

**UPHONONONGO LWEMIBA YENTLALO INKCUBEKO
NOBURHARHA EPHEMBELELA ABABHALI KUTHIYO
LWABALINGANISWA KWIINCWADI ZEDRAMA ZESIXHOSA
EZICHONGIWEYO**

NGU

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**ISIFUNDO SOPHANDO ESIZALISEKISA IIMFUNO ZESIDANGA
SOBUGQIRHA KWIDYUNIVESITHI YASE FORT HARE**

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ISALATHISO

ISIFUNGO

UMBULELO

ISINIKEZELO

ISISHWANKATHELO SOPHANDO

ISIFUNGO

Ndifunga ndizibophelela ukuba lo ngumsebenzi wezandla zam .

.....

UMBULELO

Ndibamba ngezandla zozibini ngenkxaso endiyifumene kubantwana bam,uSango noSikelelwa ,nomtshana wam uLukhangele ngokundinyamezela ngethuba bengalufumani uhoyo .

Umbulelo ongazenzisiyo kuwe Malangana,ngokundinika ithuba lokwenza lo msebenzi.Enkosi kakhulu ngokubonakalisa umonde ngamaxesha onke .

Ndibamba ngazo zozibini kuNjingalwazi Satyo,ngokundithundeza ,endixhasa ngamaxesha onke kumahla ndinyuka ngexesha ndisenza olu phando.Ndithi enkosi maMali, Gatyeni .

KuGqirhalwazi Gxekwa ndibulela kakhulu ngenkuthazo yakho,nenkxaso ngexesha ndizibona ndiphelelwa ngamandla.

Kuwe MamQwathi Gqirhalwazi Ganiso ndibulela indlela othe wandomeleza ngayo ngexesha lobunzima.

Ndibulela inkxaso nentsebenziswano kuwe Jola Mnuzana Nhanha ngalo lonke ixesha oko ndaqala lo msebenzi .

Umbulelo ongazenzisiyo kuwe Nkosazana Mange ngentsebenziswano.

Enkosi kakhulu Nkosazana Andiswa Makula ngenkxaso othe wandinika yona ngalo lonke ixesha ndisenza lo msebenzi .

ISINIKEZELO

Lo msebenzi ndiwunikezela kumama wam uNobantu Kapa, intombi yakwaJola. Enkosi ngenkxaso ondinike yona ngalo lonke ixesha ndisenza lo msebenzi Mphankomo, Qengeba ,Mpondomise ,Ngwanya .

ISISHWANKATHELO SOPHANDO

Olu phando luzakuqwalasela iimeko abathi bazilandele ababhali xa bathiya abalinganiswa phantsi kweemeko zenkcubeko noburharha, kwakunye nokubaluleka kwalo gabalala. Oku kuzakwenziwa kuboniswa nenxaxheba elithi liyidlale ebomini . Kuza kuhlalutywa ezi ncwadi zilandelayo :

Amaza ngokubhalwe ngu- Z.S. Qangule

Buzani kuBawo ngu-W.K.Tamsanqa

Akwaba ng-T.Ntwana

Iziphumo Zodendo ngu-L.E.Menze

Emgxobhozweni ngu-B.B.Mkonto

Yeha Mfazi Obulala Indoda ngu-L.L.Ngewu

Hay'Ukuzenza ngu-C.F.Jaji

Kwezi ncwadi kuzakuhlalutywa iimeko ezilandelwa ngababhali xa bethiya abalinganiswa kunye nendima edlalwa ligama lo mlinganiswa ngamnye ebalini ,oku kuza kubonisa indlela ekuthiywa ngayo ekuhlaleni kwakunye nokubaluleka kwegama kumnini lo.

Isahluko sokuqala sizakunika amagqabantshintshi ngolu phando .Esi sahluko siqulathe oku kulandelayo:

- Ingabula zigcawu ngophando
- Imvelaphi ngentsusa yokuthiywa kwegama
- Iinjongo zolu phando
- Okunye okufunyenweyo kolu phando
- Indlela oluza kuqhutywa ngayo olu phando
- Iingxaki zolu phando
- Imibuzo yolu phando
- Amagqabantshintshi ngezahluko zoluphando

Isahluko sesibini siqwalasele ithiyori ezakuthi isetyenziswe kolu phando . Oku kwenziwa ngokuthi kuqwalaselwe ukuba bathini abanye ababali ngothiyo.

Isahluko sesithathu luphononongo lwabalinganiswa kwincwadi nganye kwezichongiweyo ,kulandelwa inkcubeko neemeko zasekuhlaleni .

Isahluko sesine sijonge ubugcisa boburharha obulandelwe ngababali xa bathiya abalinganiswa, kwiincwadi ezichongiweyo, kwakunye nendima ethi edlalwe ngabalinganiswa ebalini.

Isahluko sesihlanu nesisesokugqibela, siveza ulwazi oluthe lwafumaneka kuthiyo ngqo, luthelekisa nothiyo ezincwadini ,sishwankathela iziphumo zophando .

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ULUHLU LWEZIHLOMELO

ISIHLOMELO SOKUQALAIphepha elivumela uphando

ISIHLOMELO SESIBINI.....Amaphepha atyikityiweyo
ngabantu ekuphandwe kubo.

ISAHLUKO 1

1.1 Ingabula zigcawu ngolu phando

Owona mba ungundoqo kolu phando kukuqwalasela iimpembelelo eziphambili zababhali xa bathiya abalinganiswa. Kwalapha kolu phando kuza kuphononongwa kuphicothwa indima nefuthe elithi likhokelele ekuphuhlisweni kokubunjwa nokuthiywa komlinganiswa ngamnye nendima ayidlalayo ebalini. Olu phando luzakwenziwa ngokuthi kuqwalaselwe umlinganiswa ngamnye kwiincwadi ezikhethiweyo zesiXhosa : incwadi ka Z.S. Qangule ethi "Amaza", T.Ntwana ethi "Akwaba", W.K.Tamsanqa ethi "Buzani kuBawo", neka L.E.Menze ethi "Iziphumo zodendo". Abalinganiswa bathiywa ngezenzo zabo, iintetho zabo, iingcinga, neendlela abaziphethe ngayo ngokubhekiselele kwabanye abalinganiswa. Ingcali uCohen (1973) uchaza imeko yokuthiywa kwabalinganiswa njengendlela yokubonisa uluntu umfanekiso ngqondweni ophuhliswa yindlela abathiywe ngayo yokuveza izimo ezithile nokuphuhlisa inxaxheba abayidlalayo ebalini. Ingcali uAbraham (1981) naye uyayixhasa le ngcamango. UGinet ekunye no Meyerhof (2003:20) bachaza ukuthiywa kwabalinganiswa benjenje:

“Character naming as the name implies, is a process. Whereby a writer names or labels his or her characters. The name given to a character (male or female) in a literary text often serves a specific function. Of course, the function of a given name is mediated by choices its bearer makes (or someone else makes on behalf of its bearer) in the language system. In this sense, the analysis of language can be to the attributes and traits, as believed often exude the semantic import or meaning of the name the character bears.”

Oku kungentla kuntama ukuba abalinganiswa bathiywa ngendlela ethile ukutyhila isimo esithile okanye umba othile. UGinet et al (2003:20) uqhuba athi:

“It can be contended to reveal such aspects as gendered identities and social relations in social practice.”

Ukoleka umsundulu kule ngcamango ingentla ka Wamilita, uRoom (1996:v) unaba enjenje:

“Names study, to the extent that have long been a popular subject of a substantial terminology for the various aspects of that study has now evolved.”

Ukuthiywa kwegama kubaluleke kakhulu kuba yonke into ibizwa ngegama,

ephilayo nengaphiliyo. URoom (1996: vii) uqhuba athi:

“names are a part of everyday lives, names are not only the “tags” or labels that identify people, places and things but also the words or phrases that often evoke particular associations”.

Oku kungentla kungqina ukuuba igama alithiywa kuphela,koko linomsebenzi othile ,nentsingiselo eliyichazayo ngabo okanye ngaloo nto sukuba inikwe elo gama .

1.2 IMVELAPHI YOMPHANDI NGENTSUSA YOKUTHIYWA KWEGAMA.

KwaXhosa ukuthiywa kwegama kubalulekile. Igama ngalinye linentsingiselo yalo. Oku kukuthi abazali bathi xa bethiya bathiye beneenjongo ezithile ngomntwana lowo, maxawambi basukela kwisizathu esithile .UGxekwa (2003:5)uchaza intsingiselo yegama uthi: “Zininzi izinto ekufuneka uzichazile xa uchaza intsingiselo yegama ,umzekelo iimpawu ezithile igama elo elinazo , unokuqwalasela izinto ezifana nokuba ingaba igama libhekisela kwinto ephilayo ,isini sento leyo neziye izinto.Okunye okucacayo intsingiselo ibonisa unxulumelwano phakathi kwamagama”.Ukutyunjwa nokuthiywa kwegama kwaXhosa kubalulekile kakhulu ,ootatomkhulu noomakhulu baba negalelo elikhulu ekuthiyeni igama.Kunokuthiywa igama emva kwesiganeko esithile , umntwana kuthiwe nguNomesuli kuba kusweleke utata wakhe okanye umntakwabo . Wambi asenokuba ngooMelikhaya, Ndodomzi ukubonisa ukuba umntwana uza kumela ikhaya ajonge umzi .Kunokuthiywa ngenkolo yobuKrestu umntwana abe ngu NomaEfese ngenxa yokuba kufuneka angaphambuki endleleni , maxawambi namalungu omzimba ayasetyenziswa ekuthiyeni igama umntwana kuthiwe nguNtamenkomo ngenxa yokuba ezelwe emkhulu .Igama nakunombo kwaXhosa libangwa yinto ethile.

Kumnombo kaTini uNtambula wasukela kwindaba yokuxambulisana ngentsimi,yabaluzengezege lwento uyamangala ngengxaki yentsimi unyana wokuqala uthiywa ngokuba nguNdimangele .Uthi emangele enjalo ityala lingathethwa , kuzalwa unyana wesibini uTyalalithethwa ,owesithathu nguMfeketho kuba kubonwa ukuba yimfeketho lento imangalelweyo.Unyana wokugqibela nguDumalisile kuba ekugqibeleni lide labe liyathethwa ityala .Lo mnombo kaNtambula ubonisa ukuba kwaXhosa igama ngalinye linto elithethayo apho abazali batyhila umba othile ngegama elo balithiya umntwana.



UNcamashe (1991: 55):uthi “Thina maXhosa singabantu abathanda ukubizana ngezacana ezimnandana . Zikho phofu nezibiwayo ngenxa yokuba ziphathelele kwizinto abengathandi lowo zisingisele kuye".Ukuxhasa le ntetho kwincwadi uNojayiti wam uKetile ligama elithiywe indoda ngenxa yokuthanda ukusoloko isekhithshini ,ligama elinento yokwenza nokutya kodwa eli gama alinako ukusetyenziswa phambi kwalowo sukuba ebizwa ngalo . UNcamashe (1991: 34) uhambisa athi kwibali elithi " Izimo ezingangqinelaniyo "uthi igama uSiporho ligama umninimzi awalinikwa zizicaka kodwa yena engazanga waliva libizwa, ligama elo elothusa umtshakazi kuba kaloku isiporho sayanyaniswa nokukhohlakala.Amanye amagama athiywa ngokusetyenziswa kwamaqhalo ukufihla intsingiselo ethile. lingcali ezinjengoo SEK Mqhayi kwizibongo zakhe, amanye amagama awasebenzisayo anentsingiselo efihlakeleyo mve xa ebonga umlambo “ITYHUME "kumqolo wokugqibela uthi,igama ukungxwabaza lithetha ukwenza umbhodamo. Kwisitanza sesibini uthetha "ngezidende" izityalo ezingamayeza ,izinto ezimka nomlambo.

Usebenzisa igama"ayintsintsi" nalichaze ukuba lithetha ukuba mancinane, abuye athi"ushinte"ukuchaza ukuba uvimbe. Apha umbhali intsingiselo yamagama awasebenzisileyo ifihlakele. Ukuxhasa le ngcamango uTamsanqa kwincwadi yakhe ethi “IMITHA YELANGA” kwisincoko esithi " Ukuthiya igama" (1995:65)Ucacisa imeko yobunzima bokuthiya igama athi: “Njengomntu incwadi kufuneka uyinike igama eliya kuthi lifaneleke lingqinelane nento obhale ngayo ngaphakathi .Ngaphezulu ,kufuneka incwadi uyithiye igama elothi libe nomdla nomtsalane ebantwini kuba kaloku uyibhalela abantu bayifunde ,ngoko ke igama layo kufuneka ibe lelo likhoba umntu ekude ukuba ayifunde”.Oku kukuthi incwadi makayijonge eluqweqweni ngaphandle anqwenele ukuva okuthethwa ngaphakathi.

Ukuthiya igama kuhamba indlela ende. UTamsanqa uqhuba athi yonke into inegama, isenokuba uthiya incwadi, uthiya umntwana , igama lendawo njalo njalo .Uhambisa athi ekuthiyeni incwadi kunzima kuba uthetha phaya naphaya kodwa okubalulekileyo kufuneka uyigqibe ukuyibhala phambi kokuba uyithiye igama. Wongeza athi:"kufana nokuthiya umntwana uthi ngu "Mnyamana" xa kubizwa loo mntwana ulindele ukuba kuvele umdukunca omnyama "hayi umlungu". Uphefumla athi kunzima ukuthiya igama kuba umntu uye ahambe ekhangela ukuba akangefumani nto ukuze asusele apho ekuthiyeni igama. Ubalisa ubunzima bokubona ikhiwane njengesona siqhamo sihle ngaphandle



kanti sibolile ngaphakathi, utsho uthi walicaphukela loo mhla igama elithi “Ikhiwane.” kuba lithetha nje ubuhle bangaphandle hayi entliziyweni . Uhambisa athi incwadi ufunda isihloko sayo ngaphandle ngoko ke awukwazi ukuthiya ngoMkhiwane kuba loo nto iyakuthetha ukuthi ibolile into engaphakathi. Oku kuthethwa kwesisincoko sikaTamsanqa kudiza ukubaluleka kwegama ebomini ,kunye nomsebenzi walo .

1.3 IINJONGO ZOLU PHANDO

Uphando luza kugxila kuphononongo lwezimo zabalinganiswa nokuthiywa kwabo kwiincwadi ezikhethiweyo. Olu phando luza kuthi ludandalazise elubala eyona miba iphambili ethi ilandelwe ngababhali ekuthiyeni abalinganiswa ukuphuhlisa iimeko ezithile.Imiba yenkcubeko kunye neemeko zasekuhlaleni ,ukuthiya ngoburharha zizakuthi zibonakalise indima enkulu edlalwala edlalwa ligama ebomini bemihla ngemihla kubalinganiswa. Olu phando luza kugxila kwimiba ethi ilandelwe ngababhali neenjongo zabo xa sukuba bethiya umlinganiswa ngamnye ebalini ukuphuhlisa imiba ethile nokudlulisa umyalezo othile.Ezinye iinjongo zoluphando kukuqwalasela indima edlalwa ngabalinganiswa ebalini , iindlela abathetha ngazo kwakunye nokuvavanya indima edlalwa ligama lo mlinganiswa ngamnye ekududuleni ibali liye phambili. Konke oku kuxhomekeke kwisidima nokubaluleka kwendlela athe wathiywa ngayo umlinganiswa.Kubalulekile ukuba olu phando lwenziwe kuba ugxudululu lwabahlalutyi boncwadi bakholisa ukukhumathela ekukhangeleni ukubunjwa kwabalinganiswa kuncwadi nendima abayidlalayo ebalini.Bambi baphonononga ubume bengqondo zabalinganiswa, ulwimi olucengayo olusetyenziswayo,ukuzotywa kwabalinganiswa nesimo sentlalo.Kananjalo bakho abo bathi bagxile ekuphononongeni ukuzotywa kwabalinganiswa nesakhiwo somdlalo .Olu uphando lujolise ekuvingceni esi sikroba sokutyeshelwa kweenjongo,nemiba elandelwayo yokuthiywa kwabalinganiswa.

Kwakhona olu phando lujolise ekwenzeni igalelo eluntwini nokuvusa igugu neqhayiya ngokubonisa ukubaluleka kwegama nendima elithi liyidlale ebomini.

1.4 ITHIYORI EKUZAKUCHANKATHWA KUYO

Ithiyori ezakusetyenziswa kolu phando yi" Thiyori yothiyo". Le ndlela ijolise ekuncedeni ukuphonononga indlela ababhali abathiya ngayo abalinganiswa kwiincwadi ezikhethiweyo zesiXhosa.Uphando olu luza kujongana nemiba ethi ilandelwe ekuthiyweni kwabalinganiswa , iintetho zabo , kunye nendima abayidlalayo ebalini. Ithiyori ekuza kuphononongwa kucangcathwa kuyo



yithiyori ka Neethling, uRoom, kunye noWamitila ithiyori ye Onomastics. UNeethling (1985: 89) uthi "African people do not just give a name without a reason ",uqhuba athi" kukho inkqubo yokuba abo bazalwayo batsha banikwe igama ngabo badala sele benamava.lingcali uAlfnon et al (2005:7) zithi : Ithiyori yothiyo

“Is a more specialised literary criticism in which scholars are concerned with the levels of significance of names in drama, poetry,fiction and folklore .These include names of places characters, cosmic symbols as they relate to theme and other literary considerations.”

Eyona miba ibalulekileyo ekuthiyeni igama yintsingiselo kunye nonxulumaniso.Le thiyori yeyona inobuchule kukhwenkco lwababhali apho baqwalasela amanqanaba nentsingiselo ethile ngokubaluleka kwamagama kwimidlalo, izibongo, iinoveli kunye neentsomi.UWamitila(1999:35-44)unikezela athi:

“Names play a very central and important role in any reading exercise and so would certainly the names given to characters be of importance.”

Ukuthiywa kwabalinganiswa kubalulekile kuba igama lilo elahlula umlinganiswa komnye kwakunye nendima athi ayidlale ebalini .

Umphandi uza kundwendwela ithala leencwadi ukuze azuze iincwadi ezinolwazi oluphangaleleyo ukuxhasa le thiyori.Izimvo zababhali nazo ziza kuphononongwa kujoliswe kukubaluleka kokuthiya igama kubalinganiswa ukongeza ulwazi kulo msebenzi.

URoom (1996: v) observes that " names have long been a popular subject of study , to the extent that a substantial terminology for the various aspects of the study has now evolved. Ithiyori yothiyo ibanzi kakhulu kuba yonke into inikwa igama, igama lento,lo mntu nendawo . Yonke into ephilayo nengaphiliyo ibizwa ngegama.UNeethling (2005:7) uhlomla enjenje:

“There is an ongoing activity of people welcoming all the new comers to this world by bestowing a name upon them”.

Le ntetho yale ngcali ingqina ukuba imeko yothiyo yahlukene,kwaye kukho isizathu sokuba abo banamava bathiye igama kwabo bazalwayo.Uhambisa athi



zikhona iimeko ezilandelwayo ukuthiya igama, imeko ezibalulekileyo nezinentingiselo. Igama alisuki linikwe nje kulowo linikwa yena, koko sukuba kukho injongo yokwenza oko. Amanye amagama athiywa kuba kunxulunyaniswa neke ethile apho ekuhlaleni. URoom (1996: vii) uthi xa echaza igama anabe enenjenje :

“names are a part of our daily everyday lives.” Wongeza athi:

“names are not only the “tags” or labels that identify people, places and things but also the words or phrases that often evoke particular associations”.

AMANQANABA ethiyori yothiyo :

Inqanaba lothiyo ngokwezichazi magama: Amanqanaba othiyo mathathu. Eli inqanaba lichaza igama ngokwesichazi magama. Amagama athiywa ngokwemisebenzi yawo, nangokwentingiselo yawo. Igama uLizo ukufuna uncedo okanye ukucela amalizo, ukusebenzisa into engeyoyakho uyenze eyakho. ULizo kwincwadi kaQangule ethi ‘AMAZA’ wenza kanye oko kuthethwa ligama lakhe, kuba uthabathela uNamhla kuye kodwa ngumfazi wenye indoda. Igama likaLizo lichaza kanye umsebenzi walo. Amagama aloluhlobo aye anikwe abalinganiswa ngenjongo yokufezekisa umba othile. Eyona njongo kukuphuhlisa indima edlwa ligama ebalini nakuncwadi, indlela athetha ngayo umlinganiswa nendlela enza ngayo izinto. Umbhali xa athiya umlinganiswa wakhe ngohlobo oluthile, unenjongo zokuba umfundi woncwadi akwazi ukuhlalatywa, futhi azibone nenjongo zokuthiywa kwakhe elo gama.

Inqanaba lonxulumaniso: Eli inqanaba liphendula ukuba kutheni kusetyenziswa ithiyori yothiyo, kuthiyo lwabalinganiswa. Neethling (1985: 89) uthi :

“African people do not just give a name without a reason. They name for a particular reason be it is the name of place, person, but there is always a reason behind giving a word.”

Ukuba umntwana nguLilitha loo nto ithetha ukuba umntwana lowo uze noKhanyo kwikhaya lakhe. Phambili phaya bekumfiliba abazali bengafumani mntwana, nalawo amagama abhekisela kubantwana abangamantombazana bona baziwayo ukuba bazisa ukhanyo ekhaya. Ukuba igama ngu Lilitha, loo nto ithetha ukuba umntwana uze nokukhanya ekhaya.



Inqanaba lothiyo olunentsingiselo yentsusa yentsusa

UNeethling(1985:89)uchaza elinqanaba athi:

“Onomastic level as the naming of a denotative name as a name. Its application based on lexical and associative semantic elements but usually no longer dependent on them”.

Eli inqanaba libhekiselele kuthiyo ngqo, apho kunyanzelekileyo ukuba into ephilayo nengaphiliyo kufuneka ibizwe ngegama layo .Izinto ezinje ngetafile, isitulo ,intaba , eKomani ,konke oku kubizwa ngegama .

1.5 OKUNYE OKUPHANDIWEYO OKUYELELENE KOLU PHANDO

Esi sihlokwana sizakuhlhluba sihlole iincwadi ezidandalazisa elubala ukubaluleka kokuthiywa kwabalinganiswa nendima abayidlalayo ebalini. Kananjalo kubalulekile ukuba ndiphakule koovimba, ndixhwithe kwezo ntsiba zabo sele bephandile ukuze ndakhe ngazo. Kwakhona olu hlolo luzakundenza ndikwazi ukuvingca isikroba eso sokutyeshelwa kwemiba neenjongo zokuthiya abalinganiswa ebalini .Ababhali xa bechaza abalinganiswa bakholisa ukuchaza iindlela ababunjwe ngazo, isimo sentlalo, ukuthiywa kwegama gabalala, izimo zengqondo zabalinganiswa, iinguqu zabo ebalini nendima abayidlalayo .

USokutu(2012)Kwisifundo esandulela esobuGqirhalwazi Ujolise kwiimeko ezelela kwingqondo ecinezelekileyo ngenxa yentlungu engenasisombululo kubalinganiswa nokutshatiswa ngebhaxa ngabazali, umntu azive ephelelwa ngamandla nomoya wakhe ubephantsi.Apha ugxile kukudakumba kwengqondo ethi ikhokelele ekuzibulaleni kwabalinganiswa.

UPeter (2002) ujolise kwiingxaki zamasiko nezithethe ezibangelwa kukutshatiswa kolutsha ngebhaxa ngabazali. Apho ubonakalisa iziphumo ezimasikizi ezithi zenzeke kubalinganiswa ngenxa yeenkani zabazali.

OkaMvanyashe (2008) xa ahlalutya incwadi"UThembisa noMakhaya" kuphando lwakhe ,uphuhlisa uluvo oluthi soloko kukho ithuba emva kwesiwo . Ubonakalisa ukwenzakala ukuba kungenza abalinganiswa baziphathe ngendlela ezahlukeneyo xa benoxinzelelo. Kolu phando lwakhe ubonakalisa ukuba abanye baye bagule ngengqondo, ukanti bambi emva komonzakalo babonakalisa iimpawu zokuba ngcono nokuphila .



Ukanti yena **uNonkaneng (1997)** kolwakhe uphando ugxile ekwakhiweni kwebali , ukubunjwa kwabalinganiswa , umxholo nesimbo sokubhala . Nakolu uphando ndifumanisile ukuba lo ka Nonkaneng akangenanga kwinjongo nemiba elandelwayo xa sukuba kuthiywa abalinganiswa .

Naye **oka Mantanga (2008)** ujolise ekubunjweni kwabalinganiswa basetyhini nendima abathi bayidlale ebalini, ukubonakalisa ubukhulu nempatho kwabanye abalinganiswa.

USimelane-Kalumba(2014)yena uchankcatha kuthiyo lwamagama ngokwentlalo yakwaXhosa .

Kananjalo **uDowling (1996)** yena uphonononga usetyenziso lwamagama nje ngeziteketiso okanye iziqhulo.Uthi la magama anokusetyenziswa emfihlakalweni kuba abanikazi bawo bangangathandi ukubizwa ngawo ngenxa yokonyelisa kwawo .

Imisebenzi yabaphandi abangasentla idandalazisa elubala ukuba kuncinci esele kwenziwe malunga nesi sihloko sophando.Olunye uphando lujolise ekuphononongeni ubume bengqondo zabalinganiswa,olunye ukubunjwa kwabo isakhiwo somdlalo nokubunjwa kwabalinganiswa , ukuthiywa kwegama kwiintlanga ezahlukeneyo, ukusetyenziswa kweziteketiso namagama anyelisayo kunye namagama asetyenziswa ezintsomini.Olu uphando luza kujolisa ekuphononongeni imiba ethi ilandelwe ngababhali neenjongo zabo xa bathiya abalinganiswa ukuphuhlisa indima abayidlalayo ebalini .

1.6 INDLELA OLUZA KUQHUTYWA NGAYO OLU PHANDO.

Kolu phando kuza kusetyenziswa iincwadi zeengcali zolwimi lwesiXhosa ekuphononongeni imiba neendlela abathi bathiye ngazo abalinganiswa. Uphando olu luza kungqiyama kanobom kwimiba elandelwayo ekuthiyweni kwabalinganiswa kuhlalutywa iincwadi ezichongiweyo zemidlalo yeqonga. Okunye okuza kwenziwa kolu phando kukuhambela ithala leencwadi ukuya kwenza ufundo - nzulu kwiincwadi eziza kuba luncedo kulo msebenzi . Ulwazi oluthe vetshe luzakufunxwa kwi webhusayithi ye intanethi. Udliwano ndlebe nalo luzakwenziwa kwizizukulwana ezintathu,uphando luzakwenziwa kumagama alishumi kwisizukulwana ngasinye,phakathi kweminyaka ye 1950-1960 , kwiminyaka yama 1970-1980 ,kunye neminyaka yama 1990 ukuya kuma 2000. Imibuzo izakujoliswa kwiinkonde kunye nabazali ekuhlaleni .



1.7 ISICWANGCISO SOPHANDO

Imethodi ezakusetyenziswa kolu phando luhlahlelo hlobo,luzakwenziwa ngokuthi kusetyenziswe uhlahlelo hlobo kunye nohlahlelo lobuninzi .UMc Leod (2008) uthi xa ecacisa uhlahlelo hlobo enjenge:

“qualitative research gathers information that is not in numerical form and quantitative research gather data in numerical form.”

Ulwazi luzakuqokelelwa ngokuthi kwenziwe udliwano ndlebe, ukusetyenziswa kwemibuzo, ukushicilelwa kweempendulo kwakunye nobhalo phantsi lwamanqaku ukugcina ulwazi. Ukusetyenziswa kohlahlelo ninzi,umbhali uzakutyumba inani elithile lwabathabathi nxaxheba ,kunye neendawo ekuzakwenziwa uphando kuzo . Uhlahlelo hlobo lona luzakwenziwa ngokuthi kubuzwe imibuzo,kunye nokusetyenziswa kwegcuntswana kwiindawo ezikhethiweyo.lindawo ezikhethiweyo yiBeaconhurst isikolo samabanga aphakamileyo saseMonti kuba umphandi engomnye wabasebenzi bakhona . Uphando luzakwenziwa ngokuthi kuqatshelwe amagama ahlukeneyo, umphandi aze acele imvume yokuphanda ngemvelaphi yawo kubazali. Ezinye iindawo ezikhethiweyo zophando yilali yaseNgcobo apho umphandi azalwa khona kunye neziphaluka zakuGatyana kwindawo apho umphandi aqapheleyo ukuba yindawo yesizwe samaXhosa nanjengoko uphando luzakuphononga iimeko abathi bazilandele ababhali ejonga kunye nokuthiya ngqo kwintlalo yakwaXhosa.

Uphando luzakwenziwa kwizizukulwana ezintathu, kumagama aphakathi kweminyaka ka 1950-1960, kunye namagama aphakathi kweminyaka ye1970-1980 kunye namagama aphakathi kweminyaka ye1990 ukuya kuma2000.

Uqwalaselo lwamagama aphakathi kweminyaka ka2000 luzakwenziwa esikolweni, ngokuthi umphandi atyumbe lawo angaqhelekanga. Imibuzo yophando izakunikwa abathabathi nxaxheba kuquka abazali, abo bangaqondiyo bazakucaciselwa imibuzo yophando.Oku umphandi uzakukwenza encediswa ngusibonda weziphaluka ezikhethiweyo ngokuthi abize intlanganiso ukuze umphandi akwazi ukufumana ulwazi kunye nabantu abaza kuthabatha inxaxheba. Udliwano ndlebe luzakwenziwa kunye noshicilelo ukugcina ulwazi olufumanekileyo.

1.8 IINGXAKI ZOLU PHANDO

Abantu abaninzi abathembi ukunikeza ngamagama abo kumphandi, loo nto yenza ukuba umphandi athabathe ixesha elide ecacisa injongo yophando.



Kwiindawo zophando, abantu ekufuneka kuphandwe kubo abafumaneki lula. Umphandi uthi sele efikile babe abantu besaphangele. Bambi kufuneka beqokelelwe kuba abantu bokuhlala abahlali ndawonye bambi basemasimini abanye benza imisetyenzana yabo.

Ngamanye amaxesha uthi umphandi sele efikile angafumani nkxaso yaneleyo kuba abantu besenza iingxaki zabo. Okunye uninzi lweencwadi azisebenzisileyo umphandi zibhalwe ngesiNgesi, loo nto yenza ukuba uphando luthabathe ixesha elide kuba kufuneka kuguqulelwe esiXhoseni. Uninzi lwababhali lugxile kanom ekudandalaziseni izimo zabalinganiswa kunye neenguqu zabo. Bambi bajolise ekubunjweni kwabo nezimo zabo eziqulunqwa kokubangqongileyo. Olu phando luzakuvingca elokroba ngokuthi luphonononge imiba yezentlalo nenkcubeko kwakunye noburharha obulandelwa ngababhali xa bathiya abalinganiswa kwincwadi zesiXhosa ezikhethiweyo, kunye nendima ethi idlalwe ligama elo ebalini. Ingcali uSatyo (1983:201) uthi: “isimo somlinganiswa siye siqulunqwe kokumngqongileyo, ithi ke nendlela azibona ngayo izinto inxulumane nobume bentlalo yakhe. Amazwi awathethayo, isimilo sakhe, indlela le ilizwi lakhe livakala ngayo jikelele idiza imo ntlalo”. Oku kukuthi indima ethi idlalwe ngumlinganiswa ngamnye ebalini ibangwa yindlela yokuphila kwakhe kwakunye nabantu aphila nabo.

UNamhla kwincwadi uAmaza kaZ.S. Qangule, indlela aziphethe ngayo ibangwa ziinkolo kunye namasiko amngqongileyo. Ukutshatiswa kwakhe ngebhaxa ngabazali bakhe ngenxa yokulandela amasiko imenza ukuba abe nesisimo anaso kwindima ayidlalayo ebalini. Oku kubangelwa kukuba yena uphila kwixesha langoku akahambisani namasiko akudala okubonelwa kwentombi isoka. Le ndima idlalwa ligama likaNamhla ingqina kanobom ingcamanago yengcali uSatyo.

Ukanti enye ingcali uEgri (1960: 65) uxhasa le ngcamango athi:

“Every character dramatist portrays must have
within it, the seeds of its future development”.

Le ntetho yale ngcali isikhokelela ekuthini sazi ukuba abalinganiswa bomdlalo weqonga abonele nje ukubunjwa kubekho umlinganiswa oyintloko nabaxhasi bakhe okanye kubekho umlinganiswa oliqhawe kodwa kukwabalulekile ukuba kuqwalaselwe izimo zabo neenguqu ezithi zidalwe lifuthe lendlela athiywe ngayo ebalini.



1.9 IMIBUZO YOLU PHANDO

Olu phando luza kuzama ukuphendula imibuzo elandelayo ukukhawulelana nokuphononongwa kwemiba elandelwa ngababhali xa bathiya abalinganiswa. Libaluleke ngantoni igama?

- Yintoni injongo yokuthiya umlinganiswa?
- Yiyiphi imiba elandelwa ngababhali xa bathiya abalinganiswa
- Ingaba indima edlalwa ngumlinganiswa ngamnye ebalini ininxaxheba ni ekufezekiseni injongo zombhali.

1.10 Ukubaluleka kolu phando

Olu phando lubalulekile kuba luzakuveza imiba ethi ilandelwe ngababhali xa bathiya abalinganiswa, kuthelekiswa nentlalo ngqo. Kwakhona olu phando luzakuveza umahluko Phakathi kothiyo kwixesha lakudalal kwakunye nexesha langoku. Okunye okuza kudandalaziswa lolu phando buburharha abathi babusebenzise ababhali xa bathiya abalinganiswa kunye nemisebenzi yegama elo sukuba umntu elithiyiwe. Oku kukuthi uphando luzakuveza ukubaluleka kwegama ebomini bomntu.

1.11 Amagqabantshintshi ngezahluko zolu phando

Isahluko sokuqala: Ingabula zigcawu.

Uphononongo luza kuqwalasela ukuthiywa kwegama kwakunye nokubaluleka kwalo gabalala oku kuza kwenziwa kuboniswa nenxaxheba elithi liyidlale ebomini.

Isahluko sesibini: Bathini abanye ababhali ngokuthiywa kwabalinganiswa.

Ithiyori ezakusetyenziswa ukuphonononga iimeko abathiywa phantsi kwazo abalinganiswa.

Isahluko sesithathu: Uphononongo lwabalinganiswa kwincwadi nganye kwezichongiweyo, kulandelwa inkcubeko neemeko zasekuhlaleni. Uphando luza kugxila kwimvelaphi yokuthiywa kwabalinganiswa, isishwankathelo somxholo wencwadi ukuphuhlisa indima edlalwa ngabalinganiswa kwincwadi nganye kwezo zikhethiweyo. Injongo yokuthiya balinganiswa kunye nemiba elandelwayo ngababhali ekufezekisa iminqweno yabo .

Isahluko sesine: Iimeko abathiywe phantsi kwazo kuburharha kwakunye nobugcisa obulandelwe ngababhali, kwiincwadi zedrama ezahlukeneyo.

Kwesi isahluko kuza kuqwalaselwa abalinganiswa abathile, indlela abathiywe



ngayo kunye nendima abayidlalayo ebalini. Oku kuquka iingcingane zabo, iintetha zabo kunye neentshukumo zabo ekududuleni ibali liye phambili. Owona mba kujoliswe kuwo yindlela abathiywe ngayo kwakunye nendlela abaziphethe ngayo ebalini ukufezekisa iinjongo ezithile.

Isahluko sesihlanu: Isiphelo Umbhali uzaku qukumbela, achaze kone athe wakufumanisa kuphando lwakhe lokuthiywa kwabalinganiswa, kunye nendima edlalwa ligama elo ebomini bomntu.

1.12 Isiphelo

Igama libalulekile kuba yonke into ibizwa ngegama. Umntu wahlulwa ngegama komnye into. Ingaba ligama lento, igama lendawo okanye igama lesilwanyana kodwa yonke loo nto yahlulwa ngegama. NgokwakwaXhosa ukuthiya igama lisiko kodwa indlela yokuthiya yahlukile ngokweemeko ezithi zilandelwe xa sukuba kunikwa umntu okanye umntwana lowo igama Ukuthiya igama kuhamba indlela ende kuba lowo unikwe elo gama sukuba kulindeleke okuthile kuye. Olu phando lugxile ekudandalaziseni iimeko zenkcubeko nentlalo ezithi zilandelwe ngababhali ukuthiya abalinganiswa kwakunye nendima abathi bayidlale ebalini. Esi sahluko siqulethe ingabula zigcawu, ngemiba elandelwa ngababhali xa bathiya abalinganiswa. Imbali yokuthiywa kwegama nayo ichaziwe banzi. Iinjongo zophando, iingxaki ekuhlangatyezwana nazo ngexesha lophando, ithiyori ezakusetyenziswa, indlela eluzakwenziwa ngayo uphando kunye nemethodi ezakulandelw. Okunye okuphandiweyo okuyelelene kolu phando kunye nokuhlelwa kwezahluco zophando kuveziwe kwesi sahluko.



ISAHLUKO 2

Amagqabantshintshi ngethiyori ezakusetyenziswa kolu phando

2. Intshayelelo

UBenedik Viroy 1804 wasungula ukubaluleka kwegama. Olu fundo nzulu ngokubaluleka kwegama nokusetyenziswa kolwimi isukela kwilizwe lase “Europe”. UBalaz 1970 noMate 1997, ngabanye bababhali abathabatha inxaxheba ekusunguleni le thiyori yothiyo. Le thiyori isetyenziswa njengesixhobo sokuhlalutya uncwadi ngakumbi uthiyo lwabalinganiswa njengoko ingabo neziganeko abathi bagaxeleke kuzo ezenza ibali liqhubekele phambili. Umbhali usixelela ukuba umhlalutyi angakhetha ithiyori ibenye kuninzi lweethiyori ezikhoyo, aze loo thiyori ayixhase ngezinye ezihambelana nayo. Ukuchongwa kwethiyori emayisetyenziswe kuxhomekeke kwimibono neengxaki athi umfundi wencwadi angqubane nazo. Olu phando luza kunyathela kwithiyori yothiyo ezakube ikhatshwa yithiyori yohlalutyo. Ithiyori yothiyo kunye nohlalutyo ziyahambelana kuba zichaphazela igama kunye nendima edlalwa ligama lomlinganiswa ebalini. Ezi thiyori ziza kusetyenziswa njengesixhobo sokuhlalutya iincwadi zedrama zesiXhosa ezichongiweyo. Kolu phando kuza kusetyenziswa ezithiyori kuhlalutywe iincwadi kujoliswe kwiziganeko eziphembelela kuthiyo.

2.1 Amagqabantshintshi ngethiyori yothiyo

Ababhali abaninzi sele bebhale ngeOnomastiki. Bonke bajonge uthiyo ngeendlela ezahlukeneyo. UGasque (2014) uthi igama lokufundwa kwamagama libizwa ngokuba yiO-nomastiki. Ukanti abantu abalisebenzisayo eli gama kuthiwa ziiOnomasts. I-Onomasts ziye zidibane nemibuzo enjengale: Liyintoni igama? Avelaphi amagama? Ngubani onelungelo lokuthiya igama? Ingaba igama linayo intsingiselo? Ukuthiya igama kubantu, kwizinto, izilwanyana neendawo kuyinto ebalulekileyo kwaXhosa. Igama nalisetyenziswa nje ukwahlula umntu komnye, koko libonisa iziganeko, linika neenjongo zokunikwa komntu igama. Thipha (1994:2)

Uthiyo lubhekiselele kwindlela athi umntu abizwe ngayo, kuze kuthi elo gama abizwa ngalo ibe lilo elidlala indima ebomini bakhe. URoom uthi xa achaza ithiyori yothiyo enjenje:

“Onomastics is the study of proper names,
from the Greek word onoma, “name”. Proper
name are a very important part of our lives”. (1996: v)

Le ntetho ka Room ichaza imvelaphi yethiyori yothiyo, kwakunye nokubaluleka kwegama kwintlalo yoluntu. Kubalulekile kakhulu koluphando ukuba sazi kabanzi ngegama, ngoba igama bubomi bomntu. Ababhali bachaza ukuthiya igama ngokwahlukeneyo kodwa ekugqibeleni, kuphuma inkcaza enye. Igama lenza umsebenzi omnye, uChauke (1992:10) uthi: ababhali be onomastiki bakholelwa ekuthini umntu ngumntu ngegama athiywe lona. NgokwakwaXhosa igama umntwana uthathwa ngokuba ngumntu emva kokuthiywa igama. UDe Klerk noBosch (1995:69) bachaza iOnomastiki njengesayensi entshintshatshintshayo, engemi ndawonye, esivumelayo ukuba sicinge kwintlalo yethu. UThipa (1987:108) uphefumla enjenge:

“in African societies thenaming of a child assumes some very particular significance.

A child, especially in a very traditional home is regarded as belonging not only to his or her parent but also extended family and eventually to the community at large.”

UThipa uveza into ethi kwintlalo yakwaNtu ukuthiywa komntwana kutyhila ezinye izinto ezibalulekileyo. Umntwana ikakhulu ozalwa likhaya eliphila kwisiNtu, asingomntwana wabazali bakhe kuphela nosapho lwakhe koko ungowasekuhlaleni. Meiring (1997:21) uthetha ngolu hlobo ngethiyori yothiyo:

“Naming is an inherent of man in his need to identify and give meaning to the world which he lives.”

UMeiring uchaza ukuthiya igama ngokuthi lilifa lomntu neemfuno zakhe zokuveza kanye nokunika ulwazi emhlabeni aphila kuwo. Lowo uthiya igama akaphili yedwa kodwa uphila nabanye abantu. Igama kulowo ulinikiweyo asilolakhe kuphela koko lihamba nezenzo phakathi kwabanye abantu, kuba umntu akaphileli yena yedwa ebomini. Kungako esithi uMeiring kwalowo unika igama ulinika kwintlalo iphela kuba lowo ulinikiweyo uzakuhlala nabantu hayi yedwa, nemisebenzi yegama lakhe iyakubonakala ekuhlaleni.

UBean (1980:73) uchaza ngothiyo enjenge:

“The process of naming can be described as translation of knowledge, episodes and foresights stored in timeless propositions.”

UBean uthi, ukuthiya kungachazwa njengokudlulisa ulwazi, isehlo, okanye



isigigaba nokubona izinto zingekenzeki ebomini bomntu nezingabekelwanga xesha. Le nkcaza kaBean ibonisa ukuba xa abazali bethiya umntwana sukuba bethiya benenkolo yokuba, oko bakunqwenelayo kungenzeka ekuhambeni kwexesha, kwanokuthi umntwana lowo alilandele igama lakhe.

Yena uCrystal (1985:314) uthi xa echaza iOnomastics ahlomle enje:

“It is a branch of semantics which studies the etymology of institutional (proper) names such as the names of people (anthroponymy) and places (toponymy)”

Le ntetho yale ngcali ayibinisi ngokwaneleyo kuba ukuthiya igama akuxhomekekanga ekwakhiweni kwalo kuphela koko kuxhomekeke kulwimi kwakunye neemeko zokuhlala.

UNgubane (2000:17) yena uyichaza iOnomastics ngoluhlobo:

“As a science has no ending but is open ended, accommodating new thoughts and innovation through naming in any of the languages of the people of the earth”.

Le ntetho yale ngcali icacisa elubala ukuba uthiyo yinto engasokuze iphele kuba bubomi bomntu, ihamba indlela ende kwizizukulwana ngezizukulwana. Igama lomntu sisimo sakhe kwaye akakwazi ukwehlulwa kwigama lakhe. Igama yingxenye yobomi bomntu ade aye kufa.

2.2 Inkcazelo ngethiyori yothiyo

Ithiyori yothiyo lufundo nzulu ngokusetyenziswa kwamagama ngqo. Alvarens - Altman noBurelbach (1981:1) bayichaza ithiyori yothiyo bathi:

“Literary onomastisc is a more specialised literary criticism in which scholars are concerned with the levels of names in drama, poetry, fiction and folklore. These include names of places, characters, cosmic symbols etc. as they relate to theme, structure and other literary considerations.”

Ithiyori yothiyo ibaluleke kakhulu, kwaye ukhwenkco lwabhali kubalulekile ukuba lwenze uphando ngayo. Oku kuquka amagama endawo, abalinganiswa



umongo kunye nesimo sentlalo kuluncwadi.

Kubalulekile ukuba njengokuba ababhali bethiya abalinganiswa, bazikhuphe iingcinga zabo. Oku kubonakaliswa kwindima ethi idlalwe ngumlinganiswa ebalini, oko kukuthi indima edlalwa ligama lomntu ebomini bakhe. Maxawambi lowo sukuba enika igama uzama ukuveza isimo esithile entlalweni. UPirie (1984:144) uthetha enjenje ngokuthiya igama:

“Naming is not only the outcome of private
and impenetrable contemplation. In varying degrees
the naming of places is a social activity.”

Ukuthiya igama kunika umkhombandlela nemisebenzi yasekuhlaleni. Oku kukuthi kwenziwe ngeendlela ezahlukeneyo, kusetyenziswa amagama ukubiza izinto ezahlukeneyo. Uthiyo lufundo ngokuthiywa kwegama. Le thiyori isukela kwigama lesiGrike “onoma” elithetha igama. Amagama abalulekile kakhulu, sihlala kwindawo ezithiywe ngamagama, needolophu zinamagama. Izilwanyana zasekhaya ezifuyiweyo nazo zibizwa ngamagama ukuze isilwanyana ngasinye sikhetheke kwesinye. Wonke umntu ophilayo unegama, abantu bangahamba indlela ende becinga ngokuthiya umntwana ukuzama ukunika igama elinentsingiselo. Igama libalilukile kwinkcubeko yakwaNtu.

Ingcali uMthobeli (2001) uthi ekuthiyweni kwegama, igama lomntu, igama lesilwanyana nokuba ligama lendawo, igama elo liveza ubuyena kunye nesimilo sakhe. Unaba athi igama likwahlula umntu komnye umntu ngokubaluleka kwakhe. Ababhali kuncwadi bathiya abalinganiswa kuba befuna ukwahlula omnye komnye.

UCabral (2008) yena kolwakhe uphando ufumanise ukuba amagama abantu abangamaHindu abonakala esebenza ngendlela efanayo namagama abantu bamaPhuthukezi. Kanti yena uDakubu (2000) uthi amagama abantu kunye nendlela yokuthiywa kwabantu baseDagomba isizwe saseGhana igxile ekwahlukaneni kwamasiko kunye nemvelaphi yawo. Uqhuba athi ukuthoywa kwegama kuko okwenza ukuba umntu amkeleke ekuhlaleni kwaye aziwe ohlukke kwabanye abantu.

“The naming of the child shortly after birth is regarded
as a public announcement of the child’s birthright as
a member of of a recognised group.”



UMachaba (2004:24) uyichaza iOnomastiki njengesifundo senzuluswazi yokufundwa kwamagama. Amagama angaxuba amagama eendawo amagama ezilwanyana, amagama abantu kunye nento yonke ebizwa ngegama. Kwakhona uchaza ukuba iOnomastiki iyatshintsha ngokuhamba kwexesha neminyaka. Amagama athiywe kudala awafani namagama athiywa kwixesha langoku.

UNgubane (200:11) yena uchaza iOnomastiki njengenzuluswazi yokufundwa kwamagama kwaye ixuba iindlela ezininzi zokuthiywa kwegama.

UNyembezi (1992:105) uthi igama lixela izinto ezininzi. Ingaba liveza izinto ezenzeka kudala, noba lixela into ekunqweneleka ukuba yenzeke. Uqhuba athi igama lingaba kudala likhona okanye ligama elitsha kodwa lisukela kwisizathu esithile ngokwahlukeneyo. (1992:427)

Ingcali uDakubu (2000) kuphando lwakhe ufumanise ukuba ukuthiywa kwabantu baseGhana kugxile ekwahlukaniseni amasiko kunye nomnombo wabo. Uhambisa athi ekuthiyweni kwegama umntwana uyachetywa iinwele ngokwesiko. Oku kuveza into yokuba ukuthiywa kwegama kuhamba indlela enye kodwa ngokwahlukeneyo ngokwamasiko.

UEdward (1996) ubalula athi ukuthiywa kwegama kuyinxalenye yamasiko. Uqhuba athi kuyinto ebalulekileyo kwabo sukuba bethiya igama. Uqhuba athi ukunika igama kukwabalulekile nakwabo banika igama kuba sukuba bejonge iimeko eziithile. Uhambisa athi ngaphandle kokufana kwamagama kodwa injongo yokunthiya yahlukile, kwintlalo namasiko awohlukeneyo.

Yena uCharles (1951) uthi ukuthiywa kwegama kukunxulumanisa lowo uthiyiweyo kunye nesizwe, izinyanya kwakunye nokuba ohluke kwintlalo iphela. Ngokunika umntu igama kubonakalisa ubukho bomntu kwintlalo kwanokuthi amkeleke kwabanye abantu. Luxanduva lwalowo unikwe igama ukuba igama lakhe libonakale indima eliyidlalayo ebomini. Uqhuba athi:

“Through the name the individual becomes part
of the history of the society, and because of the
name his or her deeds will exist separate from the deeds
of others. (1951:11)

Oku kuthethwa yile ngcali kubonakalisa ukuba umntu wahluka komnye ngegama



kwakunye nezenzo phakathi kwabanye abantu. Umntu xa engabizwa ngegama akanto yanto phakathi kwabanye abantu.

UGolele (1993:85) naye uveza ukuba ukuba amagama aveza indawo nentlalo umntu akhulelel kuyo. Uqhuba athi amagama kusapho ngalunye abonakalisa izizathu zokuthiywa kwawo

UMagini (2010) uthi onke amagama achaza ukuba kuthiywa ngezizathu ezithile kujongwe kwimeko ethile. UNokaneng (1997) kuphando lwakhe ufumanise ukuba umntwana uthiywa emva kokuzalwa. Uthi kuye kulindwe kwenziwe umcimbi phambi kokuba kuthiywe igama. Uqhuba athi umntwana uthiywa ngezehl ekhayeni. Bambi bathiywa ngamagama ooyisemkhulu nookhokho.

ULuphenga (1996) kuphando lwakhe uchaza uthiyo njengenkqubo enomtsalane nenomdla kulowo uthi anikwe igama. Lowo uthe wanikwa igama kufuneka igama lakhe lisebenze ngendlela athe walinikwa ngayo. Unaba athi indlela yokwakhiwa kwegama nayo ibalulekile xa kuthiywa igama, loo nto ithi ixhomekeke kwisini, salowo sukube enikwa igama xa kuthiywa.

URwasi ((2000) yena uveza ukuba uthiyo kwilizwe laseGhana luqhagamshelane ncamashi kunye namasiko, iinkolo kunye nezikhundla abantu abakuzo. Le ngcali iveza ukubaluleka kwegama ekuhlaleni. Kwakhona ukuthiywa kwegama kwenza ukuba ukunxibelelana phakathi kwabantu kubelula. Uqhuba ukuthiywa kwegama kwenza ukuba kubelula ukunxibelelana phakathi kwabantu nentlalo. Intetho yale ngcali ibonisa ukuba igama lingekho ubomi abukho.

ULombard (1997) uveze ukuba kusapho ngalunye xa kuthiywa sukuba kuvezwa indawo umntu asuka kuyo, okanye uhlanga lwakhe. Konke oko kuthi kuvele ekuthiyweni ngokwahlukeneyo kwiintsapho.

Mthobeli (2001) kuphando lwakhe uveze ukuba yonke into inegama. Amagama eendawo, awezilwanaya nawezinto. Uthi yonke into ibizwa ngegama. Uthi ukuthiya igama kuhamba indlela ende. Ekuhlaleni xa kuthiywa sukuba kufunwa ukuvezwa imeko ethile, okanye kukhunjulwa isiganeko esithile. Ngokutsho kwale ngcali igama linendima eliyidlalayo ekuhlaleni kulowo ulinikiweyo kuba ulinikelwa isizathu esithile.

