

**ISIXHOSA ULWIMI LWABANTU ABANGESOSININZI EZIMBABWE:
UKUPHILA NOKULONDOLOZWA KWASO**

NGOKUBHALWE NGU-

HLEZE WELSH KUNJU

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga sobu-

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Isiqinisekiso

Ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi, “**IsiXhosa Ulwimi Lwabantu Abangesosininzi eZimbabwe: Indlela Esiphile Nesigcinwe Ngayo,**” ngumsebenzi wam, kwaye yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokufanelekileyo. Ndikwaqinisekisa ukuba le thisisi ayizange ingeniswe kwenye iyunivesithi ngeenjongo zokufumana isidanga.



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Ukutyikitya: H. W. Kunju

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Umhla

Isinikezelo

Lo mqulu ndiwunikezela kumaMfengu aseZimbabwe. Ndithi kuwo akulahlwa mbeleko ngokufelwa. Mawalondoloze inkcubeko yawo.

Umbulelo

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- Enkosi kuGqirha M-W. Jadezweni ngokumana efak' isandla. Ndibone apha kuwe ukuba ngenene 'umntu ngumntu ngabantu' ndibamba ngazo zozibini Chizama!
- Ikumkani yamaXhosa, 'Aa Zwelonke!' uze uthi xa uza kufa ubize mna ndikufele.
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ISISHWANKATHELO

Kuqikelelwa ukuba kukho amaXhosa (amaMfengu) angcambu zawo ziseMzantsi Afrika amalunga namakhulu amabini amawaka azinze eZimbabwe ukususela kwiminyaka yoo-1800-1900. Uninzi lwawo lufumaneka eMbembesi, eFort Rixon, eFilabusi, eKenilworth naseMotapa eBubi. Imbali ithi, inxalenye yala maXhosa ngawaseMpuma Kapa, afudukela eZimbabwe noCecil John Rhodes eqhuba iinqwelo kananjalo esebenzela uRhodes ngeminyaka yoo-1800.

Le thisisi yongeza kulwazi olutsha malunga nala maXhosa aseZimbabwe, iphonononga ubume bolwimi, imbali nemvelaphi yala maXhosa azinze eZimbabwe lo gama ibonisa ukuba naphantsi kwayiphi na imeko, ulwimi luyakwazi ukuphila ngaphaya kwemida. Ulwimi nenkcubeko zingumtya nethunga, ngenxa yoko le thisisi yayame kakhulu kwinkcubeko. Iethinografi nembali yomlomo zisetyenziswe njengendlela okanye imethodi yokuqhuba olu phando.

Iziphumo zolu phando zibonisa ukuba umhlaba, inkcubeko, iingoma, inkolo yobuKrestu, iincwadi ezingaphelelwa xesha zoncwadi lwesiXhosa, iteknoloji namakhasi onxibelelwano nomgaqo-siseko waseZimbabwe (2013) zibe zizixhobo ezidlale indima ebonakalayo ekulondolozeni nasekuphuhliseni isiXhosa eZimbabwe. Imiba ephathelele kumgaqo-nkqubo wesiXhosa eZimbabwe nayo iyaphononongwa, njengokuba isiXhosa ilulwimi oluthathwa njengolusesikweni eZimbabwe.

Kusetyenziswa iithiyori ngeethiyori ezingobuni, kuquka nethiyori kaCollier (1997) apho abona ubuni njengolunamacala amabini; *avowal* kunye ne-*ascription*. Ubuni bamaXhosa aseZimbabwe buxoxwe ngokwayama kwi-*avowal* njengokuba uCollier (*Ibid.*) eyicacisa. Kwizindululo eziqulathwe kolu phando, kuboniswa ukuba ikho imfuneko yokuba iintsapho zaseZimbabwe zidityaniswe nezizalwane zazo eziseMzantsi Afrika. Ukufundiswa kwesiXhosa kwaneenzame zokusebenzisa isiXhosa njengolwimi lokufunda nokufundisa kwizikolo zamaXhosa ezikumabanga aphantsi kuyafuneka nako ukuba kuphandwe nzulu.

ABSTRACT

There are an estimated two hundred thousand South African amaXhosa who are mostly amaMfengu descendants living in Zimbabwe since the late 1800s-1900s. The majority are found in the areas of Mbembesi, Fort Rixon in Filabusi, Kenilworth and the Motapa area in Bubi. It is stated that some of the amaXhosa living in Zimbabwe came from the Eastern Cape with Cecil John Rhodes as domestic workers and on wagons during the 1800s.

Therefore, this thesis provides new knowledge about amaXhosa living in Zimbabwe and gives an analysis of the sociolinguistic and historical background of the amaXhosa living in Zimbabwe while showing how a cross-border language can survive against all odds. The subject of culture has been dealt with as there is a reciprocal relationship between language and culture. Ethnography and Oral History have been used as methods for this research.

The findings reveal that land, culture, songs, religion, South African Xhosa literature classic books, technology and social media, as well as the 2013 Zimbabwean constitution, are tools that have played a role in the survival and maintenance of isiXhosa in Zimbabwe. It also assesses Language Policy issues as isiXhosa is now an officially recognized language in Zimbabwe.

Drawing on various theories on identity, including Collier's (1997) understanding that identity is divided into avowal and ascription, the identity of the amaXhosa of Zimbabwe has been discussed in this thesis with an emphasis on avowal as discussed by Collier (*Ibid.*). Among other recommendations, this study further recommends that a research that looks at the reunion of the Zimbabwean amaXhosa with their South African relatives needs to be undertaken. It also recommends that the teaching of isiXhosa as well as attempts to make isiXhosa the Language of Learning and Teaching (LoLT) in the amaXhosa primary schools and pre-schools also needs to be researched further.

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ISAHLUKO SOKUQALA

INTSHAYELELO

1.1 INTSUSAMABANDLA

Apha ndiza kuthi gqaba-gqaba ngeendlela ezathi zafika ngayo ezindlebeni zam iindaba zokuba kukho amaXhosa aseZimbabwe, de ndaya kufikelela kuwo. Ndiyzalelwane yaseMpuma Kapa, eMzantsi Afrika. Imfundo ndiyifumene kwiYunivesithi iRhodes apho ndifunde khona izifundo zomculo (*Ethnomusicology & Musicology*), izifundo zeDrama nezifundo ngeelwimi zesiNtu (*African Languages*). Ngomnyaka wama-2010 emva kokuphumelela isidanga seHonours ndafumana inyweba yokufundisa eZimbabwe apho ndafumana ithuba lokufundisa umculo, idrama, ukubhexesha iiokestra neekwayala. Lo msebenzi wawuquka nokufundisa umculo wesiNtu nezifundo zedrama (umdlalo weqonga).

Ndaziva ndinyanzelekile ukuba ndiligange ngezandla zozibini elo thuba lokusebenzisa ulwazi endandiluzuze eyunivesithi kuba ayenqabile amathuba anjalo kweli laseMpuma Kapa. Ndithe ke ndiselapho kwiphondo laseMashonaland, ndadibana nengxilimbela yomfo owathi akuphawula apha encokweni yethu ukuba ndingumXhosa wandibalisela into eyavakala njengentsomi ezindlebeni zam. Wandothusa ke lo mfo ngokundibalisela ukuba kukho amaXhosa athile kwindawo ekuthiwa yiMbembesi kwiphondo laseMatebeleland.

Ndayitshaya isaqhuma injalo ndathi gqolo ukundwendwela elo phondo laseMatebeleland ndimane ndibuza kuye wonke umntu ngalo mba. Babenqabe kakhulu abantu ababenolwazi ngalo mba, abanye babesuka bandihleke kuba becinga ukuba ndiyaqhula. Ndalugcina ke ulwazi endalufumana kwelo gcuntswana lalinofifi ngaba bantu. Zintathu iimpendulo ezaziphambili endandiye ndizifumane kubantu baseMatebeleland xa ndibabuza ngabakwaziyo malunga namaXhosa aseMbembesi. Bambi babesithi:

1. La maXhosa abalekela eMbembesi ngexesha leMfecane (Funda kwisahluko sesibini).
2. La maXhosa aya eZimbabwe kunye nePayineri (*pioneer column*) (Funda kwisahluko sesibini).
3. La maXhosa ahamba noCecil John Rhodes njengabasebenzi bakhe bokuqhuba iinqwelo zeenkabi.

Ezi mpendulo zandenza umdla wokuya eMbembesi ndive kubo ukuba yiyiphi eyona mpendulo ichanekileyo kwezi. Ithuba endandingade ndilifumane ke yayikukuya ngqo kule ngingqi yaseMbembesi. Phofu ndandingaqinisekanga ukuba ndandiya kufika ndithini kuba ngelo xesha

ndandengekacingisisi ncam ngesidanga sobugqirhalwazi (Ph.D.). Ngelo xesha ndandisele ndibhalisele isidanga see*Masters*, ndijonge kakhulu unxulumano olukhoyo kumculo we*Opera* kunye neelwimi zesiNtu. Ukushwankathela eli bali lide kangaka, ngaminazana ithile ndeva ezindabeni ukuba ikumkani yamaXhosa aseMzantsi Afrika indwendwele amaXhosa aseZimbabwe kwaye oku kwakusenzeka okokuqala oko amaXhosa athi afika kwelaseZimbabwe kwiminyaka engaphezu kwekhulu eyadlulayo.

Emva kwezo ndaba ndaye ndaba nomdla kakhulu kulo mba wala maXhosa. Ndathatha isigqibo sokuba ndiqale ndindwendwele ikumkani leyo ndive ukuba zafikelela njani kuyo ezi ndaba zokuba kukho amaXhosa akwelo lizwe laseZimbabwe. Ndayindwendwela ke ikumkani ndinayo nenjongo yokufumana amagama amabini nokuba mathathu abantu endandinokufikela kubo kwelo laseMbembesi eZimbabwe. Ngenene emva kokuqoshelisa isidanga se*Masters*, zange ndiphozise maseko, ndayitshay' isaqhuma ndenjenjeya ukusinga kwikomkhulu eNqadu.

Kuninzi lwabemi boMzantsi Afrika nkqu nabanye abemi baseZimbabwe akululanga ukukholelwa ncam ukuba kukho amaXhosa athetha isiXhosa kwaye akholelwa kwinkcubeko yesiXhosa. Bakhwankqiseka nangakumbi xa besiva ukuba isiXhosa lulwimi olusemthethweni lwaseZimbabwe. Kukholeleka ukuba amaXhosa aseZimbabwe agaleleka kwelo lizwe ngeminyaka yoo-1800 ngenxa yemfazwe eyaziwa ngokuba yiMfecane (Nyathi 2005: 58).

Kuvakala ukuba eli gama lithi 'Mfecane' laqanjwa nguE. A. Walker ngomnyaka ka-1928, "lithetha ukugraya, kwaye alinazingcambu kwiilwimi zesiNtu, kodwa liphantse lisinike umfanekiso-ngqondweni ngentlekele yokubulalana kwabantu abamnyama ngexesha likaShaka kwiminyaka yoo-1810 ukuya ku-1830" (Cobbing 1988: 487). Inxenye yamaXhosa aseZimbabwe ayebaleka uShaka ngexesha leMfecane embindini wenkulungwane yeshumi elinethoba (19th Century) (Makoni 2011: 447; <http://www.zimnve.org/?p=32194>).

UMakoni (2011: 447) woleka ngelithi inxenye yamaXhosa ahlala eZimbabwe asuka eMpuma Kapa kwaye ayishiya iMpuma Kapa, efuduka noCecil John Rhodes njengabasebenzi bakhe (*domestic workers*) nabaqhubi beenqwelo (*wagon drivers*). UNdhlovu (2009: 64-65) noMagwa (2010: 101) nabo bayangqinelana noMakoni (*Ibid.*), kwaye bongeza ngelithi la maXhosa afika eZimbabwe azibhaqa engenandawo yokuhlala kwaye kungekho nemisebenzi. Isizathu soku, kukuba iinqwelo zazifikile apho zazisiya khona, bagqiba kwelokuba bacele umhlaba kwakuCecil John Rhodes. Abemi baseMbembesi abavumelani kwaphela nezi ngxelo zingasentla, oko kucacisiwe kwisahluko sesine solu phando.

La maXhosa awufumana umhlaba kude kufuphi nedolophu iBulawayo. Azinza apho, loo ndawo yabizwa ukuba yi*Fingo Location* (Ndhlovu 2009: 64; Hachipola 1998: 63). EMzantsi Afrika, eli gama lithi 'amaMfengu' lisetyenziswa ukubiza abantu abazinze kwiidolophana ezithile, umzekelo; eNgqushwa, eGcuwa, eDutywa, kuCentani, eNgqamakwe, eTsomo nakuGatyane (Peirs 1982; Lamla 2013: 19-33; Kawa 1929: vii-47).

Inani lamaXhosa aseZimbabwe liqikelelwa kuma-200 000 (*Chronicle* 2011). Uninzi lwabo lufumaneka eMbembesi, eFort Rixon, eFilabusi nakwingingqi iMotapa eBubi (*Ibid.*). Xa sithelekisa indlela elisetyenziswa ngayo eli gama lithi Mfengu, kwisiXhosa saseMzantsi Afrika nakwisiNdebele saseZimbabwe, kubonakala ukuba kukho ukusetyenziswa ngendlela efanayo.

NgokukaNyathi (2005: 58) eli gama lithi Mfengu okanye Fingo lisuka kwigama lesiNdebele ukumfenguza, elithetha ukucela into okanye indawo yokuhlala. Oku kwangqinwa nakuphando lwam lwangaphambili, kwincoko endakha ndabanayo nommi waseZimbabwe eBulawayo, othetha isiNdebele njengolwimi lwakhe lweenkobe.

EsiXhoseni, iMfengu ngokukaKropf (1915: 235) ngumntu obhadulayo kuba engenakhaya okanye indawo yokuhlala. Kumahlelo ezibizo zesiXhosa eli gama lifumaneka kwihlelo lesihlanu (iMfengu), apho kufumaneka khona amagama ezizwe neentlanga, ze isininzi salo ibe lihlelo lesithandathu (amaMfengu) (Satyo 1983: 44).

Oku kungachaza ukuba, ukumfenguza kukuhamba ubhadula ukhangela indawo yokuhlala. Ngenxa yale nkcaza ingasentla, singathi amaXhosa aseZimbabwe anikwa eli gama lithi amaMfengu kuba emva kokuba efikile eZimbabwe umsebenzi wokuqhuba iinqwelo wawungasekho, aqalisa ke "ukumfenguza" ecela umhlaba, anikwa iMbembesi eyaziwa ngokuba yi*Fingo Village* ngenxa yeso sizathu.

Eli gama (Mfengu) lalifudula lisetyenziselwa ukubhekisa nakubani na ongumhambi okanye umphambukeli, nokuba ngowaphi na, nkqu nowaseYurophu okanye phesheya (Makoni 2011: 447). AmaXhosa aseZimbabwe akasalamkeli ke eli gama, alithatha njengegama lokuwacalula ngokobuhlanga (*Ibid.*). UMakoni (2008: 386) woleka ngelithi ukusetyenziswa kwamagama acalulayo okanye iziqhulo asiyonto ingaqhelekanga, amaNdebele namaShona asebenzisa eli gama lithi Mfengu okanye amaMfengu xa ebhekisa okanye eqhula amaXhosa aseZimbabwe.

Ndiyangqinelana noMakoni (*Ibid.*) xa esithi ukusetyenziswa kwala magama acalulayo okanye aqhulayo asiyinto ingaqhelekanga kuba eMzantsi Afrika kukho amagama afana noKafile (*kaffir*), Nigger, Kwerekwere, MaGrigamba namanye amaninzi avela ngexesha localucalulo kanti nangeli xesha lenkululeko (Matsinhe 2011: 5-8; Cejas 2007: 476; Crush noTowodzera 2014: 11).

Ikumkani yamaXhosa (ukumkani uMpendulo ‘Aa Zwelonke!’ Sigcawu), wandwendwela la maXhosa aseZimbabwe (eMbembesi) okokuqala ngqa ngomnyaka wama-2011 ekhatshwa yimbongi, nongusomlomo wekomkhulu, uZolani Mkiva. Ngokwephephandaba i*Chronicle* (2011) ukususela kwiminyaka yo-1800 zange lwabakho utyelelo okanye uqhagamshelwano olunje.

Oku kungunozala wombuzo oxoxwa uphendulwe kwisahluko sesithathu solu phando, umbuzo omalunga nobuni (*identity*) bamaXhosa aseZimbabwe njengokuba ikumkani isithi ngabantu bayo. Ukhumbule ukuba la maXhosa ngabemi baseZimbabwe kodwa banekumkani eseMzantsi Afrika. Xa sijonga lo mba wobuni kunye nolwimi, uMakoni (2011: 447) uthi amaXhosa aseZimbabwe akazange azikhathaze ngokulwela ukuba isiXhosa sisetyenziswe eburhulumenteni nakumaziko emfundo aseZimbabwe, zonke ezo zidingo zibonakala zingeyongxaki eMzantsi Afrika. IsiXhosa lolunye ulwimi olusemthethweni lwaseburhulumenteni kwiilwimi ezilishumi elinanye zaseMzantsi Afrika.

Umgao-siseko weRiphabliki yoMzantsi Afrika (1996), isahluko sokuqala, isihlomelo sesithandathu, uchaza uthi “[n]gokuqonda imeko yeelwimi zomthonyama zabantu bakowethu nembali yazo yokuncitshiswa kokusetyenziswa kwazo, urhulumente makathabathe amanyathelo asebenzisekayo naqinisekileyo okuphakamisa umgangatho wezi lwimi aze akhuthaze ukusetyenziswa kwazo” oku kuquka nesiXhosa.

UMakoni (2011: 447) ubhala athi, amaXhosa aseZimbabwe aphathwa njengabandwendweli okanye abaphambukeli eZimbabwe. “*In fact, the Fengu (sic) regard themselves as a nation outside the Zimbabwean state, they prefer to be part of South Africa, and provide social justification for being part of a bigger Xhosa nation (Ibid.)*. Kucacile ukuba nangona la maXhosa ehlala eZimbabwe, akhetha ukuzayamanisa nemvelaphi yawo eseMzantsi Afrika kwaye asabambelele kulwimi nenkcubeko yaseMzantsi Afrika (*Ibid.*).

Oku kungasentla kuyakhabana nengxelo ethi ngomnyaka wama-2010 amaXhosa aseZimbabwe agrogrisa ngelithi akasayi kuzibandakanya neenkqubo zaseburhulumenteni ukuba ezi nkqubo aziqhutywa ngolwimi lwawo lwesiXhosa (www.zimdiaspora.com) phantsi kwesi sizathu,

“...although there were similarities between Ndebele and their language, certain nuances in theirs gave different shades of meanings to some words and expressions” (*Ibid.*).

Umgako-siseko omtsha waseZimbabwe (2013) isahluko sokuqala, isihlomelo sesithandathu uthatha isiXhosa njengenxalenye yeelwimi zaseburhulumenteni ezilishumi elinesithandathu. Oku kuthetha ukuba onke amasebe namaziko aseburhulumenteni, nakuwo onke amaqanaba makaqinisekise ukuba isiXhosa sisetyenziswa ngokusesikweni ngendlela efanelekileyo, kwaye ziyenziwa iinzame zokuphuhlisa isiXhosa eZimbabwe (Umgako-siseko waseZimbabwe 2013: isahluko sokuqala, isihlomelo sesithandathu).

Linyathelo elihle kakhulu eli kumaXhosa aseZimbabwe. UEdwards (1985: 119) uthi into efana nale yenzeka eZimbabwe yokwenziwa kwesiXhosa sibe yinxalenye yeelwimi zaseburhulumenteni eZimbabwe, “[m]inority-group accommodation to mainstream is...a valuable process” kuba igcina ubuni (*identity*) kunye nolwimi olo lwabo bantu. Ukuqukwa kwesiXhosa kwiilwimi zaseburhulumenteni eZimbabwe linyathelo lokuqala lokuphuhlisa isiXhosa eZimbabwe.

Ukuzama ukuphendula umba okhankanywe ngaphambili wokuba amaXhosa aseZimbabwe ayefuna kusetyenziswe isiXhosa phambi kokumiselwa kwalo mgako-siseko. Kubonakala ngathi oku kusetyenziswa kwesiXhosa kwakungaxhaswa kwaye kungabonakali kumaziko emfundo eZimbabwe kuba isiXhosa sasingasetyenziswa kwaye singafundiswa kwizikolo zaseZimbabwe nkqu nakwizikolo zamaXhosa. UNdlovu (2009: 64), nabakwa www.zimdiaspora.com, bathi oku kwakukhatywa ngelithi, “eMbembesi isiNdebele siyafundiswa kumabanga aphantsi nakumabanga aphezulu kwaye uninzi lwamaXhosa luqhuba kakuhle kakhulu, loo nto idala ubuyekeyeke kwesi sicelo sabo sokuba iinkqubo zaseburhulumenteni ziqhutywe ngesiXhosa...”

Ukuphendula oku kungasentla, ulwimi malungathathwa njengento yokunxibelelana kuphela, koko maluthathwe njengophawu lokubonisa nokuziqaqambisa ekuhlaleni okanye kuluntu luphela (Fishman 1997: 7). Oku akubhekiseleli kolona hlanga lunenyambalala yabantu okanye kolona hlanga lunembinana yabantu; kubhekiselele kuzo zonke iintlanga (nokuba lolona hlanga lunabantu abaninzi okanye uhlanga olunabantu abangesosininzi) (*Ibid.*).

Ulwimi sesinye sezixhobo zokugqamisa ubuni bakho njengoko luyinxalenye yenkcubeko (Edwards 1985: 23-24). Esi sicelo samaXhosa sokuba kusetyenziswe isiXhosa kwiimbizo zaseburhulumenteni asichaphazeli ubuni kuphela koko sikwachaphazela nezemfundo nomgako-nkqubo weelwimi.

Kaloku mandulo phaya, ukufundiswa ngolwimi lwakho lweenkobe yayilicham nje kwabo babenako ukuxhamla loo nyhweba, kodwa ngoku ayiselocham lilungelo lomfundi ngamnye ukuba axhamle imfundo ngolwimi lwakhe lweenkobe (Edwards 1985: 118).

Ulwimi luchaphazela ubuni kumntu ngamnye luphinde luchaphazele ubuni boluntu olusebenzisa olo lwimi jikelele (*Ibid.*: 129). UChabata (2007: 7) noMakoni (2011: 437) bathi nangona isiNgesi sithethwa ligcuntswana labantu eZimbabwe kodwa sifumana iwonga elingaphezulu lee xa kuthelekiswa neelwimi zesiNtu zeliya lizwe. Umzekelo, isiShona sithethwa ngamashumi asixhenxe anesihlanu ekhulwini (75%) ukuze isiNdebele sithethwe lishumi elinesithandathu nesiqingatha ekhulwini (16.5%) ukuze isiXhosa, isiSotho, isiTswana nesiNgesi nezinye iilwimi zaseZimbabwe zixhwithane ngesibhozo esinesiqingatha ekhulwini (8.5%).

Ewe iinkcukacha manani zingawangqinisisa la manani kodwa asinakuwathemba ngokupheleleyo. Kwiminyaka endiyichithe eZimbabwe ngengomfundisi-ntsapho ndaphinda ndabuyela njengomphandilwazi, ndiphawule ukuba abantu bezinye iilwimi ezingesosiShona (amaXhosa, abeSothu, abeTswana, amaNdebele, njalo-njalo) bafudukela kwizixeko zamaShona kwaye bafike babe ngamaShona ngeenjongo zokufumana imisebenzi.

“Baninzi, bagcwele le Zimbabwe yonke, awungekhe ubazi. Nam lo ndandiliShona yonk’ into. Wawungasoze undazi, ndibuye emva kokuba sele ndipenishinile (*sic*)” (Zizi 2014: udliwano-ndlebe). Ngamanye amazwi, uphando luyabonakalisa ukuba kula mashumi asixhenxe anesihlanu epesenti (75%) bakhona abantu abazisondeze esiShoneni ngeenjongo ezithile eziquka ukufumana amathuba abhetele emisebenzi, njalo-njalo.

UChabata (2007: 7) noMakoni (2011: 437) bahambisa bathi nangona isiNgesi sithethwa ligcuntswana labantu siso esithathelwa phezulu ze isiShona nesiNdebele nezinye iilwimi zixhathalaze ngaphantsi kwesiNgesi. IsiNgesi, isiNdebele nesiShona zezona lwimi zifundiswayo kumabanga aphantsi ukuya kumabanga aphezulu emfundo (*Ibid.*). Oku kukwaxhasa olu luvo luthi kukho ukunyhashwa kwamalungelo abafundi abangamaXhosa aseZimbabwe okufunda nokufundiswa ngolwimi lwabo lweenkobe.

Ukoleka, kwa ukungathathwa kwesiXhosa njengolwimi olusemthethweni ibikwakukunyhashwa kwamalungelo noko. Sele iyimbali ke leyo, kuba umgaqo-siseko omtsha (2013) uqulathe isiXhosa njengolwimi olusemthethweni lwaseZimbabwe. Imigaqo-siseko nemigaqo-nkqubo yeelwimi iphehlelelwa mihla le kodwa umnqa iba kukuqinisekisa ukulandelwa kwayo.

Ukuzama ukuxhasa nokuqinisekisa ukuba umgaqo-siseko uyalandelwa, ikumkani yamaXhosa uMpendulo, ‘Aa Zwelonke!’ Sigcawu wathembisa amaXhosa aseZimbabwe eMbembesi ngeencwadi zesiXhosa (<http://www.zimeye.org/p=32194>). Ukumkani uSigcawu, wahlomla wathi, “...eZimbabwe abantu bam bayakhalaza bathi banyanzeliswa ukuba bafunde isiShona ezikolweni njengokuba zingekho iincwadi zesiXhosa” (*Ibid.*). Wongeza wathi, “...sele ndithethile noRhulumente waseMzantsi Afrika ndicela uncendo lokufumana ezi ncwadi zisiwe eZimbabwe ukuze amaXhosa abenako ukufunda ulwimi lwawo lweenkobe” (*Ibid.*; www.newsday.co.zw).

Imbongi, uZolani Mkiva okwasisithethi sakomkhulu (www.newsday.co.zw) uhlomle wathi:

Ukumkani uSigcawu uzama ukusebenzisana norhulumente waseMzantsi Afrika ekwakheni isikolo kwingingqi yamaXhosa, uzama nokufumana iititshala ezingamaXhosa ezinokufundisa isiXhosa kweso sikolo. Sele siqaphele ukuba eminye yemiceli-mingeni ejamelene namaXhosa kukuba asikho isikolo esifundisa ulwimi lweenkobe [isiXhosa]. Ukuzama ukulondoloza ulwimi [isiXhosa] nobuni, ikumkani yathabatha isigqibo sokuba ixoxe nzulu ngalo mcamango wokwakha isikolo sabucala.

Ngaphandle kokusikhanyisela ngezicwangciso zekumkani, le ngxelo kaMkiva ikwasityhilela ukuba kukho uqhagamshelwano oluqilima phakathi kwemfundo, inkcubeko nobuni bomntu.

Ngamanye amazwi, unxulumano olukhoyo phakathi kwamaNdebele, namaXhosa lukhulisa isiNdebele (nesiShona) kuphela. Nasi isizathu sokuba nditsho, apha ngasentla sele sithelwe thsuphe ukuba amaXhosa anyanzelekile ukuba afunde isiNdebele okanye isiShona kuphela, kwaye ubukhulu becala afundiswa ziititshala ezingamaShona nezingamaNdebele.

Oku ke kubonakala ngathi kutyhuthula ulwimi, inkcubeko nobuni bamaXhosa. AmaXhosa aphela esayama kakhulu kwezinye iilwimi neenkubeko (isiShona nesiNdebele), umzekelo woku ubonisiwe kwisahluko sesithathu wachatshazelwa nakwisahluko sesine. Lo mba uxhaswa ukwacaciswa nguBatibo (2009: 99), ngelithi ukusetyenziswa kolwimi lwesininzi (*majority*) lusetyenziswa ngabambalwa (*minority*) kuvame ukunyanzelisa abambalwa ukuba bafunde nenkcubeko leyo lo gama befunda ulwimi lwesininzi. Ngenxa yokuba inkcubeko nolwimi zingumtya nethunga, akululanga ke ukuba zahlulwe.

UBatibo (*Ibid.*) uhambisa athi oku kuchaphazela kakhulu inkqubela nendlela abantwana abafunda ngayo njengoko benyanzeleka ukuba baqonde isigama esithile ngolwimi

olungelolwabo [kuba kubalulekile ukuba umntwana aqale aqonde amagama antsokothileyo ngolwimi lwakhe phambi kokuba awaguqulele kolunye ulwimi].

1. 2 IINJONGO ZOLU PHANDO

Iinjongo zokugxila kumaXhosa aseZimbabwe kolu phandolwazi, kukufezekisa ezi njongo zilandelayo:

- Ukuphendlwa komgaqo-nkqubo wolwimi, ndijonga kananjalo ukuba isiXhosa sichaphazeleka njani, ndigxile kuphuhliso nolondolozo;
- Ukuphanda imvelaphi yamaXhosa aseZimbabwe nokuphonononga ukusetyenziswa kwesiXhosa luluntu lwaseZimbabwe nokuzama ukubonisa ukuba ulwimi luyakwazi ukuwela imida lufike luphile kwelinye ilizwe nokuba luphila phantsi kweemeko ezimaxongo;
- Ukuphonononga ulwimi, inkcubeko nobuni bamaXhosa aseZimbabwe kwanokuthelekisa imbali yemveli yamaMfengu aseZimbabwe neyamaXhosa aseMzantsi Afrika;
- Ukuphanda indlela elisetyenziswa ngayo eli gama lithi mfengu ngabantu baseZimbabwe nabaseMzantsi Afrika ndikwathalekisa indlela aphila ngayo amaMfengu aseZimbabwe kwindlela aphila ngayo awaseMzantsi Afrika ngokuqwalasela ngobunono ubuni, ulwimi nenkcubeko.

1. 3 IMETHODOLOJI/ INDLELA OLWENZIWE NGAYO OLU PHANDO

Imbali yemveli okanye yomlomo (Baum noDunaway 1987: 3) isetyenzisiwe kolu phando njengemethodi yokuqokelela iinkcukacha zophando okanye idatha. Le mbali yemveli okanye yomlomo igxila kakhulu kwiindlela ngeendlela zokuqhuba udliwano-ndlebe ngenjongo yokubeka egcakeni nokushicilela indlela abantu abathetha ngayo okanye abayibalisa ngayo imbali yabo bechaphazela neziganeko ezathi zabehlela (Field 2007: 3).

Ngeliphandle, le mbali yemveli okanye yomlomo sisixhobo sophando (*a research tool*) esisetyenziswa ngokushicilela amabali abaliswayo nakhunjulwayo ngabo bantu kuphandwa ngabo (*Ibid.*). Singathi kubonakale singekho esinye isixhobo esibaluleke ukodlula imbali yemveli okanye yomlomo kolu phando. Le ndlela yokuphanda okanye esi sixhobo asibalulekanga nje ukufumana imbali ngqo kubanikazi bayo, kodwa sikwathatha inxaxheba

ebalulekileyo ekudaleni nasekuqulunqeni ulwazi ngakumbi ulwazi ngembali yoluntu olujongelwe phantsi njengoluntu lwaseMbembesi (Field 2007: 6).

Udliwano-ndlebe luqhutywe neendidi ngeendidi zabantu. Umntu wokuqala ibe yimbongi ekwangusomlomo wacomkhulu uZolani Mkiva. Injongo yoku ibikukuva izimvo zikaMkiva kwanoqhagamshelana nekumkani njengasomlomo wacomkhulu. Ngenene uMkiva uyivulile inyoba yokuba kuqhagamshelwane nekumkani yamaXhosa ukumkani uZwelonke Sigcawu.

Linjongo zolu dliwano-ndlebe, okokuqala yayikukufumana imvume yokuqhuba olu phando. Kubalulekile ukuba ikumkani ingevi sele kusithiwa bekukho isaphuselana ebesidakasa eMbembesi ibe yona ingazi nowathwethwa ngaloo nto. Okunye, kaloku ikumkani yayisele iwandwendwele la maXhosa aseZimbabwe njengokuba bekukhe kwatshiwo ngaphambili, bekubalulekile ke ngoko ukufunxa izimvo nolwazi lwekumkani malunga nale nyewe.

Emva koko umphandilwazi wenjenjeya ukuwela umda i-*Beitbridge* esinge eZimbabwe apho kukho iMbembesi isixeko samaXhosa. Umphandilwazi uhambe ebuzisa ngenkosi uNdondo sele efikile kulo mhlaba uthe tyaba, uchumileyo udlisela ngohlaza, umhlaba waseMbembesi. Ngenene walathisiwe komkhulu apho inkosi uNdondo akhawuleze wonyula umncedisi-umphandilwazi (*research assistant*), ukuba aqinisekise ukuba umphandilwazi uyafikelela kuzo zonke izisele zenyathi kwelo laseMbembesi, iinkonde zamaxhego ezazi imbali yawo ukusuka nokuhlala.

Njengokuba yayingekho indlela yokwenza idinga nenkosi uNdondo, umphandilwazi akazange abe nathuba laneleyo lokucacisela inkosi ngobunzulu bolu phando, nangona nenkosi yaba buhesha ngelithi, “akho amaxhego aza kunika imbali yalapha, mna andikhulelanga apha. Akukho nto ingako unokuyifumana kum. Hamba naye Anele umse koobaw’ uLudidi nangaph’ eMantanjani koobawo uBrown, nakubo bonke abantu abadala balapha (Ndondo 2013: udliwano-ndlebe).”

Kwizahluko ezilandelayo kungenwe nzulu kwiziphumo zokungabinathuba laneleyo lokucacisela inkosi malunga nolu phando. Ngenene umphandilwazi zange aphozise maseko, wacacisela umncedisi-mphandi lowo malunga nophando olu, ngenene umncedisi-mphandi wenza njengomyalelo wenkosi, zaqengqeleka iinyanga kuzingelwa iinkonde neenkondekazi ezingompondo-zihlanjiwe kulwazi nembali yamaXhosa aseMbembesi, iphuma ngqo kubanikazi bayo.

Okona kubalulekileyo kule mbali, yimvelaphi yala maXhosa, intsusamabandla eyabangela ukuba bayokugaleleka kwelaseZimbabwe, ulwimi abalusebenzisayo, inkcubeko, ubuni, ubuhlobo okanye unxibelelwano phakathi kwabo namaXhosa aseMzantsi Afrika, indlela abahlelisene ngayo nezinye iintlanga zaseZimbabwe, njalo-njalo. Inkcukacha ezithe vetshe zale mbali nazo zinikiwe kwisahluko sesine. Ezi nkcukacha ziquka ixesha afuduka ngalo la maXhosa, indlela afuduka ngayo, injongo yale mfuduko, iindawo awayefudula ehlala kuzo phambi kwale mfuduko, abaququzeleli bale mfuduko, njalo-njalo.

Le mbali yemveli okanye yomlomo yiyo eyenza kube lula ukuthelekisa la maMfengu aseZimbabwe kunye nalawo aseMzantsi Afrika. Uhlalutyo lwembali yomlomo kunye naleyo ibhaliweyo kunye nohlolo lwala maXhosa yinxalenye yemethodoloji egqibeleleyo (*holistic*) (Finnegan kuDunaway noBaum 1987: 107) esetyenzisiweyo kolu phando.

Uhlolo: (*surveys*) ukubhala phantsi ngesandla, ukusetyenziswa kwevidiyo khamera kunye nesishicileli-zwi zisetyenzisiwe ukushicilela izinto ezahlukeneyo. Umzekelo, kushicilelwe udliwano-ndlebe lwabantu ngokokushiyana ngokobudala babo. Kushicilelwe abantwana abancinci abasafunda isikolo, abaphakathi kweminyaka emithandathu ukuya kwelishumi elinesibhozo, abaneshumi elinesibhozo ukuya kwabanamashumi amane, abanamashumi amane ukuya kwamathandathu, abanamashumi amathandathu ukuya kumashumi alithoba anesibhozo.

Iinkonzo zeecawe, iimbizo zasekuhlaleni, imingcamo, imigidi, imitshato, iingoma, njalo-njalo, nazo zishicilelwe kusetyenziswa imibhalo yesandla, ividiyo-khamera nesishicileli-zwi njengenxalenye yemethodoloji yolu phando. Kukho neentlobo ngeentlobo zodliwano-ndlebe ezishicilelwe ngesishicileli-zwi ze zakhutshelwa zabhalwa phantsi, ze zasetyenziswa kolu phando.

Njengokuba sele sivile, umphandilwazi usebenze iminyaka emibini eZimbabwe, ze emva koko wathi gqolo ukutyelela iMbembesi ethatha inxaxheba kwiinkqubo zalapho; ehamba iinkonzo zecawe, iimbizo, imigidi, imitshato njalo-njalo. Umphandilwazi ukwathathe inxaxheba ekuvuseleleni isiXhosa kwelo laseMbembesi. Oku ukwenze ngokwenza ikhonsathi yomculo (encediswa nguRaymond Ndhlovu, umculi wetinala oyinzalelwane yaseZimbabwe, noJoanna Asia Wicherek umdlali wepiyano oyinzalelwane yasePolandi) kunye nabafundi beSebe leeLwimi zesiNtu kunye neSebe lezoMculo ngenjongo yokunyusa ingxowa-mali yokuthenga iiBhayibhile zesiXhosa.

Eli phulo likwaxhaswe nalilungu lombutho weBhayibhile uGqr. Oosthuysen kunye noNjingalwazi uKaschula okwangusihlalo weSARChI eYunivesithi iRhodes. Ezi Bhayibhile

zanikezelwa kwenye yeenkonzo zamaWisile, ze intsalela yashiywa nenkosi eyayilibambela ngelo xesha, unkos' uMasoka. Kungenwe banzi kweli phulo nezipho zalo kwisahluko sesine.

Yonke le migudu ikhankanyiweyo yinxalenye yophando lwangaphandle (*field work*). Nangona ebebuya nembande yesikhova nje, umphandilwazi ebethe gqolo ukundwendwela iindawo zokulondoloza okubhaliweyo nokubalulekileyo eZimbabwe (nezaseMzantsi Afrika) (*Archives*). Uwaphice ewaphicile amaphepha-ndaba eminyaka yowe-1931 ukuya phambili (ii*Bantu Mirror* nee*Chronicle*) wafumana inkcazanyana echaphazela intlalo nembali engayangaphi yoluntu lwaseMbembesi. Lo nkcaza ihlalutyiwe kwisahluko sesine.

Amaphepha anezaziso zasenkonzweni nawo abeluncedo kakhulu xa kuphononongwa indlela okanye imigaqo yokubhala isiXhosa eZimbabwe (*orthography*).

Owayesakuba ngumphathiswa kwiSebe lezeMfundo eZimbabwe uMnu. David Coltart wayekuququzelela kakhulu kwaye ekukhuthaza ukuphuhliswa nokufundiswa kweelwimi zesiNtu (*The Financial Gazette* 2013). Ngenxa yeso sizathu, lwenziwe udliwano-ndlebe nabasemagunyeni kwiSebe lezeMfundo eZimbabwe ngeenjongo zokuphonononga izimvo nezicwangciso zabo malunga nokuqinisekisa ukuba ngenene kuyafezekiswa oko kukumgaqo-siseko.

1. 4 ISICWANGCISO SOPHANDO

Zisixhenxe izahluko eziqulathwe lolu phando, isahluko sokuqala njengokuba sele sibonile, sitshaye lela lo msebenzi ngokusityhilela ngentsusamabandla, injongo yolu phando kwakunye nendlela olu phando olwenziwe ngayo.

Isahluko sesibini singena nzulu, sihlola-hlola imbinana yemibhalo efumanekayo engoyanyaniswa nemfuduko yamaXhosa, efudukela eZimbabwe. Imiba emalunga nenkcubeko nezama ukucacisa eli gama lithi 'inkcubeko' nayo ihloliwe kwesi sahluko.

Isahluko sesithathu sijolise kwimbali yomlomo ngemfuduko kwakunye nempilo yamaXhosa aseMbembesi. Le mbali inikezelwa kanye ngabemi abangamaXhosa baseMbembesi. Zikho nezihlokwana ezithi zingenelele kule mbali ingemfuduko kwanempilo yaseMbembesi; izihloko ezifana nokwendiselana kwamaXhosa kunye nezinye iintlanga zaseZimbabwe, i*Gukurahundi* kwakunye nobuni ngokwendlela obuvela ngayo kwimbali yomlomo. Le mbali yomlomo ikwancediswa nayimifanekiso ethatyathwe ngethuba kuqhutywa olu phando.

Isahluko sesine sona siphonononga inkcubeko, sicubungula amasiko nezithethe nenkolo njengezinto ezibumbe, zalondoloza kwaye zaphuhlisa ulwimi lwesiXhosa eZimbabwe. Esi sahluko sicangatha phezu kolwaluko, intonjane, nenkolo yobuKrestu njengezinto ezingundoqo ekulondolozweni kwesiXhosa eZimbabwe.

Kwisahluko sesihlanu kugxilwa kakhulu kubume beelwimi zaseZimbabwe ngexesha lobukoloni ali nasemva kokuba iZimbabwe ifumene inkululeko ngowe-1980. Emva koko kungenwa kwisiXhosa samaMfengu nemvelaphi yeso siXhosa. Kwizixhobo ezisixhenxe kuxoxwa ngezixhobo ezithandathu ezilondoloze isiXhosa saseMbembesi eZimbabwe.

Isahluko sesithandathu sijolise kakhulu kubuchwepheshe beteknoloji njengesixhobo sokulondoloza nokuphuhlisa isiXhosa eZimbabwe. Apha kwitekijoloji koyanywa kumakhasi onxibelelwano aziwa ngokuba yi-*social media* ngolwasemzini. Esi sahluko silandelwa sisahluko sesixhenxe, nesisahluko sokugqibela kolu phando. Esi sahluko sesixhenxe sona sishwankathela olu phando ze sixoxe ngezithintelo zolu phando okanye ngezinto ezenze akwabilula ukuba umphandilwazi afikelele kwezinye iindawo ngenxa yezo zithintelo. Izindululo, okanye iingcebiso ngemimandla esadinga uphando nazo zidwelisiwe kwesi sahluko. Olu phando luboniswa njengesiseko sezo zindululo.

ISAPHLUKO SESIBINI

UPHONONONGO LONCWADI OLUSETYENZISIWEYO

2. 1. INTSHAYELELO

Esi sahluko siphonononga uncwadi olupapashiweyo malunga namaXhosa aseMbembesi eZimbabwe. Uncwadi oluqulathe imbali ngemvelaphi yala maXhosa, ulwimi lwesiXhosa eZimbabwe, uncwadi olusikhanyisela malunga nezizathu ezibangela ukuba isiXhosa sibe sisasetyenziswa namhlanje eZimbabwe nalo luyaphononongwa kwesi sahluko. Olu phando luzama ukuvala isikhewu esikhulu esikhoyo malunga nolwazi oluphangaleleyo ngamaXhosa aseMbembesi.

Esi sahluko sikwaphonononga uncwadi olusekelwe kulo olu phando; uncwadi oluchaphazela iethinografi, iethinografi yemifanekiso neevidiyo kwakunye noncwadi olumalunga nembali yomlomo okanye i-oral history ngolwasemzini. Ukanti uncwadi olungenkcubeko, ubuni (identity), ubuni obutshintsha-tshintshayo (shifting identity), umgaqo-nkqubo weelwimi eZimbabwe, iilwimi zabantu abangesosininzi eZimbabwe, njalo-njalo, nalo luyinxalenye yesi sahluko.

2. 2. UNCWADI OLUSEKELWE KULO OLU PHANDO

2. 2. 1 ETHINOGRAPHI

Esona sakhelo siphambili solu phando, luncwadi olungokuqhutywa kophando oluyiethinografi. Yintoni yona le ethinografi? Iethinografi lufundo nzulu ngempilo nentlalo yohlanga oluthile (Reeves *et al.* 2008). Abaethinografi bavame ukuhlala ngqo kwakunye nolo hlanga baphanda ngalo, banxibelelane ngqo nabantu bolo hlanga, beqokelela, beshicilela amanqaku athile emihla-ngemihla abawaphawula, bawaqokelele kuloo ntlalo yolo hlanga (*Ibid.*).

UR Reeves *et al.* (2008: 513) bahambisa bathi:

“[d]uring their observations, ethnographers routinely use informal or conversational interviews, which allow them to discuss, probe emerging issues, or ask questions about unusual events in a naturalistic manner. Because of the “casual” nature of this type of interview technique it can be useful in eliciting highly candid accounts from individuals.

Ndingqinelana kakhulu nezi nkuba-buchopho zingasentla (*Ibid.*) kuba kolu phando ubukhulu becala kusetyenziswe ngqo iincoko zemihla-ngemihla lo gama kumfifithwa amanqaku abalulekileyo malunga nabantu baseZimbabwe. Oku kuyabonakala kwisahluko sesithathu apho kunikezelwa ngembali yomlomo ngokuchazwa ngabantu baseMbembesi. Ezi ncoko beziqhutywa ezisuseni ezifana nemigidi, imitshato, ezicaweni nkqu nasezindleleni. Iincoko zodliwanondlebe eziqhutywe ngendlela endilisekileyo zezo ziphakathi kwabantu abafana nekumkani yamaXhosa uZwelonke, amaNdebele aseZimbabwe neziphatha-mandla zemfundo kwiphondo laseMatebeleland kwaBulawayo.

UGenzuk (2003: 1) noBrewer (2000: 10) bacacisa iethinografi njengesixhobo esithile sokuphanda ngoluntu. Esi sixhobo sixhomekeke kakhulu ekusondelelaneni komphandi kwakunye nabo aphanda ngabo¹, angabukeli kuphela, koko athathe inxaxheba kwizinto ezenziwa ngabo bantu aphanda ngabo. Ngenxa yoku, uWhitehead (2004: 8) uthi iethinografi sesona sixhobo siphanda nzulu nangokupheleleyo malunga nophando oluquka inkcubeko. UGenzuk (2003: 1) unaba athi, “...*ethnographic focal point may include intensive language and culture learning, intensive study of a single field or domain, and a blend of historical, observational, and interview methods.*”

Le nkcazelo kaGenzuk (*Ibid.*) nekaBrewer (2000: 10) icacisa ngqo ubume bolu phando. Nangona olu phando luphonononga ukugcinwa nokulondolozwa kolwimi, kubonakale kunyanzelekile ukuba imbali nenkcubeko yamaXhosa aseZimbabwe ingatyeshelwa njengoko ezo zinto zinefuthe kakhulu kolu lwimi kuphandwa ngalo. Ngenxa yoko esi sixhobo siyiethinografi, njengoko sichazwa ngaba babhali bangasentla (*Ibid.*) sibe sesona sihamba phambili kolu phando.

Ethnographers also gather formal in-depth interviews and documentary data such as minutes of meetings, diaries, and photographs (Genzuk 2003: 513). Ngenxa yoku, uya kufumanisa ukuba kwisahluko sesithathu akho amanqaku odliwonondlebe olwaqhutywa kubantu baseMbembesi, ukanti kwisahluko sesihlanu akho amagama asetyenziswa kwisiXhosa saseZimbabwe afana no*Chebechebe* acholwa-cholwe kwimizuzu yeembizo zaseMbembesi njengokuba lo kaGenzuk (*Ibid.*) echaza. Kwakhona, kolu phando kuzele imifanekiso etolika imbali nentlalo yaseMbembesi njengoko (*Ibid.*) sisiva ukuba ukusetyenziswa kwemifanekiso kuyinxalenye yesi sixhobo siyiethinografi.

¹ Oku kuhlala komphandilwazi kunye nabo aphanda ngabo, uCrabtree (1998) ukubiza ngokuba yi- *participatory design* ngolwasemzini.

Oku kusetyenziswa kwemifanekiso kwiethinografi kubonwa njengohlobo oluthile lwe-ethinografi ngabanye ababhali abafana noSchwartz (1989), Winddance (2006) noPink (2013). Olu hlobo lwe-ethinografi balubiza ngokuba yi-*visual ethnography*² kuba isebenzisa imifanekiso. Le ethinografi yemifanekiso ngokucaciswa ngaba babhali bangasentla (*Ibid.*) isetyenzisiwe kolu phando njengokuba besele sitshilo. Oko kukuthi ikho imifanekiso ethwetyulwe ngumphandilwazi ze ibe kho nemifanekiso enikezelwe ngamaXhosa aseMbembesi ukutyebisa olu phando lwe-ethinografi yemifanekiso.

2. 2. 2 IMBALI YOMLOMO

Masibeke ingca kulo mba wemifanekiso, siqwalasele omnye umba malunga nale ethinografi. Njengokuba besele sivile apha ngasentla ukuba xa kuqhutywa uphando lwe-ethinografi, udliwanondlebe luyinxalenye yesi sixhobo siyiethinografi. Khumbula ukuba uncwadi olungembali yemfuduko yamaXhosa efudukela eMbembesi lunqongophele. Ngenxa yoko, udliwanondlebe lube ngundoqo kolu phando, kuzanywa ukufumana le mbali imalunga nemfuduko. Ngenxa yokuba le mbali ingabhalwanga ncwadini, abo bayibalisayo, babalisa oko babekubaliselwe ngabazali babo. Sithi ke ukuyibiza le mbali, yimbali yomlomo okanye i-*oral history* ngolwasemzini (Field 2007).

Kutheni imbali yomlomo ibalulekile nje kolu phando? Besele sivile kwisahluko sokuqala ukuba ulwazi oluphangaleleyo malunga namaXhosa aseMbembesi lunqongophele. Enye yeenjongo zolu phando kukuvala eso sikhewu. Abakwa-*Texas Historical Commission* (2004: 3) bathi imbali yomlomo “...*can foster appreciation for little-known or rapidly vanishing ways of life... and recover and preserve important aspects of a human experience that would otherwise go undocumented.*”

Umzekelo ongqina oku kungasentla, ngexesha ndiqoshelisa olu phando bekungekabikho zinkcukacha zipapashiweyo ngolwaluko lwamaXhosa aseZimbabwe (njengokuba sibona kwisahluko sesine solu phando), ngaphandle kophando lukaNombembe (2013) olujolise kwiingoma zolwaluko. Ukanti nkqu nembali ngemfuduko yala maXhosa nayo kuyimfuneko enkulu ukuba iqokelelwe kwaye ibhalwe ngokuchanekileyo ukuze ingalahleki njengokuba besitsho abakwa-*Texas Historical Commission* (*Ibid.*).

² Le *visual ethnography* iquka nokusetyenziswa kwevidiyo (Schwartz (1989: 2). Ividiyo nazo zithwetyulwe kolu phando ngenjongo yokuqokelela idatha njengoko kubonisiwe kwisahluko sokuqala.

URussell (2013: 1) uhlomla athi Abaethinografi babhala phantsi imbali yomlomo “...by preserving insights not found in printed sources. The skilled practitioner must remain impartial, listen, and stay in the background. And yet he or she must also serve as a catalyst and direct the line of inquiry by asking questions that probe areas of interest, clarify ambiguous.” Umzekelo woku nawo uyabonakala kolu phando ngakumbi kumba omalunga nokusetyenziswa nokwamkeleka kwegama elithi ‘Mfengu.’ Kwisahluko sesihlanu nesesithandathu icacisiwe imvelaphi yeli gama lithi ‘Mfengu’ kwakunye nokwamkeleka okanye ukungamkeleki kwalo kumaXhosa aseZimbabwe. Ngamanye amazwi olu phando lucacisa izinto ebezikade zingacaci kakuhle ngenxa yoncedo lwembali yomlomo esetyenziswa kolu phando.

Kwakhona ukusetyenziswa kwembali yomlomo kunceda ukuhlola-hlola imiba efana nobuni babo bantu uphanda ngabo. Ubuni buquka inkcubeko, inkcubeko ke iquka imvelaphi yomntu njengoko uTing-Toomey (1999: 12) ecacisa. Xa umphandilwazi ehlala nabo apha ngabo kutsho kube lula ukuqwalasela imiba efana nalo wobuni njengoko umphandilwazi aye afumane ithuba lokuthatha inxaxheba kwinkcubeko okanye kwindlela yokuphila kwabo bantu apha ngabo.

Yena uEdwards (2009) apha kwinkcubeko akapheleli kuphela kumba wobuni koko ungena nzulu nakumba wokutshintsha-tshintsha kobuni obu. Uncwadi olufana nolu lukaEdwards (*Ibid.*) lwenza kube lula ukuhlola-hlola ubume bobuni bamaXhosa aseZimbabwe. Khumbula ukuba la maXhosa, ayesakuba ngamaXhosa aseMzantsi Afrika phambi kokuba abe ngamaXhosa aseZimbabwe. Mhlawumbi ngaphambi koko ayengamaZulu akwaZulu Natala phambi kokuba abe ngamaMfengu aseMpuma Kapa (Soga 1927; 1930, Werner 1931, Stapleton 1996, noFry (2007). Kukutshintsha-tshintsha kobuni ke oko.

Ngokokwam ukubona, imbali yomlomo kwakunye ne-ethinografi ndingathi zingumtya nethunga. Oko kukuthi ukuba ubani uqhuba uphando ngokusebenzisa iethinografi kwaye olo phando lujolise kwinkcubeko yabo kuphandwa ngabo, kunganyanzeleka ukuba asebenzise nesi sixhobo siyimbali yomlomo. Yiyo ke le nto ndisithi iethinografi kwakunye nembali yomlomo awunakufane uzahlule xa uqhuba uphando olukumilakunje.

Malunga nokubaluleka kwale mbali yomlomo, ndiyamngqinela uCooper (2005: 196) xa esithi imbali yomlomo ihlaziya loo mbali kuphandwa ngayo iyenze ibe ntsha kuba ukubaliswa kwebali kukwa yinxalenye yebali elo “...the telling of the story is part of the story being told.” Ngamanye amazwi, mna mphandi, nangona ndiphanda ngemfuduko eyenzeka ngeminyaka

yoo-1900, xa ndibhala ngalo mbali ndinika ingxelo endiyifumene ngalo mnyaka bendisenza ngawo uphando.

Kwakhona, xa ndinika le ngxelo andinguzuli umbalisi wale mbali, nangona ebalisa imbali eyenzeka kwiminyaka engaphezu kwekhulu eyadlulayo, naye uphela eyinxalenye yaloo mbali. Umbalisi uphela ebubungqina obubambekayo bembali leyo kuphandwa ngayo (Shopes 2002: 1). Ngenxa yoko, loo mbali itsho ihlaziyeke njengokuba esitsho lo kaCooper (2005: 196). Kunjalo ke kolu phando, abantu ekuqhutywe nabo udliwanondlebe abashiywanga ngasemva, koko bayinxalenye yembali yomlomo malunga namaXhosa aseMbembesi.

Unobangela wokuba ababalisi bangaguzulwa okanye bangabekelwa bucala kukuba umbalisi ngamnye “...has a life story to tell that is not only worthy of affirmative recognition but that also contributes to knowledge construction” (Field 2007: 6). Aba babhali bangasentla (Shopes 2002, uCooper 2005 noField 2007) babonisa ukubaluleka kombalisi xa kusetyenziswa imbali yomlomo njengesixhobo sophando. Ngaphandle kombalisi, ayingekhe ibe kho imbali yomlomo, yiyo loo nto umbalisi kunye nembali leyo bebotshwa ngebhanti elinye eliyimbali yomlomo okanye i-oral history ngolwasemzini.

2. 2. 3 IMVELAPHI YAMAXHOSA ASEZIMBABWE

Njengokuba besele kukhankanyiwe apha ngasentla ukuba akululanga ukufumana uncwadi olumalunga nale mfuduko, imbinana ekhoyo yoncwadi alungqamani ngokupheleleyo. Eso sesinye sezizathu eziphembelele kolu phando; ukuze kube kho ulwazi oluphangaleleyo kwaye oluphuma ngqo kubanikazi bale mbali; yiyo loo nto kusetyenziswe iethinografi kunye nembali yomlomo (Funda kwisahluko sesithathu).

Akululanga ukufumana uncwadi olunika ingcombolo ezeleyo ngala maMfengu aseZimbabwe, ufane ufumane isiqwengana esizalisa isiqingatha sephepha esimalunga nala maXhosa kuncwadi olumalunga neelwimi zaseZimbabwe, umzekelo woku ngumbhalo kaHachipola (1998). Okanye ufumane esinye isiqwengana esizalisa iphetshana elinye kumbhalo omalunga nenkcubeko yamaNdebele, umzekelo woku ngumbhalo kaNyathi (2005). Oku kungqinwa nangababhali abaliqela abafana noNyathi (2005), uNombembe (2013) kunye noNcube (2013).

Oyena mbhali uzamileyo ukungena nzulu kule mbali yamaMfengu nguMakambe (1982). Ubalisa ngale mfuduko yamaMfengu kwaye nguye ovelela le mbali phantse nkalo zonke (ubalisa ngomququzeleli wale mfuduko, izizathu zale mfuduko kwakunye nabo bafudukayo) kwaye le mbali iyahlangabezana naleyo ifumaneka kwiinkonde nakoosozimbali abahlala eMbembesi. Le mbali kaMakambe (1982) ide isikhanyisele nangemvelaphi yengoma eculwa eMbembesi ‘Sasingenje’ ekuxoxwe ngayo kolu phando kwisahluko sesihlanu. Imbali malunga nobukhosi baseMbembesi ngokubaliswa nguMakambe (1982) nayo incede kakhulu ekuqondeni amabali athile abaliswa ziinkonde zaseMbembesi kwisahluko sesithathu kolu phando.

Iziphumo zoosozimbali baseZimbabwe uNyathi (20005) noMakoni (2011) zingqinelana ngelithi la maXhosa agaleleka kwelo laseZimbabwe embindini wenkulungwane yeshumi elinethoba. Aba sozimbali banazo neziphumo ezikhabanayo; kwelinye icala uNyathi (*Ibid.*) uthi la maXhosa abalekela eZimbabwe, ebaleka imfazwe kaShaka (Tshaka) iMfecane.

Ukanti kwelinye icala, yena uMakoni (2011) uthi la maXhosa ayezizicaka zikaCecil John Rhodes awafuduka nazo ngexesha efudukela kwelo laseZimbabwe. Nabanye oosozimbali baseZimbabwe (Ndhlovu 2009, noMagwa 2010) bayakungqina oku kwaye bongeza ngelithi ezi ‘zicaka’ zazibopha ziqhube iinkabi zikaCecil John Rhodes, ezazilayishe imithwalo kaRhodes lowo.

UMakambe (1982: 4) naye uza neyakhe imbali. Ubhala athi la maXhosa agaleleka kwelo laseZimbabwe emva kwemfazwe yokuqala yangowe-1896. Kuloo mfazwe amaShona namaNdebele ayesilwa nolawulo lukarhulumente wobukoloni (British South Africa Company's administration), mfazwe leyo eyaziwa ngokuba yi-First Chimurenga ngolwimi lwesiNgesi esixutywe nesiShona (*Ibid.*).

UMakambe (*Ibid.*: 4-5) uhambisa enjenje, lo rhulumente wamaBritane phantsi kolawulo lukaRhodes waziva engakhuselekanga ncam, wazama icebo lokuzikhusela ukuza angaqutyulwa lula ngamaShona namaNdebele. Icebo likaRhodes yaba kukuya kufuna amaXhosa eMzantsi Afrika, eMpuma Kapa, kwaye umhlaba owacandelwa la maXhosa wawurhangqe kanye iindawo ezazihlala³ lo rhulumente wobukoloni, imbangi yoku

³ Lo mhlaba zange ude usetyenziswe wonke ngenxa yokusweleka kukaCecil John Rhodes ekuqaleni kowe-1902 engekawafudusi onke amaXhosa awayezimisele ukuwafudusela eZimbabwe (Masoka 2013: Udliwanondlebe, noMabaso 2014: Udliwanondlebe).

yayikukulungiselela mhla amaShona namaNdebele afuna ukuqubula amaNgesi aqale adlule apha kumaXhosa kuqala (*Ibid.*: 5-8).

Isahluko sesihlanu singena nzulu kunobangela wokuba uRhodes achonge amaMfengu kuphela; uLye (1967), uCobbing (1988), uStapleton (1996) noFry (2010) balanda umnombo wamaMfengu kwaZulu Natala, ukuya kutsho eMpuma Kapa. Akuphelelanga apho, koko bakwabhentsisa nentsusamabandla yobuhlobo phakathi kwamaMfengu norhulumente wobukoloni. Bobo buhlobo kanye obabangela ukuba kuchongwe amaMfengu ukufudukela kwelaseZimbabwe.

Uya kuqaphela ukuba iziphumo zophando lwaba babhali bangasentla zinako ukukhabana okuthile. Sakusa eyiphi ke komkhulu? Le mibhalo yenza ukuba kube nzima kakhulu ukubhaqa eyona mbangi yale mfuduko, nto leyo eshiya isikhewu esikhulu kulo mmandla umalunga nokufuduka kwamaXhosa efudukela eZimbabwe.

Ingaba singayintoni bethu isisombululo soku? Okwangoku ukuya kuchitha ixesha nabantu baseMbembesi; ndithetha ngezisele zenyathi ezazalelwa kweli laseMzantsi Afrika ze zafudukela kwelo laseZimbabwe nabazali bazo zineminyaka ephakathi kweshumi ukuya kwishumi elinesihlanu ubudala kuloo minyaka yemfuduko. Ndithetha ngoobawo uMasoka, oobawo uKheli, oobawo uMntambo abanika imbali ngokufuduka kwabo (Funda kwisahluko sesithathu). Ngamanye amazwi iethinografi esebenzisa isixhobo esiyimbali yomlomo siso esinokusombulula eli qhina.

Singatsho ke sithi le mibhalo isisizekabani solu phando, okanye ukuchaneka nokungachaneki kwale mibhalo kusebenze njengesiseko solu phando. Oko kukuthi, ukuba bekukho uncwadi olubonisa iziphumo ezingakhabaniyo kwaye ezicacileyo, mhlawumbi bekungenakuba kho mfuneko ye-ethinografi okanye yolu phando, kodwa ngenxa yokuba kukho ukubhidisa okuthile kwezi ziphumo, olu phando luyimfuneko engxamisekileyo.

2. 2. 4 UKUNYUSWA KWENQANABA LEELWIMI ZABANTU ABANGESOSININZI

Masibeke ingca kumba wembali yomlomo sidlulele nakolunye uncwadi olusekelwe kuyo olu phando. UBatibo (2009: 197) uhlomla athi kubalulekile ukuba iilwimi zabantu abangesosininzi zingajongelwa phantsi koko kuzanywe kunyuswe iwonga lazo ngokuthi kuphandwe kwaye kubhalwe ngazo ukuze zingabisesichengeni sokutshabalala.

Kuyabonakala ukuba ngenene isiXhosa saseZimbabwe noko siyakufuna ukuphuhliswa ukuze singanyamalali kwelo laseZimbabwe. Iinkcuba-buchopho ezifana noChabata (2007) noMakoni (2011) zixoxa zithi isiXhosa esi asifundiswa kwelo laseZimbabwe nto leyo ethetha ukuba umntwana womXhosa eZimbabwe isiXhosa usigqibela ekhaya kuphela. Uthi eqala ibanga lokuqala abe sele efunda olunye ulwimi kwaye efundiswa ngolunye ulwimi. Uncwadi olukumilakunje ludale umdla wokuphanda nzulu ngezi ngxelo zaba babhali. Iziphumo zophando oluphenjelelwe ziziphumo zophando lwaba babhali bangasentla nazo zinikiwe kwisahluko sesihlanu nesesithandathu.

NgokukaBatibo (2009: 193) olu phando lunyusa iwonga lesiXhosa saseZimbabwe. Kwelinye icala uBamgbose (2000: 17) udwelisa uluhlu lwezixhobo ezinokuphuhlisa zilondoloze ulwimi, ukanti isahluko sesihlanu nesesithandathu kolu phando nazo zixoxa, zidwelise izixhobo ezilondoloze neziphuhlise isiXhosa eZimbabwe.

Ubukhulu becala, kwilizwe esiphila kulo iilwimi zesiNtu zasoloko zicinezelwa ziilwimi zaseNtshona (Bamgbose 2000: 59). Ezi lwimi zifumana le ngcinezelo akunyanzelekanga ukuba ibe ziilwimi zabantu abangesosininzi, nkqu neelwimi zesininzi ziyacinezelwa zilwimi zaseNtshona (*Ibid.*). Umzekelo, uBamgbose (*Ibid.*) ucaphula uWebb (1996: 143-144) xa esithi eMzantsi Afrika isiZulu nangona silulwimi lwesininzi kodwa sisarhorhozela emva kwesiNgesi esilulwimi oluphambili lwaseburhulumenteni.

Olu phando lubonisa ukuba nanamhlanje akukatshintshi nto kuba ulwimi oluphambili ekufundiswa ngalo nkqu nakumaziko emfundo aphakamileyo sisiNgesi nangona isiNgesi ilulwimi lwabantu abangesosininzi. Olu phando lukwabonisa ukuba naseZimbabwe kunjalo, isiNgesi sichoph' enkcocheyini lo gama isiShona nesiNdebele [ezona lwimi zesininzi eZimbabwe (Funda kwisahluko sesihlanu)] zilandela ngasemva, ze zona iilwimi zabantu abangesosininzi zibe semgqutsu (Thondhlana 2002: 32), (Hadebe 1998: 23), Mabuto noNdlovu (2014), noNkomo 2008: 351). IsiXhosa sesinye sezo lwimi zabantu abangesosininzi eZimbabwe, isahluko sesihlanu nesesithandathu zigxile kakhulu kulondolozo nophuhliso lwesiXhosa eZimbabwe.

2. 2. 5 INKCUBEKO

Uncwadi olungenkcubeko nalo lube sisiseko solu phando kuba kaloku inkcubeko nolwimi nazo zingumtya nethunga. UKaschula noAnthonissen (1995: 14) basizobela ukunxibelelana kwenkcubeko nolwimi (Funda kwisahluko sesine). UKunju (2013), uKramsch (1998), uLiu, uVolcic noGallois (2011) UBowe noMartin (2007), uHarris (1997), uStorey (1998), uFries (2009), noDodd (1998), baxoxa ngemvelaphi yenkcubeko okanye yeli gama lithi ‘*culture*’ ngokwasesiNgesini. Le mibhalo ingenkcubeko ivula inyoba yokuba sikwazi ukuqonda nokubhala ngenkcubeko yamaXhosa aseMbembesi.

Ukongeza, uncwadi olungenkcubeko lulo oluhlaba ifolo ukuze sikwazi ukuxoxa ngefuthe lenkcubeko kulwimi lwesiXhosa saseMbembesi (Kaschula noAnthonissen 1995; Ting-Toomey 1999). Isahluko sesihlanu sinika uluhlu lwamagama esiXhosa saseMbembesi angcambu zawo zikwisigama solwaluko kodwa athe anabela kwisiXhosa semihla-ngemihla ngenxa yoku kufuthelana kolwimi nenkcubeko ngokucaciswa ngaba babhali bangasentla.

Phambi kokuba singene nzulu kolu phando, kubalulekile ukuba siqwalasele lo mbuzo usoloko usematheni; ‘yintoni inkcubeko?’ Xa kuthethwa ngenkcubeko kuthethwa “...ngezinto zentlalo ezingundoqo kweso sizwe...amasiko nezithethe, izinto ezenziwayo...” (Mini *et al.* 2003: 628). Masijonge imvelaphi yeli gama lithi “*culture*” (inkcubeko) esiNgesini. IsiNgesi saboleka eli gama lithi “*Culture*” kwisiLatini (*Latin*) lingu- “*cultura*”, yena lo “*culture*” esuka kwisenzi sesiLatini esingu “*colore*”, yena u- “*colore*” lowo uthetha ukulima nokukhulisa into ethile (Liu, Volcic noGallois 2011: 2 & 55).

Aba babhali bacatshulwe ngasentla (*Ibid.*) bagqiba kwelithi intsingiselo yatanci yeli gama lithi inkcubeko yayithetha ukukhulisa into ethile. Oku kungqinwa nanguFreilich (1989: 2) ukuba ngenene eli gama lithi “*culture*” lisuka kwigama lesiLatini elingu “*cultura*” osele efumaneka nakwigama lesiNgesi elingu- “*agriculture*” obhekiselele kwinto ekhuliswayo.

Ingaba inkcubeko singayithelekisa njani nezolimo okanye izinto ezikhuliswayo, ezinje ngombona? Ukuphendula lo mbuzo uLiu, uVolcic noGallois (2011: 2) baxoxa bexhasa ngelithi, “[o]ur language, customs, expectations, behaviours, habits - our way of thinking, doing, and being – have been and continue to be formed over a long period of cultivation within the specific physical environment and social context in which we were born, with which we have grown up, and in which we presently live.”

Ngamanye amazwi, ulwimi lwethu, amasiko nezithethe, okulindelekileyo kuthi bantu, izimbo nemikhwa yethu, iindlela esicinga ngazo nesenza ngazo izinto zasoloko ziguqu-guquka kwaye ziya kusoloko ziguqu-guquka, zimane zichutywa de zibe zezamkelekileyo emva kwexesha elide lokukhuliswa nokulondolozwa kwazo kwindawo esikhuliswe kuzo (*Ibid.*). Oku kukhuliswa nokulondolozwa kwenkcubeko njengokuba kubonisiwe ngasentla kufaniswa nokukhuliswa kwezinto ezilinywayo kuba nathi inkcubeko yethu siyayilima de ichume, siyayikhulisa ukuze ide yamkeleke eluntwini olukholelwa kuloo nkcubeko.

Masibeke ingca kulo mba wesiLatini sijonge apha ekhaya esiXhoseni, sivumbulule intsukaphi yeli gama lithi inkcubeko sibone ukuba asinakuyithelekisa na nale yesiLatini. EsiXhoseni eli gama lithi inkcubeko lisuka kwisenzi esingu-‘chuba’ othetha ‘ukhulubula,’ “...ukukhetha, ukunyula eyona ilungileyo” (Mini *et al.* 2003: 300).

Ngokwawam amava, ukuqeqesha singakufanisa nokuchuba kuba kaloku xa uqeqesha ususa okanye “uchuba” okubi ukuze kusale okulungileyo. Ungade uwave amaXhosa xa ebona umntwana nokuba ngumntu ongaqeqeshekanga esithi, ‘akachubekanga ke lo mntwana/mntu, oko kukuthi akafundisekanga okanye akaqeqeshekanga. Oku kuyabonisa ukuba inkcubeko le awuzalwa sele unayo koko yinto oyifundiswayo ukuze ukhule nayo. Ukhuliswa ngayo de uchubeke okanye ufundiseke, uweve ke amaXhosa esithi, ‘uchubekile ke lo mntwana/ mntu.’

Singatsho sithi ezi nkcazelo zingasentla (eyesiXhosa neyesiLatini) zinako ukuyelelana kuba zombini zimalunga nokukhuliswa kwento ethile okanye ukukhuliswa nokulondolozwa kwamasiko nezithethe ukuze amkeleke eluntwini. Xa sisithi eluntwini asibhekisi kuye wonke ubani koko sibhekisa kwabo bantu baloo nkcubeko kuba kaloku amaxesha amaninzi abantu benkcubeko ethile baye bayisengele phantsi inkcubeko yohlanga oluthile (Jolobe 1940: 73-77).

UBowe noMartin (2007: 2-3) bahlomla benjenje, “[i]n the sixteenth century culture began to be used to refer to ‘cultivating’ the human body through training, and later concerned ‘cultivating’ the non-physical aspects of a person.” Aba babhali (*Ibid.*) nabo batsho ngamxhel’ omnye ukuba ngenene inkcubeko le singayithelekisa nokulima kunye nokukhulisa kuba kaloku umntu lo kuyafana nokuba uyalinywa, aze achutywe ukuze amkeleke eluntwini xa efundiswa inkcubeko.

Ezi ngcali (*Ibid.* 2) ziqhuba zithi, ngexesha lenkulungwane yama-90 intsingiselo yeli gama lithi inkcubeko yaye yatyebe “...to include the general state of human intellectual, spiritual and aesthetic development ...giving rise to the ‘artistic works and practices’, meaning that which is associated with music, literature, painting, theatre and film.” Uya kukhumbula ukuba apha

eMzantsi Afrika xa sithetha ngesebe elijongene nezi zakhono zikhankanywe ngasentla (umculo, uncwadi, imidlalo yeqonga, imiboniso bhanya-bhanya, imizobo njalo-njalo) sithi liSebe lezobuGcisa neNkcubeko (*Department of Arts and Culture*).

UHarris (1997: 88) yena uxoxa athi, eli gama lithi inkcubeko libhekiselele kwizifundiswa, kumasiko nezithethe, iingcinga nemikhwa yoluntu. UFries (2009: 3) yena wongeza ngelithi inkcubeko le umntu akazalwa nayo, ayifumaneki egazini “...*but learned through interaction and also shared by the people who are interacting, therefore culture is an on-going process.*” Inkcubeko yinkqubo yokukhulisa nokwakha umntu ukuze agqibelele okanye abe ngumntu gqibi ngokuthi afunde ngokupheleleyo iinkqubo ezisemgangathweni nezamkelekileyo kuluntu jikelele (Storey 1998: 48).

Besele sitshilo ekuqaleni kwesi sahluko ukuba asinakudwaba nje sithethe ngenkcubeko yaseMbembesi singakhange sithi gqaba-gqaba ngentsingiselo ephuhlileyo yeli gama lithi ‘inkcubeko.’ Nangona kunjalo, kucacile ukuba yinyambalala iingcaciso ezizama ukucacisa lo mba wenkcubeko. Ezi ngcaciso ziyasikhokela ukuba sikwazi ukuchonga izinto ezithile siziphawule njengenxalenye yenkcubeko yaseMbembesi. Oko kukuthi, ukuba silandela ezi nkcaza zicacisa inkcubeko, singatsho sithi nantoni na eyamkelekileyo kwaye eyenziwa luluntu lwaseMbembesi yinkcubeko yaseMbembesi. Ukongeza, xa siphawula izinto eziyinkcubeko singaxininisa kakhulu kwizinto ezixonxa umntu (ngokwenyama, ngokwengqondo nangokwasemphefumleni) ukuze abe ngumntu ngokupheleleyo kwaye abe lulutho eluntwini jikelele.

UStorey (1998: 48) woleka ngelithi inkcubeko le “...*is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behaviour.*” Oko kukuthi inkcubeko yindlela ethile yokuphila kwaye loo ndlela iyagcinwa ukuze nezizukulwana ezilandelayo ziyifunde, ziyigcine, ziyiphuhlise okanye ziyitshintshe. Kubalulekile ukugxininisa ukuba wonke ubani unayo inkcubeko, ofundileyo nongafundanga, omdala nomncinane, njalo-njalo (Fries 2009: 3).

Eli gama lithi ‘inkcubeko’ “...*defines a group of people, binds them to one another, and gives them a sense of shared identity*” (Liu, Volcic noGallois 2011: 2). ‘Inkcubeko’ lityathanga elirhintyela abantu libagcine bentonye, beyimbumba yamanyama (Dodd 1998: 37). Kwinkcubeko “...*a society expresses its structure and function, its views of the physical universe, and what it regards as the proper ways to live and treat each other*” (Liu, Volcic noGallois 2011: 2).

Ukoleka, xa abantu beziqhelanisa nommandla abakuwo, bafunda amacebo athile okuphila ngcono kuloo ndawo bakuyo (Dodd 1998: 36). Loo macebo nezo ndlela zokuphila ziye ziphele izinkolo zabo ezahlukeyo kwezezinye iintlanga, ezo nkolo ziye ziphele ziba ngamasiko nezithethe de zibe yinkcubeko yolo hlanga okanye abo bantu (Dodd 1998: 36).

UDodd (*Ibid.*: 37) woleka ngokuthlekisa inkcubeko nomthwalo okanye iimpahla ezisongwe zalekelana etyesini, uthi, “[c]ulture is like luggage we carry” ULiu, Volcic noGallois 2011: 56) bacacisa ngalo mthwalo benjenje. “...when we open each pocket of our cultural suitcase, we explore an interrelated set of group identities, beliefs, values, activities, rules and customs, institutions, and communication patterns arising from our daily needs.”

Zezi nkcaza eziza kusinceda ukuba sikhangele ukuba singabhaqa ntoni na xa sivula iipokotho zenkcubeko yabantu baseMbembesi, ngabula Liu, Volcic noGallois (*Ibid.*). Masihlabele mgama nale nkcaza yenkcubeko. UAneas (2003: 120) uyangqina naye ukuba inkcubeko “... is the set of knowledge, values, emotional heritage, behaviour and artefacts which a social group share, and which enable them to functionally adapt to their surroundings.”

UFries (2009: 3) akavumelani konke-konke noTing-Toomey (1999: 10), xa esithi inkcubeko ifana twatse nentaba yomkhenkce edada elwandle (*iceberg*) eneziqede ngeziqede ezalekeneyo (umzekelo wezo ziqede, ngamasiko nezithethe, iinkolelo, ukuziphatha okwamkelekileyo, njalo-njalo) ezo zinto zingafihlakala emehlweni oluntu jikelele njengeziqede zomkhenkce ezifihlakele phantsi kwamanzi olwandle. Uqhubeka athi (*Ibid.*) eyona nto icace gca kuluntu yifashoni, umculo kwakunye nezinye izinto ezithathelwa phezulu lolo luntu.

UFries (2009: 3) iinkcaza ezinje nangona zizama ukuba inkcubeko iqondakale lula kodwa ziyalahlekisa xa zithlekisa inkcubeko kunye nomthwalo okanye intaba yomkhenkce edada elwandle. Inkcubeko yinkqubo engamanga endaweni enye njengeziqede zentaba yomkhenkce okanye iimpahla ezisongwe zalekelana etyesini; ihamba namaxesha; itshintsha nokutshintsha kwamaxesha. UTing-Toomey (1999: 10) unoluvo lokuba zikho iindawo ezithile zenkcubeko eziyindaba yakwamkhozi, oko kukuthi azinakuthiwa pa-haha kuwonke-wonke kodwa zikwakho ke nezinokubekwa egcakini zibonwe nanguthathatha.

Ndiyamxhasa uFries (2009: 2-3), kunye noAneas noSandin (2009: 4) xa besithi kudala kusenziwa amatile-tile okucacisa eli gama lithi ‘inkcubeko.’ Kuzo zonke ezi nkcaza zahlukeneyo, nokuba zifanisa inkcubeko nomthwalo okanye intaba yomkhenkce edada elwandle, eyona nto zingqinelana ngayo kukuba inkcubeko ukuze ibe yinkcubeko ngenene kufuneka abantu akanye uluntu lwabelane ngayo.

Elokuphetha, ngamanye amaxesha siye singaqondi ukuba sikwinkcubeko ethile okanye senza izinto eziyinxalenye yenkcubeko, ngenxa yoko siyakwazi ukuzibhaqa sele sikwenye inkcubeko singaqondanga (Fries 2009: 3). Abantu abaninzi bathetha iilwimi ezininzi ngenxa yeso sizathu bayakwazi ukwabelana ngeenkcubeko ezininzi xa bethe badibana nabantu bezinye iinkcubeko (Fries 2009: 6).

Ngumba obalulekileyo lo uvezwa nguFries (*Ibid.*) kwaye nawo siza kuwuqwalasela ngamehlo abukhali kule meko yaseMbembesi, apho kukho amaXhosa asuka eMzantsi Afrika ayokuhlala eZimbabwe engqongwe ngamaShona kwakunye namaNdebele.

Oku kuhlala kwamaXhosa phakathi kwamaNdebele namaShona kuveza omnye umba wobuni obutshintsha-tshintshayo (*shifting identities*) owenzeka xa abantu besabelana ngenkcubeko kunye nabantu bolunye uhlanga (Edwards 2009: 258). Ingaba akhona amaXhosa akhe azibone njengamaNdebele okanye azibone njengamaShona ngenxa yokuba esabelana ngenkcubeko? Lo ngumbuzo ophuhliswa uphendulwe kwezi zihloko zilandelayo.

Masijonge le nkcubeko yamaXhosa; apha kwinkcubeko yamaXhosa kukho ulwaluko, lolo lwaluko esicangcatha phezu kwalo kolu phando. Ulwaluko olu kukungeniswa kwenkwenkwe esuthwini ngaloo ndlela ke ibe ifikelela kwinqanaba lobudoda (Satyo 1989), Zeka (1992), Mtumane (2004), Dold noCocks (2012). Ukongeza kule mibhalo ingasentla, iimbalo zooBurns-Ncamashe (1961), Nombembe (2013), Ntombana (2009; 2011), Ntozini noNgqangweni (2016) ixusha imiba engolwaluko. Loo mibhalo ivule inyoba yokuba sikwazi ukuthelekisa ulwaluko lwamaXhosa aseZimbabwe namaXhosa aseMzantsi Afrika.

Olo thelekiso lukwaqwalasela nesigama solwaluko kula mazwe mabini. Ukongeza, apha kulwaluko kukho isolotya elidlala indima enkulu kwinkcubeko yamaXhosa. Elo solotya yingoma. Iimbalo ezifana nezikaDargie (1988), uDlepu (2009), uLobley (2012), uKunju (2013), noNombembe (2013), njalo-njalo nazo zivule inyoba yokuba sikwazi ukuthelekisa iingoma zolwaluko phakathi kwala mazwe mabini.

Okunye okubalulekileyo kwiingoma zolwaluko lwaseZimbabwe kukuba zikwaqulathe imbali yamaXhosa aseZimbabwe (Nombembe 2013). Ezi ngoma zibe luncedo kakhulu ekukhangeleni imvelaphi yamaXhosa aseZimbabwe. Umzekelo, ingoma ethi, 'Sasingenje' (Nombembe 2013) kwaZulu yaphembelela ukuba siphande ukuba ingaba amaXhosa aseMbembesi eZimbabwe adityaniswa yintoni nomhlaba wakwaZulu. Iziphumo zolu phando ibe ziimbalo zababhali abafana nooSoga (1927; 1930), uWerner (1931), uStapleton (1996), noFry (2007).

Aba babhali bangasentla bavumelana ngelithi, amaMfengu la ayengamaNgwane aseNatala phambi kokuba afudukele eMpuma Kapa apho afika anikwa igama elithi 'amaMfengu' (*Ibid.*). Ukhumbule ukuba ezi ziphumo zaba babhali sikhokelelwe kuzo yingoma yolwaluko yaseMbembesi ethi 'Sasingenje kwaZulu.' La maNgwane axubana nesizwana samaHlubi eMpuma Kapa (Stapleton 1996). Siphinde sabhaqa ukuba isiXhosa sengingqi (isiHlubi) esithethwa ngamaHlubi (amaMfengu) sinomzila wesiZulu. Imizekelo engqina oku ifumaneka kwiimbalo zooSoga (1930), Nyamende (1994), Nomlomo (1993), nabanye.

Ezi mbalo zikhankanywe ngasentla zibangele ukuba sikwazi ukuphinda sizingele eli futhe lesiZulu kwisiXhosa saseMbembesi. Uya kukhumbula ukuba konke oku sifikelele kuko ngenxa yokuqwalasela inkcubeko yolwaluko, nkcubeko yolwaluko leyo esikhokelele ezingomeni, ngoma ezo ezibe nembali engemvelaphi yamaXhosa aseMbembesi, mbali leyo esiyizingele safumanisa ukuba ngenene isuka kwaZulu njengokuba nengoma isitsho, ikwa yiloo mbali ebangele ukuba siqwalasele isiXhosa samaMfengu phambi kokuba afuduke ngasemva kokuba efudukile. Oku kukwabonisa ukuba ngenene ulwimi nenkcubeko zingumtya nethunga, kwaye ndingongeza ndithi inkcubeko nemvelaphi yomntu nazo zingumtya nethunga.

2. 2. 6 UNCWADI OLUNGEELWIMI ZASEZIMBABWE

Uncwadi malunga nokukhululeka kweZimbabwe kulawulo lobukolonyali lulo oluhlahla indlela ebonisa isizathu sokuba iilwimi zaseZimbabwe zibe kule mo zikuyo namhlanje. Ukuphanda nzulu loo mbali, kusetyenziswe imisebenzi yooPalmer (1990), Hadebe (1998), Moore (2012), Linehan (2005). Ngenxa yale misebenzi sitsho sikhanyiselwe ukuba ulwimi lobukolonyali phantsi kweBritane yayisisiNgesi. Emva kwenkululeko yangowe-1980 zange kube kho tshintsho lubhekelephi, isiNgesi sashiyeka sinkqenqeza phambili njengolwimi lokufundisa ze emva kwaso kwalandela isiShona nesiNdebele (Mabuto noNdlovu 2014) (Funda kwisahluko sesihlanu).

