

**“NTOMBAZANA, UGAYELA BANI?”:
UBUNZULULWAZI BEENTSIMBI**

NGOKUBHALWE NGU-

TOLAKELE TALITHA SILO

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga sobu-

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Isiqinisekiso

Ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi, “NTOMBAZANA, UGAYELA BANI?”:

UBUNZULULWAZI BEENTSIMBI ngumsebenzi wam, kwaye yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokufanelekileyo. Ndikwaqinisekisa ukuba le thisisi ayizange ingeniswe kwenye iyunivesithi ngeenjongo zokufumana isidanga.

.....

Utyikityo

.....

Umhla

Isinikezelo

Kwabangasekhoyo uJames Mafakade “Aaah Qoma Ngesihele” Silo nomolokazana wakhe uNomvelo No-Amen “Mtshakazana” Silo, akwabe naniphile ukuba sinibone nathi, nibone iminqweno yenu kuthi.

KuNombeko Silo... *“mama ukuba wawuphila ngelethu ixesha ngowukude!”* Mama uStandard 6 wakho ukhuphe iiMasters.

KuLulonke Silo noSinesethu Mgxekwa, kwesikwenzileyo nakusele niqhuba nangaphezulu!

Kwisizwe sabaThembu, nakusose nithathisa kulo mzila.

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Sosebenza sana, sichwayitile...
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Lo msebenzi uluphando olusekelezwe kwinkcubeko yabaThembu, nelilelinye lamaqela amaXhosa. Ngokugxila kwiintsimbi zeli qela, olu phando luzama ukudlala indima ekushicilelweni kolwazi lwemveli olwalusakuba nefuthe kwindlela yokwenza nokuphila kwaNtu. Kananjalo, iinjongo zolu phando ikukuzama ukutshitshisa ukutyeshelwa kwembali yomlomo njengezixhobo ezinokuba nefuthe ekuphembeleleni inguqu ngelithi akukho okushicilelweyo ngobutyebi bolu ncwadi.

Okumangazayo ngale nkcubeko yezi ntsimbi kukubona ukuba ukunxitywa kwazo kuye kunyuka kakhulu kule mihla nangona iinguqu ezithile zazinyanzelisa ukutshitshiswa kwale nkcubeko. Ngaphandle, akunakuphikiswa ukuba obu bugcisa buyintsika yenkcubeko yamaXhosa.

Olu phando lusekelezwe kulwazi lwemveli oludluliswa ngembali yomlomo.

ABSTRACT

“NTOMBAZANA, UGAYELA BANI?”: UBUNZULULWAZI BEENTSIMBI is a study on the culture of abaThembu, one of the amaXhosa subgroups. Focusing on beadwork as one of this group’s cultural aspects, this research is an initiative to ensure documentation of such indigenous knowledge as an influence on the lifestyle of abaThembu. It also strives to uplift the use of oral literature to present it a fair chance at being a driving force for change as it has previously been ousted with the acceptability of written literature.

Of great surprise is to see that despite western civilization, which affected the people’s culture, beadwork remains a pillar of the abaThembu-amaXhosa culture. This craft has evolved and thus, shows no signs of regression.

This thesis is an indigenous knowledge focused research.

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ISAPHLUKO SOKUQALA

INTSHAYELELO

1.1 INGABULA ZIGCAWU

Kuqikelelwa ukuba iintsimbi zafika e-Afrika kwiminyaka eliwaka eyadlulayo (Peek noYankah, 2004). UCostello (1990: 2) walekelisa ngelithi oko kwenzeka kweli loMzantsi Afrika ngenxa yorhwebo lwamakhoboka ela xesha. Inzululwazi zembali (ii-akhiyoloji-) zona zibonisa ukuba uninzi lweentsimbi lwalunefuthe lwama-Afrika ekuvelisweni. Oko kubonisa ukuba zonke iintlanga zinegalelo kwiintsimbi kwaye umntu akakwazi ukohlukana neentsimbi kuba sele ziyinxalenye yendlela yokuphila komntu nenkcubeko yakhe. Kananjalo, noxa iintsimbi ziyinto entsha, kuya kusiba nzima ukuba noluvo ngenkangeleko yomntu onxibe isiNtu ngaphandle kweentsimbi (Mashiyane, 2006).

Imbali ayisityhileli kakuhle ngokuba sesiphi isizwe esafumanisa nesisesokuqala ukusebenza ngeentsimbi kodwa kucace nasebukhweni bezinja ukuba ukuveliswa kweentsimbi kwazisa inguqu kubuchule bama-Afrika. Mandulo phaya, amaXhosa ayesebenzisa izinto ezifana namathambo, iimpondo, amazinyo ezilwanyana njalo njalo, ukwenza ubunewunewu bokuhomba nanjengokuboniswa kushicilelo lukamabonakude lwencwadi kaS.E.K Mqhayi, Ityala Lamawele (Gitywa, 1971). Ukusetyenziswa kweentsimbi akuyonto ivame kumaXhosa kuphela, nezinye iintlanga ezifana namaZulu, amaNdebele, njalo njalo. ziyazisebenzisa iintsimbi. Kunjalo nje, zonke ezi ntlanga zinohlobo lwazo lokuhlohla zisebenzisa imibala ngendlela yazo ukuvelisa ezazo iintetha okanye imiyalezo ngeentsimbi. Okuqaphelekayo kukuba phakathi kwamaXhosa kukho iindlela ezahlukeneyo zokuhlohla, oko kuphenjelelwa kukuba isiXhosa sinamaqela awohlukileyo, umzekelo, amaBomvana, abaThembu, amaGcaleka, njalo njalo.

Ngokutsho kukaMashiyane (2006: 3), ukufika kweemishinari eMzantsi Afrika kwaba negalelo ekutshitshiseni kweentsimbi ngama-Afrika. Ivangeli yeemishinari yokuqhuqha imbola kubemi beli yayiyindlela yokuqinisekisa ukuba kungaze kubekho mkhondo ngeentsimbi nezinye izinto zakwaNtu. Ngeliphandle, kwakumele akukho kwa lwazi ngeentsimbi xa kufikwa kwixesha lale mihla. Ithi ke loo nto, xa kusekho umkhondo ngeentsimbi, kumele abantu bazo bagxile ekushicileleni oko kuncinci kufumanekayo ngeentsimbi zabo phambi kokuba baphumele

ngaphandle kwamanye amazwe. Kule mihla, izinga lokunxitywa kweentsimbi linyuke ngamandla kwaye oko kunyanzela uphando, ukufundwa nokushicilelwa kolwazi ngeentsimbi.

- **Intsusamabandla**

Njengokuba iintsimbi zidlala indima enkulu kumaXhosa, kubonakala kukho ulwazi oluncinci olushicilelweyo ngazo; imvelaphi yazo, ulwamkelo kwinkcubeko yamaXhosa nokusetyenziswa kwazo njengesixhobo sokuchaza ngamaXhosa. Xa ndithetha ngeenjongo zam zokuqhuba olu phando, enye yeemvumi zakwaNtu, uSinovuyo Dimanda, ithi kum, “Kubalulekile ukuyazi into eyiyo phambi kokuba uyihlomele okanye ususe ulwazi oluthile kuyo kuba kusenokwenzeka ukuba ngokususa into ethile kuyo, ususa incam yayo”.

Ngonyaka wama-2016 kwinyanga yoKwindla, kwivenkile yeentsimbi nobugcisa bakwaNtu eDutywa apho ndandisenzelwa isinxibo sakwaNtu sentombazana, kungena gqirhakazi lithile, nalo elize ngengxaki eyelelene nale yam, lithi, “Ndicela uqhaqhe apha, wenze kanje nakanje,” litsho libonisa le ndlela liyifuna ngayo le ntsimbi. Kule ntetha, ligqibezela ngelithi, “bendiyiboniswe kanje kwithongo”. Oko kwandishiya ndinemibuzo emininzi. Ukanti, umnini weli shishini yena xa ebalisa ngendima yakhe okanye ngezizathu ezamqhubela ukuba avule eli shishini unabisa ngelithi, “...ngumsebenzi endawuphiwa ngamawethu, kwakumele ukuba ndingumfundisi-ntsapho ngokwemfundo kodwa azange ndawubona umnyango wegumbi lokufundela okanye lokufundisa”. Yinto leyo eyanyusa mpela umdla wam nomnqweno wokufunda banzi ngeentsimbi, ikwandishiya nothotho lwemibuzo, eminye yayo iyile ilandelayo nendinethemba lokuba olu phando luza kuqhuqha amehlo isininzi:

- Kuthetha ukuthini ukuphiwa intsingimbi ngamawenu? Ithini indima edlalwa yiminyanya kwintsingimbi?
- Zeziphi iintsingimbi ezimele zinxityelwe ihombo?
- Ngubani onelungelo lokunxiba iintsingimbi ezithile, ingubani ongenalo?
- Zohluka njani iintsingimbi zamagqirha kwezehombo kwaye zinjani iintsingimbi zamagqirha akwaXhosa okanye asebaThenjini?

Le mibuzo ifika emveni kokuqwalasela indlela abantu abazinxiba ngayo iintsingimbi zakwaXhosa, noninzi lwexesha lungexho ngendlela emele zinxitywa ngayo, abankcubeko isisiXhosa nabangengawo amaXhosa. Eyona nto iqhuba umxhelo ke kukubona ukuba akukho themba lokuba oko kungalungiseka nanjengokuba abantu abangamathemba kuluntu nabanefuthe lokutshintsha izinto nabo begutyungelwe kukungabinalwazi nokungafuni ukwazi.

Mihla nezolo, kula makhasi onxibelelwano, ndisoloko ndifumana isicelo sokufundisa abantu ngeentsimbi ezithile ubani anokuzinxiba. Oku kulandela isigqibo sam sokunxiba iintsimbi ezizizo nangendlela eyiyo kumsitho wokuthwesa izidanga nokwenza imbali ngonyaka wama2016.



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Umfanekiso 1: Umphandi ngethuba ethweswa isidanga okokuqala kwiYunivesithi iRhodes ngo2016

- **Ukubaluleka kokufunda ngeentsimbi**

Iintsimbi sele ziyinxalenye yenkcubeko yamaXhosa kwaye okushicilelwayo ngazo nokuyinkcubeko yookhokho bethu kumele kuphume ngenzala kaNguni. Kumaxa amaninzi, abantu bazinxibela ukuhomba iintsimbi nokubonisa ukuziqhenya ngobu-Afrika. Zininzi ke izinto ezifezekiswa ziintsimbi ebomini bama-Afrika.

Ezinye zezizathu ezenza kubaluleke ukufunda ngeentsimbi zezi:

- Ukusetyenziswa kweentsimbi kungayanyaniswa nokukhula kolwimi lwethu, umzekelo, “ntombazana ugayela bani”. Oku kunatyiswa kakuhle kwisahluko sesithathu.
- Kanjalo, isahluko sesithathu, esesine nesesihlanu zikwabonisa ukuba iintsimbi zinento yokwenza nobuni bethu ekuhlaleni. Oko kukuthi, uyakwazi ukubona isihlalo somntu, umzekelo, igqirha njalo njalo. Oko kuba luncedo ekwazini ukuba uthetha njani nomntu othile.
- Iintsimbi zikwabonisa izigaba zokukhula komntu, umzekelo, awunakuyibona indoda ifake imibongo kanjalo nenkwenkwe enxibe isidanga. Oku nokunye kuboniswa nangemifanekiso kwisahluko sesihlanu.
- Ngokubona imibala ethile enxitywe ngumXhosa, uyakwazi ukuchaza imvelaphi okanye ukubona ukuba loo mntu uvela kwesiphi isizwe samaXhosa, umzekelo, amaGcaleka, abaThembu njalo njalo.
- Indima edlalwa ziintsimbi ekubaliseni ibali okanye ekudluliseni umyalezo. Iintsimbi zisisixhobo okanye ziluhlobo lwentetha.

1.2 IINJONGO ZOLU PHANDO

Izizathu zokugxila kolu phando kukufezekisa ezi njongo zilandelayo:

- Ukuphanda banzi ngembali yeentsimbi eMpuma-Kapa, ngokukhethekileyo ezabaThembu.
- Ukuphanda ngentetha, intsusa nentsingiselo yeentsimbi kwakunye nolwimi olusetyenziswa xa kusetyenzwa ngeentsimbi ngamaXhosa.
- Ukubonisa ngeentsimbi ezazisetyenziswa mandulo.

- Ukujonga ukungafani kweentsimbi ngokwezigaba zokukhula phakathi kwabaThembu.
- Ukujonga indima edlalwa yingqiqo yemveli kwiintsimbi.
- Ukujonga indima edlalwa ngamanina ekugcineni inkcubeko yeentsimbi.
- Ukunika inkcazelo ngabantu abanegunya lokunxiba iintsimbi ezithile neendawo abanelungelo lokuzinxiba kuzo.

1.3 IMETHODOLOJI/ INDLELA OLWENZIWE NGAYO OLU PHANDO

Iindawo zama-Afrika zinabantu abagxile ekudluliseni ulwazi nembali ngomlomo, oko kuthetha ukuba kunqabile okushicilelweyo. Olu hlobo lokudluliswa kolwazi noluchazwa nguGoduka (2012: 3) “njengendlela yokufunda nokwabelana [ngolwazi]”, ligxila kakhulu kwiindlela zokuqhuba udliwanondlebe ngenjongo yokushicilela imbali ngohlobo abantu abayibalisa ngayo (Kunju, 2017). Nangokungqinelana noKunju (2017: 8), inene “singathi kubonakale singekho esinye isixhobo esibaluleke ukodlula imbali yemveli okanye yomlomo kolu phando” njengemethodi yokuqokelela iinkcukacha zophando okanye idatha. Ulwazi olufumaneka kudliwanondlebe luza kuphicothwa ‘ze izigqibo zophando zisekelwe kwiziphumo zolu hlobo lokuqokelela ulwazi.

Enye yeemethodi eza kusetyenziswa kukujonga uncwadi oluqulathe ulwazi ngeentsimbi olufumaneka kwiincwadi, kwiithisisi nakwi-intanethi.

1.4 ISICWANGCISO SOPHANDO

- **Umda wophando**

AmaXhosa, ngokwamaqela athile, agcwalise lonke iphondo leMpuma-Kapa. Nangona eluthotho la maqela, olu phando lugxila kwiqela elinye, elo labaThembu abaseMthatha. Ngenxa yenqanaba lezifundo zomphandi nezithintelo ezithile zexesha, kunyanzeleka ukuba olu phando lungaxananazi kakhulu.

- **Ucwangciso lwezahluke**

Olu phandolwazi lunezahluke ezintandathu ezicwangciswe ngolu hlobo:

Isahluko sokuqala

Isahluko sokuqala sisityhilela ngalo msebenzi ngokusikrobisa ngokuqhub' umxhelo sikwagxininisa ekubalulekeni kokwenza olu phando, sikhankanya iinjongo zolu phando kwakunye nendlela olu phando olwenziwe ngayo.

Isahluko sesibini

Apha kuphononongwa uncwadi olukhoyo oluveliswe ngabanye abaphandi. Kwesi sahluko kuveliswa imbali yeentsimbi, uncwadi lwemveli kwakunye nembali yomlomo.

Isahluko sesithathu

Esi sahluko sijolise ekuhlalutyeni iintsingiselo ezahlukeyo ezibethelelwa kwinkcubeko yeentsimbi ngabaThembu. Sikwashukuxa indima edlalwa ngamanina ekuphuhliseni inkcubeko yeentsimbi.

Isahluko sesine

Isahluko sesine sibonisa iintsimbi ezinxitywa ngamagqirha, abantu abamhlophe. Apha kukwashukuxwa nombamba wokwakhiwa kwesigama ngokunefuthe leentsimbi.

Isahluko sesihlanu

Apha, umphandi uvelisa inkcubeko equlathwe ziintsimbi kwintlalo yamaXhosa. Kwesi sahluko kungenwa banzi kwiintsimbi zehombo nezekhaya, sibalula nokuba ngubani ongunya lokuzinxiba ezi ntsimbi zahlukeneyo. Nangoncedo lwemifanekiso, apha kuboniswa iintsimbi ngokwamaqela.

Isahluko sesithandathu

Xa kuphethwa, le thisisi iza kujonga indima edlalwa lurhwebo ekugcineni inkcubeko yeentsimbi, iindlela ikharityhulamu yesikolo engaquka ngayo olu lwazi ukuncedisana nombono wokuquka ulwazi lwemveli kumagumbi okufunda. Ukongeza, kuza khangelwa ukuba ingaba iintsimbi zisakubambile ezikuthethayo kweli xesha langoku, ngakumbi elibandakanya ushishino.

1.5 UMBHEKA PHESHEYA

Kwisahluko esilandelayo siphicotha banzi uncwadi olunefuthe kolu phando. Khumbula, asinako ukufunda ngeentsimbi singavelisanga osekubhaliwe ngenkcubeko yazo, singavelisanga imbali ngazo kwaye sizichaze banzi nazo ukuba zizintoni apha kwaXhosa.

ISAHLUKO SESIBINI

UPHONONONGO LONCWADI OLUSETYENZISIWEYO

2.1 INTSHAYELELO

Umdla wokuphanda okanye wokufunda ngeentsimbi akuyonto intsha e-Afrika. Esi sahluko sijolise ekujongeni uncwadi olukhoyo malunga neentsimbi, ngakumbi ngokubhekisele kwezamaXhosa. Apha kuphicothwa uncwadi olukhoyo malunga nembali yeentsimbi zabaThembu, okuqulathwe kuzo nendima edlalwa ziintsimbi kulwimi lwesiXhosa. Phambi kokuba kungenwe banzi ngoko, inkcazelo yokuba ngoobani abaThembu iyakhankanywa apha.

Kuziinjongo zesi sahluko ukuba kungashiywa kwalitye linganqikwanga malunga noncwadi olusisiseko solu phando. Oku kuquka ukufunda ngoncwadi olumalunga nenkcubeko, iethnografi, ulwazi lwemveli oluye lugqithiswe ngokwembali yomlomo, iintsimbi zamaXhosa kwakunye ne-onomastiki.

2.2 ABATHEMBU

UBroster (1967: 2) ubachaza abaThembu njengabantu abangabeNguni baseKapa begxile kwindawo eyayisakwaziwa njengeTranskei kwiphondo iMpuma-Kapa, phakathi kwemilambo iMthentu nowaseMthatha kwakunye neentaba zaseNkonkobe nezoKhahlamba. Esi sizwe siphantsi kokumkani uBuyelekhaya ‘Aah Zwelibanzi’ Dalindyebo.

Nangona sekungenelele ubuntshona, ubuKristu kwakunye nemfundo, isizwe sabaThembu sasigcwele ngooqhiya-nkulu, abantu ekuvame ukuba babizwe njengamaqaba. Eli gama lokuba ngamaqaba livela ekubeni bedla ngokuhombisa ubuso ngembola ebomvu, nto leyo ebonisa ukunonophela inkcubeko nokukholelwa kwiminyanya (Broster, 1967: 2-3). Phakathi kwezinye izizwe, abaThembu bohlulwa, phakathi kwezinye izinto, ngeentsimbi zabo ezisebenzisa umbala ongumulgwana okanye unyembe, oluhlaza oku kolwandle nomhlophe.

Isizwe sabaThembu siphila ngamasiko nezithethe. Ukusukela kwimbeleko, nalapho umntwana exhelelwa ibhokhwe ukuze aziswe kusapho lwakhe 'ze esasikhumba senziwe into yokubelekwa komntwana, iintsimbi zinexabiso elikhulu kwimpilo yabaThembu (Sixhaso, 2019: udliwanondlebe). UBroster (1967: 5) unabisa athi, xa umntwana esenzelwa imbeleko,

uyise womntwana ugqithisa iintsimbi ezimhlophe ebantwini abazimasileyo 'ze bona bazibuyise besithi "camagu". Xa oko kwenziwe, uyise waloo mntwana uye azinike unozala ukuze enzele usana olo intsimbi yasemqaleni ngezi ntsimbi (*ibid.*). Kusemva kwayo yonke loo nto apho umntwana avumelekileyo ukuba angabonwa nangomphi na umntu.

Iintsimbi, isiNtu, iingoma, imixhentso, ukuhlonipha uQamata neminyanya nezinye izinto ziyinxalenye yobomi babaThembu. Amasiko nezithethe enziwa leli qela enzelwe ukugcina umthetho nocwangco ngokwezigaba zokukhula (Broster, 1967). Naluphi na uluhlu lwabantu ngokwezigaba zabo lunemithetho yendlela yokuziphatha, amaconini ayo, indlela yokunxiba, iintsimbi, iingoma kwakunye nemixhentso yalo.

2.3 UNCWADI OLUSEKELWE KOLU PHANDO

2.3.1 INKCUBEKO

Sekulithuba abaphandi beqhuba nokufumana ulwazi olutsha nolubanzi ngeentsimbi, nto leyo ebonisa gca ukuba umdla wokuphanda ngeentsimbi akuyonto intsha. Kunjalo nje, nangokukhankanywa nguDrewal noMason (1998: 12), kuye kucace ukuba iintsimbi aziyonto inokufundwa ngokusekhusini okanye ziphandwe zizodwa kungathathelwanga ngqalelo ezinye izinto. Oko ke kuthetha ukuba ayinakuze ibekho inkcaza okanye ushicilelo lophando olungeentsimbi lungaqali ngokunaba ngenkcubeko (Mashiyane, 2006).

Ingaba yintoni kanye kanye le nkubeko? UMini nabanye (2003: 628 kuKunju 2017) xa kuthethwa ngenkcubeko uhlomla ngelithi kuthethwa "...ngezinto zentlalo ezingundoqo kweso sizwe...amasiko nezithethe, izinto ezenziwayo..." UKunju (2013: 8 no2017: 21) ngokulanda igama lesiNgesi elithetha inkubeko, u-"culture", uvelisa okuthethwa nguLiu, Volcic noGallois (2011: 2 & 55) ukuba eli gama labolekwa kwisiLatini kwigama elingu-"cultura", engcambu zalo zikwigama elisisenzi u-"colore" othetha ukulima nokukhulisa into ethile.

Le nkcaza yenkcubeko ingqinwa nguTylor (kuLogan, 1871) oyichaza inkubeko njengento egcineka kwiqela elithile engaphuculwa okanye ikhuliswe. Unaba athi, olu lwazi, ubugcisa, imithetho, izithethe, inkolelo nezinye zikhuliswa okanye ziphuhliseka ngokuthi abantu babe yinxalenye yeqela elithile.

KwaNtu, igama elithi "inkubeko" lisisiquko. Oku kuthetha ukuba lichaza iqela labantu, libagcina beyimbumba enye (Dodd, 1998). Umzekelo woko uvela xa uthetha ngamaqela

amaXhosa. Xa uthetha ngamaMpondo uquka abantu abathile kwisizwe esinye kwaye iindlela zabo zokwenza ubani angazibona njengezo zilungele bona, zohlukile kubantu bolunye uhlanga.

UHofstede (1994: 5) uyichaza inkcubeko njengokulungiswa okanye ngokuqeqeshwa kwengqondo ngokwemithetho yelo qela ukuze ilungele indlela yokwenza izinto zeqela elithile ngokunomahluko kwelinye iqela. UMatsumoto (1996: 16) yena woleka ngelithi, oku kolulekwa kwengqondo ngokwendlela ethile elungele elo qela, iinkolelo neendlela zokwenza izinto kuye kudluliselwe kwizizukulwana ngezizukulwana kwaye oko kuba nefuthe kwindlela umntu enza ngayo izinto neendlela abona aze ahlalutye ngayo iindlela abanye abantu abenza ngazo izinto (Spencer-Oatey, 2008). Oku kuthetha ukuba inkcubeko yindlela ethile yokuphila egcinelwa ukuba ifundwe kwaye iphuhlise okanye iguqulwe sisizukulwana esilandelayo.

Kuzo zonke ezi nkcazelo, okona kubalulekileyo xa sithetha kukuba ziquka zonke izinto eziyinjongo yenkcubeko yeqela elithile, nto ezo zenzelwe ukuba zinyanzelise imbeko, zisongeza kuphuhliso lolwimi kwaye izinto ezibonakalayo xa umntu ethe wafika kwelo qela. Ngokudlulisela ulwazi lweentsimbi, ukuzinxiba, ukuzisebenzisela izizathu ezingaphezu koko zokuhlobisa nokunyanzelisa intlonipho, iintsimbi singatsho ukuba zidlala indima enkulu kwinkcubeko yamaXhosa.

Kwezinye zezinto ubani anokuziphawula ngenkcubeko kukuba inkcubeko ibonakala ngeendlela ezohlukileyo, ngamanye amagama, kumele ibonakele. Oku kuthetha ukuba, xa umntu engena kuhlanga oluthile, loo mntu kumele agcine izinto eziyinkcubeko yolo hlangothi, umzekelo, ukusuka kwisinxibo (iintsimbi) ukuya kutsho kwindlela yokuthetha (kwaNtukwaXhosa, xa uthetha nomntu omdala akumele umjonge emehlweni) (Schein, 1990).

Okwesibini, inkcubeko inempembelelo kwindlela yokuziphatha. UHofstede (1991: 8) uvelisa ukuba naxa ezinye izinto ezingenkcubeko zicace gca nasebukhweni bezinja, intsingiselo yazo iyakwazi ukufihlakala. Oku kuthetha ukuba intsingiselo yazo ngokwenkcubeko ilele ngqo kubantu abayiloo nkcubeko. Unabisa oku ngelithi kuhlanga lwamaXhosa xa kusweleka umntu kuye kuzilwe. Kuqatha ukuzila komhlolokazi kuba kufuneka anxibe umbala othile wempahla yokuzila evame ukuba ibe mnyama. Umhlolokazi kulindeleke ukuba ayinxibe unyaka okanye eso siqingatha kuvunyelwene ngaso lusapho (Magudu, 2004). Oku kuzila kuthetha ukuzila iindawo nezinto ezithile njengendlela yokunika imbeko kulowo uthe wanduluka (Ngubane, 2000). Ubani unokutsho ukuba ukunxitywa kwezi mpahla kucace kumntu wonke kodwa indlela yokuziphatha xa umntu enxibe la mpahla ayicacelanga wonke umntu. Kananjalo, la mpahla yokuzila ineempembelelo ezithile zokuziphatha emntwini oyinxibileyo, umzekelo,

umzili akamelanga ukuhamba phakathi kwemfuyo njengokuba kukholelwa ukuba unesimnyama, nto leyo ingakhokelela ekuphunzeni kwemfuyo. Oko kumenza ukuba angabinako ukuba angahamba yedwa xa ephuma emasangweni ekhaya, ukubaleka izinto ezinje (Magudu, 2004). Oku ke kubonakalisa gca iimpembelelo zenkcubeko ekuziphatheni komntu.

Xa siqwalasela le nkcaza ingasentla, singayayamanisa nokunxitywa kwentsimbi yesiXhosa ebizwa ngokuba yinkciyo. Inkciyo yintsimbi enxitywa ngamantombazana angazange abelane ngesondo. Ngokunxiba le ntsimbi, intombazana iyazi ukuba kufuneka iziphathe njani nkqu nezinto evumelekileyo ukuba ingazitya, yeyiphi indlela evumelekileyo yokwenza izinto ngokulandela loo nkcubeko yaloo ntsimbi (Sixhaso, 2019: udliwanondlebe). Lo mzekelo wokuzila kunye nomzekelo ngentsimbi yakwaXhosa eyinkciyo ungqina la nkcaza kaHofstede (1991: 8) ithi ezinye izinto ungazijonga nje ungazinanzi kanti ziquathe lukhulu kwaye zithetha lukhulu okanye zinentsingiselo ephangalele kakhulu kulo nkcubeko ithile (njengokuba sibona kulo mzekelo wenzila nenkciyo).