UObeng (2001) uthi ukuthiya igama kwintlalo kunye namasiko, kukufezekisa



amaphupha kwakunye nokufezekisa injongo kwabo bathiya igama. Uqhuba athi igama liveza iinkolelo, iinkolo, uloyiko ngezinto ezenzekileyo ngaphambili kodwa okona kubalulekileyo kukuba lowo unikwa igama alisebenzise ekuhlaleni. Kwakhona igama kwintlalo yakwaXhyosa linokubonisa isimo sabo banika igama. Igama linokuveza imbali yabo bathiyayo, ubomi ababuphilayo, kwakunye nobomi abanqwwenela ukubuphila.

Ingcali uWilliams (2004) yena uveza ionomstics okanye ukuthiya igama yinto ebaluleke kakhulu kuba kwenza kubelula ukunxibelelana ekuhlaleni. Uqhuba athi kuzo zonke izizwe igama linento eliyithethayo. Igama lisixelela ngembali, ezobuzwe kuba abanye abantwan uyakuva kusithiwa ngooNombalela ngenxa yokuba kukho imbelela ngexesha azelwle ngalo. Kwakhona igama lichaza banzi amasiko nezithethe ngokwendawo ezahlukileyo.

Eyona nto ibalulekileyo ngegama yile yokuba umbhali xa elisebenzisa ujonge imeko ethile ngokulisebenzisa. Amagama angaluthotho kodwa imisebenzi nenjongo yawo yahlukile. Kuncwadi umlinganiswa ngamnye unikwa igama, gama elo lithi limahlule kwabanye abalinganiswa. Akonele nje kukwahlulwa ligama umlinganiswa koko nezenzo zakhe nendima ayidlalayo ithi ichazwe ligama elo alinikiweyo. Ababhali banobuchule bokukwazi ukuthiya kuba bathiya belandela imiba ethile enje ngenkcubeko, ngungoko bakwaziyo ukulayamanisa nendima ezakuthi idlalwe ngumlinganiswa ebalini.

Ukuthiya igama yinto ebaluleke kakhulu, ngoba lowo sukuba ethiya igama sukuba enolwazi oluthile afuna ukulugqithisa. Umbhali xa ethiya, kufuneka aqaphele ukuba igama linenxaxheba eliyidlalayo ebomini balowo sukuba ethiywa igama. UNyembezi (1992: 427) uveza ukuba ukuthiya igama kukuveza umba othile, lowo uthiyayo uthiya kunokwenzeka ukuba igama elo lelokuqala ukanti ngamanye amaxesha kuyenzeka ibe ligama ekukudala lisetyenziswa. Ukuthiya kunezinto ezininzi, ungaba uthiya uchwayitile okanye uthiya phantsi kwesihlo esibuhlungu. Oku kubonakala kakuhle kule thiyori ngendima ethi idlalwe ngamagama abo sukuba bewanikiwe ebomini, nendima abathi bayidlale ukuphuhlisa iimeko ezithile ekuhlaleni.

2.3. Iindidi zethiyori yothiyo

Intshayelelo

Ithiyori yothiyo inamanqanaba amathathu. Inqanaba lokuqala elibhekiselele kuchazo magama. Elesibini elokunxulumanisa igama nomntu. Eli inqanaba



lichaza ukuba kutheni kulandelwa imiba xa kuthiywa igama. Inqanaba lesithathu linqanaba le 'Onomastics' , eli inqanaba lichaza uthiyo ngqo .

2.3.1 Uthiyo ngokwakwisichazi magama

Eli linqanaba lokuqala elibhekiselele kuchazo magama nentsingiselo yawo ngokwakwisichazi magama. Amagama ngqo ngokwakwisichazi magama awanantsingiselo ithe ngqo kodwa abantu bathiywa ngawo. Kwincwadi ka Peter Mtuze ethi “UMDLANGA” uthiya umlinganiswa uthi ngu Cikizwa. UCikizwa yintokazi entle ethandana noLanga, uthi esakuva ngabahlobo bakaLanga ukuba uLanga yinkwenkwe adludle naloo nto. Akanayo ingqondo yokuzikisa acinge malunga nezinto ezithethwa ngoLanga. Apha umbhali unike lo mlinganiswa igama lokuba nguCikizwa uchaza ubuhle bangaphandle kuphela kuba intliziyo yakhe ayixeli oko, ujikela umlingane wakhe .UTamsanqa kwincwadi yakhe ethi “IMITHA YELANGA” uyabuchaza ubunzima begama.Uthi igama lithabatha indlela ende.Uthi xa uthiya igama kufuneka ucinge, ukuze lowo uzakube efunda oko ukubhalileyo ibe into oyibhalileyo inentsingiselo .Uyayichaza into yokuba naxa kuthiywa umntwana kulindeleke ukuba igama elo lihambelane nembonakalo yakhe.Umlinganiswa uCikizwa ubuhle bakhe bobekhiwane kuba bungaphandle nje kuphela.

Kwincwadi kaD.M. Jongilanga ethi “NDIYEKENI”, umlinganiswa uMaziko nolisekela nqununu lesikolo uphatha omnye utitshala kakubi ngokuthi athethe ngaye kwinqununu. Ithe yakugxothwa ititshala leyo, waphinda uMaziko wathetha ngenqununu eselayo engahambi sikolo kwisigqeba esilawulayo.Iye yaphelelwa inqununu waza yena wangena kwisikhundla sayo waba yinqununu.Eli gama lithi Maziko ngokwakwisichazi magama alinantsingiselo kodwa umbhali ulisebenzisile kuba uMaziko lo akanelanga ukuhlala kwisikhundla sakhe uhambe etyhutyhatyhutyha engena kwindawo engezo zakhe.Iziko ngokwakwaXhosa yindawo athi ubani wonke axhamle kuyo kuba yindawo ezisa intlutha ebantwini, indawo yokuphekela .UMaziko uqondile ukuba naye isikhundla esi uyasifuna makenze indlela yokusifumana.

2.3.2 Uthiyo ngokunxulumanisa iziganeko

Eli inqanaba liphendula ukuba kutheni kulandelwa imiba ethile kuthiyo. UNeethling (1985:89) uthi:

“African people do not just give name without a reason.” They name for a particular reason be it is the name of place, person, but there is a



reason behind giving word.”

Le ngcali ithi kwaNtu akuthiywa nje igama ngaphandle kwesizathu. Abantu bathiya benenjongo ezithile, nokuba kuthiywa indawo okanye umntu kodwa kukho isizathu sokunika igama elo.

Oku kuthethwa ngasentla kungqina ukuba kuthiyo kukho imiba elandelwayo. Kukho izizathu zokunika lowo elo gama lithile. Abazali xa bethiya, bathiya benenjongo ezithile ngomntwana lowo. Bathiya besukela kwisizathu esithile. Umntwana uyanikwa igama elithi Nontsokolo kuba abazali bakhe besokola bengathathi ntweni. Umntwana onguNontsokolo, lithi eli gama limkhokelele ekusokoleni ubomi bakhe bonke. UPeter Mtuze kwincwadi yakhe ethi, UMDLANGA uthiya umlinganiswa wakhe uthi nguLanga. ULanga uza nokhanyo kwindawo ahlala kuyo. Indima ayidlalayo ebalini ibonakalisa ukutshintsha kwezinto ekuhlaleni. Lo mlinganiswa walukela esibhedlela, nto leyo yenza ukuba abantu bendawo yakhe bangamamkeli. Uyabonisa ukuba ubudoda asikuko ukuya entabeni kuphela koko zizenzo ekuhlaleni, nemisebenzi ebonakalayo ekuhlaleni. Imisebenzi eyenziwa nguLanga yimisebenzi eyenziwa ngamadoda, akukho gxeke ngenxa yokuba alukele esibhedlela. Umbhali umnika eli gama linxulumana nezinto zokhanyo azisisayo ekuhlaleni. Oku kuthiywa kwalo mlinganjiswa kungqina ukuba xa umbhali ethiya umlinganiswa, okanye xa sukuba lowo ethiywa kunxulunyaniswa nemisebenzi yakhe, ingqamelane negama elo.

UNomthunzi ongunina wakhe unikwa eli gama ngumbhali laze lanxulumana nendima ayidlalayo ebalini, uLanga uxelela yena ngesenzo sakhe sokwalukela esibhedlela. UNomthunzi udlala indima yokukhusela umntwana wakhe kuba umthunzi yindawo yokusithela xa kutshisa. ULanga uyazile ukuba, xa athethe nonina izinto zizakulunga. Umbhali ubanika la magama aba balinganiswa enxulumanisa nendima abazakuthi bayidlale ebalini. UFikele ongumyeni kaNomthunzi, unikwa eli gama linxulumana nendima ayidlalayo ebalini .Ufika endlwini yakhe sele esiva ukuba unyana wakhe yindoda, ufikela kuyo loo nto akayazi nanje ngotata wekhaya .Nanjengoko ababhali besitsho ukuba xa sukuba kuthiywa igama kuthiywa kukho injongo. Iyakungqina oku kuthethwa nguNeethling ukuba kwaXhosa kunikwa igama ujoliswe kumba othile. Igama alinikwa nje kube kungekho sizathu.

Nababhali nabo xa bethiya abalinganiswa bathiya bejonge ukusebenzisa elo gama ukuphuhlisa imeko ethile apho ebalini. Kwincwadi ka B.B. Mkhonto ethi “EMGXOBHOZWENI”, umbhali unika igama umfazi uNoAnkile. Eligama lithi lihambe naye apha ebalini kuba uhambe erhintyela bonke abantu ahleli nabo



kwindlela zakhe ezigwenxa. IAnkile lityathanga elithandelayo loo nto sukuba kufuneka ibotshelelwe. UNoAnkile ulinikiwe eli gama waza kwindima yakhe wathi kuba engamfuni umntwana ozelwe yindoda yakhe wahamba efaka abahlobo bakhe ukuba nabo babe kulemeko akuyo, de ekugqibeleni bazibona bengene enkathazweni ngenxa kaNoAnkile. Kwincwadi “AMATHOL’EENDABA” (1977:10) umbhali usebenzisa umlinganiswa uSomali. Kwindima ayidlalayo uSomali unxulunyaniswa nokuthanda imali, ude ahletywe ekuhlaleni kuthiwe uthwele. Umbhali umthiye ngoluhlobo zathi nezenzo azenzayo ebalini zanzulumana nokuthanda imali. Eli nqanaba libizwa ngokuba linqanaba lonxulumaniso kuba kunxulunyaniswa igama kunye nomsebenzi walo ebomini bomntu. La magama athiywa abantu ngezizathu, injongo ikukuveza izimo kunye neentetho ukwenyula umlinganiswa lowo uthile avele elubala ngezenzo zakhe. Xa umbhali esebenzisa igama elithile kumlinganiswa, kufuneka ababhali bahlalutye izenzo kunye neentetho ukuphanda iinjongo zokuthiya umlinganiswa igama elo.

2.3.3 Uthiyo olunentsingiselo yentsusa

Eli inqanaba lichaza ukuba kungani na kuthiywa igama. Eyona nto ibalulekileyo ngegama yile yokuba ubani kufuneka ahluke komnye umntu. Xa umntwana ethiywa igama kusukelwa kwisizathu esithile. Umntwana unokuthiywa igama kuthiwe ngu Thumtha, igama elipheleleyo KwathiThu- umtha welanga. Abazali sukuba bebhekisela kwinto yokuba umntwana oyintombazana uzisa ukhanyo ekhayeni, babe bebengafumani mntwana ixesha elide. Ababhali xa bethiya abalinganiswa balandela imiba ethile ngokunika umkhombandlela. UChauke (1992) uveza ukuba “amagama agcina umnombo kwiintsapho ukukhumbuza ukuba kwakhe kwaphila abantu abathile kolo sapho.” KwaXhosa igama lithathwa njengenxalenye yomntu, ngalo ndlela kufuneka kucingwe phambi kokuba kuthiywe igama. UNdimande–Hlongwa (2005:5) uthi: “ukuthiya igama kuhamba indlela ende, futhi yinto efuna ukwenziwa ngobucuphathi nocoselelo.”

2.3.4 Unxulumano phakathi komntu negama.

Kukho unxulumano phakathi komntu negama, nxulumano olo luhlala luhleli ubomi bonke buphela. Igama lomntu ngendlela elinxulumene ngayo nomnikazi, ngokwenkolo yakwaXhosa linganabo ubungozi. Yonke into embi eyenziwa emntwini enje ngokuthakatha yenziwa kusetyenziswa nje igama kungayiwanga kuye ngqo. UMorinig (1967:105) uthi:

“A person’s name is so intimately linked is
therefore, also dangers for him through it
he can be bewitched. We have already seen that

witchcraft can be performed from a distance, by merely mentioning name of a victim and harm which intended, should befall a person. For this reason a person is hardly ever addressed by his name”.

Igama lomntu linokunxulumana naye, ngako kunobungozi ngenxa yokuba angathakatheka, ukuthakatha kungenzeka kumntu ekude ngokuthi lowo ungumthakathi asebenzise igama lalo mntu.

OKu kungentla kucacisa ukuba igama liyakwazi ukusetyenziselwa izinto ezimbi kuba lona libubomi bomntu. Umntu ngumntu ngegama ebomini. Lithi xa esenza izinto ezintle akungabikho lona igama lishiyeke nembali yakhe engasokuze icime. Uthi sele ebhubhile umntu imisebenzi yakhe ishiyeke isabizwa ngegama lakhe.

2.4 Isiphelo

Igama libaluleke kakhulu umntu ngumntu ngegama, igama linamathela emntwini walo, kuthi zonke izinto azenzayo ekuhlaleni zibizwe ngegama lakhe ezimbi nezintle. Igama lisetyenziselwa ukohlula into ethile kwenye. Yonke into ibizwa ngegama. Ukuthiywa kwegama kugcina umnombo ungalahleki kwizizukulwana. Oku kuquka amagama ezikolo, amagama abantu, izibhedlela, imilambo nayo yonke into ebizwa ngegama. Ukuthiya igama kuyinto eyohlukileyo ngokwamasiko. Ukuthiya igama kuhamba kunye nolwimi olo luthethwayo. AmaXhosa athiya ngolwimi, amaZulu, abeSuthu, nezinye izizwe. Lento ingumntu ngumntu ngegama. Nangona le thiyori ingaqwalaselanga oko, ezizinto zizinto ezenzekayo. Kumdlalo kamabonakude othi iGazi ngokubhalwe nguNomaRashiya. Kubizwa uBantu emlilweni oyiKumkani ngegama, kuthi kungekho mlilo aphambane abone umlilo yedwa kuba kufunwa asuke esikhundleni. Oku kubonakalisa ukuba igama liyanxulumana nomntu lowo liphethe ekugqibeleni linguye uqobo, alinyazwe ngegama lakhe. Le thiyori ayijonganga oko, koko isetyenziselwa ukujonga imisebenzi yegama kwakunye nokubaluleka kwalo ,kwakunye nabanye ababhali asele bebhale ngegama ukuba bathetha bathini. Bonke bakuvelele ukubaluleka kwegama ngokwahlukeneyo kodwa ekugqibeleni libonakalisa ukubaluleka okufanayo.



ISAHLUKO 3

Uphononongo lweemeko zentlalo nenkcubeko abathiywa phantsi kwazo abalinganiswa kwiincwadi zedrama zesiXhosa ezichongiweyo .

3. Intshayelelo

Kwesi sahluko kuza kuqwalaselwa abalinganiswa kwiincwadi ezikhethiweyo, indlela abathiwe ngayo kunye nendima abayidlalayo ebalini. Oku kuza kwenziwa ngokuthi kutyunjwe abo banezimo ezifanayo. Olu phononongo luquka iingcingane zabo, iintetho, inkolo yabo, uluvo, kunye nentshukumo yabo ekududuleni ibali liye phambili. Kananjalo owona mba kujoliswe kuwo yindlela abathiwe ngayo kunye nendlela abaziphethe ngayo ukufezekisa iinjongo zombhali. Oku kuzakwenziwa ngokuthi kuhlalutywe imiba elandelweyo ekuthiyweni kwabalinganiswa kwincwadi nganye kwezi zilandelayo: “uBuzani kuBawo” ngokubhalwe nguW.K. Tamsanqa, “uAkwaba” nguT. Ntwana, “uAmaza” nguZ.S. Qangule, “neziPhumo Zodendo” nguL.E. Menze.

3.1 Inkcazelo ngabalinganiswa

Umntu uthi anikwe igama, gama elo lithi limohlule kwabanye abantu, xa abizwayo okanye kuthethwa naye. Igama lolona phawu lusemthethweni athi umntu aphile nalo ubomi bakhe bonke. KwaXhosa ukuthiya igama kubalulekile. Igama ngalinye linentsingiselo yalo. Abazali xa bathiya abantwana bathiya benenjongo ezithile ngomntwana lowo, maxawambi kusukele kwisizathu esithile. UGxekwa (2003:5) xa echaza intsingiselo yegama uthi: “Zininzi izinto ekufuneka uzichazile xa uchaza intsingiselo yegama, mpawu ezithile igama elo linazo. Unokuqwalasela izinto ezifana nokuba igama libhekisela kwinto ephilayo, isini sento leyo njalo njalo. Okunye okucacileyo intsingiselo ibonisa unxulumelwano phakathi kwamagama”. Ababhali nabo bathi babathiye abalinganiswa babo ukubohlula kwabanye. Oku kuthiywa kwabalinganiswa kwenza ukuba thina bafundi sazi ukuba iziganeko ezisebalini zehlela wuphi na kwaba bantu basetyenziswe ukubalisa ibali. Yonke into ephilayo nengaphiliyo inegama. Ngaphezu koko ababhali bathiya abalinganiswa ukwenza ibali likholeleke kuba abalinganiswa banamagama njengabantu kubomi esibuphilayo. USirayi (1989:183) uthi “In giving names to characters the Xhosa authors seem to consider the function the characters have to fulfil.” Ukuthiywa kwabalinganiswa kukubonakalisa inxaxheba ekufuneka idlalwe ligama kumlinganiswa ngamnye. Oku kwenzelwa ukuphuhlisa loo ndima yabo ukuze kuvele imfundiso.



3.1.1 Imiba elandelwayo

Imiba elandelwayo kuthiyo lwabalinganiswa iphenjelelwa yinkcubeko yakwaNtu. Ukuthiya igama umntwana ngumba obalulekileyo kakhulu kwaNtu. Inkcubeko yintlalo yakwaNtu ebangela ukuba umntu ngamnye abenemigaqo nemithetho ayilandelayo. Umntu ngamnye ulawulwa yinkcubeko yakhe kwindlela athi aziphathe ngayo kwanezinto azenzayo entlalweni yakhe. Ulwimi, isinxibo nokubunjwa kwesimo somntu yeminye yemibandela enxulumene nenkcubeko. Isizwe ngasinye sinoxanduva lokufundisa nokugqithisa inkcubeko yaso kwisizukulwana ngesizukulwana njengoko kukho umahluko kwisizukulwana ngasinye. UHofstede: (1991:5) uchaza inkcubeko athi:

“Culture is always a collective phenomenon, because it is at least partly shared with people who live within the same environment, which is where it is learned. It is collective programming of the mind which distinguishes the members of one group or category of people from another.”

Ukuxhasa le ngcamango ingentla inkcubeko ayihlali ndawonye koko iyatshintsha kwaye iyakhula njalo ngokuhamba kwamaxesha. Oku kuquka ulwazi, ubugcisa, okulungileyo, umthetho, isiko, kunye nezinye iziphiwo nemikwa efumanekayo emntwini njengelungu lasekuhlaleni. Oku kubonisa ukuba inkcubeko idlala indima enkulu kwindlela abantu abenza ngayo izinto nangendlela abaphila ngayo. Eminye yemiba elandelwayo kwinkcubeko xa ababhali bethiya abalinganiswa, kukuba abazali xa bathiya abantwana sukube benenjongo ezithile. Umntwana unokuthiywa kuthiwe nguNomfundo. Abazali balindele ukuba lo mntwana abe ngumntu ofundileyo ebomini nozakuzisa ukhanyo kusapho lwakhe. Bambi bathiya ngokuzalwa mhlawumbi ngumntwana wesithathu okanye kuphela konyana kuthiwe nguBhongo okanye uGugulethu. Amanye amagama asenokuba ngamagama ekuthiywe ngawo emva kwesiganeko, esithile, kuthiwe umntwana, nguNomvula, amanyengawe sikhumbuzo kuthiywe umntwana emva kwesithwakumbe ebesehlele ikhaya kuthiywe nguPhozisa. Wambi amagama iba ngamagama anoburharha, amagama ahlekisayo kuthiwe umntu nguKetile ngenxa yokuba ethanda ukuhlala ekhitshini. Ababhali nabo bathi xa bathiya abalinganiswa balandela le miba kuba okwenzeka ebalini kungumfuziselo wezinto eziqhubekayo ebomini.

UJordan (1990:64) kumbongo wakhe othi “Igama”, uthetha enjenje ngokuthiywa kwegama:



“Nindithiyile, nandenz’idini, nandibekel’izabatha.
Okuqulathwe leli gama phofu nikuqondile?
Ugqatso enindibekeleyo ngathi liwuxhomile
umgangatho, angeze ndibe sathi ndiyaqala.
Mandizikhohlise, mhlawumbi nathi nathatha
kumntu wumbi enamthandayo naphosa kum
ningayicinganga intsingiselo ukuba lukhuni
neva libizeka lula, kamnandi nalithanda.

Ndizikhis’imifuno! Igama ngumnqweno wabazali
Icamagushelo nesinikezelo kuLowo wasidalayo
Sakuphikisana nokuliququlathileyo, sithath’izikhali
Sicel’umngeni kubazali, ndawonye nowazinikelayo
Mandizazise kuze kuthi ndithi ndakumk’ekhondweni
Nikhalime, ndingu “Theodore”, ngokwaseNkonzweni

Lo mbongo udandalazisa elubala iimeko ezilandelwayo xa kuthiywa umntwana. Kananjalo ucacisa indlela elibaluleke ngayo igama emntwini, uyatsho ukuba umntu ngumntu ngegama, kwaye ubomi bomntu bulawulwa ligama lakhe. Umbuzo kumbongo kaJordarn, umbuzo kumbongo kaJordarn ungqina ukuba okuqulethwe ligama kukhulu. Igama asiyonto nje yokubiza koko kufuneka nalowo uthiyiweyo alisebenzise ngendlela efanelekileyo kuba kaloku lithiywa ngenjongo. Lo mbongo uveza elubala ukubaluleka kwegama ebomini bomntu ukusukela kulowo uthiyayo nalowo ulinikiweyo.

3.1.2 Imbali ngababhali

Umphandi uye akhangele imvelaphi, kunye nendima eyenziwe ngumbhali ngamnye kuncwadi. UCuthalele (2007:9) uyayixhasa le ngcamango uthi: “ukwazi ukuthetha ngombhali ozinikeleyo kwinkqubo yokuphuhlisa intlalo, incedwa lulwazi lwintlalo, nenkcubeko yesizwe sakhe nefuthe ezithi zibe nalo entlalweni yakhe yangaphandle kwanotshintsho olunyanzelekileyo.”

Le ngcamango inceda umphandi ukuba abe nolwazi anokulusebenzisa xa aphanda ngembali yabo bonke ababhali abachaphazelekayo, kuquka uTamsanqa, uQangule, uNtwana kunye no Menze. Indima edlalwa ngumbhali ngamnye ingaluncedo kumphandi kuba iza kubonisa igalelo labo ekuphuhliseni uncwadi lwesiXhosa. Umphandi uza kusebenzisa ulwazi alufumeneyo ngombhali ngamnye ukufezekisa iinjongo zophando.



3.2.1 Amagqabantshintshi ngobomi buka W.K. Tamsanqa

UWitness Kholekile Tamsanqa wazalwa ngomhla wama 20 kuFebruwari ngowe - 1928, ezalelwa kwilali yaseDutywa. Washiywa ngunina eselula kakhulu, waze uyise uDickson watshata inkosikazi yesibini. Ngelishwa impatho kaninomncinci ayizange ibentle kuKholekile, njengoko uyise wayephangela eKapa. UKholekile ukhulele kwilali yaseZazulwana ngaseGcuwa.

Uqale ukufunda eneminyaka elishumi ngowe -1938.Inqununu yesikolo sakhe samabanga aphantsi yayinguMnuzana Ndwandwa.Uyise waba nenkuthazo enkulu kuye watsho wasithanda isikolo.Emva kwamagingxigingxi, ude waliphumelela emagqabini ibanga lesithandathu ngowe- 1947.Ukusuka apho uye kufunda kwisikolo samabanga aphakamileyo iBlythswood .Ngomnyaka ka - 1952 , uye wayokuqeqeshelwa ukufundela ubutitshala .Emva koko ukhe wathi xha ezifundweni.Uphinde waqhubekeka wagqibezela izifundo zeMatriki eTygerkloof. Ngelishwa akazange aphumelele, ngenxa yokuba kwakufundiswa ngesi Bhulu. Ngowe -1953 ukhe waya kuphangela njengoNobhala emgodini, eRhawutini. Wayefumana imali encinci apho waza akakwazi ukuzihlawulela izifundo zakhe. Uye kusebenza njengomabhalana eBoksburg naseBenoni. Uphandlwe yintokazi egama linguFlora yakwaNdidwa, uMalimakhwe apho eBenoni.Baye bazimanya ngeqhina lomtshato noFlora, baze balizwa ngabantwana oonyana abathathu nentombi enye. Emva kwethuba uKholekile waya wonyulwa njengoSodolophu waseDaveyton.UFlora, waye waba ngumongikazi.

UTamsanqa udlale indima enkulu ekuphuhliseni uncwadi lwesiXhosa. Inkuthazo kaYise iye yadlala indima enkulu ebomini bakhe, kuba ekukhuleni kwakhe wayedla ngokumthengela amaphephandaba afana ne “Imvo zabaNtsundu “kunye no “UMthunywa “ukuze aqhele ukufunda. Unesiganeko angasokuze asilibale ekukhuleni kwakhe uKholekile, esokubotshelelwa kukaninakazi ngentambo, esisiwa ngenkani emzini kumfana angamaziyo nangamthandiyo. Kwakhona esengumfundi eBlythswood, wabona indoda eyayilugcwabevu ngumsindo eyathi yabulala umfazi nabantwana abathathu isithi ayingobayo, eDutywa. La mava ahlasimlisa umzimba, uTamsanqa uwaveze kwincwadi yakhe engumdlalo ethi, “Buzani KuBawo,” ngowe -1958. Le ncwadi iye yabalasela kakhulu kwaye ibifundwa ezikolweni, naseziYunivesithi isafundwa.

UKholekile uye wasiveza isakhono sakhe sokubhala esafunda ibanga lesiXhenkxe eBlythswood, ebhala amabali amafutshane. Enye incwadi eyathi yapapashwa ithi “INZALA KAMLUNGISI”. UTamsanqa ube ngumbhali ophume izandla



kangangokuba incwadi yakhe ethi, “UKUBA NDANDAZILE”, yaye yagqwesa kukhuphiswano lweencwadi olwaluququzelelwa lisebe lezeMfundo kwiRiphabliki yaseMzantsi Afrika. Ukuhlala kwakhe eBenoni kube nefuthe elikhulu kuye. Ude wabhala incwadi ethi “Botsang Rve”. Ngomnyaka we -1967 buye washicilela incwadi eyingqokelela yezincoko ethi, “IMITHA YELANGA”.

Ngowe -1979 uphinde wabhala inoveli ethi, “Ithemba Liyaphilisa”, ethe nayo yaba nethamsanqa lokufunda ezikolweni. Ngowama -2000 uphinde wapapasha inoveli ethi “NYANA WAM! NYANA WAM!”. Le ncwadi isafundwa ezikolweni kwibanga leMatriki nakulo nyaka ka -2017. UKholekile Tamsanqa uye wasutywa kukufa ngomnyaka ka -2001.

3.2.2 Isishwankathelo sencwadi u” Buzani kuBawo “: W.K. Tamsanqa

Lo ngumdlalo obonisa amandla othando. Ngumdlalo osekелwe phezu kongquzulwano olusele kukudala lukho phakathi kwezithethe namasiko emveli kunye nempucuko yale mihla, naphakathi kwabazali abathanda ukutyhala ngesifuba nabantwana bale mihla abangayamkeliyo into yokunyanzelwa. Umoya wenkxwaleko, uburharha kwanobunzulu bokubinzana komxhelo, zonke ezi zixhobo zonandiphiso ziyenze incwadi yayeyona ithandwa kakhulu kuncwadi lwesiXhosa.

Umba wesiko uyaphelelwa. Eli bali liveza oko. UZwilakhe nanjengoko igama lisitsho kule ncwadi, unyanzelisa unyana wakhe ukuba atshate intombi ebonwe nguye nenkosikazi yakhe uMagaba. Intombi abonelwa yona unyana wabo uGugulethu nguThobeka intombi kaMcothama. Izimvo ziyabethana kuba uGugulethu ngumntwana wale mihla, akavisisani nesigqibo sabazali bakhe. Kwelinye icala ukutshatiswa ngebhaxa kukaThobeka kwenza ukuba angene ezinkathazweni. UZwilakhe uhlanganisa amawabo, uthetha ngenyewe yokuzekela uGugulethu umfazi. AmaHlubi awaboni ngasonye xa befumana ukuba umfana akayazi intombi. UZwilakhe umi entla uthi isiko lisiko. Ilobola iyaqhubeka, uThobeka unyanzeliswa ngabazali bakhe ukuba alivume isoka. UGugulethu akafuni nokuva ufaka isicelo sokuba akhulululwe atshate intombi ayithandayo uNomaMpondomise Langeni wakuTsolo. Izinto azihambi ngendlela ethandwe nguye, uGugulethu udumba intloko unoxinzelelo olungathethekiyo, yonke into ayibuzwayo uthi “Buzani kuBawo “.

Ifikile imini yomtshato uGugulethu uphelele ukuthi ecaweni “Buzani kuBawo” akavumi ukusayina. UZwilakhe uzithabathela kuye iintambo, uyasayina. Ngomhla womtshato kubulawa uMzamo umhlobo kaGugulethu.



UNomaMpondomise xa efunda iphephandaba ubona loo mhlola. Ubambisa uGugulethu ngesizathu sokuba wayemthembisile ngomtshato. Kwinkundla yamatyala uyaphuma uyakuzeyelisela emlanjeni asweleke. UGugulethu uthatha isigqibo sokuba ahlale eMthatha angaze abuyele kokwabo. Emva kweminyaka kuthunyelwa uThobeka nabantwana kuGugulethu, bantwana abo angabaziyo bethunyelwa nguZwilakhe. UGugulethu uthabatha isigqibo sokuba abacime igama. Ngobusuku uthabatha izembe uyababulala kunye nonina wabo uThobeka. Emva koko uzisa emapoliseni. Ityala ligqithiselwa kwiJaji. UGugulethu emva kokuchaza isihelegu asenzileyo ugwetywa intambo. UMagaba uzityisa ityhefu uyafa. UZwilakhe ucela ukuba athathele unyana wakhe isigwebo, umthetho uyala. UGugulethu wenza isicelo sokuba kuthatyathwe imali eselugcinweni kwibhanki yakhe ze kulotyolwe uNomaMpondomise ze eshiyekileyo ingcwabe yena ecaleni komfazi wakhe.

3.3. Uhlalutyo lwencwadi kuphononongwa iimeko abathiywe ngazo abalinganiswa kwincwadi (Buzani kuBawo)

3.3.1 Iimeko zasekuhlaleni.

KwaXhosa indoda yintloko yekhaya kungoko kungenakuphikiswa oko ikuthethayo. Utata wekhaya kufuneka ilizwi lakhe libe lelokugqibela ngalo lonke ixesha. Umdlalo weqonga uBuzani kuBawo ubonisa ukuba isiko liyaphelelwa. Umbhali unike intloko yekhaya igama elithi Zwilakhe. Eli gama libonisa ngokuthe gca ukuba ilizwi layo le ndoda lelokugqibela. UZwilakhe unyanzelisa unyana wakhe ngentombi angayifuniyo, umi entla akafuni nokuva. Le yimpixano ethi ikhokelele kwinkxwaleko nentlekela kulo mdlalo. UZwilakhe uyimele into ayithethayo akajiki. UTamsanqa (1958:3) usikrobisela zisuka malunga nale mpixano yokuphelelwa kwesiko kodwa uZwilakhe ubetha ngonyawo phantsi. Unaba enjenje:

“Isiko liyabola lingasebenzi ngamanye amaxesha, uthi ke wena wakuvumbulula uhlakaze into ebolileyo kungalungi, izinto zonakale. Unakho na ukutya ukutya kubolile? Akungefi na? Ukutya okubolileyo yityhefu, ityhefu ke iyabulala, niya kuthi nive okuzelwe sisenzo sikaZwilakhe ngesiko lakhe.”

UZwilakhe umi entla uthi unyana wakhe uzakuzekelwa intombi ethandwe nguye. Uhlomla enjenje: xa athetha namawabo:

“Loo nto ndizakuyimela, andikhathali nokuba umntu sele esithini. Ukuba ndithe uza kuzeka intombi



ethandwa ndim uza kwenza loo nto ke.” (1958:23)

Oku kungentla kungqina into yokuba ilizwi lakhe aliphikiswa mntu kugqibela yena njenge ntloko yekhaya. Kwakhona iinkani zakhe uZwilakhe zivela ngexesha athetha namawabo amaHlubi bebonisana ngenyewe yokuzekelwa kukaGugulethu umfazi. Uthi akubuzwa ukuba ingaba umfana sele eyibonile na intombi, uphendula enjenje:

“Hayi asiyanga kuloo ndawo, kwaye ngangaphezu koko, nam andikhange ndibenamdla wokuya kuba ndisazi ukuba into yokubona umfazi asindawo yakhe leyo.” (1958 :31)

Le ntetho kaZwilakhe ingqina ukuba njengentloko yekhaya akakho umntu onokuma phambi kwento ayithethayo, ilizwi lakhe liqala ligqibele. UZwilakhe umi kwinto ethi isiko lisiko umfana kufuneka abonelwe umfazi, umi akajiki kuloo nto. Uthi xa amawabo emcebisa ngemposiso ayenzayo eme angajiki kwinto yesiko uthetha enjenje:

“Ukuba wenza njalo ke Hlubi walaphula mpela isiko lalo mzi. Mna andiyingene mpela loo nto. Ubona ekhay’apha ndinomfazi, lo mfazi ndinaye andizanga ndizibonelandambonelwa ngubawo edibene nobawokazi. Zazikho iintombi zizidlele zibomvu, kunjalo zimbetha lo mfazi wam ngobuhle, ndizithanda ngaphezu kwakhe, kodwa kuloo nto yonke ndalulamela isiko, ndeva abazali.” (1958:33)

UZwilakhe njengendoda esadla ngendebendala umile kumba wesiko. Le ntetho ingentla ingqina oko. Kumawabo awabizileyo akukho namnye umntu amphulaphulayo, kugqibela yena. Amawabo athi asakuqonda ukuba imini iyaqina kungekho nto ilungayo acebise ukuba kukhe kuqondwe kwintombi leyo abonelwa yona, uZwilakhe ukhaba ngaw’omane uphendula enje:

“Hayi Rhadebe andizimisele kujika nokuba umntu selechasa ade alale ngomhlana phantsi. Ndiyayithetha le nto ndiyithethayo.” (1958:33)

linkani zikaZwilakhe zimbangela ukuba angaboni namnye umntu alandele igama



lakhe, ilizwi iba lelakhe kuphela. Umdlalo uqhubekile waba yintlekela ngenxa yeenkani zikaZwilakhe. Umbhali uphinda asibonise ukungafuni kuqonda, nakumamela kuka Zwilakhe ngexesha athumela uThobeka umfazi kaGugulethu nabantwana eMthatha. Uthi xa aphenhula ooyise mncinci bakaGugulethu xa bazama ukunqanda la masikizi. Ubhekise enjenje:

“Uyaxoka uza kumondla lo, mntwana ethanda
engathandi ndifung’amaHlubi.” (1958:80)

Umbhali igama uZwilakhe ulisebenzise ngempumelelo. Injongo zakhe zokubonisa indima efanekisele ukudlalwa yintloko yekhaya ziyabonakala kuZwilakhe. Inkani kwanokungafuni ukuboniswa ngomnye umntu ziyabonakala kulo mlinganiswa, de kuthi kwiinkani zakhe kukhokelele kwiinkathazo, neenkxwaleko emdlalweni, konakalise nemiphefumlo yabanye abalinganiswa ngenxa yokuba nguzwilakhe. Umbhali ulandele indlela ayichaza ngayo imeko yothiyi ingcali uRwasi (2000), uthi amanye amagama athiywa kulandelwa iinkolo kwakunye nezikhundla abantu abakuzo. UZwilakhe unikwa eli gama ngokwenkolo yakwaXhosa kuba indoda iyintloko yekhaya kwaye ilizwi layo kufuneka livakale.

Umbhali uphinda asebenzise uThobeka intombi kaMcothama ukubonisa ukuthobela abazali nokuba sele kukubi. UMagaba uthi xa abonisana nomyeni wakhe malunga nentombi emayizekelwe unyana wabo athethe enjenje:

“Ukuba Rhadebe bekunokuthiwa mandimbonele
uGugulethu umfazi, bendingeze ndakhomba
ntombi yimbi ngaphandle kwentombi
kaMcothama, uThobeka. Loo mntwana uwufanele
umzi wendoda eneenjongo, unazo zonke
limpawu ezifanele ubufazi. Ukhuthele, uthobile
uthetha kamnandi nabantu.” (1958:22)

Le ntetho kaMagaba ingqina ukuba ngokwesiko nesithethe kwaXhosa xa sukuba kuzekelwa umfana kujongwa iimpawu ezithile entombini ukuze ibenakho ukuwumela umzi. Umbhali uveza indlela athobela ngayo abazali uThobeka nokuba sele kukubi. Oku kubonakala xa ethetha nonina uMadongwe ngexesha amaHlubi aze kulobola, uthi:



“Hayi mama ndixoleleni Dongwe andinakho,
andingeze ndithi umntu ndingazange ndathetha
nokuthetha naye ngento elolohlobo kusuke
kunqunyulwe kuziwe ekhaya.” (1958:48)

Indlela athetha ngayo uThobeka ibonakalisa ukuzithoba nokuba sele kukubi, indlela awaphosa ngayo amazwi kunina abonakalisa intobeko. Ngenxa yokuthobela abazali uThobeka uthi ngexesha atshatiswa noGugulethu ecaweni, athule alulamele abazali. UGugulethu wenza into esisimanga athi akubuzwa ngumfundisi ukuba intombi uyayithatha na ukuba ibe yinkosikazi yayo agwexe. Nalapho ngenxa yokuthobela abazali uThobeka akanantshukumo ayenzayo koko uzolile noxa ebona ukuba akafunwa yindoda. UGugulethu ugwexa athi: “Buzani kuBawo “. Ukuzola kukaThobeka noxa indoda ingavumi nentwana, ibonakalisa ululamo nentobeko engumangaliso yokuvuma into ethethwa ngabazali bakhe nokuba sele ikhokelela engozini. Kwakhona uThobeka ubonakalisa ululamo ngexesha athunyelwa eMthatha kunye nabantwana engengabo bakaGugulethu. Uyavuma xa uyisezala emthumela eMthatha. Umbhali apha usibonisa iimpawu zokuthobela abazali, nezinto ezifunekayo emfazini. UThobeka akufika eMthatha, uthi xa exelelwa nguBaleni owayehlala noGugulethu ukuba akazange atsho ukuba unomfazi nabantwana, uphendula athi: “Asazi ke” (1958:82). Le mpendulo kaThobeka icacisa gca ukuba uthobekile kwaye ayikho enye into angayenzayo ngaphandle kokululamelana into ekuthiwa makayenze. Uthi akubuzwa nguGugulethu akufika endlwini evela emsebenzini, ukuba uyaphi , ngabantwana bakabani abo ahamba nabo , uphendula athi :

“Bhuti Gugulethu khawundiyeke ngale mibuzo.
Uze undibuze kusasa ndakukuphendula, ndisadiniwe
Okwangoku ndifuna ukulala. Le mibuzo yakho
Iyakundenza ndingalali buthongo buhlayo.” (1958 :85)

Impendulo kaThobeka ibonakalisa ukuthobela nokuhlonipha indoda yekhaya. KwaXhosa umfazi uthobela indoda kuthi maxa wambi xa bengavisisani ngomba othile ibenguye ohlayo. Apha uGugulethu uvutha amadangatye, uyavutha ngumsindo, kodwa kuyo yonke loo meko uhlile uThobeka. Intombi le kaMcothama ubomi bayo bude bufikelele esiphelweni isahlonipha injalo. UThobeka lo ude waba uyabulawa nabantwana bakhe, exatyelwa ngezembe nguGugulethu ngobusuku.

Igama likaThobeka ligama elifanelwe ukunikwa umntu othobekileyo, onembeko



nesimilo. Ezi zinto, zizinto athe wanazo lo mlinganiswa bade babe buyaphela ubomi bakhe, ethobekile. Ulisebenzise ngempumelelo umbhali kuba ukubonakaliswa kweempawu zentobeko kuye kwafezekiswa ngulo mlinganiswa. UThobeka njengomlinganiswa onentobeko, uyidlalile indima yakhe ebalini de babe ubomi bakhe bufikelela esiphelweni. Ulilandele igama lakhe akaguquki kwimeko yokuthobeka kwakhe. Le ndlela athiywe ngayo uThobeka ingqinwa ngu Thipha (1987) xa ethetha ngothiyo uthi umntwana uzalelwa isizwe hayi ikhaya lakhe kuphela. Oko kuyabonakala kwindima edlalwa ligama likaThobeka ebalini kuba akonelisi kuphela abazali bakhe, uthobela wonke umntu kuquka abazali bakaGugulethu. UThipha uyayicacisa imeko yokuthiya uthi abazali abalungiseleli bona kuphela koko umntwana ngumntwana wesizwe.

Kwakhona uMagaba unkosikazi kaZwilakhe usetyenziswe njengesixhobo sokuhlwayela izithole zempixano. KwaXhosa ithi indoda ize yamkeleke ngokupheleleyo ekuhlaleni ibe nomfazi. Umfazi nguye ke othi amise ikhaya okanye alidilize. Igaba sisixhobo sokumba kuhlwayelwe izithole okanye imbewu, ithi ke yakuntshula umana ukuyihlakulela ikhule. Umbhali usebenzisa uMagaba njengomhlwayeli wempixano kuba nguye ochukumise uZwilakhe malunga nokuzekelwa komfazi uGugulethu. Uthi akubuza uZwilakhe ukuba ingaba uGugulethu uyamfuna na yena umfazi uphendula uMagaba enjenje:

“Ukungazihluphi kwakhe kaloku Mthi loo nto
Ayithethi kuthi makuyekelwe kuye. Mhlawumbi
Yena njengomntwana ulindele kuthi bazali.” (1958:21)

Le ntetho kaMagaba idiza ukuba indoda xa iphuma ngaphandle isenza izinto zomzi wayo sukuba sele ikhe yawuthetha umcimbi kunye nemazi yayo. UMagaba uthi akuchazelwa ukuba ngumyeni wakhe ukuba kuzakubizwa amaHlubi ngale nyewe kuqondwe ukuba ayayivuma okanye ayayichasa na into yokuzekelwa kuka Gugulethu intombi kaMcothama. UMagaba uhlwayela ngamandla impixano. Mve xa esithi:

“Mna zinkosi andikhathali nokuba umntu uchasa
alale ngomqolo phantsi, ndifuna intombi ka
Mcothama ize kurhuqa amaJalimani kule nkundla
nokuba sekumnyama entla. Andazi ke ukuba kukho
umntu ongalawulwa ade alawulwe nangendlu
yakhe. Ukuba kukho umntu obona isiphako
kwintombi kaMcothama esingabonwayo sithi



akukho nto, yoba sisikade sethu eso. Akukho h
nzwana ingenasiphako kakade. Kungcono ukuba
sithi hayi ukuzenza kunokuba sithi hayi ukwenziwa.”
(1958:23)

UMagaba womba umngxunya, uhlwayela impixano kuba uxhobisa indoda yakhe eyibonisa ukuba ayinakuze ive ngamanye amadoda, ilawulwe ngendlu yayo. UZwilakhe uxhotyiswa ngakumbi yinkosikazi yakhe ukuze afike kwamanye amadoda omelele ekwazi ukuthetha ayimele indlu yakhe. Impixano iya ibheka phambili kulo mdlalo kuba kukho uMagaba oyihlakulelayo ukuze ikhule. UMagaba ulilandele igama lakhe, kuba yonke into eyenziwe yindoda yakhe ebalini umphembeleli wayo nguye. Umbhali usebenzise igama igaba lona lisebenza ukuhlwayela into ukuze ikhule. UMagaba lo indima ayidlalileyo ebalini kukuhlwayela imeko yokuzekelwa kukaGugulethu, iye yantshula yakhula de yaba neziqhamo ezikhokelela kwindyikityha yokufa ebalini.

Indlela athiywe ngayo umlinganiswa uMagaba ihambelana nolwazi oluvezwa nguObeng (2001). Le ngcali iveza ukuba kuyathiywa ngenkolelo nangamasiko ekuhlaleni, aze athi lowo unikwe elo gama libonakle indima yalo. KwaXhosa umfazi nguye osekela indoda kwaye, uba negama abizwa ngalo emzini. UMagaba ngokwentlonipho nesiko lalwaXhosa kusetyenziswa isiduko sakhe. Isiduko eso sense ukuba makabengumhlwayeli wempixano emzini wakhe. Oku kuthetha ukuba igama lihamba indlela ende nomnikazi walo.

Umbhali uqhuba asebenzise uGugulethu unyana kaZwilakhe noMagaba njengentsika yekhaya. Ukuthiya abalinganiswa ngokwakwi Oxford Advanced Learner’s Dictionary (1991: 78) kuchazwa ngoluhlobo:

“Character is quality making a person. Character
names are given considering the character
the person displays.”

Umbhali uthiya uGugulethu ngenjongo yokubonisa indima nomsebenzi wegama ebomini bomntu. Ekuhlaleni mfana ngamnye uyaziwa ukuba unentombi afanele ukuba uncuma nayo ngaphandle kwale ke yesiko yokubonelwa. UGugulethu uvela onwabile ngemini ababesakuya emtshatweni nomhlobo wakhe uMzamo, uvela onwabile entliziyweni, engxamise kuba ezakudibana naloo ntokazi ayithanda ngentliziyo yakhe iphela. Esakubona ukuba umhlobo wakhe akakalungeli ukuhamba uthetha athi :



“Hi bafondini lo mfana usabiza ukutya ngoku?
Nithi siya kuze sihambe?” (1958:12)

La mazwi athethwa nguGugulethu achaza uchulumanco analo entliziweni yakhe kuba ezakubonana nalowo amthandayo. Uthi akubuzwa ngumhlobo wakhe ukuba uyazazi na ukuba ufundile efuna ukuqabula nje phambi kokuba aye emtshatweni, uphendula enjenje:

“Hayi ntanga, asikuko nokuba ndifuna ukunxila.
Nto nje ndifuna ukukhupha iintloni ngeenjongo
zokufuna ukurhawula elinye igqazana phaya kula
mtshato. Ke ndiyindoda elichule lokuwadwelisa
amagama xa ndikhe ndabufaka. Ndikuhlebelela kuba
inguwe, ke ungayixeli kwabaseGathi.” (1958:13)

Intetho kaGugulethu icacisa gca ukuba intliziyo yakhe kukho apho ikhoyo njenge ndoda. Ngethuba asemtshatweni uvela ethetha noNomaMpondomise intokazi le isenyongweni, uthi xa intokazi kubonakala ukuba iyamsokolisa avele esithi:

“NomaMpondomise! NomaMpondomise! yiyeke le nto
uyithethayo Jola. Qonda kakuhle Ngwanya, uthando
asinto yakha yaphela. Musani ukuzikhohlisa nisithi
uthando luyaphela lufana nesigarethi, uthando
lokwenyani aluzanga lwaphela, yinkohliso yodwa
into ephelayo. Nangoku ukuba ndandikukhohlisa,
ngekukudala yaphela yonke loo nto. Uthando asinto
yakha yaphela.” (1958:19)

UGugulethu uthi xa abona ukuba ooyise abahambisani nale yokuba azeke intombi ayithandayo, abe noxinizelelo lwengqodo. Uthe athi askakubuzwa ngumhlobo wakhe uMzamo ukuba kwenzeka ntoni na, ahlomle enjenje:

“Kodwa Mzamo yintoni le uyithayo, ngubani
ongalunqandayo uthando lwam endithanda ngalo
uNomaMpondomise? Ukuba ndingaphinda ndithathe
enye intombi andingebi andinanyani kusini na?
Ndingayiqala ngaphi khona ukuyithetha loo nto
kuNomaMpondomise ekubeni ekhuphe iinkomo



ezikhuphela mna, xa ngoku anokuva sendithetha enye into? Angathi ndingumntu onjani ebantwini? Makayenze yena ubawo ayenzayo, kodwa mnaye owam umfazi. Andiboni wumbi! Mnaye owam yintombi kaLangeni. NomaMpondomise sthandwa! NomaMpondomise sthandwa! (*uzula indlu yonke*) Wena ungowam, andiboni wumbi! Andiboni wumbi!” (1958: 40)

La mazwi athethwa nguGugulethu ephantsi koxinzelelo abonakalisa ukunyaniseka nokuba negugu ngento yakhe. Into yokuthintelwa angathathi intombi ayithandayo imenza abebuhlungu ngakumbi kodwa ihlala ihleli into yokuba emthanda nje uyamthanda, yabe akanakho ukumphoxa.

Igama lakhe lo mlinganiswa ulilandele kuba noxa ephantsi kwenkxwaleko yokutshatiswa ngebhaxa ngabazali bakhe yena umi, unegugu nebhongo ngentombi ayithandayo, kwaye akafuni nokuva. Uma kwinto enye yokuxabisa, nokunyaniseka kwakhe de kuthi kwisiphelo sobomi bakhe xa agwetyelwa intambo ngokubulala uThobeka nabantwana, athi kuMantyi maze kuthathwe imali yakhe eselugcinweni kuye kulotyolwa uNomaMpondomise, owayesele eswelekile, naye aye kungcwatywa ecaleni kwakhe njengomfazi wakhe. Ibhongo lakhe negugu lokuba nentombi kaLangeni alizange liphele de ubomi bakhe bafikelela esiphelweni. Ngokuka Charles (1951) gama lahlula umntu phakathi kwabanye ekuhlaleni. Uqhuba athi:

“Through the name the individual becomes part of the history of the society, and because of the name his or her deeds will, exist separate from the deeds of others” (1951:11)

Indlela athiywe ngayo uGugulethu ingqinelana kanye nolwazi oluvezwa yile ngcali, kuba izenzo zakhe zishiye imbali entlalweni. Ukubulala kwakhe umfazi nabantwana, nokufuna ukungcwatyelwa kwakhe ecaleni kuka NomaMpondomise, kushiye imbali ngegama lakhe. Kwaye liyidlalile indima yalo kwade kwasekupheleni kwebali. UGugulethu ubonakalise ukuluthwala uxanduva kwade kwasekugqibeleni, uxanduva lokuba nembhongo negugu ngento ayenzayo nayifunayo ebomini.

