

The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

UBOMI BUKAGUYBON BUDLWANA SINXO
NEMISEBENZI YAKHE.

NGOKUBHALWA NGU

THUMEKA VERONICA NAKANI
(NKNTU001)

Dissertation / thesis submitted in fulfillment of the requirements for the
award of the degree of Master of Arts in African Literature.

School of Languages and Literature.

Faculty of Humanities.

University of Cape Town.

2004.

ISALATHISO

	Iphepha
Isalathiso	i
Isiqinisekiso	iv
Umbulelo	v
Isinikezelo	vii
1. Intshayelelo	
1.1 Injongo	1
1.2 Umxholo	8
1.3 Isakhiwo	8
1.4 Indlela olwenziwe ngayo uphando	10
1.5 Isizathu sokukhethwa isihloko ngoSinxo	11
1.6 Isishwankathelo	13
2. Intlalo ngexesha lokubhala kukaSinxo neempembelelo zayo ekubhaleni kwakhe.	
2.1 Amagqabantshintshi ngoncwadi lwesiXhosa	16
2.2 Isimo sentlalo awayebhala phantsi kwaso uSinxo nabanye ababhali ababhala ngexesha lakhe.	19
2.3 Ezazingundaba-mlonyeni kumaphephandaba.	24

2.4 Impucuko yaseNtshona, impembelelo yobuKrestu kanye nokubhalwa kweencwadi zesiXhosa ngeminyaka yoo1900.	27
3. Imbalana ngemvelaphi yesizwe samaGqunukhwebe nobomi bukaSinxo.	
3.1 Imbalana ngesizwe samaGqunukhwebe	41
3.2 Ubomi bukaSinxo	48
3.2.1 Ukuzalwa, ukukhula nokufunda kwakhe (1902-1920)	48
3.2.2 UGuybon lo wayengumntu onjani?	50
3.2.3 Ukusebenza kwakhe (1921-1958)	56
3.2.4 Usapho lwakhe	62
3.2.5 UGuybon B. Sinxo njengombhali wesiXhosa.	63
4. Iincwadi zikaSinxo nezikuqulathileyo	
4.1 Iincwadi zikaSinxo ngokulandelelana kwazo (1922-1964)	72
4.2 Amagqabantshintshi ngeencwadi zakhe	74
4.2.1 <u>UNomsa.</u>	74
4.2.2 <u>Imfene kaDebeza.</u>	82
4.2.3 <u>Umfundisi waseMthuwasi.</u>	86
4.2.4 <u>Umzali wolahleko.</u>	92
4.2.5 <u>Isakhono somfazi namanye amabalana.</u>	97

4.2.6 <u>Thoba sikutyele.</u>	104
4.2.7 <u>Imbadu.</u>	106
4.2.8 <u>UNojayiti wam.</u>	109
4.2.9 <u>Isitiya.</u>	111
4.3 Ukuzotywa kwabasetyhini ezincwadini zikaSinxo.	115
4.4 Izinto ezibalulekileyo ezincwadini zikaSinxo.	119
4.5 Ukuzotywa kwabalinganiswa.	123
4.6 Ukuthiywa kwabalinganiswa.	125
4.7. Isimbo sakhe sokubhala.	126
5. Isishwankathelo.	
5.1 USinxo nenoveli, amabali amafutshane nedrama.	133
5.2 Ifuthe leencwadi zikaSinxo kule mihla.	138
5.3 Amava kaSinxo omsebenzi nentlalo nempembelelo yawo ekubhaleni kwakhe.	145
5.4. Imihla yokugqibela kaSinxo.	148
6. Uluhlu lweencwadi ezisetyenzisiweyo.	
6.1 Iincwadi zikaSinxo.	151
6.2 Ezinye iincwadi.	152

Ndiyaqinisekisa ukuba Ubomi bukaGuybon Budlwana Sinxo nemisebenzi yakhe ngumsebenzi wam ngokugqibeleleyo. Izimvo zabanye ababhali zibonakalisiwe kwaye zichazwe ngokupheleleyo ekugqibeleni.

Signed by candidate

Umbulelo.

Ndibulela ngokungazenzisiyo kwaba bantu balandelayo ngegalelo labo elikhulu kulo mqulu:

KuGqirha Abner Nyamende owathi wangumcebisi wam ukusukela kunyaka wokuqala ndikwidyunivesithi yaseKapa nobengumphononongi nomncedisi wam kulo mqulu. Ndikubulela ngeengcebiso zakho nokusoloko undibonisa indlela, uya kuhlala ungutata kum. *“Nangamso Nozulu”*.

Kwakhona ndibulela uProfesa Botha oyintloko yesebe lelwimi zaseAfrika kwidyunivesithi yaseFort Hare, UProfesa B.B. Mkonto ongumbhali weencadi zesiXhosa nokwayintloko yesebe lelwimi zaseAfrika eVista, eBhayi ngexesha labo, inkxaso neengcebiso zabo. Ndiphinde ndibulele uMnu. Vana waseCory Library kwidyunivesithi yaseRhodes ngexesha nomonde awathi wanawo ukundancedisa ukufumana lonke ulwazi endandilufuna.

Ndibulela ngokungazenzisiyo kubemi belali yaseNjwaxa abathi baluncedo kum.

Ndilubulela nosapho lwakaSinxo endingabalula kulo utata uKhulile Sinxo, uKoko Sinxo kunye noNomsebenzi Sinxo. Ndibulela kakhulu ngolwazi abathi bandinika lona ngombhali lo.

Ndibulela bonke abahlobo bam abathe bandixhasa kangangoko ngexesha bendibhala lo mqulu ingakumbi uNkszn. Nomnikelo Gqwabe ngokusoloko endikhuthaza xa bendimadolw'anzima. Ndiphinde ndibulele noMnu. Malixole Sovithi noMnu. Zakhele Maqhubela ngokundibonelela ngendawo yokuhlala xa bendisenza uphando. "*Isandla sikhamba esinye nto zakowethu*".

Ndibulela umama wam uVuyelwa Nakani nodade wethu uFundiswa Nakani ngokuyiqonda imo ebendiphantsi kwayo, ngokundomeleza nokundikhuthaza ngalo lonke ixesha. Ndikwalubulela lonke usapho lwakaNakani ooTyhopho, ooNokwindla, ooNcancashe. Ndithi kuni; "*Isonka enindondle ngaso ze nondle nabanye ngaso*".

Okokugqibela ndibulela ngokungazenzisiyo iNational Research Foundation kunye neLestrade Scholarship ngokwenza olu phando lube yimpumelelo.

Isinikezelo.

Kwabangasekhoyo:

Umakhulu wam, uNogcinile 'Nodywashu' Nakani.

Umalume wam , uSiphiwo 'Bra' Nakani

Umakazi wam, uNobomvu Tabela Nakani.

Kwaba balandelayo:

UBongiwe, Zizopho noLilitha 'Marara' Nakani.

University of Cape Town

ISAHLUKO SOKUQALA

INTSHAYELELO

1.1 Injongo

Injongo yokubhalwa kwalo mqulu kukuphakamisa ulwimi lwesiXhosa kunye nababhali bolu lwimi abaphilayo nabangasekhoyo. Iilwimi zesiNtu zijongelwe phantsi kakhulu azijongelwanga kumgangatho omnye neelwimi zaseNtshona. Kuluxanduva lwethu thina bayibonayo le meko ke ngoko ukuba sizithande, sizixabise kwaye siziphakamise iilwimi zethu ngokuthi sibonise ukuba nazo ziyalingana nezinye iilwimi. Xa singenzi oku, singazingci ngeelwimi zethu akekho omnye umntu oya kwenza njalo. Oku singakwenza ngokuthi sizisebenzise ngendlela efanelekileyo nangokuthi sibonise ukuba ababhali bethu bokuqala babezixabisile kwaye bezithathele phezulu iilwimi zethu. Kungani ke ukuba thina sizisengele phantsi sidludle neelwimi zabanye abantu endaweni yokuba sithathe apho bayeke khona bona siphumeze umnqweno wabo wokuba nazo zibe semanqwanqweni?

Sinanto siyilibalayo, ulwimi bubuwena. Ulwimi lwakho lulo olukuchazayo ukuba ululuphi na uhlanga. Ubani angafane azithethe zonke iilwimi ezikhoyo ehlabathini kodwa ukuba wayencance kumfazi womXhosa ezalwa ngamaXhosa wohlala engumXhosa

ethanda engathandi. Ulwimi ngalunye ke luhambelana nezithethe namasiko alo, ngoko ke zizonke ezi zinto zizo ezinika ubani ubuhlanga bakhe negama elithi 'Xhosa' kubantu abantetho isiXhosa.

Abantu kufuneka bakhumbule ukuba ulwimi nezithethe namasiko zibalulekile kuba zizo ezisidibanisa nezinyanya zethu. Xa zinqulwa kusetyenziswa olu lwimi. Xa ubani ke ngoko esengela phantsi ulwimi lwakhe usengela phantsi ooyisemkhulu nesiqu sakhe kuba ukuba akazihloniphi izinyanya akasayi kuze abe nazo iintsikelelo.

Ukuphakanyiswa kweelwimi zesiNtu kuphinde kube luxanduva lwabazali. Abantwana kufuneka bafundiswe beselula ngokubaluleka kweelwimi zabo nezithethe namasiko ebomini babo. Le mfundiso baya kukhula nayo ukuze bayihlwayele kwizizukulwana ngezizukulwana ezizayo. Ngale ndlela ke iilwimi zethu ziya kuhlala zibonwa njengezinye kuba ikamva lazo lisezandleni zolutsha oluphila namhlanje nolwangomso.

Kukho impazamo enkulu eyenziwa luninzi lwabazali abafundisa abantwana kwizikolo zabamhlophe. Baye bafune ukuba abantwana babo bathethe isiNgesi kuphela bangasifundi kwa ukusifunda isiXhosa, nasekhayeni wofika lo mntwana kuthethwa naye isiNgesi. Lo mntwana ukhula edlala nabantwana babelungu kuba kaloku akakwazi kuthetha namaXhosa. Ufunda zonke izinto zabelungu azi ukuba zizo kuphela ezilungileyo nezibalulekileyo aze ezi zesiXhosa azijongele phantsi kuba akukho nto imdibanisa nayo nayiphi na into yomXhosa. Uthi ke akuba mdala aqhubeke nokujongela

phantsi yonke into yesiXhosa ingakumbi ulwimi kuba akalwazi kwaye akaluboni kubaluleka ebomini bakhe, koko xa eluthetha uya kube uyazithoba.

Ngale ndlela kufe kwa yena kuba kaloku ulwimi lulo olukudibanisa nohlanga lwakho. Akasoze abe nguye umlungu uya kuphelela ekuthetheni ulwimi lwabo kuphela, engasayi kulunga nasemaXhoseni kuba nawo ambona njengomphambukeli, njengokuba naye eya kuzibona njengomphambukeli. Umzali wakhe nguye ke owambulalayo, wabulala nolwimi lwesiXhosa.

Ulwimi lwesiXhosa ludinga kanye abantu bafundileyo bathathelwa phezulu ekuhlaleni. Amathuba amaninzi izinto abazenzayo zibonwa njengezona zinto zizizo kuba babonwa bebalulekile kwaye besoloko besenza into abayaziyo. Ngoko ke ingaske abantu badlale indima ekuphakamiseni nasekuphuhliseni intetho esisiXhosa kuba ulwimi lwesiXhosa ludinga abantu abaninzi bokuluphakamisa.

Kona kulungile ukufundisa abantwana kwezi zikolo zabamhlophe kuba zinento yonke edingekayo kule mihla yempucuko siphila kuyo. Umzali ke kodwa kufuneka umntwana amfundise ngemvelaphi yakhe, ulwimi namasiko akhe umntwana ukuze akhule ezazi kwaye azingce ngobuyena ngomso.

Ikwayinjongo yalo mqulu ke ngoko ukubonisa abazali ukubaluleka ukufundisa abantwana ngeelwimi zabo nangokubaluleka kwazo ebomini babo. Imfundiso esuka ekhaya yiyo edla ngokunamathela engqondweni yomntwana nanjengoko ubani aya kuthi

abone ezincwadini zikaSinxo. Ngoko ke abazali mabakuthathele ingqalelo oku, kubanjiswane kuphakanyiswe iilwimi zethu.

Kungumqweno wam ke ukubona abantu abantetho isisiXhosa bcluphakamisa ulwimi lwabo ukuze nezinye iintlanga ziluthathele ingqalelo olu lwimi lwethu lumnandi kangaka. Masike sinikeni ezinye iintlanga umdla wokufunda iilwimi zethu ingabisithi thina sizwe esimnyama esisoloko sifunda yonke into kuzo, nazo mazikhe zifunde ezi zethu iilwimi. Oku ke kungenzeka xa isithi abaqala bazibonise ukuba zibaluleke kangakanani ezi lwimi zethu. Kuyinjongo yam ke ukuba lo mqulu ube nanto uyenzayo ekuphumezeni lo mnqweno.

UGuybon B. Sinxo ngumbhali wesixhosa, ubhale iincwadi eziliqela zesiXhosa, amabali amafutshane, imibongo, imidlalo yeqonga kwakunye neenoveli. Ungomnye wababhali bokuqala bolwimi lwesiXhosa ekwanguvul'indlela wokubhalwa kwemidlalo yeqonga ngencwadi yakhe ethi, Imfene kaDebeza. Ngokubhala ulwimi lwesiXhosa, kwakuyinjongo yakhe naye ukuba olu lwimi luphakanyiselwe phezulu nalo lwaziwe luqondwe njengezinye iilwimi.

Utata lo wayekhanyiselwe kuba wayefundisiwe, elikholwa ngoko wayefuthwe kanobom yimpucuko yaseNtshona nanjengoko ngexesha labo yayisiya isendela kwisizwe esimnyama. Ngenxa yoku kwakungamqabelanga ukuba abhale ngolwimi lwesiNgesi, kodwa ngenxa yothando kulwimi lwakowabo wabhala ngalo kuba wayefuna ukuphakamisa lona. Khumbula, impucuko yayisafika bebukelwa phezulu abantu

abasaziyo isiNgesi nabafundileyo kodwa uSinxo nezinye iindwalutho bazithoba babhala ngolu lwimi kuba babezingca ngolwimi lwabo kwaye babefuna ukulugcina ngokuthi baqhubeke nokulubhala. Kungani na ke ukuba thina zizukulwana zifike mva kule mfundo nale mpucuko sizisingele phantsi iilwimi zethu?

Ulutsha olumnyama luzijongele phantsi kakhulu iilwimi zalo. Umntu onomdla nakoluphi na ulwimi lwaseAfrika wofika ebukelwa phantsi okanye ejongwe njengesidenge. Kanti ke abe ingoyena wenza into ebhadlileyo nenengqondo kuba lowo uluphakamisela phezulu ulwimi lwakhe uphakamisa ubuhlanga bakhe. Ubonisa ukuba uyazazi apho asuka khona nalapho aya khona. Kanti lowo ujongela phantsi ulwimi lwakhe ngoyena usidenge kuba olu aluphakamisayo ulwimi lunabantu balo kwaye bona bamthele nqa ukuzilahla kuba ubani xa elahla ulwimi lwakhe ulahla ubuyena.

Injongo yalo mqulu ke kukubonisa isizwe esimnyama ukuba iilwimi zethu zibalulekile. Kukuvuselela ikhwele kulutsha lwesizwe esimnyama. Ulutsha lwanamhlanje lulo olujongene noxanduva lokwakha isizwe sanamhlanje nesangomso. Ngoko ke lutsha lwakowethu masizingceni ngeelwimi zethu nazo ziyafana nezinye iilwimi kuba umsebenzi wazo uyafana nalowo weelwimi zabamhlophe.

Ikwayinjongo yalo mqulu ukuphakamisa ababhali besiXhosa bakudala, abanamhlanje nokukhuthaza abangomso. Kufuneka abantu balibone ilinge lababhali bethu bokuqala, bayazi injongo yabo ukuze nabo bakhuthazeke, balandele ekhondweni babe ngababhali bangomso baziphakamise iilwimi zesizwe esimnyama.

USinxo lo neqela lababhali ababebhala ngexesha lakhe nangaphambili, babezama ukwakha isizwe esimnyama. Babhala amabali anemfundiso esizweni. Amabali abo asifundisa ukuba ubani makazidle ngobuyena, mhlawumbi lo mntu arhalela ukuba nguye naye urhalela ukuzijika abe ngomnye umntu. Kumabalana amafutshane amabini kaSinxo, usibonisa ukuba ubani makaneliseke bubuyena kwaye azingce kuloo ndawo akuyo.

Kwincwadi ethi Imbadu, ibali elithi; *Ukuba ebengumlungu*, uSinxo usibonisa ukuba, ukuba umntu ufuna ukuphumelela uyaphumelela. Ukuba uhlala ezisizela, engazithembi esoloko enqwenela ukuba ngomnye umntu akasoze aye ndawo. Umntu makamele isiqu sakhe ukuze kuphumelele nesizwe sakhe. Ubani unako ukuyenza laa nto ayirhalelayo komnye umntu ngoku angakhange ajike. Umdali akazange aphazame ngokumenza loo mntu amenze wanguye ngoko ubani makaneliseke azingce ngobuyena. Injalo ke nalapha kwiilwimi. Nokuba ubani akaluthandi ulwimi lwakowabo, makazixolise alwamkele kuba akasayi kuze aluphe bani lokwakhe koko makasuke aluthande njengokuba ezithanda kwaye azidle ngalo.

Kwakhona kwincwadi yakhe ethi Imfene kaDebeza neminye imidlalwana, kwibali elithi; *Irinirongo*, uphinda akuveze oku. Apha wenza umzekelo ngonomyayi ozeyayo ngokuba ngonomyayi aze azenze ihobe. Amahobe athi akumqaphela awamamkela, amgxothe. Waphela engunomyayi-hobe kuba wayesele ezijike nebala eyinto nje erhonorhono engamkelekiyo nakoonomyayi. Ekugqibeleni wasifunda isifundo sokuba aneliseke, angabulahli ubuyena.

La mabali afundisa thina sizwe simnyama ukuba siziphakamisele phezulu, singazeyi ngobumnyama. Oku ke kuhambelana nokuphakamisa iilwimi zethu kuba xa uphakamisa uhlanga oluthile uphakamisa konke okuhambelana nobuhlanga. Oko kubandakanya amasiko nezithethe kunye nolwimi.

Eyona njongo yokubhalwa kwale thisisi kukuba ishicilelwe ukuze abantu bakwazi ukufumana ulwazi oluthe vetshe ngoSinxo nanjengoko kungekho ncwadi ishicilelweyo ngaye. Kwakhona kukuba isebe leeLwimi zasemaZantsi eAfrika ledyunivesithi yaseKapa nelindibeke kule ndawo ndikuyo namhlanje, libe nanto liyizuzayo nalo kum ngomsebenzi walo omhle eliwenzileyo wokundikhuthaza. Ukuphumelela kwale thisisi kuya kubangela ukuba ifumaneke ethaleni leencwadi ledyunivesithi le, ukuze abafundi besebe eli abalandela emva kwam bakwazi ukufumana naluphi na ulwazi abalufunayo ngoSinxo.

Nanjengoko injongo yam ikukuphakamisa ulwimi lwesiXhosa, le thisisi ibhalwe ngesiXhosa. Kungumnqweno wam ke kodwa ukuba ifikelele kuye wonke ubani, nakwabo bantetho ingesosiXhosa, ngoko ke xa inokude ishicilelwe, iinzame zokuthi iguqulelwe esiNgesini zokwenziwa.

1.2 Umxholo

Lo mqulu uqulethe ibali ngobomi bukaGuybon Budlwana Sinxo, ukuzalwa nokukhula kwakhe, ukusebenza nokubhala kwakhe iincwadi kude kuye ekulishiyeni kwakhe eli.

Umfundi wothi afumane nembalana ngemvelaphi yesizwe samaGqunukhwebe. Ndibone ibalulekile ebomini bukaGuybon nanjengoko eliGqunukhwebe naye. Akaphelelanga ekubeni liGqunukhwebe, uyisemkhulu wayeliphakathi elikhulu lenkosi yamaGqunukhwebe, uKama. Ngoko ke xa ingathiwa vandla nokuba kukancinci imbali yamaGqunukhwebe xa ubani ethetha ngoSinxo wobe ubani akenzanga nto.

Yonke imisebenzi awathi wayenza uSinxo ngemihla yokudla kwakhe ubomi ikhankanyiwe. Iincwadi zakhe zonke zikhankanyiwe neemfundiso zamabali akhe, nako konke ezikuqulathileyo nokubaluleka kwazo esizweni kuveziwe.

1.3 Isakhiwo

Le thisisi yohlulwe yazizahluko ezihlanu. Isahluko sokuqala yintshayelelo, sibonisa injongo yokubhalwa kwayo, umxholo, isizathu sokukhethwa kwesi sihloko, indlela olwenziwe ngayo uphando, ubume nesishwankathelo sobomi bukaGuybon Sinxo.

Isahluko sesibini sibonisa isimo sentlalo ngexesha lokubhala kukaSinxo. Uninzi lwababhali lubhala ngento eyenzeka entlalweni ngelo xesha babhala ngalo. Maxa wambi

sukuba befuna loo nto iqapheleke eluntwini. Ngamanye amaxesha sukuba beveza ukubaluleka kwayo xa iyinto elungileyo, okanye baveze ubungozi bayo xa ingalunganga ukuze abantu babe nako ukuyiqaphela bayilumkele.

Esi sahluko ke ngoko sibonisa iingxaki ababekhawulelana nazo ababhali bela xesha likaSinxo nezinto ekwakufaneleke baziveze ezichaphazela isimo sentlalo. Esi sahluko sikwaveza isimo sezopolitiko ngeminyaka yoo1920 nokuba saluchaphazela njani ubhalo lwesiXhosa. Kwa esi sahluko siyakuvelela kancinci okwakungundabamlonyeni kumaphephandaba ngeminyaka yoo1920.

Isahluko sesithathu sesona sifumana kuso umxholo wesihloko sethu. Siso esifumana kuso konke ngoSinxo; ukuzalwa, ukukhula nokufunda kwakhe kwanokuqala kwakhe usapho. Sifumana ukuqala kwakhe ukusebenza kude kuye kuma ekushiyeni kwakhe eli lizwe. UGuybon yinzalelwane yesizwe samaGqunukhwebe, nanjengoko uyisemkhulu uMthetho 'Job' Sinxo wayeliphakathi lenkosi yamaGqunukhwebe. Oku kwenza ubuGqunukhwebe bubaluleke ebomini bukaSinxo. Ngoko ke kwa kwesi sahluko, ikho imbalana ngemvelaphi yesi sizwe. Siyakufumana kwa kwesi sahluko ukuba uSinxo lo wakhuthazwa yintoni ukuze abe ngumbhali wesiXhosa. Izinto aziveza njengezibalulekileyo ezincwadini zakhe sakuzibona kwa kwesi sahluko.

Isahluko sesine ke sona sithetha ngeencwadi zikaSinxo. Zidweliswe zonke ngokulandelelana kwazo, kwanikwa namagqabantshintshi ngamabali azo. Kwesi sahluko

siboniswa konke okuqulathwe zezi ncwadi neemfundiso zazo eluntwini jikelele. USinxo abafazi ubaveza njengabantu ababalulekileyo ekwakheni ikhaya nesizwe, noku kuchatshazelwe kwesi sahluko. Indlela abachaza ngayo abalinganiswa kwa nokuthiywa kwabo kuveziwe. Kanti nesimbo sakhe sokubhala sifumaneka kwa kwesi sahluko.

Isahluko sesihlanu nesokugqibela sisiphelo nesishwankathelo, siqukumbela konke okuthethwe kulo mqulu ngoGuybon Sinxo. Kwesi sahluko sibona indima yakhe njengombhali wenoveli, amabali amafutshane nemidlalo yeqonga. Sikwaboniswa impembelelo yeencwadi zakhe eluntwini nasesizweni jikelele. Kukwaveziwe ukuba amava akhe omsebenzi nobomi bakhe akuchaphazele njani ukubhala kwakhe. Ekugqibeleni sifumana isishwankathelo ngemihla yakhe yokugqibela.

1.4 Indlela olwenziwe ngayo uphando.

Olu phando lwenziwe ngeendlela ngeendlela. Kufundwe iincwadi ezininzi ezimalunga nembali yokubhalwa koncwadi lwesiXhosa, iithisisi ezibhalwe ngoSinxo nangoncwadi lwesiXhosa, iincwadi ezibhalwe ngembali yababhali bokuqala besiXhosa, iincwadi ezibhalwe nguSinxo buqu, namaphephandaba esiXhosa amandulo. Ezi ncwadi bendizifumana kumathala eencwadi awohlukeneyo. Ithala leencwadi loMzantsi Afrika eKapa, kweledyunivesithi yaseKapa, kweledyunivesithi yaseFort Hare eQonce, idyunivesithi yaseVista eBhayi nelophando kwezembali ledyunivesithi yaseRhodes eRhini (Cory Library).

Kwakhona udliwanondlebe nabantu ngabantu lwenziwe. Ndiyile eNjwaxa apho uGuybon wayezalelwe khona ukuya kujonga ukuba akukho lwazi lunokufumaneka na apho kubemi belali leyo nakwizizalwane ezifumanekayo. Ndaye ndabafumana ke abafumanekayo kodwa azange kubekho lwazi lungako lufumanekayo nanjengoko sekuyiminyaka ngeminyaka watshonayo uSinxo. Olo luncinci lwafumanekayo ndalufumana kwizizalwana nonyana wakhe kunye nabemi abadala belali leyo. Nabo akukho nto ingako bayikhumbulayo ngaye bazi kancinci ngaye nanjengoko uninzi lwabo lwaluseluncinci ngexesha lokusweleka kwakhe. Abanye ke beva nje ngokubaliselwa.

Ndiyile naseBhayi entombini yakhe yamazibulo nekukuphela kwayo. Yiyo ke ethe yandibeka emkhondweni kwiindawo ezininzi. KwaseBhayi apho, ndiyile kuProfesa Mkonto ongumbhali weencwadi zesiXhosa noyintloko yesebe leelwimi zakwantu kwidyunivesithi yaseVista eBhayi apho. Yena ke ithisisi yakhe uyibhale ngoSinxo. Uye wandinika ke ulwazi analo waze wandinika noluhlu lweencwadi endinokuthi ndizifunde Ngaphandle koko, bendifunda yonke into eyincwadi yesiXhosa ebendiye ndidibane nayo.

Olunye uphando ndilwenze kwiIntanethi, kuwww.Google.co.za.

1.5 Isizathu sokukhetha isihloko ngoSinxo

Incwadi kaSinxo endaqala ndayazi yileyo idume kunene ithi UNojayiti wam. Le ncwadi ndayifunda xa ndandisenza ibanga lesithoba. Ngela xesha umntu incwadi wayeyifundela ukwazi nje ibali elikuyo emva koko anganaki nto yamfundiso nasimbo sambhali,

engakhathalele nakuyifaka engqondweni ukuba ibhalwe ngubani khona loo ncwadi. Le yona yayisala ingqondo yam, ndayiphindaphinda ukuyifunda kuba ndayifumana inomdla kakhulu. Ihlobo ebhalwe ngalo lwalwahluke kakhulu kwiincwadi endandiqhele ukuzifunda. Yincwadi enamabali awahlukileyo noxa la mabali ajikeleza abantu abanye kanye oku kwenoveli, kwakhona yayihlekisa kakhulu. Oku kwahluka kwayo kwabangela ukuba ndiyithande ndibe nomdla nakumbhali wayo. Kwakungekho nto ndandinokuyenza ke ngelo mesha koko ndaqhubeka nezinye izinto, yegqitha leyo.

USinxo ndaza kumazi ngakumbi xa sele ndiseYunivesithi. Xa sasisenza unyaka wesithathu sanikwa uluhlu lwezihloko ezingoSinxo ukuba umntu azikhethela afuna ukubhalwa ngaso ngale ndedeba. Oku kwenza ukuba ndimazi ngakumbi. Kwaya kwafuneka ndenze uphando oluncinci ngayo ukuze ndize nengxelo ngalo kwabanye abafundi nabahlohli besebe elo ndandiphantsi kwalo.

Oku kwaba luncedo olukhulu kum kuba ndatsho ndafumana ulwazana nangezinye izinto endandingazazi ngoSinxo, ndatsho ndazi nokuba uneencwadi ezingezinye azibhalileyo ngaphandle kuka-UNojayiti wam. Kwakhona oku kwaba negalelo elikhulu kuba umdla wam waya usanda ngakule ndedeba, ndafuna ukwazi banzi ngaye ndaza ndagqiba ekubeni ndenze uphando oluthe vetshe ngaye ukuze ndibhale oku ndikubhalayo namhlanje ngaye.

Ndathi xa ndandixoxa noMnumzana Nyamende owayengumhlohli nongumcebisi nomncedisi wam kule thisisi, wandikhuthaza kakhulu wabe sele ecebisa nesihloko, esithi

mandenze uphando ngobomi bukaSinxo nemisebenzi yakhe. Kungako isihloko sam sisithi; *'Ubomi bukaGuybon Budlwana Sinxo nemisebenzi yakhe'*. Wathi isizathu sokuba andikhuthaze ukuba ndenze uphando ngalo mbhali kukuba akukho nto ingako ibhaliweyo ngaye, ngakumbi eshicilelweyo. Oku uphinda akuchaphazele kwithisisi ayibhalileyo:

There has been no attempt recently to publish a biography on the life of any Xhosa writer. The lives of well-known Xhosa writers like A.C. Jordan, J.J.R. Jolobe and G.B. Sinxo remain unwritten. This hampers any in-depth studies on these writers as researchers on their have to contend with brief sketches of their lives.

(2000:4)

Oku kwandikhuthaza ngakumbi ndaqiniseka ukuba ngenene ndifuna ukubhala ngalo mbhali ukuze olo lwazana ndithe ndalufumana ndilukhuphele nakwabanye abantu xa linokuthi lishicilelwe eli linge.

1.5 Isishwankathelo.

Nanjengoko isihloko sisixelela, apha siza kufunda ngobomi bukaSinxo nayo yonke imisebenzi awathi wayenza, oku kuquka nokubhala kwakhe. Umnqweno ibikukuba kubhalwe ngobomi bakhe koko kuba kusenzima ukufumana konke ngobomi bakhe nanjengoko sekuyiminyaka emininzi uSinxo waswelekayo, nto leyo yenza ukuba

banqabe abantu abanolwazi oluphangaleleyo malunga nempilo ukukhula kwakhe neziganeko ezibandakanyeka nokukhula kwakhe. Oku kwenza lube luncinci ulwazi olufumanekayo ngaye, kube nzima ke ngoku ukukhupha incwadi ngobomi bakhe kuphela kungako kudityaniswe nemisebenzi yakhe.

UGuybon wazalwa ngonyaka ka1902, eBhofolo phofu ilali yakowabo iyiNjwaxa. Wayezalwa nguMzangwa nomaMpehla, uCharles noLegina Sinxo. Wazalelwa kwikhaya lobuKrestu, ngoko ke wabhaptizwa ngumfundisi uMalgas. Wathi akuphumelela amabanga aphantsi waya kufunda kuQoboqobo apho wafika waqeqeshelwa ubutitshala. Ukuphumelela kwakhe apho ngo1920 wasebenza kwizikolo ezahlukeneyo kuloo mmango wakowabo.