USpencer-Oatey (2012: 12) uvelisa ukuba inkcubeko yinto efundwayo. Inkcubeko lulolulekongqondo, izithethe, iinkolelo, amasiko, indlela yokwenza izinto nokuziphatha ubani akufunda ngokuzimanya nelo qela azalelwe aze asebenzisane nalo (uLustig noKoester, 1993). Umntu akazalwa nenkcubeko, oko kukuthi inkcubeko yinkqubo yokunqwanqwada umntu ukuze abonwe njengogqibeleleyo nosemgangathweni owamkelekileyo kolo luntu (Spencer-Oatey, 2012). Ukuziqhelanisa nabantu boluntu ubani akulo lithuba lokufunda amacebo neendlela zokuphila eziphela ziyinkcubeko yaloo mntu nolo luntu (Dodd, 1998). USpencer-Oatey (2012: 12) ukugxininisa oku ngelithi, abantwana ababini abazelwe ngexesha elinye bezalelwa kwiindawo ezimbini ezahlukeneyo bafundiswa ukuziphatha ngeendlela ezahlukeneyo. Woleka ngokwenza umzekelo waseMelika apho abantwana bazikhethelayo ukuba bafuna ukwenza ntoni ngeempilo zabo, nto leyo ingavamanga ukwenzeka kwiintlanga ezininzi. Xa ujonga apha esiXhoseni, ukunxitywa kwenkciyo yintombazana akuyonto ixoxisayo, yinto emele ukwenzeka kwaye nesizukulwana esilandelayo sikhula sisazi ukuba intombazana engoniwanga idalelwe ukunxiba inkciyo. Ukugxininisa oku, uKunju (2017: 24) ukhankanya ukuba "...inkcubeko ukuze ibe yinkcubeko ngenene kufuneka abantu okanye uluntu lwabelane ngayo". Oku kugxininisa ukuba ngenene iintsimbi ziyinxalenye yenkcubeko kuba zisetyenziswa luluntu phantsi kwentsingiselo ethile ekwaphuhlisa inkcubeko leyo kwabelwana ngayo luhlanga lwamaXhosa (nabezinye iintlanga ezisebenzisa iintsimbi). Oku kuphuhla nangakumbi kwisahluko sesithathu apho kushukuxwa, kuveliswa banzi ezi ntsingiselo zingezakuhlobisa.

Okunye umntu angakuqaphela ngenkcubeko kukuba iyaguqu-guquka. Inkubeko ingumfanekiso wexesha elithile, oko kukuthi, ixhomekeke kwixesha ukuze itshintshe okanye iguquke (Spencer-Oatey, 2012). Ingaba oku kuyabonakala kwinkcubeko yokusetyenziswa kweentsimbi? USpencer-Oatey (*ibid.*) uqhubeka uphendula lo mbuzo athi, inguqu ibonakala kuzo zonke iinkcubeko zeentlanga ezahlukeneyo ngokunefuthe lazo zombini izinto ezinento nezo zingenanto yakukwenza naloo nkcubeko. Ukoleka koku, inguqu okanye uxomezelelo olwenzeka kwinkcubeko luziziphumo zokuboleka okanye zokulinganisa ezinye iintlanga. Ngoko ke, olo hlanga luye luzibone selusamkela izinto zolunye uhlanga ngenxa yamaxesha (*ibid.*). Naxa uSpencer-Oatey (2012: 13) evelisa indaba yenguqu yenkcubeko ngokubona kwezinye iintlanga, uyayigxininisa into yokuba oko kumele kwenzeke xa uxomezelelo lunefuthe ekuphuculeni indlela ekwenziwa ngayo, okwesibini, babe abantu bayasiqonda isizathu senguqu okanye soxokomezelelo kwaye inzuzo yolo tshintsho inambitheka kumntu wonke wolo hlanga. Olu tshintsho luphandwa nzulu kwinkcubeko yeentsimbi kwisahluko esilandelayo.

Ukubuyela kula mzekelo wokuzila, iphepha likaMagudu (2004) elingamava neengcinga zokuzila zamaHlubi asetyhini libonisa ukuba abafazi abonelisekanga yinguqu kwindlela yokuzila, nto leyo abade bathi luxokomezelelo olwenziwa ngamadoda kwinkcubeko okanye kwisithethe sokuzila engathathelanga ingqalelo iimvakalelo zabafazi ngokunxiba iimpahla zokuzila njengoko kusenziwa ngabasentshona. Mandulo phaya, ukuzila kwakuyinto yekhaya, hayi eyomntu omnye. Bonke abantu beso siduko babeneendawo nezinto abangavumelekanga ukuzenza nokuya kuzo. Abanxiba iintsimbi, babede bakhulule okanye babeke phantsi iintsimbi xa kuthe kwakho ilungu losapho elindulukileyo (Sixhaso, 2019: udliwanondlebe). UKunju

(2017: 24) ukhankanya uluvo lukaTing-Toomey (1999: 10) lokuba "...zikhona iindawo ezithile zenkcubeko eziyindaba yakwamkhozi, oko kukuthi azinakuthiwa pa hah kuwonke-wonke kodwa zikwakho ke nezinokubekwa egcakeni zibonwe nanguthathatha." Oko kucaciswa nguMagudu (2004: 143) ngokukhankanya ukuba kule mihla, iyindaba yakwamkhozi into yokuba ngubani oshiyeka enoxanduva lokuqinisekisa ukufezekisa izidingo zosapho xa umfazi waloo ndoda esazilile, nto leyo imbanga ukuba angakwazi ukwenza ezinye izinto, ngenxa yokufezekisa iimfuneko zenkcubeko yokuzila. Kananjalo, nalapha ezintsimbini into yokubizana ngamagama afana no "bhulu", magama lawo anefuthe lokwehlisa isidima somntu othi azibhaqe engagayelwa kuyinto engashukuxwayo.

UFerraro (1998: 19-20) uvelisa ukuba inkcubeko inegalelo kwimpilo yomntu. Kuba inkcubeko ivula isithuba sokufunda indlela yokuphila, abantu baphela befunda izinto ezinegalelo okanye eziphikisana nempilo yabo (Spencer-Oatey: 2012). UFerraro wenza umzekelo wokunyamezela intlungu ngenxa yokufuna ukuqhwatyelwa luluntu lwakho, ufezekise isithethe okanye indlela yokuziphatha. Lo mzekelo xa uwujonga usondele kakhulu kwintetha yamaXhosa ethi, “indoda ayikhali”. Kwicala elihle, izinto zenkcubeko ezifana nemiliza zincedisa ekunqandeni ukutyeba komntu. Naxa umntu iye imfince loo miliza xa ethe wanyuka emzimbeni, uye avume ukuba ayiyeke, uye azame ukwehlisa umzimba ukuze ihombo le yakhe ibukeke.

Ukuphetha, inkcubeko ikho kuba abantu bengamaqela. Oko kukuthi, ayiyonto yamntu umnye. Inkcubeko ayiyoyalolo, iyiswiti eyenzelwe ukuba abantu ababini nangaphezulu bangamuncisana ngayo (Ferraro, 1998). Ngenxa yoko ndingaxoxa ndithi, ukusetyenziswa kweentsimbi kuyinxalenye yenkcubeko kwaye kuyinkcubeko ngokwako. Le ngxoxo iphuhla nangakumbi kwisahluko sesithathu.

2.3.2 I-ETHINOGRAPHI

Olu phandonzulu ngeentsimbi lukhokelele ukuba umphandi asebenzise i-ethinografi njengesixhobo sophandolwazi. I-ethinografi sisixhobo esisetyenziselwa ukuphanda ngoluntu. UVan Maneen (1996: 263) ucacisa i-ethinografi njengohlobo lokuphanda olusetyenziswa ngumphandi ephanda ngabo bantu baphila njengaye nabo bantu baphila naye. UKunju (2017: 13) ngokungqinelana noReeves nabanye (2008) uyichaza i-ethinografi njengofundo nzulu ngempilo nentlalo yohlanga oluthile. Oko ke kuxhomekeke ekubeni umphandi lowo abe yinxalenye yabo bantu bolo hlanga eqokelela, eshicilela ulwazi oluthile ngenkcubeko yabo bantu, umzekelo: izithethe, iinkolelo nezimilo zabo (uGenzuk, 2003 noHarris noJohnson, 2000).

Isixhobo sophando i-ethinografi yinzame yokuqokelela amanqaku athile okubona nokwenza izinto, lwazi olo olulele kwiinkcuba-buchopho ezisemakhayeni athile nakuluntu oluthile (uMoll noGreenberg, 1990). Uhlobo lokucholachola ulwazi lomphandi esebenzisa iethinografi luhlobo olufuna okanye olunyanzelisa ushicilelo lolwazi ngokunjalo kwalo okanye ngobuze balo.

Olu phando lusebenzisa ngqo esi sixhobo sokuqhuba uphando. Apha kudityaniswa ulwazi lwabantu abahlukileyo, bentetha inye kodwa benolwazi olufanayo nolwahlukileyo

ngeentsimbi, ngokushiyana kwezigaba zokukhula nangokohlulwa ziindawo zokuhlala. Ulwazi olushicilelweyo kolu phando lubonisa ngqo ukusondelelana komphandilwazi kwakunye nabo aphanda ngabo (Kunju, 2017).

UGenzuk (2003: 5) ugxininisa kakuhle ngokubaluleka kwentembeko yomphandilwazi kubaphandwa bakhe ngokuthi kumele abonise intembeko, ukususa inkxalabo kubaphandwa zisuka. Oku kubethelelwa nguGoduka (2012: 13) xa esithi, kubalulekile ukuba abaphandilwazi bazazise ngeziduko zabo ukuze babenako ukuthenjwa ngabaphandi. Ngokuphenjelwa leli nqaku, xa ndifika ebantwini, bendiye ndizazise ngokuthi, 'ndinguGamedze onkaba iphantsi kwentaba kaMantentente, kwaSilo eNdibela'. UGoduka (*ibid.*) uqhuba athi, xa umphandilwazi ezazisa ngale ndlela kuba lula ukuba abaphandwa bamthathe njengomnye wabo, oko kukuthi nolwazi lwabo baludlulisa ngaphandle kwamathandabuzo kwaye nobudlelwane obakhekileyo bungagqithisela ngaphaya kweenjongo zophando. Oku inene kunjalo.

Iintsimbi zahlulwa ngokweendidi ezintathu. Kukho iintsimbi zehombo, ezinxityelwa izizathu zokuhlobisa, iintsimbi zekhaya ezinxityelwa izimo ezilungelelene nezinto ezenziwa ekhaya nezo zamagqirha ezinxitywa kuphela ngabantu abangulo imhlophe. Ezi ntsimbi zisisiseko solu phando.

Kolu phando kugcwele imifanekiso ebonisa iintsimbi zabaThembu, njengeqela ekuthiwa lelamaXhosa, nangokukhethekileyo ezamagqirha antwaso imhlophe nanje ngokuba ingawo ayelelaniswa nesiXhosa. Oko kuphenjelelwa kukuba ukusetyenziswa kwemifanekiso kuyinxalenye yesi sixhobo sokuqhuba uphando, sibizwa i-visual ethnography (Schwartz (1989).

2.3.3 ULWAZI LWEMVELI NEMBALI YOMLOMO

Ngokugawula siwarhuqa, ayiyomfihlo into yokunqaba koncwadi olungeentsimbi zamaXhosa. Ngenxa yoko, kunyanzeleke ukuba kuphandwe ngazo, kusetyenziswa izixhobo ze-ethinografi ezifana nodliwanondlebe.

Esona sixhobo sakha ulwazi loluntu lulwazi lwemveli. Ulwazi lwemveli luquka amava abethelelwe ebantwini bolo luntu kwakunye nolo ludlulisweyo kwizizukulwana ngezizukulwana (Goduka, 2012). Umam' uLuleka Mgxeke (2019: udliwano-ndlebe) ngokuphendula umbuzo obhekise kulwazi lwakhe lweentsimbi uvula ngamazwi athi,

“Endikufumeneyo kumakhulu wam ngexesha emane ehlohla iintsimbi, (ngethuba) ndandimane ndihlala ecaleni kwakhe, ndimbuza ukuba yeyokuthini ke le, atsho ukuba...” Oku kuthethwa nguMgxekwa kungqina oko kutshiwo nguGoduka (2012: 1) ngokuthi, ixesha elide, ulwazi lwemveli lube yinkxalenye lokugcina nokuqinisa amathuba okuphila oluntu, kwilizwe jikelele. Oko kunjengokuba sikubona xa sijonga ukudluliswa kolwazi lokuhlohla ngokunegalelo ekuphuculeni inkcubeko, imbali nokukwazi ukubeka isonka etafileni, ukunyusa uqoqosho ukutsho.

Ulwazi lwemveli yindlela yokufundisana nokwabelana ngolwazi oluqulunqwa, lukhule minyaka le, oluphela luyinkcubeko yabantu lude luphele seluyindlela yokwenza izinto okanye indlela izinto ezenziwa ngayo (Ayubo nabanye, 2018). UGoduka (2012: 2) kulo mba unabisa athi, kukumakhaya apho olu lwazi lwemveli lwelizwe luqulathe inkcubeko nezinye izinto ezixabisekileyo lugcineka lugqithiseke kulutsha khona, ngokwezizukulwana nangokwamaxesha. Kulapho ke ulutsha lungcamla khona khona ukuze lukwazi ukulidlulisele kwabanye. Oku kungqina ukuba xa kuthathwa ingqalelo yolwazi lwemveli kumele kugxilwe ekuququzeleleni ingxoxo ebanzi phakathi koluntu ukuze kuqinise kwaye kuhlaziywe imisebenzi neendlela zokwenza zemveli ukuze zihambelane nezale mihla ukuze kubonwe izinto ezinokuthathwa ukuze zibe nefuthe elihle ekubumbeni ingomso.

ULanghill (2010: 7) uluchaza ulwazi lwemveli nje ngolwazi oluguqukayo. Ubani unako ukutsho ukuba oko kungqinwa nanguKaschula (2003) xa esithi, izithethe zesintu ziguquka ngokwamaxesha. Le ntetho ithetha ukuba kubakho uxokomezelelo, inguqu ngokwamaxesha nezinye izinto ezenza ukuba olu lwazi lungafani nelexesha lengqiqo.

Ulwazi lwemveli ke ludluliswa luyimbali yomlomo, ubani agxininise ngokuthi luncwadi lomlomo. “Ngenxa yokuba le mbali ingabhalwanga ncwadini, abo bayibalisayo, babalisa oko babekubaliselwe ngabazali babo” (Kunju, 2017). Kunjalo nje, ukufunda ngolwazi oludluliswa ngokwentetha kuyinto ebalulekileyo xa ubani efuna ukwazi okanye ukufunda ngokuntsokothileyo indlela yokuphila kwabantu. Ukudluliswa koncwadi ngomlomo okanye ukudluliswa ngembali ngomlomo kuxhomekeke kwinkcubeko nenkumbulo yoluntu (Finnegan, 2012). E-Afrika, uncwadi yinto engentshanga. Amalungu oluntu anoxanduva lokuqinisekisa ukugcineka kwembali yomlomo (Devantine, 2009). Imbali yomlomo lugcinakalo lolwazi olugqithiswa ngendlela ezahlukileyo zentetha, umzekelo, amaqhalo, iintsomi njl. njl. (*ibid.*).

Imbali yomlomo idlala eyona ndima ibalulekileyo kwinkcubeko. UGikandi (2003) uluchaza uncwadi oluyimbali yomlomo njengembali edluliswa ngomlomo, ethi njengokuba ithethwa ibe nako ukuphuhla kwaye igcinakale kolo luntu lusayigqithisela kwabanye. Uqhuba ngelithi, apho uluntu lufayo, noncwadi lomlomo luyafa, neenjongo zalo zingafezekiseki. Ugqiba ngelithi, uncwadi lomlomo ludinga uluntu oluphilileyo, ludinga ubomi. *“Orature means something passed on through the spoken word, and because it is based on the spoken language it comes to life only in a living community. Where community life fades away, orality loses its functions and dies. It needs people in a living social setting. It needs life itself.”*

URodopi (1996: 78) uthi kuluxanduva loluntu ukuqinisekisa ukuba zikhona iinzame zokuba ulwazi lwemveli olulele kwimbali yomlomo lugqithiseke okanye luhlale lumile. Oku ke kukuthi, ukusebenzisa esi sixhobo se-ethinografi ukuqhuba olu phando kuko okusisisombululo.

UBiyela (2003: 17) ukhankanya ukuba ngokuveliswa kwesinyanzeliso nokuphuhla kwesidingo sokufumana ulwazi lwesikolo kwanyhashwa ukufundwa nokudluliswa kwembali yomlomo nanje ngokuba ukufundwa kolwimi kwaqala ukuba kusekelezwe kuncwadi olubhaliweyo. Ngamafutshane, kuba uncwadi lwemveli lwalungabhalwanga, lwatyeshelwa ngaphandle. Oko kuthetha ukuba ukujolisa nokuxhomekeka kuphela koko kubhaliweyo kudala iyantlukwano phakathi koncwadi olubhaliweyo nolungabhalwanga. Yinto le enefuthe ekujongelweni phantsi kweelwimi zesiNtu nabantu bemveli. Mandulo phaya, imbali yomlomo eluncwadi lwemveli ibiyinto ebifundiswa kwiminyaka eliqelana phambi kokuba umntwana abe uyaya esikolweni, ukusukela kwizinto ezifana neentsomi, amaqhina nezinye ngokuphenjelelwa ngumba wokuba izikolo zikude kunamakhaya nanjengokuba abantwana babesiya sebebada esikolweni (Biyela, 2003: 17-18). Oku kufundwa koncwadi lwemveli bekuba nefuthe ekuloleni ingqondo yomntwana.

Olu phando luza kusebenziswa i-ethinografi ukukhangela indlela engena ngayo xa kubhekiselwe kwiintsimbi zamaXhosa.

2.3.4 IINTSIMBI ZAMAXHOSA

“Kwa ukusuka kweentsimbi, iintsimbi aziyonto yamaXhosa. Into ibisetyenziswa ngamathambo, nemithi...nonokrweca, izinto ebezisetyenziswa. Uzakubona nangoku asekhona amathambo, ufumanise ukuba eli thambo liza kulolwa ligqojozwe, ukuba ngumthi othile lo, ufike mhlawumbi umntu ewuxube ngolo hlobo, kukho imithi then aba nokrweca namaso. Amaso ke ayatyalwa emthini, nawo ke kugqojozwe la maso, kwakunxitywa ezoi nto. Ukufumana kwethu intsimbi, siyifumene ngokutshona kwenqanawe esuka e-Asia, yaphum’intsimbi, yafumanek’intsimbi ngolo hlobo. Bathi bayibona abelungu ukuba, aba bantu bayayithanda le nto, bayenza ke ngoku, yaye bayenza intsimbi, kambe emhlophe, kwasetyenziswa yona ke ngoku. Intsimbi ivele ngolo hlobo, ayisukanga intsimbi yayinto ebesiyisebenzisa singamaXhosa” (Sixhaso, 2019: udliwanondlebe).

NgokukaCostello (1990: 2), iintsimbi zaqala ukwaziswa eMzantsi Afrika ngamakhoboka ama-Arabhu nawamaPhuthukezi awayezithenga zibe yinqwaba. UCarey (1994: 10) ungqinelana noku ngokongeza ngelithi, kuqikelelwa ukuba la makhoboka azifumana e-Indiya iintsimbi zasentshona. Naxa ezi ntsimbi zingumavuk’engceni kwinkcubeko yamaXhosa, sele zamkelwa hayi ngaXhosa kuphela, kodwa ngumzi kaNtu uphela (Gitywa, 1971).

Eyona nto imangazayo ngenguqu yeentsimbi kukuba iintsimbi aziyonkcubeko yazo zonke iintlanga kwaye azinxitywa nto iye phi ezidolophini nakwiindawo ezinefuthe lenkolo yobuKristu. Kwiindawo ezininzi apha eMzantsi Afrika iyantlukwano phakathi kwabo banxiba iintsimbi (amaqaba) nabo bangazinxibiyo (amagqobhoka) eninzi kuluntu nakumakhaya iyimpembelelo yenkolo (Pinnock, 1995). Isizathu soko kukubonwa kweentsimbi njengento engalunganga ngamagwangqa ankolo ibubukristu nalapho omnye umthetho abeza nawo yayikukubeka phantsi iintsimbi ukuze wamkeleke kwinkolo yawo (Pinnock, 1995 noGitywa, 1971).

Kwa kwimveliso yeentsimbi, amanina eMzantsi Afrika ngawo awokuqala ukuqulunqa ukusetyenziswa kweentsimbi, bezinxiba ngokwabo kuqala bandule ukunxibisa amalungu osapho lwabo (Nettleton, 2014). Oku, ngokubhalwa nguNettleton (2014: 342) nangokutshiwo nguSixhaso (2019: udliwanondlebe) kiwakusenzeka ngokutyalwa kwamaso ngamanina ashiyeke ekhayeni nanje ngoko amadoda aye kwamlungu. Kwakusetyenziswa usinga ukudibanisa la maso ukwenza umsebenzi wobugcisa nehombi (Pinnock, 1995). UNettleton (2014: 342) ulikhupha litsole ukuba imbali yeentsimbi nje ngenkcubeko yethu akuyo nto iphandwe ngokupheleleyo. Ukwagxininisa nokuba esi siphso sokuhlohla sisiphso samabhinqa

angazange anikwe thuba lakusebenza kwelegolide neleentlanzi njengamadoda. Ukungqina oko, uBozzoli (1983: 167) woleka ngelithi esi senzo samanina kukubaleka ukogqunyelelwa ngamadoda (patriarchal domination) ngokugxininisa ekukhuseleni inkcubeko. Ukuhlohla kungabonwa nje ngengcinakalo yenkcubeko (Nettleton, 2014).

Amanina anoxanduva lokuqinisekisa ugcinakalo lwenkcubeko ngokudlulisela esi siphawo kwiintwazana ezisakhulayo, nazo eziye zifundise oogxa bazo kwakunye nezilandela zona. USibahle (1997: 175) kuCostello (1990) uyakungqina oko ngokukhankanya ukungabonela ntweni kwentombazana engakwaziyo ukuhlohla. Oko kudala ukhuphiswano phakathi kwawo, ze elona qela lineendlela ezintle zokuhlohla ibe lilo eliphuma phambili (Costello, 1990).

Ngokuhlohla, amanina avelisa iindlela ezintsha zokurhasela iimpahla (*ibid.*).

UPreston-Whyte noMorris (1994: 16) bavelisa ukuba amantombazana athe dlundlu, oko kukuthi asele elungele ukwenda, ngawo awayenoxanduva lokugayela izinqanda-mathe zawo, bedlulisa loo myalezo wothando. Yinto leyo uSixhaso (2019: udliwanondlebe) ayingqina ngelithi, umfana wayebanewonga phakathi kwabanye ngokuxhakazela kwakhe. UBroster (1967: 24-25) uthi xa amanzi emngqushweni ebebephekisana ngawo umfana nentombi le, oko kukuthi, uthando luphelile, umfana kulindeleke ukuba abuyesele intombi iintsimbi zayo, nto leyo ikhatywayo nguSixhaso noMnqanqeni (2019: udliwanondlebe) ngelithi, umfana uye anxibe ezenye intombi, akhulule ezale indala kodwa angazibuyisi. UPreston-Whyte noMorris (1994) basichazela ukuba amantombazana angekawulungeli ncam umendo ayehlohlela abakhuluwa kunye nootata babo, ukuncedisa oomama babo. UWood (1985: 148) uthi, kwaZulu ukuhlohla kwakufundwa kubantwana begazi xa bethe benda okanye loo nkosi ithe yakhothama, nto leyo eyahlukileyo kwisizwe samaXhosa.

Njengokuba sekubhaliwe ngasentla ukuba iintombi ezindala kuvame ukuba ibe zizo ezigayela abafana, uGitywa (1971: 117) uvelisa ukuba ngokungafaniyo namaZulu namaSwati, iintsimbi zamaXhosa azinamibala ubani angayicalucalula ngokunentsingiselo yothando, intsimbi iyonke ngokwenziwa iluphawu lothando. Woleka ngelithi, imibala esetyenziswayo isetyenziswa kuphela xa ingathukani. UGitywa (1971: 118) uyatsho ukuba naxa imibala ethile yeentsimbi kwisiZulu inamagama antetha inye nesiXhosa, oko akuthethi ukuba intsingiselo inye. Oku ukuphuhlisa ngomzekelo wombala ohobe kwisiXhosa obizwa nje ngojuba kwisiZulu, magama omabini abhekisa kumbala wentaka ethile engathethi nto esiXhoseni kodwa kwisiZulu unikwe umyalezo wentembeko.

Okubalulekileyo nokuqaphelekayo kumaXhosa yimibala awayisebenzisa ukohlula amaqela athile phakathi kwawo, umzekelo woko kukohluka kwemibala esetyenziswa ngamaMpondomise kuneyamaGcaleka. Oku kuphuhliswa nguPinnock (1995: 34) xa ecaphula kudliwanondlebe lwakhe noJoan Broster (1991). Ngonyaka we-1975, lo kaBroster akuba ebone umThembukazi othile ethenga iintsimbi ezi-olenji kwivenkile i-Ally Sheppard's Trading eClarkebury, umbuza isizathu sokuthenga lo mbala ungavamanga kusetyenziswa ngabaThembu, uphendula ngelithi, akanamva akanamphambili. Naxa ukuhlola kwavelisa isiphiwo samaXhosa, inkcubeko ibibalela ukuba babe nako ukusebenzisa imibala ethile (Costello: 1990). UMgxeke (2019: udliwanondlebe) yena uthi imibala exhaphakileyo kubaThembu ngohobe, umulugwana kwakunye noluhlaza ngokungafaniyo namaGcaleka apho ufumana kakhulu umbala oluhlaza nohobe.

UPreston-Whyte noMorris (1994: 16) bangqinelana ngelithi uninzi lweentsimbi noko kwenziweyo ngeentsimbi lubonisa isini, iminyaka kwakunye nendawo umntu akuyo ngokuphathelene nomendo okanye ukuzeka. Bahambisa bathi, iintsimbi zidlala indima ebalulekileyo ekuphuhliseni inkcubeko yamaqela. Bagqibalisa ngelithi, akungawo onke amaqela ohlanga olunye anxiba iintsimbi. Umzekelo woko uvela kumaqela afana namaMpondo angavamanga ukunxiba iintsimbi nje engafani nabaThembu kodwa abe ewela kuhlanga olunye, olo lwamaXhosa.

Okunye okumangalisayo kulo mcimbi weentsimbi nowahlula amaXhosa kwezinye iintlanga kukuba amaXhosa azihlula kathathu iintlobo zeentsimbi: iintsimbi zekhaya, iintsimbi zamagqirha kwakunye neentsimbi zehombo. Ezi ntsimbi zineendawo ekumele zinxitywe kuzo, izizathu zokunxitywa kwakunye nenkcazelo yomntu onelungelo lokuzinxiba (Sixhaso, Bakala noMnqanqeni, 2019: udliwanondlebe).

Omnye umntu angakuqaphela kwiintsimbi zamaXhosa kukwahluka kwazo ngokwezigaba zokukhula komntu. Ezi ntsimbi zinempembelelo kwintlonipho namalungelo anikwa umntu ngokwesigaba akuso sokukhula (Zungu, 2000). Ezi ntsimbi zikwahluka ngokwesini somntu kodwa wonke umntu uqala kumcu wamaso, anxitywa esinqeni (Gitywa, 1971). NgokukaLevitas noMorris (1984: 36), isizathu sokuba iintsana zibe azinxibi ntsimbi zingako kukuba uninzi lwexesha zifukanywe ngeengubo ezishushu emiqolweni yoonina. Mandulo phaya, kwakusetyenziswa iimfele ukubeleka iintsana (Magwaza, 1999), mfele ezazivela kula bhokhwe yembekeko.

Okona kuqaphelekayo ke ngoko kubhaliweyo ngeentsimbi, ngakumbi ezamaXhosa kukuba naxa ikhona imifanekiso engemininzanga ukuya phi, kweminye kumane kukhankanya amagama ezi ntsimbi zamaXhosa, awukho umbhalo obonisa indlela yokunxitywa kwezi ntsimbi kwakunye nenkcazelo yomntu onelungelo lokunxiba ezi ntsimbi nalapho angazinxiba khona. Ukoleka koko, akekho umphandi okhankanya ukuba iintsimbi ziyakwazi ukuba sisiphiwo seminyanya emntwini. ‘Andizange ndafundiswa ukwenza intsingimbi mna, ndayiboniswa ephupheni ngumakhulu wam owasweleka kudala,’ (Bakala, 2019: udliwanondelebe). Kananjalo, akekho ovelisa oko kuthethwa nguMntwa (1997: 3) wokuba iintsimbi ziyakwazi ukunxityelwa isizathu esingaphezu kweso sicace gca, sokuhomba. Oko kukuthi iintsimbi namaso ziyaxitywa xa umntu efuna ukuzikhusela. Kananjalo, ezi intsingimbi zinamagama ezithiywe ngawo nqwa namagama abantu, noko kubalulwa kakuhle kulo mhlathi ulandelayo.

2.3.5 I-ONOMASTIKI

Iintsingimbi zamaXhosa zinamagama, nto leyo eyenza ukuba umntu akwazi ukuzahlula. Yintoni igama okanye yintoni esegameni? I-onomastiki lufundo lwamagama asetyenzisiweyo ekuthiyeni nocalucalulo lwezizathu okanye lwentsingiselo aloo magama (Topolovec, 2012). Alikho igama okanye uhlobo lwe-onomastiki olugxile ekufundeni amagama eentsimbi nanjengoko kuvame ukuba kufundwe lawo eendawo (toponomastics) okanye abantu ngqo (Anthroponomastics- amagama, iifani neziduko zabantu) (Bright, 2003).