Umbhali ngendlela athiye ngayo abalinganiswa ngemeko zasekuhlaleni iyabonakala kwindima abalinganiswa abayidlalayo ebalini, iintetho zabo,



iingcinga zabo kunye nendlela abathetha ngayo nabanye abalinganiswa. limeko zokuhlala zizo ezilawula ubomi boluntu imihla ngemihla. UZwilakhe, uMagaba, uGugulethu noThobeka, bangumzekelo ocacileyo weemeko zokuhlala.

3.3.2 Okulindelwe ngabazali.

KwaNtu xa abazali bethiya umntwana wabo sukuba beneenjongo ngaye. Umbhali apha usebenzisa uGugulethu njengebhongo neqhayiya kubazali bakhe, de kuthi kuyo yonke loo nto bafune ukumkhethela umfazi othandwe ngabo kuba bengafuni ukuba aze abetheke. Bathi xa bethetha ngale nyewe yokuba azeke uGugulethu, uyise athi:

“Hayi sendithethela kwisithuba sokuba kunokuthi
kanti kukho intombi oyithandela uGugulethu,
nanjengomntu onokuba nolwazi oluphangaleleyo
ngentombi zalapha eZazulwana kuba andithandi
ukuba awele imilambo xa afuna umfazi aye
kusithathela into esingayaziyo nokuba
isimilo sinjani okanye abazali bayo ngabantu abaluhlobo
lunina”. (1958:22)

La mazwi kaZwilakhe abonisa ukuba nebhongo neqhayiya ngomntwana wabo, futhi bengafuni nokuba kubekho nto imbethayo ebomini, kubo umntwana wabo banqwenela ukuba afumane izinto ezithandwa ngabo ukuze angaphambuki endleleni. UGugulethu ngexesha axelelwa nguyise ukuba ukwixabiso lokuba afune umfazi uphendula enjenje:

“Kaloku mna ndilindele kuni, akukho nto ndinokuyenza
de ndive ngani.” (1958: 24)

Le mpendulo kaGugulethu kubazali bakhe ibonisa ukuba njengomntwana kufanele ukuba aphulaphule xa bethetha. Kwakhona umbhali umveza uGugulethu njengomntwana weli xesha, ongahambisaniyo nento yamasiko ebahlonipha enjalo abazali bakhe. Uthi xa ebhekisa kooyise bakhe nooyise mncinci:

“Noko boBawo le ndawo yokubona bendicela ukuba
niyiyekele kum, ningade nixambulisane ngayo kakhulu.”
(1958:31)



Uqhuba umbhali abonakalise ukuba uGugulethu nakubeni eliqhayiya labazali bakhe kodwa ixesha aphila kulo lixesha elingasahambelani nokubobelwa kwabantwana ngabazali. Amasiko ayakhabana phakathi kwabantwana nabazali. Uthi xa ethetha noyise ephikisana naye malunga nokubonelwa athethe enjenje:

“Ixoki lona sewuzenze lona Rhadebe ngokuthi andintanga Yakufunzwa utsho undimele ngecephe undifunza. Uyabona ke mandikuphe le nyaniso. Nosana olu sewulufunza, ukuba akutya alukufuni, alikufuni. Woda usuke ulukakaze, lukuginye nzima lujambalaza lungenakunceda kuba lisoyiswa ngamandla. Womana uluvingca iimpumlo ulufuthanisela usithini, lungenakunceda. Kanti ke yingozi leyo kuba usana losuka lurhaxwe, ukutya ngandlela zimbi kuba alikuginyi ngakuthanda. Kuza kuba njalo ke apha kum. Ndithe andiyifuni nje la ntombi andiyifuni, ndaye andisayi kuze ndiphinde ndithi ndiyayifuna. Ungayithatha ke ngokubona kwakho, kodwa akuyithatheli uGugulethu yena uzakubuye umthathele owakhe umfazi amthandayo.” (1958:36)

UGugulethu akahambisani mpela nesigqibo sikayise esihamba nesiko lokuthathelwa umfazi, ukhaba ngawo omane uxolele nantoni na. Oku kwehla kulo mlinganiswa asinguwo umnqweno wabazali bakhe kuba ngohlobo abamthiye ngalo bebenebhongo neqhayiya ngobomi bakhe, kodwa isiko liyakhabana nobomi abuphilayo, yena uzithandela ntombi yimbi.

Oku kungentla kudiza ukuba abazali bathi xa bathiya balindele okuthile kubantwana babo, kodwa oku akuhlali kuyimpmelelo. Umbhali ubonisa uGugulethu oliqhayiya nebhongo labazali, kodwa bathi bakumnyanzela ukuba alandele isiko aphume ecaleni, loo yenze ukuba isiphelo sobomi bakhe kunye nabanye abalinganiswa abamngqongileyo singabisihle. UTamsanqa (1995:64) uthi:” Intetho yesiXhosa ithi akukho nzwana ingenasiphako “. Oku kuthetha ukutho loo nto ibilindelwe ngabazali ize ingafezeki bothi baxole, kuba abo bathiya igama abanakufumana konke abakulindeleyo kulowo usakube enikwe igama elo ngenjongo ethile.

3.3.3 Ukuthiya ngokuzalwa

Umbhali usebenzisa igama uNozipho njengentombi ka Zwilakhe noMagaba. Umntwana oyintombazana uba liqhayiya nebhongo kokwabo, zininzi izizathu



zoko, kuquka ingeniso ngokuba ezakulotyolwa kufunyanwe iinkomo, okanye uzakufunda lo mntwana agcine abazali bakhe , maxawambi athiywe igama kuba abazali bebenesosicelo sokufumana umntwana ,kwaye umntwana oyintombazana uluncedo ekhayeni nangokuncedisa kwimisetyenzana yekhaya. Sibona uNozipho encokolisa unina xa evela emtshatweni kwaye unina unqwenela into ephungwayo. Impendulo yakhe ithi:

“Kowu uyayifuna ntokazi xa unje. Phofu bendiyazi yona into yokuba akungekhe ungayifuni ikofu inguwe wonke. Nanga amanzi eziko kudala ebila, ndicinga ukuba sele ade atsha kungoku nje.” (1958:06)

Uphinda umbhali asikrobise ngalo mba wokuba umntwana oyintombazana sisipho kwikhaya lakhe, xa uMagaba athetha noZwilakhe malunga nokuzekelwa kukaGugulethu uthetha ngoNozipho athi:

“Ndithethela kwisithuba sokuba ndimdala, waye noNozipho ingulo sijonge ukuba into yokuba aye esikolweni kulo nyaka uzayo ekubeni ephumelele eli banga lesithandathu.” (1958:21)

La mazwi acacisa mhlophe ukuba umntwana oyintombazana yinzuzo kubazali bakhe. Abazali bakaNozipho baneminqweno yokumfundisa ukuze abe yinzuzo kwikhaya lakhe.

Kwakhona umbhali uthiya igama uSicelo gama elo abazali bathi balisebenzise kuba bengafumani bantwana ze bamcele lo mntwana uyinkwenkwe abe sisipho kubo, kwaye belindele imbeko nentlonipho kuye. Mve uSicelo xa ethetha noMzamo ungumfana onembeko othozamileyo:

“Khawutsho mfondini, kakade yintoni ebanga ukuba lo mfana angafuni nokuva ngale ntombi? Khona ke mfondini sekutheni, ungade ufune ukudlula ilizwi labazali? Noko lo mfana uzibizela amashwa ngale nto ayenzayo. Nalo mntwana uThobeka ingemntwana ugxekekileyo nje, simazi ekhulela phambi kwethu, kutheni kanye?” (1958: 62)



USicelo indlela athetha ngayo ibonisa ukuba usisipho esenelisa abazali ngako konke okwenzeka ebomini bakhe. Uqhuba ngale meko ka Gugulethu:

“Hayi mfondini ndenziwa kukuba ndiyaloyika ilizwi lomzali andifuni umzali axakaniseke ngenxa yam.” (1958:62)

Intetho kaSicelo izalisekisa ukuviwa kwemithandazo yabazali. Umntwana ongumfana oyedwa phakathi kwekhaya iyachulumancisa into yokubona ukuba indlela ayihambayo isemgaqweni ngokweminqweno yekhaya. Aba balinganiswa bangabalinganiswa abazizicelo nezipho kubazali babo, kwaye indima abayidlalayo ebalini idiza oko. UNozipho njengomntwana oyintombazana uluncedo kubazali, ukubancedisa ekhaya nokuphakamisa ikhaya. USicelo njengomntwana oyindodana ubonakalisa ukuba imithandazo nezicelo zabazali, uyazifezekisa kuba apha ebalini unendawo athi yena akafuni ukuphikisa into ethethwa ngabazali.

3.3.4 Amagama okuwongwa: ngeziduko

Umbhali usebenzise isiduko ukuthiya umlinganiswa uNomaMpondomise. Eli igama lisetyenziswa ukubonakalisa unxibelelwano kwizinyanya. AmaXhosa ngabantu abathi naxa bebonana okokuqala babuzane iziduko, yinto ebalulekileyo ukubonakalisa uzalwano phakathi kwabo babini. Ukuba abo babini kuthe kanti kuyazalwana kuye kwakhiwe ubuhlobo nobudlelwane apho kuba banqula izinyanya ezinye. Abantu ngokweziduko zabo baye bashiyane ngendlela abaziphethe ngayo, bambi bayazithanda, bambi badume ngenkohlakalo, abanye bahle bandilisekile, banembeko kwaye zingqondi abathabatheki lula kwizinto eziqhubekayo. UNomaMpondomise kulo mdlalo uvela njenge ntokazi ezithandayo yakwa Jola, nekubonakala ukuba uGugulethu uthabathe ixesha ukuze akwazi ukuyizuza intliziyo yayo. Uphefumla enjenje xa ephendula uGugulethu:

“Mandikhe ndenjenje ukuthetha nani. Apha ndize emtshatweni, ingqondo yam ayinakho ukuba ingacinga enye into konke, kube ngenxa yemeko endikuyo le nto ayifuni ukuba ndiyirhwabaze nje, ifuna ukuba ndizikise ukucinga kuba ulwamkelo lothando lukabhuti Gugulethu *will mean commitments and sacrifices*. Ke ndothi kwingcinga endigqibe kuyo ubhuti Gugulethu ndimazise



ngencwadi.” (1958:19)

Amazwi kaNomaMpondomise abonakalisa isidima nesithozela, ngokuzithanda kwaye kuyabonakala ukuba amaMpondomise ayingobantu balula. Lo mlinganiswa uthi nangexesha akhupha iinkomo zalowo ebesele emlobole aqine, abenamandla okumxelela ukuba akamthandi. Uthi xa athetha noMcunukelwa enjenje:

“Phambi kokuba ndithethe nawe Mpafane ndothanda ukuba ndikhe ndikucele ndithi into endiza kuyithetha kuwe maze ingakukhathazi; maze uyithabathe ngokwendoda ungayithabathi isifazi. Uyindoda nje nozulu ndiyacinga ukuba wanikwa intliziyo yokunyamezela iintlungu ezisemzimbeni nasemphefumleni.” (1958:50)

La mazwi athethwa nguNomaMpondomise abonakalisa ukuzikisa ukucinga. Ubonakala engumlinganiswa oyithathela ingqalelo into phambi kokuba ayenze, kuba nangexesha athetha noGugulethu wamlungisa ingqondo kuqala akamnika intliziyo yakhe zibekwa.

UNomaMpondomise uyidlalile indima yakhe ebalini, ebonakalisa ingqiqo phambi kokuba athabathe nasiphi na isigqibo. Indima ayidlalayo iyadiza ukuba isiduko sasemaMpondomiseni sibonakala njengabantu, abayileyo esikolweni kunye nabantu abangathatheki lula, abathi bakuzikise ukucinga phambi kokuba bathabathe isigqibo. Nanjengoko sele etshilo uTamsanqa ukuba inzwana engenasiphaku ayikho, kuba naku uNomaMpondomise eye kuzayelisela emlanjeni engakhange ayinike iindlebe into yokutshata kukaGugulethu noThobeka. Le ndlela athiywe ngayo lo mlinganiswa ingqina, ulwazi oluvezwe nguCharles (1951) ukuba igama libokalisa ubukho bakhe umntu ekuhlaleni kwaye kufuneka inguye onoxanduva lokuzibonakalisa kwanokuba nomahluko phakathi kwabanye abantu. Kwakhona uthiywe ngesiduko sakhe nanjengoko ekuhlaleni kuthiywa ngamasiko neenkolo, oku kungqinwa yingcali uObeng (2001) xa evezaq ukuba ekuhlaleni kuthiywa ngeenkolo, iimeko zokuhlala , ukugqithisa ulwazi oluthile ngamasiko ekuzalweni kwakhe umntwana . UNomaMpondomise kwindima ayidlalayo ebalini uyakubonisa okuthethwa yiel ngcali.



3.4 Amagqabantshintshi ngo Z.S. Qangule

UZithobile Sunshine Qangule wazalwa ngomnyaka ka -1934. Inkaba yakhe ise Ngqamakhwe phesheya kweNciba.Imfundo yakhe ephakamileyo uyenze kwiYunivesithi yaseKapa.Ukhe wahlohla nalapha kwiYunivesithi yase Fort Hare neyaseMzantsi Afrika. Ube ngumvavanyi weemviwo zebanga le Matriki kwisiXhosa ithuba elide. Ubhale iincwadi eziliqela kuquka nencwadi yakhe yemibongo ethi “INTSHUNTSHE” kunye nencwadi yomdlalo ethi “AMAZA” esafundwayo nangoku. Le yidrama eyaziwayo etyhila ukubaluleka, nokunyaniseka kokunxibelelana, ikwabonakalisa ukuba ukungathembeki kunye nembeko engekho kudala ingxabano nentlungu. Ulishiye eli ngomnyaka ka-1982 sele eyiProfesa kwiYunivesithi yase Fort Hare.

3.4.1 Isishwankathelo sencwadi u” AMAZA”: Z.S. Qangule

Amaza ngamanzi alatyuzayo elwandle. Ahamba kakuhle enika umbono othile, ukanti ngamanye amaxesha ungawabona ehambela phezulu de ayekubetha elunxwemeni aphumele ngaphandle kolwandle. Xa sukuba kusithiwa ulwandle luyalwa sukuba kujongwe isantya alatyuza ngaso amaze. Amaza la anobungozi ingakumbi xa ungawaboni. Akhangeleka ngathi ahlile kanti anobunzulu bokukuthabatha aye kukuphosa enzulwini yolwandle. Umbhali uyibize le ncwadi ukuba ngaMaza ngenxa yokuphakama kwemisindo ebangelwa kukungcatshana, ngenxa yothando nokunyanzeliswa kwamasiko kwisimo sanamhla.

UNamhla utshatiswa ngebhaxa noSidima angamthandiyo, esona sithandwa sakhe somphefumlo nguLizo. Kwelinye icala uLizo utshate noZodwa Zazile kuba kuqunywa ihlazo lokuzithwala kwakhe engumntwana womfundisi, yena uzithandela uNamhla.UNamhla ngumntwana walemihla akayingene into yokunyanzelwa ngomntu angamfuniyo. UDanile uyise kaNamhla uvela etywaleni ufika uLizo ejoja uNamhla entangeni yakhe. Uyafa ngumsindo, ukhomba uLizo ngegqudu amgxothe emfanisa nengqeqe esisiphazamiso emzini wakhe. UDanile uhlanganisa amaBhele awaneke umcimbi odla umzi. AmaBhele ayibona engayiboni into yokunyanzeliswa komtshato kodwa uDanile uma entla uthi isiko lisiko.

Uqhubile umtshato webhaxa watshata uNamhla noSidima bengathandani benjalo. Kuqalile ukungavisisani kwesisibini kungentsuku zatywala sitshatile. UNamhla uxelela uSidima ukuba ngokukrexeza kwakhe nomfazi kaLizo uZodwa.Unika Usidima ifoto neleta evela kuZodwa ayaikhuphe epokothweni yebhulakhwe. Umchazela ngeempawu ezisemntwaneni kaZodwa ezibonakalisa



ukuba ngumntwana kaSidima. USidima uphindela emsebenzini eRhawutini. ULizo unukuneza uZodwa atshatiswe naye ngobuxelelgu bakhe, ngobuqaba kwakunye nokuba enomntwana kaSidima. Ekugqibeleni uLizo uyamgxotha uZodwa emzini wakhe. UZodwa esikhundleni sokuba agoduke, uwubophe wamncinci umthwalo ukusinga eRhawutini kuSidima. ERhawutini ufika kukho iwele likaSidima uDuma.

ULizo uzenza ibhinqa ufika eRhawutini adubule abulale uZodwa waseBhayi noDuma iwele likaSidima. USidima noZodwa babalekela eSwazini. Isidumbu sikaDuma siyagoduswa siye kungcwatywa kucingwa ukuba kuSidima. Emva komngcwabo isiko linyanzela ukuba uNamhla angenwe nguLunga imfusi ka Sidima noDuma, isizathu sokukuba uDuma wayetshiphile. UNamhla uma entla akayingene leyo uthuka ooninazala nabantu bomzi, ubetha ngenqindi phantsi ukuba akasokuze ayenze loo nto. Ngalo lonke elo xesha ukhulelwe umntwana kaLizo. Ityala lokubulawa kukaSiidima liyaphandwa ngumcuphi waseBhayi uSilumko, kuphando lwakhe ufumanisa ukuba basaphila uSidima noZodwa. Wenza iinzame zokuba uSidima noZodwa, uNamhla noLizo izifundiswa, kwakunye namaqaba zidibane emangcwabeni ngomhla obekiweyo. USilumko ukwenzela oku ukuba abantu babone ukuba esi sibini sisaphila uSidima noZodwa kwaye efuna nokuveza umbulali. Ufikile umhla kwayiwa emangcwabeni abantu bothuka xa bedibanela khona, yavela inyani yokuba uSima uyaphila kwaye umbulali ka Duma ebekucingwa ukuba nguSidima nguLizo. Iinyani ziyavela ukuba unkosikazi ka Silumko uMalimakhwe ngunina kaNamhla koko akazange ayithi vhu emyenini wakhe.

3.4.2 Uhlalutyo lwencwadi kuphononongwa iimeko ekuthiywa ngazo abalinganiswa.

3.4.3 Iimeko zasekuhlaleni.

Le yidrama eyaziwayo nethandwa kakhulu eveza ukubaluleka kokunxibelelana nokunyaniseka, kwaye ibonakalisa ukuba ukungathembeki kunye nembeko engekho kuyela kwingxabano, kwintlungu kunye nakukuphela kobudlelwane. Iindlela zobuntu zolwazi nobubanzi bexabiso lomntu kwinto zasekuhlaleni ziyachazwa kumongo wamasiko nezithethe zakwaXhosa.

Umbhali usebenzisa umlinganiswa uDanile njengendoda yekhaya esadla ngendeb'endal yokulandela isiko lokubonela umntwana atshatiswe ngebhaxa. UDanile unyanzelisa intombi yakhe uNamhla ukuba itshate nesoka engalifuniyo, ibe inesoka layo uLizo elithandayo. Ubonakalisa udano olukhatshwa ngumsindo athi xa ezivelela etywaleni afike entangeni kaNamhla kukho mfana wumbi uLizo kaVaxa, imcaphukisa ngakumbi lento yenzekayo akayamkeli kwaphela, ukhomba



uLizo ngegqudu avakale esithi:

“Mayiphumeinja emzini wam!” (1974:07)

La mazwi athethwa nguDanile abonise umsindo wokungayamkeli into eqhubekayo emzini wakhe. Udanile sisenzo sentombi yakhe kwaye umonyanya ngakumbi uLizo kuba ude ambize ngenja. KwaXhosa ngumsebenzi wayo indoda yekhaya ukuba ijonge izinto zekhaya, kufuneka ilikhusele ikhaya kwizinto zonke ezenzekayo. UDanile engayamkeli nje le meko ubona ukudelelwa nguLizo ukuba aze kungena emzini wakhe, ngapha koko uze kwintombi ajonge ukuyitshatisa. Uthi emva kweso sehlo ahlanganise amawabo ukuwachazela ngesimanga asibone sisenzeka kwakhe. Uyangcangcazela ngumsindo xa achazela amawabo uthetha enjenje:

“Ndithi mandinazise maBhele ukuba ndifike ingqeqe
kaVaxa ijoja uNamhla xa bendivela kuzonwabela
etywaleni.” (1974:07)

Njengendoda yakwaXhosa uDanile xa esenza izinto zomzi wakhe uhlanganisa amawabo. Ngendlela athiywe ngayo umlinganiswa ubekwa njengentloko yekhaya ekuthe ngenxa yezenzo ezigwenxa wanodano olukhulu. URwasi (2000) uyayichaza ukuba abanye abantu bamikwa amagama ngenxa yezikhundla abakuzo ,ze elo gama lidlale indima yalo ebomini . Isenzo sikaLizo noNamhla ubonakala engenako ukusithwala yedwa kuba into yokutshata kwaXhosa ngumba wekhaya liphela. UDanile uphoxekile sisenzo sentombi yakhe nanjengomzali nendoda yomzi ebengayilindelanga le yehla emzini wakhe. Uyindoda ekholelwa kumasiko kuthi kusakwenzeka izehlo ezinje imcaphukise ngakumbi loo nto. Uhlile emoyeni mhla ngomtshato xa kufuneka eyale abatshati, umoya wakhe uphantsi kwaye uyazinyanzela nje ngamazwi awathethayo kuba uyasazi isenzo sentombi yakhe ngoku utyhala nje ngesifuba kuba engenakoyiswa emzini wakhe njengendoda.

Uphosa amazwi okuyala kubatshati athi:

“Ndizakuthetha nje kuba ilisiko, ubuciko bonke
sebukhutshiwe. Zenihlalisanekakuhle nabamelwane
benu, ummelwane wakho ufana nomntu oligazi lakho.
Inkathazo yile yokuba isonka esinye osiphiwa ngummelwane
sigunyazisa ezilishumi emaziye kwakhe. Andithi zeziqothole
izandla zenu, amaBhele namaCirha aziwa ngezinwe. Maze
nincede ningalungeni ugqatso lwabatsha. Kungcono nizityele



umngqusho nonwabile kunokumomfuza izimuncumuncu
nixhwithana.” (1974:16)

Nanjengomzali uDanile kufanelekile ukuba ayale abantwana, kodwa nanjenkoko igama lisitsho udanile sisenzo sikaNamhla koko sele ethetha nje kuba ilisiko ukuyala umntwana xa etshata, akasenayo into ephuma nzulu entliziyweni ngenxa yezenzo zentombi yakhe.

Umbhali ubonakala emthiye ngendlela efanelekileyo umlinganiswa wakhe, uDanile. Iintshukumo zakhe zibonakalisa umsebenzi wendoda yakwaXhosa. Igama lakhe ulilandele kuba uvela ephoxekile xa ebona intombi yakhe eza kutshata ijojana nomnye umfana. Ubonakala edanile sisenzo eso de kube simkhokelela ekucaphukeni abize amagama ahlabaya kubanye abalinganiswa.

3.4.4 Okulindelwe ngabazali

Abazali xa bathiya abantwana, bathiya benezinto abazilindeleyo kubantwana babo ebomini. Umqweno ngowokuba athi umntwana akukhula abahloniphe abazali kwaye azifezekise iinjongo zabo ngokumnika igama elo. Ngethamsanqa abanye abantwana bayayifezekisa loo minqweno abanye bahambe ecaleni kwayo. Ade avakale esithi “ulilandele igama lakhe “, ingakumbi lo mntwana ukuba unikwa igama uPhumeza zithi zonke izinto azenzayo ebomini zibenokuphumelela. Maxa wambi bakho abo bangakwaziyo ukuyifezekisa iminqweno yabazali babo ngenxa yezinto ezifana namasiko nezithethe ezikhoyo entlalweni yabo. Kukho amagama athi xa bethiya abazali bathiye bebulela isipho abasinikiweyo. Umbhali usebenzisa uNamhla njengomnye. wabantwana abanjalo. Unegama uNamhla kuba bebulela ukuphiwa umntwana uDanile uyise kaNamhla nenkosikazi yakhe babengafumani bantwana baze bafumana ithamsanqa lokuphiwa uNamhla lo. Bamthiya eli gama kuba beqala ukufumana isipho esingumntwana kwaye banenjongo negugu ngaso. UNamhla ngumntwana welixesha, unyanzeliswa ngomtshato ngabazali bakhe ngesoka angalifuniyo. Uthi kuba ngumntwana welixesha akhabe ngawo omane, angafuni nokuva kuba unesoka lakhe azithandela lona. Uyacaphuka esentangeni yakhe ethetha yedwa ecatshukiswa yityesi yakhe azakwendiswa ngayo, mve xa esithi:

“Tyesi itheni yona le ingathi yeyamajoyini.

Hayi ilishwa lo mntu ongaphathangwa njengenkedama

Usikelelwe umntu ongaphathwanga njengenkama.

Yena lo vunxu usisizothezothe! Ngehle uphele loo



Mtshatwana iluthuthu. Esona sambatho sobukhoboka
sesi! Ngathi ndiyazibona ndambathe obu bububhanxa!"

(Ungqengqa ebhedini afunde 'Imvo zabaNtsundu ')
"Uyayichula u 'Mgozi 'xa usithi Sisibetho ukutshata
ixathawana ngokunyanzelwa!" (Kufika uLizo Vaxa kudala
emlindele.)" (1974:01

La mazwi kaNamhla abonisa abonisa elubala ukuba akayingene le yenziwa ngabazali bakhe, yokumtshatisa ngebhaxa. Yena ungumntwana wangoku kwaye akayingene eyesiko lokubonelwa undofa naye. Uphinda uNamhla aphoxe abazali bakhe ngexesha becinga ukuba kusweleke uSidima ongumyeni wakhe. Abazali bavela nombala wesiko lokungenwa komfazi, banyanzelisa uNamhla ukuba atshate nemfusi ka Sidima kuba iwele Ikhe latshipha. UNamhla umi entla ukhaba ngaw'omane ubhekisa kooysezala enjenje:

"Le nto nirhola ibhatyi yesiko edotyeni.
Nithi mandambathe namaphupho ayo!" (1974:74)

Le ntetho kaNamhla eveza elubala ukuba akayinanze nganto into yesiko, bangayithetha into abayithethayo kodwa yena uyikhabela phaya kude into yesiko. Bathi asakubona ukuba bayamnyanzelisa aqhube athi:

"Eyam indoda nguLizo Vaxa, qha ke!" (1974:74)

Amazwi akhe abonisa ukuba yena nanjengomntwana welixesha unakho ukuzithabathela izigqibo ezithandwa nguye. Kwakhona lo mlinganiswa ukhulelwa kwenye indoda akugqiba etshatile, isenzo sakhe asilindelwanga kwaphela ngabazali bakhe. Bathi xa bethetha naye ngehlazo alenzileyo aphenyule enjenje:

"Soze ndibe manyonywana ngalo mntwana,
Ulihlazo kuwe, uliqhayiya kum;
Kuni usisiqalekiso, kum ulithamsangeliso." (1974:54)

Ngexesha athethiswa ngooninazala bakhe bemxelela ngokungahloniphi izinyanya kwaye zizakumqumbela, ukhabangawo omane ebonisa ukungananzi kwakhe into edinebene nesiko. Uphefumla enjenje:



“Angambatsha onke amaCirha,
Angaxweba onke amaBhele,
Zingathokombisa zonke iinkonde,
Ingaqumba iminyanya itsale inyheke,
Andisokuze ndahlukane noLizo.” (1974:55)

UNamhla ngala mazwi akhe ubonakalisa ukuba akayikhathelelanga into yokuxelelwa ngehlazo alenzileyo lokukhulelwa umntwana kaLizo. Uyaxela ukuba uLizo likhaka kuye. Le meko akuyo uNamhla iyacaca ukuba uphila kwixesha langoku apho umntu akhululekileyo isiko lokubonelwa nelokungenwa sele laphelwa. Bona abazali basadla ngend’ebendala nto leyo ithi yenze isizalo esinje ngo Namhla singayifezekisi iminqweno yabo. Ingcali uWilliams (2004) uchaza ukuba ukuthiywa kwegama kwiindawo zonke kwahlukile. Igama linikwa umninilo ngnxa yesizathu esithile, kuphuhliswa imeko ethile. UNamhla igama alinikiweyo lidlala indima ebonakalisa ukungayamkeli imeko yakudla kuba uphila kwixesha langoku. Iminqweno yabazali ayifezekiswanga kuba bona balulela ukufumana umntwana kwaye benethemba lokuba bayakuzuza okuthile, kodwa ngokweemeko zokuhlala ithi loo minqweno iphanze.

Umbhali usebenzisa umlinganiswa ogama linguLizo, igama uLizo lithetha ukuba ngumncedisi wekhaya. Abazali xa babemthiya babemthiya ngenjongo zokuba befumene umntwana oyindodana kwaye uzakuba liliso nomncedi kwikhaya lakhe. ULizo kulo mdlalo ndaweni yokuncedisana nabazali nto ayenzayo uthabatha into engeyoyakhe ayenze eyakhe. UNamhla utshatiswa noSidima yena uphuma uzithuba ufuna uNamhla. Uhamba ethukwa emizini ebonwa ubunja ngenxa yezenzo zakhe. Uxelela uNamhla ukuba indoda azakutshata nayo yayizakutshata ntombi yimbi uZodwa. Uthi xa athetha noNamhla athethe enjenje:

“Uyazi ukuba lo Sidima wayeza kutshata noZodwa?”
(1974:04)

Amazwi kaLizo awancedisi nganto koko ayachitha, kuba uthi askuthetha la mazwi kuNamhla othuke. Iinjongo zakhe kukuba uNamhla amale uSidima ukuze afunyanwe nguye. Ngexesha bahleli entangeni kaNamhla, kudlala umculo uthathaba isandla sikaNamhla badanise , uthi kusenjalo athethe enjenje :

“Umfundisi luthando lwethu.
Siza kumkhupha ubulumko simthwese
ngobuyatha USidima lo.” (1974: 5)



ULizo ngala mazwi uchitha indlu esele yakhiwe ngabazali uthabathela uNamhla kuye.

Umbhali abalinganiswa abasenzisileyo bayayiphuhlisa indima yabo ebalini. UNamhla njengomntwana ophila kweli xesha, uyayicacisa gca into yokuba akahambisani namasiko tnto leyo ibangela ukuba kubeho ungquzulwano phakathi kwakhe nabazali. ULizo izenzo zakhe ezigwenxa zokuthabathela umfazi womnye umntu kuye zibonakalisa ukuba naye ungumlinganiswa ongananze nto yamasiko, yena uqhuba ubomi bakhe ngendlela ethandwe nguye. Bobabini aba balinganiswa indima abayidlalayo ebalini ingqinelana nexesha abaphila kulo.

3.4.5 Ukuthiya ngokuzalwa

Abazali xa bathiya abantwana bathiya ngezizathu ezithile. Bambi kuthi kanti bebengafumani bantwana ze bathi besakumfumana lo mntwana kuthiwe ngu Lizo kuba baliziwe ngomntwana. Abanye basenokuthiya bathi Namhla siphawe umntwana libhongo neqhayiya kubazali. Umntwana usenganikwa igama ngabazali bathi nguSidima kuba engumntwana oyindodana, umzi lowo wasemathileni uyakuhlala unesidima ngokuba kuzelwe lo mntwana kwaye awusayi kuphela.

Umlinganiswa onguNamhla noyintombazana yedwa kokwabo simbona ebhanguza ecatshukiswa ngabazali kuba bemendisa ngebhaxa. Uthi xa ehleli entangeni yakhe yedwa athethe ethukisela yedwa enjenje:

“Tyesi itheni yona le ngathi yeyamajoyini!
Hayi ilishwa lomntu ozelwe ngamaqaba!
Usikelelwe umntu ongaphathwanga njenge
nkedama.” (1974:01)

La mazwi kaNamhla abonisa ukuba nakubeni ezalwa ngabantu abasalandela isiko, amaqaba ngokutsho kwakhe akayinanzanga loo nto. Yena ufundile kwaye ungumntwana welixesha njengokuba negama lakhe lisitsho. Kwakhona uLizo abazali umlinganiswa umnika eli gama kuba ezakuba ngumncedisi kaNamhla ekushiyeni umtshato wakhe. ULizo unikwa igama lokuncedisa nendima ayidlalayo ebalini ingqina oko. Simbona ethetha noNamhla bethetha, ujika uNamhla ukuze amnike owakhe umsesane:



“Owona msesane wam womtshato,
ngulo ukuwe.” (1974:05)

ULizo uphume elubala ukuba uyayithatha into engeyoyakhe, uNamhla ukutsho oko.

USidima unikwe igama lokuba nesidima nesithozela uthi nangexesha anyanzeliswa ngoNamhla, azole kuba unika isidima kwikhaya lakhe. Uthi ngexesha eshiywa nguNamhla emva kokuba betshatile, amcenge enjenje:

“Zingxenge umsindo Namhla, ndiza kukwakhela
khaya; Akuzi kwadllulwa nkosikazi.” (1974:20)

Ngala mazwi lo mlinganiswa ubonisa ukubamba kwakhe isidima sekhaya lakhe, akafuni kuba yintlekisa alahlwe ngumfazi. Umthembisa ngokumakhela uqilima lomzi uNamhla kuba kaloku indoda eyakhileyo yindoda enesidima.

USidima waya eRhawutini esakushiywa ngumfazi. Uhlala noZodwa, kufika uLizo ezenza ibhinqa ezokubulala uSidima kodwa wadubula uDuma iwele likaSidima. USidima emva koko uSidima ubalekela eSwazini nomfazi wakhe kodwa kwathi kuba uyindoda enesidima newaziyo amasiko nezithethe onembeko ,akawushiya nje umzimba wewe lakhe koko washiya amazwi wathetha phezu kwesidumbu somntakwabo wenjenje:

“Andazi nokuba mandithi sala. Nokuba
mandithi hamba na mfo wethu. Ngoku
ndisele ndindedwa, inxenye yam ibunile.
Mandla mani na angaphefumla olu dongwe.
Lubuye lugqadaze, lungqishe, luthethe?
Ithunzi lokufa ligqithe ngakum ladlula nawe.
Akwaba ilifu belisifunqule ngaxesha-nye.
Siwaqabele kunye loo maqhina angquzulanayo.
Sehle sixhasene kwezo ngxondorha zisinekileyo.
Sinye kunye kwezo ntsunguzi zamahlathi kamtyholi.
Sikhwathazane xa sixwesaxwesa kuloo maxethuka;
Sigonane kaloku xa silufincayo uhambo lwethu. Ngala
mazwi ke mfo wethu ndiyakubulisa, Kungoku nje
ndiyahamba kuba ndibaleka imbumbulu eyahlala
ikrobile, Ndisaba isibham esahlala siqhumisa.” (1974:29)



Ngala mazwi uSidima ubonakalisa inkathalo kunye nokuthozama, nokuxabisa umntu amnike isidima sakhe. KwaXhosa inkolo yileyo yokuba lowo usele elishiyile eli limagad'ahalabayo xa kuthethwa naye uyeva. USidima wenza umbuliso kuye kananjalo emkhulula ukuba umphefumlo wakhe ulale ngoxolo.

Umbhali ubathiye ngokufanelekileyo abalinganiswa, kuba indima abayidlalayo ebalini balandele amagama abo. UNamhla ongumntwana wangoku akahambisani namasiko akudala kuba uphila kwixesha lokhanyo. Iintetha zakhe kunye nendlela athetha ngayo kunye nabanye abalinganiswa iyakungqina oko. ULizo izenzo zakhe zilindele igama lakhe, noSidima ngokuba nesidima kwakhe, kwanokuxabisa abnye abantu ebanika izidima zabo.

3.5 Amagqabantshintshi ngo T. Ntwana: “Akwaba”

UThenjiswa Ntwana Mgijima wazalelwa kuKomani. Uqale ukuzibandakanya neSebe leelwimi zesiXhosa kweyeSilimela ngowe- 1995. Phambi koko uxelenge kwiskolo samabanga aphakamileyo iChris Hani eKhayelitsha, eKapa njengotitshala wezifundo zeziBalo kunye nezeNzululwazi. Ngoku ungumhlohli kwizifundo zesiXhosa kwidyunivesithi iWestern Cape. Umdla wakhe kwezophando ubandakanya icandelo loncwadi, ezenkcubeko, uthiyo nezasekuhlaleni. UThenjiswa uwuthanda kakhulu umsebenzi wakhe, ukholelwa ukuba kubekho ubudlelwane nomoya wemvisiswano phakathi kwakhe nabafundi.

Ufumene isidanga sakhe se BA (Hons) ngonyaka we- 1994, waza wafumana iBED kwidyunivesithi yaseWestern Cape ngo-1996. Isidanga seMastaz kwizifundo zoToliko neZohlelo ngo- 1995 kwidyunivesithi yaseStellenbosch. Ngoku uqhuba izifundo zobugqirha nedyunivesithi yaseBhayi.

3.5.1 Isishwankathelo sencwadi u - “Akwaba: T. Ntwana

Umdlalo usekwe kwelentlanzi eKapa phantsi kweNtab'etafile. Ibali eli lingombandela ogqugqisileyo noligongqongqo kuluntu luphela—isifo uGawulayo. Uphumela intwazana esakhulayo ekwiminyaka elishumi elinesixhenxe ibali lingayo kuba iphuma kumanzithinzithi neenzima zobomi, nanjengoko igama lisitsho. Uphumela uzibhaqa sele ekwenkulu yona ingxaki yokuzibona sele enentsholongwane uGawulayo.

Le ntwazana ikhula ingenabo abazali, ikhuliswa nguninakhulu uMaNkwali Ngexesha asesikolweni uncedwe kakhulu yititshalakazi yakwa Mlilo uPhindiswa eyaye imthanda kakhulu. Uphindiswa wayephume izandla kwizifundo



zeNzululwazi kunye nezibalo. Uye wafumana uncedo kakhulu kutitshalakazi lo waza wenza neenzame zokuba aye kufunda kwidyunivesithi yaseNtshona koloni. Ngexesha afundayo ube enomhlobokazi wakhe ogama linguYaleka, uYaleka lo yaye iyintwazana ethanda imali nethengisa ngomzimba ngexesha langokuhlwa ukuze ifumane imali. Izamile ukumfaka uPhumela kuwo lo mkhuba kodwa uPhumela akawunanza. Iziphumo zibe zibi kuYaleka kuba uye wadutyulwa ngumntu ancuma naye ngesizathu sokuba eye wamxelela ukuba unesifo sikaGawulayo.

UPhumela ngemini ekwakutshata ngayo utitshalakazi wakhe wabonwa lisoka, uKhanya. Mfana lowo wayesaziwa kulo lonke iKapa efunwa zizo zonke iintombi ngenxa yeemoto zakhe ezintle kwaye ejongeka kungekho ntombi ifuna ukuphoswa. Naye uKhanya lo wayezigwagwisa ngomfaneleko nokuba enomtsalane ezintombini. Abahlobo bakhe uThulani noLanga bazamile ukumnqwanqwada kwindleal zakhe kodwa wathi udla ubomi. Bayivezile into yokuba indlela zakhe zimsa ekufeni. UPhumela naye ungenile kulo mgibe wawa kweli soka lingumzala kaYaleka. Izinto noko ziye zayondelelan a, wahlala ngoku umfo watshata waziqokelela, bahlala ngokonwaba kwipomakazi labo. UPhumela uye wakhulelwa, kuthe kusenjalo wabonwa ukuba unentsholongwane kaGawulayo. UKhanya uye wazisola ngeendlela zakhe ebezigwenxa kuba nguye owosulele unkosikazi wakhe, kwaye ezisola nangokungamxeleli ukuba unesisifo.

3.5.2 Uhlalutyo lwencwadi kuphononongwa iimeko ekuthiywe phantsi kwazo

limeko zasekuhlaleni

Eli bali njengoko sele kuchaziwe ngasentla lingentwazana enguPhumela, eyashiywa ngunina esneveki ezimbini ezelwe. Uye wakhuliswa nguninakhulu uMaNkwali, uyise yena akazange ambone ngeliso le nyama. Le ntwazana noninakhulu bahlala kwilokishi eKhayelitsha kwelinye la matyotyombe akhona, imeko ayintlanga kwaphela kodwa uPhumela unyamezele uyafunda noxa engenazo izinto abanye abantwana abanazo. KwaXhosa umntwana wentombi ukhulela kulonina, waziwa ngokuba ngumntwana wakhona. Uninakhulu uwuxabise ngakumbi umsebenzi wesikolo kuba ufuna intombi yakhe ize iphumlele ebomini baphume kwingxaki bakuzo. Kwakhona luxanduva lwabantu abadala ukukhulisa abazukulwana babo kwintlalo yakwaXhosa, de kuthi xa sele abo bantwana bengenabazali ibeluxanduva lwabo ukukubafundisa Uthi bakugqiba isidlo sangokuhlwa kwintombi yakhe:

“Lala khawuyeke ezo zitya ntombi ukhe wenze umsebenzi wesikolo, kuyahlwa. Ndingazigqibezela nangokwam, ezo zitya.” (2004:01)



Amazwi kaMaNkwali abonisa inkathalo, kwakunye nexesha elikhoyo lokuba imfundo ibalilekile kwizinto zonke ebomini. Umzukulwana wakhe umfundisa ngemali kadanki nto leyo yenza ukuba ezinye izinto uPhumela angakwazi ukuzifumana njengabanye abantwana. Uthi xa ethetha ngentlungu akuyo anabe enjeje:

“Lala mntwan’am imeko yakho ayifani neyabanye
Abantwana. Zingaphi izinto ezikuphosileyo wena
Abanye abantwana abazixhamleyo ngenxa yokuswela
kwam? Usokole kangakanani, Usombulelwa nkqu nezo
zokunxiba kweso sikolo. Jonga ngoku kufuneka ukhawuleze
wenza umsebenzi wakho wesikolo kuba siphelwe
Nalo elo khandelana besinalo. Ndoyika nokuya
Kucela ebumelwaneni kuba badiniwe abantu ndim.
Thina kufuneka silale nokuba asithandi kuba, ukuba
Asenzi njalo sakuhlala emnyameni.” (2004: 2,3)

Amazwi athethwa nguMaNkwali abonisa ukukhathazeka kakhulu, kwaye uyavelana nomzukulwana wakhe. Le meko idiza laa ntetho yakhe ibichaza ukuba imali kadanki incinci. Le mali incinci injalo kufuneka ayicukuceze alungiselele umzukulwana wakhe ingekho injalo.

3.5.3 Okulindelwe ngabazali

Abazali xa bathiya abantwana sukuba belindele okuthile kubo, lithi ngegama amthiya ngalo umntwana lilandele lo meko. Umbhali uthiya umlinganiswa wakhe oyintwazana encinane igama uPhumela. Eli gama linto eninzi eliyithethayo kuba abazali balindele impumelelo kulo mntwana, kwakunye namanzithinzithi obomi akuthi amthwaxe aphumele ngaphaya kwawo. UPhumela uye wngumntwana osokolayo kodwa wabe eyixabisile imfundo. Le ntwazana xa ithetha noninakhulu malunga nentsokolo yabo inabe yenjenje:

“Kanti ke Nkwali wam akukho meko imbi kwaphela.
Ayikho imeko engatshintshiyo. Nokuba sebumnyama
kangakanani na ubusuku bulandelwa yimini. Andithi
nangoku ngaloo mali kadanki ukwazile ukundifundisa
nam ndada ndafikelela kule ndawo ndikuyo? Namhlanje
adiza kubhala iimviwo zebanga leshumi njengabanye
abantwana. Akukho nto ethi mna ndifunde ngemali
kadanki.” (2004:02)



La mazwi kaPhumela abonisa elubala ukuba ungumntwana ozimieseleyo yaye imeko yakokwabo yinto angayinzanga leyo koko ufuna ukuphumelela abheke phambili. Uninakhulu ithi isakungamphathi kakuhle into yokungabinayo neyunifomu le, uPhumela ahlomle enjenje:

“Nkwali ayindihluphi nakancinane eyeyunifomu
Nokuba ithungwe kangaphi na. Into ebalulekileyo kukuba
Ndiyaya esikolweni kwaye ndiya ndicocekile ndikhangeleka
Kakukuhle. Eyeendawo endingaphumeleli kuzo ke andisenkuyinceda
kwaye mna ndazixolisa. Ndiyayazi *mos* ukuba ibikho indlela
bendiza kuya. Xa lingekho icebo ubuza kuqhekeza kweyiphi
ibhanki? Ndincede Nkwali wam sukuzikhathaza ngezinto
ongenandlela yakuzitshintsha kwaye ezingabangelwanga
nguwe. Ibe ke nandithiya igama elichaza ukuba akukho
nto iya kuze ibe ngumqobo endleleni yam. Ndakugqobhoza
ndiphumele nakweyiphi na into.” (2004:03)

UPhumela ungumzekelo weminqweno yabazali kuba abazali balindele okuthile xa bethiya umntwana ithi ke loo nto isakwenzeka batsho ukuthi imithandazo yabo neminqweno ifezekisiwe. UPumela ekuhambeni kwexesha ufumene ibhasari eye yamfundisa kwidyunivesthi yaseKapa. Uye wangathi ngumntu osebenzayo kuba imali leyo yenkxaso ebeyifumana, akamlibelanga uninakhulu ukumenzela izinto. Uthi xa ethetha noninakhulu ngexesha azakubhala iimviwo anabe athi:

“Mna Nkwali wam ndivuyiswa kukuba wena
Wonwabile. Ndithe mandize kukubona kuba
Kule veki izayo ndiqala ukubhala iimviwo ngoko
Ke akuzukuba Ilula kum ukuza. Yiloo nto ndiye
Ndamcela usis’Doris ukuba aze kuhlala apha
Endlwini ngoku, angafiki kusasa ahambe emalanga.”
(2004: 27)

Lo mlinganiswa uyabonakala ngoku ukuba sele eqalile ukuphumelela. Uthe akuphumelela emagqabini wafumana ibhasari, mali leyo angakhange banye abantwana, koko ujongene nekhaya lakhe esanda enjalo. Amazwi akhe abonisa inkathalo kuba ngoku sele efunele uninakhulu umntu wokucoca nokuphaka ekhaya, kwaye nekhaya lakhe sele eqalile ukulilungisa.



Kwakhona uPhumela ubonakalisa impumelelo ngokuthi abonwe lisoka, soka elo kucacayo ukuba yindoda emadodeni ngokufuma, yindoda enezinto zayo. UKhanya isoka likaPhumela wayesaziwa njengodlalani kwidolphu neelokishi zaseKapa, kodwa uthe esakudibana noPumela wamisa ingqondo waziyeka zonke ebesaziwa ngazo. Bahleli ngokonwaba noPumela sele benepomakazi eDurbanville, sele ekunyaka wakhe wokugqibela kwimfundo yakhe enomsila kwezenzululwazi kwakwidyunivesithi yeNtshona Koloni, wonwabile ubomi bakhe buhamba ngokweminqweno yabazali. Uthi xa ehleli kwelo pomakazi labo nomnyeni avakale ethetha yedwa echwayitile:

“Yhu Thixo usebenza emfihlakalweni inene. Umntu uyakwazi ukumonyula ebugxwayibeni umbeke endaweni ebanzi. Oko mna lo kumeva entlupheko, namhlanje nam ndingumntu Ebantwini. Laa mthandazo kaNkwali ndiwuqonda kakuhle xa kunamhlanje. Ingathi ndiyamva xa esithi,” uyintoni na umntu le nto umkhathalele kangaka “. Ngenene mna ndiyalungqina uthando lwakho. Ngubani owayesazi ukuba mna Phumela, inkedama ehluphekayo, ekhuliswe ngemali yasemakhitshini neyendodla ndingakule ndawo ndikuyo namhlanje? Ngubani owayesazi umntwana okhuleleetyotyombeni elikekelayo, elinethayo angaya kunyathela naseyunivesithi? Hayi umkhulu Sombawo. Phezu kwezo zinto zonke ondenzele yona yeyokugqibela. Inditsho ndasisimumu, aphe’emqaleni amazwi endingakubulela ngawo. Akafani wavakala enqwenela imilomo eliwaka yokukudumisa umfo wasezibhalweni. Namhlanje nam ndiswele loo milomo iliwaka ndikunkqangaze ndikubulela ngendumiso. Andizange ndayiphupha nokuyiphupha eyokuba ndinganikwa isipho –mali sokwenza izifundo zobugqirha nakweliphi na iziko le mfundo kuquka nawaphesheya.” (2004:51-52)

Umbhali apha ubonisa ukuphumelela kukaPhumela emva kwentsokolo abenayo, ekhuliswa nguninakhulu. Ngoku uyagqibezela edyunivesithi, kwaye uhleli kamnandi emzini wakhe. Zonke ezi zinto zizinto ebezingwenelawa ngabazali. Apha umbhali ubonisa ukuba akukho nto iye yamphelisa esithubeni uPhumela ufukuzile de waya kuphumela. Kuthi ngexesha sele etshtile xa eza kufumana umntwana kufumaniseke ukuba unesifo uGawulayo sifo eso athe wasifumana kumnyeni wakhe uKhanya nongakhange amxelele kwangethuba, ngoku sele ezisola kodwa kuyo yonke loo meko uPhumela uphuma ngaphaya kwayo

uyayilwa. Indlu yakhe iqina ngakumbi, bayathandana nomyeni wakhe bexhasene. Xa esomeleza umyeni wakhe uhambisa enjenje:

“S’thandwa sam, okwenzekileyo kwenzekileyo kuyafana
Nokudaliweyo. Ayilo xesha lika – “akwaba” eli, kuba sele
kukwabekile. Asingobafi tu sisaphila kwaye siseza kuphila.
Akukho nto ishotayo tu kuthi. Siza kubakhulisa abantwana
Bethu, sikhulise nabazukulwana ngaphezulu.” (2004: 65)

Amazwi kaPhumela abonisa ukuba ubomi sele eboyisile ngoku kwaye akukho
nto inokuphinda ibe ngumqobo kuye, zonke ezalo mhlaba umagad’ahlabayo
uzoyisile.

UKhanya Madlala ongumyeni kaPhumela, ungudlalani akukho ntombi
imphosayo kwaye loo nto ikhokelela ekubeni abe nentsholongwane. Abazali
bamthiya benenjongo zokuba, uyakuba sisbane hayi ukuzisa intlungu kubomi
babanye abantu. Lo mlinganiswa uvela kungemini yomtshato apho abe
ngumkhaphi khona, abahlobo bakhe bathi xa bazama ukumnqanda kwisimo
sakhe aqhayise athi:

“Awu khanya ugqame kwedini kaMadlala wenze into
odume ngayo, eyokukhanya ugqwese apho ukhoyo.
Bayibona abazali kwamhlanene le nto, bathi
unguKhanya, behlatyelwe ngamathongo ukuba
wokhanya uqaqambe naphi na apho sukuba ukho.
Ukukhanya kwakho kuzitsale iintombi okwamavivingane
etsalwa zizibane zemoto ebusuku. Ayindixelel’amthamb’
ooBhungane ukuba ikamva liqaqambile kuwe kwedini.”
(2004:08)

Le ntetho kaKhanya ayingqinelani neziphumo ezazilindelwe ngabazali xa
babemnika eli gama. Ukukhanya kwakhe, afunde, abenemali kumenze ukuba
acinge ukuba unokungadlulwa nazintombi zithi yena kanti ngolohlobo uyathelela
kugawulayo. Uthi uLanga ongumhlobo wakhe xa emcebisa ukuba ayeke indlela
zakhe ezigwenxa kuba zisingisa ekufeni aphenjule ngolu hlobo:

“Khanindiyekeni ndixonxe ikamva lam madoda.
Kaloku kuthiwa ukuze ubuqonde ubuhle bento
kufuneka uyithelkise nezinye. Akungekhe uthi



I-apile limnandi kunepesika ungazange uzingcamle
zombini ezi zinto. *I want the best gents, ngoko*
ke ndiyekeni ndingcamle ndithelekise.” (2004:08)

UKhanya ngala mazwi awathethayo ubonakalisa mhlophe ukuba uyityhefu kwisizwe ndaweni yokuba aze nokhanyo. Kwixesha elikhyo sele kukho esisifo singumbulalazwe uGawulayo, yena lo nto akayisanga so kodwa ngumntwana welixesha uzingomba isifuba ngokuba uhamba phaya naphaya. Loo nto iye yakhokelela ekubeni athi sele eziyekile iindlela ezigwenxa ehleli nomfazi kanti sele samnamathela esisifo. Akuhambanga ngentando yabazali indlela athe waziphatha ngayo lo mntwana.

