhoganisa ulawulo lwabantu abamnyama nolwabeLungu enze indubayela yolawulo oluluqilima. Oku kuphumelela ekuqhoganiseni inkcubeko yasendulo neyaseNtshona kufuziselwa ngesiya simbo ebesakusenza uMhlontlo sokuziqaba ngomsizi omhlophe kwelinye icala abuye aziqabe ngomnyama kwelinye.

Ngeli likaDangazele ibali, umbhali uqaqambisa ukuqaqadeka kukaThembeka enyonyozela inkcubeko yasendulo nezinto ezihlonitshwayo. Kwakhona umbhali ngale nkomo uDangazele uphuhlisa ukunganakwa komyolelo kaZanemvula, wophulwa kwatshatwa intombi emnyama nguZwelinzima, engazi siko lakomkhulu, esingela phantsi yonke into ecwezelwayo nebhedeshwayo ngamaMpondomise. Kanti nalo ibali likaMajola liqaqambisa ukuqaqadeka, kwaye sisandulela sesiwo. Iphuhlisa ukunyonyozela kwamaqobhoka le nkubeko yasendulo. Ikratshi elenziwa ngamagqobhoka kule nkubeko yethu besenziwa lifuthe laseNtshona, eyibetha nje le nyoka eyiqusha, ayithi jwii kude nje uThembeka uzikhupha mpela kwinkcubeko yasendulo. Udludla nale yaseNtshona kuba uzenza umLungu.

UTamsanqa kule yakhe incwadi oku ukuphuhlisa ngomlinganiswa wakhe uThole, ngentetho yamaXhosa ethi “isala kutyelwa sibona ngolophu”. Yena uThole unyonyozela inkcubeko yaseNtshona. Obu bunje bakhe bubangelwa kukungamameli ingqeqesho yabazali bakhe abangamagqobhoka. Ungudludla nazo oyinkwamle, wayithi nca inkcubeko yasendulo. Akafuni kwehlukana nayo, ungunqapha nangapha.

UThole ungumzekelo wenkcubeko yasendulo kuba akafuni kwehlukana nembola. Nangona selevumile basuswa ubuqaba kuye wathunyelwa esikolweni uyeka phakathi engagqibanga ezifundweni zakhe abuyele emboleni, abe leliya liqiqisholo liwukhanyelayo umnyango wesikolo iqaba.

Uphumelele ibanga lesithandathu emagqabini, egqwesa. Endaweni yokugqithela phambili ezifundweni njengomntu ophumeleleyo wagqwesa, uphel` emehlweni, wabamba uTebha waya eRhawutini. Ubuya apho kwelo Goli enxibe ngathi zange awubone umnyango wesikolo. Uhamb` esela ibhekile zamarhewu zabantu abalimayo emasimini engaziphiwanga. Waphula amaselwa abantu evela emiguyweni yamaqaba. Ube nganikwa imfundo uThole wayala.

Ukufika kwakhe eGoli usebenza nzima emgodini woyiswa. Ufumana omnye umsebenzi wobumabhalana nalapho akahlali kuba akoneliseki. Uyazincama aye ebupoliseni, nalapha ubamba nje iinyanga ezintandathu, wasinda cebetshu kwisihlelegu sokubulawa ngabakhuthuzi egaraji ebusuku. Usinda cebetshu ekubulaweni ngabeSuthu kwa-Ivy. Ukubuya kwakhe apho uhlangana nezigelekeqe zootsotsi ethafeni ebusuku. Wamazi uMdali ngaloo mini ukuba ukho kuba wacinga ngomthandazo othi (p.174):

“Nkosi ndiyazinikela kuwe,  
yamkela umphefumlo wam.  
Amen.”

Uyasinda naseBhayi kwakhona kotsotsi. Esokugqibela isithwakumbe eshlela uThole kukusinda ekuqwengweni zingonyama eKnysina. Abanye baqwengwa bonke awayehamba nabo. Sesona sithwakumbe saba ngundaba-mlonyeni kulo lonke elaseMpuma Koloni ngakumbi eGcuwa. Intloko zabahlobo bakhe kuquka neyomqhubi wemoto zacholwa zishiyeke kweso sigqubu, kulo ngqushu kodwa eyakhe uThole intloko zange ibonwe. Loo nto yatsho zabetha-bethana iinqondo zabantu ngakumbi abazali bakhe abathathu, unina uMaMnywabe, uMaNtuli noFikizolo uyise wala maxesha. Kwathi kanti usindile ngenene.

Naye uTamsanqa ubuhle nobubi bezi nkubeko ubuveze ngabalinganiswa bakhe, uKhohlela uyise kaThole umele inkubeko yasendulo abe noFikizolo emele eyaseNtshona inkubeko. Umbhali ukumchaza uKhohlela uthi (.p5):

Wayeyingonyama ukukhalipha,izingela  
elaziwayo, ilunga, isiqhuza ekwayimvumi  
nentyulubi eyaziwayo.

UMKwayi lo wayetsho ngesithathu sonke sabafazi ukubonakalisa ukuba ngowakudala, noxa isenziwa le nto yesithembu kwezinye indawo nanamhla oku.

Emzini kaFikizolo kuyathandazwa phambi kokuba kulalwe. Bonke abantwana bakhe bahamba isikolo. Indlu kaFikizolo ngaphakathi ixhonywe imifanekiso, iifoto kuba yeyala maxesha okhanyo okanye yeyegqobhoka. Naye uFikizolo uyakwazi ukufunda nokuthetha isiNgesi. Ulungile, unobubele kangangokuba umzi wake uzele ngabantwana abangengobakhe. Ukucacisa ukuba uzotywe wamela inkcubeko yaseNtshona udlisela ngomfazi wakhe uMantuli athi (p.71):

“Madoda umfazi uyathandazelwa,  
Ndamthandazela ndamcela kuThixo,  
Special”...

Nolu uhlobo loncwadi lomthonyama uJordan noTamsanqa balusebenzisile kanobom ukunonga ezi ncwadi zabo.

Ukuphuhlisa ubugqobhoka kwaFikizolo (Mpayipheli) uNofundile wayeselenxiba amajalimani ngoku sele wayikhulula imibhaco. Naye uThole uqale apha ukunxityiswa impahla zakwamLungu. Aba babhali bezi ncwadi *Ingqumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa*, badandalazisa ubuhle nobubi kwezi nkcubeko zombini.

#### **4.2.1 Imbali ngeziganeko namaqhawe**

UTamsanqa kule yakhe incwadi ithi *Ithemba Liyaphilisa* naye unalo olu didi loncwadi lwandulo. Ubalisa athi : uKhohlela lo ke yayingumphakathi omkhulu weNtsundu yoNomsa. Intyulubi mhla ngogayi, ikhalipha mhla ngempi. Kuthiwa wazibalula uMkway` omkhulu, eSithebe mhla kwahlangana abaThembu nama-Gcaleka ngoNongxokozelo. Ukuze abaThembu baswantsuliswe bayokungena esinaleni eMgwali banqandelwe nguHagile (umfundisi) (p.3-4):

Kuthiwa wathi uHagile wakuthi kwiNtsundu yoNomsa,  
“Sarhili kwanele, woyisile, xola, hamba ugoduke,”

yathamba inkwenkwe kaZanzolo yawakhuza amakhwenkwe akokwayo isithi, “Besingaze kubulala, besize kohlwaya. Umhlaba sinawo neenkomo sinazo. Jikani kubuywe yaba iyaphela njalo eyabaThembu namaGcaleka. Kuthiwa wazibalula apho umfo kaNgubombi, ebetha izinto eziya phantsi, kungalo mhla waseSithebe ke awathi wafumana inxeba elibi esidleleni apho ebinzwa ngomkhonto owamvela ecaleni elo nxeba ke laba sisiphako sikanaphakade awada waya kufa naso, sesimfanele ngoku ngathi wazalwa naso.

Eyingonyama njalo ukukhalipha waye kwayingcongolo ngokulunga wayeyithiye egazini into embi. Lukho ulurhe oluthi wayekho etywaleni kwaNgcayechibi ngomhla omkhulu wakuNjamkhulu. Kuthiwa nguye lo wathi kwakulandulwa utywala wathi , “Utywala bempfengu abupheli ekoyini.” Lwaba ke luyesuka udushe, lafa ilizwe. Ngaphandle kobukhalipha, ukulunga, ubuqhuza, nazo zonke ezinye izinto esendizikhankanyile, umfo lo wayeyimvumi nentyulubi eyaziwayo kulo lonke elasemaXhoseni ukusuka eMbashe uyokuma ngeNxuba kwelamaRharhabe.

Aphinde asibalisele umbhali ngesiziba uNtinkulu nangeNgwenya isilo esihlala esizibeni esithi ukuba sikujongile asaphanyaza uze kuzeyelisela esizibeni eso uqhuqha. Bekufuneka kugityiselwe igada ukuze esi silo siqhwanyaze ukuze usinde ekuzeyeliseni kweso siziba. Sixatyiswe kakhulu esi silo ngamaXhosa.

