

**AMASIKO NEZITHE THE NEENDLELA ZOKUZIPHATHA
KWAXHOSA**

by

ZODWA CAROLINE GCINGCA-NDOLO

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ISINIKEZELO

Ndingwenela ukugqithisa amazwi akhethekileyo ombulelo ku:

1. -Njingalwazi Ncedile Saule, ngokuthi andikhuthaze kuqala ukuba nam ndingangomnye wabantu abanokuliphumelela eli banga xa ndinokuzimise-la, ade atsho ukuba naba balifundileyo abalifundanga ngayeza koko bathe bazimisela.
-Ndibulela kakhulu ngenkxaso yakhe ezamela ukuba ndenze umsebenzi onguwo noncomekayo, ngaphandle kwakhe lo msebenzi ngewungakhan-ge ube yimpumelelo.

Andinakulibala ukugqithisa amazwi ombulelo kwaba bantu balandelayo:

2. Nkosikazi Gxaba-gxaba ongumzala wam ngokuthi anyuke esihla endinika inkxaso kangangoko anako.
3. Bishop W.N. Nama webandla lase-The Holy Independent Apostolic Church in Zion (T.H.I.A.C.Z.). Bendimana ndimfifitha ulwazi nanjengoko esisisele senyathi kulo mba bendibhala ngawo wamasiko nezithethe.
4. Nkosazana Nombuyekezo Gqada ndiyabulela ngokumane undincedisa, undixhasa ngolwazi de undikhuthaze apho ndityafa khona, ukwanda kwaliwa ngumthakathi.
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12. Abantwana bam bonke uZizipho (mafungwashe), uZinziswa, Zama-Same, (untondo), uZinzi, ndiyababulela ngokundinyamezela xa ndimana ukubashiya ndingabaniki uthando lwabo oluyimfanelo kubo.

Andinakubashiya ngasemva abatshana bam, Mzwabantu, Zolani, Zuko.

Sithi esiXhoseni isinamva liyabukwa. Ngaphezulu kwabo bonke andinakulibala ukudlulisa umbulelo ongazenzisiyo Kophezu konke, uSombawo, uSomandla ngokundigcina andikhusele, andinike amandla nobulumko bokuwenza lo msebenzi ngokufezekileyo de wafikelela esiphelweni. Namacebo emali andiphe wona khona ukuze ndikwazi ukuwenza ndiwugqibe lo msebenzi ndiyawabulela.

OKUQULATHWE LOLU BHALO : AMASIKO NEZITHETHE NEENDLELA ZOKUZIPHATHA KWAXHOSA

1. INTSUSELA NENKUTHAZO

Mandulo phambili phaya kusadliwa ngendebe endala, ngexesha lookhokho bethu, isiko ibiyeyona nto kulalwa kutyiwe yona kwaXhosa ngangendlela elalixatyiswe ngayo. Wonke ubani ubesazi ukuba akukho nto ingenziwa kungalandelwanga siko nasithethe. Zonke izinto bezilunga ngokulandela amasiko nezithethe zamaXhosa, ngamaXhosa. Inkaba yale nkcubeko siyilanda kwimveli kaNtu. Asingelibali ukubalula impehla enjengeempembelelo zaseNtshona ethe yanqunqa isidima sale nkcubeko ingakumbi umba wezenkolo nezophuhliso. Nakuba kunjalo imizila yale nkcubeko isabonakala xa sijongisisisa nje. Kubalulekile ukuba silande obu butyebi bufuna ukumka namanzi, khona ukuze sikwazi ukutyebisela abo bangenalo nofifi ngabo. Ngaloo ndlela siya kubanakho ukutolika inkolo, amasiko nezithethe ukanti nezimbo zabo bantetho isisiXhosa.

Bantu bakowethu masiyeke ukuthengwa lutshintsho lwezinto ezithi zenzeke kwiindawo esihlala kuzo nangabantu esihlala nabo, nalifuthe leenkolo esiphila phakathi kwazo koko masiyazi inyaniso yokuba isiko lisiko. Masiyazi inkcubeko yethu sizazi apho thina maXhosa sisuka khona, khona ukuze izizukulwana zethu nezizukulwana zezizukulwana, zezithi zivela, zikhule ziyazi iminombo yazo.

2. INJONGO

Owona ndoqo kukukhumbuzana ngamasiko nezithethe zethu thina maXhosa, kukwazi nendlela awayesakuqhutywa ngayo. Ukuze amasiko nezithethe zethu zibe nokuhlala zihlonitshiwe kubalulekile ukugcinwa kwawo hayi ezintloko kuphela koko nakumathala eencwadi, abhalwe ngolwimi lwenkobe ulwimi lwethu, isiXhosa. Kwakuba njalo ke nathi sakutsho sibe nelunda sizibone ukuba siluhlanga oluyikhathaleleyo inkcubeko yalo. Yiyo loo nto nam ndibone

kufanelekile ukuba mandizekwe mzekweni ndiqalise le mihlathana ukuhlaba umkhosi kumasiko nezithethe zamaXhosa.

3.UMXHOLO

Xa sisenjenje sijongene nomngeni kumasiko nezithethe zezwe lethu. Esingabalula kuwo isiko lokunxulwa kosana, imbeleko, isiko lokwaluka, intonjana, umsitho wamaXhosa, izihlonipho zabafazi, ukubaluleka kotywala besiXhosa nobesilungu kumasiko akwaXhosa, amasiko anxulumene nokufa nokuzila. Uthi uSaule (2006), kwincwadi yakhe “Masibalise ngesiXhosa, adle amaXhosa iinkobe aziqhelileyo...Yiyo loo nto kunamhlanje nje sekukho abamana ukwalatha benqwala bewisa, benyola, besikhumbuza ukuba makuhlanganyelwe iincwadi, kwakhiwe uhlanga.” Uqhuba athi, “isizwe esingenazo iincwadi zaso ezibhalwe ngolwimi lwaso siyadelelwa zezinye izizwe. IsiXhosa lulwimi olukhaliphileyo...” (Saule 2006). Kaloku sikholo loo nto thina nto zaziyo ukujonga ukuba akukho kusilela nakupheliswa ngolunya kwamasiko ethu ngenxa yoofunz’eweni bamasiko nezithethe zasentshona.

4. IZIPHUMO.

Sibona eyakhe yamibi imiphumela le empilweni yabantu ngenxa yokungenziwa kwamasiko. Abantu bayagula, bafa ngeengozi, imizi iyaphela ukanti eminye sele iphelile ngenxa yokulityalwa kwamasiko nezithethe. Isantya sokwenzeka kwezinto ezimasikizi sithathe olunye unyawo, ndifuna ukuthi ke mna mnye unobangela wezi ziphumo zibi kukulibala apho sivela khona nokutshikilela amasiko nezithethe zethu.

5. UQUKUMBELO

Ndithe ndakubona ukuba amasiko la ethu thina MaXhosa afuna ukutshabalala ndabona kufanelekile ukuba mandenze ngolu hlobo ukuzama ukuvuselela izazela zethu nokuvuselela izazela zabo sele bethengwe ziinkolo zezinye iintlanga. Lilonke ndithi embo maXhosa akowethu.

6.UKUXHASA / UKUNGQINA / UKUSEKELA

Oku kukugxininisa maXhosa amahle ukuba niwalandele amasiko enu, kwaye niwenze ngokukuko, ningalibali kaloku ukuba inyathi ibuzwa kwabaphambili. Xa nditshoyo ke mzi kaNtu ndizama ukuthi, makhe sifumane imithamo nali iselwa liphihlika yingqaka. Kaloku impazamo ikho nakubani na kodwa ke xa kukho imingeni efana nale, masizitsho zitshone. Amade ngawetyala!!

ISIQULATHISO

ISINIKEZELO.....	(ii)
OKUQULATHWE LOLUBHALO.....	(iv)
ISIQULATHISO.....	(vii)
ULUHLU LWEMIFANEKISO.....	(x)
INGABULA ZIGCAWU.....	(xi)

ISIAHLUKO 1 : INTSHAYELELO

1.1 Intshayelelo.....	1
1.2 Imvelaphi, inkcubeko nemasikwazi ngamasiko nezithethe.....	1
1.3 Umohluko phakathi kwesiko nesithethe.....	8
1.4 Iindidi zamasiko esinawo kwaXhosa.....	11
1.4.1 Imbeleko.....	12
1.4.2 Inkciyo.....	13
1.4.3 Isiko lokwaluka nentonjane.....	13
1.4.4 Isiko lokwendiswa kwentombi nokuzeka komfana.....	14
1.4.5 Ukwenda.....	14
1.4.4.1 Ukulobola.....	15
1.4.4.2 Ukuhlonipha komendi emzini.....	16
1.4.6 Amasiko nezithethe anxulumene nokufa kwakunye nokuzila.....	16
1.4.6 Uqukumbelo.....	17

ISIAHLUKO 2 : Ukuphuma kwelanga

2. Indlela yokuzalwa kosana kwaXhosa, ukunxulwa kwakunye nesiko lembeleko.....	19
2.1 Intshayelelo.....	19
2.2 Ukuzalwa kosana kwaXhosa.....	19
2.3 Ukuzalwa kwamawele namasiko awo kwaXhosa.....	25
2.4 Ukunxulwa kosana.....	27
2.5 Isiko lembeleko.....	29
2.5.1 Yayisaya kuqhutywa njani imbeleko.....	30
2.5.2 Indlela yokwabiwa kwenyama yesiko lembeleko.....	33
2.6 Uqukumbelo.....	37

ISIAHLUKO 3 : Ngentlazane

3. Ukwaluka, inkciyo nokuthonjiswa kwentombi kwaXhosa.....	39
3.1 Intshayelelo.....	39
3.2 Umxholo ngokwaluka.....	39
3.3.1 Ukwaluka kule mihla.....	53
3.3.2 Izihlonipho zabakhwetha.....	59
3.4 Buyintoni ubudoda kwaXhosa.....	61
3.5 Impawu zobudoda kwaXhosa.....	64
3.6 Inkciyo.....	69
3.7 Ukuthonjiswa kwentombi kwaXhosa.....	74
3.8 Uqukumbelo.....	84

ISAHLUKO 4 : Emini emaqanda	
4 Umsitho kwaXhosa.....	85
4.1 Intshayelelo.....	85
4.2 Umxholo ngomsitho wamaXhosa.....	85
4.3 Ukufilisha.....	86
4.4 Ukuhlolola.....	87
4.5 Uduli.....	89
4.6 Umsitho.....	90
4.7 Umtshato.....	91
4.8 Sidlala eyiphi indima isiqinisekiso somtshato kunye nomsesana emtshatweni kwaXhosa.....	93
4.9 Ukwenda.....	96
4.9.1 Ukwendiswa kwentombi zamaXhosa mandulo phaya.....	106
4.9.2 Indlela yokwendiswa kwentombi nokuzeka komfana ngokwale mihla.....	110
4.10 Ukuthwalwa kwentombi kwaXhosa.....	118
4.11 Ukulobola.....	123
4.12 Ikhazi.....	129
4.13 Izihlonipho zabafazi kwaXhosa.....	139
4.14 Ukubaluleka kotywala besiXhosa umqombothi nendima yabo kumasiko esiXhosa.....	140
4.14.1 Intshayelelo.....	140
4.14.2 Indlela yokwenziwa kotywala besiXhosa.....	141
4.14.3 Ukubaluleka kotywala besiXhosa.....	145
4.14.4 Indima yobu tywala kumasiko esiXhosa.....	145
4.15 Ukubaluleka kotywala besilungu nendima yabo emasikweni akwaXhosa..	147
4.15.1 Indima yobu tywala kumasiko akwaXhosa.....	147
ISAHLUKO 5 : Ukutshona kwelanga	
5 Ukufa, ukuzila, amasiko nezithethe abhekiselele ekufeni.....	151
5.1 Intshayelelo.....	151
5.2 Ukufa.....	151
5.3 Ukuzila.....	151
5.4 Indlela yokungcwaba, amasiko nezithethe abhekiselele ekufeni.....	157
5.5Uqukumbelo.....	162
ISAHLUKO 6 : Ukuvalwa komkhusane	
6 Isiqukumbelo.....	163
6.1 Intshayelelo.....	163
6.2 Ingcebiso ngamasiko.....	163
6.3 Uqukumbelo ngokwezi ndidi zamasiko ezikhankanyiweyo.....	164
6.3.1 Ukwaluka.....	165
6.3.2 Le nto iyindoda kwaXhosa.....	167
6.3.3 Ukuthonjiswa kwentombi.....	168
6.3.4 Umendo nako konke okuhambelana nawo.....	169
6.3.5 Ukuhlonipha nokuhota.....	170

6.3.6 Konke okuhambiselana nokufa.....	172
6.3.7 Uqukumbelo.....	172
IINCWADI EZIFUNDIWEYO.....	173-179

ULUHLU LWEMIFANEKISO

		Iphepha
Umfanekiso 1	Umfanekiso womzi womXhosa apho amasiko ayesaya kuqhutyelwa khona ntlandlolo.	2
Umfanekiso 2	Umfanekiso odiza indlela ebekusaya kuhlaliwa ngayo likhaya lonke, kuhlaliwa ekhayakhulu.	8
Umfanekiso 3	Umfanekiso wokwenziwa kwesiko lembeleko	31
Umfanekiso 4	Umfanekiso obonakalisa ubudala emntwaneni osenokwenzelwa imbeleko nangaphezu koko.	35
Umfanekiso 5	Umfanekiso obonakalisa abakhwetha begqitywa koluswa.	42
Umfanekiso 6	Umfanekiso womkhwetha endle eqabe ifutha.	48
Umfanekiso 7	Umfanekiso womkhwetha endle, oza kuba yindoda yokwenene, hayi umntu owolukela ekhaya.	59
Umfanekiso 8	Umfanekiso wentombi zamaXhosa ezizidla ngobuntombi bazo.	70
Umfanekiso 9	Umfanekiso wentombi nto engawoyikiyo umzimba wayo nasemfaneni na kakade.	72
Umfanekiso 10	Umfanekiso wabendi, umakoti noninazala besenza umsebenzi wobufazi.	99
Umfanekiso 11	Umfanekiso kamamazala ebonakalisa ukungoneliseki kwakhe kumsebenzi obusenziwa ngumolokazana.	105
Umfanekiso 12	Umfanekiso woonozaku-zaku beze kucela intombi.	108
Umfanekiso 13	Ngemini yomtshato abafazi bayabhiyoza bonwabile.	116
Umfanekiso 14	Lo ngumfanekiso kamakoti engqongwe ngabantu bakowabo beze kumpha ubhakedana.	122
Umfanekiso 15	Umfanekiso obonakalisa isinxibo sobufazi sakwaXhosa	133
Umfanekiso 16	Umfanekiso obonakalisa imithombo kunye nombona wokwenza umqombothi.	142
Umfanekiso 17	Umfanekiso wesidudu sotywala (umqombothi)	144
Umfanekiso 18	Ubumnandi bomqombothi buvakala xa bukule bhekile, nanko nomfanekiso weentsipho.	147

INGABULA ZIGCAWU

Inkcubeko yakwaNtu ngumba onobunzulu nobuzaza, ngokunxulumene nokwahluka apha naphaya kwezizwe ezimnyama. Loo nto iphembelela ukwahluka ngokunxulumene nemiba ngemiba ephathelele kwezentlalo. Inkaba yale nkcubeko siyilanda kwimveli kaNtu. Nakuba sithetha ngeyantlukwano apha ngaphambili, kodwa kubalulekile ukuba siqonde ukuba kukhe kuqapheleke ukufaniselana kwimiba ethile, kangangokuba ongumgqakhwe kwintlalo kaNtu angaboni mahluko naxa sowucace gca. Yile ntlalo kaNtu ebangela ukuba abantu bazahlule ngokobuhlanga nangeziduko.

Ulwimi, isinxibo nokubunjwa kwesimo somntu yeminye yemibandela enxulumene namasiko akwaXhosa. Asingelibali ukubalula impehla enjengeempembelelo zaseNtshona ethe yanqunqa isidima samasiko nezithethe zethu ingakumbi umba wezenkolo nezophuhliso. Nakuba kunjalo imizila yale nkcubeko isabonakala xa sijongisisa nje. Eneneni inkcubeko yabantu yeyona ibisakuhlenganisa, nesahlanganisa ubuzwe. Kubalulekile ukuba silande obu butyebi bufuna ukumka namanzi, khona ukuze sikwazi ukutyebisela abo bangenalo nofifi ngayo. Ngaloo ndlela siya kubanakho ukutolika inkolo, amasiko nezithethe ukanti nezimbo zabo bantetho isisiXhosa.

Xa nditshoyo ke mzi kaNtu ndizama ukuthi, makhe sifumane imithamo nali iselwa liphihlika yingqaka. Kaloku maXhosa amahle kusengiwe xa liphuma ilanga lwaze lwafakwa ubisi eselweni, labekwa ecaleni kweziko. Ngoku luvuthiwe, masize nemiphothulo yethu size kuvubisa. Amasiko la akwaNtu asinto ifuna ukunyhashelwa nokujongelwa phantsi oku kwengca yokuphemba, koko kufuneka ukuba siwabeke phambili, siwathande, siwenze nokuwenza, khona ukuze singalahlekani nobuntu bethu kunye nemvelo yethu. Bantu bakowethu masiyeke ukuthengwa lutshintsho lwezinto ezithi zenzeke kwiindawo esihlala kuzo nangabantu esihlala nabo, nalifuthe leenkolo esiphila phakathi kwazo koko masiyazi inyaniso yokuba isiko lisiko. Masiyazi inkcubeko yethu sizazi apho

thina maXhosa sisuka khona, khona ukuze izizukulwana zethu nezizukulwana zezizukulwana, zezivele, zikhule ziyazi iminombo yazo.

Xa sisenjenje sijongene nomngeni kumasiko nezithethe zezwe lethu. Esingabalula kuwo isiko lokunxulwa kosana, imbeleko, isiko lolwaluko, intonjana, umsitho wamaXhosa, izihlonipho zabafazi, ukubaluleka kotywala besiXhosa nobesilungu kumasiko akwaXhosa kunye namasiko anxulumene nokufa nokuzila. Kaloku sikholo loo nto thina nto zaziyo ukujonga ukuba akukho kusilela nakupheliswa ngolunya kwamasiko ethu ngenxa yoofunz'eweni bamasiko nezithethe zasentshona. Ndithe ndakubona ukuba amasiko la ethu thina MaXhosa afuna ukutshabalala ndabona kufanelekile ukuba mandenze ngolu hlobo ukuzama ukuvuselela izazela zethu nokuvuselela izazela zabo sele bethengwe ziinkolo zezinye iintlanga.

Uthi uSaule (2006) kwincwadi yakhe, “Masibalise ngesiXhosa, adle amaXhosa iinkobe aziqhelileyo...Yiyo loo nto kunamhlanje nje sekukho abamana ukwalatha benqwala bewisa, benyola, besikhumbuza ukuba makuhlanganyelwe iincwadi, kwakhiwe uhlanga. Uqhuba athi isizwe esingenazo iincwadi zaso ezibhalwe ngolwimi lwaso siyadelelwa zezinye izizwe. IsiXhosa lulwimi olukhaliphileyo...”. Khona ukuze amasiko nezithethe zethu zibe nokuhlala zihlonitshiwe kubalulekile ukugcinwa kwawo hayi ezintloko kuphela koko nakumathala eencwadi, abhalwe ngolwimi lwenkobe ulwimi lwethu, isiXhosa. Kwakuba njalo ke nathi sakutsho sibe nelunda sizibone ukuba siluhlanga oluyikhathaleleyo inkcubeko yalo. Yiyo loo nto nam ndibone kufanelekile ukuba mandizekwe mzekweni ndiqalise le mihlathana ukuhlaba umkhosi kumasiko nezithethe zamaXhosa.

ISAHLUKO 1 : INTSHAYELELO

1.1 Intshayelelo

Xa sithetha ngesiko sithetha ngomgaqo othile othi ulandelwe luhlanga okanye abantu abathile ngokwenkolo yabo. Ze kuthi ukuba awulandelwanga kubekho izinto ezithi zingahambi kakuhle apho kwabo bantu bekufanele ukuba balenzile isiko elo, ezifana nokugula nokungafumani msebenzi. Ukanti isithethe sona sikwafana nesiko umahluko ngulo wokuba umntu ongasenzanga isithethe akubikho nto itheni ethi yenzeke kuye okanye kumzi wakhe. Kuthi kushiyeke isazela nje kuye, kuba kaloku into ebekufanele ukuba uyenzile waza akwayenza ihlala ihleli kuwe de ube nale nto kuthiwa ngumvandedwa. Zininzi ke iindidi zamasiko esinawo apha esiXhoseni kodwa ke mna ndiza kuthi ndimqale umntu mhla walibona ilanga ukuya kuma ukutshona kwalo, ukufa kwakhe ke oko kutsho. Ndiza kunyathela kula masiko alandelayo: indlela usana olwalusaya kuzalwa ngayo kwaXhosa kunye namasiko alo; ukunxulwa kwalo; imbeleko; inkciyo; ukuthonjiswa kwentombazana ukuya kuma ekwendeni namasiko onke ahambisana noko; ukwaluko kubafana izithethe namasiko nezithethe abhekiselele ekungeneni ebudodeni; nazo zonke izinto ezithi zenziwe zikwatyiswa ngamadoda ukuquka utywala besiXhosa. Sakuthi ke singene nzulu kumasiko nezithethe athi enziwe xa sele ebhubhile umntu. Sakwenza njalo ke sakutsho sithi sikwenzile ebesifuna ukukubhentsisa. Olu phando ndiza kulumilisela kwiincwadi ezikhethiweyo zesiXhosa okanye kuluncwadi jikelele lwesiXhosa.

1.2 Imvelaphi, inkuthazo nemasikwazi ngamasiko nezithethe

Nanjengayo nayiphi na inkcubeko, ithi isekelwe kwiindlela zonqulo eziye zilandelwe ngabantu bayo. Inkcubeko yamaXhosa nayo isekelwe kunqulo olucaciswa ziintlobo zamasiko nezithethe enziwayo. Ukwenza isiko elo kukucela amandla nempilo kwiminyanya, kwanokukhuselwa yiyo kwiingozi nezinye izinto ezinokukhokelela kwantsonganyawana. Ewe lubakhona utshintsho, loo nto ibihlupha iye ibonakale ilunga xa isiko lenziwe kakuhle nangokwendlela elenziwa ngayo. Uya kuva kukhalwa “ngoCamagu”, lo camagu ke kukuzithoba nokuvuma

kwiminyanya, nokucelela ukuba kulunge. Ukwayindlela yokuvuma kwabo baye kuvumisa koosiyazi, ndithetha ngesiko lamaXhosa ke mna. Kaloku nto zakuthi, xa kusitshiwo kugxothwa izinto ezimbi, iingxaki namashwa ukuze ekubeni lenziwe isiko elo okanye kusilwe ibhekilana yerhewu elinomsila, umqombothi ke oko kutsho, izinto zilunge, zihambe kakuhle. Kutsho kube ngumbono omhle ke lowo khona ukuze elowo nalowo umntu afunde atsho azi ngenkcubeko yakhe.



Lo ke ngumfanekiso womzi womXhosa apho la masiko ayesaya kuqhutyelwa khona, zingekabikho ezi zindlu zanamhlanje, yilali yakwaBhala kwisithili saseSiphaqeni, 2008

Le lali kunye nabantu bayo isabonakala iwathanda yaye iwaxabisile amasiko nezithethe zakwaXhosa. Inkosi yale lali enguNkosi Mwelo Nonkonyana xa kwakuza kungena uphuhliso lokufaka umbane elalini ithi, “Thina maBhala singabantu abasawakhathaleleyo amasiko nezithethe zethu. Asiwufuni umbane kuba uza kuthi uphazamisane nemfuyo yethu, yaye ayukwanda ngendlela ebisaya kwanda ngayo ngaphambili xa sinokuvumela lo mbane ungene elalini. Iminyanya nayo iya kusifulathela ngokuthi siyiphandle ngombane.” Akuzange kubekho namnye othetha eyakhe into ilali yavumelana ngazwi linye, kuba ke ungekabikho

nanamhla oku umbane. Ndithetha ke ngabantu abawaxabisileyo amasiko nezithethe zabo nabangafuni kuphazamisana nawo.

Ukungenziwa kwamasiko nezithethe kuthi kukhokelele kwemibi imiphumela. Umzekelo nje ophilayo, kukho inkolo yokuba xa emzini kuthe kwasweleka abantu baloo mzi baliqela belandelelana besifa ngengozi, kuye kuthiwe makubekhona into eyenziwayo. Loo nto ithi ihambisane nokuxhelwa kwento ehamba ngamanqina amane, kungxengxezwa kwiminyanya ukuvala ingozi leyo eyehla umhla nezolo. Sukuba kuseenziwa isiko ke apho. Kukwanjalo ke nakwisithethe nangona sona kungekho zinto zithi zenzeke emntwini ongathanga asilandele. Kuthi kushiyeke nje isazela apho emntwini lowo, kaloku isazela umntu lo wadalwa wazalwa naso. Mandulo phambili phaya, sikhule isiko iyinto exabiseke kakhulu kwaXhosa. Yaye iyinto ehlonitshwayo, de ihlonitshwe nalolu lusebeleni lona usana kuba kaloku lukhule lisenziwa elibukele nendlela le elenziwa ngayo. Yiyo loo nto ndiye ndifune ukuchukumiseka xa ndiphawula ukuba ulutsha lwanamhlanje alwazinto ngesiko kuba kaloku akusathethwa nokuthethwa ngalo nakancinane. Nasezikolweni amasiko akasathathelwa ngqalelo, apho abantwana bathi bafumane khona iimfundiso ezininzi xa zithe zasilela emakhaya, kubazali babo.

UTshabe noBam (2000 : 10) bathi amaXhosa ngabantu bamasiko nezithethe. Bathi kude kuthiwe kungenxa yesiko elithile elingenziwanga tu kwaphela okanye elingenziwanga kakuhle xa izinto zingahambi kakuhle phakathi kwekhaya. Baqhuba bathi, kukho amasiko anyanzelekileyo ukuba enziwe, batsho babalula kuwo elokwaluka nelokuthombisa.

Amadoda asemathileni aye abe nentlanganiso ekhawulezileyo ukukhangela ukuba ikhwiniba lindawoni na. Ukuba kunzima ukulifumana aye athabathe iminqayi yawo aphume ukuya kubhulisa koosiyazi efuna ukuva ukuba umhlola okanye undonakele ulele phi na. Aqale ke amadoda la alungise ezo zinto zichatshazelweyo ngumhleleki. Kuthi ukuba ngenene ibiziso ezi zithi zidale ingxaki, kubonakale ngokuba zihambe kakuhle izinto emva koko. Kaloku

kubalulekile ukuba uwazi amasiko akho khona ukuze ube sisisele senyathi sokunceda nokufundisa abo bantu badinga ulwazi ngentlalo, namasiko kaXhosa.

Zininzi izinto ekufuneka sizilolele amehlo xa sithetha ngamasiko nezithethe zezwe lakowethu, esingachaphazela kuzo ezi ngongoma zimbini, zintathu ngeendyebo ezililifa lomntu ongumXhosa elashiywa ngookhokho bethu, ekungoku nje sesibona ukuba azisasiwa so kuba kaloku thina maXhosa siluhlanga olufane luzekwe mzekweni lwakubona izinto ezintsha. AmaXhosa ayesisizwe esinoburhulumente obuzinzileyo, amasiko nezithethe ayengundoqo wobuzwe bawo. La masikondini kwanezi zithethendini ayetshatiselana nokufa xa kuthe kwabonakala ukuba amatile-tile amaxhwele ayoyisakala. Kungoko ke amagqirha ayedla ngokuhlaba idini lokungxengxeza ngethemba lokuba kobakho ibuyambo.

Kwala masiko nezi zithethe sithetha ngazo ayeyintlaka nexolo nomthetho nonqulo esizweni. Obu bunyaniso buthe bangqinwa nangumbhali uS.E.K. Mqhayi (1970) xa esithi uzamile “ukubonisa imigudu, inkxamleko nexesha elithatyathwayo ngamaXhosa xa alanda umthetho kuba kaloku kuzanyelwa ukuba uzekelwe kwisiganeko esakhe sakho.” UMqhayi wabona kufanelekile ukuba zilolongwe iindlela zesithethe zokuthetha, ngokuthi ayiveze elubala indlela elo tyala lalo mawele mayigqitywe ngayo. Ngumsebenzi womlisela nomthinjana wasemaXhoseni ukuba ukhangele ngokucokisekileyo ukuba iya kuthi yakutshonela iphele le ntetho nale mikhwa inesidima kangakanana, nendlela yokuhlonipha la masiko nezi zithethe zakowethu, kwenzeke ntoni na emva koko.

Kwakungenxa yobumbumba le nto isizwe samaXhosa sasisaziwa ngokuba sisizwe sikamthetho kamthetho, esathi sabonisa izinto zenkqubela nenkcubeko. Andithi na iimbali, imbadu namavo ekwakuye kubaliselwane ngazo yayiziindlela zokufundisana? Imisebenzi yezandla, ibonisa ubuchule nobugqi bamaXhosa. Kanti ke izinxibo, iingoma, imigcobo neziyunguma zazingumqondiso wentlalo ezolileyo, ezinzileyo nentle esizweni samaXhosa. Ndingatyatyadula ndithini na mzindini wakokwethu ngenkcubeko nenkqubela yomzi ontsundu nizazi nje ezi nyaniso?

Sisajonge ke kwalapha kulo mcimbi womthetho amaXhosa ayenendlela yawo yokujongana nomthetho, okanye indlela awayesithi ayisebenzise ukohlwaya lowo uthe waphulukana nesimilo sakhe okanye waphula umthetho. Bekusithi ukuba umfo othile okanye umfazi othile uthe waphazama ngokuthi abhekise amazwi angamkelekanga komnye kwindibano ethile, suka abo bakuloo ndibano bagqibe ngokumdlala loo mntu. Xa sisithi ke umntu uyadliwa kwaXhosa loo nto ithetha ukuba uyohlwaywa ngenxa yesenzo okanye intetho yakhe engamkelekanga eluntwini.

Ubeya athi ke lowo udliweyo, asile utywala besiNtu kuselwe ze iphele yonke loo nto yomdliwo ekuthiwe makawukhuphe. Ukanti lowo uxakanisiweyo ubeye axole lula yile ndlela, angabi sakwazi ke ngoko ukugqithela kwiinkundla ezingaphambili. Andithethi ke mna ngale ndlela kuqhutywa ngayo kule mihla, apho umntu uxakaniseka unyaka wonke. Kuthi nokuba lowo ungumenzi sele ezibonakalisa ukuba uyasidanela isenzo sakhe, ubone ukuba endaweni yokuba axole umenziwa sele evuyela kwaububi obu bokuba ebona umntu ephatheke kakubi.

Yayilisiko lamaXhosa ukubona nje umfazi wamathile enkxuza umbona emanzini elungiselela ukwenza imbiza, ukusila utywala, ukwenzela ukuba indoda yalapha kweli khaya ikhe ibize iingwevu zakowayo zikhe zize kutshica kweli khaya lazo. Ibisenziwa ke le nto kungekho nto imbi, kungalilwa, kungafiwanga koko konwatywe. Kodwa kule mihla xa kufuneka kwenziwe njengoko kwakusaya kwenziwa, uya kuva umfazi weli khaya ekhalaza, ekhalazela ukuba umzi wakhe uyangcoliswa ngaba bantu baza kube belapho emzini. Masikhe sijonge intetho yomlinganiswa ongumaMjwarha xa ethetha nomyeni wakhe onguQwathi, bengaboni ngasonye kumba wokusilwa kotywala. UMqwathi uvezwa ngumbhali uNdu-ngane (1993:45-56) njengomntu owakhathaleleyo nowaxabisileyo amasiko nezithethe zakhe. Ukanti umaMjwarha yena yile mbo ithi yona ayinakuzilibazisa ngezinto zakudala.

Kuvela uxambuliswano phakathi kwesi sibini kuba kaloku inkolo zabo azifani, ngulowo uneyakhe inkolo yabumini omnye usalandela awakuxelelwayo ngukhokho wokhokho bakhe. Masikhe sibacaphule xa besithi:

Mamjwarha : He yise kaZinakile uyaziva le nto uyithethayo? Nguwe lo uthi mandibize abantu bakowenu beze kungcolisa indlu yam ngokuyitshicela emva kokuba ndithathe imini yonke ndiyicoca? Hayi ndivele. Ukuba la masiko ugwagwisa ngawo athi makwenziwe le nto uyithethayo mna ndixolele ukuthatha konke okwam ndiqonde ekhaya endaweni yale ntlalo yobuhedeni.

Qwathi : Nojayithi, ndiyabona ukuba ufuna ndikubize ngegama ukuze uqonde ukuba ungumendi kweli khaya. Ngathi kum ngekhe ucinge kabini kathathu ngamasiko nezithethe zobuzwe bethu. Kum ngathi le ngqobhoko yaseNtshona sithe sayithatha ngeenyawo ezinkulu. Ewe ndiyavuma ukuba ilungile. Kwaye nam ndiyavuma ukuba ndiznikezele ngokupheleleyo kuyo kodwa yonke loo nto ayithethi into yokuba masiwayeshele amasiko nezithethe zethu, size silahlekane nobuzwe bethu ekugqibeleni.

Xa sijonge aba balinganiswa bobabini, bangabantu ababini yaye abahlukene kakhulu omnye komnye. Okokuqala umfazi ongabafuniyo abantu, asimfazi loo nto ngokwasesiNtwini. Ukufika kwabantu emzini kulithamsanqa elikhulu, ukunyathela nje kwabo ininzi into ehlambulukayo phakathi kwekhaya. Uthi xa ethetha uMamjwarha ngokuza kwabo apha kulo mzi, baza kungcolisa. Ukanti endikukhumbulayo mna koku kokuba isimilo sentombi sibonwa ehagwini. Loo nto ithetha ukuba, ukuba ngaba umntu akabathandi abanye abantu, angabathandi nangokutya oku kwesiNtu akanto yanto kwaXhosa. Ungathi yintoni ke ngoku le yenziwa ngulo mfazi yokungafuni ukusilela abantu emzini wakhe, yimpucuko, yimpakamo, kukuzazi yedwa, kukujongela phantsi abanye abantu okanye kukungaboni okudibene nokungazi. Kaloku ngokwakwaXhosa babaluleke kakhulu abantu.

Intlonipho evezwa ngumbhali kumaMjwarha isibonisa mhlophe into yokuba akazange aqale ukuyibonakalisa intlonipho ngokwasemzini. Emzini kaloku

siyayazi into yokuba akukho nto ingahlonitshwayo nenja le yembala. Kwakhona xa sijonga lo mfazi, akamfazi wakwaXhosa kuba ubonakala ngokuthi ithetha nje indoda yakhe naye uyathetha, futhi ufuna ukuthetha kugqibele yena into ke leyo echaseneyo nomthetho wasekwendeni. Ngokwendalo nesiko lamaXhosa indoda le yintloko yekhaya. Umsila uba ngumsila awusoze ude ujike ube yintloko. Kaloku sazi thina umfazi kwaXhosa ehlonipha kwanto eyayikhe yakhona phakathi kwekhaya. Ndiyayibona ke le mpucuko yanamhlanje yokungafuni ukuyivuma le nyaniso kuba kaloku umfazi sisidalwa nje ekufuneka ukuba sikhothame sihloniphe inkosi yaso yasemhlabeni.

NgokwakwaXhosa ubuhlanti ibiyindawo yemilowo, kulapho imicimbi yekhaya edla umzi ibithi iqulunqelwe igqityelwe khona. Ibiyindawo yemilowo kunjalo nje bekungekho mntu ubefane awuthi cakatha umcondo wakhe apho, litsho isiko lakwaNtu. Kaloku kulapho isiko liqala liphele khona. Umfazi ke yena ebengafuneki nakancinane ebuhlanti, kaloku nanjengoko kufuneka ebahloniphile abaphilayo kukwanjalo ke nakwiminyanya yalo mzi endele kuwo. Kaloku isidima somzi sibonakala ekuwathandeni nasekuwakhuthaleleni amasiko nezithethe zawo. Ukuwathanda ke kuthi kubhentsiswe ngokuwenza, uwenza ngohlobo olululo hayi le ndlela abantu sele befuna ukuwathatha ngayo amasiko. Abantu sebefuna ukwenza uphelesonwabe, sebegqithisa nje usana kunina. Abanye abasabuzi nakwabo baziyo, bayabhakatyeka nje.

Ngokwenkolo yakwaXhosa umzi ubungeyonto ebifane nje igxunyekwe nokuba kuphi nokuba kunini na. Umzi ubuhlala apho kuloo ndawo de kwazi nesizukulwana ukuba eli lelona khayakhulu. Kodwa ngokuya kunqongophala isazela nokulahlekwa yindlela yokwenza izinto, into eyenziwayo kule mihla abantu banyuka besihla oku kanye kwamanzi olwandle behamba befuna into engaziwayo apha esithubeni, betshintshana namakhaya abo. Bathi ke bakuba bekwenzile oko balibale elona siko lakha labaluleka lokwazisa loo mzi mtsha bahlala kuwo kwiminyanya beyixelela ukuba abasekho kwelo khaya bezisaya kwazi kulilo, ngoku sebekwelinye ikhaya. Le ke yinkolelo yakwaXhosa yakudala ebifanele kukuhlonelwa.



Lo ngumfanekiso odiza indlela ebekusaya kuhlaliwa ngayo likhaya, lonke lisekhayakhulu kwenye yeelali zaseMqanduli, 2007.

1.3 Umahluko phakathi kwesiko nesithethe

Yintoni isiko lahluka njani kwisithethe?

Iingcali zesiXhosa uSonkqishe, uMgengo noNama (2005 :142-143) bathi isiko yinto eyenziwa kumzi othile, lilawulwa yinkolo yaloo mzi. Imizi eneziduko ezifanayo idla ngokwenza amasiko ngendlela efanayo. Kukwakho nenkolo yokuba isiko liyeza, umntu ongenzelwanga siko elithile uyagula okanye abe nemikhuba emibi. Umzekelo:- abantu abakholelwa kwisiko lembeleko banenkolo yokuba umntwana ongayenzelwanga imbeleko uyachama xa elele okanye ashiywe lilindle, okanye azihleze iintupha ezi zide zophe.

Sona isithethe asigulisi koko silawulwa zizinwe zabantu abaphila ngexesha elithile befumile okanye belamba. Umzekelo:- Amadoda akazityi iinyama

zangaphakathi empahleni, amathumbu, kodwa kule mihla yendlala amadoda atya yonke into elithumbu, la asezidolophini atya nawenkuku athi xa ewabiza ngamaderemsi. Akukho nto akhe abe nayo loo madoda kuba kusithiwa atye amathumbu. Ithethe ukuthi ke le nto umntu xa ethe wasityeshela isithethe akabi nanto, akufani nasesikweni. Zombini ke ezi mbono zamasiko nezithethe zisekwa ngabantu. Zinakho ke ukutshintshwa kwangabantu nanjengoko sele kusenzeka kule mihla. Umzekelo :- Unakho umntu ukukhulela kwikhaya lamasiko, enzelwe naye isiko, kuthi apha ekuhambeni kwexesha uve sele esithi isiko yinto yobumnyama yena wamkele enye inkolo engafuni zibhokhwe nazinkomo. Lo mntu uzise utshintsho kulo mzi wakowabo. Ngoku zininzi izinto ezatshintshayo kodwa lona isiko yinto edibanisa abantu abevanayo ngengqondo bazive besondelelene ngakumbi kwakube kwenziwe isiko elithile.

Xa ndijongile ndicinga nzulu ngendlela amasiko ethu asele ejongelwe phantsi ngayo, ndiye ndizive ndisitsho ukuba akwaba ndingakhe ndiguqule ezinye izinto namaxesha. Kuthi ezi zangoku zibe zezakudala ze ezakudala zibe zezangoku. Eh!!! Madoda, zaphelela phi iiti ezazisenziwa kusithiwa kuphungiswa iminyanya ke oko kutsho? Yaphelela phi imitshotsho yeentombi nabafana yokuzonwabisa? Zatshona phi iindlavini ezaziyolisa mhla ngetheko, elomtshato okanye elomambulo. Ukutya esasikutya kona mandulo phaya kwatshona phi? Nditsho izigwampa mna, izikhuluphathi, izigezenga, iminyakambulo, amaqeba ozinxhoxha, iinkobe mfodini, imbila, umbona, amarhewu, imicuku ndibala ntoni na. Impendulo inye sithengwe kukutshintsha kwamaxesha okuthe kwajika indlela ebesisaya kuphila ngayo.

UMndende (1998 : 41) xa ethetha ngesiko usebenzise umbuzo buciko ezama ukubhentsisa inyaniso yokuba eneneni akakho umntu oNtsundu ongazinto ngesiko, ngaphandle komntu onguthathekile. Mve xa eyibeka ngolu hlobo:

Siko lidala maXhosa akowethu linenkqayi.
Ngubani onako ukujika isiko?
Ngubani ongalaziyo elakowabo isiko?
Ngubani ongalaziyo isiko ukuba linexabiso?

Eneneni ngubani ke ongalaziyo isiko lakowabo, abantu sele befuna ukukhunjuzwa zintombi zooMndende nje sekutheni, enyanisweni into efunekayo nje kukuzazi nokuhlonipha ubuNtu esibubo.

Imbongi uKwetana (1990 : 48) kwincwadi yakhe yemibongo ubonakalise uvakalelo lokutyeshelwa, ukunyhashelwa phantsi ngolunya nokutshikilelwa kwamasiko ethu ngolu hlobo, ngokuthi aluveze ngokubhala umbongo othi Isibuko. Uthi:

Ntak'emaphikw'abanz'eyakhwelwa nguSazi,
Efun'ukuz'eyipheth'inkqubela kwelaPhesheya,
Kub'esit'amaXhos'alibele zizikhaka namandyilo,
Alibele kukunqul'iminyany'esitya namadini...
Liyinton'ilizwe namhlanje?
Yayaphi intlonipho, mlisela wakowethu.

Le mbongi izama ukusixelela nokusibonisa ukuba silahlekile kuba endaweni yokuba silandele amasiko nezithethe zethu, silibele kukucikoza sisithi silahla ubumnyama (ukungazinto) siveza ukhanyo. Silibale ukuba ngeli xesha silibele kukuthi siveza ukhanyo kwelinye icala sicinezela ubuntu bethu, inkcubeko yethu.

Uthi xa eqhuba, ziphi na iinto zooMqhayi, zooJolobe, zooJohn Solilo, into zooManyashe, zooJordan, abantu ababewakhathalele amasiko nezithethe zabo, uthi sengathi bangakhe bavuke bakhe babone eli hlazo, le ntlungu, oku kungazi, oku kugaqela eziko kwenziwa ngabantu bokubalekana namasiko. Le mbongi ayilibalanga ukucacisa nokusikhumbuza ukuba uJordan yena uthe wasifundisa, wasilumkisa kanjalo ukuba singawalibali amasiko ethu ngokuthi asibhalele incwadi eya kuthi imane ukusikhumbuza ikwavuselela nezazela zethu. Le mbongi uKwetana (1990 : 48) iyibeka ngolu hlobo:

Uyayiva na le ncwina, A.C. Jordan
Kwelo ngcwab'ulele kulo....
Kuba wena wasilumkisa,
Ngencwad'Ingqumbo Yeminyanya,
Ukuba singawafulathel'amasiko.

Nanga ke amasiko aqhelekileyo kwaXhosa: isiko lembeleko; ukwaluka kwamakhwenkwe; ukuthonjiswa kwentombi; ukunxulwa kosana; ukwendiswa kwentombi nokuzeka komfana (umsitho wamaXhosa); inkciyo. UmXhosa nguye wonke umntu othetha isiXhosa ilulwimi lwakhe lweenkobe. Apha ke asithethi ngaMfengu, iMpondo, iBhaca, okanye amaHlubi. Ngokobuzwe wonke lo mntu ubalwe apha ngasentla ukuluhlu lwamaXhosa.

UKosani (2005) uthi xa ethetha ngamasiko nezithethe, xa ethetha ngenkcubeko yomzi kaXhosa kwintshayelelo yakhe ayibeke athi: “Umzi kaPhalo zizinto ezixabisa ubuXhosa ngokwabelana ngesiXhosa, ngokuncazelana ngeengcinga, ngenkcubeko nenkolo kaNtu, ngonqulo nembali kaXhosa”. Uthi, “makukrotyw’enixilini kujongisiswe amachiza namaqwili okuphilis’abadala nabancinci ukuze kuqin’ukuzingca ngobuXhosa njengoko kwakunjal’endulo”. Uthi, “zenith’enikubonileyo nikrwecane, eningakubonanga nikuxoxe”. Xa ethetha ngolu hlobo uKosani uyasikhumbuza esikhuthaza kanaanjalo ukuba masizazi okokuba singoobani na, sisuka phi na.

Siza kuthi sigangathe phezu kwawo la masiko nezithethe simsusisa umntu mhla walibona ilanga siye kuma mhla athi awunabele uqaqqa, singalibalanga ukunyathela kwizinto athi adlule kuzo apha ebomini nasekukhuleni kwakhe. Singalibalanga phofu nokuyichaphazela into yokuba siza kumana sicaphula nakwiincwadi eziyivelelayo le miba.

1.4 Iindidi zamasiko esinawo kwaXhosa

Iindidi zamasiko esinawo apha kwaXhosa zingangale ngca ilapha phandle kangangobuninzi bawo. Kodwa uya kuqaphela ukuba abanikazi bawo abanye babo abenzi nalinye kuwo. Kaloku ingxaki esinayo thina maXhosa yile yokuba asinayo indawo elawula amasiko ethu, nabani na wenza loo nto ayithandayo, eyenza ngendlela athanda ngayo. Yayisenzeka kumaxesha amandulo into yokuba amasiko alandelwe ngendlela eyiyo nakubeni kwakungekho bani ncakasana othi thina maXhosa masiwaqhube ngolu hlobo amasiko ethu, koko kumzi ngamnye inkonde yelo khaya yiyo eyayisithi inike umkhombandlela emakwenziwe ngawo

amasiko ekhaya. Kule mihla kubalulekile ukuba amasiko nezithethe zethu abhalwe kumathala eencwadi, kukhuthazwe ababhali bemidlalo yeqonga nababhali beencwadi zesiXhosa ukuba babhale ngamasiko nezithethe zamaXhosa, kukhuthazwe nemidlalo yeqonga engamasiko nezithethe zamaXhosa, zingalityalwa iindibano ngabo bangamaXhosa ukumana ukukhuthazana ngamasiko nezithethe zabo khona ukuze ulutsha lungalahlekani nenkcubeko yalo.

UNtloko (J-78-X :10) kwincwadi yakhe yemibongo, kumbongo othi, Uqhagamshelwano lwehlabathi, xa athetha ngendlela izinto ezazisaya kuqhubeka ngayo uthi, “mandulo yayilixesha lodliwanondlebe apho ubomi babuchunyiswe ngolonwabo, phantsi kolwazi olwalulungele ezo mini zokuthatyathwa lula kwentlalo yalo uluntu”. Uthetha ukuba mandulo phaya zonke izinto zazisenziwa zingabhalwanga phantsi koko iluthetha-thethwano indlela yokwenza nokulungisa imicimbi, amasiko nezithethe zezwe lakowethu. Yiyo ke le nto zonke izinto zazisenzeka kungekho bani uphikisayo. Kaloku yonke into yayithathwa lula nangentloniphandu. Kumasiko abalulekileyo kungabalwa la alandelayo.

1.4.1 Imbeleko.

Isiko lokuqala elithi lenziwe emntwini ngokwakwaXhosa lelebeleko. Le nto itsho yandikhumbuza umfo ka Jongilanga (1982) kwisihloko sencwadi yakhe ethi, Ukuqhawuka kwembeleko. Kaloku imbeleko le yinto emelwe kukuqhawuka ngenxa yendlela le esukwe ngayo. Xa ithe ayasukeka ukuze iqine ingabi nakuqhawuka ithi iqhawuke, nakubeni ke umongo wale ncwadi ungajoliswanga kweli siko imbeleko koko ujoliswe ekunyhashweni kwamalungelo abasetyhini. Ingaqawuka ke yazi ukuba kunyembelekile, nanjengoko kube njalo kule ncwadi. Imbeleko leyo ithi yenzelwe usana olu lubomvu lugqitywa ukuzalwa. Elo ke isiko belisithi libonakale xa umntwana engalenzelwanga kuba umntwana ubeba nezinto ezingaqhelekanga abezenza. Izinto ezifana nokushiywa lilindle okanye ngumchamo xa elele. Oku kuthi kubhencwe nanguMtuze (1982 : 45) kumbongo othi, Isikhalo seAfrika xa esithi, Salahla uQamata namasiko ethu, sayilahla imbeleko sagculel'iziyaca.

Akuba umntwana enzelwe imbeleko into elandelayo kukunxulwa kwakhe. Kuthi kufike abafazi bomzi lowo umdlezana lo endele kuwo, beze bephathele usana olo lugqitywa kuzalwa impahla. Ezi mpahla ke zithi zinikezelwe kumama wosana lowo kusithiwa kuye kuyavuyiswana naye nanjengoko ethe wakhululeka. Batsho besithi baze kumthatha ke ngoko ukuba abuyele kwasekhaya nosana olo lulindelwe ekhaya. Isiko elithi lilandele lelengqithi. Inggqithi ke ayililo isiko elenziwa kuyo yonke imizi, ithi yenziwe kwimizi ethile kwalapha kolu hlanga lwamaXhosa.

1.4.2 Inkciyo.

Abantwana abangamantombazana babesaya kuba ziintyatyambo zamakhaya abo lingekafiki eli xesha sele kuphilwa kulo namhlanje, ixesha likamazenzele. Amantombazana ayegcinwa ngenkciyo ukugcina iinkomo zooyise babo. Kaloku bekungavumelekanga nakancinane ukulala nomfana umntu engendanga, elo ibiba lihlazo elikhulu entombazaneni yakufunyaniswa ukuba yonakalisiwe ngumfana ngokuthi ayigqabhuze umhlumba. Oku kuyangqinwa nayimbongi uShasha (1992 : 16) kulaa ncwadi yakhe yemibongo xa esithi:

Xevelan'amadikaz'anxib'iinkciyo, ngasixhenxe!
Kub'utshaba lweAIDS selufikile!

UShasha uzama ukuphuhlisa into yokuba ukusetyenziswa kwenkciyo kuko okukhuselekileyo nokuthi kukhusele amantombazana ebafaneni. Amantombazana ke la ebesaya kuhlolwa kwixesha elingaphambili ukuqinisekisa ukuba basezintombi nto. Olo hlolo lusenziwa nanamhla oku, kodwa kwiindawo ezithile.

1.4.3 Isiko lokwaluka nelentonjane.

Uthi umntwana oyinkwenkwe akufikelela kwiminyaka elishumi elinesibhozo aqale ukwenzelwa isiko lokukhuliswa kwakhe. Elo siko ke sithi xa silibiza kukwaluka. Ukanti intombazana nayo ithi ikhuliswe kwangelayo isiko elithi lenzelwe amantombazana, siko elo esithi xa silibiza yintonjane okanye

ngumngquzo ngokwaseMampondweni aseMpuma. La ke amasiko angqamene naba bantu bangena ebudaleni inkwenkwe nentombazana, nangona uya kuva ngamanye amaxesha kusithiwa intombi yakwabani eyendele ekuthini yenzelwa isiko lentonjane kuba ingazange yenzelwe iseyintombi. Ngoku kuthi ngokungahambi kakuhle kwezinto uve kusithiwa ibuyile emzini ukuza kungeniswa. Eli ke lisiko elenzelwa umntwana oyintombazana akuba efumene ubudala. Umntwana oyintombazana xa kuthiwe ufumene ubudala kuxa esiya enyangeni, bambi bathi uya exesheni. Lithi lenziwe ke eli siko kulandelwa indlela elithi lenziwe ngayo. Kukwanjalo ke nakwelo lokwaluka maninzi amanqanaba alo athi athathelwe ingqalelo. Umntwana oyinkwenkwe uthi akhelwe ibhuma phaya endle apho aya kuthi asokelwe khona ngokuthi kususwe ijwabu phaya kwela lungu lobudoda ngulowo ulikhankatha lakhe. Intombazana iyathatyathwa igcinwe emkhusaneni ixesha elingangeveki okanye ezimbini ihlaliswe ngamanye amantombazana kunye naleyo ilikhankatha layo.

1.4.4 Isiko lokwendiswa kwentombi nokuzeka komfana.

Kukho ixesha apho umntwana oyintombazana athi afikelele kwinqanaba lokuba aye emzini, ukanti oyinkwenkwe afikelele kwixesha lokuba azeke okanye azekelwe ngokusesikweni kulandelwa imimiselo nemigqaliselo yozeko. Mimiselo leyo efana nento yokuba kungekho mfana kwaXhosa othi engasebenzi asuke nje acinge ukuba uza kuthatha umntwana womntu ngelithi uyamzeka eyimpula kalujaca engenayo nenye inkomo yokulobola. Kaloku nalowo uthi azekelwe nguyise uthi adibanise kwinto anayo, akaqalwa phantsi. Aba bantwana bobabini, lo uyinkwenkwe nalo uyintombazana bathi badlule kula masiko sele siwabazile ngasentla phambi kokuba bangene kulo mcimbi wozeko nokwenda.

1.4.5 Ukwenda

Intombazana ibisaya kuhlololwa kowayo bakuba abazali bayo bethe banomfana wamathile abambonele yena. Ongahlololwanga kuthi kuthunyelelwe oonozakuzaku ukuba baye kucela intombi leyo izekwayo. Ukanti xa kuthe

akwalandelwa ezi nkqubo ithi intombi ithwalwe ngulowo uyizekayo ngokuthi ancediswe ngabo abacelelwe lo msebenzi. Amasiko anxulumene nabazekayo nabo bazekwayo athi alandelwe kwesi sigaba. UBhongela (1998 : 20) uyiqaqambisa ngolu hlobo le nkcaza ingasentla apha, uthi, “bekuye kufunwe iciko elulwimi lunqasha okwesabhokhwe mini intombi yasekhaya apha yenza isiganeko esiyincamisa mxhelo nesiyimbunguzulu kulo mzi, nesithi sibangele ukuba kuthethwe amazwi afanelekileyo”. Utsho ke xa echaza iziganeko ezifana neentanjana, umdudo, umtshato nezinye ke ezinxulumene nokukhula kwentombi.

Kaloku ibisaya kuba libhongo elikhulu into yokwenda kwentombazana mandulo, kuba kaloku ezamandulo iintombi bezisenda zingazange zadibana nakanye namadoda. Into ke leyo ebisenza ibhongo kwabo bendisa intombi yabo nakulowo uzekayo. UMatyumza noNgewu (1997 : 67) kweyabo incwadi bayibona into yomtshato njengommiselo kaThixo. Bayicikoza ngolu hlobo,

... uninzi lwabantu kule mihla aluzimiselanga kwaphela
ukuba luthi xa sele lufikelele kumgangatho wokuba lube
luzimanya ngeqhina lomtshato lwenze njalo. Abantu abanolu
luvo uthi akazi nokuba bayazi na ukuba umtshato
lo ngummiselo kaThixo ukanti ukwalisiko lwazo
zonke iintlanga.