Umbhali uphinda asebenzise uYaleka umntwana oyintombazana, ongakhange amamele iziyalo zabazali bakhe sade isiphelo sakhe yaba kukufa ngesifo uGawulayo kwakunye nokudutyulwa. UYaleka lo ube ngumhlobo kaPhumela eYunivesithi kodwa iindlela zakhe yena zigwenxa. Uthe ngenxa yokuba efuna ukuba nemali zonke wangenzi njengoPhumela afunde ukuze afumane ibhasari koko uye wangena kushishino lokuthengisa ngomzimba. Oku wayekwenza ngondlela mnyama kuba akukho mntu wayeyazi loo nto ngaphandle kwabahlobo bakhe. Wayenxiba kakuhle esikolweni, olu shishino ngomzimba lalikhathiswa nakukuthandana namadoda asebenzayo ukuze afumane imali. Uthe ke kuba obekunqwenelwa ngabazali ukuba ayilandele imithetho neemfundiso zabo waphuma ecaleni, waze ekugqibeleni wafumana isohlwayo esikukufa. UYaleka lo ubengafani noPhumela engumntwana ophandl’apha. Uthi xa ethetha noPhumela beseYunivesithi emxelela ngendlela enza ngayo ukuze afumane imali aphefumle ngoluhlobo:

“Tshom’am vula ingqondo, kusemhlabeni apha.
Wena ucinga ukuba ukuzivalela ngeencwadi eBush
kuza kukunceda entwenini? Andithi wena lo ubusand’
ukukhala ngokungabinamali, nkqu le yokuthenga ezo
zinto zifunwa kuloo Bush –ndini? Andithi izolo oku
ubukhathazekile ngenxa kamama wakho ongaphilanga,
kuba kungekho namali yokumsa kwagqirha? Andithi
umhla nezolo ukhala ngehambo nzima yasekhaya?”
(2004: 19)

Amazwi kaYaleka abonisa elubala ukuba noxa esesikolweni nje ikho into aqamele ngayo, nazama ukufaka umhlobo wakhe uPhumela kuyo ngoku.



Kwakhona ubonakala ezama ukumfaka uPhumela kulemeko ngenxa yokuba bephuma kumakhaya asokolayo. Uthi xa eqhuba ezama ukufaka umhlobokazi wakhe kulo msebenzi athi:

“Lala sana, kuthiwa uThixo unceda ozincedayo!
Amacebo okuphuma emgxobhozweni weenzima
Ajuliwe sana, qha kufuneka afuna umntu onobuchule
novule ingqondo. Sana vula amehlo engqondo ubone
amathuba ayaenkululekweni yanaphakade. Usabambe
umzimba unje, useza kuphuma iimpethu yintsokolo.
Khulula ingqondo nomzimba tshom’am, uwamkele
ngazo zozibini loo mathuba njengokuba eziveza kuwe.
Ukuba uwayeke edlula, awanqabanga koko awekho
Amathuba okuba aphinde abuye.” (2004: 21)

UYaleka ngalamazwi awathethayo uluhlu kuhla umhlobokazi wakhe, uzama into yokuba angene kuwo lo mgibe akuwo. Ude xa athethayo de ngathi uyamyala umhlobokazi wakhe, emyalela kwizinto ezigwenxa. Ekuhambeni kwexesha ubomi azifake kubo buyamjikela kuba uye waxelela omnye wabantu ebethandana nabo ukuba unesifo uGawulayo ngelicinga ukuba wenza eyona nto iyakuthandiswa athenjwe ngulowo athetha kuye. UYaleka lo ubesele eyintokazi ehamba nabantu abaphezulu ngalo msebenzi wokthengisa ngomzimba, abanye bebemkhwelisa inqwelomoya ukuya kwiindawo abakuzo, nekhaya lakhe. Uthe esakuyixelela le ndoda yamdubula kuba iqonda ukuba ubulale ikamva layo kunye nosapho lwayo. Uthi xa axelela uPhumela osele etshatile yena ngoku sele ezisola esesibhedlela, uyazisola ahlomle enjenje:

“Tshom’am ndahlukeno nawo noxa sele kusemva
kwexesha nje. Akwaba ndandahlukeno nawo
kwangokuya wawundicenga ukuba ndahlukeno
nawo. Mhlawumbi ngendingekho kule meko
namhlanje. Akwaba ndandikuphulaphule tsho’am.
Ukuba ndandikuphulaphulaphule ndajika kwiindlela
zam ngendingengomlwelwe onembumbulu esemqolo
xa kunamhlanje.” (2004: 91)

UYaleka ngala mazwi ubonakalisa ukuzisola ngendlela athe wazihamba, uzisola sele engumlwelwe kungasekho kubuya ngamva. Lo mlinganiswa uphela eswelekela phantsi kwalo meko esibhedlela, endaweni yokuba abe sisityebi



yimali abeyizungula suke kwavela ukufa kuye. Umbhali ubathiye kakuhle abalinganiswa kuba bonke amagama abo bawalandele. UPhumela usokole, waxhwaleka de wabe uyaphumelela kumanzithinzithi obomi. Indima athe wayidlala ebalini ibonakalisa ukuba kokweminqweno yabazali akukho nanye into ibinomoyisa emhlabeni. Iintetha zakhe zibonakalisa impumelelo yafezekiswa neminqweno yabazali. UKhanya nanjengoko abazali bebelindele ukba uyakuza noKhanya, uye wangumntwana ophuma ecaleni kuba endaweni yokuhamba nokhanyo usuke wenza izinto ngokungenankatahlo. Ihambo zakhe nobomi bakhe obugwenxa benze ukuba nabanye abantu asondele kubo bangene engxakini. Indima ayidlalileyo uKhanya ebalini ibonakalisa ukuvela nokuqaqamba kunabanye abantu, ebalini udlale indima yokuba ngoyena mfana uthandwa ziintombi futhi ekugqibeleni waphela efumana uPhumela. UYaleka naye ulilandele igama lakhe kuba ekugqibeleni uyalekile zizinto athe wazenza, uphela efumana isohlwayo ngenxa yeendlela zakhe ezigwenxa.

3.5.4 Ukuthiya ngokuzalwa

Abazali xa bathiya abantwana bathiya benezizathu zabo. UKhanya nanjengomntwana oyindodana unikwe eli gama ukuze akhanyise abe sisibane sekhaya. Ikhaya elinonyana alipheli kuba yena uthabatha azise ekhaya, uyalandisa. UKhanya nanjengoko igama listsho ungumlinganiswa ofundileyo apha ebalini, novelileyo kunabanye abantu. Ungumntu oqhuba iimoto zika nokutsho kwaye unomsebenzi ohlawula imali ebonakalayo. UYaleka uthetha enjenje xa echaza uKhanya:

“Yhu uyamazi kakuhle lo mntu sithetha ngaye?
NguKhanya lo usasaza ezemidlalo ku SABC 1.
UKhanya kaloku ngulo ukwayi –actor eyaziwayo
Lo Mzantsi Afrika. Ukhe adlale nakwiifilimu
Amazwe. Nguloo Khanya ke lo ndithetha ngaye
tshom’am.” (2004:14)

Indlela achazwa ngayo uKhanya nguYaleka eveza elubala into yokuba ungumntu welixesha, uze nezinto zokhanyo, ukuvela koomabonakude nokuya kumazwe aphesheya. UKhanya uvele engumlinganiswa onazo zonke izinto ezilindeleke kumntu oyindoda. Kwixesha langoku indoda luxanduva lwayo kuonwabisa nokupha kuyiwe kwiyo lowo imthandayo. UYaleka uthi aqhubeke ecenga uPhumela ukuba uzakuphoswa amtyibele amenjenje uKhanya:



“Lala tshomi *this is a golden opportunity*.
Ithuba elinje ke sana liza kube kanye
ebomini lingaphindi libuye. Laa mntu sana
Imali ithi tata kuye. Uza kukwenzela yonke
into oyifunayo. Sana usesikolweni, nasezikolweni
eBush. *You need i-sponser ke baby*. Kwiindawo
ezinje kuyafuneka ukuba umntu abe naye uTrevor
Manuel wakhe. Lilonke ke tshom’am *you just can’t
do without i- Minister of Finance*. Indlela endimve
ethetha ngayo ngayo sana, *he’s prepared to buy
Heavens for you gal*. Uyakuthanda la mntu, kwaye
Zange ndakha ndeva kusithiwa unomntu azimisele
kuye, kodwa uthi akuthetha ngawe ndimbone ukuba
umise ingqondo. Nam ke mhlobo ndimxelele ukuba
ungumntu onjani. Eyona nto idlwengule umdla wam
nangakumbi kukuba athi yena udiniwe kukudlala undize,
Ngoku ufuna umfazi kwaye akamboni omnye ngaphandle
kwentombi yakwaMjongile, uwena ke sana.” (2004:15)

Amazwi kaYaleka abonisa ukuba uKhanya uzakuvula amazibuko abevalekile ngokudibana kwakhe noPhumela. Sithe esi sibini sakudibana kwakuhle kwaphela ukuhlupheka kuPhumela, watshatwa wabekelwa phezulu ngumyeni wakhe.

Umlinganiswa ogama linguLanga, ngumlinganiswa unikwe igama elibonisa ukhanyo. Ungumntwana oyileyo esikolweni yaye izinto ezenzekayo ebomini ukhanyiselwe ngazo. Mve xa eyala umhlobo wakhe uKhanya ngesantya abetha ngaso ekuthandeni amabhinqa:

“Yhazi Thulani sani, bayaphela abantu nguGawulayo
Besithi bona batya ubomi. Umntu angonwatyiswa
njani kukubeka ubomi bakhe esichengeni? Athi utya
ubomi ngalo lonke elo xesha? Ixesha esikulo libi sani,
lifuna umntu alawulwe yingqondo hayi intliziyo.
Ayisekho tu indawo yoodlalani. Ukuba ulibele kukuzenza
ukleva kadlalani, akudlali ngamntwan’amntu qha udlala
ngobomi bakho.” (2004: 09)

Le ntetho kaLanga ibonisa ukuba unolwazi ngezinto eziqhubekayo kubomi balemihla. Unolwazi ngesifo esingubhubhane uGawulayo, kwaye ucebisa



umhlobo wakhe ukuba alumke. Uqhuba athi xa amcebiso ngendlela ebekumele ukuba uphila ngayo:

“Loo nto ke ntang’am ithetha ukuba kuhle ukukhe Uphoswe ngelinye ixesha. Mna sani *I believe in total Abstinence qha*. Andilali nantombazana ngaphandle Kokuba ndigqibe ukuba ibe yinkosikazi yam. Undive Kakuhle andithi amantombazana, ndithi intombazana.”
(2004: 10)

ULanga ngamazwi akhe unika imfundiso kubahlobo bakhe. Nanjengoko igama lisitsho ukuba Langa liboniswa ukukhanyiselwa nokuba nolwazi ngezinto ezenekayo kule mihla.

Umbhali ubathiye ngendlela efanelekileyo abalinganiswa bakhe kuba, indima abayidlalayo ebalini ilandelwe yindlela abathiye ngayo. Indlela abaphosa ngayo amazwi abo, iintshukumo zabo kunye nendlela abacinga ngayo, iyahambelana nendlela abathiywe ngayo.

3.5.5 Amagama okuwongwa ngeziduko

KwaXhosa amakhosikazi abizwa ngeziduko ukunika intlonipho, angabizwa ngegama lakhe. Bambi emizini banikwa amagama athile kuthiwe nguNokwakha okanye Nomzi, kweminye imizi akuthiywa gama, umfazi ubizwa ngesiduko sakhe kuthiwe ngumaRadebe, maJola njalo njalo. Umbhali uthiya uninakhulu kaPhumela uthi nguMaNkwali. UMaNkwali lo uhlala nomzukulwana wakhe kwaye ujongwe nguye kwimfundo nasekumondleni. Nanjengoko sele engumntu omdala uphila ngemali yendodla, zonke izinto uzenza ngaloo mali kuquka ukukhulisa umzukulwana wakhe. KwaXhosa kukho iqhalo elithi “akukho nkwali ephandela enye “eyenza njalo yenethole. Eli qhalo lithetha ukuba umntu ngamnye makazibonele, angajongi kwabanye, wonke umntu uyazizamela nabantwana bakhe kuphela. Inkwali yintaka emqala ubomvu ebufana nenkukhu iyeyomthombo wezagwityi nezakhwatsha.

UMaNkwali nanjengomntu ozisokolelayo uyazizamela loo nto anayo yeyakhe nomzukulwana wakhe. Uthi xa ancokola nomzukulwana wakhe bencokola ngexesha amthungela iyunifomu yakhe enjenje:

“Ndithini ukungakhathazeki mntwan’omntwana’am



xa usokola kangaka kwa oko kufunda? Ucinga ukuba kumnandi kum xa ungakwazi ukuphumelela kwezinye izinto zesikolo ngenxa yokuba singenazintsiba? Andithi ndixakekile ndiyhunga iyunifomu yakho yesikolo ekrazukileyo ngenxa yokuguga? Kukangaphi ithungwa kuba ndingenamali yokukuthengela enye? Oko waqala kwesiya sikolo wanxiba le yunifomu inye, nayo wawu yombulelwe. Sowuncedwa nangulo mzinjana wakho ucekeceke ungatyebiyo.” (2004: 3)

Ngala mazwi uMaNkwali ubonakalisa ukuba umzukulwana wakhe uluxanduva lwakhe. Into yokuba abenezinto angakwazi kuzifumana ngenxa yentlupheko imenza ukuba abenentlungu ngaloo nto. Uthi ngexesha ekufuneka uPhumela eya kumdaniso weMatriki avele necebo, ukwenzela ukuba umzukulwana lowo wakhe akwazi ukufana nabanye abantwana, uthetha enjenje:

“Tyhini utyaphile uthethe ngabelungu. Mandithethe nalaa mfazi ndandimphangelela ngale nto yale nto niza kuba nayo. Ndimcele ukuba akuphe nokuba kukwezindala iilokhwe. Ayizukwaziwa *mos, impahla* aqhele ukunika yona ikulingana twatse.” (2004: 04)

La mazwi kaMaNkwali abonisa ukuba yonke into ayenzayo wenzela noPhumela. Iqhalo eli liyatsho ukuba ephandela enye yenethole, kwaye ithole lincanca kunina, loo nto ithethe ukuthi uMaNkwali ulilandele igama lakhe kuba ungunina ophandela ithole lakhe. Ngokucelela uPhumela emlungwini wakhe into yokunxiba ibonisa ukuba uluxanduva lwakhe.

Umbhali ulisebenzise kakuhle igama lomlinganiswa wakhe uMaNkwali kuba indima yakhe ayidlalileyo ebalini ingqinelana negama lakhe. Uthe aze abe uyaphumelela uPhumela wabe uMaNkwali ezamile ukuba aphile ebomini ukuze naye akwazi ukuya kuziphandela.

3.6. Isishwankathelo sencwadi: “IZIPHUMO ZODENDO “

Lo mdlalo uchaza ngobuchule iziqhamo zodendo emsebenzini. UThembalethu oneminyaka engama-54 ungutata wekhaya obekade esebenza, ejonge usapho lwakho njengentloko yekhaya. Wafumana ilishwa lokudendwa emsebenzini. Kwakhe uhlala nenkosikazi yakhe uNolulamile okwiminyaka engama- 47 ubudala.



Abantwana belikhaya bahlanu nguZweli, Zukile, Zoliswa, Zukiswa no Zola. Intlalo kwelikhaya iyabonakala ukuba ayisentlanga ngenxa yokuphelelwa kuka Thembalethu ngumsebenzi. UNolulamile ayimphethanga kakuhle kwaphela lento kuba abantwana bayadlakazela nendlala iyagquba ekhaya. Uthi akuyibuza indoda ukuba iyakuwufuna nini umsebenzi ibelugcwabevu ngumsindo.

Abamelwane babao uNosango noNolungile bahlelele ukuhleba umzi ka Nolulamile. UNolungile uthi akuva izinto ezenzekayo aleqeke ukuyakuzithetha kwaNosango. Abantwana bakaThembalethu bangene engxakini ngenxa yokuswela impahla zesikolo kunye nokunqongophala kwento esiwa phantsi kwempumlo. UZukile nabahlobo bakhe bacinge icebo lokuqhekeza evenkile ze bafumane impahla yesikolo kunye nokutya. Iqhinga labo alizange liphumelele kuba kwathi kanti kukho umntu obabonileyo, baze babe bayabanjwa ngalondlela. Yabothuza abazali loo nto kuba bathi besalele kwafika amapolisa ezokuchaza ngoZukile obanjiweyo. UThembalethu wathi akufika emapoliseni ngemini elandelayo wathi akumbuza unyana wakhe wachaza ukuba ebelambil. Yababuhlungu intliziyo kaThozamile esakufumana loo mpendulo. Ngexesha baseziseleni uZukile ucinge wagqiba kwelokuba akasayi kuphinda alubeke esikolweni kuba uyintlekisa. Iingcinga aye wanazo zezokuba uzakuhamba aye edolophini aye kufuna umsebenzi nokuba ngowokulayisha erenkini. Ngomhla wetyala uMantyi wafumanisas bengenatyala baza bakhululwa. Ekhayeni abantwana xa bencokola bathetha ngemeko yakowabo, bacinga nendlela abanokuthi baphume ngayo kulo ngxaki. UZukile uye wathabatha isigqibo sokuba alishiye ikhaya ayokufuna umsebenzi. Ubengaziwa apho akhoyo kodwa edibana nodade wabo amnike imali. Udade wabo ubekhe ayibalise ukuba uZukile uhamba ngemoto angazaziyo kwaye akafuni kwaziwa. UWzeli naye wasiyeka isikolo ekwibanga leshumi elinambini waya eRhawutini ngelithi uyokufuna umsebenzi. ERhawutini wafikela kumgulukudu wesela leemoto waza wasebenza apho naye. Ngexesha alapho akabhali nakwelelswekile. Unina uNolulamile impilo yaye isophuka kuba ucinga abantwana bakhe.

UZoliswa naye intombi enomntwana yamshiya umntwana isiya kusebenza. zona iindaba zavakala ukuba uthengisa ngomzimba eKapa. Kweli khaya kuye kwashiyeka uZukiswa kunye noZola osafundayo. Kuthe ngenxa yengxaki ezongameleyo kwathengiswa umtshini wokuthunga wathengiselwa umasikroxo uPretty. UThembalethu yasele ibayindawo yakhe yokuhlala leyo waqalisa nokusela. Zaqengqeleka iinyanga ehlala esikrokwini uNolulamile wahlala emzini wakhe wanyamezela loo ntlungu yokushiya yindoda nangabantwana. Uye wahlala emzini wakhe noZukiswa kunye noZola osafundayo phantsi kwezo



nzingo.

3.6.1 Ukuhlalutywa kwencwadi kuphononongwa iimeko abathiywe ngazo abalinganiswa.

Iimeko zasekuhlaleni

Lo mdlalo ngumdlalo ochaza ngobuchule beziqhamo zodendo. Ungotata walapha kwelikhaya obelithemba lento yonke kuba nguye obejonge ikhaya. KwaXhosa luxanduva lo mntu oyindoda ukujongana nosapho lwakhe. Kuthi kwakubakho iingxaki ezinje ngokuphelelwa ngumsebenzi kubekho ingxaki. Umbhali unike utata welikhaya igama elinguThembalethu kuba elithemba lekhaya. Inkosikazi nabantwana bebephila ubomi obumnandi kuba utata esebenza. Kuthe ukuba aphelelwe ngumsebenzi uThembalethu kwanzima ekhaya. Thembalethu ngexesha ebesebenza bekungekho nto bangenayo nosapho lwakhe. Kuthe kwakufika udendo kwaqala kwakho ingxaki, ithemba ebebejonge kulo kunzima. Bayabhidana nowakwakhe kwakubonakala ukuba kunzima izinto azisafani nakuqala. Bancokola benjenje:

“Kaloku wena ngelixa lokudendwa kwam
Emsebenzini wafuna le naleya, wazala
Ngamabhongo ubona imali ininzi wafuna
iifestile ezinkulu, ndibala ntoni na.” (1998:01)

La mazwi athethwa nguThembalethu abonisa ukuba ubeyiyo indoda ewukhatheleyo umzi wayo futhi xa imazi yakwakhe inqwenela into ubeyimamela. Kwincoko yabo uThembalethu nomkakhe kuyacaca ukuba uThembalethu utyabuke iinyawo ubila esoma ukhangela umsebenzi kodwa akukho nto ivelayo. Uthi xa ebhekisa kwinkosikazi yakhe ahlomle enjenje:

“Uyabona ke mfazi leyo andifuni nokuyicinga iyandiphambanisa, bathi masiyokufa nala mava sinawo ngomsebenzi. Eyona nto nathi siyilwele le nkululeko. Satyabuka iinyawo simatsha, saphatha kungathengi ezivenkileni zabaMhlophe ndibala ntoni na.” (1998:02)

UThembalethu ngalamazwi uvakalisa intlungu anayo ngokuba angakwazi ukujonga usapho lwakhe ngenxa yokuba engafumani msebenzi. Uthi esakuyicinga yona eyokuba wayithabatha inxaxheba ekuqhankqalazeni ukuze uMzantsi Afrika ufumane inkululeko, imcaphukise ngakumbi loo nto.



Umbhali unike unkosikazi kaThemba lethu igama elithi Nolulamile. KwaXhosa inkosikazi ithi izibe nesidima emzini wayo ihlonitshwe ingabizwa ngegama layo, koko inikwe gama limbi. UNolulamile nakubeni indoda yakhe iphelelwe ngumsebenzi, uye wayilulamela into yokuhlala emzini wakhe. Ukwenzile oku ngolulamo eyithundeza ukuba indoda yakhe ikhangele omnye umsebenzi. Uthetha nomyeni wakhe enjenje:

“Uthetha ukuba Gaba nalo unyaka uza kuphela ungaphangeli?” (1998:01)

Umbuzo kaNolulamile ebhekisa kwindoda yakhe, ngumbuzo obonisa inkxalabo. Unengxaki nokuba ingaphangeli kodwa indlela athetha ngayo nayo ibonisa inkuthazo nokumthobela umyeni wakhe. KwaXhosa indoda ihlonitshwa ngokuthi ibizwe ngesiduko ngunkosikazi, loo ithi iyenze indoda ithambe ibone ukuba inikwa indawo yayo. Ukukhankquzwa kwegama layo yinto engamkelekanga sukuba isidima sayo sele sithathwe saya kulahlwa kude. UNolulamile kuthi nangexesha indoda yakhe imke nelizwe yayakuhlala nentokazi, Unolulamile wahlala emzini wakhe. Akazange aye kulanda myeni wakhe komnye umzi wahlala emzini wakhe ezithobile. Abantwana bakhe nabo bemka nelizwe kodwa wahlala emzini wakhe wanyamezela ekuloo ntlungu. Uthi xa ethetha noThemba lethu ngexesha sele enento kwantokazi ethgisa utywala, athethe athi:

“Indoda ayiyenzi lento uyenzayo, sukubalekela etywaleni ngokwenza njalo uyaziphalaza Gaba. Ndincede qiqa umdala ungaka nje. Ndiyabona ukuba ucinga ukuba ungumfana.” (1998: 52)

UNolulamile uyabonakala ukuba ukhathazekile sisenzo sendoda yakhe, kodwa kunjalo usabonakalisa ukunika imbeko nokugcina isidima sendoda yakhe. Uthi ngelixa imkhathazayo lemeko imcaphukisa kodwa aqhubeke abize indoda yakhe ngesiduko.

“Kanti uza kulala kule sofa andizokumbathisa
Nangengubo makaye kuPretty amombathise
Yhini le! Ebuvele nje utywala sobe abuyeke.
Inene sisimanga esi sindehlelayo. Zange wabusela
utywala uGaba nditsho nangetispuni oko ndadibana
naye esengumfana sade satshata andiyazi le ayiqala
ebudaleni into. Inene into yokudendwa kuka Gaba



ePemco, nazo ke iziphumo. Mna ndaphukelwa yimpilo abantwana benza eyabo ecaleni nanku ngoku uGaba engene waphelela etywaleni. Sii! Hayi mandicime isibane ndiyokulala, kudala ndithandaza ingathi noThixo uza kude angandimameli.” (1998: 53)

Intetho kaNolulamile ibonakalisa ukuba unomsindo kodwa kunjalo akayilibali into yokuba indoda yakhe kufuneka eyihloniphile.

Umbhali umnike igama elimfaneleyo uNolulamile kuba indima ayidlalayo ibonakalisa unyamezelo nokuyilulamela imeko aphantsi kwayo.

Ekuhlaleni kuyindalo ukuba abafazi babengabantu abathetha iindaba zabantu. Umbhali unika abalinganiswa ababini uNosango noNolungile abahlalele ukuchuba umzi kaNolulamile. Bathi xa bencokola bathethe bathi:

Nolungile: “He wethu mfazi, izinto ezibuhlungu azipheli apha kwaNolulamile.”

Nosango: “Yintoni ngoku torho entsha?” (1998:38)

Nolungile: “Andiyazi eyona nto ibiqhubeka phaya apha ezintsukwini ebusuku.”

Nosango: “Yima Nosango sukungxama. Ndikhe Ndabona umyeni ethwele umatshini lowa Wokuthunga kaNolulamile, ndamkroba ukuba uyaphi, ndabona esiya kujikela kweziya zitrato zingemva. Ndiye ndacinga ukiuba inokuba uyowuthengisa kwaPretty.” (1998:39)

Le ntetho ingentla ibonisa iimeko zokuhlala zamakhosikazi, kwiindawo ahlala kuzo. Aba bathetha ngasentla bahlelel ukuchuba imeko kaNolulamile nendlu yakhe. Ezi zimeko zokuhlala ekuthi ubani angaziboni enasiphoso ngenxa yezinto ezimngqongileyo. Umfazi kwaXhosa uhamab aye kufuna iingcebiso komnye kungenjalo badibane ngentle bendwane. Kuye kuxhomekek kwabo babini ukuba loo meko ibadibanisayo iyabakha okanye iyabachitha.

3.6.2 Okulindelwe ngabazali

Umnqweno wabazali xa bathiya umntwana igama ngulowo wokuba inga indlela abamthiye ngayo ingafezekiswa. Abazali bathiya ngebhongo bakufumana



umntwana kuba umntwana isispho esivela kuThixo. Kuthi ke ekuhambeni kwexesha ngokuya umntwana ekhula bambi baphambuke endleleni umntu angalilandeli igama lakhe. Bakho abanethamsanqa lokuba abantwana bawalandele loo magama bawanikiweyo ngabazali. UNolulamile noThozamile banabantwana abahlanu phakathi kwabo kukho uZukiswa noZola.

Kuthe kusakubakho ingxaki yokuba utata welikhaya aphelelwe ngumsebenzi abantwana bazintsalu balishiya ikhaya. UZukiswa noZola ngabona bantwana bahlalayo bayinyamezela imeko yakokwabo. Umbhali unika umlinganiswa igama uZukiswa. Eligama linozuko lukaYehova, ukuzukisa uYehova kukumkhonza umhloniphe ngawo onke amaxesha. UZukiswa kuthe ngexesha kukuba abantakwabo belishiyile ikhaya, notata wakhe ehambile, wanenyameko wahlala kokwabo. Uthi xa athetha nonina enjenje:

“Asinakumlahla utata, zininzi izinto asenzele zona
Utata ngexesha ebephangela, mlande mama.”
(1998: 62)

La mazwi ka Zukiswa abonakalisa intliziyo entle nokuba nozuko lukaThixo. Kwinto yonke eyenzekayo uyayimela into yokuba utata wakhe angahlalwa futhi axolelwe nesenzo sakhe esigwenxa. Uqhuba athi kwincoko yakhe nonina:

“Mama wethu mophulele wethu utata umxolele, uthi
yimeko yokungaphangeli le imenze wanje. Akakwazi
ukuyinyamezela imeko esikuyo apha ekhaya. Nawe
uyatsho ukuba wathi sukuphangela ugcine ikhaya ukhulise
nathi. Uyazicinga ngoku ezo zinto mhlawumbi uthi ukuba
wayekuyeke waphangela noko izinto bezingayi kufana.”
(1988: 64)

Intetho kaZukiswa iyabonisa ukuba uYehova ungecala labo abazali kba phantsi kwemeko abakuyo banaye umdibanisi nomxolisi. Abanye abantwana baduka nelizwe kodwa yena wahlala nabazali bakhe.

UZola ngomnye wabantwana bakaNolulamile, unikwe igama lokuba nguZola kuba imeko yakokwabo ethe wayizolela. Unyamezele waqhubeka wafunda noxa imeko yayinzima. Uthi xa ancokola nodade wabo embuza ukuba uzibonile na iindaba etivini aphenndule, athi:

“Andizibonanga zonke, ndizishiye zisaqala ndabaleka
Ndaya esikolweni. Liphelile ngoku kum ixesha letivi



Kufuneka ndincamathele ezincwadini hayi etivini.”
(1998 :67)

La mazwi kaZola abonisa ukuba uyizolele imeko yakokwabo kwaye uzimisele ukuba afunde ukuze akwazi ukujonga ikhaya lakhe. Umonde nokuzola kwakhe kubangele into yokuba aqhubeke nezifundo zakhe angapheleli elizweni.

Umbhali umnike igama elimfaneleyo uZola kuba yonke into aynzileyo ebalini ibangelwe kukuZola kwakhe. Ukufunda kwakhe kubangelwe yinzolo nokwehla komoya angaphaphazeli azikise ukucinga.

3.6.3 Ukuthiya ngokuzalwa

Igama xa linikwa umntwana sukuba abazali benenjongo ethile. Abanye abazali kuye kuthi kanti bebengafumani bantwana ze balizwe, bathi umntwana nguThamsanqa.Umlinganiswa onguZweli, unikwa eligama kuba abazali bethembele kuye besithi lilizwelethemba. Abazali bathe besakufumana umntwana oyindodana baza bamnika igama elithi Zweli, njengonyana omkhulu. UZweli nanjengoko waduka nezwe kodwa ekuhambeni kwexesha uye wlicinga ikhaya kwaye nomnqweno wokuba abeligqwetha usekhona. Uthi xa athetha nomhlobo wakhe achaze ukuba akazange wababhalela abazali bakhe. Uyalicinga ikhaya noxa esaphethwe ziimeko zokuphila. Ileta ayibhalileyo ifundeka ngoluhlobo:

*“Dear mama notata
Ndicela uxolo ukunganibhaleli ndinazise ukuba
Ndahamba njani. Ndicela uxolo ngokuzimela
Ndingaxeli, ndandisazi ukuba anisoze nindivumele.
Ndiphilile, ndingavuya nani nikwentle impilo. Mama
Notate ukufika kwam apha ndasokola kak’hle
Ndingafumani msebenzi ixesha elide. Nalo ndiwufumeneyo
Awucacanga, ngolu hlobo lokuba ndibambe omnye ubhuti
esingena naye icawa.” (1998:86)*

Intetho kaZweli ibonakalisa ukuzisola ngokungabonisi nkathalo ngekhaya lakhe.

Ileta idlula ithi:

*“Aba belungu bandithembise ukundiqesha kuba
bathi bayawubona umsebenzi wam. Nantso*



iposi-oda zalisani iikhabhathi nefriji mama. Bulisa
kubo bonke apho ekhaya.” (1998:86)

Amazwi kaZweli abonisa ukuba nanjengonyana omkhulu ebemele ukuba umile
uyabaxhasa abazali bakhe. Abazali bajonge kuye nanjengenkulu yabo.

Kwakhona umbhali unika umlinganiswa igama lokuba nguZukile. Abazali bathiye
ngenjongo kuba besazi ukuba bakufutshane nozuko nofefe lukaYehova. Babalwe
ngonyana wesibini uZukile. UZukile ungene ezingxakini yokubanjwa ngenxa
yokuqhekeza ivenkile. Oyena nobangela ikukuba besokola kokwabo
bengasafumani nto ityiwayo kwaye bedlakazela emzimbeni. Uthi akuphuma
entolongweni xa athetha nabantakwabo athethe enjenje:

“Mna ke ndicinga ngokungabuyeli esikolweni.”
(1998:34)

UZukile kwiingcinga zakhe ucinga ngemali eza lula, uthi xa ancokola
nabantakwabo athethe enjenje:

“libhanka mntanasekhaya zihleli nje
Zivuza imali, soze ufike eAllied okanye
eFirst National Bank kusithiwa akukho
mali. Uyabona ke lo msebenzi webhanka
xa uthe wawuqala uqinisekile uza kuphuma
nemali.” (1998:35)

Abazali noxa bemthiye igama elinofefe lukaThixo kodwa iindlela zakhe zihamba
ecaleni nobabalo lweNkosi. Ubomi angena kubo bubomi ebungazanga
abufundiswe kwikhaya lakhe, kuba ibilikhaya lenkolo.

3.6.4 Amagama okuwongwa ngeziduko

Indoda kwaXhosa ibizwa ngesiduko, ukunikwa intlonipho ingakumbi indoda
enomzi wayo. Umbhali unika uThembalethu isiduko uGaba. Eli gama limfanele
umlinganiswa kuba, igaba lisetyenziswa ukomba umngxunya ze uhlwayele.
UGaba kulo mdlalo uzembela umgodi ngokuthi aye kuthengisa umatshini
wokuthunga kwaPretty umasikroxo. Oku kuthengiswa kukamatshini kubangelwe
yimeko yokusokola bengakwazi ukuya kukhulula umntwana wabo ebanjiwe.
Imeko yokuthengiswa kuka matshini ihambe ngoluhlobo:



“Andinamali ke Pretty ngoku ndithengisa
lo matshini.”
“Kulungile ke, uwuthengisa ngamalini
ke Bhut’Themba?” (1998:26)
“Enkosi Pretty undincedile sana ungadinwa
nangomso.”
“Hayi bhuti ngekhe ndidinwe nguwe ubomi.
Nanini na wena just remember ukhona uPretty
Girl.” (1998:27)

La mazwi aphakathi kukaPretty othengisa utywala kunye noGaba. Uyazoyelisela ngendlela athetha ngayo nalentokazi. Amagama ambiza ngawo enze into yokuba aye kweyela angene aphelele ahlale kwaPretty.UGaba uzoyelisele ngokuba abize uPretty “sana” wabe ungenile etywaleni wahlala waphelela.

Umbhali ulisebenzise ngendlela eyiyo eli gama kuba, indima ayidlalileyo ebalini ibonisa ukuyakuzeyelisela kumngxuma azombeke wona.

3.7 Inkolo

linkolo zahlukene, kukho inkolo yobuKrestu, inkolo yokunqulwa kwezinyanya, kunye nezinye. Inkolo yomntu ixhomekeke kwindlela akhuliswe ngayo, asingethethi ngexesha langoku apho abantu bazikhethelayo inkolo bekhula mzini mnye. Loo nto yokuzikhethela inkolo ingeyiyo leyo ukhuliswe ngayo iphenjelelwa zizinto ezenzekayo kwakunye neemeko zasekuhlaleni. AmaKrestu akholelwa ukuba ibhayibhile inempembelelo, ilizwi likaThixo elingenakuchukunyiswa, yaye imfundiso yeyobulungisa (2 Timoti 3: 16; Petros 1:20-21). AmaKrestu akholelwa kuThixo omnye oziqu zithathu. Le inkolo ilandelwa kakhulu zizifundiswa. Kwiincwadi ezihlalutyiweyo kukho abalinganiswa abakhanyiselweyo abo balandela ubuKrestu kunye namaqaba alandela inkolo yakwaNtu.Inkolo kaNtu yayanyaniswa kakhulu nokunqulwa kwezinyanya ngokuthi kulandelwe amasiko nezithethe. La masiko kukuxhelwa kweebhokhwe neenkomo kuphalazwe igazi, okanye kuyiwe koo Khohle’lesingeni, kugcinwa namasiko okubonela nokungena xa kukho lowo ubhubhileyo.

Kwiincwadi ezikhethiweyo u-“ AMAZA” iinkolo ziyabethana kuba kukho izifundiswa ezihamba nenkolo yobuKrestu kanti kukwakho namaXhosa akholelwa kumasiko. UNamhla uthi akuxelelwa ukuba ukukhulelwa kwakhe



kwenye indoda kwakwenza ukuba izinyanya ziqumbe kwaye zakuqumba kwakuvela ukufa. UNamhla akayikhathelanga loo nto uphendula athi:

“Angambatsha onke amaCirha
Angaxweba onke amaBhele
Zingathokombisa zonke iinkode
Ingaqumba iminyanya itsale Inyheke.
Andisokuze ndahlukane noLizo.”

(1974: 55)

lintetho zikaNamhla zibonakalisa ukungayiseso into yokunqulwa kwezinyanya, uyayibonakalisa loo nto ukuba akahambisani nayo. Yena njengomntu ofundileyo into yokuxelelwa ngabantu abangasekhoyo akayikhathelanga. Akayingenanga kwaphela eyokuba angenwe yimfusi kaSidima njengokuba ilisiko. Uthi xa ewaphendula amaBhele:

“Le nto nirhola ibhatyi yesiko edotyeni?
Nithi mandambathe namaphuphu ayo!”
(1974:74)

UNamhla ngale ndlela athetha ngayo ubonisa ukuba akaphili kwixesha lakudala ngoko into yokuba bavumbulule amasiko akazukyunceda yena loo nto uzithandela uLizo wakhe.

Kwincwadi u- “BUZANI KUBAWO” uGugulethu ungumntwana weli xesha, ungumntwana oyileyo esikolweni. Akahambisani namasiko alandelwayo ngamawabo. Uthi ngexesha abulale uThobeka nabantwana athethe enje kwipolisa ebehlala nalo uBaleni.

“Akuphuphi mfo kaMqubuli, ophuphayo
ngosebuthongweni. Asimbono waye
ungalami nokwalama. Zizidumbu ezi ziqungquluze
Apha. Ligazi labantu eli limpompozayo liphuma
Emanxebeni. Bona! Bona nalo liqukuqela ukuya
Kuphuma emnyango. Mfondini yini ukuba ulibazise?
Akundiqhubi ngani na? Ndiqhube! Ndiqhube undise
Kwabomthetho, ngoku ndijonge kwinkalo yokugqibela
Angxamele ukufezwa amadinga, ndanele zinto zomhlaba
Kungcono ndishenxe kuwo ndiwushiye. Nokokuba
Ndiya phi na ke kwazi Ophezulu. Nokuba ndiya



Kwesibomvu nguye owaziyo, nguye oya kwahlula.
Mfondini ndiqhube! Ndiqhube! Liyaduduma! Liyaduduma!”
(1958:87)

Ngala mazwi uGugulethu ubonisa ukuba inkolo anayo yeyokuba ukusweleka kwakhe uya kophezulu uThixo wakhe, nguye oyakwenza izigqibo zokuba uyamxolela na okanye uya esihogweni ngesenzo sakhe. Kwinkolo yobuKrestu umntu esakusweleka kukholeleka ukuba uphindela kuMdali.

UThobeka naye ulandela inkolo yobuKrestu, koko ukuphila kwakhe ade abe uya ekufeni kukunyanzelwa ngesiko hayi ukuba ekholelwa kuwo. Uthi xa athunyelwa eMthatha kuGugulethu afike uGugulethu engathethi leyo ntonje embuza ukuba ufuna ntoni na apho. Bathe bakushiyeleka nabantwana uGugulethu ehambile kwaye abantwana belila besifa yindlala, waguqa ngamadolo uThobeka ethandaza esithi:

“Thixo odume ngonaphakade, wena umthanda
Umoni njenge lungisa. Nasi Bawo isicakazana sakho
sizibeka phambi kwakho ngale njikalanga, sikwenkulu
imbandezelo nentlupheko. Ndithi Nkosi yiba nam xa
ndikule nzima, ndiziyaleza kuwe njengoko seletshilo
Umculi wathi, ‘Bakutshiswa ngemililo uba nabo wena,
Nasemarhamncweni Thixo bagcinwe nguwe. ‘Ndithi ke
nkosi yam yiba nam. Nkosi andifanele ukuba ndingathetha
nawe ndide ndigqithise kuba ndiyiloo ntwazana inyhuku -
nyhuku ziinto zeli hlabathi, izinto ezingathi zilungile zinencasa
ekuhambeni kwexesha zithi zikrakrale okwencindi yekhala.
Sendisithi ke Nkosi, kwinto yonke eyenzekayo maze ugcine
umphefumlo wam, ugcine abantwana bam ndingabashiya
beziinkedama. Fikelela nalapho ndingafikelelanga khona,
egameni lalowo wasifelayo uYesu Kristu iNkosi yethu. Amen.”

(1958: 85)

UThobeka uthi esakubona ukuba lixubayekele athethe noMdali wakhe eziyaleza ukuba nantoni na eyenzekayo umphefumlo aze awuthabathele ezandleni zakhe.



3.8 Uluvo

Uluvo luthetha ukujonga into ugqibe ngayo, yile ndlela uyibona ngayo. Kwincwadi u“AMAZA”, uDanile ugqibile ukubona ukuba uLizo yinja, akanasimilo ngendlela izinto aziqhuba ngayo. Uthi ngemini azivelela etywaleni ambhaqe entangeni kaNamhla amkhombe ngenduku emthuka esithi:

“Mayiphumeinja emzini wam!”

(1974: 08)

UDanile indlela ambona ngayo uLizo yile yokuba uyinja umfanisa nengqeqe yona ihamba ijoja into ebekwa phaya engasiyiyo eyayo. Ude athi xa axelela amaBhele ngomhlola awubonileyo:

“Ndithi mandinazise maBhele ukuba
Ndifike ingqeqe kaVaxa ijoja uNamhla
Xa bendivela kuzonwabela etywaleni.”

(1974: 09)”

UMpurhu elinye lamaBhele uphendula athi: “ngubani loo mbundana?” (1974:09). Lendlela bambona ngayo uLizo yindlela abagqibe ngayo ukuba uyiyo. Abananto bayibonayo ukuba uLizo isenzo asenzayo usenziswa kukuba emthanda uNamhla. UNamhla yena akaboni nto ilihlazo netyhulu ngakukhulelwa kwakhe umntwana kaLizo. Kubanye abantu njengokuba ilihlazo nje kuye lulonwabo, kuba yile ndlela azibona ngayo izinto futhi agqibe ukuba kumele ukuba zibe zilolo hlobo.

Kwincwadi u“BUZANI KUBAWO”, uGugulethu ugqiba ekubeni ambulale uThobeka kunye nabantwana kuba loo nto eyibona ngento enokumkhulula emphefumleni liphele igama lakhe. Uthi esakuxelela ipolisa ahlala nalo ukuba wenze isehlo esinjalo limbone njengomntu ophambeneyo uGugulethu ligqibe ngaloo nto. Yena uGugulethu kwelakhe icala ubona kufanelekile ukuba enze eso senzo ukuze akhululeke ebomini. Uphela embulala uThobeka ngezembe kunye nabantwana bakhe.

Kwincwadi u “AKWABA”, uMthuthuzeli ongumyeni kaPhindiswa, ubona uPhindiswa njengomntu ongaziphathanga kakuhle. UPhindiswa owayengutitshalakazi kaPumela kufumaniseke ukuba unentsholongwane kaGawulayo xa aye kubeleka. Umyeni wakhe wathi esakuva oko wamshiya embona njengomntu oziphethe kakubi. Le ndlela ambona ngayo umfazi wakhe sisgqibo sakhe. Akayazi ukuba uPhindiswa kwenzeke impazamo ngexesha



bekusenziwa uvavanyo lwegazi, yena ugqibe kwelokuba ungumntu ohamba elala esithubeni. Naye uPhindiswa khangе akwazi ukuzithethelela kuba iziphumo zegazi zixelel oko .

Ukanti kwi-“ZIPHUMO ZODENDO,” abazali bakaZukile ngexesha ethe wabanjwa bambone njengomntwana ohlaza ikhaya nongenambeko. Luluvo lwabo olo kuba yena uZukile isizathu sokuba aqhekeze evenkileni sesokuba ebelambile kwaye efuna nempahla yesikolo. Isizathu sokuba aqhekeze ayisiso esokuba engungantweni koko ubethwa yimeko yekhaya lakhe. UThembalethu ubonakala njengendoda engenamqolo, ushiya umzi wakhe uyakuhlala nentokazi ethengisa utywala. Uqala into angazanga wayenza yokusela utywala. Uyahletywa ekuhlaleni kwaye nenkosikazi yakhe iyamgxeka ngesenzo sakhe. UThembalethu ngenxa yeemeko ezingaphaya kwamandla akhe uphela eyibaleka intlalo yakwakhe kuba engenakujongana nayo.

3.9 Ukuziphatha kwabalinganiswa

Ukuziphatha yindlela umntu enza ngayo izinto, isenokuba yinto entle okanye yinto embi. Zininzi izinto ezikhokelela ekubeni umntu aziphathe ngendlela ethile. Kwincwadi u“-AKWABA “uKhanya uziphethe ngendlela engathandekiyo. Le ndlela yokuziphatha ithi ibangele ukuba ajongwe ngeliso elithile ngabanye abantu. Abayiseso into yokuba isizathu isesokuba usakhangela umntu oyakufikelela entliziyweni yakhe. Uthi umntu esakuziphatha ngalendlela izimvo zibethane zingadibani nezabanye abantu.

UYaleka iimeko aphila phantsi kwazo zingaphaya kwamandla akhe. Uphuma kwikhaya elisokolayo, uyazinqwenela izinto abanazo abanye abafundi yaye uyanqwena ukuba ikhaya lakhe naye lijongeke. Kuthi kusakubanzima abone ukuba makathengise ngomzimba ukuze afumane imali yokuzithengela izinto apho eYunivesithi. Uyayibalisa intlalo yakokwabo, imeko yokushiya ngutata wakhe aze yena abe ngomdala. Loo meko baphila yona yenza ukuba ibenguye umntu ekufuneka atsale iintambo ondle usapho. Izinto azenzileyo nezimkholele ekufeni zidalwe ziimeko ezibe ngaphaya kwamandla akhe.

UGugulethu ku” BUZANI KUBAWO” imeko yokuziphatha kwakhe iyatshintsha ngenxa yeemeko ezingaphaya kwamandla akhe. Uthi sele ebalekile waya kuhlala eMthatha suka alandeliswe ngabantwana kunye noThobeka emva kweminyaka nabantwana engengobakhe. Uthi asakuyijonga loo meko oyisakale abone ukuba makabagqithise amafu ukuze liphele igama lakhe. Utshintshe wangomnye umntu ngenxa yamasiko nezithethe ezithi zibangele lowo ungahambisaniyo nawo



izimvo zakhe zibethane nabo besiko.

UNamhla ku"AMAZA"uziphethe ngohlobo olungafunwayo ngabanye abantu ngenxa yamasiko anyanzelisayo ukuba makenze izinto angazifuniyo. Utshatiswa ngebhaxa noSidima ukhaba ngawo omane, ukhulelwa umntwan kaLizo nalapho uyazithethelela ukuba umntwana kaLizo lithamsanqa kuye. Esakubhubha uSidima unyanzelwa ukuba angenwe, uyala uthuka izinyanya, akazikhathaleli nokuba zingaqumba zijinge inyheke yena akayamkeli loo nto. ULizo naye indlela aziphethe ngayo ibangwa zimeko zasekuhlaleni. Utshatiswa noZodwa ngenxa yokuba ekhulelwe kwaye kuqukwa ihlazo lokuba ezalwa kwamfundisi. Uxelela uNamhla ukuba akazange amthande uZodwa koko wanyanzeliswa ngabazali kwaye bonqena ukungamameli kuba yayilihlazo into yokukhulelwa kwakhe uZodwa.

Kwincwadi "IZIPHUMO ZODENDO," uThembile uhambe wayakuhlala kwaPretty etywaleni. lintetho ziyawa ekuhlaleni, izinto zibuye zamongamela walushiya usapho lwakhe waya kule ndawo azakufumana uhoyo kuyo. UZweli unyana wakhe naye wahamba washiya isikolo ngenxa yentsokolo wayakuqeshwa ngumgulukudu eRhawutini apho ebesiba iimoto khona. Imeko yendlala nokungabikho kwemali ekhaya imenze wabhaca walishiya ikhaya uZweli. UZukile naye ulishiyele ikhaya wangaziwa nokuba uhlala phi, kuba wenza izinto ezingekho mthethweni ngenxa yentsokolo. UZoliswa intombi ka Thembalethu nayo yayakutshona eKapa ayaze ibhale nakweleswekile, konke oku ukwenze ngenxa yokungakwazi ukumelana neengxaki eziye zabavelela emva kokuba ephelelwe ngumsebezi utata wabo.

3.10 Isiphelo

Ukuthiya igama kuhamba indlela ende. Abalinganiswa bathiywa ngezenzo zabo, iingcinga, kunye nendlela abaziphethe ngayo. Ukuthiywa kwabalinganiswa kubalulekile kuba bangumqondiso wezinto ezenzekayo ebomini. Indima abayidlayo ebalini yileyo ithi nakubani ofunda ibali abe nako ukwahlula ukuba isenzeko senzeka kuwuphi na umlinganiswa. Ukuthiywa kwabo kwenza ukuba ukwazi ukumcingela, umthande, okanye umnqwenelele okuthile. Umbhali imiba ayilandeleyo ekuthiyeni abalinganiswa ibonisa ukuba bona basisibane sentlalo yoluntu, kuba izinto ezenzekayo kubalinganiswa zizinto abazibonayo kwintlalo yoluntu. Igama libalulekile kuba umbhali usinika imfundiso yokwazi ukuba igama libubomi bomntu, lilo elichaza into umntu ayakuba yiyo ebomini.



ISAHLUKO SESINE

Ukuhlalutywa kweencwadi ezichongiweyo zedrama yeisXhosa kulandelwa uthiyo ngoburharha: Emgxobhozweni, Hay’Umfazi Obulala Indoda, Hay’ Ukuzenza

4. Intshayelelo

Uburharha sesona sixhobo kuncwadi sitsala umdla kuncwadi kananjalo sikwahlekisa abafundi boncwadi. Uburharha kuncwadi bukhulisa abalinganiswa, kwakha ibali, bugcina neengcinga ezonwabisayo kulowo ufunda incwadi. Uburharha budlala indima enkulu kuncwadi, kuba bugcina abafundi besoloko benalo mlinganiswa bamgadileyo encwadini. Ngokusebenzisa uburharha ababhali babeka emgangathweni ubhalo lwabo kuba bekhulisa abafundi boncwadi. Ngaphezu koko eyona ndima idlalwa buburharha kukuveza isiqubuliso emdlalweni. Ubomi bubomi ngokuthi kubekho izinongo, zizo ezenza ubomi bubenomdla. Ngokwasebomini izinongo zobomi yimisebenzi yabantu enje ngokubanombulelo, ukusebenza, imfundo njalo-njalo. Zingekho ezo zinto ebomini umntu akanto yanto.” UVULINDLELA”, kwisincoko esithi “IZINONGO ZOBOM” (1993:)Kananjalo ubomi ngebukrakra ngakumbi ukuba izinto ezihlekisayo bezingekho.

