

***Isizwe esingenankcubeko sizazi sodwa: Uphicothonzulu loncwadi
lomlomo ekulondolozeni inkcubeko yamaXhosa kusetyenziswa
inkcazobungcali yeSankofa***

Thunyelwa Olivia Ngcingwana

Uphandonzulu lungeniselwe ukuzalisekisa iimfuno zesidanga
sobugqirhalwazi kulwimi, ilingwistiki noncwadi kwiilwimi zomthonyama
(isiXhosa)

PhD

IDyunivesithi YoMzantsi Afrika

**Ikhankatha: Gqirhalwazi S. Mandubu
Isekela khankatha: Gqirhalwazi M. Diko**

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Isifungo

Name and Surname: **THUNYELWA OLIVIA NGCINGWANA**

Student number: **30133505**

Degree: **PHD**

Mna, **Thunyelwa Olivia Ngcingwana**, ndiyafunga ukuba olu phandonzulu lusihloko sithi: ***Isizwe esingenankcubeko sizazi sodwa: Uphicothonzulu loncwadi lomlomo ekulondolozeni inkcubeko yamaXhosa kusetyenziswa inkcazobungcali yeSankofa***, ngumsebenzi wam, endizenzele wona, kwaye awuzange wangeniswa kwelinye iziko lemfundo ephakamileyo ngaphambili, futhi awuzange wapapashwa naphi na. Zonke izimvo ezikolu phandonzulu zezam. Kwabo ndithe ndacaphula kubo, ndiye ndenza ukunyaniseka ngokuthi ndibadwelise phantsi koluhlu lwemithombo esetyenzisiweyo ukuncedisa.

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Utyikityo: *OT Ngcingwana*

Isinikezelo

Lo msebenzi ndiwunikezela kubazali bam abangasekhoyo, uGolden noNonika Mnguni. Ndiyabazi ukuba bancumile futhi abothukanga ukubona oku, kuba bebekulindele futhi besazi ukuba kuya kuze kubenje ngenye imini. Umyeni wam uSonwabo Ngcingwana, obengumsimelelo nentonga yam esekhosi ngazo zonke iimini ebendimdinga ngazo, ndithi wenze kwenzeka “Sibas’amanzini kuvuth’umlilo.” Abantwana bam, abantwana bakamama notata, oogxa bam ekukhuleni, ekuhlaleni nasemsebenzini, ndithi kuni “igwala kulonina!” Ndifuna ukugqibela ngamakhankatha am, uGqirhalwazi Mandubu noGqirhalwazi Diko, ndithi yeyenu le mpumelelo yalo msebenzi. Niwe nivuka nindithantamisa, nacenga kwacengeka, nifundisa usana ukuqingqa, luthu sele lumana lusiwa lugqwidiza, anadinwa kukuluphakamisa niluvuthulule, kuba nifuna olu sana lude luzihambe. Ndithi “mathol’anyongande kukudlelana!” Kuni nonke maXhosa akowethu, andiwunikezeli nje ke lo msebenzi, ndinqwenela ukuba niwufunde niwufundisise nibe yinxalenye ekuvuseleleni inkcubeko yethu, ukuze sikhule isizwe sikaXhosa. Camagu!

Umbulelo

Ndibulela uSomandla, owenze kwenzeka, ovule amasango abevalekile, ondibonise indlela emandiyihambe, osuse izicithi phambi kwam, andabi nakukhubeka ndiwe endleleni, obe ligxalaba elibanzi wandithwalisa zonke iingxaki, ndade ndabe ndiyafika empumelelweni yalo msebenzi. Ndisamcela futhi ukuba andithwalise lonke uxanduva oluza kuba phezu kwam lokwenza ube yimpumelelo lo msebenzi wokuvuselelwa kokusetyenziswa koncwadi lomlomo nenkcubeko kwisizwe sakwaXhosa. Ndibulela abazali bam bonke, abegazi nabasekuhlaleni, ndithi inkulu kakhulu indima eniyidlalileyo ekundibumbeni ndibe ngulo mntu ndinguye, ndingazicingeli isiqu sam sodwa, kodwa ndicingele isizwe sikaXhosa sisonke. Ndibulela usapho lwam lonke, ukuqala kwabo ndizalwa nabo, umyeni wam, abantwana bam, nezihlobo zam zonke. Ndibulela iDyunivesithi yoMzantsi Afrika nabahlohli bayo bonke, nabaphathi bayo bonke, ngokundenza umntu ebantwini ngandlela zonke ezihambisana noko. Nditsho ndinyanisekile ukuba “ukwanda kwaliwa ngumthakathi.”

Intyilaphando

Olu phandonzulu luxhentsa luzombelela kwimbono ethi, inkcubeko yamaXhosa isecicini lokuqhubeka nokubhunyulwa, ngenxa yefuthe leenkqubo zale mihla ezifana nempucuko, iteknoloji nongenelelo lweenkolo neenkubeko. Ebuthunjini balo olu phandonzulu lugxininisa ukuba, uncwadi lomlomo lusingombululo esinamandla kwiintsindabadala ezigubungele inkcubeko yamaXhosa, nkcubeko leyo ekungafuneki icime ezingqondweni zoluntu, ingakumbi ulutsha. Uphandonzulu olu lubhentsisa ubuncacholo bokuchana koncwadi lomlomo ekulondolozeni nasekuphuhliseni inkcubeko yamaXhosa. Uphandonzulu luxhathisa ngeentsika zoncwadi lomlomo ezine ezithe zachongwa ngokwenjongo, ukuze zibe nguvimba wolwazi: amaqhalo, iintsomi, izibongo neengoma zomthonyama. Lo msebenzi ugwencela, uze uxhathise ngenkcazobungcali yeSankofa, ukuze kuphenduleke imibuzo oloyame ngayo uphandonzulu. Ngokwenkcazo, inkcazobungcali yeSankofa ithi makubuywe umva, kuyokulandwa amacebo neendlela zokuphila kuvimba kandalashe. Le nkcazobungcali isetyenziswa ke ngoko ukutolika iindidi ezine zoncwadi lomlomo, ukuze kuvele ukuba ziyilondoloza njani inkcubeko, ngabuni, futhi ngaziphi iindlela. Indlela yophandonzulu, eluphandontyilazwi nabakhwetha balo (uhlalutyonzulu lwetekisi nohlalutyonzulu lomxholo), basetyenziswa ukuqokelela uvimba wolwazi, ukuhlela uvimba ochongiweyo nokucacisa imigudu eyenziweyo ukuqhuba olu phandonzulu. Esi sifundo sililinge lokuzama ukubuyisa nokukhusela inkcubeko yamaXhosa phantsi koxinzelelo kwanefuthe lale mihla. Ithemba lelokuba isizukulwana sale mihla nezo zizayo, ziya kuthi zifunde nto kulo msebenzi, ingakumbi amaqhalo, iintsomi, izibongo neengoma zomthonyama, ngeli xesha imibuzo emininzi ebikade yombathe umzi kaXhosa iya kuthi iphenduleke. Mayibethelelwe into ethi, ezi ntsika zoncwadi lomlomo zichongiweyo aziyi kuthelekiswa ngokwamandla okanye imisebenzi yazo, koko ziyanconywa, ziyaphicothwa, ziyabhentsiswa, ukuze kuvele ukuba uncwadi lomlomo luyikhusela njani, nakweziphi iimeko inkcubeko.

Amagama angundoqo: amaXhosa; isiXhosa; uncwadi lomlomo; inkcubeko, inkcazobungcali yeSankofa; amaqhalo; iintsomi; iingoma zakwaNtu; izibongo zomthonyama, iminyanya nezinyanya

Inguqulelosigama yamagama athile

Uphandonzulu: *Research*

Umphandinzulu: *Researcher*

Inkcazobungcali: *Theory*

Uphandontyilwazi: *Qualitative research methodology*

Uhlalutyonzulu lwetekisi: *Textual analysis*

Uhlalutyonzulu lomxholo: *Thematic analysis*

Iziphumonjongo: *Objectives*

Iinqobo zentlalo: *Social values*

Injongo yophuhliso oluzinzileyo: *Sustainable Development Goal*

Okuzotyweyo

Umfanekiso 1: Intaka ebonisa ukusebenza kwenkcazobungcali yeSankofa (kwisahluko sesithathu)

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Isahluko Sokuqala

Imbulambethe

1.1 Intshayelelo

Olu phandonzulu lwenza ilinge lokuvuselela ixabiso, igugu neqhayiya kwinkcubeko yamaXhosa, ebantu bayo bantetho isisiXhosa ukuze kubuye intlonipho, Ubuntu, imbeko, intembeko, ukuvuka uzenzele, intobeko nokuzazi ukuba ungubani, owayevelaphi. Ezi ngobo zikhankanywe apha ngasentla zizo ezithi zakulandelwa ngendlela echanekileyo zenze umntu abe nesidima nesithozela, azive ngaphakathi ukuba ungumfo kaNantsi, into yasemaThileni. Ikwazezi ntsika zokuphila ezixhaswa yinkcazobungcali yeSankofa, ecaciswe banzi kwisahluko sesithathu. Zonke ezi ntsika zondele nzulu ebuthunjini benkcubeko kaXhosa, ethi iphuhliswe ngcono luncwadi lomlomo oluquka amaqhalo, iintsomi, iingoma zakwaNtu, nezibongo zomthonyama.

Xa ephosa esivivaneni, uTylor (1871) uyichaza inkcubeko njengegama eliquka ulwazi, inkolo, imbali, ubugcisa, indlela yokuziphatha, imithetho, amasiko, izithethe kunye nako konke okuye kwenziwe ngumntu phakathi kwabanye abantu. Le nkcaza, njengoko ubani enokuqaphela, ayilukhupheli ngaphandle uncwadi lomlomo kuba nalo lungumbhobho wenkcubeko. Ngaphezu koku, inkcubeko inento yokwenza nokwabelana kwabantu ngolwazi, kufundiswane, kukhuliswane, ukuze idluliselwe kwizizukulwana ezilandelayo ngezendo, ingabhangi inkcubeko njengoko kubonakala kule mihla simi kuyo. Ngesi sizathu, ubani unokungqina ukuba inkcubeko ngumnatha wokukhusela ulwimi, uncwadi kunye nezintsompothi zezishiqi zomzi kaPhalo.

Ngaxeshanye, uncwadi lomlomo, ziintetho nezenzo ezimiliselwe nzulu kulwazi lomthonyama (Bongela, 1991). Uncwadi lomlomo lolo lungayelwa esikolweni. Lolo lungalandeli indlela zaseNtshona neenkqubo zobhalo. Alubhalwa phantsi olu ncwadi, koko luyazivelela futhi luziphuhlele ngokwendalo. Imizekelo yalo, njengoko uBongela (1991) ecacisa, zizibongo, iintsomi, amabali akholelekayo nangakholelekiyo, iingoma nezibongo zomthonyama. Ikakhulu uncwadi lomlomo lufumaneka ekuhlaleni, apho amabali esiNtu asabaliswa khona. UMdekazi noKabanyane (2015) baluchaza olu ncwadi njengoncwadi olungabhalwanga phantsi kodwa oluyimfundiso ngezinto ezichaphazela intlalo ncakasana. Ezi ngcali zimbini ziqhuba zithi, uncwadi lomlomo

luyonwabisa kwaye lukwaqulathe amasiko, izithethe neefilosofi ezithi zidluliselwe kwizizukulwana ngezizukulwana ngobuchule bezikhali zikaXhosa.

Olu phandonzulu lundululwe kukuphawula ukungabekwa liso libukhali kwinkcubeko yakwaXhosa, ngabantu abangamaXhosa, ababukula kwa ulwimi olu lwabo, besebenzisa ulwimi lwasemzini, sele bezincokolela bebodwa, kungekho mntu wasemzini (Ntombana, 2011: 632). Yiloo nto ebangele ukuba kusinyelelwe ngoncwadi lomlomo, ukuze kukhunjuzwane ngendima yalo ekuphuhliseni ulwazi nokuqonda ngenkcubeko yamaXhosa. Ngokuphawula oku, amaXhosa ade ayokufundisa abantwana kwizikolo ezifundisa isiNgesi nesiBhulu kuphela ngenxa yobuqaqawuli obununusa iilwimi zobukoloniyali, ngeli xesha ezomthonyama zenziwa izicamba zokuxangxathwa (Finlayson, 1982; Levin, 2006). Lo msebenzi ukwela umgca ekubeni yamkelwe inyaniso ethi inkcubeko yamaXhosa igxobhagxobhekile, kunjalo nje, iinzame zikarhulumente zokuyivuselela ziphala nzima. Ingaba ke ngoko asililo na ixesha elichanekileyo eli lokuba kuqanyelwe ngoncwadi lomlomo ukuvuselela le nkcubeko? Ipendulo kulo mbuzobuciko ilele ekubeni kunikwe ithuba lokuba kugqame indima yoncwadi lomlomo, ndima leyo ekufuneka iphicothiwe, ihlalutywe ukuze kuvele nto ngobunto bayo. Indima yoncwadi lomlomo ekufukameleni inkcubeko kufuneka ibe yinxalenye yeengxoxo ezisematheni kule mihla, ukuze iingxaki ezikhoyo zisonjululwe kujongwe kundalashe, ngeli xesha kubhekwa phambili; kambe iyatsho nayo inkcazobungcali esetyenziswe kulo msebenzi.

Koku kuqatshelweyo apha, ngaphandle kokubukula ulwimi lwabo olusisiXhosa, amanye amaXhosa alahlekwe nangamasiko nezithethe, awazi nendlela yokunxiba komntu ongumXhosa kuba kaloku akusahanjwa neendibano zemicimbi yamaXhosa kule mihla, abantu bazivalela ezindlwini zabo, bengawo amaXhosa ke phofu. Oku kuxhaphake kakhulu kulutsha loMzantsi Afrika, kuquka nolo lwamaXhosa (Mlonyeni noNaud, 2004). Okuyingxaki kukuba konke oku kuchaphazela abo basakhulayo, ekufuneka bezazile ezi ntsika zokuphila kuba yinkcubeko yabo, kwaye baza kusala kweli lizwe bebhidekile, bebumpuku buntaka, bebudada bukiwu, bengazazi ukuba bangoobani na. Yiyo loo nto uSaule (2017) akhwela ezehlela ngomba wenkcubeko nolwimi esiXhoseni, etsho ngokungafihlisiyo ukuba ulutsha lwale mihla aluzazi nokuba luyaya okanye luyabuya ngenxa yokuhambela kude nenkcubeko.

Akafihli makhuba ke naye uNgcingwana (2023) xa etshotsha entla esithi sele kukho iingxaki ezikhoyo entlalweni yoMzantsi Afrika wale mihla kukungahoywa kweentsomi zesiXhosa ebekudingeka ukuba kunanjelwe kuzo ukuze kusombululeke iingxaki ezifana nokusetyenziswa kweziyobisi ngendlela egqithisileyo. Zizizathu ezifana nezi ezibangela ukuba kusungulwe obu bunzululwazi beengxoxo kubekwe iliso kwindlela uncwadi lomlomo olunokusetyenziswa ngayo ukulondoloza inkcubeko yamaXhosa kule mihla simi kuyo. Isizwe samaXhosa asinawukwazi ukuphulukana nenkcubeko, uncwadi lomlomo lukhona. Makukhe kuthathwe unyawo, kubuyelwe nganeno, kujongwe iindlela amaXhosa ayephila ngazo.

Ngelakhela phezu kwezi mbono zingasentla, uphandonzulu olu lujolise ekuboniseni ukuba asenganqandeka la manzi engekangeni endlini kaHintsa. Oku kungenzeka ngokuqhelanisa uluntu noncwadi lomlomo, olusisipili senkcubeko yoluntu, kuquka namaXhosa. Uyakungqina oku uDundes (1965: 471), uthi:

*Folklore as a mirror of culture frequently reveals the areas of special concern...
The history of folklore studies reveals that folklorists in many different countries
have often been inspired by the desire to preserve their national heritage.*

Lo ka Dundes (1965), naye unamathele kolu luvo lokuba uncwadi lomlomo lulisipili senkcubeko yesizwe, kulapho isizwe sizibona khona ukuba masenze njani ukuqhubela phambili, oko kusenzeka ngokukhumathela kanobom kwezi ntsika zoncwadi lomlomo.

Njengoko sele kuxeliwe ngasentla, umnqantsa usekubeni kukho umsinga ojolise ekubulaleni inkcubeko kaXhosa; into etyhila ukuchwethelwa koncwadi lomlomo ecaleni. Esi sifundo sobunzululwazi sihlalutya nzulu olu ncwadi lomlomo, sibonakalise ukuba lungasetyenziswa njengesixhobo sokulondoloza inkcubeko yamaXhosa ngawo lo mzuzu.

Xa eveza elubala ukubaluleka koncwadi lomlomo kwinkcubeko, uSatyo nabanye (1993) bathi olu ncwadi luneendidi ngeendidi, kwaye udidi ngalunye lunenxaxheba yalo entlalweni nakwinkcubeko yoluntu njengoko iingxoxobunzululwazi zityhila kwisahluko sesine nesesihlanu. Kwiindidi ngeendidi zoncwadi lomlomo kuqhotyoshelwa kuzo iingontsentse zamasiko nezithethe eziwugcine umzi kaXhosa

umi umi ukususela ngopewula endulo. USatyo nabanye (1993) babuya bathi ezi ndidi zonke zingumqwayito okanye umfuziselo weemfundiso ezifunyenwe ngamava ngumzi kaXhosa. Babalula umzekelo wamava okuzingela, ayinxalenye yolwazi lomlomo nenkcubeko yamaXhosa, abangela ukuba umXhosa azi ukuba:

Inyathi ibuzwa kwabangaphambili,
Isagwityi esisuka mva sikholwa zizagweba,
Intaka yakha ngoboya benye.

Njengoko kuphawuleka ngasentla, iinyathi, izagwityi neentaka ziyaziwa ngabo bakhe baya kuzingela ehlathini, nto leyo ebonisa ukuba inkcubeko yamaXhosa inika ingqwalasela kwizilwanyana nezinambuzane, nto leyo ephinda yenze kubekho amaqhalo akhelwe kwindalo. Ukusetyenziswa kwezinto ezingqonge inkcubeko kuncwadi lomlomo, ezifana nezilwanyana nezinambuzane, kwenza lula intsingiselo nemfundiso kulowo asetyenziswa kuye kuba umsebenzi woncwadi lomlomo kukuphefumla kwinkcubeko yesizwe ngasinye. Yile nto kanye egxininiswa ngumphandinzulu, le yokuba umntu ayixabise inkcubeko yakhe ngokusimelela ngoncwadi lomlomo kuba iyamakha, iyamnqwanqwada kananjalo. Uyangqina uThuynsma (1987), ehambisa elithi olu lwazi nala mava ziintsika emazigcinwe, zigcinelwe izizukulwana ezisezayo, ukuze nazo zifike zibase phezu kwenkcubeko emumethwe luncwadi lomlomo. Ngale ntshayelelo ingasentla, icandelo elilandelayo lizoba inqontsonqa eyingxubakaxaka okanye ingxaki.

1.2 Inqontsonqa Eyingxubakaxaka

UKadhim (2024) uthi, inqontsonqa eyingxubakaxaka yophandonzulu lokwenene idla ngokuvula zisuka kwintshayelelo yalo, ukuze nabani na akhawuleze akubone ukubaluleka kokwenziwa kwalo. Njengoko kubonisiwe kwicandelo lokuqala lesi sindululo, ingxaki efumanekayo yileyo yokungasiwa liso libukhali nokungaxatyiswa kwenkcubeko yakwaXhosa. Oku, njengoko kucaciswa kwisahluko sesibini, kuvela kwindlela intsingiselo nobungcwele benkcubeko yamaXhosa ezingaqondwa ngayo kule mihla, nokuqhwalala kwendlela inkcubeko esetyenziswa ngayo. Umzekelo, Ubuntu buyaqhwalela kuba abantu bajonge iziqu zabo. Oku kuquka neenkokheli zelizwe loMzantsi Afrika ezingoohlohezabo, ezifake iinzipho zatshona kwizikhundla, ngaphandle kokunika ithuba lokuphatha kwabanye abantu, ingakumbi ulutsha. Okona

kuphinda kube yingxaki kukuba izezo ezigwenxa, ezibangelwa kukunganikwa ngqwalasela kuncwadi lomlomo nenkcubeko, zichasene nenkcubeko kaXhosa.

Eneneni, sele lifikile ixesha lokuba kufundiswe nzulu ngoncwadi lomlomo, ukuze kuvuke isazela, kulandelwe ekhondweni lenkcubeko yandulo, ingabethwa ngoyaba. Olu phandonzulu lukhwiniswa kukutshaba kwentsika yenkcubeko, efana nokuvuka uzenzele; ukumonelana nokucinezelana kwabaNtsundu, nokulahlwa kwembali eyondele nzulu kule nkcubeko. Ewe, kuyingxaki ukuba kube kanti nakalokunje, inkcubeko yakwaXhosa ayikaphuhli ngokulinganayo nezinye iinkcubeko zangaphandle. Noko, sele kulithuba inkcubeko yamaXhosa ingade yenze mitsi ikholisayo ngokokhuliso nophuhliso lwenkcubeko.

Le ngxaki iphinda iphenjelelwe kukuphakanyelwa koncwadi lomlomo. Kuba ke phofu kuhleli kuphakanyelwe ulwimi noncwadi lwesiXhosa gabalala (Makhenyane noMdliva, 2024). Nangaphezulu, ingxaki kukungaziwa kwamasiko nezithethe zamaXhosa, ukunqaba kwentlonipho nembeko kwisizwe samaXhosa, into eyayiyeyona amaXhosa ayetshatshale ngayo kwinkcubeko yawo. Oku kuyingxaki enkulu kuba kutyhalela phambili ifuthe negalelo lengcinezelo, apho inkcubeko yamaXhosa isatshotsha emnyango. Ngamazwi ahandle, olu phandobunzululwazi lubeka umnwe kwingxaki yokujongelwa phantsi kwenkcubeko yaseAfrika, ngokuthe ngqo neyamaXhosa, lukubona oku kwindlela uncwadi lomlomo olusaphala nzima ngayo. Ngale nqontsonqa eyingxubakaxaka, icandelo elilandelayo lidakanca isizathu esikhokelele ekubeni kude kusungulwe lo msebenzi.

1.3 Okukhokelele Kuphandonzulu

KwaXhosa, mandulo phayaa, imbeko nentlonipho bezibalasele, futhi amaXhosa esaziwa kakhulu ngazo kuba ziintsika ezondele nzulu kubuthumbu boncwadi lomlomo kunye nenkcubeko yesi sizwe somthonyama. Njengoko uncwadi lomlomo nenkcubeko lubonisa, ivila belingafunwa, bekungalalwa emini ngumntu wonke; nkwenkwe, ntombazana, ndoda, mfazi, ngaphandle kokuba umntu uyagula, asezwe amayeza alalisayo (Mbele nabanye, 2015). Zonke ezi ntsika zenkcubeko zivela kakuhle xa kuphicothwa uncwadi lomlomo; kucaciswe ukuba intetho ethile evela kolu didi loncwadi lomlomo ithetha ntoni ngenkcubeko. Kwakhona, ayinakubethwa ngoyaba indima edlalwe ngababalisi beentsomi, belumkisa naye nawuphi na umntu

ngezinto eziyinkcubeko. Kwelinye icala, intlonipho kwaXhosa ibibonakaliswa ngokuthi xa uyinkwenkwe, uthetha nomntu omdala wothule umnqwazi uwuqobe ube mncinane, ukanti xa uyintombazana, unghahlali nokuba kukanjani na, ungxabalaze. Konke oku kubotshelwe emazantsi oncwadi lomlomo kunye nenkcubeko yamaXhosa. Umphandinzulu ke ngoko umdla wakhe kukubhentsisa ezi ntsingiselo kuthethwa ngazo, ezifihlwe emazantsi oncwadi lomlomo. Umphandinzulu ususwe kanye kukunqwenela ukuphosa esivivaneni, abonise indlela uncwadi lomlomo olunokusetyenziswa ngayo ukukhusela inkcubeko.

Njengoko sele kutshiwo phantsi kwenqontsonqa eyingxubakaxaka, zibunqaba ezi ntsika kule mihla kuphilwa kuyo. Oko kukuthi, ukhona noko umbhodama nengxaki ethande ukumisa abazali mantsantsa ekuqeqesheni iintsapho kule mihla kungqiyanywe ngeentsika zoncwadi lomlomo kunye nenkcubeko yamaXhosa. Njengoko ubani enokuba uqaphele, izinto ezifana nale yentlonipho, azisaziwa kwazona (Ntombana, 2011; Moropa, 2024). Ngaphandle kwamathandabuzo, olu phandonzulu lususwe nangumdlawokuzama ukufundisa uluntu ngokubuyela kwiindlela zokuphila nenkcubeko, apho umntu amaziyo omnye umntu. Oku kubhentsa kakuhle kwisahluko sesine.

Ngaphezu koku kungasentla, izithethe namasiko olwaluko, apho inkwenkwe ibifundiswa ubudoda, isiko lokuthomba, apho intonjane ibilungiselelwa ukwenda, ayafuna ukuba akhe avuselelwe kakuhle kuboniswe indlela eyiyo yokuwenza njengoko eyinxalenye yoncwadi lomlomo, izenzo nenkcubeko. Ukulahla amasiko nezithethe kukulahla inkcubeko. Ngeliphandle, inkcubeko namagugu esizwe sakwaXhosa athande ukungabinaxabiso njengoko engqina uSesanti (2008). Ngako oko, olu phandonzulu luma kwimbono ethi, uncwadi lomlomo lusingathuthi sokuphuhlisa le nkcubeko, luyitsho ivuseleleke, sibuye isidima sayo, siphile isizwe sakwaXhosa. Kwakhona, esi sifundo sityhalwa yimbono yokuba uncwadi lomlomo lwalufudula lungabhalwa phantsi, lwalusenziwa ngumqambi, umyili okanye umbalisi phambi kwababukeli okanye kwabaphulaphuli. Kule nkqubo, kwakubakho isiganeko esenza ukuba avakalelwe umqambi, ngoko nangoko adubuleke phambi kwababukeli nabaphulaphuli abalise ibali elisusela kuloo nto avakalelwe yiyo ngelo xesha, mhlawumbi ngenxa yento ayibone isenzeka, eyithanda okanye engayithandi (Swana nabanye, 2014: iv). Lolu ncwadi umphandinzulu aliphicotha esenzela ukubonisa

ukuba lungasetyenziswa njengesixhobo sokulondoloza inkcubeko yamaXhosa. Ngale ngxaki idandalaziswe ngasentla, kubalulekile ukuba kuqatshelwe iinjongo zolu phandonzulu kwicandelo elilandelayo.

1.4 Injongo Yophandonzulu

Eyona njongo iphambili kolu phandonzulu kukuphonononga ngokunzulu iindlela zokubuyisa isidima, ixabiso, umsebenzi, nokulondolozwa kwenkcubeko yamaXhosa njengesikhokelo sentlalontle yoluntu kuqanyelwe ngoncwadi lomlomo. Ukuphumeza le njongo, kuqanyelwe ngeentsika zoncwadi lomlomo: amaqhalo, iintsomi, izibongo neengoma zakwaNtu. Eyona nkalo ekujoliswe kuyo kusekuqhaleni nasekucubunguleni okuqulethwe ligama “inkcubeko” ukuze kubonakale ukuxabiseka kwayo kwiimini zanamhlanje kusetyenziswa uncwadi lomlomo njengesixhobo sokuyilondoloza, izolo, namhla nangomso.

1.5 Iziphumonjongo Zophandonzulu

Ngale njongo ingasentla, iziphumonjongo zophandonzulu ekuya kuthi kugangathwe phezu kwazo zezi:

- i. Kukutyhila indlela yokusetyenziswa koncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa ngawo lo mzuzu.
- ii. Kukutolika nzulu indima edlalwa ziintsika zoncwadi lomlomo kwintlalontle nenkcubeko yale mihla. Esi siphumonjongo siquka iindlela zenkcubeko ezinokusetyenziswa ukusombulula izishiqi nezintsompothi zale mihla.
- iii. Kukudandalazisa ukwakhiwa kwenkcubeko ngeenqobo zoncwadi lomlomo, kusetyenziswa inkcazobungcali yeSankofa.

Ngezi ziphumonjongo zesi sifundo, imibuzo ekuzanywa ukuyiphendula yile ilandela ngasezantsi.

1.6 Imibuzo Yophandonzulu

Esi sifundo sobunzululwazi senza ilinge lokuphendula le mibuzo:

- i. Lungasetyenziswa njani uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa kule mihla?

- ii. Injani kwaye ibukhali kangakanani indima edlalwa ziintsika zoncwadi lomlomo kwintlalontle nenkcubeko yale mihla?
- iii. Yakhiwa njani inkcubeko ngeenqobo zentlalo nenkcubeko, xa kusetyenziswa inkcazobungcali yeSankofa?

Ngale mibuzo yophandonzulu, kukho isigama esithile esombathe lo msebenzi, njengoko kuboniswa kweli candelo lingasezantsi.

1.7 Ingcacisosigama

Eli candelo linika ingcaciso yesigama esishwankathela okanye esicacisa ubuthumbu bolu phandonzulu. Iinjongo kukunika umkhombandlela nomfanekiso wokuza kushukuxwa nzulu kulo msebenzi.

1.7.1 Inkcubeko

NgokukaKrasniqi (2019), inkcubeko ichazwa njengenqubo yokuphilisana, iipateni neendlela zokuziphatha, inkolo, ulwazi, iinqobo, ulwimi nesinxibo ekuthi kuvunyelwane ngaso lelo qela, kulandelwe sona, kuphuhliswa, futhi kusakhiwana. Inkcubeko eyotshela kuncwadi lomlomo yindlela yokuphila.

1.7.2 Uncwadi lomlomo

NgokukaBrunvand (1986), uncwadi lomlomo luyindlela yesiNtu yokufundisa ngenkcubeko kwabo bantu bachaphazelekayo. Ezi mfundiso ziqhushekwe kuncwadi lomlomo. UBrunvand (1986) uthi ayinamiqathango nabucukubhede butheni, nto nje idlulisa ulwazi, iinqobo, imvakalelo neenkolo zabantu. Uthi konke oku kudluliswa ngomlomo okanye kuboniswa ngokwenziwa kwamasiko nezithethe njengenxalenye yesizwe esiNtsundu, kuquka amaXhosa.

1.7.3 Iinqobo zentlalo

NgokukaTsirogianni nabanye (2011), iinqobo zentlalo yimithethwana yoluntu engabhalwanga phantsi athi ubani okanye abantu basekuhlaleni bakhokelise yona ekwenzeni izigqibo ezizizo ekubumbeni izimilo nasekwenzeni okufanelekileyo phakathi kwabanye abahlali. Ngokolu phandonzulu, iinqobo zentlalo zifunjethwe yinkcubeko yesizwe esiNtsundu, nkcubeko leyo ekwadundubaliswa luncwadi lomlomo.

1.7.4 Amaqhalo

UBongela (1991:87) uthi iqhalo sisivakalisi esifutshane esizele bubulumko. Esi sivakalisi sinenjongo yokubeka loo nto ichazwayo ngendlela ethile yobulumko, eya kuthi leyo izicacise ngokuthi gca, nalowo umameleyo afumanise ukuba akukho ndlela yimbi egqitha le ibekwa ngayo intetho.

1.7.5 Iintsomi

NgokukaSatyo nabanye (1993), iintsomi ngamabalana amafutshane angumfuziselo onqatyisiweyo wobomi boluntu, nanjongo yawo ikukuqulunqa nokunqwanqwada isimo somntu, nokuzoba ububanzi bemihlaba ehanjwa ziingcinga zomntu ekuzingeleni izisombululo zokuchaza iimfihlelo zendalo, kwakunye nokuqaqambisa izenzo zobuqhawe zamaqhawe namaqhawekazi esizwe. La mabalana aza kuphononongwa ukubonakalisa imfundiso yawo eyakhayo nechana ngqo inkcubeko kaXhosa.

1.7.6 Izibongo zomthonyama

USatyo nabanye (1993) bathi, eli gama lithi izibongo lisukela kwesi senzi sithi ukubonga. Bathi sivele apho esi sibizo sithi izibongo. Bacacisa bathi ukubonga kukuphuphuma kweenkephula zamazwi anokulanda umnombo nembali ngomntu okanye into. Kuloo mpuphuma yamazwi kunokunconywa okanye kugxekwe. Ubani lowo woba ezotywa ngamazwi akhethiweyo yimbongi. Kolu phandonzulu, ziza kuphicothwa izibongo ukulanda umnombo nokubonakalisa ukubaluleka kwenkcubeko yamaXhosa, njengoko ibhentsiswa zizibongo ezikhethiweyo.

1.7.7 Ingoma zomthonyama

Ingoma ngokwentetho yamfamlibe, lingekabikho igama elithetha ukucula, libonisa ukuba ingoma iyombelwa, ayiculwa (Satyo nabanye, 1993: 75). Ingoma iyavunywa, ayilawulwa zeziya zinto kuthiwa ziinotes, ngokwamaNgesi. Umntu oyivumayo ugawula nje ngokuvunyelwa yingqula yakhe, angakrwitsheki xa ombelayo (Satyo nabanye, 1993). Bahambisa bathi, enye into elawulayo kukuba ivunywa kusiphi na isici le ngoma, okanye isizathu okanye injongo yengoma leyo ifuna kukhwazwe, kuhalaliswe kusini na xa kuvunywa. Ayikho laa nto kuthiwa kuthathwa ikey ukuze kuculwe ngelizwi eliphezulu, okanye eliphakathi, okanye eliphantsi. Kwiingoma zakwaNtu, ngokutsho kukaSatyo nabanye (1993), mnye kuphela umntu oqalisa ingoma leyo, akancediswa mntu nokuba usisitshotho, kuthiwa ke ngumhlabei. Bonke abanye abavuma kwale ngoma balandela ngawabo amazwi. Umhlabei uthetha into ethile, baze abalandeli baphendule ngawabo amazwi. Olu phandonzulu luphonononga nzulu ezi ngoma zakwaNtu, lubonise ukubaluleka kwazo ekudluliseni

inkcubeko yakwaXhosa komameleyo, ibe ngaloo ndlela iyakhuseleka. Ngesi sigama singasentla sombathe lo msebenzi, kubalulekile ukuqaphela ukuba olu phandonzulu lunika igalelo ngokweli nqaku lingasezantsi.

1.8 Injongo Yophuhliso Oluzinzileyo (*Sustainable Development Goal*)

Olu phandonzulu lusingqamanisa nenjongo yophuhliso oluzinzileyo yeshumi elinesinye (*SDG 11: Sustainable Cities and Communities*). Kuyo, uluntu luza kubhaqanto ngokuvuselelwa kwenkcubeko yalo. Xa kusithiwa ingqeqesho iqala ekhaya, kuchatshazelwa intlonipho, intsebenziswano, ukuvuka uzenzele, ukumamela kwabanamava, kuba inyathi ibuzwa kwabaphambili, ukuphuhlisa ngezakhono, Ubuntu, kude kuthiwe umntu ngumntu ngabantu. Ezi nqobo zikhankanywe apha zisisiqalo sophuhliso oluzinzileyo, kuba xa kuqale kwavuselelwa zona eluntwini ekuhlaleni, yonke eminye imisebenzi ihamba ngendlela. Ukuba abahlali bacinga ngokuziphuhlisa kwezolimo, kwimfuyo, kwimithungo, kwimisebenzi yezandla neminye, imisebenzi enjengokutsala amanzi ngemibhobho efunxela ezitephini ekuhlaleni, imvuselelo yentsebenziswano nentlonipho, zonke ziya kuwenza ube lula wonke loo msebenzi. Izinto ziya kuhamba ngendlela. Iindibano zasekuhlaleni ziya kuhlonitshwa, kuya kubakho ubunye nemvumelwano, nto leyo iya kuwenza ube khaphukhaphu umsebenzi eluntwini.

Xa kukho okungahambi ngendlela, kuya kumana kubuyelwa emva kukhangelwa amacebo okulungisa ezo meko naloo mingeni kuhlangatyezwana nayo, njengoko inkcazobungcali yeSankofa, esetyenziswa kolu phandonzulu isitsho. Ekuthatathweni kwezigqibo ngabahlali, kuya kusetyenzwa kakhulu ngamava abantu bangaphambili, njengoko neqhalo lisitsho ukuba inyathi ibuzwa kwabaphambili. Olu phandonzulu lugxile ekuvuseleleni ukusetyenziswa kwezi ntsika zoncwadi lomlomo eluntwini, ukuze zidlulise inkcubeko yalo, lusetyenziswe njengokuba kwakusenziwa mandulo, lubumbe abantu, lonwabise abantu, futhi lukhuthaze abantu. Isizwe esonwabileyo, esibaliselana iintsomi, isizwe esibumbeneyo, esivuma kunye iingoma zaso, nesizwe esibongayo ngeenjongo zokukhuthazana okanye ukulumkisana, siba sisizwe esinenkcubeko engqongqo, inkcubeko eluqilima, ngoko ke siqhubela phambili.

Ngokuqaphela indima edlalwa ziintsika zoncwadi lomlomo ekuvuseleleni inkcubeko yakwaXhosa, olu phandonzulu luphuhlisa iinqobo zenkcubeko yoluntu, ludala umoya

wemvisiswano, umoya womanyano, umoya wokuncedisana nomoya wobuntu. Loo nto idala inkqubela phambili eluntwini. Uluntu olonwabileyo luzala isizwe esonwabileyo, ekuba lula ukwenza imisebenzi yenkqubela phambili. Ngale ngcaciso, icandelo elilandelayo lizoba indlela izahluko ezakheke ngayo.

1.9 Ubume Bezahluko

Olu phandonzulu luza kwahlulwa phantsi kwezi zahluko zilandelayo, eziphala kunye, ukusompa injongo, iziphumonjongo nemibuzo yophandonzulu.

Isahluko 1: Imbulambethe

Njengoko sele kuboniwe, esi sahluko sinabisa ukukungasiwa liso kwenkcubeko yakwaXhosa, ngabantu abantetho isisiXhosa, nto leyo ibangela ukubhanga nokulibaleka kwayo. Kwesi sahluko kubhentsiswa ukuthi, umonakalo obangelwa kukungasiwa liso kwenkcubeko ngabantu bayo, kukulahlekwa kwabo yimvelaphi yabo, ukulahlekwa kwabo ngamasiko nezithethe zabo, babe ziimpumputhe elizweni labo. Uphandonzulu, kwisahluko sokuqala, sindulula isisombululo sale ngxubakaxaka yengxaki, ukusetyenziswa kweentsika zoncwadi lomlomo ngabantu ekuvuseleleni inkcubeko yabo. Iintsika zoncwadi lomlomo ekuxhathiswa ngazo ngamaqhalo, iintsomi, izibongo neengoma zomthonyama. Ithiwe vandla vandla into yokuba kolu phandonzulu kusinyelelwe ngenkcazobungcali yeSankofa, ekhuthaza ukubuyela emva ekwenzeni ukuze kulandwe iindlela ekwakukhuliswana ngazo, kusakhiwana ngazo ukuze kubekho ucwangco nenzolo eluntwini.

Isahluko 2: Uphengululo loncwadi

Esi sahluko sigxile ekutyhileni ulwazi oluza neengcali malunga noncwadi lomlomo nenkcubeko yakwaXhosa. Ulwazi olufumanekayo ngoncwadi lomlomo nenkcubeko luphengululwa luhliwe amahlongwane phezulu ngokusesikweni, lutolikwe ukuze umphandinzulu abone ukuba emveni kwezimvo zeengcali, uthini yena, ingaba akukho sikhewu sibonakalayo esinokuvaleka na, ingakumbi ngokuphathelele kwisihloko sophandonzulu olu. Zigocagociwe izinto ezingoonobangela bokungasiwa liso koncwadi lomlomo nenkcubeko yakwaXhosa, ezinjengefuthe lobukoloniyali nenkolo yobuKrestu. Kutyhilwe, kwabhentsiswa ubudlelwane phakathi koncwadi lomlomo nenkcubeko, kwacaciswa kananjalo ukubaluleka kwazo entlalweni yoluntu jikelele.

Isahluko 3: Inkcazobungcali neendlela zophandonzulu

Kwesi sahluko kutyhilwe kwacaciswa inkcazobungcali yeSankofa, olusimelele ngayo olu phandonzulu, kwaze kwachazwa neendlela oluqhutywa ngazo, uphandontyilazwi, nabakhwetha balo. Kufunxwe ulwazi kwiinkalo ngeenkalo zolwazi, lwaze olo lwazi lwandindaniswa kwaphunywa nembono enye eqhubela phambili iingxoxo zalo msebenzi, ezingokuvuselela ukusetyenziswa koncwadi lomlomo ekulondolozeni inkcubeko ukuze ingabhangi. Kusetyenziswe uhlalutyonzulu lwetekisi kuncwadi lwesiXhosa, kwachongwa amaqhalo, iintsomi, izibongo neengoma zomthonyama. Kusetyenziswe uhlalutyonzulu ngokomxholo, kwasetyenziswa uchongo lovimba ngokwenjongo.

Isahluko 4: Uphicothonzulu lwamaqhalo neentsomi

Kwesi sahluko, kwethulwa ingqokelela yedatha okanye yovimba yamaqhalo neentsomi zesiXhosa ezichongelwe ukubhentsisa ubudlelwane phakathi koncwadi lomlomo nenkcubeko, kunye nendlela ezithi zisebenze ngayo kwinkcubeko. Kwenziwa uhlalutyonzulu nengxoxobunzululwazi kwidatha eqokelelweyo, kubhentsiswa ubuncacholo bezi ntsika zoncwadi lomlomo ekuvuseleleni inkcubeko yamaXhosa, nasekuyilondolozeni ingabhangi. Idatha ixokonyezelwe kwingxoxo, apho kuboniswa ukuhambelana komsebenzi lo wenziwayo nenkcazobungcali yeSankofa, olusimelele ngayo olu phandonzulu. Emveni kokuhlalutya idatha eqokelelweyo, umphandinzulu uveza ukudibana kwezimvo ezibekiweyo noko bekutshiwo kwisahluko sokuqala, kwiziphumonjongo zolu phandonzulu, ukufezekisa injongo yalo.

Isahluko 5: Uphicothonzulu lwezibongo neengoma zomthonyama

Kwesi sahluko sesihlanu kusaqhutywa nokudandalaziswa kwedatha yezibongo neengoma zomthonyama eziqokelelweyo zaze zahlalutywa ngokwemixholo yazo eziyiqulathileyo, zibhentsisa ukubaluleka kolu ncwadi lomlomo ekuvuseleleni inkcubeko yamaXhosa. Lwenziwe nalapha uhlalutyonzulu nengxoxobunzululwazi kwidatha okanye uvimba wolwazi, kubhentsiswa obu buchule boncwadi lomlomo ekuvuseleleni inkcubeko eluntwini, kuboniswa ukuba ezi ntsika zoncwadi lomlomo zizixhobo zokusetyenziswa ukudlulisa ulwazi ngenkcubeko yakwaXhosa. Ibhentsiwe elubala indima yenkcazobungcali yeSankofa ecebisa ukubuyela emva kusetyenziswe

amacebo akudala okukhulisana nokuphuhlisa, konwatywe kuhlekwa, kodwa kuqhutyelwa phambili ukwakha isizwe sakwaXhosa.

Isahluko 6: Isishwankathelo seziphumo, iingcebiso nelokuqukumbela

Kuyaqunyelwa kwesi isahluko, kudakancwa iziphumo zophandonzulu, okufunyanisiweyo kuthelekiswa noko bekuqikelelwe malunga nobudlelwane phakathi koncwadi lomlomo nenkcubeko yakwaXhosa. Kucetyiswa kakhulu ukuba inyathi le mayibuzwe kwabangaphambili, kwabanamava ke ukutsho, kucetyiswa kakhulu ukuba intaka yakha ngoboya benye, intsebenziswano ke ukutsho. Konke oku kubhekisele kwinkcazobungcali yeSankofa, olusimelele ngayo olu phandonzulu. Ingcebiso eyenziwayo ayinyanzelisi, koko isisikhokelo sentlalontle eluntwini, ingumkhombandlela wobulumko bokuhlalisana kakuhle ningabantu, kuphetshwe imingeni ingekabikho, abantwana bagotywe besebatsha, bafundiswe oko ngamaqhalo, ngeentsomi, ngezibongo neengoma zomthonyama. Ubuntu bubekwa phambili kuba umntu ngumntu ngabantu. Oku kuvuselelwa kwenkcubeko yakwaXhosa ngoncwadi lomlomo, kujolise ekuyilondolozeni ingabhangi, kuba isizwe esingenankcubeko, sizazi sona.

1.10 Elokuqukumbela

Olu phandonzulu, njengoko kuza kuvela kwizahluko ezilandelayo, luhlola ngocoselelo indima ebalulekileyo yoncwadi lomlomo ekulondolozeni inkcubeko yamaXhosa. Apha, kuzanywa ukubonakaliswa indima yeendidi zoncwadi lomlomo oluchongiweyo ekukhuseleni nasekuphuhliseni inkcubeko kule mihla. Kuboniswa ngokuthe gca ukuba akukho mfuneko ingako yokuba abantu base abantu babo kumaziko empilo abizayo xa bebonakala beneengxaki eziyimingeni ekuhlaleni, zikhona iindlela ezimfutshane nezingahlawulelwayo, uncwadi lomlomo oluquka amaqhalo, iintsomi, izibongo neengoma zomthonyama. Amaqhalo, umzekelo, aneengcebiso zokusombulula iingxaki zokuhlala, iintsomi kanti ziyalumkisa, iingoma ziyonwabisa kodwa zineemfundiso ezizidlulisayo zeendlela zokuziphatha, ukuze ungagangxeleki ezinkathazweni, izibongo zona zinentuthuzelo, zikwalumkisa. Intsika nganye isetyenziswa ngokwesiganeko efanele ukusetyenziswa kuso, ukuze yenze umsebenzi wayo eluntwini, bachubeke abantu, sikhule isizwe sakwaXhosa. Ngoku, isahluko esilandelayo singophicothonzulu loncwadi.

Isahluko Sesibini

Uphengululonzulu Loncwadi Ngoncwadi Lomlomo Nenkcubeko YamaXhosa

2.1 Intshayelelo

Isahluko esandulela esi besingentsusamabandla, sibhentsisa ingxubakaxaka kwisizwe samaXhosa, eyokungasiwa liso nokungaziwa kwenkcubeko yamaXhosa, ngamaXhosa, njengoko kucacisiwe nakwintshayelelo. Ibekiwe injongo neziphumonjongo zophandonzulu, yaxelwa nenkcazobungcali ekuza kusinyelelwa ngayo, enatyiwe banzi kwisahluko sesithathu.

Eyona njongo yesi sahluko sesibini kukufumana ulwazi olutyhilwa ziingcali, olumalunga noncwadi lomlomo nenkcubeko, ngokubhekiselele kolu phandonzulu. Ubukhulu becala, kugxilwa kuncwadi lomlomo nenkcubeko ngokuthe ngqo namaXhosa. Ulwazi ngoncwadi lomlomo nenkcubeko olufumanekayo, luyaphengululwa, luhliwe amahlongwane phezulu ngokusesikweni, lubhekisiswe, lutolikwe, ukuze umphandinzulu abone ukuba emveni kwezimvo ngezimvo zeengcali, uthini na ke yena, ingaba akukho sikhewu sibonakalayo na, ingakumbi ngokuphathelele kwisihloko sophandonzulu olu. Eneneni, njengoko uphengululonzulu loncwadi lutyhila, ukho umsantsa ofuna ingqwalasela ngokobunzululwazi besiXhosa.

Esi sahluko siza kunamathela kuphengululonzulu ngoncwadi lomlomo nenkcubeko, ludadela enzulwini ngelizama ukubonisa ubudlelwane phakathi kwezi ntsika zimbini zomzi kaXhosa, ukuze kwakwenzeka oko, kutsho kube nokusetyenziswa olu ncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yakwaXhosa. Le nkcubeko yakwaXhosa ibonakala ijavujavu kule mihla kuphilwa kuyo, ingathi ayisaxatyiswanga, futhi ijongelwe phantsi, kanti ke yiyo eyenza umntu azidle, azazi ubuyena bakhe. Le ngxaki yokudotyolelwa phantsi koncwadi lomlomo nenkcubeko yamaXhosa ingabangela ukuba umzi kaXhosa ulahlekwe yinkcubeko yawo, ude uphele uhamba urhabula iinkcubeko zezinye izizwe. Kakade ke, isizwe esingenankcubeko, sifana nqwa nomntu ongenagama, sizazi sona ukuba siqamele ngantoni.

Kwesi sahluko, kubalulekile ukuphawula ukuba uphengululonzulu loncwadi lusebenza njengesakhiwo olwakhelwe kuso uphandonzulu. Okuchaza ukuthi, umphandinzulu akakwazi ukucwezela ecaleni, aphephe iimbonobunzululwazi zezinye iingcali,

ngokungathi akukho okusele kwenziwe. Kambe ke neciko lamaXhosa liyatsho ukuthi, intaka yakha ngoboya benye. Uphandonzulu ngalunye lwakhelwa phezu kweengcingambono zezinye iingcali ezikhwahlaza ubuncacholo bomba okanye imiba ekucangathwa kuyo, oko kuthetha ukuthi uphengululonzulu loncwadi olukhoyo yinjini yophandonzulu. ULevy noEllis (2006), bathi ubuqilima benjongo yophandonzulu, uhlobo oluza kuqhutywa ngalo, kwanemibuzo eza kuphendulwa, yakhelwa kuphengululonzulu loncwadi. Indlela iziphumo zophandonzulu eziphicothwa ngayo ukuzisa isisombululo, ifunxwa kuphengululonzulu loncwadi ukuze kuphenduleke oko bekubonwe njengenqontsonqa eyingxubakaxaka.

Yonke into eqhubeka kolu phengululonzulu loncwadi igxila kwiintsika ezimbini: uncwadi lomlomo nenkcubeko. La matiletile enzelwa ukuzama ukusombulula ingxaki egqubayo, asuswe yiyo umphandinzulu, eyokungasiwa liso libukhali kuncwadi lomlomo nokungaziwa kwenkcubeko ngabantu abantetho isisiXhosa, ngxaki leyo ingunobangela wokwanda koonyana neentombi zolahleko, intswela mbeko egqubayo, ukuqhwalela kobuntu, ukungaxhasani nokungasebenzi kunye, nokunqongophala kwentlonipho kumzi kaPhalo. Uloyiko lomphandinzulu, olumsunduzileyo, kukulahleka nokubhanga kwenkcubeko yakwaXhosa, okungakhokelela ekubhangeni kwesizwe, kuba isizwe esingenankcubeko, sizazi sodwa.

Aza kuvela kolu phengululonzulu amatiletile okukhulisa, okuyala, okulumkisa nokufundisa abantu ngobuntu nokuthabatha uxanduva, ukuba nentsebenzo nemveliso, ukwazi ukuzenzela, ukungaxhomekeki, intobeko nembeko, kuba kulapha kuza kubhentsiswa phandle ukuba yintoni na kanye uncwadi lomlomo, iyintoni na kanye inkcubeko, futhi buyini ubudlelwane phakathi kwezi nqobo zimbini.

Obu budlelwana boncwadi lomlomo nenkcubeko, buza kudandalaziswa ngokuchongwa kweendidi ezithile zoncwadi lomlomo, kuboniswe ngazo umkhombandlela, ukuze abantu bakubone ukubaluleka kwale miba mibini entlalweni yamaXhosa. USatyo nabanye (1993) bathi, ezi ndidi zonke zingumqwayito weemfundiso ezifunyenwe ngamava ngumzi kaXhosa. Bathi zonke ezi ndidi kuqhotyoshelwe kuzo iingontsentse zamasiko nezithethe eziwugcine umzi kaXhosa umi umi ukususela ngopewula endulo. Kulapha ekuhlelweni kwezi ndidi ke apho kuza kutyhileka iindlela zokulondoloza inkcubeko kaXhosa.

Amava entlalo yakwaXhosa, azoba inkcubeko yawo, ebangela ukuba umXhosa azi iqhalo elithi, “isagwityi esivuka mva sikholwa zizagweba,” (Satyo nabanye, 1993). Oku kubonisa ukuba ngabantu abangabazingeli abanokuyazi le ntetho ukuba isingisele entwenini. Ukuzingela yinto eyaziwayo kwaXhosa, yinkcubeko yamaXhosa, yindlela ekufundiswana ngayo iindlela zokuphila, ukuvuka uzenzele, ade athi uMesatywa (1954), “Esihleliyo sidla ukuhlala, esiphilayo sesithwethwayo.”

Athi umntu ongumXhosa xa ethetha elumkisa, “Lazi inani lezinja zakho xa uyokuzingela,” ayicacise ngokuthi xa sele nibuya ekuzingeleni, niphethe inyamakazi, kuthi kanti sele kukho noodyakalashi abazenza izinja, abajonge ukuphoselwa amathambo nabo xa kutyiwa loo nyama, bengakhange bazingele ke phofu. Konke oku kufundisa ngokuhlakanipha, umntu ayazi into yokuba bakhona abantu abanyothayo xa kusetyenzwa, kodwa babe phambili xa kufunyanwa izinto ezo bezisetyenzelwa. Yintetho eyintsika yoncwadi lomlomo le, edlulisa inkcubeko kumntu ongumXhosa, umntu onolwazi ngentlalo yokuzingela, obaziyo oodyakalashi ukuba bayafana nezinja, bangakubhidisa kakhulu xa ungumzingeli. Ukucaciswa kweentetho ezinjengezi kuvuselela inkcubeko emntwini, inkcubeko yamaXhosa.

Mayiqapheleke into yokuba imizekelo yeendidi zoncwadi lomlomo ethe yasetyenziswa kolu phengululonzulu loncwadi, umphandinzulu uzinxonxotho kulwazi lwakhe lwemveli nakumava akhe, ngesizathu sokuba kakade uncwadi lomlomo alubhalwanga lonke, ezinye iintetho azinakucatshulwa ndawo.¹ Ukusetyenziswa kwale mizekelo yezi ndidi zoncwadi lomlomo kukuxhasa okanye ukuphikisa ezinye iimbono ezikhoyo kumzimba wolwazi, ayikokuvula uhlalutyonzulu. Isihlokwana esilandelayo siza kuphicotha imiba emibini ekuza kugxilwa kuyo kolu phengululonzulu: uncwadi lomlomo nenkcubeko.

2.2 Inkcazonzulu ngoncwadi lomlomo nenkcubeko

¹ Kulo lonke olu phandanzulu, mayamkelwe into yokuba uncwadi lwesiXhosa alubhalwanga phantsi lonke. Olunye olwalukade lubhaliwe alusafumaneki kwiimbalo zopapasho. Umntu nomntu wazi loo mabali wakhe wadibana nawo ebhaliwe, maxa wambi abe kanti amanye wawabaliselwa. Ngenxa yoku, umphandinzulu ugxile nakulawo awazi kuba wayewabaliselwe nguninakhulu wakhe, into ezisa igalelo elibukhali ekugcineni ulwazi lwesiNtu kwiimbalo zophandanzulu. Abafunda lo msebenzi, baza kutsho bafumane nethuba lokufunda ezinye iindidi okanye imizekelo yoncwadi lwemveli engazange yakha yabhalwa ngaphambili.

Uphandonzulu ngoncwadi lomlomo luye lwenziwa ziingcali ngeengcali. Ezinye kuzo zigxile kwisakhiwo seendidi zoncwadi lomlomo, ezinye zagxila kumsebenzi nonxibelelwano loncwadi lomlomo kunye nenkcubeko. Olu phandonzulu lugxila ekuphicotheni ukuba luyintoni na uncwadi lomlomo nenkcubeko, ludandalazise ubudlelwane phakathi kwala mazenge mabini akwaXhosa, luthi thaca iindidi zalo.

2.2.1 Uncwadi lomlomo

Ukuchazwa koncwadi lomlomo kuyehluka ngokweembonobunzululwazi, kodwa zonke ziyayikhankanya into yokubaluleka kwalo ekulondolozeni inkcubeko, nento yokuba ludlulisela ulwazi ebantwini, futhi lugxile ekuboniseni ubuchule babantu ekwenzeni izinto nasekuphileni kwabo. UWa Thiong'o (1986), ude aluzobe yena uncwadi lomlomo njengesixhobo esinamandla sokuxhathisa ukonganyelwa, ukubukulwa nokunyashwa kokubaliswa kweembali zezo zizwe zibekelwe bucala, athi lunceda ukuqubisana nemingeni evalela uluntu kwinkolo yalo nakwiinqobo zokuhlala ezinceda ekubumbeni abahlali abangabo. Uluchaza athi olu ncwadi lulo olubamba abantu bemaneyene, besenza amasiko abo, bethetha ulwimi lwabo, kuba eyona nto luyibeka phambili bubuntu nokwenzelana.

Olu ncwadi, ngoko ke, malungaphazanyiswa noncwadi olubhalwayo, kuba luneempawu ezahluke mpela kulo. Ummo walo luncwadi oludluliswa ngomlomo phambi kwabaphulaphuli. Ingaba ziintsomi, imibongo, iingoma, amaqhina, amaqhalo okanye iziduko, njalo njalo. UNtshinga (1990), uthi indlela athi aluzobe ngayo uNobalisa, imbongi okanye umdlali lo, ixhomekeke kwimo yakhe nabaphulaphuli ngelo lixa. Into echaza ukuba indlela umbalisi woncwadi lomlomo abalisa ngayo ixhomekeke kwimeko ekuyiyo ngelo lixa. Seso sizathu esibangela ukuba notoliko loncwadi lomlomo lungafani, kuba lutolikwa ngokwemixholo neemeko.

UNtshinga (1990) uhambisa athi, kolu ncwadi sinambitha ubumnandi belizwi lombalisi, imvakalozwi, inkangeleko yobuso, intshukumo, nongenelelo lwabaphulaphuli. Ubuya atsho ukuthi indlela yokwenziwa kwalo inegalelo elikhulu ekuluhambiseni. Yiyo naloo nto uMona (2024) ame kwelokuba, ukuhla nokunyuka kwelizwi likaNobalisa, imbongi okanye imvumi, kunenxaxheba enkulu ekuphuhlisweni kolu ncwadi. Kolu ncwadi kubakho izijekulo zikaNobalisa, imbongi okanye imvumi, kubakho intshukumo eyenziwa maxa wambi yimbongi itsiba tsiba, inyola nyola ngegqudu layo, ivika

ngekhaka, ihlaba phantsi ngomkhonto wayo, itsho iphuhle ngakumbi loo nto isukuba ixhibe ukuyivelisa.

Olu ncwadi lomlomo lungetyengetye, luyajikajika, luguququke ukulungela imeko leyo sukuba lusetyenziswa kuyo. Apha, uphandonzulu luvuselela ukusetyenziswa kolu ncwadi ukuze ilondolozeke inkcubeko yakwaXhosa. Singayintoni isizwe esingabeki mnwe kuncwadi lwemveli? Umphandinzulu ukubona kungalulutho ebantwini ukuphindela emandulo, kubaliselwane iintsomi, kubongwe, kuvunywe iingoma, kusetyenziswe amaqhalo neziduko kwintetho yesiXhosa. Oku kungasetyenziswa ngokuchanekileyo xa kunokude kuxutywe iteknoloji okanye impucuko yale mihla. Kona kona, kususidingo ukubuyisa iintsika zikaXhosa ngawo lo mzuzu.

Ngokwezi mpawu zoncwadi lomlomo, kungalula ukufakela iindawo ezithile xa kubaliswa, kusetyenziswe izinto zala maxesha angoku ukulumkisa, kuba olu ncwadi luyayivumela loo nto, lunakho ukujikajika, lulungele iimeko zala maxesha, oku nje lusetyenziswa njengesixhobo sokulondoloza inkcubeko yakwaXhosa. UNgcingwana (2023), uyakungqina oku kujikajika kwamabali aziintsomi, umzekelo, ehambelana namaxesha esikuwo ngoku. Uthi iintsomi zakudala zazilumkisa ngamazim namagongqongqo, kanti ngoku amazim namagongqongqo awaziwa yile genge isakhulayo, kwaziwa abantu abatyhuthula amalungu omzimba bayokuwathengisa, okanye benze ngawo amayeza. Amazim namagongqongqo ale mihla ngabadlwenguli, ababulali, abarhwaphilizi, abagebengi, nabo bonke abazibandakanya nokuchasene nenkcubeko eququzelela ukuziphatha kakuhle.

Uhambisa athi uNgcingwana (2023), amagongqongqo eli xesha likhoyo angafaniswa neziyobisi ezingasetyenziswa ngendlela, apho ufika ulutsha luzisebenzisa ngendlela egqithisileyo. Le nto ithethe ukuthi, xa belunyukiswa abantu bale mihla kufuneka kubaliswe amabali athetha ngezinto eziqhelekileyo ekuhlaleni nezakhe zenzeka, ukuze inkcubeko nendlela yokuziphatha zingalahleki (Chukwumeka, 2025). Oku kukhethwa kwezinto ezaziwayo nezenzekayo ebomini babantu xa kusetyenziswa uncwadi lomlomo, kungqinwa nanguKrashen (1989), esithi xa ufundisa umntu ukwazi ulwimi nenkcubeko, sebenzisa imizekelo yezinto zokwenyani, aqhelene nazo, ngokwenjenjalo uya kukhawuleza ukuqonda ngaloo nto ayifundiswayo. Nalapha ke kuncwadi lwemveli, kubalulekile ukuba lujikajikwe, kuqwetywe amabali ngezinto

zokwenyani, ukuze kubonakale ukubaluleka kwalo ekufundiseni ngenkcubeko (Motinyane, 2023).

Uyangqina naye uSwana nabanye (2014), besithi uncwadi lomlomo luncwadi lwemveli olwalufudula lungabhalwa, lwalusenziwa ngumqambi, umyili okanye umbalisi phambi kwababukeli okanye kwabaphulaphuli. Ezi ngcali zingasentla zithi umqambi uyaqweba, atsho ngobuchule nangobuciko obenza ukuba ababukeli bamamelisisise, baze nabo bakwazi ukugqithisa oko bebekuphulaphule kwabanye abaya kuthi babalise kubo, ngale ndlela lugcinakale uncwadi lomlomo, ludlulele kwizizukulwana ngezizukulwana (Opland, 2004; Motinyane, 2023; Odendaal, 2024).

ULubambo (2019), woleka umsundulu kwezi ngxoxobunzululwazi, esithi uncwadi lomlomo, ludluliswe kwizizukulwana ngomlomo ukuze luthulule ulwazi, imbali ngenkcubeko, ifilosofi yabaNtsundu, izakhono nemfundo kumabakala angafaniyo obomi. Ubuya athi, olu ncwadi lusetyenziswa njengesixhobo esinefuthe ekulumkiseni nasekufundiseni ngenkcubeko ezithile.

Njengoko ibisele iveziwe kwisahluko sokuqala inkcazelo kaBrunvand (1986), yoncwadi lomlomo, aluchaza njengendlela yesiNtu yokufundisa ngenkcubeko kwabo bantu bachaphazelekayo, ezi mfundiso ziqhushekwe kuncwadi lomlomo (Odendaal, 2024). Uthi alunamiqathango nabucukubhede butheni, nto nje kudluliswa ulwazi, iinqobo, imvakalelo neenkolo zabantu. Uthi konke oku kudluliswa ngomlomo okanye kuboniswa ngokwenziwa kwamasiko nezithethe njengenxalenye yesizwe esiNtsundu esondele nzulu kwinkcubeko yaso. NgokwamaXhosa, amasiko nezithethe zizenzo eziqhelekileyo nolawulo lwemihla ngemihla ezisetyenziswa luluntu ukugcina inkcubeko yalo iphila, njengendlela abantu abaphila ngayo, abahlangana ngayo, kunye neendlela zokuziphatha (Cata, 2002; Dilayi noMadolo, 2025). Ezi, ziinkqubo ezithile ezenziwa rhoqo kwiimeko ezithile njengemitshato, imingcwabo, okanye imibhiyozo, kwaye zihlala zidluliselwa kwizizukulwana ngezizukulwana ngomlomo nangezenzo (Nkosinkulu, 2015). Zombini, amasiko nezithethe, zidlala indima ebalulekileyo ekugcineni ubuni bamaXhosa, ubumbano nolwalamano phakathi kwamalungu oluntu lwesizwe somthonyama.

Kwakhona, uMdekazi noKabanyane (2015), bathi xa bechaza uncwadi lomlomo, lufana nencwadi engabhalwanga kodwa eyimfundiso ngezinto yinto zakwaNtu. Bathi yincwadi yokonwabisa abantu ngeendlela ngeendlela kwaye ikwayincwadi equlathe amasiko, izithethe nezimvo ezithi zidluliselwe kwizizukulwana ngezizukulwana ngobuchule obuthile. Kwakhona, indima yoncwadi lomlomo ekudluliseni iinqobo zenkcubeko ayinakulahlwa. Le mbono kaMdekazi noKabanyane (2015) izalana ncamashi neziyaa mbono zikaCata (2002), kunye noDilayi noMadolo (2025), into ethetha ukuthi, uncwadi lomlomo lugxile kwiintetho nezenzo. Bayayichaphazela nabo uMdekazi noKabanyane (2015) kule nkcazo, indima edlalwa luncwadi lomlomo ekudluliseni inkcubeko eluntwini kuba luqulathe amasiko nezithethe kwakunye neenqobo zokuphila kwinkcubeko yamaXhosa. Nabo balubona olu ncwadi njengesithuthi okanye isisele senkcubeko, nto leyo iwenza lula umsebenzi wokuyilondoloza inkcubeko ingabhangi. Ukuyithutha kukuyidlulisa ngokubaliswa kweentsomi, amaqhalo, izibongo neengoma zesiNtu, eziqulathe imfundiso ngenkcubeko yesizwe, kanti iyadluliswa nangamaqhalo, umzekelo, aqulathe iziyalo nezilumkiso, kusakhiwa loo mntu ukuze azi kabanzi ngentlalontle, inkcubeko ke ukutsho.

Ezi nkcazelo zingentla apha zilushwankathela uncwadi lomlomo njengesithuthi senkcubeko. Izobeka kamnandi inkcubeko yakwaXhosa xa kusetyenziswa amaqhalo, iintsomi, izibongo neengoma, njengoko isahluko sesine nesesihlanu siveza.² Umntu ongumXhosa uyilandela lula intetho nentsingiselo kuba kakade ungumXhosa, aze afunxe kuyo apho ulwazi nemfundiso yenkcubeko yakhe ifumaneka khona. Izaci namaqhalo bubutyebi benkcubeko nolwimi lomXhosa (Mdekazi noKabanyane, 2015; Batchelder-Schwab noMali, 2024). Xa kusithiwa “Inkovu iphuma ethangeni,” kuthethwa ukuba yonke into eyenzekayo inaso isizekabani, isukela entweni, inesizathu sayo (Mesatywa, 1954). Umntu olimayo, ngokwenkcubeko yakhe yamaXhosa, uza kuyazi into yokuba ukuba akukho thanga akusayi kubakho nkovu. Uyakuyiqonda lula ke into xa isenzeka ukuba kungani na ukuba yenzeke, ayizenzekalanga nje (Mesatywa, 1954; Mvanyashe, 2019). Oku kuya kumnceda maxa

² Ofunda lo msebenzi makaqaphele ukuba uvimba wolwazi, uphicothonzulu nengxobunzululwazi zisikelwe umhlaba kwisahluko sesine nesesihlanu. Uvimba wolwazi umiliselwe phakathi emazantsi ohlalutyongxoxo, yaze inkcazobungcali yeSankofa yathunyelwa ukuze ibhentsise into ngobunto bayo. Ukuba ezi ntsika zoncwadi zine bezihlalutywe kwisahluko esinye, loo nto ibiya kukhokelela ekuntlakekeni kwedatha.

wambi ukusombulula iingxaki ahlangebuzana nazo, amazi unobangela wazo. Ziimfundiso eziphuhliswa lolu phandonzulu olu, kuqanyelwe ngoncwadi lwemveli. Ukusetyenziswa koncwadi lomlomo kwandisa ulwazi ngenkcubeko yomntu ongumXhosa, lubonisa ukuba kwaXhosa kuyalinywa, kwaXhosa kuyazingelwa, kwaXhosa kuyafuywa. Ngokwenene, uncwadi lomlomo sisixhobo esinamandla sokuthutha sidlulise iinqobo zenkcubeko nenkolo eluntwini (Dlali, 2023).

Uyibeka kakuhle uBascom (1965) le ngcamango, xa athi olu hlobo loncwadi aluphelelanga nje kumazwi athethwayo, lubalasele ngentshukumo, izijekulo nengoma. Uthi ngalo lonke elo xesha olu ncwadi lubaluleke kuba lulondoloza inkcubeko namagugu eso sizwe, ludlulisa ulwazi kwizizukulwana ezizayo. Koku kulondolozwa kwenkcubeko okubangele umphandinzulu azityande igila ngokwenza olu phandonzulu. Luyadluliswa ulwazi ngenkcubeko ngezibongo, luyadluliswa ulwazi ngenkcubeko ngokwenziwa kweentsomi nangeengoma. Luyadluliswa ulwazi ngenkcubeko ngokusetyenziswa kwamaqhalo. Isaziwa nanamhla oku ukuba imbila yaswela umsila ngokuyalezela, futhi isisilumkiso kumzi kaXhosa, ilumkisa ekubeni umntu afunde ukuzenzela, angasoloko ethumela ukuba makenzelwe ngabanye abantu. Isukele entsomini le ntetho, yahamba yenziwa iqhalo lesiXhosa apho ubani alunyukiswa khona ukuba akhuthalele ukuphakama azenzele (Mesatywa, 1954; Mvanyashe, 2024). Nabu obu budlelwane bubhentsiswa kolu phengululonzulu, ubudlelwane phakathi koncwadi lomlomo nenkcubeko.

AmaXhosa, kwanjengezizwe zazo zonke iinkcubeko zakwaNtu, kunye nezinye zaseNtshona naseMpuma, akhula enalo olu ncwadi lomlomo.³ Ngaphezulu, olu cwadi luneendidi ngeendidi (Onebunne, 2023; Masoga noShokane, 2023). Zonke ezi ndidi zolu ncwadi lomlomo azizimelanga nje, zisoloko zinenxaxheba yazo entlalweni yoluntu (Satyo nabanye, 1993: 118). Iindidi zoncwadi lomlomo ngokukaSatyo nabanye (1993), ziintsomi, izibongo, iingoma, amaqhalo, amaqhina, neziduko.

UNtshinga (1990), uthi naye olu ncwadi luziindidi ngeendidi esingathi sibalule kuzo iintsomi, amaqhina, izaci namaqhalo, izibongo kunye neengoma. Naye, njengooSatyo nabanye (1993), utsho ukuthi udidi ngalunye lunemfundiso ngentlalo nenkcubeko

³ Asikuko nokuba kuthelekiswa iinkcubeko zezizwe ngezizwe.

yoluntu. Olu phandonzulu aluthabathi zonke iindidi zoncwadi lomlomo ukubonisa ukubaluleka kwazo ekulondolozeni inkcubeko yamaXhosa. Into oluyenzayo kukuphonononga indima edlalwa ngamaqhalo, iintsomi, izibongo neengoma zomthonyama ekulondolozeni inkcubeko yesizwe somgquba.