Xa batshoyo ke bazama ukuthi umntu osele engenile emtshatweni makahlale, ongendanga angabi sisikhubekiso sokuchitha-chitha imitshato yabatshatileyo, kuba ngokuka Somandla ayizange yadalwa into yokuqhawulwa komtshato.

1.4.4.1 Ukulobola

Elinye lamasiko abaluleke kakhulu kwaXhosa xa kusendiswa intombi lelo lokulobola. Umfazi uyalotyolwa kwaXhosa, akuphiswa ngaye. Ukulobola ke kuko okuthi kuqinise ubuhlobo phakathi kwale mizi yomibini. Lithi iciko elinguMndende (1998 : 35) kumbongo walo othi , Bafazi hloniphani.

Bambi abazange bagxumeke nemikhonto
Bambi azange batyiswa namasi alo mzi
Bamb'abanayo nenkomo yobulunga
Bambi abazange balotyolwa

Bambi abakwazi nokuhlonipha
Babiza nje konke okuligama
Kodwa wofika umntu ezingomb'isifuba
Esithi ngumzi wam lo.

Kulo mhlathi wale mbongi sishwankathelelwe phantse lonke isiko elihambisana nokwenda. Kaloku umkhonto uyahlatywa, la nto sithi kukuhlolela, ukusuka komkhonto kuloo ntombi usiya kuhlatywa kokwabo mfana lowo uthandwe ngabazali bentombi. Umfazi uyatyiswa amasi akuba efikile ekhaya apha esaziswa kwiminyanya yalapha ekhaya. Ilisiko into yokuba xa intombi isiya emzini wayo iye nale nkomo kuthiwa yeyobulunga, nkomo leyo ethi isakube izele incedise umkhwenyana ekondleni umfazi kunye nabantwana abo babo. Ulwendiso ke lulo oluthi luqale kwamhla kwacelwa intombi.

1.4.4.2 Ukuhlonipha komendi emzini.

Izihlonipho ke zona zidlala enkulu indima le apha ebufazini, kuba kaloku kwa-isimilo eso sithi sibhenceke kwalapha ekuhlonipheni. Ukuhlonipha kwaXhosa yeyona nto ibonisa ukuba le ntombi izekiweyo isuka emzini onjani na, nanjengoko esitsho uMndende esithi abafazi mabahloniphe. Emzini uhlonipha de uhloniphe nekati yaloo mzi, ukanti ukuba ngaba loo mzi uzalana neenyoka kuya kufuneka wenze njalo ukuzihlonipha nazo. Kula ncwadi kaJordan (1940) siyeva phaya kuyo ngokuhlonipha kwabafazi baseMampondomiseni. Uthi uJordan babesithi xa bebona inyoka umajola bathabathe iityali zabo bazithi wambu emagxeni, bathwale kakuhle, bayishenxele igqithe, bangawutsibi umkhondo wayo. Oko ke yayikukubonisa intltonipho kwiminyanya yasemaMpondomiseni kwakunye nakwiinkonde neenkondekazi zalo mzi.

1.4.5 Amasiko nezithethe anxulumene nokufa kwakunye nokuzila.

Xa siphuma apha ebufazini nasebudodeni uthi umntu angene kweli nqanaba lokukhula, apho athi adibane nezinto ngezinto zokuba mdala. Kaloku umntu lo uthi adibane nezinto ezifana nokubhujelwa, ukujongana namazila abo babhubhileyo, ukulanda abo babhubhela kwiindawo ezithile ezikude nekhaya,

ekufuneka ke ngoko bebuyele ekhaya ngokwesiko lamaXhosa, ukwambula okanye ukukhulula izila nokuhlamba abo babethe babhujelwa, ukuhlamba umzi lowo ubuhlelwe lilifu elimnyama, ze naye adibane nokufa emva kwayo yonke lo nquleqhu ebeyenza esaphila.

Ukufa ke bekusaya kuba yinto ehlonitshwa kakhulu kwaXhosa, leyo ibiyindlela yokunika imbeko kulowo ubhubhileyo kuba kaloku siyazi sonke ukuba uthi umntu akuba ebhubhile naye ajike abe ngomnye weminyanya. Emingcwabeni bekusiya abantu abadala kuphela, bengalubeki abantwana unyawo kuba yayiba yinto yabantu abadala, ingakumbi abangamadoda. Amangcwaba yayiyindawo nayo eyayihlonitshwe kakhulu, kangangokuba abantwana babede babumbe amanqindi xa bewakhomba ukubonakalisa imbeko. Andithethi ke ngokutya komngcwabo yayilhlazo elikhulu ukubona umntu ephethe ukutya kwasemngcwabeni okanye ejijele ikhuthu lenyama ephepheni nanjengoko sele kusenziwa kule mihla. Onke ke amasiko athi achaphazele ukufa nawo siza kukhe silume kuwo.

1.5 Uqukumbelo.

Kubalulekile xa ungumntu ukuzazi ukuba ungubani na, uvela phi, uphila yiphi na impilo kwaye ujonge phi na ngempilo yakho apha ebomini. Xa nditshoyo ke mzi kaXhosa ndizama ukuthi abantu abaninzi abazazi ukuba baphantsi kwaluphi na udidi okanye uhlobo lwabantu. Abazazi nokuba bangamaXhosa, amaNdiya, aBelungu, amaGana. Unobangela wokutsho oku kukuphawula ukuba silahlekene nomnombo wethu, nempilo yethu emnandi eyayisaya kuphilwa ngookhokho bookhokho bethu, salahlekana namasiko kunye nezithethe zethu. Asazi kwanto kwangamasiko ethu yaye asizazi kwalapho sisingise khona. Kuba endaweni yokuba sibuyele umva apho sivela khona siyaqhubeka nokuhamba uhambo esingalwaziyo nokuba luya kusilahla phi na. Sitsho sihamba sikwalandela abantu abahamba indlela yabo, bona beyazi ukuba ibasa phi na kuba kaloku bona balandela amasiko abo.

Thina maXhosa singoothathekile nje abangafuni kuboniswa naxa silahlekayo. Oku ke kukuthi nantsi indlela emasihambe ngayo. Masiyiyeke le sihamba ngayo, le yokulandela amasiko angangowethu kuba hleze sibhideke sesigabhule apho kuwo sibhidwe nayimicimbi yawo nanjengoko kusenzeka. Nanga amasiko ngasentla ndiwabalile emasiwalandele, ingengawo kuphela, yonke into ethi isiko lakwaXhosa mayenziwe hleze ngokwenza njalo sibuyele kubuntu bethu esasisaya kuba bubo.

ISAHLUKO 2 : UKUPHUMA KWELANGA

INDLELA YOKUZALWA KOSANA, UKUNXULWA KWALO KWAKUNYE NESIKO LEMBELEKO.

2.1 Intshayelelo

Kwesi sahluko ndiza kuthetha ngendlela usana olwaluzalwa ngayo ngemihla yakudala ndiyithelekisa nendlela abazalwa ngayo ngokwale mihla kunye namasiko nezithethe awayesenziwa lwakube luzelwe, isiko lokunxulwa kosana kunye nesiko lembeleko, asiyi kulishiya ngaphandle kolu bhalo. Konke oku ndiza kuthi ndikudize ngokuthi ndicaphule kwiincwadi zesiXhosa eziyiveleleyo le miba nangodliwano ndlebe kubantu abanolwazi.

Ukuzala kukwahlukana kosana obelungaphakathi esibelekweni sikanina kunye nonina khona ukuze usana lukwazi ukufunda ukuziphilela ngaphandle kokuxhomekeka emzimbeni kanina ukufumana izinto zokuluphilisa. Xa luphuma ke usana olu kunina aluceli mntwini, lungabuzi nakunina na ke kakade ukuba lungaphuma na ke ngoku. Uya kubona wena ngenkangeleko kanina ukuba ngoku lo ungaphakathi kuye ufuna ukuphuma. Kuyenzeka ke kuthi kanti unina lowo wosana umithi amawele. Nawo athi azalwe ngendlela efana naleyo yosana olunye, umahluko kukuba abantwana babini ngoku abazalwayo, yaye kufuneka bengaphumanga ngexesha elinye kufuneka bephene amathuba okuphuma. Amawele wona athi abe namasiko awo ahlukileyo kulawo omntwana omnye. Siza kuthi ke siqwalasele indlela yokuzalwa kosana, ukuzalwa kwamawele kunye nokuthi kwenziwe xa kunxulwa usana. Elinye lamasiko elithi lenzelwe usana lwakuba luzelwe lelo lembeleko, nalo ke asingekhe sikwazi ukulishiya ngasemva, siza kuthetha banzi ngalo.

2.2 Ukuzalwa kosana kwaXhosa.

Umntwana kwaNtu ubesaya kuzalelwa ekhaya hayi esibhedlele nanjengoko kusenziwa kule mihla. Kaloku amaXhosa ayengenazibhedlele nabongikazi. Ke

ngoko abafazi babezaliswa phaya endlwini ngabanye abafazi. Ubengakwazi kwa-ukubala iinyanga ezi zokumitha kwakhe umXhosakazi. Ubethi abale ngokumane ebhala imigca inyanga nenyanga. Yothi ke xa ilishumi loo migca abe sele esazi ukuba ixesha lakhe lokuzala lifikile. Uya kuphawula ke ukuba umfazi ngokomthetho uzala kule nyanga yeshumi sele iphelile le yethoba inyanga. Into ebhlala eyazi yaye eyigcinile yile yokuba wathabatha eKwindla, lilonke ulindeleke ukuba uya kuzala ehlotyeni. Abanye abanofifi lolwazi bebegcina uluthana aya kubala ngalo iinyanga ngokuthi xa ayibonileyo ukuba ithwasile, aqoqe umgca kolwa luthi. Lithi lakusondela ke ixesha lokubeleka amane ukuya kuvela kumaxhegwazana athile wona aza kumana ukumhlukuhla, kuba kaloku ngoku kufuneka umntwana aguqulwe intloko ijonge ezantsi kwindlela leyo aza kuyisebenzisa xa aphumayo.

Umtshakazi ubesaya kuthi xa ekhulelwe umntwana wakhe wokuqala kunyanzeleke ukuba aye kumbelekela ekhayeni lakhe lokuzalwa hayi emzini wakhe. Ibiyindlela leyo ebekusaya kuqhutywa ngayo apha kwaNtu, singekathinjwa yimpucuko yaseNtshona. Kaloku lo umntwana bekusithiwa xa ebizwa sisaphula mbongo sikanina. Nakule mihla basekho abantu abasabelekela abantwana emakhaya bengayanga sibhedlele, nangona kule mihla sele ingakhuthazwa loo nto ngenxa yezinto ezithi zenzeke ngexesha lokubeleka ezifana nokopha kakhulu, nangenxa yezigulo nezifo esezabakhona esingabalula kuzo ugawulayo. (Udliwanondlebe noMgolozana Ndolo waseSigodlweni ilali, Flagstaff : 2008)

Ebesithi xa sele kusondele ixesha lakhe lokukhululeka (lokubeleka) avunyelwe umtshakazi ukuba agoduke khona ukuze afumane unakekelo khona, akwazi ukuphumla xa efuna ukuphumla, nto ke leyo angekhe akwazi ukuyenza xa esemzini. Yakufika inimba bekugijinyiswa abantwana bethunyelwa kwammelwana ukucela abafazi abadala okanye ixhegokazi. Umtshakazi lo elo xesha ubekwe emva kocango endlwini enkulu. Indlu enkulu ke kulapho izinto zeli khaya ezidibanisa namasiko zenzelwa kuyo. Kulapho afika aguqo khona ngamadolo, kaloku uza kubelekela khona. Ezinye iinkondekazi ezimbini nokuba

zintathu ziyaququzela zibasa umlilokazi omkhulu ukulungiselela usana kunye nonina ukuze bangangenwa yingqele. Kutsho kube mnyama thsu endlwini ngumsi kwakube kubasiwe. Bekusithi ke kusetyenziswe iinkuni zomthathi ukuqhumisela usana olo lukhutshwa iphitha.

Umntu wasebuhlanti akafuneki nganto kule ndlu nabantwana baheshelwa kude okomshologu kaloku eli ithuba lelabantu basegoqweni kuphela. Lwakuba lubelekiwe usana ixhegokazi elinguninakhulu wosana lilo elithi lincede unina wosana ngokuthi limncebe umntwana lowo. Ukuncebisa ke kukusikwa kwenkaba edibanisa unina nosana. Xa kuncetywa kuthi kusetyenziswe eyona nto yakha yabukhali isitshetshe okanye ibhotile. Umlinganiselo wokuncebisa usana wenziwa ngamalungu amathathu omnye, kuba kaloku akufuneki ube mfutshane kuba ingasuka itshone ngaphakathi inkaba yosana ngokuye isoma okanye iphola, kungafuneki nokuba ubemde kakhulu.

Kweli cala lingakunina elithi lishiyeke xa bekuncetywa lithi liqhinelwe apha edolweni khona ukuze ingaphindi ngaphakathi kunina. Ukuba ngaba umkhaya awusukanga uziwele, uphumele ngaphandle, uthi unina wosana avutheliswe ibhotile engenanto ukuze ukhawuleze uphume. Ukuba ngaba ugqibele ungaphumanga umkhaya unina wosana uyasweleka kuba kuyingozi ukuhlala kwawo ngaphakathi. Wakuba uphumile umkhaya, eli xhegokazi lalapha ekhaya lithi liwuthathe umkhaya lowo ngokukhawuleza liwudibanise namayeza ekhaya afana nobulawu beli khaya liye kuwumbela kweyona ndawo yakha yafihlakala nekungafunekanga yaziwe ngabanye abantu. Kaloku ngokwenkolo yakwaNtu umkhaya akufunekanga uphathwe nokuba ngubani na kuba ithi inkolo yamaXhosa ukuba ngaba ungasesichengeni angangaphinde azale umniniwo.

Xa kunzima engade abeleke umtshakazi kodwa elunywa yinimba, bekukhutshwa okanye kunqandwa iinkomo ebuhlanti okanye emadlweni zivezwe emnyango kule ndlu akuyo umtshakazi ukuze zibhonge khona kuloo ndlu. Ukuba ngaba yinkwenkwe loo mntwana ubedla ngokuthi aphume etaka esibelekweni sikanina kwakuba kwenziwe njalo. Ukanti ukuba akayiyo inkwenkwe kwakuphinda kube

nzima kwakhona. Ukuba ngaba kusenzima bekuthi kuthatyathwe i-emele yokukha amanzi engenanto nesitya sokukha amanzi zikhaliswe ezi zinto zombini apha endlwini. Wobeleka ngokukhawuleza umtshakazi xa eyintombazana umntwana. (Udliwano ndlebe noVuyokazi Norolela, kwaKhanyayo ilali, Flagstaff : 2008)

Ukanti xa egqitha kula malinge sele siwabalile apha ngasentla, bekuthi kuzanywe ukufunwa umfazi okanye ixhegokazi elidala elinamava angaphaya okubelekisa. Bekudla ngokususwa, kuthunyelwe umntwana ukuba aye kubiza umama lowo uyinkcutshe ukuza kunceda ekubelekiseni lo mfazi uxingelweyo. Ukanti ukuba umbelekisi lowo ukwenye indawo okanye ilali, bekubotshelwa ihashe kuleqiswe umntwana ukuya kucela umbelekisi lowo. Ngelo xesha kulindiweyo, bekuye kuthatyathwe ilitye liqhinelwe apha esinqeni okanye alithwaliswe apha entloko. Ngokwenkolo yakwaXhosa ke eli litye lithi libambe okanye linqande le nimba ukuba ingakhokeleli kwinto yokuba lo mfazi azale kuba hleze kuthi kanti kukho undonakele ongenzeka. Eli litye ke belithi ngokwenene liyinqande le nimba ukuba ingakhokeleli ekubelekeni.

Onke ke lawo ngamalinge ebesaya kwenziwa xa kuncediswana nonina womntwana ukuba ade abeleke. Luthi lwakuvela usana lwakusitsho esofelweyo, lukhala lurhaxwa nangumsi womlilo, aqale amaxhegokazi ukumthutha mfondini emtyibela ngeziduko nangezibongo zakowabo hayi ezakulonina nanjengoko ezalelwe kulonina. Kaloku yonke loo midyushuzo bayenziswa luvuyo nochulumanco.

Kuthi kwangalo mhla kususwe umntu oya ebukhozini (emzini walo mtshakazi) ayokwazisa abakulomntwana ukuba umakoti ude wakhululeka kuchazwe nesini somntwana lowo. Ngelo xesha ke unina wosana usefukwini, sithi ufukamile. USatyo (1985 : 36) kwincwadi yakhe uthi xa echaza eli gama 'ukufukama', kukuhlala komdlezana emkhusaneni emva kokuba efumene umntwana. Abantwana abalandela lowo wokuqala bathi bazalelwe ekhaya, kodwa bazalwe kwangale ndlela azalwe ngayo lo. Umahluko kwilisu lesibini lelokuba umntwana lo

ubengalenzelwa isiko lokunxulwa kuba kaloku yena uzalelwe kowabo hayi kuloonina.

Emva kweentsuku ezilishumi nangaphantsi ngokushiyana kwabantwana, ithi inkaba yosana iwe, ithetha ukuba iyasuka apha kuye le ndawo yomileyo ibonakalayo apha ngaphandle. Uthi ke unina yakuwa ayithathe ayinike ixhegokazi lalapha ekhaya. Eli xhegokazi ke lithi liyithathe liyixhome kule ndlu sithi siphekele kuyo okanye silungiselele kuyo ukutya. Ndithetha ke mna ngale ndlu ibaswa umlilo weenkuni utsho kube mnyama thsu ngumsi. Ithi ke ixhonywe kwipali ethile ngasemva ibe buqhushekwa, apho iza kuthi ifihlakale khona ingabonakali kubantu abalapha endlwini. Ukanti kweminye imizi ithi le nkaba yalo mntwana yembelwe phaya entla, kodwa kwakule ndlu kubaselwa kuyo, esetyenziswa njengendlu yokuphekela. Ezi iinkaba zaba bantwana bazalwa kule mihla bezalelwa ezidolophini zithi zingananzwa zigqibele zidukile.

Athi amaciko okuthetha nayibonayo imicimbi indlela eqhutywa ngayo, uthi umfazi akuba ebelekile ahlaliswe yedwa kuba umele ukuba azile ukuhambahamba phandle naphakathi kwekhaya esandula ukubeleka de usana luwise inkaba. Kule ndlela yakhe yokuzila ugcinwa ngabafazi kuba amadoda akafuneki nganto apha kwamdlezana lilonke akufunekanga esondele nakancinci, nditsho mna noyise wosana imbala. Kwakuphela iintsuku ezilishumi ebelekile kuba kungona aphumayo efukwini. Injongo yolu zilo kukuba imeko yomntu onjengaye, usebuthathaka kuba egqiba kubeleka, inkolo yakwaNtu ayimvumeli ukuba anyathele enkundleni apho kunqumla khona imfuyo emithiyo kuba iya kuphunza ize enye ibe nomkhondo. Enye into ebalulekileyo ngokufukama komdlezana kukulinda usana lude luwise inkaba yalo.

Le nkqubo ke ayipheleli kubadlezana qha kuba bonke abantu ababhinqileyo abasenyangeni abamele kuhamba enkundleni apho kuhamba khona imfuyo. Nditsho neentombi zekhaya, akuvumelekanga kwaukuba zingene ebuhlanti okanye esibayeni nanjengoko abanye bebubiza ngolo hlobo. Inkolo ke isafana nale yomdlezana ethi imfuyo ayandi, ezimithiyo iinkomo ziyaphunza okanye enye

igule kusithiwa inomkhondo. Onke amabhinqa akule meko aqakwa ngebande elinye kuba kufuneka ezile nokutya ubisi namasi.

Usana lomXhosa alunxityiswa nto. Lwambatha nje ingubo kanina qha. Le nto yezi zinxibo itsho indikhumbuze la ncwadi kaSankqela (2006 : 31) xa uNogolide esesibhedlele, ngokutsho kwakhe engumntu oye kubeleka. Uyibeka ngolu hlobo umbhali:

Uthe thwasu kweso sihlalo efukuzela ngamafukufuku
amalaphu amadala. Inokuba ngawantoni bethu?
Mhlawumbi wenzela xa ethe wabeleka ze anxibise
usana lwakhe?

Kwakungenjalo, koko wayezama isisu esikhulu naye oku kanye komfazi okhulelweyo, olindwe ngumzuzu wokuba abeleke njengabanye abafazi, ngoba le nto ingumfazi inzulu xa sele isukele ukuba njalo ulwandle aluthathi nento le. Zezi zethu zanamhlanje ezinxiba ubuyokoyoko. Uthi ke akukhula asuke kunina adlale phaya kude ze lo uyintombi abhinqiswe inkciyo (ingxesha). Ukanti inkwenkwe yona ibijoboda nje ize ide ifike kwithuba lokuba ingaya kwalusa iinkomo endle. Aqale unkabi abe neenjongo nasezintombini. Amanye amakhwenkwe ebezineda ngokuya kukhwahlaza emasimini kwakuvunwa, athengise loo mbona athenge amabhayana okubhinqa, ethe yanethamsanqa inkwenkwe yayisambulelwa idlavu lebhrukhwe ngumkhuluwa.

Usana emaXhoseni belusaya kungabi namaweyile athengwayo, kwakudla ngoku-setyenziswa iziziba ezidala zamabhayi amadala okanye iziziba sonomtidili kanina. Olo sana alusoloko luhlanjwa yonke imihla njengezi zethu zanamhlanje. Ukuba luzithumile kuthi kubizweinja ukuba itye olo daka. Ngamaxesha amaninzi iimpundu zosana zikhothwa kwayiloo nja, lize ke iweyile elo lisetyenziswe njengento yokucokisa ukusula ezo mpundwana. Yiyo ke le nto iimpundu kusithiwa yimvaba yezinja kungenxa yeso zenzo. Atsho ke amaXhosa asekhaya ukuteketisa loo maqhekeza. Oyinkwenkwe yena uthi angasiwa so kuba kusithiwa yinja. Ubetha ze de afikelele kwithuba lokuba abe neentloni ngobuze bakhe, aqale ke ukubhinqa. Ukanti kwezinye iindawo aba bantwana bangamakhwenkwe bathi bashubele oku kanye kwabeSuthu. Yena unkabi akukho mntu umkhathaleleyo

nokuba uthoba abhenqe ezo mpundu kangakanani na. Kungekho mntu ukhathalayo nokuba uvelise loo mvaba yezinja kangakanani na. Ngamanye amaxesha imvaba leyo ivela ixhaphile ingasulwanga nakakuhle.

2.3 Ukuzalwa kwamawele namasiko awo kwaXhosa.

Nanjengoko sele siyibalule indlela umntwana athi azalwe ngayo, ngoku siza kuthi sibethe koozelekazi sijonga sibhencabhence indlela aba bantwana bangamawele abathi bazalwe ngayo namasiko awo kwaXhosa. Kaloku amawele ngabantu apha abahlukileyo kwabanye abantu nditsho nangendlela le abaphathwa ngayo. Ukuzalwa oku kwabo oko kutsho ukuphuma oku kwabo esibelekweni sikanina kuyafana nokuphuma kwabanye abantwana abangengawo amawele. Umahluko usekubeni bona baphuma bebabini, engemnyanga, kodwa baphuma ngokushiya-shiyana.

NgokwasesiNtwini iwele lokuqala ukuphuma asilibizi okanye asilithathi njengewele elidala. Elona wele lithathwa njengewele elidala lelo liphume mva kunelinye. Inkolo ithi ke eli liphume mva, lilo elithi lidedele eli lincinci ukuba liphume khona ukuze likwazi ukuphuma ke kamva, kodwa udadewabo okanye umnakwabo omncinci sele engaphandle elibonile ilanga. Loo nto ithi ingqinwe nanguMqhayi (1990 : 18) xa ebuveza ubunyaniso bewele elincinci kwelidala ngokuthi elo bekucingelwa ukuba lakuphuma kuqala suka laveza nje umnwe ukuba lenziwe isiko kuqala ze emva koko lidedele umninawa walo ukuze atshayelele ukuza kwalo. Kaloku siyazi sonke ukuba xa kusiza inkosi kuqala amaphakathi atshayelele inkosi leyo. Kwaba njalo ke nakula mawele.

Akuba ezelwe ke la mawele athi ahlanjwe ngeyeza elithile lamawele. Eli yeza ke kuthiwa ukubizwa kwalo luqhakazi. Ukanti abanye abantu bathi ukulibiza uqhakazi olu ngumhlaba. Oku kuhlanjwa ngeyeza kuthi kwenzeke kwaba bantwana bangamawele kuphela. Abanye abantwana abangengomawele abahlanjwa ngayeza bona xa begqiba ukuzalwa koko bahlanjwa nje ngala

kanonkala kuphela amanzi. Bakuba behlanjiwe aba bantwana bobabini, ikhehlekezi lalapha ekhaya elidala lithi liye kukha umthi wamawele. Lo mthi wala mawele uthi utyalwe apha phakathi kwekhaya. Utyalwa malunga nasemva kwendlu, indlu le ebezalelwe kuyo amawele la. NgokwakwaXhosa inkolo yokutyalwa kwalo mthi ithi nguwo othi ugcine ujonge la mawele ngokwasempilweni. Xa sijonga le nkolo ithi ilandelwe yokutyalwa kwale mithi ndithi ndingqinelane nayo kuba bekusithi kwakuba kusetyenziswe la mayeza itsho impilo yelo wele okanye omabini amawele ibe ngcono. Nakule mihla siphila kuyo athi asetyenziswe.

Umntu othe wanomdla wokuza kubona aba bantu baseNgele, nanjengoko sisazi ukuba amawele athi abizwe ngolo hlobo, kwakhona nanjengoko sisazi ukuba nawuphi na umntwana na ke kakade xa egqitywa kuzalwa uyabonwa ngabantu, nakwaba ke kukwanjalo akukho mahluko. Aba bantwana ke bathi babonwe ngemali namali emhlophe khona ukuze zikhanye izinto zabo. Ukanti lowo ungenayo imali ubabona ngentsimbi, ubuhlali ke oko kutsho, okanye ibe likhandlela ngokwale mihla. Xa kukho ogulayo apha phakathi kwabo okanye begula bobabini bona indlela abathi baphathwe ngayo yahlukile kwaphela kuleyo athi aphathwe ngayo lowo mnye umntwana. Lo mnye uyacengwa atatanyiswe kwenziwe zonke izinto eziza kumenza aphilile. Ukanti apha emaweleni kuyangxolwa kuthukiswe kusithiwa malibhubhe ukuba liyathanda okanye liyakufuna oko. Akucengwa lona kungathandiswa nalona kakade . Likhe liyekwe phaya likhala lodwa kungekho mntu ulikhathaleleyo ngokuthi alithathe alithulise ukuthomalalisa umsindo. Leyo ke yindlela ebekusaya kuqhutywa ngayo emaweleni, nakubeni besekho abantu abasaqhuba ngolo hlobo kuba kakade ke isesona sithethe samaXhosa. Kuthi kwakwenziwa njalo ulibone liphakama nokuba besele ligula kangakanani na.

Athi amawele la xa ethe ahlaselwa kukugula nokuba ngaba ngumkhuhlane na ke, kuyiwe phaya emva kwendlu, phaya bekutyalwe khona elaa yeza lamawele, umhlontlo ke oko kutsho. Liyakhiwa ke lichifizelwe elityeni ligalelwe phaya kulawa manzi aza kuhlamba ngawo, elinye iyeza aliseliswe. Kaloku eli yeza lilo

elijongene nempilo yala mawele ngokwenkolo yakwaXhosa. Kaloku mandulo phaya bezingekho ezi zibhedlele naba gqirha bagcwele kulo lonke eli limiweyo, koko bekuthi kusetyenziswe ezi ndlela zokuthi kusetyenziswe amayeza esiNtu ukujongana nempilo yeentsana.

Akuba umntwana ezelwe inkaba yakhe nayo ithi ifune ukunakekelwa kuba kaloku ukubhidla kwayo kuthi kuphinde kudale enye ingxaki. Kukwakhona namayeza athi asetyenziswe ukuhlamba inkaba leyo kwanokuyenza ikhawuleze iphole. Kuyahlanjwa ngawo kuphinde kuthanjiswe kwangawo kwalapho enkabeni. Elinye laloo mayeza kuthiwa yingcelwane. Owona msebenzi wala mayeza kukupholisa inkaba leyo yosana apha ngaphandle nanjengoko ekho amayeza amana ukuwasela ngamaxesha athile.

Kuthi kwakufika ixesha lokuba aba bantu baseNgele benzelwe isiko lembeleko, lenziwe. Umahluko ke kwimbeleko yamawele nomntwana nje ongelilo iwele ngulowo wokuba amawele wona athi enzelwe ngenkomo hayi ibhokhwe nanjengoko sisazi kunjalo. Athi aqhanywe omabini ngenkomo leyo njengoko bona bengabantu abahlukileyo kwabanye abantu kwakhona bengabantu abanye. Kwambeleko le kaloku ithi yenziwe sele ityaliwe imithi le yomhlontlo ngakuloo ndlu ebezalelwe kuyo.

2.4 Ukunxulwa kosana

Uthi ke umntwana akuba ezelwe kuthunyelwe kokwabo kuye kuxelwa ukuba umtshakazi ude wakhululeka. Kaloku lo ngumntwana wokuqala ukuzalwa ngulo mtshakazi. Umntwana wokuqala emfazini uthi azalelwe ekhaya ngokwesiko lamaXhosa, kuba kaloku kulapho aza kuthi afumane khona unakekelo olukhulu nanjengoko sisazi sonke ukuba emzini kukwazinja zoth'umlilo. Le ntetho ithi ingqinwe nazingcali zesiXhosa. Zithi kwesi sihloko sithi *Expectation of women*, umtshakazi kufuneka enyamezele nokuba ngaba sele ecaphuke kangakanani na, nokuba sele kukhona izinto angazithandiyo kodwa kufuneka athule angatsho nelimdaka ilizwi. Eli khaya lakhe litsha libizwa ngokuba kukwanja zothumlilo.

(T.Mdleleni-Bookholane, P. Phoofolo, C.M. Lamla, W.M. Kwetana, M.V. Lusu, V.V. Magwentshu, N.O. Sotshangane (2006 : 91).

Bakuba bevile ke abantu basemzini wakhe bathi badibane, bagqugule ngokulandwa komtshakazi nosana kokwabo mtshakazi ukubuyela ekhaya. Kuthi kuthengwe iimpahla zithengelwa usana olo. Abantu abathi bathabathe okanye badlale inxaxheba enkulu kulo mcimbi ngoodadeboyise bomntwana kunye noninakhulu wakhe. Abantu basebuhlanti abadli ngakungena kakhulu kwesi sithethe. Uthi ke umtshakazi lowo athunyelwe isaziso ukuba ngemini ethile abantu basemzini wakhe baza kufika ukuza kunxula usana olo. Idla ngokuba luxanduva lwakhe ke ukuthi azise abantu bakokwabo.

Ngokwesiko lamaXhosa iindwendwe ziyalungiselelwa. Kwimizi engavimbiyo nemi kakuhle kudla ngokusilwa utywala besiNtu, kuxhelwe nokuxhelwa nokuba yigusha kodwa nje into engenkulwanga. Kaloku thina maXhosa sibuxabisile ubuNtu bethu. Kuthi kwaziswe nabamelwana. Kaloku akubhujwanga kule koko kukuvuyisana nokuzalwa komntwana, nokuza kuphuthunywa komntwana ngamawabo ukuze kungabonwa ngabantu ebebesazi kukhona umntwana sele engekho bengakhange bazi ngokusesikweni.

Beza nezo mpahla ke ebezithengelwe kowabo umntwana, bafike bamtshintshe bamxibise impahla ezo zintsha. Xa kuzokunxulwa umntwana uthi angashiyeki kubantu bakokwabo, baphinda naye ukugoduka kunye nonina. Ukanti xa ebengazilungiselelanga uthi ashieyeke kodwa eza kulandela kwakufutshane nje. Xa umntwana ethe akanxulwa ubethi unina ahlale kowabo de umntwana abe mdala kuba kaloku, ukunxulwa oku kukwabonakalisa ukuba umntwana lowo wamkelwe yaye uyathandwa kowabo. Bathi begoduka unina nosana abe sele ethiywe igama umntwana ngabantu bakowabo.

Xa ubani ethiya igama ngokwasesiXhoseni sukuba ebonisa ukuba nebhongo negugu ngento leyo ayithiyayo. Akhona wona amagama antsingiselo yawo igoso. Kodwa andiqondi noko ukuba amaXhosa anokuthi asebenzise igama elingelilo

ekuthiyeni umntwana. Umzekelo athi ngutywaleni, nangona ixesha elininzi umntwana xa ethiywa igama uthiywa ngesiganeko okanye isiduko sakhe. Umzekelo, uNomafu, uNomabhele. Lawo ke ngamagama asuka kwisiduko sasemaBheleni.

Liba likhulu ke ibhongo xa kuzelwe umntwana kubantu bonke bekhaya kuba kaloku lo mntu ebelindelwe. Kaloku lo mntwana uyilwe ngebhongo nochulumanco kwazitsholo uKwetana (1990 : 10) kwincwadi yakhe yemibongo, kumbongo othi Bantwana bethu, xa elumkisa olu lutsha lwanamhlanje luzele lophula uluthi kodwa lungatshatanga. Uthi asizobele umfanekiso ngqondweni wendlela yokuyilwa kosana ngabantu ababini, omnye kubo utshatile ukanti omnye akatshatanga. Uthi xa eyibeka:

Bayilwa ngebhongo nochulumanco,
Intliziyu zinethemba nolonwabo.
Bayilwa ngentswelo yolwazi ,
Umphefumlo uxhalabile lixhala.
Ziimveku ziintsan'a'kho mahluko...
Ngapha luyilo, ngapha kungazi.

Xa sijonge olu luvo luthi lwenze uchukumiseko apha ezintliziyweni, uchukumiseko lwaba bantwana bona bazalwa ngokungekho sikweni nangokungekho mthethweni. Abo ke ngaba bantwana bamantombazana hayi ababafazi. Olu chukumiseko luthi lubhentsiswe naluphindaphindo imbongi elusebenzisileyo, lubonakalisa ugxininiso kolu luvo ilugqithisayo.

2.5 Isiko lembeleko.

Isiko elilandelayo akuba umntwana ezelwe lelembeleko. Igama imbeleko lakhiwe kwigama elithi beleka okanye ukubeleka. Lithetha ukuthwala umntwana emhlana aze abotshwe ngebhayi, ingubo nokuba yintoni na. Lo nto kubotshwa ngayo umntwana kuthiwa yimbeleko. Kudala bengekafiki abelungu namalaphu kwakubelekwa ngesikhumba sebhokhwe okanye esegusha. Eso sikhumba sasisukwa de sithambe, kukhutshwe imitya kwalapha kuso yokubophelela

umntwana, ze ithungelwe ngothwathwa. Le bhokhwe ke yayixhelwa nje ukuba usana luwise inkaba.

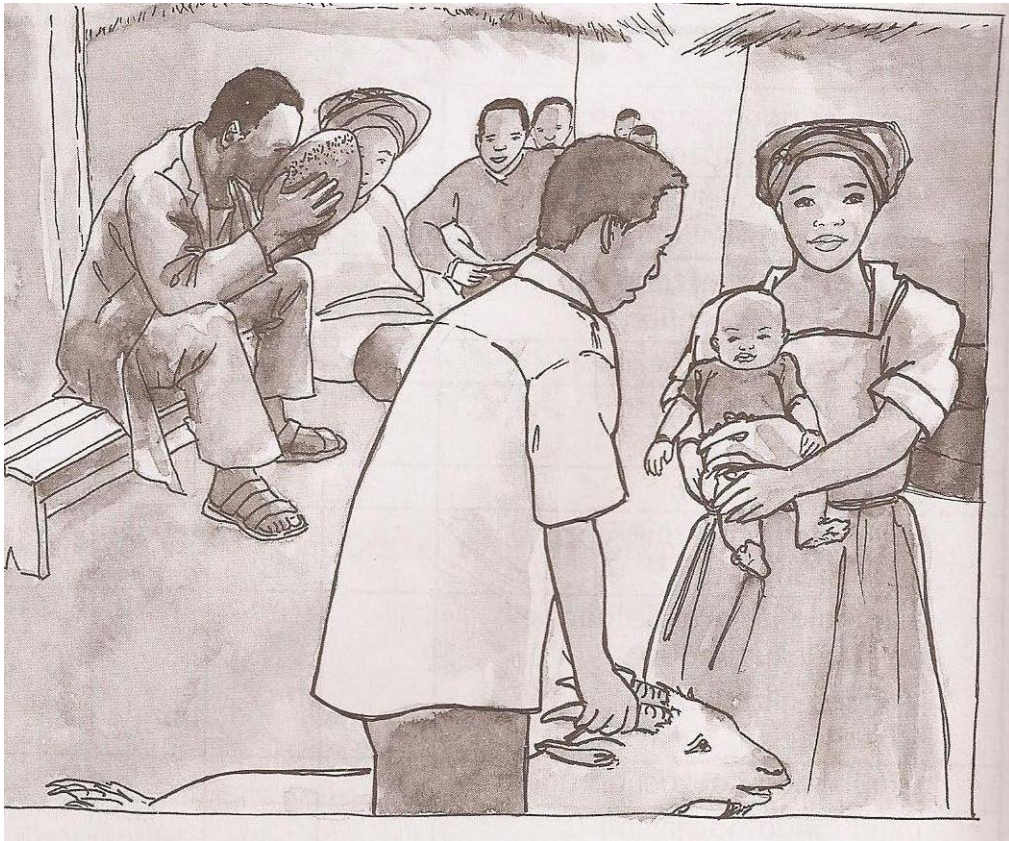
2.5.1 Yayisaya kuqhutywa njani imbeleko?

Mandulo phaya bekusakuthi xa kuzelwe umntwana uzive iinkonde nenkondekazi zeli khaya zigiya zivuya kuba kaloku umzi wamathile wandile, ingakumbi khona xa kuzelwe umntwana oyinkwenkwe bekude kuthiwe uvukile. Bekusithi ke kuqokelelwe abantu bekhaya kugqitywe ngosuku ekuza kwenziwa ngalo imbeleko yomntwana lowo uzelweyo. Bekusithi ke kwakungqinelwana ngosuku kuqaliswe ekhaya apha kusilwe uMabil'ebanda intombi kaludiza (utywala besiXhosa, umqombothi), obuthatha iintsuku ukwenziwa. Bekusithi xa kusilwa kuqinisekwe ukuba usuku lokulunga kwabo lwakuthi lungqinelane nosuku ekuza kuqhutywa ngalo eli siko liyimbeleko.

Ngosuku olumiselwe lo mcimbi bakuba utywala buhluziwe bekuthatyathwa ibhokhwe phaya ebuhlanti eza kuthi isetyenziswe. Kaloku ngokwesiko lesiXhosa ibhokhwe le sesona silwanyana sithi sisisebenzise xa kusenziwa isiko. Inkolo yethu thina maXhosa kaloku ithi kufuneka kusetyenziswe isilwanyana esiza kuthi sibhonge xa sixhelwayo ukubiza nokuqhagamshelanisa abantu abahleliyo kunye neminyanya yeli khaya. Amadoda eli khaya athi ayibambe le khokhwe eyizisa endlwini enkulu efulelwe ngengca, apho kukho khona amaxhego namaxhegokazi alapha ekhaya nalapho kuza kuthi kuqhutyelwe khona eli siko. Lithi liqhutywe emva kwemini eli siko, nebhokhwe yakuthi ixhelwe kwangelo xesha. Ngelo xesha ke beyizisa ibhokhwe, umlilo weenkuni sele ubomvu, utsho kwathi gungqu nasendlwini apha bubushushu. Kaloku abantu abadala abangasekhoyo, iminyanya ke oko kutsho azihlali endaweni ebandayo. Kubaselwa zona ke ngoku kwakunye ke nabo basaphilayo.

Ithi ifike ingeniswe ke le bhokhwe endlwini, imiswe ezantsi kweziko, nabu utywala ebhekileni obuza kukhapha le bhokhwe bubekwe ezantsi kweziko nabo. Iziko yile ndawo yokubasela eba kule ndawo kudla ngokubakho kuyo intsika

yendlu. Kaloku iziko eli yindawo yeminyanya ngokokwakwaNtu. Yabe neli siko lembeleko lisenziwa ukwamkela lo mntwana apha ekhaya nokumazisa kwiminyanya yeli khaya. Kuphakama inkonde yeli khaya isondele ebhokhweni, ibhokhwe yona ijonge entla imana ukukhala. Unina wosana yena uhleli phantsi elukhukweni ehloniphile, usingethe usana lwakhe, uqabe imbola okanye ingxwala apha emzimbeni.



Lo ngumfanekiso wokwenziwa kwesiko lembeleko, uzotywe nguSiphosenkosi Diko, 2008.

Ithi enye inkonde yeli khaya izibize zonke izinqulo zalapha ekhaya, imtyibela lo mntwana ngeziduko zeli khaya, ichaza ukuba baze kupha umntwana imbeleko, bezokumamkela nokumamkela, imqhagamshelanisa nemilowo yalapha ekhaya ikwamazisa nalapho kwiminyanya yekhaya. Kuthi kuqhunyiswe impepho xa kuqhutywa lo mcimbi, kodwa ke ngabo bakholelwa kuyo, itsho kubemnyama endlwini. Impepho kaloku sisiqhumiso esithi sisetyenziswe ukubiza iminyanya

ngokwenkolo yabanye abantu. Kuthi kwakugqitywa ukwamkela ngokuthi kuwiswe amazwi abhekiswa apho elusaneni, amazwi afana nala,

“Mntwana wethu sithi masikuphe le mvu/bhokhwe ukukwazisa apha ekhaya nokukwamkela nanjengoko uligazi lamagazi ethu. Sithi ukhule ude ukhokhobe.” Ithatyathwe ibhokwe ikhutshelwe phandle, iqhutywe ukusiwa ebuhlanti. Kuthathwa umkhonto wokuhlaba ibhokhwe phaya entungo, kwakule ndlu bekusenzelwa kuyo eli siko, unikwe intlabi yeli khaya. Intlabi ke ngumntu owamiselwayo apha ekhaya ukuhlaba into ekufuneka ixheliwe ngokwesiko, emanqina mane. Ithi ihlatywe ke yiloo ntlabi ngokuncediswa ngamanye amadoda ngokuyibambela.

Indlela yokuyipheka ke le nyama iyodwa kuba ithi iphekwe ngamanzi netyuwa kuphela. Izimnandisi nezinongo ezi zisetyenziswa xa kuphekwa, azisetyenziswa kuba kaloku le yinyama yesiko, inyama yabantu abadala. Unina wosana uba ngumntu wokuqala ukutya loo nyama, sithi xa siyibiza le yokutyiwa kwale nyama ngunina kuqala ngumshwamo. Ityiwa ngunina kuba umntwana engekabikho lungelweni lakutya nyama. Ukanti ubulongwe obukhutshwa kwiinyama zangaphakati buthi kusindwe ngabo. Ukanti yakuvuthwa inyama leyo ithi iphakelwe ezithebeni. Ayiphakelwa ezityeni, ityelwa apho ezithebeni. Ootata baphakelwa kwezabo izithebe, oomama ngokunjalo, abatshakazi, abafana, iintombi kunye nabantwana babelwa kwezabo izithebe. (Udliwanondlebe noBhishop W. S. Nama webandla le- T.H.I.A.C. in Zion eCedarville).

USonkqishe, uMgengo noNama (2000 : 143) Bathi ibhokhwe le yembeleko yayixhelwa nje ukuba usana luwise inkaba. Unina wosana uhlala phantsi elukhukweni asingathe usana lwakhe, eqabe imbola okanye ingxwala. Kungene amadoda amakhulu achaze ukuba aze kwenzela untamekwana imbeleko. Unina wosana uba ngowokuqala ukutya loo nyama, umshwamo. Ubulongo kusindwa ngabo aze unina wosana atye umkhono wasekhohlo. Amathambo ale nyama atshiselwa apho ebuhlanti. Ukanti iimpondo zona ziyaxhonywa endlwini enkulu. Kuloo mizi yenza eli siko, sithi sibone ngenani leempondo ukuba umfazi lo umasu mangaphi.

Indlela yokwabiwa kwale nyama ke yile; umshwamo utyiwa ngunina wosana kanti xa imbeleko isenziwa umntwana sele emdala (xa wayengazange ayenzelwe ngenxa yeemeko ezithile) uyitya ngokwakhe. Okwesibini unina wosana olwenzelwa imbeleko uhlala elukhukweni, ukanti xa unina engekho kweli xesha lempangelo kucelwa nabani na osondeleyo ngokobuhlobo, ahlale nomntwana lowo. Ukuba sele emdala umntwana uyazihlalela aqabe imbola ebusweni. Lo mntu uhleli nomntwana nguye otya umshwamo.

2.5.2 Indlela yokwabiwa kwenyama yesiko lembeleko.

- Umkhono wasekhohlo utyiwa ngunina wosana, ukuba sele emdala umntwana uwutya ngokwakhe umkhono.
- Amadoda atya inyama yalo mzimba ungasentla ngaphandle kwentamo.
- Intamo kunye nomsila zithi zityiwe ngamakhwenkwe.
- Intombi zona zitya umhlubulo, iimbambo, uxhongo kunye nenjeke.
- Abafazi bona batya inyama yomlenze nemiqolo.
- Intloko yona ithi ibe yinyama yamadoda namaxhegwazana.
- Izintso azityiwa ngabantu abatsha, zezamaxhego okanye amaxhegwazana.
- Isandlwana noqhoqhoqho yinyama yamaxhego.

Le nyama ke akuvumelekanga ukuba abantu beminye imizi baphume okanye bahambe nayo ngelithi baphathela abantwana emakhaya kuba iyinyama yesiko. Le nyama ityiwa iphele ze kuthi yakugqitywa kuthatyathwe amathambo ayo aye kufakwa emlilweni atshiswe abengumlotha. Athi ke atshiselwe kwaphaya ebuhlanti. Onke ke la mabhongo ayesenziwa kuba umntwana wamkelekile, yaye kwakufuyiwe kudala impahla ininzi, kodwa kule mihla lithande ukunqaba nangokunqaba kwemfuyo. Kule mihla apho abantwana bangasabelekwa nangambeleko sekusetyenziswa izinto zasemlungwini ongekhe uqiniseke ngazo nokuba zintoni na.

Ufele okanye isikhumba sithi somiswe side some nka, sisukwe lixhegokazi lalapha ekhaya. Sakuba senziwe njalo siyathathwa sondlalwe ngaphantsi komandlalo wolu sana okanye ngaphantsi komandlalo walo mntwana xa ethe wamdala engazange enzelwe mbeleko. Asisebenzise side siguge. Sakube sigugile siyathathwa sitshiswe kwasebuhlanti apho. Sithi xa sisitsho sithi umntwana wasemaThileni uyenzelwe imbeleko. USityana (1978) yena imbeleko uyichaza ngolu hlobo, uthi lisiko elenzelwa umntwana ozelweyo. Eli siko lithi lenziwe xa umntwana esefukwini, ukutsho oko eseneentsuku ezimbalwa kuphela umntwana ezelwe. Uthi kodwa umsebenzi lo ukholisa ukwenziwa kusuku lweshumi umntwana ezelwe. Amadoda alo mzi sele kukade wona egqibile okokuba ngalo mhla mawenziwe lo msebenzi. Umsebenzi lo ngokukaSityana ubizwa ngokuba kukukhutshwa komdlezana efukwini okanye ke kuthiwe yimbeleko. Lo msebenzi awuthi wakuba wenziwe kumntwana wamazibulo kube njalo kugqityiwe, hayi, wenziwa njalo kumntwana ngamnye ozalwayo de ayeke ukuzala oko loo mfazi.

USityana yena uyahluka kwabanye ababhali kuba ekhuthaza ukuba umntwana alenzelwe unina esefukwini ukanti abanye ababhali besithi ixhomekeka kubantu bekhaya elo xa benayo indlela yokumenzela. Mna ngokolwam uluvo ndithi umntwana makayenzelwe imbeleko bakuba abantu bekhaya elo benayo indlela yokuyenza, benazo izinto ezithi zisetyenziswe. Eli siko lembeleko kuyenzeka ukuba abanye abantu bangabi nazinto zakulenza kolo suku lweshumi ngenxa yokungathathi ntweni, de akhutshwe umdlezana lingenziwanga, akhule nomntwana kunjalo. Kuyenzeka ethubeni loo mntwana abe nemikhuba engamfanelanga kuthi kanti asilokakade lakhe loo mntwana nto nje wenziwa kukuba isiko elo lokubingelela lingazange lenziwa. Okwenene lakwenziwa aqale ukwahlukana naloo mikhwa, abuyele ebuntwini.

Kuxhelwa impahla emfutshane naxa mandulo bengekabikho abamhlophe nezi zinto zabo zididisa umqondo kwakuxhelwa inkomo okanye ibhokhwe. Lilonke ke ngoku kusetyenziswa ibhokhwe kuba iligwala, ikhawuleza ukukhala. AmaXhosa ke kwinto yecamagu afuna into ekhalayo ukuqondisisa

okokuba livumile icamagu labo. Nanjengoko kwakusaya kusetyenziswa, ewe ayiyekwangwa kwaphela inkomo le koko imiselwe kwisithuba samawele kuphela, aqhanywe omabini ngenkomo leyo njengoko wona engabantu abahlukileyo kwabanye ngenxa yokuba imbeleko le isenziwa sele ityaliwe ngakuloo ndlu azalelwe kuyo amawele, imithi emibini yomhlontlo. Nanko ke umahluko wokuba benzelwe inkomo bona xa bekhutshwa efukwini.



Umntwana uyayenzelwa imbeleko nokuba sele ebudala bungangalo simbona apha, ukanti nangaphezulu, ithatyathwe kwilali yaseHighbury eMthatha, 2008

Masingene ke kwindlela elenziwa ngayo eli siko. Kuyaxoxwa imini le kwale ukujika kwelanga xa kanye lakhisa umkhanya, inqandwe impahla emfutshane ize ekhaya, ingeniswe ebuhlanti. Indoda enkulu ize iphethe umkhonto ime esangweni ithi, “ Ngawo lo mhla siyambingelela lo mntwana uzelweyo ngoko ke liphelile ityala kuye”. Kwa oko ayalele amadoda okokuba ayiwise into leyo iza kuxhelwa, akhuphe umkhonto lowo, awunikezele apho kulowo unelungelo lokuhlaba izinto zalo mzi. Yakukhala lo nto ibihlathywa athi adume onke amadoda esithi, “Camagu”, ihlinzwe. Yale xa iza kugqityezelwa kukhutshwe intsonyama kumkhono welaa cala ibilaliswe ngalo. Sele ubasiwe ke umlilo namahlamvu omthathi alapha, ibengwe yonke yenziwe umbengo omde yojiwe.

Ngalo gama kwenziwa le nquleqhu apho ebuhlanti, naphaya kula ndlu yomdlezana kuyasetyenzwa, kuqatywa umdlezana lowo ingxwala nosana lwakhe

behonjiselwa umsebenzi wabo. Njengoko isojiwa nje inyama, kuphoswa amasebe omthathi emlilweni kusenzelwa okokuba ibe krakra inyama leyo ngeenjongo zokuhlanganisa abangasekhoyo nabahleliyo. Yakuba ivuthiwe ihlatywa ngoluthi lomthathi olutshweziweyo isiwe kumdlezana endlwini iphethwe yindoda enkulu leyo. Imbangi yokuba iphathwe yile ndoda le nyama kukufuna ukuqiniseka kwinto yokuba wenziwe umsebenzi lowo ngendlela eyiyo phaya kumdlezana.

Kufuneka eyityile yonke loo nyama ngokomthetho, kodwa okokuba ithe yamoyisa asilotyala. Emva koko iyatywa inyama apho ebuhlanti ngumntu wonke naphandle ebafazini, kuba ngalo mhla kutyiwa umbilini, izibindi emadodeni amathumbu ebafazini. Le yomzimba inyama iyathatyathwa isiwe endlwini apho ibekwe phezu kwamahlamvu omthathi kulaa ndlu yomdlezana. Ngelo lixa ke intloko ibekwe kakuhle, iimpondo zijonge entloko kumdlezana nosana lwakhe kulalwe kunjalo ngobo busuku.

Ngengomso iba zizipheko ezithi zahlulwe ngolu hlobo:

- Isifuba emadodeni
- Umqolo nezinye iinyama ziya ebafazini
- Laa mkhono bekukhutshwe kuwo intsonyama unqunqwa nje wona ufakwe apho kwimbiza yabafazi ngenxa yokuba uza kutyiwa ngumdlezana wona xa kutyiwa inyama emini ngumntu wonke. Zakube zivuthiwe iimbiza emini kuyophulwa kutyiwe. Iyileyo indoda inikwa isijungqe sechakatha yindoda enkulu yalapha ecamagusha amadoda. Zibuya zithatyathwe kwakhona apha emadodeni zisiwe ebafazini, nabo becamagusha njengokuba bezinikwa.

Eli chakatha abanye balibiza, ngokuba ngumthi kaMlanjeni owayenemimangaliso kwaXhosa. Olo ke lusuku lwesibini olubizwa ngokuba lusuku lwezipheko. Ngosuku lwesithathu kuphekwa amanqina nentloko nomlenze, kulungiswe nalaa mathambo enyama ebityiwe ngaphambili ukuze atshiswe kunye nala ale nyama ityiwayo. Namahlamvu lawa bekutyelwa phezu kwawo ayaqokelelwa nawo

atshiswe kunye namathambo la kuthiwe sa nentwana yecuba kuloo mlilo, inqule indoda enkulu yomzi ube ke uyaphela umsebenzi wembeleko.

UQamata, uSwartbooi noSwana (2007 : 255) bathi bona xa belichaza eli siko uthi umfazi akubeleka ahlaliswe yedwa kuba umele ukuzila ukuhamba-hamba phandle naphakathi kwekhaya esandula ukubeleka. Kule ndlela yakhe yokuzila ugcinwa ngabafazi kuba amadoda akafanele kusondela tu kwamdlezana. Noyise wosana uqobo. Uthi kwakuphela iintsuku ezilishumi ebelekile kube kungona aphumayo efukwini. Injongo yolu zilo kukuba imeko yomntu onjengaye usebuthathaka kuba egqiba kubeleka. Inkolo yakwaNtu ayimvumeli ukuba anyathele enkundleni apho kunqumla khona imfuyo esenjalo. Kukho nkolo ethi imfuyo emithiyo iya kuphunza ize enye ibe nomkhondo. Okunye okubalulekileyo ngokufukama komdlezana kukulinda usana lude luwisa inkaba yalo.

Le nto ayipheleli kubadlezana qha kuba bonke abantu ababhinqileyo abasenyangeni abamele kuhamba enkundleni apho kuhamba khona imfuyo. Nditsho neentombi zekhaya, futhi zingangeni nasebuhlanti. Inkolo isafana nale yomdlezana ethi imfuyo ayandi, ezimithiyo iinkomo ziyaphunza okanye enye igule kusithiwa inomkhondo. Onke amabhinqa akule meko aqakwa ngebande elinye kuba kufuneka ezile nokutya ubisi namasi.

