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**Uhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli
zesiXhosa: 'Ukhozi Olumaphiko, Umlimandlela, Inkululeko
Isentabeni noLibambe Lingatshoni'**

ngu

Mlamli Diko

Uphandonzulu Lungeniselwe Ukuzalisekisa Iimfuno Zesidanga

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Kwiilwimi Zomthonyama

Doctor of Philosophy in African Language Studies

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Isifungo

Mna, **Mlamli Diko**, ndiyafunga ukuba olu phandonzulu ngumsebenzi wam endizenzele wona, kwaye awuzange wangeniswa kwelinye iziko lemfundo ephakamileyo ngaphambili. Zonke izimvo ezikolu phandonzulu zezam. Kwabo ndithe ndacaphula kubo ndiye ndenza ukunyaniseka ngokuthi ndibadwelise phantsi koluhlu lwemithombo esetyenzisiweyo ukuncedisa.

Umhla

2023

Utyikityo

M Diko



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Isishwankathelomxholo sophandonzulu

Kule ngxoxobunzululwazi kujoliswe ekubhentsiseni nasekudundubaliseni ukuchana kwezithako zesiXhosa nasekugqwesiseni iinoveli ezine zikaNcedile Saule kuxhathiswe ngemixholo ethe yachongwa. Ubuthumbu nobunto bobu bunzululwazi bophando bugxile kwezi noveli: *Ukhozi Olumaphiko* (1996a), *Umlimandlela* (1998), *Inkululeko Isentabeni* (2010) kunye no*Libambe Lingatshoni* (2017). Eyona nto inyuswa njengenqontsonqa eyingxubakaxaka ekufuneka idandalazisiwe ziintsingiselo ezithe zasitheliswa ngumsunguli wezi mbalo esebenzisa izikhali kunye nezixhobo zobhalo loncwadi lwesiXhosa. Ukuqhuba nokugwencelisa iimbonobunzululwazi kulo msebenzi, kubethelelwa into ethi, kukho ingcinga ephosayo neyalatha ukuba isiXhosa jikelele siphala ngencwina ekuqabeliseni imiba yentlalo, yoqoqosho, yepolitiki, yembali kunye nomthetho. Ukanti kwelinye icala, le ngcinga iyawanyevulela amaXhosa ide idlulele ekubeni iyixangxathe inkcubeko, amasiko kunye nezithethe zomthonyama. Ayipheleli nje apho, ihamba iyibeke elubala into yokuba isizwe saseAfrika sasithwabathwabaza kwisithokothoko sobumnyama apho kwakungekho mthetho namkhondo khona. Apha kolu phandonzulu, ndizama ukukhaba ngawo omane ezi ngcinga nezi zimvo zithuka zikwanyevulela isizwe sabaNtsundu ukuze babe zizicamba zokuxangxathwa ngabo bezinye izizwe.

Eyona miba iphawulwe njengebalaseleyo kolu phandonzulu yileyo yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe; ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa phezolo, namhlanje nangomso. Nganxa limbi, isiThako sobuNzululwazi beNkcubekontlalo nezoPolitiko, isiThako sobuNzululwazi bamaAfrika, isiThako samaSiko neziThethe kunye nesiThako sobuNzululwazi beNkumbulo zisetyenziswa ukuphikisa izimvo ezithi isizwe sabaNtsundu sasingenazo iinkcazobungcali ekukholeleka ukuba zazingasebenza ukucubungula nokucukuceza iimbalo zesiNtu. Ekugqibeleni, olu phandonzulu luphuma nento ethi, uncwadi lomlomo eAfrika lwalusetyenziswa njengesixhobo sokuqhuba izinto zemihla ngemihla, nto leyo eyenza kungakholeleki ukuba kuncwadi lomlomo kwakungekho nkcazobungcali kulo.

Oku kuqhwaya ingcinga ethi, le mixholo yalekwe ngasentla apha, ingaba ithetha ukuthini na kweli xesha sikulo eMzantsi Afrika? Ukanti, omnye angazibuza umbuzo othi, ingasetyenziswa njani na ekusombululeni izintsompothi nezishiqi ezombathe ilizwekazi leAfrika. Maxa wambi omnye angade azibuze umbuzo othi, uSaule lo uyivelela ngaluphi uhlobo imiba etshisa ibunzi kuMzantsi Afrika. Yimibuzo efana nale emana ukuqhambuka kulo msebenzi ngendlela ezama ukuqinisa nokugxininisa kwiindawo ezithile zophandonzulu. Ngoko ke, apha makungalindelwa ngxoxo zithe ngqo, koko makalindelwe iingxoxo ezingxabalazileyo, apho obekuxoxwe kwimihlathi engasentla kuthi kungqengqiswe kwimihlathi elandelayo ngohlobo olubuza imibuzo ukuze uphandonzulu luhambele phambili.

Ekugqibeleni kolu phandonzulu, kuthi kwalekwe umsundulu ngendlela evala umkhusane. Kukule ndawo apho kubuzwa khona umbuzo omnye, umbuzo othi makwenzeke ntoni ke ngoku emva kwalo msebenzi? Nalapha, kungxatyalaziswa iingxoxo ngendlela ethungelanayo. Iingxoxo zolu phando zahlulwe zaba zizahluko ngolu hlobo:

- i. Isahluko sokuqala senza intshayelelo apho umphandinzulu akhokelisa iingxaki ezikhoyo esiXhoseni kunye neengxaki ezithe zanyuswa kolu phandonzulu. Sesi sahluko esithi sibonise ingxubakaxaka eyandulelayo. Iinjongo, iziphumonjongo, izithako zohlalutyo kunye neendlela zokuqhutywa kophandonzulu zaneke kwesi sahluko sokuqala. Sikwaphinda isahluko esi sinike umkhombandlela malunga nezahluko ezithe zachongwa. Okuntama ukuthi, isahluko esi sidandalazisa intsusamabandla ngomsebenzi uwonke.
- ii. Isahluko sesibini senza le nto kuthiwa kukuhla amahlongwane phezulu ngokusesikweni, kuzanywa ukuphengululwa kophandonzulu olusele lukho kuluncwadi lwesiXhosa kunye noncwadi gabalala. Ukanti, ekuphengululeni uncwadi kwesi sahluko akukhange kuchasele ekufundeni banzi ngeembono zabanye abaphandinzulu, ingakumbi ezo kukholeleka ukuba ziyakuziqinisa iingxoxo zolu phandonzulu ukuze kufunxeke ezona mbono zigqwesayo. Kulapha kwesi sahluko ekuthi kutshatshale isikhewu esikhoyo kunye neengxaki ezikhoyo kubunzululwazi besiXhosa, ingakumbi kuluncwadi. Umzekelo, isahluko esi siso esibonisa ukuba abaphandinzulu abaninzi esiXhoseni

- abawunikeli liso umba wobundlobongela bamapolisa obuggithisileyo kwintlalo yoMzantsi Afrika. Luphengululo loncwadi ke ngoko oluthi luncedise olu phandonzulu lomgquba ekuchaneni iingxaki ezigubungele iAfrika iyonke.
- iii. Isahluko sesithathu sibhentsisa izixhobo zokuqhutywa kophandonzulu ngobuntu bazo. Okuchaza ukuthi, kukwesi sahluko apho kuxelwa banzi ngeendlela ekuza kuqhutywa ngazo uphandonzulu. Umbuzo othi, manyathelo mani aya kuthi athathwe ukuphumeza iinjongo zalo msebenzi, futhi loo manyathelo aya kulandelwa kusetyenziswa eziphi na izixhobo. Ubukhulu becala, kuthi kuboniswe ukuba kutheni le nto kuchongwe izixhobo ezithile phakathi kwenkitha nogxudululu lwezinye izixhobo.
- iv. Isahluko sesine sikhetha ukuqalisa uhlalutyobunzululwazi kunye nophicothonzulu lweenoveli ezine zikaSaule. Eyona ngcambu yesi sahluko kukucubungula imicwe emalunga nentlalo, yepolitiki kunye nomthetho kwiAfrika kunye noMzantsi Afrika ngokuthe ngqo. Isahluko sigxile ekutyhileni iingxaki ezikhoyo malunga nale mixholo mithathu kusinyelelwa ngeenoveli ezine ezithe zachongwa. Apha, kuchongwa imicwe ebalaseleyo kwinoveli nganye ize izalaniswe ukuze kunyuke iingxoxobunzululwazi zophandonzulu. Kwakhona, mayingalibaleki into yokuba apha kuzanywa ukuboniswa ukuba intlalo, umthetho kunye nepolitiki ziziintsika ezizalanayo ekudingeka ukube zisoloko zigromboncwa kude kuvele ubunyani bazo kuncwadi lwesiXhosa.
- v. Isahluko sesihlanu, icandelo A, sivula iingxoxo ezingqamene nenkohlakalo kunye nobundlobongela bamapolisa obuzalwa ludushe kunye noqhankqalazo kwintlalo yoluntu. Eyona nto ikhokeliswa sesi sahluko kukuba iingxaki ezikhoyo kwintlalo kaNtu zithi zikhokelele ekubeni kubekho uqhankqalazo ngamanye amaxesha, nto leyo ithi ilandelwe kukuphalala kwegazi kunye neemfazwe ezizala ukungahlalisani ngoxolo phakathi kwamapolisa noluntu. Nakubeni lo mba ungakhange unikwe ngqalelo luninzi lwabaphandinzulu besiXhosa, kodwa uyingxaki kwintlalo yoluntu nangawo lo mzuzu sithetha ngawo.
- vi. Isahluko sesihlanu, icandelo B, sixoxa banzi ngobunzululwazi bemveli kunye nokuba kutheni le nto kufuneka buxatyisiwe kwintlalo kaNtu. Amasiko kunye nezithethe zincathanyiswa apha phantsi kwesi sahluko ukuze kubonakale elubala ukuba ubunzululwazi bemveli, amasiko kunye nezithethe zizalana njani kwaye zingasebenzisana njani ukuqhuba impilo nobomi kwisizwe somgquba. Ekugqibeleni, akukholeleki ukuba ezi ntsika zintathu zingatyeshelwa kuba

kukholelwa kwimbono ethi amaxesha ayaguquguquka. Sizakusivala isahluko esi ngelithi, ulwazi lomthonyama maluxatyiswe ukuze izizukulwana ezizayo zifunde kulo.

- vii. Isahluko sesithandathu siqukumbela uphандonzulu lulonke. Ekuvaleni, esi sahluko sibeka izinto ezintathu. Okokuqala sinika iziphumo zophандonzulu, okuthetha ukuthi, njengoko uphандonzulu luqhube lwade lwayongqengqa ngecala, zinto zini oluye lwaziphawula okanye lwabuya nazo. Okwesibini, uphандonzulu olu lunabisa iingcebiso ezinokuthi zilandelwe luluntu kunye nabanye abaphandi besiXhosa ukusombulula iingxaki ezithe zanyuswa kwisahluko sokuqala kunye nakwizahluko ezilandelayo. Okwesithathu nokokugqibela kubeka into ethi ukuze isiXhosa kunye noncwadi lomthonyama lukhule, futhi umgangatho waso ube ngokwinqwanqwa eliphezulu, kulindeleke ukuba sipakanyelwe sisizwe sabaNtsundu, hayi ngabantu basezizweni kuba hleze bathethe izinto ezithandwa ngabo ngesizwe sabaNtsundu. Uyavalwa umkhusane emva kwezi ngxoxo.

Amagama angundoqo: Uhlahlubobunzululwazi, imixholo, isiXhosa, iinoveli, izithako, uncwadi, inkcubekontlalo.

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Isinikezelo

Olu phandonzulu ndilunikezela kubazali bam abangasekhoyo, uMamsuthu Mangutyana Diko kunye noZwelakhe Stanford Diko. Ngabo abazijula ijacu ukuqinisekisa ukuba ndiyayifumana imfundo endiyinqwenelayo. Ukuba bekuya ngam ngekuba bayawubona umsebenzi wokubila kwabo. Lo msebenzi ndikwawunikezele kubantwana basekhaya endibathanda kunene: uThina Diko noSindisiwe Diko. Andimshiyi umtshana wam endimthandayo, uCebo Diko. Ngumdla wam ukuba naye azeke mzekweni, afunde abe yile nto ifunwa yintliziyo yakhe.



Umbulelo

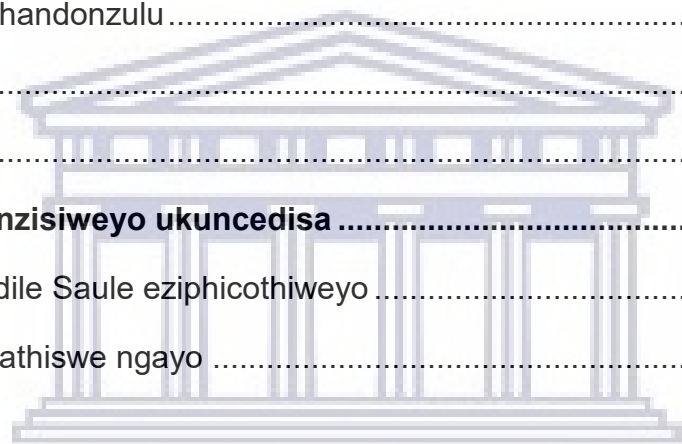
- i. Ndibulela amahla ndinyuka endithe ndahamba ndihlangabezana nawo ekukhuleni kwam ukuza kuthi ga ngoku. Ngaphandle kwawo, ngendingakhange ndibe ndiyafika kule ndawo ndikuyo.
- ii. Ndibulela ikhankatha lam eliyintloko, uGqirhalwazi S Mokapela. Ngumama wam ke lowo! Lindincekelele ke elo bhinqa. Ekundincekeleleni kwalo alikhange lidinwe nakukutefa kwam. Enkosi wethu mama, ndiyakuhlala ndisithi gqolo ukukhangela uncedo kuwe.
- iii. Ndibulela isekelakhankatha, uNjingalwazi R Kaschula ngeenzame zakhe zokundincedisa ngako konke anako, ukumane endikhangela ukuba sele ndikubhalisele ukufunda kunyaka olandelayo. Ndiyabulela ngenkxaso yakho Njingalwazi.
- iv. Andikwazi ukumshiya ngasemva u*Tamkhulu* wam, uNcedile Saule, kunye nomama wam uNtosh Mazwi. Ndisuka kude ke nesi sibini!
- v. Ndibulela umhlobo wam, uNtombizethu Nyakambi ngokuhlala endinqwanqwada; endityhalela ekubeni ndisebenze nzima. Oh! Yini na bethuna itshomi yam.
- vi. Ndibulela abantwana basekhaya: uThina Diko noSindisiwe Diko ngokundinyamezela yonke le minyaka ndiduntsalazana nolu phandonzulu. Ndibathanda ngentliziyo yam yonke.
- vii. Ndibulele umzala wam, uMpendulo Diko ngokungadinwa ndim xa ndizintywilise ezincwadini ndingakwazi nokuthini. Undixhasile ke bethu!
- viii. Andinakubashiya aba balandelayo oomama bam: Nontle Sigenu, Thembelihle Mdlalose noNontembiso Jaxa. Bendiya kuba ngokabani ngaphandle kwenu?
- ix. Ndibulele uSiyabonga Mpengu owandixhasa ngomhla wokuqala, ukuza kuthi ga ngoku. Hay' wethu Bhompi!
- x. Inggondo yam iyalibala ke. Mandivele ndithi, ndibulela bonke abahlobo bam noogxa bam emsebenzini.
- xi. Ngelivalayo, ndibulela uThixo wabazali bam ondibeke kule ndawo ndikuyo ngawo lo mzuzu. Akukho nto ndiyikhalazelayo.

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Isahluko sokuqala

Intshayelelo ngokubanzi

*Ithi engakwaziyo ukugibisela ngembokotho, igibisele isithuko,
igqibezele ngelithi, 'naqhel'amagwala, imini yenu yile,
ezi zinto zeba imihlaba yoobawo, bulalainja!!'* (Saule, 1996: 25)

1.1 Intshayelelomxholo

Apha kolu phandonzulu kujoliswe ekuqhaqheni nasekugrumbeni iinyani ezifihlwe kwiinoveli ezine zikaNcedile Saule kusetyenziswa izithako zobunzululwazi ezichongiweyo. Ezi noveli zezi: *Ukhozi Olumaphiko* (1996a), *Umlimandlela* (1998), *Inkululeko Isentabeni* (2010) kunye no*Libambe Lingatshoni* (2017). Kolu hlalutyobunzululwazi kubethelelwa into ethi amagama kunye nemiqondiso ethi iqhotyoshelwe ebalini ngendlela elobolelanayo adulisa iintsingiselo ekunganeli ukuba zifundwe nje kuphela, koko zifundwe ngendlela ehlalutyayo, ecukucezayo nephandayo. Oku kuyangqinwa nguJaxa (2016: 15), futhi ekutsho ngokungafihlisiyo ukuba ukuhlalutya kuncwadi lwesiXhosa kuquka ukuxobula nokubangula ukuze kuvele neentsingiselo ezifihlwe zaze zancathama ngaphantsi kweenoveli zesiXhosa. Ngamazwi ahandle, umphandinzulu woncwadi lwesiXhosa kufuneka athi xa agrumba imixholo ekhethiweyo kwiinoveli amane ukuzibuza imibuzo efana nokuthi, ithetha ukuthini indawo ethile kwinoveli esihloko singuzibani?

Obu unbunzululwazi bugxininisa into ethi, imixholo kunye nemixholwana ezithi ezi noveli zichongiweyo ziyityhile isafuna ukugrunjwa kuse ekuyithetheni kwizizwe ngezizwe kuphikiswa ubuxoki obubhaliweyo ngoncwadi lwamaXhosa kwathiwa alufikeleli kumgangatho okunokuthiwa ngowona wona uphezulu (Diko, 2023a). Akwaneli ekubeni *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* zichane ulwimi koko zithi zichane nemiba etshisa iAfrika

iphela. Ngako oko ke, ukusetyenziswa kwezithako zobunzululwazi ezichongiweyo zisetyenziswa ngendlela ehlalutyayo kubalulekile futhi kwa izithako zesiXhosa zona buqu kusadingeka ukuba zityetyiswe kuxhathiswa ngeenoveli zesiXhosa ezifana nezi zalo msunguli - uSaule. Mayivele kwangoku into yokuba uphandobunzululwazi olu alujolisanga kufunda ngoSaule koko lujolise ekufundeni nzulu ngeembalo ezi. Into ethatha ukuthi makungalindeleki nkcazobunzululwazi yomlandombali ngombhali kuba umdla wethu awukho kuSaule koko ukwiimbalo zesiXhosa.

Ukuhluba ezi ncwadi zihambe ngaze ngokunyanisekileyo, isiThako sobuNzululwazi Nkcubekontlalo nePolitiko, isiThako sobuNzululwazi bamaAfrika, isiThako samaSiko neziThethe kunye nesiThako sobuNzululwazi beNkumbulo zisetyenziswa ukuphicotha ezi noveli zine zichongwe ngenxa yamandla azo ekudundubaliseni imiba yamaXhosa ngokungakhwiniyo. Ngaphezulu, izithako zoncwadi emaXhoseni asinto ifike nokugaleleka kwamaKoloniyali koko yinto ekudala ikho (Proctor nabanye, 2023). Oku kukwangqinwa yinto yokuba amaXhosa ebekwazi ukubalisa uncwadi lomlomo futhi ekwazi ukwahlula iindidi zoncwadi lomlomo phakathi kwenkitha yezinye iindidi. Bekunganeli ekubeni isizwe somthonyama sibalise amabali, kodwa besithi sikwazi ukuhlalutya loo mabali aqhushekwe phantsi koncwadi lwesiNtu (Sipungu, 2023). Yiyo ke loo nto ubani ebenokufumanisa ukuba iintsomi, umzekelo, bezithi zakubaliswa ngumakhulu alandelise ngemibuzo kuba kukholeleka kwinto ethi wonke umntu okwaziyo ukuthetha ulwimi lwesiXhosa uyakwazi ukuhlomla futhi ahlalutye uncwadi lwesiXhosa.

Ngaphezu kwako konke okunyaswe njengengxaki apha, olu phandonzulu luphakamisa iingcinga neengcamango zamaXhosa kuse ekunyaseni izithako zomthonyama nezo zale mihla. Ngaphezulu, uncwadi lwesiXhosa, ulwimi kunye nenkcubeko azibhityanga nakancinci xa zithelekiswa nezinye izizwe, ingekuko ke nokuba olu phandonzulu luyathelekisa koko luncoma luphakamisa isiXhosa ekudala sanyathelwa sidodobaliswa ngamaKoloniyali ayenjongo zawo ikukubulala yonke into ebizwa ngoXhosa. Ewe, uphandonzulu alujolisanga kufunda ngombhali

buqu kodwa mayikhumbuleke into yokuba umbhali wezi noveli, uNcedile Saule, ngumbhali ophume izandla nochaphazela imiba yamaAfrika ngqo aze agxile kakhulu kwimiba yesizwe semidaka. Yiyo naloo nto uDiko (2022b: 265) ade athi, ababhali boncwadi lwesiXhosa abagxile kwimixholo echaphazela abaNtsundu kufuneka baqondwe njengeenkokheli eziphume izandla.

Ukongeza, ubukhulu becala bolu phandonzulu, njengamntu omtsha, butyhalwa luthando lwesiXhosa, ingakumbi uncwadi. Okunye, amazwi kaTshangisa ongomnye wabalinganiswa kwincwadi yalo msunguli ethi *Umlimandlela* anikeza ulutsha loMzantsi Afrika uxanduva lokuvusa zonke izinto zabaNtsundu eziquka iilwimi, inkcubeko kunye nobuntu (Ubuntu). Utsho ngokwakhe ke lo mlinganiswa ukuthi:

“Ninethamsanqa nina bantwana bam kuba lo Mzantsi Afrika nisebatsha, usezandleni zenu ke, maze niwuphathe kakuhle, thina ke sesingaka akusekude ngaphambili kuthi.” (Saule, 1998: 53)

Ngasentla apha umbhali usebenzisa umlinganiswa onguTshangisa ukudlulisa umyalelo othi ilizwe kunye nekamva loMzantsi Afrika, kuquka nesiXhosa ngokwaso, zixhomekeke kulutsha. Umphandinzulu ke ngoko, usabela ikhwelo ekudala limenyezwa ziingcali ngeengcali (Harris noHallen, 2020; Ubisi, 2021; Diko, 2022b), ikhwelo lokuba xa isiXhosa singakhathalelwanga lulutsha, siya kuphinda sikhathalelwe ngubani? Lo msebenzi ulilinge lokuzeka mzekweni kwabo sele beqalile ukwenza ubunzululwazi bokuphicothanzulu olu ncwadi. Ngaphezulu, umphandinzulu apha uqhuba ephakamisa ezi noveli zine kunye nombhali ngokwakhe othe wazinikezela ngokunyanisekileyo ebhala ngemiba yabaNtsundu, engakhathalele nokuba ubani uthini na kakade – njengoko kuza kuvela kuhlalutyonzulu kwizahluko ezizayo. Ubuciko nobuchule obufukanywe yinovelu ethi *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye naleyo ithi *Libambe Lingatshoni* azaneli ekubeni zonwabise, koko zithi zivuselele iinkumbulo nembali esele ibunile kwinzala kaPhalo. Okona kungumdlu kwezi noveli zine sele zikhankanyiwe ngasentla, kukuba imiba ebhalwe kuzo ibe kanti iyimiba ephambili ngawo lo mzuzu. Umzekelo, umba

wokucalucalulana phakathi kwabaNtsundu nabaMhlophe ngumba ongabonakalisi kubuya nganeno (Finn, 2023).

lingxoxo eziphambili kulo msebenzi zibonisa ubuchule namandla ezi mbalo ezithi zichaphazele ngayo imiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa izolo, namhla nangomso. Eyona ngcambu yophandonzulu ilapha kwezi ngongoma zidweliswe ngasentla eziqondwa njengemixholo iingxoxo umsebenzi lo oza kugangatha phezu kwazo.

Kukho imibuzo eza kuthi ibuzwe kolu phandonzulu efana nokuba, kuthetha ukuthini ukucukuceza inoveli yesiXhosa ngendlela echanekileyo? Izizukulwana ezizayo zona ziya kufika kunjani na xa iza kuba sithi lutsha lwanamhlanje esidobelela phantsi iilwimi zesiNtu kuba kukho imibuzo ethi “Uza kwenza ntoni ngesiXhosa?” (Diko, 2022a). Eneneni, akukho nto ibulele isiXhosa njengalo mbuzo.

Phakathi kwemixholo ephambili kwezi noveli zichongiweyo, kukho imixholwana kwiinoveli zomsunguli lo. Imixholo ephambili kwiincwadi ezichongelwe olu phandonzulu, mixholo leyo eya kuthi ibalulwe ize ihlalutywe, ibonisa indlela abantu obathanda ngokungazenzisiyo abangonqeniyo ukusuka bakugwaze ngebhozo emqolo. Khangela uMthikazi ku*Libambe Lingatshoni* indlela amzonda ngayo umfo kaMgweba kuba esithi wamfihlela into yokuba unomntwana ngaphandle. Litsho ngokwalo iTshawekazi kule noveli ukuthi:

“Kanti ixesha eli ungatsho nje ukuba unomntwana enkazaneni, kutheni?”

(Saule, 2017: 14)

La mazwi kaMthikazi ngamazwi anokubuzwa nguye nabani na ozibona ebhanxiwe; ngokokutsho kwakhe. Indlela athi avakalelwe ngayo ayililo ityala kuba kaloku kukuthini

ukutshata umntu, nihlale iminyaka abe engayithethi into yokuba unomntwana ngaphandle? Lo mba umakhwekhwetha wesiXhosa onguSaule nakubeni engawutyhili ngokuthe paha, kodwa ayinqabanga into yokuba abantu bahlale iminyaka betshatile kanti omnye wabo unomntwana ngaphandle. Isithako sobuNzululwazi Nkcubekontlalo siya kuwubhentsisa okwesisila senkuku umba lo. Okunye, kunamhlanje nje, abantu bayabulalana ngeendlela ezikhohlakeleyo kuba beqhutywa sisikhwele ngokuphatheleneyo nale ngongoma ingasentla. Kukule mihla nje umba wobundlobongela obusekelwe kwisini, i*Gender-Based Violence* ngabula makhumsha, ngaphezu kwazo zonke ezinye izizathu, usematheni ngenxa yezizathu ezifana nesi singasentla (Diko, 2023d). Oku kukunganyaniseki okungade kudityaniswe nokuphosisa. UNicole (2015: 1) uhlomla athi:

Many of us may think that there is nothing wrong with telling a little white lie here and there, but very few of us give a second thought to the repercussions of these actions.

[Uninzi lwethu lunokucinga ukuba akukho nto iphosakeleyo ngokuthetha ubuxoki apha naphaya, kodwa bambalwa kakhulu kuthi abanikela ingcinga yesibini kwiziphumo zezi zenzo.]

Le ngcinga ingasentla apha yiyo ekhokelele ekubeni athi uZithembile ebuya empangelweni afike:

“... intombi yasemaTshaweni isibekele ngathi kukuza kwenkanyamba ibuza ngesinyolokotho ...” (Saule, 2017: 13)

Umbhali kulo mcwe ungasentla, akaneli ekubeni asebenzise isifaniso ngendlela echanekileyo ukuchaza indlela uNomvuzo awayenomsindo ngayo koko ukwabonisa nendlela le ntokazi eyayixheleke ngayo yinto ecinga ukuba iyinyani. Oku akwaneli ekubeni uMthikazi aphelelwe luthando koko kuthi kudlulele ekubeni uMthikazi abe nezi mpawu zibekwa nguNicole (2015: 2) apha ngasezantsi, athi xa esaleka umsundulu ngazo:

By telling a loved one a lie, they will feel betrayed by you and it is this feeling of betrayal that can lead to a breakdown in communication, making them feel even more vulnerable than they already are.

[Ngokubaxelela ubuxoki abo sibathandayo, baya kuziva bengcatshiwe sithi kwaye yile mvakalelo yokungcatshwa enokukhokelela ekuqhawukeni konxibelelwano, ibenze bazive besesichengeni ngakumbi kunokuba sele benjalo.]

UNomvuzo, ngokukaNicole (2015), unalo ilungelo lokuba azive esetyenzisiwe ngaphezu kokuba ethandwa, futhi unalo ilungelo lokuba ibe ngathi lonke ixesha eli ebengathandwa. Isithako sobuNzululwazi Nkcubekontlalo siyikhaba ngawo omane into yokunganyaniseki kwabo bazizithandani. Oku kungasentla akwaneli ekubeni kuvele kule noveli isihloko sithi *Libambe Lingatshoni*, koko kuyavela kulaa noveli ithi *Ukhozi Olumaphiko* kunye nethi *Inkululeko Isentabeni*. Khangela indlela uSiqhwala aziva engcatshwe ngayo nguZo, phofu abe engayazi into yokuba uZo yena kuqala uyasetyenziswa nguFriday. Xa uqwalasela indlela uBuyile Mhlaba aziva engcatshwe ngayo ngumhlobo wakhe omkhulu, uLweliAfrika, owenza isinyolokotho sokutshata uBoniswa, phofu naloo Boniswa agqibe amshiye apho ayokuthatha umfazi wesithembu; uNomathamsanqa. Lo mba uza kuthi ushukuxwe banzi ngokuya uphandonzulu luphala phantsi kwesithako sobuNzululwazi bamaSiko neziThethe kodwa omakubetheleleke okwangoku kukuba iinoveli ezi ezichongelwe olu phandonzulu azibandakanyi miba iyintsomi, zithetha ngqo kwimiba yentlalo eyenzeka mihla le kweli loMzantsi Afrika. Kakade ke, uncwadi lwesiXhosa alunakuqhawulwa kwiimeko zentlalo kuba luthi lwenze amagqabantshintshi nezimvo phantsi kweemeko zentlalo olusungulwa phantsi kwazo.

Olu phando lobunzululwazi lomthonyama luwakhaba ngawo omane amazwi neengcingambono ezithi uncwadi lwesiXhosa maluqhawulwe kwimiba yentlalo ngokungathi luxovula imiba emka nomoya (Gyasi, 1999). Uncwadi lwesiXhosa luthetha lugxeleshe kwiimeko zentlalo yemidaka okanye abaNtsundu.

Le ngxoxo ingasentla ibonisa ukuba ezi mbalo zine, nakubeni zingamabali enziwe abangathi bubuxoki ngelixa zithwele iinyaniso ngentlalo yama-Afrika, kodwa imiba eziyishukuxayo yileyo yenzeka umhla nezolo futhi eminye yayo iseza kwenzeka, kuba imbali inaso isenzo sokuthi iziphinde. Loo nto ayaneli nje ekubeni izenze zibe luncuthu kuphela, koko ithi izibeke ezi noveli zine kudidi lweeklasikhi ezi zichazwa kuthiwe:

A classic novel is accepted as being exemplary or noteworthy, for example through an imprimatur such as being listed in a list of great books, or through a reader's personal opinion. Although the term is often associated with the Western canon, it can be applied to works of literature from all traditions, such as the Chinese classics or the Indian Vedas. (Bloom, 1994: 43)

[Inoveli yakudala okanye yantlandlolo yamkelwa njengengumzekelo okanye eqaphelekayo, efana neimprimatur enjengokudweliswa kuluhlu lweencwadi ezityebileyo, okanye ngoluvo lomfundi. Nangona eli gama lihlala linxulunyaniswa nembono yaseNtshona, linokusetyenziswa kwimisebenzi yoncwadi oluvela kuzo zonke izithethe, ezinjengeeklasikhi zaseTshayina okanye iiVedas zaseIndiya.]

Ngasentla apha kucace elubala ukuba iincwadi ezikhankanywa njengeeklasikhi, esingathi xa sizibiza ngoosoze isitulo sodaka, zezo zixabiso lazo lingapheliyo, ikwazezo sinokuthi, kwiminyaka elikhulu ezayo zizakube ziphefumla imiba ethetha ngentlalo yelo xesha. Ngale ngxoxo ingasemva, Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni kunye noLibambe Lingantshoni zingoovimba bolwimi noncwadi lwesiXhosa, kuquka nemiba yaseAfrika. Uphandonzulu olu, lufanele ukuthathelwa phezulu, lunganeli ekubeni lufundwe nje, koko nezinye iingcali zesiXhosa zithabathise apho luphele khona.

Ezi noveli zine, njengoko sele kutshiwo kwimihlathi engasentla, azaneli ekubeni zichane ulwimi lwesiXhosa, kodwa zithi zihlomle ngemiba ethi ichukumise iintliziyo zama-Afrika ngokuthi zivuselele iinkumbulo. Umba wokuqala ngulowo wokubuyiselwa

komhlaba kumzi oNtsundu kuse ekususweni kwabantu abaNtsundu kwimihlaba yabo ngendlela engenasidima nasithozela. Udushe noqhambuko lusenokukhunjwa kulo mba womhlaba. Nakubeni ke urhulumente weli engekawuchani lo mba womhlaba, kodwa iingxongxo eziqhubeka kwaba vimba bane (iinoveli) zingaba luncedo ekuhlakuleni indlela esa kwisisombululo.

Khangela indlela abantu abaNtsundu abathe basuswa ngayo kwimihlaba ekwakuthiwe yeyabo eKapa naseMonti ngexesha lesifo esingubhubhane nebesigqugqise ilizwe lonke; iCovid-19. Umba wokubulawa kwabantu abaNtsundu ngendlela ekhohlakeleyo nethi icumze isidima sama-Afrika iyavela kula mabali kaSaule. Khangela into yokuba ukubulawa kukaGeorge Floyd ongummi oNtsundu waseMelika, ebulawa ngamapolisa amhlophe, ngomnye wezinto ezithi zivelelwe kula mabali mane (Dong noWu, 2022). Lo mba awaneli ekubeni uvelelwe, koko ngumba othi utshise ibunzi. Kwakhona, ubani unokuzibuza umbuzo othi, zinto zini ezenza amapolisa aseMzantsi Afrika omtsha angxamele ukufaka umthetho ngendlela ebulala abantu abaNtsundu? Oku kungasuselwa kulaa mba wokubulawa kukaCollins Khoza ngexesha leCovid-19 (Mugari, 2023). Ingaba amapolisa oMzantsi Afrika omtsha asaphenjelelwa zizimbo zamapolisa obukoloniwali? Ukubulawa kwabasebenzi bezimbiwa zaseMarikana kuba belwela amalungelo wabo ngomnye umxholo othi ushukuxwe ngendlela echanayo kwinooveli ethi *Umlimandlela*. Yipolitiki ke leyo. Akwaneli apho, *Ukhozi Olumaphiko* luthi ludundubalise iindlela ubani athi azihambe xa elwela inkululeko. Ukanti, *Inkululeko Isentabeni* izitsho ngokwayo ukuthi xa ufuna ukukhululeka kufuneka ulilwele ilizwe lakho ude ulilwele ngegazi. Indlela amabhinqa athi aphathwe ngayo kakubi ngamadoda ingumzekelo woko kuqhubekayo kule mihla sikuyo – iGBV ngolwimi lwasemzini. Khangela indlela abafazi neentombi zomthonyama ezibulawa ngayo ngabantu ababathandayo ube sele uyoyidibanisa nendlela uLumkile afuna ukubulala ngayo umfazi wakhe uGcisani kwinooveli ethi *Umlimandlela*.

Ngokwezi ngxoxo zilapha ngasentla olu phandonzulu luchonge ezi mbalobunzululwazi zine kuba kaloku utsho ngokucacileyo uChandra (2016: 17) ukuthi inoveli ekwinqanaba lophandonzulu kufuneka ibe nazo ezi mpawu:

... it needs to possess the quality of being new, original, or unusual.

[... idinga ukuba nomgangatho wokuba mtsha, wentsusa, okanye ongaqhelekanga.]

Kaloku, xa imbalo ingemiba yasekuhlaleni, ibhalwe ngendlela ethi ibe ntsha, ndlela leyo ethi iveze izisombululo ngendlela enomkhitha, kungani na ukuba ingaphendlwa ide iphendlisiswe? Ubani wokhumbula ukuba uQangule (1979: 43) utsho ngokunyanisekileyo ukuthi ababhali baziinkokheli, ngako oko ke, luxanduva lwabo ukuba babhale ngemiba yasekuhlaleni kumabali abo. Oku kuthethwa nguQangule (1979), ukuthatha uSaule (2011: 13) akuse kuncwadi lwesiXhosa xa esithi uncwadi malunganeli ekubeni lufundwe nje kuphela, koko iinkokheli zale mihla, kuquka oosopolitiki, mabalusebenzise ukugqala nokukhomba indlela kwiyantlukwano nezintsompothi ezikhoyo.

Zezo ngxoxo ke ezikhokelele ekubeni umphandinzulu apha anganeli ukuba ancome *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* ngokolwimi kuphela, koko abe nelinye iliso lokubona imixholo ephambili ethe yagqwesa kula mabali. Ewe, uphandonzulu olu alubhekisi kumbhali, kodwa mayiveliswe into yokuba bubuchule into yokuba athi umbhali ebalisa ngomxholo omnye, kodwa akwazi ukuxokomezela eminye imixholo ngendlela ethungelanayo, ngendlela ezalanayo futhi ngendlela elobolelanayo. Yiyo loo nto ke kunzima ukuphendula umbuzo othi “Uthini owona mxholo wale noveli?” kuba kaloku elowo nalowo usenokufunda ibali, kodwa limchukumise ngendlela ethile ethi ikhokelele ekubeni umxholo awubone ingothile. Ukanti kwelinye icala siyakwazi ukubhaqa imixholo ngenxa yeemeko ezisingqongileyo. Umbuzo ke ngoku ube ngothi, yeyiphi eyona ndlela yokukhupha imixholo ephambili kwiinovelu zikaSaule? Impendulo ithi, kukuba uzifunde, uphinde uzifunde, ube sele uzifunda kwakhona; ngako oko uya kuthi uliqonde ibali futhi ulifunde ngendlela ehlalutyayo. Isihloko sophandonzulu oluphethweyo apha sithi *Uhlahlubonzulu lwempophomobuciko yale mihla kwiinovelu zesiXhosa zikaNcedile Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni*.

1.2 Iinjongo zophandonzulu

Ixeliwe kumhlathi wokuqala wolu phandonzulu into yokuba apha kujoliswe ekugrumbeni iinyani ezincathame kwiincwadi ezine zombhali weenoveli ezichongiweyo kusetyenziswa izithako zobunzululwazi bophandonzulu ezitshatsheleyo ku*Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*. Ezi noveli zine azithelekiswa kuba iyenye inamandla awo kwindawo eme kuyo kwakunye nendlela eyakheke ngayo. Ngaphezulu, ikho imixholo nemixholwana ethe yaphinyelana ngendlela enobuchule ekuya kuthi kwakubakho ukuphala nzima kwenye kuze kuxhathiswe ngenye. Oku kwenziwa ngesizathu sokuba umxholo kwimbalo yesiXhosa uthi uvele kakuhle xa kuthe kwaqwalaselwa nemixholwana. Isizathu soku kukuba umxholo ophambili kwinoveli uthi uphenjelelwe yimixholwana (Yang nabanye, 2022). Oku kunceda ekubeni kuvele ngokubanzi ukuba imixholo ethe yanyuswa ithetha ukuthini na.

Okokuqala, apha kungeniswa uphando olusihloko sithi *Uhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli zesiXhosa zikaNcedile Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni* kunye nezi noveli zine kubunzululwazi bezemfundo esiXhoseni, ingakumbi kuluncwadi. Akukholeleki ukuba amabali abhalwe ngokwalo mgangatho angangahlalutywa nzulu kwinqanaba lobugqirhalwazi - nakweliphi na inqanaba na kakade. Ukwenza oku, kukhuthazwa abaphandinzulu nabafundi bolwimi lwesiXhosa ukuba batyhalele ekusebenziseni iinkcazobungcali zobunzululwazi ukuchana imixholo kwinoveli zesiXhosa. UWebster (1990: 6) ngokucatshulwa nguDuka (2000: 21) uvakalisa uluvo lwakhe ngokungqameneyo nalo mbono ungasentla xa esaleka umsundulu enjenje:

Such a purpose, therefore, imperatively encourages us to enlist the aid of literary theory and literary criticism.

[Injongo elolo hlobo, ke ngoko, iyasikhuthaza ukuba sifune uncedo kwinkcazobungcali yoncwadi kunye nokuhlalutywa koncwadi.]

Ngokomxholo wolu phandonzulu, isithako samasiko nezithethe esithe sasetyenziswa nguDiko (2020) ngendlela echanekileyo, singumzekelo wamandla ezithako

neengcingambono zamaXhosa. Umphandinzulu apha utsalwa ngamandla ezi noveli zine zeli chule lomthonyama ekubeni zisebenzise izithako zobunzululwazi bamaXhosa ngendlela enomkhitha. Ubani unokukhumbula ukuba akukho nto ide ibambeke eyenziwayo ukuphakamisa ubunzululwazi bomgquba, ngeso sizathu imisebenzi ebufana nale yiyo enokuthi izise utshintsho.

Okwesibini, olu fundonzulu ngeenoveli ezikhethiweyo zesiXhosa lijolise ekucinzeleleni into ethi inoveli yesiXhosa ebhalwe ngokusemgangathweni ophezulu, futhi yabhalwa kususelwa kwimiba edla umzi, njengayo le ithe yachongwa njengegqwesileyo, ingahlalutywa kusetyenziswa iindidi zezithako okanye iinkcazobungcali ukuze kubhentse obona bunyani bazo. Into ethetha ukuthi, la mabali siwashukuxayo agangatha phezu kwemiba enobuzaza, miba leyo idinga iingcingambono ukuze iqhaqheke. Ngaphezu kwazo zonke iinjongo ezikhokelele kolu phandonzulu, uSaule (1996b: 13) kunye noDuka (2000: 21), phakathi kwezinto abazishukuxayo, umba wokungafundwa kweencwadi zesiXhosa nokucothoza kokusetyenziswa kwezithako zesiXhosa ngomnye wemiba ephambili. UDuka (2000: 18) wongeza kule mbono ngelithi:

Applying more than one literary approach to a specific Xhosa novel will prove that it is multidimensional in nature. It is thus endowed with intellectual fertility of immense proportion.

[Ukusebenzisa indlela yoncwadi engaphezulu kwesinye kwinoveli ethile yesiXhosa kuya kungqina ukuba inamacala amaninzi gendalo. Ngaloo ndlela inikwe ukuchuma kobukrelekrele ngomlinganiselo omkhulu.]

Olu phandonzulu lusunduzwe yile ngcali ingasentla ukuba luthabathe ngaphezu kwinkcazobungcali enye futhi lufunde ezi ncwadi ngendlela ehlahutya ngokwezi zithako (kuseza kuxoxwa nzulu ngezithako kwizahluko namacandelo alandelayo). Inkcazobungcali nganye inamandla ayo ngokwemixholo yalo msebenzi. Okuthetha ukuthi, ithi ingcingambono yakuphala nzima, isimelele ngenye.

Okwesithathu, olu phandonzulu luza kuqhuba luphicothe iimbalo esele zenziwe ngabanye abaphandinzulu lusebenzisa uphengululo loncwadi. Oku kuza kuthi kuncede (ngokweenjongo) ekubeni uphandonzulu olu lungabi nguzimele geqe, koko lube yinxalenye yeengqondi ezizama ukuphakamisa isiXhosa kunye nolwazi lwama-Afrika. Umphandinzulu uyayithakazelela imisebenzi esele yenziwe ngabanye abaphandinzulu kwezobunzululwazi besiXhosa kwaye ujolise ekuvaleni izikhewu ezithe zabe zikho esebenzisa iincwadi zikaSaule ezine. Oku kuphicotha nokugocagoca ezi noveli kugxininisa into ethi:

... a Xhosa novel provokes a further theorization that may go beyond the limits of this study. (Duka, 2000: 15)

[... inoveli yesiXhosa ixhokonxa enye inkcazobungcali enokuthi idlulele ngaphayaa kwemida yolu phandonzulu]

Ukutsho oko, olu phandonzulu alutshambazi, koko ludlulisa imbono ethi imixholo echongelwe lo msebenzi ayithethi kuthi ayikho eminye enokuxoxwa banzi kwakwezi ncwadi zine. Ngamazwi ahandle, lo mbhali unguchwenene – uSaule - uqhusheke imiba emininzi kwezi ncwadi, miba leyo elowo nalowo anokuzicuntsulela kanobom aze enze obunye ubunzululwazi bophandonzulu. Kakade ke, esiXhoseni kwenziwa kanjalo. Into ethetha ukuthi okwenzileyo makucuntsulele nabanye ukuze nabo bazeke mzekweni okanye bakhele phezu koko ukwenzileyo. Ekufundeninzulu ezi noveli zine kunye nolu phandonzulu, ubani aze angayilibali into yokuba uphandonzulu olu alugxilanga kuSaule ubuqu, koko lugxile kwiimbalo. Leyo into mayingasitheli kulowo ufunda lo msebenzi. Okuntama into ethi, eyona nto itsale umphandinzulu apha ziimbalo ezigqwesileyo, hayi uSaule.

Okona kungumdlala apha kwezi noveli zalo mbhali uphume izandla kukuba amagama kunye nemiqondiso azisebenzisileyo zineentsingiselo ezalekeneyo ezithi zincedise olu phandonzulu luthiywe kwathiwa. Le nto idala ukuba oko kubhaliweyo kungabinantsingiselo inye ekunokuthiwa yeyona ichanekileyo, koko kudala iintsingiselo ezixandileyo ngokweemeko ngeemeko. Oku kubethelela amazwi abekwe kumhlathi wesibini wesi sahluko ukuthi iimbalo zesiXhosa zonke kusafuneka

ziphandwe nzulu futhi zihlutywe zihambe ngaze. Okuphinda kube yinjongo yalo msebenzi kukuba zikho iingcinga ezithi inoveli ayinakuphonongwa ngokuphindaphindeneyo kuba kukho inkolelo ethi imixholo iya itshitsha ngokutshitsha okanye iyaphela (Hungwe noHungwe, 2010; Osei-Tutu, 2022). Olu phandonzulu lusekelezele ekubhentsiseni elubala lusebenzisa isithako sobunzululwazintlalo nepolitiki, isithako sobunzululwazi nkcubekontlalo, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sohlahlubobunzululwazi benkumbulo, siyikhaba ngawo omane loo ngcingambono.

Okuza kuqaqanjiswa kolu phandonzulu ngezi zithako, ziindlela iimbalo ezi ezithi zivelele ngayo imiba yamaXhosa nama-Afrika jikelele. Ezi nkcazobungcali, nakubeni kuseza kuxoxwa banzi ngazo, zichongwe ngenxa yamandla azo ekuhlalubeni imiba ephambili. Ngako oko, umhlalutyinzulu kudingeka ukuba akhangele kwimiba yentlalo nezinto zobomi esebenzisa ezi zithako ukutyhila iintsingiselo eziminxiselwe kwiinoveli ezi. UJaxa (2016: 1) ucebisa ngokuvakalayo xa esithi umhlalubinzulu kudingeka ukuba apeculule, abangule zonke iimpawu ezikhoyo kwibali eziqweqwedisela kwiimbono nezimvo ezichongelwe uphandonzulu olo.

Ukuze olu phando lufezekise iinjongo zalo eziphambili, ezi zithako zichongiwe zaze zathunyelwa ukuze ziphendule ngendlela esombululayo inqontsonqa eyingxubakaxaka enyuswe lolu phandonzulu. Kuze kukhumbuleke kwakhona ukuba isithako sobunzululwazintlalo nepolitiki, isithako sobunzululwazi nkcubekontlalo, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sohlahlubo bunzululwazi senkumbulo zisetyenziswa ukuphonongwa ezi ncwadi zine.

Ekuhlalutyeni nzulu, isithako ngasinye sinendima yaso esiyidlalayo kuba kakade kuncwadi lwesiXhosa isixhobo ngasinye sophicotho loncwadi sinamandla aso, mandla lawo athi abhentsise ngokuphandle iintsingiselo ezifihlwe kwibali elo. Iinjongo zezithako ezichongiweyo ke apha kukutyhila iintsingiselo ezisitheliswe ngumbhali. Ngaphezulu, isithako sithi sibe neendawo ezichumileyo kunye nezilambathayo. Kwiindawo ezilambathayo sithi sixhathise ngesinye, ukanti kwiindawo ezichumileyo

umphandanzulu uthi aqhaqhe ngempumelelo iinoveleli ezo ajolise ukuziphandanzulu kuba isithako sithi sigqwese side siqabele ngaphaya kweemfihlelo zebali. Maxa wambi, umphandi uyakwazi ukusityebisa ngakumbi nangakumbi isithako esebenzisa iimbono nobuciko obutsha ekhatshwa luphengululo loncwadi kunye neembono zakhe. Ngumdla walo msebenzi ukutyebisa ezi zithako ukuze zikhule zide zifikelele kwinqwanqwa lokusetyenziswa ngabanye abaphandanzulu kuncwadi lwesiXhosa.

Ukongeza, uncwadi lwesiXhosa alubhityanga nakancinci ukuba lungangabinako ukutyebisa ezi zithako futhi ingekuko nokuba luthlekiswa noncwadi lwezinye izizwe. Ubungqina boku butyhilwa luphengululo loluncwadi olwenziweyo olubonisa ukuba uPapu (1993), uDuka (2000) kunye noJaxa (2016) basebenzise iincwadi zikaSaule, ezinye zazo ikwazezi, besimelela ngezinye izithako ngelixa begxeleshe kweminye imiba.

Ngokolu phandanzulu, makuqatshelwe ukuba amagama athi uphicotho okanye uhlalutyo okanye uhlahlubo okanye uphengululo athetha ukufunda iimbalo zikasingaye ngeliso lobunzululwazi nendlela ephandayo kusetyenziswa izithako eziphambili (Diko, 2022b). Izithako zoncwadi, ngokukaJameson (1981: 13) zincedisa ekugubhululeni ulwazi olufihlwe ngokugcinakeleyo kwiimbalo ezo. Into ethetha ukuthi, xa ungumphandanzulu lwesiXhosa kuluncwadi kufuneka uhlale uzibuza imibuzo ngombandela othile. Imibuzo oyibuzayo kufuneka ikugijimisele ekuvumbululeni ubunzululwazi bomthonyama. Ewe, umba weendlela zokuqhutywa kophandanzulu kunye nezithako zohlalutyo uza kuxoxwa apha ngasezantsi kodwa makuqatshelwe ukuba iindlela zokuqhutywa kophandanzulu kunye nezithako zokuhlalutya zineempawu zazo ezimiliselwe kuzo. Uxanduxa lethole lomthonyama okanye umhlalutyi kukuba athi xa ezifunda azitsalele ekubeni zithethe ngqo kuphandanzulu olo alwenzayo; into ethetha ukuthi uphandanzulu olu luza kulandela izithako ezichongelwe olu phandanzulu ukuze kuvele indlela imixholo enxulumana ngayo nentlalo. Ngaphezulu, umphandanzulu uza kuveza ulwazi olutsha malunga neendlela

zophandonzulu ezo kunye nezithako zophicotho. Oku kuthi kukhokelele ekubeni umzimba wolwazi utyebe futhi uphandonzulu olo lube nefuthe kunye negalelo.

Olu phandonzulu lukutsho oku kungasentla lukhuthazwa nguKhumalo (2016) xa ephicotha iimbalo zikaJolobe kunye nobomi bakhe. Ukhumalo (2016) uxoxa ngembali, axoxe ngobomi bomntu, axoxe ngezinto ubani athe wazenza, ekugqibeleni uphuma nento ethi nantsi enye indlela yokusebenzisa isithako sobunzululwazi mlandombali wobom. UDiko (2020) usisebenzisa eso sithako sixhathisayo esusela kumsebenzi kaKhumalo (2016) ukuchana umbandela wamasiko nezithethe kwiinoveli ezimbini: *Ukuba Ndandazile* (1967) ngokubhalwe nguTamsanqa nethi *Ityala Lamawele* (1914) ngokubhalwe nguMqhayi.

Uphandonzulu olu siphezu kwalo umsunguli walo uqaqambisa into ethi ezi zithako zine ziza kusetyenziswa ukucubungula iinoveli zesiXhosa, kuse ekuvezeni ezinye iindlela ezintsha ezinokusebenza ngazo. Kaloku, xa umphandinzulu esenza uphandonzulu kufuneka abonise iindlela ezintsha zokuqonda nokucubungula uncwadi lwesiXhosa ngokungqamene nezi noveli, umphononongimphengululi kufuneka abonise iindlela ezintsha ama-Afrika aqonda ngayo imiba yangaphambi konyaka we1994 nasemva konyaka we1994 (Weyland, 2010; Awan noKhalida, 2015). Ize iqatshelwe into yokuba uphandonzulu olu alujolisanga ekufundeni imiba yexesha lengcinezelo kunye nexesha lenkululeko, ukuba ikho ke phofu inkululeko, koko umphandinzulu apha uyakhomba ehlahla imikhondo ngendlela exhasa iingxoxo bunzululwazi. Yile nto ibizwa ngesiXhosa kuthiwe kukuxhathisa ngemithombo yomthonyama kwiingcingcambono zophando (Isshiki nabanye, 2022; Zhang nabanye, 2023). Uphandonzulu esiluphethayo, luhambisa into ethi ukutyeba kwazo ezi noveli akukholeleki ukuba kungathiwa sele zifundwe ngokwaneleyo, koko kuphuhlisa into ethi iingcali zesiXhosa mazizifunde ezi noveli ngeliso lama-Afrika, zikhabe ngawo omane iingcinga ezithi izithako zesiXhosa ziphala emva, futhi zidlulele ekuphikiseni iimbono ezithi uncwadi lwesiXhosa alukwazi ukusebenza ekusombululeni iingxaki nezishiqi zale mihla.

Ukongeza, umbhali ophume izandla ngulowo ukhokela isizwe sakhe ngokuthi asithethelele, aphikise ubuxoki obuviwa buthethwa ngaso, adlulele ekusilweleni negazi. Okunye, *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkuleleko Isentabeni* kunye no*Libambe Lingatshoni* zisabela ikhwelo leKharityulam yeSizwe (2006: 2) ebhekiselele kwimithetho yokuphucula konke okuphantsi kwegama likaXhosa, ngokuzalana ngqo nolwimi. Loo mithethosiseko uyitsho ngokuchanekileyo uJaxa (2016: 4) xa eyidandalazisa esenjenje:

- i. Ukuphuculwa kwezentlalo.
- ii. Ulwazi nezakhono ezikumgangatho ophezulu.
- iii. Amalungelo oluntu, uqukaniso lokusingqongileyo nezentlalo.
- iv. Kunye nokuxatyiswa kwezixokolelwane zolwazi lwezemveli okanye lwamandulo.

Ulwimi ukuze lukhule kwaye luphucuke lude lufikelele kwinqanaba lokuba kuthiwe lunamandla kufuneka abanini balo balufunde, balubhale futhi balulwele. EMzantsi Afrika, izikolo kunye namaziko emfundo ephakamileyo, namanye amaqumrhu anomsebenzi wokufezekisa ezi njongo. Ngeso sizathu, olu phandanzulu lujolise ekudundubaliseni oku ngokuthi kuphicothwe kubuzwa imibuzo ephambili. Kananjalo, uncwadi lwesiXhosa luyasilela, futhi kunjalo nje kusekude engqinibeni. Umbuzo ke ngoku ngothi, ukuba ngaba akukho mntu uthabatha uxanduva lokusilwela isiXhosa ngubani oya kusilwela? Xa kukho ababhali abazinikeleyo, bezenza idini, kungani na ukuba kungaphakanyiselwa phezulu iimbalo zabo ezifana nezi zikhethiweyo apha? Ngumdla walo msebenzi ukuba umzi oNtsundu uncance nto kwezi noveli zine kuba ziyibetha kumiwe ngazo le mixholo ilandelayo:

- i. Imbali ngepolitiki.
- ii. Ulwimi noncwadi lwesiXhosa.
- iii. Ubuntu.
- iv. Umthetho.
- v. Ezorhwaphilizo.
- vi. Iimfazwe zamaXhosa namaKoloniyali.
- vii. Imixholo egudla ngasebafazini/ubunzululwazi kwezobufazi.
- viii. Amasiko nezithethe.

- ix. Inkcubeko.
- x. Ubundlobongela nenkohlakalo yamapolisa.

Ziinyani ekunqabileyo ukuba uzive zithethwa ke ezi. Ngako oko, lo msebenzi umi kwinto ethi umbhali wezi noveli zine uxolele nantoni ukuba athethe izinto ezingathethwayo. Nawe ke, funda, uphinde ufunde, ube sele ubhala okwaziyo ngama-Afrika kunye nembali yamaXhosa. Umbhali uthetha ade athethe nangomba kaMakana kaNxele lo ugcwele eli lizwe kodwa ube ubhalwe ngendlela engeyiyo. Phakathi kwezinye iinjongo zalo msebenzi, uGamede (1996: 18) unika isizathu sokuphuculwa kolwimi noncwadi lwesiXhosa xa ahlomla athi:

In 1994 two major changes took place in South African political scene, namely, the first general democratic elections and the elevation of nine indigenous languages to official status. It is therefore fair that the study of indigenous languages be normalised.

[Ngowe1994 kwenzeka iinguqu ezimbini ezinkulu kwezopolitiko eMzantsi Afrika, ulonyulo lokuqala jikelele lwedemokhrasi kunye nokunyunyuswa kweelwimi ezilithoba zemveli ukuba zibe semthethweni. Kufanelekile ke ngoko ukuba ufundo lweelwimi zesiNtu lube yinto eqhelekileyo.]

Le ngcali ingasentla apha ibethelela into ethi kuninzi okusele kwenzekile eMzantsi Afrika, kwaye akwanelanga ekuchaphazeleni intlalo yabantu kuphela, koko kuchaphazele nesidima sabo esilulwimi noncwadi. Oko kukuthi, ukubuyisa isidima seelwimi zabaNtsundu kuxhomekeke kuthi kuba kaloku, ngokuka Gamede (1996: 23):

Language planning in South Africa has always been a top-down process and this has not proved successful.

[Ucwangciso lolwimi eMzantsi Afrika belusoloko luyinkqubo yokusuka phezulu ukuya ezantsi kwaye oku akubanga yimpumelelo.]

Ibe ke le ngcamango ingasentla ixhasa okuthethwe kwimihlathi edlulileyo ukuba uncwadi lwesiXhosa kufuneka lulwelwe sithi sizukulwana sale mihla. Enye yezinto

ezikhuthaza lo msebenzi kukudinwa komphandinzulu kukunyonyozelwa nokujongelwa phantsi kwesiXhosa kunye nabantu abambala umdaka baseAfrika. Phofu oku kwaqala ngqa mhla kwafika amaGwangqa ngonyaka we1652 (Ganto, 2003: 9). Zenza kube kubi iintetho ezithi phambi kokufika kwamaKoloniwali isizwe esiNtsundu sasithwabathwabaza kwisithokothoko sobumnyama. Olu phandonzulu luzichasa ngokuphandle ezi ntetho nezo ngcinga. UWauthier (1978: 46) utolika ezo ntetho xa esithi:

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

[Abantu baseAfrika babekholelwa ukuba bangabantu abaziziyatha ezingaphandle kwesizathu, ingqiqo okanye ubuchule kwaye bengenawo amava kuyo yonke into ababephila phantsi kwaye benjengezilwanyana ezikhohlakeleyo ngaphandle komthetho okanye umyalelo.]

Olu luvo lwale mboni lusika okwekrele oluntlangothi mbini kuba kwelinye icala lwambathisa ngengubo yobungcwele konke ukungcola okwenziwa ngamaGwangqa kweli loMzantsi Afrika okunjengokubhunyulwa kwemihlaba nokugululwa kwamalungelo okulawula ilizwe, kwakunye nobutyadidi begazi neenyhikityha zokufa ezizalwe ziimfazwe zobhunyulo (Ganto, 2003). Okunye, le mbono yayibulala konke ukuzingca nokuzigasa kubantu abaNtsundu ngentsukaphi yabo, inkcubeko nobuni babo ukuze banyonyobe babe manyonywane ngobuni babo ukuze kube lula ukubenza izicamba zokuxangxathwa.

Olu nyhukrulo lubenze abaphandinzulu bamathidala ukubhala nokuphonononga uncwadi lwesiXhosa olufana nokuphicotha iimbalo zikaSaule, nto leyo ekhokelele ekubhityeni kolu lwimi. Sesi sikroba ke, ngabula Sirayi (1999), esihlongoze umdla womphandinzulu ukuba ancuntsule phaa kuSaule axhathise ngeembalo zakhe ukuvusa iinkumbulo kunye nesidima sikaXhosa. Lo mbhali uchanayo, esebenzisa *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*, kuncwadi lwesiXhosa uphemebelele olu phandonzulu ngenkolo yokuba:

- i. Ebengenako ukulitshikilela konke konke uncwadi lwesiXhosa kuba akulula ukuba ingwe iziguqule amabala ayo, kambe utsho ngokungqinayo uGanto (2003: 78) ukuthi uncwadi lwesiXhosa nqwa namabala engwe.
- ii. Ibingaba bubutyhakala ukuba ezi noveli zine, kuquka nombhali ngokwakhe, ebengabhenguzela iingubo uvimba wamava avundileyo adludle nomsinga wokubalisa waseNtshona nangayazi ncakasana ukuba isuka phi futhi ijolise phi.
- iii. Ukhumbule ke ukuba uphандonzulu olu, alukho ngoSaule, kodwa iimbalo zakhe zidiza ukuba uyiqonda kakuhle indima yoncwadi lwesiXhosa njengodondolo lokukhusela isiXhosa sisonke. Oku kuboniswa ngumsebenzi weencwadi zakhe ezifana nezi uphando lugxile kuzo kunye nezinye eziquka *Indlalifa* (2011), *Idinga* (1995), *Intaka Yobusi* (2011), *Vuleka Mhlaba* (2015), *Umthetho kaMthetho* (2009), *Unyana Womntu* (1989) kunye nethi *Died in the Struggle* (2008).

Iya kuba lihlazo lomhlola into yokuba ulutsha luya kuhamba neentetho ezithi isiXhosa asibhadlanga okanye asibalulekanga kube kukho amachule eembalo ezibhentsisa iingxaki ezithi zikhokelele kwizisombululo, mbalo ezo ke ekufuneka zibe ngumkhombandlela kwiingxaki zale mihla; phofu ezo mbalo ziyibeka idundubale imbali nentsukaphi yama-Afrika zisebenzisa isiXhosa. Mhlawumbi ke bukho ubunzulu obukhokelela ekubeni kuthiwe isiXhosa asibhadlanga. Zizinto ezisafuna ukuphandwa nzulu ke ezo kuvezwe unobangela wezo ntetho. Okokugqibela, olu phандonzulu luthi lusingisele ekwenzeni igalelo kwintsindabadala yomngeni wokuvusa igugu neqhayiya kubantu abaNtsundu ukuze bazingce ngobuni nangentsukaphi yabo.

1.3 Inqontsonqa eyingxubakaxaka

Phakathi kweengxaki ezikhoyo, ukusetyenziswa gwenxa kolwimi lwesiXhosa yeyona ngxaki iphambili egubungele isiXhosa sisonke (Makeleni nabanye, 2023). Ngokukodwa, umphандinzulu ngamnye othi enze uphандobunzululwazi lwesiXhosa futhi efunda ebhala ngesiXhosa uthi avale umsantsa ohleli uvuleke kakhulu kwizifundo zobunzululwazi zeelwimi zomthonyama. Olu phандonzulu, ubukhulu becala, lujolise ekuphakamiseni isiXhosa ngokuphathelene nezobunzululwazi lusebenzisa iincwadi

ezine ezizezi ezichongiweyo. UFrank (1981: 40) ungqinelana nencam yolu phandonzulu ukuthi uninzi lweenoveli zaseAfrika zibhalwe kugxeleshwe kwimiba yezentlalo, ubuntu, ezepolitiki kunye nezo zasemakhaya. Ingxelo ke apha kolu phandonzulu, enokunyuswa njengengxaki ibe yethi, ukuba ngaba ezi mbalo zithetha kwimiba enokukhonjwa entlalweni, kungakuhle ukuba ijongwe, ngohlalubo bunzululwazi ukuba ibhalwe ngokuchanekileyo na. USaule apha kwezi noveli zichongiweyo utshatshela ekudundubaliseni izinto ezingathethwa rhoqo zama-Afrika, ekudingeka ukuba ubani abe neliso elibukhali ukuze akwazi ukuzifunda ngendlela echanayo. Iyathuthumba into yokunqongophala kweencwadi ezibhalwe ngobomi bamaXhosa kuba kaloku loo nto ithetha ukuthi izizukulwana ezizayo aziyi kuba nanto yakufunda ngobuXhosa bazo.

Lo msebenzi ubuza umbuzo omnye othi “Zithetha ukuthini iinoveli ezine zeli thole lomthonyama?”. Lo mbuzo nguwo ke othi ube nemibuzo yawo ethungelanayo ngendlela ephinyelanayo, ibe ke ngaloo ndlela kuvela ingxaki yophandonzulu kumsebenzi othiywe kwathiwa *Uhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli zesiXhosa zikaNcedile Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni*.

1.4 Imibuzo uphandonzulu oluza kuyiphendula

Umbuzo okhokele olu phandonzulu, nangaphezu kwayo yonke eminye, ngulowo uthi zithetha ukuthini na iinoveli zikaSaule ngokuphathelele nemixholo yama-Afrika kude kuyokuphumela kwimiba yamaXhosa? Ukuphendula lo mbuzo makuqaphelele ukuba akuzi kungenwa kubugocigoci bokuvelisa ubuthathaka bezithako ezichongelwe olu phandonzulu, koko kuza kutyhilwa indlela ezichana ngayo nobukhali bazo kuhlalutyonzulu loncwadi lwesiXhosa kubhekiswe kwinoveli ezine, njengoko sele zixeliwe. Eminye imibuzo eza kuphenduleka yile ilandelayo:

- i. Kutheni ezi zithako zohlalubo bunzululwazi zibonwa njengezichanayo ekuhlalutyeni nakuphicothonzulu lweembalo zikaSaule ezichongwe njengezinamandla kule mihla sikuyo?

- ii. Iinovelu ezi zichana kanganani na ukutyhila imiba yezepolitiki, intlalo, ubuntu, amasiko nezithethe, umhlaba, ungquzulwano phakathi kwabaNtsundu namaKoloniya zisebenzisa uncwadi lwesiXhosa nobuchule bokubhala?
- iii. *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* zinefuthe elingakanani kwimihla yanamhlanje nakwizizukulwana ezizayo ngokungqamene nama-Afrika?
- iv. Ingaba kulungile na ukuthi uSaule lo uyinkokheli ngokuthi asebenzise ulwimi lwesiXhosa ukukhomba nokuphethuphethula imiba yaseMzantsi Afrika?
- v. Ezi mbalo zine zichongwe kolu phandanzulu, ingaba zivusa iinkumbulo kuse ekunwebeni iingxoxobunzululwazi ezambathise uMzantsi Afrika ngawo lo mzuzu, izolo nangomso?

Ngokwale mibuzo yophandanzulu, kuyacaca ukuba ezona zithako zithe zachongelwa olu phandanzulu zezona kukholeleka ukuba zinamandla ekunyuseni nasekusombululeni ingxaki ethe yanyuswa njengeyingxubakaxaka. Ubani aqaphele ukuba izithako ezi kuseza kuxoxwa banzi ngazo.

1.5 Iindlela zokuqhutywa kophandanzulu

Olu phandobunzululwazi luza kuqhutywa ngokuthi kusetyenziswe uphandontyilazwi apho kuza kuphononongwa, kuphandwe nzulu, kuhlalutywe ngeenkcazobungcali kufundwa iincwadi ezichongiweyo zikaSaule ekukholeleka ukuba zityebile ekubhentsiseni iingxoxo eziphambili zamaXhosa neAfrika iphela - sele zikhankanyiwe kwintshayelelo yolu phando nangaphantsi kweenjongo zophandanzulu. Olu hlobo lophandanzulu luthi lulandele indlela ehlalutyayo, ephendlayo kunye nephononongayo. Okunye, umphandanzulu uza kuncanca kwabanye ababhali ukutyebisa izimvo zakhe, kambe ke neciko lamaXhosa litsho ngokungafihlisiyo ukuthi intaka yakha ngoboya benye. UNorman kunye noYvonna (2000: 19) baluchaza olu hlobo lophandanzulu benjenje:

The word qualitative implies an emphasis on the qualities of entities and on the processes and meanings that are not experimentally examined or measured ... in terms of quality, amount, intensity, or frequency.

[Eli gama lithi phandontyilazwi lithetha ugxininiso kwiimpawu zezinto ezikhoyo kunye neenkqubo; kunye neentsingiselo ezingavavanywanga okanye zilinganiswe ... ngokomgangatho, ubungakanani okanye ukwenzeka rhoqo.]

Ngokwalo mcaphulo ungentla apha, ezi ngcali zimbini zigxininisa ukucubungulwa kweembalo kunokuvavanya nokuxilonga kunye nokulinga. Lilonke, uphandontyilazwi lugxila ekubeni kuphononongwe nzulu iimbalo ekungaziinoveleli, iidrama, iileta nokunye okubhalwe kungafuni manani nakulingwa (Nina nabanye, 2023). Ngako oko, umphandinzulu unyanzelekile ukuba abe lichule ekuqinisekiseni ubunyani beembalo neengcinga ukuze zibe kumgangatho ophezulu. Ezi ngcali zimbini, uNorman noYvonna (2009: 21) baqhuba bathi:

Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and situational constraints that shape inquiry. Such researcher emphasizes the value-laden nature of inquiry. They seek answers to questions that stress how social experience is created and given meaning in contrast, qualitative studies emphasize the measurement and analysis of casual relationships between variables, not processes. Qualitative forms inquiry are considered by man, social and behavioral scientists to be as much perspective on how to approach investigating a research problem as it is a method.

[Abaphandinzulu bophandontyilazwi bagxininisa ubume bokwenyani obakhiwe eluntwini, ubudlelwane obusondeleyo phakathi komphandinzulu kunye noko kufundiweyo, kunye nemiqobo yemeko eyenza uphandonzulu. Umphandinzulu onjalo ugxininisa ubume bexabiso lophandonzulu. Bafuna iimpendulo kwimibuzo egxininisa ukuba amava entlalontle adalwe njani kwaye anikwe intsingiselo ngokuchaseneyo, izifundo ezisemgangathweni zigxininisa umlinganiselo kunye nohlalutyonzulu lobudlelwane obuqhelekileyo phakathi kwezinto eziguquguqukayo, kungekhona iinkqubo. Uphandonzulu lweendlela ezisemgangathweni ezithathwa luluntu, abezentlalo kunye nokuziphatha njengembono eninzi malunga nendlela yokujonga ingxaki yophandonzulu njengoko iyindlela yokuphanda.]

Njengoko ezi mboni zicatshulwe ngentla ziphefumla, uphandontyilazwi luyindlela engacubunguli ngamanani koko luyagqotha, luvumbulule lusekele kwiinkqubo neentsingiselo ezingenakubalwa, koko zinokukhangelwa ngokubhekiselele kwiimbono neengcamango esele zikho (Lavee noltzchakov, 2023). Ngokwale ndlela yokuhubha uphandonzulu, ikakhulu kuphendlwa iinyani ezingaba zikho kuqanyelwe ngozathuzo kwiiyantlukwano ezikhoyo ngokweenkqubo ezithile. Ngoko ke, iingxoxo apha zigxile ekugrumbeni iintsingiselo ezifumaneka kwiinovele ezine ezichongiweyo. Apha kulo msebenzi kugqalwa kwiimbono neengcingane esele zikho kuse ekudundubaliseni ulwazi olutsha kusetyenziswa le ndlela yophandontyilazwi. Kwakhona, esi siqwengana singentla sigxininisa into ethi umphandinzulu ugqala ubunyani ngento ethile ezama ukuphendula imibuzo nokusombulula ingxaki ngokwentlalo. Olu hlobo lokuphanda umba othile lwenza umphandinzulu ahlale ethunukala, ezibuza imibuzo ngento ethile. Kuko konke oko, umphandinzulu kubalulekile ukuba aqaphele ukuba uchonga iincwadi ezizizo kwaye kuhlalutyonzulu lwakhe uyaqinisekisa ukuba imixholo iyathungelana kwiingxoxo. Yiyo loo nto kubalulekile ukuba umphandinzulu asoloko ephanda ngeso sifundo asithabathayo. Esi sixhobo sokuphandanzulu sibalulekile kwesi sifundo ngenxa yezi zizathu sele zinatyiwe ngentla. Kwelinye icala, uClair (2013: 15) wongeza inkcazo kuphandontyilazwi enjenje:

...qualitative methods emerged out of more recent philosophical beliefs that truth is relative and that knowledge is constructed by human beings. In other words, our understanding of the world is a product of our personal assumptions, biases and prejudices.

[... iindlela zophandontyilazwi zavela kwiinkolelo zefilosofi zamva nje zokuba inyaniso inxulumene nokuba ulwazi lwakhiwa ngabantu. Ngamanye amazwi, ukuqonda kwethu ihlabathi kuyimveliso yeengcinga zethu zobuqu, ucalucalulo kunye nokucalulana.]

Ngokwale ngxoxo kaClair (2013) ingentla, umphandinzulu akanakuyishiya into yokuba uphandontyilazwi lunawo amabatha ekungathi sele kukudala luqhuba uphandonzulu suka loo mabatha aluporhele. Nanga la mabatha kubhekiswe kuwo:

- i. Uphandontyilazwi nangona lumvumela umphandinzulu ukuba aqamele ngezimvo zabanye abantu esebenzisa izixhobo ezikhethiweyo kodwa obona bungozi busekubeni ulwazi luthi luhlalutywe ngumphandinzulu kwaye loo nto ingamenza afikelele kwizigqibo ebekungafanelekanga ukuba afikelele kuzo.
- ii. Alumvumeli umphandinzulu ukuba ayoxilonga okanye ayolinga ngento ethile kumaziko akhethelwe bucala ukwenza oko.
- iii. Umphandinzulu uchitha ixesha elininzi ephendla iintlobontlobo zeembalo nto leyo engambeka ecicini lokuba angagrayisisi iingcinga zakhe ngendlela eyiyo.

Ngenxa yezi ngxaki zophandontyilazwi zidweliswe ngentla ekubonakalayo ukuba zinganegalelo elibi kolu phandonzulu, umphandinzulu ubona kulungile ukuba alandele ingcebiso kaCairney (2013: 1) eqhuba ngolu hlobo:

The combination of multiple theories in ... studies has a great potential value— new combinations of theories or concepts may produce new perspectives and new research agendas. It also raises important ontological, epistemological, methodological, and practical issues that need to be addressed to ensure disciplinary advance in which we use different theories to produce a range of insights or explanations.

[Indibaniselwano yeenkcazobungcali ezininzi kwizifundonzulu zinexabiso elikhulu elinokubakho - indibaniselwano entsha yeenkcazobungcali okanye iikhonsepthi zinokuvelisa iibono ezintsha kunye neenjongo zophando olutsha. Ikwaphakamisa imiba ebalulekileyo yeontoloji, ubunzululwazi, iindlela zokuzathuza, kunye nezibonakalyo ekufuneka ziqwalaselwe ukuqinisekisa ukuqhubela phambili koluleko apho sisebenzisa iinkcazobungcali ezahlukeneyo ukuvelisa uluhlu lwezimvo okanye iingcaciso.]

Le nkcazo yale ngcali ixhasa isigqibo solu phandonzulu ekusebenziseni isithako sobunzululwazi benkumbulo, isithako sobunzululwazi bama-Afrika, isithako senkcubekontalo nepolitiki kunye nesithako samasiko nezithethe. Kwakhona, nakubeni indlela yophandonzulu eyomeleleyo ibalulekile ekuqhubeni uphandonzulu olunentsingiselo noluthembekileyo, asiyiyo kuphela into eqinisekisa impumelelo. Kukho eminye imiba ebalulekileyo ekufuneka iqwalaselwe ukuze kuqinisekise ukuba

uphandonzulu lunempembelelo kwaye lunegalelo elibonakalayo. Ngako oko, ukuphuhlisa isakhelo sezithako esiluqilima sinika isiseko sengqiqo kuphandonzulu. Sinceda ukucacisa ubudlelwane phakathi kwezinto eziguquguqukayo kunye nokukhokela ukuqulunqwa kweengqikelelo okanye imibuzo yophandonzulu.

1.6 Izithako zohlalutyonzulu

Xa sithetha ngesithako sithetha ngesixhobo esithi sisetyenziswe ukuphendula umbuzo okanye ukusombulula isishiqi esibekwe njengenqontsonqa eyingxubakaxaka kwisintsonkotho semeko ethile. Apha kolu phandonzulu, njengoko sele kutshiwo, ukudotyolelwa phantsi kwesiXhosa kuyingxaki. Oku kuquka noncwadi lwesiXhosa. Le ngxaki ayaneli ekubeni ichaphazele ulwimi noncwadi lwesiXhosa kuphela, koko ithi idlulele kwinkcubeko, isidima kunye nobuntu babaNtsundu.

Phambi kokuba umphandinzulu axoxe ngesixhobo aza kuzisebenzisa kulo msebenzi, azibiza ngokuba “zizithako”, kubalulekile ukuba achaze intsingiselo kunye nemvelaphi yegama elithi “isithako” nokuba lize njani na kwezobunzululwazi boncwadi besiXhosa. Inkcazo le iza kuqanyeliswa phezu kwaleyo kaSaule (2017: 1) athi xa exhentsa ngayo:

“Sisebenzisa eli gama ukutolika le nto kuthiwa ngesiNgesi yi-“theory”. Ligama lesiXhosa elithetha ukuthaka, ukucukuceza, ukwaba, ukwahlula, ukubekelela izinto ngokokulungelelana kwazo, ukukhangelela, ukunika ngokwamandla emfaneleko kusetyenziswa uluvo lomntu ophetheyo. Belisetyenziswa kakhulu eli gama ekuchazeni indlela abantu abebesabelwa ngayo amasimi ebukhosini. Xa kusabiwa bekukhangelwa amandla abo bantu ekukwazini ukuwusebenza nokuwunakekela loo mhlaba bawabelwayo. Bekuye ke kufunwe iinkcukacha ngomntu ngamnye, kuhlanganwe ngamadoda kusetyenziswe umgaqo osele waqulunqwayo babelwe ngokwamandla nezakhono zabo. Yiyo loo nto ubungafika amasimi engalingani, kunjalo nje kungekho ukhalazayo ngoko akwabelweyo. Inkosi ithaka umhlaba. Silithathele apho ke thina eli gama kuba lifana twatse nale ndlela siyisebenzisayo ekuphandeni. Kungeso sizathu nesithe sanyanzeleka ukuba sithake ngokwasesintwini, hayi ngokwasesilungwini kuba asibelungu. Sikhangelwa kwimbali yethu iindlela zokucinga ebezikholeke kuthi, sikhangelwa kwintlalo kaNtu izinto ebezilulutho

zikhwaphuhlisa iindlela zokusebenza nokuphila kwethu. Ezasesilungwini sizithathe sazilungiselela ukucinga nokwenza kwasesintwini ngoba kakade nabo eyabo indlela yokuthaka yeyasentlalweni yabo. Balandela amasiko nezithethe zabo, iyabakha loo nto. Nathi ke silandela amasiko nezithethe zethu, iza kusakha ke loo nto, incede ekuthini sizazi ukuba singoobani njengokuba ingcinezelo isitsho saphambana iingqondo nje, safuna ukuzenza umlungu esingasokuze sibe nguye.”

Izithako zohlalutyonzulu zichongwa ngokwamandla azo ekubeni zidandalizise ulwazi oluthile ngophandonzulu oluthile okanye ngomxholo lowo uthe wachongwa. Izithako eyona nto kufuneka ibe phambili xa zichongwa kusekubeni ziyakwazi na ukuchaza okanye ukungqina ubunyani bento ethile. Ingaba ziyakwazi na ukungqina izimvo zomphandinzulu kuloo nto afuna ukuyidiza (Fawaz, 2022). Ukanti, ziyakwazi ukusetyenziswa ukuphikisa iimbono ezithile. UCait (2014: 43) uthi xa esichaza isithako, ngumzimba weengcinga ezingqinelanayo okanye ezikhabanayo. Obo bungqina ke buthi bungqinisiswe ubunyani bawo ngokuthi buphendlwe kugqalwe intsingiselo yabo ziinkcubabuchopho noosolwazi. Ekugqibeleni, kuthi kubekho isivumelwamo ngesithako ukuba ngenene sithetha ukuthini okanye simele ntoni. Isithako sithi sizaliswe ngobungqina nangeengcinga ingakumbi xa kusetyenziswa uphandontyilazwi. Uqhuba athi uSaule (2017: 1) ukuchaza isithako:

“... ngokwasekufundeni isithako yindlela elandelwayo xa kuhlalutywa.”

Kolu uphandonzulu kuza kuthi kusinyelelwe ngesithako sobunzululwazi benkumbulo, isithako senkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika kunye nesithako samasiko nezithethe kuze kuxhathiswe ke ngobunzululwazi beembono zamaXhosa ekungakholeleki ukuba zibhityile okanye zitshotsha emnyango. Kungumdlawomphandinzulu ke ukuba ezi zithako zithathelwe phezulu ukuze zibe zezinye zezixhobo zokuphikisa iingcinga ezithi abantu abaNtsundu neelwimi zabo azinakusetyenziswa kwezobunzululwazi bophandonzulu nemfundo.

1.6.1 Isithako sobuNzululwazi beNkumbulo

Phantsi kwesihloko esi, nakubeni ke kuseza kuxoxwa banzi ngalo mba phantsi kophengululo loncwadi, isithako esi asiqondwa ngendlela yoko sele kudlule ngokwasezimbalini kuphela, koko siqondwa ngezehlo kunye nokuqhubeka namhla nangomso kube kuyinxalenye yembali. Oku kudule kwimiba etshatsheleyo kwiinovele ezine ezithe zakhethwa ezichongelwe olu phandonzulu. Apha kwiinovele, umbhali udundubalisa imbali ibe ke loo mbali inezehlo eziqhubekayo ebalini, kunganeli ekubeni kuchaphazele abalinganiswa ebalini kodwa kuchaphazele nomfundi ngokwakhe.

1.6.2 Isithako seNkcubekontlalo nePolitiki

Isithako senkcubekontlalo kunye nesithako sepolitiki apha kulo msebenzi siqondwa njengesithako esinobuzaza ngenxa yokuchatshazelwa kokutshintsha kwamaxesha neemeko zepolitiki. Seso sizathu ke esikhokelele ekubeni zibe zibekwa apha ngokubelekeneyo kuba inkcubeko kunye nepolitiki ziyafuthelana. Umba womhlaba, amasiko nezithethe kunye nobuntu kwiinovele ezichongelwe lo msebenzi uphantsi kwezenkcubeko kunye nepolitiki. Kakade ke, apho kukho abantu ikho ipolitiki. Yiyo loo nto kule mihla sikuyo oosopolitiki abaphethe ilizwe loMzantsi Afrika bexhwithana neenkosi neekumkani ezikhusela inkcubeko kuba kaloku ingulowo utsalela kwelakhe icala (Martini noRobertson, 2022).

UScott (2007: 1) usichaza kakuhle isithako senkcubekontlalo kwimbono yakhe ethi:

The work of a sociocultural theory is to explain how individual mental functioning is related to cultural, institutional, and historical context; hence, the focus of the sociocultural perspective is on the roles that participation in social interactions and culturally organized activities play in influencing psychological development.

[Umsebenzi wesithako senkcubekontlalo kukuchaza indlela ukusebenza kwengqondo yomntu ngamnye ehambelana ngayo nenkcubeko, imeko yamaziko kunye nembali; kungoko, ugqaliselo lwembono yentlalontle ikwiindima ezidlalwa yintathoxaxheba kunxibelelwano lwentlalo kunye

nemisebenzi eququzelelwe ngokwenkcubeko ukuphemelela uphuhliso lwengqondo.]

Ibe ke okuthethwa nguScott (2007) ngasentla apha kubonisa into ethi imbali kunye neemeko zentlalo, ngokuphatheleneyo nenkcubeko, zithi zifuthele indlela ubani acinga ngayo, avelela ngayo imiba naqonda ngayo ukuphila koluntu. Apha kuphandonzulu esiluphetheyo, abalinganiswa ababonisa intlalo kaXhosa baneembono ezahlukileyo ezithi zikhokelele kungquzulwano ngenxa yeempembelelo zenkcubeko. Nakubeni ke iingxoxo ezininzi malunga nesithako senkcubekontlalo zinokususelwa kubunzululwazi bukaLev Vygotsky (1931-1997), kodwa uphandonzulu olusele lwenziwe nokubhaliweyo lubonisa ukuba esi sithako siya sikhula kubunzululwazi bophandonzulu kuquka nasesiXhoseni (Chong nabanye, 2023). Oku kwenza isithako esi kolu phandonzulu siqondwe ngolu hlobo:

The lens of a sociocultural theory is considerably wide ... a sociocultural theorist, when interpreting a learning situation, might attend to the broader social system in which the learning is happening and will draw interpretations about an individual's thinking and development based on his or her participation in culturally organized activities. (Cobb, 1994: 2)

[Indlela yokujonga ngokwenkcazobungcali yenkcubekontlalo ibanzi kakhulu ... inkcazobungcali yenkcubekontlalo, xa itolika imeko yokufunda, inokujongana nenkqubo yentlalo ebanzi apho ukufundiswa kwenzeka khona kwaye iya kuba nengcaciso malunga nokucinga kunye nophuhliso lomntu olusekwe phezu kwakhe. ukuthatha inxaxheba kwimisebenzi eququzelelwe ngokwenkcubeko.]

Umbono lo ucatshulwe ngasentla uxela ngokophandonzulu ukuba isithako senkcubekontlalo sinzule ekufundeni umntu ngokweemeko zenkcubeko kunye neempembelelo zonxibelelwano ekuhlaleni. Ngamanye amazwi, umntu akaphili yedwa kwaXhosa, uphila nabanye abantu. Yintlalo kaXhosa ke leyo, yinkcubeko kaXhosa leyo. Ukongeza, ezepolitiki apha kulo msebenzi zingachazwa nje kuthiwe ziingxoxo ezimalunga nentlalo yelo xesha. Igama elithi "politiki" lingasuselwa kwigama lesiGrike elithi *Polítiká* elithetha imicimbi yezizwe okanye yeso sixeko (Dolman

nabanye, 2023). Ngako oko, isithako sepolitiki siqondwa njengesithako esibhekiselele kwiinkqubo zokuthabatha izigqibo ngamaqela okanye nangayiphi na indlela ebandakanya ubudlelwane bamandla phakathi kwabantu abathile. Oku kuquka ukwabiwa kwezixhobo, iinkonzo kunye nezinto ezidingwa luluntu nentlalo jikelele. Ufundonzulu ngepolitiki lwaziwa njengobunzululwazi bezepolitiki (Kustov, 2023).

Umcimbi wepolitiki ke unamacala amabini. Okokuqala, usenokuqondwa njengendlela yokuthabatha izigqibo ngamaqela, kuvunyelwene futhi kwaboniswa ngaphandle kodushe nobundlobongela (Kustov, 2023). Okwesibini, umcimbi wepolitiki usenako ukuqondwa njengendlela yokuthatha izigqibo ngaphandle kwabahlali bebonke okanye ukuthathela abahlali izigqibo kungavunyelwananga (Chen nabanye, 2023). Ngokwale micimbi mibini ngasentla apha, ixhaphakile into yokuba kubekho iiyantlukwano xa kusenziwa izigqibo kuba kaloku wonke ubani unendlela abona ngayo into ethile, nto leyo ethi ikhokelele ekubeni kubekho ubundlobongela nongquzulwano kwelo qela. Zininzi ke iindlela zokusebenzisa iipolitiki athi xa ezibeka kakuhle uCobb (1994: 7) athi:

A variety of methods are deployed in politics, which include promoting one's own political views among people, negotiation with other political subjects, making laws, and exercising force, including warfare against adversaries. Politics is exercised on a wide range of social levels, from clans and tribes of traditional societies, through modern local governments, companies and institutions up to sovereign states, to the international level.