2.2.1.1 Iindidi zoncwadi lomlomo

i. Iintsomi

UNTshinga (1990) xa echaza intsomi uthi, luncwadi lomlomo oluvela entlalweni yabantu nolugqithiselwa kwizizukulwana ngomlomo, ngamasiko nezithethe. Ngamanye amazwi, iintsomi zinceda ukudlulisa inkcubeko kwizizukulwana ngezizukulwana; ukubaliswa kwazo ayikuko ukuchitha nje isithukuthezi, kukho imfundiso equlethwe kuzo, kuboniswa indlela elungileyo yokuziphatha phakathi kwabanye abantu (Ngcingwana, 2023). Oku kuphinda kungqinelane noMotinyane (2023), othi inkcubeko yinkqubo yokuhlalisana, iqulathe iipateni zeendlela zokuziphatha. Ezi ndlela zifumaneka ngokuthi ubani amamele la mabali aziintsomi, adlulisa le nkcubeko kubaphulaphuli, ebaliswa ngohlobo olunika umdla kuba abanentshukumo, izijekulo nengoma. Iingoma zineentshukumo, izibongo zineentshukumo, kwaye ziyabafaka abaphulaphuli kule, maxa wambi bayayiyizela, abanye bayaphendula, kanti bayangenelela bacule, ngelo xesha bahambisa ivangeli ngaloo mba uthile wenkcubeko (Ntshinga, 1990; Kaschula nabanye, 2022; Roya noNgcobo, 2023).

ii. Amaqhalo

Amaqhalo bubutyebi benkcubeko nolwimi lomXhosa. Iqhalo yintetho enesiyalo nemfundiso (Mdekazi noKabanyane, 2015: 194). Bathi amaqhalo asetyenziselwa ukunonga intetho yesiXhosa. Amaqhalo akayinongi nje kuphela le ntetho, anomyalezo awudlulisayo kulowo uphulaphuleyo, futhi loo myalezo wondele nzulu kwinkcubeko yamaXhosa. Njengoko amaqhalo eludidi loncwadi lomlomo, asetyenziswa kakhulu ukudlulisa inkcubeko.

Iyadluliswa le nkcubeko yakwaXhosa, xa sicaphula iqhalo elithi, “Umahamb’ehlala ukhuko lwabatshakazi.” Kutshiwo kumntu ongenasikhundla (Mesatywa, 1954). Umntu uyakubuza ukuba yintoni ke ukhuko lwabatshakazi, atsho acaciselwe ngesiko lokwenda lakwaXhosa, apho umtshakazi ofikayo emzini anikwa ukhuko oluncinane ukuba amane ehlala kulo kuba akavumelekanga ahlale esitulweni xa esemtsha emzini. Olu khuko ke ujikeleza nalo kuzo zonke izindlu angena kuzo kweli khaya, elithe

khwe phantsi kwekhwapha, lilapho akhoyo, kuba kufuneka asebenzise olu lwakhe, angabe esiya kuboleka olwabanye ngokungathi utheni na (Bongela, 1991).

USatyo nabanye (1993), bathi intsingiselo yeqhalo isoloko inzulu. Ukuze ubani ayazi intsingiselo kufuneka abe nolwazi ngentlalo nenkqubo yesizwe eso sisebenzisa loo maqhalo. Bathi amaqhalo abhekisele nakwizithethe zeso sizwe. Olu luvo lukaSatyo nabanye (1993), luyayingqina into yokuba amaqhalo, njengodidi loncwadi lomlomo, anendima enkulu ekulondolozeni inkcubeko yakwaXhosa. Ukusetyenziswa kwamaqhalo kukubetha iintaka ezimbini ngelitye elinye; kuyalumkisa kanti kukwafundisa nangenkcubeko yeso sizwe.

iii. *lingoma*

Ngokwengcaciso kaSatyo nabanye (1993), ingoma ngokwentetho yamfamlibe, lingekabikho igama elithetha “ukucula,” libonisa ukuba ingoma iyombelwa, ayiculwa (Dargie, 1991). Bathi elinye igama elihamba neli, leli lithetha ngokuvuma. Ingoma iyavunywa. Ingoma ayilawulwa zeziya zinto kuthiwa ziinotes ngolwasemzini. Bathi umntu oyivumayo ingoma ugawula nje ngokuvunyelwa yingqula yakhe, angakrwitsheki xa ombelayo. Kanti ke enye into elawulayo kukuba isici eso okanye isizathu okanye injongo yengoma leyo ifuna kukhwazwe, kuhalaliswe kusini na xa kuvunywa ingoma. Bayitsho icace mhlophe inxaxheba ethatyathwa ziingoma kwintlalo kaNtu ekugqithiseni imiyalezo ngamaxesha ngamaxesha, nakwiimeko zobomi ekuphileni kwabantu.

iv. *lingoma zonqulo*

lingoma ezi zohlulahlulwa ngokweemeko ezisetyenziswa kuzo. Zikhona iingoma zonqulo, ezivunywa ngamaxesha afanele oko (Somniso, 2005). Zikhona ezivunywa ezintlombeni kunye nezo zenzelwe amaqgirha. Maxa wambi sukube kusenziwa uqhagamshelwano nezinyanya neminyanya, mhlawumbi zigxile ekomelezeni iqela elithile eliza kuhlangebazana neentlungu, mhlawumbi abantwana bafikelela kwinqanaba elithile entlalweni kaNtu nasebudaleni. Ngoku ke, kufuneka ukuba bayalwe, balulekwe, baboniswe okulindelekileyo kubo. Bakhunjuzwe ngokubaluleka nenxaxheba yezithethe namasiko akwaNtu. Kukhethwa ke kuvunywe iingoma ezingqinelana nezo meko zinjalo, yenziwe loo nto ngesidima nondiliseko nohloni kuba kaloku kukhunjulwa izinyanya neminyanya yaloo mzi. Kukholelwa ekuthini nazo ziyeva, ziyavakalelwa kananjalo (Satyo nabanye, 1993; Kobe, 2024; Yende, 2024).

Zizo ke ezi izizathu zokuba uphandonzulu lubone kufanelekile ukuba lusebenzise uncwadi lomlomo neendidi zalo njengesixhobo sokulondoloza inkcubeko yakwaXhosa. Olu qhagamshelwano nezinyanya neminyanya, oku kululekwa, beboniswa okulindelekileyo kubo, oku kubomeleza baqine babe ngamaqhawe namaqhawekazi angomso, kanti noku kubaqhelanisa nezithethe namasiko abo, yinkcubeko yabo yonke leyo. KwaXhosa, umzekelo wengoma yokomeleza yile kuthiwa ligwatyu:

Somagwaza ndakugwaza ngalo mkhonto.⁴

Ngokwamava omphandinzulu, ekuhlaleni, phakathi kwamaXhosa, le ngoma isetyenziswa kakhulu, ngakumbi kwimicimbi efuna noko umntu abe nesibindi sento aza kuhlangubezana nayo. Ukugwaza kukuhlaba, ngoko ke kufuneka ube nesibindi sale nto uza kuyenza okanye uza kuyenziwa. Ivunywa kakhulu kwaXhosa xa amadoda ekhapha inkwenkwe eyisa engcibini iyokoluswa, ngeenjongo zokuyiqinisa ukuze imelane nezoo nzingo iza kuhlangubezana nazo kuba ziyisa ebudodeni. Ikwavunywa le ngoma kwakhona xa ibuya indodana, kuboniswa ukubaluleka kokunyamezela, kuba ubudoda bufuna umntu onyamezelayo, bufuna umntu othabatha uxanduva ngempilo yakhe nangempilo yabanye abantu (Tom, 1996).

Ngamanye amazwi, le ngoma yeyokukunika isibindi, ikukhuthaze ukuba ungajiki, “kufa ayayo.” Yomeleza umntu ngamnye imvuselele ngobuzwe bakhe, acinge ngoloyiso nokubheka phambili kwimpumelelo yeqela lakhe, engasacingeli yena yedwa ngoku. Amazwi ale ngoma xa ivunywa ewamamele ayayijika ingqondo yakhe ilungele imeko akuyo, isingqi simvuselela ukuba enze okufanele ukuba akwenze, angabuyi mva, yinkcubeko yakwaXhosa leyo, ukufunga ungajiki.

v. *lingoma zasekuhlaleni*

UFinnegan (1970), ubethelela indima edlalwa ziingoma ekuvezeni ubulungisa maxa izinto zingahambi ngendlela, mhlawumbi phakathi kwamaqela okanye phakathi komqeshi nomqeshwa. Uthi ezi ngoma zifaka uxinzelelo kubahlali, ngokuvunywa kwazo uthi ubani azibhence azibone apho agqwidiza khona, atsho azilungise,

⁴ Le ngoma ihlalutywa nzulu kwisahluko sesihlanu. Kuvezwa imbali nentsusa yayo, intsingiselo nendlela esetyenziswa ngayo kwinkcubeko yamaXhosa.

kungadange kubizwe gama lakhe (Mahlasela noChinyamurindi, 2020; Mvenene, 2024).

Zonke iingoma zasekuhlaleni zivela ngokwentlalo yabahlali, indlela eyamkelekileyo abalandela yona nabavumelane ngayo, ukutsho oko ke inkcubeko yabo. Xa ubani esenza okungamkelekanga phakathi kwabanye, kuye kuvunywe ingoma ngeso senzo sakhe, injongo ikukumnqwanqwada nokumkhalimela angaqhubekiki ngaso.

UDuerden (1977) uvela nelithi, xa umntu ekuhlaleni ezenzela izinto ngohlobo oluthandwa nguye yedwa, etshikilela oku kwenziwa ngabahlali ahlala kunye nabo, uye ahlangebezane neembila zithutha, ave sekuvunywa ngaye ekuhlaleni. Uthi yonke into ebheke ecaleni eyenziwa ekuhlaleni ngumntu okanye ngabantu abathile, ivela sele iyingoma, iqanjwa ngoko nangoko, uyive sele isitshiwo nalusana. Ngale ndlela kuyakhuliswana, kuyalungiswana, futhi kuzanywa intlalontle kwaXhosa. Umzekelo wengoma yasekuhlaleni, ngokwamava omphandinzulu, evunywa xa umntu eziphethe ngohlobo olungamkelekanga, esakuba efumene intlutha, emveni kokuhlupheka:

*Ngoku wawulamba wawungagezi kangaka,
Ngok'uyahluth'uyabagezel'abantu.
Mphinde ndlala, wayengagezi kangaka,
Ngok'uyahluth'uyabagezel'abantu.*

Nanko ke umsebenzi woncwadi lomlomo ekulondolozeni inkcubeko yakwaXhosa. Oku kuthethwa yile ngoma kususilumkiso kwaXhosa, kulunyukiswa umntu othe akuzibona esendaweni engcono kunayizolo, agezele abantu, alibale zonke izinto ebencedwa ngazo. Athi ke yena uMesatywa (1954) xa ebhentsisa oku, inkungu ilala kwiintaba ngeentaba, ethetha ukuthi imana iyeza nakomnye umntu ngenye imini, inkungu le iza nokufuma ayisoloko ilala kwintaba enye. Oku kufunjethwe kwezi ndidi zoncwadi lomlomo nenxaxheba eziyidlalayo ekudluliseni inkcubeko, kuza kuqhutywa kwizahluko zohlalutyonzulu neengxoxobunzululwazi.

vi. *lingoma zelima okanye ibhoxo*

Ilima okanye ibhoxo kuxa abantu bedibene bepakanyela umsebenzi bonke ngaxeshanye. Oku kwenzelwa ukuba babe nomoya wokuncedisana nobunye, futhi bafundisane, athi nalowo ebelivila abe neentloni akhuthazeke (Nkgudi nabanye, 2022; Bosman, 2022). Ukugqitywa kwaloo msebenzi ubusenziwa kubonwa

njengempumelelo enkulu, futhi kuisifundo kumntu wonke ukuba “ubunye ngamandla.” Nangaphandle koku, ilima liyinxalenye emiliswe nzulu kwinkcubeko kwaXhosa. Kukho ke iingoma eziye zivunywe ngeli lixa kusetyenzwayo. Zona zimenza wonke ubani angaqwalaseli bunzima bomsebenzi, ingqondo yakhe ithabatheke yile ngoma nesingqi sayo, kanti indima yona ihambela phambili, bazibone sele bewuhlasele waphela loo msebenzi belelo lima. Umzekelo wengoma esetyenziswa kwilima xa kusakhiwa mhlawumbi kothulwa izitena kwiloli, kunikezelwana ithi:

*Iimbongolo, iimbongolo ziyalila,
Ebegqith'aph'ama esile,
Ebekhokelwe nguMnyamana.*

Ithi xa ivunywa le ngoma, xa ufika kulaa ndawo yokugqitha kwama esile, kufuneke ukuba isitena sihambe siphume esandleni sendoda siye kwesenye, sihamba ngesingqi sale ngoma. Zothulwe izitena ebezicwele iloli ngephanyazo. Nantso ke intsebenziswano yakwaXhosa ekhuthazwa kukuvuma ingoma ngenjongo yokuhambisa umsebenzi. Ide le nto yokuvunywa kwengoma yenziwe naxa kuza kudlalwa kukhuthazwe elo qela ukuze lithi xa liziva linedyudyu lomelezeke, maxa wambi kuvunywe ngoku sele lisebaleni xa libonakala lisoyisakala, litsho livuseleleke (Long noSpracklen, 2020). Aziphelelanga kwezi kuphela iingoma nemisebenzi yazo ekulondolozeni inkcubeko, koko kukhethwe nje ezimbalwa ukubonisa iinjongo zophandonzulu.

vii. *Izibongo*

Kwisihobe sinezibongo nemibongo. Izibongo ludidi loncwadi lomlomo oluqanjwe yimbongi enesiphiwo sokubonga. Luqanjwa nangantoni na ethe yachukumisa umxhelo wembongi. Imibongo yimihobe engabantu okanye ngazo zonke izinto ezimntwisiweyo nangezinto neziganeko ezithile (Mdekazi noKabanyane, 2015: 99). Baqhuba bathi izibongo zomthonyama zizibongo ezazisenziwa ngomlomo ziimbongi zamandulo, ngeemini zezisusa ezibalulekileyo okanye apho kukho isiganeko esidlwengula umdla. Bathi kwakudla ngokubongwa iinkosi, iikumkani, amagorha namagorhakazi esizwe okanye izilwanyana ezazinefuthe kuXhosa ngoko. Isibongo sidla ngokulanda umnombo wenkosi okanye ikumkani leyo, maxa wambi kubongwe ukwakhiwa komzimba wayo, ukuziphatha kwayo, nto leyo ibitsho iqinise ukunyaniseka kwabantu bayo kuyo, neentshaba zayo zitsho zirhwaqele.

Xa kuqwalaselwa umsebenzi wembongi, apho incoma okanye igxeke imiba ethile, kuyabonakala ukudluliswa kwenkcubeko ebantwini ngeli lixa kubongwayo (Nyamende nabanye, 2007; Somniso, 2008; Mona, 2024). Kaloku inkcubeko inemithethwana yokuziphatha yasekuhlaleni, engabhalwanga phantsi. Le nto ithethe ukuthi, imbongi iyakwazi ukuthi ngoku ibongayo, imane iluma ivuthela, incoma igxeke, xa kumele ukuba njalo. Ophulaphuleyo uya kuva kwisibongo eso ukuba kunqwanqwadwa unyawo olugwenxa ngoku, akusanconywa kuphela.

Kwakukwakho nale nkolo yokuba izibongo zinamandla okulungisa uluntu lube yimbumba kuba amazwi aphinyiselwa yimbongi awaphumi kuyo, koko yona ingumlomo wezinyanya neminyanya. Yiloo nto kanye le eyayisenza ukuba nokuba ubani uyagxekwa yimbongi, esidlangalaleni, angaqumbi aqalekise kodwa ayamkele loo nto, ngomoya okhululekileyo kuba kuthetha “inyange lesihobe” (Satyo nabanye, 1993: 50). Oku kulungisana koluntu yinkcubeko yakwaXhosa ebonisa ukukhathalelana, ukukhulisana nokuthandana, angayekwa umntu enyathela ngonyawo olungelulo, ade maxa wambi aye kweyela eludakeni. Nalu apho lunceda khona olu didi loncwadi lomlomo luzizibongo. Ngako oko, olu phandonzulu lugxile ekuvuseleleni obu bugcisa bokubonga, ukuze ilondolozeke inkcubeko yakwaXhosa.

viii. *Iziduko*

Isiduko, ngokwenkcazo kaMdekazi noKabanyane (2015), ligama elisetyenziswa ekubizeni umntu ngokwendlu yakokwabo ephuma kumlibo wakowabo. Bathi ke lo mlibo uhamba uhambe uye kuma kukhokho owayebizwa ngelo gama, baze abantwana baloo ndlu basebenzise elo gama lakhe njengesiduko. Ezi zizibongo zamathile ezisetyenziswa xa kuthuthwa abantu. Iziduko kumaXhosa yinto ebaluleke kakhulu kuba zibonisa intlonipho nembeko, eziziinqobo zentlalontle (Fikeni, 2017). Zingena kakhulu kwinkcubeko kuba zilanda iminombo kanti nembali ngabantu abathile baloo mnombo, atsho ubani akuyiva loo mbali azive enokuzazi (Mazaleni, 2022). Ziyaluvuselela uthando, ziyabukhuthaza ubukhalipha, ziyaluvuselela uxolo, inceba nobuthandazwe kulowo uthuthwayo.

Okuphawulekayo kwinkcazo yezi ngcali ngoncwadi lomlomo kukuba zonke zibalula imfundiso, nokudluliswa okanye ukuthululwa kolwazi ngenkcubeko eluntwini. ULubambo (2019), umzekelo, uyayichaphazela into yokuba olu ncwadi luthulula ulwazi ngenkcubeko kwaye luyafundisa. UBrunvand (1986) naye uluchaza olu ncwadi

njengolufundisa ngenkcubeko, ukudluliswa kolwazi, ludluliswa ngomlomo okanye kuboniswa ngokwenziwa kwamasiko nezithethe. UMdekazi noKabanyane (2015) babalula imfundiso ekolu ncwadi, imfundiso ngezinto yinto zakwaNtu, ukuvezwa kwezimvo ezithi zidluliselwe kwizizukulwana ngezizukulwana ngobuchule obuthile. Nabo balubona olu ncwadi njengesithuthi senkcubeko. UBascom (1965) naye ubalula ukulondolozwa kwenkcubeko namagugu eso sizwe ngolu ncwadi lomlomo; uyayitsho naye indaba yokudluliswa kolwazi kwizizukulwana ezizayo. USatyo nabanye (1993) bayatsho ukuthi ezi ndidi zolu ncwadi lomlomo azizimelanga nje, zisoloko zinenxaxheba yazo entlalweni yoluntu, ngamanye ke amazwi ziyayilondoloza inkcubeko. UNTshinga (1990) yena uthi lugqithiselwa kwizizukulwana ngomlomo, lunemfundiso ngentlalo nenkcubeko yoluntu. UNgcingwana (2023) uvela naye esitsho ukuba ukubaliswa kweentsomi asikuko ukuchitha nje isithukuthezi, kukho imfundiso ngeenqobo zokuhlala eziqulathwe kuzo, kuboniswa iindlela zokuziphatha phakathi kwabanye abantu, inkcubeko ke ukutsho.

Umphandinzulu uwubeka ubhontsi kule miba mibini kwezi nkcazo zezi ngcali: imfundiso ngolwazi lwenkcubeko, nokudluliselwa kwenkcubeko kwizizukulwana ngezizukulwana kusetyenziswa uncwadi lomlomo. Ngenxa yefuthe loncwadi lomlomo kwaXhosa, inkcubeko, izithethe namasiko akwaXhosa asaziwa nanamhlanje zizizukulwana, kusemntwini ke ukuqhubeka elandela inkcubeko yakhe okanye ayitshikilele. Ayaziwa amasiko embeleko, entonjane, olwaluko, okuzila nawokwenda. Kuhlala kukhunjuzwana ukuba isiko lidala linenkqayi, kukhunjuzwane futhi ukuba umzi kaXhosa ngumzi wesiko, zivunywe iingoma ezikhumbuza ngamasiko akwaXhosa (Tom, 1996), azithuthe umntu ngeziduko zakhe ezimkhumbuza iimbali ezithile ngomnombo wakhe (Mdekazi noKabanyane, 2015). Oku konke kubonisa indima edlalwe luncwadi lomlomo ekulondolozeni inkcubeko yakwaXhosa, kuba konke oku kukhumbuzana kwenzeka ngezi ndidi zoncwadi lomlomo, ezi kuthiwe ngasentla zithwele ubutyebi benkcubeko.

Nakubeni iinkcazelo ngenkcubeko sele zamkelekile kwintlalo yoluntu jikelele, kungumdlu ukuphawula ukuba uMatiso noNtwalana (2024), bavela bebona ingxaki yokungasiwa liso kuncwadi lomlomo. Bathi oku kukutshikilelwa kolu ncwadi lomlomo, ingakumbi ezikolweni ezikolweni, kunefuthe elibi ekulondolozweni kwenkcubeko. Nabo kuphandonzulu abalwenzileyo basuswe kukuqaphela ukuba ukubaliswa

kwamabali ngomlomo kuye kwacinezeleka kukukhula kobuchwephesha bale mihla, abantu abadala ekuhlaleni abasabaqokeleli abantwana ndawonye babalise iintsomi, ezazizixhobo zokulondoloza inkcubeko. Oku kwenza ukuba umphandinzulu enze ilinge ngako konke anako ukuncedisa kweli phulo lokuveza inxaxheba eyenziwa luncwadi lomlomo ekulondolozeni inkcubeko yakwaXhosa.

Ngolu phengulonzulu loncwadi lungasentla, olumalunga neendidi kunye neenkcazelo zoncwadi lwemveli, icandelo elilandelayo liphengulula nzulu okubekwa ziingcali ngenkcubeko, luze lukrwele umgca kwiindawo ezichaphazela eyamaXhosa inkcubeko. Oku kuchazwa kwenkcubeko kuluncedo ekuvuseleleni umdla kubantu abatshikilela inkcubeko yabo, njengoko ekungqina oku uMatiso noNtwalana (2024). Mhlawumbi xa ithe yacaciswa kakuhle inkcubeko le ukuba iqulathe ntoni, abantu bangakhe bazifune ukuba bemi ndawoni bona ekuphuhliseni intlalontle yabo, ekuzazini nasekulondolozeni inkcubeko yabo, bekhulisa isizwe sangomso. Okona kuqapheleka ngakumbi nangakumbi kukuba, ubukhulu becala beengcali zesiXhosa bugxile ekubucubunguleni ubudlelwane phakathi kolwimi nenkcubeko (Finlayson, 2005; Deumert, 2013; Mesthrie noMfazwe-Mojapelo, 2023). Oku kukekelela kakhulu kulwimi kuthi kwenze kube nzima ukubeka ubhontsi kwindima yoncwadi lomlomo ekukhuliseni nasekuphuhliseni inkcubeko. Asikuko ke nokuba olu phandonzulu luthlekisa ulwimi noncwadi lwemveli, koko lugxininisa ukulaxazwa koncwadi lomlomo kwimiba yenkcubeko.

Phofu oku kungqinwa nguSaule (2017), ekhalazela ukuqhwalela koncwadi lomlomo xa kuxoxwa ngemiba yenkcubeko. Eneneni, njengoko kubhentsisiwe kwimihlathi engasentla, olu ncwadi luphengululwe apha lubonisa ukunqongophala kweengxoxobunzululwazi ezingqamene noncwadi lomlomo nenkcubeko yamaXhosa. Nakubeni kunjalo, icandelo elilandelayo likhwahlaza umba wenkcubeko njengoko iingcali zixhentsa zidedelana.

2.2.2 Inkcubeko

UTylor (1871) uyichaza inkcubeko njengenqubo embaxa equka ulwazi, inkolo, ubugcisa, ukuziphatha, umthetho, isiko, nazo zonke izinto umntu anokuzichola chola zibe luncedo ekuhlaleni, njengelungu lokuhlala. Le nkcazo kaTylor (1871) inako ukumvuselela umntu kuba ithetha kanye ngezixhobo umntu ama ngazo ukuze

ahlalisane kakuhle nabantu. Inkubeko ikhuthaza ubuntu, ngoko ke igxile ikakhulu kwindlela eyiyo yokuziphatha, igxile kubugcisa ekwenziweni kwezinto ngabantu, phakathi kwabanye abantu (Idang, 2015; Scott, 2023; Nombebe, 2023). Imithetho iyahlonitshwa, kuba kuvunyelwene ngayo ngumntu wonke ekuhlaleni, ukuze kubekho ucwangco nokusebenzisana. Inkolo yabantu iyahlonitshwa, akulityalwa kukugxekwana, umntu wenza ngohlobo akholelwa kulo. Bobu bunye bubalulwa nguBiko (1978), apho athi ubunye kubantu abangama-Afrika bufana ngathi busegazini, kwaye ezinye iintlanga azinakubehlutha, ziyabunqwenela. Ukhuthaza athi maze bangabulahli, yeyona nkubeko yabo. Ukunaba banzi koku kuthethwa nguBiko (1978), umntu ongumXhosa ubonakala ngovelwano abanalo komnye umntu, sele engamazi nokuba ngubani waphi. Obu bunye benzeka sele kudityenwe nje nokuba kusemidlalweni, kusuke kuqanjwe ingoma edibanisa bonke abantu abalapho, batsho babengathi kudala besazana. Kuya kuthi kungekudala ubave sebezizana ngeziduko, buqale apho ke obu bunye, umntu abhaqe izihlobo, babizane “Bawokazi”, luqale apho ke uthando, uvelwano, Ubuntu, ukuncedana. Lonke elo xesha iyaphuhliseka inkubeko yamaXhosa, luyaphuhliseka ubumbano nobunye ebantwini. Oku kuvezwa nanguKombo, (2010) apho abalula indima yengoma ekulondolozeni inkubeko, ekuyikhuliseni nasekuyiphuhliseni. Ezi ngoma zivunywa xa konwatywe, mazingathathwa kancinane kuba ziqulethe imiyalezo kwaye ziyindlela yokulondoloza inkubeko, le kufuneka ilondoloziwe, ukuze ingabhangi.

Uyavela naye uKrasniqi (2019) noPenxa-Matholeni (2024), besithi inkubeko yinkqubo yokuhlalisana, ziipatheni zendlela yokuziphatha, yinkolo, lulwazi, ziinqobo, lulwimi nesinxibo ekuthi kuvunyelwane ngaso lelo qela, kulandelwe sona, kuphuhliswane, futhi kwakhiwane. Ngoko ke, njengoko uNgcingwana (2023) engqina naye, inkubeko eyotshela kuncwadi lomlomo yindlela yokuphila ezala intlalontle ebantwini. Ubudlelwane nabu sebumonakala zisuka kwezi nkcazelo zezi ngcali: uncwadi lomlomo oluyindlela yesiNtu yokufundisa ngenkubeko, inkubeko eyinkqubo yokuhlalisana kakuhle kwabantu, kuquka nendlela yokuziphatha, ulwazi olubalulekileyo ngobuyena bomntu, neenqobo zentlalontle.

UGiddens (1997), akazi nankcazelo yohlukileyo kwezi ngcali zikhankanywe kule mihlathi ingasentla kuba naye uthi inkubeko yindlela abantu abaphila ngayo ekuhlaleni. Wongeza athi inkubeko iquka ubugcisa, uncwadi, imizobo, iindlela

zokunxiba nokuziphatha, amasiko, iindlela zokusebenza, iindlela zokukhonza, kwakunye nazo naziphina iintshukumo ezinemfundiso ebomini bomntu. UKittler noSucher (2000), banaba bathi inkcubeko ziinqobo, ziinkolo, isimo sengqondo, neendlela ezamkelekileyo umntu enza ngazo izinto ekuhlaleni. Bathi inkcubeko iyafundwa, ayifuzwa. Idluliswa kwizizukulwana ngezizukulwana ngokuchubekileyo (Scott, 2021; Zulu, 2022; Mvanyashe, 2024). Abantu baye banamathele kuloo nkqubo bakholelwa kuyo, benze ezo zinto baqhelene nazo, ezinxamnye nezithethe zabo eluntwini.

UKluckhohn (1961), uyivelela kwezi nkalo yena inkcubeko xa eyichaza, uthi yindlela egqibeleleyo yobomi babantu, lilifa lezentlalo athi ubani alifumane kwiqela lakhe. Uthi kulapho ubani afunda inkolo futhi acaphule izinto ezibalulekileyo malunga nokuziphatha. Uhamba athi inkcubeko lichibi lolwazi, oko kukuthi, iyafundwa. Bayangqinelana noKittler noSucher (2000), ngokufundwa kwenkcubeko. Ifundwa kuncwadi lomlomo le nkcubeko. Ubani angangayiqondi indima ethatyathwa luncwadi lomlomo ekufundiseni ngale nkcubeko, kuba kubonakala ngathi yindlalo xa lusenzeka (Mthombeni, 2024). Yile ndawo kanye uphandonzulu luzama ukuyiveza eluntwini. Oku kunganakwa kolu ncwadi lomlomo ngabantu belujongele phantsi njengemfeketho, kanti luqulethe iimfundiso, izilumkiso kunye nenkcubeko.

Uncwadi lomlomo ke ngoko sisipili sazo zonke ezi nqobo zingentla apha. Uncwadi lomlomo sisixhobo sokulondoloza zonke ezi nqobo zidakancwe zingcali. Ngaphandle koncwadi lomlomo, ngubani owaziyo ukuba ngekusekho ufifi ngenkcubeko yakwaXhosa, njengokuba kulahleka nolwimi olu lwesiXhosa kumaXhosa (De Klerk, 2000; Mesthrie noMfazwe-Mojapelo, 2023). Uncwadi lomlomo lulo olufundisa ngale nkcubeko kuthethwa ngayo apha. Lusiithuthi solwazi ngenkcubeko, ukuze idluliselwe kwizizukulwana ezizayo, inwenwe, yaziwe, futhi yenziwe yonke into ngohlobo olululo. Icandelo elilandelayo liza kunamathela kobu budlelwane buphakathi koncwadi lwemveli nenkcubeko, ukuze kubonakale ukuxabiseka koncwadi lomlomo ekulondolozeni inkcubeko yakwaXhosa.

2.3 Ubudlelwane Phakathi Koncwadi Lomlomo Nenkcubeko

Zigadlele iingcali ngentla apha xa bezichaza inkcubeko le ukuba yintoni. Oku kwenzelwe ukunceda abo kuthe kanti abayazi kwankcubeko le ukuba yintoni. Uncwadi

lomlomo oluquka iintsomi, izibongo, iingoma, nezinye iindidi, nalo kugadlelwe ngalo ziingcali, kwavela ukuba ludlala indima enkulu kakhulu ekubumbeni nasekuboniseni inkcubeko eluntwini. Lusingqongile senkcubeko, lungumkhombandlela ekwenziweni kwezithethe namasiko. Luyayiqwayita inkcubeko ngengoma, isavunywa kwezinye iindawo ingoma ethi:

*Ubhle bendoda
Ziinkomo zodwa
Uz'ungalibali ntombazana!*

Kulunyukiswa iintombi xa sele zisexabisweni lokwenda, xa zikhetha amadoda zingajongi ubhle bobuso, zijonge indoda eneenkomo, enentsebenzo (Mfecane, 2016; Sipungu, 2023). Ixatyiswe kakhulu inkomo kwaXhosa, ubutyebi bendoda bebubonakala ngokugcwala kobuhlanti bayo ziinkomo, intsebenzo yayo. Nakubeni ixabiso leenkomo lingasafani nakuqala ngenxa yokutshintsha nokuguquguquka kwamaxesha, asekhona amaXhosa asalibonayo eli xabiso kwiinkomo, okanye masithi, imfuyo gabalala.

UTylor (1871), uyibeke yacaca inkcubeko ukuba iquka ntoni. Uthe iquka ulwazi, inkolo, ubugcisa, ukuziphatha, umthetho, isiko, nazo naziphina izinto athi umntu azifunde njengelungu lasekuhlaleni. Ngamanye amazwi, igama “inkcubeko” limbaxa, futhi lineenkcazelo ezininzi, ekuthi ke noko zininzi nje, zijikeleze emntwini zibonisa nendlela yokuziphatha eyamkelekileyo phakathi kwabanye abantu. Yiyo le nto uphандonzulu lujikeleza kule miba yoncwadi lomlomo nokulondolozwa kwenkcubeko, kuba kuqapheleke ukuhla kwesidima senkcubeko kubantu abangamaXhosa nezinye ke iintlanga.

Olu ncwadi lomlomo, lulunge kakhulu kweli cala lokukhumbuza abantu ngemvelaphi yabo, ngobuntu babo, ukuzazi nokuzingca ngobuzwe babo. Ukukhumbuzeka kwabo kunegalelo elikhulu ekuvuseleleni izazela, ngolo hlobo siyakhekha, siyakhula isizwe sakwaXhosa. Ukulahleka kwenkcubeko, kukulahleka kokuziphatha, kukulahleka kwesidima, kukuphela kwesizwe sakwaXhosa. Seso sizathu kanye esibangela uKowitz (2004), ame kwelithi, ukulahleka koncwadi lomlomo nenkcubeko, kukulahleka komntu buqu. Le mbono uyibeka ngcono ke yena uWa Thiong'o (1998), esitsho

ngokungafihlisiyo ukuthi ukulahleka kwezi ntsika kukuthwebuleka kwengqondo yama-Afrika. Olu phandonzulu lwenza iinzame zokuphepha ezi ngxaki zixelwa ngasentla.

Ngamxhelomnye, uyibeka ithi gca yena uKrasniqi (2019), athi inkcubeko yinkqubo yokuhlalisana, neepateni zendlela yokuziphatha, yinkolo, lulwazi, ziinqobo, lulwimi nesinxibo ekuthi kuvunyelwane ngaso lelo qela, kulandelwe sona, kuphuhliswane, futhi kwakhiwane. Le mbono ithetha ukuthi inkcubeko le yindlela ekhokelela kwintlalontle eluntwini, yindlela yokukhulisa nokwakha isizwe esinomkhondo. Ukuze ezi ndlela zisisikhokelo sentlalontle zingabhangi okanye zingalityalwa zizizukulwana ezizayo, kukho apho kufanele ukuba zigcinwa zilondolozeke khona. Uphandonzulu lukhangela apho obu butyebi benkcubeko yakwaXhosa bufukanywe khona, kuncwadi lomlomo.

UCooper (1983), ehambisana noKaschula (2002), uthi ngobukho boncwadi lomlomo ekuhlaleni, abantu bafunda ngeminombo, iimbali, izakhono, imisebenzi yoluntu, imisebenzi yezandla kunye neentsomi. Ngamanye amazwi, olu ncwadi lunegalelo ekudluliseni ezi nqobo zimalunga nenkcubeko yabantu. Ngako oko, olu phandonzulu lumi kwimbono ethi, uncwadi lomlomo lusingathuthi senkcubeko.

lingcali zibhentsise elubala uncwadi lomlomo njengesixhobo sokudlulisa inkcubeko ukuze ilondolozwe, iqwayiteke, ingabhangi futhi yaziwe nasisizukulwana esizayo. UMdekazi noKabanyane (2015), njengoko sele kubonisiwe ngasentla phayaa, baluzoba benjenje bona uncwadi lomlomo, bathi yincwadi equlethe amasiko, izithethe nezimvo ezithi zidluliselwe kwizizukulwana ngezizukulwana ngobuchule obuthile. Bayayibalula nabo kwinkcazo yabo indima edlalwa luncwadi lomlomo ekudluliseni inkcubeko eluntwini kuba luqulathe amasiko, izithethe kunye neenqobo zentlalo. Ngaloo ndlela, basivezela obu butyebi (inkcubeko), apho bufukanywe khona, kuncwadi lomlomo. Balubona olu ncwadi njengesithuthi senkcubeko le ichazwa nguTylor (1871) noKrasniqi (2019).

UMatiso noNtwalana (2024), bathi olu ncwadi lomlomo lubonwa njengekhonkco elidibanisa abahlali, apho abantu abadala baqokelela abantu, abancinane nabadala babafundise ngezinto zenkcubeko yabo, kuquka inkolo, neenqobo zokuziphatha, batsho kwakhona ukuthi olu ncwadi lomlomo luyakuphucula ukuthethwa kolwimi,

kwaye lwenza umntu abenokuzithemba, azingce ngenkcubeko yakhe, azive engumntu phakathi kwabanye abantu. Umzekelo, xa abazali beziqhelisa ukubandakanya abantwana kwimicimbi yamasiko nezithethe, loo nto ithetha ukuthi bancelisa isizwe sangomso ngenkcubeko yaso. Yiyo loo nto amaXhosa ekholelwa kwifilosofi yokudluliswa kwenkcubeko kwizizukulwana ngezizukulwana, njengoko engqina uMvanyashe (2024). UWa Thiong'o (1986), naye uyongeza, esithi ulwimi yinkcubeko yomntu, umntu ngokwazi ulwimi lwakhe utsho azazi ubuyena. Into echaza ukuthi, ulwimi alunakubethwa ngoyaba xa kukhankanywa uncwadi lomlomo nenkcubeko. Ichanekile le mbono, kuba okuza kubaliswa kuncwadi lomlomo kuza kubaliswa ngolwimi isiXhosa, ngelo xesha kubethwa iintaka ezimbini ngelitye elinye. Kuza kudluliswa inkcubeko, kube ngaxeshanye kuphuhliswa ukuthethwa kolwimi olo.

Ukwenjenje ke kukubonisa ubudlelwane phakathi koncwadi lomlomo nenkcubeko kusetyenziswa iinkcazelo zeengcali ngale miba mibini. Buyabonakala ubunyani bezi nkcaza xa kuvelwa kwiinkalo zokuba uncwadi lomlomo lusiithuthi senkcubeko yakwaXhosa, lusiipili sokuyibonisa kwabo bangenalwazi ngayo, lukwasisixhobo sokuyilondoloza ingabhangi, ingalibaleki. Khawufane ucinge ukuba ngezingaphi izinto esezalibaleka okanye ezingazange zibonwe xa olu ncwadi lomlomo belungasekho konke konke. Yiyo le nto kanye ivumbulule umphandanzulu ukuba enze olu phandanzulu, ukubonisa abantu ukuba ukhona uvimba, likhona ichibi lolwazi oluluncwadi lomlomo, zikhona iintsomi eziqulethe iinqobo zentlalontle yabantu, akhona amaqhalo antetho ityebileyo inemfundiso ngenkcubeko yakwaXhosa. Olu phandanzulu luphonononga ezi ndidi zoncwadi lomlomo ezinokuncedisa ukubuyisa isidima senkcubeko yakwaXhosa, ukuze kulondolozeke inkcubeko yakwaXhosa.

Ngasentla apha, iingcali zichaza olu ncwadi, futhi ziyavumelana ukuba lusiipili senkcubeko, luziiperile zobulumko, lusiisixhobo sokugcina silondoloze inkcubeko, kuba xa kusetyenziswa ezi ndidi zolu ncwadi, iyavuseleleka inkcubeko eluntwini. Kolu ncwadi ziyavela iinqobo zentlalontle eyinkcubeko, ziyavela izilumkiso eziyimikhombandlela eluntwini, ziyavela iziyalo, ziyavela iziduko zabantu ezigubhulula iminombo yabo ukuze babe nokuzazi, kanti ziyavela iimbali ezinika ulwazi olungaluncedo emntwini xa ekhula, iimbali zamagorha namagorhakazi, kunye namaqhawe namaqhawekazi esizwe. Enyanisweni, isizwe esingazi nkcubeko yaso sizazi sodwa.

Kweli candelo lilandelayo, kuza kuphicothwa kuphononongwe nzulu okuthethwa ziingcali ngokusetyenziswa koncwadi lomlomo kwinkcubeko yakwaXhosa. Injongo yalo kukufumana ukuchana koncwadi lomlomo ekugcineni nasekuphuhliseni inkcubeko.

2.4 Ukusetyenziswa Koncwadi Lomlomo Kwinkcubeko YamaXhosa

Njengoko uncwadi lomlomo lwalungabhalwanga, ludluliswa kuphela ngomlomo nangezenzo kwizizukulwana ngezizukulwana, konke oku kwakusenzelwa ukulondoloza inkcubeko namagugu akwaXhosa. Oku kubaliswa kweentsomi, umzekelo, kunceda ukugqithisa iinqobo zeentlalo zakwaXhosa, kubantu abangamaXhosa, ukuze bafunde iindlela ezizizo zokuziphatha ekuhlaleni. Ngamanye amaxesha, kusetyenziswa amaqhalo neengoma ukudlulisa iziyalo nezilumkiso ukuze kolulekwe abantu baboniswe iindlela zokukhula, nokubalumkisa bangakhaseli emlilweni, kuba baza kutsha.

Ezi zimvo zicaca ngakumbi nangakumbi xa kuqwalaselwa uRubusana (2002), othi iintsomi, amaqhalo neengoma (hayi umculo), zibhentsisa iindlela zokuziphatha ezilindelekileyo kwinkcubeko yesizwe. Ngeso sizathu, kuphenduleka okukhalazelwa nguMandubu (2020), esithi izimilo ezikhoyo kule mihla, nokokuba zichanekile okanye ziyaqhwalela, zinokusondezwa kwindlela uncwadi lwesiNtu oluthe lwasesetyenziswa ngayo kuzo. Oku kuthetha ukuthi, ikhona indima edlalwa luncwadi lomlomo ekwakheni izimilo zabantu, nokuba ikangakanani na. Indlela uncwadi lomlomo olusetyenziswa ngayo kwinkcubeko yakwaXhosa, ineziqhamo kwingomso. Kungako ke atsho ophele uSwitzer (1993), ukuthi iintsindabadala zale mihla zingumfuziselo wendlela uncwadi nenkcubeko eziqondwa zide zisesetyenziswe ngayo.

Olu phandonzulu aluthi akukho nto ikhe yashukuxwa okanye yathetheka ngalo mcimbi, kodwa lume kwinto ethi kukho ukuphala nzima kwisizukulwana sale mihla ngemiba yenkcubeko, nto leyo edinga ukuba kukhe kukhangelwe nakwezinye iinkalo, ukuze kusombululeke esi sintsompothi sentsindabadala sesishiqi. Kulo msebenzi inkalo ekujongwe kuyo yileyo yoncwadi lomlomo, nendima yalo ekukhuseleni nasekuphuhliseni inkcubeko yamaXhosa.

Uncwadi lomlomo kwaXhosa lusetyenziswa njengeqonga lokubonisa intlalontle nemicimbi yenkcubeko. Oku kunceda ekuqulunqeni izimvo neefilosofi zabantu kwakunye nasekwenzeni ifuthe ngenkcubeko yabo. Le nkcubeko ibaluleke kakhulu ekwakheni isizwe, ingumkhombandlela kwiindlela ezininzi zokuhlalisana kwabantu kakuhle. Akuchazwa zonke izinto olusetyenziswa kuzo uncwadi lomlomo kwinkcubeko yakwaXhosa, kuba zininzi kwaye zityebile, nto nje kuphengululwa ezithile.

2.4.1 Uncwadi lomlomo luvuselela ukuzazi

Olu ncwadi lunegalelo elikhulu ekuvuseleleni ukuzazi nokuzingca ngobuwena. Oku kuzazi kuvuselelwa kukumamela iimbali, amabali, amasiko, izithethe, amagama aneentsingiselo zikaNtu, iingoma, iziduko neminombo yakwaNtu ethi idluliswe ngolu ncwadi lomlomo. Oku kunceda umntu atsho azazi indawo yakhe ngokwenkcubeko yakhe ekuhlaleni. UMdekazi noKabanyane (2015), bayichaza kakuhle indima edlalwa ziziduko. Umzekelo, bathi okwa kuzithutha yindlela umntu athi azazi ngayo imvelaphi yakhe, kuba kumaxesha amaninzi ulanda umnombo wookhokho bakhe abangasekhoyo. Batsho nokuthi ngeli xesha athuthwayo uye ave kamnandi, avuseleleke, akhukhumale, azive engumfo kaNantsi. Buyavuseleleka ke ngoko ubuyena, kuyavuseleleka ukuzazi. Ingcinga le ingqinwa nanguMbambo (2001), ohambisa athi, kule hambo inde kangaka, hambo leyo ejolise ekubuyiseni iintsika neenqobo zikaXhosa, kuyindlela eqiqileyo ukuba kukhunyathelwe kuncwadi nolwimi lomgquba.

Le ngcinga izalana nekaMkhize (2023), ongqina ngelithi, ayinakubalekelwa indima yoncwadi lomlomo kwinkcubeko yama-Afrika. Olu phandonzulu, luzifaka luzingqamanisa nezi ngcali, lubethelela ukubuyela embo nokunamathela kwiingcambu zikaXhosa, ukuze kusombululeke nezishiqi zale mihla zolutsha olwenziwe iindwendwe kumhlaba walo. Iyangqina nayo inkcazobungcali echazwa kwisahluko esilandelayo. Njengoko bekutshiwo kwisahluko sokuqala, eyona ngxaki inyuswa lolu phandonzulu kukuphala nzima kwenkcubeko yamaXhosa ngenxa yefuthe nongenelelo lwasezizweni.

Ukunaba nokungqinelana noMdekazi noKabanyane (2015), kule ndima idlalwa ziziduko, umzekelo, kumntu onguJola, onguNgwanya, onguMphankomo, olithole loMthwakazi, onguQengeba, abuye abengumfaz'obebe lide elincancisa

nabaphesheya komlambo, uziva enelunda kuba uthathwa njengomntu oxatyisiweyo olulutho kubantu bonke. Kuyabonakala ke ngoko ukuba uncwadi lomlomo, oluquka iziduko, luvuselela igugu neqhayiya. Osebenzisa iziduko akancedi abakhe kuphela, unceda nabaphesheya komlambo, oko kuthetha ukuthi unceda abantu abaninzi. Iyakhuthaza ke loo nto emntwini, iyamvuselela kwinkcubeko yakwaXhosa kuba into yokuncedana kumaXhosa yeyona nqobo kukhulwa ngayo, abathi xa beyibiza bathi bubuntu.

2.4.2 Uncwadi lomlomo luqulathe ulwazi ngentlalontle

Olu ncwadi lusetyenziswa njengeqonga lokusasaza iinqobo zentlalo, lugxeke luncome phaya naphaya. UMatiso noNtwalana (2024), bathi lingumlomo wokwazisa ngobulungisa entlalweni, ngamasiko nezithethe zesizwe. Zivezeka lula iinqobo zentlalontle kumabalana aziintsomi. USatyo nabanye (1993), bathi xa zibaliswa ezi intsomi mandulo, kwakuye kukhethwe elaa xesha lasebusuku, xa wonke umntu ephumle, ukuze ezo mfundiso ziqulathwe kuzo zingene kamnandi kwaye ziphicothwe nzulu xa kufanelekile.

Ukungqinelana nezi ngcali zingentla apha, kungakhe kujongwe nje intsomi yenkosazana nesele, apho inkosazana kwafuneka ime kwisithembiso eyayisenze kwisele xa yayitshonelwe yibhola yayo emlanjeni. Indlela eyasibamba ngayo isithembiso le nkosazana, isakuba iyifumene ibhola yayo ize nesele, kweso siziba yayitshone kuso, ikhombisa kuluntu lonke ukugcinwa kwezithembiso ezenziwa ngabantu xa besengxakini, ubulungisa entlalweni, ukufunga ungajiki nokuba kubi kangakanani.

2.4.3 Uncwadi lomlomo lusingqobo zenkcubeko

Olu ncwadi lusingqobo solwazi ngenkcubeko. Zininzi izinto engesingazazi ngenkcubeko xa olu ncwadi lomlomo belungekho, ngoko ke yiyo loo nto kubalulekile ukuba lugcinwe, lusetyenziswe, lungajongelwa phantsi. Lufundisa ntoni olu ncwadi lomlomo? Luyathuthwa ulwazi ngeenqobo zentlalo nenkcubeko yakwaXhosa ngokubaliswa kweentsomi (Ngcingwana, 2023). Uyicacisa kakuhle uNgcingwana (2023) indima edlalwa ziintsomi eziqulathe imithethwana engabhalwanga yasekuhlaleni. Uthi iintsomi azenzelwa ukuchitha isithukuthezi kuphela, ziqulathe iinqobo zentlalo ezinjengokuthembeka, ukuthabatha uxanduva xa kusetyenzwa, ukuvuka uzenzele, ukunyamezela, ungakhawulezi unikezele, ubugorha nobuqhawe (Awoniyi, 2015; Qambela, 2022; Penxa-Matholeni, 2024).

KwaXhosa, uncwadi lomlomo, ikakhulu amaqhalo, asetyenziswa kakhulu ekukhombeni indlela emakuhanjwe ngayo ngokwenkcubeko. Alifunwa nokubonwa ivila, yiyo loo nto uyakuva kuthethwa nomntu eyalwa ngeqhalo kuthiwe, “esihleliyo sidl’ukuhlala, esiphilayo, sesithwethwayo” (Mesatywa, 1954). Ngamanye amazwi, ayikhuthazwa into yomntu ohleli nje ongazami nto ebomini, olindele ukucela kwabanye abantu, ingakumbi ophilileyo ongaguliyo. Ngale ndlela, kukhuthazwa ukuvuka, uzenzele, yinkcubeko yakwaXhosa ke leyo.

2.4.4 Uncwadi lomlomo lufundisa ngamasiko nezithethe

USatyo nabanye (1993), bazichaza iintsomi njengembalana ekunokuqhotyoshelwa kuwo izithethe zesizwe eso okanye kubandakanywe iinkcazelo zezishiqi zasendalweni okanye kusetyenziswe intlalo yezilwanyana, kuzanywa ukusombulula izinto zentlalo yoluntu. Nalapha kule nkcazelo, kusabonakaliswa umsebenzi woncwadi lomlomo (iintsomi kule imeko), ukudlulisa inkcubeko yamaXhosa. Ngoko ke, ubani unokugqiba kwelokuba iintsomi zisebenza njengendlela yokufundisa ngezithethe, iindlela zokuziphatha, imbeko nobulungisa, ngaloo ndlela ziqeqesha ulutsha ukuze lube nguvimba wolwazi kwizizukulwana ezizayo.

Ngaphandle kweentsomi ezi kuzekeliswe ngazo ngasentla, luyathuthwa ulwazi ngokuziphatha kwaXhosa ngokusetyenziswa kwamaqhalo (Satyo nabanye, 1993). Uyangqina noFinnegan (1970) ngamaqhalo, athi asetyenziswe ngemihla yokuyala amakhwenkwe abuya esuthwini, eqhelaniswa nenkcubeko yawo. Oku kucaciswa nanguNtshangase noZulu (2024), bebona ngelithi amaqhalo anendima ebalulekileyo ekufundiseni nasekugcineni izimilo, izithethe kunye neengqiqo zoluntu lwamaXhosa.

Olu ncwadi luba sisipili senkcubeko xa kusetyenziswa amasiko nezithethe zakwaXhosa (Tom, 1996; Iyamu, 2021). UTom (1996) ude abe nesahluko nje esicacisa indlela imigidi eyenziwa ngayo, ebalula umdudo, ulwaluko nentunjane. Apha uveza izizathu zokwenziwa kwesiko lokuthomba, nendlela ekuqhutywa ngayo, eveza onke amanqanaba athatyathwayo, impahla exhelwayo, indawo intonjane ehlahiswa kuyo, neemfundiso ezifumanayo ngelo thuba ithombayo. Oku kungqamana ncakasana nokukaTom (1996), ehlahutya iimbali zesiXhosa, etyhila iindlela zokuziphatha xa kuthonjwa. UTom (1996), ude achaze nesizathu sokwenziwa kwalo eli siko, lisenzelwa ukulungisa nokuxhobisa intombi esele isexabisweni lokuba

ingenda. Oku kungunobangela wokuqhutywa kolu phandonzulu, kuboniswa indima ethatyathwa luncwadi lomlomo ekudluliseni inkcubeko ebantwini, ukuze ingapheleli emoyeni, ingabhangi, kuba xa kunokwenzeka njalo nesizwe sikaXhosa singabhanga.

Kwelinye icala, ngokuzithutha iziduko zakho, ingakumbi xa ucela impilo namathamsanqa kwabo bangasekhoyo, ubonisa inkolo yakwaXhosa. USwana nabanye (2014), bathi xa kusenziwa naliphi na isiko emzini, lowo uyintloko unikwa iwonga lokuthetha nezinyanya neminyanya, aye kuma emaxhantini azithuthe izinyanya neminyanya yakhe, ezilanda ngokomnombo oluzalo lookhokho abangooyisemkhulu nooyise abangasekhoyo, ebanqula ngesiduko. Naxa ubani eziva onwabile kuba ebhungce kwingxaki ebengene kuyo, uya kumva ngokubonga abakowabo ezithutha ngokulandelelana kookhokho bakhe abayinxalenye yesi siduko, ebulela.

2.4.5 Uncwadi lomlomo luphuhlisa ulwimi

Kungangathi kuyadlalwa xa kusenziwa amaqhina, olunye ke uhlobo loncwadi lomlomo, kanti kubethwa iintaka ezimbini ngelitye elinye. Kuyadlalwa kanti ke ngaxeshanye kuphuhliswa ukuthethwa kolwimi. Ulwimi lusingxhobo ekudluliswa ngaso olu ncwadi lomlomo, ngoko ke kubalulekile ukuba uluntu luphuhliseke ekuluthetheni, ukuze ilandeleke imfundiso edluliswayo ngalo. UWa Thiong'o (1986), uyibeka icace into yokuba ulwimi nenkcubeko ngamathe nolwimi, zihamba kunye, ude athi ulwimi yinkcubeko, inkcubeko lulwimi. Kubalulekile oku kuphuhliswa kokuthethwa kolwimi ukuze izilumkiso, iziyalo, iimfundiso ngenkcubeko ezidluliswayo ngoncwadi lomlomo, ngesiXhosa, zingaweli elulwalweni (Mtsi, 2023).

UWessel (2014) uluchaza ulwimi njengesixhobo sokuqhagamshelana, sokwabelana ngezimvo, okanye ukuzixela indlela oziva ngayo ngomba othile, utsho esithi ke ngoko kubalulekile ukuba lwaziwe ulwimi ngabantu, ukuze balusebenzise ukudlulisa konke abafuna ukukudlulisa. Olu ncwadi lomlomo lunendima enkulu oluyidlalayo ekuphuhliseni ukuthethwa kolwimi lwesiXhosa. Lunceda nokongeza isigama ngenkcubeko yakwaXhosa. Luvumbulula isigama esele sibunile, kuba kolu ncwadi lomlomo kusetyenziswa amagama asele ebulibaleka, kusetyenziswa izangotshe zolwimi isiXhosa, ngoko ke lukhulisa ubuciko bokuthetha (Tom, 1996). Le ngcali ide ithi xa izekelisa ngokubaluleka kokukwazi ulwimi, oonozakuzaku bayakhethwa xa kuyo kucelwa intombi, akuthathwa nabani na, kuba ukuba bangamayilo okuthetha,

bangabuya ngaphandle kwayo loo ntombi bexakwe sisigama esisetyenziswayo kulo mcimbi. Ngeli xa kubaliswayo kuncwadi lomlomo, ngeli xa kwenziwa imibongo, ngeli xa kwenziwa amaqhalo neengoma, siyafumaneka isigama, kuyaphuhliseka ukuthethwa kolwimi, kanti kwelinye icala iyadluliswa inkcubeko eluntwini.

2.4.6 Uncwadi lomlomo lusisakhiwo sobuntu

Olu ncwadi lomlomo luhlanganisa abantu ndawonye, lukhuthaza ubuntu nokwabelana. Ubuntu buchazwa njengesenzo sokubonakalisa uvelwano, sokuthabatha ingqalelo kubanye abantu, ububele, nokwenziwa kwenceba ebantwini (Oxford Dictionary, 2006). UThompson (2025) akazi nanto yohlukileyo kule nkcazelo, nto nje yena wongeza ngokufakela isenzo soxolelo noxolelaniso. Ukuhlala ndawonye, abantu beqokelelene bemamele iintsomi, izibongo, iziduko, neengoma, ukufuthelana nokubonisana ngezinto yinto zenkcubeko, zimiliselwe nzulu kwifilosofi yobuntu echazwe ngasentla apha. Kule nkqubo yokuba ndawonye kwamaXhosa, kunceda nabo bangenalo ixesha lokuhlalisa phantsi abantwana babo baboluleke, besenziwa kukuxakeka yimisebenzi ebahambisa esithubeni, okanye kukungahlali nabo ndawonye.

Baye bafumane amathuba okuphulaphula xa kudityenwe ndawonye luluntu kusetyenziswa olu ncwadi lomlomo ukonwabisa abantu. Ngokungqamene nobuntu, eziyaa ntsika zichazwe ngasentla zinokufundwa ngabo bangenalo ulwazi ngazo. Umzekelo, ukuba abahlali elalini baphume iphulo okanye benze ilima ukuncedisa emgidini kaZibani, ongaziyo ukuba kuhlaliswana njani kwaPhalo, unokufunda esi senzo sobuntu. Kakade ke, akekho uzimele geqe kwaNtu, umntu ngumntu ngabantu. Ubuntu bulilifa lokuxhasana, lokuncedana, lokuthandana, njalo njalo. Kambe utsho ngokwakhe uObasa (2024) ukuthi, ubuntu ngumthombo ochichiza nozala impilo; umntu akakwazi ukuphila ngaphandle kokwenzelela nokuvela abanye abantu, ababonelele, abavele, abacingele, abaxhase, abancazele, avakalelwe ngabo, abe nekhwele, azifake ezihlangwini zabo kuba kaloku le nto ilivili iyajikeleza, le nto iyingxaki yinto ehlala ihlale indwendwele nabani na, ngenye imini iya kuba nguwe; bubuntu ke obo.

Lolu futhelwano lwenzeka xa kubaliselwana okanye kucetyiswana, olubangele uphandonzulu luchukumise, luvuselele abantu bakwaXhosa ngokusetyenziswa koncwadi lomlomo, ukuze kuvuseleleke inkcubeko yabo eyathi yaxhatshazwa

ngamaqela engcinezelo. Umzekelo, ezi ntsoni, ziludidi loncwadi lomlomo, ziqulethe iinqobo zentlalo ezinjengobuntu, ububele, inceba, imfesane, uxolelo, uxolelaniso, intembeko, intsebenziswano phakathi kwabantu, nto leyo edala intlalontle nobunye (Ngcingwana, 2023). Ubunye yinkcubeko yakwaXhosa.

Eli candelo lilandelayo likhangela ukuba sekunjenjenje nje, kwenze bani na, yonakele phi yonke le nto yonakeleyo ngoncwadi lomlomo nenkcubeko yamaXhosa. Okuphambili, kuza kuphengululwa nzulu uncwadi olungqamene nefuthe lobukoloniyali nenkolo yobuKrestu kuncwadi lomlomo nenkcubeko yamaXhosa.

2.5 Ifuthe Lobukoloniyali Nenkolo YobuKrestu Kuncwadi Lomlomo Nenkcubeko YamaXhosa

Intshinyela yencindi enambithekayo nengqaka enqumbululu emyoli esasiyifumana kolu ncwadi lwemveli namhlanje ayisafumaneki. Yadungadungwa yada yayivanya eyingxambuluza ekunzima nokuyisela ngenxa yokufika kwempucuko yaseNtshona, eyabangela ukuba olu lwazi luye lungaphazeka kwesi sizukulwana sikhoyo, njengoko echaza uBongela (1991). Le ncindi inambithekayo athetha ngayo uBongela (1991) kolu ncwadi lomlomo, uthi yayilwenza lugcinakale lungabhangi kuba lwaluxhomekeke kubantu abangamagcisa okuthetha. Babesoloko bethetha kumatheko athile, ezindibanweni, ezimbuthweni, emisithweni, emakhaya, endle ekwaluseni nasekuzingeleni. Uqhuba athi kolu didi kungabalulwa ababalisi beentsomi, iimbongi, abenzi booqashiqashi, amagcisa okusebenzisa amaqhalo, izaci namaqhina, iimvumi zakwaNtu, nabasombululi bezinto eziyinkxaka luphondweni. Ubona ke aba bantu njengovimba wolu lwazi lungaka noncuthu lwezinto yinto zentlalo yakwaXhosa. Uthi bakwangumbhobho wokugqithisa olu lwazi kwizizukulwana ngezizukulwana zikaXhosa.

Konakele phi ke ngoku, sekuthethwa ngevanya eyingxambuluza ekunzima nokuyisela nje? Ubukoloniyali buye banefuthe elibi kakhulu kwinkcubeko yakwaXhosa kuba bubulele kuqala ukubaliswa kwamabali esiNtu (Manala, 2013; Mndende, 2019; Momberg, 2023), okukhokelele ekucinezeleni kanye kwaloo mazwi emveli wonoobalisa, abebengamagcisa okubalisa, betsala umdla nakubaphulaphuli, ukuze bayimamelisisise le nto ibaliswayo, ihlale ingacimi ezingqondweni. Khumbula kaloku ezo ngonyana zaziye ziculwe xa kubaliswa la mabali, bade nabaphulaphuli

bangenelele nabo; ngako oko, kungalula njani ke ukulibala? Olu ncwadi lomlomo lwalusetyenziswa kanye ukuveza ubulungisa, lusilwa obo bukoloniyali kanye, luzama ukulondoloza le nkqubo yakwaXhosa, ludlulisa amagugu akwaXhosa kwizizukulwana ngezizukulwana.

Yintoni ubukoloniyali phofu? Ngokwenkcazo yemithombo yolwazi, ubukoloniyali yinkqubo yokuphanga ukuphatha nokongamela kwindawo okanye kwilizwe elithile ngenjongo yokuliphuca, ingakumbi kwezoqoqosho (Horvath, 1972; Mlambo nabanye, 2014; Benyera, 2020; Twala noNdlovu, 2025). Oku kwenzeka eAfrika, kusenziwa ngabaMhlophe baphesheya kwelwandle. Olu hlanga lwabamhlophe lwawaphuca ama-Afrika zonke iintsika ayeme ngazo ukuze aphile, ingakumbi imveliso yendalo. Lwawaphuca asala engqiba kubo bona bamhlophe. Baphucwa baphuceka nolwimi olu lwabo aba bangamaXhosa (Kaschula, 2008), babona kuyinto emele ukuba yenzeke into yokuba bathethe ulwimi lwasemzini, ukuze balungelwe, lwacinezeleka olu lweenkobe lusisiXhosa. Ngokuthe ngqo nesiXhosa okanye iilwimi zomthonyama, amakoloniyali asebenzisa iipolisi ngeepolisi zolwimi ukuze kufezeke iinjongo zawo zokucinezela ezi lwimi. Umzekelo, imigaqonkqubo emininzi yayibeka phambili isiNgesi nesiBhulu, ngeli xesha iilwimi zesiNtu zazingabonelwa ntweni (Official Language of the Union Act of 1925; Native Administration Act of 1927; Bantu Education Act of 1953; Afrikaans Medium Decree of 1974).

Esi sigqibo noku kusetyenziswa kwezi polisi sasinika iwonga eliphezulu kwezi lwimi zimbini (isiNgesi nesiBhulu), kusetyenziswa ezi polisi zicatshulwe ngasentla, ngelixa iilwimi zomthonyama ezifana nesiXhosa, isiZulu, Sesotho, Tshivenda, Xitsonga nezinye, zazicinywa, zingafundiswa ezikolweni okanye zingasetyenziswa ngokusesikweni. Oku kwabangela ukuba iilwimi zomthonyama zingabi namandla, ibe zizinto zokuhlekisa nokudotyelelwa phantsi, zingakhuli, zehliswe isidima zize zingathathwa njengexalenye yophuhliso, nangona zazisetyenziswa luluntu oluninzi. Le ndlela yayingumkhonto ololwe macala omabini: ukunciphisa ukusetyenziswa kweelwimi zomthonyama kunye nokwenza ngathi azifanelekanga kwiinkqubo zophuhliso, imfundo kunye noburhulumente.

Ngenxa yezi zizathu zingasentla, ubukoloniyali bufike bakhukulisa amasiko nezithethe zakwaXhosa, bafaka mabali wambi, baguqula ulwimi lokubalisa, kwabaliswa

ngolwasemzini, athi loo mabali athe aguqulelwa kwezinye iilwimi, alahlekwa yingxam yenkcubeko yakwaNtu. Kuso sonke esi senzo sokuchwethela ecaleni isizwe esiNtsundu, amaKrestu ayegushe iBhayibhile njengekrele elintlangothi mbini, esithi phantsi ngaloo masiko nezo zithethe zobudimoni, kwelinye icala ezakhela ooJuda Skaryothi kwalapha kwisizwe sabaNtsundu, ukuze ke abo Juda Skaryothi bajikele abantakwabo. Ngoko ke, kukuthini ukukhusela inkolo yobuKrestu ngelithi ize nokuhle kodwa, phofu ubungqina bube bubonakalisa iinjongo zobuKrestu nobukoloniwali, iinjongo zokudiliza isizwe somgquba? Yinyani ke le oondlebe zikhanya ilanga abangafuni ithethwe okanye ishukuxwe. Ihlazo lomhlola.

UBiko (1978) uthi omnye umbhali wayibeka yacaca mhlophe into yokuba amakoloniwali awaphelelanga nje ekuzameni ukuchitha chitha obekusele kumile kuma-Afrika, amilisa ubukoloniwali; awaphelelanga ekuqongqotheni ubuchopho babemi be-Afrika, bade baguqukela kwimbali yabantu abo babacinezeleyo, bayinyovula bebambe usiba ngokwabo, bebhala okuthandwa ngabo, bayixusha benjenjalo imbali, bayitshabalalisa, cum cwaka, bashiyeka abaNtsundu bencazelana ngembali egqwethiweyo. Bashiyeka abaNtsundu bekhumathele kwimbali engeyiyo, besithi intsomi libali elingeyonyani, bekhohlisana ke ngoko kuba kaloku oku kubaliselana iintsomi kwakuyiyinkcazelo eyayisetyenziselwa ukukhohlisa abacinezeli, ukuze abaNtsundu bathubelezise imiyalezo kwiintsomi ezo. Ekugqibeleni, kwaphela kungasekho nto inxulunyaniswa nenkcubeko yama-Afrika, yasuka yabonwa njengobundlavini. Ngalo mbandela, uMndende (2019) uthi, inkolo yakwaNtu yabonwa njengeenkolelo ezingenabunyani. Uqhuba athi ke uBiko (1978), yiyo loo nto umntwana wom-Afrika wafunda ukuyitshikilela impucuko namagugu akhe. Oku kwamenza wabona ukuba eyona nto ingcono anokuzayamanisa nayo luhlanga olumhlophe.

Elinye ifuthe leli lenkolo yobuKrestu apho abantu bebeguquka balahle amasiko nezithethe zabo, ukufika kwabefundisi beLizwi besuka phesheya. Uthi uBiko (1978), aba nyawontle bayibona inkolo yakwaXhosa nezithethe zabo njengezenzo zobuhedeni, baguqula abantu bebaguqulela kubuKrestu. Oku ke uthi kuye kwalucinezela kakhulu uncwadi lomlomo, ingakumbi ukubaliswa kweentsomi, okwakunceda ukudlulisa inkcubeko kwizizukulwana ngezizukulwana. Sesizathu kanye esibangela ukuba olu phandanzulu lubethelele into ethi, iintsomi zaba

ngamaxhoba obhunyulo, zanyamalala ebomini babantwana neentsapho, kuba zathi zacinezelwa ziinkolelo zobuqhetseba zaseNtshona. Ngaloo ndlela, yathibazeka inkolo yabaNtsundu, labe lifikile ifuthe negalelo lale mihla (Mbaya, 2023), zaphala nzima iintsomi zamaXhosa, yaqala yatshaba inkolo yawo kuba kaloku iifilosofi ezicudaniselwe kwiintsomi azisabonakali.

Uyibeka kakuhle ke yena uPauw (2024: 416-417) le mbono, etsho ngelithi imbali ingqina ukuba ukutshitshiswa kweentsomi okanye amabali esiNtu kwenza abantu ukuba bangabuyeli kwizithethe zabo zokuqala.

Kwezi mbono, kwakuhanjiswa umyalezo othi ama-Afrika awalwazi ukhanyo okanye athwabathwabaza kwisithokothoko sobumnyama, ngeli lixa kusithiwa inkolo yobuKrestu yeyona yona. Kwaye kwakhula ukubaliswa kwamabali obuKrestu, amabali eBhayibhile, kwade kwasekwa izikolo zeemishinari ukuze amaXhosa nabanye abaNtsundu bashiyeke enyanyeni ngoba kaloku baphucwe inkcubeko yabo. Kungako abuya uBiko (1978) athi, ukunqulwa kwezinyanya neminyanya, ngokubona kwabamhlophe, yayiziinkolelo nje. Kubo eyona nto yayikukulandela inkolo yobuKrestu kuphela. Ngenxa yoku, olu phandonzulu lwenza iinzame zokuvuselela uncwadi lwemveli nenkcubeko, ukuze kubuye isidima emzini kaPhalo, kaGcaleka, kaRharhabe, kaTogu, kaHintsa, kaMdushane, kaMlawu, nezinye iinkosi neekumkani zamaXhosa.

USatyo nabanye (1993) bayayikhankanya nabo into yokuba olu ncwadi lomlomo lwalungabhalwa, izibongo zazicengcelelwa nangubani na onesiphiwo sokubonga. Bathi kuthe kwakufika amabandla akuloNonibe phakathi kwamaXhosa, zaqala izibongo zabhalwa. Olu bhalo lwezi zibongo luthe lwafakwa phantsi kwemithetho nemigaqonkqubo yaseNtshona (Kaschula nabanye, 2022), nto leyo eyenze isiXhosa namaXhosa buqu ukuba ashiye ezawo iingcambu zokubalisa, koko akhumathele kwezi zasemzini. Umzekelo, amaXhosa ayengenamithetho ibhalwe phantsi malunga neendlela zokubalisa amabali ngobuchule, ubugcisa nobucuphathi besiXhosa. Le mithethwana neendlela zobhalo yayikukujongela phantsi amaXhosa ngokungathi ngoongantweni. Kuthe ngokuhamba kwexesha zashicilelwa zaba yincwadi izibongo. Izindlu zoshicilelo, ezingooLovedale Press, ooOxford University Press, nezinye, zaziphantsi kolawulo nesandla sabefundisi (*missionaries*). Aba befundisi babengafuni kuzamkela izinto ezininzi ezazisenziwa ngamaXhosa, besithi ngabahedeni,

bebaxeka, benyelisa nantoni na enxulumene namasiko nezithethe zakwaNtu. Loo nto yaba nefuthe kwiimbongi, zanyanzeleka ukuba umxholo wezibongo zazo ube ngulowo unokwamkeleka kubefundisi, uqhubela phambili iinjongo zabo.

Elinye iduma elifunyenwe yinkcubeko yakwaXhosa kobu bukoloniyali, ngokukaBongela (1991), kukuba amaNgesi aqokelela arekodisha la mabali oncwadi lomlomo ewafumana kubantu abantetho isisiXhosa, kodwa awabalisa ngendlela egqwethekileyo, awajikajika, alungela iifilosofi zaseNtshona. Ngolo hlobo, yemka incindi nengxam awayenayo ngokwenkcubeko yakwaXhosa. Kungako uSaule (2017), agqiba kwelokuba amaKrestu, esebenzisana namakoloniyali, ayengayazi into awayeyenza kuba ayengazi ncwadi nankcubeko yamaXhosa. Oko kukuthi, zange amaKrestu namakoloniyali azihlupheze ngokwazi ukuba yintoni isiXhosa, amaXhosa ngabantu abanjani, iqondwa njani inkcubeko noncwadi kwesi sizwe.

Ukucinezelwa kobaliso lwamabali omlomo kwaXhosa kube sesona silonda sinobuzaza esiye sawulimaza kakhulu umzi kaPhalo. Olu ncwadi kaloku belubadibanisa abantu babe ndawonye, batsho bazane, babonane ukuba bangancedana phi njani. Obu bunye yenye yezinto abazinqwenelayo abanye bezinye iintlanga, ingakumbi ezo zaseNtshona (Biko, 1978; Murove, 2012; Mpofo noSefotho, 2024). Obu bunye abunyanzelwa mntu, buyazenzekela kumntu ongumAfrika, okhuliswe ngokwesiNtu, nakubeni isenzo samaKrestu namakoloniyali sililishwa lehlazo lomhlola ekuthini sichwethele ecaleni iinqobo zomthonyama.