2.6 Uqukumbelo.

Usana ngokwasesiXhoseni belusaya kuba nendlela yalo eyodwa yokuzalwa kwalo ngokwakwaXhosa ingekabikho le mpucuko eyeza nezibhedlela kunye nabongikazi, abathi bayitshintsha yonke inkqubo eyayisaya kwenziwa ngamaXhosa bashiya nje imbinana, nayo engasakhathalelwe bani kuba besenziwa ziintloni. Xa ndithetha ngembinana eyathi yashiyeka yileyo yokuba abantu besazi ukuba xa kuzelwe usana nokuba ngamawele na ke kakade kukho amasiko ekufanele ukuba bawenze. Kodwa batsho bangawenzi, ingekuko ukuba abawazi, bewazi nto inye eyabalahlekayo sisazela nakukuthengwa zezinye iinkolo zezinye iintlanga.

Umfazi ubemitha iinyanga ezilithoba, kwakufika ixesha lokukhululeka akhululeke. Umntwana akuba ezelwe ubesenzelwa esa sithethe sokuba anxulwe ngabantu bakokwabo. Kwakuthi ke emva koko kulandele imbeleko. Xa ndijongile kule mihla ilula into yokuva kusithiwa umtshakazi wakwabani uye wacela ukubelekiswa kwangoko lingekafiki ithuba kuba eneenjongo ezizezakhe hayi ukunceda usana olu ubelumithi. Atsho emva koko olo sana alushiye apho, mhlawumbi kuninakhulu engakhange abe sazi nenkaba leyo yosana lwakhe ukuba ithe yawela phi na. Uve sekubuzwa ke ngenye imini ngabantu abawaxabisileyo amasiko nezithethe zabo ukuba inkaba yalo mntwana yaphelela phi na? Kungabikho mpendulo kuba kaloku ngumkhondo awulandwa.

Kwakufika ixesha lokuba umntwana enzelwe imbeleko ibisithi yenziwe. Kwakube kudityenwe likhaya lagqiba ngomhla nosuku ekuya kuthi kuqhutywe ngawo umcimbi lowo ubuqhutywa umcimbi. Abanamhlanje abantu abanakwaxesha lakwenza ezo zinto kuba bathi xa usenza isiko usesebumnyameni, yaye usaziphilisa ubomi bobugxwayiba. Batsho bona bewenza awabo amasiko yaye bevuya xa bewabona elandelwa kuba kaloku umntu ukholwa kukukukhapha ekusa eliweni, akududule ekutshonisa kulo, akugqiba akubukele utshona, ze ahleke avuye ke ngoko wakuba ufezekile umnqweno wakhe. Yimpilo yabantu banamhlanje ke leyo. Ngokokwam ukubona ndithi laa ndlela yayisaya kusetyenziswa mandulo masiyityeshele kuba ayisangqinelani neemeko zanamhlanje. Izifo ezikhoyo ezisulelayo ezifana nogawulayo nentsholongwane yakhe nazo ziyasinyanzela ukuba sisebenzise izibhedlele ekubelekeni. Kwakhona kukho izifo ezifana neswekile izifo zesifuba ezezibeleko ezazingekho ngemihla yamandulo, nazo ziyasinyanzela ukuba sibhenele ezibhedlele ukuze abantu basinde xa bebeleka ngokoncendo loogqirha.

ISAHLUKO 3 : NGENTLAZANE

UKWALUKA, INKCIYO NOKUTHONJISWA KWENTOMBI KWAXHOSA

3.1 Intshayelelo.

Kwesi sahluko ndifuna sikhe singcamle ngokwenziwa kwala masiko, elokwaluka, inkciyo nokuthonjiswa kweentombi zamaXhosa. Konke oku ndiza kuthetha ngako apha ndakukwenza ngokumana ndicaphula phaya kwiincwadi zesiXhosa ezahluka-hlukeneyo nangodliwano ndlebe kwabo bazizisele zenyathi.

Yintoni ukwaluka? Ukwaluka kukungena kwenkwenkwe, kwinqanaba lobudoda. (Satyo 1985 : 37). Eli siko lokwaluka kwamakhwenkwe livamile kwaXhosa, yaye nalo likwahamba nebhokhwe yokungcamla aze lo ungenayo esuthwini atye umkhono. Isithethe sesokuba abafazi baloo mzi abayityi le nyama ityiwa ngamadoda yaye iphekwa ityelwe ebuhlanti. Kanti xa kunzima abafazi abangoonina benkwenkwe bayanikwa inyama kweli cala lingelilo elomkhono otyiwa yinkwenkwe. Kwimizi enezinto abafazi banikwa igusha bayitye yonke ngaphandle komsila nentamo. Ezo zinyama zamakhwenkwe. Sithi ke umntu wasebuhlanti xa ethe wagqitha kweli siko uyindoda, yaye kufuneka enze izinto zobudoda kwaye abe neempawu zobudoda ezo ke esiza kuthi sizikhankanye apha ngasezantsi xa sichaza gabalala. Kwakhona siza kuthi sinyathele kulaa ndlela intombi kufuneka iziphethe ngayo (inkciyo) ekukhuleni kwayo de iye kungeniswa ngokusesikweni kwelaa nqanaba lobudala, ukuthonjiswa ke oko kutsho, nanjengoko ilungiselelwa ukuya emzini

3.2 Umxholo ngokwaluka.

Ukwaluka lisiko elinobuzaza kakhulu kumaXhosa, lenziwa kumakhwenkwe angena ebudodeni. Eli siko liyinto engaguqulwa bani kumaXhosa kwakude

mandulo phaya kuba ongalenzelwanga wayengazelwe nto phakathi kwabantu. Amakhwenkwe xa engekalenzi eli siko kwakungafuneki nganto ukuba abaliselwe ngalo kuba wothi akuliqonda oyike angabisalenza ngenxa yamanqanaba anzima ekuthi kudlulwe kuwo xa lisenziwa. Eli siko lalisenziwa ngesiganeko, ukutsho oko ukwaluka konyana weNkosi ethile. Amakhwenkwe ayehlala nokuba madala ukuba akukho nyana waNkosi uza kwaluka, nokuba usemncinci umntwana weNkosi wayelindwa ade afike kwinqanaba lokwaluka.

Xa kuthe kwabonakala kungekho mntwana uyinkwenkwe kwikomkhulu labo kuloo ngingqi, kuthi kwalukwe ngesiganeko seNkosana eyaluswe kobunye ubukhosi ukuze elo butho libizwe ngaloo Nkosi. Iminyaka yokwaluka yayibalwa ngezilimela. Amakhwenkwe emzini ayehlala nokuba alishumi eselekelelana elinde ibutho leNkosi zekuthiwe ngoontanga kuba belenze ngexesha elinye eli siko, ngenyanga yesilimela. Ujeff Opland noMtuzze (1994 : 146) bona bayibona into yokwaluka njengomsebenzi womfundisi wezakwalizwi kunye nemantyi yesithili ukuqonda ukuba usana oluyinkwenkwe lwalusiwe phambi kokuba inyanga iphele luzelwe.

Xa beyibona ngolu hlobo aba babini ithetha ukuthi ke le nto bona ukwaluka abakuboni njengesiko elithi lenziwe kwaXhosa ukukhulisa okanye ukungenisa umntwana ebudaleni, nanjengoko silazi yaye silenza thina maXhosa. Ezi ngcali zithi zona ubhaptizo nokwaluka mazihambe kunye ezo zinto kungabikho iyishiyayo enye, ze kuthi abo bantwana bebesokwa benenyanga enye bezelwe, bakuba neminyaka elishumi elinesihlanu ukuya kumashumi amabini bahlanganiselwe eTempileni, benzelwe izidlo, neziyalo, nezipho, babekwe izandla ngabafundisi, ikho nemantyi njengeliso lakomkhulu. Emva koko, nabani na uya kuthi azi ukuba aba namhlanje ngamadoda. Ngokolwam uluvo ndithi xa sithatha umntwana simsa eTempileni masenze ngolo hlobo ukanti xa sifuna ukulandela isiko lokwaluka silandele lona singalitshatisi nelinye kuba ngokwenza njalo sakuba silahlekene nobuNtu bethu. Ndithi mna masithathe umntwana elusana aye kuphehlelelwa ecaweni kuba kakade sonke sikhule uQamata simazi yaye sisiva sikwakholelwa kuye, ze athi akuba neminyaka elishumi elinesibhozo siqale

ukumngenisa ebudaleni ngokuthi simaluse. Singazidibanisi ezi zinto zombini kuba hleze zisixake sakwenza njalo kuba sele engasalandelwa ncam nje la masiko kungenxa yokudityaniswa kwamasiko nezinye iinkolo.

Xa sinokukhe sijonge sijongisise le ndlela la madoda siwabale apha ngasentla alibona ngayo eli siko, ndiqinisekile wonke umntu angatsho kugcwale umlomo ukuba ukwaluka oku abakuthathi ncam ncakasana njengesiko. Koko singathi ngumthetho nje olandelwayo, owamiselwa wonke ubani ukuba awulandele nokuba ngaba uyakholiseka okanye akakholiseki na ke nguwo, kodwa kuba usenziwa nguwonke-wonke uya kugqibela nalowo ungawuthandiyo sele ewulandela ngokunyanzelwa yimeko. Kaloku thina maXhosa sazi ukuba isiko lokuqala lelembeleko, kulandele ke amanye alandelayo, kude kufikelele ekwalukeni. Asinakuthi umntwana evela nje engekangeni nasebudaleni sibe simkhawulezisa, simkhawulezela ngesiko lokwaluka, ngokungathi sithi maside simenzele onke la masiko siwagqibe sazi ukuba simgqibile. Singxamele phi kanye kanye? Mna andihambisani nale ndlela yaba babhali.

Kuthiwa amasiko ethu ngamasiko abahedeni. Yintoni embi emntwini xa esalusa unyana wakhe. Kuyo yonke le nto uya kufumanisa ukuba ababo oonyana bayaluswa. Kunjalo nje ziphantsa ukuba zibe ziyaluka zonke ezi zizwe zimhlophe, sizimele ngokuba silandele eyazo inkqubo. Masingaqhathwa kuthiwe thina masibe sisizwe samakhwenkwe babe bona bengamadoda. Ukuba siyaqwalasela siya kufumana ukuba zonke izizwe ziyazibhala iimbali zazo ukwenzela ukuba abantwana bazi apho kuvelwa khona. Masiyazi into yokuba umntu ungumntu ngokugcina alondoloze amasiko nezithethe zakowabo.

Indlela yokwalusa ibiba yeyakwamkhozi kwabasegoqweni kuba kuhlanganwa ngamadoda esixeko eso axoxe, abonisane ngelo butho kuba kuyenzeka ukuba abe ngangoboya benja amakhwenkwe aza kwaluka.



Umfanekiso obonisa abakhwetha begqitywa kwaluswa, le yilali yaseMantlani eLusikisiki, 2007.

Xa athe amaninzi kakhulu ayahlulwahlulwa ethontweni okanye ebhumeni. Ithonto kulapho athi ahlale khona amakhwenkwe ngexesha lokwaluka. Lithi ithonto lakhiwe endle phaya kude nemizi. Kwakusithiwa cwaka emveni kokuba kuboniswene kukhangelwe indodana eyothi ibe liliso kubo abo baza kwaluka, xa bephaya endle ethontweni, ndodana leyo nayo esele igqithile kweli siko lokwaluka, lowo ke ubizwa ngokuba likhankatha labakhwetha okanye lala makhwenkwe aza kwaluswa.

Kwakuba sekungantsuku zatywala ukuba aluswe amakhwenkwe, ayaxelelwa ukuba angabi kude. Kuthi kwenziwe amalungiselelo okuba esiya kwenziwa eli siko, kuthatha iveki yonke ukwenziwa kwamalungiselelo. Kuthi kwenziwe izinto esizibiza ngokuba yimigidi apha kwaXhosa. Imigidi ke ziindywala ezisilwa ziselwe, kudyiwazwe ngomhla wokwaluka. Ngobo busuku balo mhla bagcinwa kwindawo eyodwa apho baza kugcoba begiya okokugqibela neentombi zabo. Kwakuba kusile athi ayekwe ahambe, kodwa aziswe ukuba angathi saa, kuba aza kube afuneke. Xa kumini maqanda ayabizwa aqokelelwe, ngelo xesha sele ahlulwa angamabutho amabini ngenxa yobuninzi bawo, abe sele esiya ngamakhaya awo achetywe.

Amathonto awo akhiwa ngale mini aza kwaluswa ngayo, esakhiwa likhankatha lincedisana kunye nabo sele besuka kweli siko. Athi angcanyuliswe onke la

makhwenkwe kuphalazwe igazi kwimpahla emfutshane, ibhokhwe kwinkwenkwe nganye eza kwaluswa. Akugqiba asiwe emlanjeni apho aza kufika aphahlwe ngamadoda akugqiba angeniswe emanzini awaphose nje amanzi umzimba lo wonke aphume kanye emva kwemini phaya ngentsimbi yesine ngokuthelekelela. Xa lisithi ilanga ndithenge athi ahlaliswe ngasethontweni lawo eli sele ligqityiwe ukwakhiwa aluswe yingcibi. Ingcibi ke ngulowo ukhethiweyo unesakhono sokwalusa amakhwenkwe. Umdlanga ngumkhonto othi usetyenziswe yindoda eyingcali ukwalusa amakhwenkwe ngokwesiko lakwaXhosa.

Mandulo phaya xa ingcibi inesakhono sokwenza lo msebenzi xa kufika inkwenkwe yokugqibela ukuphuma emanzini nayo yayingalindi. Ibisithi isithi vu ibe ingcibi iyingciba iyalusa. Amakhwenkwe xa sele elapha kweli nqanaba abizwa ngokuba ngabakhwetha. Ikhankatha eli lilo elibabeka endleleni yokuziphatha nokuhlonipha komntu osethontweni. Emva kweentsuku ezisibhozo alukile amakhwenkwe athi ojiswe. Umojiso ke kukuxhelelwa kwakhona komkh-wetha emva kweentsuku ezisibhozo alukile, ngoko ke wenzelwa umnyenyevu wokuba angaphuma esuthwini njengakuqala. Ngoku uyavunyelwa nokuba atye iindidi ezithile zokutya. Uthi umojiso lo wenziwe ngebhokhwe. Umkhwetha lowo ungumntu wokuqala ukushwanyiswa.

Emva kwexeshana sele bepholile, emakhaya kulungiselelwa ukubuya kwabo kuza kubhiyozwa, kwenziwe umtshilo. Le nto ingumtshilo wabakhwetha yayixabiseke kakhulu kumaXhosa amandulo, kangangokuba kwakunduluka iiNkosi kwiindawo ngeendawo ziphahlwe ngamaphakathi azo zize kuloo ndawo kutshiliswa kuyo . Xa kusenkundleni amazibazana (abazalikazi) babetha ingqongqo batshile abakhwetha. Ngelo xesha ke imbongi yakomkhulu mfondini ibonga abakhwetha neeNkosi. Babesithi aba banesiphiwo abakhwetha batshile, amadoda abambe amazinyo yimihlali, wambi athi ebetshaya inxindeba ayinyanzele emlonyeni engaqondi yimihlali.

Ngelo lixa lokutshila bekudityaniswa abeendawo ngeendawo, kanti kwakuloo nto nemithi, amayeza akwalapha. Bekusithi kutha bhakabha (cwaka) suka kubonwe

ngomkhwetha ejuba sisathuthwane kanti wenyele, ugqithe abakhwetha xa kutshilwa ngabantu abanamagama (abaziwayo). Bekusiya abantu abambalwa ukuya kumtatamisa uninzi lusenkundleni emtshilweni. Ikhwele beliba likhulu kulo msebenzi wokutshila kuba nokuba ubungade utshile kangakanani na umkhwetha wesilambi ubunganconywa nganto ngamadoda kangangokuba ugiyo into ebonisa ukunconywa komkhwetha belunikwa wumbi.

Icacile into yokuchaseka komntu olihlwempu isuka kude kwaye isegazini kumaXhosa. Babetshiliswa de libe lisondele ilixa lokukhutshwa kwabo ethontweni xa kumpondo zankomo. Ndandikhe ndawubukela ke mna umtshilo wabakhwetha kwidolophu yaseSajoni (Port St John) kwilali yaseThombo (1989) ngexesha lokwaluka koobhuti bam. Bathi xa bephuma apho bathi ngqe-e-e ukuya emlanjeni eMngazi. Kaloku ngalo mhla bakhutshwa ngawo abakhwetha bavuswa ekuseni likhankatha labo ukuya emlanjeni onamanzi ahambayo baye kuhlamba ifutha elo bebeliqaba bengabakhwetha, sele kukudala isaziwa indoda enesimo (enezinto zayo) efumileyo yimpahla okokuba ibe yiyo eza kubasikelela ngomthetho wesiXhosa. Inkolo yokuba basebenzise umlambo ohambayo kukuba kufuneka beye kushiya onke amashwa asethontweni, mashwa lawo ayakuthi ahambe namanzi omlambo.

Bathi xa bebuya emanzini babuyele kulososuthu bafike sele ilapho loo ndoda ize kubasikelela ngokubathambisa amafutha enkomo ehleliyo ukutsho oko iphehla. Olu thambiso lwenzelwa okokuba baze bazeke mzekweni waloo ndoda xa sele bengamadoda anemizi yawo. Iphehla eli kwakusenzelwa ukuba baze bafuye, yiyo le nto kwakusikwa emlenzeni wenkomo ehleliyo ityebile. Kwakuba kufeziwe oko basiwe kwasosuthu komkhulu/inkosi, usosuthu ke yintloko kubakhwetha abo baluke kunye. Bahlala apho iintsukwana kuphalazwe igazi bamkelwe (kuxhelwe inkomo kutyiwe kube mnandi), babe sele begoduswa. Xa sele bekwasosuthu babizwa ngokuba ngamakrwala oqaba isisu.

Xa bekweli nqanaba lobukrwala kufuneka besebenze nzima apho kowabo de kuqengqeleke iinyanga bengayekanga ukuyiqaba imbola edityaniswe nela phehla

(amafutha enkomo) emizimbeni nasebusweni. Zithi iingcali umkhwetha naye ukuze impilo yakhe ihambe kakuhle ngexesha asendle ngalo kufuneka eziphethe kakuhle. Kwiintsuku ezisixhenxe zokuqala akuba alusiwe, uzila ukutya okuthile nokunezinongo. Akakutyiswa ukutya okunamafutha kunye nazo zonke izinto ezinencasa. Abakhwetha abaninzi nabanamakhankatha anomthetho ongqongqo ngezi ntsuku zisixhenxe zokuqala kunyanzeliswa ukuba batye iinkobe okanye umngqusho omhlophe qhwa nongagalelwanga nto.

Ikhankatha elibukhali lide lithi kwakufika ukutya komkhwetha likuyalule, likovuyavuye ngecephe likhangela ukuba kungathi kanti ngaphantsi koku kutya kufakwe inyama, okanye ukutya okunongiweyo. Kaloku oomama abanobubele banomkhwa wokuba nemfobe yokuthi phantsi kwalo mngqusho ungenayo netyuwa bafihlele abantwana babo izimuncumuncu phantsi koku kungaphezulu. Ukuba ikhankatha likhe lanento eliyikrokrelayo ekutyeni kunikwa izinja okanye kuchithwe kude. Ziqhuba zithi abakhwetha bakwanyanzelekile ukuba bayicezele indawo enamabhinqa, nokuba ziintombi ezilulutsha.

Abafazi abahamba-hamba kufutshane namabhuma abafuneki yaye abo benza loo nto baba sesichengeni sokuleqwa babethwe okanye bathukwe ngabakhwetha kungekho mkhwetha ubekwa tyala ngaloo nto. Baqala ukukhululeka ekutyeni into abayithandayo abakhwetha emva kweentsuku ezisixhenxe xa sele benzelwe eli siko lokojiswa. Uya kubona oonkabi bencedisa nangokulima phaya emasimini kodwa xa kungekho bafazi apho emasimini. Isiko lokwaluka kumaXhosa omthonyama ibilixabiso nebhongo lomntwana oyinkwenkwe. Eli linqanaba lokungena ebudodeni kumaXhosa.

Ulutsha olungumthinjana nalo ngeempela-veki, emva kwemini luyakwazi nokuya kubuthela abakhwetha. Uthi uNalane (1998-2007) xa umntwana efika kwinqanaba lobudala wenzelwa isiko, siko elo elibonisa ukuba ugqithile ebuntwaneni. Loo nto ke ithi yenzeke kumakhwenkwe kunamantombazana. Emakhwenkweni eli siko libizwa ngokuba kukwaluka ukanti emantombazaneni libizwa ngokuba yintonjana. Uhambisa athi, eli siko lokwaluka lihambisana ncakasana nenkolo

elandelwayo nanjengoko kuthi kubekho ukuphalazwa kwegazi lesilwanyana esenziwa idini. Gazi elo elithi lidibanise usosiko kunye nomnombo wabantu abangasekhoyo bakokwabo okanye iminyanya.

Xa elichaza uNalane (1998-2007) eli siko uthi iindlela zokulenza zinokwahluka ngokweminombo yabo, kodwa into abafana ngayo yinto yokuba abantu abanyawo zimanzi kweli siko bathi babamkele babondle nangeendlela ekufuneka belenze ngayo. Bathi babaxelele nemigaqo-nkqubo amabayilandele. Xa lisenziwa eli siko uthi umkhwetha agcinwe kwindawo yakhe yedwa, ahlulwe kwabanye abantu. Uthi afumane imiyalelo yobulumko, iimfihlo zalapho, imithetho engqingqwa, izithethe zengingqi kuquka imbeko, undiliseko nemfundiso ngezondo, zonke ezi zinto ezinikwa ngabantu abanelungelo nabamkelekileyo nasele begqithile kwesi sigaba. Kukwakho nexesha elilodwa lokwamkelwa komkhwetha ngemini yokuphuma esuthwini. Le nkqubo ithi ilandelwe yimigidi nemibhiyozo kuvuyisw- wana nalowo uvela esuthwini.

USigcu noManyase (1879-1986 : 2-4) kweyabo incwadi bathi xa bethetha ngokwaluka kukusiwa kwamakhwenkwe endle. Bathi eli siko lokusikwa kwamakhwenkwe endle lisiko elidala apha emaXhoseni. Nezizwe zaseMbo zafika zangena ngalo apha kwaXhosa. Iindlela zokulenza zahlukene njengokwahlukana kweminombo nezithili. AmaXhosa akujonge ukwaluka njengozolo lonyana, indodana eza kuba lixhadi kwimizabalazo yekhaya layo. Into ebekusakuthiwa ukubizwa kwayo yinja, namhla iza kuba ngumntu, iza kuthi yakuthiwa name ngesiduko siyifanele njengoyise. Iza kuyeka oku kukhonkotha kule mimangwana yonke. Okuya ibilingisa amadoda ngocelemba, ngoku iza kuphatha igwegwana lo kusimelela, iphekuza ngalo izinja.

Xa uSigcu noManyase besithi indlela yokulenza yahlukene ngokweminombo yezithili akuthethi kuthi abantu mabaqale eyabo indlela enxahileyo nephikisanayo nesiko nesithethe samaXhosa kuba ngokwenza njalo sakuba siyaphikisana nendlela eyiyo elalisaya kwenziwa ngayo. Ukukhonya oku kwenk-

wenkwe kunjongo mbini. Kukoyika umdlanga, kukuqongqotha imikhuba yobukhwenkwe, iyikhohlele kuphele tu into ethi nkwenkwe kuyo phambi kokuba ithi, Hi-i ! Ndiyindoda. Xa iya kuba iyindoda uya kuva isithi, “Nonyaka ndiya kusela emadodeni, nonyaka ndiya kusela emadodeni.” Iya kwisigaba sokuba ikhahlelwe ngamanye amadoda, eyibiza ngokuba ngumthile, atsho umlomo uzale. Namhlanje iyaqonda ukuba intonga entlokweni yayo iya kuyifumana ngesizathu e sibonakalayo. Inganqolotywa ngohaya nelize.

KwelaseMaMfengwini inkwenkwe eza kwaluka uya kuyibona ngokujingisa imicu yesikhumba segusha, sincwelwe kakuhle ukuze sidangazele, sirhuqe ukusuka esinqeni okanye emagxeni. Bathi ukuyibiza le micu yimithika. Wakubona loo nto ke sewusazi ukuba inkwenkwe leyo ayisindi ekwenzeni isiko ngaloo nyaka.

Ibakho eyona nkwenkwe angene kuyo amanye amakhwenkwe la. Uyise wale nkwenkwe ubizwa ngokuba ngusosuthu. Ngokufutshane ke iza kwenziwa yonke imithananango yokwaluka kwala makhwenkwe. Selenzelwe ke ibhuma aza kungena kulo ngako nje ukuba ikhankatha ligqibe ukuwabopha. Ingcibi seyimkile nomvuzo wayo. Ngoku la madodana akulo mzi mtsha akusatshiwo ukuba ngamakhwenkwe. Kuthiwa ngabakhwetha. Baza kuqaba ifutha eliza kukhupha ifithithi yobukhwenkwe, kuvele ufele olucwengileyo lwesidoda ekuthiwa yintlahla. Ukuze livele kakuhle eli bala kufuneka umkhwetha ehloniphile, azimele kwakuthi gqi umntu ongumfazi, nokumbiza angambizi ngokuthi ngumfazi koko athi sisigqwathi. Olo ke lulwimi oluthi lusetyenziswe esuthwini.

Ngelinye ixesha usuka yena umfazi athi gqi kungalindelwe nto. Ngelo xesha ke kufuneka umkhwetha azigqume mbo. Nokuba kuphambi kukabani na ahleli naye umkhwetha lowo, ukuba ifutha eli aliqabileyo linendawo yokugcaba, kufuneka azigqume ukumka kwaloo mntu, andule ke ahambe, okanye kungemka intlahla yakhe. Loo nto imenze abe ngumfana ophungulekileyo ngenxa yokungawabambi amasiko asebukhwenheni. Bekunjalo ke ngentlonipho yomkhwetha. Ngale mihla yokonakala kobuzwe abakhwetha sitya nabo kumakhaya entengiso kutya, sithenga nabo ezivenkileni beqabe elo futha. Imikhwa enjalo masingayayamanisi nesiko likaNtu.



**Umfanekiso womkhwetha endle eqabe ifutha, kwiilali zaseMfundisweni,
2008**

Bekunani ke singathathi isiko lakwamLungu liphelele, siye kugqirha oqeqeshiweyo enze lo mcimbi sihambe sifake iimpahla zethu siye ezivenkileni? Ngokwenjenje asiwatsalanga amehlo abantu ngeengceke eziluxwebethu. Ukuba sithumela endle makube sendle ke, abantwana bethu basuke koonina. Isiko lokwaluka kule mihla lifuna ukuthatha olunye unyawo.

Eli siko sele lisenziwa nje ngendlela umntu afuna ukulenza ngayo hayi ngendlela elalisaya kuqhutywa ngayo ngaphambili okanye ukulandela imithetho nemigaqo elalisaya kuqhutywa ngayo. UJongilanga (2004 : 43) ubeninxaxheba okanye igalelo elikhulu lokukhe agwadle naye ngeli siko lakwaXhosa lokwaluka. Uthi yena xa echaza imini le yokwalusa inkwenkwe yimini yeemini kwaXhosa. Aqala amaXhosa abe ndlongo-ndlongo kuxutywe uburhalarhume nemincili kambe kuba kuza kuzalwa umfo omtsha. UJongilanga uyichaza enjenje:

Eli siko lidala, laye aliphelelwa xesha njengoko amanye amasiko asuke angonoxesha, athi nya emva koko. Lifanele ke kambe kuba liyenye yeentsika zonqulo lwamaXhosa. Uthi ungaqonda kule nto yokuba inkwenkwe phambi kokuba yaluswe iqala emlanjeni ize mhla yaphuthunywa igqibele emlanjeni, yandule ukuthanjiswa,

bube ke buphelile ubunqambi kuyo. Le nto ke
isibonisa ukuba kunqulo lwamaXhosa,
ubhaptizesho lokuqala lolwaluko ayenalo, kanti
nolwamanzi ayenalo engekahlangani nohlanga olumhlophe.

Kule mihla izinto zatshintsha, izinto ezazisaya kwenziwa ngamadoda kuphela uya kufika ngoku kule mihla sele kugxuphuleka kungenelele zwabha nabafazi, ukanti ezifuna abafazi kuphela ubone namadoda zwabha ngokunjalo. Kazi ukuba konakele phi na? Isiko eli lokwaluka yayiyinto yamadoda kuphela, laliqala emadodeni liphinde ligqibele kwakuwo. Kodwa ngoku akunjalo zonke izinto zijijekile futhi ndijongile nje zisaya kujijeka ukuba siqhuba ngolu hlobo siqhuba ngalo lokungajongi ngasemva apho sisuka khona nalapho siya khona, sithelekisa nendawo esikuyo kungoku nje.

Uya kufika umntwana oyinkwenkwe esenza amabhunga angapheli ndawo kunye nonina malunga noku kwaluka kwakhe. Phofu nonozala lo engaboni nto ingalunganga, nengaqhelekanga, nelisikizi, kule nto ayenzayo ingamaphuth'ahlathinye nje. Le nto ke ingqinwa nangumlinganiswa onguSizakele kwakulaa ncwadi kaJongilanga, xa exambulisana nenkosikazi yakhe uNosisa kuba efuna kulandelwe isiko lokwaluka ngendlela ethandwa nguye, hayi ngokwendlela eliqhutywa ngayo eli siko lamaXhosa. Masikhe simcaphule xa esithi:

“Mtakabawo, namhlanje ndithe mandikubize, ndikubizela umcimbi oselusesiqwini. Inkwenkwe ndiyayolusa ngomgqibelo kwiveki ezayo, kungoku nje ndiqalisa amalungiselelo.”

“Ke, bhuti, ubucinga ukuyalusa phi?” “Akukho ndawo yimbi ngaphandle kwasekhaya”. “Akasokuze aye apho owam umntwana. Aye kulahlwa endle kwanja zoth'umlilo? Ngaba andisekho, watsho bufudumala uNosisa.”

“Andikhange ndikucele nakancinane kulo mcimbi. Asizi kuliva ngawe isiko lakowethu, ukuba ke nguwe indoda yalo mzi, xoxa lo mcimbi uwuqabelise, ndirhoxe ke mna.” (Jongilanga 2004 : 43)

Xa sihlalutya okanye siphonononga lo mhlathana ungasentla apha sinokuqaphela ukuba ininzi into engasahambi kakuhle kweli siko. Okokuqala eli siko lalisaya kuqalela emadodeni liphinde ligqibele emadodeni. Lalingaqulunqwa yindoda enye

koko amadoda elo khaya ayedibana abonisana ngendlela ekuza kuqhutywa ngayo. Yayingeyonto yamntu mnye, nanjengoko sisiva kwesi siqwenga singasentla. Phofu nalo mntu ubabiza abaninawa bakhe sele egqibile ngokuza kwenzeka engafunanga zimvo namacebiso abanye abantu. Sele egqithisa nje usana kunina, oku kokuba kuthiwe ubaxelele. Kwakhona utsho yena ngomlomo wakhe ukuba ubabizela into esele isesiqwini. Usabafakela ntoni kuba akabonanga mfuneko yoko nje. Kaloku ubonile ukuba angawuqala, awusingathe lo mcimbi eyedwa nalo mkakhe sele esenza ngathi akamfuni kulo mcimbi, atsho ebemfakile ekuqaleni kwayo yonke le nto.

Sithi isiXhosa xa ufuna amanzi angakulandeli wavale phaya asuka khona, apho aqale khona ukuphuma ungacingi ukuba uza kuwavala ekugqibeleni kuba aza kukuxaka. Uya kuthi unqanda kweli cala suka avele kwelinye icala. Xa nditshoyo ndizama ukuthi indoda le kaNosisa imbona uNosisa enguntu othanda ukugxoboleka ezintweni ezingamfuni nganto, kodwa ke, ulibele ukuba sele kunje nje nguye omvumeleyo kwasekuqaleni bawuqulunqa lo cimbi bobabini, ngoku uxakwe ngumqa wakhe, kanti, makazibondele. Yeyokugqibela ke le kaNosisa unina wenkwenkwe le iza kungena esuthwini, ofuna kuqale yena kuphinde kugqibele yena kulo mcimbi.

Kunokuba yintoni edala okanye ebangela ukuba abafazi bathande ukulawula kangaka? Kaloku beva kusithiwa ngabona bantu bangaliphatha ilizwe, de babone nabo sele befakwa kwimicimbi ebalulekileyo yokwakha isizwe kodwa ke balibale nto inye yokuba apha emasikweni akwantu akunjalo, yaye akuqhutywa ngolo hlobo, akunakuqala bona kanti kuza kuphinde kugqibele kwabona. Ude umfazi amise amagxa aphefumlele phezulu nje xa kuthethwa ngokwaluswa konyana wakhe sekutheni ngoku? Nam ke phofu ndiyazintwanisa, ndizikhisa iwatana imifuno ndiyibona. Oomama banamhlanje sebengena bayoma entla kumabhuma abantwana babo. Xelelani mna ke ngoku ukuba siza kuphinda sithi yintoni leyo xa siyibiza? Sisaza kuthi lisiko lokwaluka, eli ligqojwa-gqojwa ngoomama. Unotshe ayililo, yinto nje efana nalo, unomogwana walo.

Uya kufika abazalikazi kule mihla bebhongoza ngokuba abantwana babo bafakwa ebunzimeni xa belandela eli siko ngokukuko. Omnye ude umve ebuza ukuba la amakhwenkwe wona aluselwa esibhedlele ade abe nantoni, kuyajika kube ngathi akalungaka kuba bona besiwe esibhedlele? Abajiki nakanye kodwa lona isiko eli abalaphulanga balikrabazile, yaye liya liphela liphelelwa lixabiso nasidima. Umlinganiswa uKholeka xa ethetha nomyeni wakhe kwincwadi kaLawrence Bhai (1996 : 4-5) uthi ayingqine into yokuba eli siko liya liphelelwa sisidima ngenxa yendlela abantu esele belithatha ngayo, nendlela abathi balenze ngayo, nendlela abangasalihloniphi ngayo. Phofu yena umyeni wakhe engaboni kwanto engathi ithezela phantsi eli siko.

Makhe sirhabule apha kodwa singafinci, sibone indlela abalibona okanye abaliveza ngayo eli siko:

- S'bonda : Khona nizithini eziya ntwana zalukela esibhedlele?
 Kholeka : Kukwaluka na okuya okanye kukugqiba nje idiniso?
 S'bonda : Hayi kaloku, azipheleli phaya esibhedlele, zibuya zize kuzenza abantu apha phakathi kwethu, sitye sithebeni sinye nazo.
 Kholeka : Into eza kusuka ithini? Bezingayanga esibhedlele njengezilwanyana.
 S'bonda : Hayi kaloku sendithethela kule ndawo yesiko.
 Kholeka : Phofu ukhe ubabuze aba bantu baya esibhedlela ukuba bayela ntoni na?
 S'bonda : Yintoni ebuzisayo ekwalukeleni esibhedlele?

Ingumnqa ke noko le nto yeli siko kuba kaloku endaweni yokuba liphakanyiswe ngabanikazi balo, ngabo kuqala abathi balijongele phantsi balithathe nje nokuba kukanjani. Kukuthini ukuthi umntu ebekufanele ukuba uyalikokosa uyaqiniseka ukuba lenziwa ngendlela eyiyo suka uve yena kuqala engaboni nto imbi ekusiweni kwenkwenkwe esibhedlele. Singawabiza ngokuba zintoni, siwabize ngokuba ngamadoda na la uya kufika ebeke iintonga esinqeni oku kanye kwabafazi abanolwini, la athethela, engqina, exhasa ubudenge bokwenziwa kwesiko lawo lisenzelwa esibhedlela? Ndaweni yokuba balwe kube mdaka iisali

besilwela ukungenziwa ngokukuko kwesiko labo kodwa esitsho yena walenzelwa lagqitywa elenzelwa endle ngendlela eyiyo hayi esibhedlele.

Namhlanje xa kugqugulwa ngokwaluka uva kwale ndoda kuqala icebisa ukuba abantwana mabangasiwa endle koko uthi mababhucabhucwe kwezi zibhedlele. Bebhucabhucwa nangabafazi aba bangazinto ngeli siko. Iimfundiso abathi abakhwetha bazifumane bazifundiswe ngelaa xesha laphaya endle emabhumeni baya kuthi bazifumane phi? Zikhona mhlawumbi phaya ezibhedlela? Iziyalo zona abathi bazifumane phaya endle baya kuzifumana phi? Ngubani ongandiphikisa xa ndisithi ukusiwa komntwana oyinkwenkwe phaya ebhumeni kukusiwa esikolweni kuba kaloku zininzi iimfundiso athi adibane nazo. Kodwa ke kule meko iziimfundiso ezakhayo kuba ephekelwa, elungiselelwa ubudoda, nokuba maze abe yindoda ethi ndo hayi usingandoda ofana nqwa nomninawa kaSizakele. Yena way-ethethelela umninawakazi wakhe xa wayekhaba ngawo omane engafuni nokuva ngokusiwa komntwana wakhe edotyeni. Ndaweni yokuba ancedise umkhuluwa wakhe suka wangqinela lo ungazinto ngesiko.

UDudumashe-Luthango noSomane (2002 : 17) ezi ngcali zona xa zithetha ngokwaluka zikuveza njengento apha esele iphelelwe lixabiso. Phofu iphelelwa lixabiso nje kungenxa yabanikazi balo. Ezi mbongi zimbini zibonakala zikwavakala zidandathekile yile meko yokwaluka kwanamhlanje nendlela esekuqhutywa ngayo. Kuthe kwasetyenziswa umbuzo buciko ukubhentsisa olu luvo lokuba alisaqhutywa ngokwesiko lokwaluka elaziwayo:

“Asaya na entabeni?”

“Asaqala na entabeni?”

Ingaba ke enyanisweni la makhwenkwe asaya? Ukuba asaya asiwa ngoobani? Ingaba asiwa ngokwesiko okanye isiko sele balithathela ezandleni zabo. Kutsho kona, kuba naba aba babhali bengayifihlisi into yokuba endaweni yokuba abantu bahoye isiko, basuke bajonga kakhulu izisu zabo ngotywala. Usebenzise kwakhona apha uphindaphindo efuna ukuwutyala lo mfanekiso-ngqondweni woku kuqhubekayo ngeli siko. Usebenzise igama “ubufede”. Umntu ke angathi usisifede ubokwazi ukuba uyinto nje engenamsebenzi, akukho nto yakho. Uthi ke

anjalo la anamhlanje amakhankatha. Abakhwetha bangalamba bade bafe ukuba bayafa bekhona, kodwa abantu ebebemiselwe ukubagcina, abo bantu belibele kukuzalisa izisu zabo ngotywala endaweni yokwenza loo nto bebethembise ukuba baya kuyenza.

Kwincwadi yemibongo uHoho (2008 : 13-14) usinika inkuthazo yokwenziwa nokugcinwa kwesiko lokwaluka ngokwendlela eyiyo luhlanga lwamaXhosa. Unamagama awasebenzisileyo kulo mbongo de wamana ukuwaphindaphinda njengeli “ ingqondo ”. Ufuna sibone sikwaqwalasela nemasikuqonde ukuze iingqondo zethu thina maXhosa zihlale zihleli esikweni lobudoda singabi nakushenxa ngokushenxiswa yimfundo nokutshintsha kwezinto kunye namaxesha. Masimcaphule xa esithi:

Bath'ukwaluka sisithethe
Ndithi mna ngapha komdlanga kulel'isiko lodwa...
Gqalani makwedin'isiko yinkathazo,
Isiko ngumlilo wegquba
Asinithwese zidanga zakutsib'ulwandle"
Singanithwese zidanga zakusus'imveli .

Lilonke abantu bezwe lethu bathande ukubhideka, bathe xa bejonge imfundo bathatha ngokungathi ithi imfundo lahlani zonke ezo zinto zenu niziphethe ezandleni nilandele mna ndiyimfundo. Kanti ke akunjalo imfundo inyuka owayo ummango, isiko, isithethe nazo ezo zinto zihamba eyazo indlela.

3.3.1 Ukwaluka kule mihla

Kule mihla ukwaluka asinakukuthatha njengesiko nanjengoko sisazi ilisiko. Kaloku isiko lokwaluka siyalazi sonke ukuba linendlela elithi lenziwe ngayo nethi ilandelwe, kodwa kule mihla akunjalo. Abantu basetyhini nabo sele benenxaxheba enkulu abayithathayo kweli siko into ke leyo eyayingenzeki kwimihla yakuqala. Amakhwenkwe sele esaluswa ngamanye amakhwenkwe kwakunye nabantu abangazinto ngasiko kodwa bezibiza ngokuba bangamakhankatha. Yonke le nto ndingathi yenziwa yimpucuko ethe yaluthenga ulutsha olukhoyo

ndingenakuzishiya ngasemva ezopolitiko. Abantwana abakhoyo inkululeko bayithathele phezulu yaye bayisebenzisa ngokungekho mthethweni. Wawukhe wayibona phi wena imfama ikhokele enye? Unotshe! Ayizanga yenzeka loo nto kodwa kweli isiko uya kufika ingooxam nje abaphaxulanayo. Ukwaluka sele kuqhutyelwa ezibhedlele phofu loo nto ikhuthazwa kwangabo bantu bona ababelenzelwe endle eli siko emabhumeni. Babhucabhucwa ngabafazi kule mihla kuba kaloku abongikazi aba nabo bathabatha inxaxheba yaye abanakukhutshelwa phandle kuba basemsebenzini, kodwa eli siko sasilazi ilisiko lamadoda kuphela.

Ukwaluka kwamakhwenkwe kule mihla yinto nje athi amakhwenkwe azenzele engakhange adibane nabazali kwezinye iindawo. Athi enze iintlanganiso ezibucala zamakhwenkwe ezama ukuhlakulela lo mba wokuya ebhumeni. Bathi kusakuba njalo bebane, ngqee-e-e ukuya emabhumeni. Abazali bathi besuka beve sele kusithiwa unyana wabo usebhumeni. Nalo myalezo wokuba unyana kamabani usebhumeni uthi ufikiswe ngumfana obegqiba ukwaluka, ongekabi nawo namava la ekwalukeni kwamakhwenkwe kuba kaloku naye inyawo zimanzi xo kulo mcimbi akakazi nowathwethwa. Phofu esizisa lo myalezo nje uhambela phezulu uze kugqagqanisela lo mhlolokazana ungenandoda uzibona sele esolusa inkwenkwe engakhange axelelwe ngokusesikweni lo mba. Phofu ke akabuzwa nto uyaxelelwa amakakwenze yaye uza kubhula esela la mazimba awaxelelwayo nokuba unayo indlela yokwenza nokuba akanayo kodwa kufuneka enzile. Kaloku kuyo yonke le nto uyaxelelwa akabuzwa, phofu kungafunwa nacebo lakhe kaka-de.

Uthi esuka lo mthunywa wasebhumeni, ukuba ngaba ngumthunywa ayalele unina wale nkwenkwe ngezinto ezifunekayo nekumelwe ukuba azenze. Ungalibali ukuba yonke le nto uyixelelwa ngumntu ongazinto ngesiko lokwaluka kuba nakuye kwenziwa ngolu hlobo naye afuna kwenziwe ngalo kwaba balandela emva kwabo. Akubikho namnye ke umntu wakokwawo la makhwenkwe angeniswa ebhumeni, ngooxam bodwa nje abaphaxulanayo. Indlela nje eliqhutywa ngayo eli siko iyoyikeka kuba kuthi kwakubonwa ukuba lixesha lokuba ojiswe la makhwenkwe ufike esihla enyuka efunana nezi bhokhwe zokojisa kula makhaya

aba bantwana boluswayo. Ufika ke abazali babantwana besihla benyuka behamba beboleka imali ebantwini belungiselela abantwana babo. Bantwana abo abangabacengiyo kuyo yonke le nto yenziwayo.

Uthi uBhayi (1996 : 5) xa ethetha ngokwaluka kwanamhlanje umbone ukuba usizobela umfanekiso-ngqondweni wento eqhubekayo, efuna kwakhona nathi sijongajonge siphendlisise ukuba nanjengoko sisithi singamaXhosa sisengawo kusini na, sisahamba emzileni onguwo na nokuba sesilahlekile. Usebenzise abalinganiswa ababini xa afuna ukusibonisa ubunyani bale nto yoku kwaluka sithetha ngako, uKholeka noSibonda okokutsho umntu nendoda yakhe. Okokuqala sele bedede bafikelela kolu xambuliso nje indoda le inguS'bonda ithethelela isiko alibona lisenziwa kwaye ecingela ukuba lisenziwa ngendlela ebekufanele ukuba lenziwa ngayo. Umfazi lo unguKholeka yena uyayibona into yokuba eli siko lokwaluka aliselilo, ngunomgogwana nje walo nangenxa yokutshintsha kwezinto nokuhamba kwamaxesha. Kodwa aba babini baphinde bangevani kuba uthi omnye ukutshintsha kwamaxesha akunanto yakwenza nesiko, isiko lona liya kuhlala ilisiko.

UBhayi usebenzisa lo mlinganiswa unguKholeka ukusikrobisa koku kulahlwand- ini kweli siko. Uthi akhumbuze umlingani wakhe ngawayekhe wambalisela kona ngoku kwaluka xa namhlanje sele eyikhanyela into yokuba isiko lalahlwa jwii kwelokulibala yena myeni lowo wakhe elibele kukuyigquma loo nto. Uthi xa emkhumbuza:

...yayingenguwe na lo wayesithi wafika abakhwetha
bakowenu ngenye imini kulo nyaka uphelileyo
bebambe ipati, bedyusha, bephantsula, wathi
wakubadumisa basuka bathi ngubani lo uzokuba
“khrawuda” ? Eli siko undixelela ngalo kanti
lelepati? Iphi imitshilo nemixhentso yabakhwetha?
Ukuba uva ngam, umntu othi isiko lokwaluka
usalenza ngokwalaa ndlela yalo uthetha
ulwimi etywaleni.”...Ndeva ngawe mna usithi
wakha wafika abakhwetha besitya *iichicken pieces*

Nam ke indim nje ndifuna ukumngqinela kwelo lokuba ayiselilo sele ikukugqithisa nje idinga. Kwakhona akukho nangcibi kule mihla, iingcibi

ezazisaya kuwenza lo msebenzi ngesidima nesithozela. Iingcibi ezazisazi ukuba xa ziza kwenza lo msebenzi ziza kuzila zonke izinto ezimenza angabi ngococekileyo de azile nokuwela iziko. Ezanamhlanje zigila imikhuba phaya, kuyasa ngemini elandelayo ziphatha-phatha abantwana babantu zisithi zibenzela isiko. Zakugqiba zingabazameli namayeza aza kubanceda ukukhawulezisa ukubapholisa. Andingethethi ke ngokungahlonelwa kwabazali ngaba bantu bathi ziingcibi. Ukuba ithe yafika kulo mzi unomkhwetha osebhumeni ufika andlandlathekise utata weli khaya. Uya kuthi omnye xa enezinto afuna ukuziqonda malunga noku kwaluka konyana wakhe ubengakhange akuxelelwe uve ngomnye emphendula ukuba yena akukho nto angayithetha nenkwenkwe into engazange yaluke.

Kaloku kweli lizwe lasemaMpondweni isiko lokwaluka asilo siko belisaya kwenziwa. Elona siko belibhedeshiwe kakhulu lelo lokuchaza ebusweni nasemzimbeni wonke bamtsho ke umntwana wabantu abe yiloo nto bafuna abe yiyo. Injongo yeli siko lokuchazwa kukususa igazi elingafunekiyo apha emzimbeni ngokuthi umntwana ophe. Ngokwenkolo kuthiwa ukopha oku kuko okuncedisa ekukhululekeni nasekukhuthazeni umzimba kunye negazi ukuba liswabuluke. Mhlawumbi omnye ubengadalelwanga ukuba mhle okanye ukungajongeki ngendalo kodwa agqibelele kwakwenziwa eli siko apho kuye. Kodwa ke kuthe kwakumana kudityanwa sisizwe esi sikhulu samaXhosa nesizwe esi samaMpondo sazekwa mzekweni. Yiyo ke le nto usiva le ngcibi ithetha ngolu hlobo. Eneneni abanye abantu abadala abazange bayenza loo nto, nakubeni sele bembalwa kakhulu abangazange bayenze.

Kubalulekile ukuba silungisane siqandane xa sibona ukuba omnye uyalahleka yaye akalenzi ngendlela eyiyo eli siko lokwaluka kunokuba silibone liyokutshona. Indima edlalwe yimfundo ekutyeshelweni kweli siko inkulu kakhulu. UBoqwana owayenguMphathiswa wezeMpilo ngo2006 eMpuma Koloni waqala wangumlungu ngoku wayeka ukuba ngumXhosa. Unobangela wokuba ndithethe loo mazwi kukuba mna ndazi ingabelungu kuphela abalukela ezibhedlela, andizange nolunye usuku ndibone umlungu eqokelela iindiza namahlahla ezama ukwakha ibhuma.

Kodwa kule mihla sekufuneka silandele amasiko abelungu apho ngesikhuthaza ukwenziwa kwamasiko ethu ngendlela eyiyo. Kulutsha nakwabo bantetho isisiXhosa ndithi makhe sibuye umva silande emva indlela elalisaya kuqhutywa ngayo eli siko, ngokwenza njalo nabo sele belenza ngendlela ethandwe ngabo ndifuna ukuthi nabo bangakhuthazeka maXhosa amahle. Masingaliyeki lixinge eludakeni kuba hleze sibenengxaki yokungabi namadoda aqatha aya kuthi achophele imicimbi yekhaya.

Apho ndikhoyo ndisekuthini makhe siyeke ukuthatha abantwana sibase kwiingcibi ezingencibi, sidlisele ngento yokuba sisithi aba gqirha akukho nto bangayaziyo kuba bona bayifundele. Kanti ke neziya ngcibi zazisaya kwalusa zazikufundele oko uyiyeke into yokuba zona zazingafundanga miqulu yancwadi kodwa umsebenzi wazo wawungaya kwaba gqirha basemlungwini ngokuba nguwo nononophelo. Yiyo nale nto kule mihla uya kufika abakhwetha begula into engaziwayo yile ndlela sele kuqhutywa ngayo echaseneyo nesiko lamaXhosa. Bayagula bayabhubha kuba kaloku kuyenziwa nje akukho ubuza komnye ngulowo uyafuthuza ujonge phambili. Le nto itsho indikhumbuze uMkonto xa esilumkisa ngokwathi kwenzeka kumfo othile owathi wangena esuthwini ngokuzimela engacelanga akhululwe nguyise ngokusesikweni.

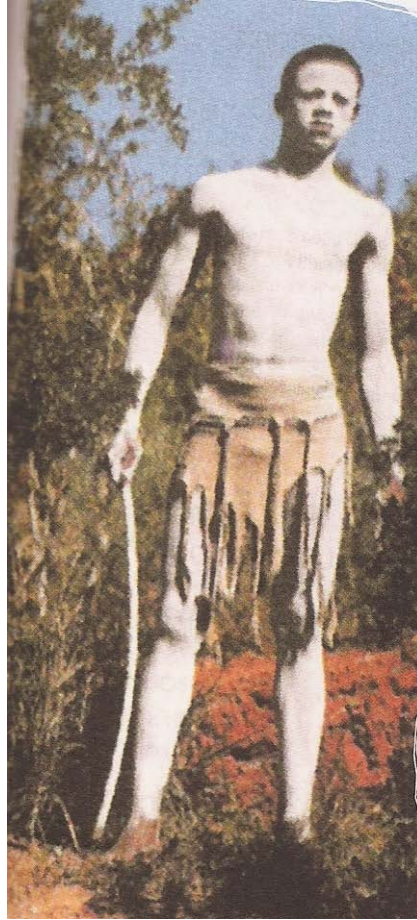
Uyise wale nkwenkwana ulibele kukuthandaza kwelinye icala engqungqutheleni yamadodana nonyana kwelinye icala uyaluswa, ze kwathi kusenjalo izinto zingahambi kakuhle de kufuneke ukuba aphuthunyiswe esibhedlele lingekagqitywa isiko. Nalapho kweso sibhedlela kwacaca ukuba izinto azihambi kakuhle. Kaloku isiko linendlela eyodwa efuna ukulandelwa kungenziwa nje uphela sonwabe. Uthi umbhali ukuba ngaba uyise wale nkwenkwe naye wayelibele kukungazinto ngesiko ngewayede wafa unyana wakhe. Yena wabona kufanelekile ukuba axelele inkonde yakowabo ukuba unyana wakhe naanko esibhedlele endaweni yokuba sebhumeni sikhe siyiyeke nje ke nale yokuba eziyele, kaloku inyathi ibuzwa kwabaphambili. Uthi xa eyibeka umbhali :

Yakhawuleza ukusebenza ingqondo kaMadoda xa kulapho kanye,

akubona ukuba umntwana uyafa ziintlungu, kwaye seleneendawo zokungathi ngoku ushiywa ziingqondo, waliqubula iqegu lakowabo waya kuqabela kwaTele-tele kumkhuluwa kayise, esiya kumbikela ngesi sishiqi. Uthi lanela nje ukuva ixhego laseMaNtshilibeni, labamba apho ebuhlanti umphaphamela wenkabi yebhokhwe, layiphosa kwakuloo nqwelo lingakhuphanga nelimdaka ilizwi, baphethuka noMadoda unyana wakhe ngoko nangoko. Wacelwa ngokusembekweni, wakhutshwa kwa kweso sibhedlela uBhongo nguyisemkhulu waya kumakhela elakhe ibhuma emveni kokwenza oko kufanelekileyo kwisiko lasemaNtshilibeni. Akuzange kugqithe neveki le inye wachacha umntwana de waphila, kunjalo nje wawashiya nalawo wayengene nawo. Mkonto (1996 : 29-30)

Xa sijonga lo mhlathi ulapha ngasentla umbhali uzama ukusilumkisa ukuba masiyeke ukuwathatha kancinci amasiko. Umntu uyafa ngokungawalandeli amasiko ngendlela ekufanele ukuba enziwe ngayo. Ezi zinto sizithatha ngokungathi zincinci thina, zizo kanye ezi kufuneka ukuba umntu ezijongile. Jonga ngoku ukungaceli kukaBhongo ukungena esuthwini kuko oku kuthe kwamfaka engxakini de wazibona sele esesibhedlele. Kwakhona ukungabahloneli abantu abadala, nokungabaniki indawo yabo ebafaneleyo ithi loo nto iphinde thina lutsha isifake engxakini. Uyise kaBhongo uvele wabona nje kwantlandlolo ukuba ukho ke undonakele kule nto yenziwe ngulo mntwana makakhawuleze abhekise kwizimvi kuba ngoku ayisamlingananga. Laa bhokhwe yiyo ethe yasisingxengxezo nakwiminyanya yelo khaya ukuvuma ukuba sonile ngokungaceli, ngokusuka senze nje. Yiyo ke le nto kuye kwalunga emva kwayo yonke loo nquleqhu.

Lilonke ke ndingatsho ndithi siphumile kwaphela kwindlela yokwenza eli siko lokwaluka. Inye ke ngoku into ebekufuneka ukuba siyenzile futhi asizi khupha nale imdaka imali, koko kukusuka nje siguquke sijongise imibombo yethu kweli cala sivala ngakulo kulapho sakuthi sibone khona ukuba kwakusaya kuqhutywa kanjani na kanene ngemihla yangaphambili koku kwaluka, kuba mna ndijongile nje wonke umntu ulahlekile. Futhi nalowo wayesaya kulazi eli siko eliqhuba ngendlela eyiyo naye ujijekile ngoku ngenxa yokuthengwa lixesha eli kuphilwa kulo.