Ngokolwimi, ingqiqo yegama elitsha kukwakheka kwegama elitsha (Topolovec, 2012). Uhambisa athi, ngamanye amaxesha ukuqingqwa kwegama luzizizathu zotshintsho kulwimi apho igama lingasetyenziswa ngokufanayo kodwa iingcambu yalo inye, umzekelo, ukufunda, umfundi-omabini la magama iingcambu zawo zimiliselwe kwegama u-“fund” (Satyo, 1997). UTopolovec (2012: 15) ukwakhankanya ukuba iyenzeka into yokuba kudityaniswe amagama amabini ukwakha igama elinye neliye lithethe into eyahlukileyo kuloo magama adityanisiweyo.

Okona kubalulekileyo ubani anokuqaphela ngokubhekisele kumagama nokuthiya kukuba oko kunefuthe loluntu. Oku kuthetha kuba uluntu luyazikhethelela ukuba luthiye njani (Topolovec, 2012 noBright, 2003). Oku kuthethwa ngasentla kuvela ngqo kwiintsingimbi zamaXhosa, apho uye ufumanise ukuba intsingimbi enye inamagama amabini nangaphezulu, ngokuxhomekeke

kwindlela uluntu oluthile olufuna ukuyibiza ngayo (Mnqanqeni, 2019: udliwanondlebe). ULieberson (1984: 77) uthi ngokuxhomekeke kuluntu oluthile nezithethe zalo, igama lilawulwa yimithetho ekhoyo kuloo nkubeko. Uhambisa ngelithi, igama elo kuthiywe ngalo liphenjelelwa ngumfanekiso okanye yinkangeleko yoko kuthiyweyo. Oko ke kubonakala kakuhle kwiintsimbi zamaXhosa apho uye ufumanise ukuba zithiywe ngendlela ezingazo okanye ngendlela ezinxitywa ngazo, umzekelo, intsimbi yasemqaleni ekuthiwa yingqosha ithiywe kanjalo kuba isogquma iingqosha.

Naxa kungahlalutywa kakuhle amagama ezi ntsimbi kolu phando ngenxa yezithintelo ezithile, amagama ezi ntsimbi achaziwe.

2.4 UQUKUMBELO

Apha kwesi sahluko kuzanywe ukuveliswa uncwadi oluphembelela nolunefuthe kolu phando kwakunye nokuvelisa imbali yabaThembu, kwesi sahluko kuzanywa ukunika inkanyiso ngentlalo yabaThembu nendima yabo kwiintsimbi

ISAPHLUKO SESITHATHU

NGAPHAYA KWEENTSIMBI: “LA “MAQAB’AQAB’IMBOL’AQEQESHEKIL’EZINGQONDWENI!”

3.1 INTSHAYELELO

Njengokuba sekukhanyaye kwisahluko sokuqala, intlalo yakwaNtu, yamaXhosa ngokukhethekileyo, ineenguqu ezininzi ngokuneempembelelo zasentshona nangokutshintsha kwamaxesha. Esi sahluko ke singqala ngqo embo, ngamagama ahandle, kuzinjongo zaso ukusithatha entshona kumaxesha angoku, singqale ngqo embo. Ekwenzeni oko, esi sahluko siza kushukuxa ingqondo yemveli ebethelwa kwinkcubeko yeentsimbi, engacacanga gca emntwini ngakumbi lowo ungambu zingekho sesiXhoseni ebaThenjini, nalapho olu lwazi lwemveli belunokubela kuba luyinkcubeko.

Naliphi na ilungu loluntu liphila kwaye linqwanqwadwa yimithetho ethile, mithetho leyo enenxaxheba kwindlela yokuziphatha, isimilo nembeko ilifundisa ngentlalo yoluntu. Enye yezinto ezingumzekelo kukuhlonitshwa nokulondolozwa kwezinto ezifana nokunxitywa kweentsimbi njengento enyanzelisa intlonipho kuwo onke amaqanaba okukhula eluntwini (Bongela, 2001: 9). UBongela (*ibid.*) uqhubeka acacise ukuba le mithetho iyinkuthazo kuluntu ukuba lunonophele inkcubeko yalo ukuze bathi abantu balo ngokukhula babe nako ukungena ezihlalweni zabo bethobekile, behloniphekile, benolwazi nengqiqo kwaye bengamalungu ahloniphekileyo.

Ukukhumbuza nje phambi kokuba sihlabele mgama nokugxininisa oko kuthethwa nguBongela (2001) noko kusisihloko sesi sahluko, kwisahluko sokuqala sichaphazele ukuba iintsimbi zinezizathu ezinxityelwa zona. Kwesi sahluko kuza kuveliswa ezo zizathu ngokweempembelelo zolwazi lwemveli oluphila kuluNtu oluphilayo, njengokuba bekukhe kwakhanyaye kwisahluko sesibini, ngokuvelisa intetha, iindlela zokuthetha, indlela yokuphila nengqeqesho egqama ngezizathu zokunxiba iintsimbi kumaqaba, bantu abo bajongelwe phantsi ngenxa yokubambelela kwiingcambu zabo.

3.2 “SASINONCWADI KWATANCI:” INGQIQO IMNYAMA

Iintsimbi ziyathetha. Intsingiselo yazo ifihlakele, ifuna umntu onengqondo enzulu, engenzulu nje koko enzulu ukucinga, ebanzi ngentelekelelo nephakamileyo ngengqikelelo. Ubuchule beentsimbi abubuhle kuphela, buqulathe inkcubeko evelisa ingqiqo nobulumko bemveli. Lo nto ithi, ulwimi lweentsimbi lungumfuziselo woncwadi lwatanci (Biyela, 2013). Oku kungqinwa nguLukoff noJohnson (1980) xa besithi amagwangqa aluchaza uthando njengohambo ‘love is a journey’, nto leyo ethetha ukuba uthando balujonga njengohambo, nalapho abathandani babonwa njengabahambi kule ndlela. Kuthi ke apha ekulandeleleni uhambo lwabo, ekuhambeni, babonakale sebefika apha babhalelwe khona, behlule kwaloo makhamandela bebejongene nawo, ekuzimanyeni ngothando nangenyaniso. Lo mzekelo ucacisa gca, okanye unika umhlahla-ndlela weentsimbi njengengqeqesho nolwazi lweemveli.

UNKamba-Van Wyk (1996: 50) ukucacisa ukusetyenziswa kweentsimbi kwaXhosa njengohlobo lokunxulumana kwabantu eluntwini. Oku kuthetha ukuba ngobuchule beentsimbi, abeNguni baba nako ukuthetha ngendlela efihla intsingiselo ngobu bugcisa. Yinto le uSchoeman (1983) ayibona okanye ayichaza njengokuba lukhululeko ebantwini, neyenza abeNguni bazibone bekhululeka entethweni, ngokufihla eyona ntsingiselo ngobugcisa. USchoeman (*ibid*) unaba ngokugxininisa ukuba kubugcisa beentsimbi, kuphuhla ulwimi, nto leyo ayicacisa ngokuthi, akukho bugcisa bungenangqeqesho. Koko, ubani angangqina okanye angazigqibela ke ukuba ukufihla intsingiselo kudlala eyona ndima ibalulekileyo ekuphileni, ngakumbi ekwahlula-hluleni inyaniso yelizwe ngokunxibelelana nasekwakheni intsingiselo entsha. Iintsimbi zingajongeka njengesafobe esinjongo yaso ikukunika intsingiselo entsha kubugcisa, ulwimi lobugcisa nokunxulumana ebugciseni. Wonke umzuzu ekunxulumaneni kwakunye nayo yonke imifanekiso inezizathu. Kuziinjongo zesi sahluko solu phando ukuba sizathuze kangangoko sinako ngengqondi yemveli ekobu bugcisa.

3.3 SININ’ IINTSIMBI: IGALELO LAMANINA KWIINTSIMBI

U-Oakley (1985: 6) ulichaza igama elithi ‘isini’ njengegama elisetyenziswayo ukuchaza umahluko oyindalo phakathi kwebhinqa nendoda, mahluko lowo ubonakala ngqo kumhlaba wangezantsi, namhlaba lowo usetyenziselwa izizathu zokutsiba iziko. Kwelinye icala u-Oakley (*ibid.*) ukwavelisa ukuba bona ubuni ngumba wenkcubeko yolo luntu, nebhekisa

kukwahlulahlulwa kwabantu nezinto ngokwezamanina nezamadoda. Oku kuthetha ukuba naxa ihlabathi lonke lisahlula isini sabantu nezinto ezinokwenziwa sisini esithile, imisebenzi evumelekileyo ngqo ukuba yenziwe zezi zini iyahluka ngokuxhomekeke kuluntu olo umntu akulo, ngamanye amagama izinto ezilixabiso nendlela zokwenza neendlela zokwenza zezi zini ziqulunqwa luluNtu (Delphy, 1993: 1-2). Oku kusinika iingcinga zokuba, intsimbi njengento evame ukuba iphathwe okanye ibe ngumsebenzi wamanina ixesha elininzi kubangelwa kukuba imisebenzi ethile kuluntu yahlulwa ngokobuni.

Kwelinye icala, ngokwahlukeneyo noluvo luka-Oakley (1985), uMead (1935) yena uvelisa ukuba ukwahlulwa kwemisebenzi phakathi kwezini yinto eyindalo ayinagalelo luluNtu umntu akhulela kulo ngoko ke ukwahlulwa kwemisebenzi yinto enyanzelekileyo nelungileyo. Omnye umntu angakuvuma ekuphikisa oku kuveliswa nguMead (*ibid.*) evuma ngelithi, kwa kwimveliso yazo iintsimbi xa ujonga indima edlalwa zizo kuluNtu ubani angangqina ukuba isini sidlala indima enkulu kwiintsimbi ezinxitywa ngamanina namadoda kodwa akuphikisa ngelithi ukuhlolwa kwazo ngokwemveliso kukhetheke kumanina. Kwelinye icala ukubonisa iintsimbi njengento engumsebenzi wamanina nokuba iintsimbi ezithile zinxitywa sisini esithile xa uyijonga ngokwale mihla yinto ethande ukutsala umdla nanjengokuba nabani na ezinxiba kwaye ezenza iintsimbi ngokungahluli kwa sini. Sibeke ingca kulo mba. Kweli candelo lesi sahluko sijonga ngqo imbali yemveliso yeentsimbi ngokuyanyaniswa namanina, nanjengokuba isihloko saso sisitsho.

Akungoku Akungoku sabona amanina edibanisa amaqhina, elala evuka ngamabona-ndenzile ezama ubomi. Ukusukela kwiintsuku zomzabalazo apho amadoda, naziintloko zamakhaya, ayeselubhacweni ukuya kutsho kumaxesha apho kufuneka amanina edodile phantsi kwempahla yenzila emnyama, nembali yazo ingesosiNtu. Iintsimbi zinexabiso elimangalisayo ebomini bamanina oMzantsi Afrika (Nkamba-Van Wyk, 1996) ngakumbi kwala asezilalini akuphila kwabo kuxhomekeke ekuhloleni ukuya kuphuma ekuhaseni.

Kwa kwimveliso akuyomfihlo ukuba iintsimbi kwakunye nayo yonke into enokwenza nazo inefuthe lamanina okanye ibonwa njengehlobene namanina (Nkamba-Van Wyk, 1996). Ngamagama ahandle le ntetha ithi, ngamakhosikazi aphambili ekugcineni nasekuphuhliseni obu buchule.

Xa sijonga umkhondo woku, kwimbali ekhoyo ezincwadini, uNettleton (2014) ukhankanya ukuba ngokusekwa kwamajelo emfundo ezilalini, izikolo ukutsho, emakhayeni kwakuvumeleke ukuba ibe ngabantwana abangamakhwenkwe kuphela abafumana ithuba

negunya lokuxhamla kule mfundo, nto leyo yayithetha ukuba amanina ayeshiyeka ekhaya. Kulapho ke kuthe kwabonakala ukuxhamla kwamanina kwimfundo yangaphandle kwezakhiwo zesikolo ezisesikweni. UNettleton (2014) ukwayilanda imbali yeentsimbi nokusetyenziswa kwazo ngamanina ngokucaphula umbhalo kaRedding (1993) obalula ukuba mandulo phaya, amakoloniyal exesha lengcinezelo ayekubona ukuhlala ekhaya kwamadoda ehoye ubutyebi bemfuyo yawo njengokonqena. Oku kukuthi ngamagama ahandle, kwakumele amadoda ayokukhoboka ezidolophini ukuze abe ayasebenza. Ngokusekwa kwesi sinyanzeliso, kwakugxilwe kwiintloko zamakhaya ukuba ziyokusebenza kweleentlanzi okanye kwelegolide, zishiye amanina ekhaya. Amanina ke ayeshiyeka engabagcini bamakhaya, hayi iintloko zamakhaya. Ngokuveliswa kwesinyanzeliso samadoda ayokusebenza ezidolophini, noko kwakubonwa njengowona msebenzi, okona kwakuxhalabisa kukungathathelwa ntweni kwamanina njengadlala indima ebonakalayo kuqoqosho loluNtu. Oku, ngendlela engaqondakaliyo, kwakunyanzelisa amanina ukuba, phezu kwezinye izinto, aqine ekugcineni nokuphuhlisa inkcubeko. Koku, ubani angavuma ukuba nantoni na eyenza ukuba amadoda abone inzala yawo ixabise ukuzazi iyawachulumancisa (Bozzoli, 1983). Ngokusebenza ngeentsimbi, uBozzoli (*ibid.*) uqhubeka athi, amanina ayebaleka ukogqunyelelwa ngamadoda kuphele ngoko ke, ukuthatha inxaxheba ekugcineni inkcubeko yinto eyaba nako ukubenza bahlonipheke. Kungoku nje, nangokutsho kukaPreston-Whyte noMorris (1994), iintsimbi zaba nako ukuba zibe libali lomntu wonke. Oku kukuthi, ngenxa yamanina, iintsimbi zinexabiso.

Okunye okuvelayo kuncwadi kukuba amaXhosa asisizwe esahlula imisebenzi ngokwezini zabantu, yiyo le nto sibona amanina egqwesa kobu bugcisa (*ibid.*). Imbali ibonisa ukuba akuyonto yothusayo ukuba iintsimbi zayanyanise namanina, ngakumbi asezilalini (Nettleton, 2014) naxa nawasezidolophini amaqobokazana sele ehlohla.

Ukanti, ngokugqithisileyo kwindima yamanina ekugcineni nasekuphuculeni inkcubeko yeentsimbi okona kumangalisayo ngesi siphso nangokukhankanywa ngabaphandi abafana nooNkamba-Van Wyk (1996), ooNettleton (2014), ooBozzoli (1983) ooCostello (1990) nabanye, iintsimbi ziyindlela yonxulumano. Oku kukuthi, kubugcisa beentsimbi ubani unako ukuphuma noncwadi. Nanjengabantu abangajongelwanga ntweni xa kufika ekuqineni kwengqondo xa ubani ejonga iintsimbi uba nako ukubona ukuba nyani la maqaba aqab' imbola aqeqeshekile ezingqondweni.

3.4 UKUVELA KWENGQIQO KWIINTSIMBI ZESIXHOSA

Asinakuyithandabuza nakuyichitha inyaniso yokuba eyona nto ibalulekileyo nenexabiso kuluNtu lulwazi lwalo lwenkcubeko lwayo kwakunye nokukwazi ukulugqithisa olo lwazi (Geisler noWickramasinghe, 2015). U-Ayub, Kogeda noLall (2018: 4), bongeza ngelithi, ukulahleka kolwazi olungako kunganegalelo elibi kuqoqosho lwesizwe kungoko ke kubalulekile ukuba olu lwazi lwemveli lugcinwe kwaye kwenziwe iindlela neenzame zokuba lusasazwe.

Kwinkcazelo kaHofstede (1994: 5) kwisahluko sesibini ichazwa inkcubeko njengokuqeqeshwa kwengqondo ngokusekelezwe kwimithetho neenkolelo zelo qela ukuze ibe nefuthe kwindlela zokuphila zelo qela. Ezinye zezinto ezibalulekileyo kwindlela yokuziphatha, nevela kwiintsimbi yintlonipho. UBongela (2001: 1) uyichaza intlonipho njengento engcambu zikwinkcubeko nto leyo ethetha ukuthi inefuthe kwindlela yokuziphatha komntu. Le nkcubeko evelisa intlonipho ibalulwa apha yile inefuthe kwizizathu zokwenziwa kweentsimbi ngezinto ezizithethayo eluntwini. Kwizinto eli candelo lesi sahluko eliza kunaba ligxile kuzo yileyo ithethwa nguHofstede (1994). Ingaba ingqeqesho evela ekunxityweni kweentsimbi inefuthe lini kwintlalo yabantu kuluntu, kwakunye nezigaba zabo? Nanjengokuba inkcubeko iye ibe yinto ekuthiwa kunyanzelekile ibonakale, ingaba ngokwengqiqo emnyama iyabonakala, leliphi eli liso kumele lisetyenziswe ukuze ibonise oko ikuthethayo? Njengokutsho kukaHofstede (1991: 8) ezinye zezinto zenkcubeko zintsingiselo ifihlakele.

Inkcubeko isekelezwe phezu kweempawu ezithile (iinkolelo, uhlobo lokuziphatha, izimvo) ezenza ukuba abantu bohlanga oluthile babe nako ukuziqonda (Nyambura, Nyamache noNyabisi, 2012: 36; uMini nabanye, 2003: 628). Xa umntu enxibe uhlobo lweentsimbi uyakwazi ukubonisa uchulumanco, indima yomntu kuluntu, ubuhle, inkolo, isigaba sokukhula, isimo somntu nendawo asuka kuyo (Nyambura, Nyamache noNyabisi, 2012: 36; Van Wyk, 2003: 14). Ulwazi lwemveli lubalulekile ekubetheleleni nasekufundiseni iindlela ezahlukeyo zokucinga ngobomi nokujongana ngqo nonobangela wokuphila kwabantu elizweni (Biyela, 2015: 469-470). Iintsimbi ziyakwazi ukubalisa ngexesha elithile lobomi bama-Afrika. Umzekelo woku, nanjengokubalulwa kwisahluko sokuqala ukuba iinjongo zolu phando kukubonisa iintsimbi ezazinxitywa kudala, kwezi ntsimbi nesele zinganxitywa kakhulu kule mihla kubonakala indlela ekwakuphilwa ngayo kudala ukubonisa ingqiqo yabantu bakudala kwezinto ezifana nentsimbi zamakhwenkwe nezabafana. AmaXhosa alubethelela ulwazi lwemveli, evelisa ubulumko nengqiqo yawo kwiintsimbi ngezi ntlobo zilandelayo:

3.4.1 IINTSIMBI: INGQOQOSHO-MZIMBA

Enye yezinto eziye zibe sisilumkiso xa kujongwe imihla yokuphila yomntu yinto edibene nobungakanani bomzimba womntu. UNyambura, Nyamache noNyabisi (2012: 36) bathi iqobokazana elihle ngokwama-Afrika lelinomzimba omhle, ompundu zithe sa, osinqa siqhawukileyo nesisu esithe nca. Oko ke, nokubonakala kunjalo kumaXhosa, kuthetha ukuba ukuze elo qobokazana libe nako ukubonakala njengelihle, nelifanelwe likhazi kumele lizinxibe iintsimbi kwa ukusuka ebuntwaneni (*ibid.*). Ngamafutshane, le nkcazelo isinika imbali yokuba ama-Afrika, namaXhosa ngokukhethekileyo, ngabantu abakugadileyo ukukhuluphala nokubhitya komzimba ngendlela engaba yingozi emntwini. Kananjalo, le nkcazelo ekunikeni ulwazi lwentombi elungele umendo njengaleyo inomzimba oqolileyo ikwashiya imibuzo yokuba umzimba ujongwa kude kube nini. Phambi kokuba sibheke phambili nale mibuzo masiqale kuqala ngokujonga oku ukusuka ezantsi, kwiintsana.

Naxa kulo mhlathi ungasentla kugxininiswa kuphela kumaqobokazana, kwaXhosa iintsimbi zokujonga ukwehla nokunyuka komzimba womntu azinasini ngakumbi ukusuka ebuntwaneni. ULevitas noMorris (1984) bathi kwakungavamanga ukuba iintsana zinxityiswe iintsimbi nanjengoko ixesha elininzi zazilichitha emiqolo yoonina ukuze zikhuseleke kwaye zishushubezeke. Iintsana zazinxiba kuphela umcu okanye umngqa nje omnye esinqeni kuphela (Magwaza, 1999). Lo mcu ke yila nto kuthiwa nguncenge (Solani noSixhaso, 2019: udliwanondlebe). Ngokusebenzisa uncenge, amaXhosa akujonga nakoluphi na usana ukuhla nokunyuka komzimba, ngamanye amagama, iinjongo zale ntsimbi yayikukukala usana. Ungcenge wayenzelwe ukuba abazali bomntwana, ngakumbi unozala namanina amngqongileyo, bakwazi ukujonga ukunyuka nokwehla komntwana ngezizathu ezayanyaniswa nokujonga indlela yokutya nokuqaphela izigulo kwangoko ukuze ibe khona into esisisombululo eyenziwayo ukunqanda oko (Solani, 2019). NgokwamaXhosa, umntwana kumele ukhula ukunyuka hayi ukwehla nalapho aye athi ngokukhula, neentsimbi zitshintshe kungene ezokugquma impahla yangezantsi (Morris noPreston-Whyte, 1994). Ukukala usana ngokusetyenziswa kongcenge, nathi xa umntwana lowo enyukile esiqwini ngokokukhula, kwakunika umzali ulwazi nemvume yokuba akwazi ukuyiqhawula loo ntsimbi xa ifinca usana nokuba usana olo lusesemandleni nasempilweni (Sixhaso, 2019). Ngoko ke, ukusetyenziswa kweentsimbi ngamaXhosa kwakuziindlela zokukwazi ukubona ukukhula emntwaneni ukusuka ebuyukwini, ukuya kutsho ebuntombini, ebukhwenkweni njalo njalo.

Ngokubeka ingca koku sikuvelise kulo mhlathi ungasentla nokubuyela kula mba wenkangeleko yamanina ibalulwa nguNyambura, uNyamache noNyabisi (2012), mfo uthile endive ngebali lakhe ubalisa athi, ‘ndandinomfazi ongenasiqu sikhulu ukubheka phi, enayo noko eyokucinga kodwa umzi wam wawunguvula zibhuqe. Ndathi ukohlukana naye ndazeka ominyaka ingezantsana kunalo wokuqala, emile kakuhle kwaye neempundu zibukeka, watsho wanesidima umzi wam.’ Le ke yintetho engekho ntsha okanye engothusiyo kumaXhosa ngakumbi kula athanda ukuxhaphaka pha ezantsi kobuhlanti nala angasegoqweni nankolelo zawo ikukuba umfazi undiliseka ngohlobo amile ngayo, ngokwenkangeleko yakhe yomzimba.

Ndiqinisekile ukuba imibuzo yokuba kanti amaXhosa ayihoya xa kutheni into yomzimba iye ithontelana entloko ngakumbi ngokubhekisele kumanina. Naxa kunjalo nje, oku akwahlukanga nokuthengiswa kwezikhindana ezibizwa oothayithi ezidalelwe ukuqoqosha umzimba ngokubamba kakuhle iinyama ezithile zomntu ukuze akhangeleke ngendlela ethile. Ngokujonga iindlela amaXhosa axabise ngayo inkangeleko ethile, ubani unako ukubona ukuba iintsimbi zidlala indima ekufezekiseni oko. Iintsimbi zeli qela zincomeka xa zigangxwe ngumntu onomzimba, nto leyo ethetha ukuba kubantu abamizimba inciphileyo azinamfaneleko ibheke phi. Nanjengoko sekutshiwo, umzimba omkhulwana nguwo omhle kwaye oye wayanyanisewe nokonwaba. Kungoko ke kuye kuvele iintetha ezifana nezithi, ‘akasanqukranga’, ‘intombi inqurile’, ‘uza kumthini umfazi onempundu enye?’ njalo njalo. Siyaphi apho siya khona ngale nto? Enye yeengxoxo ekhe ivele kwiincoko endiba nazo ngeentsimbi negalelo lazo ekujongeni nokugcina umzimba umhle yingoma yongasekhoyo, uBra Hugh Masekela asebenzisana kuyo nemvumikazi uThandiswa Mazwayi ethi “Thanayi” (2007). Kule ngoma ethetha ngenkangeleko yomzimba wale ntombi inguNomalungelo otya yonke into, kukho amagama athi, “akasatyebang’uNomalungelo, inkab’ itshonile” negqithisa ithi “ndanga ndiyambon’ umnt’ akamama ehlulek’ ukuphakama”.

UNomalungelo lo yintombi endala engendanga. KwaXhosa, indoda ayinalo igunya okanye ilungelo lokuba nezimvo ngobungakanani bomntu obhinqileyo ngaphandle kokuba olu luvo lwayamene nokwenda. Xa uyimamela le ngoma kwaye uzikil’ ekuyicingeni, unokuyingqina ukuba inene uNomalungelo yintombi esele ingasazinxibi kwaphela iintsimbi. Oko kubonakala ngokuba amantombazana akwaXhosa ukuze afumane amasoka ayenxiba iintsimbi kwaye athathe inxaxheba kwizinto ezifana nemixhentso nokutheza (Magwaza, 1999). Ubani angakungqina ukuba uNomalungelo lo, uthe asakubamdala waziyeka iintsimbi ezi. Umzimba ke xa ungasazinxibi iintsimbi uyaphalala kuba kaloku akufunekanga ukuba iintsimbi iqhawuke

ngenxa yokunyuka komzimba, kuye kunyanzeleke ukuba umntu enze iinzame zokubuyisela isiqu sakhe.

Kananjalo, ukulungisa umzimba kwakungapheleli kuphela kumantombazana. Mandulo phaya, umfazi osandula ukubeleka, wayeye abophe isisu ngofele. Uya kukhumbula ukuba mandulo phambi kukuba kusetyenziswe izinto ezifana neentsimbi bekusetyenziswa izinto ezifana neemfele.

Nakwesiphi na isimo, iintsimbi zinomtsalane womoya weminyanya. Ngamanye amagama, umntu xa efake iintsimbi efuna ukwehla uba nethemba lokuba iminyanya iza kumthethelela. Le ngcinga iphenjelelwa kukuba izinto ezifana nokusetyenziswa kwemithi, nenefuthe ekwenziweni kweentsimbi zangoku, kwakukholelwa ukuba iliyeza kwaye ineziphumo eziyimpiliso.

Ngokuphandle amaXhosa akala ngehombu yeentsimbi esenza nesilumkiso sokusoloko uwunonophele umzimba, ngqiqo engacacanga engakumbi kumntu onkcubeko ingesiso isiXhosa.

3.4.2 IINTSIMBI: ULWIMI LOTHANDO

Kuyavela ukuba elona nqanaba ligqwesileyo ekunxityweni kweentsimbi leli leentombi nabafana abafikisayo (Zungu, 2000). Kukula minyaka apho khona nokuhlohla iintsimbi kwamantombazana kuxhaphake kakhulu khona. Kweli nqanaba lobomi lelo livumela abafana ukuba bakwazi ukucela uthando kwiintombi, kwaye babazeke.

Uthando alwazi ntlanga. Kunjalo nje, alwazi minyaka kodwa indlela yokuthandana iyohluka ngokwamaxesha noluNtu (Bryant, 1929 kuBiyela, 2013). UBiyela (2013) uqhubeka ngokucacisa ukuba isizwe ngasinye sinohlobo lwaso lokulawula nokujonga ngqo indlela yokuhambisana ukwenzela ukuba kugcineke inkcubeko yeso sizwe nendlela yokwenza kwaso.

KwaZulu, umfana xa ethandana nentombi kwakufuneka loo ntombi abe uzifumene iintsimbi zayo ezibonisa ubuntombi nto bayo nokunyaniseka kwayo kuye. Eyona ntsimbi ixhaphakileyo ukuba umfana ayifumane ingumngqa omhlophe wasesinqeni. Kanjalo, ekuzifumanene kwayo, lo mfana wayenxiba kuye emqaleni lo mngqa weentsimbi kude kufike usuku lomtshato wabo (Biyela, 2013). UXulu (2002) uwuchaza lo mbala umhlophe walo mngqa nje ngobonisa ukonwaba, uthando, ubunyulu nobuntombi bentombi.

