IPROJEKTHI YOPHANDO YAMAQITHI

Ingxelo yoPhando
ngamaQithi

Imvelaphi, iminombo, imbali yomlomo, nemibuzo esavulekileyo yamaQithi esizweni sabaThembu

Iqokelelwe yaza yabhalwa ngu

Ayabonga Qwabi

umQithi wasemilanjeni yaseCacadu

30 kuJulayi 2026

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From the White Kei, we rise

Malunga nale ngxelo

Le ngxelo iqokelela ndaweni-nye konke okufunyenweyo, okuxoxiweyo, okuthandabuzwayo nokusavulekileyo kuphando lwamaQithi phakathi kukaJuni noJulayi 2026. Ibhalelwe isiduko sonke, hayi usapho olunye. Usapho lakwaQwabi luvela apha kuba lulapho uphando lwaqala khona, kodwa umxholo wale ngxelo ngamaQithi njengabantu — kwaye yonke indlu ephethe eli gama inelungelo kuyo.

Uninzi loku kulandelayo luvela kumalungu esiduko awathatha ixesha lawo ukubalisa oko axelelwa ngoomakhulu nootatomkhulu bawo. Enye inxalenye ivela ezincwadini, kumaxwebhu orhulumente wobukoloniyali, kwiimpepha zokusweleka (death notices), nakumaphephandaba amadala. Enye ke ayisiyiyo nanye kwezi — yingcinga esaphandwayo, ekufuneka ivavanyiwe. Le ngxelo izigcina zahlukene ezi ntlobo zontathu zolwazi ngabom, kuba ukuzixuba yeyona ndlela ikhawulezayo yokulahlekelwa yintembeko yabantu obaxhomekeke kwinkumbulo yabo.

Indlela yokufunda iimpawu zobungqina kule ngxelo

OKUBHALIWEYO (Documented) · Okwabhalwa ngelo xesha, okanye kwincwadi epapashiweyo, kwithisisi, okanye kuxwebhu lukarhulumente. Kunokujongwa nangubani, kwaye umthombo unikiwe.

IMBALI YOMLOMO (Oral tradition) · Oko sikuxelelwe ngabadala nangamalungu esiduko. Kubizwa ngamagama, kubekwe umhla apho kunokwenzeka khona, kuphathwe ngentlonipho. Apho ababini nangaphezulu abangazaniyo bathetha into enye, oko kuyaphawulwa — kuba kubalulekile.

ITHIYORI ESAPHANDWAYO (Working hypothesis) · Oko sicinga ukuba kunokwenzeka kuyinyani, nesizathu soko, nento enokusibonisa ukuba siyaphosisa. Akukho nto ikweli nqanaba ifanele iphindwe njengenyani emisiweyo — encokweni okanye kwi-intanethi.

UMBUZO OVULEKILEYO (Open question) · Isikhewu esisaziyo esingekazaliswa. ICandelo 10 liqokelela yonke le mibuzo ndaweni-nye.

Ngamagama nopelo

Iifani kule mbali zihlala zipelwa ngeendlela ezininzi, kuba oonobhala ababengakwazi ukubhala iqhwithi babebhala oko bakuvayo. UMhlungulwana noMhlungulwa, uNdeleni noNdaleni, uNgqela noNgqele, uSdlwengu noSihlwengu — zonke ziyavela. Iindlela zopelo ezahlukeneyo zigciniwe endaweni yokucocwa, kuba olo hluko lubungqina ngokwalo. Apho ingxelo ikhetha uhlobo olunye, ezinye zinikwa ecaleni kwalo.

Igama lesiduko libhalwa ngokuthi amaQithi. Ilungu linye ngumQithi. Ukhokho nguMqithi. Isizwe ngabaThembu, hayi amaThembu.

Ngegama elithi San

Amaxwebhu okuqala ale projekthi ayesithi San kuyo yonke indawo. Ngoku ingxelo ithi **Khoe-San** kwiindawo ezininzi. Olu tshintsho lwenziwa emva kwengxoxo nabalingane, kwaye alusiyonto yokuhombisa. Isithethe somtshato samaKorana, indawo yemilambo iSenqu ne-Orange, nendlela yamasiko ezindlu zamaXhapha ebeka igusha phambili — zonke zalatha kwicala labafuyi bakwaKhoe kwakunye nelabazingeli bakwaSan. Uphawu lofuzo oludla ngokubizwa kule ncoko, i-A-M51, lolwakwaKhoe-San ngokubanzi, hayi olwakwaSan lodwa. Ukuthi Khoe-San akulahlekisi nto — kuchane ngakumbi nje. Apho umthombo usithi San, okanye abaThwa, okanye Bushman, igama lomthombo ligciniwe.

Umbulelo

Kuye wonke umntu omdala nelungu lesiduko elaphendula umbuzo womntu elingamaziyo kwi-intanethi, lanika inkumbulo yosapho lwalo. KuThemba Banisi, uVabantu Silimela, uBunje Nyelezi, uThembalethu Mqithi, uNkosikho

Manimani, uAmos Gaji, uGcinikhaya Qondani, uNomacule Kwinana, uMphathi Mbukushe Ntayithethwa, uMpho Plata, uHlumelo waseMkapusi, uSorharhoba KA Thembelani, uAsavela, uSandile Tukani, uInam Sokoti, uVuyokazi kaGaji, uNkuli Zweni, uNomhle Adoons, uNontuthuzelo Sylvia Stefaans, uNtobeko Mangqwengqwe, uKay Asikelelwe Ngqele, uZukiswa Gege, uBusiswa Ndeleni, uLelwa Bashi Silimela, uThandukwazi, uMnu Bokwe wase-Ezibeleni, nakuNandi Ngcongco Nomava othwele umsebenzi omkhulu wolungelelwaniso. KuXurab Hamid noKrauseb Runtu ngecala lakwaKhoe-San lale ncoko, nakuKumkani Ngwenyathi, owala ukuqamba impendulo xa wayengenayo. Oko kwala kwaxabiseka ngaphezu kwempendulo kule projekthi.

Uluhlu olupheleleyo lwabafaki-sandla lukwiSihlomelo A. Ukuba kukho igama elishiyiweyo okanye elipelwe kakubi, yimpazamo emele ilungiswe — izilungiso zamkelekile.

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A Isihlomelo A · Uluhlu lwabaFaki-sandla

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C Isihlomelo C · Uluhlu lweMizobo neeTheyibhile

Qaphela: imizobo (iitshathi neemephu) ikwisiNgesi. Amagama abantu, iilali nezibongo kuyo anjengoko anjalo.

1
Isishwankathelo Esiphambili

Le projekthi yaqala njengokukhangela amalungu osapho olunye alahlekileyo. Yaguquka yangumzamo wokuphendula umbuzo omdala kakhulu: singoobani amaQithi, savela phi, kwaye kutheni isiduko esinamanani ethu nokusasazeka kwethu singaveli phantse kulo lonke uluhlu olusemthethweni lwabaThembu?

Injongo yophando

Zintathu izinto ngaxesha-nye. Eyokuqala, kukuqokelela nokugcina inkumbulo yesiduko phambi kokuba abantu abayiphetheyo bemke. Eyesibini, kukuvavanya loo nkumbulo ngokubhaliweyo, ngokunyaniseka — nditsho naxa okubhaliweyo kusiphikisa. Eyesithathu, kukunika iintsapho zamaQithi indawo yokufumanana — yiyo loo nto umsebenzi upapashwa endaweni yokugcinwa edroweni.

Iprojekthi ivuleleke ngabom malunga nokungaqiniseki kwayo. Oko kukhetho, hayi ubuthathaka. Imbali yesiduko evuma into engayaziyo inzima kakhulu ukugxekwa kunaleyo ibanga yonke into.

Okuphambili okufunyenweyo

1. **UNtande ukhona ngenene, kodwa ikhonkco eliya kuMqithi lelomlomo.** UNtande uvela kuluhlu lweekumkani zabaThembu ezintathu ezipapashiweyo. Imithombo emihlanu ezimeleyo — uBunje Nyelezi, uSorharhoba KA Thembelani, iphepha elibhaliweyo likaSandile Tukani, nababini abanye — ibeka uMqithi njengonyana kaNtande. Akukho ncwadi ipapashiweyo itshoyo. Indlu iyamkele le nkqubo kaNtande-ukuya-kuMqithi njengesiseko sokusebenza, iphawulwe kakuhle njengembali yomlomo.
2. **Uphawu lwezibongo olunye luhamba kuso sonke isiduko.** Amagama uNdinga noMlebe, nezibongo ezithi iNkomo ayizali, izala ngozaliswa, zabizwa ngokuzimeleyo ngabantu abasixhenxe kwiingingqi ezintlanu abangazaniyo — ukusuka eHewu ukuya eZastron. Abanye bazibiza zipheleleyo, abanye ngendlela edibeneyo negugileyo. Obu bobona bungqina bunye bomelele bokuba iintsapho ezisasazekileyo eziphethe eli gama zisisiduko esinye.
3. **INgcobo yindawo yokusasazeka, ibizwe ngamangqina amahlanu ngokuzimeleyo.** UThemba Banisi, uThembalethu, uAmos Gaji, uGcinikhaya Qondani noVuyokazi kaGaji bonke babeka imvelaphi yabo eNgcobo okanye kufutshane nayo. Akukho mntu wabakhuthazayo.
4. **Ukungabikho kobukhosi bamaQithi kunesizathu esibhaliweyo.** IBlue Book on Native Affairs ka-1878 ibiza iinkokeli ezintathu zovukelo lwaseTambookie Location: uMfanta, uGungubele, **noSihlwengu** — abalandeli bakhe nelizwe lakhe zathathwa zombini. USihlwengu uyafana ngegama noSdlwengu, obizwa kwimbali yomlomo njengomntakwabo kaKhethelo. Izindlu ezimbini kwezintathu ezoyiswayo sele zibuyiselwe. Eyesithathu ayikabuyiselwa.
5. **Kwakukho uluntu lwabaThembu oluhlala eQuthing phambi ko-1879, kwaye uMoorosi walwela lona.** Ileta yomfundisi yomhla woku-1 kuJuni 1851, ekwi-Basutoland Records kaTheal, ichaza amaBatepu njengabahlala kwaMoorosi ukususela kwimfazwe yomda yokugqibela, betyholwa ngokuphanga, bekhuselwa nguMoorosi namaBaphuthi eTolomane. Ngumthombo wokuqala wexesha elo ngqo kwicala laseLesotho.
6. **Kukho umzekelo okhoyo kwincwadi epapashiweyo.** UPeires, ebhala ngo-1976, ubiza isiThathu njengesiduko samaXhosa esiyinxalenye yemvelaphi yakwaSan, ngobungqina bodliwano-ndlebe luka-1975. AmaQithi ke akabangi into engazange yabakho.
7. **Amagama ookhokho bethu aqala ukuvela emaxwebhini.** Iimpepha zokusweleka ezibhalwe njengabaThembu (Tembu) zikhona ngoku: uNtuse eDebera, uMhlungulwana eGubenxa, uTyokolo eManzana naseQoqodala, uRhadu eMacibini, uNqumama eNgcuka, noNgcongolo eXolobe. Imbali yomlomo ithi uNtuse nguyise,

uMhlungulwana, uTyokolo, uKhuzani noRhotho ngoonyana bakhe. Uvimba wamaxwebhu uvelisa isimo saloo mbali engazange ayive.

Okusathandabuzekayo

Kuninzi, kwaye ingxelo iyakutsho icandelo ngecandelo. Ezona zikhewu zintathu zinkulu zezi:

- **Abazali bakaKhethelo.** Indoda ekhunjulwa njengokhokho wookhokho, engcwaba layo kwidonga libomvu lavulwa ngo-1993 okanye 1994 kwafunyanwa umkhonto, icephe neetanjies, ayinatata waziwayo nakuwuphi na umthombo. Akukho nto idibanisa izindlu zasekhaya nomnombo ongentla kwazo. Lo ngowona mbuzo ubaluleke kunayo yonke, kwaye iCandelo 10 linikwe wona ubukhulu becala.
- **Ulandelelwano lomnombo.** UNdinga, uMnono noRhadu bayavunywa. Ulandelelwano lwabo aluvunywa. Imithombo emibini ithi uMnono phambi kukaRhadu; omnye uthi ngokuphambeneyo. Nokuba uManzi noNtuse ngamadoda amabini, indoda enye enamagama amabini, okanye indoda enye eyahlulwe ngempazamo — kusavulekile.
- **Imvelaphi yakwaKhoe-San.** Isahleli iyithiyori esaphandwayo, kwaye ingxelo iyiphatha njalo. Ubungqina obuyixhasayo bukhona: isiko lengqithi lichazwa ezincwadini njengelinokwenzeka kakhulu ukuba livela kwaSan; imilambo yasekhaya ithwele amagama akwaSan; igama elithi Tambookie ligama lakwaSan ngokwalo; indlela yokwamkelwa ichazwa ngaphakathi kwimbali yabaThembu; kwaye kukho umzekelo obhaliweyo kwisizwe esimelene nathi. Akukho nanye kwezi ebubungqina benzala — kwaye lo mahluko ubalulekile.

Kutheni oku kubalulekile kwisiduko sonke

Kuba isiduko sisasazeke ukusuka eLady Frere ukuya eZastron, eMatatiele naseBotswana, kwaye kude kube kutsha nje sasingenayo indlela yokuzazi kuloo mgama. Kuba abadala abaphethe imbali yomlomo bakwiminyaka yamashumi asixhenxe namashumi asibhozo. Kuba amaxwebhu anokusombulula eminye yale mibuzo akhona — kwii-arkhayivu eKapa nasePitoli — kwaye afikeleleka nakubani na okulungeleyo ukubhala ileta ecacileyo.