Lo ngumfanekiso womkhwetha oza kuba yindoda yoqobo endle, hayi umntu owolukela esibhedlele, kuseMantlaneni, 2008

3.3.2 Izihlonipho zabakhwetha

Akakhwetha banolwimi lwabo olulodwa abathi balusebenzise xa bephaya endle emabhumeni. Xa besebenzisa olu lwimi ke siye sithi bayahlonipha. Olu lwimi aluvumelekanga ukuba lusetyenziswe phaya emakhaya bakube bebuyile endle, nabo bathi bafumane iziyalo phaya kwesaa sikolo sokwaluka zokuba bangaboze balusebenzise olu lwimi xa beseziko emakhaya. Bathi baxelelwe buyalwa ukuba umntu olibhinqa makangazazi izinto eziqhubeka phaya kunye nalowo ungekayi. Kodwa ke bothi basixolele kuba yiyona ndawo sifundze kuyo kanye, sifuna ukuyazi, nolwimi olo nanjengoko sisenza. Xa usijongile isihlonipho eso akunakusayamanisa negama elo sayamana nalo. Ukuze ubone ukuba nene-nene sihamba negama elo kuxa sele unikwa inkcazelo yesizathu esibangela ukuba

kusetyenziswe lona. Umzekelo kwelaa gama umfazi, kuthiwa sisigqwathi kuba akafuneki nganto phaya, nathi siyazi ke ukuba isigqwathi yinto umntu ayikhupha angabi sayijonga nokuyijonga ayilahle phaya kude naloo nto ibinaso. Kwakhona isigqwathi singasichaza sithi ngumthi othi ukuba uzityile iingcambu zawo ubawele isondo ngamandla, into engenziwayo ngulowo usesuthwini. Siza kukhe sirhabule kwezi zihlonipho ngokuncedwa nguMtuze noTena (1995: 239-240) kwincwadi yabo ngolu hlobo:

Igama	Isihlonipho
Ukubasa	Ukunyanya
Umlilo	Umnyenye
Indlela	Umgaqo
Intonga	Ikrali
Iinkobe	Iintsedeba
Amanzi	Amacam / Amagcaza
Icephe	Igxebeka
Inkwenkwe	Inqalathi / Ibhengephi
Inja	Ibhengephi
Umfazi	Isigqwathi
Intombi	Intshiki
Iselwa	Ityubuka
Ingubo	Isingqwashu
Inyama	Isirhuza
Inkuku	Isifombo
Ukutya	Ukuqhola
Ekhaya	EsiXhoseni
Imela	Isitshetshe

Zonke ke ezi zihlonipho ziya sikhuthaza ukuba siyeke ukuthatha abantwana bethu sibase ezibhedlele koko masibathumele apho ookhokho nookhokho babo babethunyelwe khona, singazenzeli sitshintshe amasiko nezithethe zethu.

3.4 Buyintoni ubudoda kwaXhosa?

Indoda ngulowo sele ephumile ebukhwenkweni othe wagqitha kwisiko lokwaluka,. Ngulowo othi afumane iziyalo zobudoda aboniswe neendlela zokuziphatha kwaXhosa, eboniswa ngamadoda amakhulu asele evela kweli nqanaba kuba kaloku sithi isiXhosa inyathi ibuzwa kwabaphambili. Le nto indikhumbuze imbongi ethile uQangule (1770 : 43) xa ethetha ngendoda esithi:

Yindoda yamadoda kumadoda,
Umfo ongeva namalanga,
Umfo ongeva namaqhwa,
Umfo ongoyiki mimoya,
Umfo oma nemibane.

UQangule uthi ayibhentsise indoda njengomntu ongoyiki ngokoyikiswa. NgokwakwaNtu indoda ngulowo unakho ukumelana nazo zonke iinzima, ubunzithinzithi, amahlandenyuka kwaneenzingo zomhlaba. Ngulowo uthi awe evuka ezamela abantwana bakhe kunye nomkakhe ukuba balale benento abaza kuyisa phantsi kwempumlo.

NgokwakwaXhosa ibiyindoda kuphela enelungelo lokuzeka okanye ukuzekelwa umfazi nanjengoko bekusakuqhutywa njalo ngemihla engaphambili. Ibilisiko okanye isithethe into yokuba ibe yindoda kuphela enelungelo lokuya kufuna umsebenzi. Umfazi yena ebeyinto nje yokukhulisa abantwana nokujongana nezinto zekhaya nokugcina abazali bendoda, uninazala kunye noyisezala, lo gama indoda yona isemsebenzini. Indoda ngumntu owaziwa ngokuba yindlovu ukuba namandla oku, kuba kaloku bekusithi xa kuthethwa ngemfazwe kube kubhekiselelwe endodeni. Kuthi kwakukhonkotha izinja phandle ngexesha langokuhlwa kuphume phandle indoda kuqala kuba ifuna ukujonga ukuba itya bani nainja leyo. Unobangela woko ifuna ukukhusela usapho lwayo olo ukuba lungafumani lulixhoba lezihange.

Ukanti ukuba kukhala isikhova ebusuku ibiba yindoda ephuma phandle igxotha umshologu lowo nanjengoko kukho inkolo yokuba isikhova siza nomoya ombi.

Ibiphuma itsala isikhuni somlilo ukugibisela isikhova eso. Kaloku indoda lithemba lekhaya.

Buyintoni ubudoda kule mihla? Ingaba ubudoda kukusuka umntu aye nje ebhumeni apho aza kufika oluswe khona? Okanye ubudoda kule mihla kukusuka umfana wamathile onakalise, okanye amithise umntwana wabantu ongathathi ntweni. Thina sikhule sisazi ukuba indoda yintloko yekhaya, kodwa kule mihla siphila kuyo sele ndifuna ukuwuphikisa lo mbono, kuba indlela enza ngayo amadoda ale mihla aphumile mpela kwisiko lobudoda. Unobangela wokuba ndithi aphumile ngulo wokuba ayalwa namhla phaya ebhumeni ngomso sele ephinda esiya kwenza izinto ezichaseneyo nezo bebeyalwa ngazo. Uya kuva kuthethwa ngodlwengulo ngokuxhomisa.

Xa sinokuphonononga eli gama “indoda” singaphawula ukuba ligama nje elifana namanye amagama ngokwentsingiselo yalo kubantu abathabatha izinto lula. Ukanti eli gama liqulathe lukhulu nanjengoko sele lichaziwe. Xa ndijonga eli gama kumadoda anamhlanje ndiphawula ukuba wonke umntu uzibiza ngokuba uyindoda, othe walenzelwa isiko lobudoda uzibiza ngokuba uyindoda, ongalenzelwanga uzibiza ngokuba uyindoda, ozenzayo iimfanelo zobudoda nemisebenzi yobudoda noziphethe ngendlela eyiyo ekufanele ukuba indoda iziphathe ngayo uzibiza ngokuba uyindoda, ongazenziyo iimfanelo nemisebenzi yobudoda naye uzibiza ngokuba uyindoda. Kanti ngubani lo uza kude avume ukuba yena akayiyo indoda xa wonke umntu ezisikela enqatheni?

Uya kumva umfo othile ekhala esithi, “Tyhini bafondini nanku ubani endenza inkwenkwe, akandiboni kakade ukuba ndiyindoda ndakumxaka mna.” Kutsho ke into engakhange iqale ukuba yindoda, ndithetha ngenkangeleko okanye imbonakalo, izenzo okanye imisebenzi yakhe, indlela yokuziphatha nendlela azenza ngayo izinto. Wonke umntu eli gama lithi ndoda ufuna limfanele nokuba ngaba ukwenza kwakhe akukungqini oko. Liyinene eli lithi ubudoda obu abukhulelwa koko umntu uzibhentsisa ngezenzo zakhe ukuba uyindoda na nokuba akasiyiyo. Oku ke kuthi kungqinwe nguMkonto (1996 : 30), uthi xa ebuchaza

ubudoda obu abupheleli kuphela ekuyeni kwala makhwenkwe ebhumeni koko buhamba indima nemimango emikhulu. Uthi ayiveze okanye ayibeke elubala ngolu hlobo:

Inkulu nale mpazamo yokucingela into yokuba ukuya esuthwini kukungenelela kuluhlu lwamadoda. Hayi akunjalo. Ewe, mandilivume elithi ubudoda buchankcatha kanye phakathi kwezinye izinto, kule nkalo yokuya endle. Kodwa loo nto ayithethi ukuba ubani seleyindoda ngokwentsingiselo yobudoda basentlalweni yakwaXhosa ncakasana. Le ntwana iza kuba yindoda ngomso ibonakala kwa ngeliya xesha isakhulayo apha phakathi kwekhaya.

Uthi uMkonto indoda le ibonakala kwasekukhuleni kwakhe umntwana. Ukuba ikhaya elo liselalini, kwaye kufuyiwe, uya kusoloko uyibona emva kwempahla, kunjalonje ayilindeli kuthunywa, inentumakalalo yemveli. Yothi yakubona ukuba kukho egulayo, iseze ukuba seyiwazi amayeza empahla, ngumntu onjalo ke ezimpahleni zikayise. Ukanti ukuba ngaba lo mntwana ukhulele ezidolophini uya kufika eququzela ekhayeni enkcenkceshela izithole egadini yakowabo kunye neentyatyambo zalapho ekhayeni lakhe. Kunjalonje eso sitiya saloo mfo sakusoloko siluhlaza yaka kwaye sithwele kuba kaloku umfo lo unononophelo ngento ayenzayo. Uthi ukhula enjalo ke umntwana oza kuba yindoda yenene.

Xa ndinokuhlomla nje kule ndikuyo indawo yamaMpondo aseMpuma, amakhwenkwe anamhlanje aya ebhumeni namhlanje, ngomso ayabuya sele ezibiza ngokuba ngamadoda. Ndibone kukhona ukubhibhidla amazinyo xa kufikelelwa kwesi sithuba kuba kaloku bendisazi mhlamnene ukuba inkwenkwe xa ibuya ebhumeni kusithiwa likrwala, abanamhlanje ke abantwana abanyatheli kwelo ibakala ngathi ngabantu aba bathi bayalityaziswa kudala befuna ukude bafikelele kweli nqanaba, bazibiza ngokuba bangamadoda qha qwaba ke eyobukrwala into abayithethi kwaye abayingeni. Abangqwashwa kunjalo nje kuba kaloku abakufuni nokuxelelwa oku. Wena mntu othe wambonisa ukuba ubudoda buqala apha buhambe buphele apha wobe uzicandela umgalagala kuba kaloku wokunombola, futhi akubeke umbeko. Uya kuva ngenye imini kusithiwa umfana wakwabani ugwaze wabulala indoda ethile ngenxa yesizathu sokunqandwa kwakhe kwindibano eyayisemathileni ngomhla othile.

La makhwenkwe athi ebuya nje emabhumeni ubone ukuba eli siko lobudoda balithwele apha ezintloko abeva nokuva. Umve umntwana esithi, ndimvile nje utata ecingela ukuba uza kundilawula, mna ndiza kulala nelam ndivuke nelam kaloku mna ndiyindoda ngoku yaye sokuze ndilawulwe yinkwenkwe. Sekutheni ngoku sele esithi uyise yinkwekwe? Kaloku yena uyise akazange alenziwe eli siko kuba kaloku amadoda akuqala amaMpondo ayengaluki nanjengoko eli siko lokwaluka ayengalayamanisi nabo besithi bona elabo isiko lelo lokuchaza. Ngoku ndifuna sikhe siqwalasele iimpawu zobudoda, sithethe ngale nto kuthiwa yindoda kwaXhosa sigxile kwimisebenzi eyiyo yobudoda.

3.5 Iimpawu zobudoda kwaXhosa.

Xa sithetha ngendoda thina sithetha ngomntu ozinto zakhe uzenza ngokuqiqileyo, onendlela apha ekhethekileyo yokulungisa imicimbi yakhe kunye nemicimbi yekhaya lakhe. Amadoda amaninzi akholwa ukulungisa izinto zawo ngegwangqa. Kodwa sele sibonile safunda lukhulu kule nto yokulungisa izinto ngentonga ukuba ayisi mntu ndawo koko umntu ugqibela eyinto nje egungquza yodwa emhadini, ingakumbi kwakuvuthwa le mbiza ubeyipheka. Loo ngcamango ithi ingqinwe nanguMesatywa kulaa ncwadi yakhe yezaci namaqhalo xa esithi, “induku le ayinamzi”. Kaloku akukho namnye umntwana womntu ongazibona sele ehlala nesilwanyana awayesigqibele singumntu kuthi ngokuqhwayaza nje kwelihlo umbone sele eyenye into. Yaye intonga le ke yona ayinyamezeleki nakanye. Indoda ke ayinjalo.

Indoda iyayicinga into emayiyenze, nendlela emayiyenze ngayo, ayigxuphuleki nje oku kwephela emasini. Into iyayicinga iyiyile iseyodwa kungekabikho mntu uza kuyiphazamisa, nditsho qobo lomkakhe lo wembala. Uthi akuyibona ukuba ingathi ingalunga aqale azise umfazi wakhe. Bathi ukuyihla amahlongwane bebonisana nomfazi yandule ke ngoku ukuya emadodeni amakhulu alapha kweli khaya besisa umcimbi lowo khona ukuze kubonswane ngawo kujongwe nendlela ongaqhutywa ngayo. Amadoda sele eqhuba ngolu hlobo kule mihla, nakubeni

kwimihla engaphambili kwakungekho nto iqala emfazini. Zonke izinto zaziqala emadodeni zigqibele ebafazini. Kodwa kwathi ngenxa yokuhamba kwamaxesha nokutshintsha kwezinto athi amadoda aqhuba ngolu hlobo.

Indoda eyiyo yindoda ewaziyo amasiko kunye nezithethe zezwe lakowayo. Indoda ezaziyo ke ukuba izelwe ngabo bantu babhubhayo, yomane ibakhumbula icela ukukhuselwa ngabo ukuze ke bona bayilondoloze, bayikhusele kunye nabantwana bayo becamagusha nakuSomandla, uMninintozonke. Andithethi mna ngamatywetywesi nje amadoda, into ongathi nokuba ubuza isiduko sayo ikuxelele into nje engaphelelanga. Xa ibuzwa indoda ukuba yeyasemanini na ayibe ithithiza isithi ndingowasemathileni itsho kuphelele apho, koko ivele izithuthe mani, ithethe ngoRhadebe, ooMthimkhulu, ooNdlebensle zombini, ooMashwabadaba abashwabadela inkomo neempondo zayo, ndithetha ngoNgobizembe iinto zooMbhucwa. Lo nto itsho indikhumbuze laa ncwadi kaBhongela (1991 : 126) xa isixelela ngeziduko isithi sisihlonipho umntu abizwa ngaso kuba esaziwa ukuba ungowendlu ethile yasemanini nokokuba igama lakhe eli leenkobe nefani zahlukile apha esidukweni. Lilonke ke isiduko esi sivela egameni lenkonde engunozala wabo bantu babizwa ngesiduko eso, kungoko ke indoda eyiyo kunyanzelekile ukuba izazi.

Asindoda into ehamba icholwa kulo lonke eli yakube ibhidwe yintombi kaludiza, umabil'ebanda. Kaloku phaya ebhumeni ubudoda buyakhiwa. Andiqondi ke noko ukuba isebubo obu bokuhamba uyantayantaza apha endleleni uqhuba amatakane. Okokuqala obu tywala sele kudliselwa ngabo nje abufiki namhlanje, kudala bukho nto inye ebisenzeka, indoda ethi do ibiselela ezingqondweni hayi la anamhlanje asela de azilibale namagama awo. UMabuse (1989 : 47) iyabucacisa utywala, uyathetha kabanzi ngotywala, uyabugxibha utywala. Usebenzise abalinganiswa ababini phaya kulaa ncwadi uGqirha uDlomo kunye nonina. Unina kaGqirha uDlomo unamazwi awasebenzisileyo phambi kokuba abhubhe. Uthi:

Butywalandini usezakusivukuza isizwe
esiNtsundu ukuba sisakukhonza ngolu hlobo.

Umbhali umenza athi unina kaDlomo xa ethetha naye azibandakanye kwesi sifo sokugalela, ngokungathi naye uyagalela. Uyasikrobisela xa sisonke ukuba masizinxweme kosesididiyele. Ucinga ngonyana wakhe ozikhoboza ngotywala nakubeni sele eyindoda ekwaziyo ukucinga neyindoda ngaphezulu ngokwasesikweni. Andiqondi ukuba uGqirha uDlomo lo wayenganguye ugqirha engenzelwanga isiko lobudoda. Unobangela wokuba ndithi uyakwazi ukucinga kukubona umsebenzi wakhe. Kaloku xa nditshoyo ke ndithi indoda eyiyo mayiphume etywaleni kuba abusi mntwana mntu ndawo koko kwantshabalalo.

Utywala buwagqibile amadoda ebesaya kwenza izinto zobudoda, ebesaya kubuxabisa ubudoda bawo. Kaloku asindoda into enokuthi ithengise imfuyo yayo nayo yonke into enayo ngesimanga sotywala. Ukanti amadoda akhoyo kule mihla aqhuba ngolo hlobo, futhi ubone ukuba lo nguncanyelweni. Uthi yena uXozwa (1988 : 37) xa eyibeka le nyewe kumbongo wakhe othetha ngotywala:

Zaphel' iintango zamadoda anobudoda,
Zavuleka ngasemva iintlanti zamadoda,
Yaphel' imizi yezihandiba nezigwili,
Zaluthotho iinkedama nabahlolokazi.

Kaloku siyazi sonke into yokuba phaya ngasebuhlanti ibisaya kuba yindawo yamadoda, apho ubufika amadoda ethe ngqwadalala esidla imbadu, esazi ukuba kwakusondela ixesha lasemalanga ziyangeniswa iinkomo okanye impahla emfutshane atsho acace umninizo, abe nelunda kuba kaloku naye uyindoda emadodeni. Kungoko esitsho umfo kaMesatywa ukuba indoda engenabuhlanti ayijongelwa ntweni ngamanye amadoda. Ukanti xa bebukhona baze bavulelwa ngasezantsi, yinto engaxelelwa bani ke leyo?

Ingaba yindlela abafike bafundiswe ngayo le phaya emabhumeni, le yokuba bancaze icuba phaya emakhwenkweni bakubhidwa yinja ukungavuthwa, enqanqathekile? Buphi ke ubudoda ke ngoku? Kaloku ubudoda asinto emana ilahlwa kwakufika ixesha lokuxakeka buphinde buphuthunywe koko yinto ehlala ihleli. Makhe sicaphule uMkhonto (2000 : 23) xa ecacisa esenjenje egxibha isimilo esingekhoyo kwakwaba bathi bangamadoda:

Kule mihla , kwalo mninikhaya uyakwazi ukuncaza icuba

enkwenkweni akunqanqatheka, alibale ukuba ebefanele ukugcina isidima sobudoda bakhe nomzi wakhe. Kuba kubi ngakumbi xa efika esirhoxweni acele inkwenkwe ukuba ithunge ibhotile leyo okanye eso sikali basithengileyo... Uza kubekwa njani emzini wakhe yinkosikazi nabantwana.

Ngumsebenzi wendoda ukuqiniseka ukuba apha emzini wayo kuyatyiswa, akulalwa ngamanzi. Amadoda ke ebesaya kusebenza esebenzela amakhaya awo kunye nabantwana bawo. Indoda ibibonakala ngemfuyo nangokulima ukuba ityebile. Umbona ibiyeyona nto ibixabiseke kakhulu emadodeni kwaXhosa. Ubuyiva indoda ichazela amanye amadoda ngeengxowa entsimini yayo yakuba ivunile, ubone ukuba ilibhongo le nto kwamanye amadoda. Kaloku iyazi ukuba akukho kati iza kulala eziko kulo wayo umzi.

Phakathi kwezinto ezivavanya umntu oyindoda akukho nanye egqitha umfazi. Ithi nje ukuba indoda imthathe umfazi, ziqale iinkathazo zayo, kunjalo nje zisiza zingumkhosi. Singatsho ukuba umfo wakwaThixo xa ezixelela ukuba uyazeka sukuba ezifaka ezilingweni, ezibiza ziphaya kude ezisondeza. Kodwa kuthi ngokuba ukuthatha umfazi nako kungummiselo womntu oyindoda ebomini, kunyanzeleke ukuba azeke umfazi. Nayo khona ukuze ikwazi ukuzibona ukuba iyindoda egqibeleleyo kufuneka ibe yindoda enomfazi. Ngeliya xesha lakudala, abafazi besenentlonipho nentobeko emadodeni abo, noko ubunzima bomthwalo abanguwo wawungengako. Babelawuleka lula. Ibisazi indoda ukuba kuya kuqala yona ukuthetha ze kugqibele kwayona. Phofu ke ukuba indoda leyo yayifumile kungenjalo ibe yayinentsebenzo ecacileyo, yayide ibe nabafazi ngababini nangabathathu.

Kule mihla siphila kuyo abafazi bangxamele ukuba ngamadoda emizi yabo. Wonke umfazi ufika ehambela phezulu esithi uleqa empangelweni, into esasiyazi isenziwa ngamadoda. Namadoda ayekelele kuba akasazi nawo amakakwenze. Kunyanisiwe xa kusithiwa izinto zonke zijjekile phofu sizijija ngokwethu. Amasimi alele onke umntu waphelwa ngumdlu. Uya kuthi xa usiva indoda ithetha ngokulinywa kwentsimi okanye ugadana, umbone nje umfazi ukuba ingathi uthukwe ngonina. Abe yena uLuwaca (1994 : 32) emi emi ebuza ukuba

layaphi na ixesha apho wonke ubani wayedlisela ngokulima nokuvuna, ixesha lokufula endimeni, ixesha elalimnandi kakhulu kwaNtu.

Indoda kwaXhosa yileyo ewakhathaleleyo amakhosi, iinkokeli kunye nezibonda zezwe lakowabo. Ngokwentlalo yakwaNtu ayikho indoda ephila yodwa. Indoda nganye idibana namanye xa kukho izinto ezidla umzi. Iimbizo zizinto zamadoda elali, iimfazwe ngokwamandulo yayiyinto yamadoda. Indoda ethobekileyo nezibekileyo iinkokeli zayo ekuhlaleni nakwezobuzwe ithi ihlonitshwe ngokukuko kwezo ndwalutho zikwinkonzo yobuzwe. Yonke ke loo nto sithi siyayamanise ngokuthi siyibone indoda izibandakanya kwimicimbi yasekuhlaleni nakwizinto okanye kwiindibano ezakhayo zobudoda.

Andiwazi la akhoyo amadoda angabonani kwanalokhwe, engafuni nokushiya nanye engayityhilanga, phofu eyityhila ngokungekho mthethweni. Akhoyo ayadlwengula, ayabulala ayaphanga izinto zabantu ezitalatweni, bubusela bukhonjwa kwakuwo, zonke ezimdaka izinto zenziwa ngamadoda, hayi abafazi, akazixabisanga izidima zawo. UMatyumza noNgewu (1997 : 55) uyabuchaphaze-la obu bundladiya benziwa ngamadoda xa esithi:

Amanani abantu abadlwengula iintombi anyukile
kakhulu kule mihla xa ethelekiswa nawakudala
ukuba ngaba ayekho.

Ngawo odwa la agila le mikhuba, aba kanye sele bephumile esuthwini ngabona kanye bagila imikhuba. Lilonke singathi indoda ayibuzwa koko iyazibonakalela ikwazibonakalisa ngezenzo zayo. Ukuwa kwayo ivuka ilungiselele abantwana bayo ikamva eliqaqambileyo. Ukuphathisana nabantu bakokwayo kwimicimbi ed-la umzi. Ukondla umkayo kunye nabantwana bayo nanjengoko isitsho iBhayibhile ukuba indoda yodla ukubila kwayo. Ukwenzela abantwana bayo amasiko ngokw-asesiXhoseni. Ukuzibandakanya kwimicimbi yezasekuhlaleni. Zonke ke ezi zinto zibonakalisa ubudoda obububo.

UShoba (2008) yena uyibona indoda yomXhosa njengomntu onesidima nohlonitshiweyo ngabantwana kunye nomama wabo, kakade ke indoda le yintloko

yekhaya. Kaloku intloko kufuneka yenze imisebenzi yayo yobuntloko, esingabalula kuyo ukondliwa kosapho, ukwakhiwa komzi nazo zonke ezi mpawu sele sizikhankanyile apha ngasentla. UShoba uncoma indoda yomXhosa enesidima. Uthi iimpawu zendoda enesidima kukungangxami, kukuba neliso elibukhali, kukuxabisa umkayo kunye nabantwana bayo. Ngumntu apha ozikisayo ukucinga akafathuli nje atyulube. Uyibeka ngolu hlobo:

Ngumfo ozwabulukayo, iliso lakhe libukhali...
Ekhaya limi izwi lakhe. Uhlonitshiwe lusatshana.
Unothando kwinkosikazi yakhe.

Zonke ke ezo ziimpawu zendoda eyiyo yomXhosa. Ukuze indoda leyo ibe yeyiyo kuthi kuxhomekeke kuyo. Ukanti naleya egcine isidima sayo sobudoda ibona kufanelekile oko kuyo.

3.6 Inkciyo

UZeka (1992 : 5) xa echaza inkciyo uthi:

Inkciyo sisikhakana esenziwe ngamaso, esithi sigqume umphambili wentombi, ubuntu bayo ke ngoko ukuze bungatshi lilanga.

Uthi kaloku ezo ziinkomo zekhaya, lilonke zimelwe ukuba zilondolozwe. Iyonke ke le nto isibonisa ukuba umntwana oyintombazana ufundiswa ukuzihlonipha eseyimveku. Ide ibendala intombi ibhinqa le nkciyo. Naxa sele iqalile ukubhinqa izikhaka ayiyiyeki inkciyo. Loo nto yenzelwa ukuba nokuba kuthe kwenzeka yangxongxa okanye yachopha bungaveli ubuze bayo kuba igquma bona inkciyo. Iyonke le nto ibonakalisa ukuba umntwana oyintombazana ufundiswa ukuzihlonipha nokuba awuxabise umzimba wakhe



Umfanekiso weentombi zamaXhosa ezizidla ngobuntombi bazo, iintombi zenkciyo, eNgquza eFlagstaff, 2007

Intombi yomXhosa ibikhula iqeqeshwa ngunina ngendlela yokuziphatha. Oko bekusenziwa kanye kwilixa lokuba iphuma amabele, yaze yaya nasengceni, ukutsho oko ukuya enyangeni. Ngelo xesha ke iba naye umntu evana naye oyinkwenkwe kuba ngelo lixa iseyintombi yamakhwenkwe amancinci. Kanti namakhwenkwana lawo ayaqeqeshwa ayazi indlela yokudlala nentombazana. Isizathu soko kukunqanda ukukhulelwa kwentombazana kolo dlalo lwabo. Ngelo lixa namakhwenkwana lawo akwintanga yokuwisa, ukutsho oko kukuba nengozi abe kwilixa lokwenza umntu, ukumithisa ke oko kutsho. Ikhula nje le ntombi okanye la mantombazana akhangelwa ubuntombi bawo ngamaxesha athile kuba intombi yintshinga yesizwe, kuba yiyo eyakha isizwe siphumelele ngayo ngekhazi nangokuzala.

UMbovane (1984 : 18) kwincwadi yakhe usibonisa ngokubaluleka komntwana oyintombazana. Uthi ude abaluleke kakhulu xa naye eziphethe kakuhle, kaloku sakhula thina ixelwa intombazana ukuba iyintyatyambo yasekhaya apho bamana

ukuzipila khona abazali. Intombazana iba nesidima yakuzixabisa yaye iyafaneleka yakuzilungisa. Uyibeka ngolu hlobo:

Intombi enesidima iyoyikwa ngabafana,
Bathetha ngayo ezimbuthweni zabo,
Bacebisane kodwa kwale ukuzithethela.

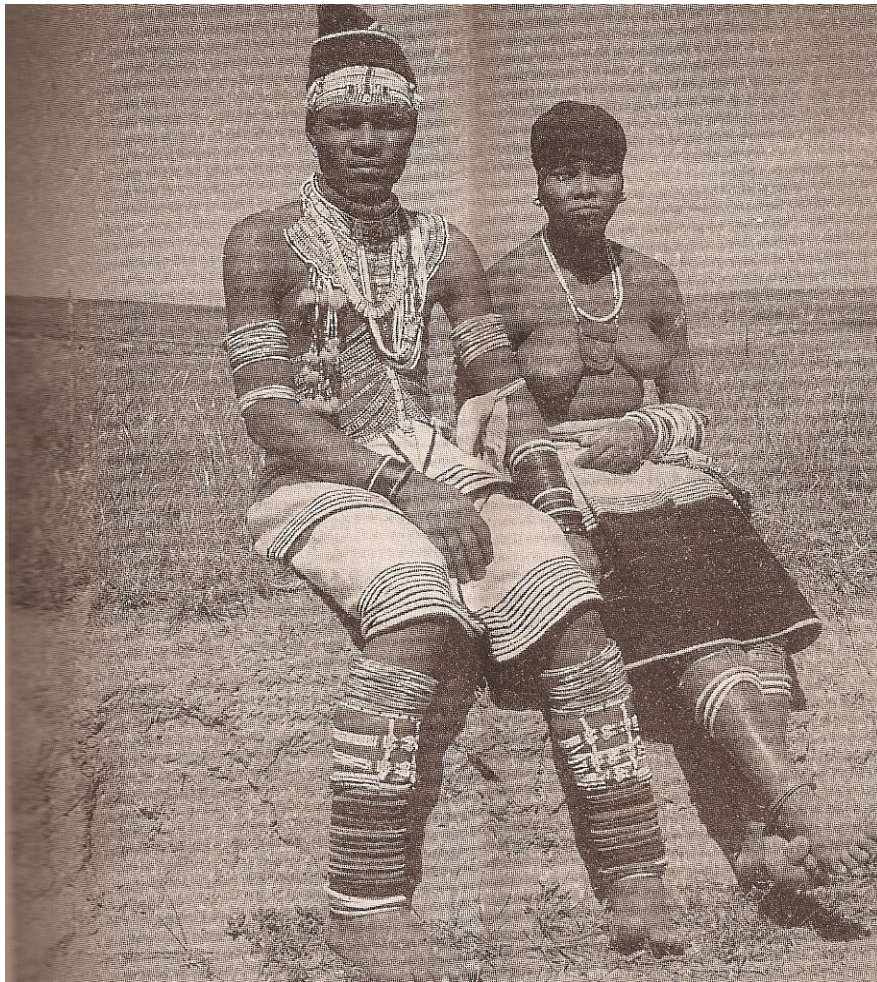
Ukoyiwa kwayo ke kukhokhelela ekubeni ngungabikho mntu uza kudlalela ebuntombini bayo, le nto ke ifunekayo emntwaneni oyintombazana.

Ngelo xesha lamandulo iintombi bezihlala de zisondele eshumini, kangangokuba umntu ongazaziyo ukwalekelelana kwazo wayengakuqondi ngenxa yobukhulu bazo. Kwakufanelekile ukwenzeka ngolo hlobo kuba kaloku zazisitya amasi zikrebhekrebhe, imizimba yazo yahlukile kwaphela kweyabantu nje, ukutsho oko abafazi namadoda kuba zona zazingekonakaliswa ubuntombi ,umhlumba ukutsho oko. Iintombi zakuqala zikhule zihlolwa ngoomama abadala abakwaziyo ukubona ukuba ubuntombi (umhlumba) abukaphazanyiswa nto. Oku kuhlolwa kwala mantombazana kubizwa ngokuba kukuhlola ngokwezinye iingingqi ukanti kubizwa ngokuba yinkciyo ngokwengingqi yeliya lamaMpondo. Kudala iintombi bezisithi zikonwabele oku kuhlolwa kuba kaloku zona bezingenaxhala nasazela santo.

Umntwana oyintombi ufundiswa kwaindlela le yokuhlala esemncinane ukwenzela ukuba angazivelisi iinkomo zasekhaya. Oko ke kuthetha ukuba xa ehleli phantsi kufuneka angabhentsi kuba uza kujajela abanye abantu. Uthi anxoliswe kakubi xa athe akakwazi kuhlala, okanye xa athe wachopha waziqhekeza ukuhlala oku. Kaloku intombi ayichophi koko iyaguqa. Nokuba ubhinqe inkciyo okanye isikhakha makaziqokelele ngendlela yokuba angabaphandli abantu.

Xa ndijongile mna kule mihla iintombi zikuzonda ukuhlolwa oku kanye kwenyama yehagu kumagqobhoka, kuba kaloku ezi ntombi zanamhlanje zayeka ukuyihlonipha nokuzidla ngemizimba yazo. Uya kufika zinanisa ngayo apha esithubeni zingenasazela nantloni ngalo nto ziyenzayo kuba kaloku izazela zazo zafa neezinja. Xa ndinaba ngenkciyo ndingathi sisinxibo samantombazana neent-

ombi. Umzalikazi ubethi ngcembe ngeziyalo kwintombi esele ifike engceni iza kuthonjiswa, ukanti ngokwengingqi yamaMpondo sithi iza kungquzelwa, eyilumkisa, eyiyala eyixelela ukuba sele isexabisweni lokuba ingamitha. Into emaze iyisebenzise ekuzikhuseleni xa ithe yalala naloo nkwenkwe yayo yile nkciyo, iyifake phakathi kwamathanga. Ngethamsanqa kusadliwa ngendeb'endala iimazi zolusu bezisithi gqolo emva kwenyanga ezintathu, iintombi zisiwa edotyeni zilaliswe ngomhlana, intombi elukhukweni lwayo. Imazi ezo zikhangele, zihlole iintombi esintombazaneni ukuba akukho monakalo na. Loo ntombi kuthe kanti sele yahlukene nobuntombi bayo ukhukho lwayo belukrazulwa kubini. Abasekhayeni baya kuthi beyinikwa ingxelo babe sele besazi ukuba ukhona undonakele kuba bayalubona ukhukho olubika ingxaki.



Umfanekiso wentombi nto engawoyikiyo umzimba wayo, ithatyathwe kwincwadi ka K. S. Bhongela, 1991.

Ngelishwa intombazana yayitakelwa kuba ithe yanikisa ngenkomo zikayise emakhwenkweni. Ziimfundiso ezi ezifunyanwa yile ntombi iyintonjane. Ziya thungelana apha ekukhuleni kwayo ezi mfundiso. Xa sele intombi yenzelwe eli siko iselungelweni lokuba ingenda, amasiko iwenzelwe onke awobuntwana nobuntombi. (Udliwanondlebe noD. D. Gxaba-gxaba, waseLusikisiki, 2008)

UMdleleni-Bookholane, Phoofolo, Lamla, Kwetana, Lusu, Magwentshu, Sontshangane (2006 : 30) bathi xa bethetha ngenkciyo bathi, ukuzigcina kwentombi asinto ifika namhlanje, ingakumbi kule inkcubeko yakwaNtu. Bathi abazali yiyona nto abasoloko beyikhumbuza abantwana babo ingakumbi abo bangamantombazana ukuba bangaboze balale nabafana bengatshatanga. Zikhona izikolo zakwaNtu ezaziwafundisa amantombazana indlela yokuziphatha. Kwezo zikolo wawufika ezona titshala ikwangabanye babazali babo, ndithetha mna ngoomama ababefuna ukuba abantwana babo bahlale benyulu de kufike ixesha labo lokuba baye emendweni. Sekwade kwaqanjwa iingoma nje ezingentombi ezingaziphathanga kakuhle abafana babedikwe yiloo nto. Makhe sirhabule apha:

Umhlabeli : Anibonanga hule lihla ngendlela?

Abalandeli : Abafana bale ndawo balwa ngehule.

Umhlabeli : Ungenzani ngehule?

Abalandeli : Azikho iinkomo zehule.

Xa sekuthethwa ngolu hlobo ngomntwana oyintombazana, noko akubi mrandi kuba kaloku siyazi sonke ukuba le ndlela yokuziphatha inxamnye nendlela yokuziphatha kwamaXhosa. Xa sinokuthatha nje laa ndawo ethi , “Azikho iinkomo zehule”, itsho kulumeze kuba kuthi kwakufunyanwa ukuba le ntombi sele iphelelwe bubuntombi bayo ifane nehule. Xa sithetha ngehule sibhekiselele kulaa ntombi ithanda amadoda nabafana, idibanisa kwamntu. Kwamntu ofikayo kuyo esithi uyayithanda iyavuma, akavumi ngomlomo kuphela naxa kulalwa uyavuma. Kaloku intombi ibiba libhongo nasemyenini wayo akufika isagcwele ingekadibani nandoda.

3.7 Ukuthonjiswa kwentombi kwaXhosa.

Okokuqala makhe sithathe eli gama, “intombi”, sikhe silihle amahlongwana, silibhencabhence, sijongajonge ukuba eyona ntsingiselo yalo ukuba ithini na. Singathi intombi kwaXhosa ngulowo ongekazani nongekadibani nandoda ngokokhuko. Umhlumba wakhe usenjengoko wazalwa, awukaphazanyiswa mntu. Intombi ngumntu ongekalali nandoda ke oko kutsho. Indlela aziphethe ngayo, indlela azigcine ngayo iinkomo zikayise, indlela azidla ngayo ngomzimba wakhe, zizo ezimveza ukuba uyintombi na nokuba ulidikazi. Intombi ngulowo onkomo zikayise zivele ngeempondo, ithethe ukuba abantu bobulawu bangangena nangawuphi na umzuzu.

Lilonke kubalulekile ukuba sazi banzi ngeli gama phambi kokuba singene kwisiko lentonjana. Kaloku nokwenziwa kwesiko kulowo ungaseyiyo intombi, noko akuniki bhongo nakulowo umenzelayo. Igama intonjana lisuka kwigama elithi “thomba” elithetha ukopha, oko kuthi ukuya exesheni kwentombi ngexesha elifanelekileyo. Ukanti liyatshintsha elo xesha xa sele yonakalisiwe, yiyo loo nto ungaseyiyo intombi (umntu ophuma igazi ngokommiselo wendalo).

Uthi umntwana oyintombazana akufikelela kwixesha lokuya engceni, exesheni okanye ebudaleni oko kutsho, kuthiwe ungena ebuntombi. Zininzi izinto ezithi zitshintshe kwalapha emzimbeni wakhe xa engena ebudaleni. Ngaphandle kwale sele siyibalile yokuya exesheni, ukukhula koboya kwiindawo ezifihlakeleyo ezifana namakhwapha nalapha ebuntombini, uthi azive naye ukuba umzimba wakhe ungomnye, de oyike ngamanye amaxesha nokugqitha ngasebafaneni into ebikade ingenzeki ngaphambili.

UMbovane (1984 : 18) kwincwadi yakhe yemibongo, uthi xa ethetha ngentombi ngumntu apha ofanelekileyo wakuzilungisa nonesidima yakuzixabisa. Uthi xa eyibeka:

Intombi ligqabi eliluhlaza elingafanele kubuna kuba othe walibunisa ubukhuphile ubuntombi. Yintyatyambo emelwe kukuvelisa imbewu, ngemvume yabazali ikhululekile. Sisidalwa esinethamsanqa kunezinye kuba ikhaya lesibini kuyo yinkululeko.

Kaloku umntwana ogqiba kungena ebuntombini uba litamtamana nje elithandekayo. Lithandeke ngakumbi nangakumbi ke kwakuphawuleka ezi mpawu zikhankanyiweyo ngasentla apha nguMbovane. Emasikwazi nje thina maXhosa amahle kukuba ikhaya elinentombi lihlonitshiwe ngabantu, ingakumbi nayo xa izihloniphile kuba ngenye imini koze kuvele ubulawu.

Amanqanaba okukhula yinxalenye yenkcubeko yesizwe ngasinye. KwaXhosa ade amanye aloo manqanaba okukhula athatyathwe njengesiko. Intonjane lisiko elinokufaniswa nokwaluka oku kumantombazana omzi kaXhosa. Kungoko intonjane ibonwa njengolona nqulo luphezulu noluxatyisiweyo kumanqanaba ethi intombazana ichankathe kuwo xa ikhula. Intombazana ixhotyiswa ngamasolotya obuntombi nangeendlela zokuziphatha ezithi ziphawuleke ngeenguqulelo eziza kwenzeka kwimpilo yayo.

Amanye amantombazana ayaphuma aye kutheza ancedise nasekukhiweni kwengca ethambileyo ebizwa ngokuba yinkwandlankwandlana. Olu ke luhlobo apha lwengca olubufana nale kuthiwa yinkonkoni. Ithambile, yahluke kwaphela nakule ngca kuthiwa sisiqungu. Idla ngokufumaneka phaya emadotyeni. Le nkwandlakwandlana ithi yandlalelwe intombazana le ingeniswa emkhusaneni. Amantombazana namadoda aze kukhunga wona abizwa ngokuba lijaka. Kulindeleke ukuba amantombazana la akwintonjana azile ukutya okuthile okunjengamasi nobisi. Kufuneka kusoloko kukho ucwangco apho ke kwantonjana. Ucwangco ke olo kwantonjana luthi lugcinwe ngamankazana angqathuva akhokelwa yeyaziwa ngokuba lidindala. La mankazana athi ajongane nezinto ezithile apho kwantonjana, izinto ezifana nokwabelwa kwamadodana amantombazana, ukugcinwa nokuhlolwa kwamantombazana ukuze kuthi ukuba kukho undonakele okhoyo bakhawuleze baziswe abazali bentombazana leyo.

Emva kweentsuku ezithile iyakhutshwa intombazana emkhusaneni, kuxhelwe inkomo, kusilwe ukuze kududwe kuvuywa. Kwiingingqi ezithile eli siko lentonjana alisenziwa ngenxa yale mpucuko seyabakhona yokulahlekiswa kwabantu kwangabanye abantu. Akululanga kwaukwaziwa ngabazali kule mihla ukuba intombi sele ingenile na okanye hayi exesheni koko umzali ude azibuzele ngokuqikelela nokubona ixesha ukuba besekufanelekile ukuba sele emana ukuya exesheni. Ezi iintombi zanamhlanje akungebi nzima kuzo ukuziva zisithi azikufuni ukuthonjiswa kuba zibaleka ihlazo. Ukulala namakhwenkwe kuzo asinto yakha yanzima nakanye. Lilonke abafuni kuzifaka mgibeni kuba bayazi ukuba xa kusenziwa isiko lentonjana kugqithwa elukhukweni.

Ukanti abo banawo umdla woko wobabona ngokusondela koonina, ithi ke loo nto yenze kubelula nasemzalini ukumazi ukuba umntwana wakhe undawoni na ekuziphatheni. Kwenye imizi ithi intombazana yakufikelela kwiminyaka engamashumi amabini ananye uve kusithiwa intombi yakwabani yenzelwa ipati. Kazi ukuba lalike lakhona na isiko apha esiXhoseni elibizwa ngokuba yipati ngaphandle nje kokulandela inkqubo yaseNtshona eze kumzi oNtsundu, izele ukudunga-dunga ukuchitha-chitha nokufuna ukuba abantu abaNtsundu baphethe belahlekene mpela-mpela namasiko ezwe labo ngokuthi bawalahle la abo amasiko nezithethe balandele lawo asezizweni.

Ngalo mhla ke wale pati yabo uya kufika kutyiwa ikeyiki nezinye izimuncu-muncu. Phofu ungeke ubone nethontsi eli lomqombothi ukondla iminyanya nabantu beli khaya ngokubanzi. Inyama yona xa sele ithe yaxhelwa wofika isojiwa kula malahle esilungu, la abekelwa inkcenkce ngaphezulu khona ukuze ingadibani namalahle. Kanti ke ixesha elininzi ayixhelwa le nyama ithengwa esilarheni sele yaxhelwayo, phofu singekhe sikuxelele ukuba yayixhelwe kowuphi na unyaka, ixhelwa yindoda yakwabani na. Ithi ke xa ikhuliswa le ntombi ixelwe ukuba sele ingazilawula iziphathe ibe nezigqibo enokuzithabatha. KwaXhosa ayizange ibekho into yokunikwa kwentombi ilungelo lokuzilawula.

Ukuba ngaba ulibele aba basetyini ukulahlekisa iintombi zabo ulibele into enkulu. Kuqhelekile ukuva umzalikazi womntwana esithi entombini yakhe sele unganaye umntu oncuma naye ke ngoku. Akuba nenkwenkwe umntwana uthi alale nayo emva koko kuvele isisu, aqale umzali ukothuka. Kutheni kaloku ngoku, wothuswa yintoni ibinguye nje obemthumile umntwana? Ubengazi ukuba iziqhamo zomntu amakancume naye zezo zokumitha?

Itheko eli ke ungalibali ukuba lithatha nje usuku olunye. Kuthi ke emva koko kudliwazwe kusithiwa kunikwa intombazana isitshixo sokuzilawula. Ingxaki apho ilele khona yile yokuba abantu bakuthi wofika besithi babuza inyathi kwabaphambili, batsho beyibuza nakubantu abangazange bayibone, itsho ke le nto ibafake engxakini kuba bathi balandele abantu abangazange bababone bewenza la masiko akwaXhosa. Kaloku xa ubuza into emntwini qiniseka ukuba uyibuza emntwini oyaziyo nowawukhe wambona eyenza naye. Ungalibali ke ukuba ngeli xesha kukhwazwayo abantu bonke bemi ngeenyawo, baphethe igilasi zokusela umntu ngamnye. Ezi gilasi ke zimana ukungqutyaniwa ngabom enye kwenye, emva kolo ngqubano kulandele eminye imikhwazo, Tshezi! Tshezi! Litsho lingabikho ke isiko apho.

AmaXhosa ngabantu bamasiko nezithethe. Kude kuthiwe kungenxa yesiko elingenziwanga kakuhle xa izinto zingahambi kakuhle phakathi kwekhaya. Kukho amasiko anyanzelekileyo ukuba enziwe afana nelo lokwaluka nelokuthombisa. UTshabe noBam, noTshabe (2000 : 10-12) bona xa bechaza eli siko lokuthombisa bathi belisenziwa xa intombazana ifikelela ebuntombini. Zithi ezi ngcali ibibuya nasemzini intombi xa yende ingekathonjiswa. Ibijongelwa phantsi intombi ede yandala ingekathonjiswa. Phambi kokuba ifike le mini inkulu kulungiswa indlu elapha ekhaya. Yahlulwa ngeendiza okanye iingcongolo.

Xa litshona ngale mini uyise wentombi uthi awise ibhokhwe. Kuyo uthi akhuphe intsonyama, ishwanyiswe intombi leyo. Iphekwa yonke inyama ize intombi leyo itye laa mkhono bekukhutshwe kuwo intsonyana. Eyona nto ingumnqa kakhulu kukuba le nyama yale bhokhwe yokungeniswa kwale ntombazana ilawulwa

ngumntu obhinqileyo. Kaloku sazi thina isiko liqalwa ngamadoda liye kugqityezelwa kwangawo. Aba babhali bahambisa benjenje, bathi ziyatshintsha izinto yakuba intombi ingenile endlwini. Iphuma ngokuhlwa izigqumile ngengubo. Ithi isebeze ngoku xa ithetha. Zilala apha nezinye iintombi ngoku zize kuyichithisa ubusuku.

Ngosuku olulandelayo zivuka zithi saa elalini zicela umbona zilungiselela umhla wokuphuma ejakeni. Intombi le ithi ifumane iziyalo neemfundiso lonke elo xesha ilapho ejakeni. Lakufika ixesha lokuphuma ejakeni uyise wentombi uthi axhele inkabi yenkomo, kubhiyozwe apha kumnandi, abantu belali babe yimiqodi zonke iindlela zisiya kuloo mzi. Zivuka ekuseni ezi ntombi ziye kuhlamba zonke emlanjeni. Bathi bagide ngeendywala nezonka abanye bagide nangemali. Iintombi nabafana bathi bazonwabise ngotywala obenziwe ngalaa mbona bebehamba bewucela. Iba yimingqungqo isenziwa ziintombi phaya enkundleni, amayeyeye a bafazi bevuma, bevuya bevukwa nalihlombe.

Umpathi-jaka uthi ayise phambi kwabantu intombi leyo enze ingxelo ngako konke okuthe kwenzeka ngexesha ibisesejakeni. Iyayalwa ngabantu abakhulu abafana noodadeboyise wayo. Uyaxelelwa ukuba maze iziphathe kakuhle ngokuthi ingalali namakhwenkwe kuba ukuba yenze njalo iya kumitha okanye ke isuleleke kwizifo ezifumaneka ngokulalana ezifana nogawulayo kunye nentsholongwane yakhe. Uyaxelelwa kwakhona ukuba xa bekusithiwa ungena ebudaleni bekungathethi ukuthi sele ekwinqanaba lokuzilinganisa nabantu abakhulu, intlonipho emntwini omdala kusafuneka eyinikile, abanye abantu bathi bayiphe nemadlana. Iziyalo ezi ke zibaluleke kakhulu apha emntwaneni kaloku zizo eziza kuthi zimnike isazela nokuba ngaba ubesele ecinge ukwenza umkhuba. Lithi litshiswe ijaka ngokuthatha laa ngca bebeyandlele nezo ndiza bezibekwe entla komzi ebusuku. Kwenziwa umlilo weenkuni zomthathi, ithi intombi le ibithonjiswa itsityiswe apho edangatyeni. Ngosuku olulandelayo indlu leyo ibilij-aka ithi isindwe ziintombi ezo bezihlala nale ntombi ibithonjiswa. Unobangela wokuba litshiswe ijaka okanye lisindwe kukuzama ukukhusela lowo ubesejakeni kwimimoya emdaka engasuka imngene ngenxa yokusetyenzwa kwengca leyo ibi-

sejakeni. Ukanti xa lisindiwe akululanga ukuba umntu enze nokuba yintoni emdaka nantoni.

Eli siko lisiko elilodwa kuba amanqanaba athatyathwayo xa lisenziwa ayafana jikelele kwaXhosa. Apha kulo asingeke sitsho sithi imizi ayifani ifana ngeentlanti kuphela kuba lingumcephe ucandiwe jikelele. Ukuthombisa lisiko elilungiselela umntwana oyintombazana ebomini bakhe ukuze izinto zimhambele kakuhle, nokuthi aze akwazi ukuziphatha naxa sele ephumile ezandleni zabazali bakhe, kananjalo akwazi nokuzimela ebomini, ekwazi ukwahlula okulungileyo nokungalunganga. Eli siko lifumbethe konke okulungileyo ekufuneka kuyihlele ebomini bayo intombazana, kufuneka yandile nenzala yayo ingabi nangxaki, ingafane igule zizigulo ezingacacanga ezingenamva namphambili. Ikhaya lithi ligqugule kwakufika ilixa lokuba intombi leyo ithombe. Imilomo ithi idlane indlebe ze umba iwuphalazele kwizihlobo nakusingaye.

Iba ngumzalikazi osa le nyewe kwintombi yakhe. Ikhaya lithi lenze amalungiselelo, lilungise indlu apho intombi iza kuthonjiswa khona. Intombi zithi ziye emlanjeni ziyokukha ingca ezakwandlalwa apho kuloo ndlu, ingca ebizwa ngokuba yintsasela ndawonye nomkhanzi. Umkhanzi wona usetyenziselwa ukwakha umkhusane. Kaloku intombi le kufuneka ihlale isithele ebantwini. Iintombi zonke zengingqi ziyacelwa ukuba zize kulungiselela ixesha elikwisithuba senyanga ukuze umsebenzi lo ugqitywe. Amalungiselelo athabatha ixesha elingangeveki ezimbini ze kwanomsebenzi lo wokuthonjiswa kwintombi ibe ziiveki ezimbini.

Xa intombi iza kufakwa apho kuloo ndlu ingeniswa ngebhokhwe, kuxhelwa ibhokhwe inikwe umkhono wasekhohlo iwutye. Le nyama yale bhokhwe ibizwa ngokuba ngumngena ndlwini. Amantombazana akaphelelanga ekulungiseni laa ndlu kuza kuthonjiselwa kuyo ayacula atsholozwe enkundleni. Intombi leyo yenzelwa eli siko ingangena kuloo ndlu ibizwa ngokuba yintonjane, indlu yona ibe lijaka abafana namantombazana bayayolisana apha ejakeni. Kubakho umfana oyintloko ojonge undonakele apho ejakeni ze abikele abakhulu kunaye xa

undonakele ungaphaya kwamandla akhe. Ngexesha langokuhlwa lo mfana uyintloko, intombazana nganye uyabela umfana ukuba ilale nomfana noba ayikuthandi oko. Laa mthetho ke wawungqingqwa. Le ntloko yayide iqinisekise ukuba ingalo yomnye ingumqamelo womnye.

Kuyo yonke loo nquleqhu abafana babekulumkele ukutyhoboza iintlanti zooyise ngasemva bonakalise amantombazana apho. Ngenj'ixukuxa amantombazana ayetsholozela enkundleni naxa litshonayo ilanga. Ziba liqela iingoma ezivunywayo apho ezinye zidlulisa umyalezo othile kothile okanye ekhayeni apha. Kaloku amaXhosa aphila kukukwekwa. Le ntonjana ke igcinwa yenye intombazana (ikhankatha le ntonjana) yalo mizi. Amadoda alo mizi ayahlangana xa sele kungentsuku zatywala intonjana iphume ejakeni yenzelwe umgidi. La madoda aye abonisane ngenkabi yenkomo eza kuwiswa ngomhla womgidi.

Kusuku lokugqibela lokuba intonjane iphume ejakeni kubaswa umlilo emva kwejaka ngamaceba omthathi ze intonjane ibizwe ize kutsiba apho phezu kwelo dangatye lomlilo lowo, injongo kukukhupha umnyama apho kwintonjane, bandule ukunduluka besiya emlanjeni besiya kuhlamba ifutha ababeliqabile ngalaa mhla yangena intonjane. Amadoda angabahlinzi ngaloo mini enza amaqashiso apho enyangeni ngendawo ezithile ezinjengoonongena, impukane nenye inyama eqashwayo. Uninzi lwale nyama ifunyanwa ngamantombazana kuba kaloku ye-yentonjana. Amantombazana enza umngqungqo enkundleni ehlatyelelwa ngabafazi.

Kuthi ke ngale ntsasa kuphume abafana abanezantya inkokeli yabo iphathe intonga enetshoba elimhlophe ibethe ikhwelo ziphume iinkomo zileqe ebuhlanti sezidlokova ezinamandla okubaleka. Nakweminye imizi ziyakhutshwa phambili phaya isifana esizimbaleki sele zimlindile lo mfana ekukhathuleni kwakhe anike omnye elo tshoba zimleqe ezo nkomo. Zibila zithi xopho zibe mdaka kuba kufuneka zibaleke iimayile ezilishumi zingaphumli. Umfana ozikhokeleyo xa zifika esiphelweni itshoba ulilahla phantsi zijike zijongise imibombo emakhaya. Laa ndawo ke ibanemithi ibizwe ngokuba yinxaxheba. Zonke izixeko ezisekhaya ziya-

lungiselelwa zihambe zingosiswana sibomvana nentombi kaludiza umabil' ebanda ulapho kwezo zibiliboco. Lonke eli xesha kwenziwa loo mbhiozo iintombi ziyangqungqa zinxibe inkciyo, isinxibo eso sakwaNtu sentombi sifihla ubuntombi neempundu amantla wona aze amabele akhombe ngqo phambili. Abanikazi besi sinxibo bebesithanda benomfaneleko kuso. Ezi ntombi bezibhinqa inkciyo yokhwithe esinqeni kunye nentanjane leyo. (Udliwanondlebe noD. D. Gxabagxa-ba eLusikisiki 2008).