Ngokufana kwaZulu nakwaNdebele nakwaXhosa, uninzi lwamaxesha ngumfana oye acele uthando entombini. Iye ithi ngokuvuma olo thando intombi le, ibuyise iintsimbi kumfana lo. Amantombazana njengabenzi beentsimbi, ayebonisa uthando lwabo ngeendlela omnye umntu angathi ayithanga ngqo kuba ingakhuphi magama ngamlomo okuthi ‘ndiyakuthanda’. Oko ke kwakukubaleka ukungakhululeki ekuthetheni ngezinto ezinochuku ezingemvakalelo. Oku kungqinwa kwincwadi uLibambe Lingatshoni kaSaule (2017: 31) xa ebalisa ngendlela uNomvuzo, nzwakazi entliziyi ithatheke ngumfo wasemaZotshweni, uZithembile, eyathi yamrhintyela ngekhonkco emqaleni,

“Ethubeni wathi rhuthu ikhonkco lentsimbi emhlophe uNomvuzo, walibhijela ngobunono esihlahleni kuZithembile lanemingqa emihlanu, akugqiba waliqhina, iqhina lesitshixo. Wayazi engaxelelwanga ukuba intombazana yasemaTshaweni izibophelela kuye ngeqhina lomtshato elingasayi kuze liqhawulwe mntu. UNomvuzo wayesenza into engasenziwayo ngamantombazana, phofu ayengayazi le nto isaziwa kuphela ngabathile abasawagcinileyo amasiko nezithethe. Yinto le eyenziwa emfaneni yintombazana enyulu entliziyweni.”

Ukanti kwincoko endandikhe ndanayo nesinye isinyanya, kuyavela ukuba apha kwaXhosa umfana naye wayekwazi ukunxibisa intombi intsimbi xa ingade ibe iyakuvuma ukubikwa kothando lwakhe kuyo. Yayithi intombi xa kusisa ibonwe inale ntsimbi esihlahleni ngabazali bayo bayiqonde ukuba ikhazi lisendleleni.

Ekuzifumaneni ezi ntsimbi, nanjengabantu abangahlohliliyo, abafana babezicalulelwa ngoodade babo iintsimbi. Khumbula, iintsimbi zazivame ukuba zisetyenziswe ngamabhinqa ngakumbi akwixesha lokufikisa. Ulwazi lweentsimbi ke lwaludluliswa ngoomama kwiintombi, iintombi kumantombazana (Gitywa, 1970). USchoeman (1983) ubalula ukuba xa umfana egayelwe zezo ntombi azikhuphele wophela kuzo, uye azigaxele zonke ezo ntsimbi ngaxesha linye. Ngokuchasene noku, kuyavela ukuba namaXhosa kwakungaxhaphakanga kwaye kungavumelekanga ukuba agaxele iintsimbi agayelwe zona ziintokazi ezahlukeyo ngaxesha linye. (Solani, 2019 udliwanondlebe).

Nangokungafaniyo namaNdebele namaZulu, amaXhosa awanamibala ikhethekileyo yokuthetha ngokubhekisele kuthando, zonke iintsimbi okanye umngxu wonke weentsimbi ululwimi lothando. Naxa kunjalo, okona kunikisa umdla ke kukuba kwezi ntsimbi zothando zamaZulu kwakunye namaSwati, umbala wokunyaniseka ngumbala abathi ujuba olihobe esiXhoseni nenguqulelo yawo ihobe esiXhoseni ngokunjalo kodwa ibe ingenanto yokwenza

nokunyaniseka (Gitywa, 1970). Ukanti kwiintsimbi ezifana nedayimane okanye isipili, umfana ebekwazi ukucela uthando ngokufika azibuke kuloo ntsimbi angadanga abe uyathetha. Imibala kwaXhosa isetyenziswa ngokungathukani uninzi lwexesha, hayi ngokuba inemiyalezo ekhethekileyo (Gitywa, 1970). Oku kubonisa ukuba la nto amakhumsha athi yiColour wheel nejongene nobudlelane phakathi kwemibala kwakunye nokudibanisa imibala ngendlela engathukaniyo (Jennings, 2003) akuyonto intsha kubantu besiNtu, babevele benayo loo ngqiqo. Indoda izigaxela ezi ntsimbi ngokubonisa ukuba inene ikhona intombi ehambisana nayo nenegunya lokuyitshata (Schoeman, 1983). UCostello (1990) noBroster (1967) bangqinelana ngelithi, uthando xa luphelile, umfana uyazibuyisela ezo ntsimbi kuloo ntombi. Oko akukho njalo ngokukaSixhaso (2019, udliwanondlebe). Umfana xa sele efumene enye intombi akholwa yiyo, ebevumelekile ukuba azikhulule ezikhoyo iintsimbi agaxele ezo zaloo ntombi sele ehambisana nayo engakhange abe uyazibuyisa ezi zindala.

Okunye akuvelisayo uNkamba-Van Wyk (1996: 51) ngokubhekisele kulwimi lothando kukuba umakoti xa efumana intsimbi kuninazala uye abe naso isiqinisekiso sothando ekwaqinisekiswa ngobudlelwane bakhe kwelo khaya. Ezi ntsimbi zibonisa ukunyaniseka namandla obo budlelwane (Ngwevela, 1994).

Ngaphaya kobuhle beentsimbi zamaXhosa kulel' iqhinga lokuzityanda igila kuphokozw' uthando.

3.4.3 IINTSIMBI: ISIDIMA EMADODENI

UGcingca-Ndolo (2008: 76) uyichaza indoda “njengomntu ozinto zakhe uzenza ngokuqiqileyo, onendlela apha ekhethekileyo yokulungisa imicimbi yakhe kunye nemicimbi yekhaya lakhe”. Ngamafutshane, oku kuthetha ukuba indoda iyindoda kwaNtu ngenxa yesidima enaso. Nanjengenkululeko nobulungisa kubantu abaninzi, isidima emadodeni yinto eqhelekileyo, bambi baesithi ililifa lemveli kubo. UMkonto (2000: 23), ngokugxininisa ukubaluleka kwesidima endodeni wenza umzekelo wendoda encaza icuba enkwenkweni 'ze athethe athi:

“Kule mihla, kwalo mninikhaya uyakwazi ukuncaza icuba enkwenkweni akunqanqatheka, alibale ukuba ebefanele ukugcina isidima sobudoda bakhe nomzi wakhe. Kuba kubi ngakumbi xa efika esirhoxweni acele inkwenkwe ukuba ithunge

ibhotile leyo okanye eso sikali basithengileyo... Uza kubekwa njani emzini wakhe yinkosikazi nabantwana.”

Oku kucatshuliweyo kubonisa kakuhle ukuba abantu bakwaNtu basicingela isidima njengento ebekumele umntu ukhula abe nayo njengezinye yezinto zokumchaza eyenza umntu akwazi ukuziphatha kwaye azingce ngayo. Lo mhlathi ukwasivelisela ukuba kubantu besintu indoda engenaso isidima ayikwazi ukumelana nomzi nto leyo edala ukuba umnombo wekhaya ungaqhubeki.

Indoda engenazo iintsimbi ihamba ze. Nanjengokuba sesikhankanyile ngasentla ukuba iintsimbi zilulwimi lothando, olo thando luzala ubungangamsha kumadoda ekuhlaleni. Intsimbi enxitywa ngamadoda iyaziwa ixesha elininzi ukuba ayisuki kowayo, igayelwe ngabantu babucala engazimanyanga ngaqhina lamtshato nabo. Amadoda ayevame ukuzinxiba iintsimbi xa egayelwe (Schoeman, 1983). Iintsimbi ibingeyiyo into efane ibekho (Solani, 2019: udliwanondlebe). USolani (*ibid.*) uqhuba athi, intsimbi ibingeyonto umfana afane ayifumane nje ngakumbi xa engakwazi ukuzithethelela kumaqobokazana. Ukukwazi ukuthetha ke ngokukaSolani (*ibid.*) kunewonga, nto leyo eye ibonise amanye amadoda ukuba noko indoda leyo ayondoda ehlala ihleli nje ekhaya, ngoko unyawo lwayo luyaziwa ezizweni, ngesinxibo eso ke. Khumbula, oku kuthethwa apha koko kuboniswa nakula ncwadi kaSaule (2017: 31) xa uZithembile ethiwa nkxi eli khonkco yinzwakazi akholwe yiyo. Uqhuba uSaule (*ibid.*) athi, “ekugodukeni kwakhe uZithembile wayemana ezitsweba ingathi kanti uyaphupha”. Le yindlela yokubonisa ixabiso lekhonkco neemvakalelo zale ndoda yasemaZotshweni, ongumlinganiswa ophambili kwincwadi u*Libambe Lingatshoni*.

“Iintsimbi ezi bezingasuke zibekho kangangento yokuba, ukuba kuhleliwe (ngamadoda) kwafunyaniswa ukuba ndinjena mna (ukunganxibi ntsimbi; ukuba ze) ndakunikwa elo gama ndinikwa lona le nto yokuba umntu onje ngam ngumntu othile kanti lo uneentsimbi naye unegama abizwa ngalo ukuba, lo uyinto ethile, ngumntu othile lo,” (Solani, 2019).

Le ndoda igayelwayo ibide ibe ngusaziwayo (Schoeman, 1983) kuba kaloku ibilibhongo kwisiNtu sethu into yokuba indoda ibe ngumntu ekukhe kulalwe ingekho ekhaya (Solani, 2019). Umzekelo kaZithembile lo ubonisa ukuba ngaphandle kwendlela eyayimenza azive ngayo umfana lowo ugayelweyo, kuluntu, iintsimbi zomgayo zithetha ukuba ubani ufumana intlonipho, ade abe unawo namalungelo athande ukuthi xhaxhe kunabanye abafana abakwantanga inye naye. Indoda ibigayelwa ibisaziwa njengommetshi okanye ulewu, indod’

ehambisanayo (Solani, 2019), ungatsho ke uZotsho lo nguloo lewu hayi ubhulu. Ukuba ngulewu kunika ithemba lokwandisa umnombo, nto leyo ibalulekileyo kumadoda esintu. Oku ke kuye kusibonise ukuba iintsimbi azimelanga kugqamisa kuphela ukucikidwa komfana zimnyusela namanqaku okujongeka ngoko ke zimnika intlonipho ekuhlaleni azive eyingangalala engathethanga, ngokugangxeka nje iintsimbi zakhe

3.4.4 IINTSIMBI: IZIBALO

Ubudlelwane phakathi kweziBalo nobuGcisa akuyonto yangoku, yinto endala. Ubutyebi besiphiwo bobugcisa babantu baseMzantsi Afrika bububungqina bokuba ulwazi lwabo alupheleli kuphela ekubeni ngamachule kodwa luyagqithisela ukubonisa ingqiqo yawo ngeziBalo (Becker, Getz noMartinson, 2017).

Nanjengokuba sendikukhankanyile ngaphezulu ukuba inguquko yamagwangqa yohlukanisa ama-Afrika nobuAfrika. Kuyavela ke ukuba oko akuzange kuphelele apho kodwa kwaquka ukujongela phantsi nokutshabalalisa imfundo yeziBalo eqhushekwe kwiintsimbi, nantsimbi ezo zazinamandla okomeleza isizwe (Rozani noGoduka, 2017: 137) kwakunye namandla amanina.

UMtetwa (2006: 478- 480) uvelisa ukuba iintsimbi ziqulathe ulwazi lwemveli lweNzululwazi (*ethno-science*), ubuChwephesha (*ethno-technology*) kwakunye neziBalo (*ethno-mathematics*) oluvela kwiintsimbi ezahlukeneyo ngobungakanani, iindlela ezahlukeneyo zokudityaniswa kwazo kwakunye nemibala yazo.

OwayenguMphathiswa wezobuNzululwazi nobuChwephesha ngonyaka wama-2004, uGqirha Mosibudi Mangena, kwintetha yakhe kwinkomfa yeziBalo yoMzantsi Afrika, i-*Annual Congress of South African Mathematical Society* ekuveliseni isidingo sokunyusa amanani abantu abamnyama, ngakumbi amanina aphumelela kwizifundo zeziBalo unika impendulo yoku kuvelisa isidingo sokufundisa iziBalo kusetyenziswa iindlela zemveli (*ethnomathematics*) ezikhuthaza ukusetyenziswa kweziBalo, ukusuka kwizikolo ezisezantsi ukuya kutsho eyunivesithi.

USeepe (2000: 134) uwuxhasa lo mbono kaMangena (2004) ngokuvelisa ukuba kuba kwinkcubeko nolwimi kulapho abafundi beziva beziingqondi khona, ukusetyenziswa kolwazi lwemveli neentlobo zemveli kungasisixhobo esihle ekuvuleleni abantu iingcango zokufunda

izinto ezifana nezifundo zeziBalo. UHorsthemke noSchäfer: (2007: 5) uzichaza iziBalo zemveli njengesakhono enkubeko enaso kwiziBalo.

Naluphi na ulwazi lweziBalo luyinxalenye yolwazi olubanzi (Banhardt noKawagley, 2005) olujongene nokuza nezisombululo zeengxaki eziqaphelekayo (Eglash, 2009: 2).

Ngokungqinelana noku, uMgxekwa (2019, udliwanondlebe) ngokweenzame zokufundisa iziBalo kusetyenziswa iintsimbi, unaba ngelithi, "...intsimbi ke ifuna umntu ocac'ukuba uyakuthanda ukubala. Intsimbi kuyabalwa kuyo kakhulu. Ukuba iyashota intsimbi yakho, ayizokuphuma iyinto ohlobisa ngayo". Oku kusinika umfanekiso ngqondweni ngqo wentsimbi engabukekiyo ngenxa yokuba umhlohli wayo engabali. Okwesibini oko kuthethwa nguMgxekwa (*ibid*) kusibonisa ukuba umntu akakwazi ukuba ajongane nenye into xa ehlohla. NoRozani (2013) kuphando lwakhe ukhankanya okuthethwa ngumthathi-nxaxheba ngokuthi xa ubhude inani lentsimbi oyihlohlayo ayiye iphume kakuhle.

Okuqaphelekayo kwikharithyulamu yemfundo yasezikolweni zale mihla kukohlulwa kwezifundo zobuGcisa nezo zeziBalo. Ikharithyulamu bekumele iinjongo zayo kukuphuhlisa ngokugqibelelyo isakhono somfundi nganye njengommi weli. Koku, uEglash (2019: 3) kwakunye noRozani noGoduka (2017: 137) bayangqinelana ukuba izifundo zobuGcisa nezeziBalo ayizozifundo ezizimele geqe kodwa ziyinkqubo yokulolwa kobugcisa nobuchule beso sipho. ULipka (1998) unaba athi, xa kusetyenziswa imizekelo yenkcubeko emagumbini okufundela, oko kunyusa inqanaba lokuqonda kwabafundi. Ngokuchukumisa oko, ubani angazibuza ukuba yintoni le amahlumela asezikolweni angayiqonda xa kukhankanywa imizekelo edibene nobugcisa obuvame ukwenziwa emakhayeni kuba nakulo makhaya akusahlolwa njengakuqala kodwa inyaniso yeyokuba iintsimbi zisekhona kwaye kwikhwelo losuku nosuku lukarhulumente lokugcinwa kuphuhliswe inkubeko yethu, ulwazi lookhokho olugqithisiweyo kwakunye nengqiqo yemveli zingenziwa zibe yinxalenye yesiseko sendibaniselwano yemfundo ebethelela ukufunda nokufundisa okubini kube yinto enye: ukudibanisa imfundo yasekhaya kwakunye naleyo yasesikolweni (Rozani noGoduka, 2017: 140). Oko kungenza ulutsha ukuba lube nomdla ngokufunda ngeziBalo kwizinto ezifana neentsimbi kwaye bazingce ngoncwadi lwatanci lweziBalo kwiintsimbi.

3.4.5 IINTSIMBI: UKUQHAKAMSHELANA NAMANYANGE

Amasiko nezithethe ngawo alibhanti elibopha unxulumano phakathi kwamanyange kwakunye nesizukulwana esiphila kule mihla kangangokuba, kumaXhosa, ubugcisa beentsimbi buyinxalenye yenkolo (*beadwork is a spiritual art*) (Van Wyk, 2013).

Nanjengokuba besesikhe sakuchaphazela ukuba esiXhoseni akukho mibala ingako yayanyaniswa nezinto njengakwezinye iintlanga, ngakumbi ezakwaNguni. UGrieve (1991, 1319) uvelisa ukuba intsimbi emhlophe yayanyaniswa nentlambuluko. Kuyavela ke ukuba xa kufikwa kwintsimbi embala umhlophe, amaSwati, amaZulu kwakunye namaXhosa ayangqinelana ngokuyibona njengentsimbi enamandla okucoca (*cleansing*) nokuhlambulula (Gitywa, 1971). UGitywa (1971: 118) unaba athi, kungenxa yesi sizathu ezi ntlanga zikholelwa ukuba xa kusetyenziswa iintsimbi ezingulo mbala amanyange aye axole kwaye nomnxibintsimbi lowo uye ayokozele ngamathamsanqa neentsikelelo. Kungenxa yefuthe lale nkanyiso elenza ukuba abantu abamhlophe ngokwengulo begangxeka iintsimbi ezimhlophe kuphela, ukufumana inkanyiso kwizihlwale (*ibid.*). Ezi ntsimbi zilelibala ke azinakunxitywa nanguwathwethwa.

Ukunabisa oku kungasentla uBakala (2019, udliwanondlebe) ngokuchaza ukuba amathwasa ngawo aye ahlahle indlela malunga neentsimbi ekumele bazinxibe emva komngqa wokuqala abaye bawufumane ngokurhunywa ligqirha elikhokeleyo. “Owesibini umngqa uza kuphuma apha kuwe ngokuthi kwakungena iindwendwe, uzixilonge, uzipase...” (*ibid.*). Kuxa ithwasa lilawula ngokuyimpumelelo ukuba bathini abantu abadala apho liye lizifumane khona iintsimbi.

UBakala (2019, udliwanondlebe) ukhankanya into yokuba ebantwini iintsimbi iyakwazi ukuba sisipho samanyange (ngokombono) xa engakhange abe uhlala phantsi ayifunde. “Ngexesha lokuba ndingena ebugqirheni, ndabona iintsimbi egalelwe esicikweni...imhlophe, kukho umakhulu sihleli apha ngaseziko ehlohla akathi hlohla, uyahlohla qha ndimbukele...ukusuka ngoko ukuzokutsho namhlanje ndiyakwazi ukuyenza iintsimbi nayiphi ngenxa yokuba ndandibonile,” (Bakala, 2019).

Ukanti kwelinye icala phambi kokuba iintsimbi ibonelwe njengeqhakamshelana namanyange kwizizathu zokuthwasa, inkolelo yabantu ibikukuba iintsimbi ibubugcisa obusetyenziswa kwisintu ukumanya abantu neminyanya yabo. UNkamba-Van Wyk (2003: 14) unabisa oku ngelithi, abantu besintu ngabantu bamasiko nezithethe benkolo ikukuba xa besenza imisebenzi

yabo kumele bagangxeke iintsimbi ukubonisa intlonipho kwiminyanya nokuzibhanta neminyanya. Ngoko ke, ukunxiba intsimbi kubantu bakwantu kusisiqinisekiso sobudlelane namanyange. Oku ke kuvame ukuba kubonakale ekunxityweni kweentsimbi ezifana nesidanga nenkolelo yombala waso ikukuba umele izinyanya ezikhoyo phakathi kwekhaya. Enye intsimbi efanayo neenjongo zesidanga licamagu elibonisa unxulumano namanyange, nasemveni kwexesha elide emva kokwenziwa komsebenzi wekhaya.

3.4.6 IINTSIMBI: IZIGABA ZOKUKHULA

Ukwahlukana kweendlela iintsimbi ezihlohlwa nezigcotyiswa ngayo kubonisa, phezu kwezinye izinto, ukwahlukana ngokweminyaka (Nkamba-Van Wyk, 2003). Oku ke kuvelisa ingqiqo yemveli yamaXhosa nesakhono sokunyanzelisa intlonipho ngokwamabutho ohlukileyo.

Akuyo nto entsha ukohlula abantu ngokwezigaba abakuzo ngokweminyaka. KwaXhosa, izigaba zokukhula bezisohlulwa kwaye nomntu xa engena kwisigaba esithile sobomi kunyanzelekile ukuba alandele oko kuqulathwe kweso sigaba. Xa ungena kwisigaba esahlukileyo kumele uhloniphe imithetho yaso, wazi amaconini aso, izinto ezikhethekileyo kuso kwakunye neentsimbi zaso. Iintsimbi zenziwa ngokwezigaba zokukhula. UGitywa (1971: 119-120) ekungqineni ukuba iintsimbi zinxitywa ngokwezigaba zokukhulu umntu akuso unaba athi, iintombi zinxiba iintsimbi ngokwamakhwenkwe nabafana bazo.

Nanjengokutsho kukaNozitshixwana (2019: udliwanondlebe), ngokumjonga umntu uyakwazi ukumbona ukuba ukwesiphi isigaba kwaye umnike imbeko yeso sigaba. Ukunika umntu imbeko ngokwesigaba akuso kuquka ukuba neliso lezinto ezifana naxa umnika ukutya kwiimeko ezifana nokuba loo mntu elundwendwe kwakho. Iintsimbi ezithile zinxitywa ngabantu abathile. Iintsimbi zamakhwenkwe zihamba ngokwemingq 'ze ezabafana zihambe ngokweziqweqwe. Iintsana zona kuba zingafane zinxibe ntsimbi, kulula ukuba umntu azi ukuba olo lusana.

Ukunabisa oko sekuvelisiwe kumhlathi ongasentla wezinto eziveliswa kukunxitywa kwentsimbi ngokwezigaba ezithile, ezi zilandelayo zezinye zezinto ezikhethekileyo ngezigaba ezithile nezinto ezinefuthe ekuziphatheni komntu ngokwesigaba esithile:

- Ukusuka ebusaneni, ngokukhula kwabantwana basetyhini nabangamadodana nalapho babizwa njengamakhwenkwana namantombazana bebefika kwixesha lokufikisa. Kweli xesha kulapho banxiba iintsimbi ezihamba ngokwemingqa. Kweli khabathiso, baselungelweni lokuhamba umxhentso obizwa ngokuba ngumtshotsho (Sityana, 1978; 43-45). Kulapho baqala khona nokumetsha. Ukumetsha kweli khabathiso kuhamba ngokweentsimbi, nokubalulwe ngasentla njengolwimi lothando. Ezinye zezinto ezihamba nesi sigaba ngokwakwaNtu sisithethe esidala ekuthiwa yintonjane efundisa ngendlela yokuziphatha. Nanjengokutshiwo apha ngasentla, ngokumjonga umntu onxibe iintsimbi unako ukuyazi ukuba kuvumeleke ukuba angazityi izinto ezithile. Ngoku, uBroster (1967: 30) ubalisa ngokunika omnye wabasebenzi bakhe, nowayeyintombazana ngela xesha, umvubo waze wawujikisa wabhidwa koko. Nabani na ozaziyo iintsimbi unako ukusazi isizathu sokujikisa ukutya okuthile. Kwesi sigaba, nanjengokutsho ukuba amantombazana ahamba namakhwenkwe esigaba sawo, amakhwenkwe kweli xesha sele eqinela ukwaluka nawo. Sibeke ingca kwesi sigaba.
- Esilandelayo isigaba seso sabafana bentlombe. Naso sinemithetho yaso. Kwilali yam, kuyavela ukuba nakwezinye kunjalo, abafana abawuseli umhluzi, uselwa ngootata abasele benemizi kwakunye nangamaxhego kuphela. Nalapha, xa umntu esebuhlanti enxibe intsimbi ethile, nebasisiqweqwe ebafaneni, unikwa imbeko yobufana, ungazingcamli ezinye izinto.
- Ngokuphatha izinto ezifana nengxowa erhaselwe ngentsimbi nevame ukuba iphathe izinto ezifana nenqawe erhaselweyo nayo nokunxiba manqaphanqapha iintsimbi, ubani unako ukuyazi ukuba loo mntu ufikelele kwikhabathiso lokuba sisinyanya nokuba akamjonganga ebusweni ngoko ke kumele nembeko anikwa yona icace.

Kwiintsimbi kuyacaca ukuba ukuhlakanipha kwabantu bakwaNtu yinto endala enyanzela isidima nentlonipho.

3.5 ISISHWANKATHELO

Intsingiselo efihlakala kwiintsimbi yinto edala kuluntu nesele incede ekukhuthazeni ukubamba ucwangco, ukuphuhlisa inkcubeko, ukunyanzelisa intlonipho nokuqulunqa indlela yokuthetha ephuhlisa ingqiqo yemveli.

Ngokuvelisa oku, kuvusa imibuzo yokujongelwa phantsi kweelwimi neenkubeko zesiNtu ngokujongela phantsi ulwazi, imfundo nengqiqo yesiNtu njenge “*informal education*”, imfundiso engacwangciswa nengagunyaziswa, kodwa kube kungekho bulumko bokuxhobisa umntu obungekhoyo kwizinto ezingenkubeko yethu efana nale yobugcisa neentsimbi.

ISAHLUKO SESINE

AMAGQIRHA NEENTSIMBI

4.1 INTSHAYELELO

AmaXhosa azahlula kathathu iintsimbi. Kukho iintsimbi zekhaya, iintsimbi zehombo kwakunye neentsimbi zamagqirha. Kwesi sahluko sakugxila ngqo kwezi zamagqirha, abantu abamhlophe¹ ukutsho. Ezinye zezinto eziza kuvelelwa sesi sahluko kukuphendula ukuphiwa komntu intsimbi nokuba kuthetha ukuthini oko.

4.2 AMAGQIRHA

Ubugqirha lubizo lomntu othile kwelo khaya nokuba lelamagqirha okanye lelabantu nje. Kukho inkolelo yokuba iminyanya iye imchonge imphe ke isiphiwo sokubona izinto ezingabonwayo ngabanye abantu. Ikho nento ethi ubugqirha obu buyasulelela. Ukuba uhlala nawo okanye uphangela nawo, iindlela zawo ziye zikunamathele nengqondo yakho itsaleleke ebugqirheni. Eli gama lithi “ukugqirha” lithetha ukuba nemizwa enyameni, emzimbeni nasengqondweni abanye abantu abangenayo bona. Litolikwa ngokuthi umntu unesakhono sokubona izinto ngeendlela ngeendlela. Iintsimbi ke ngumfuziselo wokunxibelelana neminyanya apha emagqirheni. Zinentsingiselo echazwa ngokuthi iphefumlelwe ngabaphantsi, iminyanya ukutsho oko neminye imimoya yasendalweni. Le ntshayelelo ingqinwa lolu luvo luqulathwe kule ngoma ikulo mhlathi ungezantsi apha naxa ingeyo yamagqirha okanye eyesigqirha ncakasana.

1 AmaXhosa kwintetha ayayifihla intsingiselo. Ukuthetha ngobumhlophe apha kuthetha inkanyiso, nanje ngoko amaXhosa ekholelwa ekubeni abantu abathwasayo bazisa inkanyiso kuluNtu nasebantwini.

4.2.1 NGOOBANI AMAGQIRHA?

**“Emlanjeni ndabizwa ngoomama,
Emqolombeni ndabizwa ngoobawo,
Emaweni ndabizwa yingoma yam,
Entabeni ndabizwa ngoomama,
Entabeni ndibizwa ligubu,
Entabeni ndibizwa futhi yingoma yam,
iyhooohooo ithongo lam lidala...
...Ungandiboni ndiyokozela ziintsimbi ucinge yihombo
Lidal’ ithongo² lam” - (Camagwini, 2009)**

Le yingoma evunywa yimvumikazi uSiphokazi Buti nogama leqonga inguCamagwini esikrobisa ngamagqirha. Naxa kungathethwa nto ngamagqirha kule ngoma, umfanekiso wawo uzinyeliswe kwingcinga nganye engegqirha apha kuyo. Kukho amagama akwalathayo oko, umzekelo:

- Emlanjeni
- Emaweni
- Entabeni
- Ligubu
- Ziintsimbi
- Ithongo

Ingaba ke ngoobani amagqirha kwaye yintoni eyona nto isinika impendulo yalo mbuzo kule ngoma?

UMndende (2002: 71) uvelisa ukuba amathongo aquka izinto ezifana nomqombothi, iimpondo zezilwanyana namathambo azo, ubulawu, amangcwaba nezinye iindawo ezingcwele,

² Kubantu abanobizo (bebizelwa ebugqirheni), xa iphupha lihamba nomyalezo kuthiwa loo mntu uthongile, hayi ukuphupha.

amaxhanti, umthonyama, umzi omkhulu (umlambo) nasengetheni (ehlathini). KuBroster noBourn (1981: 35) ngokubalisa ibali likaNombuso, ukungqina oku, ngokubhala ukuba uNombuso waqala ukuphupha izilwanyana zasendle, umqombothi, amagqirha axhentsayo kwaye esela nobulawu. Ubulawu egqirheni liyeza lekhaya eliphilisayo. UBongela (2001: 84) yena uvelisa ukuba abantu abaninzi xa bebona umlambo abanantsingiselo bayiyamanisa nomlambo kodwa u-Elliot (1970: 97) ubalula ukuba kubantu abamhlophe, umlambo ubonwa njengowabantu bomlambo, iminyanya esemlanjeni ukutsho. Ingoma enje ngale kaCamagwini namaphupha anje abonisa ukuchongwa komntu.