Kwaye kuba umbuzo wokuba singoobani ufanele uphendulwe ngamaQithi ngokwawo, amagama ethu esemsebenzini, endaweni yokushiyelwa abanye ukuba basishwankathele kumbhalo osezantsi.

> **Into enye omele uhambe nayo kule ngxelo**
>
> Isiduko sikhona ngenene, sinye, kwaye siyalandeleka. Uphawu lwezibongo lungqina okokuqala, ukudibana kweNgcobo kuxhasa okwesibini, kwaye uvimba wamaxwebhu usandula ukuqalisa ukungqina okwesithathu. Yonke enye into kule ngxelo ibubungqina baloo nto, okanye yingxelo enyanisekileyo yoko singekakwazi.

2
Imvelaphi yoPhando

Umsebenzi waqala umncinci, ungowosapho — waza wakhula kuba imibuzo yayisoloko iphuma inkulu kunosapho olwayibuzayo.

Indlela owaqala ngayo

Waqala njengokukhangela izalamane. UmQithi wasemilanjeni yaseCacadu wayefuna ukufumana amasebe osapho lwakhe awayesasazekile — abaya eSteynsburg ngomsebenzi, abaya eKomani, nabangenadilesi yaziwayo. Eyona ndlela yayicacile kukubhala phantsi okwaziwayo, ukubeka kwindawo efumanekayo, ubone ukuba ngubani oza kukhangela.

Kwenzeka izinto ezimbini. Eyokuqala: imbali yosapho yaphuma imfutshane kwaye ingaqhelekanga kunokulindelweyo. Yayibuyela kuQwabi Joka, owazalwa malunga no-1842 kufutshane naseMkapusi ngaseLady Frere, nakoonyana bakhe ababini abanamagama angaqhelekanga kwikhaya labaThembu: **uBushman**, **noMolosi**. EsiXhoseni akukho sandi sika-r — uMolosi yindlela uMoorosi abizwa ngayo ngumlomo wesiXhosa. Indoda ethiye unyana omnye ngamaSan, omnye ngenkosi yamaPhuthi eLesotho, yayithetha into — kwaye usapho lwalungasayiva.

Eyesibini: ezinye iintsapho zamaQithi zaqalisa ukuphendula. Hayi eLady Frere kuphela — eNgcobo, eCofimvaba, eMthatha, e-uMzimkhulu, eFreyistata, kumda waseLesotho, naseBotswana. Yakuba ngamazwi angamashumi amathathu endaweni yelinye, iprojekthi yayingasengoyosapho. Yayingesiduko esasasazwayo saza salahlekelwa sisiqhelo sokuzazi.

Imibuzo ekhokele umsebenzi

1. Angena phi amaQithi kubaThembu? Wonke umntu obalisayo uthi singabaThembu. Akukho mnombo wasebukhosini eBumbane osifakileyo. Zombini ezi zinokuba yinyani ngaxesha-nye — kwaye isizathu sokuba zibe yinyani ngaxesha-nye nguwo kanye umbuzo.
2. Wayengubani uMqithi, kwaye ngubani uyise? Impendulo yomlomo nguNtande. Iincwadi azitsho. Kutheni?
3. Iphi indawo yesiduko, kwaye yeyiphi indlu enkulu? Indawo iyavunywa: kwaQithi kwiNciba emhlophe ephezulu, emanzini abizwa ziintsapho ngokuthi lidonga libomvu. Indlu enkulu ayivunywa konke-konke.
4. Ingaba siyinzala yakwaKhoe-San, njengoko kusitsho abanye ngaphakathi nangaphandle kwesiduko — kwaye ukuba kunjalo, oko kwafakwa njani kubuThembu?
5. Kutheni kungekho bukhosi bamaQithi, kubekho iilali zamaQithi, indawo yokungcwaba yamaQithi, neentsapho zamaQithi kwizithili ezisibhozo?
6. Kwenzeka ntoni eLesotho — kwaye ingaba unxibelelwano lwaseLesotho ludala, okanye kukufuduka komsebenzi kule minyaka ilikhulu idlulileyo? Lo uyaphikiswana ngawo ngaphakathi esidukweni ngokwaso.

Imeko yembali

Umbindi wale mbali ngumhlaba omncinci. Iilali iChachu, kwaQithi ne-eSikhwanqeni zimi emgceni kwiNciba emhlophe ephezulu, malunga neekhilomitha ezintandathu ukusuka ekuqaleni ukuya ekupheleni, ngaphakathi kwesithili urhulumente wobukoloniyali awayesibiza ngokuthi yiGlen Grey, phambi koko iTambookie Location. INciba emhlophe kwelo candelo ibizwa ziintsapho ezihlala apho ngokuthi **lidonga libomvu**. Ikwabizwa ngokuthi yiCacadu. La magama abalulekile — iCandelo 8 liyawachaza.

Yayingumhlaba onzima kwaye wawusetyenziswa njengendawo yokusabela. Ngo-1878 imantyi yaseKomani yachaza indibano yeNciba emhlophe nemnyama njengelizwe *ekunzima kakhulu ukufikelela kulo*, yachaza nesizathu sokuba abantu bahlale kulo: emva kokubulawa kweNkosi uMaphasa kwimfazwe ka-1851 ukuya ku-1852, amaphakathi akhe

athatha unyana wakhe oneminyaka elishumi elinesibini amsa kuloo mhlaba waphukileyo, aza amasalela amaTshatshu ahlangana kancinci kwakhona apho.

Okwalandelayo kwabumba isiduko ngaphezu kwakhe nawuphi na ukhokho omnye:

- **1852.** IRhuluneli uCathcart ubhengeza ukuba *igama nenkululeko yesizwe sikaMaphasa kuya kuphela*, namasalela aso aya kusasazwa phakathi kwabanye. Amadoda angaphezu kwamawaka amathathu neentsapho zawo achaphazeleka.
- **1853.** Kudalwa iTambookie Location njengendawo evaliweyo, ibambe amaTshatshu aphukileyo kunye namaqela abaThembu amancinci. Izindlu zamaQithi ziphakathi kwawo.
- **1865.** Urhulumente unika iXalanga neSt Marks endaweni yeGlen Grey. Iinkosi ziyavuma; abantu bayala ukufuduka. Ziinkosi ezincinci ezintlanu kuphela eziya empuma. UNonesi, ukumkanikazi wabaThembu wendlu enkulu, uyagxothwa ngenxa yokwala kwakhe.
- **1877 ukuya ku-1878.** Uvukelo kwiTambookie Location. Iinkokeli ezintathu zibizwa kwiBlue Book: uMfanta, uGungubele noSihlwengu. Ikomkhulu likaGungubele liyatshiswa; uMfanta uphelela eBreakwater Prison; abalandeli bakhe basabela empuma kwi-Emigrant Thembuland phantsi kukaRaxoti Matanzima.
- **1935 no-1975.** Uphando olubini lukarhulumente lubhala igunya lesizwe elinye, i-11-210, eCala. UVan Warmelo uyibhala njengathi *abaThembu*, *inkosi ayaziwa*. Kwiminyaka engamashumi amane kamva uJackson uyibhala phantsi kwesibonda esonyuliweyo, uWellington Tofile, nenqaku elithi *akukho mnombo wobukhosi kummandla walo*.

Olo landelelwano lusisakhelo. Isiduko asilahlekelwa bubukhosi ngokulibala. Silahlekelwa xa isibhengezo sibhangisa umbuso esasikuwo, xa abasindileyo befakwa kwindawo evaliweyo, xa iinkokeli zovukelo lokugqibela zivalelwa okanye zisasazwa, naxa kwizizukulwana ezithathu kamva igosa libhala phantsi ukuba akukho mntu unokubiza inkosi ngegama.

Imeko yamasiko

Amasiko amathathu athwele ubunzima obukhulu kolu phando, kwaye kufuneka aziswe phambi kokuba asetyenziswe.

Izibongo, izinqulo, isiduko

Isiduko sisazisi sekhaya — impendulo yombuzo othi ungubani, kwinqanaba lendlu hayi elomntu. Izibongo nezinqulo ziindlela eso sazisi sibizwa ngazo. Umgaqo wokusebenza waphuma kwiingxoxo zeqela ngokwalo kwaye uyasetyenziswa kule ngxelo yonke: **kunqulwa ngokunyuka, ngokhokho, hayi ngokuhla ngenzala.** Ukuba isiduko sahlukana ngentla komntu othile, asifanele sibize igama laloo mntu. Lo mgaqo sisixhobo, hayi umthetho — uJabavu wabhala ngo-1952 ukuba izinqulo ziyabolekwa phakathi kweziduko, nto leyo eyenza lo mgaqo untsonkothe. Kodwa usinceda sahlule igama lenzala kwelibolekiweyo — kanye umahluko olu phando oluwudingayo.

Ingqithi

Isiko elinika isiduko igama laso: ukusikwa kwelungu lomnwe omncinci ebuntwaneni. Ngo-1957 ingcali karhulumente uW.D. Hammond-Tooke wabhala ukuba amaXhosa athatha eli siko, nokuba *kunokwenzeka kakhulu ukuba livela kubaThwa* (Bushman origin), waza wadibanisa namaqhwithi esiXhosa njengobungqina bonxibelelwano lwakudala. Izilumkiso ezibini zihamba naloo nto. UT.B. Soga, ebhala ngeminyaka yoo-1930, wathi imvelaphi yesiko ayinakulandelwa ngokucacileyo — waza wabhala ukuba lenziwa *njengesiko lakulonina*. Elo candelo lesibini libaluleke ngokuzolileyo, kuba lalatha inzala ngoonina hayi ngootata — kanye into ingxoxo yokwamkelwa kwiCandelo 5 exhomekeke kuyo.

Inkomo emnyama

Imbali yomlomo yabaThembu ikhumbula isiko lakudala. Xa oonyana bezalwa ngoomama abangengabo abasebukhosini, kwakuxhelwa iinkomo ezimnyama ngenxa yabo, emva koko isizwe sibamkele njengabaso. Iingxelo ezindala zichaza oku kusenzeka ngaphezu kwesihlandlo esinye: okokuqala kwabanye oonyana bakaNdilo, kamva kumawele uQithi noCube, oonyana bakaNtande. Ibinzana labadala lithi: *bafakwa ngenkomo emnyama oonina*. Eli siko laziwa ngeengxelo zomlomo kuphela. Alinakuthwala ubunzima bokubhaliweyo, kwaye le ngxelo ayilinikanga bona.

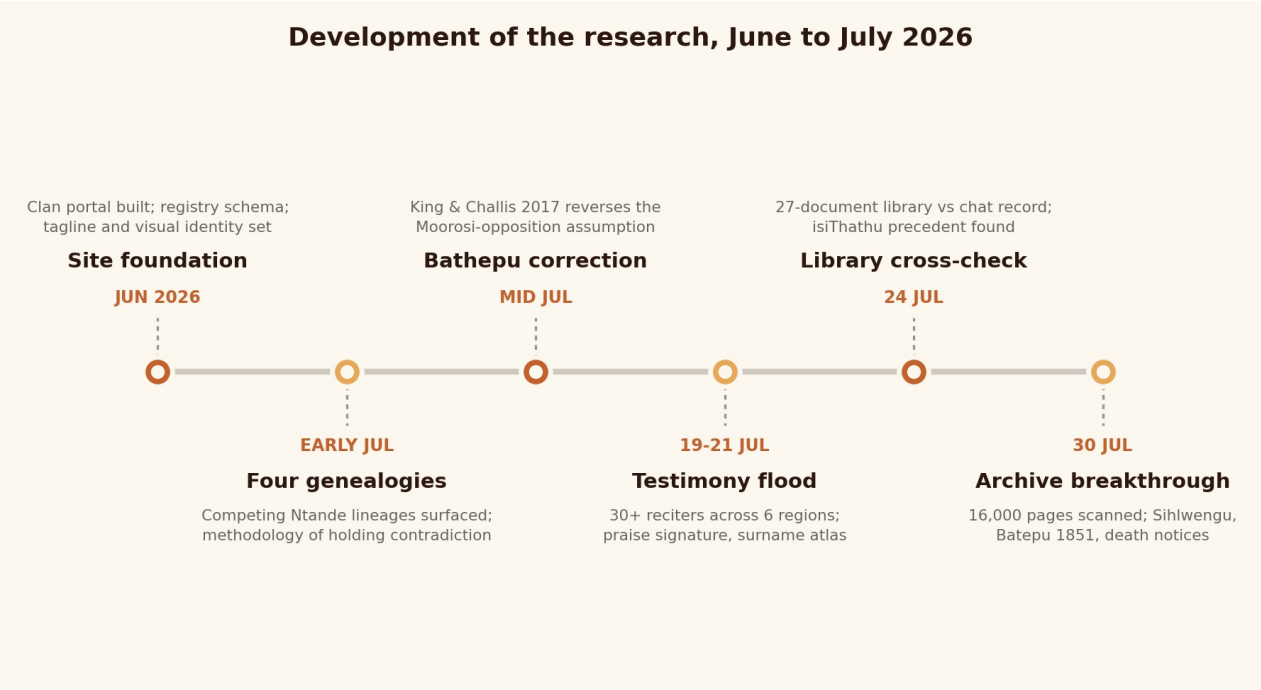
Ukusuka kwiprojekthi yosapho ukuya kweyeisiduko

Utshintsho lwenzeka kwiiveki ezintathu ngoJulayi 2026, kwaye lwatshintsha imigaqo yomsebenzi. Xa yayiluphando losapho olunye, umnombo wakwaQwabi wawunokuhlala embindini. Zakuba izindlu ezingamashumi amathathu zifaka isandla, oko kwayeka ukufaneleka. Iqela lesiduko sele lamkele isakhelo sikaNtande-ukuya-kuMqithi njengesimo sokusebenza esabelwaneyo, licele uphando lofuzo (i-DNA), laza laqalisa ukuhlangana ukwabelana ngolwazi njengamaQithi.