Ngexesha wayefunda kuQoboqobo benza umbutho owawubizwa ngokuba yiWitenagemot. Lo mbutho nguwo owabakhokelela ukuba babe ngababhali namhlanje. Omnye umbhali owayelilungu lalo mbutho nguJ.J.R.Jolobe.

Ngo1922 kwashicilelwa inoveli yakhe yokuqala ethi UNomsa. Ngeli xesha ke wayehlola eRichmond. Le noveli yaba nguvulindlela weencwadi eziliqela zikaSinxo ezathi zalandela emva kwayo. Ezo yayingamabali amafutshane, imihobe, imidlalo yeqonga kwakunye neenoveli. Zezi ncwadi ezi zamenza ukuba abe yimbalasane, sibe sithetha ngaye namhlanje.

Ngo1924 watshata intombi yembongi yesizwe nombhali wesiXhosa, uS.E.K.Mqhayi, uNohle Beula. Ngelishwa le nzwakazi yasutywa kukufa kusekutsha ngo1929. Emva koku wenza imisebenzi eyahlukeneyo kwiindawo ezahlukeneyo eBhayi, eRhawutini naseMonti. Kanti naseLovedale wasebenza encedisana noW.G. Bennie kwi*The Stewart Xhosa Readers*.

Ngaphandle kweencwadi azibhalileyo zikhona nawathi waziguqulela esiXhoseni zisuka esiNgesini. (*The prisoner of Zenda: Umbanjwa waseZenda, She: Uzibaningashekazi, Jock of the Bushveld: UJock wasezindle, Life of Abraham Lincoln: Ubomi bukaAbraham Lincoln*).

UGuybon Sinxo ke wasweleka ngoJuni ka1962 eneminyaka engamashumi amahlanu anesithoba. Waswelekela kwisibhedlele iVictoria eDikeni. Wayesele eyinqununu yesikolo selali yakhe iNjwaxa. Wasweleka engenzelanga usapho lwakhe kuphela igama koko namaXhosa ngokubanzi, ngokuwakhonza ngemisebenzi yakhe nangokuwabhalela iincwadi ezakhayo. Igama lakhe nalo walishiya lihleli ezingqondweni zabantu kwaye lisaya kuhlala kuba usiba lwakhe lusasebenza nanamhla oku, emva kweminyaka engamashumi amane wawavalayo awakhe amehlo.

ISAHLUKO SESIBINI.

INTLALO NGEXESHA LOKUBHALA KUKASINXO

NEEMPEMBELELO ZAYO EKUBHALENI KWAKHE.

2.1 Amagqabantshintshi ngoncwadi lwesiXhosa

Ulwimi lubalulekile kuba lunendima enkulu oluyidlalayo kwindalo naseluntwini jikelele. Abantu banikwa inyweba yokuba ibe ngabo bodwa abakwaziyo ukuthetha kuzo zonke izinto ezathi zadalwa. Ulwimi lulo olwahlula abantu kwizidalwa zonke ezikhoyo emhlabeni. Kanti ikwalulo olunika ubani ubuhlanga, ukuze ubani aziwe ukuba uloluphi uhlanga waziwa ngolwimi lwakhe.

Oku kubaluleka kolwimi kuko okwabangela ukuba ulwimi lubhalwe phantsi. Ababhali bazibhala phantsi iilwimi zabo ngenjongo yokuba zihlale zihleli zigqithiselwe kwizizukulwana ngezizukulwana. Apha eMzantsi Afrika kwakungaziwa nto ngokubhalwa kolwimi kwada kwafika abefundisi ababevela kumazwe aseYurophu. Ulwimi abathi baqala ngalo ukubhala sisiXhosa:

...indigenous creative writing first appeared among
the Bantu people that had settled fartherst south and

was thus first to come in touch with them: the Xhosa
branch of the Nguni.

(Gerard, 1981: 187).

Ukubhalwa phantsi kolwimi lwesiXhosa ngokuthi kufike abafundisi akuthethi nto yokuba isiXhosa sasingenalo uncwadi. IsiXhosa sasinalo uncwadi kwatanci koko yayiluncwadi olwalungabhalwanga. Olu ncwadi lwalubandakanya iintsomi, amaqhina, iingoma, izaci namaqhalo, imibongo namabali angenkcubeko yamaXhosa. Ngolu luvo uMahlasela uhambisa enjenje:

For instance, every nation or tribe has its folklore,
that is its folktales which attempt to explain to the people
its past through its legends, as well as its historical traditions...
it has its war songs, its hunting songs, its love songs and lullabies,
its children's game rhymes, its riddles, its mimicries and proverbial
expressions. The Xhosa are no exception to this.

(1973: 1)

Olu ke luncwadi esasinalo phambi kokuba ulwimi lubhalwe phantsi. Yayikwayindlela ekwakufundiswa ngayo inkcubeko kwizizukulwana ngezizukulwana. UOpland noMtuze (1994) kwintshayelelo nabo bayakuxhasa oku:

Kude lee phambi kokuba abamhlophe bafike apha
 babebalisa amabali neembali babecula iingoma bebuzana
 amaqhina. Babesenza iintetho ezityebileyo ngamaqhalo,
 okanye becengceleza izinqulo ngentloniphokazi engathethekiyo.

Aba bafundisi bafika bafunda isiXhosa ngenjongo yokushumayeza inkolo yabo
 yobuKrestu apho emaXhoseni. Baya babafundisa nabantu ukufunda nokubhala. Oku
 babekwenzela into yokuba bakwazi ukunxibelelana nabo xa bebafundisa ngelizwi
 lenkosi. UJordan (1973:37) naye uyakungqina oku:

To be able to “Preach the Word” the missionaries
 had not only to learn the languages of the people,
 but also reduce these languages to writing.

Ngexesha lokubhalwa phantsi kwesiXhosa yayisaqala ukwendela impucuko yaseNtshona
 kumaXhosa ngoko ke zazingabile iincwadi zesiXhosa ezibhalwe ngamaXhosa.
 Ngeminyaka yoo1900 baya bevela ngokucela ababhali abangamaXhosa ababhala
 ngesiXhosa. USinxo ke waba ngomnye wababhali bokuqala besiXhosa. Naye waba
 negalelo ekwandeni koncwadi lwesiXhosa ukusuka kwiminyaka yoo1900.

2.2 Isimo sentlalo awayebhala phantsi kwaso uSinxo nabanye ababhali bexesha lakhe.

Mandulo phaya ngexesha amaXhosa ayedla ngendehendala, amaXhosa ayesazi ukuba umdali nomlawuli wabo nguQamata. UQamata wayekhokela iinkosi ukuze zilawule ngendlela eyiyo. Entlalweni yamaXhosa ke abona bantu babephezulu ziinkosi kwaye zazithotyelwa zihlonitshwe ngeyona ndlela ngenxa yenkolo yokuba zityunjwe ngulowo uhloniphekileyo uQamata (Nyangintsimbi, 2000:19). Ukuxhasa oku, uNyangintsimbi ucaphula uMqhayi xa wayebonga ukumkani uHintsa kwincwadi yakhe ethi Ityala Lamawele:

:

Ngemihla yakudala mini kwavel' iintaba
 kwabekw'umntu wamnye wokuphath' abanye
 kwathiwa ke loo mntu ngumntu wegazi
 kwathiwa loo mntu yinkonyana yohlanga
 kwathiwa loo mntu makathotyelwe
 aze yena athobele uQamata
 apho kuya kuvela
 imithetho nezimiselo
 aya kuthi akuzigwenxa kungalungelelani.

Le ke yimo yepolitiki eyayisebenza kwintlalo yamaXhosa kudala. Kodwa kwathi ngokuhamba kwamaxesha yaya ityeshelwa kuba bafika abelungu basithimba isizwe esimnyama. Konke okwakubalulekile kwindlu emnyama ngokuhamba kwamaxesha kwaya akwabaluleka njengakuqala kubandakanyeka namasiko nezithethe kunye nendlela yokuphila ngokubanzi. UMtuzze xa ethetha ngesimo sentlalo yamaXhosa uthi:

The Xhosa nation has a paradoxical history of a deep rooted patriarchal tradition, several devastating frontier wars of colonization, the “inadvertent” onslaught of missionary influence on Xhosa cultural life, the ravages of education and Westernization on the traditional social fabric, and more recently, the impact of economic deprivation on the entire nation.

(1990: 1)

Nanjengoko intlalo yamaXhosa yayiphantsi kolawulo lwabamhlophe, noncwadi okanye ubhalo lwesiXhosa lwalukwanjalo. Injongo yabamhlophe kuncwadi lwesiXhosa yayikukuba luncedisane nokuphumeza injongo yabo leyo yokuhambisela phambili impucuko yaseNtshona. UOpland kwincwadi kaWhitaker noSinaert (1986:136) uthi:

In all its efforts for the spread of literature Lovedale recognised that there was a danger lest the missionary agencies, having in their schools taught vast numbers to read, should leave

non-Christian and even anti-religious elements to supply the reading matter.... While in school and when they left it was imperative that they find within their reach literature suited to their every need, in order that they might have an understanding grasp of Christian life and morals.

Ababhali besiXhosa ke babejongene nesimo sentlalo esinje. Kwakufuneka ke iincwadi zabo zisichaphazele esi simo kwaye kwakufuneka zibe negalelo ekufundiseni abantwana ngesimo sentlalo jikelele. Kodwa nanjengoko kwakubhalwa ngesimo sentlalo imo yezepolitiki yayingabekwanga phambili koko kwakuphakanyiswa imfundo nobuKrestu. Mhlawumbi iipolitiki zazinokuziphazamisa iingqondo zabantwana. Kanti imfundo nobuKrestu zazinokubakha zibe nemfundiso kubo. Ukuxhasa olu luvo uOpland uqhubeka athi:

As a consequence of the politics and economics of publishing, Xhosa books, with very few exceptions, avoid sensitive political issues, are in conformity with Christian ethic, reflect western literary sensibilities, and are suitable for reading by children... These publications satisfy the market for books prescribed in schools, for syllabuses devised by educationalists with a western concept of literature.

(1986:136)

Oku kwakuchaphazela ukubhalwa kolwimi kuba ubani wayengakhululekanga ukuba angabhala nantoni na ayicingayo, kwakufuneka ibe yinto eya kuthi yamkeleke kwabamhlophe. Kwakunyanzelekile ke ukuba bakuthobele oku kuba yayingekho enye indlela ababenokushicilela ngayo ngaphandle kwabamhlophe kuba yayingabo kuphela ababeshicilela. Ukungqina olu luvo uZotwana xa ethetha ngobhalo lokuqala lwenoveli yesiXhosa kunye nombhali wayo uthi:

This new vehicle of literary expression, he thought, would enable him to convey his true response to the new socio-political situation, thereby continuing to perform the traditional task of his call as a literary artist. However, the missionary who owned the means of producing this art and whose loyalty was inalienably linked with the British Crown, harnessed these literary skills for the promotion of his mission.

(1993: 79)

Le yayiyimeko yentlalo ooSinxo ababebhala phantsi kwayo, ngoko ke kwakunyanzelekile ukuba babhale into eyayiza kuthi yamkeleke kwaye ibonwe njengenegalelo ekuphuhliseni isimo sentlalo.

Nangona yaba luncwadi olwamkelekileyo bakho ababhali abakhalazayo kuba benezimvo zokuba olu ncwadi yayingelulo olwesiXhosa ngokugqibeleleyo. Isizathu kukuba

kwakungekho nto luyenzayo ekukhuthazeni inkcubeko yamaXhosa nanjengoko ulwimi nenkcubeko zihamba kunye. Nalapho aba babhali abangegekwa kakhulu kuba akuqinisekiseki ukuba ubani wayebhala into ayicingayo ngohlobo acinga ngalo ngenxa yesimo eso sentlalo. UMtuze ngomnye wabo babhali. Mve xa esithi:

How can literature evolve from a context where its own culture is regarded as backward, pagan and not even worthy of preservation? How can a literature evolve when the means of production – the press, the retailer, the prescription – are all controlled by the colonizers who are averse to anything that challenges the *status quo*?

(1993:129)

Ngaxeshanye aba babhali bakwakhazela ukuba oku kwakuzokutshabalalisa amasiko nezithethe zomzi omnyama. Abafundisi aba babengayiboneli ntweni inkolo yamaXhosa kungako babesebenzela ukuyitshabalalisa ukuze kugqame le yabo. UMKonto ecatshulwe nguMtuzi kwinqaku elibhalwe ngemeko yeelwimi zabaNtsundu uthi:

But the advent of the missionaries and their skills of writing was destined to transform and unsuccessfully attempt to obliterate the traditional African community together with its rich oral tradition.

(1993: 129)

2.3 Ezazingundaba-mlonyeni kumaphepha-ndaba

Amaphephandaba anendima enkulu ayidlalayo entlalweni. Nasemandulo phayaa kwakunjalo. Kaloku asixelela ngako konke okwenzekayo kwilizwe liphela, ngaloo ndlela ke athi asinike isimo sentlalo. Kwakunjalo kanye ngexesha lokubhala kukaSinxo. Awelaa xesha ayede athi xhaxhe ukuba nendima kuba nawo ayesetyenziswa ukushumayeza ilizwi lenkosi nanjengoko oko kwakukuko okwakufuneka entlalweni. Kwakhona ayekwaphakamisa umgangatho woncwadi lwesiXhosa nanjengoko lwalusiya lusanda. Oku kuyavela kwImvo Zabantsundu zeminyaka yoo1920, neyile kanye uSinxo wayebhala ngayo:

Ukut[h]et[h]a okunje, ngengcinga enje, kuhleli kukubi kulomzi kufanele ukuba kube njalo ngezizat[h]u ezibini

- (1) Lomzi awunalo ilifa lobuciko. Literature.
- (2) Lomzi usasondele kunqulo leminyanya.

(9 March, 1920: 5)

Kwakhona eli phepha laliluphakamisa uncwadi lwesiXhosa ngokuthi luveze ukuba ababhali balo bayanda. Babezipapasha iincwadi ezithe zashicilelwa ezinxulumene noncwadi lwesiXhosa:

S.E. Mqayi – Incwadi yelinene ip[h]umile ngokweLovedale...
 Inkosi uMhala inomfanekiso obukekayo saye nesiXhosa sayo
 sinokut[h]elekelelwa xa isesomb[h]ali we “Tyala Lama Wele”.

(29 November 1921: 8)

Eli phepha lelona lathi laza nodumo ekuphumezeni konke oku kungentla. Oko
 kuyaxhaswa xa kuthiwa:

Newspapers played a highly significant role in the
 development of black literature in the last century. They
 provided almost the sole outlet for the publication by black
 writers of essays, letters, reprinted lectures, debates, obituaries
 and occasional reviews, which became standard literary forms.
 The most effective of these newspapers was John Tengo Jabavu’s
Imvo Zabantsundu (founded in 1884).

(www.Google.com)

Oku kucatshulwe apha ngentla kuxhasa uluvo lokuba Imvo Zabantsundu lelona phepha
 lathi lanegalelo ekuqhubeleni phambili ubhalo lweencwadi zesiXhosa.

Okunye okwakungundaba-mlonyeni emaphepheni ngela xesha zizinto nje eziqhelekileyo
 emaphepheni, ubugebenga, ukuqhekeza, ubundlobongela, umzabalazo, okwakudingeka

ezikolweni okwakuye kukhokelele kuqhankqalazo lwabafundi, iingxaki abaye bakhawulelane nazo abazali, nentshumayelo yobuKrestu nokunyenjwa konqulo lwezinyanya nanjengoko sesibonile ngentla phaya.

Konke oku kokuya kuthi umfundi akufumane kwiincwadi ezibhalwe kwiminyaka yokubhala kukaSinxo, oko kukuthi kwiminyaka yoo1920 ukuya kweyoo1950. Uninzi lwezi ncwadi zibonisa ukuba ubuthi ngamampunge, kanti namagqirha ayaxoka. Zikwabonisa ukuba ukunqula izinyanya sisono esikhulu. Eyona nkolo iyiyo nelungileyo yileyo yona ziyishumayezayo, eyobuKrestu.

Ngaphandle kwamaphephandaba, iimagazini nazo zaba nendima eziyidlalayo ekukhuthazeni nasekuphuhliseni uncwadi lwesiXhosa. Kuzo singakhankanya iDrum. Le magazini yayisithi ishicilele amabalana abhalwe ngababhali besiXhosa nezibongo. Kubo singakhankanya uSinxo kuba waba ngomnye wabo babhali kwathi kwamana kushicilelwa amabali akhe kuyo. Xa kuthethwa ngeDrum naba babhali kuthiwa:

Most of the best-known writers of the 1950s, such as Can Temba, Matshili, Mphahlele and Sinxo, were associated with the magazine that became extremely popular.

(www.Google.com)

2.4 Impucuko yaseNtshona, impembelelo yobuKrestu kunye nokubhalwa kweencwadi zesiXhosa ngeminyaka yoo1920.

USinxo incwadi yakhe yokuqala wayibhala ngonyaka ka1922. Eli yayilixesha apho impucuko yaseNtshona yayisendela ngamandla emaXhoseni. USinxo yena kuqala wazalelwa phantsi kwempucuko yaseNtshona kuba wazalelwa kwikhaya lamaKrestu, wada waphehlelelwa nokuphehlelelwa. Ukubhaptizwa nokuphehlelelwa ke zezona mpawu zobuKrestu, oku ke ngoko kwamenza umKrestu ogqibeleleyo. Waphinda wafunda kwizikolo zabafundisi kuba yayisezizo kuphela izikolo ezazikhona ngelaa xesha. Ngoko ke wayengenayo indlela yokuyibaleka impucuko nokuba wayefuna.

Bonke ke ababhali bexesha likaSinxo babefuthwe kanobom yimpucuko yaseNtshona kuba kwa imfundo le ize nempucuko yaseNtshona. Ngoko ke ukuba yayingabachaphazeli ngebengazange bakwazi ukubhala kuba ukubhala akukho kwinkcubeko kaXhosa.

Iminyaka yoo1920 yeyona minyaka ibalulekileyo ekubhalweni koncwadi lwesiXhosa kuba kulapho zazisiya zisanda iincwadi zesiXhosa; ngoko ke lwaya luvuthwa ubhalo lweencwadi zesiXhosa. Ababhali baya besanda ngokwanda ngokukhuthazwa kukubona abanye bebhala.

Among the Xhosa, while Mqhayi was composing his allegorical novel *U-Don Jadu*, a group of younger writers had introduced a measure of “realism” into Xhosa prose fiction. They included Henry Masila Ndawo (1883-1949), Enoch Silinga Guma (1896-1918), Guybon B. Sinxo (1902-1962), and the first Xhosa woman writer, L. Kakaza.

(Gerard, 1981: 198)

Aba ke yayingababhali bokuqala boncwadi lwesiXhosa. UHenry M. Ndawo lo yena waba ngowokuqala ngqa ukubhala inoveli yesiXhosa ngo1909 ngencwadi ethi Uhambo lukaGqobhoka. Waya walandelwa nguL.Kakaza ngenoveli yakhe ethi UThandiwe wakwaGcaleka ngo1912. Ngo1914 kwaya kwalandela uS.E.K. Mqhayi ngenoveli yakhe ethi Ityala lamawele kunye no S.Sowenu ngeyakhe inoveli ethi Umzingisi akanashwa. Ngonyaka ka1918 kwalandela ekaEnoch S. Guma ethi UNomalizo (Nyangintsimbi, 2000: 19).

Abathi balandela emva koku babhali boo1920. USinxo wayengomnye wabo. Nguye owaqalayo ngenoveli yakhe ethi UNomsa ngonyaka ka1922, kwaye ungoyena uneencwadi ezininzi kwiminyaka ephakathi ko1920 no1930. Nanjengoko bekusele kukhankanyiwe ngentla, kule minyaka lwaye lukhula uncwadi lwesiXhosa kwicala leprozi. UGerard (1971:67) uyaluveza olu luvo:

... the twenties witnessed a remarkable development and diversification of Xhosa writing. Not only was the decade illuminated by the work of Mqhayi and, on a lower level, Ndawo, but it also attended the emergence of a generation of younger writers, who were born at the turn of the century. They introduced new themes and new genres.

Nanjengoko sesibonile apha ngentla ukuba isimo sentlalo nobhalo lweencwadi ngumtya nethunga, xa ababhali bebhala babhala ngento eqhubekayo entlalweni ngelo xesha. Ngamanye amaxesha sukuba befuna ukuphuhlisa into ethile, ngamanye amaxesha sukuba besilwa into ethile. Kanti ngamanye amaxesha sukuba belumkisa ngezinto ezinobungozi bekwabonisa ezilungileyo kwalapha entlalweni. Ngale ndlela ke isimo sentlalo sisoloko sikuchaphazela okubhalwayo. Oku kuvezwa elubala nakoko kucatshulwe kwImvo Zabantsundu ngentla. Okubhalwa ezincwadini iba koko kuqhubeka entlalweni ngelo xesha.

Siyakukhumbula ke ukuba eli yayilixesha apho impucuko yaseNtshona yayigquba ngamandla, ingakubi ubuKrestu. Ngako oko ilindelekile into yokuba xa ubani efunda iincwadi zela xesha azifumane ziyicinezela inkolo kaNtu ziphakamisa ubuKrestu kuba sasinjalo isimo sentlalo ngela xesha. Ngolu luvo uGerard (1981:198) uthi:

Most of the writers have been mission-educated teachers, bent on promoting the less palatable among the Christian virtues, such as forbearance in the face of injustice and persecution.

Kwakhona uAndrzejewski uyaluxhasa olu luvo xa esithi:

A study of the lives of twenty-nine Xhosa writers, from the earliest times to the present, reveals the Christian backgrounds that most of them had, there were no other schools. Many of the writers were catechists and ordained ministers and priests.

(Andrzejewski, 1985: 573).

Oku kukhankanywe ngentla babengakwenzi ngqo, umzekelo bathi; “lahlani amasiko enu”. Bayibeka elubala into yokuba ukukholelwa emagqirheni nasebugqirheni nakuyo yonke into ephathelele kwiinkolo zikaNtu bubuvuvu.

Aba babhali ke ngoko babethwele uxanduva olukhulu. Nanjengoko kwakuphikisana iinkcubeko ezimbini, eyaseNtshona neyasekhaya, kwakufuneka bedandalazise elubala izizathu zokuba bayikhuthaze le yaseNtshona kuba babemi ngakuyo. Kananjalo kwakufuneka benike imfundiso ebantwaneni koko bakubhalayo. Ngoko ke ngenxa yesimo sentlalo babenyanzelekile ukuba xa bebhala ubuKrestu babubeke phambili

babukhuthaze kuba babubonakala buyimfundiso elungileyo nasebantwaneni abasakhulayo.

UAndrzejewski uyaluxhasa kwakhona uluvo lokuba aba babhali babebhala ngempucuko yaseNtshona:

The move into a Christian, westernized, urban environment is the essential activity of the novels, the stories, the dramas of the twentieth century, and we have seen that these are common themes in the written poetry as well.

(1985:573)

Kwakhona kwa kulo mba weenkubeko ezimbini, kwakukwakho intlalo yasedolophini neyasezilalini. Kaloku kwa aba babhali babandakanyeka kuzo zombini ezi mo. Abanye bazalelwa ezilalini baza bakhulela edolophini okanye baya ngemfundo. Kodwa ke okubalulekileyo kukuba ziyabachaphazela zombini ezi mo zentlalo.

Ekubhaleni kwabo ke kwakufuneka beyivelele nale imiba bathelekise ezi ntlalo zimbini, bekwabonisa abazali ukuba abantwana mababaluleke njani ukuze balunge kuloo mihla. Ukuxhasa olu luvo uGerard uthi:

As most African writers were schoolteachers, they were genuinely concerned with educational problems. They viewed with anguish the steady disintegration of family life in the new urban context. Two themes grew out of their anxiety. One was the dismissal of parental authority that used to be unquestioned and provided the most potent factor of moral righteousness and social harmony in the tribal world. The second was the corroding of city life on youngsters whose moral fibers had been weakened, or rather had never been developed, because of their parents' permissiveness.

(Gerard; 1971: 69)

Xa sinokuthi sijonge incwadi kaSinxo ethi, UNomsa eyashicilelwa ngo1922 neyayiyincwadi yokuqala kuloo minyaka yoo1920, sakufumanisa ukuba iphathelele ekwakheni ikhaya nentlalo esulungekileyo. Xa ethetha ngayo uMoropa (1991:5) uthi:

Nayo ingentlalo yabantu ngelo xesha.

Oku kungqina ukuba isimo sentlalo sibalulekile kwaye sinefute kokuthi kubhalwe ezincwadini.

Xa sijonge isimilo sikaNomsa, sifumanisa ukuba uNomsa uphuma kowabo eqeqeshekile kwaye ephuma kwikhaya lamaKrestu.

Eso similo sakhe wafika wasisebenzisa ezweni, kwesinye isimo sentlalo yasedolophini yena esuka ezilalini.

Isiphumo sesi similo sakhe sakha noThemba owayelinxila likangantweni. Wamvuthulula wangumntu elizweni. Oku kusibonisa ukuba umntu oqeqeshiweyo uba ngumakhi wesizwe ngokubanzi kwaye umfazi ungumakhi wesizwe kuba uThemba waya emfazweni esiya kulwela isizwe sakhe.UMtuze (1990: 35) uyayivelela into yokuba uSinxo wayefuna ukubonisa ukuba umfazi ophuma kwikhaya elinengqengqesho uba ngumakhi wesizwe.

Nomsa saved the life of one man only but Themba went to war to save the lives of thousands of people.

Apha kule ncwadi inkolo yobuKrestu ayikhuthazwa elubala kodwa iyakhuthazwa ngohlobo lokunyelisa iinkolo zobugqwirha nezihambelana nenkolo kaNtu. Wayezama ukubonisa ukuba ezi zinto kukholelwa kuzo zingamampunge zonke, koko ukuba umntu uyazikholelwa aze azifake engqondweni zide zibe ngathi ziyenzeka ade abe ngathi uyazibona umntu lowo. Mve xa esithi:

Zikwanjalo neenkolo, kuba umntu wonke uyagqiba emini athi akukho nto isisipoko, kwale ebusuku ehamba yedwa, afumane esothuswa nasicithi esi! Iinkolo zinamandla.

(1922:37)

Sibona uNomsa ekhala esiva izingqi nohili yonke le nto, ade awe phantsi ngumkhuhlane. Yonke le nto uSinxo uthi azange iqalise ukwenzeka koko kuba uNomsa lo wayemana egrogriswa ngezi zinto nguVelesazi ahlale ezilindele zazingathi ziyenzeka. Konke oku kwakusenziwa ziinkolo, uvalo noloyiko (Sinxo,1922:41). USinxo uphinda ayiveze into yokuba into yokukholelwa emagqirheni akayise so kwincwadi yakhe yemidlalo yeqonga eyashicilelwa ngo1925 ethi, Imfene kaDebeza.

Kanti ke le ncwadi yemidlalo yayibhalelwe abantwana besikolo kwaye yona yayingaphathelele kwiinkolo zobugqi kuphela. Yayikwaphathelele ekufundiseni ngentlalo ngokubanzi. Xa ethetha ngeencwadi zikaSinxo ngokulandelelana kwazo uGerard (1971:67) nayo eyibandakanya uthi:

It was followed by a collection of school plays, *Imfene kaDebeza (Debeza's Baboon)*, which dealt with such varied topics as superstition, countryside life and mentality, the disturbances brought about by men's entanglement in women's affairs, and the like.

UJ.J.R.Jolobe kwinoveli yakhe ethi UZagula neyashicilelwa ngo1923, naye iinkolo zobugqi uziveza njengamampunge. Akazixhasi kwaphela, oku ukungqina ncakasana kwintshayelelo yale ncwadi xa esithi:

Kukubonisa ukuba akukho nto ikukuthakatha,
 into ede ibe ngathi ikho ziimpazamo ezisisiphumo
 xa abantu abahlebayo bengqubanisa abantu ngeentloko ngenxa
 yomona neentliziyo zokungathembeki.

Xa uGerard ethetha ngale ncwadi kaJolobe naye uyaluveza olu luvo:

This book was the short novel *U-Zagula* that was
 printed in Lovedale in 1923. In the words of a Xhosa critic,
 it describes “the terribly negative influence that the belief in
 magic had and still has on the social structure of Xhosa society.

(1971:72)

Aba babhali bayiveza ngokucacileyo into yokuba ezi nkolo zibubuvuvu kwaye
 azisikelelekanga. Ngokwenza ngolu hlobo babezama ukuzikhupha kwaphela
 ezingqondweni zabo zazisahleli kubo. Kwakhona, babefuna abantwana abasakhulayo
 zingabi sangena kubo, balandele ubuKrestu kuba yayingekho enye inkolo ngaphandle
 kwezo zimbini.

UH.M.Ndawo onguvulindlela kubhalo lwenoveli yesiXhosa naye ukuveza cacileyo oku
 kwiincwadi zakhe, enye yazo yileyo ithi UNomathamsanga noSigebenga. Le incwadi
 yashicilelwa ngo1937, nangeli xesha yayisashunyayezwa inkolo yobuKrestu kuba isizwe
 sikaNtu sasinamathele singasuki lula kwiinkolo zaso.

Apha kule ncwadi uNdawo umbona umntu okholelwa kwizinto zeemfene, oohili, iimpundulu namagqirha njengesidenge kuba akukho mntu ude aphume elubala azixele ukuba zinjani kwaye zisebenza njani ezi zinto, noxa abantu bcingqina ukuba ngenene zizinto ezikhoyo.

Konke oku ukuthelekisa nobugqi bukaFaro nobathi boyisakala esidlangalaleni ngenxa yamandla kaThixo. Igazi elisoloko liphalezwa ngezizathu ngezizathu ulithelekisa nelikaYesu elaphalala eGolgotha. Ekugqibeleni uyayiveza into yokuba eyona yona nkolo yeyobuKrestu.

USinxo kwincwadi yakhe ethi Umfundisi waseMthuzwasi nawathi wayibhala ekuqukumbelekeni kwaloo minyaka ngo1927, ubuKrestu ubuxhasa ngamandla. Apha ugqithisa umyalezo kubantu ababengayibethi imali yenkonzo neyayisithi ibe sisixhaso sabefundisi. Oku ukuveza ngoThamsanqa osokolayo nosapho lwakhe engumfundisi.

Balamba watshona ematyaleni wada wavalelwa nasejele. Nakwiintetho ezenziwa emngcwabeni wakhe wada wakhankanywa lo mba, abantu bebongozwa ukuba babakhathalele abefundisi kuba babalulekile basebenzela uluntu noThixo.