Olu didi loncwadi lubalulekile kuba lusivula ingqondo iphangalale kuba lusifundisa ngamaqhawe, amagora, iimvumi zesizwe sethu, abantu ababenegalelo elimandla kwisizwe sethu esimnyama.

#### 4.2.2 Imvelaphi Yezinto Ezithile (*myths*)

Kwakhona aba babhali babini, uJordan noTamsanqa, baphum' izandla, balusebenzisile nolu uhlobo loncwadi lwandulo ukunonga iincwadi zabo. Ukuchaza olu hlobo loncwadi lwandulo uSatyo nabanye (1993, p.314) ucacisa athi :

Olu ke luhlobo lwentsomi oluphathelele  
kwimvelaphi yelizwe nabadali okanye  
abavelingqangi, ubume bephakade,  
imvelaphi yohlanga nokunye nje  
okuphathelele kuhlanga olo. Olu hlobo  
lwentsomi ke luba nomphunga othile  
wezenkolo.

Ukubalisa ngolu hlobo loncwadi lwandulo, uNgxabane ubalisa ngeziziba zonke zomlambo iThina, apho kwangcwatyelwa khona iinkosi zamaMpondomise. Watsho esithi ku-*Ingqimbu Yeminyanya* (p.8) naye umnqweno wakhe ngowokuba angcwatyelwe kulo mlambo iThina. NoMajola lo wangcwatyelwa kwesi siziba kangangokuba umntu odada kuso akaphindi aphume, uyeyela. Lagqibezela ngokuthi ixhego lakwaNgxabane umhlaba wemka nabeLungu nje, ngamashwangusha eza nokulahlwa kwamasio. Ngoku ithi inkosi ingcwatywa ibe iphandwa kube kusabelwana ngayo ngamagqwira kuba abantu abamnyama bawahlile amasiko.

UTamsanqa yena ku-*Ithemba Liyaphilisa* ukunonga le yakhe incwadi ngolu ncuthu loncwadi lwandulo, usibalisela ngemvelaphi yamaKwayi. Uqala athi (p.4), umbuzo ke kuninzi lwabantu uthi uMKwayi lo wayeyinto kabani na, aph`emaTshaweni. Engongakanani na? Impendulo ithi, akuzanga kwabakho kwamntu lowo ugama linguMKwayi, nto nje esi siduko sobukwayi sasuka sananyatheliswa kwindlu kaGando apha emaTshaweni owayekwangomnye

woonyana bakaNgconde ngenxa yesehlo okanye inyala elathi lenzeka phakathi kwabantwana basemaTshaweni. Le nto yehla ngolu hlobo, uNgconde uzala uTshiwo kwindlu enkulu noGando kwenye yezindlu ezincinci, aze uTshiwo azale uPhalo, uGando azale intombi eyayintle kakhulu ekwathi ngenye imini yabanjwa yambethe nomnakwayo, inkosi le uPhalo, yaba linyala nesikizi elikhulu ke elo emaXhoseni. Yanganzingwa ke le nto umzi uxakekile ukuba uza kuthetha uyithini kuba eli nyala lalenziwe yinkosi, kwaye ke kungalula ukukhomba inkosi ngomnwe, inkosi ayizange yakhonjwa ngomnwe kwaXhosa. Kude ekugqibeleni kwafikelelwa kwisigqibo sokuba ityala malibekwe kwindlu kaGando ngenxa yesenzo sentombi yakhe, saza ke isigwebo yasesokuba ukususela loo mini mayikwaywe indlu kaGando emaTshaweni, ingabi saphinda ibizwe ngokuba ngamaTshawe. Kwasusela loo mini ke, kwathi ngokukwaywa kwendlu kaGando yonke inzala yakhe yase ibizwa ngokuba ngamaKwayi.

Kaloku thina luhlanga olumnyama singabantu abayixabisileyo nabayithandayo kakhulu imvelaphi yethu. Imvelaphi yezinto yenye yoncwadi lomthonyama olubaluleke kakhulu kwaXhosa. Luhlonitshwe kuba izinto ezininzi bezisaziwa ukuba zibangelwa yintoni na okanye intsukaphi yazo. Kumaxesha amaninzi olu ncwadi lusetyenziselwa ukunqanda ingxubakaxaka lukwanayo nemfundiso emandla.

#### **4.2.3 Izaci namaqhalo**

Olunye uhlobo loncwadi lwandulo abanonge ngalo ezi ncwadi zabo uJordan noTamsanqa zizaci namaqhalo. Ukuchaza olu hlobo loncwadi lwandulo uNtshinga (1996, p.46) uthi:

Isaci yintetho ekwekwayo enentsingiselo efihlakeleyo. Iqhalo lona yintetho ekholisa ukubandana kunesaci, isetyenziswa ukuyala okanye ukufundisa.

Ukuphuhlisa edandalazisa olu hlobo loncwadi lwandulo uJordan, esinye kwizahluko zale ncwadi yakhe isihloko saso sithi, “Deda Mhlangala Endaweni Yenyhwagi.” Oku kuthi shenxa okanye suka khwelela endaweni yomntu ubuyigcinisiwe okanye ubuyigcinile. La mazwi abhekiselele kuDingindawo obekade egcinele uZwelinzima isihlalo sobukhosi bamaMpondomise, ecinga ukuba wabhubha. Kaloku wazibeka kwesi sihlalo emva kokusweleka kukaZanemvula uyise kaZwelinzima. Kananjalo kunyanzeleke ukuba asuke kuso kuba umntu wesihlalo uZwelinzima ngoku mdala ufanelekile ukuba aphanthe amaMpondomise kuba nguyena nyana kaZanemvula inkosi yamaMpondomise esele yalandulela eli. Unyanzelekile uDingindawo ukuba asuke kuba amaMpondomise uZwelinzima amlangazelela oku kweJerusalem entsha kumakholwa, amvuzela izinkcwe kuba uDingindawo ulawula ngegqudu, ngako oko uMhlangala, uDingindawo makadedele iNyhwagi, uZwelinzima. Ngalo mhla kwakubekwa uZwelinzima esihlalweni sakhe.

NjengoJordan, uTamsanqa naye uyinongile le ncwadi yakhe ngolu ncwadi lwandulo. Kwesinye zezahluko kwincwadi yakhe kukho esithi: “Abukho obusetyesini.” La ngamazwi asetyenziswe nguNofundile inkosikazi encinci kaKhohlela. Imeko emzini yaba mandundu mpela emva kokulizwa kwakhe ngethol’iduna nguThixo, babe abanye abafazi bakaKhohlela, uMaNdungwana noMamNtakwenda bengazange bateketisa oko bathi bafika kulo mzi. Emva kokutshiselwa nendlu elele yena Nofundile nonyana wakhe uThole, babhungca ngezikaSibi, waqala wazikisa ukucinga. Zazinyamezeleka zonke izithuko ababemtyabeka zona nemikhuba ababeyigila, kodwa eyokuba anikezele ngobom bakhe, yaba nzima kakhulu kuNofundile. Bunye ubomi, abukho obusetyesini. Yathi iphela loo veki wabe sel’ efikelele kwisigqibo sokuba awushiye umzi kunokuba ahlale ubom bentshontsho kukhetshe. Wayibopha yangangenqindi eyakhe impahla ngabusuku buthile. Waphel` emehlweni washiyek` ezintliziyweni, eshiya naloo mntwana wakhe uThole kulo mzi, yabe intombi yasemaNywabeni iyawushiya umzi ngolo hlobo.

Izaci namaqhalo ziyibopha intetho yesiXhosa ziyenze ibe teketeke ukutyeba oku kuba zixandile. Umntu ongemXhosa ncam ziye zimngundanisele ekoneni kuba ngamanye amaxesha intsingiselo yazo inqabile okanye ifihlakele.

#### 4.2.4 lintsomi

Nolu uhlobo loncwadi lomthonyama uJordan noTamsanqa bacaphule kulo kanobom ekuhombiseni iincwadi zabo. UNtshinga (1996 :4) uluchaza olu ncwadi lwangqangi enjenje:

Intsomi libali elingeyonyani kodwa ezi zinto kubaliswa ngazo nokuba zange zibekho okanye soze zibekho zifuze ezikhoyo. Luncwadi lwemveli oluvela entlalweni yabantu nolugqithiselwa kwizizukulwana ngomlomo, ngamasiko nezithethe.

Kule ncwadi ithi *Ingqumbo Yeminyanya*, olu hlobo loncwadi lomthonyama luvela ngeli xesha lokudandaliziswa kwenyani ngemvelaphi kaZwelinzima ibaliselwa uNomvuyo nguThembeka. UNomvuyo waye wakhumbula isiva esisengalweni kaZwelinzima. Ukubaphendula kumbuzo ababehlala bewubuza wokuba sesantoni na esi siva sisengalweni, wayebenzela ibali lencoko yakudala. Uthi wayesilwa nengwe awada wayoyisa ngokunyanzela inqindi kuyo emlonyeni, aliqhube lide liye kuphuma phantsi komsila, awubambe awutsale aze kuwukhupha emlonyeni, ayogqume ingwe ngokondonci. NoThembeka wayelazi eli bali, behlala belihleka benoNomvuyo.