Kolu phando eyona njongo iphambili kukuveza indima edlalwa buburharha kuncwadi kwakunye nobugcisa obulandelwa ngababhali ekuthiyeni abalinganiswa. I “Oxford English Dictionary” icacisa yenjenje xa ithetha ngoburharha: “Humor arose during 17th century out of psycho-phsiological scientific speculation on the effects of various humors that might affect a person’s temperament.” Uburharha bunento yokwenza nengqondo kunye nomzimba uphela, kuba ingqondo ihambelana nomzimba. lingcali zithi ukuhleka kubangela impilo ende kulowo uthe wahlekiswa yinto ethile. Uburharha buthathwa njengempendulo okanye isenzo kulonto ithe yavusa umnye. URobert Provine (2000) uphefumla ngoburharha enjenje: “Laughter is most often find in non-humorous social interactions, deployed as some sort of tension relief mechanism.” Uqhuba enjenje “Humour produces laughter, but sometimes it results in only a smile.” Le ntetho ingqina ukuba uburharha bubalulekile kwintlalo yoluntu kuba budala ukukhululeka kwemithambo, kulityalwe maxa wambi nezinto ezikhathazayo. Kukholeleka ukuba ngokuya umntu ehleka amaxesha amaninzi, kukhona athi nempilo yakhe ibende ebomini.



4.1 Inkcazelo ngoburharha kuncwadi

Uburharha kwaXhosa bubalulekile kwaye buvela kwiintetho neengxoxo zemihla ngemihla. Oku kuvela ingakumbi xa abahlobo bezincokolela okanye usapho luhleli lonwabile. Buvela ngokuthi abantu benze amaqashiso, okanye iziqhulo. KwisiXhosa iziqhulo zinenqanaba ezithi zifikelele kulo. Eli nqanaba lithi lenze lowo umameleyo abone ukungangqinelani kwezinto ezenzekayo. UChiaro (1992:48) uthi:

“The punch is the point at which the recipient either hears or sees something which is in some way incongruous with the semantic or linguistic environment in which it occurs but which at first sight had not been apparent.”

Le ntetho ingasentla ichaza ukuba uburharha buvela ngendlela apho umntu engenakuqonda kodwa ekugqibeleni lento kusingiswe kuyo iphele ihlekisa.

Le mizekelo ilandelayo yimizekelo yeziqhulo abathi abantu xa behleli baqhulise ngazo kwintetho zemihla ngemihla. Umbhali uburharha ubuveza ngeendidi ezininzi. Unokuveza uburharha ngokuthi aveze umlinganiswa othile ngokuthi apha ebalini asoloko eneziqhulo. Maxawambi unokuthiya umlinganiswa ngegama elizakuthi libeyintlekisa kumfundi wencwadi, abalinganiswa abanje ngooBhobhotyana, ooVusinja, uKhwelimfene, ngendlela aziphethe ngayo . Zonke ezi ndlela athi athiye ngazo umbhali gama ngalinye lomlinganiswa linenxaxheba eliyidlalayo ebalini. Ababhali babona kuyimfuneko ukuba uburharha ibe ngumba okhoyo ukuze bukhuthaze abo bafunda uncwadi bahlale bekuchwayitele ukufunda.

4.2 Iithiyori ngoburharha

Kuncwadi kukho iithiyori ezithi zisetyenziswe ukufezekisa injongo ethile. Nakubo uburharha ababhali baneethoyori abathi bazilandele ukuveza uburharha ukuze iinjongo zabo zivele kulowo ufunda incwadi. UJim Lyttle 2000 uthi iithiyori zoburharha zingahlulwa ngokwezigaba ezintathu ezizezi: “Functional theories of humour” ezibuza ukuba yintoni injongo yokuveza uburharha ebomini bomntu, “Stimuli theories” ezibuza ukuba yintoni le yenza loo meko ihlekise, “Response theories” zibuza ukuba kutheni sifumana izinto zinoburharha nje. Eyona nto ichazwa yile thiyori yile yokuba yintoni enobucukubhede ngemizwa yoburharha. UThomas Hobbes (1651) uchaza ukwenza intlekisa ngokuthi: “it is a sudden realization that we are better than others, an expression of sudden glory.”



Uchaza athi abantu bayakuthanda ukuzibona bekhuphisana, kwaye benobunganga kunabanye abantu.

4.2.1 Iindidi zoburharha: Iziqhulo

Zininzi iingcali esele zibhale ngoburharha, zizama ukubonisa ukuba yintoni kanye uburharha. Zimbi ziveza uburharha ngokwasengqondweni abo bachaza ukuba uburharha bugcina umntu enempilo ende, nesimo esihle. Kukho nezo ziveza uburharha njengokuphilisa emoyeni. Kukwakho nezivela nokuba uburharha zizinto ezibuntsomirha. Kwesi sahluko umphandi uzakubonisa iindidi zoburharha ezahlukeneyo neendlela ezisetyenziswe ngazo ukuthiya abalinganiswa kunye nendima abayidlalayo ukuphuhlisa iinjongo ezithile zombhali.

Isiqhulo sokuqala:

USam ubhala uvavanyo lwesiXhosa.

Umbuzo 1. Chaza intsingiselo yalamaqhalo alandelayo.

1. Iqaqa aliziva kunuka

Sam: Liyazulisa

2. Ikati ilele eziko

Sam: Tshisa loo kati

3. Inkungu ilala kwintaba ngentaba.

Sam: Ayinamali kaloku ayisebenzi.

4. Ingwe idla ngamabala

Sam: Idunjelwe ngumlomo.

Ezi mpendulo zingasentla zalo mfundi zibonisa ukungazikhathazi ngakucinga nzulu koko uthatha izinto ngoluhlobo zilulo. Akanalo ixesha lokusebenzisa ingqondo yakhe ecinga ukuba iqhalo inokuba linantsingiselo ithini. Loo nto ithi yenze lowo ufunda ezi mpendulo afe yintsini endaweni yokucaphuka. Obunye uburharha buza ngendlela engakholelekiyo, kuba le nkwenkwe iphendula le mibuzo ayizixelelanga ukuba iyokuhlekisa utitshala, koko iphendula imibuzo . Obu uburharha buthi budaleke ngendlela angathi omnye umntu xa ebaliselwa yintsomi.



Isiqhulo sesibini:

Umsebenzi wasekhithini uthunywa ngumlungu wakhe ukuba aye kuthenga ixamba leswekile. Ufika evenkileni lingekho, abuye engaliphethanga umlungu uyamngxolisa “kutheni lento ungathengi iiswekile ezimbini kengoku?” umsebenzi wacela uxolo. Uphindile wathunywa izihlangu zokuvuka, sibengumlinganiselo – 6. Uhambile waya wafika lo mlinganiselo ungekho, waza wathenga imilinganiselo engu -3 yamibini ukwenza umlinganiselo ongu -6. Wacaphuka wamgxotha umlungu.

Isiqhuliso esingentla singabonakala ngathi yimbali, kodwa sibonisa indlela abantu abamnyama ingqondo yabo eyayisebenza ngayo ngenxa yengcinezelo yamabhulu. Ingqondo ide ingakwazi ukucinga ngenxa yokuxhatshazwa.

Isiqhulo sesithathu:

Le ntwana iyafika kwesi sikolo. Ithi ifika injalo ilahlekelwe yingxowa yayo yencwadi. Kuthe xa kuthandazwayo ngenye intsasa, yatsiba yema ngaphambili yathi: “umntu othathe isingxobo sam makavele ndingekenzi lanto ndayenzayo kwesa sikolo ndisuka kuso.” Ngoko nangoko wavela umntu wayizisa ngaphambili. Utitshala wakhe uye wanomdla wambuza bucala ukuba wenza ntoni kwesa sikolo asuka kuso. Waphendula wathi “Hayi titshala ndaphatha ngeplastiki unyaka wonke.”

Ezi zinto zenziwa ngulo mfundi azingqinelani kuba ufungela abanye abantwana, xa utitshala embuza unika impendulo ethe yamcubhula kanobom utitshala. Ezinye iziqhulo zivela ifihlakele into eyakuthi ibenoburharha ekugqibeleni.

4.2.2 Izinto ezingangqinelaniyo

Olu udidi loburharha luchaza ukuba kutheni abantu bevakalelwa ngendlela abavakalelwa ngayo. Ichaza ukuba kutheni abantu befumanisa ezinye izinto zihlekisa. Okwesibini ichaza ukuba kutheni izakwenza loo meko ihlekise. Olu uhlobo loburharha luhlekisa xa abantu benolwazi lokumosha ubume bento



ngendlela yabo. Abantu bakholelwa ekubeni ebomini kukho indlela yokwenza izinto. Ithi ke izinto zakudityaniswa nezinto ezingangqinelaniyo nazo, zihlekise okanye zidale uburharha. UDowling (1996: 106) uthi: “Xhosa writers make use of incongruity to create humour.” Le ntetho ingasentla ichaza ukuba ababhali bayakwazi ukudibanisa izinto ezingahlanganiyo ukuveza uburharha. Kwincwadi kaNGEWU ethi “YEHA MFAZI OBULALA INDODA”, umfundisi endaweni yokuba athuthuzele abantu, ashumayele kumngcwabo kaZamile nekurhaneleka ukuba wabulawa yinkosikazi, endaweni yokuba ashumayele uthetha athi:

“Ndivile ukuba ukufa kuka Zamile kunento yokwenza nomfazi. Yeha mfazi obulala indoda! Njengokuba inyoka yangena ngomfazi nje emyezwani, nenyoka ekukunoluka iseza kulityhutyha-tyhutyha eli lizwe ikwenza oko ngokungena ngomfazi.” (1997:61)

Le ntetho ingasentla iveza ukungangqinelani kwezinto. Umfundisi entlalweni ukho ukuthuthuzela nokuthandaza xa kukho ingxaki, hayi ukuhlelekisa ngabantu. Apha kulo mngcwabo uhlekisa ngomfazi kaZamile nekurhaneleka ukuba nguye obulele indoda yakhe. Le ndawo anyathele kuyo ngoku asiyondawo yakhe. Umsebenzi wakhe ukuthuthuzela usapho. Umbhali apha usebenzise izimo ezingangqinelayo ukuba ngumntu wakwaLizwi uze uphinde uhlekise ngabantu. Injongo apha yombhali kukubhenca lo wakwaLizwi abonakale ukuba akananto yakuthetha kulo mngcwabo kuba akazilungiselelanga, loo nto yenza ukuba abe lilifa lentsini nokumangaliseka kubantu abaqondayo nabaphulaphuleyo.

4.2.3 Iziteketiso

Iziteketiso ziyasetyenziswa kwaXhosa. Umntu ubizwa ngendlela abonakala ngayo. iOxford Advanced Learners Dictionary (1991:344) ichaza iziteketiso ithi:

“A nickname is a name given humoursly to a person or a thing.

One may say that it is a name added to or derived from the

Real name. Nicknames are names which are given to a person

Due to things that he or she does.”

UNzinyane (2004:41) yena uthi xa ethetha ngeziteketiso enjenje:

“A nickname is an extra name to the real name of a person.



An individual can be given an informal name at anytime.

Nicknames can be given to children at home by parents, relatives or even by friends during playtime at school or in the community in which he or she lives.”

Umntwana unokuthiywa igama kuthwe nguNotaka.Eli gama libonisa ukungabonakali nobuncinane bakhe umntwana, kuba unotaka yinto encinci kakhulu engabonakaliyo. Usenokuthiywa umntwana kuthiwe nguDlibhili ngenxa yobukhulu nezidlele ezikhulu. Ngamanye amaxesha amagama anje ngala ayanikwa ngabasebenzi beqhula abaphathi babo, ingakumbi ngexesha lengcinezelo yamabhulu. Ayesetyenziswa la magama kokdwa abaniniwo kungekho nto bayaziyo ngawo. Ibhulu efama libizwe ngokuba nguMlilwana ngenxa yokuvutha nokukhohlakala kwalo, okanye kuthiwe nguNkomiyahlaba.

UKoopman (2002) uthi iziteketiso zizindidi ezintathu, umntwana unokuthiywa ngumzali ngexesha eselusana, kwakhona xa umntwana ekhula unikwa igama ngoontanga bakhe ze kubekho amagama asekuhlaleni aziziteketiso. Konke oku kuxhomekeke kwinkangeleko yakhe umntu, izenzo kwakunye nemisebenzi yakhe. UMolefe (1999:69) uthi xa ethetha ngemeko yokuthiywa ngeziteketiso anabe enjenje: “Most nicknames are based on certain tangible features of some of the parts of the body”.

Ukungqina le ntetho yale ngcali ingentla yena uAlford (1988:82) uthi xa ethetha ngemeko yokuthiya ngeziteketiso athethe enjenje:

“Factors that lead to the development of nicknames are those that describe appearance or physical abnormalities”.

Le ntetho ingqina ukuba umntu xa athiywa igama aligityiselwa nje kuphela, amanye amagama athiywa ngokuthi kubonwe imeko leyo ayiyo umntu ukuze alinikwe igama kwaye limfanele. Umntwana unokuthiywa igama kuthiwe nguNotaka ngenxa yenkangeleko yomzimba wakhe, okanye kuthiwe nguSidudla kuba umzimba wakhe umkhulu.

UMadibuku (1976:20) uthetha ngokuthiya ngeziteketiso enjenje:

“Nicknames are spontaneous names given
To an individual and relate an aspect of his
Character, physique or quality.”



Oku kuthethwa yile ngcali kungqinwa yindlela abalinganiswa abathiywe ngayo, uJingxela ongutitshala ungumzekelo ocacileyo. Igama ulinikwa ngenxa yokuqwhalela kwakhe esiya kumagumbi okufundela esikolweni. Ngokutsho kukaKoopman ukuthiya ngeziteketiso kuzindidi, bambibathiywa zizihlobo, abanye ngabazali abanye bathiywa ngenxa yezenzo zabo nenkangeleko ekuhlaleni.

Yena uFinnegan (1976:471) uchaza iziteketiso enjenje:

“One is the instance of an administrator nicknamed ‘Pineapple’ or the one of the Pineapple. On the surface this was flattering and easily explained name. But it also had a deeper meaning. The reference was to a custom (said to be followed by another tribe) of burying someone they had killed and planting pineapples on the grave -nothing could be seen but the leaves, and their crimes were hidden.”

Le ntetho yale ngcali ibonisa ukuba igama alisuke linikwe nje umnikazi walo koko kukho izizathu sokwenza oko nkqu kwiziteketiso.

4.2.4 Ukuphothana kolwimi

KwaXhosa nanjengoko amagama aziziqhakancu esetyenziswa, aye asetyenziswe naxa abantu sukuba behlekisa ngento ethile. Kwincwadi “INENE NASI ISIBHOZO”, uMasukude uxelela abakhuluwa bakhe ukuba unyana wakhe uVuma ufuna azeke. Bathi besakungavani kuba ukhona uThemba unyana omdala, kubuzwe kuMasukude ukuba uyaqonda na ukuba kufanele kuzeke unyana omdala kuqala. Uthi esakungaqondi aphenjule uMfolo enjenje:

“Waqonda akwaqonda, ingqondo iqondile, uqonda ukuba uqondile ngaphezu kokuqonda ukungaqondi noxa uqondile”. (1965:37)

Oku kuphothaniswa kolwimi apha ngasentla kubonakalisa impoxo nokungayinanzi imeko akuyo lowo kuthethwa naye, nto leyo ithi yenze abo baphulaphuleyo nabafunda uncwadi babenomdla. Le ntetho izakwenza umdla wokuba kukhangelwe ukuba lo mlinganiswa ebeqondiswa ingaba uzakuphelela



phi na. UMazwazwa udlula athi:

“O! Inggondo, umqondo nomnqonqo, uidityaniswe
Nabanye ‘onqonqo’, ungabiza iihagu zize ngqo, zifune
isizathu saba ‘nqo’. (1965:37)

Yonke le ntetho kuphoxiswa ngoMasukude ukuze yonke into ebeyibizela abakhuluwa bakhe ibe yintlekisa.

4.2.5 Isigqebelo

Isigqebelo siyenzeka kakhulu kuncwadi apho umlinganiswa ezama ukwenza okuthile komnye umlinganiswa suka loo nto ikhombe apho kungafuneki khona. UMasukude ku “INENE NASI ISIBHOZO”, uceba ukubulala uMfolo nongumkhuluwa kumyeni wakhe suka yapatyalaka into kwafa uVuma unyana wakhe oyintanda. UMasukude uthuma uNosisa ukuba enze iti, umyalela ikomityi nendlela amakadlulise ngayo iti. UVuma uthatha ikomtyi enetyhefu uyaphunga. Uthi xa ethetha evuya kuba kuzakufa uMfolo athethe athi:

“UMlolwana ufun’ubuthongo,
Abukho obungaphezu kobo.
Inkukhu exhola amantshontsho,
Thina siyisika umlomo.
Nawe ngenxa yobuciko bakho,
Ndizam’ukukuthunga umlomo,
Nabo ke Mlolwana ubuthongo,
Uhlale kakuhle namathongo!”
(1965: 59)

La mazwi kaMasukude abonakalisa ukuyonwabela into embi afuna ukuyenza kuMfolo. Ngokungazi nokoyika komntwana uVuma uthabathe enetyhefu ikomityi waphunga, waba uyafa njalo. Uthi esakubona ukuba iphungwe nguVuma asitsho isikhalo:

“Sisimanga santoni esi? Tyhini Bawo,
uyigqibile! Ndingathini Nkosi yam
ukubulala umntwana wam? O! yhini
Noayini, yityhefu obundinikela ntoni
yona le?” (1965:60)



UMasukude ubonakala imela igobele kuye esandleni kuba isenzo sokubulala ebengasikhombanga kunyana wakhe koko kwenzekile ukuba ububi bubuyele kuye. Sisigqebelo esi kuba into ayicingayo lo mlinganiswa ngomnye ibuyela kuye engakhange acinge kanjalo.

UMadibuku (1976:20) uthetha ngokuthiya ngeziteketiso enjenje:

“Nicknames are spontaneous names given
To an individual and relate an aspect of his
Character, physique or quality.”

Oku kuthethwa yile ngcali kungqinwa yindlela abalinganiswa abathiywe ngayo, uJingxela ongutitshala ungumzekelo ocacileyo. Igama ulinikwa ngenxa yokuqwhalela kwakhe esiya kumagumbi okufundela esikolweni.

4.3 Amagqabantshintshi ngencwadi ka B.B. Mkhonto: “Emgxobhozweni”

Le ncwadi isihloko sayo sithi “EMGXOBHOZWENI”, sibonisa ingxaki ezakuthi abalinganiswa bangene kuyo. Umgxobhozo ngamanzi ahleli ndawonye enze udaka apho xa ungenile ungenakukwazi ukuphuma. Umlinganiswa uVakele nonguQhinebe isiduko waswelekelwa yinkosikazi yakhe, waza watshata umfazi wesibini. Igama lo mfazi wesibini uGrace waza wathiywa igama emzini lokuba nguNoAnkile. UVakele lo nguSomashishini, walizwa ngomntwana omnye kuphela nenkosikazi yakhe yokuqala. UNoAnkile ufike akamfuna nokumbona umntwana wendoda yakhe, uNomonde. UVakele wanika intombi yakhe enye ivenkile eseDikeni waza yena uNoAnkile washiyeka naleyo isekhayeni. Lo mfazi uhleli engumntu osoloko exabana kunye nomyeni wakhe, akazinzanga. Ubona ukuba indoda ayimthandi ithandi intombi kuphela, uVakele akayithandi lento kwaphela kulo mfazi. UNoAnkile unomnakwabo othanda ukuza kumbona ogama lingu Vusinja uMntande. Izinto ezimtshisayo uNoAnkile ebeye azithethe kuye. Ekuhlaleni uphixanisile kuba uthe akuba ngumfazi walapha wahlanganisa abafazi abangabamelwane bakhe ukuba babe kulento yokungafuni umntwana kaVakele. Uzenzile izinto uNoAnkile ezama ukuba intombi kaVakele ingatshati, eyityhola eyinyhobha ngobuthi, kwaye lento engasayenzi yedwa eyenza kunye nabafazi ahlobene nabo. Wenza intlekisa ngokubhubha kwenkosikazi yokuqala, nekucaca ukuba wayefuna isikhundla eso athe wangena kuso.

4.3.1 Ukugxobhagxobha iimeko zasekuhlaleni.

Umbhali uthiya umlinganiswa wakhe igama NoAnkile. Iankile lityathanga lokubopha izinto uziqhinishele ndawonye. UNoAnkile ligama lakhe lasemzini nanjengoko ilisiko lakwaXhosa ukuthiya igama umfazi. Eli gama uthi umfundi akuliva ibeligama elinako ukuhlekisa kuba, umntu uthiywa njani ngetyathanga. UNoAnkile apha ebalini ugxobhagxobha imeko yokuhlala yakwaVakele apho endeke khona. UDouglas (1975:98) uthi xa ethetha ngoburharha nokuphazamisa iimeko zokuhlala athethe enjenje:

“Whatever the joke, however remote is target,
the telling of it is potentially seditious.”

Le ntetho kaDouglas ingqina ukuba uburharha buneendlela ngendlela ebuvezwa ngazo. Umfundi unokuzibuza umbuzo, azive enqwenela ukulihleka igama elithi noAnkile, kanti umsebenzi walo unendima enkulu eliyidlalayo ebalini ngaphezu kokuhlekisa umfundi. Umbhali uthiya umlinganiswa eligama ukuze umfundi wencwadi abenomdla wokukwazi ukuba lo NoAnkile yintoni ethethwa ngaye ebalini. UNoAnkile uhlelele ukudubaduba umzi kaVakele esebenzisa amanye amakhosikazi akhoyo ebalini. UNoAnkile noxa inkosikazi kaVakele yaswelekayo nje kodwa usoloko enento ethetha aye kufikelela kwigama layo, phofu ethetha esenyelisa. Mve xa athetha noMaNdungwana, uthetha enjenje:

“Asinguwe wedwa sis’MaNdungwane anjalo wonke
amadoda, ayalibala ukuba akukho mntu unesiphatho
somnye. Ungena nje ndifixwe yiloo meko, kum
ngumnqantsa kuba umkandoda uphil’efile. Ndisuke
ndayindindi, ngathi kwakungcono okuya wayephila
ndizihlalela, kuba lo mfo ndandimva ukuba ulapha
eminweni yam. (*Uyayicofacofa loo minwe mide ibhityileyo*).
(1993:05)

Amazwi kaNoAnkile abonisa ukungaziphathi kakuhle, kwanokuphatha kakubi abanye abantu ekuhlaleni. Uthetha ngokuba indoda ngexesha awayesathandana nayo wayeyilawula, ndoda leyo athetha ngayo iyindoda enomfazi. Ekuhlaleni kuye kubekho izidubedube kwakubakho abantu abanje ngoNoAnkile. UNoAnkile uhambisana noVakele phezu kokuba emazi ukuba unomfazi, ze kuthi ekuhambeni kwexesha unkosikazi kaVakele aphele elishiya eli limagad’ahlabayo, aphele yena engena ezihlangwini. Izenzo zakhe uNoAnkile ziphatha kakubi



abanye abantu ekuhlaleni. Umbhali umthiye ngendlela emfaneleyo kuba uqamangele uVakele ngetyathanga ukuze athi nca kuye enomfazi enjalo.

UNoAnkile uqhubeka edubaduba imo yentlalo kwaVakele. Uthetha yedwa endlwini, unomvandedwa ngenxa yokubona ukuba uVakele akafuni nokuyiva into yokuphathwa nguye nokungafunwa kwentombi yakhe. Uhlomla enjenje:

“Heyi, le ndoda ngumthomb’onzulu!
Tyhini bafazi! Bendithi ndiyigqibile!
Ndimbonile ngoku apho akhoyo.
Kuza kufuneka ndibhinqele phezulu.
Uyazi ukuba ndiphantse ukulala.
Ndiyabazi nobentlombe, bendikwesika Bhadakazi.

Aliphandlwa kabini khona sekwatshiwo.
Andinakuphuncukwa leli nje ukutyeba ihobe.
Ukusa akufiki kabini ukuvusa umntu.
Line qha, amasi agcadwe elangeni.
Indoda le ithi *mna, nomzi* ngowam!
Ndim kula mnyango, ndim entla!
(*Ephakamisa ukuthetha*)
Ndifikile kwanja zoth’umlilo ngoku.
Kuza kufuneka ukuba ndifinyeze.
(*kungena uMaNdungwane.*) (1993:04)

Intetho kaNoAnkile ibonakalisa ukuba, akezanga ngakuba ethanda indoda koko uze kuziqamangela kuVakele osisinhlanha ukuze azuze ubutyebi.

Umbhali uphinda asebenzise uVusinja, nongumzala kuNoAnkile. UVusinja nanjengoko igama lakhe lisitsho uthi xa ethetha nodade wabo kuvuke umnye kuba yena akahambisani nezinto ezenziwa nguNoAnkile lo. Uthi ngoku isimo sentlalo asibona siphethukile kodwa eme angakhathali nokuba iintloko zijonga emazantsi. Uvakala ethetha nomzala wakhe ngexesha ambizela ukumxelela ngetheko lokuzalwa kwakhe. Uthi xa athetha naye aphefumle enjenje:

“Kahle ngegqudu emdudweni. Mzala khawuqike
maan, wawungumntu womthetho, isajini nengqwayingqwayi
yepolisakazi. UNomonde uzelwe ngumzala kwaye engayi
kuphinda angamzali. Wena ke khawuzithathe njengonina



kaNomonde kwaye ziphe le ngqondo ithi: uNomonde yintombi yam.” (1993:31)

La mazwi kaVusinja abonisa ukuba isimo somzala wakhe uyasibona, kodwa uxolele nantoni na ukumxelela lento ayibonayo nekufanele ukuba ayilungise. Uvusa umnye kuNoAnkile kuba ezindaba azithethayo ayizondaba afuna ukuziva uNoAnkile koko usuka afutheke mpela ngumsindo, kucace ukuba uVusinja umphathe emanyeni ngokumxelela inyani.

Umbhali kwakhona uthiya umlinganiswa igama elinguVusinja. KwaXhosainja sisilwanyana esihlonipheke kakhulu, kwaye sibalasele ngokuthi sijonge ikhaya. Ukuba ke kuthe kwangena mntu uthile ongaziwayo aze kuphazamisa kwikhaya,inja iye ingene kuye imtye kanobom lo mntu. Apha umbhali usebenzisa uVusinja, gama elo linoburharha kuba umfundi unokuzibuza ukuba kutheni enguVusinja. UVusinja ngumzala kaNoAnkile, uyazazi izinto zakhona kanti ukuqhelile nokuhambela kwamzala wakhe. Uthi ke esakuthetha avuse umnye kuNoAnkile anga umphathe emsileni. UNoAnkile ehleli engumntu wochuku, kuthi ke kwakubakho abantu abathetha nje abanje ngooVusinja, kuvuke umnye, okanye ikakade. UVakele umyeni kaNoAnkile ubevotelwa ngabahlali ukuze abe yiMeya yedolophu, uNoAnkile akayonwabelanga le meko yokuba ibeligama lendoda yakhe kuphela eliyindumasi. Ngokokwakhe izinto ukuba bekusiya ngaye bekufanele ukuba ziqala kuye. UVusinja ungena emzini kaNoAnkile abalise ngeefotho zikaVakele. Uthi xa ebalisela umzala wakhe athethe enjenje:

“Unyanisile Mza –Duks. Izolo oku ndingene
phaya eposini ndee nqwakaqha uxwebhu
lwephepha elinefotho yakho, ebile elinugwala
uKhwel, eciciyela iindawana nemibhalo, exhagwe
ngamasekela wakhe, kusetyenzwa elo fotho”.
(*Elinganisa ngezandla*) (1993:48)

Uqhubeka evusa umnye, mve xa esithi:
“Njengoko umazi ukuba yinto apha ekuthetha
kuphantsi, undithele thsuphe ukuba uza
kuzihombisa ezipali zale dolophu.” (1993:48)

Le ntetho kaVusinja imvusele umnye uNoAnkile, ufana nenja enyathelwe emsileni. Iyamcaphukisa ngakumbi le ntetho kuba kungakakhangela kubekho nto ibhekisa kuye, nanje ngenkosikazi kaVakele. Oku kubuyisele uNoAnkile kwinto



yakhe asoloko eyilwa. UVusinja ugxobha udaka olusele lunyathelwe kakade. UNoAnkile iyamgulisa eyokuva ukuba indoda yakhe izakuxhonywa ezipalini, uVusinja uvusainja isazilele apha kuNoAnkile. Uthe ekuloo meko waqhuba incoko yena uVusinja wenjenje:

“Mzala mandithi ewe hayi. Khumbula kaloku ukuba
uMza-Duks siyamfudusa kumxukuxela, simbeka
kwinqwanqwa eliphezulu. Kufanelekile ukuba abaxhasi
bakhe bafunzele ngegama lakhe ezintliziyweni zabantu.”
(1993:49)

Umbhali usebenzise uburharha ngendlela athiye ngayo umlinganiswa wakhe. Kodwa eyona njongo iphambili kukubonisa uburharha ekuthiyweni kwegama kuyahambelana nemisebenzi zomlinganiswa ebalini. Nasebomini igama alinikiweyo umntu elinoburharha, ulinikwa ngenxa yezenzo zakhe. Noxa uVusinja engenakuyiqonda xa encokola nomzala wakhe ukuba uyamchukumisa kwizinto angazifuniyo, igama lakhe lidlala indima enkulu ekutshintsheni iimeko ekuhlaleni. Kukodwa ukuba uVusinja athi esaphalaza iindaba abuze ngefotho entsha ukuba ithatyathwe nini, abe uNoAnkile engazinto, inguVakele kuphela umntu oyaziyo, uphambana ngakumbi uNoAnkile. UVusinja uthi xa abuza ngefotho elitsha aphefumle athi:

“Khanitsho ke bethu ukuba ifotho eli ebelifumene phi
uKhweli kuba likhangeleka lilitsha.” (1993:49)

Lo mbuzo buciko kaVusinja, uphambanise uNoAnkile wayinto ibila kuVakele kuba engakhange amxelele, yadala udushe olungumangaliso.

Ekuhlaleni umfana uye abenentombi ancuma nayo. Ithi ke lento yabo yakuthabatha ixesha elide intombi ibenethemba elingangenkab'enkomo ukuba umfana uazkuyitshata. Oku kuthi kwenze intombi ingabiseva nakakuhle xa incokola nomfana icinge ukuba uthetha ngomtshato. UVusinja uthandana noSizeka, uSizeka lo uhleli ethembeni ulindele nangaliphi ixesha ukuba uzakulotyolwa. Ithi ke yakuphoxeka kungabi njalo ihlale inochuku. UVusinja utha encokola noSizeka wanentetho ethi mabalindelwe ngomgqibelo emva kwemini. Intokazi ixelele abantu bakokwayo icinga ukuba izakulotyolwa, latshona ilanga kungafikanga mntu. Umsindo awaba nawo nochuku lungaphaya. UVusinja ufika ngenye imini ngesiqhelo uze kuncokola, yena engenanto ayaziyo. Apha igama lakhe lidlala indima yokuvusa uchuku kwabo bahleli benesingqala kakade. Uthi



xa ephendula uSizeka embuza ngokuba emphoxile akafika, uphendula enjenje:

“Uthini na ngoku? Uthi mna ndithe kuwe
Maze wena uxelele abazali bakho ukuba
siyeza? Siza kubo nabani, singoobani, khona,
sizela ntoni? Hey ntombazana, misa ukuthetha (*seletphatsha
kengoku*). *Likhuphe* litsole. Benisilindele ngantoni ke?”
(1993:61)

Amazwi kaVusinja avuselela umnye kuSizeka kuba kaloku ebesele, ehleli ephoxekile kwaye enesingqala. Ngokwembonakalo yakhe nokuva ukuthetha uVusinja akayinanzanga yonke lento, ntonje uthetha le isemqaleni wakhe angayikhathalelanga ukuba izakufika njani ezindlebeni zalowo kuthethwa naye. USizeka ucaphuke kangumbi wazijula ebhedini efutha ngumsindo, kuba ndaweni yokuxolisa uVusinja ungena nzulu kwixeba asele enalo. Kwimpendulo yakhe uqhuba athi:

“Uyaziva *moss* nawe. Ndiza kuwaphinda awam.
Ubozigqogqa iindlebe zakho, mamela ke: Ndithe,
“Sizi uze usilindele ngomGqibelo malanga”. Nantso
ke endiyithethileyo. (1993:61)

USizeka uchukumiseka ngakumbi xa uVusinja eqhubeka esithi:

“Kanti Sizi awukandifundi? Ndiqhele ukusebenzisa
u-si wesininzi kaloku, seyisegazini loo nto, bendixela
mna. Ngeliqhulayo bendisithi sakubutha kunye
ngoMgqibelo lowo, kodwa ke ngelo xesho bendingekawazi
lo mcimbi besibanjwe nguwo kaMzala. Ucacelwe
kengoku?” (1993:62)

Intetho kaVusinja ibonisa ukuxhaphaza nje imeko yomntu olibhinqa, naliphi na ibhinqa lihlala liyilindele into yokulotyolwa ngumntu elincuma naye, lithi ke lakuphazamiseka ngoluhlobo luka Sizeka kube kubi. Abantu abanje ngoVusinja bahlala bekho, besovuyavuya imiphefumlo yabanye abantu, bambi bayenza lento bengacingi ukuba bahlungisa abo bantliziyo zi ethe –ethe.

Umbhali uburharha ubusebenzise ngobuchule, kuba abalinganiswa indima abayidlalayo ebalini, nangona benamagama ahlekisayo, anika umtsalane kulowo ufunda incwadi afune ukuba lo mlinganiswa ithini indima yakhe. Uwasebenzise



kakuhle kuba iintetho zabo nendima abayidlalayo ebalini iqhutywa yindlela abathe bathiywa ngayo. Ngaphezu kokuhlekisa umbhali uveza ukuba izimo ekuhlaleni ziye ziguqulwe kwangabahlali, bakho abantu abahlalele ukwavuyavuya abanye abantu, njengoNoAnkile ophethe kakubi indoda yakhe nongafuni mntwana wayo. Ezizinto zizinto ezenzekayo ebomini nakwintlalo yethu.

4.3.2 Ukwenza isimo sentlalo sibelula

Ekuhlaleni kukho abantu abathi benze izinto zibelula, nanjengoko bekho abachithayo, bakho nabahlekisayo, nabenza iinkonzo zifikelele lula ebantwini. Chiaro (1992:118) uthi:

“people can choose to recount an event in a serious or a humorous way”.

Oku kungqina ukuba umntu uyayenza into eqinisekile ngayo, kodwa engayazi ukuba abanye abantu baphela behlekiswa yilendlela enza ngayo izinto. UZangathini unikwa eligama ngenxa yokuba zangathini ngokuvusa abantu ebavusela ubisi besalele, ngumsebenzi wakhe noxa iphela imbizisa ngamagama. Nanjengokuba ezifama kusengwa, ubisi luye luthengiselwe abo bangafuyanga. Futhi kukho abantu abanenkolo yokuba ubisi kufuneka balufumane kwangaloo mini. Umbhali usebenzisa uZangathini njengomntu owenza intlalo ibelula ngokuthi ahambe engena emizini ethengisa ubisi. UZangathini lo uthi umntu sele ecaphuka yinto ayenzayo kodwa aphele sele ehleka emxolela, kuba ungumntu ofuna uxolo nemvisiswano. Olu bisi unemizi alubeka kuyo ngentseni. Eli gama linoburharha ngokuba xa umntu enguZangathini, lithetha ukuthini, umfundi uzibuza loo mbuzo kwaye abenomdla ngakumbi encwadini. UZangathini uyenza ibelula imeko yentlalo ngoluhlobo:

“Nkqo vula nalu ubisi lwakho!
khawuleza siyashiywa thina ziintsimbi
zakwamlungu. Vula, andinakulushiya olu bisi
hleze luxhatshwe zizinja zale dolphu yakwaThisayo.”
(1993:33)

La mazwi ka Zangathini abonisa abonisa ukwenza ubomi bubelula, umntu izinto uzifumana ehleli kwakhe. Impilo yabahlali ilula kuba nokuba umntu ulele ubisi lungekho uZangathini uyaziwa ukuba uyafika ekuseni. Uthi ke esakubaphazamisa abantu besalele engazanga athini ngokukwaza, ngokubavusa



ekuseni, bathi besakukhalima atarhuzise, aphefumle enjenje:

“Owu! Tarhu mama torho!
Andiqondanga ukuba ukho, ndiqhele eli xhegokazi
linge va kakuhle. Nalu ubisi, ndithe mandiqale
apha namhlanje noxa nje uMam’uGrace eza kulwa.”
(1993:33)

Intetho kaZangathini nendlela azithoba ngayo, ibonisa ukuyilungiselela imeko yokuhlala, izinto zibelula. Akaphoxeki akufika evulelwa mntu wumbi koko wenza ubomi bubelula ngokuthi acele uxolo. Ebomini zikho izinto ezithi ziphazamise ekuhlaleni kodwa eyona nto ibalulekileyo neyenza lula kukuzithoba. Umbhali ubonisa loo meko ngomlinganiswa uZangathini.

KwaXhosa ekuhlaleni ootitshala bebesaya kuba ngabantu abahlonitshwe kakhulu, nabanikwa imbeko kakhulu. Bekuthi kwakubakho ingxaki nokuba kusemzini kubizwe abantu kodwa utitshala naye ebengalityalwa. Ootitshala njengabantu abakhanyiselweyo, bayakhawuleza ukubona nokunika isisombululo xa kukho ingxaki. KwaVakele kuye kwakho isintsonkotho se leta ezibhaliweyo, phofu enye ibhalwa ngokungathi kucetyiswa uVakele ukuba athengele unkosikazi wakhe umnyonyovu wemoto phambi kokuba abe yimeya. Enye ileta igxeka uNomonde noSizeka ukuba bayathakatha koko abakufanelanga ukwenda. Umbhali unike utitshala igama uJingxela, esikolweni iititshala zinamagama ezibizwa ngawo ngabafundi. Abafundi bakuthi nokuba abanqweneli kufunda ngaloo mini kuba yinto yabo leyo, uve besithi “koku nanko ejingxela esiza”. Ikhona indawo yokungathandwa ngabafundi apha kootitshala phofu besenza umsebenzi wabo. Abantu bebengayiboni nje lento yokuba, nguNoAnkile umntu oqabe abantu ngodaka, waza waqamangela namakhosikazi angabamelwane bakhe uMaNdungwana kunye noNowam. Utitshala ufike wayibona nje ukuba umntu owenze yonke le nkohlakalo nokufaka abantu eludakeni njengoko nencwadi isitsho nguNoAnkile.

limeko zasekuhlaleni zithi zibe lula xa kukho abantu abanokunika iingcebiso ezifuna ukutya kwengqondo. Utitshala uJingxela udlala loo ndima yokwenza ukuba kubelula ngokuthi anike uncendo apho lifuneka khona. Eli gama likatitshala ligama elihlekisayo, kodwa eyona njongo ngaphezu kokuhlekisa kukubonisa indima edlalwa ngootitshala ekuhlaleni. UJingxela uthi esakugqiba ukumamela okubhalwe kwileta, aphefumle enjenje:



“Bammelwane bam, lo soleta uphenjiwe apho
Aphenjwe khona. Kwaye ndiqinisekile nabathezi
abo banobuchule bokucwaba iintsasa nokulinganisa iziko.
Kodwa ngathi banempazamo. linkuni zokubasela le mbiza
yabo abazikhethekanga ngokwaneleyo kuba ngathi
basebenzisa umthi omnye. Akusetyenziswa uhlobo
olunye eziko, qondani kakuhle. Ukuba nenza loo nto niza
kubonelelwa ngabantu, mhlawumbi banigxibhe bathi
ningamanqenerha kungenjalo bathi aniyazi into
ebeniyenza. Ndiyavakala madoda?” (1993:120)

Amazwi kalingxela abonakalisa ukubaneliso elibukhali nokukwazi ukuqaphela. Indlela athetha ngayo yenza ukuba uNoAnkile abeyintlekisa ekuhlaleni, kwaye nezangotshe azisebenzisayo zibonisa ukungahambi ngqo, ajikeleze kodwa esiya entweni. Abantu bokuhlala kunye noVakele imbala abakhange bakwazi ukuyidibanisa nomntu osondele kubo into yezi leta. UJingxela uqhuba athi:

“Le leta ndithi yoyama kakhulu apha kuMmelwanekazi
wam uNoAnkile. Lijelo likaNoAnkile eli. Nditsho mna
madoda andazi nina. Iyamthethelela lo mbhali ngumntu
lo ingathi uthunyiwe.” (1993:120)

UJingxela le ngxaki ikhoyo apha ukhawuleze waneliso layo, nakubeni amadoda esabethana iintloko ezama ukucinga. Umbhali umsebenzisa uJingxela njengesibane ekuhlaleni, sibane eso saziwa ngokuba siza nokhanyo ,kuba uthe akubatyhilela izinto ezithethwa kule leta kwatsho kwasa ngoku kwamanye amadoda . Ubuza kuVakele ukuba akakhange abone tshintsho na kwinkosikazi yakhe nanjengoko behlala bobabini. Uthi xa ehlomla kwimpendulo ayinikwa nguVakele athethe enjenje:

“Uyavakala Duka, kodwa ke ndikhathazwa yile ndawo
yempatho kule ncwadi yakho. Nguwe ohlala nomkakho
mfondini, kodwa asinakuzimfamekisa sithi asiboni sibona.
Le ke isemehlweni ethu ayinagxeke, sibona iqanda lakwa
delumzi elitshintsha–tshintsha iimoto xa liphangelela. Tyhini sibona
ntoni sibona ipikoko nje! Khawuvele mfondini, lo mbhali ufuna
ukuba uthini?” (1993:122)

Noxa kumnyama nje kwabanye uJingxela yena usekukhanyeni yaye uyakwazi



ukufunda ingqondo yomntu kuba yinto ayifundileyo leyo esikolweni. Ubona kakuhle ukuba umenzi wobubi nguNoAnkile, kodwa uzama ukuvela ngandlela zonke ukwenzela lula aba basengxingweni yokungaboni. Kufanelekile ukuba ekuhlaleni abantu abakhanyiselweyo nabaqondayo, banikwe inxaxheba yokuba kwizinto zokuhlala uluvo lwabo lusatyelwe. Utitshala uJingxela usetyenziselwe eso sizathu sokuba abengomnye wababonayo kwizinto ezixakileyo, ukuze iimeko zokuhlala zibelula. Uthi uJingxela besaxoxa ngale nyewe kungene intombi yakhe uNobanzi isithi ithunywe ngunina, uNobanzi lo ugqithisa incwadi athi iwe kuNowam xa ebengena kokwabo, ikwabhaliwe nayo ifana nqwa nezifundwa ngootitshala aba. Utitshala uxelela intombi ukuba ihambe aze ayifunde ahambise athi:

“Kunjalo kanye Duka mfondini. Unina unolwazi ngale nyewe ithethwa paha kuba ihamba ithi le ncwadi:
“Ntombazanandini, imfundo le uyinikwe nguyihlo nonyoko ngathi uyifanisa nehagu efakwe umsesane wegolide.
Baphelile abafana abanezinto kweliDike ulibele ngamaqiqisholo ezilambi? Sidengendini!” (1993:126)

Oku kukhanyiselwa kukaJingxela kubangele ukuba izinto zibelula, kuba baye babona ngoku ukuba zonke ezi leta zifundwayo zibhalwe ngabantu abanye futhi abantu basetyhini. Baye banako ukuqonda ukuba yonke lento isuka kuNoAnkile ekwaqamangele uMaNdungwane kunye noNowam kolu daka.

Umbhali uphinda asebenzise uMfotshoyi, eli gama linoburharha kwaye ubani akwazi kungamlandeleli ukuba yeyiphi indima ayidlalayo ebalini. Njengoko ekuhlaleni kufuneka izinto zihambe lula kungasoloko kuxinge inkal’etyeni uMfotshoyi ungomnye wabantu abafuna izinto zibheke phambili. Xa igama ulikhangele ufumanisa ukuba ligama elinokunikwa umntu onetshova futhi ofuna xa ethetha nabo bahamba kade ngokucinga izinto zikhawuleze. Uthi xa exoxa ngale nyewe namanye amadoda, aphefumle enjenje:

“Hayi *maan* mmeli, ingqondo yakho ithatha kude.
Ndiza kuthanda ukwayama kulaa ngcamango katitshala.
Uhlab’ekhangele. Andiyazi into ekufuneka uDuka eyenzile mna ngoku kolu nyulo. Lusathe qelele noko kuba asikevi nabachasi bakhe. Yintoni ke le iza kumhlaza xa elungisa imeko yomzi namashishini wakhe?” (1993:121)



Amazwi kaMfotshoyi avakalisa ukuba ufuna izinto zihambe ngokukhawuleza abantu abafana noKhwelimefene abacothayo ngengqondo iyamcaphukisa loo nto. UMfotshoyi nanjengokuba igama lakhe ligxekekile kodwa loo nto ayithi ingqondo yakhe ayisebenzi, ligama elinoburharha kodwa indima ayidlalayo ebalini ibonakalisa ukuba ungumntu osoloko efuna ukukhabela ezipalini. Uthi akulityaziswa nguKhwelimefene omnye wamadoda athatha kade njengokuba imfene kakade idume ngobudenge, akhawuleze aphenhule enjenje:

“Kahle Khweli mfondini. Uza kuyona ke ngoku leyo.

Ndiyala mna madoda ukuba kuhonjiswe uMatshezi de athengelwenengakhonkothwa nja imoto. Siya kuba siyimbela umhadi le ndoda. UDuka ngumntu wabantu.

Ewe unezinto, kodwa masingamguquli simpumputhekisele kwizinga angaliqhelanga lobomi. Abantu abamfuni umntu obhabha emafini kuba uya kubavimba imitha yelanga.

Makahlale kule ndawo akuyo. Ngoku siqinisekile silapha nje usebantwini, kangangokuba ngomso lo lusuku lokugqibela ukukwamkelwa igama eliza kumchasa. Alikangeni elo gama”.

(1993:123)

UMfotshoyi uvela engumlinganiswa okwaziyo ukuzilungiselela iimeko zokuhlala. Njengokuba befuna uVakele abe yiMeya yedolophu nje, uthi xa kukho izinto abaphambuka kuzo abahlali akhawulezise ukuyilungiselela loo meko. Kwiincwadi ezibhaliweyo apha kukho ethi kufuneka uVakele athengele umfazi wakhe umnyobo wemoto kuqala. Abo basamfamekileyo ooKhwelimefene abakayiboni ukuba zizenzo zikaNoAnkile ezi. UMfotshoyi uyayilungiselela imeko ngokuthi besaxoxa benjalo athethe la mazwi angasentla.

UKhwelimefene ngomnye wabalinganiswa abanenxaxheba ebalini. Njengokuba xa sukuba kukho ingxaki ekuhlaleni kuye kubizwe amadoda okuhlala. UKhweli ungena kweso sithuba apho, kukho ingxaki yeeleta ezibhaliweyo nezingaziwayo. Nanjengoko sisazi ukuba imfene sisilo apha esithatha kade nesathi saqhathwa ngudyakalashe sibanjiswe iliwa, nalapha uKhweli ingqondo yakhe ihamba kade ekuboneni izinto ukuba ziyangaphi. Ngaphezu koko kukholeleka ukuba imfene sisilwanyana esisetyenziswa ngamadoda ebusuku. Eli gama ligama elihlekisayo kodwa umbhali unenjongo ngokuthiya umlinganiswa, kuba nakuba linoburharha kodwa linendima eliyidlalayo. UKhweli ezintlanganisweni zobusuku naye akashiyeki ukuya kuxoxa inyewe ezidla umzi. Uthi xa athetha ngendaba edla umzi xa behlanganiswe zileta kuphinde kungene enye noNomonde uphefumle



enjenje:

“Hayi-hayi bo Nomonde! Kahle ngaleyo!
He Ntlane mfondini, uDuka ubekhe wathi
khawusibeke emkhondweni ngombhali wezi
ncwadi”. (1993:139)

UKhweli ubonakalisa ukuba kuthi kusakubakho amadoda achophele umcimbi izinto zilunge. La madoda azenza lula izinto kuba awalindi kude kuse xa azakuchophela umcimbi, nangoku siva uKhweli esithi:

“Mfondini ndiyakulunga kula malenye –lenye
emibane? Ndazi phi khona ukuba asilothumelo
eli Hayi ukuba loo mntu umvayo ubhongiswa zizinto
zakhe uya kuthini? Masimvule. (*kuyankqonkqozwa
emnyango, isikhalo esikrakra sigqobhozela ngaphaya
kocango , abantu bathe xhonxosholo*).”(1993:140)

Umbhali ubusebenzise ngendlela uburharha xa ethiya abalinganiswa bakhe. Njengokuba neengcali zisitsho ukuba uburharha ayikokuhlekisa kuphela kodwa ekuthiyeni igama bunemfundiso elinayo egameni lomntu. Ekuhlaleni abantu babonakala benikwe nje amagama angenamsebenzi, kanti kwabo bebethiya bebethiya besukela entweni ngokuthi babone imisebenzi yabo.

4.3.3 Ukumelana noloyiso nokoyisakala

Ekuhlaleni kukho abantu abakwaziyo ukovuyavuya isimo, kodwa baze ekugqibeleni boyisakale bexhathalaza. UNoAnkile nanjengokuba igama lakhe lisitsho uqhinele ngetyathanga elinye uMaNdungwana kunye noNowam kwizinto zokonyelisa. Njengokuba igama lakhe linoburharha, imisebenzi yalo iyabonakala kuba ubophelela abantu, ze loo nto iphele eyintlekisa kuba ucinga ukuba nguye yedwa umntu onengqondo kunabanye. Amadoda okuhlala athe esakubona ukuba iileta zibhalwe ngumntu omnye yonke lento yaba yintsomi, abahlanganisa ndawonye ukuze kuvele kanye umbhali. UNoAnkile ithi yakukhomba kuye into yokubhalwa kweeleta, aphaphazele, kucace ngoku ukuba uhili uphumil’ezingcongolweni. Uthi xa ezithethelela:

“Ke kutheni weza kum? Ndiyintoni
emcimbini wenu? Khona wandidibanisa



neencwadi zenu? Tyhini! Yihla kum uthi
xibilili ndikuve kunjalonje! (*Uyafutha ngoku,*
efinyeza neelokhwe). (1993:141)

UNoAnkile ubonakala esoyisakala ngoku kwiqhinga ebelenza, ngoku icace gca okwe kat'emhloph'hlungwini ukuba nguyey umbhali weleta. Ekuqaleni ubeyinjinga oyisile into yokuba intombi kaVakele angayifuni iye kuzihlalela. Ngoku uphela eyintlekisa kuba ubudenge abenzileyo buphela bubambisa yena eyintlekisa kwabanye abantu. Mve xa ephika abahlobo bakhe ooNowam uthi:

“He! He! (*Eqhweba izandla*) Ungenwe liphela elinjani
lo mfazi. (*Ecaphuka*) Xibilika kum nenkenkqe yakho.
Titshala, nyanga umkakho angaguleli kum,
Andiyontlambo yokufel'amahashe mna. (1993:141)

Ekuqaleni uNoAnkile bekumnandi nabahlobokazi bakhe behlekisa ngomntwana kaVakele umfazi wakhe, kunye nomkakhe owaswelekayo. Namhlanje limyile kuba iinyaniso zivelile, izinto ebeziyintlekisa ziguqukela kuye. Nguye umntu ohlekwayo nekubonwa ukuba uzenza igeza.

Igama lakhe ulilandele uNoAnkile kuba kuloo nyhude ufake nabafazi abangaba Mmelwane bakhe, ubaqhinishele ngetyathanga elinye kunye namaqhinga akhe kadyakalashe. Umbhali ubathiye ngendlela efanelekileyo abalinganiswa bakhe. Amagama ahlekisayo awasebenzisileyo, kodwa akwanayo nemfundiso kubafundi bencwadi. Konke oku kubonakalisa ukuba uburharha abusetyenziswa ukuhlelekisa kuphela kodwa bunemfundiso ekugqibeleni.