Umgqo-nkqubo wolwimi zange ubonise tshintsho emva kwenkululeko eZimbabwe, oko kukuthi akukho mahluko kumgqo-nkqubo wolwimi wangexesha lobukolonyali kunye nomgqo-nkqubo okhoyo emva kokuba iZimbabwe izuze inkululeko (Nkomo 2008: 351). Iziphumo zoku kungatshintshwa kumgqo-nkqubo malunga nokusetyenziswa kweelwimi kwaba nefuthe elibi kakhulu kwiilwimi zesiNtu kwelo laseZimbabwe (Nkomo 2008; Thondhlana 2002; Mabuto noNdlovu 2014) (Funda kwisahluko sesihlanu).

UHachipola (1998), uThondhlana (2002), uMabuto noNdlovu (2014), ngabo abasikrobisayo ukuba isiXhosa esi silolunye lweelwimi zaseZimbabwe. Zizonke ezi lwimi zili-14 kwaye uninzi lwazo zisetyenziswa kwamanye amazwe. Unobangela wokuba kube kho ezi lwimi zamanye amazwe yimfuduko eyenzeka ngexesha lobukoloniwali, amaqela ngamaqela evela kumazwe ahlukeneyo (Mabuto noNdlovu 2014: 2).

Isizathu sokuba ezi lwimi zibe zisasetyenziswa nanamhlanje kwelo laseZimbabwe sixushwa kwisahluko sesihlanu, inxalenye yeso sizathu kukuba inkqubo yobukoloniwali yayinyanzelisa ukuba iintlanga ezahlukeneyo zihlale ndawonye (Goldberg 1993; noMabin 1992). Oko kuhlala ndawonye nako kwaba negalelo ekulondolozeni iilwimi zabantu abangesosininzi eZimbabwe njengokuba kuboniswa kwisahluko sesihlanu. Le mibhalo nayo ivule indlela yokuba sibone ezinye zezinto ezalondoloza isiXhosa kwelo laseZimbabwe.

2. 2. 7 UBUCHWEPHESHE BETEKNOLOJI

Iteknoloji le ingena phi ekulondolozeni kwesiXhosa eZimbabwe? Nangona ngexesha kuqosheliswa olu phando bekungekabikho mibhalo ipapashiweyo emalunga nokulondoloza kwesiXhosa saseZimbabwe kusetyenziswa iteknoloji, uphando olu lubonisa ukuba iteknoloji le idlala indima enkulu ekulondolozeni isiXhosa saseZimbabwe njengokuba kuboniswa kwisahluko sesithandathu. UArthur (2009: 10) uphawula athi iteknoloji le sele ibubomi bethu njengokuba siyisebenzisa imihla ngemihla.

UArthur (*Ibid.*) uzekelisa ngezixhobo zokulima, iinqwelo-mafutha, izixhobo zokushicilela kumajelo osasazo, iikhompyutha, iimfoonomfono eziphathwayo, njalo-njalo, njengezinto ezize neteknoloji kwaye esizisebenzisa imihla ngemihla.

Le teknoloji ngakumbi ngakwicala leekhompyutha neemfonomfono eziphathwayo, ibe nefuthe kwisiXhosa saseZimbabwe. Ubunjani belo futhe buxushwa kwisahluko sesihlanu kolu phando, ngokusebenzisa iimbalo ezifana nombhalo kaWarschauer (1998). Lo kaWarschauer (*Ibid.*) udwelisa iingongoma ezine ezibonisa inxaxheba edlalwa yitekoloji ekufutheleni ulwimi. Ezi ngongoma zikaWarschauer (*Ibid.*) (Funda kwisahluko sesihlanu) zisisikhokelo esibangela ukuba sikwazi ukuphonononga eli futhe leteknoloji kulwimi lwesiXhosa eMbembesi.

UKietzmann *et al.* (2011: 141) basicacisela ngamakhasi onxibelelwano njengamakhasi asebenzisa ubuxhaka-xhaka obufana neekhompyutha kwakunye neemfonomfono eziphathwayo ukuqhagamshelana nabantu abakwiindawo-ngeendawo. Ukhumbule ukuba

kusetyenziswa ulwimi xa kusenziwa olu nxibelelwano. Lo mbhalo (*Ibid.*) usikhokelele ekubeni siyokuphicotha olo lwimi (okanye ezo lwimi zisetyenziswayo) lusetyenziswayo ngamaXhosa aseZimbabwe kumakhasi onxibelelwano asebenzisa iteknoloji, kwaye olu phononongo lukwisahluko sesihlanu.

Malunga nala makhasi onxibelelwano, uBosch (2009: 186-187) usithela thsuphe ngembali yelinye lala makhasi onxibelelwano; u*Facebook*. Le mbali siyinikwa nguBosch (*Ibid.*) kwisahluko sesihlanu isibonisa nje imvelaphi ka*Facebook*. Waqalwa ngubani? Iyintoni isizathu sokumqala? Le ngxelo inceda ukuba sibone ukuba iilwimi zesiNtu zingene njani kulo *Facebook* sitsho sikwazi nokuqikelela ikamva lesiXhosa ngokubhekiselele kulo *Facebook*. Ngamanye amazwi sitsho sikwazi ukujonga ifuthe lale teknoloji kwiilwimi zesiNtu.

Ingaba le teknoloji iyazikhulisa na okanye iyazidodobalisa? Kube nzima ukufumana iimbalo eziphendula ngqo lo mbuzo nangona bekho ababhali ababhale ngefuthe lamakhasi onxibelelwano abafana noBidwell (2010), uDluti (2013) kodwa abade basondele ncam kwimpendulo yalo mbuzo. Isisombululo soku ibe kukuba sizame ukuwuphendula lo mbuzo ngokuqwalasela imeko yaseMbembesi eZimbabwe. Iethinografi nayo yenza ukuba kube lula ukuqwalasela lo mba, njengoko umphandilwazi efumana ithuba lokuchitha ixesha nabo bantu aphanda ngabo.

Kwelinye icala, uBoyd (2006: 13) ujonga la makhasi onxibelelwano kwi-intanethi njengamakhasi anefuthe elikhulu nakubuni (*identity*) bomntu. Khumbula ukuba ubuni obu nabo buhamba nenkcubeko kwakunye nolwimi. Xa besabelana ngezinto ezimalunga nenkcubeko kula makhasi onxibelelwano, oko kungabangela ukukhula kobuni okanye komeleze ubuni obo.

Oku kuxoxwa nguBoyd lo (2007) kuphando lwakhe olulandelayo, uxoxa athi, ubuni obu buyadalwa ngala makhasi onxibelelwano. Oku kuphuhliswa kwisahluko sesithandathu. Ikhasi lika*Facebook* livumela abantu ukuba benze amaqela-ngamaqela, kwaye ngamaxesha amaninzi la maqela abonakala njengamaqela okuphuhlisa uluNtu (Bosch 2009). Olu luvo lukaBosch (*Ibid.*) lungqinelana nalaa ngxelo kaArthur (2009: 10) ithi iteknoloji le sele iyinxalenye yobomi bethu bemihla-ngemihla.

2.3 UQUKUMBELO

Esi sahluko singasifanisa nefesitile yokusikrobisa kuhlobo lwemibhalo esetyenzisiweyo kolu phando nohlobo lweengxoxo eziza kuthi zivele kolu phando ngenxa yale mibhalo. Le mibhalo ikwesi sahluko singayifanisa neentsasa zokuphemba isithatha somlilo ololu phando. Ngamanye amazwi, ngaphandle kwale mbinana yemibhalo ngekube nzinyana ukuqala uphando olukumilakunje. Uncwadi oluqulathe imbali ngemvelaphi yala maXhosa, ulwimi lwesiXhosa eZimbabwe, uncwadi olusikhanyisela malunga nezizathu ezibangela ukuba isiXhosa sibe sisasetyenziswa namhlanje eZimbabwe kubonisiwe kwesi sahluko ukuba olo ncwadi lusesiseko solu phando.

Elokuvala, esi sahluko siphantse saba sisijungqe. Unobangela woku ngulo wokuba uncwadi olumalunga nemfuduko yamaXhosa aseMbembesi luyalambatha. Ubukhulu benkcaza ekolu phando yileyo yembali yomlomo (*oral history*) kuba kusetyenziswa iethinografi ndawonye ne-ethinografi yemifanekiso. Ukanti nemibhalo engenkcubeko, ubuni (*identity*), ubuni obutshintsha-tshintshayo (*shifting identity*), umgaqo-nkqubo weelwimi eZimbabwe, iilwimi zabantu abangesosininzi eZimbabwe, njalo-njalo, nazo zibe yifestile yokusikrobisa kuhlobo lwemibhalo olusekelezwe kuyo olu phando.

ISAPHLUKO SESITHATHU

IMBALI YOMLOMO

3. 1 INTSHAYELELO

Esi sahluko sishukuxa imbali yomlomo ngemvelaphi yamaXhosa aseMbembesi. Ewe, kwisahluko sokuqala nesesibini sele sikhanyiselwe ngale mvelaphi ngokucaphula kwimibhalo ngemibhalo, kwaye iimibalo zikaField (2007) noReeves, Kuper, Hodges (2008) ziyakugxininisa ukubaluleka kwembali yomlomo, ukuhlala nabantu abangabemi kwingingqi ophanda kuyo, ubamamele, uve imbali yabo iphuma ngqo emilonyeni yabo. Le mbali yomlomo ikwancediswa nayimifanekiso ethatyathwe ngethuba kuqhutywa olu phando. Singatsho sithi kukwasetyenziswe i*Visual Ethnography* ngolwasemzini (Thompson 2000; Winddance 2006).

3. 2. 1 IMBALI YOMLOMO:

UDLIWANONDLIBE NEKUMKANI YAMAXHOSA UMPENDULO SIGCAWU

UKumkani uMpendulo Calvin Zwelonke Sigcawu wazalwa ngomnyaka we-1968 kuTshaziimpuzi ngomhla wesi-4, ezalelwa komkhulu eNqadu (Feni 2015: *DispatchLive*). UZwelonke lizibulo likaKumkani uXolilizwe Sigcawu kunye neKumkanikazi uNozamile iqadi lendlu enkulu (*Ibid.*). Imbali (*Ibid.*; Peires 1982; Sigcawu 2013: Udliwanondlebe) ilanda obu buKumkani kuKumkani uNtu owalandelwa nguKumkani uNguni, ze walandelwa nguKumkani uXhosa owalandelwa nguKumkani uMalangana, ze kwalandela uKumkani uNkosiyamntu, kwalandela uKumkani uTshawe, kwalandela uKumkani uNgcwangu owalandelwa nguKumkani uSikhomo, kwalandela uKumkani uTogu owalandelwa nguKumkani uNgconde, kwalandela uKumkani uTshiwo, owalandelwa nguKumkani uPhalo owalandelwa nguKumkani uGcaleka, kwalandela uKumkani uKhawuta owalandelwa nguHintsisa emva koHintsisa kwangena uKumkani uSarhili owalandelwa nguKumkani uSigcawu, kwalandela uKumkani uGwebinkumbi owalandelwa ngukuKumkani uZwelidumile. UZwelidumile walandelwa nguKumkani uXolilizwe emva kwakhe ke kwangena uKumkani uZwelonke.



UKumkani uMpendulo 'Aa Zwelonke!' Sigcawu kwinkonzo yomngcwabo kaNkosi uZwelenqaba Manxiwa eNqadu

Umfanekiso: Hleze Kunju

Le mihlathi ilandelayo iza kugxila kakhulu kwimibuzo kunye neempendulo zeKumkani malunga namaXhosa aseZimbabwe. UKumkani uMpendulo Sigcawu wandamkela ngezandla ezishushu. Usomlomo wakhe, imbongi uZolani Mkiva wahlahla indlela yam eya eNqadu. Ukhumbule ke ukuba sele ndiphandile kumaNdebele aseBulawayo ndayifunda nemibhalo ethile equlathe inkitshiza ngala maXhosa aseZimbabwe. Njengokuba sele kutshiwo kwizahluko ezingaphambili, eyona nto yayiphambili kuphando lwam phambi kokuba ndidibane neKumkani yayikukuba la maXhosa sele kusithwa ngamaMfengu nje kungenxa yokumfenguza kwawo ukufika kwawo kwelo laseZimbabwe. Ndandibuqinisekarha ke ukuba iKumkani yayiza kundinika eyona mpendulo ichanekileyo malunga nemvelaphi yamaXhosa aseZimbabwe. Nasi isikhokelo semibuzo endandiyiphathele uKumkani.

1. Ithini eyona mbali nemvelaphi yamaXhosa aseZimbabwe? Ingaba ngenene aya kuba ebaleka iMfecane, iPayineri (*pioneer column*) okanye ayesengabaqeshwa bakaCecil John Rhodes?

2. Zafikelela njani kwiKumkani ezi ndaba zokuba kukho amaXhosa aseZimbabwe, kuba kaloku mna ndaziva kuba ndandingumhlali waseZimbabwe.
3. Yintoni eyabangela ukuba iKumkani indwendwele eMbembesi? Yayimenyiwe? Ukuba yayimenyiwe, yayimenyiwe ngubani, phantsi kweziphi izizathu?
4. Ingaba iKumkani yatyelela kwabakanye na okanye iyatyelela eZimbabwe rhoqo ngonyaka? Ukuba kunjalo ingaba lukho utshintsho olubangwa lolo tyelelelo lweKumkani?
5. Ingaba iKumkani iceba ntoni ngamaXhosa aseZimbabwe kuba kaloku kwakusele kukho namahum-hum okuba la maXhosa ayakunqwenela ukubuyela eMzantsi Afrika.
6. Ingaba ukhona na umahluko okhoyo kwinkcubeko kunye nolwimi lwaseMbembesi xa sithelekisa namaXhosa aseMzantsi Afrika? Kwaye yona iKumkani icinga ukuba ulwimi nenkcubeko yesiXhosa zilondolozeke kanjani emva kweminyaka engaphezu kwekhulu amaXhosa ephila phakathi kwamaShona namaNdebele (nezinye iintlanga).
7. Ingaba lukhona na uncwadi lwemveli? (Izibongo, iingoma, iintsomi, njalo-njalo).
8. Lwalukhona umingi-mingi olwaluphokoka kumaphepha-ndaba aseZimbabwe okuba iKumkani yathembisa iMbembesi ngeencwadi zesiXhosa, ndandikwafuna nokuva ke ukuba iKumkani yayisele izithumele na ezo ncwadi, ukuba yayizithumele zazisetyenziswa njani xa isiXhosa sasingafundiswa ezikolweni.
9. Zazisithini izimvo zeKumkani malunga nobuni bamaXhosa aseZimbabwe? Ingaba la maXhosa ngawaseZimbabwe okanye ngawaseMzantsi Afrika?
10. Eli gama lithi Mfengu lona ithini imvelaphi yalo? Ingaba la maXhosa aseZimbabwe alifumene eZimbabwe na okanye ahambe nalo elithatha apha eMzantsi Afrika?

Nazi iimpendulo zeKumkani:

Eyona nto mntanenkosi emveni kwemfazwe eyayikhon' eZimbabwe kwaye kwathathwa ii-*architects* ziyokwakha iZimbabwe, nabefundisi neetitshala ukuze zizam' ukuhlaziya nokuvuselel' iZimbabwe ibuyele kwimeko yayo yesiqhelo. Kwakho ke bantu abathathwayo abangaba sendibabalule bayokwakha ke iZimbabwe abanye ngokwecala leenkonzo abanye ngokwasekufundiseni iintsana zapha eZimbabwe, iintsana zaphaya..., nako konke okuphakamisa ilizwe ukuze lifikelele kumgangatho ekufuneka lifikelele kuwo... (Sigcawu 2013: Udliwanondlebe).

IKumkani zange iyikhumbule ncam ke loo mfazwe yayitshabalalise iZimbabwe, ukuba yayibizwa ngokuba yintoni kwaye yayingowuphi unyaka. IKumkani yacinga ukuba mhlawumbi loo mfazwe yayiyimfazwe ka-1896-7 apho kwakukho ungquzulwano phakathi kwamaShona encedisana namaNdebele ukulwa ulawulo lwe-*British South Africa Company* (Ncube 2013). Siza kuva ke ukuba ngenene le mfazwe inayo na into yokwenza nemfuduko yamaXhosa. Ikumkani yahambisa yenjenje:

Bafika ke pha abantu bakuthi, eneneni basebenza ngendlela efanelekileyo, basese bezifumanela iindawo zokuhlala kwapha, bahlala, babanabafazi nabantwana babe ke ngoku sebengabahlali nabemi bapha eZimbabwe kodwa bengazilibalanga iingcambu zabo zalaph' eSouth Africa. Kangangokuba abantwana beso sizukulwana saqala safika phaya, uninzi lwabo basebenza aph' eRhawutini. Kuthe ke kwakubakho olu qhagamshelwano lobu bukumkani balapha nabo abantu abahlala phaya eZimbabwe abangamaXhosa, kwaqaleka ke kwakho imvisiswano kuba ngabantwana balapha, belanda into eyayisenziwa ngamaxhego yokubuyisela isidima sobuXhosa babo nangona bengaphaya eZimbabwe (Sigcawu 2013: Udliwanondlebe).

Kule ntetho ingasentla, iKumkani isebenzise intetho ethi ukubuyisela “isidima sobuXhosa.” Le ntetho singayitolika sithi kukubuyisela ubuni bobuXhosa (*Xhosa identity*). Kwisahluko sokuqala solu phando sele zichaziwe izinto ezifana nokunyanzelisa ukuba isiXhosa naso sisetyenziswe xa kuxoxwa izinto zaseburhulumenteni eziwachaphazelayo amaXhosa, nokuba amaXhosa aphantse aphathwe njengeendwendwe eZimbabwe (www.zimdiaspora.com; Makoni 2011). Noku “kubuyisela isidima sobuXhosa” ngokuvuselela ubuhlobo phakathi kwamaXhosa aseZimbabwe nawaseMzantsi Afrika singatsho sithi leyo yinxalenye yokuqinisa ubuni bobuXhosa (*Xhosa identity*). Malunga nolu nxibelelwano, iKumkani yahambisa yenjenje:

[Unxibelelwano] Luqala apha kuthi lokuba sibe nabantu baseZimbabwe abangamaXhosa abakwaziyo ukuza apha, abazaziyo ukuba banekumkani elapha, yindibaniselwano yabafana abasebenzela obu bukumkani uZolani [Mkiva] noXhanti, bobabini basebenza eRhawutini kodwa uXhanti yena ubuyile usebenza apha ekhaya, babanoxibelelwano ke nabafana abangabaphaya eZimbabwe bengamaXhosa phofu, ookhokho babo besuka apha, bayayazi into yokuba inye iKumkani yamaXhosa, iseNqadu. Babanomdla wokudibana neKumkani, bayenza ke loo nto aba balaph' eRhawutini beza baza kudlan' indlebe nam, bahamba bayokuxelela abazali babo

abaseZimbabwe ukuba ubukumkani bamaXhosa buseNqadu kwaye iKumkani iyabamkela njengabantwana bayo. Kwaye bayicela iKumkani ukuba ibandwendwele ize kubona le ndawo bahlala kuyo (Sigcawu 2013: Udliwanondlebe).

Oku kuchazwa ngasentla kwenzeke ngomnyaka wama-2011, yabe sele ibatyelela kwa ngaloo nyaka iKumkani, yachitha neKrisimesi khona ijikeleza iziphaluka ahlala kuzo amaXhosa, nangona ingazange izigqibe ezo ziphaluka kodwa yaqinisekisa (*Ibid.*) ukuba izimisele ukuba izigqibe kwixesha elizayo. Injongo yoku yayikukuzama ukukhulisa ubuhlobo ukuze la maXhosa angazivi ehlelelekile ngokungathi akanaKumkani. Olu tyelelo lubaluleke kakhulu kwimbali yamaXhosa aseZimbabwe njengokuba lwalusenzeka okokuqala ezimbalini ukusukela ngeminyaka yoo-1800 (*Chronicle* 2011).

Olu tyelelo noku kuzilanda kwala maXhosa luchaphazela umba obaluleke kakhulu, umba wobuni (*identity*). Ubuni buquka inkcubeko, inkcubeko ke iquka imvelaphi yomntu (Ting-Toomey 1999). Umntu xa ezama ukuphendula umbuzo othi “ndingubani?” Uya kuchaphazela imvelaphi yakhe okanye achaze umnombo wakhe ngokulawulwa yinkcubeko (Ting-Toomey 1999: 12). Ngamanye amazwi, ukuze amaXhosa aseZimbabwe awuchane ngqo umnombo nemvelaphi yawo, kunyanzelekile ukuba aqhagamshelane namaXhosa aseZimbabwe. Yiyo loo nto olu tyelelo lubalulekile embalini yamaXhosa jikelele, kuba nawaseMzantsi Afrika atsho aqhagamshelane nezihlobo ezafudukela eZimbabwe, kutsho kuvaleke izikhewu ebezikade zikho. Oku kutyetyisiwe kwinkcazelo elandelayo kwesi sahluko.

Ukuzama ukuqinisa ubuhlobo, ngomnyaka wama-2012 iKumkani yaphindela eZimbabwe, yajikeleza, yahlala ixoxa ngamasiko nezithethe kanti nangowama-2013 kuba isithi ayifuni kube kho isikhewu, ifuna ukuhlala iqhagamshelana, icebisana namaXhosa aseZimbabwe ukuze yonke into yobuXhosa bayazi kuba kaloku xa undwendwele kwelinye ilizwe kulula ukuba ezinye izinto zikuphuncuke ingakumbi eziyinkcubeko yakho (Sigcawu 2013: Udliwanondlebe; Batibo 2009). Xa sijonga kwicala lamasiko nezithethe, uKumkani wathi:

Kodwa ke ndiyancoma kwela cala yonke into basayibambe ngendlela. Nesiko lokwaluka, safika ngo-2011 (*sic*) kukho amakhwenkwe ayesoluswa kwaye waqhutywa kakuhle kakhulu lo msebenzi. Into esele beyiphuncule yintonjane, nayo ke kuyafunek' uba siyobafundisa ngokuthetha ukuba intonjane iyintoni inceda ntoni emntwini obhinqileyo. Bayayazi yona nto nje yindlela le eyenziwa ngayo le bangayaziyo. Bayonqena ke ukuqala into abangayaziyo ze ibaxake sele bephakathi (Sigcawu 2013: Udliwanondlebe).

Ngokwam ukubona, ukuze iKumkani ifezekise iminqweno yayo yokuqinisa ubuhlobo nokulungisa iziphene kumasiko nezithethe eZimbabwe, kubalulekile ukuba ichithe ixesha eZimbabwe. Kuyaxhomekeka ke ukuba iKumkani ihlala ixesha elingakanani eZimbabwe, ngomnyaka wama-2011 iye ngomhla we-14 kwinyanga yoMnga yabuyela eMzantsi Afrika ngomhla wama-28 kwakwinyanga yoMnga (oko kukuthi ihleli iiveki ezimbini). Ngomnyaka wama-2013, ngenxa yokuxakeka iKumkani yahlala iveki yanye. Ibingathanda ukuhlala ixesha elide kunoku kodwa kwakungelulanga ukungabikho eMzantsi Afrika ixesha elide kodwa yayingafuni ukuba abantu baseZimbabwe balahle ithemba (Sigcawu 2013: Udliwanondlebe). Naku okunye okwaphawulwa yiKumkani kutyelelo lwayo eZimbabwe:

Enye into endifike ndabancoma kuyo, bazimisele ukuzakha iziqu zabo nokulangazelela ukuzazi nangakumbi ngobuXhosa babo kuba izinto abazenzayo ezithi zikhusele impilo yomntu omnyama ngamasiko, izithethe, inkcubeko nokufundiswa kwesiXhosa, amaqhalo nezaci ekufunek' uba bezazisile. Kangangokuba sinephulo norhulumente walapha nowaseZimbabwe lokuba kwakhiwe isikolo esiza kuthi sifundise abantwana ngesiXhosa khon' ukuze nezi zinto zingabe zibasithele kuba bengekho apha, sawuqaphela ke ukuba iilwimi ezongameleyo eZimbabwe sisiShona nesiNdebele nezinye ke, asifuni ke ukuba balahlekelwe bubuni babo. Yiyo le nto sikhuthaza uRhulumente ukuba kwakhiwe isikolo pha khon' ukuze nezinto ebezingabasithela zisoloko zithe tha bezifunda ezincwadini. Sivumelene ke norhulumente walapha nowaphaya, sisazama ke ukuthumela iincwadi eZimbabwe (Sigcawu 2013: Udliwanondlebe).

Umba wolwimi kungenwa kuwo nzulu kwisahluko sesihlanu. UCrystal (2000: 20-21) uthi mahlanu amanqanaba olwimi. Inqanaba lokuqala kuxa ulwimi lusetyenziswa ngaphandle kwamagingxigingxi, inqanaba lesibini kuxa ulwimi lusetyenziswa ngabantu abangesosininzi (abangaphezu kwewaka), inqanaba lesithathu kuxa ulwimi lusengozini/ emngciphekweni yokutshabalala; xa luthethwa yimbinana yabantu abangaphantsi kwewaka. Inqanaba lesine kuxa ulwimi lusecicini lokuba lutshabalale kuba luthethwa yimbinana yabantu abadala ze inqanaba lesihlanu (elokugqibela) liqale xa loo mbinana yabantu abadala sele ingekho; kungasekho bantu baluthethayo olo lwimi, kuthiwe ke ulwimi lutshabalele (*Ibid.*). IsiXhosa saseZimbabwe sona singasibeka kwinqanaba lesine; nangona singathethwa sisininzi sabantu baseZimbabwe, sithethwa ngabantu abangaphezu kwewaka. IKumkani (Sigcawu 2013: Udliwanondlebe) ihlomla yenjenje malunga nesiXhosa saseZimbabwe:

... apha ekuthetheni [isiXhosa] kuba phaya aba bantu bangamaXhosa ... baphahlwe ziintlanga. Xa ukwenye indawo, indawo engeyoyakho kulul' uba ezinye izinto uzibambe ngale ndlela zithethwa ngayo kwela cala kushiyeke kusilela ke apha kweli lakho icala. Obu buhlobo sibakhayo ke nabantu bapha kukuba kungalahleki kwanto emalunga nesiXhosa sabo kuba eziny' izinto aph' ekuthetheni uye ufumanis' ukuba noko thina asiyithethi ngolu hlobo, siyithetha ngolunye uhlobo, kufuneke nilungisane ke ngelo xesha nithethayo, kuba akukabikho zincwadi ezinokuyichaza ngokuthe gabalala loo nto. Kodwa ke bangabantu abazimiseleyo ukufunda kuba nabo abanamdla wokulahlekelwa yinkcubeko yabo kangangokuba bavuya kakhulu ndisakufika phaya eZimbabwe bebonakalisa ukuba bamkelekile bona kubukumkani bamaXhosa obusuka kookhokho babo.

Lo mhlathi ulandelayo ubonisa umzekelo owakhunjulwa yiKumkani apho isiXhosa saseZimbabwe nesaseMzantsi Afrika sahluka khona:

Bathi bona [eZimbabwe] xa bethetha mna ndinguKumkani wooKumkani. OoZolani bangooKumkani nabanye abantu endidla ngohamba nabo kodwa uKumkani wabo ndim. Abanayo la nto yokuthi bazinkosi bona okanye ngamaphakathi zezinye zezinto ezifun' ukulungiswa, kuba kaloku laa nto bendikhe ndayitsho ntlandlolo ukuthi ukuhlala phakathi kwabantu abengelohlanga lwakho eziny' izinto zilahleke okanye zilibaleke. Ngalo mazwi ke ndithi ewe zikhona izinto ezithile ezifun' ukulungiswa. Ubukhulu becala siyafana, iba ngalo magama nje ambalwa nawo abanathi xa enokulungiswa kakuhle babe bangabuyela esiXhoseni esisiso. Kodwa ke awukwazi uvele uthi xa udibana naye umntu waseZimbabwe umazi ukuba hayi ayingomXhosa ncam, ngumXhosa yena ngokwentetho yakhe, uyamva ukuba uthetha le nto iyiyo. Akhona nje ke amaganyana, laa nto sinokuthi sisiXhosa/ yintetho yengingqi.

Oku kungasentla kungqina ukuba ngenene kula manqanaba kaCrystal (2000: 20-21) esi siXhosa nangona singathethwa sisininzi, asikho semngciphekweni wokuba sitshabalale. Ngokubona kweKumkani:

...ezinye iilwimi badibana nazo phandle, aph' endlini (*sic*) uzalwa ngumXhosa, utat' omkhulu ngumXhosa, umntwana nomzukulwana ngumXhosa, akunakubalula ke ukuba silahleke isiXhosa esi kuba kaloku lulwimi ozelwe nalo. Ezi zingaphandle iilwimi uyakwazi ukuzibamba nje ukuze ubenako ukuqhagamshelana nabantu bazo. Into

endiqonda ukuba bebesoloko befundisana ngayo kukuba bangalahlekwa zizithethe zabo. Kuba eyona nto ibalulekileyo yinkcubeko (Sigcawu 2013: Udliwanondlebe).

Njengamntu okhe wasebenza nezikolo ezahlukeneyo ndifundisa isiXhosa, ndiye ndaphawula ukuba ulutsha lwaseMzantsi Afrika luya lusahlulakala ukuthetha isiXhosa esisulungekileyo; esingaxutywanga nesiNgesi. Ndingathi ziziqhamo zepolitiki yaseMzantsi Afrika ezo. Phambi kokuba ndicacise lo mba, nalo uluvo lweKumkani malunga nalo mba wokuxutywa kwesiXhosa:

Enye yezinto ebethayo apha kuthi yinto yokuba abantwana esibazeleyo bathanda izinto zesiLungu, ngolo hlobo ke iyaphuncuka le yethu incubeko, kangangokuba kukhona siyiphuthaphuthayo incubeko yethu kuba emva kokuba kwafika abeLungu kwaye kwakho eza mfazwe zazisilwelwa ngoobaw' omkhulu bethu besilwel' umhlaba. Umlungu wathi asakubon' ukuba umntu omnyama akanikezeli kwaye bayafa nabantu abamhlophe waqond' uba liliphi kanene isoloty anokulisebenzisa ukuzam' ukuthomalalisa ubunganga balo mntu umnyama? Waqonda ukuba angathatha nje incubeko le yakhe, abe yimpangampanga nje umntu ongenankcubeko ongenamkhondo. Yiloo nto ke ngoku le ibangel' intoba sizibone singenankcubeko kuba kwahluthwa ubuni bethu kwafakwa obabelungu, bangena ke ngeenkonzo nangezinye izinto. Ngoku abantwana bethu kunokuba badlale imiculo yesiNtu badlala iimvumi zaseMelika, ukuba uyathetha naye ngesiXhosa uya kukuphendula amagama amabini elesithathu sele ilelesiNgesi. Ngoku sizama ukuqokelela loo ncubeko yethu. Elo suntswana ke silifumeneyo lenkcubeko yile sizama ukuba sabelane ngayo nabantu baseZimbabwe (Sigcawu 2013: Udliwanondlebe).

Iimishinari zayihlaba ifolo yokubhalwa kwesiXhosa ngokuthi ngomnyaka we-1823 zifike nelitye lokushicilela (Shepherd & Mdledle 1964: 3), kodwa singaphinda sitsho ukuba sekunzima nje ukuthetha isiXhosa esisulungekileyo, njengokuba iKumkani isitsho, kungenxa yazo. UKaschula (2003), uOpland (1990) noSwanepoel (1993) bathi ngenene iimishinari zazikhuthaza ababhali ukuba babhale iimbalo ezayame kakhulu kwinkolo yobuKrestu kungenjalo iimbalo ezayame kwincubeko yesiNtu zazingenakupapashwa kuba zibonwa njengemikhuba yobuhedeni. Kwisahluko esilandelayo sibonisiwe ukuba amaXhosa aseZimbabwe achaphazeleka njani yile mbali.

Masidlulele kumba olandelayo, umba woncwadi lwemveli. Kaloku uncwadi lwemveli luncwadi "...lomlomo olwalufudula lungabhalwa. Lwalusenziwa ngumqambi, umyili okanye

umbalisi phambi kwababukeli okanye abaphulaphuli” (Mali, Swana noSwartbooi 2014: iv). Olu ncwadi luquka imbali/ amabali, iintsomi, iingoma zakwaNtu, izibongo zakwaNtu, izaci namaqhalo namaqhina okanye oqashi-qashi (*Ibid.*). Lolu ncwadi ke olwalusetyenziswa phambi kokuba kufike ukubhalwa kwesiXhosa. Kwisahluko sokuqala nesesibini besele sithelwe thsuphe ukuba isiXhosa asifundiswa eZimbabwe. Ingaba oko kuthetha ukuba isiXhosa sigcinwe luncwadi lwemveli? Lo mbuzo nawo uza kuphendulwa ngokubanzi kwisahluko sesihlanu, kodwa masive uluvo lweKumkani njengokuba sijolise kwimibuzo eyaphendulwa yiKumkani phambi kokuba sifumane ulwazi oluphangaleleyo luphuma ngqo kubemi nakwiinkonde zaseZimbabwe. IKumkani ithi:

...into ebangele ukuba isiXhosa sibe sisekho kungokuba aph’ endlini (*sic*) kufundiswa isiXhosa, abazali nabantwana. Yile mfundiso ndithi yenziwa ngootat’ omkhulu, ngamabali xa kothiwe umlilo kubethelelwa ingqondo yokuyazi ukuba into ethile ihamba ngolu hlobo isenziwa ngamabali ukuze ibe nomdla. Kubantu bakudala zazikhona [iintsomi, izaci namaqhalo] bezifundiswa abantwana, ukusweleka kwabantu abadala kwenza kushiyeke oonyana bengenalwazi oluphangaleleyo malunga nezinto, yiyo loo nto ke sisithi makuncediswe ngokwakhiwa kwesikolo ukuze sibenako ukubancedisa...iititshala iza kuba ngabantu abasuka kweli cala [Eastern Cape] abasazi ncakasana isiXhosa nezi zaci namaqhalo.

Sele sichazelwe ngeli gama lithi ‘Mfengu’ kwisahluko sesibini. Ingaba luthini uluvo lweKumkani malunga noko kuchazwe kwisahluko sesibini ngeli gama? Ingaba ngenene la maMfengu athiywa ngamaNdebele kuba afika amfenguza apho eZimbabwe? Ithi iKumkani, “[b]anayo impazamo abanayo [amaNdebele aseZimbabwe] aba bantu basuswa ngurhulumente walapha ukuba bayokunceda eZimbabwe babengayanga kuyokucela mhlaba pha” (Sigcawu 2013: Udliwanondlebe). IKumkani yoleke ngelithi, aba bantu basuka kwezi dolophu zilandelayo, “Gatyana, Tsomo, Gcuwa, Ngqamakhwe, Dutywa, zininzi iidolophu abasuka kuzo. Hayi ayingomaMfengu kodwa ke bangatsho kuba befikele kumaNdebele kodwa ke eyona njongo yayinye ikukwakha nokuvuselela iZimbabwe, besiwe ngurhulumente bengayanga kucela mhlaba pha...” (*Ibid.*).

UNyathi (2005: 58) uthi kuvakala ukuba amaXhosa aseZimbabwe afika ngeminyaka yoo-1800 ngenxa yemfazwe, iMfecane. UCobbing (1988: 487) yena uthi eli gama laqanjwa nguE. A Walker ngomnyaka we-1928. Athi ke yena uMakoni (2011: 447) kunye nephepha-ndaba i-*Zim eye* (<http://www.zimeye.org/?p=32194>) la maXhosa ayebaleka uShaka ngexesha leMfecane

embindini woo-1900. Uya kuqhaphela ukuba kumane kubakho ukungangqinelani ncam kwale minyaka yezi ziganeko. Kodwa okwangoku masive uluvo lweKumkani malunga nale Mfecane. IKumkani ithi uMzilikazi wazihambela nabantu bakhe wayokufika eZimbabwe kwaye emva kwexesha wabulala abantu, ebabulalela kwintaba yeseNtabazinduna. Loo ntaba ikude kangangekhilomitha ezintathu ukusuka eMbembesi apho kuzinze khona amaXhosa, kodwa loo nto ayinanto yakwenza namaXhosa okanye neMfecane (Sigcawu 2013: Udliwanondlebe).

Njengokuba sibonile kwisahluko sesibini, zikho iimbalo ezithi la maXhosa ahamba kunye noCecil John Rhodes njengabasebenzi ababeqhuba iinqwelo zeenkabi (Ndlovu 2009: 64-65; Magwa 2010: 101). Ithi imbali, yayingengobaqeshwa bakaRhodes abo, uRhodes wayesebenzela uRhulumente eququzelela lo mfuduko (Sigcawu 2013: Udliwanondlebe). La maXhosa alayishwa ezikarini zeenkabi phantsi kwesivumelwano norhulumente welo xesha (Sigcawu 2013: Udliwanondlebe).

Nazo ke iziphumo zodliwanondlebe neKumkani yokuqala ngqa ezimbalini ukuya kunyathela kumhlaba waseMbembesi, eZimbabwe. Apha ngezantsi siqwalasela imbali yomlomo kwingingqi yaseMbembesi. Olu dliwanondlebe kunye neKumkani lwanditsho ndamila iimpiko zokubhabha ndiyokutsho kwelaseZimbabwe. Ewe lona lwandenza ndashiyeka ndinemibuzo emininzi kuba iKumkani yandixelela izinto endandingekaziva, endandizivile zazingadibani ncam nezo yayindixelele zona.

Umzekelo, indlela amaXhosa aya ngayo eZimbabwe, yayingafani naleyo ndandiyive ngaphambili. Wangqina ke ukuba igama lamaMfengu alifumene apho eZimbabwe, hayi kuba babecela umhlaba kodwa mhlawumbi kuba babefikele kumaNdebele.

Inye nje into eyandenza ndababuthandabuza ngolu hambo; iKumkani yathi zazikho iinkosi ezazingakhange ziluginyisise olu tyelelo lweKumkani. Yatsho isithi ayingethandi ukuba ndiqhagamshelane nabo hleze bangandiginyisise kwa mna lowo (Sigcawu 2013: Udliwanondlebe). La mazwi andenzela umvandedwa ithutyana de ndafikelela kwisigqibo esithi mandingabisacela kwa magama abantu apha kwiKumkani, kubhetele ndizifumanele ngokwam sele ndiphambili kuba ukuba ndingathunyelwa ebantwini abathile hleze ndifike sele kugqityiwe ukuba ndingumntu othile, okwicala elithile.

3. 2. 2 IMBALI YOMLOMO NABANTU BASEMBEBESI:

UHAMBO LWAM

Imihlathi elandelayo iza kubalisa imbali yomlomo yamaXhosa aseZimbabwe esuka kuwo uqobo ze kwiindawo ezithile iyithelekise nale mbali inikwe yiKumkani yamaXhosa ukuze siphonononge kwaye singqiniseke iziganeko ezithile kunye nokuvala izikhewu ezithe zavela kwiindawo ezithile.

Ndenza njalo ke ukucand' amathafa, ndinyuk' amaqhina ndiwel' imida de ndayokugaleleka kwelaseBulawayo. Emva kwamashumi amane eekhilomitha ndiyishiyile iBulawayo ndisendleleni ebhekisa eMashonaland, ndasibona isikhombisi-ndlela esikude kufutshane nesikhululo samapolisa sibhalwe Mbembesi, sindalathisa ukuba ndiye ngasekhohlo.



Umfanekiso: Hleze Kunju

Ngenene ndayilandela le bhodi kwaye zange kube kho nto ithi mandidlule apho esikhululweni samapolisa ndibuze khona. Into eyathi qatha kum kukuba ndiqale ndikhangele inkosi yalapho endandisele ndifundile ngayo kumaphephandaba ndalifumana khona igama layo, uNkosi uNeville Ndondo.

Emva kokuba ndiphambukile kwisiphambuka esiphambukela eMbembesi, ndahamba ndidibana neziqhu ngeziqhu zabantu amatyeli ade aba mahlanu, ndisoloko ndibuza ke indlela esinga kwaNkosi uNdondo. Kukho into eyandinxunguphalisayo ke koku kudibana kwam nezi qihu. Bonke aba bantu yayingamaNdebele. Zange ndiyilindele ke loo nto, okwesithandathu ndadibana nabafana ababini endathi xa ndibuza indlela, bathi bacela ukuhamba nam kuba baya ngqo ecaleni komzi kaNkosi uNdondo. Nabo aba bafana babengamaNdebele. Kuchaziwe kwisahluko sesihlanu ukuba aba bafana babesiya phi, beyokwenza ntoni. Ngenene aba bafana baya kundifaka kwankosi uNdondo.

Ndaphinda ndakhwankqiseka kwakhona xa ndingena kwaNkosi uNdondo ndamkelwa ngesiNdebele kwakhona, ndisamkelwa ngusisi oliNdebelekazi ohlala apho komkhulu. Ndaphantse ndaphelelwa lithemba, kuba kuphele phantse iyure ndingenile eMbembesi kwaye ndidibene nabantu abangaphezulu kwishumi elinesibhozo kwaye bonke ngamaNdebele. Lo sisi wandixelela ukuba uNkosi uNdondo akahlali kwa ukuhlala apho, uhlala kwaBulawayo eSelborne Park. Watsho esithi mandidlulele kwaMaMoyo apho ndinokufumana iinombolo zomnxeba khon' ukuze nditsalele iNkosi leyo. Kwathi kanti andikakhwankqiseki kuba nalo MaMoyo wayeliNdebelekazi, ndazibuza ukuba kanti aphi na la maXhosa?

NoMaMoyo wandamkela ngezandla ezishushu wandinika iinombolo zomnxeba ezo zeNkosi. Zange ndiphozise maseko, ndakhwela emnxebeni ngoko nangoko. NeNkosi zange indihlise indinyusa yayalela uMaMoyo lowo ukuba andidibanise noRhadebe, Rhadebe lowo uya kundisa kubantu abadala abayaziyo imbali yamaXhosa. UMaMoyo wandalathisa kwaRhadebe. Kwatsho kwathi xibilili noko ndisakudibana noRhadebe owazazisa wathi unguAnele Ndondo, uRhadebe ke isiduko, ndandiqala ke ukudibana nomXhosa. Wathi ke indawo yokuqala emasiye kuyo yilali yaseMandluntsha, apho sasiya kudibana nobawo uLudidi Masoka owayengutata wephakathi leNkosi uNdondo. Ubawo uMasoka wayesele eneminyaka engama-94 ngelo xesha.

3. 2. 3. UDLIWANONDLIBE NOLUDIDI MASOKA

Mandenze nje amabal’ engwe ngobawo uLudidi Masoka phambi kokuba ndingene kwimbali yamaXhosa aseZimbabwe ngokubaliswa ngubawo uLudidi lo.



Ubawo uLudidi Witness Masoka emzini wakhe eMandluntsha: Umfanekiso: Hleze Kunju

Ubawo uMasoka wazalwa ngomnyaka we-1919 kweMsintsi ngomhla wama-27 ezalelwa eMbembesi eZimbabwe (Masoka 2013: Udliwanondlebe). Wayeliqabane lomzabalazo, wade wasebenza njengosihlalo we-ZAPU (Zimbabwe African People’s Union) kwisithili saseMbembesi phantsi koJoshua Mqabuko Nkomo (*Ibid.*). Ngomnyaka we-1964 waye wabanjwa ngurhulumente wengcinezelo wabuya wakhululwa ngomnyaka we-1979 (*Ibid.*). Ngomnyaka we-1985 waye waba ngucebha waseMbembesi, wenza iinzame ezininzi ephuhlisa iMbembesi de wanyusa ingxowa-mali yokuphuhlisa isikolo iSojini Secondary School (*Ibid.*).

Emva kokuba endingcambazisile ubawo uMasoka ngemvelaphi yam, equka nokuhlala kwam eZimbambwe, wangena emxholweni wabalisa ngembali yamaXhosa aseZimbabwe:

Thina sivela eNqabarha... kulapho abazali bethu bavela khona. Utata wafika kweli lizwe eneminyaka eli-12, umama yena enesi-7. Umama yena uzalwa eTsomo, ngamaHlubi. Sibuye (*sic*) apha ngo-1900 sifik’ apha, sibuyiswe (*sic*) nguCecil Rhodes, andithi pha eKoloni bafika abelungu pha babanendibano ngo-1835 14 Septemba eMqwashini, kulapho badibanela khona abelungu kunye namaMfegu, eNgqushwa.

Bathi benza umhlangano bathetha njengabantu ababefikele kubo, abelungu bafikela emaMfengwini bevana. Besiya eMqwashini beyosayina izinto ababeza kuzenzela amaMfengu, namaMfengu ke eza kubenzela izinto. UCecil Rhodes ke wathi ngo-1890 besuka beza kweli lizwe, abantu ababekweli lizwe yayingamaShona kodwa awengazinto yayingabantu ababehlala ehlathini. AmaNdebele angena apha ngo-1822. Abelungu besiza apha nje beza besazi ukuba bazokulwa namaNdebele kuba befuna eli lizwe. Bafika ke abelungu ngo-1890 balwa namaNdebele, phantsi kwenkosi yabo uLobengula. Kaloku uCecil Rhodes wayengumntu owayevana namaMfengu, *we were the Fingos* kwela cala (Masoka 2013: Udliwanondlebe).

Ngokwale nkcazelo ingasentla (*Ibid.*) sichazelwe ukuba amaXhosa ayefuduselwe ukuza kusebenzisana namaNgesi nangona singekangeni ncam kweyona nxaxheba ekwakufuneka eyithathile. Eyona nto siyifumeneyo kwaye engangqamaniyo nemibhalo esiyihlalutyelwe kwisahluko sesibini kunye nenkcazelo esiyifumene kwiKumkani kwesi sahluko; igama lamaMfengu. NgokukaMasoka (2013: Udliwanondlebe) eli gama lithi amaMfengu abazange balithiywa ngamaNdebele; ligama abasuka nalo eMzantsi Afrika lo gama yona iKumkani kunye namaNdebele besithi ligama abalithiywa eZimbabwe. Lo mba wegama uyacaciswa kwizahluko ezilandelayo zolu phando.

Malunga nezizathu zokufuduka kwamaXhosa, efudukela eZimbabwe ubawo uMasoka (*Ibid.*) wabalisa wathi:

Wabuya ke uRhodes bezokulwa apha namaNdebele, oyiswa ke amaNdebele kodwa kwakho ingxaki abelungu sele beneefama. AmaNdebele ayemana equbula abelungu. Zange bakwazi ukuhlalisana ke. Ndiyabona ke uCecil Rhodes wacinga laa nto yokuba bafikela emaMfengwini e-South Africa kwaye bamkelwa. Wabuyela e-South Africa wayokucela amaMfengu ukuba aze apha azokubanceda kule ngxaki ibaxakileyo yamaNdebele. Kuthe ngo-1893 ukuqalisa kwakhe exoxa namaMfengu ewacela apha ngo-1893, bexoxela eGcuwa apho babedibanela khona.

Kucacisiwe (*Ibid.*) ukuba injongo yokucela amaXhosa ukuba afudukele eZimbabwe yayingekokulwa namaNdebele koko yayikukuwabonisa ukuba abantsundu nabamhlophe bayakwazi ukuhlalisana ngoxolo kwaye kwakufuneka amaXhosa asebenzele abamhlophe ze abamhlophe babuyekeze amaXhosa ngezithembiso ezithile eziquka ukunikwa nokufundiswa imisebenzi, njalo-njalo. Imbali ithi (*Ibid.*):

Ingxoxo yabo ke yathatha iminyaka emi-6, bevana ngo-1898. Bevene ke abelungu kunye namaMfengu, amaMfengu acela ukuba akanakuya elizweni engalibonanga. Kwathathwa ke ama-*chiefs* angu-6 (*sic*), yayinguNdondo, uKona, uNqakala, uSojini, Mtyangisane, noMbhikishe babuya apha bona ngo-1899, bezokuhlola umhlaba. Afika kweli lizwe behlola ke umhlaba bahlala iinyanga ezintathu bejikeleza. Bawubona ke umhlaba babuyela eKoloni sebewubonil' umhlaba bakholwa nguwo. Bahamba ke bayosayina. Incwadi abayisayinayo yi-*Blue book*, inombolo yayo ke yiyo endingayaziyo, beyisayinela eBloemfontein.

Zigqogqiwe iindawo zokugcina iincwadi nolwazi kodwa ziwe phantsi iinzame zokufumana le ncwadi. Kurhaneleka ukuba hleze kuthi kanti le ncwadi yatshabalala mhla kutshabalala inqwaba yamaxwebhu (neencwadi) ngexesha amaJamani eqhushumbisa iLondon kwimfazwe yesibini yelizwe phakathi komnyaka we-1939 ukuya kowe-1945 (Burret 2014: Udliwanondlebe). Loo nto ayithethi ukuba ayisayi kuphinda ikhangelwe, isaza kukhangelwa de ifumaneke ukuba isekhona. Malunga nale ncwadi, uMasoka (2013: Udliwanondlebe) uhambisa athi:

Le ncwadi yiyo eyathunyelwa eLondon, bebazisa inkqubo abayisayinileyo namaMfengu la. Abantu abasayina apho ababekwazi ukufunda yayinguNdondo, uSojini noMbhikishe lo. Ngamadoda awayefundile lawo. Amanye ke abeth' uXa (x). Zisayina ke izigqibo zazo ezizigqibileyo noRhodes ukuba zize apha [eZimbabwe]. Izigqibo zazo yayikukuba bathi bona baza kubafundisa, baza kubakhela izikolo, baza kubanik' imisebenzi, *all sorts of work* andinakude ndibale. Abafundise nemisebenzi.

Uya kuqaphela ke ukuba le mbali ayifani ncam naleyo besiyifumene kwiKumkani kwimihlathi engaphambili; kule ingxelo nangona ingekachazwa nje eyona ndima ekufuneka idlalwe ngamaXhosa, nazi izithembiso zokuba abantu baza kunikwa imihlaba banikwe kwaye bafundiswe nemisebenzi. Ngamanye amazwi, le ngxelo ayivakali ngathi aba bantu ngabefundisi, ii-*architects*, njengokuba iKumkani yayisitsho. Malunga nomhlaba abahlala kuwo, imbali iqhuba (*Ibid.*) ithi:

[K]uthe ke ngo-1900 ukubuya [ukufika] kwabo apha. Abantu ababuyayo ke kwakuvakala ngathi baza kunikwa imihlaba yabo, i-*chief* nganye. U-DA (*District Administrator*) ke, isikomishi (*commissioner*), babuya ke behamba noCecil Rhodes, u-DA igama lakhe inguMr Feni (*sic*), omnye ke unobhala owayehamba noRhodes yayinguMatebele Thomson (*sic*). Bafika ke apha bahlala nje benganiqwanga ndawo

kodwa ke i-*chief* yayinendawo yayo apho yayakhe khona enye phaya, enye phaya, enye phaya, enye phayaa, bengekawunikwa umhlaba kodwa bewubonisiwe nje.

Le nkcazelo ingasentla ivusa umbuzo othi njengokuba sele inkosi inye eMbembesi, ingaba kwenzeka ntoni kwezinye iinkosi kunye nobukhosi bazo? Impendulo (*Ibid.*) ithi:

Kuthe ke ekuhlaleni kwabo apho wathi ke ngo-1901, uMr Feni wabiza umhlangano ebiza wona ke amaMfengu nee-*chief* zawo, inkosi eyayingekabuyi ke eyayisele yayinguNdondo, amakhosi ekhona emahlanu, uNdondo engangefiki njalo kodwa enabantu bakhe, ngumhlaba wakhe lo sihleli kuwo. UFeni exakeke ebize umhlangano pha, amakhosi (*sic*) ke ahamba esiya emhlanganweni ayokudibanela kwaKona, kuyacaca ke ukuba uKona wayesile utywala, zasela ke, kodwa ke zathi phakathi kobusuku, zange zilibale ukuba zazisiya emhlanganweni, zasezithuma abantu ababini ukuba babaleke bayokuxelela uFeni ukuba zisendleleni, bathuma ke... uNgxinjana. UNgxinjana lo wayenguKona. Bathumela uSkapeni Ndatyana wayeyintwana yapha kula MaNtambo aseMaZizini. AmaMfengu athumela lo madoda ke, la madoda adibana noDA lo ehamba ngehashi ekhangela la madoda... akukho mntu uyichazayo ukuba kwathini *but* ahamba amaMfengu ayokungena endlini (*sic*) namaMfengu wathi ephuma endlini (*sic*) wabe sele ekrazukelwe yihempe, bathi abanye befika wabe esithi “uyabona ukuba amaMfengu andenze ntoni? Andisenakungena nani umhlangano.” Abuya ke amaMfengu engathethanga, ekhalele uMr Feni. UMr Feni wenza iinzame zokuba axelele uRhodes ngaloo nto, wabuya ke uRhodes wabe esithi uMr Feni uyahamba kuba akavani namaMfengu. Wayesithi ke makahambe amaMfengu ngoku aphindele eMzantsi Afrika kuba noko abelungu aba sele bevana namaNdebele. UCecil Rhodes wathi kungahamba wena hayi amaMfengu, hayi ke baxoxa ke kodwa isigqibo saba sesokuba amaMfengu ayahlala. UCecil Rhodes ke wayeseyisithi *understand* ukuba kukho u-*chief* owayengazange abuye wayeseyisiva ke ukuba kukho abantu abafika apha ngo-1890 abafika neenqwelo zabelungu, aba bakwaHlazo. UHlazo ke wayesesikolweni saseThekwane, Thekwane *mission*, engumvangeli wecawa eThekwane, *eduze* nePlumtree. Wasesiya apho ke, kulo Hlazo lowo... UHlazo lo ke babesuka eTsomo, besuka pha kuNdondo, uNdondo eyi-*chief* yabo. UNdondo wayenomntwana ekwakusithiwa nguNzimende, owayelipolisa ngelo lixa, ngaphambilini koko wayelisotsha waze waba lipolisa ndiyabona ke ngelo xesha imfundo yayisephantsi, wayefundile yena. UHlazo ke wasexelela ke uRhodes ukuba le-*chief* ingabuyanga isendleleni iyabuya kodwa ke *before he comes*, yicele ingabuyi yona

makubuye unyana wayo uNzimende kuba angaqhuba kakuhle kuba ufundile uyayazi i-*administration*, wathi ke cela lo Nzimende, yena usemdala lo uMbulawa (Ndondo). UCecil Rhodes wehla ke wayokudibana no-*Chief* Mbulawa, wathetha ke ngoNzimende wavuma ke uMbulawa, uyise, wamnikela. Kuthe ke ngo-1901 ukufika kwakhe apha uNzimende, amaMfengu engazanga awunikwa umhlaba wona, eloko ehleli nje njengokufika kwawo. UNzimende wafika ke, wayakuthathwa ePlumtree esitishini, ethathwa nguMr Feni no-*Reverend* Ramshi bekhelwe ikari kubotshwe ihashi beza naye kwaBulawayo. Bafika ke bamshiya ku-reverend Ramshi zaphela iiveki epha. Wahamba ke uMr Feni wayokumthatha. UFeni wayehlala eKhoce, iofisi yakhe yayilapho kuKhoce. Wathatha ke uNzimende wamsa eofisini yakhe, wabiza neenkosi ezazikhona, zabuya wazixelela ke ukuba *hey gentleman*, madoda elenu icala lobukhosi liphelile, inkosi ezingu-5. Umntu oza kuphatha apha abe yinkosi mnye nanku, esitsho uNzimende lowo. Awazange amaMfengu aphenule, ngoba ke xa ningaphenduli kukuvuma oko. Wawaxelela ke ukuba makayokwakhelwa indawo kwiveki elandelayo ahamba amaMfengu ayokumakhela phaya entabeni, phezu kwedama, loo ntaba ke kusathiwa yintaba kaNzimende. Efikele pha, akuzange kube kho sikhhalazo emaMfengwini sokuba thina sizinkosi, kwaphela ke inkosi inguNzimende. Inkosi eyasuka yabaleka yemka, nguKona wagoduka wabuyela eKoloni, kodwa intsapho yakhe yasala, unyana wakhe omkhulu kwakusithiwa nguMkhothami (Kona).

Kwabanjalo ke ukunyamalala kobukhosi bezinye iinkosi ezafudukela eZimbabwe. Ingaba le mbali yoku kupheliswa kobukhosi ayiyichaphazeli na intlalo yabantu baseMbembesi namhlanje? Ubawo uMasoka (*Ibid.*) wahlomla wathi, "...iingxaki ezikhoyo zingxaki zabantu abatsha abafun' uphumelela ngeendlela ezi-*wrong*-o. I-*chief* ephetheyo nguNdondo kodwa utsala nzima kuba iintsapho zezinye ii-*chief* zimane zibufuna obu bukhosi. Zingabinandlela ke yokubufumana kuba i-*history* yazo aziyazi, kaloku azinoze zithi zibufuna kuNdondo." Ewe nam ndakuva ukukhwina-khwina kwabantu abathile malunga nobukhosi baseMbembesi kodwa ndiza kungena kubo nzulu kwisihloko esilandelayo.

Uya kuqaphela ke ukuba ezi nkosi zahamba zishiya ikumkani yazo ngasemva. Singatsho sithi nangona zikwelinye ilizwe nje, kodwa zisephantsi kwekumkani yamaXhosa eseMzantsi Afrika. Yiyo loo nto iKumkani uZwelonke idlala indima ebalulekileyo kolu phando. Malunga nomhlaba, wona wawungekasikwa ngokusesikweni kuba ezinye iinkosi zazisahleli nje zingacandelwanga umhlaba ngokusesikweni (Masoka 2013: Udliwanondlebe). Ingaba lo mhlaba wacandwa nini, ngubani, ucandwa njani kwaye umngakanani? Ithi imbali (*Ibid.*):

UNzimende waxelela uMr Feni ukuba “...andinakuhlala mna ndingawazi umhlaba esiwunikiweyo, andinakuyenza loo nto, mandixelwe umhlaba wam.” Bavumelana ke, wacandwa umhlaba, abantu abacanda umhlaba yayinguNzuzo Ncetani, noPhuphani Kona, noMncedisi Makubalo, noMbunga Mpengesi, noMkhothami Kona, ngabo abantu abaya kucanda umhlaba. Lo mhlaba kwathiwa ngumhlaba wamazembe, zafakwa ke iibhakala. Wahamba ke uNzimende wababonisa abantu umhlaba. *It's very big* ke, sasingazange siwuhlale, ewe sikuwo kodwa ke wona mkhulu. Abelungu ababeneefama kulo mhlaba zange besuka bacela ukuhlala kulo mhlaba. *35 000 acres*. NguRhodes ngokwakhe ke owanika lo mhlaba ngo-1902. Umhlaba ke ndingathi *i-history* endiyaziyo yileyo ke. Itayitile inye, ne-*map* inye, zonke ezo nto zanikelwa kuNzimende. AmaXhosa ngenxa yothi sabona nathi ukuba umhlaba wethu mkhulu kodwa uhleli abelungu, zange kube kho xesha lokuba sisuse abelungu ngoba loo nto yayiza kudala ingxabano. Kwavulelwa umhlaba ke eFort Rixon, Kenilworth, Matapa, Nyathi. Aba baseLower Gweru bafika kudala bakha eSelukhwe, kukho i-*Mine* epha, amaMfengu la awe-*clever*, evana nabelungu, ayongena pha ezi-*Mine*. Selukhwe, Shabani, eza *Mines* ke *zabathuthukisa kumbe* babefuman' i-*gold kumbe* befumana ntoni. Abanye abasezanga ke apha, basose bezithengela iifama, bakhona abakwaGoduka, abaseMagweru, abantu ababethengiselwa yayingamaMfengu kuphela bethengiselwa ngabelungu. Basazigcinile ke abanye.

Kwisahluko sokuqala nesesibini zikho iimbalo ezithi la maXhosa afuduka eqhuba iinqwelo zikaCecil John Rhodes (Makoni 2011; Ndhlovu 2009; Magwa: 2010). Ubawo uMasoka (2013: Udliwanondlebe) akavumelani nale mibhalo, wathi:

Beza nge-*train* esuka e-South Africa, yonke into yabo yalayishwa kulo *train* neenkomo zabo kunye namatye okusila. Kuthe ngomnyaka othile endingasawukhumbiliyo, abelungu babesebesithi amaMfengu makabhatale iindleko zabo zokuza apha, athi amaMfengu asinakuyenza loo nto. Kwabakho iingxokongxoko ke, amaMfengu athenga igqwetha ekwakusithiwa nguMongameli. Bathenga eli gqwetha ke, babexelelwe ngabanye ke ukuba bathenge igqwetha elimnyama. Layilwa ke loo nto elo gqwetha zange azibhatale ke amaMfengu ezo ndleko. *Well...* ndiyabona ke ukuba indlela yokuza kwamaMfengu iphelele apho.

Wayiququmbela kanjalo ke ubawo uMasoka imbali yokufuduka kwamaXhosa. Watsho egxininisa ukuba zona izithembiso ezazithenjiswa amaXhosa, zasayinwa, zange zifezekiswe

ngokupheleleyo. Wathi (*Ibid.*) "...imfundo nemisebenzi, zizinto abangazange bazigcwalise, imisebenzi bayifunda ke kodwa ezikolweni zange baye. Into abayifunda kakhulu kukulima nokufuya inkomo kuba yiyo into ephambili apha, befunde nokutshayela iinqwelo." Ukulima nokufuya isezizinto eziphambili kakhulu eMbembesi.

Enye into eye yavela kolu dliwanondlebe, kukuba amaXhosa aseZimbabwe ayengakunanzanga ukundwendwela eMzantsi Afrika, mhlawumbi singathi nocalu-calulo okanye ixesha lengcinezelo laba negalelo kuba nabantu baseMzantsi Afrika babebalekela kwamanye amazwe ngenxa yengxinezelo (Ellis noSechaba 1992). Mhlawumbi ngenxa yeso sizathu kwakungekho lula ukundwendwela eMzantsi Afrika ngakumbi kubantu abaxabise imfuyo namasimi kuba ezo zinto zifuna ukuhlala zibekwe esweni. UMasoka (2013: Udliwanondlebe) uchaza enjenje, "... abazali bethu babengayikhathalelanga loo nto [ukundwendwela eMzantsi Afrika]. Yayingabantu baseSouth Africa ababesiza apha, abantu abafundisayo, iititshala, njengokuba nawe weza. *Akuna-corespondence* nencinane eyayisenziwa ngamaMfengu."

Xa kwakungekho nxibelelwano lukhoyo ingaba isiXhosa esi sagcinwa njani, ukuze sibe sisathethwa nanamhlanje? Ukuphendula lo mbuzo ubawo uMasoka (*Ibid.*) wathi:

...isiXhosa safika safundiswa apha. Izikolo zonke zazinesiXhosa, sifundiswa ngamaXhosa azititshala. Izikolo bezikhona nje zigqagqile, kufundiselwa nasezicaweni. Abantu ababefundisa isiXhosa pha koo-1914 yayingo-Mr Mabusela, Mr Ngcebeza, Mr Sokhuphe, Mr Mnyanda, nabanye, ngabantu basekoloni abo abalandele mva bezokufundisa. Babeze kuba babeyifumene i-information. IsiXhosa siphela ngo-1939, *I don't know* ukuba saphela njani *so now* bazama ukuba sibuyele. Zange siphinde sifundiswe ke isiXhosa ukusukela ngo-1939 ukuza kuthitsho ngo2014. Indlela abasibambe ngayo yiBhayibhile namacwilo, zonke ke ezo zinto zafika nooRamsh' aba, ukufika kwamaMfengu. Uncwadi lwemveli asisilwazi ke, sasizibaliselwa iintsomi ngoomakhulu bethu, kodwa ke sazilibala ngoku. Siyabhalwa sona kodwa ke sibuthuntu. Basibhala ngale ndlela basithetha ngayo.

Ngokwale nkcazelo ingasentla, kuyabonakala ukuba emva komnyaka we-1939 banqaba kakhulu abantu bokufundisa isiXhosa, nto leyo eyakhokelela ekubeni singafundiswa. Kodwa ke loo nto zange ithintele ukuba singathethwa kuba nangona sasingafundiswa nje, kodwa sasisathethwa:

I-*culture* sazama ukuyigcina, into *you should not care yourself* ngento eyalimaza abantu. Abazali zange baqhube kakuhle ukubonisa abantwana, eyona nto yayiphambili kukubafundisa ukufuya nokulima. Ukuba wena awuzifundeli, uzifunele izinto *you'll get nothing*, ngoba kufuneka uzixhamle wena ngokwakho, uzufunde izinto ngoba nencwadi *Ingqumbo Yeminyanya* ndiyayazi yincwadi emnandi kakhulu leyo. Uyabona xa ufuna ukuphumelela zama ngandlela zonke ukuba uphumelele. Pha e-South Africa bendihamba ndizama ukuba ndizazi ezi zinto zapha, uSebe [Lennox Leslie Wongama Sebe] ebhubha nje bendipha, ndaya esingcwabeni sakhe. USebe wabhubhela esingcwabeni se-chief yaMaBhele uNgangelizwe apho wabhubhela khona. *I wanted to get a history* njengokuba amany' ama-*history* uyazenzela wena. Amakoloniya amaninzi ndiyawazi mna kakhulu (Masoka 2013: Udliwanondlebe).

Inkcubeko nayo yabanako ukugcinwa nangona singatsho sithi zikho izinto ezithile ezaphuncukayo njengokuba besele sivile kwinkcazelo yeKumkani engaphambili kwesi sahluko. NgokukaMasoka (*Ibid.*), "...ezinye izinto sizibamba kuba sizifumana ezincwadini, uyayibon' *Ingqumbo Yeminyanya*? Mna ke bendinazo iincwadi zesiXhosa sizifunde apho ke izinto ezininzi. Enye into abazali bethu babengaluthethi olunye ulwimi ngaphandle kwesiXhosa."

Ingaba yayiyintoni eyayibangela ukuba 'abazali' abo babenako ukuziphepha iilwimi zaseZimbabwe nangona zazibangqongile? Ingaba le nto inayo into yokwenza nendlela abahlelisene ngayo namaNdebele kunye namaShona? Kuhleliswene njani? Ngokubona kukabawo uMasoka (2013: Udliwanondlebe):

Ngoku izinto zonke zi-*nasty*, asihlelisenanga kakuhle. URhulumente akasiphethanga kakuhle, *from the source mos*, inkathazo yalapha, yinkathazo enkulu. Abantu balapha bebaleka nje begcwel' eSouth Africa abenzi ngabom, imisebenzi yalapha iyathengwa okanye ungene ngezihlobo. Ungaya pha emapoliseni eMbembesi uyakufumanisa ukuba onke amapolisa athetha isiShona amaNdebele inokuba mathathu ukuba akhona.

Xa bengahlelanga kakuhle babanjwe yintoni bangagoduki nje? Ewe ke akululanga ukuba usuke ushiye indawo ozalelwe kuyo kuba nangona imvelaphi yabo singayilanda eMzantsi Afrika, kona-kona iinkaba zabo zawela apho eZimbabwe. Luthini uluvo lukabawo uMasoka malunga nokufudukela emva eMzantsi Afrika? (*Ibid.*):

Well...ikhona loo nto, sebebanintsi abantu, abantwana abapha. Aba balapha abayinanzanga loo nto yokubuyela. Let us speak the truth, the land is very nice and big, inkomo uyayifuya nje akukho nto ikhathazayo and then kunesondlo ezinkomeni. Ndingathi xa uzalelwe apha, wahlala apha awunakufane uye e-South Africa. Into nje ngumntu ophetheyo.

Njengabantu abayixabisileyo imfuyo nokulima, umhlaba wabo uchume kakhulu nto leyo ebangela ukuba bangabinamdla wokufudukela kwenye indawo. Inkululeko yabangela ukuba kube lula ukuhambela eMzantsi Afrika nto leyo eyabangela ukuba ulutsha lukwazi ukuza eMzantsi Afrika ukuza kukhangela imisebenzi kwiphondo laseRhawutini (*Gauteng Province*) (*Ibid.*).

Uya kukhumbula ukuba kwisahluko sokuqala nesesibini kukho iimbalo ezithi amaXhosa aseZimbabwe abalekela eZimbabwe ebaleka uShaka ngexesha lemfazwe iMfecane (Makoni 2011; Nyathi 2005). Yayingenzeka into enjalo kodwa ngaphandle kwamathandabuzo lo maMfengu zange ahlale eMbembesi kuba ubawo uMasoka (2013: Udliwanondlebe) zange weva nto ngalo maMfengu, kwaye nabanye abantu baseMbembesi bayayikhaba loo ngxelo. Ndingathi olu dliwanondlebe lwahamba kakuhle kakhulu, ndayichitha apho kubawo uMasoka lo mini, endibalisela ngeemini zamandulo, indlela awefuye ngayo amaMfengu.

Ndemka ndixolile yile nkcazelo kuba noko ubukhulu becala yayiphendula imibuzo endandinayo. Ndandoneliswe nayindlela awayebalisa ngayo, iminyaka eyikhumbula ngokungathi zizinto ezenzeke ngezolo naye ezibukele, kodwa yonke le mbali yimbali awayifumana kubazali bakhe, enye ke uthi wayekuthanda ukusoloko ephanda. Uthi xa ebalisa (*Ibid.*) yayikho incwadi ebomvu eyayikho eseyinkwenkwe, incwadi eyayiqulethe imbali yamaXhosa; kodwa loo ncwadi yanyamalala.

Phambi kokuba sidlulele kudliwanondlebe olulandelayo, uField (2007: 6) uyasikhumbuza ukuba ukudlana iindlebe nabantu abaninzi abohlukeneyo kodwa besabelana ngembali enye, udliwanondlebe luba likhonco lokudibanisa loo mabali. Yiyo loo nto kusuku olulandelayo, ndavuka ndangena elalini kunye nomncedisi wam sonda ngomzi wenye inkonde eyaziwayo yaseMbembesi ubawo uBrown 'Mntambo' Mpengesi.

3. 2. 4 UDLIWANONDLIBE NOBROWN ‘MNTAMBO’ MPENGESI

Ubawo uMpengesi wachulumanca kakhulu akuva ukuba ndingumntu waseMpuma Kapa kuba esithi yinto enqabileyo ukuba bandwendwelwe ngabantu baseMpuma Kapa. Yena wazalwa ngomnyaka we-1919 ezalelwa eMbembesi (Mpengesi 2013: Udliwanondlebe).



Ubawo uBrown Mpengesi emzini wakhe eMbembesi, umfanekiso: Hleze Kunju

Imbali yomlomo ityholwa ngokungathembeki ncam ngenxa yokuba umntu hleze angakhumbuli yonke into ngobunjalo bayo, nokuba sele eyikhumbula, uya kuyibalisa ngendlela eyanelisa yena buqu (Field 2007: 7). Ubawo uMntambo lo wathi nje gqaba-gqaba ngale mbali (kwaye yayeleda kule kabawo uMasoka) kodwa walitsolisa elokuba iminyaka yeziganeko akasayikhumbuli ngenxa yobudala. Yaba nye kuphela into eyaba likhonkco lokudibanisa olu dliwanondlebe nolo lukabawo uludidi; ngumba wokuba uCecil John Rhodes ngunobangela wemfuduko yamaXhosa efudukela eZimbabwe (Mpengesi 2013: Udliwanondlebe). Eyokuba afuduka njani nini, zange athande ukungena nzulu kuyo, wasuka

waba nomdla ngesimo sentlalo saseMpuma Kapa; ukuba sihlelisene njani, silima ntoni, isimo semfuyo, anjani aMantambo aseMpuma Kapa, njalo-njalo.

Nantsi enye indawana eyaba nomdla kwincoko yethu, wathi, “[i]siXhosa asisekho apha, siyaxuba ngoku, ayisesiso esiya, salahleka. Abakwazi nokukhokela iinkabi bathi bayagada, ugada ntoni?” (Mpengesi 2013: Udliwanondlebe). Into evezwa ngubawo uMpengesi apha kukuba isiXhosa sifuthelwe zilwimi zaseZimbabwe ngakumbi isiNdebele kuba bekude nje ngekhilomitha ezingama-45 ukusuka eMatebeleland. EsiXhoseni eli gama lithi ‘ukugada’ lithetha “ukulinda, ukugcina, ukuba neliso, ukuphosa iliso entweni” (Shoba noTshabe *et. al.* 2006: 548). Ukukhokela kuthetha, “ukuhamba phambi kwesipani seenkabi ubambe intambo” (Mini noTshabe 2003: 73). Ngenxa yefuthe lesiNdebele, abantu abatsha baseMbembesi basebenzisa eli gama lingu-‘gada’ endaweni yokusebenzisa ‘ukukhokela’ (Mpengesi 2013: Udliwanondlebe).

Ukoleka, ndathi ndisakucela indlela, ubawo uMntambo (2013: Udliwanondlebe) lo wathi uya kusele ephuma nam, watsho esithi “[n]disaya entlanganisweni pha *ngasesihlahleni*. Uya kukhumbula ukuba esiXhoseni, eli gama lithi ‘isihlahla’ lithetha isihlanganisi sengalo nomkhono (Shoba noTshabe *et. al.* 2006: 736). NgokwasesiNdebeleni isihlahla ngumthi, oko kukuthi le ntlanganiso kabawo uMntambo yayingasemthini. Oku kubonisa ukuba ayilolutsha lodwa olucuntsulayo kumagama esiNdebele, koko neenkonde ezi ziyacuntsula. Lo mba wolwimi uxushwa kakhulu kwisahluko esilandelayo.

Emva kokuba ndiyetyisile imbali endayifumana kubawo uMntambo nangona yayingatyebanga kuyaphi, ndenjenjeya ukusinga kwabawo uNyawuza (Nkinki Nyawuza Kheli).

3. 2. 5 UDLIWANONDLIBE NONKINKI ‘NYAWUZA’ KHELI NENKOSIKAZI YAKHE



UNkinki Nyawuza ehleli emzini wakhe eMbembesi kunye nosapho lwakhe, umfanekiso: Hleze Kunju

Kubalulekile ukuba ndiyichaphazele indlela abantu baseMbembesi abanobubele ngayo, kumzi ngamnye endawundwendwelayo ndandiye ndamkelwe ngezandla ezishushu. Nalapha ke kwabawo uNyawuza kwabanjalo. Emva kokuqhulana ixeshana, ndingekabuzi nemibuzo, ubawo uNyawuza waqhabalaka wathi, “[k]odwa mna ndahamba ndafika nangaselwandle, ndabona ukuba andinakwakha pha, ingca yakhona ingaka (imfutshane) ezethu iinkomo zifuna ingca engaka (ende).” (Kheli 2013: Udliwanondlebe). La mazwi angasibonisa ukuba abantu abadala baseZimbabwe, abasaxabise ezolimo, ewe bayabuvuyela ubudlelwane obukhulayo phakathi kwamaXhosa aseZimbabwe nawaseMzantsi Afrika kodwa abanawo umdla wokufudukela eMzantsi Afrika. Isizathu soko ke, kukuba baxabise ezolimo njengoko la mazwi angasentla ephuhlisa oko.

Waqhubeka ubawo uNyawuza ezazisa, ebonga, esithi, “[a]pha ke kukwaNyawuza eMaMpondweni, ooThahla, ooZiqelekazi, ooNdayeni, ooMahlamba ngobubende amanzi ekhona, (egxininisa) sihlamba ngobubende amanzi ekhona.” Ekumqwalaseleni kwam ubawo uNyawuza lo, waphinda wawagxininisa la mazwi athi, ‘sihlamba ngobubende amanzi ekhona,’ ingaba sasiyintoni isizathu soko? Yintoni ubende? Ubende okanye ububende ligazi eliye liphume esilwanyaneni xa kuxhelwayo, “lijiyile okanye lingajiyanga liye liphekwe lidityaniswe nomhlelo” (Shoba noTshabe *et. al.* 2006: 105).

Apha kule ncoko ndahamba ndade ndafumanisa ukuba iinkomo ezifuywe ngubawo uNyawuza zidlulile ekhulwini. Singatsho sithi xa egxininisa esithi ‘sihlamba ngobubende amanzi ekhona’ ukwaphuhlisa ukuba bangabantu abayixabisileyo imfuyo kwaye ikho. Ubawo uNyawuza wongeza wathi, “[n]dafika amatyeli amane [eMzantsi Afrika] ndathi ndakukhangela isifuyo [imfuyo] ndabon’ ukuba hayi andinakuba namalungelo apha, ndabuya ke” (Kheli 2013: Udliwanondlebe). Makhe sibeke ingca kulo mba wemfuyo njengoko uxushiwe kwizahluko ezilandelayo.

Malunga nemfuduko, ubawo uNyawuza (*Ibid.*) wahambisa wenjenje: “[a]pha seza ngoCecil John Rhodes, inkosi yokuqala yayinguMkhotlami uAlbert Mbanga, andisawazi nonyaka, kodwa kwahlalwa... kungenamntu apha ingamaNdebele, amaShona namaKhalanga. Ingathi ke kwaya-kwaya yabuya namanye amakhosi kuba ookhemetswana, imikhuma iintoni, *izihlahla* ezidliwayo babona ukuba hayi mabafuduke.” Ekuqaleni kwale ncoko waye wayaleza ubawo uNyawuza wathi impilo noko ayintlanga ncam kuye, kwaye uyasokola ukukhumbula izinto ngokucacileyo.

Watsho (*Ibid.*) esithi ngenxa yaloo nto imbali yamaXhosa aseZimbabwe wayidlulisela kunyana wakhe ngomlomo ukuze yena xa engasakwazi ukuyibalisa, ibaliswe ngunyana wakhe. “Andazi noba niza kumfumana na uThamsanqa, anidlel’ imbali.” Wavakala esitsho ubawo uNyawuza (*Ibid.*) emva kokuba ethe gqaba-gqaba malunga nemfuduko yamaXhosa aseZimbabwe. Ngelishwa uThamsanqa zange afumaneka, yathi impendulo uyokulima emasimini.

Wangenelela xa kulapho unkosikazi Kheli (2013: Udliwanondlebe) waphawula wathi, “abantu aba baqhathwa ngabelungu wena Mqoma, bathi *ama-grapes* alapha, nama-orenji kanti batsh’ *imigamu* izinto eziphume nje zingalinywanga, pha koma-1898 khon’ apho befika nge-*train*. Abantu beza emaShona kusithwa kusematshona, ukuba bangaphinda babuyele le andiboni ngaphandle kokuba kube kho nje unxibelelwano nje ukuba sazane impilo yabo neenkaba zabo zilapha” (Nkz. Kheli 2013: Udliwanondlebe). Kulo mhlathi ungasentla siphawula ukuba

amaXhosa aseZimbabwe azibona njengabantu abaqhathwayo ukuba ashiye ilizwe lawo ukuza kuxhasa uCecil John Rhodes kunye nabantu bakhe. “Abelungu [Cecil John Rhodes] babefuna sizokusebenza imili sisebenzele bona sithi nkosi, bhasi sisebenzela bona (*Ibid.*).”

Lo mba kunye nokufezekiswa kwezithembiso ezenziwa nguCecil John Rhodes kugxilwe kakhulu kuwo kwizahluko ezilandelyo.



Unkosikazi Kheli, umfanekiso: Hleze Kunju

Naye uNkosikazi Kheli wangqinisisa ukuba oyena mntu unokundiphakela imbali nguThamsanqa lo usemasimini. Sadlula ke apho kumba wembali, sangena kumba wokugcinwa kolwimi. Wahlomla wenjenje, (*Ibid.*) “IsiXhosa sethu asisafani nesiya sapha [eMzantsi Afrika] ngoba sahlala apha namaNdebele namaShona, kodwa ke amaXhosa alikhuni ayema nangamasiko ame kuphele.” Singatsho sithi uNkosikazi Kheli (*Ibid.*) uyakungqina ukuba isiXhosa sigcinwe ngamasiko nezithethe. Wongeza athi (*Ibid.*) amaXhosa ayazixabisa izinto zakomakwawo ngakumbi xa ekude namakhaya. Nokuba ke kunganzima ukusibhala kodwa ukusithetha noko siyathethwa. “Kwakhe kwahamba kwahambeka bathi hayi isiXhosa masingabisafundiswa apha eZimbabwe, kwathiwa makufundiswe isiNdebele, kodwa bathetha

isiXhosa. Xa bebhala abanakubhala *exactly* isiXhosa kuba bafundiswa ukubhala isiNdebele esipheleleyo” (Nkosikazi Kheli 2013: Udliwanondlebe).

Ikho nenye into ewakhuthazayo amaXhosa ukuba agcine ulwimi lwawo, “[x]a sesithetha sodwa bayabuya abantu bazosijonga bathi “*heyi nikhuluma kamnandi*” kuba *sobe* sesitheth’ isiXhosa, singasathethi sidibanisa nesiNdebele” (*Ibid.*). Singatsho sithi le yenye yeendlela amaXhosa abonakalisa ngayo ubuni; ngokusebenzisa ulwimi lwawo lweenkobe.

“Sikhe sincokole nangezinto esasizifunda kudala, sithi iqaqa laqabel’ eqawukeni laziqika-qika kuqaqaqa laqhawuk’ uqhohqhoqho” (*Ibid.*). Le yindlela ababonakalisa ngayo ibhongo neqhayiya ngolwimi lwawo isiXhosa. Uhambisa athi ewe kudala sasifundiswa isiXhosa nangona unyaka engasawukhumbuli kakuhle (*Ibid.*). “Awekhona *amatitshala* apha *wasesiXhoseni*, kwakuthwa ngootishal’ uGwele wakwaNdaba, uNombembe wakwaMaduna, ooMasabalala ngabantu abavela eKoloni. Iincwadi zazikhona zazivel’ ekoloni zisiza ngapha. Abafundisi ingooNkubevana, abafundisi bokuqala, sendabalibala abanye, ooNgcosa. La *matishala* asiwazi ukuba *ebezi*swa ngubani, *khange* sibe *sayikhangel*a loo nto” (*Ibid.*).

Sisathetha ngomba wolwimi njalo, uye wangenelela ubawo uNyawuza (Kheli 2013: Udliwanondlebe) wathi nangona amaxhosa ezixabisile izinto zakomawabo, kodwa zikho ezaphuncukayo; ezifana neembongi. “Imbongi asinazo apha, imbongi eyayikhona yayingutut’ ‘uBikitshei.’ Ukusweleka kwakhe ke zange siphinde sibenayo.” Phambi kokuba ubawo uNyawuza aphefumle kuye kwangena undwendwe olungathandanga ukuba lukhankanywe ngegama ngenxa yemo yezopolitiko kwelo laseZimbabwe. Into nje esingayitsho kukuba olu ndwendwe ngumntu omtsha xa simthelekisa nobawo uNyawuza kangangokuba nendlela oluthetha ngayo yahlukile kuleyo kabawo uNyawuza.

Xa sihlabela mgama, olu ndwendwe lungenelele lusithi isizathu sokuba kube kho izinto ezaphuncukayo kungenxa yokuba (Undwendwe 2013: Udliwanondlebe):

...xa nisuke niyiloo nto niyiyo apho nisuka khona, ningafika nihlale kakhulu ni-*away* ebantwini bakuni, amany’ amasiko enu aya-*dilute*-eka ay’ esiya ‘enantsika’ *gradually kancikane kancikane* kude kuphele ezinye ezinto nizithathe kwabo bantu kanti azidibananga nani *even culturally*. Ungathi ke izinto ezininzi zesiXhosa zakudala ziphuncukile, kuba lide eli xesha silapha, sizalelwe apha nabantwana bethu sibazalele apha, ngoku ke le nto iman’ i-*sabtract*-a, i-*sabtract*-a, i-*sabtract*-a, kude kusal’

okuncinci ngoku simane sisithi oooohhh ungumXhosa na nalo? Hayi ke *kuhle kube- 'worse than cholera'* ngoku kuba abantwana bafundiswa isiNdebele ngoku esikolweni.

Uphuhlisa ntoni lo mhlomlo ungasentla? Okokuqala usixelela ukuba xa iqela elithile lithe lashiya ikhaya amasiko elo qela aye axubane kunye namasiko alo ndawo afikele kuyo. Okwesibini, intetho yolu ndwendwe iyasibonisa ukuba ngenene indlela abantu abadala kunye nabatsha inawo umahluko okhoyo. Xa sijonga indlela ubawo uNyawuza kunye neNkosikazi yakhe abathetha ngayo noko basebenzisa isiXhosa esisulungekileyo ubukhulu becala lo gama olu ndwendwe lungumntu omtsha lisixuba isiXhosa. Okwesithathu siyaphawula ukuba kukho isafobe esitsha esisetyenzisiweyo ngolwimi lwesiNgesi kunye nesiNdebele; “*kuhle kube- 'worse than cholera'*” (*Ibid.*).

Khumbula ukuba iZimbabwe yakhe yahlaselwa kakhulu sesi sifo sotyatyazo ngomnyaka wama-2008, sasuba imiphefumlo engaphaya kwama-4000 (Mason 2009: 148). Oku kusibonisa ukuba okuqhubekayo ekuhlaleni kunefuthe kulwimi esilusebenzisayo. Singatsho sithi le ntetho ithi “*kuhle kube- 'worse than cholera'*” ivele genxa yoloo qhambuko lwesifo sotyatyazo. Oku kungasentla kukucacisa ukuba iimbongi azisekho, kwanika nezizathu zokuba iimbongi zingabikho, kukwachaphazela nokusetyenziswa kolwimi.