Kwa kule ncwadi inye uSinxo usibonisa ukuba ubani xa ekholwa kuThixo unako ukuncama konke anako azinikele emsebenzini kaThixo. Oku uphinda akuveze ngoThamsanqa. Washiya ishishini lakhe waya kuba ngumfundisi noxa wayesazi ukuba

abafundisi babengahlawulwa wazijula ijacu walahla konke awayenako. UGerard (1971:68) uyahambisana nolu luvo xa athi:

Sinxo's purpose is obviously to extol this African minister's selfless devotion to what he considers his filial and spiritual duties.

Enye injongo kaSinxo ngokubhala le ncwadi yayikukuveza ubunzima obabufumaneka entlalweni obubangelwa kukwendela kwempucuko yaseNtshona. Wayebonisa ukuba impucuko le yaseNtshona nayo inawo amahla ndinyuka njengayo nayiphi into ekhoyo endalweni, iba nalo icala elihle kanti nelibi liba khona. UGerard ekwathetha ngale ncwadi uhambisa enjenje:

Such a plot testifies to the educated African's puzzlement and bitterness as he observes how the new society treats him, even when he devotes himself to the diffusion of the higher aspects of Western civilization: education and the new faith.

(1971:68).

Kwakhona ukuxhasa ukuba uSinxo ngomnye wababhali ababebubona ubunzima abantu ababephila phantsi kwabo ngenxa yokuba kufuneka bengene kwimpucuko yaseNtshona, uD.T. Jabavu kwingabulazigcawu kaUNomsa uthi le ncwadi ibonisa,

Ubunzima esikubo thina ndlu emnyama ekungeneni
 kumasiko amhlophe, ekuthiwa ngaweyona mpucuko,
 nokubambelela kweenkolo zobukrwada kumagqobhoka.

(Sinxo, 1922:iv)

Yayizimeko ababefongene nazo ezi ababhali bexesha likaSinxo esinokuthi kubo
 sikhankanye uJolobe kuba washicilela kanye emva koSinxo.

Kwakhona nanjengoko siya kuthi siqaphele kwiincwadi zikaSinxo, ukuqeqeshwa
 kwabantwana kwakuyenye yezinto ezaziphambili ezincwadini zelaa xesha. Oku
 kwakungenxa yento yokuba abantwana kwakufuneka belulekiwe ukuze kulungiselelwe
 ubuKrestu. Kaloku umKrestu kufuneka abe nesimo esisulungekileyo, ngoko ke
 kwakulungile ukuba umntwana akhule nayo yonke into. Loo nto ke ithetha ukuba abazali
 kwakufuneka bebaqeqeshile abantwana, babafundise konke okwakufuneka ukuze
 babalungiselele lo mihla babephila kuyo nezayo.

Enye incwadi eyayikuveza oku yekaDouglas Nange Mbopa ethi, Abantwana Nendalo,
Inteto Kubazali. Umbhali kule ncwadi ubonisa ukuba abantwana bala mihla wayebhala
 ngayo abafani nabexesha lokukhula kwabo ngenxa yokutshintsha kwamaxesha. Uthi
 mabangakhuliswa ngohlobo bona abakhuliswa ngalo, mabaxelelwe yonke into
 bangafihlelwa nto nokuba umzali ucinga ukuba imanyumnyezi. Xa athe wayiva ngohlobo
 olululo ngaphandle uya kuphela ebhideka engabazi ubunyani bayo okanye oko kungathi
 kuphelise ukuthemba umzali lowo.

Oku ukuveza ncakasana kwintshayelelo yakhe xa esithi:

Ngokwenjenje ndizama ukuqondisa ukuba yimfuneko
kokufundiswa kwabantwana izinto t[h]ina esingazanga
sizifundiswe, ngenxa yokuba umhla[w]umbi amaxesha
ayesabonakala ukuba alungile engeka guquki njengokuba
enjalo namhla.

(1934: intshayelelo)

Naye lo mbhali ngentla uyaziveza ukuba ubuKrestu bumpheke kanobom. Akalishiya
ngasemva igama lenkosi. Umgca wale ncwadi wokugqibela uthi:

Ndaye ndiniyaleza nonke bafundi bale ncwadana ezibeleni
zika- Bawo ose- Nyangweni.

(1934:16)

Oku kubonisa ukuba wonke ubani ufanele ukuba agcinwe nguBawo oseNyangweni
ukuze asikeleke nokuze abe namandla nendlela eyiyo yokukhulisa ukuqeqesha
nokufundisa umntwana emlungiselela ingomso.

Singagqiba sitsho ukuba babebhaliswa kuba babebona kuyimfuneko ukuba baziveze ezi
zinto babeziveza. Oku mhlawumbi babekwenzela kuba babezama ukusindisa indlu

emnyama ekulahlekeni ngokulandela iinkolo bebabonisa ukhanyo ngokukhuthaza
ubuKrestu.

University of Cape Town

ISAHLUKO SESITHATHU

IMBALANA NGEMVELAPHI YESIZWE SAMAGQUNUKHWEBE NOBOMI BUKASINXO

3.1 Imbalana ngesizwe samaGqunukhwebe.

Ngonyaka we1686 inqanawa ethile yabamhlope ababevela eNetherlands yaye yaqhekeka ze abanye babantu abasindileyo bahamba de baya kufika kwisizwe samaXhosa esasiphantsi kwenkosi uTogu ngelo xesha. Baya bafikela kuye waza wasweleka, ukusweleka kwakhe ubukhosi waya wabushiya kunyana wakhe uNgconde ze uNgconde walandelwa ngunyana wakhe uTshiwo. (Opland & Mtuze,1994: intshayelelo). Kaloku ulawulo lwamaXhosa lwalufudula luhamba ngolu hlobo. Yayisithi inkosi yakulishiya eli kushiyeke kulawula unyana wayo.

Kubalulekile ukuba kukhankanywe oku kungentla kuba ibali lamaGqunukhwebe liqala kanye ngexesha lokulawula kukaTshiwo. Kukholeleka ukuba isizwe samaGqunukhwebe sisizwe esasindiswa ekufeni. Ngexesha uTshiwo wayeyinkosi kukholeleka ukuba kwaye kwamiswa umthetho wokuba kubulawe abo babenukelwa ubugqwirha. Kwakubakho iintlombe ezithile komkhulu, lize igqirha liwanuke apho ke amagqwirha lide liwolathe liwabize ngamagama. Abo bathe banukwa, kwakuba kukuphela kweentsuku zabo besidla amazimba ngokomthetho lowo wawumiswe nguTshiwo. Kwaye konyulwa amaqhaji amabini uMagwaza kunye noKhwane ukuba ibe ngabo abenza loo msebenzi wokubulala. UMagwaza waya woyisakala waphela ezohlwaya ngokuzibulala ngaloo mkhonto wayefudula ebulala ngawo. Washiyeka ke uKhwane ewenza yedwa loo msebenzi

umanyumnyezi wokubulala. Kwakuye kuthi ukuba kunukwe umfazi okanye indoda yaloo mzi, lubulawe lonke usapho lwalapho, nditsho nemveku esancancayo le ingekazi nto.

Kwala ngenye imini eqhuba iqela labo babegwetyelwe ukufa lambongoza licela ukuba alenzele inceba alisindise ekufeni. Emva kwexesha ecengwa waya wasikwa yimfesane ke naye walisindisa wagqiba ekubeni alifihle enzonzobileni yehlathi laseMngaza, elo wayebabulalele kulo abangaphambili. Waya wabayalela ukuba bangaze baphume kwelo hlathi ukuze bangaziwa ukuba basaphila. Kwakumana kuphuma yena kuphela xa esiya kuphuthuma abanye kuba ukusukela loo mini akazange aphinde abulale koko wayebadimbela kuloo ntshinyela yehlathi.

Bahlala ke ngokonwaba abo baziwa njengabafileyo bezingela besendiselana balibala ngobomi obungaphandle kwehlathi, baziwa besekhaya. Babemhloniphile bemxabisile uKhwane bemthobele njengenkosi yabo.

Ngenye imini yathi ingqina ebiye kuzingela yabuya ihamba nesizwana eyasichola siyantaza apho ehlathini. Eso yayisisizwana samaGqunuqhwa, ayezimbacu ehamba ekhangela indawo anokuthi afumane kuyo umhlaba anokuthi ahlale kuwo. Athi ke apha ekubhaduleni kwawo eva ukuba akukho mntu uhlalayo apho ehlathini. Eli qela labazingeli ke lawathatha lawasa kwabo babeshiyeke ngemva nakuKhwane owayesele eyinkosi yabo.

Sathi sakuzixela esi sizwana samkelwa seso sabasindiswe ekufeni, zacholana ezi zizwana zibini zadibana zenza isizwe esinye eso samaGqunukhwebe waza uKhwane wayinkosi yamaGqunukhwebe. 'A! Sobantu!!'

Bathi besahleli kamnandi njalo kwavuka iimfazwe zemihlaba. Bona babengachaphazeleki kuba babezihlalela ehlathini kungekho bani uncwase umhlaba wabo kuba kwakungaziwa nokuba kukho isizwe esingabo esihleli apho. Umntu owathi wachathazelwa zezi mfazwe nguTshiwo. Waba sengxakini kuba amagorha nabantu ababenokumelana nezo mfazwe wabathumela kwelabafuleyo ngoko ke umkhosi wakhe wawulambatha. Wathi ke xa ehlaselwa sesinye isizwe wafika uKhwane nomkhosi wakhe wasehlathini, lowo wamaGqunukhwebe bamncedisa balududula utshaba olo.

UTshiwo wamncoma wambulela kakhulu uKhwane ngeso senzo sakhe, emncoma nangukuthi kanti akazange ababulale abo bantu bamsindisileyo namhlanje. Kunjalo kaloku, umntu uhlangulwa ngulowo ebengalindele kuhlangulwa nguye. Ngaloo mzuzu wambeka ngokusesikweni uKhwane njengenkosi yamaGqunukhwebe wamabela umhlaba kunye nesizwe eso sakhe, ngalo ndlela ke aba amaGqunukhwebe sisizwe esaziwayo nesizimeleyo.

Eli bali lingentla lamaGqunukhwebe libaliswa kwincwadi kaNgani ethi Umkhonto kaTshiwo. Zikhona nezinye iincwadi ezilivezayo eli bali kwa ngolu hlobo libaliswa ngalo apha ngentla. Ezinye zazo yekaT.B. Soga ethi Intlalo kaXhosa nekaMtuzze ethi Amagqabaza abafundi ngokubhalwa koncwadi lwesiXhosa.

UMtuze kule yakhe incwadi akapheleli ekulivezeni nje eli bali, koko ungqina nobunyani balo. Kaloku umntu xa ebhala ibali lisenokuba yinto nje eqwetyiweyo kodwa uMtuzo usibonisa ukuba uNgani ubalisa ibali eliyinyani. Xa ethetha ngalo nencwadi le kaTshiwo phantsi kwesihloko esithi, **Izinto eziyinyaniso kwincwadi Umkhonto kaTshiwo** uthi:

Xa siqwalasela lo mbandela, siya kusebenzisa imbali eyinyaniso esiyifumana kwincwadi kaSoga ethi **South Eastern Bantu** (1930:116-119).

(1996:116)

Uluvo lokuba uKhwane nguyise wamaGqunukhwebe ke lona lungqinwa ngababhali abaliqela. Uthi uPeires xa ethetha ngeenkosi zamaXhosa:

“The other important chiefs in the west of Phalo’s kingdom were the Gqunukhwebe (the followers of Khwane, whom Tshiwo had appointed a chief)”

(Peires, 1981:50)

Kwakhona uD.Malgas kwisjhokeliso sencwadi ethi **Umfundisi WaseMthuwasi** uthi,

“UKhwane ukhonzele umzi wasemaGqunukhwebeni kuTshiwo. Akakhohlwanga uliqaba, kwakuthiwa lo mntu uyathakatha, ixabano lamaMpondo noTshiwo lalanyulwa

nguye ngomkhosi wabe begwetyelwe ukufa, basa[w]ntsuliswa abakwaThahle, kwaNdayeni, kwaZiqelekezana, kwaNomakhal'endlovu, kwaHlamba-ngobubende kwaNyawuza, kwaMbungu. Wabe ke uwuncedile umzi kaTshawe, kaMalangana, kaTogu, kaNgconde, kaTshiwo, kaPhalo, wasel'emiselwa ebukhosini.

(Sinxo,1927: isikhokeliso)

Nangona icacile imvelaphi yesizwe samaGqunukhwebe kukho impikiswano malunga nemvelaphi yegama eli lithi Gqunukhwebe. Lukho uluvo lokuba eli gama lokugqunukhweba libhekisele kumntu ogqunukhwebayo. Ukugqunukhweba ke kukwenza into enxahileyo kuleyo bekufanele yenziwe (Soga;1979:136). Kweli bali lethu ke loo mntu ugqunubekhwayo iyakuba nguKhwane yena mntu ungazange enze njengoko kwakufanele enze. Endaweni yokubulala waya wasindisa kodwa emehlweni enkosi yakhe nabemi wayengumbulali.

Lukho noluvo lokuba eli gama likho ngenxa yeso sizwe samaLawu sadibana nabo babesindiswe ekufeni baza benza isizwe samaGqunukhwebe. Esi sizwe sasizibiza ngokuba ngamaGqunuqhwa, ngoko kusenokwenzeka ukuba kwathathwa ngokongeza kweli gama kwaza kwaphuma uGqunukhwebe lo. Okokugqibela, uNgani xa ethetha ngeli gama uthi:

Bambi bathi uGqunukhwebe yinkulu kaKhwane.

Imbali iphikisana ngokudanisayo neli gama. Ezinye

iingwevu zamaGqunukhwebe zithi, lithi ibali, uGqunukhwebe lo yayiligama lenkabi kaKhwane, njengokuba ungeva namaNgqika kusithiwa ngamaMombo, ebizwa ke ngoMbombo, inkabi kaNgqika.”

(Ngani, 1995:90)

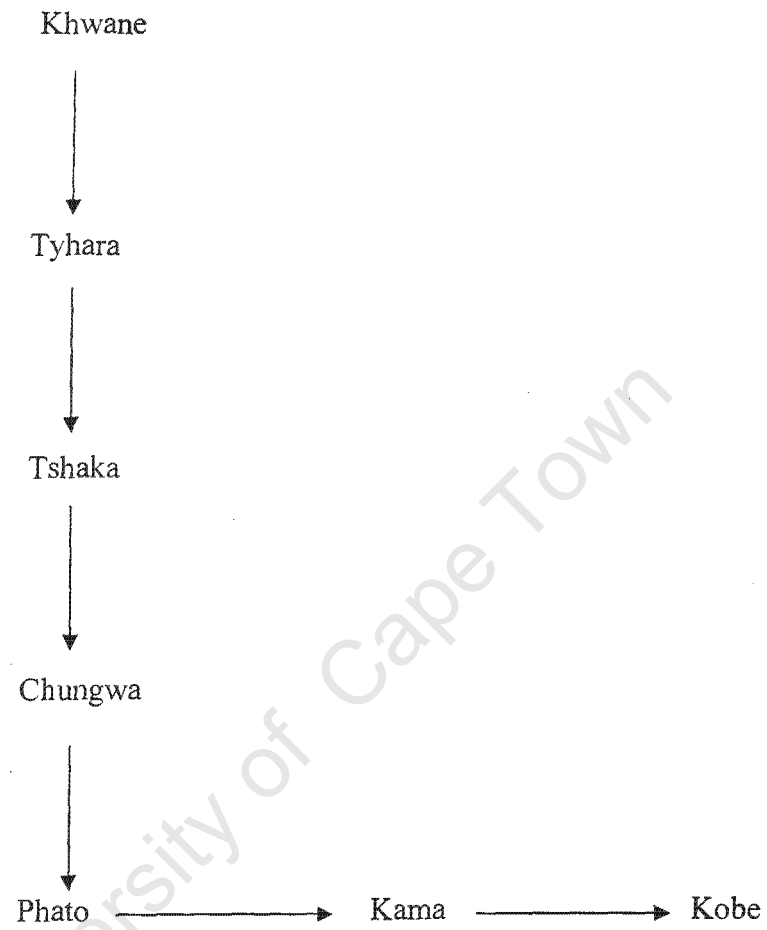
Noxa licasile ibali lemvelaphi yamaGqunukhwebe, ayicacanga injalo ke yona imvelaphi yegama u- *Gqunukhwebe*. Into ebangele ukuba ndilande imvelaphi yamaGqunukhwebe kukubaluleka kwayo nbuGqunukhwebe ebomini bukaSinxo.

Ngexesha liki (Khwane amaGqunukhwebe ayengapha kwela cala lasemaMpondweni, nanamhlanje lisekho elo hlathi laseMngaza phaya ngaseNgqeleni. Ngenxa yeemfazwe aye esehla ngokwehla ehamba neenkosi zawo. Zazitshintsha ngokutshintsha ngenxa yokuhamba kwamaxesha nokufa kwazo kwada kwaza kufika kwixesha likankosi uKama. UMthetho Ngwayiza Sinxo nowayengutata wendoda ezala uGuybon Sinxo lo wayelobhakathi elikhulu klikankosi uKama. Basuka kumhlaba waseTala, nalapho bedudulwa ziimfazwe ba kufika kulo mhlaba weTyhume.

Bathi bakutsho apho unkosi uKama wawabela umhlaba amaphakathi akhe. UMthetho ke waya kumaMpondweni komlambo iTyhume waza ke ngalo ndlela waba ngusibonda waloo lali. Le lali yaya yabizwa ngaye kwathiwa yilali ka “Job” Sinxo (uJob lo yayisiqhulo awayenzwa ngaso). Emva koku wayithiya wathi yiNjwaxa ngenxa yamanzi amabi nangenancasa awayekuloo mlambo ungqonge ilali leyo.¹

¹ Udliwamondlelo noMnumzana Khulile Sinxo osisizalwane sikaGuybon nongummi waseNjwaxa ngomhla we18 kaSeptemba 2001

Ubukhosi bamaGqunukhwebe ukusukela kuKhwane ukuya kwixesha likankosi uKama lo wayenophakathi elinguyisemkhulu kaGuybon Sinxo buhamba ngolu hlobo:



(Peires, 1981: 56)

3.2 Ubusaneni ka Guybon Budlwana Sinxo

3.2.1 *Ukuzalwa, ukukhula nokufunda kwakhe (1902-1920)*

UGuybon Budlwana Sinxo wazalwa ngomhla wesi-8 kuOktobha ngonyaka ka1902 kwisithunzi saseLinise eBhofolo kwindawo ekwakusithiwa yiHoly Trinity. Eli gama lithi 'Budlwana' ayisisiteketiso awasifumana ngenxa yokuba ebusaneni bakhe wayebhambubudlu emkhulu, lasele iba ligama lakhe khe. (Mkonto, 1988: 16)

UGuybon lo wayezalwa nguCharles, uKhwalo owayeyititshala ekwayitoliki (eyokuqala kwesithunzi) gexesha lokuzalwa kukaGuybon. Unina yayinguLegina Chabasho intombi yakwaMpehla MaMpehla isiduko. UGuybon lo ungumntwana wesithandathu nowokugqibela kubazali bakhe. Kuqala uDuncan, kuze uEddie, ibenguReggie, ibenguMasiwe kugqibele uGuybon lo.²

Ixesha lokuqala ngalo lixesha kanye eyayisendela ngalo impucuko yaseNtshona kwisithunzi emnyama. UbuKrestu babuqala ukunamathela nabo ngokunjalo, ngoko ke nanjengoko umntwana ozalelwe ebuKrestwini kubalulekile ukuba aphehlelelwe, kwenzakwenziwa nakuGuybon lo. Wazalelwa phantsi kukaMfundisi uD. Malgas ngoko ke waphelilelwa nguye.

Nangoko wazalelwa eBhofolo, ikhaya labo lentsusa lalikwilali yaseNjwaxa. INjwaxa le ke yilali efunaneka kummandla ophakathi kwedolophu yaseQonce neyaseDikeni, iyenye yeelali zaseNeni. Yilali ephangaleleyo, ayinazinduli namixethuka, ingqongwe ngamasimi

² Udliwanolwazi lentombi kaSinxo, uNomsebenzi eBhayi ngomhlwa woku-1 kuOktobha 2001.

abemi lawo kanti nomlambo iTyhume unqumla kuhle emazantsi elali leyo. Yahlulwe yazizithlani e dinamagama ahlukileyo, ikho indawo ekuthiwa kuselalini, ibekho ekuthiwa kusema-Ilitha, kubekho ekuthiwa kuse-Enduveni, ze kubekho ekuthiwa kusesiGangeni. Umzi kaLuybon ke nalapho kwakusakuba kulikhaya lakhe ufumaneka esiGangeni.³

Xa ubane ethetha ngobomi bukaSinxo akakwazi kuyishiya ngaphandle ilali yaseNjwaxa kuba ibaluleke kakhulu ebomini bakhe. Le lali kaloku ikho ngenxa kayisemkhulu, uMthetho. Nanjengoko bekusele kukhankanyiwe ngentla igama lelali leza naye. NgokukaMkonto (1988:15) wayipha eli gama ngenxa yencasa enjwaxa-njwaxa yamanzi omlambo owawulapho.

NgokumaMkhazana Khulile Sinxo, eli gama libhakiselele kwintlanjana engatshiyo nokuba ibaluleke kangakanani na efumaneka emantla elali leyo. Phezulu entlanjeni kukho Iliso (umthombo) elingatshiyo elisoloko linamanzi, manzi lawo liwakhuphela emlanjeni iTyhume ize lona liwakhuphele eXesi, iXesi lona liye kukhuphela kumlambo omkhulu *Ilitha River*. Eli gama ke ngoko lavela emva kokuthiywa kwentlanjana leyo neyayinika impilo kubemi nanjengoko amanzi ayesikhiwa kuyo. Amanzi ayo ayenencasa embi. Nanjengoko uMthetho wathi yiNjwaxa. INjwaxa ke ibalulekiswa kuba ikho ngenxa yendoda ezaleni yise.⁴

³ Olu lulamzi lwa n nanjengoko ndandiyile kule lali ndiyokwenza uphando ngoSinxo.

⁴ Lelinye lamabali endawabaliselwa nguNomsebenzi ngotata wakhe.

UGuyboni kwanjengoko wayenguyena umncinci kubazali bakhe kwaye kwanyanzeleka ukuba ukhulile nabazali bakhe apho eBhofolo. Ngoko ke wakhulela wafunda khona amabanga aphantsi kodwa bendwendwela rhoqo eNjwaxa. Wathi akuwagqiba amabanga aphantsi apho eBhofolo waya kufunda eQoboqobo. Apho wafika waqeqeshelwa ubutitshala eMthwaku (St. Matthews). Waqala ngonyaka ka1916 wagqiba ngonyaka ka1920.

3.2.2 UGuyboni lo wayengumntu onjani?

UGuyboni wakhula engumntwana olungileyo, okhaliphileyo, osisilumko nongqondo ikrelekrele. Izi zinto ukhule nazo wada wayindoda endala naye waqeqesha abantwana bakhe ngolo hlobo kuba naye wayezithathe kwabakhe abazali. Akaphelelanga ekuqeqesheni ngolo hlobo koko naye ubusebenzisile ubukrelekrele bengqondo yakhe nobulumko bakhe. Ezi zinto kaloku zezo zamkhokelela empumelelweni.

Ubuqhinga ke buzalwa bubulumko nobukrelekrele bengqondo. UMzangwa lo wayeyindoda ayayikhe ibusebenzise ubuqhinga xa ilungiselela imeko ethile phofu ingebubu ubuqhinga bobutshijolo. UNomsebenzi intombi yakhe inebali engalilibaliyo langexandu xa waqeqeshelwa ubutitshala eMthwaku. Ngo1918 kwaye kwakho umkhuhlane omkhulu owatshabalalisa into eninzi yabantu owawubizwa ngokuba yi*Influenza*. Nalapho eMthwaku ke yafika, bagula abantwana besikolo kodwa ngethamsanga waba kwiqela elisindayo yena. Kwaye kwafuneka abo basasindileyo kakhulu kuba umsebenzi waya wanda nanjengoko uninzi lwalugula. Wathi

akuqaphela kuba wacinga icebo lokuba naye azigulise kuba wayengadibani nomsebenzi omnini kungakambi ukukha amanzi. Umphathi wakuqaphela oku kugula kwesaquphe ukuba mnikuko okwenyani. Wamxelela ukuba njengokuba umkhuhlane umhlasele nje wakhuhlanganidla ngowona uyingozi ngoko ke yena wayefanele ukuhlatywa ngeyona yakha ngokumhali. Watsho esiza nayo, wathi akuyibona waxhuma kwa oko emandla weni ebaleka loo ngozi, labe livelile iqhinga lakhe ngaloo ndlela.⁵

AmaXhosa wathetha athi imfuzo iyagqithisa, uGuybon ngala maqhinga ufuze uyiseni kumaMthetho. Kukho ibali elihlekisayo elingalibalekiyo kubemi belali yaseNtshona nakwisizukulwana sikaMthetho. Abelungu babeziveza njengabona bantu banengqondo odwa yena wacinga icebo anokuthi alenze ukubonisa ukuba abelungu aba bangakungamntu wonke. Wacela umlungu owayengumakhi ukuba amakhele indlu enkulu yizim ezibomvu emagumbi asibhozo ngelithi yena uya kumbuyekeza ngokuthi amniko ngokuncinci anayo, ngenene bavumelana wayakha indlu umlungu.

Wayengumakhiyo ibheke phi ngelo xesha, ngoko ke waya kucela itakane lebhokhwe kumntu wabo walibophelela esicithini wathi emlungwini, “nabu ke ubuncinane endinabele.”

Waphambani valelifuna ukubotshelwa umlungu, wazithwala entloko zozibini izandla waya kumantla kwamantyi. Waphuma engenatyala uKhwalo kuba wazithethelela apho, ecacisa ukuba ayizange ibizwe ngagama intlawulo koko babevumelene ukuba womnika loo nto nayo. Wabonakala njengesidenge ke umlungu lowo evezwa bubukrelekrele bukaMthetho. UGuybon ke ngoko obu bukrelekrele bengqondo wayebuthatha

⁵ Udliwazindlela noMnumzana Khulile Sinxo nentombi kaGuybon, uNomsebenzi.

kuyisenkahliso. Ngaphezu koku uGuybon wayengumntu wabantu, wayebathanda kakhulu abantu engakhetshi. Emzini wakhe kwakusoloko kugcwele ngabantu ngabantu, abaqabisi abantu nabagqobhokileyo. Uyazibandakanya noku encwadini yakhe ethi UNojayiti ngq. Umzi kaNojayiti usoloko uphuphumala ngabantu. Akakhathazeki uNojayiti ngomntu koko uyakuvuyela oku, akaboni nalahleko nanjengoko kusoloko kuphungwa bobu bubele bukaNojayiti bobu wayenabo.

Kukho imihlaba intombi yakhe (uNomsebenzi) engayilibaliyo. Ithi kwakhonkotha inja kwaza kwakuba makakrobe ukuba itya ntoni na. Wakroba nje wabuya wahlala phantsi engakhangela thethe okanye ayinqande inja leyo. Yazingisa inja kwathi xa kubuzwa ukuba itya omnye ikhonkothiswa yintoni. Waphendula ngelithi ayityi mntu koko itya iqabisa ntoni noko wangena umama walapho elalini ethwele iqhiya yakhe enkulu, enxibe isikhahla. Mengokuba ehamba nje imiliza neentsimbi zenza ingxolo apha emaqatheni, zizo ezizangela inja ikhonkothe. Uthi ke uNomsebenzi, utata wakhe akazange alinde emkele abantu ukuze amohlwaye wamohlwaya kanye ngaloo mzuzu, wamphosela ngaphandle kwedwa imtshisa imivumbo. Akuzange kuphelele ekubethweni apho wawinqwama kutya, walala engatyanga ngaloo mini. Emva koko wamhlalisa phantsi embonisa abantu bayafana akukho mntu unalungelo lakucalula omnye naphantsi kwayo kuyakuba imeko. Wamxelela nento yokuba oyena mntu uluqaba nguye, yena mntu ungasizayo indlela yokuphatha abantu.

Zazizizazi kuzizizathu ezazibangela ukuba abathande abantu emzini wakhe. Noxa wayetlandele bonke abantu wayekholwa kakhulu ngaba sele behombele amangcwaba kuba wayetlandele nabali ababewabalisa ngeemfazwe zakudala nawabooyisemkhulu.

Olu diko wayelucela ukuba lubalise neentsomi ade axolele nokubahlawula kuba ezinye wayezithathu nezijike apha naphaya azenze amabali awabhale ezincwadini zakhe. Kanti ngexesha lakukulwa babeqokelelana bonke ndaweninye, umntwana ngamnye enze eyakhe intlobo aze emva koko achaze ukuba imfundiso yayo yintoni. Nezi iintsomi wayezisebenzisa ekubhaleni kwakhe.

USinxo lo wayeliqhakraqhakra lomfo oliyolisa, ethanda ukuthetha nokuqhula. Umntu onentloziyo wacinci wayengenakulunga kuba wayeqhula, wayethetha esiya phambili engakho. Umntu kujonga ukuba wena uyithathe njani na loo ncoko (oku kuyavela emabandakani kuba amabali akhe uninzi lwawo luyahlekisa).

UMntwana Khulile Sinxo ubalisa ukuba, ngexesha uGuybon wayefundisa emaMfenguwini wayenento azigwagwisa ngobuXhosa bakhe. Wayenesimbo awayeisebenzisa xa athetha nomntwana weMfengu esithi, “umntan’eMfengu ndakufika abhohle umphothulo”.⁶

Wayengakhathali ukuba ingena njani kwabo bantwana nasebazalini babo xa abantwana bathe bayilolisa bakufika emakhayeni abo, into awayeyazi yeyokuba yena uyazithethela

⁶ Incoko noMntwana Khulile Sinxo eNjwaxa.

qha. Umntu owayeya kuyithathela ingqalelo le ncoko wayeya kuba uyazisokolisa kuba umniniyo wayethetha nje yena engayinanzanga.

Enye yezinto awayezithanda yingoma. Ingoma wayeyithanda kakhulu xa iphuma emilonyeni yabanye abantu kodwa yena wayengakwazikwaphela ukuyikhupha kowabo umlomo, wayeliyilo lengoma eliciko lokuthetha.⁷

Ukuthanda kwakhe ingoma kungqinwa ziincwadi zakhe. Phantse kuzo zonke iincwadi zakhe iingoma zikhona ezecawe nomombelo. USirayi (1989:24) usebenzisa incwadi kaNomisa ukuveza olu luvo:

Sinxo in his **UNomisa** has incorporated music.

In the course of conversation which involves

Nongendi, Nomisa and Themba, Nomisa asks

Themba to play an organ for them.

Xa kufika kwindlela yokuphatha ikhaya, abantwana bakhe bambona njengomntu owayengqwalalala kakhulu. Wayeluthanda kakhulu usapho lwakhe kodwa ngexesha lokohlwaya wayesohlwaya. Kwakusithi xa kukho imfuneko yesohlwayo ohlwaye kodwa angathethi loo nto, emva koko wayeqinisekisa nje ukuba umntwana usibonile isiphoso sakhe.⁸

⁷ Udliwanondlebe noNomsebenzi Sinxo.

⁸ Udliwanondlebe nonyana kaGuybon, uKoko Sinxo emzini wakhe kwaNtsela eDikeni.