Olu phawu lobunye nobuntu makungavunywa ukulahlekana nalo, luyingxam yenkcubeko yomntu wakwaNtu. Luyakhuthazwa uncwadi lomlomo ukuba malusiwe iliso, malungajongelwa phantsi kuba luhlanganisa ngeentsika zoluntu, luyalumkisa, londla abantu ngolwazi, ngembali, amasiko nezithethe zakwaXhosa. Lulondoloza inkcubeko ukuze sihlale sivutha isibane selizwe, kudede ubumnyama, kukhanyiselwe nezizukulwana ezizayo.

Ubukoloniyali nenkolo yobuKrestu ziwenzile owazo umonakalo, kodwa aziphumelelanga kuba naku sisathetha ngayo inkcubeko yakwaXhosa, awucimanga wathi pam umlilo. Umzi kaXhosa awulalanga, uguqe ngamadolo, uthi unotshe, mayingaxuthwa intlaka emlonyeni, noxa kunjalo, zisekhona izinto ezisengumngeni

kwinkcubeko yakwaXhosa kuba uncwadi lomlomo kule mihla lujongelwe phantsi, nto leyo ichaphazela ukulahleka kwenkcubeko, kuba kaloku lusingxhobo sokuyilondoloza.

Eli candelo lilandelayo liphonononga nzulu amangenelelo abulala uncwadi lomlomo nenkcubeko kule mihla. Injongo yokwenza oko kukuloba umdla wabantu batsho babuyele kundalashe, bakhangele ukuba akuyi kubakho bungcono na ekukhuliseni isizwe sangomso esinomkhondo, esichubekileyo. Ukumenyelwa koondalashe kolu phandonzulu akuthethi kuthi makuphilwe ngalaa ndlela yakudala, kodwa kubethelelwa uluvo oluthi mazibuye iinto zobawo bethu, zingayekwa zicime zide zitshabe. Kaloku, eyona nkqubo inganyamezelekiyo yile yokuphuhla ngesantya esiphezulu kweenkqubo zaseNtshona, ngeli xesha ezasemaXhoseni zitshila emnyango. Uphandonzulu olu luzinze kwimbono ethi, makusinyelelwe ngoncwadi lomlomo, ukuze inkcubeko yamaXhosa iphuhle nayo.

2.6 Lubulawa Yintoni Uncwadi Lomlomo Nenkcubeko Kule Mihla?

Besele ichatshazelwe ngentla apha into yokubulaleka koncwadi lomlomo, lubulawa kukufika kobukoloniyali nenkqubo yobuKrestu kubantu abangamaXhosa. Kuye kwavelelwa nombala wokubulaleka kolwimi isiXhosa, mba lowo othi ube negalelo elikhulu ekubulalekeni koncwadi lomlomo nenkcubeko.

Uncwadi lomlomo, lwalahleka endleleni ebomini ngenxa yokuba belungabhalwanga, lwade lwalibaleka, lwangabinayo laa ntsingiselo yalo ncakasana yenkcubeko, kuba abubonakali ngeliso, buvakale ngendlebe obu buciko (Swana nabanye, 2014). Wongeza uDilayi noMadolo (2025) ngelithi, uncwadi lomlomo lwaluzinze kakuhle ekudlulisweni ngamakhonkco wemveli. Ingxaki iqale kwakuqhawuka la makhonkco, hayi ke emveni koko, angena amanzi endlini. AmaXhosa abhenela kuncwadi lwaseNtshona, abe nawo amakoloniyali eme nezagweba elindele ukuqhomfa nayiphi na intloko engathi yenza umjojo, ngokokwawo ke phofu. Unyanisile ke ngoko uMona (2024) xa esithi, umonakalo ngoncwadi lomlomo lwamaXhosa mawulandwe emva, mhlawumbi kuyakuthi kwakuchanwa eyona ngxaki, kube kungona kuvela izisombululo. Okwangoku, olu phandonzulu lusazinze kuluvo oluthi inkcubeko, ngenxa yokungahoywa koncwadi lomlomo, isecicini. Umbuzo ke ngoku ekufuneka ubuziwe uthi, nzame zini ezinokwenziwa luncwadi lomlomo ekukhuseleni inkcubeko kaXhosa?

NoBongela (1991), njengazo ezi ngcali zicatshulwe ngasentla, usola ukufika kwempucuko yaseNtshona, ebangele ukuba olu lwazi sasilufumana kuncwadi lomlomo luye lunqaphazeka ngokunqaphazeka kwesi sizukulwana sikhoyo. Uthi le mpucuko idungadunge loo ntshinyela yencindi enambithekayo eyayifunyanwa kolu ncwadi lomlomo, yashiya ivanya, eyingxambuluza ekunzima nokuyisela. USatyo nabanye (1993), basola bona ukufika kwabefundisi beLizwi bevela phesheya, beze kusasaza iVangeli kaKrestu. Le mbono yezi ngcali ingqamana ngqo neziyaa zimvo ziphantsi kwecandelwana elingefuthe lobuKrestu nobukolonyali kuncwadi lomlomo, isiXhosa nenkcubeko. Bathi abefundisi abo baqaphela ukuba uncwadi lomlomo luhamba ngogugumo lwalo, ekuqapheleni kwabo baye baluthatha njengesixhobo esichaseneyo neLizwi likaThixo, balwenyelisa. Phakathi kwezinyeliso zabefundisi bakwaLizwi ezichithizayo ezasetyenziswayo ukutshabhisa olu ncwadi, kwathiwa, zizinto zobuhedeni, kwathiwa, zizinto ezibonakalisa ukuba semva kwimpucuko. Loo mpucuko ke iyileyo yaseNtshona kuphela.

USatyo nabanye (1993), bathi olu ncwadi nenkcubeko zithe noxa zifumana ezi zinyeliso, njengento yasekuphileni nasemxhelweni woluntu lwamaXhosa lwazinga. Bathi luye nje lwavalelwa kwiminyango yezikolo ezazikwaphethwe ngabefundisi aba beLizwi. Kule mihla, uncwadi lomlomo lubonakala lungasiwe liso, ingakumbi ngabo basakhulayo, ekusafanele ukuba bave iimbali, namabali angesizwe sabo sakwaXhosa. Olu ncwadi lwalusenziwa lube nomtsalane ngokuthi kubekho amachule okuludlulisa kubaphulaphuli. Umzekelo wodidi loncwadi lomlomo oluziintsomi, lwalubaliswa ngoomakhulu, ababeye baqokelele abazukulwana, ingakumbi ngexesha langokuhlwa, xa sele umsebenzi wosuku uqatyelisiwe ngumntu wonke. Umngeni okhoyo ngoku ngowokuba oomakhulu abasahlali ndawonye nabazukulwana (Ngingwana, 2023; Chukwuemeka, 2025), abazukulwana bahlala noonina nooyise babo, kude lee nooninakhulu. Oku ke kwenziwa zizizathu ezininzi ekungabalulwa kuzo impangelo nempucuko.

Iyingxaki enkulu kakhulu into yokuhla komdla wokubaliselana iintsomi nokungabikho kooNobalisa. UMatiso noNtswalana (2024) bathi into ethabathe indawo yokubaliswa kwala mabali aziintsomi, ngumabonwakude, oneenkqubo ezitsala umdla wabaphulaphuli bazive bengenalo elo xesha lokumamela iintsomi okanye naluphi na udidi loncwadi lwemveli. Lo mabonwakude ke akazukufana naxa le ntsomi ibibaliswa

nguNobalisa ephambi kwabaphulaphuli, apho bebeza kukhe babuzane imibuzo, baphendulane, babuye baqhubekeke.

Umabonwakude yena uyaqhubekeka esenza acwangciselwe kona. Kumabonwakude azikho zonke eza mpawu zoncwadi lomlomo ezilwenza luphile, luphefumle (Ntshinga, 1990). Oba bugetyegetye boncwadi lomlomo, okwa kukwazi ukuguquka kobaliso kulungele imeko, akufumaneki ngoku kwezi nkqubo zikamabonwakude kuba sele zicwangciselwe loo nto ziyicwangciselweyo. Kuninzi ke ngoko okuphosakalayo malunga nenkcubeko yakwaXhosa. Ewe, zikhona iinkqubo ezimisebenzi yazo ikukudlulisa inkcubeko, kodwa kuba zikumabonwakude, akufani naxa zisenziwa phambi kwabaphulaphuli, apho banokubuza nemibuzo xa bengacacelwanga.

Kuqapheleka ukunyuka kwezinga kumdlu wezifundo zenzululwazi, ubuchwephesha, ubunjini nezibalo ezikolweni. Izifundo zobugcisa nenkcubeko zibulaleka kakhulu, zifuthaniseleka phantsi kwezi zikhankanywe apha, kanti ke kulapho inkcubeko, amagugu, izithethe namasiko akwaNtu alele khona (Angu, 2023; Mboti, 2024). Le nkubeko ifumaneka kolu baliso lwamabali, ifumaneka kwezi ngoma zakwaNtu, ifumaneka kwizibongo nakuloo maqhalo asetyenziswayo kwezoo ntetho zichongiweyo (Matiso noNtwalana, 2024). Ukungahoyeki koncwadi lomlomo kukuncipha kolwazi ngenkcubeko yomntu, okunganefuthe elibi lokunyamalala kwayo kwixesha elizayo. Yingxaki le olususwe yiyo olu phandonzulu.

Enye into engumqobo ekusetyenzisweni kolu ncwadi lomlomo, lulwimi isiXhosa, olungasetyenziswayo nolungafundwa ngabantu abaninzi ngendlela yendalo kunye nokuxhathisa kakhulu ngeelwimi zasemzini (Batibo, 2008; Bromham nabanye, 2022; Madima noMakananise, 2025). Abantu abaninzi bakubona ukufunda ngolu lwimi isiXhosa njengenkcithaxesha (Tshabangu noSalawu, 2022). Eneneni kunjalo, bade babuze ukuba baza kulusebenzisa entwenini kuba kuthethwa isiNgesi kweli lizwe loMzantsi Afrika nangaphaya kwemida. Uluntu naxa lusenza izicelo zomsebenzi, udliwanondlebe lwenziswa ngesiNgesi, futhi kuqeshwa abo basikhupha ngeempumlo isiNgesi (Marschan-Piekkari noReis, 2004). Zonke ezi ngxaki zinefuthe elibi kuncwadi nenkcubeko yesiXhosa.

Yindlela abacinga ngayo ke le abantu ibenza batshikilele kwanto ebadibanisa nesiXhosa, baphoswe xa kulapho ke lolu ncwadi lomlomo beluza kubadlulisela inkcubeko yabo. Oku kutshikilelwa kolwimi isiXhosa, ngabantu abantetho isisiXhosa, uWa Thiong'o (1978) uthi kuziziphumo zengcinezelo eyongamele i-Afrika. Uthi lifuthe elibi lobukolonyali kwinkcubeko, kwilwimi, nakubahlali, elanyanzelisa ukufuthaniseleka kwezithethe zabo, banyanzelwa ukuba balandele izinto zaseNtshona, kuquka nesiNgesi. Uyicacisa athi abantu abaninzi bade bacinga ukuba bafanele ukuze babe ngabantu bokwenyani, bathethe isiNgesi, babonakala besibukula isiXhosa sabo, kuba besithi akukho apho baza kusisebenzisa khona. Ngalo lonke elo xesha balahlekana nenkcubeko yabo, equlathwe phaya kweso siXhosa kanye.

Eli candelo lilandelayo liza kuphonononga nzulu imiqobo ekuhlangatyezwana nayo ekulondolozeni uncwadi lomlomo nenkcubeko. Kweli candelo, kuzanywa ukubuyisa isidima senkcubeko kaloku equlathwe kolu ncwadi lomlomo, ukuze kuvele kakuhle ukuba uncwadi lomlomo lungasisixhobo esinokusetyenziswa ekulondolozeni inkcubeko yakwaXhosa na.

2.7 Imiqobo Ekulondolozeni Uncwadi Lomlomo Nenkcubeko

Amathandazwe akwaXhosa awemanga ekuzameni ukulondoloza uncwadi lomlomo nenkcubeko yakwaXhosa. Ziyazama iingcali ukubonisa ukubaluleka kweli phulo entlalweni, kodwa ikhona imiqobo emi endleleni, eyenza kungabi lula.

2.7.1 Indlela yokwenza izinto ngesimanjemanje (*modernisation*)

Phakathi kwemiqobo kukho le yokutshintsha kwabantu indlela yokuhlala, betshintshela kwisimanjemanje (*modernisation*). Ngokwemithombo yolwazi, isimanjemanje, ngokwentetho yamaXhosa, nolwimi lwawo, siquka ukuziqhelanisa nokuhlanganisa indlela izithethe, amasiko, neenkcubeko ezenziwa ngayo, zisenziwa ngohlobo lwale mihla (Rahman, 2001; Yende, 2024; Sock, 2024). Zenziwa kuquka iteknoloji, imfundo, nokukhula koqoqosho. Konke phofu oku kwenziwa kukho nomngeni wokulondolozwa kwenkcubeko yabo bachaphazelekayo kwilizwe jikelele.

Eyona njongo yokufakwa kwale nkqubo, yayikukuzama ukuba abantu abahlala kwimimandla ehlelekileyo ngokwezoqoqosho, baphuhlise iimveliso zabo, ukuze kuphucuke intlalo neemeko abaphila phantsi kwazo (Hoselitz, 1952). Uhambisa athi

uHoselitz (1952) yena uyibona le nkqubo yesimanjemanje njengenjongo yayo ikukuzalanisa uqoqoqsho notshintsho kwinkcubeko, kanye kanye ngokujonga ifuthe lobuchwephetshe baseNtshona kubahlali abangenalwazi luyephi ngoshishino. Uthi kwaye kwamkeleka ukuba olu tshintsho kuqoqoqsho lungakhokelela kwezinye izinto ebezingalindelekanga, ezinjengotshintsho kwezentlalo, kwinkcubeko nakubume bomntu. Ukhankanya kanye ukwaziswa kweteknoloji evela ngaphandle, ukutsho oko kwamanye amazwe, nenxaxheba yenkcubeko yemveli.

Ushishino isengaba sesona sizathu esenza abantu bathi bhazalala bashiye amakhaya bekhangelana amarhiwu aluhlaza. Abantu bahlala ezidolophini kwiindawo eziphucukileyo, bashiye oomakhulu nootat'omkhulu emakhaya, aba kanye banobuchule bokubalisa iintsomi, umzekelo. Abantu bashiya ezo ndibano zaselalini, apho bebesiva khona uncuthu lweengoma neembongi zomthonyama. Kuthi kwezo ndawo zasezidolophini, zesimanjemanje, kwanabamelwane abantetho zingesiso isiXhosa, apho kunyanzeleke ukuba kuqhagamshelwane ngolwimi oluza kwaziwa macala, kwade kule nkqubo kwanqongophala ukuthethwa kolwimi lwesiXhosa, kwanqaba ukusetyenziswa kwamaqhalo nezaci. Izinto zenzeka ngobuchwephesha bale mihla, kuqhagamshelwana ngeekhompiyutha neemfonomfono. Kubonakala kungumqobo ukulondoloza uncwadi lomlomo nenkcubeko, kuba kaloku kutshintshe kwa imeko le yokuhlala.

Ukwenza izinto zenkcubeko yamaXhosa usebenzisa onomathotholo endaweni yokuba kuvunywe amagwijo ngabantu, kungumqobo ekufundiseni ngenkcubeko ebantwini kuba iingoma ezimele ukuba zivunywa ngabantu, zinika izilumkiso okanye zomeleza ngakumbi, indawo yazo ithatyathwa ziigumbagumba eziqeshwayo emathekweni. Ukuqeshwa kwezithethi zembeko kumatheko, ufike zithetha into ende, ezinye zithetha ngolwimi kwasemzini, oku kuvimbela uncwadi lomlomo amathuba kuba kuthi xa kufanele ukuba kuhoywe lona, babe abantu sele bedikwe yeyokosa. Ukwenziwa kwamasiko nezithethe ngokwesimanjemanje, kunayo indawana yokuwenza javujavu, kongeze le miqobo kuthethwa ngayo ekulondolozeni uncwadi lomlomo nenkcubeko yakwaXhosa.

2.7.2 Umdla wabantu

Umdla wabaphulaphuli kuncwadi lomlomo nenkcubeko zidlala indima enkulu ekulondolozeni kwazo, enye iphefumla kwenye. Nabani obona into enxabiso kuye

uyayinakekela, ayilondoloze ukuze imsebenzele. UNgcingwana (2023), uqaphele indlela ezichazwa ngayo iintsomi ngababhali abathile, bezichaza njengamabalana abubuxoki, bambi bathi angeyonyani kodwa aqulathe imfundiso. Le nkcaza ayingebi sesona sizathu sibangele ukunganakwa kwazo ezi ntsomi, kuba kaloku zigqwaliswe lela gama lobuxoki? Nangoku, ukuze umameleke xa uza kubalisa intsomi eklasini okanye kwabo ubabaliselayo, kufuneka uqale ucacise ukuba libalana eliqwetyiweyo elinjongo ikukufundisa okanye ikukulumkisa. Ngulo mdla ubonakale uncipha kubantu ezintsomini, noye wangumqobo ekulondolozweni koncwadi lomlomo nenkcubeko. Abantu abasafuni kwakuqala ukuphulaphula isaqalwa kwaloo ntsomi, ngokwenjenjalo imfundiso nenkcubeko azisadluliswanga. Umdla wabaphulaphuli kubalulekile ukuba uthathelwe ingqalelo.

2.7.3 Umxholo woncwadi lomlomo

Uncwadi lomlomo lubalasele ngobungetyengetye, luyakwazi ukujikajika lulungele loo meko lusetyenziselwa yona (Ntshinga, 1990). Makungqanyaniswa nokwenzeka kule mihla, abaqambi beengoma, beentsomi, nezinye iindidi mababe nemizekelo yezinto ezaziwayo, hayi ezakudala zodwa. Njengoko olu ncwadi lomlomo lusetyenziswa ekufundiseni abantu ngezinto ezibalulekileyo entlalweni yabo, maluqulathe imixholo yezinto ezenzeka kule mihla, kubongwe amaqhawe namaqhawekazi amandulo kanti nawale mihla, kuququzelelwa inkululeko ngokwasengqondweni. Mayisetyenziswe kanobom imifanekiso eyongeza umdla kubaphulaphuli, nenjongo yayo ikukongeza umfanekisongqondweni wale nto kuthethwa ngayo.

Yonke le nto ithethwa ngentla apha izama ukuthi, mayixabiseke futhi ixatyiswe indlela olwaziswa ngayo uncwadi lomlomo nenkcubeko kubaphulaphuli, ukuze nabo baluxabise. Elaa xabiso liqulathwe kuncwadi lomlomo nokubhentsiswa kwalo ngobuchulekazi, nendima yalo ekudluliseni inkcubeko, ziintsika ezilwenza lube nomtsalane. Ngoko ke, ukungaxabiseki kwale miba yoncwadi lomlomo nenkcubeko, kungumqobo ekuzilondolozeni.

2.7.4 Iteknoloji

Iteknoloji inguwo umqobo ekulondolozweni koncwadi lomlomo nenkcubeko (Rahman, 2001; Sock, 2024). Xa ezi zixhobo zeteknoloji zingasetyenziswanga ngobuchule, zingalulimaza olu ncwadi lomlomo. Abantu abaninzi baxhomekeka kakhulu ekumameleni iingcebiso ezikumakhasi onxibelelwano, abanye babaleka bayokukhangela iingcebiso kwimithombo yolwazi, oko kwenze ukuba uthi wena useza

noncwadi lomlomo nenkcubeko, ubone ukuba uchitha nje ngexesha lakho, sebegcwele ngabagcwele yiyo. Oomabonakude neenkqubo zabo zesimanjemanje, bawubile umdla wabantu, ixesha labo balichitha ekubukeleni bona, kunqaba nencoko emakhaya, alibikho elokuphulaphula ezi ndidi zoncwadi lomlomo. Umntu obukele umabonakude kuba nzima nokuba akuphendule sele umbuza umbuzo omnye, ubone nawe ukuba uyamphazamisa. Le teknoloji iluncedo kodwa iphinde ibe necala elingalunganga kuba ingumqobo ekulondolozweni koncwadi lomlomo nenkcubeko.

2.7.5 Ifuthe le4IR (*Fourth Industrial Revolution*)

I4IR ibhekiselele kutshintsho olwenzeka kubahlali, kwezobuchwephesha, kula maxesha enkulungwane yamashumi amabini ananye. Iteknoloji enjengeAI (*Artificial Intelligence*) neloT (*Internet of Things*), ikhula ngesantya esiphezulu ebantwini kwaye idala utshintsho olukhulu nolukhawulezayo ekuhlaleni jikelele (Philip nabanye, 2021). Ezi ngcali zingasentla zithi le 4IR ngunobangela wolu tshintsho oluphazamise iindlela abantu abebeqhagamshelana ngazo, iindlela abebefunda okanye befundisana ngazo, iindlela abantu abebeziphatha ngazo, futhi bezalana nokubangqongileyo. Konke oku kubalwa apha kuquka uncwadi lomlomo nenkcubeko ebidluliswa ngalo. Izinto ngoku zifunyanwa kuAI nakuIoT, uninzi lwabantu alusaboni mfuneko yakumamela iintsomi neengoma zakwaNtu ezinemfundiso.

USchwab (2018) uthi, yonke ingqokelela yedatha icholacholwe ebantwini yaqokelelwa ngobuchule yasetyenziswa ukondla iAI ukuze kuphume izinto ezinomdla zenkcubeko yabantu, neendlela abaphila ngazo. Kusibethile ke oku isizwe sakwaXhosa, kwabonakala kutshikilelwa ukusetyenziswa koncwadi lomlomo, kwathenjela kwezi ndlela zintsha zeteknoloji, ezingayichani ncam inkcubeko yamaXhosa. Nantoni na ngoku umntu afuna ukuyazi, ucofa umshini wakhe umxelele konke.

Konke oku kutshiwo ngentla apha kubonisa ukuba bukhona ubunzima isizwe sakwaXhosa esijongene nabo. Obu bubunzima bokuzama ukulondoloza uncwadi lomlomo nenkcubeko, kube kukho le miqobo mininzi kangaka endleleni. Kwelinye icala, le nkcubeko ibalulekile, kuba isizwe esingenankcubeko asinto yanto.

Eli candelo lilandelayo liphicotha iingxaki ezizalwa kukutyeshelwa koncwadi lomlomo nenkcubeko kule mihla. Zezi ngxaki kanye eziphakamise umphandinzulu waziva engenakujonga nje kusunakala.

2.8 Inxaki Ezizalwa Kukutyeshelwa Koncwadi Lomlomo Nenkcubeko Kule Mihla

UNgcingwana (2023) uphicothe iinqobo zentlalo eziqulathwe ziintsomi ezichongiweyo zesiXhosa. Phakathi kwazo ubalule intsebenziswano, ukuthembeka, ukunyaniseka, ukuvuka uzenzele, ukuthabatha uxanduva, ukuthobelana nokunyamezelana. UMdekazi noKabanyane (2015), bakhankanye indima edlalwa kukubizwa okanye ukuzithutha ngeziduko bathi zivuselela ubuwena, utsho ube nokuzingca, futhi uzive ungumfo wasemaThileni okanye uyintombi kaNantsi. Batsho kananjalo ukuba wakuzichaza isiduko phakathi kwabantu kutsho kuvele izizalwana zakho, ngaloo ndlela kuvele ubuhlobo. Olu ncwadi lomlomo, ukutsho oko, luqulathe konke oku kutshiwo apha. Le nto ithethe ukuthi ke xa lutyeshelwa kutyeshelwa inkcubeko yakwaXhosa, ngoko ke siyalahleka isizwe sikaPhalo.

Ingxaki yokuqala ngokutyeshelwa koncwadi lomlomo nenkcubeko, kukungazazi ukuba ungubani, ungawazi umnombo nemvelaphi yakho. Zingakhangeleka zingathi yimfeketho ezi ntsika, kodwa ngokwenkcubeko zibaluleke kakhulu. Uyakuzifumana ke ukuba ungubani phaya kwiziduko, kuba zikwazisa ngomnombo wookhokho bakho nemvelaphi yakho (Mdekazi noKabanyane, 2015). Baninzi abahlangabezane nengxaki ngenxa yokungabuzani iziduko, bathandana, bathi xa beza kuzibopha ngeqhina lomtshato, kusenziwa amalungiselelo elobola, isiko lakwaNtu, kube kukhona bava iziduko zabo, bafumanise ukuba bayazalana.

Enye ingxaki egqubayo, engeyingadanga ifikelele kweli zinga ikulo ngoku, kukunganyaniseki; oku kuboniswa phaya kwiintsomi. Iintsomi, nokuba zinabalinganiswa abazizilwanyana, zizoba intlalo yabantu bokwenyani; eza zilwanyana zimele abantu abathile entlalweni (Satyo nabanye, 1993). Udyakalasho umele abantu abanobuqhetseba, abanganyanisekanga. Xa kusetyenziswa intsomi enodyakalasho kuzanywa ukubhentsiswa umba wokunganyaniseki neengxaki oza nazo ekuhlaleni. Ingxaki ezalwa kukutyeshelwa koncwadi lomlomo nenkcubeko, kukwanda kokunganyaniseki eluntwini, futhi ubone ukuba isizwe siyonakala. Abantu abanyaniseki ekuhlaleni, emakhaya, emisebenzini nasezinkonzweni. Oku kunganyaniseki kuza nezixhiba, intiyo nokulimazana emiphefumleni nasemizinjeni. Ilizwe liba ngumbhodamo, abantu bazisole sele bezenzile izinto zokunganyaniseki. Lo

mbhodamo uza neziphithiphithi ezininzi eziye ziyithathe ingqondo yomntu angaqwalaseli inkcubeko yakhe, alibale kukujikajikana nokuba ngubani owenze kakubi. Ithi ke le nto ukuba kungananyathelwa kuncwadi lomlomo nenkcubeko, ezinye iingxaki zingaphepheka. Le miqhankqalazo, le migushuzo ingaka ekuhlaleni, ziziphumo zokunganyaniseki ebantwini.

Ezinye izibongo, iintsomi kunye namaqhalo, zibethelela ukuzenzela, zinyusa ukuthatyathwa koxanduva ngumntu ngamnye, zibunyathela ngeenyawo ubuvila. Ukutyeshelwa kolu ncwadi lomlomo nenkcubeko, kunyusa izinga lobuvila. Yingxaki enkulu le, enokunqandeka lula xa olu ncwadi lomlomo lunokuthathelwa phezulu ekudluliseni umyalezo wobuvila neziphumo zabo. Isizwe esizaliswe ngamavila asihambeli phambili; kuba ngasa phandle kuyakhalazwa, elo xesha abantu bahleli neentahantaha zemihlaba engalinywanga, amadoda ahleli ezindlini akasebenzi, athi akukho misebenzi. Aphoswa zezo ntsomi zechibi ezilwanyana (Moropa, 1995), apho kuvezwa khona ukubaluleka kwentsebenziswano ekuhlaleni xa nifuna ukusombulula ingxaki eniveleleyo.

Ubuvila buba yingxaki esulelayo nasebantwaneni, kuba balinganisa abadala. Ude ufune ukuzibuza ukuba uza kuyalwa ngubani umfana oze ngobuso elizweni, xa kufuneka engene ebudodeni, apho kufuneka kusetyenziswe amaqhalo, umzekelo, amkhokelela ekuzenzeleni. Kaloku, amaXhosa ngabantu abangamaciko; ngako oko, ukusetyenziswa kwamaqhalo asinto inqabileyo. Andithi kaloku kufanele ukuba kwenziwe ezi ziyalo, kusetyenziswe amaqhalo abonisa inkcubeko yomntu ngenjongo yokuyilondoloza ingabhangi. Xa ke ngoku ubuvila bume ngeenyawo kumntu wonke ekuhlaleni, nokusetyenziswa kwamaqhalo kuza kubethiswa ngoyaba, ikhule ke yona ingxaki yobuvila; kukhule ubusela, kuqhekezwe imizi yabantu, konakale ukuhlala, inkcubeko ibhange. Kuphele ukuthembana, kujongwane ngezikhondo zamehlo ekuhlaleni. Kudungadungeke zonke iipateni zendlela yokuziphatha kubahlali, athetha ngazo uKrasniqi (2019). Uqulukubhode wento engachazekiyo.

Kuloo mibhodamo yandayo ekuhlaleni, iyancipha intlonipho nembeko eluntwini, buyanda ubugebengu, iyakhula indlala kubahlali kuba batyeshela iingcambu zabo. Ziyanda iingxaki, siyanda isizukulwana sentandabuzo. Akukho mntu unaxesha lancwadi lwamlomo nankcubeko na kakade. Olu phandanzulu lusususwe zezi meko,

zezi ngxaki, lwathi malukhe lungenelele luzame ukuvuselela ukusetyenziswa kolu ncwadi lomlomo nenkcubeko kumaXhosa omzi kaPhalo.

Icandelo elilandelayo liza kuveza umsantsa ophawulekayo malunga negalelo leengcali ezigalele kule miba mibini, uncwadi lomlomo nenkcubeko. Kuyenzeka ukuba kumana kungqinelwana okanye kuphikiswana ngemiba ethile, kanti ikhona le ndawana imane ukushiyelelwa; nguloo msantsa kuthethwa ngawo ke lo.

2.9 Umsantsa Ophawulekayo

Umsebenzi wophengululonzulu loncwadi ayikokuphicotha uncwadi olungaphambili malunga nophandonzulu kuphela. Omnye umsebenzi ikwakukubeka umnwe kumsantsa ophawulekayo kolu phengululonzulu lwenziwayo. URobinson nabanye (2011), bathi umsantsa kuphandonzulu uvumbuluka xa amandla eengcali ekufikeleleni kwisigqibo ngomba othile otshisa ibunzi, engemakhulu kuyaphi, loo msantsa uba sisiqalo sokuqhutywa kophandonzulu. Oku kuthetha ukuthi, xa iingcali zimana ukungqubeka kumba othile kodwa zingade zize nesisombululo salo mba, kuye kucace ukuba makukhe kuphandwe nzulu kukhangelwa isisombululo okanye isigqibo esinokwamkeleka.

Kolu uphandonzulu, ingxaki isekubukulweni koncwadi lomlomo lwesiXhosa, nto leyo ezala ukulahleka kwenkcubeko, kuba kaloku uncwadi lomlomo lulo oludlulisa inkcubeko kwizizukulwana ezizayo. Iingcali zivumelana zonke ukuba uncwadi lomlomo lususixhobo sokulondoloza inkcubeko, ziyatsho ukuba uncwadi lomlomo lujongelwe phantsi ngabantu balo, lubonwa njengenkqubo yamandulo, kodwa lubalulekile kuba luyindlela elula yokufundisa nokulumkisa, futhi ludlulisa imbali kubantu bayo. Umsantsa kuphengululonzulu loncwadi, ngokutsho kukaBloch (2015), ungakhangeleka uziziphumo zophengululonzulu, kanti usekwangaba ligalelo elikhuthaza uphandonzulu. Ngokophengululonzulu loncwadi olwenziwayo kolu phandonzulu, ziyavezwa izinto eziyimiqobo ekulondolozweni koncwadi lomlomo nenkcubeko yakwaXhosa. Ziyakhankanywa iingxaki ezizalwa kukutyeshelwa koncwadi lomlomo nenkcubeko. Nantso imiba eyiyimisantsa eqaphelekayo kolu phengululonzulu loncwadi, imiqobo ekulondolozweni koncwadi lomlomo nenkcubeko, kunye nemiphumela yokutyeshelwa kwayo yomibini le miba.

Kwinkcazelo yeentsomi, kukho abathe xa bezichaza bathi ngamabalana abubuxoki. Abanye abathe ngamabalana angeyonyani. Le nkcazo iyakufuna ukukhe ikhangelisiswe ukuba ayinamgqwaliso iwushiyayo na xa kuthethwa ngeentsomi. UNgcingwana (2023) ukubona oko njengento ezenze zanomdintsi netyheneba iintsomi zakwaXhosa, ude athi xa eyicacisa le ngxaki athi ibangelwe koku kuchazwa kweentsomi ngolu hlobo, nguwuphi umntu oza kuchitha ixesha amamele ibali elingeyonyani, ekuthiwa linemfundiso eliyiqulathileyo. Uthi ubuxoki nemfundiso azihlangani kwazona, ngamanzi neoli.

Olu phandonzulu lubuyisa eso sidima seentsomi kunye nezinye iindidi zoncwadi lomlomo, eziye zabonakala nazo zisosuleleka kulo mdintsi netyheneba ezinawo iintsomi. Lo msantsa uphawuleke xa kuye kwafuneka ukuba olu ncwadi lomlomo maluchazwe luchutywe ukuba luyintoni na kanene. Lo msantsa ubuye waphawuleka xa inkcubeko le nayo kuye kwafuneka ukuba mayichazwe iphicothwe ukuze kubhentsiswe ubudlelwane phakathi kwayo noncwadi lomlomo.

UBloch (2015), uthi imisantsa kuphandonzulu ingavumbuluka ibe ziindidi ngeendidi, ngokwezizathu ezininzi. Kolu phengululonzulu loncwadi kuvumbuluka uhlobo lomsantsa olubizwa ngokuba yi*empirical gap*. Kuthiwa olu uhlobo lumalunga nombala othile ongafunyanwayo okanye olahlekileyo, oyakuthi uphononongwe ngophandonzulu oluya kuthi lwenziwe. Kuthiwa xa idatha efumanekayo ingakwazi ukuphendula imibuzo, ubani uqala apho ukuqapheleka umsantsa. Lo msantsa ufuna ukuba kuqondwe izinto ezisingqongileyo, ezokuhlala nezaseburhulumenteni.

Umsantsa oqaphelekayo kolu phengululonzulu, kukungalandelelwa kwemiqobo ekusetyenzisweni koncwadi lomlomo nenkcubeko, neengxaki ezizalwa kukutshikilelwa koncwadi lomlomo nenkcubeko yakwaXhosa. Kubonakala amandla eengcali ebuthathaka kule miba. Ugxininiso neengcebiso ezikhatshwa yimizekelo ephilayo zifuneka ngamandla amakhulu kule miba. Le miqobo nezi ngxaki mazivezwe zicaciswe, ukuze isisombululo sale ngxaki side sifumaneke, ilondolozwe inkcubeko yakwaXhosa, sibuye isidima sayo. Uphandonzulu luzama ukuyivelela le miqobo kangangoko, luyiphicothe, luyiphonononge, luzame ukuyibhekela endleleni, ingavaleli ukusetyenziswa koncwadi lomlomo ekudluliseni inkcubeko yakwaXhosa.

Icandelo elilandelayo liqukumbela esi sahluko. Emveni kwayo yonke into ethethiweyo ngentla apha, umphandinzulu ubone kufanelekile ukuba asonge, aqukumbele, aqoshelise yonke imirhajana ejingayo ukuze umsebenzi ukhangeleke umhle.

2.10 Elokuqumbela

Zigadlele iingcali ngoncwadi lomlomo nenkcubeko. Zisuke nalo olu ncwadi apho lwaqala khona, zeza nalo nezizathu zokusetyenziswa kwalo kwaXhosa. Ziluchazile ukuba lwalusenzelwa ukudlulisa iimbali ngamagorha namaqhawe, lwalulumkisa, lufundisa, lubonisa iindlela zokuziphatha ekuhlaleni, lufundisa ngamasiko nezithethe, futhi ludluliswa ngomlomo.

Zivelile izinto ezaye zangumqobo ekusetyenzisweni kolu ncwadi, zatsho kwaba ngumbhodamo, kwaba nguqulukubhode, inkcubeko yaba yivanya, kwaphela intlonipho, kwagunya ubuvila nobugebengu, ilizwe lazuzo; kwakubi kwanje, kwaphela ubuntu, abantu bajongana ngezikhondo zamehlo. Walamba olambayo, bambi bancame balale ezitratweni, maxa wambi bahlale ngaphantsi kwebhulorho, ukuze bavuke bahambe bevumbulula ukutya okulahlliweyo emigqomeni. Yayingaziwa ke le into kwaXhosa. KwaXhosa umntu ngumntu ngabantu.

Olu ncwadi lomlomo lwalusebenza lo msebenzi wokuhlanganisa abantu ukuze bazane, bancedane, bahloniphane, baphilisane, bathandane, bendiselane. Ngalo lonke elo xesha benza ngokwenkcubeko yabo, bagcine izithethe namasiko abo; isizwe siyakhula, iinkokheli ziyanda, isizwe sinomkhondo, sinesidima nesithozela. Makubuyelwe eMbo mzi kaPhalo. Maluvuselelwe olu ncwadi lomlomo lusilondolozele le nkubeko iminyaka ngeminyaka. Makungalahlwa imbo ngophoyiyane. Mazisetyenziswe iziduko kuba, zivuselela ukuzazi, uthando nobuntu. Mazisetyenziswe izibongo kuba zivusa iminyele, batsho abantu babe nokuzingca ngobuntu babo. Mazibaliswe ezi ntsoni kuba ziqulethe iimfundiso, izilumkiso neziyalo. Mazibaliswe iimbali zesizwe ukuze zingalibaleki, futhi aziwe amaqhawe namaqhawekazi akwaXhosa, kuzekwe emzekweni. Mazivunywe iingoma zakwaNtu, ezomelezayo neziyalayo, kuba yenye yendlela umXhosa aqhagamshelana ngayo nomnye umXhosa le.

Makuliwe undonakele ongene phakathi kwabantu wabatsho baziintsalu, kwaphela ubunye, into umXhosa abedume ngayo. Makubuyelwe kundalashe, nokuba ke kulandelwe isimanjemanje, kodwa umxholo wona ungatshintshwa. Ewe, iintsomi azisenakuthetha ngamagongqongqo noothikoloshe kule mihla, kuba ezo zinto azaziwa, kunokwenziwa kuqwetywe eziza kuthetha ngezinto zale mihla, kodwa imfundiso yona ihlale izinzile. Makubuye ukubaliselana amabali ngomlomo, kubekho ezaa ntshukumo neengoma ezivunywa nangabaphulaphuli, makubuye ukusetyenziswa kwamaqhala kwiindibano zamaXhosa, kunxitywe imibhaco, iintsimbi, izikhakha, kube kule kube njeya.

Xa oomakhulu babekwazi ukuqeqesha abantwana ngokubalisa iintsomi, abantu bayalwe nje ngamaqhala esiXhosa, bakhuthazwe abantu bathuthwe ngeziduko, ngezibongo neengoma, kwalani ukuba kungakhe kubuyelwe kweli cebo ukwakha isizwe sakwaXhosa, kusetyenziswe kanobom olu hlobo loncwadi lomlomo, ukudlulisa le nkcubeko yakwaXhosa ifuna ukuduka engceni. Mabanikwe amathuba okubalisa ooNobalisa, mazibonge iimbongi, mazivume iimvumi, mawacikoze amaciko emathekweni, kube mnandi kube njeya. Mayilondolozwe le nkcubeko, kuba isizwe esingenankcubeko sifana nje nomntu ongenagama, nesizukulwana esiya kuphuma kuso, iya kuba sisizukulwana sentandabuzo.

Isahluko Sesithathu

Inkcazobungcali Yophicothonzulu Neendlela Zophandonzulu

3.1 Intshayelelo

Kwisahluko esiphambi kwesi kugxilwe kanobom kuphengululonzulu loncwadi lomlomo nenkcubeko yamaXhosa. Kuqhalwe, kwachutywa, kwaphicothwa ezi ntsika zimbini ngenjongo zokubonisa ubudlelwane phakathi kwazo, kwakunye nendima eziyidlalayo ekulondolozeni inkcubeko yamaXhosa. Inkcazelo zazo zitsalwe koovimba bolwazi, kwaphononongwa okuthethwa ziingcali ngazo, kudandalaziswa ukubaluleka kwazo njengeentsika, ekwakheni isizwe sakwaXhosa. Buveziwe ubungozi bokutyeshelwa kokusetyenziswa koncwadi lomlomo nokungasiwa liso, nokujongelwa phantsi kwalo ngabantu abantetho isisiXhosa, nto leyo enefuthe elibi kwinkcubeko yabo. Olu ncwadi lomlomo luchazwe njengovimba nechibi lolwazi ngenkcubeko, nto leyo eluncedo ekuyilondolozeni, ingabhangi, ingapheleli emoyeni okwezithukuthuku zenja, abantu bazibone belahlekwa bubuntu babo.

Esi sahluko sesithathu sijolise ekutyhileni inkcazobungcali olusimelele ngayo olu phandonzulu, kwakunye neendlela oluza kuqhutywa ngazo. Mayibethelelwe kwangoku into yokuba akuyi kugxilwa kwiingcali okanye kwiingcali ezithile, koko kuya kufunxwa ulwazi kwiinkalo ngeenkalo zolwazi, luze olo lwazi lundindaniswe ukuze kuphume imbono enye eqhubela phambili iingxoxo zalo msebenzi.

3.2 Inkcazobungcali Yophicothonzulu

Inkcazobungcali yophicothonzulu, ichazwa ngamajelo olwazi njengengcaciso equlunqiweyo, eqingqiweyo, engomba othile, osukuba ubhekiselele kwimeko eqaphelekayo, ephononongwayo nephandwayo. Icacisa ukuba kutheni kusenzeka oko kwenzekayo, kwaye kunganqandwa njani kungaqhubeleki, okanye kungacaciswa ngcono njani (Hunt, 1991). Xa esoleka, uPatton (2015: 49) uthi:

A theory is a systemic explanation of an aspect of reality that is based on observation, experimentation, and reasoning, designed to describe, explain, and predict phenomena.

Uyamxhasa uBabbie (2010: 5) ngelithi:

Theories serve as conceptual frameworks that guide research and practice, enabling scholars to interpret findings and construct meaning from data.

Ngaphezu koku kungasentla, iimpawu ezibalaseleyo kwinkcazobungcali kukuqokeleleka kolwazi, ukwakheka, nokucaca gca kobudlelwane phakathi kwengcamango nesindululo. Into ethetha ukuthi, kufuneka inkcazobungcali ichaze umbandela othile ngendlela enobungcali nobunzululwazi obuvavanywe baze bavunywa ngokusesikweni. Kuxa obu buncacholo bobungcali buvunywe ngokusesikweni apho bunokuthi busetyenziswe ngabanye abaphandinzulu. Olunye uphawu lwenkcazobungcali yingqiqo, kuba isoloko igxile kwizizathu zokwenzeka komba othile, nobungqina boko kwenzekayo, kwaye ayisebenzi ngokuthelekelela kuphela. Kufuneka ithelekelele ngendlela enika intsingiselo ngombandela othile. Injongo yenkcazobungcali kukucacisa ukuba kutheni kusenzeka oko kwenzekayo, kwaye inika ingcaciso ephangaleleyo ngombandela lowo iwulungisayo, maxa wambi otshisa ibunzi. Ibalasele inkcazobungcali ngokuhambelana kwezimvo malunga nombandela lowo ulungiswayo okanye utshisa ibunzi. Ngamafutshane, inkcazo yenkcazobungcali kufuneka iphendule imibuzo athi umphandinzulu ahlangebezane nayo okanye ajolise ekuyiphenduleni (Bacharach, 1989). Eyona nkcazobungcali ilungileyo yileyo iba nayo ubuncinane nokuba inye into eyithintelayo, ithintele izinto ezithile zingenzeki (Popper, 1957).

Konke oku kubekwa ngentla apha, ekuphawuleni ngenkcazobungcali, kukhokelela ekwenzeni lula uphandonzulu kumphandinzulu. Oko kukuthi: ekuphenduleni iinjongo nemibuzo yophandonzulu. Ngamanye amazwi inxaxheba yenkcazobungcali kuphandonzulu kukunikeza isakhelo, apho kuye kufumaneka isakhiwo sokuqokelela imibuzo yophandonzulu neenkqubo eziza kulandelwa, ukuze kutshiwo kuthiwe zingqamene nenkcazobungcali leyo. Isakhelo senkcazobungcali sinceda ekutolikeni iziphumo ukuze kube lula ukuzidibanisa nolwazi olusele lukhona. Inkcazobungcali ikhokelela ekukhethweni kweendlela zokwenziwa kophandonzulu kwanezokuqokelelwa kwedatha. Lilonke ke, inkcazobungcali, kuphandonzulu, idlala indima enkulu kakhulu, isisixhobo esincedisa abaphandinzulu ekuchazeni, ekuqondeni, nasekwazini ngokuphangaleleyo ngelizwe jikelele.

Ngaphandle kwala mabakala abekwe ngasentla apha, kukho nezinye izizathu ezenza inkcazobungcali ibonwe ibalulekile kubaphandinzulu, kuba ibanika isakhelo sohlalutyo, ibanika indlela eyiyo yokuphuhlisa intsimi leyo basebenza ngayo, kwaye

ibanika inkcazelo ethe gca, ngobume belizwe jikelele (Wacker, 1998). Ngako oko olu phandonzulu lusimelele ngenkcazobungcali yeSankofa, ngenxa yezi zizathu zingasentla.

3.3 Inkcazobungcali YeSankofa

Kula macandelwana alandelayo, kucaciswa le nkcazobungcali ichongiweyo, kuvelelwa iinkalo nokuqulethwe yiyo. Apha, kudandalaziswa imvelaphi, iimpawu, ifilosofi nokufaneleka kwayo kolu phandonzulu.

3.3.1 Imvelaphi yeSankofa

ISankofa yingcamango eyavela kubantu abangama-Akan eNtshona Afrika. Le ncamango iqaqambisa ukubaluleka kokufunda kumava amandulo, ukwakha ingomso. Ngokweqhalo lama-Akan, akulohlazo ukubuyela emva, ukhangele ukuba kwakusenziwa njani na, ukhumbule oko ubusele wakulibala, ukusebenzise usenzela inkqubela phambili (Stanley, 2024). Eneneni, kuisidingo ukuba inkcubeko kaXhosa ngenkqu ikhe ilandwe emva, kukhangelwe ukuba isizwe sakhe besitshotsha siyilondoloza njani inkcubeko. Njengoko sele kubonisiwe kwisahluko sesibini, xa bekuphengululwa nzulu incwadi, le nkcubeko ikhoyo ithe yaba lixhoba lokutshintsha kwamaxesha, ubukoloniyali, inkolo yamaKrestu, njalo njalo. Ngeso sizathu, ayingebi lulutho na into yokuba kurhoxwe umva kancinci, kukhe kujongwe ukuba inkcubeko yamaXhosa iphosakele xa kundawoni? Umzekelo, sele kukho indyikityha yokufa kwabakhwetha kwisizwe sikaXhosa, njengoko kuxeliwe kwisahluko sesibini, undonakele undawoni? Kuphosakele phi? Le, yeminye yemibuzo ekufuneka isizwe sangoku sizihlupheze ngayo sixhathise ngoncwadi lomlomo.

Eli gama lithi “Sankofa” ligama laseAfrika, elisukela kubantu abangama Akan, kuhlanga lwama-Adinkra, eGhana (Kissi, 2018). Igxile ekubalulekeni kokujonga ngasemva ukuze uqhubekela phambili. Icebisa ukuba ukufunda ngezamandulo, uzazi, kunceda umntu ekuqhubekeleni phambili, atsho aqonde ukuba kutheni, kwaye ufikelele njani kweli nqanaba akulo namhlanje. Le nkcazobungcali ikhuthaza abantu bokuhlala ukuba mabahambe bebhekabheka, babuye balande emva okusele kulibalekile, ukuze bazuze nto kolo lwazi, nobo bulumko bamava abadlule kuwo. Ubulumko beSankofa abukhethi mava atheni, bukhuthaza ukuba makuqondakale ukuba amava, nawaphi na, awobumnandi nalawo mabi, abenendima ekubumbeni umntu, wayile nto ayiyo namhlanje.

Ukongeza, inkcazobungcali yeSankofa yinkolelonzululwazi esekwe kwifilosofi (ulwazi namava) yaseAfrika, egxininisa ukubaluleka kokubuyela kwimvelaphi ukuze kufundwe, kufunyanwe, kwaye kuphinde kuhlonitshwe ulwazi lweminyanya nezinyanya, inkcubeko, kunye nembali ukuze kuhlaziywe ingqondo nokwakhiwa kobuni babaNtsundu (Dube, 2024). Njengoko sele kubethelelwe ngasentla phayaa, igama elithi “Sankofa” lithetha ukuthi “buyela umva uye kulanda oko kulahlekileyo,” kwaye libonisa ukuba inkululeko, ukuphiliswa, nokwakhiwa kwakhona kweenqobo zikaNtu kudinga ukubuyela kwimvelaphi ukuze kufumaneka ulwazi olwachithwa yinkqubo yobukhoboka (Hopson, 2024: 13). Njengoko uDube (2024) esitsho, iSankofa ayigxeki kuphela iinkqubo zolwazi lwaseNtshona, kodwa ikhuthaza ukuba kubekho ukubuyiselwa kwenkcubeko neziseko zolwazi lwemveli kwiinkalo ezifana nemfundo, ingqondo yabantu, kunye nophandonzulu gabalala, ukuze kungabikho nkcubeko ivaleleka ngaphandle.

3.3.2 Uphawu lweSankofa

Uphawu olusetyenziswa kweli gama lithi “Sankofa”, yintaka. Umfanekiso wayo uthatyathwe ku-*Google*:



Umfanekiso1: Uphawu lwenkcazobungcali yeSankofa⁵

Ngokwenkangeleko, le ntaka inamanqina ayo atshone emhlabeni, intloko ijonge ngasemva, ineqanda elisemqolo. Le ntaka ibonakala ibheka phambili noxa intloko ibheke emva. Iqanda apha limele ubutyebi obufumaneka kubulumko bemveli. Ulwazi ngezinto zamandulo lunika amandla okubuyisa ukuzazi ukuba ungum-Afrika, nto leyo

⁵ Lo mfanekiso uthatyathwe apha: https://www.google.com/search?vsrid=C16Hlfy51O3SEhACGAEiJDE0ZWFkYzM5LT15YzAtNGYxNi1hMmNkLWE1MTY5ZWwMwMwY5ZDIgIjSdSgJOOTQstnluY4D&vsint=CAIqDAoCCA cSAggKGAEGAtojChYNAAAAPxUAAAA_HQAAgD8IAACAPzABEMgBGMABJQAAGD8&udm=26&ins_mode=un&source=ins.web.cntpubb&vsdim=200,192&gsessionid=i7JI_7eB-XYfdDuE8FhzLpz8ffrRRIKIqj0FTKCT1hm_hw6F2-MPKA&lsessionid=CjLdPZX8hahMB2rsmsXCYR7j2NZe4eSb7s2Fe7wBLucg_yQf10U91A&lns_surface=44&lns_vfs=e&qsubts=1752408314523&biw=200&bih=192&hl=en-GB

inenkqubela phambili njengoko intaka le ijolise phambili noxa intloko ibheke ngasemva (Slater, 2012).

Intaka le yeSankofa iluphawu olunamandla oluphuma kubantu bama-Akan baseGhana, eNtshona Afrika, uyatsho uDonadey (2024: 11). Uhambisa uDonadey (2024) athi iboniswa imilise iinyawo zayo emhlabeni, ijolise phambili, kodwa ijika intloko ibheke emva, iphathe iqanda elisemqolo ngomlomo. Ncamashi neenjongo zolu phandonzulu, oku kuthetha ukuba kufuneka ubuyele emva uye kulanda oko kuligugu neqhayiya kuwe ukuze uqhubele phambili ngobulumko. Le nkcazobungcali ingqinelana nalo msebenzi kwinto ethi, akukho nto yonakeleyo xa kubuyelwa emva kwiintsika zoluntu. Ngamazwi acacileyo, le nkcazobungcali imele ukubuyiselwa kwembali, izithethe namasiko awathi aphulukana nawo amaXhosa. Ikwakhuthaza ukuqonda nzulu nokuzingca ngemvelaphi okanye iintsika zokuphila kwaXhosa. Iphinda le nkcazobungcali ibethelele ukubuyela kwizimvo zoobawo noobawokazi, ukuze kubekho umnombo nenkqubela phambili.

Lo mzobo wentaka yeSankofa, ejonge ngasemva, kodwa ibheka phambili, ineqanda elisemqolo elibanjwe ngomlomo, luphawu lokuthi makumane kujongwa ngasemva, kumana kukhunjulwa izithethe ngeli lixa kuqhutyelwa phambili, ukuze kubekho iziphumo ezibonakalayo ezisekwe kwiintsika nezikhokelo zamaXhosa. Yiyo loo nto olu phandonzulu luququzelela ukubuyela kwiintsika zoncwadi lwesiXhosa, ngokuthe ngqo namaqhalo nezaci, amaqhina, izibongo zemveli, iintsomi kunye neengoma zesizwe somthonyama. Ubani wokhumbula ukuba ezi ntsika zoncwadi lomlomo zizo ezithi zinike uluntu umnombo wemvelaphi yalo. Iqanda ke ngoko luphawu lweziphumo ezihle ezithi zibonakale xa kudityaniswe, kwadityaniswa kwade kwakho inkqubela nempumelelo kwiphulo ebelithatyathiwe.

Eli qanda lisemqolo kule ntaka, uSlater (2012) yena uthi libonisa ukuxabiseka koko kufunxwa kwixesha elidlulileyo, emandulo, kudluliselwe kwixesha lanamhla, ukuze kwenzeke igalelo kulwazi ngembali yesizwe. Uthi libonisa ubulumko bokufunda ngeentsika ezaziziseko zenkcubeko. Enyanisweni, eli qanda luphawu lovimba wolwazi. Ngaphaya koko, uAlexander (2024) woleka umsundulu ngelithi, kulwazi lwemveli lwama-Afrika, ingakumbi kwintlalo nenkcubeko yama-Akan apho kuvela khona umfanekiso wentaka yeSankofa, iqanda elisemva linentsingiselo enzulu

nengcwele. Iqanda limela ubomi, ukuqhubeka namandla angaphakathi okuzala ikamva. Liyafana nembewu yobomi, libonisa indawo apho izinto ziqala khona. Ukubekwa kwalo ngasemva kwentaka kuthetha ukuba ixesha elidlulileyo asiyiyo into ekufuneka ilityalwe okanye itshatyalaliswe, koko liqonga elibalulekileyo apho kufuneka uluntu lubuyele khona ukuze lufumane ubulumko bokwakha ikamva elingcono.

Kwakhona, kululuvo lomphandinzulu ukuba xa intaka ijika intloko yayo ibheke emva ithathe iqanda, ayenzi nje isenzo sokukhumbula, koko yenza isenzo sokumelana nokucinezelwa kolwazi lwemveli. Esi senzo sikwagxeka iindlela zolwazi ezisekelwe kwinkcubeko yaseNtshona esoloko ibheka imbali njengento yakudala engenaxabiso nengasebenziyo. Kodwa ke nakubeni kunjalo, kwiinkolelo ezininzi zama-Afrika, ixesha alihambi ngokuthe ngqo, libuyela emva, liphindaphindeka, kwaye lihlala lingaphakathi kwezizukulwana. Oko kukuthi, ukuhamba kwamaxesha akuthethi kulahla mbali nankcubeko. Iqanda ke ngoko, aliyonto yakudala nje, liyindawo yokugcina ulwazi lwemveli, izimiso zobomi, imfundiso yokuhlonipha indalo, amasiko nezithethe, kunye nobuni bomntu oNtsundu.

Ukongeza, njengoko umphandinzulu ebona, iqanda elisemva kwintaka, likwathetha uxanduva olukhulu neentsingiselo zokomoya. Lifundisa ukuba abantu akufuneki balahle iziseko zabo zenkcubeko xa befuna ukuya phambili. Kumaqonga emveli okufundisa, afana namabali, amaqhalo nezaci kunye neentsomi, le ntaka neqanda layo zisetyenziswa ukufundisa ulutsha ngoxanduva, isidima kunye nokubaluleka kwemveli. Liyinkumbuzo yokuba kufuneka ligciniwe, lihlonitshwe, kwaye lidluliswe kwizizukulwana ezilandelayo kuba lithwele ubutyebi benkcubeko nemveli. Iqanda, ngokwenkcazobungcali yeSankofa libhentsisa ithemba, ilifa nokomelela kolwazi lwemveli ekwakheni ikamva elizinzileyo nelizukileyo, ngokuthe ngqo nenkcubeko eyondele nzulu kuncwadi lomlomo.

Olu phawu lubonisa ukuba abantu abangama-Akan, bathe xa bekhangelwa ulwazi, bakhangelwa ngokuhlakanipha, benza uphandonzulu ngocoselelo bekhangelwa okwakusenziwa emandulo. Sesi sizathu kanye esibangele ukuba kugxininiswe kwisahluko sesibini ukuba, iingxaki ezigubungele i-Afrika ngawo lo mzuzu zisenokusonjululwa ngokuthi kucuntsulwe kanobom kuvimba womgquba, kukhe kubuyelwe emaxhantini. La ma-Akan akholelwa ekubeni ukusebenzisa amacebo

emveli njengomkhombandlela xa uceba ukwenza nantoni na, umane ucaphula kobo bulumko babantu bakudala, uyakube ucwangcisa ikamva eliqaqambileyo (Slater, 2012).

Uphandonzulu lusebenzisa kanye le ngcamango xa lucebisa ukuba amaXhosa mawasebenzise uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yawo. AmaXhosa mawasebenzise iintsomi ezazisetyenziswa kudala ukululeka abantu, bazibalise zibe nomdla wokutsala abaphulaphuli, kanti ecaleni zidlulisa iinqobo zentlalo ezenza kuhlaliswane kakuhle, kube lucwangco noxolelwano (Ngingwana, 2023). Kuyacinezelwa kolu phandonzulu ukuba amaXhosa asebenzise amaqhalo ayesetyenziswa xa kuyalwa abantu, njengoko ekhuthaza uFinnegan, (1970), ukwenza njalo akunakukhawuleza kulibaleke ezingqondweni, ingakumbi xa kusenziwa ngobuchule nobulumko, ngamaciko akhethiweyo.

3.3.3 Ifilosofi yeSankofa

Amaxesha amaninzi iingcali zenkcubeko zibethelela ukuba iSankofa, imalunga nokubuyela eMbo kwiimbali okanye kwizithethe namasiko oluntu, ukuze kubuye izidima nokuzazi, kutsho kuthi ngaxeshanye kuqhutyelwe phambili nempilo eyenza intsingiselo kwisizwe eso. ISankofa ke ngoko imalunga nenkqubela phambili eluntwini, eyenzeka ngokusetyenziswa kwamava, kuhlanganiswe nezehlo ezimana ukwehla rhoqo elizweni, ukususela ekuzalweni kude kube sekufeni komntu. La mava enzelwa ukuvuselela ulwazi ngeendlela ekwakuqhutywa ngazo mandulo, ukuze kuhlanganiswe neendlela zesimanjemanje, kutsho kuhlahleleke indlela eya phambili empumelelweni. Kambe ke bekutshiwo ngaphambili ukuthi olu phandonzulu aluququzeleli kubuyela embo ngokungathi kubuyiselwa umva amaxesha, koko luququzelela ukuphilisana phakathi kweenkcubeko ezivela kwiinkalo ngeenkalo; hayi ukuba inkcubeko enye yenzele enye izigqibo ngokusebenzisa amandla obunganga. Kwimeko yoMzantsi Afrika, apho kuphila iilwimi neenkcubeko ezininzi, kungumdla wolu phandonzulu ukuba uncwadi lomlomo lusetyenziswe ngokuchanekileyo ukuze kuvele, kuphile, kuphefumle futhi kusebenze iintsika zenkcubeko yamaXhosa. Umzekelo wezi ntsika uquka ukuphilisana, ukuthandana, ukuxhasana, ukuvelana, ukunyamezelana, ukwenza izigqibo kunye nokuxabisana. Luncwadi lomlomo ke olungumbhobho wezi ntsika zixelwe ngasentla apha.

Inkcazobungcali yeSankofa ibethelela ukuthi, makumane kubuyelwa emva, ngoku kubhekwa phambili, zingahlwa izinto zenkcubeko, angahlwa amasiko nezithethe ngabantu, nokuba amaxesha ngamanye, makumane kuvuselelwa ezasemandulo, ngenjongo yokuqhubela phambili ubomi. Ngamanye amazwi, inkcazobungcali yeSankofa ibonisa imfihlelo yomlumiso wolwazi olunceda uluntu lukwazi ukuqhubela phambili ekwenzeni kakuhle konke olukwenzayo. Le nkcazobungcali ikhuthaza ukuthi ubuchule bokwenza nantoni na, kukubheka bheka macala onke, phambili, ngasemva, phezulu, phantsi, emantla, emazantsi, empuma nasentshona, kuba kuyenzeka ngamanye amaxesha ukuba icebo elalisetyenziswa kudala, lisengalunga nanamhlanje (Agbo, 2004; Antubam, 1963; Sarpong, 2007). Yiyo loo nto olu phandonzulu lugxile ekubuyeleni kwiintsika zoncwadi lomlomo njengendlela yokulondoloza inkcubeko ingalahleki.

UDzobo (1976) uthi iSankofa mayibonwe njengenkcazobungcali yokuvuselela inkcubeko nophuhliso, olungenziwa luluntu lwaseAfrika, lube nokuzazi, lwazi ixabiso lenkcubeko yalo yemveli, kuquka inkolo neelwimi zalo. Oku kwaziwa kwenkcubeko, nemvuselelo, mayiqale kwinkqubo yezemfundo. Uthi kukho imfuneko yokuba abaqulunqi bepolisi yezemfundo, oosopolitiki, nabatshintshi beenkqubo zokufundisa, mabakhe batshintshe bafakele izifundo ezifanelekileyo, ezingenkcubeko yama-Afrika, apho kubalulwa iinqobo zentlalo ezinjengobuntu, intlonipho, intsebenziswano, nokusetyenziswa kweelwimi zemveli, ngaxeshanye nezo zasemzini. Uqhuba athi, oku kwaziwa, noku kuvuselelwa kolwazi ngenkcubeko, kungazibumba izimilo zesizukulwana esitsha sama-Afrika, kwakheke ama-Afrika angawo.

Inkcazobungcali yeSankofa ke ngoko ngumvuseleli wendlela zemveli zokuphila, nomvumbululi wolwazi lokuzazi ebantwini. Igxile ekwaziseni uluntu ngeengcambu zalo, ivuselela inkcubeko yemveli, ukuze ilondolozeke, ibuyelwe sisidima sayo, kuba inomsebenzi omkhulu, wokuphucula intlalo yoluntu, lungahlalisani oku kwezilwanyana. UDzobo (1976), uthi konke oku kungenzeka ngokusebenzisa isebe lezemfundo kulutsha olusisizukulwana neenkokheli zangomso. Uncwadi lomlomo lungancedisa ukubuyisa isidima senkcubeko yama-Afrika, esakhahleleka phantsi ngexesha lokufika kwempucuko yaseNtshona, nokungenelela kwababhali nabashicileli. Ililishwa ke into yokuba ababhali abathile nabashicileli beencwadi zesiXhosa bagqwetha iimbali zamaXhosa, babhala ngohlobo abafuna zivakale ngayo.

Ngokwezi mbono zingentla, kuyabonakala ukuba kwinkcubeko yamaXhosa, inkcazobungcali yeSankofa sisikhokelo esisebenza njengophawu lokubuyiselwa, ukhuseleko nokuhlaziywa kwenkcubeko, ulwazi kunye nembali yezizukulwana ezadlulayo. Olu phandonzulu luxhentsa phezu kwembono ethi, le nkcazobungcali ingqamana ngokuthe ngqo neemfuno zokusebenzisa uncwadi lomlomo (iintsomi, amaqhalo, iingoma zakwaNtu, izibongo neziduko, ngokwalo msebenzi), njengesixhobo sokugcina, sokufundisa, nokudlulisa inkcubeko yomzi kaPhalo kwizizukulwana ezilandelayo. Ezi zisele zenyathi, zoncwadi lomlomo azigqibeli nje ngokubalisa amabali, ziphinde zibe ngamaqonga axhobisayo olwimi, ulwazi lwamasiko nezithethe nendlela yokuziphatha kwabantu, ngaloo ndlela zixhasa ukuzazi, ukuzithanda nentlonipho yabantu abaNtsundu buqu.

Uyakungqina oku uMakhenyane (2023: 253) ukuthi, xa uncwadi lwemveli lusebenza njengesikhumbuzo senkcubeko yamaXhosa, loo nto incedisa ekulweni nomsinga wamaza asuka eNtshona, athe aqhwalalisa, ajongela phantsi, kwaye acinezela ulwimi nenkcubeko yamaXhosa. Ngoko ke, ukunika ingqwalasela kwiintsomi, amaqhalo, iingoma zakwaNtu, izibongo neziduko, kukuvuselela ubu-Afrika njengoko iSankofa ichaza.

UDzobo (1976) uqhuba athi, okwenene uninzi lwama-Afrika lwakholelwa kulo mfanekiso ungeyonyani, owenziwa ngabaseNtshona, beneenjongo zokuguqula inkcubeko yama-Afrika, ukuze kulandelwe leyo yabamhlophe. Lo mfanekiso ngulo obeke inkcubeko yaseNtshona phambili, waze walandelisa ngeyama-Afrika. Ama-Afrika ayibukula eyawo inkcubeko, ayitshikilela, abona kulungile ukuba mawalandele leyo yabamhlophe (Biko, 1978). Xa kunjenge, kufanelekile ukukholelwa kwinto ethi le ngcinezelo yama-Afrika yathi yakhoboza iingqondo zabaNtsundu. Ngumbandela ke lo ofuna ukuphicothwa nzulu kusinyelelwa ngenkcazobungcali yeSankofa. Ngokubhekiselele ekukhotyozweni kweengqondo zabaNtsundu, ungqina uWa Thiong'o (1986: 55) ngelithi:

The domination of a people's language by the language of the colonising nations was crucial to the domination of the mental universe of the colonised.

Uphinda acacise ngcono uChinweizu, uJemie noMadubuike (1980: 102) ngelithi:

In the colonial process, European culture was enthroned as superior, while African cultures were systematically devalued and dismissed as primitive.

Ayothusi nento yokuba uWa Thiong'o (1993: 77) ame kwelithi:

Africa was to be emptied of its cultural content and refilled with the culture of the coloniser; a process of erasing memory and substituting it with amnesia.

Ezi ngcali zixhentsa zidedelana zibonisa ngokucacileyo ukuba ubukoloniyali nolawulo lwaseNtshona azizange zinciphise kuphela iinkqubo zopolitiko noqoqosho lwama-Afrika, kodwa zaphinda zacinezela, zanciphisa, kwaye zaphazamisa iinkqubo zolwazi nemfundo yemveli, kuquka nemisebenzi yoncwadi lomlomo. Lilonke, inkcubeko yaseNtshona yanyuselwa phezulu, ngeli lixa inkcubeko neendlela zokwazi zama-Afrika, ezifana neentsomi, amaqhalo, izibongo, iziduko, kunye neengoma, zazidilizwa njengemfumba yezinto ezingenamsebezi okanye ezingeyonyani.

Kule meko ke, ukusebenzisa uncwadi lomlomo ukugcina nokuphuhlisa inkcubeko kuguquka kube sisixhobo sokuchasana nokucinywa kwengqondo yabaNtsundu kunye nendlela yokubuyisa intlonelo nokuzazi. Iintsika zoncwadi lomlomo ezifana neentsomi namaqhalo, umzekelo, azibalisi nje amabali okonwabisa, koko zixhobisa ulutsha lwale mihla nangaphaya (Zulu, 2004; Zungu, 2021). Ukuphinda kusetyenziswe ezi zixhobo zoncwadi lomlomo kunako ukunceda ekubuyiseleni isidima kwinkcubeko esele iphelelwa ngamandla.

Ayinako nokulityalwa into yokuba oyena nobangela wesi sintsompothi ukwindlela ulwahlulolwimi olwathi lwenzeka ngayo, apho kwathatyathwa iilwimi zasemzini zabekelwa phezulu, ngeli xesha ezabaNtsundu zitshotsha emnyango. Ezi lwimi zasemzini, ngokolu phandonzulu, akuthiwa mazisuswe zingasetyenziswa mpela mpela ngama-Afrika, koko kugxininiswa ukuba ezi zemveli mazisetyenziswe zixatyiswe, ziphuhliswe ngezinga elifanayo nezo zasemzini. Njengoko ama-Afrika kubonakala edludla nempucuko yaseNtshona, abonakala enqaphaza nasekusebenziseni iilwimi zawo, nto leyo eqhuba nokudungadunga inkcubeko yawo. Ngolu luvo, inkcazobungcali yeSankofa ithi kuyadingeka ukuba kujikwe kujongwe ngasemva, kubuyiswe ubuntu obuphephetheke nokudungadungeka kwenkcubeko. Kusisidingo ukuba amaXhosa akhumathele kwiimbono zenkcazobungcali yeSankofa.

linzame zokutshatyalaliswa kweelwimi zesiNtu nenkcubeko mazibhangiswe. Ukubhangiswa kolwimi eluntwini kufana nqwa nokutshabalalisa ingqokelela yeenkumbulo uluntu olunazo, olungezinto olwaziphumelelayo okanye olwawa phantsi kuzo, amava ke ukutsho. La mava ngawo aye amkhumbuze umntu ngobuyena, ukutshatyalaliswa kwala mava, kufana nokungathi kuncothulwa neengcambu imbali yoluntu. Ulwimi kaloku sisithuthi senkcubeko nezithethe zoluntu (Wa Thiong'o, 1997; Ojen noNweze, 2025).

Xa kubhekiselelwe kulutsha nabantwana abancinci, isebe lezefundo kubonwa lifanelwe kukuwuthabathela kulo lo msebenzi, litshintshe, lifakele imixholo engoncwadi lwemveli nenkcubeko efanelekileyo kwizifundo, kufundwe izifundo ezingemiba yeAfrika nabantu bayo. Ngokujika kujongwe ngasemva, emandulo phayaa, njengoko inkcazobungcali yeSankofa iququzelela, kuxelwe le ntaka isankofa, ama-Afrika angalutshintsha olu hlobo lwefundo lukhoyo, abafundi bafunde ngolwimi lweenkobe nenkcubeko yabo ngokupheleleyo, befundiswa iinqobo zenkcazobungcali yeSankofa. Le nkcazobungcali, kulo msebenzi, yeyokuthunuka izazela zama-Afrika, abuyele embo, angalahli imbo yawo ngophoyiyane.

Ukuba okufundwa ezikolweni kungenziwa kuqulathe imiba engelizwe ekuphilwa kulo, nemixholo enento yokwenza nesizwe eso, abantu abaphuma kwezo zikolo, bangaphuma bengenantloni zokusebenza ngezandla zabo, imisebenzi enje ngokulima amasimi, njengoko inkcubeko yamaXhosa yondele nzulu kwezolimo. Ukuthi jezu ngasemva kwabaqulunqi beepolisi, noosopolitiki, bangakhe babone ukuba emandulo phayaa, kwakungekho nto yantswelangqesho, wonke umntu wayevuka enento yokwenza, ibonisa ukuphulukana neengcambu ezakhe umntu aphelele. Wonke umntu wayenenxaxheba ayidlalayo ekhaya okanye ekuhlaleni. Lolu hlobo lweziphumo i-Afrika, nama-Afrika azidingayo kwimfundo yanamhla, imfundo enika abantu, ingakumbi ulutsha, amathuba emisebenzi, ingeyiyo le ikhupha abantu abakhangela imisebenzi, bengenazakhono zawo.