Sithi isiXhosa amachule okuthetha akafani, xa nditshoyo mna ke ndijonge indlela le ayibeka ngayo le ndima yentanjane uLaubscher (1979 : 141-153), ude abe ngathi isiko eli lona lelakowabo. Uthi xa eyibeka yena intombi le ayinamgqaliselo waxesha emayingene ngawo emkhusaneni, koko kuxhomekeke emandleni abazali bayo. Uthi alikho ixesha enyakeni elibekelwe ukuthonjiswa kwentombazana, kodwa into ebalulekileyo yile yokuba kufuneka ingene inyanga le igwele. Inkolo yeyokuba inyanga le inendima eyidlalayo apha entombini xa imana ukuya exesheni. Ndima leyo ekukunika impilo eyiyo ngokwasesizalweni njengangoko intombi imana ukuya exesheni. Uqhuba athi lo mfo uboya obu bufumaneka apha ebuntombazaneni, emakhwapheni nasentloko kufuneka buchetywe nanjengoko le ntombi ikumfuziselo wokuzalwa ngokutsha.

Ukanti ke xa kuza kuthonjiswa abantwana abangamawele, lukho utshintsho oluthi lwenzeke, nokuba amantombazana la ngamawele omabini okanye elinye iwele yinkwenkwe elinye yintombazana. Amawele angamantombazana athonjiswa ngexesha elinye. Kuthi phambi kokuba kwenziwe nantoni na efana nokungeniswa kwabo emkhusaneni baqale basiwe ngakulaa mithi yabo yayityalwe ngokuzalwa kwabo bafike bahlanjelwe khona apho ngakuyo kwakusasa. Ukuba ngaba le mithi yala mawele kuthe kanti ikude kakhulu nakule ndawo kuza kuthonjiselwa kuyo, kukhiwa amagqabi phaya emthini kuziwe nawo apha ebuhlantini bekhaya.

Ukuba elinye iwele yinkwenkwe kuthi kuthathwe ingubo le yambethwe leli liyintombazana inikwe eli liyinkwenkwe. Emva koko lithi lingeniswe kulaa mkhusane aza kuhlala kuwo udade wabo ithutyana nje elingephi, phambi kokuba

udade wabo angene emkhusaneni. Ukanti kokwakuhlamba kuthi kuqalwe ngako kwasekuseni phambi kokungeniswa, bathi bahlambe bobabini, inkwenkwe le kunye nodade wayo. Kaloku aba bantu bangumntu omnye, apho lifa khona elinye kukwanjalo nakwelinye.

Imizi ayifani kwaXhosa ifana ngeentlanti kuphela, ingaba xa abazali bengekabinazo iimfanelo zokuthombisa intombi yabo bebebambisa ngantoni? Kaloku apha kwaXhosa ubesithi umntwana oyintombazana akuba sengceni, kube kusenzinyana kwicala lokuba enzelwe intonjane, kubanjiswe ngokuba axhwithelwe amaqhina, ingakumbi xa ithe intombi yakubonakalisa iimpawu zokukhathaza. Ukukhathaza kwakhe ke bebubonakala ngokuthi amane ukugula kodwa ingade icace eyona nto agula yiyo. Mhlawumbi abe neenyanga aziqakathayo engayi exesheni. Ukanti abanye ufike bekhala ngeendawo ezibuhlungu kodwa ezingaqhelekanga emntwini osemntsha.

Amaqhina enziwa ngokuthi kuxhwithwe umsila wenkomo yobulunga, neyinkomo esetyenziselwa le nto apha kwaXhosa. Bakuba buxhwithiwe ke obu boya bebunikwa uninakhulu womntwana abuphothe ebudibanisa nentsimbi emhlophe aze anxibe apha emqaleni lowo uchaphazelekayo. Ngolu bambiso ububakho umahluko obonakalayo empilweni yalowo ubebanempilo engahambi kakuhle de kufike elo thuba lokuthonjiswa. Ukanti kwiindawo ezithile zasemaMpondweni endaweni yamaqhina umntwana oyintombazana uphothelwa umzi lo usetyenziswa xa kulukwa ukhuko.

Lo mzi wenziwa uthambe ngokulaliswa kubulawu bekhaya. Wakuba uphothiwe lo mzi nguninakhulu wentombi leyo, uthiwa ntshi esinqeni ize ithi nokuba iyanxiba inxibele phezu kwawo. Kweminye imizi abantu aboluka lo mzi ngoodadeboyise balo mntwana unengxaki. Indlela ke yokwahlukana nalo mzi kule ntombi kukuthi uziqhawukele, ungekaqhawuki usaza kuba sisinama apho emzimbeni. (Udliwanondlebe noFikile Ndolo, eFlagstaff kwilali yaseSigodlweni 2008)

3.8 Uqukumbelo.

Sithethile kangangoko ngesiko lokwaluka, nokuthonjiswa kwentombi. Sikuchaphazele phantse konke ebesifuna ukukuchaphazela. Ukwaleka nje umsundulu ndingatsho ndithi mzi wakokwethu masibenzele abantwana amasiko angawo okubakhulisa kwaye sibenzele ngendlela eyiyo kuba ukuba sijongisisa kakuhle izinto, bayalahleka, yaye belahlwa kwangabazali babo ngokungabakhombisi indlela. Isiko lokwaluka ngemihla yangaphambili yayiyinto eyayisenziwa iphumelele yaye ihlonitshiwe. Kule mihla eli siko alisahlonitshwanga mntu, nogaqayo umntwana ugaqela kweli siko, nofunda ukuhamba ufundela kwakulo nofunda ukuthetha kukwanjalo. Ndithi mna masibafundise abantwana bazi gabalala ngeli siko khona ukuze lingabi yingca yokuphamba.

Namhlanje amakhwenkwe angena esuthwini ayabhubha ebulawa yindlela elenziwa ngayo, kodwa zisekhona iinkonde ezilaziyo eli siko nazo zibukele oku kanye kwabantu abakhe umkhanyo. Umntwana oyintombazana xa ekhula unendlela eyodwa athi akhuliswe ngayo efundiswa neendlela zokuziphatha. Ixesha lokufika ekhaya xa ebengaphandle kwamasango lithi libethelelwe apha entloko kuye kuba kaloku akayonkwenkwe yona ihamba-hamba ibuye nokuba kunini na. Indlela yokunxiba yenye athi afundiswe ngayo. Indlela yokuhlala apha phantsi okanye esitulweni ikwafundiswa kuba kaloku kufuneka eziqokelele ngayo yonke indlela.

Sele konakele kangaka nje kule mihla kukusilela kwezi mfundiso ebekumele ukuba bazifumene aba abantwana, siquka amantombazana kunye naba bangamakhwenkwe. Xa engena ebudaleni umntwana oyintombazana, wenzelwa intonjana. Oku kukucela umngeni wokuba ezi ntombi mazithonjiswe ukuze zingalahlekani nesiko nesithethe sazo kunye nendlela yokuziphatha. Namhlanje izinto ezenziwa ziintombi zezwe lethu zishiya amehlo, ziyoyikeka. Ukufumana umntwana ingatshatanga intombazana yinto nje elula. Babodwa abalala nezihlobo zabo, kaloku akwaziwa nto ngesiko. Xa iintombi zilenzelwa eli siko zingafumana iimfundiso ezifana nezo zithetha ngeendlela zokuziphatha. Zingakwazi

ukubaluleka kwale nto ikukuzigcina, ukungalali nendoda ungatshatanga.

ISAHLUKO 4 : EMINI EMAQANDA

UMSITHO WAMAXHOSA

4.1 Intshayelelo

Mandulo phaya bekusaya kuqhutywa ngolu hlobo kwaXhosa xa kuzeka umfana okanye kusenda intombi. Umsitho emaXhoseni ibiyile nto ngezi mini zanamhlanje kuthiwa ngumtshato kuba nakuba bekukho ukutshata ekwenziweni kwawo lo msebenzi, eyona nto ibinamandla ibikukusitha kwezizwe. Oku kuthi kungqinwe nanguSomana noDudumashe-Luthango (2002 : 34-35) kulaa mbongo wakhe uthi “Nguwo! Nguwo! Ngumtshato!!”. Phaya le mbongi isizobela umfanekiso ngqondweni wokuqhubekayo xa kutshatwa side sizive nathi siyinxalenye yalo mtshato uqhubekayo waseMathileni. Konke oku kuphuhliswa ngumhlathi ngamnye wombongo, umhlathi ngamnye usishiya sicacelwe kokuqhubeka phaya emtshatweni, nditsho nongazange aye. Makhe siyicaphule nje le mbongi ukuphuhlisa olu luvo lungasentla apha xa isithi:

Umyeni yisuti emnyama,
Umtshakazi zezimhlophe...
Ngoku siyaqoshelisa,
Yizani siyagxagxamisa,
Sose sibetha koomomfu,
Bizani beze abakhozi,
Sikhululelane kube kuhle
Ngeso sitya sethu sihle.
Kuza kuyalwa kugqityiwe...

Uthi lo mfo yizani siyagxagxamisa, kaloku uyilo lomtshato asinto eyakha nekufuneka ithathe ixesha elide de kungenelele neentshaba. Apho kukho khona oonozakuzaku nabakhozi bakhona, ukanti neziyalo azinqabanga.

4.2 Umxholo ngomsitho wamaXhosa

Iindlela zokuzeka umfazi emaXhoseni bezimbini ikukuzibonela ngokwakho, kukwakho nokuthi ubonelwe ngabazali, mhlawumbi zizihlobo nezalamane zakho.

Le ke indlela yokugqibela bekuthiwa ukubizwa kwayo kukuhlolola, yaye ibikholisa ukwenziwa ngabazali nokuba ngabakulontombi mhlawumbi ngabakulo soka. Into ebiyimbangi yaloo nto kukusuke kuthandwe umzi, kuba ukwendisela kwaNantsi nokuzeka kwaNantsi ibiyeyona nto inkulu kumaXhosa, nokuba amaNantsi lawo angamahlwempu. Eyona nto ibinkulu ibisisimo somzi lowo, kuneenkomo nobutyebi bawo. Ibiba ligugu elikhulu kunyana womfo ukwazi ukuba uzeke intombi kaNantsi yasemaNantsini, kube kwanjalo nakwantombi ethe ngethamsanqa yendela kumzi kaNantsi wasemaNantsini. Ibilelona gugu likhulu kumfazi ukuzibiza ngokuthi yena ungumfazi wasemaNantsini, mhlawumbi ungumolokazana kazibani-bani. Abantu abadala bebedla ngokutsho entombini yabo ukuba ize inyamezele umvambo njengokuba yendile nje kuba emzini kuyanyanyezelwa..

4.3 Ukufilisha

Le yenye yeendlela ebezithi zisetyenziswe xa kuza kuzekwa intombi. Ubesithi umfana obone intombi, waza wakholwa yiyo, asuke aye kuzivelisa kubazali bayo acele ukuba azalwe kuloo mzi, kanti esenjenjalo nje mhlawumbi akakathethi nokuthetha oku nayo intombi leyo. Olu luvo luthi lungqinwe nanguZeka (1992 : 16-19). Uyayichaza into yokuba intombi ingcwaba layo yona yodwa nje lisemzini. Abazali bentombi bebesuke bamvume ukuba umzi wakowabo bayakholwa nguwo, bathi kanti bemvuma nje intombi ayinanto iyaziyo, isuke ibone kufika iinkomo zekhazi, mhlawumbi kusitshiwo nje isiwa kwisoka engazange ilibone nokulibona. Bekusithi noko kunjalo isuke ihambe, ngokuthobela abazali, kanti iya kufika ihlale, kuwo loo mzi, ibe nesizinziso.

Bebenjalo abakudala bona abantwana, ingekho kubo into yokuba bakubonelwa isoka ngabazali basuke bathi, “Ingaba nini eniya kwendela kulo mna okwam andicingi”. Enye into ebifudula isenziwa kukukhuphisana kwamasoka amabini ngentombi ethe cwaka ekhangele loo nto ayenzayo, ude mhlawumbi asuke ayifeze iminwe ayifunayo. Kungenjalo elinye ligqithise kwelinye ngokulobola. Bekuthi ke kwakuba njalo kubizwe intombi ukuba ibe yiyo eza kwalatha elona soka

ilifunayo. Ibisithi yakulixela, kuthiwe makazithathe iinkomo zelo ingalifuniyo, iziqhube izise kuloo mzi, ifike izingenise ebuhlanti, izishiye, libe ke elo iinkomo zishiyekileyo lelona livunyiweyo.

4.4 Ukuhlolola

Eli lisiko apho usontombi ubethi athathe umkhonto aye kuwugxumeka kuloo mzi unomfana amthandele intombi yakhe. Xa umkhonto lo ungabuyiselwanga kwakuye, besekusaziwa ukuba isicelo sakhe samkelwe. Le nto ikukuhlolola lelona siko belisaziwa kakhulu ngamaXhosa kuba ibilelona siko lilungileyo kunokuyeka umntwana, into engenawo namava, ukuba izinyulele ngokwayo ukwendela kumntu embona bumini engamaziyo nokumazi isinqe sakhe, nomnombo avela kuwo ukuba unjani na. USatyo naye uyayingqina le nto ikukuhlolola kula ncwadi yakhe, yaye naye uyibona kwangolu hlobo.

UZeka (1992 : 17) naye umXhosa omkhulu uyalungqina olu luvo lokuhlolola kwincwadi yakhe. Yena ke uyibeka ngohlobo lokuba umfo ozele intombi ubeye athande ukwalamana nomzi othile. Uthi umfo lo ubeya agqibe ekubeni aye kuhlolola intombi yakhe kuloo mzi ngokuthi kuthunywe mntu uthile ukuba ase umkhonto kumfana lowo ufunwayo. Ukuba ngaba uyayamkela intombi leyo uthi ubedla ngokuwuthatha umkhonto, kanti ukuba akayifuni ubethi awugoduse. Ukuhlolola ke bekuhlololwa intombi yeNkosi, ukanti ke nokuba yeyomphakathi ibihlololwa ngumntu ngobusuku aye kuloo mzi unesoka elithandiweyo ephethe umkhonto ebekuthiwa ukubizwa kwawo ngumlomo, kuthi kungenjalo aphaathe intsimbi nokuba zizacholo.

Ubesithi ke akufika kuloo mzi asuke loo mpahla ayithi nyenge kweyona ndlu inkulu kuhlalwa kuyo, ukuze ibe nokubonwa kwakusa, aze yena abuyumva agoduke. Ubedla ngokuthi ke ashiye izwi, kumzi okufuphi kulowo, ukuba uze uye kuxela ukuba loo mpahla yeyakwabani. Bekusithi ukuba akabonananga namntu angamxelelayo, emizini ekufuphi kusiwe mntu wumbi, womnye umzi oya kungathi ubehambela nto zimbi kuloo mzi. Ubesithi ke ekuncokoleni kwakhe

nabantu baloo mzi ahlale enxuse loo ndawo anayo embilinini, ade athi ngokungeva nto ikhankanywayo ngaloo mpahla ibishiyiwe, azenze umntu ongathi wakhe weva uyise wentombi leyo ethetha ngokuyihlolela intombi yakhe kuloo mzi.

Ebetsho ke ancome ubuntu babazali bentombi leyo, nobuhle nokukhuthala kwayo, abe noko atshoyo engayekanga ukulahla amagxulusha ngokumana esithi, noko asibantu ndibaziyo, kuba andiqhelene nabo kakhulu, kodwa ukuba bendinonyana bendiya kumzekela kuloo mzi. Ubesithi ke akuwuthimba umoya wabo kuloo mzi, asele esuka ezenza umntu ongxamileyo ukuba agoduke, kuba ehlwelwa kanti esenjenjabo nje uya kuxelela abakulontombi into ethethwayo. Belisithi isoka ukuba intombi leyo aliyifuni lingalibazisi, lisuke loo mkhonto liwubuyise kwa oko, ibe ke loo nto iphelile. Ukubuyiswa komkhonto kweyenkosi intombi ubuyiswa nenkomo ukuze kungabikho mfazwe.

Xa kuhlolelwa intombi yeNkosi umkhonto usiwa emini, kuthunywe umfana ekwaziwayo ukuba uyimbaleki. Uthi akufika kuloo mzi, asuke umkhonto lowo awugxumeke enkundleni, phambi komzi, abaleke agoduke emva koko. Ubesithi akubonwa esenza loo nto kukhutshwe amadodana ukuba mawasukele, ambambe, eze naye, athi ukuba uwashiye kwaphela, wada waya kufika ekhaya abe uzuze udumo, anikwe iinkomo komkhulu. Ubesithi kodwa ukuba ufunyenwe engekayi kufika ekhaya kuziwe naye, abotshwe izandla ngasemva, nomkhonto lowo ubotshelwe kwakuye agoduke enjalo.

Ubesithi akuthi thu ekhaya enjalo ibe yinto yentsini kwamanye amadodana nase-zintombini kuba esuke wabanjwa wahlazisa umzi wakomkhulu nowakowabo. Ubesithi ke ukuba umlomo lowo awubuyiswanga, kukhutshwe abazali ababini nokuba bathathu, abaziwa ukuba banengqondo baye kuloo mzi wakulosoka. Bebesithi bakufika basuke bahlale phandle, kufuphi nezindlu, ukwenzela ukuze bade babonwe ngabantu baloo mzi, babuzwe imvelaphi yabo. Bebesithi ke bakubuzwa apho bavela khona nalapho baya khona, basuke bahalalise, bathi

kwakuthiwa mabasebelala kuba kuhlwile bangavumi, babe phofu besithi abagqithi.

Bekusithi kwakuba njalo kuqondwe ukuba ngabantu abalandele umlomo abeze kuhlolela intombi leyo, baze ke babe sebekhutshelwa indlu abaya kuhlala kuyo lo gama belinde ilizwi lalo mzi. Bebehlala ke iiveki ngeeveki, bephatha kude basebenze nokusebenza ekhaya apha, kungekho mntu ubabuza nto. Bekuba kodwa ukuthi ngamanye amaxesha basuse omnye wabo, ukuba aye ekhaya, ukuya kuxela izinto abaziva zithethwa ngawo lo mcimbi bangawo. Ubesithi ke othe wathunywa ekhaya azimele, ukuya nokubuya, ukuze angabonwa ngabantu abo bakulosoka kuba loo nto ibingaba lihlazo nesigxeko kwintombi yabo, kuthiwe baquqe endleleni beyifunela indoda. Ubusithi ke umzi wakugqiba ukuvana ngekhazi eliya kurholwa, baqale ukuxelelwa abafazi abo ukuba bagoduke, baye kubiza uduli ukuba luze.

4.5 Uduli

Uduli ngabantu abakhapha intombi eya ekwendeni. Uduli luthi luhambe neentombi, namantombazana angekazani namadoda namadodana ayikhaphayo, kunye nendoda enkulu nokuba inye. Belusithi ukufika kwalo lufike ukutshona kwelanga, xa impahla ibuyayo, luhlale kufuphi nomzi, kwintatyana nokuba yindulana ekufuphi, ukuze lumana ukubonisela into ezenziwayo, nalo lube nokubonwa emzini lowo. Belusithi lwakubonwa kususwe abantu ababini ukuba baye kuluthundisa, luthi ke lona lukhuphe intsimbi, okanye isheleni, nokuba zimbini ngokwale mihla, ukubanika. Boqala ke abathundisi abo ukuluzisa ekhaya, baye kulufaka kulaa ndlu yayikhutshelwe abahloleli. Kule mihla yanamhlanje zonke ezi zinto bezisaya kuqhutywa zisenziwa luduli nabo bakuloo myeni azisenziwa uninzi lwazo

Bekusithi emva kokuba lunexesha lukho kuthunywe izwi ngusosoka lokuba intombi iya kubonwa ngomhla othile ngamadodana. Luthi ke olo suku lwakufika iqale iqabe kwakusasa, iphume ke igqunyiwe iye kungena ebuhlanti, apho

amadoda akhona, ifike iguqe, ikhangele kuwo izithe tyhi wonke lo mzimba ungentla. Ithi yakugqitywa ukubonwa isuke apho ishiya isheleni, nokuba zimbini. Ukusuka kumadoda iya kubafazi, ibuye yenze kwaloo nto. Emva kokuba ibuyile endlwini, kubanjwa inkomo eza kuxhelwa kubizwe amadoda, aseludulini, ngamazwi athi; “yatsh’inkomo nomazakuzaku”. Bayaphuma ke aboduli bayikhangele, bethe cwaka, babuyele kwasendlwini. Ithi inkomo leyo yakuxhelwa inxalenye isiwe kuduli, ibe ke ngokwenza oko kukufikelela kwiqhina lokubandakanywa kwendoda leyo naloo nkazana.

Ukanti lo mbhali unguZeka (1992 : 20) yena lo mba woduli uwuchaza ngolu hlobo, uthi, kwakuba kuvunyelwene ngabakulomyeni nabakulontombi ukuba kuyendiselwana kuye kwenziwe amalungiselelo okuthumela uduli omaluse loo ntombi emzini wayo ngokwesiko lesiXhosa. Uthi ngokwesiko ke olu duli luthi lunduluke luqhuba iinkomo ezintantu, eyokuqala yinkabi yemphothulo, eyesibini lithokazi eliyinqakhwe, eyesithathu ikwalithokazi eliyinkomo yobulunga. Loqala ke uduli lukhuphe inqakhwe oluze nayo, luyinikele ngomlomo kumninimzi, inqakhwe idla ngokuba ziinkomo ezimbini zesibunu, nokuba zintathu, ukuba intombi yeyomntu nje, kodwa kweyeNkosi, nomntu osisityebi, zibalishumi nangaphezulu, ngangokuthanda koyise wentombi leyo, ezi nkomo ke zezokwala iselwa lomntwenywana nokumondla.

4.6 Umsitho

Bekudla ngokuthi mhla ngomsitho kumenywe izizwe ezithi zize neenkomo zokusenga, namaqegu athwele iimvaba ekuza kusithwa ngazo. Leyo ke ibiyindlela ebekusithi kuncediswe ngayo kwiindleko zomtshato lowo. AmaXhosa ngabantu abanobubele nabanobuntu ibingenziwa into yokuba umntu eze emsithweni engap-hethe nto eqhuba nje isisu sakhe kuphela. Zifikile izizwe ubuthi uqale umdudo oya kuqhutywa iintsuku nokuba zintathu ukanti kweyeNkosi intombi umdudo ubugqiba iintsuku ezisibhozo nokuba zilishumi, nokuba zingaphezulu kwezo. Bekusithi ke mhla umdudo uphelayo, ukumka kwemini, kuhlangukaniwe iinkomo ziye kuleqwa, uqale uwabone apho ke amaphakathi eduda. Ebesithi ke akumka

amadodana, nenxalenye yamadoda akhwele emaqegwini nasemahasheni, ukuya kuleqa iinkabi ezo, uqale uqhutywe umtshato.

4.7 Umtshato

UMtywaku (1992 : 1) kwincwadi yakhe yomdlalo uthi lo mlinganiswa unguThembisa xa ethetha ngomtshato:

Kodwa-a, umtshato ulungile. Usisiphelo somntu obhinqileyo. Ulisango elimngenisa kubomi obutsha, Abe ngumama wabantwana kwindoda yakhe, abe ngunolusapho, abenesidima. Ziyaphela iidyasana ezibe ziman'ukunanazela zirhuqeke ecaleni kwakhe zixoka. Athi, ukuba unesakhono atsho ngengqili yomzi, ikhaya lazo zonke iimbedlenge zasemathileni. Kodwa yonke loo nto ixhomekekile. Ixhomekeke ekubeni indoda yakhe ingumntu ongqwabalala, uzwilakhe, yonke imibono namaphupha omfazi ngamampunge.

Lilonke lo mbhali uwuveza umtshato lo njengento eyakha yabaluleka empilweni yomntu obhinqileyo. Oku kubhentsiswa ziziqwengana ezi azisebenzisileyo. Uthi, “umzi sisiphelo somntu obhinqileyo, abe nguNolusapho, abe nesidima”. Okokuqala kwamhla mnene siyazi into yokuba intombazana ingcwaba layo lisenzini, ibisithi yakufikelela kwinqanaba lokwenda, umve uyise wentombi emana ukubuza apha kunina ukuba uNozibani lo akukho mfana ukhe amane ethetha nto na kuye malunga nomtshato. Kaloku esenza olo hlobo nje selebona ukuba iinkomo sele zivele ngeempondo. Xa sijonga lo mlinganiswa unguThembisa, simbona engoyena mntu owakha wanobubele nongakwazi ukujongana nomzi wonke waseMathileni, ukondla ,ukufukama iimbedlenge zelo khaya. Yonke loo nto ke ibhentsiswa leliya gama lisetyenzisiweyo lithi, “abe ngu-Nolusapho”.

Uthi uRubusana (1906 : 50) mhla ngomtshato umtwenyana ubehamba phambili exhakwe ngabantu abamngungileyo. Ilokhwe yakhe yokutshata ibiba sisidabane asinxibe njengesikhakha. Isidabane eso ibiba lulusu lwe-Ula nokuba lolwekhosi. Ke nabalingane bakhe bengathwele nto entloko, esuke wayichaza kwakuphela, lo mzimba ungentle uze. Bebehamba kuhle, benyathela kunye, bebambene ngezand-

la, besinga exhantini, umtshakazi ephethe umkhonto, uNozakuzaku ehamba phambi kwabo etshayeleda. Bathi bakufika esangweni, umtshakazi awubinze lo mkhonto phakathi ebuhlanti awushiye. Baqale ke bajike, abatshati abo, basinge emadodeni bekhokelwe ngoku ngabafazi balo mzi, abahamba belinganisa imisebenzi aya kuyenza (umtwenyana), enjengokutheza, nokukha amanzi, nokulima, nokuhlakula.

Bebesithi bakufika kufuphi emadodeni beme, kusuke indoda ibe nye, eyaziwayo, imxelele lo mtshakazi imisebenzi yakhe aya kuyenza kuyise nonina, nendlela aya kuziphatha ngayo emzini wakhe. Kwakugqitywa ukuyalwa ubebuyela kwakulaa ndlu ebephume kuyo. Lo mtshato usenziwa nje umyeni wakhe usemadodeni phaya, mhlawumbi uhambe nempi eye kuleqa iinkomo, kuba kaloku oku kugonana nokuxhakana komyeni nomakoti lo lwenziwa ngoku kule mihla lwabe belungekho lungenziwa ngemihla yangaphambili emaXhoseni. Uduli beluhlala iintsukwana lumlibazisa, lumthezela iinkuni ukumqalisa igoqo, luze ke lumshiye yedwa, baze ke ooninazala bamthabathe baye kumbonisa indlu yakhe. Kule ndlu yakhe uya kumana ukuya ngokulala, ehote, esidla kokwabo apha, ade abe nomntwana.

Ukanti ngokukaNalane (1988-2007) uthi, umtshato sisiqalo sendalo, kwaye wenza unxibelelwano nobudlelwane kwintlalo yoluntu ngokubanzi. Zininzi izinto ezithi zenziwe emtshatweni ukuqinisekisa ukuba iminyanya yala macala omabini, elakulomkhenyana nelakulontombi iyamkele le ndibano yaba babini nokuze babenakho ukufumana umntwana. Ukanti uthi yena uMqhayi (1970 : 63):

Akukho sizwe simnika umfazi amandla namagunya
ngaphezu kwamaXhosa...Umtshato kanjalo asinto
yakha yaqhawulwa kwaXhosa yinto eqiniseke
njengeentaba ezimiyo. Umtshato, ityalike, zinkulu
ezo nto zontathu zimi zimi.

Ndifune ukumngqinela ke mna kuba umntu ongene ngeenjongo zokwakha emtshatweni akamane ecinga, ejonga ngasemva, ujonge phambili, awucele umtshato wakhe nakuSomandla ukuba awujonge ngamaxesha onke. Uthi uTom (1996 : 53) kweyakhe incwadi, indalo yawudala umtshato ukwenzela ukuba athi

akusweleka unina womfana lowo, lo mfazana athathe indawo kanina ngqo ekubeni nemfesane kuye, ekumkhuthazeni emizameni yakhe yonke elungileyo, ekumgcineni ngento etyiwayo, ekumgcineni ecocekile. Kungenxa yale nyaniso le nto umyeni axatyiswa, athandwe kangaka ebukhweni. Ungunyana wentombi yabo ngqo ungumntwana wabo ke ngoko. Ukuba ikho into ebinokuthi thaa nakubhuti kaMfengukazi, ebenokumhlonela umfazi wakhe. Ubenokumthatha njengehlakani lakhe elijonge limthandazela ukuba aphumelele emizameni yakhe. Kungani na ke ukuba zithi ezinye izityhakala zamadoda zitshate ingcaphephekazi zabafazi ukuze zingazi zicebisane nabo ngemicinjana yawo ebalulekileyo? Into asuka ayenze amadoda anje, kukuya kwezinye izinyamatya zamadoda kuba esithi akanakuphicotha imicimbi yawo nabafazi. Wambi athi akubuvela obu bulumko, sithi akusebenzisana nabo, athiwe nqo ngempumlo.

Yinyaniso le yokokuba ayaphazama ngamanye amaxesha amadoda, athi afune ukumfamekisa amanye amadoda. Woyiva indoda iza ngcono isithi yona ayinakuze iphathwe ilawulwe ngumfazi, itsho ngelo xesha lo wayo umfazi ethetha kugqibele yena. Kodwa ngoku apha phakathi kwamanye amadoda ufuna ukuzenza ngcono. Indoda mayiqhube yodwa imicimbi yomzi wayo ingajongi ukuba kwabani kwenziwa ntoni kuba hleze xa itshila ngesidlalo senye indoda ingaphumeleli kwimicimbi yayo. Naxa sisitsho nje, siyavuma nathi ukuba lo ndoda ivumela isigqibo esifunwa ngumfazi wayo esifamanqe, ithiwe nqo ngempumlo. Umfazi ongqondo ibuthuntu kuneyendoda yakhe makazinikezele emyenini wakhe izinto zakhe ezifuna ukusonjululwa ngobuchopho. Kunjalo nje, naye makagide ngqo ngezimvo zendoda yakhe khona ukuze yonke micimbi abayiyilayo iphuhle yaye iphumelele, kuba kaloku olwakhe uluvo luyoyiswa lolwendoda yakhe.

4.8 Sidlala eyiphi indima isiqinisekiso somtshato kunye nomsesana emtshatweni kwaXhosa?

KwaXhosa awukho umthetho wesiNtu, amasiko kunye nezithethe ebezibhalwa phantsi, kwaye ubungenamapolisa abekiweyo ukuba awunyanzelise koko umntu

ngamnye ubesazi into yokuba isiko lisiko, isithethe sisithethe ukanti umthetho wesiNtu ingumthetho wesiNtu, kwaye bekungekho namnye umntu ovela ngasemva omnye umntu ngobuyena. Kaloku amasiko ibiyinto enexabiso kakhulu uyiyeke into yokuba kule mihla siphila kuyo isiko sele lisenziwa nje ukugqiba idinga, lawo ke ngamaxesha amandulo. Ukanti kumaxesha esiphila kuwo ngoku izinto zenziwa ngokusemthethweni, kwaye loo mthetho ubhaliwe, unamapolisa awunyanzelisayo ukuba mawulandelwe ngendlela obhalwe ngayo.

Xa ndijonge lo mba wokukhutshwa kwesiqinisekiso somtshato andiqondi ukuba inegalelo elibi kumtshato wakwaXhosa. Ingakumbi kweli xesha siphila kulo. Umtshato wakwaXhosa uyavunywa ngokusemthethweni, nto nje la maphepha asisiqinisekiso esikhutshelwa ukunqanda izimilo ezingendawo esithe sazifumana apha ekutshintsheni kwamaxesha. Kwakhona esi siqinisekiso somtshato siliphepha sithi senze uqhagamshelwano phakathi kwaba bantu babini umfazi nendoda, uqhagamshelwano ngokwasemthethweni. Ngaphandle kwaba tsiki nezaa nyongo bezigalelwe entloko kulo mfazana, neli phepha ke lithi libe nendawo yalo. Iphepha eli ke alithi maliyekwe isiko lomtshato ngokwasesiNtwini kodwa nalo lifuna ukuthatha elalo igalelo apha emtshatweni.

Into ebalulekileyo kumtshato wakwaNtu yindlela le wenziwa ngayo. Akunyanzelekanga ukuba mawutshate ngendlela abenza ngayo abaseNtshona ukuze ufumane eli phepha. Ungamthwala umfazi wakho ngokwesiNtu, kamva uthumele oonozakuzaku kowabo, kuthethwe kuvunyelwane, atyiswe utsiki, wandule ke ukuyokwenza iphepha lesiqinisekiso somtshato. Ndilibona liluncedo kuwo omabini la macala, umfazi nendoda, ingakumbi kweli xesha siphila kulo ngoku. Kodwa nangona kunjalo into efika ixake iingqondo zabantu yile yokuba xa ungenalo eli phepha lomtshato, kukho iindawo ezifana namaziko karhulumente, apho umntu otshate isiNtu angathathwa njengomntu otshatileyo. Yintoni ke loo nto igama layo?

Ngoku kukho umthetho omtsha owapasiswa ePalamente, kwakule ndima yalo mtshato, nanjengoko bendikhe ndayibalula into yokuba umtshato lo ngoku,

ongumcimbi wemilowo sele ulawulwa ngurhulumente. Ungena phi urhulumente? Lo rhulumente uthi abo bathe batshata ngesiNtu, mabaye kwisebe Lemicimbi Yezekhaya bacele ukwenzelwa iphepha lesiqinisekiso sokuba ngokwenene batshatile, akuthiwa mabaye enkozweni okanye kwamantyi bathenge nelokhwe emhlophe baye kutshata okutsha ukuze bavunywe ukuba batshatile. Besenditshilo apha ngasentla ukuba utshintsho kumaxesha esiphila kuwo luhamba nezimilo ezingendawo esasingenazo ngaphambili phaya.

Iyonke ke le nto ithethe ukuba kuyanyanzeleka ukuba kubekho into eyenziwayo eza kunceda ukuqapha ukuba ibonwa ngantoni na into esemthethweni. Yiyo ke nale nto sekuthethwa ngephepha elisisiqinisekiso somtshato. Ngabula Mtywaku (1992 : 1), umtshato yinto apha ethi inike umfazi isidima.

Khawundixelele ke ngoku ukuba ingaba ayisithobi na isidima le nto yokuba uthi xa ubuzwa ukuba utshatile na, uthi wakuthi utshate isiXhosa kuhlekwe kuthiwe yha-a ngabantu, kuthiwe ngumasihlalisane lo wakho, kutshiwo kumntu omdala ongazi nto ngomtshato wesiLungu? Ndingatsho ukuba intetho enjalo ayithobi isidima nje kuphela, koko isisithuko nesinyeliso kwisiko lethu. Imandundu ngakumbi ke xa ithethwa kwangumntu omnyama oyaziyo indlela ekuqhutywa ngayo kwaNtu. Kungoko bendithe apha ngentla, umntu onokubalula kwaye azingce ngento yakhe, nguwe wena mnikazi wayo. Xa inguwe kanye lo uza kuhlekisa unyelise ngento yakho kwezinye iintlanga, uthi zona maziyinike isidima njani? Eyethu indima ke njengehlumelo labantu abayihloniphileyo indlela ekwakuphilwa ngayo, kukulwela ukuba iintetho ezinje sizilwe ziphele zithi nya. Uya kufika kuthethwa ngomtshato webhozo xa kuthethwa ngalo wesiNtu, kuthethwe ngomtshato wephepha xa kubhekiselelwe kulo waseNtshona. Phofu ke wonke umntu ehambisana nalo waseNtshona kuba bethatha ngokuba ngowona ungcono, kuba besengela phantsi isiko eli labo. Ukusombulula le meko ndingathi kuyafuneka ukuba amaXhosa amane ukuba neendibano zawo apho aza kumana ukufundisana, ukukhumbuzana nokukhuthazana ngala masiko kunye nezi zithethe zethu ukanti nangezinto-yinto ezidla umzi kaXhosa zinto ezo ezifana

nokulityalwa nokungaziwa kwala masiko nezithethe.

Xa sinyathela lo mba womsesane singatsho sithi umsesane lo asinto yakwaNtu kwaphela, yinto nje ekhiwe apha esithubeni ngokuthi sidibane nezinye iintlanga eziwusebenzisayo njengesibonakalisi kutshata. Umahluko phakathi komfazi nentombi ngokwakwaNtu, ibiba sisinxibo nohlobo lweentsimbi ezo avumeleke ukuba azinxibe umfazi. Bekukwanjalo ke nalapha phakathi kwendoda nenkwenkwe. Abangoku abafazi kwezi ntsuku zethu sesibahlula ngomsesane, kuba isinxibo sabo asahlukanga kwaphela kweso seentombi. Bahamba ngeentloko zabo, banxiba iibhulukhwe, iilokhwe zabo zima phezu kwamadolo. Uthi ukuze ubenento oyibonayo ukuba ngumfazi womntu lo, ubone ngomsesane.

Uthi umama uNongenile Zenani Masithatu xa ebalisa ngokwenda kwakhe, “. . .umntu otye amasi ebhokhwe, akabuye abe aphinde atshate . . . eyona nto inkulu kukutya amasi...umtshato obalulekileyo naxa kuthethwa amatyala. . .ngathi use-ofisini kubuzwe okokuba wayekhe wawatya na amasi, ukuba utshilo ukuthi wayewatyile amasi, loo nto ibubungqina...”. Ndizama ukubonisa ukuba umsesane lo awunanto uyithethayo ngokomtshato wakwaNtu. Umthetho wakwaNtu uneyawo imiqathango nemigqaliselo nezinto emazenziwe ukuze umtshato lowo ube ugqibelele, ubungagqityeleliswa ngumsesane.

4.9 Ukwenda

Ukwenda yeyona nto eyayibaluleke kakhulu kwaXhosa. Kaloku intombi ibisithi yakufikelela kwinqanaba lokuba ingaya ekwendeni, emzini ke oko kutsho ufike uyise lo wentombi emana ukubuza apha kunina ukuba akukho soka intombi le yakhe emana ukuthetha ngalo na kuba kaloku esazi uyise ukuba oyena mntu ongahletyelwa kuqala ingunina. Kaloku umzali ongutata ubesithi xa ebona intombi yakhe abe ebona iinkomo kuba esazi ukuba ukwenda kwakhe ikhazi liyangena. Ubude uve kusithiwa ngamanye amaxesha kwabani iinkomo zivele ngeempondo, kuthethwa ukuba zingangena nangawuphi na umzuzu kuba kaloku intombi yasekhaya apha sele igqibile ukufikisa. Into yemfundo kwimihla yakudala

ibingeyo nto ekungalalwa kudliwe yona nanto ebithwalwa entloko nanjengoko kule mihla kubhedeshwe imfundo. Yiyo nale nto amasiko ethu sele esiya ephelelwa lixesha kuba kaloku yonke into ihanjiswa nale mfundo.

Imfundo ayisivumeli ukuba sikhuphe okanye sikhulule umntwana ukuba aye kwenda kuba usafunda, uya kufika besitsho abantu xa becikoza befuna umntwana womntu angendi bambi baphethwe ngumona bambi bacaphukela kwamendo lo kuba yena mhlawumbi engazange aphaatheke kakuhle apha emendweni. Ngoku sele efuna ukuba nabanye abantu bangabisaya kubungcamla obu buncwane okanye le ncindi yeli khala yena wathi wayingcamla. Xa nditshoyo ke, nditshayelela, ndizama ukuba sikhe sibuyisele iingqondo zethu kweli gama ukwenda. Andiqondi ukuba uninzi lwabafazana luyabuqonda ubunzulu beli gama “ukwenda”. Kaloku eli gama alipheleli phaya nje kuphela ekusukeni kwentombi kokwayo isiya kokwalo isoka.

Koko ukwenda kukuzinikezela kowabo umfana lowo omthandileyo ke ngokwale mihla yanamhle, ukuba uye kuncedisana nonina lowo womfana ekumakhiseni umzi lowo wasemathileni, ekuwuvuseni, ekuphathisaneni namathile lawo onke alo mzi ngokubanzi uwe uvuka nawo eubini nasebumnandini. Xa ndisithi umendi uzele ukuzokwakha apha kulo mzi, andithethi kuphela ngakugxumeka iintungo mna kuba esithi uvusa indlu nanjengoko zinqongophele izindlu ekhaya apha koko ndithetha mna ngomntu oze kubonisana noninazala wakhe, amadodakazi akhe, abafo bakulondoda yakhe, abantakwabo yisezala, abafowabo yisezala, wonke nje umntu walapha ekhaya nditsho mna nkqu nelali imbala le endeke kuyo. Uze kuphathisana nomzi lo ukuba wendele kumzi wakwaMadlamini.

Umendi wendela emzini, kubantu belo khaya. Akukho nto anokuyithetha xa uninazala ecebisa ngento engenakulinda nditsho nendoda yakhe yona igqibile ngokumzisa apha ekhaya. Oyena mntu ngoku ekufanele ukuba athi nca kuye nguninazala kunye nabo bonke abantu basemzini wakhe. Yona okwayo indoda yakhe kukudibana nje nayo entangeni ngexesha lokulala, langokuhlwa. Iye ibe bundixaka ke mna indima yokwenda, kuba kuye kuthi ngeli xesha kusithiwa

umtshakazi makathi nca apha kuninazala nanjengokuba bengabendi bobabini bengabona bantu baza kuthi babonisane ngezinto yinto zeli khaya, kodwa usuke ufumanise ukuba aba babini bayinyoka nesele. Kodwa xa ufika wena uzama ukujonga nokukhe ukhe umkhanyo kule mvisiswano ingekhoyo, awungekhe uze uphawule nencinane yona into le.

Kaloku lo mtshakazi mhla wafika apha kweli khaya lakhe litsha aze ngokwenda kulo, wayalwa waxelelwa ukuba angabokuze awuhlazise umzi wakhe, ahambe esima ezindleleni ngeendaba zomzi wakhe amabibi akwakhe kwathiwa abohlala phezu kwawo angawagcadisi ngelanga kuba hleze amxake akwenza njalo. Yiyo ke le nto uthi nokuba sele ufikile ungaboni nowathwethwa ukuba kukho imvisiswano engekho phakathi kwekhaya. Ukuze naye ke ngoko lo mtshakazi abe nesidima kufuneka enze ngalaa ndlela wayexelelwe ngayo mhla wafika apha emendweni. Nanjengoko sesiyikhankanyile into yokuba lo mntwana walo mntu uthi adibane nale ndoda yakhe ngokuhlwa, uze ungandibuzi ke mlesi ukuba iimini ezi le ndoda ihleli phi na, kuba kaloku kuthiwa indoda ayibuzwa.

Ilihamba lonke ke eli limiweyo. Nalo mfazi ke waxelelwa ekhaya apha xa wayeyalwa ukuba indoda ke yona ayibuzwa. Nakowabo umfazi xa intombi isenda yayisaya kuxelelwa ukuba ingabokuze iyibuze indoda ukuba ivela phi na xa ingabonakali imini ezi apha ekhaya. Andisithandi ke noko esi sithethe sokuba indoda yona mayihambe unothanda, unomama, into nje engaziwayo, emva koko kuphinde kungabikho mntu uyibuzayo. Kodwa siza kukhe siyiqwalasele naleyo indawo. Ingaba abendi aba bale mihla basadla ngendebe endala? Ingaba indoda ayibuzwa imvelaphi yayo kanye nakule mihla ? Unotshe!! Abendi kule mihla baqala phaya kooninazala bebabuza ukuba unyana lo wakhe ubheke phi na. Phofu nale nto ayibuzwa kwangasimilo, “Khawukhe utsho wethu mama uthi unyana lo wakho umsephi na namhlanje?” Kutheni na le nto sele ebuzwa kunina nje? Ubethunywe ngunina ngoku ubehamba nokuba uzithumile? Ukuba ngaba akathunywanga nguye sekutheni ngoku sele ebuzwa kuye, hayi yimboxo, akukho nento le. Ibe ke yona indoda ingazi kude ingayihambi into efuna ukuyihamba

ngenxa yomntu olibele kukugadana nayo wayethe uzokwenda.

Uthi uNombuyekezo Gqada, ongumtshana wamaSukude akukho nto ixatyiswe kwaXhosa njengokubona intombi yomntu ezixeleleyo ukuba izokwenda apha kweli khaya iququzela, iqukeza ihambela phezulu kude kuhlabeke umthakathi, kuba kaloku uthi umendi lo awunike isidima nesithozela umzi lo wakhe. Uvele ubonakale naphakathi kweminye imizi, kucace ukuba kukho umntu omtsha apha phakathi kwekhaya. Isandla sekhaya ke esiqeqeshileyo sicaca apha ekusebenzeni komfazana owendileyo. Kaloku yena akathunywa yonke into uyazenzela, uyaphithizela equkeza ezama ukulungisa umzi wakhe, singenakuyilibala phofu yona inyaniso yokuba angakuqondiyo uyakubuza, kaloku sithi apha kwaXhosa inyathi ibuzwa kwabaphambili. (Udliwanondlebe Nombuyekezo Gqada kwilali yasePlangeni, eFlagstaff, 2008)



Umfanekiso womendi, umtshakazi kunye noninazala besenza umsebenzi wobufazi, kumasimi aseLady Frere, 2008

Oku kuqukeza ke komendi sithetha ngako singakubhentsisa ngolu hlobo lokuba, uthi avuke ngenj'ixukuxa enzele abantu abakhulu balapha ekhaya into ephungwayo. Uya kupheka, atheze, atyabeke arhide, akhe amanzi, ahlakule ze enze neminye imisebenzi yekhaya ayibonayo. Lo mba ucaca ngakumbi xa kuqwalaselwa okuthe kwazuzwa kwezinye iinkalo zoluntu. Kwixa elingaphambili abantu abangoomama babethatyathwa njengabantu abakudidi oluphantsi, ubume

babo burhanqwe ziinkolelo, bebandezwa amathuba okubonakalisa amandla omoya wobuntu yaye benikwa kuphela indima yokukhonza iimfuno zabantu abangamadoda.

UMlambo-Ngcuka owayesakuba nguSekela Mongameli waseMzantsi Afrika kwintetho yakhe awayeyenza ngonyaka wama2007, uthi ngubani owayexelele abantu ingcamango yokuba owona msebenzi wabafazi usekhithshini? Kucacile ukuba zininzi iindawo apho kusaqhutywa ngolu hlobo yaye kunyanzeliswa kabukhali ukuba kungabikho nguqu. Kodwa ke, xa kuthethwa kwinqanaba lemicimbi yehlabathi liphela, ingqiqo yokulingana ngokwesini sele iyinto eyamkelwa njengenqobo engundoqo. Yamkelekile nakumaziko emfundo nakumajelo eendaba. Ukwamkeleka kwale ngqiqo kunyanzelisa abontamolukhuni abasabambelele kwingcinga ethi amadoda kunyanzelekile ebongamele abantu abangomama, ukuba bafumane inkxaso kuphela kwabo bangenazimvo zihoyiweyo luluntu.

Ubushushu beli khaya ke apha eluntwini buphenjwa ze bubaselwe kwanguye lowo oko kutsho lo mfazana uzekiweyo. Ukuba unesandla esibandayo, wova ehletywa ngabantu belali ze loo mzi wakhe uzilwe, bangawuhambeli abantu. Indlezana ke yona iba sisityebi ngabantu, zande kwaye zicace ngokungamili ngca neendledlana eziya kuloo mzi wayo. Wofika ibungezelelwa ngumntu wonke, ithandwa kwaye ixatyisiwe kananjalo.

Loo ndumasi yalo mendi ayipheleli kuyo koko ihamba de iye kufikelela nakowayo, kuthiwe ubenokuthini loo mntwana ezalwa yimazi ebhonxileyo nje. Ngoko ke ukukhuthala, ububele, uthando nazo zonke iimpawu zomfaneleko wobuntu, zihamba zihambe zilandwe emva, apho azalwa khona loo mfazana. Ukuzihlaza komendi ke ngoko kukuhlaza ikhaya elo azalwa kulo, ingakumbi nangakumbi unina. Kuthi ke kwakuba njalo ubabone abantu bomzi benebhongo nochulumanco lwale nzwakazi bayiziselwa apha ekhaya, de ubeve ngenye imini sele bephahluka besithi, hayi ubhuti wazeka akazange adlale, bencoma ke oko kutsho. Phofu bayakwazi nokuwasebenzisa la mazwi bekwagxeka bephoxisa

kwangalo mtshakazi kuba mhlawumbi engabonelisanga kwinto ethile. Kaloku abantu bomzi basoloko befuna le into ungayenzanga, uyenze leyo bafune enye kuba bezama-zamana nentliziyo le yakho, futhi bekuxova nje ngabom befuna ukuqonda nokukubona ukuba umthetho lo wakho uzokwenda na ekhaya apha nokuba uzokudlalisa.

Kunjalo ke ukwenda, uya kuswantsuliswa uswantsuliswe, ugcwaliswe amathafa nangulo uze ngaye, abe ngathi zange akubone nasemdudweni, ingakumbi wakudibana nabantu bakowabo, unjalo ke umntu ukuba awumazi. Uthi umtshakazi xa ephendula umbuzo xa ebuzwa ngomzi endeke kuwo ngumntu omdala esithi, ke mntwana wam wena wendeke phi? Athi yena xa ephendula wendeke eMaNtlaneni, ubone kwalapho nje ngokucwenga kobuso ukuba kuthethwa nje apha akwaziwa kwanto, kumnyama thsu kwaye kuyagqutha. Naxa silitsolisa, singatsho kwalapha ekuqaleni ukuba eli nqaku likwabafanele ooninazala nooyise. Nabo ngoku kwabo bafanele ukukhe bazibuze ngezinye izinto ezibuhlungu abazenzayo kubendi abo.

Masiqaphele ke le ndawo yokokuba xa oonozakuzaku besiya kucela intombi, bathi kobu bukhozi babuyilayo, beze kuzalwa ekhaya apha. Ke ngoko, le ntombi bayifunayo, ithi apho bathe bayifumana khona iya kuba ngumntwana wabo. Unozakuzaku ke ngutata okanye yindoda eliqina esele inamava ngezinto zobom nentlalo yabantu enyulwa ngamathile ukuba iye kucela eso sitya emzini lowo umfana abone kuwo. Oku kuzalana bumini buqatyeliswa bumanywe ngokuphalazwa kwegazi ze kutyiswe amasi umfiki lowo welo khaya, khona ukuze abe unokutya phantse yonke into yasekhaya apha. Lo mfiki ke uye aziwe ngokuba ngumtshakazi, akadli ngakubizwa ngokuba ulusana nanjengoko sisazi ukuba umntu omtsha ekhaya kuyazeka ukuba lusana, akunjalo ke apha ekwendeni.

Njengamntwana oza kweli khaya sele emdala, ndinayo inkolelo ethi lo mtshakazi wothi ukuze amkeleke ngokwaneleyo apha kweli khaya lakhe litsha adityaniswe nabaphantsi, iminyanya yeli khaya ke oko kutsho. Oku kudityaniswa kwakhe naba baphantsi beli khaya kokuya kuphalazwa kwela gazi besithetha ngalo nokuya

kutyiswa kwakhe amasi. Kaloku siyazi ukuba apho kukhona igazi, neminyanya ilapho phakathi kwelo khaya. Yiyo le nto uya kuva kusithiwa kwazibani-bani kuxhelwe inkomo kuphiwa nje iminyanya. Eli siko ke lokuphalazwa kwegazi xa kufika umntu omtsha ongumendi ekhaya lidala yaye linenkqayi kodwa ngamanye amaxesha abantu bakokwethu bamane befuna ukuzenza ngathi abalazi okanye balilibele, ingakumbi xa besaxholwe yile mpucuko iligqibileyo ilizwe de yagqiba namasiko ethu.

Umsebenzi weli gazi ke kukubonisa nokunikezela kwabaphantsi ukuba bamkele nalo olunye usana lwabo oluza ngokhuko ke kwesi isihlandlo. Kaloku kufuneka naye lo mtshakazi ajongwe naye akhuselwe ze afunjathiswe neentsikelelo yiminyanya. Ngaphaya koko, ngowona mtshato wesintu ke lo ode wamkeleka nakwaba bathi bangabenkcubeko yasentshona. UTom (1996 : 49) yena uthi, sithi isiXhosa sesenze le ndima incomeka kangaka yokwenza ihlumelo lendalo, siphambuke ngokudala iimpawu zokubonisa ukuba le ntombi ayiyoyasekhaya apha, yeyasemzini yaye ize ngokuza kusebenzela unina walo mfana yendele kuye, kunye neentombi zakhe.

Ezi mpawu ke zisisibonakaliso sokuba lo mntwana walo mntu uze ngenkomo apha ekhaya siziquka phantsi kwala magama, ukuhota nokuhlonipha. Athi amaXhosa xa eyala umtshakazi, “Mntwana wam uze unyamezele kuba emzini kukwazinja zothumlilo,”(Mdleleni-Bookholane, Phoofolo, Lamla, Kwetana, Lusu, Magwentshu, Sontshangane 2006 : 91). Yonke ke le ntetho ithi ingqinwe nazezi mpawu zibonakaliswa ngaba bantu belo khaya zokuba yena uze ngenkomo apha. Ukuhota ke ayibobukhoboka nanjengokuba abantu befuna litolikeke ngaloo ndlela eli gama ngenxa yempatho abathi babaphathe ngayo abendi xa befika emzini. Kungenjalo nawuphi na umntu xa efika kwindawo angayaziyo unikwa ithuba lokuyifunda, afundiswe okanye aboniswe ukuma kwezinto kuloo ndawo, ze maxa wambi ade aguqulwe nentetho le ayisebenzisayo.

Akulula ke ukuyiqhela indawo entsha. Khumbula kaloku ukuba le ntokazi ayikhulelanga apha kweli khaya. Ifika nje nesimilo okanye isimo esitsha kubantu

abatsha kuyo kwa nezindlu ezintsha. Umntu ke yena akasiso isilwanyana esithi sakufika emathileni khe sivalelwe ebuhlanti ixeshana khona ukuze sikwazi ukubona ikhaya eli sihleli ndawonye. Ukanti ke nezi zilwanyana sifanekisa ngazo zithi zidityaniswe nezinye ukuze zikwazi ukuqhelana nemeko yelo khaya. Ngoko ke elona cebo lililo lokumqhelanisa nokumfaka ekhaya lo mntwana walo mntu kuloo msinga wempilo nentlalo yelo khaya, kukuqeqesha ngemiqathango ethile eyodwa enokusetyenziswa emntwini omdala. Miqathango leyo ke ngoku egqibela sele ingathi bubukhoboka koyijongileyo ngenxa yendlela abayenza ngayo.

Ukwenda yinto ethandekayo kakhulu kubantu basegoqweni, nangona uya kumva omnye wabo xa ebhidwe zezimbhidileyo esithi andiwufuni nokuwubona umendo, phofu engathethi lo nto ayithethayo. Akukho namnye ungakunqweneliyo ukwenda. Inyaniso isekubeni nje qha akakabikho okanye alikabikho isoka eselikhe lamqhwetha lacela umtshato kulowo uthi akawunqweneli. Indixake mna into yokuba umntu athi engazange anyathele oku kokuqala emzini kodwa kubekhona izinto ezininzi aziphawulayo ngeemeko zokwenda.