Siye sabeka ingca ke kulo mba wembongi sangena kumba weentsomi, njengoko sincokola ngoncwadi lwemveli. Nakweli ityeli, undwendwe lwethu (2013: Udliwanondlebe): lwaphefumla lwenjenje, “Akusekho mntu wazi ntsomi apha. Iintsomi-ntsomi ezazimnandi ndazigqibela kuMakhul’ uMatshabalala, oko watshonayo zange ndiphinde ndive ntsomi.”

Iye yothusa le nkcazelo kuba kaloku kudala-dala phaya, phambi kokuba zifike ezi zikolo zikhoyo, kwakusetyenziswa uncwadi lwemveli, kubaliswa iintsomi. Yayisisikolo ke eso esasidlala indima enkulu ekuphuhliseni nasekugcinweni kolwimi (Satyo et. al 1990). Undwendwe lwethu (2013: Udliwanondlebe): luhambise lwathi, “... nangoku *ngexeni* yokuba ngoko ndandise-*young* kakhulu, ngoku ezinye azisa-*ring-i*. Zazimnandi, bekufanel’ ukuba nam ndizibalisela abam abantwana. Ngoku *the next thing* ndive ndizibone ukuba eyam intsomi iyabanda, ndimbalisela ngemali eyayigcwel’ i-*suitcase*.”

Ngenxa yokutshintsha kwamaxesha, uya kuqaphela ukuba undwendwe lwethu luzamile ukubalisa iintsomi ngokwala maxesha anamhlanje, apho kuthethwa ngeemali ezifakwa ezi-*suitcase*-ini, njengokuba undwendwe lwethu lusitsho. Luzithethelela luthi (Undwendwe 2013: Udliwanondlebe), “Zazimnandi iintsomi zamazim athethayo... andibazi ukuba babezithatha

phi iintsomi ezazimnandi kangaka. Ngoku aba bethu abasenakuzi-*enjoy*-a ezo zinto. Kwasala nje igama lokuthi iintsomi, sasiziva ngoomakhulu kodwa asisazazi, ngoku ungumntu wantoni ke?”

Le nkcaza ibonisa indlela ezanyamalala ngayo iintsomi eZimbabwe, abantu ebekumele ukuba bayazibalisa babona ngathi ukutshintsha kwamaxesha kuyabathintela ukuba babalise eziya ntsomi zakudala kuba benoloyiko lokuba abantwana bangoku abanakuzonwabela. Ukuhlangabezana nalo mngeni, bazama ukuqamba iintsomi ezinokubizwa ngokuba ziintsomi zala maxesha, kodwa nalapho bangaphumeleli kuba zisuka zingabinamdla ebantwaneni.

Ukoleka, undwendwe (2013: Udliwanondlebe) luye lwathi thaca esinye sezizathu zokuba kuphuncuke inxalenye yoncwadi lwemveli:

[k]aloku apha kwande amaNdebele nabasesiShoneni kangangokuba neencwadi zakhona sisiNdebele ibesisiShona, isiXhosa sona okanye isiZulu okanye isiSuthu, nabesiSotho *suffer the same consequences*. Ngoku ndilapha intsomi andiyazi kodwa kwakuyinto emnandi kakhulu, nasemini ndandimane ndicinga ukuba lawutshona nini na ndizokuva intsomi. Nasemini ndimane ndiyicela kuthwe hayi ndawuphum’ iimpondo. Ndimcele nangemini athi hayi udiniwe ndithi “oh Tshabalala ndicela leya yangala mini.” Andisenalo nofifi ngoku, ndikhe ndithi noba ndifun’ ukumvuyisa [umntwana] ndibon’ uba hayi *ngumbhedo* wodwa lo.

Singatsho sithi oku kuchazwa ngasentla ibe kukuphela kweentsomi; ukutshintsha kwamaxesha nokusweleka kwabantu abadala, kube yinxalenye yokutshabalala kweentsomi zesiXhosa eZimbabwe. Sidlulile ezintsomini, sangena ezingomeni. Ndibone ngokutyhileka kobuso komntu ngamnye ukuba banebhongo neqhayiya ngeengoma zabo. Kuqale ubawo uNyawuza wathi, [i]ngoma ke kuphela kwento esinayo ke leyo, yinto ephilileyo ke leyo (Kheli 2013: Udliwanondlebe).

Emva kokuba sixoxe kwavokotheka malunga neengoma, sibuyele kweliya likaNkosikazi Kheli (2013: Udliwanondlebe) lokuba amaXhosa ayazixabisa izinto zakomakwawo, watsho wongeza wathi yayingavumelekanga into yokuba umXhosa atshate nomntu woluny’ uhlanga ngeenjongo zokugcina amaXhosa eendawonye ukuze agcine ulwimi kunye namasiko akwaXhosa. Kwabakho nesiganeko esabangela ukuba kubenzima ukuhlobana nohlanga lwamaShona. Ewe ubuhlobo bukho kodwa kukhe kubonakale ukuba aliqinanga

ngokupheleleyo. Yintoni isizathu soku? Yi*Gukurahundi*. Itheth' ukuthini i-*Gukurahundi* le? Eli ligama lesiShona, lithetha umoya otshayela uthuli.

3. 2. 5. 1 GUKURAHUNDI (Umoya otshayela uthuli)

Masibuyele kumcimbi wobudlelwane phakathi kwamaXhosa namaShona. Sele sitshilo ukuba ubudlelwane bukho nangona buneendawo eziyeke-yeke ngenxa yale *Gukurahundi*. AmaXhosa achaphazelea njani wona yile *Gukurahundi*? UNkosikazi Kheli (2013: Udliwanondlebe) ukhawuleze wandicela ukuba ndingayiphathi loo nto; “[o]h yeka loo nto, yeka loo nto” sele kubonakala ukuba ndichambuza isilonda ekusenzima ukuba siphole. Nam ke ngokuthobela imiqathango yophando, ndiye ndavuma ukuba noko sibeke ingca kulo mba.

Undwendwe lwethu (2013: Udliwanondlebe) luye lwaqhabalaka lwenjenje, “*It’s past* kodwa *it’s painful, even to think about it*. Ithi ngoku *iyipast* ibuye ibe *yi-present*.” Emva kokuba lutshilo undwendwe (*Ibid.*) ziye zava kala izingqala, zasibekela iimbuso zabo babemamele. Nangona ndandinomdla wokubuza ukuba amaXhosa la achaphazeleka njani kulo mbhodamo, zange ndibuze ngenxa yoloyiko lokuba hleze kuthi kanti nditheza olunenkume. Ndanqwala nje ngentloko, kwathi kusathe cwaka njalo, lwavakala undwendwe (2013: Udliwanondlebe) lusithi:

[s]achaphazeleka kakhulu, kwafa abantu abanintsi kakhulu apha. Uyabona i-*situation yempi* iyakhathaza nakuba nje *this was after war*, into eyenza ukuba sichaphazeleke yile, nakuba *most of* abantu abazukuxelela ngale ndlela ndikuxelela ngayo, kodwa ke mna ngoko bendisebenza ku-*government* yiyo loo nto ndine-*picture of what actually transpired*. Uyabona kwathi soon *after impi* i-war kwabanokungahluthiseki *kwamaZIPRA*⁴ *namaZANLAS*⁵, because abantu ngoku bebesempini ba-*divid-ana* phakathi, kwabanamaZANLAS kwabanamaZIPRA. So ke *after ama-results* ephumile kwahlalwa phantsi kwa-*fonywa a new government*, kwafumaniseka ukuba *kumakhosi* phaya *somewhere somehow* abeZIPRA babon’ ingathi bacinezelekile *since the head* wayengumZANLA *as it is* namhlanje uPresident Mugabe. So ke *due to that* kwabanokukhonono okuthize ngaphakathi *that caused them now ukuthi* bathi endaweni yokuba kubenje kungabhetele sibuyele *empini*. But the issue is which *mpi* njengokuba

⁴ Zimbabwe African National Liberation Army

⁵ Zimbabwe People's Revolutionary Army

sekuthwe *this is final and ama-arms* wonke sel' ebuyile noncedo ebesilufumana emazweni, namazwe *they had withheld their things* kuba besithi *we are now liberated*, *then* kuza kwenzeka kanjani?

Ndazama ukuba side sive ukuba amaXhosa la, achaphazeleka kanjani kweli dabi. “*So those people said we will fight within*, siza kuncedwa ngabanye bethu. *So even here in Mbembesi* bakhona abantu ababekwi-army sivele *empini* nabo *then instead* ba-withdraw-ile, bathe sebe-withdraw-ile babangabantu abasebhlala be-hidden somewhere (Undwendwe 2013: Udliwanondlebe).

Le ngxelo ingasentla iyasibonisa ukuba amaXhosa nawo athatha inxaxheba lo gama kusilwelwa inkululeko eZimbabwe, njengabemi baseZimbabwe. Zange basonge izandla bathi, ‘hayi eyethu imfazwe iseMzantsi Afrika.’ Luthi ke undwendwe (*Ibid.*) loo maXhosa athi sele ebuyile emva kwenkululeko, kwathi kusokuvakala ukuba kuza kuphinda kube kho elinye idabi, njengamajoni onke, namaXhosa lawo alahleka. Luthi ke undwendwe (*Ibid.*) lo majoni ayemane ebuya athathe nje nokuba yinto esiwa phantsi kwempumlo aphinde alahleke, “bafike apha bezodinga izinto zokuncedisa *like* umntu xa ehlala *out elisotsha*.”

Kuvakala ukuba eli dabi leGukurahundi liye laqina emva kokuba uRhulumente ophetheyo esithi wonke umntu waseZimbabwe uphantsi koRhulumente ophetheyo. Zange ziginyeke kumntu wonke ezo ndaba:

“[I]the i-government sel' isithi iya-retein-a i-fight, yathi vele wonke umntu eMatebeleland *is under the government whereas that was not the issue, certain people* njeng' ba ndisitsho ukuthi ama-certain individuals le nto zange ibaphathe, nam le nto zange indiphathe kakuhle *because* nam *I'm one of those people who were there in the struggle but I swallowed my pride* ndazibuz' uba *ok somewhere somehow* nam *I'm not happy* kodwa ke the *bottom line is that the bosses, u-head wam uJoshua Mqabuko* Nkomo umntu ebendise-side-ini yakhe uyisayinile le nto wayivuma, *so no matter* ngakum iligazi elingakanani *I don't think I will win this war. And moreover* besithi nxa sisiya kuye sithi 'kodwa tata awuboni ukuba apha naphaya ukuthi uqhathiwe na', athi yena, 'no don't worry andiqhathwanga into ekhoyo andikhangela ndithande ukuthi ndithi mna nawam *amasotsha* nxa le nto seyimi kanje *we are withdrawing because if I had done that, that would mean* sesifun' ukuphinda futhi siye-out siyoqala *katsha impi, and those countries ebebesinceda now instead of assisting us* babeza kucinga ukuba *now we are power hungry we don't want to liberate everyone*, sifuna kumbe kweli cala lethu

thina *always* sibephezulu asifuni ku-*liberate*-a iZimbabwe yonke. *If 3 quarters of Zimbabwe are saying it's fine of which I will say i-3 quarters ngoba it's an obviosity, amaShona, we are not even a teaspoon to them, asiyonto completely, so bona bangathi into bayayithanda thina whether we like it or we don't like it singafane sikutsho nje ukuba well* le nto bendingayithandi, kodwa ke *who are you? Out 100 nina ningu-7, whether niyafuna or anifuni aninanantsika, uyabona.*

Kule ngxelo sele sibonile ukuba amaXhosa, ubukhulu becala ayexhasa amaNdebele kuba nondwendwe lwethu luyatsho ukuba umphathi wakhe yeyinguJoshua Mqabuko Nkomo owayengumNdebele. Kuthe kwakubonakala ukuba amaNdebele akabuyi ngamva; ayala ukuba kube kho umbutho omnye kuphela olawulayo. URhulumente wagqiba kwelokuba aqale umkhosi omtsha, onamaShona kuphela, owawuza kujongana nalo ngxaki, “...athi ke le-*army yi-5th brigade and that, the reason* benza kanjalo babon’ ukuthi *these other soldiers akusenzi ukuthi baba-trust-e ukuthi mababuye ngaph’ eMatebeleland bazokubulala abantu, because why, pha bebedibene it was ZANLA & ZIPRA...*” (*Ibid.*).

Undwendwe (*Ibid.*) longeze lwathi loo majoni “...*were well trained, then* kwathiwa ngawo aza kubuya azokugqiba i-*nonsense* yaseMatebeleland.” Kuthe kwakuqalisa ukuba shushu kwedabi, angen’ amanz’ endlwini; kwanyanzeleka ukuba amajoni aseMatebeleland kunye namaXhosa lawo alwe. Oko kwabangela ukuba iMbembesi ibe senyuleni kakhulu. Kuvakala ukuba “...abantu ababephumile ezindlini (*sic*) *were being assisted by* abantu ababesezindlini (*sic*) *because imagine* xa niphumile nisithi niyalwa le, ... *you need i-assistance* ukuze niphile nithini nithini, *and you don't have money, what do you do the next thing* nihamba niye kwam nithi ‘silambile uyasazi sisempini’ *and* ucinga ukuba mna ndingangapheki? *I must cook and do whatever* ukukunceda *now* ke i-*government* yayicaphukela loo nto... (*Ibid.*), Yafika xa kulapho ke i-*5th brigade* eMbembesi, yayivele ifike ithi “...nonke apha napheka *or* niyapheka *so you must be killed*, sachaphazeleka kanjalo ke thina *sasiyawube* sathini ke? Akhonto sasingayenza” (*Ibid.*).

Olu ndwendwe belubalisa kubonakala ukuba ngenene luqinisekile kwaye ekuqaleni kwale ncoko lundilumkisile ukuba eyalo inkcaza malunga nalo mbandela ingangafani nezinye iinkcaza. Isizathu soko ke kukuba lona lwalusebenzela kanye uRhulumente lowo. Lucacisa luthi, “[k]um *it was even a pity njenguba (sic)* nditsho ndisithi ngelo thuba bendisemsebenzini *serving this current government* kwi-*police*, ndakhalala umsebenzi e-*hovisini* ndaya ku-*highest officer* ndamxelel’ uba xa kunje anduzusebenza madoda *because I'm told that i-Gukurahundi*

it's in my area aph' endivela khona that means akusekho mntu nabazali andisenabo ndingabe ndimandelwa kukuthi nge-month end ndizawufuman' imali? Ndathi no I'm not gonna work" (Undwendwe 2013: Udliwanondlebe).

Baye babanovelwano abo babesebenza nolu ndwendwe, "[b]athi into enzima ke *Officer* kukuthi sikhuph' imota [imoto] apha sithi iyothatha abo bantu bakowenu *because* abantu bazawu-complain-a and they might even say maybe abantu bebephekelwa kanye pha kwa-*Officer* kodwa ngoku ngabo abasebezothathwa thina sisifa, ndathi ke *far enough if that is an issue but nam far enough I'm not going to work* ngoba andizi kusebenza abantu bakuthi besifa ngoba loo nto ayizi kundinceda nganto."

Akuphelelanga apho ekuzingelweni kwabantu abaphekela amajoni:

Sowusiya kweziny' indawo apha, they'd come across umntu ozithweleyo apha and they'll say 'maye wee', wen' uthwel' i-dissident, sawukhuph' i-dissident leyo, mwana we-dissident, so sifun' ulikhupha ngoku nge-bayonet. Bathi khuph' i-dissident phakathi. So they'd kill a pregnant woman with her baby. I-dissident meaning somebody who rebels the current authority. So it was so bad, abantu basuka apha bayongen' edolophini ngenyawo, abadala nabancinci, kwakufiwa. Hayi hayi, that period!

Ngalo lonke eli xesha simamele le mbali, abo bamameleyo babemana benqwala, bengqukruruleka zizingqala kubonakala ukuba ngumba onobuzaza kakhulu umbawo *Gukurahundi*.

Undwendwe (*Ibid.*) lwashwankathela lwathi

"[k]wababuhlungu, kwababuhlungu up to nangoku eso silonda eso asivumi de siphole ngoba no matter i-government yenze ntoni entle, somewhere somehow kunala ndawo elok' isithi kodwa aba bantu babevele bengasifuni. Even if nabo besithi no that was the time of madness, usually yen' uMugabe ngokwakhe the president he says that xa abantu bembuza uba kodwa wena pha wasibulala, athi I'm very sorry that was the time of madness and remember sasisand' uvel' empini. I believe ukuvel' empini nokub' uhleli nje kunomehluko omkhulu upstairs in your mind. Vele akufanananga umntu okhe wabasempini waphila la situation kuvele kuyashiyana loyana uya-react-a ovela ngaphandle. So vele nje azincame unlike umntu obehleli nje uvele athi hayi suka loo nto ayinawude ibulalise abantu ngenxa yaloo nto."

Ngokwalo mhlathi ungasentla, le *Gukurahundi* yaba buhlungu kakhulu kwaye eso silonda asikarhawuki kwaye sisebuhlungu. Enye yezinto eyabangela ukuba kube lula ukuqhubeka neli dabi kukuba abantu babesavela emfazweni, iingqondo zisagcwele umlo. Ngamanye amazwe isithethi sethu sithi, ukuba imfazwe yokulwela inkululeko yayingazange ibekho mhlawumbi ngeyayingazange ibekho le nyhikityha yokufa kwabantu bebulawa ngamajoni i-5th brigade. Kude kwafikelela ixesha lokuba sibeke ingca kulo mba we*Gukurahundi* sekubonakala ukuba abanye abaphulaphuli sele bezibambe ngeenkophe iinyembezi. Ndiye ndadlulela kumcimbi wokwendiselana kwamaXhosa kunye nezi ntlanga ziwangqongileyo.

3. 2. 6 IMITSHATO YAMAXHOSA NAMANDEBELE, NAMASHONA?

Besele siwuchaphazele umba wobu budlelwane. UNkosikazi uKheli (2013: Udliwanondlebe) uhlomle wenjenje, "...ikhona loo nto. Ikakhulu yangeniswa yimfundo, babonana ezikolweni nasemisebenzini, kodwa kuqala pha, abantu bakudala bebengayifuni loo nto." Oku yayikukuzama ukugcina uhlanga lwamaXhosa lundawonye kwaye lungaxutywanga, yayibonakala njengelahleko kwisizwe sakwaXhosa xa intombi ithe yendela kolunye uhlanga (*Ibid.*). Babengxola kakhulu abantu abadala, bathi "... 'ezintlangeni? Wendel' ezintlangeni?' Kodwa mna njengokuba sele nditshilo, ndayibona ukuba yimfundo le, andifun' uxoka kuyatshatwa noba bengebanintsanga kodwa kuyatshatwa" (*Ibid.*).

Ekuqaleni kwesi sahluko besele ndikhankanyile ukuba ndakhwankqiseka emva kokuba ndichithe iyure yonke ndingenile eMbembesi ndakufumanisa ukuba ndidibana namaNdebele kuphela kulo mhlaba wamaXhosa. Le nkcaza kaNkosikazi Kheli (*Ibid.*) ibonisa ukuba unobangela wokuba kube kho amaNdebele kungokuba amaXhosa ayendisela nezinye iintlanga. Kanti singaxoxa sitsho ukuba imfazwe yokulwela inkululeko nayo inegalelo kobu budlelwane, njengoko wonke umntu omnyama wayesilwela inkululeko, kungakhethwa mXhosa, Ndebele okanye Shona; wonke umntu omnyama wayecinezelekile. Singaphinda sixoxe sitsho sithi ngaphandle kwe*Gukurahundi* mhlawumbi obu budlelwane ngebanwenwa, batyeba nangakumbi.

3. 2. 7 UBUNI: NINGAMAXHOSA ASEZIMBABWE OKANYE ASEMZANTSI AFRIKA?

Sidlulile nalapho kumba wobudlelwane sangena kumcimbi wobuni (*i-identity* ngolwasemzi). Ubuni obu yintoni? Eli gama lithi ubuni lixhaphaka kakhulu xa kuthethwa ngezifundo zenkcubeko. UCollier (1997: 40) uthi ubuni obu buntlangothi-mbini; *i-avowal* kwakunye ne-*ascription*. Malunga ne-*avowal*, kuxa umntu echaza indlela yena buqu azibona ngayo nazicingela ngayo lo gama *i-ascription* yona ibe kuxa umntu ejongwe kwaye echazwa ngabo bamakhel' umkhanyo, ze bamchaze ngendlela abambona ngayo (Funda kwisahluko sesibini).

Eyona nto azama ukuyigqamisa lo kaCollier (*Ibid.*) kukuba ubuni obu buphenjelelwa ngumntu ngokwendlela azibona ngayo kwanangendlela abonwa ngayo ngabanye abantu. Le nkcaza ibonisa ukuba kolu phando sayama kakhulu kwi-*avowal* okanye indlela abantu baseMbembesi abazibona ngayo (Funda kwisahluko sesibini). Ewe amaNdebele namaShona asifakile isandla kolu phando kodwa akafikelelanga kwinqanaba apho kunokuphononongwa izimvo zawo malunga nobuni bamaXhosa aseMbembesi ukuze sikwazi ukuxoxa ngayo nayo *i-ascription* de siyithelekise ne-*avowal* (Funda kwisahluko sesixhenxe).

Masiqwalasele impendulo eyayame kwi-*avowal* malunga nobuni bamaXhosa aseMbembesi. Ubuni yindlela ubani azichaza ngayo okanye iqela elithile elizichaza ngayo ngokubhekiselele koku lulandelayo; ubuzwe, ingingqi, uhlanga, umgangatho abakuwo abo bantu, inkolo, isini, ulwimi njalo-njalo (Edwards 2009: 16, 258).

Ukuzama ukuphendula lo mbuzo umalunga nobuni, uNkosikazi Kheli (2013: Udliwanondlebe) uphefumla enjenje, “[s]ingamaZimbabwe (*sic*) ngokuphandle. Kaloku le nto [yokuba singabaseMzantsi Afrika] ivela ngoku, ewe sasiyazi kodwa sasingenokwenza nto ngaloo nto.” Nabanye baye bakungqina oku, uhambise wathi, “[s]ingamaZimbabwe (*sic*) njengoku silapha nje inyani intle nje. Ngoku ke noZwelonke [ikumkani yamaXhosa] usibonile wanenyani yokuba tyhini, ngamaXhosa la, kwaguywa kwayiyizelwa, kwaye sonwabile. Noba umntwana ubhubhele lee [eMzantsi Afrika] kufuneka abuye azongcwatyelwa apha kuba kaloku sizalelwe apha, nezazisi zethu zezalapha (*Ibid.*).

Undwendwe (2013: Udliwanondlebe) luye lwavumelana nala mazwi kwaye loleka lwathi:

...*right now* xa singathi thina sifuna ukubuyela kookhokho bookhokho, *one, you know* akukho *easy to relocate because kunama- expenses amaninzi. It was going to be easy maybe if* besingathetha ngezwi sithi lo mzi mawuphakame uye enxiweni lootat’

omkhulu, siwubone sowuphakama, *but* ukuth' uwuqale *katsha* uthi *isaka* lesamente intoni, nokuguga okukhoyo, neempilo, neemali zingekho, heyi yihlo awuboni ukuba ningagqibela nizosingcwabela ententeni. Neenkomo zapha *zinonzile* ezalapha *yimiphohlomela*, negusha zapha *zinonzile*, hayi yihlo.

Oku kwade kwangqinwa nangamaphakathi kakumkan' uZwelonke, lathi "...akukho migqutsubana [imfuyo ebhityileyo] apha" (Nkosikazi Kheli 2013: Udliwanondlebe).

Ngamanye amazwi, njengokuba besele sikhe satsho ukuba abantu abadala baseZimbabwe abazimiselanga kwaphela ukufudukela eMzantsi Afrika ngenxa yezizathu ezithile. Kulo mhlathi ungasentla kukhankanyiwe ukuba kunganzima kakhulu ukuba kushiye izindlu eMbembesi ze kuyoqalwa phantsi ukwakha eMzantsi Afrika, noko ingazindleko ezinkulu ezo.

Umhlaba waseMbembesi uchumile kwaye uyilungele imfuyo, de kuthiwe eyaseMzantsi Afrika imfuyo inemigqutsuba (imfuyo ebhityileyo) lo gama eyaseMbembesi isegazini (ityebile). Njengabantu abayixabisileyo imfuyo abazimiselanga kwaphela ukufudukela eMzantsi Afrika, okubalulekileyo kukundwendwelana ukuze kufundiswane ngenkcubeko; amasiko nezithethe (*Ibid.*).



Umhlaba ochumileyo waseMbembesi, umfanekiso: Hleze Kunju

Ubawo uNyawuza (Kheli 2013: Udliwanondlebe) ukubeke kwacaca ukubaluleka kobu buhlobo bubangela ukuba amaXhosa aseMzantsi Afrika akwazi ukundwendwela eZimbabwe. Abantu abasondele komkhulu, amaphakathi eKumkani kunye neKumkani ubuqu, ngabantu abanolwazi oluthe vetshe malunga namasiko nezithethe. Ngabo bantu kanye abafunekayo eMbembesi ukuze bafundise, bavuselele namasiko asilele ngasemva ngenxa yemfuduko (*Ibid.*).

Lo mhlathi ungasentla uye wasikhupha mpela kumba ebesixoxa ngawo, omalunga nokufuduka kwamaXhosa, afdukele eMzantsi Afrika. Siye sangena komnye umcimbi obaluleke kakhulu, umcimbi wokugcinwa, ukulondoloza nokuvuselela amasiko nezithethe eMbembesi. Siqale ngolwaluko kunye nentonjane. “[S]ifike kusoluswa, kusoluswa nangoku. Intonjane siyiva kakuhle kodwa zange sayibona apha” (Kheli 2013: Udliwanondlebe). Singatsho sithi bekufanele ukuba ulwaluko kunye nentonjane zibaluleke ngokulinganayo njengoko zombini zifundisa ulutsha; zilulungiselela inqanaba lobomi elilandelayo. Oko kukuthi, intonjane ifundisa intombazana “izinto zobufazi njengokuba ngoku ifikelele kwinqanaba apho inokuzekwa” (Satyo 1989: 42). Ulwaluko lona kukungena kwenkwenkwe esuthwini, “ngaloo ndlela ibe ke ingeniswa kwinqanaba lobudoda” (Satyo 1989: 36-37). Ingaba yintoni isizathu

sokuba ulwaluko luthathwe njengolubaluleke ukodlula intonjane kodwa zenza umsebenzi ofanayo?

Ukongeza kulo mbuzo ungasentla, singaxoxa sithi ngamanye amaxesha xa into ungayenzi ixesha elide ngakumbi efana nesiko ungade uyithathe njengento engenamsebenzi iwenzayo, ingaba bayibona njengento eyiyimfuneko intonjane abantu baseMbembesi? UNkosikazi Kheli (2013: Udliwanondlebe) uye wawuganga lo mbuzo, waphendula wenjenje, “[e]we, ndingatsho ndithi sinawo umdla wayo kuba kaloku into xa ungazange uyibone uyibaliselwa, uyiva ngembali, uba nomdla wayo.”

Kobu buthuba, undwendwe (2013: Udliwanondlebe) luye lawubhekisa umbuzo kolu sapho lwakwaKheli, “...kwakutheni ukuze ningasixeleli thina ukuba yintoni intonjane le xa kanti nina nanixelelwe?” Ubawo uNyawuza (Kheli 2013: Udliwanondlebe) uphendule wenjenje, “Intonjane *it’s something like* umguyo *or* umtshato *or* ntoni apho kuhlala khona amadoda namantombazana njengokuba kuya kube kukho imibholorho.”

Ungekaphendulwa njalo umbuzo wokubaluleka kolwaluko ngaphezu kwentonjane, uNkosikazi Kheli (2013: Udliwanondlebe) uyikhabe ngawo omane le ngxelo kabawo uKheli, “[h]ayi ke mna andiyazi ngolo hlobo, intonjane xa babebalisa ikhe yabakhona befika apha yay’ iphela, ndiyabona ukuba ukungena kwesikolo kwagqib’ izinto ezininzi, kuba icaba yayibubuqaba ukwenza iinto ezinje.”

Umbuzo ngulo, kwakutheni intonjane le ze bayibone ubuqaba kodwa ulwaluko lona lwaqhubeleka. “Asinakuyazi ke leyo kuba sasibancinci, mhlawumbi ulwaluko balubona lubalulekile nangenxa yezizathu zempilo. Noko xa uyindoda eyalukileyo, nokuba ukoluphi uhlanga; uthathwa njengomntu osempilweni kwaye ococekileyo, ulwaluko ayilosiko kuphela kodwa ikwalucoceko lomzimba (Kheli 2013: Udliwanondlebe).

Sibuyele kumba wentonjane ngokubaliswa nguNkosikazi Kheli (2013: Udliwanondlebe):

[i]ntonjane le xa ndandisiva mna umntan’ oyintombazana *nx*a seyikhula kuza kubuya amantombazana kweso sixeko (*sic*) [ingingqi] bahlale ke apho, amantombazana, hayi zange ndive kuhlal’ abafana ngoba *iyabe* iyintonjane kaloku. Ukhulile kaloku *uyabe* seyikhulile engen’ ebuntombini. Kuhlaliwe iveki yonke akaphumi uhleli phaya, bayapheka bathini, kuhle nje andazi ke ukuba babedlala midlalo *bani* ke. Iphel’ iveki kuhleliwe apho kulo mzi zintombi. Kuthi kwakugqitywa amaxhegwazana athi hayi ke ubani seyikhulile seyintombi, andazi ke ukuba bathini. Kwakuhlanganwa

ngamantombazana namaxhegwazana. Kodwa andiyibonanga, ithe ingekafiki kuthi kwabon' uba hayi bubuqaba obo. Abangeni abafana. Kuthwa wayephuma emhle ebengezela kuba wayeqab' imbola. Ayalwe ke kube mnandi.

Sithe sisamamele imbali yentonjane suka uNkosikazi Kheli (*Ibid.*) wangena komnye umcimbi obalulekileyo nawo. Utyatyadule wathi, "...kube nento enje ke mntu waseMaQomeni, ekwakusithwa phaya phambili yayekwa nayo ngenxa yeBhayibhile xa kuzelwe umntwana kuthwe yimbeleko. Yintoni imbeleko? "Ufele lwebhokhwe okanye olwenkomo exhelelwa ukubingelela usana..." lubizwa ukuba yimbeleko (Mini *et al.* 2003: 305). Usana olo lwalubelekwa ngolu fele, kodwa kula maxesha angoku kusetyenziswa ingubo, ityali, iingxowa ezithile zokuthi tshwa usana, amalaphu ekuthwa zizilingi de kube kho namabhanti athile alungiselelwa ukubeleka usana (*Ibid.*).

USatyo (1989: 36) uxoxa athi kukho ukubingelela, oko kukuthi "kukuxhelwa kwenkomo (nokuba yibhokhwe okanye igusha kule mihla yendlala) kulungiswa umntwana. Usana olu luyaqhunyelwa lukhutshwa iphitha [ishimnca] ngomlilo womthathi (*Ibid.*). Kuyabonakala ke ukuba ngokokuhamba kwamaxesha, ukubingelela oku kuhambe kwabizwa ngokuba yimbeleko ngenxa yokuba isikhumba sesilwanyana esixhelelwe lo msebenzi siye sisetyenziselwe ukwenza imbeleko leyo. Naso isizathu esibangela ukuba uNkosikazi Kheli (2013: Udliwanondlebe) ethetha ngembeleko endaweni yokuthetha ngokubingelela.

UNkosikazi Kheli (*Ibid.*) uhambisa athi, "[i]mbeleko uyabona mna apho ndizalwa khona, ikhona, isekhona nangoku (eNgxingweni, eMaHlubini), isekhona nangoku akukho mntwana ongenzelwayo, oko ootata bayithatha kootat' omkhulu, bayacawa kodwa azange bayiyeke into yabo" (*Ibid.*). Ukubingelela okanye imbeleko yenziwa "[u]mntwana esemncinci, emunca nje [encanca] yenziwa ngebhokhwe, kuxhelwe kudliwe kube kho noko umrhabulwano, iinto zakhona zihamba nomrhabulo kaloku apha sitheth' inyani, ndawube andikuxeleli nyani kaloku" (*Ibid.*).

Umbuzo ibe ngulo ulandelayo, ujolise kuNkosikazi Kheli njengamntu ukhule isenziwa imbeleko ingaba uwubonile na umsebenzi wayo? "Omnye [umntwana] afun' ungathi uyapheca [enze izinto ezinxamnye nezinto ezilindeleke emntwaneni] ibe ngumntana osuk' afan' enze kuthwe heyi lo mntana ikhona into angazange ayenzelwe, kuthwe yimbeleko" (Nkosikazi Kheli 2013: Udliwanondlebe). Ibe yileyo impendulo malunga nokubaluleka kwembeleko.

Khange kuphelele apho, kuthe kanti ndivule inyoba yokuba nabanye abantu bazibuzele malunga nentonjane kwezi zisele zenyathi; kolu sapho lwakwaKheli njengabantu abasele bekhulile. Undwendwe (2013: Udliwanondlebe) luhlalanisele ngalo mtyangampo wombuzo:

“[m]andenjenje ke, *suppose* khange yenziwe le nto njengokuba abantu sebesithi hayi zinto zakudala ezo *we are now civilized*. Abantu bade bakhule, *now that* abantu sebekhulile *we have not been doing this thing for years* abantwana bonke bazelwe njee bakhule *njengamabhanana trees*, kodwa ube sowubona aph’ empilweni *ukuthi* hayi *marn* aba bantwana aba *the way kungakhona* ingathi kukhon’ okushotayo, *each unephutha lakhe* elinga-understand-ekiyo ukuthi kodwa umntu angathini ukufana alahleke egcekeni elinje enze kanje nomnye futhi kanjalo-kanjalo, *what can be done* xa sele kunjalo ke ngoku?

Lo mbuzo uye wathanda ukuntsokotha, khange kube kho mntu ufuna ukuzigqatsa awuphendule de kwaphefumla uNkosikazi Kheli (2013: Udliwanondlebe) wathi, “[i]yawufun’ amaxhego ke leyo... xa ingazange yenziwa kwasekuqaleni, ingaziwa kwa ngabadala ndicinga ukuba ingaba yingxaki... kaloku abantu abanako ukuqala izinto ezaziyekwe ngabantu abadala.” Ingaba kukuzikhanda ngenyheke etyeni oko, kuba xa zibaxaka bangathini? (*Ibid.*).

Lilonke, nokuba kungarhanelwa ukuba izinto azihambi kakuhle kuba kukho izinto ezingenziwayo ezifana nembeleko apha eMbembesi azinakuvuselelwa ngaphandle koncedo oluvela eMzantsi Afrika. Ndiye ndaba nomdla wokwazi isizathu sokuba kubuzwe lo mbuzo. Impendulo ibe yile ilandelayo, “...*somehow somewhere* ndinongahluthiseki kwinzalo yethu, *nofundile* nongafundanga akucaci andifun’ ukuthi bathakathiwe, ndikrokr’ uba kukhona nje, mhlawumbi nje omnye undonakele omncinci nje esiwuthathe *by the blink of an eye* sathi yinto engenamsebenzi kanti enye into uyayithatha kanjalo kodwa ekuhambeni kwexesha ikuxake (Undwendwe 2013: Udliwanondlebe).

Singaxoxa sithi oku kungahluthiseki kuxoxwe ngasentla kubangwa kukutshintsha kwamaxesha. Oko kukuthi abantu baseMbembesi ngabantu abaxabise ezolimo nokufuya, kubonakala ngathi abantu abatsha noko umdla wabo awukho kwaphela apho (*Ibid.*). Uninzi lwabo lubalekela eMzantsi Afrika eRhawutini (*Johannesburg*) ngenjongo zokufumana imisebenzi engcono. Kodwa ngenxa yokunqongophala kwemisebenzi baphelela ezindyalweni (*Ibid.*).

Undwendwe (*Ibid.*) luxoxa luthi ingaba ezi ziphumo singatsho na ukba ziziphumo zokuphulukana namasiko nezithethe ezifana nembeleko? Asikabikho kwizinga lokuba sifumane ubungqina obupheleleyo bokuxhasa oku, okwangoku sakuxoxa sithi oku kubangwa kukutshintsha kwamaxesha nokunqongophala kwemisebenzi okudalwa kukuhle kwezinga lezoqoqosho. Iye yaphelela apho ke imbali yomlomo malunga nemvelaphi yamaXhosa aseMbembesi, ukugcinwa kolwimi kunye namasiko nezithethe.

Emva kokuba ndichithe ixesha eMbembesi ndindwendwela kwindawo ezahlukeneyo ndibona nabantu abohlukeneyo, kunyaka olandelayo (2014) ndiye ndandwendwela uTshawe. Khange kube lula ncam ukufumana uTshawe lo ngenxa yokuba yena akahlali eMbembesi njengamntu oqhuba amashishini edolophini eBulawayo. Ungumntu owaziwayo eMbembesi kuba iinombolo zakhe zomnxeba zafumaneka eMbembesi.

Tshawe uzazise wenjenje, “[m]na ndingumfo kaNonxoloba, uTshawe, uMdange, uKhawuta, uNgconde...” (Nonxoloba 2014: Udliwanondlebe). Khange aphozise maseko ukhawuleze (*Ibid.*) wangena kumba ongemvelaphi yamaXhosa, egxile kakhulu kweyakhe yena buqu imbali ekwachaphazela nembali yesiXhosa:

You know into eyasenza sabalapha ngamaxhego, nangoku isiXhosa esi siyasithetha ingathi sinengxaki kweziny’ iindawo. *I tell you* ndizalelwe kweli lizwe phakathi kwamaNdebele, sifunda isiNdebele, sithi xa sifika ekhaya intombi yakwaMaDuna, ithi ndithi sikhuphe eso siNdebele sakho aph’ egeyithini. *Ey* madoda, yazi besithetha sona ixesha lonke *from morning right up to 4pm*, sinamaShona.

UTshawe usibonisa indlela esasixatyiswe ngayo isiXhosa, babenyanzeliswa ukuba umntu asithethe rhoqo esekhaya. Singatsho ke sithi yenye yeendlela esagcinwa ngayo isiXhosa. Emva kokuba ethe gqaba-gqaba ngemfundo (*Ibid.*) yakhe eZimbabwe, uhambise wathi, “[n]dasuka apho ke ndaya emzabalazweni, sawudibana (*sic*) eZambia lee, nooJohn Lubise... ooWalter into kaMsimang esasisonke pha sinooChris Hani sithetha isiZambian olu lwimi kuthwa sisiNyanja, *you can understand* ke yonke loo nto, iba lithamsanqa xa ndisathetha nawe isiXhosa” (Nonxoloba 2014: Udliwanondlebe).

Ngamanye amazwi, umntu ongazange asifunde esikolweni isiXhosa, wakhulela phakathi kwamaNdebele namaShona ze emva koko waya emzabalazweni nalapho isiXhosa singekho, ukuba ebengakwazi ukuthetha isiXhosa besinokuzibeka zanele ezo zizathu zokuba kube nzima kuye ukuthetha isiXhosa. Apha kuTshawe nangona kunjalo; singaxoxa sithi usebenzise

kakhulu ezinye iilwimi kodwa ubenako ukusigcina isiXhosa sakokwabo. Singaphinda sixoxe sithi abazali bakhe badlala indima enkulu ekubetheleleni uthando lolwimi lweenkobe. Sithe sisancokola njalo noTshawe, suka saphazanyiswa kukukhala kwemfonomfono yakhe ephathwayo, ekuyiphenduleni kwakhe usebenzise isiNdebele esisulungekileyo, ethetha oku ngathi lulwimi lwakhe lweenkobe. Oku kukwabonisa ukuba, ukuba ngumXhosa waseZimbabwe kuvule ithuba lokuba amaXhosa abe ngabantu abathetha iilwimi ezininzi (isiXhosa, isiNdebele, isiShona, isingesi kunye nezinye iilwimi).

Emva kokuba ephendule imfono-mfono, uTshawe (Nonxoloba: 2014: Udliwanondlebe) wongeze wathi, “...*my father left South Africa, xa sivayo wasuka eNgqamakhwe, esuka phaya esiza apha yena ke wayengumntu o-professional, he was a builder by profession, i-Beitbridge le owele kuyo, la mda, ngaphantsi ubhaliwe, Elijah Nonxoloba 1926 esakha pha, i-Old Location apha ibhaliwe kuthwa yi-Stanley wall, yakhiwa nguye, and then kube neCawe apha AME Church nguye owayakhayo enobawo uNdlelambi. Nanku umfanekiso wegumbi lokuphekela wale Cawa yakhiwa nguElijah Nonxoloba ongutata kaTshawe. Khangela ubuchule obusetyenzisiweyo ukuhombisa uphahla lweli gumbi, nendlela olubhalwe ngayo ufinyezo lwegama lale Cawa kolu phahla. Oku kubonisa ukuba ngenene uElijah Nonxoloba lo wayeyingcibi enesandla esihle kakhulu.*



Igumbi lokuphekele leCawa i-AME (African Methodist Episcopal) Umfanekiso: Hleze Kunju

Ngokutsho kukaTshawe (Nonxoloba 2014: Udliwanondlebe) umda i-*Beitbridge* yenye yezakhiwo ezakhiwa nguElijah Nonxoloba owayeyinzalelwane yaseMzantsi Afrika, engumXhosa njengamanye amaXhosa aseMbembesi. Uya kukhumbula ukuba oyena mququzeleli nomxhasi ngasezimalini wokuba kwakhiwe lo mda yayinguAlfred Beit (South African Tourism). Lo mda wade wathiywa ngefani kaAlfred, kwathiwa yi*Beitbridge (Ibid.)*. UAlfred Beit lo wayengumhlobo omkhulu kaCecil John Rhodes lo wayengumququzeleli wokufuduswa kwamaXhosa efudukela eMbembesi eZimbabwe ngokwenkcaza yabanntu baseMbembesi. Ngamanye amazwi, singaxoxa sithi mhlawumbi awekho namanye amaXhosa ayesebenza ukwakha lo mda kwaye ethunyelwe nguCecil John Rhodes. Sibeke ingca kulo mba sidlulele kumba wokulondolozwa nokuphuhliswa kwesiXhosa.

3. 2. 8 UDLIWANONDLIBE NOMABASO KONA

Igama likaMabaso Kona belimana livela xa ndibuza ngembali yamaXhosa. Bekusoloko kusithiwa ungumntu oyazi kakuhle imbali yamaXhosa kuba namhla kusenziwa umbhiyozo wokwamkela ikumkani yamaXhosa uZwelonke yayinguMabaso Kona owanika imbali yamaXhosa. Emva kokuba sibuzene impilo, uKona (2014: Udliwanondlebe) uye wandigibisela ngombuzo othi, “*I-mission yakho yintoni, what is your mission njeng’ uba usuka kude kangaka?*”

Emva kwexeshana ezama ukuva ukuba sele ndive ntoni malunga nale mbali esitsho kananjalo ukuba unexhala lokuba ndifumane imbali engeyiyo, ethe gqolo ukumane esebenzisa amagama athi ‘*distorted history*’, “...andifuni ukuba ufumane *a distorted history*” (*Ibid.*).



UMabaso Kona eMtshatweni kwilali yaseMazizini, Umfanekiso: Hleze Kunju

Amagqabantshintshi ngoMabaso Kona; wazalwa ngo1941, wasebenza njengomqhubi kaloliwe ukususela ngomnyaka we-1963 ukuya kowe-1974. Wayesebenza eZambia, eyayisebenzisa iRhodesia railway, idlula eMozambique iye naseDRC.

Phambi kokuba angene nzulu kule mbali uye wangxengxeza esithi "...isiXhosa sethu mfondini sesivangiwe, siphoxwe kukuhamba nodibana neentlanga ezininzi, uthi ukuba uhlala nazo zisebenzise ezazo iilwimi ude uthi nawe sisiXhosa. Nabantwana apha ubeva besithi *isihlahla*, besitsho umthi, *we must differentiate*. Ath' omnye *iqhina*, athi ngumnqantso. Zizinto ezo Mthembu omele usincede kuzo. IsiXhosa sinochuku njengesingesi, sinegrama efun' uba uyiciciyele ngawo onke amaxesha" (*Ibid.*).

Ngokokwam ukubona nangona bekho abantu abaneminyaka ephaya kumashumi amahlanu abasixubayo isiXhosa, kodwa esi singxengxezo sibhekiselele kakhulu kulutsha olusafunda

kumabanga aphantsi kuba ngabona basivanga ngokugqithisileyo isiXhosa, ewe bakho nabadala abasivangayo.

Manditsho ukuba ubaw' uKona lo undipheke endophula efun' ukuva ukuba ithini imbali esele ndiyivile, ndiye ndazama ukushwankathela wavuma engavumi kwezinye iindawo. Emva kokuba ndibeke ingca kulo mshwankathelo, uphefumle wathi, "...i-history le ifun' abantu abaqeqeshekileyo, abakhe benza i-research kakuhle, abanenyani. Apha uya kuzuza a *distorted history, maybe already* sowunayo, xa uyi-historian nawe uya-surf-a" (*Ibid.*). Ngamanye amazwi kulo mqolo ungasentla ndiyacetyiswa ukuba ndingakholelwa yonke into endiyixelelweyo kodwa nam mandizihluzele okufanelekileyo nokungafanelekanga.

Ezi ngecebiso zindikhumbuze amazwi kaField (2007: 7) "[I]f history and oral history methods are often accused of not being reliable because of the discursive nature of human memory and subjectivity." Lo kaField (*Ibid.*) uphinda acebise athi ukuze ukwazi ukhuluka okufanelekileyo nokungafanelekanga kubalulekile ukuba uhlale nabo bantu uphanda ngabo, uqonde kwaye ucinge ngendlela abacinga ngayo, ngokwenza njalo uya kubanako ukhuluka amabali abo ngokufanelekileyo.

Yiyo loo nto nam njengomphandi ndiye ndahlala nabo, ndahamba iimbizo, izingcwabo, imigidi abathi yimiguyo, imitshato, iinkonzo zecawa, imidlalo yabantwana, njalo-njalo. Oku kungena ezihlangwini zabo kwenze ukuba ndingcamle impilo yabo, ndifumane nezizathu ezenza ukuba bacinge ngendlela abacinga ngayo ngakumbi kwicala lezopolitiko njengoko zidlala indima enkulu kwilizwe laseZimbabwe. Masibuyele kwimbali kaKona (2014: Udliwanondlebe).

UKona yena (*Ibid.*) uthe undicebisa kuba efuna olu phando lube kwizinga eliphezulu njengoko nabantu baseMbembesi beza kuzuza lukhulu kulo. "*Le mission yakho is very important and ungumntu wokuqala from University* ukuza apha" (Kona 2014: Udliwanondlebe). Ewe abantu baseMbembesi baza kuxhamla kodwa nabaseMzantsi Afrika baza kuxhamla njengoko abanye bengekazazi ukuba banezizalwane eziseZimbabwe.

Kule mihlathi ilandelayo uya kuphawula ukuba isiXhosa esi sixutywe kakhulu nesiNgesi nguKona (*Ibid.*). Oyena nobangela woku ndicinga ukuba lo kaKona (*Ibid.*) eyakhe imbali uyifunde kakhulu kwiincwadi zesiNgesi nto leyo ebangela ukuba kungabilula ukuyibalisa ngesiXhosa esisulungekileyo. Malunga nale mbali, uphefumle wenjenje (*Ibid.*), "[w]e arrived here ngo-1898, ngqa apha *the time* kufika isiporo, i-railway line ngqe eBulawayo le isiya eFort

Salisbury le kuthwa yiHarare ngoku. Isiporo apha kwaBulawayo sifike ngo-1897, *idate xa ndingayazi I don't want a challenge, I must live it aside.*

We came here official namatye okusila, kungekabikho nezigayo ezi. Safika kwaqandulwa amatye apha ukuze abe ne-grip” (*Ibid.*). Zonke ke ezo zinto zazisenzelwa ukuba abantu bakwazi ukuphila njengasemva eMzantsi Afrika.

UKona (*Ibid.*) uhambise wenjenje:

Rhodes was the governor of the Cape during the reign of Queen Victoria, during the time of the British Monarchy, ndifun' uzinqakule ezo nto... Shortly apha mfondini, sebe-coloneser-ile abelungu ngo-1820, they were obsessed with extending the British empire from Cape to Cairo, that time. They were advancing to the North to Colonise njeng' uba ngoku usazi nawe. YiMozambique ngapha, yayingamaphuthukezi, ngaphaya yiAngola, kuthi ngaphaya elwisana amadoda, ibe yiBelgian Congo nithi ngoku yiDRC was a French colony. It was under King Leopold Veil, kuthi ngapha kwenyuke ibe yiSomali it was an Italian colony, kuye le yathi gxa-gxa-gxa iGhana neNigeria it was a British Colony, they wanted right up to Sudan to Cairo...

Merrington (2001) naye ungqinelana noKona (2014: Udliwanondlebe) malunga neenzame zokulawula ukusuka eCape ukuya eCairo. Eyona nto yayibangela ukuba uRhodes abenako ukwenza ezi nzame, kungokuba “[he] was heavily supported by the British Monarchy, and they said proceed with colonialization” (Kona 2014: Udliwanondlebe). Ukuxhaswa kukaRhodes yinkampani iBritish South Africa (BSA) nako kungqinwa nguGalbraith (1974). UKona (2014: Udliwanondlebe) uhambisa athi:

...iBSA company yiyo eyahamba apha, yazothi yaseta iFort Ushur, Fort Tuli, ingezanga kweli cala, it was proceeding to Mashonaland ngeEastern Part of Zimbabwe ngoba amaNdebele were warriors and they were armed better than amaShona. Afaka iFort Luthuli, Fort Rixon, Fort Charter, Fort Salisbury yayinikwe ngamaBritish, i-general enkulu apha yayinguSalisbury... kulapho afika khona ngo-1890 they lifted the Union Jack because they conquered, ndifuna ukukuzisa entweni abantu abayi-mix-ayo kakhulu, a distorted history ngoba zange size apha sizokulwa thina, silwe nabantu balapha. In 1890 this country was colonised by the British government under the leadership of Cecil John Rhodes, kwakuthwa yiRhodesia ithiywe ngoRhodes. Sile asazi

nto, kwakuhambe inqwelo isenza lo *colonisation, we are not connected, that was* 1890 singekaphuphi nokuba siza kuza apha. Uyi-*differentiate*-e kakhulu loo nto...

Ngenene, oku kukwangqinwa nanguMeldrum (1991: 61) ukuba ngomhla we-13 kwinyanga yoMsintsi ngomnyaka we-1898 iflegi eyaziwa ngokuba yi-Union Jack yanyuswa okanye yaphakanyiselwa phezulu eFort Salisbury ukubonisa ukuzinza kweBritane ikhokhelwe nguCecil John Rhodes kwakunye nePayineri (*Pioneer Column*) kumhlaba waseZimbabwe. Lo mcimbi wePayineri ubaluleke kakhulu kubantu baseMbembesi kuba (njengoko sibonile kwisahluko sokuqala) akho amahumhum athi la maXhosa aseMbembesi awefike nalo Payineri kaRhodes. UKona (2014: Udliwanondlebe) ugxininisa athi:

...abanye bathi seza ne-*pioneer column, it was a pioneer column* leyo, ungasi-*mix*-i ne *pioneer column* thina. Apha siye sitsho xa singxolisana noba kusentlanganisweni kudala sithi ‘thula wena, uyiPayineri wena, thula zange ubuye nemfuduko kaRhodes, weza neenqwelo wena thula!’ Loo ntetho ke *it has faded* ngoba asizichwethanga neePayineri ngoku. Uyahlule kakhulu ke loo nto, [*Pioneer Column*] *it was all tribes* zingenankosi ezo ingabantu nje abasemsebenzini. Ndikhe ndixabane namadoda apha athi sasibuye nePayineri, asibazi abo thina apha. Uyehlule loo ndawo!

Amazwi kaMeldrum (1991: 61) achaza ukuba iPayineri yayingabaqeshwa bakaRhodes aphinda-phindwe amatyeli ngamatyeli ngulo kaKona (2014: Udliwanondlebe) kwaye ethe gqolo ukundicela ukuba ndiyicacise kakhulu lo ndawo yokuba amaXhosa akadibenanga kwaphela nale Payineri. Umbuzo ngulo, yintoni unobangela wokuba iPayineri irhanelwe ukuba ngala maXhosa aseMbembesi? UKona (*Ibid.*) uphendula enjenje, “iiPayineri [abantu be*Pioneer Column*] zathi zakuphelelwa zindawo zafika apha [eMbembesi], nawe xa ungumXhosa ufun’ isiza sakunika uhlale apha, baninzi [eMbembesi], bahleli apha, *asinandaba* nabo.

Uya kuqaphela kwakhona ukuba uKona lo (*Ibid.*) usebenzise igama elithi “baninzi” [abantu ababekwiPayineri] abasele behlala eMbembesi. Nantso ke impendulo yombuzo wethu, bobo buninzi obu bubangela ukuba kucingwe ukuba wonke umXhosa oseMbembesi wafika nePayineri kanti akunjalo ngokwale nkcazelo kaKona (*Ibid.*).

Kuthe xa kunjalo ke apha uRhodes *noticed that this country was rich in minerals, it had equitable climate*, kungabandi njengala nto yale kuni, *ideal for ranching* njeng’uba

kusenjalo nangoku. *He found that the inhabitants of this area were totally illiterate, they couldn't drive a span of cattle.*

Ezi zipani zeenkabi zazisetyenziselwa ukuthutha iintsimbi ezazisetyenziswa emigodini (Kona 2014: Udliwanondlebe). Ezi ntsimbi zazithuthwa eMzantsi Afrika ngololiwe ze uloliwe azothule kwisikhululo sikaloliwe kwaBulawayo ze izipani ezi zithuthe zizise kwimigodi eyahlukeneyo yaseZimbabwe (*Ibid.*). Ukuqhuba ezo zipani (iinkabi ezili-16) yayingumsebenzi omkhulu kakhulu kwaye ofuna ubuchule obukhethekileyo. AmaXhosa la awengoompondo-zihlanjiwe ekwenzeni loo msebenzi. Naso ke esinye isizathu esabangela ukuba uCecil John Rhodes enze iinzame zokuba kube kho amaXhosa afudukela eZimbabwe (*Ibid.*). Iinkabi, “...were the main transport” (*Ibid.*).

Ukoleka, uKona (*Ibid.*) wongeze wathi, “...uRhodes wabona ukuba eli lizwe [Zimbabwe] eli lityebile, abantu ababelapha babengafundanga, bengazi nto ngoThixo, bengena-skill, abantu abane-skill baseSouth Africa, he went back to South Africa.” UKona (*Ibid.*) Ucacise wathi, “...inkosi nganye yayothetha nabantu bayo yabaxokisa ngendlela ebaxokisa ngayo. Ath’ amadoda ebon’ uKhemetswana [isiqhamo] udlal’ abantwana, abuy’ amadoda athi amaorenji akhula ehlathini sawuhlutha nangakumbi pha. Yonke le nto yayine-propaganda isenzela ukuba makuthuthwe.” NgokukaKona (*Ibid.*) ewe umhlaba waseMbembesi utyebile kuba usatyebe nangoku kodwa kuyarhaneleka ukuba uRhodes wenza iinzame zokuba ezi nkosi ziwuchaze de zibe bubaxa ukuze abantu babe nomdla wokufudukela eZimbabwe.

“Kwaziwa nengca ende... kwathiwa iinkomo zawuhlutha pha. URhodes ulindele i-response elo xesha. Athi la madoda khangela ndibuve mna ubusika kulo nyaka, kaloku *means of transport were very slow at the time*, lipholile ilizwe, *winter is very short and it's not biting, 2-3 months*, ikhephu asilazi sazi nje iqabaka kwaye xa ikhona siyayibabaza kuba asiyaqhelanga” (Kona 2014: Udliwanondlebe). Ngamanye amazwi, akutyebanga nje umhlaba kuphela eMbembesi koko nemo-zulu intle kwaye izifanele ezolimo ngakumbi imfuyo.

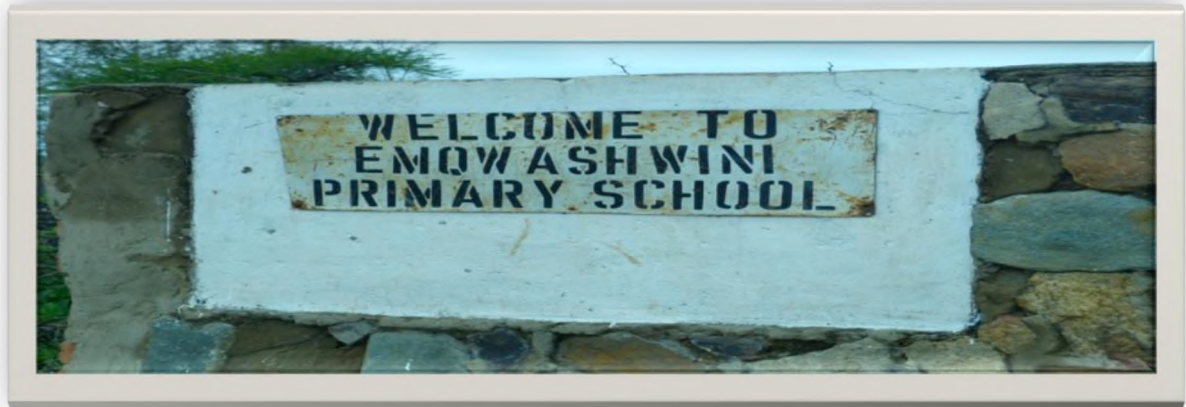


Iqungu/Umqungu Ingca ende ekhula eMbembesi, yile ngca yathathwa zinkosi ezaziyokuhlola umhlaba,

Umfanekiso: Hleze Kunju

“Kwathi kwakubonakala ukuba ezi nkosi ziyavuma, kwabanomhlangano omkhulu eButterworth emthini womqwashi, *I don't know* ukuba usekhona loo mthi” (Kona 2014: Udliwanondlebe). Kulapho bavumelana khona ke noRhodes, kangangokuba isikolo sokuqala samaXhosa kwaye sisekhona nangoku sisabizwa ukuba kuseMqwashwini ngenxa yalo mbali

(*Ibid.*).



Ibhodi yesikolo sokuqala samaXhosa, umfanekiso: Hleze Kunju

Uphuhliso lwemfundo, izikolo nolwimi kungenwe nzulu kuzo kwesi sahluko silandelayo. Imbali ngesi sikolo, eMqwashwini Primary School kunye nekamva laso nazo ziyaxoxwa kulo mhlathi ulandelayo.

Udliwanondlebe lokugqibela kwesi sahluko luphakathi kwam kunye noRobbert Burret oyincutshe ngezakudala (*Archivist*) ehlonitshwe kakhulu kwilizwe laseZimbabwe. Eyona nto ebendinethemba layo kuye kukufumana nokuba ngamaphetshana ambalwa okanye andalathise apho ndinokufumana khona iimbalo malunga nale mfuduko yamaXhosa. Kodwa okaBurret (2014: Udliwanondlebe) ubhebhetha ngelithi, “...*one of the things that we’ve got to understand is that one of the things that we’ve had in our universities here is that since independence, we’ve seen a shift in either oral tradition stuff that’s largely Shona and a bit of Ndebele and anything of the Minority groups has been ignored.*” Unobangela woku zezopolitiko.

Okwesibini, uBurret (*Ibid.*) waleke ngelithi:

The community you are looking at is the community that came with colonialism that’s is maybe why it is not fashionable... many of them came from Transkei and they were well educated from the missions in South Africa... there’s those who came up with the Pioneer column... many of them they’d be drivers of the guy at the front, I do believe even though there is no evidence of that, that some of these guys had their own transport

businesses... they were also given a land next to a river called Kwekwe... they were given the land by Rhodes.

Those early 1890 guys, we know that in 1893 when there was a war in this part of the world, a lot of wagon drivers were involved but more importantly they were given land and Bulawayo got all these wagon drivers bringing stuff here and the town just started booming. Some of them, I'm not sure which group came with their families... I believe that identity is far fluid than we think... we've had 30 years of unitary state, that's very fascinating that there is an emergence of this cultural pride, I don't want to call it re-inventing because they've obviously kept their traditions but they are

I think the nature of the people who came up were people who were the work hard, working class, they didn't have time for poetry. It was a struggle for them, constantly carrying stuff back and forth and I think that contributed to the absence of that cultural side. Everyone thinks of Chief Albert as a South African but he was born here [Bulawayo, in 1898, his father was a translator and a missionary] so there were also a group of Zulus here... it's very fascinating that they [Mbembesi people] are now teaching isiXhosa, that's a way of creating their language because school equals language. I haven't seen anything written except one or two lines in some books...

Le nkcaza ingasentla (*Ibid.*) isityhilela ngezinto eziliqela endingathanda ukuba ndizahlule. Okokuqala uBurret (*Ibid.*) kule mbali ingamaXhosa asuka eMzantsi Afrika kuyabonakala ukuba ngenene kukho amaqela ngamaqela afuduke ngamaxesha ahlukeneyo, phantsi kwezizathu ezahlukeneyo. Oku kuyavela kwinkcaza nakwiimbalo ezicatshulwe kolu phando. Okunye esikutyhilelwa yile nkcaza kukuba amaXhosa afudukayo yayingabantu abafundileyo kwaye abaneenjongo ezithile ezifana nokusebenza, ukuqhuba amashishini, njalo-njalo, oko kwabangela ukuba uncwadi lwemveli bangaluthatheli ngqalelo, yiyo ke loo nto izibongo, neentsomi zingasafumaneki eMbembesi.

Le nkcaza ikwazekelisa ngoNkosi Albert Luthuli ukuba abantu abaninzi bayothuka xa besiva ukuba uLuthuli wazalelwa eZimbabwe kwaBulawayo. Uyise wayesebenza apho eZimbabwe (Burret *Ibid.*; Msila 2014). Oku kusibonisa ukuba ngenene zazikho iinzalelwane zalapha eMzantsi Afrika ezazixelenga apho eZimbabwe. Ezinye zaziye zisale apho eZimbabwe lo gama ezinye zabuyela eMzantsi Afrika, njengonkosi uAlbert Luthuli. Okokugqibela, uBurret (*Ibid.*) uyangqina ukuba ngenene zinqongophele iimbalo ezimalunga namaXhosa

aseMbembesi kwaye ebesele ekhankanyile ukuba emva kwenkululeko yowe-1980, iindawo zokugcina imbali nolwazi zagxila kakhulu kwimbali yesiShona neyesiNdebele.

3. 3 UQUKUMBELO

Esi sihloko sizobe imvelaphi yamaXhosa ngokoyama kanobom kwimbali yomlomo inikezelwa zinkonde zaseMbembesi ubukhulu becala. Nangona kunjalo, malunga nemvelaphi yamaXhosa aseZimbabwe, indlela ihlahlwe yikumkani yamaXhosa; uZwelonke njengakumkani yokuqala ezimbalini ukuya kundwendwela la maXhosa.

Malunga nemvelaphi, imbali yomlomo enikezelwe kwesi sahluko ibonisa ukuba amaXhosa aseZimbabwe agaleleka ngamaxesha ahlukeneyo, ingamaqela ahlukeneyo. Oko kukuthi akho amaXhosa ahamba nepayineri, amanye aya ngokuya kuxelenga; bezitishala, amanesi, abefundisi, njalo-njalo ze kube kho neqela elafuduswa nguCecil John Rhodes. Olu phando lugxila kakhulu kanye kweli qela lafuduswa nguRhodes ze lazinza eMbembesi lo gama amanye amaXhosa ayefike ngaphambili ethe bhazalala kwelo laseZimbabwe.

ISAPHLUKO SESINE

INKCUBEKO, AMASIKO NEZITHETHE

4. 1 INTSHAYELELO

Ingaba ngamaXhosa aseMbembesi agcine inkcubeko okanye yinkcubeko egcine amaXhosa aseMbembesi? Olu phando lujonga nzulu isiXhosa njengolwimi lwabantu abangesosininzi eZimbabwe, ukuphila nokugcinwa kolu lwimi. Asikwazi ukutyhudisa sithethe sidwekeshe ngolwimi singakhange siqale sithi gqaba-gqaba ngenkcubeko, yiyo loo nto isahluko sesibini singene nzulu ekuphenduleni umbuzo othi ‘yintoni inkcubeko?’ Esi sahluko sidudulela phambili obesele kukhankanyiwe kwisahluko sesibini nesesithathu; imiba engenkcubeko, ubuni, njalo-njalo kungenwa kuyo nzulu kwesi sahluko.

Esi sahluko sikwatshayeleda izahluko ezibini ezilandelayo eziza kungqala ngqo kumba wokulondolozwa kolwimi. Eyona nto iphambili kwesi sahluko kukuxoxwa kolwaluko lwaseMzantsi Afrika luthlekiswa nolo lwamaXhosa aseZimbabwe njengokuba uMzantsi Afrika usajongene neningeni kulo mmandla wolwaluko lwamaXhosa. Ulwimi nenkcubeko zingumtya nethunga, inkcubeko ibumba iphuhlise ulwimi lo gama ulwimi nalo lubumba luphuhlise inkcubeko (Kaschula noAnthonissen 1995: 14) (Jonga nakwisahluko sesibini).

Kwakhona, esi sahluko siphonononga inkcubeko sicubungula amasiko nezithethe kwakunye nenkolo njengezinto ezibumbe, zalondoloza kwaye zaphuhlisa ulwimi lwesiXhosa eZimbabwe. UKramsch (1998: 3) uhlomla athi, “[*language is the principal means whereby we conduct our social lives.*]” Uqhubeka athi (*Ibid.*) “...when it is used in contexts of communication, it is bound up with culture in multiple and complex ways. Kunjalo naseMbembesi kusetyenziswa ulwimi lwesiXhosa xa kusenziwa imisebenzi eyinxalenye yenkcubeko yesiXhosa, oko kukuthi amasiko nezithethe.

Kwimibuzo emibini, omnye omalunga nengcaciso malunga nenkcubeko sele uxushiwe kwisahluko sesibini. Owesibini umbuzo uthi, yintoni ulwimi? UKramsch (*Ibid.*) uthi ulwimi olu “... is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity.”

Singatsho sithi le mpendulo ingasentla yeyona iwufaneleyo lo mbuzo xa kubhekiselelwe kumaXhosa aseMbembesi. Ngenxa yale mpendulo, singathi amaXhosa aseMbembesi

asebenzisa ulwimi ukulondoloza ubuni (*identity*) bawo. Besele kukhankanyiwe kwisahluko sokuqala ukuba ngomnyaka wama-2010 amaXhosa aseZimbabwe alumkisa ngelithi akasayi kuthatha nxaxheba kwimicimbi yaseburhulumenteni ukuba ayiqhutywa ngolwimi lwesiXhosa (www.zimdiaspora.com). La mazwi angasentla angqinelana nale mpendulo kaKramsch (1998: 3), ngenene ulwimi ayisosixhobo sokunxibelelana kuphela koko ikwasisixhobo sokuqaqambisa ubuni bakho kwakunye nenkcubeko yakho. Esi sihlokwana singezantsi sijolise kanye kolu nxibelelwano lukhoyo phakathi kobuni nenkcubeko.

4. 2 UBUNI: INKCUBEKO YENZA MSEBENZI MNI?

Inkcubeko isebenza njengobuni okanye uphawu lobuni (*identity marker*), ngamany' amazwi umntu uye azazi ukuba ungubani (ubuni) ngenxa yeenkolo zakhe kwakunye namasiko nezithethe enkcubeko yakhe (Ting-Toomey 1999: 12). Umsebenzi wenkcubeko “...is to provide the frame of reference to answer the most fundamental question of each human being: *Who am I?*” (Ting-Toomey 1999: 12). Xa umntu ekwazi ukuphendula lo mbuzo (ndingubani?) singatsho sithi uyazazi iingcambu zakhe ezendele kwinkcubeko yakhe. Ngokwam ukubona, ngokutsho nje umnombo wakho, uzithutha sele ungene kakhulu kwinkcubeko yamaXhosa njengoko iziduko zibalulekile nkqu nakwimisebenzi yesiXhosa.

Kuphando endilwenze eMbembesi ndiphawule ukuba amaXhosa aseMbembesi azixabise kakhulu nawo iziduko. Akukho namnye umntu endakha ndathetha naye engakhange azazise isiduko sakhe, nokuba kusemgidini nokuba kusecaweni umntu akasishiyi isiduko xa ezasisa. Nangona ndandizazisa ngegama nefani apho eMbembesi, ndingaphantse ndiqiniseke ukuba andinakukhunjulwa ngegama lam kodwa ukuba ungabuzisa ngoMthembu, uMqoma ndiqinisekile ukuba ndingakhunjulwa ngaphandle kwamathandabuzo kuba nam ndandisaziwa ngesiduko. Kangangokuba zibalulekile iziduko eMbembesi, kukho neelali ezithiywe ngeziduko. Umzekelo, Emabheleni, Emazizini nasEmantanjeni.

EsiXhoseni xa kubuzwa ukuba ungubani isiduko sakho, kuthiwa ‘ungumni’? Ngenxa yoku, ndingaxoxa nditsho ukuba ubuni (*identity*) bomXhosa bufumaneka kakhulu kumnombo wakhe okanye kwisiduko sakhe. Lo mcamango ndiwutsho ndibhekiselele kakhulu kubantu baseMbembesi ngenxa yendlela abazixabise ngayo iziduko. Ndingaxoxa nditsho ukuba ukuxabisa kwabo iziduko kudiza ukuxabisa kwabo ubuni babo.

Ubuni obu bungumba ogqama kakhulu kwizifundo ngenkcubeko, kunqabile ukuba umbhali obhala ngenkcubeko ukuba atyatyadule agqibe engakhange agqabaze nokugqabaza ngobuni.

Eli gama lithi ‘ubuni’ singalichaza njengegama elichaza ubuyena bomntu, likwachaza nohlanga okanye iqela elithile labantu ngokujonga udidi (*class*), inkolo, imvelaphi, ubuzwe, isini, ulwimi, njalo-njalo (Edwards 2009: 16 & 258). Ngeliphandle, umntu xa echaza ubuni bakhe ngokubhekiselele kula magama akhankanywe ngasentla uya kube uzichaza ngokufanelekileyo. Xa sibuyela kweliya lithi, amaXhosa xa esithi ‘ungumni?’ akubuza kuba esazi ubuni bakho buya kuvela kulo mpendulo. Ukuba impendulo yakho ithe ‘ndinguRhadebe’ (umzekelo) umXhosa sele esazi ukuba ooRhadebe abo ngamani, waphi. Sitsho sithi isiduko sinako ukuqulatha ubuni bomntu, nomntu unako ukuchaza ubuni bakhe ngokusebenzisa isiduko sakhe. Ude athi uEdwards (2009: 16) ubuni bubhekiselele “... [to] *an individual’s own subjective sense of self, to personal clarification ‘markers’ that appear as important, both to oneself and to others also to those makers that delineate group membership(s).*”

Ukoleka, abantu baseMbembesi nangona bengazichaza ubuni babo ngokubhekiselele kwiziduko zabo, ubuni babo bungaphinda buvele ngokwendawo abahlala kuyo njengokuba sele kukhankanyiwe. Ukucacisa oku, uHammond (2004: 105) ucacisa athi, “...*by categorising ourselves we are able to identify appropriate behaviours based on the groups to which we perceive ourselves as belonging.*” Ngamanye amazwi, amaZizi anganezinto azenzayo ezingenziwayo Emabheleni lo gama bengamaXhosa bonke.

UHammond (*Ibid.*) uhambisa athi, siqala ngokuzayamanisa nabantu esenza izinto ngokufanayo ngoba “... [t]his process of identification is based on notions of sameness.” Ngokwam ukubona, le nkqubo ichazwa kwesi sivakalisi sele yenzeka eMbembesi kwaye isenzeka nanamhlanje. Kutheni ndisitsho? Okokuqala, kungokuba kwilali yasEmabheleni kuhlala amaBhele, kweyasEmazizini kuhlala amaZizi, kweyasEmantanjeni kugcwel’ amaNtambo, njalo-njalo. Njengokuba uHammond (*Ibid.*) abantu bakholwa kukuhlala nabantu abafana nabo, abenza izinto ngendlela efanayo.

Okwesibini, uKona (2014: Udliwanondlebe) ebesele esithele thsuphe ukuba kukho amaXhosa awayefike ngelawo ixesha; engafikanga nemfuduko kaRhodes koko eze kuhlala namanye amaXhosa ngoba abantu bayakuthanda kukuhlala nabantu abafana nabo. Yiyo loo nto ndisithi le nkqubo ichazwa nguHammond (2004: 105) sele yenzeka kwaye isenzeka eMbembesi.

Umsebenzi wenkcubeko ngowokuba wonke ubani azive enendawo okanye eneqela labantu anokulibiza njengeqela lakhe, “...*it serves [culture] the group inclusion function, satisfying our need for membership affiliation and belonging...*” (1999: 11). Le nkcuba-buchopho inguTing-Toomey (*Ibid.*) ixoxa ithi umsebenzi wenkcubeko kukubangela ukuba ubani abe nendawo apho

anokuziva ekhululekile, “...*culture creates a comfort zone in which we experience in-group inclusion and in-group/out-group differences.*” Le ngxoxo ingasentla isibuyisela kwela nqaku likaKona (2014: Udliwanondlebe) lithi kukho amaXhosa awefike ngexesha lawo, engenanto yakwenza nemfuduko kaRhodes kodwa kunamhlanje nje amane egaleleka eMbembesi ukuze afumane iindawo zokuhlala. Singaxoxa sithi loo maXhosa nawo afuna le ndawo anokuziva ekhululekile kuyo apho kukho amanye amaXhosa abelana ngamasiko nezithethe.

Kwakhona, uTing-Toomey (1999: 13) uthi inkcubeko isebenza njenge- “...*intergroup boundary regulation... [by shaping our] ...in-group and out group attitudes...*” kwaye oku kubonakala xa udibene nabantu abanenkcubeko eyahlukileyo kule yakho. La mazwi angasentla athi inkcubeko ikwasebenza njengomda obonisa ukuba inkcubeko yakho ihamba iphele phi. Oku ukubona xa udibene nabantu abanenkcubeko engafaniyo neyakho, utsho ubone ukuba ‘o eyam inkcubeko ihamba iphela apha okanye eyam inkcubeko iyakuvumela oku; ayikuvumeli oku. AmaXhosa aseMbembesi nawo ayakwazi ukwahlula phakathi kwenkcubeko yawo kunye neyeentlanga zaseZimbabwe.

Inkcubeko ibumba indlela umntu aziphatha ngayo xa ephakathi kwabantu benkcubeko yakhe naxa aphakathi kwabantu abanenkcubeko eyahlukileyo kule yakhe. Noku kulindelekile kumaXhosa aseMbembesi kuba baphantse banyanzeleke ukuba besoloko benxibelelana okanye bephakathi kwamaShona namaNdebele.

Umbuzo ngulo, ingaba indlela abaziphatha ngayo xa bephakathi kwamaXhosa yahluka njani kuleyo baziphatha ngayo xa bephakathi kwezinye iintlanga? Batshintsha indlel abalusebenzisa ngayo ulwimi? Batshintsha iqela lezopolitiko baxhase iqela lelo hlanga baphakathi kwalo? Batshintsha indlela yokwenza amasiko ifane neyeqela elo baphakathi kwalo? Esi sahluko sizame-zamana nokukuphendula kanye le mibuzo.

Elokuphetha, nanku omnye umsebenzi wenkcubeko obaluleke kunene, le ngqondikazi yakwaTing-Toomey (1999: 14) ixoxa yenjenje, inkcubeko “...*serves the cultural communication function, which basically means the coordination between culture and communication...*” Uphinda enjenje (*Ibid.*), “...*culture affects communication and communication affects culture...*” Xa sijonge inkcubeko nonxibelelwano singathi ‘isandla sihlamba esinye. Ngamanye amazwi, inkcubeko ixhomekeke kunxibelelwano kanti nonxibelelwano luxhomekeke kwinkcubeko (Ting-Toomey 1999: 14-15).

Inkcubeko ithi ukuze igqithele kwizizukulwana ngezizukulwana idlulele ngenxa yonxibelelwano, oko kukuthi unxibelelwano lubaluleke kakhulu xa sithetha ngenkcubeko.

Ukuze unxibelelwano lubekho kusetyenziswa ntoni? Ewe kusetyenziswa ulwimi, yiyo loo nto singenakuthetha ngolwimi singaqalanga ngokuxoxa ngenkcubeko (Ting-Toomey 1999: 15).

Yintoni esinokuyivuna kwezi nkcazelo neengxoxo zingasentla malunga nenkcubeko? Okukuqala inkcubeko iyafundwa, okwesibini inkcubeko idluliselwa kwisizukulwana ngesizukulwana ngonxibelelwano kusetyenziswa ulwimi lwaloo nkcubeko, okokugqibela inkcubeko iyatshintsha-tshintsha ayisoloko imi ndawonye (Cleary *et al.* 2003). Emva kwezi nkcaza ndingatsho ndithi sikulungele ukuva ngenkcubeko yabantu baseMbembesi ukuze nathi sikwazi ukuzihluzela izinto eziyinxalenye yenkcubeko nezingeyonxalenye yenkcubeko ngokukhokelwa zezi nkcaza zingasentla.

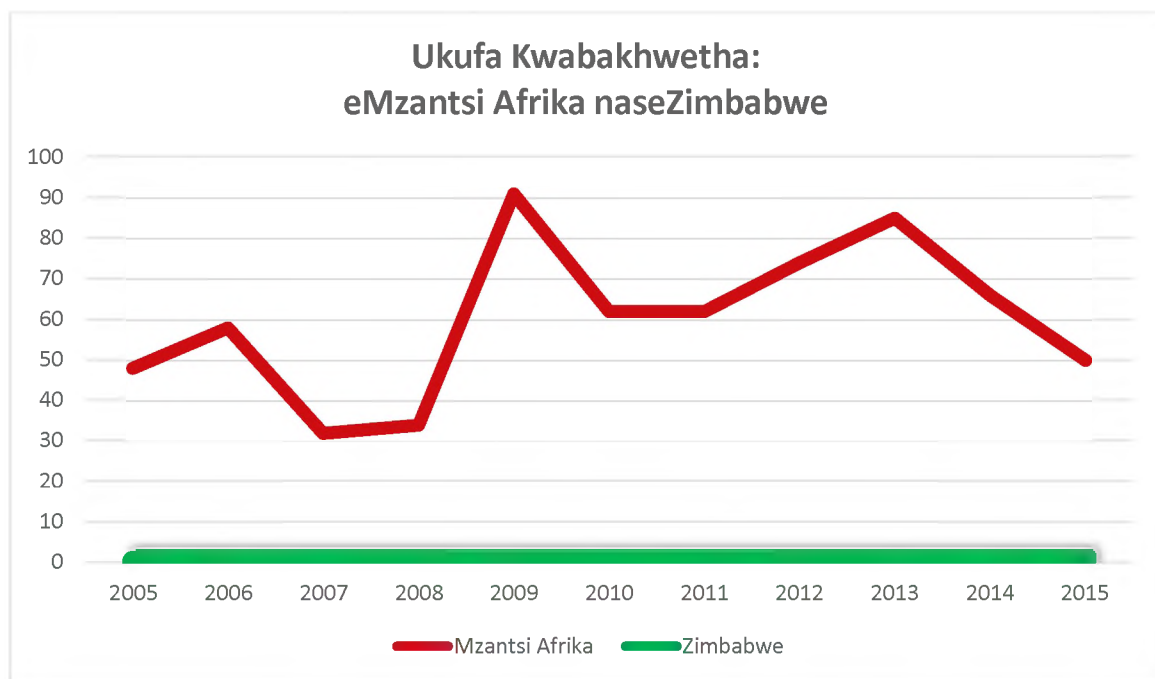
4. 3. 1 INKCUBEKO YASEMBEMBESE: ULWALUKO

Asiyonjongo yethu ukucazulula ubucukubhede okanye iinkcukacha zolwaluko kolu phando. Eyona njongo kukukrobisa nje ukuba ulwaluko luyaphila kwaye luxatyisiwe eMbembesi. Akuphelelanga apho, enye injongo kukubonisa ukuba xa ujonge ulwimi kunye nenkcubeko uya kubona ukuba ngenene, liyinene elithi isandla sihlamba esinye ngokubona oko kusenzeka phakathi kwenkcubeko nolwimi.

Kwakhona, maxa-wambi inyani ikhe ifun' ukukrakra ukogqith' ikhala. Kutheni ndisitsho? Apha eMzantsi Afrika kudala sihintsizana nomngeni wokuqhwalala kwesiko lethu lokwaluka. Oko kuqhwalala sele kungxwelerhe iintsapho ezininzi ngokuzityhuthulela iindlalifa, oontondo, iinkokheli, njalo-njalo, bonke ke abo baqongqolozwe lingcwaba egameni lolwaluko (Mann 2013; Ndangam 2008; Ntombana 2011; Zeka 1992).

Ndiyavumelana noNtombana (2011: 638) xa esithi asinakulahla imbo yethu ngophoyiyana, oko kukuthi asinakusuka sibhangise isiko lethu ngenxa yezi zehlo zibuhlungu, kodwa okubalulekileyo kukuba sibambisane ngamxhel' omnye silungise apho konakele khona. Ndinga ukuba noko licebo elilungileyo eli ngakumbi xa sinokusebenzisana, kwaye sithathe lo mcimbi njengomcimbi ongxamiseke kakhulu.

Kwelinye icala, andivumelani naye konke-konke uNtombana (2011: 638) xa esithi singamaXhosa makhe sikrobe kwezinye iintlanga ezifana nabeSotho sibone ukuba bona benza kanjani ukuze nathi silinganise. Andivumi kwaphela, akho amaXhosa aseMbembesi, ankaba zawo zikweli loMzantsi Afrika, kwaye asalibambe mbo isiko lakwaXhosa kuba zange beve nasentsomini kusithiwa umkhwetha ulandulele eli ngenxa yesiko. Ndithi naba abantu bakuthi kwaye ndiqinisekile ukuba noNtombana (*Ibid.*) lo uya kundingqinela kulo mba. Ngala mazwi ndizama ukuthi andihlalutyi lwaluko apha koko ndiveza nje izinto endizibona zingundoqo, ezinik' umdla nesinokufundisana kuzo singamaXhosa aseZimbabwe kwakunye namaXhosa aseMzantsi Afrika. Phambi kokuba sihlabele mgama, masiqwalasele le grafu ilandelayo:



Igrafu ebonisa ukufa kwamakhwenkwe asesuthwini eMzantsi Afrika naseZimbabwe (Kepe 2010; www.ulwaluko.co.za).

Le grafu ingasentla ibonisa umahluko okhoyo phakathi kolwaluko lwaseMzantsi Afrika kwakunye nolo lwaseZimbabwe eMbembesi. Uya kuqaphela ukuba kule grafu iZimbabwe ayinaye nomye umkhwetha owathi wasweleka. Ngenxa yoko, sibone kufanelekile ukuba senze olu thelekiso, sibone umahluko okhoyo nokufana okukhoyo phakathi kwezi zizwe zibini. Amanani aseMzantsi Afrika asinakuwathemba ncam, kungenzeka ukuba angaphezulu lee kunala uwabona kule grafu. Isizathu soko, kukuba kwiindawo ezithile iinkcukacha ezinje ziyafihlwa kuba zithathwa njengenyala elinokonyelis' isiko lamaXhosa.

Ukanti la manani aseZimbabwe ndiphantse ndiqiniseke ukuba singawathemba kuba iMbembesi incinane xa siyithelekisa neMpuma Kapa, ngoko kulula ukuba ulwazi lufikelele kuwonke-wonke. Ukongeza, la manani waseZimbabwe ndiwaphande ngokwam kuzo zonke iilali zamaXhosa eziseMbembesi, ngenxa yoko ndiziva ndinako ukuwathemba.

Into engaboniswa kule grafu ngamanani atyakatya intliziyo ngenxa yokuba phezulu kwawo. Lawo ngamanani amakhwenkwe afakwa asibhedlela rhoqo ngexesha lolwaluko, kulo makhwenkwe akho aphuma buphilile ubudoda obo, kwakhona kulo makhwenkwe akho aphuma sele ephulukene nobo budoda. Ngenxa yobuzaza bomonakalo, kuye kunyazeleke ukuba bususwe bonke obo budoda ngeenzame zokusindisa ubomi bamakhwenkwe lawo. Yintlungu ke leyo ukuphulukana kanye nale nto ubuyifuna (Mgqolozana 2009: 110).