Olu phandonzulu lubethelela uluvo oluthi, ifilosofi emumethwe yinkcazobungcali yeSankofa sisikhali sokukhuthaza ootitshala nabahlohli ukuba benze imfundo ibe nempumelelo, basebenzise izixhobo zokufunda nokufundisa ezihambelana nomxholo olungele abafundi abo, osingisele kwintlalo nenkcubeko yabo. Ukuba wonke umntu

uyayivuma into ethi ulutsha, oluquka abafundi luziinkokheli zangomso, kuhle ukuba lufundiswe ngendlela yokwenza izigqibo lukhokelwe yinkcubeko yalo. Kakade ke, isizwe esingenankcubeko sizazi sodwa.

Umsebenzi wefilosofi yeSankofa ke ngoko, kukubuyisa isidima sama-Afrika, ukurhwebesha oobhuti noosisi bama-Afrika abalahlekana neyona ngxam yenkcubeko yabo, babopheleleka bazifumana bekwizisele, bengamalolo elizweni labo. ISankofa ibuyisa imbali yeAfrika, eyafihlwa, yagxojwagxojwa, yacinezela, yafuthaniselwa, ngeenjongo zokuba icime pam ilibaleke. Le nkcazobungcali yeSankofa ikhuthaza ukufundiswa kwemisebenzi yezandla, ubuchwephesha, ulimo, ukwenza izigqibo kunye namayeza emveli (Tedla, 1995; Kissi, 2018; Dube, 2024). Oku kufundiswa kwezi zakhono kukuvuselela inkcubeko yabantu, ukubakhumbuza ukuba mabavuke bazenzele, bangajongi ukukhongozwa, babuyele emandulo, apho bekukhunjuzwana rhoqo ukuba esihleliyo, sidla ukuhlala, esiphilayo, sesithwethwayo.

3.3.4 Ukufaneleka kweSankofa kuphandonzulu olu luqhutywayo

Kwisahluko sokuqala, lushwankathelwe uphandonzulu kwachazwa ukuba lumalunga nokuvuselelwa kokusetyenziswa koncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa. Olu ncwadi lomlomo, njengoko kudandalazisiwe, luziindidi ezininzi, kodwa kuthatyathwe nje ezine kuzo, ukubhentsisa elubala ubudlelwane phakathi kwazo nenkcubeko yakwaXhosa. Apha kulo msebenzi kusetyenziswa amaqhalo, iintsomi, iingoma zakwaNtu nezibongo zomthonyama. Njengalo naluphi na uphandonzulu, kufuneka lube nayo inkcazobungcali olusimelela ngayo, futhi kufuneka izizathu zayo zicaciswe, njengoko kwenziwe kweli candelwana.

Isizathu sokuqala esibangela le nkcazobungcali isebenziseke kulo msebenzi kukuba ityebile ngokwengqiqo. Ingqiqo ibonakala ngokuthi inkcazobungcali igxile kwizizathu zokwenzeka komba othile, nobungqina boko kwenzekayo, inike ingcaciso ephangaleleyo ngombandela lowo iwulungisayo, othi kanti utshisa ibunzi. Njengoko sele kutshiwo, umba otshisa ibunzi kolu phandonzulu ngulowo wokutyeshela inkcubeko, ityeshelwa ngamaXhosa ngenxa yezizathu ngezizathu, kungoko kuxhathiswa ngamaqhalo, iintsomi, iingoma zakwaNtu nezibongo zomthonyama. ISankofa inalo olu phawu lwengqiqo luchazwa ngasentla, kuba nayo igxile kumba wokutshikilelwa kwendlela zamandulo, namava abantu bakudala, ababewasebenzisa ukukhulisa, ukuyala, ukulumkisa, ukukhuthaza isizululwana saseAfrika.

Le nkcazobungcali igxile ekusetyenzisweni kobuchule nobulumko bantlandlolo, emandulo phaya, ngeli lixa kuqhutyelwa phambili. Olu phandonzulu nalo luyazayamanisa nale mbono, njengoko lusenza kwingxoxobunzululwazi. Ithi ke loo nto mabusetyenziswe obu bulumko bube ngumlumiso kobu beli xesha langoku, ukuze kuqhutywe nokufundisana ngemiba ebalulekileyo ebomini bomntu. Uphandonzulu lusebenzisa le nkcazobungcali, luyisebenzisa ngokuthi lunqangaze phambili isixhobo esiluncwadi lomlomo, emasivunjululwe, sirholwe emva phayaa, sivuthululwe sibuye sisetyenziswe ukukhumbuzana ngenkcubeko yakwaXhosa, kuzokubuya isidima somntu nokuzazi.

Isizathu sesibini esityhale umphandinzulu ekuchongeni iSankofa kukuba lo mba wokungananzwa kwenkcubeko yamaXhosa ngamaXhosa (phakathi kwabanye oonobangela), nangawo lo mzuzu utshisa ibunzi. Ukuchongwa kwale nkcazobungcali ke kuzanywa iindlela zokuvuselela umdla ngokuthi kusetyenziswe uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa. Inkcubeko noncwadi lomlomo, njengamaqanda abanjwe yintaka isankofa, ngumba okufuneka kubuyelwe kuwo, futhi ushukuxwe banzi ngamaXhosa kuba ngawo anokunika umnombo ongcono.

Le nkcazobungcali ikhethiweyo isetyenziselwe ukutolika ukuba olu ncwadi lomlomo, njengomlumiso luya kudlala indima edlalwa ngumlumiso kuba lulo ekufuneka kubuywe umva ngalo, kujongwe emva kulo ngqo, kuphicothwe nzulu ubulumko bokwenza, obabusetyenziswa kudala kwaXhosa. Obu bulumko bondele nzulu kubaliso lwamabalana aziintsomi aqulethe iinqobo zentlalo (Ngcingwana, 2023), bukukusetyenziswa kwamaqhalo, ukudandalazisa okulindeleke emntwini ukuze kuthiwe uziphethe kakuhle (Finnegan, 1970), inkcubeko ke ukutsho oko. Kwakhona, ingxoxobunzululwazi zolu phandonzulu zibethelela uluvo oluthi kusengasetyenziswa izibongo zomthonyama, ukudandalazisa izenzo zobugorha nobugorhakazi, ezobuqhawe nezobuqhawekazi (Swana nabanye, 2014), ukuze kukhuthazeke nabanye abantu, batsho bazeke mzekweni ukuphuhlisa inkcubeko yabo benegugu neqhayiya ngezibongo zabo.

Olu phawu lweSankofa, luyintaka ejonge ngasemva kodwa isiya phambili, luyicacisa twatse into yokuba makubuyelwe kwiintsomi nezibongo, umzekelo, iintsomi ezazibaliswa mandulo, ziqulethe iinqobo zentlalo, iimfundiso neziyalo. Le ntaka

isankofa ibeleke eli qanda limele ubulumko nobutyebi obuyinkcubeko yabantu, qanda elo elinokuthi lakuphuncuka, lophuke kube kukuphela kwalo. Oku kuphuncuka kweqanda, umphandinzulu ukufanisa nokubhanga kwenkcubeko yamaXhosa, xa ithe gqolo ingasiwa liso ngabantu abangamaXhosa. Ngoko ke umzi wakwaXhosa ufanele ukuxela le ntaka iluphawu lweSankofa, nawo uhambe, uhambe, ubuyele embo, uyokudimbaza kuncwadi lwemveli olunguvimba wolwazi ngenkcubeko yamaXhosa. Oku makwenzeke ukuze ilondolozeke le nkcubeko, agcineke amabali akwaXhosa, zigcineke iziganeko ezinokubenza abantu babe nokuzazi ukuba bangobani, babevela phi.

Isizathu sesithathu esityhilizele umphandinzulu kule nkcazobungcali kukuba ayithi makuyekwe ukuqhubela phambili ngokwala maxesha, ntonje bekungalunga ukuba kuhlale kuhlale kumane kudityaniswa nezasendulo, ngamava neendlela ekwakuqhutywa ngazo, kuba kwakhe kwalunga, kwazalwa amaduna namathokazi eli lizwe. Yiyo loo nto uphandonzulu lusimelela ngeSankofa kuba nalo lugxile kanye ekuxutyweni kweengcamango nezindululo zeli xesha nezo zamandulo, kulungiswe, kufakelelwe kude kuphume into edibeneyo, eluqilima, ekhomba indlela.

Ebuthunjini bayo le nkcazobungcali igxininisa ukuba akusafani nakuqala, luninzi utshintsho kwintlalo ekuhlelwe yona, mhlawumbi uhlobo okwakuqhutywa ngalo izinto alunakufana ncam nangoku, ngoko ke uphandonzulu lukhuthaza ukubuyelwa kolu ncwadi lomlomo, kuba kakade lungetyengetye, luyakuvumela ukujikwajikwa ukuze lulungele amaxesha angoku (Ntshinga, 1992). Yenyeye yeenkalo oluxoxa phezu kwazo olu phandonzulu, lusimelele ngenkcazobungcali yeSankofa. Umzekelo, akhona amaqhalo ayalayo nalumkisayo, ngako oko, iziyalo nezilumkiso zinganomxholo olungele amaxesha angoku, iintsomi zingaqwetywa zithethe ngezinto ezenzeka kule mihla (Ngcingwana, 2023), iingoma zakwaNtu zingaqanjwa zilumkise isizukulwana sale mihla. Iyonke le nkqubo mayixhathise ngeembono zikaXhosa, hayi ezasezizweni. Yiyo loo nto inkcazobungcali yeSankofa ikhuthaza ukuba makuthi xa ama-Afrika eqhubela phambili, amane ukujonga macala onke, phambili, emva, entshona nasempuma. Ngokwenjenjalo aya kuqokelela ulwazi oluphangaleleyo, nobulumko bokulazi ilizwe jikelele (Matiso noNtwalana, 2024).

Okwesine nokukokugqibela, iSankofa imemelela kwaye ikhuthaza ukuvunjululwa nokutolikwa kakuhle kweembali zama-Afrika ezaguqulwa zanyovulwa ngabamhlophe. Yile kanye ecetywa luphandonzulu xa lubonisa ngokuphandle ukuba ifuthe lobukoloniyali nobuKrestu liwulimazile umzi kaXhosa, njengoko kudundubalisiwe kwisahluco sesibini. Eli futhe lishiye abantu becinga ukuba eyabo inkolo yeyobuhedeni, ukuze babe ngabantu kufuneka belandele eyamaKrestu. Ihambe le mposiso yaya kungena nasezingqondweni zabo baguqulwayo, bade babona ukuba nokuthetha olu lwimi isiXhosa akukho mfuneko yako, babona kungcono bathethe ulwimi lwasemzini, isiBhulu nesiNgesi. Le ntaka ijonga ngasemva endleleni, ibonisa ukuba inkcubeko yomntu ikulwimi lwakhe lweenkobe, ulwimi yinkcubeko, inkcubeko lulwimi (Wa Thiong'o, 1998). Ngoko ke makubuyelwe ekulusebenziseni ulwimi, kuba luyinkcubeko, neembali zesiXhosa mazibe zezibhalwe ngesiXhosa, ukuze luphuhliseke ulwimi, kubethwe iintaka ezimbini ngelitye elinye, kudluliswe inkcubeko, kube kuphuhliswa kukwasetyenziswa ulwimi.

ISankofa ikukhuthaza kakhulu ukuthi, xa ujonga ngasemva, uzibone apho ugqwidize khona ukuze ungaphumeleli, uyafunda ngeempazamo othe wazenza ebudeni bendlela, utsho uzilungise, ungaziphindi. Uphandonzulu nalo luthi ngala mabalana azintsomi, anabalinganiswa abenza iimpazamo, abaphulaphuli bafunda nto ngezo mpazamo, bathi ngokwetyisa oko bekubaliswa, babone apho kuphazanywe khona, batsho bazibone nabo ezabo iziphene ebomini ababuphilayo, bazilungise, abangekazenzi bangabi sazenza. Yiyo loo nto ke olu phandonzulu lusimelele ngale nkcazobungcali yeSankofa, kuba ilungisa le miba itshisa ibunzi kwesi sizwe sakwaXhosa, ukutshikilelwa nokunikelwa umva koncwadi lomlomo nenkcubeko. ISankofa ibethelela ukuba naxa kwenzeke impazamo, loo mpazamo ingalungiseka ngokuthi kukhangelwe emva phaya kumava akudala, kubonwe ukuba akukho cebo linokusetyenziswa na ukuzisa isisombululo saloo mpazamo.

Olu phandonzulu neSankofa zilungisa apho konakele khona, zithi mayilondolozwe inkcubeko ngabaniniyo, isizwe esingenankcubeko siyatshabalala, sifana nqwa nomthi ositshulwe neengcambu zawo. ISankofa ithi makungalityalwa apho kusukwa khona, mazikhathalelwe izinto ezinexabiso kulwazi lwemveli. Ngamanye amazwi, makungalahlwa imbo ngophoyiyane. Intaka eluphawu lweSankofa iyasikhumbuza ukuba masijike siyokulanda okukokwethu. Okukokwethu ke yinkcubeko, apho ubuntu

babantu, imbeko, intlonipho, ububele, uvelwano nokuncedana kufukanywe khona. Ezi nqobo zentlalo zikhankanywe apha zifukanywe kolu ncwadi lomlomo uphandonzulu luzama ukuba kuvuselelwe ukusetyenziswa kwalo. Obu buntu nobu bunye, bobu uBiko (1978), athi um-Afrika ubalasele kubo. Yiyo le nto umphandinzulu ezityande igila wenza olu phandonzulu, ukuze kwabelwane ngalo vimba wolwazi ngenkcubeko, kufunyanwe obu buntu nobu bunye budibanise isizwe samaXhosa.

Kula macandelo namacandelwana angasentla, kuye kwashukuxwa umba wenkcazobungcali ekuza kutolikwa ngayo iindidi zoncwadi lomlomo ezichongiweyo. Ngoku sele kufike ixesha lokubeka umnwe kwiindlela uphandonzulu oluza kuqhutywa ngazo ukuze kufezekiswe iinjongo, iinjongo ziphumo nemibuzo enyuswe kwisahluko sokuqala.

3.4 Iindlela Zokuqhutywa Kophandonzulu

Ukuze ungabathazeli umsebenzi oza kuqhutywa ngumphandinzulu, kufuneka achonge indlela yophandonzulu echanekileyo. Le ndlela kufuneka ibe yiyo elukhokelela uphandonzulu kwisisombululo sengxubakaxaka ekujikwajikwana nayo, ngxubakaxaka leyo ecaciswe kwisahluko sokuqala, yaze yangqinwa ziingcali ngeengcali kwisahluko sesibini. Njengoko bekuxeliwe, ingxaki kolu phandonzulu, yeyokubukulwa nokungalondolozwa kwenkcubeko yamaXhosa, ngamaXhosa, kube kucace mhlophe ukuba isizwe esingenankcubeko, sifana nje nomntu ongenagama. Phakathi koninzi lweendlela zokuqhuba uphandonzulu, olu phandonzulu luza kusebenzisa uphandontyilazwi.

3.4.1 Ingcaciso gabalala ngophandontyilazwi

Uphandontyilazwi yindlela yokuphanda enjongo yayo ikukufumana iimpendulo nezizathu ezibangela ingxaki leyo kujongenwe nayo. Le ndlela ithi ekugqibeleni ize nesisombululo sengxaki ethe yaqapheleka (Park noPark, 2016). Uphandontyilazwi luchazwa njengolugxile *ekuphicotheni nasekuphononongeni* izishiqi, izintsompothi, indlela yokuziphatha ngokwenkcubeko nangokwasekuhlaleni (Mills noBirks, 2014). Uphandontyilazwi luquka idatha okanye uvimba ongamagama, andaweni yamanani. Into ethetha ukuthi, le yindlela yokudakanca okuthethwayo nokubhaliweyo ngeenjongo zokutolika ukuze kufunyanwe iintsingiselo ezikholisayo. Ukuze kuqondakale ngcono iimbono, iingcamango, okanye amava, uphandontyilazwi luquka ukuqokelelwa nokuhlalutywa kwedatha engengawo amanani (iitekisi, iividiyo

kwanokuphulaphulwayo). Le ndlela ikwasetyenziswa ukuphonononga imiba ethile malunga nemeko okanye ivumbulule umba omtsha ofuna ukuphandwa nzulu (Ugwu noEze, 2023). Ngoko ke, le yindlela yokutolika nokucacisa ukuba kutheni zisenzeka ngohlobo ezenzeka ngalo? Njani? Ngabuni? Xa bekutheni?

Le ndlela yophandontyilazwi ayisebenzisi manani namilinganiselo. Iquka ukuphicothwa nokutolikwa kwamaxwebhu abhaliweyo nashicilelweyo, ukuqokelela ulwazi, ukuvumbulula imiba ethile, kwanokuphuhlisa ulwazi ngesihloko esithile (Silverman, 2006). Olu hlobo lophandonzulu lujonge ukuvumbulula umba othile obufihlakala, okhuthazayo okanye omalunga nenkcubeko yabantu. Uphandontyilazwi yindlela yokuhlalutya okubhaliweyo okunje ngeencwadi, iidayari, iingxelo, amanqaku, iintetho gabalala kwakunye nemifanekiso neevidiyo, kusenzelwa ukufunxa ulwazi nokwazi ngcono (Dehalwar, 2024).

Uphandontyilazwi ligama elisisambuleni, eliquka iintlobontlobo zeendlela zokulandela uphandonzulu olungomxholo othile. Oku kuquka utolikonzulu, indlela abantu abawubona ngayo okanye abawuva ngayo umba othile kwakunye nesakhelo esithi sibakhokele kuloo mba bakholelwa kuwo, batsho baphume nemikhombandlela yokwenza uphando olo. Batsho baphume nengxaki yophandonzulu, imibuzo yophandonzulu, injongo yophandonzulu, iindlela zokuqhuba uphandonzulu, kanti nokutolikwa kwedatha eqokelelweyo (Flick nabanye, 2004; Mey, 2023).

Uphandontyilazwi luneentsika ezingundoqo oluzisebenzisayo, kuba kaloku luezakhelo ezinabileyo, lunemigaqo elandelwayo, neendlela ezininzi ezilandelwayo ezikhokelela kuqhagamshelwano, kwanamathuba okuphuhliswa kwentlalontle. Le migaqo iquka ukuguquguquka, okuvumela abaphandinzulu balungelelanise iindlela zabo, nemibuzo, nto leyo eyenza ke kube lula ukuba kuthi apha ekuphandeni komphandinzulu, kuye kusakheka umkhombandlela osingise ekusonjululweni kwentsindabadala ekhoyo (Shen noChong, 2023).

Omnye umgaqo kuphandontyilazwi lugxininiso kumxholo odibanisa abaphandinzulu noko bakuphandayo, intsingiselo, kunye nokutolikwa kwedatha. Idatha eqokelelweyo kuphandonzulu olwenzekayo, ingumphumela womxholo lowo uphethweyo. Oku kuthetha ukuba umphandinzulu makaqale azi imixholo aza kusebenza ngayo, ukuze

akwazi ukuqokelela idatha yakhe. Kolu phandonzulu kushukuxwa iinqobo zentlalo zamaXhosa, ezisisakhiwo senkcubeko yawo, kuba ukuze achubeke umntwana kufuneka ahambe, achankathe kwimithetho ekuvunyelwene ngayo ekuhlaleni, angabi ngubholela ecaleni. Omnye umgaqo wophandontyilazwi kukubonakaliswa kweendlela ekusetyenzwe ngazo, kuvezwe imibuzo yophandonzulu, kuvezwe nokuchongwa kwedatha eqokelelweyo, nendlela ehlalutywe ngayo (Mruck noMey, 2019).

3.4.2 Injongo yophandontyilazwi

Injongo yophandontyilazwi kukufumana ulwazi oluphangaleleyo ekuhlaleni, ngemiba yendalo nokusingqongileyo. Luxhomekeka kumava abantu malunga nokwenzeka rhoqo empilweni yabo, luze lugxile kwizizathu zokuba kutheni kusenzeka njalo, njengoko ephawula u-Ugwu noEze (2023: 20):

For the study of human phenomena, qualitative researchers employ a variety of systems of inquiry, such as biography, case study, historical analysis, discourse analysis, ethnography, grounded theory, and phenomenology, as opposed to logical and statistical methods.

Kufundo ngemiba yoluntu, abaphandinzulu abasebenza ngophandontyilazwi baxhathisa ngeenkqubo ezahlukeyo zophicothonzulu, ezinjengembali-yempilo, umzekelo othenjiweyo, uhlalutywo lwembali, uhlalutywo lwentetho, nemiba engamava entlalo nenkcubeko yabantu; apha akusetyenziswa ndlela zisengqiqweni nezinamanani.

Kolu phandonzulu kusetyenziswe uphandontyilazwi, kuba lungena twatse kwezi ngcaciso zingentla apha, ezithi zona lusebenza ngohlalutywo lweembali kwanamava entlalo nenkcubeko yabantu. Oku kungaxatyiswa nokungalondolozwa kwenkcubeko yakwaXhosa, yingxaki asuswe yiyo umphandinzulu, ekufuneka iphicothiwe, iphononongiwe, kukhangelwe oonobangela abaqaphelekayo, njengoko sekucacisiwe kwintshayelelo yesi sahluko. Kuza kuqhalwa ke ngoko oonobangela abanefuthe ekubukulweni kwenkcubeko, okuzala ukungalondolozwa kwayo, okungakhokelela ekubhangeni kwayo. Ngelizama indlela eya kwisisombululo, umphandinzulu usondeza amaXhosa ekubuyeleni kwiindlela zamandulo zokudlulisa nokugcina inkcubeko, ukusebenzisa uncwadi lomlomo, njengesithuthi senkcubeko.

3.4.3 Uyilo lophandonzulu

Uyilo lophandonzulu sisicwangciso sendlela yokuqokelelwa nokuhlalutywa kwedatha, ngenjongo yokuhlanganisa oko kuhambelana neenjongo zophandonzulu noqoqosho nenkqubo yalo. Uyilo lophando lunika izikhokelo ekuchongweni kwepopuleyishini, okanye umthamo wabantu okanye izinto, kwiindlela zokuqokelelwa kwedatha, ekuchongweni kweendlela zokusampulisha okanye ukuchonga, ekuhlalutyweni kwedatha, nasekunyanyisekeni kophandonzulu. Esi sigaba sesona sisebenza njengenjini yophandonzulu. Sondlala isiseko ekuza kuchankathwa kuso xa kuqhutywa uphandonzulu, neenkukacha zokuchonga iindlela zokuqokelela idatha, nokuchonga uvimba (idatha), wophandonzulu.

Uyilo lophandonzulu lukhokelwa kukwazi ingxaki esuse umphandinzulu, ikhokelwe ziziphumonjongo zophandonzulu, uyokutsho kwimibuzo yophandonzulu. Apha kulo msebenzi ingxaki kukungaxatyiswa kwenkcubeko yamaXhosa, nokungasetyenziswa koncwadi lomlomo ngabantu abantetho isisiXhosa, nto leyo yehlisa isidima nomgangatho wenkcubeko yabo. Kwisahluko sokuqala, zichaziwe iziphumonjongo zolu phandonzulu:

- i. Kukutyhila indlela yokusetyenziswa koncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa ngawo lo mzuzu.
- ii. Kukutolika nzulu indima edlalwa ziintsika zoncwadi lomlomo, kwintlalontle nenkcubeko yale mihla. Esi siphumonjongo siquka iindlela zenkcubeko ezinokusetyenziswa ukusombulula izishiqi nezintsompothi zale mihla.
- iii. Kukudandalazisa ukwakhiwa kwenkcubeko ngeenqobo zoncwadi lwemveli, kusetyenziswa inkcazobungcali yeSankofa.

Kwakwesiya sahluko sokuqala, ithiwe thaca imibuzo yophandonzulu ethi:

- i. Lungasetyenziswa njani uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa kule mihla?

Ngokweendlela zophandonzulu, umphandinzulu uqokelele iincwadi, iijenali, idiseteyishini, nawo onke amaxwebhu athetha ngoncwadi lomlomo lakwaXhosa. Ezi

ncwadi zezo ziqulethe ulwazi ngoncwadi lomlomo, eziquka kuzo iintsomi, iimbali zamaXhosa, izibongo, amaqhalo, iingoma zakwaNtu neziduko, phakathi kwezinye. Ngokudandalazisa nokuveza ezi ndidi zoncwadi lomlomo, nokuqulethwe zizo, kuboniswe ukubaluleka kolwazi olukuzo, ngokuphathelele kwinkcubeko yamaXhosa. Oku, enyanisweni, kungawenza umahluko ekuvuseleleni umdla ngolwazi lwenkcubeko yamaXhosa. Kubalulekile ukwazisa amaXhosa ukuba olu ncwadi lwalusenziwa ngomlomo, ngamaciko namacikokazi akwaXhosa, ngobuchule obukhulu obabutsala umdla kubaphulaphuli. Olu ncwadi lunentshukumo, izijekulo, ingoma, nokungenelela kwabaphulaphuli, ukuze imiyalezo edluliswayo ingakhawulezi ifiphale ezingqondweni zabo (Ntshinga, 1992).

Ukuphendula umbuzo wophandonzulu, ongowesibini, othi:

- ii. Injani kwaye ibukhali kangakanani indima edlalwa ziintsika zoncwadi lomlomo kwintlalontle nenkcubeko yale mihla?

Oku kwenziwa ngokuhlenga hlengisa, kuhluzwe idatha eqokeleleke kule mithombo ibalwe ngentla apha, iincwadi zamaqhalo adlulisa inkcubeko neenqobo zentlalo. Ngamxhelomnye, kuye kwatolikwa iintsomi ezikhethiweyo zesiXhosa, kwaqhalwa kwadandalaziswa phandle oko zikuqulathileyo ngokwasentlalweni yoluntu lakwaXhosa. Ngaphezulu, kukhethwe izibongo zomthonyama eziphuhlisa inkcubeko yakwaXhosa. Kuphindwe kwaqokelelwa iingoma zakwaNtu, kwakhutshelwa ecaleni ezo zikhuthaza ukuxatyiswa kwenkcubeko.

Kule datha ihluziweyo, kuhlelwe ngokweenqobo ezikhethiweyo, kwaza kwabonakaliswa okuphuma kolu ncwadi lomlomo ngokweenqobo eziziqulethweyo, ngelo lixa kanye kwabonakaliswa indima edlalwa luncwadi lomlomo kwinkcubeko yale mihla, ngokungqamene namaXhosa. Ezi nqobo zentlalo ziqulethwe kolu ncwadi lomlomo zizo eziyinkcubeko yakwaXhosa, le kufuneka ixatyisiwe futhi ilondolozwe ukuze sikhule isizwe sikaXhosa. Oku kuhlengahlengisa idatha ngokweenqobo eziqulethweyo, kuza kubhentsisa indima edlalwa luncwadi lomlomo kwinkcubeko nentlalontle yabantu, engunozala wokwakheka kwesizwe sakwaXhosa.

Omnye umbuzo wophandonzulu, ongowesithathu, ubuza ukuba:

- iii. Yakhiwa njani inkcubeko ngeenqobo zeentlalo nenkcubeko xa kusetyenziswa inkcazobungcali yeSankofa?

Ukuzama ukuphendula lo mbuzo, uphandonzulu luyila ukuqhala kule datha iqokelelweyo, zonke iinqobo zentlalo yakwaXhosa, inkcubeko ke ukutsho, Ubuntu, intlonipho, intsebenziswano, ubunye, ukuvuka uzenzele, ubuqhawe nobuqhawekazi. Kuphicothwa nzulu inqobo nganye, ukwenzela ukucacisa intsingiselo yayo nemfundiso okanye isilumkiso esidlulisayo ekuhlaleni, nasekulondolozeni inkcubeko. Umzekelo, Ubuntu, buyachazwa, kucaciswe iimpawu zabo, ukubaluleka kwabo ekuhlaleni, ukubaluleka kwabo elizweni jikelele, kuba buyintsika axhathise ngayo ama-Afrika; nguvimba; apho zifukanywe khona zonke ezinye iinqobo; kulapho izenzo zenkcubeko zisukela khona; ngunozala wokwenza okuhle eluntwini, abantu bangahlalisani oku kwezilwanyana (Dandala, 1994; Nyathi, 2004). Emva kokucacisa zonke iinqobo zenkcubeko, umphandinzulu uchonge iindidi zoncwadi lomlomo ezimalunga nokwenziwa kobuntu ngabantu, kwabanye abantu. Kwezi ndidi zoncwadi lomlomo kusetyenziswe ezo zixelwe kwisahluko sokuqala solu phandonzulu: iintsomi, amaqhalo, izibongo zomthonyama, neengoma zakwaNtu. Kudidi ngalunye loncwadi lomlomo, kubekwe ubhontsi kumxholo oqulathe Ubuntu, obubonakaliswe ngentlonipho, ngentsebenziswano, ngokunyaniseka, ngokuthobela, ngokwenzelana inceba, ngoxolelwano, ngobugorha (Ngcingwana, 2023). Ngumba ke lo oshukuxwa nzulu yinkcazobungcali yeSankofa ecaciswe ngasentla phayaa. Kumaqhalo, kukhethwa amaqhalo amalunga nentlalo yabantu, apho kuboniswa indlela inkcubeko yamaXhosa efundiswa ngayo. Umzekelo: “Esihleliyo sidl’ukuhlala, esiphilayo sesithwethwayo” (Mesatywa, 1954). Uphandonzulu luma ngeenzwane, lusithi oku kucaciswa nguMesatywa (1954) lumemelela ukuba umntu makazame ukuphakama enze, asebenze ke ukutsho oko, azame akuzamayo, angahlali phantsi acinge ukuba izinto ziza kumzela. Yinkcubeko yakwaXhosa ke le, ivila alamkelekanga konke konke.

Ukuphendula le mibuzo yophandonzulu, esi sifundobunzululwazi sichonge nemizekelo eyahlukileyo yeengoma zomthonyama. Ukuxoxa, esi sifundobunzululwazi sibhentsisa ukuba ubungafihlelwa kudala xa ungenantsebenzo, ungenankomo ungumfana, futhi ubungabonelwa ntweni. Bekude kuvunywe ingoma, ivunywa ziintombi zendawo; zithi:

*Mfanandin'ongenankomo,
Mfanandin'ongenankomo,
Uzandilobol'anganton'ungenankomo?
Uzandilobol'anganton'ungenankomo?
Hey wen'usisbhanxa wena!*

Le ngoma ibibonakalisa ukuba lo mfana ungenantsebenzo, kuza kuba nzima nokuba afumane umfazi kuba kaloku akanankomo zokumlobola. Ithethe ukuthi ke makasebenze abeneenkomo, sitsho sibuye isidima sakhe nasezintombini. Yinkcubeko le ekhulisa abantu bakwaXhosa, ibathundezela ekukwazini ukuzenzela, bangaxhomekeki, bangacingi ukuba baza kulotyolelwa ngabazali, xa besexabisweni lokuba nabafazi. Ngoko ke, olu yilo lophandonzulu lusebenza ngcono kulo msebenzi kuba bekutshiwo ekuqaleni ukuba uyilo lophandonzulu sisicwangciso sendlela yokuqokelelwa nokuhlalutywa kwedatha, ngenjongo yokuhlanganisa oko kuhambelana neenjongo zophandonzulu, uqoqosho lweenkcukacha nenkqubo yalo.

Ukulandela le ndlela yoyilo lophandonzulu, kukubonisa inkcubeko njengoko ichazwa njengendlela yokuziphatha, nendlela abantu abaliqela abaphila ngayo ekuhlaleni, kubandakanya ubugcisa, imizobo, uncwadi, isinxibo, amasiko, iindlela abenza ngayo imicimbi, inkolo, izisusa nezinye izinto abafundisana zona (Giddens, 1997). Kwakhona, inkcubeko yamaXhosa ityhilwa njengenkcubeko yokuncedana ngamaxesha obunzima, ikwakhuthaza ukukwazi ukuzenzela, ungaxhomekeki, yinkcubeko yokuvuka uzenzele, yinkcubeko yobuntu, inkcubeko yobunye. Zonke ezi nqobo ziza kutyhileka kakuhle ngemizekelo eya kuthi ifunyanwe kwezo ndidi zoncwadi lomlomo eziqokelelweyo, njengoko kulandelwa emveni kwemibuzo yophandonzulu.

Olu yilo lophandonzulu, olukhokelwa luphandontyilazwi, iinjongo zalo kukufumana iimpendulo nezizathu ezingunobangela wengxaki leyo ekubhekiselelwe kuyo, kwaye ithi ekugqibeleni ize nesisombululo sengxaki leyo ethe yaqapheleka. Sekutshiwo ekuchazweni kolu phandontyilazwi ukuba lugxile ekuphicotheni nasekuphononogeni iintsindabadala neendlela abantu amabaziphathe ngayo. Oku kusetyenziswa kwedatha eqokelelwa kwiincwadi namanye amaxwebhu, kukuzama ukufumana isisombululo sengxaki yophandonzulu, kukuzama ukuza neempendulo zemibuzo yophandonzulu.

Ezi nzame zenziwa ngokuthi kuhlalutywe nzulu indima edlalwa luncwadi lomlomo ekulondolozeni inkcubeko yamaXhosa. Olu hlalutywe nzulu lwedatha lusebenzisa indlela ehlahutywa ngokuchaza, apho idatha iqhalwa ibhentsise iindlela, imixholo, kunye nobudlelwane phakathi kwemiba efunyanwa kuncwadi. Olu hlalutywe lujonge ekudandalaziseni umba othile otshisa ibunzi, kube ngaxesha nye kujongwe ngeliso elibukhali imida esele ihanjiwe kwinkcazobungcali neziphumo ezigqithileyo (Bowen, 2009). Ziliqela iindlela ekuhlalutywa ngazo kolu hlobo, uphandontyilazwi noyilo lophandonzulu. Kwezi ndlela zininzi uphandonzulu lusebenzisa uhlahutyonzulu lwetekisi oluchazwa kwicandelo elilandelayo.

3.5 Uhlahutyonzulu Lwetekisi

Kolu phandonzulu, kusetyenziswa igama elithi itekisi, ukujolisa kokubhaliweyo nokuthethwayo. Uhlahutyonzulu lwetekisi luquka ukuxilonganzulu okubhaliweyo ukuze kuqondwe intsingiselo, ulwakhiwo, nomxholo wenkcubeko nentlalo ebonakaliswayo. Luponononga imixholo, ukusetyenziswa kolwimi, isimbo nomyalezo odluliswa yitekisi.

Olu hlobo lohlahutyonzulu lugxile ubukhulu becala ekuchongeni imixholo nemiyalezo, kuhlahutywe ezona mbono, iingxoxo, nokuqulethwe kwitekisi. Yiyo loo nto kuthethwa ngeentsomi nezikuqulathileyo (Ngingwana, 2023). Ziza kuphicothwa apha iinqobo zentlalo ezifunjethwe ziimbali neentsomi zesiXhosa. Buza kubhentsiswa apha ubudlelwane phakathi koncwadi lomlomo nenkcubeko yamaXhosa.

Kolu hlahutyonzulu lwetekisi, kuxilongwa isigama, imigaqo yolwimi, ukwakhiwa kwezivakalisi, nohlobo oluchongiweyo oveliswa ngayo umyalezo odluliswayo. Kweli nqanaba umphandinzulu uchonge ukusetyenziswa kwamaqhalo, iingoma zakwaNtu kunye nezibongo zomthonyama. Kulapha kuza kuphicothwa isigama nemigaqo yolwimi ukubonisa okanye ukutyhila imiyalezo yenkcubeko edluliswayo kwezi tekisi. Ngaloo ndlela kuphicothwa nzulu isigama (igama ngokweemeko zalo), ukuze kuvezwe okanye kutyhilwe imiyalezo yenkcubeko, efihlakeleyo okanye ecacileyo. Oku kwenza ukuba umphandinzulu angene nzulu kwindlela ulwimi olusebenza ngayo njengesixhobo sokulondoloza inkcubeko.

Kolu hlalutyonzulu, kuphononongwa iindlela zenkcubeko nentlalo, nefuthe lazo kwitekisi okanye kokuthethwayo. Olu hlalutyonzulu, lusetyenziswa ekufundeni ngemiba ethile, kuquka uncwadi, ukuphuhliswa kolwimi, nokuzazi ngokwenkcubeko. Luquka uphicothonzulu lwetekisi ukufumana intsingiselo, umsebenzi nefuthe enalo kolo xwebhu, kuloo ngoma, kolo shicilelo lomboniso bhanyabhanya, okanye nakulo naluphi na uhlobo lwetekisi. Ziza kuvela apha iintsingiselo zamaqhalo, umzekelo, kuza kulandwa ukuba lalivele njani iqhalo elithi, “Inkomo yenqoma, yintsengw’ebheka,” (Mesatywa, 1954).

Xa eyichaza indlela yohlalutywo lwetekisi uMcKee (2003), uthi yindlela yophandonzulu esekwe kuphandontyilazwi esetyenziswa ukuphicotha nokutolika umxholo, ulwakhiwo, kunye nentsingiselo yetekisi, nokuba ibhaliwe, ithethiwe okanye yenziwa ngomlomo. Xa isetyenziswa kwiinkqubo zolwazi lwemveli, uhlalutyonzulu lwetekisi luvumela abaphandinzulu ukuba baphonononge indlela ezibonisa ngayo iinkcubeko, izithethe namasiko, kunye nembali.

Ngokungqamene neenjongo zolu phandonzulu, uhlalutywo lwetekisi lusebenza njengesixhobo esingundoqo, lusetyenziswa ukutyhila indlela uncwadi lomlomo olubandakanya iintsomi, amaqhalo, iingoma, izibongo, kunye neziduko, olugcinwa ngayo, oludluliswa ngayo, kwakunye nendlela olusisixhobo ngayo kwinkcubeko yamaXhosa namhla, izolo, nangomso. Ikwayile ndlela yohlalutywo lwetekisi eyenza umphandinzulu akhumathele kwindlela ulwazi lwemveli lwamaXhosa olwakhiwe ngayo ngokolwimi, ngokomfanekiso nangokwefilosofi. Ngeliphandle, uhlalutywo lwetekisi alugcini nje ngokubonisa ubutyebi benkcubeko nobulumko bokomoya obufumaneka kwaXhosa, kodwa luphinde lungqine ukuba ezi nqobo ziligugu neqhayiya. Kwiimeko apho iinkcubeko zama-Afrika ziye zaphathwa ngokungekho mgangathweni ngenxa yefuthe laseNtshona, uhlalutyonzulu lwetekisi luba yindlela yokuchasa ulawulo lwengcinezelo; oko kukuthi, yindlela yokubuyisa ilizwi, inkumbulo nokuzazi, kunye nokuzimela kwinkcubeko yamaXhosa.

3.5.1 Imizekelo yohlalutyonzulu lwetekisi kuncwadi lwesiXhosa

Uhlalutyonzulu lwetekisi kuncwadi lwesiXhosa, lubandakanya abaphandinzulu, abaphicotha banzi iinovel, izibongo, nemidlalo yeqonga, besenzela ukuphonononga ukusetyenziswa kolwimi ngababhali okanye ababalisi bezama ukuveza imibono malunga nokuzazi, iimbali nentlalontle ebantwini. Apha kuncwadi lomlomo,

umphandinzulu uphonononga ukusetyenziswa kwalo ekudluliseni inkcubeko yamaXhosa. Kolu ncwadi lomlomo, kuza kuphicothwa iindidi zalo ezine, hayi zonke. Kuza kuphicothwa kuhlalutywe iintsomi, amaqhalo, izibongo zomthonyama kunye neengoma zakwaNtu.

i. *Iintsomi*

Iintsomi libalana ekunzima ukukholelwa ukuba liyinyaniso. Zingakholeleki zinjalo iintsomi, ziyintsika eme ngazo inkcubeko yakwaNtu. Kudala zazibaliswa ngoomakhulu ebusuku xa kugqitywe wonke umsebenzi wemini. Ngoku sezibaliswa nangabasasazi koonomathotholo, koomabonakude, zibaliswa nangabantwana xa bebaliselana. Ziqulathe imfundo yesizwe kuba zingamabalana aqulathe ubomi boluntu (Swana nabanye, 2014: v). USatyo nabanye (1993: 10), bathi iintsomi ezi ngamabalana amafutshane angumfuziselo onqatyisiweyo wobomi boluntu, nanjongo yawo ikukuqulunqa nokunqwanqwada isimo somntu, nokuzoba ububanzi bemihlaba ehanjwa ziingcinga zomntu ekuzingeleni izisombululo zokuchaza iimfihlelo zendalo, kwakunye nokuqaqambisa izezo zobuqhawe, zamaqhawe namaqhawekazi esizwe. Ngokolu phandonzulu, iintsomi zesiXhosa zichongwe njengenxalenye yoncwadi lomlomo olusisixhobo esibukhali sokukhusela nokuphuhlisa inkcubeko yabaNtsundu. Iintsomi ezi ziza kuphononongwa nzulu njengeetekisi, kusetyenziswa indlela yohlalutyonzulu lwetekisi.

Ezi nkcazelo zisenza siphuhle ke ngoku isizathu sokuchongwa kweentsomi njengeetekisi ekusetyenzwa ngazo kolu phandonzulu. Kwiintsomi zesiXhosa, kuza kuhlalutywanzulu ezo ntsomi zinento yokwenza nentlalo nenkcubeko yabantu, ukuze kuvele indima eziyidlalayo ekudluliseni inkcubeko yamaXhosa.

ii. *Amaqhalo*

Kumaqhalo, kuza kuhlalutywanzulu amaqhalo angentlalontle yabantu, avezwe ngokuthe gca ukuba ayidlulisa eyiphuhlisa njani inkcubeko ebantwini, futhi asetyenziswa njani kubo njengeziyalo nezilumkiso. Awazokuphelela ekutolikweni kwentsingiselo kuphela, aza kuchazwa ukuba ziziphi iimeko alungele ukusetyenziswa phantsi kwazo ukudlulisa inkcubeko yamaXhosa. Enye indlela ekuza kuqhutywa ngayo olu phandonzulu kukulilanda iqhalo ukuba livele njani, lifundwe lide litolikwe kulandelwa uhlalutyonzulu lwetekisi. Ngokwenjenje ke kuzanywa ukuza neembali, kanti namasiko nezithethe zakwaXhosa ezizoba inkcubeko yamaXhosa.

iii. *Izibongo zomthonyama*

Kolu didi loncwadi lomlomo luzizibongo zomthonyama, kuza kuhlalutywanzulu ezo zibonga amaqhawe namaqhawekazi akwaXhosa, ukwenzela ukugcina iimbali zomzi kaPhalo, iimbali ezingesizwe sikaXhosa, kuvuseleleke ulwazi ngabo besele balityalwa indima abayidlalayo ekukhuliseni esi sizwe. Olu tolikonzulu luza kwenziwa ngokungqamene nenkcubeko yamaXhosa. Kwakhona kuza kuchongwa ezo zibongo zikhalmela izenzo ezingalunganga ekuhlaleni, ngelinqwanqwada abo benzi bazo, ukubonakalisa nakwabo baphulaphuleyo ukuba ayikhali kanjalo, xa kuza kulunga. Ngale ndlela yohlalutyonzulu lwetekisi, akuzukuba kuchithwa ixesha, nto nje kuya kuhlwayelwa ulwazi nakwizizukulwana ezizayo, ukuze ilondolozeke inkcubeko, ingabhangi.

iv. *lingoma zakwaNtu*

Kukwanjalo nakolu didi loncwadi lomlomo luziingoma zakwaNtu, zihlalutywanzulu nazo ngokweemeko ezivunywa kuzo, ingakumbi ezo zikhokelela umntu ekwenzeni nasekuziphatheni komntu ngokweenqobo zentlalo, inkcubeko ke ukutsho. Nazo iingoma zakwaNtu ziphicothwa nzulu kulandelwa isixhobo esiluhlalutyonzulu lwetekisi. Nakubeni uhlalutyonzulu lwetekisi lubalulekile ekuchubeni okubhaliweyo okanye okuthethiweyo, olu phandonzulu luyayiqonda into yokuba phakathi emazantsi oncwadi lwemveli, kufuneka kukhutshwe imixholo ethungelanayo. Seso sizathu ke esikhokelele ukuba kukhethwe uhlalutyonzulu ngokomxholo.

3.6 Uhlalutyonzulu Ngokomxholo

Uhlalutyonzulu ngokomxholo, lunika isakhelo esingqongqo, apho kuye kuqatshelwe, kuxilongwe, kudakancwe imixholo ethe yafumaneka kwidatha eqokelelweyo (Castlebury noNolen, 2018). Yinkqubo yokuchonga iindlela okanye imixholo kwidatha yophandontyilazwi (Braun noClarke, 2006). Yeyona ndlela ekumele ukuba kuqalwe kufundwe yona kuba inika izakhono ezingundoqo, eziye zibe luncedo kakhulu ekuqhutyweni kwezinye iindlela zohlalutyonzulu.

Injongo yohlalutyonzulu ngokomxholo kukuchonga imixholo, ukutsho oko ke iindlela apha kwidatha, ezizezona zibalulekileyo okanye zinika umdla, ukuze isetyenziswe le mixholo ukulungisa umba othile ongqamene nophandonzulu. Uhlalutyongokomxholo olululo, lutolika, lwenze idatha ibe luqilima, ibe ngqongqo (Clarke noBraun, 2013).

Olu phandonzulu lusebenzisa kanye olu hlobo lohlahutyonzulu. Imixholo ekusetyenzwa ngayo luncwadi lomlomo kunye nenkcubeko yamaXhosa. Uhlalutyonzulu ngokomxholo luvumela iindlela ngeendlela zokutolikwa kwedatha, kuba lungetyengetye, futhi luvumela umphandinzulu asebenzise oovimba abaninzi, abahlele kabanzi, babe yimixholo ngemixholo ezalana ncamashi nokuthenjise kwisahluko sokuqala (Caulfield, 2023). Ukuchankatha phezu kwale nkcazelo ingentla apha, luyachazwa uncwadi lomlomo kolu phandonzulu, luqhalwe ukuba luneendidi ngeendidi eziziintsomi, amaqhalo, iingoma zakwaNtu, izibongo neziduko. Nakwezi ndidi kujongwa umxholo wodidi ngalunye, kuqhalwe ukuba loo mxholo uqulethe ntoni na, ezakuba lulutho kolu phandonzulu. Luhlahutyonzulu ngokomxholo ke olu. Kule meko, ubhentsiswa udandalaziswe umxholo weentsomi nobudlelwane bazo nenkcubeko yamaXhosa, oko kusenzelwa ukuvuselela umdla wenkcubeko, kubantu bakwaXhosa, ukuze ilondolozeke. Xa kulandelwa le ndlela yohlalutyonzulu, ziyachazwa iintsomi ukuba ziziintoni, kwaye zibaliselwa ntoni.

USwana nabanye (2014) bathi xa bethetha ngomxholo wentsomi, bathetha ngeyona mfundiso yentsomi - umxholo. Iyaphuma imixholo ngemixholo kwiintsomi, umzekelo, ubuntu, ubunye, intsebenziswano, ukuthabatha uxanduva, ubugorha nobugorhakazi, neminye engabalwanga, kuba kaloku, iintsomi ezi ziqulethe iinqobo zentlalo eziluphawu lwenkcubeko yamaXhosa (Ngcingwana, 2023).

Luyaqhuba olu hlalutyongokomxholo nakwiingoma zakwaNtu, apho kuvezwa khona, umzekelo, iingoma zonqulo, kuqala kuchazwe unqulo olu ukuba luyintoni na, kwandule ukuboniswa kwiingoma ezo umxholo ngokuphathelele kunqulo. Nalapha kubethelelwa inkcubeko, kuba nayo ngokwenkcazo, inkcubeko iyalubandakanya unqulo (Krasniqi, 2019). Omnye umzekelo ngoweengoma zelima, apho umxholo ikukubonisa intsebenziswano phakathi kwabantu ekuhlaleni. Kuboniswa ukuba lula komsebenzi xa abantu bephathisana, bencedisana ukwenza umsebenzi bebonke, umntu angabulaleki yedwa.

Olu hlobo lohlahutyonzulu ngokomxholo, yindlela yokubhaqa loo nto zifana ngayo izihloko ekubhalwe ngazo okanye ekuthethwa ngazo, luze lufikelele esigqibeni ngomba othile ebekujikelezwa kuwo. Oku kunceda umphandinzulu akwazi ukufikelela esigqibeni malunga neempendulo zemibuzo yophandonzulu (Braun noClarke, 2013).

Yiyo loo nto kuya kuthi kuhlalutyonzulu olwenziwayo kolu phandonzulu, kugxilwe kwimixholo enento yokwenza nenkcubeko noncwadi lomlomo, ukuzama ukuphendula imibuzo yophandonzulu, ebesele ichaziwe ngaphambili. Xa kuthatyathwa idatha eqokelelweyo, umzekelo, amaqhalo, izibongo zomthonyama, iingoma zakwaNtu, neentsomi zesiXhosa, kuza kuchongwa oko kufana ngako okubhaliweyo okanye okuthethwayo kuzo, kuze kuboniswe ukudluliseka kwenkcubeko ngazo, kutsho kuphenduleke imibuzo yophandonzulu. Kuza kuthelekiswa okuqulethwe ziintsomi namaqhalo, kuthelekiswe okuqulethwe zizibongo zomthonyama neengoma zakwaNtu, ngalo lonke elo xesha kubethelelwa ukubaluleka kwale mixholo ekudluliseni nasekulondolozeni inkcubeko yamaXhosa.

Injongo yohlalutyongokomxholo, kukuchonga imixholo, ngamanye amazwi iindlela ezibalulekileyo okanye ezinika umdla apha kwidatha le iqokelelweyo, ize isetyenziswe le mixholo ekulungiseni isenzeko okanye kuthethwe ngomba othile oqaphelekayo. Oku ayikuko nje ukuyishwankathela idatha eqokelelweyo, kukuyihlalutya nokuyitolika, ukuze inike ubulumko nomkhombandlela (Clarke noBraun, 2013).

Luyifanele ke ngoku le ndlela yohlalutyonzulu, olu phandonzulu, kuba emveni kokuchongwa kwemixholo ebalulekileyo kwidatha esetyenziswayo (uncwadi lomlomo), kuza kudandalaziswa ukubaluleka kwayo le mixholo ekudluliseni inkcubeko kubantu abangamaXhosa, kucace mhlophe ukuba kungani na le nto kufuneka ilondolozwe, ingabhangi, kuba iyakuba izisa ubulumko bokuziphatha kwabantu ekuhlaleni, nto leyo iyakwakha isizwe jikelele. Imixholo ekuza kunamathelwa kuyo kolu ncwadi lomlomo yile: ubuntu, intsebenziswano, intlonipho, ukunyaniseka, ukuvuka uzenzele, nobugorha, ingebubo obezigalo kuphela, ubugorha ngezenzo nokukhalipha, nokuba ubani umncinane ngenkangeleko. Ziinqobo ezenza inkcubeko emntwini ezi, ekunokuthi xa wonke ubani enokuzithathela ingqalelo, azise iliso elibukhali ekuphileni kwakhe, isizwe singakhula sibheke phambili, kunciphe izenzo ezigwenxa, kunciphe izijwili neencwina, kube chosi, kube hele.

Izixhobo zophandonzulu zicaciswa njengecebo elithile athi umphandinzulu alisebenzise ukuqokelela, ukujikajika, nokutolika idatha (Leedy noOrmrod, 2005). Ezi zixhobo zikhokelela ekukwazini ukuphendula imibuzo oo-njani, nini, phi, ubani? Uphandonzulu lusebenzisa idatha eqokelelwe kuncwadi lomlomo olungamaqhalo,

iintsomi, izibongo zomthonyama neengoma zakwaNtu, njengezixhobo eziza kuncedisa ekuphenduleni imibuzo, nasekufikeleleni kwisigqibo ngendlela emakusonjululwe ngayo ingxaki egqubayo.

3.7 Uchongo Lovimba (Idatha)

Uchongo lovimba yinkqubo apho kuye kukhethwe imithombo ethile, phakathi koluhlu lwemithombo olumalunga nalo mba kuqhutywa ngawo isifundo. Lukhethwa ngokuthi kuchongwe ikhrayitheriya eza kukhupha iziphumo xa kuthe kwaxilongwa isampuli ethelekiswe ngaphandle kwepopuleyishini epheleleyo (Corbetta, 2003).

Ipopuleyishini okanye ubungakanani bophandonzulu buchongwe kuncwadi lomlomo nenkcubeko yamaXhosa. Umphandinzulu akathathanga lonke uncwadi lomlomo lakwaXhosa, uthabathe nje iindidi ezizezi: iintsomi zesiXhosa eziqulethe iinqobo zentlalo, amaqhalo angentlalontle, iingoma zakwaNtu kunye nezibongo zomthonyama. Olu chongo lovimba lwenzelwe ukuba kunikwe ingqalelo kubudlelwane phakathi koncwadi lomlomo nenkcubeko yamaXhosa, ukuze kufunyanwe isisombululo kwingxaki olususwe yiyo uphandonzulu olwenziwayo. Phantsi kweendidi zochongo lovimba, olu phandonzulu lusebenzisa uchongo lovimba (datha) ngokwenjongo.

3.7.1 Uchongo lovimba (idatha) ngokwenjongo

Uchongo lovimba ngokwenjongo luchongo olwenzeka xa umphandinzulu enqwenela ukuchonga imiba ethile aza kwenza uphandonzulu ngayo, athi ke ngoko azakhele isampuli eza kumanelisa ngokweemfuno zakhe (Cohen nabanye, 2007). UNEuman (2006) yena uluchaza uchongo lovimba ngokwenjongo njengendlela yokuchonga apho umphandinzulu asebenzisa uluhlu lweendlela azama ngazo ukude afumane isintsompothi sengxaki kwipopuleyishini ekungelula ukufikelela kuyo. Ezi nkcazelo ziyadibana kuba ziyamvumela umphandinzulu ukuba angaba noluhlu lweendlela aza kuzisebenzisa ukwenza uphandonzulu, futhi uchonga imiba ethile aza kwenza ngayo.

Umphandinzulu apha kolu phandonzulu usebenzise uchongo lovimba ngokwenjongo. Usebenzise isigqibo sakhe ukukhetha iintsomi zesiXhosa, amaqhalo esiXhosa, iingoma zakwaNtu nezibongo zomthonyama, ezibonakalisa ukudluliswa kwenkcubeko. Oku ukwenzele ukuncedisa kwiimpendulo zengxaki nemibuzo yophandonzulu, nokuthi afikelele kwiziphumonjongo zophandonzulu. Kusetyenziswe

iincwadi zesiXhosa zoncwadi lomlomo ezineentsomi, izibongo zomthonyama, iingoma zakwaNtu kunye namaqhalo. Iincwadi ekuthe kwachongwa kuzo ziyavela kuluhlu lwemithombo yolwazi.

Kwingqokelela eyenziweyo yokuphicothwayo, kuphicothwe iintsomi zesiXhosa ngokwemixholo yeenqobo zentlalo, kwaze kwabonakaliswa ukudluliswa kwenkcubeko ngokubaliswa kwazo kubaphulaphuli. Olu hlobo lochongo lovimba ngokwenjongo lungasetyenziswa kwiimeko ngeemeko, umzekelo, kungachongwa uvimba wohlobo olulodwa (*homogeneous sampling*) (Patton, 1990, 2002; Kuzel, 1999). Olu chongo lusetyenziswa ubukhulu becala xa isihloko sophandonzulu singqale ngqo kumba othile wepopuleyishini. Ngokolu phandonzulu imiba ekungayo luncwadi lomlomo nenkcubeko yamaXhosa. Loo nto ithethe ukuthi kwidatha eqokelelwayo kuza kugxilwa kuleyo ibonisa ubudlelwane boncwadi lomlomo nenkcubeko yamaXhosa. Kulo msebenzi, kusetyenzwa ngeetekisi ezibonisa umxholo omalunga nenkcubeko yamaXhosa, kwiintsomi, kumaqhalo, kwizibongo zomthonyama nakwiingoma zakwaNtu. Kukho umlinganiselo kolu chongo lovimba, ukuphepha ukuwola yonke into le, engaphela ineziphene ezininzi kwiziphumo zophandonzulu (Taherdoost, 2016).

3.8 Iindlela Zokuziphatha Nokunyaniseka

Kulo naluphi na uphandonzulu, indlela yokuziphatha isisinyanzeliso, ukuze ubani azibophelele futhi athabathe uxanduva lomsebenzi wakhe. Oku ukwenza ngokuthi abonakalise ukuba konke akucholacholeyo kuyinyaniso, aveze apho akucholachole khona, kwakunye negunya lokwenza oko. Ukulandela indlela eyiyo yokuziphatha, umphandinzulu wenze isicelo sesiqinisekiso sokuziphatha kwabasemagunyeni, kwiSebe leeLwimi Zomthonyama kwiDyunivesithi yoMzantsi Afrika, waze wasifumana. Emva kokuba efumene esi kwiSebe leeLwimi Zomthonyama, uye wenza isicelo esingaphezulu sesiqinisekiso sendlela yokuziphatha kwikholeji, kwiDyunivesithi yoMzantsi Afrika, wasifumana naso. Inombolo yesiqinisekiso, enikwe umphandinzulu kwesi sivumelwano ithi: NHREC Registration #: (Rec-240816-052) Ref#: 10502. Ukulandela indlela eyiyo yokuziphatha kolu phandonzulu, kunyathelwe kwezi nkalo:

3.8.1 Ukungafihli nto (*transparency*)

Uphandonzulu lubhentsise elubala zonke iingxaki ezizalwa kukungasiwa liso kwenkcubeko ngabantu abangamaXhosa, abantetho isisiXhosa, okuyenze inkcubeko yabo yarhuqa eludakeni, yajongelwa phantsi oku kwefayidukhwe emdaka. Oku

kubhentsisa elubala kuziinzame zokuba masibuye isidima senkcubeko, ilondolozwe kangangoko ngabantu bayo, ingabhangi, ukuze sikhule isizwe singatshabalali. Zithiwe thaca izinto ezibe lifuthe ekunyhashweni kwenkcubeko yakwaXhosa, neenjongo zokwenza oko. Ubonakele umsantsa odalwe kukulahlekwa kwabantu yinkcubeko, kwaphela Ubuntu, kwaphela intlonipho, kwancipha intsebenziswano, kwanguqhusarha. Ichatshazelwe into yokuba akuthiwa maziyekwe iindlela zokukhulisana, ezenziwa kule mihla, nto nje makumana kukhangelwa nakwezo zamandulo, zenze umlumiso, libile irhewu, kubhekwe phambili. Ngokwenza oku, olu phandonzulu alukhange lufihle makhuba, luye lwabeka uvimba wolwazi neengxobunzululwazi njengoko zinjalo, zaze zaxhaswa bubungqina.

3.8.2 Ubunyani (*validity*)

Kwenziwe isiqinisekiso sokuba ingqokelela yedatha okanye uvimba echongiweyo yeyakwaXhosa, ijoliswe kubantu abantetho isisiXhosa, kwaye ithatyathwe kwiintsomi, amaqhalo, izibongo neengoma zesiXhosa, ukuze ibe nefuthe elikhulu ekuzazini kwabo, nasekwazini iimbali, izithethe namasiko abo. Ubunyani buqinisekiswa ngokuthi kutolikwe koyanywe ngeembono zamaXhosa buqu, baze obo bunyani baqinisekiswa ngamakhankatha. Oku kwenzelwe ukufezekisa okunqwenelwa luphandonzulu, ukuvuselela ukusetyenziswa koncwadi lomlomo kuthathwe kwamkelwe ngeenyawo ezingenamikhinkqi ngabantu bakwaXhosa. Oku, kwenzelwa ukuba bakubone ukunyaniseka kumnqweno wophandonzulu, wokuba makukhe kugxilwe kakhulu kolu ncwadi lwemveli, kuvuseleleke iimbali namava amandulo, kubuye ukuzazi nokuzingca ngobuntu kumaXhosa.

3.8.3 Ukungaguquguquki (*consistency*)

Olu phandonzulu lutha gqolo lukhankanya uncwadi lomlomo lwesiXhosa njengesixhobo sokulondoloza inkcubeko yakwaXhosa kule mihla yangoku. Kuthe gqolo kubandakanywa amaqhalo, iintsomi, izibongo neengoma zomthonyama njengeentsika ezichongiweyo ukuxhasa olu phandonzulu, ukuze luqhube lude luye kufikelela kwiziphumo eziyimpendulo yemibuzo ebuziweyo kwisahluko sokuqala. Ikhankanyiwe into yokuba umda wesifundo uhamba uphele phi ngokochongo lovimba ngokwenjongo, kwaze kwagxilwa kweso sigqibo. Oku kwenzelwe ukuba umfundi azi ukuba bekunokunatyelwa nakwezinye iintsika, nto nje umda ubekiwe, ngokwezi ntsika zine. Ukugcina uphandonzulu lusemgceni onguwo, kuchankathwe phezu kwezi ntsika zichongiweyo, ngokwendlela oluqhutywa ngayo uphandonzulu, uchongo ngokwetekisi, nochongo ngokomxholo wenkcubeko yakwaXhosa. Oku kwenzelwe

ukuba uphandonzulu lungabhampuli luwanqe yonke into oludibana nayo apha ekuphandeni nzulu, ukuze kufikelelwe lula kwiimpendulo zemibuzo ebibekiwe kwisahluko sokuqala.

3.9 Elokuqokumbela

Ukwenjenje maXhosa akowethu kukuzama ukuthi makubuyelwe eMbo, kudliwe ngendebe endala, u"hayi" ahlale engu"hayi," izinto zibemntak'aNgqika. ISankofa iyathundeza ukuba makuthi apha eluhambeni, kuhanjwe kumane kujongwa emandulo, emva phayaa, kukhangelwe ukuba akunakwenziwa ngoluya hlobo lwamandulo na maxa wambi, kulungelelaniswe inkqubo yala maxesha neyamhlamnene. Oku kuzixuba noku kuzivanga mhlawumbi kunganegalelo ekuvuseleleni oko sekulibalekile, kunganegalelo ekudlulisweni kwenkcubeko kubantu abangamaXhosa. Kungawenza umahluko kwabo bebengenalwazi lwaneleyo ngenkcubeko yabo, batsho bayibone imfuneko yokuyilondoloza ukuze ingabhangi. Bayibone into yokuba isizwe esingenankcubeko asinakubheka phambili, kuba asinamkhombandlela, sziimpumpethe.

Le nkcubeko iqulethe ubuntu, iqulethe ukusebenzisana, iqulethe ukunyaniseka, ikwaqulethe ubumbano. Naziya kuncwadi lomlomo zonke ezi nqobo zentlalo. Naziya iimfundiso ngobuntu, iimfundiso ngokuvuka uzenzele, ungalindi ukukhongozwa, naziya iziyalo nezilumkiso, ngalo lonke elo xesha kudluliswa inkcubeko kubantu bayo. Ubukhulu becala, amaxesha amaninzi kuba ngathi kuyadlalwa, kanti kuqulethwe lukhulu.

Kuthethwa kuthiwe "Unqweme lwenkawu ludliwa babini," Mesatywa (1954), ibe intsingiselo yeli qhalo inzulile, ichaza ukuba ezinye iingxaki zixazululwa ngabantu nje ababini, abanikazi bengxaki, umntu wesithathu makangafakwa, kuba angathi kanti endaweni yokucima umlilo lowo uyawukhwezela, utsho uvuthe ngakumbi. Kuninzi okungaphuhliseka kwinkcubeko yabantu xa benokulandela eli qhalo, bazi futhi bayenze le nto ithethwa apha. Ubuhlobo kubantu ababini buqhawuka kusakungenelela umntu wesithathu. Isizwe sikaXhosa singanokuthula nothando, ukuba singagcinana ngokuxolelana, ukunyaniseka nokuthembana. Yinkcubeko yakwaXhosa ke leyo.

Inkcubeko mayaziwe nalusana olusesebeleni, mayihlonitshwe, ilondolozwe kuba ingusakhisizwe. Mabagotywe besebatsha. Ubuntu ngundoqo kwinkcubeko yamaXhosa. Yiyo loo nto ekwazi umXhosa ukunika omnye umntu ongafuyanga, isahlulo ngesikhukukazi okanye ithokazi lehagu okanye elenkomo, zimzalele amantshontsho okanye amathole, ade naye abengumntu ebantwini. Le nkomo ayibolekiweyo, kwenzelwa ukuba naye akhe emana esiya kusenga, axelise amanye amadoda, kodwa angaxhomekeki apho kuphela, kuba ngenye imini iza kuza kubolekwa inkomo ngumniniyo. Lithi ke ngoku iqhalo lesiXhosa, “Inkomo yenqoma yintsengw’ebheka,” Mesatywa (1954). Lithethe lilumkisa ke ngoku ukuba umntu makangayekeleli kwesi simo sokubolekwa oko, makazame naye ngoku, uyibonisiwe indlela yokuphila. Yinkcubeko yamaXhosa naleyo.

Ubunye ludongwe olubumba abantu naphakade, umanyano ngamandla, intlonipho sisixhobo sobulumko, zonke ezi nqobo zifumaneka kuncwadi lomlomo. Babengaphazami abantu bakudala xa bebalisa iintsomi ebusuku emveni kokuba umsebenzi wosuku uqatyelisiwe. Aziphazami iimbongi xa zidanduluka esidlangalaleni zibhodla loo nto ifuna ukubhodlwa ngelo xesha, kuba kaloku iimbongi ziyimilomo yesizwe. Awachithi xesha amaciko akwaXhosa xa esebenzisa amaqhalo akhethiweyo ukuyala nokulumkisa abantu, kanti neengoma zakwaNtu zinemiyalezo ebalulekileyo eziyidlulisayo xa zivunywayo. Lonke eli xesha kudluliswa inkcubeko ebantwini, ukuze isizwe sikhule sibheke phambili, sikhule ngokuziphatha ngendlela echubekileyo, sikhule ngokuthetha ulwimi lwaso ukuze kubekho umkhombandlela noqhagamshelwano olululo.

Umphandinzulu ucenga uluntu ekubeni lukhe lunamathele kanobomi kolu ncwadi lomlomo, lwenze lude lugqithise ekulisebenziseni, ukuze kuvuseleleke inkcubeko yamaXhosa, kubuye ubuntu ebantwini, babe banye, bahloniphane, banyaniseke, bathembane, futhi bathandane. Ayithandabuzeki into yokuba kuninzi okungalungiseka ekuhlaleni, xa kunokuvuselelwa ezi ndlela zamandulo zokufundisana ngenkcubeko, ngoncwadi lwemveli, uncwadi lomlomo.

Maziqatshelwe iimpawu zoncwadi lomlomo, intshukumo, uphindaphindo, ubungetyengetye, ukuthabatha inxaxheba kwabaphulaphuli (Ntshinga, 1992), kuba zizo ezilwenza ludlamkise. Oku kulubiza ukuba luncwadi lomlomo, kubhekiselele

ekubeni lwenziwa ngomlomo, alubhalwanga. Babengaphazamanga oomakhulu ababelusebenzisa kuba lumameleka kamnandi, lunentshukumo, lunezijekulo, lunengoma, kwaye luyabafaka abaphulaphuli ngokumana bephendula okanye becula nabo ezo ngonyana zeentsomi. Ezi mpawu zizo ezinokwenza bavuseleleke abantu ekulusebenziseni, babe ngelo xesha balondoloza inkcubeko yabo. Nako ke okwakujonga ngasemva kwentaka isankofa, kulandwe osele kulibalekile, uncwadi lomlomo nenkcubeko yamaXhosa. Isizwe esingenankcubeko asohlukanga kwaphela kwimpumputhe. Isizwe esingenankcubeko sizazi sona.

Isahluko Sesine

Uphicothonzulu Lwamaqhalo Neentsomi

4.1 Intshayelelo

Kwisahluko esandulela esi, bekuchazwa inkcazobungcali yeSankofa, olusimelele ngayo olu phandonzulu, kunye nophandontyilazwi njengomkhombandlela womsebenzi uwonke, indlela ekukhethwe ngayo iindidi ngeendidi zoncwadi lomlomo, kunye neendlela zokuqhuba uphandonzulu. Umphandinzulu uchankathe phezu kwengcaciso kaLeedy noOrmrod (1989) abaluchaza uphandontyilazwi bathi umsebenzi walo kukucacisa, ukuchaza, ukuphonononga nokutolika ukuze kwakheke inkcazobungcali okanye kubhentse iimbono ezixhasa inkcazobungcali. Baphinde bathi idatha yalo iqulethe iitekisi okanye ingqokelela yeenkcaza neengqwalasela kunye nodliwanondlebe. Bathi kananjalo, idatha ihlalutywa ngokuthi kukhangelwe imixholo eza kukhokelela ekusombululeni ingxubakaxaka ekhoyo. Baqukumbele ngelithi iziphumo zophandontyilazwi zitolikwa ngamagama, ngokucaphula ibali lomntu, ngelizwi lomntu kwakunye neendidi zoncwadi.

Kungenxa yezi zizathu kanye okwenze ukuba umphandinzulu aqhube uphandonzulu esebenzisa uphandontyilazwi ukuveza ubudlelwane phakathi koncwadi lomlomo nenkcubeko yamaXhosa, nokudluliswa kwayo kwizizukulwana ngezizukulwana, ukuze ilondolozeke. Idatha eqokelelweyo ihlalutywe ngokwetekisi, kungqalwe ngqo kwiintsomi ezichongiweyo, kumaqhalo achongiweyo, kwiingoma zakwaNtu ezichongiweyo nakwizibongo zomthonyama zakwaXhosa.

Uhlalutyonzulu ngokomxholo, njengoko uBraun noClarke (2013) bevezile kwisahluko sesithathu, luyindlela yokubhaqa ukuzalana kwezihloko ekubhalwe ngazo okanye ekuthethwa ngazo. Umphandinzulu naye ukufumene kuluncedo ukwenjenjalo. Kuhlengahlengiso lwedatha eqokelelweyo yamaqhalo neentsomi, kubekhona ukuzalana kuzo. Sesi sizathu sibangela ukuba ezi ntsika zimbini zoncwadi lomlomo, amaqhalo neentsomi zesiXhosa zidityaniswe, ziphicothwe kunye, kwesi sahluko sesine.

Kwesi sahluko sesine kuphicothwa nzulu idatha eqokelelweyo yamaqhala neentsomi zesiXhosa ngokweentsika ezine zokuhlalutywanzulu kwedatha, ezibandakanywa kumajelo olwazi:

- i. Idatha iyaqokelelwa kuze kuqinisekiswa ukuba kuqokelelwe le nto ibidingeka;
- ii. Idatha iyahlelwa, kususwa ezo ndawo zingafuneki nganto ngokophandonzulu olwenziwayo;
- iii. Idatha iyahlalutywa, kusetyenziswa ubuchule ukuza nolwazi olufunwayo;
- iv. Idatha iyatolikwa, kuthiwe thaca iziphumo ukwenzela ukuba kuthatyathwe isigqibo.