Nalapha kule ncwadi, simbona uThembisa enemibono ngokwenda, oku kanye komntu owayekhe waya ze wabuya ngokugezelwa yindoda. Uthi xa ethetha ngomendo lo mlinganiswa onguThembisa kule ncwadi kaMtywaku (1992 : 20) , athi, “Ndakuchana ukwenda. Inene ndakuchana ukwenda. Ndiyinkosikazi yomzi kodwa ndilala nelam, ndivuke nelam.” Uwathetha ke la mazwi engaqondanga ukuba ngenye imini uya kunga angawaginya, kuba kaloku esi silwanyana siyindoda sisilwanyana apha ongekhe uzingombe isifuba uziqhatha ngaso kuba asithembekanga. Ungasuke uthembe ilitye kunokuthemba sona. Andimazi ke uThembisa lo sele emthembe kangaka lo mntu ubedibana naye izolo, phofu edibana naye ngoku sele enamazinyo asibhoso.

Athi amaXhosa xa eyala umtshakazi, “Mntwana am uze unyamezele umvambo njengoko wendile nje.” (Tom 1996 : 51). KwaXhosa kaloku ithi intombi xa isenda iyalwe, iziyalo izifumana emzini xa ifika iphinde izifumane kwikhaya layo xa

ihamba isiya emzini. Uya kumva unina wentombi xa iphuma ekhaya esitsho ukuba ize iziphathe kakuhle apho iya khona, ingalihlazisi ikhaya layo. Ude omnye umzalikazi alile iinyembezi xa eyala intombi yakhe kuba enexhala lokuba azi iya kukwazi na ukunyamezela. Le ntetho ke yokunyamezela umvambo ibhekiselele kwinto yokokuba ukwenda kuyathakazelelwa ngabazali nayintombi nakuba kunzima nje, naxa iya kulila ijwaqeke xa ithwalwa okanye iduda. Kuko konke ke oku sikubalulayo singatsho ukuba ikwalihlazo elikhulu kakhulu ukwenzakalela okokutsho ukufumanela umntwana ekhaya. Kuthakazelelwa kunje ke ukutshata, kuneenzima neentlungu ekufuneka umfazana ezinyamezele ade aye kuphumla onwabe xa seyimazi. Efikelele kweli qondo, unakho ukuhlala ecaleni kobuhlanti, ukungenisa impahla ebuhlanti ayivalele ngokwakhe, enakho nokuyikhaphela.

Kweminye imizi umfazana ufika kukho igquba loonyana neentombi ezingenasimilo, ekubeni lo mntwana efikela kuninazala otshayo yinkohlakalo. Uya kuvuka ekuseni enze ikofu aya kubavula amehlo ngayo aba bantwana balapha. Ewophule amanzi ashushu, womisa imbiza emthe khunkqu emhlana loo mntwana, mhlawumbi elila okokoko. Akukho namntwana onokumthamtha ekhaya apha. Zonke ezi ntombi ziya kutya zitye, zishiye ezo zitya phaya ngoku kweenyhalarha zamakhwenkwe. Iyileyo yamadodana, yophosa phaya into yayo yokunxiba, itsho ayihlambe okanye ayithunge. Lo wakwakhe, uya kuthi apho baxabane mpela khona, amngene ngentonga, ewutsala ngokungenalusini umkrolo wakhe, kanye ngokungathi umelene nenye indoda. Uya kumtsho agcume ziintlungu lo mntwana, atsho alale ngendlu.

Uninazala yena ummi ngoswazi olubhulungu, uswazi lolwimi. Evela kutheza, engathwalanga ezibulele, loo nto iingalo nemilenze zidiniwe ziziintambo, uya kuthi uninazala, “Iinkuni ziphelile, mntwana wam, hi, uthwele ivotsho-votsho lenyanda nje?” Wumbi uya kuthi ebehlanjelwe ihempe yakhe yebhayi ngumolokazana wakhe ngobubele, umbone seyicikica ngokwakhe esityeni sokuhlambela. Ngubani onokuphikisa umlomo othi ngokwenjenje ucacisa ukuba ayihlanjisiswanga? Uzibone sewukule meko yokwenziwa ezi zinto ingaba akunakuzithwala entloko izandla zakho, usithule esibhulungu isililo?



**Lo ngumfanekiso kamamazala ebonakalisa ukunganeliseki kwakhe
kumsebenzi owenziwe ngumolokazana, kwilali yaseMandlobe
eMbizana, 2007**

Kwowu! Hayi ke khona iintombi zakwaXhosa! Ungathi sincokola iindaba xa sithi zona zivela zizibe ecaleni zikhe zintywizise kanobomi, ude uthi de umsindo. Zithi gqi kulo ninazala, kule ndodakazi nalo bhuti sezikhululekile, zithetha kamnandi. Enye into ebe buhlungu kukuthi akufika ekhaya apha umntwana wasemzini angeniswe esikolweni sokufunda ukuhlonipha. Le nto imbeka exhaleni qho ngoku asanda kufika kuba kaloku usoloko elihluza naliphi na igama alithethayo nalibizayo. Sinokuqiniseka ukuba ukuhlonipha kwenzelwa ukuba umfazana lowo ababeke abo abahloniphayo njengeminyanya yasekhaya apha, ukanti iintombi zona zasekhaya apha azibahloniphi aba bantu bahlonitshwa babekwe ngulo mfazana kuphela.

Mhlawumbi wena nomnye ningathi ezi ntombi zona zibahlonipha aba bantu kuba bazalana nabo ngqo. Niya kuba ke nithetha ukuthi abafazana bona abanakubahlonipha njengokuba kufanelekile. Xa iphi ingqeqesho yesiXhosa yokokuba isinyanya sakho sesam; uyihlo ikwangowam. Xa ngaba umlomo woonozakuzaku ungalandelwa ngokuzeleyo, laa ntetho yabo bayenza mhla bathi cakatha apha emathileni beze kucela le ntombi, bathi bafuna ukuzalwa kulo mzi, izinto zingakhetheka. Lo mntwana angathi akufika apha angeze inani leentombi zekhaya eli. Wumbi angathi umfazi owendileyo ebefanelwe kukuxatyiswa

nangaphezu kwamadodakazi akhe onke ngabantu bomzi wakhe. Kaloku ungunina wesibini wendoda yakhe.

Asikuko nokuba singavuya ukuba oomama bethu noodade bangaguquka ezintliziyweni zabo, baliphikise eli siko nesithethe lithi umfazi makaphathwe njengekhoboka nesicaka esithengwe ngekhazi. Ngenxa yoko ke makabe sisifologu salo mzi. Kweso sikhewu singa kungafakwa eli siko lithi xa kusendiselwana kwakhiwa ubuhlobo nokuzalana, umfazana abe yintombi yaloo mzi endele kuwo ngqo, umsantsa ukuba ukho ube mncinane kakhulu. Umkhwenyana naye siinqwenela okokuba abe ngunyana ebukhweni bakhe. Ukuba kunganje ke, angaphela amagqotho abafazana ababhitya baphephuke yile mpatho. Singatsho ngamatum-tum mfondini, amaweza-weza wona umbizane lo, iintokazi ezithi zakuhleka zinezinxonxo, ube nokufaka ucikicane utshone ungabonakali kuzo.

Ukwenda kungacaca nene-nene ukuba kusionqalo sobona bomi bububuncwane emntwini obhinqileyo. Iintombi zingakulangazelela nangaphezu kokuba zityhalwa lisiko nendalo. Ungaphika ubeka liphi ke xa sithi yonke into eyintombi kwaXhosa ingasemincilini, ivuye itakatake xa itshata; imkisele ngokungathandabuzekiyo into yokuxhala kwentombi mhla ngomtshato into yokusoloko izibuza ukuba ingaba iza kuphatheka njani na? Abazali bangathini ukungavuyi nabo? Intombi yabo iphume phambili ngokusenene elugqatsweni. Akuvuywa kusini na ngulowo uphuma phambili elugqatsweni, naluphi na? Abazali bakhe noogxa bakhe abanakumyeyezelela, bavuyisane naye esenzweni sakhe esiphakame kangaka? Kosala nje ezimbalini zakwaNtu ukuba isiko lingekajiki abazali babede bebe kule yabantwana xa besendisa kuba besithi ubuhle nolonwabo lomntwana wabo lwaphela mhla bamtshatisa.

4.9.1 Ukwendiswa kwentombi zamaXhosa mandulo phaya

Xa kuthe kwafika ukwenda phakathi kwazo njengoko zingako, bekumangalisa kwabanye abantu. Iindlela zokwenda kwentombi zazimbini, ikukududa

nokuthwalwa. Xa iliso lomfana lithe lakhotheleka kwintombi yasemanantsini kwiindawo zendibano zabo, wayebuya ejjithekiswa nguloo mvumbo aye kungena ekhaya nawo. Apho ke uba buso bumbi de abuzwe ngoodade wabo, bade bayele loo nto kunina wabo okokuba ayide iphele. Unina uyambuza, ambuze athi umfana lowo ubuzwayo noluvo lwakhe amgoca-goce unina de alikhuphe esithi ubone intombi ekuthini yakwabani wayithandela umzi lo wakowabo, naxa yayingelosiko elo mandulo, umntu wayebonelwa ekhaya.

Kuloo mazwi ke unina uyazi ufuna okokuba abe ngumfazi wakhe. Unina uthi azame ke indlela yokuba ayihlanganise loo nto kuyise womfana lowo. Naye unina akasayi kufane nje ayithi bhadla kuyise womfana kuba ukuzeka kuqhekeza uthango. Uyazizama iindlela zokumngena ngale nto. Okwenene akulifumana ithuba elo awubeke umcimbi lo kakuhle, eecwaka umfomkhulu. Kwenzeke into yokuba ngaloo nto ayivelisileyo iindaba zabo uzigqibile ziphele kumfo wakhe kuba usaphethu-phethula isisu kulo mcimbi. Kuyenzeka emveni kweentsuku ezithile ambize umfana lowo uyise ehleli ngaseluthangweni kuba kaloku kwaXhosa izinto zobulawu zixoxwa apho ngasebuhlanti. Akumbuza ngomcimbi lowo, umfana uwuchaza ngembekokazi nobuso bakhe buthetha loo nto embonakalweni.

Ethubeni uyise amyeke kuba usazama ukuphanda imo yomzi lowo uzala loo ntombi. Xa kunjalo indoda enkulu ikhupha indodana ngeqegu okokuba iyokudilinga imilowo ize, kuhlahlambe, iphonononga, igqalisisa de yophisele. Okwenene ingalibazisi ithi gqi kwiinkalo ngeenkalo, wambi amadoda egaxaza kuba engazi ukuba into ayibizelweyo iphethe ntoni na, amaqegu esangxatha ukunyathela ngenxa yokuva ifuthe lomntu walo phezulu. Akuba efikile kweloo khaya loo madoda adlana iindlebe nomnininimzi lowo de kuyiwe enkundleni kubangulwa iziphene kuzanywa ukuqonda imo yomzi lowo uzala loo ntombi ifunwa ngumfana lowo wabo.

Ukuba kuthe kwakho isiphene esinjengeshologu kuloo mzi, uthi aboniswe unyana lowo iphele sele ingudunkanka loo nto ukanti xa kungekho siphene sibonakalayo

kuqhutyelwa phambili. Kuphakama enye yamadoda amakhulu ibhekisa kumfana lowo ngelithi makakhe abachazele abazobele umfanekiso ngqondweni ngale ntombi ayibonileyo. Kwa-oko umfana aphakame echaza ukuba yeyakwabani emathileni. Wothi umfana abazobele umfanekiso ngqondweni wale ntombazana

Uthi uSankqela (2006 : 1) asinakuyilibala yona inyaniso yokuba mandulo phaya izinto zonke zisahamba kakuhle kusadliwa ngendebe endala, apho amasiko nezithethe bezisaya kukhathalelwa yaye zihlonelwa sisizwe esiNtsundu, bekusaya kuqhutywa ngolo hlobo naxa kufunelwa intombi umyeni. Umfana ubesaya kubonelwa intombi amakayitshate kunjalo nje kungakhathalelwe kuyazi kwakhe nokungayazi kwakhe. Lilonke imicimbi yobulawu ibisaya kuba yinto yabazali bona banamava ngako konke abakwenzayo. Loo mfo uthi xa eyibeka,

Ukuba abazali bavumelene, yonke into ibiqhutywa
ngokweemfuno zabo, kukwanjalo kambe nakowasetyhini.
Aqhutywe eqhutyelwa kwisoka angalaziyo isiphatho
nobume balo...Nantso loo ntombi iyintombi nto incumile
ithobile ilulamele abazali bayo

Oku kululama kungaka ingaba yayikukululama nokuba yayikukunyamezela umvambo ngenxa yokunyanzeleka? Ukunika impendulo ndithi ukuvuma isoka nokuba akulifuni ayikuko ukululama koko kukuhlonipha abazali. Ilizwi labazali lalingadliwa nja ngemihla yamandulo, umntwana wayethobela oko akuxelelwa ngabazali bakhe.



**Umfanekiso woonozakuza beze kucela intombi ithatyathwe
kwiBona, 2006**

Ezi ke ziimpawu ezifunwayo kwaXhosa xa kuzekwayo kuba intombi yayingabizwa ngegama kuphela kwakubekwa iimpawu zayo eziya kuthi nakowayo yaziwe ngazo phakathi kwezinye ezikhoyo apho. Kuyenzeka ngelo lixa kukhutshwe oonozakuzaku bephethe ezo mpawu bathwaliswe umngqungu baye kulo mzi. Bakufika babekwa ngasebuhlanti enkundleni, kuhlanganiswane ngamadoda alapho kuxoxwe de kufikelelwe esiphelweni akuba ezifumene iimpawu ezo awakulontombi. Aya kuphendulwa ke awasemzini ngelithi, “ewe si-vile.” Khanitsho into eniwubona ngayo lo mzi. Unozakuzaku omkhulu aphakame amise, exela ukumisa kweenkomo alobola ngazo ndawonye nemibala yazo, ahlale phantsi.

Siza kuvela ke esinye isithethi sibuzwa uswazi obelusetyenziswa ukuqhuba ezo nkomo. Kwaoko unozakuzaku omkhulu ee-rhuthu umngqungu lowo wecuba awuthi ntimfa phambi kwabo. Ivakale enamava apho kulontombi isithi, “Khanisivulele indlela lingasitsarhi eli cuba,” isuke enye enkulu koonozakuzaku ilivule ifake ingxawa intsale ethubeni ithi, “Aliqhumi.” Aqale ke ukutshaya onke amadoda, eliseleyo lisiwe endlwini ngenjongo yokwabela usapho lomzi lowo, abafazana namankazana alapho. Okokuba uvunyiwe umzi babexhelelwa oonozakuzaku ngoko. Emva koko badibane abantu abakhulu kuthethwane okokuba mayithwalwe intombi leyo. Okwenene kwakuba kuvunyelwene ithunywe ngamhla uthile kulungiselelwa into yokuba bakwazi ukuyifumana abafana bayithwale.

Ngelo lixa ke umyeni lowo uhamba emva kwabafana abo bayirhuqayo intombi leyo. Ngokommiselo wamaXhosa ekuthwaleni lo ungumyeni makachole izinto eziwayo apho entombini nanjengoko iitsalwa ixhathisa. Umfana ubethi aye kulala kwelakhe igumbi eyishiya intombi leyo ilele kwelo gumbi isagcinwe kulo. Kaloku intombi ibisithi xa isenda yende iseyintombi nto bungazanga bachukunyiswa nakancinane ubuntombi bayo. Bekungafani nale mihla yanamhlanje apho ithi intombi isenda nje ibe itsho ngegquba labantwana, phofu isenda nje ilishiya elo gquba nonina wayo ophila yinkam-nkam. Ngelo lixa lokulala bekubakho abantu abaya ngakulaa ndlu kulelwe kuyo ngaba bantu, bathi nca ngodonga bamamele.

Le nto yayisenzelwa ezi zinto zibalulekileyo ezizezi, okokuqala ikukuqondisisa okokuba umfana lo akoyiswa yile ntombi, okwesibini kukuva xa ikhalayo, kuba kaloku buhlangene ubuntu bayo ebuntombazaneni. Ukuqhekezwa komhlumba wentombazana akulula. Iye ikhale ke intombazana. Babesithi ke abo baye kumamela bakusiva isikhalo bonwabe bayokulala. (Ngokufumana amava kuFikile Ndolo kwilali yaseSigodlweni kwisithili saseFlagstaff, 2008)

4.9.2 Indlela yokwendiswa kwentombi nokuzeka komfana ngokwale mihla

Nanjengoko sekutshiwo ngaphambili apha into yokuba intombi le ibingaziboneli isoka ibibonelwa ngabazali, ngokuthi bayihlolele intombi leyo kuloo mfana abazali bentombi abamthandileyo. Kule mihla azisenzeki zonke ezo zinto zokuhlolela. Intombi yiyo ngokwayo ethi izibonele isoka layo elithandwe yiyo. Ithi idibana nomfana phaya esithubeni, bathandane mhlawumbi ababuzananga nokubuzana iziduko nezibongo zabo. Ziziphumo zolo thando ezithi zenze ukuba umfana angayisi so into yokuba nomntwana kwentombi leyo izwekwayo.

Ithi intombi yakuvumelana nomfana xa ethe wacela umtshato benze izigqibo zokuba umfana angabathumela abantu kokwayo baye kucela intombi leyo. Bakuba benze njalo umfana uthi agoduke esiya kwazisa uyise ngentombi yasemathileni ayibonileyo nanjengoko sele ekwinqanaba lokuba azeke. Womnyusa emhlisa uyise ngale nyewe efuna ukuqonda nokuqiniseka malunga nale nto ithethwa ngulo mfo. Uyise womfana uthi ambuze aphindelele ukuba uyayazi na le ntombi aza kutshata nayo. Esenza le mibuzo nje uyise ufuna ukuqiniseka ukuba uyicingile wayiqiqisisa na le nto athetha ngayo. Itsho ke le nto ithethwa ngulo mfana kuyise xa emxelela ngalowo imbonileyo yatsho yamthanda, ayamthanda nje kuphela koko yamthandela ukumenza umfazi wakhe, indikhumbuze uXozwa (1988 : 88-89) kwincwadi yakhe yemibongo, kumbongo wakhe othi, Oyena ndimthandayo.

Uthi lo mfo akabuva nobuthongo wakufika lo mfanekiso wale ntombi. Uthi emini nasebusuku unomfanekiso ngoyena amthandayo kubo bonke. Ukuba ngaba

bekukule mihla siphila kuyo, uthi umfana akuthetha ngolu hlobo ngentombi kuthiwe, hayi asinakuthetha ngomfo kabani ogutyelweyo yintombi kabani ze wawutya nebhottle leyo ubugalelwe kuyo. Ixake ke le nto, kuba umntu xa ethandiwe uthandiwe ke, yaye ukuthandana kwabantu bengahanahaniselani yinto entle nethandekayo ingakumbi uthando oluhamba luhambe luphelele emtshatweni. Yiyo nale nto iqhuba yenjenje le mbongi:

Ndimphiwe nguSomandla onguThixo wethu,
Ulubambo lwam inyama yenyama yam,
Ndokunika ntoni na eyobonakalisa
Eli lahle livutha ngaphakathi kwam?
...Bafana, zintombi, nonke zifuneni nithembeke
Kubo abazizithandwa zenu ukuze nifaneleke.
Ilizwe lonibuka, nithandwe zizithandani
Naxa singebancedi abanomona nabahlebayo.
(uXozwa (1988 : 88-89)

Ngokwenjenje umbhali uzama ukusixhobisa ngamazwi enkuthazo kwabo sele bebonile baze bakhetha abo babathandele ukuba lubambo lwabo.

Bakube beqondisisene unyana noyise, uthi adibanise amawabo kuba kaloku into yokuzeka komfana asinto yabantu ababini kuphela. Bakube bedibene abantu bekhaya bathi bagqibe ngomhla abaya kuthi baye ngawo kulontombi, ukuya kucela intombi leyo. Abantu abaya kucela intombi babizwa ngokuba ngoonozakuzaku (sithi ngoonozakuzaku kuba ngabantu abahambela ubulawo xa ubani ethe wabona intombi aze afune ukuyizeka). Bakuba begqibile abantu bakulomfana ngosuku, kuthi kusuke umfana lowo aye kudibana nentombi leyo eyixelela ukuba abantu baza kufika ngomhla othile.

Wakuba enze njalo umfana, intombi ithi ihlebele unina wayo imxelela ukuba kukho abantu abaza kufika apho kokwabo ngomhla othile. Isenza ngolu hlobo nje intombi yenzela ukuba kubekho amalungiselelo enziwayo khona ukuze umzi wakowayo unghlazezi kubantu basemzini. Ngosuku obeluxeliwe oonozakuzaku bavuka ngenj'ixukuxa lithi liphuma ilanga babe sele befikile kulontombi. Ukufika kwabo bafika bathi ngqwadalala phaya ngasebuhlanti. Bathi xa bethe bacelelwa

endlwini avakale esithi omnye wabo, “Hayi nkosikazi asingeke silunge endlwini hleze sivingcelwe, solunga kwalapha ngasebuhlanti. (Gqiba (1995 : 3) Kaloku into yokucelwa kwentombi yinto yemilowo asinto ingasuka ithethelwe endlwini. Kule mizi yathengwa yimpucuko yasentshona wofika kungekho nobuhlanti obu bembala, imicimbi efana nale beyithethela ezindlwini.

Ubuhlanti yeyona ndawo yakha yabaluleka kubomi bamaXhosa kuba kaloku kulapho amasiko athi enzelwa khona. Oku kuthi kungqinwe nanguGqiba (1995 :1) xa esithi yeyona ndawo ehlonipheke ngokoyikekayo kumXhosa, ude abufanise nesibingelelo ecaweni. Singabalula eyakha yamininzi imicimbi ethi iqhutyelwe ebuhlanti ngolu hlobo:

- (a) Umcimbi wobulawu uchothshelwa apha kwenziwe izibhambathiso ngamathile namathile usikelelwe ngabaphantsi kube chosi kube hele.
- (b) Umninimzi uthi alaliswe esangweni phaya ngaphakathi okanye phambi kwalo ukuze awujonge awukhusele umzi lowo.
- (c) Amasiko asekhaya apha anjengokuyalwa kwabakhwetha, inzila, amadini, zonke ezi zinto ziqhutyelwa phaya emthonyameni.
- (d) Xa umkhosi uphuma usiya kulwela isizwe, ubuwiselwa inkunzi yenkomo ushwanyiswe kweli gquba, ngelo xesha itola libile lilingugwala liyawubhilabhila kwakulo mthonyama lo mkhosi ukuze ukhatshwe ziintsikelelo zabaphantsi ze wona ubuye noloyiso.
- (e) Xa kuselwa ngamadoda amaXhosa wofika ethe nqwadalala phaya ngasebuhlanti.
- (f) Thina maXhosa sinenkolo yokuba xa sifuna ukuthetha neminyanya yethu siqhagamshelana nayo, mhlawumbi sisazisa umzi oko sithi sikwenze ebuhlanti.
- (g) Isidima somzi besisenziwa bubukho bobuhlanti, umzi uba lula ngokwembonakalo xa ungenabo ubuhlanti.
- (h) Ukanti indoda enobuhlanti, efuyileyo ke oko kutsho ibihlonitshwa ngenxa yobuhlanti bayo.
- (i) Xa kuthe kwaxhelwa iimpondo zezo zinto ezimana ukuxhelwa wofika zixhonyiwe apho ebuhlanti, ongenabo ke angazixhoma phi. Xa kulandwa

abantu abadala kwazwelidala baziswa kulo mzi mtsha wasemathileni bathi bafike bangeniswe ebuhlanti ngokusebenzisa laa mthi kuthiwa ngumphafa.

- (j) Xa sixhela thina maXhosa sixhelela ebuhlanti hayi ebaleni, nokuba kuxhelelwa umcimbi okanye ukudlisa nje amawenu.

Bathi bakubonwa ngumntu wokuqala apha ekhaya, abaleke ukuya kuxelela abantu abadala. Abantu aba badala bathi bathathe ngokungathi ababonanga abevanga nokuva ngabo. Kusuka utata walapho ekhaya athume umntwana ukuba aye kuqokelela abantu balapho ekhaya. Ukanti ukuba ngaba akakho utata apha ekhaya, iba ngumama weli khaya othi ahlanganise abantu bekhaya. Bakuba befikile abantu bekhaya bathi bahlinze impuku kuqala phambi kokuba baye koonozakuzaku aba, phofu ke wonke lo mcimbi ngumcimbi wamadoda abafazi abafuneki nganto. Bathi banyule umntu abe mnye oza kumane eba ngumlomo wekhaya. Bathi bakugqiba ukugqugula oko, bahambe baye ngasebuhlanti apho. Bakufika koonozakuzaku bafike babulise nje into engathangani, bathi besuka babe bebabuza indlela le bayihambayo ukuba ivela ngaphi na isiya ngaphi na, bothi baphendule ke bona besithi baphelele apho kuloo mzi abegqithi.

Bathi bacelwe ukuba bandlale umcimbi lowo beze ngawo. Kwakusuka enye indoda kwakwenye yoonozakuzaku awandlale umcimbi wokuba babone isitya apho ekhaya abacela ukuba babolekwe sona siye kubanceda ekukheleleni amanzi. Bathi xa bengcanjaziswa bayichaze inyaniso yokuba bacela ukwakha ubuhlobo. Kuthi kwakuba njalo baqale abantu beli khaya babize intombi leyo kuthethwa ngayo, beyibuza ukuba iyabazi na abantu aba. Yakuba ibazile kuthi kuqhutywe ngomba wekhazi. Ikhazi ke ziinkomo ekulotyolwa ngazo.

Ukanti ngamanye amaxesha bekungabuzwa kuyo intombi ukuba iyabazi na, yaye iyamthanda na umfana. Bekuthi kuqhutywe, ive ngoko intombi umcimbi sele uqoshelisiwe ngabazali. Bekungafani nale nto siyiva kule ncwadi kaThamsanqa (1967 : 41) apho intombi icengwayo icengelwa ukwenda. Kudala ibingacengwa

intombi ibixelelwa. Makhe simcaphule uMamtolo xa ethetha noNomazizi owayehlalelene nokwala amadoda afuna ukumzeka, uthi:

Kodwa Nomazizi uthi uphilile kakuhle? Ngenene ngenene ayinabulawu le nto yakho yokusuka kucace ukuba uyenza indlalo into yokwala amasoka?...Inene uya kuthi wala amasoka kanti sowusala nobambo lwakho...uya kuthi sewufuna umendo ube sowuthe qelele...

UNomazizi lo ubengasafuni kucengwa ngoku ubesele efanelwe kukuthwalwa, ndiyabona ukuba naba balibele kukumcenga balilibele eli siko lokuthwalwa kwentombi kwaXhosa.

Ngosuku lokuqala befikile oonozakuzaku zikhona izinto zokuqala apha ekhazini ezithi zikhutshwe. Izinto ezifana nemvulamlo, ubuso bentombi, umothuko (inkomo kamarna wentombi ke leyo) isazimzi, iintswazi zokuqhuba ezi nkomo (u-swazi ke idla ngokuba yimadlana nje engabhekele phi okanye ibe yibhotile yeenyembezi zikavitoliya (ibhotile yebranti). Isivulamlo sisipho esithi sikhutshwe ngoonozakuzaku xa bevula umcimbi nengxoxo ngentombi ecelwayo. Esiya sipho ke ngoku sesimana ukuthathelwa indawo yaso yibranti le kuthiwa sisazimzi. Kweminye imizi isivulamlo sidla ngokuba yimali, kule mihla bathi bakuba besikhuphile isivulamlo, abantu bakulontombi, babuze ukuba bawaze njani na lo mzi. Oonozakuzaku bakuphendula ngokuthi bakhuphe utywala bechaza ukuba sisazimzi. (isazimzi butywala obuza noonozakuzaku xa beze kuvula ingxoxo malunga nentombi eze kucelwa)

Bathi xa bebuzwa oonozakuzaku ngabantu bakulontombi ukuba baqiniseke kangakanani na ngale nto okanye lo mcimbi bawuthethayo. Bosuka oonozakuzaku babethe inkomo yenyano. Le ke yinkomo ekhutshwa ukuqinisekisa ukunyaniseka kwabo ngaloo mba bazele wona wokucela. Kuya kuthi kwakube kwenziwe zonke ezi nquleqhu uyise wentombi akhuphe ilizwi lokuba umfana lowo ucelayo wamkelekile kuye. Akuba ekhuphe elo ilizwi uyise wentombi bathi bacele indlela oonozakuzaku bethembisa ukuba bophinda babuye, batsho beshiya nomhla lowo abakuthi babuye ngawo. Emva koku ke kuthi kukhutshwe inkomo ebizwa ngokuba bubuso bentombi ngabakulosoka, iziswe kulontombi. Le nto ke yenziwa

phambi kokuba oonozakuzaku beze okwesibini. Ngosuku lwesibini oonozakuzaku bathi beze ngoku sele beze kulobola into egcweleyo bephethe yonke into ebifuniwe likhaya, beqhuba nokuqhuba iinkomo zoboya. Lithi lakube libethiwe eli khazi, abantu bakulontombi bakhuphe ibhokhwe ebizwa ngokuba sisivumo. Isivumo ke ngokwesiko lesiXhosa yibhokhwe exhelwa xa oonozakuzaku beze okwesibini, bezisa ikhazi. Ingumqondiso wokwamkelwa komfana lo ucela intombi, esamkelwa kunye nekhazi elo alobola ngalo.

Bathi xa bephinda umva oonozakuzaku begoduka bacele umhla. Umhla ke ngulowo womtshato. Kweminye imizi ithi isenziwa yonke le nto yokulobola ibe intombi sele isemzini kakade yathwalwayo. Xa intombi ithe yathwalwa ayacelwa, kuthi kukhutshwe inkomo ekuhlawulwa ngayo xa ubani ethe wathwala intombi, engekayi kubeka isavenge sokuqala sekhazi. Le nkomo ke siyibiza ngokuba yinkomo yamabhayi okanye inkomo yokuthwala. Intombi ethwelweyo ithi ingeniswe emkhusaneni, abanye bathi kukuhotiswa oko kukugcinwa bucala kwale ntombi iintsukwana ingabonwa ngabanye abantu abangengabo abekhaya. Intombi esele ilotyolwe ithi ixwayiswe (ukuxwaya) isikhafu apha phezu kwamabele, ngaloo ndlela kuboniswa ukuba intombi leyo seyikhululelwe emfaneni lowa uyicelileyo, sele ilinde usuku olo lomtshato.

Abantu bakulontombi bathi babe maxhapheshu belungiselela umtshato lowo wentombi yabo. Wakufika umhla owandulela umtshato uduli luthi luye kuloo mfana ukuya kutshatisa intombi yabo ngokusesikweni. Lwakuba lufikile uduli alungeni kulomyeni luma qelele lulindele luphuthunywe ngumntu osuka apho kulomfana. Akufika ubeka iisheleni nokuba zimbini kunye nezipho ezifana namaso. Kwakube kwenziwe njalo luthi luthathwe lusiwe apho kulomyeni. Lwakufika lukhutshelwa eyalo indlu ebelusele luyilungiselelwe kakade. Luthi ukufika kwalo nje luxhelwe ibhokhwe ngokwesiko lesiXhosa, ibhokhwe leyo ethi isetyenziswe ukwamkela uduli sithi xa siyibiza ngumathula-ntabeni.

Uduli ke luthi luziphekele izinto zalo, nenyama oluyinikwa apha kulo mzi luyaziphekela kode kuqhutywe umtshato lusathathwa njengabantu basemzini.

Lothi ke lona lukhuphe inkomo yobulunga. Le ke yinkomo ethile athi umtshakazi eze nayo xa eyokwenda. Uthi axhwithelwe kuyo enzelwe intambo emkhusela kwizibi nezinto ezimdaka. Luthi ke uduli lukhuphe imadlana nje engabhekelephi, ebizwa ngokuba sisiphembamlilo. Le yintlawulo evela eludulini isiya kubantu bakulomkhwenyana xa luze kucela umlilo. Kaloku lunikwa yonke into iluhlaza, kodwa lungawunikwa umlilo wokubasa, kulindelwe kulo ukuba luze kuwucela ngolu hlolo.

Kuthi ke kuxhelwe inkomo apha kulomyeni eza kuthi ilungiselele umtshato ngosuku olulandelayo. Kuloo nkomo kuthi kukhutshwe umlenze uze uye kuxhonywa endlwini yoduli. Lo mlenze ke siwubiza ngokuba sisidokadoka. Sisipho ke esi esingumqondiso wobudlezana kubantu bakulomyeni. Ekuseni ngemini yokutshata, abantu bathi baye kuthi thande enkundleni, inkundla ke yile ndawo iphakathi kobuhlanti kunye nezindlu, amadoda kwelawo icala nabafazi ngokunjalo.



Ngemini yomtshato abafazi bayabhiyoza bonwabile, kwilali yaseNgobozana eLusikisiki, 2008.

Umtshakazi uphuthunywa ngabafo ababini kulaa ndlu yoduli, aziswe ehamba namabhinqa amane. Enye indoda ihamba phambiii ize le yesibini ihambe emva.

Umtshakazi lo kunye naba bafazi eza nabo beza begqunyiwe, bafike ke baguqe phambi kwamadodana amakhulu. Wona lawa madoda ebeze naba bantu agunyaziswa ukuba makabatyhile ngoku. Hayi ke mfondini, iimpobole zondle amehlo zibuke ubuhle bomtshakazi naba bane ebeze nabo. Sithi ke xa siyibiza yonke le nto kukuguqa okanye ngumdudo omncinci. Kuthi emva kwaloo midyus-huzo, nemidudo nemityulubo kufike ixesha lezidlo neendywala (imiqombothi). Emva koko kuthi kufike ixesha lokuba umtshakazi ayalwe ngabantu bakowabo bemxelela indlela amaze aziphathe ngayo, aphinde ayalwe ngabantu abakhulu balapha emzini bembonisa iindawo amaze anyathele namaze anganyatheli kuzo.

Emva koko uthi umtshakazi aqalise ukwambesa okanye ukwambathisa abantu basemzini. Eli ke lelinye lamasiko abaluleke kakhulu kwaXhosa. Uthi umtshakazi akhuphe izipho encediswa ngabantu bakowabo besambathisa abantu bakulomyeni, izipho ezifana neengubo, iityali, izitya, iinqawa, impahla yemizi (amakhukho, iingobozi, izithebe, izihluzo). Kuthi emva kwazo zonke ezi zinto uduli lumshiye umtshakazi kweli khaya lakhe litsha. Limshiya nentombazana eza kuthi imhlalise de aqhele. Sithi ke ukuyibiza le ntombazana yinkubabulongwe okanye sithi ngumngqungu. Le ntombazana imthezisa igoqo lesibini lo mtshakazi nanjengoko elokuqala sele libekelelwe luduli kuba belifike nalo.

Kuthi ngosuku lwesine udlule umdudo okanye umtshato, umtshakazi athi adliswe amasi. Eli ke lisiko elithi lincede umtshakazi kwezi zinto zilandelayo:-

- (i) Ngokudliswa amasi kukwaziswa kwakhe kwiminyanya yalo mzi.
- (ii) Umtshakazi lo kunye nenzala yakhe banikwa ibango namhlanje kulo mzi kunye nazo zonke izinto zawo.
- (iii) Namhlanje uyavunyelwa umtshakazi ukuba angadla kumasi eli khaya. Kaloku kwimizi emininzi bekusaya kusengwa. (Udliwanondlebe noNombuyekezo Gqada: 2008)

4.10 Ukuthwalwa kwentombi kwaXhosa

UBongela, Gebeda, Makhubalo, noXante (1981 : 38) bathi ngokwasesiqabeni, umfana ukhangela intombi efanelekileyo, akukhathalekanga nokuba ebeyazi okanye ebengayazi na. Intombi iyakwazi ukuthi izihambela ivele ithathwe ngenkani isiwe ekwendeni. Eli siko kuthiwa lisiko lokuthwala. Umfana udla ngokucela abanye abafana ukuba bamncedise ekuthwaleni intombi leyo athe wayibona okanye wayiva. Yothi yona isahamba ixhitshulwe ixhixhinyiswe isiwe emzini wayo. Ukuba iyala idla ngokubethwa, irhuqwe, ifike ivalelwe itshixelwe endlwini. Ukuba ayikaqheli yogadwa de iqhele. Ukuthwalwa kwentombi bekusenziwa kuba umfana lowo enexhala lokuba hleze aphoswe yiloo ntombi ukuba ulibele kukuyicela. Kwakhona ukuba ngaba uyayicela le ntombi ze yale loo nto iya kuthetha ukuthi uyaphoswa seso sitya ubesibone wasithanda, wakholiseka naziimpawu zomfazi ebemfuna ngoku emthwala nje akafuni kuxambulisa nayo ilibele kukwala kuba ingamazi.

Ngamanye amaxesha intombi kwaXhosa ithi ingahlololwa, ingacelwa koko ithwalwe. Ithi ithwalwe nguloo mfana iza kwendela kuye. Ihamba naye ngobusuku baye kufika kwangobusuku njalo kowabo mfana, ivela apho ke intetho ethi unozibani wakhalelwa zizikhova xa wayesiya emzini. Yakuba ifikile kowabo mfana ithi ingeniswe emkhusaneni ukanti abanye bathi kukuhotiswa, oko kukugcinwa bucala kwale ntombi iintsukwana ingabonwa ngabanye abangengabo abekhaya. Yakuba ilapho le ntombi kulo mzi kususwa isijoli esiya kubika kulontombi ukuba intombi leyo ingafunwa ikhona ikumzi wasemathileni. Uyise wentombi ucaphuka aziginte phantsi okosana akuva ukuba umntwana wakhe engekho nje kanti uthwelwe, wendile. Abanye abazali bagqibela bemthathile, bemlandile umntwana wabo ingakumbi xa ebesafunda.

Ukanti xa bengakhange bamlande kuthi kuvuywe likhaya kwakube kunje, abantu bakulomyeni bathi bathumele inkomo kuqala phambi kokuba bayikhuphe intombi. Xa intombi ithe yathwalwa ayacelwa, kuthi kukhutshwe inkomo eyintlawulo xa ubani ethe wathwala intombi, engekayi ukuya kubeka isavenge

sokuqala sekhazi. Le ke siyibiza ngokuba yinkomo yamabhayi onkanye inkomo yokuthwala. Le ntombi ke ihlala apho kuloo ndlu de ibe ikhutshiwe le nkomo. Yakube isiwe le nkomo kulontombi, abakulontombi banika umyalelo wokuba ingakhutswa intombi leyo emkhusaneni. Liqale ke ikhaya liyikhuphe. Ukanti xa bathe abomzi bayikhupha bengaqalanga bafumane imvume kubantu bakulontombi, kukho inkomo ethi ikhutshwe kulomfana abadliwa yona ngesi senzo.

Abantu bakulontombi bathi bathumele iintombi zibembini nokuba zintathu ukuya kuhlalisa le intombi nokuze zancedise umendi ekuthezeni igoqo lokuqala. Emva kweveki intombi igcinwe bucala ithi yenzelwe isiko elibizwa ngokuba ngutsiki. Utsiki ke uthi wenziwe ngebhokhwe, kunyanzelekile ukuba ibe yimazi, ukanti ukuba akunjalo kukho imadlana ethi ikhutshwe ijika isini sale bhokhwe, lilonke ke inkunzi nemazi akuvumelekanga ukuba isetyenziswe, koko kufuneka ukuba ibe lithokazi.

Le bhokhwe ke ithi ixhelwe ngokuhlwa nanjengoko le ntombi yafika ngokuhlwa. Ixhelwa nje intombi ayikaphumi kulaa ndlu ibigcinwe kuyo. Yakuba ixheliwe ibhokhwe kukhutshwa inyongo, igalelwe entloko apha kule ntombi izokwenda, enye ithanjiswe apha ebusweni, emilenzeni nasezinyaweni. Ngokwenza ngolu hlobo intombi ijikwa igama lokuba yintombazana, okwesibini le nyongo yiyo ethi yazise iqhakamshelanise umtshakazi kwiminyanya yeli khaya nakubantu beli khaya. Kuthi kuthathwe isinqe sale bhokhwe sinikwe lo mtshakazi ukuba asitye. Uthi asitye yedwa, akuvumelekanga ukuba abanye abantu beli khaya basitye. Unobangela wokuba lo mtshakazi anikwe aze atye isinqe kukuba kukhuthazwa ukuba aze afike awandise lo mzi awuzalele iindlalifa namakhosazana. (Udliwanondlebe noP.N. Nongqizana kwilali yase Holy Cross eVlei kwisithili saseLusikisiki, 2007)

Lo mtshakazi uthi aphiwe igama elitsha elakuthi lisetyenziswe apha emzini, kuyekwe elo belidla ngokusetyenziswa lakowabo. Eli gama ke uliphiwa nguninazala. Ukanti abanye abantu badla ngokusebenzisa iziduko xa bebiza oomolokazana babo behlonipha amagama abo asekhaya. Uthi aphiwe eli gama

kuba abantu balapho emzini befuna ukuba naye azive amkelekile kwelo khaya lakhe litsha. Uya kubeva ke abantu bomzi bekhala ngooNomzi, ooNokhaya, ooNolusapho, Nokwakha xa umazala ebiza umolokazana wakhe. Kwangobo busuku anikwe impahla aza kuthi azinxibe kusuku olulandelayo kuba kaloku eza kuphuma kulaa ndlu ebesoloko evalelwe kuyo okanye ahotiselwe kuyo.

Le mpahla ke uyithungelwa apha emzini. Iquka iilokhwe ezibizwa ngokuba ngamajalimani, iqhiya emnyama ebizwa ngokuba yikhetshe miya, ilatshana elibekwa apha esinqeni okanye isikhafu, ityali eyambathwa apha emagxeni yokuhlonipha, ezinyaweni zimbadada okanye izihlangwana ezibizwa ngokuba ziiteki. Ezi mpahla zaseJamani zisisibonakaliso sokuba uphumile ngoku kwibakala lobuntombi ungene kwelingasentla lobufazi, lilonke ke nesinxibo kufanelekile ukuba sitshintshe khona ukuze abe nesidima sobufazi. Impahla aya kuthi atshintshe ngazo uthi azithengelwe ekhayeni lakhe lokuzalwa. Akuba enxityisiwe ezi zinxibo unikwa ukhuko aza kuthi alusebenzise, aza kuhlala kulo nokuba uhleli phi na. Xa esendlwini enkulu uza kwandlala olo khuko, xa esekhithhini uhlala kolo khuko. Ayilokhuko lukhulu ke olu. Xa silubiza ke olu khuko si-
thi ngumahambehlala.

Kwandlalwa olo khuko ahlaliswe kulo lo mtshakazi. Ukwenza oku kulungiselelwa ukuba eza kuyalwa ziinkondekazi zeli khaya. Kwakube kwenziwe nje umtshakazi uselungelweni lokuba angaphuma ke ngoku aye kwezinye izindlu. Ngosuku olulandelayo uthi umakoti ahote ekuseni ekhitshini, into yokuqala akube ekhutshiwe kukuthabatha ingqayi aye kukha amanzi emlanjeni. Sisithethe ke eso sokuya komtshakazi emlanjeni okokuqala ukubonisa ukuba uyakwazi ukukha amanzi. Akuba ekwenzile ke oko uyaququzela ke aqukeze esenza yonke imisebenzi yekhaya. Umtshakazi ke uthi atheze igoqo lakhe lokuqala encendiswa ngalawa mantombazana ebemhlalisile ngelaa xesha ebesahotile.

Kwakuba kuphele iveki nokuba zimbini umtshakazi esemzini sele libethiwe ikhazi lokuqala eliquka oomothuko isazimzi, ubuso bentombi, uya khululwa ukuba angagoduka ke ngoku. Njengoko egoduka uya ekhaya esiya kubabona eya

kucela nempahla yokutshintsha. Xa abuyela emzini wakhe uthi enzelwe isonka esibhakiweyo, athengelwe amagqabi, iswekile encinci, ubisi, zonke ezi zinto zifakwe engobozini, kufakwe isithebe esincinci apha phakathi engobozini ukuze athi xa efika emzini asebenzise ezi zinto ukwenza into ephungwayo. Esi ke sisithethe sakwaXhosa esibonakalisa ukuba kuyatywa kweli khaya asuka kulo lakowabo, nabo basemzini wakhe aya kubo maze batye akufika. Yindlela nje yokubonakalisa uthando nokuqhubela phambili ubuhlobo phakathi kwala makhaya mabini.

Kwakube kudlule iintsuku nje nokuba zimbaleka ebuyile ekhaya kuthi kuthunyelwe kumakoti kuba kuza kufika abantu abaza kuya kumpha umthwalo, leyo ke yimpahla engengakanani equka impahla yemizi kunye nempahla yokunxiba. Impahla yemizi ibaluleke kakhulu kwimicimbi yobulawu. Le ngcamango iyangqinwa nanguGqiba (1995 : 12), uthi ayibeke ngolu hlobo:

Xa kusendiswa intombi isiwa emzini wayo
iya nempahla yokwambesa, enjengamakhuko,
izirudu, iingobozi, izithebe, iintluzo nemitshayelo.
Zingekho ezi zinto kosoloko kukho isikrokro
kubantu bomzi ngakumbi amadodakazi... Akukho
nto inokuthatha indawo yezi zambeso zengca
kuba zimele ubufazi obu angena kubo, njengoko
zilukwa ngumfazi emzini wakhe. Nakwezi
mini zempucuko azikashukunyiswa nto exabisweni
lazo xa kusendiswa.

Lo mntu ke uthunyelweyo akufunekanga abonwe kulo mzi kuba le iba yindaba yakwamkhozi. Ngosuku obeluxeliwe bathi bafike abantu abazise umthwalo lowo abaquka amantombazana athwele iinyanda, bambi baphethe izidlo eziza kufika ziphekwe apha, abanye baphethe iimpahla aza kuthi ayinxibe ukutshintsha leyo ubeyithengelwe emzini. Amakhuba, amazembe, iirhengqe, ucelemba nempahlana yemizi. Into yokuqala abafike bayenze bayabelana ngomsebenzi. Abanye babekelela igoqo, abanye bathabatha i-emele besiya kukha amanzi abaza kuwasebenzisa ekuphekeni, bambi balungisa iimbiza zokupheka, baqalise ukupheka.

Yonke ke le nto yenziwa ngokukhawuleza kuba lingazukutshona ilanga beselapha. Zakuba zilungile imbiza, aba bantu bakulontombi bacela aba balapha emzini ukubapha izipho bebambesa abo kulilungelo lokuba bambeswe abaquka omamazala, utatazala, utatomkhulu, umakhulu, oodadobawo nabanakwabo ndoda. Kuqala kucelwe utatazala abekelwe ikomityi nesosa, isitya sokutyela, icephe netispuni, isithebe (okanye *itreyi* ngokwale mihla), andlalelwe ukhuko ambathiswe ingubo. Umakoti lo ke akamphathi uyisezala zonke ezi zinto uzibeka phantsi xa engekayenzi ngokwesithethe samaXhosa into ebekufanele ukuba uyenzile yokumnika esandleni uyisezala nanjengoko kusenziwa. Umakoti une-mali athi ayikhuphe engengakanani athi ayinike uyisezala esitsho ngomlomo wakhe ukuba namhlanje ucela ukumphatha ngaloo mali aya kuthi ayikhuphe. Aqale ke ngoko ukumbamba ngesandla uyisezala. Kuthi kuqhutywe oku kwaba bantu bonke. Kwakugqitywa kucelwa umakoti ukuba aye kunxityiswa etshintsha impahla leyo abe eyinxibile.



Lo ngumfanekiso kamakoti engqongwe ngabantu bakowabo beze kumphahla ubhakedana, kwilali yaseNdakeni eFlagstaff, 2006

Akuba enxityisiwe unikwa lawa mazembe ebewaphathelwe exelelwa ngawo yaye emana ukulinganisa ukuba emzini kuyacandwa, anikwe ucelemba exelelwe ukuba emzini kuyathezwa, anikwe ikhuba axelelwe ukuba kuyahlakulwa, anikwe imele yokukha amanzi kunye nesitya, anikwe irhengqe yokurhela ingca, bakugqiba baphaka ukutya oko bebekuphekile, kucelwe indlela emva koko. Umtshakazi uya kuthi athwaliswe ngokuthi aphiwe iimpahla zendlu ke ngoku emva kokwenzelwa ubhakedana, kwakube kubethwe zafikelela kwindawo ebibalwe likhaya. Le ke indlela yokwendiswa kwentombi ithandwa kakhulu kweliya lamaMpondo.

4.11 Ukulobola

Okokuqala kuyanyanzeleka ndikhe ndiqale ndiphawule, ndicacise ngokuba ingaba ukulobola oku kuthetha ukuthini na kanyekanye. Ndingathi ukulobola sisipho esikwimo yeenkomo, ezibizwa ngokuba likhazi, esithi sinikwe abantu bakulontombi apho umfana abonelwe umfazi khona lusapho lwakowabo, usenokubonelwa ukanti usenokuzibonela ngokwendlela esele kusenzeka ngayo kule mihla.

Ukulobola oku kuthi kananjalo kube sisibonakaliso sokuba umfana lo uzekayo angakwazi na ukumelana neenzima aza kuthi adibane nazo apho emtshatweni, angakwazi na ukuwakha umzi ube yile nto kufuneka ube yiyo kwakhona ube yile nto naye afuna umzi wakhe uze ube yiyo. Umzi wendoda kaloku kufuneka ubonakale ke noko, ungavalwa ngamacangci. Khawufane ucinge ngebhetyebhetye lomfana ongakwaziyo ukulobola okokuba angawakha njani na umzi. Kwakhona, ukuze indoda ibe nesidima kumfazi wayo thina maXhosa sithi mayibe yindoda emloboleyo umkayo. Isidima eso ke sithi siqhubeke sibonakaliswa likhazi elo, ebukhweni bakhe, kubakhwekazi, abakhwe nakubalanya bakhe, de siwelele kubahlali ngokubanzi. Ude uve ngamanye amaxesha umntu othile elalini encoma lo mfana ukuba hayi yindoda kuba kaloku intombi yasemanantsini uyilobole akayidlalisanga, akayithathanga nje oku kwentonga yomnquma.

Ukanti okunye emasikuqonde sikwazi ngokulobola yinjongo yako, oko kukuthi kwenzelwe ntoni na. Ukulobola bubudlelane ngobulawu phakathi kwemizi emibini, injongo ikukwakha ubuhlobo obuluqilima. Nanjengoko sisazi, kwimizi emininzi ukulobola oku kuthi kubizwe kuba abantu bakulontombi befuna ukuqonda ukuba umfana lowo angakwazi na ukugcina nokondla intombi leyo yabo. Ngokuphandle nje bantu bakuthi ndingathi ukulobola lelinye lamasiko angafuni kulahlwa nakugxojwagxojwa kuba asisidima sobuntu bethu. Ungangatshati ngelokhwe emhlophe kodwa ukuba ngaba umntu ulobole wenze eyona nto ibalulekileyo kumasiko ethu. Mna ndithi ukulobola lisiko elisisithethe.

Kutheni ndisithi lisiko nje? Kaloku sakukhumbula ukuba wonke umntu obhinqileyo wayesekelwe ukuba isiphelo sakhe sibe sekwendeni, emzini ke oko kutsho. Ukungendi ke kwamantombazana kule mihla ayilothamsanqa, ewe iyenzeka kodwa ngokwasesintwini ayithandeki. Kude kuthiwe xa kuthethwa ingcwaba lentombazana lisemzini. Kwakhona unobangela wokuba ukulobola oku ndikubeke esikweni zizinto ezi ezithi ziqhubeka xa kuphethwe lo mcimbi wobulawu. Ukutyiswa amasi, ukohotiswa komtwenyana, nazo zonke nje izinto ezenziwayo.

Uthi yena uNelson (2007) kwicwecwe lakhe ukulobola oku ngomnye wemicimbi ebuthathaka kakhulu osenza sibhenceke kwezinye iintlanga kuba phantse zonke ezi ntlanga zaseAfrica ziyakwenza ukulobola, kulapha kuthi thina maXhosa apho kungekho mkhondo kuba simana ukuyityeshela ilobola thina sixhomekeka kuloo nto ithethwayo. Uthi yiyo le nto athi yena ukulobola iseyimfuneko. Uthi uNelson yena xa eyichaza, “sisivumelwano esenzeka xa ethe uBani ongumfana okanye umntu wasebuhlanti, wabona okanye wabonelwa intombi ngenjongo zokuyenza umfazi kuthunyelwe abantu ukuba baphathe lo mcimbi, usele uphathwa ngabo abo bantu.” Xa kusithiwa ke uza kuphathwa ngabo bantu akuthe- thi kuthi abo bebewuqalile, intombi nomfana oko kutsho akukho nto bona iya kuphinde ibafune. Abo bantu babizwa ngokuba ngoonozakuzaku mhlawumbi kwenye indawo ababizwa ngolo hlobo.

UNelson (2007) naye ukubona ukulobola oku iinjongo zaku ingekokuthenga mfazi, kodwa ikukwakha ubuhlobo phakathi kwale mizi mibini nokugcina isidima saba bangumfazi nendoda. Uthi ifike ibe buxaka le nto yoku kulobola kuba ufika abantu bakuthi befuna ukuyikhumsha khona ukuze ivakale kamnandi kubo, besithi yi*Brideprice*. Xa sele siyibiza ngolo hlobo ke sele iphumile mpela ekubeni kukulobola, kuba yona siyayazi ukuba yinto yokwakha ubudlelane phakathi kwale mizi mibini nanjengoko sele sichazile. Kaloku into yokulotyolwa komfazi kwaXhosa lisiko yaye lingwevile kangangobudala balo. Kungoko kuyimfuneko yokuba siyiqonde into yokuba ukulobola kuhamba kweyiphi na indawo ize iphele phi na. Apho kukhona khona umfazi nendoda ngokwakwaXhosa nokulobola kukhona. Zikhona izinto ezithi zifune ukusiqhekeza iintloko kwalapha kweli siko lokulobola. Abantu ukulobola oku sele bethande ukubenza into nje yokudlala, sebeyithatha njengengca yokuphamba, balijongele phantsi kakhulu eli siko. Kukuthini ukuba umntu athi xa esindwa yimali yakhe, imxakile ukuba makayithini suka athi xa esipha umkhwekazi wakhe lo nto ampha yona suka athi uyalobola? Nomnye avume kusengelwa phantsi isiko lamaXhosa nesidima sakhe.

Umthetho lo mawucacise ukuba abantu abaqhume iipokotho mabayeke ukuthi xa besipha abazali bomfazi okanye bentombi imali bathi xa beyibiza loo nto kukulobola. Loo nto ihlisa isidima seli siko. Akukho mzi uzihloniphayo unokubiza isigidi seerandi uthi xa ubiza loo nto kukulobola. Ziinkomo ezingaphi ezo? Qaphela kaloku ukuba amathile abiza iinkomo kunye nezipho ezithile. Iba nguwe wena mloboli othi uzithobe ucele ukuba iinkomo nezipho ezo uzizise ziyimali. Futhi anelungelo amathile ukuyala le ndelelo afune iinkomo ezihambayo. Le ndelelo kwezinye iindawo idla ngokwenza amathile abadle, okokutsho abize iigusha ezimbini ekuthiwa zezokudelela lo mzi wasemathileni. Xa ubani esipha abantu basebukhweni bakhe imali makangayibizi ngokuba kukulobola makatsho ukuba uyabapha. Ukulobola siyakwazi thina ukuba ayiyo mali ziinkomo. Ikwayile mali le yenza ukuba amasiko ethu siwalibale.