UTamsanqa naye uluvezile olu ncwadi lwangqangi kule ncwadi yakhe, ngoThole. UThole ubalisela uThozama ngebali likaDyakalashé mhla wamtyisa ngeenyosi wathi akugqiba wathelekisa unkawu nenja. Lithi ibali,

uDyakalashe wathi ehamba elambile wadibana nenja. Wabulisa uDyakalashe enjeni kwabuzwana impilo. Emva kokuthi wangawanga ezindabeni wawakala uDyakalashe esithi, “Mfondini nja kutheni watyeba kangaka utya ntoni na wena kule ndlala?” “Akukho nto ndingayityiyo ityiwa yinkosi yam, nditya amasi, nditya inyama, nazo zonke izinto ezityiwayo ngabantu,” yatsho ukuphendula inja. UDyakalashe wayixelela inja ukuba kunzima kuye, uthubeleza phantsi kweengxaki ukuze afumane into etyiwayo. Yabuza inja ukuba ingxaki yinto enjani na. Wathi uDyakalashe ukuba ungandiphathela into yokutya, ndingakubonisa ingxaki. Yenza njalo inja, watya uDyakalashe, bahamba baya ethafeni apho iingxaki zikaDyakalashe zikhoyo. Bakufika ethafeni wakhomba ingxowa eyayizele ziinyosi wathi zingxaki zakhe ziyacula. Wabuza apha kunjani ukuba uyafuna na ukuzibona yavuma. Wathi mayingene msinya ngokukhawuleza zingaphumi iingxaki ezo. Yenza njalo inja, wawubopha umlomo wengxowa ngokukhawuleza waya kuzifunela into yokutya ehlathini, eshiya inja ingqushalaza ityiwa zinyosi ezo engxoweni. Ehlathini uDyakalashe udibene nenkawu ichophe emthini weengwenye isitya ingwenye ezo. Wacela, yamvimba inkawu isithi makakhwele emthini aze kutya. Wazibika kuba kaloku akakwazi ukukhwela emthini uDyakalashe. Wathi

uDyakal Ashe kanti uya kuze ufumane ingxaki nawe nkawu. Yabuza inkawu ukuba yintoni lo nto ingxaki, imana ukumgibisela ngamathambo engwenye, iqhayisa. Wayiqhuba ukuba bahambe bayekubona iingxaki kuba yena nkawu engazazi. Yavuma inkawu yahamba nodyakal Ashe, wema qelele wayikhombisa ingxowa enengxaki, wayiyalela inkawu ukuba iyivule ingxowa leyo. Ithe ukuba iyivule yaphumainja ifile ngumsindo kukutyiswa ngeenyosi nguDyakal Ashe, yonda ngenkawu icinga ukuba nguye. Yothuka inkawu yacela kwabanentsente. Wayoma ngentsini uDyakal Ashe inkawu ileqwa yinja, wakhwaza wathi nantso ke ingxaki mfo kankawu, kungawe ngoku, awukho umthi asazi ukuba uza kundi qhayisela ngantoni na. Yaqwengwa inkawu yinja yafa.

Waqhuba njalo uThole ebalisela abantwana besikolo afunda nabo elinye ibali lenja nelekati kwanoDyakal Ashe lo.

Olu hlobo loncwadi lomthonyama lunezithako ezimbaxa kakhulu. Kaloku ukubaliselwa amabali kunemfundiso, kuyakha, kuyonwabisa, kunengqeqesho engummangaliso kulutsha. Ungeva onobalisa besebenzisa izinandiphisi xa bebalisa ezi ntsomi zabo. Into ebalulekileyo yeyokuba ntsomi nganye inemfundiso yayo, ilungiselelwe umsebenzi othile wayo. Olu hlobo loncwadi lomthonyama alubaliswa nangubani na lubaliswa ngabantu abadala ngexesha langokuhlwa kuba benenjongo ngoko. Yiyo le nto kuthiwa ukuba ulibalisa emini uya kuphuma iimpondo.

### 4.3 Igalelo loncwadi lwandulo kolwanamhla

Nazi ke ezi zacholo zoncwadi lwandulo kuhonjiswe ngazo uncwadi lwanamhla.

UTamsanqa yena kule yakhe incwadi ngala mabali udandalazisa imbali yamagorha namakhalipha elizwe lethu. Isithako sobuntyulubi nobuciko bokuvuma iingoma zezinye zezinto ezibalulekileyo kakhulu kule nkcubeko yethu ma-Afrika. UThole kwasebuntwaneni izenzo zakhe zabonakalisa ingqondo ephangaleleyo, neenjongo ezinzulu neziphezulu ngobomi bakhe ezisekelwe kwimfundo nelizwi likaThixo noxa ebeliqaba. Ngala mabali angesiziba sikaNtinkulu umbhali uqaqambisa esambathisa indlela yokulahleka kukaThole. Le ncwadi inika umoya wento engaqhelekanga ehlathuzelisa iinwele. Ukukhalipha kukaKhohlela ukuphuhlisa ngokusibalisela ngemfazwe kaNongxokozela apho abaThembu baswantsuliswa baya kunqandelwa ngumfundisi uHagila eMgwali. Yiyo le nto uObeiechina (1990, p.22) esithi ngegalelo ngembali yeziganeko namaqhwe :

They give the members of the community a collective solidarity by linking their present with their past, by enabling the living members of the community to identify themselves and their aspirations with those of the dead members. Legends and pseudo-history provide the legalistic basic for setting the problems or rights and obligations within the social system: for, the doings of traditional heroes becomes precedents and norms by which present action can be judged.

Zinika amalungu okuhlala ubunye nokuqhagamshelanisa

inamhlanje labo nezolo labo, ngokuvumela amalungu  
asaphilayo okuhlala ukuba azichaze nezinto  
eziwakhathazayo nezo zabasanduleleyo. Iimbali  
ungeziganeko namaqhawe embali ziziseko  
ezisemthethweni ukulungiselela ingxaki, amalungelo  
noxanduva kwinkqubo zasekuhlaleni, kusenzelwa ukuba  
izinto zamaqhawe asendulo zibe yimigqaliselo  
ekugwetywa ngayo izezenzo zale mihla.

Olu didi loncwadi lufundisa abantu ngobuntu babo, inkolelo, intsukaphi yezinto  
nendlela yokuziphatha, inkcubeko yethu, kananjalo luyonwabisa. Yiyo le nto  
uKhohlela asibalisele ngemvelaphi yamaKwayi. Ngolu uhlobo loncwadi lwandulo  
uphinda ahlomle kwakhona uObeiechina (1990) kwa kweli phepha athi:

Without them, traditional society would lose the  
rationale and the confidence that hold it together.  
There is no doubt whatever that myth provide  
security to the people in traditional societies.  
They are not just symbolic expression of some  
detached realities, they are the realities and the  
charters for their own existence.

Ngaphandle kwazo, uluntu lwasendulo  
ngolwaphulukana Nengqiqo nokuzingca oku  
kwenze lwabambana. Akuthandabuzeki ukuthi  
oondiva boneka ukhuseleko ebantwini kuluntu  
lwasendulo. Aboneli nje ukubayimifanekiso  
ngqondweni yezinto zokwenyani, bazizinto  
zonkwenyani nabalinganiswa nobukho babo.

Igalelo lolu ncwadi lwandulodulo kukugusha imfundiso neziyalo kwaye lunonga intetho yesiXhosa itsho ibe mnandi inambitheke kanobom. Asetyenziswa kwimeko ngemeko zokutyhila inyaniso ngendlela ethile, uthi uNtshinga (1996, p.46):

Izaci ezi namaqhalo zinonga intetho mnandi, iyondelelane. Kaloku ukutya okungenazinongo kujavu javu. Injalo ke intetho enganongwanga ngezaci namaqhalo.

UJordan noTamsanqa ukuzoba kwabo abalinganiswa kwezi ncwadi zabo bababumbe ngokwendlela ekwakubunjwa ngayo iqhawe endulo. Isiyileli naso kwezi ncwadi zabo sisekelezelwe sasekwa ngokohlobo lwesiyileli sasendulo. Bachankathe kumanqanaba ekwakuchankathwa kuwo xa kubunjwa iqhawe lasendulo nesiyileli ngokunjalo ngokwasendulo, ngokuka Marivate (1973). Olu didi loncwadi lwandulo lunegalelo elimandla ukunonga nasekuhombiseni olu ncwadi lwanamhla. UMsimang (akukho nyaka, p.88) uhlomla athi ngolu didi:

Accordingly, it is most desirable that the artist should outline his milieu clearly and convincingly if he wants his work of art to be true to life

Ngokukwanjalo, kuyanqweneleka ukuba umzobi aveze ingcinga yakhe ngokucacileyo ukuba ufuna umsebenzi wakhe wobugcisa unyaniseke ebomini.