4.4 Amagqabantshintshi ngencwadi: “YEHA MFAZI OBULALA INDODA”

Lo mdlalo ungoNozinto umfazi kaZamile oqeshe izikrelemnqa ukuba zibulale indoda yakhe. Oku uNozinto ukwenza ngenxa yokungoneli, ufuna imali ye “insurance” kaZamile kunye ne “gratuity”. Yonke le mizamo uyenza engayifihli kubahlobokazi bakhe, uDideka noNozinga. Eli bali liqhubeka kwilokishi yaseGcuwa “iVuli-Valley”. Kule lokishi kuhlala abantu abakumgangatho wokusebenza eburhulumenteni. UZamile lo ubengutitshala. Kwityeli lokuqala uZamile kwathi kanti akaswelekanga yena uNozinto ecinga ukuba kunjalo. Kwityeli lesibini uye wadutyulwa wasweleka uZamile. Umcuphi ophanda ityala lokufa kwakhe uyanyotywa ukuba alahle umkhondo.



Ngemini yetyala umqa womel'ephinini xa bonke ubungqina obuqamangela uNozinto busithiwa theca phambi kwenkundla ephakamileyo. Kuye kwacaca mhlophe okwekat'emhloph'ehlungwini ukuba ukufa kusembizeni.

4.4.1 Ukugxobhagxobha iimeko zasekuhlaleni

Umbhali uthiya umlinganiswa igama lokuba nguNozinto. Eli gama umntu elibiza nje liyacaca ukuba linezinto zalo. Uburharha abanele nje ukuhlekisa kodwa bubonisa indima ethi idlalwe ligama elo umntu athe walinikwa ebomini. UNozinto uhlala nomyeni wakhe, kodwa unengcinga zokumbulala. Uthele thsuphe abahlobokazi bakhe ngesisihelegu acinga ukusenza. Ukubonisa ukuba ungumntu wezinto ongenazintlani, uxelela umhlobokazi wakhe ukuba umsebenzi ugqityiwe ngokungathi uthetha ngento entle. Uthi esakubona ukuba umyeni wakhe ubhubhile atsalele umnxeba omnye wabahlobokazi bakhe athethe enjenje:

“(Ewavule ezingqanda amehlo) Yehee, ntombi! mamel’apha ndikuxelele. Ndide ndayiqabelisa laa nto ndandikhe ndathela thsuphe yona. Ndikhululekile ngoku yaye qabu uNoqolomba efile nje”. (1997:01)

La mazwi kaNozinto abonisa ukonakalisa iimeko zokuhlala. Uzama ukubulala indoda yakhe de iminqweno yakhe ifezekiswe. Akonelanga nje ukuthatha ubomi bendoda, ndoda leyo inosapho efanele ukulondla. Enye into ayenzayo kukuphinda futhi afake amanye amakhosikazi afanele ukuba asemizini yawo neentsapho zawo, awafake kwizinto zakhe.

Ngexesha atsalela ngawo uZodidi umnxeba akanaxesha lokuba esoyika uZodidi lowo koko udubaduba nje imiphefumlo yabantu, uthi xa ethetha emnxebeni enjenje:

“(Esakha amaxhaka) Mamela ke gwalandini, mna andicingi ndizityande igila ndithethe ndophele apha elucingweni. Nceda ufike apha kwam ngoku. Ungabi sabuza kuba amade ngawetyala yaye akuthethwa eyezeni. Yeka yonke into obuyenza ubaleke apha ekhaya ngoku kuba kukho abantu abaza kufika apha. Ndifuna ke bathi befika ndibe sele ndikuchubele yonke ingcombolo ngalo



mcimbi.” (1997:01)

UNozinto uxelela umhlobokazi wakhe ukuba kukho abantu abazakufika endlwini yakhe. Uyaluzelisa abantu bezihlalele ezindliwini zabo ngesihelegu asenzileyo. Abantu kufuneka behle benyuka kwaye babenosizi ngakuye kuba ebhujelwe yindoda. Uthi esakuphalwa ngemibuzo ngumhlobokazi aphenjule enjenje:

“Khona ukuba bendinxilile ndithengelwa nguwe
Utywala kakade? Lo msebenzi bendiwenza ubufuna
ndingagqithwa nto tu emlonyeni. Mhlawumbi
ndakuqalisa ukusela ukufika kwenu.” (1997:02)

Uqhubeka nentetho yakhe ngoluhlobo:

“Nincede nikhawuleze ke, Fulela wanetha Mfaz’
Olivila (*Aphume*)”. (1997:02)

UNozinto ngalamazwi ubonakalisa ukuba ungumntu ongafuni simo sihle. Ehleli nje wovuyavuya abantu, uthi esenza izinto ezixakayo abe efaka abanye abantu kuloo nto. Uthi xa ayaleza uZodidi emnxebeni ayaleze ukuba eze nabanye abahlobokazi bakhe. Ngalo lonke elixesha enza lento uNozinto kusebusuku abanye abafazi bazilalele emizini yabo kunye neentsapho zabo. Kuthi ke kuba ekuhlaleni bakhona abantu abasoloko beqhwaya ingxaki bephehluzelisa abantu njengoNozinto lo. Yonke le nto akaboni nto ityhulu ntonje kufuneka ebaqhayisele abahlobo bakhe ukuba ude wawufezekisa umcimbi wokubulala indoda yakhe. Uqhubeka engxolisa uZodidi elucingweni ahlomle athi:

“Khawahlukane wena nam! Zodidi, nceda kaloku,
Fulela, ufike apha ngokukhawuleza ndizokubonisa
umsebenzi ongenakwenziwa ngumntu orhona oku
kwakho. (*Exhathise eludongeni ngesinye isandla*)
Nceda thatha loo moto yakho ugqithe phaya kuNconyiwe
nakuNozinga. Yho! unced ungamlibali uPhalisa kuba
ndingatshela endlwini. Kaloku uPhalisa yintonga yam
esekhosi.” (1997:02)

UNozinto ngumfazi ongenazintlani kuba kulo lonke eli yelenqe alenzileyo lokuzama ukubulala indoda, akananto ayoyikayo ubiza abahlobo bakhe.



Ngaphezu kwayo yonke into uzama ukubulala umyeni wakhe esebenzela abantwana bakhe, akanayo nencinci ingcinga yokuba abantwana xa besiva kuthiwa uyise wabo akasekho bazakuthini. Uguquguqula nje ubomi babantu abaninzi buphela, wovuyavuya isimo. UZamile kwelinye icala unabazali kunye nosapho lakokwabo, nalapho uNozinto uhlupheza iintliziyo zabo kuba ukuva kwabo isithonga imeko yokuhlala izakujika kuba umntu ongasekhoyo akaphindi abonwe ngeliso lenyama.

Uthi besakufika abahlobokazi bakhe ebebabizile behamba ngobusuku, beshiya iintsapho zapho zilele abonakale echwayitile bakufika. Bakungena emnyango uthetha edlamkile nabo, mve xa esthi:

“(Ebonakalaedlamkile)Nihleliphikangaka bafazindini?

Inene umntu angatshela endlwini nikho nina. Mna andizi kunenzela nto iphungwayo kuba ndohlukana mna neti nekofu Ukuba besenungenile kwesi sikolo sam bendiza kuninika into eniyifunayo.” (1997:06)

UNozinto ngalamazwi awathethathayo wonakalisa isimo sentlalo sabanye abafazi. Oku kuthetha kwakhe ngesikolo awangena kuso uthetha ngotywala. Uthi xa esazi ukuba abaseli kodwa abenentetho ezibatsalela ngakubo utywala. Ungumntu ohleli nje unezinto negama lakhe ulilandele, ugxobhagxobha imeko yokuhlala ngokuthi amanye amakhosikazi afune ukuba angene kwisikolo sotywala. Ekuhlaleni kwaXhosa inkosikazi ibisaya kusela nomyeni wayo xa kukho isisusa esithile, de arhatyuliswe ngowakwakhe, ibingento itheni leyo. Kodwa kwixesha elikhoyo amakhosikazi ayakwazi ukushiya iintsapho zawo aye kungena ekuselelni. UNozinto utsalela amanye amakhosikazi kuloo meko.

Uqhuba ababalisele abahlobo bakhe ngento eyehlileyo endlwini ukuze abe uZamile uyabulawa. Ulibalisa eliyelenqe enjenje:

“(Ebonakala engabethelwa nangudo) Kufike

izigebenga apha malunga necala emva kwentsimbi yeshumi. Ngeli xesha zifikayo bendisalungisa impahla ebendiza kuzinxiba emsebenzini ngomso. Ezi zigebenga azinkqonkqozanga nokunkqonkqoza koko zingene zigibiselekile. Ndithe ndisothuka, zabe zindijijela elaa laphu emlonyeni. (Atsho ekhomba ilweyile lomntwana phezu kwesitulo.)” (1997:06)



UNozinto uqhubeke nebali lobuxoki alibalisayo wenjenje:

“Ezi zixhiphothi zibuze ukuba uphi na uZamile.
Ndizikhombise ela gumbi silala kulo noZamile.
Zitsho zazithathu izithonga zomkhono wekati
kwathi cwaka emva koko.” (1997:07)

Apha uNozinto umfamekisa nje abahlobo bakhe ukuze xa evelwa yingxabi babenakho ukumthethelela. Uthetha into angayikhathelelanga uthi kufike izigebenga, la mazwi awathethayo akakhathali nokuba angene njani kwabo athetha nabo koko kufuneka bekholelwe kule nto ayithethayo. Ulilandele ingama lakhe lokuba ngumntu onezinto, uthi xa achaza ngokugetyengwa komyeni wkahe abe elazi nexesha abafike ngayo ootsotsi. Njengokuba echaza eli xesha nje ithetha ukuba kusezinzulwini zobusuku ngoku achazela abahlobokazi bakhe, nto leyo ichaza ukuba imeko yakhe kukuhlala ephehluzelisa intlalo yabantu.

4.4.2 Ukwenza isimo sentlalo sibelula

Ekuhlaleni kuye kuthi kwakubakho ingxaki babekho abantu abathi isimo sentlalo basenze lula ngokukhawuleza ukucinga, nangokukwazi ukuqwalasela izinto ngeliso elibukhali. Umbhali uthiye umlinganiswa igama lokuba nguNconyiwe. Eli gama asilogama nje, linemisebenzi yalo ebomini nangona libonakala linoburharha nje. Omnye umntu uyakuzibuza ukuba sele kude kuthiwe nguNconyiwe kuxa enze ntoni suka umntu acubhuke afe yintsini. Nangona uburharha bufanele ukuba buyahlekisa kodwa kuthiyo lunemfundiso ebonisa ukuba abo sukuba benikwa amagama ahlekisayo abawanikwa nje koko igama umntu alinikiweyo ulinikwa ngemisebenzi yakhe. UNconyiwe uyimamele intsomi abayixelelwa nguNozinto, wathi akubuza ngamapolisa wafumanisa ukuba akakhange awabize uNozinto. Into asuke wayenza uNconyiwe kukuba atsalele abakwantsasana umnxeba abike oludaba. Uthetha enjenje namapolisa:

“Mhle.mhle mhlekazi, mhlekazi, kuse
Vuli –Valley apha. Ndinazisa ngokudutyulwa
Kuka Zamile.” (1997:07)

“Singabahlobo balo mfazi udutyulelwe indoda.”
(1997:07)

UNconyiwe uye wabona ukuba isimanga abasibizelweyo ngumhlobo wabo



asibalingenanga, into athe wayenza kukwenza imeko ibelula ngokuthi atsalele umnxeba amapolisa. Kuba kakade xa kukho ingozi abantu bokuqala abaziswayo naxa kukho ukufa ngamapolisa ekuhlaleni. Iye yaphala ingqondo kaNconyiwe wakhwuleza wabiza amapolisa kuba bona bekungekho nto banokuyenza ngokudutyulwa kukaZamile. Uthe ngexesha athetha nepolisa wayenza yalula imeko ngokuthi alithele thsuphe ipolisa kwangomrhanelwa lo ukuze nemeko yokuliphanda ityala ibelula. Uthethe nepolisa wenjenje:

“Uselapha kwakhe. (*Ethethela phantsi ezekelela*)
Enye into endingakuthela thsuphe yona, mhlekazi
kukuba kule nto yenzeke kweli khaya mna
andimkhuphi tu umama lo walapha. Andazi ke
nokuba undivile na, kodwa uncede ungandenzi.
(1997:07)

UNconyiwe ngamazwi akhe wenzela lula amapolisa ukuba akhawuleze akwazi ukuliphanda ityala futhi aqonde ukuba ukufa kusembizeni. Nanjengokuba ekuhlaleni kuthi kusakubhubha indoda ngendlela engaqondakaliyo kuye kuphandwe umfazi kodwa loo nto kufuneka yenziwe ngobucuphathi. Bathi ke besakufumana umkhombandlela abakwantsasana izinto zibelula kubo, bakwazi nokuthi imibuzo abayibuzayo batsho emhlozeni achaneke lowo kubuzwa kuye. UNconyiwe ulilandele igama lakhe kuba isenzo asenzileyo sisenzo esakuthi sinconywe ngamapolisa, kuba umsebenzi wabo uwenze lula. Nawo amapolisa njengokuba ingumsebenzi wabo nabacuphi ukuphanda ityala kodwa kuye kube lula xa athe anikwa umkhombandlela ukuze umsebenzi ubelula.

UNconyiwe ubize kwakhona inqwelo yezigulana emva kokuba bebona uZamile engafanga koko entyumpantyumpeka kwidama legazi. UNozinto akakhange abesabona ukuba indoda yakhe ayifanga, ukhawuleze wabiza abahlobo bakhe. UNconyiwe nanjengomntu onengqondo ekhawulezayo, utsalele umnxeba isibhedlela esazisa ngokonzakala kuka Zamile. Uthi xa ethetha noNozinto nabahlobo bakhe athi:

“Ndicele inqwelo yezigulana phaya esibhedlele
yaye isindleleni ngoku. (1997:10)

Nalapha uNconyiwe ukhawuleza asebenzise ingqondo ngokuthi akubona ukuba uZamile akafanga abize inqwelo yezigulana ngokukhawuleza. Abanye abafazi belibele kukukhuza umhlola abawubonayo nje yena ingqondo yakhe ikhawuleze yacinga, konken oku kwenza ukuba imeko yokuphila ibe lula kuba ngokufika



kwenqwelo yezigulana ubomin bukaZamile buzakusinda.

*“(Esonge izandla) Umntu angenzakala ngolu hlobo
abantu bahlale nje ngathi akwenzekanga nto? Kowu
umtyholi akalali engadlanga! Kuvakala isandi senqwelo
yezigulana.” (1997:10)*

La mazwi kaNconyiwe abonisa ukungayamkeli kwaphela imeko afike kuyiyo kwaNozinto, de wathi akugqiba ukuva loo ntshwaqane walungisa imeko ngokuthi atsalele amapolisa umnxeba. UNconyiwe imisebenzi yakhe mikhulu kuba esakubona ukuba uZamile akafanga ukhawuleze wabiza uncendo lokuqalantu abafana noNconyiwe ngabantu abathi izinto bazikhawulezise ekuhlaleni kwaye benze imo ntlalo ibelula, ngokuthi basebenzise ingqondo ngokukhawuleza.

Kwakhona umbhali usebenzisa igama uKhomba, uthiya ummelwane kaNozinto eligama. Kuthe kusakwenzeka esisihlelegu sokudutyulwa kukaZamile amapolisa akhe aya kwaKhomba nanjengommelwane. Ekuhlaleni abantu abathi bazazi kuqala izinto ngabo bameleneyo. UKhomba yenye yamadoda amelene noZamile. Amapolisa athe akuya kufuna ulwazi kuKhomba ayifumana indlela anokulilandela ngayo ityala. UKhomba uye wanika umkhombandlela ngokuthi achazele amapolisa konke akwaziyo ngommelwane wakhe uZamile, kuthi kwakubakho abantu abanje ngoKhomba lo ekuhlaleni, abanomqaphela nolwazi lwezinto, isimo sentlalo sibelula. Nabakwantsasana bazile ukuba ukuze umsebenzi wabo ubelula mabaye kudibanisa iintloko kunye nabamelwane. UKhomba unika umkhombandlela emapoliseni enjenje:

*“(Eqhosha imitya yezihlangu) Khange ndiye
ngokukhawuleza ngenxa yezizathu ezininzi.
Intlalo phakathi komfo kaNtlangula lo nomfazi
wakhe ibingentlanga mhlekazi. Le nkosikazi yakhe
yakha yaqokelela oonqal’intloko ukuba baye kuyibulala
le ndoda.” (1997:33)*

Igama likaKhomba nanjengoko linoburharha, kodwa lidlala indima enkulu apha ebalini. Ekuhlaleni umntu uye anikwe igama elinoburharha ngenxa yezenzo zakhe, kuba uKhomba ungumntu othanda ukukhomba xa ethetha. Kodwa eyona ndima idlalwa leligama nangaphezulu kokuthanda ukwalatha, kukunika umkhombandlela ukuze intlalo ibelula. Amapolisa ngabantu abagcina ucwangco



ekuhlaleni, ekuthi kwakwenzeka ingxaki bafune kuqala ukuqonda unobangela woko, yonke lento bathi xa beyenza bayenze ngobuchuphathi. Ingxelo ayinika ipolisa inika umkhombandlela ekuphandeni ityala likaZamile. Nguye uKhomba umntu oyazileyo ukuba uZamile akagentyengwa okokuqala, wayekhe wathengelwa oonqal'intloko. kwacaca ukuba othile uyamazi uZamile. Naleyo uyvezela ipolisa ukuze xa liphanda ityala likwazi ukuqala endaweni.

UKhomba udlulisa umkhondo epoliseni, lithi lakukhuza aphefumle enjenje:

“Kunjengokuba ndisitsho! UNtlangula waya kusixela kwabakwantsasana esi sihelegu wabuya apho edane eyinko ukuhlala ahlale aphoxwe, antlanywe ngamapolisa. Enye yezinto azithethayo loo mapolisa kukuba xa engakwazi ukuhlala kakuhle nomfazi wakhe kufuneka aphume aphele kumasango aloo mzi.” (1997:33)

UKhomba nanjengokuba igama lisitsho ukhomba indlela amapolisa amawayilandele, ukuze umsebenzi wabo ubelula. Uqhuba axelele ipolisa ukuba kukhona ixesha uZamile akhe wazanywa ukubulawa. UNozinto wayixela emapoliseni le ndaba laze polisa lithile lazakumthatha ngelithi uyokuncinwa. Uthi xa ezichaza ezindaba uKhweli aphefumle enjenje:

“Into eyadala udushe kukuba wayethathwe lipolisa elithile ngokungathi liye kumncina malunga nomcimbi wabantu ababeze kubulala indoda yakhe. Kuyabonakala ke ukuba kwakungekho nto yakuncinwa koko laa mfazi wayephumile nelaa polisa ukuya eBhayi.” (1997:33)

UKhomba uqhuba athethe konke akwaziyo ngoNozinto nomzi wakhe:

“Kobu busuku bayizol’elinye ndisivile isandi semoto. Into endingayichaniyo lixesha eli, kodwa besekuthande Ukuba sebusuku noko. (*Esakha umkhanya phezu kweliso*) Ndikrobe kancinci ngefestile endicinga ukuba ngumntu Ohambele apha ekhaya. Ndiyibonile ukuba yimoto eqhele. Ukuya phaya kwaNtlangula.” (1997:34)

Uthi xa abuzwa lipolisa ukuba angaba isithuthi eso unolwazi na ukuba



besihambele kubani. Aphendule enjenje:

“Andinakuqiniseka, kodwa ndiyakrokra ukuba oyena mntu ohanjelwayo ngulaa mfazi kuba isthuthi sifika nokuba indoda ayikho.” (1997:34)

Laa mazwi athethwa nguKhomba, ngamazwi anika indlela emayihanjwe ngabantu bomthetho ukuphanda ityala lokufa kukaZamile. Inkcaza ayinikayo yinkcaza eyakuthi yenze kubelula kwabo bazakube bephanda ityala. Ipolisa libuza ukuba ingaba isithuthi asibonileyo kwakhona ngobusuku bokudutyulwa kukaZamile ingaba isekwasisithuthi esinye na newakha wasibona. UKhomba uphendule wenjenje:

“Andingetsho. (*Ebeka isandla emva kwendlebe*) Njengokuba senditshilo ukuba ndithe ndakuva isandi semoto ndakroba kancinci ngefestile, ndithe ndakuqonda ukuba imoto le ayiziqala apha kwam ndaqhuba ndiqwabulula umgala-gala endazikhandela wona womsebenzi ontsokothileyo wesiXhosa endiwunikwe yi-*University of South Africa*. (*Ebeka umnwe phezu Kwempumlo*). Into nje endiyibonileyo ngamadoda amathathu athe nalu-ntalu ukuphuma apho esiya kungena kwaNtlangula. akubanga thuba lide loo madoda engenile ndeva isandi somphu. (*Edibanisa izandla ezivula kancinci*). Ndivule umkhusane ngobunono kunakuqala ndizamaukuqonda ukuba kwenzeka ntoni kwammelwane. Ndiva eso sithuthi ebephuma kuso loo madoda sindyondyozela ezantsi. Aphumile amadoda amabini kolu cango lwasekhithini lujongene nalo wam umzi. Eyesithathu kuwo ithe muku nje kancinci yaphinda yajika ngesaquphe. (*Esolula isandla*) *UMantsundu* ibekho le nto ayinika le ndoda.” (1997:35)

UKhomba nakubeni igama lakhe linoburharha, nje futhi elilandele kuba yonke into ayithethayo uyakhoma, kodwa eyona ndima liyidlalayo apaha ebalini kukunika umkhobandlela. Ngale nkcaza ayinika apha ngasentla icace gca okwekat’emhloph’ehlungwini ukuba nguNozinto obulele indoda yakhe. Ngoluhlobo umsebenzi wamapolisa uzakuba lula kubakukho abantu abafana noKhomba lo ekuhlaleni, nabaluncedo kwizinto ezixakileyo. Into yokufunjathiswa kwendoda eshiyekele ngasemva icacile ukuba, uNozinto ebeyinika imali nanjengoko umsebenzi ugqityiwe. Ukuba uKhomba ebengekho



apha ekuhlaleni amapolisa ebeya kujikeleza ekhangela istya emnyameni kanti ixhoba balishiya kwalapha.

Umbhali ubusenzise ngendlea ethile uburharha, kuba ngaphandle kokuhlekisa kwamagama anendima ayidlalayo ebomini bomntu nasekuhlaleni. Abalinganiswa abathiyileyo indima abayidlayo ichazwa yindlela abathiywe ngayo. Umbhali apha ubonisa ukuba njengokuba ekuhlaleni la magama ingathi ngamagama nje ahlekisayo, ayipheleli apho koko bathiywa ngeenjongo abantu ngemisebenzi yabo kwakunye nezimo zabo.

4.4.3 Ukwenza ihlazo ekuhlaleni

Kwiimeko zokuhlala kuye kubekho abantu abenza izinto ezibhlungu, nezingamanyumnyezi, ezingamkelekileyo ebantwini. Izinto ezifana nokuthabatha indoda yomntu uhlale nayo, ukubukulana, de kubekho nezokubulalana. Abantu ababini baqhinwa ngeqhina lo mtshato bafunge ze kuthi ekuhambeni kwexesha bangafunani, bazilahle izithembiso. Kuthi kwakubanje kuvele onke amanyundululu nezinto abantu abahleli nazo ezindlwini. Umbhali usebenzisa uNozinto njengomlinganiswa owenze ihlazo ekuhlaleni ngokuthi abulale umyeni wakhe. Negama liyamlandela kuba ngumntu wezinto ezingaqhelekanga eluntwini.

Uthi ngexesha asenkundleni sele kucaca ukuba uyabanjwa, athethe izinto ezihlasimlisa umzimba. Ngalo ndlela uzama ukubeka isizathu sokuba abulale indoda. UNozinto lo kwizigigaba azenzileyo ude wafuna ukunyoba umcuphi, wambhalela ileta, nto leyo iye yothukwa enkundleni kuba asizanga saviwa isimanga esinjalo. Uthi xa atshutshiswayo enkundleni kufundwe ileta ayibhalileyo abhenceke kuluntu lonke. Umtshutshisi uyifunda ileta enjenje:

*“Mhlelezi othandwa ndim, nceda qhuba
umsebenzi wakho wophando kodwa uqiniseke
nje ukuba akukho nto nencinci echaphazela mna.
Nanko amafutha okukuhambisa. Uncede ungalambi.
Unganxanwa kuba imali ikho, ifumbele apha kum.
Ndizimisele ukuzihlangabeza zonke iingxaki neemfuno
zakho. Andizimisela kuzibandaza kuwe, kuwe wedwa
jwii. Mna, Nozinto Chaneka.” (1997:69)*

UNozinto uyahlazeka ekuhlaleni kuba konke oku kungcola akwenzayo kufundwa esidlangalaleni. Uyabonakala mpela ngoku into yokuba indoda uyibulele. Phezu



kokuba enze elo sikizi, uphinda anyobe umphandi wetyala, de athethe amanyala okuba yena akazibandezi ngesiqu sakhe. Umfazi ekuhlaleni kulindeleke ukuba aziphathe kakuhle, angabingomntu ulula, uzinikezela kwamanye amadoda nokuba imeko sele isithini. UNozinto uqhuba athethe amanyundululu ngehlazo alenzileyo, kwinkundla yeJaji uthetha eziphikisa kuba unento ehamba iye kuthetha ngabafazi bamadoda abazijula kwamanye amadoda. Le nto ayithethayo ifana nqwa nento ayibhale kwileta ebhalela umcuphi. Uthi xa ethetha, engasaziva nokuba uthini, aphefumle enjenje:

“Bendimthanda umyeni wam kuba
Ndandifungile ndathi ndakwahlulwa
kukufa naye. (*Efixiza*) Akukho nto
ibindikhathaza kuZamile njengokuthanda
kwakhe amabhinqa, ude utsho abafazi
babantu (*egixa*) nakuba ke ndingaqondi nje
ukuba ikho indoda enokuba nobunganga
bokuqhwaya umfazi weny’indoda ngaphandle
kokuba ifumene ukukhuthwazwa ngumfazi
lowo” (1997:71)

UNozinto uthetha into angayivayo kuba ugqiba kuhlazeka, ngeleta ayibhalele umcuphi emxelela ukuba akazibandezi ngesiqu sakhe, nto leyo ithetha ukuthi umazi wendlela ngoyihambayo, kuba utsho ukuba indoda ayimchukumisi umfazi wenye indoda, ngaphandle kokuba umfazi lowo abenento ayenzayo ukuchukumisa loo ndoda. Uyahlazeka phambi kweJaji kunye nabantu bokuhlala bephela. Akaneli nje ukuhlaza yena kuphela koko uhlaza onke amakhosikazi, ngenxa yezinto azenzayo. Uthi kunjalo aqhubeke andlale intlalo yakhe noZamile elubala. Uthetha ngemeko ebebehlelisene ngayo, akaboni ukuba yonke lento ilihlazo, kuba nguyu umntu ogila imikhuba uyaziwa ekuhlaleni. Uthetha phambi kwenkundla, mve xa esithi:

“Umntwana wethu wokugqibela uneminyaka
Emihlanu ngoku. UZamile ndamgqibela ukumazi
Ukuba yindoda phambi kokubeleka kwam ntwana
Yokugqibela. Eswelekanje uZamile ebesengasandazi
(*Abantu bayakrwecana*)” (1997:71)

Le ntetho kaNozinto, imanyumnyezi, yinto engenakuthethwa elubala. Nanjengokuba engumntu onezinto kunzima nokumkholelwa ukuba uthetha



inyaniso. Kodwa kunjalo iJaji iyibethelele into yokuba ayisosizathu sokuba ayibulale indoda yakhe eso. Uyahlazeka ngakumbi kuba ubonakalisa ukuba akakhange ayithathele ngqalelo into yokungadibani kwabo noZamile koko uye wahamba iindlela ezigwenxa. Umbhali ulisebenzise ngandlela efanelekileyo eli gama likaNozinto, kuba umntu akanakufane anikwe eli gama kanti akanguye uNozigaba ngamanye amazwi. Indima edlalwa leligama ibonakalisa ukuba uburharha abuhlekisi nje kuphela koko bunemfundiso ebuyivezayo kwintlalo yoluntu.

4.4.4 Ukuzikhusela engozini nakumenzakalo

Umbhali uphinda asebenzise uNozinto, ngokuzama ukuzikhusela, kwingozi ayibonayo yokuba uzakugwetywa. Umthiya eligama likaNozinto ukubonisa ukuba uyakwazi ukumelana, nengcinezelo athe wayifumana ngexesha ahleli emtshatweni. UNozinto usebenzisa imeko yokuhlala kwakhe noZamile ngelithi uyazikhusela kwimeko emvelelayo ayibonayo naye. Uthi xa athetha kwinkundla yeJaji ahlomle enjenje:

*“(Equbudile) Uthando lwakhe beluluninzi.
Belungaphelanga nje apha kum kuphela.
Ebengabonani neelokhwe ngakumbi iimini skirts.
(Abantu bayakrukrutheka enkundleni) Ndothukile
emngcwabeni wakhe xa echazwa njengomntu
Obethanda usapho lwakhe nomdaniso. Ndithe
ndakuva le nto ndaqonda ukuba lo ndimngcwabayo
asinguye uZamile lo bendihleli naye yonke le minyaka,
koko mntu wumbi. (ekrwaqula igqwetha) UZamile
mna endimaziyo ebengumntu womdaniso namabhinqa.
UZamile ebengathandi mdaniso koko ebethanda
amabhinqa adanisa nawo. Nalo mdaniso wakhe ubulisebe
nje lokuzimela xa asekelezele ukwenza okugwenxa.”
(1997:71)*

Ngalamazwi uNozinto uzama ukuzikhusela kuba uyazibona ukuba uyatshona emhadini ngoku. Uyazithethelela ngokuchaza indlela uZamile ebewathanda ngayo amabhinqa. Ngendlela athetha ngayo unethemba lokuba iJaji iyakuthi imcingele kuba nguZamile oqale iindlela ezigwenxa. Uvela nezinto ezenza nokuba abantu bahleke ngoku enkundleni, ezinjengokuchaza iilokhwe zamantombazana eziludidi oluthile. Konke oku uzama ukuba azikhusele kumhadi

wengonyama azimbele wona. Uqhuba abhekise kwiJaji enjenje:

“Mna ndiyinxwelerha yomtshato. Andisenguye
Laa Nozinto ndandinguy phambi kokuba nditshate.
Ndingene zwabha kwizinto endandizicekisa kakhulu
mandulo. Enye yezo zinto kukusela utywala. Kulaa
ndlu silala kuyo besendilala phantsi mna. UZamile
ebengasafuni nokulala oku nam kuba esithi ndinuka
utywala phuqu. Ingcono into yokulala ebhedini enye
nendoda yakho nokuba ke nifulathelene. Akukho nto
ibindihlupha njengokulala phantsi okwentsukazindivuke iintsula
ingathi ndizibolekiwe.”

(1997:72)

UNozinto uxakene nomqa wakhe, ngalamazwi uzama ukuzithethelela kwiJaji ukuze ingawisi sigwebo siqatha. Icaca gca nakubani into yokuba zizenzo zakhe ezibangele ukuba kube kubi emtshatweni wakhe. Kuthi kuba ke ngumntu onezinto wazibonela indlela amakayithathe. Apha uvela ngokungathi ufumene ingcinezelo emandla emtshatweni, ukuze asizeleke kuba uyazika. Umbhali eligama ulinike indima efanelekileyo emdlalweni kuba izinto ezenziwa nezithethwa nguNozinto ayizozinto, zinokufane zenziwe okanye zithethwe nangubani. Umbhali ubonisa ukuba umntu uyalilndela igama lkhe kwaye abanye abantu bathiywa ngenxa yezenzo zabo.

4.5 Amagqabantshintshi ngencwadi “HAY’UKUZENZA”

Apha kulo mdlalo weqonga sifumanisa ukuba kukho intiyo engumangaliso, nanjengoko isihloko sisibona ukuba umlinganiswa othile uyazisola. UNowini yinkosikazi kaNkosiyo. Ungumntu onekratshi nongafuni bantu. Ucaphukela abaninawa bomyeni wakhe uGatyeni noLanga. Akabafuni, ufuna ukuhlala nomyeni wakhe kuphela uthi mabaye kuzakhela imizi yabo. Bathe bakuzeka khona wayinto ibila kubo, engafuni nokubathethisa, ehlala ezivalela esithi kuNkosiyo makabagxotho. Aba bafazi babaninwa abakhange bamnike thuba ingakumbi lo kuthiwa nguNozenza wabetha kuye esiqwini. Bahambile abaninawa baya kuzifunela indawo zokuhlala, bemshiya uNowini nendoda yakhe. UNkosiyo imhluphile kakhulu into yokuhamba kwabantwakwabo, yena uNowini imonwabisile loo nto. Uye ekuhambeni kwexesha wasweleka uNkosiyo eshiya uNowini noNosisa intombi yakhe. Akubanga mnandi ethubeni kuba uNowini uye walamba elala engatyanga, abahlobo bakhe



bemlahlele kude. Uye ethubeni waba nokuzisola ngento awayenzayo kuba besele kunzima ukuya kucela into esiwa phantsi kwempumlo kwabo wayebagxothile. Ngexesha awayesalungelwe wayebanukuneza, ebathuka ngento yonke ephantsi kwelanga. Isiqhamo sokuzicingela nokuzigwagwisa siye saphela sele siyincindi yekhala. Uye wazisola, wazithoba wacela uxolo kuba kaloku ebengenabani kwaye kungekho mntu wokugxotha ikat'eziko.

4.5.1 Ukugxobhagxobha iimeko zasekuhlaleni

Kwintlalo yakwaXhosa ngexesha lakudala intombi nomfana bebetshata nokuba abazani. Bekuthi ukuba umfana uyithandile intombi axele ukuba makayithwalelwe, ize ibonwe mva into yokulotyolwa. Maxawambi ebethumela ukuba iyekucelwa ze abazali bavumelane. UGatyeniumninawa kaNkosiyabo ufuna umfazi, uthumela ooBawokazi bakhe ukuba baye kumcelela uNozenza intombi kaNqabeni. Umbhali usebenzisa uNgxowemfene, umthiya eligama, kuba imfene siyazi ukuba sisilo esoyikekayo. Kuthe kusakufika ooNozakuzaku kwaNqabeni kwacaca ukuba makubizwe uNgxowemfene. Imfene njengoko sisazi sisilo esibi nesoyikekayo esithi sakubhavumla ngelizwi laso kuvakale. UNgxowemfene uphendule ooNozakuzaku wenjenje:

“Kanene nithi nimfunela bani lo mntwana
phaya emaNgwevini?” (1988:19)

Uphinda ahlabe umbuzo othi:

“Oo, ndiyakuva keTshangisa. Kanene
aba bantwana bayazana?” (1988:19)
(1988:19)

Ngale mibuzo yakhe uNgxowemfene uzama ukuchitha le ndlu yakhiwayo. Uthi iimeko zokuhlala azijike ngemibuzo yakhe. Kudala into yokwazana kwentombi nomfana yinto eyayingananzwanga. Uthi esakufumana impendulo yokuba abazani, ahlomle enjenje :

“Siyithini ke ngoku into enjalo, kuba kaloku
kufuneka sithethe ngento eseyilungiswe ngabo.
Asikwazi thina ukudibanisa imihlambi eyalanayo,
Kuloko kufuneka babe nezigqibo bobabinNdingaba



ndiphumile na emgceni xa nditshoyo maNgwevu
amahle?” (1988:20)

UNgxowemfene ngalamazwi awathethayo ubonisa ubunganga nobukhulu oboyikekayo, kuba uyayazi into ayithethileyo izakuviwa. Nangona eligama, iligama elinoburharha umbhali unenjongo ngokulisebenzisa kuba nakubeni isisilo esithatha kade ngengqondo kodwa ububi baso benza ukuba abantu basoyike. Umntu unokuthiywa ekuhlaleni ngenxa yobubi, maxawambi athiwe kuba ethi esakuthetha kuviwe ngaye. Kwakhona umbhali unendawo ethi nguNgxowa into ethetha ukuthi izinto zonke uzithabathela kuye. Njengokuba ebizwe sele befikile ooNozakuzaku kodwa yonke loo nto bayizeleyo iphethe sele ilawulwa nguNgxowemfene kuphela.

Uphinda umbhali asebenzise uBhobhotyana, ibhobhotyana lintshontsho lemfene. Ngexesha kuye kubizwa uNgxowemfene uze ehamba noBhobhotyana. Ekugxobhagxobheni isimo sentlalo, uBhobhotyana lo akananto ayiphikisayo ethethwa nguNgxowemfene, yonke into ayithethayo uyayivuma. Ngexesha abuyisela ooNozakuzakuzaku emva uthi akubuza kuBhobhotyana ukuba uyibona njani yena lento, aphenndule enjenje:

“Hayi noko mfo kabawo, mna andiboni siphene
kule ntetho yakho kuba enyanisweni wena kufuneka
kuvisisene abantwana aba kuqala sandule thina
ukuqhubela phambili ngokuwuxoxa lo mcimbi.”

(1988:20)

Impendulo kaBhobhotyana ibonisa ukuba nokuba sele eqonda ukuba noko izinto azenziwa ngendlela kuba ehlonele umntu omkhulu kunaye makavume konke akuthethayo, nokuba uyabona ukuba ujika iimeko zasekuhlaleni. UNGxowefene uqhuba azone izinto ngokuthi xa bephinda bebuya ooNozakuzaku kwakhona abathobe ebenyusa, ngendlela engenasidima. Uthi bakufika bechaza into abayizeleyo abaphendule ngoluhlobo:



“Ngoluhlobo uyayikwekwa le nto nize ngayo
apha ngokungathi bubuthi. Linye kum qha lelokuba
yithi nize ngale nto naleya, utsho uzibize ngamagama.”
(1988:28)

Ngala mazwi uNgxowemfene ubonisa ubungangamsha bakhe, kodwa uyazimosha izinto. Kaloku kwaXhosa xa kuyiwe kulotyolwa ooNozakuzaku basebenzisa izangotshe zabo xa beze kucela intombi. UNgxowemfene yena ugxobhagxobha izimo, akayikhathalelanga into yokuba kuthethwe ngezangotshe. Imfene isisilo esoyikekayo nesithi xa umntu adibana naso asoyike asibaleke kuba sinobungozi kwaye siyakhawulezelwa ngumsindo. Uthi kusaqhutywa ilobola uNgxowemfene, anyukelwe ngumsindo, ongangeri ndawo kuba xa kulotyolwa kuze kucelwa ubuhlobo kuhliswa kusenyuswana kodwa ngendlela enesidima, unyukelana nooNozakuzaku enjenje:

“(Ebusushu ngumsindo.) Utheth’ukuthini
na kanye, Tshangisa?” (1988:28)

Uqhuba egxobhagxobha ubulawu ekuziwe ngabo athi:

“Hayi andiyithandi mna into yokuba umntu
athethe into ngokungathi usebuthongweni”
(1988:29)

UNgxowemfene uchitha isimo sentlalo kuba wonke ubani unqwenela ukuba intombi yakhe ize yende ngenye imini, kodwa yena eyona nto ayenzayo kukugwexa ooNozakuzaku ngendlela engenasidima. Into ecacayo yeyokuba wayefuna bajike baphinde umva bengayifumananga loo ntombi. Le ndlela aqhuba ngayo uNgxowemfene, yinto ehlala isenzeka ingakumbi xa ubani engamzali umntwana lowo. Wofumanisa ukuba izihlobo zifika zigxobhagxobhe isimo ngenxa yomona ngamanye amaxesha, kuba umntu engafuni iqhubeke ilobola. Ekuhalleni zikhona iimeko ezinjalo.

Umbhali eligama ulisebenzise ngendlela kuba ibhobhotyana incinane kunemfene ngoko ke ibingenakukwazi ukuphikisa into ethethwa ngumntu omkhulu kunayo.



4.5.2 Uloyiso nokoyisakala

Umbhali uphinda asebenzise uNowini njengomlinganiswa onobunganga waze waphinda ekugqibeleni woyisakala. Eli gama lika Nowini, ligama elinabo uburharha, kuba umfundi unokuzibuza ukuba sele kusithiwa nguNowini nje kungokuba uphumelela ntoni. Umbhali ulithabathe esiNgesini “Win”, kwathi kuba umfazi ubethiywa igama lomzi, wamnika uNowinile. Umbhali usebenzise isiteketiso wamthiya Nowini. Eli gama linikwe lo mlinganiswa libonakalisa ukuba kwimizamo yakhe eyanzayo nokuba yeyobubi uyaphumelela. Ligama elisuka kwisiNgesi elithi “WIN”. Liyabonakalisa ngokugqibeleleyo ukuba ligama elinikwe umntu onezinto zakhe. Umntu uyaphumelela ekwenzeni izinto ezimbi nezintle, kodwa xa sifunda incwadi sifumanisa ukuba umbhali usebenzise uNowini njengomlinganiswa onentliziyo embi. Uthe ekubeni engafuni abaninawa bomyeni wakhe emzini, waliphumelela eloo dabi kuba basuka bahamba nabafazi babo, awayesilwa nabo ebathuka ebanukuneza. Wazihlalela nomyeni wakhe, abantakwabo bahamba bengxungxa emizini. Akubanga kudala wasweleka umyeni, yaqala kaloku yagquba indlala kwanzima ngoku ukuzithoba kubaniawa, kodwa ekugqibeleni uthe akulahlwa ngabahlobo bakhe, wazithoba wacela uxolo kubantakwabo, uthe xa ezityanda igila kucaca ukuba woyisakele wathetha nabo wenjenje:

“Ndicela uxolo kuwe MaNgwanya. Noko
ndiyazigweba ngesenzo sam endasenzayo
kuwe ngokuthi ndisondeze isandla sam kuwe.
Nam ndandingazenzi. Ndandibangelwa luchuku
nekratshi elalithe mome kum engqondweni
nasentliziweni. Loo nto yabangela ukuba
mandiniphukele ndide ndinicekise. Ngoko ke yonke
loo nto ndiyicelela uxolo kuni noNozenza lo kuba nakuye
kwasuka kwafana nqwa nanjengokuba ndenza kuwe.
Ngoku ndithi nani khululekani nakufika kum kuba nam
ndiyazibetha ngesenzo sam esibi nesikhohlakeleyo.
Andazi nokuba niyandamkela na?” (1988:69)

Le ntetho kaNowini imbonakalisa njengomntu owoyisiweyo zizenzo zakhe zobubi, ngoku uyazithoba kwabo ebethe wabona kuba ngoku akasenalo ihlathi lokusithela njengokuba indoda yakhe yaswelekayo. Ngexesha athetha namakhosikazi nabayeni bawo, uqhuba athethe ngoluhlobo:

“(Zisiwa iinyembezi) Ndilusizi kakhulu xa kunamhlanje
Ngenxa yesenzo sam esingatshongo khona sokuchitha-
chitha lo mzi wasemaNgwevini. Eyona nto indenza
buhlungu ngakumbi kukusuka ndibe yintlekisa kule lali
yaseNcemerha kuba ndisuke ndayinto ehamba ingqiba
kule mizi yonke ngenxa yokuba ndisoyika ukuya kuni
maNgwevu kuba ndidliwa sisazela sokwahlukanisa abantu
abazalanayo. Bhuti, xak ungoku ndiziva ndingenako
ukunyamezela kuba ndiyabona ukuba
kusuka ndihlume uboya emzimbeni, ndiphume nomsila ngenxa
yendlala kuba ndingenayo indawo yokubalekela.
Izinja zale lali zidinwe (*efixiza*) kukukhonkothana nam
kuba ndihamab nicela amalizo ngenxa yokuphathwa
kakubi liphango. (*elila*) Kodwa! kodwa! Hay’ukuzenza!”
(1988:70)

UNowini ngalamazwi awathethayo ubonakalisa ukoyisakala kubunganga ebeye wanabo ngaphambili. Ubuya uze kuzithoba kwababantu waye wabaphatha kakubi, nto leyo ibonakalisa ukuba idabi ebelilwa akakahnge aliphumelele. Ube nobunganga kuqala kodwa ekugqibeleni woyisakala yindlela ebeyihamba.

4.5.3 Ukwenza isimo sentlalo sibelula:

Ekuhlaleni abamelwane ngabantu abaxabiseneyo, kwaXhosa.UNowini noNkosiyabo banommelwane onguNyophoza.Umbhali uthiya ummelwane igama uNyophoza, gama elo linoburharha nesithuko phakathi. Ukunyophoza kukufaka impumlo kwindaba engezizo zakho, kwaye eligama linento kwenza nonyawu. Ngexesha uNowini axabana namakhosikazi abaninawa bomyeni wakhe, umyeni wayengekho ekhayeni yaze ingxwabangxwaba yaviwa



nguNyophoza. Uthe esakuva loo ngxokolo wasuka kwakhe waya kwaNkosiyo abangeliya kulamla. Ekuhlaleni kuthi kwakubakhho abantu abakhathalele abamelwane nabaneliso njengoNyophoza, imo ntlalo ibe lula kungade konzakaliswane bekhona. Uthe kwakufika uNkosiyo emva kokuba kuliwe uNyophoza wathi chu ukuya kwammelwane, mve xa athetha noNkosiyo uhlomla enjenje:

“Tshangisa ndothuswe sisikhalo emva kwemini namhlanje”. (1988:40)

“Ndibaleke kwangoko ndaza kukroba Zulu.” (1988:41)

“Ndithetha ukuba mna ndifike uNowini esilwa noNozipho.”(1988:41)

Ngalamazwi uNyophoza ubonakalisa ukuba ingxaki ekhoyo nokuba ibingaqondwa makayazise kungekafi mntu. Apha uNyophoza uzama ukuba intlalo ibelula ngokuthi achazele uNkosiyo ukuba kwenzeka ntoni kwakhe iimini ezi xa engekho, kungahlalwa nje kujongenwe ngezikhondo zamehlo. Uqhuba ngengxelo yakhe enjenje:

“Ndibanqandile Tshangisa, ndaza ndabangxolisa.
Ngoko ke nam ndithe mandize kunixelela into eqhubekileyo ekubeni nina ningekho nise mpangelweni. Into ebangele ukuba ndize kunixelela kukucinga ukuba kungenzeka ukuba anganixeleli la makhosikazi ngento embi athe ayenza”.
(1988:41)

UNyophoza ngale ntetho yakhe ubonisa ukuba uliliso kubamelwane, wenza imeko yokuhlala iqondakale kuye wonke ubani .Apha uNyophoza uze kuphalaza udaba olungakhanga lwaphathwa ngabafazi ukufika kukaNkosiyo.Ngalendlela uzama ukuonisa ukuonisa ukuba kukho ukungavisisani kweli khaya .UNyophoza ufaka impumlo yakhe kwindaba ezingafuni yena,ngokwakumakhosikazi alwayo.Awakhanga aziphathe ezindaba ,gqi uNyophoza wazithulula emadodeni abo .Umbhali uphinda amsebenzise njengomntu oliliso uNyophoza ngexesha kusweleka uNkosiyo .UNyophoza uva isikhalo nanje ngomntu osoloko eneliso ngezinto ezenzekayo ekuhlaleni .Uye wangumntu wokuqala ukuya kusabela into eyenzekayo kwammelwane wakhe .UNyophoza uye wayindoda enika uncendo ngokuthi abone ukuba uNkosiyo sele eswelekile nangona umfazi engaboni ,



waxelela inkosikazi ukuba indoda sele iswelekile yabe makwenziwe amatiletile ukwazisa udaba. Uthetha enjenje:

“(Engena engxamile) kwenzeke ntoni Nowini?
(1988:59)

“(Ematshékile) Hayi uyasishiya ngoku mfazi”
(1988:60)

UNyophoza nakuba ethathwa njengomntu othanda ukuzifaka ezintweni nje kodwa ubeluncedo, uthe esakuva isakhalo wabaleka waya kufika kwaNowini. Uthe esakubona uNkosiyo abejwaqeka sisisu, wazama konke anko kodwa kuthe esakubona ukuba woyisakele wamxelela umfazi noxa ebengabni yena. Emva kweso sithwakumbe ukhawuleze wacinga ukuba makuxelelwe abantakwabo, nabo abazkuthi bakufika abanike inkcaza ngokupheleleyo. UNyophoza udlale indima efanele indoda, noxa kuye kubekho izinto zithi abantu bayathanda ukuzifaka kwizinto zeminye imizi, kona ukufa kufuna abantu. Umbahli ulisebenzise kakuhle eli gama likaNyophoza kuba koko kuthanda kwakhe ukungena izinto uthe wahlangula nakule imeko .

4.5.4 Ukuzikhusela engozini nakumenzakalo

UNozenza yinkosikazi kaGatyeni umninawa kaNkosiyo abo. Emva kokuba uNowini waxabana noNozipho umka Langa wahamba nomyeni wakhe, kuye kwasala uNozenza nomyeni wakhe. UNozenza lo wayengazani noGatyeni koko wamcenga kuba iyeyona ntombi ayibone ukuba ingayinkosikazi yakhe. KwaXhosa ibingeyonto inamsebenzi ukwazana nayo intombazana koko umfana ubeyicela ukuba ibe sisandla sasekunene umfazi ukutsho oko. UNozenza unikwa eli gama ngumbhali kuba uthe wazenza ngokuvuma uGatyeni engazi kwanto ngemeko yekhaya lakhe. Ungenile engxakini uNozenza kuba uye waphathwa kakubi nguNowini emxelela ngokuphakama kwakhe engamfuni nendoda yakhe. UNozenza uthe ngokuqonda ukuba uzakuba sengozini wacinga ngokuqala azicebule kulo ngxaki ashiye uNowini nendoda yakhe. Emva kokuba elwile uNozipho noNowini washiyeka uNozenza esengxakini naye yokungafunwa, yiva xa bexoxa noNkosiyo apho uphendula enjenje:

“Bhuti andinakutsho ukuba luvela ngaphi na,
kodwa lukho lona yaye lugquba ngamandla kangangokuba
mna sendiza kudinwa lulo. (1958:53)



UNozenza uchaza imeko aphila phantsikwayo ngexesha ahleli noNowini, uyichaza kuNkosiyo ukubonisa into yokuba uyazisola ngokuzahlala kwakhe kulo mzi. Uqhuba athi ukubonisa into yokuba uyabona ukuba usengozini yaye kufuneka ezikhuselel kuqala engekenzakali, uhlomla enjenje:

“Bhuti ndiyabona ukuba usisi ukruqukile ndim.
Ngoko umntu ozkuhamba kuqala ndim.” (1988:53)

Uqhuba athi:

“Phofu uyaqonda bhuti ukuba kwenzeka kanye laa nto yenzekayo ukuze usisi aphume apha? (1988:53)

La mazwi athethwa nguNozenza abonisa ukuba uyabona naye ukuba usemngciphekweni wokwenzakaliswa nguNowini, koko kufuneka azikhusele ingeqahubeki loo nto. Uthi xa ethethela ecaleni aqonde ukuba yena akanakukwazi ukuyinyamezela impatho enje. Uthi xa ezisola atsho kuNowini ukuba yena uze kwenda emncinci kwaye ebecinga ukuba wofundiswa umzi nguNowini. Koko uzenzile akakhalelwa kuba yonke loo nto uNowini yinto angayinanzanga.

Umbhali abalinganiswa ubathiye ngendlela ebonisa indima edlalwa ligama entlalweni. Nanjengokuba indlela athiye ngayo inento yokwenza nezenzo zomntu kwaye inako ukuhlelwa, eyona njongo yakhe kukubonisa indima edlalwa ligama ebomini nasentlalweni.