Ixesha awazalwa ngalo uSinxo lixesha apho ubuKrestu babungena ngamandla kwindlu emnyama. Izinto zonke zenkolo yemveli zazibonwa njengamampunge nanjenge zinto zabantu abangakhanyiselwanga nabazenza amakhoboka eenkolo zobugqi (abakholelwa emagqirheni nasekuthakathweni). Naye ke wayezicekisa enjalo iinkolo. Amagqirha wayengakholelwa kwaphela kuwo, engafuni nokuwabona kunjalonje. Oko siyakukungqina xa sifunda iincwadi zakhe, ubani uyazibonela nje ukuba le nto iligqirha kuSinxo bubuxoki obuphindaphindeneyo obutshabalalisa iingqondo zabantu, imfuyo nemali yabo. Ngokunjalo neenkolo zokuthakatha nayo yonke into edibene noohili neempundulu uyigalela amanzi.

Imfundo wayeyithanda kwaye eyikhuthaza ngamandla, wayebangqwabalala kakhulu xa kufikelela kwicala lemfundo. Elinye lamabali abaliswa nguNomsebenzi kumhla batshivela abaya esikolweni yena nomntakwabo uPhakamile. Baselwa bebonke endlwini ze bona boyika ukuya esikolweni bagoxa kwesinye sezo zitalato zaseBhayi kuba babesoyika ukohlwayelwa ukufika isikolo sesingene. Ngelishwa labo utata wabo wagqitha kweso sitalato babedlala kuso wababona koko wenza ngathi akambonanga.

Ukuphuma kwesikolo bagoduka, wababuza ngokwesiqhelo inkqubo yesikolo yaloo mini baphosisa bathi akhange kubhalwe nto. Wababhalela incwadi ngemini elandelayo eya kwinqununu exela ukuba bebexhwarhe esitalatweni abaya esikolweni ngoko mayibohlwaye yena wobagqibezela xa bebuya kuba abayazi ukuba ubabhaqile. Baya bayivula incwadi leyo bayifunda abayisa kwinqununu. Kwathi kanti akuzange kuqapheleke nokuba akhange babekhona esikolweni kuba abazange babuzwe nto. Wathi

akuyifumanisa into yokuba incwadi abayisanga wababetha kanobom akugqiba wabaqhubela esikolweni wazekelisa ngabo phambi kwabanye abantwana.⁹

Akazange atshintshe ke uSinxo waba nje kwada kwangumzuzu wokugqibela. Indlela alizoba ngayo ikhaya ezincwadini zakhe yileyo wayelakhe ngayo elakhe ikhaya. Ikhaya elililo uliveza njengekhaya alinothando, imvisiswano, uxolo nengqeqesho.

Ikhaya elinje iba likhaya elinesidima nesithozela kwaye liyathandwa ngabantu kanye ngoku kwelakhe.

3.2.3 Ukusebenza kwakhe (1921-1958)

UGuybon wayengomnye woompondo zihlanjiwe kuncwadi lolwimi lwesiXhosa, ungomnye wababhali bokuqala beencwadi zesiXhosa nabantetho isisiXhosa. Waba ngumbhali odumileyo weenoveli, amabali amafutshane, imihobe nemibongo kwakunye nemidlalo yeqonga. Phantse kuzo zonke ezi ndidi zoncwadi ubonwa njengogqwesayo.

Ngaphandle kokuba ngumbhali oku kwamnika udumo, wayekwangumfundisintsapho, ngaphezu koko ikho neminye imisebenzi eliqela awathi wazibandakanya nayo. Ngonyaka ka1920 uSinxo waya waphumelela izifundo zobutitshala, waba ke ngoko uyititshala egqibeleleyo. Emva koku wahlohla kwizikolo eziliqela kwiindawo ezahlukeneyo, eQonce, eMonti, eCala naseNjwaxa. Ngaphandle kokuhlohla oku, wasebenza imisebenzi eyahlukeneyo eRhawutini naseBhayi, nalapho wahlala ithuba elide esebenza khona.

⁹ Udliwanondleba noNomsebenzi Sinxo.

Ngonyaka ka1921 nowawungunyaka olandela lowo waphumelela ngawo ubutitshala waya waqalisa ukuhlohla, kuloo nyaka mnye wahlohla kwizikolo ezithathu ezahlukeneyo. Ukususela kumhla wokuqala kaJanyuwari ukuya kumhla wama -31 kuMatshi wahlohla kwaNonkcampa, eQonce. Ukuqala kumhla wokuqala kuAprel;I ukuya kowama-30 kuSeptemba wahlohla eAnnshaw kwalapho eQonce. Loo nyaka wawuvala ngesikolo saseNgwenya, kuso waqala ngomhla wokuqala ukuya kowama-31 kweyoMnga.

Kunyaka olandelayo, unyaka ka1922 waya walishiya elaseQonce waya kuqala iqalo elitsha eRichmond. Apho ke wakha wahlala ithutyana, wawugqiba unyaka. Waqala ngomhla woku-1 kuJanyuwari ukuya kutsho kumhla wama-31 kaMatshi ngo1923. kulapho iphupha lakhe lokuba ngumbhali wesiXhosa lafezeka khona ngoba incwadi yakhe yokuqala ethi UNomsa, wayibhala esasebenza apho kuloo nyaka ka1922.

Ukusuka kwakhe eRichmond wakhe wathi xha ekufundiseni kwizikolo zikaRhulumente kangangonyaka. Waya kusebenza kwisikolo sabucala, iQanda Baptist Institution, apho ke wasebenza ukusuka ngomhla wokuqala kuApreli ngo1923 ukuya kowama-31 kuDecember ngo1924.

Emva koko waphinda wabuyela kwaseQonce, ukusukela ngomhla wokuqala kuJanyuwari ngo1925 ukuya kuma ngomhla wama-30 kuSeptemba wahlohla eRabula Native School. Emva koku waya wakekelela ngaseBhayi. Ukusukela ngomhla wokuqala kuOktobha ka1925 waya wasebenzela uBenjamin Dubb nowayeligqwetha lalapho eBhayi.

Wasebenza apho kwada kwangunyaka olandelayo. Wabuya waphindela ekubeni ngumfundisintsapho, kwesi sihlandlo waya kuhlohla eManley Flats Native School, eAlbany. Apho ke waqala ngomhla we19 kuJulayi ka1926 ukuya kutsho kumhla we30 kuJunc ka1927. Emva koku waya kusbenza cMonti kwaBaker Ring, apho wayesebenza njengomhleli wephephandaba, Umlindi. Ngelishwa lakhe eli phephandaba laphelelwa lingenaxesha lingakanani lishicilelwe.

Nabanina ophilayo apha emhlabeni uba nalo ixesha aye abetheke ngalo eve ubunzima. USinxo lamfikela ke naye eli xesha. Waya wanqatyelwa ngumsebenzi yabe inkosikazi yakhe ikhathazwa yimpilo ecaleni. Kwathi kwakuba nje kwanzima ngakumbi kuye kuba watshona ematyaleni ekwaye kwanzima ukuwahlawula wada wathenjiswa nangokubanjwa. Kwathi kwakuba nje waqala wacela amancedo, nanko ebhalela uSheperd wequmrhu awayelisebenzela njengomphononongi. Waya wamlandulela uSheperd. Wabhalela iOxford University Press, waza apho waphendulwa nguLeo Marquard emboleka imali kweyakhe. Waba ngaloo ndlela uyakhululeka, kodwa noxa kunjalo yaya yasweleka inkosikazi yakhe kuba ukugula kwakusele kuyikhulele ngamandla (Opland, 1998: 339).

Kwesi sithuba waya wafumana umsebenzi kumzi woshicilelo oseDikeni, iLovedale Press. Apho wafika wancedisana noW.G. Bennie ekuqulunqeni nasekuleleni iincwadi zesiXhosa zamabanga aphantsi ekuthiwa ziiThe Stewart Xhosa Readers.

Wayayawusileya loo mmandla weMpuma Koloni wawelela kweleendunduma, eRhayutini. Apho wafika waqashwa njengomhleli wephephandaba lalapho elalibizwa ngokuba yi Bantu World. Apho waqala ukusebenza ngonyaka ka1934 waya kuyeka ngoJuni ka1937, waya wabuyela eBhayi emva koko. Ekupheleni kukaJuni lowo ukuya kuma kumhla wama-30 kuJuni ka1941 wasebenza njengetoliki kwii ofisi zikamantyi apho eBhayi. Ngokuthetha kwentombi yakhe ke, wayengapheleli ekutolikeni kuphela. Ngenxa yobulungisa wayebakhokela abo wayebatolikela, wayetolika ngendlela ecebisayo ukuba ubani aphenyule njani ukuze aphuncuke kwelo tyala.¹⁰

Ekupheleni kwakhe apho kwangaloo mhla mnye wasebenza kwisebe lezentlalontle kwalapho eBhayi. Apho ke wagqibalisa ngomhla wama-30 kuMatshi ngo1949. Apha ke wayeyekiswa yinto yokuba wayebuyela ekubeni ngumfundisintsapho. Ngomhla wokuqala kuAprili ka1949 wahlohla eSt. Philips, eMonti. Wagqibalisa ngomhla wama-30 kuJuni, wama ngomhla wokuqala kaJulayi waqalisa eSt. James kwalapho eMonti, apho wagqibalisa ngomhla wama-23 kuSeptemba kwangalo nyaka ka1949.

Kunyaka olandelayo, ngomhla wokuqala kuJanyuwari ka1950 waqalisa ukufundisa eMbewuleni (Hota Mbeula) eCala, eXhalanga. Apho ke wahlala iminyaka emithathu waze wemka ekupheleni kuka1953 ebuyela kwelokuzalwa eNjwaxa, nalapho wafika wayinqununu yesikolo salapho. Esi sikolo ke yaba yindawo yakhe yokugqibela neyona wakhe wasebenza kuyo ithuba elide.

¹⁰ Udliwanondlebe noNomsebenzi Sinxo.

Waqala ukusebenza khona ngomhla wokuqala kuJanyuwari ka1954 wagqibalisa ngomhla wama-25 kuJuni ka1958, loo nto ke imnika iminyaka emine eneenyanga ezintandathu elapho. Le minyaka xa idityaniswe nayo yonke eminye athe wafundisa ngayo ngethuba esidla ubomi isinika iminyaka elishumi elinanye.

Eminye imisebenzi le wayemane eyenza ingasinika iminyaka engaphezulu kumashumi amabini. Nanjengoko imisebenzi yakhe yayimzulisa kwiindawo ngeendawo, oku kwaba negalelo ekubhaleni kwakhe kuba apha ekuhambeni wadibana neentlobo-ntlobo zabantu abanamasiko nezithethe ezahlukileyo. Oku kwamnceda ekubeni azazi aziqonde ezinye iintlanga nezithethe zazo neendlela ekuphilwa ngazo kwiindawo ngeendawo aze olo lwazi aludlulisele kubafundi besiXhosa ngokuthi ababhalele amabali anxulumene noku.

Wathi esahlala eNjwaxa kwacaca ukuba ukugula kuya kumkhulela kuba wayekhathazwa sisifo seswekile *nehighblood*, walaliswa kwisibhedlele saseDikeni, iVictoria waza ngomhla we6 kuJuni wanikezela, wayibeka inqawa waba ke njalo uyalishiya eli nemisebenzi emihle alenzele lona.¹¹

Apha ngezantsi sizakufumana uluhlu lwazo zonke izikolo awathi wahlohla kuzo uSinxo ngokulandelelana kwazo. Oku kufumaneka kuMkonto (1988:16):

¹¹ Uninzi lolwazi malunga nokusebenza kukaSinxo lufunyenwe kwithisisi kaMkonto B.B. awayibhala ngo1988.

<u>FROM</u>	<u>TO</u>	<u>NAME OF SCHOOL AND FISCAL DIVISION</u>
1.1.1921	31.3.1921	Noncampa (Ind.) Native School: King Williams's Town.
1.4.1921	30.0.1921	Annshaw (Wes.) Native School: King William's Town.
1.10.1921	31.12.1921	Ingwenya (Wes.) Native School: King William's Town.
1.1.1922	31.3.1923	Richmond (E.C.) Native School: Richmond.
1.1.1925	30.9.1925	Rabula (E.C.) Native School: King William's Town.
19.7.1926	30 6. 1927	Manley Flats (E.C.) Native School: Albany.
1.4.1949	30.6.1949	East London Location St. Philips (E.C.) Native School: East London.
1.7.1949	23.9.1949	East London West, St. James (E.C.) Native School: East London.
1.1. 1950	to date	Hota mbeula (E.C.O.E.) Native School: Xalanga.

Le ngxelo ke yakhutshwa njengesatifiketi esakhutshwa ngomhla we18 kuJuni eKapa
nguB. P. Joseph nowayeyinqonyela kwisebe lezefundo ngelo xesha. Sakhutshwa

ngexenxa wayafaka isicelo sokuhlohla eNjwaxa nesathi saphumelela saba sisikolo sokugqibela aqhlohla kuso. Kungako lingekho igama laso kolu luhlu lungentla (Mkomo, 1988: 16-17).

3.2.4 Isapho wakhe

Ngonyaka ka1924 uGuybon waya watshata intombi yombhali nembongi yesizwe uS.E.K. Mqhayi, lowo wayinguBeula Nohle Mqhayi, uMamZima isiduko. Naye wayengutitshakazi njengomyeni wakhe. Ngo1926 balizwa ngomntwana wokuqala, intombi kaSinxo yokuqala neyokugqibela uNomsebenzi Judith. Walandelwa kuPhakamile Shakespeare, yena wolekelwa nguMahatma Gandhi nowathi ngelishwa wasweleka esolubomvu usana. UBeula naye wasweleka ngonyaka ka1929 eshiya uSinxo nezozibothobothwana zibini kuba babesebancinci kakhulu ababantwana ukusweleka kakunina wabo.¹²

Ngexenxa wayesebenza eBhayi waya wadibana noMamCirha, uLenah intombi yaseGinsberg, waza ke wathatha yona njengomfazi wakhe nanjengoko wayengenankosikazi kwaye enabantwana abancinci. Kuyo ke wafumana abantwana abangamadodana abahlanu. Owokuqala yayinguBoy-boy, alandelwe nguMonde, kuze uKhawulezile (Koko), aze yena olekelwe nguDondolo kuze kugqibele uNkululeko

¹² Udliwanondlebe noNkosikazi Gaysan obizwa ngokuba ngumama uTshatshu, uyinzalelwane yaseNjwaxa kodwa sele ehlahle eGolf Course kufutshane nedolophu yaseDikeni.

(Frityi). Xa bebonke ke abantwana bakhe babasixhenxe, abafana abathandathu nomafungwashe wabo ekukuphela kwakhe intombi.¹³

Bonke ke aba bantwana abazange bakhulele eNjwaxa kuba babekho ngeli xesha utata wabo sele esebenza ngoko ke aba badala bafunda eBhayi, abanye kwakuxhomekeka ukuba bazalwa utata wabo esebenza phi na. Abasaphilayo kubo bathathu ngoku, yintombi le noonyana ababini.

3.2.5 UGuybon Sinxo njengombhali wesiXhosa.

UG. B. Sinxo lo waziwa kakhulu njengomnye wababhali bokuqala nabaphambili beencwadi zesiXhosa. Waba ngomnye woompondo zihlanjiwe kuncwadi lwesiXhosa. Wayengumbhali wenoveli, imihobe nemibongo, imidlalo yeqonga kwakunye namabali amafutshane. Phantse kuzo zonke ezi ndidi zoncwadi wathi wazibandakanya nazo, uSinxo waba yimbalasane.

Kumabali amafutshane, nangona engengombhali wokuqala wamabali amafutshane. Ubonwa njengembalasane ngenxa yesimbo sakhe esahlukileyo sokuwabhala nangenxa yokuba amabali akhe anika umdla, ayahlekisa kwaye onke anemfundiso ingakumbi

¹³ Ulwazi lukaNkosikazi Gaysan, uKoko Sinxo, uNomsebenzi Sinxo kunye noMnumzana Khulile Sinxo.

kwintlalo yasekhaya kanti nasentlalweni jikelele. Umntu akoneli kukuwafunda amabali akhe uba nomdla wokuwaphindaphinda. Oku sikubona kakuhle kwincwadi yakhe ebalasele kakhulu yamabali amafutshane ethi UNojayiti Wam. Le ncwadi ihlekisa kakhulu kwaye ubani akadikwa kukuyifunda.

Kwidrama, nalapho igama lakhe linkqenqeza phambili. Isizathu sicace gca ke apha kuba ungumbhali wokuqala ngqa esiXhoseni ukubhala imidlalo yeqonga ngesiXhosa. Imfene kaDebeza yaba yincwadi yokuqala ngqa yedrama yesiXhosa, kungako ke uSinxo enikwa iwonga lokuba nguvulindlela wedrama yesiXhosa.

Kwakhona uSinxo ukwabonwa njengengcungela kwinoveli, kwesi isihlandlo asikuko nokuba wayengumntu wokuqala ukubhala inoveli yesiXhosa. Bakhona ababhali bolu didi ababengaphambi kwakhe, bebonke babekhokelwa nguHenry Masila Ndawo ngenchwadi yakhe ethi Uhambo LukaGqobhoka. Uluvo lokuba uSinxo ngutata wenoveli luvela kuVilakazi, uMtuzze uyaluxhasa naye olu luvo, kwincwadi kaSinxo ayilungiselele ukufundwa ngabantu abasaqalayo ukufunda isiXhosa uthi:

It seems that Sinxo's realism in style and subject matter, as well as his molaristic approach, were to set a pattern which later writers were to follow. So in this sense Vilakazi's appellation is correct.

(Mtuzze, 1995: viii)

USinxo ingqondo yokuba makabe ngumbhali wesiXhosa yamfikela ngexesha wayesesinaleni eMthwaku. Omnye wabafundi balapho uEnoch Guma waba nento yokumana elahleka engazi esikolweni. Yaba ngummmangaliso le nto kwabanye abafundi kuba baye baqaphela ukuba abasemagunyeni abazikhathazi ngale nto. Bothuka ngakumbi bakufumanisa ukuba uGuma lo njengokuba emana elahleka nje ubexakekiswe yinto yokuba ebhala incwadi. Le ncwadi yaya yashicilelwa ngonyaka ka1918, yayisithi UNomalizo.

Yathi yakuphuma le ncwadi ibhalwa ngumfundi, nabanye abafundi bakhuthazeka banomnqweno wokuba nabo babe nezabo iincwadi ngenye imini. Iqelana labafundi ladibana lenza umbuthwana abawubiza ngokuba yiWitenagemot. Embuthweni apha babeliqelana elimalungu amathandathu. Kuwo singakhankanya uSinxo kunye noJ.J.R. Jolobe nowaphela engumbhali odumileyo kanye oku kukaSinxo. Apho kwiWitenagemot kwaye kwamiswa umthetho wokuba lungu ngalinye rhoqo kwiveki yesibini lizise kwamanye isiqwentshana elisibhalileyo, lisifundele amanye. Kwathi kanti le nto inento yayo kwaye kukho apho iya khona kuba kwelo qumrhu injongo yabanye yaphumelela kuba naku namhlanje sithetha ngoG.B. Sinxo noJ.J.R. Jolobe abangababhali beencwadi zesiXhosa (Mkonto, 1988: 16). Iwonga lempumelelo yabo ekubhaleni ke ngoko silinika uEnoch Guma lowo wabanika ilunda kunye nombutho lowo iWitenagemot ngokubanceda ukuphumeza iinjongo namaphupha abo.

Ngonyaka ka1922 ngexesha uSinxo wayehlohla eRichmond, wazenzela igama ngokuthi akhuphe inoveli yakhe yokuqala enamaphepha angamashumi alithoba

anesithathu (93) ethi UNomsa. Yashicilelwa ngumzi woshicilelo oyiLovedale Press, eDikeni. Incwadi elandela le yaye yohluka kakhulu kule, yona yaba yincwadi yemidlalo yeqonga ethi Imfene kaDebeza, yona yashicilelwa ngo1925, nayo ishicilelwa ngabaseLovedale. Yayimfutshane kakhulu inamaphetshana nje angamashumi amathathu ananye (31). Emva kwayo waphinda wazijika izikeyi, wabuyela kwinoveli. Yona yayinamaphepha angamashumi asibhozo anethoba. Le ke yona wayinikezela kwinkosikazi yakowabo awayeyithanda kakhulu uBeula Nohle, yona ke yayisithi Umfundisi WaseMthuwasi. Yashicilelwa ngonyaka ka1927 nayo ikwashicilelwa yiLovedale Press. Emva kwale inoveli wabhala kwa enye inoveli ethi Umzali wolahleko ngonyaka ka1933, nayo ikwashicilelwa ngabakwaLovedale Press.

Le ke yaba yeyona inomthamo kuba yayinde kunazo zonke iincwadi awaye sele ezibhalile, yayinamaphepha alikhulu elinesine.

Emva kwale incwadi wakha wathi xhaa ekubhaleni waxakeka yeminye imisebenzi, kwaye nempilo yakhe yayithande ukuba nkenenkene. Elinye ixesha walichitha ekuncediseni uW.G. Benni ekuqulunqeni iiThe Stewart Xhosa Readers. Emva koku waya wabuyela ekubhaleni ngenoveli ethi Isakhono somfazi ngonyaka ka1956.

Ngonyaka ka1959 wathi gqi nento entsha kraca elubhalweni lwakhe, washicilela incwadi yamabali emibongo ethi Thoba sikutyele. Le yayincwadi enamabali emibongo engamashumi asixhenxe anesithandathu (76), yona yabe inamaphepha angamashumi asixhenxe ananye(71).

Kwathi kusajongwe le yemibongo emva kweyedrama neenoveli, wathi gqi namabali amafutshane ngoku. Oku wakuveza ngencwadi ethi Imbadu eyashicilelwa ngo1960. Le ncwadi inamaphepha angamashumi alithoba anesithandathu (96). Kwangaloo nyaka mnye yaphuma kwakhona incwadi yakhe ethi Imfene kaDebeza koko sele yongezwe eminye imidlalwana, ngoku yayisele inamaphepha alikhulu elinesihlanu nanjengoko yayongeziwe. Isihloko sayo naso sasisele sisithi Imfene kaDebeza neminye imidlalwana.

Abashicileli bakwaLovedale baphinda bamshicilelela enye incwadi ngo1961, nayo yayiyincwadi yamabali amafutshane inamabalana angamashumi amabini anambini (22). Le yona yileyo ithi UNojayiti wam. Kunyaka olandela lo wokushicilelwa kwale ncwadi, unyaka ka1962 yaba ngunyaka wakhe wokugqibela esidla amazimba, walishiya eli ngoJuni walo nyaka. Zashiyeka zishicilelwa ke kodwa ezo ncwadi wayesele ezibhalile. Ngo1963 yaphinda yashicilelwa kwakhona incwadi ethi UNojayiti wam. Isitiya yaba yincwadi yakhe yokugqibela neyathi yashicilelwa ngabakwaLovedale Press ngonyaka ka1964, naso sasiyincwadi yamabali amafutshane eyayinamaphepha alikhulu elinethoba (109).

Kuzo zonke ezi ncwadi zakhe uSinxo ubhala ngobomi bentlalo beendawo ngeendawo athe wahamba kuzo ngexesha adla ubomi. Uya kuwafumana amabali aseRhawutini, eBhayi, eMonti nazo zonke ezinye iindawo awayekhe wasebenza kuzo oku kubonisa ukuba wayeneliso elibukhali nengqondo ekrelekrele. Wayengahlali nje xa esendaweni koko wayefunda konke anakho ukukufunda ukuze olo lwazi alwabele abanye abantu

ngokubabhalela iincwadi. Uninzi lwamabali akhe abhalwe okanye asekelwe kwilali yakowabo iNjwaxa. Abonisa indlela yokwakha ikhaya, indima yendoda nomfazi ekhayeni nasekuhlaleni nasekukhuliseni abantwana. Eyona nto ayibeka phambili bubuKrestu nokubonisa ukuha iinkolo zemveli ngamampunge. Ukwathelekisa ubomi basezidolophini nobasezilalini. Kuyo yonke loo nto onke amabali akhe aneemfundiso ezakhayo kumfundi othe wawathathela ingqalelo.

Ngaphandle kokuba wabhala ezakhe iincwadi zikho nezinye zabanye ababhali awathi waziguqula ukusuka esiNgesini wazizisa esiXhoseni. Ngo1958 waguqula inoveli kaSir Herry Rider ethi, She ukuba ibengu- Uzibaningashekazi. Kwangaloo nyaka mnye waguqula kwa inoveli. Le yayiyekaAnthony Hope, isithi The Prisoner of Zenda yathi Umbanjwa waseZenda. Ngo1959 waguqula ekaMary Hamilton ethi, The Life of Abraham Lincoln sathi isihloko sayo Ubomi buka Abraham Lincoln. Ngonyaka ka1960 waguqula inoveli kaDaniel Defoe ethi Robbin Crusoe, yabangURobbin Crusoe. Ngo1961 waguqula ekaSir Percy Fitzpatrick ethi Jock of the Bushveld yabangUJock wasezindle. Kwangaloo nyaka ka1961 waguqula eyokugqibela ethi A new arithmetic series by A.P.B.: Book I. Yayibhalwe nguDr. G. R. Goosen nabanye, wayiguqula yathi, Ukrozo olutsha lwezibhalo zeA.P.B.: Ibanga I (Mtuze, 1995: iv).

UDikeni kwincwadi kaSatyo(1998:9) usibonisa ukuba abanye ababhali beelwimi zesintu banefuthe zeentsomi:

Kukho uluvo oluthi ababhali besiXhosa nabezinye
 nje iilwimi zakwaNtu bafuthelwe ngolona hlobo luncwadi
 lwemveli. Olu ncwadi lwemveli kubhekiswa kulo ke uya
 kufumanisa ukuba ziintsomi ezi kuthethwa ngazo. Olu futhelo
 luyaqondakala ngakumbi kule mpi yakudala – ababhali batanci.

Nanjengoko bekukhe kwakhankanywa ngaphambili ukuba uSinxo wayezisebenzisa
 neentsomi, kucacile ukuba naye ukolu didi kuthethwa ngalo apha ngentla. Yena
 usebenzisa ubulumko obukhulu kuba akusoze ufumane apho kukho indawo ethi
 “kwathi ngantsomi”, koko uyibalisa njengebali uzifumanele wena ukuba bekufanele
 ukuba yintsomi. Ngamanye amaxesha uye uyive ukuba yintsomi ethile oyaziyo koko
 apha ebalini kutshintshwe izilwanyana zenziwa abantu okanye kutshintshwe amagama
 abantu.

Iintsomi ezi akazisebenzisi nje, koko unika imfundiso kwaye ubonisa ukuba kwa iintsomi
 ezi zazingabaliswa kuba kuhanjiswa ixesha koko zazinenjongo, ntsomi nganye
 inemfundiso eyinikayo.

Kwincwadi ethi Imfene kaDebeza kulapho lufumaneka khona uninzi lwamabali
 angumzekelo woku. Elinye lala mabalana lelo lithi *Ihlala likaNomanikiniki*. Apha kweli
 bali sibona uHlungulwana esiya kufuna umyeni, endleleni udibana nexhegwazana
 elimcele ukuba akhothe ubuthuku emehlweni alo, nyhani wenza ngokwesicelo. Eli
 xhegwazana lambulela lamnika iintsikelelo, lamcebisa nokuba aze afike enze njani kuloo

mzi aya kuwo. Ngenene indlela yakhe yaba nempumelelo. Udade wabo naye wathathisa, ekwahamba le ndlela inye nengxaki inye. Naye wahlangana noNomanikiniki wenza kwa esaa sicelo wayesenze kudade wabo. Yahlahlamba le ntokazi, yaphambana yazikhupha zonke izishwabula ithuka elo xhegokazi. Yabambi kakhulu indlela yakhe, wanamashwa, wabuya nzima nalapho.

UDikeni kuSatyo (1998:13) xa ethetha ngeentsomi uqhuba enjenje:

Intsomi ke idla ngokuba neziganeko ezithile
ezaziwayo ukuba azinakubakho kweli lizwe
siphila kulo kodwa zifumaneka kwilizwe leentsomi.

Oku kuyangqinwa kweli bali lingentla, ngubani kweli lizwe siphila kulo obenokuvuma ukutshata nomntu oyinyoka? Kusentsomini kuphela apho kwenzeka ezo zinto. Eli bali ke ngoko lingumzekelo ophilileyo wentsomi kuba kwa lo myeni atshintshana ngaye la mantombazana yinyoka, nguSikhulumakathethi igama lakhe. Wayeya kuthi ukuze aguqukele ebuntwini afumane inkosikazi esulungekileyo esimilweni. Ngenene wathi akuphumelela uvavanyo olwalusenziwa kuwo amantombazana ayesiya apho uHlungulwana, yamthanda le nyoka yaza yatshata naye sele engumfana omhle kunene. Eli bali alikholeleki ukuba ingalibali elenzeka ngenene okanye elinokwenzeka, koko yintsomi. Imfundiso yalo kukuba umntwana oqeqeshiweyo nothobileyo uba nempumelelo kanti oqaqadekileyo uba namashwa kwaye akabi nampumelelo.

Xa ubani ejonge zonke iincwadi zikaSinxo wofumanisa ukuba, uSinxo lo wayezama ukwakha isizwe ngokusibonisa indlela yokululeka abantwana ekhaya. Eyona nto ayivezayo kukuba ikhaya lobuKrestu likhaya lothando, thando olo oluzala uxolo imvisiswano nabantwana abazimo zisulungekileyo. Lonke eli futhe lilo elakha isizwe kuba kaloku aba bantwana oku kusulungeka bayakukusebenzisa nasekwakheni ezabo iintsapho.

University of Cape Town

ISAHLUKO SESINE

IINCWADI ZIKASINXO NEZIKUQULATHILEYO

4.1 Iincwadi zikaSinxo ngokulandelelana kwazo. (1922-1964)

Ukususela ngonyaka ka1922 ukuya kutsho ngonyaka ka1964, zilithoba iincwadi zikaSinxo ezathi zashicilelwa. UNomsa (1922) yinovelu yakhe yokuqala kulandele Imfene kaDebeza (1925). Yona ke yincwadi yomdlalo weqonga. Waya walandelisa ngenovelu ethi Umfundisi waseMthuqwasi (1927). Ngo1932 wabhala inoveli ethi Isakhono somfazi. Ngo1933 walandelisa ngenovelu ethi, Umzali wolahleko. Ngo1956 kwaphinda kwakhutshwa Isakhono somfazi namanye amabalana. Umahluko kuleya yokuqala yayikukuba kongezwe amabalana amabini. Wayilandelisa ngo Thoba sikutyele (1959). Le ke incwadi yincwadi engamabali emibongo elungiselelwe ngqo abantwana besikolo. Yalandelwa yincwadi yamabali amafutshane ethi Imbadu (1960). Emva koku kwaye kwaphuculwa leyo yomdlalo weqonga ithi Imfene kaDebeza ngokuthi kongezwe eminye imidlalwana, yaphuma seyisithi Imfene kaDebeza neminye imidlalwana (1960). Ngonyaka ka1961 kwaye kwashicilelwa incwadi yamabali amafutshane, UNojayiti wam. Emva koku waya walishiya eli ngonyaka ka1962, kodwa ke kwashiyekwa kushicilelwa ezo wayesele ezibhalile iincwadi. Ngonyaka ka1963 kwaphindwa kwashicilelwa UNojayiti wam. Incwadi yakhe yokugqibela yashicilelwa ngonyaka ka1964, yona ithi Isitiya. Nayo ke yayiyincwadi yamabali amafutshane.