Amagqirha ngabantu abatolika iminqweno nemiyalelo yamanyange (Costello, 1990:33). Ubugqirha buza ngentwaso, bukhokelwa yimiyalezo yamanyange eza ngamaphupha nezinye izinto eziyeleneyo (Mlisa, 2009).

“Ubugqirha buqale phaya kubaThwa. AbaThwa akukho nto bangayaziyo yeyeza... qha bona bebenanantsimbi...” - Bakala (2019, udliwanondlebe). Oku kungqinwa nguMlisa (2009) kwakunye noSoga (1931) ngelithi, ubugqirha bunembali ende kubaNguni, ubudala babo bungangembali yabantu. Kodwa ukuze umntu abe ligqirha kumele amkele ubizo lwakhe, athwasiswe ukutsho, ethwasiswa ligqirha elinesidanga, aliboniswa ngamawabo ngamathongo (Mlisa, 2009: 7).

4.2.1.1 YINTONI INTWASO?

Intwaso okanye ingulo emhlophe yingulo ezinzame zamanyange okwenza lowo ukhethekileyo igqirha, ilubizo olungcele lweminyanya (Broster noBourn, 1981). Ngamafutshane, intwaso ingabonwa njengobizo, inkqubo kwakunye nokunyanga (Mlisa, 2009: 2). Le nkcazelo ithetha ukuba umntu ukuze akwazi ukunyanga njengegqirha elipheleleyo kumele abizelwe oko kwaye alandele inkqubo yasephehlweni, ukuthwasa ke ngamanye amagama.

Imimoya yabandulukileyo nesisiqinisekiso sokubakho kwamanyange siyibona kwabaphilayo, nabo baye bagutyungelwe yingulo emhlophe. Imimoya yabo bandulukileyo inamandla okusebenza kuphela kumasapho abo, amanyange aphilela amasapho awo (Broster, 1967). Nangokutsho kukaCamagwini (2009), uBroster noBourn (1981) kwakunye noMlisa (2009), alikho igqirha eliligqirha ngentando yalo, igqirha lokwenyani lichongwa ngabaphantsi. Yinto le esichazela ukuba ukuthwasa kuyinkqubo yemveli engcambu zikwinkcubeko yabantu. Amagqirha akholelwa ekubeni ingulo emhlophe okanye ingulo yentsimbi iyagqithisela

kwizizukulwana zosapho elo (Mlisa, 2009 noBroster noBourn, 1981). Oku kuthetha ukuba umntu unako ukuchongwa xa kukho umntu owayeligqirha kwigazi lakhe kwaye umntu akakwazi ukusuka avuke sele esithi ufuna ukuthwasa. Naliphi na ilungu losapho lingachongelwa kwintwaso kodwa oko kuxhaphake kumanina. Indlela yokuthwasa kwamagqirha iyahluka ngokwahluka kodwa okufanayo kukuba onke ayachongwa (Broster noBourn, 1981). UHirst (2000) uyishwankathela inkcazelo yokuthwasa ngelithi ivumela ukuba umntu akwazi ukuvumisa ngezinto ezingekenzeki, ezicacileyo kwakunye nezo zifihlakeleyo. Abanye abaphandi abafana noTurner (1968) kwakunye noHammond-Tooke (1989) bayichaza intwaso njengeyinkxwaleko kwabo bathwasayo, kodwa ngokutsho kukaHirst (1997) nangokuchazwa ngasentla, ayiyonkxwaleko inokuncedwa ngokwesintshona.

UMlisa (2009: 6) uvelisa ukuba ngenxa yokuba ukuthwasa kudla ngokuza nezinto ezifana neengozi, izinto ezibubugqi nezinye, amaXhosa aye athi intwaso yinkathazo, esitsho ekungqina oku ngokongeza umba weendleko yemali kule nkqubo.

Amagqirha ohlulwa ngokwathongo abomvu nathongo amhlophe nalapho ezinye izinto ezikhethekileyo zokuwohlula ingumbala wabo nendlela ababiza ngalo igqirha elikhokeleyo, umzekelo, kumanye amaqela afana nakuBaSotho, umkhwetha ubizwa ngethwaso, igqirha libizwa ngogobela (Mlisa, 2009). Ubugqirha sisiphiwo sesizukulwana ngezizukulwana.

Okunye okuveliswa yile ngoma kaCamagwini (2000) kukubaluleka kwamaphupha kwintwaso, ngokuthi “ithongo lam lidala”. Oku kubalulwa nguDwane, (1998) xa esithi, ukuthwasa kuxhomekeke kumathongo nakwimibono kwaye kwayanyaniswa nobunyulu, 'de abantu abathwasayo babizwe njengabantu abamhlophe. Ukuvuma ingulo okanye ukuvuma intwaso, ngokwamaXhosa kuza nempiliso (Mlisa, 2009: 8).

4.2.1.2 AMATHONGO NEENTSIMBI

Okona kubalulekileyo xa kukhankanywa inkqubo yentwaso kule nkcazelo yentwaso ingasentla kukubaluleka kwamathongo, nayeyona nto isembindini wentwaso. Ixesha elininzi okubhaliweyo ngokuthonga kumayelana nonxulumano umntu analo namanyange hayi njengophawu lokuthwasa (Lienhardt, 1961; Hunter, 1961; Dovey noMjingwana, 1985). UMDende (2002: 69) uthi ubuthongo obungahambi namibono eyanyaniswa neminyanya

bubizwa njengephupha kodwa xa umntu elele wavuka nemiyalezo eneempawu zentwaso kuthiwa uthongile.

UMiller (1994: 7) (1994: 7) uvelisa ukuba abantu baphupha ngoko kuza kwenzeka. Kwelinye icala yena uRichmond (2000: 19-25) uthi umntu uphuphela ukwehlisa uxinano lwengqondo, ukuzifumana ubuyena, ukufumana impendulo kwindlela egwenxa abantu abenza ngayo izinto kwakunye nokukhathazeka. Kuphando lwakhe, uMlisa (2009: 222-223) uthi, amathongo awakhe abe yimpazamo nto nje, yindlela atolikwa ngayo ethi ibe neziphene. Umlisa (*ibid.*) uqhubeka athi ithongo lilithongo ngokukhumbuleka, ngomyalezo eliwuzisayo kwakunye nesikhokhelo sawo. Oku kwenza ukuba umkhwetha³ lowo abe nako ukukhokelwa ligqirha elo, ekhokelwa ngendlela elungele yena, neyahlukileyo ngokweminqweno yeminyanya yakhe. “Xa usiya ebugqirheni kuza kufuneka ulawulile ukuba bathini abantu bakowenu abadala⁴ awusuki nje uye phambili, oyena mntu uza kusebenza yonke le nto nguwe (mkhwetha), igqirha lona nje limamele liyakhokela phambi kwakho, uze wena usithi ndithonge le. Malihlalutye ke ngoku igqirha ukuba xa uthonge le nale, uthini na, likuxelele ukuba kufanele ukuba wenze le nto ithile nale ithile kodwa iphuma kuwe ingaphumi gqirheni,” Bakala (2019: udliwanondlebe). UJung (1990: 77) uhlomla ngelithi, amathongo atyhila iimfihlo nolwazi olungatyhilekanga kuluntu, nto leyo ingumthombo wengqiqo yeminyanya.

Xa igqirha libiziwe kuqheleke ukuba libe namaphupha apho phakathi kwezinye izinto eziliboniswayo neziliniwayo iyintsimbi (Broster, 1981: 31). Naxa sekunjalo, uBakala (2019: udliwanondlebe) uvelisa ukuba ekuqaleni amagqirha ayengenayo intsimbi, egxile nje ekunyangeni kodwa ngenxa yokuba “kwaye kuvela izinto ke ngoku zakhona ke (iintsimbi)”.

Intsimbi ezimhlophe eziye zibonwe ngumkhwetha lowo ziluphawu lwenkanyiso yamanyange (Broster, 1981). UBakala (2019: udliwanondlebe) uvelisa ukuba umntu uyakwazi ukuzenza iintsimbi ngokombono. Ukutsho oku ebalisa ngokwenzeka kuye, echaza ukuba “ngexesha lokuba ndingena ebugqirheni ndabona intsimbi egalelwe esicikweni, imhlophe, kukho umakhulu sihleli apha ngaseziko ehlohla. Akathi hlohla, uyahlohla qha ndimbukele ndihleli apha ngakuye. Kusasa ndavuka ndathuma umntwana umngqa, wawuseyisenti, ndathi makaze nala ntsimbi apha ndizokuqala ukubafundisa isiqweqwe, ndahlala nabantwana, ndahllohla

3 Umntu xa evuma intwaso, engena ephehlweni ukuze aqeqeshelwe ubugqirha obupheleleyo ubizwa nje ngomkhwetha.

4 Xa kubhekiswa kubantu abadala apha kuthethwa ngamanyange omntu, hayi ubudala ngokweminyaka.

ndaxakwa. Andiyazi la nto bendiyibonile kodwa ngela xesha bendiyibona ibingathi ilula le nto ndizovela ndithi phinyi phinyi phinyi. Xa kufikelela ke ngoku kusasa ukuba ndithenge intsimbi andikwazi...ndabiza abantwana basekhaya ndabarhangqisa kanje (ngesangqa) bonke abantwana, ndathi masihlohle, ndinike omnye ndithi hlohla...athi asokungayazi ndimbethe apha entloko “qhwa!” aph’entloko “yenza maan, yenza, le nt’ilula” bonke abayazi abantwana. Kuza kuthi ethubeni kwathi qatha...ebethe mani la mntu, andimazi phofu ngumakhulu endingamaziyo...ebethe ebethe...ndasuka ndakwazi ukuyenza...ukusuka ngoko ukuza kutsho namhlanje ndiyakwazi ukuyenza intsimbi nayiphi ngenxa yokuba ndandibonile, ngoku ndiyaqikelela ukuba ngoku kufanele ukuba ndithi, ndithi, ndithi, ndithi...ndisakwazi nangoku”.

4.2.2 AMAGQIRHA, AMACONINI NOMBALA

UBroster noBourn (1981: 20) bakubeka kucace ukuba ayingabo bonke abantu abandulukileyo abanako ukuba yiminyanya imimoya yabo, besitsho besahlula imimoya kane. Kukho imimoya yabo basand’onduluka, nabangavele basuke babe yiminyanya kwangoko, imimoya yamanyange, imimoya yabo bangabangekazalwa kwakunye nemimoya elahlekileyo, naleyo bayicacisa njengengakhange yenzelwe madini. Baqhubeka bacacise umoya wokugqibela ngelithi, kuba abantu bakwaNtu bengabantu abakholelwa ekubeni umntwana ebusaneni bakhe kumele enzelwe imbeleko nalapho aye aqabe imbola emhlophe umzimba wonke, axhelelwe ibhokwe evame ukuba ibe mhlophe uninzi lwexesha, ngeenzame zokumazisa kumanyange. Xa lo mntwana ke ethe wasweleka, uye afumane ukhuseleko kumanyange kodwa xa ethe wasweleka ngaphambi kwexesha lembeleko, umoya wakhe ubuyela kulowo wabangekazalwa (*ibid.*). Ukufa komntu omdala kuko okubonwa njengomoya wesihlwele kodwa naxa kunjalo, okuqaphelekayo koko kukuba ngabantu abangamadoda namagqirhakazi kuphela aye abonwe njengeminyanya. Umlisa (2009).

EmaXhoseni, amasiko nezithethe abantu aqulunqwa ngokwamaqela nangokweminyaka yabantu bonke: iintsana, abafikisi njl. njl. Naliphi na iqela linamaconini awo, ngokuhlonipha indlela yokunxiba, iintsimbi, iingoma, imixhentso, imisebenzi, ukutya nokunye. Kubalulekile ke kwizinyanya ukuba naluphi na usapho lulandele loo ngqokolela yemithetho ecwangcisiweyo, kungenjalo, ibhadi okanye ingulo igubungela olo sapho okanye loo mntu uthile (*ibid.*).

Okuqaphelekayo ngamagqirha kukusebenzisa umbala njengokunentsingiselo yenkolo. UBroster noBourn (1981: 18) bakunabisa oku ngelithi, nalapho kungekho mithetho ibhaliweyo, imibala yeentsimbi kwakunye naleyo yembola yiyo esetyenziswayo ukunika ulwazi okanye ukuxhobisa abantu ngeso sithethe okanye isiko (Broster noBourn, 1981). UBroster (1967: 3-4) unaba athi kubaThembu abangenantwaso, imbola ebomvu ivumelekile nakuphi na umntu. Uqhuba athi, xa kukho umntu ovelelwa yile yinkathazo, imbola ebomvu iye iyekwe ukusetyenziswa kusetyenziswe leyo imhlophe. Imbola, nevame ukuba ibe mhlophe, esetyenziswa ngabantu abamkela intwaso nabaqeqeshelwa ubugqirha yenye yezinto ezinika umyalezo ngendlela loo mntu amakaphathwe ngayo (Hutchings, 2007: 197). Oku kufana nqwa ke nembola emhlophe eqatywa ngamakhwenkwe xa esesuthwini, ngumdlezane osandul'ukuzala naziintonjane, ngokubonisa ukuba kumele zingaphazanyiswa (Broster, 1967). Ulwaluko, nanjengokutsho kukaSatyo (1989), kukungeniswa kwamakhwenkwe esuthwini ukuze bafikelele kwinqanaba lokuba ngamadoda. UKunju (2017: 88) xa ethetha ngolwaluko, ungqina ngqo oko kuthethwa nguBroster noBourn (1981) ngokuthwasa, ngokuthi, ulwaluko sisikolo ekubalulekile kuso ukuba uphumelele ngokuthobela imithetho yaso kude kube sekugqibeleni, ukufika ebudodeni ke ukutsho. Emagqirheni, ukuqatywa kwembola emhlophe emzimbeni akuyo nto ibonisa kuphela ukuba loo mntu unonxibelelwano namanyange kodwa nangokukhankanya kwaba babhali bangentla, ukuqaba imbola emzimbeni kuyagqithela, kubonise ukuba loo mntu unezinto angafanelekanga ukuba uthatha inxaxheba kuzo. Ngokutsho kukaBroster noBourn (1981: 16-17), oko kuquka inguqu kwindlela umntu abonwa ngayo eluntwini, umzekelo, umdlezane xa esandul'ukubeleka, intombi ethonjisiweyo, umntu othwasayo njl. njl. Kulo mba wemibala, uSixhaso (2019: udliwanondlebe) ubalula imibala ehobe noluhlaza oku kwesibhakabhaka esetyenziswa ngamagqirha njengebonisa izinyanya ezisemlanjeni, obomvu ubonisa izinyanya zesindawo (Sandlana, 2014: 545). Nanjengomntwana okhulele ezilalini phantsi kwesandla sikamakhulu, oku kundikhumbuza indlela awayesoloko endinqanda ngayo 'de andihlambe ngokwakhe ubuso xa ndithe ndaqaba imbola xa ndivela ukuyodada emlanjeni okanye xa ndiqabe ikhalamayini ndihleli ekhayeni ngosuku olutshisayo, ngelithi, 'sukuqaba ingathi uligqirha kaloku ntombi'.

4.2.3 AMAGQIRHA NOLUNTU

Umxholo wenkolo eMzantsi Afrika wagqwethwa ngumkhethe wobuhlanga nenkolelo (Mndende, 1994). Kwezinye zeenguqu ezingamandla eMzantsi Afrika, nanjengokukhankanywa kwayo kancinci kwisahluko sesibini, yileyo yenkolo nebone abantu abamnyama kufuneke beguquke njengeentlabendwane ukuze babonwe njengabantu (Mndende, 1998: 115). Phambi kokuba kufike iimishinari neBhayibhile equlathe inkolo yobuKristu, amaXhosa ayevele engabantu benkolo kaNtu, bekholelwa ekunquleni iminyanya (Broster noBourn, 1981). Oku kuthetha ukuba ukukholelwa kumoya ongaphezulu okanye kumandla angaphezu kokuqonda akuyo nto intsha kumaXhosa. Unqulo loluhlanga lwalusenzeka ngokukholelwa ngamagqirha, nayeziphanise zamanyange. UBroster noBourn

(1981: 16) bachaza amagqirha njengadlala indima ezintathu eluntwini. Bakhankanya ukuba amagqirha eluntwini adlala indima kwinkolo ngokunxulumana namanyange nokuqondisisa abantu ngezehlo ezimbi kwakunye nezisombululo zoko, okwesibini bachaza amagqirha anesipho sokutyhila abenzi bobubi nokubhebhetha obo bubi, okokugqibela bachaza amagqirha njengavelisa amachiza esimo abasivelisayo (*ibid.*).

Ngokufika kweemishinari, kwatsho kwaqala ukubakho iyantlukwano kumaXhosa, isongezelela ke phofu phezu kweyamaqela amaXhosa. Kuluntu, kwaqala kwakho umahluko phakathi kwamagqobhoka, nathi ngokulandela incwadi emlom'obomvu, ahlamb'imbola kwakunye namaqaba, ankolelo isesisintu sokunqula ookhokho babo (Broster noBourn, 1981).

4.2.4 AMAGQIRHA, UKUFA NEENTSIMBI

Ukufa kuyindalo. UBokie (1993: 83) ukuchaza ukufa njengenguqu eza nokunduluka, enaba ngelithi, ukufa kuthetha ukushiya ilizwe lokuphila uye kwelo lingaziwayo. NgokwakwaNtu, xa umntu eswelekile, kuye kubhekiswe kuye njengowandulele ihlabathi kodwa ethetha kwaye ephila kwilizwe lookhokho (Baloyi, 2014:2), ade athi amaXhosa xa ethetha, 'efile nje uyathetha'. Le nkolelo iluphawu lonxibelelwano phakathi kwabo baphilayo bebonwa nabo bangaphiliyo ehlabathini, bengabonwa (*ibid.*). Abantu bakwaNtu banqula uSonininani ngezinyanya ngokukholelwa ukuba umphefumlo wabo bandulukileyo usisikhokelo kubo (Broster, 1981).

Ngokutsho kwamagqirha, ukuthwasa akuyonkqubo igqibekayo umntu esaphila, nangokuphunyezwa ngokufa, kushiyeke kukho imisebenzi eyenziwa likhaya egameni legqirha elo efana nokukhapha, ukuguqula, ukuhlamba abakhwetha kwakunye nokuchitha iintsimbi zegqirha neminye. (Mlisa, 2009: 236).

4.2.5 IINTSIMBI ZAMAGQIRHA

Ukusetyenziswa kweentsimbi ngamagqirha kuyinto engenakutshintsha. Nanje ngokuba umphandi sele evelisile ngasentla nangokungqinwa nguMashiyane (2006:80) iintsimbi ezinxitywa ngamagqirha zahlukile kwezo zinxitywa nangubani na ngenxa yokuba zona zingumyalelo weminyanya kwaye zona zenzelwe impiliso yelo gqirha okanye umkhwetha kwakunye nonxulumano nomoya namanyange. Intsimbi ayisosiphiwo somntu wonke, injalo ke lo nto nasemagqirheni (Bakala, 2019: udliwanondlebe). Oko kungqinwa kwisahluko sokuqala nalapho umphandi athi vandla-vandla ngegqirhakazi elalihlohlwa oko likuthongileyo.

Naxa esi sahluko sishicilela iintsimbi zamagqirha, ezinye iintsimbi azizukukhankanywa kolu phando, nanje ngokutsho kukaLibaziso (2019: udliwanondlebe) ukuba ezinye iintsimbi azinakudluliswa kumntu ongekho mhlophe, noBakala (2019: edliwanondlebe) othi yena iintsimbi “...ezobugqirha ndidlulisa ulwazi lwam kumkhwetha wam, andizidlulisi kumntu nje”.

- ICAMAGU

Amagqirha anxiba iintsimbi ezahlukileyo, kwiindawo ezahlukeneyo emzimbeni. Eyona ntsimbi ixhaphakileyo nedla ngokuba luphawu lomntu othwasayo yintsimbi emhlophe engumngqa omnye obhijeliswe entanyeni (Mashiyane, 2006). Le ntsimbi ibizwa ngokuba liCamagu. Iyintsimbi elelona phawu lokuqala lokuvuma ukufa, ilinyathelo lokuvuma intwaso. Umlisa (2009: 145-147) uyakuvelisa ukuba phambi kokuba umntu anxibe le ntsimbi ingumngqa omnye yokuvuma ukufa, kumele enze umsebenzi wokuvuma ukufa⁵ kwikhaya lakhe. Kumsebenzi wokuvuma intwaso kulapho umntu avuma khona ukusetyenziswa ngamanyange akokwabo. Naxa kunjalo, ngokwamava akhe kuphando lwakhe (2009: 123),

⁵ Ukuvuma ukufa/ imvuma-kufa ngokwamagqirha ithetha ukuba umntu uvuma intwaso, abenyulu ze akwazi ukusetyenziswa yiminyanya yakhe.

akuzange kwenzeke ukuba abe ulinda imini yemvuma-kufa nanjengokuba igqirha lakhe lathi sele konakele, nto leyo ithetha ukuba kwakumele ayifakwe ngoko nangoko intsimbi, kodwa umcimbi uza kulandela. Oku kusixelela ukuba umntu uyakwazi ukuthi ngenxa yale nkathazo xa yongamile ayinxibe intsimbi eliCamagu, engxengxezile kumawabo.



Umfanekiso 2: Intsimbi eliCamagu enxitywa ephehlweni njengophawu lokwamkela intwaso. Umfanekiso uthunyelwe

- ISIYAMBANE

Intsimbi yesibini yile ikumfanekiso wesibini ekuthiwa siSiyambane. Le ntsimbi iyelelene kweyehombo eyiVeyile kodwa le inxitywa kuphela ngamagqirha nangezizathu zombala wayo. Le ntsimbi yeyokogquma ubuso “yenzelwe ukuba ungabinantloni ukujonga umntu, umjonge ngaphaya kwentsimbi yena akakuboni ubon’intsimbi, wena uyambona,” Bakala (udliwanondlebe). UKayanja (2009: 22) uvelisa ukuba mandulo phaya, isiyambane sasivumeleke kuphela ukuba sinxitywe ngamagqirha angamadoda kuba umtsalane waso kuwo kwakukholelwa ukuba ulawulwa yiminyanya eyanyaniswa nendima edlalwa lelo gqirha (liyindoda) kumoya. ULibaziso (2019: udliwanondlebe) usichaza iSiyambane njengentsimbi amagqirha ayisebenzisa xa kuyokwenziwa loo msebenzi kuloo mzi onyanzelisa ukuba kuwiswe nayiphi na impahla.



Umfanekiso 3: Isiyambane xa sigangxwe entloko. Umfanekiso nguTolakele Silo



Umfanekiso 4: Isiyambane xa singagangxwanga. Umfanekiso nguTolakele Silo



Umfanekiso 5: Isiyambane xa singagangxwanga. Umfanekiso nguTolakele Silo

- UNGXIKHWE

UNgxikhwe yintsimbi yesibini yasentloko evumeleke kuphela kumagqirha. Ngamanye amaxesha kuthiwa ngaMayoyoyo. Yona le ntsimbi isisiqweqwe ze ibe nemingqa eyehlayo emacaleni kwakunye nasemva. “Le yasentloko ingungxikhwe kuthiwa ngaMayoyoyo ngelinye igama, yona ke yahlukile, isemagqirheni ixesha elininzi,” Libaziso (2019: udliwanondlebe).



Umfanekiso 6: Intsimbi enguNgxikhwe xa ingagangxwanga. Umfanekiso nguTolakele Silo



Umfanekiso 7: Intsimbi enguNgxikhwe xa igangxwe phezu kwesiyambane. Umfanekiso nguTolakele Silo



Umfanekiso 8: Intsimbi enguNgxikhwe xa ingagangxanga. Umfanekiso nguTolakele Silo



Umfanekiso 9: Intsimbi engungxikhwe igangxiwe, kuveliswa umva wayo. Umfanekiso nguTolakele Silo

Umfanekiso wesixhenkxe ubonisa intsimbi enguNgxikhwe inxitywe phezu kwentsimbi esiSiyambane, ibonisa kakuhle la mingqa yehla emacaleni. Imifanekiso yesithandathu neyesibhozo ibonisa le ntsimbi xa inganxitywanga. Umfanekiso wethoba wona ubonisa indlela evela ngayo ngasemva le ntsimbi xa igangxiwe.

UBakala (2019: udliwanondlebe) uvelisa ukuba iintsimbi zentloko zenzelwe ukubamba ingqondo, “...mhlawumbi intloko yakho ibuhlungu okanye uza kuxilongwa, vele kakade intloko iza kubakho, kufuneka ngoku ufake la ntsimbi ihlale ikhona”.

- UNOMHLENGE

UNomhlenge yintsimbi enxitywa esinqeni. Iyintsimbi ekwaziyo ukunxityelwa ihombo, isetyenziswa nasemagqirheni. Iyintsimbi ebonisa intlonipho kuba igqirha lingakwazi ukuyoma kwinkundla yasemzini lingenayo, ngamanye amagama lize (Libaziso, 2019: udliwanondlebe).



Umfanekiso 10: uNomhlenge orhaselwe kwibhanti ungagangxekwanga. Umfanekiso nguTolakele Silo



Umfanekiso 11: uNomhlenge ungarhaselwanga ungagangxekwanga. Umfanekiso nguTolakele Silo



Umfanekiso 12: uNomhlangeni ugangxekiwe. Umfanekiso nguTolakele Silo

- UNONGCOYIYANE/UNONKCIYANE

UNongcoyiyane/ uNonkciyane yintsimbi yamagqirha egangxwa esinqeni evame ukubekwa phezu koNomhlangeni. Le ntsimbi ihamba nale ichazwe ngasentla kuthiwa nguNgxikhwe. Le ntsimbi iyintsimbi eyenzelwe ukubonisa intlonipho kwelo khaya amagqirha agqusha enkundleni khona (Libaziso, 2019: udliwanondlebe).



Umfanekiso 13: Intsimbi engunongcoyiyane xa ingagangxwanga. Umfanekiso nguTolakele Silo



Umfanekiso 14: Unongcoyiyane ungagangxwanga. Umfanekiso nguTolakele Silo



Umfanekiso 15: Unongcoyiyane xa egangxiwe. Umfanekiso nguTolakele Silo

- UVELIBHOYI/UMGANGXO/IVESTI

UVelibhoyi yintsimbi engenzelwanga kuphela amagqirha kodwa nawo ayisebenzisayo.

UVelibhoyi wenzelwe ukuhombisa umzimba lo wangasentla. “Njengokuba ubhityile ungamathambo, iimbambo zivelile, la ntsimbi iyakugquma kube ngathi umuncwana,” (Bakala, 2019: udliwanondlebe).



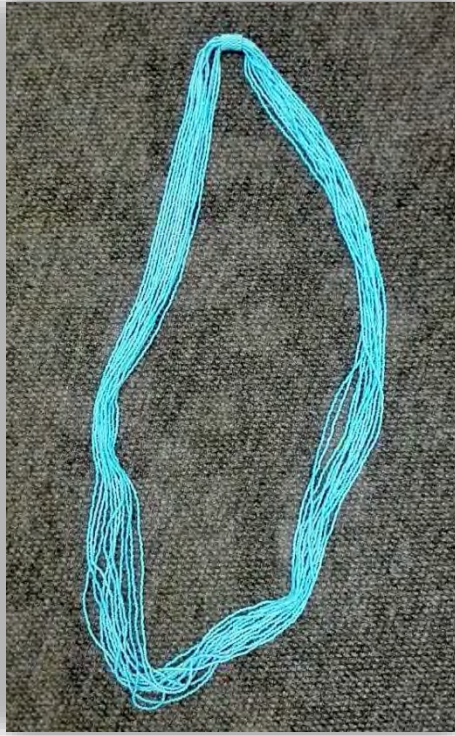
Umfanekiso 16: Intsimbi enguvelibhoyi ingagangxwanga. Umfanekiso nguTolakele Silo



Umfanekiso 17: Intsimbi enguvelibhoyi igangxiwe. Umfanekiso nguTolakele Silo

- ISIDANGA

Isidanga yintsimbi enemingqa eluhlaza nje ngesibhakabhaka egangxwa emqaleni, ngamanye amaxesha yehle esifubeni okanye itshoniswe phantsi kwekhwapha. Emagqirheni, xa uligqirha elivela ephehlweni, ugqibile ukuthwasa, ubekwa enkundleni yakowenu, kunyanzelekile ukuba ube nentsimbi esisidanga (Libaziso, 2019: udliwanondlebe).