Yintoni ulwaluko? USatyo (1989: 36-37) ucacisa athi ulwaluko kukungeniswa kwenkwenkwe esuthwini ngaloo ndlela ke ibe ifikelela kwinqanaba lobudoda. UMtumane (2004: 1) ucacisa athi, "...emva kokugqiba amabutho obukhwenkwe, kuye kufuneke ukuba [inkwenkwe] ilishiye elo nqanaba, ingene ebudodeni. Ebudodeni ke kungenwa ngolwaluko." KwaXhosa kuthwa ulwaluko olu sisikolo, uya kukhumbula ke ukuba nasesikolweni sakwamlungu awungekhe udlulele kwibanga elilandelayo ungazichophelanga iimviwo okanye ungaziphumelelanga iimviwo ezibangela ukuba udlulele kwibanga elilandelayo. Ungazibona iintanga zakho ziphumelela amabanga aphezulu lo gama wena usantsilana namabanga aphantsi kodwa loo nto ayinakuze ibangele ukuba uye kwibanga elilandelayo kuba ulandela iintanga zakho.

Nakwesi sikolo solwaluko, kubalulekile ukuba ubani afunde kuso kwaye aphumelele ngokuthi athobele imithetho yaso de kufike ixesha lobukrwala bakhe. "Le nto ithethe ukuba ulwaluko linqanaba lokudlulisa inkwenkwe ebukhwenkweni ingene ebudodeni. Linqanaba eliphakathi kobukhwenkwe nobudoda (Mtumane 2004: 1)." Kwisikolo solwaluko, "[k]ulapho ubani athi afundiswe izinto zobudoda eshiya ezobukhwenkwe. Inkwenkwe ekweli nqanaba ke ithi ihlale endle, kwindlu yayo elibhuma⁶ apho ifundiswa ubudoda nako konke okunxulumene nabo (*Ibid.*).

UDold noCocks (2012: 93) bahlomla bathi ulwaluko yinxalenye yenkcubeko yakwaXhosa, inqanaba opho inkwenkwe kufuneka yoluswe ukuze idlulele ebudodeni. Baleka ngelithi (*Ibid.*) nangona ulwaluko sele lungasafani nasendulo ngenxa yokufudukela ezidolophini nangenxa

⁶ La magama alandelayo asetyenziswa ukubiza ibhuma; ibhoma, ithonto, isuthu okanye indlu yomkhwetha.

yezifo ezifana nesifo sikaGawulayo ulwaluko lona lusabaluleke ngala ndlela lwalubaluleke ngayo mandulo phaya.

Inkwenkwe nokuba ingade iberhaphilili yintshebe ngenxa yobudala bayo iya kuhlala iyinkwenkwe de ibe yolukile (*Ibid.*). Iya kuhlonitshwa mhla yaba yindoda. Maxa wambi, kude kuthwe inkwenkwe ifikelele kwinqanaba lokuba ibe ngumntu kuba xa iseyinkwenkwe iyingqambi (Zeka 1992: 12-13). UMandela kwincwadi engobomi bakhe ethi “Indlela Ende Eya Enkululekweni” (Mandela 2001: 23) ubalisa enjenje:

Ndathi ndakufikelela kwiminyaka elishumi elinesithandathu ubudala, ibambela lagqiba ekubeni ixesha lifikile ukuba ndibe yindoda. Kwisithethe sesiXhosa inye ke indlela yokufikelela apho: lulwaluko. Kwisithethe sam inkwenkwe ayinakho ukuba yindlalifa yobutyebi bukayise, ingenakho ukutshata okanye iphathe umcimbi wobuzwe. Indoda yomXhosa engalukanga yinto engutheth’ eziphikisa kuba kaloku ayinakuthathwa njengendoda nakanye, koko yinkwenkwe. Kubantu abangamaXhosa ulwaluko lumele ukungeniswa ngokusesikweni komntu oyindoda kuluntu ahlala nalo. Asilosiko eliya lenziwe endle kuphela kodwa ngumthananangu omde wesiko lokulungiselela ubudoda. NjengamXhosa, iminyaka yam yobudoda ndiyiqalisa ukuyibala kulaa nyaka ndaluka ngawo.

Lo mhlathi ungasentla ubonisa ukubaluleka kolwaluko kwaXhosa, udwelisa nezinto ubani angenakuzenza xa engalukanga. UZeka (1992: 13) ungqina ngelithi, “[u]mfo ozala abantwana engalukanga ubabeka engxakini abantwana bakhe. Baya kumhlonipha njani abantwana uyise oyinkwenkwe?” Ngumfazi ongavela phi yena onokuhlonela indoda eyinkwenkwe? (*Ibid.*). UZeka (*Ibid.*) ude athi, “[k]aloku inkwenkwe ngokwesiNtu yinqambi. Ilihlozo ke esiXhoseni into yokuba inqambi izale abantwana.”

Ngeliphandle ubani akanakho ukuqala ubomi engaqalanga ngokwaluka. Ukuba uthe waziqalela umzi, wazeka, waba nabantwana uya kube uzithezela olunenkuma kuba olo sapho lwakhe luya kuba lilifa lentsini kubantu bokuhlala. Singatsho sithi nangona ingesosinyanzeliso ncam ulwaluko olu, kodwa luyafana nesinyanzeliso kuba awunakho ukuhambela phambili ebomini ungadlulanga kweli nqanaba.

Le mihlathana ilandelayo iyabonisa kwaye iyangqina ukuba naseMbembesi ulwaluko olu lubaluleke ngale ndlela lubaluleke ngayo eMzantsi Afrika. UNdlovu (2014: 59) uthi eMbembesi “*Xhosa men would not expect total acceptance in the community without circumcision. Of course values continue to change as societies cross-pollinate each other.*

Otherwise, it would be problematic if not impossible for a traditional Xhosa family to wed their daughter to an uncircumcised man.”

Lo mcamango kaNdlovu (*Ibid.*) ungqinelana nalaa mazwi kaDold noCocks (2012: 93) xa besithi ulwaluko alusafani namandulo ngenxa yokufudukela kwabantu ezidolophini nangenxa yezifo ezithile. UNdlovu (2014: 59) uveza umba ebesele siwuthelwe thsuphe kwisahluko sesithathu, umba othi kule mihla amaXhosa ayendiselana nezinye iintlanga ezifana namaShona, amaNdebele njalo-njalo, nto leyo enokulichaphazela eli siko lamaXhosa. Noko kunjalo, eli siko lisabalulekile kumaXhosa aseMbembesi.

UNombembe (2013: 42) noyinzalelwane yaseMbembesi ubalisa athi, ewe akunyanzelwa mntu ukuba aye kwisikolo solwaluko, inkwenkwe iya ngokuzithandela xa kufike ixesha. Uphinda athi (*Ibid.*) nangona zingaxhaphakanga kodwa zikhe zibekho iimeko apho noko inkwenkwe iye ikhuthazwe ukuba iyokwaluka. Uthi (*Ibid.*) okokuqala, inkwenkwe iye ikhuthazwe ukuba iphuncukelwa sisimilo okanye irhuq’ umrhaji. Umzekelo, ukuba inkwenkwe yenza imikhuba efana nokwenzakalisa iintombi izenze nzima kuye kucetyiswe ukuba mayinyuke nengalo.

Linyala ke elo lokuba inkwenkwe ibe nomfazi, kuyanyanzeleka ke ukuba ikhuthazelwe ukuba iye kwisikolo solwaluko phambi kokuba ithwale uxanduva lokuba yintloko yosapho lwayo. Okwesibini, ngokukaNombembe (*Ibid.*) eMbembesi ukuba inkwenkwe idlulile kwiminyaka engamashumi amabini anesihlanu ubudala, uluntu luye luqale lube nemibuzo lumane luyikhumbuza, luyicebisa ukuba noko mayilungise ukuhlala de ibe iyaya kwisikolo solwaluko ukuze izalwe ngokutsha.

4. 3. 2 UKUZALWA NGOKUTSHA: IZIZATHU ZOLWALUKO

Ewe sele kubethwe koomofu malunga nezizathu zolwaluko kule mihlathi ingasentla, kodwa kubalulekile ukuba singene nzulu kwizizathu zolwaluko. Kule mihla siphila kuyo zithe ndii iintetho ezithi ulwaluko lunakho ukuthomalalisa amathuba wokuba ubani asulelwe zizifo ezingena ngobudoda, ezifana nogawulayo, njalo-njalo. Apha kwaXhosa ndiyaqiniseka ukuba ayisosizathu singundoqo eso kuba asifane sivele kwiimbalo ezingolwaluko.

UMandela (2001: 25) uthi ulwaluko kuye lwaluthetha oku, “[k]ungoku nje ndandinakho ukutshata, ndimise owam umzi, ndilime neyam intsimi. Ngoku ndinakho ukungeniswa kumabhunga achophele imicimbi yoluntu; into endiyithethayo yayiya kuphulaphulwa.”

Singathi le miqolo ibonisa ukuba isizathu solwaluko kukuba ubani aqalise ubomi obububo ngokuthi afake isandla ekuphuhliseni kwindawo ahlala kuyo, andise nosapho.

Besele sivile ukuba noko ayinakwamkeleka into yokuba inkwenkwe ibe nosapho, koko kubalulekile ukuba yaluke phambi kokuba yenjenjalo. Kungenjalo, lo 'nkwenkwe' ayinakuba nandawo kwinkcubeko yamaXhosa. Kaloku idlulile kwinqanaba lobukhwenkwe kodwa ayikangeni ebudodeni. Alikho ke elo nqanaba lobuntaka-mpuku okanye lobunkwenkwe-ndoda kwaXhosa kuba ayinakuzenza izinto ezenziwa ngamadoda kanti iya kuba ngumbono ombi ukubona ixhego lenkwenkwe lijingisa intshebe phezu kwamakhwenkwe.

Ngokwam ukubona isizathu solwaluko kukuba ubani azalwe ngokutsha. UNombembe (2013: 42) uthi ukuba inkwenkwe igila imikhuba kubakho ithemba lokuba xa ithe yazalwa ngokutsha ngokuthi yaluswe, ngenene iya kuba ngumntu omtsha ongasenayo laa mikhuba yobukhwenkwe. Ude athi uMandela (2001: 25) wavuswa ngabusuku buthile emva kokuba umsebenzi wokwaluswa uqoshelisiwe yingcibi⁷, wayalelwa ukuba ayokungcwaba loo nyama yayisuswe yingcibi. Ubalisa athi (*Ibid.*) "...loo nto yayingumfuziselo" wokuba ungcwaba ubutsha bakhe. Oko kukuthi ungcwaba ubukhwenkwe ukuze aqale ubudoda. Ayikokuzalwa ngokutsha ke oko? Nam ndanikwa igama lobudoda ze ndafundiswa ukuba iminyaka yobudala bendoda iqala ukubalwa emva kokuba yalukile nto leyo engqina ukuba ngenene uzalwa ngokutsha emva kokuba walukile.

Khumbula laa mazwi besikhe sawangcamla apha ngasentla esithi inkcubeko le awuzalwa nayo, kuthi emva kokuba uzelwe ufundiswe ke nawe ude uzifundele ezinye izinto ngokuzibukela (Storey 1998: 48; Fries 2009: 3). Ndingaxoxa ndithi kunjalo ke naxa uzalwa ngokutsha, uyafundiswa izinto ekumele uzazi ukuze ukhule. Malunga nezi mfundiso, uZeka (1992: 14) undixhasa athi, "[I]a makhwenkwe ehleli phaya endle nje lonke eli xesha akabuthanga, ayasukwa, ayafundiswa izinto zobuntu, nobuzwe, nesimilo sobudoda." Besele ndikhankanyile apha ngasentla ukuba amaXhosa uya kuweva ethetha ngesikolo solwaluko xa ethetha ngeli siko lokwaluka.

Isikolo ke kulapho kufundiswa khona. Lo mhlathi uyasityhilela ukuba esinye sezizathu zolwaluko kukufundisa lowo uthe wazalwa ngokutsha. Kaloku besele sitshilo ukuba ulwaluko olu ngumchankcatho wokuwelela kwicala lobudoda. Akukho mlingo owenza ukuba

⁷ Ingcibi yingcali enobuchule bokwalusa amakhwenkwe (Mini *et al.* 2003: 522).

inkwenkwe isuke ibe yindoda ngenxa yokususwa kwenyama yobukhwenkwe koko iyafundiswa ngamanye amadoda.

Ukuxhasa la mazwi, uZeka (1992: 14) uthi kwezi mfundiso zobudoda, “[i]yamiliselwa into yokuba indoda ayinabudlelane namakhwenkwe nemikhwa yawo. Amadoda akanyuki esihla ehamba ebhodla njengamakhwenkwe.” Ngamanye amazwi, ukuze uphile ubomi obutsha emva kokuba uzelwe ngokutsha kubalulekile ukuba uwazi umahluko phakathi kobomi obudala nobomi obutsha. Yiyo loo nto la mazwi angasentla ebonisa ukuba inkwenkwe yahluke njani endodeni. Kulo mqolo kaZeka (*Ibid.*) ungasentla kusetyenziswe igama elithi ‘ukubhodla.’ Ewe ziliqela iintsingiselo esinokucacisa ngazo eli gama. Enye yezo ntsingiselo singathi ukubhodla kukukhupha into ngomlomo, uzityand’ igila ngomba othile.

Uya kuwava ke amaXhosa esithi, ‘uyayibhodla into ngomlomo umfo kaNantsi’ kuthethwa ukuba iyathetha loo ndoda. Kodwa xa kubhekiselelwe enkwenkweni singathi oku kubhodla koku kukukhupha umoya onevunjana elingemnandanga ngomlomo ngesandi esidubulayo. Imikhuba emibi yobukhwenkwe singayifanisa noko kubhodla. Kuthiwa ke indoda mayicwezele kude kulo mikhuba xa kusithiwa mayingafane ibhodle njengenkwenkwe.

UZeka (*Ibid.*) uhambisa enjenje, “[e]sinye sezifundo ezibethelelwayo ezingqondweni zabakhwetha sesi sokuba bangaze bakutyeshale ukondla abazali babo. Kuthiwa xa kuthethwayo, “Kwedini, ihlala likanyoko lingaze lome.” Andazi ke nokuba amakhankatha anamhla ayayazi na le ntetho; ukuba ayayazi angaba ayayifundisa na kubakhwetha ababagcinayo?” Masiqwalasele esi siyalo sithi “Kwedini, ihlala likanyoko lingaze lome.”

Apha kuyalwa kuthiwa angaze alambe umzali wakho ukho, kungaze kome kungabikho nto yakutya apho ahlala khona umzali wakho. Ndiyawuthanda umbuzo kaZeka (*Ibid.*) othi asayifundisa na amakhankatha anamhla loo nto? Ndithi ke mna ingaba ayeyifundisiwe na amakhankatha anamhla loo nto ngexesha ayesesuthwini? Izinto ziya zitshintsha xa ndijongile, ezi mfundiso sezisenziwa ngokungxama kwezinye iindawo kuba lowo usesuthwini engxamele ukubuyela esikolweni kanti nekhankatha maxa-wambi nalo lingxamele ukubuyela etorhweni lakuphela elo khofu belilicelele ukuza kuqoshelisa loo mcimbi wokukhankatha, njalo-njalo. Zisilele ke ezinye iimfundiso ngenxa yoko kugxagxamisa kuleqwa ixesha.

Zeka (1992: 4) akafihli makhuba kulinywa, ubhodla athi:

...ulutsha lwanamhlanje alubazi abazali nokuba bayatya na. Imbi ke le nto kuba kaloku sonke sikhuliswe ngaba bazali. Kuyimfanelo ke ukuba xa sebedadala bengasenamandla mabasingathwe sithi. Nendoda ithi mhla kwathiwa izele inkwenkwe ibe nethemba lokuba ufikile umncedisi wayo. Akaze ayicinge kwa ukuyicinga into yokuba uzele irhamba eliza kusuka liqwenge kwayena.

Ndisamile kwelithi ukuba ezi mfundiso zilahlekile, ziphuncuke nini? Kona oko kuphuncuka kwabangwa yintoni? Nam njengamXhosa, nokuba andingenanga nzulu kodwa mandibeth' emantl' entlambo ndithi isifundo sokuqala endasifumanayo ngexesha ndisesuthwini yayikukucacisa eli gama lithi 'indoda.' Ikhankathi lalithi lakubhavuma lithi, 'yinton' indoda?' ndibe maxhaphetshu ndicengceleza loo ngcaciso ndandiyifundisiwe.

Andalusi kodwa ngoku, ngoko ke andizi kuyicengceleza le ngcaciso, oyifunayo angaya kwaluka, uya kubuya eyazi. Endifuna ukukubhentsisa kukuba loo ngcaciso ndikhe ndizive sele ndiyicengceleza xa ndiziva ndiphelelwa ngamandla ngenxa yokonganyelwa zinzingo zalo mhlaba. Ndakuyicengceleza nditsho ndizive ukuba ndiyindoda ndenze into ekufanele ukuba yenziwa yindoda. Yinto leyo endandingenako ukuyenza ndiseyinkwenkwe.

Libaluleke kakhulu eli gama lithi 'indoda.' Into yokuqala ekwathiwa ze ndiyithethe ndakuba ndiwuvile umdlanga⁸ kukuba ze ndidanduluke ndithi, 'ndiyindoda' kanti emva kwalo msebenzi womdlanga yonke into efundiswayo ingobudoda kwaye ifundiswa ngobuchule obungummangaliso. Obo buchule, kancinci-kancinci buyakutyhilela ukuba yintoni kanye-kanye le ndoda ubudanduluka usithi uyiyo. Malunga neli binzana lithi 'ndiyindoda', uMandela (2001: 25) uphefumla athi, wathi esahleli phantsi elindele ixesha lokuba aluswe weva inkwenkwe yokuqala ukwaluswa imemeza isithi 'ndiyindoda'

...ndive inkwenkwe yokuqala idanduluka isithi, 'ndiyindoda!', amazwi esasiwafundisiwe ukuba size siwathethe wakuba umdlanga uwenzile umsebenzi wawo. Imizizuzwana emva koko ndive ilizwi likaJustice litshothozelisa lithetha loo mazwi. Ngoku kwakusele amakhwenkwe amabini phambi kokuba ingcibi izokufika kum yaye ndirhanela ukuba makube ndisuke ndathi ncithi kuba ndithe ndiqabuka labe elo xhego liguqe phambi kwam. Ndilithe ntsho emehlweni. Lalisuke lampatsha-mpatsha yaye

⁸ Umdlanga luhlobo oluthile lomkhonto osixwexwe, onesiphatho esifutshane nontlangothi-mbini, osetyenziswa kakhulu xa kusaluswa amakhwenkwe (Satyo 1989: 37).

naxa nje imini yayibanda, ubuso balo babuchengezela ukubila. Izandla zalo zazisenza amatshe ngokungathi zilawulwa lishologu elingaziwayo. Lingathethanga nelizwi elinye lithe nqaku le nyama ingafunwayo, layitsalela phambili laza ngentshukumo nje enye wehla umdlanga...ndadanduluka ndathi, 'Ndiyindoda!'

Ezi ngxelo zingasentla zibonisa ukuba ngenene esinye sezizathu zolwaluko kukufundiswa ngobudoda emva kokuba uzelwe ngokutsha.

Akuphelelanga apho, ulwaluko olu ikwaluvavanyo lobukhalipha nokomelela, uya kukhumbula ukuba akukho sithomalalisi-zintlungu sisetyenziswayo nditsho nkqu neepilisi ezi zembala, indoda kufuneka inyamezele iintlungu ithe cwaka (Mandela 2001: 25). Into yokusikwa kwenyama yobukhwenkwe⁹ yaziwa nanguthathatha, nto leyo ebangela uvalo kumakhwenkwe amaninzi, kodwa noko kunjalo ayazincama aye esuthwini. Nalo ke uvavanyo lokukhalipha, ukuzisa entlungwini uyibona. Angade athi umXhosa kukuzikhanda ngenyhek' etyeni oko. Ukuba ungumXhosa, uya kuqaphela ukuba ukubaluleka kwezi mfundiso kubaluleke ngaphezulu kwezo ntlungu zokususwa kwenyamana yobukhwenkwe.

Kubalulekile ukuqaphela ukuba mhla ngomgidi¹⁰ wekrwala¹¹ akho amaqithi-qithi athi afunyanwe likrwala elo. Le nkqubo yokunikezela ngala maqithi-qithi yaziwa ngokuba kukugida¹² okanye ukusoka. Andiqondi ukuba ikhona enye into eyonwabisa ikrwala ngaphezulu kokufumana ezi zipho. Ziliqela noko ezam izilimela kwaye ndazifumana izipho-ngezipho kodwa esona sipho sasibaluleke kakhulu kum lithokazi lenkomo kwakunye neegusha ezintandathu. Yiva nanku uMandela (Mandela 2001: 26) xa etyondyotha ngomgidi wakhe:

...kwenziwa isihika-hika somgidi wokusamkelela eluntwini njengamadoda. Abakowethu, izihlobo neenkosi zendawo zeza kwiintetho, ingoma nemigido eyayiza kwenziwa. Ndasokwa ngamathokazi amabini neegusha ezine, ndaziva ndisisityebi ngaphezu kokuba ndakha ndaziva ngaphambili. Mna lo ungazange waba nento angathi yeyakhe, ngesikhawu ndazibona sendinezinto ezizezam. Loo nto yayikunika uvakalo

⁹ Inyama yobukhwenkwe yaziwa ngokuba lujwabu okanye ijwabi. I-foreskin ngolwasemzini.

¹⁰ Umgidi isihika-hika setheko sokubhiyozela ukubuya kwenkwenkwe esuthwini, apho kuye kuxhelwe, kuphekwe ooni nooni, kusilwe notywala besiXhosa, kube kho nabantu abaninzi abaze kuzimasa elo theko (Tshabe *et al.* 2006: 586).

¹¹ Ikrwala ngumbokweni, indodana esafikayo ebudodeni, esandul' ukwaluka; ibanga lobukrwala lithabatha isithuba esimalunga nenyanga nangaphezulu. Mandulo phaya ikrwala lalisakwambatha utoliwe ofakwe emanzini embola ukuba abe bomvu, entloko lithwale iqhiya emnyama ze emzimbeni nasebusweni liqabe imbola. Lalihamba lisoloko liphethe umnqayi; kufuneka lihambe ngentelekelelo. Kule mihla amakrwala sele enxiba ikaki, ibhulukhwe nehempe endaweni katoliwe (Mini *et al.* 2003: 164).

¹² Ukugida kukusa izipho zobuhlobo kumzi onomgidi (*Ibid.*).

olutsho uhiliteke entloko naxa izipho zam zazingelutho xa zithelekiswa nezikaJustice yena wasokwa ngomhlambi wonke weenkomo. Andizange ndibe nekhwele zizipho zikaJustice. Wayengunyana weKumkani; esam isabelo sekamva yayiza kuba liphakathi nje kuphela leKumkani. Ngaloo mini ndaziva ndomelele yaye ndinelunda. ... ndaziva ndomelele ngaphezulu. Ndandizele lithemba ndicinga ukuba ngenye imini ndoza ndibe nobutyebi, impahla eyeyam newonga ebomini.

Ingaba yintoni bethu isizathu sezi zipho? Phambi kokuba sizame ukuphendula lo mbuzo, uSityana (1988: 25) uphefumla athi mandulo phaya, ayesithi akuba amakhwenkwe ehlanjiwe emlanjeni athanjiswe ngephehla¹³ phambi kokuba aye kwasosuthu¹⁴. Yayiyintoni isizathu sokuba kusetyenziswe iphehla? Kaloku "...kwakusenzelwa into yokuba maze bakwazi ukufuya; yiyo le nto kukhethwe amafutha enkomo ehleliyo" (*Ibid.*).

Ngolwam ucamngco, ndingathi isizathu sokuba kube kho izipho ngakumbi izipho eziyimfuyo ephilayo kukuba inkwenkwe ibe nakho ukuqala ukufuya, ukuze ibe nawo namandla wokuqala usapho lwayo. Ngale mfuyo, kufuneka ikwazi nokuhoya abazali bayo bangafi yindlala ikho njengokuba besele sisivile isiyalo esithi, 'lingaze lome ihlala likanyoko.' Ezo zinto bezingenakudalwa ngumlomo kuphela okanye zidalwe ngokusebenzisa iphehla koko kubalulekile ukuba ikrwala linikwe izixhobo zokuqala ubomi obutsha.

Masiqwalasele eMbembesi, uNdlovu (2014: 60) uphefumla athi ulwaluko olu kumaXhosa aseMbembesi sisixhobo sokulondoloza inkcubeko nokwahlula amaXhosa kwezinye iintlanga zaseZimbabwe. *"For the Xhosa people, this is not just a rite of passage from puberty to adulthood; circumcision embodies the cultural, religious, and other ethnic values, which distinctly mark the Xhosa as a different group from other communities (Ibid.)."*

Umbuzo ovumbulukayo kwakhona ngulo ulandelayo, ukuba ulwaluko olu belungasekho eMbembesi ingaba ulwimi lwesiXhosa ngelusekho? Lulwimi lwesiXhosa olu lugcine ulwaluko okanye lulwaluko olu lugcine isiXhosa? Siya kuthi sifika kwiphepha lokugqibela kolu phando abe amatile-tile okuphendula lo mbuzo sele enziwe.

Sele sivile ukuba ulwaluko olu amaXhosa aziphawula ngalo eMbembesi, kwaye kunyanzelekile ukuba asebenzise isiXhosa kwinkqubo zolwaluko. Ukuba ulwaluko

¹³ Iphehla ngamafutha athatyathwe okanye ongulwe emasini enkomo (Tshabe *et al.* 2006: 1003).

¹⁴ Usosuthu nguyise wenkwenkwe eyalukileyo okanye esesuthwini (Pahl *et al.* 1989: 223). USatyo (1989: 37) uthi usosuthu ikwayintloko kubakhwetha abo bangene kunye, lo ungumnini welo bhuma okanye loo ndlu yabakhwetha.

belungekho ibiya kuba yintoni enye ibinokubanyanzelisa ukuba basebenzise olu lwimi? Olu phando lwenza unako-nako wokuba kuphenduleke le mibuzo.

Le mihlathi ingasentla izamile ukushwankathela izizathu zolwaluko kwaye ngokokwam ukubona ubukhulu becala, zonke ezi zizathu zizalwa sisizathu esikukuzalwa ngokutsha. Ulwaluko lukuxonxela inqanaba lobudoda. Ulwaluko ikwayinxalenye ebaluleke kakhulu kwinkcubeko yamaXhosa. Singade sithi lilifa elihlonitshwe kakhulu ngabo bayihloniphayo inkcubeko yakwaXhosa.

4. 3. 3 ABABANDAKANYEKAYO KULWALUKO

Kule mihlathana ingasentla nangona sibethe koomofu kodwa noko sithelwe thsuphe ukuba ngubani owoluswayo (yinkwenkwe) xa sithetha ngolwaluko kwaXhosa. Besingekathethi ngabazali, ingcibi kwakunye nekhankatha.

UMtumane (2004: 16) utyondyotha athi, indima yabazali ibikukuqala ngokunika imvume inkwenkwe leyo ukuba iye esuthwini, maxa-wambi bebengayivumela ngenxa yezizathu ezithile kodwa loo nto ingathethi ukuba abasokuze bayivumele. Uthi lo kaMtumane (*Ibid.*) inkwenkwe ibicela kuyise, ukuba uyise uthe mayilinde unyaka olandelayo ukuba yinkwenkwe enesimilo, iyawuthobela lo myalelo kayise.

Kwakhona (*Ibid.*) ikwanguyise omakayikhumbuze inkwenkwe leyo, eyibonisa imfuneko okanye izizathu zokuba yaluke. Oku kwenzeka xa inkwenkwe ithe yandala kakhulu ingade ithethe-nto malunga nokwaluka (*Ibid.*). Ikho ke nento ekuthiwa kukuziba kwenkwenkwe xa ithe yazimela yaya kwaluka ngaphandle kwemvume yabazali bayo (Zeka 1992: 13).

Xa inkwenkwe ithe yaziba, abazali abanayo enye indlela ngaphandle kokulungiselela inkwenkwe leyo ukuba iphume njengamanye amakhwenkwe nangona yona izibile. Ngamanye amazwi, abazali abanakho ukuyityeshela inkwenkwe leyo kube beyohlwayela ukuziba. Abafane bakwenze ke kukuyigcina ixesha elide isesuthwini lo gama besaqokelela iintwana-ntwana zalo mphumo¹⁵ okanye umgidi wenkwenkwe leyo.

Kutheni inkwenkwe icela kuyise nje? Ithi imbali (Zeka 1992: 13), mandulo-phaya inkwenkwe ibicela kuyise ze uyise aye kucela imvume yokwalusa komkhulu, ze ikomkhulu lona lityumbe ingcibi eyaziwayo kwaye ethembekileyo, kuba kaloku "...akukho mntu unganikezela

¹⁵ Umsitho wokubuyisa inkwenkwe endle okanye esuthwini (Mini *et al.* 2003: 1060).

umntwana wakhe kwisikrelemqa sonqalintloko...” yindima yomzali ke leyo. Kubalulekile ukuba siyiqwalasele le ndima yomzali ikukuchonga ingcibi ethembekileyo kuba kusafuneka sijonge ukuba kusenjalo na.

Ingaba kunjalo naseMbembesi? UNombembe (2013: 42) uphendula athi xa inkwenkwe ifikelele kwinqanaba lokuba yaluke ayingqali ngqo kuyise koko iqala kutat’ omncinci wayo okanye umam’ omncinci (inkosikazi katat’ omncinci). Iya kuba ngolowo uxelelweyo ke oya kuthumela ezo ndaba kuyise wenkwenkwe (*Ibid.*). Emva koko uyise wenkwenkwe uya kuhlanganisa amadoda ekhaya elo baxoxe ngomhla walo mcimbi, ingcibi eza kwalusa inkwenkwe, ikhankatha¹⁶ lenkwenkwe, njalo-njalo (*Ibid.*).

Ndinomcamango othi ngaphandle kwabantu ababhinqileyo, lo mcimbi wokungeniswa nokukhutshwa kwenkwenkwe noko ingaba ngumnqantsa ukuwenza. Kutheni ndisitsho nje? Kaloku abazalikazi badlala indima enkulu ukusukela mhla kwabhengezwa ukuba inkwenkwe iza kwaluka (Mtumane 2004: 25). Ngoomama abahlale bevuselela ihlombe ngamayeyeye nemiyiyizelo rhoqo bebona loo nkwenkwe iza kungena (*Ibid.*).

Ukongeza, imibhiyozo ethile “...ehlangene nokwaluka kwenkwenkwe, efana nemigidi, ibilungiselelwa ngoomama.” Ngoomama abantu abalungisa izibiliboco ezidliwa mhla ngomgidi (*Ibid.*). Akuphelelanga apho, ayingomadoda asika aphinde afulele ibhuma ngoomama ababefudula besenza loo msebenzi, besoluka nkqu neminxeba yokubopha (*Ibid.*). Ude athi uMtumane (*Ibid.*), oyena mntu ebekhwela phezulu, encotsheni yebhuma, abophe umbelese¹⁷ ngumama wenkwenkwe ngqo ngenjongo yokuba asikelele elo bhuma. “Ukuba uya kuwisa iziqalekiso ke, ibiba yeyakhe leyo (*Ibid.*).”

Bekungaphelelanga apho, masikhumbule ukuba akakho umzali onokufuna ukuwisa iziqalekiso okanye amashwa anokuchaphazela impilo yomntwana wakhe. Ngenxa yoko, belikho inyathelo ebeliye lithatyathwe ngumzali ukuzama ukuqinisekisa ukuba impilo yomntwana wakhe ikhuselekile lo gama asebhumeni. Elo nyathelo ibiyinzila okanye ukuzila.

Kumaxesha amandulo kuvakala ukuba umzalikazi wenkwenkwe eza kuya esuthwini bekubalulekile ukuba azile, ezilela umntwana lowo wakhe (Mtumane 2004: 26). Umzalikazi lo bekunyanzeleka ukuba azikhwebule kwizinto ezifana nokukrexeza (*Ibid.*). Kaloku

¹⁶ Ikhankatha yindoda eyonyulelwe ukuba igcine kwaye ifundise amakwenkwe lo gama esesuthwini (Mini *et al.* 2003: 45).

¹⁷ Umbelese ngowona mnxeba isukela kuwo yonke eminye isetyenziselwa ukubamba ingca yebhuma ingaphaphatheki (Mtumane 2004: 26; Tshabe *et al.* 2006: 105).

amaXhosa ebenenkolo ethi ukuba umzalikazi akaziphethanga kakuhle, loo nto ingachaphazela impilo yomntwana wakhe osesuthwini (*Ibid.*). Inzila ibikukuqinisekisa ukuba umntwana lowo ukhuselekile apho esuthwini.

Ndingathanda ukugqamisa ukuba ikho kwaye inkulu indima edlalwa ngoomama kulwaluko. Amaxesha amaninzi, uninzi lwabantu luye lufune ukubavalela ngaphandle abantu abangoomama kuyo yonke imicimbi engolwaluko ngokungathi bona abantu abangoomama akukho ndima bayidlalayo okanye ngokungathi indima abayidlalayo ayibalulekanga.

Ngaphandle kwamathandabuzo akho amasolotya ekungeyomfuneko ukuba afikelele ezindlebeni zabantu abangoomama kodwa loo nto ayithethi ukuba abantu abangoomama mabavalelwe ngaphandle. Mabaphefumle abantu abangoomama xa kukho abangakuqondiyo, banalo elo lungelo. Xa kukho isizathu esibambekayo esibangela ukuba abantu abangoomama bangakwazi ukuphefumla, basenalo ilungelo lokwazi ukuba kutheni kunjalo. Ulwaluko olu ayiloxanduva lwasebuhlanti kuphela nasegoqweni ikho inxaxheba athatyathwayo.

Enziwe amabal' engwe malunga nemisebenzi yabazali benkwenkwe (umama notata) eza kwaluka. Le mihlathi ilandelayo iza kugxila kakhulu kubantu andingathi impilo yenkwenkwe eza kwaluka ixhomekeke kubo ubukhulu becala. Masiqale ngokujonga lo mntu kuthiwa yingcibi. Ngaphandle kokudlanga okanye ukusus' ijwabi, yintoni owona msebenzi wengcibi? Ngumntu onjani ingcibi?

Ukuphendula lo mbuzo, omnye woompondo-zihlanjiwe kuncwadi lwesiXhosa, umakhwekhwetha wembongi ubawo uBurns-Ncamashe (1961: 21) ubhodla kugabuk' inkungu emehlweni ngolu hlobo, "[e]maXhoseni kufuneka aqondakale umntu ophethe inkonzo nesiko. Inkolo isekubeni loo nto ayiyo iza kubasulela abo aphathiswe bona."

Kuphando endilwenzileyo, ndiqonde ukuba kuzo zonke iingcaciso ezichaza nezicacisa ngengcibi, ayikabikho ecacisa ukodlula lo kaBurns-Ncamashe (*Ibid.*) kwaye uqulathe nezinto eziqongwayo phambi kokuba kuchongwe ingcibi endirhanayo ukuba sele zalityalwa. Noko ndinalo ithemba lokuba abo bathe bayifunda baze babanakho ukuyiqonda le ngcaciso kaBurns-Ncamashe (*Ibid.*) baya kuzilandela iingcebiso zakhe nto-leyo enokuhlaziya isidima solwaluko kumaXhosa aseMzantsi Afrika.

Ngamanye amazwi nokuba kungathiwa kukho iciko lengcibi eyingcali, ichule lengcaphephe, incutshe, ingcungela ekucuntsuleni inyama yobukhwenkwe, ukuba unyawo lwayo lutenxile

okanye inesimo esigwenxa ayikulungelanga konke-konke ukolusa amakhwenkwe lo ngcibi kuba iya kusuka iwasulele ngeso similo sibolileyo loo makhwenkwe.

Ndingathi lo mbongo ulandelayo uphuhlisa la mazwi kaZeka (1992: 13) besikhe sawangcamla ekuqaleni kwesi sahluko. UZeka lo (*Ibid.*) ebekhankanya indima edlalwa ngumzali, le yokuqinisekisa ukuba ufumana ingcibi yokwenyani, eyaziwayo nethembekileyo, hayi isigebenga sikathsothsi.

UBurns-Ncamashe (1961: 21) ubonga athi:

Ingcibi Yamakhwenkwe

Iba lithole lomgquba ¹⁸
Elaziwa jikelele;
Umntu ongenamikhuba,
Khon' ukuz' ahlonipheke.

Yaziwa umnombo wayo
Ngakwicala lamadoda:
Buyingoz' ububi bayo,
Ingafan' ide yaxoxa.

Ingaxoxa ithini na
Xa yaziwa ngobuxoki?
Kuba waziwa naphi na
Xa umntu selengumoni.

Le mihlathana mithathu ingasentla ndingathi itshayeleda lo mbongo kwaye ibethelela ukuba ingcibi mayibe ngumntu owaziwayo nothembekileyo. Umntu othembekileyo ke ngumntu owaziwayo kwaye ongenamikhuba, ongaxokiyo kodwa owaziwa ngokuhle kodwa.

Khumbula ukuba impilo kwakunye nekamva lenkwenkwe lixhomekeke kwengcibi leyo, yiyo ke loo nto kufuneka imithetho emalunga nokuchongwa kwengcibi ingabiyoko-yoko.

¹⁸ Xa kuthethwa ngethole lomgquba kubhekiswa kakhulu kumntu oyinzalelwane yakwaXhosa.

Ingathetha ithini na
Xa idume ngobusela?
Kuba nokuba ngumni na
Abantu baya kumxela.

Ngumzali onjani na ongafuna ukuba umntwana wakhe oluswe lisela lengcibi? Lo kaBurns-Ncamashe (*Ibid.*) usebenzise imvano-siphelo (na no-a) kulo mhlathi ungasentla ecacisa ukuba ingcibi xa ineminwe emide iya kwaziwa loo nto kuba akukhathaliseki nokuba isiduko sakho sihlonipheke kangakanani na kodwa ukuba wenza into engahloniphekanga uya kube uhlubul' isidima kweso siduko sakho kwaye abantu bakumpimpe kuba kaloku umlomo awubekwa siziba.

Ingaphik' iphele phi na
Yakubanjw' ikhwel' imfene? ¹⁹
Iligqwirha kusini na?
Mayenziw' itheth' inene.
Namanyala luthakatho
Oluthiywe ngumntu wonke;
Umfo othand' uxakatho! ²⁰
Akalungi konke-konke.

Zimbini izinto ezivezwa yile mbongi kulo mhlathi ungasentla. Eyokuqala, bubuthi okanye ukuthakatha. Noko ayinakwamkeleka kwaphela into yokuba ingcibi yenze izinto zobugqwirha ngobusuku kanti iya kuphinda iphatha-phathe ubudoda babantwana kwakusa.

Mandulo phaya kwakukholelwa ukuba indoda isebenzisa imfene xa isenza izinto zobugqwirha lo gama yena umfazi esebenzisa impundulu (Mtumane 2005: 90-91).

¹⁹ Umntu okhwela imfene ngumntu othakathayo lowo kwaye onemimoya emdaka, yingozi ke leyo kumakhwenkwe asesuthwini.

²⁰ Olu xakatho kubhekiselelwe kulo apho lolu 'lokuxakatha' amanenekazi. Ngamanye amazwi kuthethwa ngomntu othanda ukulala namanenekazi ahlukeneyo, yingozi ke naleyo kumakhwenkwe asebhumeni (Burns-Ncamashe 1961: 21).

Eyesibini, imbongi ibhavuma ithi ingcibi ethanda ukulala namabhinqa okanye erhaqazayo ayinakho ukwenza umsebenzi onobuzaza kanje ngalo wokwalusa inkwenkwe. Ikho inkolo ethi izandla eziphatha-phatha abasetyhini zingabutha imimoya engcolileyo engalimaza umkhwetha xa ethe waphathwa-phathwa zezo zandla. Ingcibi kwakunye nekhankatha kubalulekile ukuba bakuzile ukulala nabasetyhini xa besenza umsebenzi ololu hlobo.

Yaziwa umlibo²¹ wayo

Kwicala lakulonina;

Amasi eyawanyayo

Anokwakha nokuchitha.

UNohajis' olihenyu

Akangeyizal' ingcibi,

Hlez' idyobh' oonyana bethu

Ngaloo mfuza isisibi.²²

Kule mihlathi mibini ingasentla, uBurns-Ncamashe (1961: 21) uthi makwenziwe uphando olunzulu ngengcibi, makwaziwe nkqu nomama oyizalayo. Ukuba kuthe kanti umama wengcibi leyo waziwa ngokulungileyo kwaye ngumama ondilisekileyo noko zakuthi xibilili izibilini kubazali benkwenkwe, kodwa ukuba kuthe kanti nguNong'anyaza owaziwa ngokuhenyuza [ngokuthandandana namadoda amaninzi (ulihenyukazi)] nokuthakatha noko loo ngcibi ayinakwamkeleka eluntwini.

Ingcibi ngumntu wembeko,

Uhlanga lumxabisile;

Abamnika imibeko

Bona bazihlasisile.

Umvuzo wayo yinkomo

Kumanene aneentlanti.

²¹ Umlibo ngumnombo wokuzalwa nokuzalana (Mini *et al.* 2003: 216).

²² Iya kosulela abakhwetha ngento embi.

Le yangoku ayiyonto-
Yokuhlawula ngeblanti!

UBurns-Ncamashe (*Ibid.*) uqhubeka athi le ngcibi mayibe yinganga ehloniphayo nendilisekileyo ukuze nayo ihlonitshwe luluntu hayi ising'ang'ang'a seng'ang'asholo, ingcakathiselana engenasimilo. Xa ingcibi indilisekile uluntu luya kuyivuza ngeziphox zexabiso kwaye baya kuhlazeka abo bayinika iziphox ezingatshongo-khona ezifana nodl' omdlayo, kwaye kukungayixabiso oko.

Uvuyo lwayo yindili
Kwabo ibenz' amadoda;
Bangqinwe kuse egqili
Ngokuthiya ukungcola.

Inzuzo yayo ludumo
Ngobuchule bokudlangu
Amadoda anozuko
Okuphakamis' uhlanga.

Le mihlathi ingasentla isityhilela ngolonwabo olungathethekiyo oluthi lubekho kwabo badlangwe yile ngcibi. Kaloku kukho inkolo yokuba baya kusulelwa bubungangamsha bale ngcibi. Khumbula kula mhlathi wesibhozo, ingcibi engathembekanga nengalunganga ayifuneki kuba “[h]lez’ idyobh’ oonyana bethu [n]galoo mfuzax isisibi.” Kucacile ke ukuba xa ingcibi le indilisekile ‘ingabadyobha oonyana’ ngoko kulunga, batsho babe ngamadoda anozuko kwaye nohlanga lwamaXhosa luzingomb’ izifuba ngalo makrwala aluswe yilo ngcibi.

Imihlathi emibini elandelalyo ndingathi ijika ijolise ebazalini. Kodwa noko kunjalo ndibone kufanelekile ukuba ndiyicaphule njengoko imihlathi elandela le ibuya ibonise ukuba ingcibi ingangenelela iwulungise njani na loo monakalo wenziwe ngabazali. KwaXhosa amachule okucikoza athi ‘umthathi uyawuzala umlotha’ kodwa kwa-wona aphinda athi ‘igqabi aliwi kude kunomthi walo.’

Oko kukuthi umntwana uyakwazi ukuthi ngoku abazali bakhe bendilisekile kodwa yena asuke abe liqiqisholo eliqaqadekileyo (‘umthathi uyawuzala umlotha’). Maxa wambi umntwana

uyakwazi ukusuka afuze abazali bakhe; ukuba zindlamanzi, asuke naye abe yiloo ndlamanzi, njalo-njalo ('igqabi aliwi kude kunomthi walo') (Mesatywa 1954: 193).

UBurns-Ncamashe (1961: 22) ubonga athi:

Bafondini bakowethu!
Lungisan' izinqe zenu.
Ngaba yini na le bethu
Itshabhis' ubuzwe bethu?

Noko ngath' isembewini,
Ityhefu isegazini,
Endodeni nasetyhini,
Bebonke basebubini.
Xa kunjalo kokwengcibi
Engakhathalele mdlanga;
Eyombulula izibi
Ezibulala uhlanga.

Phambi kokuba ndihle amahlongwane le mihlathi ingasentla ndingathanda ukuphinda ndindwendwele intsingiselo yeli gama lithi 'ingcibi.' Umntu olichule, igcisa ekukhandeni okanye ekulungiseni izinto ezaphukileyo ubizwa ukuba yingcibi. Umntu onobuchule bokwakha nokuba zizindlu, ubuchule bokubumba okanye ukwenza izinto, umbumbi wezitya, umchweli, njalo njalo ubizwa ukuba yingcibi, nomntu owalusa amakhwenkwe yingcibi (Mini *et al.* 2003: 522). Xa kuthethwe ngezi ngcibi zahlulwa ngolu hlobo; ingcibi yokwakha, ingcibi yamanzi, ingcibi yamakhwenkwe, njalo-njalo.

Uya kuqaphela ukuba zonke zingcibi. Uya kuqaphela kwakhona ukuba ezinye iingcibi ezi zithatha izinto ezingenakusebenziseka ncam zisebenzise isiphiwo okanye ubuchule bazo zizijike zitsho zisebenziseke. Zisebenzisa ubuchule bazo ukwakha loo nto ifuna ukwakhiwa.

Umzekelo, ukuze izitena zakho zisebenze kufuneka ufumane ingcibi yokwakha, ukuze udongwe lube nexabiso kufuneka ufumane ingcibi enokubumba olo dongwe, njalo-njalo.

Khumbula ukuba ekuqaleni kwesi sahluko kuchatshazelwe ubunqambi²³ benkwenkwe, oko kukuthi inkwenkwe ayibalulekanga de ibe yalukile. Bususwa njani obu bunqambi benkwenkwe? Inye impendulo; bususwa yingcibi yokwalusa amakhwenkwe. Oko kukuthi ingcibi iyakha, iyalungisa, ithatha into engaxabisekanga iyenze ibe yeyexabiso.

Masibuyele kule mihlathi mibini ingasentla, (Burns-Ncamashe 1961: 22) le mihlathi ndingayishwankathela ndithi abazali (amadoda namabhinqa) abangaziphethanga kakuhle bazala bakhulise abantwana abakwanjalo. Ude athi (*Ibid.*) “[I]ungisan’ izinqe zenu” oko kukuthi lungisani indlela eniziphethe ngayo. Xa beziphethe kakuhle baya kuzala abantwana abaziphethe kakuhle. Uqhubeka athi aba banesimilo esitenxileyo bafuna ukungcitywa lichule lengcibi. Ingcibi eya kungciba incothule ezo zibi zibulal’ uhlanga. Ngamanye amazwi eso similo sitenxileyo siya kutshintsha xa loo makhwenkwe edibene nengcibi.

Uya kukhumbula kwakhona ukuba besikhe sathelwa thsuphe ukuba eMbembesi ithi inkwenkwe isakukrazukelwa sisimilo, igil’ imikhuba kubizwe ingcibi ukuba ize kungciba loo monakalo (Nombembe 2013: 42). Nakule mihlathi imbongi igxininisa kanye loo mbandela wokungcitywa kwezimilo ezaphukileyo. Masidlulele kumhlathi olandelayo nongumhlathi wokugqibela (Burns-Ncamashe 1961: 22):

Uhlanga luyazidinga
Ingcibi zokwakh’ izimo.
Isizwe sizinxanelwe
Ezokulungis’ inyama.
Zisoloko zifuneka
Ezokondla umphefumlo
Abantu bayazifuna
Ezokulola iingqondo.
Ulwaluk’ olunamandla
Lolwentliziyo nengqondo.
Lungaphezu kolomkhonto.

²³ Inqambi ngumntu ongamkelekanga eluntwini.

Kulo mhlathi wokuvala, ndingathi imbongi seyimemelela nabazali (naye nabani na) ukuba athathe uxanduva lokuba yingcibi. Ewe ezi mpawu zikhankanywe kulo mbongo kufuneka ingcibi ibenazo kodwa ayithi loo nto kuba ungeyongcibi unelungelo lokung'adula usenza izinto ezimanyumnyezi. Uyingcibi ungeyongcibi, kubalulekile ukuba umntu ngamnye abe nazo ezi mpawu zingasentla.

Inyama, ingqondo nomphefumlo zonke ezo zinto ziyakwazi ukonakala kwaye zidinga ukungcitywa. Ingcibi iyodwa ayinakho ukuzingciba ezo zinto ngaxesha-nye, umzali naye makabe yingcibi yengqondo nomphefumlo ukuze umsebenzi wengcibi ube yimpumelelo. Lo mhlathi usidudulela kumba wekhankatha kuba nalo kufuneka libe nazo ezi mpawu njengoko nalo lingciba okanye lisakha inkwenkwe leyo ngokuyinika iimfundiso zobudoda, lo gama lisonga nokuyonga.

Masijonge umsebenzi wekhankatha. UMini *et al.* (2003: 45) uthi ikhankatha ngumgcini wenkwenkwe eyalukileyo; "...umntu onyulwe ukuba ibe nguye okhangela amakhwenkwe asesuthwini; ewafundisa zonke iindlela zobudoda." NoSatyo (1989: 37) uyangqina ukuba ikhankatha ngumgcini makhwenkwe. Kule ngcaciso kaMini *et al.* (2003: 45) ndingathanda le ndawo ithi ngumntu 'onyuliweyo.' Oko kukuthi awuziketheli ukuba ube likhankatha koko wonyulwa likhaya ukuba ukhankathele inkwenkwe leyo ngenxa yesiphatho onaso kwakunye nokuziphatha kwakho (Ntombana 2011: 631).

Njengokuba uninzi lwamadoda sele lwafudukela ngasezidolophini ngenxa yengqesho ingaba akho amadoda aneleyo ukwenza lo msebenzi wokukhankatha? Owona mbuzo ndichwechwela kuwo ngulo, ingaba amakhaya asakwazi ukukhetha elona khankatha okanye sele enyanzeleka ukuba achonge nabani na okhoyo kuba enqabe kakade amakhankatha? Kaloku ukuba bebekho oompondo-zihlanjiwe bamakhankatha noko isizwe sakwaXhosa ngesisabambe isidima solwaluko njengamandulo. Le ndiyikityha yokufa kwabakhwetha indenza ndirhane ukuba akusekho ukuchongwa kwelona khankatha linobuchule balo msebenzi, koko nabani na uyazifikisela.

UNombembe (2013: 42-43) usityhilela ngendlela elichongwa ngayo ikhankatha eZimbabwe. Uhambisa enjenje (*Ibid.*) naseMbembesi ngabazali abachonga ichule elinokuchophela lo mcimbi wokuba likhankatha. Akuchongwa khatshakhowana elingaqondakaliyo koko kuchongwa umntu othembekileyo kwaye osele wayihamba le ndlela yobudoda (*Ibid.*).

UNombembe (*Ibid.*) ucaphula uMjoli (2011: Udliwanondlebe) olikhankatha elisele lisidla umhlala-phantsi ngenxa yokuhamba kweminyaka, esithi:

Ndiyaqinisekisa ukuba abantwana babantu abalimali ukuze ndibizwe kwakho ngengomso. Abanye abantu basandicela nanamhlanje ukuba ndenze lo msebenzi kodwa ndiyabaxelela ukuba sele ekho amakhankatha asematsha mabaye kuwo.

(I make sure that people's children do not get hurt so that I will be called again tomorrow. Some people still come to ask me to perform these duties but I tell them that younger nurses are available. They should go to them).

UNombembe (2013: 43) ucacisa athi, nangona uMjoli lo sele esidla umhlala-phantsi, abantu bayala ukumncama, basamchonga ngenxa yentembeko yakhe nesandla sakhe esincomekayo apha ekwakheni amakhwenkwe asesuthwini. Wongeza athi (*Ibid.*) umsebenzi wekhankatha uqala kanye emva kokuba luchaziwe usuku eza kwaluswa ngalo inkwenkwe leyo. Kubakho umsebenzi obizwa ngokuba yingxelo.

Lo msebenzi uthatha iiyure nje ezimbalwa kwaye uzinyaswa zizihlobo ezikufutshane kuphela (*Ibid.*). Kulo msitho kuye kuxhelwe ibhokhwe kusaziswa izihlobo nezalamane ukuba inkwenkwe leyo noko sele ifikelele kwinqanaba lobudoda kwaye iza kuya esuthwini ngomhla othile (*Ibid.*). Liyamenywa ikhankatha kulo msitho kwaye umsebenzi walo kukuza kuncwela ufele kweso sikhumba salo bhokhwe ixhelwe lo msitho. Eso sikhumba sisetyenziswa njengetyeba²⁴ (*Ibid.*). Uqalile ke umsebenzi wekhankatha kuba kufuneka liqalisile ukuqokelela nezinye izixhobo eliza kuzisebenzisa xa inkwenkwe sele yalukile.

UMtumane yena (2004: 42) uhambisa athi:

Oyena mntu obeba nomsebenzi omninzi xa kwalusiweyo likhankatha. Lona umsebenzi walo kukubopha umkhwetha, ukumgada nokumfundisa. Belihlala lilale ebakhwetheni. Kaloku lilo eliya belilala ngasemnyango ebusuku ukuze yonke into engenayo iqale kulo ze lona likhusele umkhwetha. Apha phakathi kwemizi belisiya ngelo xesha kukho imfuneko okanye lithe lanethuba.

Le ngxelo kaMtumane (*Ibid.*) iveza ukuba ikhankatha aliphelelanga nje ekongeni nasekufundiseni koko likwa-ngumkhuseli wenkwenkwe leyo nakweyiphi na into enganobungozi kwinkwenkwe leyo okanye umkhwetha lowo. UGcingca-Ndolo (2008: 57-58) uphefumla athi, ikhankatha xa libukhali ngokwenene lide lithi kwakufika ukutya komkhwetha

²⁴ Ityeba yibhantana eyenziwe ngofele lwebhokhwe esetyenziswa ukubopha inxeba lomkhwetha (Pahl *et al.* 1989: 444).

“...likuyalule, likovuyavuye ngecephe likhangela ukuba kungathi kanti ngaphantsi koku kutya kufakwe inyama, okanye ukutya okunongiweyo.”

Kwinkolo yamaXhosa, eMpuma Kapa naseMbembesi umkhwetha akavumelekanga ukuba atye nantoni na zingaphelanga iintsuku ezisibhozo engenile okanye engekojiswa, ngakumbi ukutya okunongiweyo. Noko kunjalo, amazibazana²⁵ anobubele anomkhwa “...wokuba nemfobe yokuthi phantsi kwalo mngqusho ungenayo netyuwa bafihlele abantwana babo izimuncumuncu phantsi koku kungaphezulu.” Yiyo loo nto ikhankatha likhe liqale likuphicothe, likhangela ukuba akukho nto ingabubungozi kumkhwetha lowo.

UMtumane yena (2004: 42) uyayibethelela nento yokuba belingafane liye emizini ikhankatha eli, belilala kanye ebhumeni nomkhwetha lowo. Woleka athi:

Kaloku yonke into eyenzekayo, ngakumbi kwimpilo yomkhwetha, bekufuneka yenzeke likho. Ukuba kukho ingxaki bekufuneka likwazi ukunika uncedo olukhawulezileyo. Ukuba ingxaki ingaphezulu kwamandla alo belikhawuleza liyokuxela ekhayeni (kuyise) lomkhwetha. Ukuba kukhe kwakho ingxaki ede ibe nobuzaza lingakhange liyixele beliba senqashini. Ikhankatha beliba ngumntu onolwazi ngamachiza okunceda umkhwetha kwiingxaki ezithile zomzimba.

UMtumane (*Ibid.*) uyangqinelana noSatyo (1989) kwakunye noNombembe (2013) xa besithi ikhankatha ngumntu onenkathalo, kodwa lo kaMtumane (2004: 42) uveza nomba othi ikhankatha malingapheleli ekwazini ngobudoda kuphela kodwa malibe nolwazi olunzulu ngamachiza hayi awobudoda kuphela koko naweminye imikhuhlane. Kaloku esuthwini kukhuthazwa kakhulu amachiza esiXhosa endaweni yalawo wesiLungu.

Xa umkhwetha ethe wakhathazwa nokuba yintoni na engadibaniselananga nobudoda bakhe, nokuba lukhohlo-khohlo nje, kufuneka ikhankatha likwazi ukuya kufuna iingcambu okanye umthi onokuncede umkhwetha kolo khohlo-khohlo. Ukuba lithe loyisakala, liya kuxelela uyise wenkwenkwe ze yena uyise enze unako-nako encedisa ukuba inkwenkwe ikhawuleze iphile.

Apha eMzantsi Afrika, mandulo phaya, ikhankatha ibiba ngumntu osel' ekhulile nonamava, onomzi nesakhono sokuphatha abakhwetha (Mtumane 2004: 43; Ntombana 2009: 78). Ukanti eZimbabwe, eMbembesi kusenjalo nanamhlanje njengokuba besele sivile ngoNombembe

²⁵ Izibazana ngumama womkhwetha, maxa-wambi nabanye abafazi abancedisa kumalungiselelo amalunga nokuya nokubuya kwamakhwenkwe esuthwini abazwa ukuba ngamazibazana (Pahl *et al.* 1989: 658).

(2013: 42). Ingxaki ekhoyo eMzantsi Afrika kukuba kwindawo ezininzi kukhankathiswa abantwana, kanye la makrwalana asandula ukubuya esuthwini (Mtumane 2004: 43).

Uhambisa athi (*Ibid.*) la makhankatha aselula kakhulu kwaye akanamava anto, akanamizi kwaye akanasakhono sakwenza nto. Mfundiso zini ke ezilindeleke kumntu onjalo?

Umntu ongenamfuyo uza kufundisa njani ngemfuyo? Umntu ongenamfazi uza kufundisa njani ngendlela yokuphatha umfazi? Umntu ongenamava ngobudoda uza kufundisa ntoni emalunga nobudoda? SiluluNtu singalindela oluphi uhlobo lwendoda olunokuphuma kwizandla zekhankatha elinjalo? UMtumane (*Ibid.*) uthetha ngala makhankatha enjeje:

Oku kungabi namava kwenza ukuba ikhankatha lingakwazi ukukhawulelana neengxaki ezivelela umkhwetha, lingabi nanto lingayifundisa umkhwetha, kwaye alikabi nakuba ngumzekelo kuye kuba alikabi nanto ingalandelwa mntu. Ngaphezulu, abakabi nabantwana. Ngoko abakayazi into eyinimba yokuba umkhwetha kufuneka ephethwe ngothando nenkathalo.

Kwelawo icala, amakhankatha ayavuma ukuba akukho zimfundiso azinikayo ngenxa yokungabikho kwexesha lokufundisa (Ntombana 2009: 80). Mandulo phaya umkhwetha wayehlala iinyanga nokuba zintathu, elo xesha lalivumela ukuba umkhwetha afundiswe nzulu ngobudoda kodwa namhlanje umkhwetha uhlala iiveki ezintathu ukuya kwezine, lingabikho ke ixesha lokufundisa ngobudoda (*Ibid.*: 79). Le ngxelo ibangela ukuba nekrwala lenze lo msebenzi wokukhankatha, kuba umsebenzi walo kukujongana nokuba umkhethwa aphole gxebe aphile. Nanzi ingxaki ezizalwa kukuvumela amakrwala ukuba abe ngamakhankatha (Mtumane 2004: 43).

...ikhankatha libuyisa isixhiba sobunzima bobukhwetha balo kulo mkhwetha limphetheyo. Limntlonte ngokumphatha gadalala ngabom umkhwetha kuba lisithi lifuna ukumvisa ubuhlungu elabuvayo nalo. Uya kufika umkhwetha ebethwa, evinjwa ukutya, njalo--njalo, ngenjongo yokumntlonta. Le nto yenza ukuba isuthu eli lifane nejele yengcinezelo endaweni yokuba sisikolo sokwakha isimilo.

Isuthu liphela liyindawo ezala ubundlobongela, bundlobongela obo bukhhabana nenkcubeko yakwaXhosa, 'Ubuntu.' UNtombana (2009: 74) usikhumbuza ngesishiqi esakhe sehla kwidolophu yaseQonce, kwilokishi iZwelitsha apho amakrwala anqakula kwaye azithathela isondo kwintwazana eyayizisukela esikolweni. Enkundleni yamatyala, la makrwala

azithethelela ngelithi, ebefundiswe ukuba kufuneka alale nentombazana angayithandiyo phambi kokuba alale naleyo ayithandayo (*Ibid.*)

Isizathu soku kukukhupha amashwa asesuthwini. Ndisengumkhwetha, ndiyazikhumbula iintetho ezikumilakunje, loo nto yayibizwa ngokuba ‘kukukhuph’ ifutha,’ okanye ‘ukukhupha ikota’ ndayithatha njengesiqhulo ke loo nto kuba zazikho nezinye iziqhulo ezifana nesi sasimane sisoyikiswa ngaso, eso sithi “umkhwetha uphinda oluswe xa sele eza kuphuma okanye uyancwelwa. Umbuzo ngulo, kweli xesha siphila kulo lezifo ezifana nogawulayo nentsholongwane yakhe, bangaphi abanye abakhwetha abathatha le ntetho njengeyinyani ze balandela loo myalelo? Okanye mangaphi nkqu amakhankatha athatha lo myalelo njengenyanani ze afundise abakhwetha? EMbembesi, nangona ezi ntetha zikho nje, kodwa kuba kukhankatha amaqina anamava kwaye awenza ngobunono umsebenzi wokukhankatha ziyakubethelela ukulahlekisa kwezi ntetho.

Ngokokwam ukubona, noko ibaluleke kakhulu indima yekhankatha kwaye ayiyondlwan’ iyanetha njengokuba sele sivile kule mihlathi ingasentla, ngoko bekungafanele ukuba silindele ikrwala lenze lo msebenzi. Ngokomthetho, ikhankatha kuphela lilo elihlala nomkhwetha ubusuku nemini de abe uyaphuma umkhwetha (Mtumane 2004: 38; Ntombana 2009: 82).

Lindwendwe zivumelekile ukuba zindwendwele ngexesha lasemini kodwa kwakuhlwa kulindeleke ukuba zihambe. Kwezinye iindawo uya kufika kulele nabanye abantu abangenanto yakwenza nabukhankatha. Kwidolophu yaseMonti, kwilokishi iMdantsane kwenzeka esinye isishiqi sokusweleka kwamadoda amabini lo gama amanye amabini asala ezingxwelerha ngenxa yomlilo owadalwa kukungakhathali kwekhankatha ekuvakala ukuba lalizithe mpo ngeenyembezi zekumkanikazi kwakunye nabahlobo balo (Ntombana 2009: 82).

Lo mhlathi ubonisa ukuba amakhankatha la anqabile emabhumeni, xa ekho, ungawafumana ephantsi kweempembelelo zerhewu elinemisila. Oko kungqinwa ngabakhwetha kwakunye namakrwala (*Ibid.*). Lo kaNtombana (*Ibid.*) kuphando lwakhe, uphefumla athi, ngexesha wayephanda ngolwaluko wagqiba kwelokuba aye kukhangela amakhankatha emabhumeni endaweni yokuwakhangela komakwawo kodwa wabuya nemband’ esikhova. Ngenxa yeso sizathu uNtombana lo (*Ibid.*) wacetyiswa ukuba awakhangele ngokuhlwa, ngenene wawafumana amanye kodwa awenuka phuqu butywala amanye aweyotywe de akakwazi nokuphendula imibuzo eyayijoliswe kuwo (*Ibid.*). Ngabongikazi basendle abo bakwiimeko ezinjalo, singalindela ntoni ke pho?

Uya kuqaphela ukuba kuninzi ekufuneka kwenziwe ukuze imeko yolwaluko ibe nesidima njengasendulo. INdlu yeeNkokheli zeMveli yeSizwe yamisela umthetho ka-2004 othintela iingcibi ezingenampepha-mvume ukuba zenze lo msebenzi. Loo mthetho singatsho sithi wanceda kodwa noko kunjalo iziganeko zokubhubha kwabakhwetha zisenzeka kuba olona xanduva lusemakhankatheni. Oko kukuthi kufuneka amakhankatha la kube kho umthetho asebenzela phantsi kwawo ukuze kungathathwa nabani na ukuba enze umsebenzi wokukhankatha.

Kweli tyeli, ndimngqinela kakhulu uNtombana (2009: 83) xa esithi amaziko olwaluko mawabhaliswe phantsi kweSebe lezeMfundo njengeziko lemfundo yesiNtu, ze amakhankatha aqeqeshwe, abhaliswe njengabahlohli abathile beso sikolo, kwaye bafumane iilayisenisi zokwenza lo msebenzi wokukhankatha njengokuba sele kweziwe njalo kwiingcibi. Umbuzo iya kuba ngulo, lo mbhaliso nolo qeqesho lwamakhankatha lungaqala phi?

Uya kukhumbula ukuba hayi zonke iingingqi zonganyelwe sesi sifo sokufa kwamakhwenkwe asesuthwini. Loo nto ithetha ukuba olu qeqesho lungaqala kanye kwezi ngingqi zonganyelwe kakhulu sesi sifo. Ndinga ukuba izinga lenkathalo kumakhankatha noko lingenyuka njengoko ikhankatha ngalinye lingasebenzela ukuba lenze umsebenzi oncomekayo ukuze libe nako ukuchongwa ngabazali.

UNtombana (2011: 638) ude athi kungafuneka kube kho ikharithulam yolwaluko ukuze amakhankatha azi ngqo ukuba kufuneka efundise ntoni. Ukuba eli cebo lekharithulam nokuqeqeshwa kwamakhankatha lingathathelwa ingqalelo, ndingacebisa ukuba noko lingade libe phantsi lwesebe lezemfundo koko libe phantsi kweNdlu yeeNkokeli zeMveli zeSizwe. Hleze ijongeke ngathi ulwaluko ludityaniswa nesikolo sakwamlungu xa lunokufakwa phantsi kwesebe lezemfundo.

Ukanti ukuba eso sikolo samakhankatha siphantsi kweNdlu yeeNkokeli zeMveli zeSizwe, kungaqinisekiswa ukuba nezomfundiso bazifundisa ngendlela uncwadi lwemveli olwalufundiswa ngayo; ludluliswa ngomlomo nangona ikhankatha lingamane lizikhumbuza encwadini ukuze lingaze lilibale kodwa alinakulunga ukufukuzela neencwadi esuthwini. Kutheni ikharithulam iyimfuneko nje?

Okokuqala besele kuveziwe apha ngasentla ukuba mandulo phaya ikhankatha ibasakuba ngumntu onamava ngobomi, kwaye onamava athe vetshe ngobudoda. Kula maxesha siphila kuwo akusunjalo ncam, amakhankatha ngamakrwal' akrancu-krancu, angazi nowathwethwa ngamav' obudoda. Loo kharithulam ingawanceda nawo ukuba afunde lo gama efundisa.

Okwesibini le kharityhulam ingazama ukuqinisekisa ukuba izinto ebekumele ukuba ziyafundiswa ziyafundiswa, kungabikho nto isalelayo.

Besele zikhankanyiwe izinto ekumele ziyafundiswa esuthwini ezifana nokuziphatha kwendoda, ukunyamezela ubudoda, indlela yokuziphatha kwakunye nendlela yokuphatha abantu ababhinqileyo. Zonke ezo zinto ndingazishwankathela ngegama elinye, ‘Ubuntu’²⁶ (Mbiti 1986; Ntombana 2011: 632). Ukuze inkwenkwe iqale ubomi bayo bobudoda kufuneka ifumane izipho eza kuzisebenzisa njengesiqalo esitsha sobudoda. Bubuntu ke obo bokuthiwa jize ngezipho zafele-fele kuba kusithiwa uyakhuthazwa ukuba uziqalele owakho umzi. Yimfundiso ke leyo yokuba apha kulo mhlaba akukho mntu uzibangulayo ngabula maXhosa. Nekrwala elo zikho izipho elingasokuze lizilibale, ngakumbi izipho ezifana nemfuyo.

Ukongeza, ezi zipho zikwanceda ukuba ikrwala likwazi ukondla usapho xa sele liqalisile ukuba nosapho, oko kukuthi indoda ayiziphileli kuphela koko iphilela nabanye abantu abanokudinga uncedo lwayo ngakumbi usapho lwayo. Singaxoxa sithi bubuntu ke nobo kuba ukuba ithe yatyeshele usapho lwayo okanye izikhwebule ekuncedeni abanye abantu lo gama inako ukubanceda, sakuxoxa sithi hayi ke ayibobuntu obo.

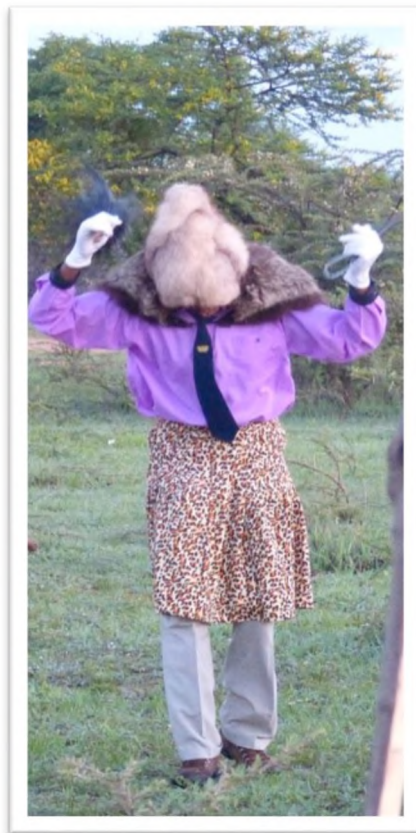
Ngala mazwi ndixoxa ndithi asinakulityeshela isiko lethu lolwaluko, endaweni yoko masisebenzisane, silungise apho konakele khona. Nanga amaXhosa aseZimbabwe, alibambe mbo eli siko. Masiyeni eMbembesi siyokubona ukuba yintoni le thina siyiphunculeyo. Masizibize iingcibi zaseMbembesi zizokwabelana nathi ngolwaluko. Ukubhangisa eli siko asinakuqinisekisa ncam ukuba loo nto ingathintela ukufa kwabakhwetha.

Zininzi izinto ezingekho mthethweni kodwa zisaqhubeka kunanamhlanje. Ukusetyenziswa kweziyobisi ezingekho-mthethweni kusabulala ulutsha lwethu kanye nalapha emabhumeni. UNtombana (2011: 638) uzekelisa athi ukukhutshwa kwezis kwakukade kungekho-mthethweni kodwa loo nto yayingathintelanga ukukhutshwa kwezis. Le yimizekelo nje kwaye ayithelekisi lwaluko nezi zinto zikhankanyiweyo koko iyabonisa ukuba ukubhangiswa kweli siko akunakunceda kuyaphi.

²⁶ Ubuntu kukulandela le ntetho ithi ‘umntu ngumntu ngabantu.’ Ubuntu bukwakhuthaza intetho ethi isandla sihlamb’ esinye, kwaye bukhuthaza abantu ukuba bacwezele kude kwizinto ezigcwel’ ububi. Mhla kwenziwa izinto ezimbi, uya kumva umXhosa esithi ‘hayi ayibobuntu ke obo’ (Gade 2012; Kamwangamalu 1999; Mabovula 2011).

Kwelakhe icala uMtumane (2004), ucebisa ukuba abazali bathathe inxaxheba kulwaluko, oko kukuthi uyise wenkwenkwe makandwendwele esuthwini rhoqo. URhulumente makangenelele ngamandla ngokusebenzisa amagosa ezempilo. La magosa kufuneka kuqinisekiswa ukuba ahlola inkwenkwe nganye phambi kokuba iye esuthwini ukuqinisekisa ukuba inkwenkwe leyo isempilweni; ayinazifo zigoxe kulo mzimba wayo ezilinde ukuqhambuka lo gama isesuthwini. Nococeko uyalubethelela lo kaMtumane (*Ibid.*).

Ndiwenzile amatiletile okuhlangana neengcibi zaseZimbabwe eMbembesi kwaye ngobubele obukhulu zonke zandamkela ngezandla ezishushu, zindimema kananjalo xa zisenza lo msebenzi wokwalusa. Zonke ezi ngcibi zazimenyiwe mhla kufike ikumkani uZwelonke eMbembesi ngomnyaka wama-2011 (Mpengesi 2014: Udliwanondlebe; Ndlazulwana 2014: Udliwanondlebe; Sigcawu 2013: Udliwanondlebe) ukuba zibonise ikumkani ukuba eli siko liqhutywa njani kwelo laseMbembesi. Kwezo ngcibi kwatyunjwa uMpengesi lo ukuba abonise ikumkani ukuba kwaluswa njani eMbembesi. Kuvakala ukuba ikumkani namaphakathi ayo abawuvali umlomo ngendlela awuqhuba ngayo umsebenzi wakhe wokwalusa lo kaMpengesi (*Ibid.*).



Ingcibi uJongilanga 'Mntambo' Mpengesi phambi kokuba aluse amakhenkwe eMaZizini eMbembesi

Umfanekiso: Hleze Kunju



Ingcibi uJongilanga 'Mntambo' Mpengesi emva kokuba egqibile ukwalusa amakhenkwe eMaZizini eMbembesi Umfanekiso: Hleze Kunju

UJongilanga Elijah Mpengisi yenye yeengcibi eziphum' izandla eMbembesi. Isaqala nje incoko yethu, uye wavakalisa ukukhathazaka ngenxa yeengozi ezivelela abakhwetha abasesuthwini eMzantsi Afrika njengokuba zingazange zenzeke ezo zishiqi eMbembesi. Zintathu izinto akhawuleze waziveza, akrokrela ukuba zezinye zezinto ezibangela ukufa kwamakhwenkwe asesuthwini:

1. Amakhankatha,
2. Ukwakhiwa kwamabhuma
3. Inani labakhwetha

Malunga nekhankatha, uMpengisi uphefumle wathi (2014: Udliwanondlebe) ukwalusa kunye ngoko ingcibi ayinako ukwenza umonakalo xa iyingcibi yenene, ingcibi eqeqeshiweyo nenamava. Ikhankatha lona lingawenza umonakalo ukuba alizimiselanga, kwaye alimjonganga umkhwetha. Ukuqinisekisa ukuba ikhankatha liwenza ngendlela efanalekileyo umsebenzi walo eMbembesi, ingcibi ayipheleli nje ekwaluseni koko isoloko ithe gqolo ukumane indwendwela ikhankatha ukuqinisekisa ukuba liwenza kakuhle na umsebenzi walo (Mpengisi 2014: Udliwanondlebe).

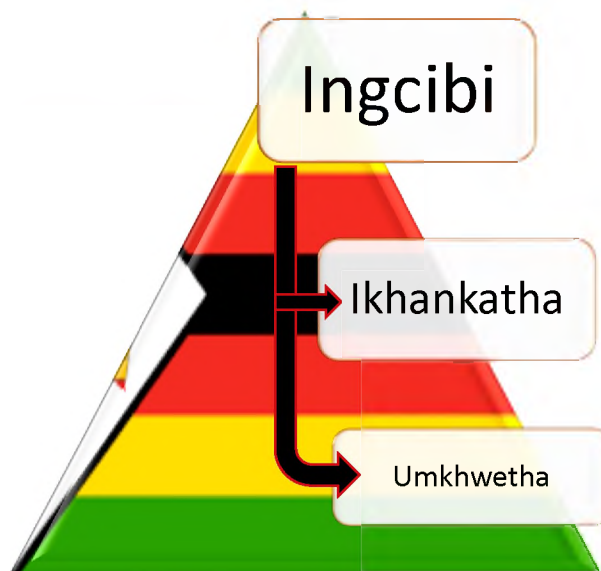
Amakhwenkwe aluswa ngentsasa, kanye emva kwekhwezi lokusa ze kuthi xa ilanga lisithi ndithenge iphinde ibuye ingcibi ukuya kukroba ukuba ikhankatha liwenza kakuhle na lo msebenzi wokukhankatha. Kwakhona, kusuku olulandelayo ingcibi iphinda ibuyele emkhwetheni lowo ukukroba ukuba usaqhuba kakuhle na. Le ngxelo kaMpengisi (*Ibid.*) ibonisa ukuba ingcibi ayingcibi ilahleke koko ihlala ingasentla kwekhankatha kwaye isebenzisana nekhankatha.

Uya kuqaphela ukuba le phiramidi ilandelayo ayimvezi uyise wenkwenkwe owaziwa njengokuba nguSomagwaza²⁷. Le nkqubo kuqhutywa ngayo eMbembesi yenza ukuba umthwalo ungabisemagxeni kayise wenkwenkwe kuphela. Ukuba besikho isinyanzeliso sokunyanzela uyise wenkwenkwe kule phiramidi ilandelayo, besinokumfaka kwinqanaba elilingana nekhankatha. Isizathu soku kukuba, xa inkwenkwe ingathi ibe nengxaki, uyise wenkwenkwe uya kuqhwetha ingcibi, ukanti nekhankatha liya kwenjenjalo. Oku kubangelwa

²⁷ Ibali likaSomagwaza lidinga uphando olulodwa ngoba maninzi amabali ngoSomagwaza lo. EMzantsi Afrika eli gama lithi 'Somagwaza' lisetyenziswa ukubiza ingcibi (*'the father of stabbing'*), ukanti eMbembesi lisetyenziswa ukubiza uyise wenkwenkwe okanye uyise womkhwetha (Dontsa 1997: 383-407; Lobley 2012: 188; Mtose 2011: 102).

kukuba kufutshane kwengcibi apho akhoyo umkhwetha. Ikhankatha linokundwendwelwa yingcibi phambi kokuba kundwendwele uyise wenkwenkwe.

Oku kukwabangela ukuba kungade kube kho mfuneko yokuba kuthunyelwe kubizwa ingcibi kuba kuyaziwa ukuba ingagaleleka nanini na. Naso ke isizathu sokuba noko uyise wenkwenkwe angade afakwe ncam kule phiramidi kuba le phiramidi ibonisa abantu abathatha inxaxheba xa inkwenkwe sele isebhumeni. Uyise wenkwenkwe okwakhe kukudibanisa usapho abize ingcibi, xa sele ingcibi ifikile, unikezela inkwenkwe kwingcibi nekhankatha, ewe uya kamana endwendwela umkhwetha kodwa sakumbona ethatha inxaxheba ebonakalayo xa sele kulungiselelwa ukuba inkwenkwe iphume, njengeSomagwaza (ngokwaseMbembesi).



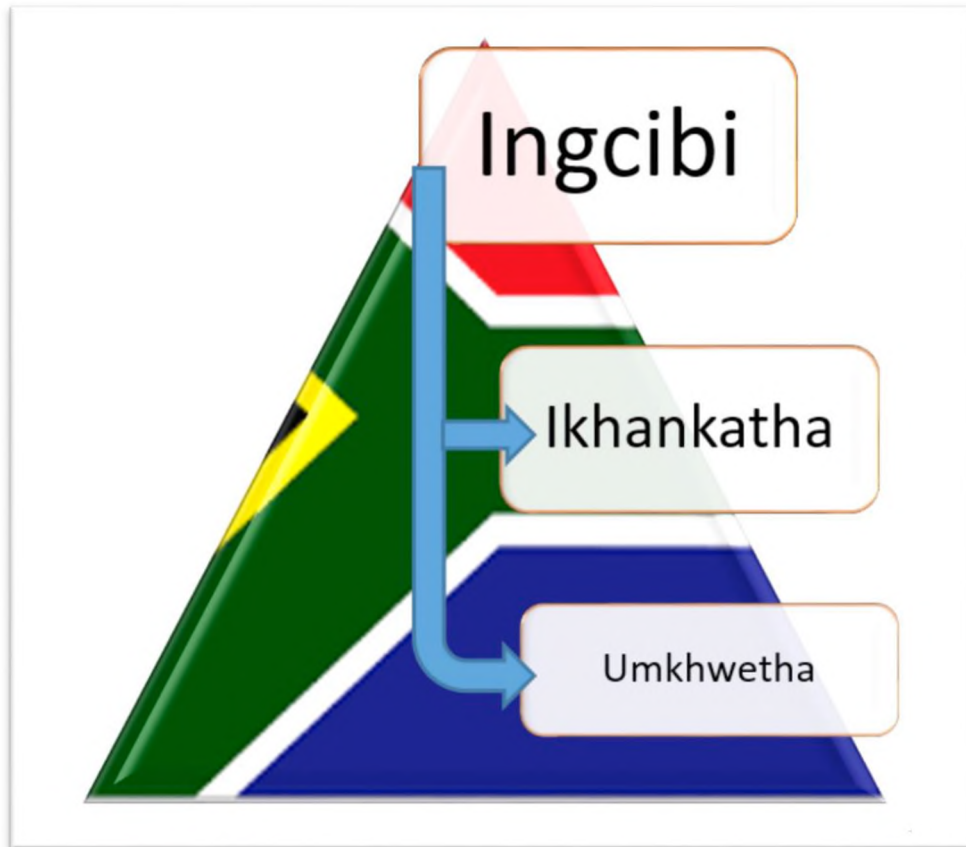
Iphiramidi ebonisa ukulandelelana kwabantu abathatha inxaxheba xa umkhwetha esebhumeni eMbembesi.

Ngokophando endilwenzileyo, ndijonge iingcibi ngeengcibi kodwa ndiza kuqwalasela kakhulu iingcibi ezimbini zaseMzantsi Afrika. Eyokuqala nguDosini waseQweqwe phantsi kwedolophu yaseMthatha, eyesibini nguNdlelantle, eNgcachu phantsi kwedolophu yaseNgcobo. Zombini ezi ngcibi zingcibi ezinamava, zingcibi ezihlonitshiweyo kwaye ziphum' izandla emsebenzini wazo wokwalusa amakhwenkwe. Masijonge indlela ezisebenza ngayo xa sizithelekisa nezo zaseMbembesi.

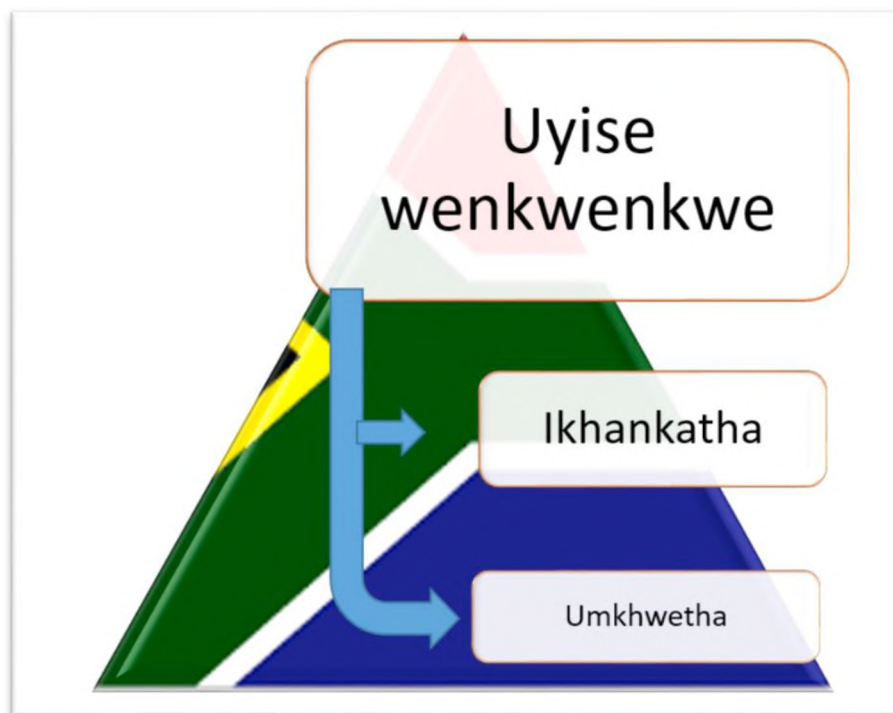
Ezi ngcibi nazo ziyakwazi ukubuyela emkhwetheni ebezimolusile ukukroba ukuba uqhuba njani na. Kwelinye icala ziye zingakwazi ukumkroba umkhwetha. Yintoni ebangela ukuba zikwazi ukukroba abanye abakhwetha ziphinde zingakwazi ukukroba abanye abakhwetha? Abakhwetha ezikwaziyo ukubakroba ngabo baye bachithe iintsuku ezisibhozo nangaphezulu emzini wengcibi leyo emva kokuba ingcibi igqibile ukubalusa.

Amanye amakhaya akhetha ukumthatha umkhwetha lowo kanye emva kokuba sele egqityiwe ukwaluswa. Loo makhaya amthatha umkhwetha kuba kukude emzini wengcibi kwaye kungekho ndlela zokuba amane emkroba umkhwetha okanye kuba enekhankatha lawo alithembileyo, njalo-njalo. Abo bakhwetha bangazichithiyo eza ntsuku zisibhozo zokuqala, abanako ukukrotywa yingcibi njengoko ixakeke ngabo basemzini wayo.