Le ngxelo ilandela olo tshintsho. Umbandela wakwaQwabi ukhona, kwiCandelo 5.11, njengomzekelo omnye phakathi kweminye — kuba yiloo nto oyiyo.

3
Ukuhamba koPhando neeNgcinga

Oku kulandelayo yingxelo yendlela ingcinga eyahamba ngayo — kuquka iindawo eyabuya umva kuzo. Iingcinga ezalahlwayo zigciniwe, kuba umfundi ongaboni okwalahlwayo akanako ukugweba okwagcinwayo.



Umzobo 1. Amanqanaba amathandathu omsebenzi, uJuni ukuya kuJulayi 2026. Inqanaba ngalinye latshintsha umbuzo, hayi ukongeza kwimpendulo nje.

Amanqanaba ngokweenkcukacha

Inqanaba 1 — Juni 2026: ukwakha isikhongozeli

Phambi kokuba kubekho ingxoxo kwakukho iwebhusayithi. Isango lesiduko lakhiwa ku-qithi.co.za, kunye nerejista yamalungu, izicelo zoncedo, ukubhalisa komnombo, ukungeniswa kwembali yomlomo, nokubhalisa kuluhlu lweentsapho. Ubume bemibala babekwa kwimibala yomhlaba yemizobo yamaSan emaweni. Umqolo wamagama wadlula kwiinguqulelo ezaliweyo phambi kokufika kwesithi **From the White Kei, we rise** — sikhethwe kuba sichaza indawo eyaziwayo, hayi ingcinga ephakathi emoyeni.

Izigqibo ezimbini zeli nqanaba zaphuma zibaluleke ngaphezu kokulindelweyo. Esokuqala yayikukwakha indlela yokungenisa imbali yomlomo, hayi ukupapasha iziphumo kuphela — yiyo eyavula umsinga wobungqina bukaJulayi. Esesibini yayingumgangatho wokubhala: inqanaba lokufunda leBanga 8 ukuya ku-10, ilizwi elicacileyo, yonke into ibanga ihamba nempawu yayo yobungqina. Abafundi abaphambili ngabantu basemaphandleni nabatsha abathetha isiXhosa — hayi iingcali.

Inqanaba 2 — ekuqaleni kukaJulayi: iminombo emine nendlela yokusebenza

Imithombo emitsha ayizange ivelise mnombo mnye kaNtande — yavelisa emine, ingavumelani malunga nendawo uQithi noCube abangena kuyo, nokuba uMnguti uphakathi kukaNtande noNxeko kusini na. Umdla wokuqala yayikukukhetha owona ulungileyo. Loo mdla walahlwa, kwaza endaweni yawo kwavela eyona ndlela iphambili yale projekthi: **phatha inguqulelo nganye njengomthombo oneenjongo zawo, zoba apho zivumelana khona nalapho zahlukana khona, uze upapashe ukungavumelani ngokwako.**

Esi sesona sigqibo sendlela yokusebenza sinefuthe kuyo yonke le projekthi. Sajika ukuphikisana — ukususka kwingxaki emele ifihlwe, kwaba yimpahla yentembeko. Imbali yesiduko ebonisa iinguqulelo ezine ize itsho ukuba yeyiphi eyeyiphi, ithembeka ngaphezu kwaleyo ibonisa itshathi enye ecocekileyo.

Inqanaba 3 — embindini kaJulayi: isilungiso samaBathepu

Uqikelelo lokuqala lwalusithi imikhosi yabaThembu yalwa noMoorosi ngo-1879 — nto leyo yayisenza imbali yosapho yokhokho womQithi odibene noMoorosi ibonakale ingenakwenzeka. Olo qikelelo lwalungalunganga, kwaye isilungiso savela kumsebenzi ophengululwe ziingcali: uKing noChallis kwiJournal of African History, 2017, bebonisa ukuba abaThembu bendawo baseQuthing — **amaBathepu** — bamxhasa uMoorosi ngexesha lokungqingwa, benyusa ukutya entabeni ebusuku, lo gama ubukhulu bamaBasotho babungakwicala leKoloni. UMoshoeshoe wayenike amaBathepu iQuthing kwasekuqaleni.

Isilungiso asizange sihlangule imbali yosapho kuphela — sayilola yaba yinto evavanyekayo: hayi umThembu othile owathi ngandlela-thile wema noMoorosi, koko **umBathepu**, umThembu waseQuthing. Oko kucacisa indawo yeQuthing kumsebenzi weengcambu zamagama, kucacise namagama oonyana bobabini ngesibetho esinye. Isahleli iyithiyori. Ingcono kuneyo yayithathelwe indawo.

Inqanaba 4 — 19 ukuya ku-21 Julayi: iiseshoni zobungqina

Iqela le-Facebook lesiduko neqela le-WhatsApp zavelisa okuninzi ngeentsuku ezintathu kunenyanga yonke eyandulelayo. Malunga namashumi amathathu ababalisi banika iminombo, izibongo, amagama eelali neefani kwiingingqi ezintandathu. Izinto ezininzi zibalulekileyo zenzeka ngaxesha-nye:

- Uphawu lwezibongo lwaqinisekiswa kubabalisi abasixhenxe abangazaniyo.
- INgcobo yavela njengendawo yokusasazeka, ibizwa ngabantu abahlanu ngokuzimeleyo.
- Ilungu lokuqala elazalelwa eLesotho, uNomacule Kwinana, langqina lisithi *inkaba yam iseLesotho*.
- Ukwahlukana kwamaXhapha kwacaciswa okokuqala, nguThemba Banisi — ingxabano ngenxaxheba, inyama yesiko, neendlela ezahlukileyo ezisaqhubekayo nanamhla.
- Isilo sesiduko sabizwa okokuqala — **imbila** — nguBunje Nyelezi. Sime kuloo mbizo inye kwaye asikaqinisekiswa.
- Iimpazamo ezimbini zokuguqulela kumanqaku eprojekthi ngokwayo zabanjwa zalungiswa: u-amatshatshu wayeguqulelwe njengee-*scythes* endaweni yegama lesiduko, ne-iNciba emhlophe njengee-*white hill* endaweni yomlambo iNciba emhlophe. Impazamo yesibini yayicime unxibelelwano phakathi kwembali yomlomo esisiseko nomqolo wamagama wesayithi ngokwayo.

Inkxalabo yendlela yokusebenza nayo yavela kweli nqanaba kwaye ayikemki. Ukuze kuvuswe izilungiso kubaphulaphuli abathuleyo, kwapapashwa iitshathi zomnombo ezithetha izibango eziphikisanayo ngokungathi ziqinisekile. Kwasebenza. Kodwa kukwabeka umngcipheko wokufaka amaqashiso eprojekthi ngokwayo kwichibi lobungqina. Kwabhalwa isitshixo esiyimfihlo esibhala inqanaba lenyani lebango ngalinye kwezo tshathi, kwaza kwamkelwa umbuzo osisigxina wemvelaphi kuyo yonke impendulo: *uyifunde phi le nto, nini?*

Inqanaba 5 — 24 Julayi: ukuvavanya incoko ngethala leencwadi

Iintsuku ezintlanu zencoko yeqela zathelekiswa nethala lamaxwebhu angamashumi amabini anesixhenxe. Kulapho izibango zomlomo ezininzi zafumana inkxaso epapashiweyo — nezinye zafumana ingxaki epapashiweyo. Eyona nto inye yaxabisekayo yafunyanwa kwithisisi kaPeires ka-1976: isiThathu sibizwa njengesiduko samaXhosa esiyinxalenye yemvelaphi yakwaSan. Eyona ingakhululekisiyo yayisisilumkiso sikaPeires ngokwakhe: ukuba ubuzalwana kwiminombo budla ngokumela ukufakwa kwezopolitiko, hayi inzala yegazi — isilumkiso iprojekthi eyagqiba ukusipapasha endaweni yokulinda ukujongana naso.

Ingxaki yongcoliseko nayo yavela apha kwaye ayikapheli: umnombo owabhalwa njengobungqina buka-Asavela ozimeleyo wawuthunyelwe phantsi kwegama elithi Sorharhoba, kwaye kwenye indawo kwincoko loo mntu ubizwa ngokuthi Asavela. Imithombo emibini ekuthiwa izimeleyo inokuba yindoda enye. Oku kubhalwe njengombuzo ovulekileyo, hayi njengento esonjululwe ngokuthula.

Inqanaba 6 — 30 Julayi: ukuvuleka kovimba wamaxwebhu

Malunga namaphepha alishumi elinesithandathu lamawaka eencwadi, kunye neminyaka engamashumi amathathu yamaphephandaba, zakhutshwa zaphandwa ngezikripthi ezakhelwe oko: Imvo Zabantsundu 1884 ukuya ku-1898, Isigidimi samaXosa 1870 ukuya ku-1888, Izwi Labantu 1901, iBasutoland Records kaTheal, uphando lukaVan Warmelo luka-1935, olukaJackson luka-1975, uKawa, uRubusana, iimpepha zesithili zikaHammond-Tooke, neeCape Blue Books.

Eli nqanaba lavelisa iziphumo zokuqala ezibhaliweyo ngenene: uSihlwengu ebizwa njengenkokeli yovukelo ngo-1878; amaBatepu ehlala kwaMoorosi ngo-1851; iimpepha zokusweleka eziphethe amagama omnombo womlomo kwizithili ezilungileyo; iMkapusi ichongwa njengeLocation No. 4 namalungu ebhodi yayo nabemi bayo ngo-1934; negunya lesizwe i-11-210 lilandelwa kuphando olubini olwahlukene ngeminyaka engamashumi amane. Lavelisa nesilungiso: ibango langaphambili lokuba iilali zosapho zikwindibano yeNciba emhlophe nemnyama laliphosisile ngeekhilomitha ezingama-36.6.

Izigqibo ezafikelelwayo, ezalungiswayo, nezashiywa zivulekile

Ingcinga	Okwenzeka kuyo	Imeko ngoku
Khetha owona mnombo kaNtande uthembekileyo	Yalahlwa — endaweni yoko kwazotywa yomine kwapapashwa ukungavumelani	**Yalungiswa** — yaba yindlela ephambili yeprojekthi
AbaThembu balwa noMoorosi, ngoko ukhokho odibene naye akunakwenzeka	Yabhukuqwa nguKing noChallis 2017, yaza yomelezwa kwakhona yileta kaSchrumpf ka-1851	**Yabhukuqwa** — yajika yonke
UQwabi wayengumThembu owema noMoorosi ngandlela-thile	Yalolwa yaba: uQwabi wayengumBathepu, umThembu waseQuthing	**Ithiyori ephilayo** — icace ngakumbi kwaye iyavavanyeka
Iilali zosapho zikwindibano yeNciba emhlophe nemnyama	Yayiphosisile ngee-36.6 km xa kwajongwa iikhoordinethi. Ibango elibanzi — ukuba zikwilizwe lamaTshatshu — lisaphila	**Yalungiswa**
AmaQithi alahlekelwa bubukhosi eCala phantsi kukaMatanzima	Kwafunyanwa indlela ebhaliweyo: i-11-210 ibhalwe njengathi inkosi ayaziwa ngo-1935, akukho mnombo wobukhosi ngo-1975	**Yomelezwa**, ayikangqinwa
Yithi San kuyo yonke indawo	Kwatshintshelwa kuKhoe-San emva kwengxoxo ngecandelo lamaKorana nophawu i-A-M51	**Isigama salungiswa**
Unxibelelwano lwaseLesotho ludala	Luphikiswa ngqo ngaphakathi esidukweni nguThemba Banisi, oluchaza njengokufuduka komsebenzi ukusuka eNgcobo	**Alukasonjululwa** — zombini iindlela zokufunda zigciniwe
UKhethelo wehla aye kuSonyethe, uNqumama noQwabi	Yindlela kaThemba yokufunda; umalume wombhali uyaliphikisa ichongo likaQwabi Joka ngokwahlukileyo	**Ayikasonjululwa** — jonga iCandelo 10
Imbila sisilo sesiduko	Yabizwa kanye, ngumbalisi omnye. Ayingqinwanga	**Ubungqina obunye** — ayiqinisekiswanga
UMnguti uphakathi kukaNtande noNxeko	USihele ubabeka njengoyise nonyana ngqo, evumelana nababalisi bomlomo ngokuchasene noSoga	**Kuyaphikiswana nasezincwadini ngokwazo**

> **Inqaku ngokugcina iimpazamo**
>
> Ezine kwezi zinto zikule theyibhile zizilungiso zezimo zangaphambili zale projekthi ngokwayo. Zishicilelwe apha endaweni yokususwa, kuba irekhodi yophando ebonisa iimpumelelo zayo kuphela ayinakuhlolwa mntu. Ukuba

> umfundi wexesha elizayo ufumana impazamo kule ngxelo, impendulo elungileyo yile isetyenziswe apha ngasentla: yibize, uyibeke umhla, utsho ukuba yathathelwa yintoni indawo, uze ugcine inguqulelo endala ibonakala.

4
Isishwankathelo seeNcoko Zonke

Uphando luqhutywe phantse ngokupheleleyo ngencoko — kwiqela le-Facebook lesiduko, kumaqela e-WhatsApp amabini, kwiindwendwelo zabadala ubuso ngobuso, nakwiiseshoni ezinde zomsebenzi ngethala lamaxwebhu. Eli candelo liqokelela iingxoxo ezenziwa kwezo ncoko, zihlelwe ngomxholo hayi ngomhla, ukuze umfundi abone into ekwakuphikiswana ngayo ngenene.