Olu didi lunemfundiso emandla luyaqulunqa lunqwanqwade isimilo somntu. Intsomi awayesoloko eyenzela uThembeka noNomvuyo uZwelinzima wayebonwabisa, egusha inyaniso ngesiva esasisengalweni yakhe. Kaloku omnye wemisebenzi yentsomi kukonwabisa. UThole uphuhlisa amaqhinga

kadyakalashi ngezi zakhe iintsomi. Ezinye iintsomi zisebenzisa izilo nezilwanyana ukuphuhlisa izigidimi ezithile. Kananjalo ezi zilwanyana ziyamntwiswa, zithethe zenze yonke into eyenziwa ngumntu kuba kaloku sukuba kudluliswa umyalezo othile nebali elo ligxeleshe abantu.

Njengoko besenditshilo ukuba uncwadi lwasendulo lunemiyalezo eluyidlulisa ebantwini jikelele, ooSatyo (1997, p.118) bathi:

- 1) Zonke ezi ndidi kuqhutyeshelwe kuzo  
iingontsentse zamasiko nezithethe  
eziwugcine umzi kaXhosa umi umi  
ukususela ngopewula endulo.
- 2) ezi ndidi zonke zingumqwayito  
weemfundiso ezifunyenwe ngamava  
ngumzi kaXhosa. Ngamava  
(okuzingela) abangela ukuba umXhosa  
azi ukuba :  
Inyathi ibuzwa kwabaphambili.....

Olu ncwadi lwasendulo lutyebi luteketeke xa uthe walusebenzisa ekunongeni intetho yakho, ke lunazo iimpawu ezahluka mpela kolunye uncwadi. Ngaphandle kokuzotywa kwamagama sisithethi alunakuqhubeka phambili. Kananjalo olu ncwadi lunika umdla kuba umntu akabophelekanga ekusebenziseni ezi zithako zala magama ekuphuhliseni imiyalezo kolwanamhla uncwadi kanti nasekuthetheni. Yiyo le nto uNtshinga (1996, p.3) ethelela esithi: UNobalisa unokufakela imiba emitsha ukulungiselela ubume bendawo akuyo.

Olu hlobo lwencwadi lwangqangi lolunye oluphuhlisa ubulumko, ukuziphatha nemfundiso eyiyo ngenkcubeko. UWauthier (1966, p. 65) ungqina ngolu didi athi:

'the stories, sayings, proverbs and rhythmic ritual

songs are a reflection of this wisdom which is mostly preserved by the griots, its capable and vigilant guardians'

amabali,iintetho,izaci kunye neengoma zesithethe ezinesingqi ziluphuhliso lobu bulumko obusoloko buqulathwe ziimvumi ezizimiseleyo kwaye zihlala ziphaphile.

Kwintlalo yakwaNtu ukusetyenziswa kolu hlobo loncwadi bekusakubaluleka, kusenzelwa ukuba isizwe sibe luqilima somelele. Bezininzi ke iintsika zokuxhasa oku komelela kwezigalo ngokwamandla omkhosi. Imfundiso yesizwe ibisakugxininisa kakhulu ukubaluleka kobugora esizweni. Kananjalo obu bugora akuthethwa obezigalo kuphela, kuthethwa ngokusebenzisa ingqondo ngokukhalipha, uncede abantu bakhuseleke ngolo hlobo.

UJordan noTamsanqa ngokusebenzisa la mabali bakrobisa abafundi kwintsukaphi yongquzulwano phakathi kwamagqobhoka nabengubo. Ubugcisa ababusebenzisileyo kukwembathisa amaqhawe abo ngobuqhawe baseN. Oku kudibanisa le mihlambi yalanayo kutsho kubumbeke ubunye kumxholo nobume kwezi ncwadi zabo.

Ukuze ezi ngcambu zobuNtu bethu okanye zobu-Afrika zime zingagungqi, kufuneka singalutyesheli olu ncwadi lwangqangi. UJordan noTamsanqa ukunonga kwabo ezi ncwadi ngala mabali andulo bayazi mhlophe ukuba avuselela ubuthina nobuni bethu. Uyangqina u-Achebe (1973, p.21) xa esithi:

In short, myth is the embodiment and controlling agent of the myriads of experiences that have long been ingrained in human mind.

Ngamafutshane, imvelaphi yezinto ezithile  
yiyo elawula iintlobo zamava ezazinziswa  
kudala ezingqondweni zabantu

Ukwambathisa ezi ncwadi, *Ingqumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa* ngobugqwira, namagqira, nesithembu bamilisela bephehlelela intsukaphi yethu. Kaloku isithembu yinto endala kuthi bantu abamnyama esenzekayo nangoku kwindawo ezithile. Kananjalo basekho abantu abamnyama abasakholelwayo kubugqwira nasemagqireni. Ngemvelaphi yezinto basebenzise ubugcisa bentlonipho, bathumela umyalezo wokuba zikho nangoku izinto ezisafuna ukuba zihlonitshwe luluntu jikelele.

Izaci namaqhalo kaloku nguvimba wezagwelo nentetho ephuhliso. Njengoko enezagwelo ezimandla nangenxa yokucacisa kwawo ngangoko, athi asetyenziswe ukunkwamla intetho ebinokwenziwa ngamazwi amaninzi nangemihlathi ekwamininzi. Ngako oko ayishwankathela intetho ibe mfutshane kwaye ibe nomdla. Yiyo le nto ngezaci namaqhalo bathi ooSatyo (1997, p.100)

Amaqhalo zizithethe eziphuhlisa iinyaniso  
ezidinjazwe kumava oluntu olo ngokuthi  
ziyiqaqambise into ngamazwi ambalwa  
ayimvaba yentsingiselo.

Aba babhali uJordan noTamsanqa ngokusebenzisa olu didi loncwadi ngobu bugcisa bezaci namaqhalo baphuhlisa obu butyebi bolu ncwadi lwandulo. Bobu bulumko obu bubanga ingqondo ephangaleleyo nehlakaniphileyo ekubhaleni olu ncwadi lwanamhla. USchipper (1989, p.69) uthi ngalo:

The function of proverbs in oral literature in  
general.....is to reinforce the author's

argument to animate the story or to explain  
some situation or behavior.

Umsebenzi wezaci namaqhalo kumabali andulo  
jikelele..... kukugxininisa ingxoxo yombhali  
ekwenzeni ibali liphile okanye ekuchazeni imeko ethile  
okanye umkhwa othile.

La mabali ayalugusha udaba lwencwadi alunqande ukuba lungakrasi. Akuyithethi into ivakale ikrakra, ivakala ngcono xa ize ngebali. Unobalisa xa ebalisa into ngebali uthatha ixesha elide kwaye iza ngendlela nobunono obungathethekiyo. Ngokuzama ukugusha intetho ekrakra ngentsomi lulungisa unxibelelwano lwabantu ngokuthi kugudisa intetho erhabaxa. USatyo nabanye (1997, p.18) nabo bayakungqina oku xa bathi:

Kwintetho yabantu yemihla ngemihla,  
kukho amagama angenakusuka  
akhankanywe nje nokuba kuphi na.  
La ke ngamagama alumezayo ezindlebeni  
okanye abhekisele kwizinto ezingafane-  
langa ezindlebeni okanye abhekisele  
kwizinto ezingafanelanga kunkqangazwa  
nezifanele ukubizwa ngezihlonipho.

Ukusebenzisa olu hlobo loncwadi ababhali bezi ncwadi baphikisa uluvo oluthi thina bantu abamnyama sasingenantlonipho ukufika kwamagwangqa kweli, intlonipho sayifundiswa ngabo. Babhebhetha uluchwe oluvela kule nkcubeko yaseNtshona lokusingela nokusengela phantsi le yasendulo bebonisa mhlophe ukuba ngokwenene, nale yethu yasendulo inezacholo zayo ekunokuhonjwa ngazo namhla. Uthi uObeiechina (1990, p.33):

Individual artistic creativity finds the greatest outlet in folktales, because they have neither a ritual significance, like the myths, nor a factual necessity, like legends.

Ubuchule bobugcisa ngabunye bufumana  
ithuba lokugqama ezintsomini kuba  
azinantsingiselo yazithethe njengeembali  
ezingemvelaphi okanye imfuneko enenyaniso  
njengeembali ezingamaqhawe.

Kule yasendulo obu buhle buvezwa bugqame ngokukwazi ukwamkela ezinye iinkolo zabanye abantu. Le yaseNtshona sibubona obu buhle ngokukwazi ukuxolela nokuba umntu wone kangakanani na ukuba ucela uxolo, ziyahlanjwa zibe mhlophe qhwa oku kwekhephu.