Umfanekiso 18: Isidanga. Umfanekiso nguTolakele Silo

- IWATSHA

Iwatsha yintsimbi engumngqa onxitywa esihlahleni. Igqirha liye lirhume umkhwetha walo ngomngqa omnye, eminye imingqa aye umkhwetha ayifumane iye ibe yimingqa yokumwonga. “...Owesibini umngqa uzokuphuma apha kuwe ngokuthi kwakungena iindwendwe uzixilonge, uzipase. Xa uzipasile lithi ke hamb’othenga intsimbi uzokwenza umngqa wesibini uyabona. Kuza kwenzeka ngolo hlobo ke, iza kude ibe mithathu...ibe mihlanu. Xa uthe hafu ow! hayi sowuphucukile, sowusiya ebugqirheni,” Bakala (2019: udliwanondlebe).



Umfanekiso 19: Iwatsha. Umfanekiso nguTolakele Silo



Umfanekiso 20: Iiwatsha eziyimibala eyahlukileyo. Umfanekiso nguTolakele Silo

- INKCIYO

Inkciyo yintsimbi exhaphake kwiintombi ukanti, uBakala (2019: udliwanondlebe) uvelisa ukuba asizo ntombi kuphela ezinxiba inkciyo. “...xa igqirha liyokuphilisa igqirha kufuneka nalo lifake inkciyo njengawe (thwasa) nje xa uyokuphiliswa kufuneka unenkciyo” (*ibid*).



Umfanekiso 21: Inkciyo. Umfanekiso nguTolakele Silo

- AMANQASHELA

Amanqashela ziintsimbi ezinxitywa emaqatheni, zisogquma amaqatha.

Udidi lokuqala lwamanqashela amagqirha lolo luyimingqa nje ngewatsha. Lona olu didi luba mhlophe qhwa.

Olwesibini udidi, nqwa neentsimbi zehombo, amanqashela amagqirha awasebenzisela ubuhle bawo amanqashela kodwa awawo evame nje ukuba nombala omhlophe kakhulu, nohobe nablou.



Umfanekiso 22: Amanqashela. Umfanekiso nguTolakele Silo

- UKURHASELA

Ezinye izinxibo zamagqirha ziquka umnqwazi wesikhumba sesilo esibizwa njengesidlokolo, umthika obukumila nje ngesiketi obhinqwa esinqeni kwakunye nokuphatha itshoba elibonisa ubunkokeli nokugqiba inkqubo yokuthwasa (Sandlana, 2014; noMlisa, 2009). Amagqirha aye azirhasele ngentsimbi ngokuthanda kwawo, nangokuboniswa kwawo kumathongo awo.



Umfanekiso 23: Isidlokolo esirhaselweyo ngaphambili. Umfanekiso nguTolakele Silo



Umfanekiso 24: Isidlokolo esirhaselwe ngasemva. Umfanekiso nguTolakele Silo



Umfanekiso 25: Amatshoba arhaselweyo. Umfanekiso nguTolakele Silo



Umfanekiso 26: Umthika nonomhlinge ongumzekelo waxa umthika urhaselwe. Umfanekiso nguTolakele Silo.

Le mifanekiso yezi ntsimbi iqokelelwe kummandla wabaThembu, kwiilali zaseMthatha iRhune kunye neMaqhinebeni.

4.2.6 ELOKUQUKUMBELA

Amagqirha ayohluka ngeentsimbi kunabanye abantu boluntu. Ixesha elininzi, ngaphezu kokuba ukuthwasa kuthetha unxulumano phakathi kwegqirha neminyanya, kuthetha ukuba umntu kufuneka afunde ukuhlonipha, akwazi ukunika izinto intsingiselo entsha, ekwasebenzisa iintsimbi ngendlela.

Eli candelo lesi sahluko libonisa iintsimbi zamagqirha athongo limhlophe, nangawo ayanyaniswa nesiXhosa. Oku kwenziwe ngokwembali yomlomo enikezelwe kumphandi, kuxhaswa luncwadi olukhoyo ngamagqirha. Apha kwesi sahluko kukwaboniswa nemibala esetyenziswayo kwiintsimbi zamagqirha. Nanjengokuba sekukhankanyiwe ngasentla, uphando alungenanga nzulu kwezi ntsimbi ngokubuza abathathi-nxaxheba ngenkqubo yokuthwasa kwabo nokufumana ezi ntsimbi ngokuhlonipha iminqweno yabo nenkcubeko yamagqirha ekumele ukuba intsingiselo iyafihlwa.

ISAPHLUKO SESIHLANU

IINTSIMBI ZEHOMBO NEZEKHAYA

5.1 INTSHAYELELO

Iindlela ezahlukeneyo zokunxiba zamadoda, amanina, abantwana njl. njl. zibonisa indlela yokuhlonipha kwiimeko ezahlukeneyo (Bongela, 2001). Ngaphandle kokunxitywa kweentsimbi, izinto ezifana nokuba umfazi womzi angavumeleki ukuba ahambe emzini wakhe engathwelanga qhiya zibonisa indlela yokuhlonipha iminyanya nosapho.

Ukunxitywa kweentsimbi kuqala kwimingqa nje enxitywa ziintsana ukuya kukuqhina kwiinkonde esezigugile. Nanjengokuba abantu besahlulwa ngokwamaqela ezigaba zokukhula, kunjalo ke nakwiintsimbi ezingapheli nje ukunxitywa emzimbeni kodwa zidlulela ekurhaselweni kwizinto ezifana neebhekile, iingubo njl. njl. (Broster, 1967: 32). Nanjengokuba amaXhosa ezahlula kuthathu iintsimbi kuba kukho ezinganxitywa nangubani na naphi na, eli candelo liza kugxila kwiintsimbi zekhaya nezo zinxityelwa ihombo.

5.2 UDIDI LWENTSIMBI

“NgolwesiNe 2/2/50 ndivukele edolophini ngenjongo yokubazolela ndibabuke abantu beli lizwe. Ngamahomba adlula zonke izizwe zamaAfrika endizaziyo apha eAfrika. Isizathu soku bubuninzi bomchaku kuba yimpilo yabo ukulima umqhaphu. Amaso maninzi. Ngoko ke baphotha imirukwane (fine bead work), bathunge umhungane (beads) ojingiswa kumagwa fu (loose fitting clothes) ezinxibo. Bahamba ngokukhabasa (swank) ngezimbejembeje (red) ezithiwe mfi ngenyilongo (tight bead girdle) esinqeni. Intetho yabo izolile, abampangazi (loud talk) nje ngezinye izizwe.” (Jabavu, 1951: 156-157).

Lo mbhalo ucatshulwe kwimbali kaJabavu yohambo lwakhe phakathi kwabaGanda ngonyaka we-1950. Lo mbhalo ukrobisa umfundi ngeendidi zeentsimbi esele zikhona kule minyaka, emva kokuveliswa kweentsimbi zasentshona njengenguqu yezinto ebezisetyenziswa kwantu. Uninzi lwexesha uya kuqaphela ukuba kusetyenziswa iintsimbi eziyimihungane kuba izezona ziqhelekileyo. Maxa wambi, kusetyenziswa amaso, ngakumbi ebantwaneni nekuvame ukuba

kuthiwe ngamatatyisi kwiintsana. Ngamanye amaxesha kusetyenziswa imirhukwane, nexhaphake kwiintsimbi zamaZulu, ukwenza iintsimbi. Konke oku kuza kuveliswa kwesi sahluko.

Okunye okuveliswe kulo mbhalo koko kunatyiswe kwisahluko sesithathu okuchaza iintsimbi njengento enegalelo kwinkangeleko, indlela yokuziphatha nokwenza yomntu umzekelo kwizinto ezifana nendlela yokuhamba njengokutsho kukaJabavu (*ibid.*) ukuba xa begangxe iintsimbi bayakhabasa.

5.3 IINTSIMBI ZEKHAYA

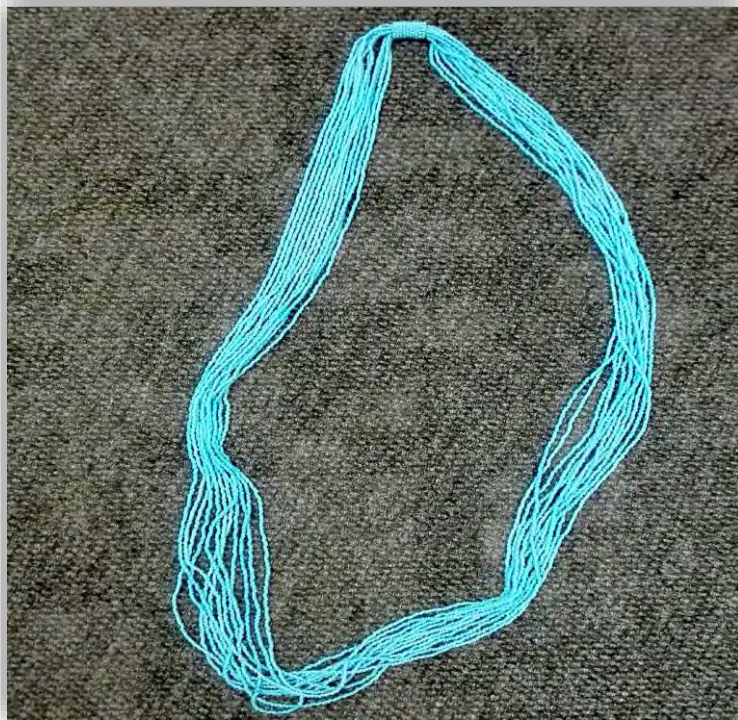
Nanjengokuba iintsimbi zibuntlangothi ntathu, iintsimbi eziziintsimbi zekhaya ziintsimbi eziye zibonakale ngokohluka kunezinye, ubone ukuba umntu uyinxibele ukuba kowabo bekwenziwe umcimbi othile. Ezi ntsimbi sele zisetyenziselwa ubukhaya, eso sizwe okanye ubukhaya obu ngqo xa kuvela umcimbi okanye xa kuphethwe imicimbi yekhaya. Ezi ntsimbi zayanyaniswa ke neentsimbi zamasiko. Iintsimbi zamasiko zibufana neentsimbi zamagqirha. Iintsimbi zekhaya zenziwa ekhaya kwaye zivame ukuba zifakwe esihlahleni nasentloko ngexesha lomcimbi ukubonisa intlonipho. Umcimbi wekhaya ngelinye ixesha, kweminye imizi uyavela, uvele kumntu abe mnye aboniswe ngoku aleleyo okanye aboniswe ehamba ukanti kwabanye ke abantu, umntu uye avele athi urhalela ukuwenza loo mcimbi, oko kukuthi akhange aboniswe okanye loo mntu akawuphuphanga kodwa enomnqweno wokuba kwenziwe lo msebenzi (Mnqanqeni, 2019, Solani, 2019 noNozitshixwana, 2019).

UBongela (2001: 98-99) uvelisa ukuba kuluNtu lwemveli, kuyo yonke imisebenzi eyenziwayo eyanyaniswa neminyanya kumele iminyanya leyo yekhaya ihlonitshwe ngokuganxeka iintsimbi ngamanina namadoda. UBongela (*ibid.*) unaba athi, okona kunika umdla kukuba nakule mihla iphahlwe yinguqu engummangaliso kusekho amadoda namanina asaqhuba nesi sithethe sokuganxeka iintsimbi xa kukho imisebenzi yekhaya.

Iintsimbi ezinxitywayo ke xa kusenziwa umcimbi wekhaya okanye iintsimbi ezibonwa njengezizezekhaya zezi zilandelayo:

1. Isidanga

Isidanga yintsimbi eyimingqa embala uhobe. Iyimingqa eliqela eye idityaniswe igangxwe emqaleni ihambe phezu kweembambo, phantsi kwekhwapha lecala elinye, ekuvame ukuba ibe likhwapha lasekunene. Imingqa ehobe le imele izihlwale zekhaya ezisekhayeni (Sixhaso, 2019: udliwanondlebe). Le ntsimbi xa kukho umcimbi wekhaya ivame ukuba igangxwe ngumntu okhokele umcimbi lowo, hayi ngokukhokela ngobugqirha kodwa ngesikhokelo sokuba inguloo mntu obize igqirha. Omnye umntu onelungelo lokuyinxiba le ntsimbi ngumntu oyintlabi yekhaya xa kusenziwa umcimbi wekhaya nalapho kuvame ukuba ayikhululelwe nguloo mntu ubizele lo mcimbi xa esothulelwa umkhonto nguloo mntu unelungelo lothula umkhonto ekuvame ukuba ibe yinkulu yekhaya, ngelo xesha kuza kuphunywa kuyiwe ebuhlanti kuyokuhlutywa impahla ekuza kuqhutywa ngayo umcimbi wekhaya (Mnqanqeni, 2019: udliwanondlebe). NgokwesiNtu, umntu ophethe umcimbi akazothuleli umkhonto, uyanikwa nguloo mntu unelungelo lokuphatha umkhonto.



Umfanekiso 27: Isidanga. Umfanekiso nguTolakele Silo

2. Ipasi/Imvume/Ipomethi

Ipasi okanye imvume okanye ipomethi yintsimbi yentloko esisiqweqwe, isahluka ngokubizwa ngokweengingqi. Le ntsimbi isisiqweqwe nevame ukuba ibe nemibala emithathu, oluhlaza

njengolwandle, omhlophe kunye nomulugwane inxitywa nguye wonke umntu wekhaya xa kusenziwa umcimbi wekhaya ngaphandle kwamantombazanana namakhwenkwana. Le ntsimbi, nenxitywa ngumntu wonke welo khaya ade owendileyo akhulule iqhiya kowabo egangxe le ntsimbi entloko, ibonisa imbeko nokuthozamela umsebenzi lowo uqhutywayo (Mnqanqeni, 2019: udliwanondlebe).

Le ntsimbi kukholelwa ukuba yintsimbi yokubonisa intlonipho kwakunye nokunika umsebenzi lo wenziwayo isidima. UBongela (2001: 99) uthi le ntsimbi enxitywa entloko, nayibiza umqhele, ithatha indawo yomnqwazi. Kwimbali yeentsimbi enikwe kwisahluko sokuqala nesesibini, oko kuthethwa nguBongela (2001) kungangabiyo nyani ngezizathu zokuba iintsimbi zeglasi ziveliswe emva kwezinto zendalo ebezisetyenziswa, nto leyo ethetha ukuba amalaphu asetyenziswayo okwenza izinto ezifana neminqwazi avele emva kwemigudu emininzi okwenza izinto zokuhlobisa, iintsimbi ukutsho. Ngamafutshane, umnqwazi uthatha indawo yale ntsimbi kwihombo yiyo le nto kwimicimbi yekhaya kunyanzelekile ukuba kunxitywe iintsimbi hayi umnqwazi. Le nto yokunxitywa kweminqwazi ngamadoda okanye le ntsimbi ikukubonisa intlonipho ifana nqwa nale yomtshakazi okungavumelekanga ukuba ahambe ngentloko phakathi komzi wakhe.



Umfanekiso 28: Intsimbi yentloko. Umfanekiso nguTolakele Silo

3. Icamagu

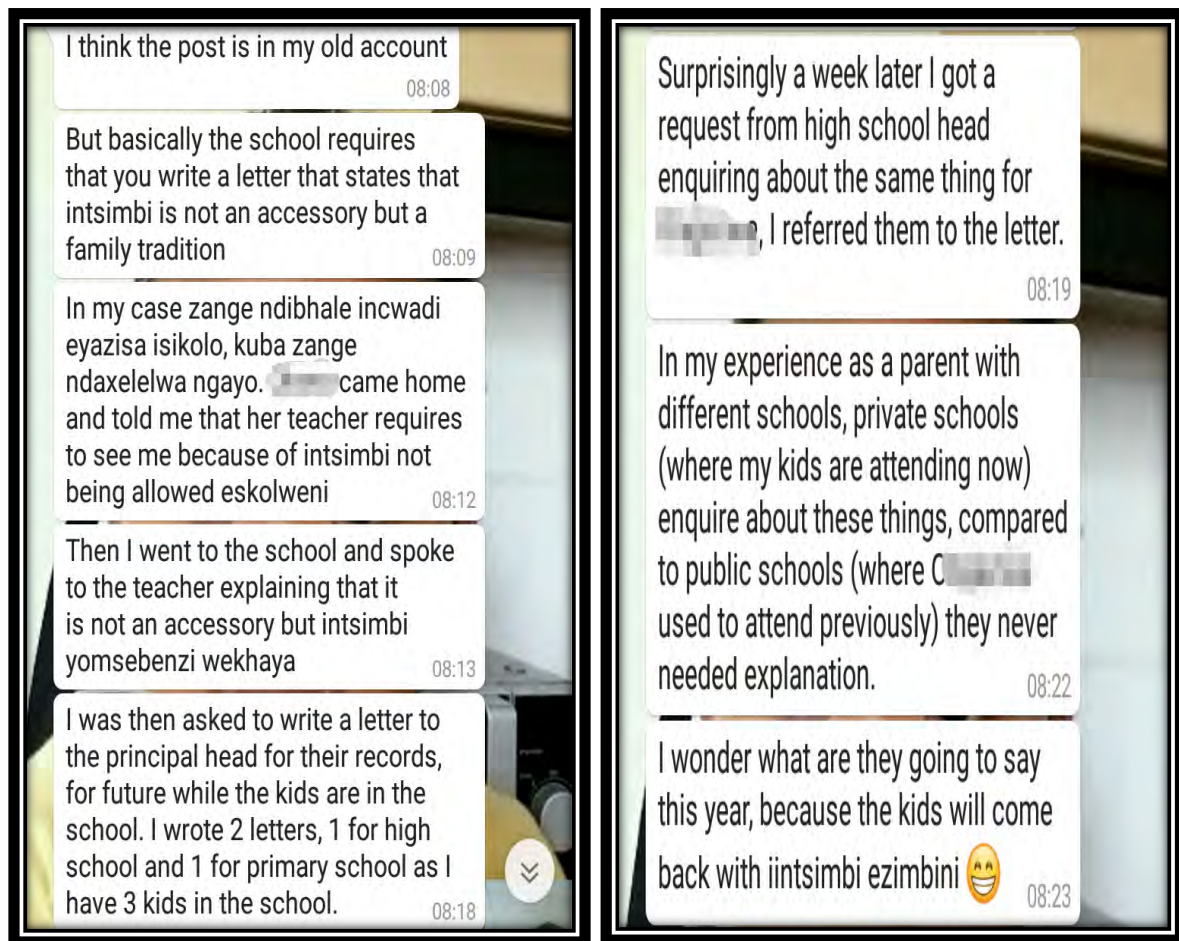
Icamagu yintsimbi engumngqa omnye omhlophe ofakwa kwisihlahla sasekunene. Xa kuye kwenziwa umcimbi wekhaya, kuye kufumanise ukuba kunyanzelekile ukuba kubekho into ebonakalisayo ukuba bekukhe kwashukunyiswa amanyange kwelo khaya, indlela yokubonakalisa oko ke iye ibe ngulo mngqa (Nozitshixwana, 2019: udliwanondlebe). Le ntsimbi ihlohlalelwa ukuba ihlale emntwini, angakwazi ukuyikhulula njengezinye kwaye akuvumelekanga ukuba umntu ayiqhawule ngokwakhe, kufuneka umntu ayilinde ukuba iziqhawukele. Xa kuphinde kwenziwa umcimbi wekhaya ibe isekhona le ntsimbi yomsebenzi omdala, ayiye ikhutshwe kuphela kuye kufakwe le yomcimbi omtsha ukongeza, 'de kube ngathi ziyiwatsha yamagqirha.



Umfanekiso 29: Icamagu lomsebenzi wekhaya. Umfanekiso nguTolakele Silo

Intsimbi yecamagu yintsimbi ethanda ukunika ingxaki kubantwana abasezikolweni, apho umzali kuye kufuneke ukuba ade anike inkcazelo ngayo enabisa ngesinyanzelo sayo. Ukanti akukho njalo kumaXhosa kuphela kodwa nakubantu bezinye iintlanga. Le yinkcazelo kaMxinwa (2019: kwikhasi lonxibelelwano uWhatsapp) nemshiya umntu enxunguphele nanjengokuba minyaka le kutshintshatshintshwa uludwe lwezifundo ukusuka kwiintsuku zeBantu Education ukuza kutsho kwimihla yeNational Curriculum and Assessment Policy

Statement neyaziwa njengeCAPS kodwa kungekho hlalutyo lokufundisa ngenkcubeko kwizifundo zenkcubeko.



Incoko phakathi koMxinwa noTolakele Silo kwikhasi lonxibelelwano uWhatsapp

‘Okokuba wawukubonile kukwikhasi lam lonxibelelwano lwakudala (*Facebook*) kodwa ke ukukubalisela ngokwenzekayo kubantwana bam ngethuba befake icamagu elibonisa ukuba bekwenziwe umcimbi wekhaya, isikolo sanyanzelisa ukuba ndibhale imbalelwano echaza kakuhle ukuba le ntsimbi ayiyoyahombo kodwa ke ihamba nomcimbi wekhaya, nto leyo iyinkcubeko yekhaya kodwa mna azange ndibhale mbalelwano eya kwesikolo kuba zange ndaxelelwa ngayo. Enye yeentombi zam (esekumabanga aphantsi) yabuya ngelinye ilanga indixelela ukuba utitshalakazi wakhe unqwenela ukundibonela umba wokuba iintsimbi zingavumelekanga esikolweni. Ndaya ke kweso sikolo ndafika ndacacisa ukuba le ntsimbi ayoyahombo kodwa yeyekhaya. Banyanzelisa ukuba ndibhalele inqununu yesikolo, ndicacisa isizathu sale ntsimbi. Nyani ke ndenza njalo, ndasele ndibhalela nale yesibini ikumabanga aphezulu, nanjengoko abantwana bam abathathu befunda kwesi sikolo. Okumangalisayo

kukuba emveni kweveki nje, ndabizwa yinqununu le bendiyibhalele ndicacisa ngale ntsimbi indibizela intombi yam le ikumabanga aphezulu, azange ndiwatsale nto nje ndababhebhethela kula mbalelwano. Ngokwamava am njengomzali okhe wafundisa kwiintlobo zombini zezikolo, ezabucala kwakunye nezikarhulumente, izikolo zabucala (nalapho abantwana bangena khona ngoku) ziye zifune inkcazelo eqatha ngezi zinto ngokuthelekisa kwizikolo zikarhulumente nalapho kwakungafunwa nkcazelo ibheke phi. Eyona nto indenzela umdla kukucinga ukuba baza kuthini kulo nyaka (2020) kuba baza kubuya nazo zimbini ezi ntsimbi.’



Umfanekiso 30: Intsimbi yentloko, isidanga kwakunye necamagu lomsebenzi wekhaya. Umfanekiso unikezelwe

Lo mfanekiso ubonisa indlela ekunxitywa ngayo xa kukho umcimbi wekhaya. Kulo mfanekiso zonke ezi ntsimbi zekhaya zikhankanyiweyo ziyabonakala ukuquka indlela ezinxitywa ngayo: intsimbi yentloko, isidanga kunye necamagu lasesandleni.

5.4 IINTSIMBI ZEHOMBO

Intsimbi yinto yehombo kubantu abahlanga lumnyama ababonisa ngayo isinxibo sabo. Intsimbi zehombo ziintsimbi eziyimibala engathethiyo kwaye zibe zingenantsingiselo yakuzinxiba ngaphandle kokuzinxibela ukubukeka ebantwini. Noxa kunjalo, imibala evame ukusetyenziswa ngabaThembu kwiintsimbi yimibala eluhlaza oku kolwandle, omhlophe nomulugwane. Kule mihla kuxhaphakile ukuba abantu bazixube ezi ntsimbi, umntu sele engazi nezingafanelanga ukunxityelwa ihombo. Noxa iintsimbi zehombo zinakho ukunxitywa naphi na, kubalulekile ukwazi ukuba intsimbi ethile yehombo inxitywa ngubani na.

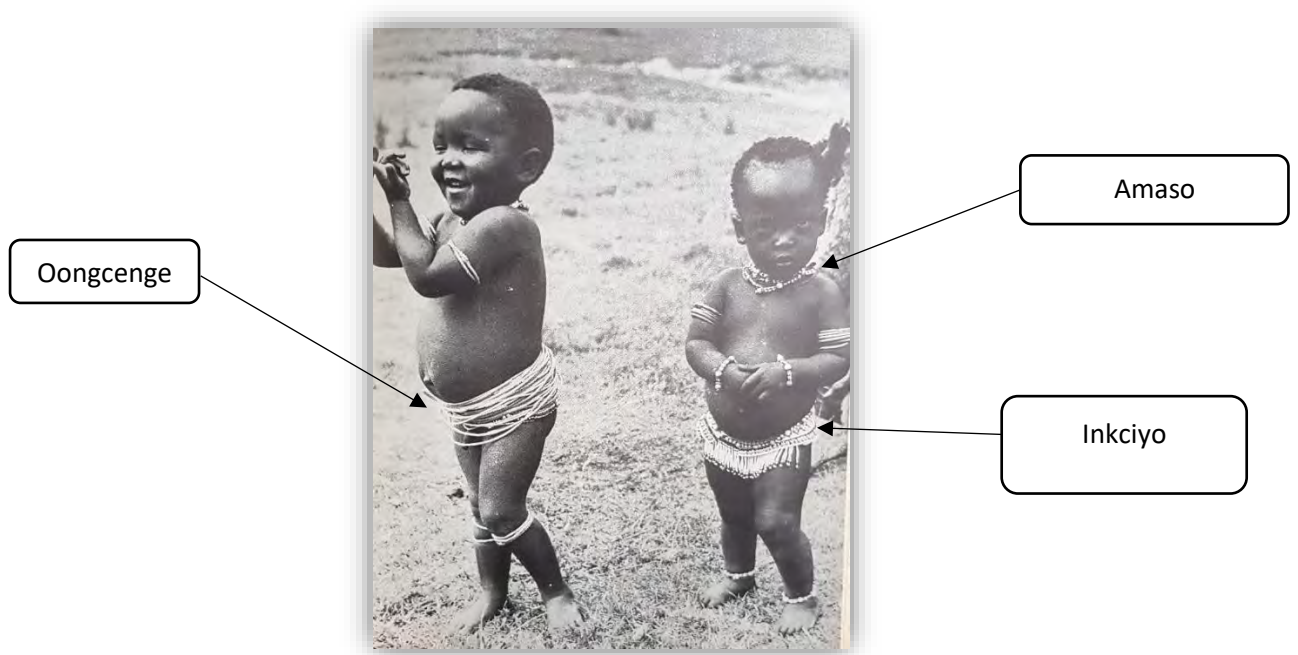
5.4.1 Iintsimbi ezinxitywa lusana ngembeleko

NgokukaLevitas noMorris (1984: 36) iintsana azivamanga ukuba zinxibe intsimbi ngezizathu zokuba ixesha elininzi zilichitha kwimiqolo yoomama yazo zibelekiwe. UMagwaza (1993: 193) ukungqina oku ngelithi, mandulo kwakusetyenziswa iimfele zezilo ukugcina usana lufudumele, nto leyo sele yatshitshiswa ngokunxitywa kweempahla kule mihla. Olu fele ke belusetyenziswa ukugcina usana lufudumele luvela kolunye lwamasiko abalulekileyo ekuphileni komntu nelenziwa kusana ukuze lwamkelwe ngabantu abadala bosapho ekuthiwa yimbeleko. NgokukaBongela (2001: 35) noSixhaso (2019: udliwanondlebe) imbeleko lisiko elinyanzela ukuxhelwa kwebhokhwe okanye igusha (ngokushiyana kwemizi) nalapho kuye kuthathwe olwa fele lweso silo lulungiselelwe ukubeleka ngalo umntwana. “Ngokwesiko lalo lenziwa xa esesefukwini (umntwana), ukutsho oko eseneentsuku kuphela ezelwe...umsebenzi lo ubizwa ngokuba kukukhutshwa komdlezana efukwini, okanye imbeleko,” Sityana (1978: 8). USixhaso (2019: udliwanondlebe) wongeza ngelithi, kusemveni kwalo mbeleko apho umntwana aye aqale ukufakwa intsimbi.