4.1 Ukwakhiwa kwesayithi, nengqeqesho yokubhala

Ingxoxo ephindaphindwayo, kwaye ibhalwe kuba yabumba yonke enye into. Ngaphezu kwesihlandlo esinye, amazwi ezihloko nawomcu ongezantsi wesayithi atyibilikela ekuthetheni inzala yakwaKhoe-San njengenyani emisiweyo, lo gama umxholo ongaphantsi kwawo wawugcina uphawu lwethiyori ngokuchanekileyo. Oku kwaphawulwa ngokuphindaphindiweyo, kwaye isizathu sifanele sithethwe ngokucacileyo: **isihloko esibanga ngaphezulu asilahlekisi bafundi kuphela — sityala imbewu kwichibi lobungqina.** Abantu abafunda ibango eliqinisekileyo baze bangqine, banokuba baphindela isayithi kwiprojekthi. Ubungqina babo bubonakala njengenkxaso, kanti sisiphindo.

Imigangatho emibini enxulumeneyo yaphuma kwezo ngxoxo zinye. Owokuqala: ungaze ubhekise kwisiko, umsitho okanye isiganeko sembali ngokungathi siyaziwa — sibonise umfundi kuqala, wakhe phezu kwaso emva koko. Owesibini: ilizwi malihlale licacile. Izivakalisi ezinjenge *a royal naming system without leaving a clean paper trail* zabhalwa kwakhona — hayi kuba zaziphosisile, kodwa kuba zazibhalelwe abaphulaphuli abangeyiyo.

4.2 Iminombo emine kaNtande

Ingxoxo ephambili yomnombo. Iingxelo ezine zomnombo kaNtande zazikho: umbalisi we-YouTube ozibonakalisa ngobungqina basebukhosini babaThembu, ingxelo ebhaliweyo yomnombo, umthombo wobuso ngobuso, netshathi epapashiweyo kaJ.H. Soga. Ziyavumelana ukuba uMnguti ukhona. Aziviumelani ngendawo ahleli kuyo, nangendawo uQithi noCube abangena kuyo.

Indawo yokwahlukana	Inguqulelo 1 (umbalisi)	Inguqulelo 2 (umnombo obhaliweyo)
Unyana kaQeduma	uMnguti	uMgude
Indlalifa kaNtande	uNxego	uNxeko
UQithi noCube	Oomama abangengabo abasebukhosini; kwaxhelwa iinkomo ezimnyama	Babizwa njengamawele, akukho nkcukacha yesiko
Ukurhaxwa kukaMgude	Akukhankanywanga	Kukho, nokushiywa kukaMphosesebeni
Umgca kaMawisa ukuya kuTshatshu	Ukhona	Awukhankanywanga

Kwavela isimo sesithathu ethaleni leencwadi, esingasombululi nto sibe sitshintsha yonke into: uSihele ubeka uNtande noNxeko njengoyise nonyana ngqo, **kungekho Mnguti phakathi kwabo** — evumelana nababalisi abaphilayo bomlomo ngokuchasene noSoga nangokuchasene netshathi yasebukhosini eBumbane. Ngoko indawo kaMnguti yeyona nto ingazinzanga kuzo zonke iinguqulelo ezaziwayo — kwaye umthombo omsusayo ukwangumthombo ohambelana kakuhle noko kuthethwa ngababalisi besiduko ngokwabo.

4.3 Amawele, inkomo emnyama, nokwamkelwa

Le yeyona ngxoxo iphambili yokutolika kule projekthi, kwaye yakhula ngamanqanaba.

Into eyayiqalayo: isiko lenkomo emnyama livela **kabini** kwimbali — kumanqanaba amabini olandelelwano ahlukeneyo. Kanye kwabanye oonyana bakaNdilo, apho uBhomoyi waphakanyiswa ngaphezu kwabantakwabo uQoma, uJali, uMdlane noNcotshe. Kwakhona kwisizukulwana sikaNtande, apho nguMnguti kuphela owenziwa mkhulu, abanye — kuquka umgca kaQithi noCube — babekwa ngezantsi. Ibinzana labadala lidibanisa inkomo ngqo koomama: *bafakwa ngenkomo emnyama oonina*.

Ingxoxo eyakhiwa kuloo nto: **isiko elenzeka kumanqanaba amabini olandelelwano ahlukeneyo liyinkqubo emisiweyo, hayi into eyenzeka nje.** Ukuba isiko likhunjulwa ngokuchanekileyo, linokucacisa umqondiso wokwenene — isizathu sokuba ababalisi bathi uQithi noCube ngoonyana bakaNtande, lo gama imithi yosapho ebhaliweyo ingababeki apho konke-konke. Umsitho onjalo wawungenza amakhwenkwe angaphandle abe ngoonyana babaThembu emehlweni abantu — ungashiyi nto incwadi enokuyibhala. Inkumbulo yayiya kuphila ekubaliseni.

Into ingxoxo engayenziyo kukungqina nto. Isiko lenkomo emnyama laziwa ngeengxelo zomlomo kuphela — oko kuthetha ukuba yimbali yomlomo ecacisa imbali yomlomo. Igama elithi *indlu emnyama* lime kubungqina obunye kwaye lifuna umthombo wesibini ongakhokelwanga. Nebinzana ngoomama lithwele umsebenzi omkhulu wokutolika — lifuna umgca wamagama abalithethayo, nobungqina besibini obalo.

> **Into enokuyichitha le ngxoxo — sele imisiwe**
>
> Fumana iintsapho zamaMncotshe nezamaJali — izindlu ezimbini ezathotywayo kuluhlu olunye ezingekanamsila wembali yokwamkelwa — uzibuze ngokuvulelekileyo ukuba ziphethe mbali yokungena zivela ngaphandle na. Ukuqinisekiswa okuvela ngaphakathi kwezo ntsapho kungabubungqina obomeleleyo. Ukuba aziphethe nto konke-konke, ingxoxo iyabuthathaka — kwaye neso siphumo simele sibhalwe.

4.4 UMoorosi, amaBathepu, nokubhukuqwa

Impikiswano yayimalunga nokuba ukhokho womQithi wayenokudibana noMoorosi ngo-1879 kusini na. Isimo sokuqala sasisithi hayi, ngezizathu ezibini: imikhosi yabaThembu yalwa phantsi komyalelo wobukoloniyali, kwaye uMoorosi wayenobutshaba obudala nabaThembu bakaNgubengcuka — wayekhe wahamba noMoshoeshoe ngo-1829 besilwa nabo.

Zombini ezo zizathu zaziyinyani, kwaye zombini zaziphosisa umongo — kuba zazichaza isizwe sabaThembu ngokubanzi, hayi abaThembu bendawo baseQuthing. Umahluko osombululayo ngamaBathepu: uluntu lwabaThembu oluhlala eQuthing, olwanikwa eso sithili nguMoshoeshoe, olweyame ngoMoorosi ngo-1879 hayi ngeKoloni.

Ileta kaSchrumpf ka-1851, eyafunyanwa kamva kakhulu, iyibuyisela umva le nto ngeminyaka engamashumi amabini anesibhozo, yongeze eyona nkcukacha ibalulekileyo: amaBatepu ayehleli kwaMoorosi *depuis la dernière guerre cafre* — ukususela kwimfazwe yomda yokugqibela. Oko kukufuduka okunomhla nomthombo, **okuhamba ngendlela ephambukayo**: abantu abangabaThembu befuduka bevela emdeni wobukoloniyali besiya eQuthing. Ithiyori idinga kanye olo fuduko lwenzeke phambi ko-1879 — kwaye kwakungekho bungqina bexesha elo balo, de kwafunyanwa oku.

4.5 Iiseshoni zobungqina zikaJulayi

Owona mthamo mkhulu kule projekthi. Endaweni yokudwelisa ubungqina bamashumi amathathu apha, iingxoxo ezaziqhuba kubo ziyaqokelelwa.

Ngomnombo

UBunje Nyelezi wathi uMqithi wazalwa nguNtande, uNxeko ekwindlu enkulu, uMqithi kwindlu encinci enomkhuluwa uMaya, wongeza nebinzana elifundwa ngokuthi *uliwele noMcube*. Inzala yakhe ngezantsi kukaMqithi ihamba ngoNdinga, uMnono, uRhadu. USorharhoba KA Thembelani, ngokuzimeleyo, wathi uNtande, uMqithi, uNdinga, uRhadu,

uMnono — amagama afanayo ngolandelelwano olwahlukileyo — wabeka nendoda egama linguKhuzani njengonyana okanye umzukulwana kaMnono. Iphepha likaSandile Tukani labeka uMqithi, uNdinga, uMnono, uRhadu — libeka ibala kwisibini esinye ngoMnono phambi kukaRhadu.

Ukukhankanywa kukaKhuzani kwadala eyona thiyori ivelisayo yale projekthi, kuba uKhuzani wayesele ekho kwiifayile njengomnye wabantakwabo abane — uKhuzani, uMhlungulwana, uRhotho noTyokolo, oonyana bakaNtuse, unyana kaManzi — abaphezulu babo babedada bengenanto ngentla kwabo. Ukuba bangoonyana okanye abazukulwana bakaMnono, isebe elidadayo liyangena kumnombo ophambili, nezizukulwana ezilishumi zikaThembalethu zixhome ngqo kuwo. Umnombo ka-Asavela ku-WhatsApp wathi uMnono, uManzi, uKhuzani — umthombo wesithathu ongenisa uManzi emnombeni, kodwa ushiya uNtuse kwaphela.

Zombini iindlela zokufunda zigciniwe zivulekile. Mhlawumbi uMnono noNtuse yindoda enye enamagama amabini, mhlawumbi uNtuse uphakathi kukaMnono noonyana. Akukho nto isombululayo okwangoku. Umnombo ka-Asavela wawukwaphethe amagama neziduko zabafazi ezingazange zipapashwe ndawo — uRhasmeni, uTyesi, uDamanete, kunye noMamGcina noMamMvulane — kwaye loo bunjalo bungenakupapashwa bolona phawu lomelele lokuba yinkumbulo yosapho yokwenene, hayi isiphindo seetshathi zeprojekthi.

Ngezindlu zasekhaya

UThemba Banisi, oyena mdala kulo mba, uthi uKhethelo yindlu enkulu; usapho lakwaJezile yindlu enkulu kaSdlwengu, umntakwabo kaKhethelo; kwaye izindlu zikaNgcongolo, uMafilika noMfeketho zahlukana nendlu ephambili ngenxa yengxabano ngenxaxheba, inyama yesiko, zaza zazibiza ngokuthi ngamaXhapha, kwisenzi u-ukuxhapa. Uchaza indlela yazo yamasiko njengeyahlukileyo nanamhla: igusha hayi ibhokhwe, akutshiswa mathambo, akukho zingubo. Uchaza noxolelwaniso: indoda yendlu kaMalithi yazisa iphupha labadala kwindlu enkulu kaKhethelo, izindlu zaza zahlangana ukuze zimanyane.

Iqela likaSilimela liyaphikisa, libanga ubukhulu ngoNgcongolo. Umgca kaVabantu Silimela usuka kuTsula uye kuNgcongolo, nomntakwabo uMafilika, uze wehle ngoMfeketho, uMalithi, uMasimini noSilimela, ude ufike kuVabantu ngokwakhe. Ingxelo yakhe ichane ngokwendawo kwaye yaqinisekiswa ngokuzimeleyo kwiindawo ezimbini luvimba wamaxwebhu: ookhokho bangcwatywe kwidonga libomvu phezu kweNciba emhlophe, nokubizwa kwamaTshatshu.

> **Inqaku elibalulekileyo langaphakathi**
>
> Umbandela wamaXhapha ubuthathaka ngaphakathi esidukweni — uchaphazela ukwahlukana okuphilayo phakathi kwezindlu. Ubhalwe apha kuba ingxelo yophando ewufihlayo ingathembeki, kwaye zombini iingxelo — ekaThemba nekaSilimela — zinikwa njengoko abaniniyo bazinika. Awubhalwanga ukuze kusonjululwe impikiswano, kwaye le ngxelo ayithathi cala malunga nendlu enkulu. Emngcwabeni kaKhethelo, ngokwengxelo kaThemba ngokwakhe, zonke izindlu zaya — kuquka amaXhapha.

NgeLesotho

Eyona mpikiswano inamacala amabini ngenene kwirekhodi yesiduko. Kwelinye icala: uNomacule Kwinana, owazalelwa eLesotho, wendlu kaLebese — igama lesiSotho — onkaba yakhe ingcwatywe khona. UNkuli Zweni waseMatatiele, olusapho lwakhe lukhumbula lukwicala laseLesotho ngexesha lokuzotywa komda. Usapho lakwa-Adoons eZastron, kumda ongaseMohale's Hoek naseQuthing. UMnu Bokwe wase-Ezibeleni, othi uMnguti wafuduka eLesotho wadlula eHerschel waya eNgcobo. UThandukwazi wase-uMzimkhulu, onezalamane eziphilayo eLesotho. Nesandi sesiSotho nesiPhuthi kumagama afana noDzube.

Kwelinye icala: uThemba Banisi, ofunda konke oku njengokufuduka komsebenzi ukusuka eNgcobo, hayi imvelaphi endala — ekhomba ukuya komgca wakhe eSteynsburg ngomsebenzi njengomzekelo. Isichaso sakhe sinzulu kwaye sicacile, asilahlwa. Ibango likaNkuli Zweni lomda ozotyiweyo lelona limchasa kabukhali — kuba usapho olwaselukhona xa umgca uzotywa asilosapho olwaya ngomsebenzi.