Kule yasendulo inkcubeko isiphene sayo kukuba ayifuni kwenza njika-phethu kwinguqu naphantsi kweziphina iimeko, kwakhona akukwazi ukwenza idini lokuzihlambulula, akukho zicamagusho ozenzayo. Yiyo le nto uNobantu (Thembeka) ephelela ekuzibulaleni ezeyelisela. Loo nto ithetha ukuba akukho kuxolelwa kwaso nasiphina isono. EyaseNtshona yona inkcubeko ayiyinyamezeli inkolo eyahlukileyo kuyo, izikhaba zithi saa ezinye iinkolo. Zonke izinto zabo zintle, ezezinye iinkolo zimbi. Yiyo le nto uNobantu eyibamba ayithi jwii inyoka, uMajola. Akuqgiba ayibethe ayiqushe ayicole.

Ngezi ncwadi zabo uJordan noTamsanqa baphuhlisa bedandalazisa ukuba akukho nanye inkcubeko eyimbunguzulu yodwa. Wonke ubani okanye umntu unebala likaNtsho, oko kukuthi unecala elihle nelibi. Inkcubeko yasendulo kukho ekufuneka kutyeshelwe kuyo. Nayo le yaseNtshona inazo izinto ezintle ezibukekayo.

Ukuphuhlisa izigidimi ezingundoqo kwezi ncwadi, ababhali bazo bathi hlanganisa okuhle kwezi nkcubeko zimbini, le yasendulo nakule yaseNtshona bendindanisa besenza imbumba eza kunika ingqondo ezolileyo nezinzileyo. Lelona khondo sinokulilandela eli njengoMphuthumi *kwiNgqumbo Yeminyanya* noMangaliso (Thole) *kwiThemba Liyaphilisa*. Uyacaca uMphuthumi ukuba ngowasesikolweni, ufundile, isithomo nesinxibo siyamdiza kuba uthwele umnqwazi onendwe yaseLovedale. Uneliso elibukhali elichaza ukukhawuleza kwengqondo nobukrele-krele. Uyimbongi kuba ubonga uZwelinzima, ukubonga kaloku sesinye sezithako zasendulo. Inkathazo yakhe kukufika kade ezintlanganisweni. Utshatile uhleli kamnandi unomntwana ogama linguZwelethemba, amagama abahlobo babo (uZwelinzima noThembeke). Akanangxaki uMphuthumi kuba uzidibanisile ezi nkcubeko zombini. Kangangokuba umbhali umchaza athi (p.3-4) xa efika kwaMzamo ehamba noDabula:

Owesibini ngumfana oselula kakhulu, omalunga kumashumi amabini eminyaka. Wayebonakala ngesinxibo nangesithomo ukuba lithambo lasesikolweni, waye ethwele umnqwazi onendwe yaseLovedale. Lo mfana wayenesiqu esimnandi, engemde, engemfuphi – esesithubeni. Wayentsundu ngebala, eneliso elibukhali, nobuso obucwengileyo, budiza ukukhawuleza kwengqondo, igazi lakhe lixela impilo.

Oku kudiza ukuba wayezinkwamle zombini ezi nkcubeko ngale ndlela umbhali amzoba ngayo.

Naye uThole uzixhakamfule wazinkwamla ezi nkcubeko zombini. Uzalwa ngamaqaba angawaziyo umnyango wesikolo. Uqala iminyaka yakhe ebuqabeni, ebetha iintonga kodwa kwisithuba seminyakana ohlukane nale mbola, aye esikolweni. Ingqondo yakhe izinzile kuba uthaphulule kuvimba wamava

avundileyo kuzo zombini ezi nkubeko. Ubuyela kowabo kuHolela, atsho ngepomakazi lendlu yala maxesha, kulaa ndawo yayime oongquphantsi bezindlu kowabo wakha necawa kufuphi kowabo.

Uncwadi lwemveli lubalulekile, lwenzelwe izizathu ezithile, lunemiyalezo oluyidlulisayo ukuqanda izinto ezithile ukuba zingahambi okanye zingenziwa ngendlela ethile. Yiyo le nto kufuneka ukuba lungajongelwa phantsi kuba lutyebe luteketeke. Zezi zacholo ezenza ukuba olu ncwadi lube nje ukunambitheka, kangangokuba ukuba singenza umzekelo ngeentsomi, isakhiwo sayo siyafana twatse nesoncwadi olubhaliweyo njengebali elifutshane, inoveli nedrama, kanti nemibongo. Isimo sentlalo, abalinganiswa, impixano kunye nomxholo zezi zinto sifunda ngazo kuncwadi lwanamhla zikhoyo nakuncwadi lwandulo. Iziganeko ezenziwayo zilungiselela ezingaphambili okanye ezizayo ukwenzela ukuba incwadi iqhube ibheke phambili. Indlela olonwabisa ngayo, ubumnandi nencasa yolwimi eyenziwa lolu ncwadi lwemveli ungancama. Kananjalo iimfundiso ezinabe kolu ncwadi zenza ukuba thina bantu abamnyama lusincedise ekolulekeni abantwana bethu. Kwakhona ezi mfundiso zingena lula kolu lutsha, lukwancedisa ekuqeqesheni ulutsha lwethu midaka singakhange sisebenzise zigalo. Njengokuba olu ncwadi lwemveli lusiSixhobo sokungenisa imfundiso nje, lukwasisichumiso senkuthalo emisebenzini.

Nabo ubugorha nobukhalipha bukwavela ngamandla kolu ncwadi lwemveli naxa ingebobukhalipha bezigalo bodwa obugxininiswayo. Ukuze sizazi iimvelaphi zezinto ezithile apha ekuhlaleni, sixhotyiswa lolu ncwadi lwemveli. Oku kuphuhlisa ubugcisa bokusebenzisa ingqondo kuthi ma-Afrika amnyama. Ukanti nawo amaqhalo nezaci awa kolu luhlu kuba aphuhlisa iinyaniso ezidinjazwe kumava oluntu ngokuqaqambisa into ngamazwi ambalwa ayimvaba yentsingiselo. Yiyo le nto ebaluleke kakhulu kuye wonke ubani kuba asetyenziswa nakolu lwanamhla uncwadi. Ababhali banamhla ukuze iincwadi zabo zibe luncuthu mazangwa badimbazile kuncwadi lwandulo banonga behombisa ezi ncwadi zabo zanamhla ukuze zinike umdla omkhulu. Ngokunjalo

nakwizithethi ukuze intetho yazo inongeke kufuneka bayihombise ngolu ncwadi lwandulo ukuze ibenomdla. Olu ncwadi luxhobisa ngobuchule obungummangaliso, yiyo le nto bathi ooSatyo (1997, p.115): Kucacile khona ukuba ukusebenzisa izaci kuya kulawulwa kukuvuthwa komntu ekusebenziseni nasekubhaleni ulwimi olo lwakhe.

Aqhube athi kwakweli phepha:

Ababhali nezithethi badula ubungcaphephe  
nobuciko babo ngokukwazi ukusebenzisa  
izaci ezi. Abantu abanamagunya athile  
nezikhundla ezithile ezimelwe  
kukubethelelwa.

Le ngxelo ingentla ibonisa kwaye iphuhlisa mpela ukuba lusafuneka ngamandla, lusenomsebenzi ongundoqo uncwadi lwangqange oku kusetyenziswa kwalo ngaba babhali babini bezi ncwadi ndiphengulula zona, uJordan noTamsanqa kuphuhlisa mpela olu ncuthu nale ncasa yolu ncwadi lwandulo. Kaloku olu ncwadi lwemveli luzihombisa ngokukuko nangempumelelo iincwadi zanamhla zitsho ziyeke ukulala uthuli. Kuyinyaniso ukuba bonke ababhali abasebenzisa ezi zithako zolu ncwadi lwandulo zimumathe imiyalezo eyiyo netsho umntu akhumbule ngokwenene imvelaphi yakhe. Okunye zizama ukusibuyisela kundalashe, zikhuthaza ibuyambo kwisizwe siphela. Loo nto ithetha ukuba singazidibanisa zombini ezi nkubeko, le yasendulo nale yaseNtshona ukuze sense indubayela eluqilima, kwakhona ukuze sifumane ukuzola kwengqondo nolonwabo olungummangaliso. Oku kuthetha ukuba masiyeke ukunamathela kwinkubeko enye, masizidibanise le yaseNtshona nale yasendulo siyeke ukuyijongela phantsi le yethu midaka

## ISISHOKOBEZO

Ngokusebenzisa zonke ezi ndidi ndizibaluleyo zoncwadi lwemveli, uJordan noTamsanqa banenjongo ezimandla. Okokuqala bamisela inkcubeko yethu mzi omnyama ukuba singashenxi sisuke kuyo nangowuphi na umzuzu. Okunye bathi ukuze isizwe sethu sibe luqilima, sithandane, kukuhlonipha inkcubeko yethu sayame ngayo, singaxhomekeki kwiinkcubeko zezinye iintlanga. Ukumilisela ezi ngcambu zobu-Afrika masingagungqi, sibenomqolo, sime bhungxe, singabi ngamabhetye-bhetye, ukuze iingcambu zenkcubeko yethu zimiliseleke zibambebele. USchipper (1989:85) uyandixhasa kolu luvo lwam xa athi:

The art is to give the material a new contemporary reference. Naturally this holds for the use of not only themes but also techniques.