[Iindlela ezahlukeneyo zisetyenziswa kwezopolitiko, ezibandakanya ukukhuthaza iimbono zomntu kwezopolitiko phakathi kwabantu, uthethathethwano nezinye izifundo zezopolitiko, ukwenza imithetho, kunye nokusebenzisa amandla, kubandakanya imfazwe ngokuchasene neentshaba. Upolitiko lusetyenziswa kumanqanaba ahlukeneyo oluntu, ukusuka kwiziduko nakwizizwe zoluntu lwemveli, ngoorhulumente basekhaya bale mihla, iinkampani kunye namaziko ukuya kutsho kumazwe azimeleyo, ukuya kwinqanaba lamazwe ngamazwe.]

Le nkcazobungcali ingasentla apha ibonisa iindlela iipolitiki ezithi zitshintshe ngayo ngokwamaxesha. Imihla le sikuyo, ipolitiki ibandakanya ukusungulwa kwamaqela athi amele izimvo neembono zawo (Dingler nabanye, 2023). Amalungu eqela lepolitiki athi avumelane ukuba aza kumela into ethile kwimiba ethile, athi avumelane ukuba aza kuxhasa iinkokheli ezithile ngokwemigaqo nemithetho yelo qela. Iingcali zihambisa zithi, isithako sepolitiki sibandakanya ukufunda banzi ngemiba yenkululeko, umthetho, ukulawula ngegqudu, imithetho ekhusela uluntu kunye nayiphi na into enxulumene neengxoxo zentlalo (Freiling nabanye, 2023). Ubunzululwazi bepolitiki budlulela ekubeni bubandakanye iingxoxo ezingenkubeko, ubuni nokuzazi, isini, iinkolo kunye nezinye (Dingler nabanye, 2023). Yiyo loo nto ke kukholeleka ukuba nabani na ohambiselana nobunzululwazi bepolitiki unako ukuhlomla kwimiba edla umzi, nqwa noncwadi lwesiXhosa.

Olu phandonzulu lugxile ekugrumbeni imiba esele ibekiwe kwimihlathi engasentla kusetyenziswa isithako senkcubekontlalo nepolitiki esele kuxoxwe ngaso ngasentla apha. Kuze kuqapheleke ukuba iingxoxo zalo msebenzi ziza kuxoxa ngemiba yenkcubeko ngokubelekene nepolitiki. Apho kuthe kwakho ukwahluka ngokwendlela ibali eliqhuba ngayo, inkcubeko, intlalo kunye nopolitiki iza kuthi ixoxe ngokwaloo mxholo webali.

1.6.3 Isithako sobuNzululwazi bamaAfrika

Ixhaphakile into yokuba kuthiwe ama-Afrika, amaXhosa ngokuthe ngqo, aziwa ngokudludla nezinto zaseNtshona nto leyo eyenza ashiye phantsi konke obekukade kusisonka semihla ngemihla kwaNtu; inkcubeko kaPhalo. Ukuxhasa le mbono, ude ayikhumshe kakuhle uUdechukwu (2019: 110) xa esithi:

In recent times, it is generally believed among the [amaXhosa] that there is an erosion of cultural values, especially those that constituted a veritable source of human existence in the past thus giving rise to a somewhat cultural crisis in the [amaXhosa] society.

[Kutshanje, kukholelwa ngokubanzi phakathi (kwamaXhosa) ukuba kukho ukuwohloka kwezithethe zenkcubeko, ngakumbi ezo zazingumthombo

wokwenene wobukho bomntu mandulo, nto leyo ebangele ukudodobala kwenkcubeko ethile kwintlalontle (yamaXhosa)].

Okutyhilwa apha koko sele kuxoxiwe kwimihlathi engasentla ukuthi kukho ingxaki enkulu kwaXhosa ngokwentlalo, kwisiXhosa ngokobunzululwazi bophando kwakunye nakwinkcubeko yamaXhosa iyonke. Ukuzisa inguqu kudingeka ukuba kwenziwe uphandonzulu olufana nolu. Okuntama uluvo oluthi, isithako sobunzululwazi bama-Afrika kulo msebenzi sibhekiselele kwiimbono, iinkolo, iimpawu nemiqondiso yama-Afrika, indlela yokucinga, indalo yama-Afrika, intlalo yama-Afrika ngokwendalo kunye nokuphila kwama-Afrika. Ngako oko, lo msebenzi uza kusebenzisa esi sithako ukuqonda nokuphawula kubomi bamaXhosa ngokwemixholo echongiweyo kwezi noveli zine. Eminye yale mixholo iquka ihlaba imibuzo ethi kutheni into ethile isenzeka ngendlela ethile nje ngokwendalo yaseAfrika?

1.6.4 Isithako samaSiko neziThethe

Isithako samasiko nezithethe, isisithako esigqalwe esiXhoseni nje, sibhekiselele kufundonzulu ngamasiko nezithethe kuncwadi, ulwimi nenkcubeko yesiXhosa. Esi sithako, njengesisandula ukugqalwa kumzimba wolwazi lwesiXhosa sisetyenzisiwe nguDiko (2020) kuphandonzulu olusihloko sithi *Uphononongo nzulu lwamasiko nezithethe kwiincwadi ezichongiweyo zesiXhosa: Ityala Lamawele kunye no-Ukuba Ndandazile* ekuphicotheni nasekuqondeni amasiko nezithethe ezivela kwiinoveli ezimbini. Esi sithako, usisusele kwiingxoxo nembadu kaSaule (2017). Apha kulo msebenzi, esi sithako siza kuthi sinikezwe umsebenzi wokuqonda iintsingiselo kwezi noveli zine kuba kaloku ezinye izinto zenzeka kwintlalo kaXhosa ngendlela enobuzaza, ngendlela ebonisa uXhosa kwaye ngendlela edandalazisa inkcubeko kaXhosa. Ubani aze angaphazanyiswa ngumsebenzi wesi sithako kuba sona siza kuthi apho sibona amasiko nezithethe aneentsingiselo ezifihlakeleyo sigrumbe ubunyani bawo ngokunxulumene ngqo nomxholo walo msebenzi.

1.7 Ubume nokwakheka kwezahluko zophandonzulu

Isahluko sokuqala: apha sinika intshayelelo gabalala ngophandonzulu luphela. Esi sahluko sibeka nje elubala iingxoxo malunga nomsebenzi othiywe kwathiwa *Uhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli zesiXhosa zikaNcedile Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni*. Ingxaki egubungele isiXhosa iphela ityhilwa apha, zize iinjongo zophandonzulu zibekwe kwa kwesi sahluko. Iindlela uphandonzulu oluza kuqhutywa ngazo kunye nezithako zophicotho zivezwa kwesi sahluko.

Isahluko sesibini: apha kujoliswe ekuphengululeni nzulu uncwadi olusele lukho malunga nomxholo wolu phandonzulu. Kukwesi sahluko apha kuhliwa amahlongwane phezulu ngokusesikweni malunga nalo msebenzi. Kubalulekile ukuba ibetheleleke into yokuba umgqaliselo ubekwe banzi kwimithombo echaza ubunzulu kwisithako sobunzululwazi benkumbulo, isithako senkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika kunye nesithako samasiko nezithethe.

Isahluko sesithathu: apha eyona nto inokushwankathelwa ngesi sahluko kukuba sibhentsisa elubala ukuba manyathelo mani aya kuthi athathwe ukuqhuba olu phando? Zeziphi izixhobo eziya kuthi zisetyenziswe ukuhambisa lo msebenzi ukuze kuphenduleke imibuzo ethe yondlalwa njengenqontsonqa eyingxubakaxaka? Kukwesi sahluko apho kudundubaliswa khona iingxoxo ezigqwesayo malunga nosetyenziso lophandontyilazwi esiXhoseni kuse kwimixholo egqwesileyo.

Isahluko sesine: njengoko sele kuxeliwe ukuthi imiba yentlalo, ipolitiki kunye nomthetho yeminye yemiba etshatshelayo kwiimbalo zikaSaule, sesi ke isahluko esiphuhlisa iingxoxo malunga nalo mxholo. Ubukhulu becala isahluko esi siyahlutywa ngokwale mixholo side sidlulele ekucubunguleni okuqulethwe ziimbalo zalo msunguli. Ngako oko, ubunzululwazi bohlahlutyo buqala kwesi sahluko.

Isahluko sesihlanu: Icandelo A: esi isahluko sijolise ekuqaqambiseni imixholo ezalana nenkohlakalo kunye nobundlobongela bamapolisa ngenxa yeemeko zodushe

noqhanqalazo. Iinkcazobungcali malunga nemixholo equlethwe sesi sahluko ziyanyatyiwa ukuze umfundi alandele iingxoxombono zophandanzulu olu.

Isahluko sesihlanu: Icandelo B: Umba wobunzululwazi bemveli okanye umba wobunzululwazi bomthonyama butyhilwa apha ngesizathu sokuba imixholo eyandulela esi sahluko, eminye yawo izalwa ziimeko zemveli, amasiko nezithethe kunye nembali kaXhosa. Ekugqibeleni, kuzanywa ukudityaniswa inkcubeko kaNtu ize ihlalutywe banzi njengoko ivela kwiinovele ezine zikaSaule.

Isahluko sesithandathu: esi sahluko sivala umkhusane. Kukwesi sahluko apho kuqokunjelwa uphandanzulu lulonke.



Isahluko sesibini

Uphengululonzulu loncwadi

Heyi mfo kabawo, siyathetha esi sitshixo. Inokuba sivula ntoni?

Uthi asivuli umqolomba ekwakufihlwe kuwo imali ngabaThwa kodwa?

Wabuza esibhenca bhenca, esothuka indlela esinzima ngayo.

Sasivakala ukuba ayisositshixwana nje, kangangento yokuba uCirha akusibamba wasuka umzimba wakhe wanenkantsi, wayiva iwutyhutyha wonke umzimba wakhe.

(Saule, 2017: 128)

2.1 Intshayelelo

Uyitsho ngokuphandle uWa Thiongo (1986: 11) into yokuba ukufunda uncwadi lwaseAfrika kufana nqwa nokuzifundisa ngamasiko nezithethe emveli kuba kaloku ngokukaJaxa (2013: 20), lisiko ukuba ababhali baseAfrika babhale begxeleshe kumahla ndinyuka entlalo yabo besebenzisa izangotshe nezagwelo zolwimi ekuthetheni nasekuxoxeni kwasendulo kuquka nayo yonke indlela elowo akhule ngayo. Lisiko nesithethe semidaka ukuthi oko ukwaziyo uncazele nabanye abantu. Kuko kanye oko akwenzayo umbhali weenoveli ezine ezithe zachongelwa uphandonzulu. Ngeso sizathu, uphengululonzulu loncwadi apha luzama ukuthatha umcwe ofana nalo uchongwe ekuvulweni kwesi sahluko ngokuthi liwuhle amahlongwane phezulu. Isahluko esi sibaluleke ngenxa yokuba sisisiseko saso nasiphi na isifundo sophandonzulu. Uphandonzulu lwesiXhosa ngalunye luthi lakhele phezu kophengululo loncwadi ukuze kuvele ukuba zeziphi na izikroba ezikhoyo ezinokuvalwa.

Uphengululo loncwadi apha, njengoko isahluko esi sithiyiwe, lwaziwa njengendlela ethi ibaze indlebe kwiingxoxo ezikhoyo kwimithombo yolwazi lwesiXhosa, oovimba boncwadi lwaseAfrika kunye noncwadi gabalala. ULubambo (2020: 20) uthi xa echaza umsebenzi wophengululo loncwadi kubunzululwazi ahambise enjenje:

The main purpose of this chapter is to gain a broad picture of available information related to the present study.

[Injongo ephambili yesi sahluko kukufumana umfanekiso obanzi wolwazi olukhoyo olunxulumene nesi sifundo sikhoyo.]

Into ethetha ukuthi esi sahluko kufuneka siphengulule uphandonzulu osele lwenziwe ukuze umphandinzulu abone ukuba ingaba ukho na umsantsa okhoyo anokukwazi ukuwuvula. Uphengululo loncwadi luthi luxhase ngendlela ezathuzayo unobangela wokuba kutheni le nto umsebenzi lo singawo ubalulekile. Kulapha phantsi kwesi sihloko apho kuthi kuhliwe amahlongwane phezulu malunga noko sele kwenziwe ngezi zithako kunye nezi ncwadi zine zalo msunguli. Okona kubalulekileyo ngofundo lweencwadi apha kukuqwalasela imixholo ethi izalane nemixholo engundoqo kulo msebenzi. Ngaphezulu, kukwakwesi sahluko apho kuthi kuveliswe obona bunzululwazi bophandonzulu lwesiXhosa ngendlela ecubungulayo nechubayo.

Okona kungamandla nokufuna ukunikwa ingqwalasela apha kukuba kuvele elubala into yokuba kutheni na le nto kukholeleka ukuba isifundo esi siza kuba negalelo elivakalayo kuncwadi lwesiXhosa nezobunzululwazi bamaXhosa nje. Kuze kuphinde kuqapheleke ukuba eyona nto yenziwayo apha kukuhlahla indlela, kumane kukhonjwa ngendlela eshwankathelayo kuba kaloku akusiso isahluko esihlalutyayo esi koko kukuphengulula oko sele kukho. Yiyo loo nto uza kuthi ngelixa ufunda esi sahluko umane ukukhokelwa malunga nalapho kuyiwa khona.

Okubalulekileyo ngophengululobunzululwazi loncwadi, njengoko iingcali noosolwazi zixhentsa zizombelela, kukuba kuthi kuvulele ithuba umphandinzulu ukuze aqonde kusengithuba ukuba ngenene okuphandwayo kuza kugcwalisa uvimba kaPhalo ekukudala uduntsalazwa, kuduntsalaziswana ngaye okanye kukuchitha nje ixesha; ngamanye amazwi, isahluko esi sizama ukutyhila into ethi, iphi ingxaki? Ukanti uphengululo loncwadi luthi lunike umphandinzulu amanakani okuba okuphandwayo kulilize yini na khona ukuze axoze mphini wumbi. Ngamagama amafutshane, umsebenzi lo usihloko ukhatshwa ziimbono kunye nomsebenzi osele wenziwe ngabanye abaphandi besiXhosa uze uthabathise apho baye babe bayasilela khona. Oku

akuthethi kuthi kuza kugxekwa kungcoliswe amagama abo baphandinzulu, koko kuthetha ukuthi kuza kuqhutywa iingxoxo ezi athi uMapara (2007: 89) ngazo:

The primary aim of the literature review is to continue the discourses.

[Eyona njongo iphambili yokuphonononga koncwadi kukuqhuba iingxoxo.]

Umcwe lo ungasentla ubonisa ukuba umzi kaXhosa uze uqaphele into enye, kulo msebenzi kusetyenziswa izithako; ngokolwazi lomphandinzulu, ezingazange zisetyenziswe ngaphambili ukuphendula nokuqhaqha isishiqi esithe sanyuswa njengenqontsonqa eyingxubakaxaka kwisahluko sokuqala. Okuveza elubala into yokuba, iingcingambono zomsebenzi lo azikaze zithethwe okanye zibhalwe ngokweenjongo zolu phandanzulu. Ukungqinelana noLubambo (2020) lo ucatshulwe ngasentla, uKumar (2011: 389) uyaluxhasa uphengululo loncwadi esiXhoseni xa esaleka ngelithi:

A literature review is a process of searching the existing literature relating to your study research problem in order to develop a theoretical and conceptual framework for your study and to intergrate your research findings with what the literature says about them. It places your study to what others have investigated.

[Uphengululo loncwadi yinkqubo yokukhangela uncwadi olukhoyo olunxulumene nengxaki yophandanzulu lwakho ukuze uphuhlise isakhelo senkcazobungcali nengqikelelo kuphononongo lwakho kunye nokudibanisa iziphumo zophandanzulu lwakho, kunye noko kutshiwo luncwadi ngazo. Ibeka isifundo sakho koko kuphandwe ngabanye.]

Ixeliwe ke ngoko into yokuba ukuza kuthi ga ngoku, ngokolwazi lomphandinzulu, akukho phandanzulu luphande imiba yepolitiki, umthetho, ezentlalo, inkohlakalo

yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa. Okutyhilwa ngulo mhlomlo kaKumar (2011) kukuba uphengululo loncwadi luthi lubeke uphandonzulu kwinqwanqwa ekunokuthiwa bubunzululwazi bophando. Kananjalo, bakho abaphandinzulu abathe benza ezinye iindidi zemisebenzi malunga nezi ncwadi zine abaquka, ukubalula nje abambalwa, uPapu (1993), Duka (2001), Jaxa (2013), Jaxa (2016), Sokiya (2015), Tsako (2017) kunye nabanye abaninzi kodwa bengaxilanga kwimixholo enyuselwe lo msebenzi okanye ezalana nalo msebenzi. Aba baphandinzulu, kuquka nabanye, baza kucatshulwa kwimihlathi engasezantsi ephengululayo ngeenjongo zokuqhubela phambili iingxoxo zabo kunye nokuqaqambisa iindawo abathe basilela kuzo. Ekwenzeni oku kuthethwa ngasemva, asikuko nokuba imisebenzi yabo iyadelelwa koko kukuncoma igalelo labo esiXhoseni. Okunye, kukuba uphandonzulu olu aluzi kuthabatha uphando lomphandinzulu ngamnye luwuhlalutye koko luza kubaqhuba ngexesha elinye.

Sisaqhuba njalo, kubalulekile ukuphawula oku kulandelayo: okokuqala, yikhumbule kwakhona into yokuba umsebenzi lo awuhlalutyi misebenzi esele yenziwe zezinye iingcali zesiXhosa futhi ungathelekisi kwaphela, koko uzama ukubonisa into ethi iinoveli ezine zikaSaule zinokufundwa ngeendlela ngeendlela kulandelwa ubunzululwazi besiXhosa kunye nezithako ezichongiweyo; okwesibini, kukutyhila umba othi ezi noveli zine zinokusetyenziswa ukufundisa ababhali abasakhasayo malunga neendlela ezisemgangathweni ophezulu wokubhala iimbalo zesiXhosa ekungaziinoveli, iidrama, amabali amafutshane, njalo njalo. Oku akuthethi kuthi iinoveli ezi siziphetheyo zibhalwe ngokuhle nje kodwa, koko kuthetha ukuthi elowo nalowo angafunda nto ithile kuzo aze aphucule phezu koko ichule lomthonyama elinokuba likuphosile.

Into eyenza umphandinzulu abambelele ade agwencele okwesikhwenene kulo msebenzi kukuba unenkolelo ethi umsebenzi lo uze ngezizathu

zokuvala umsantsa okhoyo kuncwadi lwesiXhosa ingakumbi ke ngoku ude wabhalwa ngesiXhosa. Oku kude kutyhalwe nayinto yokuba kudala kwathiwa iilwimi zesiNtu azinawo amandla okuthetha izinto ezingathethwayo kubunzululwazi bophando kube kuxokwa (Diko, 2023a). Ngokungafihlisiyo olu phandonzulu iinjongo zalo kukukhulisa isiXhosa gabalala. Leyo into mayicace nje zibekwa kuba zininzi ke iindlela zokukhulisa ulwimi, phakathi kwazo kukuba luthethwe, lubhalwe, luphandwe nzulu, lufundiswe futhi lusetyenziswe ukusobulula izishiqi nezintsompothi kwimihla le kuphilwa kuyo.

ULubambo (2020: 20) uyayikhankanya into yokuba uphengululo loncwadi olululo aluthethi kurhuqa yonke imfuno mfungu ekhoyo apha phandle, kodwa luthetha ukuchonga iimbalo zeemboni ezipapashiweyo nezingapapashwanga, ezinemiba enolwazi, imibono nobungqina obuthi bakuvavanywa buphumeze iinjongo zophandonzulu olo. Okuthetha ukuthi, uphengululo olululo lubonisa ukuba izithako ezichongelwe uphandonzulu olo zithetha ukuthini ngokomxholo weengxobunzululwazi? Zithini zona iingcali zakwaNtu xa zixhentsa zidedelana ngeembonobunzululwazi zezo zithako kuquka nemiba ehambelana nesihloko sophandonzulu? Ngako oko, umphandanzulu apha, kudederhu lokukhoyo, uchonge iingxoxo zeengcali zoncwadi ezithi zichaphazele imixholo yalo msebenzi.

Isahluko esi siza kukhwela sizehlela kwiimbalo ezicacisa nezibhentsisa ubuni nobunto besithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo ngokubhekiselele kwiinckazobungcali bazo nakuhlalutyonzulu kuncwadi lwesiXhosa; ngokungqameneyo ke neenoveli ezi zikaSaule. Ezi zithako zichongwe kulo msebenzi, njengoko sele zichaziwe kwisahluko sokuqala, zizithako ezikhuthaza ukucubungula imicwe yento kude kuvele indlela eyakheke ngayo nethi isebenze ngayo kwabo banjongo zabo zikukugcwalisa uvimba kaXhosa. Ngaphandle wona amazwi, izithako ezi zigumba iintsingiselo zemixholo kwiinoveli zesiXhosa: *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni*.

Ngokubhekiselele kuhlalutyonzulu, kuse ekucazululeni iinoveli ezi ngokwemixholo yale mihla kungathiwa kukunzula kubhekiswe ezantsi, kuqwalaselwa intsingiselo yomxholo nomxholo, imeko nemeko kuxhathiswe ngezi zithako zikhethelwe lo msebenzi. Apha kolu phando, kujongwa imiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa izolo, namhla nangomso. Ukuqhuba umsebenzi lo, kuza kundindaniswa iingxoxobunzululwazi eziphambili ukusombulula isishiqi esikhoyo kuncwadi lwesiXhosa.

Oku akuthethi kuthi le yeyona mixholo ikukuphela kwayo kwezi noveli zine, noko umphandinzulu ebengenakuze ayicaphule yonke imixholo evelayo. Inye nje into engase ixelwe, yinto yokuba le mixholo ikhethiweyo itshatshela. Injongo yoku kukubeka elubala ukuba akukho mbalo ibhalwe ngokomgangatho ophezulu kuze kuthiwe inxesha apho ithetha imiba engachanekanga. Kwakhona, kukungqinisisa ukuba akukho ngcali inegunya lokuba ingathi uncwadi lwesiXhosa, ingakumbi ezi noveli zine, azithethi kwimixholo yanamhla. Ngokuphandle, apha kubekwa enkochoyini into ethi le mixholo iqaqambe kwezi noveli isafuna ukuphendlwa futhi iphendlisiswe. Ezi zithako zine zithathwa njengeentsana ezizalwa bubunzululwazi besiXhosa bubonke kunye nabakhwetha bazo kuncwadi lwesiXhosa. Into ethetha ukuthi, iimbono nezimvo eziphambili zezi zithako zisuselwa kwisiXhosa ngokwaso kuze kuxhathiswe ngobunzululwazi bezimvo zoncwadi gabalala. Okukokwakhe ofunda olu phandonzulu kukuba aqaphele oku, nakubeni kucatshulwa futhi kukhonjwa kwiingcali zezizwe, kodwa imibono efuthela olu phengululo loncwadi isukela kwiingcali zesiXhosa. Iimbalo zikaSaule ke apha zezona zinika umkhombandlela kuhlalutyonyo lwezi noveli zizihloko zithi *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*.

Kuyakhunjuzwa kwakhona ukuba umsebenzi lo ujolise kubucuphathi nobugcisa bokufunda iinoveli zesiXhosa ngendlela yokuhlaluba. Obu bugcisa buhamba nobungqondi bokuqonda ulwimi noncwadi lwesiXhosa. Ukuqhutywa kwalo msebenzi

kutyhalwa luhlwahlwane lwengxolo yengxokolo ekhoyo apha phandle enggamene ngqo nemixholo echongwe kolu phandanzulu.

2.2 Uphengululo loncwadi nezithako zohlalutyo

UBali (2016: 9) ungqinelana nesihloko salo msebenzi ukuthi iimbalo ezi uphandanzulu lungazo zigxeleshe ekuveliseni intlalo yale mihla yepolitiki emaphandleni ngokungqameneyo nendlela awayegiya ephila ngayo amaXhosa. Le ngcali ikutsho oku izekelisa ngenoveli ethi *Inkululeko Isentabeni*, eyinoveli enganeli ekubeni izobe intlalo ngokunxulumene nepolitiki koko ithi idlulele ekuvezeni amasiko nezithethe zamaXhosa. Okona kuphambili kukuba, asiyiyo yodwa le noveli ikhankanywe ngasemva ethi ibonise intlalo yabaNtsundu kuphela koko *Ukhozi Olumaphiko* kunye no*Umlimandlela* zikwathabatha inxaxheba ekudundubaliseni intlalo yabaNtsundu ingakumbi ngexesha lengcinezelo. Yiyo loo nto kukuhle ukuba ezi noveli zintathu (*Inkululeko Isentabeni*, *Ukhozi Olumaphiko* kunye no*Umlimandlela*) kufuneka zibonwe njengezityhila intlalo yabaNtsundu. Inoveli ethi *Libambe Lingatshoni* kuza kuxoxwa banzi ngayo kwimihlathi elandelayo.

Nangona ezi noveli zine zipapashwe emveni konyaka we1994 kodwa umphandanzulu unenkolelo ethi zibhalwe kususelwa kwimiba nemixholo yangaphambi konyaka we1994 kude kube semva konyaka we1994. Phakathi kwezi noveli zine, nakubeni le ithi *Libambe Lingatshoni* ikhutshwe ngonyaka wama2017, kodwa okona kumangalisayo kukuba ithi ibalise imbali yabaNtsundu, engafane ibaliswe ngendlela ethi ivuselele iinkumbulo. Isithako sobunzululwazi benkumbulo siqaqambisa iinkumbulo ezithi zizalwe ngabalinganiswa ukutyhila imbali yamaXhosa, okuqhubekayo namhlanje kude kuse kwikamva lesizwe (Heux nabanye, 2023). Into exhasa ukuthi, kubhalo loncwadi lwesiXhosa, ababhali kuhle futhi kwamkelekile ukuba babhale iimbalo ezibalisa iimbali ngendlela echana isithako sobunzululwazi benkumbulo kuncwadi lwesizwe somgquba.

USpear noRicco (1994: 71) bathi wonke ubani uyazisebenzisa iinkumbulo, kuquka nabalinganiswa, ukuphendula nokusombulula iingxaki ezikhoyo kwelo xesha kunye

nokuqikelela ukuba kuya kwenzeka ntoni na kwilixa elizayo. Le mbono ithetha ukuthi, ukwazi apho usuka khona kunye nokwazi apho uya khona kuyinxalenye yesithako senkumbulo kuba uthi uzalanise iziganeko eziqhubekayo kunye nezo zembali. Okuchaza ukuthi, okusele kwenzekile kwezembali unethuba nethamsanqa lokuba ufunde kuko. URadvansky (2006: 14) xa echaza iinkumbulo ungqinelana noluvo lomphandinzulu kuba iinoveli ezi zichongelwe uphandonzulu zibonisa abalinganiswa abazotywe ukuze babonakalise okwadlulayo ukuze bahlube elubala iziganeko eziyimfihlo nezithi zingqamane nobomi babo. Kuthetha ukuthini oku? Ukuqonda banzi iinoveli ezi, isithako sobunzululwazi benkumbulo yamaXhosa siphahlwe ikakhulu sisithako sobunzululwazi nkcubekontlalo kuba kaloku abalinganiswa ukuze baqonde iziganeko kufuneka babe kanti bayinxalenye yenkcubeko nentlalo kaXhosa. Elowo nalowo aze akhumbule ukuba apha kolu phandonzulu akwenziwa hlalutyobunzululwazi babalinganiswa koko abalinganiswa baqondwa njengabantu abamele ngqo intlalo yomzi oNtsundu. Oku kungqina into ethi, iinoveli ezi siziphetheyo zizoba intlalo kaXhosa futhi ziphefumla imbali yomthonyama.

Ngokoluvo nombono womphandinzulu, zikho iincwadi ezibhalwe ngesiXhosa athi ubani akuzifunda aqaphele into yokuba azithethi nyani ngamaXhosa. Ezi ncwadi, ubukhulu becala, zifuthelwe ziimbono zaseNtshona (Kunene, 1992; Wen noPiao, 2022). Aziyi kukhankanywa apha ezi ncwadi kuba noko iya kuba sisithuko eso kwabo babhali, kodwa ofunda lo msebenzi unoxanduva lokuzixhobisa ngeencwadi zesiXhosa ezikudidi oluphezulu, njengazo ezi zikaSaule, ukuze akwazi ukuhluzisa imidlungu nemibuna. Kaloku olu phandonzulu akunjongo zalo ukuhlaba mntu koko mayazeke nje into yokuba ekuchongweni kwezi noveli zine, phakathi kwenkitha yeenoveli, kuye kwabhaqwa ezinye ekukholeleka ukuba azibhalwanga ngokomgangatho kaXhosa. Yiyo loo nto uDiko (2023c) athi imbalo ebhalwe ngokusemangathweni inezinto ezininzi eziphambili ezibandakanya abafundi, ivuselela iimvakalelo, kwaye ishiye impembelelo ehlala ihleli. Umzekelo, ibali kufuneka liqale ngomnatha otsala womfundi lize libahende ukuba baqhubeke nokufunda imbalo leyo. Oku isenokuba ngumbuzo oxhokonxa ingcinga, ingcaciso ecacileyo, okanye intetho enamandla. Oku kuthi kushiye iinkumbulo ezingenako ukulibaleka.

Uphengululo loncwadi, njengoko esitsho uNotshe (2016: 17), lubonisa ukuba isithako sobunzululwazi benkumbulo sinamazenge amathathu. Loo mazenge ngala alandelayo:

- i. linkumbulo zomntu ubuqu.
- ii. linkumbulo zentlalo.
- iii. linkumbulo zenkcubeko.
- iv. linkumbulo zolwazi gabalala.
- v. linkumbulo zomthetho nepolitiki.

NgokukaConnerton (1989: 43), iinkumbulo zomntu ubuqu kunye neenkumbulo zentlalo ziqondwa njengeenkumbulo ezithi zabelane; enye nenye ifuthela enye kuba akukholeleki ukuba umntu kunye nentlalo bangaphila okoozimele geqe. Ngokwentlalo kaXhosa, ezi nkumbulo zimbini apha zidiza ukuba umntu kwaXhosa uphila nentlalo emngqongileyo, akaphili yedwa. Kwakhona, kwaXhosa umntu ugudlana amagxa nabanye abantu, ude atsho uQangule (1979: 71) ukungqina olu luvo. Kungoko apha kwiinoveli zikaSaule siphawula ukuba nokuba sele umlinganiswa engcungcuthekiswa lungquzulwano lwangaphakathi kodwa intlalo ithi imfutele ngokweenkumbulo.

linkumbulo zenkcubeko wonke ubani uzalelwa kuzo kuba zifundwa ngokulinganiswa kunye nangamanakani wokuqhubekayo kwintlalo yabaNtsundu (Zheng nabanye, 2023). Ngezo zizathu, kwiinoveli ezi sisimelela ngazo, iinkumbulo zimanya abantu kwaye ziqinise nokuzazi kwabo. Ngaphezulu, zithi zichaze ukuba baloluphi na uhlanga futhi bekhokelwe ngawaphi na amasiko nezithethe. Umbhali, ngokwezi noveli zakhe, eyona nto ayigxininisayo ngeenkumbulo kuncwadi lwesiXhosa kukuba ziyafundwa, ziyabonakaliswa kwaye ziyagcinwa kusetyenziswa imiqondiso. Ekugqibeleni, ukugcina iinkumbulo zembali kubalulekile njengoko zisebenza njengendawo yokugcina amava abantu, zibonelela ngeembono kwixesha lethu elidlulileyo elibumba elangoku kunye nekamva lethu (Choi nabanye, 2023). Ezi nkumbulo zinika ikhonkco elibambekayo kwiingcambu zethu, zisenza ukuba siqonde imizabalazo, uloyiso, iimpazamo, kunye nezifundo zabo beza ngaphambi kwethu (Sen nabanye, 2023). Ngokugcina iinkumbulo zembali, uluntu lunokukhulisa ukuzazi, lukhuthaze unxibelelwano olunzulu phakathi kwezizukulwana nokunceda abantu baxabise ilifa

lenkcubeko yabo (Diko 2020). Ezi nkumbulo zikwasebenza njengeentsomi ezilumkiso, ezisikhumbuza ngeziphumo zezenzo ezithile kunye neengcamango, ngaloo ndlela zancedisa ekwenzeni izigqibo ezizisiweyo kunye nokukhuthaza inkqubela phambili yoluntu (Choi nabanye, 2023). Ngaphandle kweenkumbulo zembali, sibeka emngciphekweni wokuphulukana neembono ezixabisekileyo ezazisa ukuqonda kwethu ngophuhliso loluntu kwaye zithintele ukukwazi kwethu ukufunda kwiimpumelelo kunye nokusilela kwexesha elidlulileyo.

Ngaphaya koko, iinkumbulo zembali zidlala indima ebaluleke kakhulu ekubumbeni ukuqonda kwethu sonke kunye nokukhuthaza uvelwano. Zisivumela ukuba singene ezihlangwini zabo baphila kumaxesha ahlukeneyo kunye neemeko, ukukhuthaza ukuqonda okunzulu kwimizabalazo kunye neminqweno yabo (Barry nabanye, 2023). Oku kuqonda, ngako oko, kukhulisa uvelwano nonyamezelo, kukhuthaza uluntu olubandakanyayo nolunovelwano. Iinkumbulo zembali zikwaphembelela uphandonzulu lwezemfundo, zisanceda sityhile amabali antsonkothileyo, sihlalutye iipateni, kwaye sichonge izinto ezibumbe umhlaba wethu. Ngokwenyani, ukugcinwa kweenkumbulo zembali kukhusela ilifa lenkcubeko yethu, kutyebisa ukuqonda kwethu uhambo loluntu, kwaye kusixhobisa ukuba senze ukhetho olulumkileyo njengoko sijongana nobunzima bangoku kunye nokungaqiniseki kwekamva.

Umba wenkumbulo kwaXhosa ngumba onobuzaza kuba awubandakanyi bantu baphilayo kuphela koko uthi ubandakanye nabo baphila kwilizwe lemimoya (Chesson, 2001). Seso sizathu ke esithi sivuse iinkumbulo kubalinganiswa xa bathe banyathela emhlabeni ongcwele wamangcwaba futhi ikwaseso sizathu esithi sivuselele iinkumbulo xa abalinganiswa besiya ebuhlanti. Oku kungenxa yokuba kuyanqulwa ebuhlanti. Ukuthandaza okanye ukunqula ebuhlanti, intliziyo yemihlaba yeminyanya, sisithethe esidibanisa ubumoya kunye noqhagamshelwano lwamandulo nomhlaba kunye nelifa (Diko, 2020). Ubuhlanti, uthango olungcwele olubonisa uluntu kunye nesithethe, luba yindawo apho imiphefumlo inxibelelana neminyanya kunye nendalo ngokufanayo (Lee, 1958). Apha, ngaphantsi kwesibhakabhaka esikhulu, abantu bafuna ukhokelo, iintsikelelo, nemvo yokuqhubeka ngokubeka abo babehamba emhlabeni omnye ngaphambi kwabo.

Isithako senkcubekontlalo kunye nesithako samasiko nezithethe ngolwale ngxoxo ikulo mhlathi ungasentla siyibeka okwekati emhlophe ehlungwini into yokuba iinkumbulo ezibandakanya abo bangasekhoyo, njengoko kuvela kwinothuli ethi *Umlimandlela nethi Inkululeko Isentabeni*, azifuni kuhlalutywa ngokwesithako sobunzululwazi bume bengqondo, kodwa zifuna ukuphicothwa ngokwamasiko nezithethe zakwaXhosa. Oku kufika kusenze sibe madolo anzima isithako sobunzululwazi bume bengqondo kuba asizibhentsisi njengoko zinjalo izinto zikaXhosa – amasiko nezithethe. Khangela into yokuba athi uCamagu xa ebuya etrongweni, athi akunyathela emangcwabeni abuyelwe ziinkumbulo (Saule, 2010: 97). Ubani unokuphinda akhumbule ixhegwazana elakhulisa uCamagu. Lidlaka lalo ke eli alibonayo. Oku kungqina imbono ethi elowo nalowo uyanxulumana neminyanya nezinyanya esebenzisa iinkumbulo. Yindlela isithako sobunzululwazi benkumbulo esiqondwa ngayo kwisizwe semigquba esi. Yiyo loo nto athi ubani, phantsi kweenkumbulo nenkcubeko, akuchukunyiswa ngumbandela othile ibe ngathi kukho inxeba alithunukiweyo okanye kubekho iinyembezi zovuyo. Ziinkumbulo zakwaNtu ke ezo, kuvuka iinkumbulo (Saule, 2017).

AmaXhosa aneencutshe zazo xa kuthethwa ngomba weenkumbulo. Ezi ncutshe ziquka iimbongi, iimvumi, abefundisi bolwazi lwemveli kuse kwizangoma namagqirha (Truter, 2007). Ixhaphakile into yokuba iimbongi zibe kanti zizo ezivuselela iinkumbulo emaXhoseni zikhatshwa ngababhali boncwadi lwesiXhosa. Ukanti ke, uSaule ngokwakhe uvuselela iinkumbulo ngokubhala iinovelu ezikumila kunje futhi azibhale ngohlobo lokuba zinganeli ekuchaneni ulwimi kuphela koko zide zidlulele ekuchaneni iintsingiselo ezimfiliba.

Ngeso sizathu, ubani unaso isizathu esivakalayo sokuthi iimbalo ezi ezichongelwe lo msebenzi zizizisele zenyathi ekugcineni nasekulondolozeni iinkumbulo nje ngokukodwa. Uphengululo loncwadi lwesiXhosa lubonisa into ethi ukusetyenziswa kweenkumbulo kwaXhosa kuxhomekeke ekwenziweni kwamasiko nezithethe (Venter, 2011; Mabunda noVan Graan, 2022). Into ethi, nakubeni uNotshe (2016: 23) echaza isithako senkumbulo ngokwezobunzululwazi bobume bengqondo kodwa ingcambu

yenkumbulo kwaXhosa yinkcubeko, amasiko kunye nezithethe. Ngelibhentsisayo, iinkumbulo kwaXhosa azibhalwa phantsi, koko zibotshelelwe kubunzululwazi bemveli bomntu ngamnye. Uphandonzulu olu siduntsalazana nalo lugxile kwizimvo zemveli ekuxhaseni iingxoxo ezibandakanya ubunzululwazi benkumbulo. Yiyo naloo nto ke ubunzululwazi bemveli bakwaXhosa buqondwa njengesinye sezithako ezinokuchaza iinkumbulo zabaNtsundu kunokuba zichazwe kusetyenziswa ubunzululwazi baseNtshona.

Ukutsho ngokukuko ke uKhumalo (2016: 45) xa ahambisa athi iinkumbulo jikelele, njengeenqobo zenkcubeko, akumelwe ukuba zaziwe nje esidlangalaleni kuba ziyinxalenye yamasiko nezithethe ezineentsingiselo ezifihlakeleyo kwelo qela labantu. Okuthetha ukuthi, kukho imigaqo nemimiselo equka ixesha, ubudala bomntu, ubukhosi kuse kubuthandazwe. Lube ke ngoko olu luvo lungasemva lubona ngaso linye noNotshe (2016: 24) ukuthi inkcubeko kwaXhosa igcinelwe ukuba isetyenziswe ngokwamaxesha futhi isetyenziselwe ukuphindaphindwa ukuze izizukulwana ezizayo zibe nako ukuntlantlatha zide zancelise nakwizizukulwana ezizilandelayo. Ukuba ubani uthe wagcina iinkumbulo, amasiko nezithethe zakhe uthi abe kanti unako ukuziqonda buqu futhi ayazi iminombo yakhe (Izu noDe Villiers, 2022). Uthi nokuba sele efunda imbali, njengoko ke kusenzeka kule mihla, ayazi into amakayifunde naleyo amakayichwethele ecaleni kuba ingqondo yakhe imiliselwe kwiinyani zomgquba. Iinkumbulo zithi ziphembelele ekubeni isizwe sibe sisizwe esinye kuba amasiko nezithethe zamaXhosa ziwenza abe ngabantu abanye nababumbeneyo. UDuka (2001: 20) utsho ngesi sizathu ukuthi xa kungenziwa masiko futhi kungaxatyiswanga lwimi isizwe siyathibazeka sibe sisizwe sazo zonke izigculelo nezithuko ezikhoyo apha phandle. Ngaloo mazwi, isizwe sisizwe ngamasiko nezithethe zaso.

lingcali zama-Afrika ngokophengululo loncwadi ziyibeka elubala into yokuba iinkumbulo zithi zikhusele amava amaXhosa ukuba angatshatyalaliswa ngamaxesha (Roberts, 2000). Seso sizathu ke esikhokelele ekubeni kuthathwe ezi noveli zine; *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni*, kunye no*Libambe Lingatshoni*, ezithi zinganeli ekubeni zixoxe banzi ngembali yamaXhosa koko zinyathele nakwimiba yenkcubeko yamaXhosa ngqo.

Isithako senkumbulo, ngaphezu kwako konke okuxoxiweyo, sithi sikhokele ubani ekubeni aqonde izinto amakazilandele ebomini namakangazilandeli. Umbuzo ubani amakazibuze wona ngothi, ziintoni ezithi zikhokelele ekubeni ubani azi iinkumbulo, iingcambu zakhe kunye nenkcubeko yakhe? Impendulo ithi ziziyunguma ezibandakanya uhlanga oluthile. UTyler (1969), uWilliams (1975), uKhumalo (1983), uWestern (1990), uBaumeister (1991) kunye noJaxa (2016) basishwankathela isithako senkumbulo bathi abantu bakhokelelwa ziziganeko ezibalulekileyo empilweni yabo ukuba bakhumbule izinto ezithile. Ezo ziganeko zithi ziziveze ngokweemeko zentlalo. Iinkumbulo ke zona zithi zincedise ekubeni ubani amelane neemfuno zentlalo. Eli candelo, njengenxalenye yophengululo loncwadi, libona kubalulekile ukuba lithi gqaba gqaba ngeenkumbulo zolwazi gabalala. Ezi iinkumbulo ziqondwa njengezinto ubani athi azikhumbule entlalweni, kwipolitiki kunye nakwimbali. Ngokungqamene nophandonzulu, kukukwazi ukubangula nokucubungula imiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa kusetyenziswa ubunzululwazi benkumbulo.

UMatlin (2010: 18) uchaza ngendlela echanayo xa athi olu udidi lokukhumbula lukhatshwa ikakhulu zizinto ubani ezimngqongileyo kunye neziganeko athi azikhumbule asele edlule kuzo. Ikakhulu, olu udidi lusetyenziswa ukuphanda imixholo neemeko kubunzululwazi bezimo zengqondo. Umzekelo, ukuba ubani unomdla wokuqonda ukuba kutheni na le nto umlinganiswa othile esimo sithile usebenzisa olu udidi lwenkumbulo ukuqonda obona bunyani beziganeko ezithile nezo ziye zabe kanti ziyamngqonga. Ngaphezulu, udidi olu lufuthelwa kukwazi ulwimi kunye neentsingiselo zamagama. Umzekelo, uthi ubani wakuthi “ukunuka” kulindeleke ukuba ukuze ukhumbule ukuba eli gama lithetha ukuthini ube kanti uyalwazi ulwimi lwesiXhosa, iimeko elisetyenziswa phantsi kwazo ude ube kanti uvukelwa ziinkumbulo zokuqonda ukuba igama eli linokuthetha ukunuka oku kwevumba okanye usutyhola umntu ngokuthakatha. Olu phandonzulu ke alikho kwiintsingiselo zamagama olwimi lwesiXhosa.

Koko sele sikuxoxile kwimihlathi elapha ngasentla, apho sithe iinkumbulo kwaXhosa zikhatshwa ikakhulu ngamasiko nezithethe athi abe ngumkhombandlela kubomi bomntu, apha uReigler (2004: 200) unabisa ingxoxo yethu ngakumbi nangakumbi xa esaleka umsundulu ngelithi:

Semantic memory refers to knowledge of information about the world that does not include contextual elements like the time or place the information was learned.

[Inkumbulo yesimantiki ibhekisa kulwazi malunga nehlabathi olungaquki imiba yomxholo efana nexesha okanye indawo ulwazi olufundiweyo.]

Ulucazulula ngokuphandle ke olu udidi uNotshe (2016) xa angqinelana nale mbono ingasentla ukuthi iinkumbulo zolwazi jikelele ziinkumbulo ezimalunga nezinto zelizwe olungenanto yakwenza nezinto ezifana namaxesha okanye indawo apho ulwazi lufundwa khona. Ukugxininisa le ngxoxo ingasemva apha, uRadvansky (2006: 133) uphefumla ngamxhelo mnye nezi ngcali zimbini zingasentla esitsho nje mhlophe ukuthi:

... memories for general world knowledge are semantic memories. [

... iinkumbulo zolwazi lwehlabathi jikelele ziinkumbulo zesimantiki.]

NgesiXhosa esivakalayo, umhlomlo lo ungasentla ubethelela into ethi iinkumbulo zolwazi jikelele zithetha ukukhumbula ulwazi olusengqondweni. Okona singakutsho, sixhathisa ngophengululo loncwadi, kukuba olu udidi lweenkumbulo lulisichazimagama sasengqondweni. Ufika ke uTulving (1985) kunye noHills (1999) bayidundubalise ngokugqwesileyo le ngxoxobunzululwazi ngelithi inkumbulo le siyishukuxayo iyakwazi ukutshintsha ngexesha elithile futhi ikhatshwa sisizwe eso. Okunye okuqaphelekayo apha kwiinkumbulo yimiba yepolitiki. Iinovelu esijongene nazo apha kolu phandonzulu zigxile ikakhulu ekuqaqambiseni iinkumbulo ngokuphatheleneyo nepolitiki. Kule ndawo, iinkumbulo zibonakala ngendlela imbali ebhalwe ngayo nethi ibaliswe ngayo. Khangela phaya kwinovelu ethi *Inkululeko*

Isentabeni indlela umbhali asebenzisa ngayo isakhono senkumbulo yepolitiki ukubalisa imbali. Umzekelo woku uvela kumhlathi othi:

“Ibanjwa lokuqala ezimbalini zesi siQithi ngumThwa owayesaziwa ngelikaWelhem, igama awaliphiwa ngamaDatshi. Umfo lo wabanjelwa ukuphamba iimfazwe phakathi kwaba belungu kunye neenkosi zabaThwa naphakathi kwabelungu namaqela amaXhosa ayesele ekho kule ngingqi ngoko. Ukuba unokulimamela ibali lakhe ungalakhe ulale.” (Saule, 2010: 5)

Zimbini izinto ezivezwa apha ngasentla. Okokuqala, kukubeka elubala ukuba uncwadi lwesiXhosa kufuneka lusetyenziswe njengodondolo novimba wokuvuselela iinkumbulo. Okwesibini, kukuqaqambisa into yokuba ezepolitiki xa zithe zabhalwa ngendlela echanekileyo futhi zibhalwa ngamaXhosa ziya kuthi zibe yinxalenye yokubuyisa imbali yabaNtsundu enokuthi isetyenziswe ukuhlahla indlela nokuvula indima eya kwikusasa leAfrika. Sinokuyiqonda phofu into yokuba iincwadi ezibhalwe ngezembali kwizikolo zaseMzantsi Afrika ikakhulu zibhalwe ngabantu bezinye iintlanga abathetha izinto abafuna sizive bayeke ezi ziyinyani. Seso sizathu esibangela ukuba uAlexander (2013) abuze ukuba kutheni iincwadi zembali zeBanga leshumi, umzekelo, zingabhalwa yimidaka apho inokubhala imbali yayo isebenzisa amava nobunzululwazi boncwadi? Yenye ingxoxo ke leyo esingenakuyigqiba ngoku xa sinokuyiqala. Eyona nto singayo apha kukufunda iincwadi ezibhalwe ngokungqamene nomxholo wolu phandonzulu.

Abona bantu basecicini bolu didi lwenkumbulo lulutsha kuba kuninzi okubhaliweyo apha phandle, okunye koko kubhaliweyo kububuxoki ngelixa iingqonyela ezifana noSaule lo singaye zibhale iinyani ezisafuna ukugrunjwa. Amabali la siwafundayo apha kolu phandonzulu avumbulula iinkumbulo ezithi zihlasimlise umzimba ngenxa yeziganeko ezenzekileyo, iinovelu ezi zishiya izivubeko ezizalwe ziimfazwe zepolitiki apho abaNtsundu babulawa ngokungenalusini baze abo basindayo bashiyeka benokuphazamiseka ngokwasengqondweni ngenxa yezinto ezathi zenzeka (Posel, 2010). Uphengululo loncwadi kunye neengxoxo eziphambili eMzantsi Afrika zibonisa into yokuba umakhwekhwetha woncwadi lwesiXhosa; umsunguli weembalo, ugxile kwimithetho yephandle elalifudula liyiCiskei (Saule, 1998; McDonald, 2021). Uninzi

Iwaloo mithetho, ngokwezobunzululwazi bembali yesiXhosa, yayijonge ekunyhasheni nasekutshabalaliseni konke okubizwa ngabaNtsundu. Okunye, le mithetho yayizoba intlalo yakudala yamaXhosa eyayigxile kumasiko nezithethe. Isithako samasiko nezithethe apha kunye nesithako senkcubekontlalo sisetyenziswa ukuqonda nzulu intlalo yamaXhosa njengoko ityhilwe kwiincwadi ezine zethole lomthonyama. Iingxoxo zalo mxholo ziza kugudla okwebhokwe igudla udonga kwimicimbi yamandulo kuse kwimicimbi yanamhla nangomso.

Nakubeni isithako sobunzululwazi senkcubekontlalo yama-Afrika siqondwa njengesithako esihlalutya imixholo yaseAfrika (McDonald, 2021), side maxa wambi sisetyenziswe zezinye iingcali ukuqonda imiba yenkcubeko kunye nentlalo, apha kulo msebenzi esi sithako siza kusetyenziswa ukucubungula indlela umbhali asebenzisa ngayo ubuchule bamaXhosa ukunyusa iingxaki ezazongamele abaNtsundu mandulo phayaa kunye nanamhla oku. Ngenxa yokuba *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* iziinoveli ezizoba intlalo kaNtu, imbali kaXhosa, inkcubeko yabaNtsundu kunye nemiba ejikeleze yonke imidaka, indlela ehlalutyayo kwezi noveli yeyona inamandla. Isizathu soku sesokuba uphandonzulu olu lujolise ekubuzeni imibuzo ngeenjongo zokusompa isishiqi ngozathuzo.

Kuhlalutyo lwethu, akuzi kwenziwa bunzululwazi bomlandombali ngombhali ngenxa yokuba uphengululo loncwadi lubhake ukuba ukho osele wenziwe. Ukwaleka umsundulu, umlandombali ngombhali awuzi kwenziwa ngenxa yezi zizathu zilandelayo:

- i. Sele bukho ubunzululwazi mlandombali obenziwe nguDuka (2001) kunye noMbatsha (2012). Ezi ngcali zesiXhosa zisusela ekuzalweni kombhali lo iincwadi zakhe siziphetheyo zide ziye kuqhina kumsebenzi wakhe njengengcali yesiXhosa kwezobunzululwazi bophandonzulu.
- ii. Iimbalo ezi siziphicothayo apha zibubunzululwazi bomlandombali ngokwazo kuba ziphefumla iingcinga zikaSaule futhi zinento eziyithethayo ngaye. Into ethetha ukuthi ke, apha kulo msebenzi ikho into anokuyifumana umntu ngombhali ubuqu. Ukuphandanzulu ngombhali jikelele kububunzululwazi

bomlandombali kukwalapha kolu phandonzulu ngendlela yokuba iingcingambono zakhe zikho kwiinoveli zesiXhosa.

- iii. Uphengululo loncwadi luqaqambisa imbono ethi, akunyanzelekanga ukuba ubunzululwazi mlandombali ngombhali bube kanti buthiywe isihloko okanye kude kuthiwe paha ukuba bubunzululwazi mlandombali ngombhali. Inoveli yombhali iyodwa iyakwazi ukutyhila nto ngombhali. Ngeso sizathu iyakwazi ukuba yinxalenye yobunzululwazi bomlandombali (Kessler-Harris, 2009; Rahmani, 2016).

Uphengululo loncwadi ke apha kwesi sahluko lubhentsisa into ethi uphandonzulu osele lwenziwe zezinye iingcali zesiXhosa ezithe zatshatshela lunegalelo ekunyuseni nasekuqiniseni isintsompothi esikhoyo kuncwadi lwesiXhosa ngokwezi noveli zikaSaule zine.

Phezu kwezi ngxoxo ziwileyo ngasentla apha, umsebenzi kaDuka (2001) othiywe kwathiwa *Contemporary Literary Theory: A critique of Saule's three isiXhosa novels* uthe waphicotha iimbalo zikaSaule usebenzisa izithako zoncwadi lwesiXhosa ngendlela ecazulula, ubukhulu becala, ukwakhekha kweenoveli ezithe zachongwa. Eyona nto uDuka (2001) emehlise imenyusa kukuzama ukuqonda ukuba *Unyana Womntu*, *Umlimandlela* kunye no*UKhozi Olumaphiko* zigqalwe njani. Ukuqaqambisa oko bekuxeliwe ngasentla kwathiwa abaphandinzulu besiXhosa bayakwazi ukugawula hlathini linye, begawula iindidi ngeendidi zezikhali. UDuka (2001) uye wasebenzisa ubunzululwazi bophandonzulu bamaRashiya, ubunzululwazi bobhalo bukaGanette, ubunzululwazi besakhiwo sobhalo soncwadi, ubunzululwazi bukaKarl Marx, ubunzululwazi bobume bengqondo, ubunzululwazi bukaDerrida kunye nobunzululwazi bomelo nemiqondiso. Nakubeni ezi zithako athe wazichonga lo makhwekhwetha wesixhosa zikhangela ukumila kweencwadi zikaSaule, kodwa ubuthumbu bazo busekuthini isithako ngasinye kwiincwadi zombhali sivela njani ngokobhalo. Okungqina oko sikuxoxileyo phezulu sathi zininzi iindlela zokuphonononga uncwadi lwesiXhosa ingakumbi olutyebileyo ngokwezithako.

Into ethetha ukuthi, kuphandonzulu lwesiXhosa olufana nolu siluphetheyo apho isithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bama-

Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo ziyakwazi ukusebenzisana ukutyhila iinyani ezithe zancathama kwiinoveli ezi zichongelwe lo msebenzi. Ukanti, ezinye iintsingiselo kwiinoveli ziyakwazi ukuba nobuzaza ekuthi kwakubanjalo kudingeke ukuba isithako nesithako masiphicothe ngendlela ephandayo. Kuze kukhumbuleke ke ngoko ukuba ixeliwe ngaphambili into yokuba sithi isithako esithile sakuphala nzima size sixhathise ngesinye. Kungoko uDuka (2001: 4) athi xa ehlomla ehambiselana nalo msebenzi enjenje:

Each literary approach has its own strengths and weaknesses with respect to the critical evaluation of a Xhosa novel. This study thus employs more than one approach in each novel as to solicit comparatively 'speaking' much more informed observations, reliable insights and reasonable conclusions.

[Indlela yokufundisa nganye yoncwadi inamandla kunye nobuthathaka bayo ngokubhekiselele kuvavanyo olunzulu lwenoveli yesiXhosa. Olu phononongo ke ngoko lusebenzisa iindlela ezingaphezu kwesinye kwinoveli nganye njengokucela ngokuthelekisayo 'ukuthetha' uqwalaselo olunolwazi ngakumbi, ukuqonda okuthembekileyo kunye nezigqibo ezifanelekileyo.]

Sesinye sezizathu ezikhuthaze uphandonzulu olu ukuba lunganeli ekuhlalutyeni ngendlela ethe ngqo, koko luhlalutye ngezithako ezichongwe kulo msebenzi esele zidwelisiwe kumhlathi ongasentla ukuvumbulula okuthe kanti uDuka (2001) uye wakuphosa. Ukubethelela ingcamango ethi iinkcazobungcali esiXhoseni kudala zabakho, uDuka (2001: 7) uphefumla athi:

Literary theory in Xhosa culture has been there from time immemorial. This is evidenced by the existence of oral literature in contemporary Xhosa culture, which is largely a residue from the era of absolute traditionalism during the pre-contact age.

[Izithako zoncwadi kwinkcubeko yamaXhosa zabakho kwamandulo. Oku kungqinwa bubukho boncwadi oluthethwayo kwinkcubeko yamaXhosa yala maxesha, eshiyeke ubukhulu becala kwixesha lezithethe zakwaNtu ngexesha laphambi koqhagamshelwano.]

Okungasentla kubonisa ukuba lo msebenzi siwuphetheyo awaneli ekubeni ube kanti ungena kuphela kwezobunzululwazi bophandonzulu, koko ngumsebenzi ongapfundwa nguye nabani na okwaziyo ukufunda futhi aqonde isiXhosa njengolwimi. Lilonke, lowo uthe wafunda ezi mbalo: *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* unako ukuhlomla anike iimbono zakhe ngokungqamene nezentlalo, ezezipolitiki, ezezimali kunye nezenkcubeko. Kwelinye icala, umphandinzulu uyakwazi ukufunda ezi noveli aze aphume neminye imixholo aqonde ukuyimba nokuyibeka ngaphezulu. Umzekelo, uDuka (2001: 167) uyahlomla ngobunzululwazi bezobufazi. Ngako oko, ngubani owayeyazi into yokuba iimbalo zomthonyama ezi zinokuxoxa ngamalungelo abafazi kwezi noveli zintathu zichongwe nguDuka (2001) kunye nendima yabo ekuhlaleni ize loo nto ibe kanti isematheni ngawo lo mzuzu? Ibuyela kulaa nto bekuthethwe ngayo ukuba inoveli yesiXhosa ekudidi oluphezulu yileyo ichana izinto eziseza kwenzeka okanye ezenzekayo ngawo loo mzuzu. Okuxhasa laa nto ikwisahluko sokuqala ukuba ezi noveli zingosoze isitulo sodaka, amaNgesi akhumshe ke wona athi ziiklasikhi.

Eyona nto ingxanyelwe lolu phandonzulu kukudandalazisa elubala, kusinyelelwa ngezi zithako, into yokuba imixholo ebandakanya umthetho, intlalo, amasiko nezithethe, ubundlobongela obugqithisileyo kunye nokusebenza kolwimi kwiinoveli zombhali inyuselwe kwizinga apho kunokuthiwa ityhilwe ngokobunzululwazi. Le mixholo inokuphononongwa kusetyenziswa izikhali zomthonyama. Yiyo loo nto ke iincwadi zale njojeli, ezi sizifundayo kunye nezinye, zithe bhazalala zifundwa nguye nangubani okwaziyo ukufunda isiXhosa nofuna ukuzixhobisa ngolwazi gabalala. Ukongeza, kumsebenzi wakhe uDuka (2001) ungenise iinoveli ezintathu zikaSaule kubunzululwazi besiXhosa esebenzisa iinkcazobungcali zale mihla kunye neendlela ezintsha zokuhlalutya. Iinjongo zomsebenzi wakhe, nakubeni uphonononga iintsingiselo eziphambili kwiimbalo zesiXhosa, kodwa uphinda uhlahlube isakhiwo seembalo, uxhentsa uzombelela malunga nobuchule bengcali kuse ekuqhaqheni ukuba kutheni into ethile inje endaweni yokuba ibenjeyaa.

Ukuchaza izithako zolwimi neentsingiselo, uphengululo loncwadi lubhaqe ukuba umbhali kufuneka athi xa esebenzisa ulwimi alusebenzise ngendlela ethi inike

umfanekisongqondweni kulowo ufundayo, lunike iimvakalelo kunye neemfundiso (Park, 2010; Alemu, 2018). Xa ngaba umbhali ebhala ibali akathi “Ndibhala ibali ekufuneka lingene ngale ndlela kumfundi” koko ubhala ibali elisentlwizweni yakhe lize lifike limngene umfundi ngokweendlela ezahlukileyo, amava kunye neengcinga zakhe (Park, 2010). Ubukhulu becala, ibali lesiXhosa limngena umfundi ngokweemeko ezitshisa ibunzi. Ukubhala kwaXhosa kufana nqwa nokuthonga (Diko, 2020). Yiyo loo nto sitshilo phaya kwisahluko sokuqala sathi siyakwazi ukufunda iinoveli ezine zalo msunguli kodwa siphume neentsingiselo ezahlukileyo.

Uyitsho kakuhle ke uMarschall (2003) kumsebenzi wakhe into ethi imbalo yombhali ithi ityhile nto ithile ngaye umbhali, ngobuqu bembalo, ngomfundi kunye noko kuqhubeka ngqo entlalweni izolo, namhla nangomso. Ide ithi le ngcali yoncwadi:

Sometimes amongst this quadrivium, the literary approach would stress heavily some of its theoretical assumptions in relation to a single element or two or three or all of them. The bottom line is that it cannot be theoretically silent about all of them. (Marschall, 2003: 7)

[Ngamanye amaxesha phakathi kwale khwadriyam, indlela yoncwadi inokugxininisa kakhulu ezinye zeengqikelelo zezithako ngokunxulumene nento enye okanye ezimbini okanye ezintathu okanye zonke. Eyona nto iphambili kukuba ayinakuthula inkcazobungcali malunga nazo zonke.]

Okuxhasa iinjongo zolu phandonzulu ngalo mcwe kukuba imbalo nganye yesiXhosa mayichaphazele ubomi nempilo kaNtu. Nganxa limbi, iinoveli zikaSaule apha zibeka elubala imiba yothando, ubuhlobo, ukunyaniseka nokunganyaniseki, umhlaba, ungquzulwano nenzondo, amasiko nezithethe, imbali yaseMzantsi Afrika, ubuntu, ubume bengqondo nentlalo ngenxa yeemfazwe, ezorhwaphilizo kunye nendlela ulwimi olusetyenziswa ngayo kwiyantlukwano. Oku kuyavela ke kwiindawo esiphila kuzo, akuzinto ziyintsomi.

Ngaphezu kwako konke okuxeliweyo, umphandi onguDuka (2001) ugxile ikakhulu kwiindlela iinovelu ezintathu zikaSaule - *Ukhozi Olumaphiko*, *Umlimandlela* kunye nethi *Unyama Womntu* - ezithe zakheka ngayo kunye neentsingiselo eziqhushekwe phantsi kwazo. Ukuvala umsantsa kuphandonzulu lwesiXhosa, umphandinzulu walo msebenzi ufakelele *Inkululeko Isentabeni* kunye nenovelu ethi *Libambe Lingatshoni* ukuze afikelele kwizigqibo ezichanekileyo. Umsebenzi lo wakhe uDuka (2001), ukuncedisa ekuhlalutyeni iinovelu, uthi asebenzise ubunzululwazi bomlandombali wombhali. Apha, loo ndlela yokuhlalutya ayiyi kusetyenziswa kuba noko ingaba umphandinzulu uphinda into enye, sitshilo kaloku kwisahluko sokuqala. Kwakhona, uphandonzulu olu siluphethayo lungumlandombali ngombhali kuba kakade iinovelu ezi zixoxa nto ithile ngethole lomgquba. Naleyo siyikhankanyile nto nje kukukhumbuzo. Okokugqibela, uNtuli (1984: 1) utsho ngokuphandle ukuthi:

Biographical notes do not always help in making reliable evaluation of an artist's work. In fact, a critic may be prejudiced by his knowledge of the writer's life history and he may arrive at incorrect interpretations of the work under scrutiny.

[Umlandombali ngombhali awusoloko unceda ekwenzeni uvandlakanyo oluthembekileyo lomsebenzi wegqisa. Ngapha koko, umphicothi unokucalucalula kulwazi lwakhe ngombhali yobomi bombhali kwaye usenokufikelela ekutolikeneni okungachanekanga komsebenzi ophantsi koqwalaselo.]

Ngenxa yezi zizathu, noko uDuka (2001) wenze ngokuchanekileyo xa ebesebenzisa umlandombali ngombhali kuba uthi akugqiba uphandonzulu lwakhe abuye nento ethi nantsi enye indlela yokuhlalutya uncwadi lwesiXhosa. Uyitsho loo ndlela athi yeyokuqwangqulula uncwadi lwesiXhosa. Uhambisa athi ukuba ngaba ubani ufunda inoveli yesiXhosa ezalwa luncwadi lwemveli kungalulutho ukusebenzisa isithako sobunzululwazi bentsomi. Ngamanye amazwi, uDuka (2001) uxhasa ukusungulwa nokuqiniswa kwezithako zesiXhosa kuxhathiswe ngeenovelu zesiXhosa. Kanti ke thina apha kolu uphandonzulu sigqwesisa imbono yokusungulwa kwezithako kwaXhosa kusinyelelwa ngezinye iinovelu eziquka *Inkululeko Isentabeni* kunye nethi *Libambe Lingatshoni*. Ukubhentsisa uhlobo olutsha lokuhlalutya isiXhosa uthi uDuka (2001:

66):

This study among other things, has proved that the intsomi (Xhosa folktale) is a proto-narrative in the Xhosa culture. It is also a narrative just as much as the dream and the isiXhosa novel are. There is thus a narratological interlink between a dream, intsomi and the isiXhosa novel.

[Olu phandonzulu phakathi kwezinye izinto, lubonakalise ukuba intsomi (intsomi yesiXhosa) yimbaliso kwinkcubeko yakwaXhosa. Ikwayingxelo efana nephupha kunye nenoveli yesiXhosa. Ngoko ke kukho unxulumano olubalisayo phakathi kwephupha, intsomi kunye nenoveli yesiXhosa.]

Okucacisa kukwabhentsisa umbandela othi umbhali lo size ngaye apha, uyakwazi ukuthi naxa ebalisa amabali kaNtu, isakhono nobunzululwazi beentsomi buziveze kwiindawo ezithile zebali. Oku kwenzeka ngaphandle komqwalasela kuba kakade intsomi yinxalenye yenkcubeko yakwaXhosa, ngako oko iya kuhlala iziveza ngeenjongo okanye hayi ngeenjongo. Uphandonzulu olu okungase lukutsho kukuba isakhono esisetyenziswa ngumbhali wale mihla kulindeleke ukuba sibe kulaa mgangatho wesakhono sokubalisa kuncwadi lwentsomi, kodwa ingabi ngathi luthetha ubuxoki. Makunganeli apho, koko ubuchule obuthi busetyenziswe ukubuza imibuzo kwintsomi bubuchule obunokusetyenziswa ukubuza imibuzo ku*Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*. Uphandonzulu lukaDuk (2001) kunye nolukaKaschula (2003) luxhasa ukuqhutywa kweengxoxo kwisiXhosa ngohlobo lokuba kugqalwe iindlela ezintsha sokusiqonda isiXhosa sisonke. Loo nto ithe yakhokelela ekubeni uJaxa (2013) aqhube iingxoxo ezibufana nezi zikaDuka (2001).

Endaweni yokuba uJaxa (2013) alandele laa ndlela kaDuka (2001) yokuhlalutya ukhethe ukuqwalasela indlela ulwimi, njengesakhono sokubhala kuncwadi lwesiXhosa, olusetyenziswe ngayo kwincwadi ethi *Ukhozi Olumaphiko* edibanisa naleyo ithi *Lwadilik'Udonga*. Eyona nto siyixhineleyo nesigijimela kuyo thina kolu phandonzulu yindlela athe wasebenzisa ngayo *Ukhozi Olumaphiko* njengenye yeencwadi esiziphandayo. Phakathi kweengxoxo zakhe lo solwazikazi unguJaxa (2013), ujonge nzulu, ngendlela encomayo isakhono sombhali kule noveli. Uphandonzulu olu lwethu nalo luncoma le njojeli ekuchaneni nasekuphakamiseni

umgangatho woncwadi lwesiXhosa lugxeleshe kwimiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa. UJaxa (2013) akakhange ke yena ajonge le mixholo. Kwezi njongo zikaDuka (2001) kunye nezikaJaxa (2013), umsebenzi wolu phandonzulu kukuhlalutya ngobunzululwazi baseAfrika bale mihla iimbalo zesiXhosa kwiinovele ezine zikaSaule kunokujonga isakhono sokubhala eso sithe sajongwa nguJaxa (2013).

UJaxa (2013: 4), kwisifundonzulu sakhe esithi *Uphononongo ngokwesithako sobunzululwazi sakhono kwiinovele ezimbini zesiXhosa: Ukhozi Olumaphiko kunye noLwadilik'Udonga* uyibeka ngokuthe gca into yokuba ababhali boncwadi lwesiXhosa kubalulekile ukuba banike iliso elibukhali futhi baqwalasele indlela abasebenzisa ngayo ulwimi kwiimbalo zabo. Apha kulo msebenzi wakhe, uJaxa (2013) uzama ukucubungula ngezikhali zomthonyama indlela ulwimi oluthe lwasebenza ngayo kule noveli ithi *Ukhozi Olumaphiko*, oku kumenza ohluke kancinci kokuya kwenziwe nguDuka (2001) apho kujongwe indlela iintsingiselo ngokwentlalo ezithe zadandalaziswa ngayo. Aba bakhwekhwetha besiXhosa basina bededelana, ingulowo esithi uSaule uchana ngamandla ekukhetheni amagama nezivakalisi ngelixa omnye esithi uSaule utsho ngqo esikhonkosini ukuxoxa ngemiba yaseAfrika. Nakubeni le midaka mibini imchaphazela uDerrida onguyise wobuchule bokubhala kuncwadi, kodwa indlela abakhumathele ngayo ku*Ukhozi Olumaphiko* ungafunga uthi bafunda iincwadi ezimbini ezahlukileyo ngenxa yeziphumo abathi babuye nazo kuphandonzulu lwabo. Iya kulaa nto ithi iimbalo ezi zine zichongwe kulo msebenzi zityebile ngokwezithako nangokwemixholo eminxiselwe kwiimbono zombhali.

Ezona ngcinga neenkcazobungcali athe wagxila kuzo uJaxa (2013) zezoncwadi lwesiXhosa eziquka ubunzululwazi sakhono, ubuchule bombhali, izifanekisozwi, ubhalo olusemgangathweni kunye nokuchonga amagama ngendlela echanekileyo. Iinjongo zomsebenzi wakhe uzishwankathela athi:

“Uphononongo nzulu ngokwesakhono yingcingane egudle ubunzululwazi bolwimi, yiyo loo nto lugxile ubukhulu becala kulwimi olusetyenziswe ngumbhali.” (Jaxa, 2013: 19)

Okubonisa into yokuba, njengokuba uDuka (2001) yena ebegxile ikakhulu ekuqhaqheni iintsingiselo ezinxulumene nentlalo, ipolitiki, uqoqosho kunye nobunzululwazi bezembali zaseAfrika, yena uJaxa (2013) ujolise ekugudleni kwindlela ulwimi olusebenza ngayo ukudundubalisa iinjongo zombhali kwinoveli ethi *Ukhozi Olumaphiko*. Uphandonzulu lwethu olu luchonge *Ukhozi Olumaphiko* ukuze lusimelele ngalo ekuphicotheni imixholo ethe yaxelwa ngasentla endaweni yokuba lugxile kubuchukubhede bolwimi nokuthetha. Iyavela, ngokukaJaxa (2013) into ethi uSaule lo isakhono sakhe seseengcungcu kuba le mixholo athe wabe ubhala ngayo kwezi noveli zine sizifundayo yimixholo emalunga nezinto eziqhubekayo ngawo lo mzuzu. Ngaphezulu, yimixholo ekukholeleka ukuba nakwizizukulwana ezizayo iya kube isematheni ukuba ayiyi kube sele iziphindile. Kaloku, umbhali kwezi noveli zine, umzekelo, usilumkisa ekwasixhobisa ukuba umhlaba masiwulwele side siwukhusele ngegazi ukuze ungathathwa ngabanye abantu basezizweni. Okuqaphelekayo ngoku kukuba lo mhlaba siwulwelayo ukuba mawubuye phantsi kolawulo lwamaKoloniyali ingathi uthathwa ngabemi bamazwe akooNigeria, Zimbabwe, Malawi namanye amazwekazi aseAfrika. Umbuzo obuzwa lolu phandonzulu ibe ngothi, kwiminyaka ezayo asiyi kuphinda esezolo silwele umhlaba wethu kubemi bamazwekazi aseAfrika?

Okuthetha ukuthi, iingxoxo malunga nomhlaba wamaXhosa kuquka nowabemi baseMzantsi Afrika kusafuneka ziqhutyiwe ukuze kufunyanwe esona sisombululo sinokubayinzuzo kuMzantsi Afrika kunye neAfrika iyonke. Mayithethwe into yokuba abemi bangaphandle bangenile eMzantsi Afrika kwaye ingathi bazimisele ukuhlala ngonaphakade. Eyona nto yenza uphando olu lwahluke kolu lukaDuka (2001) noJaxa (2013) kuba lusebenzisa izithako ezingasetyenziswanga zezi ngcali zimbini ngokuzalana nezi noveli. Into echaza ukuthi, lulandela laa ndlela kaXhosa yokuhlalutya ithi ngalo lonke ubani ehlalutya uncwadi lwesiXhosa

makahlalutye ngeliso elitsha elithi lithethe izinto ezingenakuthethwa nguye nabani na. Oko kubonisa ukufunda, ukumamela kunye nokuba yinxalenye yeengxoxo ezikhoyo entlalweni kaNtu. Ngamandla, oku kuhlalutya kubonisa ukubhencabhenca kukhangelwa iintsingiselo ezinokuba zikho kuncwadi lwesiXhosa kuxhathiswe ngeenoveli ezine.

Khangela into yokuba uJaxa (2013) ayibone ngelinye iliso into yokuba uSaule kule noveli yakhe ithi *Ukhozi Olumaphiko* uyakwazi ukuwalandelelanisa amagama, enze ingxubevange yezivakalisi ngomfaneleko owenza indlela yokubalisa ityibilike kakuhle nangokulula, kodwa yona intsingiselo ingaduki. Abe ke ngaloo ndlela uhambiselana nalaa nto kaMapara (2007: 17) ithi umbhali waseAfrika makabhale ibali esebenzisa ubuchule bokuthetha obuthi nokuba bumiswe ngayiphi na indlela kodwa intsingiselo ingalahleki. Uyatsho ke noDiko (2023e: 589) ukuthi ukubaluleka kwentsingiselo kwimbalo yesiXhosa kusekukwazini ukuvuselela ingcinga, imvakalelo, nokucamngca ngaphakathi komfundi. Into entama ukuthi, intsingiselo ifaka ubunzulu nenjongo kwibali, ivumela abafundi ukuba baqhagamshelane nabalinganiswa, imixholo, kunye namava omntu kwinqanaba elinzulu. Iguqula amagama abe zizisele zokuqonda, ikhuthaza abafundi ukuba baphonononge iinyaniso zendalo iphela, imibuzo ethelekelelwayo, kwaye bazibandakanye nehlabathi kwiimbono ezintsha.

Mayicace kwangoku into yokuba olu phengululo loncwadi alujolisanga kuthelekiseni ukuba ngubani owenze uphandonzulu olutshatsheloyo kunomnye, nto nje lujolise ekuvezeni umsantsa onokuba ukho kwaye luqhube iingxoxo ezinokuba zikho kwaXhosa. Umbhali ofana nomsunguli wezi noveli zine zichongiweyo apha, obhala ngolwimi lwakhe futhi alusebenzise ngendlela esulungekileyo nechana imixholo edla umzi wenza ubani azive sele ethe ulwimi sisixhobo esahlula amakhwenkwe emadodeni.

Isifundo esi sikaJaxa (2013), njengoko sele sitshilo kolu phengululo loncwadi sibonisa into ethi kwinoveli *Ukhozi Olumaphiko* umbhali uthe gqolo kwaye ulichule lokusebenzisa izivakalisivuthondaba (izivakalisi eziqala ngeenkukacha kugqibele

ingcinga ephambili) ngendlela apha enomkhitha. Lolu hlobo ke ade athi uJaxa (2013: 19) ludala isidima nesithozela, luphuhlise laa nto ibithethwe nguDuka (2001: 5) ukuthi ulwimi esiXhoseni kudingeka ukuba luphuhlise imifanekisontekelelo, nto leyo eyenza ukuba ibali lifundeke msinyane ngendlela elula nentubululu. Uyayingqina le mbono kaJaxa (2013) uSokiya (2015: 51) xa esithi ulwimi alusebenzisayo umbhali lo lutyebile kwaye luyachana.

Njengokuba uDuka (2001) enyuse ukungahoywa kweelwimi zesiNtu njengengxaki yophandanzulu lwakhe ngokuphatheleneyo nembali yaseAfrika, uJaxa (2013) kunye noSokiya (2015) bona baphendula umbuzo othi yintoni kanye kanye ubunzululwazi besakhono ekubhaleni. Nakubeni bebuza lo mbuzo nje kodwa abakaqondanga kuphendula ngokuthe ngqo, koko bazama ukukhangela uncomeko lwendlela athi agqwese ngayo umbhali wencwadi ethi *Ukhozi Olumaphiko*. Ibe ke ngoko laa nto ibixelwe kwisahluko sokuqala ukuthi iyathuthumba into yokunyhashwa kweelwimi zesiNtu kuba kaloku ufundo lweencwadi luyityhila kakuhle into yokuba uninzi lwabaphandanzulu besiXhosa, ingakumbi ke abo babhala ngesiXhosa, lusunduzwa kukubona ukungahoywa kwesiXhosa. Okuphambili, iyakhathaza into yokwenziwa kolwimi lwesiXhosa isicamba sokuxangxathwa.

Ukubhentsisa oluya ncomeko ebethetha ngalo uJaxa (2013: 81), uyibeka nje mhlophe neyokuthi:

“... uSaule ngokusebenzisa izivakalisi-vuthondaba ezixwaye imifanekiso ngqondweni, umfundi uba naloo mfanekiso ucacileyo uxhityiweyo...”

Ngalo mbono ungasentla, uJaxa (2013) ukhangeleka engqinelana nalaa mbono kaDuka (2001) uthi umbhali kubalulekile ukuba abekelele amagama nezivakalisi ngendlela ethi inike umfanekiso othe gca kulowo ufundayo. Khangela le mizekelo ingasezantsi esuka kwinoveli ethi *Ukhozi Olumaphiko*:

- i. “Yaxhuzula iveni yatsala, ndathi xa ndihlala ngeempundu yaqhotyoshwa xhikri, ngxi yema ...”

- ii. “Okungamantombazana asindwa ziimpundu kwakumane kubhukuleka, bhudlu phantsi, menqu iilokhwe, nantso loo ndishindishi ...”

Ezi zivakalisi ke, ngokukaMapara (2007), uDuka (2001) noJaxa (2013), umbhali uzisebenzisa ukuxhwila ingqondo yomfundi kwakunye nokugxininisa kwiindawo ezithile zebali. Zezo ndawo ke athi umbhali woncwadi lomthonyama akugxininisa kuzo thina kolu phandonzulu esiya kusuka sigwencele kuzo okwesikhwenene. Ngaphezu koku kuqwalaselwe zezi ngcali zimbini ngasentla, *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nebali elithi *Libambe Lingatshoni* ngamabali abalisa ngengcinezelo yomntu oNtsundu ethi ize ngeendlela ezahlukileyo kwilizwe lakhe; uMzantsi Afrika. Kuziinjongo zolu phandonzulu ukuvusa umnye nengqumbo kusetyenziswa isithako sobunzululwazi senkumbulo. Iimbalo zethu apha zibalisa amabali avusa intlungu nomdla ngendlela ecingisayo. Indlela ulwimi oluchana ngayo apha luthi lwenze umfundi athunukale kuba kusetyenziswa amagama angqalileyo nangangqalanga, nto leyo yenza ukuba umntu angafuni kuphulukana nencwadi koko afune ukuba yinxalenye yoko kuqhubeka ebalini. Ngeso sizathu, kuthi kwakubakho iindawo ezihlekisayo kula mabali umfundi akwazi ukuhleka, ukanti kuthi kwakubakho iindawo ezingcamlisayo umfundi akwazi naye ukungcamla, ukanti uyakwazi nokubona ngeliso lenyama konke okuqhubeka ebalini. Iinoveli ezi akunako ukuzifunda umi ngeenyawo koko kudingeka ukuba uzifunde uhleli phantsi.

Ngamazwi nje amafutshane, okona kuthethwa nguJaxa (2013) kukuba umbhali makathi xa abalisa ibali lesiXhosa abe kanti uyakwazi ukusondeza bonke abafundi babe yinxalenye yebali. Ngokuqinisekileyo ke, ukusebenzisa kwakhe (umbhali) ulwimi ngendlela eyiyo kwenza umyalezo ucace futhi umxholo ubhentse ubethwe lilanga. Umbhali owenza oku kulapha kwesi sivakalisi singasemva ngumbhali olwazi ncakasana ulwimi lwakhe nonobuchule bokudala iimeko ngamagama, zithi ukuba bezifile zivuke, zithi ukuba bezinomdla zisuke zindlandlatheke (Steward, 2004; Dunbar, 2005).

Njengoko uphengululo olu lutyhila, okona akukhokelise phambili uJaxa (2013) kumsebenzi wakhe kukuba xa kuthethwa ngesakhono kuquka indlela umbhali alusebenzisa ngayo ulwimi njengesixhobo sokuqhuba iingcinga neengcamango zakhe zide zifikelele kumntu ofunda incwadi. Uyakungqina oku uAchebe (1973) kuba uti njengoko wonke ubani esazi, umbhali iinjongo zakhe kukudlulisa udaba oluthile. Akho ndlela yimbi ke yokwenza oku ngaphandle kokusebenzisa ulwimi ngendlela enobuchule. Kulaa mcimbi ubuthethwe phezulu phayaa nguDuka (2001) kunye noSokiya (2015), umcimbi wokuba ulwimi lwesiXhosa akukwazeki ukuba lungahlutywa luhambele kude nenkcubeko. Nakubeni ke ezi ngcali zimbini zingakhange zigxile kakhulu kwinkcubeko kodwa olu lona uphandonzulu alunakuwushiya umcimbi wenkcubeko kunye namasiko nezithethe zikaPhalo. Ukudibanisa amasiko nezithethe kuncwadi kubalulekile ngenxa yezizathu ezininzi, njengoko kutyebisa amava oncwadi kwaye kubethelela ukuqonda okunzulu kweyantlukwano yenkcubeko kunye nomxholo wembali (Russell noGibson, 1942). Uncwadi lwesiXhosa lusebenza njengendawo yokugcina ilifa lenkcubeko. Ukudibanisa amasiko nezithethe kuncwadi kunceda ukugcina nokusasaza iinqobo zenkcubeko, izezo kunye neenkolelo ukusuka kwesinye isizukulwana ukuya kwesinye. Iwagcina ephila amabali, izithethe, nezenzo ezichaza ubuni boluntu.

Ngeso sizathu, kuphengululo lwethu kuvela uBali (2016) okhethe ukuchanaba kumasiko nezithethe zakwaNtu esimelela ngembalo kaSaule ethi *Inkululeko Isentabeni*. Endaweni yokuba agxile ikakhulu kubhalo kunye nobuchule bokubhala, njengoko sibonile kwiingcali ezidlulileyo, ukhethe ukuphicotha indlela amasiko nezithethe ezithe zatyhilwa ngayo yinovelele. Isifundo sakhe esisihloko sithi *Uhlalutyo ngokwesithako sobunzululwazi nkcubekontlalo yaseAfrika kwinothuli yesiXhosa: Inkululeko Isentabeni* umphandinzulu lo uphakamisa ukwenziwa nokufundiswa kwamasiko nezithethe. Oku kumenza ahlukelwe kakhulu kokuya kweziya ngcali zethu zingasentla kuba noko zona azigxilanga kuyaphi kulo umba.

Into ethetha ukuthi, okuya kuqaqanjiswa nguDuka (2001) bokuba uncwadi lwesiXhosa akukwazeki ukuba luhanjiselwe kude kwinkcubeko yamaXhosa kuyakholeleka. Ixeliwe kaloku into yokuba umbhali lo uthetha izinto eziyibeka icace inkcubeko

yamaXhosa nto leyo ke uBali (2016: 11) ayitsho ngokungafihlisiyo ukuthi umbhali indlela asebenzisa ngayo amasiko nezithethe akwaneli ekubeni afundwe ngumfundi wencwadi yesiXhosa, koko kudinga ukuba aqhaqhwe ngendlela ebuza imibuzo enzima. ULubambo (2020: 43) uyayithetha into yokuba uncwadi lomlomo eAfrika lugcina kwaye lulondolozwe amasiko nezithethe, kodwa uBali (2016: 1) yena uthi amasiko nezithethe athi amanye isizwe ukuze sikwazi ukumelana nezinto ezintsha ezivela kwamanye amazwe okanye kwezinye iintlanga. Nangona ezi ngcali zimbini zithetha izimvo ezahlukileyo kodwa ezibhekiselele kwinto enye, okona kuphambili kukuba uncwadi lwesiXhosa kufuneka lugciniwe kwaye amasiko nezithethe enziwe.

Olu phandonzulu silwenzayo luvumelana nezi ngcali zimbini ngasentla kuba ukumanyana nokubambana ziintsika zikaXhosa. AmaXhosa ngabantu ababambanayo, abaxhasanayo nabalwa amadabi kunye. Bubuntu obo. Khangela into yokuba phaa kulaa ncwadi ithi *Inkululeko Isentabeni* kuhlange abefundisi kunye namagqirha, okuthetha ukuthi, nakubeni singabantu abankolo zahlukileyo kodwa sisisizwe esiNtsundu ekungafuneki ukuba sahlulwe nayiphi na into egushe ikrele ngokuzosahlula. Uyakuxhasa ukubambana ke uButts (2023) xa esithi umanyano eluntwini lubalulekile njengoko lukhuthaza intsebenziswano nokuqondana phakathi kwabantu abahlukahlukeneyo, lukhuthaza ukuziva bendawonye nenjongo ekwabelwanayo ngayo. Inceda ukoyisa iyantlukwano, ivumela uluntu ukuba lujongane nemingeni efanayo ngokusebenzayo ngakumbi nokudala isiseko esizinzileyo senkqubela phambili yoluntu. Ekugqibeleni, uluntu olumanyeneyo luhlakulela uvelwano nentsebenziswano, nto leyo ekhokelela kubomi obuhlangeneyo obunobunye nobuzinzileyo.

Kusaqhutywa njalo, uBali (2016) eyona nto ayigxininisayo yethi ukuba ngaba amasiko nezithethe athe alondolozwa oko kuthetha ukuthi isizwe sinobutyebi kwaye amafa akhuselekile. Ngoko ke indyobo, ubutyebi kunye nembali yabaNtsundu, njengoko uphandonzulu lwethu lubona ngaso linye nalo solwazikazi, ihamba ihambe inxibelelane namasiko nezithethe. Isithako senkcubekontlalo njengesinye sezithako zophandonzulu apha sixhasa ukunikezwa umqwalasela kwiinovele zesiNtu malunga nalo mba. Eyona nto uBali (2016) kunye noDuka (2001) ekubonakala ukuba khange

bayinike liso libukhali, ingezo njongo zabo ke phofu, kukuba *Ukhozi Olumaphiko*, *Umlimandlela* kunye no*Inkululeko Isentabeni* zizixhamle kangakanani na ukukhumbuza amaXhosa ukuba avela phi na. Akutshiwo na kakade ukuba ukuze uzazi apho uya khona, kufuneka uzazi apho uvela khona?

Eyona nto ibethelelwayo apha kuphandonzulu lwethu, futhi umphandinzulu makayitsho nje singekahlalutyi, yinto ethi iimeko ezivelayo zivelela abantu abaNtsundu ubukhulu becala. Ezo meko kumaxesha amaninzi zezingadalwanga ngabo kuba ziza nabantu basemzini zixwaywe ziinkolo zabo. Zeziphi ezi meko umphandi athetha ngazo? Nazi:

- i. Ukucalucalula ngokobuhlanga.
- ii. Iingxaki zemali ezithi zikhokelele kwindlala.
- iii. Umhlaba.
- iv. Ukudelelwa nokunyevelelwa kolwimi noncwadi lwesiXhosa.
- v. Ukuzidela nokuzijongela phantsi.
- vi. Ukudobelela phantsi umthetho kaXhosa.