Nanjengoko sesibonile, ezi ncwadi ziinovelu, amabali amafutshane, imihobe nemibongo kunye nemidlalo yeqonga. Kuzo zonke ezi ncwadi, umbhali ujongene

nesimo sentlalo. Uveza indlela ekwakuphilwa ngayo nekwakufanelwe kuphilwe ngayo ngelo xesha. Oku ukwenza ngokuthelekisa izimo zentlalo ezahlukeneyo nezazikhuphisana, eyasedolophini neyasezilalini ngokunjalo neenkubeko ezimbini eyaseNtshona nekaNtu. Kumabali akhe uthelekisa inkolo yobuKrestu nekaNtu. Ethelekisa ezi nkolo zimbini nje uyiveza elubala into yokuba eyona nkolo emayilandelwe yile yobuKrestu. Abantu abalandela inkolo kaNtu ubaveza njengabantu abasemva nabangakhanyiselwanga abenza ubuhedeni. UMTuze (1996,111), uSinxo umbona njengomzekelo wababhali ababushumayeza phandle ubuKrestu:

Iincwadi ezininzi zide zibe ziintshumayelo eziphandle.

UG.B. Sinxo uye ashumayele phandle kwiincwadi zakhe.

Onke ke amabali akhe akwaphathelele ekwakheni ikhaya. Ayayiveza indlela ekufanele indoda nomfazi baphathane bahlalisane ngayo, ekwagxininisa kakhulu kwindima yokuqeqeshwa kwabantwana. Ngoko ke amabali akhe aphathelele ekwakhweni kwesizwe. Kaloku umntwana ophuma kwikhaya elakhekileyo uba ngumzekelo omhle esizweni kwaye abe nendima enkulu ekwakheni isizwe jikelele.

4.2 Amagqabantshintshi ngeencwadi zakhe.

4.2.1 UNomsa

UNomsa nguvulindlela kaSinxo ekubhaleni kwakhe iincwadi zesiXhosa. Le noveli wayibhala ngonyaka ka1922. Ngeli xesha wayengumfundisintsapho eRichmond.

Kubalulekile ukuba ikhankanywe indima yokusebenza kwakhe eRichmond kuba eli bali lakhe alibalisa kUNomsa lisekelwe eRichmond naseNjwaxa.

KUNomsa umbhali utholekisa isimo sentlalo sasezilalini nesasedolophini. Oku ukwenza ngokusebenzisa iNjwaxa neRichmond. Oku ukwenza ngempumelelo kuba iNjwaxa uyazi kakuhle nanjengoko ilikhaya lakhe, kanti neRichmond yile wayebhala ehlala kuyo nanjengoko wayesebenza khona ngexesha wayebhala ngalo le ncwadi.

Ezi zimo zezi ntlalo zimbini uzithelekisa ngokutshintsha kwesimo sentlalo kuNomsa. UNomsa ushiya ikhaya lakhe iNjwaxa esiya kusebenza eRichmond. Akazange emke kokwabo ngaphandle kokuya esinaleni nasedolophini yaseDikeni

ERichmond wafikela kwaNkosikazi Adams. Apho kwakuhlala umama wekhaya elo kunye nentombi yakhe uNongendi. Abanye abantu awathi waqhelana nabo ngabafana ababini ababethanda ukundwendwela kwelo khaya, uVesazi noThemba. Lo mzi wayefikele kuwo yayingumzi wamaKrestu. Ayizange ibentsha ke le into kuye kuba naye wayesuka kwikhaya lamaKrestu kwaye eyihamba naye icawa.

Kweso sithathu solutsha waya wathana qhwe kakhulu noThemba. UThemba lo kwakungekho namnye umogqithayo ngokunxila apho eRichmond. Yaba ngumnqa ke ebantwini balapho into yokuhelana kangaka kwetitshalakazi nenxila. UNomsa wenza kangangoko anako ukuncedisa uThemba ekuyekeni utywala. Ngenenc ekugqibeleni wabuyeka, walinene elisebenzela impumelelo. Kwavela ekugqibeleni ukuba uThemba ngunyana owatshipha kudala kasibonda uSindile waseNjwaxa apho uNomsa wayevela khona. Oku kwabuqinisa ngakumbi ubuhlobo bukaThemba noNomsa.

Abazali bakaThemba emva eNjwaxa babesithi xa bebona uNomsa banqwenele ukuba kuthi kanti unyana wabo uThemba wayengatshiphanga ukuze uNomsa bamzekele yena. UNomsa wathi akufumanisa ukuba ngulo Themba lo wavuya ngaphakathi kwaye wazixelela ukuba uza kugoduka naye ukuze nephupha labazali bakaThemba liphumezeke.

Kwelinye icala uVesazi wakhulelwa ngumnqweno wokuba athandane noNomsa wabe uNomsa engekho kuloo nto. Kule nto uVesazi wakhuthazwa nguNongendi kuba wayengafuni uNomsa athandane noThemba nanjengoko wayemfunela kuye uThemba. UNongendi kwakuya kumlungela ke ukuba uNomsa wayenokuthandana noVesazi ukuze akhwebuleke kuThemba. Kanti umama kaNongendi yena wayefuna uNongendi athandane noVesazi. Wakhulelwa zezo ntshaba zintathu ke uNomsa wabe yena ngelo xesha engekabi nanjongo zakuthandana naye nawuphi na kwabo bafana babini.

Uvelesazi wamgrogrisa ngokumthumela ngohili, imfene nempundulu nangokumtshisa ukuba akamvumi. Emva kwezi zisongelo wagula uNomisa waziva izingqi zemfene wanga uyababona noohili abo. Ekuguleni kwakhe wayeshwantshwatha igama likaVelesazi ezama ukuxela ukuba ubulawa nguye. UNkosikazi Adams wayihambisa ngenye indlela le nto esithi uNomisa uncwase uVelesazi uguliswa yinto yokuba lo mfana engamfuni, ude abhude ngaye.

Waya waphila ke uNomisa waza wathandana noThemba bagqiba kwelokuba bagoduke baye kutshatela kowabo bangaze babuyele apho. Kwathi kwakubanje uNongendi wagqiba ekubeni abulale uThemba. Waya endlwini kaThemba apho wafika uVelesazi sele engaphambili naye enenjongo yokubulala uThemba. Wayenxibe ibhatyi kaThemba ukuze angabonwa ukuba akangoThemba. UNongendi wafika uVelesazi engaphakathi ethiyisela ngerhuluwa ukuze uThemba afele apho. Wafika wadubula uNongendi ecinga ukuba udubula uThemba kanti udubula umhlobo wakhe uVelesazi. UVelesazi waya kufela phambi kukaNomisa noThemba, ecela uxolo kubo. Kwafika amapolisa axela ukuba ungumguvela womgulukudu ekukudala ufunwa owabaleka eRhawutini onamatyala okubulala abantu abasixhenxe. UNongendi yena waya kuzimangalela ezixela ukuba umbulele uThemba, wathi evalelwe njalo weva ukuba ubulele uVelesazi endaweni kaThemba naye wazibulala. Saba njalo ke isiphelo sesi sibini. Umvuzo wesono kukufa.

UThemba noNomisa bagoduka. Kwavuywa kakhulu emakhayeni wabo xa bebuya sebehamba bobabini beneenjongo zomtshato. UThemba wafika wagqitha kuba

wonyulwa ukuba ahambe neqela elaliza kuthatha inxaxheba kwimfazwe yelizwe yesibini. Kwavakala iindaba ezilusizi zokuzika kwenqanawa leyo (Mendi) kwakuhanjwa ngayo. Ngethamsanqa uThemba waba kwiqela elaye lasinda, waza wabuya emva konyaka onenyanga ezintandathu. Kwaba kukhona batshatiswayo ngabazali babo. Bahlala ngokonwaba emva koko banabantwana ababini uSisa noThenjiwe.

Ekuqaleni kwale ncwadi sinikwa umfanekisongqondweni wekhaya likaNomsa. Likhaya elinothando, uxolo nemvisiswano. Ngenxa yalo nto nomntwana ophuma kulo ngumntwana onothando nobuntu. Oku kwakucacile ukuba ukuthathe ebazalini bakhe. USinxo uyasinika umfanekisongqonweni ngabazali bakaNomsa, xa ethetha ngoyise uthi:

Wayengumfo othe ncothu egadeni... inene ngokufuma
nesimilo, indlela yenqwelo ngokulunga, inkulu embusweni
wamaGqunukhwebe, isithethi esibe sinezafobe zokuthetha.

Kanti xa echaza unina kaNomsa uhambisa enjenje:

Le nkosikazi ibiwufanele lo mzi. Ibingumhlobo
omkhulu ezihlotyeni, utshaba oloyikekayo njengomyeni
wakhe ezintshabeni, indlezana ngobubele.

(Sinxo, 1922:1)

Into ebangela uSinxo avule le ncwadi ngokuveza ikhaya nabazali bakaNomisa noNomisa engumntwana olungileyo, kukubonisa ukuba umntwana ophuma kwikhaya elinothando uxolo nengqeqesho uba ngumzekelo omhle esizweni kuba uba njalo naye ukusulungeka xa engathanga wazilahla iimfundiso zabazali bakhe.

UNomisa lo akaphelelenga nje ukuba mhle ngaphakathi nangezenzo, unjalo ukuba mhle nangaphandle. Uchazwa njengenzwakazi emanz'andonga. Xa echaza obu buhle bakhe umbhali uthi:

...uNomisa, inzwakazi enkulu – kuba umvundla
wawuzeke indlela, ngezo nwele zimnyama zinde,
ngaloo mehlo anombizane athi “Ndithande, ngaloo
menyo amhlophe kanina (p.2).

USinxo uphikisa uluvo lokuba “ubuhle bekhiwane zimpethu”. Kukho uluvo lokuba umntu omhle akamhle ngaphakathi. USinxo ke yena uveza uNomisa emhle macala omabini.

Apha kule ncwadi umbhali ubonisa izinto ezininzi. Okokuqala uveza ukuba umfazi osimo sihle ungumakhi olungileyo wendoda yakhe, ikhaya nesizwe ngokubanzi, kanti okhohlakeleyo ungumtshabalalisi. UNomisa wakhupha uThemba ebunxileni awayengene kubo bumini wambuyisela ebuntwini waza uThemba wakwazi nokuya kumela isizwe

emfazweni. Ukuba wayengazange adibane noNomsa, ngengazange akwazi ukuya kulwela isizwe sakowabo emfazweni.

Ukuba uNomsa wayengayanga kusebenza eRichmond adibane noThemba, uThemba ngewahlala elelaa nxila wayelilo. Ngewayengazanga alifumane ithuba lokuyeka utywala, aziqokelele ade abe liqhayiya esizweni sakhe ngokusimela emfazweni. Ngoko ke isimo esihle nothando uNomsa awalufunda kowabo, zizo awathi waphefumlela uThemba ngazo wambuyisela ebuntwini.

Kwelinye icala uNongendi noxa ephuma kwikhaya lobuKrestu, ukhohlakele kwaye intliziyo yakhe igcwele ububi. Oku naye waphuma nako kwalapho kwelo khaya lakhe lobuKrestu. Umama wakhe nangona wayengumKrestu wayengagqibelelanga kuba wayesahlali esonweni. Wayesaziwa ngolwimi olude kuyo yonke iRichmond. Kwakhona, wayemngcolele uNomsa kuba wayenoloyiko lokuba ashiyisele intombi leyo yakhe inguNongendi kuVesazi nanjengoko wayemfunela yona uVesazi lowo. Igqabi aliwi kude ke emthini walo, ngoko ke uNongendi naye waba neziphoso njengonina wakhe wazala intiyo nenkohlakalo.

UVesazi nowaphela engumhlobo kaNongendi ngenxa yokuba bedityaniswa ziintliziyo ezimdaka wangena ngokupheleleyo emgibeni wentshabalalo. Isiphelo sabo saba sesibi nesibuhlungu kuba bafela emisebenzini yabo. USinxo uveza esinye isifundo apha sokuba umvuzo wesono kukufa. Ukuba wayengumntu olungileyo uNongendi ngewayemakhile umhlobo wakhe, amjike nakwiindlela ezigwenxa ambonise indlela eyiyo. Ingxaki kukuba

uNongendi wayengemhle yena kuqala entliziyweni ngoko ke wamlahlekisa ngakumbi uVelesazi. UMtuzze(1990: 34) uyaluxhasa olu luvo xa athi:

The two rival girls, Nomsa and Nongendi,
 represent two conflicting stereotypes in the book.
 Nomsa, as her name indicates, plays the role of the
 Great Mother who is the saviour of the man whereas
 Nongendi represents evil that leads to man's downfall.

Enye into evezwa ngumbhali kule ncwadi kukuba intliziyo yomntu inzulu. Umntu uyakwazi ukuziveza engumntu osimo sihle ebantwini ibe intliziyo yakhe igcwele amabibi. Oku ukuveza ngoNkosazana Adams, uNongendi noVelesazi. Aba bantu ngamakholwa kodwa izenzo zabo zitenxile, azihambelani nobuKrestu. Banezenzo ezihle phambi kwamaKrestu kuphela, ekhusini benza izinto ezinxamnye nobuKrestu. UMkonto naye uyakuveza oku xa ethetha ngezinto ezifundwe nguNomsa eRichmond:

To her surprise, people who profess to be
 Christians or civilized are hypocritical if not
 diabolical. The conduct of Mrs Adams, Nongendi
 and Velesazi is amusingly contrary to Christian norms.

(1988: 24)

Kwakhona umbhali ubonisa ukuba kubalulekile ukuba umntu azibone nezinye iindawo, azi ukuba kuphilwa njani kwezinye iindawo. Kulungile ukuba umntwana ahambe aye kufunda banzi ngelizwe phandle ukuze azi aqonde kwaye akwazi ukuzimela nokuvuleka ingqondo. Oku ukuveza ngamazwi athethwa nguNtobeko, uyise kaNomsa, xa unina engakholiseki ncam kukuhamba kukaNomsa esiya kwindawo abangayaziyo bona ncakasana. Ithi impendulo kaNtobeko kumbuzo awubuzwa yinkosikazi yakhe yokuba uyakholwa na yile nto:

Ewe, kuba kukhona ayakuthi afunde ilizwe,
 nokuziphatha, kuba xa soloko enathi wosoloko
 elusana ngengqondo. (p.3)

Enye into eveliswayo kule ncwadi yeyokuba iinkolo zobugqwirha ngamampunge. Ukuba umntu uyazikholelwa azifake engqondweni zide zibe ngathi zizinto ezenzeka nyhani ngenxa yokubetheleleka kwazo engqondweni yomntu lowo. Umbhali olu luvo uluveza elubala. Mve xa esithi:

Zikwanjalo neenkolo, kuba umntu wonke uyagqiba
 emini athi akukho nto isisipoko, kwale ebusuku
 ehamba yedwa, afumane esothuswa nasicithi esi!
 Iinkolo zinamandla.

(1922:37)

Oku ukuveza ngokukholelwa kukaNomisa ukuba uVesazi uyathakatha, wagula walala phantsi wada waziva nezingqi zemfene. USinxo uveza ukuba oku kwakusengqondweni kaNomisa. Ngenxa yovalo noloyiko zaba ngathi zenzeka ngenene ezi zinto.

Eyokugqibela into ayivezayo kukuba umntu okhohlakeleyo nozenzo zibi uphelela ebubini nasekufeni. Kanti olungileyo ubomi bakhe buba nempumelelo. UNongendi noVesazi izenzo zabo ezibi zabakhokelela ekufeni. Kwelinye icala uNomashwa waphoxa uThemba bethembisene ngomtshato wagcagca nenye indoda. Naye akazange aphile ubomi obumnandi wasokola kanobom nelo soka lakhe. Oku kwenziwa ngamashwa okuphoxa uThemba de waphela elinxila ngenxa yempoxo leyo wayifumanayo. Kanti kwelinye icala uNomisa noThemba babengamalungisa angahluphi mntu, ubomi babo babanesiphelo esihle nolonwabo.

4.2.2 Imfene kaDebeza

Le yincwadi yokuqala ngqa esiXhoseni yohlobo lwemidlalo yeqonga. Xa ethetha ngayo uMkonto uthi:

Though written for dramatization by school-going children, the satiric component expressed is worth citing.

(1988:25)

Nanjengoko esitsho uMkonto, lo mdlalo wawenzelwe abantwana besikolo kodwa okuphakathi kubhekiselele ekufundiseni abantu entlalweni jikelele. UGerard xa ethetha ngale ncwadi uthi:

...*Imfene kaDebeza (Debeza's Baboon)*,...

dealt with such varied topics as superstition,
countryside, life and mentality, the disturbances
brought about by men's entanglement in women's affairs,
and the like.

(1971:67)

Apha kule ncwadi sibona iinkolo ezimbini, eyobuKrestu kunye neyemveli. Sibona uMnqwazemfene ezenza igqirha exoka engelilo. Uncina abantu belali ave ukuba ngubani ogulayo kwaye kusolwa bani koko kugula kwakhe. Ufika kamnandi ke kule lali igosa letyalike uGosani ligulela ukufa, kutyholwa umfazi wakhe kusithiwa ubulawa nguye. UMnqwazemfene ufike weva ukuba umntu otyholwa ngokuba nemfene apho elalini nguDebeza nokwakhonza kule cawa kaGosani. Ngokuhendwa ngumkhuhlane nangokufuna ukuhlamba igama lakhe, uNonesi umfazi kaGosani nomama wakhe banyanzela loo mkhuhlane ukrikrizayo ungafuniyo ukuba uvume ubizelwe uMnqwazemfene. Alizange lisokolise ke igqirha lanuka uDebeza njengombulali.

Wathi xa esela elo yeza alinikwe ligqirha uGosani wajuba, wakhula ngamandla umkhuhlane kwabizwa umfundisi. Wafika umfundisi ehamba noDebeza lo ebenukwe ngokubulala uGosani, labaleka igqirha nabakhwetha balo. Umfundisi wathandaza watsho waziva ngcono uGosani, usapho lwakhe seluzisola ngokuya egqirheni. Wacacisa umfundisi ukuba alikho igqirha elodlula uThixo.

UGosani wazisola kakhulu ngokudela uThixo nomthandazo abalekele emagqirheni kwakuba nzima. Kwatsho kwasa nakusapho lwakhe ukuba akukho nto igqirha umthandazo kuba uGosani waphinda waphiliswa nguwo.

Kulo mdlalwana uSinxo usibonisa ukuba amagqirha ngamaxoki kwaye ayikho into ebugqirha koko abantu abanukwayo sukuba besonyeliswa nje. Abantu abazenza amagqirha sukuba bejunge inzuzo kwabo babanyangayo. Ngaxeshanye uphakamisa ubuKrestu kuba uGosani waphiliswa ngumthandazo kuphela. Injongo yakhe ngokwenza oku kukushumayeza abantu ukuba bakholelwe enkosini bayeke iinkolo ezingazi kubasa ndawo. Oku ukwenza ngokucacileyo kwalapha kule ncwadi ngokucaphula le mibhalo ilandelayo ebhayibhileni (kuYesaya 8:19):

Xa bat[h]e kuni, quqelani kwabane-Shologu
 nakosiyazi, abalozayo, abadumzelayo, yit[h]ini
 abantu mabanguquqeli ku-T[h]ixo wabo yinina?
 Ngenxa yabap[h]ilileyo mabaquqele kwabafuleyo na?

Kwakhona, uJames Arthur Calata kwingabulazigcawu yale ncwadi uyicacisa gca le nto xa esithi:

Lomfana ngale-Drama ubonisa ngobuchule
 obukhulu okokuba ubu-Kristu bungamandla
 kumntu ngamnye ot[h]e wak[h]olwa ngenene.

Uphinda ahambise enjenje:

Ubonisa kakuhle okokuba akuk[h]o nto ikukut[h]akat[h]a;
 into ek[h]oyo bubuc[h]ule bamagqir[h]a ukwazelelela,
 nokut[h]elekelela, nokufeket[h]a ngengqondo zabantu
 kwintswela kucinga nok[h]olo ekukufa okuk[h]ulu
 ezizweni s[z]akowethu ngelixesha.

UMkonto uyasichaza isizathu sokuba uSinxo azibekele phantsi okanye afune zitshabalale iinkolo zobugqirha namagqirha ezinxulumene nenkolo kaNtu:

It is not strange to find such an attitude in a product
 of the missionary institutions. In this play, he is attempting
 to externalise the imperfection of Black Christians.

(1988:26)

Oku kubonisa ukuba uSinxo ulwa ukungxabalaza kwabantu abamnyama, athi umntu sele eguqukile abe esazenza izinto zamaqaba. Oku kwakungeyomfundiso kwabo babengekaguquki, babengayi kubona mahluko.

4.2.3 Umfundisi waseMthuqwasi

Ekuqaleni kwale ncwadi sivezelwa ikhaya likaThamsanqa nelikhaya lamakholwa. Utata walapha ngumshumayeli omkhulu ecaweni. Usutywa kukufa kwalapha ekuqaleni kwebali. UThamsanqa noYalezwa, abantwana bakhe babeselula ngelo xesha. Uyise wamshiya emxelele uThamsanqa ukuba aze abe ngumfundisi xa amdala. Ngenye imini ekunye nabanye abafundi beba iimpahla zenkonzo zomphathi baya kudlala emlanjeni. UThamsanqa wayedlala indima yokuba ngumbhabhatizi wabanye abo babelibandla lakhe bona. Oku kwabonisa ngenene ukuba uya kuba ngumfundisi ngenye imini.

Ekukhuleni kwakhe uThamsanqa akazange angenele bufundisi koko waya wayititshala kodwa ngenxa yokunganeliseki ngumvuzo wabushiya wayokuba ngusomashishini eBhayi. Wathi eselapho eBhayi wabona utata wakhe emaphupheni emkhumbuza ngobufundisi. Akazange athalalise wangena ebufundisini waza wathunyelwa kwindawo ekuthiwa kuseMthuqwasi. Kwa oko watshata noThenjiwe. Baya kuhlala bobabini apho emishini. Ubomi ababuphila apho yaba bubomi obunzima kakhulu. Abantu bebandla babengayikhuphi imali ebekufanele bayikhuphe. Balamba apho uThamsanqa nosapho lwakhe, wafikelwa kukugula ngenxa yengqele eyayimfumana ngenxa yokufufa kwalo ndlu babehlala kuyo. Watshona nasematyaleni wada wabanjwa nokubanjwa. Wayeke

alingeke acinge ukubuyela ekubeni ngusomashishini kodwa uThenjiwe amthibaze amkhuthaze ukuba ancekelele apho ebufundisini.

Kwelinye icala udade wabo uYalezwa owayengumongikazi watshatela kuBlankethe wakwalapho elalini yabo. UBlankethe lo yena wayengafundanga kwaye engagqobhokanga. Waqhutyelwa nguYalezwa ecaweni wamfundisa nokubhala, waza wangumchweli ophumeleleyo. Ngoku babesele benomzi omkhulu onemfuyo nento yonke efumaneka kumzi ofumileyo. UThamsanqa nosapho lwakhe babesele bencedwa sisihlobo eso sabo singuBlankethe nenkosikazi yakhe uYalezwa.

Ekugqibeleni wafa uThamsanqa eshiya olo sapho lwakhe ezandleni zikaBlankethe. Emngcwabeni wakhe kweza izikhulu ekwakukho kuzo nomntu onguZilindile owayishumayela ngamandla into yokungahoywa nokungakhathalelwa kwabefundisi esenza umzekelo ngoThamsanqa lowo wayengcwatywa ngaloo mini.

USinxo usebenzisa le ncwadi ukuzama ukuveza nokulwa into yokusokola kwabefundisi ngenxa yokungabethwa kwemali yecawa. Oku ukuveza ngempilo ebuhlungu ephilwa nguThamsanqa phantsi kobufundisi ade asutywe kukufa. Oku uyakuveza xa ethetha ngemo yenkosikazi kaThamsanqa emva kokufa kwakhe:

Le nto ayihlele Thenjiwe yedwa; baninzi abahlolokazi
 babafundisi abalusizi, namhlanje, njengokuba neenkathazo
 zikaThamsanqa zikubo bonke abafundisi belizwi,.....

(1927:68)

Ukuxhasa olu luvo ngakumbi, umfundisi D. Malgas kwisikhokeliso sale ncwadi uyichaza ngolu hlobo injongo yale ncwadi:

Injongo yale ncwadana kukuvuselela abantu ukuba
 bondle abafundisi, baxhase iTyalike kwa nawo wonke
 umsebenzi ongcwele omhle.

Kwakhona, uSinxo ubonisa ukuba umntu angancama nantoni na kwinto ebalulekileyo ebomini bakhe. UThamsanqa washiya ishishini lakhe elalimphilisa waya kukhonza uThixo kuba ubuKrestu babubalulekile kuye. Babungabalulekanga kuThamsanqa kuphela ubufundisi notata wakhe wasweleka ingumnqweno wakhe ukuba uThamsanqa abe ngumfundisi. Nguye nowamkhumbuza emathongweni ukuze abuthathe ubufundisi. Ngoko ke uThamsanqa waqonda ukuba ngumsebenzi awayesekelwe wona lo wobufundisi ngoko ke wayengenako ukubushiya. Ukungqina olu luvo uGerard (1981: 68) uthi:

Sinxo's motive for writing this novelette was to extol a typical African minister's devotion to what he considers his filial and spiritual duties.

USinxo uveza uThamsanqa ekhunjuzwa liphupha ngobufundisi, kweli phupha usinika nenye imfundiso. Usibonisa ukuba umntwana oqeqeshekileyo uyawuthobela umthetho nokuba sekunini na. Kwakungumnqweno katata kaThamsanqa esaphila ukuba uThamsanqa abe ngumfundisi. UThamsanqa akazange akuse so oko, kodwa xa utata wakhe ephinda emkhumbuza emathongweni akathalalisi koko wenza le nto kufuneka eyenzile. Umthetho kayise uwuthobela ngoku sele engasaphili utata wakhe.

Kwelinye icala uThenjiwe wayeza kutshata noNdumasi owayesisityebi nowayeza kumlobola kodwa ngenxa yokuba yena wayefuna ukutshata noThamsanqa ukuze abambisane naye emsebenzini wobufundisi watshata naye nangona wayesazi ukuba uThamsanqa akanazo iinkomo eziya kulingana nezeline isoka elo. Mve uThenjiwe xa esithi:

Sithandwa wawuneento zakho, kodwa wazishiya
 ezo nto ngenxa kaKristu nangenxa yohlanga; ucinga
 ukuba mna andinako na ukushiya ukonwaba ndihambe
 ndithwalisane umthwalo nendoda enjalo?

(1927:39)

Oku kubonisa ukuba xa umntu emthanda umntu okanye into uxolela ukuncama nalo nto ibibubom kuye azamane nale ayithandayo. USinxo usibonisa ukuba uthando olululo sisiseko sobomi obububo.

Enye into evezwa nguSinxo eluntwini kukuba imfundo ayinanto yokwenza nesimilo somntu. Umntu ukuba ebeqeqeshiwe kowabo woyigcina lo ngqeqesho noba ufunde kangakanani na. Oku ukuveza ngoYalezwa, udade boThamsanqa. UBlankethe wathi xa exelela unina ukuba uza kutshata noYalezwa wanoloyiko lokuba uya kuhlala njani nomntwana wamagqobhoka ongayi kukwazi nokusila abe yena eqhuma ngucumse. Wafika apho uYalezwa akabi yiyo le nto ibisoyikiselwa leli xhegokazi. Ukusuka apho waliguqulela enkonzweni nalo. Live xa lisithi:

Ndandingayazi into eyenziwa nguBlankethe;

Kam'enengqithi! Ndandingayazi. Ndandicinga

ukuba undizela nomLungukazi oya kufika acekise

akufika kwiqabakazi elinje ngokuba ndandinjalo...

Wasuka lo mntwana wafika walola la machitywa

eli xhegwazana, wafika wahlala etyeni ephothulela

eli xhegwazana lingenamenyo....

(1927:78)

Kwakhona, uSinxo usibonisa amandla omfazi ekwakheni nasekomelezeni indoda.

UThenjiwe waba negalelo ekuthatheni ubufundisi kukaThamsanqa, waya wamkhuthaza embonisa ukubaluleka kwabo, kwanjalo wathembisa ukuba uya kumxhasa kude kuye ekupheleni. Oku kwamomeleza uThamsanqa watsho wabuthatha ubufundisi ngamadolo angenamikhinkqi.

Kwakhona xa uThamsanqa wayelingeka ecinga ukubuyela eshishinini eBhayi ngenxa yentsokolo, wamqanda wamkhumbuza kwakhona ngokubaluleka kobufundisi, emxelela nokuba uThixo uyayazi into ayenzayo. USatyo (1977:57) naye uyaluveza olu luvo:

He is tempted to leave the ministry and
go back to business but he is fortunate in
that he has a wife who is a devout Christian
who always gives him encouragement when
he is close to despair.

UYalezwa kwelinye icala naye wamkhokelela empumelelweni uBlankethe. Ngenxa kaYalezwa uBlankethe wakhuthazeka wafunda ukubhala, ekwafundiswa nguYalezwa, waphela engumchweli owaziwayo. Naye watsho wangumntu owaziwayo nobalulekileyo kuloo lali yakowabo.

Okokugqibela, uSinxo uThamsanqa umenze umzekelo kaYesu. UYesu wenziwa idini wabethelelwa emnqamlezweni efela izono zabantu bonke abasemhlabeni. NoThamsanqa ke wangcungcutheka weva ubunzima, ebuviswa ngabantu awazenza idini esebenzela bona enkosini. Naye ke waphela esifa njengoYesu. Oku umbhali wayekwenzela ukuba abantu ze bafunde kuko ukuze ingaphinde yenzeke le nto.

4.2.4 Umzali wolahleko.

Le noveli ingokubaluleka kokuqeqeshwa kwabantwana neziphumo zokuqeqesha nezokungaqeqeshi. Oku kubekwe kwiphepha lokuqala ngqa ungekaqali nokuyifunda le ncwadi. Kucatshulwe umbhalwana kwiBhayibhile(Imizekeliso XXII,6) :

Mfundise umntwana ngendlela efanele umntwana;
naxa athe wamkhulu akasayi kumka kuyo.

Oku kubonisa ukuba abazali mababaqeqeshe abantwana babalungiselele ingomso. Ukuba umntwana uthe wayibamba ingqeqesho woba nekamva eliqaqambileyo. Ukuba akayithathelanga ngqalelo wadlala ngayo okanye akazange aqeqeshwe kwa ukuqeqeshwa kowabo wotshabalala lowo. Kwaye, umntwana ongaqeqeshwanga uyakwazi ukuba yityhefu osulele nabo baqeqeshiweyo ngabakhe abazali. Kuluxanduva lwabo bonke ke ngoko abazali ukuba babaqeqeshe abantwana babo.