Eqokelelwe idatha yamaqhala esiXhosa, yahlelwa ngokwemixholo equlethe inkcubeko yamaXhosa, njengoko kutshiwo kwisahluko sesithathu. Kuyahlalutywa ngoku kwesi isahluko, kuziwa nomqa onolwazi luphendula imibuzo ekwisahluko sokuqala. Idatha iza kuxokonyezelwa kwingxoxo, kutolikwe ukusetyenziswa kwayo ekuzeni nesisombululo sophandonzulu. Besele kuchaziwe ukuba amaqhala neentsomi aqokelelwe kwiincwadi zesiXhosa, kanti ezinye iintsomi umphandinzulu uzazi ngokuzibaliselwa, kuba kakade zazingabhalwanga, zazibaliswa ngomlomo. Idatha eqokelelweyo ihlalutywe kusinyelelwe ngenkcazobungcali yeSankofa, njengoko iyiyo echongiweyo ekuyitolikeni. ULubambo (2019) uthi ngokukaLeedy noOrmrod (1989), akukho ndlela ithe ngqo elandelwayo ekuhlalutyeni idatha kuphandonzulu olusebenzisa uphandontyilazwi, ngoko ke umphandinzulu uye alulungise ngokwakhe ulwazi alucholacholeyo, aluhlele, alwahlulahlule lube yimixholwana aza kuyisebenzisa ukuphendula imibuzo yophandonzulu, nokusombulula isishiqi esithe sanyuswa njengesiphambili. Apha ke kulo msebenzi ingxaki isekubeni kukho iimbono ezijolise ekuqhawuleni ubuhlobo phakathi koncwadi lomlomo nenkcubeko, nto leyo ethi ithintele uphuhliso nokugcincwa kweentsika zenkcubeko kaXhosa.

Ngako oko, kulandelwe le nkcazo ingentla kolu phandonzulu xa kuqhalwa idatha eqokelelweyo. Kuthatyathwe izishwankathelo ezicacisa amaqhala neemvelaphi kunye neentsingiselo zawo, kujoliswe kwimixholwana engenkcubeko yamaXhosa. Kubalulekile ke ukukhe kuphicothwe inkcubeko le ukuba iyintoni na kuqala, ukuze kwazeke ukuba le mixholo ingena kanjani kwinkcubeko leyo. Inkcubeko icaciswa ngeendlela ngeendlela; abe yena uLederach (1995: 9) esithi:

Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them.

UKluckhohn noKroeber (1952) boleka umsundulu kwezi nkcazelo zingentla, besithi inkcubeko yindlela umntu aphila ngayo, lilifa umntu alifumana kubantu ahlala phakathi kwabo, yindlela yokucinga, yindlela yemvakalelo nenkolo. Lilonke, inkcubeko yindlela yokuziphatha, ziingcebiso ubani athi azifumane ekusombululeni iingxaki ahlangabezana nazo, nguvimba ogcine iimfundiso, sisixhobo sokukwazi ukuzimela nokumelana nezobomi, kwakunye nokukungqongileyo. Inkcubeko yimbali, ngumzobo wobomi kwakunye nemida ebonisa ukuba umntu ufanele ukuba uhamba phi na, ufanele ukwenza okanye angenzi ntoni na phakathi kwabanye abantu.

Ezi ngcali zingentla apha zivumelana zonke ukuba inkcubeko le yinkqubo yengqokelela yeenqobo zentlalo, ekwabelwana ngazo ekuhlaleni. Oku kusenzelwa ukuba abantu bakwazi ukuziphatha kakuhle, intlalo itsho ibentle, kubekho ucwangco nemvisiswano. Yile nkcubeko ke uncwadi lomlomo luyidlulisayo xa lutho rhoqo lusetyenziswa ngabantu bakwaXhosa, lwabe kanti lutolikwa ngokwenkcubeko yawo; hayi eyasemazweni. Ngaloo ndlela itsho ilondolozeke. Icandelo elilandelayo likhwela lizehlela kumaqhalo.

4.2 Amaqhalo

4.2.1 Inkcazelo ngamaqhalo

UBongela (1991: 87) uthi, iqhalo sisivakalisi esifutshane esizele bubulumko. Esi sivakalisi sinenjongo yokubeka loo nto ichazwayo ngendlela ethile yobulumko eya kuthi into leyo izicacise ngokuthi gca, nalowo umameleyo afumanise ukuba akukho ndlela yimbi egqitha le ibekwa ngayo intetho. Amaqhalo esiXhosa abubutyebi futhi anemfundiso nengqeqesho. UBongela (1991) unaba athi iqhalo yintetho esetyenziswa kwaXhosa neyaxhiwe kumava entlalo kaNtu. Iqhalo lisetyenziswa njengesithethe nanjengesiko, kwaye belihleli libalulekile kwantlandlolo entlalweni kaXhosa. Belisetyenziswa njengentethwana ejonge ukuyala okanye ukulumkisa ngezinto ezingalungile ezenziwayo kwaNtu. Enyanisweni, iqhalo liyintsika yokugcina inkcubeko yamaXhosa, efana neendlela zokuziphatha.

Ngaphaya koko, kwintlalo nenkcubeko yamaXhosa, kwakuhleli kukho abantu ababesoloko beziindidi ngeendidi apha esimeni sabo. Bakho abo bangenambulelo, nabuhlobo, nabasoloko bebonakalisa ubutshaba kwabanye, ukungcola, amaqhinga, ubuqhokolo nobuqhophololo, ubuqothaqikili, ubuyatha, ukunyoluka njalo njalo. Kanti bakho abo banobulumko, banobukroti, ubuciko, ubukrelekrele bengqondo, ubuqhawe njalo njalo. Uqhuba athi uBongela (1991) ngamazwi anesongo, kuba kaloku kumaqhalo sifunda izinto ezininzi ezinxulumene nezinto ndawonye nentlalo yabantu, iinto ezinjengeenkolo, ingqobhoko, ukuhlala ngokwesizwe esiyimbumba; ukuhlala ngemvisiswano, ukusebenza, ukulima, ukuzingela, ukufuya, ukulwa, ukudlala, ukuxoxa, ukubonga, nokuvuma.

Le ngcaciso kaBongela (1991) ishwankathela konke ngenkcubeko yakwaXhosa equlethwe ngamaqhalo. Ngamanye amazwi, yenze kwalula nokuqhalala imixholwana esetyenzisiweyo kuhlalutyo lwedatha. Kule nkcaza kukhankanywa kanye ezi nqobo zentlalo zenza inkcubeko yakwaXhosa ibe nesidima nesithozela phakathi kwezinye iintlanga, ingekuko nokuba kuyathelekiswa ke phofu. Zezi nqobo zivezwa kule ngcaciso ezi kuvunjululwa zona ngokukhokelela abantu ekusebenziseni amaqhalo kwiziyalo nezilumkiso abazenzayo eluntwini, bechankcatha ngqo kwinkcazobungcali yeSankofa okanye koko ikuququzelelayo, ethi makumane kujongwa ngasemva phofu kusiyiwa phambili. Njengoko sele kutshiwo kwisahluko sesibini, xa bekuchazwa iSankofa, uyatsho uBongela (1991) ukuba iqhalo yintetha esetyenziswa kwaXhosa neyaxhiwe kumava entlalo kaNtu. Ngawo la mava bekuthethwe ngawo kwathiwa aboniswa liqanda elisemlonyeni wentaka isankofa kulaa mfanekiso wenkcazobungcali yeSankofa kwisahluko sesibini. Angqine naye uKashif (2025: 1174) xa esithi:

By bridging individual development with cultural continuity, proverbs maintain their role as vital tools for shaping worldviews and ethical conduct. They remind us that the wisdom of the past continues to resonate, connecting generations and providing timeless frameworks for both personal growth and collective harmony.

Oku kuvuselela ukusetyenziswa kwamaqhalo kunceda umntu ahlaziyeke engqondweni, athabathe izigqibo ezizizo apha ebomini, azazi ukuba ufuna ukuyaphi, nini, njani, angafathuli nje elinganisa umndilili. Ngeli lixa amaqhalo engathi asekelwe kwimveli, akwanika umkhombandlela ekusombululeni izigixagixa zeengxaki abangangxeleka kuzo abantu kweli xesha kuphilwa kulo (Kashif, 2025).

Maninzi amaqhalo esiXhosa achaphazela ubomi bentlalo nenkcubeko, kodwa kolu phandonzulu kuchongwe nje lawo akhuthaza ubuntu, ukuncedana, ukuvuka uzenzele, ubugorha nobugorhakazi, ukwazi ngembali yakwaXhosa, ukuthembeka, ukunyamezela, ukunyaniseka, ukuvelana nobulungisa. Zonke ezi ntsika zemixholwana zivela kula maqhalo achongiwe kulo msebenzi, ekukholeleka ukuba zigcina ziphinde zikhusele inkcubeko. Sekutshiwo kwisahluko sesithathu ukuba kusetyenziswe uchongo lovimba (datha) ngokwenjongo. Umphandinzulu uchonge ukusebenzisa amaqhalo, maqhalo lawo agxile ekuphuhliseni inkcubeko yamaXhosa. Olu chongo alwenzekanga ngempazamo, koko lwenzeke ngokwenjongo. Loo maqhalo ke amixholo yawo ibhekiselele ekudlulisweni kwenkcubeko ethetha ngeenqobo zokuziphatha komntu phakathi kwabanye abantu. Icandelwana elilandelayo lelokwethulwa kwedatha eqokelelweyo yamaqhalo, ahlelwa ngokwemixholo ayiqulathileyo.

4.2.2 Ukuhlelwa kwamaqhalo esiXhosa ngokwemixholo

Sele kuchatshazelwe ngaphambili okutshiwo nguBraun noClarke (2013) ngohlalutyonzulu ngokomxholo, besithi yindlela yokubhaqa ukuzalana kwezihloko ekubhalwe ngazo, okanye ekuthethwa ngazo. Umphandinzulu usebenzise obu buchule xa ehlehlengisa idatha ayiqokeleleyo yamaqhalo neentsomi. Intsusamabandla yophandonzulu, ngokwesahluko sokuqala, kukungaxatyiswa nokungasiwa liso kwinkcubeko ngabantu abantetho isisiXhosa. Imixholo ke ngoko ekusetyenzwa ngayo yileyo ingenkcubeko yamaXhosa, ukwenzela ukubasondeza kuyo, bakhunjuzwe ngezasendulo, bathi ekwenzeni kwabo bamane bejonga emva, njengoko isitsho inkcazobungcali yeSankofa, babuyele kwiintsika zoncwadi lomlomo, ekwakusetyenziswa zona kwaXhosa, ukudlulisa inkcubeko eluntwini. Omakuqapheleke kukuba akuthiwa makuphilwe ngalaa ndlela yakuqala, koko kubethelelwa ukusetyenziswa koncwadi lomlomo ukuze kukhuseleke inkcubeko ngokwala maxesha kuphilwa kuwo.

UNtshinga (1990) uthi, ukuhlelwa kwamaqhalo kuyingxaki. Kangangobunzima bokuhlelwa kwamaqhalo, abaqokeleli abaninzi bamaqhalo abakhange benze nzame zokuwahlela. Noxa kunjalo, zikho zona iindlela ezisetyenziswe zezinye iingcali ukuhlela amaqhalo kodwa kubonakala ukuba akukho ingenasiphako kwezi ndlela. Uthi kwezi ndlela zokuhlelwa kwamaqhalo, ukuhlela ngokokuqulathwe liqhala kubonakala kuyeyona ndlela ekungathi kuphunyeleliswe yona kuba ayinayo imposiso

yokushiyelela nokuphindaphinda. Uthi ke noko inganyamezeleka le yokuthi saa kwamaqhalo anentsingiselo enye.

Umphandinzulu ke ngoko ukubone kuluncedo ukuthi kwidatha ayiqokelelyo, awahlele amaqhalo ngokwemixholo edlulisa inkcubeko yamaXhosa, waze wachonga uvimba ngokwenjongo, ukuze ikhokelele ekusombululeni ingxaki olundululwe yiyo uphandonzulu. Idatha ihlengahlengiswe ngokwale mixholo ilandelayo:

- i. Amaqhalo akhuthaza ukuzenzela okanye ukuthatyathwa koxanduva;
- ii. Amaqhalo akhuthaza ukuncedana okanye ubuntu;
- iii. Amaqhalo akhuthaza intlonipho;
- iv. Amaqhalo aqulathe iimbali zakwaXhosa;
- v. Amaqhalo azoba ukuphila kwamaXhosa nendalo;
- vi. Amaqhalo aqulethe ulwazi namava.

4.2.2.1 Amaqhalo akhuthaza ukuzenzela okanye ukuthatyathwa koxanduva

- **Iqhalo:** Ibuzi libonwa ngolaleleyo.

Intsingiselo: Izinto ezilungileyo neziluncedo zifunyanwa ngulowo uzifunelayo. Ayikhuthazwa kwaphela into yokuphila ngokuxhomekeka, ube unazo izandla neenyawo, unakho ukuzenzela.

- **Iqhalo:** Esihleliyo sidl'ukuhlala, esiphilayo sesithwethwayo.

Intsingiselo: Kuthethwa ukuba umntu makazizamele angaxhomekeki komnye umntu. Umntu nomntu makakhutshuze, athwethwe ezizamela, angahlali phantsi agcakamele ilanga.

- **Iqhalo:** Akukho nkwali iphandela enye, eyenjenjalo yenethole.

Intsingiselo: Kuthethwa ukuba elowo nalowo makazizamele okwakhe.

La maqhalo mabini kuzekeliswe ngawo ngasentla aya kumana engathi aphinda phinda into enye, kodwa kubalulekile nokubuqaphela ubuchule boncwadi lomlomo ekuzobeni intlalontle nenkcubeko phakathi kwabantu, ngokumane kusetyenziswa nemizekelo yendalo, yeentaka nezilwanyana, ukuze kucaciseke

ukuba umntu akanakogqithwa zizo, ngoko ke makenze kwenzeke, avuke azenzele.

- **Iqhalo:** Isilo sidla ngeso laso, esimehlw'ankungu sifa yindlala.

Intsingiselo: Lithetha ukuthi elowo uphila ngokuthi abe krelekrele engqondweni, akwazi ukuzibona nokuzibhaqa izinto ezingaba luncedo kuye nezinokumsa empumelelweni. Kukhuthazwa ukuba neliso elibukhali ezintweni ezikungqongileyo, usebenzise ingqondo, uthabathe izigqibo ezizizo, ungabhatyazi.

- **Iqhalo:** Intaka evuka mva idliwa zizagweba.

Intsingiselo: Umntu osukuma kade ukholisa ukuba lilifa lamashwa nentlupheko esala isenzeka, bebalekile abanye abantu kuloo ndawo inothuli okanye isiganeko esinobungozi.

Kukhuthazwa ukuba umntu makayitshaye isaqhuma, yonke into makayenze kuselithuba, angamane ebeka amangomso, elibazisa, kuba angaqabuka sele impuncukile. Libalulekile eli qhalo ekulumkiseni abantu abathanda ukudlala ngamathuba, nabantwana abalibala kukupuca esikolweni, bangade bahambele phambili kuba besathembele ukwenzelwa ngabazali, suke abazali basutywe kukufa engekabiphi ukuphumelela. Ithi ke le nto umntu makayisukumele phezulu yonke into ayenzayo, ayenze ngokungathi yimini yayo yokugqibela. Angaqabuki sekophuliwe.

- **Iqhalo:** Imbila yaswela umsila ngokuyalezela.

Intsingiselo: Musa ukuthumela kuba abo ubathumelayo bangasuke bangayenzi loo nto, ube ke ufe namthanyana. Ungabonakala umsila uyinto engenamsebenzi, kodwa xa isilwanyana singenawo, iba khona ingxaki. Lo mzekelo womsila ke usetyenziselwa ukumela into ebalulekileyo, ekungafanelanga ukuba umntu iyamphosa, into enexabiso ekuphileni kwakhe. Ithi ke loo nto umntu makasukume azenzele izinto ngokunokwakhe, angathumeli, hleze aziphosise ngezinto ezibalulekileyo empilweni yakhe. Yinkcubeko yakwaXhosa ke le. USatyo nabanye (1993) baphawula ukuba

kukho ukuzalana kweli qhalo nenye yeentsomi zesiXhosa engokwabelwa kwezilwanyana imisila. Oku kuzalana kwezi ntsika zoncwadi lomlomo (amaqhalo neentsomi) kuphinda kungqinwe nguFinnegan (1970: 391):

There is often a practical connection between proverbs and other forms of oral literature ... and a moralising story may end with, or imply, a proverb to drive home its point.

Ukungqinisisa oku kuthethwa ngentla apha, eli qhalo lembila eyaswela umsila ngokuyalezela, lisukela entsomini. Le ntsomi ithi ikumkani yezilwanyana, ingonyama, yacinga ukuba mayikhe yenzele izilwanyana zonke imisila. Le misila yayiza kuzinceda ekuphekuzeni iimpukane ngexesha lasehlotyeni. Zamenywa ke izilwanyana ngaloo mini imisila yazo yonke yayisele ilungile. Inkawu yadlula kumhlobo wayo oyimbila, kodwa yalandula imbila isithi mayiwuphathelwe owayo umsila kuba kusekho ingxaki esayilungisayo, itsho elo xesha igcakamele ilanga ematyeni. Yathi chuu yodwa inkawu ukuya kuloo msitho wokufakelwa kwemisila. Zabizwa nganye nganye izilwanyana zifakelwa imisila yazo ngokwemibala yazo. Inkawu yafakelwa owayo umsila yaze yaphinda isiya kuthathela nembila, njengoko ibiyalezile. Wancanyatheliswa ke umsila wembila kulo wenkawu, yatsho ngegqajolo lomsila inkawu. Endleleni egodukayo, inkawu yahamba ngandlela zimbi, ibaleka naloo msila wembila. Yalinda apho kuloo matye imbila, lade latshona ilanga, nkawu wawuphi, msila wawuphi? Imbila yaswela umsila ngokuyalezela.

Le ntsomi icacisa kakuhle ke ngoku ubungozi bokuyaleza ukwenzelwa izinto obumele ukuba uyazenzela. Yiyo loo nto kwaXhosa kude kwakho neli bali, ukwenzela ukuzoba umfanekiso ngqondweni wentlungu eyafunyanwa yimbila, ngenxa yokungakhathali, ide ingakhathaleli nezinto eziluncedo empilweni yayo. Ayikabi namsila kunanamhla ke imbila, elo lixa inkawu inegqajolo lomsila exhathisa ngawo xa igwencela emithini phezulu isitya iziqhamo zomthi.

i. Uhlalutyonzulu nengxoxobunzululwazi

Kula maqhalo achongiweyo ngentla apha, kukho inkuthazo evela kuwo onke, le yokuba umntu makavuke azenzele, kunjalonje akhawuleze ixesha lisamvumela. Yimvuselelo yenkcubeko yakwaXhosa ke le iza ngala maqhalo. KwaXhosa alifunwa nokubonwa ivila. Ngokwenkcubeko yakwaXhosa, ilanga maliphume wonke umntu sele eme ngeenyawo, enayo into yokwenza, futhi ezenzela engathumeli ngamntu.

KwaXhosa ayikhuthazwa nembutho le ngexesha lasemini, uthelwa nqa ukuba uzokubutha abanye abantu bephithizela besebenza. Lo mkhuba wokuvuka umntu agcakamele ilanga, amane ejikeleza nesitulo elilandela, lide liyokutshona, awamkelekanga kwaphela kwinkcubeko yesizwe sikaPhalo.

Njengoko bekutshiwo, inkcazobungcali yeSankofa isikhumbuza ukuba ukuze siqhubekele phambili njengabantu, kufuneka sijonge emva, sixhathise kwimvelaphi yethu maXhosa, size silungise ikusasa ngokutyala imbewu yenkcubeko. La maqhalo achongiweyo apha adundubalisa imfundiso yokujonga emva, kufundwe kuncwadi lomlomo ukuba amaXhosa ebebukhalima kangakanani ubuvila. La maqhalo asebenza njengezixhobo zokuphila ezikhumbuza ukuba ubuvila, njengoko kuchaziwe ngentla, abukhuthazwa ngamaXhosa. Kusalandelwa ekhondweni leSankofa njalo, ukuphinda kubuyelwe emaqhalweni akudala akuthethi kubuyela emva, koko kuthetha ukusebenzisa uncwadi lomlomo nembali, ukuze kubunjwe ikamva eliphuhlileyo. Enyanisweni, alinakwakhiwa ikamva eliyaqambileyo xa kuhanjelwa kude neentsika zeSankofa, ezixhasa ukujonga emva ukuze kwaziwe apho kuyiwa khona. Into yokuba umntu ngamnye avuke azenzele, asiyontetho nje, koko sisikhumbuzo seendlela zokuphila kwinkcubeko yamaXhosa, isikhumbuzo sokuba isidima, intlonipho, ubunye nophuhliso zisekwe ekuzimeleni, hayi kubuvila. Xa isizwe sale mihla sinokunyathelela phezulu ekusebenziseni la maqhalo njengezixhobo zokuphuhla, inkcubeko iyaphuhla, iphinde ivuselele ukuzazi ngendlela ecacileyo nesisigxina. Ezi zimvo, zingqamana ncakasana nokubekwa nguSlater (2019: 2) xa esithi:

The Sankofa theory encourages us to embrace all that we have been through and to respect the generations that have gone before us. The egg of the bird's back indicates that we extract what is valuable from the past and export it into the present to make positive and benevolent use of historical knowledge. It is precisely this wisdom of learning from the past, which ensures a strong future.

Ngoko ke, indima yamaqhalo esiXhosa ekugcineni inkcubeko nasekubuyisweni kwegugu neqhayiya, ayipheleli ekuncediseni abantu ukuba babe namabali okubalisa, koko ijolise ekukhuseleni inkcubeko ngendlela ephuhlisayo. Ngaphaya koko, amaqhalo ayimithombo yokugcina ulwimi ukuze luhlale luphilile, kuba aqulathe ubutyebi obungachazekiyo ngesiNgesi okanye kwezinye iilwimi. Ngaloo ndlela, xa kusithiwa amaqhalo ayimvuselelo yenkcubeko yakwaXhosa, kuthethwa ukuba angumnatha ogcina isizwe ukuze singaphetshethwa zizinto zangaphandle. Le ndlela

yokujonga ngeliso leSankofa ibonisa ukuba uncwadi lomlomo asiyonto ibiphila kwixesha elidlulileyo, koko sisixhobo esingundoqo sokwakha ikusasa apho uncwadi lwemveli nenkcubeko zidibanayo ukuze zitsale ngomxhelo omnye.

Nangona ezinye iingcali zisithi inkcazobungcali yeSankofa igxininisa ukubuya umva, kukhangelwe kwiindlela zakudala ukuze kwakhiwe ikamva (Temple, 2010; Kissi, 2018), kukho abanye abathi le ndlela inokuthi ithintele uphuhliso xa ithathwa ngaphandle kohlengahlengiso olunokulungela iimini zanamhlanje (Dixon, 1995; Puplampu, 2017). Nakubeni kunjalo, inyaniso yeyokuba ukubuyela kumaqhalo, njengoko esi sahluko sibona, sisikhumbuzo esiluhlilima esibethelela into yokuba akukho sizukulwana sinokuphumelela ngaphandle kokuxhathisa kwisiseko saso. Yiyo loo nto bekutshiwo ekuqaleni ukuba isizwe esingenankcubeko sizazi sodwa. Olu phandonzulu lumi kwinto ethi, ukuphinda kusetyenziswe amaqhalo akudala kule mihla akuthinteli phuhliso, koko kuvula umnyango wokuba uncwadi lomlomo luhlale luphilile, lube yinxalenye eqhubayo yokwakha inkcubeko yamaXhosa. ISankofa icacisa ngokuphandle ukuba, ukubuyela emva sisikhumbuzo sokuba isiqhamo asikhuli ngaphandle kweengcambu. Amaqhalo ke ziingcambu zenkcubeko yamaXhosa.

Inyaniso enganakukhatywa yeyokuba amaqhalo awayongqokelela yeentetho, azizixhobo zokucamngca ngenkcubeko nolwazi. Xa umfundi efunda iqhalo elichasene nobuvila, umzekelo, akanyanzeliswa kuphela ukuba asebenze, kodwa ucelwa umngeni wokuzibuza ukuba zeziphi iziphumo zokungazibandakanyi kumsebenzi woluntu.

4.2.2.2 Amaqhalo akhuthaza ukuncedana (Ubuntu)

Okona kona kuphambili kukuphawula ukuba Ubuntu, ngokweSouth African Government's 1996 White Paper on Welfare, buchazwa njengesenzo sokukhathalelana kwabantu, nomoya wokuphathisana. Ubuntu bomntu ngamnye bubonakala ngobudlelwane anabo kwabanye abantu, nangobudlelwane babantu kuye. Ubuntu buthetha ukuba umntu ngumntu ngabantu.

Le nkcaza ingobuntu ibethelela ukuxhasana kwabantu, ukuncedana komnye umntu nomnye, ukwenza oko kunga kungenziwa nakuwe, iqwele ngelithi "umntu ngumntu ngabantu." Le ngcaciso ithetha oko kuphathisana, noko kuxhasana, noko kucingelana ebantwini. Xa echaza Ubuntu uGade (2012: 486), uhambisa athi:

Ubuntu is generally held to stem from, and to be deeply rooted in, African indigenous cultures ... the Nguni word ubuntu represents notions of universal human interdependence, solidarity and communalism which can be traced to small-scale communities in precolonial Africa, and which underlie virtually every indigenous African culture. But though ubuntu is generally held to stem from African indigenous culture, the academic discussion on ubuntu has been deeply influenced by works by non-Africans; understood as people who are not of African descent. In fact, as I will explain later in this article, my research even indicates that before the 1950s, all written sources mentioning ubuntu were authored by people of European descent. Similarly, much of the recent literature on ubuntu has been authored by non-Africans. This is, for example, reflected in the publications of the South African Journal of Philosophy, which is a leading journal on ubuntu: to date 22 articles from this journal contain the term 'ubuntu', but only four of these are authored by Africans.

Apha kolu phandonzulu, Ubuntu mabuqondwe njengefilosofi ethi “umntu ngumntu ngabantu.” Le nkolelo igxininisa ukuba umntu akaphili yedwa, kodwa ubukho bakhe buvela kubudlelwane, intlonipho nokubambisana nabanye abantu. Ubuntu bukhuthaza ukucinga ngobunye, ukunyamezelana, nokwabelana, ukuze ubomi boluntu lonke buhlale bunoxolo nentsebenziswano. Yinkcubeko yamaXhosa le ethi ivele kumaqhalo. Ngaphezu koku, Ubuntu busebenza njengesiseko senkcubeko nemigaqo yokuziphatha, busithi umntu onesidima ngulo ubonisa uthando, inzolo, nenceba kwabanye. Ngomoya wobuntu, uluntu luyakhula kuba umntu ngamnye uthathwa njengentsika ebalulekileyo kwintlalo, kwaye impumelelo yakhe okanye usizi lwakhe luxhomekeke kulonwabo okanye kwintlungu yabanye. Bubuntu ke obo.

Ubuntu namaqhalo esiXhosa zibelekene okanye ziyaphefumlelana. Oku kungqinwa nguThakathi noNetshitangani (2020) xa besithi, ubudlelwane phakathi kwamaqhalo kunye nobuntu buthungelana ngokunzulu, kuba zombini ezi ntsika zenkcubeko yamaXhosa zisebenza njengoovimba bobulumko nesikhokelo sokuziphatha. Ubuntu, njengenkolelo yama-Afrika, kwabelwanayo ngabo njengoko kusitshiwo ukuba umntu ngumntu ngabanye abantu. Umzekelo, iqhalo elifana neli lithi “Izandla ziyahlambana,” libonisa ugxininiso lokuxhomekeka komnye umntu.

La maqhalo alandelayo ke ngoko achongwe ngumphandinzulu ukuzoba le ntlalo yokuncedana kumaXhosa, ngelibonisa ukubaluleka kwayo ekulondolozeni inkcubeko nasekukhuliseni isizwe, isizwe esiphathiseneyo, isizwe esixhaseneyo nesizwe esincedisanayo.

- **Iqhalo:** Intaka yakha ngoboya benye.

Intsingiselo: Lithetha ukuba makuncedwane. Iintaka ezininzi zakha izindlu zazo ngoboya bezinye iintaka, buboya ezihamba zibucholachola, azixhwithi apha kuzo.

Oku kucacisa ukuba azizivisi ubuhlungu ezinye iintaka, nto nje zithi ngoboya obuwe phantsi zibuchole zibusebenzise ekwakheni izindlu zazo. Yinkcubeko yakwaXhosa ke into yokuncedana kwabantu ngeendlela ngeendlela. Ibisetyenziswa kakhulu le nqobo yentlalo kwaXhosa, ukuncedana, apho bekunikwana nezahlulo, athi lowo ufuyileyo okanye oneehagu, anike omnye umfazi ithokazi lehagu limzalele amantshontsho, bohlulelane ngaloo matshontsho, ithi xa ixhelwa loo mazi yehagu bohlulelane ngayo. Eli qhalo lifundisa indlela yokuhlalisana ningabantu, angabukelwa umntu etyiwa ziintwala phakathi kwabanye abantu. Noxa kuncedwana nje kodwa isekhona le ndawo yokukhuthaza ukuzenzela, kuba ngokumnika esi sahlulo sehagu, okanye umsikele umhlaba wokulima entsimini yakho ukuze naye azilimele, ukhuthaza ukuba makangalindi ukukhongozwa, makavuke naye aphithizele axele abanye abantu. Inkcazobungacali yeSankofa inenkuthazo ngokuthi ikhumbuze abantu inkqubo ekwakuqhutywa ngayo emva phaya, ukwenzelana ubuntu.

Iphinda inkcubeko yakwaXhosa ilumkise kwalo mntu ubebilekwe mhlawumbi ithokazi lenkomo laze lazala, watsho wafumana ukumana esiya kusenga naye ebuhlanti kusasa, lithi ngoku iqhalo, “inkomo yenqoma yintsengw’ebheka,” lithi umntu onqonywe into akonwabi kuya phi, kuba engazi ukuba yophuthunywa nini na; kungoko athi esenga nje abe ebheka bheka hlazibe ize kuphuthunywa. Utsho umntu xa athetha ngento engeyoyakhe. Yimfundiso le kwaXhosa, ekwakhuthaza ukuzenzela, nokuba ubolekiwe, kodwa zama ukuphuma kwesi simo sokuxhomekeka, zama ukuba nezakho iinkomo, kuba ingaza kuphuthunywa le ubusathembele ngayo. Bheka bheka ukhangela amacebo okuphumelela njengoko kwakusenziwa mandulo phayaa, itsho inkcazobungacali yeSankofa.

- **Iqhalo:** Le nto umntu asinto izibangulayo.

Intsingiselo: Kambe ke kakade umntu ohlalywe ngameva ubangulwa ngomnye, akakwazi ukuwancothula ngokwakhe.

Ngako oko abantu aba baphila ngokuncedana nangokuncothulana ameva. KwaXhosa ujongwa kakhulu umntu ohlalywe ngameva, osentlungwini ukutsho, apho aye ancedwe ngabantu bokuhlala, kunjalo nje baphume ngobuninzi bezokumsitha umhlana kuloo ntlungu agangxeleke kuyo. Yiyo loo nto kusithiwa, “usana olungakhaliyo lufel’embekweni,” intsingiselo ithi umntu ongazixeliyo iintswelo neemfuno zakhe wosoloko wacingelwa ukuba konke kumlungele, angaze ke afumane luncedo mntwini. Kaloku abantwana bamaXhosa bahlala emqolo koonina, athi ke umntwana ozithuleleyo, ongaliliyo, kucingwe ukuba ulele okanye uhluthi (Mesatywa, 1954). Ithi ke le nto umntu makabazise abantu xa enengxaki, kuba amaXhosa, ngokwenkcubeko yawo, ngabantu abanobuntu, bakuthi ke bamncedise apho adinga uncedo khona.

- **Iqhalo:** Indoda imba kwenye eqolo.

Intsingiselo: Umntu lo uphumelela ngokuncedwa ngabanye, naye ngokuthi aqhathe abanye kuba efuna ukuphumelela. Kukhuthazwa ukuncedana nakweli iqhalo, futhi akuphazanywa xa kusithiwa indoda mayisebenzise amaqhinga okuphila, hayi awokuvisa abanye iintlungu, kuthiwa mayihlakaniphe ukuze iphumelele kuloo nto iyenzayo. Xa ibona ukuba amaqhinga okuphila ingawasebenzisa ngokuzayamanisa nabantu abathile abaza kuyisa empumelelweni, mayenjenjalo. Umntu makangajijitheki yedwa abantu bekhona, makasebenzise umlomo, athethe xa elufuna uncedo.

- **Iqhalo:** Isisu somhambi asingakanani singaphambili, ngemva ngumhlonzo.

Intsingiselo: KwaXhosa abahambi ibingabantu abakhathalelwe kakhulu. Ubekhwazwa umhambi ezihambela ngendlela ukuba akhe eze kufumana amanzi. Wobuzwa ke lowo imvelaphi, apho aya khona, nokuba ngumfo wasemanini, kuba nobuhlobo ibiyinto ekwakhathalelweyo. Kutshiwo ke kubantu abagxotha abahambi emizini yabo ukuthi umhambi akafuni nto ingako nakoko kutya, nesisu sakhe kude kuthiwe singangesentaka. Umhlonzo ke ngumqolo

(Mesatywa, 1954). Eli qhalo likhuthaza ubuntu, eyona nkcubeko ibalaseleyo kwaXhosa. Obu buntu bungunozala wentlalo entle eluntwini. Ngokuqinisekileyo, umntu owenzelwe ubuntu uyaxola emphefumleni, nelizwe alibone ngolunye uhlobo. Xa kunokuthi gqolo kusetyenziswe amaqhalo akumila kunje, akhuthaza ukwenzelana, inkcubeko ingalondolozeka, isizwe sikaXhosa singabuyela kwimo ekwakuyiyo mandulo, apho abantu bebephakelana imifino omnye xa ephekile athume abantwana bawuse komnye umfazi, kube mnandi kube yiloo nto. Nabo bantwana bayikope le ndlela yokuhlalisana kwabantu.

- **Iqhalo:** Inja ikhutha eyikhothayo, zingaba mbini ziyakhothana.

Intsingiselo: Oku kukubuyisela ubulungisa ngobunye. Kude kuthiwe abantu baba ngabantu ngokukhothana, yinja ezikhotha ngokwayo. Ukutsho ke, umntu ngumntu ngabanye. Makuncedwane, kusetyenziswane, kuliliswane, futhi kuphathiswane. Yiyo loo nto athi umXhosa akubhujelwa lilungu losapho, kuvuthululwe iityali ngabafazi, amadoda arhuqe iidyasi zawo, kuze kukhuzwa kwangaloo mzuzu wokuviwa komphanga. Ngale ndlela, kuziwe kucuntsulwa intlungu kwelo khaya. Nabu ke ubuntu obuqulathwe ngala maqhalo, obuyinqobo yentlalo yakwaXhosa, ekunga kungathi gqolo kusetyenziswe yona ukulondoloza inkcubeko.

- **Iqhalo:** Inxeba lendoda alihlekwa.

Intsingiselo: Umntu osengozini nasengxakini makungahlekiswa ngaye, makancedwe. KwaXhosa, eli qhalo ikhuthazwa kakhulu into yokuba umntu osengxakini okanye osengozini makaxhaswe, angenziwa into yokuhlekisa kuba kuchasene nenkcubeko yama-Afrika oko. Ukusetyenziswa kweli qhalo kubonisa mhlophe inkcubeko ebantwini, kuba bubulumko ukuba ungangahlekisi ngengxaki yomnye umntu kuba ingomso akulazi.

Ukunxibelelana kwentsomi neqhalo kuyabonakala nalapha kweli libekwe apha ngasentla, njengoko uSatyo nabanye (1993) bebekhe baphawula. Intsomi eyayibaliswa ngoomakhulu kubazukulwana ebusuku, eyayikhangeleka iyeyona imfutshane kunazo zonke, intsomi yelahle nemboty, iqulethe inqobo yentlalo,

ubuntu nenkcubeko. Ibonakalisa ukungamkeleki kokuhlekisa ngentlungu yomnye umntu.

Le ntsomi ithi abahlobo ababini, ulahle nomboty, bagqiba ekubeni bakhe baye kucholachola iinkuni. Bahamba bekhanga, baqaphela ukuba iinkuni ezininzi ziphesheya komlambo, ngoko ke kufuneka bawele ukuze bazifumane. Wawubugcwala umlambo kuba kwakusandula ukuna imvula enkulu. Baphikisana ke apho ngokuba ngubani oza kuqala awele, wade wazincama ulahle waziphosa emlanjeni ezama ukudada awele, nto nje wathi akungena emanzini wathi shii, wacima. Umboty wahleka kanobom, ehleka umhlobo wakhe, ulahle. Wahleka, wahleka, egigitheka ephelile yintsini, wade waqhekeka phakathi, kwabe kuphelile naye ngaye.

Ukusetyenziswa kwale ntsomi ke ngoko kulumkisa abantu ngobungozi bokuhlekisa ngentlungu yomnye umntu, kukhuthazwa ngokuthi kujongwe iziphumo zokwenza njalo kanye kumboty lo. Le ntsomi ibisetyenziswa ngoomakhulu kucingwe ukuba ngaloo mini bayonqena ukubalisa, kuba imfutshane kunezinye ababeqhele ukuzibalisa, kanti ke imfutshane injalo yeyona ikhawuleza idlulise imfundiso ethi inxeba lendoda alihlekwa.

ii. Uhlalutyonzulu nengxobunzululwazi

Njengoko kukhankanyiwe kwizahluko ezingasemva, inkcazobungcali yeSankofa ithi buyela emva uye kulanda oko kulahlekileyo ukuze uhambele phambili. Kulo vimba wamaqhalo abekwe ngasentla akhuthaza ukuphila ngeentsika zobuntu, iSankofa ifika igqwese ngakumbi nangakumbi ngenxa yokunika ingqwalasela kwezi ntsika zobuntu; ntsika ezo ekungafunekanga zicime ezingqondweni zabantu nenkcubeko ngokubanzi. Olu phandonzulu lubethelela okuthi, uncwadi lomlomo nenkcubeko ziphala kunye, zitsala ngebande elinye, futhi zinokusebenza nakule mihla. Ingxaki isekubeni kukho ukujongelwa phantsi koncwadi lomlomo, nto leyo ethi idale ukuqhwalasela kwinkcubeko kaNtu. La maqhalo adweliswe ngasentla, achana ngqo kwiimbono zeSankofa, iimbono zokuba alunakubethwa ngoyaba uncwadi lomlomo kuba ukwenza oko kukubhunyula inkcubeko, ngokuthe ngqo neenqobo zobuntu ezibandakanya intlonipho, ukunyamezelana nokubambisana, ukuze uluntu lwanamhlanje luphile ngokomoya wobuntu. Ngale ndlela, iSankofa ibonisa ukuba ikamva elizinzileyo

alinakuphuhliswa ngaphandle kokuxhomekeka kwimisebenzi yobumbano efundiswa ngamaqhala esiXhosa. Ezi ngxoxo ziphinda zingqinwe nguResane (2023: 1), ecacisa ngelithi:

Proverbs are short, witty, popular expressions that contain morals, truth, socio-cultural precepts, and the heritage of a particular group of people. They often address the heart of discourse in any given context truthfully and objectively.

Kule ngxoxo emalunga namaqhala nendima yawo kwinkcubeko, wongeza uBujo (2016: 25) athi:

Proverbs are carriers of culture, building blocks for wiseliving and good moral life. They keep people grounded and provide insights into a wise lifestyle and contribute towards making good decisions, thereby satisfying the concept of moralities in African realities. The morality that is transmitted through proverbs has a primary sapiential character.

Okubonakalayo kolu hlalutyo nezi ngxoxo, njengoko inkcazobungcali yeSankofa ixhasa, ide ingqinelwe nguResane (2023) noBujo (2016), amaqhala adlala indima ebalulekileyo ekufukameleni Ubuntu obumile kanabom kwinkcubeko yamaXhosa, kuba aqulethe ubulumko, indlela yokuziphatha nenkolelo eyomeleza umanyano nolwalamano phakathi kwabantu. Amaqhala esiXhosa, njengezixhobo zemfundo yemveli, mafutshane futhi nobume bawo enza kube lula ukuwakhumbula, nto leyo eqinisekisa ukuba ezi ngcamango zefilosofi zihlala zihleli kwiingqondo zabantu.

La maqhala anxulumene nobuntu abonisa ukubaluleka kwiimeko zangoku ngenxa yokuba ajongana nemingeni yangoku anjengokuphakamelana kwabantu, ubuqhophololo norhwaphilizo, ukungalingani kwezoqoqosho, ukungabikho kwentlonipho nokudodobala kobudlelwane boluntu. Umbuzo ke ngoku ibe ngothi, awekho na amaqhala anokusetyenziswa ukukhumbuza uluntu ngeentsika zobuntu? Kutheni le nto amaXhosa nezinye iintlanga zoMzantsi Afrika zihambela kude noncwadi lomlomo nenkcubeko, kuba sele kubonakala ukuba apha kuphulukwene neenqobo zesiNtu. Kwimeko ekubonakalayo ukuba kulityelwe ubuntu, kwade kwalityalwa nento ethi “izandla ziyahlambana,” kuyacaca ukuba ubomi bomntu abuphelelanga xa enguzimele geqe, koko buxhomekeke ekusebenzisaneni, ekwabelaneni, nasekukhuseleni isidima somntu wonke. Into yokuba kuqinwe enyaleni, kungavunywa ndima yamaqhala (uncwadi lomlomo) ekuphuhliseni nasekuchaneni inkcubeko ibhidliza ikwadobelela phantsi isikhokelo somntu.

Sisenzo esi esikhokelela ekutyeshelweni kweendlela zokukhusela nokuphuhlisa uluntu. Xa uluntu lungasiboni isidingo nemfundiso encathame kula maqhalo, intlalo nenkcubeko ziyaphazamiseka, zide ziphethe sele ziqhwalela. Oku kusilela, ekugqibeleni, kubangela ukuba uncwadi lomlomo nenkcubeko zibe luphawu nje olungenantsingiselo, endaweni yokuba zibe zizikhuseli zentlalo, inkcubeko nokuzazi.

Elingenakuphikiswa lelokuba, kufuneka isizukulwana sale mihla sisimelele ngeembono zenkcazobungcali yeSankofa kuba igxininisa into ethi, akukho lwazi okanye bulumko bemveli ekufuneka bushiywe ngasemva, ingakumbi olo lukhusela Ubuntu. Ukubuyela emva kuyokulandwa iimfundiso zookhokho ezizalana ngqo namaqhalo kuthetha ukuvikela isiseko senkcubeko yamaXhosa ngelixa kuqhutyekwa nokuphila kwihlabathi lanamhlanje.

Olu phandonzulu lumi kwinto ethi, amaqhalo nokuvelana yinkcubeko yakwaXhosa. Xa ubani esengxakini, nokuba loluphi na uhlobo lwengxaki, kwaXhosa bekucingwa icebo lokumsusa kuloo ngxaki akuyo. Ewe, kunjalo, kuba inkcazobungcali yeSankofa ingqina ithi:

A Sankofa ethics ... emphasises the importance of protecting one another, especially the young, resisting all that demeans black people and black life, and living lives of justice (Mosely, 2017: 3).

Ugwencela kwakolu luvo lunye uOkrah (2008: 24) esenjenje:

Refusing to offer help to others and consistently seeking one's own good and disregarding the good of others will result in one's being denied the help and goodwill that may be necessary to achieve certain ends ... mutual aid, then, becomes a moral obligation.

Ngokwezi ngcali zimbini, eziphala kunye nenkcazobungcali yeSankofa, ebesithi umntu oNtsundu xa eza kuba nomsebenzi, nokuba ngumgidi, umtshato okanye umngcwabo, abantu bokuhlala bazise izinto zokumncedisa, izinto zokuxhela, iingubo, iimpahla, ukutya, njalo njalo, bemsitha umhlana. Bambi bade bamvulele emizini yabo, amagumbi okuncedisa ahlalise iindwendwe zakhe, ndaweni yokuhlekisa besithi kazi uza kuzihlalisa phi na iindwendwe engenazindlu zoneleyo nje. KukwaXhosa ke apho. Inkcazobungcali yeSankofa ithi masibuyele apho, sikhangele ukuba akuyi kuvuseleleka inkcubeko ebantwini na, xa kunokwenziwa ngolu hlobo kwakusenziwa ngalo mandulo. Kwakude kuthi xa ubani egqiba kuvuna entsimini yakhe ebichumile,

kuvunyelwe abo bangenantsimi ukuba baye kukhwahlaza, bachola chole ezo zikhwebu zombona zisale ngempazamo, ezinye ziwe phantsi xa bekuhlolwa amasaka amaninzi. Bebebuya nabo bezalise iingxowa yimikhwahlazo, noko isuke nakubo ikati eziko. KukwaXhosa ke apho.

4.2.2.3 Amaqhalo akhuthaza ukuhloniphana

Inkcubeko kwaXhosa iquka intlonipho, intobeko nembeko. Yiyo loo nto xa kuthethwa kubakhona amagama anjengo “bawokazi, mkhuluwa, mninawa, sisi, bhuti, mamomncinci, mamomdala, mamophakathi, somnci, sophakathi, tatomncinci okanye tatophakathi.” Oku kwenzelwa ukuba kubonakaliswe imbeko nokuhlonipha, ngokwamanqanaba okukhula eluntwini. Umntu angankqangazwa ngegama ngumntu ongasemva kuye ngeminyaka okanye ngesikhundla; kuyalunyelwa, kuthiwe bhuti zibani, sisi zibani, njalo njalo.

Xa eyichaza intlonipho ngokwakwaXhosa uFinini (2003) uthi, kujoliswe ekusebenziseni amagama neentetho ngendlela ethobekileyo okanye ukutshintsha amagama athile xa kuthethwa nabantu abadala okanye esidlangaleni, ukuze isizwe samaXhosa singabonakali njengesizwe esinganiki ngqwalasela kwintlonipho. Intlonipho kwaXhosa ibandakanya indlela umntu ahamba ngayo, aziphatha ngayo, okanye ahlala ngayo phambi kwabantu abadala okanye kwiimeko zesidima, njengokugoba okanye ukujonga phantsi xa kuthethwa nabadala. UDeyi (2018) wongeza ngelithi intlonipho okanye umba wokuhlonipha kwaXhosa yindlela yokubonisa imbeko ngokulandela amasiko nezithethe zenkcubeko, njengokulandela imiqathango ethi imiselwe imitshato, imisebenzi yesiNtu, okanye indlela yokuqhuba imitshato ngokwentlonipho yamaXhosa. Kwezi nkcazelo, mayiqatshelwe into yokuba umba wokuhlonipha kwaXhosa uyathethwa kusetyenziswa uncwadi lomlomo olufana namaqhalo. Ukanti, luyenziwa ukuze isizukulwana sale mihla sifundo kwizenzo ezo. Okona kona kuphambili kukuba kufuneka kulondolozwe inkcubeko apha, njengoko ukuhlonipha kuyinxalenye yayo.

Ngokolu phandonzulu, ukuhlonipha kuthetha ukubonisa imbeko kubantu bonke ngokuziphatha ngobubele, ukuthetha ngobulali, kunye nokugcina uxolo, ukuze uluntu luphile ngokomoya wobunye nobuntu. Ngokolu phandonzulu, le ndlela yokuhlonipha ayijolisi kuphela kubantu abadala okanye abo banesikhundla esithile, koko ijolise kumntu wonke ofanelwe sisidima kuba engumntu, kwaye ofanele ukwamkelwa

ngobubele. Xa abantu behloniphana ngale ndlela, kwakhiwa ubudlelwane obomeleleyo obusekwe kwinkcubeko, kwintembeko, ulwalamano nokukhathalelana. Kanti ke, oku kukhuthaza kuphinda kukhuthaze Ubuntu njengomgaqo osisiseko sokuphila, kuba kukhumbuza wonke umntu ukuba impumelelo okanye usizi lomnye luxhomekeke kwabanye abantu. Phofu ke, nenkcazobungcali yeSankofa iyakungqina oku, njengoko kuxeliwe kwisahluko sesithathu. Nangona kunjalo, akhona amaqhalo ancedisayo ekudluliseni le nkubeko yakwaXhosa, nanjengoko kuboniswa ngasezantsi.

- **Iqhalo:** Deda mhlangala endaweni yenyhwagi.

Intsingiselo: umntu omncinci makadedele omdala.

UBongela (1991) uthi umhlangala yenyhwagi ziinyamazana eziphantse ukufana ngezimilo zomzimba nemilomo yazo ukuba ziintshuntshe, koko zahlukile ngamabala nangeziqu zazo. Eli qhalo laqala kubazingeli namangqawa awayehlala ewabona la marhamncwa ukweyisana kwawo, aqonde kakuhle ukuba umhlangala uyoyiswa yinyhwagi, kangangokuba yakufika inyhwagi apho ubukhona usele usuka udede umke kuloo ndawo. Liqhalo athi umntu omkhulu akufika kuhleli umntwana nokuba ngumntu amoyisayo, athi kuye, “Deda mhlangala endaweni yenyhwagi.”

Eli qhalo, ukusetyenziswa kwalo, kuvuselela intlonipho esele ibunqaba kubantu bale mihla. Kumasikizi ukubukela umntu omdala emile ecaleni komntwana, umntwana yena ehleli esitulweni, ngokusetyenziswa kwamaqhalo akumila kunje, kuvuseleleka le nkubeko idungadungekileyo ngoku. Umzi kaXhosa ngumzi wentlonipho nembeko.

- **Iqhalo:** Inyathi ibuzwa kwabaphambili.

Intsingiselo: Lithetha ukuba yinto elungileyo nebubulumko ukubuza kwabo baziyo, nakwabo banamava.

Oku kuchankcatha ngqo kwinkcazobungcali yeSankofa, ukukhangela ngemva, kwabo banamava, ukuba umntu usenza yona na. Ukubuza, kuko okuza kukubeka endleleni, futhi ungoyena ungazokusokola ebomini, indlela yakho iza kukhanya ikhanyiswa lulwazi olufumana kwabakhe bayihamba indlela.

UMesatywa (1954: 172) uthi kuthi xa kusengqina, nokuba kuphunywa iphulo, amazingela wona, iingqawa zokwenene, azihambi zifathula ematyholweni zibhulisa, koko zihamba zibuzisa, zilanda nomkhondo, kuba kukho izilo eziyingozi njengenyathi le, ekufuneka yaziwe apho ingakhona ize ingabaqubuli. Eli qhalo lisetyenziswa ikakhulu ukucebisa abo baqalayo ukusebenza. Liyabakhuthaza ukuba baxabise ukubuza xa beza kwenza into abaqalayo ukudibana nayo, bangafathuli nje bonakalise izinto. Alibhekisi msebenzini kuphela, libhekisa nasebomini bomntu jikelele. Likhuthaza kanye oku kweSankofa, ukuba umntu makabhekabheke, akhangele apho uncedo lungavela khona. KwaXhosa ke likhuthaza intlonipho ebantwini, behloniphana ngokwamava. Likhuthaza ukusetyenziswa kwabo banamava njengezisele zenyathi, baxatyiswe, bangenziwa oonopopi bokudlala.

- **Iqhalo:** Amanzi ayadedelana.

Intsingiselo: Kuthethwa ukuba yimfanelo ukuba umntu okwenzele okuhle, umbuyisele kwangobuhle, nokuba kulungile ukuba abantu aba babekane.

UMesatywa (1954) uthi le nto ungayibona apho kudibana khona imilambo emibini, akukho kulwa phakathi kwamanzi ayo. NakwaXhosa eli qhalo lisetyenziselwa ukukhuthaza ukudedelana kwabantu ngokwezihlalo okanye izikhundla zabo, ukuze kungabikho kukruthakruthana. Hayi le nto ikhoyo kule mihla, apho wofika umntu okanye abantu abanye bemile iimpiko kwiindawo ezinye. Likhuthaza intlonipho nokuba umntu makadede esikhundleni somnye umntu, alinde elakhe ixesha, kuba kaloku le mini iyeza nakuye.

- **Iqhalo:** Akukho nkunzi zikhonya buhlantini bunye.

Intsingiselo: Akukho bantu babini banokuphatha mzini mnye. Iyabonakaliswa intlonipho kweli qhalo, kuba ngenene abanakuphatha ngaxeshanye abantu endaweni, kumele abekhona lo udedela omnye, amnike indawo yakhe aphaathe, yena ke aphaatheke.

KwaXhosa ubethi umfana akuzibona ukuba ngoku yena mdala, akaseyontanga yokuxelelwa izinto amakazenze namakangazenzi, aphume ayokuzakhela

kwinxiwa lakhe, apho aza kuziphatha okanye aza kuphatha khona. Noxa ibingathi uyagxothwa nje, kodwa le ibiyindlela yokumfundisa ukuzimela, abe noxanduva lwezenzo zakhe ngoku, afunde ukuzithabathela izigqibo. Ekugqibeleni, ubonisa intlonipho kubazali abamkhulisileyo, akafuni ukungquzulana nokuphikisana nabo emzini wabo.

iii. Uhlalutyonzulu nengxoxobunzululwazi

La maqhalo akhuthaza intlonipho kubantu, umntu azazi ukuba ufanele ukuba uhamba kuwuphi na umlimandlela, ayazi indawo yakhe, azi ukuba uthetha aphele phi na, azi ukuba uthetha kanjani nabantu, azi amakakuthethe namakangakuthethi ngomlomo wakhe. Le nkuthazo ihamba kanye kule ngcamango yenkcazobungcali yeSankofa, eyokuba makumane kubhekwa emva phayaa, kucatshulwa kumava andulo, kulinganiswe iindlela ekwakusenziwa ngazo, kuhlonitshwana, bengekho oozwilakhe noophikile. Yinkcubeko yakwaXhosa le nto yokuhlonipha, yindlela amaXhosa akhulisana ngayo, umntu afunde ukuhlonipha omnye umntu, afunde ukummamela omnye umntu xa ethetha, engajonganga ukuba ngubani na, unantoni na. Oku kwenzelwa ukuphelisa le mpazamo yabantu yokuthi xa kuthetha umntu ongenanto, okanye ongaziwayo, angamanyelwa, ngelo xesha uza nombala obalulekileyo, ofuna ingqwalasela.

Ukusetyenziswa kwenkcazobungcali yeSankofa kule ngxoxobunzululwazi kubalulekile kuba kukhumbuzwa ngoluvo oluthi intlonipho ayisiyonto intsha, koko yinto eyayihleli isekelwe kwimiqathango yobomi bamaXhosa. Le nkcazobungcali yeSankofa, ethetha ukubuyela emva ukuze kufundwe koko kulungileyo kwakudala, ichana ngqo kwimbono ethi amaXhosa ayephila ngenkcubeko yokuhlonipha. Ngoko ke, xa kuthethwa ngamaqhalo akhuthaza intlonipho, agcina inkcubeko yamaXhosa, njengoko kubonisiwe ngasentla, kusuke kuthethwa ngokubuyela kwisiseko sobuntu bamaXhosa, apho umntu wayesazi ukuba isidima sakhe asiyikuvela kuphela kujongwe kwizinto anazo, koko sivela kwindlela aziphethe ngayo naphilisana ngayo nabanye abantu.

Inkcazobungcali yeSankofa, njengoko kuchaziwe kwisahluko sesithathu, ayithi makuphilwe ngondalashwe, koko imemelela isakhono sokucamngca nokuhlalutya iinqobo ezazenza uluntu luhlale lunoxolo noluhloniphayo (Stanley, 2024). AmaXhosa

ayengafundisi nje ngendlela ezilungileyo zokuthetha nokuhlonipha, kodwa ayeyenza intlonipho ibe yinxalenye yobomi bemihla ngemihla, indlela ubani athetha ngayo, indlela ajonga ngayo umntu omdala, indlela ama ngayo xa ethetha nomnye umntu, yonke le nto yayisetyenziswa njengemfundo eyondele nzulu kwinkcubeko. Apha, inkcazobungcali yeSankofa ifuna ukuba umXhosa wanamhlanje abuye azibuze ukuba, ingaba kusalandelwa ekhondweni elililo na, ingakumbi kwimicimbi yentlonipho nenkcubeko? Eyona mbono iphambili kolu phandonzulu kukuba umntu makabonwe njengomntu, hayi ngokobunzulu bepokocho yakhe, igama okanye udumo lwakhe, kodwa ngokwentlonipho emiliselwe nzulu kwinkcubeko. Le nkcubeko yokuhlonipha kwaXhosa ichasene nendlela yale mihla, apho kujongwa abantu ngokwezikhundla abanazo emisebenzini okanye amandla. Ngamanye amazwi, kuyinene okokuba inkcazobungcali yeSankofa igxininisa ukuqhubela phambili inkcubeko yamaXhosa kujongwe emva, kufundwa kwimbali namava amaXhosa. Ezi mbali nala mava ngalawo afumaneka ngokusebenzisa uncwadi lomlomo, lona luqulethe amabali alumkisayo, luqulethe neembali zesizwe sikaXhosa.

4.2.2.4 Amaqhalo aqulethe imbali yamaXhosa

URamagoshi noJoubert (2016) bathi abantwana bakwaXhosa, ngokungawasebenzisi amaqhalo, abaphoswa nje lulwazi olubalulekileyo ngenkcubeko, baphoswa nalulwazi ngembali, kuba kaloku amaqhalo la awaqulethanga imiyalezo yobulumko kuphela, akwazoba nendlela ababehleli ngayo abantu bakwaXhosa phambi kokufika kwenkqubo nenkcubeko yobukoloniyali. Ukusetyenziswa kwamaqhalo ke ngoko kukubetha iintaka ezimbini ngelitye elinye, ukuvuselela inkcubeko nokufundisa ngembali yabantu bakwaXhosa, ukuze kukhule ukuzazi nokuzingca kubo, kuncedisa nokuziqonda, bakhuthazeke ekuyilondolozeni inkcubeko yabo. USayi (2017) uyangqina naye ukuba amaqhalo la azoba imbali namava ngenkcubeko yakwaNtu. Umphandinzulu uchonge amaqhalo ngenjongo yokubonisa oku kuthethwa zezi ngcali zikhankanywe ngentla apha.

- **Iqhalo:** Ukuthetha uNongqawuse.

Intsingiselo: Kukuthetha into esisimanga, into efana nentsomi.

UMesatywa (1954) uthi eli qhalo lisekelwe kwimbali yokuxhelwa kweenkomo emaXhoseni. UNongqawuse lo wathi abantu mababulale zonke iinkomo, batshise ukutya, iintlanti zandiswe, kwakhiwe oovimba abakhulu, kuba ngomhla othile bonke abantu abafayo bovuka, iinkomo zozalisa iintlanti,

umbona wokhula emasimini, kuvuke umoya omkhulu ubadudulele elwandle bonke abeLungu. Akukho nanye into eyenzekayo kwezo zinto. Le mbali ibaliswa ngokubaliswa, akwaziwa ukuba yeyiphi eyona iyiyo kanye kanye, kodwa okusalayo yonke into awayithethayo, yaba ngamampunge, zange yenzeke.

Le mbali kaNongqawuse ichazwa nguYani (2019), esithi, okwaziwayo ngayo kunxulunyaniswa nobhubhane apho kwabulawa inginginya yeenkomo zabaNtsundu (amaXhosa ngokomxholo walo msebenzi) okanye inkqubo yeMileniyali yowe1856 ukuya kowe1857. Oyena mntu owayephambili kule nkqubo yokulahlekisa yayinguyena Nongqawuse lo (Penxa-Matholeni, 2024). Le mbali kaNongqawuse yangenelela kwimbali ngemfundo, iinkqubo zobukoloniyali neentsomi zesiXhosa. Kodwa mayiveliswe yona into ethi, akukho bungqina buninzi obuchaza ukuba wayengubani kanye kanye uNongqawuse, nokuba kutheni wenza iziprofeto azenzayo; ayinakuthethwa nokuthethwa ke eyokuba ezo ziprofeto zazinyani okanye hayi. Kukho nje iimbono ezahlukeyo ezisekelwe kukuzithethela nje kwabantu. UYani (2019) uthi uNongqawuse wayeyintandane kwaye eyintombi kaMhlakaza. Utata kaMhlakaza yena wayengumcebisi kwiKumkani uSarhili. Emva kokusweleka kukamama wakhe, uMhlakaza waya eKapa waza wazibandakanya nobuKrestu. Wabuyela emaXhoseni ngowe1853. Lahamba ixesha, abazali bakaNongqawuse babhubha. Ezi ngxoxo zihamba zithi, wayenolwazi olucacileyo ngeengxwabangxwaba ezazikhona phakathi kwamaXhosa namakoloniyali. AmaXhosa ngelo xesha ayesajamelene nohlaselo kwintlalo nenkcubeko yawo, nakwiinkqubo zawo zolawulo ezaziphazanyiswa ngurhulumente welo xesha, ukususela ngowe1779.

UNongqawuse wangena kwiirekhodi zembali yamaXhosa eneminyaka elishumi elinesihlanu (Yani, 2019). Wayehamba nenye intombazana encinci eneminyaka esibhozo ukuya kwelishumi, egama linguNombanda. Baya emasimini akufuphi nomlambo iGxarha, apho babeyekukhusela izityalo nokugxotha iintaka. Xa liqhuba ibali, kuthiwa kwabakho amadoda amabini angaziwayo avakala kuNongqawuse, amnika imiyalelo evela kookhokho, eyayithi makayidlulisele eluntwini lonke. Le miyalelo yayiquka oku kulandelayo:

abafileyo baza kuvuka, zonke iinkomo eziphilayo mazibulawe kuba zikhuliswe ngezandla ezingcolileyo, ukulima makuyekwe, izivuno ezitsha mazilahle, izindlu ezintsha mazakhiwe kwakunye neminye imithetho emininzi eyayijolise ekucumzeni intlalo nenkcubeko yamaXhosa.

Yonke le miyalelo yadluliselwa kwizindlu zeenkosi neekumkani. Nangona ekuqaleni iinkosi neekumkani zazinokuthandabuza, ekugqibeleni zaya kuMhlakaza naseMlanjeni iGxarha, kunye noNongqawuse, zaza zakholelwa koko kwakuxeliwe. Ukusukela apho, indima kaNongqawuse yaba kukuqhagamshelana neminyanya okanye ookhokho awayemana ukujolisa kubo. UMhlakaza ke yena waba ngutitshala, umguquleli, kunye nomququzeleli weziprofeto neembono zikaNongqawuse. Kodwa ke akukho bungqina buphathekayo obubonisa iintetho zikaNongqawuse buqu, kokuthethwa ngabanye abantu neengcali (Peires, 2003).

Eli qhalo, nangaphandle kokuba lilumkisa abantu ekukhawulezeni ukukholelwa ezintweni abangazihlalutyanga baziqonda, likwaveza imbali eyenye yeembali ezibalulekileyo zakwaXhosa, mbali leyo ephuhliswa ngamaqhalo. Imbali le iveza ukuba uXhosa wadibana njani nendlala nentlupheko, eyamtsho wafathula efuna umsebenzi emLungwini, ukuze alale etyile nosapho lwakhe. Lo ke ngomnye wemisebenzi yoncwadi lomlomo (amaqhalo), ukuqulatha imbali yesizwe, enceda ukuba umntu azazi ubuyena, kwangaxesha nye akulumkele ukuvele athabathe izigqibo ngolwazi olungacacanga. Kule mihla, olu phandonzulu lumi kwinto ethi oku kungasisifundo kubantu beli xesha, apho kugcwele ubuqhophololo obenziwa ebantwini, umzekelo, ngeemali zabo, baqhathwe kuthiwe mabafake imali kwiiakhawunti ezithile ukuze zibuye ziphindaphindene kabini nakaninzi, kunelo nani bezililo. Balinde abantu kungaze kwenzeke oko, athi umntu ezama ukufowunela le nombolo yaloo mntu ebeqhagamshelana naye kuloo Nongqawuse, afike engasafumaneki, kutshone kwaloo mali ebeyifakile. Uyayibona ukuba yenzeka kanye ngolu hlobo kwenzeka ngalo kumaXhosa, abulala mfuyo, atshisa amasimi, awaze afumane nanye kwezo zithembiso ayezilindele?

Lo msebenzi ubethelela uluvo oluthi, yindlela le ekwakulumkiswa ngayo mandulo, le yokusetyenziswa kwamaqhalo, ade aveze nembali ezoba okwenzekayo okusisilumkiso. Yile iSankofa, njengenkazobungcali, ethundeza ukuba kukhe kubhekwe emva sikhangele ukuba asinakuncedakala na xa sinokusebenzisa olu ncwadi lomlomo ukulumkisa abantu bangoyeli kwimigibe enjengale kaNongqawuse.

Le mbali ibaliswa ngokubaliswa, kodwa umyalezo mnye ngowokuba zange kwenzeke nanye kwizinto ezaziprofethwe nguNongqawuse, kwaye amaXhosa achaneka kanobom, aphulukana nobutyebi bawo, abhenela ekufuneni imisebenzi, asebenzela abanye abantu, wonakala uvuka uzenzele wabo, kwaqala kwakubi elizweni.

Kwakhona, xa kusetyenziswa inkcazobungcali yeSankofa kulo mxholo kaNongqawuse, kuyabonakala ukuba eli qhalo aliyonto nje yokulumkisa abantu ngenkqubo yokukhawuleza ekukholweni kwizinto abangazihlolisanga, koko liyindlela yokubuyela emva. Oko kukuthi, *ukufunda kwixesha eladlulayo ukuze kulungiswe ikamva*. Eneneni, inkcazobungcali yeSankofa ikhumbuza uluntu ukuba imbali inamandla okusifundisa, hayi kuphela ngokukhumbuza iinzingo zexesha elidlulileyo, kodwa nangokuthi isibonise indlela ekunokuphephwa ngayo iimpazamo ezifanayo kwixesha langoku. Ngako oko, ayikwazi ukuyekwa inkcubeko yamaXhosa eyondele nzulu kumaqhalo. Imbali kaNongqawuse, njengoko ivezwe kweli qhalo, isebenza njengesilumkiso, ikhumbuza indlela amaXhosa ayekhohliswa ngayo zizithembizo zobuxoki, izithembiso zokuphila okungcono, ubutyebi, nempilo entsha, kodwa ekugqibeleni aphulukana nayo yonke into ayenayo. Inkcazobungcali yeSankofa apha ithi, buyela emva, uthathe isifundo kwiimpazamo zamandulo.

- **Iqhalo:** Ukuza kukaNxele.

Intsingiselo: Kutshiwo kuyo nayiphi na into elindelekileyo, ize ingenzeki.

UNxele lo wathi ukusiwa kwakhe esiqithini saseRobben (Robben Island), wawashiya amaXhosa ewathembise ngokuthi wobuya abuye. Wahlala ke elindelwe kodwa akaze abuye, kuba wafela apho (Mesatywa, 1954). Nalo eli iqhalo liza nembali ebalulekileyo kumaXhosa. Ngoko ke, ukulisebenzisa oku

njengeqhalo kufana nokubetha iintaka ezimbini ngelitye elinye. Kuvuselela umdla ngembali yamaXhosa, kwazisa ngamaqhawe namaqhawekazi afela ezizweni elwela inkululeko yomntu ocinezekileyo, kuba uNxele lo ngomnye wamathandazwe ezopolitiko, awabanjwayo, aya kuphoswa esiqithini.

UHodgson (1986) noTisani (1987) bathi, uMakana kaNxele wayengumprofeti nomkhokheli weemfazwe zamaXhosa, owaziwa kakhulu ngokukhokhela idabi laseGrahamstown okanye eRhini (esele isaziwa ngokuba kuseMakhanda), ngexesha lemfazwe yesihlanu yamaXhosa eyaqala ngomnyaka we1818 ukuya kowe1819. Xa echaza uTisani (1987) uthi, umfo kaNxele wazalwa kunina ongumKhoi notata ongumXhosa, nto leyo eyamnika ukuqonda ngenkcubeko, ezomoya, ezopolitiko nokuzabalaza. Ikakhulu, wakhula enothando lokuzihlukanisa nabanye abantu, ehlala eya entlango ukuya kuzila ukutya aze anqule, kuba wayekhohlelwa ukuba abantu bakhe sele benze izono ezininzi ehlabathini. Ekukhuleni kwakhe, njengoko uHodgson (1986) noTisani (1987) bechaza, uNxele wabonwa njengomntu ophilisayo ngokomoya, nto leyo eyamkhokhelela ekubeni aqeqeshwe njengexhwele, aze abe yimboni yeNkosi uNdlambe (Mati, 2005).

Waba yinkokheli ngokomoya, hayi kumaNdlambe kuphela kodwa nakumaXhosa ngokubanzi. Wayeqhelene kakhulu namamishinari aseYurophu, nto leyo eyamfundisa ngenkolo yobuKrestu, waze wazama ukuyidibanisa neyakhe. Nangona kunjalo, emveni kwexesha wabona ukuba ubuKrestu babusetyenziswa njengesixhobo sokulawula amaXhosa (Mangcu, 2014), nto leyo eyamkhokelela ekubeni agxile kwiimfundiso ezibonisa ungquzulwano phakathi kwenkolo yaseNtshona neyabaNtsundu.

Ngexesha lemfazwe yaseGrahamstown okanye eRhini ngowe1819, uMakana wadibanisa amaXhosa ukuze ajongane namagunya amaBritane, nangona engazange aphumelele ngenxa yamandla amaBritane (Mangcu, 2014). Wazinikela, enethemba lokuphelisa ubundlobongela nokukhusela abantu bakhe abangamaXhosa. Ngelishwa leenzingo zelo xesha, uNxele wagwetywa ubomi ejele laseRobben Island, apho wagcinwa yedwa ngenxa yoloyiko lwabasemagunyeni lokuba angavusa uqhushululu. Ngomnyaka we1820,

ngokokutsho kwembali, wazama ukuqhvesha entolongweni kodwa wasweleka xa inqanawa ekwakuhanjwa ngayo yoyela emanzini (Tisani, 1987). Umzimba wakhe, njengoko imbali isitsho, awuzange ufunyanwe, nto leyo eyabangela ukuba usapho lwakhee lulinde iminyaka ngeminyaki lunethemba lokuba uza kubuya. Akuzange kubenjalo. Ubunyani beengxelo ngeengxelo ngoNxele ziyakhabana, kodwa olu phandonzulu lumi kwimbono ethi, intsusa yeqhalo ngoNxele iqulethe imbali. Imbali yamaXhosa ayinakulahlwa kuba iyinxalenye yawo.

iv. Uhlalutyonzulu nengxoxobunzululwazi

La maqhalo asetyenziswe ngasentla angqamana ngqo neentsika zenkcazobungcali yeSankofa, ekhuthaza ukuvunjululwa kwembali esele ibulityalwa ngabantu, ivuselele ukulondolozwa kwayo, ukuze nezizukulwana ezizayo zazi ngaloo magorha namagorhakazi alwela inkululeko yeli lizwe. Zezi ntlobo zezifundo ekunqwenelwa ukuba kunga kungafundiswa ngazo kwizikolo zabaNtsundu, kuvezwe la maqhawe nala maqhawekazi, kubonakale nakwaXhosa ukuba akhona kwaye axabisekile, neentsapho zabo zitsho zixole.

Ngaphandle kwembali ezotywa ngala maqhalo, isilumkiso sikhona naso. Xa ubani esebenzisa la maqhalo sukube ebonisa kulowo abhekisa kuye ukuba loo nto ayilindele ukuba iza kwenzeka, ayizokwenzeka. Ukuba ke ingqondo yakhe iyabaleka kwaye iyakwazi ukutolika uncwadi lomlomo, ukuba ebesenethemba lokuba iseza kwenzeka, makayiyeke kwamsinyane. Kaloku uNxele lo, ngokwembali wathembisa abantu ukuba yena uza kudada abuye kweso siqithi babeye kuvalelwa kuso, kuba esibona ngathi sikufutshane eKapa edolophini. Yinto ekufanele ukuba ubani ayibone nje ukuba ayinakwenzeka, akukho nokuba ingacaciswa, yile nto athi amaXhosa kukuthetha intsomi emini. Nakweliya likaNongqawuse ibali, apho abantu bathenjiswa ngezinto yinto ezingumnqa, babefanele ukuba babone ukuba ngamampunge odwa, bangakwenzi oko kuthiwa mabakwenze, kuba baza kulahlekelwa yinto yonke.