4.6 Amagqabantshintshi ngencwadi u “BUZANI KUBAWO”

Abazali bakaGugulethu ingakumbi uZwilakhe bamnyanzelisa ukuba atshate nentombi angayifuniyo. UGugulethu ubonelwa uThobeka intombi kaMcothama. Izimvo ziyabethana kuba uGugulethu uzithandela uNomaMpondomise. Kwelinye icala uThobeka naye utshatiswa ngebhaxa noGugulethu kuba akazani naye. UZwilakhe uhlanganisa amawabo, kuthethwa noGugulethu. UGugulethu um'entla akafuni nokuva. Ooyisemncinci bayamcengela ukuba ayekwe noko azikhethela, uZwilakhe akafuni nokuva uthi kuzakuthathwa umfazi othandwe nguye. AmaHlubi nawo awaboni ngasonye akho akwicala likaZwilakhe, akho nathethela uGugulethu. Ilobola ide yaqhubeka, uThobeka uthe engabazi enjalo abantu abazekumcela wanyanzeliswa ukuba abavume. Ukufika kwemini yomtshato, kwenzeka into engaqhelekanga, uGugulethu akasayini ecaweni



konke ukukhomba kuyise. UZwilakhe uyasayina. UNomaMpondomise uva ukuba uGugulethu utshatile, uyazibulala emva kokuba ekhuphe iinkomo zikaMcunukelwa.UGugulethu uyakuzihlalela eMthatha emva kwayo yonke lengxaki. UZwilakhe emva kweminyaka elishumi uthmela uThobeka nabantwana abangazalwa nguGugulethu, kuGugulethu. UGugulethu uyababulala kunye nonina wabo. Emva kweso sihelegu uGugulethu ugwetywa intambo uyaxhonywa.

4.6.1 Uloyiso nokoyisakala

Umbhali uthiya uMcunukelwa, ngegama elinoburharha athi ubani akuliva azibuze umbuzo kwaye liyahlekisa. EmaMpondondweni ukucunuka kukuyicaphukela into, lo mfana ebalini uyacatshukelwa akafunwa yintombi uNomaMpondomise. Ekuhlaleni umntu uyathiywa ngendlela izinto zithi zimehlele ngayo. Le ntombazana ibinyanzelisiwe ngesoka eli, yabe inesoka layo uGugulethu. Uthi akudibana noGugulethu bathembisane ngomtshato abuye eze kuMcunukelwa azekukhupha iinkomo zakhe. Uyambiza kuqala amxelele olu daba, uMcunukelwa uyayicenga intokazi kodwa uthi akubona ukuba uyoyisakal ancame enjenje:

“Akukho nto ntombi kaLangeni kuba ke
sendibona ukuba izicengo zam azizi kunceda
lutho, kuba ndikhangele, sewugqibile apho ugqibe
khona.” (1958:53)

Ngalamazwi uMcunukelwa ubonakala oyisakele, engenawo amandla okuya phambili. Kuqala ebesele eluphumelele ugqatso kuba ebesele emlobole uNomaMpondomise, kodwa uyoyisakala ngoku kuba intombi iyamxelela ukuba ayimfuni. KwaXhosa kuye kuthiwe xa intombi ingasalifuni isoka mayithathe intonga izikhuphe iinkomo. UMcunukelwa ulilandele igama lakhe kuba akathandwa yintombi koko nayo ibinyanzelisiwe likakhaya, imcaphukele ngakumbi isakuhlalngan nesoka layo bathembisane ngomtshato.

4.6.2 Ukwenza isimo sentlalo sibelula

Umbhali kwakhona usebenzisa uburharha ekuthiyeni uMrhaji.UMrhaji nguyisemncinci kaMcunukelwa. Umrhaji yingubo engakhathelelekanga endala ethi nokuba umntu uyiphethe ayirhuqe kuba ihleli indala kakade. Umbhali ulisebenzisa eligama kuyisemncinci othi nokuba uxelelwa izinto abengumntu ongakhathaliyo, ongayiboneli ntweni yonke loo nto ithethwayo koko asuke



ayenze intlkisa okanye into engabalulekanga. UMcunukelwa uthi esakuva ezindaba zimbi abize ooyisemncinci, uMrhaji uhlomla enjenje:

“Kutheni na mfo kaBawo wasibiza xa litshonayo
ilanga, kukho egulayo na?” (1958:54)

UMrhaji ubonakala engemntu izinto ozithathela phezulu, nale nyewe ayibizelwayo wenza nje indlalo uthetha ngenkomo ezigulayo. Uthi xa axelelwayo aqhube athi:

“Kwek! ndothukile mfondini kaloku ithi ingca
yakuba nje ukuba luhlaza, iinkomo zingemi
kakuhle.” (1958:54)

La mazwi abonisa ukuba umnikazi lento ayixelelwayo asiyonto ayithabathela phezulu, yinto nje engenamsebenzi. Uthi njgokuba ekhathazekile nje yena unyana yena unento erhuqa umrhaji enokwenza ukuba lo usengxakini acaphuke. Yonke into uyithatha lula ngokungathi yinto engenasembenzi. Bakho ekuhlaleni abantu abanje ngoMrhaji kuba bona izinto abazifaki ngqondweni, zide zondele koko bafuna ubomi bubelula kubo.

4.6.3 Ukuzikhusela engozini nakumenzakalo

Umbhali usebenzisa uMchithwa njengomntu obonakala engafuni kucenga nto Ekuhlaleni bakho abantu abafana noMchithwa abathi kusakuvela ingxaki bakhawuleze baziguzule bengekangeni eludakeni. Umbhali uthiya uyisemncinci kaMcunukelwa eligama. Uthe esakubizwa uMchithwa ngenxa yesenzo esenziwe nguNomaMpondomise, wema ngelithi inkomo mazikhutshwe zibuyiswe. Uthe xa abhekisa kuLangeni uyise wentombi wahlomla enjenje:

“Kunjalo Jola, kwaye asisafuni nokuthetha,
biza wena intombi yakho ize nentonga ikhuphe
ezi nkomo.” (1958:)

La mazwi kaMchithwa abonisa ukungabinamhlaba mde wakucenga nto, endaweni yokuba izinto zilungiswe ziyekwa zichithakale. Ngokwenza oko uMchithwa usindisa amawabo engozini yokubona ikhazi labo liphelela emaMpondomiseni, kwaye abasafuni kunyanzelisa nto kuba loo nto ingadala ingozi nokufa ekugqibeleni.



Umbhali ubathiye ngendlela eyiyo abalinganiswa, kuba indima abayidlalayo ebalini ihambelana namagama abo. Nanjengokuba indlela abathiywe ngayo inoburharha kodwa ibonisa ukuba uburharha abuhambi nje bodwa koko bunento yokwenza nendlela umntu abuphila ngayo ubomi bakhe.

4.7 Ubugcisa boburharha obusetyenziswe ngumbhali kuthiyo lwabalinganiswa

4.7.1 Intshayelelo

Ababhali boncwadi bathi babenobugcisa ababusebenzisayo kuburharha xa bathiya abalinganiswa. Kulwimi lwesiXhosa zininzi izixhobo abanokuthi ababhali bazisebenzise, ukuveza uluvo lwabo. Oku kuquka ukusetyenziswa kweziteketiso kuthiyo lwabalinganiswa, indlela ekuthiywe ngayo amakhosikazi, amagama abongayo, izithuko nezenyeliso ukwenza umdlalo okanye ibali libenomdla liqhube liye phambili. UDowling (1996:196) uthetha enjenje ngobuchule bokuthiya ngoburharha:

“While names are regarded in a very serious light, they also serve as the quickest way to elicit laughter by characterizing someone as comic or as having ridiculous attributes.”

Le ngcali ibonisa ukubaluleka kwegama, umbhali ukuze akwazi ukudlulisa umba othile kufuneka eyinike igama loo nto afuna ukuyidlulisa. Bathi baveze ezo mbono zabo nkgokuthabatha umntu bamthiye ngaloo nto ithile ukuze ifaneleke.

Kwesi sahluko umphandi uzakuphonononga ubugcisa abathe babusebenzisa ababhali ukuveza uburharha kuncwadi. Ubugcisa obufana nokuthiya ngeziteketiso, ukuthiywa kwabafazi, izithuko, izigxeko, izenyeliso, nezihlekiso.

4.7.2 Uthiyo: Iziteketiso

UKoopman (2002), uthi uthiyo ngeziteketiso kuzindidi ezintathu, umntwana uthiywa ngunina xa ezalwa, aphinde athiywe ngoontanga bakhe ekukhuleni, ebudaleni uthi athiywe ekuhlaleni ngezenzo zakhe. Umbhali usebenzise uBhobhotyana njengokubonisa ukuba mncimnci ngokuzalwa kwabanye, kwaye ngembonakalo ukhangeleka emncinane. Umntu uye alinikwe igama njengoko ingcali isitsho ngezenzo zakhe ekuhlaleni. Izenzo zikaBhobhotyana osoloko ehamba noNgxowemfene nezinto ezithethwa nguye kufuneka elandele zona,



oku kungqina ukuba ngoluhlobo unokulinikwa igama lokuba lintshontsho lemfene. UBhobhotyana, unikwa igama elenyelisayo kodwa elimteketisayo njenge mfene encinci. Apha umbhali usebenzisa ubugcisa bokuveza uburharha ngokuthi ateketise umlinganiswa wakhe ukubonisa unyembo.

Uphinda umbhali athiye umlinganiswa wakhe igama Nowini, amteketise ukusukela kwigama elithi Nowinile. Umnika esisiteketiso ukubonakalisa ukuba lo mfazi wayethandiwe emzini wakhe, baze abazali bamnika eligama kuba nendoda iyinkulu kowayo uNkosiyo nanjengoko igama lisitsho. Kuncwadi kunokusetyenziswa iziteketiso ukuthiya abalinganiswa ukubonakalisa uthando okanye indelelo, nezenyeliso. UNowini nanjengoko enikwe igama lobufazi, ebeliqale labonisa uthando, kodwa linako ukubonakalisa unyembo oluthile kuba kwindima ayidlalayo ebalini akapheli ephumelela kwaphela kwimizamo yakhe. UNeethling (1994) uthi abanye abantu banikwa iziteketiso, zezilwanyana ngenxa yezenzo phofu babe bengazi ukuba babizwa ngolohlobo. Ukuthiywa komlinganiswa uBhobhotyana kudiza ukuba uluthuzela emva koNgxowemfene, gama elo umntu angalinikwayo ekuhlaleni ngenxa yokuba yena akazicingeli urhorhozela okwentshonstho lemfene. Abanye abantu bathi bakuweva amagama bacaphuke, ukanti aye asetyenziswe mhlawumbi bengazi.

4.7.3 Izithuko

Umbhali uthiya abalinganiswa bakhe ngamagama ezithuko, uwasebenzisa ukubonisa ukuba iingcinga zethu noluvo, ziye kulendawo akhombe kuyo. Uthiya umlinganiswa Nyophoza, ngokucacileyo indima kaNyophoza ebalini yileyo izakumfaka kwizinto ngempumlo phofu ezingamfuniyo. Ekuhlaleni igama liyamlandela umnimnili. Kuba naxa umntu kusithiwa nguDizamahlebo, loo nto ithetha ukuthi uthanda ukuthetha izinto angazithunyanga. La magama enza ukuba umfundi woncwadi akholelwe ukuba iintetho zomlinganiswa, nezenzo zimfanele ngenxa yegama lakhe. UNyophoza uchwechwa aye kuxelela uNkosiyo ngento ibiyenzekile kwakhe, emini. Ngalendlela wenza ukuba acatshukelwe abonwe njengomntu ozifaka ngempumlo kwizinto ezingamfuniyo.

Uphinda anike umlinganiswa igama lokuba nguNgxowemfene, noKhwelimfene. Bobanini abalinganiswa kwindima abayidlalayo baveza ubunganga kunye nobutyhifili bokuthatha kade. Loo nto yenza umfundi woncwadi akholelwe ukuba imfene kakade sisilo esingakwazi ukusebenzisa ngqondo ngokukhawuleza. Ekuhlaleni xa umntu enikwa igama elithukayo ngoluhlobo loo nto ichaza imeko yakhe apho ekuhlaleni. Umbhali uthabatha into ephilayo athiye



umlinganiswa ukuze aphuhlise okuthile kubafundi boncwadi.

4.7.4 Izigxeko

Umsebenzi wegama kukuveza lowo unikwe indima ethile ukubonisa imisebenzi yalo. Umbhali uthiya utitshala uthi nguJingxela, esi sisigxeko, kuba esikolweni ititshala ewuthanda kakhulu umsebenzi wayo uye agxekwe ngabantwana besikolo kwaye angathandeki. Ubonisa iingqondo zethu bafundi ngendlela esicinga ngayo, negxekekileyo. Indima edlalwa kutitshala uJingxela nayo yenza ukuba agxekwe kakhulu nguNoAnkile ngenxa yobukhali bengqondo yakhe. Utitshala uJingela uzibona ngokukhawuleza izinto kwaye uthi esakubizwa aye eJingxela kuloo nto ayibizelwayo. Kwakhona ekuhlaleni umntu unokuthiywa kuthiwe nguMtyangampo, athiwe zititshala esikolweni, bechaza ukuba ungumntu othetha into eninzi noyigwegwelezayo into ukuze aye kufika kuyo. Onke la magama astyenziswa lowo kubhekiswa kuye engenalwazi lwanto. Abanye abantu ecaleni babe behlekisa ngayo indlela athetha ngayo.

UMfotshoyi ligama elinegxeke kuba engumntu onyanzelisayo izinto afune zenzeke. Umbhali nalapha ubonisa umsebenzi wegama, nokubonisa ukuba abantu abenza izinto ngendlela baye bagxekwe ekuhlaleni babekwe amabala.

4.7.5 Izenyeliso

Umbhali usebenzisa amagama anezenyeliso ukubonisa imisebenzi yabantu ekuhlaleni. UMchithwa unikwa eligama linoburharha ukubonisa ukuba akanayo enye indlela acinga ngayo, nenza ngayo izinto ngaphandle kokuba echitha . Ekuhlaleni ubani uye alinikwe eligama ngenxa yezenzo zakhe zokudiliza nokuchitha endaweni yokulungisa iimeko. Uyisemncinci kaMcunukelwa naye unikwa eligama kuba ungumntu onempoxo nocaphukisa abantu ngeentetho zakhe ,kwaye akakhathalele ukuba loo nto iya kungena njani kulowo kuthethwa naye .Umbhali apha ubonisa umsebenzi wegama kwakunye nomsebenzi walo apha ebalini .Xa umlinganiswa kuthiwe nguMchithwa nengqondo zethu bafundi ziyakufikelela kulo ngcinga yokuba lo mlinganiswa makajongwe ukuba uzakuphela esenza ntoni , kwaye iziphumo ziphela zisithini. UNoAnkile naye sisenyeliso esi sokuthiywa ngetyathanga lokuqobongela. Lowo ukwazi ukurhintyela abantu abafake eludakeni uphetha enesiphelo esinje ngesikaNoAnkile.



4.7.6 Izihlekiso

UMfeketho kwincwadi “INENE NASI ISIBHOZO” ungumlinganiswa owonwabisayo, unikwa eligama ngumlinganiswa kuba emdlalweni akananto ayenzayo ngaphandle kokuhlekisa abantu, nokuthatha kancinci izinto. Uthi akungena ebantwini abantu bafe yintsini ngenxa yemfeketho yakhe. Umbhali usebenzisa isiyolisi ukonwabisa umfundi woncwadi ngaphezu kokuhlala exhalabile ukuba kuzakwenzeka ntoni kubani. UMfeketho ngumlinganiswa onemfeketho apha ebalini ohleli nje uhlekisa abantu. Kwincwadi “INENE NASI ISIBHOZO”: ngu A MTINGANE, uMfeketho ufika endlwini abantu behleli athethe enjenje:

“Sisi ndibone isimanga phesheya koMthakanye;
amadoda akhona athwala iiqhiya, abafazi bathwale
iminqwazi. Ayisosimanga ke eso?” (1965:08)

Udlula athi:

“Xa ndiya ngasemthonjeni ndadibana namantombazana
evela kukha amanzi, iimele ezibelekile (*Bayahleka*)
Kwenye intsimi ndibone umfazi ehlakula eguqe
ngamadolo.” (1965:08)

Umbhali apha ubonisa ukuba bakhona abantu ekuhlaleni abadalelwe ukuba nemfeketho njengoMfeketho, lo kwaye nomsebenzi wakhe ebalini awudluleli kwenye into ngaphandle kokuphilisa abantu ngokuthi bahleke. Kwakhona umbhali ubonisa ukuba empilweni kubalulekile ukolula imisipha ukuza ubomi bubebude, sesinye sezinongo zobomi esibalulekileyo eso.

4.7.7 Intsusa esezintsomini

Umbhali uthiya abalinganiswa ngamagama ezilwanyana zasezintsomini. Umbhali ubonisa ukuba iintsomi zihlalutya impilo yabantu, ngokuthi kwenziwe amabali anemfundiso. Amagama Khwelimfene, Ngxowemfene, asukela kwintsomi yemfene ecinga ukuba inobunganga kodwa yasoloko iqhathwa ngenxa yobuyatha bayo . Oku kuthiywa kwabalinganiswa la magama kubonisa kanye indima, ezakudlalwa ngamagama abo kunye nobuthathaka bawo emdlalweni. Oku kubonisa nqwa ukuba umntu ophila ngohlobo oluthile ebalini uphila kanye ngendlela yezizilwanyana athiywe ngazo.



4.8 Uluhlu lwamagama noburharha obulandelweyo

4.8.1 Amagama athiywe ngeziteketiso

Igama	Indima edlalwa ligama
Nowini	Nowinile yonke into uyenza efuna inzuzo.

4.8.2 Amagama athiywe ngembonakalo nyomzimba

Jingxela	Uvingxela esiya kuyo into
Mcunukelwa	Umntu ongacacelekanga

4.8.3 Amagama athiywe ngezenzo

NoAnkile	Yonke into ayenzayo ibophelela abanye abantu.
Nconyiwe	Izinto azanzayo ziyancomeka
Nozenza	Wenza izinto ziphinde zimxake
Khomba	Ukusoloko ekhomba xa athethayo
Khwelimfene	Uhamba nabahambayo
Nyophoza	Ukuthanda ukungena izinto zabanye abantu
Zangathini	Usoloko esenza into enye
Mrhaji	Yonke into ayithethayo inento ecaphukisa abanye abantu.

4.8.4 Amagama athiywe ngezigxeko

- Mfotshoyi – ukusoloko enetshova lokwenza izinto



4.8.5 Amagama athiywe ngezithuko

- Vusinja – uvuselela umnye nochuku ebantwini

4.8.6 Amagama athiywe ngezenyeliso

- Mchithwa – ukusoloko eyichitha into ethethwa ngabanye abantu

4.8.7 Amagama ngezihlekiso

- Mfeketho – umntu osoloko efuna kuhlekwe apho akhoyo nemfeketho le.

4.8.8 Amagama asukela ezintsomini

- Ngxowemfene – ukuzala yinzondo nenkohlalalo
- Bhobhotyana – ukuba lithole lenkohlakalo

4.9 Isiphelo

Ababhali kuburharha basoloko benomlinganiswa othile abafuna ukumveza ngendlela ethile. Lo mlinganiswa basenokumveza kuqala ngecala elihle ze xa liqhuba ibali avele into ayiyo. Konke oku kubonisa ukuba entlalweni abantu bayakwazi ukuba ntlantlumbini, kanti asinguye lo mntu umbonayo. UNoAnkile kwincwadi ethi “EMGXOBHOZWENI”, ubonakala engumntu oncedisa indoda yakhe kwishishini layo. Uthi xa abhale iileta ezimbi ibhidise umfundi loo nto kuba uzenza umntu olungileyo phambi kwamehlo endoda yakhe.

UNozinto kwincwadi “YEHA MFAZI OBULALA INDODA”, uvela kakubi kucaca ukuba ubulele indoda, kodwa ekuhambeni kwexesha uye umfundi abe yindidi xa esiva uNozinto ebalisa ngendlela awayephetheke ngayo emzini wakhe. Oku kubonisa ukuba abantu ubomi babo buyatshintsha ngenxa yendlela abaziphethe ngayo. Umbhali uyakwenza oku ukuze ahlekise ngaye umlinganiswa apha ebalini. UNozinto uthetha izinto ezenza ukuba ngoku abeyintlekisa ebantwini noxa yena ecinga ukuba uzakusizeleka.

Kwincwadi ethi “Hay’UKUZENZA” uNowini uqale wazenza umntu ongathi akayikahathalelanga into yokuzakuhlala kukaGatye nabo. Suka umbhali wambhenca into ayiyo waze ekugqibeleni waphela eyintlekisa ekuhlaleni.



Ku “BUZANI KUBAWO” uMcunukelwa ebesele elobole nto leyo ibimnika iwonga, suka intombi yamala kwaye ichaza ukuba nomtshato ubunyanzeliswa. Oku kukhutshwa kweenkomo kuphela kumenza angabinasidima uMcunukelwa kuba kuqala loo mcimbi iye yangathi kuvunyelwene ngawo.

Ababhali babonisa ukuba uburharha buyimpilo yobomi bethu ekuhlaleni. Namhlanje umntu uvela eyinto ethile ukuze ngomso abe yenye into. Imizekelo abayisebenzisayo zizinto eziphilayo, izinto ezifana nomona, ukutshatiswa ngebhaxa, ubudenge babantu, ukuziphatha ,iintlelendwane , zonke ezizinto zizinto ekuphilwa ngazo ekuhlaleni . Kwaye yonke into eyenziwa neyenzeka phakathi komntu nomntu ibizwa ngegama kunye nomenzi wayo.



ISAPHLUKO ESIHLANU

Ukuvezwa kolwazi olufumanekileyo ngothiyo ekuhlaleni, kuthelekiswa nothiyo ezincwadini.

5. Intshayelelo

Kwesi sihloko umphandi uzakuveza ulwazi olufumanekileyo ,ngendlela abathe bathiya ngayo ababhali kwincwadi zone zesiXhosa ezihlalutyiweyo .Kufumaniseke ukuba bonke ababhali ku“BUZANI KUBAWO” ,u “AKWABA”, “IZIPHUMO ZODENDO” kunye no “AMAZA”,balandele inkcubeko neemeko zasekuhlaleni xa bathiya abalinganiswa.Indima ethi idlalwe ngabalinganiswa nayo idiza ukuba igama umntu alinikiweyo uyalilandela.Ababhali abasetyenzisiweyo kolu phando baveze ukuba xa bathiya balandela iimeko zokuhlala nenkcubeko ,ukuphuhlisa iimeko ezithile ebalini .

5.1 Ukulandela ukuthiya ngeemeko zasekuhlaleni

Njengoko isaziwa kwaXhosa ukuba indoda yintloko yekhaya, uTamsanqa kwincwadi yakhe uthiya umlinganiswa uZwilakhe, njengentloko yekhaya, apaho umlinganiswa inguye okhokeleyo, negama lakhe ulilandele kuba yonke into ayenzayo kuma izwi lakhe.

Kwakhona uQangule naye uthiya umlinganiswa uDanile, uDanile yinkokheli yekhaya emzini wakhe, utshatisa intombi yakhe ngabhaxa. Oku kubonisa ukuba kwintlalo amadoda ngawo azinkokheli zamakhaya.

5.2 Ukuthiya ngeziduko

UTamsanqa kwakhona uthiya uMagaba ngesiduko sakhe. KwaXhosa amakhosikazi aye abizwe ngeziduko zawo ukunika intlonipho angabizwa ngegama lakhe, kungenjalo anikwe igama lomzi.Uphinda anike umlinganiswa igama uNomaMpondomise ,othiywe ngesiduko sakhe sakwaJola ,loo nto ithi ibonise ukuba umntwana xa ezalwa kwelo khaya ngqo uyalinikwa igama ngesiduko sakhe ukubonisa ukuba isiduko esithile Siyanda .

Naye uMenze uthiya intloko yekhaya igama ngesiduko uGaba. KwaXhosa yintlonipho ukubiza indoda ngesiduko ingakhankquzwa ngegama layo



ekuhlaleni.

UNtwana unika uMankwali igama ngesiduko ukubonisa intlonipho ekuhlaleni. Umlinganiswa ulilandele igama lakhe kuba uphandela umzukulwana wakhe amkhulisayo.

Bonke aba babhali balandele inkcubeko, yokuhlonipha kwaXhosa apho indoda okanye umfazi ekuhlaleni angabizwa ngegama lakhe ehlonitswha

5.3 Ukuthiya ngokuzalwa

Ababhali bathiye abalinganiswa ngokuzalwa, igama lithiywa ngokuba umntu ungowesingaphi kokwabo okanye athiye ejonge isini. UTamsanqa uthiya uNozipho kuba inguye kuphela intombi kwikhaya lakhe, kwaye umntwana oyintombazana kwaXhosa nguye othi abe ngakwicala likanina nasekuncediseni kwimisetyenzana yekhaya. Indima edlalwa nguNozipho ebalini iyakungqina oko, nendlela unina athi athethe ngayo xa ethetha ngoNozipho, emnqwenelela ukuba aye esikolweni kuba eyintonga yakhe yasekhosi.

Uphinda umbhali anike umlinganiswa igama uSicelo, gama elo lichazayo ukuba abazali bebesoloko bemnqwenelela umntwana oyindodana. USicelo ebalini indima ayidlalayo ingqinelana ngqo nendlela athiywe ngayo kuba ungumntwana onembeko nobahloniphileyo abazali bakhe.

Naye uQangule, unika umlinganiswa igama uSidima, kuba ngumntwana oyindodana kwaye kwaXhosa inkolo yeyokuba umntwana oyindodana uyawugcina umnombo wenzala yakhe ungapheli. Ebalini uSidima udlala indima yokuba yindoda enesidima nebamamelayo abazali bayo.

Konke oku kungasentla kuveza ukuba ukuthiya ngokuzalwa ziimeko ezithi zilandelwe ekuhlaleni, ukuze ubani lowo unikwe elo gama abenomahluko kwabanye.

5.4 Ukuthiya ngokweminqweno yabazali

UTamsanqa uthiya uGugulethu, njengebhongo labazali bakhe, kwaXhosa kuliqhayiya nebhongo ukufumana umntwana oyindodana kuba nguye ogcina umnombo wabazali bakhe. Kwakhona uthiya uThobeka, abazali bahleli



beneminqweno ethile ngabantwana, enje ngokuba nesimilo balandele abazali babo. NoThobeka wenze njalo ngokuthi alandele iminqweno yabazali.

UNtwana uthiya uPumela, abazali baneminqweno yokuba aphumelele lo mntwana ebomini. Ngethamsanqa iminqweno yabo iye yafezekiswa kuba uPumela uye waphumelela ebomini. Umbhali uphinda athiye umlinganiswa igama uKhanya, oku kubonisa ukuba abazali baneminqweno ngomntwana wabo ukuba azise ukukhanya kwikhaya lakhe. Indima edlalwa nguKhanya ebalini ifezekisa iminqweno yabazali bakhe, kuba ufundile kwaye umile kakkuhle ngasezimalini, nasekuhlaleni uye waqaqamba ngemisebenzi yakhe.

Ababhali babonisa ukuba xa abazali bethiya bathiya benayo iminqweno ngabantwana babo ebomini. Konke oku kungentla kudiza ukuba ababhali bonke balandele indlela efanayo xa bathiya abalinganiswa babo, kuzo zonke iincwadi ezithe zahlalutywa phantsi kwenkcubeko neemeko zasekuhlaleni.

Olunye ulwazi ofumanekileyo lelokuba ababhali bathiya besebenzisa ubugcisa boburharha xa bathiya abalinganiswa, ukuveza isimo somlinganiswa lowo, ukuze kufezekiseke iinjongo ezithile. Ukuhlalutywa kokuthiywa kwabalinganiswa kulandelwa uburharha busetyenziswe kwezi ncwadi “YEHA MFAZI OBULALA INDODA,” “HAYI UKUZENZA”, “EMGXOBHOZWENI” bonke ababhali basebenze ubugcisa boburharha ekuthiyeni abalinganiswa, ngezindlela zilandelayo:

a. Bathiye ngezigxeko

Umsebenzi wegama kukuveza lowo unikwe indima ethile ukubonisa imisebenzi yalo. Umbhali uMkonto unika uNoAnkile igama lomzi. Eli gama liyasebenza kuba umninilo uqamangela abantu kwindawo akuyo oku kanye kwtyathanga. Uphinda athiye utitshala igama Jingxela neligxekayo, ngendlela abonakala ngayo ekuhlaleni.

Kwakhona kwincwadi kaNgewu, umlinganiswa unikwa igama lokuba nguKhomba, nto leyo igxekayo ngenxa yesenzo sakhe xa athetha nabanye abantu.

b. Basebenzise izenyeliso

Uphando lufumanise ukuba ababhali bathiya abalinganiswa besebenzisa izenyeliso, ngenxa yezenzo zakhe umntu ekuhlaleni. UTamsanqa unika



umlinganiswa igama uMchithwa gama elo lonyelisayo kuba kusoloko kubonwa ezichitha izinto endaweni yokwakha.

Kwakhona uMkonto eli gama lika NoAnkile ikwasiso isonyeliso ngenxa yemisebenzi yakhe uNoAnkile yokuqamangela abantu ebafaka eludakeni, engxakini.

Naye uNgewu uthiya umlinganiswa uNozinto, eli gama ligama elenyelisayo ngenxa yezigaba azenzayo umlinganiswa ebalini.

c. Kwakhona bathiya ngeziteketiso

lingcali ziyayiveza ukuba ukuthiya ngeziteketiso, kuzindidi ezintathu. Umntwana unokuthiywa ngembonakalo yakhe esemncinci, unokuthiywa ngoontanga bakhe ekuhlaleni, usenokuthiywa ngendlela aziphethe ngayo umntu ekuhlaleni.

UJaji uthiya umlinganiswa igama lokuba ngu Nowini, oku kuthiya ngoluhlobo lubonakalisa izenzo zikaNowini gama elo lisukela kuNowinile. Wayethandwa emzini wakhe waza wanika esisiteketiso, igama lomntu liyamlandela kuba uNowini lo indima ayidlalyo ebalini ufuna ukusoloko ephumelela.

Kwakhona uQangule unika umlinganiswa igama uZodwa, gama elo lisisiteketiso asifumene ekahyeni kuba kukho iintombi zodwa.

d. Bathiye ngezithuko

Ababhali kufumaniseke ukuba bathiya abalinganiswa babo ngezithuko, ukuze iingcinga zethu noluvo ziye kule ndawo bajolise kuyo ukufezekisa injongo ethile.

UJaji uthiya umlinganiswa igama uNyophoza, Nyophoza lowo ungena gxwabha ngempumlo kwizinto zabantu. Eli gama sisithuko kuba nakubeni esenza izinto ezifanelekileyo ukugada abamelwane bakhe kodwa ubonakal njengomntu ozifaka kwizinto anagngeni kuzo. Uphinda anike umlinganiswa igama Ngxowemfene elibonisa ubutyhifili nokuthatha kade kwizinto zasekuhlaleni ezidla umzi.

Naye uTamsanqa uthiya umlinganiswa uthi nguMrhaji. Eli gama



linesithuko phakathi kuba umrhaji yingubo endala engaxatyiswanga ejulwa emakhwenkweni, namakhenkwe ahala ebakhwetheni. UMrhaji indima ayidlalayo yebonakalisa ukungakhathali, izinto azithethayo zirhuqe umrhaji kulowo kubhekiswa kuye.

e. Bathiya ngokwenkangeleko yomntu

Ababhali bamnika igama elimfaneleyo umlinganiswa ngenxa yenkangeleko. UMkonto unika utitshala igama uJingxela, unikwa eligama ngenxa yemeko yakhe yokuvingxela xa ehamba.

f. Bathiya ngamagama avela ezintsomini

Ababhali kufumaniseke ukuba bathiya ngezinto ezibhekiselele ezi ntsomini, ukubonisa ukuba iintsomi zihlalutya ubomi babantu. UJaji unika umlinganiswa igama uNgxowemfene, ukuphuhlisa inkangeleko yakhe kwakunye nezenzo zakhe ebalini.

Naye uMkonto uthiya umlinganiswa ngoKhwelimfene, lo mlinganiswa indima ayidlalayo nqwa nemfene yona ithatha kade ngokwasengqondweni ezintsomini.

Ulwazi olufumanekileyo lelokuba bonke ababhali bathiye bejonge iimeko zokuhlala, basebenzise ukuthiya ngeziduko, bathiya ngokuzalwa kwakunye neminqweno yabazali. Kwakhona kubonakele ukuba ababhali Xa bethiya abalinganiswa, balandela indlela ekuthiywa ngayo kubomi gqibi. Kwakhona ubugcisa obusetyenzisiweyo ngababhali, bubugcisa bokulandela uburharha, bugcisa obo bufana nqwa nendlela ebusetyenziswa ngayo kubomi. Nanjengokuba uncwadi lusingqongileyo kwintlobo yethu, ezindlela zilandelweyo xa kuthiywa kubomi obuyinyani nendlela ekuthiywa ngayo abalinganiswa ezincwadini, ziyangqanelana. Okulandelayo kukuthelekisa uthiyo kuncwadi, nothiyo kubomi obuyinyani.

5.1 Uthelekiso lwentlalo ngqo nothiyo encwadini phakathi kweminyaka ka-1950 ukuya kwinyaka yama-1960

Kwesi sahluko umphandi ugxile ekuvezeni ulwazi olufumanekileyo ngokuthiywa kwegama nokubaluleka kwalo kwaXhosa, ethelekisa kananjalo indlela ekuthiywa ngayo kubomi ngqo nasezincwadini. Olu lwazi lufumaneke ngokubuza imibuzo



kusenziwa udliwano ndlebe, kubazali, kwiinkonde ezikhoyo ekuhlaleni neenkondekazi, nakubantu abazelwe phakathi kwale minyaka ikhankanyiweyo. UBurke (2003:01) uyakuchaza ukubaluleka kodliwano ndlebe indlela ekubaluleke ngayo, esitsho kananjalo ukuba ulwazi olufumanekayo lulwazi oluphuma ngqo. Ngoko ke kubalulekile ukuba abaphandi basele emthonjeni, bafunxe ulwazi kwizisele zenyathi. Umphandi ukhethe ngokwahlukeneyo abantu abazalwa kwiminyaka ephakathi kwe-1950 ukuya kwimiminyaka yee-1960. Inkcazelo efumanekileyo yeyokuba abantu kudala bebethiywa ngendlela ebonisa ukuzalwa, ukuthiya ngesiduko ukugcina umnombo, maxawambi bekuthiywa ngeemeko zokuhlala, ukuphuhlisa inkcubeko. Bambi abantu bebethiya ngegama likatatomkhulu ukugcina umnombo. Lukwafumanekile nolwazi lokuba abantu bebethiya ngeziganeko kwakunye namagama abawafumana kubaqeshi babo, mhlawumbi ingamagama abawathandileyo. Eyona njongo iphambili kwesi sahluko kukuphanda nzulu ngeemeko ezilandelwayo xa kuthiywa igama ekuhlaleni. Ulwazi olufumanekileyo luyakunceda umphandi ngokuthi abone ezo meko zenkcubeko zithe zalandelwa ngababhali nokungqinelana kwazo nentlalo eyinyani.

5.2.1 Imbali yomlomo: Ukuthiya ngesiduko Udliwano ndlebe nonkosikazi “FUKUZA”

Amagqabantshintshi ngomama UFukuza wazalwa ngomnyaka we-1954 kweyoKwindla ngomhla wama-20, ezalelwa kwilali yaseHekeni kwisithili saseHewu kwidolophu iWhittlesea. Ungumntwana wesibini kubazali bakhe abangasekhoyo uMisheki noMashweme, waza kuba ngummi kwilali yaseTora eNgcobo.





Umfanekiso (Nompumelelo Kapa)

Konke okulandelayo kuza kugxila kakhulu kwimibuzo neempendulo zika mama u “Fukuza”. Eyona njongo iphambili kolu phando lwam kukwazi imvelaphi nokuthiywa kweli gama lingaqhelekanga lithi “Fukuza”. Ngezantsi sisikhokhelo semibuzo.

1. Ngubani igama lakho?
2. Ngubani owakuthiya eli gama?
3. Ingaba kukhona okwalandelwayo xa kuthiywa eli gama?
4. Ukuthiywa kwegama kwaXhosa ingaba lisiko?
5. Abantu basetyhini bavumelekile ukuba bathiye abantwana babo?
6. Ingaba igama linayo indima eliyidlalayo ebomini bomntu?

Oku kulandelayo ziimpendulo zika Mama UFukuza

“Igama lam nguFukuza, kodwa ndiqaphela into yokuba abantu abalibizi ngohlobo elalithiywe ngalo, balibiza ngolunye uhlobo litsho kengoku lingayichazi eyona nto liyithethayo. Ndingumntwana wesibini kumama notata. Nam eligama ndalibuzwa kuba ndathi ndisakuqabuka ndangayiva kakuhle into eliyithethayo. Utata waphendula ngelithi, ndithiywe ngesiduko sethu sakwa Jola,



ooMpondomise, Thole loMthwakazi, maFukuza wenze, mfaz'onyisela phezu kwesiziba. Apha kwaXhosa kuyathiywa ngesiduko, kwaye kufuneka lowo unikwa elo gama abe usiso esosiduko ncakasana , ndithetha ukuthi ke ingabi kanti ngumntwana wentombi .

Ukuthiywa kwegama ndingatsho ndithi lisiko ,kuba kuthi xa kusaziswa umntwana kusapho enzelwe imbeleko aziswe ngegama lakhe kwizinyanya.Akakwazi ke umntwana ukuba aziswe kwizinyanya engenalo igama ,kwaye xa engenalo igama ayikabi ngomntu , umntu uthi ukuze abengumntu abizwe ngegama lakhe .Nasezibhedlela umntwana akakhutshwa engenalo igama , ukuba alikabikho unikwa nje nokuba lithini ze xa afika ekhaya athiywe igama lakhe .Umyeni wam wasweleka kudala abantwana besebancinane,ndazifukuzela ke ndizizamela kuba wayengafundanga efana nam lo . Kwakungekho mali wayishiyayo. Ndingatsho ndithi igama liyamlandela umntu kuba oko ndafukuzayo kwelikhaya ndizama ukuba kulalwe kutyiwe. Abantwana bam nangoku bafundile bazizinto ngenxa yemizamo yam, ndindodwa ke phofu.

Ewe emakhaya oomama ingakumbi abadala banalo ilungelo lokuthiya igama. Intombi yam yesibini, yathiywa nguMakhulu katata wakhe uMadlambulo, wathi kuba endithanda wamthiya igama lokuba nguKhathala, kuba ndiyakhathala ngalo mzi wakwaNozulu, nalo eli gama lale ntombi alibizwa ngendlela elalithiywe ngayo ,kuba abantu babiza ngohlobo bafuna ngalo kanti thina bekhaya siyayazi ukuba lithetha ukuthini .”(Fukuza :2018)

Le nkcaza ifumaneka ku “Fukuza” yegama athiywe ngesiduko ,ingqina indlela athiye ngayo umbhali kwincwadi u“BUZANI KUBAWO”eyashicilelwa ngomnyakaka-1958.Umbhali unika umlinganiswa igama lokuba nguMagaba umthiya ngesiduko ooGaba,ooNgqosini ,Mntuwomlambo kuthi kuba igama liyamlandela umntu ebomini ,uMagaba uvela engumhlwayeli wempixano ,exabanisa indoda yakhe uZwilakhe nonyana wabo uGugulethu .Oku kuhlwayela impixano kusukela kwinto yokuba isiduko esi sakhe sinento yokwenza negaba ,gaba elo lisisixhobo sokuhlwayela imbewu.Kule ngxelo ingasentla sifumana ukuba uminini gama ufukuze ubomi bakhe bonke ,nto leyo ingqinayo ukuba igama lihamba nomntu .NoMagaba igama lakhe lesiduko lihambe laya kweyelisela usapho lwakhe ,kwaphela kuyindyikityha yokufa .

Ukuthiya ngokuzalwa

5.2.2 Udliwano ndlebe no Tata uManduleli



1. Ngubani igama lakho
2. Ngubani owakuthiya igama?
3. Ithini imbali yokuthiywa kwakho igama?
4. Ukutgiywa kwegama kwaXhosa ingaba kulisiko?
5. Abasetyhini ingaba bavumelekile ukuthiya igama?
6. Ingaba igama linayo indima eliyidlalayo ebomini bomntu?



Umfanekiso (Nompumelelo Kapa)

Amabalengwe ngotata uManduleli, wazalwa ngomnyaka ka 1962, ezalelwa kwilali yaseNtshatshongo eFort Malan. Ungumntwana wokuqala kubantwana abasithoba kutata uBubele nowathi walilandela igama lakhe kuba nguyeyowenzela abazali bakhe izibele ngokuthi abathengele iinkomo, alime watsho wanikwa ubukhosi ngutat'omkhulu uMbhuti. Utata u "Manduleli" ulizwe ngabantwana abahlanu.

Imibuzo ebuziweyo iyafanwa nqwa nemibuzo ebuzwe kumama u Fukuza.

Iimpendulo zikaTata u “MANDULELI”

Ungumntwana wokuqala kumama notata, kubantwana abasithoba. Utsho uthi “Ndim owandulela bonke aba basibhozo beza emva kwam. KwaXhosa abazali xa bethiya bathiya besingise kwinto ethile. Ndiqinisekile babengenakukwazi ukuthi ndinguSiphelo, kuba ndilizibulo nenkulu yabo. Kudala abazali yayingumbono omhle ukuba ikhaya lizale ngabantwana kungako ke bathi mna ndinguManduleli kuba abaphelelanga kulo mntwana wandulela abezayo. Eli gama ndalithiywa ngutata wam kuba yayingabo ababethiya kudala, umama wayengenakukwazi ukuthiya abantwana akugqiba ukuba ngumendi kweli khaya. Naba bazelwe ndim abantwana bathiwe ndim kwaye ndibathiye ngenjongo. Ngamakhwenkwe mahlanu, owokuqala ngu Kwakhanya kuba kwabakho ukukhanya sisakufumana umntwana wokuqala, owesibini Ubenathi uThixo ngokusipha enye inkwenkwe, owesithathu Manande ndatsho ndisithi yandani lusapho lwam. Ekugqibeleni safumana amawele amakhwenkwe futhi ndathi nguAkho lamakhwenkwe kunye noOdwa kuba ngamakhwenkwe odwa. Kwakhona kuyathiywa ngesiduko kwaXhosa kuba njengokuba singaMazizi, ooMbhekisa ooJama utata omdala wam wathiywa igama lokuba nguMbhekisa. Uyabona ke ukuba xa kuthiywa igama akwenziwa nje kusukelwa kwisizathu esithile. Kwaye enye into ebalulekileyo yile yokuba umntu xa athiwe igama malisebenze ebomini bakhe ndizama ngako konke okusemandleni ukuba isizwe sakuthi ibe sisizwe esiphucukileyo, yaye sizuze apha kuthi njengokuba sikhanyiselwe, ze nesizalo esizayo silandele ekhondweni. Njengokuba ndiyinkulu nje apha ekhaya, yonke into ijongwe ndim, kwaye nezinto ekufanele ukuba bazenzelwe aba beza emva kwam kufuneka ndizikhokele.” La ngamazwi kaTata uMandulele xa achaza imvelaphi yothiyo kwaXhosa.

Ukuthiya kwaXhosa lisiko kuba ukuzalwa kwakhe umntwana kuyatshiwo ukuba ufikile ngoko ke kufuneka igama, kuthi ke naxa esaziswa kwizinyanya abizwe ngegama lakhe ukuze zimamkele njengelinye ilungu losapho phakathi kwekhaya. “Ndingatsho ndithi abantu basetyhini bayakwazi ukuthiya ingakumbi amakhosikazi amadala xa kufika umakoti ekhayeni, ngabo ebeza negama, nalo besukela kwimeko ethile, futhi bejolise entweni, abathiyi nje, maxawambi umntu ongumama uye azithiyele xa ingumntwana wakhe yedwa ndithetha ukuthi umntwana wentombi. Umfazi yena emzini akanalo ilungelo lokuthiya kungenjalo xa enegama alinqwenelayo elo igama aligqami ibaligama nje lesibini kodwa elingananzwanga nganto.” (Manduleli :2018)

Okufumaneka kuTata uManduleli kungqina okuthethwa yingcali uJunod (1912:).



Uchaza iindlela zokunika igama zibe ne, ezizezi:

- Ukuthiya umntwana ngegama lenkosi yeso sizwe.
- Ukuthiya ngegama lookhokho ukukhumbuza ngomnombo wekhaya elo.
- Omnye umntu acele ukuba athiye umntwana ngegama elo lo mzali.
- Ukuthiya umntwana kusayanyiswa neziganeko ezenzekileyo ngethuba lokuzalwa kwakho.

Oku kuvezwa yilengcali kubonisa ukuba imeko yokuthiya kwintlalo gqibi ifana nqwa nendlela elandelwa ngababhali xa bathiya abalinganiswa.

Kwakhona ulwazi olufumaneka kuBawo uManduleli ngasentla, ifana nqwa nendlela umbhali uTamsanqa athiye ngayo abalinganiswa. Kwincwadi UBUZANI KUBAWO, uthiya uGugulethu ongumntwana wokuqala kubazali bakhe. Umnika eligama lithi Gugulethu kuba banebhongo neqhayiya lokufumana umntwana oyinkwenkwe. UGugulethu ubengumntwana ongumzekelo ekhayeni ebahloniphile abazali bakhe, de kwazakufikelela kwithuba lokuba kubekho ingxaki yokuzekelwa umfazi. Oku kuthiya kombhali kubonakalisa ukuba ulandele indlela ekuthiywa ngayo kwintLalo gqibi, apho kuthiywa ngokuzalwa . Umntwana wokuqala unikwa igama elithi licacise ukuba uyinkulu. Kwakhona ukuvezwa kolwazi lokuba igama liyamlandela umntu, kuyavela phaya kuGugulethu, kuba noxa engazanga avumelane nabazali bakhe ngokuthabatha umfazi, kodwa lona igugu lokubaumfaziwakhe onguNomaMpondomise, wabanalo, dewayakungena engcwabeni, sele wabhubhayo naloo NomaMpondomise. Kwakule ncwadi umbhali unika umlinganiswa igama elithi Mzamo, gama elo licacisayo ukuba ukuba abazali, ekuzameni kwabo bade bamfumana umntwana oyindodana. UMzamo ebomini bakhe ubengumntu onemigudu ozamayo, kuba nangexesha uGugulethu asokoliswa yintombi ayaithandayo, lo mlinganiswa wenza imizamo yokuba bade bavane. Oku kungqina intetho katata uManduleleli apho acahazayo ukuba igama kufuneka lisebenze ebomini bomntu, kuba umntu uphila igama lakhe ebomini. Nabhali kuyacaca ukuba indlela abathiya ngayo bathiya bejonge iimeko ezithile nqwa nendlela ekuthiywa ngayo kubomi benyani.

Ukuthiya ngokweminqweno yabazali.

Isincoko somlomo nomama “Ntombizanele”

UNKosazana “Ntombizanele Tazana” wazalelwa kwilali yaseBhede eShiloh kufutshane nedolophu iWhittlesea.Wazalwa ngomnyaka we 1931 ngomhla



wesine kwinyanga kaSeptemba.lintente sewazigxumeka kwilali yaseNgcobo ngenxa yempilo. Imibuzo ifana nqwa nemibuzo esele ibuzwe ngasentla.

Iimpendulo zakhe

“Ndiyintombi yesithathu kubazali bam uJohn noThandiwe. Bandithiya eligama kuba besithi banele zintombi. Ndathi ekukhuleni kwam sele ndiyintombi endala ndaya kuzisebenzela kwaMantyi kwidolophu yase Whittlesea.Waya ndafumana umntwana oyinkwenkwana ngomnyaka ka 1954 utata wamthiya igama lokuba ngu “Louis”. Eligama uLouis ndaye ndalithanda kuba apha ecaweni kwakufike amaJamani, ngawo avula icawa yase Moriva”. Utsho umama uNtombizanele.Umfundisi owayekho ngeloxesha wayenonyana onguLouis, emhle lo mfana.

Utata akubona lo mntwana umhle kangaka wamthiya ngegama lo mntwana womfundisi woMjamani esasinaye umfundisi uKreshmer. Inkolo katata yayiyeyokuba lo mntwana uyakuba lilungisa nanjengoko igama elifumane kumaKristu”. NgokwesJamani eligama lithetha ukuba liqhawe nokuba yinkokheli. Eli gama wayelithiya utata kuba ebona ukuba andizukwenda ngokuba isoka alinyukanga nengalo, ngoko ke u “Louis” lo nguye oyakuba yinkokheli emzini wam , nanjengentombi .Kwaye negama lika Tata uJohn walithiywa ngutata wakhe owaye esebenzela umlungu awayemthanda kakhulu ezifama , waza wathi akufumana umntwana oyindodana wamthiya igama lokuba nguJohn.Nalo eli gama likaTata linento eliyithethayo kuba ligama lesiHebhere , elithetha ukuba uThixo mkhulu .Ukuthiya igama lisiko kwaXhosa.Apha kwaNala ,ooNdokose into yokwenza imbeleko asiyinto exatyisiweyo , umntwana ukuba uphehlelewe ecaweni kugqityiwe .Iminqweno katata neminqweno yam ayizange ifezekiswe ngokupheleleyo kuba nokuba unyana wam u “Louis” wafundayo wayitshala , wayezidibanise nabantu abangendawo.Bamthatha ngelinye ilanga ngemoto akaze abuye , waza wafunyanwa eswelekile ecaleni kocingo ekungaziwayo nanamhlanje ukuba yayiyintoni isizathu sokuba abe ebewela ucingo ngobusuku, ezele ngamanxeba okuhlalywa umzimba wonke. Uthi wayeneminqweno ngomntwana wakhe ekuphela kwakhe.





Umfanekiso: (Nompumelelo Kapa)

Le nkcaza siyinikwa ngasentla ibonisa ukuba kwaXhosa igama alinikwa nje, sukuba kususelwa kwinto ethile kwaye lijongise kwinto ethile. Kwakhona iyabonakalisa ukuba abazali babaneminqweno ethile xa bethiya yimbi iyazalisekiswa eminye ingabinjalo. Kwincwadi u “BUZANI KUBAWO” yayilibhongo neqhayiya kubazali kuba benomntwana oyindodana, bamthiya Gugulethu, kodwa kwathi ngenxa yokungavisisani nabazali ngamasiko ,waguquka wangumntu wumbi ,wasisigebenga esigwinta abantu , kuba wabulala uThobeka nabantwana.Konke oku kwenzekayo yayingeyiyo iminqweno yabazali ,kwathi ngenxa yeemeko zokuhlala watshintsha uGugulethu wangumntu wumbi .Oku kungqina ukuba abazali babaneminqweno xa bathiya abantwana ,ngamanye amaxesha iye ingafezekiseki ngenxa yeemeko abathi bajongane nazo ekukhuleni kwabo , nanjengoko sesivile kumama ukuba unyana wakhe wazidibanisa nabantu abangendawo .Konke oku kungqina ukuba indlela ekuthiywa ngayo ekuhlaleni ,yindlela ethi ilandelwe ngababhali xa bathiya abalinganiswa .

5.2.3 Isincoko somlomo noNkosazana “NAZISWA”



Umfanekiso (Nompumelelo Kapa)

UNaziswa yintombi yokuqala kubantwana abahlanu. Wazalwa ngomnyaka ka 1964 ezalelwa kwilali yaseBholothwa kwisithili saseDutywa. Walizwa ngomntwana omnye oyintombazana nogama linguZola.