Ezi mbono zidweliswe ngasentla apha zizinto apha ezibonisa ukuba abona bantu bathe babangamaxhoba okudelelwa nokunyevelelwa kobuntu babaNtsundu kudalwe lifuthe lezizwe zangaphandle, ingakumbi abaNhlophe (Awosogba nabanye, 2023). Yiyo loo nto uGanto (2003) ade ahambe nengcingambono yokuba uninzi lwabaphandinzulu besiXhosa lukhumathele ekuphandeni nzulu ifuthe lweembono zaseNtshona kwiimbono zaseAfrika.

Ziingxoxo ezifana neziya zikaJaxa (2013) kunye noJaxa (2016) ezikhokelele ekubeni umphandinzulu apha anganeli kuphicotha ulwimi koko ancedise lo kaBali (2016) ekubuyiseni isidima sabaNtsundu. Kambe utsho naye uMqhayi (1914), Saule (1996a) kunye noMasuku (2005) ukuthi liphelile ixesha lokuba sindingalaze, makubuye izinto zethu ekuquka kuzo ukuhlalutya ngendlela yabaNtsundu. Xa sithetha ngezinto zethu sithetha ngantoni? Uphengululo loncwadi lubonisa into ethi izinto zabaNtsundu zisekelezwe phantsi kobuntu, amasiko nezithethe, inkcubeko, ulwimi kunye

nokuthandana (Wapmuk noDanga, 2023). Ukanti ubuntu esiXhoseni bubhekiselele ekuxhasaneni nokuphumezana ngaphezulu. Ezona ngxoxo zinyuswe phaya kwisahluko sokuqala njengenqontsonqa eyingxubakaxaka zezokuba, kukuthini ukuba ulutsha loMzantsi Afrika lubhekele phantsi iilwimi ezifana nesiXhosa? Mayithethwe nje phandle into yokuba banqabile abantu abatsha abazimisele ukuba lidini, bancame konke belwela iilwimi zabo (Gergan nabanye, 2023). Umsebenzi lo ujolise ekuswantsuliseni, ukhaba ngawo omane iimbono nezimvo ezithi iilwimi zesiNtu azinandawo kule mihla.

Seso sizathu sikulo mhlathi ungasentla kanye esibangela ukuba umsebenzi lo uthi kufundo nohlalutyo kukho ingcinga ephosayo neyalatha ukuqhwalela kwisakhono sohlalutyo. Ngamazwi angafihlisiyo, uphandonzulu olu luxhasa iinjongo negalelo zalo msebenzi kuba uphandonzulu olu alwaneli ekubeni lufunde amabali amane kaSaule ngendlela eqonda ulwimi, kodwa luthi luqwalasele izangotshe nezagwelo zokuthetha. Okunye, uphandonzulu olu ludlulela ekubeni lufune ukuba iinovelu ezi zithetha ukuthini ngokunxulumene nobunzululwazi benkcubekontlalo, ezepolitiki, ubunzululwazi bama-Afrika, amasiko nezithethe kuse ekugrumbeni okuthethwa ziimbono zesithako sobunzululwazi benkumbulo.

Abaphandinzulu bolwimi noncwadi abafana noMapara (2007: 111) baxhentsa bezombelela ngelithi kubaluleke kakhulu kwimfundo yasedyunivesithi ukuhlalutywa koncwadi lwaseAfrika. Ukutsho oku uMapara (2007) lo engqinelana noSuh noProphet (2018), kunye neKharithulam noHlolo lwangonyaka wama2004 oluxhasa ukufundwa kweelwimi zaseMzantsi Afrika kwiidyunivesithi. Nakubeni uTsako (2017) egqxile ekucubunguleni iimbalo zikaSaule ezi, kodwa utsho kuvokotheke xa athi abafundi basezikolweni kunye nabafundi basedyunivesithi kulilifa kubo xa befundiswa ulwimi lwabo lokuzalwa kuba kubonisa into ethi isiXhosa singasetyenziswa mayana ngobukrelekrele, ngokuqikelela nangokuvulekileyo. Eyona nto uTsako (2017) ebenokuyifakelela yinto ethi, ukufundwa kweenovelu ezi singazo ngawo lo mzuzu, kudinga ukufundwa ngokuqwalaselwa ukuba zakhiwe njani ngokuphathelele kwimixholo echongelwe olu phandonzulu. Loo mixholo kaloku bekutshiwo kwathiwa

yileyo ibandakanya ipolitiki, umthetho, intlalo yemidaka, inkohlakalo yamapolisa enobundlobongela, inkcubeko kunye nokusebenza kolwimi.

Sisahamba njalo, umfundi walo msebenzi makangayiyeki icime engqondweni yakhe into yokuba uphandonzulu lwethu apha lukhuthaza ukuba abafundi besiXhosa kufuneka bakhuthazwe ekuhlalutyeni kwabo ukuze bapeculule, bazithathele izigqibo, bangavumeli ukukakazwa, babangule bangene nzulu, bantsokotho ukuze bangabuyi nomsila nje kuphela, bafumane nentloko yento ethethwa luncwadi lwesiXhosa ngaphezu kwale banunuswa ngayo ngumbhali. Yiyo loo nto kubalulekile ukuba kuhlalutyo loncwadi, ootitshala nabahlohi babavumele abafundi baxoxe ngeencwadi endaweni yokuba bababuze imibuzo ethe ngqo ethi ifune ukuba baphendule iimpendulo ezifunwa ngulowo ufundisayo. Kuncwadi kuyaxoxwa, kuyasonjululwa, kuyacetyiswa, kuyabhalwa. Bekutshiwo kwisahluko sokuqala kwathiwa ukuhlalutya iimbalo zesiXhosa kubalulekile njengoko kutyhila intsingiselo efihlakeleyo, nto leyo eyenza abafundi bakwazi ukuphengulula ngaphaya komphezulu baze babambe amasuntswana antsonkothileyo emixholo, abalinganiswa kunye nomfuziselo. Le nkqubo ikhulisa ukucinga nzulu, yenze nzulu ukuxabisa ubuchule bombhali, kwaye iququzelele ukuqonda okubanzi ngamava abantu, iinkcubeko, kunye nobunzima bolwimi ngokwalo (Wang, 2023). Ekugqibeleni, uhlalutyo loncwadi lwesiXhosa lutyebisa ukusebenzisana kwethu kwengqondo kunye neemvakalelo kuncwadi, kukhuthaza unxibelelwano olunzulu ngakumbi kumabali kunye nezimvo abazidluliselayo.

La mabali mane, *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nelo lithi *Libambe Lingatshoni* angumzekelo wento ebhaliweyo ongenakuyifunda umi ngeenyawo. Oku kusitheliswa kweentsingiselo zepolitiki, umthetho, umhlaba, ungquzulwano nenzondo, amasiko nezithethe, imbali yaseMzantsi Afrika, ubuntu, ubundlobongela ngenxa yeemfazwe, ezorhwaphilizo kunye nendlela ulwimi olusebenza ngayo koku kanye kufunisa ukuba umfundi azixhamle ngokuqonda ezi zithako zichongelwe lo msebenzi. Uphandonzulu lwethu apha, luphelisa umkhwa wokungula phezulu kuhlalutyo lwesiXhosa, lo mkhwa nguwo ongunobangela wokudeleleka kolwimi noncwadi lwesiXhosa (Diko, 2023d). Yiyo loo nto ke sizwe

somgquba kutshiwo phaya kwisahluko sokuqala ukuba apha eyona nto siyenzayo kukupeculula sibhekise ezantsi ezi noveli zine sizibuza umbuzo othi, zithetha ukuthini kule mihla yanamhla? Umkhwa wokudelelwa kwesiXhosa sele umile namajingxeba, nkqu nakumaziko emfundo aphakamileyo, ngeso sizathu izithako ezisuka kwiimbono zobunzululwazi besiXhosa kudingeka ukuba zikhuliswe kusetyenziswa iinovelu zabaNtsundu.

Iinovelu ezi siziphetheyo phantsi kwesi kolu phandonzulu zingemithetho eyayifudula ikhokela iCiskei, sitshilo phezulu phayaa. Isithako senkcubekontlalo kwiinovelu ezi siqaqambisa into ethi umntu oNtsundu wayevunyelwa ngumthetho wesiNtu ukuba aphile ngamasiko nezithethe zakhe futhi awenze ngendlela enika intsingiselo kwintlalo kaXhosa. Umzekelo, uLweliAfrika usetyenziswa njengomzekelo apha ukuthi umthetho wabaNtsundu uyasivuma isithembu. Seso sizathu kanye ke esenza ukuba uNomathamsanqa Mcwayimbeni abe kanti ungumfazi wesibini kuLweliAfrika. Ekuphengululeni uncwadi, isithako samasiko nezithethe sikugxeka kanobom ukuqhutywa kwesiko lesithembu ngumfo kaNovuleka kuba kaloku eli siko alenziwa nje ngaphandle kwezizathu (Diko, 2020: 114). Ngaphezulu, ukuqhutywa kwesiko lesithembu kungumba onobuzaza othi udinge ukuba kulandelwe imithetho nezithethe zikaXhosa. Intlalo kaNtu ilawulwa ngumthetho lo amaKolonyali awushunqulayo (Benton, 1999).

Ukuqhuba iingxoxo eziphambili, uBali (2016) uncedisana nolu phandonzulu ukuthi ichasene neenqobo zobuntu into yokuba uthathe umfazi ube sele umshiya kanjalo ngaphandle kwezizathu. Oku kuxhaswa nguZondi (2007) xa athi ikwachasene nesithako sobunzululwazi bama-Afrika into yokuba uAfrika athabathe uNomathamsanqa aye kumhlalisa efama; iHamborg, engakhange amazise umfazi wakhe wokuqala. Asililo isiko nasithethe sikaPhalo eso. Khumbula ukuba kwaXhosa kuhlaliswana ngothando noxolo. Kukuthini ke ukusuka ujikele ngaphaya ngasemva, unyonyobe uye kulanda umfazi wesibini ngaphandle kokuqala uxoxe nabadala basekhaya? Ingaba uyayazi na yena uNomathamsanqa into yokuba ungumfazi wesibini okanye naye uqine enyaleni lika-Afrika lokuzanelisa isiqu sakhe kuphela? Umfundi makaqaphele nje into enye apha, akugxekwa LweliAfrika malunga

nokuthatha kwakhe isithembu kodwa eyona nto igxekwayo apha kukuba usebenzisa igunya lakhe lobukhosi ukuthabatha umfazi wesibini (Bali, 2016; Lloyd nabanye, 2020). Uphengululo loncwadi, sele luxhathise ngesithako senkcubekontlalo, lungqina into yokuba kwaXhosa kuvumelekile ukuba umntu wasebukhosini athabathe isithembu xa kukho izizathu eziviwa ngamaphakathi kunye nabantu bokuhlala (Tallie, 2013). Kakade ke inkosi yinkosi ngabantu (Feely, 2012).

Uyazi mhlophe umfo kaNovukela ukuba unalo ilungelo lokuthatha umfazi wesibini ngaphandle kokuqhawula umtshato nomfazi wakhe wokuqala. Eyona nto ilihlazo lomhlola apha kukuba umfazi wakhe wesibini akayi naye ekhayeni lakhe (ekhayakhulu). Uthetha ukuthini ke uAfrika xa ebonwa ebhabha nomfazi ongaziwayo? Ubonisa ukudela isiko nesithethe somthonyama (Tallie, 2013). Khumbula ukuba uAfrika noNomathamsanqa babonwa sele behamba kwimisebenzi nemicimbi emikhulu yaseburhulumenteni, naxa wayeye kwamkela isikhundla sakhe esitsha phantsi kombuso kaTshalilanga wayekwahamba nalo mfazi ungaziwayo.

Isithako samasiko nezithethe kunye nesenkcubekontlalo siyikhaba ngawo omane into yokuba uLweliAfrika ahambe nomfazi ongaziwayo kwimicimbi yasebukhosini (Zungu noMaphini, 2020). Kwimihlathi engasentla ikhankanyiwe into yokuba into yobukhosi yinto enobuzaza (Gump, 1988). Into ethetha ukuthi, uNomathamsanqa akaziwa yiminyanya nezinyanya zasemaTshaweni (Bali, 2016). Oyena mfazi unelungelo lokuhamba izinto zasebukhosini ngumfazi omdala; uBoniswa Mzikazi. Akwaneli ekubeni uBoniswa Mzikazi aziwe ngamaTshawe kuphela koko uthi aziwe yiminyanya nezinyanya zasemaTshaweni (Lethiwe, 2023). Uphengululo loncwadi lutyhila into yokuba kwaNtu, umfazi uba ngumfazi ngokwenzelwa iimfanelo kulandelwa ekhondweni lamasiko nezithethe (Zulu nabanye, 2023). Ngamanye amazwi, umfazi kwaXhosa uyalotyolwa. Ubunzululwazi boncwadi lwesiXhosa butyhila ukuba abafazi besithembu kwaXhosa kufuneka bahlale ndaweni nye, bahlalisane ngemvisiswano kuba bayalazi isiko nesithethe sikaNtu (Diko, 2023a). Kwakhona, khangela abafazi bakaJacob Gedleyihlekisa Zuma owayesakuba ngumongameli welizwe loMzantsi Afrika, bahleli phantsi kwendlu enye nakubeni ke benamapomakazi abo (Diko, 2023b). Ingulowo uyasazi isikhundla sakhe futhi akukho nto idebetsha mntu kuloo ndawo.

Apha kule noveli ithi *Inkululeko Isentabeni* eyona nto iqaqambileyo, ngaphezu kwazo zonke ezinye izinto, lisiko nesithethe sikaXhosa. UTrevarthen (1988: 6) uyibeka idundubale into yokuba abakhulisi bomntwana kwaXhosa ngabameli besiko kuba ngabo abathi bakhokele izenzo zomntwana ngendlela leyo umkhulisi athi abe nolwazi lwamasiko nezithethe ngayo. Into ethi, *Inkululeko Isentabeni* ikhuthaza uluvo nembono ethi uMbodlani onguyise kaAfrika ebekhokelwa lisiko nesithethe sikaXhosa xa athi kunyana wakhe, aze ayazi into yokuba loo mfazi wakhe wesibini akaziwa. Uthetha ukuthini xa esithi akaziwa? Uthetha ukuthi akaziwa ngamaTshawe kuba akakhange atshatwe ngokusesikweni (Ogoma, 2014). EmaXhoseni kutshatwa umfazi kulandelwa imithetho nemigaqo yomthonyama.

Okunye, uMbodlani lo, ezi mfanelo athetha ngazo zezi zokuba umfazi uyalotyolwa, aze atyiswe utsiki osisilwanyana esimdibanisa neminyanya yaloo mzi, aze ekugqibeleni aziwe ngabazali bakhe ukuba wendele emzini onguZibani futhi aziwe nalapho aya khona ukuba unguziBaningetshe osuka kumzi onguZibani (Rice, 2014). Kulisiko nesithethe ukuba lo mfazi atyiswe amasi alo mzi wakhe umtsha kuba kubonisa ukwamkelwa (Anderson nabanye, 1999). Ofunda apha aze akhumbule ukuba asihlalutyi masiko nazithethe koko senza umkhombandlela weengxoxo eziphambili kwiinovelu ezi siza kukhwela sizehlela kuzo.

Ixeliwe kwimihlathi engasentla into yokuba umba wothando apha kule noveli uvela ngohlobo lokuba lo mtshato ka-Afrika noBoniswa awusekelezwanga phantsi kothando. Ngamanye amazwi, kukho ukungahambi kakuhle kulo mtshato. KwaXhosa awumtshati umfazi ungamthandi. Lo mba uza kuthi uhliwe amahlongwane phezulu ngokusesikweni. Le ngcingambono ikulo mhlathi iphikisa laa nto ithi kwaXhosa iintombi zazithwalwa ngesinyanzeliso kungakhathaliseki nokuba intombi nomfana bayazana okanye abazani, kungakhathaliseki nokuba bayathandana okanye abathandani (Diko, 2020). Ayikho into enjalo kwaXhosa. Bubuxoki obubhalwe bade bagcwala apha phandle. KwaXhosa umntu akanyanzeliswa futhi enganunuswa ngamntu. Kusaqhutywa njalo, uOgoma (2014) uhambisa athi ukuthwala sisenzo samaXhosa esintsonkothileyo ebesisoloko sibonwa kwiindawo ezithile zaseMzantsi Afrika, ngakumbi phakathi kwezizwe ezithile – amaXhosa namaZulu. Kubandakanya

ukuqweqwediswa kwebhinqa eliselula ngenjongo yokutshata, ngokuchasene nentando yalo nangaphandle kwemvume yentsapho yalo (Monyane, 2013). Ngelixa ukuthwala kusenokuba neengcambu zembali kwimitshato ecwangcisiweyo, kuye kwabakho impikiswano kwaye ehlala ingekho mthethweni enokuthi ikhokelele ekunyahashweni okumandundu kwamalungelo oluntu, okufana nemitshato enyanzelwayo, imitshato yabantwana abaselula, kunye nokuxhatshazwa ngokwasemzimbeni nangokweemvakalelo (Kheswa noHoho, 2014). Esi senzo siye safumana ingqwalasela ebalulekileyo kunye nokugxekwa ngenxa yeziphumo ezinobungozi kubantu kunye noluntu, kwaye iinzame zenziwe ukulungisa kunye nokuphelisa ngelixa kuhlonitshwa ubuntununtunu benkcubeko (Choma, 2011).

Mayivele kwakhona into yokuba uphandonzulu olu lubonisa ukugqwesa kwezithako ezithe zachongelwa iinoveli zikaSaule. Umzekelo, uphandonzulu lukaJaxa (2016) okona kungamandla lubonisa ukugqwesa kwesithako sohlahlubo bunzululwazisakhono kuncwadi lwesiXhosa. Umphandi onguJaxa (2016) phayaa usimelela ngeenoveli ezintathu zikaSaule ezizezi: *Ukhozi Olumaphiko*, *Umlimandlela* kunye nethi *Vuleka Mhlaba*. Nalapha kolu phandonzulu lwethu sibonisa ukugqwesa kwezi zithako: isithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bamaAfrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo.

Kunoko sele kwenziwe ngaphambili, umphandinzulu ududula into ethi akukho sigxina phakathi kwegama nentsingiselo ngenxa yobumbanxa beentsingiselo zamagama. Khumbula ukuba uDuka (2001) kunye noJaxa (2013) bagudle ikakhulu kwiintsingiselo ezivezwa zizivakalisi nobuchule bombhali ekuqaqambiseni imiba yentlalo kuncwadi lwesiXhosa. Apha, umphandinzulu uqaqambisa into ethi itekisi ayinantsingiselo izinzileyo nto leyo ekhokelela ekubeni igama linganyatheliswa ntsingiselo ekunokuthiwa yethile, ize loo ntsingiselo ibange ubuntsusa. Apha kolu phandonzulu asigxilanga kubuni beetekisi koko sigxile kwimixholo esithelisiweyo eyile: imiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe, unbunzululwazi bemveli obuqhushekwe phantsi kwamasiko

nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

Okona kunika umdla ngomsebenzi kaJaxa (2016) kukuba unyusa ingxaki yophandonzulu ngokuthi uzame ukuphendula ubuni besithako sohlahlubo bunzululwazi ukuba buyini na futhi sichana kangakanani na ekuhlalutyeni iitekisi zoncwadi. Iingxoxo zomphandinzulu zihamba zibuze ukuba kungani na ukuba iintsingiselo zeteekisi zingazinzi kwaye kube nzima ukwalatha ncam intsingiselo ajolise kuyo umbhali esebenzisa isakhono sakhe sochongosigama. Olu phandonzulu luzakuthi luzame ukuqonda okuthethwa zezi noveli kuba kaloku noko okubhaliweyo akungqalanga, ngako oko iinkcazobungcali eziqhaqha iintsingiselo ziyasebenza nalapha kule mixholo. Uyibeka zisuka uJaxa (2016) into yokuba kufundo nakuhlalutyelo loncwadi kukho ingcinga nengqiqo ephosayo neyalatha ukuqhwalela kwisakhono sohlalutyelo, leyo yokuba kukho uzalwano oluthe ngqo nolunqinisekileyo phakathi kwegama okanye umqondiso kunye nengcinga ethile. Oko kukuthi igama okanye umqondiso unentsingiselo ethile ekunokuthiwa yeyona ichanekileyo. Umphandinzulu apha, udlula athi:

“Mhlawumbi le mpazamo idalwa yingcinga ebuthuntu yokuba intsingiselo yegama ezalwa yeyetekisi ibe iyintsingiselo yetekisi ezalwa yeyegama okanye umqondiso. Igama ke alinantsingiselo enokuthiwa yenobunganga.” (Jaxa, 2016: 116)

Ibe ngaloo ndlela uJaxa (2016) uxhasa iinjongo zophandonzulu zokuba akukho intsingiselo incanyathiselwe kwigama okanye kumqondiso. Thina asizanga nganjongo zakungena ubucukubhede beetekisi, koko size ngeenjongo zokubonisa ubunyani besithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo kolu phando.

2.3 Iziphumo zophengululo loncwadi

Ngaphezu kwako konke okuthe kwaqatshelwa malunga neenoveli ezichongelwe olu phandonzulu kunye nombhali ngokwakhe kuquka nezithako eziphambili, kungatshiwo nje ukuthi iinoveli ezi zigxile kwimbali yabaNtsundu. Yindawo yokuqala leyo. Inoveli ekwazi ukuthetha imbali futhi ixoxa izinto ngokungafihlisiyo yileyo kumele ukuba isizwe esiNtsundu sifunde kuyo. UMapara (2007: 18) uyichaza inoveli ekumila kunje athi:

A historical novel deals with historical issues that are largely factual even though some of them may not appear in traditional historical textbooks. At times, the setting and events described are real.

[Inoveli yembali ijongana nemiba yembali eyinyani, ubukhulu becala, nangona eminye yayo isenokungaveli kwiincwadi zembali zemveli. Maxa wambi, imeko neziganeko ezichaziweyo ziyinyaniso.]

Oku kuthethwa ngasentla nguMapara (2007) kufumaneka kakhulu ku*Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*. Iimpawu zezi noveli, ngokokubona komphandinzulu, zezo zibalisa iimbali ngaphezu kokubalisa ubuxoki. Ukuba ngaba kukho iziganeko ezingakholelekiyo ebalini, ubukhulu becala, ezo ziganeko zilandelwa luhlalutyo olubhentsisa imbali yabaNtsundu. Into ethetha ukuthi, xa ubani efunda la mabali kububulumko ukuba asimelele ngezi zithako: isithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo.

Ngokukodwa, uphengululo loncwadi ludulisa ukuba ubaliso lwezi noveli lugxile koko sele kwenzekile ukuze umfundi afunde kuko kwaye abenako ukuthelekelela ukuba ikamva lesizwe esiNtsundu liya kuba yintoni na kwiminyaka ezayo. Ngelixa umbhali lo weenoveli ezingembali yabaNtsundu abalisayo, kubalulekile ke ngoko ukuba aqhagamshelane nemithombo yolwazi okanye nabo babekho xa kwakusenzeka iziganeko ezo ajolise ukuzikhankanya ebalini. UGodin (1998) wongeza ngelithi ababhali boncwadi badlala indima ebalulekileyo ekuphandeni nzulu ngembali njengoko bephengulula kumaxesha adluleyo, befumana amabali alityelweyo, yaye

bephefumlela ubomi kwiziganeko zembali ngokubalisa amabali acacileyo. Uphandonzulu lwabo luqinisekisa umelo oluchanekileyo lomxholo, luphucula ukuqonda kwabafundi ubunzima, inkuthazo, kunye nenkcubeko yamaxesha amandulo (Tabroni nabanye, 2022). Ngokuphonononga imbali ngocoselelo, ababhali banegalelo kumbono obanzi ngakumbi kunye novelwano lwamava oluntu, benxibelelanisa izifundo ezidlulileyo kunye neembono zale mihla. Oku kukwesi sivakalisi silapha ngasemva kuthungelana nalaa mbono ibithethwe kwimihlathi engasentla ukuba uSaule akaneli ekubeni achane ulwimi, koko uchana imixholo kuba ithi iphefumle izinto ezichaphazela amaXhosa ngqo kumaxesha asendulo, anamhla nasezayo.

Umfundi kumele ukuba uzibuza umbuzo othi, idibana njani imbali nemixholo yolu phandonzulu. Kaloku isithako sobunzululwazi nkumbulo nezembali sidiza ukuba imbali kwaXhosa yinto eyenzekileyo, eyenzeka ngoku futhi ebonisa okuseza kwenzeka (Kelly nabanye, 2021). Umsunguli weembalo apha kwezi noveli, njengenxalenye yembali, uthetha ngolwimi, umhlaba, ezoqoqosho, amasiko nezithethe kuse ekuvuseni iinkumbulo. Ekufundweni kweencwadi kuqapheleke nje ukuba umbhali wenoveli engembali unalo ilungelo lokusebenzisa abalinganiswa (azakhele bona) ababuxoki njengoko ebona kulungile kodwa loo nto ingathethi kuthi ibali ubuqu balo libubuxoki (Hart noPadayachee, 2013; Dladla, 2018). Unalo ke futhi nelungelo lokusebenzisa amagama abantu abaphilayo abaziwa bengabantu abalolu hlobo kodwa yena abenze babe lolunye uhlobo. Konke oku kungathethi kuthi ibali lona liyenye into okanye aliyonyani (Seroto, 2018).

Nakubeni ke kuyinyaniso ukuba inoveli jikelele ingebali esele ladlulayo malunga nentlalo, ezepolitiki kunye nezoqoqosho, kufana nqwa nokuqikelela ukuba ezentlalo, ezepolitiki kunye nezoqoqosho ziya kumila kanjani na ukubheka phambili (Naidu, 2020). Umbhali ofana noAchebe kwiinoveli ezithi *A man of the People* (1966) kunye nethi *Anthills of the Savannah* (1987) ugxile ikakhulu kwiziganeko zembali zoko sele kudlule. Ukanti naye uShaw kwiinoveli yakhe ethi *Kandaya: Another Time, Another Place* (1993) ubhale ikakhulu ngembali ethe yenzeka kumaxesha ngamaxesha exhathise ngezimvo nemithombo yabo babekho kwiindawo zeziganeko. Into ethetha

ukuthi, uAchebe noShaw babhale bade bafikelela kwinqwanqwa nomgangatho kaSaule. La machule mathathu okubhala awathelekiswa koko kuboniswa ukuba babhala ngokwemigangatho eyahlukileyo ethi iphucule uncwadi gabalala. Yiyo loo nto ke umfundi athi xa efunda ezi noveli siphezu kwazo anokuqaphela ukuba uSaule lo ufuthelwe koko akwaziyo ngorhwaphilizo kunye nazo zonke izigulo ezikhoyo kwipolitiki yoMzantsi Afrika.

Uncwadi jikelele, njengoko sibonile kwiingxoxo ezingasentla apha asinto evele ithi gqi. Uncwadi lwenziwa ngabantu abaluthethayo baze abo bangamachule okubhala baqubule usiba babhale (Mahe, 2019). Ekwenzeni oku, njengoko uDuka (2001), Jaxa (2013), Jaxa (2016) kunye noLubambo (2020) besitsho, umbhali wenoveli kufuneka anonge intetho yakhe ngobuchule esebenzisa ulwimi. Ufika ayikhumshe ngokuvakalayo ke uMapara (2007: 49) xa athi uncwadi:

... is nourished, nurtured and given impetus by the socio-political and historical environment of the writer.

[... luyondliwa, lukhuliswe kwaye lunikwe amandla yimeko yezentlalo nezepolitiki kunye nembali yombhali.]

Okuthetha ukuthi iinoveli ezisemgangathweni wesiXhosa kufuneka zibe kanti ziphekiwe, zaphendlisiswa kwaye wonke lowo usithandayo isiXhosa abe yinxalenye yaloo msebenzi. Inoveli ebhalwe ngokomgangatho wezi zine siziphononongayo, ngokukaMapara (2007: 49):

... its thrust goes beyond national and continental boundaries. It is a record of the aspirations of a people.

[... injongo yayo ingaphaya kwemida yelizwe neyelizwekazi. Yingxelo yeminqweno yabantu.]

Ngamxhelomnye nolu phandonzulu, le ngcali ingasentla ibethelela okuthi iimbalo zikaSaule kusafuneka zifundiwe bade abo bazifundayo bancelise izizukulwana ngezizukulwana. Inoveli yaseMzantsi Afrika, ingakumbi eyesiXhosa, yeyona ibonisa

amaxesha abantu abaNtsundu. Ibonisa ixesha langoku nexesha esele lidlule. Inika igalelo kwezembali futhi ibonise ukuba ingaba iziganeko zembali esele zenzekile ziyitshintshe njani na intlalo kaNtu kule mihla sikuyo. Uphandonzulu olu lufuna ukuthi, iinoveli zomthonyama ezi mazifundelwe ukuba ulutsha lwale mihla kunye nolo luzayo malufunde koko sele kwenzekile ukuze luhambe kude koko kuzizigulo nezinto ezitenxileyo. Qwalasela oku kuthethwa nguLomidze (1983: 45) xa athi:

Socialist literature clearly confirms that economic and political ideologies shape and influence literature.

[Uncwadi lwentlalo luqinisekisa ngokucacileyo ukuba iingcamango zoqoqosho nepolitiki zibumba kwaye zinempembelelo kuncwadi.]

Nakubeni le ngcali ingasentla apha ixoxa ibhekiselele kuncwadi jikelele, amazwi ayo avakala ngqo kulowo uyaziyo imbali yaseMzantsi Afrika ingakumbi xa ehlahutya iincwadi zalo msunguli singaye. Lilonke, wonke umntu kufuneka abe kanti uzibandakanya nepolitiki ngokuthi afunde futhi axoxe. ULomidze (1983: 45) xa abethelela imbono yakhe uthi:

Brought to life by socialism, every literature is, and this is quite natural, eager to tell the world about its own people and the changes that have taken place in their lives.

[Ukuziswa ebomini bubusoshiyali, lonke uncwadi lunjalo, kwaye oku kuyindalo, kulangazelela ukuxelela ihlabathi ngabantu balo kunye notshintsho olwenzekileyo ebomini babo.]

Asiyiyo na laa nto ixhaswa sisithako sobunzululwazi nkumbulo ukuba inoveli yesiXhosa mayithethe izinto ezazikade zingathethwa ngamaKoloniyali? Kule mihla yanamhla inoveli yesiXhosa kufuneka ithethe izinto ekwakungavumelekanga ukuba zithethwe ngexesha ekwakukhonya amaKoloniyali ngalo. Okuqapheleka ngasentla apha, njengoko uphengululo lweencwadi ludiza, kukuba uncwadi lwesiXhosa luneendlela zalo kwanemimiselo yobhalo. Ngeso sizathu, lihlazo lomhlola ukuba sithi incwadi neengxoxo zikaNtu mazisekelezwe phantsi kweembono zaseNtshona. Futhi

ingasisithuko into yokuphicotha uncwadi lwesiXhosa kusetyenziswa izithako zaseNtshona.

Makuphawuleke ke ngoko into yokuba nakubeni ezinye iziganeko ezenzeka kwiinoveli ezi zikhangeleka ngokungathi zibubuxoki, kodwa azizange zaba bubuxoki. Eyona nto ifike yathwebula iingqondo zabaNtsundu ngelithi amabali bubuxoki ziintetho zaseNtshona (Kehinde, 2004). Ikhumbuleke ke neyokuba ababhali baseAfrika babenyanzelekile ukuba babhale amabali ngokungathi awayonyani kuba kaloku ayengenakupapashwa (Diko, 2023b). Ukuze uyichane ke into kufuneka ufunde laa ncwadi kaBongela (1993) ithi *Amagontsi*. Uphandonzulu ke olu luzikhaba ngawo omane ezo ntetho zithi uncwadi lwesiXhosa aluhlalutyeki ngeenkcazobungcali zabaNtsundu. Kukuba ngumXhosa ukubalisa imbali kusetyenziswa uncwadi lwabaNtsundu. Oku kuthetha ukuthi luxanduva lombhali womXhosa, njengaye wonke ke umbhali waseAfrika, ukubalisa ibali laseAfrika. Utsho naye uMapara (2007: 81) ukuthi ekubalisweni kwebali laseAfrika:

... the need is to strive for honesty and accuracy or reliability.

[... imfuneko kukuzama ukunyaniseka kunye nokuchaneka okanye ukuthembeka.]

Amxhase ke uCarlsen (1985: 2) xa esaleka umsundulu ngelithi:

The story, which is to be told, is that of Africa in the pre-colonial, colonial and post-colonial times.

[Ibali, eliza kubaliswa, lelo laseAfrika kumaxesha angaphambi kobukoloniyali, ubukoloniyali nasemva kobukoloniyali.]

Ezi ndedeba zimbini okona zikulwelayo kufana nqwa noko kulwelwa nguDuka (2001) kunye noGanto (2003) bokuba isiXhosa masivuke, imbali yabaNtsundu mayibuye, amasiko nezithethe zaseAfrika mazenziwe ukuze nolusakhasayo usana lufunde ukuba kuphilwa njani na eAfrika. Nakubeni ingenakude ibe lula into yokubonisa ukuba kwakuphilwa njani na eAfrika, ingakumbi eMzantsi Afrika, ngaphambi kokufika

kwamaKoloniyaali, kodwa umkhondo unokufunyanwa kwiincwadi namabali abaNtsundu. Ude atsho ngelixhasayo uMapara (2007: 51) ukuthi:

The novelist should bear in mind that his or her task is to give a credible picture of the African past.

[Umbhali wenoveli makakhumbule ukuba umsebenzi wakhe kukunika umfanekiso othembekileyo wexesha elidlulileyo leAfrika.]

Ewe, siyamva uMapara (2007) apha ngasentla kodwa mayithethwe into yokuba imbali yaseMzantsi Afrika ayikho ntle futhi ingekho mbi. Njengazo zonke izizwe ezazikhula ngokuhamba kwamaxesha imbali yamaXhosa izizo zombini; intle iphinde ibe mbi (De Kock, 2009). Yiyo loo nto kaloku ade athi uCarlsen (1985: 3):

The subject matter of literature is life itself. The world's task is to preserve our tragedies and triumphs, our fears and foibles, our insights and insufficiencies.

[Umxholo woncwadi bubomi ngokwabo. Umsebenzi wehlabathi kukugcina iintlekele zethu kunye namahla ndinyuka, uloyiko lwethu kunye neentsilelo, ukuqonda kunye nokungoneli kwethu.]

Koku kuthethwa ngasentla, kucace mhlophe ukuba uncwadi lwesiXhosa lusisipili sentlalo yamaXhosa. Iinoveli zikaSaule zibalisa konke okubandakanya amaXhosa ngexesha elithile kuquka ukuphumelela kwawo amadabi kunye nokuba zizicamba zamanye amadabi. Iziphumo zoku yinto ethi kuhle xa amaXhosa kukho amadabi awawaphumelelayo, kwaye akukho nto imbi xa kukho amadabi angazange awaphumelele, nto nje elowo nalowo makafunde nto kuloo madabi. Akukhathaliseki nokuba yintoni na eyenzekayo kwiimbali zamaXhosa, nokuba ilihlazo, kodwa mayibhalwe kwiimbali zabaNtsundu okanye kuncwadi ukuba umbhali unenkolelo ethi kulungile. Linokukhumbuleka ibali likaNongqawuse, umzekelo. Nalo malibhalwe ukuze izizukulwana ezilandelayo zifunde kulo. Uyalikhumbula ibali laseZimbabwe apho abantu babeqhathwa ngokuya kufunda? Yiva ukuba uthini uMakari (1985: 44) ngalo:

We all discovered that the whole idea of us going to further studies was another issue – it was a lie. However, there was nothing to hide. We were told that it was every Zimbabwean’s duty to fight for the country’s freedom. We all planned to escape but we were heavily guarded as if we were prisoners.

[Sonke safumanisa ukuba yonke into yokuba siye kuqhubela phambili nezifundo yayingomnye umba - yayibubuxoki. Noko ke, kwakungekho nto yayifihlwa. Saxelelwa ukuba ngumsebenzi wakhe wonke ummi waseZimbabwe ukulwela inkululeko yelizwe. Sonke saceba ukweqa kodwa sasigadwe kakhulu ngokungathi singamabanjwa.]

Nangona kuyinyaniso emsulwa ukuba ababhali baseAfrika mababhale ngembali yabaNtsundu efana nale ingasentla, kodwa mabangalibali ukuba eAfrika imbali idlala indima enkulu. Lowo uthe wabhala ubuxoki uthi abeke isizwe ecicini lokuba sengozini. Yiyo naloo nto uDiko (2022b) abuzathi, kwathini le nto ubuxoki basoloko bukhawuleza nje bona ukuviwa ngabantu? Uthi xa aphenzulayo maninzi ke amaxoki abhale ubuvuvu ngathi thina sizwe esiNtsundu (Diko, 2022b). Lilo ke eli ixesha lokuba sibhale ngathi, siphande nzulu ngathi futhi silungise konke okubhanxekileyo okwabhalwa ngamaKoloniyali besityabeka sonke isithuko esakho sakho apha phandle.

2.4 Uqukumbelo

Kwezi ngxoxo sele sizibeke ngasentla apha uphonzulu olu lusele lungenal elinye ithuba ngaphandle kokuba lusebenzise ezi zimvo zezi ngcali ukuvala umsantsa okhoyo kwisiXhosa. Okokuqala, iingcali ezi zicatshulwe ngasentla azenzanga guqulelo lwaneleyo kwamanye amagama, amabinzana kunye nezithako. Kaloku yikhumbule into yokuba okuninzi kubunzululwazi bophando kubhalwe ngesiNgesi, into ethetha ukuthi abaphandanzulu abagrumba uncwadi lwesiXhosa kuhle futhi kuyadingeka ukuba benze uguqulelo olwaneleyo. Mayingakubhidisi ke le nto ixoxwa sesi sivakalisi singasemva, apha asiguquleli koko sihlalutya iinoveli ezine zikaSaule. Nangona kunjalo, lulutho kulo msebenzi ukuba ubhalwe ngesiXhosa esichanekileyo. Okwesibini, kucace nje phandle ukuba akukho phandanzulu luthiywe kwathiwa lijolise kuUhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli zesiXhosa zikaNcedile

Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni; into ethetha ukuthi akukho phandonzulu lunjongo zalo zikukugrumba imixholo echongwe ku*Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* apho imixholo yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

Okutsho ukuthi, uphandonzulu lwethu apha lujolise ukuqopha nokuqhuba iingxoxobunzululwazi malunga neembalo zikaSaule kuba kaloku isizwe esingazikhathalelanga iimbalo zazo sisizwe esiya kwantshabalalo. Apha sincoma isakhono ekuchaneni imixholo ephambili kuncwadi lwakwaNtu kubhekiswe kwiinovelizine. Ekuphengululeni iincwadi zeengcali zesiXhosa kutyhileke ukuba, nakubeni isizwe sikaNtu sikhululekile ngokwepolitiki, kodwa sisesemakhamandeleni xa kubhekiswe kwinkululeko yezoqoqosho, intlalo kunye nenkcubeko. Uphandonzulu olu siluphetheyo lungxamele ukudundubalisa ezi mbono kuxhathiswe ngezi novelizine. Umzekelo, kwimihlathi engasentla ivelile into yokuba olona lwimi lubekelwe phezulu sisiNgesi ngeli lixa isiXhosa sinyonyozelwa, nto leyo ekhokelele ekubeni abaNtsundu balahlekelwe zizinto ezininzi.

Isahluko esilandelayo siza kugxila, ubukhulu becala, kwiindlela zokuqhutywa kophandonzulu. Into ethetha ukuthi, njengokuba siphengulule uncwadi sanyusa iingxoxo eziphambili, thina olu lwethu uphandonzulu siza kuluqhuba njani, sisebenzisa eziphi na izixhobo ngayiphi yona indlela. Le mibuzo iza kuphenduleka kwisahluko esilandelayo.

Isahluko sesithathu

Iindlela zokuqhutywa kophandonzulu

3.1 Intshayelelo

Kubunzululwazi bophandonz esiXhoseni kukho iindlela ezithi zilandelwe xa kusenziwa iingxoxo. Ixhaphakile ke nento yokuba abaphandinzulu besiXhosa bakhumathele kwiindlela zaseNtshona xa begrombonca uncwadi lwesiXhosa bayilibale into yokuba zikho izixhobo zokucombulula nokunwabalula uncwadi lwesiXhosa (Easterly, 2009). Imingqandandana ekhoyo yophandonzulu kuncwadi lwesiXhosa ikholisa ukuthi nakubeni isebenzisa izixhobo zaseNtshona iphethe ibona ngeliso laseNtshona endaweni yokusebenzisa ezo zixhobo ukukhomba, hayi ukuthetha izinto zikaNtu ngeembono zamaNgesi. Okuntanywa apha kolu phandonzulu kususelwa kubunzululwazi bamaXhosa kude kuxhathiswe ngobunzululwazi obubhaqwe kwezi noveli zine zikaSaule. Nazi ezi noveli: *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nale ithi *Libambe Lingatshoni*. Ukuze imibuzo yophandonzulu ethe yaxelwa phayaa kwisahluko sokuqala kunye neenjongo zophandonzulu ezithe zanatyiswa kwa kwesiya sahluko sokuqala zifezekiswe kufuneka umphandinzulu acebe kwaye achonge eyona ndlela ichanekileyo yokusombulula oko bekunyaswe njengenqontsonqa eyingxubakaxaka. Mnye umbuzo obuzwayo apha kwesi sahluko, ngumbuzo othi: luza kuqhutywa uphandonzulu kunyathelwa phezu kweziphi na iindlela? Eminye imibuzo ebuzwayo yezalwa ngumbuzo ophambili kwesi sahluko ukuze kubhentse ngendlela ephendulayo iindlela zokuqhuba uphandonzulu.

Isahluko esi, njengoko sele kutshiwo kwathiwa simalunga nezixhobo eziza kusetyenziswa xa kuphicothwa, sihamba ngolu hlobo:

- i. Okokuqala, eyona nto umphandinzulu aza kuchankcatha kuyo luhlobo lophandonzulu athe waluchonga phakathi kwenkitha yeentlobontlobo zezixhobo zophandonzulu.
- ii. Okwesibini, isahluko esi sithi njengokuba sixoxa ngesixhobo esichongelwe ukududula umsebenzi lo, umphandinzulu kufuneka amane ukuqhusheka

iingxoxwana eziphambili ngomsebenzi. Oku ukwenza ngeenjongo zokuhlala indlela okanye zokwenza umkhombandlela. Yiyo loo nto mfundi uza kuthi ngelixa ubaze indlebe, uzama ukuphulaphula ukuba uphандонзulu olu luza kuqhutywa njani na umane ukhonjiswa ukuba yintoni kanye kanye le kuthethwa ngayo, isebenza njani, xa kutheni kwaye nini.

- iii. Okwesithathu, kunikezwa isishwankathelomxholo seenoveli ezi zithe zachongwa ukuze umphandinzulu ayiqonde kwangoku ukuba ezi zixhobo ziza kusebenza kwiinoveli ezimalunga nantoni na okanye eziqulethe ntoni. Kananjalo, xa kuhlalutywa ezi noveli zine zesiXhosa umfundi ayiqwalasele nento yokuba kunikwa ezona ngongoma ziphambili ngophандонзulu olu. Umphandinzulu ingaba uyazintlama ukuba uthi unokushwankathela inoveli nganye ayisuse kwiphepha lokuqala ayokuyikhupha kwiphepha lokugqibela. Kungoko ke kuza kuthiwa nje ntle kwimixholo eqabeleyo yezi noveli. Ubukhulu becala, le mixholo ihlalutywayo apha yileyo izalana twatse noko bekuxelwe kwiinjongo zophандонзulu kwaze kwaphengululwa ngako phaya kwisahluko sesibini. Ukukhumbuza, kwisahluko sesibini kuphengululwe ngendlela exoxayo ukuze kucace ukuba uphандонзulu olu lubaluleke ngantoni na. Ngophengululo loncwadi iye yazivelela mhlophe into yokuba uphандонзulu olukumila kunje, ngokokwazi komphандонзulu, alukaze lwenziwe kuncwadi lwesiXhosa.
- iv. Okwesine nokukokokugqibela, esi isahluko siqokumbela ngokudandalazisa okuthe kwankqenqeza phambili kwesi sahluko.

Ukuze ubani abe uyakwazi ukuya kufika ekugqibeleni ngempumelelo kulindeleke ukuba abe kanti uyayazi indlela yophандонзulu echongiweyo ethi isebenze ngayo. Zininzi iindlela zokuqhuba uphандонзulu esiXhoseni (Yang nabanye, 2006; Terrell, 2012). Zininzi zinjalo, umphandinzulu kufuneka anike iliso elibukhali kwinto ethi uphандонзulu olu lumumethe ntoni futhi iyintoni le ajolise ukuyicubungula. Okutyhila into ethi olu phандонзulu kudingeka ukuba luchonge izixhobo zophicothonzulu ezingqamene neenjongo ezithe zanyuswa kwisahluko sokuqala kunye nesahluko sesibini.

Phaya kwisahluko sokuqala kuthiwe vandla vandla nje ngeendlela zokuqhutywa kophandonzulu kujoliswe ekutshayeleleni. Apha eyona ndawo sigijimela kuyo yile ithi, zixhobo zini eziza kusetyenziswa? Ekusebenziseni ezi zixhobo nje, kutheni le nto izizo ezifanelekileyo, ziza kusebenza njani? Ngokufutshane, esi sahluko sithwele into ethi kudederhu lwezixhobo ezinokusebenza esiXhoseni ukusombulula ingxaki yophandonzulu kutheni ezi zinamandla kuneziyaa? Umfundi aze aqaphele kwakhona ukuba apha asithelekisi zixhobo zohlalutyoko koko sizama ukubonisa ukuba kutheni na isixhobo esithile sinamandla kunesinye ngokunxulumene nomsebenzi lo siwuphetheyo.

3.2 Izixhobo ezichongelwe ukuqhuba uphandonzulu

Apha phantsi kwesi sihlokwana okona sibhekise kuko kukuphendula umbuzo othi, phakathi kwenkitha yezixhobo zokuhlalutyoko zomthonyama, zeziphi ezona zimemelela ibuyambo nohlalutyobunzululwazi kwisiXhosa njengoko uphandonzulu olu luzama ukuba kubuyiswe izinto zikaPhalo kuqwalaselwe ezi noveli zine ngokwale mixholo yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhanqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

3.2.1 Uphandontyilazwi

Olu phandobunzululwazi luza kuqhutywa ngokuthi kusetyenziswe uphandontyilazwi apho kuza kuphononongwa, kuphandwe nzulu, kuhlalutywe ngeenkcazobungcali kufundwa iincwadi ezichongiweyo zikaSaule ekukholeleka ukuba zityebile ekubhentsiseni iingxoxo eziphambili zamaXhosa neAfrika iphela. Iincwadi esizama ukujijisana nazo apha zezi: *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nethi *Libambe Lingatshoni*. Olu hlobo lophandonzulu lubizwa ngokuba luphandontyilazwi lutyunjwe ngenxa yokuba luthi lulandele indlela ehlahlutyayo, ephendlayo kunye nephononongayo (Bhangu nabanye, 2023). Isixhobo siye sachongwa kuba sesona sithi singqinelane neenjongo kunye nezifizekiso zalo olu

phandonzulu. Okuntama ukuthi, imixholo yobu bunzululwazi bophandonzulu ingqengqephezu kophandontyilazwi.

Ekuqhubeni umsebenzi lo, uphandontyilazwi luthi lutolike loo nto ibangulwayo luyivelela macala onke (Truman, 2023). NgesiXhosa esivakalayo, uhlobo lophandonzulu olu luchongwe apha lolona lugqothayo; oko kukuthi ukuntywila nzulu, ukunzotshoba xa kubangulwa imixholo ethe yanyuswa phaya kwisahluko sokuqala yaze yacaciswa banzi kwisahluko sesibini (Diko, 2022b: 267). Kuhletshulwa kolu hlobo lophandonzulu nje kuba ingcali le ibhale ezi noveli zine yingcali yobugcisa bokuncunkca ngendebe endala nto leyo ethi uhlobo olu lokubhala lwenza iintsingiselo zisithele. Zithi zakusithela kudingeke ukuba iinoveli ezi zibhokoxwe kuzanywa ukugqogqwa iinyani ezithe nca kubhalo lwesiXhosa.

Uphandontyilazwi yindlela esetyenziswa kwisayensi okanye kwezobunzululwazi, ezentlalo nobuntu ukuphonononga nokuqonda izinto ezintsonkothileyo, ezihlala zijolisa kubunzulu, umxholo, kunye namava omntu ngamnye kunye namaqela (Ravn, 2023). Ngokungafaniyo neendlela zobuninzi ezigxininisa idatha yamanani kunye nohlalutyo lwamanani, uphandontyilazwi lufuna ukubamba ubutyebi kunye neempawu zokuziphatha komntu, iinkolelo kunye nokusebenzisana (Hendren nabanye, 2023). Kwisiseko salo, uphandontyilazwi lusebenzisa uluhlu lweendlela ezifana nodliwanondlebe, amaqela ekugxilwe kuwo, ukubonwa kwabathathinxaxheba, kunye nohlalutyo lomxholo ukuqokelela (Ravn, 2023). Ezi ndlela zivumela abaphandinzulu ukuba baqokelele ulwazi oluneenkukacha, batyhile iimpembelelo ezisisiseko, kwaye bachonge iipateni ngendlela epheleleyo. Abaphandinzulu bahlala bejolise ekuphuhliseni ukuqonda okunzulu kwimiba yentlalo kunye nenkcubeko echaphazela ukuziphatha komntu, okubavumela ukuba baphendule imibuzo yophandonzulu kwiikona ngeekona.

Enye yamandla ophandontyilazwi ikukuguquguquka kwayo, ukuvumela abaphandinzulu ukuba balungelelanise iindlela zabo kunye nemibuzo njengoko besebenzisana nabathathinxaxheba kunye neenkukacha (Shen noChong, 2023). Ugxininiso kumxholo, iintsingiselo, kunye nokutolikwa kwenza abaphandinzulu baphonononge imiba entsonkothileyo esenokungacaciswa lula. Iziphumo

zophandonzulu ezisemgangathweni zidla ngokunikezelwa kusetyenziswa iinkcazo ezibalisayo, iikowuti, kunye nemixholo, evumela abafundi ukuba bazibandakanye namava aphilayo kunye neembono zabantu abafundwayo. Kucazululo lweetekisi zoncwadi, indlela yokusebenza yophandontyilazwi isetyenziselwe ukuphonononga nzulu imiba, imixholo, iisimboli kunye neemeko ezithiwe thaca kuncwadi (Diko, 2023b). Le ndlela ivumela abaphandinzulu ukuba batyhile iintsingiselo ezisisiseko, iimpembelelo zenkcubeko, kunye nokuvakala kweemvakalelo ezinegalelo kubutyebi obupheleleyo bembalo.

Ukongeza, umsebenzi lo wesiXhosa unyanzelisa inkqubo ecingisisiweyo nephononongiweyo yokudibanisa iintlabazahlukahle, yona egxininisa ukusebenzisa izithako zobunzululwazi kwisiXhosa. Ngesi sizathu, kuza kuhlalutywa kuqanyelwe ngesithako sobunzululwazi benkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo. Le ngcamango ikwesi sivakalisi singasemva ibonisa ukuba iimbalo zikaSaule zihlephule kakhulu kubuchule bokubhala bamaXhosa zaze zanqothula okuhle kwinkcubeko yamaXhosa zidibanisa kumava nokufundwe ngumbhali kwintlabo, kwimbali, kwezoqoqosho, kumasiko kunye nezithethe zemidaka.

Obu buhle bezi noveli zine zithe zasithelisa imixholo egqwesileyo butyhilizela umphandinzulu walo msebenzi ekubeni agrombonce ngendlela edandalazisayo ukuba le mixholo ithetha ntoni na eMzantsi Afrika kuncwadi lwanamhla. Ukucubungulwa kwezi noveli zine kuya kuba neziphumo ezihle ezithi zomeleze kwaye zinabise iingcambu zesiXhosa. Iingcungela zamaXhosa ziyibeka kuhle into yokuba umbhali wesiXhosa ngulowo uba yinyaniso ngokuthi athethe izinto ezingaziwayo ngeenjongo zokuzama ukuncelisa ulutsha (Opland, 1995; Kaschula, 1997; Bloch, 2002). Ekusebenziseni olu hlobo lophandonzulu kunye nezi zithako kunikwa ingqalelo kuqwalaselwa ukuba okubhaliweyo kwezi noveli zine zikaSaule kuchana kangakanani na, ezi zithako zichana kangakanani ukuchwetha nokunyovula imixholo echongiweyo. Konke oku kuqweqwedisela uphandonzulu ekubeni luveze ubunto bento nganye.

Ekusetyenzisweni kwezi noveli zine zichongelwe ukuphumeza iinjongo, iingxobunzululwazi zophandonzulu ziza kuqukanisa zibe sele zindindanisa. Oko kukuthi akuzi kuqalwa ngayiphi kuze kulandeliswe ngayiphi, koko kuza kumana kucatshulwa imizekelo kuzo zone ngaxeshanye ukubonisa oko ingxoxo idalanca kona. Ukusebenzisa le ndlela yokududula iingxobunzululwazi, kuza kumane kucatshulwa kuzo iinoveli ezi ngaxesha linye ukuncedisa ikakhulu ekuduliseni ubunyani besithako sobunzululwazi nkubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo malunga nokutyhilwa ziintsingiselo kwimixholo ngemixholo kude kuvele okuxakathwe ngamabali la. Ezi noveli zibuthamise ulwazi nobuncwane ngemiba ephambili eMzantsi Afrika. Umzekelo, ukunyokonyiselwa kwengqeqesho engqongqo kunye namasiko nezithethe kuko okwenza iinoveli ezi zibe nobuzaza.

Okunye, umphandinzulu uza kuncanca kwabanye ababhali njengoko sibonile kusenziwa phaya kwisahluko sesibini. Oku kwenzelwa ukutyebisa uhlalutyo nophicotho bunzululwazi, kusetyenziswa uphandontyilazwi, kambe ke neciko lamaXhosa litsho ngokungafihlisiyo ukuthi intaka yakha ngoboya benye. Ukusetyenziswa kophononongonzulu loncwadi kwindlela yophandontyilazwi kubandakanya ukuphonononga ngokucwangcisiweyo kunye nokudibanisa imisebenzi esele ikho yabaphandinzulu enxulumene nesihloko sophandonzulu (Mohajan, 2018). Oku kunceda abaphandinzulu bachonge izithuba, iindlela, kunye nezicwangciso zezithako ezifanelekileyo kufundonzulu lwabo. Ngokudibanisa ulwazi oluvela kuphononongo loncwadi, abaphandinzulu bophandontyilazwi banokucokisa imibuzo yabo yophandonzulu, baphuhlise isakhelo sengqikelelo, kwaye baqinisekise ukuba uphononongo lwabo lunegalelo elibonakalayo kumzimba okhoyo wolwazi ngelixa begcina ukuqonda okunzulu komxholo kunye nobunzima bento ephantsi kophandonzulu (Bowen, 2009). UNorman kunye noYvonna (2000: 19) baluchaza olu hlobo lophandonzulu benjenje:

The word qualitative implies an emphasis on the qualities of entities and on the processes and meanings that are not experimentally examined or measured ... in terms of quality, amount, intensity, or frequency.

[lgama elithi phandontyilazwi lithetha ugxininiso kwiimpawu zamaziko kunye neenkqubo kunye neentsingiselo ezingavavanywanga okanye zilinganiswe ... ngokomgangatho, ubungakanani, ubungakanani, okanye ukwenzeka rhoqo.]

Ngokwalo msundulu walekwe ngasentla, ezi ngcali zimbini zigxininisa ukucubungulwa kweembalo kunokuvavanya, ukuxilonga kunye nokulinga. Lilonke, uphandontyilazwi lugxila ekubeni kuphononongwe nzulu iimbalo ekungaziinoveleli, iidrama, iileta nokunye okubhalwe kungafumani futhi kungadingi nakulingwa. Ngako oko, umphandinzulu unyanzelekile ukuba abe lichule ekuqinisekiseni ukuba, njengoko sitshilo phaya kwimihlathi engasentla, ubunyani beembalo neengcinga zakhe zikumgangatho ophezulu wesiXhosa. UWalsh noDowne (2005) wongeza ngelithi, kuncwadi, abaphandinzulu (besebenzisa uphandontyilazwi) basebenzisa iindlela ezahlukeneyo kunye nobuchule bokuhlalutya nzulu kunye nokutolika iimbalo, kugxininise kumaleko ontsonkothileyo wentsingiselo, imeko yenkcubeko, kunye namava omxholo ngaphakathi kwiimbalo. Bazibandakanya kufundo olusondeleyo ukuze batyhile imixholo, umelo, kunye neendlela zokubalisa, ngelixa beqwalasela imbali, intlalo, kunye neemeko zenkcubeko eziphembelele ukuyilwa koncwadi (Klopper, 2008). Abaphandinzulu banokuphinda baphonononge indlela abafundi ababona kwaye batolike ngayo iitekisi, bejolise ekubambeni uluhlu olwahlukeneyo lweempendulo kunye neentsingiselo eziveliswa ngumsebenzi woncwadi (Walsh noDowne, 2005). Ngokusebenzisa ezi ndlela, abaphandinzulu bophandontyilazwi banegalelo ekuqondeni okubanzi ngakumbi okweentshukumo ezintsonkothileyo ezikhoyo kwiitekisi zoncwadi kunye nokubaluleka kwazo ngokubanzi.

Njengoko ezi mboni zicatshulwe ngasentla ziphefumla, uphandontyilazwi luyindlela engacubunguli ngamanani koko luyagqotha, luvumbulule lusekele kwiinkqubo neentsingiselo ezingenakubalwa koko zinokukhangelwa ngokubhekiselele kwiimbono neengcamango esele zikho (Diko, 2023c). Ngaphezulu, iinkcazobungcali zithi zibuthame apha phantsi kolu hlobo lophandonzulu ngezizathu zokunyusa umgangatho wohlalutyo. Ngokwale ndlela yokuqhuba uphandonzulu, ikakhulu kuphendlwa iinyani ezingaba zikho kuqanyelwe ngozathuzo kwiyantlukwano ezikhoyo ngokweenkqubo ezithile (Diko, 2022b). Ngoko ke, olu phandonzulu lugxilele ekugrumbeni nasekugqwesiseni iintsingiselo ezifumaneka ku*Ukhozi Olumaphiko*,

Umlimandlela, Inkululeko Isentabeni kunye naleyo ithi *Libambe Lingatshoni*. Apha kulo msebenzi kugqalwa kwiimbono neengcingane esele zikho kuse ekudundubaliseni ulwazi olutsha kusetyenziswa le ndlela yophandontyilazwi.

Kwakhona, esi siqwengana singentla sicinezela into ethi umphandinzulu ugqala ubunyani ngento ethile ezama ukuphendula imibuzo nokusombulula ingxaki ngokwentlalo, ezorhwebo noqoqosho, ezembali, inkcubeko kunye namasiko nezithethe. Okunye okungqamene nezi ngxoxo zingasentla, indlela le yokuphicotha yenza umphandinzulu ahlale ethunukala, ezibuza imibuzo ngento ethile. Kuko konke oko, umphandinzulu kubalulekile ukuba aqaphele uchongo lweencwadi ezizizo kwaye kuhlalutyo lwakhe aqinisekise ukuba imixholo iyathungelana kwiingxoxo. Ukuthungelanisa nokubelekisa imixholo neengxoxo kuthetha ukuthi, khomba indlela, uthi wakufika endaweni ethile ujonge ngasemva ukuba okuya ubukuthethile kuyadibana noku ukuthetha ngaloo mzuzu, wakugqiba uphinde uthabathise uhambele phambili ungashiyi nto ngasemva. Oku kuncedisa umfundi ekubeni ahambe nawe wena umphandinzulu. Kuza kulandelwa loo ndlela ke apha kulo msebenzi.

Ukuphumeza le mbono ikulo mhlathi ulapha phezulwana, kugxininiswa ukuba umphandinzulu asoloko ephanda ngeso sifundo asithabathayo ade ayokuphuma ekugqibeleni (Jacob, 1987). Akukwazeki ukuba uphandonzulu luchithwe kuba kubonwa amakhwiniba, koko umphandinzulu uthi wakufika ekugqibeleni ajonge ukuba iinjongo ziphunyeziwe na (Klopper, 2008). Ngentetho evakalayo, umfundi ufika kwinqanaba lokugqibela azibuze ukuba: ingaba imibuzo ibibekwe ekuqaleni iphendulekile na? Ingaba iinjongo zophandonzulu zifezekisiwe na? Oku kunceda ekubanguleni ameva anokuba akho kumzimba wophandonzulu.

Esi sixhobo sokuphanda nzulu asikhange sityunjwe nje kuba sithandwa okanye kuba sitheni koko kuye kwanikezwa iliso elibukhali kumanyelwe ezi zizathu zinatyiswe ngasentla. Kwelinye icala, uClair (2013: 15) uluchaza eluxhasa uphandontyilazwi kuphando bunzululwazi xa ethimla esenjenje:

...qualitative methods emerged out of more recent philosophical beliefs that truth is relative and that knowledge is constructed by human beings. In other

words, our understanding of the world is a product of our personal assumptions, biases and prejudices.

[... iindlela zophandontyilazwi zavela kwiinkolelo zefilosofi zamva nje zokuba inyaniso inxulumene nokuba ulwazi lwakhiwa ngabantu. Ngamanye amazwi, ukuqonda kwethu ihlabathi kuyimveliso yeengcinga zethu zobuqu, ucalucalulo kunye nokucalula.]

Ngokwale ngxoxo kaClair (2013: 15) ingentla umphandinzulu akanakuyishiya into yokuba uphandontyilazwi lunawo amabatha ekungathi sele kukudala luqhuba uphandonzulu suka loo mabatha aluporhele. Nanga la mabatha kuthethwa ngawo:

- i. Uphandontyilazwi nangona lumvumela umphandinzulu ukuba aqamele ngezimvo zabanye abantu esebenzisa izixhobo ezikhethiweyo kodwa obona bungozi busekubeni ulwazi luthi luhlalutywe ngumphandinzulu kwaye loo nto ingamenza afikelele kwizigqibo ebekungafanelekanga ukuba afikelele kuzo (Truman, 2023).
- ii. Alumvumeli umphandinzulu ukuba ayoxilonga okanye ayolinga ngento ethile kumaziko akhethelwe bucala ukwenza oko (Dahal, 2023).
- iii. Umphandinzulu uchitha ixesha elininzi ephendla iintlobontlobo zeembalo nto leyo engambeka ecicini lokuba angagrayisisi iingcinga zakhe ngendlela eyiyo (Truman, 2023).

Ngenxa yezi ngxaki nala mabatha ophandontyilazwi adweliswe ngentla ekubonakalayo ukuba anganegalelo elibi kolu phandonzulu, umphandinzulu ubona kulungile ukuba alandele ingcebiso kaCairney (2013: 1) eqhuba ngolu hlobo:

The combination of multiple theories in ... studies has a great potential value— new combinations of theories or concepts may produce new perspectives and new research agendas. It also raises important ontological, epistemological, methodological, and practical issues that need to be addressed to ensure disciplinary advance in which we use different theories to produce a range of insights or explanations.

[Indibaniselwano yezithako ezininzi ... izifundo zinexabiso elikhulu elinokubakho - indibaniselwano emitsha yezithako okanye iikhonsepthi zinokuvelisa iibono ezintsha kunye neenjongo zophandonzulu olutsha. Ikwaphakamisa imiba ebalulekileyo yeontolojikhal, ephistemolojikhal, iindlela ekufuneka ziqwalaselwe ukuqinisekisa ukuqhubela phambili koluleko apho sisebenzisa izithako ezahlukeneyo ukuvelisa uluhlu lwezimvo okanye iingcaciso.]

Le mbono yale ngcali ixhasa isigqibo solu phandonzulu ekusebenziseni isithako sobunzululwazi benkumbulo, isithako sobunzululwazi bama-Afrika, isithako senkcubekontalo nepolitiki kunye nesithako samasiko nezithethe. Le ngcungela icatshulwe phaya phezulu itsho icebisa ukuba makucatshulwe kuzo zonke izithako ezithe zachongelwa uphandonzulu, imbono nembono imhemheka phezu kwenye ukuze kuchaneke ucwethe. Oku kutsho nje mhlophe ukuba umphandinzulu makathi xa aqhuba iingxoxo kulo msebenzi wokuzikhulula kwingcinezelo ayinike iliso indawo yokuba akukho ndawo ingenagxeke.

Uphandontyilazwi lwalusungulwe kwezobunzululwazi bezentlalo (Ganto, 2003: 19) ukuze luvumele kwaye lukhokele abaphandinzulu ekuthini bakwazi ukugrumba imiba engentlalo, ulwimi noncwadi, kunye nemiba ethi ibandakanye inkcubeko. Ngokukodwa, le ndlela yokuphandanzulu ithi izame ukuqonda okuqhubeka entlalweni yabantu mihla le, nto leyo ethi ikhokelele ekubeni athi umphandinzulu ophanda iincwadi zesiXhosa akwazi ukuzalanisa imixholo kunye nezinto zemihla ngemihla (Dahal, 2023). Ngolwimi oluvakalayo, apha kulo msebenzi kulandelwa laa ndlela yefilosofi yaseAfrika yokucinga, ukubuza imibuzo, ukuqinisekisa kunye nokuxhathisa ngozathuzo. Apha kuza kuchwethwa okubi kokuhle kuze kundindaniswe ukuze kwenziwe indubayela eluqilima. Isahluko sokuqala kunye nesesibini siyibeke nje elubala into yokuba oku kuqhubeka kwezi noveli zine akuyontsomi koko kuyinto eyenzeka ngawo lo mzuzu. Siso ke eso sizathu esibangela ukuba uKhumalo (2016:

267) athi uphandontyilwazi luqanyezwe ekukhuliseni ulwazi nasekuvumbululeni imiba ekhoyo kwixesha elithile. UKhumalo (2016) akayichasanga nento yokuba maxa wambi iyakwazi ukubaluzizi ingxaki ephandwayo ekuthi kwakubanjalo kudingeke

ukuba ukufundwa kweencwadi ezininzi kube sesona sixhobo sincedisayo. Yiyo naloo nto ke uphandonzulu lwethu apha luye lwakhetha ukuphengulula kangangoko lunako phaya kwisahluko sesibini lwaze lwaxhathisa ngezimvo zomphandinzulu.

Uncwadi lwesiXhosa ngokwendalo yalo luncwadi olusebenzisa izangotshe kunye nezagwelo zokuthetha, nto leyo ethi idinge ukuba umphandinzulu abhenqe isimo nesimo, umxholo nomxholo, imeko nemeko, isivakalisi nesivakalisi kunye nochongomagama ukuze imixholo eqaqambileyo ihambe ngaze. Konke oku kwenziwa ngeenjongo zokutyhila ubomi babantu nentlalo yama-Afrika namhla nangomso. Into ethetha ukuthi, uphandontyilazwi apha lolona luchanekileyo kuba luthi luvumele umphandinzulu ukuba axoxe ngakwaziyo ngabantu, ngezinto kunye nokungqonge intlalo kaPhalo. Ukuxhasa olu luvo, uNkuzana (1996: 28) uphefumla athi ngophando ntyilazwi:

The aim is to assess each work of art in order to discover its merits.

[Injongo kukuvavanya umsebenzi ngamnye wobugcisa ukuze kufunyanwe iimfanelo zawo.]

Abe ke uNkuzana (1996) uxhasa laa nto ithi apha phantsi kwesi sixhobo sophandonzulu kufuneka umphandinzulu abe kanti uzibandakanya kangangoko anako kwinoveli ukuhlalutya imixholo ethe yaphakanyiswa. Umphandinzulu makangapheleli apho makadlule amamele ukuba kwenzeka ntoni na apha phandle ukuze akwazi ukuhlomla edibanisa nezinto eziqhubeka entlalweni, hayi izinto ezingakholelekileyo.

Okucacileyo kukuba, uphandontyilazwi lubonelela ngeseti yeenzuzo ezahlukeyo eziyenza ibe yindlela enxabiso yokuqonda izinto ezintsonkothileyo nzulu.

Uphandontyilazwi luvumela abaphandinzulu ukuba baphonononge okungxabalazileyo, umxholo, kunye neentsingiselo ezisisiseko zamava abantu, ukuziphatha, kunye nokusebenzisana. Ngeendlela ezinje ngodliwanondlebe (nakubeni lungazukusetyenziswa apha), ukubonwa komthathinxaxheba, kunye

nohlalutyo lomxholo, abaphandinzulu banokungena kubutyebi bedatha, babambe iingqiqo ezinokuphoswa. Obu bunzulu bokuqonda buvumela ukuphononongwa okubanzi kobunzima bentlalo, inkcubeko, kunye nokutshintsha kwengqondo. Uphandontyilazwi lufaneleke ngokufanelekileyo ukuvelisa izithako ezitsha okanye ukucokisa ezikhoyo. Lukhuthaza abaphandinzulu ukuba bajongane nesifundo ngengqondo evulekileyo, evumela izithako ukuba zivele kwidatha kunokuba zibeke iingcamango zangaphambili. Ubume bokuphindaphindwa kohlahlelo lomgangatho lwenza abaphandinzulu baqhubeke behlaziya kwaye baphuhlise izithako njengoko besebenzisana nedatha, ekhokelela kwisikhokelo seengqikelelo enentsingiselo. Le ndlela ikhuthaza uthethwano olunzulu ngombandela kwaye inegalelo kuphandonzulu.

3.2.2 Uyilo lophandonzulu

Ukuyilwa kophandonzulu kubhekiselele kwindlela umphandinzulu acebe ukumilisa ngayo uphandonzulu lwakhe. Eli icandelo lihambiselana neendlela zokuqhutywa kophandonzulu kuba kaloku awukwazi ukuyila uphandonzulu zibe iindlela zokuqhutywa kophandonzulu zinyonyozela uyilo. Ekuyileni njalo, umphandinzulu kufuneka akunikele ingqalelo ukuba zinto zini afuna ukuzizuka kulo msebenzi. Okuntama ukuthi, zithini kuqala iinjongo zophandonzulu phambi kokuba kuchongwe eyona ndlela iphucukileyo yokuyila uphandonzulu. Kwakhona, umphandinzulu kufuneka aqwalasele ukuba uthini na kuqala umxholo wophandonzulu ngaphambi kokuba adlulele kwindlela uphandonzulu oluya kuyilwa ngayo. Ukuyilwa kwendlela yophandonzulu, ngokukaThomas (2017: 201) kufuna ukuba, phakathi kweminye imibuzo, umphandinzulu azibuze le mibuzo ilandelayo:

- i. Yintoni kanye kanye le ajolise ekuyiphumezeni? Ingaba iziphumo zophandonzulu lwakhe ufuna zibe nokusetyenziswa kwizinto zemihla ngemihla? Ukuba kunjalo, kanjani?
- ii. Zeziphi izixhobo onazo ngawo lo mzuzu? Ezo zixhobo zingaquka imali, ixesha kunye neencwadi.
- iii. Ingaba bakho abanye abantu ababandakanyekayo kolu phandonzulu? Babandakanyeka kangakanani na futhi ngaluphi uhlobo?

- iv. Zeziphi ezona zakhono unamandla kuzo nezo ubuthathaka kuzo? Ezo ubuthathaka kuzo uya kuziphepha njani na? Ukanti ezo unamandla kuzo uya kuzisebenzisa njani na ukuze zichane uphandonzulu?
- v. Yeyiphi imithetho nemiqathango ekufuneka uyilandele kulo msebenzi wakho?

Yonke le mibuzo ilapha ngasentla yiyo ethi ikukhokelele ekubeni uchonge olona yilo luchanekileyo noluya kuphumelelisa uphandonzulu. Yile mibuzo kanye ke ethe yakhokelela ekubeni umphandinzulu abe uchonga uphandontyilazwi kunye nezithako zohlalutyo ezithe zachazwa kwisahluko sokuqala kunye nesahluko sesibini. Ukubeka ngamazwi avakalayo oku kulapha kule mihlathi mibini ingasentla, uyilo lophandonzulu lungaqondwa ngendlela enobuchule yokubekelwa kuphandonzulu. Ibonisa ukuba ingaba ezona ngxoxo ziphambili kuphandonzulu ziza kuvelwa njani na ngohlobo apho ingxaki ephambili iza kuthi isonjululwe. Oku kubalulekile kuba umphandinzulu uyakwazi ukuzibaxa izinto apho athi agqithise okanye asilele kwiindawo ezithile (Yeh nabanye, 2023). Yiyo loo nto kubalulekile ukuyilwa kubunzululwazi bophandonzulu esiXhoseni.

3.3 Ukuqokelelwa kokuza kuphicothwa

Isihlokwana esi siphantsi kwaso sijolise ekunabiseni oko kuza kuthi kuphicothwe. Iinjongo zoko kukuxhasa nokubonisa ukuba iindlela zokuqhutywa kophandonzulu ezithe zabekwa kwimihlathi engasentla zingena kangakanani na koko kuza kuphononongwa.

3.3.1 Intshayelelo ngokuza kuphicothwa

Ixeliwe kaloku phaya phezulu into yokuba uphandonzulu olu luza kujongana neenoveli ezine zikaSaule ezizezi: *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nethi *Libambe Lingatshoni*. Njengoko umfundi eqaphele ukuba phaya kwisahluko sokuqala kunye nesesibini akukhange kubekho ngxoxo zitheni ngokuqulathwe ziinoveli ezi zihlalutywayo, apha kwiingxoxo eziphantsi kwesi sihlokwana kuza kuthiwa vandlavandla, ngendlela eshwankathelayo kubethwa koomofu kokuqulathwe ziinoveli ezi. Kwisahluko sesibini ixeliwe into yokuba

akukholeleki ukuba iinovele zingashwankathelwa kuqalwe kwiphepha lokuqala ukuya kwelokugqibela, ngeso sizathu iinovele ezi ziza kushwankathelwa ngokwemixholo echongelwe lo msebenzi kuphela. UMetcalf (2005) uyakungqina ukushwankathelwa kweenovele kuphandobunzululwazi xa athi, ukushwankathela iinovele kubambe ukubaluleka njengoko kushwankathela izinto ezibaliswayo ezibalulekileyo, imixholo, kunye notshintsho lwabalinganiswa kuhlalutyo lokufundiswayo, lwenza ukuba izixhobo zohlalutyo zifikeleleke ngakumbi ekufundweni. Ezi zishwankathelo zisebenza njengeengongoma ezibalulekileyo zesalathiso, zivumela abaphandinzulu ukuba bakhangele ngokufanelekileyo kwaye baxoxe ngomxholo wenovele ngelixa begxininisa kwimiba ethile enomdla (Haliti, 2019). Ukongeza, iinovele ezishwankathelweyo zinceda ekuboniseni iimbono ezicacileyo nezimfutshane kubafundi, ziququzelela ukuphononongwa kwemixholo ebanzi kunye nobuchule bokubhala ngaphandle kokufuna ukufundwa ngokupheleleyo kwembalo.

Okona kuza kuthi kugxilwe kuko apha yimixholo le ithe yachongelwa uphandonzulu. Umfundi angabhidanisi ukushwankathelwa kweenovele nohlalutyo. Asikahlalutyi apha kwesi sahluko, siza kuhlalutya kwizahluko ezilandelayo. Ekushwankathelweni kwezi noveli, kuza kulandelwa indlela endindanisayo apho kuthiwa inoveli imalunga noku kube sele kujongwa ukuba oku kuthetha ukuthini na ngokungqamene nophandonzulu. Apha kweli bakala imigushuzo eyenziwayo yeyokuba kutheni na lento imixholo ibalulekile kubunzululwazi besiXhosa kwaye indawoni yona loo mixholo phaya kweziya noveli zikaSaule.

3.3.2 Isishwankathelomxholo senovele *Ukhozi Olumaphiko*

Le noveli isisitulo sodaka, usoze into engaphelelwayo. Phakathi kweentlobo zeenovele iluhlobo lwenovele eyithrila, empawu zayo eziphambili ke ngoko ilunxunguphalo, ukuxhalabisa nokuvuselela iinkumbulo. Ngoko ke umbhali weli bali usebenzise zonke izithako zokunonga ziqinise ezi mpawu ziyikhokelela ekubeni ibe lolu hlobo lwenovele ngokupheleleyo. Obu buchule bokubhala buyenza inoveli ibe kwizinga eliphezulu lokuqikelela okuza kwenzeka, ukulindela okuza kwehla, ukungaqiniseki kweemeko ezithile, ibhaqo okanye iqubuliso, ixhala, uloyiko, ukunyusa ukuchukumiseka novakalelo oluhambiselana nomgcobo. Okuthetha ukuthi, imixholo yepolitiki,

ezentlalo, imbali kunye nendlela ulwimi olusebenza ngayo emaXhoseni zibotshelelwe kulandelwa imigomo yenoveli engena phaya kwithrila ngeli xesha kugcinwa umgangatho weklasikhi. UNaidu (2014) uthi inoveli eyithrila luhlobo oluphawulwa ngokubalisa kwayo okubukhali, okukrokrisayo, kunye nesantya esikhawulezayo esigcina abafundi besecaleni lezihlalo zabo. Iithrila zihlala zibandakanya iimeko eziphezulu, izoyikiso, kunye neemeko ezizaliswe luxinzelelo ezicela umngeni kumlinganiswa oyintloko kwaye zibandakanye abafundi ngokweemvakalelo (Manas nabanye, 2021). Olu hlobo luhlala lubandakanya izinto eziyimfihlakalo, ingozi, ulwaphulomthetho, ubuntlola, okanye ukukhohlisa ngokwasengqondweni, ezijolise ekuvuseleleni iimvakalelo ezinamandla kunye nolindelo kwibali lonke.

Ukongeza, isantya sebali lesiXhosa siyatshintshatshintsha, nto leyo efuna umbhali asebenzise izivakalisi ezingafaniyo ngobude nezidiza isakhono ngobuchule. Njengoko ixeliwe phaya phezulu ukuba ibali eli lingezepolitiki kwilizwe loMzantsi Afrika, naleyo ifuna umbhali abe ulichule lengcungela elikwazi ukubhala nokubalisa. Umbhali wesiXhosa, ofana nomsunguli wale noveli - uSaule, ngumbhali obhala ngendlela erhubuluzayo, athi akufika kwimeko ethile atyibilike ngokunga uyiphila imihla ngemihla. Ukuqhuba ezi ngxoxo, makathi umfundi xa efikelele kwimeko yothando, umzekelo, naye abe yinxalenye yabaya balinganiswa bathandanayo ukuze bathi xa beguquka kwinto ebebekade beyiyo axhalabe azibuze umbuzo othi "Xa bekutheni?". Ukuba ngaba umbhali uthatha umfundi aye kumphosa kwiimeko zomhlaba, umfundi naye makabe kulaa meko yomhlaba khona ukuze naye abe ngusopolitiki nomxoxi ophambili kwimiba yemihlaba. Umphandinzulu apha naye uyinxalenye yokuzibandakanya, phakathi kwezinye izinto, neengxoxo zomhlaba wabaNtsundu.

Zizizathu ezifana nesi silapha ngasentla kanye ezikhokelele umphandinzulu ekubeni achonge le mixholo. Okuthetha ukuthi, ngelixa umbhali abalisayo apha kufuneka achankathe kokuya kuxelwe nguDuka (2001: 75) noDiko (2023c) bokuba umbhali makabhale uhlobo lwebali apha oluthi lunike iimvakalelo, kwaye evakalisa iingcamango nezimvo zakhe ngobuchule obenza umfundi webali abe nomdla ngakumbi nangakumbi. Ukufunda ezi noveli zine umi ngeenyawo kukuzintlama kuba uya kuphambana neentsingiselo ekufuneka uzifundile waze waziqonda.

Okona kuvele elubala ngale noveli kukuba ingomlinganiswa ozijule ijacu, ofundisayo nongusongqondongqondo. Loo mlinganiswa nguMfazwe kuba ngoyena udlala indima ephambili ngokwezepolitiki eMzantsi Afrika. Indlela lo mlinganiswa aziphethe ngayo yileyo ichazwa nguFoucault (1980: 73) ukuthi:

The intellectual no longer has to play the role of an advisor. The project, tactics and goals to be adopted are a matter for those who do the fighting. What the intellectual can do is to provide instruments of analysis and to present this in the historian's essential role.

[Ingqondi akusekho mfuneko yokuba idlale indima yomcebisi. Iprojekthi, amaqhinga kunye neenjongo eziza kwamkelwa ngumcimbi wabo balwayo. Into enokwenziwa yingqondi kukubonelela ngezixhobo zokuhlalutya kunye nokubonisa oku kukwindima ebalulekileyo yombhalimbali.]

UMfazwe apha njengomfundisi wezembali akaneli ekubeni adlale indima yezembali eMzantsi Afrika koko udlulela ekubeni afundise abafundi bakhe ngembali yabaNtsundu. Mayikhumbuleke into yokuba uMfazwe kule noveli ungumlinganiswa ogqwesileyo. Ekwenzeni oku, ubafundisa iindlela zokuhlalutya iimeko zaseMzantsi Afrika ngokuzalana neembono zamagorha emilo. Ngako oko, umlinganiswa lo uphebelela imfazwe ngendlela ethi, kungase kuyiwe apho kuyiwayo, izinto zoobawo mkhulu mazibuye. Kakade ke inoveli le ingembali yaseMzantsi Afrika kunye noko kwahluthwa ngamaKoloniyaali esebenzisana namanye amaqela emidaka. Uyakungqina oku uNelson (2003) xa athi iingxelo zembali zibonisa ukuba amanye amaKoloniyaali aye asebenzisana okanye asebenza nabantu abaNtsundu ngamaxesha ohlukeneyo olawulo lobukoloniyaali. Ezi ntsebenziswano bezisoloko zintsonkothile kwaye ziphenjelelwa luhlu lwezinto, kubandakanywa umdla wezoqoqosho, amandla, utshintshiselwano ngenkcubeko, kunye nobudlelwane bomntu ngamnye. Amanye amaKoloniyaali aye abumba umanyano okanye ubuhlakani noluntu lwasekuhlaleni ngenjongo yorhwebo, yabasebenzi, okanye yeqhinga, ngelixa abanye babezibandakanya kubudlelwane obuxhaphazayo okanye iingxabano.

Ezi ntsebenziswano zinokuthatha iindlela ezahlukeneyo, ezifana nezivumelwano zokuxhasa umkhosi, izivumelwano zorhwebo, amalungiselelo abasebenzi, okanye utshintshiselwano ngenkcubeko (Igboin, 2011). Noxa ezinye intsebenziswano zaziyingenelo ngokufanayo, ezinye zaziphawulwa ngokuxhaphaza, ukungalingani, nokungqubana ngokwenkcubeko. Kubalulekile ukuqaphela ukuba intsebenziswano phakathi kwamaKoloniyali kunye nabantu abaNtsundu ngexesha lobukoloniyali yayahlukene kwaye yabunjwa ziimeko ezithile zembali, zejografi okanye indawo, nezentlalontle apho zenzeka khona.

Ngokuya liqhuba ibali, iyavela into yokuba uMfazwe lo unefuthe elikhulu kwezepolitiki kwakunye nolutsha lwaselokishini. Khangela laa ndawo amapolisa amnikeza imali ngendlela yokumnyoba ukuze abe yimpimpi. Uyikhaba ngawo omane ke leyo into. Okuthetha ukuthi, ulutsha lwaseMzantsi Afrika malunyaniseke xa luzimisele ukulwa konke okuchasene malunga nepolitiki, ezezimali nobunkokheli eMzantsi Afrika. Ukanti ulutsha oluzimisele ukulwa ezorhwaphilizo lulutsha olufunda kuncwadi lwesiXhosa malunga neendlela zokuziphatha. Khangela ukuba kwenzeka ntoni kwimali eyayibekelwe ukulwa isifo sentsholongwane iCovid-19. Iphi iR500 Billion? Uthi uMfazwe akuba engavumanga kujikela bantu bakhe, suka akhethe ukuhlala enyanisweni, baxoze mphini wumbi wokumqweqwedisela eliweni nasekumahlukaniseni nabantu bakhe. Seso sizathu esikhokelele ukuba aphele eyobhaca nokuya kulwa norhulumente wengcinezelo. Ekugqibeleni, iMzantsi Afrika iphela ililizwe elikhululekileyo. Nakubeni ililizwe eli lingekakhululeki ngokupheleleyo nje, kodwa ekugqibeleni liza kude likhululeke nokuba ithabathe iminyaka emingakanani ni.

Ukhozi Olumaphiko libali elibhalwe kusetyenziswa amazwi neethoni ezahlukeyo nakubeni ke eyona ndlela yokubalisa egqwesileyo inye. Okuphambili ngebali kukubonisa isizwe esahlukileyo kodwa esifuna ukuzakha sibe sisizwe esinye, bubuntu ke obo. Ukwakheka kwenoveli le, ingakumbi xa isaqala, yakheke ngohlobo olutyhila izinto ezimbini. Okokuqala, umbhali uvula athi:

“Ndihlala ndisitsho njalo kulo nyana wam uZubuye ...” (Saule, 1996a: 1)

Isivumelanisi sentloko somntu wokuqala u“Ndi” kwisenzi esingu “ndihlala” sityhila ukuba umbhali onguSaule ufana nqwa nomlinganiswa onguMfazwe. Okuthetha ukuthi umbhali ngokwakhe uyinxalenye yeengxoxo eziqhubeka ebalini. Yinto ethethiweyo ke le phaya kwisahluko sesibini naphaya kwimihlathi yokuqala yesahluko esi sesithathu. Khumbula ukuba umlinganiswa apha nguMfazwe. Umbhali yena buqu ngumbhali othe wantywiliselwa kubuqu bembalo ngobuchule bezithako zobhalo kuncwadi lwesiXhosa. Kule indawo, umbhali kunye nomlinganiswa babamba indawo yabo; lilonke, umfundi uyakwazi ukuzithathela izigqibo zokuba uMfazwe ungumntu onjani ngelixa uSaule yena engumntu onjani. Apha, sibetha koomofu ngendlela eshwankathela oko kuthe kwaqapheleka ngenoveli le. Obu buchule bokubhala ke uMapara (2007: 199) uthi xa ehlohlala ngabo:

At this point of fusion each narrative element retains its specific identity. It is a kind of narratological confederal system.

[Kweli nqanaba lokudibanisa into nganye ebalisayo igcina ubuni bayo obukhethekileyo. Luhlobo lwenkqubo yobunzululwazi kubhalo loncwadi.]

Okudiza ukuthi umbhali woncwadi lwesiXhosa makangathwetyulwa zizithako zobhalo zaseNtshona abe eshiya izithako zobhalo zaseAfrika ezityebileyo. Izithako ezo zizithako athi xa ezisebenzisile zinganeli ukutyhila intsingiselo le umbhali ajonge ukuyityhila koko zityhile iintsingiselo ezisithelisiweyo. Uphandonzulu olu luneenjongo zokugrumba iintsingiselo ezisithelisiweyo. Obu buchule bokubhala buthetha ukuthi umbhali, esebenzisa izivumelanisi zomntu wokuqala, kudingeka ukuba akwazi ukumilisa iintsingiselo ezintsonteneleyo zaze zaphinyelana eveza izimvo zomlinganiswa onguMfazwe. Obu buchule bobu abusebenzisa kwisivakalisi esithi:

“Ndangqutywa ngompu ndityhilizelwa ngaphakathi egumbini.” (Saule, 1996a: 51)

Esi isiganeko singasentla apha sibaliswa kwixesha eladlulayo. Kuthetha ukuthini oku? Kuthetha ukuthi umbhali apha usebenzisa isenzi esikwixesha eladlulayo esingu“Ndangqutywa” ukunika umfundi wenoveli inkolelo ethi oku kuqhubekayo koko sele kwadlulayo, ngeso sizathu kutyhilizele umfundi ekubeni alikholelwe ibali eli kuba

libalise ngento eyenzekileyo. Imbono le iqaqambisa umxholo wembali ongomnye wemixholo ephambili kolu phandonzulu. Kuchaziwe kwisahluko sesibini ukuthi ibali lesiXhosa kufuneka libe kanti lithetha iinyani ezingqengqo kwembali. Kwesi isigaba umfundi akanayo enye indlela ngaphandle kokuba akholelwe kwinto ethi konke okuqhubeka kuMfazwe kuyinyani kwaye kwenzeka apha eMzantsi Afrika ngendlela engumfuziselo. Akukho sidingo sokuba umfundi abe ebuza kumbhali ukuba eli bali liyinyani na okanye libubuxoki. Ukubhentsisa obu buchule bokubhala nokusebenzisa ulwimi ngendlela echanayo, uxhasa uMapara (2007) uDuka (2001: 218) xa esithi:

The narrator applies this narrative strategy while fully aware of the limitations of insight and knowledge imposed upon him/her by being continually in the company of Mfazwe watching everything he does but not being free to visit somewhere, at the same time, as heterodiegetic narrator would do.