Ngengqeqesho yophando, ivela kumthombo

UThemba Banisi wakhupha umyalelo wophando ngexesha lobungqina bakhe besibini, kwaye ulandelwe: yimani okwexeshana ngemisonto yamaNgxongo neyamaCube; zobani unxibelelwano lwangaphakathi lwamaQithi kuqala; fumanani abazali bakaKhethelo. Wabiza negama losapho ngokuthi *Qhwaphi* — mhlawumbi uhlobo oludala olunomoya, inqaku eliphilayo leengcambu zamagama.

Isicelo esahlukileyo sikaNandi Ngcongco — sokuba kuveliswe umnombo wamaCube — sakhatywa. Akukho mnombo onjalo ukhoyo naphi na kwirekhodi, kwaye ukuwuvelisa kwakuya kufaka into eqanjiweyo echibini, ubungqina bexesha elizayo bunokuyiphindela ibonakale njengesiqinisekiso. Isicelo sajikelwa kubadala bakwaNgcongco. Oku kubhalwe kuba sisigqibo ekufuneka senziwe ngokuphindaphindiweyo kumsebenzi onje.

4.6 Ukuvavanya incoko ngethala leencwadi

Uvavanyo olucwangcisiweyo lweentsuku ezintlanu zencoko yeqela ngamaxwebhu angamashumi amabini anesixhenxe. Iziphumo zahamba macala omabini — yiyo kanye injongo yokulwenza.

Ibango elavela encokweni	Elithethwa lithala leencwadi
UNtande ngukhokho wokwenene	**Kuqinisekisiwe.** Uvela kuluhlu lweekumkani ezintathu ezipapashiweyo
UMaya wayengumkhuluwa kaMqithi	**Kuxhasiwe.** UKawa, ecaphula uJ.H. Soga, ubeka uMaya njengonyana wasekunene kaNtande. UPeires ubhala ngokwahlukileyo ukuba amaMaya namaHala akatshatani — nto leyo kwisakhelo sakhe ibubungqina bokuzalana ngegazi
UMnguti uphakathi kukaNtande noNxeko	**Kuphikiswa nguSihele**, obabeka njengoyise nonyana ngqo — evumelana nababalisi ngokuchasene noSoga
UNtande noZima balwa imfazwe	**Kuqinisekisiwe.** Ingxelo kaSihele ihambelana phantse ngokupheleleyo neyomlomo kaThembalethu
UZondwa ligama lesibongo kuphela	**Kuphikisiwe.** UZondwa yikumkani yembali ebhaliweyo
AmaQithi anqula uDlomo noMadiba	**Ingxaki iphawuliwe.** Ukuba amaQithi ahlukana kuNtande, la magama angezantsi kwendawo yokwahlukana. Ngomgaqo wokunqula ngokunyuka, akafanelanga abizwe. Mhlawumbi umgaqo unezimniki-mvume, mhlawumbi izibongo zathathwa kamva, mhlawumbi indawo yokwahlukana ayilunganga
UMqombothi, uNomsobondwane, uNonjiba, uDlophatyapha, noMlebe	**Abekho kuyo yonke imithombo epapashiweyo efumanekayo** — kuquka uMlebe, ovela phantse kuzo zonke izibongo zababalisi
Isiko lengqithi livela kwaSan	**Kuxhasiwe kwimithombo emibini epapashiweyo ezimeleyo** — uPeires noJolly, bobabini beyichaza njengeyabaThembu ngokukodwa nevela kwaSan
Iqela lakwaSan lalithwele igama labaThembu	**Kubhaliwe.** Ithisisi kaJolly ibhala iqela leTambu'ki lika-1776 ngaseTsomo, kunye neqela labaThembu elangena kulo emva kwengxabano. Obu bobona bungqina buzimeleyo bomelele bendlela yokwamkelwa esiyibangayo

Iziphumo ezibini zolu vavanyo zifanele ukukhankanywa ngokwahlukileyo kuba zichasa ukuzithemba.

Isilumkiso sikaPeires. Kwithisisi enye eyanika umzekelo wesiThathu, uPeires ulumkisa ukuba ubuzalwana kwiminombo budla ngokumela ukufakwa kwezopolitiko, hayi inzala yegazi — ecaphula imizekelo yase-Afrika engamashumi amabini anesihlanu kaVansina. Esi silumkiso sisika macala omabini: siyayixhasa indlela yokufunda yokwamkelwa, sibe sichitha nawuphi na umzamo wokuphatha *uMqithi wayengumntakwabo kaNxeko* njengengxelo yegazi. Isigqibo esathathwayo: sipapashwe esayithini, kungalindwa ukujongana naso.

Uvavanyo olutshiphu olugwebayo. Ngenxa yokuba ukungatshatani kuphathwa ezincwadini njengobungqina bokuzalana ngegazi, ukubuza ukuba amaQithi ayatshata na namaHala namaMaya kunokwahlula phakathi kweengxelo ezimbini zemvelaphi eziphikisanayo. Kunokuphendulwa ngaphakathi kubulungu obukhoyo beqela, kungabizi nto — kwaye akukenziwa.

4.7 Uvimba wamaxwebhu namaphephandaba

Xa iimpepha zokusweleka zavela — uNtuse eDebera, uMhlungulwana eGubenxa, uTyokolo eManzana — utata noonyana ababini, ngokwengxelo yomlomo, njengeefani ezintathu ezahlukeneyo kwisithili esinye — isilingo yayikukubiza oko isiqinisekiso. Asisiso. Aba yinzala, hayi amadoda ngokwawo; u-1955 likhulu leminyaka emva kwesizukulwana esiphezulu; iNgcobo isithili esinabantu abaninzi apho iintsapho ezingazalaniyo zinokuthwala amagama afanayo; kwaye akukho nto okwangoku idibanisa ezo ntsapho zontathu — okanye nayiphi kuzo namaQithi.

Into eziyiyo, **sisimo esilungileyo sobungqina**. Irekhodi yomlomo ithi utata noonyana bakhe ngamnye waba yintloko yendlu. Kwisiko lesiXhosa ifani ivela kukhokho, ngoko iifani ezahlukeneyo kwisithili esinye zikatata noonyana ababini kokona ingxelo leyo ikuxela kwangaphambili. Uvimba wamaxwebhu wavelisa isimo sengxelo yomlomo ungazange ayive. Kwaye uvavanyo olusombululayo aludingi vimba wamaxwebhu konke-konke: buza ezo ntsapho zontathu isiduko sazo.

4.8 Imixholo ephindaphindwayo, ukuphikisana, nemiba engekasonjululwa

Umxholo	Kangaphi kwaye phi	Imeko
UNdinga ezibongweni	Wonke umbalisi, zonke iingingqi	**Kuzinzile**
iNkomo ayizali, izala ngozaliswa	Ababalisi abasixhenxe, iingingqi ezintlanu	**Kuzinzile**
UMlebe okanye uMamlebe	Uninzi lwababalisi; akakho kuyo yonke imithombo epapashiweyo	**Umlomo womelele, akukho mkhondo ubhaliweyo**
INgcobo njengemvelaphi	Amangqina amahlanu azimeleyo	**Komelele**
Unxibelelwano lwaseLesotho	Imithombo emithandathu iyavuma, umthombo omnye omdala uyala	**Kuyaphikiswana**
UNtande njengoyise kaMqithi	Imithombo emihlanu kuquka iphepha elibhaliweyo	**Umlomo womelele, akukho mkhondo ubhaliweyo**
Ulandelelwano lukaMnono noRhadu	Imithombo emibini ngenye indlela, omnye ngenye	**Ukuphikisana, akusonjululwanga**
UManzi noNtuse	Omnye umthombo unabo bobabini, omnye ushiya uNtuse	**Ukuphikisana, akusonjululwanga**
Ubukhulu bezindlu ekhaya	UThemba ngoKhethelo, iqela likaSilimela ngoNgcongolo	**Ukuphikisana, akusonjululwanga**
Inzala yasebukhosini ivela kuQeduma	Yamkelwe luninzi; iphikiswa ngokucacileyo nguMphathi Mbukushe Ntayithethwa wendlu kaKhethelo	**Ukuphikisa okuphilayo, kubhaliwe**
Imbila njengesilo sesiduko	Umbalisi omnye kuphela	**Ubungqina obunye**
Abazali bakaKhethelo	Akukho mthombo ubabizayo	**Kuvulekile, olokuqala ngokubaluleka**
Ichongo likaQwabi Joka	Irekhodi yosapho iyavuma; uHlumelo waseMkapusi uthi usapho lwakwaJoka lwendawo ngamaNgxongo; umalume wombhali uyaphikisa	**Kuvulekile**

Umxholo	Kangaphi kwaye phi	Imeko
Amawele kwimbali	Kwingxelo yemvelaphi; iindidi zamawele ziyavela kwiminombo yeentsapho; isiko lendudumo elibandakanya iwele libhalwe kuJabavu	**Ipatheni ecebisayo, ayibobungqina**

5
Imixholo Ephandiweyo

Eli candelo libeka umxholo ngamnye wophando ngokulandelelana — nokwaziwayo, nokubangwayo, nokungekasonjululwa kumxholo ngamnye. Lelona candelo lide kule ngxelo, kwaye lilungiselelwe ukufundwa ngamacandelwana, hayi ngasihlalo sinye.

5.1 Apho amaQithi angena khona kubaThembu

Wonke umbalisi kwirekhodi uthetha into enye ngandlela-thile: **thina singabaThembu.** UBunje Nyelezi uyibeka njengesigqibo. Yonke impepha yokusweleka efunyenwe kuvimba wamaxwebhu ephethe igama elivela kumnombo womlomo ibhalwe njengomThembu (Tembu). Akukho phando lukarhulumente lwakha lwabhala amaQithi njengesizwe esizimeleyo.

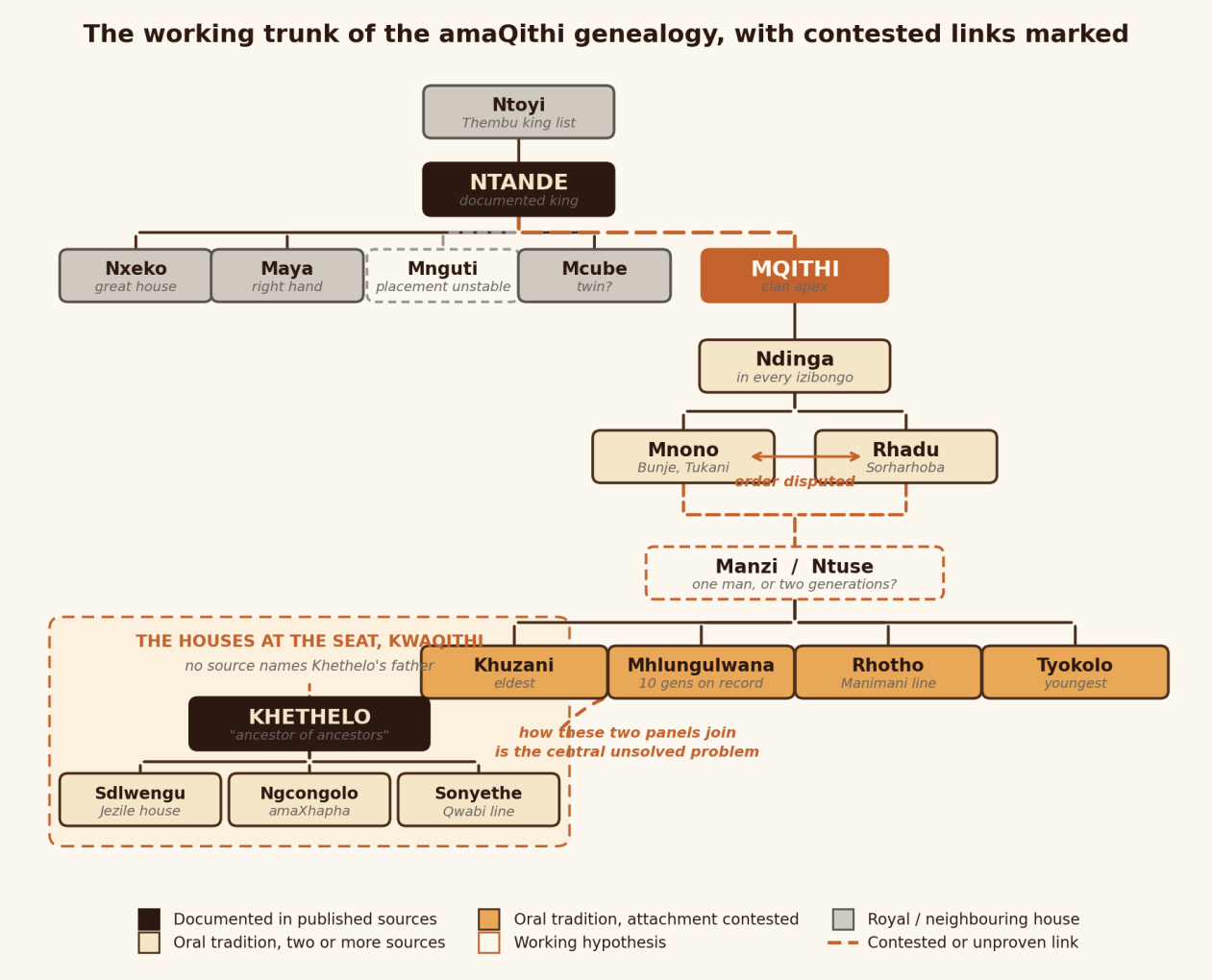
Kwangaxesha-nye, isiduko asiveli kumnombo wasebukhosini ogcinwe eBumbane. NgokukaKumkani Ngwenyathi, iinkosi zamaQoma zawubeka umbuzo ofanayo ngqo kwikumkani yabaThembu ehleliyo uZwelibanzi, zaxelelwa ukuba amaQoma akaveli kumthi wosapho lwasebukhosini — kuthiwa kwathathwa nefoto njengerekhodi. Loo ngxelo yeyomntu wesibini, kwaye ifoto ayikaveliswa.