Intsimbi yokuqala aye ayifakwe umntwana yintsimbi yasesinqeni ekuthiwa ngungcege (Solani, 2019: udliwanondlebe). Le ntsimbi kusana ivame ukuba ibe ngumngqa omnye odla ngokuba mhlophe ukubonisa ubunyulu bosana ukwayiyo nendlela yokukala usana olo khona ukuze abazali bakwazi ukubona ubungakanani bolo sana, ukukhula nokwehla kwalo emzimbeni ukutsho. Nanjengokuba olu sana lutyiswa, luza kuthi emva kokutya lwenziwe injube, kuzanywa ukuba emzimbeni libe kwisiqu esilungeleyo, kufakwe le ntsimbi ikalayo, imhombisa, nemane ikhululwa inyenysiswe ngokukhula kwalo olo sana (Jonga kwisahluko sesithathu) (Mashiyane, 2006: 21; noSolani, 2019).

Oku kuyafana nokubalulwa nguLevitas noMorris (1984) ngokufana kweendlela zokwenza ngokuvelisa ukuba neentsana zamaNdebele zinikwa intsimbi yasemqaleni okanye umngqa wentsimbi omhlophe wokunxiba esinqeni phambi kokuba zibe ziyakwazi kwa ukunxiba. UGrossert (1974: 54) yena uthi emveni kokuba umntwana sele ephumile ekufukanyweni, uye anxietyiswe inkciyo kodwa uMagwaza (1993) uchasene noku ngelithi, usana beluba nentsimbi esinqeni, nalapho umngqa kuphela. Uqhubeka athi, umntwana lo ebeyinxiba inkciyo noko xa enesixhenkxe seminyaka hayi xa eselusana

USolani (2019: udliwanondlebe) ngokubhekise kwiintsimbi ezinxitywa lusana uvelisa ukuba izinto ebezinxitywa esintwini, ngakumbi lusana, zizinto ezininto edibanisa nempilo kwalapha emntwini. Oko kukuthi, iintsimbi zosana bezisenziwa zibe neyeza alifakelwayo lirhaselwe kule ntsimbi ayinxibayo. Eli yeza belifakelwa kwizinto ekuthiwa ngamatatyisi. La matatyisi anxietywa emqaleni lusana ebesenziwa afakwe iyeza ekukholelwa ukuba lelokukhusela umntwana lowo angabhudlwa yimimoya emdaka, “ade afakwe nesipajanyana ngelinye ixesha apha ecaleni okanye emva, eso sipaji ke liyeza,” (Mnqanqeni, 2019: udliwanondlebe). Kungoko ke kusithiwa intsimbi ibiyindlela yokhuselo, nanjengokuba sekukhankanyiwe kwisahluko sesithathu. Nangaphandle kokunxityelwa ihombo nokhuselo, amatatyisi ngokwesiNtu kukholelwa ukuba ebenxitywa ukuze alungiselele umntwana ukuba angasokoli xa ezisa amazinyo.



Umfanekiso 31: Iintsana ezinxibe oongcenge nenkciyo. Umfanekiso nguJoan Broster (1967).

Amaso



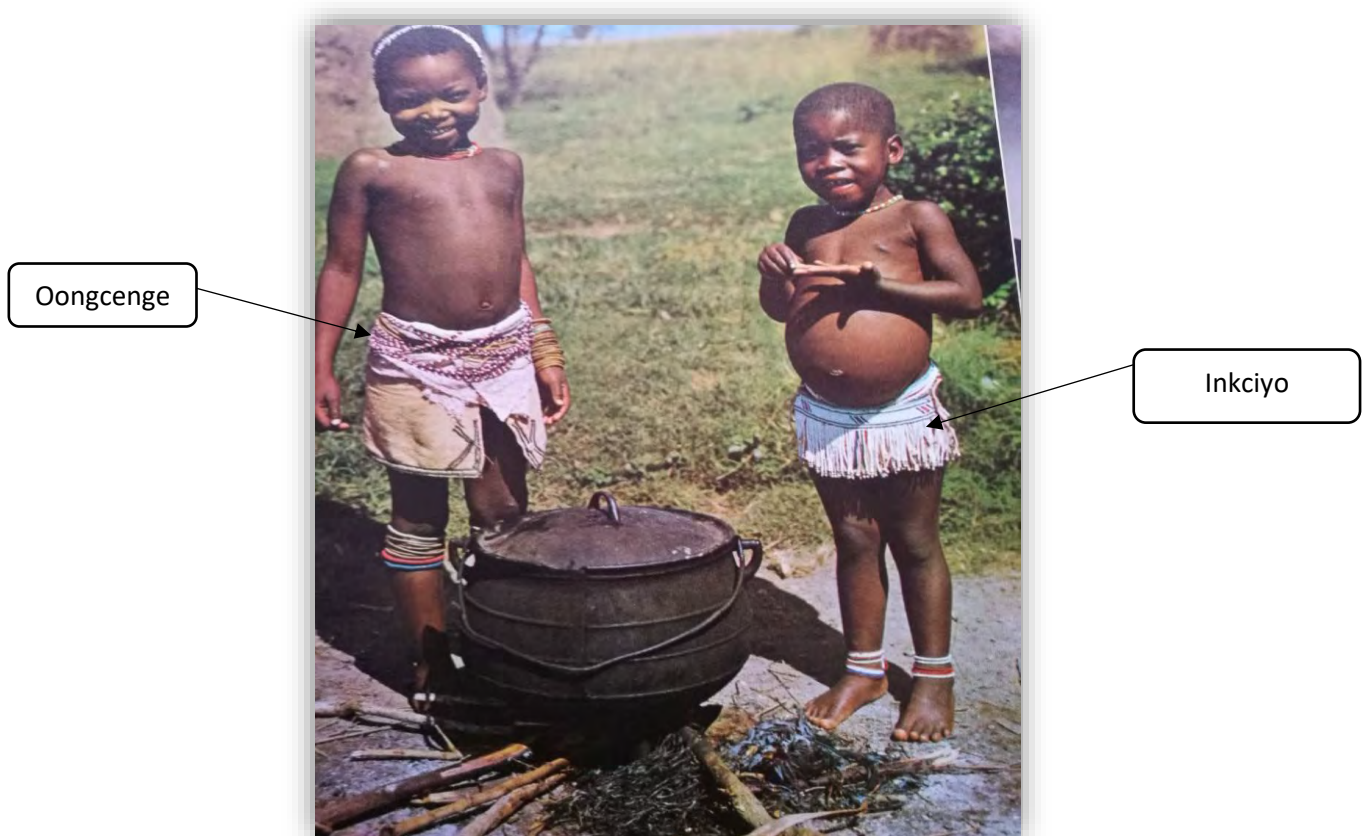
Umfanekiso 32: Usana olunamaso nadla ngokubizwa amatatyisi asemqaleni. Umfanekiso unikezelwe

5.4.2 Iintsimbi ezinxitywa ngamakhwenkwana namantombazanana

Ngokuye ekhula umntwana, uza kuya ehonjiswa ngaphezu kwamatatyisi nongcenge. Xa ebonwa ukuba uye ekhula lo mntwana esiya eba neentloni nakwizinto ezifana nendlela yokuhlala, uza kwenzelwa inkciyo. Inkciyo yintsimbi eqala ngaphambili, ivale ubuni bomntu, ijikela nangasemva ngokuthanda komzali (Solani, 2019: udliwanondlebe). Ngokwala maxesha, ubani angatsho ukuba inkciyo yinto amakhumsha athi yi‘*Panty*’ (Mnqanqeni, 2019: udliwanondlebe) eyenzelwe ukogquma ubuni bomntu. Inkciyo iyashiyana ngokwenziwa, abanye abantu bayiqala oku kwesiqweqwe (intsimbi eyenziwe yabudibana edeki) baze abanye baqale ngokuyirhasela elaphini, ize ibe nemingqa eyonele nje ukogquma ubuni. Apha ke kweli bakala, bekuye kushiyane abazali ukuba ngamahomba, ubabone abantwana babo benawo namanqashela.

Ukanti njengokuba amantombazana ekhula nje aye anxibe inkciyo, namakhwenkwe ngokukhula aye anxibe into ekuthiwa sisidla. Isidla yinto eyenziwe ngofele lwesilwanyana, nekuvame ukuba ibe sesebhokhwe, eyenziwa ibe bukufana nomsila wesilwanyana. Abanye abantu basibiza imitha isidla esi.

Nanjengokuba ngokwakudala inkciyo le ibinxitywa yintombi, ikwa kwenzelwa ukukhusela intombi xa ithe yaphuma yaya emntwini emgayelayo, ihambisana naye ukuze ikwazi ukuthi xa bejijisana ingafumaneki kumhlaba wangezantsi ngezizathu zokuba iye ithunakale pha kwinkciyo nanjengokuba isenziwa ngemingqa, isiqweqwe sisesinqeni kuphela (Nozitshixwana, 2019: udliwanondlebe). Nanjengokukhankwanya kwisahluko sesibini, iintsimbi zisetyenziselwa izizathu ezingaphaya kokuhlobisa, kulo mba zisetyenziselwa ukunqanda ukutsiba iziko ezintsaneni.



Umfanekiso 33: Oongcenge, inkciyo. Umfanekiso ngu-Elliot (1970)

Umfanekiso: ekunene ngumntwana onxibe inkciyo namanqashela. Ngokuye ekhula lo mntwana nangokuthanda kwabazali, kumntwana osekhohlo, uye ehonjiswa ngakumbi, 'de amane efakwa imiliza ezithweni. Nanjengokuba esiya ekhula umntwana, ehlotyiswa nangaphezulu kobusana, lo usekhohlo ukwinqanaba lokufakwa izinto ekuthiwa yimiliza esithweni. Imiliza yenzelwe ukulungisa iindawo ezithile zemizimba igada nokumoshakala emzimbeni, umz. njengokuba inxitye esithweni apha, yenzelwe ukulungisa isitho.

Eyona nto yahlula iintsimbi zobukhwenkwe (amantombazanana) kwakunye nezesifana okanye ezesidoda (nezeentombi), ezobuntwana nezokukhula ukutsho, kukuba ezamakhwenkwe (namantombazana) ziyimingqa ngelixa ezamadoda zisisiqweqwe. Uya kuqaphela ukuba kule mifanekiso ingezantsi aba bantwana entloko banxibe iintsimbi eziyimingqa.



Umfanekiso 34: Inkciyo, imiliza, igaskithi, amanqashela. Umfanekiso nguBroster (1967)

Kulo mfanekiso kuboniswa abantwana abanxibe iintsimbi ezahlukileyo ukusukela kwinkciyo, ungcege, imiliza, igaskithi nezinye ekuza kunatywa ngazo ngezantsi.

5.4.3 Iintsimbi ezinxitywa lulutsha lomtshotsho

Ngokokohluka kwamanqanaba ebekuphilwa ngawo, intombazana bekuqale kubhekiswe kuyo njengegqiyazana okanye intwazana, yintombi esencinane ke leyo, kuphume kuyokubhekiswa kuyo njengentombi yamakhwenkwe, kwelo nqanaba ke noko seyithe dlundlu. Ngalo lonke elo lixa ayikayi ekubeni ibe yintombi yabafana. Xa umntwana lo, nekuthiwa yintwazana ephuma enkciyweni, uye enzelwe umbhaco oza kuphela emathangeni. Ngasentla le ntombazana isebenzisa imbola. Kukweli bakala apho abazali baye banyanzelwe ukuba bathethe nomntwana lo (Sixhaso, 2019: udliwanondlebe). Kukwakweli xesha apho umntwana lowo aye axelwe

ukuba ezinye izinto ezifana namaqanda nobisi kumele angazityi. Ezi zinto bekukholelwa ukuba abantwana zibenza bavuthwe kungekafiki xesha, oko kukuthi, babe neemvakalelo emizimbeni nto leyo ibangela ukuba bangatsiba namaziko beselula, kude kubekho neziqhamo. Okona ke kuqaphalekayo ngeli bakala kukuba emaXhoseni, ngokungafaniyo nakumagwangqa, eyona nto ekhathalelweyo ukuba ifihlakale bubuni bomntu, hayi amabele (*ibid.*).

Kweli bakala, ulutsha lubizwa njengolutsha lomtshotsho. Umtshotsho⁶ ngumxhentso owawuvame ukuba ungene emalanga ngoMgqibelo uphume emini ngeCawe. Amantombazana apha kweli bakala ayebizwa njengamantombazana amakhwenkwe (Broster, 1967: 22; Bongela, 2001: 35; noSixhaso, 2019: udliwanondlebe). Mandulo phaya bekusetyenziswa ufele ukwenza isiketana hayi ilaphu lombhaco kodwa ke ngokokutshintsha kwamaxesha kwahanjwa kwasetyenziswa ilaphu.

Okuqhaphalekayo ke kule mifanekiso kukuba ezinye iintsimbi ezibhalwe apha azisafumaneki kwaye azikho kwimifanekiso le. Okunye kukuba ezi ntsimbi zikule mifanekiso zikhwelene 'de azabonakala kakuhle.

Amantombazana kwakunye namakhwekhwe omtshotsho anxiba ezi zinto:

1. Iintsimbi zenkwenkwe yomtshotsho

● ENTLOKO

Amakhwenkwe omtshotsho entloko anxiba intsimbi ekuthiwa sisalela. Isalela yintsimbi ehamba ngokwemingqa emithathu ijikeleze intloko le ize emacaleni yehle kwangale mingqa emithathu ukuya kufika ngakwiziphika 'ze ifakwe iwulu ekugqibeleni kwale mingqa, macala. Le ntsimbi ngokukaBroster (1967: 25) kuthiwa ngunonkciywana, nevame ukuba inkwenkwe le iyigayelwe yintombi emetsha nayo njengezinye ezi zonke.

● ENTANYENI

Eyesibini intsimbi enxitywa ngamakhwenkhwe yinkal' manzi. Le yintsimbi enxitywa emqaleni idibana ngasemva, ingabina fembile. Ifembile liqhosha elalisetyenziswa kwiintsimbi elinemingxunya emibini oku kweqhosha eli lehempe kodwa lona lipecepece kakhulu

⁶ "Eyona nto kanye kanye yeli gama lithi umtshotsho, kukungqokola kwamakhwenkwe ehleli phantsi akhe izathanga emana eqhwaba, kuthiwe ayatshotsha xa enza loo nto," (Sityana, 1978: 45).

kunelehempe. Inkal' manzi iyintsimbi esisiqweqwe emqaleni ize ibe nemingqa emine eyehla ngaphambili ukuya kutsho esiswini.

Enye into ibifakwa emqaleni yinkwenkwe yomtshotsho yinto ekuthiwa yigaskithi. Igaskithi yona yirabha eyenziwe yajikeleza umqala 'ze irhaselwe ngeentsimbi. Igaskithi ibonakala kwinkwenkwe ekwaziyo ukutyityimba kakuhle, "ufike ubona yona ungathi ukuba ude wabila iza kuthi yincincincinci, ubone kugcwal' izinja aph' emnyango zicinga ukuba ziyabizwa kanti hayi, yigaskithi le itshoyo," (Sixhaso, 2019: udliwanondlebe).

Amakhwenkwe omtshotsho anentsimbi yasemqaleni ekuthiwa yikhala. Ikhala yintsimbi eyimingqa emhlophe ethe babalala, yehle ukuya kufika emadolweni isuka emqaleni. Inkwenkwe yomtshotsho ivame ukuyigangxa le ntsimbi emva kokuba igangxe oongcenge bayo (Nozitshixwana, 2009: udliwanondlebe).

- ESIFUBENI/EZIMBANJENI

Eyesithathu intsimbi yamakhwenkwe ngumgangxo. Umgangxo wamakhwenkhwe uhamba nempempe. Le mpempe iba sesifubeni yenzelwe ukuba xa inkwenkwe ifuna ukukhalisa iza kunyuka ikhalise, inyuka ngentsimbi kuba irhaselwe apha kwintsimbi le mpempe. Imingqa yomgangxo wenkwenkwe idibana nesiqweqwe esinyuke ngomqolo. Lo mgangxo wenziwa ube yokoyoko, ungaqini kusenzelwa ukuba impempe ikhaliseke kakuhle.

.

- ESINQENI

Esinqeni inkwenkwe yomtshotsho inxiba oongcenge. Le ntsimbi iziindidi ezimbini. Uhlobo lokuqala luyintandela lona lolu lwamandulo nalapho kwakusenziwa intambo ende eyayijikeleziswa esinqeni umntu xa eyinxiba, ajikeleze naye kuthiwe yintandela ngenxa yohlobo enxitywa ngayo. Kule mihla lo ngcenge kwakusithiwa yintandela yintsimbi engumngqa, nevumelekileyo ukuba ngokuye umntwana ekhula ingaxutywa imibala. Ungcenge yintsimbi enxitywa kuphela ngabantwana, amantombazana kunye namakhwenkwe omtshotsho (Nozitshixwana, 2009: udliwanondlebe). Uhlobo lwesibini longcenge kuthiwa ngumkhonqo. Wona lo mkhonqo usisiqweqwe esiyintsimbi ejikeleza isinqa

Eyokugqibela intsimbi enxitywa ngamakhwenkwe neentombi zomtshotsho esinqeni ngumsubhe. Umsubhe yintsimbi eyimingqa ephothiweyo okanye ejijajijiweyo ukwenza intsimbi enye yasesinqeni.

- EZINGALWENI/EZITHWENI

Inkwenkwe yomtshotsho yayingafaki nto ezingalweni, kuphela ezithweni. Ezithweni ifaka imiliza. Nanje ngokuba kwisahluko sokuqala kuchaziwe ukuba intsusa yeentsimbi ikwizinto ezifana nemithi, amaso njl. njl., imiliza yintlobo yesihombisi esenziwe ngengca senzelwe ukuhlobisa umntu. Ngokuva ngemvelaphi yeentsimbi, ubani angatsho ke ukuba imiliza le iyangena apha kwiintsimbi.

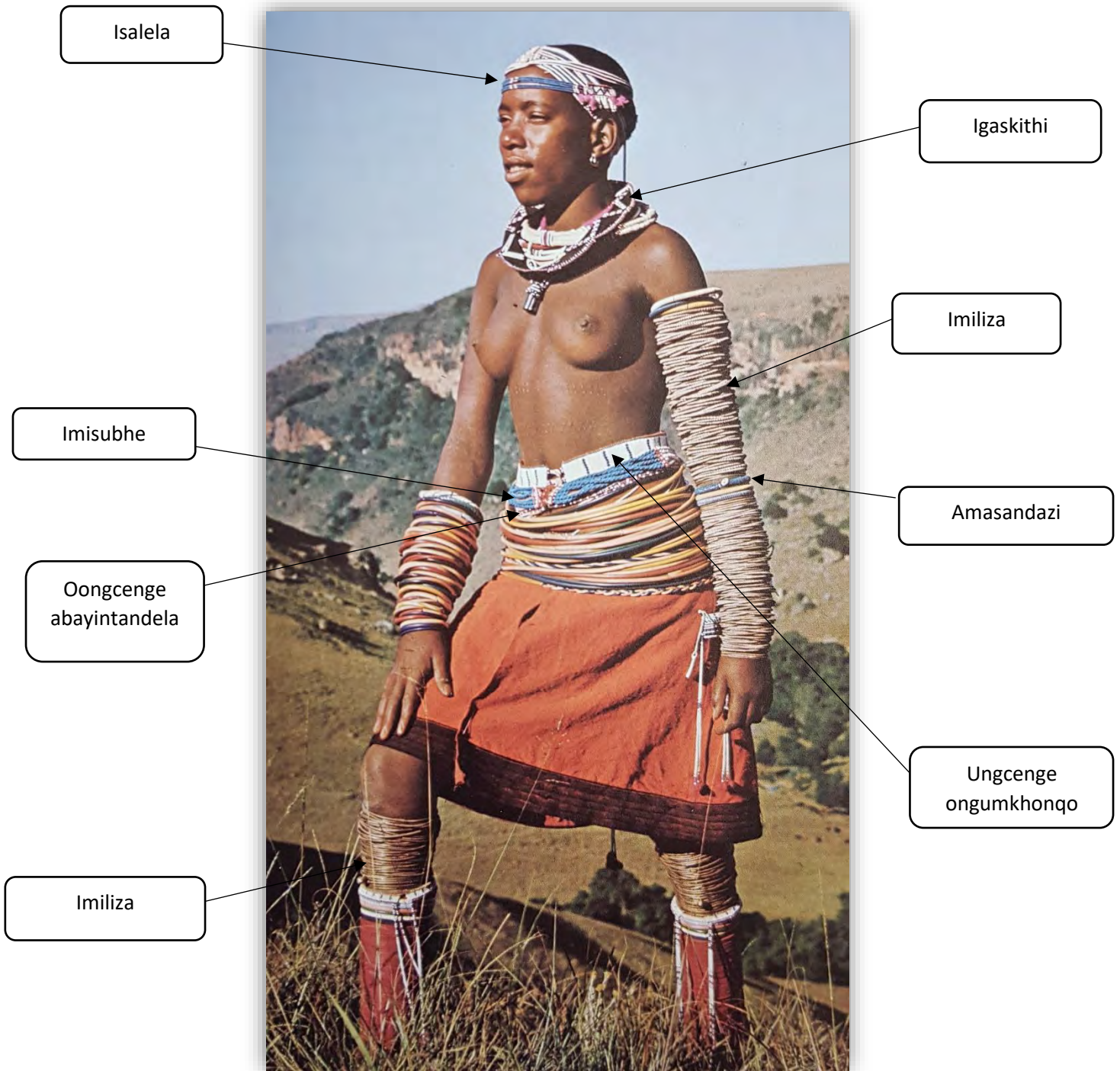
Amakhwenkwe omtshotsho ebenxiba nezinto ekuthiwa ngamasayibhokhwe ezithweni ezantsi nje kwemiliza le. Ibingavamanga ukuba mininzi imiliza enxitywa ngamakhwenkwe nto nje, yayisenzelwa ukuba ilungise isitho (Solani, 2019: udliwanondlebe).

2. Intsimbi zentombazana yamakhwenkwe/ intombazana yomtshotsho

Intombi zamakhwenkwe zinxiba iintsimbi ezifanayo nezamakhwenkwe entlombe, zezo nezo ezahlukeyo.

- Intsimbi enxitywa entloko esisalela ayiye ibe nemingqa eyehlayo kakhulu emantombazaneni kodwa ibanayo iwulu eyenze amanquma emacaleni kwaye nayo ihamba ngokwemingqa emithathu.
- Emqaleni intombi yomtshotsho inxiba nayo igaskithi.
- Esinqeni intombi yomtshotsho ngokufanayo nenkwenkwe yomtshotsho inxiba oongcenge kwakunye nemisubhe. Oongcenge abanxitywa yintombi yomtshotsho bebesenziwa ngelinye ixesha babe namanquma enziwa ngewulu.
- Ezingalweni intombi yomtshotsho inxiba imiliza. Le miliza inyusa ingalo iqala esihlahleni. Phakathi kwemiliza kuneentsimbi ekuthiwa ngamasandazi.

- Ezithweni imtombi yamakhwenkwe inxiba imiliza. Imiliza enxitywa ezithweni ayibinantsimbi phakathi kwayo.



Umfanekiso 35: Uddi Iweentsimbi zomtshotsho. Umfanekiso nguBroster (1967)

Isalela

Inkal'manzi

Umgangxo

Inqawe erhaselwe
ngeentsimbi
nengasetyenziswayo
lulutsha.



Umfanekiso 36: lintsimbi zolutsha lomtshotsho. Umfanekiso nguBroster (1967)

Umgangxo



Umfanekiso 37: Umgangxo. Umfanekiso ngu-Elliot (1970)



Umfanekiso 38: Umfanekiso ngu-Elliot (1970)

5.4.4 Iintsimbi ezinxitywa lulutsha lwentlombe/ibhasi

Luthi ke ngoku olu lutsha xa luphuma emtshotshweni, amakhwenkwe ebuya esuthwini kuthiwe ngabafana, neentombi zikhulile kodwa zingenabantwana kuthiwe ziintombi zabafana. Kweli bakala, olu lutsha kubhekiswa kulo njengolutsha lwebhasi okanye lwentlombe (Mnqanqeni noSixhaso, 2019: udliwanondlebe). Intlombe ngumxhentso wabafana neentombi eziselungelweni lokuzeka/ zekwa ongena ebusuku kuMgqibelo wesibini enyangeni (Broster, 1976: 30). Izinxibo kweli bakala ziyatshintsha, kananjalo nohlobo lokuziphatha luyatshintsha, kwakhona abazali nalapha bayaxelelwa ukuba mabathethe nabantwana. Kweli nqanaba kulapho intombi ihlobana kakhulu nomama wayo kuba kufikelele kwixesha apho iselungelweni lokugaya, igayele umfana wayo kuba umfana akayithengi intsimbi. "...akukho mali aza kuyifumana ebazalini, uza kukhwahlaza xa kugqity' ukuvunwa ahambe aye

emasimini, ayokuthengisa la mathambo...uzamela ukunxibisa umfana wakhe,” (Sixhaso, 2019: udliwanondlebe).

Noxa oko bekunjalo, kubafana abaselula abanazo iintsimbi bezingahlali kwamakwabo, bezihlala kula ndawo zenziwa kuyo kuba kaloku amaxhego ayesithi kuvulwa iintango zawo ngezantsi ziintsimbi, umntu uza kugqiba umzi⁷ kuba kusaziwa ukuba iintsimbi uzinxiba kuba egayelwe. Ezi ntsimbi beziziswa ngethuba elithile aza kuzinxiba xa esiya endaweni ethile ziphinde ziyokuthathwa zihambe zihlale kula ndawo zenziwa kuyo. Bekuthi ke ngoku xa sele eba buqina, efika kwikhabathiso lokuzeka, umama womfana noko aye ezivumela ukuba zingahlala apha ekhayeni (Mnqanqeni, 2019: udliwanondlebe).



Umfanekiso 29: Umfanekiso wentombi egayayo-ihlohla intsimbi. Umfanekiso nguBroster (1967)

7 Abantu bakwaNtu bankolelo isekubeni ubutyebi bomzi ububona kwimfuyo. Ukuvula iintango ngezantsi kuthetha ukuba le mfuyo iye ithi ngokumithisa komntwana welo khaya kufuneke ukuba kukhutshwe yona iyokuhlawula loo ntombi ithe yawiswa ibele, nto leyo ibangela ubutyebi baloo mzi behle kuthiwe ke, umfana okanye inkwenkwana leyo ivule iintango ngezantsi.

Kweli khabathiso lokuba amakhwenkwe ephuma emtshotshweni engena kwintlombe neentombi zitshintsha ngokukhula eminyakeni, iintsimbi ezinxitywayo zezi:

- Entloko umfana wentlombe unxiba intsimbi ekuthiwa ngungxawe. Ungxawe yintsimbi esisiqweqwe enomngqa osuka ngaphambili uyokudibana ngasemva uphinde owesibini usuke entla kwendlebe uyokutsho kwelinye icala entla kwendlebe.

Eyesibini intsimbi yabafana bentlombe lipasi. Ipasi yintsimbi esisiqweqwe ejikeleza intloko. Lona ipasi alinanto ixonyezelelweyo.

- Emqaleni, umfana wentlombe unxiba intsimbi ekuthiwa liphoko. Iphoko yintsimbi esisiqweqwe esixabalala, sehle ukusuka emqaleni ngemiwehlana emincinci ukuza kuthi gabhu esifubeni.

Enye intsimbi enxitywa ngumfana wentlombe yileyo yogquma iimbambo ngemingqa ukuya kutsho emqolo isuka kwisiqweqwe esehlise isifuba, ifike ngasemva idibane kwisiqweqwe kuthiwa ngumgangxo.

- Esinqeni umfana wentlombe unxiba intsimbi ekuthiwa lidiliza. Idiliza lalingabikho linye, ngoko ayenxitywa akhwelane. La madiliza enziwa ngokurhasela ibhanti elincinci eli olenji lide lingabonakali, ashiyane kakuhle ke esinqeni.

- Ezingalweni kufakwa imiliza. Le miliza ibuntlangothi mbini. Kukho umliza ongumliza, lowo ngonxitywa esithweni. Kubekho umliza ekuthiwa bubutseke. Le miliza yohlukana nje ngokomelela. Ubutseke bufakwa apha ezingalweni phezulu, entla kwengqiniba.

Ngelinye ixesha imiliza yenziwa ijijelwe ngentsimbi kutsho kuphume intsimbi ekuthiwa ngumqhoboka nayo enxitywa ukuqala ebafaneni bentlombe.

Eyesibini intsimbi enxitywa ngabafana ezingalweni yintsimbi ekuthiwa ngumphotho. Umphotho yintsimbi eyenziwa ngemingqa ejijwa ihamba ngezintlu ezintathu, ilinganiselwe ngengalo yomntu owenzelwayo.

Zonke ezi ntsimbi zifakwa zime entla kwengqiniba.