Apha sibona uNojaji ebaphethe okwamaqanda abantwana bakhe, uNdopho uLiziwe kunye noWeziwe. UNdimeni, nongengowakhe, umphethe kakubi. Umsebenzisa nzima ade aphele emgxothe emzini wakhe. UNdopho yena kwakude kuthiwe “ngumntwana wamayeza”, ngoko ke wayengenakusebenza namnye umsebenzi kwelo khaya, engenako ukuthunywa engenako nokubethwa. Unina wayede aye kumlwela nakwamanye amakhwenkwe.

Wakhula kabuhlungu ke uNdimeni, engafunwa kwaphela ngunina omncinci noyise engakwazi ukummela, umntu owayesecaleni lakhe yayingumakhulu walapho kuphela, uGakhulu. Ukusetyenziswa nzima kwakhe kwamnika impumelelo elizweni kuba wasebenza nzima eMonti naseBhayi waza waphela engusomashishini odumileyo kwilali leyo yakhe yaseNjwaxa. Wakhula ethandwa ngumntu wonke apho eNjwaxa ngenxa yokuthobeka kwakhe, isimo sakhe esihle nokukhuthala kwakhe. Oku kuyavezwa kwincwadi kaAndrzejewski (1985:577), xa kuthethwa ngoNdimeni kuthiwa:

...he was vigorous, industrious, respectful,
greatly loved by his teacher and by
all people of that village.

Omnye umntu owamenza wanje uNdimeni nguGakhulu umama kaMenzile nonguyise kaNdimeni. Wayesoloko emomeleza embonisa konke okuhle elizweni. Kwa lo mbhali

ungentla uyayikhankanya into yokuba uGakhulu unendima kwimpumelelo kaNdimeni:

Ndimeni continues to work hard, remembering
the encouraging words of his grandmother,
the voice of the traditional Xhosa past.

(Andrezejewski, 1985:578)

UNdopho yena waba yinto ehamba ibetheka, isenza bonke ubundlavina, ibanjwa. Wathi sele eyokusebenza eRhawutini wabuya nelize. Wada waphela eBhayi apho wayetshiphe khona esitya ityhontyi etshaya nentsangu. Isiphumo soku saba kukuhlatywa afele apho ebutshijolweni bakhe, phofu esifa phambi konina wakhe emxelela ukuba ubulawa kukujinjwa ingqeqesho ngunina lowo wayemthanda kunene.

Oodade bakaNdopho nabo kwelabo icala baphelela entshabalalweni. Omnye waphela kwalapho edolophini naye enabantwana abangenayise esokola esenza iivasi ezazimzimela nazo kuba wayengaqhelanga kusebenza. Edolophini apho ke phofu wayeye kufuna umsebenzi eshiye isoka lakhe lilobole ekhayeni wafika wazilibazisa ngoonqalintloko basedolophini. Nalapho wayehambe ngeenkani zakhe kuba kwakungafanelekanga ukuba uhambile nanjengoko wayesele eza kutshata.

Baphelela esithubeni ngolo hlobo ke abantwana bakaNojaji. UNdimeni yena waba nempumelelo, watshata intombi yomhlobo wakhe awayefikele kuye eBhayi. UNojaji

wayesele engenabani ngeli xesha waza wamthatha uNdimeni waza kuhlala nabo
emphethe njengomzali. Naye sele engafuni nokumbona umntwana ongaqeqeshwayo.

Le noveli ke ngoko ifundisa ukuba ukuqeqesha umntwana ayikuko ukumbulala koko
kukumakha. UNojaji abantwana bakhe abazange babento elizweni ngenxa yakhe noxa
yena wayecinga ukuba ubanika uthando kanti uyababulala. Lo wayesithi umphethe
kakubi kuba esisithembu waba nengomso elililo kuba ngoku wayecinga ukuba
uyambulala wathi kanti uyamomeleza.

USinxo ke ubonisa ukuba abazali mabangayithathi njengendlalo into yokuqeqesha
abantwana kuba bayadingeka ekwakheni isizwe sangomso. Kwaye ukuba
akaqeqeshwanga uyabatshabalalisa nabo baqeqeshiweyo, ngale ndlela abe utshabalalisa
ilizwe. Kanti ke nelizwe alivumi ukutshatyalaliswa lodwa naye liyamntshabalalisa
esiphelweni. Oku ukuveza xa esithi:

Uqeqesho ngumthetho wanaphakade kaThixo.

Yonke into esemhlabeni, kwanaye

wonke umntu, umelwe kukululekwa.

Ukuba umntu akalulekwa ekhaya,

ilizwe lona alisayi kumyeka asinde

kuloo mmiselo: liya kumluleka

selingamcengi lona.

(iphepha:82)

USinxo ukwabonisa ukuba ukuze ubani akwazi ukuqeqesha kufuneka naye abe uphuma kwikhaya elinengqeqesho. Ukuba akunjalo wofana noNojaji lo. UNojaji wayengaqeqeshekanga engathobeli nemithetho yasemzini. UGakhulu simva amathuba amaninzi emkhumbuza esithi “hlonipha Nojaji ungumfazi”. Asikuko ukuba uNojaji akayazi into yokuba kufanele ahloniphe koko kukungaqeqesheki kwakhe okubangela yonke loo nto. Kwa into yokuba ahambe esilwa nabafazi belali esilwela umntwana ibonisa ukungabi nasimilo sihle kwayena. Ngoku ke babeya kululekeka njani abantwana bakhe xa yena kuqala engengomzekelo?

Enye imfundiso yeli bali kukuba umntu abantwana makabaphathe ngokulinganayo. Makangacaluli, ongengowakhe amphathe ngendlela eyahlukileyo kuleyo aphatha ngayo abakhe. UNojaji wamphatha kakubi uNdimeni kwabe kungekho sizathu saloo nto. UNdimeni akazange enze nasinye isiphoso kuNojaji kodwa wamphatha njengotshaba lwakhe. Nokuba wayengamthandi unina kaNdimeni kwakungekho sizathu sokuba eso sixhiba asikhuphele emntwaneni ongazi nto. Abantu abatshatela kumaqabane asele enabantwana bababamkele abo bantwana njengababo, babaphathe kwanjalo.

Kwakulo mbandela ungentla, xa umzali nawuphi na, noba ngowasekuhlaleni xa abantwana ebaphatha ngendlela enye bonke, loo nto inganegalelo elikhulu esizweni. Umntwana obona umzali onjalo womhlonipha nawuphi na umntu omdala nokuba akamazi, womthatha njengowakhe umzali.

Eli bali abanye ababhali balithelekisa nelo lika *Cinderella* esiNgesini:

Again, the good child/bad child patterns adapted from the oral tradition, along with the Xhosa Cinderella story popular in the *intsomi* tradition. Nojaji “was the second wife of Menzile, his first wife was dead. She had borne only one child, Ndimeni.

(Andrezejewski, 1985:578)

Oku kufana nqwa noko kwenzeka kwintsomi ka *Cinderella*, naye wayephethwe kakubi ngumama wakhe omtsha emva kokusweleka kowakhe. Wayesenziwa isicaka selo khaya nesoodade bakhe kanye oku kukaNdimeni. Naye oku kukaNdimeni ekugqibeleni walishiya elo khaya waphila ubomi obutsha nobumnandi etshatele kwinkosana.

(v) *Isakhono somfazi namanaye amabalana.*

Le noveli yinoveli ebonisa amandla omfazi ekwakheni indoda nasekubuyiseleni ubomi bayo ebuntwini. UMkonto eli bali ulithelekisa nelo lasebhayibhileni lonyana wolahleko. Xa ethetha ngale ncwadi uthi: “It is a biblical theme of the prodigal son”(1988:30). Oku kubangelwa kukuba uJamangile walizela ngomva ikhaya waza ekugqibeleni wabuyela wamkelwa ngezandla ezishushu oku kanye konyana wolahleko.

Umlinganiswa ophambili kule ncwadi nguJamangile. Uyise wasweleka la mhla yena wazalwa ngawo. Unina wasokola kakhulu ukukhulisa yena nodade wabo uYolisa. Basebenza nzima unina noYolisa betshintshana besebenzela ukufundisa uJamangile ukuze abe yititshala. Waya wahlohla kwisikolo selali yakhe wabhala neencwadi zesiXhosa. Ekuhambeni kwexesha waya waya kufuna umsebenzi eRhawutini ngenjongo yokutshintsha impilo nangokufunda banzi ngedolophu nezinye iintlanga. Wafika apho waziphatha kakuhle waduma, waza emva koko wazibandakanya noNozive intombi ethengisa utywala nephila kukusenga iimali zamadoda. Waba linxila elihlala apho kwaNozive waza wapheliswa ngumsebenzi. Wemka apho ngokuthi ahlabe indoda eyayihamba nendoda eyayisele ingene ezihlangwini zakhe apho kuNozive nanjengoko yena wayengasasebenzi. Wabaleka apho ecinga ukuba umbulele lo mfana. Waya kufika eNatala ehamba ngeenyawo. Wafumana ubunzima elidlavu kuba iimpahla zakhe zagugela endleleni. Wasebenza kwenye yeefama zalapho esalusa iigusha waxabana nebhulu kwanyanzeleka ukuba asabe. Ngalo lonke eli xesha wayengasabhaleli kowabo, nentombi awayeyishiye eyithembise ngomtshato wayengasayibhaleli.

Waya wabuyela eRhawutini wacela indawo yokuhlala kumzi awavela kuwo kuqala. Apho weva ukuba lo mfo wamhlabayo akazange afe. Wathi ecula ke apho ebetha uhadi waviwa ngelizwi yilaa ntombi wayishiya kowabo eyithembise ngomtshato, uLiziwe edlula ngendlela ekhangela yena ngenjongo yokugoduka naye. Waba ke njalo uyabuyela ebomini bakhe kuba uLiziwe wagoduka naye, bafika ekhaya batshata waqhubekeka nokubhala iincwadi zakhe.

USinxo kule ncwadi ubonisa isakhono somfazi nokubaluleka kwakhe ebomini bendoda kwanendima yakhe entlalweni ngokubanzi. Xa ethetha ngomfazi kule ncwadi uhambisa enjenje:

Yinqanawa engathi abo baphakathi kuyo yaphuke
 nabo elwandle, bafe, okanye idade nabo kuloo
 maza makhulu olwandle olulwayo idade ngozingiso
 ngalo lonke elo xesha ibakhusele bade baye kufika
 kwichweba abalingwenelayo.

(1953:21-22)

Apha kweli bali sifumana abafazi abane abangqonge ubomi bendoda enye. Abathathu bayitsalela empumelelweni omnye uyayitshabalalisa. UNomazwi, uYolisa noLiziwe babambisana ngokwakha uJamangile, kanti uNozive ecaleni wamtshabalalisa. Ngoku umbhali uveza ukuba ubomi babantu abangamadoda buxhomekeke ebafazini.

Ukuphumelela nokudobalala kwabo buxhomekeke ebafazini. Ngokubhala le ncwadi ke uvula iingqondo zeentombi zaseAfrika ukuba ziwanonophele amadoda azo ukuze isizwe sime. Mve umbhali xa esithi:

Ubona laa mfana embanguza enxila nje,
 umbona ehamba enxila ezimbuthweni nje,
 nguwe ntombazana, usuke obo bubhanxa bakhe

ubucingele ukuthi bubugorha, ukumbanguza oko
 uthi bubuncoko, umhlekele endaweni yokumhleka umale.
 Ungambona ukudana kwakhe ukhe wamala apha, ube ke
 usindise umntu, uncede isizwe!

(1953:28)

Uphinda akungqine oku umbhali xa esithi:

Usindiso lwabantu abangamadoda
 lusebantwini ababhinqileyo.

(1953:27)

Kwakhona usibonisa indima namandla omzali emntwaneni wakhe. UNozizwe wawa
 evuka exolele nantoni ukukhulisa abantwana bakhe esebenza nzima wabakhulisa bada
 babadala baphumelela. Wahhlala ekhona engqondweni kaJamangile naxa uJamangile
 wayebhala iincwadi zakhe wayezibeka phambili iimfundiso zikanina. Uthi umbhali:

...zonke izinto ezintle ezakha zabhalwa lusiba

Iwakhe zabasisiqhamo sembewu entle eyahlwayelwa
 ngunina kwasebuntwaneni bakhe, nanko ke ngoku yena
 eze[o] mfundiso ezisasaza kulo lonke ilizwe ngosiba
 Iwakhe olunamandla kunene.

(p.24)

UJamangile naxa wayesengxakini wawubona umfanekiso kanina wacinga neculo likanina xa eza kuthandaza. Oku kwambuyisela amandla nethemba watsho wanomnqweno wokugoduka.

Oku uyakuveza nakwelinye ibalana elikwakule ncwadi elithi, *Ngenxa kayise*. Kweli bali uMbuyiselo watyeshela umthetho kayise waya kwantliziyo ndise. Kodwa wathi esengxakini wasindiswa yintloko yezikrelemnqa ngenxa yokwazi ukulunga kukaYise. Watsho wakubona ukubaluleka komzali oko kwambuyisela ekhaya.

Eyona nto ayivezayo kule ncwadi bubunzima athi umzali angene kubo ngenxa nje yokuba ngumzali. Ezi zicatshulwana zilandelayo zibonisa iimeko unozala aye aphile phantsi kwazo:

Unjalo unozala. Usuka ebumnandini bobuntombazana
athathe ubufazi, athwale umntwana ngesisu iinyanga
zosithoba, amzale, aphinde loo mntwana abe lixhala
kuye ngalo lonke ixesha ekumkhuliseni kwakhe.

(p.7)

Unjalo umfazi ozeleyo. Uthando lwakhe
lungummangaliso. Uncama nobomi bakhe
ngenxa yomntwana wakhe.

(p.18)

Unjalo unozala. Ulahla ubumnandi,
 uphumlo, inzuzo, nayo yonke
 enye into ngenxa yomntwana amzeleyo

(p.13)

Ngokwenza oku uSinxo uvuselela izazela kumlisela nomthinjana. Ufuna ubone ukuba abazali baphila ubomi obunzima ukuze iintsapho zibe nempumelelo. Bangena ebunzimeni obukhulu ukukhulisa abantwana nokubakhusela. Oku bakwenzela ukuba ngenye imini baphumle batye iziqhamo ngokuthi abantwana abo babanakekele nabo babakhusele bakuba badala. Lunga ulutsha lwakowethu lungayiqaphela le nto ukuze abazali bakwazi ukuvuna iintsimi ababezilimile ngokuzala bakhulise nzima abantwana. Njengazo zonke ezinye iincwadi zikaSinxo, enye into ayibeka phambili umbhali kule ncwadi bubuKrestu. Isiko lokwaluka lelona libalulekileyo endodeni yomXhosa. Nanjengomlinganiswa oyintloko, uJamangile sixelelwa ngazo zonke iziganeko ezathi zehla ebomini bakhe kodwa akukho apho sixelelwa khona ngokwaluka kwakhe, koko sixelelwa ngokubhaptizwa kwakhe. Kwakhona yonke into eyenzekayo kule ncwadi iphumelela ngenxa yomthandazo, umthandazo lithemba eliphambili likaNomazwi ngalo lonke ixesha ingakumbi elobunzima. Le migcana ilandelayo ikuxhasa konke oku:

Kuzo zonke ezo ntetho bekuqalwa
 ngomthandazo kugqityelwe kwangawo.
 Amandla alo mthandazo akukho bani

ungawaxelayo apho aphela khona.

(1953:21)

Umthandazo ke likrele lamaKrestu. Kwinkolo yemveli ngamasiko nezinyanya ekukholelwa ukuba zihlamba amashwa nako konke okungalunganga kumaXhosa. Apha kule ncwadi yonke into ilungiswa ngumthandazo.

Okunye akuvezayo uSinxo kukubaluleka kokuqeqeshwa kwabantwana. Ukuba umntwana uqeqeshiwe kowabo, uba ngumzekelo omhle elizweni. Loo ngqeqesho uye ayikhuphele nakweyakhe inzala. Oku sikubona kwalapha kuNomazwi, uphuma kwikhaya lengqeqesho waze naye abantwana bakhe wabaqeqesha ngohlobo aqeqeshwe ngalo naye. Amazwi angqina la ngala:

Unina kaJamangile, nangona wayenobubele
obukhulu, enothando olunzulu, wayeyazi into
yokuqeqesha, yena ngokwakhe wayeqeqeshiwe,
waza ke waliqonda kakuhle ixabiso lokuqeqeshwa komntwana.

(1953:8)

Kwakhona ubonisa ukuba abazali abangaqeqeshiyo abalunganga, bayazilukuhla iingqondo zabantwana. Abantu belali babesithi xa bembukele efundisa abantwana bakhe umsebenzi ubaphethe kakubi uyababulala. Kanti kwibali elithi *Ngenxa kayise* kwakule ncwadi, umama kaSipho unika uMbuyiselo ingqondo yokuba abazali bakhe bakhohlakele

abamthandi xa bemohlwayela okubi akwenzileyo. Inggondo yomntwana ke ilukuhleka msinya kuba naye ngobudenge obukhulu wayikholelwa lo nto walishiya ikhaya lakhe.

4.2.6 Thoba sikutyele

Le ncwadi yingqokelela yamabali emibongo engamashumi asixhenxe anesithandathu nalungiselelwe abantwana besikolo. Yahlulwe ngokwamabanga abo. Icandelo lokuqala lala mabali lilungiselelwe abantwana abasaqalayo, uA ukuya kutsho kuB. Le ke yimibongo emifutshane kakhulu kuba kaloku kulungiselelwa ezo ngqondwana zifikayo kuyo yonke le nto. Icandelo lesibini lilungiselelwe amabanga uI no-II, elesithathu lilungiselelwe amabanga uIII ukuya kutsho ku-IV kanti elokugqibela lilungiselelwe uV no-VI.

Le mibongo ke yahluke ngokohluka kodwa ngamnye kuwo unemfundiso oyishiyayo. Iphathelele kwindlela elungileyo amabaziphathe ngayo abantwana. Ibonisa ukuba mabangebi, isono sokuba sibi nokuba umntu sesiba into encinci enjengeswekile.

Ikwabonisa ukuba ubutshijolo abulunganga. Eminye ibonisa ukubaluleka kwemfundo nobuKrestu. Ngamanye amazwi le ncwadi incedisana nabazali kunye nootitshala ekufundiseni nasekululekeni abantwana. Kanti ke ikho nekwathetha ngobuhlanga. Xa ethetha ngolu hlobo lwemibongo uMkonto (1988:32) uthi:

The themes basic to these poems show
 that Sinxo has been concerned about the
 unpalatable influence of the colour-bar
 among his countrymen.

UMkonto uqhubeka enze umzekelo ngombongo othi; *Igorha lenene*. Kulo mbongo inkwenkwe enguDumisani yazijula kumsinga omkhulu wahlangula intombazanana yomlungu, wasuka wafa ekwelo linge. Kwakhona omnye umbongo okwafana nalo ngulowo uthi; *Mhla isela lalungisa*. Nalapha le ndoda ilisela yathi isaqhuba iinkomo zomLungu ezibileyo yeva isikhalo kanti umntwana womlungu umka namanzi.

Waziphosa kuloo msinga naye wamhlangula lowo wayesengozini yokuphulukana nobomi bakhe. Watsho waziphiwa nezo nkomo endaweni yokuziba.

Ngale mibongo uSinxo uzama ukuphelisa ucalucalulo ngokobuhlanga, ufuna abantu abamnyama bamthathe njengomntu ofana nabo umLungu. Le nto uyityala ezingqondweni zabantwana ukuze bakhule nayo, abeLungu babathathe njengabamelwane babo. Xa ethetha ngalo mbongo uthi *Igorha lenene*, uMkonto ukuxhasa olu luvo uqhubeka enjenje:

That he writes this for a standard II to IV pupil
 is further proof of the goodwill he believes to be
 necessary in the educating of the future society of his country.

Kule mibongo ikule ncwadi kukho nemibongo elishumi elinesithandathu ecatsulwe kwiintsomi zika Aesop. Ziintsomi ezinemfundiso zona kuqala. Enye yazo yileyo idumileyo yenkawu engumgwebi, leyo ithi *lingozi zokumangala*. Le ntsomi ifundisa ukuba umntu makanele yinto ayifumanayo ayeke ukweya kuba angaphela esoxuthwa naleyo incinci ebesele eyifumene.

Nangona le mibongo ikhangeleka idelekile nanjengoko ibhalelwe abantwana besikolo, kukhulu okuyiqulathileyo kuba yakha abantwana ukuze babe nengomso eliqaqambileyo. Ibabonisa indlela abafanele baziphathe ngayo ekukhuleni kwabo. Oku kuyakubanceda naxa sele bengabantu abadala bakwazi ukuziphatha nokuphatha abanye abantu nokuba baloluphi na uhlanga.

4.2.7 Imbadu

Imbadu yincwadi yamabali amafutshane. Uthi uMkonto (1983:33) xa ethetha ngayo:

“This is the first Xhosa publication of short stories”.

La mabalana ngamabalana anemfundiso kakhulu. Aqulathe konke okwenzekayo entlalweni. Afundisa ukuba umntu makaneliseke kwindawo abekwe kuye nazizinto anazo, azingce. Amabali angumzekelo ngalawo athi; *linzingo zobomi* nelo lithi, *Ukuba ebengumlungu*. Kweli lokuqala sibona umfo osisityebi enako konke kodwa usakwazi ukuya kuba ukutya evenkileni. Apha umbhali ubonisa izinto ezimbini ukuba intliziyo ende ayisi mpumelelweni, kwakhona ubusela abulunganga. Lo mfo weba ingxowa

yekalika ecinga ukuba ngumgubo. Wahamba egruzuka esimka nemisinga wagqibela ngokubanjwa emva kobo bunzima bungako.

Kweli lesibini lithi *Ukuba ebengumlungu* nakulo siboniswa uMpukomthi esoloko ezisizela esoloko enqwenela ukuba ngumlungu. Apha kweli bali uSinxo usibonisa ukuba umntu makaneliseke yindawo abekwe kuyo azithembe angazisizeli. Ubonisa ukuba ukuba ubani ufuna ukuphumelela angaphumelela, kanti ukuba akazithembanga kwaye uyazisizela akasoze aye ndawo.

USinxo ukwabonisa ukuba ucalucalulo ngokobuhlanga alulunganga, nokuba lucalulo ngokwebala okanye kwaphakathi kwabantu abamnyama. Maninzi ke amabali alolu hlobo kule ncwadi kodwa ndiza kuzekelisa ngelinye, elo lithi *Afana ngeendevu zodwa*. Apha ubonisa ukungafani kwamasiko nezithethe zeentlanga ezahlukeneyo, esebenzisa abeSuthu namaXhosa. Emva kokumangalelana kwabamelwane ngenxa yokungaqondani izithethe namasiko abo kuba bezintlanga ezahlukeneyo simva ummangali esithi:

Kumhlophe tu kum matyala, ukuba xa aba

beSuthu bayityayo inyama enje, asinakuba babeka

tyala. Inyaniso yalo mcimbi ikwiqhalo labadala, “Afana

ngeendevu kuphela”

(p.64)

Kweli bali ubonisa ukubaluleka kokwazi amasiko nezithethe zezinye iintlanga. Umntu kubalulekile ukuba azifunde azazi izithethe zeentlanga amelene nazo. Ukuba akafumani thuba lokuzifunda makaziqhelanise nokuwahlonipha awathobebe amasiko ezinye iintlanga ukuze kuhlaliswane ngoxolo.

Maninzi ke namanye amabali aneemfundiso ngeemfundiso. Xa ethetha ngokuqulathwe yile ncwadi uMkonto (1988:33) uthi:

In this collection Sinxo is attempting to poke fun at some irresponsible, selfish and greedy people. Noting that his society is becoming more materialistic and indulging more and more in corruption and self-aggrandizement, he painstakingly depicts different situations to expose these vices.

Ngokwenza oku kukhankanywe ngentla, uSinxo ufuna ukubonisa abantu ububi nobugwenxa babo. Ngeziphumo ezehlela abo kubaliswa emabalini ufuna ukubonisa isiphelo sezo ndlela zabo zigwenxa. Ngoko ke uzama ukuguqula izimo zabo. Kanti kwabo benza okuhle babeneziphumo ezihle ubonisa ukuba abantu mabenze okulungileyo ukuze baphumelele ebomini.

4.2.8 UNojayiti wam.

Le incwadi ngumhlobo nje ofana wodwa. Abanye abantu baye xa beyifunda bacinge ukuba yinovel. Oku kwenziwa kukuba noxa iyincwadi yamabali amafutshane, la mabali onke abalisa ngomntu omnye, uNojayiti. Ukuxhasa olu luvo uMkonto uthi:

This is Sinxo's second attempt at short story writing, and an unusual feature is that he uses the same major characters throughout the collection.

(1988: 34)

Onke la mabali abaliswa nguKoranti ongumyeni kaNojayiti. Abonisa uthando lwendoda emfazini. UKoranti kangangokuba emthanda uNojayiti, umthobela kuyo yonke into nokuba ayimanelisi na yena. Kwibalana elithi *Sithiya umntwana igama*, uKoranti wayekela kuNojayiti ukuba ibe nguye othiya umntwana emva kokuba awakhe amagama enyenjiwe. Wahlala engalazi eli gama elindele ukuliva mhla waphehlelelwa umntwana. Wahlala ezolile ke elindele lo mhla kuba wayemthembe kakhulu umfazi wakhe. Nanko uNojayiti evela negama elithi "Cannibal", elithetha isidlabantu phambi kwebandla lonke. Waye wamhlangula ngokuza negama elingacacanga elinguMacici lakungaphumeleli eli gama likaNojayiti.

Le ncwadi ikwabonisa ukuba umakhi wendoda nekhaya ngumfazi. Umbhali ukwasibonisa ukuba noxa iyindoda intloko, ngumfazi olawulayo. UKoranti wayesithi sethathe isigqibo, ukuba uNojayiti akasixhasi asiyi kuphumelela. Kwibali elithi *Intsebenzo yenkulu yethu*, uNgqayimbana wabuya ephaca emsebenzini, ebuya esiza nomfazi nosana. Wathi akukrikriza uKoranti wema uNojayiti walotyolelwa uNgqayimbana. Kwakhona kwelithi, *Ukukruqulwa ngabaceli*, nangona yayiba nguKoranti okhupha imali xa kukho umntu oze kuyiboleka, kwakufuneka kuvume uNojayiti. Abantu babengaqondi ukuba nguNojayiti obolekisa ngemali kuba babenesimbo esiqondwa ngabo kuphela. UNojayiti wayeza kuvumela phantsi xa evuma ukuba lo mntu makanikwe, kanti wayeza kunyusa ukucula xa engavumi.

Onke ke la mabali abhedesha uJayi-jayi. Ukuchubeka kwakhe engqondweni, uthando lwakhe, ukulunga kwanesisa sakhe. Isiphumo sako konke oku yaba kukungapheli kwabantu emzini wakhe. Nale uKoranti wayithanda nje kuba imonwabisa uNojayiti, yayingemnandi kwaphela kuye kuba kwakufuneka ethenge iswekile enye emva kwenye ngenxa yempungo eyayingapheli kuloo mzi wakhe.

Nakule incwadi USinxo uphakamisa ukubaluleka kwabafazi emadodeni, emakhayeni, naseluntwini jikelele. Ukwaveza uthando lwendoda emfazini wayo. Akukho nto yonwabisa umfazi njengokuthandwa, ukuthotyelwa nokuxatyiswa yindoda yakhe.

Kwibali elithi *Ukuncoma okuyingozi*, uKoranti wabasengxakini enkulu ngokuncoma ngokugqithileyo umhlolokazi phofu yena engaqondi ukuba ugqithisile. Kwazisa ingxabano enkulu ekhayeni oku kuba oku kwenzeka kwingqungquthela awayengayanga kuyo uNojayiti ngenxa yokungaphili kakuhle. Olu daba uNojayiti waluziselwa ngudade wabo uTawuse. Lo mhlolokazi wayemhle, isinxibo sakhe sisihle ngokukodwa kwaye simfanele.

UKoranti yena wambuka enomnqweno wokuba ibe nguNojayiti lowo unxibe kakuhle ngolo hlobo. Akazange ayithathe ngolo hlobo uNojayiti koko waba nengcinga yokuba uthando lukaKoranti luyehla kuye ngoko wafikelwa kukungazithembi. Kwaye kwafuneka uKoranti ambonise ukuba umthanda ngaphezu kwayo yonke into ekulo mhlaba kwaye emehlweni wakhe akukho namnye oya kuze abethe uNojayiti ngobuhle. Naye ke wakholwa kwaphinda kwaluxolo endlwini. Indoda enothando iyayazi imfihlelo yoxolo.

(ix) **Isitiya**

Nale incwadi yeyamabali amafutshane. Yona yaphuma sele umbhali wayo elishiyile eli. Ayahlukanga kwezinye amabali ayo ayelelene kakhulu kulawo encwadi ethi Imbadu, amanye ade aphindwe koko kutshintshwe amagama abalinganiswa.

Kumabali akhe, uSinxo uyathanda ukudibanisa abantu ababini abazimo sahluke mpela. Ngamanye amaxesha aba bantu ubadibanisa nje kanti ngamanye sukuba omnye kufuneka efunde okuthile komnye. Oku kuyangqinwa kwibali elithi *Iidiliya ezimuncu*:

Yona yayinesiqu esihle, inkulu, ndibe mna
 ndilugodwana apha olungathi luzakwaphuka.
 Yona yayiyinzwana apha yegwangqa elinobom,
 ndibe mna ndisisinciphothi sentsika ngathi ndisigume....
 Yona yayiliqhayiya leetitshala, iyingqayingqayi yeso
 sikolo siphela, mna ndibe ndihleli nje ngokunyanyezelwa....
 Nguloo mahluko ke kanye owandenza ndathi nca kule
 nkwenkwe. Ndandisibekeka, ndibhedesha ngaphakathi
 kwam le ngangalala yomntu inje ukuphakama ngaphezu kwam.

(p. 41)

Apha umbhali udibanise abantu abohlukileyo ngenkangeleko nobukrelekrele bengqondo.
 Elowo kubo unesizathu esimtsalela komnye, omnye uvuyela ukuba ehamba nomntu
 oyindumasi nothandwa ziiitshala ngenxa yobukrelekrele nangenxa yenkangeleko entle.
 Kanti lo ukrelekrele uvuyela ukuba kukho umntu ombhedeshayo.

Kwakule newadi elinye ibali elikuvezayo oku lelo lithi *Ayikho embi kwaphela*. Apha
 sibona lintombi ezahluke kwaphela kanye oku kwala makhwenkwe kuzekeliswe ngawo
 ngentla. Umbhali ude awabeke ngokwakhe la mazwi athi:

Ummangaliso ngowokuba kwathini na ukuze
ezi ntwanazana zibe ngamaqabane – kuba zazahlukene
ngokwemini nobusuku ngesimilo.