> **Umahluko yonke ingxoxo ejikeleza kuwo**
>
> **Inyani:** amaQithi akekho kumnombo wasebukhosini eBumbane.
>
> **Ingcaciso enye phakathi kwezininzi:** amaQithi amkelwa esizweni evela ngaphandle, mhlawumbi kwimvelaphi yakwaKhoe-San.
>
> Ezi azisosivakalisi sinye kwaye azifanele zibhalwe njengasinye. Ukungabikho kumnombo wasebukhosini kokona ulindele kuso nasiphi na isiduko sabantu nje, nakuyo nayiphi indlu encinci, nakulo naliphi iqela elamkelwa nangaliphi ixesha, nakwisiduko esingazange sithathelwe rekhodi.

Into uvimba wamaxwebhu ayongezayo yindlela entsha yokufunda ebaluleke ngenene. AmaNtande abhalwe njengesiduko sokwenene sabantu babaThembu ngo-1895, kwakhona ngo-1911 nango-1957, behlala eWillowvale. UNtande ngokwakhe ukuluhlu lweekumkani ezintathu. Ukuba amaMaya, amaNtande namaQithi ziziduko ezingabantakwenu — hayi esinye phantsi kwesinye — ngoko ukuba ngabaThembu kuyo yonke irekhodi ungaze uvele njengesizwe kokona kanye ubungakulindela. Le ndlela yokufunda inikwa njengeyona icacileyo — hayi njengesiphumo.

5.2 Umnombo ophambili

Umgca wenzala yesiduko ngezantsi kukaMqithi, kangangoko unokwakhiwa kwakhona, kunye nayo yonke indawo imithombo engavumelani kuyo.



Umzobo 2. Umnombo wokusebenza. Iibhokisi ezizinzileyo zixhaswa yimithombo emibini nangaphezulu ezimeleyo; imida eneekroba namakhonkco aneekroba ayaphikiswana okanye yithiyori. Qaphela ukuba iphaneli esekhohlo — izindlu zasekhaya — ayinalo nxibelelwano lumisiweyo nomnombo osekunene. Eso sikhewu yeyona ngxaki inkulu engasonjululwanga emnombeni. (Umzobo usesiNgesini.)

Okuvunyiweyo

- **UNtande** ubhaliwe kuluhlu lweekumkani ezintathu ezipapashiweyo.
- **UMqithi njengonyana kaNtande** unikwa yimithombo emihlanu ezimeleyo — akukho nanye ipapashiweyo.
- **UNdinga** ulandela uMqithi kuyo yonke ingxelo, kwaye uvela kuzo zonke izibongo.
- **UMnono noRhadu** bobabini bakumnombo ngezantsi kukaNdinga.
- **Abantakwabo abane** — uKhuzani, uMhlungulwana, uRhotho noTyokolo — sisizukulwana esinye, uKhuzani engamkhulu, uTyokolo engomncinci.
- **Izizukulwana ezilishumi zikaThembalethu** zihamba ngoMhlungulwana, uMtseku, uMtyhala, uLawana, uMheshe, uMagula, uNgani, uMakhobeni, uTutu, uThembalethu. Bubungqina obunye, obungekaqinisekiswa ngumthombo wesibini — kwaye ngowona mgca mde uqhubekayo kwirekhodi.

Okuphikiswanayo

Umbuzo	Isimo A	Isimo B	Ophethe esiphi
Ulandelelwano ngezantsi kukaNdinga	uMnono, aze uRhadu	uRhadu, aze uMnono	A: uBunje Nyelezi, uSandile Tukani B: uSorharhoba

Umbuzo	Isimo A	Isimo B	Ophethe esiphi
UManzi noNtuse	uManzi → uNtuse → oonyana abane	uMnono → uManzi → uKhuzani, engekho uNtuse	A: irekhodi yomlomo yangaphambili B: u-Asavela
Ubudlelwane bukaKhuzani noMnono	Unyana	Umzukulwana	USorharhoba unika zombini; umnombo ka-Asavela uthetha umzukulwana
Abantakwabo bakaMqithi	uNxeko, uMaya, uMcube	uMaya kuphela, uNxeko ekwindlu enkulu	UBunje unika uMaya njengomkhuluwa, uNxeko njengendlu enkulu

Ithiyori yokusebenza, ithethwa njengethiyori

Ukuba uKhuzani, uMhlungulwana, uRhotho noTyokolo ngoonyana okanye abazukulwana bakaMnono, ngoko umnombo omanyeneyo ufundeka wonke: **uNtande → uMqithi → uNdinga → uRhadu → uMnono → abantakwabo abane**, izizukulwana ezilishumi zikaThembalethu zixhome ngqo kuMhlungulwana. Imithombo emithathu ezimeleyo ngoku ingenisa isihloko esasidada sikaManzi noMhlungulwana kumnombo kaMnono.

Into enokuyichitha: ukuba indlu kaThembalethu iyabakhanyela abantakwabo, okanye ibiza omnye utata kaMhlungulwana, ithiyori iyawa. Olo vavanyo lumisiwe kwaye impendulo isalindiwe.

Oku akufanele kupapashwe naphi na njengenyani emisiweyo. Yithiyori enovavanyo olubiziweyo.

5.3 Izindlu zasekhaya

Elalini kwaQithi, kwiNciba emhlophe, kukho ikhaya lesiduko nendawo yaso yokungcwaba. Amagama ezindlu abhalwe apho — amanye ngoku aziifani ngokwawo — aquka uKhethelo, uSdlwengu, uMbukushe, uSinoko, uNtayithethwa, uMalithi, uMhlungulwana, uNgcongolo, uSilimela, uMafilika, uMfeketho, uThoba noTomsana.

UKhethelo ngoyena mntu uphambili kwaye yeyona ngxaki iphambili. Ukhunjulwa njengokhokho wookhokho. Ingcwaba lakhe kwidonga libomvu lavulwa ngo-1993 okanye 1994 kwafunyanwa umkhonto, icephe neetanjies. Usapho lakwaJezile ngabagcini bendawo, nangona isiduko sabo singekaqinisekiswa. Akukho mntu waziyo ukuba utatakhe wayengubani. ICandelo 10 linikwe yena.

Ukwahlukana kwamaXhapha

Ingxelo kaThemba Banisi, njengoko wayinika: izindlu zikaNgcongolo, uMafilika noMfeketho zahlukana nendlu ephambili yamaQithi ngenxa yengxabano ngenxaxheba, inyama yesiko, zaza zathatha igama lamaXhapha. Indlela yazo yamasiko yahlukile kwindlu ephambili nanamhla — igusha hayi ibhokhwe, akutshiswa mathambo, akukho zingubo. Usapho lakwaJezile, njengendlu enkulu kaSdlwengu, nalo luzibekele bucala.

Zimbini izinto ezifanele zithethwe ngoku. Eyokuqala: iiyantlukwano zamasiko bubungqina, hayi umbala nje. Indlela yamasiko ebeka igusha phambili sesinye sezizathu ezicacileyo zokuba iprojekthi isuke ekuthini San iye ekuthini Khoe-San — kuba igusha yeyabafuyi. Eyesibini: ukwahlukana akusisigxina. Indoda yendlu kaMalithi yazisa iphupha labadala, izindlu zahlangana ukuze zimanyane. Emngcwabeni kaKhethelo zonke izindlu zaya, kuquka amaXhapha.

Umbuzo wobukhulu uhleli ngaphakathi koku kwaye awusonjululwanga. UThemba ubamba uKhethelo njengomkhulu. Iqela likaSilimela libanga uNgcongolo. UThemba uthi kuphela uNgcongolo mncinci kunoKhethelo — ubuzalwana obupheleleyo abuthethwanga nguye, buye baqikelelwa kwenye indawo, kuquka yile projekthi — kwaye olo qikelelo yimpazamo ephawulwayo ngoku.

5.4 Umbuzo wemvelaphi yakwaKhoe-San

Elona candelo laziwayo esidlangalaleni nelona liphikiswanayo. Yithiyori esaphandwayo. Apha ngezantsi kubekwa ityala eliyixhasayo, ityala eliyichasayo, nento enokuyisombulula.

Ubungqina obuxhasayo, ngokwenqanaba

Ubungqina	Inqanaba	Okubonisayo nokungakubonisiyo
Isiko lengqithi	Okubhaliweyo	UHammond-Tooke, 1957: kunokwenzeka kakhulu ukuba livela kubaThwa; amaqhwithi esiXhosa abonisa unxibelelwano lwakudala. UPeires noJolly bobabini bathi lelabaThembu ngokukodwa, livela kwaSan. Kubonisa ukudluliswa kwesiko — akubonisi nzala ngokwako
UT.B. Soga ngesiko elinye	Okubhaliweyo	Imvelaphi ayinakulandelwa ngokucacileyo; lenziwa njengesiko lakulonina. Icandelo lesibini lalatha inzala ngoonina — kanye into ingxoxo yokwamkelwa eyidingayo
Amagama akwaSan kwimilambo yasekhaya	Okubhaliweyo	ICacadu yiNciba emhlophe. NeTsomo neKei ngamagama akwaSan. Ilizwe phakathi kweNciba emhlophe neStormberg lalililizwe likaWindvogel, inkokeli yakwaSan. Kubonisa ukuba ngoobani ababehlala apho kuqala — wonke umntu eGlen Grey uhlala kuloo mhlaba
ITambookie ligama lakwaSan	Okubhaliweyo	Livela kuTam'bou'ci — igama amaSan aseTsomo ayebiza ngalo abaThembu. Igama likarhulumente ngokwakhe laliligama lakwaSan
Irekhodi yeTambu'ki ka-1776	Okubhaliweyo	Ithisisi kaJolly: iqela lakwaSan lithwele igama labaThembu ngaseTsomo, neqela labaThembu elangena kulo emva kwengxabano. Eyona nto isondeleyo ezincwadini kwindlela isiduko esiyibangayo
Umzekelo wesiThathu	Okubhaliweyo	UPeires, 1976, ngodliwano-ndlebe luka-1975: ubuncinci isiduko esinye samaXhosa siyinxalenye yemvelaphi yakwaSan. AmaQithi akabangi into engazange yabakho
AmaBathepu kwaMoorosi	Okubhaliweyo	USchrumpf, 1851, noKing noChallis, 2017. AbaThembu behlala eQuthing phakathi kwamaBaphuthi namaSan, bekhuselwa nguMoorosi. Kumisa ilizwe — hayi igazi
Isiko lenkomo emnyama	Imbali yomlomo	Inkqubo yokwamkelwa echazwa ngaphakathi kwimbali yabaThembu ngokwayo, isenzeka kumanqanaba amabini. Yimbali yomlomo ecacisa imbali yomlomo
U-Adoons noJantjie	Ithiyori	Iifani zohlobo luka-Adonis zinxulunyaniswa ngamandla neentsapho zenzala yakwaKhoe-San. Kwakhona bubungqina obuphilayo bokuba iifani ziyatshintsha: utatomkhulu omnye watshintsha u-Adoons waba nguJantjie efika eFreyistata
Isibongo sesimo somzimba	Ithiyori	Isibongo sosapho lakwaKwinana: amaQithi amhlophe, anzipho zintle. Usapho olunye, ubungqina obunye. Kunomdla — kubuthathaka
Iingcambu zikaQithi noQuthing	Ithiyori	Iqhwithi noluhlu lwamagama eendawo, kuquka umkhondo kaMgudu noMgude. Kuyacebisa; akukamiswa yingcali yeelwimi

Ityala elichasayo, libekwa ngokulungileyo

- **Ukuboleka isiko akuyonzala.** Isiko linokuhamba phakathi kwabamelwane kungekho khokho unye ofudukayo. Ubungqina bengqithi bomelele ngenene kunxibelelwano — kwaye bubuthathaka ngenene kwinzala.
- **Ukuhlala kumhlaba onamagama akwaSan akungqini nto ngenzala.** Yonke intsapho eGlen Grey ihlala kuloo mhlaba.
- **Ukungabikho kumnombo wasebukhosini kunengcaciso ezininzi** — ukwamkelwa uvela ngaphandle yenye kuphela.

- **Isilumkiso sikaPeires sisebenza ngamandla apheleleyo.** Ukuba ubuzalwana kwiminombo bumela ukufakwa kwezopolitiko, ngoko imbali yokufakwa yiloo nto kanye nendlu encinci yabaThembu eqhelekileyo enokuyiphatha.
- **Ukudibana kwemithombo.** Imithombo yangaphandle emine exhasa indlela yakwaKhoe-San — uXurab Hamid, uKrauseb Runtu, uSandile Tukani noKumkani Ngwenyathi — yonke imi ngaphakathi okanye kufutshane nomsinga wovuselelo lwakwaKhoe-San ophilayo. Ubungqina obudibeneyo bunokwenzeka kungekho mntu ukopa omnye. Impendulo yeprojekthi ibikukulandela indlela yomthombo ngamnye: bafunda njani oko bakwaziyo, bafika njani kwiprojekthi. Amazwi kaNgwenyathi andulela isayithi ngeminyaka emithathu nangaphezulu — oko kuthetha ukuba awanakube angcoliswe yiyo.
- **Ukuphikisa kwangaphakathi.** UMphathi Mbukushe Ntayithethwa, wendlu kaKhethelo ngokwayo, ukhanyela unxibelelwano lwasebukhosini ngokupheleleyo. Oko kukuphikisa inzala evela ebukhosini — hayi ukuphikisa isiseko sakwaSan — kwaye ezi zimbini kufuneka zahlulwe. Kodwa yindlu esekhaya ethi isakhelo ayisesayo.