[Umbalisi usebenzisa eli qhinga lokubalisa lo gama ekuqonda ngokupheleleyo ukusikelwa umda kokuqonda nolwazi olubekwe phezu kwakhe ngokusoloko ekunye noMfazwe ebukele yonke into ayenzayo kodwa engakhululekanga ukuba andwendwele ndaweni ithile, kwangaxeshanye, njengoko ebenokwenza umbalisi.]

Umbhali, etshiswa yemtshisayo, utshutshumbiswa ngakwaziyo ngembali nepolitiki yaseMzantsi Afrika. Khangela kulo mhlathi athi kuwo uSaule (1996a: 3):

“Isenzeka nje le nto, yayisele yamithathu iminyaka ndiwuqalile umsebenzi wobutitshala kwisikolo sesixekwana sethu kwaQaka phezu kweentaba zeNkonkobe phantsi komlambo onembali iNgxwenca. Zonke ezi ntaba zibolekisana neentaba zikanontongwana. Naango loo mqokozo usiya kuguguda umhlaba kaXhoxho apho kulele amagorha namaqhawe eemfazwe zamaXhosa namagwangqa.”

Ngulo mhlathana ungasentla apha odulisa indlela umsunguli athi agxininise ngayo iziganeko ezingembali ngokuthi ibe nguye oyinxalenye yoko kwenzekayo ngelixa uMfazwe, ongumlinganiswa abhentsisa elubala ibali ubuqu. Okunye okungenakushiywa kwesi sishwankathelomxholo koku, ibinzana eli lithi “Isenzeka nje

le nto”, lidulisa ukushenxa kombhali kubuqu bebalu kuse ekuphumeleni ngaphandle kwembalo apho kuthi kuvumele umbhali ukuba aphicothe ngendlela evelelayo iziganeko zomlinganiswa. Ekwenzeni oku, umbhali uthi abe kwithamsanqa lokuveza imbali ebunileyo yamaXhosa ngokuphatheleneyo namaqhawe. Uthi angene banzi kwiziganeko ezijikeleze uMfazwe ngendlela apha ethi iqweqwedisele umphandinzulu ekubeni ahlalutye *Ukhozi Olumaphiko*. Olu hlobo lokubhala lolu athi ngalo uMapara (2007: 71) kunye noDuka (2001: 200):

This is an intelligent narrator focalizer.

[Lo ngumbalisi okrelekrele wojoliso.]

Okutsho ukuthi, ezi ngcali zimbini zithi umbhali obeka ibali ngolu hlobo ngulowo ofana naye nomphi na umbhali waseAfrika othetha ngamaqhawe namaqhawekazi ezolo. Ngokubhekisa kumabali eemfazwe zayizolo kuthetha ukuthi umbhali ukhetha ukusebenzisa amandla obunzululwazi besithako senkumbulo kubhalo loncwadi ngaphezu komlinganiswa ozoba iziganeko kube kuphelele apho. Ukoneka nokwendlala iziganeko ezisukela kwimbali yamandulo phaya, ukusondela kumaxesha angoku kunye namadabi amaXhosa kudulisa ukuba umsunguli wezi mbalo zoncwadi ukwizinga lokuqonda nokwazi konke okunxulumene nembali yabaNtsundu kwaye usaqhubeka nokuzixhobisa. Apha ebalini umakhwekhwetha wesiXhosa uvela eloluya hlobo lombhali kuthiwa ngumnini nto zonke. Ngulaa mbhali wazi konke ebalini ukusukela kwindlela umhlaba wamaXhosa owakheke ngayo, indlela indalo eqhagamshelana ngayo, izandi zeentaka, imilo yasendle ebusuku, iingxolo neengxokolo emifuleni, iintshukumo ezenziwa zizithunzela nokumila kwazo, ukuza nokundiza kwezulu kuquka nendlela abantu abadale ngayo (Attree, 2013). Ibuyele kulaa nto ixhaswa sisithako sobunzululwazi bama-Afrika bokuqonda nokwazi ukuba iAfrika le idalwe njani futhi ithetha ukuthini kule mihla sikuyo kwaye apha endalweni iAfrika idlala yiphi na indima. Kucace mhlophe ukuba akukho nto ingaqhubekiyo eAfrika.

Ukhozi Olumaphiko ngokukaRimmon-Kenan (1983: 3) luhlobo lwenoveli ethi ingalandeli migobo ithile ekunokuthiwa ibekwe ngohlobo olulandelelanayo. Yiva xa athi:

In it, the events do not necessarily appear in chronological order. The characteristics of the participants are dispersed throughout and all the items of the narrative content are filtered through some prism or perspective.

[Kuyo, iziganeko azibonakali ngokuyimfuneko ngokulandelelana kwazo. Iimpawu zabathathinxaxheba zisasazwa kuyo yonke into kwaye zonke izinto zomxholo webali zihluzwa ngentolongo okanye umbono.]

Ukuxhasa uluvo olu, khangela into yokuba athi umlinganiswa onguMfazwe esetyenziswa ngumbhali ukutyhila imiba yeemfazwe zamaXhosa kodwa adlule akhalazele Imfundo yaBantu (*Bantu Education*) kwipolitiki eMzantsi Afrika. Ukwenza oku, uyichitha yonke laa nto ithi xa kubhalwa kufuneka iziganeko zilandelelane ngohlobo oluthile. Ubuyela kulaa mbono ithi esiXhoseni kulandelwa ubuchule bokubhala besiXhosa, hayi obezinye izizwe. Oku kuyinyaniso ke kuba umbhali nguye onamandla ngaphezu komlinganiswa, umbhali nguye olawula iziganeko ebalini, asilobali elilawula yena. Umbhali udlala indima ebalulekileyo ekulawuleni iziganeko ebalini njengomakhi wendalo yonke ebaliswayo. Ngokucwangcisa ngononophelo, ukukhula kwabalinganiswa, kunye nesantya, umbhali uyalela ukulandelelana kweziganeko ezibumba ukuqhubela phambili kwebali. Ukhetho lwabo abalinganiswa ekuziseni impixano, izisombululo, ukujijeka, kunye novuthondaba lusebenzisa ulawulo olugunyazisiweyo, olukhokela uhambo lovakalelo lomfundi kunye nokuqulunqa amava okubalisayo ahambelanayo nanyanzelisayo.

3.3.3 Isishwankathelomxholo senoveli *Umlimandlela*

Akukho bali linobuzaza ngathi ngu*Umlimandlela*. Wakhe wayibona inoveli ibhalwe ngohlobo apho uthi sele uyibambile intsingiselo yemeko ethile suke iphuncuke ngohlobo olukuxheshela ekubeni kufuneka uzame ukuhlalutya le meko uyibambileyo ukuze uqonde kakuhle leyaa ikuphuncukileyo? Konke oku kulapha ngasentla kwenzeka ngendlela enomkhitha kweli bali. Iinjongo zophandonzulu apha phantsi

kwesi sihloko (icandelo) kukubeka umnwe kwimixholo ethe yaduma ngendlela eqaqambileyo kule noveli kaSaule. Kwakhona, esi sishwankathelomxholo seli bali masiqondwe njengomkhombandlela oya kuthi uncedise kanobom kuhlalutyonzulu kwizahluko ezilandelayo.

Umlimandlela libali eliqhuba imixholo neemeko ezahlukileyo ngexesha elinye, loo mixholo neemeko zalekene kuba iyenye inqumla phezu kwenye ize ithi yakufika phayaa phambili idibane ibe yinto enye necace gca. Esona sixhobo sisetyenziswa ngumbhali ukuqhuba imixholo kule noveli lulwimi olukhaphukhaphu, oluntsokothileyo, amaqhalo nezaci, ukumhemheki kwaagama nezivakalisi esinye phezu kwesinye ngendlela edala ukusitheliswa kweentsingiselo kunye nokusetyenziswa kwezagwelo nezangotshe zoncwadi lwesiXhosa. Lolu sitheliso olutyhilizela umphandinzulu ekugrombonceni imixholo eqatseleyo ku*Umlimandlela*.

Eyona nto iphawulekayo kubuthumbu bebali likaSaule kukuba umfundi uxinwa ngulo mxholo, athi esazama ukuwunambitha abe exhetshwa ngomnye umxholo. Le ndlela yokubekela imixholo neemeko ithi ilibazise isiphelo senoveli kuba kubakho uphazamiseko lweemeko, lokushwankathela, umiso, unobangela ngaphambi kwesiganeko, nezinye iinqobo ezenza inoveli ekolu didi lo*Umlimandlela*. Obu buchule bokubhala obuthi buvele kule noveli ithi *Umlimandlela* bubo obukhokelela ekubeni umfundi ahlale etshutshumbiseka ade abe nomfutho wokuba agwencele ngakumbi kwibali. Apha, umbhali kwasekuqaleni uvula enjenje:

“Ngale mini, wawuthe thaa kuye umfanekiso wabantu bakuloMpazamo, umfi, nabo bonke ababeye kumamela isigwebo. Ngaloo mini wayebajonge ngamehlo agwantye iinyembezi ngexesha asemkhumbini ...” (Saule, 1998: 27)

Ukusetyenziswa kwamabinzana anjengala: “Ngale mini” kunye no“Ngaloo mini” kunika umfundi uxanduva lokuba azibuze imibuzo yokuba ziimini ezitheni na ezi okanye ezi mini zidlala ndimani ekuqaqambiseni ubuthumbu benoveli. Zibaluleke ngantoni ezi mini zimbini kumongo nomxholo webali. Enye yezi mini umbhali azenza zibaluleke ekuqhutyweni kwebali yilaa mini uCamagu wakhululwa esiseleni

sakwaNongqongqo emveni kovalelo lweminyaka engamashumi amabini anesibini. Ngako oko, umbhali uchonga isiganeko ibali eliza kuthi ligangathe phezu kwaso ukusuka equkaleni ukuya kuqhina ekugqibeleni kwencwadi. Sesi siganeko esi, nangaphezu kwezinye, esiye siqhwaye udushe ebalini ukusuka equkaleni ukuya ekugqibeleni. Apha ke ichule lokubhala lisebenzisa obuya buchule besiXhosa bokuqala ngonobangela abe sele egqibalisa ngesenzeko. Oku kwenza lowo uphethe incwadi anamathele kuyo, amane ukuzibuza imibuzo kuba ungxamele eyona ntloko yebali.

Ukuqala inoveli ngesizathu phambi kokuba isenzo kunenzuzo ebalulekileyo yokubalisa (Percarpio nabanye, 2008). Ngokuzisa isizathu nombala osisiseko, injongo, okanye ingxaki ngaphambi kokuqalisa isenzo esikhawulezileyo, ababhali benza isiseko sokuzibandakanya kwabafundi. Le ndlela ivuselela umdla, njengoko abafundi benomdla wokufumanisa indlela unobangela oya kubonakaliswa ngayo kwaye uqhube iziganeko ezilandelayo. Kukwakhuthaza ukuqonda okunzulu kweempembelelo zabalinganiswa kunye neendima, ukomeleza utyalo lweemvakalelo kunye nokuvumela ukuphononongwa okunentsingiselo ngakumbi kwemixholo yebali kunye neengxabano.

Nganxa limbi, ibinzana elithi “Ngaloo mini” kule noveli liphuhlisa imini uCamagu awayemi ngayo phambi kwejaji ngesizathu sokubulala uMpazamo. Leli binzana elithi liqhubele umbhali ekubeni adudule ibali echaza ukuba kwenzeka ntoni na kanye kanye ngaloo mini. Okutyhila ukuba ubunzululwazi bobhalo esiXhoseni buquka ukuzimeza intsingiselo ethi ivezwe ekugqibeleni ngumbhali. Ukuveza intsingiselo ekupheleni kwenoveli kubamba ibali elibalulekileyo kunye nefuthe leemvakalelo (Cluny nabanye, 2010). Ngokutyhila iingcambu ezinzulu zentsingiselo, imixholo, noqhagamshelo olufikelela esiphelweni, ababhali banika abafundi imvakalelo yokusonjululwa kunye nokwaneliseka (Ndebele noZulu, 2017). Esi sityhilelo sibaliso sinokudala umzuzu othi “aha” onzulu, siphucula ukuqonda komfundi ngokubanzi ngebali kunye nabalinganiswa balo. Ikwakhuthaza ukucamngca, ingxoxo, kunye noluvo oluhlala luhleli oluhlala ngaphaya kwephepha lokugqibela.

Ezi ngxoxo zilapha kule mihlathi mibini ngasentla ziceba ukuyibeka icace into yokuba ukuvalelwa kukaCamagu yeyona ntloko yebali ethi ikhokelele ukuba umbhali avelele zonke iinkalo ezama ukutyhila intlalo, ezezimali, ezoqoqosho, ezembali kunye nezamasiko nezithethe esiXhoseni. Imixholwana kwinoveli ibaluleke kakhulu njengoko isongeza ubunzulu, ukuntsokotha, kunye noomaleko bentsingiselo kwibali elibanzi. Le mixholwana incedisana, ihlala ithungelana nomxholo ophambili, ivumela ababhali ukuba baphonononge iindidi ngeendidi zezimvo, imiba, kunye neemvakalelo, nto leyo etyebisa ukuqonda komfundi kunye nokuzibandakanya nebali (Zulu, 2023). Ezinye iinkalo ezivelelwa ngumsunguli webali ziyimixholwana, hayi imixholo. Njengokuba umbhali esebenzise uMfazwe njengomlinganiswa ophambili phaya kwinoveli ethi *Ukhozi Olumaphiko* apha ukhetha ukusebenzisa uCamagu njengomlinganiswa ophambili apho iziganeko zithi zijikeleze yena. Isazathu soku kukuba umbhali, ngokukaDuka (2001: 226):

... skillfully uses Camagu's consciousness to draw the narrator close to the narrative text so that he/she discovers for himself/herself what the deictic phrases, mentioned above, want to refer to.

[... ngobuchule usebenzisa ingqondo kaCamagu ukusondeza umbalisi kwimbalo ukuze azifumanele ngokwakhe ukuba yintoni na amabinzana, akhankanywe ngasentla, afuna ukubhekisela kuyo.]

Ngako oko, imbalo apha iphikisa laa ngcingambono ithi iziganeko neemeko kufuneka zilandelelane njengoko sele kuchaziwe phaya ngasentla kwisahluko sesibini. Kwakhona, ukusetyenziswa kwala mabinzana mabini kwenza umfundi aphulaphule oko kuthethwa ngumbhali kuba nguye owaziyo ukuba yintoni eyenzekayo futhi isenzeka ngayiphi na imini. Ingqonyela apha, njengombhali, iyayazi indima yayo ekubeni ibe ngumthombo wezimvo, weemeko, weengcebiso, wezisombululo kunye neengxoxo. Uyiqonda mhlophe umbhali into ethi ukuze akholeleke kumfundi wenoveli kufuneka abe ngumbhali oliso lokhozi. Umzekelo, iliso lombhali lelo limvumela ukuba achaze iRhubusana athi:

“IRhubusana kaloku yile ithe tshitshilili kwesika-Ndlambe” (Saule, 1998: 32)

Okunika nje mhlophe ukuba umbhali uyayilandela indima yoncwadi ekuzobeni umhlaba kaXhosa nomhlaba kaNtu jikelele. Kubonisa oku ukuba umbhali lo wale noveli uyawazi amaxethuka namathambeka omhlaba kaPhalo, ngako oko akukholeleki ukuba ibali eli lelixokayo okanye lelisekelezwe phantsi kokungakholelekiyo. Ukuzotywa komhlaba kule noveli ithi *Umlimandlela* kubuyisa laa mbono yayithethwe nguSaule (2017) ukuthi abaNtsundu mabangavumi ukwahlulwa nomhlaba. Ukutsho oku enyathela kwinto ethi ama-Afrika mawayamkele into yokuba kuthiwe aNtsundu, ngelixa eyikhaba into yokuba kuthiwe amnyama, kuba kakade igama elithi “mnyama” lingathetha ukubasemnyameni nokumfameka, ukanti amagama afana nala athi “mdaka” kunye nelithi “migquba” athetha ukuthi abaNtsundu bayimidaka yodaka lomhlaba. Umfundi nomhlalutyi ke ngoko utyhilizelwa ekubeni akholelwe okuqhubeka ebalini kuba kubekwe ngumbhali owazi konke okunxulumene neziganeko, kuquka nemicimbi yomhlaba. Kwinoveli, indlela umbhali azicacisa ngayo iimbono zakhe ibaluleke kakhulu njengoko iphumeza iinjongo ezininzi ezibalulekileyo (Jinabhay nabanye, 2004). Okokuqala, ivumela umbhali ukuba achaze imixholo, iinkolelo, kunye nokuqonda kwakhe, igalelo lobunzulu kunye nemigangatho exhokonxa iingcinga kwibali. Ngokubonisa iimbono zabo ngokucacileyo, ababhali banokubandakanya abafundi kwiingxoxo ezinentsingiselo kwaye bakhuthaze ukucinga okunzulu malunga nemiba efanelekileyo yoluntu, yokuziphatha, okanye yefilosofi. Okwesibini, ukucaciswa okucacileyo kweembono kunceda ekusekeni ilizwi elinegunya elinamandla, eliyimfuneko ekudaleni isazisi soncwadi esahlukileyo (Athanas, 1998). Inceda abafundi baqhagamshelane neenjongo zombhali kunye nemiyalezo, ikhuthaza unxibelelwano olunzulu phakathi kombhali kunye nabaphulaphuli. Olu nxibelelwano lunokukhokelela kwintelekelelo enkulu kunye nefuthe, njengoko abafundi befumana ukuqonda kumava ombhali, iinkolelo kunye neemvakalelo zombhali.

Apha kule noveli umbhali ithi *Umlimandlela*, umbhali uzoba uCamagu, uMpazamo kunye noGcisani bengabantu abanothando. Umba wothando apha kolu phandonzulu ngomnye umxholo othi uzale udushe. Indlela umbhali athi achaze ngayo umlinganiswa ngamnye kwaba bathathu yenza lowo ufunda ibali akholelwe ukuba bangabantu abanothando. Ngeso sizathu, umfundi unoxanduva lokuphicotha ibali lilonke azame ukufumana ukuba aba balinganiswa ingaba bangabantu abanothando nyani na

okanye hayi. Oku kunokwenziwa ngokuthelekise okwaziwayo entlalweni noko kutyhilwe ebalini. Entlalweni kaXhosa akukho ndidi zabantu zingekhoyo, ngabanothando bakhona, abanenzondo bakhona futhi nabo bangoomacala bakwakhona. Ebalini apha, kugxininiswa laa nto ibixelwe kwisahluko sokuqala ukuba kukuthini na ukuthi lo ubumthembile umntu asuke akugwaze emqolo? Kukuthini na ukuthemba umntu kanti ixesha eli lonke ugushe ikrele? Ngaphambi kokuba kuqhutyelwe phambili malunga noku kulapha ngasentla, umfundi makaphinde aqwalasele le ngxoxwana ilapha ngasezantsi.

Ngokwesithako sobunzululwazi bama-Afrika nenkcubekontlalo kaXhosa umntu uchazwa ubuyena zizenzo zakhe, hayi ngamazwi kuphela. Into ethetha ukuthi, oku ubani akwenzayo kuxela banzi ukuba ungubani na ngaphezu koku aye azichaze ngako yena. Umntwana oselusana uboniswa zizenzo zakhe ukuba ungumntu onothando okanye onenzondo. Ukanti elowo nalowo uyakwazi ukuthekelela ukuba usana olusesebeleni luya kuba ngumntu onjani na ebudaleni. Zigqwesa kanobom ezi ngxoxombono kwiinovelu ezine zesiXhosa ezithe zakhethelwa olu phandonzulu.

Khumbula mfundi ukuba uthando nenzondo yinxalenye yempilo (Balint, 1952; Zhang nabanye, 2020). Ngokuqinisekileyo, uthando nentiyo ziimvakalelo ezisisiseko soluntu kunye nonxibelelwano (Carlson, 2020). Ezi mvakalelo zendele nzulu kumava oluntu kwaye zidlala indima ebalulekileyo ekubumbeni ubudlelwane, inkcubeko kunye namandla oluntu. Ngokwebali eli likaSaule kunye noko umphandinzulu akuqwalaselayo, uCamagu, uMpazamo noGcisani bangabantwana abasithandayo isikolo kwaye abaya kuphumelela emagqabini. Kwelinye icala, iingqondo zaba babini; uCamagu kunye noMpazamo, zixinwe yintombi enguGcisani. Oku akwamkelekanga kwinkcubeko kaXhosa (Diko, 2020). Kuko okududulela ekubeni babe ngabantwana abangathandekiyo. Utata kaGcisani nguye odungadunga ubuhlobo babo. Yiyo loo nto kutshiwo ngasentla ukuba uthando luyakwazi ukuzala intiyo. Eneneni, ulwalamano phakathi kothando nentiyo luntsonkothile yaye lunxibelelene (Carlson, 2020). Noxa uthando lunxulunyaniswa neemvakalelo ezakhayo ezinjengomsa, inyameko, novelwano, maxa wambi lusenokukhokelela kwimvakalelo yentiyo phantsi kweemeko ezithile (Peng nabanye, 2022). Lo mkhwa umiliselwe kubunzulu beemvakalelo kunye

nokuba sesichengeni okunokuvuswa luthando. Xa ulindelo lungafezekiswanga okanye xa kukho ukungcatshwa, ukuphoxeka, okanye ubuhlungu phakathi kobudlelwane bothando, ezo mvakalelo zilungileyo zinokuguquka zibe zezingalunganga njengengqumbo, umsindo okanye inzondo. Oku kunokwenzeka kwimigangatho eyahlukeneyo - ukusuka kubudlelwane bomntu ukuya kwiimeko zoluntu. Ngokomzekelo, ulwalamano lothando olujika lube muncu lusenokuphumela kwintyalo enzulu, yaye iyantlukwano phakathi kwabantu inokuvela kwiingxabano ezisekelwe kwiinkolelo okanye kwiingcamango eziphikisanayo.

Isithako senkcubekontlalo kunye nesithako samasiko nezithethe asihambiselani noku kuqhubeka phakathi kukaGcisani noCamagu, seso sizathu kanye esikhokelela ekubeni nasesikolweni ingajongwa kakuhle le nto iqhubeka phakathi kwabo. Ekugqibeleni bakhetha ukulufihla olu thando lwabo. ULumkile, igxibhela lendoda elahlulwa sisikolo lixinana nothando phaya kuGcisani. Yiyo loo nto ade aqwele ngelithi uya kwenza nantoni na ukufumana uGcisani. Ngolu thando zine izinto ezenzekayo:

- i. Kudaleka obekungekho kube khona.
- ii. Iinjongo zobekungekho ziyaqhama: apha uLumkile ufuna uGcisani apho angakhona.
- iii. Okuya bekungekho kudaleka ngahlobo lumbi: apha uLumkile ubulala uMpazamo kuba ecinga ukuba sisingandamathe sikaGcisani. Uphethwe sisikhwele.
- iv. Impumelelo okanye ukutshona: apha zimbini izinto ezenzekayo, uLumkile usenakho ukumfumana uGcisani okanye angamfumani. Ekugqibeleni uphetha emfumana bade badlulele ekutshateni.

Emveni koku, uLumkile kunye noGcisani baphetha behlala eRhubusana, kude kufuphi naseMonti. Okona kungumdla kwakhona kukuba uLumkile ufuna ukuba sisinganha sesigwili. Lo mlinganiswa ulolu hlobo lwaba bantu bazidelayo bezicekisa, ekuthi kwakubanjalo kudingeke izikhundla nemali ukuze bakhukumalise ukuzithemba nokuziqonda ukuba bangoobani na. Umbhali apha ukhapha exhasa laa ngcinga yabantu ekufuneka babe nemali ukuze bahlonitshwe. Yintoni ke igama laloo nto? USaule eyona nto afuna umfundi wale noveli ayiqonde kukuba akukho ngxaki

ngokuzisebenzela, ingakumbi xa usebenza ngendlela elungileyo. Okunye, umbhali lo uqaqambisa into yokuba ukuze ubani abe ngumntu kufuneka apha phantsi kweentsika zobuntu bama-Afrika. Okuthetha ukuthi, yiba yinyaniso, ube nguNtembeko okanye uNontembeko futhi ube ngumntu oxabise abanye abantu. Ezi izinto azithengwa ngamali.

Oku kulapha phezulu kuchazwa ziimeko zepolitiki kunye nezentlalo eMzantsi Afrika. Ngeli xa uCamagu akwezimnyama izisele, njengoko ibali lihamba, ubomi bukaGcisani buyaguquka bube bobentombi ephumeleleyo kuba kaloku indoda yakhe nguLumkile. Imbalo le siphezu kwayo iveza ngxoxo zimbi malunga nokuxhomekeka kwabafazi emadodeni. Isithako sobunzululwazi sobufazi, nakubeni singagxilanga kuso apha, siyigxeka kanobom into yokuba abafazi ibe ngathi ngabantu abangakwazi kuzenzela nto xa bethelekiswa namadoda. Uphandonzulu olu ke alukho apho qha abaphandi abafunzele kumba wobunzululwazi wezobufazi bangathabathisa ngale mbono baqhube iingxoxo besimelela ngale noveli kaSaule ithi *Umlimandlela*.

Kwelinye icala, ngelixa uCamagu aseluvalelweni nobakhe ubomi abumanga kuba uleqa ezobugqwetha izifundo. Oku kukhokelela ekubeni kwenzeke izinto ezimbini akuba ekhululwe uCamagu. Okokuqala, ubukhosi bamaNguni bume ngento ethi nguye inkosi yawo. Okuthetha ukuthi kufuneka anyukele kwisihlalo sobukhosi ukuze akhokele abantu besizwe sakhe. Kwelinye icala, uLumkile ubhityiswa kukwazi ukuba noGcisani uyayazi into yokuba uCamagu ukhululekile kwaye uhlala eRhubusana. Ucinga ukuba amaNguni ayekile ukugqogqona nenkosi yawo? Isithako senkcubekobunzululwazi sibhentsisa mhlophe ukuba ubukhosi umntu uzalwa nabo, ngako oko, akunakusukwa kunqakulwe nokuba ngubani kuthiwe yinkosi. UCamagu yinkosi ngegazi. Phakathi kolindelo olukhulu, kuzalwa inkosi, evakalisa ixesha elitsha lobunkokeli kunye namandla (King, 2016). Ubukumkani buyavuya, njengoko oku kufika kwenkosi kuthwele ubunzima besithethe, ikamva kunye nethemba labantu.

Ibali likaCamagu lobukhosi lelinye ibali eliqhubela phambili inoveli kodwa elona bali liphambili apha leli lalo nxantathu wothando lukaGcisani, uLumkile kunye noCamagu.

Ngaloo ndlela umbhali wenza laa nto yokuncathamisa ibali ebalini. UGcisani, njengomlinganiswa olibhinqa, utyhila into ethi nakubeni isizwe esi sisalawulwa ngamadoda ubukhulu becala, kodwa amabhinqa anendima enkulu ayidlalayo ekufezekiseni iinjongo zezentlalo, ezorhwebo kunye nezembali. Oku kuthetha ukuthi, akukho sizwe amabhinqa engekho. Ngaphezulu, kuthetha ukuthi ukuze indalo kaNtu ihambele phambili amadoda kunye namabhinqa kufuneka apha ndaweni nye. Ayikho imbono ethi amabhinqa kukho izinto angenakukwazi ukuzenza.

Umfundi makabuyele kubuthumbu besishwankathelomxholo sebali eli sikulo. Amanyathelo athe athatyathwa yindlu yamaNguni ekubuyiseleni isidima sobukhosi afana nqwa namanyathelo ekufuneka ethatyathwe nguMzantsi Afrika lo sikuwo ekwakheni iMzantsi Afrika ngakutsha. Inyanzelekile kwaye isisidingo into yokuba isidima soMzantsi Afrika sibuye. Ayinakuphikiswa into yokuba ilizwe loMzantsi Afrika lishwatyulelwe. Kuphi na apho kungathi kufiwa ngenxa yentsholongwane iCovid-19 babe abanye befumana ithuba lokweba imali ebekelwe ukulwa nale ntsholongwane? Sesi sidima umbhali agxile kuso phaya phantsi komxholo wezezimali kunye norhwaphilizo. Kwakhona, indima yeenkokheli zomgquba umbhali uyixabisile kuba unenkolelo ethi zizo ezazi iinyani malunga neemeko zoMzantsi Afrika. Yiyo loo nto uDuka (2001: 211) abona ngolu hlobo:

The rejection of the throne by Camagu suggests that the naratee ponders over the role of traditional leadership in the democratic South Africa which, at the end of the novel, is presented allegorically as a new family to emerge out of the possible marriage between Camagu and Gcisani ...

[Ukulahlwa kwesihlalo sobukhosi nguCamagu kubonisa ukuba umbalisi ucingisisa nzulu ngendima yobunkokheli bemveli kuMzantsi Afrika wedemokhrasi othe, ekupheleni kwale noveli, ichazwa ngokufuziselayo njengosapho olutsha oluza kuphuma kumtshato onokwenzeka phakathi kukaCamagu noGcisani ...]

Ngeli xesha ubukhosi bunokubonwa njengobuvukayo, kwelinye icala kulele imbali yamangcwaba phakathi komtshato kaLumkile noGcisani enokuhlalutywa kuthiwe ingumfuziselo wengcinezelo kwimbali yaseMzantsi Afrika. Isishwankathelomxholo sale noveli nakubeni kuthiwe gqabagqaba kubethwa koomofu umfundi kuninzi aya

kuthi akuncance xa athe wazifundela iinoveli ezi kuba kakade elowo nalowo unanto ithile athi ayifumane xa ezifundela ibali ngaphezu kokuba ebaliselwa.

3.3.4 Isishwankathelomxholo senoveli *Inkululeko Isentabeni*

Umbhali olichule ngulowo ukwaziyo ukudibanisa isihloko sebali, umongo kunye nomxholo. Okutsho ukuthi uSaule apha uchanile ekudibaniseni imixholo ephambili nentloko yebali. Eyona nto iphambili kule noveli yindlela abaNtsundu abaqonda ngayo amanyathelo ekufuneka bewathathile ukuze bakhululeke, hayi ngokobukhoboka nje kuphela koko ngokwezengqondo, ezezimali norhwebo, ezenkcubeko kunye nepolitiki. Iingxoxo eziqhutywa libali apha zezo zithi amaXhosa mawangaphumli ekulweni ingcinezelo yamaKoloniyali, kunjalo nje mawahtale egacile kuba akusoze wazi okucingwa lutshaba. Ababhali besiXhosa banendima ebalulekileyo ekusombululeni imiba yobukoloniyali ngenxa yembono yabo eyodwa njengenzala yoluntu olwaluchaphazeleka ngamandla yinkqubo yobukoloniyali (Bandia, 2010). Ngeencwadi zabo zoncwadi, ababhali besiXhosa banokunika ulwazi malunga nokwenzakala kwembali, ukomelela kwenkcubeko, kunye nemingeni eqhubekayo eyayijongene noluntu lwabo ngexesha nasemva kwenkqubo yobukoloniyali (Mignolo, 1993). Ngokwandisa amazwi namava esiXhosa, ababhali bafaka igalelo ekuqondeni okubanzi ngakumbi nangamacangca okuguquguquka okuntsokothileyo kunye nelifa elihlala lihleli lobukoloniyali kulo mmandla.

Nqwa naphaya kwinoveli ethi *Ukhozi Olumaphiko* kunye no*Umlimandlela*, inoveli le inyusa inqontsonqa eyingxubakaxaka yokucinezelwa kwabaNtsundu becinezelwa ngabeLungu kunye nabo babezizithunywa zabeLungu. Wokhumbula into yokuba amaKoloniyali, ikakhulu, asebenzise abaNtsundu ukucumza abanye abaNtsundu (Slemon, 1988). Khangela into yokuba ezinye iinkosi zamaXhosa zazithengwa (Bandia, 2010). Yikhumbule nento yokuba ikwaziinkosi ezazisahlula abantu abaNtsundu, ngaloo ndlela zithibaza imikhosi yabaNtsundu ukuze kube lula ukuba babulawe ngamaKoloniyali. Oku kubonisa ukunyevulelwa kobuni besizwe semigquba okuhamba nokudelela.

Uyayitsho ke uBali (2016: 31) ukuba inoveli le ityhila banzi ngeMpumaKoloni neCiskei ikakhulu igudla kumasiko nezithethe, ipolitiki kuse kwindlela abaNtsundu abathi batshabalala ngayo kuba belwela inkululeko. Abalinganiswa kwinoveli le ithi *Inkululeko Isentabeni* basetyenziswa ukuthetha izinto ezingathethwayo. Okutsho ukuthi, umsunguli apha ungumbhali owazi konke okwathi kwaqhubeka kwimbali kaNtu. Apho umbhali angaqondi khona, njengoko siye satsho phaya kwisahluko sesibini, wenza uphandonzulu ngeenjongo zokufumana iinyani kwabo babekho. Okuchaza into yokuba, ababhali besiXhosa badlala indima enkulu kuphandonzulu ngemixholo yabo ngenxa yobuchule babo bokunika ulwazi oluyinyani noluzibonela ngawabo imiba yenkcubeko, intlalo, nembali yesizwe samaXhosa. Ngokuphonononga imixholo efana nobuni, isithethe, ubukolonyali, namava asemva kobukolonyali ngokusebenzisa iincwadi zabo zoncwadi, ababhali besiXhosa banika imbono entsonkothileyo etyebisa ukuqonda kwezemfundo. Imibhalo yabo ingakhanyisa ukuntsonkotha kobomi, iinkolelo, imizabalazo, noloyiso lwamaXhosa, ikhanyise amabali asoloko ejongelwa phantsi kwaye ibe negalelo ekuchazeni amava amaXhosa ngendlela ebandakanyayo nechanekileyo.

Akupheleli apha, iinoveli nje ezi sele zizone, zibonisa ukuba uSaule lo ungumbhali ophandayo kuba okokuqala, ezi noveli zibubunzululwazi, okwesibini zisebenzisa izithako ezichana imiba yeAfrika ekudingeka ukuba umfundi athi xa ezifunda achophe phantsi. Ekugqibeleni, ezi noveli ziyaprofetha kuba zixela ikakhulu ngekusasa leAfrika nokuba intlalo yama-Afrika iya kuba njani na kwixesha elizayo. Umbhali apha, ubonisa imigudu ethi ithatyathwe sisizwe esiNtsundu esizimisele ukuyilwa inkululeko kude kuphalale igazi. Ukulwela inkululeko apha kuqondwa njengehambo engakhethi sini, engakhethi bala lamntu, engakhethi minyaka yamntu; okuthetha ukuthi wonke umntu ofuna ukulwela isizwe sakhe kufuneka azijule ijacu.

Incwadi le ithi *Inkululeko Isentabeni*, ibuyisa kwaye ifundisa ngembali yengcinezelo yabaNtsundu ngokunxulumene nezemfundo. Khangela into yokuba ootitshala kunye notitshalakazi babe yinxalenye yabafundi ekulweni amadabi emfundo ekwakubonakala ukuba anyathela abaNtsundu. Umfundi ofunda ngendlela ehlahutyayo uya kuyiqonda mhlophe into yokuba uSaule apha uthetha ngephulo

le#FeesMustFall. I#FeesMustFall ngumbutho wezentlalo okhokelwa ngabafundi baseMzantsi Afrika owavela ngonyaka wama2015/2016, ukhuthaza ukuba imfundo ephakamileyo ifikeleleke kwaye ifikeleleke kumntu wonke (Cini, 2019). Lo mbutho uqhankqalaza ngokuchasene nokunyuka kweendleko zokufunda edyunivesithi kwaye ufuna utshintsho olubanzi lwenkqubo yenkxasomali kunye nemigaqonkqubo yemfundo. Uboniswa, njengomlinganiswa ophambili kwi*Inkululeko Isentabeni* ulandela ekhondweni likayise kuba kaloku uyise ngulo wabulawa ngabeLungu kuba esithi kwanele ngemfundo ecumza imidaka. Iincwadi ezi zine zibhalwe ngaphambi kokufika komlo we#FeesMustFall kuba kaloku eyokuqala inoveli *Ukhozi Olumaphiko* lupapashwe ngonyaka we1996, *Umlimandlela* ngonyaka we1998, *Inkululeko Isentabeni* ngonyaka wama2010. Eziya zintathu zokuqala iinoveli ziwutyhila ngokusithelisiweyo umba wemfundo yengcinezelo, imigaqo kunye nemithetho ecinezela abafundi kumaziko emfundo ephakamileyo. Le yona ithe yaphuma ngonyaka wama2017 (*Libambe Lingatshoni*) iqhuba iingxoxo ezizalwe zeziya noveli zokuqala zintathu.

UBoniswa apha kweli bali udlala indima efana nqwa naleyaa kaMfazwe kunye noCamagu. Phofu, uyayiqonda into yokuba lo mlinganiswa, nakubeni elibhinqa kodwa nguye olwa kunye nomfo kaBuyile? Uyayikhumbula laa ndawo uBoniswa athi uBuyile makaye kuzimela kulaa ndawo ahlala kuyo kuba emfuna ephila amapolisa ngeenjongo zokumbulala? Eli bali lilandela laa ndlela yenoveli ithiywe kwathiwa ngu*Umlimandlela* kuba kaloku uLweliAfrika kunye noBuyile apha bathi bathande umntu omnye onguBoniswa. Ingxaki nodushe luqhwaywa kukuthanda umntu omnye abe yena ethanda omnye.

Ngaphandle koku, inoveli le ithunuka isazela esenza kuphawuleke ukuba zininzi izinto ezilahlekayo kwintlalo yomzi oNtsundu. *Inkululeko Isentabeni* ixela ukuba intlalo yamaXhosa isekwe phezu kwamasiko nezithethe, ekukholeleka ukuba akungenziwa ngendlela iminyanya iyaqumba, ngamanye amaxesha kubekho isohlwayo kumntu othe wawatyeshela okanye wawadelela (Royal nabanye, 2010). Ikakhulu, imiba ebandakanya amasiko nezithethe ikhatshwa zizigulo okanye ukungahambi kakuhle kwezinto (Avis, 1962). Oko ke kukholelwa ekubeni isohlwayo esisuka kwiminyanya

nezinyanya asipheleli kulowo wohlwaywayo koko siyakwazi ukudlulela kwabo basondele kuye ngegazi (Diko, 2020). Inoveli le, ngokwesithako sobunzululwazi bamasiko nezithethe kunye nesenkcubekontlalo siyibeka ibhentse into yokuba kuthi kwakubakho ingqumbo yeminyanya kudingeke ukuba kungxengxezwe kwiminyanya ngokuthi kuyiwe ebuhlanti (Lewis nabanye, 2022). Yintlalo nempilo kaXhosa leyo.

Inkululeko Isentabeni libali elinganeli kutyhila amahla ndinyuka weAfrika kuphela, koko lidlulela ekubeni libeke elubala iintsingiselo ezinxulumene nokuphalazwa kwegazi kwaNtu. Isilwanyana kwaXhosa sithi sibe ngumlomo wabantu kwiminyanya. Yiyo nalo nto kuthi xa kungxengxezwa kuye kudingeke ukuba kuchithwe igazi kusetyenziswa idini. Ixeliwe phaya kwisahluko sesibini xa bekuphengululwa uncwadi into yokuba iimbongi, amagqirha kunye nezangoma kwaXhosa zezona zithi zinxulumane kakhulu neminyanya. Umzekelo, kuthi kwakuqumba iminyanya kudingeke ukuba kuyiwe egqirheni eliya kuthi linike umkhombandlela ngokucebisa ukuba yintoni na ekufuneka yenziwe (Kopytoff, 1971). Nakubeni kulo msebenzi amasiko nezithethe engazi kuhlalutywa ngokuthi ahanjiswe ngaze, koko aza kuthi ancathanyiswe kwiingxoxo eziphambili, kodwa mayivele into yokuba uSaule apha uyayichaphazela kakhulu imiba yamasiko nezithethe angala: ulwaluko, umtshato, umcimbi wamagqirha kunye nesithembu. Ofunda olu phandonzulu udontselwa kwimbono ethi apha kukho ulwimi futhi nenkcubeko ikho. Imicimbi yamasiko nezithethe ihamba nenkcubeko.

Eyona nto iphinda iqaqambe kukuba umbhali lo uphuhlisa imixholo nemixholwana ukutyhila isimo sentlalo sikaXhosa, ukuveza izimo zabalinganiswa nokuphehla ugwebu lwempixano. Ixeliwe ngaphezulu ukuba incwadi le asincwadi ingamasiko nazithethe, koko yincwadi egxile kwezopolitiko eMzantsi Afrika. Amasiko nezithethe apha athiwa nje ntle emveni koko kungabikho nto inzulileyo ngawo. Oku kutyhala umfundi kwinto yokuba aphande nzulu kwaye ahlalutywe.

Uncwadi lwesiXhosa ngokwendalo yalo lucengela umfundi kwibuyambo nobunzululwazi besiXhosa. Eyona ngxaki iphambili kule mihla bubucukubhede

neengotsitsi zokuba kuya kuthini na ngezithethe namasiko xa zithe zangalandelwa kude kulandeliswe ngemibuzo ethi, kona, eso siXhosa siya kunceda ngantoni. Lo umbuzo usibulele isiXhosa. Le noveli ishwankathelwa phantsi kweli candelo ayahlukanga ncam, ngokobhalo, kuleya ithi *Ukhozi Olumaphiko* kunye nale ithi *Umlimandlela* kuba imiba emininzi ithiwa rhece nje kunganzulwanga kubunqontsonqa bazo. Umfundi ayazi nento yokuba le noveli ayahlukanga nakancinci kwezinye iinoveli zoncwadi lwesiXhosa ngohlobo lokuba umbhali uthi aveze oko akwaziyo ngomba othile okanye ngomba athe wakhula ewuboniswa. Ngako oko, umbhali usenokubhala okuchanekileyo okanye okungachanekanga. Ukuze kuphepheke oko kungachanekanga, kudingeka ukuba azibandakanye ncakasana nezinto zikaXhosa futhi azifundise banzi ngazo. Kubalulekile ukuba umfundi wesixhosa aziqhelanise neencwadi ezikumgangatho ophezulu kuba xa ngaba ethe wafunda ezo zibolileyo uyakuphela ebhideka ade ekugqibeleni angazi ukuba makabambe yiphi na. Ngeso sizathu, incwadi elolu hlobo ethi ivelise intlalo yale mihla yepolitiki emaphandleni ngokuphathelele kwindlela ababephila ngayo abaNtsundu.

Njengoko kunikwe uluvo kwimihlathi engasentla, incwadi le ibonisa ukungalungi komtshato ongasekwanga eluthandweni. Oku kuvela kanye xa uAfrika egalelela uBoniswa isilalisi kwisiselo amthengela sona. Siba yintoni ke ngoko isiphumo saloo mtshato? UAfrika wenza unothanda kulo mtshato, uhamba abuye ngexesha elithandwa nguye futhi apethe ethatha omnye umfazi engawuqhawulanga lo anawo noBoniswa. UBoniswa ulixhoba layo yonke le mbambano ka-Afrika. Ngokusesikweni, isithako samasiko nezithethe kunye nesithako senkcubekontlalo singumkhombandlela ekushukuxeni lo mcimbi.

UAfrika apha utyhilwa engumlinganiswa odelelayo kwaXhosa, edelela uBuyile Mhlaba kuba yena ekhule ebusa kumbuso wakowabo emaTshaweni. Into ka-Afrika yokubaliTshawe aze aphinde asebenze kumbuso kaTshalilanga okwaliTshawe ngokwakhe imkhokelela ekubeni adelele ngakumbi nangakumbi. Ichasene ke ngoko loo nto nesithethe sikaNtu. Ikwabobu buhlobo bakhe noTshalilanga obenza ukuba akhawuleze anyuselwe esikhundleni esingaphezulu kungaphelanga xesha lininzi ephangela. Ikwasesi sikhundla esimenza angaboni mntu kwaye angahloniphi

namnye. Ngaphezulu, uthi xa ebona uBuyile Mhlaba ibe ngathi ubona into, hayi umntu, kuba enesingqokru sokungafunwa nguBoniswa owayethandana noBuyile yena Afrika. Yiyo loo nto ke athi uGcingca-Ndolo (2008: 43) umntu amasiko nezithethe akhulele kuzo zidlala indima enkulu kwindlela yokuziphatha.

Oko kububuthumbu benoveli le kukuba uncwadi lwesiXhosa lungasetyenziswa ukuxhiba nokuxakaxa imiba ephambili kwintlalo yama-Afrika. Ekugqibeleni, uncwadi lwesiXhosa lulo olunokuthi luze nezisombululo kwiingxaki ezikhoyo namhla. Amasiko kunye nezithethe zibaluleke kakhulu njengoko zibonelela ngesazisi, ukuqhubeka, nokuba ngowabantu ngabanye kunye noluntu (Zuni-Cruz, 2000). Anikezela ngenkqubosikhokelo yokudlulisa ixabiso lenkcubeko, ulwazi kunye nelifa lemveli ukusuka kwesinye isizukulwana ukuya kwesinye, ukukhuthaza imvakalelo yokwabelana ngembali kunye nomanyano (Hand, 1946). Ukongeza, amasiko kunye nezithethe zihlala zisebenza njengentsika yezintlalo; zincipha abantu ukuba bahambe ngeendlela ezibalulekileyo zobomi, baseke izithethe zasekuhlaleni, kwaye bakhe unxibelelwano oluquqilima phakathi kwabantu ngokweemeko zabo zenkcubeko.

3.3.5 Isishwankathelomxholo senoveli *Libambe Lingatshoni*

Le yinoveli ebhalwe mva nguSaule futhi wayibhala kanye ngeli xesha umba womhlaba usematheni. Eyona nqontsonqa kunye nengcambu yale noveli ilapha kulo mhlathi uthi:

“Kungeli xesha sele emdala uZithembile apho azokuva ngomnye wodad’obawo bakhe ukuba ezo nkonde zabalawa ngabelungu ababezungula lawa maphepha okuthenga umhlaba kuba kwathi kanti yayingawo awazakuzela ukuthengwa komhlaba. ‘Ngeli xesha abulawayo la maxhego, nekucaca ukuba abhadwa ndaweninye ukuze ayokubulawelwa ehlathini, amaphepha ayesele ewanyengezele kwinkonde yakwaMgweba, uZintonga,’ atsho udadobawo elinganisa uHlathi.” (Saule, 2017: 72)

lingxoxo eziphambili apha zisekelezwe phantsi kwemiba yomhlaba kuse kwimbali yabaNtsundu kusetyenziswa ubunzululwazi bezembali. Indlela abaNtsundu abathi baphathwa ngayo ngamaKoloniyali ayiphelile emaXhoseni kuphela kuba iinjongo

zawo yayikukubhunyula yonke imihlaba yabaNtsundu (Ntsebeza, 2011). Iziganeko ezininzi apha kweli ibali zezo zijikeleze uZithembile kunye noThembeka. Uyibeka kakuhle ke uSaule (2017: 72) xa abhala enjenje:

“Ziingcinga ngale mbali nezaziqhwaywe nguThembeka ezabangela ukuba kuZithembile ithathe emva ukucinga ingqondo. Uphando awayesoloko elwenza ngenxa yomsebenzi wakhe, kulo wayemane evumbulula iziqwebu neziqwibi kwimbali yamaXhosa, iyimbali awayesithi ingasetyenziswa ekulawuleni imbambano efike nekululeko.”

Le mbali umbhali abhekise kuyo apha yile ekufuneka ifundwe kuncwadi lwesiXhosa kuxhathiswe ngenoveli ethi *Libambe Lingatshoni*. Ayinakungakhankanywa into yokuba iziphumo zenkululeko yoMzantsi Afrika omtsha ziwudobelele phantsi umgangatho wesiXhosa (Diko, 2022a), kuba wonke umntu unelungelo lokuthetha nantoni na enokucinezela isiXhosa, wonke umntu unokubhala nantoni na enokucinezela ubhalo lwesiXhosa futhi baninzi abanjongo zabo ikukunyonyozela isiXhosa. Ngexesha lasemva kobukolonyali, incinezelo yolwimi lwesiXhosa yabonakala kwimigaqonkqubo nezenzo ezazizijongela phantsi iilwimi zesiNtu, zikhetha iilwimi zamaKolonyali ezifana nesiNgesi nesiBhulu (Beukes, 2009). Le migaqonkqubo ikuthintele ukusetyenziswa kwesiXhosa kwimfundo, kulawulo, nakwiindawo zikawonkewonke, nto leyo esoloko ijongela phantsi ubuni benkcubeko nokuzimela kwabantu abantetho isisiXhosa, loo gama iqhubela phambili ukungalingani ngokweelwimi nenkcubeko (Maseko noSiziba, 2023). Oku kutshiwo kususelwa kwinto yokuba iincwadi zesiXhosa ezibhalwayo kule mihla sikuyo ezinye zazo ziyakhwinisa.

Wonke umntu kule mihla ungxamele ukupapasha epapasha imbalo engaphekwanga yophulwa (Von Braun nabanye, 2020). Oku kubuyela kulo mcaphulo kaSaule (2017) ungasentla apha wokuba umphandanzulu ozinikezele ekukhululeni isiXhosa ngokupheleleyo ngulowo uphandayo, avumbulule iziqwebu neziqwebu kwimbali kaXhosa. Le mbali yiyo kaloku le uSaule (2017) angqinelana ngayo nolu phandanzulu ukuthi ingasetyenziswa ukulawula isizwe kule mihla sikuyo. Akwaneli apho, koko

ingasetyenziswa ukuthekelela ukuba iMzantsi Afrika le iya kumila njani na. Ekugqibeleni, isiXhosa siya kutsho sikhule ngakumbi nangakumbi.

Njengaphaya kweziya noveli zintathu ngasentla (ezi sele kuxoxiwe ngazo), apha ebalini, iyavela into yokuba abafazi bangabantu abanamandla nje ngokwendalo. Oku kuvela ngasezantsi apha:

“Ndibulele amadoda amane.’ uZithembile wayefuna ukuthi oyena mntu ubuleweyo nguThembeka ngenkqu, kodwa axinga emqaleni amazwi engabulibali ubugagu nokomelela komfazi. Ingxelo abayifumanayo kagqirha ukufika kwabo yayiyeyomfi ofe ukufa.” (Saule, 2017: 120)

Apha eyona ndawo inika umdla nehambisa ngomzimba zizilwanyana uThembeka awayehlangene nazo eziphenjelelwa ziziyobisi. Eyona nto uSaule agxile kuyo ngalo mba ngulo wokuba kukho le nyhudede yokuphathwa kabuhlungu kwabafazi ebizwa ngokuba yiGBV ikwazezi ziyobisi kunye nokungahlonitshwa kwabafazi ngamadoda (Moletsane, 2023). Indoda engamhloniphiyo umfazi asiyondoda leyo. Iziyobisi kule mihla sikuyo ziqabele ngaphayaa kuba kaloku uthi umntu wakuzibandakanya nazo suka abe sisilwanyana ubuqu. UThembeka apha ngumfuziselo woko amabhinqa athi abe ngamaxhoba wako entlalweni yemihla ngemihla. Ayinakungathethwa into yokuba imihla nezolo kushunyayelwa umba wokuphathwa kakubi kwamabhinqa, ukanti ke ayinqabanga nento yokuba amadoda aphathwe kakubi nawo. Ngeso sizathu, impathombi mayinqondwa njengento ebhekiselele emabhinqeni kuphela, koko mayiqondwe njengento echaphazela namadoda. Uyakungqina oku uKeith nabanye (2023) ukuthi ubundlobongela obusekelwe kwisini ngokwenene buchaphazela amadoda nabasetyhini, nangona amaxesha amaninzi ngeendlela ezahlukeneyo. Ngelixa abasetyhini bechatshazelwa ngendlela engafanelekanga sesi senzo njengoko kujoliswe kubo rhoqo ngenxa yokungalingani kwamandla oluntu, izithethe ezinobungozi zesini kunye nocalucalulo, kubalulekile ukuvuma ukuba amadoda anokufumana ukuxhatshazwa, nokuba kungobundlobongela obuthe ngqo okanye njengamangqina obundlobongela obujoliswe kwabanye (Mtotywa nabanye, 2023). Ukuqonda ukuba lo mkhwa ngumba ontsonkothileyo onokuchaphazela abantu bazo

zonke izini, kubalulekile ekudaleni izicwangcisoqhinga ezibanzi zokuthintela nokujongana nobundlobongela obunjalo eluntwini.

lingxoxo malunga nokubulawa kunye nokuphathwa kakubi kwabafazi ziingxoxo ekufuneka ziqhutyiwe ngendlela apha ethi ifundise. Wonke ubani kufuneka abe yinxalenye yezinto ezidla umzi. Eminye yemixholo yolu phandonzulu yileyo yokuthembeka kunye nokungathembeki ethi ikhokelele ekubeni abo bantu babini okanye elo qela labantu lingqubane ngeentloko. Khangela umzekelo woku phakathi kukaMafa noZithembile:

“Zange ndimbethe owam umfazi Mafa,’ Waphindisa uZithembile, kwathi kanti uyiqalile into. Kwathi kugxekwana ngokubethwa nokungabethwa kwabafazi, kwaya kungenwa kwinto yokuthembeka nokungathembeki kwabatshatileyo, kodwa kwacaca mhlophe ezintethweni ukuba abanetyala ngamadoda la.” (Saule, 2017: 61)

Apha, eyona nto umbhali ayinyusayo kukuba iingxoxo malunga noku kuqhubeka apha phandle kufuneka zibanjiwe ngabo banjongo zabo ikukuza nezisombululo. Uncwadi lwesiXhosa, nagko oko, malusetyenziswe ukugxeka abo benza kakubi, ukanti lusetyenziswe ukuncoma abo benza kakuhle. Yiyo loo nto umba wokuphathwa kakubi kwabantwana nabafazi ungenakuyekelwa ezandleni zomthetho kuphela, koko mayibe ngumba wabo bonke abayinxalenye yentlalo kaXhosa. Ukuxhasa oku, umfundi makayikhumbule into yokuba isiko nesithethe sikaXhosa sichasene nempathombi yabafazi kunye nabantwana. Yiyo loo nto umbhali lo wale noveli egxile ekubeni ayibeke icace imiba yeentsika zikaNtu. Umthetho kaXhosa uchasene nokuphathwa kakubi kwabantwana nabafazi.

Ayilibaleki into yokuba inoveli ethi *Libambe Lingatshoni* ibonisa ubunzululwazi bume nesakhiwo somhlaba. Khangela into yokuba abaNtsundu benziwe ngokungathi ulwandle asiyonxalenye yabo, umzekelo. Xa kuthethwa ngomhlaba kuqukwa konke okuphantsi kwendalo kaNtu. Ulwandle nalo lolwabaNtsundu. Yonke indalo ephantsi nangaphezu kolwandle yeyabaNtsundu. Ukungaziwa kweentaka nezilwanyana

kuyingxaki esiXhoseni kuba kwenza isizwe silahlekelwe zizinto zaso (Geary, 1999). Khangela into yokuba iindawo kunye nemihlaba yamaXhosa ingaziwa ukuba athini na kanye kanye amagama azo. Umfundi makaqwalasele oku kuthethwa ngumbhali apha:

“ ... utsho uCirha ejonge lee kulaa matyotyombe ahlise ithambeka ukuya kulo mlanjana iNxarhuni, nanku usihla uyokugwejela ngezantsi kwalaa ndulana kaJongilanga ube sele uhlangana nalo umkhulwana ubizwa iQunube, bawubize ngolwabo uhlobo abelungu bathi yiGonuiibe, amaXhosa nawo alinganise, Gqunube, ngaloo ndlela kulahlwa kwawona ukuze angayazi imvelaphi nomlambo welizwe nomhlaba wawo.” (Saule, 2017: 55)

Isithako sobunzululwazi benkumbulo singqina oku kungasentla apha kuba kaloku xa ubiza umlambo wamaXhosa ngento ongeyiyo ulahla umlambo lowo, ulahla imbali ngawo kwaye ulahla imbali yamaXhosa iphelele. Iimfazwe noko kwakuqhubeka kwisizwe esiNtsundu mandulo phayaa zazisenzeka kule milambo nezi ntaba. Kukule milambo kaloku apho kubhalwe imbalo kaXhosa. Yile milambo le amaXhosa aphila ngayo. Ukusuka ubize umhlaba kaXhosa ngenye into udukisa umkhondo oya kuthi ucime konke okuphantsi kukaXhosa. Ngako oko, iinoveli zikaSaule mazisetyenziswe ukugcina nokulondoloza imbali ukuze ingacimi.

Buyela kulaa mcimbi wolwandle uqaphele into yokuba iilwandle zenziwe ngokungathi asizinto zethu. Amanye amasiko nezithethe zenzelwa elwandle kuba yonke laa mihlaba ijikeleze ulwandle yayiyimihlaba abaNtsundu kunye namaXhosa awayehlala kuyo. Eziya zilwanyana nezilo zaselwandle kunye nasemifuleni ziyinxalenye yembali nentlalo yamaXhosa. Ubunzululwazi bemveli kunye nesithako sobunzululwazi bezemveli siyibeka idundubale into yokuba ngaphantsi kunye nangaphezulu komhlaba amaXhosa ayefunda lukhulu kuko. Umzekelo, amaXhosa ebefunda ngamayeza, imozulu, amandla nokusebenza komhlaba elandela ekhondweni lobunzululwazi bemveli. Yiyo loo nto kukho neentetho ezithi umhlaba awunakubuyiswa kuba abaNtsundu abawazi ukuba bangawusebenzisa bawuthini. Ibe ke loo nto isisithuko kubantu abaNtsundu.

Undonakele uqale kwakufika amaNgesi, afika achitha umthetho kaPhalo, achitha indlela amaXhosa ayehlala ngayo, achitha amasiko nezithethe zikaNtu, adunga isakhiwo nendalo kaXhosa. Ewe, zikho iinzame ezenziwayo ngababhali abafana noSaule lo ekubuyiseni lawa magama emihlaba ngokwesithethe sikaXhosa. Urhulumente naye wenza ezakhe iinzame ukubuyisa amagama emihlaba kaNtu. Khangela iindawo ezifana neeMakhanda, iiGqeberha, iiGqunube, nezinye ke. Njengokuba indalo iyonke ililungelo lakhe nabani na, amasiko nezithethe kwaXhosa ziintsika zakhe nabani na. Umbhali womthonyama apha kule noveli ithi *Libambe Lingatshoni* uthabatha umhlaba aze awudibanise namasiko nezithethe. Seso sizathu ke esinokubangela ukuba ubani azibuze umbuzo wokuba amasiko kunye nezithethe zingasetyenzwa njani ngaphandle komhlaba. Umhlaba ngamasiko nezithethe zikaXhosa, amasiko nezithethe zikaXhosa ikwangumhlaba. Apha kulo mhlathana ungasezantsi uthi uSaule (2017: 128) xa abhalayo:

“Asikuko nokuba zange angayicingi into yokuya exhantini, ayokuzibika kumawabo, koko zazimkhawulezela izinto, ligqithe ixesha esathi hayi kwathini ndiza kuya.”

Ukuya exhantini, ngokwalo mhlomlo ulapha phezulu, kungqamene nokuhlonipha amasiko nezithethe zakwaXhosa (Gcingca-Ndolo, 2008: 44). Isithako samasiko nezithethe kumsebenzi lo siphezu kwawo sichana kwaye sixhasa ukuhlonelwa kwamasiko nezithethe esiXhoseni. Ukuphinda nokugxininisa, amasiko nezithethe akanakukwenzeka umhlaba ungekho. Inoveli le, ichaza ngqo ukuba yintoni na iminyanya kunye nezinyanya. Okuchanwa sisithako samasiko nezithethe apha kukuba umbhali ungqinelana noDiko (2020) ukuthi izinyanya ingaba yiloo nja indala kwaye ixatyisiweyo ekhayeni. Seso sizathu kanye esibangela ukuba, uKhethabakhe apha kwinoveli ethi *Libambe Lingatshoni* athi akuduka oko kubenanto ithile okuyityhilayo. Nakubeni kungekahlalutywa, mayiphawuleke into yokuba ukuduka kwenja exatyisiweyo ngamaXhosa kubonakalisa uthando nokuzingca ngezinyanya. Ubani wokhumbula ukuba kwaXhosa kukho izinto ezixatyisiweyo, zinto ezo zithi zibonwe njengezinyanya.

Ibali eli, eyona nto inika umdla ngalo kukuba lithetha koko kwenzeka kule mihla sikuyo ngokuthe ngqo nobunkokheli. Enye yezinto eziphambili ngebali kukuba umbhali uthi iinyani malunga nomhlaba zilele kwiinkokheli zesiNtu kuba zizo ezazikho xa wawuthathwa futhi ikwazizo ezazi imbali ngomhlaba kaXhosa. Ibuyela kulaa nto ithethwe nguMapara (2007) phayaa ngasentla yokuba zimbini izinto ezenzekayo kumbhali wesiXhosa; enye yazo kukwazi ukuba ngoobani abazi iinyaniso ngomzi oNtsundu. Ikakhulu le ncwadi idundubalisa iimfihlo ezinxulumene nomhlaba kaNtu.

Umfundi inye into amakayibethelele apha, umhlaba lilifa. Seso sizathu kanye esikhokelela ekubeni umbhali abhadule ezama ukuphandanzulu ukuba macebo mani anokwenziwa ukubuyisa umhlaba wamaXhosa neAfrika iphela. Umbhali uzama ukuthi nje, ukulwela umhlaba asinto ilula kuba kakade nabo bawuthathayo (amaKoloniyali) awazange aphumelele lula, ngako oko akuyi kuba lula ukuba imidaka iphinde iwufumane. Okona nje kuphambili kukuba makuyiwe apho kuyiwayo ngomhlaba woobawo bethu.

3.4 Uqukumbelo

La mabali mane: *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nelo lithi *Libambe Lingatshoni* awabonisa mhlophe amahla ndinyuka okuzama ukunika ulwazi kulutsha loMzantsi Afrika. Umdla wolu phandonzulu, ngaphezu kwako konke, usekubeni ulutsha lunganeli kufunda uphandonzulu olu koko lunyanzeliswe ukuba lufunde nzulu eziya noveli zine zikaSaule kunye nezinye iimbalo zesiXhosa. Kuninzi okuqhushekwe phaya phantsi kwalawa mabali. Uphandonzulu olu lusisiqalo seengxoxo ekudingeka ukuba ziqaliswe esiXhoseni kuse kubunzululwazi bezentlalo, ipolitiki, ezezimali norhwebo kunye nenkcubeko.

Kwakhona, umfundi wolu phandonzulu njengoko exelelwe phaya ekuqaleni kwesahluko esi sesithathu, uphandonzulu lusajolise ekuxoxeni banzi malunga nokuba ezi ncwadi zithetha ukuthini na eMzantsi Afrika ngawo lo mzuzu. Ngako oko, iingxoxo ezityhalwa apha asizongxoxo kunokuthiwa zichanekile okanye azichanekanga koko ziingxoxo ezinqika umthombo weengcinga neengxoxo ukuze nabanye

abaphandinzulu bangenelele bexoxa ngemixholo ethe yanyuswa bubunzululwazi bolu phandonzulu. Umfundi, endaweni yokuba akhangelane namabatha olu phandonzulu, eyona nto acetyiswa yona kukuba athabathise apho uphandonzulu luthe lwaphela khona ukuze kufumaneka ezo zisombululo zizizo kwezi ngxaki zijamelene noMzantsi Afrika. Umfundi uhlahllelwa indlela ngemiba yepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

Isahluko esi siye sagxila kwizinto ezimbini. Okokuqala sibonisa iindlela uphandonzulu olu luza kuqhutywa kunyathelwa phezu kwazo. Okwesibini, kukuhlahla indlela kuboniswa ukuba ziintoni na ezithe zaqaqamba apha kwezi noveli zichongiweyo. Oku kuthe kwenziwa ngendlela eshwankathela imixholo ephambili. Ngako oko, apha kuboniswa ukuba uphandonzulu olu lubaluleke kakhulu ingakumbi umba wohlalutyo loncwadi lwesiXhosa. Uhlalutyo loncwadi lwaseAfrika lubalulekile njengoko lubonelela ngefestile eyodwa kwiinkcubeko ezahlukeneyo, iimbali kunye namava elizwekazi laseAfrika. Ibonelela ngeqonga lokucela umngeni kwiingcamango ezisoloko zisetyenziswa ngabantu, kwandiswe amazwi ajongelwe phantsi, kwaye negalelo ekuqondeni okubanzi ngakumbi kwehlabathi malunga nobunzima kunye negalelo labantu baseAfrika. Ukufundwa koncwadi lwesiXhosa, ngako oko, ngumba ekufuneka ugxininiswe ngamandla ezikolweni kuba kakade kulapho uncwadi lufundwa khona ikakhulu.

Umsebenzi lo, njengoko usaqhuba, uhlaba ikhwelo kwaye ubanekisa ezingqondweni zabaninzi ukubaluleka kokunzula nokucazululwa kweenoveli zesiXhosa ukuze kude kuvele nesenkontyolweni intsingiselo. Apha, kukhuthazwa ukungakakazwa nokunganunuswa kwabantu nezimvo zabo kuse ekuqwalaseleni kokusebenza kolwimi lwesiXhosa nezixokolelwane zalo ekuchaneni imiba edla umzi wemidaka. Umxholo nombala wembali apha uchukunyiswa ngamandla kuba nditsho nosana olusebeleni kulilungelo lakhe ukuba lwazi amahla ndinyuka weAfrika. Makathi ke loo mntwana ephuma esiya phaya phandle abe eqalwe ngoncwadi lomlomo apho afundiswa khona ngobuyena. Makathi akufika esikolweni afunde iincwadi ezikolu didi ukuze aqonde

mhlophe ukuba kanye kanye yintoni ebalulekileyo ngoncwadi lwesiXhosa. Imixholo le ithe yachongwa apha, njengoko izeza kuphicothwa ngakumbi nangakumbi, ibonisa ukuba iingxaki ezigubungele uMzantsi Afrika ziyafana nakwezinye izizwe nto nje zinokutolikwa ngokwahlukileyo.

Lo msebenzi uhlaba ikhwelo ukuze isithako sobunzululwazi nkcubekontlalo nepolitiki, isithako sobunzululwazi bama-Afrika, isithako samasiko nezithethe kunye nesithako sobunzululwazi benkumbulo apha sigqalwe ngokupheleleyo ukuze ubuni baso kulwimi noncwadi lwesiXhosa buqwalaselwe nzulu. Mhlawumbi, ekugqibeleni kungade kwakheke nezinye iingxoxo ezinjongo zazo ikukulungisa nokunceda kwiAfrika nakwilizwe jikelele. Kwisahluko esi imiba ephambili ibhentsisiwe yaze yaxoxwa kusinyelelwa ngeembono zobunzululwazi besiXhosa. Umzekelo, ikhankanyiwe into yokuba ukuze kusombululeke iingxaki zokujongelwa phantsi kwesiXhosa kufuneka kusetyenziswe uncwadi lwesiXhosa ukuze umgangatho wolwimi ngokwalo ukhule, kwaye uphuhle. Inqanaba ngalinye lixoxelwe ngokweenjongo zalo. Kaloku esi sahluko sinika uphahla malunga nezixhobo zophicotho luze lunike intluya malunga neencwadi ezi ziphononongwayo.

Isahluko esilandelayo sichongelwe ukuvula indlela kuhlalutyo bobunzululwazi bolu phandanzulu luthiywe kwathiwa *Uhlahlubonzulu lwempophomobuciko yale mihla kwiinoveli zesiXhosa zikaNcedile Saule: Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni noLibambe Lingatshoni* kusetyenziswa izithako zophicotho eziye zakhethwa kuba kukholeleka ukuba zinamandla kwiingxoxo zalo msebenzi.

Isahluko sesine

Uphicothonzulu lwemixholo eziziintsika zophandonzulu: intlalo, umthetho nepolitiki

Kwezi ntsuku umntu ubanjelwa into ayicingayo,

ingeyiyo nento asele egqibe ukuyenza. (Saule, 2010: 40)

4.1 Intshayelelo

Isahluko esi siza kuhlalutya nzulu umxholo ongqamene nentlalo eAfrika nakuMzantsi Afrika ngokukodwa, imithetho eyayiqulunqwe ukuze ichaphazele intlalo yabaNtsundu, ezoqoqosho kunye nezorhwebo kunye nemiba yepolitiki. Omnye umba oya kuthi uqhushekwe apha kwiingxoxo zesi sahluko ngulowo wamasiko kunye nezithethe ngokuthe ngqo nobunzululwazi bakwaXhosa kusinyelelwa ngeenoveli ezine zomthonyama. Le mixholo yahlukile kodwa ithi idibane ngokweengxoxo zalo msebenzi kuba umxholo ngamnye uyalobolelana nomnye umxholo njengoko ingqengqiswe kwiinoveli zikaSaule. Iinoveli ezithe zatyunjwa kuba kukholeleka ukuba ziyibhentsisa mhlophe le mixholo ixelwe ngasentla apha zezi: *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*. Okuphambili apha, kukuphengulula, kuphononongwe le mixholo ide idundubale oku kweqanda leseme. Ekugqibeleni, umphandinzulu ushiya umzila oya kuthi ukhwezele eminye imibuzo kubaphandinzulu abalandelayo ukuze nabo bazibuze eminye imibuzo ngezi noveli zeli thole lomthonyama lithe lazibhala.

Endaweni yokuba incwadi ibe nguzimele geqe okanye ihambe yodwa, kuza kulandelwa laa ndlela yokuphinyelisa ingxoxo kunye neengcingambono; iyenye iqamela ngenye, ezinye phezu kwezinye, hayi leya ithi ihlube ingxoxo ibe nye ngexesha (Lewis nabanye, 2021; Ravn, 2023). Isizathu sokutyunjwa kwale ndlela yokuxoxa, njengoko sele kutshiwo phaya kwisahluko sesithathu kukuba ithi ivumele umphandinzulu ukuba athabathe ezi noveli zine, azibhekise ezantsi ecubungula imiba ethe yagqwesa nethe yadlwengula umxhelo wolu phandonzulu. Le mixholo

ayichongwanga yaze yebekwa ngokwamaqela kuba ithelekiswa, koko ibekwe yaze yenza iziqhuma zemixholo kuba ithi izalane ngokwendlela ethe yatyhilwa ngayo kwiinoveli kunye nendlela ethi ichane ngayo kwaNtu kuquka neAfrika iphela. Okukhulu nokubalulekileyo ngale mixholo kukuba ibekwe lithole lomthonyama, uSaule, kuba ligxeleshe ekuziseni utshintsho kwintlalo kaPhalo.

Okuthetha ukuthi, umfundi makangazibuzi umbuzo othi “Idibana njani intlalo, umthetho kunye nepolitiki?” koko makathobele okuza kuhlalutywanzulu apha ukuze aqonde ukuba ezi ngxoxo zidibana njani na futhi umbhali uzizalanisa ngaluphi na uhlobo. Okunye omakuphawulwe apha, uphandonzulu olu aluzi kuyivumela into yokuba luqweqwediswe ngumbhali ngokweendlela athe waneka ngayo imixholo ezincwadini, okona kuza kwenziwa kukuba kubuzwe imibuzo enzima ezama ukuhlalutyanzulu nokubhaqa iintsingiselo malunga nale mixholo. Okubalulekileyo, kukufunda ezi noveli ngendlela eqondayo, ecubungulayo necukucezayo. Njengoko sele kuthethiwe apha kule mihlathi ingasentla ukuba ekuhlalutyeni kuza kulandelwa laa ndlela yokundindanisa imixholo kwiingxoxo, olu phandonzulu kuhle futhi kwamkelekile ukuba luchaze ukuba yintoni umxholo esiXhoseni. Ukoleka umsundulu, injongo yesi sahluko kukuyinabisa into yokuba ababhali boncwadi lwesiXhosa bangaphelelwa lithemba koko bahlomle ngokungoneliseki kwesizwe somthonyama ziziqhamo zengcinezelo.

4.2 Umxholo kuncwadi lwesiXhosa: uyintoni?

Phantsi kwesi sihlokwana kuza kuchazwa ukuba yintoni na umxholo ngendlela ehlakulela umfundi wolu phandonzulu ukuze aqonde ukuba le mixholo yentlalo, umthetho kunye nepolitiki kwakunye nezimvo zamasiko nezithethe ikhethwe njani na kwaye kutheni le nto iyimixholo eqatseleyo kwiinoveli ezine zomsunguli wezi mbalo zesiXhosa nje.

4.2.1 Inkcazobungcali ngomxholo

Sele ixhaphakile kwiingcali neenkubabuchopho zoncwadi lwesiXhosa ukuthi zithi xa zifunda iinoveli okanye nokuba loluphi na udidi loncwadi ziyinike iliso indama

yomxholo. Ivela nje mhlophe into yokuba iimbalo zikaSaule apha zinemixholo enokuthi iqondwe ngulowo nalowo ngendlela eyahlukileyo kodwa ekhuthaza nekhulisa iingxoxo kuMzantsi Afrika nolutsha ngokwalo. UBrooks (1975: 15), phakathi kwezinye iingcali, uwuchaza umxholo kuncwadi athi:

It is the governing idea implicit in the original situation of conflict, in the end, the focal idea – what we take to be the meaning of the whole story.

[Yingcinga elawulayo efihlakeleyo kwimeko yantlandlolo yongquzulwano, ekugqibeleni, ingcinga egxininisekileyo - into esiyithatha njengentsingiselo yebali lonke.]

UHeese (1979: 97) ungqinelana noBrooks (1975) lo ucatshulwe ngasentla xa esaleka enjenje:

... theme is the central idea, the basic issue with which the novelist/playwright is concerned, and which he comments through the medium of his story and his plot.

[... umxholo ngumbono ophambili, umba osisiseko athetha ngawo umbhali wenoveli/umbhali wemidlalo yeqonga, nagqabaza ngomxholo webali lakhe kunye neploti yakhe.]

Liyinene eli lintanywa zezi ngcali zimbini apha ngasentla zishwankathela into ethi umbhali woncwadi lwesiXhosa ofana nethole lomgquba eli (uSaule) unika izimvo zakhe elandela izithako zobunzululwazi besiXhosa. Ikakhulu, izimvo ezi zinokutolikwa ngokweemeko zaseAfrika zize zityhile ngokunzulileyo ngentlalo, imithetho kunye nepolitiki yoMzantsi Afrika. Ekwenzeni oku, isilo somthonyama esi sithe saba nezinto ezininzi esixoxa ngazo kodwa isiphelo sebali ngalinye yaba kukuba sithe saba nesihlahla okanye umxholo ophambili okanye imixholo ephambili. Iingcali zoncwadi eziquka uMdaka (2002), zingqina laa mbono kuye kwaxoxwa ngayo kwisahluko sesibini ukuthi phakathi kwenkitha yezinto umbhali abhala ngazo, elowo nalowo uthi abe nanto ithile emchukumisayo ethi ikhokelele ekubeni abhale futhi aphande nzulu ngaloo mxholo.

Ukutshintsha kwamaxesha eMzantsi Afrika, njengoko esitsho uMakhenyane (2020: 16), kuthe kwakhwebela abaphandinzulu abaninzi ekubeni imixholo le bangayijongi ngokweemeko zebali (ukonwabisa) koko bagrombonce le mixholo bezibuza imibuzo ethi, kutheni le nto into ethile inje? Yeyiphi imiba enokwenza nento ethile? Imibuzo le, ililinge yokwendlala phezu kweli qonga ukuze kuvele iinyani.

Apha kwezi noveli zine, umbhali kuninzi akuxoxileyo kodwa uphандonzulu olu luye lwatshutshumbiseka yimiba ethile ethe yakhokelela ekubeni intlalo kaXhosa, umthetho kunye nepolitiki ibe yenye yemixholo ephicothwayo apha. Le mixholo ayihlalutywa ngokuthi kubuzwe ukuba ithetha ukuthini na ebalini nto nje ihlalutywa ngokuthi kubuzwe ukuba ithetha ukuthini na kwintlalo kaXhosa neAfrika iphela. Ixeliwe into yokuba iinoveli ezi uphандonzulu lungazo zizoba intlalo kaNtu. Uyangqina naye uPretorius (1982: 4) ngelithi umxholo kuncwadi kudingeka ukuba uqondwe ngokuthi kufundwe imbalo iphelele. Utsho ngasezantsi apha ukuthi:

Theme is the interpretation of life as conveyed by the story as a whole.

[Umxholo kukutolikwa kobomi njengoko kudluliswa libali ngokubanzi.]

Afike ke naye uFowler (1986: 249) angqinelane nale mbono ingasentla xa ebhala ngolu hlobo:

Theme as a line or thread running through a work, linking features which are otherwise unrelated.

[Umxholo njengomgca okanye umsonto ohamba ngomsebenzi, unxulumanisa iimpawu ezinganxulumananga.]

Oku kuthethwa ngaba solwazi kungqina into ethi umxholo esiXhoseni, okanye kubhalo lwesiXhosa akulindelekanga ukuba ude uthiwe pahaha, koko uthiwa civovo kusetyenziswa ubukhali besiXhosa. Lo mgcinisithethe somthonyama wala mabali mane unika isizwe esimbala umdaka kunye nabo banjongo zabo ikukuphucula

isiXhosa uxanduva nomsebenzi wokugxeka nokuncoma iimbalo zesiXhosa. Uxanduva lomfundi kulwimi lwesiXhosa kudingeka ukuba adibanise imiba emalunga neemeko ezihamba phambili ezifana namasiko kunye nezithethe, ezama ukugqala ukuba iveza ntoni na kwintlalo yeAfrika kwaye umbhali uyivelele njani loo mixholo nezo meko. Apha kulo msebenzi senza elo linge kanye kwaye eyona nto ingamandla kukuphucula nokunyusa umgangatho wesiXhosa.

Kusekufundeni iinoveli ezi ngokupheleleyo apho ubani ayokuthi akwazi ukufikelela kwisigqibo sokuba yeyiphi na imixholo etshatsheleyo. Imixholo ethe yasitheliswa iya kuthi ivele okwekati emhlophe ehlungwini xa kuthe kanti umfundi weenoveli ezi zikhethiweyo uzifunda ehleli phantsi, hayi engxamise.

Kwelinye icala, umfundi akangekwazi ukufunda isihloko sebali acinge ukuba uyayiqonda into equlethwe libali lilonke. Uyaluxhasa uluvo olu uMampuru (1986: 160) ngokuhlomla athi:

Theme is not the topic of the story, neither is it the incidental, philosophical thoughts expressed in the story. It is the strongest binding or cohesive factor in any literary work. It is the central element which determines the unity of the story.

[Umxholo awungomxholo webali, ingeyiyo neengcinga ezizenzekelayo zeefilosofi ezivakaliswe ebalini. Yeyona nto inamandla ebophelelayo okanye ehambelanayo kuwo nawuphi na umsebenzi woncwadi. Yinto ephambili emisela ubunye bebalini.]

Ingamango ebekwa yile ngcali ibethelela ukusebenzisa isihloko senoveli ukuxhasa nokuqonda okuphakathi ebalini. Ngokunxulumene nesihloko kunye nebalini lilonke, uXerri (2013) uthi ukunxulumanisa isihloko senoveli nebalini elingaphakathi kubalulekile njengoko kusebenza njengendawo yokuqala yothethathethwano kubafundi, imisela oko bakulindeleyo kwaye ibonelele ngomboniso wemixholo yebali kunye nethoni. Isihloko esikhethwe kakuhle sinokuqokumbela imiba ephambili yebali, esinika ingqiqo

kwiingcamango zalo eziphambili, abalinganiswa, okanye iingxabano, kwaye ngaloo ndlela simema abafundi ukuba bahlolisise imbalo ngengqiqo ecacileyo yento abanokuyilindela. Olu nxulumano luphakathi kwesihloko nomxholo aluphuculi nje ukuqonda komfundi kuphela kodwa lukwadala amava okufunda ahlangeneyo nanelisayo, kuseka isiseko sokuphononongwa kwemiyalezo neengqikelelo zenoveli (Yeo nabanye, 2023). Oku kuthi kuncede ekubeni umphandinzulu akwazi ukuchonga iimeko ezijolise ekuyiphicotheni imixholo phakathi kogxudululu lweminye imixholo. Ngeso sizathu, kuhle ukuyiqonda into yokuba imixholo kwiinoveli ezine zeli gcisa ngumzimba nobuthumbu bokubhaliweyo sele buphelele.

Zonke ezi nkcazo nezi ngxoxo zibhekiselele kwinto enye, into ethi umxholo esiXhoseni koko kusembindini, futhi koko kuyimbono etyebileyo, koko kuyingcambu yembalo futhi ikwakoko kwakha ibali libe yile nto ilenza liphelele. Ngamazwi aphawulayo, akukho ndawo kunokuthiwa idlala indima emfiliba kula mabali eli qonga futhi kungekho ndawo kunokuthiwa hayi ayibalulekanga. Kufuneka ikhunjulwe into yokuba xa umbhali wesiXhosa ebhala uqhutywa ngumdla wokuzama ukucuntsulela abanye oko akwaziyo kunye noko akuvayo. Ngaphezulu, iimbalo zesiXhosa ezifana no*Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nale ithi *Libambe Lingatshoni* ziimbalo ezifundisa ngamahla ndinyuka obomi gabalala. Umbhali obhalayo ngulowo unombono ngokunokwenziwa ukuphucula ubomi kunye nentlalo. Kuko oku athi ngako uBrooks (1975: 16):

This is what we may call philosophy of life, which is the doctrine or creed on which a man acts, not that which he professes, but which characterizes his literary product.

[Le yinto esinokuyibiza ngokuba yintandabulumko yobomi, eyimfundiso okanye isivumo sokholo umntu asenza ngaso, ingeyiyo loo nto ayithethayo, kodwa ephawula imveliso yakhe yoncwadi.]

Okona kungamandla kule ngcingambono ilapha ngasentla kukuba imbalo yesiXhosa ingajongwa njengendlela ecinga ukuba kumele ubomi bube yiyo ngaphandle kokuba bube yinto efanayo kuye wonke umntu. Okutyhila into ethi, imbalo yesiXhosa ibonisa

ukuba iindlela imiba yemihlaba, umzekelo; enokuqondwa ngazo ayifani kwaye seso sizathu esikhokelela ekubeni iingxoxo ezikhoyo ngawo lo mzuzu malunga nomhlaba zibe azifani nezezinye izizwe (Motinyane, 2023). Ngenxa yale mbono, umxholo awunakobonwa njengento ebhekiselele ekufundiseni koko unokubonwa njengento exhomekeke kumfundi ukuze enze ezakhe izigqibo nohlalutyonzulu. Umfundi wenoveli uyakwazi ukuqikelela xa ngaba umbhali ethetha intsomi. Koko okubangela ukuba uHudson (1925: 171) andulule athi:

Directly or indirectly, and whether the writer himself is conscious of it or not, every novel must necessarily present a certain view of life and of some of the problems of life; that is, it must so exhibit incidents, characters, passions, motives, as to reveal more or less distinctly the way in which the author looks out upon the world and his general attitude towards it. We will call this the novelist's criticism, or interpretation, or philosophy of life.

[Ngokuthe ngqo okanye ngokungathanga ngqo, nokuba umbhali ngokwakhe uyayazi loo nto okanye hayi, inoveli nganye ngokuyimfuneko ibonise imbono ethile yobomi kunye nezinye zeengxaki zobomi; oko kukuthi, kufuneka ibonise izehlo, abalinganiswa, inkanuko, iinjongo, ukuze ityhile ngakumbi okanye kancinane ngokucacileyo indlela umbhali alijonga ngayo ihlabathi kunye nesimo sakhe sengqondo jikelele ngakulo. Le nto siya kuyibiza ngokuba kukugxeka, okanye ukutolika, okanye ifilosofi yobomi.]

Omnye umbhali obaluleke kakhulu malunga nomxholo kuncwadi lwesiXhosa

ngokukaBrooks (1975: 17) exhasa uHudson (1925) lo uhlomle ngasentla kukuba:

The writer's theme shall not be trivial or ridiculous ... that the world offered by a piece of fiction be coherent, that it fundamentally logical in its own way ... that it be true to the life it professes to express.

[Umxholo wombhali awusayi kuba yinto engenamsebenzi okanye intlekisa ... ukuba ihlabathi elinikezelwa yintsomi lihambelane, ukuba libe nengqiqo ngendlela yalo ... ukuba liyinyaniso kubomi elizichaza ukuba liyabuvakalisa.]

Ufika ke ngoko uHawthorn (1986: 61) angqine naye ukuthi:

We can distinguish between concepts of theme which see it as a central idea and those view it more as a recurrent argument, claim, doctrine, or issue. This distinction hinges upon the extent to which a novel is seen not just to contain a particular element, but also to put forward a case for a point of view or established position.

[Siyakwazi ukwahlula phakathi kweekhonsepthe zomxholo eziwubona njengengcinga engundoqo kwaye ezo ziwujonga njengengxoxo ephindaphindiweyo, ibango, imfundiso, okanye umba. Lo mahluko uxhomekeke kubungakanani bokuba inoveli ibonwa kungekuphela nje ukuba iqulathe into ethile, kodwa kwanokubeka ityala ngembono okanye indawo emiselweyo.]

Oku kuxoxwa zezi ngcali zintathu ngasentla kunika umbono othi umxholo kuncwadi lwesiXhosa kusenokwenzeka ukuthi kanti ungowona mbono uphambili kwimbalo yesiXhosa. Okutyhila into ethi, abaphandinzulu besiXhosa mabagqogqe imixholo nemixholwana efumaneka kwezi noveli zine zikaSaule ukuze kufikelelwe kwisigqibo sokuba yintoni na eyona ntloko yezi ncwadi. Kwakhona, ukwenza uhlalutyonzulu oligqibeleleyo, abaphandinzulu besiXhosa kufuneka bathi ngeli xesha baphandayo bamane ukuveza amakhwiniba nokutenxileyo ngembalo ukuze abo balandelayo bafunde, bangaphindi eziyaa mpazamo zinye.

Ngelivala le ngxoxo, iinoveli ezi zithe zatyunjelwa olu phandonzulu kunye nemixholo ethe yachongelwa olu phandonzulu kusadingeka ukuba igocagocwe kude kuvele ubunyani obufihlwe kuzo. Ekuhloleni imixholo kuncwadi lwesiXhosa, ingakumbi le, umphandinzulu makaxibiyele amaxokolelwane, basuke amadlu, bandlandlatheke bezisa inguqu kumzi wemidaka yodaka lomhlaba. Iinoveli ezi ziluphawu olukhomba indlela emakuhanjwe ngayo xa kuphuculwa intlalo, umthetho kunye nepolitiki yesizwe. Yiyo loo nto bekuxeliwe kwimihlathi engasentla ukuthi, ukuhlalutya imixholo kuncwadi lwaseAfrika kunokubaluleka okukhulu njengoko kutyhila ubucukubhede obuntsonkothileyo beenkcubeko, iimbali, kunye nemiba yentlalontle kwilizwekazi

liphela (Chandler, 2023). Imixholo ihlala igqitha imida, inika ukukhanya kumava ekwabelwana ngawo afana nobukolonyali, imingeni yasemva kobukolonyali, ubuni, kunye nokomelela. Ngokucalula le mixholo, abafundi nabaphengululi bafumana ukuqonda okunzulu kokuntsonkotha koluntu lwaseAfrika, ukukhuthaza uvelwano phakathi kweenkcubeko ezahlukeneyo, kuncothulwe iinkolelo, kunye negalelo ekuzotyweni okupheleleyo kwamabali ahlukeneyo aseAfrika.