Zininzi izizathu ezibangela ukuba abantu bathi akusekho mfuneko yayo zezi zinto zenzekayo kule mihla, ezi zokutshatana kwabantu besini esinye, ukuziphatha

kakubi kwabantu nokungahloniphi, sisantya esiphezulu sokulandela lo mtshato wesilungu. Nalo mtshato wesi silungu ke ulula nokuba umntu akanankomo zakulobola uya kwaMantyi batshate. Abantu abaninzi bakubona kuziindleko ukulobola, ukanti abanye abantu bakubona njengeshishini. Ukutshata umntu ongengowohlanga lwakho nako kudlale indima nenxaxheba enkulu kule nto. Abanye abantu balitolika ngeendlela ngeendlela eli gama lokulobola, ukanti ke mna ndithi alikho igama lesiNgesi elithetha ukulobola lo nto ichaza ukuba ayikho esiNgesini, ikhona kwiintlanga ezimnyama qha qwaba ke.

Ndifuna ukuthi ukuba ngaba sizimisele ukuba sibuyele eMbo emva ekhaya singazikhuthaza izinto ezifana nokulobola, kodwa siyenze ngendlela efanelekileyo naleyo kwakusaya kuqhutywa ngayo mandulo phambili phaya khona ukuze naba sele beyibona ingafanelekanga bazekwe mzekweni. Yayiba ziinkomo kuba ubutyebi bomzi ontsundu bebusekelwe ezinkomeni. Kaloku mandulo phaya siyazi ukuba indoda esisityebi ibibonwa ngobuhlanti bayo, hayi ngepokothe enayo. Esi siphosijolise ekubonakaliseni umbulelo kubazali okanye kumzi waseMaBheleni ngokusikhulisela le ntombi, into ethi siyakuyiphatha njengomnye wabantwana bethu abe ngomnye wekhaya elo endela kulo. Kwikhaya lentombi ukulobola kuqinisekisa abekhaya ukuba lo mkhwenyana ngenene uza kukwazi ukumphatha amgcine umntwana wabo ngendlela encomekayo.

Kwalapha kweli khazi kukho inkomo ephinde inikwe intombi le yeli khaya iya ekwendeni ukuba ihambe nayo xa isiya phaya emzini. Le nkomo ke ithi incedisane nomkhwenyana ekondleni umfazi lowo kunye nabantwana abo aza kubazala. Kaloku lo mntwana wendiswayo akalahlwa koko usiwa apho intombi ingcwaba layo likhona ngokwasesintwini. Le nkomo ke sithi xa siyibiza yinkomo yobulunga. Le nto ithetha ukuthi intombi le inikwa isiqalo eza kuthi isekele kuyo ikhaya layo elitsha. Indlela eli gama ukulobola, elithi lisetyenziswe ngayo ngamanye amaxesha ezilalini lithi lahluke kwindlela elithi lisetyenziswe ngayo phaya ezidolophini nasezilokishini, kodwa bonke abo bantu esisathetha ngabo ingamaXhosa nje ewodwa.

Ezilokishini uya kufika abantu bakhona bebusana bodwa ngemali ebizwe okanye ekhutshwe kwanoAmen xa bekulotyolwa. Uya kuthi ke apho abhideka khona omnye umve ezama ukuzilungisa eya kwaphazama kwakhona eba yena uzama ukuthetha ngendlela eyiyo, esithi ubahlawulise malini aba bakhozi bakho. Ifune ukuba sibuyise ingqondo mpela ke ngoku xa umkhozi eza kuthi ahlawulise kwa-umkhozi wakhe, ubone nje kwalapho ke ngoku ukuba kukhona ukulahleka nokungazi. Kusakhiwa ubuhlobo nje kukho abantu abajonge ingeniso kwakulo mba wokulobola ngokuthi balobolise ngokungathi bayayithengisa intombi leyo yabo. Loo nto iyonke ithetha ukuba ukulobola oku akuyontengiso .

Umfazi akasosicaka somyeni wakhe. Ukuba bekunjalo intetho ethi oxhela eyakhe akabuzwa ngeyinobomi kwesi sibini. Umfazi unelungelo lokubuyela kowabo xa umyeni emphethe ngendlela engatshongo khona. Le nto itsho indikhumbuze amazwi athethwa nguMagadla (1990 : 38) xa esithi:

Nangona ndingumXhosa gxebe iHlubikazi
lomgquba zikho izimbo endizithandayo
kumaNgesi. Indoda yasemaNgesi ayilibali
ukumkhumbuza rhoqo owakwayo ukuba
iyamthanda xa imthanda isaneliswa
nguye. Andazi ukuba ndandingaphila njani na
ngaphandle kwakho sithandwa sam.

Lilonke ke uMagadla uthi maXhosa baphatheni kakuhle abafazi benu, nimana ukubaxelela ukuba nisabathanda loo nto ayikhabani nakanye nesiko nesithethe sakwaXhosa. Kwakhona masiyisuse ezingqondweni zethu into yokucingela ukuba umfazi sisicaka. Isicaka andiqondi ukuba sinalo ilungelo, sihlala apho kuloo mzi nokuba sele kukrakra. Ikhazi alihlawulwa, liyakhutshwa. Ndicinga ukuba ayikho imali engathenga umntu. Intombi kwaXhosa asiyonto ebekufane nje kunaniswe ngayo. Intombi ibisithi xa isenda ilotyolwe, ukwenda ke kokuya kokuba intombi icelwa okanye ithwalwa. Ukanti ibisithi nokuba iqale yacelwa ngokwasesiXhoseni phambi kokuba iye emzini okanye emendweni kuqale kuqala kubethwe ikhazi elithile. Oko kubethwa kwelo khazi ke sithi kukulobola.

USatyo (1995 : 45) xa echaza eli gama, ukulobola uthi, ukulobola oku lisiko lokukhupha iinkomo xa ubani ezeka intombi. Oko kukuthi akubikho nto

isidibanisa nakulobola xa kungakhange kuzekwe okanye kungakhange kwendiselwane. Lo mba wokulobola kule mihla uthi ushiye amehlo kuba uya kubona umfana onento yokwenza okanye othandana nentombi ethile esithi xa esiya kowayo intombi, aye ejingisa iingxowana ezincinane. Kwezi ngxowana uya kuphawula ukuba zigcwele bubuvilikitshana bezinto ezimnandi. Ezi zinto ke ziphathelwe umama wentombi leyo.

Uya kumva unina wentombi esitsholo phezulu kwakungena lo mfana esithi, “A!! wangena umkhwenyana.” Esitsho loo mazwi nje phofu lo mkhwenyana webhongo athetha ngaye akakhange akhuphe nale yokuqala inkomo, nditsho nebhokhwe le yembala. Kunokwenzeka ukuba yenziwa yintoni lo nto? Ingaba yenziwa yimfundo, kuba abantu bakuthi sele bafunda bayityekeza de balibala nemvelaphi yabo? Okanye le nto yenziwa kukutyeshelwa kwamasiko nezithethe ngenxa yokutshintsha kwezinto nokutshintsha kwamaxesha? Mhlawumbi singathi kukungena kwempucuko nenkululeko kwilizwe lethu de salibala nezinto ebekufanele ukuba sizenzile asazenza, senza izinto ekufaneleke ukuba singazenzi, akukho ke ukuphila kuthi kuba singamaXhosa nje singawo futhi ke sakuhlala singawo asisokuze sajika nokuba ngaba singaziqaba ummemezi ebusweni nasemzimbeni wonke sizama ukuzenza abelungu. Kwakhona masiyeke ukuyithatha ngendlela engeyiyo le mpucuko nale nkululeko ngokungathi zithe ukungena kwazo zakhwaza zisithi lahlani amasiko nezithethe zethu. Koko thina ndifuna ukuthi masiwazi umzila emasihambe ngawo. Inkululeko ibalulekile kwelayo icala nempucuko ngokunjalo kodwa zonke ezi zinto xa zifikele emntwini ongqondo ikrele-krele yena uya kukwazi ukuzahlula khona ukuze ingabikho esilelayo.

Lo sokadala ke uya kugqibela engakhange alobole kuba kaloku yena unomthetheleli okwangulo mama bekufanele ukuba utya umothuko wentombi yakhe, ede igqibele ingendanga izalele ekhaya ngokukhuthazwa ngunina lo uzenza ongaqondiyo naxa eqonda kodwa eseqhingeni lokuzenza umntu ongaqondiyo, engaqondanga phofu yena ukuba uyamlahlekisa umntwana. Xa ndisenjenje ke nto zakuthi ndizama ukuveza ukuba abantu aba basetyhini banayo ingxaki, futhi inkulu kunjalo nje. Kodwa ke thina maXhosa amahle masizame

ukuwulwa lo mkhuba wenziwa ngoomama wokukhuthaza ukuba abantwana bangalotyolwa, kuba loo nto ngokwasesintwini lisikizi elingajongekiyo.

UBongela, uGebeda, uMakhubalo noXate (1981 : 39) bathi xa bethetha ngokulobola, ziinkomo ezikhutshwayo ziyintlawulo kulowo uzeka intombi. Ithethe ukuthi ke le nto bathi bona xa beyigocagoca baphawule ukuba ukulobola oku yintlawulo, nanjengoko mna ndingawuthengi loo mbono ndingaphesheya kuwo. Bathi naxa ezi nkomo zibizwa zide ziye nakumashumi amabini, kodwa ke kuvumelekile ukuba zingahlawulwa iziqwanaqwana. Kufuneka umyeni akwazi ukuhlawula isixa seenkomo esithile ekuqaleni ukuze avunyelwe ukuba atshate okanye emke nentombi leyo. Ukanti apha ekuloboliseni kusetyenziswa ingqondo nguyise wentombi. Ukuba kuthe kanti intombi ingumtsala minqayi ukutsho oko yintombi efunwa ngamasoka amaninzi, uyise udla ngokulixhoma ikhazi, kanti no-ko udla ngokunganiki bunzima ukuba uthe wayiqaphela ukuba isenokungendi.

Ayizonkomo zodwa ezidla ngokusetyenziswa ekuloboleni. Abakho namahashe, neegusha okanye iibhokhwe. Kwamanye amazwe alapha eAfrika akusetyenziswa nkomo zodwa. Nezinye izilwanyana ezinjengeehagu, iinyathi ziyasetyenziswa. Kwakugqitywa ukulobola kudla ngokwenziwa umsitho ukutsho oko umtshato apho kududwayo. Ingaba kusahanjwa ngendebe endala nakule mihla, le yokuba kuqale kuqala kukhutshwe okanye kubethwe ezi nkomo phambi kokuba amantombazana ahambe naba bafana bazekayo.

4.12 Ikhazi

Ziinkomo ekulotyolwa ngazo intombi ezekwayo. Uthi uRubusana (1906 : 51) iinkomo zekhazi bezinikelwa uduli mhla lugodukayo, oko kukuthi ikhazi ebelithe lasalela likhutshwa kwakuba kududiwe, ziqale ke iintsimbi zamadoda nezabafazi ukukhutshwa. Le nto ilikhazi emaXhoseni ibihamba neentsimbi. Kwicala lasesikolweni bekuthi kufunwe ikhazi lodwa, bathi abakulosoka bakuthetha ngokuba kurholwe iintsimbi kuthiwe bavusa amasiko asebuqabeni. Isuke loo nto

isikhumbuze amazwi athi, “ Nguwo lo umthetho, imimiselo ke kwanamasiko, awaniwiselayo uYehova uThixo wenu ukuba niwufundiswe niwenze ezweni elo niwelela kulo...” (Iduteronomi 6 : 1) Ithethe ukuthi ke le nto ubuqaba abungeni ndawo xa kusenziwa amasiko kuba akhuthazwa nanguMdali weento zonke. Ikhazi neentsimbi ngamaph’uthahlathinye, libethana nazo njengokubethana koswazi nesihlalo. Bekusaya kuqhutywa ngolu hlobo ke xa kwendiselwana kwaXhosa mandulo phaya.

Umyeni kulilungelo lakhe ukulungisa ikhazi, oko kukuthi ukulobola. Ikhazi lesiXhosa aliqingqwanga, into ke leyo ethetha ukuba alipheli. Xa kulotyolwa kudla ngokuthiwa umyeni makagqibe intloko yentombi. Loo ntloko ke idla ngokuba ziinkomo ezisesibhozweni okanye eshumini. Ukukhupha ikhazi kukunika umfazi wakho isidima nexabiso emzini wakhe. Umfazi ongalotyolwanga akanasidima kuba ufana nje nento echolwe ecaleni kwendlela. Nomyeni akakwazi kumxabisa kuba akadlekanga nto ngaye. Kanti ke nebhulukhwe oyithenge ngexabiso eliphakamileyo uyayixabisa ngaphezulu koyithengileyo ngemali nje ephantsi. Uthi uGqiba (1995 : 28) xa ethetha ngekhazi athi, yinto enkulu yaye ebaluleke kuwo omabini la macala, kumyeni nakumtshakazi. Uthi ayibeke ngolu hlobo:

Umyeni ongalobolanga uyadelwa nasebukhweni,
kanti nentombi engalotyolwanga ithukwa ngaloo
nto ekhayeni layo nasemzini. Uve kusithiwa,
“Ungumfazi wena ekhay’apha? Wakhutshelwa
zangaphi? Andithi kwasa sowulapha oku kombethe?”

Umyeni ongalobolanga akamxabisi umfazi kuba uyazi ukuba nokuba uyemka akayi kulahlekelwa nto. Yiyo nale nto bangahlaliyo emizini abafazana banamhlanje, bayazi ukuba nabazali babo abayi kungena zindlekweni ukuba bayikhathalele imizi yabo. Ngaphezulu xa intombi isaza kwenda ilindeleke ukuba mayize ithwele izinxibo zayo, izitya, kwakunye neziphos zabantu bomzi. Zonke ke ezi zinto ziyindleko engathi ibe nzima xa ithwalwa ngumtshakazi yedwa. Kanti ke ukuba ilotyolwe intombi iinkomo zekhazi ziyancedisa ukuhlangabeza iindleko.

Ngaphezulu kulindelekile ukuba nomendi maze afumane isondlo kweli khazi phaya emzini. Kaloku umtshakazi uphuma nenkomo yamasi kowabo.

Ikhazi ke libubungqina bokuba kwendiselwene, nokuba imvume yabazali ifumanekile. Kuthi ke namhla kukho intetho enkundleni uphume utsolile umbuzo ufuna ukuqonda ukuba kwakulotyolwe na. Ukuba kuthiwe ewe kwakulotyolwe, inkundla yoba sele isitsho ukuba obo bubungqina bokuba kweendiselwana. Yotsho ke yona inkundla yesiXhosa. Asinakuyilibala ke nale nyaniso yokuba ikhazi eli liyohluka kwimizi ngemizi. Umntu ubiza into ayithandayo ngentombi yakhe. Awukho ummiselo obekiweyo okanye obhaliweyo kumathala eencwadi othi ikhazi eli malibe ngakanani na.

Kwakhona kweyenkosi intombi ibisaya kuba ngamashumi amabini eenkomo akhutshwayo ngumfana ukulobola. Bekudla ngokungabikho ngxaki ke ekukhutshweni kwezi nkomo zekhazi kuba unyana wenkosi ubethi atshate kwaintombi yasebukhosini. Imfuyo ke ayiyongxaki ebukhosini. Ngokwale mihla ayisalandelwa kakhulu yonke loo nto. Unyana wenkosi uzeka nokuba ngubani na amthandileyo. Unobangela wokuba amakhosi azekelane endiselane kukufuna ukugcina laa mnombo wobukhosi ungalahlekani nabaniniwo.

4.13 Izihlonipho zabafazi kwaXhosa

Isihlonipho lulwimi athi umfazi alusebenzise ekwendeni, izinto phaya emzini zinendlela ethile ezithi zibizwe ngayo ngumendi. Olu lwimi alubachaphazeli abantu beli khaya, amantombazana, abafana namadoda asekhaya apha, koko ngulo wasemzini ozisebenzisayo ukuba baya wasebenzisa kukuthanda ayikokunyanzeleka. Izinto zithi zibe nendlela ethile ezibizwa ngayo ukubonakalisa intlonipho. Kukwakho ke ukuhlonipha ngesinxibo, iindawo ezithile, anokukwenza nanokungakwenzi umtshakazi. Xa sijonga lo mtshakazi indlela ayibophe ngayo laa qhiya imnyama isentloko, sakuphawula ukuba iindlebe ezi zakhe zivaleleke ngaphakathi eqhiyeni phaya, oko ke kukubonakalisa

intlonipho nokunika undiliseko lwakhe njengomfazi kulowo umbukeleyo. Unawo umfanekiso womtshakazi eveze iindlebe ngaphandle, xa kunokuba njalo singampha liphi igama? Alikho elimfaneleyo, lowo nguNontoroty nje qha, uphawu olu lwezi ndlebe lusingabonakaliso sokuba usagqitha akaphelelanga apho.

Uthi akuba enzelwe isiko umfazi kwaXhosa kubekho izinto angazenziyo nemigangatho (imihlaba) angayinyatheliyo, amagama angawabiziyo, yonke loo nto sithi xa siyiquka zizihlonipho zabafazi. Siza kwenjenje ukuzidandalazisa izihlonipho zabafazi siqale kwamhla umfazi wawuthi cakatha umcondo wakhe emzini. Kwakusuku lokuqala iziyalo umfazi athi azifumane uyaxelelwa ukuba kuyahlonitshwa emzini, umamazala uyahlonitshwa, utatazala uyahlonitshwa umakhulu walapha ekhaya uyahlonitshwa, utatomkhulu, abafowabo myeni, amadodakazi, ootatomncinci, ootatomdala bayahlonitshwa. Wonke umntu wasemzini apha nkquinja nekati yembala. Xa sijonge yonke le mizi yala maXhosa siphawula ukuba asingawo onke athi asebenzise izihlonipho, amanye amakhaya izinto azibiza ngamagama azo, akanalo neli lincinci ixesha lokuzenzisa ajike amagama ngeenjongo zokuwahlonipha. Phofu nalapha ekhaya kungekho namnye umntu ommele ngokuhlonipha.

Ndiqinisekile ukuba ukuhlonipha oku kwenzelwa nje ukuba umtshakazi lo ababeke abo abahloniphayo njengeminyanya yasekhaya apha. Ukuba kuyinyaniso oku ingaba iintombi zasekhaya apha azibahloniphi aba bantu bahlonitshwa babekwe ngulo mtshakazi? Mhlawumbi omnye umntu angathi ezi ntombi zona azibahloniphi aba bantu kuba bezalana nabo ngqo. Loo nto ke iya kuthetha ukuthi abafazana bona abanakubahlonipha njengokuba kufanelekile. Xa iphi yona ingqeqesho yesiXhosa yokuba isinyanya sakho sesam, uyihlo ukwangowam. Oku kuhlonitshwa kungaka komtshakazi kuthi kungqinwe nanguLawrence Bhayi (1996 : 12) kwincwadi yakhe. Uyiveza le nto ngabalinganiswa bakhe abasebenzisileyo kule ncwadi yakhe yemidlalo, ngolu hlobo:

S'bonda : Uhamba ze tyhini! Iphi iqhiya. Ziphi
iilokhwe zobutshakazi? Uphimxakatho wakho?
Kholeka : Ubugqwetha obu abukwenzelanga nto wena.
Ucinga ukuba kukho ixesha lezo zinto kugulwa

okanye kubhujiwe? Kufunwa thina phaya ekhaya
okanye kufunwa iilokhwe zobutshakazi neeqhiya?

Xa ndisenza ngolu hlobo ndizama ukubhentsisa nokuveza phandle ukubaluleka kokuhlonipha komntu ongumtshakazi, kuba kaloku ezi qhiya, ezi lokhwe zinde le mixakatho kuthethwa ngayo apha zisisiboniso nomzekelo wokuhlonipha. Kuthi kubenzima ke wakufikela kwiintombi ezifana noKholeka oza kuba ecikozela bekucikozela bekuxelela ukuba iiqhiya ezi neelokhwe ezi azifuneki nganto kuba kaloku zizama ukusixelela ukuba akukho nto ilisiko akunakude kufiwe kuba kulo ndolozwe isiko. Atsho phofu ethetha amampunge ebhibhidla nje amazinyo.



Lo ngumfanekiso obonakalisa isinxibo sakwaXhosa sobufazi uthatyathwe kumbhiyozo wokhuthazo loLwimi lwesiXhosa eMthatha, 2008

UTom (1996) xa ezibeka izihlonipho zabafazi uthi, into yokuqala eyenziwa ngulo mfazana kukucweza. Uthi oku kukuhambela kudana neendawo ezithile ezizintloni kuye. Kufuneka elibalekile isango lobuhlanti nenkundla apho kuhlala amadoda asekhaya apha xa apethe imicimbi yomzi. Isango lobuhlanti nomphakathi wabo

lalizilwa ngumfazana kuba kucingwa ukuba wongcolisa iinkomo. Kukholelwa ukuba wozingcolisa kuba engumntu othi amane esiba namaxesha athile ahlamba ngawo. NgamaXhosa akudala ke la ayekholelwa ngolu hlobo. Uninzi lwethu lungayingqina le nto ngale athi umfazi xa emdala yena angene gqobho phakathi ebuhlanti. Sekutheni ngoku? Kaloku yena akasayenzi into yokuhlamba. Phofu ke ukuba kuyenzeka oku kutheni le nto iintombi zasekhaya apha zihamba unothanda zona apha ekhaya?

Xa esiya endlwini evela nokuba kusemlanjani okanye evenkileni kufuneka awuvele umnyango ngasemva kwendlu. Uya kuyenza le nto zide zibe ne iinyanga, andule ke ukuhamba phambi kwezindlu, uya kuthi rhoqo angasondeli kakhulu enkundleni nasesangweni. Njengokuba ecweza nje, uqale ngokugungxa waza waxakatha efihla amagxa angabonwa ngooyise, kaloku kufuneka ebahloniphile ooyise angabahambeli ze. Oku kucweza ke kuthi kungqinwe nanguGgiba (1995 : 1), uthi ayibeke ngoku hlobo:

Umntu obhinqileyo yena ongentombi yaloo mzi
Ucwezela kude sebadilikayo nobo buhlanti. Kaloku
Sisilili seminyanya yamathile esi. Kulapho kunqulwa
Khona yimilowo yeli khaya. Angasithatha phi ke
Umfazi isibindi sokukradulela iintshentshewula zama-
xhego aphantsi omzi.

Ukunxiba into enemikhono emifutshane nokungagungxi ngokwamaXhosa kukuhamba ze. Isuka ingathi kwabanye bethu indalo yafikelela kwezi zigqibo, kuba isoyikisela ukuhla kwalaa nto yabhada amaxhego amaMpondomise kwincwadi kaJordan mhla abona uThembeka intombi kaKhalipha, agungqa amaxhego kukubona amehlo amahle, ubuso nokumila kakuhle. Yalelo nelo kwacaca mhlophe ukuba lingayilangazelela into yokukhe limbambele uZwelinzima. Ixakatho likhululwa nokuyeka komfazana ukucweza.

Umtshakazi ugungxa ngeqhiya emnyama abe nokubona nje apha phambi kwamehlo akhe. Oku kwenzelwa ukuba angabi nakulaqaza abone yonke into enokuthi imphezamise. Umtshakazi akufuneki ukuba ajongane namanye amadoda ebusweni kuba loo nto ithi yenze ukuba indoda imrhalele umfazi lowo womntu

into ke leyo enxamnye nesiko lakwaXhosa. Umfazi ujongana nendoda yakhe kuphela ebusweni, loo nto ibonakalisa uthando omnye komnye. AmaXhosa ayeqhuba ngolo hlobo kuba efuna ukuba umtshakazi makasoloko ecinga ngokwenda kwakhe angacingi ngezinto ezikude kunaye.

Iilokhwe zakhe ziyawunduza mfondini kuba kaloku imilenze yakhe enokuba mihle ngokokude inconywe nangamadoda nje kufuneka igqunyiwe. Kwakufika ixesha langokuhlwa indoda ithi ibone ubuhle bomfazi wayo, ukumila kakuhle kwakhe okokutsho ubuhle bemilenze yakhe. Yonke ke loo nto ithi ikhuthaze uthando lwendoda emfazini wakhe. Uuhle bemilenze obuthe babonwa ngamanye amadoda buthi bukhuthaze iinkanuko zomzimba kumadoda lawo abona loo milenze. Nokuba ngaba akasalifaki ixakatho kodwa akufunekanga aveze iingalo zakhe ngaphandle, de abe namasu amabini. Esinqeni sakhe uthi ahloniphe iminyanya yalo mzi kunye namadoda amakhulu alo mzi ngokubhinqa ibhayi esinqeni khona ukuze umzimba wakhe ungabaleki de ubonwe ngamadoda amakhulu. Xa evela emlanjeni ethwele i-emele akufunekanga engcekelele, nokuba uthantasile kufuneka esinye isandla sibambe i-emele. Xa evela ehlathini akufunekanga ayinkale phantsi inyanda, makayithule ayibeke kancinci inyanda angayilahli kuba loo nto ithi imtsalele amehlo kwabo bambonayo, kaloku akufuneki nangempazamo ukuba acele amehlo nangaluphi uhlobo.

Intokazi esandula ukutshata uya kuyifumana ihleli emva kocango ize ithi yakuluthula ugongxo ihlale kwicala labafazi. Nokokuba sephazanyiswe yintoni na akanakho ukuhlala endaweni kayisezala. Xa eza kumpha ukutya akakusi ngokwakhe koko uthuma umntwana akuse. Xa kungekho mntwana kwaphela ngelo xeshana ukubeka mnganyana aze ubawo lowo azithathele. Ngokuya ebephaka ukukhumbule awakuxelelwayo ukuphakela abantwana kuqala, eze ngamadoda kulandele abafazi. Xa kuqalwe ngezamadoda izitya kukho inkolo yokuba aya kuba namahlaba. Umfazi uhlonipha ahloniphe nabantwana bembala kulo mzi. Ukubangaba lo mtshakazi uzibule, wofumana ukuba lo mntwana amzeleyo asingowakhe koko ngokayisezala noninazala.

Akanakumthi cha okanye akanakumsa sandla kukho okhoyo kwaba. Nakubeni sigxininisa kulo mntwana, ingumthetho into yokuba akasayi kubetha nawuphi na umntwana womzi wakhe. Into alindeleke ukuba ayenze xa omnye wabantwana onile kukumxela ebantwini abadala bamohlwayele. Ukubonisa ukuba lo mtshakazi ungumendi ekhaya apha kukho izinto angenakuzibiza ngamagama azo kuba zinamalungu okuqala afana nalawo okuqala eefani namagama amadoda amakhulu alo mzi. Umzekelo masithi mhlawumbi ifani yalo mzi nguNgxokela umfazi akanakuwubiza njengokuba siyibiza ingxowa, yiyo loo nto athi yinkukusha. Ukucacisa ubungqongqo beli siko, umtshakazi lo uthabatha ixesha elide phambi kokuba avumeleke ukubiza ifani yakhe. Yonke ke le nto yenziwa ngembekokazi enkulu kuba kaloku lo mfazana akahloniphanga aba baphilayo kuphela koko uyagxininisa kwaba sebalala ubuthongo, iminyanya ke oko kutsho.

Nanjengoko sele sivile ukuba lo mfazana akanakuwabiza amagama ooyisezala nootat'omncinci balapha ekhaya, uthi axelalwe amagama amakawasebenzise ukubiza umntu ngamnye. Umzekelo, uya kuva kuthethwa ngotata omncinci waseMandlobe, iMandlobeke ngumzi katata omncinci. Uve kuthethwa ngomzi w-asesiKweleni, lowo ke mhlawumbi ngumzi katat'omdala. IsiKweleni ke esi neMandlobe le ngamagama athi asetyenziswe ukuhlonipha le mizi sele siyikhankanyile. Akuvumelekanga kwaukuba abize nolusebeleni usana, kufuneka aluhloniphe. Uya kumva ekhala ngoobhuti, oosisi, bhutana, sisana xa ebiza abafowabo ndoda okanye oodade bendoda ngokuzana kwabo. Bhuti kwabadala ukanti bhutana kwabancinci. Uhlonipha ahloniphe nenja le yembala yaloo mzi. Akuvumelekanga kwaukuba makayibethe.

Xa ethe ngempazamo okanye ngomsindo wayikhaba woba wenze elibi nelikhulu lona ihlazo eli. Uya kumva uninazala embuza ukuba angathini na ukuthi engumtshakazi ekhaya apha akhabe izinja zalapho ekhaya, xa esitsho ke uzama ukumkhumbuza nokumfundisa awakuxelelwayo, ukuhlonipha. Zange ufundiswe kowenu ngezinto omele kukuzenza nekumele ungazenzi? Wothi azicelele uxolo lo mntwana walo mntu sele kungathi ubulele umntu. Indikhumbuze ke mna intombi kaKhalipha xa yayidikwe yeyokosa kukumana ixelalwa ngokuhlonipha de

kuthiwe mayihloniphe nabantu engababoniyo, iminyanya ke oko kutsho. Yathabatha igwangqa (intonga eyakhe yankulu) yangena kwinyoka uMajola yamtsho yamosela, edikwe ephelile kukuxelelwa ukuba makahloniphe inyoka eza kwenzakalisa umntwana wakhe. Masicaphule kule ndawo:

Amadoda aphosa amehlo emntwaneni, awa ngamadolo enqula, encedisa lo mfo, abafazi ababezithe gexe iityali neengubo bubushushu bazambatha, balungisa neeqhiya, bathi nyebelele bemka. UNobantu wathi ebeqwalasele emthungweni, waphakamisa amehlo akubona obo bugushu-gushu. Wathi akubona amehlo onke esemntwaneni wajika awakhe wakhangelela. Kanti njengokuba lulele nje usana kukho inkwakha enyoshoze yaza kuzisonga emqamelweni, kanye ngasebuchotsheni bomntwana. Watsho ngesikhalo esibi uNobantu, “Yhu! Usana lwam, Thixo wamaZulu!” Watsho wayithi xhakamfu-jwi-i kude lo nkwakhwa, wathabatha usana lwakhe ekhala, wabaleka nalo egxwala. Jordan (1940 : 169).

Emzini kuthiwa kukwazinja zoth’umlilo, kuthiwa ungasuke wothiwe zizinja kunokuba ungothiwa ngumntu oze ngenkomo kulo mzi. Siza kukhe siqwalasele ke ngoku amanye amagama apha esiXhoseni athi ahlonitshwe ingakumbi ngumntu oze ekwendeni nendlela athi abizwe ngayo ngumendi lowo. Xa sisithi la magama athi asetyenziswe ikakhulu ngabendi asithethi ukuba abanye abantu abangendanga okanye abantu abangamadoda abawasebenzisi, kodwa isiqalo sawo sisebafazini. UNgewu (2005 : 2) xa ethetha ngamagama athi ahlonitshwe apha esiXhoseni, uthi ayibeke ngolu hlobo,

AmaXhosa ngabantu abaneentloni, abaziwayo ngentlonipho. KwaXhosa maninzi amagama athathwa njengamagama alumezayo namanyumnyezi. Loo magama akhona kuluhlu lwamagama kodwa asetyenziswa xa kunyembelekile. Oku kunqaba kwaloo magama kunqabe oku kokuva umtshakazana enkqangaza uyisezala ngegama. Asithethi thina ngaba batshakazana ungafika behamba ngentloko emzini, iqhiya becinga ukuba yifadukhwe yokusula izitya.

Uthi njengokuba isisila senkuku sibonwa mhla ligquthayo nje, namagama ahlonitshwayo avela mhla kunyembelekileyo. Indoda yakwaXhosa ungayiva iwacengele-

za loo magama kothuke abantwana bengakholwa ukuba nguyise lowo kuba beben gazi ukuba naye unolwazi oluphangaleleyo ngolu hlobo.

Uthi xa enaba uNgewu ngolu hlonipho lwamagama, athi xa ethetha ngeli gama lokukhupha isisu athethe ngokuqhomfa xa enika intlonipho. Uthi igama lokuqhomfa liyaziwa kwaXhosa kodwa lihlonitshiwe. Oku kuhlonitshwa kweli gama kusuka kwintlonipho yokuvezela phaya kude ebufazini. Lo mhlaba bekuvezelwa kuwo kuba uthatyathwa njengomhlaba ongcwele. Lilonke ndibone kufanelekile ukuba ndiqokelele la magama azizihlonipho ukubonisa ukuba nhene-nhene ukuhlonipha oku yinto ekhoyo. La ke ngamagama athandwa kakhulu kweli lasemaMpondweni kuba zisekhona iingingqi ezisakukhuthaleleyo ukuhlonipha. La magama alandelayo ke abonisa igama kunye nesihlonipho.

Igama	Isihlonipho
Izembe	Igxabela, isixengxe
Ukutya	Ukumunda
Ilanga	Icanaba
Inyanga	Intwasa
Ukufa	Ukunoboka
Ubhuti	Udzuti / utsitha
Utata	Ubawo
Isitya	Isimundelo
Ibhokhwe	Itsokhwe
Inkomo	Inombe
Into	Ishi
Intoni	Ishini
Ukujonga / ukukhangela	Ukuloza
Imbiza	Inteleko
Ubulongwe	Ubunameka
Inkwenkwe	Utyhagi
Inja	Ikhanka / ibetha

Inyama	Intsham / imheya
Umzi	Umtyanti
Umntu	Umnawuki / umndyu
Ukubetha	Ukusalaba
Ibhekile	Iwaba
Ingxowa	Inkunkusha
Amanzi	Imvotho / amathinzi / amananga
Umlungu	Umnyepha
Udaka	Ityabeko
Umhlaba	Umgade
Indlela	Inyathelo
Ukuphanza	Ukuphunza
Indlu	Inkatheko / iqhusheko
Ukuxoka	Ukuncokola
Ukuthakatha	Ukutsiba
Ukurhala	Ukungxama
Isela	Itutu
Inxila	Indlamanzi
Inkuku	Ityiphu
Ihashe	Iphala
Isela	Itutu
Iinkobe	Impothulo
Umbona	Utiya
Imbotyi	Intlumayo
Iingcambu	Iindandalazo
Ibhoso	Irhancu
Indoda	Incentsa
Amehlo	Amagabuka
Ukuhamba	Ukunawuka
Umhambi	Umnawuki
Ukupheka	Ukusinya

Imilenze	Iminawuki
Iinyawo	Iinkxubula
Ukupheka	Ukutholeka
Encinci	Elokwana
Indawo	Imango
Kusasa	Ngobaluko
Ukuvuka	Ukutyithika
Indlebe	Ivangayo
Ingubo	Intyatho
Iinkuni	Iintyodi

Kuthi kunike umdla ukuphulaphula umntu osebenzisa izihlonipho kuba loo nto ithi isikhumbuze apho sisuka khona. Kuthi kulumeze ukuva umntwana womlungu enkamfula umntu omdala ngegama lakhe, phofu yena engaboni nto imbi kuloo nto ngokwesithethe sabo.

4.14. Ukubaluleka kotywala besiXhosa umqombothi nendima yabo kumasiko esiXhosa

4.14.1 Intshayelelo

Thina maXhosa siluhlanga oluyithandayo inyama, kukwanjalo ke nakutywala besintu, umqombothi, kaloku ezi zinto zombini esiXhoseni azahlukani, zingumtya nethunga. Akukho nto ebaluleke kwaXhosa njengotywala besiXhosa. Kaloku bunendima enkulu obuyidlalayo kumasiko nezithethe zezwe lakowethu. Umqombothi lo butywala besiXhosa, buthi busetyenziswe ukukhapha naliphi na isiko lesiXhosa elithi lenziwe. Bona kaloku bubo obuthi bunike isidima nakuloo mcimbi wenziwayo. Phambi kokuba sigxile kwiimicimbi obuthi busetyenziswe k- uyo, siza kuqala sichaze indlela obuthi benziwe ngayo.

4.14.2 Indlela yokwenziwa kotywala besiXhosa (umqombothi)

Indlela obenziwa ngayo obu tywala yileyo yesiXhosa, akukho nto yampucuko ifunekayo kobu tywala, kungenjalo buyakonakala, abuyi kulunga ukuba uthe usesiXhoseni kwawena wabe ubeleke isilungu. Akufuneki mntu uyimpuku ntaka (ilulwane) apha kulo mcimbi. Izinto zokubenza obu tywala ngumbona, yinkoduso namanzi kuphela. Akuboni ke wena ukuba eneneni kusesiXhoseni apha? Asithethi ngamgubo othengwe ezivenkileni. Izinto zokubulungiselela yinkonxa, igongqo, imbiza yesiXhosa le inemilenze emithathu imnyama. Uphini lokuzamisa lelo lithathwe phaya ezinkunini kwezo kuza kuphekwa ngazo utywala laza latshwezwa kakuhle lalungela ukuzamisa. Ukanti isihluzo seso esenziwe ngemizi, sisenziwa likhehlelelazi lasekhaya apha. Asizi kubuphekela endlwini ke, siza kububeka phaya phandle, ezikweni laphandle, ugxada ukhona ke, ukuba kukhona imfuneko yakhe. Phofu sibupheka ngeendiza xa zikhona.

Ukuba kuyana kuthi kulungiswe into eyinkongo, eza kuthi isithe nje umlilo ekubeni ungacinywa ngamanzi emvula. Xa silungiselela obu tywala ke silinganisela umbona, ngegongqo, okokutsho umgqomo olingana namashumi amabini anesihlanu eelitha. Lo mbona siza kuwufaka emanzini iintsuku ezintathu, kufuneka siqiniseke ukuba akukho nolunye ukhozo olungadibananga namanzi. Emva kwezo ntsuku sithi siwunyule siwukhuphe apho emanzini. Siwufake egongqweni apho, kodwa sisenokuwufaka kuyo nayiphi na into engazi kuba namngxuma. Kufuneka ungadibani namoya oza kuwomisa.

Wakube ufakiwe ke apho egongqweni uthi ubekwe entla kwentsika, ngaseziko, apho kuloo ndlu kuthi kuphekelwe kuyo. Ngokwenza onke la malinge kuzanywa ukwenza inkoduso le besithethe ngayo, sisithi iyenye yezinto ezithi zisetyenziswe ukwenza obu tywala besiNtu. Uhlala apho ke loo mbona ufuthanis-
elekile ithuba elingangeeveki ezintathu ukuya kwisine.

Lakufika ithuba lokuba lo mbona ukhutshwe uthi ukhutshwe, phofu ngokuqikelela ukuba le nto ibifuneka yokuba uqhume ukhozo ngalunye kuvele into

esabumbewurha yenzekile. Sithabatha igronya, kwaleya besigqume ngayo umbona, silandlale apha phantsi phaya ebaleni kweyona ndawo iselangeni. Sithabatha laa mbona ubusegongqweni, phofu ngoku sele ingengombona ncam, iyinto efuna ukuba ngumbona obubolarha ngoku. Siwugalela phezu kweziya ngxowa ngenjongo zokuwomisa. Umana ukwenekwa ke de kufike ixesha lokuba wome uthi nka.



Umfanekiso obonakalisa imithombo kunye nombona wokwenza umqombothi kulungiselelwa umgidi wotyilo matye kwilali yaseLudeke eMbizana, 1997.

Wakuba womile kuyaqalwa ke ngoku ukulungiselela ukusila utywala. Kuthathwa laa mbona ubumana ukomiswa, ugraywe elityeni. Uthi ugraywe ude ubebucoleka kodwa ungacoleki kakhulu. Xa sele ugrayiwe wagutywa asiphinde siwubize ngokuba ngumbona koko sithi yinkoduso. Silinganisa umbona kwakhona okwalingana nelaa gongqo besilinganise ngalo ukwenza inkoduso. Eli gogqo ke belisetyenziswa kuba kusaziwa ukuba lakuthi likhuphe obona tywala bakhe babuninzi obuza kondla usapho lukaXhosa. Lo mbona ke uthi unkcwiliselwe emanzini kwangala ndlela bekwenziwe ngayo xa bekulungiselwa ukwenziwa kwenkoduso.

Uhlala apho emanzini ithuba elingangeentsuku ezintathu. Injongo yoku kufakwa kwawo emanzini kuzanywa ukuba mawuthambe khona ukuze ukwazeke ukugubeka. Emva koko uthi ukhutshwe, ugraywe, ugutywe elityeni lesiXhosa. Kuthathwa lo mgubo udityaniswe nenkoduso ekaliweyo yangumlinganiselo onguwo. Kuthi kufudunyezwe amanzi agalelwe kulo mxube wale nkoduso nalo mbona, kuzanyiswe kusetyenziswa olwa phini lokuzamisa besikhe sathetha ngalo. Emva koko buyagqunywa buvaleke ngci, bube sele bubekwa entla kweziko khona ukuze bufumane ubushushu obuza kuncedisa ekubileni kwalo mxube. Wakuba muncu lo mxube kuthi kucwengwe amanzi la kushiyeke intlama, kuthathwe intlama leyo ikwecwe kwaphaya kweliya litye bekugutywe kulo xa bekulungiselelwa lo mgubo wokwenza obu utywala. Ikwecwa ke imana ukuphindaphindwa ukuze icoleke. Le ntlama ke ithi iphindiselwe kulaa manzi ibikhanywe kuwo, kodwa amanye amanzi athi abekwe bucala kulungiselelwa ukupheka. La manzi ke besiwakhama sithi xa siwabiza ligwele.

Sithatha eli gwele siqale sibilise lona wakuba umlilo lo sele ulungisiwe. Kudaladala ke bekuye kuqokelelwe iindiza xa kuza kuphekwa utywala, buphekwe ngazo ukuzama ukonga iinkuni. Lakubila eli gwele kumana ukugalelwa le ntlama, kodwa ke ngoku sele idityaniswe nalawa manzi ayo de buvuthwe. Xa sele buvuthiwe uya kubona ngokuxebuka kweenkokhwana ezi apha emacaleni embiza. Sithi ke esi sidudu sichakwe, sichakelwa ezintweni eziliqela khona ukuze sikhawuleze siphole. Asisipholiseli ke kwizikhenkcezisi koko sibekwa phaya phandle sizipholele. Xa sisibiza esi sidudu sithi yimpunga. Sakuba sipholile kugalelwa enye inkoduso, ixovwe idityaniswa nesidudu eso. Kukrwelwa nentshela igalelwe apho nayo. Kaloku intshela le yiyo eyenza laa ndawo ikrakra etywaleni.



Umfanekiso wesidudu sotywala umqombothi eNdakeni eFlagstaff, 2008

Buyavalwa kwakhona bubekwe endaweni eshushu kusenzelwa ukuba bubile. Bakubila ke buthi bujongwe ngendlela eyiyo yokujonga utywala besiNtu. Buthi buqhwithelwe ngezinti zomlilo, ukuba zithe zakhawuleza zacima loo nto ithetha ukuthi sele bulungile utywala, sele bungahluzwa ke ngoku. Kanti ukuba zithathe ixesha izinti zomlilo ukucima loo nto ithetha ukuthi abukalungi, kodwa ke ngoku abubisagqunywa. Kukwanjalo ke naxa kuthe kwaguquka izulu laduduma, kufuneka buqhwithelwe ngokwasesiNtwini ukuze bungonakali bujike bube sisidudu. Leyo ke yinkolo yakwaNtu. Xa sele bugqibile ukubila, buyahluzwa ngalaa ntluzo yenziwe ngemizi.

Bakuba buhluziwe buthi bugalelwe emphandeni, okanye engqayini eyenziwe ngomdongwe, le yayakhelwe ukugalela utywala. Amakhashu la ebahluzwa sithi xa siwabiza ziintsipho, athi agcinwe, egcinelwa ukukhanywa ukulungiselela abantu abo abasela utywala. Ukanti iintsipho ezi zithi zakuba zikhanyiwe zihlwayelwe umzi lo wonke. Xa sele buhluziwe buthi buvulwe bungabi sagqunywa, buthathwe buye kubekwa endlwini enkulu yesiXhosa.

4.14.3 Ukubaluleka kotywala besiXhosa

Uthi uBongela (1991 : 102) xa ethetha ngotywala, amaXhosa la asibantu ukuthanda ukuzonwabisa. Uthi enye into awayezonwabisa ngayo kukuthanda ukusila utywala bombona okanye amazimba. Kwakusilwa mhla kukho amatheko okanye imicimbi enjengokwaluka kwamakhwenkwe, ukuthonjiswa kwamantomba azana, ukutshatiswa. Kanti ke naxa zingekho ezi zinto, indoda ibisuka isile ithi ipha iminyanya okanye ifuna khe kutshicwe apha ekhaya. Ibingafane yenzeke into yokuba umntu asile utywala kanti uza kubusela yedwa. Wayesithi ebusila nje azi ukuba ulindele nabani na ukuba eze kusela. Kwakungathengiswa ngabo obu tywala njengoko sele kusenziwa nje kule mihla.

Kobu tywala besiNtu kude kwavela namaqhalo anjengala: -zingena phi iinyosi, ukuthetha ukuthi bufumaneka phi na utywala. Kangangokuba utywala ibiyinto eqhelekileyo kwaXhosa bekude kubekho abantu abahamba bebusarha. Oku kusarha bekufana nokungathi kuxa umntu asinga iinyosi efuna ukuqonda ukuba ziphelela phi na. Ubudla ngokuva umntu ebuza ukuba zingena phi na iinyosi namhlanje, loo ntetho ifana nale ithi, kuphilwa phi. Ukuphila ke kukusela kuba k- aloku utywala obu besiXhosa buyimpilo. Xa kuthethwa ngerhewu elinomisila, kusathethwa kwangobu tywala besiXhosa. Kaloku ebesithi amarhewu akugalelwa izinto ezinxilisayo kuthiwe lirhewu elinomsila. Lilonke ke bubalulekile obu tyw- ala kuba kukutya okutyiwa ngamadoda.

4.14.4 Indima yobu tywala kumasiko esiXhosa

Umnqombothi butywala besiNtu obubaluleke kakhulu. Xa kusenzelwa umntwana imbeleko obu tywala abushiyeki. Kaloku ngokwenkolo yesiNtu bubo obuthi buse- lwe ngaba baphansi. Ababuseli ngamlomo wenyama koko ivumba eli lotywla lith- etha into eninzi. Xa kukhuliswa inkwenkwe, ulwaluko ke oko kutsho abushiyeki ngasemva. Kuwo onke lawa manqanaba athi enziwe xa kusaluswa, ukuqala ekungenenisenweni kwamakhwenkwe, ekojisweni kuye kuqhina ngalaa mhla womgidi. Umgidi awubi nguwo xa utywala besiXhosa bungekho. Kukwanjalo ke

naxa kuthonjiswa intombi, laa mbona uthi uqokelelwe zezinye iintombi, zihambe ziwucela uthi uncede kulo mcimbi.

Kaloku ngezi ntsuku intombi isesemkhusaneni amadoda amakhulu alo mzi nabahambeli beli khaya bamana ukuthi nqwadalala phaya ngasebuhlanti besidla imbadu. Xa kusendiswa intombi, kuhotiswa umtwenyana, kutshatiswa intombi okanye umfana, kuzo zonke izinto ezinxulumene nozeko okanye imicimbi yobulawu, umqombothi awushiya ngasemva. Xa amathile engxengxeza, utywala besiNtu abushiya ngasemva kaloku kuthethwa kuthethwe nabaphantsi kugqithelwe ebhekileni yotywala besiNtu. Ngamanye amaxesha umzi wasemathileni uthi nje kungakhange kube khona nto itheni, kungekho mcimbi, usuke uwave amathile lawo ebiza nje abantu ebabizela apho emzini esithi makukhe kuzokutyiwa. Kaloku amaXhosa ngabantu abanobubele kakhulu.

Xa kuphiwa abo balele ukuthula kuthi kuthathwe utywala obu, bugalelwe engqayini yesiNtu elungiselwe ukusela utywala besiXhosa, bunikezelwa kwinkonde yeli khaya ethi yenze iqhube amasiko eli khaya. Xa kumiswe obu tywala kuthi kuthethwe, kubizwa zonke iziduko zeli khaya, ngelo xesha ke utywala obu bumane buchathshazelwa amaqabaza kancinci apha phantsi emhlabeni. Utywala besiXhosa bubaluleke kakhulu, de babaluleka nalapha emizimbeni yethu. Kaloku obu utywala bunesonldo kuba iqondo lesiyobisi elifumaneka kubo lincinane kakhulu. Asinakuyilibala nento yokuba obu tywala benziwa ngombona lo okwasisonldo empilweni yethu.



Ubumnandi bomqombothi buvakala xa bukweli bhekile, nanko nomfanekiso wentsipho uthatyathwe kwiphepha iFever, 2007

4.15. Ukubaluleka kotywala besilungu nendima yabo emasikweni akwaXhosa

Masivumelane kwangoku ukuba ndiza kuthetha ngotywala bomlungu namaXhosa, ndibhekiselele ikakhulu kwithuba eliphambi kokuba buvulelwe uwonke wonke, ndibhekiselele kananjalo ekusetyenzisweni kwabo nasekusetyenzisweni kwabo emasikweni akwaXhosa. Kukhe kwakho ithuba apho utywala besilungu bebufunyanwa ziingcungcu kupheka. Ezi ngcungcu ngabo bantu bafunde kangangokuba bangenzelwa amaphepha ngabasemangunyeni, bakwazi ukubufumana. Kuba bembalwa kuthi abantu abantsundu abafundileyo, bebembalwa kwanabo babenokubufumana. Le nto ibangele ukuba utywala bomlungu kube yigolide ebantwini. Kungoko uninzi luthe ngokuqonda le nyaniso, lwarhweba ngabo.

4.15.1 Indima yobu tywala kumasiko akwaXhosa

Xa ukhangela amasiko akwaXhosa, uya kuphawula ukuba utywala bomlungu bunesilili esibanzi. Ukuqwela xa kusemasikweni sisebenzisa imingxu qha. Le mingxu mininzi kakhulu kwimigidi yokwalusa. Xa siqwalasela umgidi

wokwalusa, sophawula ukuba owokuphuma uneenkukacha ezidlula
owokungena, kuba kulapha apho amabhongo enziwa onke. Kowokungenisa
amakhwenkwe, kukho ibhotile ekhutshwa laa mhla kwalunywana iindlebe
ngusosuthu nooyise bamanye amakhwenkwe ngosuku nenyanga aya kuthi
angeniswe abuye akhutshwe ngayo. Le meko yeyebhunga.

Ngalo mhla wokwalusa kuphuma ibhotile yengcibi iyeyegazi. Yiyo ke le nto
uSomana (2002 : 17-18) athi xa ethetha athi, kule mihla isiko lokwaluka
alixatyiswanga koko abantu baxabise izisu zabo. Ubhekiselele kule ntetho ilapha
ngasentla, yaye uyiveza ngolu hlobo:

Anyulw'amakhankatha,
Bavuya ooKhakhakha....
Oosebuzela izisu,
Int'ezoyiswa naziziqu.
Ngaze nisele tywala,
Watsho umfo obeyala...

Ndixelele ukuba xa kunokuphuma ibhotile usaqalwa lo mcimbi uya kuthi
ugqitywa kube kuyintoni.

Abafana nabafazi abebesakha indlu yamakhwenkwe, banebhotile yoluthi. Xa
amakhwenkwe ephuma, kukho ibhotile yokutshisa indlu etyiwa ngaba
bebeyitshisa, ukuze kuthi xa ethanjiswa kutyiwe enye. Kwakufikwa ekhaya,
kuphuma umgidi ukuze isitya ngasinye esiya esizweni sihambe nebhotile. Abafazi
abakhulu batya eyamazibazana. Kuphinde kuphume amabele, abaziibhotile
ezimbini ezithi zikhutshwe, nezamadodakazi. Le migidi yomibini ikakhulu
owokuphuma yandiswa yimigido. Ngosuku olulandela olu lomgidi wokugqibela,
kuphuma ibhotile yevanya ke ngoko.

Kumgidi wentonjane obakho ngomhla weshumi kuthonjiwe kuwa inkomo
enebhotile yayo. Kumgidi obakho ngomhla wethoba kukwathonjiwe, utywala
besizwe ngasinye buhamba nebhotile kweminye imizi, umgidi wonke uhamba
nebhotile, ukutya kwabafazi kuhamba nehafu okanye nomcephe. Phofu ke into
yesitya ngu "ndenza kuwe njengoko wawenzile kum". Ukuba ngaba kuthombe

umfazi, umyeni wakhe kufuneka arhole ibhotile ayinike abafana. Mhla eze kumbona, nomfazi ogcine intonjane ukwajonge eyakhe ibhotile. Xa siqwalasela uduli, singabalula ibhotile yoduli, ethi ikhutshwe kuloo ndawo lufikela kuyo phambi kokuba luthatyathwe lusiwe kwindlu oluza kuhlala kuyo. Kuthiwa xa ibizwa “bakhozi nithundephi na?” zimbini ezoswazi, ukuze phambi kokuba lube lunokuhlala ngolonwabo kuloo ndlu yalo, lurhole ibhotile yesihlalo.

Mhla ngomguqo, umtshakazi ushiya ibhotile emadodeni nasebafazini. Abafana abaza kududa, bafumana ibhotile yomdudo. Xa uduli selusendlwini yalo, abafazi bayaya bajikeleze indlu leyo yoduli, bathi ukuze bemke, babe bagxothwe ngebhotile. Amadoda amakhulu nawo agqitha nje apha eludulini afumane ibhotile, le bhotile iza kungcanyulwa ngabantu ngabantu, ukuze uduli luphinde lunikwe enye ethi ingcanyulwe nayo. Uze uqonde le nto ke, ukuba uvela emsebenzini, uyinkwenkwe, ungumfana okanye uyindoda, kufuneka urhole uswazi. Olu swazi ke lolu luthathwa ngokuba ubuqhuba ngalo ezo nkomo uza nazo emsebenzini. Luba yibhotile.

Ubuncinane sibale iibhotile ezinamagama ezisesithubeni samashumi amathathu. Oku kubaluleka kotywala bomlungu, emasikweni akwaXhosa kuthe kwenza amakhwenkwe nabafana bazifundisa ukusela. Kaloku babesenzela ukuba bathi befika ebudodeni obuqatha bokuthetha imicimbi yokulungisa izinto, bokutya iibhotile zokucamagushela kwiminyanya babe besela kanye. Okanye singathi, ngokuxhaphaka kotywala emasikweni akwaXhosa, ulutsha luthe lwazibhakaxa etywaleni, kuba kubalulekile khona ukuze nalo lube lubalulekile.

Ukuze utywala bomlungu bungene kangaka emasikweni akwaXhosa, ndiqinisekile ukuba, ukuba bebezazi bekho nokubakho abantu abenza oku ngebezonda namhlanje futhi beyiqalekisa. Ke ngoko le nto siyivela intlungu. Siyivela intlungu kuba umonakalo wobu tywalandini, obutyiwa luninzi lolutsha lwethu ikakhulu, awuthetheki. Abelungu namaXhosa akholelwa entweni yokuba xa umntu onwatyisiwe kakhulu yinto aza kuyenza naseleyenzile, makasele

kakhulu, anxile, afe. Nabantu nje uya kuva besithi, “hi, mfondini itheko nesizathu sakwantombi, savuma, ndithi mfondini, abazizigede amadoda emathafeni, kuba kaloku uMatshezi, wayengasilanga nje wayesile obukrakra”.