- Emaqatheni umfana wentlombe unxiba intsimbi esisiqweqwe ekuthiwa ngamanqashela. Ngamanye amaxesha unxiba intsimbi ekuthiwa yimiwehla. Imiwehla

iyafana namanqashela hlobo lokuba nayo isisiqweqwe kodwa emazantsi ifakelwa amaso.

Umfana oxhentsa intlombe ebenxiba umliza ekuqaleni nje kwesitho, ezantsi kwedolo, entla nje kwesiqunube apho umbhaco umela khona.

Iintombi zeentlombe zinxiba iintsimbi ezifanayo nezabafana bazo. Umahluko nje kukuba zona iintombi zentlombe zinentsimbi ekuthiwa yimibongo enxitywa emqaleni. Le ntsimbi yenziwe yalijikojiko elingumbhobho, oko kukuthi ibethwa ngumoya ngaphakathi, umntu angawufaka umnwe phakathi kuyo ungaminxeke. Intombi zentlombe ziyakwazi ukunxiba kwakhona esinqeni intsimbi ekuthiwa yimisubhe. Imisubhe yila ntsimbi iyimingqa ejijeneyo.



Ipasi

Umfanekiso 30: Ipasi. Umfanekiso ngu-Elliot (1970).



Umfanekiso 41: Amanqashela. Umfanekiso nguTolakele Silo



Umfanekiso 42: Imiqhoboka. Umfanekiso nguTolakele Silo



Umfanekiso 43: Intsimbi engumgangxo. Umfanekiso nguTolakele Silo



Umfanekiso 44: Intsimbi ekuthiwa yimibongo ingumbala wehombo nje, hayi owabaThembu. Umfanekiso nguTolakele Silo

5.4.5 Iintsimbi ezinxitywa ngoomama (abendi) nootata

1. Abendi abasebatsha.

Xa sinyuka ke ngoku, oomama noomakoti emveni kokuba bendile bafike banxibe iintsimbi ezifanayo nootata. Amadoda aphumileyo kwintlombe awavumelekanga ukuba angaya entlombeni xa sele ekweli khabathiso lokuba banxibe iintsimbi zabantu abatshatileyo. Iintsimbi ezinxitywa ngamadoda zezi zilandelayo:

- Entloko kunxitywa intsimbi ebizwa ngokuba lipasi, efanayo nale yabafana bentlombe. Ngelinye ixesha le ntsimbi ibizwa ngokuba yiponethi okanye imvume yentloko. Umakoti xa eziswa luduli, akuvumelekanga ukuba abantu bomzi wakhe abajonge ebusweni, kumele ajonge phantsi okanye anxibe intsimbi ekuthiwa yiveyile. Le ntsimbi yogquma amehlo yenze ukuba umakoti akwazi ukubajonga emehlweni abantu bomzi wakhe kodwa kwicala labo bangakuboni oko. Le ntsimbi iluhlobo lokunika intlonipho kubantu abadala bomzi wakhe. Le ntsimbi kumele inxitywe kuphela ngumakoti ngolo suku endiswa ngalo hayi abanye abantu. Le ntsimbi ayinakunxitywa ke umakoti engathwelanga entloko.
- Entanyeni indoda inxiba intsimbi ekuthiwa nguvulakabini. Uvulakabini yintsimbi eyenziwa ibe sisiqweqwe esijikeleza entanyeni ize idibane esifubeni yandule ukuba

nemingqa eyehlayo evuleke kubini. Ngamanye amaxesha le ntsimbi idityaniswa ngamaqhosha esifubeni kodwa ngamanye amaxesha idityaniswa ngokwenziwa. Uvulakabini onxitywa ngamadoda wohluke ngokuba wona uba mde kunonxitywa ngamanina. Owamadoda uyakwazi uyokufika nasemadolweni ube owamanina ukwazi nje ukuphela emathangeni (Mnqanqeni, 2019: udliwanondlebe). Le ntsimbi ihlala phezu kwentsimbi ekuthiwa lithumbu.

Emqaleni njalo, indoda iphinde inxibe intsimbi ekuthiwa lithumbu. Ithumbu yintsimbi esisibaxalala, isogquma iingqosha ezi zomqala, iqhotyoshwe ngasemva emqaleni. Abanye abantu le ntsimbi bayibiza ingqosha ngenxa yokuba izogquma. Ngamanye amaxesha ide iwagqume namagxa la.

Eyesithathu intsimbi enxitywa emqaleni kuthiwa yimibongo. Yona imibongo enxitywa kweli khabathiso iyafana nale inxitywa lulutsha lwentlombe.

- Ezimbanjeni, kunentsimbi ekuthiwa ngumgangxo, abanye abantu bayibize iveri okanye uvelibhoyi. Le ntsimbi inxitywa oku kweveri, yogqume iimbambo ngemingqa evela esiqweqweni esihla ngesisu nangomqolo ukusuka emagxeni.
- Esinqeni oomakoti banxiba intsimbi ekuthiwa ngunomhlengi. Le ntsimbi iyintsimbi ebonisa intlonipho nanjengokuba inkolelo yakwaNtu ikukuba umfazi emzini akahambi ngaze, ngoko ke kufuneka enento esesinqeni ebonisa intlonipho. Le ntsimbi iba sisiqweqwe esinemingqa nje eyehlileyo kancinci.
- Ezingalweni kunxitywa imiliza kwakunye nemiqhoboka.
- Ecaleni, amadoda namanina noko asele enemizi yawo aba nengxowa. Le ngxowa yeyokufaka izinto ezibalulekileyo zawo. Irhaselwe ngeentsimbi, le ngxowa ifaka nezinto ezifana nentsuz'ebheka. Intsuz'ebheka ke isetyenziswa kuphela ziinkonde neenkondekazi, nayo ikwazi ukuba irhaselwe ngeentsimbi.
- Emaqatheni, nanje ngabantu bentlombe, abantu abanemizi bakwanxiba amanqashela.



Umfanekiso 44. Intsimbi zabendi. Umfanekiso nguBroster (1967)



Umfanekiso 45: Ithumbu. Umfanekiso nguTolakele Silo



Intonga
erhaselwe
ngentsimbi

Imiqhoboka

Umfanekiso 46: lintsimbi zabendi. Umfanekiso nguBroster (1967)



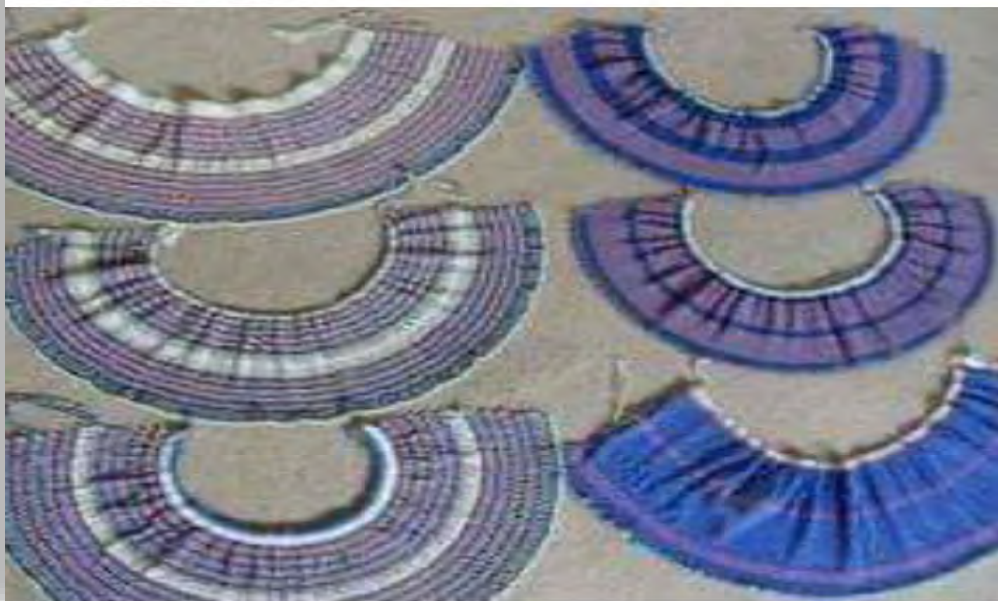
Umfanekiso 47 Intsimbi eyiveyile inxitywe kungathwelwanga ibonisa ukungahloniphi. Umfanekiso unikeziwe.



Umfanekiso 48: Uvulakabini. Umfanekiso nguTolakele Silo

Xa nigqibile ufota oo Bundle zekhe nindixelele bomama niyintoni kule ntsimbi.,.... ngoba ke ayoyenu. Inggoshe yintsimbi yotata ziyohluka ke ngokwezilimela zabo ,not ootata nje kodwa abaThembu. Yintsimbi yasebu khosini le 📍

See translation



Ngaphezulu kokucatshulwe kwikhasi lonkxibelelwano u*Facebook* ngethuba omnye wabantu abakwela khasi bebuza ngokuba amanina ayintoni kwintsimbi elithumbu, ingqosha ngamanye amagama. Oku kuthetha ngqo neenjongo zolu phando kwakunye noko kuveliswa apha. Le ntsimbi ayihambi ngokwezilimela kwaye ivumeleke ebantwini abanemizi hayi kumadoda odwa.

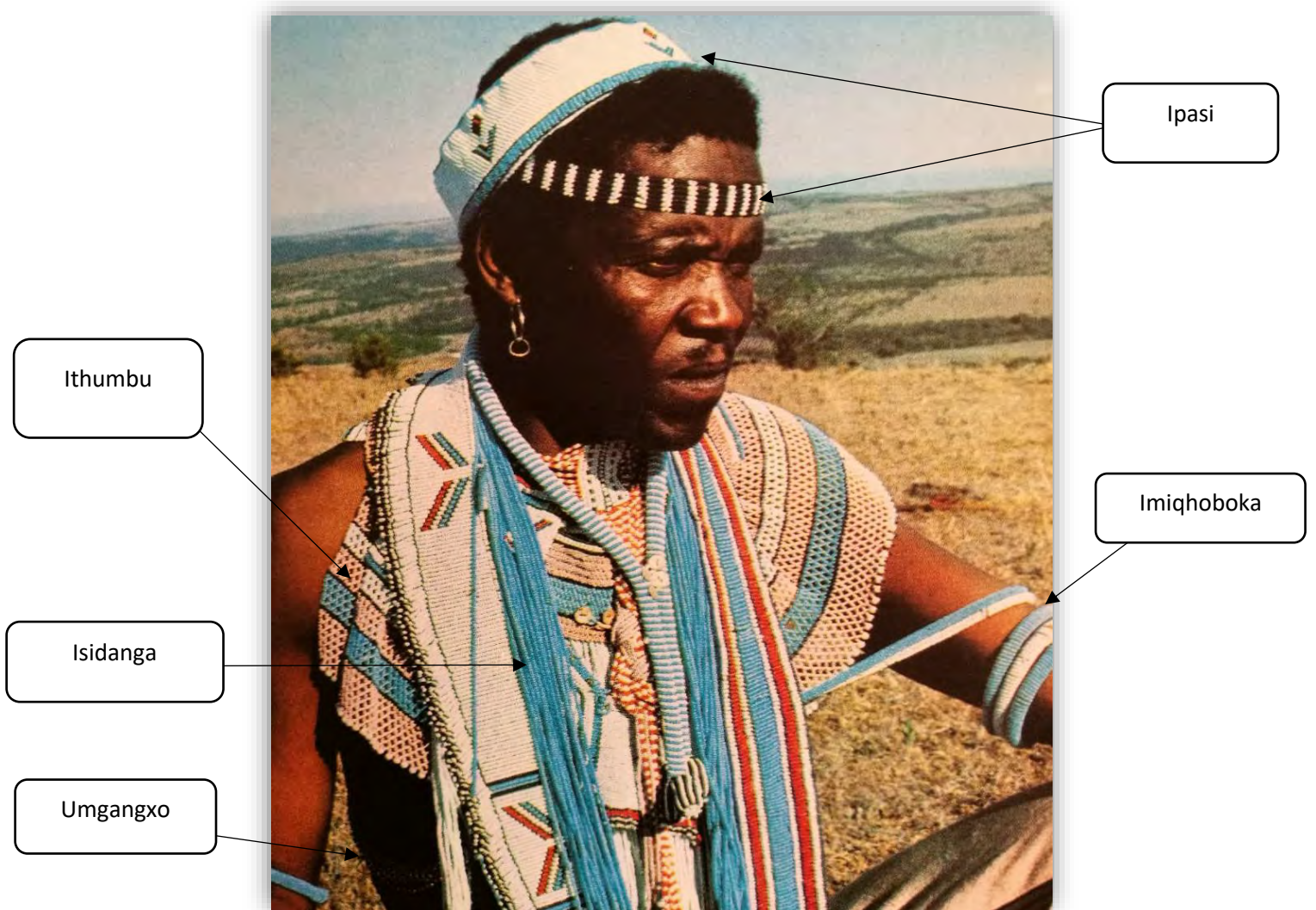
2. Abendi abaphakathi

Ukongeza kwezi ntsimbi zingasentla, abantu esele benethuba bendile okanye bengootata, oku kukuthi sebeneminyaka eyileyo kwishumi banelungelo lokunxiba ezinye iintsimbi. Kwezinye zezi ntsimbi yintsimbi enxitywa emqaleni ekuthiwa sisiyeye. Isiyeye yintsimbi esisiqweqwe ukogquma umqala 'ze ibe nemingqa eyehlayo ukuzokufika esifubeni. Le mingqa yehla imile nje ngeqabane elingu-V.

Uhlobo lwesibini lokunxiba intsimbi ekuthiwa sisidanga nevame ukuba ibe yintsimbi yekhaya luvumeleke kumadoda kuphela nalapho kumele indoda ithi xa iyinxibile imingqa ekule ntsimbi ihambelane nezilimela ezo zaloo ndoda.



Umfanekiso 50: Intsimbi esisiyeye.



Umfanekiso 51: lintsimbi ezinxitywa ngutata wekhaya osele emdalana. Umfanekiso nguBroster (1967)



Umfanekiso 52: Unomhlenge, intsimbi yokubonisa intlonipho. Umfanekiso nguTolakele Silo.

3. Inkonde

Ngokuye abantu bekhula, ukunxitywa kweentsimbi kuye kusehla nanje ngokuba imizimba zeze ilungusekile kwagqitywa kwaye kungasekho kunzihombisa kubheke phi.

Enye yezinto ezinxitywa ziinkonde yileyo isesihlahleni kuthiwa yiwatsha. Iwatsha yenziwe ngocingo kwaye ivame ukuba ibizwe ngokuba yibhengile.



Ithumbu

Iwatsha/
ibhengile

Umfanekiso 53: Iwatsha/ibhengile nethumbu



Umfanekiso 54: Amanqashela. Umfanekiso nguTolakele Silo

5.5 UKUPHUHLA KOLWIMI NGOKUPHENJELELWA ZIINTSIMBI

Ngokwemigaqo yolwimi nayiphi na into eneempembelelo kwinkcubeko inendima eyidlalayo kulwimi nokwakhekha kwesigama, isizisa intsingiselo entsha kwindlela elisetyenziswa ngayo igama (Mashiyane, 2006: 9). Ubani angakungqina ke ukuba ukusetyenziswa kwentsimbi ngamaXhosa kuqhagamshelene nolwimi. Iintsimbi ezihlohlweyo nezo zinto zirhaselwe ngentsimbi azisibonisi kuphela ubuhle bazo kuzo kodwa ziqulathe isigama esakhekileyo ngazo kwaye ziphuhlisa ulwimi. Nanjengokuba sekuvelisiwe kwisahluko sesithathu, nabani na obona intsimbi yesiXhosa enolwazi ngazo uye azi ukuba kuthethwa lwimi luthini ngentsimbi ethile enxityiweyo. Oku kuthetha ukuba imizamo yokuthetha, ukudlulisa umyalezo nokubonisa iimvakalelo zomhlohli ngaphandle kokukhupha amazwi ithathelwa ingqalelo.

UAlberts (1999: 19) ukuchaza ukwakha isigama njengohlobo lokusasaza ulwazi. Ukufunda ngesigama kunceda ukufumana intsingiselo yokusetyenziswa kwelo gama kolo lwimi (Sonneveld, 1997). Abantu belo qela nabamanye amaqela kumele bakwazi ukusebenzisa isigama esisiso, ngendlela eyiyo kwanangokuguquka kwemo. U-Alberts (1999: 22) useka oku ngokuthi ukwazi oko kunceda umntu ukuba akwazi ukusebenzisa igama elo ngokomxhelo.

Ukwakhiwa nokuphuhliswa kwesigama kuphenjelelwa yindlela elisetyenziswa ngayo elo gama (*ibid.*). Oku kuchaza ukuba isigama sibonwa njengesiphuhlayo ngokunefuthe lwezinto ezintsha ezifunyanwayo, izinto eziguqukayo nezinyanzelisa ulungelelwaniso kulwimi (Sager, 1990: 3-5).

Umzekelo wokwakheka kwesigama esitsha ngokuphenjelelwa ziintsimbi ukunika intsingiselo entsha kwigama eselikhona ubonakala kwigama elithi “ukugaya”. Kwisichazi-magama i “The Greater Dictionary of isiXhosa” (2006: 566) eli gama, nengcambu lwayo ingu ‘-gay-’ lichazwe kane, kanje:

1. ukuntlakaza ekusileni, ukukraya, ukugraya, ukuntlaka;
2. ukuhlanganisa abantu bokwenza umsebenzi othile njengokuya emfazweni, emisebenzini yengqesho, ebupoliseni njl.njl.
3. ukubophelela, ukukhuleka ihashe njl. ngentambo ende, ukufaka egayini.
4. ukujikeleza ngenjongo ethile umz. ukufumana abathengi kwizinto ozithengisayo.

Kwezi nkcazelo zinikiweyo ayikho echaza ukugaya njengesigama esisetyenziswayo ngokubhekisele kwiintsimbi. Ithi loo nto, ngokwenziwa nangokusetyenziswa kweentsimbi kuqulunqwa isigama esitsha. Xa umntu ethetha ngokugaya kubantu abanolwazi lweli gama kulula ukwazi inkcubeko equlathwe lilo. Ukanti omnye umntu angathi eli gama liphuhlisa isigama esikhoyo. Oko kukuba kwelinye icala omnye umntu angathi inkcazelo yokuqala echaza ukugaya njengokuntlakaza ingcambu isekelezwe ekubeni, nanjengokuba sekuchaziwe kwisahluko sokuqala nangokungqinwa nguSixhaso (2019: udliwanondlebe), mandulo phaya izihombisi zazisenziwa ngokusebenzisa imithi, onokrweca njl. njl abaye bantlakazwe ukuze balungele ubuhle beso sihombisi. Oku kubonisa ukuba ngokuvela kwento entsha, isigama siyakheka, sinefuthe lolo phuhliso.

Elinye igama elivelayo xa kuthethwa ngeentsimbi ligama elithi “ukuhlohla”, elingcambu ingu- ‘-hlohl-’. Isichazi-magama (*ibid.*: 769) sinika inkcazelo ezintlanu, ezona zibalulekileyo nezayamane ngqo kwintsimbi zimbini, izezi:

4. ukuthungela amaso, njl ngokuwafaka enalitini enomsonto omde angene emsontweni apho iliso emva kwelinye.

Le nkcazelo ithetha ngqo neentsimbi. Ukanti nakule yesibini inkcazelo umntu angatsho ukuba inalo igalelo kwindlela intsimbi eyenziwa ngayo, ifaka intsimbi kumsonto ukuze iphume ihlangene 'de ibe nalo negama:

1. Ukuzalisa kangangoko inakho ukungenisa into leyo izaliswayo, ukungxala, ukunyhala, ukungxarha umpu ongumhlolwa.

Esinye isigama esakhiwe ngokunefuthe lweentsimbi ligama elithi “ukurhasa” nenkcazelo yalo iyile:

ukuhombisa ngeentsimbi okanye ngamakonopi⁸, njengeqhiya, umbhaco okanye ibhayi labaMbo lihonjiswa ngamakonopi okanye iintsimbi, okanye inqawa kungenjalo intonga iqoqwa ngeentsimbi (The Greater Dictionary of isiXhosa: 2006).

Kule mihla ngenxa yokutshintsha kwamaxesha, izinto ziyatshintsha kwaye neendlela zokudlulisa umyalezo ngokufihla intsingiselo ziyachaphazeleka yile nguqu. Nanjengokuba amaXhosa esebenzisa iintsimbi njengolwimi lothando, ngokufika kobuxhakaxhaka ezinye izinto ezaveliswayo njengolwimi lokuncokola okanye ukuthetha ungabhalanga magama ziiimoji. UBerels (2017: 7) uzichaza ii-imoji njengemifanekiso okanye iisimboli ezincinci ezibonisa kwaye zichaze iimvakalelo zomthumeli, zidlulisa imiyalezo nolwazi ngaphandle kokukhupha ilizwi, zisetyenziswa kunxibelelwano lobuchwephesha.

Xa kujongwa ukusetyenziswa kwee-imoji, ubani angakubona oko njengokuphuculwa kolwimi, kuthathelwa ingqalelo olo sele lukho. Ngokubalula ukusetyenziswa kwe-imoji eyintliziyo neqhaga ecaleni kwayo ngokuthetha ukuzibophelela emntwini ngothando, umntu angakujonga akuhlalutye oko, ekhumbula okuchatshazelwa nguSaule kwincwadi yakhe uLibambe Lingatshoni (2017: 31) xa uNomvuzo ekhupha ikhonkco lakhe elinemingqa emihlanu elibhijela kuZithembile esihlahleni ngokuzibophelela kuye, enyulu entliziyweni. Yinto le ibisenziwa mandulo yintombi xa egayela umfana, imenzele intsimbi esisitshixo esisiqinisekiso sothando lwale ntombi kulo mfana (Solani, 2019: udliwanondlebe).

⁸ Ikonopi: iqhosha elincinane elimhlophe elibengezelayo nje ngelithungelwa ehempeni okanye ekuqaqelwa ngalo emabhayini nasemibhacweni yamaMfengu (The Greater Dictionary of isiXhosa, 2006)

Ukukwazi ukuhlohla intsimbi kususiphiwo. Okona kuhle ngale nkubeko kukwakhweka kwesigama nokuxomezelela kuncuthu lolwimi, nto leyo incomekayo kuphuhliso lolwimi kwaneendlela zonxibelelwano.

5.7 ELOKUQUKUMBELA

Kwesi sahluko kuboniswa iintsimbi zehombo nezo zekhaya. Okuqaphelekeayo apha, ukusukela kwisahluko esiphambi kwesi ukuza kutsho kwesi kukuba amanye amagama ezintsimbi ayafana kodwa naxa kunjalo, inkcazelo yawo iyahluka.

Nanjengokuba iinjongo zolu phando njengokudweliswa kwisahluko sokuqala ziquka ukubonisa indlela ezinxitywa ngayo ezi ntsimbi kwakunye nokuba zahlulwa njani ngokwezigaba zabantu boluntu. Okungonelisiyo ngesi sahluko kukungafumaneki kwemifanekiso yonke yezi ntsimbi kuba zingasekho kule mihla kodwa inkcazelo yazo inikeziwe ukuzoba kakuhle umfanekiso-ngqondweni wazo.

ISAPHLUKO SESITHANDATHU

ISISHWANKATHELO

6.1 INTSHAYELELO

Ukushwankathela olu phando, kwesi sahluko kuza kuchatshazelwa ngoko kuthe kwavela kubalulwa nezinto ezingakhange zibe ziyakhankanyeka.

Kwesi sahluko, ngokukhankanya iinjongo zolu phando kunatyiswa kokuqulathwe kwisahluko ngasinye solu phando noko kuthe kwaveliswa kuzo. Kukwachatshazelwa nakwizithintelo zomphandi ezibangele ukuba abe neenzima ezithile ngokuzama ukuba umba weentsimbi ube uyashicileleka ngendlela ecoselelekileyo. Kananjalo, umphandi ukwadwelise okunokuba zizindululo zolu phando, nto leyo ivusa ikroba lokuba kuqhutyelwe phambili ngokuphandwa kweentsimbi.

6.2 IZAPHLUKO ZOLU PHANDO

Olu phando lungeentsimbi lwenziwe lwanezahluko ezithandathu. Kwisahluko sokuqala solu phando kutyatyadulwe ngeenjongo zolu phando, kutshayelelwa phofu ngezidingo zolu phando nokubaluleka kokwenziwa kophando olulolu hlobo. Kwesi sahluko kukwaveliswa neendlela olu phando lwenziwe ngayo.

Kwisahluko sesibini solu phando kugxilwe kuncwadi olukhoyo nekuthi xa kuthethwa ngeentsimbi zamaXhosa lukhankanyeke. Olu ncwadi ke lubandakanya olo lungenkcubeko, iintsimbi zamaXhosa, imbali yabaThembu, ulwazi lwemveli kukwajongwa nefuthe lembali yomlomo ne-onomastiki ngokunegalelo kumagama eentsimbi naxa oko kungahlalutywanga ngokupheleleyo.

Isahluko sesithathu sona sikhankanya indima edlalwa ziintsimbi ekufihleni intsingiselo yabantu boluntu. Ngokutshayelela ngendima edlalwa ngamanina, esi sahluko sidwela kwezi intsingiselo, sinabisa intetha ejolise ekunyuseni isidima samaqaba, bantu abo abangajongelwanga nto inokuphucula.

Esesine isahluko sona singena nzulu kwezi ntsimbi, zahlulwa kathathu, kodwa sithatha uhlobo olunye, olo lweentsimbi zamagqirha. Ngokubalula izinto ezifana nendima edlalwa

ngamagqirha kuluntu, amagqirha, uluntu neentsimbi, esi sahluko sigqibelisa ngokukhankanya indima edlalwa ziintsimbi kulwimi.

Kwisahluko sesihlanu kugxilwa kwiindidi ezimbini zeentsimbi, ezo zehombo nezekhaya. Ngokubonisa ngemifanekiso, esi sahluko sibonisa iintsimbi ezinxitywa ngabantu ngokwezigaba zokukhula.

Esesithandathu isahluko sishwankathela olu phando, sivelisa izithintelo nezindululo zaso. .

6.3 IZITHINTELO

Olu phando luzamile ukuzifezekisa iinjongo zalo nezidweliswe kwisahluko sokuqala kodwa naxa kunjalo, zibe khona iinzima ekulwenzeni.

Okokuqala, ngenxa yexesha nobuceducedu obuthile, kunyanzeleke ukuba olu phando lusebenzise abantu abambalwa, beendawo ezisondeleneyo.

Okwesibini, uncwadi olungeentsimbi zamaXhosa lunqongophele, olo lukhoyo aluzibhentsisi kakuhle kwaye alujolisanga kwezisiXhosa uninzi lwexesha. Kwelinye icala oku kunyanzelise ukwenziwa kodliwanondlebe, nto leyo ethetha ukuba ulwazi lwemveli luthathelwa ingqalelo.

Okwesine nokona kubalulekile, uninzi lwezi ntsimbi, ngakumbi ezezigaba ezithile, azisenziwa nto leyo ithetha ukuba kunyanzeleke kuxhonyekeke kwimifanekiso esezincwadini, noninzi lwexesha igangxekwe gwenxa okanye kungabikho kwa mifanekiso yeentsimbi zeso sigaba.

Okokugqibela, ukusebenza ngeentsimbi zamagqirha akuyo ndlwani yanetha. Zibe zininzi izinto ekungakwazekanga ukufikelela kuzo ngenxa yemiqathango ethile yamagqirha.

6.4 IZINDULULO

Olu phando nanje ngentshayeleyo ekuphandweni kwesiXhosa alungenanga kuzo zonke izinto. Oku kukuthi, kuninzi ekusafuneke kuphandwe ngeentsimbi zamaXhosa ngakumbi kule mimandla:

- Imbali ngamagama eentsimbi;
- Urhwebo lweentsimbi nendima eziyidlalayo kwezoqoqosho;

- Ukolulekwa kwabantu ukuze babenako ukusebenza intsimbi;
- Ukwaziwa kweentsimbi ngamadoda engazenzi.
- Ukusetyenziswa kweentsimbi ukufundisa kumagumbi okufundisa ngakumbi kwiziBalo.
- Iinzame zokubuyisa iintsimbi ezingasenziwayo ukuze iintsimbi zibe nesidima.

6.5 UQUKUMBELO

Olu phando lubonisa indima edlalwa ziintsimbi kwinkcubeko, ekulolweni kwengqondo ngokwengqiqo yemveli nentlalo yakwantu.

Ubani angatsho ukuba kolu phando kuvezwa ikroba lokunyanzelisa ukuthathelwa ingqalelo ulwazi lwemveli ukutshitshisa ukujongelwa phantsi kolu lwimi njengolwimi lwesiNtu.

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