4.3 lingxoxo ezigqwesileyo ngentlalo, umthetho nepolitiki

UMarcuse (1968: 136) ecatshulwa nguDuka (2001: 267) unkqayingela inguqu xa ehlomla ngamalungelo oluntu:

Man as a thinking being, requires freedom, which is the highest good. It is such a good because it is supposed to bring along basic human rights, which are viewed by thinking man as a source of happiness.

[Umntu njengomntu ocingayo, ufuna inkululeko, eyona nto ilungileyo. Ilunge gqitha kuba ifanele izise amalungelo abantu asisiseko, ajongwa ngabantu njengomthombo wolonwabo.]

Ama-Afrika, ikakhulu amaXhosa, alujonge ngamehlo abomvu usuku apho ayokuthi ahlonitshwe kwaye amalungelo awo njengabantu aya kuthi athathelwe phezulu. Ubani wokhumbula ukuba amalungelo oluntu abaluleke kakhulu njengoko esebenza njengesiseko sokuqinisekisa isidima, ukulingana kunye nenkululeko yendalo yabo bonke abantu, kungakhathaliseki imvelaphi yabo okanye ubuni. Ukugcina amalungelo oluntu akhusela ucalucalulo, incinezelo kunye nokuxhatshazwa, ukukhuthaza ubulungisa bentlalo kunye noluntu olunobulungisa. Ngokubonelela ngeenkqubo zomthetho nezokuziphatha ezikhusela abantu ekuphathweni ngokungekho mthethweni, amalungelo oluntu avumela abantu ukuba bahlale ngokuzimela, baveze ngokukhululekileyo, kwaye bathathe inxaxheba ngokupheleleyo kwiindawo abahlala kuzo, ukukhuthaza uxolo lwehlabathi, uzinzo kunye nenkqubela phambili.

lingxoxo eziye zanyusa ingxaki yophandonzulu apha zibonisa isiqalo esinokulandelwa ukuze kufikelelwe kula malungelo oluntu lo kaMarcuse (1968) athetha ngawo. Amalungelo oluntu, njengoko esentlalweni, aphahlwe ngumthetho, amasiko, izithethe kunye nepolitiki. Ukunyhashwa kwelungelo elinye kuphelisa isidima somntu. Iinoveliz ezi zikhethiweyo zone zibonisa ukunyonyozelwa kwamalungelo esizwe somthonyama izolo, namhla nangomso. Xa amalungelo oluntu enyhashwa, oko kukhokelela kuluhlu lweziphumo ezibi kuwo omabini amanqanaba omntu kunye noluntu (Pons nabanye, 2022). Ukwaphulwa kwemithetho kunokukhokelela ekuwohlokeni kwenkululeko yobuqu, isidima nentlalontle, nto leyo ebangela umonakalo ngokwasemzimbeni, ngokweemvakalelo nangokwengqondo ebantwini. Ngokwentlalo, ukunyhashwa kwamalungelo abantu kunokubangela ukuba abantu bangathenjwa ngamaziko, kubangele izidubedube, kuze kukhuthaze ugonyamelo nocalucalulo.

Umfundi apha phantsi kwesi sihloko udontselwa ekubeni amamele iingxoxo ezithe zabe ziyagqwesa kwezi noveli zine zikaSaule malunga nemiba yentlalo, imiba yemithetho kunye nopolitiki ukusukela mandulo phaya kude kube namhla. Okuthetha ukuthi, kuninzi okuqhubekayo apha phandle, ngako oko, ingcungela le yokubhala ithini na yona ukuhlomla ngokuqhubeka phandle isebenzisa ulwimi noncwadi lwesiXhosa. Kaloku, uyatsho uMdanda (2004: 84) ukuthi iimbalo zesiXhosa zibhalwa ngamachule aziinkokheli, machule lawo athi akubona izinto ezitenxileyo kwaXhosa atshutshumbiseleke ekubeni athethe ngazo.

Uphandonzulu olu lubeka ingcingambono ethi ukuze isizwe siziqonde ukuba singoobani kwaye sisingisele phi kufuneka sijonge kwiinkokheli ezifana noSEK Mqhayi, JK Bhokhwe, WK Tamsanqa, AC Jordan, N Saule, KS Bongela kunye nabanye ababhali bomthonyama abathe basebenzisa isakhono sabo sokugijimisa usiba ukuba yinxalenye yentlalo kaNtu. Umzekelo, okaMqhayi ukubone ukubaluleka kokulungelelanisa ulwimi lwesiXhosa ukuze luhambelane neemfuno zangoku ngeli lixa kugcinwe isidima senkcubeko yaso (Neethling noMpolweni, 2006). Wazisa isigama sanamhlanje kunye namabinzana kulwimi, ngokufanelekileyo evala umsantsa phakathi koncwadi oluthethwayo lwemveli kunye neendlela zoncwadi zale mihla. Iimbalo zakhe zibonakalise ukuguquguquka kwesiXhosa njengolwimi olukwaziyo

ukudlulisa iingcamango neemvakalelo ezinzima (Mkhize, 2018). Ngaphezu komsebenzi kaMqhayi, uSaule ngumbhali ophume izandla nozama iindlela ezahlukeneyo zoncwadi, ukusuka kwiinovelu zepolitiki ukuya kwimidlalo yeqonga kunye nemibongo. Uxube iindlela zomlomo zesiXhosa kunye nobugcisa boncwadi lwaseNtshona, nto leyo etyebisa uncwadi lwesiXhosa (Diko, 2023c). Ngokwenza oko, wenza ukuba uncwadi lwesiXhosa lufikeleleke ngakumbi kubaphulaphuli ababanzi, ekhuthaza ukuzingca ngenkcubeko kwaye ekhuthaza izizukulwana eziselula ukuba zizibandakanye nemveli yazo.

Ngokuphandle, iinovelu ezi ziyidundubalisa phandle imeko yentlalo, ezopolitiko kunye nemithetho apha eMzantsi Afrika. Eyona nyani yeyokuba *Ukhozi Olumaphiko* kunye no*Umlimandlela* zigxile ikakhulu kumba wamadabi ayeliwa ngabaNtsundu kwiminyaka yee1980 eMzantsi Afrika. Okwenziwa ngumbutho we*UDF (United Democratic Front)* njengosana oluzalwa ngumbutho we*ANC (African National Congress)* kubhentsisa imilo namadabi athi angenwa ngabaNtsundu ukulwa nako konke okwakujolise ekucinezeleni umntu oNtsundu. Eliyinene lelokuba imibutho yabaNtsundu mandulo phayaa yayizama ukuba isizwe somgquba sitsale ngexhadi elinye ukuze intlalo, imithetho, ezoqoqosho norhwebo zibe namandla ngakumbi nangakumbi.

Okuchaza into yokuba, ukulwela ilizwe kubaluleke kakhulu kwintlalontle, kwezopolitiko nakwezomthetho. Ngokwentlalo, kuqinisa ingqiqo yesazisi sesizwe kunye nobunye, ukukhuthaza injongo ehlangeneyo edlula ukungafani komntu ngamnye. Kuhlakulela umoya wokuthanda izwe, kukwakhuthaza ukuzibophelela nokwabelwana ngako kwintlalontle kunye nenkqubela phambili yesizwe, nto leyo enokuthi iqinise ubumbano loluntu kwaye yakhe imvakalelo yokubandakanyeka phakathi kwabemi (Abrahams, 2016). Ngokwepolitiki, ukulwela ilizwe kunokukhusela okanye ukuseka imigaqo yedemokhrasi, yamalungelo abantu kunye nokuzimela. Ingasebenza njengendlela yokucela umngeni koorhulumente abacinezelayo kunye nokuthethelela utshintsho kwipolitiki, ebonisa ilungelo elizalwa nabemi lokuphemelela ulawulo lwabo. Lo mzabalazo wolongamo lwesizwe unokuxhobisa abantu ukuba babandakanyeke ekubumbeni ikamva labo baze babe negalelo ekuphuhliseni iinkqubo zepolitiki

ezinobulungisa neziphendulayo (Kasanda, 2016). Ngokomthetho, ukulwela ilizwe kunokungqamana nemithetho nezivumelwano zamazwe ngamazwe ezivuma ilungelo lokuzikhusela nokukhusela ulongamo lwesizwe. IiNgqungquthela zaseGeneva, umzekelo, zibonelela ngezikhokelo zokuphathwa ngobuntu ngexesha leemfazwe, zigxininisa ukubaluleka kokuxhasa amalungelo oluntu nangamaxesha emfazwe (Sepamla, 2023). Ukubandakanyeka kumzabalazo wobulungisa nomthetho kunokukhuthaza inkxaso kunye nokuba semthethweni kwamazwe ngamazwe, ukuqinisa isikhundla selizwe kunye nokugcina umgangatho ophezulu wokuziphatha kwintetho yehlabathi.

Likwayinyani nelokuba amaNgesi afika asohlula isizwe esimdaka ukuze siphelwe ngamandla sisaduntsalazana neemeko zengcinezelo ezinxulumene nentlalo, umthetho nepolitiki. UMakhenyane (2020: 29) uyayicebisa into yokuba isizwe esiNtsundu masichunkce ngebande elinye ukuze sibe sisizwe esibumbeneyo. Ngako oko, kuhle ukuba kugxininiswe imbono ethi uncwadi lwesiXhosa oluxhiba ubumbano lubaluleke ngakumbi nangakumbi kwimeko yaseAfrika. Umanyano lunokubaluleka okukhulu njengoko lukhuthaza ukomelela phakathi koluntu, imibutho kunye noluntu. Xa abantu bedibana kunye nenjongo ekwabelwana ngayo kunye neenjongo ezifanayo, banokudibanisa izakhono zabo, izixhobo kunye neenzame zokufumana impumelelo edibeneyo okanye etsalela kwicala elinye. Ubunye bukhuthaza ukuqondana, intsebenziswano kunye novelwano phakathi kwamaqela ahlukeneyo, okukhokelela ekusonjululweni kweengxabano, ukuqhubela phambili kwenkqubela yentlalo, kunye nokudalwa kwendawo ehambelanayo apho abantu banokuphumelela kunye. Ekugqibeleni, umanyano lwenza isiseko sokukhula okuzinzileyo kunye notshintsho oluhle kuzo zombini izikali zasekhaya nehlabathi.

Ukubhentsisa oku, uSaule usebenzisa isixhobo soncwadi nezithako zokwakha inoveli yesiXhosa apho kutyunjwa umlinganiswa othile oya kuthi abe ngumfuziselo wabantu abaphilayo. UMfazwe, uCamagu, uZithembile kunye noThembeka kwezi noveli zine ngabona balinganiswa kunokuthiwa wonke ubani uyakwazi ukuzizalanisa nabo kuba balwa amadabi aqhubeka imihla nezolo kwintlalo yaseAfrika. Oku akuthethi kuthi abanye abalinganiswa abadlali ndima ityhulu koko aba kuzekeliswa ngabo apha kulo

mhlathi ngabona baqhuba ibali bade bame ngeenzwane. Ukudala abalinganiswa abanokuqatshelwa ngabafundi boncwadi kubalulekile njengoko kukhuthaza unxibelelwano olunzulu lweemvakalelo phakathi kwabafundi kunye nebali. Abalinganiswa abanxulumeneyo bavuselela uvelwano, bevumela abafundi ukuba bazibone bekwimizabalazo, uloyiso kunye nobuthathaka babalinganiswa, nto leyo ekhulisa ukuntywila kwabo kwibali. Abalinganiswa abanjalo benza imixholo kunye nemiyalezo yebali ivakale kwaye ikhumbuleke ngakumbi, nto leyo eyakha umanyano olomeleleyo phakathi kwabafundi nomsebenzi woncwadi.

UMfazwe kwinoveli ethi *Ukhozi Olumaphiko* kunye noCamagu kwethi *Umlimandlela* bamele ama-Afrika ayinxalenye yemicimbi yopolitiki, intlalo kunye nomthetho. Amapolisa kwezi noveli zine kunye noMeva ehamba noFriday, ngokukodwa kuleya ithi *Ukhozi Olumaphiko* bathi basetyenziswe ngamaKoloniya ukufezekisa iinjongo zawo, okungqina uluvo oluthi abanye abantu abaNtsundu babanegalelo nefuthe ekuphumezeni iinjongo zabeLungu. Iirekhodi zembali zibonisa ukuba amaKoloniya ayedla ngokuxhaphaza iiyantlukwano phakathi koluntu lwemveli (abaNtsundu) ngokusebenzisana nabantu abathile ukuqhubela phambili iinjongo zabo zobukoloniya (Manicom, 1992). Esi sicwangcisoqhinga sasetyenziselwa ukuqhubela phambili imidla yobukoloniya, ukulawula abemi bendawo kunye nokujongela phantsi iinzame zokuchasa. Ukusebenzisana okunjalo, nokuba kunyanzeliswa okanye ngokuzithandela, kwadala amandla anzima kwaye kwafaka isandla ekuqhubekiseni ulawulo lwamaKoloniya, nanjengoko bahlwayela ingxabano yangaphakathi phakathi kwaNtsundu.

Imicwe ngemicwe ethe yaqatshelwa kumsebenzi kaSaule, nakubeni ke uphandonzulu lungagxilanga kufunda ngaye buqu, ngumbhali osuka kwiqela labantu abaNtsundu abaye bacinezela kanobomi yimithetho yamaKoloniya. Ngenxa yengcinezelo kuMzantsi Afrika omdala, umbhali uzibone sele efutheleke kumba wokuba athethe ngezinto ezingazange ziphelele ekuchaphazeleni yena kuphela, koko eziye zachaphazela ama-Afrika ephelele. Ngeso sizathu, ukuxabisa ababhali baseAfrika ababhala ngamava abo obukoloniya kubalulekile ngenxa yezizathu ezininzi. Okokuqala, amabali abo abonelela ngembali entsonkothileyo nehlala ihlasimlisa,

enika ulwazi ngezinto eziyinyani ezijongene noluntu. Oku kunegalelo ekuqondweni okuchaneke ngakumbi kwefuthe lomntu kulawulo lobukolonyali. Okwesibini, aba babhali bakhanyisa ukomelela, ukuxhathisa kunye nokuphila ngokwenkcubeko yabantu baseAfrika ngexesha nasemva kobukolonyali. Ngokwabelana ngamabali abo, bakhulisa amazwi angakhathalelwanga, bacela umngeni kumabali embali abalaseleyo, kwaye bancede bafune kwakhona iarhente ekubumbeni iimbali zabo. Okokugqibela, ukuxabisa ababhali baseAfrika abaphonononga amava obukholonyali kukhuthaza uvelwano kunye nokuqondana ngokwenkcubeko. La mabali anika abafundi, ngaphakathi nangaphandle kweAfrika, ithuba lokunxibelelana ngokweemvakalelo nangokwasengqondweni nemingeni ejongene nabemi beAfrika. Oku kuqonda kubalulekile ekukhuthazeni ulwazi lwehlabathi jikelele kunye nokutshitshisa iinkolelo ezitexileyo.

Umthetho owawungasulungekanga nowawenzelwe ukubulala amaXhosa uboniswa kumba kaCamagu. Lo mlinganiswa apha, njengaphaya ku*Ukhozi Olumaphiko* kunye ne*Inkululeko Isentabeni*, ulixhoba lomthetho oqingqelwe ukutshabalalisa abaNtsundu ngokuthi ubaphose eziseleni ngaphandle kobungqina nezizathu ezivakalayo. Nguwo lo mthetho owenza uCamagu abanjwe iminyaka engamashumi amabini anesibini. Oku kubonisa ngokucacileyo ukuba umthetho wawenzelwe abaNtsundu futhi wenzelwe ukubahlutha nokubakhulula isidima. Zizenzo ezifana nezi ezakhokelela ekubeni amagorha afana noNelson Rholihlahla Mandela, Langa libalele Dube, Oliver Tambo, Lillian Ngoyi, Walter Sisulu kunye nabanye abaninzi babethe ngenqindi phantsi belwela inkululeko kunye nomakulingwane phambi komthetho woMzantsi Afrika.

Ukutshutshiswa kwabantu abaNtsundu baseMzantsi Afrika ngaphandle kwemithetho enobulungisa ngexesha localucalulo yayiyinxaki enkulu kwaye yayingenabulungisa ngokunzulu. Le nkqubo yocalucalulo ngokobuhlanga yayicinezela ngokucwangcisiweyo abantu abaNtsundu noluntu, ibavalela amalungelo oluntu asisiseko, amathuba kunye nenkululeko esekelwe kuphela kwibala lolusu lwabo (Diko, 2023b). Ukungabikho kwemithetho enobulungisa kubangele ukungalingani kwezentlalo, kwezoqoqosho, nepolitiki okuxhaphakileyo, okuqhubela phambili umjikelo wokujongelwa phantsi nokubandezeleka kubemi baseMzantsi Afrika

abaNtsundu. Eli xesha localucalulo olucwangcisiweyo kunye nolawulo lobuhlanga lube neziphumo ezibi, kubandakanywa ukufuduswa ngenkani, ukuxhatshazwa kwezoqoqosho, amathuba emfundo anyityiweyo, kunye nokuthintelwa kwentathoxaxheba kwipolitiki kubantu abaNtsundu. Yaqhekeza iintsapho, yaphazamisa uluntu, yaza yakhokelela kwilifa lentlungu eqhubekayo nanamhlanje. Umzabalazo wokuchasana nocalucalulo kunye nokufuna ubulungisa, ukulingana kunye namalungelo oluntu waba ngunobangela wehlabathi, ugxininisa imfuneko engxamisekileyo yotshintsho lwentlalo kunye nokugatywa kokungekho sikweni ngokobuhlanga.

Owona mthamo kwiinoveli ezi zine kukuba ukuze umthetho waseMzantsi Afrika uhlonitshwe futhi ukwazi ukusebenziseka kwiminyaka yezizukulwana ezizayo kudingeka ukuba usetyenziswe ngokufanayo nangokulinganayo kwiimeko ngeemeko. Apho kubonakala ukuba umthetho kufuneka utshintshiwe, kufuneka kwenziwe njalo ukuze nezizukulwana ezizayo zifunde kwaye ziwuhloniphe umthetho. Makungabikho namnye ocinga ukuba ungaphezulu komthetho. Oku kuthetha ntoni ngalowo wayesaya kuba ngumongameli woMzantsi Afrika, uJacob Zuma, ongefuni kuthobela mthetho? Kuthetha ukuthi umthetho waseMzantsi Afrika uyadelelwa kwaye unyonyozelwa ngabo bekumele ukuba bawuphakamisela phezulu ngokuthi babe ngumzekelo omhle kuwo (Mongale, 2022). Apha, uJacob Mzuma ukhankanywa kuba wayengade avume ukuvela phambi kwekomishini ephanda urhwaphilizo, ade angafuni kugobisa phondo xa eyalelwa yinkundla ephakamileyo ukuba ayokuvela kule komishini (Yende, 2022). Usingaye lo – iimbalo zikaSaule - uyikhaba ngawo omane into yokudelelwa komthetho. Umzekelo, ixhaphakile into yokuba kubekho abacinga ukuba banamandla ngaphezu komthetho kule mihla sikuyo. Kuvela mhlophe kule micwe ilapha ngasezantsi:

“Ubalekisa ngesantya esingaphezu kwesiqingqelwe le ndawo mfondini, lityala ke elo,’ itsho into enkulu ingahleki nanye kwezihlekisayo.

‘Into esuk’ithini, akuyiboni ukuba yimoto karhulumente le?’ waphendula ngokugwexa.

'Akungorhulumente kaloku wena mfondini kwaye akuyalelwanga ngurhulumente ukuba waphule umthetho wakhe.' Le mpendulo ivela kanye xa bafikayo kuleya yamagosa imoto.

'Ungathethi nanjani na mfondini kuba akundazi nokuba ndingubani na,' Wanyusa laa magxa akhe okuziphakamisa.

'Into endiza kuyenza kukukunika itikiti, enye nenye uya kuyixoxa naloo rhulumente wakho.' Rhuthu incwadi yokubhala seyibiza 'iimpepha' awathi ngokukhawuleza nokudelela akaziphethanga uAfrika.

'Tyhini, Tshawe nguwe lo? Unqabe phi na wena mfondini?' kutsho elinye igosa lendlela elalalityaziswe yenye imoto ngeli xesha kumiswe uAfrika. Wabe sejika ebulisa ehleka kamnandi kucaca ukuba kuyaziwana apho kwaziwana khona. Kwabuzwana impilo sele engasahoywanga omnye lo . Umile ulinde ukuba kugqitywe azokwenza umsebenzi wakhe. Apho iphele khona incoko, uAfrika usuke waqonda ngemoto yakhe elishiya eliya gosa likhamisile.

'Uhambe kakuhle Tshawe, unganqabi kaloku,' wavalelisa umnene.

'Ukuba ufuna ukuphulukana nomsebenzi wakho wena, nika uTshawe itikiti,' utsho eguqukela kuwabo.

'Ngokuba enantoni mfondini?' ubuza ebuxhalaba.

'Ngumntu kamhlekazi lowa ukuba uva ngam.'

'Yinto ethi makaphule imithetho yendlela ke leyo?' (Saule, 2010: 89)

EMzantsi Afrika, baninzi abasele bebikwe ukuba baye bazibandakanya nezorhwaphilizo kodwa ngenxa yezikhundla zabo kunye nokudibanisa ubuhlobo nomsebenzi abakabanjwa bajongane nengalo yomthetho. Omnye umzekelo wosopolitiki woMzantsi Afrika ojongene nezityholo zokuzenza ngathi bangaphezulu komthetho nguJulius Malema, inkokeli yombutho we*Economic Freedom Fighters (EFF)* (Twala, 2021). UMalema uye wabandakanyeka kwiingxoxo ezahlukeneyo

kunye nemiba yezomthetho, equka izityholo ezinxulumene nentetho yentiyo kunye nokukhuthaza (Twala, 2021: 10). Ukuthetha kwakhe ngokungafihlisiyo kunye nesimbo sokujongana ngezikhondo zamehlo kukhokelele kungquzulwano nabezomthetho nabasemagunyeni. Iintetho zikaMalema esidlangalaleni kunye nezenzo zakhe ngamanye amaxesha zibonwa njengemingeni emiselweyo kunye nokutyhalela imida, ephakamisa imibuzo malunga nesimo sengqondo sakhe ngakumthetho (Yende, 2021). Bambi abahlalutyinzulu bema ngelithi indlela aziphatha ngayo ibonisa ukuba akafumani sohlwayo okanye akayikhathaleli imiphumo yezenzo zakhe (Kobe, 2021).

Kubalulekile ukujongana neengxoxo ezinjalo ngembono elungeleleneyo, kuthathelwa ingqalelo umxholo, iimbono ezahlukeneyo, kunye neenguqu ezibanzi zepolitiki noluntu lwaseMzantsi Afrika.

Abona bantu bangamaxhoba wokuxangxathwa yingalo yomthetho ngabo bangenazikhundla kwaye bangaziwayo ukuba bangoobani na, ngabula Afrika. Isiphelo soku kukuba kubekho ukudelelwa komthetho kunye nokungehli kwezinga lorhwaphilizo eMzantsi Afrika (Machisa nabanye, 2023). Bangaphi abantu esele bebanjiwe kulaa khomishini eyayikhokelwe nguRaymond Zondo, komishini leyo eyasungulelwa ukuncedisa ekuphandeni abo bazibandakanya norhwaphilizo? Bangaphi abantu abasole lowo wayesakukhokela inkampani yeenqwelo moya iSAA; uDudu Myeni, kodwa akakajongani nengalo yomthetho ngokupheleleyo? (Twala, 2021). Ngeso sizathu, eMzantsi Afrika iba ngathi umthetho ukubuza ukuba ungubani na ngaphambi kokuba uthathe indawo yawo. Zizinto ezibonisa ukungalingani ke ezi. Ukhwela ezehlela umbhali wesiXhosa kule miba esebenzisa ubuchule bokubhala kuluncwadi lwaseAfrika. Ngako oko, ababhali besiXhosa banendima ebalulekileyo ekuxovuleni imiba yezomthetho njengoko bezisa ulwazi olulodwa lwenkcubeko nembali kwiingxoxo zomthetho. Ngemisebenzi yabo yoncwadi, bangakhanyisa indlela iinkqubo zomthetho ezithe zachaphazeleka ngayo kuluntu lwamaXhosa, zikhanyisela intswelabulungisa, iyantlukwano, nokunyhashwa kwamalungelo oluntu. Ngokucela umngeni kwizithethe zomthetho nokunikezela ngeembono ezizezinye, ababhali besiXhosa bafaka igalelo ekuqondeni okuqakayo nokumanyana kwentsebenziswano entsonkothileyo phakathi komthetho, inkcubeko nobulungisa kwezintlalo.

Abo bathi balwe nabo bazibandakanya norhwaphilizo babasecicini lokuphulukana nomsebenzi wabo (Fatoiki, 2013). Khangela into yokuba eli gosa lendlela kulaa mcaphulo ungasentla kwinoveli ethi *Inkululeko Isentabeni* lithi xa beliza kunika uAfrika itikiti kuba ophule umthetho wendlela kucace nje ukuba beliza kuphelelwa ngumsebenzi. Siyintoni ke ngoko isiqhamo saloo nto? EMzantsi Afrika umthetho awusetyenziswa ngokulinganayo ebantwini (Fatoiki, 2013). Iba ngathi kuqale kujongwe ubuso nokuba unxibe ntoni na ngaphambi kokuba kusetyenziswe umthetho. Isifundisa ntoni ke loo nto isizukulwana esilandelayo? Sisizathu sokuba yimpula kaLujaca esabangela ukuba uBuyile Mhlaba avalelwe yedwa angaboni nditsho nelanga kulaa trongo kuba akukho nto anayo futhi engaziwa nokuba ungubani na (Saule, 2010: 79).

Intetho ethi “ubomi bakho bonke etrongweni” yayiyinto yemihla ngemihla kumthetho omdala eAfrika. Uninzi lwabo babelwela amalungelo omntu ombala umdala eAfrika lwalunyanzeleka ukuba luye kubhaca (Saule, 1996a). Yimbali le engafane ibhalwe, iyimbali engafane ithethwe nokuthethwa. Ukuba ithe yabhalwa ibhalwa ngendlela egqwethekileyo, iyenze loo nto ibe yimbali ekumgangatho ophantsi. Ukuxhasa olu luvo, uDiko (2023c) uthi ngexesha lobukoloniyali kunye nexesha localucalulo eMzantsi Afrika, abantu abaNtsundu babesoloko bejongene nezigwebo eziqatha ngenxa yocalucalulo kunye neenkqubo zomthetho ezingenabulungisa. Oorhulumente nocalucalulo baphumeza imithetho eyayijolise ngokungafanelekanga kubantu abaNtsundu, nto leyo eyakhokelela kwizohlwayo eziqatha nakumatyala amancinane. Ezi nkqubo zomthetho zaziqalelwe ukugcina ulawulo, ukucinezela inkcaso kunye nokubethelela imigangatho yobuhlanga, ekhokelela kukungalingani okukhulu kwezentlalo nezozoqoqosho (Davis, 2018). Wenjenje uSaule ukuthetha ngale mbono ingasemva:

“Linye icebo kwedini kukuba uqhwashe ... Ukuba usindile ekubanjweni njengokuba sithetha nje, kuza kufuneka utsibe imida yeli, ayikho enye indlela. Mfazwe, uyayiva le nto ndiyithethayo? ... Ukuba ukhe wabanjwa, isigwebo siya kuba sinye, kukuxhonywa ukuba akufelanga esiseleni njengoKK.” (Saule, 1996a: 111)

Okokuqala okuvezwa ngulo mhlathana ungasentla kukuba imbali apha ibonakala njengesixhobo esinokusetyenziswa ukulungisa nokuphucula uMzantsi Afrika lo umtsha. Iingxoxo zeenoveli ezi sele zidibene ziyimfundiso kubasebenzi kunye nolutsha loMzantsi Afrika ukuba makuqinwe enyanisweni ukuze iinzame zokulungisa ilizwe zingamniki nomoya. Ngeso sizathu, iinoveli ezi zishukuxwa bobu bunzululwazi bophandonzulu zidudulela olu phandonzulu ekubeni luphinde luhlalutye ukuba umthetho waseMzantsi Afrika wawunjani mandulo phaya kwaye unokuphuculwa njani ukubheka phambili. Ukuhlaziya izikhokelo zomthetho eMzantsi Afrika kubalulekile ekufezekiseni ubulungisa, ukulingana kunye nomanyano loluntu. Ukujongana nokungabikho kobulungisa kwimbali kunye nemithetho yocalucalulo, ingakumbi kwixesha localucalulo, kuqinisekisa ukuba inkqubo yomthetho ihambelana nemithethosiseko yedemokhrasi kwaye ikhusela amalungelo abo bonke abemi. Olu hlaziyo lukhuthaza ukuquka wonke umntu, lukujongane nokungalingani ngokwenkqubo, kwaye luvula indlela yemeko yomthetho enobulungisa neselubala ebonisa iimfuno neminqweno eyahlukeneyo yesizwe.

Ukuthulula nokunkqayingela inguqu, iyinyaniso emsulwa into yokuba indaba yomthetho eMzantsi Afrika ijike yaba yinto yepolitiki. Ipolitiki iwutheza amandla umthetho. Khangela kwa into yokuba intloko yomthetho, uRaymond Zondo kunye noJacob Zuma owayesakubangumongameli, kucace ukuba baza kugijimisana eenkundleni zamatyala kuba ingulowo uthi umthetho udungwe yipolitiki, abe esithi omnye hayi akunjalo (Mlambo, 2019). Olu dushe lwezi nkokheli zimbini luthetha lukhulu ngekusasa lomthetho waseMzantsi Afrika nto leyo uSaule kwezi mbalo zakhe ayichasileyo. Iimbalo ezi kuphicothwa zona apha zixhasa ukuhlonitshwa komthetho ngabo bonke abantu. Ukungawuhloniphi umthetho kunokuba nefuthe elibi ebantwini nakuluntu ngokubanzi. Kunokonakalisa imeko yentlalo ngokudodobalisa ukuthembana kumaziko, nto leyo ekhokelela ekuwohlokeni kocwangco nokuzinza. Ngaphezu koko, kunokuphumela kwimiphumo engokwasemthethweni, konakalisa isidima sikabani, ukunciphisa amathuba, nokuphazamisa impilontle yoluntu.

Umfundi, njengoko sele eziphawulile iinoveli ezi, kumele ukuba uyazibuza ukuba yayingekho yini na imithetho kunye neebhodi ezazikhokela kwaye zilawula intlalo kaNtu mandulo phaya njengokuba kusenzeka olu dushe nje, intlalo kaXhosa ibhokoxwe yimithetho, ipolitiki iqabela phezu kwemithetho, abaNtsundu besehliswa besenyuswa futhi bexhatshazwa. Ewe, ayekho amaqela ayelwela inkululeko kodwa ecunyuzwa. *Ukhozi Olumaphiko* lukutyhila oku xa luhambisa luthi:

“ ... yayikho yona imininzi elokishini imibuthwana eyayimana ukugramama, ikwakho nakwezinye iindawo kunjalo nje, kodwa ingade ihambele ndawo kuba yayisithi isaphakamisa intloko, gcimfi ityunyuzwe ngembokotho yomthetho, loo malungu ayo ayokuphoswa etrongweni ...” (Saule, 1996a: 107)

Ugxininisa umbhali athi:

“Ingxelo endiyifumana kolu cingo ngoMfundisi uHlathi ithi abazali bakho bobabini, banyamalele, kukholelwa ukuba babanjiwe, kutsho uSiqithi, nabakhe abazali umkhondo awaziwa. Yena ufike ukuvela kuloo ndawo angayixelanga kuMfundisi kukhala ibhungane eSihlahleni, izinja zidutyulwe zafa zonke.” (Saule, 1996a: 110)

Uluvo olu luqanyezwe kule micwe mibini apha, lucacisa kakuhle ukuba eyona ngxaki yayingumthetho owawulwa nesizwe semigquba. Lo mlo, kwakungakwazeki ke ukuba abantu abaNtsundu baziphindezele okanye bazikhusele kuyo kuba uninzi lwabo lwaluneepokotho ezilambileyo. Seso sizathu esibangela ukuba uModiri (2012) athi ngexesha localucalulo eMzantsi Afrika, abantu abaNtsundu baseMzantsi Afrika babejongene nemicelimngeni emikhulu ekulweni nemithetho yengcinezelo yocalucalulo. Inkqubosikhokelo yomthetho yocalucalulo yayijongele phantsi ngokucwangcisiweyo kwaye yacinezela abantu abaNtsundu kunye noluntu, inciphisa amalungelo abo kwipolitiki, ezentlalo kunye nezozoqoqosho (Modiri, 2012). Urhulumente wocalucalulo wasebenzisa indibanisela yemithetho yengcinezelo, ubundlobongela kunye nokucupha ukucinezela abantu abaphikisayo kunye nochaso, nto leyo eyenza kube nzima kakhulu kubemi boMzantsi Afrika abaNtsundu ukucela umngeni ngempumelelo kwinkqubo yocalucalulo. Isithako sobunzululwazi semveli sihlaba

ngokupheleleyo kwingcingambono yokuba abaNtsundu bahlwempuzeke emveni kokususwa emihlabeni yabo, kumasiko nezithethe zabo kwade kwashunqulwa imithetho yabo.

Ngokwesithako sobunzululwazi semveli, abantu abaNtsundu baseMzantsi Afrika babenemithetho yabo yenkcubeko neyesiNtu eyayilawula iinkalo ezahlukeneyo zoluntu lwabo kwakudala phambi kokuba kunyanzeliswe imithetho yobukoloniyali kunye nocalucalulo. Le mithetho yendalo kunye nemisebenzi yesiNtu yayimiliselwe ngokunzulu kwizithethe zemveli, izenzo zenkcubeko kunye nemilinganiselo yokuziphatha yoluntu (Nhlapho, 2017). Baye balawula imicimbi efana nengqesho yomhlaba, umtshato, ilifa, ukusombulula iingxabano, nolawulo loluntu. Ukuqaqambisa ezi ngxoxwana zingasentla apha, uCamagu kunye noMfazwe ngabantu abaphuma kumakhaya angathathi ntweni kuyaphi. Apha kwinoveli, *Umlimandlela*, uCamagu akakwazi kuzifumanela igqwetha elinokuthi limlwele kwesi sishiqa setyala arhintyelwe ngalo. Oku kubonisa ukuba kwimeko yoMzantsi Afrika zimbini izinto ezinokwenzeka. Nazi:

- i. Ukuba ngaba usuka kwikhaya elifumileyo, unako ukusebenzisa amandla emali ukulwa nokweyisa umthetho. Unokuwulwa umthetho kuba ufuna kuvele inyani okanye unokuwulwa kuba ufuna ukuwugqwetha.
- ii. Xa lowo esuka kwikhaya elingathathi ntweni, umthetho awuzami kumncedisa ekubeni afumane abameli kunye namagqwetha aya kuthiancedise ekuqokoleleni ubungqina ukuze kwahlulwe inyaniso phakathi kobuxoki. UCamagu ulixhoba loku.

Imbono enokucuntsulwa kwiingcingamfundiso zeenoveli ezi sikhumathele kuzo kukuba urhulumente wengcinezelo apha kula mabali ubika ukulingana phambi komthetho kodwa abo bangamahlwempu abanikezwa thuba lokuba bafumane amagqwetha aziingcungela ukuze kuhluzeke ubuxoki phakathi kwenyaniso. Uphandonzulu olu lunenkolelo ethi umthetho kunye noMgaqosiseko woMzantsi Afrika uyehluleka ukuqonda ukuba kuthetha ukuthini ukulingana kunye nokwenza izinto ngondiliseko. Umthetho ofuthelwe yipolitiki ujonga umbala wobuso bakho kunokujonga inyaniso. Kungoko uphandonzulu olu lunento olungayivisisi ncam

malunga nendlela umakulinganwe oqondwa ngayo kunye nomthetho xa kuthelekiswa noko urhulumente wengcinezelo akubangayo. Uyenza njani into yokubanga futhi ume entweni ethi uxhasa umakulinganwe kodwa ube usenza into echaseneyo naloo mbono? Indlela umthetho owathi waqhutywa ngayo mandulo phaya ngamaKoloniyali ikakhulu uhamba nomgangatho worhwebo nezezimali. Okuthetha ukuthi, abo baneepokotho eziziziqhuma babekwazi ukulwa ngeli xesha abo babeneepokotho ezithe nca babethathwa bagityiselwe kwezimnyama zona izisele.

Imbali engenakulityalwa ethe yavezwa kwinoveli ethi *Ukhozi Olumaphiko* malunga neemeko kunye nentlalo yoMzantsi Afrika yileyo ibonisa ukuba imidaka kaPhalo yayingenawo amalungelo qobo nakwiindawo awayehlala kuzo. Amalungelo amaninzi ayenyhashwa ngumthetho udibene namapolisa. Siso isizathu esibangela ukuba uMfazwe kunye noCamagu baboniswe njengabantu abangenamalungelo kwathini. Umzekelo, amapolisa ebengena nanini na kwindawo ohlala kuyo futhi kungalindelekanga nokuba ube uwehlisa uwenyusa ubuza ukuba afuna ntoni na. Utsho umbhali ukuthi:

“Ngantsenazana ithile xa zigqiba ukukhala iinkuku zokuqala, ndothuswa ndaxhuma kukunkqonkqoza okungekho mbekweni kumnyango wegumbi endandilala kulo ekhaya. Ndatsiba vumbululu emandlalweni, ndavula kwangoko. Emnyango kwakuqingqe izigxegela ezimbini zoomnqay’ulambile zoonongqayi, imipu ijoliswe nzoo apha esifubeni kum. Ndasuka ndoma nko kukothuka, akwabikho nalinye ilungu lomzimba elifuna ukushukuma. Kwahlokoma ilizwi lidanduluka ngathi lithetha nesithulu lisithi mandime kuloo ndawo ndingashukumi nakancinci. Ndangqutywa ngemipu ndityhilizelwa ngaphakathi egumbini ... zandixelela ezi zinto ukuba mandizilandeke ...”
(Saule, 1996a: 4)

Okokuqala, uMfazwe apha wohluthwa isidima kuba kaloku kuthetha ukuthi oNtsundu yena umntu wayengenalungelo nokokuba wayehlala kwindawo yakhe okanye engahlali kwindawo yakhe kwakuzifanela. Isithako sobunzululwazi kubuntu basemaXhoseni siyakuchasa ukudelelwa nokunyonyozelwa komntu kuba ejongwe ezibhatyini kwabonwa into endawni yokuba kubonwe umntu. Ukujongelwa phantsi

kwabantu abaNtsundu baseMzantsi Afrika ngamapolisa ocalucalulo kwakuyingxaki kakhulu kwaye kwaba neziphumo ezibi nezihlala zihleli. Yakhuthaza inkcubeko yenkohlakalo, yocalucalulo ngokobuhlanga, nokunyhashwa okunzulu kwamalungelo abantu. Ngokuphatha abantu abaNtsundu njengabantu abangaphantsi, amagosa asebupoliseni ocalucalulo ayethethelela ukusetyenziswa kwezigalo ezigqithisileyo, ukubanjwa ngokungenasizathu, nokuthuthumbisa, zonke ezo zinto zazisetyenziswa ngendlela ecwangcisiweyo ukugcina ulawulo nokucinezela abantu abaphikisayo. Ngako oko, indlela eya enkululekweni eMzantsi Afrika, njengoko sibonisa isithako sobunzululwazi senkumbulo nembali, yayixandwe yimiqobo ekwakungelula ukuyidedisa ngenxa yemiqathango eyayibekwe sisizukulwana samaKoloniyali; ooyise booMeva aba ku *Ukhozi Olumaphiko* kunye nooLweliAfrika kwi*Inkululeko Isentabeni*.

Umphandinzulu uchithe ixesha elivisayo phaya kwintshayelelo yesi sahluko ezama ukuchaza nokucubungula igama elithi umxholo ukuze umfundi angaphazamiseki xa sele ebona iingxoxo zalo msebenzi zibelekisa umxholo phezu komnye ngenxa yokuthungelana kwayo. Oku kutshiwo ngesizathu sokuba umbhali phaya kulaa noveli ithi *Umlimandlela* usebenzisa ulwimi oluthile ukufihla nokuveza imiba yama-Afrika. Ubukhulu becala, iba ngumxholo phezu komnye umxholo. Khangela apha, uSaule ubonisa indlela abaNtsundu ababebonwa njengezinja endaweni yokuba babonwe njebantu abafana nabanye abantu. Ngomnye umxholo lowo kodwa othi uthungelane nemiba yemithetho kunye nepolitiki. Umsunguli wenoveli usebenzisa isifaniso esithi “okwenja” ukubonisa le nkcazombono. Khangela apha kulo mcaphulo umbhali, esebenzisa umlinganiswa, ngelithi:

“Ukuba ibingeyiyo into yokuba uselikrancukrancwana elingaka ngendisithi mfana wam, hamba uyokujinga okwenja entanjeni kodwa ke ngeemfefe zale nkundla uyaxolelwa ngelithi uyakuhlala etrongweni usebenza nzima ubulaleka yonke imihla ...” (Saule, 1998: 9)

Uphinda umbhali lo ancekelele kwakhona ukuthi:

“ ... andibazi ukuba aba bafo bakusindisele ntoni na, ngebekudubule bakushiya kulaa moto, ufe uxele ezinye eziya izinja.” (Saule, 1996a: 172)

USaule akaphazamanga ngokusebenzisa eli gama lithi “nja” ukuzoba umthetho wamaKoloniyali kuba naku ekwacinzelela kwakhona:

“Sikhotsholo, thatha le nja, wenze into eqhele ukwenziwa enjeni efana nayo.”

(Saule, 1996a: 177)

limbono ezi zisetyenziswa lichule lokubhala kodwa zibe ziphinyiselwa ngabalinganiswa. Ichule lokubhala lelo lizibandakanya nentlalo kaPhalo. Kule indawo, usana lukaXhosa olu lusebenzise abalinganiswa ukuthi abaNtsundu babengabonelwa ntweni ngamaKoloniyali kunye nabo babesebenzela amaKoloniyali. Oku kujongelwa phantsi kobuntu kwakhona kwenze nzulu iyantlukwano ekuhlaleni, iqhubela phambili imekobume yoloyiko, yokungathembani, nobutshaba phakathi kokuthotyelwa komthetho noluntu oluNtsundu. Yayiqhekeza iintsapho, yaphazamisa uluntu, yaza yenza ukwenzakala ngokwasengqondweni okuqhubeka nokuchaphazela izizukulwana zabemi boMzantsi Afrika. Ilifa lokunyeliswa kobuntu lisankenteza kwiingxoxo zanamhlanje malunga nobulungisa, uxolelwaniso, kunye nemfuneko yokushukuxa intswelabulungisa yembali eyayisenziwa ngurhulumente wocalucalulo. Umsunguli weentetho nale micwe ingasentla uhambisa enjenje:

“Bendithe kula mapolisa makayithathe laa nkunkuma ayokuyilahla emlanjeni, andazi ukuba alibele phi na.” (Saule, 2010: 44)

Phezu kwesi sibizo singenaceba sithi “nkunkuma”, imbalo le yesiXhosa yongeza kulaa ngcambu yezibizo, “nja”, ukukhumbuza umfundi ukuba ama-Afrika ayefaniswa nayo nantoni na evukuzelayo apha phandle. Oku kukwaqapheleka ngasezantsi apha:

“Iphi le nja, ndizokuyithena?’ umfo omkhulu ubuza sele egxanyela phezulu esiya kuBuyile.” (Saule, 2010: 65)

Ngako oko, kukuthini ukusuka kubizwe omnye umntu, ingakumbi indoda, njengenkunkuma? Kuthetha ukuthini ukubizwa komnye umntu njenganja? Elincamisayo lelokuba xa indoda endala kwaXhosa ibizwa ngenja, kufana nqwa

nokuyibiza ngenkwenkwe. Yintoni inkwenkwe ngokwesithako sobunzululwazi senkcubekontlalo, nesamasiko nezithethe? Hayi, asikafiki apho. Kodwa, omakugxininiswe kukuba izithuko zobuhlanga ziyingxaki kakhulu njengoko ziqhubela phambili ucalucalulo, iinkolelo kunye nokwenzakala. La magama asekelwe kukungabikho kobulungisa kwimbali kunye neenkqubo ezicinezelayo, ukuqinisa amandla kunye nokungalingani kwezentlalo. Izithuko zobuhlanga zithoba isidima somntu ngokobuhlanga okanye ubuzwe, ziphelisa umanyano ekuhlaleni, kwaye zifaka isandla kwimekobume enobutshaba ejongela phantsi amaqela ekujoliswe kuwo. Ukusetyenziswa kwentetho yobuhlanga iqhubela phambili umjikelo wocalucalulo kwaye ibethelela iimbono ezingalunganga malunga neempawu ezithile zobuhlanga. Inemiphumo yokoqobo, ichaphazela impilontle yengqondo nengokweemvakalelo, ithintela amathuba emfundo nawomsebenzi, yaye ide ibangele ugonyamelo kwiimeko eziqatha (Diko, 2023a). Ukulwa ukusetyenziswa kwentetho yobuhlanga kubalulekile ekukhuthazeni intlonipho, ukubandakanywa, kunye nokulingana, kunye nokudala uluntu apho wonke umntu uphathwa ngesidima kunye nobulungisa.

Oku kubonisa nje ngokuthe gca ukuba inzala yamaNgesi zange yabona mntu uNtsundu njengomntu. Umntu ngumntu ngabantu. Xa uzibona wena ungumntu, nabanye abantu bangabantu. Zithande, uthande nabanye abantu. Yifilosofi kaXhosa le etyhilwa ziinovelu ezine zikaSaule. Ngokuya iingxoxo ziphala umbhali uphinda athethe eziphikisa kuba kwezi novelu zine usebenzisa iziduko ezifana nooZotsho, ooJola, ooNtsilibe, ooTshonyane, ooChungwa, ooSido, ooDikiza, ooGatyeni, ooBhele, ooMkwayi, ooTshawe kunye nezinye ukubonisa ukuba amaXhosa wona axabisene kwaye ayahloniphana njengokuba abeLungu besaliwa yimbeko nje bona (Handmaker noParsley, 2001). Asibubo na ubuntu obu umbhali abutyhila apha? Okuchaza ukuthi, uSaule uthuka amaNgesi ewenyelisa ngokuwajongela phantsi kuba engenasimilo. Ngelipoqileyo ilizwi, uSaule ubona oodengana xa ebona amaNgesi ephimisela amagama afana noonja kunye noonkunkuma. Zizinto umbhali ebengenakuzithi pahaha ezi kubhalo lwakhe kuba kaloku ngexesha lengcinezelo kwakungavumelekanga ukuba ababhali abaNtsundu bathethe bephikisa amaNgesi. Ukuba benze njalo ezo mbalo zabo zaziya kuthathwa zigityiselwe lee eNdenxe. UBehuria nabanye (2017) uyalitsolisa ukuthi, ukwala ukupapasha ababhali besiXhosa ababekwipolitiki kuqaqambisa unxulumano oluntsonkothileyo phakathi koncwadi,

ipolitiki, nokuphicothwa kweencwadi, ingakumbi ngamaxesha odushe lwepolitiki olufana nocalucalulo. Kwiimeko apho uncwadi lwalubonwa njengesixhobo sokutshintsha kwentlalo kunye nokuchasana, imisebenzi yepolitiki yayinokuthi ibonwe njengentsomi yokuzibandakanya nomzabalazo wokulwa nengcinezelo. Oku akuzange kuthintele kuphela inkululeko yobugcisa kodwa kukwabonisa ubungakanani ingcamango yepolitiki eziphembelele ngayo imbonakalo yopapasho, ibumba amabali kunye neembono ezathi zanikwa iqonga.

Ukuqhuba iingxoxo malunga nentlalo eAfrika umbhali uthetha ngqo emapoliseni. EMzantsi Afrika ixhaphakile into yokuba bathi abaNtsundu xa beyokumangala ezikhululweni zamapolisa bafumane ukungakhathalelwa (Zondi noUkpere, 2014). Umzekelo, ivamile neyokuba ithi indoda xa iyokumangala kuba yoniwe ngumntu olibhinqa suke ihlekwe okanye kuthiwe imathile (Pillay, 2020). Zizinto ezinje ezikhokelela ekubeni, maxa wambi, amadoda azilwele ngendlela egqithisileyo kumabhinqa. Umsunguli wezi noveli zine apha uzekelise ngalaa meko kaBuyile ukutyhila nokuveza imvo le:

“Ke ngoku ufuna sithini thina singamapolisa?” yabuza into enkulu ingamjonganga.

‘Ukuba uphinde wazela imfitshimfitshi apha, siza kukubamba’” (Saule, 2010: 55)

Ingcingambono yombhali iveza amabatha omthetho oqhwarelayo kwicala lamapolisa kuba kaloku uBuyile Mhlaba apha ugqokezelwe kwindawo ahlala kuyo kwaye eyona nto imenza angahlaliseki kukuba akuthathwanga nto kulaa flethi yakhe. Ngeso sizathu, aba bebengene kulaa flethi yakhe bebeya kufuna ntoni? Iimpendulo azifumanayo apha esikhululweni samapolisa zezibonisa ukungathathelwa ndawo kwabantu abaNtsundu kuba noko, ukuba ibingumLungu ebengeke afumane ezi mpendulo. Imidaka iyaxhwithana, ijongelana phantsi. Yiyo loo nto ade athi uPillay (2020) impathombi yabantu abaNtsundu ngamapolisa ibe ngumba ogqubayo ophawulwe lualucalulo olucwangcisiweyo nokusetyenziswa kakubi kwegunya. Oku kuphathwa gadalala kuquka intaphane yokungabikho kokusesikweni, okuquka

ukuchazwa kwenkcazelo ngobuhlanga, ukusebenzisa izigalo ngokugqithiseleyo, ukubanjwa ngokungekho mthethweni, kwanamatyala obundlobongela obukhokelela kukwenzakala okanye ukufa (Frankel, 1980). Impathombi enjalo iqaqambisa imfuno engxamisekileyo yohlaziyo lwamapolisa, ukuphendula kunye nokudilizwa kokungalingani kwesakhiwo okuqhubela phambili oku kungabikho kobulungisa, ngelixa ukwandiswa kweemfuno zobulungisa boluntu kunye nokulingana.

Umfundi makadlule ke athabathe eli gama lithi *Kaffir* elisuka kwintetho yesiBhulu elichaza umntu ongeyonto, ongenankolo kwaye ongazi Thixo okanye thixo bakhe (Hedger, 2012). Oothixo bamaXhosa zizinyanya neminyanya. Igama lobuhlanga elithi *Kaffir* linemvelaphi kwimbali yobukoloniyali kwaye lalisetyenziswa njengegama elinyelisayo ukubhekisa kubantu abaNtsundu baseAfrika, ngakumbi eMzantsi Afrika (Croom, 2015). Intsingiselo yalo ithatyathwe kwigama lesiArabhu elithi *kafir*, elithetha ongakholwayo; yamkelwa ngamaKoloniyali aseYurophu ngexesha lobukoloniyali kunye nobukhoboka (McNamara, 1998). Ngokuhamba kwexesha, yaba ligama elityholwa ngobuhlanga elisetyenziselwa ukuthoba isidima nokuthotywa kwabantu abaNtsundu, ukuqhubela phambili izimo zengqondo zobuhlanga kunye nokomeleza amandla engcinezelo. EMzantsi Afrika, eli gama lalisetyenziswa ngokwembali ukunyanzelisa ucalucalulo kunye nemigangatho yentlalo ngexesha lobukoloniyali kunye nocalucalulo (Munger, 2017). Intsingiselo yeli gama inyelisa ibe negalelo kwinkcubeko yobuhlanga nokucalulana, ichaphazela ngokunzulu ukuzithemba nokuba sempilweni kwabaNtsundu baseMzantsi Afrika. Ifuzisela ukujongelwa phantsi kwenkqubo kunye nengcinezelo abantu abaNtsundu abayinyamezelayo, nto leyo eyenza ukuba ibe ligama eliyinxaki enzulu elinxulumene nembali ebuhlungu yokungabikho kokusesikweni ngokobuhlanga. Kumaxesha angoku, eli gama laziwa ngokubanzi njengento likhubekisa, lisenzakalisa, kwaye lingafanelekanga. Ukusetyenziswa kwalo kuqinisa iingcamango ezimbi, ukungalingani ngokobuhlanga, kwaye liqhubekisela phambili ilifa localucalulo. Beqonda ubume bayo obuyingozi, abantu abaninzi kunye nemibutho imela ngokuchaseneyo nokusetyenziswa kwalo kwaye kukhuthazwe ulwimi olunentlonipho oluxabisileyo isidima somntu nokukhuthaza ukulingana eMzantsi Afrika nangaphaya (Munger, 2017).

Ukusetyenziswa kweentlubi zobuhlanga eMzantsi Afrika kuneempembelelo ezibalulekileyo ezithi ziphinde ziguquke ngokwentlalo, inkcubeko kunye nepolitiki. Okokuqala, intle bendwane yobuhlanga iqhubela phambili inkcubeko yocalucalulo nokuthotywa isidima sobuntu, kujongelwa phantsi iinzame ezisingise kuluntu olumanyeneyo, oluqukayo (Thomas, 2022). Okwesibini, kubethelela ukungalingani kwamandla embali, kukhumbuza amaqela angahoywanga ngokungabikho kobulungisa abaye bakunyamezela, ngaloo ndlela kuthintelwa uxolelwaniso lwenene. Okwesithathu, ukusetyenziswa kwezinyeliso zobuhlanga kunegalelo kwimekobume yokunganyamezelani, kuthintelwa iingxoxo ezinemveliso kwimiba ebalulekileyo kwaye kuthintelwe ukukhula kwesizwe esinemvisiswano. Okwesine, iziphumo zeli gama zinokuthi ziqhubele phambili iinkolelo kwaye ziqinise iiyantlukwano ekuhlaleni, ziphelise ukuthembana nokuqondana phakathi koluntu olwahlukeneyo (Leets, 2003). Okwesihlanu, intle bendwane yobuhlanga ithintela ukwakhiwa kwesikhokelo somthetho esinobulungisa ngokuqhubeka nokubethelela izimo zengqondo zocalucalulo kunye nokomeleza izenzo zocalucalulo. Okokugqibela, ukusetyenziswa kwazo kubonisa ukunqongophala kovelwano kunye nokuqonda, kuthintela inkqubela phambili yelizwe malunga nokunyanga kunye nenguqu.

Le ngxoxo ingasentla ivula ichukumisa omnye umba ke, umba wenkolo. Kukulaa noveli ithi *Ukhozi Olumaphiko* nakuleya ithi *Libambe Lingatshoni* apho umbhali agxininisa into yokuba ama-Afrika kunye namaXhosa anayo inkolo yawo. Isithako sobunzululwazi nkcubekontlalo sikhathshwa sisithako sobunzululwazi bamasiko nezithethe siwubeka elibula umba wokuba zonke iintlanga kunye nezizwe zineenkolo zazo ezizisebenzelayo okanye ezingazisebenzeliyo ngenxa yezizathu ezithile. Isikrobisela phi ke le nto? UMfazwe uthi akuba esindile kumadabi ebebhace kuwo kunye nokusinda kwakhe ekuqwengweni zizilwanyana zehlathi kuquka nezilo abize zonke izinyanya kunye neminyanya yakhe kuquka noQamata. Apha uMfazwe ubulela amawabo ekwacela nokhuseleko kuba inde indlela eya enkululekweni. Kusikrobisa mhlophe oku xa uZithembile phaya ku*Libambe Lingatshoni* efika ebuhlanti abize amawabo. Yinkolo kaNtu le, yintlalo kaXhosa leyo. Ukuthandaza kwizinyanya neminyanya kunentsingiselo enzulu yenkcubeko njengoko kudibanisa abantu kwilifa labo, izithethe kunye nomhlaba womoya (Diko, 2020). Esi senzo sivuma ubukho obuqhubekayo kunye nempembelelo yezinyanya ekukhokeleni nasekukhuseleni

inzala yazo. Isebenza njengendlela yokugcina amaqhina osapho kwizizukulwana ngezizukulwana, ukufuna ubulumko kunye nesikhokelo, kunye nokuhlonipha ubulumko obuhlangeneyo namava abo beza ngaphambili, ukutyebisa ubuni benkcubeko kunye nemvo yokuqhubeka.

Ngaphandle kwenoveli ethi *Libambe Lingatshoni*, umbalisi lo wezi noveli uyaphinda alichaze banzi igama eli lithi “Kafile” esebenzisa omnye wabalinganiswa ukuthi:

“Phofu ndikwazi ungekavuli mlomo ukuba usesikhulu isibhanxa, esi sitya ubulongo. Yintoni ongayenza ungenamali? Ulihlwempu. Ufuna ukufa ulihlwempu? Uyihlo ulihlwempu, into aqhayisela ngayo zeziya nkomo zimbini zigula isifo sephepha. Ukufundise ngokungqiba. Nawe ufuna ukuphila ubomi bokungqiba. Kutheni le nto usisidenge kangaka, wakugqiba ukufunda Kafile? ... Ucinga oku kooKafile kanye mfo wam, usisitunxa. Akuziboni zona ezinye iiBhantu eziingoMthunzima nooNkebe ...” (Saule, 1996a: 16)

Woleka umsundulu umbhali exhasa laa mbono yokuba kuninzi okusafuna ukuqhaqha kwimbali kaXhosa kusetyenziswa iinoveli. Eyona mbono iphambili kumcaphulo lo kukuba iintlanga okanye nabani na obona imigquba ngokungathi “zizinto” wayeneenjongo zokuyigijimisela ekubeni ibe ziinkokheli ezinemali neziphetheyo ngeli xesha zithengisa ngesizwe sazo. Isiphelo soko ke sinike uluvo lokuba ngenene abo benza isenzo sokuthengisa isizwe sabo abazizo iinkokheli kuba bayalahlekisa. Zezi zizinto kanye eziqhwaya udushe kule noveli ithini *Ukhozi Olumaphiko* kuba kwiimeko zepolitiki yaseMzantsi Afrika iba ngathi xa ulwela amalungelo akho ungumKomanisi. Umbuzo ke ibe ngulo ubuzwa nguMfazwe ukuthi:

“BubuKomanisi ukulwela amalungelo akho?” (Saule, 1996a: 21)

Impendulo ibe yethe ngqo, impendulo ethi, intlalo kaXhosa itshintshwe yade yaba ngathi ukulwela oko kukokwakho kukuba nesimilo esikrazukileyo. Imeko yepolitiki eMzantsi Afrika imiliswe kwade kwangathi ukuzikhumbuza ngokuba ungubani na kulityala. Ekugqibeleni, kwavela into ethi umntu omdaka ngebala akukho nto anayo,

naloo ngquqwana ayinikwayo ngurhulumente makayamkele nokuba injani na. Olu phandonzulu lugxininisa into ethi intetho ethi ukulwela inkululeko akufuneki kuxoxwe ibonakalisa imbono yokuba umzabalazo wenkululeko nobulungisa awufanelanga uthotywe ngothethathethwano olunokuthi lungcungcuthekise imigaqosiseko okanye iinjongo ezingundoqo zombutho wenkululeko. Lo mbono udla ngokuvela kwiimeko zesiphithiphithi sezentlalo okanye sepolitiki, apho abagqugquzeli bezepolitiki bexoxa ukuba amalungelo asisiseko kunye nemithethosiseko ayinakuxoxwa kwaye kufuneka iqhutywe ngokuzinikela okungagungqiyo (Zartman, 1974; Vaz nabanye, 2022). Nangona kunjalo, kubalulekile ukuqaphela ukuba isimo sothethathethwano sinokwahluka ngokuxhomekeke kwimbali ethile, inkcubeko kunye nokuqwalaselwa kobuchule bentshukumo okanye imeko.

Imikhuba kunye nokunyevulelwa kwemidaka, njengoko ithole lomgquba, uSaule, lisitsho, yinto efuna ukuliwa ukuze iqondwe cacileyo into yokuba abaNtsundu ngabantu nabo. Phaya kwimbalo ethi *Ukhozi Olumaphiko* uhambisa athi umsunguli wembalo; Saule (1996a: 7):

“... yinto esazimisela ukuyilwa isizukulwana ngalo lonke ixesha sifumana ithuba.”

Le mbono ingqinwa yimbali yesizwe somthonyama eyathi yadilizwa kwiindawo eyayihlala kuzo yasala ingenamihlaba koko ishiyeke iyimipha echutywe yalahlwa. Asikuko nokuba ke imikhuthuka le yayingenzi nzame zokuzikhusela kwimithetho ebhoxa intlalo kaXhosa nto nje:

“Bezibalwa zide zibe sibhozo iimfazwe namagwangqa isiwa macala omabini imikhuthuka, iqhuma irhuluwa yasemlungwini, usidla umkhonto womntaka.” (Saule, 1996: 7)

Ngaphezulu, ukucinezelwa komzi oNtsundu kwakunemithetho ethi:

“Abantu abamnyama kwidolophu emelene nesixeko sethu iBholo, babengenalungelo lakunqumla khona ngokuhlwa.” (Saule, 1996a: 7)

Olu phandonzulu maluyivelise into ethi ukuhluthwa komhlaba eMzantsi Afrika kubhekiselele kwinkqubo yembali nenkqubo apho abantu bomthonyama abaNtsundu basuswa ngenkani kwimihlaba yookhokho babo, amaxesha amaninzi phantsi kwemigaqonkqubo yobukoloniyali kunye nocalucalulo (Kepe nabanye, 2005). Esi senzo sakhokelela ekufudukeni kwabantu abaninzi, ubunzima bezoqoqosho, ukuphazamiseka kwezentlalo, kunye nokulahleka kwelifa lenkcubeko kunye nobuntu obunxulumene nomhlaba. Ukuhluthwa komhlaba kusengumba ondele nzulu oneziphumo ezibi kwezentlalo, kwezoqoqosho, nepolitiki, kwaye iinzame zokuyilungisa zibandakanya iingxoxompikiswano ezintsonkothileyo malunga nokubuyiselwa komhlaba kunye nobulungisa kwezentlalo.

Okuyibeka nje icace ingcamangombono kule micwe mibini apha kukuba umhlaba wabaNtsundu, nakubeni omnye wawo wawuphethwe yimidaka kodwa imithetho eyayiqulunqiwe yileyo yayibenza izicamba zokunxangxathwa. Umtumane (2000: 187) uyayibeka nje phandle into yokuba ama-Afrika mawangoneliseki yiyo nantoni na, mawangakhohiseki futhi angoyiki ukuveza ububi obuqhubeka kwiimeko zentlalo nepolitiki. Ngeso sizathu, umba womhlaba waseMzantsi Afrika mawuxoxwe kuba uthuthelene ngokunzulu nentswelabulungisa yembali kunye nokungalingani kwenkqubo. Ukujongana nemiba yomhlaba kubalulekile ekufezekiseni ubulungisa kwezentlalo, ukulungisa ubugwenxa bembali, nokukhuthaza uxolelwaniso phakathi koluntu olwahlukeneyo. Iingxoxo ezinokuba luncedo zinokuvula indlela yokwabiwa komhlaba ngokulinganayo, uphuhliso oluzinzileyo, kunye nekamva elibandakanyayo apho bonke abemi boMzantsi Afrika benokufikelela kumhlaba kunye namathuba owazisayo.

Phakathi kwezinto umbhali athi agxelleshe kuzo kanobom kukungabikho nto ikhusela isizwe somthonyama. Yiyo naloo nto ke uMfazwe athi akubanjwa ngamapolisa agxagxanyiswe ngokungekho similweni kungekho nento echazayo ukuba ubanjelwe ntoni kwathini. UkubaNtsundu ngebala, njengoko ubunzululwazi benoveli *Ukhozi Olumaphiko* butyhila, kwakuthetha ukuba ungumoni nokuba akuzange wona. Kwakungekho nditsho nento yokuba ama-Afrika azithethelele kuba naku kaloku uMfazwe esithi:

“Ndathi ndisathi hayi kaloku umntu ityala ulixoxa enkundleni kwathiwa, ‘mvaleleni!’, kusitsho izinto ezaziqengqa ezingaka zona izithuko, izicengcelezo zenkomo enxakamayo.” (Saule, 1996a: 9)

Ixeliwe ke ngoko into yokuba imithetho kwimbali yeli lizwe yayiba nempatho entle kwabo bapokotho zabo zifumileyo nabo banezisu ezityhalileyo. Ukanti abo bazizishwayimbana babehlala babe ngamaxhoba omthetho wobukolonyali. Imo yomzabalazo eMzantsi Afrika ishiye abaninzi bengamaxhoba, bengxwelerhekile kwaye iziqhamo zobubi bezenzo zabeLungu zisamana ukuziveza nanamhla oku. Uninzi lwabantu bomthonyama lushiyeke lungxwelerheke ngokwasengqondweni kuba kaloku izivubeko nemikrwelo yoduntsuduntsu kwipolitiki yaseAfrika iye yanzula.

Umfundi kumele ukuba unawo amanakani entsusa yolu qhushululu phakathi kwemidaka kunye nemithetho ephenjelelwe yipolitiki eMzantsi Afrika. Kaloku, u*The Eagle* utsho ngokwakhe esetyenziswa ngumbhali ukuthi enye yezinto ezaziqhwaya udushe ngumba wedompasi apho kwakulindeleke ukuba imigquba le ihlale ijingise olo xwebhu lwephekepheke lukadompasi kungenjalo iya kuphoswa kwezimnyama izisele. Ubuchule boku nabu kulo mqolo uthi:

“Kwakugcwele nangamapolisa, exhiphula abantu ebafuno idompasi, ongenayo aqhwashe ngokungathi uleqa ukukhwela etreyinini, azimele phakathi kwabanye lishiyeke lithukisa. Uninzi lwezi ntsizana lwalungasindi ekubanjweni, agxagxanyiswe lowo ubhadiweyo, ebethwa ethukwa ngokungathi ebebangisana ngesihlalo nosathana.” (Saule, 1996a: 133)

Isithako sobunzululwazi bepolitiki nesembali eMzantsi Afrika siyibeka mhlophe into yokuba okwangoku kusaphilwa ngokungalinganwayo kuya kusoloko kukho imiba yocalucalulo. Ukufuna ukuba abantu abaNtsundu baseMzantsi Afrika baphathe izazisi ngexesha lenkqubo yobukolonyali kwaba yingxaki kuba yayibonakalisa ulawulo olungenabantu olwalusenziwa ngabasemagunyeni bamakolonyali (Foster, 1991). La maxwebhu ayezizixhobo zocalucalulo ngokobuhlanga, enyanzelisa inkqubo eyayihlutha abantu abaNtsundu isidima nokuzimela geqe. Esi senzo asizange

siqhubele nje inkcubeko yokujongelwa phantsi kunye nokubekwa esweni kodwa sasikwaququzelela ukunyanzeliswa kwemithetho yocalucalulo kunye nokuthintela amalungelo asisiseko kunye neenkululeko ezisekelwe kucalucalulo lobuhlanga (Carrim, 1998). Nangona kunjalo, oku akuthethi kuthi ucalucalulo lwamkelekile. Khangela kwa into yokuba eliya nxila lidibana noSiqhwala phaya esikhululweni soololiwe libuzwe ukuba iphi na idompasi, lithi lakuthi ikwibhasi enguzibani:

“ ... wabe erhuqwa ekhonkxwa, naako kusimkiwa naye.” (Saule, 1996a: 135)

Ngesi sizathu, ayithandabuzeki laa nto yokuba isininzi sabaNtsundu siphathwe kakubi ngenxa yokungabonwa njengabantu. Ikwayile dompasi kaloku athe u*The Eagle* akufika phakathi koMgazi neThongo wabhaqwa ngamapolisa kubuzwa ukuba:

“Iphi idompasi yakho.?’ Ndanikina intloko ndibonisa ukuba andinayo.” (Saule, 1996a: 151)

Umbhali uqhuba enjenje:

“Ugqibe apho umhlophe weza kwabanye ekhawulezile wayalela ukuba mandikhonkxwe. Zayana ngamehlo ezinye ezi zithembiselana.” (Saule, 1996: 151)

Ingumnqa into yokuba uninzi lwemithetho yayisenzelwa abaNtsundu kusetyenziswa abaNtsundu ukuba ibe ngabo abenza ububi ngeli xesha abaNtsundu bona bame lee kude. Ububi obuninzi benziwe ngabantu abaNtsundu kwabanye abaNtsundu kuba abaNtsundu bengafuni kuthiwe ngabo ababuleleyo. Ingcinezelo yoNtsundu ngexesha lobukoloniyali ibhekisa kwiimeko apho abantu abaNtsundu okanye uluntu lwalubandakanyeke okanye luthathe inxaxheba ekucinezeleni abantu bakowabo abaNtsundu phantsi kwempembelelo yamagunya obukoloniyali (Dube, 1985). Esi siganeko sasisoloko sivela kutshintsho lwamandla olwaluphenjelelwa ngamakoloniyali, apho abantu abathile okanye amaqela adityaniswayo okanye awongwa ukuze agcine ulawulo kuluntu lwabo, ngokufuthi ngeendleko zabanye. Ingcinezelo yabaNtsundu kwabaNtsundu yaqhubela phambili iyantlukwano, yenza

buthathaka umanyano, yaza yavumela amagunya obukoloniwali ukuba aqhubele phambili ulawulo lwawo ngokusebenzisa ungquzulwano lwangaphakathi kuluntu olulawulwa ngegqudu.

Kubuthumbu, oku kulapha kwezi noveli sele kudibene neengcamangombono kugxeka kukwagxibha laa nkolelo ithi ama-Afrika ayengenankolo ngaphambi kokufika kwamaKoloniwali. Isizathu sokuba ama-Afrika abizwe njengabantu abangenankolo senziwa yimbono yokuba ephethwe ngabo bacinga ukuba basondele kuThixo – okanye banenkolo. Ngeso sizathu, abantu abakwaziyo ukuphatha abanye abantu ngabo basondele kuThixo. Asiyonyani ke leyo. Into engase ixelwe nje kukuba amaNgesi asebenzisa inkolo yawo ukukhusela nokuqhuba iinjongo zawo. AbeLungu basebenzisa inkolo yabo ukungcwaba inkolo kaNtu. Ziintetho ezifana nezi ezikhokelele ekubeni kubekho izimvo ezithi ukunqulwa kunye nokuthandazwa kweminyanya nezinyanya kunobudemoni phakathi kube kuxokwa. Ziintetho ezifana nezi ezenza ukuba kuthiwe eAfrika akuzange kubekho mthetho. Bubuxoki nobu. Isithako samasiko nezithethe sizikhaba ngawo omane ezi nkcazobungcali zigqwetha okuyinyani kwaXhosa.

Okuqulethwe ziincwadi ezi kushukuxwa zona, ngokobunzululwazi besithako senkumbulo kunye nembali, kugxile koko kwaqalwa yinkosi yesizwe uHintsu, inkosi yamaXhosa eyajongana ubuso nobuso namaBritani ukuya kuthi ga ngonyaka we1994 (Mkhize, 2018). Oku kuthetha ukuthi, idabi elaqalwa ziinkosi zomthonyama laya lidlulela kwizizukulwana ngezizukulwana kwade kwafika unyaka we1994. Iimbalo ngokwazo ziqhwaya udushe kuba zivuza iinkumbulo, zivusa iingcinga, zivuselela iingxoxo neengxoxwana eziya kuthi zikhokelele ekulungiseni nasekuphuculeni iAfrika le. Mayiphinde ivele into yokuba ukubaluleka kweekumkani ekulweleni ukubuyisela iAfrika kuxhomekeke ekuhlanganiseni uluntu, ukugcina ilifa lenkcubeko kunye nokubonelela ngobunkokeli kwimizabalazo yokuzimela. Ookumkani baseAfrika bahlala bequka iimpawu zembali kunye nezenkcubeko ezinokudibanisa abantu malunga nesazisi esabelanayo kunye nesizathu esifanayo. Impembelelo yabo inokunceda izixhobo zomjelo, inkxaso, kwaye iququzelele ukuxhathisa ngokuchasene nokutyunyuzwa, ukuxhatshazwa kwangaphandle, kunye nezinye iintlobo

zengcinezelo. Ukongeza, ukubandakanyeka kookumkani kwiinzame zokubuyisela kwakhona kunokuboleka ngokusemthethweni iintshukumo, ukwandisa amazwi omthonyama, kunye nokukhuthaza intshukumo ebanzi yokuhlanganisana ukuze kuphinde kulawuleke umhlaba, izibonelelo, kunye neengxelo zenkcubeko.

Okona kuphinda kunike umdla kwiinoveli ezi kukuba nakubeni maxa wambi inokukhangeleka ngokungathi wonke umntu ukwidabi elinye nawe kodwa bakho abantu abafuna ukufezekisa ezabo iinjongo ezingahambelani noku iqela elininzi lihamba nako. Umbhali ulumkisa ama-Afrika ekubeni abaqwalasele abantu abanjalo. Ukwenza umsunguli wezi mbalo oku ngokusebenzisa uLumkile ekuthi ngoku kumanxadanxada kulwelwa inkululeko suka yena alahle yonke loo nto kuba efuna ukuzuzisa ubutyebi yedwa, akenzi laa nto uMfazwe aye wayenza yokuxolela ukufa kunoba athengise ngesizwe sakhe. Yinoveli ethi *Umlimandlela* ke edulisa lo mba. Seso sizathu kanye esingqinelana nesithako sobunzululwazi baseAfrika sobuntu ukuthi xa isizwe sinenjongo enye kudingeka ukuba sibambane, sixhasane kwaye sithathe izigqibo kunye. Makungabikho namnye othabatha izigqibo yedwa kuba efuna eyakhe inzuzo.

Ukwahlulwa xa kusilwa into enye kuthintela inkqubela phambili ngenxa yezizathu ezininzi ezibalulekileyo. Okokuqala, iyantlukwano yenza buthathaka amandla adibeneyo kunye nomanyano olubalulekileyo kuthethelelo olusebenzayo kunye nesenzo (Mokoena, 2011). Xa amaqela ahlukeneyo okanye amaqela ngaphakathi kombutho anezicwangciso eziphikisanayo, iinjongo okanye izinto eziphambili, izixhobo kunye nemigudu ziyahlukana, ezikhokelela ekungabikho kolungelelaniso kunye nokunciphisa impembelelo. Okwesibini, ulwahlulo lunokudala amathuba okuba abachasi basebenzise iingxabano zangaphakathi, ukuphambukisa ingqalelo kunye nezixhobo kude neenjongo eziphambili. Oku kunokujongela phantsi ukuthembeka kwentshukumo ngokubanzi kunye nokusebenza kakuhle, ukuvumela amandla angaphandle ukuba agcine ulawulo kwaye aqhubekisele phambili imeko ekhoyo. Okwesithathu, iyantlukwano ikhuthaza ukuphoxeka kunye nonxunguphalo phakathi kwabaxhasi. Xa abantu kwimibutho bebona ukungavisisani, banokuphelelwa lukholo kubuchule bombutho bokuphumeza iinjongo zabo kwaye bayirhoxise inkxaso yabo.

Umpambili omanyeneyo, kwelinye icala, uvelisa imvakalelo yomanyano kunye nokuzimisela, ukukhuthaza abantu ukuba banikele ngamandla abo kunye nemithombo yobutyebi ekuphumezeni utshintsho olunentsingiselo. Ngeliphandle, ukwahlukana xa kusilwa isizathu esinye kulibazisa inkqubela phambili ngokunciphisa amandla ahlangeneyo, ukubonelela ngamathuba okuba abachasi basebenzise iiyantlukwano, kunye nokuphelisa inkuthazo kunye nenkxaso yabantu ngabanye ngaphakathi kwentshukumo.

Ngokuya iingxoxo ziqhuba, mayivele into yokuba uLumkile ufana nqwa noFriday kuba bobabini aba balinganiswa basebenzisa amabhinqa ukuphumeza oko banomnqweno kuko. UFriday usebenzisa ibhinqa ukuziphindezela nokuvisa kabuhlungu uMfazwe. Kwelinye icala, uLumkile uzifumanela intombi esandula kugqiba izifundo zayo edyunivesithi. Ufuna ukusebenzisa isakhono sikaGcisani ukuqhuba ishishini lakhe. Yintoni igama laloo nto? Zezi yantlukwano ke kuthethwe ngazo kumhlathi ongasentla. Phofu, ukusebenzisa abasetyhini ngenzuzo yobuqu yingxaki enzulu kunye nokuziphatha okuxhaphazayo okuqhubela phambili ukungalingani ngokwesini kunye nokungakhethi (Minniti, 2009). Esi senzo sibandakanya ukuxhaphaza okanye ukusebenzisa amathuba okuba semngciphekweni kwabasetyhini okanye izikhundla zentlalo ukuze bafezekise iinjongo zabo zokuzicingela, ngokufuthi ukungakhathaleli ukuphila kwabo. Izenzo ezinjalo zomeleza amandla ayingozi, zijongela phantsi ukuzimela kwabasetyhini, kwaye zibe negalelo kwiipatheni ezibanzi zocalucalulo kunye nokujongelwa phantsi. Ukukhuthaza intlonipho, ukulingana, kunye nobudlelwane bokwenene kubalulekile ekuchaseni le ndlela yokuziphatha iyingozi kunye nokukhuthaza ubudlelwane obunempilo obusekwe kwisidima kunye nemvumelwano.

Iinovelu sele zidibene apha zibhentsisa into ethi ubunzululwazi bezithako zoluncwadi kunye noncwadi lulonke ziyazalana kwaye ziyathungelana kwiimeko ngeemeko. Okuthetha ukuthi isithako nesithako, imbono nembono, imeko nemeko ingena ncakasana kwimiba yoncwadi lwesiXhosa. Ayinakungakhankanywa into yokuba amaKoloniyali kunye nemithetho yawo yayijolise ekubulaleni olu ncwadi ukuze kungabikho nyani inokuqotshwa kwaye ithethwe. UMKonto (1996) utsho

ngokuphandle ukuthi ngexesha lobukoloniyali, amanye amakoloniyali ayejonge ukucinezela okanye ukubhangisa uncwadi lwesiXhosa njengenxalenye yeenzame zabo zokulawula iinkcubeko zemveli nokubanga ukongamela. Amagunya ayedla ngokubona iilwimi, izithethe njengemiqobo kwiinkqubo zawo zenkcubeko nepolitiki. Kwaphunyezwa imigaqonkqubo eyayikhuthaza okanye eyalela ukusetyenziswa kweelwimi zesiNtu, kuquka isiXhosa, kwimfundo noncwadi, ukukhuthaza ukongamela kweelwimi zamakoloniyali endaweni yoko (Moropa, 2004). Eli linge lokucima uncwadi lwesiXhosa laliyindlela yokujongela phantsi ubuni benkcubeko nokuzimela kwabantu abantetho isisiXhosa nokomeleza ulawulo lobukoloniyali.

Abantu abazalwe ngaphampi konyaka we1994 apho wonke umntu wayengenalungelo lakuvota futhi abonwe njengomntu phakathi kwabanye baxinwe ikakhulu ziimpembelelo zepolitiki ekubeni balwe besilwela inkululeko ngokwezentlalo, kuquka neelwimi zabo zomthonyama. Iziphumo zengcinezelo yabaMhlophe kunye nemithetho eyayiqulunqelwe ukubulala abaNtsundu yiyo ekhokelele ekubeni kubekho le noveli ithi *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*.

Umfundi unalo ilungelo lokusebenzisa izithako zohlalutyobunzululwazi esiXhoseni ukungqina okanye ukulandula ukuba lo mbhali ugqwesile okanye akagqwesanga na ngokweemeko zemixholo kwimixholo ayahlukileyo. Ubani wokhumbula ukuba ugxeconcomo kuncwadi lwesiXhosa luxhomekeke ngokwemvelo, kwaye ngelixa abagxeconcomo benokunikezela ngezimvo zabo malunga nokuba umsebenzi woncwadi ugqwesile okanye awusekelwanga kuhlalutyo kunye nobuchule babo, ezo zigqibo zivuleleke ekutolikeneni kwaye zinokwahluka ngokubanzi phakathi kwabagxeconcomo nabafundi abahlukeneyo (Banting, 2023). Into ethathwa ngumgxeconcomo yeyona inokuthathelwa ingqalelo – kuxhomekeke kwindlela azixhasa ngayo, ngenxa yeembono ezahlukeneyo, izinto ezicatshulweyo kunye nemiba yomxholo (Sharkey nabanye, 2023). Nokokuba ke umbhali ugqwesile okanye akagqwesanga kodwa ekugqibeleni ezi noveli zine zingasetyenziswa ngumfundi wesixhosa kunye naye wonke ubani ukuthekelela ukuba le nkululeko yepolitiki kunye neyentlalo ihamba ekhondweni elililo na. Umfundi unako ukusebenzisa ezi mbali

zifumaneka kwiinoveleli ukujonga ukuba umbhali uphemebelela ibuyambo, ubuntu, ukubambana, ukuxhasana, okanye umbhali lo izimvo zakhe zezo zenza iiyantlukwano.

Isithako sobunzululwazi benkumbulo apha kolu phandonzulu sigrumba iinkumbulo kwezi noveleli zine ngohlobo lokuba ulutsha lwaseMzantsi Afrika maluxhobe lulale ngecala kwaye lulwe konke okunjongo zalo ikukucinezela isizwe somgquba. Yiyo loo nto kubalulekile ukuba kwiimeko zepolitiki kulo Mzantsi Afrika umtsha kudingeka ukuba zibandakanye ulutsha. Imithetho ethatyathwayo mayibe yimithetho egqitywa kukho ulutsha phakathi kuba ikusasa leAfrika lisezandleni zolutsha. Ukubandakanya ulutsha ekwenziweni kwezigqibo kubalulekile ekukhuthazeni uluntu olubandakanyayo nolumeleyo (Akiva nabanye, 2014). Iimbono zabo zizisa ukuqonda okutsha kunye neengcamango ezintsha ezinokujongana neningeni yangoku ngokufanelekileyo. Ukuxhobisa ulutsha ekuthatheni izigqibo kukwaqinisekisa ukuba imigaqonkqubo kunye namanyathelo okuqala aqwalasela iimfuno kunye nolangazelelo lwesizukulwana esilandelayo, igalelo kwiziphumo ezizinzileyo nezicingela phambili (Silva nabanye, 2020). Kukuthini ke ngoko ukusuka kuchwethelwe ulutsha lee kude ngokungathi izigqibo zale mihla aziyi kuluchaphazela ngomso? USaule lo ugxile kwiingxaki zentlalo ezithe zakho phambi nasemveni kobandlululo. Apha uzama ukubonisa ulutsha ukuba ingxaki kwaXhosa okanye eMzantsi Afrika kuqutyiswana nayo ukuze kuvele izisombululo. Okuthetha ukuthi, umbhali lo uphakamisa intsindabadala ngohlobo oluthi kwaNtu akufundiswa kukhokela kuphela koko kuthi kufundiswe nokulwa kude kufelwe emfazweni.

Umzekelo, Mfazwe kwinothuli ethi *Ukhozi Olumaphiko* umele isizwe esicinezelwayo. Eso sizwe sisizwe sabaNtsundu noninzi lwama-Afrika. Okona kuphambili kukuba nakubeni ingcinezelo ithe yagubungela isizwe esiNtsundu kodwa umbhali uxhasa imbono ethi ulutsha maluqubule izikhali lulwe nayo yonke into ecinezela umzi oNtsundu. Ngokukodwa, imbalo le ithi *Ukhozi Olumaphiko* inika ingcingamfundiso ethi isizwe masitshutshumbiseke xa kukho ukungahambi kakuhle kwezinto. Ngokomxholo wepolitiki kunye nobuthumbu besithako sobunzululwazi bezembali esiXhoseni, ibekwa nje mhlophe into yokuba kumadabi akhoyo eMzantsi Afrika, kuya kuhlala

kukho abo bathengisa isizwe kwiimbono nakwimithetho yabacinezeli. Ukuxhasa oku, uSaule usebenzisa isixeko sakwaQaka apho uhlobo lwaba bantu uphandonzulu luthetha ngabo luphila khona okanye lungumzekelo wako. UFriday kunye noyise ongosodolophu kwaQaka bakhetha ukuba zizethembeki kumbuso wamaKoloniya, endaweni yokuba balwele inkululeko yesizwe semidaka. Yiyo loo nto ade athi uRussell (1997), abangcathi banokukubangela ingozi enkulu njengoko bebeka esichengeni umdla ohlangeneyo kunye neenqobo ezisemgangathweni ukuze kuzuze iqela elinye. Baphelisa ukuthembana nomanyano ngokubeka phambili iinzuzo zomntu omnye ngaphezu kwentlalontle yoluntu (Marowa, 2009). Ukuthengiswa kunokunciphisa ubumbano loluntu, kuthintele inkqubela phambili, kwaye kuqhubekisele phambili ukungalingani, kujongela phantsi iinjongo ezabelwana ngazo kunye nophuhliso loluntu luphela.

Ukuze esi sibini, uFriday kunye noyise, baphumelele kwiqhinga labo lokuthengisa iAfrika, bagqwetha okuyinyani ukuze kube bubuxoki. Ubuxoki bobu bokuba bathi uMfazwe ngumngcatshi okanye yimpimpi. Bakutsho oku bedibene namapolisa athwetyulwe ngumthetho wamaNgesi okanye wobukoloniya. Umfundi walo msebenzi makayikhumbule into yokuba amanye amapolisa ayeNtsundu ngebala, amanye engamaXhosa nto nje esetyenziswa ngumthetho wamaNgesi ukucumza abanye abantu abaNtsundu (Sipungu, 2023). Eli qhinga lisetyenziswa nguFriday kunye namapolisa liqhinga elijolise ekuthibazeni nasekubulaleni amandla wabo balwela inkululeko.

Ewe, akho amadabi akhoyo ngawo lo mzuzu apha eMzantsi Afrika ngokuphathelene nepolitiki, intlalo kunye nembali. Loo madabi amanye wawo apheleliswa amandla ngabo bangayaziyo imvelaphi yoMzantsi Afrika kunye nabo bangenalwazi lokuba kufuneka isizwe sibambisane ukuze intlalo kaNtu ihlale ngoxolo nemvisiswano. Imiba yepolitiki eMzantsi Afrika kunye neAfrika iyonke isuke yangxamela ukuba yinto enobuzaza kuba kaloku kuthi naxa kufiwayo suke abantu barhuqe imiba yepolitiki bayifake ekufeni. Isiphelo soko ibe yiyantlukwano nokubethabethana kwezimvo. Ukungqubana kukaFriday kunye noMfazwe kukhokelela ekubeni oko bekunqweneleka kusuke kungaphumeleli. Umnqweno wakhe wonke umntu kukuba

isizwe sikhululeke. Atsho ngokuphandle ke uSaule (2010) ukuthi inkululeko isentabeni.

Isithako sobunzululwazi nkcubekontlalo sikhathshwa sisithako sobunzululwazi bezembali siqaqambisa ukuba iinkokheli zomthonyama kunye neenkokheli zale mihla mazibumbane ukuze isizwe ngasinye sibe namandla kuloo ndawo sikuyo. Ezi zithako zibini zikwakhuthaza ukuba ngokwenkcubeko kunye nentlalo isizwe nesizwe kufuneka sibe yinyaniso. Esembali ke sona isithako sixhasa ukuba kule mihla kuphilwa kuyo kufundwe koko sele kwenzekile kwimbali yoMzantsi Afrika ukuze kungaphindi kwenzeke. Ekufundweni nzulu kweenoveli zesiXhosa, uAlthusser (1979: 15) umemelela ukufundwa kwazo ngendlela ethi ityhile oko kungazange kwabhalwa kwimbali yamaXhosa. Ukongeza, umanyano lweenkokheli zemveli luyimfuneko ekugcineni ilifa lenkcubeko, ukukhuthaza umanyano, nokugcina uluvo oluqinileyo lokuzazisa kuluntu lwazo. Xa iinkokeli zemveli zimanyene, zinokuthethelela ngokukuko iimfuno zoluntu lwazo, zibe negalelo kwiinkqubo zokwenziwa kwezigqibo, kwaye zijongane nemingeni ngelixa ziphakamisa iinqobo ezisemgangathweni kunye nezithethe eziyimfuneko kwilifa lemveli yazo.