Ngamanye amazwi ke, la maqhalo akwalumkisa ukuba umntu makahlabe ekhangele, makacinge phambi kokuba enze isigqibo. Kanti ke, imbali le iyadingeka kakhulu kwisizukulwana sale mihla ukuze babe nokwazi ukuzilanda bazazi nokuba bangoobani ababevela phi, kwathi kwabe kungathangani. Ezi mbali zingacutha noko

kwisizukulwana sentandabuzo, kungadaleka ukuzingca ebantwini abangamaXhosa ukuva kwimbali ukuba ayekhona amagorha namagorhakazi alwela isizwe sakwaXhosa, anjengoNxele lo. Kwakhona, xa besiva imbali kaNongqawuse abantu, mhlawumbi ingabavusela umnyele batsho bavumbuluke babuyise ubutyebi awayenabo uXhosa, basebenze ngokuzimisela, bangaphili ngokukhongozwa okanye ukusebenzela omnye umntu.

Kwakhona, ngokwenkcazobungcali yeSankofa, imbali eminxiselwe kuncwadi lomlomo ayisiyonto yokonwabisa okanye yokugcina amabali amandulo nje, koko sisixhobo esinamandla sokufundisa, sokwakha Ubuntu, nokulondoloza inkcubeko yesizwe equlethe imbali. Ngaphaya koko, “ukubuyela emva” kuthetha ukujongana nembali ngentlonipho kuba ixabisekile kwaXhosa, ukuze kufundwe kumava ooNxele nooNongqawuse, intlalo nenkcubeko zibumbeke. Amaqhalo esiXhosa asisikhumbuzo sendlela amaXhosa awayeyicenga ngayo impilo, indlela awayecinga ngayo, ukuphila kwabo, nendlela ababelawula ngayo ubudlelwane phakathi kwabantu, uThixo okanye uQamata, nookhokho. Ngoko ke, imbali ekuncwadi lomlomo ayifanelanga ukuthathwa njengamabali nje okudlulisa ixesha, koko yindawo yokufundela nokuhlaziya imiba yentlalo, inkcubeko nopolitiko.

4.2.2.5 Amaqhalo azoba ukuphila kwamaXhosa nendalo

UMakuliwe (1997: 5) ucaphula kuNyembezi (1954: xii) othi:

Proverbs are useful means of studying people. They show how very observant the people are, for the habits of birds, and animals and behaviour of nature generally do not go unobserved. They reveal what it is that people adore and despise. They reveal what the people's outlook in life is, and will provide the students of human nature a peep into the character of a people.

lolu

UNyembezi (1954) ukuqaphele ngeliso elibukhali ukukhathalelwa kwendalo ngabantu, ngokuthi basebenzise yona kakhulu kwezi ntsika zoncwadi lomlomo. Ubonisa kakhulu ukuba abantu bakwaXhosa babeyinonophele indalo, futhi beneliso ngokubangqongileyo, futhi befundisa, bedlulisa inkcubeko ngayo. Bebethatha kwanto ekhangeleka ingenamsebenzi phakathi kwabo, benze ngayo iqhalo, balumkise, bafundise, bakhuthaze, bavuselele inkcubeko ngayo. Nangoku, amaqhalo amaninzi iingcali ziwahlengahlengise ngezinto zendalo nokuzingqongileyo, ukubonisa ukubukeka nokuxabiseka kwayo indalo. Iyazobeka inkcubeko yakwaXhosa nje ngokukhuthaza ukukhathalela indalo, nokuqwalasela ukunxulumana kwayo nomntu,

ibonise ukuba umXhosa akungoku wahlakanipha. Eyona nto ibethelelwa phandonzulu yinto ethi, amaqhalo abandakanya indalo kwaXhosa aluphawu lwenkcubeko yamaXhosa eyondele nzulu kwindalo.

- **Iqhalo:** linyosi zibenza zibutya.

Intsingiselo: Isilumko somntu sizilungiselela ikamva elihle kwangethuba.

UMdekazi noKabanyane (2015) bathi ukucacisa eli qhalo, ehlotyeni iinyosi ziqokelela ukutya kwazo. Ebusika azisebenzi ziyatya. Apha kungqiniswa le nto ithi abantu babeyiqwalasela indalo nokubangqongileyo, imikhwa nentshukumo yezilwanyana, futhi bacuntsule kanobom kuyo. Kuyalunyukiswa kweli qhalo ngomzekelo wesinambuzane, sisincinane sinjalo, ukuba makuzekwe mzekweni, kulungiswe zonke izinto kuselithuba, kungatatazelwa ngomzuzu wokugqibela. Ehlotyeni izinto zisafumaneka ngobuninzi, incindi yeentyatyambo efunxwa ziinyosi isabhaqeka, kuba zisekhona neentyatyambo ezo. Iinyosi ke zisebenzisa elo thuba ukwenza ubusi, zize zibugcine zilungiselela iimini zobusika, xa indalo itshazile, kome nezityalo, kungasekho nezo ntyatyambo naloo ncindi yazo. Ithi ke le nto abantu mabafunde kwindalo, baphile nayo, babe nobudlelwane nayo, bakwazi ukukopa nakwizinambuzane, nokuba sezizincinane oku kwenyosi. Ithi makusetyenzwe kuselithuba, iimeko zisavuma, kuqokelelwe kangangoko, amandla esekhona, kungatatazelwa ngomzuzu wokugqibela, iimeko sele zimekuza, kungasekho nto ilungayo. Kakade ke kwaXhosa umntu olivila akafunwa, yiyo loo nto kukhuthazwa ukuba abantu bakhuthalele izinto kusengethuba. Yinkcubeko yawo le.

- **Iqhalo:** Imbovane iyalithwala inyiki.

Intsingiselo: Kukukhuthaza umntu ukuba ayenze into ngokuzimisela, nokuba ngathi inzima kangakanani na.

Uthi uMesatywa (1954: 176) ungamangaliswa kukubona imbovane ithwele into enkulu yenyiki, ilirhuqa, isithi ni, kodwa iya kuda iye kufika nalo endlwini yayo. Kutshiwo kwaba bantu bamane ukuthi izinto ezithile abanakuzenza, zinzima, kwatsha kwacima, kwathini. Nalapha kweli iqhalo umphandinzulu uqaphela ukukhathalelwa kwezizincinane ezincinane, nokuthabatha izenzo zazo zisetyenziswe ukwakha ukuzithemba eluntwini nakwinkcubeko gabalala. Oku

kubonisa ukuba amaXhosa aneliso elibukhali endalweni, sithi isenzo sembovane, incinane injalo, siqwalaseleke, sitolikeke lukhulu kwinkcubeko kaNtu. Esi senzo sithi sibe ngumzekelo wokuziphatha ebomini obuya empumelelweni. Esi senzo sembovane sisetyenziswa ngoku njengeqhalo lokukhuthaza abantu abasoloko bezoyikisela ukwenza izinto, kanti baziphosanisa nempumelelo ebomini.

Eli qhalo lingasentla linako ukuzalana neli lithi “isiziba siviwa ngodondolo.” Eli qhalo lisetyenziswa ekukhuthazeni umntu ukuba angayincami into engayivelelanga macala onke; makazame angancami, makalondlalondle phambi kokuziphosa entweni. Ukucacisa ke, uMesatywa (1954) uthi udondolo olu ibe iyintonga ende ebisetyenziswa ukuva ubunzulu besiziba, loo nto isenzelwa ukuqonda ukuba isiziba eso sinzulu kangakanani na, okanye asisosidibi na. Ukungqinisisa oku kuqwalaselwa kwendalo kusetyenziswa amaqhalo kwaXhosa, nalapha kuthathwe isenzo esenziwa kuwelwa umlambo, kusiyiwa apho kuyiwa khona, kusetyenziswa udondolo, sathi esi senzo saphela sesiyimfundiso yokuba umntu makangancami msinyane into engekayiveleli nkalo zonke. Eli qhalo likwathetha into etshiwo yinkcazobungcali yeSankofa, ethi xa ufuna inkqubela phambili, bheka bheka macala onke, ukhangele apho ungancedakala khona, ukuba kufuneka ubuyele emva uyokukhangela imfundiso, wenjenjalo.

- **Iqhalo:** Ukubophelelainja enkangeni.

Intsingiselo: Kukwenza into yobudenge; ukungabi nanyameko ekwenzeni into; ukuba nemfeketho. Inkanga lityholwana elifutshane elineentsasa ezibhityileyo, ekuba lula ukuzibasa xa zomile. Lityholwana nje ekulula nokulincothula ngesandla. Kambe ke nayiphi nainja ingayincothula inkanga ebotshelelwe kuyo. Yiyo loo nto eli qhalo lilumkisa ngesi senzo sobudenge, ukungabi nanyameko ekwenzeni into, oya kuthi xa ukhuzwa ngabantu bathi ubungenwe yintoni kakade. Oku kubonisa ulwazi lwabantu ngezityalo, bayazazi ezomeleleyo nezo zicekethekileyo, futhi olu lwazi balusebenzisa ukudlulisa inkcubeko eluntwini, ukubonisa indlela yokwenza izinto ngenyameko, bebonisa iimpazamo neemposiso ezenzeka ebomini bomntu, ezinjengokuba nemfeketho, wenze into engakusi ndawo, udlale ngamathuba.

v. Uhlalutyonzulu nengxobunzululwazi

La maqhalo akhuthaza ukuba umntu makabe nengqwalasela kwindalo, futhi umntu angqamanise indlela yakhe yokuphila nendalo, nokumngqongileyo. Ubani makakope ngamanye amaxesha kwizinto zendalo, kuba umdali akaphazamanga ukuthi adibanise abantu nendalo babe ndawonye kunye nazo. Izidalwa zingaba ncinane nje oku kweembovane, kodwa izenzo zazo ziyafundisa. KwaXhosa zazingekho izikolo, ngoko ke umntu wayeye alunyukiswe ngokwenzelwa umzekelo ngendalo le imngqongileyo, angasiwa kude, alunyukiswe ngeenyosi, alunyukiswe ngenkanga, njalo njalo. Oku kwenza ukuba abantu basibone isizathu sokuba ndawonye kwabo nezinye izidalwa, izilwanyana, izinambuzane kunye nezityalo. Makungavuyelwa ukuba zikukutya kuphela, njengeenkukhu ezibeka amaqanda akukutya, neenkomo ezinika ubisi nenyama, iinyosi ezenza ubusi, makubonwe ubukho bazo ngokweli cala lifundisayo, ingakumbi izenzo zazo. Laziwe iqhalo elithi inkomo enotshobo ayinqandwa, laziwe neli lithi isisila senkukhu sibonwa mhla ligquthayo, abantu babe bayazibona ezi zilwanyana ubuso ngobuso, noku kuthethwa ngala maqhalo banobungqina bako.

Ngokweliso lenkcazobungcali yeSankofa, imbali efihlakele okanye eqhushekwe kwiingqokelela zolwazi lomlomo, efana nala maqhalo akhankanyiweyo, ikhumbuza ukuba ulwazi lwemveli kufuneka lubuyiswe, lufundwe kwakhona, kwaye lusetyenziswe kwixesha langoku. Le nkcazobungcali igxininisa ukubuyela emva ukuze kufundwe kwizinto ezadlulayo, ukuze uluntu lukhulise ulwazi lwale mihla oluhambelana nendalo. Amaqhalo la akhumbuza ukuba amaXhosa ayenendlela yawo yokufunda, engasekwanga kwimfundo yaseNtshona, kodwa isekwe kokungqonge amaXhosa buqu, kwindalo, kwizilwanyana, kwizityalo nakwizinto ezincinci ezifana neembovane neenyosi. NgokweSankofa, uluntu kufuneka lubuyele kule ndlela yokucinga ukuze luqonde ubudlelwane phakathi komntu nendalo. Enyanisweni, amaXhosa awunakuwahlukanisa nendalo kuba iyinxalenye yenkcubeko yawo. Indalo iyasetyenziswa xa kuqhutywa amasiko nezithethe. Indalo iyabandakanywa xa kukho impilo nokufa. Ewe, amaqhalo esiXhosa amumethe ulwazi ngenkcubeko, nokokuba iqondwa njani. Ukufunda nokuqonda ukuba “inkomo enotshobo ayinqandwa” okanye “isisila senkukhu sibonwa mhla ligquthayo” kubonisa indlela apho ulwazi lwemveli lwalusetyenziswa ukugcina ubuntu, intlonipho, nokuqonda ubomi.

4.2.2.6 Amaqhalo aqulethe ulwazi namava

UNkuna (2015: 149 ubeka uluvo oluhlupheza ingqondo xa esithi:

African proverbs are overlooked.

UNkuna (2015) uthi amaqhalo esiNtu akajongelwanga ntweni, awathathelwa ngqalelo, kwaye awasiwanga liso. Uluntu ke ngoko lunga lungakhe luwajongisise amaqhalo la, luwahlolahlole, lubone okuqulethwe kwimixholo yawo, lungawabethisi ngoyaba, njengoko kubonakala ukuba:

Proverbs play a vital role in cultural transmission by conveying the values, beliefs, and moral principles of a society (Babazade, 2024: 16).

UBabazade (2024) yena ngentla apha, uya ngqo apho kufele khona ithole kuba ubonisa ngqo ukubaluleka kwawo amaqhalo. Uthi adlala indima ebalulekileyo ekudluliseni inkcubeko ngokuthi aveze iinqobo, iinkolo, nemithetho emakusetyenziswe yona ekuhlaleni, ukuze kuhlaliwe ngemvano nemvisisiwano. Amaqhalo achongiweyo kwesi sifundo abonakalisa loo ndima kuthethwa ngayo kule nkcazelo. Apha kuboniswa, kulunyukiswa kukwayalwa abantu ukuba ekwenzeni kwabo mabahlabe bekhangele, balumkele iziphumo ezingahle zibonzakalise. Ngamanye amazwi, amaqhalo aqulathe ubulumko akwabonisa nobuchule bokwenza nokuziphatha ekuhlaleni. Akungqine oku uFinnegan (1970: 420) xa esithi:

The same proverb may be used as advice, instruction, or warning, and may be cited in situations which may seem far removed from the original application, or even contradictory sense.

Apha ke kucaciswa ubungetyenyetye ekusetyenzisweni kwamaqhalo, kwelinye ilixa iqhalo liyacebisa, maxa wambi lingumthetho, okanye liyalumkisa. Kuxhomekeka ke ukuba lisetyenziswa phi, nini, ngubani, koobani. Bobu bungetyenyetye kanye buxelwa nguNtshinga (1990) kuncwadi lomlomo, olu lwenze umphandinzulu abone kufanelekile ukuba kuvuselelwe ukulusebenzisa, kuba lungasetyenziswa nakule mihla, lulungele ezale mihla iimeko. Ubuchule bokusetyenziswa kwala maqhalo ekuyaleni, ekulumkiseni, nasekudluliseni inkcubeko, bufuna amachule okuthetha,

amaciko, izisele zenyathi, zona ziya kukwazi ukuzoba nezoo mbali zakwaXhosa, zimelane naloo mibuzo iyakuthi ibuzwe ngeqhalo ngalinye nentsingiselo yalo.

- **Iqhalo:** Intonga ayinamzi.

Intsingiselo: Apho kusoloko kusiliwa kuxatyanwa, akukho mzi uya kuze ume apho, isiphelo sawo bubuhlwempu nokuchithakala. Eli qhalo lisetyenziswa xa kuyalwa umfana ukuba angamphathi kakubi umfazi wakhe ngokumbetha, kuba umzi ngumzi ngomfazi. KwaXhosa, intonga iphathwa ngamadoda namakhwenkwe, iphathelwa ukuba maze kuthi xa benokuhlangana nenyoka kuloo ndawo ingafuneki kuyo, bayibethe ngentonga, kuba mhlawumbi kwakuba kudala belibele kukukhangela amatye okuyigibisela (Tom, 1996). Oku kucaciselwa ukuba kucace mhlophe ukuba umsebenzi wentonga yintoni na, hayi ukubetha umfazi. Ngokwenkcubeko yakwaXhosa, umfazi uphathwa oku kweqanda, uyakhuselwa, akenziswa nemisebenzi enzima, kuba liyaziwa ixabiso lakhe emzini. Ukumbetha kukumgxotha agoduke, usale loo mzi ungenamfazi, ungenasidima; into ke echasene nenkcubeko yamaXhosa. Olu hlobo lweqhalo luyalumkisa, lukhulisa abantu emitshatweni yabo, lubonisa indlela yokuphathana kakuhle, hayi ukuxhwithana oku kwemiqhagi.

Kwakhona, uTom (1996) uyibala ayicacise kakuhle imisebenzi yentonga kwaXhosa. Uthi akukho mntu uyindoda kwaXhosa uhambayo, ashiye ikhaya, aye komnye umzi, ngaphandle kokuba ukufuphi gqitha, engaphathanga ntonga. Ide igqithise imfuneko yoku ukuba kuza kubakho abantu abaninzi kuloo mzi aya kuwo. Uthi le nto ithetha ukuthi intonga iphathelwa ukuzikhusela kwizikhathazabantu, nasekuhlaselweni ziinyoka ezindleleni ekuhanjwa kuzo. Emakhwenkweni kuyoluswa ngazo. Kukho iintonga zamagqirha eziyiminqayi emnyama enemijelwana emide, ezi iintonga zinokuba zezokugxotha imishologu nokusondeza izinyanya neminyanya egqirheni nasemkhwetheni. Uqhuba athi ukho umnqayi oyintonga yesiko kwaXhosa. Le ntonga iphathwa xa kuya kucelwa intombi emzini, xa kuya kuvunyiswa, xa kukhutshwa amakhwenkwe (apho iphathwa ngamakrwala), naxa kuya kulotyolwa okanye kusiyiwa kwendiwa. Uthi kwakhona kwaXhosa umntwana uthi akona aqeqeshwe kwangale ntonga; umfazi akona qho ukwafakwa emgaqweni

ngayo. Phofu ithi yakusetyenziswa gqitha yonakalise ichithe emzini, ude uve umXhosa esithi, “Intonga ayinamzi.”

- **Iqhalo:** Wogawula ubheka.

Intsingiselo: Umntu abokusiqaphela isiphumo sento phambi kokuba ayigqibe ukuyenza. UMesatywa (1954) uthi umntu ogawula umthi kufuneka amane ukukhangela ukuba loo mthi uza kuwela kweliphi na icala, hleze uwele kuye umonzakalise. Ngamazwi obulumko la aqulathwe leli qhalo, kunjalo nje anegalelo ekudluliseni inkcubeko engokuziphatha nokwenza komntu. La maqhalo akwahambelana nokutyhilwa yinkcazobungcali yeSankofa, ukubhekabheka, uhlale uthe qwa, wenze ngononophelo futhi ubuyele emva kumava wabanye. Ukusetyenziswa kwamaqhalo anjengala ekulumkiseni abantu, kuyayivuselela inkcubeko ebantwini, kubenza babe neengqondo ezibukhali, bacinge phambi kokuba benze, bathabathe uxanduva ngezenzo zabo. Ngokwenjalo siyakhula isizwe sakwaXhosa kuba sakube sinabantu abachubekileyo.

- **Iqhalo:** Ungaqali ngokwendlala indoda ingekafiki.

Intsingiselo: Kuthethwa ukuba umntu makalinde ade asibone isiphumo sento. Kuye kutshiwo kwintombi ethe phithi kukwenda, ebangabona ndoda isiza, ibe seyisithi nalo isoka, kanti yena umfo wasemzini uyazihambela indlela zakhe (Mesatywa, 1954). Nalapha kweli qhalo kuyalunyukiswa eluntwini ukuba makungangxanywa kugqitywe ngento eyenziwayo iziphumo zingekaveli, hleze kuphume nto yimbi, engeyiyo leyo ibilindelwe. Akwaphinda amaciko athi, ungabokukhwaza ungekaphumeli ehlathini. Balunyukiswa kanjalo ke abantu kwaXhosa, kwenziwa imizekelwana nje engathanga ni, kutsho kuphume isilumkiso okanye isiyalo esakha umntu ochubekileyo, ngaloo ndlela iyavuseleleka inkcubeko. Kufundiswa ukukwazi ukulinda, umntu azole, enze ngononophelo, aqaphele okuza kwenzeka, angagqabaduli, athi chuu xa esenza loo nto ayenzayo. Angakhawulezi enze izigqibo ngento angekaqiniseki ngeziphumo zayo.

- **Iqhalo:** Indlu yegagu iyanetha.

Intsingiselo: Esi sisiyalo sokuba into efunekayo emntwini asikokuthetha kodwa, kufuneka umntu enze. Ngumntu lowo ekude kuthiwe ngaye, uhluthi kukucikoza. Likwathetha into enye neli lithi, “inkomo enomlomo ayinamasi.

Uthi uMesatywa (1954) kudla ngokuthi ezi mazi zithanda ukunxakama, zide zibuye nasendle zifuna amathole azo, kanti akulele nto, ziziqhaga nje zokusengwa. Iintsengwanekazi zona ungafika zithe cwaka, umana usiva nje ngomncwino wazo. Kunjalo nasebantwini, abo banga kungasoloko kuviwa amazwi abo, akulele nto, ngamahamte nje enza ingxolo. Kukhuthazwa umntu ke ngeli qhalo, ukuba azi ukuba eyona nto ibalulekileyo kukwenza, ungachithi ixesha ngokuthetha. Umntu othetha kakhulu uye alibaziseke kukuthetha oko, babe beqhuba bona abenzayo, kuvele iziphumo. Oku kunganceda nakwaba bantu bakhalaza yonke imihla, kuba ngenziwa le, bayakhalaza, bayeke ukulungisa le nto ingalunganga, bakhalaze mva. Singachubeka isizwe ukuba oku kungathathelwa ingqalelo, kukhe kunciphe ukuthetha, kwande ukwenza.

- **Iqhalo:** Ubutyebi abufunyanwa ngelanga.

Intsingiselo: Kutshiwo kubantu abasuka bayingxamele into, bathi kuba bengayigqibi kwangolo suku, babe sebeyincama. Eli qhalo alisingisele butyebini kuphela, lithetha nayiphi na into eyenziwa ngumntu. Ukuba yinto ebonakalayo iya kuthabatha ixesha phambi kokuba ilunge. Liyazalana neli lithi “umzingisi akanashwa,” elithetha ukuthi umntu ozingisayo nonenzondelelo, ude aphumelele. Isizwe esikhuliswa ngala maqhalo, sisizwe esinenzolo, inzondelelo nocwangco, apho wonke ubani uyazi ukuba naye ngemini yakhe uya kuphumelela, ngoko ke akukho mfuneko yabusela okanye yakurhwaphiliza izinto zabanye abantu abasele bephumelele. Inkubeko yamaXhosa ikhuthaza ukulinda nokunyamezela.

Libuya lizalane neli lithi inkungu “ilala kwintaba ngeentaba,” elintsingiselo yalo ikhuthaza ukuba umntu makazingise, abe nomonde ekwenzeni, naye uya kude aphumelele. Ngamanye amazwi, uyakufana nentaba ekulele inkungu kuyo, yaze yafumana ubumanzi, izinto zenzeka nakuyo, impilo nendalo yavuseleleka. Ngoko ke inkungu ayisoloko ilala kwintaba enye, le mini iyeza nakuwe. Inkubeko yakwaXhosa ihamba apho kwezoo nqobo zentlalo, umonde, inzondelelo nenzolo. Yinkuthazo le yandlalwa ngala maqhalo, efundisa abantu

ukuba bangakhawulezi banikezele xa impumelelo ingekafiki kubo. Athi amakholwa xa eshumayela, umntu makalinde, kuba iiodolo azifani, mhlawumbi eyakho ayikagqitywa ukulungiswa, mhlawumbi ithatha ixesha elininzi ukwenziwa nguThixo.

- **Iqhalo:** Ucuntsu akafani noshici.

Intsingiselo: Ukupha umntu into nokuba incinane kangakanani na akufani nokumvimba kwaphela. Ungamva umXhosa ukuyibabaza kwakhe loo ntwana, athi ukuba unqunyulelwe itakane eli, athi uwiselwe inkabi emazinyo asibhozo kwabani. Lifundisa ukuba nombulelo xa wenzelwe into ngumntu, nokuba incinane kangakanani na. Yinkcubeko yamaXhosa le.

- **Iqhalo:** Isala kutyelwa sibona ngolophu.

Intsingiselo: Kutshiwo kumntu ongevayo, oneenkani, ade abe nazo naxa anqandwa ebheka engozini, kuthiwe ke lowo uya kuthi shuu engabaselwanga. Ulophu ngumoya oshushu. Ithi ke le nto umntu ufundiswa ukumamela xa enqandwa. Uzwilakhe akahlalisani kakuhle nabantu ekuhlaleni, kuyafuneka umntu amamele izinto acetyiswa ngazo ngabanye abantu, hleze kuthi kanti ziya kumnceda. Lilonke, akamkelekanga kwaXhosa umntu onguzwilakhe, ongafuni kucetyiswa, onguphikile, othetha kuthethwa.

- **Iqhalo:** Isala kutyelwa sibona ngomophu.

Intsingiselo: Isenye neli lingentla, ngaphandle kokuba endaweni yokubona ngokutsha, umntu uya kubona ngomophu, oko ke kukuphalala kwegazi.

- **Iqhalo:** Ungalahli imbo yakho ngophoyiyana.

Intsingiselo: Ungalahli izihlobo zakho ngomntu wasemzini owobuye akushiye; okanye ungalahli isiqo sakho senyama ngenxa yesanga. Imbo le, ngokwenkcaza kaMesatywa (1954), yinto exabisekileyo, lilitye elifana negolide, elalihomba amaMfengu. Uphoyiyana yena yinto engenamsebenzi, imfeketho. Kuyenzeka maxa wambi umntu akholiseke ngulo phoyiyana. Xa lithethwa lonke lithi, ungalahli imbo yakho ngophoyiyana, kuba uphoyiyana uyemka ngomso. Yimfundiso le kumntu wonke ukuba makangayeki iindlela zakhe zokwenza

imisebenzi emihle, adludle nezintsha zodwa, makamane ekhumbula emva, oku kanye kutshiwo yinkcazobungcali yeSankofa, amane exuba nakwezindala, kudibane kumse phambili. Kwangaxeshanye, eli qhalo liyalumkisa kubantu abathe bancedwa besebunzimeni, maxa wambi intombi ifundiswe ngumfana ethandana naye, ize ithi yakuphumelela imlahle ithi akalohlobo lwakhe, akafundanga, umenzela iintloni xa ephakathi kwezinye izifundiswa. Ixhaphakile le ntlonti, kwaye ayinaziphumo zihle. Amaqhalo ke ayancedisa ukuyiveza le ntlonti, elumkisa ngayo. Zezi nqobo zokuthembeka nezokunyaniseka eziphuhliswa luncwadi lomlomo, ezizoba inkcubeko yakwaXhosa, ekufuneka ilondolozwe kule mihla, ukuze kunciphe okanye kuphele ukuphalala kwegazi nokubulalana okungaka elizweni. Utsho naye uBabazade (2024: 17) ukuthi:

From ancient times, proverbs have been used as a means of imparting wisdom and teaching moral lessons. Similarly, in many African cultures, proverbs play a crucial role in oral traditions, serving as a repository of collective knowledge and a mechanism for preserving cultural identity.

UBabazade (2024) uthi ngeemini zakudala, amaqhalo ayesetyenziswa njengeenzame zokufundisa ngobulumko. Kwakhona, kwiinkcubeko zamaAfrika, amaqhalo adlala indima ebalulekileyo kuncwadi lomlomo, adlulisa ingqokelela yolwazi nangeendlela zokulondoloza inkcubeko nokuzazi.

- **Iqhalo:** Ubuso bendoda ziinkomo.
Intsingiselo: Xa kuthethwa ngendoda akutshiwo ukuthi imbi, kuba obayo ubuhle abukho apho ebusweni, kodwa busemfuyweni yayo.

Yiyo loo nto ungabona intombi entle itshate umfo ongxathu, kujongwe ubuhlanti bakhe (Mesatywa, 1954). Ubuhlanti ke yintsebenzo yomntu, kujongwa ukuba uyakukwazi na ukusebenza ondle umfazi nabantwana, abakhele ikhaya, abafundise, abanxibise ngokunjalo. Le ntombi ithi yakube ifundisiwe yona, imbene iziphako ngoku loo mfana ubeyifundisa, idlala ngomfinya kulanjwa, ilahla imbo yayo ngophoyiyana. Lilonke, eli qhalo neliya lingasentla, ayazalana.

vi. Uhlalutyonzulu nengxoxobunzululwazi

Ayacebisa la maqhalo nakwiintombi ezikhangela umtshato ukuba mazingakhangele inkangeleko yomntu, mazijonge intsebenzo, zilungiselele ikamva labantwana nekhaya labo. Ewe, iinkomo azisabalulekanga kangako kule mihla, kodwa indawo yazo ithatyathwe yintsebenzo, umnotho, nokuhlakanipha ekusebenzeni komntu. Yiyo nale nto kuye kufuneke ukuba uqale umazi nalo mntu uthandana naye, ungathi usandula ukumazi ube sele utsibela emtshatweni, uxakane nento sele uphakathi kuwo. Kwakulula kudala kuba umfana wayebonelwa intombi ngabazali, bakhethe intombi ngokomzi ephuma kuwo, nangokwazi abazali bayo. Ngoku umfana nentombi bayazikhethela, ngoko ke iingcebiso ezinjengezi bayazidinga. Mabangajongi umfaneleko, mababhekabheke macala onke. Inkuthazo ikekelele kweli cala lokuba umntu makaqiqe phambi kokuba enze, azikisise phambi kokuba athabathe izigqibo, futhi ke enze ngononophelo ejonge empumelelweni.

Indima edlalwa ngamaqhalo kwinkcubeko yakwaXhosa ayifanele kujongelwa phantsi. Olu phandonzulu lungqinelana nokuthethwa nguNkuna (2015), othi amaqhalo esiNtu akajongelwanga ntweni. Koku kungajongelwa ntweni kwawo okubangela ukwehla kokusetyenziswa kwawo la maqhalo esiXhosa, abe edlala indima ebalulekileyo ekudluliseni iinqobo zenkcubeko, iinkolo neendlela ezizizo zokuziphatha ekuhlaleni (Babazade, 2024). La maqhalo angentla abonisa okuthethwa nguFinnegan (1970), othi adlulisa ubulumko bokwenza nokuziphatha ekuhlaleni. Ukubuyela emva kujongwe mandulo, njengoko inkcazobungcali yeSankofa isitsho, kusetyenziswe la maqhalo kwiziyalo xa kutshatiswa, kuyalwe ngawo amakhwenkwe abuya esuthwini, kuyalwe abantu abangaxamele ubutyebi, baxelelwe ukuba abufunyanwa ngelanga, kuya kwenza inkcubeko yakwaXhosa iphuhliseke, ilondolozeke.

Kuphicothonzulu lwesi sahluko, kudityaniswe amaqhalo neentsomi, njengoko kuxeliwe ekuqaleni. Kweli candelo lilandelayo kuza kuphicothwa nzulu iintsomi, kuvezwa ezo zichongiweyo, ngenjongo yokuvuselela inkcubeko nasekuyidluliseni kubantu abangamaXhosa, ukuze ingabhangi.

4.3 Iintsomi

4.3.1 Yintoni intsomi?

USatyo nabanye (1993) bathi intsomi libalana elifutshane elingumfuziselo onqatyisiweyo wobomi boluntu, nelinjongo yalo ikukuqulunqa nokunqwanqwada isimo

somntu, nokuzoba ububanzi bemihlaba ehanjwa ziingcinga zomntu ekuzingeleni izisombululo zokuchaza iimfihlelo zendalo, kwakunye nokuqaqambisa izenzo zobuqhawe zamaqhawe namaqhawekazi esizwe. Bathi esiXhoseni kuvame ukusetyenziswa kakhulu intetho ethi “ukwenza intsomi,” okanye kuthiwe “yintsomi,” kube kuxelwa into ekunzima ukuba ikholeleke. Le nto yokunxulunyaniswa kweentsomi nobuxoki seyiqheleke kangangokuba umntu angade acinge ukuba ziyinto efanele ukucezelwa njengobuxoki obu. Kanti akunjalo. Iintsomi zibaluleke kakhulu kwizizwe zonke, okanye kungathiwa ziyenye yeentsika ezixhasa ubuzwe ngabunye. Njengoko uNgcingwana (2023) ephosa esivivaneni, akukwazeki ukuba kungahanjelwa kude neentsomi zesiXhosa kuba inkcubeko yamaXhosa yoyame ngazo. Kambe ke isizwe esingenankcubeko sizazi sodwa.

USatyo nabanye (1993) bathi iingcali zizahlulile iintsomi ngokweendidi zazo, zazinika amagama ngamagama, kodwa kumaXhosa kusetyenziswa igama elinye ukujolisa kuncwadi lwatanci olubalisayo, eli lithi “intsomi.” Ngokolu lwahlulo lwezi ngcali, zintathu iindidi zeentsomi. Kukho iintsomi ezingemvelaphi yezinto zasendalweni, eyokufa, eyeempawu nezimbo ezithile ezilwanyaneni nasezintakeni. Kukho iintsomi eziziimbali zezinto ezenzekayo, kodwa ke kuthi ngenxa yobabazo kufakeleleke nezenzo ezinokwenzeka ezintsomini kuphela. Kwezi ke kuye kuthi ngenxa yokubaluleka kwesiganeko eso okanye umntu lowo kubaliswa ngaye, kwiimbali zesizwe kude kuvangwe ngezinto ezibuntsomirha. Udidi lwesithathu lweentsomi zezi zingamabalana aqwetyiweyo angezilwanyana ezinezimbo zabantu kwakunye nangabantu bamazwe angekhoyo okanye akudala, nabazimbo nentlalo eyahluke kakhulu kule yexesha laba babaliselwayo nababalisayo.

Iintsomi zimele okugcinwe ngabantu kwinkcubeko yabo, bekugcine ngamasiko, izithethe, nangoncwadi lomlomo. Iintsomi zisisipili esibonisa intlalo nokucinga kwabantu (Boswell noReaver, 1962). Inkcubeko ichazwa njengendlela abantu abaphila ngayo ngokupheleleyo, ekuhlaleni, kuquka uncwadi, ubugcisa, isinxibo, inkolo, indlela yokuziphatha, nazo zonke izenzo abathi bazifunde (Giddens, 1997). Inkcubeko yindlela yobomi equka iinkqubo zamasiko nezithethe eziye zidluliselwe kwizizukulwana ngezizukulwana ngezenzo nangomlomo (Spencer, 1982). Oku kudluliswa kwala masiko nezi zithethe kwenzelwa ukuba ilondolozeke inkcubeko. Olu didi loncwadi lomlomo luziintsomi, lubalasele kakhulu ekudluliseni inkcubeko, kuba

ziqulethe iinqobo zentlalo, ezingabaliswa nje ukuchitha isithukuthezi (Ngcingwana, 2023). Uyakungqina oku naye uKim (2003) ngeentsomi, xa esithi abantwana bale mihla bacinga ukuba iintsomi zizinto zakudala, eziphelelweyo okanye ezingangeni ndawo kwiimini zanamhlanje. Ngelo xesha ifuthe leentsomi lisavakala nanamhla oku. Uthi uKim (2003: 66):

Folktales transcend the generatios of perople who passed on these stories. Folktales continue to evolve, and are shaped according to the conditions of the times. Therefore, folktales never cease to be relevant even today and will remain so in the future. Moreover, the indigenous knowledge and wisdom found in the folktales keep us connected to our traditions and indeed help shape our culture.

Kwakhona, uyayibonisa inzuzo efunyanwayo ngokusetyenziswa kweentsomi kuba kusoloko kuboniswa oku:

Goodness is always rewarded, heroes and heroines live happily ever after, while villians are suitably punished. Throughout the generations, the story may change, but its core message remains the same. We just tell tales, thus maintaining folktales as a tool to educate children on how to live with integrity and peacefully with others (Kim, 2003: 66).

Yiyo loo nto umphandinzulu akhethe iintsomi kuchongo lovimba ngokomxholo, waze wachonga umxholo, "Ubuntu," apho aza kumilisela khona iintente zakhe xa exangxatha inkcubeko yamaXhosa, kuba kulapho ingxam yayo ifukanywe khona. Umphandinzulu ungqinelana nazo ezi ngcaciso zingentla, ezithi iintsomi ziiperile zobulumko, kuba ngokubaliswa kwazo, ubulumko buyadluliswa, ziyafundisa, ziyalumkisa, zizisa ulwazi ngenkcubeko yabantu abo babaliselwayo. Ewe, zikho ezo zenzelwa ukonwabisa kuphela, kodwa uninzi lwazo ziqulethe ulonwabo, inkcubeko, kunye nemfundiso. Ukonwabisa oku kukodwa kubalulekile entlalweni yoluntu, kuba uluntu olonwabileyo luba sisizwe esonwabileyo, ekuba lula ukuba sihambele phambili, ngomoya wolonwabo. Uyatsho uNtshinga (1990), uthi iintsomi zenzelwe ikakhulu ukonwabisa, imfundiso iza mva. Umakhulu ubezenza iintsomi ukuchitha nje isithukuthezi nokuhambisa ixesha, kangangokuba abanye bebede balale kusabaliswa. Uphinda anabe uNtshinga (1990), athi umakhulu noxa esenzela ukonwabisa, wenza exwaye imfundiso.

Ngamanye amazwi, umakhulu ubetha iintaka ezimbini ngelitye elinye. Bobu buchule boncwadi lomlomo obu uphandonzulu lujolise kubo ngenjongo yokuvuselela inkcubeko yakwaXhosa. UNtshinga (1990) uphinda athi, abantwana balulekwa ngezi ntsomi. Wenza umzekelo ngentsomi kaNomvume noNogqwashu, apho abantwana bafundiswa ukuba ukunyoluka nokungazikhathaleli iimfuno zabanye abantu, uxabise ezakho kuphela, akulunganga. Uqhuba athi bafundiswa ukuba intobeko noncedo athi ubani alwenzele abanye abantu lunembuyekezo entle. Kwakhona, uthi intsomi yentaka ekhupha amasi eyaphuncuka ebantwaneni ababeyalelwe ukuba bangayivuleli, ifundisa ukuba akulunganga ukungaphulaphuli imiyalelo yabadala.

Ezi mfundiso zixelwa nguNtshinga (1990) ngentla apha, ziinqobo zentlalo yoluntu ezizalwa bubuntu. Ukonwabisana, ukuchitha isithukuthezi, ukukhathalela iimfuno zabanye abantu, ukunganyoluki, intobeko, uncedo olwenzela abanye abantu, nokuphulaphula imiyalelo yabadala; yinkcubeko yakwaXhosa. AmaXhosa ngabantu abakholelwa kakhulu ekwabelaneni ngento yonke umntu anayo, kuquka nokwabelana ngolonwabo, umntu akavi kamnandi xa onwabe yedwa. Yiyo loo nto iintsomi ezi zidlala indima enkulu ekonwabiseni, okuzala ubunye nobuntu, kuba ngeli lixa konwatyweyo, abantu bandawonye, kulula ukuncedana, nentlonipho iyenzeka, umntu uyayazi indima yakhe ekuhlaleni, umntu uyafunda, umntu uyalinganisa, ophazamayo uyafunda ngeempazamo zakhe, konke kuyenzeka. Nabu ke obu buntu inkcubeko yamaXhosa ebalasele ngabo, obukwaqulethwe ziintsomi.

4.3.2 Yintoni Ubuntu?

Ubuntu yindlela yokuziphatha kakuhle komntu phakathi kwabanye abantu. Yindlela yokuziphatha kakuhle ngokwenza oko kuxhanyulwa ngabantu ohlala nabo. Ukwenza ubuntu ebantwini kuthetha ukunceda abo badinga uncedo, ungajonganga nzuzo phofu. Ukuba ke umntu uyakwenza oku kukhankanywa apha, loo mntu kuthiwa unobuntu (Thompson, 2025).

Ubuntu mabungabonwa njengophawu olunye, mabubonwe njengelivo eliyinqokelela enwenwileyo yenkolo nezimvo zabantu, ekwenzeni kakuhle phakathi kwabanye ekuhlaleni. Abunakucaciswa ngengcaciso enye, kuba bungumqolo wentlalo yama-Afrika ewonke. Bulichibi apho uninzi lwezenzo lusukela khona, ukuze kuphuphume iingcinga neengcamango ebantwini, batsho baqiqe phambi kokuba benze (Nyathu, 2004). Xa kuthethwa ngobuntu kukhankanywa intsebenziswano, kukhankanywa

intlonipho, uxolelwano, uvelwano, ubunye, ukuncedisana, ukumamelana, ukuthobelana, imvisiswano, nezinye iimpawu zobuntu, hayi ubulwanyana. Uncwadi lomlomo oluchongiweyo, oluziintsomi, lunamathele kanye kwezi nqobo, kuba zizo eziyinkcubeko yakwaXhosa. Inkcubeko yakwaXhosa igqwesile ekwakhiweni kobuntu. Inggokelela yeentsomi ithatyathwe kwiincwadi zesiXhosa ezingoncwadi lwemveli, ezinye zithatyathwe kwiidiseteyshini nakumanqaku, kanti ezinye umphandinzulu wazifumana ngokuzibaliselwa nguninakhulu ongasekhoyo. Ubani wokhumbula ke ukuba asizizo zonke iintsomi ezithe zabhalwa phantsi. Ezinye zaziwa ngokubaliswa. Kwintsomi nganye echongiweyo, kuhlalutywe umxholwana oqulethwe kuyo kunye nendima eyidlalayo ekudluliseni inkcubeko yakwaXhosa nasekuyilondolozeni. Iintsomi ezichongiweyo zihlelwe ngokwale mixholo:

- i. Eziqulethe ubuntu;
- ii. Eziqulethe ukuzenzela nokuthatyathwa koxanduva;
- iii. Ezigxininisa ukubaluleka kobukhalipha;
- iv. Eziqulethe intsebenziswano;
- v. Eziqulethe imbali yakwaXhosa;
- vi. Ezingokuzonwabisa ngolwazi.

4.3.3 Iintsomi eziqulethe iintsika zobuntu

- i. *Iintsomi kaQebeyi nengonyama*

Njengoko besele kucacisiwe kumaqhalo ukuba kwinkcubeko yakwaXhosa, ubuntu buhamba phambili. Kwezinye iintsomi ke kudluliswa loo nkcubeko ingobuntu, kukhuthazwa ukuba ubani nobani mabenze ubuntu kwabanye abantu kuba unyawo alunampumlo, okanye le nto ilivili iyajikajika.

Kule ntsomi kaQebeyi nengonyama (Swana nabanye, 2014), uQebeyi wathi eqhweshile apho wayesenziwa ikhoboka khona, wabhadula, wabhadula ehlathini kwade kwahlwa, engazi apho aza kulala khona. Weva umgqumo wengonyama usitsho kufuphi kuye. Woyika wangcangcazela ecinga ukuba inokuba igqunyiswa kukuba ibona yena, iza kumqwenga. Waqaphela ukuba lo mgquma uyincwina, kuthe kanti yonzakele, ihlutywe ngameva, atshona elunyaweni. Wasondela ke wayibangula, isopha injalo. Wayibopha ngamagqabi omthi ukuze kunqamke ukopha. Yamkotha le ngonyama wade walala, yamsondeza ecaleni kwayo wafudumala kwade kwasa.

Ekuseni waqhubekeka nohambo lwakhe. Wabhadula wade waya kufikelela kwindawo apho waqeshwa ukuba amane esilwa neengonyama. Wazisola apho ebesiya khona, kodwa kwabe sekungekho kubuya mva. Zaziswa iingonyama kuQebeyi, wasuka wacimela sele enombono waloo mlomo uvulekileyo wengonyama iza kumtya. Isimanga wathi esacimele enjalo, suka weva ngolwimi lwengonyama limkhottha, kanti yilaa ngonyama wayeyincedile ihlatywe ngameva. Bamangaliswa abantu ababebukele. Yamangaliswa nenkosi yaloo ndawo ngulo mbono. Kwafuneka acacise uQebeyi ukuba kwenzeka ntoni phakathi kwakhe nale ngonyama. Yaba sisifundo ke esi nakwabanye abantu.

i. Uhlalutyonzulu nengxoxobunzululwazi

Le ntsomi ikhuthaza Ubuntu. Ifundisa kwaye ilumkisa ukuba umntu makenze oko kunga kungenziwa nakuye ngenye imini. Yinqobo exatyiswe kakhulu le kwaNtu. Ukwenziwa okanye ukubaliswa kwentsomi ekumila kunje kukuqaqanjiswa kwale nqobo yenkcubeko ebantwini, ukwenzela ukubethelela imvano, uvelwano nocwangco phakathi kwabantu. Kule imeko kusetyenziswa ingonyama, esona silwanyana sinoburhalarhume, kodwa esithe noxa kunjalo, sakwazi ukunyamezela asamtya uQebeyi, sakwazi ukulala naye ubusuku bonke kuba wasinceda sisentlungwini. Abantu ke bangoyiswa yintoni bona ukwenzelana ubuntu ngolu hlobo? Yiyo loo nto uphandonzulu lukhuthaza ukusetyenziswa kwezi ntsika zoncwadi lomlomo ukuvuselela inkcubeko ebantwini. Kungabonakala ngathi yimfeketho ukusetyenziswa kwabalinganiswa abazizilwanyana ezintsomini, kanti bubuchule boncwadi lomlomo lokuzoba umlinganiswa, endaweni yokuba abe echazwa ukuba ungumlinganiswa onjani. Khangela ke nangoku kule ntsomi kaQebeyi nengonyama, ukusetyenziswa nje kwesilwanyana esiyingonyama kubonakaliswa uburhalarhume, amandla nobungozi, zonke ezi mpawu ziimpawu ezithi xa zidibene zize nentshabalalo. Isimanga ke khange ibe khona intshabalalo, kusuke kwakho uthando, uvelwano nobuntu. Yindlela olunefuthe ngayo ke uncwadi lomlomo eluntwini, lukhuthaza ubuntu, lufundisa uxolelwano nemvano, kuthi apho kukho khona ukungaqondi kuqondiswane.

Ngokwenkcazobungcali yeSankofa, le ntsomi ikhumbuza abantu ukuba babuye umva ukuze bafunde kuncwadi lwemveli oluquka iintsomi, bafunde ngobuntu ukuze bakhe ngcono ubomi bale mihla. Njengoko kuxeliwe kwisahluko sesithathu, le nkcazobungcali ifundisa ukuthi imbali, inkcubeko neentsomi zesiXhosa aziyonto

yamandulo nje kuphela, koko zingumkhombandlela obonisa indlela umntu angaphila ngayo ngokunika ingqwalasela kubuntu, imvisiswano kunye noxolelwano. Kule ntsomi kaQebeyi nengonyama, kubonakala ngokucacileyo ukuba ulwazi lwangaphambili olumumethwe ziintsomi lusekelwe kwimfundiso yokuba Ubuntu bubonakala ekwazini ukuxolela nokubonisa uvelwano nakwiimeko apho kungalindelekanga. ISankofa ikwrela umgca kule ndawo, ibonisa ukuba ukubuyela kwezi ntsomi zakudala kukubuyela kwiintsika ezixhasa ukuphila komntu namhla, izolo nangomso. Inkcazobungcali yeSankofa iphinda ibethelele into ethi, uncwadi lomlomo malungafundwa nje kuphela, kodwa malusetyenziswe ukubuyisa iinqobo zokuphila ezifana nokwazi ukuba umntu ngumntu ngabantu. Inkcubeko yamaXhosa ayinakuyekwa itshabe lusekhona uncwadi lomlomo. Malusetyenziswe ukubhentsisa iinyani zenkcubeko yesizwe sikaMaqoma, sikaHintsa noXhosa ngenkqu.

4.3.4 Iintsomi eziqulethe ukuzenzela nokuthatyathwa koxanduva

i. *Iintsomi kaDyakal Ashe namantshontsho kaNgonyama*

Kukho intsomi elumkisa ngokuthi umntu makathathe uxanduva, azenzele izinto ngokunokwakhe, angathembeli komnye umntu. Le ntsomi ingoDyakal Ashe noNgonyama (Mdekazi noKabanyane, 2015). Apha, uDyakal Ashe wacela ukugcinela uNgonyama amantshontsho akhe amathathu, esithi uza kuwafundisa, unesikolo sabantwana asiqhubayo. Apha ke kwavunyelwana ukuba abantwana baza kuhlala apho esikolweni, amane esiza kubabona ngeemini ezithile. Umane esiza ke uNgonyama, ngenjongo yokubabona, kodwa ubemanyeliswa nje intsholo etsho emngxunyeni, kuthiwe ngabo bayafunda, makangangeni kuba baza kumfekethela. Ebeye ahambe engababonanga. Lonke eli xesha uDyakal Ashe umane ezinika esitya la mantshontsho, usuku nosuku. Bathe esakube ebatye bobathathu, xa efika uNgonyama wathi uDyakal Ashe makangene kuloo mngxuma aye kubabona, kanti umngenisisa emngxunyeni weenyosi. Zamtya waphuma apho edumbe engasaboni ngamehlo. Dyakal Ashe wayephi? Ithi ke le nto, makukhe kuyekwe le nto yokuba umntu athi ekwazi ukuzenzela umsebenzi, athemebele ukwenzelwa ngomnye umntu.

ii. *Uhlahutyonzulu nengxoxobunzululwazi*

Le mfundiso ihamba iyokuchaphazela nasezikolweni, apho abazali basa abantwana kootitshala, bangaze baphinde baye kukroba ukuba umntwana usaqhuba kakuhle na, azokuva nokuba isimilo somntwana wakhe sisesendleleni eyiyo na. Le ntsomi icela umngeni kubazali bale mihla, umngeni wokuba bafunde nto kuyo, ukuze bagxininise

ukuzimela nokuzenzela, hayi ukunikezela uthembele kwabanye abantu, hleze ube lixhoba njengoNgonyama lo. Ukungazimeli, umzali aye kothuka ukuphela konyaka xa engaphumelelanga ezifundweni umntwana, kanti mhlawumbi ngekukhe kwakho uncedo alunikayo ezifundweni zomntwana, ukukhawulelana nesikolo eso. Naku oku kuthatyathwa koxanduva okuvezwa yile ntsomi, njengoko inkcazobungcali yeSankofa ingqina ukuba makufundwe kulwazi lwasendulo ukuqhubela phambili ubomi bezi mini.

Kukhuthazwa kakhulu ukuba abantu mababe yinxalenye ekuphuhliseni iimpilo zabo, babe negalelo ekuphuculeni intlalontle, bangalindeli ukwenzelwa ngabanye abantu nezo zinto banokukwazi ukuzenzela zona. Kambe ke kutshiwo ngasentla ukuba inkcubeko yamaXhosa ikhuthaza ukuzenzela, hayi ukuthumela oko. Ide ihambe le mfundiso iye kutsho nakuxanduva abantu abaluthwalisa urhulumente, ngokuyekelela kwizinto abebenokuzenza ngokwabo, ukuqeqesha abantwana babo. Xa kuthiwa bagotywa besebatsha, kuthethwa ukuba mabaqeqeshwe abantwana emakhaya besebancinane, bakhule bemazi u“Hayi,” bathi besiya phandle nasezikolweni, babe sele bekwazi ukohlula phakathi kokulungileyo nokungalunganga.

Kwinkcubeko yakwaXhosa, kugxininiswa into yokuba ingqeqesho iqala ekhaya, loo nto ke inika uxanduva kubantu abamele ukuba benza loo msebenzi, bangayekeleli, bothuke sele konakele. Mabazenzele abantu imisebenzi, basebenze ngokwabo, banganikeli kwabanye abantu, baqhayisele ngokukhalaza kuqala kusakonakala. Ngokwenkcazobungcali yeSankofa, oku kudundubalisa ukuba abantu mababuyisele ingqondo yabo kwindlela yokuphila yakudala eyayisekelwe ekuzimeleni, ekwenzeni izinto ngezandla zabo, nasekuthwaleni uxanduva lobomi babo. Le nkcazobungcali ikhuthaza ukuba abantu babuye umva bafunde kuvimba wenkcubeko yakudala, efana nale mfundiso yamaXhosa yokuba ingqeqesho noxanduva ziqala ekhaya, ukuze kwakheke ikamva eliqaqambileyo. Oku kuthetha ukuba ukukhumbula nokusebenzisa ezo mfundiso zakudala akuyonto ethi makuphilwe ngokwalaa ndlela yasendulo, koko kukubuyisela ingqondo kuphuhliso, ukuzimela, nokungaxhomekeki kwabanye ukuze kuphuculwe impilo yoluntu.

Mayiphinde icinzelelwe nento ethi, ngokuxhathiswe ngenkcazobungcali yeSankofa, kuyavela ukuba ukulibala ezi mfundiso zakudala, eziqulethwe ziintsomi, kungakhokelela ekulahlekelweni kwenkcubeko, kuba abantu beyeka ukuthwala

uxanduva lokuzenzela, ukuqeqesha nokuphuhlisa uluntu ngokwabo. Inkcazobungcali yeSankofa apha isebenza njengesikhumbuzo sokuba ukuphuhlisa uluntu kufuneka kube sisigqibo sabantu ngokwabo, hayi isenzo esilindelwe kwabanye. Xa abantu benokuphinda besebenzise le mfundiso yakudala, yokukhuthaza izimvo zeSankofa, lo wokubuyela kwiingcambu ukuze kwakhiwe ikamva elizinzileyo, elisekelwe kubuntu, uxanduva nokuzimela, impilo ingangcono.

4.3.4 Iintsomi ezigxininisa ukubaluleka kobukhalipha

Alibanga lincinane igalelo leentsomi ekufundiseni ngokubaluleka kobugorha nobugorhakazi. Apha kula mazwe asezintomini siqaphela ukuba xa sukuba kukho into ephazamisana nentlalo yabantu ngokubangcungcuthekisa, ngokubabulala okanye ngokubagqibela abantwana okanye imfuyo, kuya kubakho umntu othile oya kuvela apha kubemi, aze athi ngobukhaliphakazi obukhulu asisindise isizwe ngokubulala umngcungcuthekisi lowo. Ubukhalipha bunomvuzo omkhulu kunene (Satyo nabanye, 1993: 20).

Uphandonzulu olu lukubone kufanelekile ukuthi kuchongo lovimba, luzifake nazo ezi ntsomi zingobukhalipha, ukuze zibe yinxalenye yezo zidlulisa inkcubeko kubantu bakwaXhosa. Njengoko uKim (2003: 65) ecacisa:

When heroes from folktales are facing monsters, giants, dragons, and other evil forces, the stories impart courage and wisdom in overcoming problems.

Okuntama into ethi, xa amaqhawe okanye amaqhawekazi ezintomini ejongene notshaba olungamagongqongqo, intsomi ikhuthaza ubulumko bokulutshabalalisa olo tshaba. Ayadingeka kakhulu amagorha namagorhakazi esizwe ukuze kukhuselwe inkcubeko yamaXhosa ejamelene nefuthe laseNtshona. Ngoko ke, ukuvuselelwa kokusetyenziswa koncwadi lomlomo kuvuselela ukulondolozwa kwenkcubeko, inkcubeko ezele amagorha namagorhakazi akwaXhosa.

USatyo nabanye (1993: 21) bathi, njengokuba iintsomi zigxininisa ukubaluleka kobukhalipha nje, asibukhalipha bazigalo bodwa obu bugxininiswayo. Kukho izenzo zobukhalipha eziphumelela kuphela nje ngenxa yobuchule ekusetyenzisweni kwengqondo nobuciko. Oku kuthetha ukuthi, ubukhalipha obu, ubukhulu becala kukwazi ukusebenzisa ingqondo ekusombululeni iingxaki umntu ahlangabezana nazo,

azikhuphe kuzo, azinikezele ekwenzeni oko kuya kuthi kulungise, endaweni yokuba abaleke okanye anikezele kwangoko. Iyafuna kakhulu ke ukubethelelwa le nqobo ebantwini, kuba abantu abaninzi bavamise ukuvela banikezele kwamsinyane, bazibone bona bebancinane ukuba bangamelana nezinto ezinzima, bangabisaqala nokuzilinga, bazeye, kanti ke kuthiwa isiziba siviwa ngodondolo. Ayafuneka ke la makhalipha kwaXhosa. Yiyo loo nto kwingqokelela yedatha yophandonzulu kuye kwakhona nezi ntsomi zigxininisa ubukhalipha, ukuze kuvuseleleke loo makhalipha naloo makhaliphakazi akwaXhosa.

Ngokwenkcazobungcali yeSankofa, le ngxoxo ibonisa ukubaluleka kokubuyela kwiingcambu zakudala zamaXhosa ezazikhuthaza ubukhalipha obusekwe kwinkcubeko nengqondo, ekucingeni nasekuthatheni amanyathelo okuphumelela, hayi ubukhalipha obubhetyebhetye okanye obuzigalo. Le nkcazobungcali ikhumbuza ukuba iimfundiso ezikumila kunje, ezifumaneka kwiintsomi nakwezinye iindidi zoncwadi lomlomo, azilondolozisi nje imbali, koko ziqhuba imbono yokuzimela, amandla, nokukwazi ukumelana nobunzima. Ngokuphinda kufundwe ezi ntsomi namhlanje, abantu bayakhunjuzwa ukuba ubukhalipha bokwenene bukwiinzame zokucinga, ukuhlaziya nokungoyiki.

ii. *Intsomi yeenyamakazana*

Kule ntsomi kuthiwa iinyamakazana zonke zalima intsimi, zemka zaya kuzingela, zabuya zayihlakuhlakula. Zemka zaya kuzingela kwakhona, zabuya zisiya kuhlola. Zithe zisekude zabona umsi omkhulu phakathi entsimini, zahlala phantsi zacinga icebo lokuba ziza kuya kukhangela njani ukuba kwenzekani apho kuloo msi ziwubonayo. Zagqiba kwelokuba makuye uMvundla ayokukhangela ukuba ngubani na lo usentsimini, wahamba ke umvundla ngokuzithemba waza wakhwaza ebuza ukuba ngubani na lo ukule ntsimi yeenyamakazana zonke, ezayilimalima, zayihlakuhlakula, zemka zaya kuzingela. Lavakala ilizwi liphendula lizixela ukuba lingumaginy'iinyathi neempondo, lisithi lingasuka liginye naye uMvundlazana, limginye lingamhlafunanga. Wagqotsa kwangoko uMvundla. Zathi iinyamakazana makuye uMfene. Naye umemeze esekude, wafumana kwale mpendulo, futhi wathenjiswa naye ngokuginywa, wagqotsa ukubuyela emva.

Zamana ukuya nganye nganye, zibuye, kwada kwacaca ukuba kushiyeke uFudwazana yedwa. Kwathiwa makukhe kuye yena, zabe zisithi ezinye kungathi

koyiswe zona kobekela phi kooFudwazana abancinci. Wabonakala ezwabuluka ngokuzola uFudwazana, zabe ezinye zimsizela zimbuza ukuba uyaphi na kodwa eza kuzenzakalisa nje. Zange azimamele warhoqoza wenjenjeya ukuya kuzikhangelela le nto isentsimini yabo. Naye njengezinye iinyamakazana wakhwaza, yaphendula njengesiqhelo, yamthembisa ngokumginya angabonakali nokubonakala. Warhoqoza uFudwazana wabheka phambili ezama ukusondela kanye kule nto. Wathi akuyibona izojela umbona waphinda wakhwaza njengakuqala. Yathi xa iqala ukuphendula njengesiqhelo, wakhwela kuyo uFudwazana wayikhama. Kwajijiswana kwayiloo nto, wabe uFudwazana engayiyekanga. Yada yafa waba ke uFudwazana uyigqibile edelekile enjalo.

Ukusukela ngaloo mini wahlonipheka uFudwazana naye phakathi kwezinye izilwanyana kuba yena zange asebenzise zigalo kuba emncinci okanye ehamba kancinci, wasebenzisa ingqondo kuba wasuka wakhwela kulo utshaba walukhama lwafa. Zambamba izandla zimvuma ukuba ube ngoyena unengqondo kunazo zonke, zatsho zilivuma elithi, “ungabokuwudela umqulu iiyadi ungazibalnga.” Nazo ke izenzo zobugorha nobugorhakazi ezifumaneka ezintsomini, umntu angabe ezigwagwisa ngobukhulu nje kube kungekho luncedo lufumaneka kuye, emkhulu enjalo.

iii. Uhlalutyonzulu nengxobunzululwazi

Inkuthazo efunyanwa kwiintsomi ezikumila kunje yeyokuba umntu makangayibaleki into eyingxaki kuba uza kubuya isekhona, kungcono ayisombulule iphele tu. Oku kubulawa kotshaba ezintsomini, kuthetha ukupheliswa kwengxaki engcungcuthekisa abantu. Amaqhawe okanye amaqhawekazi ngabo bantu bakwaziyo ukujongana nemingeni, bangayibaleki, bangazideli, bazame amacebo okuyisusa endleleni yabo eya empumelelweni. Yiyo loo nto ibethelelwa into yokuba ubugorha okanye ubukhalipha abubhekiselanga kwizigalo okanye ubungakanani bomntu, bukwathetha ukusetyenziswa kwengqondo, ukusombulula iingxaki. Bobu bugorha umphandinzulu avuselela bona kwaXhosa, ngokukhuthaza ukusetyenziswa kolu ncwadi lomlomo, lona lulisikhumbuzo sokuba ubugwala obu kwaXhosa babungekho, uXhosa uhlala esithi “isiziba siviwa ngodondolo,” aphinde agxininise ukuba “kufa ayayo,” ethetha ke ukuba yiya kulo kanye utshaba, ungahlehli umva kuba luya kuvuyelela, ube sisisulu salo ke ngoko. Nokuba utshaba luziziyobisi, nokuba bubugebenga, nokuba bubuqhophololo, nokuba yintswela ngqesho, maluliwe lutshatyalaliswe, kuzanywe

amacebo ngamacebo, kunganikezelwa, itsho inkcazobungcali yeSankofa, xa isithi makufundwe kuncwadi lomlomo. Makubhekwa bhokwe kusiyiwa phambili phofu.

Kungangqinwa ke ngoko ukuba indima yenkcazobungcali yeSankofa kukukhuthaza abantu ukuba babuyele kundalashe, bakhangele kuvimba woncwadi lomlomo, kulwazi nakwiimfundiso zakudala, ukuze bafumane ubulumko obunokunceda ukuphuhlisa ubomi bale mihla kunye nekamva eliqaqambileyo. Ngeligxinisisayo, le nkcazobungcali isekelwe kwimfundiso ethi, akukho nto imbi ngokubuya emva uyokulanda into oyilibeleyo; oko kuthetha ukuba inkqubela akumele iphulukane nenkcubeko. Ngoko ke, iSankofa isebenza njengekhonkco elidibanisa ixesha elidlulileyo nelangoku, isenza abantu bakwazi ukubuyisela okukokwabo okwathi kwaba lixhoba lengcinezelo, bavuselele iindlela zabo zokucinga, baze basebenzise olo lwazi lwamandulo ukulungisa iingxaki zale mihla. Kwimeko yezemfundo nenkcubeko eMzantsi Afrika, iSankofa iyinkqubo yokuchasa ubukoloniyali, ichasa iimbono zaseNtshona ezazithatha ulwazi lwaseAfrika njengolungaphuhlisiwanga okanye olungabalulekanga. Yona ke ngoku iqinisekisa ukuba iintsomi ziqulathe iziseko ezibalulekileyo ngokuphilisana nokugcina inkcubeko. Ngoko ke, iSankofa ibuyisela isidima kulwazi lwaseAfrika, kwaye iyenza inkcubeko yamaXhosa ibe ngumthombo ophilayo nomele inguqu.

4.3.5 Iintsomi eziqulethe intsebenziswano

UNgcingwana (2023) uyikhankanyile le nqobo yentlalo equlethwe kwiintsomi zesiXhosa, inqobo yokusebenzisana. Iintsomi zesiXhosa, njengoko esitsho, mazingabonwa njengento nje yokulalisa abantwana ebusuku, mazijongwe ngeliso elibukhali kuba zizizixhobo zokufundisa ngentlalontle nenkcubeko ebantwini. Le ntsebenziswano, oku kuphathisana ngomsebenzi, nemvisiswano ekuhlaleni, ngunozala wobunye, obuzala ubumbano nobuntu. Mkhulu kakhulu lo msebenzi wenziwa ziintsomi, kukhulu kakhulu oku kuqulethwe zezi ntsomi. Yinkcubeko yakwaXhosa ke le yokuba kwenzelwane ezi ntsomi, kanti lonke eli xesha kuyafundiswana, kuyaqeqeshwana, kunikwana iziyalo.

Phakathi kweenqobo zentlalo ezizezona ziphambili kwaXhosa, kungabalulwa intsebenziswano. Olu lolona phawu lakwaNtu olungasoze lwaxuthwa mntu, futhi luphawu abantu amabazingce ngalo. Umntu uthi sele enomsebenzi aza kuwenza ekuhlaleni, ahambe esazisa abantu futhi ebamema, esenzela ukuba maze beze

bazokuvuyisana naye. Kuthi ke kungatshiwongo nto, babe sele benikeza ngoncedo lwezandla, abanye beze nezipho, kanti abanye barholise ngeenkuni zokupheka namanzi bengacelwanga, ubone abafazana besiza kuxova, baphinde babuye bavuke ngonyezi baze kubhaka izonka, phofu bathe gqolo ukuza kuloo mzi kude kufike olo suku lomsebenzi. Nantso ke le ntsebenziswano yakwaXhosa. Ibalulekile ke le nqobo futhi yenza umsebenzi uhambele phambili usinge empumelelweni. Zikhona ke iintsomi eziqulethe le ntsebenziswano, ziyidlulisa kwizizukulwana ngezizukulwana, ukuze kunciphe oku kuzivalela kwabantu kumabhotwe abo, bazenzele izinto zabo beligcuntswana, bezivimba ukonwaba nokudibana nabantu bakubo, bakhe baphefumlelane ngenkcubeko yabo.

iii. *Intsomi yendoda noonyana abahlanu*

Le ntsomi ithetha ngendoda eyatshatyelwa ngumfazi kodwa ke yazixolisa kuba wamshiya noonyana abahlanu. Le ndoda yayisisilumko, iliciko, ikuthanda ukunceda abantu ehlala nabo. Ibisithi xa ibiza aba nyana bayo ibethe igubu, batsho beze bobahlanu ngaxeshanye bathi nqwadalala bakhe isathanga phambi kwayo bamamele. Yababiza ngaminazana ithile yabaxelela ukuba noko sebekhulile ngoku, kufanele ukuba baphuhlise izakhono zabo bazokwazi ukuziphilisa ngobulumko bafuze yona. Uyibethelele injongo yakhe ngokwenza oku, esithi ukwenzela ukuxhasa ekuhlaleni, ingakumbi ekuphunguleni izintsompothi zasekuhlaleni, ezixake nokumkani uSazikonke.

Uthe ke kuba behlala kumhlaba ongaselwandle notyebileyo, abanakube bebukele oomatiloshe abarhweba, bangxale ezabo izisu bade babe ngaba Suswanasibomvana bangabo emhlabeni woobawomkhulu, bebukele. Ubabele ke izakhono ngokubazi kwakhe: inkulu yakhe uSakhono wayeza kuba ngumchweli wokwakha iinqanawa, uQhubeledingeni abe ngumqhubi wazo, uSathuthwane yena abe yinkintsela yegqirha, avumise kome amathe ekhangela umhlola apho ungakhona, uNtywili wabelwa ukuba yindadi, yena uSibindi wayeza kuqeqeshelwa ukuba yincutshe yokudubula. Bavuma bonke oonyana bale ndoda, bawuthakazelela lo mbono nale misebenzi bayahlulelweyo.

Emva kweminyaka, babuya emva kokuphuhlisa ezi zakhono, bonke baba ziinjinga kwizakhono zabo. Elowo waqalisa ukukha amaxhaka ezibona ubukhulu kunabanye, ewubona umsebenzi wakhe ingowona ubalulekileyo kunowabanye. Phakathi kwabo,

kwavuka umona wokukholoselana nekratshi elingummangaliso. Yakhathazeka kakhulu le ndoda, xa ibona abafana bayo ebebeze kakuhle becardwa phakathi likratshi, esona silo sinengcwanu nesiwuchitha umzi siwutshabalalise ngathi zange ubekho.

Kwathi besahleli kwe gqi unomyayi wathi ngcu enkundleni yale ndoda, wachaza ukuba umntwana wodade wayo uxhwiliwe elwandle. Kwangoko, uSathuthwane wawa ezingxoweni zakhe wathetha nabaphantsi, bawukhomba umhlola, besithi uNoziqa uginywe yintlanzi enkulu, yantywila naye. Kwangoko, izinto ezinkulu zeva endleleni zisiya kukhangela umzala wazo. UThambolenyoka waqhuba inqanawa echwelwe nguSakhono, belanda ekhondweni apho uSathuthwane awukhombe khona umhlola. Badibene nezinto ngezinto ezingentlanga endleleni, kodwa uSathuthwane wabe ebagqabe ngeentlanga ezinzima wabathambisa namafutha obugqi bukagqoloma nothikoloshe ukuze babe namandla okulwa notshaba. Kwelinye icala, uSibindi ebemana ejolisa ngompu kubarhwebi abavusa umnyele kuba bexhalele ababangisi babo kwezoshishino. Befikile elunxwemeni kwindawo yesalathiso, wantywila uNtywili edadela enzulwini kuloo ndawo yesalathiso, wabuya naloo mwutyululu waloo ntlanzi ibililitye ubunzima. Yaqangqululwa isisu yaphuma loo nzwakazi imanz'andongangangaphezu kwesiqhelo, benjenjeya ukugoduka. Bafika ekhaya sebevuma ingoma yoloyiso. Uyise wabo wababuza ukuba apha phakathi kwabo ngomphi ongadlalanga ndima iphambili kulo msebenzi woloyiso bawenzileyo, cwaka izinto ezinkulu.

iv. Uhlalutyonzulu nengxobunzululwazi

Inkuthazo kule ntsomi kukuba abantu mabasebenzisane, batsalele ndawonye, basengele thungeni linye, bavisisane, bathi njengoko izakhono zabo zingafani, bakhawulelane ngazo, banikane amathuba besenzela ukufikelela empumelelweni. Kupheliswa oku kujongelana phantsi kwabantu, omnye azibone engcono kunomnye, kanti ke ubomi bufuna kudityaniswe izakhono, amava nobuchule. Kuyenzeka apha ekuhlaleni ukuba kudingeke izakhono ezingayelwanga esikolweni, ezinjengokugawula iinkuni, ukolusa imfuyo, nokulima, maxa wambi kudingeke izakhono ezifundelwe esikolweni. Iintsomi zesiXhosa ke zibonisa ukuba mazidityaniswe ezi zakhono abantu basebenzisane ngomoya wobunye. Kukhuthazwa ukudibana kweendidi zabantu, bamanyane, basebenzisane, bangabe belibele kukucalucalulana, bathethe ngazwinye, babheke phambili empumelelweni.

Iyalondolozeka ke inkcubeko kwiimeko ezinje, iimeko ezingenalukruthakruthwano, iimeko ezinokuthobelana, omnye ammamele omnye ukuba ufuna ukuthini, nokuba ufundile, nokuba akafundanga, nokuba lihlwempu nokuba sisityebi na.