Le mihlathi ingasentla ibonisa ukuba iingcibi ezisemthethweni zaseMzantsi Afrika nazo ziyayijonga inkqubo yomkhwetha owaluselwe ze wagcinwa ithutyana emzini wazo. Ukanti owaluswe ze waphindela ekhayeni lakhe kwangolo suku oluswe ngalo, iingcibi azikwazi ukuqwalasela inkqubo yakhe. Inkqubo yaloo mkhwetha kwakunye nempilo yakhe iphela isezandleni zosapho hayi ezengcibi. Oku kubonisa ukuba apha eMzantsi Afrika singaneephiramidi ezimbini. Eyokuqala ingabonisa ikhaya elikhetha ukuba umkhwetha ahlale emzini wengcibi, eyesibini ibonise ikhaya elikhetha ukuzongela umkhwetha walo.



Iphiramidi ebonisa amakhaya aseMzantsi Afrika akhetha ukuba umkhwetha ahlale emzini wengcibi.



Iphiramidi ebonisa amakhaya aseMzantsi Afrika akhetha ukuba umkhwetha ahlale ekhayeni lakhe

Ndingathanda ukuba siqwalasele le phiramidi yokugqibela. Uya kuqaphela ukuba uyise wenkwenkwe ungasentla kule phiramidi. Okokuqala, kwaXhosa uyise wenkwenkwe yintloko yekhaya (Cherian 1994: 867-868). Oko kukuthi akukhonto inokwenziwa ingadlulanga kuye. Kwakhona, kukwathetha ukuba nguyise wenkwenkwe omakaqinisekise ukuba ikhankatha liwenza ngempumelelo umsebenzi walo. Ukuba uyise wenkwenkwe akayidlali le ndima yokuba ngasentla kwekhankatha, umkhwetha angazibhaqa esengxakini enkulu. Umzekelo, masijonge incwadi kaMgqolozana (2009) engobomi bakhe. Kule ncwadi sibona uyisemkhulu womkhwetha odlala indima yokuba nguyise womkhwetha esenza amalungiselelo wokuba umzukulwana wakhe abe yindoda (*Ibid.*).

Okokuqala (Mgqolozana 2009: 68), njengentloko yekhaya, uyisemkhulu wenkwenkwe uvakalise umyalezo wokuba kangabikho saphuselane sandoda esisondela kwibhuma lomzukulwana wakhe. Kutheni uyisemkhulu wenkwenkwe engafuni mntu nje ebhumeni lomzukulwana wakhe? Uya kukhumbula ukuba kukho umkhuba (othe ndi-i-i nakumaphephandaba) wokuntlontwa (ngokubethwa nokuphathwa gadalala) kwabakhwetha, bentlontwa ngabo sele bedlulile kweli nqanaba lokuba ngumkhwetha (Ntozini noNgqaweni 2016; Ntombana 2011).

Singaxoxa sithi uyisemkhulu wenkwenkwe, ngokungavumeli nabani na ukuba asondele kwelo bhuma, ukhusela umzukulwana wakhe kule ntlonti ichazwe ngasentla. Yiyo loo nto simbeka ekuqaleni kule phiramidi. Okwesibini, sibonile inkwenkwe isisiwa kwingcibi ethembekileyo nehlonitshiweyo, akuchithwanga nemizuzu engaphezu kwamashumi amathathu belapho babe sele bebuyela ebhumeni (Mgqolozana 2009: 72). Ngenxa yoko, asinakuyibeka ngasentla koyise wenkwenkwe ingcibi kule meko kuba ukuphila nokungaphili kwenkwenkwe kusezandleni zikayise wenkwenkwe. Ukanti, ukuba inkwenkwe ibihleli emzini wengcibi le ndima yokuqinisekisa ukuba inkwenkwe ichacha kuhle yile idlalwa zingcibi.

Kule ncwadi kaMgqolozana (2009) uyisemkhulu wenkwenkwe wenze impazamo yokuthembela kwikhankatha nasenkwenkweni leyo ukuba bamelane nento yonke. Lo yisemkhulu uye akayenza indima yakhe yokukroba nje ngeliso abone ukuba umzukulwana wakhe uqhuba kakuhle esuthwini (*Ibid.*). Le mpazamo ijike yaba kukungakhathali emva kokuba umkhwetha ethe wafumana ingxaki, wathumela ukuba uyisemkhulu abizwe kodwa yena uyisemkhulu wasuka wayibetha ngoyama loo nto. Ikhankatha lashiya umkhwetha ukuba azimele yedwa kuloo ndlela iya ebudodeni. Ukuba uyisemkhulu wayeyiqonda indima yakhe

yokusoloko ekroba umkhwetha ngewayeyibonile loo mpazama, enze cebo-limbi ukuze umkhwetha akhuseleke (*Ibid.*) kodwa ngelishwa zange kube njalo.

Lo mkhwa womzali ongamhambeliyo umntwana wakhe osesuthwini, asiwothuki kuba eso sesinye sezizathu ezibangela ukunwenwa kweengxaki ezivelela abantwana abasesuthwini. Loo nto ingqinwa nanguMtumane (2004: 35) kwaye uchan' ucwethe xa esithi:

Abazali abaninzi banomkhwa wokwalusa abantwana ze bangaze balubeke unyawo lwabo endle, apho kukho abantwana babo. Ngale ndlela umzali uthi angazi nto ngenkqubo nempilo yomkhwetha, nokuba kwenzeka ntoni na ebakhwetheni neengxaki ezingaba zikho. Uye angazi nokuba umkhwetha uziphatha njani na okanye ikhankatha lenza zona na. Umkhwetha ufana nje nomntu olahliweyo ngabazali bakhe ngoba uyise akamhambeli. Le nto yenza ukuba ingxaki angaba nayo umkhwetha ide ibe nobuzaza ingakhange ibonwe ngumzali. Ithi nento engeyikhawulezelwe yalungiswa ide yenze umonakalo omkhulu.

Le mihlathi ingasentla ibonisa isizathu sokuba kube kho iiphiramidi ezimbini eMzantsi Afrika lo gama inye eyaseZimbabwe. Le mihlathi isibonisile ukuba eMzantsi Afrika umkhwetha uyahlala okanye angahlali emzini wengcibi. Maxa-wambi nemali yokuba ahlale umkhwetha iye ithi xaxe xa uyithelekisa naleyo yokuba eza kwaluswa nje agoduke. IMpuma Kapa noko inkulu kakhulu xa uyithelekisa neMbembesi, ezinye iilali zihamba imigama emide xa zisiya kukhangela ingcibi, naleyo inegalelo lokuba umkhwetha angahlali engcibini ngenxa yalo mgama. EZimbabwe inkwenkwe yakhelwa ibhuma layo endle, kodwa noko kunjalo ingcibi inoxanduva lokuqinisekisa ukuba ikhankatha liwenza ngempumelelo umsebenzi walo.

Ewe, singaxoxa sitsho sithi eyona ndlela ikhuselekileyo yile yokuba inkwenkwe ihlale emzini wengcibi ngakumbi xa bukho ubungqina bokuba iya kufumana inkathalo kuloo mzi kwaye ijongwe ngamakhankatha anesakhono namava. Izinga leentshapho eziphila ngaphandle kootata nalo liphezulu (Nduna noJewkes 2012). Ngoko ndingacebisa iintsapho ezinjalo ukuba ziqinisekise ukuba noko umkhwetha ahlale emzini wengcibi ethembekileyo, njengokuba kunganzima ukuba kube kho umntu oza kuthi gqolo ukujonga ukuba ikhankatha liyawenza na umsebenzi walo.

4. 3. 4 AMABHUMA

Malunga nokwakhiwa kwamabhuma, ingcibi yaseZimbabwe uMpengesi (2014: Udliwanondlebe) uphefumle wathi ukhe eve amahum-hum ngeempukane eziluhlaza ukuba eMpuma Kapa sele kusetyenziswa iiplastiki ukwakha amabhuma. Ndiye ndanqwala ndingqina loo mahum-hum. Uhambise wenjenje, ingxaki yile, iplastiki igcina ubushushu kwaye umoya ohlaziyekileyo awungeni kakuhle kwelo bhuma. NgokukaMpengesi (*Ibid.*) ubushushu obubangwa yiplastiki bungabangela ingxaki kwimpilo yomkhwetha kwaye le plastiki ithintela ioksijini²⁸.

Xa ubani enenxeba, kubalulekile ukuba aqinisekise ukuba uyayifumana ioksijini, kungenjalo kulula kakhulu ukufumana iintsholongwane kwelo nxeba xa kungekho oksijini (Sen 2009). Ukunqongophala kweoksijini kungabangela iingxaki ezifana nokuba nesiyezi, ubucaphucaphu/ isicaphucaphu, ukudinwa, umkhuhlane, intloko ebuhlungu, ukukhawuleza ucaphuke, umvandedwa, izifo zemiphunga, njalo-njalo (Hajos *et al.* 2009; Thompson 2011). Ibhuma leplastiki ngokuthintela kwalo ioksijini lingabangela ukuba kube lula ukufumana ezinye izifo.

UMpengesi (2014: Udliwanondlebe) wongeza athi, ukuhlala kwenyambalala yabakhwetha kwelo bhumanyana leplastiki lineoksijini enqongopheleyo kungabangela ukuba abakhwetha basulelane ngeentsholongwane, njengokuba bephefumlelana kungekho moya uhlaziyekileyo ungenayo. Kubalulekile ukuba ibhuma libe likhulu kwaye abakhwetha babe bambalwa kulo ukuze bafumane ioksijini eyaneleyo kwaye bangasulelani lula ngeentsholongwane (*Ibid.*). Abekhasi le-intanethi i-www.ulwaluko.co.za bayamngqinela lo kaMpengesi (2014: Udliwanondlebe), baphawula benjenje:

Large plastic sheets are commonly used for the construction of the hut. Plastic retains heat and does not allow for air circulation. The inside temperature is further increased by cramped and crowded structures, and a fire that is continuously kept burning or smouldering. Initiates loose fluids via sweating which, in combination with the undesirable practice of fluid restriction, can rapidly lead to dehydration.

Ngamanye amazwi, ukungxwelerheka kwabakhwetha kungancediswa nkqu nayindlela elakhiwe ngayo ibhuma. Ukuba ibhuma leleplastiki, lincinane, liphinde libe nabakhwetha abaninzi, abo bakhwetha basesichengeni sokwasulelana ngeentsholongwane. Ukuba ibhuma

²⁸ Maxa-wambi kusetyenziswa eli gama lithi umomgo-moya xa kuthethwa nge-oksijini (Fischer *at al.* 1985: 432).

lakhiwe ngengca ukuvumela ioksijini ukuba ingene, likhulu kwaye abakhwetha bambalwa kulo, elo bhuma lingancedisa ukuba abo bakhwetha babe sempilweni entle. Apha ngezantsi kukho imifanekiso emibini ebonisa amabhuma amabini; elokuqala (leplastiki) lelasemaMfengwini, eRhini eMzantsi Afrika, kanti elesibini lakhiwe ngengca kwaye ligabalala, lenzelwe abakhwetha ababini kuphela, lelasemaMfengwini eMbembesi, eZimbabwe.

Ekuqaleni kwesi sahluko besithelwe thsuphe ngesihelegu sokutsha kubhubhe amadoda amabini ebhumeni (Ntombana 2009: 82). Ukwakhiwa kwamabhuma, kanye iminyango le yamabhuma inegalelo koko kubhubha kwabantu abasesuthwini, “[a]ll contemporary initiation schools have a very small entrance that makes it difficult to exit the structure in the event of fire. This has led to several fatalities over the years” (www.ulwaliko.co.za).



Ibhuma lamaMfengu elenziwe ngeplastiki eMzantsi Afrika, eRhini

Umfanekiso: Hleze Kunju



Ibhuma lamaMfengu elakhiwe ngengca eZimbabwe eMbembesi

Umfanekiso: Hleze Kunju

Kwakhona, uMpengesi (2014: Udliwanondlebe) uphawule wathi, ukurhabula²⁹ ngamandla nako kungakubangela ukungxwelerheka kwabakhwetha. Ngenene ukusetyenziswa kwerhewu elinemisila ngokugqithisileyo kuba ngunozala weengxaki ezithi zivelele umkhwetha ngakumbi ezifana nokuphathwa gadalala komkhwetha (Ntombana 2011; Peltzer *et al.* 2008 noVincent 2008). Ikakhulu, oku kusetyenziswa kwesi siyobisi sibutywala singakulindela kwikhankatha.

Kodwa incwadi engobomi bukaMgqolozana (2009) ibonisa uyisemkhulu wenkwenkwe odlala indima yokuba nguyise wenkwenkwe ezintyintya ngezi nyembezi zekumkanikazi. Nangona sele simbonile edlala indima encomekayo yokukhangela ingcibi kwakunye nekhankatha siphinda simbona esenyelisa yonke loo mizamo mihle sele eyifezile ngokuzinkcinkca, anxile de angakwazi nokusa inkwenkwe engcibini (Mgqolozana 2009: 75).

²⁹ Ukusela utywala.

Inkwenkwe phambi kokuba iye esuthwini, siyibonile isenza amalungiselelo afana nokuvavanywa kwegazi, ukuqinisekisa ukuba isempilweni, kwaye yabonelwa eyona ngcibi iphum' izandla ukuze ibuye iyindoda ephelileyo esuthwini. Yonke loo mizamo iye yanyevulelwa kukusetyenziswa kotywala ngumntu ebekumele ukuba ubeke iliso kuloo nkwenkwe. Ithe inkwenkwe yakuvelelwa yingxaki engakhange ikwazi ukuyisombulula yathumela ekhaya ukuba kubizwe uyisemkhulu lowo, kodwa uyisemkhulu zange akwazi ukuya kubona inkwenkwe kuba wayesangene dyumpu kwezo nyembezi zekumkanikazi (Mgqolozana 2009: 95). Loo nto yabangela ingxaki eyenza inkwenkwe iphele isonakalelwa bubudoda bayo kwaye iye kufumana uncedo esibhedlela ngenxa yokuyotywa nokungakhathali kukayisemkhulu (*Ibid.*).

Lo kaMpengesi (2014: Udliwanondlebe), nangona wayengazange alubeke eMpuma Kapa, nale ingxaki yerhewu elinemisila wayeyazi ukuba yenye yeengxaki ezibangela ukulimala kwabakhwetha abasesuthwini. Zezi ngxaki zingasentla ezithe zakhankanywa nguMpengesi (*Ibid.*) akrokrela ukuba zitshábhisa isiko lalwaXhosa. Ukungakhathali nokungabinamava kwamakhankatha, ukwakhiwa kwamabhuma nokusetyenziswa kotywala ngokgqithiseleyo ziingxaki ezihamba phambili ekudodobaliseni isiko lolwaluko.

Isisombululo esiphakanyiswa nguMpengesi (*Ibid.*) sesi; makube kho iqela leengcibi namakhankatha aseMbembesi elinokuthunyelwa eMzantsi Afrika ukuze kwabelwane ngolwazi lokuqhuba isiko lolwaluko. Nam ndiyasixhasa esi sisombululo sikaMpengesi (*Ibid.*) Kwaye ngokokwam ukubona zozibini ezi zizwe zingavuna lukhulu kwilinge elinjalo. Ndicinga ukuba ngenene zikho izinto esinokuzifunda kumaXhosa aseMbembesi, ukanti nawo nangona eliqhuba ngempumelelo nje eli siko kodwa zikho izinto anokuzifunda.

4. 3. 5 IMIZI AYIFANI IFANA NGEENTLANTI KUPHELA: UKOLUSWA KWENKWENKWE EMZANTSI AFRIKA NASEZIMBABWE

Kambe ke amaXhosa athi ‘imizi ayifani, ifana ngeentlanti kuphela,’ oko kukuthi ngeli linge likhankanywe ngasentla, asithi imizi mayifane koko sithi masabelane ngolwazi sibone ukuba singacuntsulelana ntoni, siyeke ntoni na. Masiqale kanye phambi kokuba inkwenkwe idlangwe. Umguyo. Yintoni umguyo? Impendulo yalo mbuzo ayilulanga njengokuba ikhangeleka. Uya kufumana impendulo eyahlukileyo kumzi ngamnye; uMzantsi Afrika unempendulo yawo kanti naseZimbabwe banempendulo yabo eyahlukileyo kuleyo yaseMzantsi Afrika.

EMzantsi Afrika sithi umguyo litheko okanye ngumxhentso owandulela ukuya kwamakhwenkwe esuthwini, oku kukonwabisa nokuvuyisana namakhwenkwe lawo, kanti ikwa-kukuqinisekisa ukuba loo makhwenkwe akayi kunyamalala ngobusuku ebaleka ulwaluko (UTshabe *et al.* 2006: 670; Mandela 2001: 24; Mgqolozana 2009: 74).

UMandela (2001: 24) ubalisa athi:

Kubusuku obandulela ukungena kwethu kwakukho itheko elikhoyo elibanjelwe kufuphi nezindlu zethu, kuxhentswa kusombelwa. Amakhosikazi ayevele macalana onke kwilali ezikufuphi yaye sasixhentsa ngesingqi sezo ngoma ayezivuma nokuqwhaba kwawo izandla. Njengokuba ingoma isiya iyondelelana isiya ikhawuleza nomxhentso wethu waya uba shushu, salibala okwethutyana ukuba kuza ntoni na ngaphambili.

Lo mhlathana ungasentla uyasibonisa ukuba ngenene umguyo litheko lokuvuyisana namakhwenkwe kwaye lalikwanceda ukuthoba izibilini kuloo makhwenkwe. Ngelishwa, kuphando endilwenzileyo ndifumanise ukuba zimbaleka kakhulu iingingqi ezisawenzayo umguyo, ubukhulu becala ndingathi umguyo sele watshabalala. Injalo ke inkcubeko ngokumana iba nezicucu ezicuntsukayo ngenxa yokuhamba kwamaxesha (Liu, Volcic noGallois 2011; Gjerde 2004).

NgokwaseZimbabwe, yintoni umguyo? “Umguyo is a major identifying practice for the Zimbabwean Xhosa people” (Nombembe 2013: 2). Ewe injalo; ngamafutshane umguyo lulwaluko ngokwaseZimbabwe. Eli gama lithi umguyo liquka yonke into edibanisele nolwaluko; xa kuthethwa ngokwaluswa kwenkwenkwe kuthethwa ngomguyo.

Uya kuziva iingwevu zisithi “kukho umguyo okhoyo eMazizini” yazi ke wena mntu waseMzantsi Afrika ukuba kuthethwa ngolwaluko, kuthethwa ngengoma, kuthethwa ngokungeniswa kwenkwenkwe. Ukudlangwa kwenkwenkwe yinxalenye yomguyo leyo.

Besele sitshilo ke ukuba umguyo ngokwaseMzantsi Afrika awusekho ncam, kwaye ezo lali ziwubambileyo sele ziwubambe njengento yamakhwenkwe, ukuba athi ndlela-ntle kugxa wawo. Oko kukuthi, umguyo okhoyo awusafani nalowa besikhe sawuthelwa thsuphe nguMandela (2001: 24), ethetha ngobuninzi bamakhosikazi azimasa umguyo. Ukanti eZimbabwe akunjalo, umguyo ngumguyo womntu wonke. Amadoda, abafazi, abafana, iintombi, amakhwenkwe, amantombazana, wonke umntu uya emguyweni, kwaye aguye ubusuku bonke. Zikho izinto zesiXhosa ezirhatyulwayo ukuze amazwi angatshi kwaye neengoma zihlale zishushu.



Umfanekiso obonisa umguyo eMbembesi eZimbabwe

Umfanekiso: Hleze Kunju

Nangona kumane kurhatyulwa, kuguywa de kuse gede awunakufane ubone mntu uyantazelayo. Yonke le nto yenziwa ngesidima nesithozela. Ebusuku kubaswa umlilokazi omkhulu ukuze abaguyi bahlale befudumele. Lo mguyo uya kuqhuba de kuvakale ukuqhama kwesabhokhwe sengcibi. Ayiyizele ke amazibazana, kuyiyizele namadoda³⁰ uve nawe ukuba ngenene sifikelele encotsheni yomguyo. Ingoma eziculwa kulo mguyo nazo zingoma ezikhethekileyo kwaye ezityebe yimbali yamaMfengu. Kwisahluko esilandelayo ndixoxa kuvokothেকে, ndibonisa ukuba ezi ngoma azityebanga yimbali kuphela koko zikwanguvimba wolwimi lwesiXhosa eMbembesi.

Le miguyo iqhubeka rhoqo kabini ngonyaka kumakhaya ngamakhaya. Uluntu lwaseMbembesi luyadibana lonwabe kwaye kusetyenziswa isiXhosa esisulungekileyo. Ambalwa amathuba anjalo kuba emitshatweni, ezingcwabeni nasezicaweni iye ibe ngumfundisi neqaqobana labantu eliye lizityele itheko apha ekuthetheni isiXhosa lo gama uninzi lwabantu luye lunyanzeleke ukuba lumamele, luthobele abo basemagunyeni.

Abo bamameleyo bafane baxhamle xa kuculwa ingoma yecawa (ukuba kesecaweni okanye emngcwabeni, emitshatweni kukhaliswa igumba-gumba ubukhulu becala). Lo mhlathi ubonisa ukuba umguyo kuphela kwendawo apho abantu bakwaziyo ukuthetha nokucula imini nobusuku bayo besebenzisa isiXhosa. Yiyo loo nto esi sahluko silandelayo sixoxa sisithi lo mguyo nguvimba wokugcina nokulondoloza ulwimi lwesiXhosa eZimbabwe.

³⁰ Kwakungaqheleki ncam ukubona amadoda eyiyizela emguyweni. Kwathi xa kanye kuyiyizelwa suka mna ngokuqhela ndabeth' ikhwelo. Kwasuka kwee-xhungu-cwaka kwajongwa kum. Kulapho ndaziswa khona ukuba ikhwelo libethwa xa kukho umcimbi ongxamisekileyo kuphela. Kwathiwa ikhwelo lityala, alifane lisetyenziswe nje.



Umfanekiso obonisa umlilo obaswa ubusuku bonke ngexesha lomguyo eMbembesi, eZimbabwe

Umfanekiso: Hleze Kunju

Kuyacaca ke ngoku ukuba le mizi mibini (iZimbabwe noMzantsi Afrika) nangona isenza eli siko linye lolwaluko, zikho izinto ezingafaniyo; kwa-igama eli, eMzantsi Afrika kuthethwa ngolwaluko lo gama eZimbabwe kuthethwa ngomguyo. EMzantsi Afrika umguyo ngumxhentso ohamba nengoma, ukanti eZimbabwe ulwaluko kukudlangwa kwenkwenkwe, njalo-njalo. Masihlabele mgama sive ukuba lo mguyo waseZimbabwe uqhuba kude kube nini.

Lo mguyo uye unyukele encotsheni yawo xa kuvakala ukuqhama kwesabhokhwe sengcibi. Le ngcibi ivela sele inkcunkca, ixhentsa oku ingathi iyadlisela, ihamba nomncedisi wayo oqhama eso sabhokhwe nophethe ingxowa enezixhobo zengcibi. Lo mncedisi ubizwa ngokuba 'luhlaka' eMbembesi. Ukanti eMzantsi Afrika iingcibi sele zizihambela zodwa kumaxesha amaninzi, kodwa ukuba ebekho lo mncedisi eMzantsi Afrika ngekusithiwa lihlakani.

Kaloku ihlakani ngula mntu uncedisa igqirha, ufike ephethe ingxowa enamayeza egqirha, kanti eli gama libhekiselele nakumntu okhapha omnye umntu (Tshabe *et al.* 2006: 737).

Ukuqhanywa kwesi sabhokhwe kudlulisa umyalezo othi ingcibi sele ifikile, ikulungele ukuqalisa umsebenzi wayo kwaye uyise wenkwenkwe makalungiselele ukunikezela inkwenkwe kwingcibi nekhankatha layo njengokuba besikhe sabona kwiphiramidi ebonisa abantu abathatha inxaxheba lo gama inkwenkwe isesuthwini eMbembesi. Emva kokuba kuvakele ukuqhama kwesabhokhwe, kwaphuma nabebesezindlwini beze kucula nengcibi. Ingcibi ifika icule iingoma zayo ezimbini (kungenwe nzulu kuzo ezi ngoma kwisahluko esilandelayo) kwaye ixhentse nokuxhentsa. Ukuphela kwengoma yesibini, ingcibi ibaleka iye kulinda ngasebhumeni apho iya kudlanga khona inkwenkwe/ amakhwenkwe lawo.



Umfanekiso obonisa ukufika kwengcibi kunye nomncedisi wayo

Umfanekiso: Hleze Kunju

Ingaba le nkqubo siyiboniswa yile ngcibi apha ngasentla iyaqhubeka eMzantsi Afrika? Ngokophando nolwazi lwam, uninzi lweengingqi aluyenzi le nto. Ukuba ingcibi ifikela kwakho iya kufika ingene ebuhlanti, idlange amakhwenkwe idlulele kumzi olandelayo, kodwa ubukhulu becala lusapho lwenkwenkwe oluye luye emzini wengcibi. Emzini wengcibi akuyi kubakho bantu bayiyizelayo nabaguyayo. Ndingaxoxa nditsho ke ndithi nali elinye iceba lenkcubeko elicebukileyo kwinkcubeko yamaXhosa ngenxa yokutshintsha kwamaxesha.

Siyeva ukuba mandulo phaya, nangona ingcibi yayingafiki icule, ixhentse njengaseZimbabwe kodwa oomama neentombi babebetha ingqongqo lo gama amadoda nengcibi besiya endle apho yayisaluselwa khona inkwenkwe. Kwakuthi yakugqitywa ukwaluswa inkwenkwe abafana babeye bakhwaze besazisa oomama ukuba inkwenkwe leyo sele iyindoda ngoku. Ndiyarhana ukuba oku kuqhanywa kwesabhokhwe kusuka apho, kuba ngoku kwimizi ethile uya kusiva isithonga sezulu lezandla (umpu) kanye emva kokuba idlangiwe inkwenkwe (Dold noCocks (2012: 97)).



Umfanekiso obonisa oomama neentombi (eMzantsi Afrika) zibetha icangci (endaweni yengqongqo) zilindele isithonga sompu okanye ukukhwazwa emva kokuba inkwenkwe yalusiwe

Umfanekiso: Dold noCocks (2012: 97).

Ngenene ‘imizi ayifani, ifana ngeentlanti kuphela’ kuba nalapha eMzantsi Afrika zikho iingingqi ezingayenziyo loo nto yokubethwa kwecangci okanye ingqongqo njengokuba usitsho lo mhlathi ungasentla. Kona-kona kukho ukuyelelana kuba kule mizi yomibini (eZimbabwe naseMzantsi Afrika) kuyaculwa kwaye sikho isithonga esiye sibekho (isithonga sompu nesithonga sesabhokhwe) eZimbabwe esi sithonga sivakala phambi kokuba inkwenkwe idlangwe kanti eMzantsi Afrika sivakala emva kokuba inkwenkwe sele idlangiwe. Masidlulele kumba olandelayo.

EZimbabwe, phambi kokuba inkwenkwe idlangwe iqala ingene emanzini kodwa ukuba ikude nomlambo ithiwa qu nge-emele yamanzi abandayo. Kwiminyaka yam yokukhankatha zange ndayiva nangembali le nkqubo yokugalelwa ngamanzi. Noko kunjalo, emva kokuba ndiyibonile le nkqubo eZimbabwe nditsho ndeva ukuba nalapha eMzantsi Afrika ikho kwiindawo ezithile, ngenene imizi ayifani, ifana ngeentlanti kuphela.’

UMgqolozana (2009: 77) uyangqina naye ukuba phambi kokuba adlangwe wathiwa qu ngala manzi abandayo, *“I took off my clothes and uncle sat me down. He and Ta-Yongs threw river water over me...”* UNombembe (2013: 55) uthi ngenene kunjalo nakwelo laseZimbabwe. Yintoni isizathu sokusetyenziswa kwala manzi abandayo? NgokukaMgqolozana (*Ibid.*) isizathu soku *“[is] to raise the gooseflesh that would numb my skin.”* UAhlberg (1997: 71) ucacisa athi, *“[o]n the day of circumcision, the boys in groups were escorted to the river very early in the morning and were dipped in the cold water after which they were circumcised. The cold water served as local anaesthesia as well as a vasoconstrictor to reduce bleeding.*

UMandela (2001: 24) naye ungqina athi *“[n]gonyezi, iinkwenkwezi zisabonakala esibhakabhakeni, saqalisa amalungiselelo ethu. Sakhatshelwa emlanjeni apho sasiza kuhlamba khona kumanzi abandayo, nto leyo eyayintama ukuhlanjululwa kwethu phambi kokuba kwenziwe elo siko lokusalusa.”* Oko kubonisa ukuba nangona uphando lwasesiNgesini lusitsho ukuba amanzi abandayoanceda iintlungu kodwa ngokwalo mqolo ungasentla, ukuhlanjwa kwamakwenkwe yayiyindlela yokuwahlabulula emzimbeni nasemoyeni. Khumbula kaluku ukuba besele sitshilo ukuba inkwenkwe yinqambi ngoko ke kubalulekile ukuba iqale icokeke emzimbeni nasemphefumleni phambi kokuba ingene kwinqanaba lobudoda.



Umfanekiso obonisa amakhwenkwe eMbembesi ethiwa qu ngamanzi phambi kokuba adlangwe

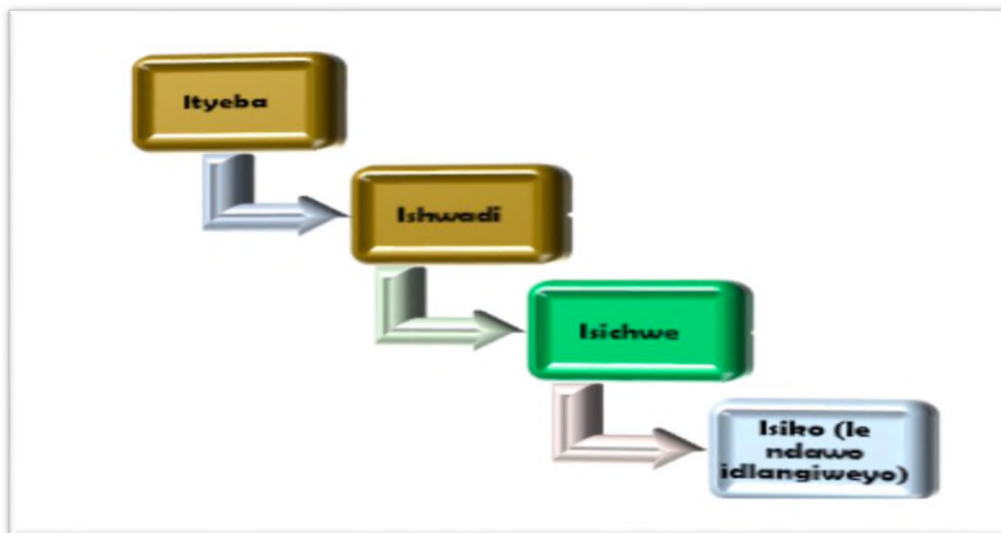
Umfanekiso: Hleze Kunju

Singatsho sithi ukusetyenziswa kwamanzi abandayo kuyenzeka eZimbabwe kanti naseMzantsi Afrika kuyenzeka nangona kunqabile (apha eMzantsi Afrika). Ingaba bethu kokunye ukucebuka kweceba lenkcubeko oku? Uninzi lwabantu lucinga njalo kwaye luyanxunguphala kuba lunoloyiko lokuba ngenye imini sakuvuka sekungasekho nkcubeko ngenxa yala maceb' enkcubeko amana ukucebuke kule nkcubeko. UFries (2009: 3) uthi ayikho into ekukucebuka kwenkcubeko, koko inkcubeko ayimanga ndaweni-nye, iyahamba; ukuhamba kwayo ke kukutshintsha-tshintsha kwayo. Koko kutshintsha-tshintsha okubangela unxunguphalo kuba

abantu becinga ukuba iya ishokoxeka loo nkubeko. Masidlulele kumba olandelayo emva kokuba inkwenkwe sele idlangiwe.

Ingcibi ifikile, yadlanga, kwenzeka ntoni emva koko? Masiqale apha eMzantsi Afrika. Emva kokuba ingcibi idlangile, ikhankatha likhawulezisa libophe umkhwetha lowo, maxa-wambi ingcibi ibopha ngokwayo. Kusetyenziswa ntoni? Mandulo phaya kwakusetyenziswa ityeba eyayiyibhantana eyenziwe ngofele lwebhokhwe kodwa kule mihla (xa ujonge imifanekiso ekumakhasi eintanethi efana neli: <http://www.ulwaluko.co.za/>) sele kusetyenziswa nayiphi na into eyibhantana enokubopha inxeba elo. Ukanti zisekho iingingqi ezisasebenzisa ityeba elinziwe ngofele lwebhokhwe.

Elo tyeba alihlali ngqo kule ndawo idlangiweyo koko libopha ngaphezulu kweshwadi³¹ lona ishwadi liba ngaphezulu kwesichwe³² ze isichwe sibekwe ngqo kule ndawo idlangiweyo.³³



Ukulandelelana kwezinto zokubopha umkhwetha eMzantsi Afrika.

Sele sivile ukuba ityeba elenziwe ngofele liya linqaba, kusetyenziswa naliphi na ibhantana elinokusetyenziswa. Ishwadi lona ingaba nalo liya linqaba? Ishwadi alinqabanga koko alikho. Imbali ithi eli shwadi lalizingelwa likhankatha kwiinyanga ezimbalwa phambi kokuba inkwenkwe ingene, kuba kwakufuneka lisetyenziswe xa lome nko kuba kwakuthatha ixesha

³¹ Ishwadi (*sore-eye flower*) sisityalo esizikhulelayo esinamaxolo amaninzi, acekeceke, abusilika kwaye asetyenziswa ngabakhwetha ukubopha indawo edlangiweyo (Mini *et al.* 2003: 461).

³² Isichwe sesinye isihluma esizikhulela emathafeni, amagqabi aso asetyenziselwa ukubopha amakhwenkwe asesuthwini (Tshabe *et al.* 2006: 304).

³³ KwaXhosa akuthethwa ncam ngesilonda okanye inxeba koko kuthwa ngesiko eliliphawu lolwaluko. Isiko yile ndawo Kanye idlangiweyo. Nokuba sele ipholile ibizwa ukuba lisiko. Uya kuwava amadoda xa kukho mntu uthile angamqondiyo ukuba ngenene yindoda mhlawumbi ngenxa yezimbo zakhe, kuthiwe “khawuthi ndibone isiko lakho” oko kukuthi veza le ndawo yayidlangiwe (Pahl *et al.* 1989: 194).

kwaye kufuneka umonde nenzondelelo kwikhankatha elo ukuze lome ngendlela efanelekileyo (Dold noCocks 2012: 98).

Xa kunjalo, kusetyenziswa ntoni endaweni yeshwadi? Ishwadi elikhoyo lenziwa ngephepha elomeleleyo leswekile okanye eleetapile. Ndicinga ukuba kulula ukuba ikhankatha lizingele ezikhabhathini la maphepha asetyenziswa ngoko-nangoko, kunokuzingela ishwadi emathafeni nasematyholweni ekuza kufuneka lilindwe iinyanga phambi kokuba lisetyenziswe. Uyayibona ke ngoku le nkubeko itshintsha nokuhamba kwamaxesha?

Eyona nto ibalulekileyo neqwalaselwa kakhulu likhankatha kukuba asoloko ekhupha isichwe esidala afake esitsha. UMgqolozana (2009: 82) uthi xeshikweni wayesesuthwini wacetyiswa ngolu hlobo:

I ventured to do the aftercare procedure, unwrapping the tong and rewrapping again. Ta-Yongs had instructed that I repeat it every fifth minute. If I did that, he said, the wound would heal nicely. And I should be a man in four days... My business there did not involve sleeping... I repeated this delicate exercise ... until I noticed progress in the circumcision...

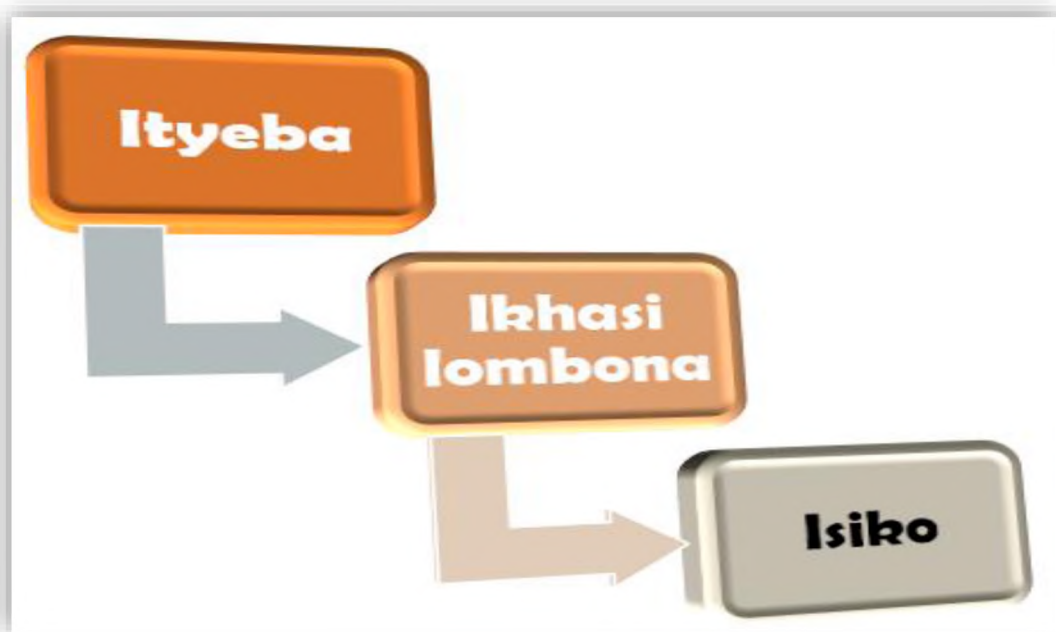
Lo mhlathi ungasentla usikrobisa indlela umkhwetha atshintsha ngayo izichwe, oko kukuthi kumabhuma amaninzi iyabethelelwa into yokuba umkhwetha atshintshe izichwe rhoqo emva kwemizuzu emihlanu. Kungafane kube kho ziwotshi nje (ewe ke abakhwetha bale mihla sele besebenzisa iimfono-mfoono eziphathwayo noonomathotholo kwezi mini), umkhwetha uyibala njani le mizuzu mihlanu?

Ezi zichwe zinobuhlungu ngendlela engathethekiyo. Lo kaMgqolozana (*Ibid.*: 89) ude athelekise ezi ntlungu nezo zomfazi odliwa yinimba entama ukuba lixesha lokuba abeleke. Ezi ntlungu ziye zithomalale emva kwexesha eliqikeleleka ukuba yimizuzu emihlanu, “[t]he pain was a sign that the herbs [izichwe] were doing their work of controlling any infection. As soon as it began to ease, it meant it was time to renew the herbs.”

Kuyabonakala ukuba ezi zichwe zibaluleke kakhulu kuba zithintela usuleleko lweentsholongwane. Oko kukuthi, ukuba azisetyenziswanga, umkhwetha uya kuba semngciphekweni wokufumana iintsholongwane ezinokuthintela ukuphila kwesiko elo lakhe. Ukanti ukuba ziye azatshintshwa emva kokuba ziyekile ukuba buhlungu, naleyo ingadala ubumanzi obunokuphela bubangela usuleleko. Kubalulekile ke ukuba umkhwetha angalali; atshintshe izichwe rhoqo ukuze aphephe olo suleleko.

Kwelinye icala uphando luthi ukungalali ngokwaneleyo nako kungabangela ukuba isilonda sithathe ixesha ukuphola (Mostaghimi *et al.* 2005). Ngamanye amazwi, ukulala okwaneleyo kubalulekile kwimpilo yomkhwetha osemntsha. Malunga nezichwe abakwa www.ulwaluko.com bengqinelwa nguDilika *et al.* (1995) bathi izichwe amandla ezinawo wokuthintela iintsholongwane Mancinane kakhulu kwaye ubani usengasuleleka ziintsholongwane lo gama esebenzisa izichwe. Umbuzo ngulo, ingaba umkhwetha unako ukuphila kwaye asinde ngaphandle kokusebenzisa izichwe ezineentlungu ezingaphaya kokuqonda? Angasinda kwiintsholongwane lo gama elala ubuthongo obuzolileyo ngenxa yokuba engazisebenzisi izichwe? Impendulo yalo mbuzo singayifumana kwelaseZimbabwe.

“Thina sisebenzisa ityeba nekhasi lombona, kodwa ungamtshintshi namhlanje nangomso ... ukuba ubophe namhlanje, tsiba usuku lube lunye uphinde umbophe koluya lulandelayo ukuze [isilonda] sibe nako ukubuyisa” (Mpengesi 2014: Udliwanondlebe). Ukhumbule ukuba uMpengesi lo yila ngcibi iphum' izandla yaseMbembesi, uthi eMbembesi kusetyenziswa ikhasi lombona netyeba qha-qwaba!



Ukulandelelana kwezinto zokubopha umkhwetha eZimbabwe

Ukhumbule ukuba eZimbabwe eMbembesi azikho iziganeko zokufa kwabakhwetha kwaye indlela yokubopha yile yokusebenzisa ityeba nekhasi lombona kuphela. Kweli khasi lombona kufakwa intwana yamafutha ukuze ikhasi elo lingancamatheli kule ndawo inesiko.

Emva koku kubotshwa, umkhwetha uya kuhlala iiyure ezingamashumi amane anesibhozo (48) ezonwabele kwaye efumana ubuthongo obaneleyo ngexesha lokulala. Ewe uya kumana ephazanyiswa ziintlungu zesiko kodwa hayi iintlungu zesichwe. Zange beva nasentsomini kuthethwa ngezichwe, abazazi nokuba zinjani. Ndinge ukuba mhlawumbi bafika izichwe zingahlumi kulo mhlaba waseMbembesi, kodwa khang ndihambe namgama ungakanani ndadibana nenqwaba yamabhaku-bhaku ezichwe zithe thathalala ethafeni. Oko kukuthi, abantu bakudala eMbembesi bagqiba kwelokuba bangazisebenzisi izichwe ezi. Ngamanye amazwi bagqiba kwelokuba balicuntsule eli suntswana lesichwe lingabikho kwinkcubeko yabo.

Malunga neshwadi, ewe eli gama lithi 'shwadi' lalike lasetyenziswa eZimbabwe kuba laliko kwaye lisetyenziswa xa amakhwenkwe esesuthwini. Ngoku alisetyenziswa ishwadi eli. Isizathu? "Kwabonakala ukuba noko abantwana bayahlungelwa lishwadi kuba liluma kakhulu, sagqiba ekubeni singabe sityisa abantwana ngeentlungu, saliyeka kanjalo ke..." (Mpengesi 2014: Udliwanondlebe). Mandulo phaya inkwenkwe yayingacengwa, yayisithi ikhala kuthiwe 'bopha kwedini bopha, ndakubetha' ityiwa ziintlungu injalo (*Ibid.*).

Kuphando ebendilwenza, ndikhangela ukuba ikhasi eli lombona ingaba linazo na izinto ezinokubulala iintsholongwane njengokuba kusetyenziswa lona lodwa eZimbabwe. Ngelishwa ndibuye nempand' esikhova kwelo laseMbembesi. Impendulo endiyifumanayo yile yokuba eli khasi lombona lisetyenziselwa ukugcina isiko lidibene (lisetyenziswa kuba lisibopha kakuhle isilonda eso somkhwetha). EZimbabwe umkhwetha uyaphila ngeli khasi lombona, ingaba kwenzeka njani oku?

Ndibhule ndisela ndikhangela iimbalo ezinokuthetha ngeli khasi lombona. Kulo mbinana ndiyifumeneyo, bekukho nombhalo kaOwoyele *et al.* 2010: 364) apho benze uphando ngokusebenzisa iimpuku, bejonga ukuba ikhasi lombona elomisiweyo linako na ukuthomalalisa iintlungu kwizilwanyana; besebenzisa iimpuku. "*Observations from the results of this test indicate therefore that the extract can reduce strong centrally and thermally induced pain... [f]urthermore, the model has been likened to human clinical pain conditions, and therefore it has practical application to human experience.*" (Owoyele *et al.* 2010: 346).

Ngokolu phando lukhankanywe ngasentla, ewe la makhasi ombona anawo amandla okuthomalalisa iintlungu nangona singenakutsho ncam ukuba azithomalalisa kangakanani. Into engacacanga ncam kukuba la makhasi anako na ukuthintela iintsholongwane. Ngenxa yezi ziphumo zolu phando, siyabona ukuba eZimbabwe benza iinzame ezaphumelelayo zokususa isichwe neshwadi elalibangela iintlungu ze bafaka ikhasi lombona elithomalalisa iintlungu. Kubalulekile ukuba ibe ngabantu abadala nabanamava abaphatha imicimbi yolwaluko. Amakrwala angenamava, awanayo inimba yokucinga ukuba umkhwetha kufuneka aphathwe ngothando nenkathalo, awakwazi ukuvelana nentlungu yobunzima bomnye umntu (Mtumane 2004: 43).

Singaxoxa sithi, eZimbabwe umcimbi wolwaluko okanye womguyo ngabula bona, usezandleni zabantu abadala, abanenimba, uthando nenkathalo, abakwaziyo ukuvelana nentlungu kwakunye nobunzima bomnye umntu. Ngenxa yaloo nimba nolo velwano, bakwazile ukususa izinto ezidala ubuhlungu kwinkcubeko yabo ze bafaka izinto ezithomalalisa ubuhlungu.

Olu tshintsho lwenziwa kungakhange kube kho zigulo nakufa. Ukudlangwa nokuhlala endle sele kuzintlungu ezaneleyo, yini na ke ngoku ukungcikiva abantwana ngeentlungu ngokungathi banetyala? Lo ngumbuzo oweza notshintsho kwindlela ekwaluswa ngayo eZimbabwe (Mpengesi 2014: Udliwanondlebe).

Uya kukhumbula ukuba icebo eliphakanyisiweyo apha ngasentla lithi kungakuhle xa le mizi mibini (Zimbabwe noMzantsi Afrika) inokungqubana ngeentloko, yabelane ngala mava ze umzi ngamnye uzithathele isigqibo sokuba bangacuntsula ntoni na komnye umzi kuba ke, nokuba iintlanti zingade zifane imizi yona ayisoze ide ifane ngenxa yezizathu ezithile. IMbembesi noko incinane xa siyithelekisa namaXhosa aseMzantsi Afrika, ngoko ndingaxoxa ndithi kubo akunzimanga kangako ukwenza utshintsho olunokulandelwa nguwonke-wonke kwinkcubeko yabo.

Ukanti eMzantsi Afrika akululanga ukuba wonke ubani alandele utshintsho olwenzekayo kwinkcubeko yamaXhosa. Yiyo loo nto uya kuphawula ukuba zikho iingingqi eMpuma Kapa ezingazange zasifumana esi sihelegu sokufa kwabakhwetha.³⁴ Loo nto ibonisa ukuba

³⁴ Umzekelo woku, kwilali yam eMqanduli, eNgqwarha nathi sikuva ngembali ukusweleka kwabakhwetha.

akululanga ukuba amaXhosa aseMzantsi Afrika atsale ngamxhelo-mnye kuba nawo ayimizi ngemizi eyahlukeneyo.³⁵

Kwakhona, ukuba umkhwetha uthe wavellelwa sisigulo esithile, ingcibi iye ikhangele iyeza elithile engalifumana endle. Umpengesi (2014: Udliwanondlebe) uthi kunqabile ukuba inkwenkwe igule ngoku isesuthwini nangona ekhumbula nkwenkwe ithile awakha wayinceda kuba yayinamanzi amaninzi emzimbeni (*overhydration*). Ukudibana ngeentloko kwale mizi mibini kusabelwana ngolwazi kunganceda ukuba sibone amayeza anceda nezi zigulo zingenanto yakwenza nesiko eli lolwaluko.

Malunga nesiko eli, ukuba inkwenkwe ithe yafunyanwa kukosulelwa zintsholongwane (naleyo inqabe kakhulu) kuye kusetyenziswe umgubo wezilonda³⁶ osetyenziswa kwizilwanyaneni (*Ibid.*). Lo mgubo ubulala iintsholongwane, uthintele ivumba elibi kwaye ugxotha izinambuzane neempukane ukuba zingasondeli apho esilondeni (Bizimana 1994). Awufane usetyenziswe lo mgubo njengoko kungafane kube kho lusuleleko-zintsholongwane, kodwa xa uthe wasetyenziswa, inkwenkwe iphila ngokukhawuleza.

Ukoleka, kukwasetyenziswa namanzi anetyuwa ukuhlamba isiko elo. Malunga nala manzi anetyuwa, uphando luthi la manzi ahamba phambili ekunqamleni iintsholongwane (Proksch *et al.* 2005). La manzi anetyuwa akanqamli zintsholongwane kuphela koko anceda nasekuthomalaliseni ukudumba, ukurhawuzelela njalo-njalo (Dillon 1992; Hazzi 2004; Polefka 2012). Oku kubonisa ukuba amaXhosa aseZimbabwe akhetha ukutshintshela kula manzi anetyuwa endaweni yokusebenzisa isichwe.

Malunga nesi sichwe, ugqirha Rijken (www.ulwaluko.co.za) uphawula athi ezi zichwe “...are rubbed against the sole of the foot before application onto the wound. UDold noCocks (2012 98) bongeza bathi kusetyenziswa iiminqayi, okanye iibhotile ukutyumza imithambo kula magqabi ezichwe phambi kokuba zisetyenziswe. URijken (*Ibid.*) yena ushwankathela athi, “[a]ll these practices introduce bacteria into the wound and spread them from one initiate to the other.”

³⁵ Izizwana zamaXhosa, ngabaThembu, amaMfengu, amaHlubi, amaMpondo, amaMpondomise, amaXesibe, amaBomvana, amaBhaca, njalo-njalo (Peires 1981 :3 noZeka 1992: Inkcazo Yencwadi).

³⁶ Lo mgubo ubizwa ukuba yi-Wound Powder ngesiNgesi.

Ngenxa yale mihlathi ingasentla singaxoxa sithi unobangela wokuba kungabikho ziganeko zakufa kwamakhwenkwe asesuthwini kwelo laseZimbabwe kungenxa yokuba abazisebenzisi ezi zichwe. Ngokwenza njalo, bayaluphepha usuleleko-zintsholongwane oluthi lubekho xa kusetyenziswa ezi zichwe. Asithi iingxaki ezibangela ukufa kwamakhwenkwe eMzantsi Afrika zibangelwa zizichwe neentsholongwane kuphela koko sithi iintsholongwane ziyinxalenye yoko.

4. 4 UQUKUMBELO

Emva kokugqabaza ngenkcubeko, ulwimi nobuni, esi sahluko singene saphelela kumcimbi wolwaluko eMzantsi Afrika sithlekisa kwakunye ngolwaluko olwenziwa ngamaXhosa aseZimbabwe eMbembesi, ngenjongo yokuhlanganisa la mazwe mabini ukuze ilizwe ngalinye livune nto kwelinye. Esi sahluko sikutyhilile ukuba, nangona kunjalo asunakuyibaleka inyaniso yokuba amaXhosa aseMbembesi awanazo iingxaki ezifana nokufa kwabakhwetha eMzantsi Afrika. Oko kubonisa ukuba uMzantsi Afrika ungavuna lukhulu kutsho kusinde imiphefumlo emininzi.

Esi sahluko side sangena kwiinkcukacha zolwaluko ekungafane kungenwe kuzo kodwa kubonakale kunyanzelekile ukuba singazibaleki ukuze iingcebiso eziqulathwe sesi sahluko ziqondakale ngokucacileyo. Esi sahluko sikwabonisile ukuba iingcibi kwakunye namakhankatha asemthethweni nanamava nawo anegalelo elikhulu kakhulu kulwaluko olukhuselekileyo lwaseZimbabwe. Ukwakhiwa kwamabhuma athe gabalala kusetyenziswa ingca, nako kunegalelo kulwaluko olukhuselekileyo. Ukutshintsha-tshintsha kwenkcubeko njengokuba icaciswa nguFries (2009) ndingatsho ndithi nako kunegalelo kulwaluko olukhuselekileyo lwaseZimbabwe, kuba ayaziyeke izinto acinga ukuba anokuziyeka asebenzise ezo acinga ukuba ziluncedo. Ukanti zikho izinto ezintsha ezingelulo uncdo eluntwini, umzekelo ukwakhiwa kwamabhuma eplastiki. EZimbabwe abazileqanga ezo, koko bagcina ukwakhiwa kwebhuma ngengca kuba kuluncedo empilweni yomkhwetha.

Uya kuphawula ukuba kwesi sihloko singolwaluko kuthiwe gqaba-gqaba kwizinto ezimbalwa, zishiyelelwe ezinye. Unobangela woko kukuba injongo yesi sihloko kukubonisa nje ukuba ulwaluko olu lukho kwaye luyimpumelelo, kwaye uMzantsi Afrika ungafunda nto kwinkcubeko yamaXhosa antetho isisiXhosa nangona ezinze kwelaseZimbabwe. Olu lwaluko luthatha inxaxheba ekugcineni nasekuphuhliseni isiXhosa kwelo laseMbembesi (Funda kwisahluko sesihlanu).

ISAPHLUKO SESIHLANU

ISIXHOSA NJENGOLWIMI LWABANTU ABANGESOSININZI EZIMBABWE: UKUPHILA NOKULONDOLOZWA KWASO

5. 1. INTSHAYELELO

Njengokuba besele sivile kwisahluko sokuqala ukuba ulwimi lwesiXhosa alufundiswa eZimbabwe luthethwa nje ngomlomo (Chabata 2007: 7; Makoni 2011: 437). Loo nto iye yadala unxunguphalo apha kum njengamntu usebenza ngeelwimi zesiNtu. Ulwimi xa lungasashicilelwa luba semngciphekweni wokutshabalala. Ukubhalwa nokushicilelwa kolwimi kudlala indima enkulu ekugcinweni, ekulondolozweni nasekuhlaziyweni kolwimi (Batibo 2009: 195).

Esi sahluko sigxile kakhulu kubume beelwimi zaseZimbabwe ngexesha lobukoloni ali nasemva kokuba iZimbabwe ifumene inkululeko ngowe-1980. Emva koko kungenwa kwisiXhosa samaMfengu kwaye imvelaphi yeso siXhosa itsalwa kulwimi lwengingqi olusisiHlubi eMpuma Kapa. Umbuzo ophendulwayo ngulo wokuba ingaba isiHlubi esi sinalo na ifuthe kwisiXhosa esithethwa kule mihla eMbembesi. Zisixhenxe izixhobo ukuxoxwa ngazo njengezilondoloze isiXhosa eMbembesi. Esi sahluko sigxila kwizixhobo ezithandathu kwezo zisixhenxe.³⁷

Ezi zixhobo kuxoxwa ngazo zezi zilandelayo; ukuhlala ndawonye, ukugcinwa kwenkcubeko ngakumbi eli cala lolwaluko kwaye kujongwa ifuthe lesigama solwaluko kwisiXhosa esithethwa kule mihla apho eMbembesi. Iingoma sesinye zezi zixhobo, kujongwa indlela eziqulathe ngayo imbali yamaXhosa, iingoma ezifana no 'Sasingenje,' 'Nongqawuse,' 'Somagwaza,' njalo-njalo. Inkolo yobuKrestu, uncwadi lwesiXhosa kwakunye nomgaqo-siseko wama-2013 waseZimbabwe nazo zezinye zezihloko ekuxoxwa ngazo kwesi sahluko njengezixhobo ezilondoloze nezisalondoloza ulwimi lwesiXhosa eMbembesi. Ubuchwepheshe beteknoloji sesinye sezixhobo ezibalulekileyo kodwa sona kuxoxwa ngaso kwisahluko sesithandathu.

³⁷ Isixhobo sesixhenxe esiyiteknoloji silandela kwisahluko esilandelayo ngenxa yokunaba kwaso.

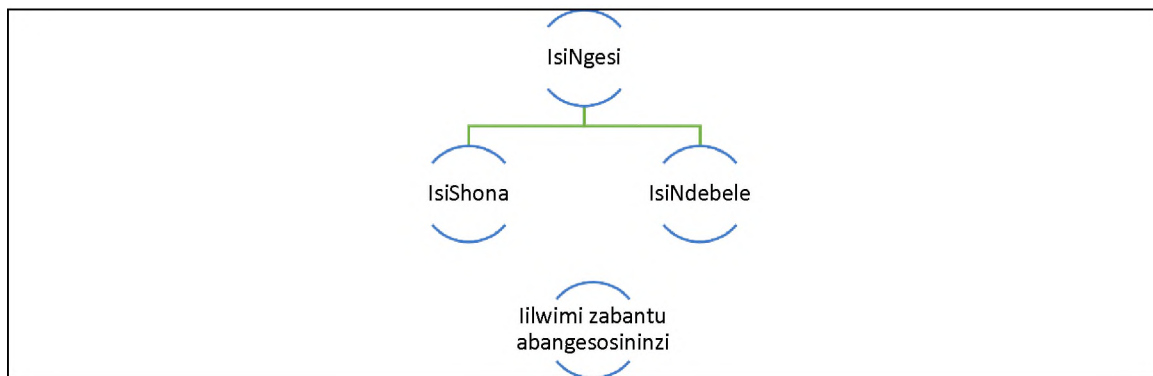
5. 2. UBUME BEELWIMI EZIMBABWE

Phambi kokuba singene nzulu kumba wesiXhosa eZimbabwe, kubalulekile ukuba siqale ngokujonga ubume beelwimi zaseZimbabwe kwaye sithi vandla-vandla imvelaphi yobu bume beelwimi. Uya kukhumbula ukuba iZimbabwe ibisa kuba phantsi korhulumente wengcinezelo de yaba iyakhululeka ngomnyaka wama-1980 (Palmer 1990; Moore 2012; Linehan 2005). Ulwimi lwabacinezeli yayisisiNgesi, emva kwenkululeko zange kube kho tshintsho lubhekelephi, isiNgesi sashiyeka sinkqenqeza phambili njengolwimi lokufundisa ze emva kwaso kwarhorhozela isiShona nesiNdebele (Mabuto noNdlovu 2014). Umgaqo-nkqubo wolwimi zange ubonise tshintsho emva kwenkululeko eZimbabwe, oko kukuthi akukho mahluko kumgaqo-nkqubo wolwimi wangexesha lobukoloniyali kunye nomgaqo-nkqubo okhoyo emva kokuba iZimbabwe izuze inkululeko (Nkomo 2008: 351).

Sasiyintoni isizathu sokuba isiNgesi esi sisoloko sinkqenqeza phambili? Impendulo yalo mbuzo intlandlo-mbini. IsiNgesi sachongwa njengolwimi olunokusetyenziswa kuphuhliso lwezoqoqosho njengoko ilulwimi olusetyenziswa eBritane eyayilawula iZimbabwe ngexesha lobukoloniyali (Hadebe 1998: 23). IsiNgesi sachongwa njengolwimi olumele ubunye okanye ulwimi oluyisimboli yomanyano (*Ibid.*). Ngokokwam ukubona kwakungekho manyano phakathi kwabacinezeli kwakunye nabo babephantsi kwengcinezelo.

Oku kusetyenziswa kwesiNgesi yayilolunye uhlobo lokucinezela abantu baseZimbabwe kwanokubonisa ukuba ngenene iZimbabwe leyo yayiphantsi kwengcinezelo. Khumbula ukuba namaFrentshi ayenyanzelisa isiFrentshi kwiikoloni zawo ezifana nala mazwe; Mauritania, Senegal, Mali, French Guinea, Ivory Coast, Burkina Faso, Benin neNiger (Cooper 1996). Ngenxa yokwendela kweengcambu zobukoloniyali, kwamanye amazwe iilwimi zesiNtu zanyamalala kwaphela kusetyenziswa isiFrentshi nkqu nanamhlanje. Yiyo loo nto ndixoxa ndisithi ukunyanzeliswa kwesiNgesi eZimbabwe yayiyenye indlela yokucinezela abantu abantsundu.

UTHondhlana (2002: 32) naye uyangqina ukuba eZimbabwe isiNgesi sihamba phambili ze emva kwaso kulandele isiShona kwakunye nesiNdebele ze zona iilwimi zabantu abangesosininzi zijongelwe phantsi okanye zithathwe njengezingenaxabiso.



Umzobo obonisa iilwimi zaseZimbabwe ngokulandelelana kwazo.

IsiXhosa naso siyinxalenye yezi lwimi zabantu abangesosininzi eZimbabwe. Zizonke ezi lwimi zili-14 kwaye uninzi lwazo zisetyenziswa kwamanye amazwe (Thondhlana 2002: 32; Mabuto noNdlovu 2014: 3). Unobangela wokuba kube kho ezi lwimi zamanye amazwe yimfuduko eyenzeka ngexesha lobukoloni, amaqela ngamaqela evela kumazwe ahlukeneyo (Mabuto noNdlovu 2014: 2).

Unobangela wokuba ezi lwimi zibe zisasetyenziswa nanamhlanje emva kweminyaka engaphezu kwekhulu kukuba inkqubo yobukoloni yayinyanzelisa ukuba iintlanga ezahlukeneyo zihlale ndawonye (*Ibid.*). Lo mthetho wokwahlula abantu ngokweentlanga wawukho naseMzantsi Afrika kwaye usaziwa njenge-*Group Areas Act* (Goldberg 1993). Nalu uluhlu lwezi lwimi zabantu abangesosininzi eZimbabwe (Thondhlana 2002: 32).

Ulwimi	Ilizwe/ Amazwe asebenzisa olo lwimi
IsiKalanga	Zimbabwe, Botswana
IsiNyanja/Chewa	Malawi
IsiTonga	Zambia, Namibia, Botswana, Mozambique
IsiNambya	Zimbabwe
IsiHwesa	Zimbabwe
IsiTshangani	Mzantsi Afrika, Mozambique
IsiBarwe	Mozambique

IsiSotho	Lesotho, Mzantsi Afrika
IsiVenda	Mzantsi Afrika
IsiChikunda	Mozambique, Zambia
IsiXhosa	Mzantsi Afrika, Botswana
IsiSena	Mozambique
IsiTshwawo	Botswana, Namibia, Zambia)
IsiTswana	Botswana, Mzantsi Afrika

5. 2. 1 ULWIMI LWAMAMFENGU

Imbali ibonisa ukuba asiyonto intsha ukufa okanye ukutshabalala kweelwimi logama ezintsha zintshulayo (Batibo 2008: 51). Esinye isizathu soku kutshabalala kweelwimi kuphinde kuntshule ezintsha kukufuduka kohlanga oluthetha olu lwimi kuphenjelelwa zezopolitiko (*Ibid.*). Lo gama kuqwalaselwa esinye sezixhobo ezilondoloze isiXhosa saseMbembesi phantsi kwesi sihloko, kuza kujongwa nefuthe lokufudu-fuduka kwamaMfengu esuka kwaZulu efudukela eMpuma Kapa aphinde adlulele eZimbabwe.

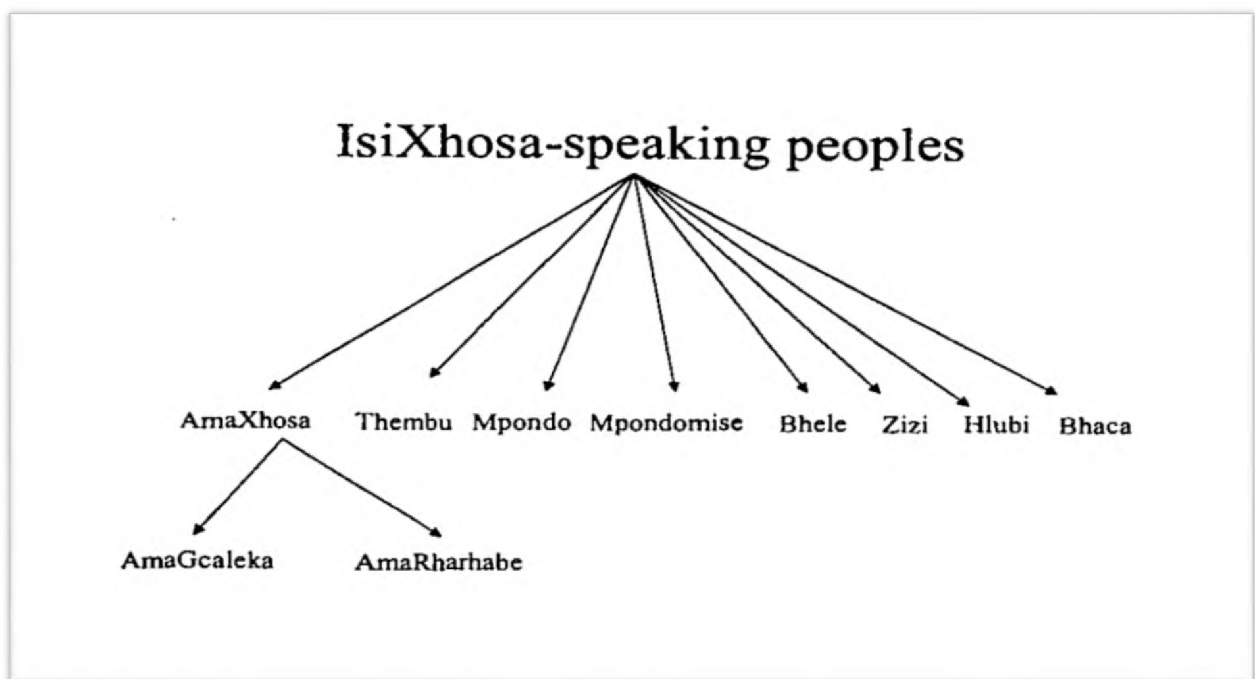
Phambi kokuba singene nzulu kwiingongoma esingathi zizixhobo ezigcine isiXhosa samaMfengu eMbembesi, kubalulekile ukuba siqwalasele ulwimi lwamaMfengu lwatanci. Uya kukhumbula ukuba amaXhosa aneelwimi zeengingqi ezahlukeneyo, kubalulekile ukuba sazi ukuba amaMfengu la aphantsi koluphi ulwimi lwengingqi ukuze sikwazi ukwahlula okanye ukuphawula xa esebenzisa ulwimi lwawo lwengingqi naxa ecaphula kwezinye iilwimi ukuba kunokwenzeka njengabantu abangqongwe zezinye iintlanga eZimbabwe.

AmaXhosa la azizizwana ezisibhozo ezizezi, amaXhosa, abaThembu, amaMpondo, amaMpondomise, amaBhele, amaZizi, amaHlubi, amaBhaca (Bekker 2003; Gxilishe 1996; Opland 1983; Peires 1981). Phantsi kwamaXhosa kuphinda kube kho ezinye izizwana ezingamaRharhabe namaGcaleka (Bekker 2003: 4).

AmaMfengu wona axubene kodwa ubukhulu becala ngamaHlubi (Nyamende 1994: 202- 203). Oku kuthetha ukuthi, ukuba amaXhosa aseMbembesi ayasisebenzisa isiXhosa sengingqi kufanele ukuba asebenzisa isiHlubi. UNyamende (*Ibid.*) uphefumla athi, “[t]he mixed but dominantly Hlubi groups in the Butterworth, Ngqamakhwe, Tsomo and Peddie districts are

generally known as the Mfengu, and they have lost most of their original variants in preference for standard Xhosa.”

Ngamanye amazwi nangona isiXhosa seengingqi zamaMfengu yayisisiHlubi kodwa wona amaMfengu zange azihluphe koko asuka azikhetela ukusebenzisa isiXhosa esisemgangathweni wokuba kubhalwe ngaso. Ngokokwam ukubona, isizathu soku kukuba amaMfengu la ayexabise imfundo kakhulu (Moyer 1973: 148). Loo nto yabangela ukuba kube lula nokusebenzisa isiXhosa esisemgangathweni endaweni yesiHlubi. Nangona kunjalo, ndingaxoxa ndithi noko oko kwakungenakusitshabalalisa siphele nya isiHlubi njengoko sisekho nanamhlanje.



Iilwimi zeengingqi zamaXhosa (Bekker 2003: 4).

Ingaba isiHlubi esi sahluke njani kwesi siXhosa sisemgangathweni wokuba kubhalwe ngaso? IsiHlubi siyelele kakhulu kulwimi lwesiZulu (Nomlomo 1993: 53; Soga 1930: 396). Maninzi kakhulu amagama esiHlubi ayelele kumagama esiZulu, kodwa ndiza kwenza nje umzekelo ngonobumba omnye kuphela. Umzekelo, isiHlubi sisebenzisa unobumba u-g endaweni kanobumba u-d (*Ibid.*).

IsiZulu	IsiHlubi	IsiXhosa (esisemgangathweni)
Ngithi	Ngithi	Ndithi
Ngiyahamba	Ngiyahamba	Ndiyahamba
Ngiyabonga	Ngiyabonga	Ndiyabulela

Le ndlela yokubhala iyafana nendlela yesiZulu nangona isahluka kancinci indlela yokubiza la magama xa uthelekisa isiZulu kunye nesiHlubi (*Ibid.*). UPahl (1983: 263) uthi isiZulu sibiza la magama ngesandi esizeleyo lo gama isiHlubi sibiza la magama ngokusebenzisa impumlo. UPahl (*Ibid.*) ude athi ukubiza le ndlela yamaHlubi yokuthetha kukung' ang' aza, ukanti okaSoga (1930: 396) yena uthi le ndlela yokuthetha kukung' ing' iza. Masidlulele kunobangela woku kuchazwe ngasentla.

Ingaba yintoni isizathu sokuba esi siHlubi samaMfengu siyelele kulwimi lwesiZulu? Impendulo yalo mbuzo ayilulanga kwaphela, kwaye ndikholelwa ukuba idinga uphando olulodwa. Kwakhona, ukuzama ukuphendula lo mbuzo kuya kufuneka siphinde sibuyele kwimvelaphi yamaMfengu. Zikho iingxelo ezithi amaMfengu la yayingamaHlubi phantsi kolawulo lwamaZulu kumhlaba wakwaZulu (Lye 1967: 177).

La maHlubi afuduka ngexesha leMfecane³⁸ eyayiqhubeka kwiminyaka yoo-1810 ukuya kowe-1830 njengokuba besele kuchaziwe kwisahluko sokuqala (Cobbing 1988: 487; Fry 2010: 30). UStapleton (1996: 233) wongeza athi, imbali yaseMzantsi Afrika ithi “... *the Fingo originated from the remnants of several chiefdoms which have fled Natal the 1820s in order to avoid the ravages of the “Mfecane” (or crushing) caused by Shaka’s expansionist Zulu kingdom.*” OkaLye (1967: 177) ubalisa eli bali lemfuduko yamaMfengu ngolu hlobo:

... chiefs who refused to succumb to Shaka's imperialism, Matiwane, chief of the Ngwane, fled from his home on the Buffalo River and attacked his neighbours, the Hlubi. In this attack he killed both the Hlubi chief and his principal heir. Mpangazita, the brother-in-law of Motsholi, took control of a section of the tribe, while the

³⁸ Ewe eli bali lemfuduko yamaMfengu ngenxa yeMfecane sele lidume kuzwe-lonke kwaye liyakholeleka, kodwa uphando lwamva lubonisa ukuba le ngxelo asinakuyithemba ngokupheleleyo (Stapleton 1996: 233). Esona sizathu semfuduko yamaMfengu kukuba ukuthengiswa kwamakhoboka kwakusele kutshatyalalisiwe, ngenxa yoko amaBritane angabathengisi bamakhoboka acinga cebo limbi (*Ibid.*: 234). Elo cebo yaba kukurhwebesha amaHlubi la (eNatala) ukuze asebenze njengamakhooboka. La maBritane enza icebo lokuzimela ngale Mfecane ukuze wona abonwe njengabanenceba kuba bethe bamkela amaMfengu (*Ibid.*).

remainder fled south to seek a new home adjacent to the eastern frontier of Cape Colony. They were soon absorbed as servants to the Thembu and Xhosa tribes resident there, and were branded 'Mfengu' by their new masters.

Mabini amacala esiwatyhilelwa nguLye (*Ibid.*). Elokuqala uyangqina ukuba ngenene yinyani le ithi amaMfengu abaleka okanye afuduka ngexesha leMfecane njengokuba sibonile kwisahluko sokuqala. Kwelinye icala uLye (*Ibid.*) usityhilela ukuba asiyonyani le ithi la maMfengu abalekela eZimbabwe koko la maMfengu abalekela eMpuma Kapa. Kwakhona, intsusa yeli gama lithi 'Mfengu' isuka eMpuma Kapa njengokuba ecacisa uLye (*Ibid.*).

Kuvakala ukuba la maMfengu axubana namaNgwane, nawo loo maNgwane ayebaleke loo Mfecane kumhlaba wakwaZulu, nawo abalekela eMpuma Kapa (Lye 1967: 122). ULye (*Ibid.*) ucacisa athi, “[t]hereafter the majority of the Ngwane disbanded among the Thembu and Xhosa, where they lost their identity by merging with their original victims, the Hlubi, now called 'Mfengu'.” Oku kubonisa ukuba xa sithetha ngamaMfengu sithetha ngeentlanga okanye ngezizwana ezihlangeneyo zaba sisizwe esinye.

Kwakhona xa sithetha ngamaMfengu singaxoxa sithi ulwimi lwawo lwatanci sisiZulu, koko athe akufikela kumhlaba wamaXhosa asele ethatha ulwimi kwakunye nenkcubeko leyo yamaXhosa. Singatsho sithi nasi isizathu esibangela ukuba ulwimi lwengingqi (isiHlubi *dialect*) siyelele kakhulu kwisiZulu. Ngamanye amazwi amaHlubi namaNgwane athi amkela eli gama lithi Mfengu kwakunye nolwimi nenkcubeko yamaXhosa. Nangona alwamkelayo olu lwimi lwesiXhosa, kuyacaca ukuba akazange akwazi ukusisebenzisa ngokupheleleyo, koko asixuba nesiZulu esilulwimi lwawo lweenkobe ngenxa yokuba iingcambu zawo zikwaZulu (apho kusetyenziswa ulwimi isiZulu). Ngala mazwi, sixoxa sithi, isiHlubi sizalwa kukudibana kwesiZulu nesiXhosa.

IsiZulu + IsiXhosa = IsiHlubi

AmaHlubi + AmaNgwane = AmaMfengu

Ukongeza, masiphinde siqwalasele okunye ukufana kwesiHlubi nesiZulu kula magama alandelayo. UJordan (1956: 101) uthi isiHlubi esi siyasitshintsha isikhamiso u-u sijike sibe ngu-i phambi kweziqu ezingu -mi, -thi, -ni. Nanku umzekelo (*Ibid.*):

IsiZulu	IsiHlubi	IsiXhosa (esisemgangathweni)
Kimi/ Kimina	kimi	Kum (Kumi)
Kithi/ Kithina	Kithi	Kuthi
Kini	Kini	Kuni

Ukuzama ukuveza eli futhe lesiZulu kwisiHlubi, imbali ithi (Stapleton 1996: 233-238) amaMfengu luhlanga olwanda ngokukhawuleza kwaye lolona hlanga lungaqondakaliyo iingcambu zalo. Ude athi ukulubiza (*Ibid.*) yi ‘*pseudo-ethnicity*.’ Ingaba yintoni isizathu soku? Besele sivile ukuba amaHlubi axubana namaNgwane, maNgwane lawo ayesuka eNatala. Singaxoxa sithi ubukho bamaNgwane baqinisa ifuthe lesiZulu nangakumbi kulwimi lwengingqi yamaHlubi. La maMfengu ayesebenzela amaBritane (Stapleton 1996: 234) oko kwenza ukuba akhangeleke ephantsi kokhuseleko lweBritane ngexesha leeMfazwe. Loo nto yabangela ukuba kube kho amaXhosa azayamanisa nala maMfengu ukuze nawo akhuseleke, “...many Xhosa survived war induced famine by gathering around Fingo reserves and adopting a new ethnic identity” (Stapleton 1996: 234). Oku kongezeka kwamaXhosa kumaHlubi namaNgwane ndingathi nako kwabanefuthe kulwimi lwesiHlubi; kuko okwabangela ukuba isiHlubi nangona siyelele kwisiZulu kodwa asifani nesiZulu kwaye nangona siyelele kwisiXhosa kodwa asifani nesiXhosa. Ngeliphandle, singaxoxa sithi amaMfengu aseZimbabwe ngumxube wamaHlubi, amaNgwane kwakunye namaXhosa angcambu zawo ziseMpuma Kapa lo gama wona amaHlubi namaNgwane engcambu zawo zikwaZulu.

AmaHlubi + AmaNgwane + AmaXhosa = IsiHlubi

AmaHlubi + AmaNgwane + AmaXhosa = AmaMfengu

Eyona nto ingelulanga ncam kukukhangela ifuthe lesiHlubi kwisiXhosa saseZimbabwe. Kaloku isiHlubi esi sinawo amagama angcambu zawo zisesiZulwini. Ngexesha ndiseZimbabwe ndaphawula ukuba isiNdebele saseZimbabwe siphantse sifane twatse nesiZulu saseMzantsi Afrika, nkqu nakwizikolo ezithile zamaNdebele kusetyenziswa isilabhasi yesiZulu ukuhlohla isiNdebele (Ndhlovu 2006).

Nangona kunjalo, ndixoxa ndithi zombini ezi lwimi; isiHlubi kwakunye nesiNdebele zinefuthe kwisiXhosa saseZimbabwe. Khumbula ukuba isiNdebele sifundwa ngamaXhosa esikolweni, kwaye siqalwa kumabanga aphantsi. Ngenxa yoko akothusi ukubona elo futhe lesiNdebele kwisiXhosa saseZimbabwe. La magama alandelayo ndingathi abonisa elo futhe lesiNdebele.

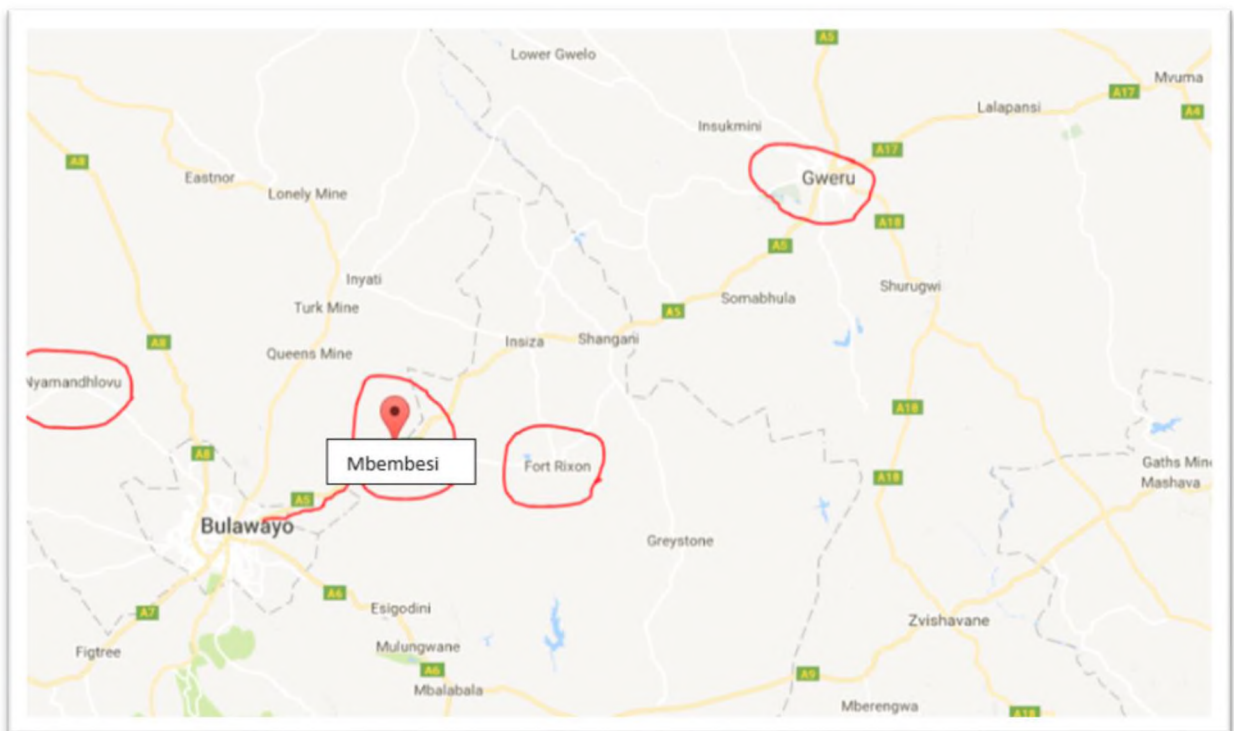
IsiXhosa Esifuthelwe sisiNdebele	IsiXhosa Esisemgangathweni eMzantsi Afrika
Yebo	Ewe
Nkulunkulu	Thixo
Isikhathi	Ixesha
Siza	Nceda
Amakhosi	Iinkosi
Amatitshala	Iititshala
Kumbe	Okanye
Imota (ingalilo nefuthe lesiShona eli)	Inqwelo/ Imoto
Ukugebha	Ukugrumba
Itshebetshebe	Isantsi
Ukucenta	Ukurhela
Ngiyabonga	Ndiyabulela
	Njalo-njalo

5. 3 IZIXHOBO ZOKUGCINA ULWIMI

5. 3. 1 ISIXHOBO SOKUQALA: UKUHLALA NDAWONYE

Ukuhlala ndawonye kudlala indima enkulu kakhulu ekuphuhliseni inkcubeko nasekulondolozeni ulwimi. Ndiyangqinelana kakhulu noBafana (2013: <http://www.focusonland.com/>) xa esithi “[f]or the Xhosa community in northwest Zimbabwe, land is more than a geographical space, it is a culturally unifying resource. Ngenene kunjalo kwingingqi yaseMbembesi, ngaphandle kwalo mhlaba waseMbembesi andikholwa ukuba amaXhosa la aseZimbabwe ayenganako ukugcina ulwimi nenkcubeko lo gama ethe bhazalala kwindawo yonke. Oko kukuthi, ukuhlala kwawo ndawonye kuyilondolozile inkcubeko yamaXhosa.

Njengokuba besele sivile kwisahluko sokuqala ukuba amaXhosa, uninzi lwawo afikela kumhlaba waseMbembesi (Masoka 2013: Udliwanondlebe). Kuthe ekuhambeni kwexesha aqalisa ukuphokokela kwezinye iingingqi ezifana nooFort Rixon, Gweru, Nyamandhlovu, njalo-njalo (Kona 2014: Udliwanondlebe). UMaButo noNdlovu (2014: 2) sele betshilo ukuba oku kuhlala ndawonye ixesha elide kuko okwabangela ukuba isiXhosa sigcinakale kwaye silondolozeke.



Imaphu ebonisa iMbembesi, eZimbabwe (SatelliteView.co 2014).

Ngenxa yala mazwi angasentla (Mabuto noNdlovu 2014: 2) singaxoxa sithi iMbembesi njengelali yiyo ebangele ukuba isiXhosa sibenako ukulondolozeka. Inkqubo yasezilalini yahluka kakhulu kuleyo yasezidolophini. Ngokwawam amava, xa ungumhlali wasedolophini akululanga ncam ukuba unxibelelane ngokupheleleyo nabantu abahlala kwingingqi yakho nto leyo ebangela ukuba ningazani ngokupheleleyo kwaye kungabikho kukhathalelana kubhekele phi. Ukanti, ezilalini kukho inkosi³⁹ nezibonda ezigcina iinkcukacha zabantu kwaye ezibaziyo abantu bazo nangaphandle kokukhangela kwezo nkcukacha. Loo nto ibangela ukuba abantu bakwazi ukunxibelelana ngokupheleleyo. Inkosi nezibonda kubalulekile ukuba zibazi ngokupheleleyo abantu ezibalawulayo njengoko zisoloko zibamba iimbizo ukuxoxa imicimbi yelali. Kwakhona, ezilalini kulula kakhulu ukuba abantu batyelelane kwaye badibane nakwizisusa zelali.

Ayahlukanga ke neMbembesi, ilawulwa yinkosi ze ingingqi nganye ilawulwe yinkosi. IMbembesi le yilali enkulu yamaXhosa ze ibe neelalana ezili-12. Ngexesha ndaqalisa olu phando, iMbembesi le yayiphantsi kwenkosi, ongasekhoyo uGqirha Neville, Mkhatshana Ndondo. UNdondo yinzalelwane yaseZimbabwe, wazalwa ngomhla wesi-2 kwinyanga yomMdumba ngowe-1939, ezalwa nguCronje⁴⁰ noElsie Ndondo.

UNdondo wayesaziwa ngokuthanda kwakhe imfundo izidanga zakhe uzifumene eCzech Republic eyayisaziwa ngokuba yiCzechoslovakia ngaloo maxesha egxile kakhulu kwizifundo ngezoqoqosho ePrague *School of Economics*. Ude wayokufumana isidanga sobugqirha eJamani kwiYunivesithi yaseCologne apho wayephanda ngemicimbi yezoqoqosho eMpuma-Afrika (Ndondo 1976). Ukhe wasebenza apho eJamani kwisebe lezemicimbi yamazwe angaphandle (Ndlovu 2014).