Ngesi sivakalisi singasentla, umphandinzulu uphawula ukuba inoveli le inazo iindawo ezikhwinisayo ekudingeka ukuba zigcwaliswe xa kusenziwa uphandonzulu. Umzekelo, *Ukhozi Olumaphiko* aluyibeki icace into yokuba amaKoloniya ayefuna umbuso phantsi phezulu ukuze azokubulala abaNtsundu. Ukungqina oku, uMasson (1995) uthi ngexesha lobukoloniya kwiindawo ezahlukeneyo zehlabathi, kubandakanywa iAfrika, kwakukho iziganeko zobundlobongela kunye nokuphulukana nobomi okwabangelwa kuluntu oluNtsundu ngamakoloniya. Ezi zenzo zogonyamelo zazisusela kungquzulwano oluthe ngqo neemfazwe ukusa ekusetyenzweni ngenkani, ukuhluthwa umhlaba, neemeko ezibuhlungu zokuphila ezakhokelela kwizifo nokufa. Kubalulekile ukuqaphela oku ntswelabulungisa kwimbali kunye nefuthe lako kuluntu oluchaphazelekayo, ngelixa sikwaqaphela umxholo obanzi wenkqubo yobukoloniya ethe yanegalelo kwezi ziphumo zibuhlungu. Nangona uSaule engayibeki icace nje le mbongo, umfundi wenoveli apha kufuneka afunisele ukuze aqonde ukuba umxholo wepolitiki, wentlalo kunye nembali uthetha ukuthini na. Oku kubonisa ukuba *Ukhozi*

Olumaphiko olu luveza umbono okanye uluvo kuba ke mhlawumbi luzikhusela kwezomthetho nokucunyuzwa kwabo basakhumathele kubukoloniyali.

Ukanti inoveli ethi *Inkululeko Isentabeni* inako ukoyika ukubeka phandle into yokuba umLungu, nokokuba sele ezisondeze kangakanani na kuwe, kodwa soze akwamkele njengomntu wegazi lakhe (Masson, 1995). Umthetho kwimbalo yesiXhosa kufuneka ukhanye ukuze abo bafunda kuloo mbali bawuqonde kakuhle. Imiba ethe yabhokoxa intlalo yamaXhosa kufuneka izezwe kusetyenziswa imizekelo ecacileyo. Oku akuthethi kuthi umbhali makajike inoveli ibe yincwadi yomthetho, koko kuthetha ukuthi umbhali makawubhentsise umbhala womthetho esebenzisa abalinganiswa. Uphandanzulu olu ke lujolise ekulweleni amalungelo wabo bonke abantu abangenalizwi kwaye uveze umthetho ngeenjongo zawo oku kwesisila senkukhuku siphephulwa ngumoya.

Uphandanzulu apha uyakwazi ukukwenza oku kukwesi sivakalisi singasentla kuba ukwazile ukufunda ibali lilonke waze waqonda mhlophe imixholo nemixholwana. Okwesibini, umphandanzulu uyakwazi ukufakelela iindawo ezibhityileyo malunga nembalo yombhali kuba kakade umbhala wepolitiki eMzantsi Afrika kunye nengcinezelo ubekwe mhlophe kumthetho nomgaqosiseko waseMzantsi Afrika. Ngako oko, indawo umbhali athe akazicacisa nzulu uphandanzulu luyakwazi ukuzicacisa lusebenzisa uhlalutyobunzululwazi kwisiXhosa. Lo mgaqosiseko kunye nomthetho waseMzantsi Afrika ngulo uxhasa ukulwela ilizwe ukuze oko sele kwenzeka kwimbali kungaphinde kwenzeka. Phakathi kwezinto umthetho woMzantsi Afrika ozixhasayo kukulwela zonke iintlanga kunye nazo zonke izini ukuze zikhululeke. Sisimo sentlalo sandulo, ipolitiki kunye neenkubeko ezithi zikhokele ezi noveli zine zomthonyama.

Ngokungqamene nokhulo kunye nophuhliso, indlela umbhali azoba ngayo indawo yakwaQaka ibonisa isizwe esisakhulayo, esi ke kuye kuthiwe ngesiZulu siyathuthuka. Khangela kwa into yokuba izitalato ibe kanti zizitalato ezimdaka kuba akukho mntu uzinakileyo ngenxa yokuba izezabantu abaNtsundu (Duck, 2017). Ukanti idolophana ekude kufuphi noQaka lo, iBholo, icocekile kwaye ihoyiwe kuba kaloku yona yindawo

yabaMhlophe. Seso sizathu kanye esibangela ukuba uphandonzulu olu lugxeke kanobom indlela imithetho kunye nepolitiki yaseMzantsi Afrika exabisa ngayo amaNgesi ngaphezu kwabaNtsundu. Umzekelo woku ngulo waseSandton kunye naseAlexandra. Ezi ndawo zombini zezona ndawo zibonisa intlalo yaseMzantsi Afrika ngokuthe ngqo. Olu thelekiso lwezi ndawo zone, uQaka neBholo, iSandton neAlexandra lwenzelwa ukuxhasa nokuyibeka pahaha into yokuba kukho ukungalingani eMzantsi Afrika okuphenjelelwa kukungabikho komdla wokuphucula nokukhulisa isizwe sisonke.

lingxobunzululwazi ezilolu hlobo kususidingo ukuba zenziwe ukuze kuvele izisombululo kuzo. Ayinakufihlwa into yokuba iimbalo ezi zizihloko zithi *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* ziimbalo ezithetha ncakasana kwintlalo, ipolitiki kunye nenkcubeko kaXhosa. Udushe nengxubakaxaka nokunganyamezeleki kokuqhubeka apha phandle koko kwenza ukuba ooSipho, abafundi ababini basesikolweni saseFunda, kunye noMfazwe *ongumfundisintsapho* waseFunda ku*Ukhozi Olumaphiko* babhenele ekubeni bayongenelela uqeqesho lombutho obizwa ngokuba yiNtsimbi okanye iNtsimb'ebomvu. Ngako oko, uphandonzulu olu lubethelela imbono ethi ukulwela ubulungisa bezentlalo kubalulekile ukuqinisekisa amalungelo alinganayo, amathuba, kunye nesidima kuwo onke amalungu oluntu, kungakhathaliseki ukuba yiyiphi imvelaphi. Le nkqubo ifuna ukulungisa ukungalingani kwenkqubo kunye nokujongana nemiba enjengocalucalulo, intlupheko kunye nokujongelwa phantsi, ukukhuthaza ihlabathi elinobulungisa nelibandakanyayo. Ngokuzabalazela ubulungisa kwezentlalo, sidala iimekobume apho wonke umntu anokuphumelela kwaye abe negalelo, ekhuthaza uluntu olunobulungisa kwizizukulwana zangoku nezexesha elizayo.

Umbutho lo kuthiwa yiNtsimbi, kweli bali lithi *Ukhozi Olumaphiko* ngumbutho olwa namapolisa kunye namajoni aseMzantsi Afrika. Amapolisa kunye namajoni aseMzantsi Afrika asikuko nokuba ngawo ayingxaki nto nje kukuba ayathunywa ngumbuso wamaKoloniyali ukuze acime amalungelo entlalo, opolitiko kunye nenkcubeko kwisizwe semidaka. Seso sizathu esibangela ukuba uDuka (2001: 246) angqinelane nophandonzulu olu ukuthi:

Such a scenario could be explained in terms of dialectical exposition, whereby the insurgencies, conducted by Intsimbi and the board struggle constitute the thesis, whilst the apartheid state and its oppressive apparatuses are an antithesis and thus, the synthesis is a classless society in which class oppression is to be eradicated.

[Imeko enjalo inokuchazwa ngokwengcaciso yentetho yezandla, apho udushe, oluqhutywa yiIntsimbi nomzabalazo webhodi lunzulileyo, ngeli lixa urhulumente wocalucalulo kunye nezixhobo zakhe zengcinezelo zichasene nomthetho, ngoko ke, intlanganisela luluntu olungakhethi buso ukuze ingcinezelo ibe iza kupheliswa.]

Ngako oko, mayivele into yokuba umbutho weNtsimbi lo iinjongo zawo kukunqumla nokwehlisela izinga localucalulo kunye nengcinezelo ukuze imithombo yamaNgesi ingabinamandla wokuzala nokuzalisa ilizwe ngenzondo nemilo. Ekugqibeleni, oku kukhokelela ekubeni isizwe sibe sisizwe esingenacalucalulo, esikhululekileyo kwaye esinorhulumente wabantu bonke. Umbhali apha ungqala ngqo kwinto ethi akukho nto imbi ekubeni kubekho imibutho eAfrika kodwa loo mibutho mayibe yileyo izala imvisiswano. Ukongeza, imibutho yepolitiki eAfrika ibalulekile ekubumbeni ulawulo, umgaqonkqubo, kunye neendlela zophuhliso kwilizwekazi. Ibonelela ngeendlela zokumelwa, ivumela amazwi ahlukeneyo ukuba abe nefuthe ekuthathweni kwezigqibo kwaye asombulule imingeni enzima efana nokukhula koqoqosho, ukulingana kwezentlalo kunye nozinzo. Imibutho yepolitiki efana NeNtsimbi kuUkhozi Olumaphiko inokukhuthaza ubunkokheli obuphendulayo, idemokhrasi ethatha inxaxheba, kunye nentsebenziswano yamazwe ngamazwe, igalelo kwinkqubela phambili yeAfrika kunye nokukwazi kwayo ukujongana nemiba yengingqi kunye neyehlabathi.

Nangona kunjalo, mayiveliswe into yokuba akho amaNgesi achaseneyo nocalucalulo kunye nokucinezelwa kwabantu abaNtsundu. Oku kuthetha ukuthi umfundi xa esebenzisa izithako zohlalutyonzulu kwezi noveli zine makazisebenzise ngendlela ekrelemileyo kuba isithako siyakwazi ukuthetha into ethile kodwa loo nto ibe ingekho njalo ebalini. Kakade ixeliwe kwisahluko sokuqala into yokuba isithako singumzimba

othetha izinto ezininzi ezahlukileyo ekuye kufuneke ukuba umphandinzulu asidontsele kwiinjongombono zomsebenzi wakhe.

Ngokuya liqhuba ibali, kuyacaca ukuba emveni kwemilo emininzi uMfazwe ku*Ukhozi Olumaphiko* uphetha ebuyela ekhaya nto leyo eyenza ukuba ungquzulwano luthande ukuthotha. EAfrika maninzi amagorha namagorhakazi aye akwazi ukuzibuyela ezimfazweni esaphila, ukanti amanye abuye sele eziingxwelerha ngeli xesha amanye abuye sele alala umbethe. Isithako sobunzululwazi bemveli, amasiko nezithethe siyawushukuxa umba wokuba nabo sele itshoba lalala umbethe emazweni nasezimfazweni kodwa kungumthetho wentlalo kaHintsisa ukuba ekugqibeleni bagoduswe bayokulala namawabo (Diko, 2020). Okuchaza into ethi, ukunika imbeko abo bafa kumzabalazo wenkululeko kubalulekile ngenxa yezizathu ezininzi. Okokuqala, kuqaphela kwaye kuhloniphe ukuzinikela kwabo, kugcina inkumbulo yabo kunye nelifa lemizamo yabo. Okwesibini, kukhuthaza izizukulwana ezizayo ukuba ziqhubeke nokusukela ubulungisa nenkululeko, zibakhumbuza ngeendleko kunye nokubaluleka kwezo nzame. Okokugqibela, komeleza ukuzinikela okuhlangeneyo ekuxhaseni amalungelo oluntu nenkululeko, ukukhuthaza uluntu oluyixabisileyo imithethosiseko abathi aba bantu bancamele ubomi babo ngenxa yayo.

lingxoxo kunye nezivumelwano zizala uMzantsi Afrika omtsha kwincwadi ethi *Ukhozi Olumaphiko*. Oku kutyhila futhi kukwanika ingxelo ethi ndaweni ithile uMzantsi Afrika uye waguquka, uMfazwe uyasuka kwaQaka ayokuhlala endaweni ebikade iyindawo yamaNgesi. Kodwa oku akuthethi kuthi iingxaki zepolitiki kunye nomthetho ocinezela abaNtsundu ziphele tu. Okona kuphawulekayo kukuba isizwe esi sitsha siyakhula ngokunxulumene norhwebo kodwa kusekho ukungalingani. Phofu ke abanye abantu bathi abayiboni bona le nkululeko. Yiyo nalo nto namhla oku ilizwe eli liphila phantsi kwenkululeko kodwa uninzi lwabantu lungalingani. Okona kuphawulekayo nje kukuba ubutyebi obuninzi busesezandleni zamaNgesi ngeli xesha abanikazi bomhlaba nezimbiwa beziimpula zikaLujaca ezisonge izandla.

Oku kukulo mhlathi ulapha phezulu kungqina into yokuba nakubeni inkululeko ifikile kodwa uQaka lo useyindawo yabantu abathanda ukutsala nzima ngelixa iBholo iyindawo yabo baxhamlayo ngexesha lengcinezelo bexhamla kwizinto zabaNtsundu. Ikwanika umdla into yokuba uMeva, indoda ehlala eBholo, ingabinamdla wokufunda isiXhosa kodwa bekho abantu abathetha isiXhosa eBholo nto nje akanamdla walwimi lwasiXhosa. Oku kuyenzeka kule mihla kuba yonke into edibene nesiXhosa ithathwa igitiyiselwe lee kude kuba abantu basibona njengolwimi olungenambuso namali (Diko, 2022a). Uphandonzulu olu lujolise ekudaniseni abo banjalo kuba lubhalwe ngesiXhosa kwaye lungeniswa kubunzululwazi besiXhosa.

Ibali elithiywe isihloko esithi *Inkululeko Isentabeni* kunye nenoveli ethi *Umlimandlela* ziyubonisa kakuhle umba womthetho otenxileyo kuMzantsi Afrika omdala. Khangela apha lo mcaphulo:

“Zange akholwe xa kusithiwa, ‘ubomi bakho bonke etrongweni.’” (Saule, 1998: 7)

Oku kulapha kulo mcwe kuhambiselana nokuya kwenzeka kuCamagu bokuba agwetywe iminyaka engamashumi amabini enesibini kuba kungekho bungqina buxhasa ukuba asinguye umbulali kaMpazamo. AbaNtsundu, njengoNelson Mandela, ooWinnie Madikizela Mandela, Jacob Zuma nabanye, babewelwa ngumthetho kude kufikelele kwinto yokuba bavalelwe kwizisele ekungenakuqhvesha nditsho nentwala. Umbhali usebenzisa le ntetho yesiXhosa ukutyhila oku phaya kwinoveli ethi *Inkululeko Isentabeni*:

“Nje ukuba ubize eli gama lithi Kapa, elilandelayo elinokulindeleka lelithi Robben Island okanye isiQithi. Kude kuzokuba kutsha nje, le ndawo ibisaziwa njengetrongo ekungenakuqhvesha nentakumba.” (Saule, 2010: 5)

Ngasentla apha, indawo yokuba umhlaba wabaNtsundu osisiQithi ube yindawo yokukhula, ukuhlala, ukufuya, ukuqhuba konke okusentlalweni kaXhosa usetyenziswa njengesixhobo sokutyala inzondo nokubulala. Isithako sobunzululwazi bezembali

esisetyenziswe nguSaule kubhalo loncwadi lwesiXhosa sibonisa ukungahlonitshwa kwamasiko nezithethe zabantu abaNtsundu. Umzekelo, isiko nesithethe sokungcwatywa komntu sasingahlonitshwa ngurhulumente wengcinezelo kwabo baye basweleka beseluvalelweni ngenxa yeemfazwe zobukolonyali. Uyitsho nje phandle umbhali ukuthi kulo mcwe:

“Agqithe amaninzi amabanjwa kule ndawo, amanye efela apha, angcwatyelwe apha, amanye ke ngethamsanqa aphume akugqiba isigwebo. Amatsha-ntliziyo ayevalelwa apha kuba ezawo izigwebo zaziyiminyaka-nyaka. ‘Lityala na ukulwela inkululeko nokulwela umhlaba woobawomkhulu ungathinjwa ngamanyangaza?’ wabuza loo mbuzo yena uMaqoma, AA! Jongumsobomvu, iNjalatya kaNothonto, unyana kaNgqika, kaMlawu, kaRharhabe, kaPhalo, mini wagwetyelwa ubomi bakhe bonke esiQithini.” (Saule, 2010: 5)

Umsunguli wezi noveli uhlabela mgama ngolu luvo kwakhona ku*Ukhozi Olumaphiko* ukuthi abo bangaphandle babekwazi ukungangcwatywa nabo kuba abefundisi babebanjwa nje ngaphandle kwezizathu. Apha kulo mhlomlo ubhala athi:

“Safikela kudaba lokuba abafundisi ababeqhuba umngcwabo baseluvalelweni, bacholwe ngoonongqayi kwindlela eya emafihlweni. Benze ntoni?” (Saule, 1996a: 64)

Ngenxa yoku, indlela eya etrongweni yaba yindlela ehanjwa imini nobusuku kuba udushe lwaye luqhambuka ngakumbi nangakumbi, umzabalazo wokulwela abantu abaNtsundu waya ukhwezeleka ngokukhwezeleka. Bafa abaninzi, lafa ilizwe ngenxa yocalucalulo (Saule, 2010: 5). Kukwanjalo kweliya bali lithi *Ukhozi Olumaphiko* kuba ngeli xesha u*The Eagle* abhacayo, uyayixelelwa ngumzingeli into yokuba indlela le afuna ukunqumla kuyo ngumqolomba wamangcwaba abaninzi kwaye ukuba uthe wanqumla ngempumelelo uya kuba ngowokuqala ukusukela mhla unyaka uqalile. Utsho umbhali wenoveli apha kulo mcwe ungasezantsi ukuthi:

“Uyalibona eli thafa, ligcwele ngamangcwaba enu.” (Saule, 1996a: 152)

Ngaphezulu, uphinda aqaqambise imbono le ukuthi:

“Izidumbu zabadutyulweyo zashiywa zingxongxile ... Kanti ukufela ilizwe lakho yinto enje? Ubulawa ushiywe enkangala ungangcwatywanga nokungcwatywa?” (Saule, 1996a: 171)

Umthetho wengcinezelo eMzantsi Afrika kwisizwe semidaka umbhali uwuzoba, esebenzisa ubuchule bolwimi lwesiXhosa ekuchongeni amabinzana afana neli: “iqanda elibolileyo.” Umfundi makazinike ixesha ancedise olu phandonzulu ahlalutye lo mhlathana uthi:

“‘Ityala lakho likhulu, lifanele isigwebo esikhulu,’ yatsho laa nto mini yawisa isigwebo. ‘Mfo wam, uyafana neqanda elibolileyo, eliya kuthi apho liqhumke khona, linukise yonke indawo. Ngoko ke kufuneka ususwe mpela phakathi koluntu, uyokubola wedwa, uqhumkele wena wedwa, unukisele wena wedwa.’” (Saule, 2010: 11)

Umbhali wenoveli ethi *Inkululeko Isentabeni* usebenzisa isithako sobhalo loncwadi lwesiXhosa esithi sichane ngokwesigama njengoko sibona apha ngasentla umbhali esebenzisa amagama anika umfanekisongqondweni ukuzoba izithuko nezenyeliso ezaziphuma kumbuso wamaKoloniyali. Ekugqibeleni, uyayiveza umbhali into ethi, akukho nto ingenasiphelo. Yonke into inxesha layo. UBuyile Mhlaba ufika esiseleni saseDimbaza, kwisikhululo samapolisa iR52, njengoko ibizwa, ahlangane noComrade ekubonakalayo ukuba kudala yena ethothoza etrongweni. Ukufuna iingcebiso malunga nokuqhwekha kunye nokuzixelela ukuba akasoze yena ahlalele imbaxo eziseleni kwenza uComrade abekelele la mazwi anamandla:

“Hayi, asikho isizathu sokufuna ukuqhwekha apha mfo wam. Siza kuphuma. Inkululeko seyifikile. Unethamsanqa wena kuba ufika nokufika kokukhululeka kweli lizwe.” (Saule, 2010: 21)

Umbhali apha udibanisa imixholo, iimeko nemixholwana ukuqinisa oko kusisihloko senoveli ethi *Inkululeko Isentabeni*. Okungqina ukuthi ngenene isihloko sebali

kuncwadi lwesiXhosa sidlala indima enkulu ekuqhubeni nasekutyhaleni ibali ukuze lihambele phambili ngendlela enambithekayo. Apha phantsi kwesi sahluko ixeliwe indaba yokuba umxholo wepolitiki uqaqambile kwezi noveli zine. Umzekelo, umbhali uwuchaza umbandela wepolitiki ngalo mhlomlo ungasezantsi apha, esebenzisa uComrade lo ubanjwe kunye noBuyile Mhlaba:

“Nina bantu batsha, niyazingxamela izinto. Ipolitiki lilitye elinzima. Elithatha ixesha ukujika nokuqhekeka, kanye njengelo liphambi kwakho. Kudala uligqala, kodwa kunzima ukuqhekeka, ngenye imini liya kuthi qheke, wothuke. Nawe umana uzixelela ukuthi alithethi alingomntu ngoko ke alisoze likoyise.”
(Saule, 2010: 7)

Zimbini izinto ezidundubaliswa yile nkcazobungcali ibekwa nguSaule apha. Okokuqala, umbhali wepolitiki eMzantsi Afrika asingomba unokutsityelwa nguye nabani na. Ngumba onzima kakhulu. Okwenzeka phakathi koosopolitiki kunye namaqela epolitiki kuko okwenza kubekho ukutsalana nokuxhwithana epalamente yoMzantsi Afrika. Yipolitiki ke leyo. Ngeso sizathu, ulutsha loMzantsi Afrika kunye neAfrika iyonke kufuneka lufunde kwiincwadi ezifana nezi zikaSaule ukuze luqonde imiba neemfihlelo zepolitiki. UBuyile ungumzekelo woku kuba naye uye wamamela umntu omdala kwaye onamava ebekelela amazwi obulumko. Ubungqina boku nabu:

“Wakha wema uBuyile, wamamela umntu omkhulu ezekelela. Wamamela imigqala yabanye ibetha, qhumfu, qhumfu, gqwe, gqwe, khonkqo, khonkqo, ingesosandi siyondeleneyo kuba ingulowo wayebetha ngesingqi sakhe.
(Saule, 2010: 7)

Izifanekisozwi ezilapha kulo mcaphulo ungasentla, ngaphezu kwako konke okutyhilwayo, zibonisa mhlophe indlela abaNtsundu ababevalelwa ngayo ngumthetho wobukolonyali ukuze bayokusebenza nzima, babile, bafe abafayo, bakhale bade baxole abakhalayo bengcungcuthekiswa yimpathombi eyayihlohlwe kwimithetho nepolitiki yaseMzantsi Afrika. UBuyile yena eyona nto yayimngcungcuthekisa yimpindezelo kuba utsho ngokwakhe ukuthi eyona nto ayingxamele ngaphandle kukuphuma ayokuziphindezela kwabo bamfake kule meko akuyo. Utsho xa ebuzwa

ukuba uleqe ntoni na ngaphandle athi uleqe impindezelo (Saule, 2010: 7). Eyona nto yenza uBuyile aphuphume yile ngqumbo kukuba ubona umfanekiso kaLweliAfrika engqondweni yakhe. Eyona nto imngcungcuthekisayo kukuthi umntu akubambe ngesandla ngeli xesha akugwaza ngekrele ezimbanjeni. Le ngqumbo anayo umfo kaMhlaba imkhokelela ekubeni iingcinga zakhe zizale yinzondo nayo yonke into embi anokuyenza emntwini. Utsho athi:

“Mini ndambamba ndiya kuze ndimcubhe ngezandla abe yintlama, inyama yakhe ndiyinqunqe ibe ngamasuntswana angenakuze acholwe nalixhalanga lembala,’ azivule ezivala izandla ngumsindo nengqumbo.” (Saule, 2010: 17)

UBuyile eyona nto ayikhohlwayo yinto yokuba impindezelo asiyoyamntu koko yeyomDali. Phakathi kwezinto ezazisebenza ingqondo yakhe ngumfanekiso kaBoniswa awawugqibela mhla wayetyhilizwa, kububutyadidi edudulelwa kulaa mnyango athi xa engene kuwo ubani angaze aphinde abuye kuba esiya eluvalelweni. Ukanti noMfazwe ngokwakhe umfanekiso kaZo ngulo umana ukubuya ngokungathi uthunyelwe. Umana ukubona uFriday egwejelisa ingalo yakhe kuZo ngeli xesha amanqindi neempama ziyimvula ukuza kuye eholweni. Ngeli xesha umfo kaMhlaba lo ahleli eziseleni inye nje kuphela into ayicingayo, yindlela aza kufumana ngayo umpu. Okona kungumdlala nokudinga umfundi ukuba akuqwalasele koku:

“lingxwayingxwayi zamabhulu ayeengonogada, zazihambela phaya kude kubo, aba basondelayo bengaphathi mipu. Kwakungekho kwanto ibadibanisayo noonogada abaphethe imipu ... Kwekhu, ingathi iza kuba ngumnqantsa lo.” (Saule, 2010: 30)

Ngalo mhlomlo umbhali uthetha ukuthi kufuneka amabanjwa angabinalo ithuba lokusondela kwizikhali kuba kaloku zizo eziye zikhokelele ekubeni aqhweshe, abulalane, abulale amapolisa kwaye onzakalise abo bangaphandle. EMzantsi Afrika idumile into yokuba amabanjwa abe nezixhobo ezibukhali phaya ngaphakathi kuba umthetho wokhuseleko awukho luqilima kubantu abafana nooBuyile Mhlaba. Kukangaphi kuvela izinto zokuba amapolisa abulewe ngokungenalusini ngamabanjwa? Kukangaphi kuvela izinto zokuba amabanjwa agwazene kuba

ngandlela ithile aye afumana imikhonto namabhozo. Zingena njani etrongweni izinto ezinje?

Umbhali nje uyixhasa kakhulu into yokuba urhulumente wale mihla ufundise amabanjwa ukuze athi mhla aphumayo eluvalelweni kubekho izinto akwaziyo ukuzenza ukuzisa inguqu kwintlalo yama-Afrika. Oku kuya kunceda ekubeni intlalo kaNtu ibe yexhotyisiweyo futhi nefundisiweyo. Ekugqibeleni, imikhwa kunye nezimbo ezifana nobugebenga, ubundlobongela, nokubulalana ziya kutsho zehle zide zingabonakali. Nakubeni imbali yoMzantsi Afrika imbi kodwa uyayitsho umakhi wezi mbalo ukuthi ithuba lokufunda ayelinikwa. Ngesi sivakalisi singasezantsi apha umbhali uxhasa oku kulapha kulo mhlathi sikuwo. Utsho ngokwakhe umbhali ukuthi:

“Amabanjwa ayelichitha ixesha elininzi ekufundeni iincwadi. Yeyona nto yayingabandezwa ke le apha kulo mzi.” (Saule, 2010: 9).

Oku kubalulekile kuba kuthi kuncedise ekubeni umntu ngamnye azixhobise kwaye akwazi ukuhlomla ngemiba ephandle. Isibizo esithi “umzi” kulo mcwe ungasentla sintama ukuba itrongo nakubeni ingeyondawo yakuhlala mntu kodwa abo bangene kuba benze ububi bayakwazi ukuphuma belungile kuba kaloku umzi yindawo apho ubani akhiwa khona, abunjwa khona kwaye afundiswa khona. Nalowo ubanjwe wagwetywa ubomi etrongweni kuhle ukuba azixhobise ngokufunda kulo mzi ukuze akwazi ukufundisa kwaye adlulisele nakwabanye abantu. Ezi nzame kaloku zijolise ekuphuculeni ilizwe loMzantsi Afrika kunye nentlalo.

Uvalelo lwemidaka ngeminyaka yamaKoloniyali lwaluthetha ukuthi bonke abavalelweyo baya kufunda oko kufunwa yintando yamaBhulu kuba ayeneenjongo zawo. Khangela kwa into yokuba kuthi kanti eyona nto yayimanyelwa kunomathotholo kunye nakumabonakude likhasi lesiBhulu elalidlala ubusuku nemini litshintshwe nje kuphela xa kuzezemidlalo. Oku kwenziwa ukuze kutyhalwe izinto ezifunwa ngamaBhulu kungakhathalelwa nokuba ubani uthini na. Phakathi kwazo, kwakufunwa bafunde isiBhulu. Iindaba ke zona babengavunyelwa ukuba bazibukele kuba kaloku hleze kuvele udushe noqhushululu olwenzeka phandle olungasuka luqhwaye olunye

udushe phaya phakathi eziseleni. Impathombi ababephantsi kwayo abo balwela inkululeko eMzantsi Afrika yayisenza ukuba uthi unyaka umnye ulingane neminyaka elishumi. Uthi umbhali xa azoba oku esebenzisa isibaxo:

“Unyaka umnye wawulingana neminyaka elishumi. Yhoo!” (Saule, 2010: 11)

Isithako sobunzululwazi kwimbali yebali elithi *Ukhozi Olumaphiko* sithetha ngokuphandle ukuthi umntu ombala umdaka ubanjiwe, hayi indaba yokudlala. Naku kaloku umbalisi etsho nje cacileyo ukuthi:

“ ... abantu basuke banyamalala apha, babaleka la mapolisa. Ndithi umntu ulala naye uvuke sekusithiwa uthathwe ngobusuku zizinja zomthetho.” (Saule, 1996a: 97)

UMkwayi ngomnye wabalinganiswa abasetyenziswa ngumsunguli webali kakhulu ukuhlomla nokuzoba banzi ipolitiki yoMzantsi Afrika. Ikakhulu, uMkwayi ngomnye wabantu ababelwela inkululeko kuba kaloku ngomnye owayephuma engena eziseleni. Athi ebephume izolo, namhlanje angene kanti nangomso useza kungena etrongweni kwakhona. Yiva umbhali eqhuba esithi:

“UMkwayi ngulo kwakuba kancinci uve kusithiwa uthathwe ngamapolisa aseCiskei aya kumvalela kuba wayengayifihlisi into yokungabafuni oorhulumente bamaphandle, oozifele geqe ngabula yena kusitsho ke phofu namanye amatsha-ntliziyo ezopolitiko kuloo ngingqi.” (Saule, 2010: 12)

Okona kuphambili ngasentla apha kukuba umbhali ubonisa indlela abaNtsundu ababevalelwa ngayo kungekho sizathu siphathekayo. EMzantsi Afrika kwakungavumelekanga ukuba umntu athethe okanye abhale ngepolitiki, inkcubeko, amasiko kunye nezithethe zakhe. Umbhali wezi noveli yena kuqala, usebenzise izagwelo nezangotshe zokubhala kuba wayengavumelekanga ukusuka athethe ngezinto ezidla umzi. Seso sizathu kanye ke esabangela ukuba utata uGatyeni, uyise kaBonisa, axhonywe ngamaBhulu ePitoli kuba wayezibandakanye nemiba yepolitiki. Isikhwele sikaLweliAfrika asahlukanga tu kwizenzo zabaMhlophe kuba naku engafuni

nokubona uBuyile noBoniswa ade aqwele ngelithi uza kwenza konke okusemandleni akhe ukuvalelisa bonke abasondele kuBuyile kuba enesikhwele. Utsho nje mhlophe umfo omkhulu enjenje:

“Hayi sukuba nexhala. Yena uNdayeni noMkwayi baza kubolela etrongweni.

Le titshalana ndiza kuyixhoma ngentambo emthini.” (Saule, 2010: 66)

Inggumbo anayo imenza abe ngumntu angenguye. AsibobuAfrika ukucinga into enje ngomnye umntu. Phofu uLweliAfrika zange walandela gama lakhe nangolunye usuku. Itrongo kula mazwi kaAfrika ivela njengesixhobo sokuziphindezela kwabo bajongene ngezikhondo zamehlo. Ukanti, izenzo zamaBhulu zokubulala abantu bephila zide zaba ngathi ziyinto eqhelekileyo kuba wonke umntu onengxaki ufuna ukubulala. Indlela umthetho wamaNgesi owawugqwetheke ngayo yinto apha eyayisenza abantu baphile ngokungathi baphunguleke iingqondo.

Inika umdla into yokuba inoveli ethi *Libambe Lingatshoni* ibhalwe ngohlobo oluthande ukwahluka kwezinye ezi zintathu iinoveli ngokuyeleleneyo nomthetho kunye nentlalo yamabhinqa. Uvela mhlophe umba wokuba noko amabhanqa anako ukungakhuselwa ngamapolisa kunye nomthetho waseMzantsi Afrika kuba kaloku naku uNomvuzo ebiza amapolisa ukuba azokumnceda kuba ebona into angayiqondiyo ngebhotilana exhonywe phezu komnyango walaa ndawo wayehlala kuyo eDikeni. Nakubeni esi senzo sokuxhonywa kwenkuku efileyo kunye nebhotile yeasadi phezu komnyango womnye umntu sinokubonwa njengobugqwirha kodwa amapolisa anoxanduva lokukhusela uluntu kwintlalo kaNtu ingakumbi amabhinqa ekubonakalayo ukuba angamaxhoba wazo zonke izimbo neempathombi. Umakhwekhwetha weli bali lithi *Libambe Lingatshoni* ukutyhila ngomzekelo oku xa ahambisa usiba athi:

“Wavuka ngenye imini uNomvuzo kuxhonywe inkuku efileyo elucangweni lwakhe, kukho nebhotile enento esabumanzi ngaphakathi, yathi yakuhlolwa ngamapolisa kwafumaniseka ukuba yiasidi, kukho umbhalwana othi iza kugalelwa ebusweni bakhe.” (Saule, 2017: 22)

Sele ixhaphakile into yokuba abantu bangcungcuthekiswe ngendlela egrogriso kwintlalo yaseMzantsi Afrika kuba kusaziwa into ethi abakwantsasana banomdla kwizinto ezithile ngeli xesha bangenamda kwezinye izinto. Ofunda umsebenzi lo siphezu kwayo angaphetha ezibuza umbuzo wokuba, kakade kutheni le nto amapolisa aseMzantsi Afrika kunye nomthetho waseMzantsi utsho kuqala xa kufuneka ulwe nabafundi abalwela imfundo yasimahla, imfundo engenabukolonyali kunye nemfundo ekumgangatho ophezulu kodwa iba yinqaba nkqi ukutsiba xa kufuneka loo mapolisa naloo mthetho ulwe nezidlwenguli, izigebenga, amasela kunye nazo zonke izaphulimthetho apha kwintlalo kaNtu.

Okuqapheleka nje mhlophe kwiinovele ezi zale ngcungela kukuba intlalo kaNtu le kuphilwa kuyo ngawo lo mzuzu ifuna nolusakhasayo usana ukuba lufundiswe futhi luyazi into yokuba inkululeko iyalwelwa. Abafundi basesikolweni eFunda, njengabalinganiswa abagqwesileyo, bawutyhila lo mba kuba ngabo abaqweqwedisela ootitshala besikolo ukuba bagunyazise umthetho ukuba bakhululwe bonke abantu ababanjwe ngokungekho mthethweni. Umfazwe apha nguye othe wabanjwa kusetyenziswa umthetho ogqwethekileyo. Imbalo le iyigqamisa le mbono ithi:

“Kwalile xa abantu sebencamile bebuyela ezindlwini zabo, zava kala ezokuba kuingcelwe iititshala. Abantwana bayazitshutshisa ukuba ziyokugunyazisa abasemthethweni ukuba ndikhululwe.” (Saule, 1996a: 27)

Eyona ndawo ibambekayo apha kukuba ulutsha kufuneka lube yinxalenye yeengxaki zentlalo kaXhosa apho lunokukwazi ukuza nezisombululo kuba kakade ikamva lesizwe lilele kulutsha. Ngeso sizathu, isithako sobunzululwazi sentlalo kunye nepolitiki sigunyazisa ukunikezwa kwethuba lokuphatha kulutsha, hayi kubantu abadala kuphela. Okona umbhali asilela ekukuvezeni mhlophe kwezi mbalo zine ziphicothwayo kukuba umba wokuphatha nobunkokheli kuyadingeka ukuba unikezelwe nakumabhinqa. Eyona ndawo itshatshelweyo apha ngamabhinqa esetyenziswa ngamadoda ukuphumeza iinjongo zawo kwiimeko ezithile. Umzekelo, umakhwekhwetha lo weenovele akayizobi ngokuthe ngqo into yokuba amabhinqa anokuphatha kwezoshishino, kwezorhwebo kunye nakwipolitiki. Izizathu zoku zixeliwe kwimihlathi engasentla kwathiwa umbhali wamandulo wayengavumelekanga ukuba

athi paha xa athethayo, kwakufuneka athi civovo. Nakubeni kwezinye iindawo amabhinqa evela enamandla kodwa avela ejikelezwe ngamadoda, hayi esezikhundleni eziphezulu.

Ngelivala ezi ngxoxobunzululwazi zohlalutyo, umfundi uya kuyiphawula into yokuba maninzi amatyeli apho abaNtsundu babizwe ngazo zonke izithuko ezehlisa isidima soNtsundu. Khangela le micaphulo ebethelela okusele kuxoxwe ngasentla:

- i. “Uyexoka njandini” (Saule, 2010: 66)
- ii. “Ndiyakusizela wena ntombazana, ukuzenza igqwirhakazi ungelilo.” (Saule, 2010: 66)
- iii. “Nantsika, khulula ezi ntsimbi, ndifuna ukuyishunqula umslila le nja kakuhle.” (Saule, 2010: 66)
- iv. “Ukuba ndinokumbuza uAfrika angayingqina le nto uyithethayo kwedini?” (Saule, 2010: 68)

4.4 Uqukumbelo

Mna ndithi yimfazwe le.

Abantu badiniwe yingcinezelo. (Saule, 1996a: 83)

Eyona nto ibekwa ngumsunguli wezi mbalo zine kukuba ulutsha lwale mihla kunye nabo bajolise ekuphuculeni ngcono ilizwe loMzantsi Afrika kukuzixhobisa kangangoko banako. Ubukhulu becala, umbhali wezi noveli zine uyayixhasa imfundo njengesixhobo esinokusetyenziswa ukuphucula ilizwe loMzantsi Afrika kunye neAfrika ngokubanzi okanye gabalala. Kwimfundo, umakhwekhwetha lo woncwadi nolwimi lwesiXhosa usebenzisa le ngxoxo ilapha ngasezantsi ukuveza uluvo lwakhe malunga nemfundo esele ixoxelwe phezulu phaya:

“Ndicinga ukuya kwenza ubugqwetha.’

‘Ngoba?’ wabuza uAfrika ngendlela ebonisa ukungamkeleki kwalo mbono kaBuyelekhaya.

'Yeyona nto ndicinga ukuba iya kundakha. Umthetho weli lizwe kusafuneka ulungisiwe, ingathi ke noko kuza kufuna abantu.'

'Umthetho weliphi ilizwe?' ubuza enyanzelisa.

'UMzantsi lo kaloku BK.'

'KuseCiskei apha, nawe ungumCiskei, yazi loo nto. Ilizwe omawuthethe ngalo yiCiskei.'

'Kaloku BK iCiskei ilapha eMzantsi nje. Ithini ukuba lilizwe kwelinye ilizwe?'

'Hayi kwedini, hayi! Kanti nifundiswa ntoni kwesiya sikolo sakho?' wathi thuzu thuzu ukuhleka umfana, wabuya wazinza ukuhlala oku esitulweni, kungekho nanye ethi uyatshintsha kwinto ebeyithethile." (Saule, 2010: 137)

Eyona ngxoxo iqaqanjiswa yile ntetho yesi sibini, njengoko sele kuxoxwe banzi ngentlalo, umthetho nepolitiki phaya phezulu, kukuba imfundo eMzantsi Afrika sesona sisombululo sinokusetyenziswa ukulungisa oko kwathi kwadilizwa ngamaKoloniyali. Umthetho ojijekileyo yenye yezinto ekusafuneka zilungisiwe njengoko sele kuxoxiwe phaya kuhlalutyonzulu lweengxoxo eziphambili malunga nomthetho onamabatha. Iimbalo ezi ziyibeka phandle into yokuba intlalo yama-Afrika ayinakuyekwa ibe yinto eyayiyiyo mandulo phaya, ingakumbi ke kuba yathi yachithwa ngamaKoloniyali, koko ulutsha kunye nabo baseyinxalenye yentlalo kaXhosa lunoxanduva lokubuyisa isidima nesithozela somzi oNtsundu. Umzekelo, uxholovane wesiXhosa apha kwezi mbalo uyikhaba ngawo omane into yokuba isizwe somgquba sahlulwe kubini okanye sibe ngamaqela kuba ngokwenza njalo sithezwa amandla. USaule uzekelisa oku esusela koko kwathi kwenzeka kwimbali yaseMpuma Koloni apho kukho iTranskei kunye neCeskei.

Iinoveli ezintathu apha ezizezi: *Ukhozi Okumaphiko*, *Umlimandlela* kunye ne*Inkululeko Isentabeni* zixangathe ikakhulu kumthetho nenkohlakalo egqithisileyo yamagwangqa ngeli xesha yona inoveli ethi *Libambe Lingatshoni* iziziqhamo zezenzo zamagwangqa. Sesinye sezizathu ezikhokelele ekubeni le noveli ibonwe njengenoveli egxile ikakhulu kwimbali yabaNtsundu kuba ikakhulu ibandakanya abaNtsundu. Eziya

zokuqala iinoveli zintathu zibandakanya imilo phakathi kwemidaka kunye namaNgesi. Ekugqibeleni, umfundi angade apethe ezijikajika ezama ukuqonda imiba emalunga nengqumbo, inzondo kunye nemilo yesizwe semidaka. Bayikhumshe ke bona abazi isiNgesi bathi yi*BlackOnBlackHate* esinokuyibiza ngesiXhosa sithi kukweyelisana nokuntywilisana kwabaNtsundu.

Isahluko esi siyayityhila nje into yokuba uninzi lwabantu lwalungathathi thuba lide liphila etrongweni ngenxa yobugxwayiba baseziseleni kunye nempathombi. Eyona nto ingumnqa ke kukuba ingxelo yamapolisa yayibanye nje kuphela, ikukuba umntu uzixhome ngomkhono webhrukhwé okanye ulale akavuka. Inyani yeyokuba uninzi lwabo lwalubulawa ngamapolisa. Icace nje mhlophe into yokuba uMzantsi Afrika lo lilizwe apho umntu oNtsundu okukokwakhe ikukwenza izinto engenamalungelo njengomntu oMhlophe. Ngaphezulu, kukwenza oko akuthunywayo ngaphandle kokubuza ukuba kutheni na kunje kungathangani. Seso sizathu ke esiye sazala imibutho efana neNtsimb'ebomvu phaya kwinoveli ethi *Ukhozi Olumaphiko*.

Iyaqaqamba futhi nento yokuba imibutho emininzi kwimbali yama-Afrika yayifuna ukuba kuthethwe, kuboniswane, kuvunyelwane futhi kuxhaswane. AmaBhulu ayengayingenanga ke leyo into eyikhaba ngawo omane. Zizizathu zoku ezikhokelela uComrade ukuba abe kanti ulwa iimfazwe zabaNtsundu. Apha, ulutsha lwanamhlanje lulo ekufuneka lulwe iimfazwe zale mihla.

Ichule lokubhala eli, uSaule, ulwa nomkhwa wokubulalana kwabantu abaNtsundu. Umzekelo woku ngulo wenzeka kwiinkokheli zeANC ngawo lo mzuzu. Ingulowo ukhomba ngomnwe komnye. Ingulowo uthi umbutho ubulawa ngulowaa. Ayinakugqitywa ngoku. Zimbalwa kakhulu iimini zokonwaba kuba amaxesha amaninzi kuyaliwa, kuyalalelwana, ingulowo utshisa omnye, kugijinywa kwii*State Capture* neenkundla zamatyala. Qaphela ngasezantsi apha:

“Sixelele ngawo lo mzuzu Thixo ukuba thina bantu bamnyama asingabo abantwana bakho, kuba ukuba besingabo ngele ungayivumelanga into enje.”

(Saule, 1996a: 207)

Ndisawuvala umkhusane okwangoku!



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Isahluko sesihlanu: Icandelo A

Uphicothonzulu ngomxholo ongenkohlakalo yamapolisa egqithisileyo, ubundlobongela noqhankqalazo

UMakana kaNxele kuthiwa watshona elwandle eqhwesha.

Sekuvakala mva ukuba zange kube njalo.

*Igxomgxom lomfo, ingxavubela, isigantsontso sengxwayingxwayi, ingxilibela
engxathu, uNxele wayesilwa yonke le mihla nabagadi bakhe, amajoni.*

*Ambetha ada amosela, athi ngokoyikela ukohlwayelwa ukubulala ibanjwa, athetha
obuya buxoki sebuzalise ilizwe.*

Amathambo akhe asalele esiQithini nangoku, umCirha omkhulu. (Saule, 2010: 8)

5.1 Intshayelelo

Isahluko esi; icandelo lokuqala, sijolise ekucubunguleni imicwe engemixholo yenkohlakalo egqithisileyo yamapolisa. Ukuqhuba uphandonzulu phantsi kwesi sahluko umphandinzulu akananto ichase amapolisa koko uzama ukubonisa iingxaki ezathi zazalwa yimithetho yamaKoloniyali, nto leyo eyakhokelela ekubeni uMzantsi Afrika ube neempawu zobundlobongela futhi ezo mpawu zisamana ukuziveza nanamhla oku. Njengoko kuchaziwe kwizahluko ezidlulileyo, umbhali ngokwakhe usesinye sezizukulwana ezabakho ngeminyaka yobukoloniyali. Eyona nto iphambili ngesi sahluko ayiloqhankqalazo nje kuphela kodwa zizenzo zamapolisa ezithi ziqhambuke xa uluntu luthelwazibandakanya nemiba yepolitiki, eyorhwebo noqoqosho kunye nemiba engancumisayo kwezemfundo jikelele.

5.2 Intshayelelomxholo ngesahluko

Ayinakungashukuxwa futhi ixelwe into yokuba imbali yoMzantsi Afrika yileyo igcwele amagazi abantu abathi baphalala ngenxa yenkohlakalo yamapolisa egqithisileyo kunye nobundlobongela obathi bazalwa yimilo neemfazwe phakathi kwabaNtsundu

kunye namaKoloniyali. Le mixholo mithathu apha kwesi sahluko iphicothwa kuba izalana ngqo ngoba kaloku inkohlakalo yamapolisa egqithisileyo izalwa bubundlobongela kunye noqhankqalazo ubukhulu becala. Uyakungqina oku uAlang nabanye (2023) ukuthi ubundlavini bamapolisa kunye nobundlobongela buthangelana ngokuguguququka okuntsokothileyo. Inkohlakalo yamapolisa ibhekisa ekusetyenzisweni ngamandla ngokugqithisileyo nangokungathethelelekiyo ngokunyanzeliswa komthetho, nto leyo enokuthi ibonakale njengohlaselo ngokwasemzimbeni, impathogadalala okanye kwanezenzo ezibulalayo. Le nkohlakalo inegalelo kumba obanzi wobundlobongela ngokuphelisa ukuthembana kunyanzeliso lomthetho, ukunyusa ukruthakruthwano phakathi koluntu namapolisa, kwaye okunokuthi kubangele udushe lwasekuhlaleni ngenxa yokungabikho kobulungisa ekucingelwa ukuba nokusetyenziswa kakubi kwegunya.

limpembelelo zobudlelwane phakathi kwenkohlakalo yamapolisa nobundlobongela zibanzi. Ukungathembeki phakathi koluntu kunye nabezomthetho kunokuthintela uthintelo lolwaphulomthetho olusebenzayo kunye neenzame zophando, ezinokukhokelela ekwandeni kobundlobongela. Imbono yokungabikho kobulungisa okucwangcisiweyo isenokubangela uqhankqalazo, udushe lwentlalo, kwaye kubizwe uhlaziyo, kuqaqambise imiba ebanzi ngaphakathi kwenkqubo yobulungisa kulwaphulomthetho noluntu ngokubanzi (Johnson nabanye, 2023). Ukujongana nenkohlakalo yamapolisa kubaluleke kakhulu hayi ekwehliseni ubundlobongela obukhawulezileyo kuphela kodwa nasekukhuthazeni uluntu olunobulungisa nolunoxolo oluphakamisa umthetho kwaye luhlomphe amalungelo oluntu.

Le mixholo mithathu apha ivezwa ngokuthe gca ngumbhali weenoveli ezi zine. Ngokukodwa, *Ukhozi Olumaphiko*, *Umlimandlela* kunye ne*Inkululeko Isentabeni* zibonisa ngokungenalusini indlela abaNtsundu ababengcikovwa ngayo ngamapolisa. Into ethetha ukuthi, njengokuba phaya kwisahluko sesine kuye kwagxilwa ikakhulu kwindlela umthetho owawuqulunqwe ngayo ukungcungcuthekisa isizwe somthonyama nje, apha kuqwangqululwa into ethi, zinto zini kanye kanye ezazisenziwa ngamapolisa ayethunywa ngumthetho wobukoloniyali ukungcikovwa abaNtsundu. Ukufunda esi sahluko umfundi ayibethelele kwakhona into yokuba

uphandonzulu olu alugxeki lugxibha amapolisa kodwa luyikhaba ngawo omane impathombi eza nawo ingakumbi kuMzantsi Afrika omtsha. Kwimeko yangoku yaseMzantsi Afrika, ubundlobongela bamapolisa yingxaki njengoko buqhubela phambili umjikelo wokungathembani, uloyiko kunye nokungavisisani phakathi kokuthotyelwa komthetho noluntu. Izehlo zokunyanzelwa ngokugqithisileyo, ukuxhatshazwa, kunye nokubulawa kwabantu ngokungekho semthethweni kukhokelele kwingqumbo yoluntu kunye noqhankqalazo, olubonakalisa imbono ebanzi yokungabikho kobulungisa kwenkqubo kunye nokungabikho kokuthatha uxanduva kumkhosi wamapolisa (Saule, 2017). Obu bundlobongela bandisa iyantlukwano ekuhlaleni, bujongela phantsi ukuba semthethweni kokuthotyelwa komthetho, kwaye buthintele iinzame zokuseka uluntu olukhuselekileyo nolunobulungisa.

Umba lo ukwesi sahluko ubaluleke kakhulu xa kujongwa indlela abantu abambala umdaka abasacunyuzwa ngayo ngabakwantsasana nanamhla oku. Umzekelo woku ngulowo uqhubeka eMelika kunye nalapha eMzantsi Afrika wokubulawa kwabantu abamsulwa bengaxhobanga kuba belwela amalungelo wabo ngokwahlukahlukana kwawo (Hawkins, 2023). Mayicace kwangoku into yokuba uphandonzulu olu lujonge impathombi yamapolisa egqithisileyo ethi izalwe yimilo yepolitiki, ezoqoqosho, urhwebo kunye nemithetho yemfundo engancumisiyo. Ngesi sizathu, apha kuya kuthi kuboniswe ubundlobongela obuzalwa zezi nqobo kunye neminye imiba etshisa ibunzi kwintlalo kaXhosa, noMzantsi Afrika uphela.

Into ephala phambili kwezi noveli zine zikaSaule kolu phandonzulu kukuba inkululeko isentabeni kwaye kulindelekile ukuba kubekho abangxwelerhekayo xa kulwelwa inkululeko. Oku kufana twatse noko kwakuqhubeka kwilizwe loMzantsi Afrika mandulo phaya apho isizwe somgquba sasilwela inkululeko kodwa loo milo iphele ngezidumbu nobutyadidi begazi. Nakubeni kunjalo, inkohlakalo yamapolisa nobundlobongela abuthetheleleki naphantsi kwayo nayiphi na imeko. Iindawo zogcinomthetho zithwaliswe uxanduva lokugcina ukhuseleko loluntu kunye nokugcina umthetho ngelixa zihlonipha amalungelo nesidima sabo bonke abantu. Izenzo zenkohlakalo nobundlobongela ziwusengela phantsi lo msebenzi usisiseko kwaye zinokuba

neziphumo ezibi eluntwini, ziphelise ukuthembana, uloyiko oluqhubekayo, kunye nokunyhashwa kwamalungelo oluntu. Iinzame kufuneka zigxininise ekukhuthazeni ukuthotywa, ukuphendula, kunye nentsebenziswano enentlonipho phakathi kwamapolisa noluntu.

Isahluko esi sesihlanu, ngokukodwa, icandelo eli lithiywe kwathiwa A, libekelwe ukushukuxa ezi ngxoxo kuba umbhali uzishukuxe kanobom ngendlela esithelisiweyo kwiinoveli ngokungathi mhla wayezibhala wayesazi ukuba kulo nyaka sikuwo ziya kube ziphefumla izinto ezazikhe zenzeka kwimbali yama-Afrika nakwilizwe liphela. Injalo ke incwadi yesiXhosa ebhalwe lichule elikwaziyo ukuthekelela okuya kuqhubeka kwiminyaka ezayo. Uphandonzulu olu aluyikholelwa tu into yokuba umba wokuswantsuliswa kwama-Afrika ngendlela ekhohlakeleyo akukho sematheni.

5.3 Inkcazobungcali ngenkohlakalo yamapolisa egqithisileyo

lingcali ziwa ngokuwa zizama ukufumana eyona nkcazo inokuba ichanekile ngokungqamene nenkohlakalo yamapolisa egqithisileyo. Kubalulekile ukuba eli binzana lithi “inkohlakalo yamapolisa egqithisileyo” lichazwe kuba ubuthumbu beengxoxo zesi sahluko buza kuhamba phezu kwalo. OkaRoot (2015: 1) uchana zibekwa xa achaza athi:

Police brutality involves the use of unnecessary and/or excessive violence by police. Though a satisfactory universal definition has yet to emerge, the phenomenon has existed throughout the history of policing.

[Inkohlakalo yamapolisa ibandakanya ukusetyenziswa kobundlobongela obungeyomfuneko kunye/okanye obugqithisileyo ngamapolisa. Nangona ingcaciso eyanelisayo yendalo yonke ingekaveli, le nto ibikho kuyo yonke imbali yobupolisa.]

Inkcazo le inokuqondwa phantse ngokufanayo kumazwe ngamazwe kuba uphengululo loncwadi malunga nalo mxholo luyibeka elubala into yokuba eMelika kunye naseAfrika amapolisa ayesebenzisa iindlela ezifanayo ukucumza abo

bangamahlwempu, abo bangamaqela amancinci kunye nabo bangenamandla okuzilwela ngokuphathelene nenkululeko okanye ukuvakalisa izikhalazo zabo (Alexander nabanye, 2023; Wilson nabanye, 2023). Le nkcazombono kaRoot (2015) iyasilela ekuyityhileni into yokuba kwintlalo yama-Afrika abantu abaNtsundu babengamaxhoba empathombi nenkahlakalo yamapolisa kuba bembala umdaka. Oku kutshiwo ngesizathu sokuba umbhali weencwadi ezithe zachongelwa olu phandonzulu uyibeka icace into yokuba abanye abantu eAfrika babebulawa ngamapolisa kuba beNtsundu. Ukanti oku kuyenzeka nangawo lo mzuzu sikuwo. Oku ukuveza ngokungafihlisiyo umbhali weenoveli ezi uphandonzulu lungazo. Ngaphezulu, uEdwards (2019: 6) ungqinelana neengxoxo zophandonzulu, ingakumbi kwisahluko esi, kulo mcwe ungasezantsi xa ahambisa athi:

Police violence is a leading cause of death for young men ... Over the life course, about 1 in every 1 000 black men can expect to be killed by police. Risk of being killed by police peaks between the ages of 20 years and 35 years for men and women and for all racial and ethnic groups. Black men and women, and American Indian, and Alaska Native women and men are significantly more likely than white women and men to be killed by police. Latino men are also more likely to be killed by police than are white men.

[Ubundlobongela bamapolisa ngoyena nobangela uphambili wokubhubha kwabafana ... Kwikhosi yobomi, malunga ne1 kwi1 000 lamadoda aNtsundu anokulindela ukubulawa ngamapolisa. Umngcipheko wokubulawa ngamapolisa uphezulu phakathi kweminyaka engama20 nama35 ubudala kumadoda nabasetyhini nakuzo zonke iintlanga nezizwe. Amadoda nabafazi abaNtsundu, kunye namaMelika, amaNdiya, kunye nabaseAlaska abafazi kunye namadoda ngokuphawulekayo kunokwenzeka ngaphezulu. Amadoda aseLatino kunokwenzeka ukuba abulawe ngamapolisa kunamadoda aMhlophe.]

Ingcingambono le iqaqambisa oko kunyuswe phaya kwisahluko sokuqala, phantsi kwenqontsonqa eyingxubakaxaka ukuthi umba wokuqweqwediswa kwabaNtsundu, nezinye iintlanga ke, ngumba ekudingeka ukuba unikwe iliso elibukhali kusetyenziswa ubunzululwazi besiXhosa. Uncwadi lwesiXhosa apha kolu phandonzulu lubonwa

njengesinye sezixhobo ezinokusetyenziswa ukukhulisa ulwazi nokuqhuba iingxoxo malunga nombala lo. Ukubaluleka koku kutyhilwa ngumcaphulo kaEdwards (2019: 1) xa ebethelela ezama ukubonisa ingxaki enjenge:

Violent encounters with the police have profound effects on health, neighborhoods, life chances, and politics.

[Ukudibana nobundlobongela namapolisa kunempembelelo enkulu kwezempilo, ubumelwane, amathuba obomi, kunye nepolitiki.]

Ingcingambono le ingasentla ihamba ixhase uluvo olusondele kwimiba yebala xa isithi:

Policing plays a key role in maintaining structural inequalities between people of color and white people ... The killings of Oscar Grant, Michael Brown, Charleena Lyles, Stephon Clerk, and Tamir Rice, among many others, and the protest that followed have brought sustained national attention to the racialized character of police violence against civilians.

[Amapolisa adlala indima ephambili ekugcineni ukungalingani phakathi kwabantu bebala kunye nabantu abaNtshona ... Ukubulawa kukaOscar Grant, uMichael Brown, uCharleena Lyles, uStephon Clerk kunye noTamir Rice, phakathi kwabanye abaninzi, kunye noqhankqalazo olwalandelayo luzise ukuzinza, uqwalaselo lwesizwe kwisimo sobuhlanga sobundlobongela bamapolisa obujoliswe kubemi.]

Omakucaciswe apha kukuba indaba yokubulawa kwabaNtsundu asiyondaba ekufuneka iphelele ekuthethweni kumabonakude kuphela. Osozindaba, njengoko ubungqina butyhila kusetyenziswa uphengululo loncwadi, ngabo abathi bancedise ekugqogqeni abo bathi bazibandakanye nokubulala abaNtsundu ngendlela engenalusini. Ubungqina obuninzi, xa kuphandwa amatyala afana neli tyala lokubulala nokucumza umzi womthonyama ungenzanga nto buza noozindaba kuba kukholelwa kwinto ethi ngabo abadla ngokubakho xa kukho uqhankqalazo. Ewe, oku akuphelelanga apha kuba abakho namanye amangqina. Ngaphezulu, inkohlakalo yamapolisa esekelwe kubuhlanga iyingxaki kakhulu njengoko ibonisa ucalucalulo

olucwangcisiweyo kunye nokungabikho kobulungisa kwiinkqubo zokuthotyelwa komthetho (Talabi nabanye, 2023). Ukujolisa abantu okanye uluntu ngokusekelwe kwimvelaphi yabo yobuhlanga kukhulisa ukungalingani okunzulu, kuphelisa ukuthembela kubupolisa, kwaye komeleza iingcamango eziyingozi. Lo mbandela awuphambanisi nje kuphela amalungelo oluntu asisiseko kodwa ukwandise ukwahlukana kwezentlalo kwaye ujongela phantsi ukuba semthethweni okupheleleyo kwenkqubo yobulungisa kulwaphulomthetho.

UEdwards (2019: 1) ukwahambisa, ezama ukucubungula obona buthumbu bolu luvo lungasentla lokuba maxa wambi umba wokucunyuzwa kwemidaka usondele kwibala. Le ngcali ibeka uluvo lwayo ithi:

Prior research has clearly established that race, sex, and age are closely correlated with exposure to the criminal justice system. Age, race, and gender are also central to the logics that police and legal systems use to decide who to target, how to intervene, and how much force should be applied in the process of policing.

[Uphandonzulu lwangaphambili luseke ngokucacileyo ukuba uhlanga, isini, kunye nobudala zinxulunyaniswa ngokusondeleyo nokuvezwa kwinkqubo yobulungisa kulwaphulomthetho. Ubudala, uhlanga, kunye nesini zikwangumbindi wengqiqo esetyenziswa ngamapolisa kunye neenkqubo zomthetho ukugqiba ukuba ngubani oza kujolisa, indlela yokungenelela, kwaye kufuneka kusetyenziswe amandla angakanani kwinkqubo yamapolisa.]

Okungqina into ethi ukucalucalulana ngokobuhlanga kukho kwintlalo yama-Afrika. Okuphinda kunike umdla kukuba umbhali weenoveli ezi uphandonzulu lungazo ubonisa amadoda engamaxhoba womthetho kunye nobundlobongela bamapolisa ngeli xesha amabhinqa asetyenziswa ngamadoda ukweqa nokuphumeza iinjongo zawo ezifana nokwaphula umthetho. Ngelixa ubundlavini bamapolisa kunye nobundlobongela bunokuchaphazela abantu bazo zonke izini, kubalulekile ukuqaphela ukuba kukho iimeko apho amadoda, ingakumbi lawo asuka kwiindawo ezihlelelekileyo, anokujongana nefuthe elibi. Imiba efana nokuchaza iprofayile

yobuhlanga, iyantlukwano ngokwentlalo noqoqosho, kunye nocalucalulo olucwangcisiweyo lunokuba negalelo ekwandeni kweziganeko zobundlobongela obujoliswe emadodeni ngamapolisa (Saule, 1998). Nangona kunjalo, kubalulekile ukuba sijongane nalo mbandela ngendlela ecacileyo, siqonda ukuba ubundlobongela bamapolisa bunokuchaphazela abantu basetyhini, kwaye kuqwalaselwe imiba ebanzi yenkqubo enegalelo kubundlobongela obujoliswe kuwo onke amalungu oluntu. UNomvuzo ngumzekelo woku kulaa noveli ithi *Libambe Lingatshoni*. Kwakhona, okuphinda kuqapheleke kukuba ucalucalulo kwilizwekazi leAfrika lwalubona amabhinqa njengabantu abangenamandla, yiyo loo nto ikakhulu bengahoywa kudushe oluqhubekayo kwezi noveli zine zesiXhosa.

URoot (2015) kwiingxoxo zakhe uhamba athi eyona ndlela yokuchaza nokuveza ubungqina bokuba injani na inkohlakalo yamapolisa yimifanekiso ebonisa izinja ezazisetyenziswa ngamapolisa ukuleqa nokuswantsulisa abaNtsundu ngokungekho similweni. Iziganeko zoku eMzantsi Afrika zingasuselwa kudushe noqhankqalazo lwango1976, 1960 kunye neminye iminyaka emininzi apho isizwe somthonyama sasisilwa amadabi imihla nezolo. Isithako sobunzululwazi sembali, njengoko sibonisa kwiinovelis ezine apha, sinika imbono entsha. Le mbono yile ithi uncwadi lwesiXhosa lungasetyenziswa ukuvuselela nokubuyisa iinkumbulo kude kudlulele ekuzobeni okona kwathi kwenzeka kwintlalo yama-Afrika ngokuthe ngqo nalo mxholo. Indlela abafundi baseMzantsi Afrika abathi babulawa ngayo ngamapolisa, bonzakaliswa ngayo bade abanye babanjwa ngokungekho similweni ibonisa ukuba nakubeni sele iminyaka ingamashumi amabini anethoba (xa bekuqhutywa olu phandonzulu) inkululeko igalelekile eMzantsi Afrika, kodwa kusekho okungahambi kakuhle ngokwendlela abaNtsundu abaphethwe ngayo ngamapolisa. Yiyo loo nto olu phandonzulu lubona ubundlavini bamapolisa ngakubafundi baseMzantsi Afrika ingumba ongxamisekileyo, ingakumbi kwimeko yoqhankqalazo. Iziganeko zokunyanzelwa ngokugqithisileyo, ukugrogriswa, kunye nokunyanzeliswa kobundlobongela ngamapolisa ngexesha leentshukumo ezikhokelwa ngabafundi ziye zavusa ingqumbo yoluntu kwaye zagxininisa inkxalabo malunga nenkululeko yokuthetha kunye nelungelo lokuqhankqalaza. Ezi ziganeko ziphakamisa imibuzo malunga nokusetyenziswa ngokufanelekileyo kwamandla, ukukhuselwa

kwamalungelo oluntu, kunye nemfuneko yeengxoxo ezivulelekileyo zokujongana nezikhalazo ngaphakathi kwenkqubo yezemfundo kunye noluntu ngokubanzi.

Yingxaki ke le futhi kudingeka ukuba kuxoxwe ngayo kubunzululwazi besiXhosa futhi kuphandwe nzulu ngeenjongo zokuzama ukuziza izisombululo. Utsho naye uRoot (2015: 2) ukuthi:

These images, and thousands of others like them, are appropriate not only because a picture is worth a thousand words but also because police brutality is one of those phenomena that we know when we see it.

[Le mifanekiso, kunye namawaka eminye enjengayo, ifanelekile kungekuphela nje ngenxa yokuba umfanekiso ulingana newaka lamagama kodwa nangenxa yokuba inkohlakalo yamapolisa yenye yezinto esizaziyo xa siyibona.]

Ngokuphandle, imiba emalunga nokuphathwa kakubi kwabaNtsundu yimiba ekudingeka ukuba kuxoxwe banzi ngayo ukuze ingaze isithele ezingqondweni zezizukulwana ezizayo. Ngamazwi ahandle, imbali yabaNtsundu yaseMzantsi Afrika ibaluleke kakhulu njengoko iqulathe imizabalazo, ukomelela kunye negalelo lenxalenye ebalulekileyo yabemi besizwe. Ityhila idabi elihlala lihleli lokuchasa ingcinezelo, ucalucalulo, nobukoloniyali, libonisa uloyiso nokuzincama okwenzelwa inkululeko nokulingana. Ukuqonda le mbali kukhuthaza ukuzazi ukuba ungubani na, kukhuthaza umanyano loluntu, kwaye kunika izifundo ezibalulekileyo zokwakha uluntu olunobulungisa noluquka wonke umntu, lo gama ikwavuma imfuneko yokulungiswa kokungekho sikweni kwembali kunye nokwahluka okukhoyo namhlanje. Lo ngumba ekufuneka kufundisiwe ngawo ukuze izizukulwana ezizayo ziwubone xa usiza. Oku kuya kuthi kube luncedo ekubeni kufundwe kuko kuba kaloku kuxeliwe phaya kwisahluko sesibini ukuthi imbali emalunga nezinto ezimbi kuyafundwa kuyo ukuze zingaze ziphinde zenzeke. Ukanti iziganeko ezimasikizi kwembali kaNtu kuyafundwa kuzo ukuze isizwe sikwazi ukuphucuka kususelwa kwezo ziganeko.

Uphandonzulu olu maluyibeke into yokuba inkohlakalo yamapolisa mayingapheleliswa koko kwenzeka kwiziqu zabantu koko mayiqondwe ukuba ibandakanya amagama namazwi athi aphinyiselwe ngokungekho similweni nto leyo ethi yehlise isidima sabantu bomthonyama. Umzekelo, izithuko nezenyeliso ezithi ziphume kwimilomo yamapolisa ziyinxalenye yenkohlakalo. Izithuko zamapolisa ziyingxaki kumanqanaba amaninzi. Zijongela phantsi ubungcali kunye nemfezeko elindelwe kunyanzeliso lomthetho, kuphelisa ukuthenjwa koluntu kunye nokuzithemba kumapolisa. Izithuko zikwanako nokwandisa iimeko, zibangele iimvakalelo ezinokukhokelela kwiingxabano. Ukongeza, izithuko zinokuthi ziqhubekisele phambili iimbono ezingalunganga malunga nokuthotyelwa komthetho kwaye zibe negalelo kubudlelwane obuchasayo phakathi kwamapolisa kunye noluntu abalusebenzelayo, luthintele umsebenzi wamapolisa osebenzayo kunye nentsebenziswano yoluntu. Ugrogriso kunye nokoyikiswa kwabaNtsundu ngamapolisa kuyinxalenye yoku. Kwakhona, uphandonzulu olu aluxabenanga namapolisa koko luxabene nendlela athi amapolisa aziphathe ngayo kwiimeko zokulamla uqhankqalazo nodushe.

Nakubeni iinkcazo kunye neengxoxo ezi zingasentla zigxile kwicala lamapolisa kodwa uHunt (1985) ubona ngaso limbi ngalo mxholo. Uthi yena inkohlakalo yamapolisa egqithisileyo mayingabonwa njengento esuka yenzeke kungekho sizathu. Umzekelo, ikho into yokuba amapolisa asukelwe ngabo baqhankqalazayo ekuthi kwakubanjalo kudingeke ukuba asebenzise amandla awo ekulawuleni imikhwa nemikhuba ezalwa bubundlobongela. Kuyinyani oku kuba kukuthini ukuthi xa umntu esenza ilungelo lakhe lokuqhankqalaza suka achithe aphinde anyhashe amalungelo wabo bangeyonxalenye yoqhankqalazo? Uphandonzulu luyavumelana noHunt (1985) ukuthi maxa wambi abantu baqhwaya amapolisa ngeenjongo. Ngokwenene, kukho iimeko apho uluntu lunokuthi lucaphukise okanye lucele umngeni kumagosa ogcinomthetho (Cooper, 2015). Nangona kunjalo, kubalulekile ukuqaphela ukuba iingcali zokuthotyelwa komthetho ziqeqeshelwe ukulawula iimeko ezinjalo ngokuzibamba, amaqhinga okunciphisa, kunye nobungcali. Nokuba kuyintoni na ukuxhokonxa, ukusetyenziswa kwezigalo ngokugqithisileyo okanye intetho etshabhisayo ngamapolisa akuthetheleleki kwaye kunokwandisa ukruthakruthwano, kuphelise ukuthembana koluntu, kwaye kukhokelele kungquzulwano olungeyomfuneko. Umsebenzi wamapolisa ubandakanya ukugcina ukuzola,

ukubambelela kwimigangatho yokuziphatha, kunye nokusebenzisa izakhono zonxibelelwano ukuqinisekisa ukhuseleko lwamagosa kunye noluntu.

USykes (1986) ungqinelana noHunt (1985) xa naye ahlomla athi maxa wambi amapolisa sukube ezikhusela kubundlobongela obusuka kwabo baqhankqalazayo. Okuyibeka elubala into yokuba umbhali kwezi noveli zine uyasilela ekuyiphuhliseni ncam into yokuba inkohlakalo yamapolisa kumaxesha amaninzi izalwa ngabo basukela abo bomthetho. Okumangalisayo kukuba uBittner (1970) uchaza futhi ethethelela amapolisa xa athi ukusetyenziswa “kodlame” ekulawuleni imilo kwintlalo yabantu yeyona ndlela inokuthi izise ukuthula nolungelelwano entlalweni.

Uphandonzulu olu luyikhaba ngawo omane into yokusetyenziswa kwezinto ezifana nemipu ngendlela engafanelekanga. Ngeso sizathu, uphandonzulu olu lubona kukuhle ukuba lahlule, ngokweenkcazo ukuba kukuthini ukusebenzisa amandla ngokufanelekileyo nokusebenzisa amandla ngokungafanelekanga. Oku kunokubekwa kule micwe ilandelayo:

- i. Ukusebenzisa amandla ngokufanelekileyo, njengoko ibinzana eli lisitsho, kukusebenzisa imipu nezinye izixhobo zamapolisa ukuziza ucwangco nokuphelisa udushe olungekho mthethweni. Oku kuquka ukuchitha iziqhu ngeziqhu ezinokuthi zakukwenza isiqhu esikhulu kubekho “udlame”.
- ii. Ukusebenzisa amandla ngokungafanelekanga kuquka ukungaqeqeshwa kwamapolisa ngokupheleleyo ukuze azi ukuba izinto ezifana nemipu zingasetyenziswa xakutheni kwiimeko ezinjani, hayi into yokuba izikhali ezinokwenzakalisa abantu zisuke zisetyenziswe nokuba kukanjani na. Umzekelo, akufanelekanga ukuba kusetyenziswe “udlame” ngendlela egqithisileyo xa abafundi beedyunivesithi belwela amalungelo wabo.

ULawrence (2000) uthi yena ukusetyenziswa kwamandla ngokungafanelekanga kwenziwa, ikakhulu, kukugweba imeko ngendlela engeyiyo okanye kukuqina nje enyaleni. Inkcazobungcali neengxoxobunzululwazi malunga nalo mxholo zinenkqayi. lintsolo kunye nezikhalazo zempathombi emapoliseni, ingakumbi eMzantsi Afrika,

ziphelela ekusungulweni kweekomishini eziphanda iintsusa zokubulawa nokuphathwa kwakubi kwabaNtsundu. Ubukhulu becala, oku kuphelela ekubanjweni kwaloo mapolisa athe enza eso senzo, maxa wambi angabanjwa amapolisa okanye ukuba athe abanjwa, abanjwa nje umzuzwana. Ayinqabanga ke nento yokuba angabanjwa kwa ukubanjwa kwamanye amaxesha. Elitsolileyo lelokuba, ubundlavini bamapolisa eMzantsi Afrika ngumba ontsonkothileyo nondele nzulu ofuna iingxoxo ezivulelekileyo nezinolwazi. Ukujongana nale ngxaki kufuna ukuba kuqatshelwe iimbangela zembali, imiba yenkqubo, kunye namava oluntu oluhlelekileyo. Iingxoxo ezinokuba luncedo zinokunceda ukuqhuba iinguqu eziyimfuneko, uqeqesho oluphuculweyo, imilinganiselo yokuphendula, kunye nemigaqonkqubo enegalelo kwinkqubo yokuthotyelwa komthetho enobulungisa nelinganayo ngeli lixa ikhuthaza ukuthembana nokhuseleko kuluntu ngokubanzi.

Iingxoxo enentsingiselo ibalulekile kuba inokucacisa oonobangela benkohlakalo yamapolisa, njengokuthatha icala ngokwenkqubo, ukunqongophala koqeqesho, kunye nokungabikho kweendlela zokuphendula. Ukubandakanyeka kwiingxoxo ezivulelekileyo kuvumela uhlobo olubanzi lwemigaqonkqubo kunye nezenzo eziqhubela le miba. Ngokubandakanya abathathinxaxheba abahlukeneyo kubandakanywa amalungu oluntu, ukuthotyelwa komthetho, kunye nabenzi bomgaqonkqubo, ezi ngxoxo zingakhokelela ekuchongeni izisombululo ezibonakalayo kunye nohlaziyo olujongene neengxaki zesakhiwo. Iingxoxo ezinjalo zinokuqaqambisa ukubaluleka kokuguqula umsebenzi wamapolisa ube liziko elijolise kuluntu, elisekelwe kumalungelo, nelingenamfihlo. Uhlaziyo lunokubandakanya ukuphuculwa koqeqesho ukugxininisa iindlela zokunciphisa ukwehla kunye nobuntununtunu kwinkcubeko, ukuyila amaqumrhu olongamelo azimeleyo, ukomeleza uthethathethwano lwamagosa noluntu, kunye nokuqinisekisa iziphumo ezisebenzayo kwabo babandakanyeka kwinkohlakalo okanye ekuziphatheni kakubi.

5.4 Imbali ngenkohlakalo yamapolisa egqithisileyo

Apha phantsi kwesi sihlokwana kunikezwa imbalana ngokuthi kubuzwe umbuzo ophambili othi, isukelaphi indaba yokubulawa nokuphathwa kakubi kwabaNtsundu eAfrika nakwilizwe nje jikelele. Oku kubalulekile kuba umbhali weenoveli zesiXhosa

ezizezi: *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* uxela nje ngeziganeko angagxili ekuzobeni nasekuboniseni ukuba yintoni na intsusa okanye unobangela wale nkohlakalo. Umfundi wophandonzulu olu makathobebe eli gama lithi inkohlakalo xa kubhekiswa kwizenzo nobubi bamapolisa kuba asibobuntu bamaXhosa oku kuthe kwazotywa ngumsunguli weenoveli apha. Izenzo zamapolisa kwimbali yoMzantsi Afrika zichasene nobuntu.

Ekufundeni nasekuphandeni nzulu iyavela into yokuba isenzo esi samapolisa sele singumceli mngeni kwintlalo yaseAfrika kunye naleyo yaseMelika (Root, 2015). Oku kunokuqikelelwa kwipolisa ngalinye futhi kukholelwe kwinto yokuba ipolisa ngalinye lenza izigqibo ngokokubona kwalo, ezi zigqibo amaxesha amaninzi zichasene noko kulungileyo. Waleka umsundulu ke uRoot (2015: 6) ngale mbono xa athi:

As such, police have frequently resorted to force against both individuals and groups as a way of asserting and/or maintaining their authority and legitimacy. In turn, accusations and complaints of police brutality in the United States span the lifetime of the profession of policing.

[Ke ngoko, amapolisa asoloko ebhenela ekunyanzeliseni abantu kunye namaqela njengendlela yokuqinisekisa kunye/okanye nokugcina igunya kunye nokuba semthethweni kwabo. Kwelinye icala, izityholo kunye nezikhalazo zenkohlakalo yamapolisa eMelika zithatha ubomi bonke bomsebenzi wamapolisa.]

Le ngcingcambono ibuyela kulaa nto ibithethiwe ngasentla ukuthi isenzo esi sikhokelela ekubeni kwehliwe kusenyukwa ezinkundleni zamatyala kuzanywa ukufumana oyena nobangela wobubi obu. Into embi neyona nto ibuhlungu kukuba igazi leentsana elithe laphalala aliyi kubuya nokokuba kude kwacaca ukuba amapolisa la athe enza ububi ayabanjwa okanye ayehliswa ezikhundleni zawo. Umphefumlo asinto ibuyayo.

Imbali yamapolisa nokusebenza kwawo kwintlalo yama-Afrika, njengoko ivela ngamandla kwinothuli ethi *Ukhozi Olumaphiko* kunye nethi *Inkululeko Isentabeni* inokwahlulwa kathathu ngokukaRoot (2015):

- i. Okokuqala inokususelwa kwimiba yepolitiki nexesha lepolitiki. Isahluko sesine sophandonzulu olu siye sawuxoxa banzi umba wepolitiki othe wakhokelela ekubeni uninzi lwabaNtsundu luphelele kwezimnyama izisele ngenxa yomthetho. Oku bekukhatshwa kukuphalala kwegazi phaya phakathi eziseleni njengoko ubani enokuqaphela kwimeko kaMahlahlana kunye noKK kwiinovelu zikaSaule.
- ii. Uhlaziyo notshintsho lwemigaqo. Le indawo ibhekiselele ekutshintsheni kwamaxesha apho imithetho yamapolisa iguqukayo izame ukubhekisa kwiimeko zalo maxesha. Umzekelo, kula maxesha sikuwo ngawo lo mzuzu imithetho elawula amapolisa nokusetyenziswa kwemipu iyatshintshwa ukuze ingabingathi sikwixesha lamaKoloniyali. Ukanti kwelinye icala, ubani angazibuza ukuba kutheni na le nto kufuneka kude kube kutshintshwa imithetho nje, amapolisa awayiboni na into yokuba ukusetyenziswa kwamandla ngendlela egqithisileyo akusasebenzi? Yiyo loo nto kubalulekile ukuba kwiimeko zale mihla kugxilwe ekuhlalweni phantsi kuboniswane, hayi ngochuku. Eli inqanaba lisenawo amakhwiniba kuba nanamhla oku zisekho iziganeko ezifana neziya zamandulo phayaa.
- iii. Eyesithathu neyokugqibela yileyo ixhasa ubambiswano phakathi kwamapolisa nabahtali. Injongo zayo, njengoko uSaule (1998) ecebisa, kukubonwa kwamapolisa njengabantu abanjongo zabo ikukukhusela uluntu, uluntu lusebenzisane namapolisa ukulwa imikhwa efana nolwaphulomthetho, urhwaphilizo, ubugebenga kunye nobundlobongela. Ikakhulu, ixhasa ifilosofi yobuntu baseAfrika. Oku kungqina into ethi ezinye izisombululo ziya kuvela mhla kwamanyelwa iingcingambono zama-Afrika.

URoot (2015) waleka phezu kwezi ngxoxo zilapha ngasentla ukuthi:

*In the political era, corruption was widespread, and brutality prevalent ...
Democrats controlled a corrupt political machine.*

[Ngexesha lepolitiki, urhwaphilizo lwaluxhaphakile, kwaye inkohlakalo yayixhaphakile ... iidemokhrasi zazilawula umatshini wepolitiki owonakeleyo.]

Okunika enye indlela yokucinga ethi ubukhulu becala bolawulo eMzantsi Afrika busekelezwe phantsi koloyiko lorhwaphilizo kunye nepolitiki. Ukongeza, ipolitiki norhwaphilizo zinokudlala indima ebalulekileyo ekwandiseni inkohlakalo yamapolisa. Impembelelo yepolitiki inokuchaphazela izenzo zokunyanzeliswa komthetho, ezikhokelela kwizinto eziphambili ezithatha icala, ukunyanzeliswa kokungalingani, kunye nokusetyenziswa kakubi kwegunya lamapolisa ukucinezela abachasi okanye ukukhusela umdla othile (Chaney noRobertson, 2013). Xa ezepolitiki ziphazamisana nomsebenzi wamapolisa, zinokubeka esichengeni ukungakhethi buso nobulungisa obuyimfuneko ekunyanzelisweni komthetho okusebenzayo. Urhwaphilizo phakathi kweearhente zogcinomthetho lunokukhuthaza imeko apho ukusetyenziswa kakubi kwegunya nenkohlakalo kugquba khona. Amagosa aphenjelelwa lurhwaphilizo asenokusebenzisa izigalo ngokugqithiseleyo, akhetha, okanye angawuhoyi umsebenzi wawo wokukhusela amalungelo abemi (Graham nabanye, 2020). Iinkqubo zorhwaphilizo zinokujongela phantsi iindlela zokuphendula, zenze kube nzima ukubeka abenzi bobubi ukuba baphendule ngezenzo zabo.

UJohnson (2003: 30) ushwankathela iimbono ezivela kwiinovele ezi zihlalutywayo ukuthi:

... there was both middle-class and a working class concern with police violence evidenced within the nineteenth century ... The working-class concern with was often with the use of police to violently repress the organization of workers in strike, rally, or protest. As a result, working-class perceptions of the police often involved the characterization of police as tyrannical tools of the capitalist class and oppressive forces.

[...kwakukho inkxalabo yabasebenzi abakumgangatho ophakathi kunye nobundlobongela obungqinwa ngamapolisa kwinkulungwane yeshumi elinesithoba ... Inkxalabo yabasebenzi yayisoloko ikusetyenziswa kwamapolisa ukucinezela ngobundlobongela umbutho wabasebenzi

kugwayimbo, irali, okanye uqhankqalazo. Ngenxa yoko, iimbono zabasebenzi ngamapolisa ngokufuthi zibandakanya ukuchazwa kwamapolisa njengezixhobo ezikhohlakeleyo zobukapitali nemikhosi yengcinezelo.]

Nakubeni, ngokwale mbono kaJohnson (2003), kubonakala ngathi kwakujoliswe kwabo baqhankqalaza belwela amalungelo, kodwa okona kuphinda kuphawuleke kukuba abantu abafana noSiqhwala kunye noCamagu babelandelwa ngumthetho namapolisa ngeenjongo zokutheza amandla imibutho ababezibandakanye kuyo. Ngamazwi ahandle, kwakuzanywa ukubhukuqwa umbuso wabaNtsundu nkqu nemibutho yabo. Yiyo loo nto kwakuqalwa ngaba banamandla nefuthe kwimilo namadabi esizwe semidaka. Imbali iye yabonisa ukuba amandla epolitiki aye asetyenziswa njengendlela yokuvala umlomo abantu okanye amaqela achasene nengcinezelo (Ferguson, 2003). Kuwo onke amaxesha ahlukeneyo kunye neemeko, oorhulumente kunye namaziko anamandla asebenzise amaqhinga anjengovavanyo, ipropaganda, ukubanjwa, kunye nobundlobongela ukucinezela amazwi aphikisayo kunye nokugcina ulawulo. Oku kuthuliswa kwenkcaso kuthintela iingxoxo zedemokhrasi, kuthintele amalungelo oluntu, kwaye kuqhubekisela phambili iinkqubo ezingenabulungisa. Ukuqaphela nokuqonda ezi pateni zembali kubalulekile ekuqinisekiseni ukuba uluntu luyayixhasa inkululeko yokuthetha kunye nokuhlenganisana. Ukukhusela ilungelo lokuthetha ngokuchasene nengcinezelo kubalulekile ekukhuthazeni ubulungisa, ukuphendula kunye nempilo yonke yamaziko edemokhrasi. Igxininisa imfuneko yokuba uluntu luxabise iingxoxo ezivulekileyo, iimbono ezahlukeneyo, kunye nokukwazi ukuthethelela ngoxolo utshintsho.

Ubundlobongela bamapolisa kwintlalo yama-Afrika buqhube kwade kwavela mhlophe into yokuba imiba yebala iyingxaki njengoko kuxoxiwe kwisahluko sesine ukuthi umthetho waseMzantsi Afrika kunye neAfrika iphela ubukungcungcuthekisela ukuba umdaka ngebala.

Nantsi eyona nto uphandobunzululwazi olufuna ukuyiveza ngalo mba, njengoko kubhaliwe phantsi kwe *Institute for Security Studies* (2020: 19) ukuthi:

In recent months, the South African Police Service (SAPS) has faced unprecedented local and international media attention over a number of highly publicised incidents in which people have died or been assaulted at the hands of the police. The cases of Marikana, Andried Tatane and Emidio Macia have become household names. Each incident sparked expressions of public concern about police conduct in South Africa. There appears to be little agreement as to whether these are isolated incidents, or if they symbolise a more systematic problem.

[Kwezi nyanga zidlulileyo, iNkonzo yesiPolisa yaseMzantsi Afrika (iSAPS) iye yajongana nengqwalasela engazange ibonwe ngamajelo eendaba alapha ekhaya nawamazwe ngamazwe malunga nenani leziganeko ezipapashiweyo apho abantu basweleke okanye bahlaselwe ezandleni zamapolisa. Amatyala eMarikana, uAndried Tatane kunye noEmidio Macia aba ngamagama aziwayo. Isiganeko ngasinye sibangele ukuvakalisa inkxalabo yoluntu malunga nokuziphatha kwamapolisa eMzantsi Afrika. Kubonakala kukho ukuvumelana okuncinci malunga nokuba ezi ziziganeko zodwa, okanye ukuba zibonisa ingxaki ecwangcisiweyo ngakumbi.]

Inkcazo le ingasentla apha ibonisa ukuba kukho ukusetyenziswa komthetho wamapolisa ngendlela engeyiyo kodwa oku akunakududulelwa kwelo qaqobana lamapolisa athi angahloniphi bantu baNtsundu koko:

... the problem lies in poor command and control. (Institute for Security Studies, 2020: 19)

[... ingxaki ilele kumyalelo ombi kunye nolawulo.]

Okuthetha ukuthi kuninzi okusafuneka kwenziwe ekucebiseni nasekuphengululeni imithetho elawula amapolisa. Lo mba uza kuthi unikwe iingcebiso xa sele kuqukunjelwa kuphandonzulu olu. Imingeni enxulumene nolawulo lwamapolisa inokuba negalelo kwiziganeko zenkohlakalo yamapolisa. Uqeqesho olulambathayo, izibonelelo ezingonelanga, ukubeka iliso okungonelanga, kunye nokungabikho kweendlela zokuphendula kunokudala imeko apho ukusetyenziswa kakubi

kwamandla agqithisileyo kunokwenzeka. Xa amagosa engageqeshwanga ngokufanelekileyo kubuchule bokwehlisa izinga, amalungelo oluntu, kunye nothethathethwano noluntu, kukho amathuba aphezulu okuba unxibelelwano noluntu lunokukhula lube lungqzulwano olunobundlobongela. Ngaphezu koko, ukungabikho kolongamelo olusebenzayo lwangaphakathi nangaphandle kunokuvumela ukuziphatha kakubi kunye nokuphathwa gadalala kungapheli. Imiphumo engafanelekanga kumagosa abandakanyeka kwinkohlakalo inokukhuthaza inkcubeko yokungohlwaywa, yenze kube nzima ukunqanda ukuziphatha okunjalo.