> **Into enokukusombulula ngenene**
>
> **I-DNA.** Uphando lofuzo lwesiduko linyathelo elilandelayo elithethiweyo, kwaye iqela licele ukuba likhokelwe. Isilumkiso: uphawu i-A-M51 lolwakwaKhoe-San ngokubanzi, hayi olwakwaSan lodwa — isiphumo esihle siya kufuna utoliko olulumkileyo, hayi isihloko sephephandaba. Cwangcisa utoliko phambi kokuqokelela iisampuli.
>
> **Uvavanyo lomtshato.** Ngenxa yokuba ukungatshatani kuphathwa njengobungqina bokuzalana, ukubuza ukuba amaQithi ayatshata na namaHala namaMaya kunokwahlula phakathi kweengxelo eziphikisanayo. Kusimahla, kuyakhawuleza, kwaye akukenziwa.
>
> **Uvavanyo lwamaMncotshe namaJali.** Luchazwe kwiCandelo 4.3.

5.5 Iingcambu zamagama, iqhwithi, namagama eendawo

Owona msonto mdala kule projekthi — nowona udinga ingcali yeelwimi.

Umbono ophambili kukuba u-Q kuQithi liqhwithi, kwaye amaqhwithi kwiilwimi zesiNguni aqondwa ngokubanzi njengangena evela kwiilwimi zakwaKhoe nezakwaSan ngonxibelelwano olude. UHammond-Tooke utsho kanye oku ngo-1957. Inyathelo elilandelayo — ukuba uQithi neQuthing eLesotho ziintlobo ezizalanayo — lelale projekthi ngokwayo kwaye aliqinisekiswanga.

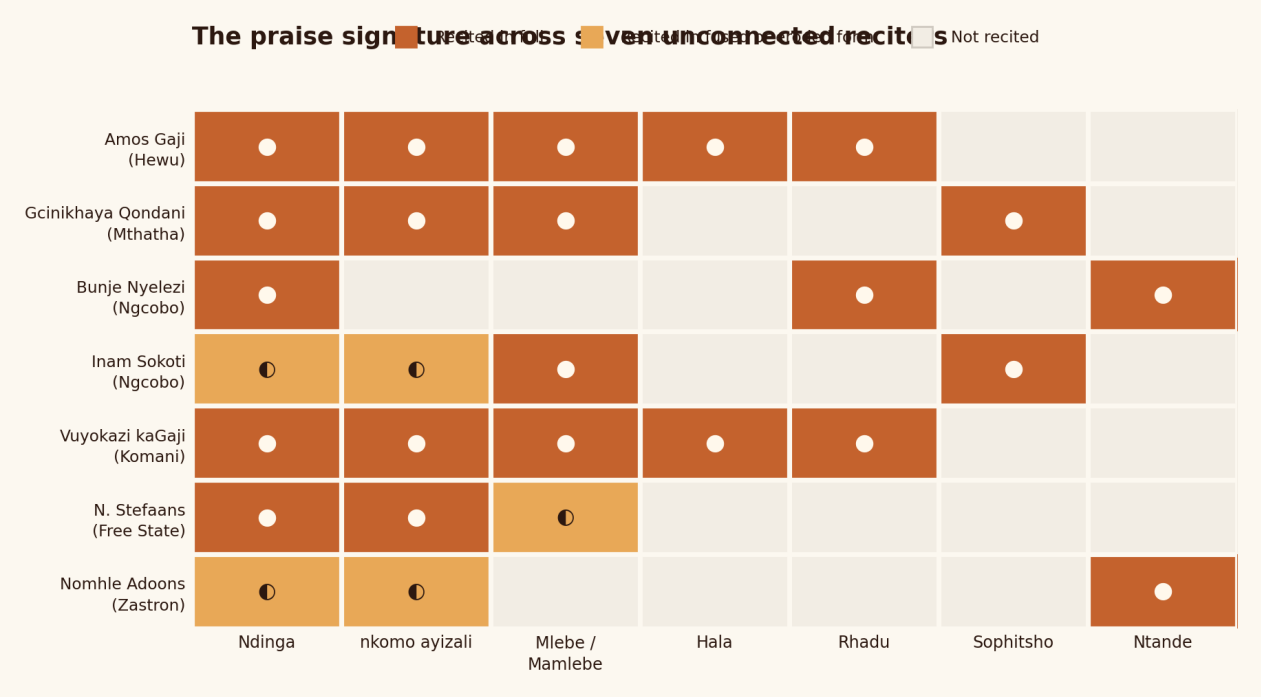
Imibono exhasayo yamagama eendawo, yonke ikwinqanaba lethiyori, yonke idinga ingcali:

- **UMgudu neZabasa, eNgcobo.** UGcinikhaya Qondani unika imvelaphi yosapho lwakhe njenge-eZabasa eMgudu. Uluhlu lweekumkani lunoMgude, unyana kaQeduma, okwabizwa ngokuthi nguMnguti. Igama lendawo elifana negama loluhlu lweekumkani kwisithili amangqina amahlanu asibiza njengendawo yokusasazeka lifanelwe lutyelelo lwasendle. Alikafanelwa libango.
- **KuManzimdaka, eNgcobo.** Imvelaphi yosapho lukaVuyokazi kaGaji. Ukuba indawo ithiywe ngendoda enguManzimdaka, nokuba oko kuphindaphinda ukhokho ophezulu uManzi — ngumbuzo ovulekileyo, kwaye ubuthathaka.
- **UQhwaphi.** UThemba Banisi ubiza igama losapho ngomoya. Ukuba luhlobo oludala, linqaku lokwenene lendlela igama elihambe ngayo.
- **UDzube.** Kumgca kaNkuli Zweni. Isandi sesiSotho okanye isiPhuthi, hayi esesiXhosa — uphawu lokuxubana kusapho olubanga ubukho obudala kwicala laseLesotho.

Imodeli engcono yalo msonto wonke yavela ethaleni leencwadi, kwaye ifanele yamkelwe. URubusana, ngo-1911, ucacisa imvelaphi yentetho yesiXhosa ngentulo ngokuthi inokuvela kuphela emva kokuba amaXhosa sele enokwazana okukhulu nabaThwa — kuba esa silwanyana sasisaziwa ukuba siyatyiwa kuphela ngokubona amaSan esitya, aze abhale nendlela yawo ngeenkcukacha. Sisiko lakwaSan, sigcinwe ngaphakathi kwentetho yesiXhosa, sibhalwe phantsi ngumqokeleli ongumXhosa. Ngumzekelo osebenzayo wale nto kanye ingxoxo yeengcambu zamagama eyibangayo — kwaye ukudluliswa kucacile kuba uRubusana ukubiza ngokwakhe.

5.6 Izibongo nophawu lwazo

Owona mthamo wobungqina ueyisayo kule projekthi wokuba iintsapho ezisasazekileyo zingabantu abanye.



Umzobo 3. Ababalisi abasixhenxe kwiingingqi ezintlanu, bengazani, namagama ezibongo umntu ngamnye awawanikayo. UNdinga nezibongo zenkomo bavela phantse kuyo yonke indawo. Abanye bawaphethe epheleleyo; abanye ngendlela edibeneyo negugileyo — nto leyo ngokwayo ibubungqina bokudluliswa okude okuzimeleyo, hayi ukukopa kwakutsha nje. (Umzobo usesiNgesini.)

Uphawu luthi: **uNdinga**, **uMlebe** okanye **uMamlebe**, nezibongo eziphelelelyo **iNkomo ayizali, izala ngozaliswa**. UAmos Gaji wase-Oxton eHewu wanika eyona nguqulelo iphelelelyo: Mqithi, Hala, Mlebe, Mthembu, Rhadu, Zondwa, Ndinga, iNkomo ayizali izala ngozaliswa. UInam Sokoti wase-eMgwalana eNgcobo wanika isiqwenga esidibeneyo: uNding'ayizali, Mamlebe, Sophitsho, Ngqolomsila. UNomhle Adoons eZastron wanika ukudibana okufanayo — waza waba ngumbalisi wokuqala ukubiza uNtande ngokucacileyo.

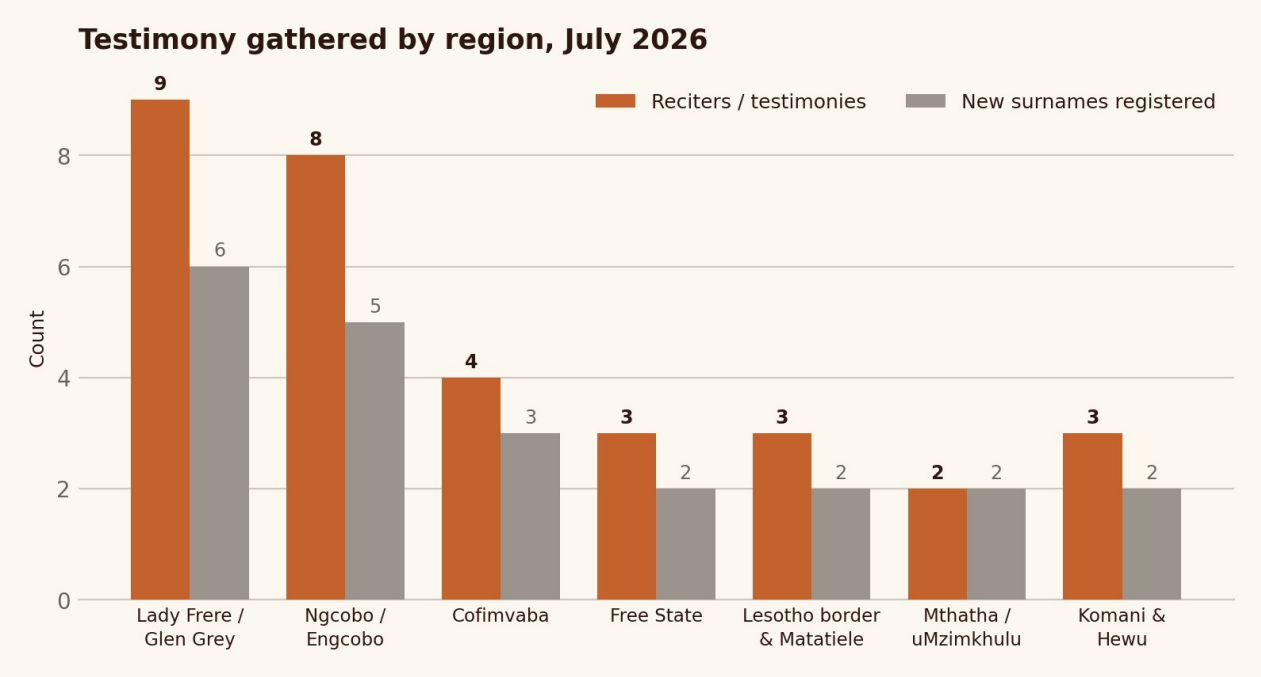
Amanqaku amabini ohlalutyo alandela. Elokuqala: ukuguga kuyayinceda ingxoxo, akuyonzakalisi. Isiqwenga apho uNdinga no-ayizali sele bedibene baba ligama elinye sisiqwenga esidluliswe ngomlomo ixesha elide kungekho mbhalo uwulungisayo. Umbalisi obesandula ukufunda izibongo kwi-intanethi ubeya kuzinika zicocekile.

Elesibini yingxaki yokwenene, kwaye iphawulwa kungekhona ukusonjululwa. Ababalisi abaliqela — uGcinikhaya Qondani ngokupheleleyo — badibanisa izibongo zamaQithi nesiduko sasebukhosini sikaDlomo siphelelelyo: Dlomo, Madiba, Yem Yem, Sophitsho, Ngqolomsila, Vela bembhentsele. Ngomgaqo wokunqula ngokunyuka, isiduko esahlukana kuNtande asifanele sibize uDlomo noMadiba, abangezantsi kwendawo yokwahlukana. Mhlawumbi izibongo zathathwa kamva, mhlawumbi indawo yokwahlukana ayilunganga, mhlawumbi umgaqo unezimniki-mvume. Inqaku likaJabavu lika-1952 lokuba izinqulo ziyabolekwa phakathi kweziduko lixhasa indlela yokuqala. Umbuzo uvulekile.

Makubhalwe nokuba abane bababalisi ngabafazi, nokuba uInam Sokoti wacela ukufundiswa ukuzithutha. Kwimbali edla ngokudluliswa ngamadoda, oko kufanele kuphawulwe njengenyani malunga nesiduko sanamhla.

5.7 Ukufuduka, ukusasazeka, nombuzo weNgcobo

Abantu abahlanu, ngokuzimeleyo bengakhuthazwanga, banika iNgcobo okanye isithili sayo njengendawo yemvelaphi yosapho lwabo: uThemba Banisi, uThembalethu, uAmos Gaji, uGcinikhaya Qondani noVuyokazi kaGaji. UThemba uyibeka njengecala lohambo: amaQithi asasazeka **esuka** eNgcobo. UNkosikho Manimani unika ufuduko oluthile: ukusuka eRhodana ngaseLady Frere ukuya eMaqwathini.



Umzobo 4. Ubungqina obuqokelelweyo neefani ezibhalisiweyo, ngokwengingqi. Amaqela aseLady Frere naseNgcobo alawula irekhodi — nto leyo ebonisa imbali yokuhlala nokuba ngubani owayefikeleleka ngoJulayi 2026. (Umzobo usesiNgesini.)

Kukho iindawo ezimbini zamaQithi ezikumgama weekhilomitha ezingamashumi amathandathu: enye eGlen Grey kwiNciba emhlophe ephezulu, enye ngaseNgcobo. Kokona kanye ukusasazeka okusuka eNgcobo bekuya kukuvelisa. Kananjalo — makuthethwe — yipatheni nokuhamba kwamacala omabini ebekuya kuyivelisa.