UNdondo lo phambi kokuba abe yinkosi yaseMbembesi wayesakuba ngunozaku-zaku weZimbabwe eAngola, Ethiopia, Djibouti, India, Nepal naseBangladesh. Uthe emva kokuba ethathe umhlala phantsi wathatha isikhundla sobukhosi emva kokusweleka komntakwabo owayeyinkosi ngowama-2008. Uye wabamba esi sikhundla de kwafika ixesha lakhe lokuphumla emhlabeni ngomnyaka wama-2014.

³⁹ Inye kuphela inkosi yaseMbembesi ze kube kho izibonda ezili-12.

⁴⁰ UCronje Ndondo lo wayekhe wasebenza iminyaka engama-21 njengomphathi woomabhalane kwiofisi eyayisaziwa ngokuba yi-Native Department office kwaBulawayo (Brelsford 1970: 28).

UZolani Mkiva kudliwanondlebe noDube (2014) uphefumla athi uNdondo wenza umsebenzi oncomekayo njengenkosi yamaXhosa. Akazange wawaphoxa amaXhosa kwaye nguye owenza amatile-tile ezama ukuba amaXhosa aseZimbabwe abenako ukuqhagamshelana namaXhosa aseMzantsi Afrika (*Ibid.*). Ucacisa enjenje (*Ibid.*):

“Xhosa people, regardless of geo location pay allegiance to King Sigcawu. We recognise Chief Ndondo’s role in serving the Xhosa community with diligence, dignity and respect. Chief Ndondo was exemplary and he never let the Xhosa people down...Chief Ndondo made a milestone record by reconnecting the Xhosas in Zimbabwe and those in South Africa. He officially facilitated the visit of King Sigcawu to Zimbabwe last year. The king recognised him and made him an honorary member of the Xhosa royal family. The king presented him with a blanket and beads as somebody honoured and of substance.”



Neville Mkatshana Ndondo Umfanekiso: Unikezelwe

UNdondo ngomnye wabantu abadlale indima enkulu kolu phando kuba ngaphandle kwemvume yakhe olu phando belungenakufezekiseka. Ngenxa yoko singatsho sithi uyidlalile indima yokulondoloza isiXhosa ngokwamkela olu phando. Okwesibini, zange aphelele ekulwamkeleni nje olu phando koko wadlala nendima yokuqinisekisa ukuba ndifumana umncedisi ofanelekileyo, nozazi ngokupheleleyo iilali zaseMbembesi. Lo kaNdondo waqwela ngokunika imiyalelo engqongqo kumncedisi wam, emnika amagama eenkonde emandiyokufunxa kuzo imbali ngamaXhosa aseMbembesi kwaye naye wandithela thsuphe nangembali yakhe yena buqu.

Yonke le migudu ndiyibona njengemigudu enokwenziwa ngumntu oyixabisileyo inkcubeko yamaXhosa kwakunye nolwimi olusisiXhosa. Ngenxa yoku ndingaxoxa ndithi ubukhosi baseMbembesi bube negalelo elikhulu ekugcineni nasekulondolozeni isiXhosa saseZimbabwe. Njani? EMbembesi kusoloko kubanjwa iintlanganiso okanye iimbizo. Inkosi iba ngusihlalo okanye umlawuli wezi mbizo. Ezi mbizo ziqhutywa ngolwimi lwesiXhosa, kwaye kuxoxwa ngemicimbi yakwaXhosa. Ngaphandle kwamathandabuzo, oko kube negalelo elikhulu kakhulu ekulondolozeni kwesiXhosa eMbembesi.

UTrudgill (1991) naye uyangqina ukuba ukuhlala ndawonye kunegalelo ekulondolozeni ulwimi kuba abantu xa bethe bhazalala kwindawo ezahlukeneyo besebenzisa ezinye iilwimi⁴¹ oko kunganefuthe elibi kulwimi lwabo lweenkobe. Olu lulandelayo luluhlu lweelali zaseMbembesi kunye nezibonda zazo phantsi kwenkosi uNdondo. Uya kuphawula ukuba ezinye zezi lali zithiywe ngokwezizwana ezilapho. Umzekelo amaZizi ahlala kwilali yawo, namaBhele nawo azihlalela odwa. Oko kunefuthe elihle nakwinckubeko yabo kuba kaloku besele sivile kwisahluko sesithathu ukuba ulwimi nenkcubeko awunakuzahlula.

Ilali	Isibonda
1. Mandluntsha	Ndondo
2. Mazizini	Mniki
3. Mabheleni	Bhulula

⁴¹ Iilwimi ezisetyenziswa kwezo ndawo bahlala kuzo, umzekelo ukuba amaXhosa aseZimbabwe awexubene neentlanga zaseZimbabwe, singaxoxa sithi ulwimi lwesiXhosa ngesele lwancipha kakhulu. IsiXhosa sisasetyenziswa kuba amaXhosa aseZimbabwe ahlala eMbembesi akaxubana nezinye iintlanga.

4. Mantanjeni	Mpengesi
5. Ngxingweni	Nyilika
6. Marhawana	Nqadini
7. Nqakala	Nkomo
8. Sojini	Maduna
9. Maqaqeni	Sobantu
10. Mpumalanga	Ngexesha kuqosheliswa olu phando kwakungekacaci ukuba ngubani Kanye-kanye.
11. Mbethe	Tolo
12. Bhuluda	Dlamini

Ngolu luhlu lwezi lali, ndibonisa ukuba ngenene amaXhosa aseZimbabwe afike eZimbabwe aba yimbumba yamanyama nto-leyo endingaxoxa ndithi linyathelo lokuqala elibangela ukuba ulwimi lube nako ukugcinwa kwaye lulondolozeke. Kutheni ndigxininisa ukuba ukuhlala ndawonye kube negalelo elikhulu ekulondolozweni kwesiXhosa eZimbabwe?

Khumbula kaloku ukuba apha eMzantsi Afrika sele sinamagama esiwasebenzisayo abhekiselele kubantu abathetha isiXhosa esixutywe nesiNgesi kwaye abangaqinisekanga ncam ngenkcubeko yabo okanye maxawambi bagxila kakhulu kwinkcubeko yasentshona. Ndixoxa ngelithi oku kubangwa kukuxubana nezinye iintlanga, kaloku ukuxubana nezinye iintlanga yayikukwaphula umthetho ngexesha lengcinezelo.

Uya kuva kusetyenziswa igama elithi ‘*cocomut*⁴²’, ‘*oreo*⁴³’ xa kuthethwa ngabo bantu (Cibane 2013, Rudwick 2008). Lo kaCibane (*Ibid.*) ude athi ukuyibiza loo meko yi- ‘*cocomut-ism*.’ URudwick (*Ibid.*) yena usebenzisa igama elithi ‘*Englishness*’ ukubhekiselela kule meko. La magama achazwe apha ngasentla singathi matsha kuba afike nenkululeko emva kowe-1994 (*Ibid.*).

Inkululeko yasiphathela umdibanisela-nkcubeko (*Multiculturalism*), kuba sasifudula sicalucalulwa (Myambo 2010). Olu calu-calulo lwabantu lwalusenziwa phantsi komthetho i-*Group Areas Act* (Goldberg 1993; Mabin 1992). Lo mthetho wawuthintela ukuhlengana kwabantu abasuka kwiintlanga ezahlukeneyo, uhlanga ngalunye lwalunyanzeliswa ukuba luzihlalele kwaye lungaxubani nolunye uhlanga nokuba kungobuhlobo okanye ngezobulawu (ukwendiselana) (*Ibid.*). Singaxoxa sitsho ukuba nangona lo mthetho wawukhohlakele nje kodwa kwelinye icala singatsho sithi wabanefuthe elihle ekusetyenzisweni nasekulondolozweni kweelwimi zesiNtu (Phillipson 1996).

Ukuphela kwengcinezelo yaba kukuphela kwalo mthetho uyi-*Group Areas Act*. Oko kukuthi, abazali babanenyhweba yokuthumela abantwana babo kwizikolo ezazifudula izezabantwana abamhlophe kuphela nto leyo ebangela ukuba babe nako ukufunda ngolwimi olusisiNgesi basele bengena nakwinkcubeko yaseNtshona. Ngolo hlobo ibe iyasilela inkcubeko yesiNtu. Ubona ukuba umntu nangona entsundu kodwa izimbo zona zezomntu omhlophe. Oko kukuthi nangona entsundu nje ngaphandle kodwa ngaphakathi mhlophe, ngokufana nesiqhamo ikhokhonathi okanye ibhiskithi ioriyo.

UPahl (1983: 256) kwelakhe icala ubonisa ukuba ukujongelwa phantsi kwesiXhosa kwa-ngabo bantetho isisiXhosa asiyonto intsha. Uthi (*Ibid.*) kwamhla-mnene “[n]genxa yokuba amaXhosa esebenzisa isiLungu ezindaweni aphantela kuzo, ezifundweni zawo nasekuseleni, naxa athetha nabaMhlophe, abaninzi kuwo abasenakratshi lanto ngesiXhosa esisulungekileyo, baye besixuba namagama esiNgesi nawesiBhulu.” Singatsho sithi inkululeko ize namagama okuthiya lo mkhuba wokujongelwa phantsi kwesiXhosa, la magama afana neli lithi ‘*Cocomut-ism*’ namanye.

⁴² Ikhokhonathi sisiqhamo esinombala omdaka apha ngaphandle kodwa uthi wakusiqhekeza kuvele umbala omhlophe ngaphakathi. Abantu abamnyama kodwa bethetha isiNgesi kwaye nenkcubeko yabo isondele kakhulu kule yaseNtshona, kuye kuthiwe ziikhokhonathi ukubabiza.

⁴³ Yona ioriyo ngumqhathane okanye ibhiskithi emnyama apha ngaphandle kodwa uthi wakuyahlula kubini ufike iqatywe ucwambu olumhlophe ngaphakathi. La magama abonisa ukuba nangona ubani enolusu olumnyama kodwa ngaphakathi mhlophe ngenxa yokulandela inkcubeko yaseNtshona.

AmaXhosa aseMbembesi singaxoxa sithi ahlala impilo eyayifana naleyo yangexesha le-*Group Areas Act* kuba azihlalela kumhlaba wawo iMbembesi nto-leyo eyabanefuthe elihle ekulondolozweni kwesiXhosa. La magama afana nookhokhonathi, oriyo akasetyenziswa ngabantu baseMbembesi nto-leyo ebonisa ukuba abazange babenazo iingxaki ezinjalo. Ewe bona bambi baphumile eMbembesi baya kusebenza kooBulawayo nooHarare njalo-njalo kodwa ulwimi nenkcubeko yabo ibisoloko ingundoqo kubo. Ezi ngxoxo zingasentla zixhasa uluvo oluthi ukuhlala ndawonye kube negalelo ekugcinweni nasekulondolozweni kobuXhosa (nesiXhosa) eMbembesi.

5. 3. 2 ISIXHOBO SESIBINI: ULWALUKO KWINKCUBEKO YAMAXHOSA

Oku kuhlala ndawonye ayikuko kuphela okube negalelo ekulondolozweni kwesiXhosa. Kwisahluko sesine sixelelwe ukuba ulwimi nenkcubeko zingumtya nethunga. Ngalo mazwi ndithi inkcubeko yesiXhosa isilondolozile isiXhosa eMbembesi. Njengokuba sibonile kwakwesa sahluko sesine ukuba ulwaluko lolona luhamba phambili kumaXhosa aseZimbabwe, kwaye ingoma yeyona ihamba phambili kulwaluko lwaseZimbabwe. Ngenxa yoko, singaxoxa sithi ingoma ibe negalelo elikhulu ekulondolozeni isiXhosa saseZimbabwe.

Kwisigama sesiXhosa singatsho sithi akho amagama aye asetyenziswe ngenxa yenkcubeko ekwatyebisa ulwimi lwesiXhosa. Ukuba inkcubeko yolwaluko ibingasekho eMbembesi loo magama ebengenakwaziwa sisininzi sabantu. Umzekelo, isigama esisetyenziswayo xa kusenziwa imbeleko, ndingaxoxa ndithi eso sigama satshabalala eMbembesi kwaye oko kunefuthe elibi kulwimi lwesiXhosa saseMbembesi. EMbembesi ndiqaphele ukuba isininzi sabantu abaneminyaka engamashumi amathathu ukunyuka, banalo ufifi lwembeleko nangona bengazange bayibone. Ukanti isininzi sabantu abaneminyaka engaphantsi kwamashumi amathathu ukuhla abanalo tu ufifi ngembeleko.

Lintetho ezithi ‘usana olungakhaliyo lufela embelekweni’ azinantsingiselo eMbembesi njengoko bengenalo ulwazi lwezinto ezimalunga nembeleko. Ngokwam ukubona, isizathu soku kukuba imbeleko ayisekho kwinkcubeko yamaXhosa aseMbembesi nto leyo ebangela ukuba isigama esisetyenziswayo xa kusetyenziwa imbeleko naso sitshabalale, kwaye oko kubonisa ukuncipha kwesigama kulwimi lwesiXhosa eMbembesi.

Yiyo loo nto ndisithi ukutshabalala kwenkcubeko ikwa kukutshabalala kolwimi. USalzmman *et al.* (2014: 5) bathi ewe kufanele ukuba kube njalo kakade. Bathi (*Ibid.*) kakade abantu abanenkubeko enganabanga kuyaphi nolwimi lwabo alunabi kuyaphi. Bahambisa bathi (*Ibid.*), “*for example, why should the Eskimo have words chlorofluoromethane, dune buggy, lambda particle, or tae kwon do when these substances, objects, concepts and activities play no part in their culture?*”

Ngamanye amazwi, yinto eqhelekileyo ukuba abantu basebenzise isigama esikwinoxalenye yenkcubeko yabo kuphela. UBryam noMorgan. (1994: 10) bayangqina ukuba ulwimi nenkcubeko zingumtya nethunga, bade baqwele ngelithi umntu angalufunda bhetele ulwimi xa efunda ngenkcubeko. Oku kubonisa ukuba ngenene inkubeko ibe negalelo elikhulu ekulondolozeni inkubeko yesiXhosa eZimbabwe.

Ukongeza, malunga nolwimi nenkcubeko eMbembesi, isiko lolwaluko liyaqhuba kwaye isigama esisetyenziswayo naso siyaphila kwaye oko kubonisa ukutyeba kolwimi lwesiXhosa. Olu luhlu lungezantsi lubonisa amagama ayinxalenye yamagama asetyenziswayo xa kuthethwa ngolwaluko eMbembesi. Uninzi lwala magama intsingiselo yawo ayipheleli apha kulwaluko kuphela koko iyanwenwa, inwenwele kwisiXhosa esisetyenziswa imihla ngemihla.

Olu luhlu lulandelayo lukwabonisa amagama kwanemizekelo yeentsingiselo ezithi zinwenwele kwisiXhosa semihla ngemihla. Ewe yinqwaba amagama esiXhosa asetyenziswayo xa kuthethwa ngolwaluko kodwa kolu luhlu kuchongwe imbinana ebonisa imizekelo egqamileyo ekuphuhliseni nasekulondolozeni isiXhosa.

Isigama solwaluko	Intsingiselo/ Imizekelo enwenwela kwisiXhosa semihla-ngemihla
Ukuguya (Ulwaluko)	Eli gama lithi ‘umguyo’ alibhekiselelanga kwingoma kuphela koko liquka zonke izinto ezenziwayo xa kusenziwa eli siko. Eli gama liyasetyenziswa kwiimeko ezithile, umzekelo ndaqaphela ndoda ithile icela injoli ukuba ithi chatha inyama kwesayo isithebe. Injoli yaphendula ngelithi, “ingaba sele ingumguyo wakho lo.” Oko kukuthi eli gama liyasetyenziswa nokuba akuthethwa ngamguyo, ngalo ndlela lichumisa ulwimi lwesiXhosa.

Inkwenkwe	Malunga nolwaluko inkwenkwe yile kanye kulindeleke ukuba yaluke. La makhwenkwe aza kwaluka aye anxibe iimpahla ekrazukileyo (xa enxibile kuba ngamanye amaxesha awanxibi kwa mpahla leyo) ukubonisa ukuba aza kwaluka. Malunga nokutyebisa isiXhosa, uya kuwava amadoda xa akhuza indoda enxibe iimpahla ezikrazukileyo esithi, “mfo kutheni wadlakazela oku kwenkwenkwe eza kwaluka.” Noku kubonisa ukutyeba nokulondolozwa kwesiXhosa sityetyiswa kwaye silondolozwa yinkcubeko yolwaluko.
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Amakhwenkwe aza kwaluka, umfanekiso: Hleze Kunju

Umkhwetha	Umkhwetha yinkwenkwe esentabeni. Ngokwawam amava, umkhwetha akafane ahlambe, imini yakhe yokuhlamba yimini yokuphuma kwakhe apho ebukhwetheni. Ukuhlamba kwakhe kukuqaba kwakhe ifutha okanye ingceke umzimba wonke. Uye axwebe kakhulu xa engaliqabanga elo futha. Kwade kwabakho intetho ethi “uxwebe ngathi ngumkhwetha.” Le ntetho ibhekiswa nakubani na, naninina. Neli igama, nangona iligama elibhekiselele kulwaluko kodwa liyasetyenziswa ukutyebisa ulwimi lwesiXhosa ukubonisa ukuba inkcubeko ngenene iyaluphuhlisa ulwimi. Ngamanye amazwi, inkcubeko yolwaluko idlala indima enkulu ekulondolozeni isiXhosa saseZimbabwe.
Ikrwala	Inkwenkwe ithi yakubuya entabeni ihlanjwe ithanjiswe kwaye inxibe, ibe ke ngalo ndlela ifikelele kwisigaba sobukrwala. Kodwa uya kuwava amadoda amadala anemizi nabazukulwana enxwalana esithi, “ulikrwala kaloku wena kum” oku kukuthi umncinci kum okanye amava akho asengaphantsi kwawam amava.
Indoda	Inkwenkwe xa isisiwa entabeni, injongo yoko kukuba ingene kwinqanaba lobudoda. Naxa umntu sele engenile kweli nqanaba, mhla enze into entle, into encomekayo uya kubava oogxa bakhe besithi, “kuthe kanti uyindoda.” Ukanti naxa esenza imikhuba engamkelekiyo uyabuzwa ukuba, “kutheni mfondini wenza imikhuba yobukhwenkwe? Uyindoda enjani le yenza imikhuba enje?” Le mizekelo, yimizekelo esetyenziswa kwisiXhosa semihla ngemihla kwaye yiyo endenza ndiyibethelele into yokuba ulwaluko olu lunegalelo ekulondolozeni isiXhosa eZimbabwe.

Izibazana	Eli gama libhekiselele kumama wenkwenkwe esentabeni kwaye kunjalo naseMzantsi Afrika.
USomagwaza	Eli igama libhekiselele kuyise wenkwenkwe esentabeni kodwa akunjalo kumaXhosa aseMzantsi Afrika. EMzantsii Afrika, eli gama libhekiselele kwingcibi.
Ingcibi	Ichule lokwalusa amakhwenkwe libizwa ngokuba yingcibi kwaye kunjalo eMzantsi Afrika kwakunye naseZimbabwe. Neli igama, njengamanye amagama liyasetyenziswa naxa kungathethwa ngangcibi yokwalusa amakhwenkwe. Ingcibi isoloko inengxowa encinane yokufaka izixhobo zokwalusa. Nabani na onokuphatha ingxowana ukhe abuzwe, “kutheni wathi qhiwu ingxowana ngathi uyingcibi?”



Ingcibi yaseMbembesi uJongilanga Mpengesi kwakunye nomncedisi wakhe (uhlaka) ephethe ingxowa enezixhobo zokwalusa, umfanekiso: Hleze Kunju

Uhlaka	Eli ligama elisetyenziselwa ukubiza umncedisi wengcibi okanye lowo uqeqeshelwa ukuba abe yingcibi.
Umkhonto	Esi sisixhobo sokwalusa amakhwenkwe. EMzantsi Afrika esi sixhobo sibizwa ukuba ngumdlanga. Eli gama lithi umdlanga liyaziwa naseZimbabwe kodwa elisetyenziswa kakhulu leli lithi umkhonto.
Ityeba neshwadi	Ezi zizixhobo zokunonophela umkhwetha kwaye zisoloko zikunye kanje ngomtya nethunga.
Umthika	Umthika lufele lwenyamakazi oluvame ukunxitywa ngamagqirha eMzantsi Afrika kodwa eMbembesi lunxitywa yingcibi. Uya kuqaphela ukuba kulo mfanekiso ulandelayo ingcibi inxibe umbhinqo wabasetyhini kwaye yathi tyu ityalana yabasetyhini emagxeni ze yathwala isidlokolo. Le tyalana kwakunye nalo mbhinqo zimele umthika, kodwa ngenxa yokunqongophala kweemfele zezilwanyana zasendle okubangwa yimithetho engqongqo ethintela abantu ukuba bangazizingeli izilwanyana zasendle (Nombembe 2013: 67). Uya kuqaphela ukuba nangona owona mthika ungasaziwa eZimbabwe kodwa eli gama liyasetyenziswa ukubiza umbhinqo onxitywa yingcibi. Oku kukwabonisa ukuphefumlelana kwenkcubeko nolwimi. Lo mbhinqo ungathi sisikethi (<i>skirt</i>) xa uwubona unxitywe ngowasetyhini kodwa elo gama (lalo mbhinqo mnye) liyatshintsha xa unxitywe yingcibi, kuthiwe ngumthika.

Ikhankatha	Umntu onamava, ochongelwe ukuba abeke iliso kumakhwenkwe asentabeni ubizwa ukuba likhankatha.
Ufazane	Xa kukho izisusa ezifana nomguyo lo, ubukhulu becala ngoomakoti abasebatsha abenza imisebenzi efana nokupheka, ukuxova nokubhaka izonka njalo-njalo. Uya kubeva ke oomama abadala xa bejongene nemingeni nokuba sele kusecaweni, “hayi ifun’ ufazane ke le lona lusesemandleni.”
Udodana	Abafana abasebatsha, abasele bephumile ebukrwaleni babizwa ukuba ludodana, ngabo abacanda iinkuni, baxhele iinkomo njalo-njalo xa kukho

	imicimbi efana nomguyo. Njengofazane, udodana nalo ligama elongezwa kwisigama sesiXhosa kwaye sityebisa isigama kwisiXhosa saseMbembesi.
Ingoma	EMzantsi Afrika ukuguya kukucula kodwa eZimbabwe ayikokucula kuphela, koko kukwalusa inkwenkwe. Ngokokwam ukubona isizathu soku kukuba ulwaluko luqala ngengoma, amakhwenkwe eziculela, luqhubeka ngengoma lude luyokuphela ngengoma.
Ibhuma/ Isuthu	Inkwenkwe xa isentabeni yenzelwa indlu yexeshana. Lo ndlu ibizwa ukuba libhuma. Akukho mfuneko yokuba le ndlu ihonjiswe njengoko iyeyexeshana, maxawambi iye ibe gxakalala. Uya kumva ke umntu xa engena endlwini yomntu engacocekanga esithi, “kutheni kwamdaka kule ndlu ngokungathi kusebhumeni?” Ukuba ulwaluko belungekho eMbembesi intetho ezinje ngezi nazo bezingenakubakho njengoko bebengazukuba nalwazi lokuba ibhuma elo likhangeleka njani.
Umojiso/ Umosiso	Inkwenkwe xa isentabeni kuye kufikelele ixesha lokuba itye nantoni na. Oku kuvame ukwenzeka emva kweentsuku ezisibhozo. Ukuze oku kwenzeke, inkwenkwe iyaxhelelwa, oku kuxhelelwa kubizwa ukuba ngumojiso okanye umosiso.
Injoli	Xa kukho umguyo kubakho ndoda ithile esoloko iqwalasela iimbiza ze ithi ngexesha lokutya iqinisekise ukuba wonke ubani uyatya. Le ndoda ibizwa ukuba yinjoli.
Ukubeth’ iintonga	Ngexesha lomguyo kuye kuqulwe ngabafana, kubethw’ iintonga kubhiyozelwa lo mhla. Kwiimbizo zaseMbembesi akusoloko kulula, bezikhe zibekho iimbizo ezibilisayo kuzanywa ukulungiswa imicimbi edl’ umzi waseMbembesi. Bendikhe ndizive iingwevu zaseMbembesi ziphefumla ngezo mbizo, zithi, “bekungadlalwa namhlanje, bekubethw’ iintonga.” Oku akuthethi ukuba bekubethwa umntu koko kuthwa iingxoxo zembizo bezishushu (bezingelula). Ukubethwa kweentonga nako kuphuphumele ekutyebiseni ulwimi lwesiXhosa.
Iqula	Eli gama alinanto yakwenza nakubeth’ iintonga okanye iqula lamanzi. Lo ngumdaniso weentombi (ukubeth’ iqula) apho iintombi zibetha amathanga kwaye zibetha isingqi esikhethekileyo, esimnandi. UKropf (1915: 362) uthi

	eli gama lithi iqula lisetyenziselwa ukubiza ithanga lenyamakazi (le ndawo isentla kwedolo). EMbembesi kusetyenziswa eli gama ukubiza ithanga lomntu.
Ukugxiva	Umxhentso owenziwa ngamakhwenkwe phambi kokuba oluswe.
Izitofile	La ngamagobhoza eebhotile zamafutha ekuthi kufakwe kuzo izinto eziza kudala ukrolokoqo wengxolo xa kuxhentswa lo mxhentso kuthwa kukugxiva.  Umfanekiso obonisa izitofile, umfanekiso: Hleze Kunju



Umfanekiso obonisa iimfele ezinxitywa yingcibi, umfanekiso: Hleze Kunju

Olu luhlu lungasentla lubonisa ukuba inkcubeko yenye yezixhobo ezigcine ulwimi lwesiXhosa eZimbabwe. Ndingaxoxa ndithi, ngaphandle kwamathandabuzo, ukuba inkcubeko elolu hlobo eZimbabwe ibingekho oko ngekube nefuthe elibi kakhulu kulwimi lwesiXhosa eZimbabwe. Uya kuqaphela ukuba onke la magama, ubukhulu becala, iingcambu zawo ziseMzantsi Afrika nangona ekho aphulukene nentsingiselo yawo okanye atshintshe intsingiselo. Umzekelo, ‘uSomagwaza.’ Eli gama sele libhekisele kutata wenkwenkwe endaweni yokubhekisela kwingcibi leyo.

Ndingaxoxa ndithi olo tshintsho ludalwe yimfuduko yamaMfengu, efudukela eZimbabwe. Ngamanye amazwi le mfuduko ingunobangela wokuba kulahleke inxalenye yenkcubeko (umzekelo, imbeleko) kwaye kube kho nokulahleka okanye ukutshintsha kweentsingiselo

zamazama athile (umzekelo, uSomagwaza, Umguyo njalo-njalo). Oku kutshintsha kweentsingiselo ezithile, uthi uMcMahon (1994: 6) ‘kukutshintsha kolwimi.’ Eyona nto ibalulekileyo kwesi sihloko singasentla kukubonisa ukuba ngenene inkcubeko yolwaluko ibe sisixhobo esinegalelo elikhulu ekulondolozeni isiXhosa saseZimbabwe.

5. 3. 3 ISIXHOBO SESITHATHU: INGOMA

NjengomXhosa ozalelwe wakhulela kwaXhosa, ndingaxoxa ndithi ingoma⁴⁴ ibaluleke kakhulu kwaXhosa. Uphando lukaChernoff (1974: 35) lubonisa ukuba umculo asiyonto nje yokonwabisa koko ikwasisixhobo sokubonisa ubuni kwakunye nemvelaphi yakho. UHammond (2004: 105) uphefumla athi “[m]usicians, musicologists, anthropologists and other scholars have frequently noted that music can function as a tool for the articulation of identity and ... is used by subcultures to articulate their chosen identities.”

Ndiyakungqina oku kwaye ngenxa yophando endilwenzileyo eMbembesi, ndingaxoxa ndithi umculo lo ayisosixhobo sokugqamisa ubuni kuphela koko ikwasisixhobo sokulondoloza ulwimi. UFeld noFox (1994: 26) nabo baxoxa ngonxibelelwano olukhoyo phakathi kolwimi nomculo phantsi kweengongoma ezine ezizezi:

- Umculo njengolwimi (*Music as Language*)
- Ulwimi emculweni (*Language in Music*)
- Umculo kulwimi (*Music in Language*)
- Ulwimi malunga nomculo (*Language about music*)

Nakuba singazi kungena nzulu kwezi ngongoma, okubalulekileyo kukuba ngenene lukho unxibelelwano phakathi kolwimi nengoma kwaye oko ndingathi kundinika igunya lokuba ndithi ngenene ingoma idlale indima enkulu ekulondolozeni ulwimi mhlawumbi nemvelaphi yamaXhosa aseZimbabwe. Zikho iimbalo ezingena nzulu kwiintlobo nemisebenzi yeengoma, endingabalula kuzo umsebenzi kaDargie (1988), umsebenzi kaDlepu (2009), umsebenzi kaKunju (2013), umsebenzi kaMadala (1965) nokaHansen (1981).

⁴⁴ EsiXhoseni eli gama lithi ‘ingoma’ singaliguqulela esiNgesini sithi ‘song’ ze eli lithi ‘umculo’ siliguqule sithi ‘music.’ Kodwa kulwimi lwesiXhosa akho amaxesha apho la magama (Ingoma, Umculo) esetyenziswa ngendlela efanayo. Umzekelo, ungamva umntu esithi “ndilinxila lengoma” oko kukuthi “ndiyawuthanda umculo.” Nakolu phando la magama asetyenziswa ngendlela efanayo kumaxesha amaninzi.

5. 3. 3. 1 IINGOMA ZASE-MBEMBESI: SASINGENJE KWAZULU

Masiqale ngalo mba wokuqhusheka imbali okanye imvelaphi apha engomeni. UNombembe (2013: 62) uxoxa athi noko zinqongophele iingoma eziquka imvelaphi yamaMfengu. Kwimiguyo nakwimitshato endiyihambileyo eMbembesi zange ndive ngoma engemvelaphi yamaXhosa. Ukanti nakwiincoko endabanazo nabantu baseMbembesi akukho namnye owaba nofifi malunga neengoma ezinjalo. Umnqa ngulo, ikho ingoma enye emalunga nemvelaphi yala maXhosa, ‘Sasingenje kwaZulu.’ Bendiba le ngoma iya kuthi ‘Sasingenje eMpuma Kapa’ apho la maMfengu awevela khona njengokuba ethetha isiXhosa hayi isiZulu.

Phambi kokuba singene kula mazwi wale ngoma makhe siqale siphonononge isizathu sokuba le ngoma ithethe ngommandla wakwaZulu endaweni yokuba ithethe ngeMpuma Kapa. Kaloku ekuqaleni kwesi sahluko iimibalo zooCobbing (1988), Lye (1967), noStapleton (1996) zikhe zasithela thsuphe ngemvelaphi yamaMfengu, ziyilanda kwaZulu ngenxa yeMfecane eyabangela ukuba amaHlubi namaNgwane aye kugaleleka eMpuma Kapa.

Nangona amaMfengu aluthathayo ulwimi nenkcubeko yamaXhosa, le ngoma iyasibonisa ukuba noko akazange ayilahle kwaphela imbali yawo kuba naku esacula ngayo kunanamhlanje. Nesizukulwana esizayo siya kuhlala sisazi ukuba iingcambu zamaXhosa nangona ziseMpuma Kapa eMzantsi Afrika kodwa zendele kwaZulu. Masiqwalasele le mbali ndithi iqulethwe yile ngoma.

‘Sasingenje’

Umhlabeli: Volo, volo, we! Mlungwana

Abalandeli: Sasingenje kwaZulu, sasingenje

Thina sesab’ amavolovolo

Umhlabeli: Volo, volo, we! Mlungwana

Abalandeli: Sasingenje kwaZulu, sasingenje

Thina soyik’ abelungu

Umhlabeli: Thina siyoyik’ abelungu

Abalandeli: Sasingenje, sasingenje thina

Soyik’ abelungu

Umhlabeli: Haayi, Haayi, haayi, kwaZulu

Abalandeli: Sasingenje, sasingenje thina

Soyik' abelungu

Umhlabeli: Haayi, Haayi, Haayi, Mlangeni

Abalandeli: Sasingenje, sasingenje thina

UNombembe (2013: 63-65) uxoxa athi uEybers (1918: 449) ubalisa ibali apho inkumanda yamaBritane enguHenry Bartle Frère yahlasela yoyisa amaMfengu eMzantsi Afrika. Ngenxa yesi sizathu lo kaNombembe (*Ibid.*) uthi kungenzeka ukuba le ngoma yaqanjwa emva kweso sehlo. Oko kukuthi, le ngoma yaqanjwa eMpuma Kapa. AmaMfengu la afikelwa zinkumbulo zakwaZulu emva kokoyiswa 'ngabelungu.' Umba wokuqala esiwutyhilelwa yile ngoma kukuba amaMfengu la oyiswa ngemikhono yeekati, oku sikubona kula mqolo wokuqala "volo⁴⁵ volo, we! Mlungwana" (Nombembe 2013: 63).

Asiyonto ingaqhelekanga ukuba uhlanga oluthile lubonise okanye lugcine imbali yalo emculweni. NamaNdebele aseZimbabwe anazo iingoma ezikumila kunje. Ndingakhankanya kuzo ingoma ethi 'Kwakungenje' (Davis noMalaba 2007: 56). Nawo la maNdebele abalisa imbali yangexesha kusalawula ooMambo nooMzilikazi (*Ibid.*). Ngenxa yeso sizathu, singaxoxa sithi ngokuqinisekileyo le ngoma yamaXhosa ibalisa imbali yaphambi kokuba la maXhosa abalekele eMpuma Kapa. Naxa sele emkile eMpuma Kapa akazange ayilahle loo mbali. Uya kuqaphela ukuba le mbali ayihambi yodwa koko ikwathelekisa nexesha langoku. Ngamanye amazwi, kule ngoma amaMfengu la abalisa athi mandulo phaya emva kwaZulu awengenalo uloyiko lwabantu abamhlophe, kodwa kule mihla sele ajika angamagwala.

Malunga nolwimi, uya kuqaphela ukuba nangona lisetyenzisiwe igama elithi 'soyik' abelungu, kodwa kwakule ngoma inye, kula mqolo wesithathu, eli gama liphinda lijike ibe ngu 'sesab' amavolo-volo.' Kulwimi lwesiZulu kusetyenziswa kakhulu eli gama lithi 'ukwesaba' lo gama esiXhoseni kusetyenziswa kakhulu igama elithi 'ukoyika.' Uya kukhumbula ukuba besikhe sathi amaMfengu la alolona hlanga luxubeneyo; angamaZulu axubene namaXhosa (Stapleton 1996: 233).

⁴⁵ Ivolovolo le ngumpana ophathwa ngesandla esinye xa usetyenziswayo, ogangxwa esinqeni okanye ugcinwe epokothweni, ukwaziwa ngegama elithi umkhono wekati (Pahl 1989: 508).

Ndingaxoxa ndithi naso ke isizathu esibangela ukuba kusetyenziswe amagama ‘ukuyika’ no ‘ukwesaba’ engomeni enye; kukubonisa imbali kwakunye nemvelaphi yamaMfengu. Nangona amaXhosa wona awengekho kwaZulu kodwa nawo ayangqinelana namaNgwane malunga nombala wokoyikwa kwabantu abamhlophe. Malunga noku koyikwa kwabantu abamhlophe, uMakambe (1982: 7-8) ubalisa athi, ngaminazana ithile ngomnyaka we-1909 uLord Selborne⁴⁶ wandwendwela eZimbabwe kwaBulawayo esuka eMzantsi Afrika. Imbali thi (*Ibid.*) amaNdebele zange amkhahlele konke-konke, kaloku wayesele ekonwabela kwaye ekuqhelile ukukhahlelwa oku kwaye ekuthatha njengelungelo lakhe njenganozaku-zaku weBritane, kodwa wadana wamanzi kuba amaNdebele zange abone kuyimfuneko oko.

Kuvakala ukuba uNzimende Mbulawa Ndondo (*Ibid.*) owayeyinkosi yamaXhosa ngelo xesha wahambela phezulu, etarhuzisa ameva ngenxa yesi senzo sokuba amaNdebele angakhahleli. Ngokokwam ukubona, amaNdebele la awengenalo olu loyiko amaMfengu awenalo ngakubantu abamhlophe. Yiva unkosi uNzimende Mbulawa Ndondo etarhuzisa kuLord Selborne nakoogxa bakaLord Selborne lowo (*ibid.*):

Bayete Nkosi,

... we [the Mfengu] feel very ashamed that at the meeting in Bulawayo the Matabele refused to salute you in the proper way. We were amazed at this that the High Commissioner was not saluted in the usual order as is done to every person of his rank. We Fingoes are not in the same spirit as they [Matabele]. Our desire is that we should be let free from Pass Regula nons. The Fingoes are very small in number in this country [Southern Rhodesia] and are not friends of the natives of this country although we have never quarrelled with them or they with us. Our only friend is the British Government who kept our Grandfathers and still looks after us, and treats us with good hands and whose mouth is full of love to us its children. We beg to ask to be allowed to have guns that is every person of us whom his magistrate trusts.

Kulo mhlathi, ndigqibele unkos’ uNdondo engxengxeza suka ndabona sele ecela ukuba bavunyelwe nabo bengamaMfengu ukuba bafumane ‘iivolo-volo.’ Xa ndifunda lo mhlathi ndiba nomfanekiso wale nkosi inguNdondo, ishwabanisa umnqwazi ngezandla zozibini, ibonisa intlonipho icenga kubonakala ukuba icenga umntu owoyikekayo. Oku kubonisa ukuba ngenene amaMfengu la “asab’ abelungu” njengokuba nengoma isitsho.

⁴⁶ ULord Selborne wayengunozakuzaku weBritane eMzantsi Afrika ngeminyaka yowe-1909 (Makambe 1982: 7-8).

La maMfengu ‘akesabi belungu’ kuphela koko ‘asaba’ nevolo-volo kangangokuba nawo amaMfengu la acela imvume yokuba nawo ayifumane imikhono yekati. Ndiyamngqinela lo kaNombembe (2013: 64) xa esithi eso sicelo sangena ngapha sayokuphuma ngapha kuba ndide ndaluqoshelisa olu phando oko ndimane ndibuza ukuba wakha wakho na umntu onevolo-volo eMbembesi, impendulo ibiba nguhayi rhoqo ndiwubuzo lo mbuzo. Ngamanye amazwi, amaMfengu la asoloko eboyika abantu abamhlophe, nto leyo abangazange bayenze kwaZulu njengokuba nengoma isitsho, ‘Sasingenje... kwaZulu.’

Ndinesikrokro sokuba unobangela wokuba amaMfengu aboyike abantu abamhlophe kungenxa yokuba abantu abamhlophe babesoyika amaMfengu nto nje bengafuni ukuba kudule oko. Kaloku amaMfengu la ayesele engene mpela kwinkcubeko yasentshona, eneempawu zobunkokheli nto leyo eyayinokubangela ukuba kube lula ukukhokela abantu abamnyama ababexuthelwa imihlaba (Kosmin 1977: 40).

Ngenxa yolo loyiko, abantu abamhlophe bebbenela ekubeni besoloko bekhangeleka benobunganga kwaye besoyikeka kuba benee ‘volovolo.’ Abantu abamhlophe babenokuwavumela njani ke amaMfengu la ukuba afumane imvume yokuba nee ‘volovolo? Oko kwakunokubangela ukuba amaMfengu abe kwinqanaba elinye nabamhlophe nto leyo eyayinokubangela ukuba amaMfengu angabi zizigculelo namakhoboka abamhlophe.

Kwakhona, ukuqinisekisa ukuba bangentla ngenene apha kumaMfengu, abantu abamhlophe babengawavumeli amaMfengu ukuba athenge umhlaba njengoba abantu abamhlophe babesenza. Nditsho mna sele ume kakuhle ngasezimalini njengenye yeenkosi zamaXhosa ezafudukela eMbembesi, unkos’ uGarner Sojini walelwa mpela ukuba athenge umhlaba (Ncube 2013: 27). Ngubani ke onganyanzelisa umntu one ‘volo-volo’ ukuba akuvumele uthenge umhlaba?

Ngokwam ukubona, owona msebenzi wezi ‘volovolo’ yayikukuqinisekisa ukuba amaMfengu la, nangona angade abonakale ngathi awethathwa ngcono kunabanye abantu abamnyama kodwa awengenakude abe kwinqanaba elinye nabantu abamhlophe. Yiyo loo nto nawo amaMfengu la asoloko ethe qhiwu amapasi njengaye wonke umntu omnyama kulo maxesha weyowe-1900 (Ncube 2013: 27).

Ukongeza, nangona amaMfengu awukumqulu wabavoti eZimbabwe loo nto yayingathethi ukuba mawangazenzi izinto ezenziwa ngabanye abantu abamnyama abangekhoyo kumqulu

wabavoti. Umzekelo, kwakunyanzelekile ukuba angayisebenzisi indledlana⁴⁷ esecaleni kwendlela yeenqwelo-mafutha ngakumbi-nangakumbi xa kukho inenekazi elimhlophe kuloo ndledlana (Ncube 2013: 27). Ukuba amaMfengu la awevunyelwe ukuba athenge imihlaba kwaye abe nemvume yokufumana izixhobo ezifana nee ‘volo-volo,’ ezo zinto zazinokubangela ukuba angayithobeli le mithetho yengcinezelo. Le mithetho nayo yabangela ukuba abamhlophe bahlale belumkile kuba benoloyiko lokuba amaMfengu la angasuka adale uqhushululu kuba engavumelani nalo mithetho.

Okokugqibela, qwalasela la mazwi athi “Soyik’ abelungu.” Besingathi la mazwi abhekisa kokwa kuhlaselwa kwamaMfengu ehlaselwa nguHenry Bartle Frère (Nombembe 2013: 63-65, noEybers 1918: 449), kodwa kokwa kungxengxeza kukankosi uNzimende Mbulawa Ndondo kucatshulwe apha ngasentla kuyacaca ukuba ngenene amaMfengu awathethi mampunge xa esithi “...thina Soyik’ abelungu” kule ngoma icatshulwe ngasentla. Oku kubonisa ukuba ngenene ulwimi lwesiXhosa nembali yamaMfengu iqulethwe kule ngoma.

5. 3. 3. 2 IINGOMA ZASE-MBEMBESI: SOMAGWAZA OKANYE MAGWAZA?

Masijonge ingoma elandelayo, ‘Somagwaza.’ Le ingoma idume kakhulu kwaXhosa xa kubuya inkwenkwe entabeni (Mtose 2011: 102; Mgqolozana 2009: 121-122). NjengamXhosa, le ngoma ndiyazi ndiseyinkwenkwana kwaye ndiyithanda. Njengankwenkwana ekhulele ezilalini zaseMqanduli, eNgqwarha ndikhule le ngoma ndiyiva amatyeli ngamatyeli rhoqo ngexesha lolwaluko; ebusika nakwinyanga yoMnga. Umnqa ngulo, andisokuze ndiyilibale indlela eyaculwa ngayo mhla kwakubuya mna ubuqu entabeni.

Ndahamba/ ndahlanjwa emlanjeni, ndathanjiswa, zenziwa zonke izinto ezenziwayo xa kuhlanjwa inkwenkwe; ukutshiswa kwebhuma nempahla ibisetyenziswa kwelo bhuma, njalo-njalo. Ngalo lonke elo xesha, ndandizonwabele. Yatsho ingoma, senjenjeya ukusinga ekhaya. Kwathi xa sikude-kufuphi nesango watsho u ‘Somagwaza,’ kwaye wandichukumisa ngendlela engathethekiyo, zona iinyembezi ndazinqanda ndazincama ziqukuqela lo gama uSomagwaza wayesitsho ngondiliseko, ngesidima nesithozela. Ndachukumiseka suka kwangathi le ngoma ndiyiva okokuqala.

Ngala mazwi, ndibonisa ukuba ngokwawam amava u ‘Somagwaza’ lo yingoma eculwa xa inkwenkwe ibuya entabeni kwaye u ‘Somagwaza’ yingoma ekwazi ukuchukumisa iimvakalelo

⁴⁷ Le ndledlana yipavumente okanye i-*pavement* ngolwasemzini.

ezithile kulowo iculwa ngenxa yakhe. Kwingoma yokuqala besithe, omnye umsebenzi wengoma kukulondoloza ulwimi xa sijonga impilo yaseMbembesi apho kufudula kungafundiswa siXhosa kodwa sikho, siyaphila kwaye siyasetyenziswa. Lo mhlathi ulandelayo ubonisa ulwimi lwesiXhosa lusetyenzisiwe kule ngoma u ‘Somagwaza.’ Kubalulekile ukuba sikhumbuzane; le ngoma iyinxalenye yenkcubeko yaseMbembesi njengoko iyingoma yomguyo. Oko kukuthi, inkcubeko ilondoloza ulwimi, ukanti singathi nolwimi lulondoloza inkcubeko. Masidlulele kumazwi ale ngoma ngokwendlela endiyazi ngayo eMzantsi Afrika.

‘Somagwaza’

Umhlabeli: (Yhe) Somagwaza, ndiza kugwaza, ndiza kugwaza ngalo mkhonto (iyho-ho-ho)

Abalandeli: Hawu-ye, hawu-ye Somagwaza

Umhlabeli: (Yhe) Somagwaza, ndiza kugwaza, ndiza kugwaza ngalo mkhonto (iyho-ho-ho)

Abalandeli: Hawu-ye, hawu-ye Somagwaza

Umba wokuqala ngulo wokuba kusetyenziswe isiXhosa kule ngoma, oko kubonisa ukuba isiko lolwaluko liyaqhubeka, le ngoma iya kusoloko iculwa kwaye nesiXhosa sakuhlala siphila ngenxa yale ngoma. Yiyo loo nto ndixoxa ndisithi, ingoma le ikwasisixhobo sokugcina nokulondoloza ulwimi lwesiXhosa eMbembesi.

Masiqwalasele ukusetyenziswa kwale ngoma kwelo laseZimbabwe eMbembesi. Phambi kokuba sijonge umba ongembali enokuthi iqulathwe kule ngoma, mamdilitsolise elokuba andivumelani konke-konke noNombembe (2013: 79) xa esithi “[t]his song differs from *Somagwaza... song for South African Xhosas*.” Ewe, ndiyasiqonda isizathu sokuba athi ezi ngoma zahlukene, kungenxa yokungafani kwamazwi kuSomagwaza waseMzantsi Afrika noMagwaza waseZimbabwe. Masiqwalasele amazwi ale ngoma xa iculwa eZimbabwe (Nombembe 2013: 97):

Magwaza (Zimbabwe)

Umhlabeli: Itsho magwaza, Itsho magwaza
wayigwaza kanjani?

Abalandeli: Ah! Ye! Woye, Woye. Itsho
Magwaza

Umhlabeli: Itsho magwaza, Itsho magwaza
wayigwaza kanjani?

Abalandeli: Ah! Ye! Woye, Woye. Itsho
Magwaza

Somagwaza (Mzantsi Afrika)

Umhlabeli: (Yhe) Somagwaza, ndiza
kugwaza, ndiza kugwaza ngalo mkhonto
(iyho-ho-ho)

Abalandeli: Hawu-ye, hawu-ye Somagwaza

Umhlabeli: (Yhe) Somagwaza, ndiza
kugwaza, ndiza kugwaza ngalo mkhonto
(iyho-ho-ho)

Abalandeli: Hawu-ye, hawu-ye Somagwaza

Ewe ngokuqinisekileyo amagama kaSomagwaza waseMzantsi Afrika ahlukile kulawo kaMagwaza waseZimbabwe kwaye ndixoxa ndithi isizathu soku ngula mba besikhe sawushukuxa ekuqaleni kwesi sahluko, umba wokutshintsha kweentsingiselo zamagama okubangelwa yimfuduko yamaMfengu kwaye olu tshintsho besithe, ‘kukutshintsha kolwimi’ (McMahon 1994: 6). Uya kukhumbula ukuba besele sitshilo ukuba eMbembesi eli gama lithi Somagwaza libhekisa kutata wenkwenkwe lo gama eMzantsi Afrika libhekisa kwingcibi yenkwenkwe. Ngenxa yoko, besingenakulindela ukuba ingoma yona ibe nentsingiselo efanayo lo gama intsingiselo yegama uSomagwaza ingafani.

Magwaza

Transcription by C. Nombembe Ingoma Yokuguya

[Doh is Gb]

Female Lead Voice

I-tsho may' gwa-za, i-tsho may' gwa-za way' gwa-za ka-nja-ni? Wo-ye!

Response

A - ye - wo ye,

3

Wo-ye - e! I-tsho may' gwa-za, i-tsho may' gwa-za ku-si-le ka-lo-ku.

Wo - ye, I-tsho may' gwa - za!

5

Ye - ha - wo - ye! Ye - ha - wo - ye - e!

A - ye - wo - ye, wo - ye, I - tsho may' gwa - za!

Ikhutshelwe nguNombembe (2013: 97)

Masiqwalasele amagama achatshazelwe lolu tshintsho lolwimi:

IsiXhosa saseMbembesi

IsiXhosa esisemgangathweni eMzantsi Afrika

Itsho

Yitsho

May' gwaza

Somagwaza

Nangona ndixoxa ndisithi ezi ngoma zizo ezilondoloze isiXhosa kodwa oku kungafani kwamagama kuboniswe ngasentla kungabonisa ukuba mhlawumbi isiXhosa siyafa njengokuba sibhalwe ngendlela engekho semgangathweni. Khumbula kaloku ukuba umntu obhale apha akazange wasifunda isiXhosa koko ubhala akuva ngeendlebe. Okubalulekileyo kukuba isiXhosa siyasetyenziswe kwezi ngoma kwaye oko kudala ukuba sigcineke kwaye silondolozeke.

Kutheni ndime entla nje, ndiqinisekile ukuba lo Magwaza noSomagwaza yingoma enye? Yiva uNombembe (2013: 79) xa esithi:

This song and the fifth song, ...Itsho Magwaza portrays a review done by the Mfengu after fighting a war. The 'bravest' man is now asked to explain to others how he fights his wars. As the escorts perform the umguyo music, they carry fighting sticks which resemble the assegai and other weapons used by the Zimbabwean Xhosas during their wars when still in their homeland.

Ngamanye amazwi, le ngoma yayiyingoma yemfazwe (*Ibid.*) phambi kokuba amaMfengu afudukele eZimbabwe. Masiqwalasele enye ingxelo esuka apha eMzantsi Afrika malunga nalo Somagwaza uJackson Vena ngokucatshulwa nguLobley (2012: 191):

Somagwaza was a person; he was one of the chief's warriors and he was responsible for the circumcision of boys; he was the chief's surgeon. So what happened they went to battle and then he fell in battle. Now the other warriors came back and on their way back home they said they decided to sing this song to make ... an announcement to the other people in the village ... that Somagwaza fell in war.

Ngamanye amazwi, ndingaxoxa ndithi njengokuba uSomagwaza watshabela emfazweni kwaye oogxa bakhe bagqiba kwelokuba bacule ngaye ngeenjongo zokwazisa uluntu. Ngenxa yoko, kunokwenzeka ukuba phambi kokuba le ngoma ibe yingoma yolwaluko yayiqale yayyingoma yemfazwe ngenxa yokuba yayiqanjwe ngenxa yemfazwe okanye ngenxa yokutshaba kukaSomagwaza etshabela emfazweni. Ngenxa yoko, ndimile kwelithi le ngoma yaqanjwa apha eMzantsi Afrika ze intsingiselo yayo yamane ukulahleka apho endleleni eya eZimbabwe, yiyo loo nto yena uNombembe (2013: 79) esithi ziingoma ezimbini ezahlukeneyo.

Mandi wuchaphazele umba wokuba, eli bali likaSomagwaza kusafuneka liphandwe nzulu kuba aseliqela amanye amabali ngale mvelaphi yale ngoma. ULobley (2012: 188) ucaphula uTracy (1973: 58) xa esithi le yayisakuba yingoma yokubulela nokukhahlela inkosi xa ithe yagwaza

inyamakazi yasendle, abantu babesakucula uSomagwaza bebulela kwinkosi leyo ngenxa yeso senzo.

Ukanti zikho neengxelo ezithi uSomagwaza lo ngumXhosa wokuqala ngqa ukwaluswa (Lobley 2012: 191-192). Kwelinye icala uCecil Nonqane ngokucatshulwa nguLobley (2012: 191) uphefumla athi “Magwaza [was] *the man whose duty it was to kill those accused of witchcraft and whose conscience had prompted him to kill himself with his own spear when faced with the prospect of killing a child.*” Zikho nezinye iingxelo ezibangela ukuba ndithi uphando malunga noSomagwaza lusadingeka. Noko kunjalo, ndisemi kwelithi le ngoma iculwa eMzantsi Afrika isekwayile iculwa eZimbabwe nangona kukho umahluko kumagama athile. Okunye okubalulekileyo, imbali yamaXhosa ikho kule ngoma kwaye oko kukwalondoloza nolwimi lwesiXhosa.

5. 3. 3. 3 IINGOMA ZASE-MBEMBESI: UNONGQAWUSE

Ibali likaNongqawuse lelinye lamabali adume kakhulu kwimbali yamaXhosa apho intwazana egama linguNongwawuse kowe-1856 yakhokelela ekubeni amaXhosa atshabalalise imfuyo nokutya kwawo ibanga ngelithi lowo ngumyalezo wezinyanya (Peires 1987: 43; Kunju 2013: 107; Nombembe 2013: 82) kwaye ukuba benje-njalo, abafileyo baya kuvuka emangcwabeni, nalo mfuyo noko kutya kuya kubuya kuphinda-phindene. UPeires (1989: ingabula-zigcawu) uyatsho ukuba akukho zinyanya ngandawo, eli yayiliyelenqe elaliqulunqwe nguMnu. George Grey owayeyirhuluneli yeKoloni ngalo minyaka kwenzeka ngayo eli shwangusha.

Kwelinye icala, uNongqawuse wada waya kulala kobandayo esacula iculo elinye, eli lokuba wazibona izinyanya kwaye zamxelela ukuba ngomhla we- “18 February 1857, kovuka abafileyo, kogxotelwe umlungu elwandle, antywiliselwe...” (*sic*) ukuba kuthe kwacocwa umhlaba wamaXhosa ngokuthi kutshatyalaliswe imfuyo nokulinyiweyo (Bradford 2004: 79-80). Wathi uNongqawuse akugrogriswa ngokubulawa ukuba akathethi nyani malunga nalo mbono wakhe wezinyanya suka waphendula ngelithi akanadyudyu kwaye ukurhalela kakhulu oko kubulawa kuba uyazi ukuba uza kuvuka njengokuba izinyanya bezithembisile (*Ibid.*: 80). Esi sehlo saba nesiphelo esibi kakhulu kuba sakhokelela kubhubhane nakwindlalakazi eyabulala amaXhosa, kwaye uNongqawuse owayengumprofethikazi wakwaGcaleka nentwazana eyayingumprofethikazi wakwaRharhabe, uNonkosi intombi kaKhulwana basala beziinkedama (*Ibid.*: 80, Mcimeli 1995: 147).

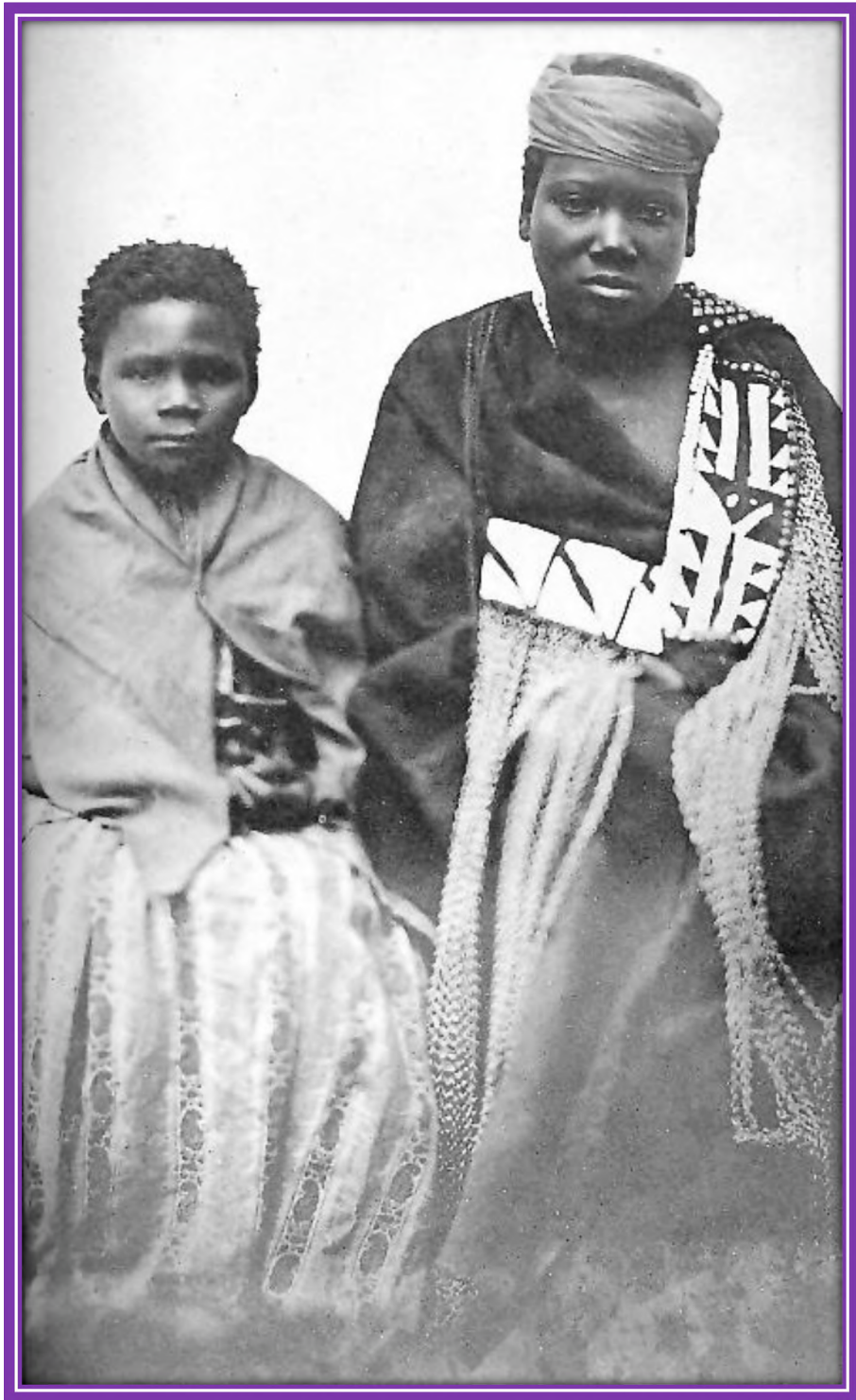
Injongo yam ayikokusombulula iqhina lokuba sasiyintoni isizathu sokuba uNongqawuse lo enze oku njengokuba zisakhabana nanamhlanje ingxelo zesona sizathu soku. Ezo ngxelo zixovulwe kule mibhalo ilandelayo Bradford (2004), Peires (1989; Peires 1990), Mbembe (2006), noHayes (2007). Nantsi loo mbali iqulethwe kule ngoma yomguyo wamaXhosa aseZimbabwe (Nombembe 2013: 81-83):

Indlela ekubhalwe ngayo	Amagama angabhalwanga ngesiXhosa esisemgangathweni
Umhlabeli: Uph' uNongqawuse kaloku? Abalandeli: Abasazi kambe. Umhlabeli: Ewe ke? Abalandeli: Abasazi kambe, wayigxoga, lempi (<i>sic</i>). Umhlabeli: Iphi na? Abalandeli: Yayiphum' ezintabeni. Umhlabeli: Nango (<i>sic</i>) uNoNkosi (<i>sic</i>) wakwaNdlambe Umhlabeli: Abasazi kambe. Umhlabeli: Hho! Hho! Abalandeli: Abasazi kambe, wayigxoga, lempi (<i>sic</i>). Umhlabeli: Iphi na?	Le_mpi. N<u>an</u>ko uN<u>on</u>kosi... Le_mpi.

Eyona nto ndiza kuyo kukuba imbali yamaXhosa aseZimbabwe iqhushekwe kwezi ngoma. Ndisebenzisa igama lokuqhusheka kuba uninzi lwabafana endakha ndabangcambazisa ngemvelaphi yezi ngoma zange babe nakuqiniseka, uninzi lwabo lungenalo nofifi ngaba 'Sasingenje kwaZulu' noNongqawuse' koko besonwabela nje iingoma ezimnandi zomguyo.

Ndinethemba lokuba olu phando luza kuba sisiqalelo sokuba babe nomdla wokuphanda ngezi ngoma kwakunye nezinye izinto ezimalunga nolwimi, inkcubeko nemvelaphi yamaXhosa aseZimbabwe.

Njengokuba besele ndikhankanyile, owona mdla wam ayikokucazulula la mabali ndikhangela obona bunyani bawo, koko umdla wam kukubonisa ukuba ulwimi lwesiXhosa lugcinwe lwalondolozwa ziingoma zaseMbembesi njengokuba ezi ngoma ziculwa ngolwimi lwesiXhosa. Okwesibini, kukubonisa ukuba ezi ngoma azilondolozanga lwimi kuphela koko zilondoloze namabali okanye nembali nemvelaphi yamaXhosa njengokuba kubonisiwe kwezi ngoma zingasentla.



Umfanekiso obonisa abaprofetikazi, uNonkosi eneminyaka eli-11 kunye noNongqawuse eneminyaka eli-18 (Bradford 2004: 79).

5. 3. 3. 4 IINGOMA ZASE-MBEMBESI: NDIKUNIKILE

Phambi kokuba ndihl' amahlongwane le ngoma ilandelayo, kubalulekile ukuba sikhumbule amazwi kaBryam noMorgan (1994: 10) athi ulwimi nenkcubeko zingumtya nethunga njengokuba bekukhankanyiwe kwisahluko sesibini nasekuqaleni kwesi sahluko. Zikho ingoma zaseMbembesi ezikwaqulethe nenkcubeko yamaXhosa kwaye zivunywa ngesiXhosa. Le ngoma ithi 'Konke ndikunikile' yenye yezo ngoma kwaye iculwa zintombi xa zityityimba. Masiqale siqwalasele amazwi ale ngoma (Nombembe 2013: 87):

Indlela ekubhalwe ngayo	Amagama angabhalwanga ngesiXhosa esisesikweni
Umhlabeli: Nanko (<i>sic</i>)	<u>Nango</u>
Abalandeli: Amabele ndikunikile	
Umhlabeli: Nazo	
Abalandeli: Nempundu (<i>sic</i>) ndikunikile	
Umhlabeli: Inye	<u>Neempundu</u>
Abalandeli: Lendaw' endala nayo	
Umhlabeli: Yona	
Abalandeli: Ziinkomo zikaBawo	<u>Le_ndawo ndala nayo</u>

Kukho iintetho zesiXhosa ezifana nezi zithi 'ingcwaba lentombi lisemzini,' 'intombi zinkomo zikayise,' ukanti naxa umfana enze nzima intombi kuye kuthiwe lo mfana 'uvule uthango lukayise waloo ntombi ngezantsi,' oko kukuthi xa intombi ivelelwe yilo ngozi kwakungelula ncam ukuba ilotyolwe ngeenkomo eziliqela kuba kusithiwa loo ntombi yonzakele ngenxa yokuba ithe yakhulelwa ingekatshati (Jolobe 1940: 30-33, Sityana 1988: 22). Yiyo ke loo nto kukho nezi ntetho zithi 'intombi zinkomo zikayise.'

USatyo *et. al.* (1990: 81) baxoxa bathi mandulo phaya kwakungaqanjwa nje koko ingoma yayiqanjwa imelane "...nenjongo ethile ukuze iphumeze injongo ethile kuloo nto yenziwayo...ingoma inomsebenzi wayo kwintlalo kaNtu." Uya kuqaphela ukuba le ngoma ifundisa kanye ngeziphumo zokwabelana ngesondo ungekatshati. Ndingathi ke ezo ziphumo

ziquka ukuzalela ekhaya, kuzalela ekhaya oko kubangela ukuba kungabilula ukuba intombi itshate kuba kusithiwa ‘yenzakele.’

Malunga namazwi ale ngoma, singathi intombi ifundiswa ukuba naphantsi kwayiphi na imeko ingaze ivumele inkwenkwe ukuba yabelane nayo ngesondo. Inkwenkwe ingafane iwacofa-cofe amabele la, mhlawumbi idlulele ngezantsi icofa-cofe neempundwana ezi kodwa ingaze ijikele ngaphambili izame ukucofa-cofa amaphambili entombi kuba oko kunganeziqhamo ezibi kakhulu. Ndingaxoxa ndithi injongo yale ngoma kukufundisa ngesondo, le nto athi amakhumtsha yi-*sex education*.

5. 3. 4 ISIXHOBHO SESINE: IINCWADI ZONCWADI LWESIXHOSA

Ndikholelwa ukuba iincwadi zesiXhosa zodidi oluphezulu⁴⁸ zakudala ziyidlalile inxaxheba ethile ekulondolozeni isiXhosa saseZimbabwe eMbembesi. Phantsi kwesi sihloko ndiza kuthi gqaba-gqaba malunga nolu luvo, kwaye nditsho ukuba kutheni ndicinga ukuba ezi ncwadi zibe negalelo ekulondolozeni isiXhosa.

Uninzi lwabantu abadala eMbembesi endichithe ixesha nabo, endingakhankanya kubo ubawo uLudidi Masoka (2013: Udliwanondlebe) nobawo uNdlazulwana (2014: Udliwanondlebe) bonke bawukhankanyile umba wokuba iincwadi zesiXhosa babenazo kwaye bezifunda. Ezi ncwadi ziquka iincwadi zababhali abafana nooThamsanqa, Sinxo, Mqhayi, Jordan, Jolobe, njalo-njalo.

Ezona ncwadi zikhunjulwa kakhulu zezi nkonde, Iityala Lamawele ngokubhalwe nguS. E. K. Mqhayi kwakunye ne-Ingqumbo Yeminyanya kaA. C. Jordan. UMqhayi waziwa nangemibongo yakhe. Kubo bonke ababhali besiXhosa oyena mbhali okwabhalwa umbongo wokumkhumbula owapapashwayo nguS. E. K. Mqhayi. Loo mbongo uthi ‘Umbongo’ wabhalwa nguLettie Grace Nomakhosi Tayedzerhwa ze waguqulelwa esiNgesini nguF. S. M. Mncube. UTayedzerhwa wayeyintombi yomXhosa kodwa watshatela emaShoneni.

Okunye okunika umdla kukuqaphela indlela obhalwe ngayo lo mbongo owawupapashwe ngowe-1951 iyelele kuleyo kubhalwa ngayo kule mihla (2016) ngamaXhosa aseMbembesi kwikhasi u*Facebook* ngakumbi ukwahlulwa-hlulwa nokudityaniswa kwamagama njengoko

⁴⁸ Ezi ncwadi zodidi oluphezulu zibizwa ukuba zi-*classic books* ngolwasemzini.

sibonile kwesi sihloko singasentla. Lo mbongo usibonisa ukuba uMqhayi lo wayesaziwa kakhulu yile mbongi uTayedzerhwa, ikwabonisa nendlela awayexatyiswe ngayo lo kaMqhayi.

Ngenxa yalo mbongo, ndingaxoxa ndithi iincwadi zababhali besiXhosa zazifikelela eMbembesi nto leyo eyayibangela ukuba amaXhosa aseMbembesi abenako ukufunda isiXhosa esisulungekileyo. Njengokuba sibona ngalo mbongo, oko kwakuye kukhuthaze ukubhalwa kwesiXhosa. Ngenxa yobude balo mbongo, inxalenye yawo ikwisihlomelo solu phando (isihlomelo A).

**UMBONGO — A XHOSA POEM ON THE DEATH OF
S. E. K. MQHAYI**

LETTIE G. N. TAYEDZERHWA

I.

*Umbiko ufika konwatyiwe,
Amadoda eduda ku kubi.
Isibaka-baka singcwengile.
“Yinto ni? Thulani! mamelani!
Ugalelekil’ uloliwe wase Zantsi.
Ufike namapheph’ endaba
Udaba lukhulu mzi wase Rhodesia;
Imbongi yesizwe itshabile!
Usezinyembezin’ umzants’ Afrika;
Ulahlekelwe, yi ndoda yesizwe.
U-Mngqik’ onuk ’imbola nozipho!
Int’ engangxengwanga konke!
Ewe. Um-Xhosa oqingqiweyo!
Umf’ obuchopho buhluziweyo.
Ontyiloza ngokwentaka yohlobo!
Olwimi luvuth’ amalangatye!
Hayi, ucinu, iciko lamaciko!
Yiloo nto mfo ndini ka Mqhayi
Asikwazi ngeliso lenyama;
Imisebenzi yakho ilinqhina.*

2.

*Uya banga sithi e-Mbembesi.
Singunya, nekhwele ngawe !
Siya zidla ngobuchopho bakho !
Ooyihlomkhulu balel' apha,
Babe zizithunywa zika Cecil-Rhodes;
Amadlangqond' esizw'esi-Ntsundu !
Amadod' angamachul' enduku !
'Thathwa ngokuthenjwa e-Koloni.
'Sicelo sethu sinye qha ngawe,
Sicela intloko yakho yodwa.
Sifuna yembelwe e-Mattopo ;*

*Kuloo-mhlaba wengcwele-ngcwele.
Ngabula nina nathetha naye !
Thina sifun' ukumbedefa.
Mfologundini wabantsundu !
Buyani nonke, base Rhodesia !
Yizani kwomkhul' e-Mbembesi !
Niya menywa ke namhla kwa-Xhosa.
Sizokuzimasa lo-msebenzi.
Imbongi yakwantu itshabile.*

Ngelishwa, iimbalo ezifana nale azisabonakali. Abekho amarhe okuba amaXhosa ayebhala ngesiXhosa amanqaku kwiphephandaba elidala laseMbembesi i*Bantu Mirror*. Ndibhule ndisela kulo mizi igcin' ulwazi, ewe ndayifumana le *Bantu Mirror* ukusuka kumnyaka we-1936 ukuya kowe-1962, kodwa ndabuya nemand' esikhova. Zange ndifumane nelinye inqaku elibhalwe ngesiXhosa. Noko kunjalo, ndingaxoxa ndithi ndiqinisekile ukuba zazikho iimbalo zesiXhosa njengalo mbongo ungasentla. I-akhiyojisti yaseZimbabwe uBurret (2014: Udliwanondlebe) unoluvo lokuba emva kokuba iZimbabwe ifumene inkululeko ngowe-1980, izinto ezazifanele ukuba ziselugcinweni zalahleka ngakumbi ezabantu abangelulo uhlanga lwamaShona okanye amaNdebele. Singaxoxa sithi yiloo nto iimbalo zesiXhosa zingasabonakali kwelo laseZimbabwe.

5. 3. 5 ISIXHOB0 SESIHLANU: INKOLO YOBUKRESTU (IICAWA)

UbuKrestu obu yenye yezinto amaMfengu adume ngazo (Stapleton 1996: 233). Imbali ithi (Parsons 1982: 62) emva kokuba amaMfengu la egalelekile kumhlaba wamaXhosa zange aphaatheke kakuhle kuba ayebizwa ngegama elaliwathoba isidima ngelo xesha, eli gama lithi ‘amaMfengu.’ Malunga nolu krutha-kruthwano phakathi kwamaMfengu namaXhosa, uMoyer (1973: 147) ubalisa enjenje:

In the Ciskei, the Xhosa-speaking population is split almost equally between Mfengu and true Xhosa, with possibly slightly more Mfengu. This near parity has long created animosity in the political arena. The conflict between John Tengo Jabavu, an Mfengu, and W. R. Rubusana, a Xhosa, which reached its climax in the 1914 election for representation in the Cape Provisional Council, is well known.

Lo mhlathi ungasentla usithela thsuphe ngokungaboni ngasonye phakathi kwamaMfengu kwakunye namaXhosa. Lo sozimbali unguMoyer (1973: 148) ubalisa athi:

In campaigns for the Native Representative Council, frequently an Mfengu would contest a seat with a true Xhosa. Circumstances had it that D. D. T. Jabavu, an Mfengu, would speak in favour of the Mfengu, while S. E. K. Mqhayi, a Xhosa, would support the Xhosa. Mqhayi was an adept linguist, and when Jabavu used, on one occasion, a single word that was “Zulu” in origin, the incident was used to discredit Jabavu as a man who is still a “Zulu” at heart.

Kuyacaca ukuba nangona amaMfengu la ayengumxube wamaNgwane namaXhosa, oko kukuthi akho amaMfengu angcambu zawo zikwaZulu ukanti akho namaMfengu angcambu zawo ziseMpuma Kapa (Stapleton 1996: 233) oko kuba ngumxube zange kubangele ukuba amaXhosa namaMfengu ahlobane ngokupheleleyo. UMoyer (1973: 146) uphinda asibalisele ngesinye isiganeko esibonisa oku kungavani ncam kwamaMfengu namaXhosa:

... a similar incident occurred in the Ciskei which had a profound impact on Mfengu politics. S. B. Ncamashe, a disciple of Mqhayi, made a speech in which he referred to the ancestry of the Rharhabe Xhosa chief of the time, Archie “Velile” Sandile. He recounted the familiar story that “Velile” had an Mfengu grandmother, but dismissed it as impossible, saying that no Xhosa chief would stoop so low as to marry an Mfengu. This speech caused a great outcry amongst the Mfengu, particularly when no apology was forthcoming...

Ingaba bethu yayiyintoni intsusa-mabandla yolu krutha-kruthwano? Phaya kwiminyaka yowe-1836 amaMfengu la amenywa ngamaBritane ukuba aye kuhlala nawo, asebenze kwiifama zamaBritane, ahlale kumhlaba owawuxuthwe kumaXhosa phesheya kweNciba (Moyer 1973: 146). Lo kaParsons (1982: 62) unoluvo oluthi baqala njalo ke ubuhlobo phakathi kwamaMfengu nabantu abamhlophe (amaBritane) emva kwaloo minyaka yowe-1830.

Bobu buhlobo ke obabangela ukuba ngesaquphe amaMfengu azifake ziphelele iinzipho kwinkcubeko yasentshona, agxabhagxabhisa anxiba izinxibo zasentshona, axhabasha engena kwinkolo yobuKrestu, akhawulezisa athabatha iimfundiso nezifundo zasentshona, azizicaka ezithembekileyo kumaBritane (Hodgson 1986: 198- 199; Parsons 1982:62- 116; Peires 1979: 162).

Yiloo ntembeko ke eyabangela ukuba uCecil John Rhodes abe nomdla wokuthatha inxalenye yala maMfengu, ayifudusele eZimbabwe (Ncube 2013: 23- 24). Ndinomcamango othi, ukungaboni ngaso-nye phakathi kwamaMfengu namaXhosa kwabangela ukuba amaMfengu la angabikho mathidala ukufudukela kwelaseZimbabwe apho ayeya kuzihlalela kumhlaba wawo engaxhwithani namntu kuwo.

Malunga nokulondolozwa kwesiXhosa, oosozimbali (Carnegie 1894 kuNcube 2013: 24) bathi umbutho wabavangeli baseLandani emva kokuba uvangele ngaphezu kweminyaka engama-30, loo vangeli yabo zange igqobhozele nakwelinye iNdebele laseZimbabwe. Ukanti kumaMfengu (Moyer 1973: 150), “[o]n May 14, 1835, the Mfengu were said to have taken a pledge under a milkwood tree just outside of Peddie whereby they agreed to educate their children, worship God, and remain loyal to the British.” Kukho ezi ntlanga zimbini zabeNguni; kukho uhlanga lwamaNdebele olwalungafuni konke-konke ukwamkela inkolo yobuKrestu, ukanti kwelinye icala kukho uhlanga lwamaXhosa olwafunga lwamunc’ iintupha lusithi luya kuyilandela inkcubeko yaseNtshona (Imfundo nobuKrestu).

UCecil John Rhodes owayelawula eRhodesia apho kukho olu hlanga lwamaNdebele watsho wakhumbula ukuba bakho abazalwane abangamaMfengu abasele noko bengenile kule vangeli yobuKrestu, wenjenjeya ukuya eMpuma Kapa eyo kuphuthuma loo maMfengu (Ncube 2013: 24). Singaxoxa sithi eso sesinye sezizathu zokuba kufuduselwe amaMfengu eZimbabwe.

Phambi kokuba singene nzulu kumba wenkolo yobuKrestu kumaMfengu nokunxulumana kwayo kwakunye nolwimi lwesiXhosa, makhe siqwalasele le mibuzo ilandelayo. Ingaba isiXhosa esi sinxibelelana okanye sinxulumene njani necawa? Ingaba uyawukhumbula lo mbhalo ungezantsi?



bum bi
pam bi
dun ga
tën da
gom so
kam be
kan ti
vim ba
fun da
zem ka
sën ga
ham ba
lin da
nam pa
nan ga
wam bi
yim bi
can da
qon da
tëm ba
jin ga
kan da
kon xa
tam ba
yon ke

IN KO MO zon ke ze zi ka-Ti-xo: un gum ni ni zo yë na. Kun-ga bi ko nüm tu o zi ci ta yo. I pi-we gu ye i mi fi si, ne mi ti yon-ke zi ya pi la ga yo; a pi we na-man zi e zi wa së la yo. Yim vu-me yom ni ni zo u ku ba zi kon-ze ti na 'ban tu in ko mo; zi ya-si kon za go ko. Za pi wa in ko-mo ku-No wa, na ku ti gu-Ti xo um ni ni zo, u ku ze si zi xë le, si-pi le ga zo; zi xë li we go ko. Zi-xë li we in ko mo, go ku ba e vu-me le ne na zo um ni ni zo; go ko si na so i si xa so e si ku lu e si pi-la ga so. Zi ya ni ka i ma zi za-ko we tu lo ma si e si wa së la yo a da li we yo gu-Ti xo. Si nen gu-bo, nem va ba, ne zin to e zi nin-zi ge zi kum ba zen ko mo ze tu. Zi da li we in to e zi nin zi ga be-lun gu ga ma tam bo en ko mo, nem pon do za zo. En zi we lo-ma ba la on ke e zi na wo in ko mo gu-Tixo um ni ni zo.

4. J. B.

Bennie (1823) kuPahl *et al.* (1989: Intshayelelo).

Lo mbhalo ungasentla kuphela kombhalo ofumanekayo kwiimbalo zokuqala ezibhalwe ngesiXhosa kwaye zabhalwa ngumfundisi uJohn Bennie⁴⁹ ngowe-1823 (Pahl *et al.* 1989: intshayelelo; Shepherd & Mdledle 1964: 25). Efika nje umfundisi uJohn Ross⁵⁰ ngenyanga yoMnga-1823, yena umfundisi uBennie sele eqalile ukubhala ngesiXhosa. Uya kuqaphela ukuba lo mbhalo ungasentla umalunga nezinto zezwi likaThixo.

Makhe sithi krwaqu kula ndumiso (Bhayibhile 24: 1) kaDavide kwizibhalo ezingcwele, “[I]elikaYehova ihlabathi nenzaliseko yalo...”, jonga kwenye kwakhona indumiso (Bhayibhile 50: 10), “[n]gokuba zezam zonke iinyamakazi zehlathi, neenkomo...” Dlulela kwincwadi yokuqala KwabaseKorinte (Bhayibhile 10: 26) uya kufika nayo ishumayela kanye lo mbhalo kaBennie. Oku kubonisa ukuba uBennie wayesebenzisa inkcubeko yamaXhosa (ukuxabisa iinkomo) ukuze ashumayele inkolo yobuKrestu ngayo.

⁴⁹ UBennie wayebizwa ngokuba nguBhene ngamaXhosa (Shepherd & Mdledle 1964: 26- 27).

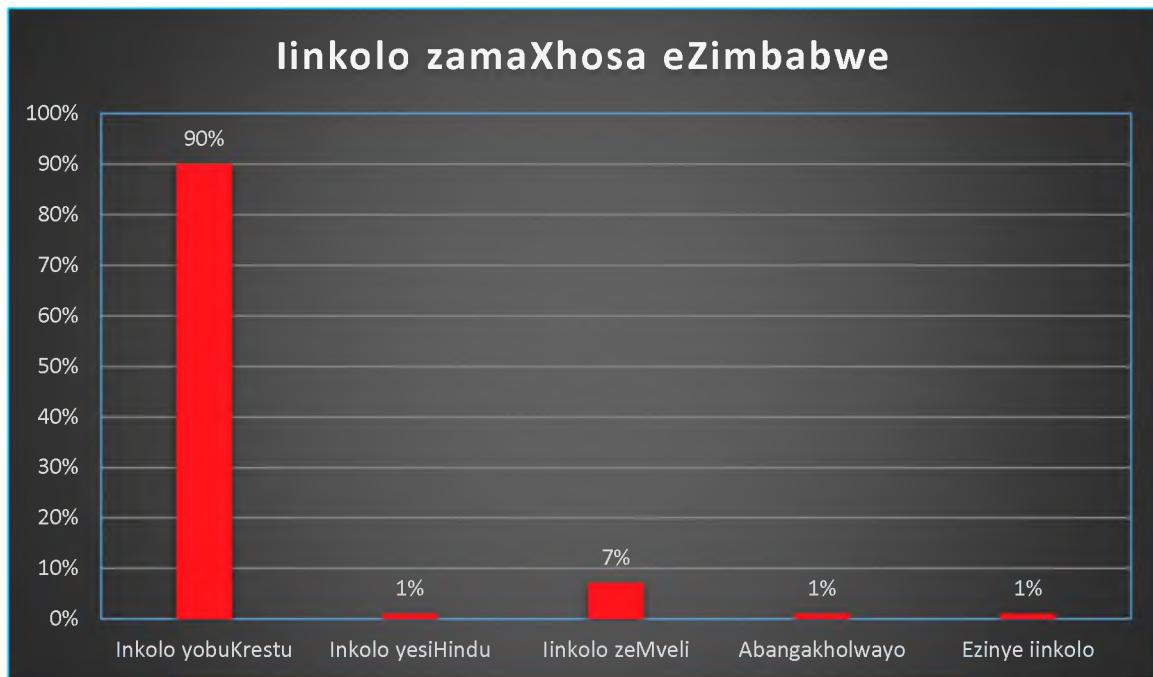
⁵⁰ URoss yena amaXhosa ayembiza ngokuba nguLose (Shepherd & Mdledle 1964: 26- 27).

Zalandela nezinye iimbalo zesiXhosa, ze “...uBhene wabhala esithi, isiqalo esitsha senziwe kwibali labantu basemaXhoseni” (Shepherd & Mdledle 1964: 27). Ngamanye amazwi, kule mihlathi ingasentla ndizama ukubonisa ukuba akothusi ukuva ukuba isiXhosa saseZimbabwe sigcinwe salondolozwa yinkolo yobuKristu. Njengokuba kubonisiwe apha ngasentla, umbhalo wokuqala ngqa esiXhoseni wawubhalwe ngabefundisi kwaye ungenkolo yobuKrestu yiyo loo nto kungothusi ukuva ukuba eso ‘siqalo sitsha senziwe kwibali labantu basemaXhoseni’ siso esigcine ulwimi lwesiXhosa eZimbabwe. Kaloku abantwana bamaXhosa eZimbabwe isiXhosa esi basiva ecaweni kuphela. Mhlawumbi oku kuyelele nalapha eMzantsi Afrika apho abantwana bamaXhosa befunda kwizikolo zabucala ezingasifundisiyo isiXhosa (De Klerk 2002), isiXhosa esibhaliweyo basibona xa besezicaweni kuphela abo basacawa kwiicawa ezisebenzisa ulwimi lwesiXhosa.

Malunga nokulondolozwa kolwimi eMbembesi, ndifumanise ukuba “... icawe idlala indima enkulu kakhulu kuba kaloku yonke into yenziwa ngesiXhosa... i-*economy* ingekafi, ama-*bookshop* ebe-order [eMzantsi Afrika] amaculo neeBhayibhile thina sizithenga kwalapha eZimbabwe...” (Ndizalwana 2014: Undliwanondlebe). Ngamanye amazwi icawa kuphela kwendawo esebenzisa isiXhosa esibhaliweyo rhoqo ngeveki njengokuba kusetyenziswa amaculo kwakunye neeBhayibhile. Imbali ithi (Kona 2014: Udliwanondlebe) iicawa ezafika kuqala eMbembesi zazine kuphela; iyiTopiya, icawa yaseTshetshi, amaSabatha kwakunye necawa yaseWisile, ezinye, nezinye iinkolo zifike mva.

Igrafu⁵¹ elandelayo ibonisa ukuba ngenene inkolo yobuKrestu isahamba phambili kwilali yaseMbembesi. Oku kubethelela uluvo lokuba ngenene icawa le idlale indima yokulondoloza ulwimi lwesiXhosa eMbembesi. Ezinye iinkolo ndingathi zifike nokuhamba-hamba kwamaXhosa ngenxa yempangelo ze athi ekubuyeni kwawo abuye sele enkolo yimbi okanye engasokholwa konke-konke.