5.5 Intshayelelo ngeengxoxo ezigqwesayo kubundlobongela bamapolisa kwiimbalo zikaSaule

Umfundi uyakhunjuzwa apha kulo msebenzi ukuba eyona njongo apha phantsi kwesi sihlokwana kukubonisa iingxoxo ezithe zagqwesa ngokunxulumene nobundlobongela bamapolisa obukhatshwa luqhankqalazo ngokweemeko zepolitiki kunye nentlalo. Oku kwenziwa kusinyelwa ngeenoveli ezine zesiXhosa - ezikaSaule. Ubuthumbu beengxoxo zesi sahluko malunga nobundlobongela obuqanduselwa ludushe noqhankqalazo bulapha kulo mcwe:

“Kanti kuhleliwe nje, le nja uBuyile yazana nabanqolobi? Tyhini madoda! Yhazi uzenza umnyebelelana ongathi akazi nto ngeepolitics?” (Saule, 2010: 15)

Into eyitsho mhlophe nje into yokuba eyona ngxaki yempixano kwezi noveli zine yimiba yepolitiki ethi ikhokelele ekubeni amapolisa apethe ezibandakanya kwesi senzo sibi sichazwe phaya kwimihlathi engasentla. Umbhali, njengomsunguli wezimvo ubeka umnwe kwipolitiki yeAfrika. Iiyantlukwano zepolitiki ngenene zinokuba negalelo kubundlobongela nakwinkohlakalo yamapolisa, ngakumbi kwiimeko apho iiyantlukwano zepolitiki zikhula zibe kukungqubana. Xa kukho ukruthakruthwano kwipolitiki, abezomthetho banokucelwa ukuba balawule uqhankqalazo okanye ukruthakruthwano phakathi kwamaqela alwayo. Ukuba azisingathwanga ngovelwano, ngobuchule, nangentlonipho kumalungelo oluntu, ezi meko zinokukhokelela ekusetyenzisweni ngokugqithisileyo kwamandla, ukuxhatshazwa, kunye nobundlobongela obuvela kumacala omabini.

5.5.1 lingxoxo ezigqwesileyo ngobundlobongela bamapolisa kwiinovele ezikhethiweyo

... mawakhululwe onke amabanjwa ayebanjelwe ezopolitiko,
zibuye iimbacu emazweni. (Saule, 2010: 9)

Inovele ethi *Inkululeko Isentabeni* ichana ngotolo xa itolika inkohlakalo yamapolisa ngalo mhlathi ungasezantsi:

“Ekungeneni kwakhe kule indawana uve ngencwina isitsho apha ngasekunene, wabheka. Tyhini, ludwayi lomfo, lulele ngomhlana, izandla zikhonkxwe apha ngaphambili, ubuso butyhumfu-tyhumfu, ewonke nje lijaja ligazi. Iliso lakhe lawuthi tshe nje lo mfanekiso, kodwa ingqondo yawuthatha yawuphosa elugcinweni. Wayebethiwe umntu wabantu ngokuqinisekileyo. Yamfikela ngoko into yokuba kanene kule ofisi kulapho adla ngokuva ngabanolwimi ukuba kuncinelwa khona abantu abarhanelwa ngobugrogrisi. Mayibe ngomnye wabo lo.” (Saule, 2010: 44)

Umbhali wenovele ethi *Inkululeko Isentabeni* uhambisa athi kwimicwe elandelayo ukuchaza imeko yomfo owabethwa ngamapolisa ngendlela engenalusini:

“Ufike kulaa ofisi ingaphambilana kukho amapolisa amabini aduntsuzayo erhuqa laa mfo ebemve encwina ukungena kwakhe ... Impahla yayimanzi ngokungathi ubenyulwa esizibeni ... Kukweso sithuba apho azokuthi qethu intloko wabona ityhumfu-tyhumfu lobuso bulijaja nje ligazi. ‘Tyhini Thixo! InguMahlahlana nje lo? Nguye, andinakungamazi ...’ (Saule, 2010: 46)

Isibaluli esithi “tyhumfu-tyhumfu” esisetyenziswe kulo mhlathi ungasentla sinika umfanekisongqondweni wesenzo esenziwe ngamapolisa edibene nengalo yomthetho. Okungamandla, esi sichazi sibonisa inkohlakalo egqithisileyo yamapolisa

kuMzantsi Afrika omdala apho umntu wayebethwa kude kube nzima ukumfanisa ngenxa yokudumba nokwenzakala kwakhe. Apha uMahlahlana usetyenziswa ngumbhali ukuze abe ngumlinganiswa obonisa impatho yamapolisa enobundlobongela apho umntu abethwa bude ubuso bube mabokoboko. Imeko kaMahlahlana umbhali uyichana xa ade ayifanise nemeko yesiziba kuba ude athi “ngokungathi ebenyulwa esizibeni” ngenxa yokopha okanye ukuchithekelwa ligazi. Ukwaphinda umbhali wencwadi asebenzise isibayiyo ukuthi ubuso babulijaja ligazi. Apha, nangaphezu kokuchaza imeko umntu awayeyiyo, kodwa umfundi uyakwazi ukubona indlela amapolisa ayephatha ngayo umntu oNtsundu nasaqhuba ukuphatha ngayo imidaka kule mihla sikuyo.

Inkohlakalo yamapolisa inokukhokelela kumonzakalo omandla emzimbeni kunye nokwenzakala okufayo. Ukusetyenziswa ngokugqithisileyo kwamandla, ukuxhatshazwa, okanye amaqhinga obundlobongela ngamagosa omthetho angabangela amathambo aphukileyo, ukwenzakala kwangaphakathi, ukwenzakala entloko, kunye nezinye iindlela zokwenzakala emzimbeni. Kwiimeko ezimbi kakhulu, kunokukhokelela ekukhubazekeni okusisigxina okanye ekuphulukaneni nobomi. Ezi ziphumo zomzimba ziqaqambisa ukungxamiseka kokujongana nenkohlakalo yamapolisa. Uqeqesho olufanelekileyo, izikhokelo ezicacileyo malunga nokusetyenziswa kwamandla, iindlela zokuphendula, kunye nokongamela okuzimeleyo zonke zibalulekile ekuthinteleni umonakalo onjalo kunye nokuqinisekisa ukuba iiarhente zogcinomthetho zibeka phambili ukhuseleko kunye nokuphila kakuhle kwabo bonke abantu. Iinzame zokuguqula izezo zamapolisa kunye nokukhuthaza intsebenziswano ehloniphekileyo, esekelwe kumalungelo phakathi kwamapolisa kunye noluntu ibalulekile ekunciphiseni umonakalo owenziwe kunyanzeliso olugqithisileyo.

Kwakhona, ukuqhuba ubundlobongela obugqithisileyo bamapolisa bekusetyenziswa imidaka kuba naku etsho ngokwakhe uMhlekezzi, kulaa noveli ithi *Inkululeko Isentabeni* ukuthi:

“Siza kusebenzisa wena ke ukucupha lo mfana. Kuyacaca ukuba baninzi abantu asebenzisana nabo, siza kubabamba bayokuvalelwa.” (Saule, 2010: 45)

Kwiingxoxo zolu phandonzulu kwimihlathi engasentla ivelile into yokuba umthetho woMzantsi Afrika usebenzise amapolisa ukuyiqaqambisa into yokuba makubulawe abaNtsundu ngokungenalusini. Mhlawumbi eli gama lisetyenziswa lolu phandonzulu lithi “ngokungenalusini” lingade livakale kakuhle xa kusalekwa ngale ngcamango isuka kwibali lesiXhosa:

“Ukuba sifike enoBoniswa, siza kumthini yena?” (Saule, 2010: 45)

Phezu kwale ngxoxo ingasentla, uMhlekezzi uyaphendula ukubonisa ukuba akanalusini nyani:

“Siza kutshabalalisa yonke into engumntu esidibene nayo kulaa flethi, asijiki kuloo nto.” (Saule, 2010: 45)

Le micaphulo mibini ngasentla igqwesisa amagama achongwe lolu phandonzulu, magama lawo abonisa inkohlakalo egqithisileyo yamapolisa kunye nokucunyuzwa kwemidaka ngendlela engenasini. Ukanti ubundlobongela nenkohlakalo yamapolisa inokususwa kule mbono ibekwa lixhego, uyise kaBuyile xa athi:

“Abantu sebejike baba zizilwanyana ngoku, bangamarhamncwa aqwengayo ebusuku.” (Saule, 2010: 52)

UTshonyane watsho la mazwi kuba sele enamava kwaye sele kukuninzi okuthe kwaqhubeka phambi kwakhe malunga nombaba wokubulawa kwabantu, malunga nombaba wokubethwa kwabantu, malunga nombaba wokuphathwa kakubi ngamapolisa kunye nezinye izinto ezinyikizelisa umzimba ezenziwa ngamapolisa. *Umlimandlela* kunye nenoveli ethi *Libambe Lingatshoni* ikakhulu zigxile ekubaliseni imbali

enxulumene nalo mba wokuphathwa kwabaNtsundu ngamapolisa. Umbhali uthi chu kuhle ukutyhila impathombi yamapolisa:

“Umbi kakhulu mfo wam, kuza kufuneka khe ndikwenze ube mhle phambi kokuba umhleleki akubone,’ wee thuzu thuzu akugqiba. Zavulwa iingcango, baphuma berhorhozelana uBuyile noBoniswa, inguBoniswa phambili. Besamile belindele ukuxelelwa icala amabaye kulo weva ngemapamakazi swahlahla isitsho phakathi kwamehlo uBuyile engayazanga ukuba ivele ngaphi na.

Esacimele ebona iinkwenkwezi zodwa phambi kwakhe yaphinda enye impama xwathu yamvala le ndlebe yangasekunene. Esadidizela yaphinda la mpama phakathi kwamehlo wabathi, wagoba efihla ubuso, efinya igazi. Ukuzikhusela kwakungekho kuba izandla zakhe zazikhonkxwe zadityaniswa nezikaBoniswa. Kukho into eyatsho hele entloko, akuvula amehlo, ngumva wompu. Yayingathi iqhekeke kubini intloko ziintlungu.” (Saule, 2010: 65)

Umbhali kule mihlathana ingasentla usebenzisa izifanekisozwi ezifana no “swahlahla” kunye “xwathu” ukuvakalisa nokubonisa laa mpathombi ixelwa nguJohnson (2003) ukuthi ukubethwa kwabantu bebethwa ngamapolisa yayingekuko nokuba babebethelwa ukohlwaywa kuba benze okuchasene nomthetho koko yayikukudelela okudibene nokwehlisa izidima zabaNtsundu. Ngako oko, ukujongana nenkohlakalo yamapolisa kudlula nje ukohlwaywa kwegosa ngalinye. Nangona ukubamba abo banoxanduva kubalulekile, ukujongana nenkohlakalo yamapolisa kufuna indlela ebanzi ebandakanya utshintsho lwenkqubo. Ulwimi apha kwiimbalo zikaSaule ludlala indima enkulu kuba umbhali sesona sixhobo axhomekeke kuso ekuzobeni izenzo kunye nemilo yamapolisa nabaNtsundu. Ukanti umbhali uxhomekeke kulwimi ekufakeni iimvakalelo kumfundi weenoveli. Okunye, impathombi yamapolisa yayingazi ngamlomo kuphela koko neentetho eziphinyiselwa ngamaKoloniyali edibene neminye imidaka ziyinxalenye yempathombi. Yiyo loo nto athi xa achaza ekwabonisa umjelo wegazi kuBoniswa athi:

“Ilokhwe emhlophe yangathi bekuxhelwa.” (Saule, 2010: 65)

Ukongeza kwesi sifaniso, umbhali uhambisa athi xa aqaqambisa le ntetho ingasentla:

“Ndiyeke ndiyibulale,inja iyabulawa kakade xa ilisela njengale. Xwathu ngesihlangu ezimbanjeni sadibanisa nengalo.” (Saule, 2010: 65)

Umntu wayebethwa ngamapolisa mandulo phaya futhi nakule mihla sikuyo usabethwa ngamapolisa. Inoveli ezi zesiXhosa kunye nolu phandonzulu mazingabonwa njengobunzululwazi obuqhwaya udushe nto nje mazibonwe njengezixhobo ezizama ukuvula iingxoxo eziya kuthi zikhokelele kwizisombululo. Kuhle ukuba olu phandonzulu luthi umntu wayebethelwa oogqirha nezicaka ngamapolisa. UBoniswa ke yena uzibona sele ekule meko nje kuba ezisondeze kuBuyile Mhlaba nto leyo ibangela ukuba naye abe kanti uyabethwa ade athukwe ngelithi:

“Ndiyakusizela wena ntombazana, ukuzenza igqwirhakazi ungelilo ...” (Saule, 2010: 66)

Ngako oko, ngexesha localucalulo eMzantsi Afrika, ubundlavini bamapolisa babuxhaphakile kwaye bukhohlakele, kwaye abantu abaninzi babephantsi kwempatho yobundlobongela esekelwe kwimibutho echasene nocalucalulo okanye imisebenzi yokuchasa. Amapolisa ocalucalulo ayesebenzisa izigalo ezigqithisileyo, ukungcungcuthekisa, kunye nempathogadalala ukuze acinezele abantu abangavisisaniyo, agcine ucalucalulo ngokobuhlanga, nokuxhasa ulawulo lwengcinezelo. Abantu ababebonwa njengabachasene norhulumente wocalucalulo, nokuba kukubandakanyeka kwabo kuqhankqalazo, kubutshantliziyo, okanye nokunxulumana namaqela athile, babedla ngokuba zizisulu zenkohlakalo yamapolisa. Ezi zenzo zikhohlakeleyo zazijoliswe ekutyaleni uloyiko, ukuvala inkcaso, nokugcina imeko yocalucalulo ngokobuhlanga.

Oku kungasentla apha kungqina imbono ethi ulwimi lwalusetyenziswa ngamapolisa engcinezelo ukucalucalula kwisizwe seAfrika kuba naku kaloku uBoniswa ebonwa njengegqwirhakazi. Ukanti ke yena uSaule usebenzisa ulwimi lwesiXhosa ukwakha nokuzisa izisombululo kwiAfrika. Ngezi mbono zilapha ngasemva, yiyo naloo nto umntu ebethi naxa sele ebanjiwe kodwa abizwe ngayo yonke into elapha phandle. Ixeliwe ke le nto phaya kwisahluko sesine. Inkohlakalo yamapolisa, njengoko sele

kutshiwo, mayingaqondwa ngokungathi uphandonzulu olu lunengxaki namapolisa nto nje maluqondwe ngendlela apha ethetha iinyani ezisithelise kubunzululwazi boncwadi lwesiXhosa. Khangela lo mcwe ungasezantsi:

“Ndiza kumzisa apha uAfrika, ndiza kunibophelela esibondeni nobabini ndinitshise.” (Saule, 1998: 61)

Isiqhamo sezenzo zamapolisa sasikhokelela kulaa nto ithethwe kwisahluko sesine ukuthi abaNtsundu babebulawa emveni koko kuthiwe banyamalele okanye bazibulele. Asikuko nokuba ingxaki yayiqalwa luhlobo olunye lodushe okanye loqhankqalazo, koko ingxaki yayizalwa yingcinezelo. Umfundi wokhumbula ukuba sonke isizwe semidaka sasinamagorha namagorhakazi alwela inkululeko ngokweemeko zepolitiki, ezentlalo, ezoqoqosho, ezorhwebo, ezoshishino kunye nezengqondo. Kwezi zinto zidweliswe apha ngasemva, othe wabe kanti uyalwa kwaye uzibandakanya kuzo wayezibona esecicini loku kwenzeka kulo mlinganiswa unguMahlahlana athi xa abhala ngako uSaule ahambise enjenje:

“Indlebe lisela kanene. Kwincoko kamhlekezazi neqabane lakhe eyayisetyezwa weva uBuyile xa kukhankanywa igama likaMahlahlana, kodwa akeva ukuba kuthiwa utheni na. Ikho yona into eyayisithi, ‘kusathe cwaka, akakabhaqwa.’ Wakhumbula laa mini wayedibene noWiseman ngayo emxelela ukuba usephepheni kuthiwa ngaye ephepheni unyamalele. ‘Ingathi kanti zimbulele ezi uMahlahlana.’” (Saule, 2010: 69)

Ukuqabelisa iingxoxo, uSaule uthi xa ahambisa usiba:

“Ingathi ndiza kusuka ndiphambane mna, ndingakubulala ngoku kwedini naloo nto uthembele ngayo! Ufuna kuzokuthiwa izandla zam zinegazi, igazi lenja?”

Ngelizwi elihlahlamba ngathi lelomzingeli ekhwaza izinja ethambekeni, wayalela ukuba uBoniswa athathwe agoduswe, aphume aphele eCiskei, yena uBuyile uza kudibana nejaji.” (Saule, 2010: 71)

Mhlawumbi eyona ndawo umphandinzulu amakayikhankanye ngale mihlomlo ingasentla kukuba inkohlakalo nobundlobongela bamapolisa obugqithisileyo mabungaqondwa ngokungathi lizenge elizimele lodwa. Endaweni yoko, mabuqondwe njengezege elizalwa ngumthetho wengcinezelo ingakumbi kwiimini zamandulo eMzantsi Afrika. Asikuko ukuba umbhali weenoveli ezi zine zesiXhosa ulwe namapolisa koko eyona nto ayikhabayo ngumthetho otenxileyo nothi ugqwethwe. Ukuba ngaba umthetho kuMzantsi Afrika wawusetyenziswa ngendlela elinganayo kuwo wonke umntu ngekwakubhetele kuba ngeba uphonzulu olu aluboni nto ithi wawusetyenziswa kubantu abaNtsundu nje kuphela. Yiyo loo nto iingcingambono zalo msebenzi zixhentsa zizombelela ngelithi xa kwakubonwa imidaka kwakubonwa izinto, hayi abantu. Naku kaloku uSaule eyiveza kwakhona le mpathombi xa abhala athi:

“ ... elifike kuqala lambulisa ngenkunzi yempama, yadibana naye ephepha wahebuka waya kuthi thekence ngeempundu, sangena isihlangu, hayi ke amxangxatha. Wanqandelwa apho ziingqondo ukusuka zithi mpebe, akeva ke ngoku nokuba kwenziwa ntoni na. Apho othuke khona wayengathi usephupheni kukho amanzi agalelwa ebusweni, ayebanda kamnandi. Uve bunkentenente kukho othi, ‘mfondini nilumke, asifuni omnye uMahlahlana apha.’” (Saule, 2010: 72)

Asikuko nokuba uMahlahlana lo kukho into embi awayeyenzile ngaphandle nje kokuba wayechasene norhulumente wengcinezelo apho izimvo zazibethabethana. Seso sizathu kanye esathi sabangela ukuba kuthi kukho umhlangano eFothera suke abantu abanxibe iimpahla ezinemifanekiso kamfo kaMbongwe babanjwe, endaweni yokuba amapolisa akhusele uluntu kunye nempahla yoluntu. Ngesi sizathu, uMahlahlana apha kule noveli ithi *Inkululeko Isentabeni* kunye noKK kuleya ithi *Ukhozi Olumaphiko* ngabantu abathi babe ngamadini ekulweni nasekukhabeni ingcinezelo yabaMhlophe. UBuyile kunye noMfazwe bona ngabalinganiswa abaqhuba imfazwe esele iqaliwe. Umfundi makaphinde kwakhona aqaphele oku akubhala umbhali athi ngako:

“Eyona nto yabangela ukuba ukugwetywa kukaBuyile kungabi nalwamvila ezingqondweni zabantu, kukubhaqwa kukaMahlahlana etshele emotweni ngaseNgqushwa kufutshane nomlambo iNxuba. Onke amajelo eendaba

ayengenayo enye into ngaphandle koku kokufa kwale ndedeba neyayisaziwa kakhulu kwezemidlalo engenalucalucalulo yona.” (Saule, 2010: 95)

Ngembono le ingasentla umbhali wesiXhosa akukho nto iyenye ayibeka phambili ngaphandle nje kokuthi isizwe somgquba siyabambisana kwaye apho kukho ukugqabhuka kwethumbu sonke isizwe siye siyogxwala nabo bachaphazelekileyo. Bubuntu obo. Ngamanye amazwi, uSaule lo eyona nto ayimemelelayo kukubambisana kwesizwe xa urhulumente evukele abantu bakhe. Kaloku ayinakufihlwa into yokuba urhulumente waseMzantsi Afrika ubavukele abantu bakhe ngawo lo mzuzu. Kukuthini ukuthi isizwe sikhokelwe ngabantu abaNtsundu kodwa ibe kungona sihlupheka ngokungathi sishwatyulelwe? Khangela kwa into yokuba umbhali athi:

“Inokuba impi karhulumente yayicinge ukuba ngamaBongwe kuphela ayekhala iinyembezi, eyilibele into yokuba uMahlahlana wayengunyana wesizwe esimnyama. Iimvaba ngeemvaba zasuka zawuthathela kuzo umcimbi kaMahlahlana, hayi ke waxakwa. Mini kwadityanelwa eFothera eGreat Hall kwinkonzo yesikhumbuzo, amapolisa afana angxanga ezitratweni akakwazi ukuyinqanda inkonzo. Yaqhuba yaya kugqitywa isikhalo sisinye, ‘kazi senzeni na, sibulawelwa ntoni, yintoni na isono sethu, yinto yokuba simnyama?’

Isimanga sesokuba amapolisa ayekho ngelithi ayokukhusela impahla yaseFothera, kodwa kwawona abonwa ebamba abantu abangakhange babonakalise nto, isizathu nje ikukuba babenxibe iihempe ezimthubi ezinobuso bukaMahlahlana Mbongwe. Yintoni ke leyo?

‘Ebelutshaba lukarhulumente nje uMahlahlana, uthini ngaleyo indawo?’ ubuza enyukelana ngathi usele iqhilika.” (Saule, 2010: 96-97)

Eyona ndawo umfundi wolu phandonzulu adontselwa kuyo ngalo mcaphulo ungasentla nantsi, imilo kunye neemfazwe eAfrika zaziphenjelelwa kukungabikho komdla kurhulumente ekubeni axoxe, abonisane futhi afumane izisombululo kwiiyantlukwano zama-Afrika. Uluvo olu luchongwe apha lubonisa into yokuba abantu bomthonyama eyona njongo yabo yayikukuhlalisana ngoxolo, uthando kunye

nemvisiswano. Urhulumente welo xesha wayedungadunga konke okuphantsi kwegama likaXhosa; ubuntu. Okuphinda kunike umdla ke ngoku kukuba abantu belo xesha babeyibona kwabona into yokuba eyona ngxaki libala. Umbuzo ke ngoku ibe ngothi, yintoni na le inkulu kangaka ngokubaNtsundu ngebala? UkubaNtsundu bubuAfrika, bubuwena kunye nekamva lakho. Akukho nto uphандonzulu olu lunokuyikholelwa ngaphandle nje kokuba amaKoloniyali ayegcwele inzondo kubantu bomgquba.

Ayinakushiya into yokuba uqhushululu olwaluthi lukhokelele kwimilo eMzantsi Afrika alunakusondezwa kwimicimbi yepolitiki, ezemali kunye norhwebo kuphela. Lunokuthi luncanyathiselwe kwiimeko zemfundo eyayingonwabisi isizukulwana sikaPhalo. Phakathi kwezinto ezazithi zikhokelele kudushe phakathi kwabafundi, amapolisa, umthetho kunye nabahlali lulwimi lwesiBhulu. Okunye, ngamaxabiso emfundo ekwakubonakala ukuba achwethela ecaleni abo bangathathi ntweni. Yiyo naloo nto kule minyaka kukho imizabalazo ebizwa ngokuba yi#FeesMustFall. Okuntama ukuthi, abafundi kule mihla bathabathisa apho isizukulwana seminyaka yandulo sashiya khona. Umfundi makafunde lo mcaphulo umde apha ngasezantsi uphinyiselwa nguSaule kwimbalo yesiXhosa, futhi azinike nje ixesha lokuwunambisa ukuze abone okumumethwe nguwo. Uthi umbhali xa abhalayo:

“Akufowunela eofisini efuna ukuthetha noAfrika, wayexelelwa ukuba usabizwe esikolweni esithile apho kuvumbuluke uqhushululu lwabantwana besikolo ababengayekanga ukuqhankqalazela urhulumente ababesithi ngunomgogwana.

Akubanga kudala, atsha amadama anamanzi kwesi sakhe isikolo sakuTyutyu, bagwayimba abantwana. Bafika ngenye intsasa isitsho ingoma phaya emva kwezindlu zesikolo kungaziwa ukuba bebeqokelelene nini na abantwana ebaleni lombhoxo.

‘Masiye siyozabalaza!

Amany’amadod’ayazabalaza!

Mas’ambe-e-eni, siyozabalaza!’

Latsho elo gwijo kunjalo nje alaxoka baye abantu balo bengqungqa beqhuqha. Wabethelwa luvalo ngoko nangoko uBoniswa, ixhala labhalwa ebusweni. Iititshala ezininzi zathi shwaca zazivalela ngezindlu.

'Masingamyeki uprinsipali aye yedwa kwabaya bantwana bethuni, masihambe naye.' UBoniswa ubona inqununu yesikolo iphuma yodwa ibetha ngehemphe emhlophe iphephezelisa iqhina. Umfo kaHoko uTshangisa, kuba kwathi kanti nguye lo, asikuko nokuba wayebaxabisile abantwana besikolo, koko wayexabise imfundo yabo ngaphezu kwabo ziqu.

Ilizwi lokuba, 'Yithini nigwayimba nizabalaza nibe nifunda,' lalithathwa ngabaninzi njengobugwala. Le nto yayisenzeka kwakudala eyilindele. 'Iyeza nalapha,' atsho ezititshaleni kuba bekuxelwe ukuba isikolo esithile sitshisiwe.

Zithe zakuthandabuza ezinye iititshala, gwiqi uBoniswa walandela inqununu. Wafika kanye xa uTshangisa azama ukumisa ingoma, 'Nkqoo! Nkqoo!' bangathi beva loo nto abafundi yatsho ngamandla ingoma yaya kuhlokoma ngaphesheya eZwelitsha.

'Eyona nto aza kufika ababethe amapolisa aba bantwana mntw'akaGatyeni. Kunjalo nje akazi kufika abuze.' Nangoku uthe esitsho wee thu umkhosi onxibe iiovaroli eziluhlaza, bathe besithi wabe sowuphezu kwabo ngathi ngamaxhalanga axheshela ukuxhwitha ixhoba.

Waphakamisa izandla uHoko enqanda, ekhwaza esithi, 'Kahle bo! Akwenziwa nje madoda!' uyaqabuka sele ephantsi, hele entloko ngesiqwayi ipolisa, khahlahla phantsi uprinsipali. Kwakungekho hlobo lwantonga lungaphethwanga. Ezamapolisa iziqwayi, iintonga, izikhuni, iimvubu ndibala ntoni na. Yadla intonga yaqengqa ugodo. Amakhwenkwe athi lakatyu lakatyu asimbela isinqe ukuya kungena elalini, ashiyeka amantombazana esisisulu. Kwathi saa bhazalala kubaleka nongengowasikolo.

'Bebesithi benza ntoni?' Zazimana zizitsho ezinye iititshala ezazivalelwe esikolweni. Kwathi kanti azibhungisanga. Amapolisa athi xa engabafumani abantwana besikolo, afunza kuzo. Iingcango zakhatywa zaya kulala phaya, yangena intonga. 'Hayi siziititshala!' akhalime kabuhlungu omnye. 'Baphi

abantwana benu? Yiyani kubo! Kubo madoda! Betha!' itsho into emkhuthuka yepolisa kucaca ukuba zange ifundiswe mbeko nakowayo.

Ngethutyana nje, kwathi nkcwe esikolweni, kubonakala kuphela izihlangu ezithe geqe phaya neziqwenga zeelokhwe ezixhomeke elucingweni.

liveni zathutha zithuthile, mntwana, titshala, prinsipali, wonke nje owayenokufumaneka, kwagityiselwa ndaweninye. Zange asinde uBonisa noHoko ngokunjalo." (Saule, 2010:108-109)

Umfanekiso 1 (a): Uqhankqalazo lwabafundi ngonyaka we1976 eMzantsi Afrika



Ithathwe ku:

https://www.google.com/url?sa=i&url=https%3A%2F%2Ftime.com%2F4365138%2F-soweto-anniversary-photograph%2F&psig=AOvVaw0rA1OUp84xVXh98nijiQ_E&ust=1619848721658000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCNjR26qmpfACFQAAAAAdAAAA

ABAI

Umfanekiso 1 (b): Uqhankqalazo lwabafundi ngonyaka we1976 eMzantsi Afrika



Ithathwe ku:

https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.sahistory.org.za%2Farticle%2Fjune-16-soweto-youth-uprising-timeline-1976-1986&psig=AOvVaw0rA1OUp84xVXh98nijiQ_E&ust=1619848721658000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCNjR26qmpfACFQAAAAAdAAAAABAO

Umfanekiso 2 (a): Uqhankqalazo lwabafundi ngonyaka wama2015/2016 eMzantsi Afrika



Ithathwe ku:

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.bbc.com%2Fnews%2Fworld-africa-47952787&psig=AOvVaw0OZSANHZciNJug43BrutBb&ust=1619849207095000&source=images&cd=vfe&ved=0CAIQjRxqFwoTClbmJWopfACFQAAAAAdAAAAABAD>

**Umfanekiso 2 (b): Uqhankqalazo lwabafundi ngonyaka wama2015/2016
eMzantsi Afrika**



Ithathwe ku:

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.nytimes.com%2F2016%2F09%2F23%2Fworld%2Fafrika%2Ffees-must-fall-anatomy-of-the-student-protests-in-south-africa.html&psig=AOvVaw0OZSANHZciNJug43BrutBb&ust=1619849207095000&source=images&cd=vfe&ved=0CAIQjRxqFwoTClbmJWopfACFQAAAAAdAAAAABAP>

**Umfanekiso 2 (c): Uqhankqalazo lwabafundi ngonyaka wama2015/2016
eMzantsi Afrika**



Ithathwe ku:

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.nytimes.com%2F2016%2F09%2F23%2Fworld%2Fafrika%2Ffees-must-fall-anatomy-of-the-student-protests-in-south-africa.html&psig=AOvVaw0OZSANHZciNJug43BrutBb&ust=1619849207095000&source=images&cd=vfe&ved=0CAIQjRxqFwoTClibmJWopfACFQAAAAAdAAAAABAU>

Umfanekiso 3 (a): Uqhankqalazo lwabafundi ngonyaka wama2021 eMzantsi



Afrika

Ithathwe ku:

https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.thedailyvox.co.za%2F-fees-must-fall-2021-here-are-10-key-questions%2F&psig=AOvVaw0TieQrs8hCrE_pozE_2_Cl&ust=1619849543435000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCNiX8a6ppfACFQAAAAAdAAAAABA

Q

Umfanekiso 3 (b): Uqhankqalazo lwabafundi ngonyaka wama2021 eMzantsi

Afrika



Ithathwe ku:

https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.dailymaverick.co.za%2Farticle%2F2021-03-20-meet-the-student-fighters-on-the-fiery-fees-frontlines%2F&psig=AOvVaw0TieQrs8hCrE_pozE_2_Ci&ust=1619849543435000&source=images&cd=vfe&ved=0CAIQiRxqFwoTCNiX8a6ppfACFQAAAAAdAAAAABAg

Le mifanekiso ilapha ngasentla yimifanekiso engumzekelo wodushe noqhushululu oluthe lwenzeka kuMzantsi Afrika lo omtsha kunye nalowo umdala. Oku kubonisa nje mhlophe into yokuba iingxaki ezazigubungele uMzantsi Afrika mandulo phaya zisekho nanamhlanje oku. Okona kungeniswa lolu phandobunzululwazi kukuba iincwadi zesiXhosa ezifana nezi zikaSaule zingasetyenziswa ukufunda oko kwathi kwenzeka ukuze kungaphindi kwenzeke. Ekugqibeleni, isizwe esikhulayo nesiphuhlayo sisizwe esifundayo kwimbali yaso. Oku asikuko nokuba kuyintsomi kuba umsunguli weembalo utsho egxeleshe koko kwathi kwenzeka kwintlalo kaNtu xa abhala athi:

“Lagqabhuka ithumbu lanukisa ilizwe lonke mini abantwana bezikolo zaseSoweto bathi kwanele, benza imiqodi yemingcelele beyokukhalazela ulwimi lwesiBhulu ezikolweni zabaNtsundu. Kumini laqala ukufa ukufa ilizwe, zajika izinto.” (Saule, 2010: 113)

Umcaphulombono lo ungasentla utyhila into ethi abafundi kwizikolo zaseMzantsi Afrika babengavumelekanga ukuba baqhankqalaze. Yindawo yokuqala leyo. Okwesibini, umcaphulo lo ukwaxhasa laa mbono ithi ukunyonyozelwa kwabafundi abaNtsundu kwakukho kuba naku elinye lamapolisa lithetha lisithi:

“Lalikho kulawa ayembamba kunye nabantwana besikolo ililo kunjalo nje elalifunga lisithi liya kumbetha limqhawule ibele umntwana wesikolo.” (Saule, 2010: 118)

Umbuzo ke ngoku ube ngothi, kukuthini na ukubetha umntwana wesizwe esiNtsundu olwela ilungelo lakhe? Kukuthini ukubetha mntu ude umqhawule ibele? Yile nkohlakalo olu phandonzulu lukhetha ukuyigxininisa futhi luyibeke elubala. Ikwayile nkohlakalo ethi ibangele iNjengele ukuba ihambise yenjenje:

“Ndiza kubacumza bonke,’ yatsho iNjengele yakuxelelwa ukuba kumnyama kubomvu kuyanyakazela estediyam ... Ngequbuliso, gqum! Gqum, gqum! Qhwa! Qhwa! Wakhala umbayimbayi akayeka. Gelekeqe geqe-geqe-geqe abantu bangathi yingca isikwa ngerhengqe. Wadutyulwa umntu! Yhini nale!

Kwakubanjalo basuka batyhudisa abantu, batyhobozela phambili. Kwatsho lalinye, ‘Dubula!’ omnye wayekhubeka komnye ayokuwa bhulukudu. Athi evuka agilwe ngabanye abuyele egadeni engathandanga.

Umbhodamo, udovudovu, inyhilikityhawe yasezintsomini, intlekele yesithwakumbe. Khona kwakufika isiphekepheke senqwelo-ntaka eyafika yadubula izintywizisi, sidubula ngerhuluwa sindanda phezu kwabantu, yaba bubutyobo obungenakubaliswa.” (Saule, 2010: 163)

Umbhali wesiXhosa ngumbhali okwazi ukubeka imixholo neemeko ngendlela eyahlukileyo okanye ngendlela esitheliswe ngobuchule. Ekwenzeni oku, umsunguli wembalo wesiXhosa kudingeka ukuba imixholo ayibeke ngohlobo oluya kuthi liqweqwedisele umphandinzulu ekubeni akwazi ukuyidibanisa futhi izalane. Yiyo loo nto imiba yobundlobongela kunye nempathombi yamapolisa ingaveli kwinoveli enye

yesiXhosa koko ithi ivele nakuleyo ithi *Ukhozi Olumaphiko*. Umbhali uyibonisa imo nempatho gadalala yamapolisa xa athi:

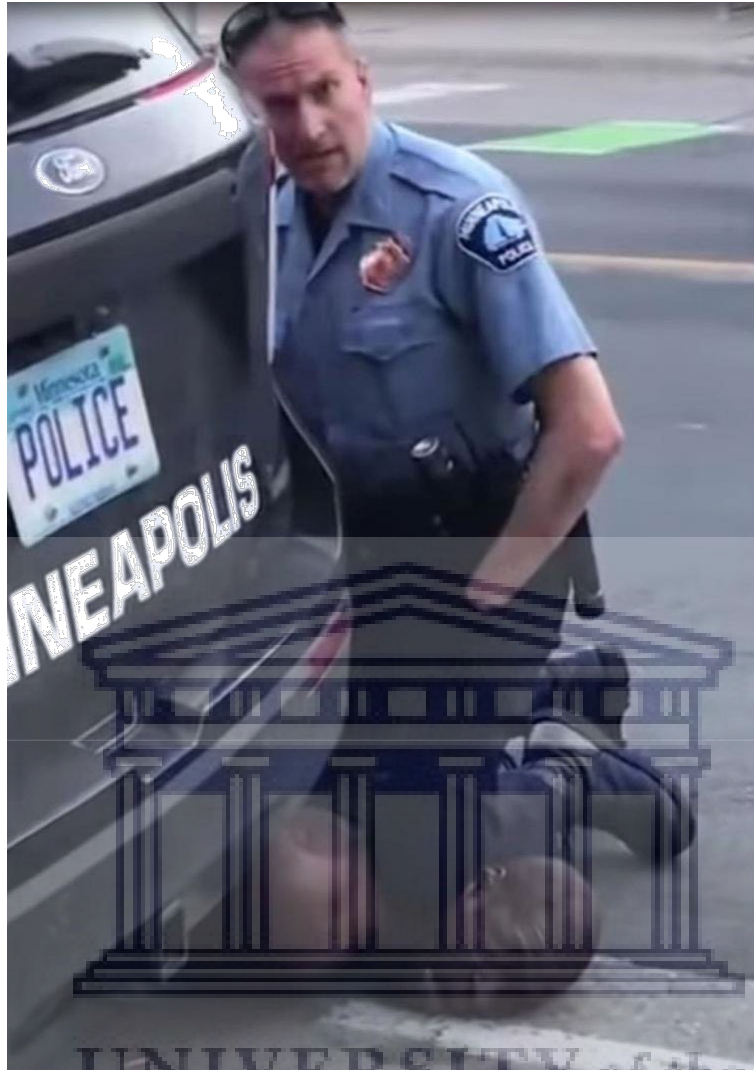
“Ngantsenazana ithile xa zigqiba ukukhala iinkukhu zokuqala, ndothuswa ndaxhuma kukunkqonkqoza okungekho mbekweni kumnyango wegumbi endandilala kulo ekhaya. Ndatsiba vumbululu emandlalweni, ndavula kwangoko. Emnyango kwakuqingqe izigxegela ezibini zoomnqay’ulambile zoonongqayi, imipu ijoliswe nzoo apha esifubeni kum. Ndasuka ndoma nko kukothuka, akwabikho nalinye ilungu lomzimba elifuna ukushukuma. Kwahlokoma ilizwi lidanduluka ngathi lithetha nesithulu lisithi mandime kuloo ndawo ndingashukumi nakancinci. Ndangqutywa ngemipu ndityhilizelwa ngaphakathi egumbini.” (Saule, 1996: 1)

Ixeliwe kwisahluko sesine into yokuba umthetho welizwe loMzantsi Afrika wawubhokoxwa kude kudlulele ekubeni umntu angabinalo ilungelo kwindawo ahlala kuyo. Ngoku apha, uMfazwe uzibona elixhoba lokunyhashwa kwelungelo lakhe kuba amapolisa ayamgxagxamisa ngaphandle kwesizathu esivakalayo. Ibiya kuba lulutho into yokuba kutshiwo ukuba zeziphi na ezona zityholo atyatyekwa zona. Kakade umthetho bekumele ukuba uhambe kanjalo. Kwakungekho sikweni ngokunzulu kwaye kungekho ngobo kumagosa omthetho wocalucalulo ukutyhola abantu abaNtsundu ngaphandle kobungqina obufanelekileyo okanye inkqubo efanelekileyo. Imithetho yocalucalulo yayiyilwe ngokucwangcisiweyo ukucalula nokucinezela abantu abaNtsundu, kwaye enye yeendlela ezininzi okwabonakaliswa ngayo oku yayikukubanjwa, ukuvalelwa kunye nezityholo zobuxoki. Ezi zenzo zaphula imigaqo esisiseko yobulungisa, ukulingana namalungelo oluntu. Zakhokelela ekubeni inyambalala yabantu abamsulwa bavalelwe entolongweni, bathuthunjiswe, baphathwe kakubi ngenxa yohlanga lwabo okanye ekucingelwa ukuba bayachasa urhulumente wocalucalulo. Ukuqaphela kunye nokugxeka oku kungabikho kokusesikweni kubalulekile ekuvumeni ukwenzakala kunye nokubandezeleka okufunyanwa ngabo bachaphazelekayo kunye nokuqinisekisa ukuba ukunyhashwa okunzulu kwamalungelo oluntu akuphindi. Naku oku kunyathelwa kwelungelo likaMfazwe olu phandonzulu lubhekise kulo:

“Ndathi ndisathi hayi kaloku umntu ityala ulixoxa enkundleni kwathiwa, ‘mvaleleni!’, kusitsho izinto ezaziqengqa ezingaka zona izithuko, izicengcelezo zenkomo enxakamayo. Ndathi ndikhabalaza ndikhalaza, ndarhuqwa okwengxowa yomsuzo ukuya kugalelwa esiseleni esasikhanyiswe luzizi sisithathana esasingena ngentunjana ephaya entungo sivela ngaphandle, ndashiywa apho ndingxongxile. Emzuzwini ndimamele ukutshotshozela kwempama eyayitsho ndacinga ukuba impumlo le isukile, kwavakala izingqi zisiza apha kwesi sisele sam ... Kungekudala savakala isithonga ngathi kubethwa imbongolo, salandela isikhalo, indoda ibhonga. Ebomini bam andizange ndiyive loo ndlela yokubethwa komntu. Kwakusithi tyam, tyam-tyam kunge kungcukrwa inkomo, kungekho siqabu. Emva kwethuba etyundyuthwa umfo, kwajika ukubhonga yakukubhomboloza. Kwathi kwakuyeka ukubhomboloza yakukugxwala. Ibe sisidala engonjwa umntu egxwala, latshonela ilizwi kwavakala ukungqukruleka. Yadubula ngelo xesha imikhwazo yanxakama, imemeza ivela kwezinye izisele, kwabanye abavalelwe njengam, ‘Wenzeni na umntwan’omntu, seleda abethelwe ukubulawa nje?’” (Saule, 1996: 10)

Umhlathi lo ungasentla uyibeka ngokubhentsileyo intlungu nento eyathi yavelela uKK. Uninzi lwabantu abambala umdaka lwathi lwadlula kwesi sehlo. Oku kungaboniswa nje ngulo mfanekiso kaGeorge Floyd ongummi waseMelika owathi naye wabulawa ngokungenalusini ngamapolisa.

**Umfanekiso 4: Ummi waseMelika, uGeorge Floyd, ebulawa lipolisa
ngokungenalusini**



Ithathwe ku:

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.cincinnati.com%2Fstory%2Fopinion%2F2020%2F05%2F28%2Fletters-inhumanity-stains-badge-stands-justice%2F5277690002%2F&psig=AOvVaw3H30rmvSa-PNEZFABNilbz&ust=1620231395173000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCKi84vS3sPACFQAAAAAdAAAAABAI>

Ukungqinisisa into ethi maxa wambi amapolisa athi akhokeleleke kwesi senzo sibi kuba engazi okanye eqhutywa zizinto aqhutywa zizo, umbhali uyayityhila into yokuba nabo baye babe nobungqina malunga noko bakubonileyo baye bacunyuzwe ukuze kungabikho nto iveza inyani. Imeko echazwa apha ibonisa indlela ephazamisayo apho amangqina anokuthi anike ubungqina ngamagosa asebupoliseni abandakanyeka kwinkohlakalo okanye ekubulaleni ngokungekho mthethweni anokoyikiswa,

onzakaliswe, okanye ade abulawe ukuze athintele ubulungisa. Oku kugxininisa imingeni yokujongana nenkohlakalo yamapolisa kunye nokuqinisekisa ukuphendula xa kukho imiba yenkqubo evumela ukucuthwa kobungqina kunye nobungqina bengqina. Ezo zenzo aziphazamisi nje kuphela ubulungisa kodwa zikwanegalelo kwimekobume yoloyiko nokungohwaywa, apho amagosa ogcinomthetho akholelwa ukuba angenza okuthile ngaphandle kwemiphumo. Ukuwoyisa lo mba kufuna ukuzinikela ekukhuseleni amangqina, ukuseka iindlela zokongamela ezizimeleyo, kunye nokuqinisekisa ukuba inkqubo yezobulungisa isebenza ngokungenamkhethe nangempumelelo. Ukukhusela amalungelo amangqina kunye nokuqinisekisa ukhuseleko lwawo kubalulekile ekuthobeleni umthetho kunye nokuthintela ukusetyenziswa kakubi kwegunya. Yiyo naloo nto ke wathi uMfazwe akugrogrisa ngokuba uza kuyithetha inyani yokuba uKK ubulewe ngamapolisa, hayi ukuzixhoma ngomkhono webhrukhwe, kwavela ilizwi elithi iya kuba nguye olandelayo. Utsho uSaule xa atyhila oku apha ngasezantsi:

“ ... ndakuthi uyaxoka ubulewe ngokubethwa ngamapolisa, lathi igwangqa lingandijonganga, ‘nguwe olandelayo,’” (Saule, 1996a: 12)

Umbhali uhambisa abonise indlela ubungqina obuye bufihlwe ngayo ngamapolisa kumaxesha amaninzi. Khangela apha mfundi kulo mcwe ungasezantsi uze udibanise noku bekucatshulwe ngasentla:

“Luthe lwakuvuleka ucango ndanethemba lokubona umntu, kodwa intoni, ndakhawulelwa ngengxowa enuka umchamo, yathiwa gungxu apha entloko ndabe sendityhalwa ngemva ukuya kukhweliswa enqweleni eyayiziswe ngomva apha esiseleni, seyivulwe iimpundi ezi ukundamkela. Ndagityiselwa phezulu, ndabetheka ndaya kuwela ngaphakathi evenini emva kokuba ndakhiwa ezimbanjeni tyam ngemvubu latsho lanyela eli cala langasekunene. Yaxhuzula iveni yatsala, ndathi xa ndihlala ngeempundu yaqhotyoshwa xhikri, ngxi yema, ndathi kuba ndingabambelelanga ndawo, ndatshibilika ndaya kubetheka entla. Ukuba yayingeyongxowa endandigungxiswe yona yona, ngeyayindiqwenge ndaphelainja endaya kuntlaleka kuyo phaya entla. Ndithe ndikhalima, ndisithi suka nja, yabe isitsho intsini yeziya zinja ...” (Saule, 1996: 12)

Umbhali wesiXhosa uqaqambisa ingcingambono yokuxhatshazwa kwabaNtsundu xa adlula kulo mhlathi ungasezantsi esenjenje:

“Ndithotywe okwengxowa yombona zingezininzi izandla ezindixhasileyo, ndaya kubetheka phantsi ngesinqe, dushu isihlangu kulaa ndawo inomvumbo ukundiphakamisa ... ndabuza ndikhalima ukuba ndikhatyelwa ni na, kwathi kanti ndizibizele ukhwembekhwembe, sangena xwathu apha enyongeni isihlangu, wanyela umlenze, ndagityiselwa esiseleni ngabantu ababengayekanga ukundithuka, bendibiza ngazo zonke izinto ezakha zambi emhlabeni ...” (Saule, 1996: 13)

Umsunguli wezi mbalo zesiXhosa uchana ucwethe xa achonga amagama afana neli lithi “ebexhelwa” apha ngasentla kuba ngenene isikhalo sikaKK seso somntu owawungafunga uthi kuxhelwa ibhokhwe kuba kwakungekho namnye umntu onqandaya phaya kulawa mapolisa. Igama apha elithi “ebexhelwa” linika umfanekisongqondweni womntu owabethwa wade wafikelela kwizinga lokugxwala, ebhomboloza ngenxa yeentlungu nokuxangxathwa ngamapolisa. Okwesibini, umbhali uyizoba le nkohlakalo ngokulandela uchongomagama nochongosigama olunika lukwavuselela amanxeba ngembali yoMzantsi Afrika. Oku kuqapheleka kule micwe mithathu engasezantsi apha:

Owokuqala umcwe:

“Kanti laa mntu ebexhelwa etrongweni ekuseni ngosuku olungaphambili nguKK? Umhlola wemihlola! Ndathi ndakuyiva le nto ndashwabana umbilini.” (Saule, 1996: 28)

Owesibini umcwe:

“Kuthiwa bacholwe bedlakazwe ziimbumbulu. Babenokufanela. Udubulo lwasemini lwalufana nolwemfazwe yesibini yelizwe.” (Saule, 1996: 41)

Owesithathu umcwe:

“Ithe yakuphela imizuzu emihlanu, kwabonwa ngelori enkulu iphuma apha esikhululweni ihlehla umva, yaxela ibhokhwe igudla udonga ukuza ebantwini. Yakuba kude kufutshane lwavuleka ucango lwangasemva, yaqhuma ilopisi, yangumbambamba. Babesithi bephakama abantu ngelokusaba, babe besiwa waca. Umpu ozitshintshelayo wawubageca ngokungathi yirhengqe inqunqa iindiza ... Apho uyeke khona umpu ukuqhuqhuza kwashiyeka iincwina zabangxwelerhekileyo, yazizingqala kwabafelweyo, wabe esithi umntwana wegwangqa babekhe babonwa phi na abanje ukuba zizidenge abantu, ukuthi bexelelwa ngomlilo babe kungona bakhasela kuwo. Yayibubutyadidi igazi, liyimijelo enkcenkcezayo, igazi leentsana ezidlule bezisathi ziyancela, igazi lamadoda ahambe engayolelanga, igazi leentokazi ezigqithe zingayalezanga, washiyeka uhodoshe ebalala indyobo yonyaka. Waphethuka umhlaba wanyikinyiki, iimbongi zafihla ubuso zingenazwi lamlomo, ilifu elimnyama labugquma ubuso besibhakabhaka, yasonga iimpiko iNgelosi isothuka isimanga esinje. Umongameli worhulumente ekwakusithiwa kuye makakhulule abantu kumakhamandela engcinezelo, wasuka wakhulula amajoni akhe ematyathangeni, wawanika umthetho wokuba acime nayiphi na intlantsi engathi ibange umlilo ongathi ufune undikho kwimpatho yakhe yocalucalulo. Zanyuquza kulo lonke elimiweyo ezo zigelekeqe zingenalusini, zibulala phambi kwazo omncinci nomdala, athi osindileyo agityiselwe etrongweni, kuba eya kuphuma ephethwe ngamaxhayi ukuba ube nethamsanqa lokunganyamalali unyhashawe wento. Wawuba ngajikela ngapha ufike kuhlohle amapolisa namajoni, ukrobe kwelinye icala ufike elindele nantoni na ethi cakatha ebaleni, nenkwiniza ngelithi yona idiniwe yidyokhwe yombuso apho inkomo ihlinzwa calanye. Zabetha zantathu iintsuku abantu besifa okweempukane, umfo omhlophe egeqa ngentonga ekhohleka idangatye. Akazange abekho umntu wokubala izidumbu kuba naye esakhe sasisenaneni” (Saule, 1996: 55-56)

Le micaphulo ithungelanayo mithathu ngasentla apha ibonisa mhlophe into yokuba oosopolitiki kunye neenkokheli zelizwe, ngokuthe ngqo naseMzantsi Afrika, akukho manyathelo bawathathayo ukunqanda nokwehlisa izinga lokubulawa

nokungcungcuthekiswa kabuhlungu kwabaNtsundu. Okona kubuhlungu, njengoko le micaphulo mithathu iveza, kukuba uninzi lwabantu lubulawa lungaxhobanga. Nangona kuyinyani ukuba maxa wambi amapolisa aye asunduzwe ngabahlali ekubeni asebenzise iimbumbulu, kodwa umthetho akuyixhasi into yokuba kude kucace ukuba kungade kuphume izidumbu. Amapolisa atshintshe eMzantsi Afrika angabona bantu boyikiwayo endaweni yokuba uluntu luzive lukhuselekile phambi kwawo. Ayiyikuphikiswa futhi nento yokuba uMzantsi Afrika ulilizwe elinembali engancumisiyo ngokuphathelene namapolisa kodwa oku akuthethi kuthi imbali mayiziphinde kwakhona.

Ukungaqwalaseli ingqwalaselo emandla kumatyala axeliweyo ngakumagosa asebupoliseni asebenzisa kakubi amandla awo kuyingxaki enkulu kumanqanaba ngamanqanaba. Iphelisa ukuthenjwa koluntu kwiiarhente zogcinomthetho kunye nenkqubo yobulungisa, okukhokelela kwimbono yokungohlwaywa kunye nokuwohloka komgaqo womthetho. Oku kungabikho kokuthatha uxanduva kukwaqhubela umjikelo wokuphathwa gadalala, apho amagosa akholelwa ukuba angenza okuthile ngaphandle kwemiphumo, ejongela phantsi ngakumbi ubudlelwane phakathi kwamapolisa noluntu alusebenzelayo. Xa amatyala axeliweyo okuphathwa gadalala ngamapolisa engathathelwa ngqalelo, oko kuthumela umyalezo wokuba amazwi namalungelo amaxhoba awakhathali. Kuyabatyhafisa abantu ukuba beze ngaphambili ukuza kuxela ukuziphatha kakubi, njengoko benokoyika impindezelo okanye amabango abo aya kuchithwa. Esi siphumo sokuvala umlomo sithintela uhlaziyo oluyimfuneko, siqhubela phambili ukungabikho kokusesikweni, kwaye sikhanyela amaxhoba ubulungisa obuwafaneleyo.

lingxoxo ezi zikweli candelo lesahluko ziyibeka phambili into yokuba eyona nto iyingxaki kubundlobongela nenkohlakalo egqithisileyo yamapolisa kukungabikho kohlwaywa kwabo bathe benza obo bubu. Ewe, babakho abo babanjwayo, amapolisa; kodwa ingxaki yile yokuba urhulumente angathathi manyathelo ukuqinisekisa ukuba le ngxaki ayiphinde yehle. Uqhankqalazo luya kuhlala lukho futhi kunjalo nje uMzantsi Afrika ngokukodwa lililizwe eliyakusoloko lilixhoba loqhankqalazo ngenxa yeemeko

ngeemeko. Isisombululo ke ngoku iba sesi sokusetyenziswa komthetho kunye nobundlobongela obugqithileyo. Akwamkelekanga oku.

5.3 Uqukumbelo

“Biza loo Thixo azokusitshisa , sakukuyeka ukukubetha akufika.”

Hayi ke zambethela ugqirha nezicaka, zamyeka akumkelwa ziingqondo engekafiki uThixo ukuza kuzitshisa (Saule, 2010: 79)

Ukhuseleko loluntu nempilo lubalulekile. Ngokuqwalasela iingxoxo ezithe zawa apha ngasentla wonke ubani unokuqaphela ukuba indaba yokuphathwa kakubi kwemidaka iyingxaki. Okwalekwa apha kukuba iingxaki zepolitiki, ezezimali norhwebo, ezemfundo kunye nentlalo ziya kuhlala zikho kuba le nto iyingxaki idalelwe ukuba ibe yinxalenye yempilo kaNtu. Okubekwa luphandonzulu kukuba isizwe masizixhobise ngokuthi sihlale sinezisombululo ukuze ithi yakufika ingxaki sibe isizwe sixhobe salala ngecala. Iyavela kwezi ngxoxo into yokuba urhulumente kufuneka ayinikele iliso elibukhali into yokusetyenziswa kamandla nomthetho ngendlela egqithisileyo. Yiyo naloo nto inkokheli yombutho we*Economic Freedom Fighters (EFF)* ibhenele enkundleni yamatyala ukuyokufaka isimangalo nesicelo sokuyekiswa kweezidubuli ezibulalayo (Reddy noLitt, 2022). Oku kusuka kwiingxoxo esele zishukuxwe ngasentla apha.

Umhlathi lo sisuka kuwo ugxininisa laa nto ithethwe embindini weengxoxo, into ethi iingxoxobunzululwazi malunga nobundlobongela bamapolisa kufuneka ziqhutyiwe ukuze kude kuvele izisombululo. Njengokuba uphandonzulu olu luqale iingxoxo zenkohlakalo egqithisileyo yamapolisa, kungumdlawo ukuba nezinye iingcali zesiXhosa zikhumathele kulo mxholo kuba awukanikwa liso libukhali esiXhoseni kusinyelelwa ngezi ncwadi zine zikaSaule. Okuthetha ukuthi, phaya kweziya ngxoxo zophengululo loncwadi umphandinzulu wongeza enye indlela yokuphicotha iimbalo zomthonyama. Kaloku isiXhosa sikhuliswa kanjalo. IsiXhosa siyaphandwa, siyaphengululwa futhi siyabhalwa ukuze kwenzeke ezi zinto zilandelayo:

- i. Ulwimi lukhule kwaye lulondolozeke.
- ii. Kusombululeke iingxaki ezifana nenkohlakalo yamapolisa egqithisileyo.

- iii. Kuqhutywe iingxoxo kuncwadi lwesiXhosa ukuze kubhente elubala iintsingiselo ezizimeleyo.
- iv. Ekugqibeleni, umgangatho wezithako bunzululwazi esiXhoseni uya kuthi ukhule ngakumbi nangakumbi.



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Isahluko sesihlanu: Icandelo B

Uhlalutyoubunzululwazi bemveli, amasiko kunye nezithethe

‘Avukile amathambo!’ UTat’uTshawe noNgconde babekhwaza besitsho, ingekho enye into ababeyithetha. ‘Avukile amathambo!’ Zitsho eza zinto zakugqiba ziyokulilelana phaya ngasebuhlanti. (Saule, 2017: 163)

5.1 Intshayelelo

Njengoko sele kutshiwo kwizahluko ezidlulileyo ukuthi kukho ikhwelo esekulithuba lihlatyiwe elimemeza ibuyambo, ibuyambo ekukholeleka ukuba inokuzisa ulwazi oluya kuthi lusetyenziswe ukusompa izishiqi nezintsompothi zale mihla. Apha kulo msebenzi usihloko sithi kugxininiswa ukusetyenziswa kweembono neenkcazobungcali zomthonyama ukuze:

- i. Kubuyiswe kuphinde kulondolozeke ulwimi.
- ii. Kugcinwe imbali kaNtu kusetyenziswa iimbono zomthonyama.
- iii. Kufundiswe ngobunzululwazi beengcingambono zikaXhosa kunye nokusebenza kwazo.
- iv. Kusonjululwe iingxaki ezikhoyo kusetyenziswa ulwazi loncwadi lwesiXhosa njengoko uSaule ekhokele kwiinovele ezine zesiXhosa athe wazibhala.
- v. Okokugqibela, ukubuyisa isidima semidaka esathi sabhunywulwa ngamaKoloniyali kwade kwagululwa neentsika zokuphila kwindlu yomgquba.

Ngaloo mazwi ke nto zakuthi, eli icandelo lesi sahluko sesihlanu libhekiselele ekucubunguleni ubunzululwazi bemveli njengoko buvela kwiinovele ezine zethole lomthonyama; uSaule lo. Umfundi eyona nto makayiphawule ngeli icandelo kukuba akuyi kuhlalutywa masiko nazithethe kuba sele noko ukho umthamo owenziwe nguBali (2016) kunye noDiko (2020) ngokungqamene namasiko nezithethe. Into eya kuthi yenziwe leli candelo B lesahluko sesihlanu kukubhentsisa ingcingambono

yobunzululwazi bemveli kunye nokubaluleka kokutyhilwa kwezinto zemveli kwiimbalo zesiXhosa. Ngamanye amazwi, icandelo B eli lesahluko sesihlanu lincoma iimbalo zesiXhosa ezithe zakwazi ukuncathamisa imiba yesiNtu ngohlobo apho olukhusela izinto zikaXhosa. Kumele ukuba wonke umntu oNtsundu uyayazi into yokuba ulwazi lwemveli lusengozini yokusitheliswa zizinto zanamhlanje. Ubungozi boku budalwa kukungaphakanyiswa kophandonzulu nolwazi lwesiXhosa nto leyo ethi ivule amathuba okuba izizwe zangaphandle zibhale ngezinto zesiXhosa. Uphandonzulu olu ke luzama ukuncedisa ekukhuseleni izinto zemveli, ingakumbi iingxoxo ezibhalwe kususelwa kwiingcingambono zeAfrika. Ithemba lolu phandonzulu kukuba ingase lungacinezelwa ngabo banjongo zabo ikukuxangxatha isiXhosa.

Ababhali besiXhosa badlala indima ebalulekileyo ekudibaniseni izithethe, amasiko nolwazi lwemveli kwiincwadi zabo zoncwadi, betyebisa ubume boncwadi kunye nokugcinwa kwelifa lenkcubeko. Ngokuluka izinto zemveli kwiimbalo zabo, ababhali besiXhosa baqinisekisa ukuba amabali, izithethe, nobulumko obudluliselwe kwizizukulwana azilahleki koko zisathe gqolo ukuvakala kuluntu lwanamhlanje. Le nkqubo yokumanyanisa isebenza njengebhulorho phakathi kwexesha eladlulayo nelangoku, ikhuthaza ukuqondwa nzulu kwenkcubeko yamaXhosa nokukhuthaza ukuzazi ukuba ungubani na phakathi kwabanye abantu. Ngemisebenzi yabo yoncwadi, ababhali besiXhosa banamandla okucela umngeni kwiingcamango neengcinga ezigwenxa malunga neenkcubeko zemveli. Ngokubonisa ukutyeba kwezithethe neenkolelo zamaXhosa, baphikisana nemizobo enecala elinye edla ngokukhuthazwa ngamabali angaphandle. Le nkqubo yokumanyanisa ayifundisi nje kuphela abaphulaphuli abaninzi kodwa ikwaxhobisa uluntu lwamaXhosa, iqinisekisa amava abo kwaye inika ungqamaniso kumabali enkcubeko alawulayo.

Ngaphaya koko, ukumanyaniswa kwezithethe namasiko kuncwadi lwesiXhosa kunika iqonga leengxoxo phakathi kwezizukulwana. Izizukulwana eziselula ziyakwazi ukudibanisa neengcambu zenkcubeko, ukufunda kwixesha elidlulileyo ngelixa zitolika kwiimeko zangoku. Olu nxibelelwano lunamandla lutyebisa uluhlu lweencwadi ngeembono ezintsha, lukhuthaza uvakalelo lokuqhubeka nokuhlaziywa kwezithethe zesiXhosa. Lilonke, ababhali besiXhosa banegalelo ekugcineni, kwindaleko,

nasekuxabiseni ilifa lenkcubeko yabo, beyila iteyipu yoncwadi ebonisa ukuntsonkotha nokubaluleka okungapheliyo kwezithethe zabo.

5.2 Inkcazobungcali ngobunzululwazi bemveli

Umfundi kumele ukuba uyazibuza ukuba ubunzululwazi bemveli yintoni kanye kanye. Phambi kokuba kuchazwe eli zenge lesiXhosa libalulekileyo, umfundi aze aqephele ukuba liza kuchazwa kususelwa kwiimbono zeenoveli ezine eziye zachongelwa lo msebenzi. Ubunzululwazi bemveli lulwazi lwesiNtu okanye ulwazi lomthonyama elibandakanya ubuchule bokwenza izinto, amava nolwazi lwabantu oluye lusetyenziswe ukugcina nokuphuhlisa impilo yoluntu (Sunder, 2007). Ubunzululwazi bemveli busisiseko sempilo kwaNtu, esi siseko siquka indlela yokulima, indlela impilo ethi iqondwe futhi iqhutywe ngayo, ukutya okutyiwa ngabantu beso sizwe, imfundo yelo qela labantu, ulawulo lwezinto nezixhobo ezikhoyo nokunye okuninzi okuthi kube yintsika yempilo kwisizwe eso. Le inkcazo isuselwa kwiinoveli sele zidibene kuba indlela yokuphila eAfrika ithe yaboniswa ngabalinganiswa abakhoyo ku*Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* no*Libambe Lingatshoni*.

Okuqanyezwa yile ngxoxo ikulo mhlathi ungasentla kokuthi, iingxaki ezithe zavezwa kwisahluko sesine, isahluko sesihlanu: icandelo A zinokusonjululwa kususelwa kubunzululwazi bemveli. Ngaloo nobangela, makungacingwa ukuba iingxaki ezigubungele iAfrika ziya kuze zisonjululwe ngabantu kunye neembono zasezizweni. Apha kuqaqanjiswa laa nto ithethwe kwisahluko sokuqala ukuthi iinoveli ezi zikaSaule zinokuqondwa njengeembalo ezizisa ulwazi kubunzululwazi bophandonzulu, ngokukodwa; ezi noveli zalo mdaka mazipecululelwe ukuthi ziveze izisombululo. Ukongeza, ulwazi lwemveli lunamandla amakhulu okujongana nemiceli mngeni yanamhlanje, lunika ulwazi olusekelwe kwiinkulungwane zamava obomi kunye nobulumko. Uninzi lwabahlali bomthonyama kunye nemveli banolwazi malunga nolawulo oluzinzileyo lwemithombo, ukuphiliswa okupheleleyo, umanyano loluntu, kunye nobudlelwane obungenamvisiswano nendalo obunokwazisa iindlela zangoku kwimiba ecinezelayo.

Mhlawumbi ingcambu nombindi weli candelo uyakuvakala mhlophe xa kunokuqalwa ngeli gama lithi “ulwazi”. Ulwazi, ngokukaJaiswal (2019: 49) sisixhobo esaziwa njengentsika yokuphuhlisa isizwe ngokunxulumene nepolitiki, imali, ezorhwebo, ezoqoqosho kunye nezentlalo. Okungqina into ethi, ubunzululwazi bemveli bunokusetyenziswa ukusombulula iingxaki zomthetho ogqwethiweyo njengoko kushukuxiwe kwisahluko sesine. Umthetho lo uye wagqwethwa kudingeka ukuba ulungiswe kujoliswe kumthetho wasenkundleni kuba kaloku ivelile into yokuba iinkokheli zomthonyama zinolwazi olubanzi ngezinto zikaXhosa. Okunye, ulwazi lunokusetyenziswa ukushukuxa nokusombulula iingxaki ezibandakanya ubundlobongela nenkohlakalo egqithisileyo yamapolisa. Ushwankathela kamnandi ke uJaiswal (2019: 50) xa esaleka umsundulu phezu kwale ngxoxo ingasentla ukuthi:

The basic component of any country's knowledge system is its Indigenous Knowledge (IK).

[Inxalenye esisiseko yalo naliphi na ilizwe yinkqubo yolwazi luLwazi Lwemveli.]

Ngamazwi acacisayo, ulwazi lwemveli luhambiselana namasiko nezithethe. Kukwizithethe nakumasiko apho umntu aye afunde khona ngendlela yokuziphatha ethi incedise ekusombululeni iingxaki ezi kuxoxwa ngazo kolu phandonzulu. Kungoko ke ade athi uGcingca-Ndolo (2008: 43), ulwazi esiXhoseni luqhushekwe kumasiko nakwizithethe, ukanti uncwadi lungumthombo wokufihla izixhobo zolwazi ezinokusombulula iintsindabadala ezikhoyo. Uluntu lufunda banzi xa lusenza amasiko nezithethe zalo. Okungqina into ethi, *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye nenoveli ethi *Libambe Lingatshoni* ziyinxalenye yobunzululwazi bemveli kuba zifundisa banzi ngentlalo yaseAfrika, imithetho yaseAfrika, amasiko nezithethe zaseAfrika kunye nezinye iintsika zokuphila eAfrika. Ubukhulu becala, ezi noveli zine zisisombululo kwiingxaki zolwimi lwesiXhosa oluye lwalahleka ngexesha lengcinezelo.

Ngaphezulu, ulwazi lwemveli lunendima ebalulekileyo ekugcinweni kweelwimi zesiNtu. Ulwimi luthungelana ngokunzulu nenkcubeko, kwaye ulwazi lwemveli luqulathe ubulumko, amabali, neenqobo ezisemgangathweni zoluntu lwemveli. Xa

kwabelwana ngolwazi lwemveli ngolwimi, alugqithisi nje kuphela izakhono ezisebenzayo kodwa luqinisekisa nokusasazwa kwelifa lenkcubeko ukusuka kwesinye isizukulwana ukuya kwesinye. Iilwimi zomthonyama zihlala ziqulathe isigama esineenkalo ezithile ezithatha imiba ethile yolwazi lwemveli olunxulumene nokusingqongileyo, izityalo, izilwanyana, ukuphilisa, kunye nobudlelwane bentlalo. Njengoko ezi lwimi zisetyenziselwa ukunxibelelana nolwazi lwemveli, zisebenza njengendawo yokugcina ubulumko beminyanya esenokungabi nayo imizekeliso ngokuthe ngqo kwezinye iilwimi. Ngokusasaza ulwazi lwemveli kwiilwimi, abantu bomthonyama bakhulisa ingqiqo eqinileyo yobuni benkcubeko kunye nokunxibelelana nelifa lwemveli. Ulwimi luba sisixhobo sothethathethwano phakathi kwezizukulwana, esenza ukuba abantu abadala badlulisele ulwazi lwemveli kumalungu amatsha nokugcina ukuqondana ngokwenkcubeko.

Omnye umphandinzulu wesiXhosa angabuchaza ubunzululwazi bemveli athi bunokuqondwa njengolwazi oluyibeka icace into yokuba isizwe somthonyama sibe sisicamba sokuxangxathwa ngenxa yemithetho yamaKoloniyali ethe yagobisa yade yaphula amasiko nezithethe zikaNgqika. Into ethetha ukuthi, ubunzululwazi bemveli esiXhoseni buquka imbali ethi ibaliswe ngohlobo olwenza ingacimi ezingqondweni zabaNtsundu. Yiyo ke loo nto athi xa abhalayo uJaiswal (2019: 51):

... many indigenous peoples do not have legal rights to live on the lands they depend on for survival, or use the resources they have managed sustainably for thousands of years, pushed onto least fertile and most fragile lands, harsh environments, they find it difficult to grow enough food to eat, earn a living, receive education, receive medical care, living far from centers of commerce and power; find it hard to influence the policies, laws and institutions that would improve their circumstances and shape their futures.

[... abantu abaninzi bomthonyama abanamalungelo asemthethweni okuhlala kwimihlaba abaxhomekeke kuyo ukuze baphile, okanye basebenzise ubutyebi ababulawule ngokuzinzileyo kangamawaka eminyaka, butyhalelwe kwelona lizwe lincinci lichumileyo nelilelona liethe-ethe, imo engqongileyo erhabaxa; bakufuma kunzima ukulima ukutya okwaneleyo, ukufumana imali, ukufumana imfundo, ukufumana unyango, ukuhlala kude namaziko ezorhwebo

namandla; bakufumanisa kunzima ukuphembelela imigaqonkqubo, imithetho kunye namaziko anokuthi aphucule iimeko zabo kunye nokubumba ikamva labo.]

Le ngcingambono ingasentla apha ishwankathela oko kuqulethwe ziinovelu ezine zesiXhosa ezithe zachongelwa olu phandonzulu. Kaloku iincwadi ezi uphandonzulu luphezu kwazo zixoxa nzulu ngemiba yomthetho, zixoxa nzulu ngemiba yendlala kuba kwathathwa umhlaba ngesinyolokotho sobhunyulo. Ikakhulu, inoveli ethi *Libambe Lingatshoni* icuntsule ngamandla kubunzululwazi bemveli kuba ithi ixoxe ngeziphumo ezizalwa lubhunyulo lwemihlaba. Umbhali wale noveli uhlomla ade atyhile nento yokuba sele kukho indlala nje kwezi mini zanamhlanje kungenxa yobhunyulo lomhlaba olwathi lwenzeka mandulo phayaa. Kwezi ngxaki zikhoyo ke ngoko umbhali lo uzama ukubonisa, esebenzisa isitshixo njengomzekelo, weendlela zokulwela inkululeko eya kuthi igwebe indlala. Akudingeki nkcazobungcali zaseNtshona ukuba zithethe oku kuthethwa yile noveli, koko kudingeka iibono bunzululwazi zesiXhosa njengoko kwenziwe.

Kwakhona, ukuhluthwa komhlaba eMzantsi Afrika kube neempembelelo ezinzulu nezihlala zihleli eziqhubelekayo ukubumba imeko yezentlalo, yezoqoqosho kunye nepolitiki yeli lizwe. Ngokwembali, ngexesha lobukoloniya kunye nocalucalulo, abantu bomthonyama basuswa ngenkani kwimihlaba yookhokho babo, nto leyo eyakhokelela ekuphulukaneni nonxulumano lwenkcubeko, iindlela zokuphila. Iziphumo zoku kuhluthwa komhlaba zivakala ngokunzulu, zinegalelo kwimiba efana nentlupheko, ukungalingani, kunye nezidubedube ekuhlaleni. Ngokoqoqosho, ukuhluthwa komhlaba kube negalelo kwiyantlukwano kubunini bomhlaba kunye nokufikelela, okukhokelele kwiindlela ezigqwethekileyo zokusasazwa kobutyebi. Ukuxinana komhlaba osezandleni zabambalwa kuthintele amathuba okuxhotyiswa kwezoqoqosho, ingakumbi kumaqela awayekade evinjwe amathuba ngaphambili. Ukunqongophala kofikelelo kumhlaba onemveliso kube nefuthe elithe ngqo kwezolimo, kwanciphisa amathuba ophuhliso oluzinzileyo kunye nokwandisa imingeni yokhuseleko lokutya. Ukuhluthwa komhlaba nako kuneempembelelo kwintlalo, njengoko kube negalelo ekulahlekeni kobuntu benkcubeko kunye nomanyano loluntu

phakathi kwamaqela achaphazelekayo. Ukususwa ngenkani kwaphazamisa iindlela zokuphila zakwaNtu kwaye kwatshabalalisa izithethe ezibotshelelwe kumhlaba (Diko, 2020). Oku kube nesiphumo sokuqhawulwa konxibelelwano kwilifa lenkcubeko, kube nefuthe kwintlalontle ngokubanzi kunye nokuzithemba koluntu oluchaphazelekayo.

Nangona kunjalo, okuncumisayo nokwenza umphandinzulu ahlale ethunukala kukuba akukho nkcazo ithe ngqo echaza ubunzululwazi bemveli ngenxa yobumbaxa nokungxabalaza kwezimvo eziphantsi kwale nkcazobungcali. Nakubeni kunjalo, kuyaziwa kona ukuba isithako sobunzululwazi bemveli sithetha ukuthini na. Abanye abantu babona ubunzululwazi bemveli njengolwazi lwelo qela labantu. Olu lwazi lweqela lwabo bantu luthi luthethe kwinkcubeko yabo kunye nentlalo yabo kuphela. Ukanti abanye bachaza ulwazi lwemveli begxeleshe kwezi ngqo:

- i. lintsomi zakwaNtu.
- ii. Ulwazi olufumaneka kuncwadi lomlomo olufana nesihobe, amabali, izishiqi nezintsompothi zamabali, amasiko kunye nezithethe.

Uphandonzulu olu lungenisa eyesithathu imbono. Imbono ethi uncwadi lwemveli luquka ukuthabatha amava kunye noko ukwaziyo, wenze uphandonzulu ube sele uncelisa izizukulwana ezizayo ngokubhala phantsi. Umbhali onguSaule wenze oku kubonwa lolu phandonzulu kuba ususa amava akhe awadibanise nophandonzulu ukusungula iinoveli ukuze izizukulwana ezizayo zifunde nto. Okuthetha into ethi iinoveli ezi kumiwe ngazo apha zibubunzululwazi bemveli. Ayinamsebenzi ke into yendlela ubunzululwazi obuchazwa ngayo kuba eyona nto ingamandla kukuba zonke izizwe zinalo ulwazo lwemveli. Thina apha kolu phandonzulu sikhetha ukuchaza ulwazi lwemveli njengolwazi oluthe lwasuselwa koko kuqhubeke kwiminyaka ngeminyaka edlulileyo njengoko intlalo iqhagamshelana nendalo. Ikakhulu ulwazi lwemveli lubhekiselele kwindlela uluntu oluqonda ngayo oko kungqonge intlalo kaHintsa, intlalo kaMaqoma, intlalo kaNgqika nentlalo kaPhalo. Yiyo loo nto ade athi uJaiswal (2019: 52):

There is not universally accepted definition of Indigenous Traditional Knowledge (ITK). Many authors have defined it in different ways.

[Akukho nkcazo eyamkelekileyo kwiHlabathi jikelele yoLwazi lweMveli (ITK).
Ababhali abaninzi baye bayichaza ngeendlela ezahlukeneyo.]

Le ngcali ingasentla inyanisile kuba uWang (1980: 103) uchaza ulwazi lwemveli ngokwahlukileyo athi:

ITK is a sum total knowledge and practices which are based on people's accumulative experiences in dealing with situations and problems in various aspects of life and such practices are special to a particular culture.

[I-ITK sisimbuku solwazi olupheleleyo kunye nezenzo ezisekelwe kumava abantu abaqokelelayo ekujonganeni neemeko kunye neengxaki kwiinkalo ezahlukeneyo zobomi kwaye izenzo ezinjalo zikhethekile kwinkcubeko ethile.]

Ukanti uFarrington noMartin (1991: 27) bongeza kwezi ngxoxo zingasentla ukuthi:

ITK can be defined as basis for knowledge, beliefs and customs which are internally consistent and logical to those holding them, but at odd with the objective; y deduced findings of formal science, it has comparatively influence on people than that of modern substitute.

[I-ITK inokuchazwa njengesiseko solwazi, iinkolelo kunye nezithethe ezihambelanayo ngaphakathi, kwaye zinengqondo kwabo baziphetheyo, kodwa ngokuchasene nenjongo; ekufumaniseni okufunyenweyo kwisayensi esemthethweni, inefuthe elithelekisekayo ebantwini kunelo lokuthatha indawo yale mihla.]

Okuntanywa zezi ngcali zintathu kukuba ulwazi lwemveli ngumba onobuzaza kuba uthi ubonise indlela abantu abaphila ngayo kwelo xesha. Okuthetha ukuthi, ulwazi lwemveli lutshintsha ngokuya kutshintsha amaxesha nenkcubeko. Oku kwenzeka ngezizathu zokuba ulwazi lwemveli luthetha lukhulu kwixesha elithile, kwimbali ethile yeso sizwe. Ubukhulu becala, ubunzululwazi bemveli buhambiselana nendlela abantu belo xesha abacinga ngayo nababonisa ngayo iimvakalelo zabo kwintlalo, umoya kunye nenkcubeko. Ngokwenene, ulwazi lwemveli alumi ndawonye; luyaguquka

kwaye lulungelelanise ixesha elide ngokweemeko eziguqukayo, amava kunye nonxibelelwano. Ngelixa iinqobo ezisemgangathweni kunye nobulumko obuzinziswe kulwazi lwemveli zihlala zisisiseko, usetyenziso olusebenzayo kunye nokutolika kunokutshintsha ukuze kuhlantyezwane nemingeni emitsha kwaye kubandakanye izinto ezintsha. Njengoko uluntu lujongene nokutshintsha kweemeko zokusingqongileyo, iinkqubo zoqoqosho, kunye nonxibelelwano lwenkcubeko, ulwazi lwemveli lunokuguqulwa okanye lwandiswe. Umzekelo, abantu bomthonyama ababekade bethembele kuphela kwizithethe ezithethwa ngomlomo banokudibanisa iirekhodi ezibhaliweyo okanye ubugcisa bedijithali ukugcina nokusasaza ulwazi lwabo.

Umfundi ke ngoku kumele ukuba azibuze ukuba zithini na iimpawu zenkcazobungcali yolwazi lwemveli. UEllen noHarris (1996) baxoxa ngazo kuphandonzulu lwabo ezi mpawu. Kwiingxoxo zabo kuyacaca nje ukuba iimpawu zolwazi lwemveli zezi:

- i. Ulwazi lwemveli lusuka kwiingcambu zomthonyama kwindawo ethile kwaye lukhuliswa ngabantu baloo ndawo.
- ii. Ubunzululwazi bemveli bugqithiselwa kwabanye abantu ngomlomo okanye ngolinganiso kunye nokulusebenzisa.
- iii. Ubunzululwazi bemveli buziziqhamo zokuba yinxalenye yempilo nentlalo kaNtu, namhla, izolo nangomso.
- iv. Ulwazi lwemveli lolomthonyama futhi lusebenza kubantu abagudle kwiingcambu zabo ngenxa yezizathu ezibekwe ku(i) kunye naku(iii).
- v. Uphindaphindo lweembono zemveli ziimpawu zokuba ulwazi lomthonyama lunamandla nokuba sele kukho ulwazi olutsha.
- vi. Ulwazi lwemveli lusoloko lutshintsha ngokwamaxesha kwaye lutyhile izinto ezintsha. Ukanti ulwazi lwemveli luyakwazi ukulahleka xa lungasetyenziswa.
- vii. Akukho mgaqosiseko wokudluliswa kolwazi lwemveli, futhi kungekho namithetho ebonisa ukuba ulwazi lwemveli ludluliswa njani na.
- viii. Ulwazi lwemveli luqhushekwe phantsi kwamasiko nezithethe zoluntu.

Phezu kwezi mpawu zolwazi lwemveli kuyabonakala ukuba ubunzululwazi bemveli buyindalo ngokukodwa. Aluziswa zizizwe ezithile kwezinye izizwe nto nje luyaziveza

ngokweenkqubo zendalo. UJaiswal (2019: 54) waneka ubuthumbu bobunzululwazi bemveli xa athi:

Indigenous Knowledge is dynamic in nature and may include experimentation in the integration of new plant or tree species into existing farming systems or a traditional healer's test of new plant medicines.

[Ulwazi Lwemveli luyatshintshatshintsha ngokwendalo kwaye lunokubandakanya ulingelo ekudityanisweni kwezityalo ezitsha okanye iintlobo zemithi kwiinkqubo esele zikhona okanye uvavanyo lwexhwele lwamayeza amatsha ezityalo.]

Le ngcali icatshulwe ngasentla; uJaiswal (2019: 55), iqhuba kumaphepha alandelayo icacise inkcazobungcali yolwazi lwemveli xa isithi:

Indigenous Knowledge does not mean that the knowledge is old or non technical in nature, but tradition based – the way in which that knowledge is created, preserved and disseminated.

[Ulwazi lwemveli aluthethi ukuba ulwazi ludala okanye akukho bugcisa ngokwendalo, kodwa lusekelwe kwisithethe - indlela olo lwazi oludalwa, lugcinwe kwaye lusasazwe ngayo.]

Ekugqibeleni, ingcali le ivala ngelithi:

ITK is collective in nature and often considered to be the property of the entire community and not belonging to any single individual within the community.

[I-ITK idityanisiwe kwaye isoloko ibonwa njengovimba woluntu lonke kwaye ingeyoyemntu omnye ekuhlaleni.]

Okuyibeka mhlophe ukuthi ubunzululwazi bemveli bungqina laa mbono yama-Afrika ethi ukusweleka komntu omdala kukutshabalala kwethala leencwadi. Ulwazi olu lwemveli luqondwa njengesisele senyathi esinokusetyenziswa nguye nabani na. Akukholeleki ukuba olu lwazi lomthonyama kungathiwa lubunile futhi kungakholeleki

ukuba kunokuthiwa alusebenzi. Umzekelo, ubunzululwazi bemveli bungahlulwa ngokweendidi kwenjenge:

- i. Ulwazi – imithi nezityalo ezikhulayo zingasetyenziswa ukuthekelela nokuveza ukuba hlobo luni lomhlaba olu. Iintyatyambo nazo zingasetyenziswa ukuthekelela ukuba hlobo luni lomhlaba olu. Umfundi ayiqonde into yokuba indalo ayihlumi nokuba kuphi na. Okuthetha ukuthi, ulwazi lwemveli luquka ukwazi ubunzululwazi bomhlaba.
- ii. Amasiko nezithethe zeso sizwe kuquka nobuchule – ukunyanga izifo, ukubulala izinambuzane kunye nokugcina amayeza kuxela lukhulu ngodidi lolwazi lwabo bantu. Okuntaba ukuthi ubunzululwazi bemveli bubandakanya ubunzululwazi bolwenziwo lwamayeza.
- iii. Iinkolelo zidlala indima enkulu kwimpilo nobomi babantu – umzekelo woku ngamangcwaba kwintlalo kaNtu. Ukanti kudla ngokubakho amahlathi neenduli ezibekelwe bucala kuba kukholeleka ukuba zingumhlaba ongcwele othi uncedise ekuqhubeni amasiko nezithethe zolo luntu.
- iv. Izixhobo ezisetyenziswayo kwimihla ngemihla kaNtu ziludidi bobunzululwazi bemveli.
- v. Izixhobo ekwakhiwa ngazo zityhila banzi ngemveli yabantu bomthonyama. Umzekelo, kwaXhosa kwakhiwa izindlu zodaka ezithi zakugqitywa zafulelwe ngengca.
- vi. Imfundo iludidi lolwazi lwemveli kuba ithi ibonise banzi ngohlobo nodidi lwabo bantu. Umzekelo, kwaXhosa umntwana ufundiswa ngeentsomi, ufundiswa ngemidlalo kaNtu kuquka neengoma.
- vii. Amabali kunye neendlela zokuqhagamshelana zityhila banzi ngobunzululwazi bemveli.

Kwezi ngxoxo sele ziwile kunye noku kudweliswe apha ngasentla kuyacaca ukuba ukho umahluko phakathi kolwazi lwemveli lomthonyama kunye nolwazi lwale mihla. Uchana ngqo uJaiswal (2019: 63) ukuthi:

Primarily, traditional knowledge differs from modern knowledge in the manner of creation i.e traditional knowledge is normally empirically validated therefore

it is said that Modern Knowledge has been validated in laboratory of brick and mortar whereas traditional knowledge has been validated in the laboratory of life.

[Ngokusisiseko, ulwazi lwemveli lwahluka kulwazi lwangoku ngendlela yokudala, oko kukuthi, ulwazi lwemveli luhlala luqinisekiswa ngokwamandla, ngoko ke kuthiwa ulwazi lwangoku luqinisekisiwe kwilebhu yezitena nodaka ngelixa ulwazi lwemveli luye lwaqinisekiswa kwilaboratri yobomi.]

Okuntama ukuthi abantu bomthonyama ngamachule okubona izinto ngokobunzululwazi beengcambu zabo. Oku kuphinda kugxininise imbono ethi ulwazi lwemveli alubhityanga nakancinci xa lunokuthelekiswa nolwazi lwale mihla. Ingekuko ke nokuba kuyathelekiswa apha. Ayinakufihlwa ke nento yokuba abantu bomthonyama benza igalelo elikhulu kulwazi lwamayeza okanye kubunzululwazi bokwenziwa kwamayeza, kufundo nzulu lwemozulu, ufundo nzulu ngezityalo, ufundo nzulu ngolondolozo lwamanzi, ufundo nzulu ngobunzululwazi bempilo yoluntu kunye neminye imiba ephambili yokuphuhlisa ulwazi jikelele.