Nazi iimpendulo zika Nkosazana “NAZISWA”

“Ndingumntwana wokuqala ekhaya. Umama notata bathi besakufumana lo mntwana mhle kangaka uyintombazana njengoko nawe undibona, bathi masazise ikhaya nezinyanya ukuba sinalo mntwana. Eli gama ndalithiywa ngutata esithi nanku niyaziswa ukuba kukho elinye ilungu losapho apha ekhayeni, kwaGcwanini ooSbewu. Ebomini ke nasekuhlaleni amagama angaqhelekanga

awabizwa ngohlobo lwawo kuba neli lam libizwa nje, nam andifuni soloko ndilungisa abantu kuba ekhaya ndibizwa ngalendlela iyiyo. Nam ndithe ndakuzifumanela umntwana oyintombazana, umama wamthiya igama lokuba nguZola, kuba wayebona ukuba utata akayithandanga intoyokuba ndibenomntwana ndingatshatanga, wathi makazole kuba umntwana sele ekho. Ndingatsho ukuba igama liyamsebenzela umntu kuba nanjengokuba ndiyintombi ekhaya, ndikwayiyo ,neNtsika,nasemsebenzini ndikwasiso nesisele senyathi kwabobasebatsha,nanjengokuba ndingutitshala wesiXhosa Ndiyasithanda kakhulu isiXhosa kwaye ubukhulu becala ndiphila isiNtu”, la ngamazwi kaNaziswa.Ekuhlaleni ukugcinwa kwamasiko nezithethe ingakumbi kumantombazana asakhulayo ndikwangumcebisi wawo.Ikhaya lithembele kum ,inokuba yiyo nalento ndingazange nditshate mhlawumbi abaphantsi abazange bavume ndiphume ekhaya. Abantu abangoomama banalo ilungelo lokuthiya phantsi kweemeko ezithile, kuba ndiyaqonda utata wayengayamkeli into yokuba kubekho umntwana, wathiywa ngumama esithi makazole kuba okwenzekileyo kufana nokudaliweyo .

Inkcaza efumaneka kuNkosazana “Naziswa” ingqina indlela athiye ngayo kwakhona uTamsanqa ,umlinganiswa wakhe uNozipho.Umbhali unika lo mlinganiswa igama uNozipho kuba yintombi eyodwa kwikhaya lakhe , kwaye kwaXhosa intombi ibonwa njengesipho esikhulu kuba ixesha elininzi ibayiyo ejongene nosapho lwayo .Oku kubonakala ngexesha uMaGaba athetha ngoNozipho kwaye engenayo iminqweno yokuba angaya emzini ,eyona nto wayeyifuna kukub makaye esikolweni .UNaziswa naye uyaluveza ulwazi lokuba uyintsika kwikhaya lakhe kwaye ngexesha awayethiywa igama yayilibhongo neqhayiya kusaziswa ukufika kwakhe kwizihlobo nakwizinyanya .



Isincoko somlomo noMfundisi u “Vulindlela Booï”



Umfanekiso (Nompumelelo Kapa)

Umfundisi uVulindlela Booï, yinzalelwane yaseGotyubeni phesheya kweTora. Inkcaza ayinikileyo ngothiyo uphendula imibuzo enjenje:

Igama walithiywa ngutata wakhe.Uzelwe ngomnyaka ka1957.Uthe nanjengokuba ekhulele enkonzweni , wabona ukuba abantu besithili bayasokola kuba akukho ndlu yenkonzo ekufutshane.Ufundele ubufundisi waze wacela

ukuba akhokele uluntu kwindawo yakhe yokuzalwa .Uwenzile amalinge de wamisa izindlu zenkonzo ezintathu kwii lali ezahlukeneyo .Inkonzo ayikhokelayo nakhulele phantsi kwayo yinkonzo yamaAfrka.Uvule indlela ngokuthi abeyinkokheli yoluntu ngokwasemoyeni.“Abahlali bayakwazi ukufikelela kwiinkonzo ezikufutshane ngenxa yenzame zam zokuba kwakhiwa izindlu zenkonzo.”Utshilo unyawontle uVulindlela Boozi .

Le ngxelo inikwa nguTata uVulindlela ichaza ukuba umntu igama lakhe uyalilandela ebomini, kuba imisebenzi yakhe ibonisa oko. Umfanekiso ongentla obonisa eshumayela enkonzweni ibonisa ukuba uyinkokheli eqokelela uluntu, ukuze kuthomalale nobundlobongela ekuhlaleni. Oku kunikwa nguBawo uVulindlela kungqina intetho yengcali uCharles (1951) xa echaza ukuthiya igama ukuba lowo unikwe igama utthi abenoxanduva lokulisebenzisa igama lakhe ebomini. UBawo uVulindlela uxanduva lobunkokheli, nokubonisa abantu ekuhlaleni ubumi obukhethekileyo, bubonisa indima edlalwa ligama ebomini bomntu.

Nomaphuthaphutha: Uzelwe ngomnyaka ka 1965. Uninakhulu wabona ukuba ukuzalwa komntwana oyintombazana ithetha ukuba uyakuba nomntu wokumgcina. AmaXhosa maxawambi anezagwelo xa ethetha kuba wathi umntwana lo “uzakundiphutha” oko kuthetha ukuba uzakumgcina. Uphuthi ulilandele igama lakhe kuba nguye osele egcine unina, kwikhaya lakhe. Imfundo yakhe ayindanga kuyaphi, kodwa owona msebebzi awenzayo ekuhlaleni kukugcina nokulondoloza abantu abadala abahlala bodwa .Oku kubonisa ukuba igama lakhe linomsebenzi ebomini kwaye endaweni yokulaondoloza abakhe abazali kuphela ude aphumele ngaphandle .



Umfanekiso (Nompumelelo Kapa)

Le ngxelo ibonisa ukuba umntu uyaliphila igama lakhe, kwaye kubalulekile ukuthiya igama, kwaXhosa kuba xa kuthiywa kuthiywa ngesizathu esithile, kwaye kukho injongo ngokuthiya lowo sukuba ethiywa.

Mninawa: Uzalwe ngomnyaka ka 1954. Ezalelwa eNgcobo kwilali yaseTora. Utata wakhe nongasekhoyo wayezalwa yedwa kokwabo engenadade engenaye nomninawa. Bathe besakufumana emtshatweni unyana wathi “ngumninawa wam lo”. Baye bakhona abanye abantwana abalandela emva kwakhe. Bathe besakusweleka abazali yanguye ogcine ikhaya, nosele eyiBhodi yelali, ethabathe kwiinyawo zikayise.





Umfanekiso: (Nompumelelo Kapa)

Le ngxelo ifumaneka ngasentla idiza ukuba kwaXhosa ukuthiya kubalulekile, kwaye kuthiywa ngenjongo ethile. Igama lakhe limlandele kuba wenza izinto ebezisenziwa nguyise kwikhaya lakhe, ukwashiyeke engena esikhundleni njengeBhodi yelali. Oku kubonisa ukuba igama libalulekile emntwini, umntu ungumntu ngegama lakhe, kwaye uthi ngezenzo zakhe alilandele igama. Ulwazi olufumanekileyo lungqina intetho ka Edward (1996) Uthi ukuthiya igama yinxalenye yentlao, kwaye kubalulekile kakhulu ukuba lowo unikwe igama abenokulisebenzisa ngempumelelo ebomini kwakunye nasekuhlaleni.



5.4 Amagama athiywe phakathi kweminyaka ka-1970 ukuya kuma – 1980

Ulwazi lufumaneka ngokuthi kubuzwe imibuzo, kubazali abanabantwana abazelwe kule minyaka ikhankanyiweyo ngasentla. Nanjengokuba kusetyenziswe iindlela ezahlukeneyo zokufumana ulwazi, iimpendulo bazibhale phantsi ukuze umphandi azilungise ngokutsha.

Olu luluhlu lwamagama afumaneka phakathi kweminyaka ka-1970 ukuya kuma-1980

Lazola:

Emva kokungafumani bantwana liye lazola ikhaya kusakuvela umntwana oyindodana. Loo nto ibonisa ukuba umzi wamaNdungwane, abaThembu, indlu yeQadi kumzi kaHala awusokuze uphele.

Lizwi:

Umntwana wokuqala yintombazana abazali baguqa ngedolo becela eNkosini umntwana oyinkwenkwe. Kwathi xa befumana umntwana wesibini kwavela unyana, batsho besithi ilizwi livakele eNkosini.

Wandile:

Ngunyana wesibini kubazali bakhe, eli gama walinikwa nguYise ongasekhioyo UNdoda, uPhakathi isiduko. Bathe bakufumana unyana wesibini, wathi umzi wandile kuba banikwa unyana esibini, elandela emva konyana wokuqala ongasekhioyo ngoku uChuma.

Siyanda:

Eli gama lomfana, ungumntwana wokuqala kubantwana bakatata uRadebe. Unikwa igama lokuba nguSiyanda kuba ikhaya lakwaRhadebe liyanda ngokufumana lo mntwana, kuba kwaXhosa ukuze umzi ubenesidima ungapheli kufuneka kukho amadodana. Emva kwakhe kwatsho kwakho udederhu lwabantwana abangamakhwenkwe.

Le nkcazelo ifumaneka kula magama ingqina ukuba, xa abantu bethiya bathiya ngezizathu. Oku kuyangqinelana nendlela abathiya ngayo ababhali. Kule ncwadi kaQangule u “AMAZA” umbhali uthiya umlinganiswa uthi nguSidima. Lo mlinganiswa ibali liyamchaza ukuba ungumntu onesidima kwaye, iimeko zokuhlala uye wazilulamela, ngokuthi avume ukutshatiswa nentombi ebengazikhethelanga yona ngenxa yokufuna ukuquma ikhaya lakhe. Umzi uthi



uze ungapheli ube nabantwana abangamadodana kuba ngabo abayakugcina umnombo wekhaya.

Abasetyhini

Zimasa:

Le ntokazi abazali bayo bamthiya eli gama ukuze azimase ikhaya. Yintombiethozamileyo, enesidima. Abazali abazange babenomnqweno wokuba yende kuba befuna izimase ikhaya labo, nangoku iminqweno yabo yafezekiswa kuba umendo akazanga awufumane. Uyasebenza uwakhile umzi wakokwabo.

Sulezi:

Igama walinikwa kuTatomkhulu, emva kokuba uyise mncinci eye wazidubula phambi kwabazali bengacingelanga, kwaye singaziwa isizathu soko. Ngexesha azidubulayo, umolokazana uzithwele, waza umntwana wnikwa igama lokuba nguSulezonyembezi. Xa libizwa liyashunqulelwa kuthiwe nguSulezi.

Wandeka:

Abazali babulela ukuphiwa umntwana oyintombazana watsho wanda umzi waseMantshilibeni.

Khathala:

Eli gama walinikwa nguMakhulu, umamMjwarha intmbi yakwaMtotoba. Uthiywa eli gama ngenxa yokuba unina uFukuza uNonani elomzi kubonakala ukuba uwuxabisile umzi kwaye uyakhathala. UKhathala ungumntwana wesithathu kubazali bakhe. Ulilandele igama lakhe kuba naye uyakhathala ngabazali bakhe kunye nekhaya lakhe, kwakunye nento yonke enxulumene naye, uyaculisa abantwana esikolweni, yonke loo nto uyenza ngenklathalo nangocoselelo.

Mandisa:

Ungumntwana wesibini kubazali bakhe, bathe bakufumana umntwanan oyintombazana bavuya kuba kumnandiswa ikhaya labo ngokuthi kubekho intombazana.

Le ndlela ilandelweyo xa kuthiywa kule minyaka ikhankanyiweyo ngasentla, ibhentsisa ukuba ngokuya ixesha lihamba kubakho utshintsho kwindlela yokuthiya ngenxa yexesha esiphila kulo. Ekuhlaleni noxa kusalandelwa iimeko



ezinje ngokuthiya ngokuzalwa, ngokuthiya ngeziganeko, iminqweno yabazali, kuyangqinelana nendlela esetyenziswe ngababhali ukuthiya abalinganiswa ezincwadini. Kwincwadi u “AMAZA” neyashicilelwa ngomnyaka we-1974, umbhali unomlinganiswa othiwe igama uNamhla. UNamhla uthiywe ngokuba abazali babengafumani bantwana de ekugqibeleni bafumana ithamsanqa lokuba baphiwe lo mntwana, baze bamthiya igama lokuba nguNamhla, kuba bevuya bede bafumana umntwana. Ukuthiyo entlalweni ngqo luyangqinelana nendlela ababhali abathiya ngayo, kuba xa umzali emthiya igama lokuba umntwana nguNombulelo, sukuba edlulisa imibulelo ekubeni efumene umntwana. Kwakhona umbhali uthiye uZodwa, eli gama liyabonakala ukuba aliphelelanga ekubeni libizwe ngoluhlobo koko, abazali baka Zodwa babefumana iintombi zodwa kungoko bamnika elo gama. Indlela elandelwa ngabhali xa bethiya abalinganiswa, ibonakalisa ukuba bathiya belandela inkcubeko kunye neemeko zasekuhlaleni. Ukungqina oko kwisiphelo sencwadi iyavela into yokuba uDanile noMaDlamini, bamphiwa uNamhla, yiyo lento bamthiya eli gama kuba kwakumhla bafumana umntwana.

5.5 Amagama athiywe phakathi kweminyaka ye-1990 ukuya kwiminyaka yama- 2000

Uluhlu lwamagama

Amakhwenkwe	Amantombazana
Sibongakonke	Mfihlelo
Emihle	Niphole
Mangethe	Elungile
Mbasa	Bubukho
Hlumelo	Thumtha
Chungwa	Nomagcina

Ulwazi olufumanekileyo, lufumaneke ngokuthi umphandi abuze imibuzo kubazali babantwana abazelwe kule minyaka. Umphandi ufumanise ukuba kwiimpendulo ezikhoyo ukhona umahluko, kuba kuvele into entsha yokuba abazali maxawambi bayathiya ngokwendlela abaziva ngayo kule mihla. Bambi batyhile into yokuba amagama abantwana ayeza nangephupha. Kwakhona luvelile nolwazi lokuba abanye abazali ngenxa yenkolo yobuKrestu banawo



amagama abathi bawathabathe kwizibhalo ezingcwele. Kwincwadi iziphumo Zodendo ukuthiya ngobuKrestu kuvelile kubalinganiswa, uZukile ,Zukiswa ,Zuko.



Umfanekiso (Nompumelelo Kapa)

5.6 Inkcazelo yamagama athiywe ngesiganeko

Sibongakonke:

Eli gama lo mntwana ulinikwe nguyise kuba ebulela konke akufumeneyo, ukuthwala isidanga kunye nenkosikazi yakhe eYunivesithi kwakunye nokufumana isikhundla esingentla emsebenzini wobutitshala. Utsho uthi ubonga babonga konke abakuphiweyo nguSomandla. Le nkcaza ifumanekayo ibonisa ukuba nangona ilixesha langoku kodwa bakho abantu abasalandela iziganeko xa bethiya abantwana babo.



Mbasa:

Umakhulu womntwana wabhubha washiya abantwana abangamantombazana bezikhulela. Unina ukhuliswe ngudade wabo omdala. Ekuhambeni kwexesha abahlobo bamcela udade wabo ukuba noko amvumele ukuba abenaye umntwana kuba ngoku uyaphangela. Bathe bamnika imbasa yokuba mdala ngokwaneleyo. Lo mntwana iyakuba nguMbasa, kuba unina unikwe iwonga ngokuziphatha kakuhle.

5.7 Inkcaza ngamagama athiywe ngobuKrestu**Emihle:**

Eli gama sibulela ukuphiwa lo mntwana, sitsho sithi siyayibulela imisebenzi kaThixo emihle, kuba naku sifumana umntwana oyindodana nto leyo bekukudala siyithandazela.

5.8 Inkcazelo yamagama athiywe ngeziduko**Mangethe:**

Umntwana uthiywe ngesiduko, ethiywa ngutatomnkhulu thiywe ngesiduko. Ngumzukulwana wokuqala, kwaye ngumntwana oyinkwenkwe. KwaXhosa xa kuzelwel umntwana oyindodana kuba yimincili nemivuyo kuba ikhaya alisokuze liphele. Unikwe igama lokuba nguMangethe, kuba isiduko ngooMangethe ooHlathi. Eligama sisiduko sooHlathi esibizwa njengohlobo lokuhlonipha xa kubizwa iHlathi. Nasebakhwetheni xa kubizwa ihlathi kwaXhosa kuthiwa kusengetheni, namagqirha ngokunjalo anika loo ntlonipho.

5.9 Amagama abantwana abangamantombazana**5.9.1 Inkcaza ngamagama athiywe ngeziganeko****Niphole:**

Lo mntwana uzelwe emva kokuba abazali baye baphulukana nomntwana wabo wasweleka. Kuthe kusakuvela lo bamthiya igama lokuba Niphole, bepholisa inxeba lokuswelekelwa ngumntwana wabo. Ingxelo efumanekileyo yileyo yokuba noxa baphinda bafumana umntwana kodwa abapholanga kuba ungumntwana obanika ingxaki nongazinzanga, nto leyo ibonakalisa ukuba iminqweno yabo abazali ayifezekiswanga, kodwa banethemba lokuba ngokuya ekhula uyakulilandela igama lakhe.



Thumtha:

Lo mntwana ngumntwana wokuqala kuyise nonina. Unina utsho ukuba uthe akulizwa ngomntwana, ngexesha elifanelekileyo kuba ebesele ezisebenzela, watsho ukuba kuvele ilitha kuye. Ube elithanda igama elithi Nomtha, kodwa wathi kuba kwixesha elikhoyo abantwana bathiywa ngendlela wamnika igama lokuba ngu Kwathithu Umtha welanga. Xa lishunqulwa libizwa Thumtha. UThumtha sisiteketiso esisukela kwelo gama. Utsho unina ukuba unethemba lokuba ngokufumana lo mntwana kweza nokhanyo emzini wakhe.

5.9.1 Inkcaza ngamagama athiywe ngobuKrestu**Elungile:**

Eli gama umntwana ulithiywe ngumama wakhe , ngumntwana wesibini kubantwanan abathathu ,phambi kokuba acinge ngokufumana umntwana wesibini ,wayenexhala engazi nokuba uyakumthanda njengowokuqala, kwaye wayefuna abantwana bakhe bafumane uthando olwaneleyo. Uthe ngexesha akhulelweyo eneminyaka engamashumi amathathu anesihlanu ,wasoloko egula, “umama wayesoloko endithandazela”. Uthi ukubeleka kwakhe ngomhla wama - 12 kuTshazimpunzi 1999, kwavela usana oluyintombazana oluhle ngathi yiNgelosi. Eli gama lithatyathwe kwiNdumiso yama-106 :01 ethi: “*Haleluya !Bulelani ku Yehova ngokuba Elungile ,Ngokuba ingunaphakade inceba yakhe*”. Uthi uThixo ulungile ngamaxesha onke emva kokugula engazi nokuba uyakuphila.

5.9.3 Inkcaza ngamagama eze ngephupha**Bubukho:**

Sele iyinto eqhelekileyo kule minyaka ukushunqula amagama, ze abantu bazicingele ukuba athetha ntoni. Umntwana uthiywe ngumakhulu wakhe ongasekhoyo uMaRhadebe intombi yakwa Ngoma, ngokuthi avele ephupheni unina esazithwele. Udlula athi wayengekamazi umntwana ukuba yintoni nanjengokuba sele kusenziwa kula maxesha. Wavela uMakhulu kanina ephupheni ephethe umntwana oyintombazana ebhijelwe ngeengubo ezinombala opinki, watsho esithi nanko umntwana igama lakhe nguSiyavuyiswa Bubukho Bakhe. Unina uvuke kwangoko walibhala phantsi igama, waze wathi akuvela umntwana wamthiya elo gama. Utsho esithi unina akazange akwazi ukuthiya elakhe kuba behloniphe abantu abaphantsi.



5.9.4 Inkcaza ngamagama athiywe ngeziduko

Nomagcina:

Lo mntwana uthiywe nguyise wakhe ngesiduko, ooMgcina, ooTyhopho ooNokwindla, ooZozo. Uyintombi yokuqala kubantwana abane.

Chungwa: Umntwana unikwe igama ngesiduko sakokwabo ooTshonyane, Dikiza, Sawa, Chungwa Nkomo, Side Mthuzimele, Mgqunukhwebe Simka. Abazali baneentombi zintathu, bathe bakubona ukuba abafumani ndondana, bathiya intombi encinci yamagqibelo ngesiduko.

5.9.5 Inkcaza ngokuthiya ngokulindelwe ngabazali

Mfihlelo:

Umakhulu umnike igama lokuba nguMfihlelo, emva kokuba izinto zimhambela kakuhle abantwana bakhe befundile kukho noye wangugqirha pahakathi kwabo. Lo ngumzukulwana wokuqala nathe xa acingayo wacinga ngeemfihlelo zeZulu, apho athi uThixo unezinto ezifihlakeleyo ezisaya kutyhilwa ngelinye ilanga. Utsho esithi inkulu into equlathiswe lo mntwana kwaye ziimfihlelo zikaThixo yaye ngelinye ilanag zisezakutyhilwa. Umzukulwana uqhuba kakuhle kwizifundo zakhe kwaye abakulindeleyo kukhulu kuye.

Kulwazi olufumanekileyo kuqapheleka ukuba akukho ntshintsho lungako ekuthiyeni kwintlalo, kuba kusalandelwa inkcubeko neemeko zokuhlala. Kumagama afumanekileyo iyavela into yokuba abantu basathiya ngeziganeko, bambi bathiya ngeziduko abanye bathiya ngokuzalwa. Nengxelo yokuba kukho amagama avele ngephupha nayo iseyinkolo yokuba abo banika igama ngabo sele benamava ngobomi nokuba sebandulela eli. Ukuthiya ngokulandela ubuKrestu kuvelile kule nkcaza, nto leyo ingqinelanayo nendlela ababhali bathiya ngayo. Umbhali uthiye abalinganiswa ngoZuko noFefe lukThixo, abalinganiswa uZukiswa kunye noZukile kwincwadi “IZIPHUMO ZODENDO”, oku kungqina ukuba kusalandelwa iimeko zokuhlala kuba ubuKrestu yinkolo elandelwayo ekuhlaleni ukuze kuphilwe ubomi obuqokelelekileyo. Kwincwadi u “AKWABA” umbhali uthiye ngesiduko umlinganiswa uMankwali, lo mlinganiswa uphandela umntwana wakhe ebalini, nto leyo ingqinelanayo nemeko yasekuhlaleni, kuba kusathiywa ngeziduko nakuleminyaka. Kwakhona unomlinganiswa ongu Khanya gama elo libonisa ukukhanya kuba nokuba wagaxeleka ezintweni nje kodwa igama lakhe ulilandele kuba uvela engumlinganiswa odumileyo, osezintweni



kwaye ongaxakekanga ngezezimali. Umlinganiswa uYaleka ungena engxakini ngenxa yokungakwazi ukuziphatha kakuhle, nqwa nezinto ezenzekayo kule mihla apho iminqweno yabazali ithi ingafezekiseki ngenxa yobugwenxa neemeko zokuphila.

Ukulandela ubuKrestu nanjengenye yeemeko ezilandelwayo ekuhlaleni, ulwazi olufumanekileyo lellokuba abazali bayathiya ngezibhalo, kuba benqwenela into ethile kubantwana babo. Kwincwadi lziphumo Zodendo, phantse onke amagama abantwana bakaThozamile alandela indlela yobuKrestu. Uthiya umlinganiswa ukuba nguZukile, oku kuyangqinelana nentlalo gqibi kuba xa kuthethwa ngozuko sukube kubhekiswa kubabalo luka Yehova. Noxa imeko yabantwana bakaThozamile yayimaxongo, kuba bebethwa ziimeko zokuhlala, kodwa yena unkosikazi wayengayekanga ukubanethemba.

5.10 Ukubaluleka kokuthiya igama

Ukuthiya igama kubalulekile kakhulu, lisiko kwaXhosa. Umntu umele ukuze abe ngumntu abe negama, ulwazi oluvelelileyo lellokuba onke amagama awanikwa nje abaniniwo koko kuthiywa kusukelwa kwisizathu esithile, kujoliswe kubomi obuzayo. Oku kuyangqinelana nokwenzeka ezincwadini kuba ababhali bathiya abalinganiswa, ukuze indima abayidlalayo ebalini icace, yaye yahluke komnye nomnye. Kwakhona njengoko kuthiywa igama ekuhlaleni ukuze umntu ukwazi ukumahlula komnye, nasezincwadini ngokunjalo kufanelekile ukuba abalinganiswa banikwe amagama ukuze umfundi akwazi ukubehlula. Igama lomlinganiswa lingekho incwadi ayikwazi ukuba ifundeke. Umntu ubizwa ngegama lakhe ekuhlaleni, emsebenzini, nangokusemthethweni waziswa ngegama lakhe. Izazisi nazo ngezingangeni ndawo xa ngaba abantu amagama bebengenawo. Olu lwazi lungqinwa yingcali uFieldman (1995) uchaza ukuba igama libaluleke kakhulu, kubanikazi magama kwakunye nabantu ohlala nabo. Kwaye umntu ubomi ubuphila ngegama lakhe, kuba yonke into ayenzayo ikhonjwa ngegama lakhe.

5.11 Amagama athiywe ngoburharha

Ulwazi olufumanekileyo lubonisa ukuba uburharha sesinye sezixhobo ezithe zasetyenziswa ukuthiya abalinganiswa, nqwa nakwintlalo gqibi. Oku kungqinwa kukuba ababhali kwezi ncwadi zilandelayo u “HAY ‘UKUZENZA”, YEHA MFAZI OBULALA INDODA”, “EMGXOBHOZWENI” kunye no “BUZANI KUBAWO” , balandele ubugcisa obusetyenziswayo xa kuthiywa ngoburharha. Ezi ziimeko



ezinje ngokuthiya ngeziteketiso,izigxeko ,izenyeliso ,izithuko njalo njalo.Oku kulandelayo luthlekiso lwamgama oburharha athiywe kubomi gqibi, kuthelekiswa nendlela abathiye ngayo ababhali ezincwadini .

Waqubuda:

Utata lo eligama walifumana ngenxa yokuba uyise wayesoloko ebhujelwa ngabantwana, wathi mhla inkosikazi yakhe ilunyelwa ukubeleka, waphuma waya emaXhantini waqubuda apho ecela kooyise mkhulu ukuba aphile lo mntwana. Wabeleka unkosikazi wabangabizwa engeva mntu equbudile emaxhantini, wada waya kukrwecwa ukuba equbudile nje apho kukho isigeleqe senkwenkwe. Uthe esakuva ezoo ndaba wamnika igama lokuba Waqubuda uNtshangase kooyise mkhulu saviwa isicelo sakhe. Kuloko afumene eli gama Waqubuda. Naye umfo mkhulu njengokuba wanikwa eligama nje ulilandele ngohlobo lokuba xa ehamba intloko yakhe isoloko iqubudile ijonge ezantsi.

Ulwazi olufumanekileyo lubonakalisa ukuba, ekuhlaleni njengokuba uburharha isesinye sezixhobo ezisetyenziswayo xa kuthiywa, iyangqinelana nendlela abathi bathiye ngayo ababhali ezincwadini. Kwincwadi ethi “YEHA MFAZI OBULAL’INDODA”umbhali apho anomlinganiswa uKhomba ,eligama ulilandele kuba naxa ethetha usoloko enento ekhombayo , nqwa negama lika Waqubuda othi ehamba nje ibe intloko iqubudile .

Notaka:

Le ntokazi yazalwa incinane ngokomzimba ,wayelusana olungaphathekiyo nangamabhayi.Abazali bamthiya igama lokuba nguNotaka ,kuba esenguye nangoku agqibe iminyaka engamashumi amahlanu .Oku kuthiya ngoluhlobo kubonakalisa ukuba umntu uyasunikwa isiteketiso ngendlela abonakala ngayo.Le nkcaza iyangqinelana nendlela abathiya ngayo ababhali, kuba kwincwadi ethi “HAYI UKUZENZA” umlinganiswa uBhobhotyana uthiwe ngembonakalo yakhe ,yokuba emncinane ,kwaye negama elo lamlandela kuba ehleli nje urhorhozelana noNgxowemfene okwentshontsho lemfene.

Ncakunina:

Lo mfo igama ulinikwe ngabantu bokuhlala. Unobangela wokunikwa kwakhe eligam lisukela kwisizathu sokuba ekukhuleni kwakhe wayesoloko ethe nca kunina nokuba uyaphi. Liye lamhlala eli gama, kangangokuba abantu bokuhlala abalazi kakuhle elona gama lakhe. Elona lidumileyo lelo athe walinikwa ngenxa yesenzo sakhe sokusoloko ethe nca kunina engashiyeki apho ahamba khona. KwaXhosa into yomntwana oyinkwenkwe osoloko erhorhozelana nonina ithi



imenze abe yintlekisa ekuhlaleni kuba kukholeleka ukuab uyakuba yindoda emathileyo. Usabizwa Ncakunina nangoku sele eyindoda endala.

Potsoyi:

Lo mfo eligama walinikwa ngutitshala wakhe esikolweni. Ingxelo ithi xa bekuyimpelaveki ngomvulo akabonakali esikolweni, ubonakala ukususela ngoLwesibini ukuya kuLwesithathu. Ingxelo ithi mhla wafika esikolweni kukho utitshalazi wakhe owayengqwabalala kakhulu, wamohlwaya emxelela ukuba ipotsoyi le ayihambayo uzakuyiphelisa. Lamhlala ukususela loo mini elo gama, utitshalakazi xa ebuza imibuzo embiza Potsoyi, nabafundi balandela ekhondweni de yagcwala elalini, wafunda wangutitshala esabizwa Potsoyi.

Nomdakazana:

Elona gama lale ntokazi nguNandipha, kodwa kwathi ekuzalweni kwakhe, nto leyo ingaqhelekanga yokuba usana lube mnyama. Wazalwa emnyama oku kothusayo. Unina wamteketisa ngokuba nguNomdakazana wakhe lowo. Nangoku yintombi endala emnyama esele yendayo, abanye bashunqulela isiteketiso eso bathi ngu “Daksie”.

Mbunyana:

Lo mfo ukhule esithanda kakhulu isonka esiphekiweyo, nanjengokuba kudala kwakuye kbaswe umlilo siphekwe phandle, wayehlala phandle asigade. Bebesalusa bengamakhwenkwe kudala, unina ubebanika imbumba ukuze batye edlelweni. Inkcaza ithi wafika elila ngaminazana ithile kunina exela ukuba amakhwenkwe ayitye yonke lo mbunyana bebeyinikiwe. Wahleka unina waphela waba ke eli gama likaMbunyana ulifumana ngolohlobo, kuba waxakwa kukuthi imbumba.

Nomdledlezelo:

Eli gama ulinikwe ngamanye amakhosikazi okuhlala, ngenxa yokusoloko efika kade emicimbini. Bathi xa bethetha ngaye kuthiywe uthembe ukudledlezela amabele ebaleka, kuba intombi iwuphiwe lo mzimba ungentla. Uphele esiba nguNomdledlezelo igama abizwa ngalo ekuhlaleni. Oku kufana nqwa nendlela umbhali athiye ngayo umlinganiswa wakhe, uNyophoza, owanyeliswayo ngendlela aziphethe ngayo, nqwa nonNomdledlezelo ongalaziyo ixesha, othembele ngokubaleka xa esiya ezintweni.

Nkebenkebe:

Eli gama le ntokazi yalinikwa ngumakhulu wayo, ngenxa yobubi bakhe elusana.



Uninakhulu wathi wakujonga wabona inkebenkebe yosana oluyintombazana umlomo nawo uwile, yaba ukhula nalo elo gama, enjalo nje wayesoloko ekhala ekhamisile. Usabizwa Nkebenkebe nangoku ayintombi endala enabantwana, bambi oogxa bakhe bambiza “Nkebs”.

Eli gama, ligama elinegxeke, kuba uthiywe ngembonakalo yobubi bakhe umntwana. Oku kungqina ukuba ababhali basebenzisa ubugcisa obufanayo no bulandelwayo kwintlalo yenyani. Umlinganiswa uJingxela kwincwadi “EMGXOBHOZWENI” uthiywe ngembonakalo yakhe yokuba ehamba nje uyajingxela, oku kungqina into yokuba umntu uyathiywa ngesiphaku anaso.

Nombaxaza:

Lo mntwana eli gama ulithiywe ngumakhulu wakhe ngenxa yokuba engumntwana otukutuku. Ubethi xa athunyiweyo angahambi ngokukhawuleza, unina amngxolise ngokumbaxaza xa ehamba. Le ngxelo idiza ukuba umntu uyathiywa ngesiphene anaso, loo ithi idale uburharha xa kuviwa igama lakhe kubonwa nesimo sakhe.

Olu lwazi lufumanekileyo ludiza ukuba uburharha bubugcisa obusetyenziswayo kuthiyo, kubomi obuyinyani nasezincwadini. Iyavela indlela yokusetyenziswa kobubugcisa kuba abantu bathiywa ngezinto abazenzayo, bambi bathiywa ngembonakalo yabo abanye bathiywe ngoogxa babo, nqwa nakuthiyo ezincwadini.

5.12 Ubudlelwane phakathi komntu negama

Igama linobudlelwane nomninilo. UMoring (1967), ungqina into yokuba igama linobudlelwane kakhulu nomninilo, konke okwaziwayo ngomntu kubizwa ngegama lakhe, utsho esithi umntu unokwenziwa ububi ngokubizwa nje kwegama lakhe, ngenxa yokuba umntu ngumntu ngegama abizwa ngalo. Kumdlalo kamabonakude, umdlalo othi “UZALO” umlinganiswa uNkunzebomvu unikwa eligama lide libenesiteketiso esithi “NKUNZI”. UNkunzebomvu lo igama lakhe liyahambelana kanye nendima ayidlalayo ebalini, uyinkunzi ehleli esibayeni neemazi ezimbini. Aba bafazi bakhe kufuneka bephulaphule yena benze ngokwentando yakhe. Uphinda abonise ubungangamsha bakhe kwilokishi yakwaMashu, nguye ophetheyo kicala lokuba nguTsotsi kwaye uyoyikwa ngabahlali. Oku kungqina ukuba umntu ngumntu ngegama abizwa ngalo. Oku kuvelile ezincwadini, ababhali indlela abathiye ngayo inobudlelwane nomntu lowo uthiywe elo gama, kwakunye nendima ayidlalayo ebalini. Kwiculo le



“Reality 7” Akanamandla, imvumi zicula ngokuzondwa emhlabeni ngenxa yegama lakhe umntu. Oku kuthetha ukuba umntu ebomini uzondwa ngokwaziwa nje ngegama lakhe ,kuba lona liyimisebenzi yakhe .Umculi uthi :

“Bonke abantu bayandizonda
Bandizonda ngenxa yegama lami
Valani milomo” (7:2014)

Eli culo leli qela libinsa ubudlelwane begama nomntu. Umntu uye abanentshaba Ngenxa yegama lakhe, abenzi bobubi bamzonde bekhangelela igama lakhe ukuze anagphumeleli.

5.13 Kutheni umntu enikwa igama

Ingcali ziyakuveza ukuba unobangela wokuba umntu anikwe igama kufuneka ohluke kwabanye. Xa umntwana ethiywa igama kusekelwa kwisizathu esithile. Iindlela zokuthiya igama ziyehluka. Kunokwenzeka lowo uthiya igama alandele umba othile ukuveza injongo ethile ngegama elo. UChauke (1992) uveza ukuba ukuthiywa kwegama kuhamba indlela ende, ukhumbuza isizukulwana esilandelayo ukuba kwakhe kwakho umntu othile kusapho olo.

EAfrika igama lithathwa njengexalenye yomntu kubomi bakhe, ngalo ndlela kufuneka licingiwe phambi kokuba linikwe umntu. (2005) UNdimande-Hlongwa Ungqina ukuba igama kufuneka liqatshelwel xa linikwa umninilo.

5.7 Bawafumana njani abantu amagama

Kuyahluka ukuba abantu bawafumana njani amagama. Umphandi ubuze imibuzo kubazali abohlukeneyo ukuba ingaba abantwana babo babathiye njani na. Ngokwabantu ababuziweyo ahlukile amagama abawathiyileyo kodwa iindlela abazilandeleyo xa bethiya. Indlela ekuthiywa ngayo ayahlukanga kweyakudala, kuba abantu ababuziweyo bonke balandela iindlela ezifanayo xa bethiya amagama. Bonke balandela inkcubeko neemeko zokuhlala, noxa abanye ibingazanga yabafikela kwiingqondo zabo. Kodwa okubalulekileyo kukuba ivelile ukuba igama linembali kwaye linikwa umninilo ngesizathu esithile.

5.14 Ukubaluleka kokuthiya igama

Umntu ngumntu ngegama. Xa engenalo igama akanto yanto. Igama libalulekile



kuba linomyalezo eliwugqithisayo. Nantsi imizekelo yamagama ukubonisa ukuba igama linomyalezo eliwuphetheyo kunye nembali.

Zakhe: Eli gama lithetha ukuba kukhuleni kwakhe aze akwazi ukuzikhathalela kunye nosapho lwakhe.

- Luyolo abazali babonakalisa uvuyo lwabo.
- Chungwa abazali babonisa isiduko sabo ngokuthi basiveze emntwaneni.

5.15 Ukwazi amagama awohlukeneyo

Amagama obuKrestu	Abusa abaphantsi	Amagama acelayo
Elungile	Bubukho	Zimasa
Sibongakonke	Chungwa	Mandisa
Emihle	Mangethe	Vulindlela
	Bubukho Fukuza Nomagcina	

Olu luhlu oluhleliweyo ngenkcazelo yamagama. Umphandi uthe wawabeka ngokuluhlu lwawo amagama, kuba kufumaniseke ukuba iimeko zokuhlala nenkcubeko zahlukene. Zimbi zithiya ngobuKrestu, okanye abazali babusa kwabaphantsi, oko kukuthi bathiya nangeziduko, abanye banezicelo, bambi banqwenela okuthile. Oku kubonakalisa igama lisukela kwinto ethile. Abazali bakuvezile ukuba igama aliveli nje koko xa ubani ethiya sukuba evakalisa imbilini yakhe okanye enqwenela okuthile ngomntwana lowo. Bambi bayivezile into yokuba iminqweno yabo iyafezekiswa maxawambi kungabinjalo, kuba abantu bayabetheka ngeenxa yeemeko zokuhlala. Xa kuthe kwenzeka oku igama liye linganawo umfunziselo nenjongo kwabo bebelithiya.

5.16 Uluhlu lwamagama athiywe ngokuzalwa

- Manduleli
- Naziswa

5.17 Uluhlu lwamagama athiywe emva kwesiganeko

- Niphole
- Sibongakonke
- Khathala



- Sulezi
- Mbasa
- Lazola

5.18 Uluhlu lwamagama athiywe ngoburharha

Amagama athiywe ngeziteketiso

- Mbunyana

Amagama athiywe ngembonakalo yomzimba

- Nkebenkebe
- Notaka
- Nombaxaza

Amagama athiywe ngezenzo

- Potsoyi
- Waqubuda
- Ncakunina

5.19 Isiphelo

UCharles (1951 :11) uthetha enjenge ngokubaluleka kwegama:

“Names and identity is a kind of symbolic contract between the society and the individual. Seen from one side of the contract, by giving a name the society confirms the individual’s existence and acknowledges its responsibilities towards that person”.

Oku kuthethwa yile ngcali kungqina ukuba umntu akalinikwa nje igama ngabazali, koko xa bethiya bathiya ngeenjongo. Lowo unikwe igama luxanduva lwakhe ukuba alisebenzise ngokufanelekileyo igama. Udlula athi umntu wazisa ekuhlaleni ngegama kwaye amakeleke ekuhlaleni kuba xa kungekho gama akakho umntu. Kwixesha elikhoyo umntwana uyalinikwa igama engekaphumi esibhedlele kuba xa kungenzeki njalo ithetha ukuthi akakwazi ukubalelwa kuluhlu lwabantu abakhoyo ehlabathini.



Umphandi ufumanise ukuba indlela elandelwayo kuthiyo kwintlalo yenyani, naleyo ilandelwa ngabhali iyangqinelana .Oku kuvele kwiimpendulo ezithe zanikwa ngabantu ababuziweyo kolu phando. Bacacisile ukuba xa kuthiywa ekuhlaleni kuthiywa kulandela imiba ethile inkcubeko kwakunye noburharha. Eyona njongo yophando ivelile ukubonisa iimeko ekuthiywa phantsi kwazo kunye nomsebenzi wegama ebomini bomntu. Konke okuvelileyo kungqina ukuba njengokuba ababhali besisipili kwintlalo yethu, xa bathiya abalinganiswa , balandela ezi meko ukuze bazalisekise iinjongo zokufundisa uluntu ngomba lowo bafuna ukuwuveza . Konke oku bakwenza ngokuthi babenabalinganiswa abaphila ubomi bentlalo yethu , kwakhona igama belinikela ukuba umlinganiswa ngamnye ohluke komnye. Okunye okuvelileyo koluphando kukuba iindlela ekuthiywa ngazo kule minyaka azahlukanga kuyaphi nendlela ebekuthiywa ngayo kudala , kuba nakwelixesha elikhoyo abazali basathiya emva kweziganeko , bambi basathiya ngeziduko , abanye bavakalisa iminqweno yabo , abanye bayabulela, abanye kufumaniseka ukuba igama balithandile. Oku kungqinwa ngu Machaba (2004) uthi abanye abantu beva amagama emisebenzini bawathande , abanye beve kwizihlobo zabo . Ukanti abanye abazali badize ukuba bayathiya nangokwemvakalelo yabo. Abanye bathiya ngezibhalo ezingcwele nto leyo ingqinelanayo nendlela ekuthiywe ngayo ezincwadini, apho kukho abalinganiswa uZukile, noZukiswa, kwincwadi kaJaji. Abanye bathiya ngokuthi amagama avele ngokwephupha ingqina intetho ka Neethling (2005) xa esithi uthiyo kwinkcubeko yakwaXhosa luvela nabo sele banawo amava ngobomi, oku kuquka nabantu esele balandulela eli kuba bona kukholeleka ukuba bayabona noxa sele bengasekho.

Kwiincwadi ezikhethiweyo abalinganiswa bohlukile , ngamagama , iintetho zabo kwakunye nendima abayidlalayo ebomini. Lo mfunziselo wokuthiywa kwabalinganiswa besenziwa abantu ngqo , ubonakalisa indima edlalwa ligama ebomini bomntu. Nto leyo ifundisayo ukuba igama umntu alinikiweyo linomsebenzi kwimpilo yakhe, kwaye xa ethiywa uthiywa ngeenjongo . Oku kuvelileyo kubonisa ukuba umntu ngamnye kufuneka ayazi ukuba ubomi abuphilayo ubuphila ngegama lakhe , kwaye kuninzi okulindelweyo entlalweni ukuba igama lidlale indima yalo .





Abantu ekubuzwe kubo imibuzo

Nkosikazi F. Ralarala
Mnumzana M. Bikitsha
Mnuzana M. Mshumi
Mnuzana L. Botomani
Nkosazana N. Mkiva
Nkosikazi N. Mshumi
Mnuzana W. Ncwana
Nkosikazi P. Mcanyangwa
Nkosazana M. Mbanjwa
Mnuzana M. Mxokozeli
Nkosazana. N. Maqungo
Nkosazana T. Kubukeli
Nkosazana M. Mbali
Nkosikazai P. Yami
Nkosaikazi N. Mbebe
Mnumzana J. Sigcau
Nkosikazi T. Blakfesi
Mfundis V. Boo
Mnuzana M. Mahlala
Nkosazana N. Mbadlanyana
Nkosazana Z. Letile
Mnuzana L. Rabe
Nkosiakazi N. Ncwana
Nkosikazi M .Booi
Mnuzana S. Mafongosi
Nkosikazi F. Mvusi
Nkosazana I. Mpengesi



IMIBUZO YOPHANDO

Ungubani igama lakho/ lakho igama lomntwana?

.....

.....

Ngubani owakuthiya igama?

.....

.....

Kubaluleke ngantoni ukuthiya igama kwaXhosa?

.....

.....

.....

Ingaba ukuthiya igama lisiko? ewe okanye hayi, xhasa impendulo yakho

.....

.....

.....

Abantu basetyhini ingaba banalo ilungelo lokuthiya igama?

.....

.....

.....

--

Ingaba igama linendima eliyidlalyo ebomini bomntu ?

.....

.....

.....

.....

--

QUESTIONNAIRE

What is your name / child's name and the history behind?

.....

.....

.....

Who is the name giver?

.....

.....

What is the importance of naming?.....

.....

.....

Can women be name givers? If no why?.....

.....

.....

Does the name play an important role in a perosn's life?

.....

.....

.....

.....

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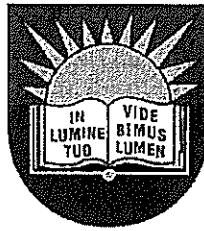
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University of Fort Hare
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ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number: SAT011SKAP01

Project title: **An investigation of two aspects socio-culture and humor that authors use for naming characters in selected Xhosa drama works.**

Nature of Project PhD in African Languages

Principal Researcher: Nompumelelo Kapa

Supervisor: Dr N.P Satyo

Co-supervisor: N/A

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document;
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research.

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: *Research that includes children as per the official regulations of the act must take the following into account:*

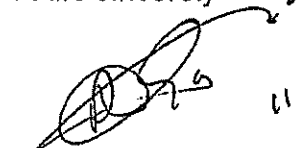
Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
 - Any unethical principal or practices are revealed or suspected;
 - Relevant information has been withheld or misrepresented;
 - Regulatory changes of whatsoever nature so require;
 - The conditions contained in the Certificate have not been adhered to.
- Request access to any information or data at any time during the course or after completion of the project.
- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office.

The Ethics Committee wished you well in your research.

Yours sincerely



11/07/2018

Professor Pumla Dineo Gqola
Dean of Research

05 July 2018

NAME OF APPLICANT

Ethics Human 2015

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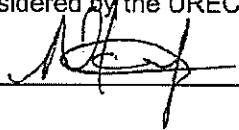
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Signature:



Date:

15/05/2017



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Together in Excellence

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Please note:

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Signature of participant

Date: 22/04/18

I hereby agree to the tape recording of my participation in the study

Signature of participant

Date: 22/04/18

NAME OF APPLICANT

Ethics Human 2015

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Date: _____



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X

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Signature of participant

Date: 22 April 2015

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Signature of participant

Date:

NAME OF APPLICANT

Ethics Human 2015

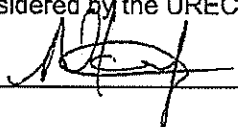
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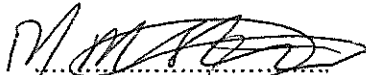
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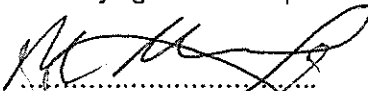
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Signature of participant

Date: 22/8/2015

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Signature of participant

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Date: 22/04/15

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.....
Signature of participant

Date: 22 April 2018

I hereby agree to the tape recording of my participation in the study

.....
Signature of participant

Date: 22 April 2018

NAME OF APPLICANT

Ethics Human 2015

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OFFICE USE ONLY

Ref	Date
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I hereby declare that I am aware of potential conflicts of interest which should be considered by the UREC:

Signature: _____

Date: _____

15/05/2017



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Together in Excellence

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Signature of participant

Date: 14-05-2018

I hereby agree to the tape recording of my participation in the study



Signature of participant

Date: 14-05-2018

NAME OF APPLICANT

Ethics Human 2015

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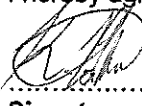
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Signature of participant

Date: 14/05/18

I hereby agree to the tape recording of my participation in the study



Signature of participant

Date: 14/05/18

NAME OF APPLICANT

Ethics Human 2015

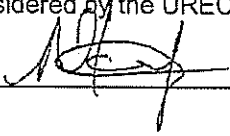
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Signature of participant

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Signature: [Signature] Date: 15/05/2017



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M.N. Mshumi
Signature of participant

Date: *14 May 2018*

I hereby agree to the tape recording of my participation in the study

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Signature of participant

Date:

NAME OF APPLICANT

Ethics Human 2015

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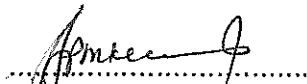
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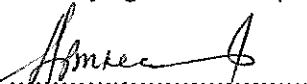
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Signature of participant

Date: 14/5/2018

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Signature of participant

Date: 14/5/2018

NAME OF APPLICANT

Ethics Human 2015

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Z Ncwane
Signature of participant

Date: 28/5/2018

I hereby agree to the tape recording of my participation in the study

Z Ncwane
Signature of participant

Date: 28/5/2018

NAME OF APPLICANT

Ethics Human 2015

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Signature: _____

Date: _____



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Signature of participant

Date: 25/5/2018

I hereby agree to the tape recording of my participation in the study

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Signature of participant

Date:

NAME OF APPLICANT

Ethics Human 2015

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I hereby agree to participate in research regarding An investigation of two aspects ,Socio – cultural and Humor that authors use in naming their characters in selected Xhosa drama works . I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

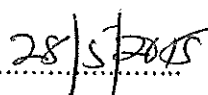
I understand that this is a research project whose purpose is not necessarily to benefit me personally.

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I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.

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Signature of participant

Date: 

I hereby agree to the tape recording of my participation in the study

.....
Signature of participant

Date:.....

NAME OF APPLICANT

Ethics Human 2015

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OFFICE USE ONLY

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I hereby declare that I am aware of potential conflicts of interest which should be considered by the UREC:

Signature: N / [Signature] Date: 14/05/2018



University of Fort Hare
Together in Excellence

Ethics Research Confidentiality and Informed Consent Form

Please note:

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(To be adapted for individual circumstances/needs)

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The University of Fort Hare / Department of African Languages is conducting research regarding Naming Technique. We are interested in finding out more about the history behind naming. We are carrying out this research to help teachers and students to understand more about the naming of characters and the role of name in a person's life (*adapt for individual projects*).

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, we would really appreciate it if you do share your thoughts with us. If you choose not take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.

I will not be recording your name anywhere on the questionnaire and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked

NAME OF APPLICANT

Ethics Human 2015

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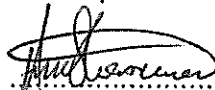
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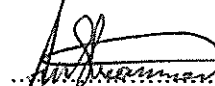
I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.

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.....
Signature of participant

Date: 28 Dec 2015

I hereby agree to the tape recording of my participation in the study


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Signature of participant

Date: 28 Dec 2015

NAME OF APPLICANT

Ethics Human 2015

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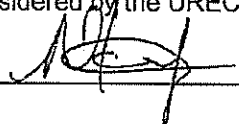
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Ref

Date

I hereby declare that I am aware of potential conflicts of interest which should be considered by the UREC:

Signature:



Date:

15/05/2017



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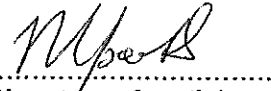
I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.

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Signature of participant

Date: 29 May 2015

I hereby agree to the tape recording of my participation in the study


Signature of participant

Date: 29 May 2015

NAME OF APPLICANT

Ethics Human 2015

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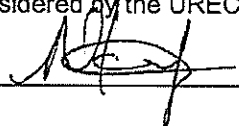
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Date:

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Date: 29/5/15

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Ethics Human 2015

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Signature: [Signature] Date: 15/05/2017



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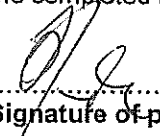
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Signature of participant

Date: 29-5/18

I hereby agree to the tape recording of my participation in the study

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Signature of participant

Date:.....