Le ntsomi, ngokweSankofa, isebenza njengesikhokelo esibalulekileyo esibeka umnwe kubunye, intsebenziswano kunye nokuhloniphana phakathi kwabantu. Ezi, ziziseko zobomi ezazixatyiswe kakhulu ngamaXhosa akudala. Ngako oko, iphakamisa imbono yokwenza iinzame zokuba kubuyelwa nganeno, kukhangelwe kwiindlela ezindala zokuphila ezazisekelwe kubudlelwane, ukuncedisana nokwabelana ngezakhono, njengoko kubhentsa kule ntsomi ingasentla. Inkcazobungcali yeSankofa ke apha ibonisa ukuba ukuze uluntu lukhule kwaye lutsale ngebande elinye, kufuneka luphinde lusebenzise ezi mfundiso zikule ntsomi yendoda noonyana bayo abahlanu, zokusebenzisana, endaweni yokulandela indlela ekhokelela kwiiyantlukwano, ukungakhathalelani okanye ukuzibona ungcono kunabanye. Ngokuvuselela ezi ndlela zokuphila kwinkcubeko yamaXhosa, abantu bakhunjuzwa ukuba impumelelo ayiphunyelelwa ngokwahlukana, kodwa iphunyelelwa ngokudibanisa amandla, izakhono, kunye nolwazi.

Ngale ndlela, intsomi yindlela yokubuyisa isidima nentsebenziswano kwaXhosa; into ethetha ukuthi ubuntu, ubunye, kunye nentsebenziswano, zizixhobo eziphambili ekwakheni uluntu olunempumelelo. Le ntsomi, njengoko iphicothwa ngeliso leSankofa, ibuyisela umoya wokuhlonipha wonke umntu, nokuba unento okanye akananto, ufundile okanye akafundanga, kuba wonke umntu unegalelo elinokuphucula intlalo nenkcubeko yamaXhosa. Le yindlela inkcazobungcali yeSankofa eqinisekisa ngayo ukuba inkcubeko ayiphelelwa ngamandla ekudala inawo, kodwa iyaphila, futhi isisikhokelo sokuphila eAfrika.

4.3.6 Iintsomi eziqulethe iimbali yakwaXhosa

UKim (2003) uthi, iintsomi ziqulethe iinkolo, amasiko, izithethe neenqobo zentlalo kuloo mabali zithatyathwe kuwo, ngoko ke zityebisa ulwazi lwabantwana, zikwakhuthaza ukuhlonitshwa kwenkcubeko yabanye abantu. Olu phandonzulu lukubone kubalulekile kanye oku kutshiwo ngentla apha kuba ezi mbali zingalibaleka ukuba azinakumana zibaliswa ezintsomini kanye. Besele zichaziwe iimbali kuphicothonzulu lwamaqhalo, imbali kaNongqawuse nembali kaMakana Nxele. Oku

kwenza ukuba kungalibaleki oko kwenzekayo mandulo, ngeminyaka ye1856, futhi kube sisifundo, okanye isilumkiso nakwisizukulwana esizayo. Zininzi iintsomi ezingembali yakwaXhosa.

iv. *Imbali kaGxuluwe nabaThwa*

Ithi le mbali, uGxuluwe onguZikhali-maZembe umfo wakwaNomshwaka kwaGcakana wayengumzingeli wodumo wakwaRharhabe. Ebeyindoda ebisoloko ingekho ekhaya, ephila kukuzingela iinyathi, elutshaba lwento yonke eyaye iyeyasendle. Bathi abakha bayibona ibingumdaka omnyama, osiqukunya sendodana epheleleyo, eyinyathi ngokwayo. Bathi abamaziyo yinto eyayisele iphumpeke neminwe kukulwa nokuhlaselwa ziingulube ebehleli esilwa nazo.

Le mbali kaGxuluwe nabaThwa, imele ukuba ibe yimbali eyaziwa kakhulu nangabantwana bamaXhosa, ingakumbi aba sebelumkile kuba apho yehla khona kuthiwa kuseNxogi, umfulana ongena eKhobonqaba, ngaphaya kwentaba yeDima, ngezantsi kuhle ekungeneni kwawo kule dolophu yaseKhobonqaba. Yimbali ke le efunjethwe luncwadi lwesiXhosa. UGxuluwe ngalo mhla wayezingela inyathi ehamba namadodana amabini, uMavivi kaXhongo noKhweza into kaGxugxa, besengabafana. Kuthiwa bafika noko selimkile ilanga, bayibetha inyathi kwisixhotyana esibuwana esiphezu komlambo. Bathe besazama ukuyirhola apho kuloo ndawo kwathi gqi iqela labaThwa, bafika bema ngxi babuza kuGxuluwe ukuba ungumntu waphi na. Uxokile ke wathi ungumntu wakwaNdlambe, esenza iqhinga lokusinda, kuba ube engumRharhabe, nto nje ngelo xesha amaRharhabe nabaThwa babeyinyoka nesele, kungekho usindisa omnye xa bethene nqwakaqha. Oyena mntu obesinda ibiba ngongumNdlambe.

Ayixhela ke la maRharhabe le nyathi ayibambisileyo, abaThwa bebukele, baza bancaza indarha. Walandula ke uGxuluwe esithi bayishiye ekhaya, wathi uza kuthuma omnye wabo aye kubalandela yona, watsho wasusa uKhweza ukuba aye kubalandela kodwa wamqobozela iliso ukuba aze angabi sabuya. AbaThwa babengamkholelwa uGxuluwe, bacela ukuba ababoleke izikhali zakhe waza wabaphosela umkhonto kodwa bakhondoza becela ukuba anikezele ngazo zonke izikhali zakhe kubo, wabanika. Emva kwexesha, uye waziboleka ezibini esithi unqwenela ukunqwemela izinja zakhe apha esikhumbeni, bamnika ezibini iingcola. Wenza ngathi uyazityhuthulela apha esikhumbeni etyikitya ngemiva yazo, abuye ange uyazilola,

ekhala ngokuba buthuntu. Ubuye wacela abahlekazi ukuba babuye bamboleke iintshuntshe zibe mbini baza benza njalo. Uthe akuzibuyiselwa wahlala ngokuzilola abuye azivavanye ubukhali esikhumbeni asike amana ephosela izinja. Ukuqhube oku zade zayintshengenca ngobukhali.

Kusenjalo, kuvakele intwana yomThwa ibuza ukuba kutheni ezilola kangakanana, ingaba uza kwenza ntoni, makabulawe. Abanye babo bathe makuqale kulindwe kude kufike indarha. Balinda, balinda bade bozela, kuba bebehluhi bephiwe ububende, bayalela iintwana ezimbini ukuba mazihlale zona zilinde. Zaye zasindwa bubuthongo nazo ezi nkewana bezilindisiwe. UGxuluwe nowakwabo bathabatha iintshuntshe zabo bazibulala ezo nkewana, bagqithela kwabo bebeyotywe bububende, babalalisa kobandayo bonke. Wasinda njalo ke uGxuluwe, watsho waqokelela okwakhe, wakhetha iindawana ezithile azithandileyo kwinyathi, bawunyathela umhlaba ukugoduka. UZikhali-maZembe nabaThwa, kuthiwa ebefudula esithi xa kuncokolwa ebalisa ngokusinda kwakhe, athi, “Umntu nokuba esengxingweni kangakanani, makanganikezeli lula ngobomi bakhe, makawenze amazwembewembe okubusindisa.”

Kude kwakhona nezaci ezivela kule mbali, “Amazwembewembe akwaGxuluwe.” Okuthetha ukwenza amabonandenzile; ukuxomoloza sekungathi konakele, njengoGxuluwe ebhaqwe ngabaThwa, kodwa wagqibela ngokubabulala. Esinye isaci esivela kule mbali yale ntsomi sesi sithi, “Yimbini yezolo kaGxuluwe.” Le ntetho ivele kwimbali kaGxuluwe nabaThwa. Bathi abafo abakhulu bakuncaza indarha kuGxuluwe, wathuma umntu ukuba aye kuyizeka ekhaya, kodwa wamtyandela ngoshiyi ukuba aze angabuyi. UGxuluwe wababulala abo baThwa encediswa ngomnye umhlobo wakhe. Ayizanga ide ifike loo ndarha. Kuthethwa isithembiso esingaze sizaliseke.

v. Uhlalutyonzulu nengxoxobunzululwazi

Ukuvezwa kweembali kubalulekile kwinkcubeko yakwaXhosa. Ikukhuthaza kakhulu oku inkcazobungcali yeSankofa kuba kaloku oku kujonga ngasemva ukuze uqhubele phambili, kunceda ekubeni ufunde ngezamandulo, uzazi, utsho uqonde ukuba kutheni kwaye ufikelele njani kweli nqanaba ukulo namhlanje. Ngoku kubheka bheka kaloku ithi iSankofa umntu ubuya alande emva okusele kulibalekile, ukuze azuze nto kolo

Iwazi nobo bulumko bamava abadlule kuwo abanye. Akuchithwa xesha ngezi mbali zidizwa zezi ntsomi, kuvuselelwa ulwazi ngenkcubeko yabantu. Abantu bafunda nto, balunyukiswa bekwakhunjuzwa nangemvelaphi yabo, ukuze bahlabe bekhangele ekwenzeni kwabo.

La mazwembezwembe kaGxuluwe awenzileyo ukuhambisa ixesha, bade bozela abaThwa, athetha ukuba umntu makazame apha ebomini, amane ukuza neli iqhinga, lisakungalungi, azame elinye, angakhawulezi anikezele, hleze kanti unikezele sele ekufuphi empumelelweni. Itsho nenkcazobungcali yeSankofa, ithi bheka bheka kodwa ube usiya phambili, ukubhekabheka kukumane uzama qhinga limbi, lisakungalungi elo ubulisebenzisa, ungajongi calanye. UXhosa ke waziwa enjalo, usoloko enalo iqhinga, emva kwelinye, ade afikelele empumelelweni. Yiyo loo nto kukhuthazwa ukusetyenziswa kwezi ntsomi ukukhumbuza abantu ukuba bangoobani na kanene.

4.3.7 lintsomi ezingokuzonwabisa ngolwazi

Ichatshazelwe ke indima edlalwa lulonwabo empilweni yomntu kwiingxoxobunzululwazi ezingaphambili. Ngokucacileyo, kuyo yonke le nto kufumaniseka ukuba omnye wemisebenzi weentsomi eluntwini kukonwabisa. Nakubeni lo msebenzi inguwona ukhawuleza ufike ezingqondweni zabantu xa kucingwa ngemisebenzi yeentsomi, kuyafuneka ukuba ibethelelwe ezingqondweni indawo yokuba lo asingowona uphambili nakanye nokuba nje bekho ababhali abathi ngowona msebenzi weentsomi uphambili. lintsomi zinenxaxheba enkulu kakhulu kwimfundo yesizwe.

Akukho mfundo okanye zimfundiso zimiliseleka lula ezingqondweni zabo bafundiswayo njengezo zimiliselwa ngendlela eyonwabisayo, naphantsi kwemeko ephephezela umoya wolonwabo (Satyo nabanye, 1993: 17). Luyakungqina oku uphandonzulu kuba ulonwabo lunenkuthazo oluyidlalayo kwisimo sengqondo yomntu. Ngamanye amazwi, olu phandonzulu lungqinelana naye uSatyo nabanye (1993), xa bathi ulonwabo oluziswa kukwenziwa kweentsomi lusingxhobo sokungenisa iimfundiso kwinkcubeko yamaXhosa, lukwasiso nesichumiso senkuthalo emsebenzini. Abantu abonwabileyo basebenza ngenkuthalo nangokuzinikela ngaphezu kwabo basebenza bengonwabanga.

Umphandinzulu ke ngoko ukubone kululutho nokuchonga iintsomi ezingokuzonwabisa ngolwazi. Ngale ndlela kubethwa iintaka ezimbini ngelitye elinye, kuyonwatywa, kufunyanwa nolwazi.

i. Kwathini ukuze kubekho ukufa?

Ithi intsomi, mandulo phaya kwilizwe lakwaMlebese, kwakulawula ikumkani enguNdalo neyayilawula yonke into ephantsi kwelanga, wena mntu, silwanyana, ntaka, mahlathi, milambo, zintaba ndibala ntoni na? Indalo ngelo xesha ibisebenzisana kungekho kutshikilelana. Bekusegcibhala. Kuthe kusonwatywe kunjalo, kwasuka kwavela izibhozi ekwacaca ukuba zilibele ukuba uNdalo lo ungubani na kuzo. Ngelo xesha kanye kwavela isimanga sokuvukelana kwendalo, yathi indalo inyama idlala abantwana, iziphingo, iintlokokotshane, iingwenye, umuncwane, intlaka, amaqunube, zinongwe, nalo lonke uhlobo lwento enokusiwa phantsi kwempumlo sisidalwa sonke sikakumkani, kungekho miqathango, suka bhilikidi kwavela amageza okutshabalalisa indalo kamhlekazi omhle ngokuyigeca, esithi azakhela iindawo zokufihla intloko ngexesha lasebusika. Kwabakho ukubulalana, iseso isidalwa sisitya esinye, abantu baxhela izilwanyana, nezinye izilwanyana zaqwengana kwayimbudumbudu nje elizweni. Umntu nesilwanyana sikhala ngokuba mrandi kokungcamla okutsha kuba okudala kuyadika. Inkosi yale ndawo ibe ngabiza imbizo kodwa alasatyelwa elo khwelo. Amaxhalanga avusa umkhwa omtsha wokukrolonqa amehlo amaxhegokazi aphelelwe ngamandla ngenxa yokuguga, awashiye apho ade azifele.

Ladlakadlwa ilizwe zizenzo zobukrwada kodwa uluntu lungaswelanga nto. Ukuvukelana kwendalo kweza nokufa, kwafa mntu, ntaka, silwanyana, aye namakhwenkwe ebhokile kwelawo icala kuba ezinye iintaka bezizingelwa ngawo, ezinye zixhwilwe ngookhetshe. Izilwanyana zaqwenga abantu, nabantu bazizingela, bapheka inyama ngomhluzi wenye indalo. Kwabizwa intlanganiso kukhalazwa ngendlela ekuphathwene ngayo ekuhlaleni, uMvundla wachaza yena ukuba uthe akugwintelwa bonke abantwana bakhe, waya kwababonayo, umhlola wakhonjwa kwinto yokuba ingxaki inye, ukumkani weNdalo uqumbile. Watsho ke esithi kuya kuthi ukuze imeko ibuyele esiqhelweni, kuthethwe naye ubuqu, kungxengxezwe kuye ngqo, kumke ukufa phakathi kwesizwe. Kunyulwe ulovane ukuba luye kungxengxeza kuMhlekazi omhle. Kunyulwe lona kuba kusithiwa lona luyakusinda nasekuhlaselweni ngabanye oofunzweni abanokuvela, ingakumbi aba bangayizimasanga le

ntlanganiso. Kaloku lona luyakwazi nokuzijika, luzitshintshatshintshe nombala xa lubona utshaba ukuze lungabi nakuqapheleka. Lalithunyiwe ke ukuba limcele umhlekezi asuse ukufa okusisiqalekiso asibeke phezu kweentloko zesizwe.

Lacothoza ke ilovane ukuya apho lalithunyiwe khona. Lisacothoza njalo, kanti untulo obengayanga kule ntlanganiso ngenxa yokudelela, uthe akuva iwonga elinikwe ilovane waqonda ukuba liza kuncama, nguye oza kuya kuthetha nokumkani wendalo. Wenza umtsi omde ukuya kukumkani, egqitha kumnumzana Lovane esacothoza kuhle. Wafika kukumkani wathi uthunyiwe sisizwe sakhe ukuba makaqhubeleke nenkqubo entsha eze nokufa kunye nokubulalana kwesizwe sakhe. Yanqwala ngesidima ikumkani, uNtulo waphindela emva encumele ecaleni.

Wagaleleka ngeligeni uLovane kukumkani sekulityelwe, kwakukhona ayitsho ngembekokazi enkulu into ayithunyiweyo luhlanga ukuba anqande isibetho sokufa esidalwa kukuvukelana kwezidalwa zakhe. Wacaphuka ke ukumkani wendalo esithi akasosidenge sabo, echazela uLovane ukuba kufike uNtulo esithi bona besisizwe bathe makubekho ukufa ukuze baphile ngolu hlobo baziphilisa ngalo. Ngoko ke ubambe elentulo. Wathi ke ukumkani makahambe uLovane aye kuxelela abo bamthumileyo ukuba ubambe elentulo. Lanyoshoza ilovane lafika labika kwinkosi yalo namaphakathi ukuba ukumkani uthi makubekho ukufa njengoko intulo ithe ngumnqweno wabo lo. Satsho isijwili kwakubi elizweni lakuva ukuba ukumkani uthi ubambe elentulo. Nanamhla oku ukufa kumile kwaye akunantsimi yankosi. Sivele apha ke esi saci sithi, "Ukubamba elentulo," esithetha ukuhamba ngelizwi umntu alive kuqala, agcine lona, ukungazingeni ezi nguqunguqu zala maxesha.

vi. Uhlalutyonzulu nengxoxobunzululwazi

Noxa kusonwatyiswana ngeentsomi nje apha, ikhona inkuthazo okanye imfundiso echolwacholwayo, engokuziphatha kwabantu. Ikhomba emva le ntsomi, apho kwakonwatyiwe, kusegcibhala, zingekabulalani izidalwa, zisonela into ephambi kwazo. Iyatsho nenkcazobungcali yeSankofa ukuba makujongwe ngasemva kulandwe oko besele kulityelwe, kukhangelwe ukuba akunakukhumbuzeka nto na ngako. Ubomi obabuxhanyulwa mandulo bohlukele kobu bale mihla. Zininzi izinto eziyimiceli mingeni, kodwa loo nto ayithi makuhlalwe phantsi kungazanywa iindlela zokunqanda okanye ukuphungula ukufa, okulolona tshaba lokuqala nelokugqibela

endalweni. Ezi nzame zenziwa zezi zilwanyana kule ntsomi, aba bholela ecaleni bangooNtulo, le ntshabalalo yenzekayo endalweni, oku kuxhwilwa kwamantshontsho eenkukhu ngookhetshe, yimpilo ephilwa kule mihla, kwaye akonwatywanga kwaphela, ngoko ke amacebo mawathi gqolo ukuvezwa, ukunqanda oku.

Inkuthazo ke yeyokuba ukufa okungaka kusengacutheka xa kunokumana kulingwa iinkalo ngeenkalo ezilwa nako. Makujongwe ukuvukelana kwabantu kule mihla, kuyaxatyanwa, kuyabulawana nje kuba umntu ejoyine iqela elithile elingelilo eli lomnye, kubulawane nje kuba umntu esuka kwelinye icala laseAfrika, engengowase Mzantsi Afrika. Makuphunguke ukufa, umntu ufela nje ukuba ecandelwe inxiwa lokuba azakhele indlu yokufihla intloko. La malovane akule ntsomi, oontulo, imivundla neengonyama zimele iindidi ngeendidi zabantu ekudityanwa nazo ebomini, ngoko ke abantu bayalunyukiswa okanye bafundiswa ngazo. Le ntsomi ikhuthaza ukuba abantu mabakhe bazikise ukucinga, bajonge emandulo, bakhe bazame ukutshintsha iindlela zokuphila, babone ukuba akunakubakho utshintsho na nakuyo intlalo yabo ekuhlaleni.

Ukufa okuthethwa ngako apha kusengaba yintshabalalo eyenzekayo ebomini jikelele, ingekokufa oku kokuphuma komphefumlo kuphela. Isengaba kukuphela kwemisebenzi, ukuvalwa kweenkampani, ukusetyenziswa kwezinyobisi, ukuthengiswa kwemizimba, ukuyekwa kwezikolo kungafundwa, ukulahlwa kwenkcubeko, konke kungumfuziselo ongazi naziphumo zintle entlalweni yoluntu, ngoko ke kufuneka ingqwalasela enkulu. Ukuba ke ezi ntsomi zingasetyenziswa rhoqo kuvuselelwe ezi nqobo ngazo, inkcubeko ingalondolozeka, abantu bangayazi into elungele ukwenziwa ukuze isizwe sabo sihambele phambili, njengoko isitsho inkcazobungcali yeSankofa, isithi bheka bheka, sebenzisa amacebo amaninzi, umane ujonge nangasemva apho usuka khona, ube usiya phambili empumelelweni.

4.4 Elokuqukumbela

Kula mabinzana obulumko adelekileyo, angamaqhalo, nakula mabalana angasiwanga liso, aqwetyiweyo, aziintsoni, kuphuma incindi yenkcubeko yakwaXhosa. Kuphuma ubulumko bokuziphatha obenza ubomi bomntu buhambe kakuhle, awaqabele onke amanqanaba okukhula ngokungenamikhinqi, ngakumbi xa athe waphulaphula ngocoselelo, watolika oku akuxelelwayo ngendlela emsa empumelelweni.

Ezi ntsika zoncwadi lomlomo, amaqhalo neentsomi, ziintsika ezixhobisa umntu ngokwenza ubuntu kwabanye abantu, ukuze naye kwenziwe njalo kuye. Zixhobisa ngobuchule bokuhlalisana ngokuncedisana, ukuze umsebenzi ungakusindi wedwa abantu bekhona, ukuze ufikelele empumelelweni osingise kuyo. Zikuxhobisa ngolwazi ngeenqobo zentlalo ezivumela ukuhlalisana kakuhle nabantu, ungabi likheswa ekuhlaleni kuba usenza izinto ezingaziwayo nezingavumelekanga. Zixhobisa ngokwenza izinto uhlabe ukhangele, ucingisise phambi kokuba wenze, wenze izinto oza kuzimela iziphumo zazo, uthabathe uxanduva olukhulu ngezenzo zakho, ukhuthalele ukuzenzela ngokwakho izinto onokuzenzela zona.

Ezi ntsika zixhobisa ngokukhuthaza ubugorha nobugorhakazi, ingakumbi obu bokusetyenziswa kwengqondo ukusombulula iingxaki. Igwala kwaXhosa alithandwa, liba lihlozo noko xa lithe laqapheleka. Kukhuthazwa oosindwezama, kukhuthazwa ukuqubisana nemingeni, kungabalekwa kubuywe umva kungazanywanga. La magongqongqo kubaliswa ngawo kwezi ntsomi, nala mabinzana abekwe ngobuchulekazi, angamaqhalo, aphembelela ekuyeni ngqo kulo utshaba olutshabalalisa isizwe, lutshatyalaliswe lona kuqala. Makungabalekwa, makungatshovwana, makuhlaselwe konke okutshabalalisayo, ukuze isizwe sihambele phambili.

Luyadingeka olu lonwabo luziswa ziintsomi. Isizwe esonwabileyo sinenkqubela phambili. Wonke umntu owonwabileyo unesivuno kuba usebenza phantsi kwemeko emnandi, naye uzivisa mnandi, yonke into uyenzela ebumnandini, naye wonwabile, uzisa ulonwabo. Ezi ntsika zomlomo ke zithi kuba zisenzelwa elonwabeni, zilwenze uluntu lube yimbumba ebunjwe lolu lonwabo, kuphephezele ulonwabo phakathi kwabantu, iinkcuku neentlebedwane nomona zingabi nandawo yokungena, kuvaleke kuthi gingci, kube mnandi kube njeya. Luncwadi lomlomo ke elo, luthutha, ludlulisa inkcubeko.

Ezi ntsika zoncwadi lomlomo ziyindlela yokufumana iimbali ngesizwe sakwaXhosa, zincipha ke ngoko ukuba uzazi ukuba ungubani, kwaye uvelaphi. Nangaphandle kokuzazi, ezi mbali zikwakhuthaza ukuba ubone izenzo zamaqhawe namaqhawekazi akwaXhosa asebenzela isizwe sawo, uthi ukuba unakho uthathe apho bayeka khona uqhubekeke nawe usebenzele isizwe sakho siye phambili, uvuselele inkcubeko yaso

ebonakala ingasiwe liso ngabantu bayo. Zezi zixhobo uphandonzulu olukhondoza lusithi mazisetyenziswe kanobom ukuvuselela inkcubeko yakwaXhosa, ilondolozeke ingabhangi, kuba isizwe esichubekileyo sibheka phambili, asibuyi mva.

Isahluko Sesihlanu

Uphicothonzulu lweengoma nezibongo zomthonyama

5.1 Intshayelelo

Kwisahluko esandulela esi, bekuphicothwa nzulu amaqhalo neentsomi zesiXhosa, kusethulwa uvimba wolwazi oxhase uhlalutyonzulu neengxoxobunzululwazi, kuchazwa nendlela ekuthe kwahlelwa ngayo lo vimba ukuze kubonakale oku kubaluleka kwezi ntsika zoncwadi lomlomo ekudluliseni inkcubeko yabantu abantetho isisiXhosa. Uvimba wolwazi okanye idatha ihlelwe ngokwemixholo eyiqulathileyo, kujoliswe kanye kwinkcubeko yakwaXhosa, injongo ikukutyhila iinqobo ezibaluleke kakhulu ekuzobeni inkcubeko yakwaXhosa, ekufuneka ukuba ilondolozwe ukuze ingabhangi, kuba isizwe esingenankcubeko asinamva namphambili, siyimpumputhe.

Kwesi sesihlanu isahluko, kuphicothwa nzulu iingoma nezibongo zomthonyama, kutyhilwa igalelo lazo ekudluliseni nasekulondolozeni inkcubeko yakwaXhosa. Nalapha kwesi sahluko kugxilwa kwimixholo equlethwe zezi ngoma nale mibongo, kubhentsiswa inkcubeko eziyidlulisayo kuluntu jikelele. Ezi ngoma nale mibongo ziqokelelwe kwiincwadi zoncwadi lwesiXhosa, ezinye umphandinzulu ukhule zivunywa ngabantu bengingqi akhule nabo, zona azibhalwanga phantsi, kuba kakade olu ncwadi lolomlomo, lwalungabhalwa phantsi. Ukuxhathisa ngeengoma nezibongo azaziyo umphandinzulu kuza kuba sisivuno kwabo bangazaziyo ezi ntsika zoncwadi lomlomo. Baya kuthi bazifunde, futhi badlulele ekwazini okuqulethwe zizo ngokungqamene nenkcubeko.

Ukuwenza ulandeleke kakuhle lo msebenzi, umphandinzulu uqale ngokuzihlela iingoma zakwaNtu ngokweendidi zazo, waze walandela ngokuzihlela ngokwemixholo, ebhentsisa ukudluliswa kwenkcubeko yakwaXhosa, nendima eziyidlalayo ekuyilondolozeni ingabhangi. Nanjengoko kwenziwe kwisahluko sesine, idatha ixokonyezelwe kwiingxoxo; oko kukuthi ingoma yakwaNtu ichongiwe yabe sele ihlalutywa kuxhathiswe ngenkcazobungcali yeSankofa, kukwaxhathiswa nangoko sele kufunyenwe zezinye iingcali.

5.2 Iingoma ZakwaNtu

lingoma zakwaNtu okanye zomthonyama zihamba neziganeko ezithile. Kananjalo zihamba nangokweendidi zabantu, eziquka umlisela nomthinjana, abafazi, amadoda, namagqirha, njalo njalo. Ziphinda zahlulwe ngokweenjongo ezivunyelwa zona neziganeko zazo. Kuzo zonke iimeko, ingoma iphelekwa yintshukumo yomzimba ngokweendidi zazo (Mdekazi noKabanyane, 2015: 186). Ngenxa yentshukumo ekhapha ingoma, ithi imonwabise lowo okanye abo bavunyelwayo okanye babukeleyo, kuba ubani uthabatheka umxhelo ngenxa yentshukumo. Olu lonwabo ludaleka ngenxa yentshukumo nesiingqi sengoma leyo ivunywayo, uninzi lude lugqibe ekubeni injongo yengoma kukonwabisa kuphela, kanti ezinye ziculelwa ukuthuzela nokukhuthaza (Bongela, 1991). Ingoma ifana nolwimi oluthethwayo kuba umntwana ucula ingoma esalusa, esiya emlanjeni, ehlathini, emsebenzini nasesikolweni. Abantu abadala bona bacula sekunyembelekile, konwatywe, kudlalwa (Bongela, 1991: 68). La mazwi ammbalwa ngeengoma zesiNtu angqamana nobekuthethwe kwisahluko sesine, kwatshiwo ukuba uncwadi lomlomo alonwabisi nje kuphela, kodwa lusisixhobo esizoba intlalo nenkcubeko iyonke.

5.2.1 Iindidi zeengoma zakwaNtu

UBongela (1991) uthi iingoma zingahlulwa ngolu hlobo:

- i. Ezivunywa ngamadoda;
- ii. Ezivunywa ngabasebenzi;
- iii. Ezivunywa ngabafazi;
- iv. Ezivunywa ngumlisela nomthinjana;
- v. Ezomtshato;
- vi. Ezelima;
- vii. Ezamagqirha, njalo njalo.

Olu phandonzulu luzihlele ezi ngoma ngokwemixholo eziqulethe yona, nanjengoko bekuxeliwe kwisahluko sesithathu kwathiwa lo msebenzi uza kuhlela uvimba wolwazi ngokwemixholo, ukwenzela ukuba kubonakale ukubaluleka kwazo ekudluliseni inkcubeko yakwaXhosa. Le nkcubeko ke, njengoko bekuchaziwe kwisahluko sesine futhi, yinkqubo yokuhlalisana kwabantu, ziipateni zendlela yokuziphatha, ziinkolo, lulwazi, ziinqobo, lulwimi nesinxibo ekuthi kuvunyelwane ngaso lelo qela,

kuphuhliswa, futhi kusakhiwana (Krasniqi, 2019). Kule nkqubo yenkcubeko, uncwadi lomlomo alunakushiya ngaphandle xa kuthethwa ngeengoma.

Uyangqina uHulatt (2025) esithi iingoma zakwaNtu ziqulethe imixholo ehlanganisa iinqobo, iinkolo, nezakhelo zenkcubeko yentlalo. Kwesi sahluko, kuya kucaca ukuba iingoma zesiNtu zifumbethe ulwazi olubukhali ngenkcubeko. Le mixholo ithe yachongwa kwiingoma zomthonyama ikholise ukuvakalisa amava oluntu kwaye ilondoloza iinjongo ezithile ngokubaliswa kwamabali, imfundo, kwakunye nemibhiyozo ebalulekileyo (Mvenene, 2024; Hulatt, 2025). Olu phandonzulu luchankatha kwezi nkcazelo xa luchonga imixholo equlethwe ziingoma zakwaNtu ukudlulisa inkcubeko yakwaXhosa. Le mixholo ikhokelele kwiimpendulo ezichana imibuzo ethi:

- i. Lungasetyenziswa njani uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa kule mihla?
- ii. Injani kwaye ibukhali kangakanani indima edlalwa ziintsika zoncwadi lomlomo kwintlalontle nenkcubeko yale mihla?
- iii. Yakhiwa njani inkcubeko ezinzileyo ngeenqobo zentlalo nenkcubeko, xa kusetyenziswa inkcazobungcali yeSankofa?

5.2.2 Ukuhlelwa kweengoma zakwaNtu ngokwemixholo

Imisebenzi yeengoma iphuhliswa kwaziindidi ezi zayo (Ntshinga, 1990). Ukungqina oku kuthethwa nguNtshinga (1990), kolu didi lweengoma, ekuthiwa zezelima, sele ubani ewubona umsebenzi wazo ngokwazi nje kuphela intsingiselo yegama “ilima,” kuba kaloku lithetha intsebenziswano ekufunquleni umsebenzi kubanjiswene (Ntshinga, 1990). Olu phandonzulu luzihlele iingoma ngokwale mixholo ilandelayo, ukuze kuphuhle apho uphandonzulu lugxile khona, ekuvuseleleni inkcubeko yakwaXhosa ngokusebenzisa ezi ntsika zoncwadi lomlomo ziziingoma zomthonyama.

5.2.2.1 Iingoma eziqulethe ulwazi ngenkcubeko, ubunye nokuzazi

Ezi ngoma zibethelela ukuzazi komntu ngokwenkcubeko yakhe, zidala umanyano eluntwini. Ziingoma ezithi zisakuvunywa, zivuselele inkcubeko emntwini, zimkhumbuze imvelaphi yakhe, zimvumbulule ukuba ungubani, kulindeleke ukuba enze ntoni, njani, nini? Zimthatha zimbuyisele eMbo, akhumbule izinto ebesele zibulibaleka ngenkcubeko yakhe (Slater, 2012). Kuko kanye oku kuthethwa

yinkcazobungcali yeSankofa ukuthi, kuya kuba lihlazo lomhlola ukungabuyeli emva kuyokulandwa izinto esele zibulahleka; kuxoxwe ngazo, kuphandwe nzulu ngazo. Zihlelwe zenjenjwe:

ii. Ezivunywa ngamadoda

- | | |
|----------------------|---|
| 1. <i>Umhlabeli:</i> | Qu-u-ula kwedini! Qula kwedini kabawo! |
| <i>Abanye:</i> | Zenize nayo kwedini, nayo kwedini kabawo! |
| <i>Umhlabeli:</i> | Qu-u-ula kwedini! Qula kwedini kabawo! |
| <i>Abanye:</i> | Zenize nayo kwedini, nayo kwedini kabawo! |
| 2. <i>Umhlabeli:</i> | Somagwaza! Ndakugwaza ngalo mkhonto! |
| <i>Abalandeli:</i> | Hayi yhoo! Hayi yhoo, Somagwaza ndakugwaza ngalo mkhonto! |
| <i>Umhlabeli:</i> | Somagwaza! Ndakugwaza ngalo mkhonto! |
| <i>Abalandeli:</i> | Hayi yhoo! Hayi yhoo, Somagwaza ndakugwaza ngalo mkhonto! |

Ezi ngoma zichongiweyo zibonisa umanyano kwiqela lamadoda ahlangelele ukwenza umsebenzi wesiko lokwaluka (Magodyo, 2013). Zivunywa ngesidima nesithozela esinesingqi esicothayo kuba zinika isibindi, sidala ubugorha nokuqina kubhekwe phambili kungajikwa. Ziyamenza ubani abe nokuzingca nokuzazi, futhi azive eqinile efuna ukuyenza le nto aza kuyenziwa. Ukuqula kaloku kukuzilungiselela ngeenduku xa uza kulwa, apha ke ngoku kuliwa uloyiko, kususwa ubugwala, kwakhiwa indoda emadodeni. Le ngoma ithi, “Somagwaza” yona ingokugwaza, ukuhlaba ngento etsolo ebukhali njengomkhonto, ngoko ke nayo ibonisa ubukrothi bokuhlasela ubugwala ngeli xesha kusiwa inkwenkwe esuthwini, kuqiniswa yona, inikwa isibindi, oku kanye xa kunokubela inyamakazi yehlathi phambi kwayo, ibe ingenakubaleka, kufuneke ukuba mayiyihlasele, iyigwaze ngomkhonto. Ivunyelwa phantsi le ngoma, ivunywa ngamadoda akhapha inkwenkwe eya esuthwini. Iyakhumbuza ivuselele indoda nganye itsho ikhumbule ukuba kanene nayo seyikhe yayihamba le ndlela kwinkcubeko yakwaXhosa. Ngokuqinisekileyo, imtsho ubani abe nokuzazi ukuba uyindoda kanene, ilizwe lijonge kuye. Igama elithi “Somagwaza,” livela kwisenzi esithi ukugwaza, elithetha ukulwa okanye ukugqobhoza. Xa kusithiwa Somagwaza, akuthethwa ngobundlobongela nokusukela abanye, qha kuthethwa ngokwakha isibindi.

iii. Ezivunywa ngabasebenzi

lingoma zomsebenzi zivunywa ukuzonwabisa nokwenza umsebenzi khaphukhaphu (Ntshinga, 1990). Xa kusetyenzwa kuvunywa ingoma alibikho ixesha lokucinga ukuba kazi lo msebenzi uphela nini, kuba wonke umntu wonwatyiswe yingoma le itsho

kamnandi ezindlebeni zakhe. Umsebenzi awuviwa, yonke into ithiwa qhwi qhwi kuba akukho nexesha lokuthi gabhu ezindabeni. Endaweni yokudinwa nokudikwa ngumsebenzi lowo, basuka abo bavumayo bawubone ukhawuleze waphela. Yinkcubeko yakwaXhosa ke leyo, bubuchule bokwenza umsebenzi ube khaphukhaphu, ungavakali, kodwa ube wona usenzeka. Yinkcubeko yamaXhosa le, apho kusetyenziswa iingoma, njengenxalenye yoncwadi lwemveli, ukuvuka uzenzele, hayi ukuhlala ukhalaze zibe zikhona iindlela zesiNtu zokusebenza. Eli xesha kuvunywa ingoma, nentshukumo ikhona, oko kukuthi kumana kuphakanyiswa izixhobo ezo kusetyenzwa ngazo, kusetyenzwa, maxa wambi kukho isingqi ekuhanjwa ngaso nengoma leyo. Asibubo na ubungqina bokuba uncwadi lomlomo luyintsika yokugcina inkcubeko, kuba kaloku xa kusetyenzwa kwaXhosa, kuphuhliswa inkqubela phambili yokubambisana; okuthetha ukuthi, ukusebenza kunye. Nanku umzekelo wabasebenzi bevuna intsimi yamaorenji yomlungu othile:

1. *Umhlabeli:* Ila-a-anga!
Abanye: Ila-a-anga litshonile!
Umhlabeli: We basebenzi!
Abanye: Basebenzi masimanyane!
Umhlabeli: Sekuda-a-ala!
Abanye: Kudala sisebenzel'amabhulu! Basebenzi masimanyane!

2. *Umhlabeli:* Nguban'oth'asisebenzi, atsho sisebenza!
Abanye: Nguban'oth'asisebenzi, atsho sisebenza!
Umhlabeli: Ho- ha-a ha-a! Ho- ha-a ha-a!
Abanye: Ho- ha-a ha-a! Ho- ha-a ha-a!
Umhlabeli: Nguban'oth'amaMpond'awasebenzi, atsho esebenza!
Abanye: Nguban'oth'amaMpond'awasebenzi, atsho esebenza!

iv. Ezivunywa ngabafazi

UNtshinga (1990) uthi ezi ngoma kuthiwa zizidlalo zabafazi, zidlalwa kwimicimbi eliqela, xa konwatywe. Abafazi bavakalisa izimvo zabo ngokukwekwa kwezi zidlalo. Emicimbini enjengemitshato, imiphumo yamakhwenkwe, nasemalimeni kudlalwa ezi zidlalo. Oomazala abakhohlakeleyo, amadoda angenantsebenzo, abamelwane abahlebayo, nabafazana abonqenayo bakwekwa ngezi zidlalo. Oku kunokuphawuleka kule mizekelo ilandelayo:

1. *Umhlabeli:* Apha kulo mzi!
Abanye: Ndisisikhonkwane, ndisisikhonkwane!
Umhlabeli: Andiyi ndawo!
Abanye: Ndisisikhonkwane, ndisisikhonkwane!

2. *Umhlabeli:* Ndizithini, ndizithini?

Abanye: Hlala phezu kwazo!
Umhlabeli: Ezalo mzi ndizithini?
Abanye: Hlala phezu kwazo!
Umhlabeli: Ezikamazala zona?
Abanye: Hlala phezu kwazo!
Umhlabeli: Ezomyeni ndizithini?
Abanye: Hlala phezu kwazo!

Ezi ngoma zibonisa intlonipho elindeleke emfazini owendileyo emzini wakhe, ngokwenkcubeko yakwaXhosa. Ukuba sisikhonkwane kuthetha ukuba kulindeleke ahlale angagungqi, oku kwesikhonkwane, adibanise abantu bomzi wakhe, oku kwesikhonkwane esibethelelwe sadibanisa amaplanga kwaphuma isitulo sokuhlala, sithi nokuba siyaguga isitulo, kodwa siguge nezikhonkwane zisekwezo ndawo zazibethelelwe kuzo. Ubani wokhumbula kwakhona ukuba umfazi kwaXhosa ingcwaba lakhe lisemzini. Kwakhona, le yesibini ingoma yona ibonisa ukuba ngokwenkcubeko yakwaXhosa, kufuneka ezi lokhwe neefaskoti ezinde azinxityiswayo umfazi emzini, agqume, afihle iindaba zomzi wakhe, ukuqala kumazala ukuyokutsho nakwelisesebeleni usana lwaloo mzi. Akafanelanga kuhamba echaza izinto zomzi wakhe, ufanele ukuhambela kude ekuthetheni, achasele kwintle bendwana.

v. Ezivunywa ngumlisela nomthinjana

Ezi ngoma zivunywa ngumlisela nomthinjana kwiindibano zabo zolutsha, befundisana belumkisana ngeenqobo zentlalo neendlela ezizizo zokuziphatha. Kuye kubekho umbhexeshi ophethe imvubu amane eyityityimbisa ebhekise kwelo qela kufuneka ibe lilo elivumayo, njengoko bephana amathuba. Umntu apha ngokwesini, uye abe nendima yakhe ayidlalayo, oxhentsayo axhentse, otyityimbayo atyityimbe, oqhwaba izandla aqhwabe, obhexeshayo, abhexeshe. Umzekelo woku unokuphawulwa kwezi ngoma zingasezantsi:

1. *Umhlabeli:* Bhe-e-e-kile!
Abanye: Hamba hamba bhekile, Hamba hamba bhekile
 Hamba hamba bhekile, sukuhlala ndawonye!
Umhlabeli: Sithi Ha-a-mba ha-a-mba!
Abanye: Hamba hamba bhekile,
Umhlabeli: Hamba hamba hamba hamba hamba hamba bhekile,
 Sukuhlala ndawonye
Abanye: Hamba hamba bhekile, sukuhlala ndawonye!
2. *Umhlabeli:* Incinci le ndawo,
Abanye: Ze niman'ukwenjenje nabantwana bam,
Umhlabeli: Qho xa ndingekho,
Abanye: Ze niman'ukwenjenje nabantwana bam.

Luyabonakala umanyano nokwabelana kule ngoma yebhekile. Ziinqobo zenkcubeko yakwaXhosa ezi. Le bhekile akunyanzelekanga ukuba ibe yeyotywala, isengamela nayo nayiphi na into ekunokwabelwana ngayo, kukhuthazwa ukuba mayihambe ingahlali ndawonye nje, kwenzelwa ukuba wonke umntu akaxhamle kuyo. Nalo ke olu bumbano ludalwa ziingoma zakwaNtu. Nale yesibini ingoma isavuselela umanyano. Bayazi abazali abangama-Afrika ukuba nokuba sele bengasekho emhlabeni, kodwa abantwana babo abasayi kuziva beziinkedama phakathi kwabantu, baza kukhathalelwa, kuba yinqobo yentlalo yakwaNtu leyo. Lilonke ke, ezi ngoma zikhulisa ubunye, zivuselela intlalontle ebantwini.

vi. Ezomtshato

1. *Umhlabeli:* Ubu-u-u-hle-e-e- bendoda
Ziinkomo zo-o-o-dwa
Emzini wakho ntombaza-a-a-a-na
Abanye: Zis'imali yam, zis'imali yam!
Umhlabeli: Uzuzi-i-i-phathe-e-e- kaku-u-u-u-hle
Emzini wakho ntombaza-a-a-na.
Abanye: Zis'imali yam, zis'imali yam!
2. *Umhlabeli:* Siyazala-a-ana, Siyazala-a-ana
Abanye: Yhoo halala-a-a, yhoo halala-a-a!
Umhlabeli: Ze nimthath'umakoti, ze nimphathe kakuhle
Abanye: Yhoo halala-a-a, yhoo halala-a-a!

Nalapha kwezi ngoma luyaboniswa umanyano, ukuqala kobuhlobo, ukuphathana kakuhle nentlonipho emendweni, kuyacaciswa ukuba ubuhle bendoda ziinkomo, yintsebenzo yayo ke ukutsho.

iv. Ezelima

Ilima, njengoko sele kuthiwe gqaba gqaba kwimihlathi yokuqala yesi sahluko, kukwenziwa komsebenzi ngabantu abaninzi bencedisa loo mntu uthile ukuze ube khaphukhaphu ugqitywe msinyane ngexesha elifutshane kunelo beliza kuthatyathwa ngumninilo. UNTshinga (1990) uthi amaXhosa ngabantu abahlala ngokusebenzisana. Xa omnye enomsebenzi omninzi ekufuneka uqatyenziwe, kwenziwa ilima, kusilwe, umsebenzi uhlanganyelwe, ngolo hlobo ube lula. Nantsi imizekelo yeengoma ezivunyw xa kuhlakulwa emasimini, ukwenza umsebenzi lula, kuhatyelwa kwenjenjwe:

1. *Umhlabeli:* limbongolo-o-o,
Abanye: limbongolo ziyalila,
Umhlabeli: limbongolo-o-o,
Abanye: limbongolo ziyalila,

(Ngeli xesha ke amagaba aphakanyiswa ngaxeshanye ngokwesingqi sengoma).

Bonke: Ebegqith'aph'ama esil' ebekhokelwa nguMnyamana,
 Ebegqith'aph'ama esil' ebekhokelwa nguMnyamana.

(Isingqi siyatshintsha ke apha, kuyakhawulezwa ukuhlakula kuhanjwa nesingqi sengoma, kothi xa kufuneka kuhliswe isantya kubuyelwe kulaa mqolo wokuqala wengoma).

2. *Umhlabeli:* Masiy'e-e-eMbo!,
Abanye: Masiy'eMbo, apho sivela khona,
Umhlabeli: Masiy'e-e-eMbo!
Abanye: Thina singaMampinga!
Umhlabeli: Masiy'e-e-eMbo! ,
Abanye: Thina singabaThembu!
Umhlabeli: Masiy'e-e-e Mbo! Apho sivela khona.

v. Ezamagqirha

Indima yamagqirha entlalweni yamaXhosa ibalulekile ngenxa yendima yawo ekuqhubeni inkolo nenkcubeko. Imicimbi emininzi ihamba nomsebenzi wamagqirha. Ukugula, ukucamagusha, ukuthwasa, zizinto eziphathelele kumagqirha ezo (Ntshinga,1990: 52). Amagqirha nawo aneengoma zawo ezihamba nomxhentso owahlukileyo kwezinye iintlobo zomxhentso eziqhelekileyo. Zikhona iingoma ezivunywa xa kucanyagushwa, igqirha liqhagamshelana nabalele ukuthula, liyazazisa kwithongo lalo ukuba likhona ngoku esiphehlweni. Liya kutsho ke kalusizi licimele lisithi:

1. *Umhlabeli:* We-e thongo lam, we-e thongo lam!
Abanye: Amen!
Umhlabeli: We-e thongo lam, we-e thongo lam!
Abanye: Amen!
Umhlabeli: Andizenzanga, ndenziwa ngabalele, we-e thongo lam!
Abanye: Amen!
2. *Umhlabeli:* Sibanyanga ngomhlonyane
Abanye: Sibanyanga baphinde bagule
Umhlabeli: Bathi bayagula, zisu zibuhlungu
Abanye: Sibanyanga baphinde bagule
Umhlabeli: Bathi bayagula, ntloko zibuhlungu
Abanye: Sibanyanga baphinde bagule!

i. Uhlalutyonzulu nengxobunzululwazi

Olu phandonzulu lusimelela ngenkcazobungcali yeSankofa, ayibona uDzobo (1976) njengenkcazobungcali yokuvuselela inkcubeko nophuhliso olungenziwa luluntu lwase Afrika, lube nokuzazi, futhi lwazi ukuxabiseka kwenkcubeko yalo yemveli, lwazi inkolo yalo kwakunye neelwimi zalo. Le nkcazobungcali ivuselela ubuntu, intlonipho nentsebenziswano eluntwini. Seso sizathu esibangele umphandinzulu achonge iingoma zakwaNtu eziqulethe ubumbano nokuzazi kumaXhosa, kuba kaloku ibethelelwa kakhulu kule nkcazobungcali yeSankofa into yokuzazi, kulandwe imvelaphi nembali ebisele ilibalekile. Njengoko kuphawuleka, ezi ngoma zingasentla zigxile kakhulu ekuphumezeni inkcubeko, ukuzazi nobunye. Akukho nanye imeko enokuphumelela xa uluntu lungayazi inkcubeko yalo, lungazazi futhi lungasebenzi kunye.

Umpandinzulu ungqinelana noko bekutyhilwe nguBongela (1991), esithi xa ubani emamele iingoma zakwaNtu, ebukele nentshukumo ehamba nazo, angagqiba athi zenzelwa ukonwabisa kuphela, kanti akunjalo. Kuphandonzulu olwenziweyo, njengoko kuza kuboniswa kafutshane nje, kufumaniseke ubungqina obubhentsisa eminye imisebenzi yeengoma zakwaNtu, ngaphandle kokonwabisa. Iingoma zakwaNtu ezichongiweyo phantsi komxholo wobumbano nokuzazi zityhila inkcubeko yamaXhosa, ukubaluleka kokuzazi, ube nokuzilanda ngokuthi umamele ingoma leyo, wazi ukuba zisetyenziselwa ntoni kwaye kutheni kungafuneki zicime ezingqondweni zabaNtsundu.

Zithi zisakuvunywa, umntu azive enelunda, azingce, kumanyanwe, kuthandanwe, kuvuseleleke ubunye athetha ngabo uBiko (1978), athi yeyona nto abalasele ngayo umAfrika, futhi ayisoze ixuthwe mntu. UFinnegan (1970), uyakungqina naye ukuba iingoma zivunyelwa ukudibanisa amaqela abantu abo bavumayo. Oku kubonakala kule ngoma ithi "Masiy'eMbo, apho sivela khona." Ngamanye amaxesha abantu bohlanga olunye baye bazilibale ukuba imvelaphi yabo inye, ufike becalulana, kodwa ngabantu abanye ababebotshwe ngebande elinye leengoma mandulo phayaa. Ezi ngoma zikhumbuza oko, zivuselela ubunye nobuntu, inkcubeko yakwaXhosa ke ukutsho. Iqanda elisemqolo kwintaka isankofa liqulethe amava noku kuzazi. Kungako kufuneka linonotshelwe eli qanda liziingoma zomthonyama kuba ukuphuncuka kwalo kukuphulukana komntu nenkcubeko yakhe. Ukuphuncuka kokuzazi kufana nqwa

nomthi oncothulwe iingcambu zawo, ekulula ukuba uthathwe nangubani ayokuwulahla kwenye indawo.

Le nkcazobungcali yeSankofa ikukhuthaza kakhulu ukubheka bheka xa ubani esenza into, angajongi caleni linye, amane ezixuba ezivanga esiya phambili. Ngamanye amazwi, inkuthazo ibalulekile xa kusetyenzwa, ukuze umsebenzi uhambele phambili. Ezi ngoma zichongiweyo kolu phandonzulu zinayo inkuthazo, zikhuthaza ubuntu, zikhuthaza ukuzenzela, zikhuthaza ukuziphatha kakuhle, zikhuthaza ukuhlonitshwa kwenkolo. Ziyayikhuthaza kakhulu intsebenziswano nemvumelwano (Poovan nabanye, 2006). Ezinye zibalasele kweli cala lokukhuthaza ubugorha nobugorhakazi. Kanti zikhona ezikhuthaza kanye le nto ivuselelwa yiSankofa, ukubuyela eMbo, apho kuvelwa khona, kwenziwe njengoko kwakusenziwa mandulo. Kulutsha lwale mihla, ezi ngoma zifike zifumane indawo ezinokuzinza kuyo ukuze lube sisizwe esikhutheleyo, esixabise inkcubeko, ukuzazi nentsebenziswano.

5.2.2.2 lingoma zakwaNtu ezifundisa ukuziphatha kakuhle

i. Ezabafazi

1. *Umhlabeli:* Uyithethela nton'int'ongayithunywanga?
Abanye: Uzoba lixok'int'ongayithunywanga
Umhlabeli: Uyithethela nton'int'ongayithunywanga?
Abanye: Uzoba lixok'int'ongayithunywanga
2. *Umhlabeli:* Heyi wena! Awungomfaz'omntu na?
Abanye: Hey wena ! Awungomfaz'omntu na?
Umhlabeli: Le nt'uman'ubhazwa, awungomfaz'omntu na?
Abanye: Le nt'uman'ubhazwa, awungomfaz'omntu na?
Umhlabeli: Le nt'uman'ubhazwa, awungomfaz'omntu na?

Zinemfundiso ezi ngoma. Le yokuqala igxeka kabukhali ukuthanda ukuzifaka ekuthetheni ngokuthetha izinto ongazithunywanga; ithi uza kuba lixoki. Ixoki ke liphela lisengxakini, lide lirhangqwe ngabantu elixoke ngabo, lilunyukiswe ngokubethwa. Le yesibini ibhangisa ukukrexeza komfazi enendoda yakhe, isaphila. Kunqandwa oku kumane ebhazwa efowunini ngamanye amadoda, enendoda yakhe phofu. Ezi zenzo zibhangiswa apha zichasene kakhulu nenkcubeko yakwaXhosa, bayalunyukiswa ke ngoko abantu ngayo.

ii. Ezomlisela nomthinjana

1. *Umhlabeli:* Zoleka! Zoleka! Zoleka!
Abanye: Zoleka! Ntomb'amadoda,
Umhlabeli: Khawuthob'ezo lokhwe Zoleka!
Abanye: Khawuthob'ezo lokhwe ntomb'amadoda!
2. *Umhlabeli:* Uzomitha Zoleka, sulala ngomqol'ebhedini!
Abanye: Hamba Zoleka!
Umhlabeli: Eman'esenjenj'uZoleka! Eman'esenjenj'uZoleka!
Abanye: Hamba Zoleka!

Ezi ngoma zifundisa indlela yokunxiba kwentombi esele iyintombi yabafana, sele isexabisweni lokwenda, iilokhwe noko xa inxibile mazibe sezantsi kwamadolo, ifihle iindawo ezithile zomzimba, zingabonwa nokuba ngubani na. Kanti enye le ingoma ilumkisa amantombazana ngokumitha engekathshati. KwaXhosa noko ukumitha kwentombazana ingekabonwa lisoka asinto ikhuthazwayo, ngaske intombazana iqale ngokutshata kuqala, yandule ke ukuba nabantwana kuloo mzi yendele kuwo. Lo Zoleka kuzekeliswa ngaye apha unqandwa ngale ngoma ukuba angalali nandoda kuba uza kumitha, kwaye ke kuyaziwa okuza kumlandela, esokola yedwa nolo sana, indoda emenze nzima sele ihambela kude kuye, ihamba nabanye phandle phaya. Nazi ke ezi nqobo zokuziphatha zivezwa ziingoma zakwaNtu ezivunywa nje konwatywe kanti ziqulethe inkcubeko, indlela eyiyo yokuziphatha.

iii. Ezomtshato

Emitshatweni kuvunywa zonke iindidi zeengoma konwatywe, kukhutshiswana ngamacala omabini, elakulomyeni nelakulomtshakazi. Kuloo ntsholo imnandi inesingqi nemiyizelo, uya kuva besithi:

1. *Umhlabeli:* Umakoti ngowethu!
Abanye: Siyavuma!
Umhlabeli: Ungowethu ngenene!
Abanye: Siyavuma!
Umhlabeli: Uzosivasel'asiphekele!
Abanye: Siyavuma, sithi helele helele, siyavuma!
Umhlabeli: Asimfun'emapatini,
Abanye: Siyavuma!
Umhlabeli: Asimfun'emabheshini,
Abanye: Siyavuma,
Umhlabeli: Simfun'ezimbizeni,
Abanye: Siya-a-a-avuma, sithi helele helele, siya-a-vuma!
2. *Umhlabeli:* lintombi zalapha ngomalal'ezweni
Abanye: Ngomalal'ezweni!
Umhlabeli: Ngamaxeleg'ezintomb'atyel'ezimbizeni
Abanye: Ngomalal'ezweni!

Umakoti uxelelwa ngengoma izinto alindeleke ukuba azenze emzini, ukupheka nokuhlamba iimpahla ezimdaka, angayi emabheshini, angayi ezipatini. Ngamanye amazwi, umakoti makazibumbe aziqokelele, azigcine exakekile esenza izinto eziza kumakha naye akhe umzi wakhe, kubonakale utshintsho ngokufika kwakhe kulo mzi. Amabheshi neepati ziindawo angafanelanga kuzihamba kuba angazibhaqa sele eziphathe ngolunye uhlobo oluchasene nenkcubeko yakwaXhosa.

iv. Uhlalutyonzulu nengxoxobunzululwazi

Inkcubeko yakwaXhosa iquka nendlela yokuziphatha komntu, ethi ukuba uziphethe kakuhle idale ucwangco apha ekuhlaleni, kungabikho zenzo zitsarhayo azenzayo phakathi kwabanye abantu. Inkcazobungcali yeSankofa ikukhuthaza kakhulu ukuziphatha komntu ongumAfrika, phakathi kwamanye ama-Afrika. Umntu kufuneka aziphathe ngendlela eyamkelekileyo kwinkcubeko yakwaXhosa, indlela yokuphilisana nabanye abantu. Kungeso sizathu kanye ukuba iSankofa ikhuthaze ukubuyelwa kwiindlela zamandulo zokuziphatha, ilumkisa nangeendlela zokunxiba. Kaloku mandulo, umakoti ubehlala emzini wakhe, athi ukuba akananto yokwenza, atshaye nebala eli lomzi wakhe. Ewe, kule mihla kunqabe naloo mabala kula manxiwana abantu abawasikelwayo ezizeni zabo, kodwa umakoti makazixakekise ngokusebenza, angagqibi ilali, uza kuba nolwimi. Ezi ngoma zakwaNtu zisetyenziswa kakhulu ukukhalimela izenzo ezingalunganga (Finnegan, 1970). Umntu uxelelwa ngathi kuyadlalwa, kuyombelwa, kuyasinwa, kodwa amazwi wona anomyalezo ongqongqo.

Kuyinene ukuba le nkcazobungcali yeSankofa ithatha into endala ebisetyenziswa mandulo ibuyisele iwonga layo. Njengoko uKissi (2020: 20) esitsho:

Employing Sankofa allows [one] to be guided by the ancestors. Sankofa is based on the premises and belief that human beings are part of the past and that this past shapes the present. The present would also determine and greatly influence the future.

Ngoko ke akufanelwanga ukulahla ilifa lenkcubeko yesizwe samaXhosa. Isizathu soku kukuba ukulanda emva kuthi kusebenze njengekhonkco lokuqhuba impilo yale mihla. AmaXhosa ngabantu abayixabisayo inkcubeko nakubeni kukho ungenelelo lweenkolo neendlela zangaphandle. Mandulo phaya, ayebambisene ngempilo esebenzisa iingoma zesiNtu, futhi abafazi, njengoko kuboniswa ngasentla, babefundiswa ngezi ngoma. Ubukhazikhazi benkcubeko buya kuthi ukuze bubuyele

esimeni, kubuyiswe igugu neqhayiya loncwadi lomlomo. Umntu akanakwahlukaniswa nemvelaphi yakhe, futhi umnombo wakhe awunakuqhawulwa. Xa engqina, uDzobo (1976: 111) uthi:

The concept of Sankofa, which comes from the Akan people of Ghana, is about looking back to the past to understand the present and build a better future. It emphasises learning from both the positive and negative aspects of history to inform our present and future. In this sense, one cannot divorce their culture because the past experiences, knowledge, and traditions that form a culture are the very foundation of a person's identity.

Lilonke, iingoma zesiNtu zinamandla ekubeni kubuyelwe kuzo ngemiba yokuziphatha. Uluntu aluyonto ngaphandle kokubuyela emva luyokulanda inkcubeko yalo, lubambebele kuyo, lubheke phambili. Akukwazeki nokuba sele kuthandwa ukuba kuthiwe kuphilwa ubomi butsha, impilo endala iphelelwe lixesha kuba akukho nto intsha kweli hlabathi. Into eyakha yakho yophinda ibe khona. Le nto yakha yenzeka iya kuphinda yenzeke kwakhona. Akukho nto intsha phantsi kwelanga . Uluntu lwale mihla alunakuphucuka xa lusayiphosa kwelokulibala imvelaphi yalo. Kuhle ukuhamba namaxesha samkele utshintsho kodwa sitshintsha nje indlela yokwenza izinto sibe sisabambebele kwinkcubeko yethu.

5.2.2.3 Iingoma zakwaNtu ezikhuthaza ukuzenzela

i. Ezamantombazana

1. *Umhlabeli:* Andikhuthuzi mna ndizityel'amandl'am!
Abanye: Ndithe gabalala, Yho-o-o!
Umhlabeli: Mna Yhoo ndizityel'amandl'am!
Abanye: Ndithe gabalala, Yho-o-o!
Umhlabeli: Andikhuthuzi mna ndizityel'amandl'am!
Abanye: Ndithe gabalala, Yho-o-o ndizityel'amandl'am!
2. *Umhlabeli:* Mkhul'umzi kaJose.
Abanye: Abany'ooJose bathenga ngemal'ezalayo, tyhini bethuna!
Umhlabeli: Mkhul' umzi kaJose bethuna
Abanye: Abany'ooJose bathenga ngemal'ezalayo, tyhini bethuna!

Ezi ngoma zikhuthaza ukuzenzela. La mantombazana avuma apha athi aphila ngokuzenzela ngamandla awo. Lo mzi kaJose ngumzi wentombi engendanga. Iyazincoma inomzi omkhulu ezakhele ngamandla ayo, eli lixa abanye bantuyumpantumpeka kwimali ezalayo, baboleke koomatshonisa ukuze bakhe. Yinkuthazo ke le kubantu, ingakumbi amantombazana. Ithi asenakho ukuzenzela izinto angaxhomekeki ekwenzelweni ngamadoda athandana nawo, kuba bathi

besakohlukana, abanye batshise naloo mzi umntu ebekwakhele wona, omnye axuthe naloo moto ebekuthengele yona, kufuneke ukuba uqale ekuqaleni ukuzithengela ezizezakho izinto.

i. Ezabafazi

1. *Umhlabeli:* Ngomso ndizohamba, ndokhwel'imesidisi!
Abanye: Ndokhwel'imesidisi!
Umhlabeli: Menemenendin'uhlalelen'endlini?
Abanye: Uhlalelen'endlini!

2. *Umhlabeli:* Khanibazeke!
Abanye: Zekan'abafaz'bokwenyani!
Umhlabeli: Khanibazeke!
Abanye: Zekan'abafaz'bokwenyani
Umhlabeli: Nam ndinguye!
Abanye: Zekan'abafaz'bokwenyani.

Kwezi ngoma, kukhona ukuzigwagwisa ebafazini abanentsebenzo, abakwaziyo ukwakha imizi ngengqondo nangamandla abanawo, bengajonganga enkalweni, ukufika komyeni. Ithi ke le nto ukuba umyeni ayibonakali into ayenzayo, wenza amathsuphelele, umfazi makanyuse iikawusi enze, abheka bheke axele intaka isankofa, acholachole onke amava anokumnceda ukuya phambili, empumelelweni.

5.2.2.4 Ingoma zakwaNtu ezidlulisa imiyalezo yeenqobo zentlalo

Iba mininzi ke imiyalezo equlethwe ziingoma zakwaNtu ngobuchulekazi, ungabona ngathi konwatyawe kuyatyityinjwa, kuyasinwa, kanti umyalezo ogqithiswa apho awunganganto. Kuyagxekwa, kuyanconywa, kuyalunyukiswana, kambe sikhona esi sikhhalazo sigqithiswayo, kulowo ungenzi kakuhle. Umphandinzulu uchonge nje ezithile kwezo ngoma, kodwa zininzi zona, kungatshona ilanga zichazwa:

1. *Umhlabeli:* Phaya ngasemthonjeni ngath'ikhon'imvumelwano,
Abanye: Aphelil'amathemba, yalal'inkom'isengwa,
Umhlabeli: Mathe-e-emba mathe-e-e-emba,
Abanye: Aphelil'amathemba, yalal'inkom'isengwa,
Umhlabeli: Mathe-e-e-emba mathe-e-e-emba,
Abanye: Aphelil'amathemba, yalal'inkom'isengwa,
Umhlabeli: Ziyenda ziyabuya zith'uthando luphelile,
Abanye: Aphelil'amathemba, yalal'inkom'isengwa.

Apha kule ingoma, ikhona into entanywayo, malunga nento eyenzeka xa kuyokukhiwa amanzi emthonjeni, ithethe ukuthi ke abazali mabaqaphele bakhawuleze baphose

iliso kwiintombi zabo ezimana zisiya kukha amanzi kanti ikhona imvumelwano eyenzekayo apho. Oku kuyaphawuleka nakulo mzekelo:

2. *Umhlabeli:* Ngoku wawulamba wawungagezi kangaka!
Abanye: Ngok'uyahluth'uyabagezel'abantu!
Umhlabeli: Mphinde ndlala wayengagezi kangaka!
Abanye: Ngok'uyahluth'uyabagezel'abantu!

Kule ingoma, ukhona ke umntu ongenzi kakuhle phakathi kwabanye ekuhlaleni, uyalunyukiswa ke ngoko kuba akwenjenjwe. Ngamanye amazwi, uyaxelelwa ukuba le nto ilivili iyajikajika. Lo mzekelo ulandelayo uphinda uphuhlise le mbono xa isithi:

3. *Umhlabeli:* Guba molokazana!
Abanye: Ndinetanki ndinombona.
Umhlabeli: Guba molokazana!
Abanye: Ndinetanki ndinombona.
Umhlabeli: Ndizoguba kanjan'utshixile nje?
Abanye: Ndinetanki ndinombona.

Kule ingoma, kukhalaza umolokazana ekufuneka agube emzini kodwa umazala itanki lombona uyalitshixa, usokolisa nje umntwana womntu, umenza ngathi ulivila, kodwa nguye eligqolo. Kubonakaliswa ke ukungaphathani kakuhle kwabantu behlala ndaweni nye, abasebenzisani. Ayiyonkcubeko yakwaXhosa ke leyo. Kwakhona, ubani unokuphosa iliso kulo mzekelo:

4. *Umhlabeli:* Akalal'umnt'ozal'inkwenkwe, akalali umnt'ozal'inkwenkwe!
Abanye: Akalali, umnt'ozal'inkwenkwe.
Umhlabeli: Yitshizili, umnt'ozal'inkwenkwe, akalali, umnt'ozal'inkwenkwe!
Abanye: Ushay'izekethe, umnt'ozal'inkwenkwe, akalali.

Apha kule ingoma, kuboniswa ukuba kufuneka umntu azilungiselele kuselithuba, angabhuduzeli apha the eyeka ngomzuzu wokugqibela. Andithi uyayazi ukuba uza kolusa ngonyaka othile xa inkwenkwe iselungelweni lokoluka? Ngoko ke, makatye ebeka, alungiselele ezo mini zizayo. Akutshiwo kumntu ozele inkwenkwe kuphela ke, kubhekiswa kumntu wonke, kukhuthazwa ukuzilungiselela kwinto yonke ebomini, utye, ubeka.

5.2.2.5 lingoma zakwaNtu ezivunyelwa ukonwabisa

1. *Umhlabeli:* NguNothalili wam nguNongquvela!
NguNothalili wam nguNongquvela!

Bath'ubhod'amabele ngekhalibhodi!
Bath'ubhod'amabele ngekhalbhodi!
lyho-o-o ha yho-o-o ngoseveni
lyho-o-o ha yho-o-o ngoseveni

Konwatyibe ke kule, kuyagilwana, kuyatyityinjwa, kuyiwa ngapha nangapha, abantu babile bamanzi, umntu ubonisa isakhono sakhe ekuxhentseni, ekutyityimbeni, ekusineni, udlala ngento anayo, kude maxa wambi kuvele nakwezi iingoma:

2. *Umhlabeli:* Ndizele ndizele ndizel'amadodana!
Abanye: Ungendi nje?
Umhlabeli: Ndivela khona, iinyawo zinodaka!
Abanye: Ungendi nje?
Umhlabeli: Ndivela khona, iinyawo zinodaka!
3. *Umhlabeli:* Undivus'ekuseni kangaka, kant'undivusel'umnqongo?
Abanye: Yiza nawo lo mnqongo!
Umhlabeli: Undivus'ekuseni kangaka, kant'undivusel'umnqongo?
Abanye: Yiza nawo lo mnqongo!
4. *Umhlabeli:* Ukhon'uMaqondana!
Abanye: Ungezi, ungezi!
Umhlabeli: Ikhon'inkobonkobo!
Abanye: Ungezi. Ungezi!
Umhlabeli: Ungezi, ungezi, Hay'ungezi, namhlanj'ungezi!
Abanye: Ungezi, ungezi, hay'ungezi, ungezi!

Ulonwabo kwaXhosa luxatyiswe kakhulu kuba luyabadibanisa abantu. Ulonwabo olwenziwa ziingoma ezivunywayo ludibanisa nezizwe ezohlukileyo, sele zingazani, kodwa zidityaniswe yingoma, kubekisela phi ke isizwe esazanayo? Oku kunxulumene nzulu nenkcubeko yamaXhosa. Ezi ngoma ke zidlala loo ndima yokonwabisa xa kudityenwe kwaXhosa, kuhlekwe, kukhe kulityalwe tu ngezinto zochuku.

5.2.2.6 Iingoma zakwaNtu ezivunyelwa ukuqhagamshelana neminyanya nezinyanya

Kwezi iingoma kuthethwa nabaphantsi kunye nabo basondele nzulu kubo. Kwazona xa zivunywa zivunyelwa phantsi, kuyaqhwayiwa, zikhatshwa naligubu nomxhentso ondilisekileyo. Zinesidima nesithozela kuba aba bantu kuqhagamshelwana nabo bahlonitshwe kakhulu kwaXhosa. Inkolo ithi bamamele futhi bayanibona yonke le nto niyenzayo. Ngamanye amaxesha kusunakala nje phakathi kwekhaya kukholeleka ukuba ngabo baniqumbele kuba ninento eningayenzi kakuhle, kuye kufuneke ke ukuba nibacenge nicamagushe nisithi mabudede ubumnyama kuvele ukukhanya. Ubani unokukuphawula oku kwezi ngoma zilandelayo:

1. *Umhlabeli:* Nivumela ntoni zinyanya? Nivumela ntoni ndonzakale?
Abanye: Ndizenza zonk'izinto, yintoni zinyanya?
Umhlabeli: Nivumela ntoni zinyanya? Nivumela ntoni ndonzakale?
Abanye: Ndizenza zonk'izinto, yintoni zinyanya?
2. *Umhlabeli:* Malibuyel'ekhaya, malibuyel'ekhaya!
Abanye: Icamangu livumile!
Umhlabeli: Malibuyel'ekhaya, malibuyel'ekhaya!
Abanye: Icamagu livumile!
3. *Umhlabeli:* We Majola phum'entlongweni!
Abanye: Ndineengxakangxaka zomzi wam!
Umhlabeli: We Majola khawuphum'ejele!
Abanye: Ndinengxakangxaka zomzi wam!

v. Uhlalutyonzulu nengxobunzululwazi

Mkhulu umsebenzi owenziwa ziingoma zakwaNtu, ingakumbi ekuvuselelni inkcubeko yabantu. Xa abantu abangamaXhosa bengeva kuxelelwa ngeentsomi nangamaqhalo esiXhosa xa bedluliselwa inkcubeko yabo, kungcono ubavumise iingoma zakwaNtu, kusinwe, kutyityinjwe, kuxhentswe, kuqhwyatywe kude kuyiyizelwe. Kuninzi okungadluliswa zezoo ngoma eluntwini, ngoku konwatyweyo. Iyabonakaliswa intlonipho ngezi ngoma, ntlonipho leyo ikhankanywa kumava amandulo, apho inkcazobungcali yeSankofa ithi makumane kujikwa kukhangelwa khona, kuba kaloku intlonipho iliqanda kwintlalo kaXhosa. Nanku umzekelo kule ngoma yabafazi ithi:

Ndizithini ndizithini? Hlala phezu kwazo!

Besekucacisiwe ukuba inkcubeko yakwaXhosa ifuna ukuba umntu owendileyo afike abe sisikhukukazi emzini wakhe, angagcwalisi ilali ngeendaba zomzi wakhe, abe nguNogcinile, uNohenjisi okanye uNokwakha wokwenyani. Iyaboniswa inqobo yokuzimela, ungaphili ngokuxhomekeka kanye kule ngoma ithi:

Andikhuthuzi mna ndizityel'amandl'am.