Xa esi senzo sesande kangaka kwaXhosa andiqondi ukuba ndingahluka kumntu obhibhidla nje amazinyo, kumntu ondimameleyo, xa ndisithi utywala mabuyekwe mpela ngamaXhosa. Nditsho kuba iphelile imizi, ayinamadoda, afe ethwele iminqwazi ngenxa yabo. Eminye ivaliwe, Nam phofu ndingaba ndithi amaXhosa wona abunjwe ngolunye udongwe. Ezinye iintlanga nazi zikwazi ukubutya utywala kakuhle. Ngokubhekiselele ekwandeni kotywala bomlungu emasikweni akwaXhosa, wumbi angathi kufanelekile kaloku utywala obunje bunexabiso eliphakamileyo, ke ngoko xa busetyenziswa esisuseni, bundilisekisa eso sizathu. Singatsho kona ukuthi, noko zininzi gqitha ezi bhotile libe ixesha lilibi phandle apha kodwa ke amaXhosa siyawazi sonke, ngabantu abanephunga, abanekhwele nebhongo ngezinto zawo. Kude kube ngakumbi umzali emntwaneni wakhe, abazali enkwenkweni eza kwaluka, abazali entombini etshatayo, nakunyana otshatayo.

ISAHLUKO 5 : UKUTSHONA KWELANGA

5. UKUFA, UKUZILA, AMASIKO NEZITHETHE ABHEKISELELE EKUFENI.

5.1 Intshayelelo

Ukufa ke bekusaya kuba yinto ehlonitshwa kakhulu kwaXhosa, leyo ibiyindlela yokunika imbeko kulowo ubhubhileyo kuba kaloku siyazi sonke ukuba uthi umntu akuba ebhubhile naye ajike abe yiminyanya. Emingcwabeni bekusiya abantu abadala kuphela, bengalubeki abantwana unyawo kuba yayiba yinto yabantu abadala, ingakumbi abangamadoda. Amangcwaba yayiyindawo nayo eyayihlonitshwe kakhulu, kangangokuba abantwana babede babumbe amanqindi xa bewakhomba ukubonakalisa imbeko.

5.2 Ukufa

Uthi uMbovane (1984 : 1) xa echaza ukufa sisibetho sento engaqhelekanga. Uthi yinto apha efika ingabizwanga yaye ingalindelwanga kwimizi ngemizi. Yinto apha exhathisayo naxa abantu sele bezame bazama kangangoko banako ukulwa nokugula. Uyakuncoma uMbovane ukufa uthi kudala iintsizi nokugxekana, kuthi kwakufiwa ubeve abantu betyholana bemazi umntu obulele lowo ubhubhileyo, nokuba umntu lowo ugule ixesha elide, kodwa baya kulazi igqwirha elimbuleleyo batsho bazi nesizathu. Budala amahlwempu kwanabahlolokazi ukufa.

5.3 Ukuzila

Ilifu elimnyama emakhaya lidala iintlupheko, iimbandezelo, iinkxwaleko neenzingo. Okokuqala kunzima kwa ukuxelwa kwayo imeko elolo hlobo kwakubantu bayo. Ukuba kusweleke umzali kunzima ukuxelela abantwana nezalamane umphanga lowo. Iba yintlungu engathethekiyo ukubona abantwana

bekhalela ukuzibulala bambi bade bajube bafe isiqaqqa. Njengoko kungekho bani usoloko elindele ukufa kuba akukho namnye olaziyo ilixa nomzuzu wakhe wokufa, kuba yiloo meko nakwelo khaya lifumene ilifu elimnyama xa kufuneka kutshintshwe yonke imeko yokuhlala kujongwane naleyo yokufa. Kuba ngakumbi kule mihla siphila kuyo xa kufuneka kuhliwe kunyukwa kulungiselelwa umhla wokungcwaba. Ubona kwakulusu lomntu ngamnye ukuba ngenene baphantsi kwenkxwaleko. Zehla ngakumbi nangakumbi iimbandezelo neendzingo kumakhaya ahlelekileyo, angenalo nethemba lokuba aza kuthatha ntoni nantoni na wakuba phantsi kweli lifu limnyama.

Siphawula ukuba ukufa kuhamba nokuzila phantse kuzo zonke iintlanga. Umahluko yindlela ekuqhutywa ngayo olu zilo. Kuthiwa kwakusweleka umntu kume yonke into kwelo khaya libhujelweyo, de kugqithise xa ngaba kufe umninimzi. Xa kubhujwe emzini bekuzilwa ngokuthi ubisi lungatyiwa. Nokuba sekukho iinkomo ezisengwayo beziyekwa zidibane namathole azo. Ukuba kuthe kwasengwa sukuba kulungiselelwa abantwana abancinane kuphela. Iziphungo bezisaya kwenziwa, ziphungwe zimnyama. Ukutya obekutyiwa ngeli xesha kusaziliweyo bekunganongwa nganto. Bonke abantu bekhaya bebelala ndlwini nye, endlwini enkulu nekwayile isidumbu besibekwa kuyo, ingakumbi izihlobo zekhaya nezingabantu abakhulu.

Abantu ebebengasondeli kwindawo enesidumbu ngabantwana. Kodwa ke kule mihla siphila kuyo abantwana sigilana nabo apho ngasesidumbini futhi ke befunzele kanye phaya ebhokisini. Ngeli xesha usapho luphantsi kwelifu elimnyama, luzila ukubutha, nokuhambahamba phakathi kwabantu. Lowo uthe waphuma phakathi kwamasango ubehambela into ebalulekileyo ze athi akugqiba ukuwufeza umcimbi lowo abewuhambele abuyele kwasekhaya. Abazali xa bethetha, bathethela phantsi. Abafazi banaba kwelabo icala behleli emakhukweni. Kule mihla bahlala koomandlalo abangomatrasi. Ukanti akunqabanga nokubabona bechophe ezitulweni. Ufike bethe ukuthwala iiqhiya bathande ukufihla ibunzi, yaye nazo zimnyama ngebala. Utshintsho olu ludalwe yimali. Abantu kule mihla sele benemali into eyayingaxhaphakanga mandulo.

Ukuhlala oku kwabo badwela ngokokusondela kwabo ngokozalwano kumfi. Wonke umntu ozilileyo wambatha into, ayithi tyuu apha emagxeni, ze apha emilenzeni azigqume ngengubo. Kude kugqithise kumfazi ofelwe yindoda kuba uzila kwaukujonga nokuthetha nabantu. Uzigquma ngengubo kunye neqhiya emnyama. Nawo amadoda kwelawo icala, apha endlwini ufika ethethela phantsi, ethe tyuu iidyasi zawo apha emagxeni, ebeke iintonga zawo apha ecaleni kwawo. Nakuba kuziliwe wona ayalixhamla ilungelo lokuchopha ezitulweni. Kodwa kwiindawo ezifana nezi zasemaMpondweni ukuba indoda ibhujelwe ngumfazi ihlaliswa elukhukweni nayo ize yambathiswe ngengubo oku ngathi ngumfazi obhujelweyo.

UZeka (1992 : 27) yena xa ethetha ngokufa uthi, akuba ebhubhile umntu ubengcwatywa ngosuku olulandelayo. Bekungaxhelwa ngale mini afihlwa ngayo umntu nanjengoko kusenzeka kule mihla. Bekuphekwa iinkobe banikwe zona abantu ukuba mabahlafune. Xa afihlwayo ubethi ahanjiswe nenqawa yakhe, idosha nenxili yakhe, umkhonto wakhe, ukhuko lwakhe kunye neenkozo zamazimba. Inkolo ke ibiyeyokuba nanjengoko esiya kwelinye ilizwe, ilizwe leminyanya ngoko ke kufuneka elungiselelwe elo zwe aya kulo. Kufuneka ke apathe izinto zakhe ukuze angahlupheki. Uyishwankathela ngokuthi bekuye kuthi kwakufutshane nje emva kokuba engcwatywe umnininzi kuxhelwe inkomo yokumkhapha, ze kuthi emva konyaka ebhubhile kuxhelwe enye inkomo kusithiwa kuguqulwa umzi.

Amanye amadoda athi akufika kwikhaya elikule meko aqale angene endlwini ngenjongo yokubuza impilo ngokwesithethe sakwaNtu. Ze emva koko aye kuzibuthela ngasesibayeni phaya, nawo ekwambethe iidyasi zawo. Apho kubhujwe khona kuhlonitshwa nangendlela le yokunxiba kuba ukuzila kunika imbeko kobhubhileyo. Kuba lusizi ukubona umhlolokazi kuba inkangeleko yakhe imbeka kwimo yokunga uhlekwa naziintaka.

Kuthi nokuba ilanga eli ligqatse ubhobhoyi ufike yena ethiwe khunkqu ngale qhiya. Kule mihla abahlolokazi abasatshayi ngaloo nqawa. Wofika bezile ngemibalangemibala kuba ifuthe leenkonzobakhonza kuzo zibabeka kuloo meko. Imizi yakudala emva kokuba kubhujwe ingakumbi xa ingusokhaya oswelekileyo, ibityatyekwa ngodaka ize ihlale imnyama injalo de kufike elo xesha umhlolokazi aya kukhulula ngalo izila, ze emva koko iphinde ityatyekwe ivetwe ngaloo mbala uthile ukuze ibuye ibe ngumzi obukekayo. Umbandela wokuzila awuchaphazeli olu sapho lubhujelweyo kuphela apha kwaXhosa.

Bekusithi kwakufika umphanga wokuba into kabani ibhubhile, uluntu lwasekuhlaleni belukhe luthi xha ngemisebenzi efana nokulima, ukutyabeka, ukuvuna kuba kunikwa imbeko kulowo ungasekhoyo kwakunye neNxaso kuloo mzi uphantsi kwelifu elimnyama. Le ndlela yokuzilisa ibingenguwo umthwalo kakade abantu bebengcwatywa emva kosuku ukuya kwezimbini ebhubhile. Nesizwe siyazila ingakumbi kwakube kubhubhe inkokeli. Iinkokeli ezixhamla le mbeko xa zibhubhile ngabaphathiswa belizwe. Kuyacaca ukuba ukuzila oku kuhamba nobungcathu, kuba umntu xa ezilile uncama ukutya izinto ezithile ebezithanda kuba enonophele loo meko akuyo ngelo xesha lithile akulo.

Ubusazi ukuba unqulo nalo ludinga ukuzilelwa ukuze kufezeke injongo yalo? Apha kwaXhosa ukuba kuza kwenziwa isiko lokubuyisa usokhaya, zininzi iindlela ekufanele ukuba zilandelwe ukuze umsebenzi lo ungabi nawo amagingxingxi. Umzekelo ngowokuba kuthi nje ukuba kuqale kukhiwe amanzi okuqala utywala bomsebenzi, usapho luqalisa ukuzila ngokungatyi nyama nokutya okunamafutha. Ngalo lonke eli xesha kulungiselelwa lo msebenzi ubisi nenyama zizinto ezingatyiwayo de kuqatyeliswe lo msebenzi. Abantu abangootata noomama abakhulu balala ndlwini inye le inemiphanda yotywala. Amadoda alala kwelawo icala kwakunye noomama kanjalo.

UNokuzola Mndende (1988 : 15) akukho nto imphatha kakubi njengale nto sele isenzeka kule mihla imihla yempucuko, apho uya kufika amaXhosa akuthi engazi nento amakayifune namakangayibizi kulo mzi ubhujelweyo. Ubala izinto zibe

liqela abantu abazenzayo kule mizi. Okokuqala abantu bananto bayilibalayo kulo mzi uhlelwe lilifu elimnyama ukuba wona usengxakini nanjekokuba bona beze esisuseni nje:

- Indlela enza ngayo amadoda wofika ekhonya oku kanye kwamakhwenkwe ebheka esuthwini kuba kaloku imingwabo le ijike yayimitshotsho.
- Bayaphithizela abafazi, amaxhegwazana asimelelayo kukuguga wona avuka ame nkqo kuba kaloku bona umngcwabo bawuthatha njengendawo yokonwaba kunye netimithi.
- Imingcwabo ijike yangamatheko kuba endaweni yokuba abantu bavelane nomfelwa de beze bephethe izinto abaza kuzitya kuloo mzi baze kuvela kuwo, wobeva besithi abayiphungi iti engenabisi.
- Xa ufika kulo mzi uze emngcwabeni wofika kuphithizela abantu abanxibe ezikanokutsho iimpahla ngokungathi kuziwe emtshatweni, bambi bade baye kusika impahla besikela lo mhla.
- Izimuncumuncu nezibiliboco eziphekwa kulo mzi zezo zingazange zityiwe ekhaya apha umfi lo esaphila.
- Ingaba abantu aba xa umntu ebhujelwe bazele ukuza kukhunga nokuba bazele ukuza kuhlekisa ngawe, behlekisa nangomzi wakho okanye umzi wakowenu?
- Kuyo yonke ke loo nto uthi uNokuzola makubekho uvelwano kumzi ontsundu kuza kuhla izinga lokufa. Kuba yiyo le nto ukufa sele kwande kangakanana kukuba siya kuphucula sikuncome nangezenzo.

Akuvumelekanga ukuba adibane nesini esisesinye xa kulungiselelwa lo msebenzi de ube uqatyelisiwe. Yaye abo balala endlwini enkulu bathi bona balale emakhukweni. Kanti ke nakule imihla esele kunqulwa uKristu ukuzila kunexesha lako, kuba nenkonzo inxesha lokuba neenjongo zayo ezithi ukuze zifezeke zifune ubunyulu bomntu ngokwenyama nomphefumlo. Nonqulo lwakwaNtu ke impumelelo yokufezeka kwalo ixhomekeke kakhulu ekuzileni. Kaloku ukuzila kungumqeqeshi woluntu ukuze lufunde ukunyamezela, ukuthobeka, umonde, ubungcathu kunye nokuzilinda. Nathi ukuba siinqwenela ukuba iminqweno yethu

iphumelele, ziviwe izicelo zethu kwabo zibhekiselele kubo, kuya kufuneka ukuba sibuyele kwinkonzo yokuzila.

Uthi Bongela (1991 : 13) apha kwaXhosa bekukholelwa kakhulu kwiminyanya eyayingabantu ababhubhayo. Intlalo nengqobhoko yesizwe ngokubanzi ibisekwe phezu kwenkolo enzulu yeminyanya. Ukufa nokuphila kwabantu bekuxhomekeke kwiminyanya ebekufuneka ukuba ikhunjulwe ngamaxesha athile. Uthi ukuba iqumbile bekukholelwa ekubeni kuza kubakho imbubhiso esizweni. Kanti ke bekukwakho nenkolelo yokuba kukho abantu abathile ekuthiwa ngamagqwirha a-abulala abanye abantu abangabafuniyo ngokubathakatha besebenzisa imikholonjane, imimoya emibi, oothikoloshe nezinye iindlela zokubulala.

Sokhumbula ke ukuba abantu akusi beyiminyanya bengakhange baqale engcwabeni, babhubhe ke oko kutsho. Loo nto ithethe ukuba bonke aba sele belele ukuthula yiminyanya yethu, ekufuneka ukuba siyithande simane kuyikhumbula ngokuthi senze izikhumbuzo sisenzela yona. Kaloku thina maXhosa singabantu abamana ukuya phaya emangcwani sisiya kuthetha nayo iminyanya yethu xa sifuna ukulungisa imicimbi ethile kumakhaya ethu. Imicimbi ke efana nokungxengxeza xa kukho izinto eziqapheleka ukuba azihambi kakuhle ngokwekhaya.

Xa kuza kuyiwa emangcwabeni kubakho into exhelwayo ukuphalaza igazi, liphalazelwa iminyanya leyo. Yaye ukuphalala kwegazi oko akuhambi kodwa kufuneka kukhatshwe ngotywala besiXhosa. Kaloku iminyanya yona ikholwa livumba eli lobu tywala besiNtu. Ukunuka nje kwabo obo tywala buthetha into enkulu phakathi kwekhaya. Sitsho ke thina maXhosa amahle angangxengwanga. Kaloku asibolekwanga apha esiNtwini, asihambelanga, yaye asidluli siphephe, singamaXhosa Xho. Siyakwazi ekufuneka sikwenzile nekufuneka singakwenzanga, ukanti sakuxakeka siyayazi inyathi apho simelwe ukuba siyibuze khona.

5.4 Indlela yokungcwaba, amasiko nezithethe abhekiselele ekufeni

Makhe sijonge indlela ekwakusaya kuqhutywa ngayo emzini xa kukho umphanga. Mandulo bekusithi xa kubhubhe umntu angasiwa emkhenkceeni apho sithi sigcinwe khona isidumbu. Ubehubha namhlanje litshone elalo mini sele kubikelwe izihlobo kuse ngengomso engcwatywa. Ibingekho into yokugcina isidumbu iiveki zide zibembini ukuya nasesithathwini engafihlwanga. Ubesithi akubhubha umntu abekwe phaya egumbini.

Bekusithi kwakuhlwa kuthatyathwe ikhandlela okanye eza zibane kwakusithiwa ngoofinya-futhi kukhanyiselwe isidumbu eso khona ukuze singatywa ziimpuku. Kunamhlanje nje wofika izidumbu zilayitelwe amakhandlela, xa ubuza isizeka bani sala makhandlela abayazi abanye hayi kwenzelwa ukuba indlela yalo mntu ubhubhileyo ukuba ikhanye. Abayithethi inyaniso yokuba la makhandlela akalilo isiko. Akukho nto ithi makukhanyiswe la makhandlela kuba iimpuku kule mihla yanamhlanje zanzaba ngenxa yamayeza azibulalayo. Lilonke ndizama ukuthi akukho nto isekhandleleni. Cimizi loo makhandlela nto zakuthi kuba akalilo isiko lamaXhosa.

Ukanti xa kuza kungcwatywa umntu obhubhe ngengozi abafazi babengayi kwakuya kuloo ndawo kuza kungcwatyelwa kuyo, emangcwabeni. Abantu bokuqala ukugalela ihlaba ibisaya kuba ngabazili. Kodwa kule mihla uya kufika abantu begilana nabazili bengoku befuna ukugalela ihlaba kuqala, phofu ihlaba lomzi abangazalani nokuzalana nawo. Xa kusukwa emangcwabeni kuthi kuhlanjwe izandla nanjengoko bekugalelwe ihlaba. Izandla ezi ke zinendlela yazo ezithi zihlanjwe ngayo. Okokuqala, umntu ongenguye owasekhaya apha akamelanga ukuba ngumntu wokuqala ukuhlamba izandla abantu bekhaya nezihlobo zingekahlambi. Okwesibini, izandla ezi xa uzihlamba uthi chwe nje amanzi ngesandla kube kanye, ube sele uhlambela ngaphandle kwesitya eso sokuhlambela khona ukuze abanye abantu bangahlambi ngala manzi ubuhlamba ngawo. Ithi inkolo yakwaNtu xa uthe waphinda kabini ukukha amanzi ngesandla waze wahlambela phakathi uzisa okunye ukufa kwakhona.

Akuba umntu ebhubhile sitsho sithi ungomnye weminyanya. Zininzi ke izinto esithi thina maXhosa sizayamanise neminyanya ngokwenkolo yethu. Xa ethe wabhubha umntu othile sinayo inkolo yokuba uye kwelookhokho bethu. Iminyanya zizinto apha ekufuneka ziphathwe ngohlobo oluthile kuba wakuyiphatha ngendlela engeyiyo iyaqumba, ubone izinto ekhaya apha zingasahambi ngendlela kanti walahla isiko elalikwayamanisa neminyanya. Olu luvo luthi lungqinwe nanguZeka (1992 : 26) xa eyibeka ngolu hlobo:

Iyaqumba iminyanya yakungakhathalelwa okanye abantu bakwenza izinto ezichaseneyo namasiko akowabo. Kwakuba njalo ke kuye kufuneka ukuba makungxengxezwe kwiminyanya .

Xa sinokujonga izinto ezithi zenzeke ebantwini esithi sizibone nathi ukuba zizinto ezayamene nengqumbo yeminyanya singaluxhasa uluvo lukaZeka oluthi, “ wakuziphatha ngendlela engeyiyo iminyanya iyaqumba.” Xa sinokwenza nje umzekelo, emzini bayakwazi abantu ukufa baphele besifa ngendlela enye, ngengozi. Kuthi kanti iminyanya iqumbele into yokungalandwa komntu othile owabhubhela kwindawo ethile, de avele mntwini uthile obeye kusiyazi eyela into yakhe, mhlawumbi naloo mntu akazalani nakancinci kweli khaya koko kuba kufuneka ide ivele loo ngxaki ze ukhuzwe umhlola lowo ngokungxengxeza uvele ke ngaloo mntu.

Iminyanya kufuneka isoloko ikhunjulwa ngokuthi kumane kusilwa ekhaya apha utywala besiXhosa kuxhelwe ke nokuxhelwa kubizwe abantu ukuza kutya nje apha kwelo khaya bengakhuphanga nale imdaka imali. Kudla ngokuthiwa ke ngumsebenzi wabantu abadala loo nto xa ibizwa. Ngokwenza njalo umenzi waloo msebenzi wabantu abadala uzibizela amathamsanqa. Bathi ke abantu bakuthi le mbo seyathengwa yinkolo yaseNtshona uyive isithi kwabani wofika bexhela yonke le mihla bexhelela into engaziwayo. Isixake ke noko le nto ingaziwayo kuba kaloku yayisaya kwenzeka le nto yokutyisa okanye yokuphungisa abantu abangasekhoyo kodwa kuba abantu bechasene naloo nkolo bayigxibhe beyibeka amabala.

Xa kusiyiwa ke emadlakeni, akuyiwa emini emaqanda ilanga lihlabane umhlaba. Kuvukwa kusasa kakhulu, kusemnyama okanye kuyiwe emalanga kakhulu, okokutsho ngorhatya lwemivundla. Kaloku ayilosiko into yokuthetha neminyanya bonke abantu bebukele, bejonge yonke loo nto nizofika niyenze phaya emadlakeni. Okokuqala abaya bantu balele phaya emangcwabeni ngabantu abafuna ukuhlonitshwa kakhulu. Ukuba ngaba umntu akazange amhloniphe unina esaphila kunyanzelekile ke ngoku xa sele elele kobandayo ukuba amhloniphe. Kaloku ngokwenkolo yamaXhosa uthetha ngokungaphaya kunangoko ubesidla amazimba. Yaye maninzi amashwa anokumlandela umntu xa engayihloniphi iminyanya. Nezinto zakhe angabona zingamhambeli kakuhle ngenxa yoko.

Enye into enika umdla kumaXhosa yileyo yokuba umntu lo akanakugula afe ngaphandle kokuba makabe uthakathiwe. Asiyazi sibe asiyamkeli into yokuba umntu unokufa kukugula sisifo nje, okanye yingozi, wumbi abulawe kukwaluphala. Inqondo yomXhosa ayikwazi kuyamkela loo nto. Iminyanya yethu sithi siqhagamshelane nayo ngokwasemaphupheni. Umzalikazi wakho owakushiya iminyaka elishumi eyedlulayo umbone ethetha nawe encumile ekuyalela ngomaze kwenziwe. Bathi ke abantu abankolo yabo isisilungu ubaxelela ngedemoni. Ifune ukundibhida ke ngoku mna into yokuba umama wam uthe ndakumombela ndamfaka ngaphantsi komhlaba ndakugqiba ndadiba wajika wayidemoni. Xa kanti lo mama wam bendimazi ejike wayidemoni ngubani kanti owam umama? Ndandizelwe ngubani ? Ndandizelwe yidemoni? Bantu bakuthi ndiyani bongoza ukuba sahlukane nokuthetha izinto esingaziqangana.

Xa sinokujonga indlela awayesenziwa ngayo amangcwaba ithi yahluke ngokungaphaya kule enziwa ngayo kule mihla. Kuqala xa kuza kungcwatywa bekuvukwa ngenj'ixukuxa ukuya kumba ingcwaba khona ukuze kuthi kusisa libe sele ligqityiwe. Imihlakulo le bekusombiwa ngayo ithi ithatyathwe ibekwe phaya ezantsi kobuhlanti ingangeniswa endlwini. Kukho inkolo yokuba yakugcinwa endlwini ikwakhuthaza kwakhona okunye ukufa. Ukugcinwa kwayo ingagoduswa kuthi kwenziwe ukulinda ishumi leentsuku apho iza kuthi isilelwe utywala besiXhosa kude kube nento exhelwayo. Eli siko xa lisenziwa kuthiwa ukubizwa

kwalo kuhlanjwa imihlakulo. Akuvumelekanga ke ukuba le mihlakulo kubolekiswa ngayo okanye igoduswe ingahlanjwanga.

Ukanti xa sinokuthelekisa le ndlela lalisaya kwenziwa ngayo ingcwaba nale isetyenziswa kule mihla uya kuphawula ukuba yohluka ngokungaphaya. Okokuqala into yokumbiwa kwengcwaba iintsuku ezine ukuya esihlanwini phambi kokuba kungcwatywe yinto ebingenziwa kwaukwenziwa. Kanti kule mihla abantu bakholwa yiyo kuba besithi bafuna ukulenza ingcwaba ngathi benza indlu le iza kuhlala umntu osaphilayo. Kanti ingcwaba yinto ethi nje yakusetyenziswa ngokuthi kungcwatywe umntu ishiywe kanjalo ikhedamile, mhlawumbi abanikazi balo bothi balibone emva konyaka okanye emibini. UQangule (1970 : 46) xa ethetha ngamangcwaba uthi:

Akhedamile amangcwaba akathethi,
Azinzile amangcwaba akashukumi .
Athinzile amangcwaba akathembisi,
Balele ngaphakathi abaphuphi”.

Xa sinokuthi sijonge le ntetho yale mbongi ndingatsho ndithi indlela abantu abazixakekisa ngayo kule mihla xa besakha amangcwaba ungafika bengathi benzela abantu abasaphilayo abangasuke bababuze xa benokungawahombisi ngale ndlela bawahombisa ngayo ukuba bakwenzele ntoni oko . Ingcwaba umthetho walo yinto apha ekumele ukuba ihloniphekile yaye iyoyikeka nanjengoko esitsho uQangule ukuba yinto apha ethinzileyo. Oku kuthinza ke kuko okwenza ukuba ahlonipheke. Xa sijonga la mangcwaba abubunewunewu yaye indlela le aphakama ngayo ayithandeki. Ngubani ongandiphikisa xa ndisithi sele kude kwanda kangaka nje ukufa yile nto yobu bunewunewu, nobuqheleqhele nokukuqhelwa kangaka kwamangcwaba.

Umntu xa ezokusebenza engcwabeni ngokwakuqala kwakuba kho into exhelwayo ukuphalaza igazi. Kaloku ngokwenkolo yakwaNtu abantu abadala, iminyanya ke oko kutsho, ithi iphalazelwe igazi xa kuza kuthethwa nayo ukuze ingaqumbi iqalekise, ze ithabathe apha kwelo lomntu igazi. Bekudla ngokusetyenziswa nokuba yinkuku. Ukanti xa ngaba umntu othile okanye isihlobo saloo mzi

kubhujwe kuso sith e asaphumelela emngcwabeni sithi sisiwe apho engcwabeni. Sithi ke ukuyibiza le nto kukubeka ilitye.

Xa kufikwa phaya engcwabeni kuthethwa nomfi lowo exelelwa ukuba uBani obengekho emngcwabeni nanko ufikile ke ngoku ukuza kubeka ilitye. Uthatha ilitye alibeke. Ukanti ukuba ngala mangcwaba ayokozelayo anamhlanje uthi umbeki litye lowo akhe amatye lawo alapho engcwabeni ngesandla aphinde aphose kwalapho kulo. Xa kusenziwa ke yonke le nkquleqhu kubakho umntu omdala walapho kwelo khaya lo sithi uze kumbekisa ilitye. Ukubuya kwabo apho engcwabeni bafika bahlambe izandla bezihlambela phaya ngaphandle kwesango ngokusesikweni ukwenzela ukuba ukufa oko kungangeni phakathi ekhaya

Umntu obhujelweyo uthi ahlanjwe emva kweenyanga ezintathu. Uhlanjwa ngentelezi yakowabo. Umntu ke uhlanjwa kowabo. Ukuba ngaba ngumendi lo ubhujelweyo uthi acelwe kowabo apho azalwa khona ecelelwa ukuhlanjwa oko. Ukanti uthi aphindwe ahlanjwe nalapha emzini wakhe nakubeni kweminye imizi bengaqhubi ngolo hlobo. Yiyo ke nale nto abakowabo bethi bamhlambe balumkele ukuhlala komntwana wabo engahlanjwanga. Oku kuhlanjwa ke kuthiwa kukhutsa izila. Kuthi ke kubekho into exhelwayo xa kuza kuhlanjwa abantu bekhaya efana nebhokwe, nanjengoko sisazi ukuba amasiko akwaXhosa enziwa ngebhokhwe.

Ukanti emva konyaka kubhujwe kuthi kuhlanjwe umzi ke ngoku. Umzi lowo wona uhlanjwa ngenkomo hayi ibhokhwe kuba ngoku kufuneka into engathi ithe dlundlu. Lo mzi ke xa uthe wabhujelwa nokuba ngaba ngumninimzi kufuneka kukho izinto ezintsha ezithi zithengwe zithengelwa umhlolo okanye umhlolokazi. Xa sele kusenziwa ke lo mcimbi uthi ubizwe ngokuba lulwambulo. Abantu bakulomfazi apho azalwa khona ngabo abathi bambule umntwana wabo. Ukanti xa iyindoda ebhujelwe ngumfazi abantu bakulomfazi, ebukhweni bakhe ke ngabo abambula umkhwenyana wabo. Umcimbi wolwambulo ke akulo siko koko sisithethe kodwa owokuhlamba umzi wona lisiko. Lilonke masiyeke ukuyeka

imizi yethu neyasemakhayeni ethu ihleli phantsi kwezila lakudala. Uya kubona izinto zingakuhambeli kakuhle, usithi unamabhadi kanti nguwe umenzi wawo.

5.5 Uqukumbelo

Kubalulekile ukuwagcina amasiko nezithethe ezibhekiselele ekufeni kuba thina maXhosa sinenkolo yokuba ngokwenza njalo nathi sithi sifumane impilo namagazi ethu atsho ahlaziyeke. Kwakhona ngokwenkolo yakwaXhosa ukuba ngaba singangawenzi amasiko ethu enxulumene nokufa singabona izinto zethu esizenzayo zingahambi ngendlela eyiyo kanti silahlwe yiminyanya ngenxa yokutyeshela amasiko kwakunye nezithethe zethu ezazisaya kwenziwa ngoobawomkhulu bethu mandulo. Lilonke ndithi masingathengwa yimpucuko nangamasiko ezinye iintlanga, zitsho zona izizwe ezo ungasokuze uzibone zilandela isiko lamaXhosa elithi lilandelwe xa kubhujiwe okanye kuyo nantoni na into enxulumene nokufa.

ISAHLUKO 6 : UKUVALWA KOMKHUSANE

UQUKUMBELO

6.1 Intshayelelo

Mandulo phaya izinto zazisenzeka kakuhle ngendlela eyiyo ngeendawo zazo, lingekaxhwilwa ilizwe lethu, ilizwe lakwaNtu zizinto zempucuko efike yamqweqwedisa unyana kaXhosa yamkhupha kubuntu bakhe bokuthanda nokukhathalela amasiko nezithethe zezwe lakowethu, yamthwebula ingqondo yamfaka impucuko, yamsusa kwizinto ezazisaya kwenziwa kwaNtu yamhlalisa nezinto zempucuko, kodwa yafika impucuko yazixela ukuba yona iyimpucuko, iyinto yasemzini yaye iya kuhlala iyiyi. Xa ndisenjenje ke nto zakuthi ndizama ukuthi sizibonile apho silahleke khona, apho sithe saphambuka khona sagqibela sele sityeshelene nobuNtu bethu obuqulathe ubutyebi obungamasiko kunye nezithethe zethu. Ibuyambo maXhosa amahle.

6.2 Ingcebiso ngamasiko

Bakho abazi ngamasiko athile naxa bengazange bawenze bade bacinge ukuba bayazi, naxa bengazi. Ingxaki omnye umve elihlasela isiko lomnye, ebonisa ukulicekisa nokunyanyeka kwalo, kodwa uyise wayelenzelwe kuqala njengokuba sele engafuni kuqonda nto ngalo yaye ezicingela kangako ngolwazi analo. Ithethe ukuthi loo nto siyakwazi ukude sicekise namagazi ethu ngenxa yokuzicingela kulwazi esinga sinalo singenalo. Kaloku siyazi sonke apho sivela khona xa siyithetha inyaniso singayingxenganga ngobuxoki. Lo nto ithi ingqinwe nanguKwetana (1990 : 48) xa esithi,

Niyayibona na le ntlekele ?
Ngawantoni na la matshamba?
Ndiva amangingini nithi yinkqubela,
Ndiva nincokola nisithi niphila kule mihla,
Ndiva nisithi ladlula elo xesha
Kwakusityiwa ngendeb'endala,”

Ukuba kunjalo nikhas'eziko ndifung'uma.

Le yintetho kaKwetana ebonakalisa ukudandatheka ngokuthi sityeshele amasiko ethu kuba sisithi siphila kula maxesha, litsho ixesha lingenzanga nto koko ingabantu abagwengulekileyo nabathe bahamba nomsinga. Abantu abanjalo ke idla ngokuba ngabantu abangaqinanga kuloo nto bayenzayo, abamana ukuphukuphukuzisa bejonge emacaleni xa besenza izinto zabo. Bemana ukuthi baza kuthini oobani, apho ngebebayeka oobani benze izinto zabo ngendlela yabo naye enze ezakhe. Uthi ke uKwetana ukuba kusaqhutywa ngolu hlobo yena alubonayo, hayi sisalahlekile.

Imvelaphi nobomi bamaXhosa ingxamele ukulahleka kuba abantu sebethatheke yintlalo yasemzini, kwaye kubalulekile ukuba singayilibali imvelaphi yethu. Masifunde sazi ukuba sivela phi na thina mzi oNtsundu sazi nalapho ikhoyo ingcambu yethu thina bantu bantetho isisiXhosa. Ndinga singaqonda ukuba emva phaya siphuma kumthombo omnye. Icaca mhlophe into yokuba singabantwana besinqe esinye. Imfundo le asinto intsha kumaXhosa koko bekungafundwa ezikolweni, bekufundiswa emakhaya, iindlela zokuziphatha neendlela zokuphila.

6.3 Uqukumbelo ngokwezi ndidi zamasiko zikhankanyiweyo

Thina maXhosa siluhlanga lwamasiko nezithethe nanjengoko sele siwabalile inxenye yawo, ingakumbi lawo ahamba phambili, kodwa ke ndingathethi into yokuba kukho abalulekileyo nangabalulekanga koko nje ndizama ukuthi ngokokulandelelana kwawo. Laya phi ke elo xesha, ixesha lamandulo ixesha elalimnandi kakhulu kwaNtu? Kaloku kudala kwaXhosa kwakuphilwa ngokulima nanjengoko sele sivile ukuba abantu babevuka ngonyezi ukuya emasimini ukuya kubetha ukhula, phofu ke yonke loo nto isenziwa ngovuyo nochulumanco kungekho uqhuba omnye ngasemva, wonke umntu eyonwabele loo nto. Ukuze uqonde ukuba yayisenziwa ngolonwabo kwakude kubekho neengoma eziqanjwayo zaxa kusetyenzwa, esingabalula kuzo le ithi,

Tshotsholoza!! Tshotsholoza,
Iyahoo-o-o kulezo ntaba siphuma lee ,
siphum'eSouth Afrika.

Wen'uyabaleka, wen'uyabaleka,
Kulezo ntaba siphuma le siphum'eSouth Afrika.
(Moropa, Tyatyeka 1990)

Xa ivunywa ke le ngoma amakhuba athi aye kunye ukuya phezulu nokubuya ke kukwanjalo. Xa nditshoyo ke ndizama ukuthi kwakusaya kuba njalo mandulo.

6.3.1 Ukwaluka

Amakhwenkwe akufikelela kwibakala lobudoda athi athathwe aye kwenzelwa isiko elo lobudoda, ulwaluko ke ngokwakwaXhosa okanye sithi inkwenkwe ingeniswa esuthwini. Phaya ke esuthwini anomntu othi awajonge nongumgcini wawo kwizinto ezifana nempilo yabo nokumane ebajonga ukuchacha kuhle kwabo abakhwetha, kwakunye nokujonga uhlobo lokutya ekufuneka bekutyile nekufuneka bengakutyanga ngamaxesha athile. Laa mfo owajongayo phaya esuthwini ngulowo ebesithe ukumbiza kwakhe likhankatha. Owona msebenzi ubaluleke kakhulu kwikhankatha ngulowo wokuxhobisa aba bakhwetha ebaxhobisela ikamva labo elililo neliqaqambile kunye nokubalungiselela ubomi bobudoda.

Aba bakhwetha kufuneka baphume kwelo suthu besazi ukuba kukho umsantsa omkhulu kakhulu phakathi kwenkwenkwe nendoda. Kangangokuba umkhulu lo msantsa kuye kufuneke ukuba indoda le ebuya esuthwini inganeli nje ukuhambela kude nokuzikhwebula kubantwana abangamakhwenkwe koko azikhwebule nasebukhwenkweni ngokwabo. Xa sithetha ngobukhwenkwe sithetha ngezenzo ezingezizo ezo ubethi azenze engekangeni anyukele ngasentla kweli ibakala sele ekulo ngoku lobudoda. Kwakhona umsebenzi wekhankatha ngulowo wokuqinisekisa ukuba lowo wayesakuba yinkwenkwe unesidima nondiliseko lobudoda.

Indlela abathi abakhwetha baxhotyiswe ngayo kwiimeko zobudoda asinto esinganamabhongo ngayo ekuyicikozeni ngokuyithetha kuba siyazi sonke ukuba zizenzo zobudoda into ethethayo. Kaloku xa sele uphumile kwindawo ethile

wangena kwenye kufuneka sikubone ukwenza, ukunyathela nokuthetha oku kwakho ukuba utshintshile, unghambi usima kuba uza kumane ucinga ngasemva apho ubusuka khona. Kunjalo ke nalapha ekungeneni ebudodeni.

Uthi uNqabisile xa encokola noZola kwincwadi kaNdungane (1993 : 52), ngendima yokungena kwabo kwisiko labo lokwaluka ubone nje ukuba ukho lo ukhasela eziko apha phakathi kwabo, nongazinto ngesiko ngokulahlekiswa nokumfamekiswa ngunina. Uthi uZola xa ethetha naye uza kuwuwela lo mda wobukhwenkwe abe yindoda. Kodwa ukuwuwela kwakhe lo mda ufuna ukungabi yiyo le ndlela siyaziyo esiXhoseni. Kaloku into yokuba umntu athi xa ethetha ngesiko lakhe nasiko alithandayo nazidlayo ngalo umve ekuthandabuza ukuya ebhumeni ngenxa yokuba unina lo onguNojayithi ubhedeshe inkolo yobuKrestu de amasiko la wawathatha njengengca yokuphamba nezinto zobuhedeni, noko ithi isinike omnye umfanekiso wempilo ephilwayo kulo mzi, impilo yokungawalandeli amasiko nezithethe.

Ubanjalo ke umzi olawulwa ngumfazi, namfazi oziphethe isilawu ngabulaNqabisile. Masikhe sicaphule xa la makhwenkwe ebonisana ngalo mcimbi awuyilayo. Kodwa ungayilibali into yokuba indoda yomXhosa iya kuhlala iyiyo. Oko kuyangqinwa nguyise kaZola nakubeni unina lo engubholela ecaleni, Ndungane (1993 : 52). Masibacaphule xa besithi:

- Nqabile : Yazi Zola, bekungamnandi mna kum ukuba besinokuba thontweni linye njengabamelwane.
- Zola : Ntanga ngeba uyathetha kuloko unento ekusitheleyo, le yokuba elaa khaya lam litshate necawa. Lo nto ilenze lazinxwema kwaphela kwinto zamasiko...
- Nqabile : Hayi ntanga liqavise uthi woyika umdlanga nezichwe wena...
- Zola : Kungokuba ndiya kumthini umama njengokuba ethetha kume ngaye kwela khaya nje? Into endiyaziyo yeyokuba angafane avume ukuba nam ndingavuma ukuya kusoka esibhedlela.
- Nqabile : ...Ngubani le ngcibi iyindoda kwaba bangoogqirha kwesaa sibhedlele ugwagwisa ngaso? Khona, uza kukhankathelwa ngubani lo uyindoda njengokuba kungekho ndoda ifundele ukonga nje phaya?

Le ncoko yaba babini isibonisa mhlophe ukubaluleka kwesiko komnye umlinganiswa nakwikhaya lakhe, nokungabaluleki kwesiko kwikhaya lomnye nanjengoko sesikhankanyile. Ifune sizijonge ke izinto ezinjengezi zithethwa nguZola, singaziboni sele sisoyela kwazembe latshona nomphini nathi thina sisawathandayo yaye siwakhathaleleyo amasiko kunye nezithethe zethu.

6.3.2 Le nto iyindoda kwaXhosa

Indoda kwaXhosa ayibuzwa iyazibonakalela, ngezenzo indlela yokuziphatha nangento yonke eluphawu lobudoda. Sithi umntu yindoda xa sele evela esuthwini. Akugqibeli apho koko athi azeke nokuzeka, khona ukuze abe yindoda egqibeleleyo enabo nabantwana. Isidima somzi sithi senziwe ngumniniwo. Ukuba ngaba indoda yeli khaya ilihphephephe nje elihamba lithetha izinto zomzi wayo, nomzi ke uya kuba njalo. Ukuwa nokuvuka komzi wayo indoda kuxhomekeke kwalapho endodeni ngokuthi abambane ngazo zozibini izandla nenkosikazi leyo yamathile kwimicimbi yokwakha umzi. Ukuba ngaba le ndoda inguzwilayo uya kubona ngezenzo. Ithi xa isenza izinto ingadibani namntu nditsho nkqu nomfazi wayo, izenzele. Uyabona ke amadoda anjalo adla ngokungabi namzi umileyo kuba kaloku yena akukho mntu uqala kuye nabonisana naye.

Asindoda into ehlalela ukubethana nomfazi, yiyo nale nto uya kufika umzi ungayi ndawo xa indoda ineso sikhwasilima, kuba kaloku endaweni yokuba kuthethwe ngezinto ezakhayo kulo mzi kuhlalelwene ngokubhedsha uchuku. Yiloo ntsusamabandla eyathi yadala ukuba kude kubekhona elaa qhalo lithi induku ayinamzi. UMesatywa (1954 : 195) uthi xa echaza eli qhalo, “Apho kusoloko kusiliwa kuxatyanwa akukho mzi woze ume apho, isiphelo sawo bubuhlwempu nokuchithakala”. Uthi kwakuyalwa ngeli qhalo ukuba umfana angamphathi kakubi umfazi wakhe ngokumbetha kuba umzi uba ngumzi ngomfazi.

6.3.3 Ukuthonjiswa kwentombi

Xa ebethonjiswa umntwana oyintombazana ubengeniswa ebudaleni hayi ebufazini, kuba ekhutshwa ebuntwaneni. Umntwana oyintombazana uthi akuba engenile kwinqanaba lobuntombi ukufikisa ke oko kutsho, kudityanwe ngabafazi ngokukhokelwa ngumnini sitshongo, unina wentombi ke oko kutsho. Benze unakonako wokuba enzelwe intonjana. Uyakhethwa kubantwana abangekafikisi asiwe endaweni ebufihlakala apho athi afike akrotyiswe khona kubomi bobuntombi nobufazi, kodwa kungathethi into yokuba unikwa igunya nelungelo lokwenza izinto zobufazi. Kaloku siyazi ukuba umfazi ugqitha apha ebuntombini phambi kokuba angene ebufazini kungoko ke kufuneka ezifundisiwe nezinye izinto zobufazi.

Umntu onomdla wokwazi ukuba kwenzeka ntoni kwikhusi lobuntonjana kufuneka nje ayamkele into yokuba akukho nto anokuyixelelwa ngaphandle nje kwento yokuba loo ntombi ixhotyiswa ngemaze ikwenze nemaze ingakwenzi ngabanelungelo lokwenza oko. Ekuphumeni kwakhe lo mntwana kwikhusi lobuntonjana uthi ke ngoko abe ufikelele kwithuba lokuba unokwendiswa xa kukho umfana onokuzicelela umngeni okanye ukuzitshololololo apho kuye ecela ubufazi. Lilonke ke ayikho intombi ebifumanisa isenza nantoni na apha kwaXhosa kuba isithi sele igqithile kwisiko lokuthonjiswa. Kaloku ubuntonjana obu asinto ethi imnyusele ebuntombini, koko yena uya kuhlala eyintombi de kufike ixesha nemini yokwendiswa kwakhe.

UOpland noMtuzi (1994 : 146) nabo bayabungqina ubunyaniso bokuba ngumsebenzi wabantu basetyhini ukujongana nokuziphatha kakuhle kwentombi nokwenzelwa kwayo isiko elo lobuntombi. Bathi ke bona eli siko alisayi kuze liphelelwe, yaye bona bathi balidibanise nelo lokuhlolwa kwentombi. Kaloku siyazi sonke ukuba intombi, ubuntombi bayo bukwaxhomekeke kwakuyo, ukuba ifuna ukuzenza umasitwexe iba nguye ke, asinakuyithini ke thina into yokufa kwenkomo isezwa iyeza kukusuka nje uhlambe ezakho izandla usazi nje ke ukuba eyakho indima uyidlalile nowakho umzamo uwuzamile.

6.3.4 Umendo nako konke okuhambiselana nawo

Iingcali zesiXhosa nazo ziyayingqina inyaniso yokuba indlela yokwendiswa kwentombi eyayixhaphakile mandulo phaya yayiyileyo yokuthwalwa kwentombi. Zithi ibithiwa nqaku ngeengalo ngabafana, bayibambe esithubeni izihambela ezayo, mhlawumbi ithunywe ekhayeni layo, beza kuyirhuqela kwikhaya lomfana oyizekayo. Xa kusenzeka olu thwalo ke bekungathandiswa yona, kungabuzwa futhi nokuba iyafuna na okanye hayi. Imthanda ingamthandi lo mfana okanye imazi ingamazi, akubuzwa nto kungangqiniswa nto kuyo. Ukuba ngaba bekukule mihla siphila kuyo ngekusithiwa kukuhlukunyezwa nokunyhashelwa phantsi kwamalungelo abantu basetyhini, endingaziyo ukuba ayephi loo malungelo kudala.

Baqhuba bathi ooSatyo, Zotwana, Yapi, Gxilishe, noDikeni (1996 : 90), naako ke le ntombi iqhutywa ukusiwa kwikhaya lomfana lowo, wena wakhe walibona ibanjwa lixhaxhathekiswa ukusiwa entolongweni. Bakufika kweli khaya litsha, bathi bahlabele ingoma engqinelana nokuba baza kuthi bakufika ekhaya kuxhelwe ukuze ibe bubungqina bokuzekwa komfazi lowo. Ezi ngcali zithi ke zona le nto iza kuxhelwa yiyo ebizwa ngokuba ngutsiki. Yinto eya kusoloko ikhunjulwa njengebhakana ukuba umfazi lo, ngumfazi apha emathileni kuba utsiki waxhelwa. Makhe sive ke nantsi le ngoma imnandi kunene ehambisana nolu thwalo lwentombi:

Umhlabeli : “Ho-yo-ngo-na.”
Abalandeli : “Yo-ha-yo-ngo-he-hamba.”x2
Umhlabeli : “Ndiyamthwala lo mntwana.”
Abalandeli : “Yo-ha-yo-ngo-he-hamba.”
Umhlabeli : “Uzakuty’injeke”
Abalandeli : “Yo-ha-yo-ngo-he-hamba.”

Le njeke ke yilaa nyama athi umtshakazi ayinikwe kwakube kuxheliwe. Le njeke ayihambi yodwa ihamba nesinqa saloo nto exheliweyo. Kulapho aza kuzazi ke naye ukuba uzekiwe apha emathileni.

Nanjengoko sisazi, umtshakazi uyinto apha ekufuneka ibuhombele ubutshakazi bayo, ihote, ihloniphe ke oko kutsho. Umtshakazi othe kwasekukhuleni kwakhe

wahlangana nezinto ezikhubekisayo neziyenza intliziyo le isuke esihlalweni, ubanakho ukumelana neemeko ezinjengezi zokuhota. Kaloku xa kuhotwa kubakho izinto ode uzithathe ngokungathi wenziwa uzincinci (umntu odalwe wanengqondo emfutshane) kodwa betsho abantu basemzini belandela isiko lasekwendeni. Umtshakazi lo imeko yakhe kufuneka ayithabathe njengesiqendu esigqithayo esiza kulibaleka kumntu ozimisele ukwakheka. Le ngcamango ingasentla ithi ingqinwe nguMatyumza noNgewu (1997 : 41) xa besithi:

Indlela yokuxhobisa umntu inokufana nenkohlakalo kulowo uxhotyiswayo nakobukeleyo, kanti ngaphaya kwentaba yezilingo kukho umthombo wokukhupha unxano. Izinto eziza ziluthotho lwezilingo nezikhubekisayo ziyafuna ukwamkelwa njengezinto eziqinisa ufokotho emntwini.

Leyo ke yinyaniso engangxengwanga kuba kaloku xa kusakhiwana akubi lula. Xa unokujonga umtshakazi ofike sele engasenaninazala nalowo ononinazala, umahluko uba mkhulu kakhulu kuba kaloku omnye lo uthe efika wabe ezilawula kungekho mntu umxelela ngasiko, ukanti omnye lo akukho nalinye isiko elimeqayo.

Isizwe sakwaNtu sisizwe somthetho nentlonipho. Kwakudala intlonipho ibiyinto ebalulekileyo yokudala imbumba yamanyama kumakhaya nakwizizwe. Ababhali bethu bamandulo nabo bayayiphuhlisa le nto kwiincwadi zabo. UMqhayi (1970) , kwintshayelelo yakhe uyayityila into yokuba esi sizwe sasinomthetho nocwangco. Kwakukholelwa kwinto yokuba iminyanya ithi ithethelele abantu kuQamata, yona ithotyelwe ziikumkani, iikumkani zona zithotyelwe ziinkosi, iinkosi zithotyelwe ngamadoda ukuze wona athotyelwe ngabafazi, bona bathotyelwe ngabantwana babo.

6.3.5 Ukuhlonipha nokuhota

Le ntlonipho kwakhona nantsiya siyibona kulaa makotana unyawo zimanzi, ufikayo emzini, ehombele abantu kunye nayo yonke into yasemzini apha. Ndithetha ke mna ngomntu othe xa ewufulathela umzi wakowabo wazamkela

ngezandla ezishushu zonke iziyalo athe wazithwaliswa ngabazali bakhe. Ezinye zezo ziyalo zezo ezithi, “ Mtwana wam uze ungawuhlazisi umzi wakowenu uwuveze ubunjani bawo kuba thina asikufundisanga ngolo hlobo”. Atsho umzalikazi kube buhlungu kuba kaloku naye wazi apha kuye ukuba emendweni kuqhutywa luhlobo luni yaye umntu uphathwa luhlobo luni. Xa ethetha ngolu hlobo nditsho ndikhumbule incwadi kaNgombane (2003 :15-17) yamabalana amafutshane, xa umzalikazi eyala umntwana wakhe onguNomathamsanqa, xa kwakufike ixesha lokuba akhe aye kundwendwela amanye amazwe. Umxelela ukuba xa athe wafumana ingxaki eluhambeni aze afake isandla kweso singxobo sokufaka imali awayemnike sona. Kodwa wamtsala ngendlebe ukuba angasijongi ngaphakathi. Xa wayethetha ngolo hlobo wayezama ukumbonisa ukuba xa kukho izinto ezimxakileyo aze ayazi indawo enokuthi imncede, futhi angavumi kulahlekiswa nanjengoko kwagqibela kunjalo kuNomathamsanqa.

Into yokulandelana nendoda engakulobolanga kukungazixabisi nokungazihloniphi kuba le ndoda iza kuthi isuka ibe ikuxelela ukuba ayinamfazi unguwe yona. Kutheni ithetha la mazwi nje kukuba kaloku iyayazi into yokuba khangе isokole ngawe, ayikukhuphelanga nemdaka yona imali. Lilonke wena akunasidima sabufazi apho kuyo. Ukanti ukuba ngaba ubulandele isiko lamaXhosa lokuba umfazi uyalotyolwa akabolekwa ngewusinda ezintweni ezisileyo ezithi zenziwe ngamadoda akuba edikiwe ngumfazi wakhe.

Xa ungumfazi kubalulekile ukwenza le nto kuthiwa emzini wakho yenze, ungazilawuli kuba akukho kwakho apha ungumendi into oyiyo. Umendi ke uyahlonipha emzini futhi ke akuthandiswa yena, de uyibone le ntlonipho ukuba abanye abantu apha emzini bayifuna ngenkani ngokungathi bekuthiwe akuzi kubahlonipha. Intlonipho yokuqala ke apha emzini yileyo yokwenza utywala besiXhosa wakufika emzini. Kaloku oku kukubonakalisa ukuba abantu balapha eManantsini abazi kufa yindlala ukho. Sisithethe ke sidala eso. Kaloku umqombothi kukutya kwamadoda alapha ekhaya. Yaye ke ububele emfazini buthi bubonakale ngokuthi kungekho mcimbi, umbone umakoti esila esilela abantu beli

khaya kunye nemizi leyo ebangqongileyo. Loo mfazi ke sithi yindlezana ukumbiza oku.

6.3.6 Konke okuhambiselana nokufa

Ubobona ukuba umtshakazi eneneni akangowasekhaya apha xa kubhujiwe. Uya kufika lo mntwana walo mntu equkeza engenalo neli lokuthi vu phantsi ithuba kuba kaloku kufuneka yonke into yalapha emzini wakhe eqinisekile ukuba ime ngendlela. Kude kube buhlungu ke xa uphawula ukuba akanikwa neli ithuba lokuba aye emangcwabeni kwakufika ixesha lomngcwabo, endaweni yoko uyalelwa amaze akwenze ngeli xesha abantu bonke beyonika imbeko yabo yokugqibela kumfi lowo. Phofu akululanga kwaukuva umntu embuza ukuba uphi na usisi makoti, kothi kuvakale emva kokuba kungcwatywe mhlawumbi xa kukho abantu abafuna ukubeka ilitye ukuba naye akakhange alibeke ihlaba. Kodwa ke into ebalulekileyo nje kukuba uphelele apho kuloo mzi akagqithi.

6.3.7 Uqukumbelo

Siselapho ekufeni, kubalulekile ukuwagcina amasiko nezithethe ezibhekiselele ekufeni kuba thina maXhosa sinenkolo yokuba ngokwenza njalo nathi sithi sifumane impilo namagazi ethu atsho ahlaziyeke. Xa ndiqukumbela ndingatsho ndithi kubalulekile ukuwathanda, ukuwalandela nokuwenza amasiko akho khona ukuze ungalahlekani nomnombo wakho, nobuwena. Lilonke ndithi ibuyambo maXhosa amahle.

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