(p.53)

Ngokwenza oku umbhali ukwafundisa ukuba umntu unako ukuguquka kwisimo
esingesimo ngokuhlobana nalowo unesimo esihle. Apha kweli bali likhankanywe ngenxa
lezi ntokazi zimbini, enye inentliziyo encinci kwaye ayinambulelo (Nokuphumla), enye
inentliziyo entle kwaye iyanela koko ikufumanayo (Nozipho).

UNozipho ke ngoko uhlalele ukusoloko ethuthuzela umhlobo wakhe emfundisa ukuba
makangaze alahle ithemba kwaye makaziqhelise ukomelela nokuba imeko sele isithini
na. Mve uNozipho xa ethetha nomhlobo wakhe ngenye imini ekwamomeleza:

“ Yini na, ubangwa yini na, ukuba ube wasoloko
waphelwa lithemba. Akuzazi na ukuba kweli hlabathi
asimele kufumana ezimnandi zodwa, kodwa nezimbi zimele
ukusihlela? Akuzange waliva na eli qhalo labeLungu, lithi,
“Lonke ilifu linomcwe omenyezelayo”

(p.55)

Elinye ibali elinika imfundiso kule ncwadi lelo lithi *Iqhayiya lesikolo sakhe*. Kweli bali sifumana intwanazana egama linguNoqebeyi. Ayizange ibonwe embi ngolo hlobo kweso sixeko. Wathi akufika esikolweni bonke abafuna ukuhlobana naye ngaphandle kwentombi entliziyo intle enguNomalanga. Wayemi uQebi, ethatha kade ezifundweni, eliqhitala nasemidlalweni. Ayikho nje into eyayisenza umtsalane kuye.

Waba yinto yokuhlekisa ke ephiwa namagama kweso sikolo. Ngenye imini athi amantombazana edlala ibhola yaqengqeleka yaphuma ngaphandle ebaleni. Elinye lala maqhazana ayeqhele ukumgezela layileqa ibhola leyo. Kwaviwa ngesikhalo sayo kanti ijanyelwe yinyoka. Wafika uQebi wangena phakathi kwenyoka noNongxikela wayibetha ngokhuni koko yamluma embandeni.

Ngale ndlela kwathi kanti uzenzele igama wathandwa nasesikolweni. Wathi akubuya esibhedlele inkosi yamaGqunukhwebe yabizela wonke umntu welali, kwanikwa uQebi imbasa eyayivela kuRhulumente ngenxa yobugorha bakhe.

Eli balana lifundisa ukuba umntu makangajongelwa phantsi kwaye angahlekwa ngenxa yenkangeleko okanye ubuqhitala bakhe. Kaloku akukho mntu uzikhethelayo ukuba makabe njani wonke umntu udaliwe, xa umntu ebezikhethela wonke umntu ngemhle.

Enye imfundiso yeyokuba iziphiwo zabantu azifani. UNoqebeyi wayengesiso isidenge ngenxa yokuba embi koko wayeqonda kade. Yayikhona ke ahlakani phe kuyo ukukhalipha nobugorha.

Amanye amabali akule ncwadi ke afundisa ngazo zonke iindlela ekufanele kuhlaliswane ngazo ukuze kuhlalwe ngoxolo ekhayeni nasentlaweni ngokubanzi njengazo zonke iincwadi zikaSinxo.

4.3 Ukuzotywa kwabasetyhini kwiincwadi zikaSinxo.

Kuzo zonke iincwadi zakhe uSinxo abantu basetyhini ubaphakamisela phezulu. Ubaveza njengabakhi besizwe. Isimilo sabo siso esakha amadoda. Ukuba umfazi unesimilo nempatho entle ibanjalo ukusulungeka indoda. Kanti ukuba loo mntu ubhinqileyo akanasimilo nampatho, lowo wasebuhlanti usondele kuye uyatshabalala.

Uninzi lwabalinganiswa bakhe abangabafazi soloko bebahle, bakhekile nezimo zabo zikwanjalo. Olu didi ke soloko oko kusulungeka likuthatha koonina. Ikwalolu didi ke noluthi lube namadoda anempumelelo. Umzekelo esinokuthi siwuthathe kolu didi ngokaNomazwi, kwincwadi ethi, Isakhono somfazi. Eqala nje ukumveza uSinxo uthi:

...eyona yayizihlalisa phantsi ngobuhle yayinguNomazwi...

Yayisisithetho esiqhelekileyo xa kuthethwa ngaye ukuba kuthiwe linenekazi, abantu babesitsho bengathethi ngokunxiba kwakhe okuhle nangobuhomba bakhe kuphela kuloko bethetha ngemikhwa yakhe eyasuka yabalasela, yaqaqamba, wabagqitha bonke oontanga

bakhe nabangaphambili nabangasemva kuye ngokubaluleka.

(1956:5)

Uqhubeka asibonise ukuba oko kuchubeka kwakhe uphuma nako kunina:

UNomazwi lo, kunye nodade wabo, wayefanele ukuba nje.

Unina wayengumfazi ochubekileyo, olungileyo

nowayengumKristu wenene.

Kanti noNomazwi oku kulunga nobuhle wabosulela kweyakhe intombi uYolisa. Xa ethetha ngothando lukaVelisile kuYolisa uSinxo uthi:

Wayengaphandlwe bubuhle bodwa, wayetsalwa

ngaphezulu sisimilo sayo esasiqaqambe ngokwesiya

sikanina kwa eseyintombazana. AmaXhosa anyanisile ukuthi loo

nto ayiyo unina ikwayiyo nentombazana.

(p.21)

Bakhona naba bahle kodwa izimilo zabo zingangqinelani nobuhle obo babo. Imizekelo

yaba nguNozive kwa kule ncwadi ithi Isakhono somfazi noNongendi kuleyo ithi

UNomsa. UNozive yinzwakazi ezihlalisa phantsi zonke eziye ngobuhle nangomfaneleko

kodwa imisebenzi yakhe imdaka, ubhukuqa amadoda awase kwantshabalala. Kanti

noNongendi yinzwakazi ekwanjalo kodwa intliziyo yakhe ikhohlakele kangangokude

angoyiki ukubulala. Kanti bakhona ababi ngenkangeleko ukuze babe nezimo ezihle. Umzekelo wolu didi nguNoqebeyi kwincwadi ethi Isitiya. UNoqebeyi wayeyona ntombi imbi esikolweni sakhe, ingqondo yakhe icotha kakhulu eliqhitala nasemidlalweni. Babemgezela ke abantwana besikolo bengafuni kuzisondeza kuye kuba kwakungekho nto inomtsalane kuye. Kodwa wenza into eyamnika indumasi, wasindisa omnye wabo babesoloko bemhleka ekutyiweni yinyoka, waxolela ukuba itye yena. Ekubuyeni kwakhe esibhedlela waba liqhayiya esikolweni sakhe.

Enye into evezwa nguSinxo luthando abafanele ukulufumana abafazi emadodeni abo. Amadoda asoloko engakwicala lamakhosikazi kuneloo mama bawo ezincwadini zakhe. KUNojayiti wam, kwibali elithi *lifeshini ngeefeshini* xa umama kaKoranti ekhalazela isinxibo sikamolokazana uKoranti uyamthethelela uNojayiti kuba ebhedesha ubuhle bemilenze amvezela yona. Kwakhona kUmzali wolahleko, uMenzile soloko emi ngakwicala likaNojaji kunoGakhulu. Kanti kwIsitiya, kwibali elithi *Unomaneji noninazala*, uNomaneji nomyeni wakhe bamana bemophulela umama wabo de bamphe igama elithi ngoNokhontoni ababelisebenzisa xa engekho yena ngenxa yokuba wayesoloko esithi abafazi beli xesha ngoNokhontoni.

La madoda abathanda kakhulu abafazi babo kangangokuba ukukhuseleka kwabo nasentweni na alubona iluxanduva lwawo. Oku ke nabafazi baye bakukhuphele ebantwaneni. Ezincwadini zikaSinxo, abafazi babathanda kakhulu abantwana babo kangangokuba bada baphume bayobalwela ngenjongo yokubakhusela. KUNojayiti Wam, uTawuse wahamba waya kulwela uQebi kutitshala esikolweni, kUmzali Wolahleko,

uNojaji waya kumlwela uNdopho entangeni yakhe. Maninzi ke namanye amabali alolu hlobo ezincwadini zikaSinxo. Aba bafazi baxolela nantoni na kunokuba abantwana babo bathobeke okanye bahlazeke.

Ukwakha amakhaya kusemagxeni abafazi kuba ngabo ekufuneka bajonge iintsapho zabo. Uxanduva lokuqeqesha lusemagxeni abo kuba ngabo abasoloko behleli nabantwana ekhaya. Banothando olugqithileyo ebantwaneni babo noluthi ngamanye amaxesha lujike luzise ingozi. KUUmzali wolahleko, uNojaji abantwana bakhe wabathanda ngokugqithileyo ebakokose ngeyona ndlela ade ayokumlwela uNdopho xa alwe namanye amakhwenkwe. KUNojayiti wam, uTawuse wamkhupha esikolweni umntwana wakhe kuba engenokohlwaywa ngutitshala. Kanti kwibali elithi *Inkwenkwe nomnqwazi*, kw*Isitiya*, unina wenkwenkwe waxabana nendoda eyasindisa unyana wayo ekumkeni nomsinga ngenxa yokuba umnqwazi wenkwenkwe umkile.

Ngenxa yothando olugqithileyo emntwaneni wakhe, endaweni yokuba abulele le ndoda ngokusindisa umntwana wayo ekufeni, uyithukela umnqwazi womntwana omke nomsinga. La mabali abonisa ukuba abafazi benza nantoni na kunokuba abantwana babo babesengozini okanye ehlazweni.

Kumabali kaSinxo abafazi soloko besebenzela ukuphumelela nasentweni na abayenzayo, nokuba imbi okanye intle. Kuthetha kugqibele bona, nemigudu yempumelelo ikwanjalo.

4.4 Izinto ezibalulekileyo ezincwadini zikaSinxo.

Ixesha awabhala ngalo uSinxo lixesha apho impucuko yaseNtshona yayisendela emaXhoseni. Umsebenzi wakhe ke nanjengoko wayengumKrestu, wawukukuphuhlisa ubuKrestu. Kumabali akhe ubonisa ubumyoli bobomi bomntu ongumKrestu, ekwasengela phantsi iinkolo zemveli. Ezo ke zezo zamagqirha nobugqwirha. Amathuba amaninzi xa ethetha ngazo uzibona “njengeenkolo zobukrwada.”

Unobangela woku kukuba wazalelwa ebuKrestwini wabhaptizwa, wakhula phantsi kwabefundisi. Ngoko ke kwakufanelekile ukuba impembelelo yobuKrestu imfuthe. Xa kuthethwa ngababhali bexesha likaSinxo kubandakanywa naye kuthiwa:

A study of twenty-nine writers, from the earliest times
to the present, reveals the Christian backgrounds
that most of them had; there were no other schools.

(Andrezejewski, 1985:573)

UGerard (1981:198) naye uyakuxhasa oku:

Most of the writers have been mission-educated teachers, bent on promoting the less palatable among the Christian virtues, such as forbearance in the face of injustice and persecution

Kuninzi lwamabali akhe umlinganiswa oyintloko uliqala ibali lakhe ekuphehlelweni anyuko naye kodwa akathethi kakhulu ngokoluswa kwakhe xa engumlinganiswa oyindoda. Kodwa kuba eli siko lokwaluka lelona libalulekileyo emaxhoseni kuba lilo elinika ubani ubudoda, akakwazi ukulishiya ngaphandle kuphele. KUmzali wolahleko uSinxo uyaliveza eli siko noxa engangeni nzulu kulo. Uyasichazela ngokoluka kooNtlopho nokoluka kukaNdimeni. Xa ethetha ngolu luvu uZotwana (1993: 111) uthi:

Even a writer like Sinxo whose didaction seems to have been the strongest, had to admit that no amount of Christianity would eliminate circumcision.

Amagadtha ke wona uyivelisa elubala into yokuba ngamaxoki nje afuna ukurhwaphiliza abantu. Kucacile ukuba oku kuphuma entliziyweni yakhe, wayengawafuni nyhani akenzi nje amabali ngalo mba. Wayewathiyile ewaqalekisa kuba esithi alahlekisa abantu ekubeni bakhelelwe kubantu abafileyo nasebugqwirheni obungekhoyo¹⁴.

¹⁴ Uditwanondlebe noKoko. uNomsebenzi noKhulile Sinxo. Kwakhona, iincwadi zakhe zikuvelisa elubala oku.

UMkonto naye uyakuchaphazela oku:

Nomsebenzi recalls that her father,
 Guybon disliked witchdoctors
 for their pretences and treachery which
 he believed led to social misunderstanding
 and feud. She says that he used to poke fun at
 them whenever he met them.

USinxo ke uthatha obu buKrestu abuzise ekhaya. Ubonisa ukuba ikhaya elililo likhaya lobuKrestu. Abalinganiswa bakhe abalungileyo bonke baphuma kumakhaya obuKrestu, ze abo bangaphumi kumakhaya obuKrestu babe ziindlavini ezizama ukulahlekisa abo baphuma kuloo makhaya abumbekileyo. Ikhaya lobuKrestu uliveza njengekhaya elinothando, uxolo, imvisiswano nengqeqesho.

Amabali akhe onke alwa ububi obungqonge intlalo; umona, ubusela, unbunxila, ubundlavini nazo zonke iintlonti ezikhoyo. Aphakamisa phambili ubulungisa, abonisa ukuba ubulungisa obu buxhomekeke ebazalini ukuze bubekho kwisizwe sonke. Oku kwenzeka ngokuthi umzali aqeqeshe umntwana ukuze umntwana akhule nayo loo nto ukuze naye ayigqithisele kwizizukulwana ngezizukulwana.

Enye into ephambili kuSinxo kukuthelekisa ubomi basedolophini nobasezilalini. Amava akhe ngezi ndawo zimbini uyawakhupha, kaloku ubazi kakuhle ubomi bedolophu nobasezilalini kananjalo nanjengoko ubomi bakhe wabuchitha kwezi zimo zahlukeneyo zentlalo.

Ezi zimo zentlalo uziveza zisizisa uxanduva nasebazalini kuba kaloku kufuneka abantwana babo bebalungiselele ukukwazi ukumelana nazo zombini. Bubunzima ke obu kuba kaloku aba bazali akukho nto bayaziyo ngobomi bedolophu nanjengoko bengazanga bahlala ezidolophini. Kungako uSinxo ebakhanyisela. Ngolu luvo uthi uAndrezejewski (1985:578):

In Sinxo's novels, there is a growing permissiveness on the part of parents as they move away (physically and figuratively) from their traditional ties, and the offspring of such parents are placed without guidance in urban areas with all temptations and miseries.

Zezi zinto zikhankanywe ngentla ke ezibalulekileyo kwiincwadi zikaSinxo. Kodwa ezona zibalaseleyo, kukubaluleka kwabafazi, ukushumayeza ubuKrestu nokuqeqeshwa kwabantwana. Ezi zingoonozala bako konke ukulunga okufumaneka kumabali kaSinxo.

4.5 Ukuzotywa kwabalinganiswa.

Kuzo zonke iindidi zabalinganiswa ezikhoyo emabalini, uSinxo usebenzisa uhlobo olunye, umlinganiswa othe ngqo. Umlinganiswa kaSinxo soloko ingumntu omileyo ongagungqiyo okanye asitshintshe isimo sakhe. Nothe wasitshintsha, usitshintsha okwethutyana lithi liphela ibali sibe isimo sakhe sesibuyele kwesiya sokuqala kwebali (singathi abalinganiswa bakhe zizitiriyotayphu).

Olu hlobo labalinganiswa uDikeni ubabandakanya nabalinganiswa abasezintsomini. Mve xa esithi:

Kaloku entsomini kudla ngokusetyenziswa
abalinganiswa abacalanye.

(Satyo, 1998: 10)

USatyo naye uyaluvela olu hlobo lwabalinganiswa, xa ethetha ngalo uthi:

Olu ke uhlobo lwabalinganiswa luqaqambisa
into enye ethile ngomlinganiswa lowo. Akabonakalisi
nguqulelo kwindlela aqhuba ngayo phakathi kweziganeko
ezikwincwadi leyo. Omhle uya kuba mhle okokoko; ombi
abe ngumbi-kanye gromomo noko kungcola kwakhe.

Ababhali abaninzi ngakumbi ababhala bebhalela ukuvangela (ukubethelela/ ukufundisa) ngento ethile balusebenzisa kakhulu olu hlobo lwabalinganiswa.

(Satyo,1983: 187)

USatyo akapheleli ngokusinika inkcazelo ngolu hlobo lwabalinganiswa koko uqhubeka amveze uSinxo ukuba usebenzisa olu hlobo lwabalinganiswa.

Apha imizekelo emihle ungayifumana ngokufunda iincwadi zikaSinxo ezifana nezi: *UNomsa, Umzali wolahleko, UMfundisi waseMthuqwasi*

(Satyo,1983:187)

Ngabalinganiswa abanje ngolu hlobo luchazwe lungentla ke abafumaneka ezincwadini zikaSinxo. Nabantu abangajikiyo, othe wajika ubuya abuyele esimeni sakhe. Umzekelo wabo bakhe bajike baphinde babuyele singawufumana kwincwadi ethi Isakhono somfazi namanaye amabalana. Apha umzekelo omhle nguJamangile.

UJamangile wakhula engumntwana oqeqeshekileyo nojonge phambili ebomini ukuze akwazi ukuphumelela. Kodwa wathi akufika eRhawutini watshintsha walinxila eliphaleleyo. Waphela tu laa Jamangile wayesuka ezilalini kwavela uJamangile waseGoli. Kodwa ekupheleni kwebali uJamangile wabuyela kowabo, waphinda wangulaa Jamangile wayesaziwa.

4.6 Ukuthiywa kwabalinganiswa

Amathuba amaninzi uSinxo abalinganiswa bakhe ubathiya ngokwezenzo zabo okanye ngokwendlela abadalwe bayiyo. Ngamanye amaxesha akulula ukuyiqaphela loo nto kuba uba buyifihla. Umzekelo uNojayiti, omnye umntu angalithatha nje eli gama angalinaanzi. Ngokokwam ukubona, uNojayiti isenokuba ligama elisuka esiNgesini elithi “Giant”. UNojayiti ungumntu onomsindo okhawulezayo kwaye unguNogqwashu owoyikwayo nohlonitshiweyo yindoda yakhe nabantu belali. Akhona ke amazim alungileyo angabulali bantu, ngoko ke kuKoranti uNojayiti unoba lelinye lawo kuba akakhohlakelanga nokuba ebenomsindo ubuya azole. Abanye abantu belali babembona ukukhohlakala besithi uKoranti umtsala ngempumlo, umphethe kakubi.

UNomsa yinzwakazi emanzandonga, enobubele, uthando noxolo. Ngazo zonke ezi zinto ulandele igama lakhe. Kanti noThemba ulilandele igama lakhe. Uthi uSatyo (1977:53):

The word ithemba means “hope”.

When Nomsa starts discouraging

Themba from drinking too much, it is hoped that she will succeed in her work. This hope is further increased by the fact that Themba, too, seems to hope that Nomsa’s efforts will be successful. He is willing to do as he is told.

Amagama aba balinganiswa bangentla nawabanye abaninzi ezincwadini zikaSinxo abonisa ukuba uSinxo wayengalikhi nje entloko igama lomlinganiswa.

Wayelinxulumanisa neziganeko eza ziza kwehlela umlinganiswa lowo apho encwadini, okanye lichaze ubunjani bomlinganiswa lowo.

4.6 Isimbo sakhe sokubhala.

Kude kuzokuthi ga namhlanje, uSinxo unesimbo esisodwa sokubhala. Uneendlela zakhe zokuveza izinto ezithile. Uninzi lwababhali beencwadi baye balibalise nje ibali bayishiye ingacacanga imfundiso, ngale ndlela benzela ukuba umfundi azifunele ngokwakhe imfundiso yebali elo. Kuninzi lwamabali akhe ke uSinxo uyayinika okanye ayiveze elubala imfundiso yebali elo. Maxa wambi uyiveza kwa kwintshayelelo okanye ekuqaleni kweencwadi leyo. Oku ungakufumana kwincwadi yakhe ethi Umzali wolahleko nakwethi Imfene kaDebeza. Kwezi ncwadi uthi umfundi engekaqalisi ukufunda ibali abe sele ekwazi okuqulathwe yincwadi leyo ngokufunda okubhalwe ngumbhali lo ngemfundiso yebali.

Ngamanye amaxesha usebenzisa izihloko zamabali ukunika ifundiso yebali elo. Uthi ubani efunda abe enomdla wokwazi ukuba ngaba yintoni eza kukhokelela kweso siphelo. Umzekelo singawubona kweli bali lithathwe kwincwadi yamabali amafutshane ethi Isitiya, ibali lona lelo lithi, *Wayengavumisanga*.

Xa ubani efunda esi sihloko sithi wayengavumisanga sele elindele ukuba ukho lo mntu uza kuhlanguka nento embi okanye engamkelekiyo angakhange ayilindele. Ngenene apha ebalini siyafumanisa ukuba uNotumato wafunda izifundo ezahlukileyo. Esokuqala sesokuba angasideli isigqibo somnye umntu kwaye angahlekisi ngezinto zabanye abantu. UNotumato wayehlekisa ngabantakwabo xa babeyokuthengelwa iimpahla ezihleka abazikhethayo, ezibona njengoyena uhlakaniphileyo kunabo. Esesibini yayisesokuba umntu angabokuwabala amantshontsho inkuku ingekaqanduseli. Yena wayeqinisekile ukuba nguye oya kuphumelela kukhuphiswano loyena mntu unxibe kakuhle, kodwa iimpahla awayezithengele olo suku akazange akwazi ukuzinxiba ngenxa yokuba zazingasilungelanga isimo sezulu saloo mini. Imvula yaanetha zabe iimpahla zakhe izezehlolo. Kwaaphumelela udade wabo ngeza mpahla wayemhlelela zona. Ngenene ke 'wayengavumisanga', waphoxakala watsho wafunda nesifundo. Akhona ke namanye amabali anje ngeli koko kungaphela amaphepha ukuba angakhankanywa onke.

Enye into egqamileyo kwisimbo sakhe sokubhala, yindlela aliqala ngayo ibali. Amaxesha amaninzi uSinxo xa ebalisa uqala aveze ikhaya lomlinganiswa ingakumbi kwiinoveli. Ulichaza ubunjani balo; ingaba likhaya lobuKrestu okanye, abantu balo bafundile okanye, babekhule njani kwaye babakhulisa njani ababo abantwana, nayo yonke into enxulumene nekhaya. Oku kucacile kUNomsa, Umzali wolahleko, nakwIsakhono somfazi.

Ekuqaleni kwenoveli UNomsa, uSinxo usizobela abazali bakaNomsa bobabini nekhaya lakhe. Ikhaya likaNomsa nabazali bakhe ubazoba ngokude umntu ofunda le ncwadi abe nomfanekiso-ngqondweni wabo ibe ngathi babekwe apha phambi kwakhe. Eli khaya uliveza njengekhaya lothando, uxolo nomanyano. Umntwana ophuma kulo wayeyindlela yenqwelo ngesimilo nesisa.

KUmzali wolahleko nalapho sizotyelwa umzi kaMenzile noNojaji. Eli khaya alimanyenanga, umama unocalu-calulo ebantwaneni kuba kukho ongengowakhe. Indoda yalapha ixakiwe, ayazi ukuba mayisilawule njani isithembu emzini wayo.

Siyamvezelwa nomakhulu weli khaya nonguyena ubonisa imbeko nesimo esisiso. Abantwana abaphuma apha kweli khaya baphuma bezindidi ezimbini kuba ikhaya alimanyenanga ngoko abakhuliswanga ngendlela enye. UNdimeni owayephethwe kakubi nguNojaji nowayemana ecetyiswa esomelezwa nguninakhulu, uba nempumelelo, isimilo kwaye uthandwa ngumntu wonke. UNdopho nabasakwabo nababeziincku zikaNojaji, babangoo ngantweni abaphelela ekufeni.

Ukubaluleka kwekhaya uSinxo ude akuveze ngokulanda emva amakhaya abazali babalinganiswa abaphambili ukuze umlesi asqonde isizathu sesimo asiso umzali lowo, usuka naso emva ekhaya. Kwalapha kule ncwadi ithi Umzali wolahleko uyasibonisa ukuba uNojaji uphuma kwikhaya elingaqeqeshiyo kuba ukhohlakele kwaye uyindlavini ehamba isilwela abantwana. Ngoko ke ebeya kuba ngumzekelo omhle njani ebantwaneni.

Kwincwadi ethi Isakhono somfazi uphinda akuveze oku ngokuveza isimo esihle sekhaya likanina kaJamangile, ikhaya lengqeqesho nawathi wayigqithisela kwabakhe abantwana ukuze babe nempumelelo ebomini. Umbhali uyibeka olu hlobo le nto:

Unina kaJamangile, nangona wayenobubele
obukhulu, enothando olunzulu wayeyazi into
yokuqeqesha, yena ngokwakhe wayeqeqeshiwe, waza ke
waliqonda kakuhle ixabiso lokuqeqesha.

Okunye okuqaphelekayo kwisimbo sikaSinxo sokubhala yindlela abachaza ngayo abalinganiswa. Akapheleli nje ekumchazeni umntu, uyamzoba ukuze nawe umbone umazi lo mntu kuthethwa ngaye. Ngale ndlela uSinxo akafuni kushiya ngasemva umlesi wakhe. USatyo (1977: 69) uyakungqina oku xa ethetha ngabalinganiswa bakaSinxo uthi:

It should be pointed out here that the author
takes leave to describe the characters for his readers
as if he is telling the story of real people he knows ...
It is therefore only fair that the speaker should inform
the listener or furnish the details which the listener has
no access to by means of picturesque descriptions.

Apha ngezantsi kuza kuvezwa imizekelo ethathwa kwiincwadi zikaSinxo ukudandalazisa olu luvo lungentla. Umzekelo wokuqala uvela kwincwadi yamabali amafutshane ethi Isitiya, ibali lithi *Iqhayiya lesikolo sakhe*.

Wayeyintwanazana engaminyaka ilishumi elinesithandathu.
 Wayesisithondotyelana apha esinezigweqe, zibe ezo zigweqe zizingcondo ezimuncu. Wayemile kakubi ngomzimba, ngokuphoxekileyo, enesangotha, ezo ngalo zakhe zimenze wangathi ngumntwanezulu! Hayi ke ubuso bakhe! Ngeba wayemhlophe, kodwa eyintshwaxa apha ebuntshwenya, into eyayimenze wangathi leliya lona ixhegokazi ekuthiwa khokho kulo. (p.57)

Omnye umzekelo usuka kUNojayiti wam, kwibali elithi Indodakazi kaNojayiti. Xa eyichaza le nzwakazi umbhali uthi:

Wayesukile egadeni, ekumila kungathi sisithombe esiqingqwe ngumtyhidi onobugcisa obukhulu. Wayelisomikazi elimehlo aqhobosha ezo zidlele zakhe zikhazimlayo zixhakwe zizinxonxo ezimfanele kunene, zaye iinwele zona zimnyama ngokomthi we-ebhoni. Impumlwana yakhe yayingathi yeyempunzi, phezu komlomo kuthe rhwe udevana olumfanele kunene. Amazinyo akhe ayebengezela emhlophe, ekroze

ngokulinganayo axela iiperile zidwelisiwe, kwaza phakathi
ahlulwa ngumhlantla omhle wancamisa.(p.97)

Le mizekelo mibini ibonisa ukuba uSinxo wayenobuchule bokumchaza umlinganiswa wakhe. Ikwabonisa ukuba kubalinganiswa bakhe, xa umntu eyiloo nto uyiyo ke, xa emhle mhle qha kanti ombi mbi ke.

Eyona nto iphambili kwisimbo sakhe sokubhala buburharha bakhe. Amabali akhe noxa eneemfundiso ngamabali ahlekisa kakhulu. Nanjengoko wayeliqhakraqhakra lencoko neyolisa oku uyakuveza nasezincwadini zakhe. Okwakuthanda kwakhe ukonwabisa ukukhuphela nalapha ezincwadini ngenjongo yokonwabisa abafundi beencwadi zakhe.¹⁵ Nabanye ababhali besiXhosa bayakukhankanya oku. Omnye waba babhali nguMoropa (1991:49):

Wayeliqhula lo mfo kaSinxo enentliziyo entle elilo nencoko.
Uburharha bakhe buyabonakala kwiincwadi zakhe, bugqwesa
zonke ezinye iimpawu kubhalo lwakhe. Uyathanda ukwenza
intlekisa ngamadoda. Yonke le meko uyivelisa ngohlobo
oluhlekisayo.

¹⁵ Udliwanondlebe noNomsebenzi Sinxo.

Obu burharha bakhe ke bubo obenza iincwadi zakhe zohluka kwezabanye ababhali.

Buzenza zibe nomdla kwaye zifikeleleke kuye wonke ubani, abantwana, ulutsha,

oomama nootata amaxhego namaxhegwazana.

University of Cape Town

ISIAHLUKO 5.

ISISHWANKATHELO

5.1 USinxo nenoveli, amabali amafutshane nedrama

USinxo ubonwa njengenyange lenoveli yesiXhosa. Oku akwenziwa kuba engumbhali wokuqala wenoveli. Inoveli yokuqala yesiXhosa yabhalwa nguNdawo ngonyaka ka1909. Ubonwa njengenyange lenoveli ngenxa yesimbo sakhe sokubhala esahlukileyo kwabanye ababhali benoveli noburharha bakhe. Oku kuyavezwa nangabanye ababhali besiXhosa, oku kuthetha ukuba waba ngumzekelo omhle okunokunqweneleka ukuba nabanye bawulandele. UOpland noMtuze (1994:131) bathi:

USinxo ngumpondo[-] zihlanjiwe oncwadi zingasayi
kulibaleka kwabazaziyo. Qaphela uburharha bakhe,
amandla akhe okuzoba intlalo nemikhwa yabantu.

Kanti kwincwadi ethi UNomsa efinyezwe nguMtuze luyaxhaswa uluvo lokuba uSinxo lo ngenene ulinyange lenoveli xa kusithiwa:

Guybon Budlwana Sinxo was regarded by his
well known contemporary, B. W. Vilakazi, as being
the father of the Xhosa novel. Although his *UNomsa*
is not the first Xhosa novel to be published.....

it seems clear that Sinxo's realism in style and subject matter, as well as his moralistic approach, were to set a pattern that later writers were to follow. So in this sense Vilakazi's appellation is correct.

(Mtuze;1979: viii)

Iinoveli zakhe zonke zinemfundiso esizweni nasekhaya, zibhalelwe ukwakha amakhaya kwanesizwe ngokubanzi. Zibonisa ubunzima bokuphikisana kwenkcubeko yaseNtshona neyesiNtu. Ngoko ke ezi noveli zizama ukubonisa ukuba abazali mabakhawulelane njani nale ngxaki. Zibonisa indlela emababakhulise ngayo abantwana ukubaxhobisela ezi zimo zimbini zentlalo, eyasedolophini neyasezilalini. Oku kuyaxhaswa nguAndrzejewski xa esithi:

In Sinxo's novels, there is a growing permissiveness on the part of parents as they move away (physically and figuratively) from their traditional ties, and the offspring of such parents are placed without guidance in urban areas with all temptations and miseries.