Ubugcisa kufuneka bunike umsebenzi lo inguqulelo entsha. Oko ke kuveza ukusetyenziswa kobuchule hayi nje imixholo

Kwakhona bathi okanye bamilisela utshintsho kule nkcubeko, bengxengeza ukuba silwamkele kuba izinto ziyatshintsha namaxesha ayatshintsha. Okokugqibela babonisa bedlisela ngezi zacholo zibukeka kakuhle kangaka zoncwadi lwandulo. Ezi ncwadi zimbini, *Ingqumbo Yeminyanya* nale ithi *Ithemba Liyaphilisa* zizama ukulwa le ngxubakaxaka kwiMidaka ngokudibanisa ezi ntlaba zahlukane zenkcubeko. Akukho ingcono kunenye, ziyafana, ngako oko gqwathula okuhle kule yaseNtshona undindanise nale yasendulo ukuze ufumane ukuzola kwengqondo. Kululutho kakhulu ukusebenzisa zonke ezi ndidi

zoncwadi lwandulo ndizichongileyo noxa kungelula ngamanye amaxesha  
ukwahlula apho zohlukana khona kuba zibufana.

## **ISAPHLUKO 5**

### **Isishokobezo**

#### **5.1 Intshayelelo:**

Esi sahluko sisishokobezo somsebenzi wophando esele ndiwezile wezi zahluko: esokuqala, esesibini, esesithathu nesesine. Oku kushokobeza ndiza kukwenza ngokungqiyama ngezi zihlokwana zilandelayo:

- Isishokobezo seziphumo zophando
- Indawo esilabalaba ngazo kuphando
- lingcebiso

#### **5.2 Isishokobezo seziphumo zophando**

Aba babhali, uTamsanqa noJordan, bachankathe gromomo kumabakala esiyileli sandulo ekuyileni ezabo iziyileli kwezi ncwadi zabo. La mabakala: intswelo, intswelo iyafezekiswa, umyalelo ongqongqo, ukophulwa komyalelo ongqongqo, iziphumo zokophulwa komyalelo, iinzame zokubhungca, omathandathu ayafumaneka kwezi ncwadi zombini ndiphengulula zona. Oku kuchankatha kula mabakala oncwadi lwandulo kwenze iincwadi zabo uTamsanqa noJordan zayincamisa mxhelo ubumnandi obu. Kangangokuba uthi uyifunda nje incwadi ube unomdla ufuna ukuqhubela phambili ude uyigqibe ngexeshana elingephi. Leli bakala lentswelo elibangela ukuba abantu basuke amadlu babheke phambili ukufunda ezi ncwadi zaba babhali kuba kaloku ngubhulukuqu, nguphantsi naphezulu. Yiyo le nto uDikeni (1998, p.15) nabanye besithi:

Le ntswelo idla ngokubangela ukuba  
abantu benze amatiletile namazwembezwe  
ukuzama ukubuyisela imeko kulaa nto  
yayiyiyo ngaphambili.

Isiseko seli bakala lokufezekiswa kwentswelo lulwabhici oludala uzakuzelwano nokuthungelana kwesi siyileli. Kaloku, ulwabhici lubanga ukrutha-kruthwano nokungavisisani phakathi kwemihlambi eyalanayo, amagqobhoka namatyathangubo. Kwakhona, ngolwaphulo lomyalelo ongqongqo ooDikeni (1998) kwa kweli phepha baphinde bahlomle bathi:

Eli nqanaba lelona libalulekileyo  
gqitha kuba kaloku kulapho sibona  
ukuba kwenzeke ntoni xa ethe umntu  
okanye umntwana akawuthobela  
umyalelo awunikiweyo.

Kaloku emva kokuba umntu okanye umntwana engawuthobelanga umyalelo into elandelayo sisohlwayo, nokuba sinjani na. Zezi mbono zabo ezi ziza kubangela inkqubela phambili, imvisiswano, ukunyamezelana nokwamkeleka kweenzima macala omabini. Umyalelo ongqongqo wona uthelela kwibakala lamanqam kuncwadi lwanamhla. Olu thelekiso luyilwe ngababhali kukuphuhlisa ukuba ezi nkcubeko zimbini, le yasendulo nale yaseNtshona, zineziphene nobuhle zombini, ayikho egqibeleleyo kwaphela. Bobabini aba babhali bezi ncwadi *Ithemba Liyaphilisa neNgqumbo Yeminyanya*, ngokuzoba amahla ndinyuka kwezi nkcubeko zombini babonisa ukuba akukho nanye enokuthi yiyo engcono kunenye, kwaye yiyo yodwa enebala likaNtsho. Okunye aba babhali banqanda ubudenge belumkisa abantu ukuba mabangabambelevi kwinkcubeko enye, kuba iyileyo inkcubeko inecala elihle nelibi, kuba ekugqibeleni uyaku chaneka. Nakwesi sesithathu isahluko aba babhali bobabini bachankcathe kwizithako ekwakugqalwa zona endulo xa kubunjwa iqhawe, ekubumbeni awabo amaqhawe kwezi ncwadi zabo. Kangangokuba ooDikeni (p.4) bathi ngabalinganiswa: .....abanye babalinganiswa bazotywe ngohlobo olufana nolwasentsomini.

Nazi ke ezi zithako: iqhawe maliphume kumnombo wobukhosi okanye lizalwe ngumntu onebala likaNtsho. Iqhawe malizalwe phantsi kwamanzithinzithi. Lo mntwana uzalweyo uneziphiwo ezinqabileyo. Eli qhawe liyalishiya ikhaya lalo lokuzalwa libe sisibhadubhadu. Iqhawe liyazuza kolo hambo lwalo. Ekugqibeleni lo mntwana ubengafunwa uyazibalula. UTamsanqa noJordan, ukuzoba kwabo la maqhawe kwezi ncwadi zabo, bobabini bavumbulule kwindlela ekwakuzotywa ngayo iqhawe endulo. Basebenzise indlela evundileyo nevunyiweyo ukubambathisa ngokuba ngabantwana begazi. Kaloku kumaXhosa abantwana begazi basoloko bezotywa babe ngamaqhawe namakroti. Oku kudandalazisa elubala ukubaluleka kobukhosi kubantu abantsundu. Ngokudimbaza kuvimba wamava avundileyo oncwadi lwandulo, aba babhali bakwazile ukwambathisa amaqhawe abo ngobuhandiba bokuba ngabantwana begazi nokuba ngabantwana abazalwa ngamadoda anebala likaNtsho. La manzithinzithi azalelwa phantsi kwawo la maqhawe azenza iincwadi zaba babhali ziqhushumbise iintlantsi zomdla kubafundi kuba bazinonge besebenzisa ubugqwirha obungummangaliso bobabini. Ngezi ziphiwo lizalwa nazo iqhawe, sekucaca ukuba ababhali abaninzi bayasilela kolu hlobo ekubhaleni, yiyo le nto uTamsanqa noJordan bekhumathela kolu ncwadi lwandulo ekuhombiseni ezi zabo iincwadi kuba ezi ziphiwo zala maqhawe zenza umdla nehlonbe. Ukushiya ikhaya kwala maqhawe, imbangi nonobangela woku, kukuba aba babhali nalapha basebenzise ubugqwirha. Yiyo lo nto nesi isithako sitakisa iintlantsi kulenyeze imibane, ligqekreze kuba kaloku thina ma-Afrika amnyama sikholelwa mpela ebugqwirheni nanamhla oku. Yiyo le nto uMahlala (2002, p.149) xa entyontyela ngobugqwirha esithi:

....ukutyholwa ngobugqwirha komfazi  
kubonwa njengento enkulu yaye kunikwa  
isohlwayo sokuba angaphelelwa  
kukwenda abuyele kowabo apho  
wayesuka khona.

Uthi kwakhona:

Ukutyholwa kuthiwa kukunukwa.

Ukubuya nobugqi nobunkunkqela kwala maqhawe nako kuphuhlisa ubuhle bokugqwathula kolu ncwadi lwemveli nakolu lwanamhla. Bobu bunkunkqela bokuxoxa kuvokotheke nokucweya imicimbi kukaZwelinzima ezimbizweni zeLiso Lomzi, kuba exhonkxwe ngokukuko yimfundo yaseDikeni kwaNokholeji. La ngamava avundileyo awaphakule kuBhishophu wamaTshetshi. Naye uThole ngokunjalo bobu bunkunkqela abuphakule phesheya abudibanise nobuyena Thole, kuba kaloku ukhulela ekhuliswe ngabazali abangazange bawubona umnyango wesikolo bobabini, bumenze wangumfundisi welizwi okwaziyo ukumelana neenzima neenzingo zesekeke ezinje ngeBona Pas, ekubuyeni kwakhe kwaphala-phala. Ngokwenene aba balinganiswa bezi ncwadi bazotywe bafaniswa nabalinganiswa boncwadi lwandulo.