5.3 Ukubaluleka kokulondolozwa kolwazi lwemveli kwiimbalo zesiXhosa

Ngaphambi kokuba kubekwe umnwe malunga nokulondolozwa kolwazi lwemveli kwiimbalo zesiXhosa, kubalulekile ukuba kukhankanywe into ethi iingcali zobonzululwazi kulwazi gabalala zixoxa zime kwiikona ngeekona zibethelela ukuqatshelwa nokubuyiswa kwegugu malunga nalo mbandela. Umpotsha (2021: 8) uxhasa olu phandonzulu xa athi ulwazi lwemveli, ingakumbi eAfrika, belugqithiswa kusetyenziswa umlomo. Oko kukuthi, beludluliswa kwizizukulwana ngezizukulwana kusetyenziswa uncwadi lomlomo njengesixhobo esiphambili. Umzekelo, bekuye kusetyenziswe iingoma, amabali, imixhentso, iintsomi kunye nezintsompothi ezihamba nezishiqi zamabali. Olu lwazi, ikakhulu belusetyenziswa ukuze isizwe nesizwe sibe neentsika zokuxhathisa nokomelela. Umpotsha (2021) uhambisa athi zonke izizwe zinalo ulwazi lwemveli futhi kunjalo nje olo lwazi luyehluka kwisizwe ngasinye kuba kaloku iinkcubeko azifani kakade. Nakubeni kunjalo, kukho apho ulwazi lwemveli luthi lufane khona kuze kubekho apho luthi lwahluke khona. Oku kukhatshwa sisizathu sokuba uluntu jikelele luthi lugudlane amagxa ngokunxulumana,

ngokusebenzisa izixhobo ezifanayo zokuphila, luthi lundwendwelane kwaye isizwe ngasinye asiphili sodwa. Oku kukuthi, kukho apho izizwe ngezizwe zithi zincazelane ngolwazi lwemveli. Ngenxa yokuba mandulo phayaa kwakungekho ziincwadi okanye bhalo okanye zixhobo zakuqopha ulwazi, olu lwazi lwemveli beluthi lulondolozwe kuxhathiswe ngomlomo kunye nezenzo. Okuphinda kuphawuleke ngalo mcimbi kukuba ulwazi lwemveli olu luyinto enqabileyo kuba akukho bungqina bubambekayo obunokukhonjwa kuthiwe nabu malunga nolwazi lwemveli. Kodwa, amava kunye namanakani athi avunwe ngabo babekho aba luncedo ekulandeni ekhondweni malunga nolu lwazi. Ngesizathu sokuba ulwazi lwemveli lunqongophele kwaye kubonakala ukuba kufuneka kwenziwa zonke iinzame zokulugcina. Ngako oko, into enyuswa apha kulo msebenzi yethu kufuneka lulondolozwe kusetyenziswa iimbalo zesiXhosa.

limbalo zesiXhosa kubalulekile ukuba zibe zizisele zokulondoloza ulwazi lwemveli ngenxa yezizathu ezininzi. Ezi mbalo zithe zachongwa kolu phandobunzululwazi zidlale igalelo elikhulu ekulondolozeni imveli kaNtu. Uqoqosho, intlalo kunye nepolitiki zinefuthe elikhulu kubunzululwazi bukaXhosa. Njengoko zinefuthe nje, oku kuye kukhokelele ekubeni oko kungaqoshwanga okanye kungagcinwanga kuduke kude kungabikho mkhondo wako. Yiyo ke loo nto athi uJaiswal (2019: 65):

... untapped resources from their native habitats resulting in loss and erosion of very rich indigenous knowledge.

[... izibonelelo ezingasetyenziswanga kwiindawo zabo zokuhlala ezikhokelela kwilahleko kunye nokukhukuliseka kolwazi lwemveli olutyebe kakhulu.]

Phakathi kwezinto eziye ziduke xa zingakhange ziqoshwe lulwimi, uncwadi, amasiko kunye nezithethe. Inkcubeko nayo ithi ibe secicini lokuduka. Yiyo loo nto uphandonzulu olu lumemelela ukugcinwa kwezinto zesizwe somgquba kuqanyelwe ngeembalo zesiXhosa ezi.

Ngokuya intlalo iphuhla, iphucuka ngokungqamene nezinto zaseNtshona, kuquka nokuhlala ezindaweni ezifana needolophu, ulwazi lwemveli luthi lube secicini lokulahleka kuba abantu baya bephelelwa ngumdlala nothando lwezinto zesiNtu, kuquka nolwazi olo lwesiNtu. Ubukhulu becala, oku kwenzeka xa abantu beqala ngokungabinamdlala kulwimi noncwadi lwabo. Ziya kufundwa njani izinto ezimalunga nobunzululwazi bemveli xa abantu bengazifundi ezi ncwadi zesiXhosa zine; *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*. Iyacaca nento yokuba uninzi lwabantu luya luhambela kude nenkcubeko yalo. Thina apha kolu phandanzulu sizama ukubuyisa uthando nomdlala kwizinto zikaXhosa ngokuthi sixhathise ngemixholo yepolitiki, umthetho, ezintlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, ubunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

5.4 Iingxoxo ezigqwesileyo ngobunzululwazi bemveli kwiimbalo ezikhethiweyo

Apha kwiingxoxo zobunzululwazi bemveli ixeliwe into yokuba abantu abadala bazizisele zenyathi kuba baphila ngamava kunye nokubona. Umbhali wenoveli yesiXhosa ethi *Libambe Lingatshoni* uyayingqina ke le mbono xa asebenzisa umlinganiswa ongumfundisi ekuyaleni uBoots ngamazwi athi:

“Wayedla ngokukhumbula amazwi omfundisi owayebatshatisa athi, ‘Kulo ummandla mfo wam, kufuneka ngelinye ixesha uzenze isidenge ukuze kubekho uxolo, kungenjalo niya kulwa ubomi benu bonke, kanti nento oyithetha usemsindweni ingabangela ukuba uzizonde ubomi bakho bonke”
(Saule, 2017: 15)

Iingxoxo le ibekwa apha ingcambu yayo ikumava. Ngamava kaloku la ulutsha lwanamhlanje ekudingeka ukuba lufunde kuwo ukuze lungangeni emigibeni yolutsha lwandulo. Eyona nto iqaqanjiswa sisithako sobunzululwazi bemveli kukwazi nokuqonda ukuba ulwazi lomthonyama lubunzululwazi ngokwalo, nto leyo ethetha ukuthi makufundwe kulo. Ukanti kwelinye icala, inkcazobungcali le igxininisa ukuqonda nokwamkela abantu bomthonyama njengezisele zenyathi kubunzululwazi. Abantu abadala badlala indima ebaluleke kakhulu ekusasazeni ulwazi lwemveli

ukusuka kwesinye isizukulwana ukuya kwesinye. Amava obomi babo, ubulumko, nokuzichanaba kwabo ngokwabo kwizithethe kubenza baxabiseke njengovimba benkcazelo ngembali, izithethe nobuchule obusebenzisekayo. Umzekelo, iinkcubeko ezininzi zemveli zixhomekeke ekubaliseni amabali ngomlomo ukudlulisa ulwazi. Abantu abadala badla ngokuba ngabagcini bala mabali, babelane ngeentsomi kunye namabali embali anentsingiselo yenkcubeko neyokuziphatha. Ngala mabali, badlulisela iinqobo ezisemgangathweni, izikhokelo zeenqobo ezisesikweni, kunye nokuqonda kwixesha elidlulileyo loluntu. Abantu abadala bahlala besebenza njengabasebisi kunye nabakhokeli kwizizukulwana eziselula, bedlulisela izakhono ezisebenzayo ezinjengobuchule bokulima, ubugcisa, amayeza esiNtu kunye nolwazi lwasenkundleni. Ukuqeqeshelwa umsebenzi phantsi kokhokelo lwabadala kuvumela ukufundiswa ngezandla kunye nokugcinwa kolwazi olukhethekileyo olunokulahleka.

Abadala badla ngokuba ngabagcini bezithethe, imisitho noqheliselo. Ukuthatha inxaxheba kwabo kunye nokukhokela ngexesha lezi ziganeke kuqinisekisa ukuqhubeka okufanelekileyo kwezithethe, ukugcina ukunyaniseka kunye nokubaluleka kokomoya kwezi zenzo. Ngako oko, ubudlelwane obusondeleyo abadala ababelana nabo neentsapho zabo kunye noluntu benza indawo efanelekileyo yokutshintshiselana ngolwazi. Ngeencoko, iiseshini zokubalisa amabali, kunye nonxibelelwano oluqhelekileyo, badlulisela ukuqonda kunye neenqobo ezisemgangathweni ezinegalelo kwimfundo epholeleyo yezizukulwana eziselula. Ekugqibeleni, njengoko inkqubo yala maxesha kunye nokufudukela kwabantu ezidolophini kuzisa utshintsho kwibutho labantu, abantu abadala basebenza njengebhulorho phakathi kwexesha elidlulileyo nelikhoyo. Indima yabo ibalulekile ekuncedeni izizukulwana eziselula ziqonde umxholo wembali, ukuguquka kwezinto zenkcubeko, kunye nokubaluleka kwezenzo zemveli kumxholo wobomi beli xesha.

Ukuqabelisa imbono ethi ubunzululwazi bemveli kolu phandonzulu buquka ukwazi ubunzulu nobukhali beentetho zakwaNtu, kungazekeliswa ngalo mcwe uphinyiselwa lithole lomgquba xa lihambisa lithi:

“Mini wahlanganisa amaZotsho eza kuwaxelela ukuba ubone intombi yasemaTshaweni, wayewubuziwe laa mbuzo uthi, ‘Uyawazi na laa mzi

mntwanam?’ Wayebazi ubunzulu balo mbuzo, ompendulo yawo ingathatha unyaka wonke uphendulwa. Wasuka wathi, ‘Hayi ndiyabazi obawo noobawomkhulu basemaTshaweni, ndiyazazi iintombi, oomama noomakhulu basemaTshaweni, ndiyazazi nezihlewele zasemaTshaweni.’” (Saule, 2017:17)

Umfundi makaqaphele ukuba laa mbuzo uphuma emntwini omdala nobaziyo ubunzulu balo bokwazi umzi ngaphambi kokuba kutshatwe. Ubunzululwazi bemveli buyudundubalisa kakuhle into yokuba xa kuthethwa ngokwazi umzi kubhekiselelwe ekwazini imbali yomzi, iminyanya nezinyanya zomzi, iimfazwe namadabi omzi, izilo nezilwanyana zomzi kuquka nendlela umzi ocinga ngayo. Oku kukuzama ukuthekelela ukuba ingaba amagazi ale mizi mibini ayadibana na okanye hayi. Lo ngumba wenkcubeko, amasiko kunye nezithethe kuba unobuzaza. Ukwazi usapho lomntu oza kutshata naye kubaluleke kakhulu kwiinkcubeko ezininzi zaseAfrika ngezizathu ezininzi. Umzekelo, kwibutho labantu baseAfrika umtshato udla ngokubandakanya kungekuphela nje abantu ababini kodwa kwaneentsapho ezimbini. Ukwazi usapho lweqabane lakho elizayo kunceda ukuseka unxibelelwano lwenkcubeko kwaye kwakha ukuziva ungowakho kuluntu ngokubanzi. Ibonisa intlonipho yesithethe kwaye ibonakalisa ukuqonda imeko yenkcubeko apho umtshato uya kuqhutyelwa khona. Ukungqina olu luvo, umlinganiswa osetyenziswa ngumsunguli webali uthi:

“Wayengemntwana uNosisana, eyazile ngoko into yokuba amaTshawe namaZotsho yimizi yokwendiselana.” (Saule, 2017: 116)

Lo mcaphulo ungasentla ungqina laa nto ithi ukwazi umzi oza kutshata kuwo okanye oza kwendela kuwo kuquka ukwazi ukuba, umzekelo, ingaba amaBhele ayadibana na nooManci. Kananjalo, umcimbi obandakanya ulwazi lwemveli uhamba uzalane nombala wenkcubeko. Inkcubeko kaloku nto zakuthi yindlela abantu beso sizwe abaphila ngayo. Umzekelo, yinkcubeko yamaXhosa ukuthi xa kukho umphanga sonke isizwe siyokugxwala emswanini ngendlela ethi ngxe kwelo khaya lihanjelweyo. Ukanti kuyinkcubeko yamaTshayina ukuthi ngosuku oluthile kuyiwe kuguqwa kwizibingelelo. Ukutyhila kakuhle le ngxoxwana, umsunguli wenoveli ethi *Libambe Lingatshoni* usebenzisa amakhwenkwe esizwe somthonyama ukubhentsisa ubuntu ngobunto

bayo, ukunabisa okwenziwa ngamakhwenkwe kwintlalo kaNtu. Uthi uSaule (2017: 20) xa abhalayo:

“Kwakuba mnandi kuZithembile bengamakhwenkwana besihla benyuka kulaa mhlaba waseMbashane phantsi kweNkonkobe, kuzingelwa iintaka, kugrunjwa iingcambu zeminqathe neenqoba, kubhajiswa iintakazana, kuthiyelwa amabuzi, kuzingelwa neenyamakazana.

Yaphela nqu iveki isitsho ingoma, iintombi nabafana, amazwi etshe aphela tu, yabetha le ngoma isuka kwaGontsi yaya kuphumela phesheya kweQonce kwaZwelitsha. Zahlangana ndaweninye izizwe zisuka mbombo zone, kutshatiswa unyana kanantsi nentombi kanantsi. Wabehle wadlula umtshato nezawo, kwasala kubaliswa ngawo.”

Zimbini izinto ezityhilwa koku kucatshulwe apha ngasentla. Okokuqala umbhali wesiXhosa uhambisa imbono ethi kwaXhosa amakhwenkwe ebefunda banzi ngendalo kaNgqika phaya endle. Kusekuzingeleni nasekwaluseni apho amakhwenkwe esizwe sikaMaqoma ebethi afunde khona banzi ngendalo, imozulu, iindidi zezityalo nezihlahla, iindidi zemihlaba, iindidi zezinambuzane, njalo njalo. Kwiindawo ezininzi zemveli, ingakumbi ezilalini nasemaphandleni, amakhwenkwe afunda izakhono ezibalulekileyo zobomi lo gama esalusa imfuyo. Olu qheliselo ludla ngokuba yinxalenye ebalulekileyo yemfundo yabo nokulungiselela ukuba ngumntu omdala. Ukunyamekela imfuyo kubandakanya uxanduva oluphezulu. Amakhwenkwe afunda ukuzondla, ukunkcenkceshela nokukhusela izilwanyana kumarhamncwa nakwiimeko zemozulu ezimbi. Olu xanduva lukhuthaza ukuziva uzimele kunye nokuzithemba njengoko belawula imisebenzi bebodwa.

Ukwalusa imfuyo kufana nokuqonda okusingqongileyo, njengendawo yokufumana amadlelo afanelekileyo kunye nemithombo yamanzi. Amakhwenkwe afunda ukufunda imiqondiso kwindalo, ukuqikelela imo yezulu, kunye nokujonga imbonakalo yomhlaba, ephucula ulwazi lwabo lokusingqongileyo kunye nobuchule bokuphila. Amakhwenkwe aphuhlisa ukuqonda okunzulu kokuziphatha kwezilwanyana ngokuqwalasela nokunxibelelana nemfuyo. Bafunda ukubona iimpawu zokugula, unxunguphalo,

okanye ukungakhululeki kwizilwanyana, nto leyo enegalelo kulwazi lwabo ngokufuywa kwezilwanyana kunye nokhathalelo lwempilo. Khangela kwa into yokuba uSaule abe kanti uneliso lokhozi lokubukela uZithembile edlala namanye amakhwenkwe. Okuthetha ukuthi umbhali ngokwakhe usisisele senyathi kuba kukho inyani nobungqina abaziyo ngobunzululwazi bemveli.

Umfundi makadlule ke agijimele kule ndawo yeentombi neentsizwa zikaPhalo ezisetyenziswe ngumbhali ukubonisa ubunzululwazi bobuntu baseAfrika. Umbhali uphinda asebenzise iintsizwa neentombi ukutyhila into ethi ubuntu basemaXhoseni buthetha ukusondelelana nokwenza izinto kunye xa kukho imicimbi efana nemitshato. Kuluntu lwaseAfrika, ukubaluleka kokwenza izinto ngokwamaqela kunzulu kwaye kubonisa ugxininiso kuluntu, unxibelelwano, kunye noxanduva olwabiweyo. Uluntu lwaseAfrika lubeka phambili umanyano njengeenqobo ezisisiseko. Ukusebenza kunye komeleza ingcamango yokuba abantu ngabanye bayinxalenye enkulu kunye nokuba izenzo zabo zinempembelelo kuluntu. Imizamo ehlangeneyo ibonisa ukuxhasana kunye nokuzinikela okwabelwana ngako kwiinjongo ezifanayo. Ezi ngcingambono zimbini apha ngasentla zibhentsisa mhlophe into ethi kwaNtu ubunzululwazi bemveli bukhatshwa yinkcubeko kunye nobuntu. Umbhali ngale micaphulo mibini uzoba intlalo kaXhosa exhathise ngesithako sobunzululwazi bemveli. Ingxoxo yethu ihamba ichaphazele ubuntu. Ubuntu ke bunokuqondwa kulo mhlathana ungasezantsi athi xa ahlomla ngabo uSaule (2017: 23) enjenje:

“Izifundo zakhe zaseYunisa zazidla ngokumbamba, kuthi sekuphunyiwe eofisini ashiyeke yena efunda, akubuzwa athi hayi ngumsebenzi. Phofu ke wayeza kufunda njani kweliya khaya lakhe eZone 9, laliphuphuma ngabantu nangabantwana boodade, izizalwana ezazisuka koomaXokoxa, eKhobonqaba, eMngcunubeni, eHewu kuba zisazi umfi uyise uKholisile. Kwakulindwa phaya kowabo kaloku ngabantu abayokungqawa imisebenzi.”

Mayicace kwangoku into yokuba lo mcaphulo ungasentla apha untama ubuntu basemaXhoseni. Umbhali apha uxhasa oluya luvo lokuba ulwazi lwemveli lufundisa ngentlalo kunye nenkcubeko yomthonyama. Lulwazi nobuntu obu bokuthi uthathe ikhaya lakho ulenze ikhaya labo basweleyo, kambe ke ingxaki iyeza nakuwe. Ukanti,

bubuntu nokuthandana ukwamkela abo badingayo. Ziintsika zobunzululwazi bemveli ke ezi umbhali wesiXhosa agxile kuzo. Mhlawumbi inokuvakala kakuhle le mbono xa kunokucatshulwa kule mbalo yomsunguli, uSaule (2017: 58) ukuthi:

“Hayi kaloku thina maXhosa asikwazi ukutya abanye bengatyi.”

Siso neso sizathu esibangela ukuba xa undwendwelwe ngabantu okanye umntu, ungabe ubabuza ukuba bayakufuna na ukutya, suka ubanikeze ukutya qha. Ukuba bayala, mabazalele. Yiyo naloo nto kaloku uWatshi athi akufika uThembeka angabe embuza ubugocigoci bokuba kwathini kungathangani, suka athi makaphathelwe ukutya okufana noku kwakhe (Saule, 2017), kuba ubuntu emzini kaMaqoma kukwenza le nto onga ingenziwa nakuwe. Ubuntu, ifilosofi eyendele nzulu eAfrika, igxininisa ukuthungelana koluntu kunye nokubaluleka kwentlalontle yoluntu. Ikhuthaza uvelwano kunye nemvakalelo yokuba noxanduva kwabanye, ikhuthaza ubudlelwane obufanelekileyo phakathi koluntu. Ubuntu buxabisile ukuqokana kwaye buyaqonda ukuba ubuntu bomntu buthungenelana nentlalontle yoluntu, igalelo kumanyano lwentlalo kunye nokuziva uyinxalenye. Le filosofi ikhokela indlela yokuziphatha, ikhuthaza ukusonjululwa kweengxaki ngokudibeneyo, kwaye igxininisa ukubaluleka kokwabelana, intsebenziswano, kunye nokuxhasana kwiinkcubeko zaseAfrika.

Umphandinzulu walo msebenzi xa achaza ubuntu uthanda ukuzekelisa ngamava wakhe, kaloku ixeliwe into yokuba ubunzululwazi bemveli busekelezwe phakathi kwamava. Phakathi kwamava wakhe kukho ibali athanda ukungqiyama ngalo elibandakanya uNjingalwazi Ncedile Saule owayehlola umphandinzulu lo kwiDyunivesithi yaseMandela, eBhayi. Besengabafundi babethanda ukufika eofisini kaNjingalwazi, bembiza “Tamkhulu” ngenxa yokuhamba kweminyaka yakhe. Babefika eofisini yakhe kugcwele iiBhanana, iiApile, iiChocolate iiGrapes nayo yonke into onokuyicinga ephathwa lixhego. Babesithi bakungena athi: “Heeyi nina, thathani naku ukutya nitye” emveni koko abamkele ngamabali afundisayo. Hayi ke nabo batsibe, batye, batye, balibale nale bebeyizele. Ikho imini abakhe bafika ephethe iChocolate eyayisele ilicala, wathi akubanika bathi “Hayi Tamkhulu incinci ayizokusonela, sose uyigqibezele, sihluthi.” Aphendula ngelithi, “Hayi masiqhekezelaneni sonke ke okungcono.” Baqhekezelana kutyiwa kube mnandi. Inye into esasiyazi ngemoto

kaTamkhulu, iSubaru nakhona, into engathi lisele nombala wayo, kwakugcwala izonka, iziselo, iipitsa, ndibala ntoni. Phofu ezo zonka zibotyokile, zibotyoze ziincwadi kodwa ngenkangeleko kuyabonakala ukuba zithengwe kusasa. Athi, “Thathani konke oku kutya kulapha nitye bantwana bam,” naye abe eqhekeza.

Eli balana, lichaza ubuntu kwindlu yomthonyama. Inye ke into esayiqaphelayo ngoNjingalwazi lo, yonke imihla wayedlula eSpar ayokuthenga okunye ukutya esiza kufika singene kuko sikugqibe. Angadinwa, aphinde nangomso ayokuthenga okunye. Bubuntu obu. Inokuba mhlawumbi xa kuchazwa ubuntu baseAfrika ngokunxulumene nobunzululwazi bomthonyama kunokususelwa kwizenzo ezi zifana nezikaTamkhulu kunye noZithembile kulaa noveli ithi *Libambe Lingatshoni*. Eli balana maliqondwe lamkelwe ngendlela ezama ukuqaqambisa ubunzululwazi baseAfrika bobuntu. Ukongeza, ubuntu bukhuthaza uxolelwaniso kunye noxolelo, lubonelela ngesakhelo sokusombulula iingxabano kunye nokunyanga iyantlukwano phakathi koluntu. Ifilosofi le yobuntu ikhuthaza ubulungisa bokubuyisela, igxininise ekubuyiseleni ubudlelwane endaweni yokufuna imilinganiselo yokohlwaya, ekhokelela kwimvisiswano enkulu kunye noxolo oluzinzileyo.

Njengoko umfundi eyiqonda into yokuba ulwazi lukaXhosa lubandakanya ulwazi lwamasiko nezithethe, ayinakushiya into yokuba umbhali apha ufundise ngamanyathelo athi athatyathwe xa kukho lowo wonileyo. Umfundi ayikhumbule ke into yokuba apha kulo msebenzi asihlalutyi masiko nazithethe koko siqaqambisa iimbono ezigqwesileyo ngobunzululwazi bemveli. Umzekelo, umsunguli lo singaye apha uhambisa athi:

“Ukubizwa kwabo kwakuthetha ukuba kuza kufuna kwenziwe umsebenzi wokungxengxeza ngokusesikweni.” (Saule, 2017: 36)

Xa kukho owonileyo kwikhaya lomzi oNtsundu kudingeka ukuba kungxengxezwe kwiminyanya kunye nezinyanya. Yiyo loo nto ke uDideka apha kulo mcaphulo ungasentla kulindeleke ukuba angene umzi nomzi wasemaZotshweni, ecela uxolo ukuze ke ngoko kuphalazwe igazi. Le yindlela ekuhanjwa phezu kwayo kwisizwe

semveli. Ngokuya ziphala iingxoxo zebali, umbhali uyaphinda uyagxininisa ukuba kwaNtu xa kudityenwe akukho sidingo sokuba iindwendwe zibe zizichaza ukuba ziingobani baphi kodwa apho kudibene khona amaXhosa wonke umntu wamkelekile. Olu lulwazi olifihlwe phantsi kobunzululwazi bemveli kusetyenziswa inoveli yesiXhosa ethi *Libambe Lingatshoni*. Umbhali ukuntama oku xa athi:

“Waba mkhulu umsebenzi wamaZotsho, baphuma ngendlu abantu belokishi, bayityela ukuyibona oku inyama, abanye babo bengabuzanga nokuba yeyasiphi na isizathu.

Le nto yamasiko iza nentlutha, uyayibona loo nto? Sobe ndifune kutya ngoku, endiqinisekileyo ukuba akukho kulaa ndlu ndihlala kuyo.” (Saule, 2017: 36)

Indawo yokuqala yile yokuba ngeliya xesha isizwe zikaPhalo sasinomhlaba sasikwazi ukuqhuba amasiko nezithethe. Okwesibini, amasiko nezithethe ayethetha ukuthi indlala ayikho kuba wonke umntu wayekwazi ukulima kuba enomhlaba futhi ekwazi nokufuya. Ungawenza njani amasiko nezithethe ungenawo umhlaba? Okunye okuphinda kuvele kukuba xa undwendwelwe ngabantu kwaXhosa banike le nto unayo ukuze nabo batye futhi bahluthe. Bubuntu obo. Naku ke ngoku nalo mlinganiswa kulo mcaphulo ungasentla eyiveza into yokuba uhluthi kwaye akaqondi ukuba kukho ukutya kulaa ndlu ahlala kuyo. Ukuthandana kwaXhosa kunye nokwamkelana ziintsika zokuphila kuba naku nomtshakazi, uMthikazi lo, ethandwa nkqu nasisinyanya, uKhethabakhe. Ukubhentsisa le mbono, umbhali uhambisa enjenje:

“Isinyanya sasemaZotshweni ixhego lenja endala eyayingasenawo namazinyo, yayisele isazi ukuba ukuthi gqi kwakhe, iza kuphoselwa ngoxhongo othengwe esilarheni, intsentsethe ke ihlekwa kuba ingenamazinyo. Into yomtshakazi othandwa yinja ekwakufanele ukuba uyayicezela yayisisimanga.” (Saule, 2017: 37)

Ewe, kwaXhosa umtshakazi wamkelwa ngabantu ade amkelwa nazizinyanya ezifana noKhethabakhe lo. Ubunzululwazi bemveli bungqina ukuthi xa ungumtshakazi ovunyiweyo kwaNtu nendalo kaXhosa iyakuvuma. Lo mba kaKhethabakhe uthetha lukhulu ngokungqamene nenkcubeko kaPhalo kuba, ngokwesithako samasiko

nezithethe isilwanyana esidala ekhayeni siligugu neqhayiya kwabo bantu belo khaya. Ukwamkelwa zizinyanya njengomtshakazi kunentsingiselo enzulu yenkcubeko kwiindawo ezininzi zaseAfrika. Imele unxibelelwano kumnombi wezinyanya, izithethe, kunye neentsikelelo zomoya. Izinyanya kukholelwa ukuba zinendima yokukhusela nesikhokelo kubomi benzala yazo. Xa umtshakazi wamkelwa ngookhokho, kubonisa ukuvunywa kwabo kumanyano, ukuzisa iintsikelelo zabo kunye namandla afanelekileyo emtshatweni. Oku kwamkelwa kubonwa njengento ebalulekileyo kuhambo lomtshato oluvumelanayo nolunempumelelo. Kwiinkcubeko ezininzi zaseAfrika, ukuqhubeka komnombi kunye nelifa lentsapho kubaluleke kakhulu. Ukwamkelwa zizinyanya njengomtshakazi kuqinisekisa ukuba umtshato uhambelana nomnombi wezinyanya, kugcina unxibelelwano phakathi kwexesha elidlulileyo, elikhoyo kunye nesizukulwana esizayo. Oku kuqhubeka komeleza ubuni benkcubeko kwaye komeleza amaqhina osapho. Ngaphezulu, iinkolelo zesiNtu zaseAfrika zidla ngokubandakanya izenzo zomoya ezibandakanya ukuhlonipha nokunxibelelana nezinyanya. Ukwamkelwa zizinyanya kuvuma ummandla womoya yaye kubandakanya ukufuna ukhokelo nenkuselo yazo kuhambo lwesibini. Olu nxulumano lwasemoyeni lomeleza imvakalelo yesi sibini sokubandakanyeka kuluntu ngokubanzi.

Umcimbi wokwenda kwisizwe somgquba ngumba onobuzaza, mayiphindwe leyo indawo. Unobuzaza kuba ulisiko kunye nesithethe. Asihlalutyi masiko nazithethe apha mfundi koko sibhentsisa ubunto besithako sobunzululwazi bemveli. Umlinganiswa kwinothuli ethi *Libambe Lingatshoni* uyawuvelela lo mcimbi ngohlobo olubuzayo ukuba, kutheni na le nto amabhinqa etshintshwa amagama xa esenda? Ewe, bakho nakule mihla sikuyo abavamileyo ukubuza ukuba kutheni na le nto ethile inje endaweni yokuba ibenjeyaa. Impendulo ingasuka kwimbono yolwazi lwemveli oluthi xa intombi iyokwenda iba ngumntu omtsha kulaa mzi wayo umtsha, ngenxa yeso sizathu kufuneka inikwe igama elitsha. Ngokubalulekileyo, lo mtshakazi makathi xa afika kulo mzi wakhe umtsha anikwe igama eliza kuthetha kwiimeko zalo mzi ngendlela enentsingiselo. Yiyo loo nto wofika umtshakazi enikwa igama elithi, Nothemobile, Nokwakha, Nomsebenzi, Nokwandisa, Nomthandazo, njalo njalo. Eli gama lalo mtshakazi umtsha, ngokolwazi lwemveli lineentsingiselo ezinzulu kwaXhosa. Thabatha umzekelo weliya gama lithi uNomathamsanqa, elinokuqondwa njengegama

elibhekiselele ekuzaleni amathamsanqa kulo mzi, okanye elinokuqondwa njengegama elithi ube lithamsanqa kulo umzi. Ngaphandle wona amazwi, kwinkcubeko kaNtu amabhinqa anikwa amagama amatsha kuba eneentsingiselo ezithetha banzi kwintlalo, amasiko nezithethe zikaXhosa. Le ngxoxo ingasentla apha isunduzwa ngulo mcwe:

“Hayi, tyhini! Yinto ephi leyo yokuthi umntu akwenda anikwe elinye igama, kodwa yona indoda ihlala neliya layo? Noku kuhlonipha, yinto nje ecinezela abasetyhini.” (Saule, 2017: 38)

Igama lomtshakazi kwaXhosa libhekiselele ekunikezeni iintsingiselo phakathi kweemeko ezikhoyo kumzi lo umtsha. Okuthetha ukuthi, xa intombi isenda, izalwa ngakutsha. Ukanti lo mtshakazi umtsha kulo mzi akuthethi kuthi iingxaki aziyi kubakho kodwa nokuba sele zikho iingxaki, kulindeleke ukuba agwencele okwesikhwenene kuninazala azame ukusombulula iingxaki zomzi wakhe, hayi ukusuka ahambe. Yiyo loo nto ubunzululwazi bemveli buyikhaba ingcingambono ethethwa nguDideka apha kulo mcwe ungasezantsi:

“Ikwakhona imini uMthikazi awamva ngezakhe iindlebe ethetha ephumelisa uDideka esithi, ‘Uza kuhamba kanti abuyele apho ebevela, ukho ndikho.’ Wathula uMthikazi kungathethwa naye nje, naxa babebobabini kuphela endlwini.” (Saule, 2017: 46)

Inkcazobungcali yemveli kaXhosa ayikuxhasi ukugxothwa komfazi ngumntu omnye okanye yindoda. Umfazi kwaXhosa ugxothwa likhaya liphelele kuba kaloku ngalaa mini wayezekwa wayengazekelwa ndoda le aze kuyo. Wayezekelwa ikhaya lilonke. Akezanga ndodeni yakhe kuphela apha, koko uze ekhayeni lakwazibani ngetshe. Ukugxothwa komfazi emzithi kaXhosa kwenziwa kuba kukho izizathu ezibambekayo. Siso neso sizathu esibangela ukuba amazwi kaWatshi athi akanamfazi angabinalwamvila kuba umfazi wakhe onguNomvuzo zange agxothwe ngokusesikweni nangokwesithethe sikaNgqika. Khangela xa uWatshi ephimisela la mazwi, njengoko esetyenziswa nguSaule (2017: 55):

“Andinamfazi kaloku Ngcondo, yazi loo nto. UMthikazi wandishiya nikho ningayanga kukha amanzi akugqiba wawuqhawula loo mtshato.”

Uhambisa athi uBoots ukutyhila ulwazi lomthonyama malunga nalo mba:

“Zange agxothwe mntu uMthikazi, wazigxotha ngokwakhe.” (Saule, 2017: 115)

Akukho mtshato uqhawuliweyo kungakhange kwaziswe iminyanya nezinyanya. Imbali kaNtu sele ikhatshwa bubunzululwazi bemveli iyikhaba ngawo omane into yokuqhawulwa komtshato ngokungathi kukhutshwa umsuzo. Apha mfundi asihlalutyi siko nasithethe soqhawulo lomtshato koko siveza into ethi kwaXhosa, njengoko inkcazobungcali yolwazi lwemveli ityhila, umtshato awuqhawulwa nokuba kukanjani. Kaloku iingxoxo zeli candelo ziqaqambisa ukuchana kwembono bunzululwazi yemveli kuncwadi lwesiXhosa.

Ayinakushiya into yokuba ubunzululwazi bomthonyama bukhokela isizwe ekuthini sikwazi ukuthekelela xa kudingeka imiba yamasiko okanye imiba yezithethe. Oku kutshiwo ngesizathu sokuba naku uZithembile ebona izinto zingahambi kakuhle ade abe neengqondo ezithi:

“Ngezinye iimini wayedla ngokucinga de agabadele, enento ethi mhlawumbi kukho into enesiko phakathi enokuba zange yenziwe, emva ekhaya okanye emaTshaweni, abuye azinqande ngezinye izizathu awayengade abeke mnwe kuzo.” (Saule, 2017: 81)

Umcaphulo lo ungasentla uxhasa oluyaa luvo belubekwe kwisahluko sokuqala ukuthi:

- i. Uncwadi lwesiXhosa lungasetyenziswa ukunika nokuvuselela amanakani malunga nezisombululo kwiingxubakaxaka ezikhoyo eMzantsi Afrika.
- ii. Uncwadi lwesiXhosa, oluquka ezi noveli zine, lungasetyenziswa ukugcina ubunzululwazi bemveli obungasetyenziswa ukuqhuba amasiko nezithethe zikaHintsa.

Ngaloo ngxoxo, umbhali wenoveli usondenza abantu bakhe kwiintsika zokuphila kuba udlula ade abasondeze kumhlaba wabo. Ubasondeza kumhlaba wabo ngohlobo lokuthi abafundise ngawo kunye nevumba lawo. Khangela ubunzulu balo mcwe:

“ ... umoya uthwele ivumba lomhlaba, isenziwa loo nto ubukhulu becala ngamathontsi emvula awathi qaba qaba aphinde athi xum, nakukuba lihlathi nantsika wena le ndawo, ujongile kungathi gqi ngenye imini nasiphi na isilo esingaziwa mngxuma.” (Saule, 2017: 97)

Kuncwadi lwesiNtu, umhlaba unentsingiselo enzulu yenkcubeko njengoko ubonisa ubuwena, ilifa lemveli, unxulumano nezinyanya, kunye nobudlelwane obuntsonkothileyo phakathi kwabantu nokusingqongileyo. Ukuzotywa komhlaba kuncwadi kubonisa ukuxabiseka okubanzi kwentlalo, iimeko zembali, kunye neentshukumo ezintsonkothileyo phakathi kwabantu, uluntu, kunye nendalo ebangqongileyo. Umhlaba udla ngokuchazwa njengomthombo wokuzazi nokuba ungowabantu. Ayingomhlaba wendalo kuphela kodwa ikwanguvimba weenkumbulo, izithethe kunye nenkcubeko elilifa. Uncwadi luphonononga indlela abantu kunye noluntu oluzenza ngayo izazisi zabo ngobudlelwane babo nomhlaba, nto leyo ebonisa imvakalelo enzulu yokumiliselwa kweengcambu kunye nokunamathelana. Umfundi apha utsalelwa ekubeni afunde banzi ngamandla endalo kuquka nemimoya ethi ingqamane nemidaka. Oku kuyinxalenye yolwazi lwemveli. Ubani wokhumbula ukuba abantu abaNtsundu babehlala kwiindidi ngeendidi zemihlaba nto leyo eyayibangela ukuba banxulumane kakhulu namandla emihlaba. Oku kwakubenza babe ngabantu abomemeleyo. Le mbono ifana nqwa nokuzisondeza kumangcwaba akowenu kuba kubonakalisa ukukhathalela iminyanya. KwaXhosa axatyisiwe amangcwaba ungaphiki nje wena kuba kufike iimboni zaseNtshona zenza okungathi ukuthanda amangcwaba bubugqwirha nobudemoni. Yiyo naloo ke athi umbhali phaya kulaa mhlathi:

“Engafane ahambe nje, wayesithi ufuna ukuba kufutshane namangcwaba ooyisemkhulu kulaa mhlaba wasesiThabazini phezu kweNkonkobe.

Ixeliwe phaya kwisahluko sesibini kunye nesahluko sesine into yokuba amangcwaba kwaXhosa ngumhlaba ongcwele ekudingeka ukuba uluntu kunye nemidaka luzibandakanye kanobom kuwo. Ngalo mcaphulo umbhali onguSaule uqaqambisa uluvo ngokobunzululwazi bemveli ngokuthe ngqo nombandela wamangcwaba. Emangcwabeni kulapho kulele khona abantu abakhulu, aba kuye mhla ngemini kaxakeka, elowo nalowo ababize njengoko uThembeka esenza apha ngasezantsi:

“Camagu!’ Waphakamisa intloko uThembeka wathelela oku komntu obeyilindele laa mpendulo, ‘MaZotsho, booDeyi, booMshawu, nina booManci’, watyondyotha wanqula, wangenwa lufuba uZithembile, waqwanya wajonga phezulu, kanti ubamba iinyembezi zingaweli phantsi, akugqiba naye wathelela. ‘Camagu, makubechosi kubehle. Budede ubumnyama kuvele ukukhanya. Camagu.’ Bajongana.” (Saule, 2017: 121)

Amangcwaba anokubaluleka okukhulu kwinkcubeko nakuluntu lwaseAfrika kuba abonakalisa iinkolelo, iinqobo ezisemgangathweni, kunye nezenzo ezibeka imbeko kumfi kwaye zigcina unxibelelwano phakathi kwendawo ephilayo kunye neyomoya. Iinkcubeko ezininzi zaseAfrika zikholelwa ekuqhubekeni kobukho kunye nempembelelo yeminyanya kubomi benzala yabo. Amangcwaba abonwa njengamasango apho unxibelelwano kunye nookhokho lunokwenzeka. Amasiko, iminikelo, nokutyelela emangcwabeni yindlela yokugcina unxibelelwano neminyanya, ukufuna ukhokelo lwazo, nokufuna iintsikelelo zabo. Yile nto ithethwe phaya kwintshayelelo yeli candelo ukuthi umba wemveli uquka ukuzazi ukuba ungubani na wena. Kwakhona, lo mcaphulo uphinda laa nto ibithethwe kwisahluko sesine kwathiwa njengokuba amaKoloniya ayebona izinto nezinja xa ebona imidaka, sona isizwe somgquba sibonana njengabantu kwaye sixabisene. Siso nesizathu esibangela ukuba uBoots kunye noThembeka babonise intlonipho kwiminyanya nezinyanya zabo ngokuthi banqule. Kuyanqulwa kwaNtu. Mayixelwe ke ngoko into yokuba uZet apha usetyenziswa ngumbhali ukuphumeza into ethi kuhle futhi kwamkelekile ukuba elowo nalowo amane ukuya kunqula exhantini. UZet naye kudala eyicinga into yokuya exhantini nto nje iingxaki zimongamele. Uhambisa usiba enjenje umbhali webali ngalo mba:

“Asikuko nokuba zange zange angayingingi into yokuya exhantini, ayokuzibika kumawabo, koko zazimkhawulezela izinto, ligqithe ixesha esathi hayi kwathini, ndiza kuthi.” (Saule, 2017: 128)

Isiphetho sesokuba uZithembile aye ebuhlanti. Khangela apha:

“Makhe ndenze le nto uCirha ebeyithetha, khe ndiye ebuhlanti.” (Saule, 2017: 136)

Eyona nto ibekwa ziingxoxo zeli candelo kukuba, xa kutyeshelwa izinto eziziintsika zikaXhosa isizwe sisecicini lokulahlekelwa kokuninzi. Phakathi kwezinto ezilahlekayo xa ubunzululwazi bemveli bungalondolozwa ngamasiko kunye nezithethe, ulwimi kunye nenkcubeko. Ngako oko, ukugcina iinkqubo zolwazi lwemveli ngoncwadi lwesiXhosa kubalulekile ekukhuseleni ilifa lenkcubeko, ukukhuthaza ubuni benkcubeko, kunye nokuqinisekisa ukuqhubeka kobulumko obungaxabisekanga. Uncwadi lwesiXhosa lusebenza njengesixhobo sokubhala nokusasaza ulwazi lwemveli, izithethe, amasiko, namabali ookhokho ayinxalenye yendlela yokuphila yamaXhosa. Ngokuthi la manqaku abhalwe ngendlela ebhaliweyo, uncwadi lwesiXhosa lugcina ulwazi lwemveli lusenzela izizukulwana ezizayo, lunqanda ukhukuliseko lwalo xa kujongwa uguquko lwempucuko nenkcubeko.

Ngaphaya koko, uncwadi lwesiXhosa ludlala indima ebaluleke kakhulu ekukhuthazeni ukuzingca ngokwenkcubeko. Nanjengoko ababhali besiXhosa bedibanisa ulwazi lwemveli kwiincwadi zabo zoncwadi, babhiyozela ububodwa belifa labo kwaye banegalelo ekuxatyisweni ngokubanzi kwenkcubeko yamaXhosa. Oku kuqatshelwa kukhuthaza ukuzicingela okuhle phakathi kwabantu abangamaXhosa kwaye kunceda ukulwa nokujongelwa phantsi kwembali kunye nokupheliswa kweenkcubeko zemveli. Ngoncwadi, amaXhosa angaphinda aqinisekise ukunxulumana kwawo neengcambu zawo, avuselele umoya wokuziva engowabo, kwaye axhobise izizukulwana eziselula ukuba zamkele kwaye zixabise imvelaphi yazo. Ukugcina ulwazi lwemveli kuncwadi lwesiXhosa kukwasebenza njengendawo yokugcina izisombululo kunye nokuqonda kwimingeni yale mihla. Uninzi lwezenzo zemveli zisekelwe kulawulo lwezibonelelo

ezizinzileyo, ukuphilisa ngokupheleleyo, kunye nentsebenziswano yoluntu. Ngokudibanisa le migaqo kuncwadi, ababhali besiXhosa banika umbono oxabisekileyo wokujongana nemiba yale mihla yokusingqongileyo, yentlalo, neyenkcubeko. Le nkqubo ivala umsantsa phakathi kobulumko bemveli kunye neenkxalabo zangoku, ibonakalisa ukubaluleka kolwazi lwemveli ekubumbeni uluntu olulungeleleneyo noluvanayo.

5.5 Uqukumbelo

Uluntu luqokelela ulwazi ngeenjongo ezimbini. Eyokuqala injongo kukuphila, ize eyesibini injongo ibe kukuphuhlisa intlalo. Ngokobunzululwazi bemveli, siye sizame ukusebenzisa ulwazi olukhoyo kwisisele somthomnyama ukuze siqonde banzi ukuba okusingqongileyo kusebenza njani na. Oku kunceda ekubeni sikwazi ukuphila. Ngaphezulu, ulwazi lwemveli lukhokelela abantu ekubeni bakwazi ukuphila ngaphezu koko bakubona ngeliso lenyama. Umzekelo, sibonile ngasentla apha ukuba ukuphilisana nabo bemimoya kuyinxalenye yokuphila. Ngamazwi nje amafutshane oku kubumba kuphinde kwakhe iintsika zolwazi lwemveli.

Mandulo phaya, ngaphambi kokufika kwamaKoloniyali kunye nempucuko le yanamhlanje, esinokuyihlela sithi intsha, abantu bomthonyama babekhulise bade baphuhlisa iindlela zabo zokukwazi ukuphila kunye nokwenza iintsingiselo, iinjongo zokuba kubekho izinto ezithile kunye neentsika. Ubukhulu becala, isizwe somthonyama sasigxile kakhulu ekugcineni nasekulondolozeni indalo kaNtu. Ngeso sizathu, ukulahlekelwa kwethu ngabantu abadala, abaqulethe ulwazi ngobuni bethu, kuthetha ukuthi silahlekelwa zizinto ezinkulu zokuphila esiXhoseni. Uphandonzulu olu luzama ke ngoko ukuveza ukubaluleka kokugcinwa kwezinto zomthonyama. Ukulahleka kwendlela yokucinga yaseAfrika kuthetha ukuba siya kulahlekelwa ngumhlaba kuba kaloku akukho mntu uyakukwazi okuthethwa ngumhlaba eAfrika.

Ukuba akukho mntu unika indlebe kubantu abadala, kuncwadi lwesiXhosa kunye nabantu abanamava, isizwe sangoku kunye nezo zizayo ziya kuduka. Olu lwazi lwesiNtu lubizwa ngokuba bubunzululwazi bemveli kuba lwahlukile koluya

IwaseNtshona. Ulwazi lwemveli lwahlukile kwindlela abantu baseNtshona abacinga ngayo. Umzekelo, ulwazi lwemveli luxhasa ukuxatyiswa kwezityalo. Oku kunceda ekubeni uluntu oluNtsundu lwazi banzi ngexabiso kunye negalelo lwezolimo, ukugweba indlala kunye nokulondoloza umhlaba othi uzise ukutya. Kude kuthiwe ngamanye amaciko, thetha nezityalo ude uqonde ukuba zinganegalelo lini ekuphuhliseni intlalo yoluntu.

Le nkcazobungcali ithi ubunzululwazi bemveli ligama eliqhelekileyo kule mihla. Nangona kunjalo, lisetyenziswa kwiimeko ezahlukileyo, kwiindawo ezahlukileyo nakumaxesha ahlukileyo. Okona umfundi amakaphume nako kukuba ulwazi lwemveli lulwazi oluze nabantu bomthonyama futhi baluphicotha besebenzisa izixhobo zikaNtu. Olu lwazi luze ngomlomo. Abanye abantu bayakwazi ukuyiqonda le nto yolu lwazi lwemveli njengomzimba wolwazi owakhiwe lelo qaqobana labantu elizisondeze kakhulu kwizinto zesiNtu. Yiyo ke naloo nto uninzi lwabantu luthanda ukudontsela eli gama kwizinto zesiNtu.

Koko sele kuxoxwe ngasentla apha eyona nkcazo inokusetyenziswa yile igangatha phezu kwezi ngongoma zilandelayo:

- i. Ubunzululwazi bemveli bobo buqokolelwe ngama-Afrika esebenzisa ulwazi lwabo ngeelwimi zabo. Uyayibona mfundi into yokuba ulwimi ludlala indima ephambili ekuqhubeni imicimbi yolwazi lwemveli? NesiXhosa ke sinokusetyenziswa ukuqhuba imiba yemveli.
- ii. Ulwazi lwemveli kufuneka luthethe ncakasana kwintlalo, ipolitiki kunye nembali yama-Afrika.
- iii. Imbonobunzululwazi kunye nophuhliso lwemveli makube kanti zikhule kususelwa kwizinto zesiNtu, hayi izinto zasezizweni. Ngokweengcambu kulindeleke ukuba zibe kanti zimiliselwe kubuAfrika.

Zizinto eziminxiselwe kuncwadi lwesiXhosa ke ezi. Umphandinzulu makaphinde ayikhankanye nento yokuba ulwazi lwama-Afrika lulwazi olungenakufumaneka ezizweni. USaule uwuvelele lo mba kwiimbalo zakhe kuba ugxininisa ukunconywa

nokusetyenziswa kwezinto zabaNtsundu kunokusetyenziswa kwezamaNgesi. Ngelilivala ngci eli candelo, ulwazi lwemveli lubalulekile kuba lubuyisa isidima nesithunzi kumzi kaHintsa. Olu lwazi luthi lutsale ezinye izizwe ekubeni zizokwenza uphandonzulu ngobuAfrika, uphandonzulu olu luthi luphuhlise iAfrika iphela kwaye lunyuse nomgangatho woqoqosho.



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Isahluko sesithandathu

Iziphumo zophandonzulu, iingcebiso noqukumbelo

Lo msebenzi mntwanam, wawuqingqelwa nguThixo kwasekudalweni kwakho.

Ibingekhe iNkosi ikugcine ixesha elide kangaka kanti akukho nto ikugcinele yona.

(Saule, 1998: 241)

6.1 Intshayelelo

Ukuba bekusithiwa uphandonzulu malunga nesiXhosa luyaphela ngekuthethwa into yokuba olu phandonzulu lolokugqibela, kodwa ke akunjalo. Uphandonzulu esiXhoseni alufani nalo mqulu wommbumbutho ubhalwe apha kuba wona unesiphelo. Okuthetha ukuthi, iinoveli zikaSaule mazamkelwe njengeembalo ezilwela isizwe sabaNtsundu, kanye ngalaa ndlela ithi xa kukho iinoveli ezithetha ngama-Afrika loo nto mayivule iingxoxobunzululwazi. Nakubeni kulo msebenzi singafundi ngesiqu sikaSaule kodwa mayiphakanyiswe into yokuba uSaule uyasilwela isizwe sakhe, futhi ulwa ngalaa ndlela ithethwa nguSolilo (1980: 19) ukuthi:

“Ngubani onamabhongo ngelizwe lakhe?

Ngubani onegugu ziinto zakowabo,

Ohlala elinde ukubon’iint’ezintle,

Othemba linzulu, naxa kubekuhle?

Woba yinjinga kwizwe elikhoyo,

Lingalitalwa nelakhe igama.

Ngumthandi welizwe azalelwe kulo,

Ngumthandi wabantu belakhe ibala.

Ngumthandi wentetho nesiko lakowabo,

Ngumlwi nezimbi zezwe lakowabo.”

UMbangwa (2021: 1) udundubalisa into ethi, xa ababhali besiXhosa abafana noSaule lo belwela ilizwe lakowabo, loo nto ithetha ukuthi banegugu neqhayiya ngelizwe labo. Asinako ke ngoko ukuphikisa into ethi iinoveli ezine zikaSaule ezithe zachongwa kule mpophomobuciko zizizixhobo zobukhali kwintlalo yaseAfrika. Umongo wezi noveli kaloku kuthethiwe ngawo kwathiwa umumethe iintsingiselo ngeentsingiselo futhi ke noMbangwa (2021) uyangqinisisa ukuthi uncwadi lwesiXhosa ngokukodwa luncwadi oluqulethe iintsingiselo ezahlukileyo nezithi zisebenze kwiimeko ngeemeko. Eyona nto ibekwa lolu phandanzulu yethi *Ukhozi Olumaphiko*, *Umlimandlela*, *Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* azinakuhlalutywa kuphelelwe kule mixholo kuthe kwagwencelwa kuyo apha kulo mqulu. Ngeso sizathu, ezi mbalo zityebile kubunzululwazi boncwadi baseAfrika kuquka nembali. Nakubeni sitshilo sathi iincwadi zamabali ziyonwabisa kodwa okona kuye kwaphawuleka nje kukuba ziphuhlisa imbali kunye noncwadi lwesiXhosa. Makhe sibuye ke ngoku size kuphandanzulu olu besime ngalo.

Kule ngxoxobunzululwazi yophandanzulu, umgqalisela ubukwiintsingiselo ezifihlwe kwiinoveli ezine zikaNcedile Saule ezizezi: *Ukhozi Olumaphiko* (1996a), *Umlimandlela* (1998), *Inkululeko Isentabeni* (2010) kunye nethi *Libambe Lingatshoni* (2017). Ukuqhuba iingxoxo ezigqwesileyo kolu phandanzulu kuye kwasinyelelwa ngezi zithako zilandelayo: isiThako sobuNzululwazi Nkcubekontlalo nePolitiki, isiThako sobuNzululwazi bama-Afrika, isiThako samaSiko neziThethe kunye nesiThako sobuNzululwazi beNkumbulo. Apha, eyona ndawo uphandanzulu oluye lwamiliselwa kuyo ngumba wepolitiki, umthetho, ezentlalo, inkohlakalo yamapolisa nobundlobongela ngenxa yoqhankqalazo nodushe, unbunzululwazi bemveli obuqhushekwe phantsi kwamasiko nezithethe kunye nendlela ulwimi oluthi lusebenze ngayo ukutyhila iintsingiselo ezinobuzaza kwintlalo yamaXhosa.

Eyona ndawo uphandanzulu olugxile kuyo kukuphakamisa umgangatho wesiXhosa ngokuthi kubekwe umnwe kwiingxaki ezigubungele iAfrika; uMzantsi Afrika

ngokukodwa. Imixholo ethe yaphicothwa banzi kulo msebenzi yileyo ithe yaphinyiselwa ngumbhali esebenzisa ulwimi lwesiXhosa ukuze kuzaliseke iinjongo zokusombulula izishiqi ezikhoyo kwisizwe somthonyama. Esi isahluko sijolise ekudibaniseni uphandonzulu lulonke ngendlela ebuza imibuzo ethi:

- i. Ziintoni uphandonzulu oluye lwabuya nazo, ezo zinto luziphumeze njani?
- ii. Phakathi kweengxaki ezikhoyo, njengoko uphandonzulu olu belujolise ekubekeni umnwe kwiingxaki, zithini ke ngoku iingcebiso?
- iii. Njengokuba uphandonzulu olu luqatyelisiwe, yinto efika ithini ke leyo? Makwenzeke ntoni emveni kolu phandonzulu?

Ngale mihlathana ingasentla kuhlahlwa indlela evala iingxoxobunzululwazi zolu phandonzulu. Umfundi uyabongozwa ke ngoko ukuba athabathe oko athe wakufunda kwizahluko ezidlulileyo akudibanise nesi sahluko ukuze ahambe noqukumbelo lolu phandonzulu.

6.2 Iziphumo zophandonzulu

Kukho ingcinga ephosayo, ingcinga ethi isiXhosa asinakusetyenziswa kwiimini zanamhla kuba lulwimi olungenakusetyenziswa kwezobunzululwazi, kwezorhwebo kunye nakwimiba ebandakanya ukuqhagamshelana nokunxulumana namazwe angaphandle. Kwiingxoxo eziphambili zolu phandonzulu, ayikholeleki le ngcinga kuba kuyabonakala ukuthi xa isiXhosa esi sinokuphakanyelwa futhi kubekho abantu abazimisele ukufunda kude kuphuhle imiba yesiXhosa singasebenziseka kwiinqobo neentsika zentlalo. Uphandonzulu olu lungumzekelo nesiphumo soko. Kwakhona, iingcamango ezingezizo malunga noncwadi lwesiXhosa zinokuba yingxaki kakhulu njengoko ziqhubela phambili ukunqondani ngokwenkcubeko kwaye zibethelela iinkolelo zabantu. Ezi ngcamango zigwenxa zinokukhokelela ekujongelweni phantsi kweencwadi zoncwadi zesiXhosa kwiingxoxo zoncwadi ezibanzi, zithintele uphuhliso negalelo lolu ncwadi. Ukongeza, ezo mbono zigwenxa zinokuphazamisa ukuqondana kweenkcubeko ezahlukeneyo kwaye zithintele ukuxatyiswa kobutyebi bezimvo neembono zenkcubeko ezifumaneka kuncwadi lwesiXhosa.

Kwiingxobunzululwazi zomsebenzi lo, kuyabonakala ukuba isiXhosa njengolwimi kunye noncwadi, sisixhobo sokuphimisela izimvo neembono futhi sinokusetyenziswa ukuphengulula ubunzululwazi obukhoyo kulwimi, kuncwadi, kwipolitiki, kwezomthetho, kwezamasiko nezithethe, kwezenkcubekontlalo kunye nobunzululwazi bemveli. Ngako oko, kwiziphumo zolu phandonzulu ikhatywa ngawo omane laa mbono ithi isiXhosa kukho apho sihamba sihambe siphelwe khona ngamandla, kube kuxokwa. Ubani wokhumbula ukuba iingcamango ezingezizo zinokukhokelela ekubeni uncwadi lwesiXhosa lungamelwa kakuhle okanye lukhutshelwe ngaphandle kwiikharithulam neengxoxo zoncwadi eziqhelekileyo. Oku kuqhubela phambili iimbono zaseNtshona kwimfundo yoncwadi, kuvalele abafundi ithuba lokuzibandakanya neembalo zenkcubeko ezahlukeneyo kunye namazwi. Kwakhona, iingcamango ezingezizo zinokubethelela iingcamango ezigwenxa ngenkcubeko yamaXhosa, njengokuyenza lula kakhulu okanye ukuyinciphisa ibe yimixholo embalwa emincinci. Oku akumelanga nje ukuntsonkotha koncwadi lwesiXhosa koko kuqhubela phambili neembono ezingezizo ezibanzi malunga neenkcubeko zama-Afrika negalelo lazo kuncwadi lwehlabathi.

Oku kulapha kulo mhlathi ungasentla kuntanywe banzi sisahluko sesibini esithe sagqwesisa iingxoxo eziphakathi kwala mazenge athe abalulwa. Oku kokunye kweziphumo zolu phandonzulu. Ukugqwesisa nokuphalisa iingxobunzululwazi esiXhoseni. Uphengululo nzulu ke ngoko luyidundubalisile into yokuba ipolitiki eMzantsi Afrika, umzekelo, inamandla kuba ithi ifuthele indlela uluntu oluqonda ngayo indalo nentlalo yomthonyama. Umzekelo kwakhona, ivelile into yokuba ipolitiki sesinye sezixhobo ezisetyenziswayo ukujija nokugqwetha umthetho kaPhalo, kaNgqika nokaXhosa. Apha kwenzeka oku ngokuthi kusetyenziswe umthetho ngendlela ekhohlakeleyo, ndlela leyo ithi iphathe kabuhlungu isizwe semigquba. Okuntama ukuthi, ngokwembali ezopolitiko zinendima ebalulekileyo ekucinezeleni isiXhosa, ulwimi oluthethwa ngamaXhosa eMzantsi Afrika. Ngexesha lobukoloniyali nocalucalulo, iinjongo zopolitiko zazijolise ekucinezeleni iilwimi zesiNtu, kuquka nesiXhosa, ukuze kuthatyathwe ezona lwimi zazikhonya. Imigaqonkqubo yaphunyezwa ukujongela phantsi nokucalula abantu abathetha isiXhosa, kucinywa ubuni benkcubeko yabo kunye nokunciphisa amathuba emfundo nentlalontle.

Ukanti uphandonzulu olu lukwayibhaqile nento yokuba ipolitiki le ingumhlaba okufuneka ubhentsisiwe kuncwadi lwesiXhosa ukuze kufundiseke izizukulwana ezizayo. Isizathu sokuba kubonwe ngolu hlobo kukuba ipolitiki yoMzantsi Afrika, ingakumbi leyo yamandulo yambathiswe yimbali ethe yazalwa ziimfazwe zobhunyulo, oku kokubhunyulwa kwamathumbu. Yimbali ekufuneka ifundiwe le zizizukulwana ezizayo isimelela ngembalo zesiXhosa. Ngaphezulu, into ebekwa ziziphumo zalo msebenzi yinto ethi iingcinga neengxoxo malunga nepolitiki yoMzantsi Afrika kudingeka ukuba zibhalwe yimidaka kuba, njengoko kwenziwe uphengululo nzulu, kuninzi okuthe kwabhalwa ngamaNgesi futhi ubukhulu becala kutenxile. Kaloku oku kunokuqondwa ngenxa yokuba okukhoyo phandle apha kugqwethiwe, endaweni yokuba kube yinyaniso nto leyo elahlekisa isizwe esiNtsundu. Uncwadi lwesiXhosa olubhalwe zizithethi zomthonyama luqinisekisa ubunyani bamazwi enkubeko, izaci, amasuntswana, kunye nezithethe zokubalisa amabali. Obu bunyani bubonakalisa ngokuchanekileyo amava, izinto ezixabisekileyo, kunye neembono zoluntu lwamaXhosa, lutyebisa uncwadi ngobunzulu benkcubeko. Izithethi zomthonyama zinegalelo ekukhuleni kolwimi lwesiXhosa. Ngokusebenzisa ulwimi ngokuyilayo nangentelekelelo kuncwadi, bandisa isigama salo, okunokwenzeka kwisimbo salo, kunye nesakhono sokuyila. Oku kunegalelo ekugcineni ulwimi lufanelekile kwaye luhambelana neemeko zangoku.

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Ngokuya ziphala iingxoxo zolu phandonzulu, ivele phandle into yokuba umthetho welizwe eli loMzantsi Afrika wawuqulunqwa ngamaNgesi kuquka nabanye abaNtsundu ngeenjongo zokucinezela nokubulala isizwe semidaka ukuze kungabikho mkhondo. Ngaloo mithetho, kwakusetyenziswa abaNtsundu ukuqhuba umthetho wobukoloniyali ukuze kukhangeleke ngokungathi sisizwe somthonyama esivukelana sodwa kodwa kube kungenjalo. Ngeso sizathu, ayinakufihlwa into yokuba ngamaKoloniyali afike ahlula imidaka ukuze ithibazeke amandla. Kaloku xa isizwe usahlula, usiphelelisa ngamandla ukuze sibe zizicamba zokuxangxathwa. Iimpembelelo zemithetho ezayilwa ngamakoloniyali zibe yinxalenye yeengxoxo zolu phandonzulu. Umzekelo, imithetho yobukoloniyali yayidla ngokumiselwa ngaphandle kokuqwalaselwa kwezithethe kunye neenkqubo zomthetho zabantu abaNtsundu. Oku kukhokelele ekuphazamisekeni kwezenzo zemveli kunye nokuqhawulwa konxibelelwano phakathi kwemithetho kunye neenyani zentlalo yoluntu oluNtsundu.

Ukunyanzeliswa kwemithetho yamazwe angaphandle kujongele phantsi ubambiswano lwenkcubeko kwaye kwatshabalalisa ukuzimela koluntu lwasekuhlaleni. Ikakhulu, le mithetha yenza iiyantlukwano kwisizwe esiNtsundu.

Oku kulapha ngasentla kokunye kweziphumo zolu phandonzulu kuba xa isizwe singabambananga siye sibe sisicamba sokuxovwa sinyathelwe nguye nabani na ofumana ithuba. Okutyhila into ethi, imithetho yamaKoloniyali ithe yakhatshwa lubulawo nokungcwatywa kobuntu. Mayicace kwakhona into yokuba eAfrika buthande ukunqaba ubuntu. Abantu batshintshe bazizilwanyana kule mihla ngenxa yeziphumo zoko kwathi kwenzeka kwimbali yoMzantsi Afrika. Ukukhohlakalelana okukhoyo kule mihla kuziziqhamo zoko kwathi kwenziwa ngamaNgesi kuba asenze isizwe esiNtsundu sazidela, sangazithandi futhi sangcolelana. Ukudulisa le mbono ingasentla, njengoko umfundi ebonile, akwenzeki ntsomini okanye apho kungaphili khona abantu, koko kwenzeka kwintlalo kaNtu. Yiyo ke ngoko loo nto uphandonzulu olu luphawule ukuba intlalo kaXhosa idungadungekile nto leyo ethe yakhokelela ekubeni kwa indlela ekuhlaliswene ngayo ingabiyeyoxolo. Umzekelo, ivela mhlophe kwezi ntsuku into yokuba xa lowo udinga into okanye uswele into ecela kummelwane wakhe, ushiyeka eyinto yokuhlekisa nokuhletywa. Asibubo ubuntu obu. KwaXhosa nto zakuthi kuyancedwana futhi kuyaxhaswana. Mayigxininiswe kwakhona neyokuba oku kuziziqhamo zobukoloniyali.

Phakathi kwezinto ezithe zahamba phambili kolu phandonzulu lusihloko, iveziwe ziingxoxo zalo msebenzi into yokuba inkohlakalo ehambisana nobundlobongela yamapolisa eAfrika naselizweni jikelele yinto ekudingeka ukuba inikwe iliso elibukhali. Uphandonzulu olu luyibhaqile into yokuba maxa wambi amapolisa awakhohlakaleli bantu baNtsundu kuba kukho izinto abazenzileyo ezithe zachasana nomthetho, koko bayikhohlakalela imidaka kuba iNtsundu ngebala. Oku kusisiqhamo socalucalulo ekufuneka sithethiwe ngendlela eya kuthi izise izisombululo. Nganxa limbi, ivela okwekati emhlophe ehlungwini into yokuba amapolisa eMzantsi Afrika athunywanga ngumthetho wengcinezelo ukuthi enze izenzo zenkohlakalo nobundlobongela nto leyo ethi ikhokelele ekubeni kungabikho nkqubela phambili apho kukho iiyantlukwano. Ayinakuze incede ndawo into yokuba kuliwe xa kukho ukubethabethana kwezimvo.

Into eya kunceda yinto yokuba kuhlaliwe phantsi kuboniswane futhi kuthethathethwane.

Icacile ke ngoko, njengoko iingxoxo zophandonzulu zityhilile, ukuba amapolisa kwintlalo kaNtu adlala indima enkulu ekukhuseleni nasekuncediseni kwimiba yentlalo. Ngeso sizathu, uphandonzulu luphawule ukuba indima edlalwa ngamapolisa, nokuba intle nokuba imbi, ithi ibe negalelo elikhulu. Ngokwale mbono ingasentla, kuye kwavela nje ukuba uqhankqalazo kunye nodushe kwintlalo yama-Afrika lwenza kubekho iziphumo ezifana nenkohlakalo kunye nobundlobongela. Akukhathaliseki nokuba uqhankqalazo lwaluza ngaluphi na uhlobo. Umzekelo, ivelile into yokuba isizwe semigquba esasizibandakanya nemibutho elwela amalungelo abaNtsundu, eso sizwe sasicunyuzwa sisavele ngonwele. Ngokwembali esithe sayifunda, uqhankqalazo kunye nodushe kule mihla sikuyo lusadlala indima ephambili ethi izale inkohlakalo esuka emapoliseni. Okungqina into ethi, oku kuseyingxaki kule mihla siphila kuyo. Yiyo naloo nto uphandonzulu olu luye lwabeka umnwe kulo mcimbi njengoko utyhiliwe kwiincwadi ezine zesiXhosa ezizezi: *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni*.

Uphandonzulu olu luphale lwade lwafumana into ethi kule mihla inkohlakalo kunye nobundlobongela bamapolisa buziveza ngalaa ndlela yakudala. Oku kungqinwa ngumba kaGeorge Floyd, Lindani Myeni kunye nabanye abaNtsundu abathe babulawa ngamapolisa kwilizwe jikelele. Akunakuthulwa nto zakuthi xa kubulawa abaNtsundu ngokungathi kubulawa iimpukane. Kufuneka kuthethiwe ngezi zinto ukuze kufundwe kuzo kude kufundiswe nezizukulwana ezizayo. Umfundi aqaphele ukuba ngaphezu kwako konke okuthe kwadakancwa apha, umba wokuzama ukubuyisa izinto zikaXhosa ngomnye umba othe wabalasela. Khangela into yokuba athi umbhali etyhila imiba yepolitiki, yomthetho, yentlalo, inkohlakalo yamapolisa egqithisileyo, kodwa akwazi ukuncathamisa imiba yobunzululwazi bemveli kwiimeko ngeemeko zoncwadi. Ubunzululwazi bemveli apha buphawulwe njengesixhobo esinokusetyenziswa ukusombulula iingxaki zale mihla. Okuphambili kokokuba ulwazi lwemveli kulo msebenzi lubhaqwe njengenkazobungcali enokuthi inike iingcebiso

kwimiba yomhlaba, ezolimo, ezorhwebo, ezobunzululwazi bonyango kunye nobunzululwazi bemozulu, umzekelo.

Okunika umdla kukuba ulwazi lwemveli lunokusetyenziswa ukugcina nokuphucula isiXhosa esi sisilwelayo. Umzekelo, iingxoxo zophandonzulu olu ziyibeka idundubale into yokuba uncwadi lomlomo oluquka iintsomi, izishiqi kunye nezintsompothi zamabali, zazisetyenziswa mandulo phaya ukufundisa kunye nokugcina ulwimi, imbali kunye neembono zomthonyama. Ngaloo mazwi ke, oku kuphawula into ethi ulwazi lwemveli ludlala indima ephambili ethi ikhusele isiXhosa siphela.

Elokugqibela lelokuba mayithethwe futhi igxininiswe into yokuba ubukhulu becala, beengxoxo zeenoveli ezine zikaSaule zidluliswe kusetyenziswa ulwimi. Apha, umphandinzulu angatsho nje ukuthi ulwimi umbhali athe walusebenzisa lube sisixhobo esiphambili ukugqithisa imixholo ethe yachongwa kulo msebenzi. Loo nto ibonisa amandla olwimi olusetyenziswa nguSaule ukubeka iimeko ngeemeko kwiAfrika jikelele. Oku kuyancomeka. Uninzi lwababhali besiXhosa luyasilela ekugqithiseni imiyalezo, imixholo kunye nezinto ezenza ibali ngenxa yokungabinalwazi lokusebenzisa ulwimi lwesiXhosa ngendlela echanekileyo. Oku kuye kukhokelele ekubeni iimbalo zibe ziimbalo ezitenxileyo okanye ezicekeceke. Mfundi wolu phandonzulu, mayithethwe inyaniso yokuba iincwadi ezi zithe zakhethelwa olu phandonzulu ziye zachongwa ngenxa yamandla azo ekuchaneni imiba yeAfrika nokusebenzisa ulwimi olunambithekayo, oluntubululu nolwehla kamnandi. Sizwe somthomnyama, isimbo seengxoxo kwiinoveli ezine zikaSaule sesi sikumgangatho ophezulu. Umbhali apha ufikelela kwinqanaba lokubhala ngokusebenzisa ulwimi olutyebe ngezafobe zikaXhosa. Iimbalo ezi ziqulethe isigama esingena ginci kwinkcubeko kaXhosa. Oku kudala ukuba umfundi anamathela kwezi noveli zine.

Esi sigama sithetha ngaso apha ngasentla asikhange sihlalutywe kolu phandonzulu nto nje siye sancathanyiswa kwiingxoxo. Khumbula kaloku ukuba thina apha besingajolisanga kuhlalutywa sigama, kodwa loo nto khangela ithethe kuthi asikhange

sinike ngqwalasela kuso. Ukuba ubani ufunda ezi noveli wophawula nje ukuba isigama esithe sasetyenziswa siphelekwa zizafobe nezifanekisozwi ezikhatshwa zizikhuzo. Ezi zagwelo zokubhala kunye nokuthetha zigxininisa futhi zikwaqaqambisa engqondweni yomfundi iziganeko nemixholo ethi yehle kwiinoveli ezine. Olu didi kunye nalo mgangatho wokubhala inoveli wenza sizibize ezi noveli zine njengoosoze izitulo zodaka ngenxa yokungabuni kwazo. Okuphinda kuqapheleke kukuba iinoveli ezi zineentshukumo ezibanga izinto ezothusayo nezimshiya umfundi ebambe ongezantsi. Isimbo sokubhala sikaSaule kwezi noveli sidala ulunqa kumfundi atsho azibhaqele sele enomdla onyuka amadlu. Oku kubonisa ukuphila kwengqondo yombhali kunye nesakholo sikaSaule.

Sizwe somthonyama, isakhono esi sokubhala kunye nokugqwesisa imixholo ngendlela enobuchule sikwadiza ukuba umsunguli ube engumntu onolwazi ngemiba yentlalo, ipolitiki, ezoqoqosho, umthetho, imbali nolwazi lwemveli. Oku kwenza iinoveli ezi ziphumelele ekubaliseni imbali ngeAfrika. Eli thole lomgquba likwenza oku ngendlela efundisayo, eyonwabisayo kunye neqiqisayo. Ekugqibeleni, iimbalo ezi zivela ziziimbalo eziphezulu ngokucazulula izixingaxi namahla ndinyuka obomi. Ngoko ke singatsho sithi ngezi noveli zine uSaule ubethe wagqwesa ekubhaleni isiXhosa kangokuba ndinga ndiyamva esithi, "Heeyi! Nanga amasi abekwe elangeni, thabathisani niqhube apho ndiphele khona."

6.3 lingcebiso

Nanjengoko kutshiwo kwathiwa isiXhosa nje sisonke sisengxakini enkulu, inga kungathatyathwa ezi noveli zine zisetyenziswe njengomkhombandlela wokuzama ukuphucula umgangatho wesiXhosa. Yindawo yokuqala leyo. Mhlawumbi umfundi angathanda nokuyazi into yokuba isiXhosa nje sisodwa siye sagutyungelwa ziingxaki ezifana nezo zithethwa ziingcali ezininzi zesiXhosa, kuquka noMbangwa (2021) ukuthi:

“Ugonyamelo kulapho ilizwe elithile liphethwe lelinye, okanye uhlanga oluthile luphantsi kolunye uhlanga. Oku kwenzeka ngaphandle kwemvisiswano yohlanga oluphethweyo amaxesha amaninzi.”

Kube ke ngoko oku kuqaqambisa laa ngxaki ibinyuswe luphandonzulu olu lokuba isiXhosa kunye nabantu abaNtsundu baxangxathwa ngamaNgesi okanye ngamaKoloniyali ukuze kuphumezeke iinjongo zawo. Le ngxaki yiyo ekhokelela ekubeni, phakathi kwezinye iingcebiso, siyicebise into yokuba ama-Afrika ayilwe imikhwa kunye nemikhuba ecinezela abaNtsundu. Umzekelo, kungakuhle ukuba isizwe esi singaqala ngokuxabisa izinto zaso apho kuvuswa igugu kunye neqhayiya ngabaNtsundu. Njengoko iingxoxobunzululwazi zithe zabonisa, kucace nje mhlophe ukuba ugonyamelo olu lungaqalwa kwimiba yepolitiki kuba kaloku isizwe sithi siphathwe sesinye xa soyiswe ngokwepolitiki kunye norhwebo oluhamba noqoqosho. Umzekelo, kungakuhle ukuba sizekelise ngalaa meko yaseSwazini apho abaNtsundu bakhona babone kukuhle ukuba babhukuqe umbuso weziphathamandla zakhona ukuze ilizwe likhululeke. Kaloku ithe yenza iingxoxo into yokuba kweliya lizwe abantu bakhona babe kanti basacinezelwa nangawo lo nyaka simi kuwo. Kubuyele kulaa nto ithi, akukho sizwe siya kulala size sivuke sikhululekile ngaphandle kokuba senza iinzame zokulwa.

Kukhankanyiwe apha ngasentla ukuba umbhali wezi noveli zine uvelele zonke iinkalo ezitshisa ibunzi kwisizwe semidaka ngawo lo mzuzu. Ezo ngxaki zezo zepolitiki, umthetho, inkcubeko, ulwazi lwemveli, amasiko nezithethe, ubundlobongela nenkohlakalo yamapolisa, ulwimi, umhlaba kunye nolawulo lwesizwe, njalo njalo. Ngoko ke, iinkokheli zale mihla, ulutsha kunye nezizukulwana ezizayo zingazuza lukhulu xa zinokubambelela kubunzululwazi beenoveli ezine zikaSaule kunye nezinye iincwadi zesiXhosa athe wazibhala. Luninzi ulwazi olufumaneka apha kwezi noveli olunokusetyenziswa ziinkokheli nolutsha eAfrika. Ngokukodwa, ababhali besiXhosa abasakhasayo banokufumana okuninzi apha kwezi noveli ukusukela kwiindlela zobhalo loncwadi lwesiXhosa, ukuya kwiindlela zokunabisa imixholo edla umzi oNtsundu.

Ulutsha lungaqabela xa lunokuphengulula iimbalo ezi sime ngazo apha futhi amacandelo ngamacandelo olumi kuwo ulutsha angatsho ahambele phambili kuba kukho ubulumko obumangalisayo kwezi mbalo. Ngokuqinisekileyo emva kokuphengulula ezi mbalo, isizwe semidaka singantingela kweliphezulu lona

inqwanqwa. Imizamo yokukhonza isizwe esiNtsundu ingatsho iphumelele. UMzantsi Afrika kunye neAfrika nje iyonke ingatsho iphumelele, iqhakaze, ityebe, ihlume futhi ixhobe kuba ifunjathiswe ulwazi lwenkcubabuchopho. Uphandonzulu olu luyicebisa futhi luyixhasa into yokuba iimbalo zomthonyama maziphandwe nzulu zide ziphandisiswe ukuze kuvele obona bunyani bazo. Oku kungenziwa kusetyenziswa izithako ngezithako. Okunye, izithako zesiXhosa zibhityile, ngako oko kusafuneka zityetyiswe kuxhathiswe ngeengcingambono zomzi oNtsundu. Njengoko sele iingcali zikaNtu kunye nezamanye amazwe ziqalile ukuphandanzulu ngoncwadi lwaseAfrika, mazisose ziqhube kude kuvele ubuntu bento ngobunto bayo.

Oku kungenziwa ngokuthi kunyuswe iingxaki eziqatshelwe kwimicwe yeembalo zesiXhosa. Kwakwenziwa njalo, makuzanywe ukuchongwa ezona ndlela zophandonzulu kunye nezona zithako zophandonzulu zichanekileyo ngeenjongo zokusombulula nokuqhuba iingxoxobunzululwazi. Okona kungancumisa kakhulu kukuba ezi ncwadi zine zikaSaule, njengoko zishukuxa imiba esematheni nje, zihlonyelwe kwikharithulam yamazinga asezantsi emfundo kunye nakumazinga emfundo ephakamileyo. Oku kuya kutsho kucacise into ethi incwadi yesiXhosa ebhalwe ngobuchule ithi ibe negalelo lokufundisa umlisela nomthinjana oya kuthi abe yinkokheli yesizwe ngomso. Nto zakuthi, izinto ezithe zaqhubeka kwimbali yoMzantsi Afrika mazingaze ziphinde zenzeke, ngeso sizathu, ezi ncwadi mazinikwe ulutsha ukuze luzikhusele.

6.4 Uqukumbelo

Ngokweengxoxo gabalala ezithe zawa kolu phandonzulu kungaqinisekiswa ukuba iinoveli zesiXhosa zikaSaule zilithemba, igugu neqhayiya loMzantsi Afrika. Ngokukodwa, singaqukumbela sithi ezi noveli zingamaxwebhu agcina imbali yeAfrika. Ulwazi olukuzo iinoveli ezi ngumthombo nesisele ekunokubhenelwa kuso apho imbali ingafundwa iphinde ifundiswe. Uxanduva ngoku lusele kwizizukulwana ezizayo kunye nabaphandanzulu abezayo, uxanduva lokuthatha iimbalo zesiXhosa luziphicothe kude kuhlaleke indlela nakwezinye iindidi zoncwadi olufana needrama, izibongo, iintsomi, njalo njalo.

Apha nto zakuthi siqukumbela ngelithi sele sihambe umgama omde isizwe esiNtsundu. Nangona kunjalo kusekude engqinibeni, ngako ke, ukusoloko kujongwa iimbalo zesiXhosa ukuba zithetha ukuthini na kwiimeko zemihla kuhle, kwaye kwamkelekile. Iimbalo ezi zithe zachongwa kulo msebenzi zikwavuselele iinkumbulo zade zadudulela umfundi ekubeni athande uncwadi lwakhe lwesiXhosa. Ayinakushiya into yokuba, ngezi mbalo, uSaule uvuselela uthando lwesiXhosa olubunileyo ngenxa yezenzo neziqhamo zobukoloniyali. Ubuchule nosetyenziso lolwimi ngendlela enomkhitha bubo obukhokelele ekubeni umphandinzulu kunye nabanye abaphandi bangaphambili bagrumbe ezi noveli zine. Yiyo ke naloo nto lo msebenzi uzibone ezi noveli njengeeklasikhi kuba zishukuxa imiba eya kuhlala ikho kwintlalo yaseMzantsi Afrika. Iimpawu ezenza le noveli (iklasikhi) iphelele zezo zenza iimvakalelo nto leyo ekhokelela ekubeni umfundi ancathiseleke xa eyifunda ngenxa yokwehla ntubululu kwebali.

Ubukhulu becala, inoveli le ithi yenze umfundi ahanjwe ziimvakalelo eziquka ezo zonwabisayo, ezivuselela amanxeba, ezicaphukisayo, ezidandathekisayo, ezikushiya ubambe ongezantsi kunye nezinye. Kuko okwenza ukuba ezi noveli zine zahluke kwiimbalo ezininzi zesiXhosa kuba imixholo le ithe yachukunyiswa ichukunyiswe ngendlela enobuciko nobuchule bengcibi yezikhali. Indlela umbhali wezi noveli athe wanyokonyisela ngayo imixholo kunye nemixholwana, kubonisa ubunzululwazi baseAfrika befilosofi yokubhala engenakuthelekiswa nabanye abasunguli besiXhosa kubandakanya nabanye abasunguli boncwadi.

Okunye okuthe kwaphawulwa nomakukhankanywe luphandonzulu olu kukuba iimbalo zikaSaule zinesakhono esahlukileyo sobhalo nto leyo imbeka kwinqwanqwa lokuba kuthiwe nguchwenenene okanye ngumbhali ophume izandla. Iimbono ekubonakale kunzima ukuziveza ngenxa yokungabikho kwesigama esiXhoseni, njengoko wonke ubani esazi ukuba isigama siyingxaki esiXhoseni, uye wakwazi umbhali lo ukuziqabelisa ngenxa wokukwazi ukudibanisa amagama awabekelele oku kwegogo. Ukanti, umbhali lo uyakwazi ukusungula amanye amagama esiXhosa ngendlela ethi inike iintsingiselo kwizithethimphulaphuli zolwimi lwesiXhosa. Ukukhumbuza, asihlalutyi miba yokuthiya magama apha koko sibonisa ukugqwesa nokuqabela

kobhalo lwesiXhosa kwiinoveleli zikaSaule. Oku kukwazi ukuthiya nokuguqulela amagama ukusuka kwezinye iilwimi ukuza esiXhoseni kumenza abe ngusolwimi, umakhwekhwetha wolwimi lwesiXhosa kunye nomakhwekhwetha woncwadi. Iimbalo azoyikiswa ngamagwala kuba azibonisanga loyiko malunga noku nokuveza iingcingambono eziphambili ezithi zinike imifanekisongqondweni zide zicacise oko kungacacanga. Kaloku nto zakuthi umbhali ongakwazi kubekelela izimvo zakhe ngulowo uthi asithelise iintsingiselo ekunzima ukuziqhaqha.

Ayinakushiywa ke ngoko into yokuba *Ukhozi Olumaphiko, Umlimandlela, Inkululeko Isentabeni* kunye no*Libambe Lingatshoni* ziimbalo ezinokufundwa nguye nabani na okwiminyaka yobudala kunye nobutsha; okuthetha ukuthi ziyafikeleleka. Oku kutshiwo ngezizathu zokuba ezi mbalo aziphelelanga kule mixholo ithe yachongwa kulo msebenzi koko zidlulela ekudakanceni banzi imiba engothando, ukunyaniseka nokunganyaniseki, ukufa, imiba yemali, ukucinezelwa kunye neminye emininzi ethe yaminxiselwa ngendlela apha enomkhitha. Kungumdlala ke futhi ukuphawula ukuba le miba ibekwe apha ngasentla yimiba ekwakungelula ukusuka uyithethe okanye uyibhale nje ngenxa yemithetho yamandulo. Into ezazibhenela kuyo iimbalo zesiXhosa kukuyithetha kusetyenziswa ulwimi olufihlayo ukuze noko ababhali bakhuseleke. Kungoko ke kubalulekile ukuba abafundi boncwadi lwesiXhosa bahlale bezikhumbuzwa ngentsukaphi yelizwe labo ukuze baqonde indlela eya phambili. Yiyo naloo nto kubalulekile ukuba iinkokheli kunye noluntu kule mihla yanamhla luhlale luzibandakanya kwimiba ekhoyo ukuze lukwazi ukuyibangula nakwiincwadi zesiXhosa. Kananjalo, ababhali besiXhosa kulindeleke ukuba balande ekhondweni lababhali abafana noSaule lo ukuze babhale ngezinto ezilwela isizwe esiNtsundu, hayi izinto ezicumza isizwe.

Mayivezwe kwesi sahluko into yokuba iimbalo ezi zibonakalisa ulwazi malunga nobomi futhi kunjalo nje kugxininiswa into yokuba le nto ibubomi ingamahla ndinyuka. Okunye, umntu akazalelwa kwimigaqo eminye okanye kwimigaqo yobomi ebethelelweyo kuba imigaqo iyatshintsha ngenxa yokuguquguquka kwamaxesha. Bubomi obo. Yiyo loo nto kuxeliwe kwiingxoxo zolu phandonzulu ukuthi ezi mbalo zichankcathe kwimiba enokukhunjwa kwintlalo yoluntu, ngako oko, imiba ethe

yavelelwa apha asiyontsomi. Kungenxa yezi mpawu zezi noveli okukhokelele ekubeni olu phandonzulu lugqibe ngelithi uSaule lo ngumbhali ophume izandla, ichule lokunyathela kuncwadi lwesiXhosa futhi umsunguli osakhono sakhe sikwizinga eliphezulu. Bubuchule nesakhono sakhe sokubhala esimahlula kwabanye ababhali ngohlobo lokumbeka kwizinga eliphezulu, ingekuko ukuba uthelekiswa nabanye ababhali. Yiyo naloo nto sinokuhamba phezu kwala mazwi kaNkuzana (1996: 296) wokuba umbhali ophume izandla ngulowo:

... that is capable of expressing himself easily through the use of the right word at the right time. It is not only the choice of words which is laudable, but rather their arrangement which suits his expression of ideas and thoughts.

[... ukwaziyo ukuzivakalisa ngokulula ngokusebenzisa igama elifanelekileyo ngexesha elifanelekileyo. Ayilokhetho lwamagama kuphela oluncomekayo, koko ulungelelwaniso lwawo oluhambelana nokuvakalisa kwakhe iingcamango neengcinga.]

Oku kungasentla kubangela ukuba sithi iimbalo ezi zihamba phezu kwemithetho nemigaqo yesintakhsi ebandakanya ukusetyenziswa kwezivakalisi ezingqalileyo kunye nezo zingxabalazileyo ngendlela echanayo. Ibe ngaloo ndlela umbhali uzisa igalelo elikhulu kubunzululwazi ngolwimi jikelele. Ekugqibeleni, ukuhlelwa nokumiswa kwezimvo kwenza kutyibilike indlela uluntu olufunda ngayo. Ngumdla wolu phandonzulu ukuba isiXhosa singancanywa, kuthatyathiswe apho umsebenzi lo uphele khona. Ikwangumdla ukukhuthaza abaphandinzulu abezayo ukuba babhale ngesiXhosa ukuze umgangatho wesixhosa ukhule. Ekwenzeni oku, mhlawumbi kungade kuvele nento yokuba uSaule lo ikho into anokukhunjulwa ngayo. Into ebekwa lolu phandonzulu malunga nesi sivakalisi singasemva kukuba uSaule unokukhunjulwa njengozala isiXhosa kuba uthe emveni kokuba isizwe soMzantsi Afrika sikhululekile waze wasizala ngabutsha isiXhosa esivuselela ethabathisa apho ezinye iingcali zesiXhosa zithe zaphela khona. Singatsho nje futhi sithi iimbalo zikaSaule sele zizonke azitshonelwa langa okanye ngoosoze izitulo zodaka. Nanamhla oku izizukulwana zaseAfrika zisaxakene nobomi apho zingaziyo ukuba mazilandele eyiphi na inkcubeko zize ziyeke eyiphi xa kukho eyaseAfrika kunye neyaseNtshona. Amanye amaXhosa akwaziyo ukucikoza ade ayibeke kakuhle le nto athi iAfrika yanamhlanje,

ingakumbi ulutsha, lusesiphambanweni alwazi nokuba lulandele oluphi na uncwadi xa kukho olwaseNtshona kunye nolwaseAfrika. Ke mna ndime ngento ethi ukuba ngaba iinoveli ezi zine azibhencabhencwa isizwe siya kuhlala sithwabathwabaza kwesimnyama sona isinyolokotho.

Olu phandonzulu luyibhence lwade lwayidandalazisa into yokuba uncwadi lwesiXhosa malunikwe ukuphefumla ngabo bonke abo basikhathaleleyo isiXhosa futhi kunjalo nje baphikise okunyathela isiXhosa, bavumbulule iinyani neembono zabaNtsundu ukuze ke kuphumezeke iinjongo zokubuyisa izinto zabaNtsundu. Oku akunakwenziwa ngophandonzulu olunye kuphela koko kuya kuthi kwenzeke xa sonke isizwe esiNtsundu sithabatha inxaxheba. Nokokuba kuthabathe iminyaka emininzi kangakanani na, kodwa ekugqibeleni isiXhosa kufuneka sinyukele ngasentla. Wavalwa umkhusane.



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