⁵¹ Iinkcukacha zokwakha le grafu zicatshulwe kuNdlovu (2014: 69) yena wayezifumene kwikhasi i-www.joshuaproject.net/people-profile, kodwa ngelishwa eli khasi alisafumaneki.



Iinkcukacha zokwakha le grafu zicatshulwe kuNdlovu (2014: 69).

Kwezi lali zili-12 zaseMbembesi, phantse ilali nganye inacawa yayo nangona ungafumanisa ukuba lo gama abanye beshiya ilali yabo besiya kucawa kwenye ilali nabanye bashiya icawa kwilali yabo besiya kucawa kwenye ilali. Ubukhulu becala, ndifumanise ukuba unobangela woku kukuba uninzi lwabantu aluzimiselanga konke-konke ukushiya icawa zakomakwabo baye kwezinye.

Oko kukuthi, ukuba umntu ukhule kokwabo kuhanjwa icawa yaseWisile kwenye ilali, ukwakhiwa kwecawa entsha yaseTshetshi ebumelwaneni akuthethi ukuba lo mwisile uza kuyeka icawa yakhe angene kule yaseTshetshi kuba ikufuphi. Abanye abantu bahamba imigama emide ukuya ezicaweni, ndingaxoxa ndithi oko kuhamba imigama kuko oku kubangele ukuba kube kho ipesenti yabantu abangakhohwayo.

Njengokuba besele sivile ukuba amaMfengu la ayengabantu ababengene mpela apha kwinkolo yobuKrestu, ngenxa yoko singaqikelela sithi mhlawumbi wonke umMfengu owafudukela eZimbabwe wayekholelwa kwinkolo yobuKrestu. Ukuxubana nezinye iintlanga ezineenkolo ezahlukeneyo nako kunegalelo kula pesenti ikholelwa kwezinye iinkolo ukanti nakula pesenti ikwinkolo yesiHindi⁵² singathi oko kwabangelwa kukuxubana nezinye iintlanga

⁵² Iinzame zam zokufumana amaXhosa aseMbembesi zawa phantsi, nkqu nabemi baseMbembesi babesothuka ukuba kukho igcintswana elikholelwa kule nkolo njengokuba uNdlovu 2016: 69).

zaseZimbabwe, ukuphumela kwezinye iidolophu ezifana nooHarare nako kwabanefuthe ekuphunguleni inani labantu abakholelwa kwinkolo yobuKrestu. Lo mfanekiso ungezantsi ubonisa amaXhosa ekhwele kwinqwelo yeedonki esiya ecaweni. Uya kuqaphela ukuba bane kuphela abantu abakhwele kule nqwelo. Nam yayidla ngokundichola le nqwelo ikumila kunje ndikwelo laseMbembesi ndisingise ecaweni apho, ndaphawula ukuba ayikho ntofo-ntofo kuyaphi, xa ukhwele apha kuyo awunakukhululeka ncam kuba kufuneka usoloko uqaphele, ubambebele, utshele ukuze ungawi.

Kwakhona, uya kuqaphela ukuba akukho mntu mtsha ukhwela kule nqwelo, kunjalo ke nasecaweni. Uninzi lwabantu, ngabantu abadala ufane ulifumane elo gcuntswana labantu abatsha. Ndafumanisa ukuba eli gcuntswana lisuka kufutshane necawa, oko kukuthi bambalwa kakhulu abantu abatsha abazimisela ukuhamba imigama emide ngenyawo okanye bakhwele kweso sichenge senqwelo yeedonki besingise ecaweni.

Kunafuthe lini ke oko kulwimi lwesiXhosa? Ewe, oku kuthetha ukuba eyona ndawo inesiXhosa esibhaliweyo nesisulungekileyo (Jonga isihlomelo C) ayifikelelwa ncam ngabantu abatsha kwaye oko kungathetha ukuba abantu abatsha abanakusibona konke-konke isiXhosa esibhaliweyo nesi sulungekileyo ngenxa yokuhamba imigama emide phambi kokuba bafike ezicaweni.



Inqwelo yeedonki ikhwelise abantu abaya ecaweni ngomhla wekrisimesi, Umfanekisi: Hleze Kunju

Inyaniso esingenakuyibaleka yile yokuba lukhulu kakhulu unxibelelwano olukhoyo phakathi kwenkolo nolwimi (Crystal 1966; Keane 2004 noRivers 2000). Ndingaxoxa ndithi yinkolo yobukrestu kanye edlale indima enkulu kakhulu ekulondolozeni isiXhosa. Ngenxa yeso sizathu, ngexesha ndiseMbembesi ndathi gqolo ukundwendwela iicawa ezahlukeneyo ngeenjongo zokuphonononga kanye olu nxibelelwano. Imifanekiso yezi cawa iyafumaneka kwizihlomelo zolu phando.

Phambi kokuba ndingene nzulu kolu nxulumano phakathi kwenkolo yobuKrestu kwakunye nesiXhosa, mandiqale ndithi thsuphe ngendlela endathi ndachonga iicawe emandisebenze kuzo ndisenza olu phando. Emva kokuba sele ndindwendwele eTopiya, Sabatha kwakunye naseTshetshi ndafumanisa kungelula kwaphela ukuba ndichola-chole okwenzekayo ngokwaneleyo. Kwezi cawa ndizikhankanyileyo, ndabekwa ezimbekweni nto leyo eyabangela ukuba ndingabinako ukufikelela kuwonke-wonke. Kwakhona ndisoloko ndinunuswa ngamaculo njengokuba kwakucace nakuthathatha ukuba ndandingazanga ndalubeka unyawo kwezo nkonzo ngaphambili.

Konke oku kwaye kwatshintsha ndakundwendwela eWisile. Kaloku iWisile le ndizalelwa kuyo, ndaphehlelelwa kuyo de ndazaliswa njengelungu elizeleyo kuyo. Ubukhulu becala, amaculo nemibhedesho ndiyazi ngentloko. Ndiyarhana ukuba oko kwenza ukuba ndibonakale ndisekhaya kwaye ndikhululekile njengokuba ndingazange ndimane ndinunuswa ngamaculo abangela ukuba ndithi ntsho kuwo ndingabisabona yonke into eyenzekayo.

UField (2007: 9) uthi zasoloko ziluthotho iindawo ubani amakazindwendwele xa esenza uphando olukumilakunje kodwa lona ixesha lasoloko lingonelanga koko kubalulekile ukuba umntu achonge iindawo apho anokuchitha kuzo ixesha elaneleyo. Uhambisa enjenje (*Ibid.*) naxa uchonga musa ukuchonga nje koko chonga phantsi kwezizathu ezithile.

Ngenxa yezi ngecebiso zikaField (*Ibid.*) ekugqibeleni ndaphela ndichonga iicawa ezimbini kuphela apho ndandinokuphonononga ngokwaneleyo olu nxulumano phakathi kwesiXhosa kwakunye nenkolo yobuKrestu ukuze ndityhilelwe ukuba le nkolo yobuKrestu ilugcine njani olu lwimi lusisiXhosa. Ezi cawa ndazichonga phantsi kwezi zizathu:

1. Zombini ezi cawa zezasewisile (iWisile yaphezu kwenteba neWisile yaseMandluntsha).
2. iWisile le yenye yeecawa zokuqala ukufika eMbembesi

3. Zombini ezi cawa azisondelanga endleleni edibanisa iidolophu iHarare neBulawayo.⁵³
4. Njengokuba ndiyiqonda inkqubo yaseWisile kulula ukuba ndichola-chole amanqaku endiwafunayo ngexesha elifanelekileyo.

Ngenene inkqubo ekuqhutywa ngayo kwezi cawa ude ulibale ukuba ungaphaya kwemida kangangendlela efana twatse ngayo. Yabanye nje into eyamana ukundikhumbuza ukuba ndiseZimbabwe, yayikukumane ndisithi rhithi amagama esiNdebele kwezo ntshumayelo nalo mithandazo inga kubonga imbongi yomthonyama. Kwakungaphelelanga kula magama, koko namakhorasi esiNdebele awehlala abekho. Ndaphawula ukuba ezi ntshumayelo nala makhorasi akahlukanga kuyaphi kwezi ngoma zomguyo kwakunye neza ncoko zasemiguyweni. Kaloku zonke zidluliselwa kwesizukulwana ngesizukulwana ngomlomo.

Eyona nto ndandizimisele ukuyiqwalasela ngenyameko sisiXhosa esibhaliweyo. Njengokuba sele ndikhankanyile, amaculo babeliqela abantu abawacula ngentloko okanye bengawajonganga culweni. Ndingaxoxa ndithi nabantu abangenamaculo aseWisile kulula ukuba bawamamele, bawafunde lo gama eculwa ecaweni bengadanga babe bayawafunda. Ndaphawula ukuba nangona yayiligcuntswana nje eliphethe amaculo abonakalayo ukuba kudala abakho, loo nto yayingabangeli ukuba nengoma itsholo ezantsi, oko kungqina ukuba abantu bawafunda ngokuwamamela la maculo kwaye bawagcine njalo.

Masidlulele kumba weeBhayibhile. Uya kuqaphela ukuba iBhayibhile le lithemba lethu lokugqibela apho isiXhosa esibhaliweyo sinokufumaneka khona njengoko singathi asifumaneki ncam apha emaculweni ngenxa yokunqongophala kwawo nangenxa yokuba nokuba awakho abantu basenako ukuwafunda ngokuwamamela loo maculo. Malunga neeBhayibhile, ndothuka kakhulu ndakuphawula ukuba kwa-Bhayibhile ezo zesiXhosa zazingasekho eMbembesi. Khumbula ke ukuba amaculo wona ayafundwa nokuba awajongwanga, iBhayibhile yona kungenziwa njani kuyo? Khumbula ukuba besele sivile ukuba ukususela ngomnyaka wama-2008 kwabanzima kakhulu ukuba imizi ethengisa iincwadi ikwazi ukuwathenga eMzantsi Afrika la maculo ukuze abantu baseMbembesi bakwazi ukuwathenga ngenxa yezo qoqosho.

⁵³ Iicawa nezikolo ezikufutshane nendlela zivame ukuxubana namaNdebele kwakunye nembinana yamaShona, ukanti ezisesizikithini selali zivame ukuba zibe namaXhosa kuphela.

UKususela ngowama-2000 ukuya kowama-2008, isimo sezoqoqosho sasisibi kakhulu eZimbabwe, imali yayiphelelwa lixabiso ngokuhamba kweeyure; wawukwazi ukuphuma endlwini kusithiwa into ethile ixamisa imali ethile, uthi ufika evenkileni libe sele linyuke ngendlela emangalisayo elo xabiso (Hanke 2008; Jones 2010). Ngubani ke owayenokufuna ukuthenga iincwadi zecawa lo gama kunqongophela kwa into esiwa phantsi kwempumlo? Oko kufadalala kwezoqoqosho kwaba nefuthe elibi kakhulu esiXhoseni kuba kwatsho kwanqongophala isixhobo sokuqala nesokugqibela apho kunokufumaneka isiXhosa esibhaliweyo ukuba abantu bakwazi ukuziqhelanisa nokubhalwa kwesiXhosa, ukwahlulwa kwamagama, njalo-njalo. Eso sixhobo ke, ngokolwam uphando; yiBhayibhile yesiXhosa.

Iicawa zaseMbembesi zabanalo icebo lokukhawulelana nale ngxuba-kaxaka yokunqongophala kweeBhayibhile. Elo cebo yaba kukusebenzisa iiBhayibhile zesiNdebele. Labanjalo ke ikamva lesiXhosa ukuba mfiliba. UFreire (1983) uyakubethelela ukufunda ulwimi kuba oko kwenza ukwazi ukubona unxulumano olukhoyo phakathi komxholo noko kuBhaliweyo nto leyo ephuhlisa ulwazi lwakho ngolo lwimi. Ewe abantu babesithetha isiXhosa, neentshumayelo nangona zazicaphula kwisiNdebele kodwa ubukhulu becala kwakusetyenziswa isiXhosa. Kaloku aba ngabantu abakha basifunda isiXhosa esi zisame kakuhle ezoqoqosho kwelo zwe.

Umbuzo endazibuza wona yaba ngulo, kazi baya kuze basibone phi isiXhosa esibhaliweyo abo bazelwe emva kweminyaka yowe-1999-2000? Ngokuqinisekileyo, yandixhela umphemfulo le meko kwaye yandinyanzelisa ukuba ndenze unako-nako wokuhlangabezana nayo. Ngelo xesha ndandisithi makhe ndilubeke ecaleni uphando olu, ndijongane nale ngxaki, ndingekaqondi ukuba loo nako-nako angaphuhlisa olu phando.

Malunga nonako-nako, ndabuyela eMzantsi Afrika ndazama ukunyusa ingxowa-mali yokuthenga iiBhayibhile zesiXhosa ezinokuthunyelwa apho eMbembesi kwiicawa zaseWisile. Njengamntu owenza izifundo zomculo ukuya kutsho kwisidanga se*Honours* ndaququzelela ikhonsathi ethile ukunyusa le ngxowa-mali yezi Bhayibhile. Isibhengezo salo khonsathi sabhengeza ukuba loo mali yayiya kuncedisa ekuthengeni iiBhayibhile ezaziya kuthunyelwa kumaXhosa aseZimbabwe. Izihlomelo zolu phando zibonisa imifanekiso nesibhengezo salo khonsathi. UluNtu lwaseRhini lwalixhasa kakhulu elo linge. Nabanye abantu abaxhasa kakhulu bakhankanyiwe kwimibulelo yolu phando.

Masibuyele eMbembesi, ngomhla weKhrisimesi yomnyaka wama-2014, wonke umntu owayeyile ecaweni yaseWisile phezu kwentaba naseMandlutsha wagoduka ephethe iBhayibhile entsha yesiXhosa. Iibhokisi ezasalayo zaya kushiywa kowayelibambela lenkosi

ngelo xesha uBongani Masoka ukuze azidlulisele kwabanye abantu. Ngosuku lwangecawa ndenjenjeya ukusinga ecaweni njengesiqhelo, ndingxamele ukuphinda ndijongane nophando olu. Yaqhuba ngenene inkonzo yecawa de yafikela kwinqanaba lokuba kufundwe iBhayibhile. Ndaphinda ndakhubeka ndaba yinyama ndakwalama esi sehlo. Umama endimqikelela kwiminyaka ebusondela kwiminyaka engama-40 wathabatha iBhayibhile yakhe yesiXhosa, wayivula, wayifunda gxebe wazama ukuyifunda. Emva kwemizuzwana embalwa engade aqhubele phambili, wasuka wayibeka phantsi waqubula eyesiNdebele wafunda kuyo. Olandelayo zange azame nokuzama naye waqubula iBhayibhile yesiNdebele. Le meko yakhawuleza yabuyisela ingqondo yam eMzantsi Afrika, ndacinga ngala magama besikhe sawathelwa thsuphe nguCibane (2013) noRudwick (2008) amagama afana no ‘khokhonathi’ no ‘*coconut-ism*’ amagama asetyenziselwa ukubiza abantu abendele kakhulu kulwimi nenkcubeko yasentshona, abanye babo benziwa kuba bengazanga bafumana mathuba okufunda iilwimi zabo zesiNtu.

Loo nto ibangela ukuba kube nzima kubo ukufunda nokubhala iilwimi zabo zesiNtu, suka kube bhetele kwa olu lwasemzini ulwimi. UmXhosa waseMzantsi Afrika ndiqinisekile ukuba ukhe azibone iimeko ezinjalo nakwiinkonzo zotyhilo matye apho kuye kucelwe abantu abatsha ukuba bafunde ilitye suka ba-a-aze kube nzima ngenxa yokuba bengazanga balufunda ulwimi lwabo lwesiXhosa.

Besele sivile ukuba eZimbabwe isiXhosa esi asifundiswa, kwaye phantsi kwesi sihloko sisaxoxa ngendima yenkolo njengesikolo sokufundisa isiXhosa. Ababhali abaninzi bayangqina ukuba ngenene isiNgesi, isiShona nesiNdebele zizo ezihamba phambili (Hachipola 1998; Alexander 1991; noSpolsky 2004). UKadenge noNkomo (2011) noNkomo (2008) bayawuveza umba wokuba iilwimi zabantu abangesosininzi zirhuqa emva kwelo laseZimbabwe.

Ngenxa yoku kukhethwa kweBhayibhile yesiNdebele kunaleyo yesiXhosa, ndingaqikelela ndithi zisiba maxongo nje ezoqoqosho eZimbabwe ukusuka kowama-2000 besele ziqalisa ukunqongophala ezi Bhayibhile. Kuthe kufikwa kowama-2008 zabe sele zinqongophele mpela. Iminyaka engaphezulu lee eshumini ungasasifundi isiXhosa ayiyondlwan’ iyanetha. Sesizathu kanye esi sabangela ukuba amaXhosa akhethe ukufunda iiBhayibhile zesiNdebele endaweni yokufunda ezesiXhosa. Kaloku isiNdebele asifunda mihla le kwaye asazi ukodlula isiXhosa esi sawo njengokuba esifunda ukusuka kumabanga aphantsi ukuya kumabanga aphezulu ukuya kumaziko emfundo ephakamileyo, kwaye singaxoxa sithi umntwana uchitha ixesha elininzi esikolweni kunasekhaya.

Oku kubonisa kwaye kungqina ukuba ngenene inkolo le yobuKrestu idlale indima enkulu kakhulu ekuphuhliseni, ekugcineni nasekulondolozeni isiXhosa kwelo laseZimbabwe. Nangona kunjalo, ukudodobala kwezoqoqosho kwelo laseZimbabwe kwaba nefuthe elibi kakhulu njengokuba kwaye kwaqhawula uqhagamshelwano olwalukho phakathi kweZimbabwe noMzantsi Afrika ngendlela yokuthumela iiBhayibhile namaculo esiXhosa kwelo laseZimbabwe.



Umama waseWisile evule iiBhayibhile ezimbini; entsha yesiXhosa kwakunye neyesiniNdebele, Umfanekiso: Hleze Kunju

Ndinalo ithemba lokuba nangona ezi Bhayibhile zesiXhosa zafika sele isiXhosa esi silibaleka kodwa ziya kuwenza umahluko ekuhambeni kwexesha ngenxa yamanye amalinge ekuxoxwa ngawo apha ngezantsi. Ukubekwa kwesiXhosa njengolwimi olusesikweni kumgaqo-siseko waseZimbabwe nako kubuyisele ithemba kumaXhosa aseZimbabwe.

5. 3. 6 ISIXHOBO SESITHANDATHU: UMGAQO-SISEKO WASEZIMBABWE

Njengokuba sele sibonile kwizahluko ezingaphambili ukuba kumgaqo-siseko waseZimbabwe wama-2013, isiXhosa siyinxalenye yeelwimi ezisesikweni eZimbabwe. Yintoni eyabangela ukuba urhulumente waseZimbabwe kube khona afaka isiXhosa kumgaqo-siseko njengolwimi olusesikweni? Kwisahluko sokuqala besele sivile ukuba amaXhosa la ayekhe agrogrise

nangokukwaya iingxoxo zaseburhulumenteni ukuba aziqhutywa ngesiXhosa. Imbali ithi (Mxoli Nyilika 2014: Udliwanondlebe) amaXhosa aseMbembesi afaka isicelo sokuba ulwimi lwesiXhosa luthathwe njengolwimi olusesikweni eZimbabwe. Emva kwamatile-tile kuzanywa ukuba esi sicelo side samkeleke, ngenene sade samkeleka.

Lo mgaqo-siseko wavula amathuba athile kumaXhosa aseMbembesi. Okokuqala, oku kwathetha ukuba isebe lezemfundo linoxanduva lokuqinisekisa ukuba isiXhosa siyafundiswa ezikolweni zamaXhosa. Kaloku owayesakuba ngumphathiswa wezemfundo, imidlalo nenkcubeko, uDavid Coltart wayesoloko ekugxininisa ukusetyenziswa kweelwimi zabantu abangesosininzi ekufundiseni ngakumbi kumabanga aphantsi. Lo kaColtart wayesokoko esithi “...imposing a language that is alien to learners, especially at primary level is a violation of their right. If a child is to receive instruction in a language they do not understand the education of such a child has been prejudiced and the child is disadvantaged altogether”⁵⁴(Maseko noMoyo 2013: 252).

UMxoli Nyilika (2014: Udliwanondlebe) uthi zintetho ezinje ngale kaColtart ezabangela ukuba esi sicelo samkeleke sokubonwa kwesiXhosa njengesisesikweni eZimbabwe. Kaloku phambi kokusekwa kwalo mgaqo-siseko, iilwimi zabantu abangesosininzi, kuquka isiXhosa, zazitsala emva kakhulu, “...most indigenous languages in Zimbabwe have never been developed beyond their oral use by speakers in their confined locations” (Mabika & Salawu 2014: 2391).

Ukuhlangabezana nale ngxaki yokungaphuhliswa kwesiXhosa, kuthe kungekapheli nonyaka emva kokuba umgaqo-siseko usunguliwe kwabe sele kuqaliswa ukuhlolwa kwesiXhosa kwibanga lokuqala eZimbabwe. AmaXhosa aseMbembesi zange aphozise maseko, emva kokuba kusungulwe lo mgaqo-siseko. Kwasekwa ikomiti yokusebenzisana nesebe lezemfundo ukuqinisekisa ukuba isiXhosa esi siyafundiswa. Umninawa kaMxoli Nyilika owaziwa ngokuba nguNyilika, J. Z.⁵⁵ (2014: Udliwanondlebe) uhlomla athi “...abantu ngabantu nge-culture yabo xa ulwimi lufundiswa... esikolweni kunceda umntwana akhule esazi ulwimi kwakunye ne-culture yakhe ngendlela eyiyo.”

⁵⁴ Mkhu lu umahluko phakathi kokufundisa isiXhosa nokufundisa ngesiXhosa. Ukufundiswa kwesiXhosa kuqalile eMbembesi kodwa ukufundiswa/ ukufundisa ngesiXhosa kuya kuthatha ixesha elide kakhulu njengoko kusanqongophele kwa iititshala/ titshalakazi zokufundisa isiXhosa.

⁵⁵ UNyilika, J. Z. wayesakuba ngumfundisi-ntsapho kwaye wazi nzulu ngophuhliso lwekharithulam, ukhokela iKomiti yokufundiswa kwesiXhosa eMbembesi.

Oku kufundiswa kwesiXhosa kuye kwahlangana nemingeni eliqela. Masiqwalasele imingeni yesilabhasi kwakunye nokufumana ootitshala/ ootitshalakazi bokufundisa isiXhosa. Malunga nesilabhasi, ndenze udliwanondlebe kwakunye nootitshalakazi abafundisa isiXhosa, unkosikazi Hiyashe ofundisa kwisikolo samabanga aphantsi iMqwashini kwakunye nonkosikazi Mtamzeli ofundisa kwisikolo samabanga aphantsi iCameron. Kukho ncwadi ithile yesilabhasi yesiXhosa eyayifunyenwe ngaba titshalakazi, isuka eMzantsi Afrika.

Nto nje le ncwadi yahlala ikota yanye kuphela emva koko yathathwa (Hiyashe noMtamzeli 2014: Udliwanondlebe). Into eyasalayo ngamaphepha asibhozo esilabhasi yesiXhosa eyaqulunqwa eZimbabwe. Le silabhasi yaseZimbabwe iselilinge lokuqala, oko kukuthi kumane kusenziwa izilungiso apho kuyo. Ngaphandle kweziphene nje kule silabhasi, uya kuqaphela ukuba kubonakala kakhulu ifuthe lesiNdebele. Le silabhasi ikwisihlomelo solu phando, kodwa nali iphepha lokuqala ngezantsi (Jonga isihlomelo B).

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XHOSA SYLLABUS

UKUJULA KWENJONGO NGOKULANDLELANA KWAZO

ITHUBA LOKUQALA

Ukumamela

- Ukuqwalasela ilizwi lomqeqeshi.
- Ukwehlukanisa amazwi esihlobo nakwabanye abantwana.
- Ukuqwalasela ingxolo yezinto ezifumaneka kundawo yabo bayilinganisele.
- Ukuqwalasela ingxolo yempahla baphinde bayilinganise.
- Ukuqwalasela baphinde balinganise ingxolo yenyamakazi zehlathi.
- Ukuqwalasela onkamisa balandele umqeqeshi wabo.
- Ukumamela okwemizuzu emibini indatyana abazixelelweyo kumbe ezifundiweyo.
- Ukwenza lonto abayixelelweyo ukuba bayenze.
- Ukwenza imithetho engaba mibini ilandelana.
- Ukulinganisela intetho empfuphi exelwe ngumqeqeshi.
- Ukumamela ingxolo yomculo, poem namahadi befanisela longxolo.
- Ukuqwalasela baphinde balinganise ingxolo yezinto ezishiyeneyo.
- Ukulinganisela ingxolo yenyamakazi zendle ezishiyeneyo nentaka.
- Ukuqwalasela amavowels, consonants basebelandela umqeqeshi ebafundela.
- Ukulandela umqeqeshi efunda amagama abe zisishungu ezine.
- Ukumamela ukufundwa kwengxoxwana evela noba kuphi babesebeyincokola ngamazwi abo mhlawumbi baphendule imbuzo ephuma kulo ngxoxwana.
- Ukwenza izinto ezimbini noba ezintathu abacelwe ukuba bazenzw ^{e mukulandelana} ngokulandelelana kwazo.
- Ukumamela indatyana engagqitywanga bayigqibezele ngokupheleleyo.
- Ukumamela ingxolo yamahadi nezigubhu nokuvunywa balinganise ingxolo yazo.
- Ukwenza izinto ezimbini kumbe ezintathu.

D.E.C.
 Please get schools
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 competition. Other
 details will follow
 should we get them.
 Please give us
 feedback on schools
 participating by
 23/04/14.
[Signature]

Umbuzo ngulo wokuba kungathini kuthi sele kukho isilabhasi suka yoxuthwe kungekapheli nonyaka? Impendulo ithi “...each country has its own focus and approach, its own way of moulding a child that will make the child to be socially accepted and economically alert” (Nyilika, J. Z. 2014: Udliwanondlebe). Ngenxa yoko le silabhasi yaseMzantsi Afrika yayikukuba ititshala zesiXhosa zaseMbembesi zithelekise le silabhasi naleyo yaseMbembeisi, zibone kwaye zicuntsule apho zinokucutsula khona (Philime⁵⁶ 2014: Udliwanondlebe).

Le silabhasi yayingenakusetyenziswa ngaphandle kwemvume yaseMzantsi Afrika kwakunye nabaqulunqi bayo (*Ibid.*). Isisombululo soku yaba kukuba kuguqulelwe esiNgesini isilabhasi yesiNdebele ze ithunyelwe eMzantsi Afrika ukuze iguqulelwe esiXhoseni (Philime 2014: Udliwanondlebe; Nyilika, J. Z. 2014: Udliwanondlebe) kuba yona sele yavunywa, yamkelwa lisebe lezemfundo eZimbabwe. Isimo sentlalo saseMzantsi Afrika kwakunye nesaseZimbabwe asifani kwaphela, ngenxa yoko nokuba kukho nje ukuyelelana pha naphaya kodwa akungebilula ukusebenzisa iincwadi zaseMzantsi Afrika ukufundisa abantwana baseZimbabwe (*Ibid.*).

Imbongi yaseMzantsi Afrika nongusomlomo wekomkhulu eNqadu uZolani Mkiva nguye owanikwa umsebenzi wokuqinisekisa ukuba le silabhasi yesiNdebele iguqulelwa esiXhoseni ngomnyaka wama-2013. Ngelishwa owama-2014 uphele ingekabuyeli eZimbabwe. Isizathu sesokuba ukuguqula isilabhasi yebanga lokuqala ukuya kwelesixhenxe asiyondlwan’ iyanetha, kufuneka le silabhasi idlule amanqanaba ngamanqanaba phambi kokuba ipasiswe (Mkiva 2014: Ileta). Ndimke eMbembesi lo mba wesilabhasi usengumngeni. Omnye umngeni ibe ngulo wokunqongophala kweetitshala/ titshalakazi.

Umpathi wesebe lezemfundo kumntla weMatebeleland (Philime 2014: Udliwanondlebe) uphefumla athi ukuzingelwa kweetitshala kwenziwa yikomiti eseMbembesi incedisana nesebe lezemfundo. Le komiti kufuneka yazise isebe lezemfundo xa kukho ititshala yomXhosa ecinga ukuba ingakulungela ukufundisa isiXhosa ze isebe lezemfundo lithethathethane netitshala leyo. Ikwa yile komiti neququzelela ukuguqulwa kwesilabhasi yesiXhosa iguqulelwa esiXhoseni.

Lo kaPhilime (*Ibid.*) uhambisa athi, ngenene le komiti yazichonga iititshala ezilishumi elinanye ezingamaXhosa. Isibini kwezo titshala ziinqununu kwizikolo ezixelenga kuzo nto leyo eyenza kube nzima ukuba zisiwe kwesinye isikolo. Oko kuthetha ukuba zilithoba kuphela iititshala ezifumanekayo eZimbabwe ezinokufundisa isiXhosa. Linani elincinane kakhulu elo,

⁵⁶ Umnumzana Philime ngumphathi wesebe lezemfundo kwiphondo lomntla eMatebeleland.

ukuhlangabezana nalo mngeni kukuba kuchongwe kwakhona kwiititshala zamaNdebele ezinokufundisa isiXhosa. Ngumngeni omkhulu kakhulu lo, kodwa ngokokwam ukubona emva kokuba ndiqwalasele nale silabhasi yesiXhosa iqulunqwe eZimbabwe, xa sithetha ngokufundiswa kwesiXhosa akukho mahluko mngako phakathi kwetitshala engumNdebele naleyo ingumXhosa njengokuba befunde isiNdebele ngokufanayo.

Njengamntu unamava ekufundiseni isiXhosa ezikolweni nakumaziko emfundo ephakamileyo, nasekuqeqesheni ootitshala besiXhosa, ukufundisa isiXhosa kusenziwa ngumntu osifundileyo ukusuka kwibanga lokuqala ukuya kutsho eYunivesithi, ze apho eYunivesithi aphinde aqeqeshelwe ukusifundisa, lo mntu uphinda agagane neminye imingeni xa eqalisa ukufundisa, ngakumbi kunyaka wokuqala. Kubekela phi ke kumntu ongazanga wasifundiswa nakwelo banga lokuqala? Ikho iminqweno yokufumana uqeqesho eMzantsi Afrika kodwa ngenxa yezoqoqosho eZimbabwe ukufezekiswa kwalo minqweno kubonakala luzizi.

Nangona kunjalo, kukho imingeni yokufumana isilabhasi yesiXhosa nokufumana ootitshala besiXhosa, amaXhosa aseMbembesi azimisele ekuqinisekiseni ukuba isiXhosa siyafundiswa eMbembesi. Zikho nezicwangciso zokuba kwakhiwe izikolo zokudlala okanye iikhrishi eziza kufundisa ngesiXhosa. Lowo ngomnye wemicimbi ephethwe yile komiti yolwimi eMbembesi.

Kwisahluko sokuqala besibonile ukuba ikumkani yamaXhosa uZwelonke unezicwangciso zokwakha isikolo samaXhosa eZimbabwe. Lo mbono wekumkani ndingaxoxa ndithi nawo ukwaxhaswa kwa ngulo mgaqo-siseko wama-2013. Njengokuba sibonile kwizahluko ezingasemva, esi sikolo siza kugxila kakhulu kulwimi nenkcubeko yamaXhosa lo gama sixonxa abantwana bamaXhosa ukuze bakwazi ukumelana nemingeni-ngemingeni efana nokunqongophala kwamathuba emisebenzi.

Eli phulo lixhaswa kakhulu ngurhulumente waseZimbabwe ngokuthi anike imvume yokuba kwakhiwe esi sikolo eMbembesi. Ikumkani nayo inethemba lokuba urhulumente woMzantsi Afrika angafaka isandla ekwakhiweni kwesi sikolo. UMacleod Tshawe Nonxoloba ulilungu lekomiti eququzelela ukwakhiwa kwesi sikolo. Izicwangciso nobume bamagumbi esi sikolo sele elindele ukuba isikolo siqalise ukwakhiwa. Ezo plani zikho kwizihlomelo zolu phando (Jonga kwisihlomelo F).

Lo kaNonxoloba (2014: Udliwanondlebe) uthi eyona nto ingunomji ngoku liqhosha elingenantunja. Izicelo zenkxaso-mali yokwakhiwa kwesi sikolo zithunyelwe kooBritane, Melika, Ngilane njalo-njalo. Ngexesha lokwenziwa kolu phando lo kaNonxoloba wayesaqhubeka nonxibelelwano kula mazwe akhankanywe ngasentla ukuzama ukufumana le

nkxaso-mali lo gama ukumkani uZwelonke wayesenza amatile-tile ezama ukuba uMzantsi Afrika ufak' isandla.

DESCRIPTION	NO REQUIRED	COST PER UNIT US \$	TOTAL COST US \$
DINNING HALL	1	195,915.60	195,915.60
CLASSROOM BLOCK	4	92,784.20	371,136.80
ADMINISTRATION BLOCK	1	86,912.60	86,912.60
COMP, LAB AND LIBRARY	1	218,026.00	218,026.00
DORMITORIES	11	514,794.00	5,662,734.00
A LEVEL BLOCK	1	399,459.40	399,459.40
CHURCH	1	406,679.20	406,679.20
STAFF COTTAGES	20	22,109.20	442,184.00
TEACHER'S COTTAGES	40	67,565.65	2,702,626.00
CLINIC	1	90,052.34	90,052.34
SEPTIC TANKS	10	20,000.00	200,000.00
ESTIMATED COST			10,775,725.9

Inxalenye yezigidi zeedola zaseMelika ezidingekayo ukwakha isikolo saseMbembesi.

kakhulu ngolwimi lwesiShona, lwesiNdebele nolwesiNgesi (*Ibid.*). Oku kubangela ukuba iilwimi zabantu abangesosininzi zisengelwe phantsi. Ngenxa yoku, amaXhosa aseMbembesi azama amatile-tile okwakha isikhululo sikanomathotholo esiza kusasaza ngesiXhosa (Nonxoloba 2014: Udliwanondlebe).

Iingxoxo malunga nalo mba wokwakhiwa kwesikhululo sosasazo ziyaqhuba phakathi kwamaXhosa aseMbembesi kwakunye nomphathi wesikhululo sosasazo Umhlobo Wenene eMzantsi Afrika umnumzana Phumzile Mnci. Oku kukuzama ukuvelela iinkalo zonke, kungakuhle ukuba kungakhiwa isikhululo sosasazo esiza kusasaza ngesiXhosa sithiywe ngabantu baseMbembesi. Kwelinye icala, isikhululo sosasazo Umhlobo Wenene sinezitudiyo ezithe bhazalala phantse kuMzantsi Afrika uphela, ukuhlonyelwa kwesinye isitudiyo somhlobo Wenene apho eZimbabwe nako akuchaswanga ngamaXhosa aseZimbabwe yiyo loo nto kukho iingxoxo malunga noku phakathi kwamaXhosa aseZimbabwe kwakunye nomphathi-sikhululo womhlobo Wenene umnumzana Mnci.

Zonke ezi nzame zolu phuhliso lwesiXhosa nangona zazikho phambi kwalo mgaqo-siseko kodwa ndingaxoxa ndithi ziphenjelelwa kakhulu nguwo kanye lo mgaqo-siseko (2013). Umzekelo, masijonge pha kwezemfundo. Ndingathi kulula ukuya kuthi nkqo kwiofisi zesebe lezemfundo kuthiwe sicela uncedo olunje-nakanje kuba sixhaswa nangumgaqo-siseko xa sithlekisa ngaphambi kokuba kube kho lo mgaqo siseko wama-2013.

5. 4 UQUKUMBELO

Esi sahluko sizamile ukunika imvelaphi yesiXhosa samaMfengu ngokuyilanda kwisiHlubi, siHlubi eso savela ngenxa yokuhlangana kwesiZulu nesiXhosa. Ifuthe lesi siHlubi kwisiXhosa saseMbembesi liyabonakala njengoko ekho amagama esiZulu kwisiXhosa saseMbembesi. Esi sahluko sikwabonisile ukuba nangona isiXhosa esi sasingasafundiswa eZimbabwe, zikho izixhobo ezithandathu (kwezisixhenxe) ezithe zaluvuselela olu lwimi; ezifana nokuhlala ndawonye, inkcubeko, iingoma, uncwadi lwesiXhosa, inkolo yobuKrestu, kwakunye nomqago-siseko waseZimbabwe.

Esi sahluko sibonisile ukuba ngakwicala lomgaqo-nkqubo weelwimi akuzange kube kho tshintsho lubhekelephi kwindlela iilwimi ezisetyenziswa ngayo emva kokuba iZimbabwe ifumene inkululeko nangoko yayisephantsi kwengcinezelo. Utshintsho luvele emva kwama-33 eminyaka emva kokuba iZimbabwe ifumene inkululeko. Nangona kunjalo singaxoxa sithi olo tshintsho lusesemaphapheni ubukhulu becala njengoko isiNgesi sisankqenqenka phambili ze

silandelwe sisiShona nesiNdebele. Ukufundiswa kwesiXhosa kubonakala kungumngeni omkhulu nto leyo ebonisa ukuba ukufundisa ngesiXhosa hleze singaze sikubone eZimbabwe. Nangona kunjalo, endaweni yokuba sicinge ukuba isiXhosa siya sitshabalala eZimbabwe, esi sihloko sibonisa ukuba isiXhosa siya siphuhla ngokuphuhla njengoko kukho amalinge ngamalinge azamana nokuphuhliswa kwesiXhosa eZimbabwe.

ISAPHLUKO SESITHANDATHU

ITEKNOLOJI NJENGESINYE SEZIXHOBO EZILONDOLOZA ISIXHOSA EZIMBABWE

6. 1 INTSHAYELELO

Esi sahluko sijolise kakhulu kubuchwepheshe beteknoloji ekulondolozeni nasekuphuhliseni isiXhosa eZimbabwe. Apha kwitekijoloji kugxilwa kakhulu kumakhasi onxibelelwano aziwa ngokuba yi-*social media* ngolwasemzini. Elona khasi lonxibelelwano libalaseleyo kwesi sahluko likhasi lika*Facebook*. Malunga neteknoloji, uArthur (2009: 10) uphawula athi iteknoloji bubomi bethu okanye sisixhobo sokudala ubomi bethu. Yitekoloji eyenza ukuba ubomi esibuphilayo bahluke mpela kobo babuphilwa kwiminyaka engaphezu kwama-50 000 eyadlukayo (*Ibid.*).

Itekoloji le bubomi bethu ngolu hlobo; khawufan' ucinge xa kunokwenzeka umlingo othile, sivuke sele kungekho kwa teknoloji, “...if you found out that your toilet and stove and computer and automobile had disappeared, and along with these, steel and concrete buildings, mass production, public hygiene, the steam engine, modern agriculture, the joint stock company, and the printing press, you would find that our modern world has disappeared (*Ibid.*). Oku kubonisa ukuba iteknoloji le seyaba bubomi bethu bemihla ngemihla.

Le teknoloji inako ukusebenza njengesixhobo sokuvuselela ulwimi kwakunye nenkcubeko (Warschauer 1998: 140). Lo kaWarschauer (*Ibid.* 141) uhambisa athi iteknoloji ingalondoloza inkcubeko kwakunye nolwimi phantsi kweengongoma ezine ezizezi zilandelayo; (1) ingalondoloza ulwimi kwaye ibe ngumthombo wolwimi olusulungekileyo, (2) ingasisixhobo sokuvelisa isigama esitsha kwaye eso sigama sisasazeke sifike kwabo basebenzisa iteknoloji ngokukhawuleza, (3) ingasisixhobo sokuqhagamshelanisa iqela labantu elisasazekileyo ilidibanise ndaweninye ngobuchwepheshe beteknoloji, (4) kwaye ingakwasixhobo sokugqamisa ulwimi lubonakale nje ngolubalulekileyo.

Esi sahluko sicangcatha phezu kwezi ngongoma zikaWarschauer (*Ibid.*) sizayamanisa namaXhosa aseMbembesi, okanye siphonononga ukuba ingaba iteknoloji le inafuthe lini kwisiXhosa samaXhosa aseMbembesi. UArthur (2009: 13) unoluvo oluthi iteknoloji yenye yezinto ezidume kakhulu kubomi esibuphilayo, nangona kunjalo siphantse singabinalwazi kwaphela ngezinto esinokuzenza ngokusebenzisa iteknoloji ukuze sancedakale nangakumbi siluluntu.

6. 2 AMAKHASI ONXIBELELWANO

UKietzmann *et al.* (2011: 141) bacacisa amakhasi onxibelelwano njengamakhasi asebenzisa ubuxhaka-khaka obufana neekhompyutha kwakunye neemfono-mfono eziphathwayo, esebenzisa i-intanethi. Bahambisa benjenje (*Ibid.*):

Social media employ mobile and web-based technologies to create highly interactive platforms via which individuals and communities share, cocreate, discuss, and modify user-generated content. Given the tremendous exposure of social media in the popular press today, it would seem that we are in the midst of an altogether new communication landscape.

Ndingathi le ngxelo ingasentla iyelele kweza ngongoma zine zikaWarschauer (1998: 140). Eyona nto ndifuna ukugqamisa kwezi ngxelo kukuba amakhasi onxibelelwano enza ukuba abantu baqhagamshelane ngokulula ngakumbi xa sithlekisa namaxesha amandulo apho kwakuthunywa abantwana ukudlulisa imiyaleyo, emva koko kwabhalwa iileta eza zithatha ixesha phambi kokuba kufike loo miyalezo.

Ukanti wona la makhasi onxibelelwano adlulisa umyalezo ngoko-nangoko. Asiyonjongo yam ukunaba ngamakhasi onxibelelwano kwanokuwadwelisa kwesi sahluko, koko injongo yam kukungqala ngqo apho kufele khona ithole; ndiqwalasele kanye la makhasi onxibelelwano asetyenziswa ziinzalelwane zaseMbembesi ukunxibelelana namanye amaXhosa athe bhazalala kuzwelonke.

Awona makhasi ahamba phambili mabini likhasi lika*Whatsapp* kwakunye nekhasi lika*Facebook*. Kwikhasi lika*Whatsapp* abantu banako ukunxibelelana ngabanye kwaye banako nokunxibelelana neqela labantu ngaxesha-nye ukuze baxoxa ngaloo mba bafuna ukuxoxa ngawo.



Umyalezo one logo ka *Whatsapp* oxhonywe ku *Facebook* owazisa abantu ukuba bathumele iinombolo zabo zomnxeba ophathwayo ukuze bafakwe kwiqela likaw *whatsapp* wabantu baseMbembesi ("Drop your contact i will add ku wattup yase Mbembesi" (sic.).

La makhasi mabini ayelelene, kodwa ngokokwam ukubona, u *Whatsapp* unika umda wokuba abantu baxoxe nangezinto abangafuni ukuba zithiwe pa-ha jikelele njengoko imiyalezo ingena kwimfono-mfono kuphela endaweni yokuba ingene kwi-intanethi njengaku *Facebook*. Kaloku ku *Facebook* imiyalezo igcinakala kwi-intanethi nto leyo ebonisa ukuba lo miyalezo isasazeka lula ide iyo kufikelele nakubantu ebekumele ukuba ingafikeleli kubo, lo gama u *Whatsapp* yena singathi ubucala ngenxa yokuba esebenzisa iinombolo zomnxeba ophathwayo. Ngenxa yoko kwanokuhlonipha amaXhosa aseMbembesi, kolu phando ndigxila kanye apha kweli khasi lonxibelelwano lingu *Facebook* kuba imibhalo exhonywayo ifikeleleka kuwonke-wonke.

6. 3 UKUSETYENZISWA KWEKHASI LONXIBELELWANO UFACEBOOK

Phambi kokuba sibonise ukuba u *Facebook* lo ube sisixhobo sokulondoloza isiXhosa njani, kubalulekile ukuba senze amabal' engwe ngalo *Facebook* njengokuba singenakugqiba sithi usetyenziswa ngumntu wonke. Lo *Facebook* waqulunqwa lityendyana lomfana waseMelika uMark Elliot Zuckerberg kwiYunivesithi iHarvard kweyoMdumba ngowama-2004 (Bosch 2009: 186- 187). Ngelo xesha (*Ibid.*) yayingabafundi base *Ivy college* kuphela ababevumelekile ukuba basebenzise lo *Facebook* kodwa ngomhla we-11 kweyoMsintsi 2006 kwanwenwela kuzwelonke ukusetyenziswa kwalo *Facebook*. Ukuze ukwazi ukumsebenzisa lo *Facebook* kufuneka ube nedilesi yencwadi-mbane⁵⁷ esebenzayo (*Ibid.*). Ngomnyaka wama-2016 abasebenzisi balo beli khasi bebeli-1. 71-lezigidi zezigidi (Bellini 2016). AmaXhosa

⁵⁷ Eli gama singaliguqulela esiNgesini sithi *e-mail*.

aseMbembesi eZimbabwe nawo akweli waka linamashumi asixhenxe ananye lezigidi zezigidi, kwaye ndingaxoxa ndithi la maXhosa asebenzisa lo *Facebook* ukugcina nokulondoloza ulwimi nenkcubeko.

UBoyd (2006: 13) ujonga la makhasi onxibelelwano e-intanethi njengamakhasi enza ukuba ubani akwazi ukuzibona ubuni bakhe kwaye azayamanise nabo acinga ukuba wabelana nabo ngobuni obo, kwaye oko kuye kuncede ekwandiseni ulwazi ngobuni obo. UBoyd lo (2007) kuphando lwakhe olulandelayo, uyangqina ukuba ubuni obu buyadalwa ngala makhasi onxibelelwano, oko kukuthi ukuba ubani ebengaqinisekanga ngobuni bakhe, uthi akumenyelwa kwiqela elithile naye aziphathe njengamanye amalungu elo qela ngenxa yala makhasi onxibelelwano.

U*Facebook* uvumela abantu ukuba benze amaqela ngamaqela, kwaye ubukhulu becala la maqela abonakala njengamaqela okuphuhlisa uluNtu (Bosch 2009: 193). AmaXhosa aseMbembesi akazange aziyekele koko nawo asebenzisa eli khasi esenza amaqela anokuthi afundisane kuwo kulo *Facebook*. Ngethamsanqa, ekuqaleni kolu phando ndacela ukuba yinxalenye kulo maqela kwaye ndamkelwa.

Nanga loo maqela ka*Facebook*:

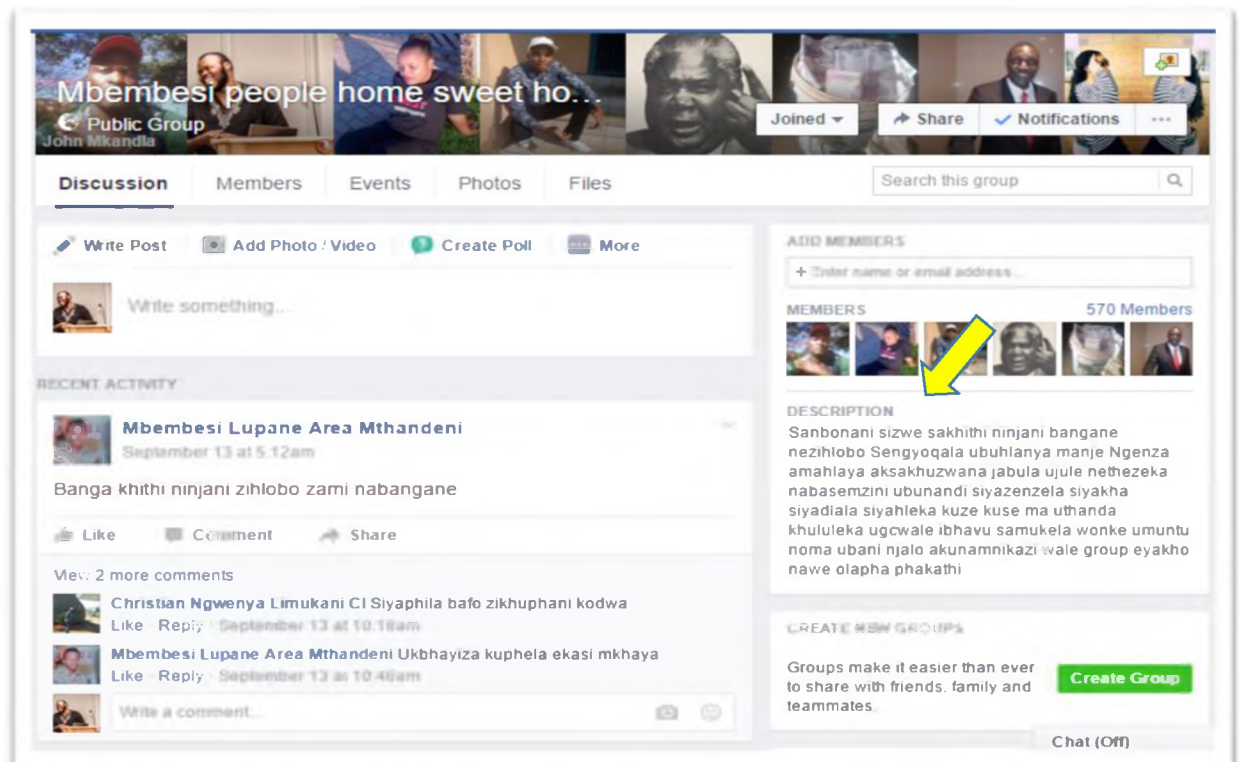
1. Embembesi kwaXhosa/ *Sojini Cultural Society*



2. Mbembesi Multi-chat



3. Mbembesi People Home Sweet Home



Ndingaxoxa ndithi injongo yala maqela omathathu yile sele ichazwe ngasentla, umsebenzi wala maqela mnye ngulowo wokuqinisa ubuni, ubunye nokuphuhlisa ulwimi ngokuhambelana neza ngongoma zine zikaWarschauer (1998: 140). Ngenxa yeso sizathu akukho mfuneko yokuba siqwalasele iqela ngalinye, koko sicaphule kwiqela ngalinye oko sicinga ukuba kufanele olu phando. Malunga nokugcinwa kobuXhosa kunye nembali yamaXhosa, masiqwalasele le mibhalo kaFacebook ilandelayo.

Phambi kokuba sicaphule, qaphela inkcazelo (*description*) yela qela lokuqala, kusetyenziswe igama elithi ‘amagoduka’ “[t]his group is to help Xhosa people (amagoduka) all over the world to connect” (Embembesi kwaXhosa/ Soljini Cultural Society: Facebook). Eli gama lithi ‘amagoduka’ libhekiselele kubantu basezilalini abasebenza ezidolophini ze bamane begoduka ngamaxesha athile, abanye bagoduka ngeempela-veki, mpela-nyanga, mpela-nyaka, njalo-njalo (Vernon 1999, De Satgé 2014, noFarred 2000).

Oku kuthetha ukuba uninzi lwabantu abakweli qela abakho seMbembesi, bakwamanye amazwe ubukhulu becala, baseMzantsi Afrika koomaRhawuti, Kapa, Bhayi, Monti, njalo-njalo. Ukanti abanye bakomaUnited Kingdom eLeicester nakooCuntery, Canada, United States of America, Italy, njalo-njalo. Ewe, ezi ngxelo asinakuzithemba ngokupheleleyo kuba uFacebook akanyanzelisi mntu ukuba afake iinkcukacha ezinyanisekileyo. Nangona kunjalo, ndingaqinisekisa ndithi uninzi lwala maXhosa luthi bhazalala eRhawutini, ze luthi sa kuMzantsi Afrika jikelele. Ndiqhagamshelene namaXhosa ankaba zawo ziseMbembesi kodwa abe eseNew Zealand, Australia, nakooLeicester eUnited Kingdom. Omnye walo maXhosa nguIvy Mzamo-Kapishe oseLeicester eUnited Kingdom.

Uyisemkhulu kaMzamo-Kapishe yayingumfundisi uXhalisile Mzamo, loo yisemkhulu wayezalwa nguPatrick Mzamo owafudukela eMbembesi nale mfuduko kaRhodes (Mzamo-Kapishe, Udliwanondlebe: 2016). Ndigagene nemifanekiso kunye nevidiyo yendibano yamaXhosa, anxibe isiXhosa, ethetha isiXhosa kwaye ecula ngesiXhosa kweli qela i-Embembesi kwaXhosa/ Sojini Cultural Society, phantsi kwesihloko esithi ‘*Traditional thingys !!*’ (*sic*) Leicester, United Kingdom.

Oku kubangele ukuba ndingcambazise umnikazi wale vidiyo nale mifanekiso malunga nale ‘*Traditional thingys !!*’ Impendulo ithe ngenene ngamagoduka axelenga eLeicester apho eUnited Kingdom kwaye bekukho ugxa wala magoduka owayeza kugoduka esiya kwalusa unyana wakhe, kwaye rhoqo kukho igoduka eliza kuba nomsebenzi okumila kunjalo, amaXhosa aye adibane kwenziwe into endingathi ukuyibiza ngamabhaso ukuze lowo

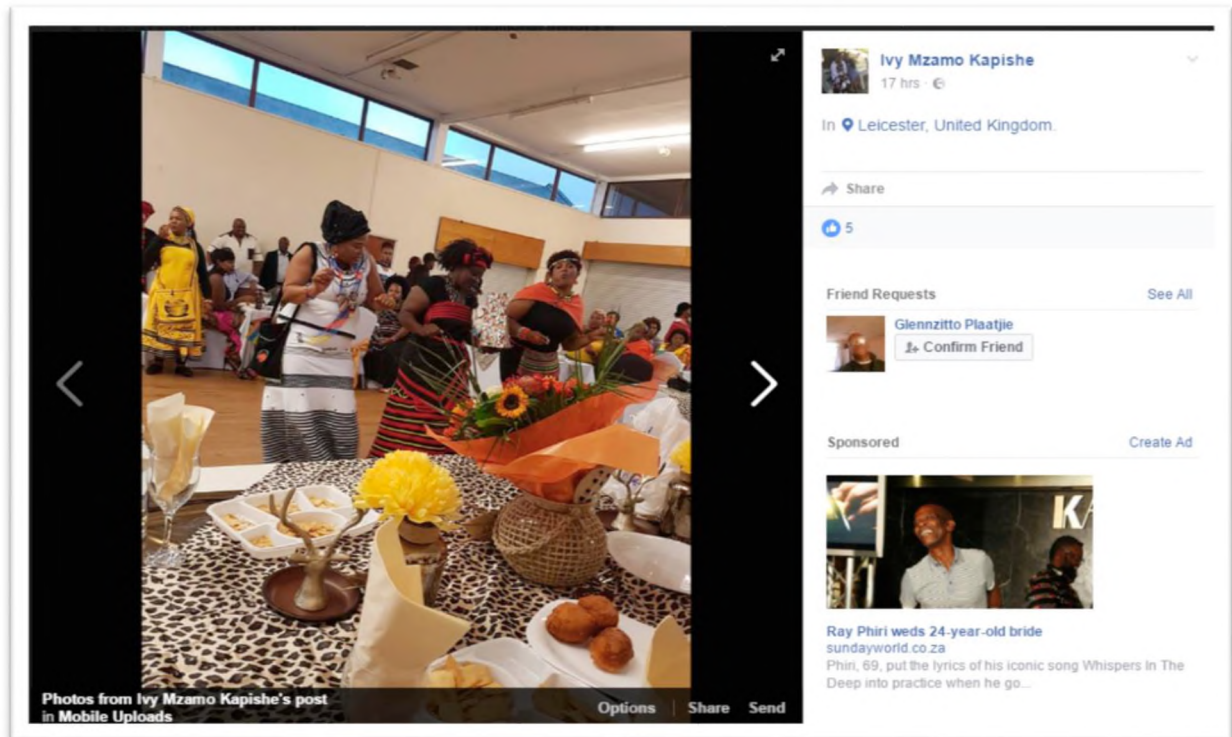
ugodukayo agoduke ephethe nto ukulungiselela loo msebenzi (Mzamo-Kipishe, Udliwanondlebe: 2016). Le ilandelayo yilo mifanekiso yalo mabhaso ixhonyiwe kweli khasi i-Embembesi kwaXhosa/ *Sojini Cultural Society* njengakhasi lokwabelana ngemicimbi emalunga nenkcubeko ngenjongo yokufundisana nokukhumbuzana ngenkcubeko yesiNtu.



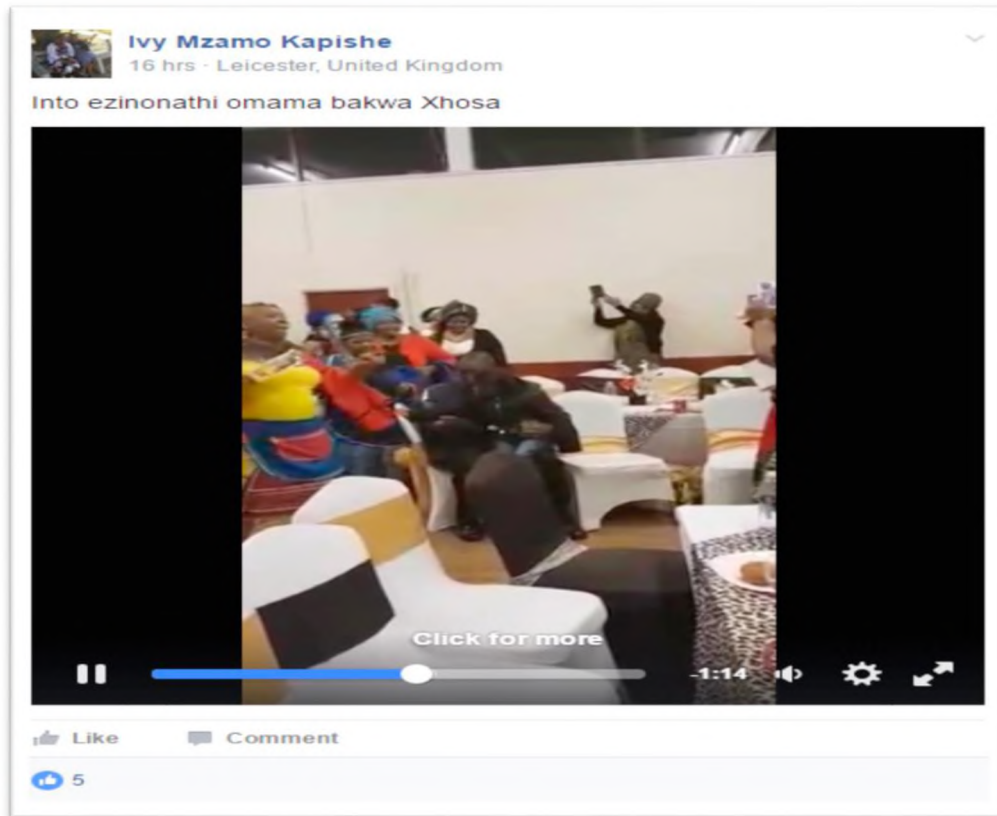
Imifanekiso ebonisa amabhaso eLeicester, UK ithatyathwe kuFacebook ngemvume kaMzamo-Kapishe

Le mifanekiso ibonisa ukuba nangona la maXhosa alishiya elo laseZimbabwe ngenxa yokudodobala kwezoqoqosho, inkcubeko yona isagciniwe njengokuba isinxibo (Imibhaco neentsimbi) sitolika oko (Mtwi 2013). Esi sinxibo, ndingaxoxa ndithi siyawakhuthaza amanye amaXhosa, siwenza abe nehlombe nokuzingca ngenkcubeko yawo. Koko kuzigca nelo hlombe kanye okubangela ukuba le mifanekiso ixhonywe apha kuFacebook.

Yakuxhonywa le mifanekiso iye ikhuthaze namanye amaXhosa akwezinye iindawo ukuba nawo azingce ngobuXhosa bawo, ibe kukulondolozwa kobuXhosa ke oko. Kwelinye icala, ubukhulu becala, kule mifamekiso kaFacebook kuye kuhlomle nabanye abantu, behlomla ngolwimi lwesiXhosa. Nokuba abasebenzisi siXhosa kodwa baye bahlomle malunga nenkcubeko yesiXhosa, ibe ke iyaphuhla inkcubeko yesiXhosa ngalo ndlela kuba nabanye bafunda izinto ebebengazazi.



Imifanekiso ebonisa amabhaso eLeicester, UK ithatyathwe kuFacebook ngemvume kaMzamo-Kapishe



Umfanekiso obonisa ukuziqhenya kwamaXhosa aseUk “Iinto ezinonathi omama bakwa Xhosa (*sic*)” ithatyathwe kuFacebook ngemvume kaMzamo-Kapishe

Lo mfanekiso ungasentla ubunisa ukuba negugu kwamaXhosa, nangona kubonakala nje ukuba ukubhalwa kwesiXhosa akusulungekanga ncam kodwa oko akuthinteli ukuba bangasibhali okanye bangabinagugu ngaso. Ngokokwam ukubona olu luphawu olubonisa ukuthanda ubuXhosa kwaye kukhuthaza namanye amaXhosa, ngalo ndlela isiXhosa siyalondolozeka ngenxa yalo *Facebook*. Yiyo loo nto ndixoxa ndisithi ukudodobala kwezoqoqosho eZimbabwe kuphazamisene nenkcubeko yamaXhosa njengoko inkcubeko yawo iye yaphazamiseka ngenxa yokumka kwamaXhosa esiya kufuna imisebenzi kwamanye amazwe. U*Facebook* lo ungenelele kweso sithuba waba sisixhobo esilondoloza nesikhuthaza ulwimi nenkcubeko njengokuba sibona kule mifanekiso.



Imifanekiso ebonisa amabhaso eLeicester, UK ithatyathwe kuFacebook ngemvume kaMzamo-Kapishe

Qwalasela ngasekunene kwalo mfanekiso unamanqina enkuku nolusu, kukho abantu abathathu abahlomlileyo. Owokuqala nguJane Hlazo ongumXhosa waseMbembesi, kodwa uya kuqaphela ukuba usebenzise ulwimi lwesiNdebele “*Into lengani linyawo lenkukhu? Hayibo!!!! Nakholisa isintu ngempela*” (Hlazo, Facebook). Oku kubonisa ukuba uHlazo lo singathi esakhe isiXhosa noko sisilele njengamntu ofundiswe isiNdebele ze waya kuxelenga ixesha elide kwisibhedlele i-Pareranyatwa esikwiphondo iMashonaland phambi kokuba afudukele e-Leicester kwelo laseUnited Kingdom. La maqela kaFacebook aluncedo kakhulu kubantu abafana noHlazo lo njengokuba batsho bafumane ithuba lokufunda nesiXhosa esi.

Ezi ndibano azipheleli kooUnited Kingdom kuphela, namaXhosa axelenga eMzantsi Afrika eRhawutini nawo aye abe nazo iindibano. Nanku omnye umfanekiso obonisa ividiyo amaXhosa aseMbembesi esenza indibano ngenyanga yoMsintsi eRhawutini. Le vidiyo ikwikhasi leevidiyo u-youtube.com, ibonisa amaXhosa ecula ingoma u ‘Guya Molokazana (ndinetanki linombona).’

 **Maria Adonis Rusike**
September 29, 2014

https://m.youtube.com/watch?v=KKtm6leMY_U&feature=youtu.be



AmaXhosa AseRhawutini Heritage Reunion - Xhosa Traditional Dancers - Molokazana

www.XhosaCulture.co.za AmaXhosa AseRhawutini Heritage Reunion - Molokazana. On the 27 ...

M.YOUTUBE.COM

Umfanekiso wevidiyo uku-youtube.com obonisa amaXhosa axelenga eRhawutini ecula

 **Maria Adonis Rusike**
July 18, 2014 · Littlebourne, United Kingdom

<http://xhosaculture.co.za/>



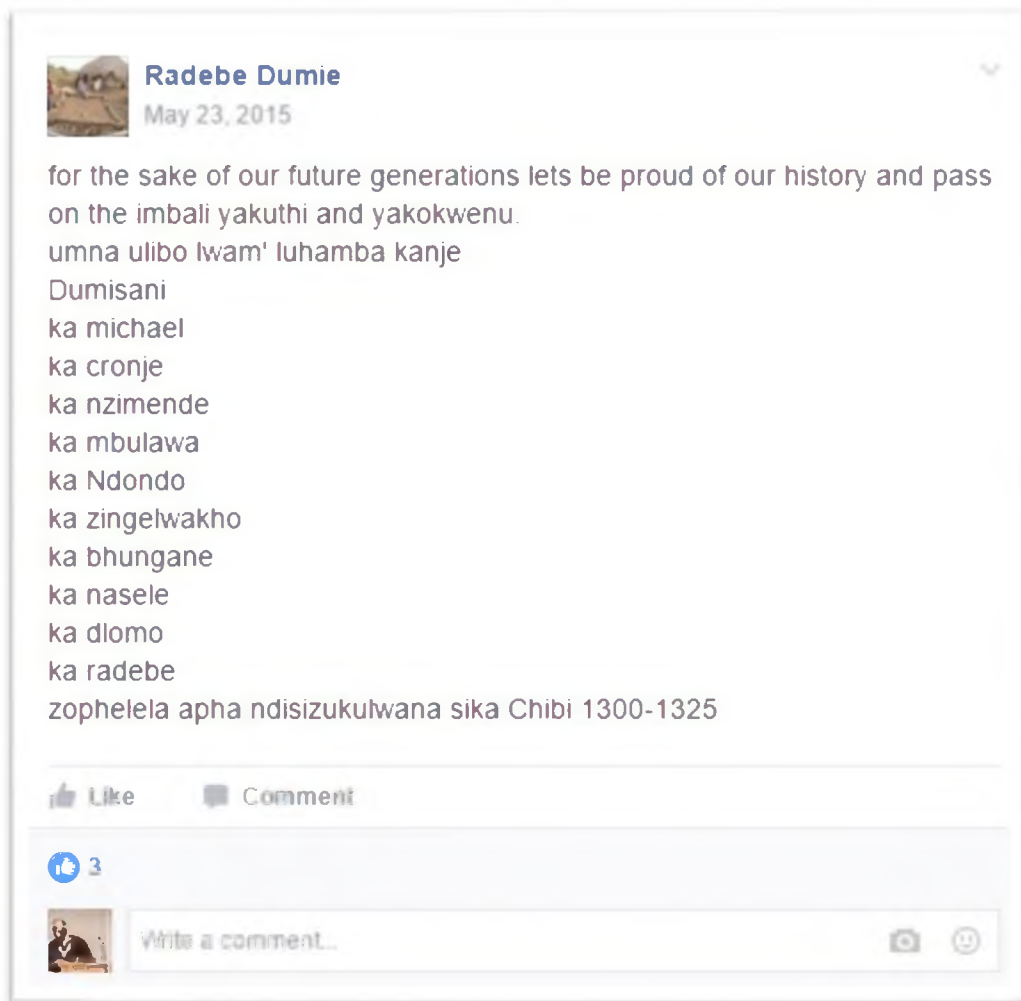
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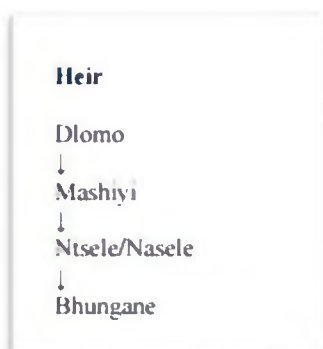
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Umfanekiso oxhonywe kweli khasi malunga nolwimi, inkcubeko nembali yamaXhosa ukuze amanye amaXhosa afunde.



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UDumisani⁵⁹ Ndondo ubekwe njengenkosi yaseMbembesi ngomnyaka wama- 2016 (06 kweyeDwarha).



Lamla (2013: 25).

⁵⁸ Unkosi uDumisani 'A! Jonguluntu' Ndondo uzibiza ngokuba nguRadebe Dumie kuFacebook. Yonke imibhalo ebhalwe Radebe Dumie yimibhalo yakhe unkosi uDumisani Ndondo.

⁵⁹ Kolu phando kusetyenziswe igama kwakunye nefani xa kuthethwa ngoDumisani Ndondo, isizathu soku kukuba kungabikho kubhideka kuba uyisemkhulu uCronje wayengunkosi uNdondo, uyise uMichael wayengunkosi uNdondo ukanti noyisemdala wayengunkosi uGqirha Ndondo. Xa kusetyenziswa unkosi uNdondo kuphele hleze kungaqondakali ukuba kubhekiswa komphi kanye-kanye.

Lo mnombo uyelele kulowo ubhalwe nguLamla (2013: 25) njengokuba kubonisiwe apha ngesentla. Njengokuba besele sibonile kwimbali yomlomo, uNzimende wayeyinkosi yaseZimbabwe, ze wazala oonyana. UGqirha Neville Ndondo owayeyinkosi yayeMbembesi wayengomnye wabo nyana. UCronje wayeyinkosi yaseMbembesi ze wathi akusweleka kwathatha unyana wakhe onguMichael, emva kokuba eswelekile uMichael kwathatha umntakwabo ongasekhoyo uGqirha Ndondo. Emva kokuba kusweleke uGqirha Ndondo kuye kwabamba iphakathi lakhe elinguBongani Masoka⁶⁰. Kuthe kwakukhululwa izila kwatsho kwangena unyana kaMichael onguDumisani Ndondo.

Wabona kubalulekile ke unkosi uDumisani Ndondo ukuba axhome lo mnombo kweli khasi lika*Facebook* ukuze namanye amaXhosa aseMbembesi ayazi le mbali yamaXhosa. Sixoxe sithi, oku kukwabelana ngembali kula maqela ka*Facebook*. Nangona unkosi uDumisani Ndondo naye esixube nesiNgesi nje isiXhosa sakhe kodwa sisakhuthaza amaXhosa njengokuba oku kubhaliweyo kuqulathe imbali yamaXhosa.

Kwakhona, ndiqaphele ukuba unkosi uDumisani Ndondo lo usoloko ethe gqolo ukuxhoma imbali yamaXhosa kweli khasi. Mhlawumbi, njengankosi umnqweno wakhe kukuba abantu bakhe babe negugu neqhayiya nangakumbi ngembali yabo. Umfanekiso olandelayo umalunga nombamba oxoxiweyo kwisahluko sesithathu malunga negama lamaMfengu.

⁶⁰ UBongani Masoka ngunyana wongasekhoyo ubawo uLudidi Masoka. Ubawo uLudidi Masoka singathi ube sisisele senyathi kolu phando njengamntu oye wayikhumbula kakhulu imbali yamaMfengu, kwaye Ngenxa yoko wayehlonitshwe kakhulu eMbembesi. Ongasekhoyo uGqirha Ndondo naye waqinisekisa ukuba nakanjani oyena mntu mandidibane naye ngubawo uLudidi Masoka lowo.



Ingxoxo malunga neli gama lithi 'amaMfengu'

Xa uqwalasela le mibhalo yala maXhosa ahlomlayo uya kufumanisa ukuba alithandwa eli gama lithi 'amaMfengu' njengokuba kwesa sahluko sesithathu besilithelekise namanye amagama angaginyekiyo ncam kwaye acalulayo, amagama anje ngala 'amakwerekwere.' Ukubonisa ukuba ngenene alithandwa eli gama, jonga indlela achukumiseke ngayo amaXhosa aseMbembesi emva kokuba kuhlomle umfo okubonakala ukuba ngumNdebele. Lo mfo uhlomle ngelithi amaMfengu la ngamaXhosa awayetsala iinqwelo zikaRhodes ze aya kubekwa eMbembesi. Kuthe kanti ukhawulela iinkawu zisiya kusela; kuyabonakala ukuba unkosi uNdondo uzamile ukuwubamba umsindo wakhe waphendula ngelithi, "... *I think somehow you i the wrong group besides the fact tht your opinion is very shallow minded (sic)*" (Ndondo, Facebook 2015). Kodwa udibene nenyoka iphung' umhluzi kuZibusiso Ndondo (Facebook 2015) kuba yena akakwazanga kuzibamba konke-konke, umtyibele wathi "[a]wunangqondo ntlangandini...kukho umntu ongatsala inqwelo enamaviri (sic) entsimbi umgama ongaphezu

kwe800 kilometres omaziyo ...“if you have nothing to say don’t say it here”... ☹ (sic). Umpengesi Kwenele (*Ibid.*) yena ugqibezele ngelithi “mxelele mpela engazosphambanela apha” (sic).

Le mihlomlo ibonisa ukuba ngenene eli gama lithi ‘Mfengu’ alingeni kamnandi kumaXhosa aseMbembesi. Kodwa eyona nto kufuneka iqwalaselwe kule mibhalo kaFacebook bubungqina bokuba ngenene uFacebook lo usetyenziswa njengesixhobo sokulondoloza ulwimi kwakunye nembali yesiXhosa. Kwakule mihlomlo siyaphawula ukuba isiXhosa esi siyabhalwa eMbembesi nangona sikhe asafundiswa ixesha elide. Kwakhona, ifuthe lesiNgesi, lesiNdebele liyabonakala kwesi siXhosa.



Izimvo zamaXhosa aseMbembesi malunga neli gama lithi ‘amaMfengu’

Kwesi sahluko siqwalasela kakhulu ukusetyenziswa kuka*Facebook* njengesixhobo sokulondoloza ulwimi, inkcubeko nembali. Singaxoxa sithi eli gama lamaMfengu liyinxalenye yembali ze aba bantu bahlomlayo kulo mba nangona abanye babo besebenzise isiXhosa esixutyiweyo, ukubonakala kwesiXhosa esibhaliweyo kukhuthaza ukusetyenziswa kwaso; ngalo ndlela singaxoxa sithi oko kukusilondoloza ukuze singade sinyamalale.

Lo mfanekiso ulandelayo nawo wawuxhonywe ngunkosi uDumisani Ndondo ngomnyaka wama-2012 kweli khasi lika*Facebook*. Njengamntu uhleli nabantu abatsha baseMbembesi ndiphawule ukuba ukusebenzisa isiNgesi nokuxuba iilwimi ezi kubonakala ngathi kusegazini apha kubo. Yile nto kuthwa kukuxutywa kweelwimi (*code-mixing*) ngokucaciswa nguKunju⁶¹ (2013: 83). Oku kuxutywa kweelwimi; isiNgesi, isiXhosa nesiNdebele kuyabonakala kule mihlomlo⁶² ihlomla ngale mfanekiso. Ukanti nesihloko salo mfanekiso ulandelayo ‘*Tradition lives on*’ ubonisa oku kusetyenziswa kwezinye iilwimi. Imihlomlo ithi “...ndakhumbula emazizini (*sic*), *nice picture!*” omnye uthi “... *I like*, ayaqwaqwaza⁶³ amakhehla.”

Oku kubonisa ukuxutywa kwesiXhosa nezinye iilwimi. Nangona kunjalo, ndisamile kwelithi xa sisabonakala isiXhosa oko kukhuthaza ukuba sisetyenziswe. Ukuba ebengekho lo *Facebook* ingaba yiyiphi bethu enye Indawo ibinokuvumela uninzi lwabantu abatsha ukuba babhale, bafunde ngesiXhosa? Andiqondi ukuba ikhona kuba nasecaweni iiBhayibhile sele zangqongophala kwaye ecaweni akuthethi mntu wonke, kwakhona icawa ingena ngecawa kuphela lo gama u*Facebook* ehlala ekho mihla le. Ngenxa yoko, u*Facebook* sisixhobo esithile sokulondoloza isiXhosa nenkcubeko ngendlela ethile.

⁶¹ Ababhali abaninzi basebenzisa la magama athi *code-mixing* no-*code-switching* ngendlela efanayo. UKunju (2013: 83) uxoxa athi ukutshintsha-tshintsha iilwimi (*code-switching*), kukusebenzisa olu ulwimi ze kwisivakalisi esilandelayo okanye kumhlathi olandelayo usebenzise olunye ulwimi, ukanti ukuxuba iilwimi (*code-mixing*) kukuxuba iilwimi ezahlukeneyo kwisivakalisi esinye.

⁶² U*Facebook* unegama elithi- *comments* singathi ke esiXhoseni leyo yimihlomlo.

⁶³ Ukuqwaqwaza kukubetha iintonga eMbembesi. Eli gama lisuka kwingxolo eyenziwa zintonga (qwa! Qwa! Qwa!) xa kubethwa iintonga.



Umfanekiso obonisa ukubethwa kweentonga eMbembesi



Umfanekiso owaxhonywa ngunkosi uDumisani mhla kwakubekwa uKumkani uMpendulo 'Zwelonke' Sigcawu.

Besele sibonile kwisahluko sesithathu ukuba ukumkani uZwelonke waba yikumkani yokuqala ezimbalini ukundwendwela amaXhosa aseZimbabwe kwaye wenza nezithembiso zokwakha Isikolo njalo-njalo. Kwakhona, amaXhosa aseMbembesi nawo ayemenyiwe kulo msitho wokubekwa kwekumkani (Mzamo 2014: udliwanondlebe). IMbembesi nayo iphantsi kwekumkani uZwelonke, yiyo loo nto ukubekwa kwakhe kunika umdla kubantu baseMbembesi. Kulo mfanekiso ungasentla unkosi uDumisani Ndondo wayebongoza abantu ukuba bawubukele kumabonakude lo msitho njengoko wawunokuqulatha nembali yamaMfengu.

Lo mfanekiso ungezantsi nawo wawuxhonywe ngunkosi uDumisani Ndondo kwaye umalunga nezizwana zamaXhosa. Oko kukuthi inkosi le ifundisa ngembali yamaXhosa hayi ezimbizweni kuphela kodwa nakweli khasi lika*Facebook* ukuze abakooUnited Kingdom, Australia, nabanye babe nako ukuyifumana le mbali.



Radebe Dumie

April 7, 2015

Major Xhosa-speaking nations
or groups

Not all Xhosa speaking people belong to the amaXhosa nation whose rulership descends from amaTshawe (the Gcaleka and Rharhabe rulerships). The amaXhosa nation are the descendants of the line of Tshiwo to Phalo who begot Gcaleka and Rharhabe. Some people make the mistake of saying all Xhosa speakers are Umzi kaPhalo. The House of Phalo split into the amaGcaleka and amaRharhabe and the kingdom is presently being fought over between these two Xhosa houses. The issue of a Xhosa kingdom remains unresolved.

These nations or groups include:

AmaBhaca

AmaGqunukhweba

AmaHlubi

AmaRigwa

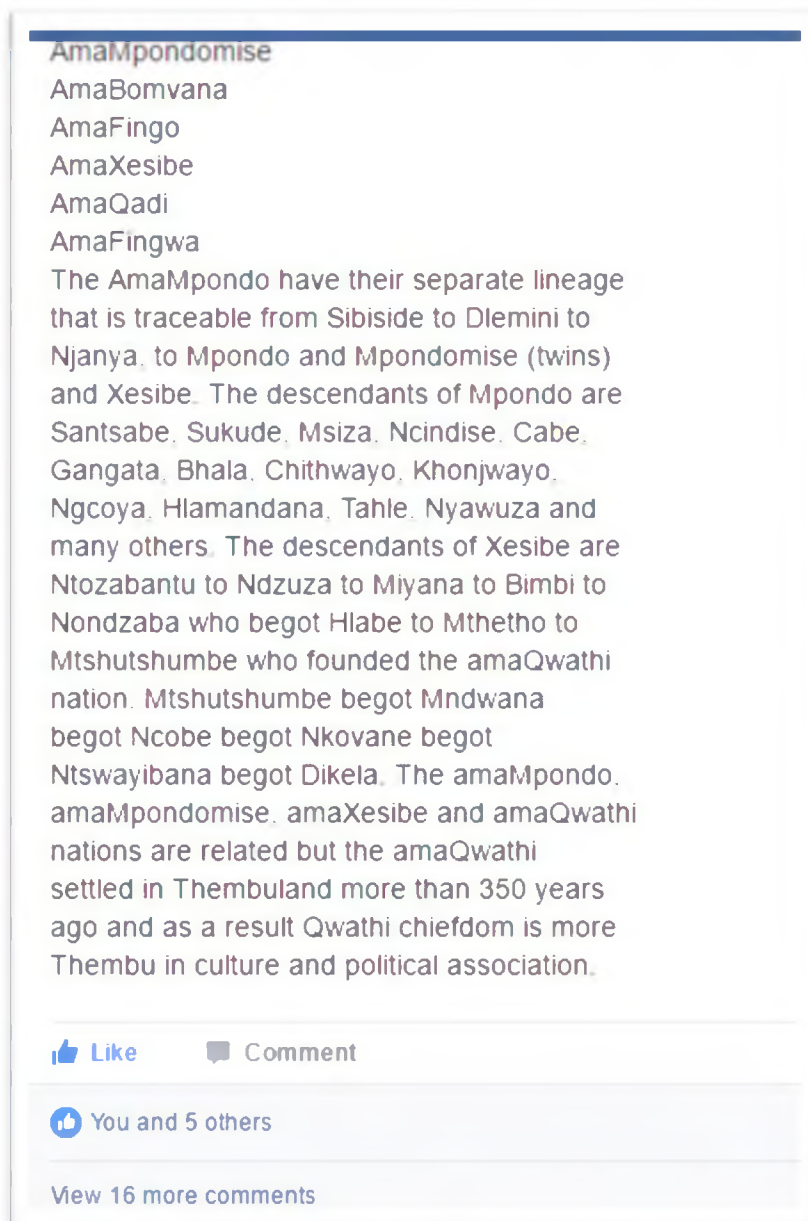
AmaHigwa

AbaThwa - AmaSan and Khoi

AmaMfengu

AmaMpondo

AmaMpondomise



Umfanekiso omalunga nezizwana zamaXhosa

Umfanekiso olandelayo ndiwubona uqhagamshelana kakhulu nalo mfanekiso ungasentla, lo ungasentla nangona ujole kubukumkani bamaXhosa kodwa udwelisa nezizwana zamaXhosa. Ukanti lo ungezantsi⁶⁴, nawo umalunga nobukumkani bamaXhosa kodwa ungena nakumba wolwimi; isiXhosa kwakunye nesiXhosa seengingqi. Ngaphambili kwesi sahluko besele siwuchaphazele umba weelwimi zeengingqi. Lo mfanekiso ungezantsi ucaphula intetho

⁶⁴ Unkosi uNdondo umamele le ncoko kunomathotholo, kwisikhululo i-Power FM, Inkqubo kaTim Modise. Ewe esi sikhululo siseMzantsi Afrika kodwa inkampani u-Multichoice (DStv) yenza ukuba izikhululo zikanomathotholo ziphumela ngaphaya koMzantsi Afrika.

okanye udliwanondlebe lukaTim Modise nonkosi uPhathekile Holomisa, kwaye unkosi uHolomisa ucacisa ngesizekabani sokuphakanyiswa kwesiXhosa esisemgangathweni lo gama ezinye iilwimi zisengelwa phantsi de zaphela zisaziwa ngokuba ziziXhosa zeengingqi. Nakulo umfanekiso kusetyenziswe isiNgesi kodwa eyona mfundiso iqulathwe ngulo mfanekiso, kukufundisa malunga nolwimi nenkcubeko yamaXhosa kweli khasi lika*Facebook*.

**Radebe Dumie**

May 30, 2015

Listening to Tim Modises show on power fm and Tim is asking Phathekile Holomisa, the abaThembu representative, why is that the amaMpondo, abaThembu and amaXhosa have separate kings and yet they all speak Xhosa? I was expecting a rather ignorant answer but he actually gave a very knowledgeable answer.

His answer : Xhosa is not our language, we aren't amaXhosa. . . Xhosa was the promoted language by the government of that time as it was the only one of the languages in the Eastern Cape which was in written form. . . . When the missionaries 1st came to the Eastern Cape, they encountered the Xhosas 1st and so translated the Bible in Xhosa, so now when going to other parts of the Eastern Cape such Pondoland, Bhaca territory, emaMpondomiseni and even Hlubi territory, they did their teachings in the Xhosa language and so when schooling came, the schooling was also done in Xhosa. . . . AmaXhosa are the amaRharhabe namaGcaleka and we are neither of those, so we pay no allegiance to the Xhosa king. . . . And then next they ask him how he feels about the Zulu king being treated different to other kings? His answer: All we want is for all kings and queens who are currently not recognized to be recognized and all kings and queens to be afforded the same treatment. . . .



Like



Comment

Masicaphule imihlomlo ethile malunga nale mbali ngunkosi uDumisani Ndondo. Ewona mhlomlo unditsalileyo ngulo uthi "...ingxaki endizakusoloko ndiyikhalazela mna kuni bantu bakuthi yile yokuba nithi xa libalisa imbali yesiXhosa niyibalise ngolwimi lwasemzini...(sic)"

(Buyisile M Mpengesi, *Facebook* 2015). Uya kuqaphela ukuba emva kokuba ehlomile lo kaMpengesi malunga nokusetyenziswa kwesiNgesi, bonke abanye abalandelayo bazamile ukuhlomla ngesiXhosa kwaye unkosi uDumisani Ndondo uqhubile efundisa ngemvelaphi yamaXhosa exhasa ngelithi amaMfengu ngaBambo njengokuba kuchaziwe kwiimbalo zooSoga (1927), Werner (1931) nooFry (2007).