(1985:578)

Kwakhona uSinxo ukwabonwa njengonozala wedrama yesiXhosa. Oku ke kwenziwa kukuba incwadi yakhe ethi Imfene kaDebeza yamenza wangumbhali wokuqala ngqa ukubhala incwadi yemidlalo yeqonga yesiXhosa ngesiXhosa nangona yayisele ikho

eyayikhona ethi, UNongqawuse. Le ncwadi ayizange ithathwe njengeyokuqala nanjengoko yayibhalwe ngesiNgesi. Xa bethetha ngale ncwadi uOpland noMtuze bathi:

Likho inenekazi elimhlophe elabhala incwadi ethi *U-Nongqawuse: isiganeko sokuxelwa kwenkomo 1857 ngowe-1924*, kodwa ngenxa yokuba kukhangeleka ukuba le ntokazi yawubhala lo mdlalo ngesiNgesi waza waguqulelwa esiXhoseni.....intshinga yencwadi eyavela tanci kwicala lemidlalo yesiXhosa siyithwalisa incwadi kaSinxo ethi *Imfene kaDebeza*.

(1994: Intshayelelo)

Imfene kaDebeza ibonwa njengembalasangane kolu hlobo loncwadi. Oku kwenziwa kukuba iyeyokuqala kolu hlobo, kukwenziwa nayinto yokuba inemfundiso esizweni nakwabanye ababhali. UMahlasela (1982:9) xa ethetha ngayo uhambisa enjenje:

Imfene kaDebeza by Sinxo was first in this field,
written as far back as the 1920s but, until recently,
for many years out of print.

USinxo ngokubhala le ncwadi wavulela ababhali abaninzi indlela bada abanye bagqwesa. NgokukaQangule oyena mbhali ugqwesayo kolu hlobo nguW. K. Thamsanqa ngencwadi yakhe ethi Buzani kubawo. Ukuxhasa olu luvo uGerard xa ethetha ngedrama yesiXhosa nababhali bayo uhambisa enjenje:

But according to critic S. Z. Qangule,
the best Xhosa drama so far is

Witness K. Thamsanqa's *Buzani kubawo*.

(Gerard; 1981:212)

Oku kubonisa ukuba baya besanda ngokwanda ababhali bemidlalo yeqonga yesiXhosa. Amanye amabali emidlalo yeqonga esiXhosa ayamanyelwa koonomathotholo kanti ayabukelwa nakumabonakude ngoku. Umbhali esinokuthi simkhankanye kolu didi nguNcedile Saule. Ungomnye wababhali abaphambili bedrama yesiXhosa. Iincwadi zakhe sezivela kusasazwa kunomathotholo. Kwijenali yaseUnisa (August 1997/ Vol 22 no.5:14) uSaule uvezwa njengombhali ophambili kwimidlalo kanomathotholo. UOpland noMtuzze bayakungqina nabo oku xa besithi:

Naxa zimbalwa, likho ibathwana leencwadi zemidlalo
yosasazo ethe yapapashwa mvanje. OkaSaule ngomnye
woovulindlela kweli candelo.

(1994: 229)

Ngolu hlobo ke idrama yesiXhosa ihambela phambili ukususela mhla uSinxo wayiqala le ndlela. Iwonga lempumelelo yedrama yesiXhosa ke ngoko linikwa uSinxo nanjengoko inguye uvulindlela.

Kanti ke nakumabali amafutshane uG. B. Sinxo ukwayindumasi. Amabali akhe amafutshane ngamabali amnandi, uninzi lwawo luyahlekisa. Kodwa noxa ehlekisa, bali ngalinye linemfundiso eliyinikayo kulowo ulifundayo. Iincwadi zakhe zamabali amafutshane zintathu, Imbadi (1960), UNojayiti wam (1961), Isitiya (1964). Into eyenza ukuba amabali akhe abe yimbalasane yindlela awabalisa ngayo.

Uninzi lwamabali akhe ayahlekisa. Ubani akufuneki afinge iintshiya aqinisekise ukuba eli bali liyangena xa efunda ibali lakhe, le nto ke yiyona yenza amabali akhe abe nomdla.

Enye into enika umdla kukuba amanye amabali aba ngathi ziintsomi kuba amaxa amaninzi uyazisebenzisa neentsomi emabalini akhe. Eyona nto yenza umdla kakhulu emabalini akhe kukuba, noxa ehlekisa, ekupheleni ubani ufumana isifundo esakhayo kuwo onke amabali akhe.

UPahl, Ntusi, noNabe (1975: i) xa bethetha ngoSinxo namabali amafutshane bathi:

UG. B. Sinxo nguyena uyimbalasane ekub[h]aleni
 amabalana kude kubengokunje... Ngako oko
 kungatshiwo ukuthi uSinxo nguvulindlela ogqwesileyo kolu didi
 lwesincwadi.

Sibonile ke apha ngentla ukuba kuzo zontathu ezi ntlobo zoncwadi zingentla uSinxo uyindumasi. Oku kubonisa ukuba ukubhala kuye kwangungesiso isiphiwo kuphela, koko wayeqhutywa luthando nokuzimisela xa ebhala. Kwakhona, iyacaca into yokuba ngalo lonke ixesha wayebhala enenjongo. Ukungqinisisa ukuba uSinxo waba yindumasi nembalasangane kwakudala, xa ethetha ngoSinxo nokubhala kwakhe uHerdeck uthi:

“He was awarded the Vilakazi Memorial Award in 1954 for his writings”. (1973:408)

Kwa ukuba ade awongwe, loo nto ithetha ukuba wayengengomntu ubhalela nje uphela sonwabe koko wayeyazi into ayenzayo. Kwakhona eli wonga laba yimpendulo ebonisa ukuba iincwadi zakhe zaba negalelo kwaye zaba nento eziyenzayo eluntwini ngokubanzi.

5.2 Ifuthe leencwadi zikaSinxo kule mihla.

Bali ngalinye kwiincwadi zikaSinxo linemfundiso. Oku kuquka konke akubhalileyo, iinoveli, amabali amafutsane, imidlalo yeqonga kunye nemibongo. Injongo yakhe koku yayikukuba loo nto ayibhalileyo ihlale ihleli ezingqondweni zabantu nasentlalweni, yakhe izizukulwana ngezizukulwana eziya kuthi zifunde iincwadi zakhe. Ezi zizukulwana ngokufunda ezi ncwadi ziyakwakha amakhaya nesizwe ngokubanzi. Oku uyakungqina uSatyo (1977:11) xa esithi:

His aim throughout his career as an author is described by his widow as being community building, love of one's neighbour, proper upbringing of children, rooting out of superstition and spreading the 'Word'.

Zonke ezi zinto zikhankanywe ngentla uSinxo wayefuna ukuziphakamisa, zizo eziyintsika yokwakha amakhaya angawo ukuze ngelo futhe liphuma emakhayeni kwakheke isizwe ngokubanzi.

Nanjengoko sekukhankanyiwe ngaphambili ukuba idrama yesiXhosa ihambela phambili, oku kubonisa ukuba incwadi kaSinxo ethi Imfene kaDebeza yaba nempembelelo kubabhali besiXhosa baza balandela ekhondweni bayiphakamisa idrama yada yasasazwa kunomathotholo nakumabonakude.

USinxo wabhala ngexesha impucuko yaseNtshona yayisiya isendela kubantu abamnyama. Incwadi zakhe zishumayeza ubuKrestu zikwagxeka iinkolo zabantu abamnyama. Kwincwadi ethi Umfundisi waseMthuqwasi usibonisa ukuba umntu xa ekholwa kuThixo makancame nantoni na ukumsebenzela. Kwelinye icala ukwabonisa amaKrestu ukuba kunyanzelekile ukuba mawazibethe iimali zenkonzo ukuze abafundisi baphile. Kule mihla siphila kuyo abafundisi bakwalizwi baphila kamnandi. Bayahlawulwa, intsokolo yaphela. USinxo nabanye ababhali baphumelela ekushumayezeni oku kuba kaloku yeyona njongo yokubhala. Ababhali babhala

ngento eyenzeka entlalweni abanqwenela ukuba mayitshintshe okanye iqapheleke eluntwini.

Inkolo yobuKrestu ke ngoku sele inkqenqeza phambili yazigqumelela nezinye. Amasiko nezithethe awasasiwe so. Nelo gcuntswana lisakholelwayo kuwo luxananazile. Uthi omnye umlenze usecaweni omnye ube usekhayeni. Asazi ke kuba uSinxo wayekugxeka oku. Kwincwadi yakhe ethi Imfene kaDebeza, ugosu webandla uyamgxeka ngokuvumela ukusiwa emagqirheni akugqiba ukuba likholwa kuba ezi zinto uthi azihambelani. Kanti ke bakwakho nabo bazinikezele ngokupheleleyo ebuKristwini bangawananze kwaphela amasiko nezithethe zabo. Kwaba ke, ilinge labefundisi abamhlophe bokuqala nababhali abanjengoSinxo laphumelela.

Kanti nakwicala lemfundo uSinxo nabanye ababhali ababebhala ngexesha lakhe nangaphambili baphumelela. Kaloku babekhuthaza ukuba abantwana basiwe ezikolweni. Imfundo yayinganakwanga, abanye abazali babeyibona ibubutshivela kanti abanye befuna abantwana emasimini bengayibonele kubaluleka imfundo.

USinxo ke ngomnye wababhali abaphuma iphulo ukukhuthaza abazali ngandlela zonke ukuba bathumele abantwana ezikolweni.

Bonke abazali bale mihla babilile bafundisa abantwana babo, bazama kangangoko ukubabonisa ukubaluleka kwemfundo kwimihla esiphila kuyo. Nomntwana ongakuboniyo oku ngongafuniyo, kuba kule mihla umntu ongafundanga akanakamva. USinxo noogxa

bakhe babesixhobisela imihla enje. Ngexesha labo impucuko yaseNtshona yayisangena, ngoku ihleli izinzile, zonke izizwe ziphila phantsi kwayo.

Kwelinye icala uluntu lusakudinga ukufunda iincwadi zikaSinxo. Iincwadi zakhe zinemfundiso ingakumbi ekwakhiweni kwekhaya ngokuqeqesha abantwana. Kule mihla siphila kuyo ulutsha luyaphela, luyafa lushiye abazali ngenxa yokungaqeqesheki nangenxa yokungaziphathi ngendlela. Abantu abafana noNdopho baninzi ukogqitha abafana noNdimeni.

Kwincwadi ethi Umzali wolahleko uSinxo usebenzisa uNdopho noodade bakhe ukusibonisa ukuba ukumthanda ngokugqithileyo umntwana kukumbulala kuba ngoku ungamohlwayiyo uyambulala awumakhi. Usebenzisa uNdimeni ukubonisa ukuba okhule esohlwaywa, esebenza nzima ngoyena uba nekamva elililo.

Ixhaphakile ke into yokungohlwaywa kwabantwana kule mihla siphila kuyo. Abantu bacinga ukuba xa umntu emohlwaya umntwana sukuba emphethe kakubi. Ucinga yena xa emphethe okweqanda uyamthanda akazi ukuba akamtshabalalisi uyamqongqotha. Le nto seyide yendela nasebantwaneni, abafuni kohlwaywa ngabazali babo. Kaloku le nto ifundiswa nasezikolweni, baxelelwa ngamalungelo abo kuba kude kwakho namalungelo anikwa abantwana ukuba mabaye kumangala bakubethwa ngabazali babo.

Uxanduva lokuqeqesha ke uSinxo ulubeka emagxeni abazali bobabini. Indoda kufuneka iluleke umfazi aze umfazi aluleke abantwana imncedise nayo xa esoyisakala kukubabeka endleleni abantwana. Ukuxhasa oku masijonge impendulo kaGakhulu xa uMenzile unyana wakhe ebonisa ukoyiswa kwakhe kukuqeqesha kwalapha kule ncwadi ithi Umzali wolahleko:

“Uthi ke, ma,” ebhekisa kunina uMenzile,

“uthi ke ulungile uRhulumente owenza abafazi bangawalulameli amadoda?”

“Umntakamfi! AsiRholububende, myeke

laa mlungu usisu sikhulu, ahlale; Menzile.

Uqheliswe nguwe laa mfazi. Mus’ukuzamana

nekhakhasholo lendoda enentshebe, uRholububende;

qeqesh’umkakho”

(Sinxo;1933: 7)

Ukuba bonke abazali bale mihla bebenokulandela icebo likaSinxo lokuqeqeshwa kwabantwana, isizwe sendlu emnyama besingahluma. USinxo ukholelwa ukuba umntwana makaqeqeshwe engekakwazi kwa ukuthetha akhule nayo loo nto kuba akukho nto iyakumjika ekukhuleni kwakhe. Mve xa esithi:

Ubona sinjenjenje isizwe ukonakala, kukungaqeqeshwa
 kwabantwana besebancinane, ukuze athi loo mantombazana
 naloo makhwenkwe, akukhula, abe ngabantu abangaqeqeshekanga,
 abantu abakhohlakeleyo, ke ngoko. Yintsomi, maXhosa ukuba
 umkhonto lo, intsimbi le, iya kuze ilungise isimilo somntu.

Nditsho namhlanje, ndiya kufa ngomso, kodwa le yona inyaniso ayisayi kuze ife.

(Sinxo;1933:35)

Oku akuthethayo kuyinyaniso engasayi kuze ife ngenene. Kule mihla ukoluka sele
 ikukugqithisa usana kunina. Uninzi lwabantu abaluthathele ngqalelo. Umntu woluka
 nje kuba efuna ukuba kuthiwe uyindoda. Akajiki kwisimo ebesiso phambi kokuba oluke,
 ukusuka apho usuka athathe unyawo. Abanye uthi umntu ngoku angazanga wabusela
 utywala athi akuba yindoda azibone esemagunyeni okwenza oko, nemikhuba ehambelana
 notywala ibe njalo. Iziyalo zingena kwelinye icala ziye kuphuma kwelinye.

NgokukaSinxo ke sele ewuchithile lowo umzi wakhe engekabi nawo. Xa enesimo
 esitenxileyo uya kuqeqesha njani kusapho lwakhe mhla wanalo ukuba uya kuze abe nalo?

Enye into ephambili ezincwadini zikaSinxo eqaphelekayo kule mihla, yindima yabafazi
 ekhaya nasesizweni. USinxo ubaphakamisela phezulu abafazi. Umfazi umveza
 njengentsika yekhaya. Ewe intloko yekhaya ngutata kodwa usibonisa ukuba ngumfazi
 olawula indoda yakhe. Phambi kwabantu yindoda ephetheyo kodwa ukuba umfazi
 akahambisani noko kufunwa yindoda, ayibonise xa bebobabini, indoda iyalujika uluvo

Iwayo. Oku ukuveza phantse kuwo onke amabali akhe, kodwa ezona ncwadi ngUNojayiti wam, no-Umzali wolahleko. Kwezi ncwadi zimbini uKoranti uthobela yonke into efunwa nguNojayiti, umthembe ngeyona ndlela. Bade bazame namacebo ukufihlela abantu ukuba nguNojayiti olawulayo ekhaya apha. Umzekelo, baba necebo lokucula xa kukho ubani oze kuboleka imali. UNojayiti wocula ngendlela ethile ukuba uyavuma, ayahlule xa elandula. NguKoranti ke oya kukhupha amazwi kulowo uzokuboleka. Kanti kule ithi Umzali wolahleko, uMenzile naye uva ngoNojaji wade waphela egxotha unyana wakhe ncakasana kuba efuna ukukholisa umfazi wakhe.

Ezi ncwadi zimbini zibonisa uthando lwamadoda ebafazini bawo. La madoda abathanda ngokungazenzisiyo abafazi abo. Axolele ukwenza nantoni na ukubakholisa kuba ngenxa yothando abathembile kwaye anokholo kubo. Yonke into ilungile xa bona bebona njalo.

Kwincwadi ethi Isakhono Somfazi, uSinxo umfazi umveza njengomakhi wendoda, ikhaya nesizwe. Usibonisa ukuba umfazi olungileyo ungumakhi wendoda elungileyo nenempumelelo, kanti okhohlakeleyo ungumtshabalalisi waloo ndoda isondelelene naye. Oku uSinxo ukuveza ngolu hlobo:

Usindiso lwabantu abangamadoda lusebantwini ababhinqileyo. Akwaba bebeyazi le nto abantu ababhinqileyo! Bebeya kuyeka ke ukusitsalela ezantsi. Bebeya kuchasa utywala, bachase intswela-similo, bachase ubuvila nayo yonke enye into embi.

Bangathi bakhe bayenza loo nto aqale ke amadoda
 azilumle kwezo zinto, aqale enze izinto
 eziph[i]lileyo zokuphakamisa isizwe.

(Sinxo;1953:29)

Ngelaa xesha looSinxo ke abafazi babengekavumeleki ukuba babe ziinkokheli. Ewe babengabakhokeli bamanina bakhokelane bodwa etyalikeni kodwa bengenakukhokela amadoda. Indima yabo yayingabonakali kakhulu nanjengoko uSinxo esibonisa ezincwadini zakhe ukuba umfazi wayethetha nendoda yakhe ize yona iluveze olo luvo ngokungathi luphuma kuyo lube luphuma emfazini. Babelawula ngolo hlobo ke abafazi. USinxo yena wayebabona ukuba banaso isakhono sokuba ziinkokheli kungako wayebabeka phambili ezincwadini zakhe. Namhlanje baninzi abafazi abaphetheyo. Abanye bangabefundisi, ooMongamelikazi bezizwe, iinqununu nawo onke amanye amawonga ayebandakanywa namadoda kuphela ngaphambili.

5.3 Amava kaSinxo omsebenzi nentlalo nempembelelo yawo ekubhaleni kwakhe.

Umbhali xa ebhala sukube esuswe yinto ethile entlalweni. Sukube efuna ukubonisa ubuhle okanye ububi bayo okanye efuna iqapheleke nakwabanye abantu. Amaxesha amaninzi sukuba umbhali ebonisa ukubaluleka nobungozi bayo xa iyinto embi. Ngamanye amaxa sukuba umbhali efuna ukwabelana nabantu ngamava akhe ebomini. Iinjongo zikaSinxo ke azahlukanga kwezabanye ababhali. Xa ubani eqaphelisisa amabali kaSinxo wofumanisa ukuba iindawo ekuthethwa ngazo kuwo zezo uSinxo wathi wahlala

okanye wasebenza kuzo. Xa ethetha ngeelali uthetha ngezo zingqonge iXesi neQonce, naseMbewuleni eCala, ukuze awasedolophini asekelwe eRhawutini, eBhayi naseMonti. Ezi ndawo ziindawo awathi uSinxo wachithela kuzo ubomi bakhe. Oku uAndrzejewski (1985:575) uyakuveza:

Sinxo places his characters in Monti (East London), Bhayi (Port Elizabeth) and Rawuti (Johannesburg).

Ngokusebenzisa ezi dolophu uSinxo, wayethelekisa ubomi basezidolophini nobasezilalini. Wayefundisa macala omabini. Abasezilalini babesitsho babe nomfanekiso-gqondweni ngobomi basedolophini bengazange baye. Kanti nabasedolophini babetsho bazi ukuba kuphilwa njani ezilalini bengazanga bayibeka imicondo yabo. Oku wayekwenza ngempumelelo kuba kaloku yena wabuxhamla macala omabini ubomi. Wayebazi ubomi basezilalini kuba abazali bakhe babezalelwe khona naye ikhaya lakhe lalisezilalini . Ebudaleni bakhe waya wasebenza kwiidolophu ngeedolophu. Ngale ndlela ke wathi wafumana amava ezi zimo zentlalo zahlukeneyo.

UMkonto naye uyangqina ukuba uSinxo amava akhe uyawasebenzisa ekubhaleni xa esithi:

It was in the latter period that he amassed a vast number of social experiences which he would later utilise in his short stories. He travelled extensively, meeting different peoples of South Africa and at the same time adapting himself to different social environments.

Quite a number of these themes from his stories were drawn from these conditions.

(1988:18)

Oku kubonisa ukuba uSinxo abalesi beencwadi zakhe ubabela amava akhe ngobomi nomsebenzi wakhe. Umzekelo xa sijonge incwadi yakhe yokuqala ethi UNomsa oku kucace gca. Le ncwadi uSinxo wayibhala engumfundisi ntsapho eRichmond. Wayeqala ukuhamba umgama aye kusebenza kude kangako. Apha ebalini sifumana uNomsa eyintombi eyazalelwa eNjwaxa, libe ikhaya likaSinxo liseNjwaxa. UNomsa wayeqala ukuba kude kangako nekhaya kanye oku kukaSinxo ngexesha wayesebenza apho eRichmond. Kwakhona uNomsa wayeyititshalakazi kanye oku kukaSinxo. Apha kule ncwadi wabelana nathi ngamava akhe aseRichmond koko usebenzisa uNomsa.

Xa ubani le ncwadi eyifunda enezi ngcinga zingentla, ethelekisa uSinxo noNomsa angagqiba ukuba ezinye zezinto ezasisehlala uNomsa zizinto naye ezathi zamehlela akufika apho eRichmond. Ngaphandle kwezinye iimfundiso ezikule ncwadi, uSinxo wayexhobisa ootitshala nootitshalakazi ababethi bathunyelwe kwiindawo ezikude

abangazaziyo. Wayefuna babone ukuba abalindelwe kokuhle kodwa. La ngamava awayewafumene yena ncakasana. Oku kubonisa ukuba uSinxo amava akhe okukhula nokusebenza kwakhe uyawaveza ekubhaleni kwakhe koko akathi kwenzeka okuthile kuye ngemini ethile, usebenzisa abalinganiswa ukuveza oko afuna ukukuveza.

5.4 Imihla yokugqibela kaSinxo.

USinxo iminyaka yobomi bakhe wayichitha kwiindawo ngeendawo nanjengoko wayehamba esebenza. Wasebenza kwizikolo ngezikolo ezijikeleze iQonce, eMbewuleni eCala, eRichmond, eRhawutini eMonti naseBhayi. Wayesenza imisebenzi eyahlukeneyo, engutitshala, eyitoliki, engumhleli wamaphephandaba. Kuyo yonke loo nto imihla yakhe yokugqibela waza kuyichithela ekhayeni lakhe. Ekupheleni konyaka ka1953 wasishiya isikolo saseHota Mbeula eXalanga, eCala wabuya waza kuba yinqununu yesikolo saseNjwaxa. (Mkonto;1988:18).

Kwesi sikolo waqala ekuqaleni ku1954 waya kuyeka ngoJuni ka1958. ngeliphelelyo wasebenza iminyaka emine enesiqingatha. UMKonto uthi sesona sikolo wahlohla kuso ixesha elide. Kwezinye wayedla ngokuhlala iinyangana agqithele phambili. Kwiminyaka yakhe yokuhlohla elishumi elinanye le mine yeyona mininzi ayichithe esikolweni esinye (Mkonto;1988:18).

Emva koku uSinxo akazange aphinde asebenze ndawo kwaye kwacaca ukuba impilo iyamkhathaza. Wahlaselwa sisifo *sehigh blood* waya kulaliswa kwisibhedlele iVictoria eDikeni apho wathi waswelekela khona ngomhla we-6 kuJuni ngo1962. Washiya ngemva inkosikazi yakhe yesibini nawathi wayitshata emva kokuba eyokuqala iswelekile nabantwana abasixhenxe, intombi enye nabafana abathandathu.

USinxo akazange ashiye usapho lwakhe, izihlobo nezalamane kuphela koko wayekwashiya iziqhamo zomsebenzi wakhe. Uluntu walushiya neencwadi zakhe ezinemfundiso ezisafundwa nanamhlanje emva kweminyaka engapha kwamashumi amane walishiyayo eli. Kanti isizwe akazange asikhonze ngokuzama ukusakha ngeencwadi zakhe kuphela koko nangokusebenza kwiindawo ezisebenza ngeemfuno zoluntu. UMKonto (1988:18) uhambisa enjenje: “Over twenty years were spent in the social services of his people”.

Oku kubandakanya ukuhlola kwakhe nokwakha ezo ngqondwana zincinci zaziya kuba ziinkokheli zangomso. Kanti sevela ukusebenzela igqwetha nokuba yitoliki. Wayekhe wasebenza nakwiiofisi zoonontlalontle. Ngayo yonke le misebenzi wayekhonzisa isizwe sakowabo.

Konke oku kungentla kusibonisa ukuba ngenene uSinxo wayengumpondo-zihlanjiwe owayethanda isizwe sakhe nabantu besizwe sakhe. Abanye abantu bangamgxeka

ngokusengela phantsi inkcubeko yabantu abamnyama aphakamise eyabamhlophe. Oku kwakusenziwa lifuthe lempucuko yaseNtshona naye awathi wazalelwa phantsi kwayo. Kwakhona asingemxeki kuphele kuba nalapho wasisebenzela isizwe ngokusixhobisela yona. Yena neqela lakhe babesazi ukuba kule mihla wonke umntu wobephila phantsi kwayo. Kwakungasekho kubuya mva kuba ke nangoku zonke izizwe zifuthwe yimpucuko yaseNtshona le ooSinxo babesilungiselela yona.

University of Cape Town

ULUHLU LWEENCWADI EZISETYENZISIWEYO

6.1 Iincwadi zikaG.B.Sinxo.

UNomsa. Alice: The Lovedale Press, 1922.

Imfene KaDebeza. Alice: Lovedale, 1925.

UMfundisi WaseMthuqwasi. Alice: The Lovedale Press, 1927.

Isakhono Somfazi. Alice: Lovedale, 1932.

Umzali Wolahleko. Alice: The Lovedale Press, 1933.

Isakhono Somfazi Namanye Amabalana. Johannesburg: The Bantu's Publication Home, 1956.

Thoba Sikutyele. Alice: The Lovedale Press, 1959.

Imbadu: Amabali Amafutshane. Johannesburg: Bantu-Publikasies, 1960.

Imfene KaDebeza Neminye Imidlalwana. Cape Town: Oxford University Press, 1960.

UNojayiti Wam. Alice: The Lovedale Press, 1961.

Isitiya. Alice: The Lovedale Press, 1964

6.2 Ezinye iincwadi.

Andrzjewski, B.W, Pitaszewkz and Tylock, W. Literatures in African Languages: theoretical issues and sample surveys. Warszawa: Cambridge University Press, 1985.

Gerard, A. Four African Literatures: Xhosa, Sotho, Zulu, Amharic. London: University of California Press, 1971.

Gerard, A. African Language Literatures: An Introduction to the literary History of Sub-Saharan Africa. Longman: Longman Group Limited, 1981.

Herdeck, D.E. African Authors: A companion to Black African writing Volume I: 1300 – 1973. Washington: Black Orpheus Press, 1973.

Jabavu, D.D.T. Imvo ZabaNtsundu. March 1920, November 1921, May 1922, September 1922.

Janheinz, J, Schild, U, Nordmann, A. Who's who in African Literature. Germany: Horst Erdmann Verlag, 1972.

Jolobe, J.J.R. Uzagula. Alice: The Lovedale Press, 1923.

Jordan, A.C. Towards an African Literature: The Emergence of Literary Form in Xhosa. Berkeley: University of California Press, 1973.

Mahlasela, B.E.N. 'A General Survey of Xhosa Literature From its Early Beginnings in the 1800s to the Present.' Working Paper no.2, Department of African Languages: Rhodes University, 1982.

Mbopha, D.N. Abantwana Nendalo, Inteto Kubazali. Alice: Lovedale Press, 1934.

Mkonto, B.B. 'Satire and Humour in G.B. Sinxo's Works: A Critical Perspective'. Unpublished M.A. Thesis. University of South Africa, 1988.

Moropa, C.K. Okubhaliweyo NgesiXhosa 1910 – 1988. Pietermaritzburg: Centour Publications, 1991.

Mtuze, P.T. Tasks and Challenges Facing the Indigenous Literatures in Southern Africa. Department of African Languages: Rhodes University, 1993.

Mtuze, P.T. Amagqabaza Abafundi Ngoncwadi LwesiXhosa. Pretoria: Kagiso Publishers, 1996.

Mtuze, P.T. 'A feminist Critique of the Image of Woman in the Prose Works of Selected Xhosa Writers 1909-1980'. Unpublished Phd thesis. University of Cape Town, 1990.

Mtuze, P.T & Opland, J. Izwi Labantu. Cape Town: Oxford University Press, 1996.

Ndawo, H.M. UNomathamsanqa NoSigebenga. Alice: The Lovedale Press, 1937.

Ngani, M.A.P. Umkhonto KaTshiwo. Johannesburg: Educum Publishers, 1970.

Nyamende, M.A. 'The life and works of Isaac william(s) Wauchope'. Unpublished Phd Thesis, University of Cape Town, 2000.

Nyangintsimbi, H. IsiXhosa. Pretoria: University of South Africa, 2000.

Opland, J. Xhosa Poets and Poetry. Claremont: David Philip Publishers, 1998.

Pahl, H.W, Ntusi, D.M.& Nabe, H. Amabalana Neentsomi. King William's Town: Educum Publishers, 1975.

Peires, J.B. The House of Phalo: A History of The Xhosa People in Days of Their Independence. Johannesburg: Ravan Press, 1981.

Satyo, S.C. 'Traditional Concepts and Literary Conventions in Sinxo's Works'
Unpublished MA. Dissertation: University of South Africa, 1977.

Satyo, S.C. Igrama Noncwadi LwesiXhosa: Ibanga 9 nele-10. Goodwood: Via Afrika, 1973.

Satyo, S.C. IsiXhosa Nokubhaliweyo NgesiXhosa. Cape Town: Oxford University Press, 1998.

Scott, P.E. "Bibliography of the works of G.B. Sinxo" in Xhosa literature for beginners,
Umntlalo Wolahleko by G.B. Sinxo. Abridged by S. Zotwana, 1976.

Scott, P.E. "Southern Bantu Literature: A preliminary bibliography of some secondary sources. Working Paper no.5. Department of African Languages". Grahamstown: Rhodes University, 1977.

Sirayi, G.T. 'The Xhosa Novel'. Unpublished D.Litt. Dissertation: University of South Afrika, 1989.

Soga, T. Intlalo kaXhosa. Alice: The Lovedale Press, 1979.

Soga, J. H. South Eastern Bantu. Johannesburg: Witwatersrand University Press, 1930.

Swanepoel, C.F. African Literature: Approaches and application. Pretoria: De Jager-HAUM, 1990.

Watson, B. Unisa Bulletin Staff Journal. Vol 22 no.5. August 1997.

[www. sahistory.org za/pages/arts media culture/pages/literature/history.hotmail](http://www.sahistory.org.za/pages/arts%20media%20culture/pages/literature/history.hotmail).

Zotwana, S. Z. "Literatures Between Two Worlds- The First Fifty Years of the Xhosa Novel and Poetry". Phd Thesis: University of Cape Town, 1993.