Besele kucacisiwe ke nakule ingoma ukubaluleka kokuba umntu azimele ngamandla akhe, angaxhomekeki, ancedisane nabanye abantu ngokwenza oko akwaziyo ukukwenza, angabukeli abanye abantu besenza. Ngolo hlobo, intlalo ibantle kakhulu, kuphathiswane. Ikwabonakaliswa indlela eyiyo yokuziphatha, umntu azazi ukuba

ngokwenkcubeko yakhe kulindeleke ukuba aziphathe kanjani. Yiva oku kutshiwo kule ngoma yomtshato:

Umakoti ngowethu, uzosivasela, asiphekele, asimfuni emabheshini, simfuna ezimbizeni.

Lilonke, ngokwenkcubeko yakwaXhosa, awulindelekanga ukuba ube unanazela esithubeni ungumakoti, ingakumbi kwiindawo ezinjengeepati, bamba isidima emzini wakho, uphithizele phakathi kwekhaya, wenze kube shushu, kunuke kamnandi, kuphekiwe. lingoma zakwaNtu zikwayindlela yokulondoloza imbali yesizwe, zikhumbuze ngezehlo nangezinyanya neminyanya yeso sizwe (Hulatt, 2025). Kuyabonakala oku kuthethwa nguHulatt (2025) kule ngoma ithi:

Umhlabeli: Masiy'eMbo!
Abanye: Masiy'eMbo, apho sivela khona!
Umhlabeli: SingamaMpinga thina!
Abanye: Masiy'eMbo, apho sivela khona!
Umhlabeli: SingabaThembu thina,
Abanye: Masiy'eMbo!

Kule ngoma ke bakumana betshintsha iziduko xa beyivuma, bekhankanya zonke ezazivela eMbo, ngolo hlobo imbali yabo iyalondolozeka, nabebengazazi batsho bafumane ulwazi, babe nokuzazi. Oku kulondolozwa kwembali kubethelelwa yinkcazobungcali yeSankofa, ukulandwa kwembali yomntu ukuqinisa ukuzazi nemvelaphi yakhe; laa ntaka ijonge emva kodwa iya phambili, ibonisa ukulandwa kwembali yesizwe ukuze kulondolozeke inkcubeko yabantu. Uyatsho noLebaka (2020: 7) ukuba ezi ngoma zidlulisa inkcubeko nembali, kwizizukulwana ezizayo:

Through communal music-making, older generations pass on knowledge and skills to the youth, ensuring that traditional practices are not lost over time.

lingoma zakwaNtu zinika ithuba lokuqhagamshelana nezinyanya neminyanya ngomoya. Kaloku abantu abaNtsundu bakholelwa kakhulu kubantu abangasekhoyo (iminyanya) nabo ke baxatyisiweyo baphilayo (izinyanya). Bayaqhagamshelana nabo ngokuthetha nabo emaxhantini nangamaphupha, okanye baqhagamshelane nabo ngengoma yesiNtu (Mphela, 2017). Oku kuphinda kucaciswe nguHaviland nabanye (2005), xa bathi inkolo ngomoya wezinyanya ihamba nokuthi umntu lo wenziwe ngamalungu amabini adityanise kuye emnye, umzimba oyinyama, nomoya. Bathi ke apho kukho abahlali abasuka kwiqela elikholelwa kakhulu kweli cala likamoya, iba

luqilima ke inkolo ngezinyanya neminyanya zabo, oku kwenze ukuba kubekho ukuqhagamshelana kwabo nokwadolulayo, okwangoku, nokuza kwenzeka.

Ngamanye amazwi, eli qela liba nentlonipho enkulu kwabelimimoya, banikwe imbekokazi, kuxhelwe, kuthethwe nabo ngokungathi basaphila enyameni. Umphandinzulu uzichongile iingoma ezibonisa oku kuqhagamshelana nezinyanya, kuba kwaXhosa zixatyiswe kakhulu ngokwenkcubeko. Ulungiselela abantu abankolo yabo ikhonza kakhulu, ihloniphe abelimumoya, esenzela ukuba kulondolozeke loo nkolo. Uyakungqina oku uLebaka (2020: 51), ehambisa enjenje:

Many African communities believe that music has spiritual significance. It is used in religious ceremonies to involve blessings, celebrate deities, and connect with the spiritual world.

Umpandinzulu apha kulo msebenzi akathi zonke iingoma zakwaNtu ziyakha, ziyafundisa, ziyomeleza, ziyakhuthaza, zikhona ezo zichithayo, zikhona ezo zinokuthi kanti kwabanye abantu zithunuka intlungu. Ukulondoloza inkcubeko, nokuthi abantu bayixabise ukuze ingabhangi, makujongwe eli cala lihle leengoma zakwaNtu, njengoko inkcazobungcali yeSankofa ivuma ukuba kubuywe umva, kuyokufundwa iintsika ezazisakha inkcubeko yamaXhosa. Umphandinzulu ukhuthaza ukusetyenziswa kwezi ngoma ngeenjongo zokubumba ubunye, zokulanda iingcambu zabantu, bazazi imvelaphi yabo, basebenzisane emisebenzini itsho ibe khaphukhaphu, bahloniphane, baphathane kakuhle, kwaye bonwabisane.

UNtshinga (1990) uyivelele into yobungetyenyetye boncwadi lomlomo, nto leyo incedayo nakwezi ngoma zakwaNtu kuba zivunywa ngokweengingqi. Iyakwazi ukujikwa amazwi ayo ingoma ilungele loo meko kulungiswa yona ngelo xesha. Iyaqanjwa ingoma ilumkise ngezinto ezenzeka kule mihla, kwaye yile nto iSankofa iyibethelelayo, ithi makubuyelwe endulo kucatshulwe kuloo mithombo inokunceda ukuvuselela inkcubeko yabaNtsundu. Ayithi makuyekwe ezanamhla izinto kuthatyathwe ezasendulo, nto nje icebisa ukuba ezo zasendulo mazibe ngumlumiso ukuze inkqubela phambili ibonakale. Yiyo loo nto ke ezinye iingoma zakwaNtu ezichongiweyo kolu phandanzulu zithetha ngezinto zale mihla, umzekelo, isidlalo sabafazi esithi:

Umhlabeli: Heyi wena, heyi wena, awungomfaz'omntu na?

Le nt'uman'ubhazwa, awungomfaz'omntu na?

“Ukubhazwa” zizinto zale mihla sele kukho oonomyayi. Le ngoma iqanjwe ngoku sele kukho ucingo olukhala esinqeni somntu (*cellular phone*). Nabu ke obu bungetyengetye bolu ncwadi lomlomo, omabusetyenziswe kwiingoma zakwaNtu kodwa umxholo nenkcubeko zingalahlwanga zona. Ifana nale ngoma ithi umakoti makangayi emabheshini. Amabheshi kaloku zizinto zale mihla, apho kuvulelwa igumbagumba ingxole kakhulu kujayivwe, kuselwe ngabasela utywala, kuhliwe kusenyukwa imini yonke. Baphinde ke bayivume kwaXhosa xa betshatisa benqanda ukuba umakoti yena makangaphindi alibeke olwakhe unyawo apho.

5.3 Izibongo Zomthonyama

Izibongo kwaXhosa zazifudula ziyinxalenye yobomi babantu okanye boluntu. Kaloku izibongo ezi zazidibene kakhulu nonqulo loluntu. Iimbongi zazinenkolo yokuba amandla okubonga avela kwizinyanya neminyanya, kangangokuba, ezinye iimbongi zaziqala zinqule zicele amandla okubonga phambi kokuba zibonge. Zona zazisithi zinqula “inyange lesihobe” (Satyo nabanye, 1993: 50). Le kcazelo inike umphandanzulu inkuthazo ekuqokeleleni izibongo zomthonyama, esenzela ukuba zibe yinxalenye yezixhobo kolu phandanzulu ekuvuseleleni inkcubeko eluntwini kuba zihleli zibhekiselele kubomi boluntu kanye. USatyo nabanye (1993), bathi kwakukho nale nkolo yokuba izibongo zinamandla okugcina uluntu luyimbumba kuba amazwi athethwa yimbongi awaphumi kuyo, koko yona ingumlomo wezinyanya neminyanya. Yiyo loo nto athi umntu nokuba uyagxekwa yimbongi angaqumbi aqalekise kodwa ayamkele loo nto ngokukhululekileyo kuba uyazi ukuba akuthethi yona kuthetha abemimoya.

Uphandanzulu lukhethe, phakathi kwezinye iintsika zoncwadi lomlomo, izibongo zomthonyama, ngeenjongo zokuvuselela ukusetyenziswa kwazo ekudandalaziseni iinqobo zenkcubeko yakwaXhosa. Njengomlomo wezinyanya neminyanya, njengesenzo sasendulo phayaa, izibongo zomthonyama zisetyenziswa njengezixhobo zokukhuthaza intlonipho ebantwini. Intlonipho ke kwaXhosa yinqobo esetyenziswa kakhulu ukugcina inkcubeko nocwangco, idala inzolo phakathi kwabantu, umntu ahloniphe omnye umntu ngokwesini, ngokobudala, ngokwesikhundla ekuhlaleni nasemsebenzini. Yiyo loo nto uphandanzulu luqokelele

kanye ezo zibongo zomthonyama ziqulethe iinqobo ezivuselela inkcubeko ebantwini bakwaXhosa.

Izibongo zomthonyama zichongwe zahlelwa ngokwemixholo eziyiqulathileyo, mixholo leyo imumathe inkcubeko yakwaXhosa, ngenjongo yokuphendula imibuzo ekwisahluko sokuqala sophandonzulu olu.

5.3.1 Izibongo zomthonyama eziqulethe imvelaphi yesizwe

Kumaxesha amaninzi apho ithe imbongi yasenkundleni yabonga esidlangalaleni, ibithanda ukuthi ifikelele kumnombor wesizwe esikhokelwe yiloo nkosi okanye ikumkani, ichaphazele apho sisuka khona, apho sigqithe khona, nalapho sisinge khona (Bongela, 1991). Oku kuthetha ukuthi injongo yesibongo kukulanda imvelaphi yeso sizwe nokuzazi kwabantu beso sizwe, batsho bongezeleleke ulwazi ngenkcubeko yabo, batsho bayinike isidima, bayilondoloze ingabhangi ngexesha lokuphila kwabo. Oku kunokuqatshelwa kuMqhayi, kwinoveli yakhe encinane (*noveau*) ethi *Ityala Lamawele* (1914), edanduluka enjenje:

Yivani zizwe sininik'indyabo yentliziyo;
Yivani zizwe sinibalisele,
Ngemihla yakudala mini kwavel'iintaba,
Kwabekw'umntu wamnye wokuphath'abanye,
Kwathiwa loo mntu ngumntu wegazi,
Kwathiwa loo mntu yinkonyana yohlanga;
Kwathiwa loo mntu makathotyelwe luluntu,
Aze athi yena athobele uQamata,
Apho kuya kuvela imithetho nemimiselo,
Aya kuthi akuzigwenxa kungalungelelani,
Kube ziziphithiphithi nokuphambana koluntu,
Ibe nguqulukubhode ukuphambana komhlaba.

Kulo mbongo ungasentla apha, uMqhayi (1914) wayebonga emveni kokuba uHints a egwebe ityala lamawele awayelichophele. Isizwe, nokuvela kweenkosi ukulanda emva (Bongela, 1991). Lo mbongo uqulethe imvelaphi yesizwe, ukwakhuthaza intlonipho yobukhosi, ubonisa apho baqala khona, neenjongo zobukho beenkosi neekumkani, ukuze kube khona ucwangco phakathi kwabantu.

vi. Uhlalutyonzulu nengxoxobunzululwazi

Nantsi le mvelaphi nolu lwazi inkcazobungcali yeSankofa ithundeza ukugujululwa kwayo ngokuthi kubuyelwe emva kukhe kulandwe oko sele kulibalekile ngembali yesizwe, equka indlela umthetho owawusetyenziswa ngayo. Le mbali ixokonyezelwe kwisihobe njengesixhobo sokukhusela inkcubeko. Nanga la mava ethi le nkcazobungcali mawamane esetyenziswa ekuqhubeni impilo kule mihla. Ukuba isizwe sikaXhosa singakhe simane sikhumbuzana ngobukhosi nobukumkani, kunye nokubaluleka kwabo, imisebenzi eyenziwa ziinkokheli kwisizwe sazo, ukumanya abantu bazo, ukukhuthaza intsebenziswano, ukugweba izintsompothi zamatyala, nokwakha isizwe sibheke phambili, kungahlaliswana kakuhle esizweni.

Le ntsika yoncwadi lomlomo, izibongo zomthonyama, idlala indima enkulu ekuvuseleleni le nkubeko yokuhloniphana. Sekonakele kunjenjenje kule mihla kuqale kwaphela intlonipho yobukhosi nobukumkani, kwakhula indelelo, abantu bathetha kuthethwa, bathetha unothanda, akwabikho ugoba uphondo komnye. Kudelelwa nditsho nokuyikhahlela oku inkosi okanye ikumkani kule mihla, kanti kudala amadoda ayephakama othule iminqwazi akhahlele xa kufika inkosi yawo. Inkcazobungcali yeSankofa iyakukhuthaza oku kuhloniphana kuba kunanto kuyidalayo ekuhlaleni, kukhuthaza umoya wobunye nokuthobelana, okudala isizwe esinomthetho nesisekelwe kwiingcambu zaso.

Le mvelaphi yobukhosi nobukumkani ilandwa kulo mbongo kuzekeliswe ngawo ngasentla, ikhuthaza ukulandelwa komthetho neenqobo zokuhlalisana kakuhle kwabantu; hayi imithetho yasezizweni engawasebenzeliyo amaXhosa. Oku kwenzeka xa kukho umntu ohlonitshwayo njengenkosi, umzekelo, apho wonke ubani aza kumangalelwa khona xa engenzanga kakuhle, kube kusaziwa ukuba nenkosi leyo ithunywe nguQamata. Yiyo loo nto umphandinzulu evumbulula le ntsika ukuba isetyenziswe ukuvuselela iindlela ekwakugcinwa ngayo umthetho esizweni, kubekho ucwangco, isizwe sihambele phambili.

Kule mihla kuphilwa kuyo, zinqabile iinkundla zamatyala ezibanjelwa enqileni komkhulu. Abantu bafowunela amapolisa aza kusuka edolophini, ityala lixoxwe khona, agwetywe ogwetywayo, omnye aphume etshaya, abuye ahamba hambe ekhululekile phakathi kwabantu ekuhlaleni apho ebone khona. Oku kuye kudale ukunxakama eluntwini, abantu babone ukuba ayibancedi nto into yokuya emapoliseni, basuke

bakhethe ukuziphindezela, kube nguqulukubhode ke ngoku ekuhlaleni. Inkcazobungcali yeSankofa ikhuthaza ukubuyela kwezinye iinkqubo zamandulo ukusombulula iingxaki zesizwe, ingakumbi ezasekuhlaleni, kulandwe imvelaphi, kubonwe, umzekelo, ukuba amatyala obusela ayesonjululwa njani komkhulu.

UNtshinga (1990), kwinkcazelo yakhe ngeenjongo zokubonga, uthi imbongi yomthonyama yazisa abantu ngezenzo zenkosi nekumkani, kunye nokulawula kwayo, konke oku bekudibanisa uhlanga lubumbane lube yimbumba yamanyama. Ngamanye amazwi izibongo zomthonyama zigxila kakhulu kweli cala lihle kufuneka libe yimfundiso eluntwini, ziye kancinci kwiziphoso neziphene. Izibongo zomthonyama zilinganiswa okanye zithethwa esidlangalaleni, phofu olu luphawu lwalo lonke uncwadi lomlomo (Ntshinga, 1990).

Ngokwenkcazobungcali yeSankofa, kuyabhekwa bhekwa endleleni kukhangelwa macala onke, apho uncedo lungafumaneka khona. Iziphene neziphoso zilindelekile ekwenzeni, kodwa kukhuthazwa ukuba mazibe zizifundo, umntu makafunde nto ngeziphoso azenzileyo, angamane eziphindaphinda. Lo mbongo kaMqhayi, ungentla, uyayichaphazela “imithetho nemimiselo” ekufuneka ilandelwe, ekwakuthi isakophulwa, ingenziwa ngendlela, kube ziziphithiphithi nokuphambana koluntu.

5.3.2 Izibongo zomthonyama eziqulethe intuthuzelo

Abantu bakwaXhosa ngabantu abanovelwano, ngabantu abathuthuzelanayo, futhi ngabantwana abasondele kakhulu kwiinqobo zobuntu. Akayekwa nje umntu ohlelwe yintlungu eyedwa. Yinkcubeko yakwaXhosa le yokuthuthuzelana. Izibongo zomthonyama zidlala indima enkulu ukwenza intuthuzelo esizweni. Oku kuthuthuzela kuyayicuntsula intlungu kulowo uchaphazelekayo. Ubuchule bale ntsika yoncwadi lomlomo buyithatha intlungu kumniniyo buyizise kwisizwe sonke, itsho isasazeke ingavakali kakhulu njengoko bekuya kuba njalo xa isemntwini omnye. USatyo nabanye (1993) bathi izibongo ziyakwazi ukuthuthuzela. Xa ubani egutyungelwe lilifu elimnyama, izibongo zinakho ukumthuthuzela okanye ukubathuthuzela abo bavelelwe yiloo ngozi. Umzekelo, emva kokutshona kwenqanawa uMendi, ngowe1917, eyayinemiDaka, imbongi yathuthuzela bonke ababelahlekelwe zizizalwane zabo ngombongo. Oku kuvela kulo mbongo ulandelayo, ocatshulwe kuSwana nabanye (2014: 117), osihloko sithi *Ukutshona KweMendi* ngokubhalwe nguMqhayi (1922):

Ewe, le nto kakade yinto yaloo nto,
Thina nto zaziyo asothukanga nto!
Sibona kamhlophe, sithi bekumelwe;
Sitheth'engqondweni, sithi kufanelwe,
Xa bekungenjalo bekungayi kulunga,
Le nqanaw'uMendi namhla yendisile,
Nal'igazi lethu lisikhonzisile!

Thuthuzelekani ngoko, zinkedama,
Kuf'omnye kakade mini kwakhiw'omnye;
Kukhonza mnye kakade, ze kuphil'abanye,
Ngala mazwi sithi, thuthuzelekani;
Ngokwenjenje kwethu sithi, yakhekani,
Lithabatheni eli qhalo labadala:
Kuba bathi, "Akuhlanga lungehlanga!"

vii. Uhlalutyonzulu nengxoxobunzululwazi

Le ntuthuzelo sisenzo senkcubeko yentlalo yakwaXhosa, ebizwa ngokuba kukugxwala emswaneni. Oku kugxwala emswaneni kusukela kwisenzo esenziwa ziinkomo xa kuye kwafa enye phakathi kwazo, ithi ke ihlinzwe, zifike ezinye zigxwale kuloo mswane wayo, kuloo ndawo ibihlinzelwa okanye ifele kuyo. Ezi zibongo zithuthuzelayo ziluhlobo olububuchule bokuthuthuzela, oluyenye yendlela yamandulo ecebisa yona inkcazobungcali yeSankofa xa isithi makumane kubuyelwa emva kucuntsulwe kwezo zenzo zisenokusetyenziswa nakule mihla yangoku.

Ngamanye amazwi, uphandonzulu lukubona kubalulekile ukusetyenziswa kwezibongo zomthonyama ezithuthuzelayo ngeemini zeentlungu zomphefumlo, kucutheke noko ukudandatheka eluntwini. Imbongi yomthonyama ngumfo onenkathalo zizinto ezehlela umzi kaXhosa, akathi kwakwehla isiganeko esothusayo nesisube ubomi babantu athi cwaka, uthabatha inxaxheba athuthuzele isizwe sakokwabo ngamazwi abophayo (Bongela, 1991). Le ntuthuzelo iyawudibanisa umzi kaXhosa, iyabukhuthaza ubunye athetha ngabo uBiko (1978), lowo uthuthuzelwayo uziva ekhaphukhaphu akufumanisa ukuba akayedwa kuloo ntlungu. Yinkcubeko yakwaXhosa le, hayi le yenzekayo kule mihla, apho intlungu yomnye yenziwa intlekisa. Apho umntu athi esentlungwini, kuhlekiswe ngaloo ntlungu kumakhasi onxibelelwano, kumana kuvezwa imifanekiso exhela imiphefumlo kusapho olo luvelelwe yiloo ntlungu. Inkcubeko yakwaXhosa ifundisa ukuba "inxeba lendoda alihlekwa," ngoko ke makuvelwane.

5.3.3. Izibongo zomthonyama ezikhalimela izenzo ezingalunganga

Omnye wemisebenzi yezibongo zomthonyama kukukhalimela izenzo ezingalunganga ekuhlaleni nasesizweni siphela. Besele kutshiwo ngaphambili ukuba imbongi yomthonyama ingumlomo wabantu, iye ithi isakuqaphela isenzo esingesimo, kuba ineliso elibukhali eliphiwe nguQamata, idanduluke iyitsho yonke loo nto yenzekayo, iyikhalimela. UNtshinga (1990) uthi umtsalane kwisibongo wenziwa bubugcisa bokudlalisa ngolwimi nokuvuselelwa kwezimvo ngamagama achukumisa imbongi nabaphulaphuli. Nanku umzekelo wombongo kaMndende (1998: 44) oxhasa olu luvo:

Ntengu ntengu macetyana
Ntengu ntengu macetyana,
wath'umMelika ndimntloko.
Ntengu-ntengu macetyana,
wath'uMtshayina ndimhlubulezi,
Ntengu ntengu macetyana,
Lath'iNdiya ndimfuba,
Ntengu ntengu macetyana,
wath'umYurophu ndimnqe.
Hazi xa umnini ntak'eshiyeke,
nemilenze uya kutya ntoni na?

Lo mbongo ukhalimela izenzo ezingalunganga, ezokuxhwithwa kobutyebi belizwe laseMzantsi Afrika ngabantu basemzini, bexhwithela iinkampani zabo, abantu balo boMzantsi Afrika bekhona, befumana iimbuphu. Kusetyenziswe umzekelo wentaka yasentsomini kaNomehl'amancinane, owayesisigebengakazi esitya inyama yabantu. Wathi eleqa abantwana ababelahlekele kwakhe bacela indawo yokulala, wafika ebusuku ngezembe eza kubabulala abatye, bothuka babaleka wabaleqa, bakhwela emthini. Wathi xa egawula loo mthi, sele eza kubafumana, yavakala ibuza intaka, "ntengu ntengu macetyana, kazi abantwana babantu benze ntoni na, mthi, mthi, yithi, gomololo!" Isenzo sesigebengakazi, uMndende (1998) usifanisa nokuxhwithwa kobutyebi boMzantsi Afrika ngamanye amazwe, ukubonisa indlela amakhwenkwe olusayo, azabela ngayo intaka athe ayichana xa ezingela ehlathini, kwenziwe amaqashiso, ithi inkwenkwe etsho kuqala ibize elo lungu lomzimba linyama emnandi, kuthi kwenyabileyo, ebize mva, ifumane imilenzana yentaka. Uyibona loo milenzana yentaka njengesabelo esiyimpoxo esishiyelwa abanini nabemi boMzantsi Afrika kushishino olwenzeka apha.

viii. Uhlalutyonzulu nengxobunzululwazi

Lo mbongo uzoba obu buchule boncwadi lomlomo, bokulumkisa ngemizekelo yezinto ezenzeka ekuhlaleni, izinto ezinjengokuzingela iintaka, ukwenziwa kwamaqashiso,

nelifa lezidenge elidliwa zizilumko. Ukusetyenziswa kwentsomi kulo mbongo kungqale ngqo kokuthethwa kwinkcazobungcali yeSankofa, ukubuyela emva kukhangelwe ukuba kwakusenziwa njani na ukulungisa izinto ezithile. Ayavuswa ama-Afrika apha ukuba mawaphaphame kuba ezi zenzo zenzekayo elezweni lawo, ziza kubashiya bezimpula zikaujaca, ngoko ke mabavule amehlo, bahlabe bekhangele, belawulwa luncwadi lwemveli. Nangona uMndende (1998), ebhekisa elizweni jikelele, lo Gilikankqo uqale ekuhlaleni, eluntwini, ekuhlaleni, oluvumele abantu abavela ngaphandle koMzantsi Afrika bavula amashishini ezilalini zaboMzantsi Afrika, kwathengwa kubo ngoku, zavalwa ezabo iivenkile, basonga izandla. Ngulo msebenzi wezibongo zomthonyama lo wenziwa ngulo mbongo ungentla apha, ukulumkisa nokukhalimela izenzo ezingalunganga. UMpukwana (2019: 14) naye uyakhalima kumbongo wakhe othi “Konakele phi na?” Uthi:

Kutheni nje singqongwe ngabarhwaphilizi?
Sekwenzeke ntoni kwagcwal'amabhedengukazi?
Sekwathini sajikelezwa ngoohlohlesakhe?
Kutheni kwaxhaphaka oozungul'ichele?
Kwenzeke ntoni sacinezelana sodwa nje?
Kutheni naphakamelana nodwa nje?
Sekwathini nangafuni kuphuculana nodwa nje?
Kutheni elowo ezamela yena nendlu yakhe nje?
Kwathini imfundo ayabi nasidima ngenxa yenu nje?
Kwenzeke ntoni nazenza intlekisa ngabengcinezelo?
Kutheni nje umnyobo niwuthathele phezulu?
Kutheni nje ukwazi abantu kuyint'etyisayo?
Konakele phi mzi kaPhalo?

Nalapha kulo mbongo imbongi iqaphele isenzo esingalunganga sorhwaphilizo, isizwe sigcwele amabhedengukazi, oohlohlesakhe, oozungul'ichele, ukucinezelana, ukuphakamelana. Zizenzo ezingamkelekanga kwinkcubeko yakwaXhosa zonke ezi zikhalinyelwa yile mbongi, kwaye lo mbongo ububungqina bendima edlalwa luncwadi lwemveli ekukhuseleni inkcubeko yamaXhosa, ingakumbi ekukhuzeni imikhuba nemikhwa engafunekiyo. Inkcazobungcali yeSankofa ikhuthaza ukuvuselelwa kweenqobo zentlalontle eluntwini, ukuncedana, ukusebenzisana, ukwenzelana ubuntu, nokunyaniseka (Dzobo, 1976).

Ngoko ke imbongi, njengoko uNtshinga (1990) esitsho, ivakalisa izimvo zoluntu kuba isisithunywa soluntu. Ivakalisa ukutshikilelwa kwenkcubeko yakwaXhosa, ngokwenziwa kwezinto ezimanyumnyezi kwisizwe sikaPhalo, ude athi

“amabhedengukazi,” engaxeli ubukhomokazi, u“kazi” apha umele isandiso. Loo nto ibonakalisa izinga eliphezulu lobuxoki esizweni. Umbuzo othi, “konakele phi mzi kaPhalo?” ukhumbuza ukuba bekukhe kwalunga kuqala, yinto entsha le yoku konakala kwabantu. Ngako oko, xa bekukhe kwalunga kuqala, kutheni le nto kungabuyelwa nganeno kuyokufunwa iimpendulo kwiingxaki zale mihla? Inkcazobungcali yeSankofa inamandla ekutolikeneni nasekuxhaseni olu luvo, kuba ithi yona makumane kubuyelwa umva, kukhangelwe undonakele, kulungiswe okanye kukhunjuzwane ngendlela yokwenza okulungileyo, ngendlela yokuthetha, nangendlela yokusombulula izishiqi. Ngalo lonke elo xesha kuyiwa phambili.

5.3.4. Izibongo zomthonyama eziqulethe iindlela zokuziphatha

Umsalane kwisibongo wenziwa bubugcisa bokudlala ngolwimi nokuvuselelwa kwezimvo ngamagama achukumisa imbongi nabaphulaphuli (Ntshinga, 1990). Oku kungqinwa ngulo mbongo kaSwana nabanye (2014:145) othi:

Amaxesha akudala ayedal'ulonwabo ebantwini,
Izithethe namasiko iyimimiselo engenakulityalwa
Intlonipho isisambatho somdala nomncinane.
Hayi! Ndandingekho mna wobuza kumnt'omkhulu,
Ziya kumngqinela neenyembezi zakhe xa ekhumbula ezo mini.
Amaxesha akudala ayezibalula ngentlutha,
Kuba umzi ngamnye wawuqamela ngemfuyo,
Uzigasa ngomhlab'ukutyeba owondl'usapho,
Hayi! Ndandingekho mna wobuza kumnt'omkhulu,
Ziya kumngqinela neenyembezi zakhe xa ekhumbula ezo mini.

Ubuso bendoda yayiziinkomo ngezo mini,
Intombi iyintyatyambo ngaloo maxesha.
Inyewe yayixovulwa ixikixwe zizankond'ekhaya,
Hayi! Ndandingekho mna wobuza kumnt'omkhulu,
Ziya kumngqinela neenyembezi zakhe xa ecinga loo maxesha.

ix. Uhlalutyonzulu nengxobunzululwazi

Lo mbongo uphicotha indlela abantu amabaziphathe ngayo kule mihla. Ukulanda amaxesha akudala kukuchankatha ngqo kwinkcazobungcali yeSankofa, olusimelele ngayo olu phandonzulu. Yona, njengoko ibicacisiwe kwisahluko sesithathu, iphehlelela ukubuyela umva kuhletshulwe kwiingcebiso zamandulo, ukuncedisa ukududula inqwelo ibheke phambili.

Imbongi iyiveza ngobuchule indlela abantu amabaziphathe ngayo, ibalula ulonwabo omalubekho ebantwini, ibalula ukungalityalwa kwamasiko nezithethe, ibalula intlonipho komdala nomncinane. Ukusetyenziswa kwegama “isambatho” kubonisa ukuba intlonipho le mayibe yinto esoloko ikhona, yombathwe, ingamana ibakho ngamaxesha athile. Lo mbongo ukhumbuza ngentlutha eyayikho ngaloo maxesha akudala, ubuye uyichaze ngobuchule ukuba yayibangelwa kukuba umzi ngamnye wawufuyile, ulima, usondla usapho nabo basweleyo. Ngamanye amazwi, lo mbongo ukhuthaza ukuba abantu mabavuke bazenzele, mabalime, mabafuye, babuyele endulo, basebenzise oko banako, bangathengisi ngemihlaba kubantu basemzini. Xa imbongi isithi “Ubuso bendoda yayiziinkomo ngezo mini,” ixela ukuba umfana wayeqaqamba ngentsebenzo ekhaya nasekuhlaleni, nditsho nasezintombini, kungajongwa inkangeleko yodwa, kujongwa umthamo womsebenzi wakhe. Kwelinye icala, imbongi ibonisa ukuba intombi yona yayiyintyatyambo ngaloo maxesha; intyatyambo imele izinto ezintle, iyahombisa, yenza kube kuhle, kube mnandi apho ikhoyo. Kunjalo nje, intombi eziphethe kakuhle ithi ibe ngumzekelo omhle ekuhlaleni, ifuthele nabanye ngentla entle.

Nazi ezi ndlela zokuziphatha ziboniswa ngumbongo womthonyama ongentla apha. Uyakungqina oku uSatyo nabanye (1993) xa besithi kwisizwe esiNtsundu izibongo zinemisebenzi emininzi, ezinye zidla ngokulungisa amakhwiniba ezimilweni zabantu, injongo kukudala invisiswano ebantwini. Kuqaphelekile kumphandinzulu ukungaxatyiswa kwenkcubeko ngabantu abantetho isisiXhosa, njengeko kutshiwe kwisahluco sokuqala, kwangaxatyiswa izithethe namasiko, aziintsika zobuXhosa, kwehla izinga lentlonipho komdala nakomncinane, yiyo loo nto abona kufanelekile ukuba kukhe kubuyelwe emva, kuvuselelwe izibongo zomthonyama, zibe ngumbhobho wokukhumbuza abantu ngeendlela zokuziphatha.

5.3.5. Izibongo zomthonyama ezingamaqhawe namaqhawekazi esizwe

Enye yenjongo zoncwadi lomlomo kukuqaqambisa izenzo zobuqhawe nobuqhawekazi babantu bakwaXhosa, izenzo zamagorha namagorhakazi esizwe (Satyo nabanye, 1993). Obu bugorha nobugorhakazi ayibubo obu bezigalo kuphela, buyenzeka ngokusebenzisa ingqondo nje qha. Izibongo zomthonyama ziyakudandalazisa oku. Nanku umzekelo, ucatshulwe kuSwana nabanye (2014:154):

A! Mzantsi-Afrika!
Nalo ke ilizwe lethu Mzantsi-Afrika,
Nalo ke ikhaya lethu Mzantsi-Afrika,
Nantso ke indawo yethu yokubalekela, Mzantsi-Afrika,
Nantso ke indawo yethu yokulilela, Mzantsi-Afrika
Namhlanje sithi yeyethu kuba asilwele amathandazwe,
Namhlanje sithi yeyethu kuba basilwele ooNokwindla,
oomGcina, ooTyhopho, ooXhamela, lowo ke nguSteve Biko.
A! Mzantsi-Afrika!

x. Uhlalutyonzulu nengxobunzululwazi

Lo mbongo uqulethe imbali, ngokuqinisekileyo uthi umntu akuwuphulaphula, anqwenele ukwazi banzi ngoSteve Biko. Ngaloo ndlela, ubuyela emva embalini, aye kucholachola ulwazi ngamaqhawe namaqhawekazi akwaXhosa. Yile mvuselelo yenziwa yinkcazobungcali yeSankofa, ethi makubuyelwe emva kuye kulandwa iimbali zesizwe, ezinokuthi kanti sele zibulibaleka. Lo mbongo uvumbulula iqhawe elenza igalelo elikhulu ekuvuseni abantu ukuba babuyise iAfrika yabo. Lawenza owalo umsebenzi lade layokulala kobandayo, limele inyaniso, lisilwa ingcinezelo yabantu abaNtsundu, lisilwela ukubuya kweAfrika, ibuyele kubaniniyo. Iimbongi zomthonyama zikhwaza amagama abo bathi bazenza amadini, nokwenza kwabo, esenza imbali kwaXhosa, kwaye zikhuthaza abantu ukuba bazeke mzekweni bathathe apho la bayeke khona. Kanti lo mbongo unayo nendima oyidlalayo ekuzazini komntu imvelaphi yakhe. Okuya kulandwa kukaSteve Biko ngeziduko, ooNokwindla, oomGcina, kuvuselela ukuzazi kwabo bazalana naye, babe nokuzingca, babone ukuba nabo bengooTyhopho, banalo iqhawe neqhawekazi lesizwe.

Nanku omnye umbongo womthonyama, omsebenzi wawo ikukukhumbuza izizukulwana ezikhoyo nezizayo, ngeqhawe lakwaXhosa elinguRholihlahla kaMandela, elahlala entolongweni iminyaka engama27, lisilwela inkululeko yomntu oNtsundu eMzantsi Afrika ucatshulwe kuSwana nabanye (2014: 102):

Aa! Zwe-liya-shukuma!
UZwe-liya-shukuma ngumdaka kaMandela,
Umdak'onobomi wakwaSokhawulela,
KwaDlom'omdlanga, kwaNgqolomsila,
Ingxangxas'ehamba ngamadolo yakwaNdaba,
UKhala mqadi wafa yintsika,
Umty'ondindilili wasemaNtandeni.
Ubakhonzil'aBambo nabeNguni;
Wabakhonz'abeSuthu nabeTswana;
Wawakhonz'amaZulu kaSenzangakhona;

Wawakhonz'amaSwati namaNdebele;
Wawakhonz'amaTshona, amaNyasa namaKhalanga;
Wadib'izizw'ezikhulu nezincinane,
Edal'umanyano lwama-Afrika,
Ukuz'inimb'ibenye yezizwe.

Ukuba siyilandela kakuhle intlalo kaXhosa, sifumanisa ukuba amaXhosa ngabantu boxolo. Yiloo nto kuthi kwakubakho imbambano phakathi kwabantu, imbongi ibonge ngaloo mbambano, injongo yoko ikukuxolelanisa (Satyo nabanye, 1993). Lo mbongo uyayibonisa le ndima idlalwa zizibongo ekudaleni uxolelwano. URholihlahla udibanise zonke iintlanga zabantu abaNtsundu ukuphuma kwakhe entolongweni. Akakhonzanga amaXhosa odwa, kuba engumXhosa, ukhonze bonke abantu boMzantsi Afrika, esenza uxolo phakathi kwabantu, abaNtsundu nabaMhlophe, ezamela ukuba kuhlaliswane kakuhle. Nantso inkcazobungcali yeSankofa ethi makulandwe emva, kufunjathwe zonke izinto neengcebiso ezingaluncedo ekwakheni isizwe esinenkcubeko. Oku kuthwalwa kweqanda yile ntaka yesankofa emqolo, kukuthwalwa kolwazi olubalulekileyo lwembali yesizwe. Isizwe sikaPhalo sisizwe esinoxolo, yinkcubeko yaso leyo. Izibongo zomthonyama zisebenza lo msebenzi wokuveza olo xolo, ukuze inimba ibenye.

5.4 Elokuqukumbela

Le ntsika yoncwadi lomlomo izizibongo zomthonyama, yeyona ibonakala ingasenamandla kakhulu kwisizwe sikaXhosa. Esinye sezizathu kukuba imbali yesizwe ayisaziwa, iminombo yeekumkani okanye iinkosi ayisasiwangaso kakhulu, kwankokheli ezo azisanikwa esa sidima zazinikwa sona kudala. Esinye sezizathu kukuba kukho imithetho ngoku elawula ukuthetha ngomntu esidlangalaleni, kufuneka ufumane imvume kuye kuqala, ngoko ke akuzukuba lula ukudanduluka, uthethe nantoni na ngenkosi okanye ikumkani, ugxeke uncome, okanye ugqithise okusisikhalazo sabantu, njengoko xa uyimbongi, ungumlomo wesizwe. Amandla ezibongo zomthonyama asekho kweli cala lincomayo, apho kunconywa izenzo zamaqhawe namaqhawekazi, nalapho kuthuthuzelwa khona okanye kuxolelaniswa khona.

Umphandinzulu ukhuthaza ukuvuselelwa kwezibongo zomthonyama, ukudlulisa inkcubeko yakwaXhosa, kwenziwe oko kunokwenziwa nokuba kuncinane

kanganani na. Ezi zibongo zidlala indima enkulu ukudlulisa imiyalezo yovelwano, imiyalezo yokukhuthazana, imiyalezo yoxolelwano, imiyalezo yokusebenzisana, kanti nemiyalezo yembali yesizwe. Yonke le miyalezo iqulethe inkcubeko yakwaXhosa, iyasivuselela isizwe ekuzazini. Athi ke umntu akuzazi, abe negugu ngenkcubeko yakhe, akwazi ukuyilondoloza, akwazi ukuyibhiyozela ngeemini zokwenza oko. Akwazi nokuzithutha ngezibongo zakubo.

lingoma zakwaNtu zezona zisetyenziswa kakhulu kwesi sizwe sikaXhosa. Umsebenzi wazo mawuqatshelwe, kungavunywa nje, makuqatshelwe imiyalezo equlethwe zezi ngoma. Makuqatshelwe ukuba eyona njongo yokuphicothwa kwazo, kuhlalutywenzulu, kuxoxwe ngazo, kukuba kujongwe ukuba kudaleke uzinzo nocwangco eluntwini jikelele. Injongo kukuba uluntu luhloniphane, uluntu lusebenzisane, uluntu lumanyane, uluntu luzazi, uluntu luxolelane, ukuze kubekho uzinzo nenzolo ekuhlaleni. Injongo yokuvuselelwa kokusetyenziswa kwezi ntsika zoncwadi lomlomo zonke, kukuba makubuyelwe eMbo, apho kuvelwa khona, kukhe kumana kucatshulwa kwiinqobo zentlalo ezazisetyenziswa ukukhulisana nokuphuhlisa kwiindlela zokuziphatha.

Eza pateni zeendlela zokuziphatha zamandulo, zisengalunga ukusetyenziswa, kodwa zilungiselelwe ukungena kakuhle kweli xesha lanamhla. Ubungetyenyetye boncwadi lomlomo buyakuvumela oko. Kunqweneleka ukuba kubekho utshintsho kule minyaka izayo emveni kweziphumo zolu phandonzulu. Ilizwe lonke litshintshe, omdala ahloniphe omncinane, omncinane ahloniphe omdala, konke kubonakale kwangeengoma zakwaNtu eziza kuvunywa, kuvuseleleke izibongo zomthonyama ezikhwazwa esidlangalaleni zikhuthaza inkcubeko yakwaXhosa, kukhwazwe ubuntu, kuculwe kuthiwe “umntu ngumntu ngabantu.” Inkcubeko yakwaXhosa ibuye ihlonitshwe, ilondolozwe, ingabhangi, kuba isizwe esingenankcubeko siyimpumputhe.

Isahluko Sesithandathu

Isishwankathelo Seziphumo, Iingcebiso Noqukumbelo

6.1 Intshayelelo

Kwisahluko esandulela esi, kuphicothwe nzulu iingoma nezibongo zomthonyama, kutyhilwa igalelo ezinalo ekudluliseni nasekulondolozeni inkcubeko yakwaXhosa. Idatha eqokelelweyo ngezi ntsika zoncwadi lomlomo, ihlengahlengiswe ngokomxholo, kubhentsiswa ezikuqulathileyo ngokubhekiselele kwinkcubeko yakwaXhosa. Imizekelo yeengoma nezibongo ezichongiweyo iqhalwe yaqwatyululwa, kuvezwa ezo nqobo zenkcubeko ziqulethwe apho kuzo, kwabhentsiswa nobuchule obulapho kuzo ekudluliseni inkcubeko, xa zithe gqolo zisetyenziswa njengezixhobo zokuyilondoloza.

Esi ke ngoku sona isahluko sishwankathela iziphumo kwiingxoxo ezenziwe kolu phandonzulu lulonke ngemiba ebibekiwe kwisahluko sokuqala, eyokungasiwa liso kwenkcubeko yesiXhosa, ngabantu abantetho isisiXhosa ke phofu, nokwehla kwezinga lokuyilondoloza, okungakhokelela ekubhangeni kwayo. Apha kwesi sahluko kuhliwa amahlongwane phezulu, ngokusesikweni, kushwankathelwa iingxoxobunzululwazi ezithe zagqwesa. Kwiingxaki ezithe zaqatshelwa, kunikezelwa ngeengcebiso ezinokulandelwa ukuze kusombululeke isishiqa samanzi athe angena endlwini kaXhosa. Icandelo lokuqala lesi sahluko, njengoko kucacile, lenza intshayelelo, lize elesibini lenze ushwankathelo lweziphumo zophandonzulu, ngelixa elesithathu icandelo libonelela ngeengcebiso ezinokuthi zilandelwe ukusompa ingxaki. Elokugqibela ke lona livala umkhusane. Makhe siqale ngoshwankathelo lweziphumo zophandonzulu kwicandelo elilandelayo.

6.2 Isishwankathelo Seziphumo Zophandonzulu

Kwisahluko sokuqala kudakancwe ngokuphandle injongo ephambili yolu phandonzulu, ekukuphonononga ngokunzulu iindlela zokubuyisa isidima, ixabiso, umsebenzi, nokulondolozwa kwenkcubeko yamaXhosa njengesikhokhelo sentlalontle nenkcubeko yoluntu, kuqanyelwe ngoncwadi lomlomo: amaqhalo, iintsomi, iingoma nezibongo zomthonyama. Ziqhaliwe zachazwa ezi ntsika kwingcaciso yesigama salo msebenzi. Ngokuthe ngqo nenkcubeko, njengento engumdlu womphandinzulu, nechazwa ziingcali njengenqubo yokuphilisana, iipateni neendlela zokuziphatha,

inkolo, ulwazi, iinqobo, ulwimi nesinxibo ekuthi kuvunyelwane ngaso lelo qela, kulandelwe sona, injongo ikukuphuhlisa, ikukwakhana, isizwe siqhubele phambili. Bekubalulekile ukuba olu phandonzulu lwenze le ngcaciso ukuze kucace kwabo banokuthi kanti abazi kwagama eli lithi “inkcubeko” ukuba liqulethe ntoni na.

Ngokungqamene noncwadi lomlomo, kwezo ndidi zithe zachongwa, kuye kwacaca mhlophe ukuba amaqhalo zizivakalisi ezifutshane ezizele bubulumko. Ezi zivakalisi zinenjongo yokubeka loo nto ichazwayo ngendlela ethile yobulumko, eya kuthi nakulowo umameleyo afumanise ukuba akukho ndlela yimbi egqitha leyo ibekwe ngayo intetho. Ngesi siphumo, uphandonzulu lubethelele ingcamango ethi, ukuze isizwe sale mihla siphuhle, kudingeka ukuba kubekwe umnwe kwindima edlalwa ngamaqhalo esiXhosa.

Ngamxhelomnye, kuye kwachazwa kwa iintsomi ezi, kwagxininiswa ukuba ngamabalana amafutshane angumfuziselo onqatyisiweyo wobomi boluntu, injongo yawo ikukuqulunqa nokunqwanqwada isimo somntu, nokuzoba ububanzi bemihlaba ehanjwa ziingcinga zomntu xa ezingela izisombululo zokuchaza iimfihlelo zendalo, ngamanye amaxesha kuqaqanjiswa izenzo zobuqhawe nobuqhawekazi esizweni. Esi siphumo sikhomba kwinto yokuba iintsomi mazingajongwa njengamabali okonwabisa nje kuphela, koko mazijongwe njengamabali okulungisa izimilo ukuze zingqamane neendlela zokuphila emaXhoseni.

Zichaziwe iingoma zakwaNtu, kwatshiwo ukuba ziyombelwa, ziyavunywa, azilawulwa zeziya zinto kuthiwa ziinotes. Ezi ngoma zilawulwa kukuba zivunywa kuso nasiphi na isici, okanye sithini na isizathu okanye injongo yokuzivuma, ingaba ifuna ukuba kukhwazwe, kuhalaliswe kusini na xa kuvunywa.

Ngaphaya koko, ikhankanyiwe into yokuba ngokunxulumene nezibongo, ukubonga kukuphuphuma kweenkephula zamazwi anokulanda umnombo nembali ngomntu okanye into. Kakade ke oku kuyinxalenye yenkcubeko yamaXhosa. Kuloo mpuphuma yamazwi kunokunconywa okanye kugxekwe izenzo zomntu, konke oko kusenziwa yimbongi.

Ezi nkcazelo zoncwadi lomlomo zingentla zishwankathela ngokupheleleyo ubuthumbu balo msebenzi, apho kubhentsiswa ubudlelwane bezi ntsika nenkcubeko yakwaXhosa. Njengoko kuxeliwe kwisahluko sokuqala, injongo yesi sifundo kukutsala umdla wabantu bakhuthalele ukulusebenzisa uncwadi lomlomo ukuze kulondolozeke inkcubeko, ingabhangi abantu bekhona. Masibuye umva kwakhona, sikhumbule ukuba imibuzo yophandonzulu efana nokuthi lungasetyenziswa njani uncwadi lomlomo njengesixhobo sokulondoloza inkcubeko yamaXhosa, yeyona ikhombe indlela kwindlela oluqhutywe ngayo uphandonzulu, kuba kuye kwagxilwa kwindima edlalwa ziintsika zoncwadi lomlomo kwinkcubeko yale mihla, ukwenjenjalo ikukubonisa apho lungena khona olu ncwadi lomlomo nezoo ndidi zalo zichongiweyo. Ukuphendula imibuzo yophandonzulu, kusetyenziswe inkcazobungcali yeSankofa, ukwakha iinqobo zentlalo ezidlulisa inkcubeko yamaXhosa. Njengoko kubonakala kwisahluko sesine nesesihlanu, kuye kwakhiwa imixholo nemixholwana, njengoko ubani enokukhumbula:

- i. Intlonipho;
- ii. Intsebenziswano;
- iii. Ubuntu;
- iv. Ukuvuka uzenzele;
- v. Ukuxabisa imbali nokuzazi;
- vi. Ubunye.

Kwesi sifundo, zigocagociwe izinto ezingonobangela bokungaxatyiswa koncwadi lomlomo nenkcubeko yakwaXhosa, labhentsiswa nefuthe lazo elingelihlanga, eliye ladala lo monakalo wokutshikilelwa umva kwenkcubeko yamaXhosa, ngamaXhosa. Xa kufikelelwa apha, kubalulwe ifuthe lobukoloniyali nenkolo yobuKrestu kuncwadi lomlomo nenkcubeko yamaXhosa. Iye yavelelwa nento yokuba ubukoloniyali yinkqubo yabamhlophe baphesheya kweelwandle, abayenza e-Afrika, bawaphuca ama-Afrika zonke iintsika ayeme ngazo ukuze apha. Bawaphuca imveliso yendalo, aba bangamaXhosa baphucwa nolwimi olu lwabo, njengoko kubonakalisiwe kwingxoxo ngokubanzi. Babona kuyinto emele ukuba yenzeke into yokuba bathethe ulwimi lwasemzini, ukuze balungelwe. Lwacinezeleka olu lweenkobe lusisiXhosa. Eseyahlule kukuba baluthethe olu lwimi lwesiNgesi sele bezithethela bengamaXhosa bebodwa. Oku, kufunyaniswa kolu phandonzulu kuyingxaki eyongamele isiXhosa

sisonke, kuba kuthi kusalungiswa imicimbi yolwimi, kube kuvela iingxaki zeenkubeko nokulahleka kwezimilo; kuthi kusajongwe oko, kubekho abo banqula iimbono zaseNtshona ezifika zibuyisele emva isiXhosa. Umzekelo, ubhalo loncwadi lomlomo bekuzanywa ukuba lubhalwe lugcwale amathala eencwadi, kodwa ngoku kukho itheknoloji eluchwethela ecaleni, nto leyo ebuyisela umva. Ewe, zikhona iinzame ezenziwayo, kodwa azanelanga, into ke efuna ukukhe ijongwe.

Abadalulwanga nje kuphela aba nobangela, ubonisiwe umonakalo abawenzileyo, owenze ukuba abantu bahambe berhabula iinkubeko zezinye izizwe, nto leyo ibenze baba budada bukiwu, balahlekwa kukuzazi, balahla amasiko abo nezithethe zabo. Balahlekwa nalulwimi lwabo isiXhosa, bakhuthalela ukusebenzisa iilwimi zasemzini ezinjengesingesi nesiBhulu. Kwatshabha kubo ukusebenzisa iintsika zoncwadi lomlomo, ezidlala indima enkulu yokubagcinela iimbali zesiXhosa, ezidlulisa inkubeko neenqobo zentlalontle, eziqulethe iziyalo nezilumkiso, ezikhuthaza intlonipho nemvisiswano, eziqulethe Ubuntu, ukuze ubani azi ukuba umntu lo, ngumntu ngabantu. Ukucinezeleka kobaliso lweentsomi kwaXhosa kube sesona silonda sinobuzaza, esiye sawulimaza kakhulu umzi kaPhalo, kuba kaloku kulapho ziqulethe khona iinqobo zentlalo nenkcubeko, kuba zazithabatha indima yesikolo, esasingekho kwintlalo yakwaXhosa ngezoo mini. Ukungasetyenziswa kwamaqhalo kwintetho yemihla ngemihla nako kuyidodobalisile ingqeqesho kubantu bakwaXhosa. Amaqhalo aqulethe iziyalo nezilumkiso kwintlalontle yamaXhosa. Ngako oko, olu phandanzulu lukufumanise kuyingxaki ukuqhutyekwa nokutyeshelwa koncwadi lwemveli nenkcubeko. Ubukhulu becala, kufunyaniswe oku kuqhwalalisa iintsika ezazibopha uluntu ngebande elinye.

Lo monakalo wokuhanjelwa kude nenkcubeko noncwadi lomlomo ubonwe njengetyhefu efafazwe ezingcanjini zomthi, ungumbulalazwe, kuba ukungaziwa kwenkcubeko sisizwe, yingozi enkulu. Isizwe esingenankubeko sifana nqwa nomntu ongenagama, sizazi sona ukuba siqamele ngantoni. Nangona lo monakalo uphawuliwe, olu phandanzulu aluyithandabuzi indima yoncwadi lwemveli. Iphicothwe nzulu imisebenzi yoncwadi lomlomo kwinkubeko yamaXhosa, luchazwa ukuba:

- i. Luvuselela ukuzazi;
- ii. Luqulethe ulwazi ngentlalontle;

- iii. Lusisipili senkcubeko;
- iv. Lufundisa ngamasiko nezithethe zakwaXhosa;
- v. Lusisakhiwo sobuntu;
- vi. Lungumbumbi wabantu babe banye, bamanyane.

Xa bekuphicothwa okutshiwo ziingcali ngolu ncwadi lomlomo nenkcubeko yakwaXhosa, ubonakele umsantsa, njengoko kunatyisiwe kwisahluko sesibini. Umsantsa oqaphelekileyo ngowokuba iingcali ziyawubona umonakalo wokwehla kwezinga lokusetyenziswa koncwadi lomlomo ukudlulisa inkcubeko, kwaye akukho bungcono banto eyenzekayo, inxeba liye lisiba nzulu, iyabhanga inkcubeko yakwaXhosa, ingaba icebo lithini? Uphandonzulu luvumbuluke nelithi, makukhe kukhangelwe ezi izinto ziyimiqobo ekusetyenzisweni kolu ncwadi lomlomo ukudlulisa inkcubeko yakwaXhosa.⁶ Imiqobo, ngokolu phandonzulu ifunyenwe iyile ilandelayo:

- i. Indlela yokwenza izinto ngesimanjemanje;
- ii. Umdla wabantu;
- iii. Umxholo woncwadi lomlomo;
- iv. Iteknoloji;
- v. Ifuthe le4IR.

Ezi zinto ziyimiqobo, zicinezele uncwadi lomlomo, futhi zinobungozi ezibudalayo kwinkcubeko yakwaXhosa, nakwisizwe siphela. Ngaloo ndlela, uphandonzulu luze nazo nganye nganye ezi ndidi zoncwadi lomlomo, zavezwa ngokwemixholo eziyiquathileyo, ukuze umzekelo ngamnye ubhentsise imfundiso okanye isiyalo osiquathileyo, sincedakale isizwe sakwaXhosa, kungadanga kuyiwe kumaziko empilo, kubhatalwe iimali ezitshisiweyo kuba kufunwa uncedo lokusombulula izishiqi.

Xa kuqwalaselwa emva, isahluko sesithathu sityhile inkcazobungcali olusimelele ngayo uphandonzulu, kwakunye neendlela oluqhutywe ngazo. Olu phandonzulu luxhentse luzombelela ngenkcazobungcali yeSankofa, eyingcamango eyavela kubantu abangama-Akan, eNtshona Afrika. Le ngcamango yama-Akan, njengoko

⁶ lingcebiso zinatyiwe kwicandelo elilandelayo. Kwesi sivakalisi kunikwa umkhombandlela ngokweziphumo, kuze kuqhutyekwe nokufunyaniswe kungunobangela wengxaki kwesi sifundo.

isahluko sesithathu sicacisile, iqaqambisa ukubaluleka kokufunda kumava amandulo, ukwakha ingomso. Ngokweqhalo labo, ukubuyela emva ukhangele ukuba kanti kwakusenziwa kanjani na, akulohlazo. Baqaqambisa ukubuyela emva ukhumbule obusele wakulibala, ukusebenzise usenzela ukuqhubela phambili.

Iziphumo zesi sifundo zikungqinile ukuba eneneni, le nkcazobungcali yeSankofa ifaneleke kakhulu kolu phandonzulu, nakwezinye ke iinkalo zoncwadi nolwimi lwesiXhosa, kuba nalo lukhuthaza ukusetyenziswa kweentsika zemveli, uncwadi lomlomo ukukhuthaza ukudluliswa kwenkcubeko yakwaXhosa ukuze ingalibaleki, ingabhangi, iwugcine umzi kaPhalo usabumbene, usahloniphana, kanye njengamandulo, kusadliwa ngendebendala. Isiphumo esi siphinde sabhentsisa ukuba inkcazobungcali yeSankofa igxininisa ukubaluleka kokubuyela kwimvelaphi ukuze kufundwe, kufunyanwe, kwaye kuhlonitshwe ulwazi lweminyanya nezinyanya, kuhlonitshwe inkcubeko kunye nembali ukuze kuhlaziywe ingqondo nokwakhiwa kobuni babaNtsundu. Nolu phandonzulu luyakungqina oku, futhi luququzelela uncwadi lomlomo ekumhokamhokeni nale ntsindabadala yesintsompothi esingenamva namphambili.

Olu phandonzulu lufumanise ukuba inkcazobungcali yeSankofa ivuselela kanye oku kususe umphandinzulu wenza lo msebenzi wokuvuselela ukusetyenziswa koncwadi lomlomo (amaqhalo, iintsomi, iingoma nezibongo zomthonyama), zisetyenziswe njengezixhobo zokulondoloza inkcubeko. Ngoku kuthe kwafunyanwa, umphandinzulu uyibethelele into yokuba akathi maziyeke ezi zala maxesha iindlela ekuqhutywa ngazo, nto nje makumane kujongwa emva kukhangelwe ukuba akukho mlumiso unokubhaqeka na, oya kwenza kuqhutyelwe phambili sisizwe sikaXhosa. Ngolu shwankathelo lweziphumo, olu phandonzulu luneengcebiso olunqwenela ukuba zinganikwa iliso elibukhali.

6.3 Iingcebiso Kwingxaki Elisuuswe Yiyo Uphandonzulu

Ingxaki olususwe yiyo olu phandonzulu yileyo yokungasiwa liso libukhali nokungaxatyiswa kwenkcubeko yakwaXhosa, ngabantu abantetho isisiXhosa phofu. Le ngxaki inwenwe yaya kutsho nasezikhundleni abakuzo abantu, emisebenzini nakwezopolitiko, apho umntu enzela ukuthi ahlohle kwesakhe kuphela, abalibale

abanye abantu abashiye ezantsi besokola. Asiyiyo inkcubeko yakwaXhosa ke leyo. KwaXhosa kukhuthazwa Ubuntu, kushunyayezwa ukuba umntu ngumntu ngabantu.

Ukungazi nokubetha ngoyaba inkcubeko yakwaXhosa, ungumXhosa, kukuzikhanda ngenyheke etyeni. Yiyo loo nto umphandinzulu ebona kufanelekile ukuba kukhe kuvuseleleke ukusetyenziswa koncwadi lomlomo, ukubuyisa isidima senkcubeko esakhahleleka ngobuso phantsi ukufika kobukoloniyali nobuKrestu eAfrika. Zaguqulwa iingqondo zabantu zatsho zabona kufanelekile ukuba ulwimi lwazo malutshikilelwe umva, kuyekwe kwa ezoo ntsomi, loo maqhalo, ezo ngoma nezo zibongo zomthonyama na kakade. Zabonwa ezabo iintsika zoncwadi lomlomo njengeziqulethe ubuhedeni needemoni.

Olu phandanzulu, ke ngoko, lwenzelwe ukuvuselela ukusetyenziswa kolu ncwadi lomlomo njengesixhobo sokuvuselela nokulondoloza inkcubeko yakwaXhosa engasiwanga liso libukhali. Iingcebiso oluza nazo, ekufuneka zikhe zixoxwe, zijikwajikwe, zijongisiswe, kuboniswane ngazo, zezi zilandelayo:

- i. Makuzanywe ukuba ezi ntsika zoncwadi lomlomo zihlelwe ngokwemixholo ekhuthaza iinqobo zentlalontle. Ukwenza oku, makufundiswe le mixholo ihleliweyo ezikolweni nakumaziko emfundo ephakamileyo, ukuze ulutsha olu bekuphawulwe ngalo kwisahluko sesine, lufunde ngoncwadi lwalo lwemveli kunye nenkcubeko. Ngokukodwa, le ngecebiso inika olu xanduva kumasebe ezemfundo omabini, elisezantsi neliphezulu. Abaqulunqi bekharithulam neepolisi zemfundo, mabasebenzise amaqonga abo ukuququzelela olu ncwadi nenkcubeko. Ngumba ke lo oza kufuna kuxoxwe banzi ngawo, kuboniswane futhi kuncazelwane ngeendlela ezingcono zokusebenzisa le ngecebiso. Ukuba kuchanwe abantwana abancinci nolutsha gabalala, kuya kube kukho apho kuyiwayo, kambe ke lugotywa lusemanzi. Konke oku kucetyiswa ngako ngasentla makwenzelwe ukutsala umdla kwabo bachaphazeleka ziingxaki ekuthethwe ngazo apha, balubone uncedo eziza nalo ekudluliseni ulwazi ngezinto ezibalulekileyo zenkcubeko yabo. Imizekelo esetyenziswayo yezilumkiso mayibe zizinto ezaziwayo kule mihla, makulunyukiswe, umzekelo ngeziyobisi, ngokuthengiswa kwamalungu emizimba kwenziwe ngawo amayeza, kulunyukiswe

ngorhwaphilizo, kungayekelwa kwezana ntsomi zithetha ngamagongqongqo ayesitya abantu, kuthethwe ngala aziziyobisi, agqiba impilo yabantu kule mihla. Undoqo, kukuhlela ezi ntsika zoncwadi lomlomo ngemixholo, kwimfundo ekumabanga aphantsi naphakamileyo.

- ii. Kootitshala, uncwadi lomlomo maluxatyiswe ukusetyenziswa kakhulu ezifundweni, ezikolweni, njengoko kwakusakwenziwa njalo. Iimbali zesiXhosa mazibe yinxalenye yezifundo ezithathelwa phezulu, ingakumbi kulwimi isiXhosa, nezifundo zeembali nezentlalo. Makufundiswe ngamaqhawe namaqhawekazi alwela ilizwe, ukuze igcinakale imbali yamaXhosa, abantu bakwaXhosa babe nokuzingca nabo ngembali yabo. Maziqokelelwe iimbongi zomthonyama nezibongo zazo, kwenziwe ithala leencwadi zesiXhosa, apho yonke into umntu afuna ukuyazi ngesiXhosa, aya kuyifumana khona.
- iii. Wonke umntu ofuna ukurholisa ngolwazi ngamaqhalo, ngeentsomi, ngeengoma, amaqhina nezibongo zomthonyama, zakwaXhosa, makavumeleke ukuba aze nazo zibe selugcinweni olufana nezixhobo zetheknoloji (*digital archives*). Umzekelo, amasebe karhulumente, ngokwahlukahlukana kwawo, mawakhe ubudlelwane obomeleleyo nabanolwazi ngalo mbandela, ingakumbi abantu abadala, apho banokurholiswa ngokurekhoda abakwaziyo ngoncwadi nenkcubeko yamaXhosa. Oku kukubetha iintaka ezimbini ngelitye elinye kuba, iyabuyiswa inkcubeko noncwadi lwamaXhosa, ngeli xesha kwehliswa izinga lentswelangqesho kwelinye icala. Ezi nzame zingenza kube lula ukulondolozeka kwenkcubeko yakwaXhosa. Kaloku olu ncwadi lwalungabhalwanga, lwaba khona oluye lwashicilelwa, ukufika koonyawontle kweli loMzantsi Afrika, kodwa nabo babekhetha iphela emasini, bengashicileli yonke into. Ngoko ke, luninzi uncwadi lomlomo olusebantwini, ingakumbi iingoma zakwaNtu, olungaqokeleleka lugcinakale, lurekhodishwe.
- iv. Amasiko nezithethe nazo zingaqokeleleka zishicilelwe kuvunyelwane ngamaqela ngamaqela, ngendlela yokuzenza, nokweengingqi

zakwaXhosa, njengoko inkcubeko isenziwa kanjalo. Ubani wokhumbula ukuba amasiko nezithethe zezona zisele zenyathi ziqulethe olu ncwadi lomlomo kunye nenkcubeko. Xa kuqhutywa amasiko nezithethe, uncwadi lomlomo luyasetyenziswa (iingoma, umzekelo), ngaloo ndlela ibe igcinakala inkcubeko. Sekukuninzi okuyingxubevange namhla kwiindlela enziwa ngazo amasiko, nto leyo ibangela ukuba loo nto belisenzelwa yona isiko ingabisawenzi umsebenzi wayo. Ewe, amasiko nezithethe mazingashiywa ngasemva, mazishicilelwe. Yiyo loo nto kufuneka kumana kubuyelwa emva, kuye kulandwa oko besele kulibalekile, njengoko ingqinile inkcazobungcali yeSankofa.

- v. Makungalindwa oluya suku larhoqo ngonyaka lokubhiyozela inkcubeko namagugu (24 Septemba) ukuze kubhiyozelwe inkcubeko; mayibe yinto eyenziwa rhoqo le ngamaXhosa, ukuze kusetyenziswe ezi ntsika zoncwadi lomlomo kwintlalo nenkcubeko yemihla ngemihla, kudityenwe, kumanyenwe kanye ngoluya hlobo kwakusenziwa ngalo mandulo. Ulonwabo lubalulekile eluntwini. Uluntu olonwabileyo luhambela phambili emisebenzini kuba yonke into luyenza ngothando, iinkcuku zibekwa ecaleni. Le ingcebiso ifuna umntu ngamnye azibuze umbuzo othi: ndingenza ntoni kwimihla ngemihla ukusebenzela uncwadi lwemveli nenkcubeko yam?
- vi. Mazivunywe iingoma zakwaNtu kukhutshiswane ekuhlaleni ngokusina, nangesinxibo sakwaXhosa. Mazibuye iikhonsathi ezazikade zisenziwa ekuhlaleni, zibopha isizwe ngebande elinye, kubaliselwana izishiqi nezintsompothi zamabali, kuxhentswa, kuvunywa iingoma, kunxitywa isinxibo sikaNtu, kube mbejembeje kubenjeya. Olu uxanduva lunikezelwa kwizibonda, iinkosi neekumkani zamaXhosa, zisebenza kunye nangokusondeleyo noluntu jikelele. Mazibonge iimbongi emathekweni, izinja zigilane, abafazi bayiyizele kuqhume uthuli. Mazibonge iimbongi zixele ezo zamandulo, ezazibonga, lithi ixhego belizigqibele litshaya, inqawe isemlonyeni, liyibone isiwa, kuba le nto yenziwa yile mbongi idlwengule umxhelo, lalibala naloo nqawa ibisemlonyeni.

6.4 Elokuqukumbela

Olu phandonzulu luyibethelele imbono ethi makubuyelwe eMbo, apho kwakuvelwa khona, kucatshulwe kwizinto ezincomekayo ezazisenziwa ukukhulisana, ukuphuhlisa nokwakhana kwisizwe sakwaXhosa. Ukulahla imbo ngophoyiyana akunaziphumo zihle konke konke. Ukuphucwa inkcubeko, uphucwe nolwimi olu lwakho, kufana nje nokusiphulwa komthi neengcambu zawo, nto leyo iwubulala ufe wonke, ube ziinkuni, kwenziwe ngawo umlilo. Ingaba koku kufunwa ngabantu abatshikilela inkcubeko yabo na oku kutshiswa babe ziinkuni kuphele tu ngabo? Enyanisweni, mminzi umonakalo osele wenzekile kwinkcubeko yamaXhosa. Ngeso sizathu, olu phandonzulu lumi kwinto ethi malubuye olu ncwadi lomlomo lujongelwe phantsi, kuba kusithiwa lugcwele ubuhedeni; mawabuye amasiko nezithethe zakwaXhosa neenqobo zentlalo ezaziqulethwe kolu ncwadi lomlomo. Nangaphandle kweminye imicimbi, le yeyona nto lo msebenzi uyicinzelelayo.

lingcali zigadlele ngolu ncwadi lomlomo, zilulanda apho lwaqala khona, zeza nalo nemisebenzi yalo, zalanda nezizathu zokusetyenziswa kwalo ngabantu bakudala. lingcali ziluchazile ukuba lwalusetyenziselwa ukudlulisa inkcubeko, ukuze ingabhangi; lwalusetyenziswa ukudlulisa imbali yakwaXhosa ukuze ingalibaleki. Lwalusetyenziselwa ukufundisa, lulumkise, lubonise nendlela umntu amakaziphathe ngayo ekuhlaleni nabanye abantu. Lwalusetyenziselwa ukufundisa ngamasiko nezithethe, masiko lawo, umzekelo elolwaluko, libonisa inqanaba lokusuka ebukhwenkweni uye ebudodeni. Ungasuki nje ngegama, ubonakale ngezenzo ukuba ngoku uyindoda, apho utshintsha nendlela ngoku yokunxiba, ungasanxibi njengangokuya ubuseyinkwenkwe.

Olu phandonzulu lugxininisa ukuba olu ncwadi ludlala indima enkulu kwinkcubeko yakwaXhosa. Lusebenza njengesixhobo sokuyilondoloza. La mabalana olu ncwadi, angumbhobho othungela ulwazi ngenkcubeko, kuba esakuba ebalisiwe, ayahlala engqondweni, awalibaleki. Yiyo loo nto uphandonzulu luchonge wona ukudlulisa inkcubeko, ukuze ilondolozeke.

Kunjalo nakumaqhalo esiXhosa, iyahlala into oyixelelwa xa uyalwa, ayilibaleki msinyane, iyankenteza ezindlebeni, ingakumbi xa uzenza ngathi uyilibele. Yiyo loo nto amaqhalo esetyenziswa xa kuyalwa kwimicimbi enjengemitshato, imigidi,

uthwesozidanga naxa umntu efumene umsebenzi omtsha, esiya kuqala ukusebenza. Oku kwenzelwa ukuba kuze kuthi nokuba uyahendeka, zezasebomini, lihlale iqhalo likukhumbuza okwakuthethiwe mandulo. Inkcazobungcali yeSankofa ithi yona buyela emva uyokulanda oko sekulibalekile.

Olu ncwadi lomlomo lusebenza umsebenzi wokuhlanganisa abantu ukuze bazane ngcono, bahloniphane, bancedane, baphilisane, bathandane, bendiselane, okuyinkcubeko yakwaXhosa konke ke oko. Ngalo lonke eli xesha siyakhula isizwe sikaXhosa, ziyanqaba iimfazwe nokukrwempana, luyanqaba urhwaphilizo kuba abantu bayakhuzana, kusetyenziswa iingoma zakwaNtu, kulungiswa iindlela zokuziphatha, kusetyenziswa iintsomi zoodyakalashi kuboniswa izenzo ezingalunganga ukuba umntu zimthatha zimshiye phi.

Buyaphela ubuvila, bunyathelwa ngeenyawo zombini kwaXhosa, ngokusetyenziswa kwamaqhalo alwa oko, kuthiwe “Esihleliyo sidl’ukuhlala, esiphilayo sesithwethwayo.” lintombi zakwaXhosa zivuma ingoma zibuza ukuthi, “Mfanandin’ongenankomo, uzandilobola nganton’ungenankomo?” Onke la matiletile enzelwa ukudlulisa nokukhusela inkcubeko yakwaXhosa.

Ngelivalayo, makubuyelwe eMbo mzi kaPhalo, kaTshiwo, kaXhosa. Maluvuselelwe ngamandla uncwadi lomlomo kuba ukunyathelwa kwalo lwarhuqwa phantsi eludakeni kuyenzile intlekele, silahlekile isizwe siyabhadula, kuba kuxuthwe intsika uXhosa ebesimelele ngayo, inkcubeko ekuncwadi lomlomo. Koxuthwe isixhobo sokulondoloza nokudlulisa inkcubeko yakwaXhosa ukuze ingabhangi. Maluvuselelwe olu ncwadi lomlomo lubuye luqinise ubuntu, intlonipho, ubunye, intsebenziswano nokuzazi ukuba ngokwembali umXhosa lo ngubani? Ingozi ke yile yokuba isizwe esingenankcubeko, sizazi sona ukuba siqamele ngantoni, kwaye sizazi sodwa.

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