Isahluko sesine sona sidandalazisa zonke iindidi zamabali andulo asetyenziswe kwezi ncwadi zimbini ndiziphengululeyo. Kaloku uTamsanqa noJordan badimbazile kanobom kuvimba wamabali angqange ekunongeni ezi ncwadi zabo ngezacholo zasendulo ezi zezi: iimbali ngeziganeko namaqhawe, imvelaphi yezinto ezithile, izaci namaqhalo, iintsomi. Ubukho bezi zacholo zoncwadi lwandulo kolu ncwadi lwanamhla nokusetyenziswa kwazo buphuhlisa ukuba uncwadi lwemveli lusenobuncwane kwaye lusenezacholo ekungahonjwa ngazo nanamhla oku. Kangangokuba lulutho lwezi zacholo zasendulo nokubaluleka kwazo u-Okpewho (1992, p.315) uthi:

The art of conversation or public speaking is marked not only by the copious use of proverbs but also by the selective use of stories

Ubugcisa bokuncokola okanye  
intetho yase sidlangalaleni  
ayiphawulwa kuphela kukugxila  
ekusebenziseni izagwelo koko ziye  
kananjalo zigqame  
kukusetyenziswa ngokuthethwa  
kwamabali.

Kangangokutyeba kolu ncwadi lwandulo, xa uthe walusebenzisa ekunongeni  
intetho yakho, uthi u-Obeiechina (1990, p.22):

There are different types of traditional stories,  
with varying contents, patterns of narration,  
and significance.

Kukho iintlobo ezahlukeneyo zamabali andulo  
kwaye zinemixholo eyahlukeneyo, neendlela  
zokubalisa neemfundiso.

Kaloku intetho enezinandiphisi inika umdla komameleyo, itsho kuvokotheke  
atsho umntu athi dlwe. Yiyo le nto aqhuba u-Obeiechina kwa kweli phepha athi:

Verbal arts are not stories but are  
an essential part of traditional lore.

Ubugcisa obuthethwayo ayingomabali  
kodwa ayinxalenye ebalulekileyo yamabali  
andulo.

Imbali ngeziganeko namaqhawe ziphuhlisa ubulumko, ubugora, ukuziphatha  
kakuhle nemfundiso eyiyo ngenkcubeko yethu. UTamsanqa noJordan

ngokusebenzisa la mabali andulo bakrobisa abafundi ngentsukaphi yongquzulwano phakathi kwamagqobhoka nabengubo. Ubugcisa ababusebenzisileyo kukwembathisa la maqhawe abo ngobuqhawe basendulo. Kwintlalo yakwaNtu ukusetyenziswa kolu hlobo loncwadi bekusakubaluleka kusenzelwa ukuba isizwe sibe luqilima. Ibali likaMhlontlo *kwiNgqumbo Yeminyanya*, lifundisa uZwelinzima ukuba alandele ekhondweni likaMhlontlo. Nangona wayengafundanga nje, wakwazi ukudibanisa inkcubeko yasendulo nale yaseNtshona ukwenza inkcubeko eluqilima. Yiyo le nto uMhlontlo elinye icala lomzimba wakhe wayeliqaba mhlophe ngokomkhwetha, elinye limnyama ngokomsizi engaziwa ukuba uziqaba ntoni na. Ngebali likaMajola inyoka, noDangazele inkabi yenkomo, umbhali uqaqambisa ukuqaqadeka kwamagqobhoka enyevulela le nkcubeko yasendulo. Naye uTamsanqa udandalazisa imbali yamagorha namakhalipha elizwe lethu ngoKhohlela, uyise kaThole. Isithako sobuntyulubi nobuciko bokuvuma iingoma zezinye zezinto ezibalulekileyo kule nkcubeko yethu ma-Afrika. Kangangokuba u-Opland (1994) uthi ngengoma ...zibalulekile kuba zivakalisa imibilini yabantu

Bona ooSatyo (1997) ngengoma bathi, inomsebenzi wayo kwintlalo kaNtu.

Kaloku imibongo neengoma zizithako ezenza isishoqolo sobumnandi kwezi ncwadi zaba babhali, kanti zikwanayo neminye imiyalezo. Yiyo le nto yena uDandala (2006:xiii) esithi ngesihobe, nguvimba wemfundiso, sikwanguvimba wenkcubeko. Isihobe sisixhobo sokuphila.

Ngemvelaphi yezinto ezithile olu ncwadi lwandulo lusifundisa ngentsusa okanye ngentsukaphi yezinto ezikhoyo nanamhla oku. Ngale mvelaphi yezinto ezithile bekumiliselwa ezi ngcambu zobuntu bethu: izithethe, iinkolelo namasiko ethu, nentlonipho ngokupheleleyo kuba kaloku thina bantu abamnyama singabantu bentlonipho nembeko ngokwendalo. Kangangokuba u-Obeiechina (1990, p.25) uthi:

Inspite of the growth of modern skepticism, however, myths continue to express, enhance, and modify belief, safeguard and enforce morality, vouch for the efficacy of ritual, contain practical rules for guiding behavior, and impart a general direction to the ideologies that seem to dominate the modern age.

Nasekubeni lukhula uthandabuzo lwale mihla, ngako oko, imvelaphi yezinto iyaqhubeka ukuchaza, ukuxhasa iseka inkolo, ikhusela, iqinisa ubuntu, imele imicimbi yesiNtu, inayo nemigaqo yokukhokela izimilo, ixhobisa ngokukhomba indlela kwingcingane ezibonakala zisongamela kule mihla.

Yiyo le nto ke sifanele ukuzihlonipha nokuzixabisa izinto ezazihlonitshwe kudala. Ukusetyenziswa kwezaci namaqhalo esiXhoseni kululutho olukhulu kuba uthi uRubusana (1987, p.10) ngazo:

Ukuthetha ngezaci namaqhalo nezafobe  
ngowona mongo wobuciko kuzo zonke  
iintetho zezizwe kuba ngawo kuvakaliswa  
iinyaniso ezinkulu nezinzulu ngentetho  
emfutshane kakhulu.

Kaloku izaci namaqhalo nguvimba wezagwelo nentetho ephuhlisayo. Ubulumko bokusebenzisa izaci namaqhalo bubanga ingqondo ephangaleleyo. Naye u-Okpewho (1992, p.315) uthelela ngazo xa athetha ngoChinwa Achebe athi:

“Among the Ibo the art of conversation is regarded very highly, and proverbs are the palm oil with which words are eaters”.

Kumalbo ubugcisa bokuncokola  
buxatyiswe kakhulu kuba amaqhalo  
nezaci zifana namafutha aphuma  
embewini yesundu atyiwa kunye nokutya.

Ngokunjalo nazo iintsomi zilunonga ziluhombise ulwimi lwethu ngeemfundiso zazo kangangokuba ooSatyo (1997, p.10) bade bathi ngezi mfundiso:

Into eyayingekho kule mfundo yemveli  
lubhalo, yonke into yayithethwa  
ngomlomo ibhaleka ezingqondweni, ize  
ke izizukulwana ezingaphambili  
ziyidlulise kwezilandelayo.

Iintsomi kaloku ziyaligusha zona udaba lwale ncwadi zilunqanda ukuba lungakrasi, luvakale kamnandi ngebali. Aba babhali, uTamsanqa noJordan, ngokusebenzisa olu ncwadi lwandulo ukuhombisa ezabo iincwadi baphikisa uluvo lwamagwangqa oluthi thina bantu abamnyama sasingenantlonipho nomthetho sazifundiswa ngabo. Bayiveza bayicacise gca into yokuba uncwadi lwemveli, inkcubeko yethu yasendulo yayinazo izacholo ekusahonjwa ngazo nanamhla oku. Naye uOkpewho(1992, p.315) ukuphuhlisa ukubaluleka nokuba lulutho kwezi zacholo uthi uChinua Achebe xa ethetha:

he nevertheless sprinkles them with  
elements of content and technique  
taken from the oral literary tradition. One

of these is proverbs.

uyazimvomvozela ngamasuntswana  
eziqulatho nobuchule abuthathe  
kwisithethe soncwadi lomlomo obunye  
bobo buchule ngamaqhalo

Xa ufunda ezi ncwadi zaba babhali, uTamsanqa noJordan, ufumana isigama sesiXhosa nezagwelo ezenza wena mfundi ukwazi ukucivatha ucweye umcimnbi ngenxa yezi zacholo zasendulo zibuthume kwezi ncwadi zabo. Ukufunda ngamava abanye abantu kaloku kunceda ekukwazini ukuphepha imiwonyo abeyele kuyo bona.