Kulo mfanekiso ulandelayo uya kuphawula ukuba ngenene unkosi uDumisani Ndondo lo unomdla omkhulu kakhulu kwimbali yamaXhosa kwaye ulwazi analo uzama ngandlela zonke ukuba lufikelele kubantu baseMbembesi kwaye uninzi lwabantu abatsha lukuloFacebook.

Yiyo loo nto ndixoxa ndisithi lo *Facebook* liqonga lokufundisa ngolwimi, ngembali nangenkcubeko yamaXhosa aseMbembesi.

likumkani zamaXhosa nazo zidwelisiwe kulo mfanekiso ukuze amaMfengu abone ukuba aphantsi kweyiphi ikumkani. Yimfundiso ke leyo. Kwakhona, ukuqhawulwa kwamagama ayikuko oko kusemgangathweni owamkelekileyo esiXhoseni. Nangona kunjalo, ndicinga ukuba ngumzamo endiwuqhwebela izandla lo wokuba abantu abangazange bafundiswe isiXhosa esikolweni kodwa babe nako ukusibhala kwaye sifundeke.



Radebe Dumie

April 9, 2015

Eligama elithi " AmaXhosa " kwezintsuku siphila kuzo lidla ngokusetyenziswa ukuquka unintsi lwezizwe eziseMpuma Koloni, kuba sifunde isiXhosa esikolweni kwaye zithetha sona. Eneneni iMpuma Koloni inezizwe ngezizwe ezinobuKumkani bazo. Umzekelo: AmaXhosa iKumkani yawo ngu Kumkani u Sigcau, Ahh! Zwelonke! isizukulwana sikaTshawe Komkhulu eNqadu kuGatyana (Willowvale). AbaThembu iKumkani yabo ngu Kumkani u Buyelekhaya Dalindyebo, Ahh! Zwelibanzi! eBumbane Komkhulu eMthatha, Kube kho amaMpondo aseMpuma nawaseNtshona, nawo aneKumkani zawo, Kubekho AmaBhaca akummandla waseMount Frere, nawo aneKumkani nawo uKumkani uMadzikane wesibini Diko, Ahh! Thandisizwe! eLundzini Royal Kraal, eNcunteni, Kanti amaMpondo wona aneeKumkani ezimbini, eyamaMpondo aseNtshona eseNyandeni (Port St. Johns) nawaseMpuma eQawukeni (Lusikisiki) neyinzala kaKumkani uFaku ka Ngqungqushe ka Nyawuza ka Thahla ka Ndayeni ka Chithwayo ka Bhala ka Gangatha ka Ciya ka Cabe ka Ncidise ka Msiza ka Tobe ka Ziqelekazi ka Hlambangobubende ka Santsabe



Unkosi uuDumisani Ndondo phambi kokuba abe yinkosi yaseMbembesi, endichubela imbali yamaXhosa aseMbembesi, komkhulu eMbembesi.

Lo mfanekiso ulandelayo, ngumnoyisho okanye isimemo kwanesibhengezo esibhengeza ukubekwa ngokusesikweni kukankosi uDumisani Ndondo njengenkosi yaseMbembesi. Uya kuqaphela ukuba naso esi sibhengezo sibhalwe ngesiNgesi. Zikho izizathu ezibangela ukuba esi sibhengezo sibhalwe ngesiNgesi endaweni yokuba sibhalwe ngesiXhosa.



Isibhengezo/ isimemo sokubekwa kukaDumisani Ndondo njengenkosi yaseMbembesi

Isizathu sokuqala, ndingaxoxa ndithi njengokuba abantu baseMbembesi bengasifundanga isiXhosa esikolweni, abazithembi ngokupheleleyo ukuba bangasebenzisa isiXhosa kwizinto ezifana nesibhengezo esikumilakunje. Esesibini, eZimbabwe iinkosi ngabantu abaxabiseke kakhulu kwaye imisitho enje ngale kuye kumenywe nezinye iinkosi, maxa-wambi kumenywe nabantu baseburhulumenteni. Ukusetyenziswa kwesiNgesi kwenza ukunxibelelana nabantu bezinye iintlanga kube lula (Chitando 2005).

Unkosi uDumisani Ndondo wandibonisa nomgaqo-nkqubo owawusetyenziswe mhla kubekwa ngokusesikweni uGqirha Neville Ndondo njengenkosi yaseMbembesi. Uya kuqaphela ukuba isithethi saseburhulumenteni, umphathiswa uT. A. Mathuthu⁶⁵ sasikho kulo msitho. Ngenxa yoko babona kufanelekile ukuba kubhalwe ngesiNgesi. Esokugqibela, ndingaxoxa ndithi nangona amaXhosa ayesele eqalisile ukuqhankqalazela ukusetyenziswa kolwimi lwesiXhosa kwiingxoxo zaseburhulumenteni njengoko sibonile kwisahluko sokuqala, nesesithathu, kodwa ngomnyaka wama-2010 isiXhosa sasingekabhengezwa njengesinokusetyenziswa ngokusesikweni njengokuba sibonile kumgaqo siseko wama-2013.

OFFICIAL INSTALLATION CEREMONY OF CHIEF NE	
VENUE:	NDONDO HOMESTEAD, MBEMBESI
DATE:	26 TH AUGUST 2010
MASTERS OF CEREMONY : Rev Ndiazulwana & TBA	
09H00 – 1000	Arrival & Entertainment
10H00 – 10H05	National Anthem
10H05 – 10H10	Opening Prayers
10H10 – 10H25	Introductions
	P.A. Mat North, L.L. DLAMINI
	Ndoyisile Ndondo
10H30 – 10H45	Welcome Remarks
	Governor & Resident Minister
	Hon T.A. Mathuthu
10H55 – 11H15	Ndondo Family History

⁶⁵ Umphathiswa uMathuthu wayengumphathiswa wezolutsha, isiNtu nezophuhliso loqoqosho ngelo xesha, kodwa ngexesha kuqhutywa olu phando ebesele engumphathiswa weenkukacha kwakunye namajelo ezosasazo.

	Bongiwe Mpikashi Ndondo
11H20 – 11H40	On behalf of Chiefs, President of Chief's Council
	Chief Charumbira
11H55 – 12H00	Introduction of the Honourable Minister of Local Government, Dr I.M.C. Chombo
12H00 – 12H40	Address and Installation Ceremony
	Hon Minister, Dr I.M.C. Chombo
12H40 – 12H50	Gifts
12H50 – 13H00	A Thank you note
13H00	Lunch & Departure

Umgao-nkqubo wokubekwa ngokusesikweni kukaGqirha Neville Ndondo njengenkosi yaseMbembesi, kwaye ubonisa izithethi ezingasebenzisi isiXhosa njengolwimi lwazo lwasekhaya.

Masiphinde sibuyele kwesa sibhengezo sokubekwa kukankosi uDumisani Ndondo ngokusesikweni njengenkosi yaseMbembesi. “Halala halala halala bakwethu! Sekwenzekile nanku umnoyisho! Masiyeni ngobunintsi kwaye siwuxhase lomsebenzi ngomthandazo. UThixo amkhokhele umfokaBhungane kuyo lendllela ayisikelweyo. *God’s wisdom is all we ask for! Amhlophe athe nke* Hlubi (*sic*)” (Nonkumbulo Adonis Maduna, *Facebook* 2016).

Uya kuphawula ukuba zintathu iilwimi ezisetyenzisiweyo kulo mbhalo; isiXhosa, isiNdebele kwakunye nesiNgesi. Eli binzana lithi “amhlophe athe nke” libinzana lesiNdebele (Hadebe 2001: 16). Eli binzana lithetha ukuba “siyavuyisana nawe” kodwa uninzi lwamaXhosa aseMbembesi asebenzisa eli binzana lesiNdebele. Oku kubonisa okwa kuxutywa kolwimi (*code-mixing*) besikhe sathi thsuphe ngako kulwimi lwaseMbembesi. Kuyo yonke loo nto, ndisamile kwelithi noko masikuqhwebale izandla ukubonakala kwesiXhosa esibhaliweyo,

sibhalwa ngabantu baseZimbabwe, uninzi lwabo abangazange bafundiswa imigaqo yokubhalwa kwesiXhosa. Seyileli khasi lika*Facebook* esele lidlala indima yokufundisa isiXhosa kwakunye nembali yamaXhosa aseMbembesi. Okunye okubalulekileyo kukuba inqaku lephephandaba lesiXhosa laseMpuma Kapa 'I'solezwe lesiXhosa' nalo lidlala indima enkulu ekuphuhliseni isiXhosa eZimbabwe njengokuba amaqaku eli phephandaba aye axhonywe kweli qela laseMbembesi ukuze amaXhosa abe nako ukufunda. Nalo msitho wokubekwa kwenkosi uDumisani Ndondo nawo kwabhalwa ngawo leli phephandaba ze elo nqaku laxhonywa ku*Facebook* lo.



Inqaku lokubekwa kukankosi uDumisani Ndondo kwiphephandaba laseMzantsi Afrika eMpuma Kapa 'I'solezwe lesiXhosa'

Ngenene wafika wadlula umhla wokubekwa kukaDumisani Ndondo njengenkosi yaseMbembesi ngomhla wesi-6 KweyoDwarha ngowama-2016. Ndingathi ababengakwazanga ukuwuzimasa lo msitho babegxange kweli khasi lonxibelelwano linguFacebook, belindele ukubona oku kwemifanekiso. Ingongoma yesithathu kweza ngongoma zikaWarschauer (1998: 141) ibisithi iteknoloji le iyabadibainisa abantu nokuba bathe bhazalala kuzwelonke. Oko kukuthi nababengekho kulo msitho kodwa baba nalo ufifi lobekusenzeka ngenxa yeli khasi lonxibelelwano.



Umfanekiso obonisa inzalelwane yaseMbembesi icela ukuba kuxhonywe imifanekiso nobekusenezeka kumsitho wokubekwa kwenkosi uDumisani Ndondo.

Ndingaphumanga mxholweni, makhe sithi krwaqu la mhlomlo kaMazwai kulo mfanekiso. Lo kaMazwai (Facebook) uthi, “ibingengomnyadala, ibingumsitho.” La maXhosa ayafundisana kwalapha kuFacebook, kwaye oku kubethelela ukuba ngenene eli khasi lonxibelelwano sisixhobo sokulondoloza, ukuvuselela nokukhulisa ulwimi lwesiXhosa. Kwakhona uWarschauer (1998: 141) kwingongoma yokuqala uthe iteknoloji le ingangumthombo wolwimi olusulungekileyo. Ndingaxoxa ndithi lo mhlomlo kaMazwai ngumzekelo woko.

Ukanti kwingongoma yesibini ukuchaphazele ukusasazeka kolwazi ngokukhawuleza ngenxa yeteknoloji. Nalapha kulo mfanekiso ndingatsho ukuba amaXhosa asebenzisa eli khasi atsho afumana ulwazi lokuba umsitho kwakunye nomnyadala zizinto ezimbini ezahlukeneyo.

Mhlawumbi ekuhambeni kwexesha omnye unokucela ukucaciselwa ngaloo mahluko, kube ke ngalo ndlela kuphuhla ulwimi lwesiXhosa njengokuba la ngongoma yesine ka (Warschauer 1998: 141) icebisa oko.



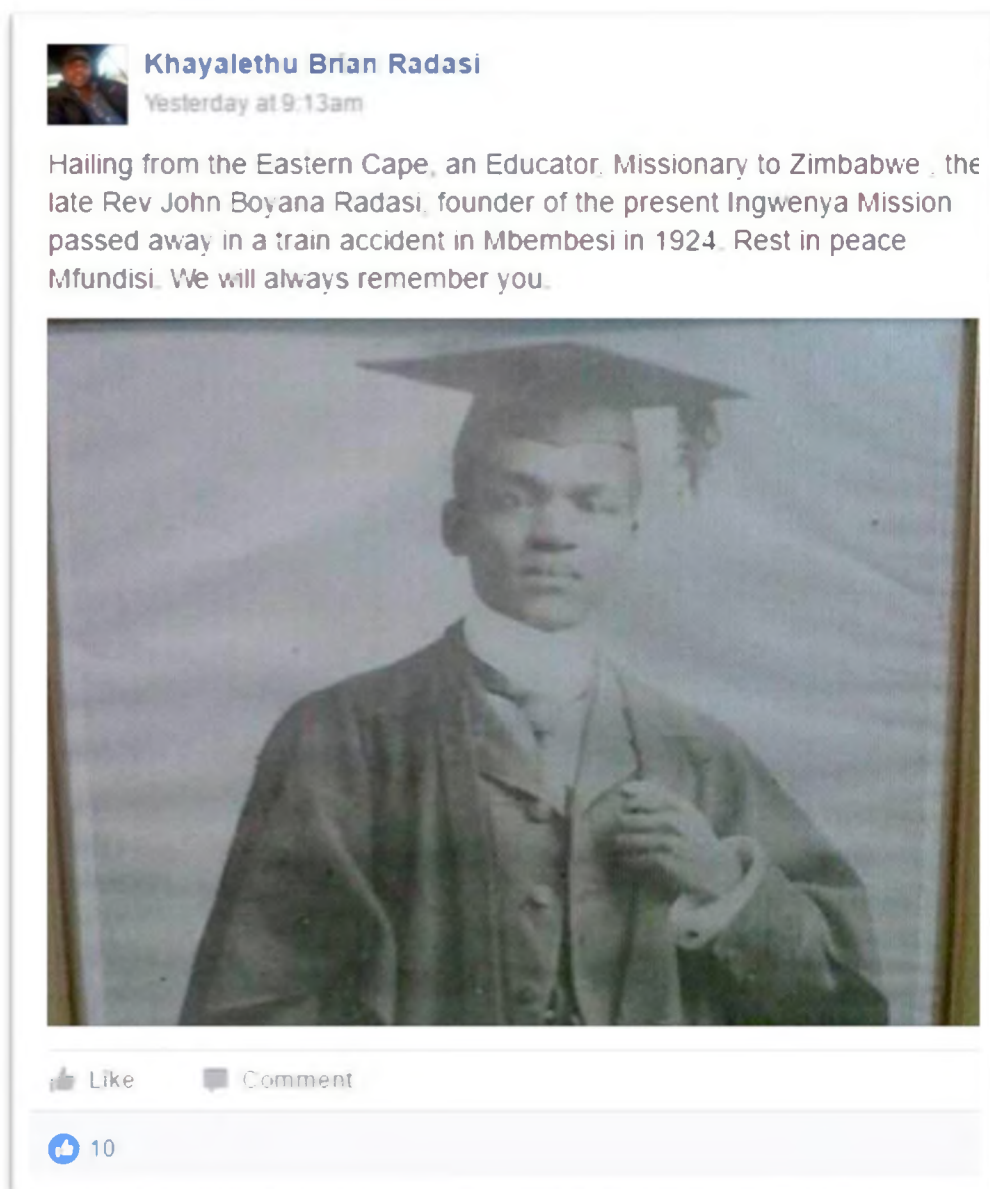
Unkosi uDumisani 'A! Jonguluntu!' Ndondo kwakunye neukumkani yamaXhosa 'A! Zwelonke!' ngomhla wokubekwa kuka nkosi uDumisani Ndondo eMbembesi, eZimbabwe ngomhla wesi-6 kweDwarha ngowama-2016



Imifanekiso yangomhla wokubekwa kukankosi uDumisani Ndondo eMbembesi, eZimbabwe

Le mifanekiso ixhonywe emva kwesicelo besicela ukuba kuxhonywe imifanekiso yalo msitho ukuze abo bangakwazanga ukuwuzimasa ngenxa yokuba bekwamanye amazwe afana noMzantsi Afrika, United Kingdom, Australia, njalo-njalo, nabo babe nako ukuzibonela ngawabo amehlo nokuba yimifanekiso.

Masidlulele phambili, siqwalasele lo mbhalo ulandelayo umalunga nomfundisi uJohn Radasi⁶⁶ owagaleleka kwelo laseZimbabwe eMbembesi ngomhla wama-21 kweyoMnga 1904 (Hallihan 2007: 36- 37).



⁶⁶ Umfundisi uJohn Radasi wazala uEdwin Radasi owangena ezihlangwini zikayise kuba naye waba ngumfundisi (Sundkler noSteed 2000: 453).

Lo mbhalo usikhokelele ekubeni sifumane ukuba usapho lwakwaRadasi oluseMbembesi, nangona nalo iingcambu zalo ziseMpuma Kapa kwaye bengamaMfengu kodwa zange luye eMbembesi phantsi kwemfuduko kaCecil John Rhodes. Imbali ithi (Hallihan 2007: 36- 37) lo kaRadasi wayelinxila lengoma, kwiminyaka yoo-1800 wafumana ithuba lokuya eMelika ehamba neqela lentambula. Kuvakala (*Ibid.*) ukuba kulapho kulo Melika kanye apho wathi wafumana ilizwi likaThixo elamenza waguquka waba ngumKrestu. Zange aphelele nje ekubeni ngumKrestu, koko wadlulela eSkotilani apho wahlangana necawa i-Presbyterian ze wafundela ubufundisi njengomfundisi uTiyo Soga.

Ekugqibeni kwakhe ukufundela ubufundisi, wathatha isigqibo sokuba ufuna ukuya kuba ngumvangeli eZimbabwe. Wathi esesesikhululweni sikaloliwe apho eZimbabwe, esazincokolela ukuba ufuna indawo apho angenza khona umsebenzi wakhe wokuvangela nokuba ngumfundisi waviwa yinkwenkwana eyabaleka yaya kuchazela uyise eMbembesi, yise lowo owaqalisayo ukuncedisana nalo kaRadasi kulo msebenzi (Hallihan 2007: 37).

UHallihan (*Ibid.*) lo akatsho ukuba yayingubani loo yise walo nkwenkwe, kodwa ndiyarhana ukuba yayilusapho lwakwaHlazo olwathi lwamkela lo kaRadasi. USundkler noSteed (2000: 453) bathi intlanganiso yokuqala kaRadasi yayibanjelwe emzini kaHlazo owayesele esebenza kwisikhululo sikaloliwe kwaBulawayo. Besele sikhe seva ngalo kaHlazo ukuba naye wayengeyonxalenye yale mfuduko kaRhodes koko wayekwipayineri⁶⁷ (Kona, udliwanondlebe 2014).

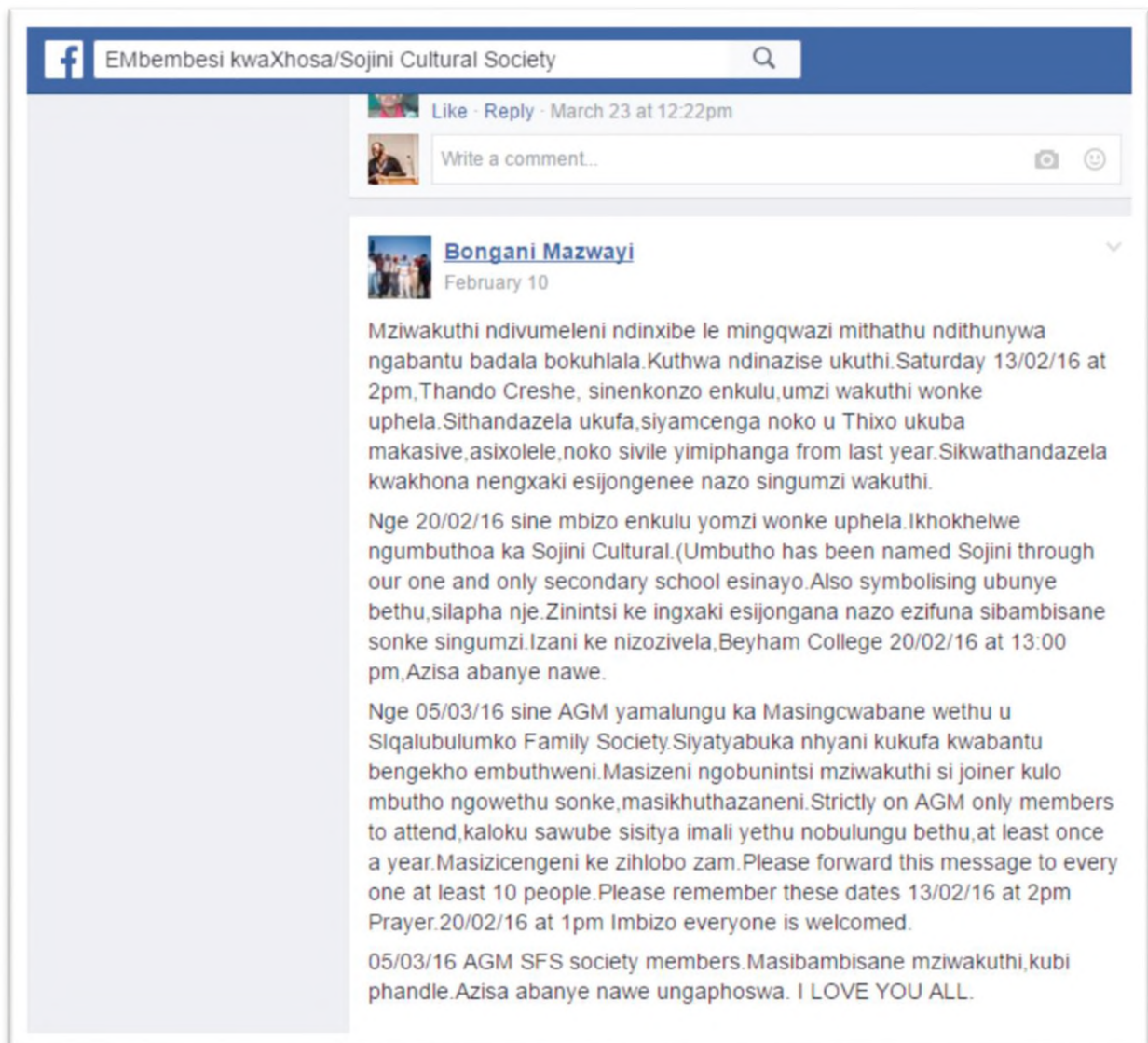
Yonke le mbali yamaXhosa sitsho siyifumane ngokubona lo mfanekiso uxhonywe kuFacebook. Ngenxa yoko singaxoxa sithi uFacebook lo likrele elintlangothi-mbini kuba lithi lifundisa ngembali nangenkcubeko yamaXhosa libe livula ithuba lokuba nabani na afumane ithuba lokubhala isiXhosa. Loo nto ibangela ukuba isiXhosa sibonakale ukuba lulwimi oluphilayo eZimbabwe kwaye sisaphuhla. Oku kuboniswa nangokuxhoma amanqaku amaphephandaba esiXhosa afana neli lingezantsi.

⁶⁷ Ipayineri le besithe yi-pioneer column ngolwasemzini (Chitiyo 2000).



Kucatshulwe kuphephandaba laseMpuma Kapa 'I' solezwe LesiXhosa'

Okokugqibela, kweli khasi kuye kuxhonywe izibhengezo nezaziso njengokuba sele sibonile kwisibhengezo esingokubekwa kukankosi uDumisani Ndondo njengenkosi ngokusesikweni. Ziliqela nezinye izibhengezo eziye zibe kweli khasi; imingcwabo, izisusa, iintlanganiso njalo-njalo, ziye zaziswe kweli khasi. Esinye sezo zaziso sesi silandelayo.



Izaziso

Esi saziro siquka izaziso ezithathu, esokuqala simalunga nenkonzo enkulu. Esi saziro sazisa ngenkonzo enkulu singasayamanisa neza ngxelo besizifumene kwesi sihloko simalunga necawa kwesi sahluko. Abantu baseMbembesi ngabantu abayame kakhulu kwinkolo yobuKrestu njengokuba sibona kwesi sibhengezo simalunga nenkonzo enkulu. Kwakhona, nakwesa sibhengezo sokubekwa ngokusesikweni kukankosi uDumisani Ndondo besithe tshe iimpawu zobuKrestu ezingqina ukuba ngenene amaXhosa aseMbembesi angena nzulu kwinkolo yobuKrestu, oku kungqinwa nangala mazwi athi “*God’s wisdom is all we ask for!*” (Nonkumbulo Adonis Maduna, *Facebook* 2016). Isibhengezo esilandelayo sesombutho iSojini

Cultural Society ekubhalwe ngayo kwisahluko sokuqala. Lo mbutho singathi iingcambu zawo ziseRhawutini apho iimbizo zawo zithi ziqhutyelwe khona. Kodwa eyona nto ingundoqo phantsi kwesi sihloko kukusetyenziswa kolwimi lwesiXhosa kweli khasi lika*Facebook* nangona eso siXhosa sixutyiwe kodwa sikho ukubakho oku.

Okokugqibela, esi sibhengezo sikwabhengeza nangentlanganiso yonyulo-malungu wombutho kamasingcwabane kwalapho eRhawutini. Igama lombutho yiSiqalubulumko *Family Society* (SFS). Ezinye zezibhengezo ezibakho kweli khasi, zizibhengezo ezingokusweleka kwabantu baseMbembesi. Maxa wambi ezi zibhengezo zingemiphanga ziye zibe ninzi kakhulu. Ndinga ukuba yiloo nto eyabangela ukuba la maXhosa axelenga eRhawutini (okanye amagoduka) aza necebo lokuba nobulumko obuthile bokuhlangabezana nalo ngxaki yokusweleka kwabantu. Obo bulumko yaba ngumbutho kamasingcwabane iSiqalubulumko *Family Society*. Nalapha, okubalulekileyo kukuba esi sibhengezo zixhonywe ku*Facebook* kwaye sibhalwe ngesiXhosa nangona ekho amagama esiNgesi aman' ukungenelela kulo mbhalo.

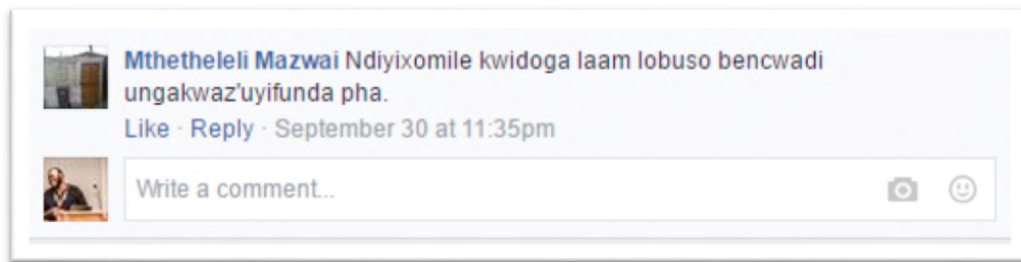
Umfanekiso wokugqibela ungqina ukuba nenene inkcubeko ixatyisiwe kwaye oko kuboniswa kwalapha ku*Facebook*. Lo mfanekiso ubonisa umakoti enxibe ngohlobo umakoti anxiba ngalo eMzantsi Afrika eMpuma Kapa. Kuphando lwam ndifumanise ukuba isinxibo esilolu hlobo asikho kwiinkcubeko zaseZimbabwe; amaShona, amaNdebele, nezinye azinxibi ngolu hlobo. Oku kubonisa ukuba amaXhosa aseZimbabwe asazibambile iingcambu zawo ezendele eMpuma Kapa eMzantsi Afrika.

AmaXhosa aseMbembesi anebhongo neqhayiya ngolwimi nangenkcubeko yawo. Oko sikubona kulo *Facebook*, imifanekiso emalunga nenkcubeko, imbali ukubhalwa kolwimi lwesiXhosa njengokuba besikhe sabona isikhalazo esithi yintoni na le ibangela ukuba kusetyenziswe isiNgesi xa kubhalwa ngembali yamaXhosa ebhalela amanye amaXhosa kweli khasi lika*Facebook*. Konke oko kukuphuhlisa ulwimi lwesiXhosa.



Umakoti waseMbembesi

Ndingaxoxa ndithi phantse yonke into enokwenza nenkcubeko yamaXhosa iyavela kweli khasi lamaXhosa aseMbembesi. Ndingaxoxa ndithi nabantu abacinga ukuluyeka olu hlobo lokunxiba kodwa bangatsho bavuseleleke xa bebona kulo *Facebook* ukuba amaXhosa asalulandela olu hlobo lokunxityiswa kukamakoti. Imifanekiso nemibhalo emalunga nokwaluswa kwabakhwetha, imitshato, amabhaso njalo-njalo iyaxhonywa kulo *Facebook* kwaye abantu bahlomle ngesiXhosa ubukhulu becala. Ngenxa yoko, ndiyalibethelela elithi lo *Facebook* kaMark Zuckerberg sisixhobo esibaluleke kakhulu kumaXhosa aseMbembesi njengoko isisixhoobo sokulondoloza imbali, ilwimi nenkcubeko yamaXhosa.



Umbhalo obonisa isigama esitsha

Akho namagama amatsha aye avele kulo *Facebook* xa amaXhosa aseMbembesi ehlomla. Kulo mbhalo ungasentla sibona ibinzana 'ubuso bencwadi.' Kuguqulelwe esiXhoseni el igama lithi *Facebook*. Ndingaxoxa ndithi ukusetyenziswa kwala magama kungaphela kutyebisa isiXhosa njengoko la magama engaphela sele eyinxalenye yesigama sesiXhosa. Oku kukwacaciswa nguNiesler *et al.* (2005) xa bethetha ngamagama emboleko, magama lawo aphela sele esamkeleka kwisigama sesiXhosa. Oku kucangcatha phezu kwala ngongoma yesibini ka Warschauer (1998: 141) ithi iteknoloji le ingasisixhobo zokuvelisa isigama esitsha.

6. 4 UQUKUMBELO

Esi sahluko sibonisile ukuba ubuchwepheshe beteknoloji busilondoloze, basiphuhlisa njani isiXhosa eZimbabwe ngokucaphula kakhulu kumakhasi onxibelelwano ngakumbi ikhasi u*Facebook*. Kwesi sahluko kubonisiwe ukuba ngenene iteknoloji inawo amandla okuhlanganisa abantu ndawonye, babelane ngenkcubeko bafundisane nakanjalo. Imifanekiso nemibhalo ekwabelwana ngayo ku*Facebook* ngamaXhosa aseMbembesi, yimibhalo nemifanekiso efundisayo.

Inxalenye yalo mibhalo nalo mifanekiso ifundisa ngembali, ifundisa ngenkcubeko iphinde ifundise ngolwimi. Abantu babhala isiXhosa, kuthi kuba isiXhosa basifunda ngokufunda iincwadi babe nolwazi oluthile, batsho bakwazi nokufundisa abanye kweli khasi lika*Facebook*. Esi sahluko sizibonisile iimbalo apho amalungu athile ebongoza ukuba kusetyenziswe isiXhosa xa kubhalwa kweli khasi. Ukanti ibonisiwe nemibhalo apho amalungu elungisa isiXhosa ukuze ibe sisiXhosa esisulungekileyo.

Malunga nokusulungeka kwesiXhosa, ingaba noko sinyuka nengalo xa sinokulindela ukuba sibone isiXhosa esisulungekileyo kubantu abangazange bafundiswe siXhosa kwakunye nemibhalo yesiXhosa. Eyona nto sinokuyilindela kukuya kuphucuka isiXhosa samaXhosa

aseMbembesi ngenxa yokuba abantu bexhoma imibhalo efundisayo efana namanqaku esiXhosa, amaphephandaba esiXhosa nezinye izixhobo eziqulunqwe eMzantsi Afrika njengokuba uMzantsi Afrika ulikhaya lesiXhosa.

Ngalo mazwi, xa sijonga imeko yabantu baseMbembesi singathi ubukhulu becala, amakhasi onxibelelwano anefuthe elihle kakhulu njengoko elondoloza ulwimi kwaye engumthombo wolwimi lwesiXhosa, esisixhobo zokuvelisa isigama esitsha kwaye eso sigama sisasazeke sifike kwabo basebenzisa iteknoloji ngokukhawuleza, esisixhobo sokuqhagamshelanisa abantu kwaye ekwasisixhobo sokugqamisa ulwimi lubonakale nje ngolubalulekileyo. Konke oku kuxhaswa ziimbalo zeqela lababhali abafana noKietzmann *et al.* (2011) Arthur (2009) Warschauer (1998) nabanye.

ISAPHLUKO SESIXHENXE

ISISHWANKATHELO

7.1 INTSHAYELELO

Esi sahluko ngumsonto othunga udibanise zonke izahluko zolu phando, phambi kokuba ubonise apho uphando lusilele khona ze lunike izindululo.

7.2 IZAPHLUKO ZOLU PHANDO

Olu phando lwahlulwe yazizahluko ezisixhenxe, isahluko sokuqala siveze intsusamabandla, iinjongo zolu phando kwakunye nendlela olu phando olwenziwe ngayo. Isahluko sesibini siqwalasele iimbalo ezifumanekayo ezingoyanyaniswa nemfuduko yamaXhosa, efudukela eZimbabwe. Iimbalo ezinembali yala maXhosa, iimbalo ezichaphazela imiba yenkcubeko, ubuni, imigaqo-siseko, imigaqo-nkqubo yolwimi, nazo zonke iimbalo ezisetyenzisiweyo kolu phando, zihlola-hloliwe, zathlekiswa neembalo zababhali ngababhali.

Isahluko sesithathu sijolise kwimbali yomlomo ngemfuduko kwakunye nesimo sentlalo saseMbembesi. Le mbali inikezelwa kanye ngabemi abangamaXhosa baseMbembesi. Le mbali iyichaphazele imiba efana nokwendiselana kwamaXhosa kunye nezinye iintlanga zaseZimbabwe, i*Gukurahundi* kwakunye nobuni ngokwendlela obuvela ngayo kwimbali yomlomo. Kule mbali kusetyenziswe nemifanekiso ethatyathwe ngethuba kuqhutywa olu phando ngeenjongo zokutyebisa le mbali, inxalenye yale mifanekiso iyafumaneka kwizihlomelo zolu phando (Jonga izihlomelo H-K).

Isahluko sesine sona siphonononga inkcubeko, sigxile kumasiko nezithethe kwakunye nenkolo njengezinto ezibumbe, zalondoloza kwaye zaphuhlisa ulwimi lwesiXhosa eZimbabwe. Esi sahluko sicangatha phezu kolwaluko, intonjane, kwakunye nenkolo yobuKrestu njengezinto ezingundoqo ekulondolozweni kwesiXhosa eZimbabwe.

Esesihlanu isahluko sigxilwa kakhulu kubume beelwimi zaseZimbabwe ngexesha lobukoloni naseMva kokuba iZimbabwe ifumene inkululeko ngowe-1980. Emva koko kungenwa kwisiXhosa samaMfengu kwakunye nemvelaphi yeso siXhosa. Kwizixhobo ezisixhenxe kuxoxwa ngezixhobo ezithandathu ezilondoloze isiXhosa saseMbembesi eZimbabwe. Phantsi kolwaluko, isigama solwaluko siboniswe njengesigama esiphuphumela

kwisiXhosa semihla ngemihla kwaye oko kubangela ukutyeba nokulondolozeka kwesiXhosa apho eZimbabwe.

Isahluko sesithandathu sijolise kakhulu kubuchwepheshe beteknoloji njengesixhobo sokulondoloza nokuphuhlisa isiXhosa eZimbabwe. Apha kwitekoloji koyanywe kumakhasi onxibelelwano aziwa ngokuba yi-*social media* ngolwasemzini. Esi sahluko silandelwa sisahluko sesixhenxe, nesisahluko sokugqibela kolu phando.

Esi sahluko sesixhenxe sona sishwankathela olu phando ze sixoxe ngezithintelo zolu phando okanye ngezinto ezenze akwabilula ukuba umphandilwazi afikelele kwezinye iindawo ngenxa yezo zithintelo. Izindululo nazo zidwelisiwe kwesi sahluko, okanye iingcebiso ngemimandla esadinga uphando. Olu phando luboniswa njengesiseko sezo zindululo.

7.3 IZITHINTELO

Nangona olu phando luzifezekisile iinjongo ezidwelisiweyo kwisahluko sokuqala, zibekho nezinto ezingakwazanga ukuba yinxalenye yolu phando. Ndingathi ezi zindululo zilandeleyo, zizinto ebendingqwenela ukuba zibe yinxalenye yolu phando kodwa ngenxa yezithintelo ezithile akukhange kube njalo. Okokuqala ndingathi umgama phakathi koMzantsi Afrika, eMpuma Kapa naseZimbabwe eMbembesi noko mde kakhulu. Uhambo olunye lufinca phantse amawaka amane ekhilometa. Oko kuthetha ukuba kufuneka lucwangciswe kangangoko uhambo olo. Uhambo olude lwenze ukuba ixesha lokubhala libe lincinane.

Okwesibini, olu phando lubonise ukuba maninzi amaqela amaXhosa athe bhazalala kwelo laseZimbabwe, nangona ndawandwendwelayo kodwa zange libekho ithuba lokuchitha ixesha kwezo zithili zakoFort Rixon, Matapa, Nyamayandlovu nezinye. Ukanti namaXhosa aseMbembesi kodwa exelenga kooUnited Kingdom, Australia, njalo-njalo nawo ebengaqwalaselwa njengabantu abasabambeleleyo kwinkcubeko yesiNtu nangona bephesheya kwezilwandle (njengokuba kubonisiwe kwisahluko sesithandathu).

Okokugqibela, ndingatsho ndithi imo yezopolitiko nayo ibe nefuthe elingelihlanga. Maxawambi abantu baseMbembesi babenxunguphala ngenxa yezopolitiko nokudodobala kwezoqoqosho. Oko kwakuwenza nzima umsebenzi wokuphanda de kunyanzeleke ukuba ndingangeni kwimbizo ezithile.

7. 4 IZINDULULO

Imbali ngamaXhosa aseMbembesi ndingayifanisa nomhlaba ochumileyo kubaphandi nakoosozimbali ngakumbi kule mimandla ilandelayo:

- Ukudibanisa ngqo iintsapho zaseMbembesi nezizalwane zazo eziseMzantsi Afrika. Akho amaXhosa asele eqalile ukuzikhangelela izizalwane kwaye sele endwendwelana ngakumbi kwiindawo ezifana nooTsomo, Cofimvaba naseNgqamakhwe.
- Ukulandelwa komgaqo-siseko malunga nolwimi lwesiXhosa. Njengokuba isiXhosa sisisekweni eZimbabwe, luyafuneka uphando olunokuzingela ukuba oko kube nafuthe lini na apho eZimbabwe.
- Ukufundiswa kwesiXhosa eZimbabwe. Oku kufundiswa kuqale kanye olu phando sele luza kuqosheliswa. Uphando olunokuqwalasela ngqo ukufundiswa kwesiXhosa; luphonononge ootitshala, abafundi, isilabhasi kwakunye nenkxaso yoluNtu kwakunye nesebe lezemfundo zinganika umdla kakhulu.
- Indima edlalwa zezolimo, izilwanyana nentsingiselo yazo ekulondolozeni isiXhosa saseZimbabwe.
- Ukusetyenziswa nokuxhaswa kwesiXhosa kumajelo osasazo eZimbabwe.
- Ukusetyenziswa kweteknoloji ukugxabhagxabhisa uphuhliso lwesiXhosa.
- Ubuni bamaXhosa aseZimbabwe ngokubonwa zezinye iintlanga zaseZimbabwe ezifana namaNdebele, amaShona, njalo-njalo; ubuni obayame kwi-*ascription* (Funda kwisahluko sesibini nesesithathu).
- Indlela amaXhosa achaphazeleka ngayo kwi*Gukurahundi* kwakunye nefuthe le*Gukurahundi* kwimpilo yamaXhosa, kwakunye nobuhlobo phakathi kwamaShona namaXhosa.

7. 5 UQUKUMBELO

Olu phando lutyhilile ukuba ngenene ulwimi lunako ukuphila kwaye luphuhle lungaphaya kwemida. IsiXhosa, nongana besele sisecicini lokutshabalala eZimbabwe ngenxa yokungafundiswa kwaso, kodwa khangela kude kube njalo ngenxa yezixhobo ezisixhenxe ekuxoxwe ngazo kolu phando. Inkcubeko nolwimi ngenene zingumtya nethunga njengokuba olu phando lubhentsisa oko. Emva kophuhliso lwesiXhosa olubonakalayo eZimbabwe, ndingathi ngoku akusekho kubuya ngamva, kulindeleke ukuba isiXhosa siphuhle nangakumbi. Kwakhona, ubuhlobo obukhoyo phakathi kwamaXhosa aseZimbabwe nawaseMzantsi Afrika

singaxoxa sitsho ukuba buntama ukuphuhla kolwimi nenkcubeko yamaXhosa aseZimbabwe, ngethemba lokuba namaXhosa aseMzantsi akufunda nto ngakumbi kwimicimbi edibene nolwaluko. Malunga nolwimi, le thisisi ibonisile ukuba ulwimi lwesininzi akunyanzelekanga ukuba lucinezele ulwimi lwabo bangesosininzi.

AmaXhosa aseZimbabwe, nangona angcambu zawo ziseMzantsi Afrika, akwazile ukulwela ulwimi lwawo iminyaka engaphaya kwewaka kwaye singatsho sithi aphumelele kuba naku isiXhosa sivela kumgaqo-siseko eZimbabwe (2013) okokuqala ezimbalini, naku sihlohlwa ezikolweni, naku sivela kumajelo osasazo eZimbabwe kwaye amaXhosa aseZimbabwe afumana inkxaso kwikumkani yamaXhosa eseMzantsi Afrika uZwelonke. Ngenene ulwimi lwabantu abangesosininzi lunako ukuphuhla nokuba luphuhla phantsi kweemeko ezimaxongo njengokuba le thisisi ibonisile nendlela isiXhosa esiphuhle ngayo nangona sixinaniselwa sisiNgesi, sisiShona nesiNdebele.

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⁶⁸ Olu ndwendwe lwacela ukuba lingasetyenziswa igama lalo ngenxa yobuzaza bomba we*Gukurahundi* (Funda kwisahluko sesithathu).

ISIHLOMELO A
UMBENGO — A XHOSA POEM ON THE DEATH OF
S. E. K. MQHAYI

LETTIE G. N. TAYEDZERHWA

(Jonga kwiphepha le-198)

3.

*'Cingo lubethiwe ngoms' obomvu,
 Lusinga kwintunja zone ze-Rhodesia
 'Ngen' amagwangqa ka Mzilikazi!
 Afik'a-Mandebale amahle;
 Epheth' izikhal' ezedabini.
 Asikhumbuza u-Phengula.
 Zee nkabalal' iintsebe zakuthi.
 Yagalelek' iponi ka-Mtasa;
 Nemidak' emnyama ya-Manyika;
 'Sizw' esingeva sephu namanzi!
 Tyhini! Selelaph' u-Mafamombe,
 Abil' okwechebety' a-Mazexuru.
 'Kudluli mbik' endlebeni zawo.
 Ngesaquphe lwaqhum' uthuli,
 Kwabakho inkungu libalele!
 Yeha! ke, ngu-Lwanika ka-Yetha!
 Be sivele saisho nga-Borotse;
 Ukudinwa oku balutyhwantsi!
 Ewe. Umkhulu nto ka-Mqhayi!
 Uxatyisw' ulifa lembovane.*

5.

*Phos' amehlw' esibaka-bakeni,
 Zaneke amaphiko iintaka.
 Lifing' iintfiy' ixhalanga kubi.
 Ntak' ibubi bungaqhelekiyo!
 Gamncwa lizidlayo ngokubaba!
 Lisingisa e-Mbembesi kubi.
 Kumenywe neentaka zehlabathi.
 Nomyayi ntaka yokufa selekho.
 Kufa kwe mbongi sekuvakele.
 Yhu-yhu wagalelek' usikhova;
 Wathi gaxa yedwa ngongcwalasi.
 Yhu-imbongi yesizw' itfabile.
 Yho! wantyiloz' uphezukomkhono.
 Wacul' ingoma yakhe yohlobo.
 Kwacac' ukuba kufiwe namhla.
 We-thwayi-thway' umcelu yedwa.
 Awu! sowukho nto ka mcelu?
 Inteth' inye kuphela namhla nje;
 Imbongi yesizwe ibiziwe!
 Inene iye kweli phezulu!*

4.

*Hum-hum-hum-hum-hum;
 Wanyikim' umhlaba wanyikima.
 Yagquma ingonyam' izibika.
 Walakahla! wahla-wahla-wahla!
 Yophuk' imith' emahlathini.
 Yagalelek' ingonyam' e-Mbembesi.
 Khandelani phaya engxhingweni,
 Sisinyaka-nyaka santan' esi?
 Yho! zizilwanyana zehlabathi.
 Zikhwenkcel' amatshob' ukudan' oku
 Indlov' itsal' umboko kudinwa.
 Umvundla sowuthe wac' iindlebe;
 Uyotywe yintsango ungatshayi.
 Ufudwan' ucothoza ngasemva;
 Inyawo zidumbe ziyi ntaba.
 Hawu-hawu! Hawu-hawu-hawu!
 Zahlabi umkhulungwan' izinja.
 Yeha! ke, zathamb' okwemf' izilo!
 Isikhalo sinye kuphela nje.
 Imbongi yesizw' iphuthunyiwe!*

6.

*Imilambo yagquma yofumi.
 'Zambesi lalephuz' amagwebu!
 Victoria ngxangxas' emifologu!
 Ngaxangxas' ibaselwa yiminyanya!
 Ithunga ums' imini nezolo!
 Nkungu iguquk' okwelovane.
 Eth' ib' iluhlaza ibibomvu!
 Nyembezi zama Rhodesia onke.
 Zaliphuphumisa i-Zambesi.
 Zatsho ngobutyidi-tyidi e-Mbembesi!
 Zawumanzisa umhlaba we-te!
 Yeha-ke, nasisimanga bethu!
 U-Mamlambo ufik' e-Mbembesi.*

*Nzwakazi ibonwa ngoosiyazi!
 Intlanzi zimlandela zofumi.
 Imvubu noxam bakhona nabo.
 Bathi, "Hay' asingesali nathi!"
 'Kutshaba kwembongi kuyimasi!
 'Ncwadi ye-Zityhilel' inqikiwe.*

7. <i>Zakuba xidibene izizwe, Zakuphelel' izilo neentaka. Kwenkcwe kwacac 'ukuba kufumntu Awu ! wedlul' u-Gabariyeli, 'Ngelos' enkulu yase zulwini 'Tsho nge ntfontf' inteth' umfo ka-Kona ! Nkos' endilekileyo ya-Mamfengu. Watsho ngelingena-dyudy' ilizwi ! "Akuhlanga lungehlanga noko; Nikhalelani na ke mz' Ontsundu ? Ndithi mn' ilifa nifiywe nalo. Ziyindlela iincwadi zembongi. Inichazele ngoo yihlomkhulu Inityhilele ngeenkosi zenu. 'Ntsikana no-Hintsa niyabazi. Seyi bonga kwa- Phathizitfixo ! 'Man' ixhentsa kuqhuma uthuli ! Iwunduzela ngamabal' engwe ! Ngubo yobugqi nempembelelo !"</i>	8. <i>Khangelani phambili mz' Ontsundu ! Yekani ukutyhwa-tyhwa kusile ! Qinisan' izixhant' okwehase ! Khumbulani umfazi ka-Lothe; Ntokazi, yaphoswa lusindiso. Yaman' ukumbandaz' imin' ezi. Balekani nemfundo ngeyenu ! Yixhwitheni ngoku kwabaseMbo ! Lumkelan' ukutya okwe lawu. Lona lingacing' ikamva lalo. Cingan' isizukulwan' esitsha. Tyho ! yinkingeni ninga yincami Yincamathelen' okwekhalane; Lona lixexebulwa ngenkani ! Nakuyifumana yigufeni ! Yithwaleni ngeengobozi nonke.</i>
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ISIHLOMELO B. 1 (ISILABHASI 1)

Inxalenye yesilabhasi yokuqala (yesixhosa) ezimbabwe (jonga kwiphepha le-192)

UKUTHETHA

Ithuba Lokuqala

- Ukuxela amagama abo baphinde bancokole nokuqondene nabo kunye nokwasemakhaya abo.
- Ukwenza izixelo ezimpfuphi. *Ukwenza izixelo ngendlela ezeza umbeko.*
- Ukubulisa baphinde baphendule umbuliso ngendlela eqondileyo. *Ukuncokola ingxoxo ezipfuphi*
- Ukuxela imibala ithe ngqo e.g. eluhlaza ebomvuma amaculo axela amanani.
- Ukuxela inyanga zonyaka. *Ukubulisa baphinde*
- Ukubala bade bafike kumashumi amahlanu. *zeveki*
- Ukuqasha insuku zeveki.
- Ukulinganisa ukuvunywa nencoko.
- Ukuqasha okubalulekileyo ngamaxesha onyaka.

UKUBALA

Ithuba Lokuqala

- Ukufunda ukubala besuka esandleni sekhohlo kusiya kwesokunene, ukufunda besiyezansi ukuhlala kakuhle okulungele ukufunda nokuphatha kakuhle incwadi.
- Ukuncokola ngabakubona kwimifanekiso elingiswe ngokulandelana. *elungiswe*
- Ukunanzelela ongwaga nonkamisa.
- Ukuqwalasela amacantsants.
- Ukufunda amagama anezishunqu ezifika ubuthathu.
- Ukufunda indaba engaba yimigca emithathu baphendule imibuzo abayinikiweyo.
- Ukufunda ingxoxwana nengxelo emfuphi.

UKUBHALA

Ithuba lokuqala

- Ukufunda ukubamba kakuhle ipenseli.
- Ukubhala amapattern.
- Ukubhala amagama abo.
- Ukubhala amagama ezinto ezikulondawo abahlala kuzo.
- Ukusebenzisa amagama amakhulu nempawu zobhala ekugqibeleni komgca.
- Ukudweba izinto baphinde babhale amagama azo nemigcane ngazo.
- Ukuphendula imibuzo yendatyana yokuvisisa.

ITHUBA LESIBINI

Ukumamela

- Ukwahlukanisa njalo balinganisele ingxolo yezinto ezishiyeeneyo.
- Ukwahlukanisa balinganisele ingxolo yenyamakazi zehlathi ezishiyeeneyo.
- Ukulandela umqeqeshi efunda imigca emithathu ilandelana. *Ukunanzelela onkwaga onkamisa*
- Ukumamela ukufundwa kwengxoxwana evelaphi babebeyifunda.
- Ukwenza izinto ezimbini noba ezinathu abacelwe ukuba bazenze ngokulandelana kwazo.
- Ukumamela indatyana engagqitywanga bayigqibe.
- Ukumamela ukukhala kwamahadi nezigubhu bazilinganise.

Mat North Shall Not Want, I am here to Serve!

Page 2

- 3 - *Ukukundela umqeqeshi efunda amagama anezishunqu ezine.*
- *Ukulandela umqeqeshi efunda imigca emithathu ilandelana.*

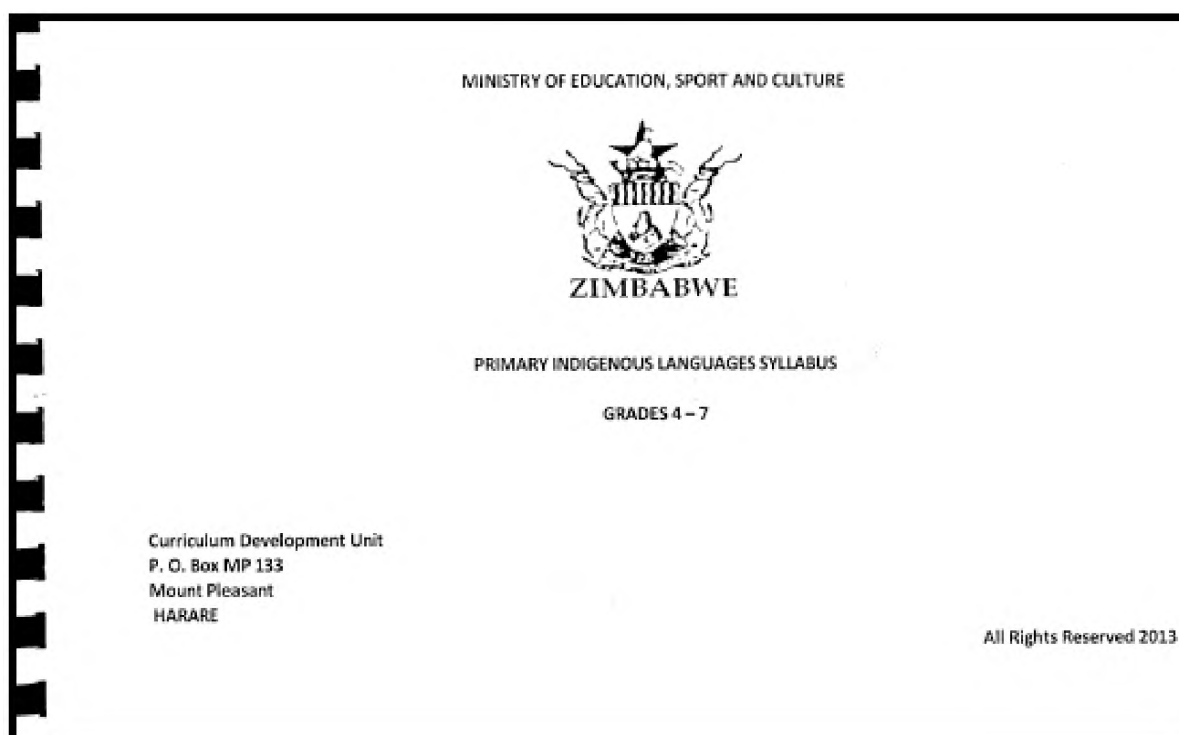
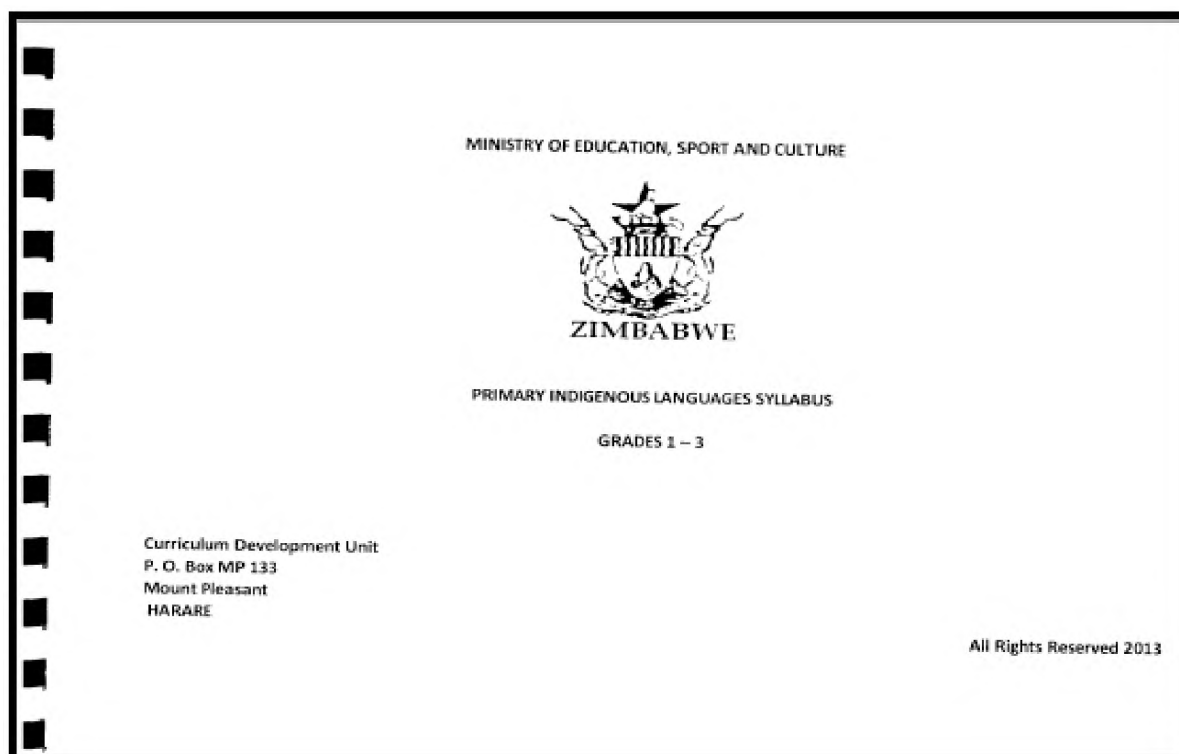
9.0 **UKUCWANGCWI**

UKUCWANGCWISWA OKUPHETHWE YISILABHASI NGOKUGCWELEYO

9.1.1 Ithuba Lokuqala Lokumamela

INHLOKO	INJONGO	OKUCWANGWASIWEYO	OKUQHUTYWA KWEZIFUNDO NEZELULEKO
- Ukuqwalasela intetho zabantu.	Abafundi kufanele benelise - Ukwahlukanisa intetho yabantu abahlala nabo.	- Ukuqwalasela intetho yabantu abehlukeneyo.	- Ukumamela intetho yabantu nabaculi abehlukeneyo baxele ukuba ilizwi ngalinye ngelikabani.
- Ukuqwalasela ingxolo	- Baxele ingxolo eyenzwa zinyamakazi zehlathi nezifuyo kummango wabo. - Behlukanise ingxolo eyenziwa zinyamakazi zehlathi nezifuyo kummango wabo.	- Ukukhala kwenyamakazi. - Ingxolo yezinto eehlukeneyo.	- Ukulinganisa ingxolo yenyamakazi zehlathi nezifuyo abaziqhelileyo. - Ukuxela ingxolo yezinto eehlukeneyo. - Ukumamela nokuphinda ukuthetha.
- Ukumamela Indatyana,	- Bamamele indatyaba ezemfuphi.	- Indatyana ezithathwe kwimisakazo ehlukeneyo.	- Ukuncokola indatyana abazifundileyo nokuziguqulela emidlalweni.
- Izicelo nezeluleko	- Baphendule izicelo ezenziweyo. - Balandele izaluleko abaninikiweyo.	- Izicelo eehlukeneyo ezifuna impendulo bendawonye.	- Ukwamukela izicelo eehlukeneyo. - Ukulandela izaluleko eehlukeneyo.
- Imigca nemibuzo.	- Baphinde ingxelo nemibuzo.	- Ingxelo ezilula nemibuzo.	- Ukuphendula ingxelo ezilulu nemibuzo belinganisa umqeqeshi.
- Umna nomkayawami.	- Baxele amagama abo ngokupheleleyo. - Bancokole ngabakuthandayo nabakuzondayo. - Bancokole ngemikhaya yabo.	- Abakuthandayo. - Okuqondene nabo nensapho yabo.	- Ukuxela amagama abo ngokupheleleyo. - Ukucacisa ngokupheleleyo ngabo nosapho.

ISIHLOMELO B. 3 (ISILABHASI 3)



ISIHLOMELO C

(Eli phepha licatshulwe kwincwadana enezihloko zeBhayibhile ezinokufundwa ngosuku ngolunye ukusuka kwinyanga yoMqungu ukuya kuthi ga kwinyanga yoMnga). [Jonga kwiphepha le-185].

Iingcinga Zegolide		
EyoMqungu (UJanuwari)		A.D. 2014
1 uLwesithathu	Ndikuthandile ngothando olungunaphakade	<i>Yeremiya 31:3</i>
2 uLwesine	NguYehova umgeini wakho, nguYehova umthunzi wakho ekunene kwakho	<i>Indumiso 121:5</i>
3 uLwesihlanu	Ndiya kukuqeqisa ndikuyalele indlela owohamba ngayo	<i>Indumiso 32:8</i>
4 uMgqibelo	Kubhaliwe ebaprofetini kwathiwa, Baye bonke beya kuba ngabafundiswa bakaThixo	<i>Yohane 6:45</i>
5 ICAWA	Ndifundise ukwenza ikholo lakho; ngokuba unguThixo wam	<i>Indumiso 143:10</i>
6 uMvulo	Umthwalo wakho wulahlele kuYehova; yena wokuzimasa	<i>Indumiso 55:22</i>
7 uLwesibini	Mna, Yehova Thixo wakho, ndiya kusibamba isandla sakho sokunene	<i>Isaya 41:13</i>
8 uLwesithathu	Undithundezela emanzini angawokuphumla	<i>Indumiso 23:2</i>
9 uLwesine	Malukhanye ngokunjalo ukhanyiselo lwenu phambi kwabantu	<i>Mateyu 5:16</i>
10 uLwesihlanu	Yithini kwabantliziyo zingxamayo, Yomelelani	<i>Isaya 35:4</i>
11 uMgqibelo	Yakholosa ngaye intliziyo yam, ndancedeka	<i>Indumiso 28:7</i>
12 ICAWA	Ukuba uthe wamfuna, wofunyanwa nguwe	<i>1 IziKron. 28:9</i>
13 uMvulo	Mandla am, khawuleza undincede	<i>Indumiso 22:19</i>
14 uLwesibini	Sizingca nangecembandezelo ezi, ... imbandezelo isebenza unyamezelo	<i>Roma 5:3</i>
15 uLwesithathu	Ndiwanike uxolo nokuzola amaSirayeli	<i>1 IziKron. 22:9</i>
16 uLwesine	UThixo wakho wakuwisela umthetho wokuba uqine	<i>Indumiso 68:28</i>
17 uLwesihlanu	Nibe ngabaxelisa abo bathi, ngokholo nangokunyamezela, bawadla ilifa amadinga	<i>Hebhere 6:12</i>
18 uMgqibelo	Kube ngangeemini zakho ukonwaba kwakho	<i>Duteronomi 33:25</i>
19 ICAWA	Ekoyikeni uYehova kukho inkoloseko eliqele	<i>Imizekeliso 14:26</i>
20 uMvulo	Ukuba uThixo ungakuthi, ngubani na ongasichasayo?	<i>Roma 8:31</i>
21 uLwesibini	Musani ukukulahla ngoko ukungafihlisi kwenu	<i>Hebhere 10:35</i>
22 uLwesithathu	Ndobanika intliziyo yokundazi	<i>Yeremiya 24:7</i>
23 uLwesine	Yakhamisa, ndiwuzalise umlomo wakho	<i>Indumiso 81:10</i>
24 uLwesihlanu	Wawuzalisa ngokulungileyo umphefumlo olambileyo	<i>Indumiso 107:9</i>
25 uMgqibelo	Siya kuzihluthisa ngokulunga kwendlu yakho	<i>Indumiso 65:4</i>
26 ICAWA	Musa ukoyika; ngokuba ndikukhulule ngokukuhlululela	<i>Isaya 43:1</i>
27 uMvulo	Ndiya kuza nemisebenzi yobugorha beNkosi uYehova	<i>Indumiso 71:16</i>
28 uLwesibini	Mababambelele egwibeni lam	<i>Isaya 27:5</i>
29 uLwesithathu	Amandla am azalisekiswa ekuswelekeni kwamandla	<i>2 Korinte 12:9</i>
30 uLwesine	Ndakholosa ngoYehova, andahexa	<i>Indumiso 26:1</i>
31 uLwesihlanu	Bazalwana bam, ndithi, Yomelelani eNkosini, nasekuqineni kokomelela kwayo	<i>Efese 6:10</i>

ISIHLOMELO D

Uqweqwe lwexwebhu elineenkukacha malunga nokwakhiwa kwesikolo eMbembesi.



SOLENGWE ROYAL TRUST XHOSA SCHOOL PROJECT PROPOSAL

PHYSICAL ADDRESS NO: 60 MAIN STREET

BETWEEN FORTH AND FIFTH AVENUE

BULAWAYO

ZIMBABWE

POSTAL ADDRESS

P.O BOX 1393

BULAWAYO

ZIMBABWE

CONTACT NUMBERS (MOBILE PHONES)

263- 772 232 804

263- 712 366 918

263 -774 788 495

263-712 789 433

LANDLINE (AT WORK)

263-9- 888087

263-9- 78238

LANDLINE HOME

263-9-240187

263-9-206520

BANK DETAILS

STANDARD BANK

A/C NO:

ISIHLOMELO E

Uqweqwe lwexwebhu elineenkukacha malunga neqela lamaXhosa aseMbembesi, inxanye yawo aseRhawutini eMzantsi Afrika kwaye akwiphulo lokulondoloza nokuphuhlisa isiXhosa eZimbabwe.



Sojini Cultural Society

Sustaining Cultural Heritage for a better future for our children

Introduction

The pursuit of history is a quest for understanding the people, events, and places whose stories and experiences influence our lives today. For SolengweRoyal Trust (SRT) and Sojini Cultural Society (SCS) members, it is personal work, focused on uncovering community and family stories and tracing generations of ancestors.

Others' investigations encompass whole time periods, social movements, wars, migration, or populations. SRT and SCS believe that regardless of where we focus our efforts, comprehension of the past provides us with our identity and an ability to make better decisions for today and tomorrow.

Appreciation of history can lead to an engaged citizenry and also offers the thrill of making connections to the past. History well told is appealing and amazing. The true stories of the human condition are alternately funny, inspiring, upsetting, sad, entertaining, touching and astounding.

It is in light of the above that these two organisations have embarked on a mission to build a school to be named after our Xhosa King, MpenduloZwelonkeSigcawu, in Mbembesi, Zimbabwe.

Background

Sojini Cultural Society (SCS) and Solengwe Trust (SRT) are non-profit organizations inspired by the explicit recognition that dignity for a people comes from expressing one's identity and the struggle to preserve it.

A small number of inspired individuals based in Johannesburg, South Africa and Bulawayo, founded SCS and SRT after a realization that mostly, when people leave their rural homes/original homes to settle in cities, their commitment and celebration of their traditions and customs diminishes.

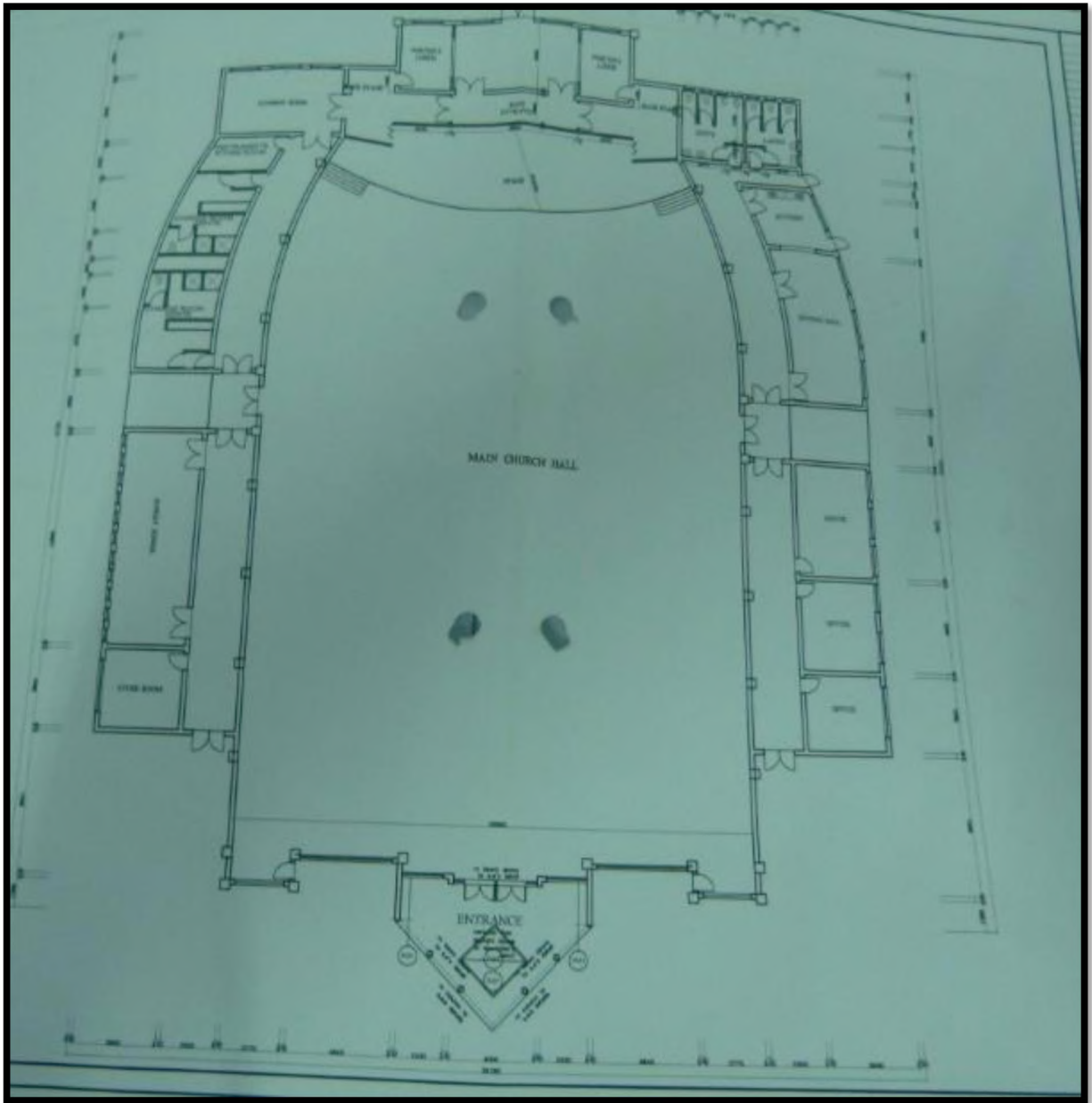
The two organisations seek to preserve the Xhosas' collective memory, cultures, non-harmful cultural practices and norms. SCS and SRT are committed to the authenticity of the "real stuff" of history – the individuals, the stories, the objects, documents, sites and structures that are the physical evidence of our heritage. Immediate spheres for this to happen are in the realm of historical events, theatre, cinema, painting, music and literature.

Mission

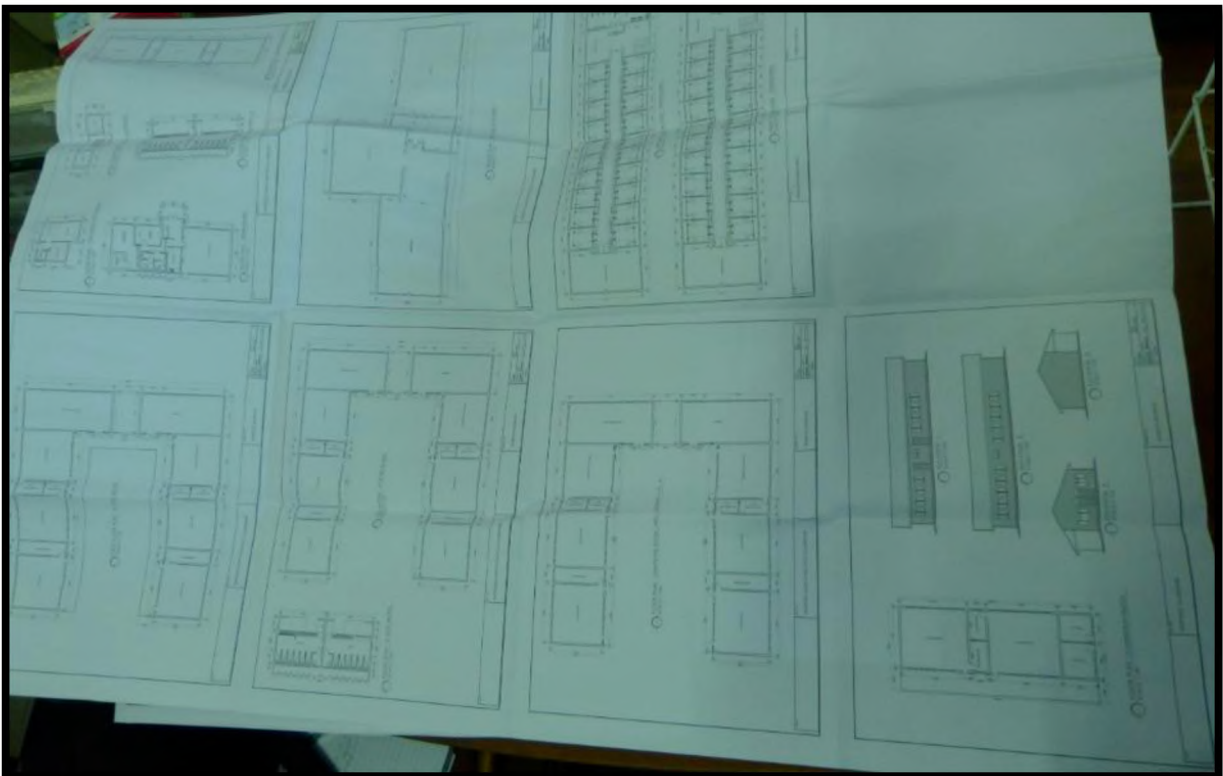
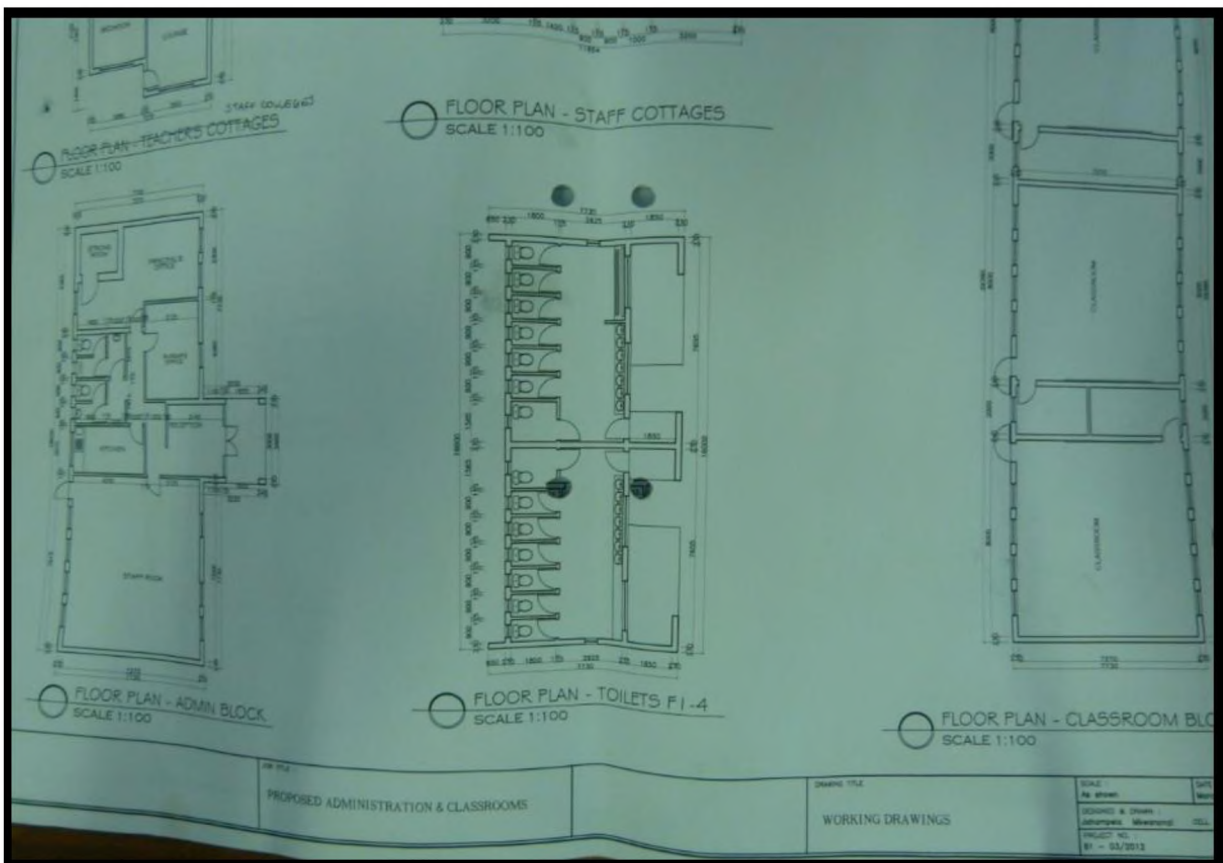
Sojini Cultural Society and Solengwe Royal Trust's mission is to foster and empower inter-generational personal connections to history while preserving the Xhosa culture and developing socially and economically as a people.

SCS and SRT will help Xhosa people (*amaGoduka*) and other tribes in Gauteng, other provinces outside the Eastern and Western Cape and all over the world (the people in

ISIHLOMELO F. 1 (Inxalenye yeplani yesikolo eMbembesi)



ISIHLOMELO F. 2



ISIHLOMELO G

Isibhengezo sekhonsathi (eRhini) yokunyusa ingxowa-mali yeeBhayibhile zesiXhosa zaseMbembesi. Kule khonsathi sacula iingoma ze-*Broadway* ziguqulelwe esiXhoseni.

Hleze & Raymond
SING
BROADWAY
IN BEETHOVEN

- Accompanied by
Joanna Asia Wichak

FRIDAY - 24 OCT - 19H30 - FREE



 **RHODES UNIVERSITY**
Confidence • Creativity • Compassion

**IN THE BEETHOVEN ROOM,
MUSIC DEPARTMENT**

 **Department of Music and
Musicology**

Refreshments will be served. Donations for the purchase of Xhosa bibles for the community in Zimbabwe will be greatly appreciated.

Isibhengezo: Saya Pierce-Jones, Umfanekiso: Manale Makuse

ISIHLOMELO H

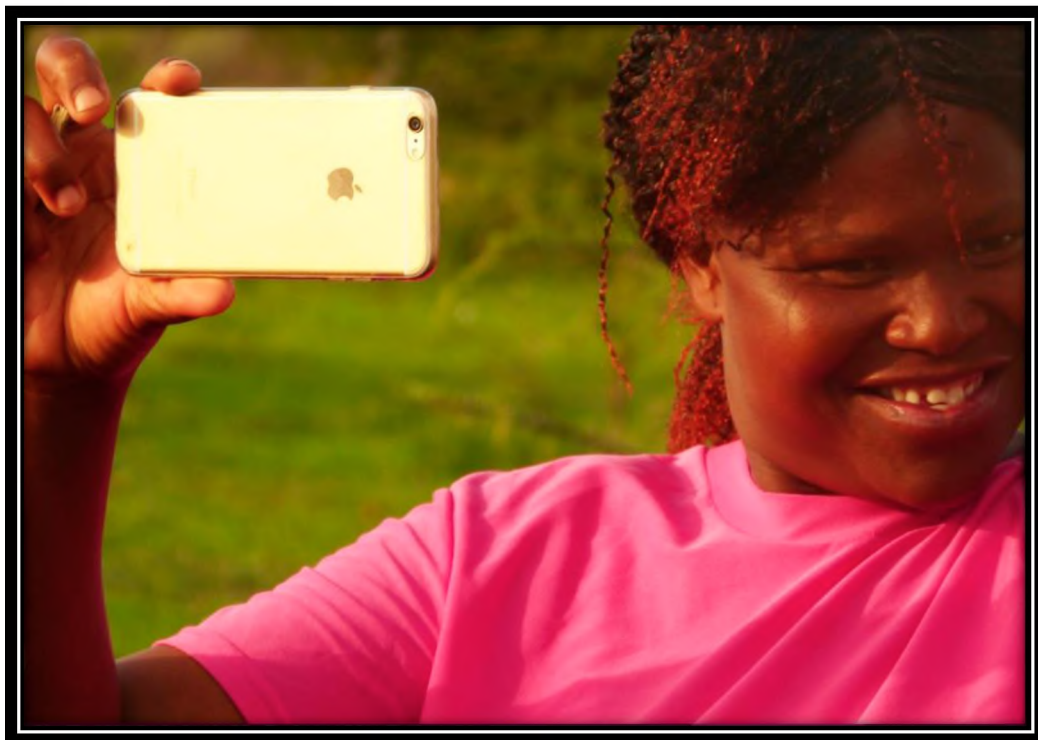
Eminyane yemifanekiso yokunikezelwa kweeBhayibhile zesiXhosa kwiicawe zaseMbembesi:

Hleze Kunju



ISIHLOMELO I

Emiguyweni: Hleze Kunju



Imifanekiso neeselfi (*selfie*) emguyweni



Oomama bevela kufulela ibhuma



ISIHLOMELO J

Emitshatweni yaseMbembesi: Hleze Kunju





ISIHLOMELO K

Imifanekiso embalwa ebonisa inxalenye yobomi baseMbembesi: Hleze Kunju

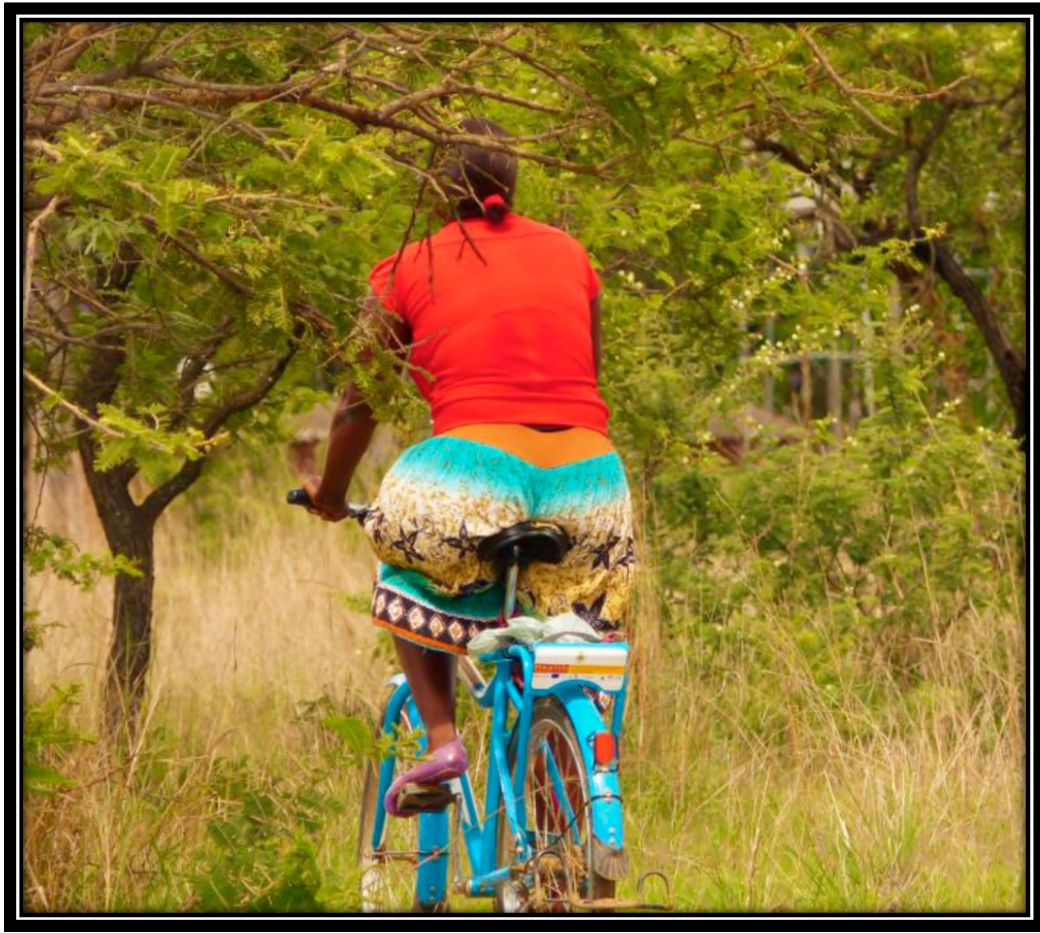


Umgodi wegolide waseMbembesi





Iklinikhi yaseMbembesi







RHODES UNIVERSITY

Grahamstown • 6110 • South Africa

SCHOOL OF LANGUAGES • P.O. BOX 94 GRAHAMSTOWN • Tel: +27 466038222 • Fax: +27 466038960 • email: r.kaschula@ru.ac.za

NRF SARCHI Chair: Intellectualisation of African Languages, Multilingualism and Education

9 January 2014

TO WHOM IT MAY CONCERN

This is to confirm that Mr Hleze Kunju, student number g05K4000, is a registered student at Rhodes University. Mr Kunju is presently studying towards his Doctoral Degree in African Language Studies under my tutelage and supervision.

Mr Kunju is presently embarking on research pertaining to amaXhosa people who are living in Zimbabwe. This will be research of an ethnographic and sociolinguistic nature in order to complete a study of both the language as well as the socio-cultural underpinnings of these amaXhosa. Furthermore, to compare their history with that of the amaXhosa amaMfengu from the Eastern Cape in South Africa.

In order to pursue and conduct this research he will need to engage with members of the above-mentioned communities as well as with leadership (Chieftaincy and otherwise).

Please do not hesitate to contact me if any further details are required.

Sincerely

Prof. R.H. Kaschula
School of Languages
African Language Studies: IsiXhosa
P.O. Box 94, Rhodes University
Grahamstown 6110

Professor Russell H Kaschula

SARCHI Chair: Intellectualisation of African Languages, Multilingualism and Education

www.ru.ac.za