### **5.3 Iindawo esilabalaba ngazo kolu phando**

Noko uphando olukulo mgangatho kakade kambe belungalindelekanga ukuba luze nento entsha kraca, kodwa ke noko kolu phando zikhona izinto ezintsha endikhe ndalinga ukuzenza. Ewe, nakubeni bekho abantu abaphandileyo kulo mmandla wefuthwe loncwadi lwandulo kodwa ke bambalwa abathe baling` ukugrombonca igalelo lolu ncwadi lwandulo kolwanamhla. Ukudimbaza kumava avundileyo, ukuyila kwisiyileli soncwadi lwanamhla ngokohlobo lwandulo, ukuchankatha kumabakala esiyileli soncwadi lwandulo, ukubunjwa kweqhawe, ukudimbaza kumabali andulo, kuzenza iincwadi zanamhla zibe yincamisa mxhelo, isiyolo somphefumlo, zingaphelelwa ncasa nasongo nasemva kweminyaka emininzi zabhalwayo. Zinambitheka nakwisizukulwana sesizukulwana esizayo. Yiyo le nto ahlomla uOkpewho (1992, p.318) athi:

....the novelist had the oral narrative  
tradition in mind as he composed his work.

umbhali wenoveli ube nesithethe seentsomi  
esibhalwa ngomlomo engqondweni yakhe xa  
ebhala umsebenzi wakhe.

Ngenxa yokusetyenziswa kwala mabali andulo, ezi ncwadi zimbini, *Ithemba Liyaphilisa* nale ithi *Inggumbo Yeminyanya* zinambitheka kangangokuba le ithi *Inggumbo Yeminyanya* ide yaguqulelwa esiNgesini ngenxa yobuncwane bayo. Yenye yeencwadi ezikwizinga eliphezulu unanamhla oku.

### **5.3.1 Uhlobo lophando**

Okunye, ukulabalaba kolu phando kubangelwa yindlela endiyisebenzisileyo ekuphandeni eli galelo loncwadi lwandulo kuncwadi lwanamhla. Xa bendisenza olu phando ndisebenzise amaxwebhu kuphela neencwadi kuphando lwam, nto leyo eyenze ukuba ubungqina obusuka kwintetho ngqo yabantu ngeli galelo bungadundubali. Kodwa nakubeni kunjalo, ndilwenzile udliwano-ndlebe nabanye abantu phaya naphaya ngolu phando lwam, kuba kaloku inyathi ibuzwa kwabaphambili.

### **5.2.2 Iziphene**

Ukuchonga iincwadi ezimbini kuphela.

Enye into eyenze olu phando lwam lulabalabe kukusebenzisa iincwadi ezimbini kuphela. Andinakugqiba ngengqiniseko yokuba iincwadi zesiXhosa ngokubanzi ziyasimelela zisiphule na kuncwadi lwandulo. Oku kubangelwa kukuba olu phando alufunanga ukuluma umthamo olungenakuwucola kakuhle. Ngokujonga iincwadi ezininzi mhlawumbi lo msebenzi ubungaphela uwoko-woko uqubhe enyeleni endaweni yokudadela enzulwini.

### 5.3 lingcebiso

Olu phando luncedisile ekuhlahleni indlela yokukhangela igalelo loncwadi lwandulo kuncwadi lwanamhla nokugeca udobo. Kananjalo luvule inkundla yokuba nabanye ababhali bangazeka mzekweni bekhangelana iinkalo ezinje ngokukhangela ukuba uncwadi olu lwandulo lungalunceda njani na ekunqwanqwadeni izimilo zabantwana bethu ase bezibambe ngezilanda, okanye eziqaqadekileyo kule mihla siphila kuyo.

### 5.5 Isishoshobezo

Ukuwuphetha nokuwuqokumbela lo msebenzi wophengululo lwezi ncwadi zimbini, ndingathi eli galelo loncwadi lwandulo kolwanamhla uncwadi luphenjelelwe kanobomi yinkcubeko yethu kubabhali bazo. Oku kuphuhlisa ukuba ngenene le nkcubeko yasendulo inayo nayo into entle. Kaloku ababhali abaninzi xa bebhala iincwadi zabo bakhumathela bangqiyame ngeenkcubeko zabo. Kucacile ukuba le nkcubeko yethu iyayokozela zizinandiphisi ezitsho ibe gotho incwadi yanamhla zizo, xa ithe yahonjiswa ngezi zacholo zasendulo. Enye into eyenze ezi ncwadi zimbini zenze umdla eluntwini jikelele kukuba uTamsanqa noJordan basebenzise ulwimi lwabo lwenkobe isiXhosa. Abanye ababhali xa bebhala kaloku baye basebenzise ulwimi lwasemzini, ngako oko kube nzima kubantu abangayanga ncam esikolweni ukuba bazifunde iincwadi ezinjalo, kungabi lula ukuwuqonda umxholo nomyalezo wezo ncwadi zinjalo. *Ithemba Liyaphilisa neNgqumbo Yeminyanya* zezinye zeencwadi ekulula ukuzifunda. Iincwadi ezininzi zababhali besiXhosa zilala uthuli kuba ababhali abaninzi babhala bephenjelelwa lifuthe laseNtshona, ngako oko imiyalezo yazo ingavakali ncam ikhabane nezimvo zethu midaka yase-Afrika . UTamsanqa noJordan ukusebenzisa kwabo ezi zacholo zasendulo bahlabe bekhangele kuba bayiveze yacaca gca elubala imiyalezo yabo ngenxa yokunonga kwabo ezi ncwadi zabo ngolu ncwadi lwemveli, kangangokuba ooJones (1980, p.173) bathi:

All in all, the traditional African considered the critical evaluation of a work of art as a vital human activity, a creative endeavour in which the whole community participated.

Ngamazwi avakalayo umAfrika wandulo  
ukuhlolwa komsebenzi wobugcisa ukubona  
njengomsebenzi nomzamo ekufuneka  
lonke uluntu lube nenxaxheba .

Into ebangela ukuba ezi ncwadi zimbini, *Ithemba Liyaphilisa neNgqumbo Yeminyanya* ziyokozele zibe yile nto ziyiyo kukuba uTamsanqa noJordan bakhumathele kakhulu bagxinya kwinkcubeko yethu. Indlela abazobe ngayo abalinganiswa babo, indlela abayile ngayo iziyileli zabo, ukusetyenziswa kwamabali andulo zithi zimenze umfundi wezi ncwadi zabo abe novakalelo loko makakulindele. Ziyayibethelela mpela inkcubeko yethu ukuba singayityesheli ncam siyilibale noxa zikho iziphene kuyo. Kodwa ke kunjalo bayayibethelela nento yokuba masibuchwethele bucala ububi kule nkcubeko bucala kodwa okuhle kuyo masikubethelele kuthi. Oku kwakhona kusifundisa ukuba sijonge ukuba into nganye eyenziwa ngumntu imele ntoni na. UTamsanqa noJordan balenzile ilinge labo kuncwadi lwesiXhosa ngokubanzi. Oku kunonga iincwadi zabo ngezi zacholo zoncwadi lwandulo abaphelelisanga kwezi ncwadi zabo zimbini, zininzi iincwadi zesiXhosa abazibhalileyo bephuhlisa kuzo lenkcubeko yethu kunjalo nje zigqamile kakhulu. Oku kucacisa ukuba uncwadi lukaTamsanqa noJordan luncwadi ngenene kuba soloko lunongwe lwahonjiswa ngoncwadi langqwange, ukuphuhlisa izimvo nemiyalezo yabo. OoDikeni (1998, p.9) bahlomla ngababhali abamnyama bathi:

Ngokuhamba kwexesha kwavela ababhali  
abamnyama. bathe ke bona kuba

bengafumananga luqeqesho lokubhala ncwadi ,  
babhala ngolu hlobo baqhele ukubalisa ngalo  
intsomi. loo nto idlulele nakweli qela litsha  
lababhali. Nabo kuyacaca ukuba abaninzi babo  
basacuntsula kanobom kolu loncwadi. Nalo  
kaJordan naye akasindanga kwelo futhe.

Ndiqinisekile into ebangela ukuba bacuntsule kanobomi kolu hlobo kukuba baphenjelelwe kanobom yile nkcubeko baphuhlisa yona kwimidaka yakowethu. Eli themba liphilisayo litsho lamphilisa ngokwenene uKhohlela nonyana wakhe uThole, kuba ekugqibeleni uhleli kamnandi wonwabile noNofundile inkosikazi yakhe nonyana wakhe uThole owayesele ebancamile kodwa wasoloko ehlel' ethembeni lokuba uya kuze aphinde ababone ngeliso lenyama. NoThole ngenxa yeli themba imfundo away'- eyilangazelela uyifunde de wayityekeza kwaye ungumfundisi welizwi.

UJordan ngokunjalo naye uyidandalazisile yacaca gca nasesidengeni le ngqumbo yale minyanya isizeka bani sayo kanti neziphumo zayo. Ngako oko uncwadi lwangqange malungajongelwa lusingelwe phantsi oku kwento engenaxabiso, kuba luneziphumo ezimanyumnyezi xa uthe waluxabhela, lungumsonto wokuthunga ludibanise inkcubeko yase-Afrika nale yaseNtshona.

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