Imodeli yamaqela

Esona sakhelo siluncedo saphuma kumsebenzi wovimba wamaxwebhu — sithathela indawo umfanekiso olula owawungasebenzi. Uqikelelo lwangaphambili lwalulufuduko olunye olunamasebe. Ubungqina abuluxhasi olo. Obuxhasayo **zizindlu ezininzi, iinkxaso ezininzi, iindawo ezininzi** — isiduko esizindlu zaso zazinamawonga ezopolitiko ahlukeneyo, neenkxaso zazo zisasazeke kwiTambookie Location, i-Emigrant Thembuland eCala, naseNgcobo.

Le modeli yenza umsebenzi wokwenene wengcaciso. Icacisa ukwahlukana kwamaXhapha neeyantlukwano zamasiko — kuba izindlu ezineembali zezopolitiko ezahlukeneyo neenkosi ezahlukeneyo ziyahluka nangendlela. Icacisa ukusasazeka kweentsapho ukuya eFreyistata eBholoto naseZastron. Kwaye icacisa eyona nto ibinzima: **isizathu sokuba kungabikho bukhosi bamaQithi bunye bunokufunyanwa.** Kwakungekho bunye bunokulahleka ngo-1878. Kwakukho izindlu.

5.8 Iifani nerejista

Ukwakhiwa kwerejista yeefani ngokwesithili kuphume kuyenye yezona nxalenye ziluncedo ngokwenza — kuba yiyo indlela iintsapho ezisasazekileyo ezizazana ngayo ngenene. Irejista epheleleyo ikwiSihlomelo B. Okubalulekileyo kuhlalutyo yindlela eyityhilayo nemida yayo.

Indlela. Kwisiko lesiXhosa ifani ivela kukhokho. Ngoko ukuvela kukaTyokolo njengefani eNgcobo, noRoto okanye uRhotho eludongeni lwenkumbulo, noMhlungulwana kuluhlu lwaseLady Frere — ecaleni komnombo womlomo obiza abantakwabo abane uKhuzani, uMhlungulwana, uRhotho noTyokolo — kukudibana phakathi kwemithamo emibini yobungqina eyayingazani. Yiloo ndidi yesiqinisekiso le projekthi eyixabisayo.

Imida. Iifani azizinzanga. Utatomkhulu omnye watshintsha u-Adoons waba nguJantjie efika eFreyistata, kwaye omabini amasebe ngoku akwirejista njengeefani ezahlukeneyo. Ezinye iifani zabelwana phakathi kweziduko: iintsapho zakwaMaseti zifumaneka kumaQithi nakumaQwathi. Kwaye amanye amagama kwirejista abhalwe njengamalungu oluntu abalaseleyo, hayi njengezindlu zamaQithi eziqinisekisiweyo — umahluko isayithi engazange ihlale iwugcina ucocekile.

Iingxaki ezimbini zerejista ezimele zilungiswe

Ukwahlukana kopelo. UMhlungulwa noMhlungulwana, uNdeleni noNdaleni, uSkampula noSkhampula bavela njengamagama ahlukeneyo. Apho beligama elinye, irejista mayitsho — igcine zombini iindlela zopelo zibonakala.

Umgca ojikiweyo. Umnombo wakwaManimani kwisayithi uneentolo zezizukulwana ezijonge ngendlela ephosakeleyo: uDolo ngoyena khokho mdala, hayi oyena mncinci. Oku kwachongwa ngoJulayi kwaye kufanele kuqinisekiswe ukuba kulungisiwe.

5.9 Izibango zembali: 1878, uSihlwengu, nobukhosi obungekhoyo

Owona msebenzi mkhulu wamaxwebhu kule projekthi — nendawo esondele kakhulu kuyo ekucaciseni imbali yosapho ngerekhodi esemthethweni.

ICape of Good Hope Blue Book on Native Affairs ka-1878 ibiza iinkokeli ezintathu zovukelo lweTambookie Location: uMfanta, uGungubele, **noSihlwengu** — abalandeli bakhe nelizwe lakhe zathathwa zombini. UMfanta noGungubele babhalwe kakuhle — ikomkhulu likaGungubele latshiswa, walahlekelwa ngamadoda alikhulu ubuncinci; uMfanta waphelela eBreakwater Prison, abalandeli bakhe banyanzelwa ukuya kwi-Emigrant Thembuland phantsi kukaRaxoti Matanzima.

Okulandela kuloo nto, kubekwa ngokulandelelana:

1. I-Emigrant Thembuland yiXalanga neSt Marks — iCala. Ngoko abalandeli beenkokeli ezoyisiweyo bafika eCala ngo-1878 njengeembacu phantsi kokhuseleko lomnye umntu, inkokeli yabo ivalelwe okanye isasaziwe.
2. Kwirejista kaVan Warmelo ka-1935, igunya lesizwe i-11-210 eCala libhalwe njengathi *abaThembu*, *inkosi ayaziwa* — ngaphakathi kwecandelo elaziswa njengabaThembu abaxutyiweyo ekungaziwa nto ngeenkosi zabo.
3. Kuphando lukaJackson luka-1975, kwa-eli-11-210, ngoku phantsi kwegama lesithili iXalanga, liphethwe sisibonda esonyuliweyo, uWellington Tofile, nenqaku elithi *akukho mnombo wobukhosi kummandla walo*.
4. Igunya likaKaizer Matanzima njengenkosi enkulu yabaThembu abafudukileyo laligubungela kanye iXalanga neSt Marks. Ubukhosi obumelene nabo bamaHala kwitheyibhile enye babuyinxalenye yesizwe sakhe ngaphambili, kwaye obunye badalwa nangomhla woku-1 kuSeptemba 1971.
5. Imbali yosapho ithi uMatanzima wasusa ubukhosi bamaQithi eCala, nefani eyayibandakanyekile yayinguStofile.

Umzimba wabaThembu eCala ongenamnombo wobukhosi kokona kanye iqela eloyisiweyo elifika njengeembacu likuvelisayo. Kwizizukulwana ezithathu kamva igosa libhala *inkosi ayaziwa*. Kwiminyaka engamashumi amane emva koko, *akukho mnombo wobukhosi*, nesibonda esonyuliweyo endaweni yenkosi. Eso sibonda nguTofile.

Izindlu ezimbini kwezintathu ezoyiswayo ngo-1878 sele zibuyiselwe: ekaMfanta ngo-1974, ngeZilingwenya Hala Tribal Authority, kwaza kwabakho umsitho eBreakwater Prison endala ngo-2011 ucela ukubuya kwakhe ngokomoya; namaTshatshu emva ko-1994, isibhengezo sikaCathcart sirhoxisiwe, indlu yamkelwa njengobuzwe bamaTshatshu. Eyesithathu ayikabuyiselwa.

Ikhonkco elibuthathaka, libizwa ngegama

IBlue Book ayitsho ukuba uSihlwengu wayengumQithi. Iyambiza, imnike abalandeli nelizwe, ibhale ukuba zombini zathathwa. Ayithethi nto ngesiduko sakhe. Ichongo lime ngokupheleleyo ekufaneni kwegama noSdlwengu kubungqina bukaThemba Banisi — umntakwabo kaKhethelo, ondlu yakhe enkulu ilusapho lakwaJezile.

Lichongo ngegama lodwa. Lihle — uSihlwengu asilogama lixhaphakileyo. Kodwa likhonkco elinye, kwaye yonke indlela yokufunda ixhomeke kulo. ICandelo 12 lidwelisa iirekhodi ezintathu ezinokuliqinisa okanye ziliqhawule.

5.10 Umsonto weLesotho neQuthing

Okubhaliweyo. Uluntu lwabaThembu, olubizwa ngokuthi ngamaBatepu okanye amaBathepu, lwaluhlala kwaMoorosi eQuthing ngo-1851, lufike apho ukususela kwimfazwe yomda yokugqibela. Lwalutyholwa ngokuphanga eKoloni, lwenziwa itheki lomkhosi wokohlwaya, lwaza lwakhuselwa ngamaBaphuthi nayinkosi eyathatha ityala lalo. Ngomhla wama-22 kuFebruwari 1851 eTolomane, amaNgesi namaBhulu angamashumi asithoba akhwele amahashe abuyiselwa umva ngumkhosi omalunga namakhulu amahlanu wamaBaphuthi, abaThembu namaBasotho. UMoshoeshoe wayenike amaBathepu iQuthing. Ngo-1879, xa intaba yawayo, abaThembu bendawo baseQuthing banyusa ukutya kubantu bakaMoorosi ngexesha lokungqingwa.

Imbali yomlomo. Imithombo emithandathu idibanisa iintsapho zamaQithi neLesotho: ilungu elazalelwa eLesotho elinkaba yalo ingcwatywe khona; usapho olukhumbula lukwicala laseLesotho xa umda wawuzotywa; usapho lwase-Zastron kumda; usapho lwase-uMzimkhulu olunezalamane eziphilayo eLesotho; usapho lwaseMatatiele olunesandi sesiSotho kumagama omnombo walo; nengxelo kaMnu Bokwe yokufuduka kukaMnguti esuka eLesotho edlula eHerschel esiya eNgcobo. UNandi Ngcongco ngokwahlukileyo ubeka imvelaphi yamaNgxongo eQuthing.

Indlela echasayo yokufunda. UThemba Banisi ubamba ukuba olu nxibelelwano kukufuduka komsebenzi ukusuka eNgcobo kwixesha langoku, hayi imvelaphi endala. Isichaso sakhe siphathwa njengesiphilayo kule ngxelo yonke.

Ithiyori. Ukuba uQwabi wayengumBathepu — umThembu waseQuthing — nto leyo ibiya kucacisa ukuthembeka kwakhe kuMoorosi, indawo yeQuthing kumsebenzi weengcambu zamagama, nokuthiywa koonyana bakhe ababini uBushman noMolosi njengentetho enye edibeneyo. IQuthing imi ngaphesheya kweTelle kwilizwe elidala leGlen Grey ne-Emigrant Thembuland — ngoko emva kukaNovemba 1879, izithili zabaThembu zaseKoloni kokona kanye abancedisi abagxothiweyo babeya kuya khona. Le yithiyori yosapho kwaye iphawulwe njalo kuyo yonke indawo.

5.11 Umgca wakwaQwabi, njengomzekelo omnye phakathi kweminye

Lo mgca ufakiwe kuba yilapho iprojekthi yaqala khona nakuba ubhalwe ngokweenkcukacha ngaphezu kwemininzi — hayi kuba ubaluleke ngaphezu kwayo nayiphi enye indlu.

Umnombo obhaliweyo, kwinqanaba lembali yomlomo: **uSonyethe → uNqumama → uQwabi**. UQwabi Joka wazalwa malunga no-1842 kufutshane naseMkapusi ngaseLady Frere, wasweleka malunga no-1915. Oonyana bakhe baquka uBushman, uHalile Jonas, noMolosi; unyana kaMolosi uGeorge watshata noJessie Jikumlambo eLesseyton. UThemba Banisi uyinzala kaGudu, ochazwa njengomntakwabo kaQwabi — unyana kaGudu inguBhanisi.

Iingxaki ezintathu, zonke zingasonjululwanga:

- **Ichongo likaJoka liyaphikiswa.** UHlumelo waseMkapusi uthi usapho lwakwaJoka lwendawo ngamaNgxongo, hayi amaQithi. Umalume wombhali uyaliphikisa ichongo likaQwabi Joka ngokwahlukileyo. UNandi Ngcongco ngokuzimeleyo ubeka imvelaphi yamaNgxongo eQuthing — nto leyo eyenza umcimbi untsonkothe endaweni yokuwusombulula.
- **Igama linokuba ngamagama amabini.** Icebiso likaThemba Banisi lalikukufumana abantakwabo bakaQwabi. Umnombo kaSilimela uyibonisa kakuhle le patheni: kumgca omnye okhunjulwayo, uMakhaya ukwanguFaloni, uMnqayi ukwanguDaloni, uTomsana ukwanguNtamenkunzi. Indoda enye, amagama amabini — kuqhelekile. Oko akungqini ukuba uJoka noNqumama yindoda enye, kodwa kubonisa ukuba imbali yosapho ngokwayo iyakwenza oku.
- **Umtshato waseLesseyton.** UJessie Jikumlambo watshata noGeorge Qwabi, kwaye uJikumlambo ngoku ukwirejista njengefani yamaQithi ngoHlumelo waseMkapusi. Ukuba zombini iintsapho zazisele zingamaQithi, oko kuvusa umbuzo. Indlela enyanisekileyo neluncedo yokufunda yile: umtshato ucebisa ukuba ezi ntsapho ngelo xesha zazingekabelani sazisi sinye sesiduko. Akukho bango linokwenziwa apha okwangoku, kwaye umcimbi uphathwa ngobunono.

Iziphumo ezibini zovimba wamaxwebhu ngoku zichukumisa lo mgca ngqo. **UNqumama** uvela kwimpepha yokusweleka — uNonkala Nqumama, eNgcuka, Glen Grey, 1914, ebhalwe njengomThembu. Kwiminyaka engamashumi amathathu yamaphephandaba namaphepha alishumi elinesithandathu lamawaka eencwadi, kwakungekho namnye uQwabi, uJoka, uSonyethe okanye uNqumama owavelayo ngaphambili. Kwaye **iMkapusi** ichongwe njengeLocation No. 4, namalungu ebhodi yayo ebhalwe ku-1894 ukuya ku-1898, nabemi abangama-923 ngoMatshi 1934.

5.12 Isayithi, irejista, novimba njengezixhobo

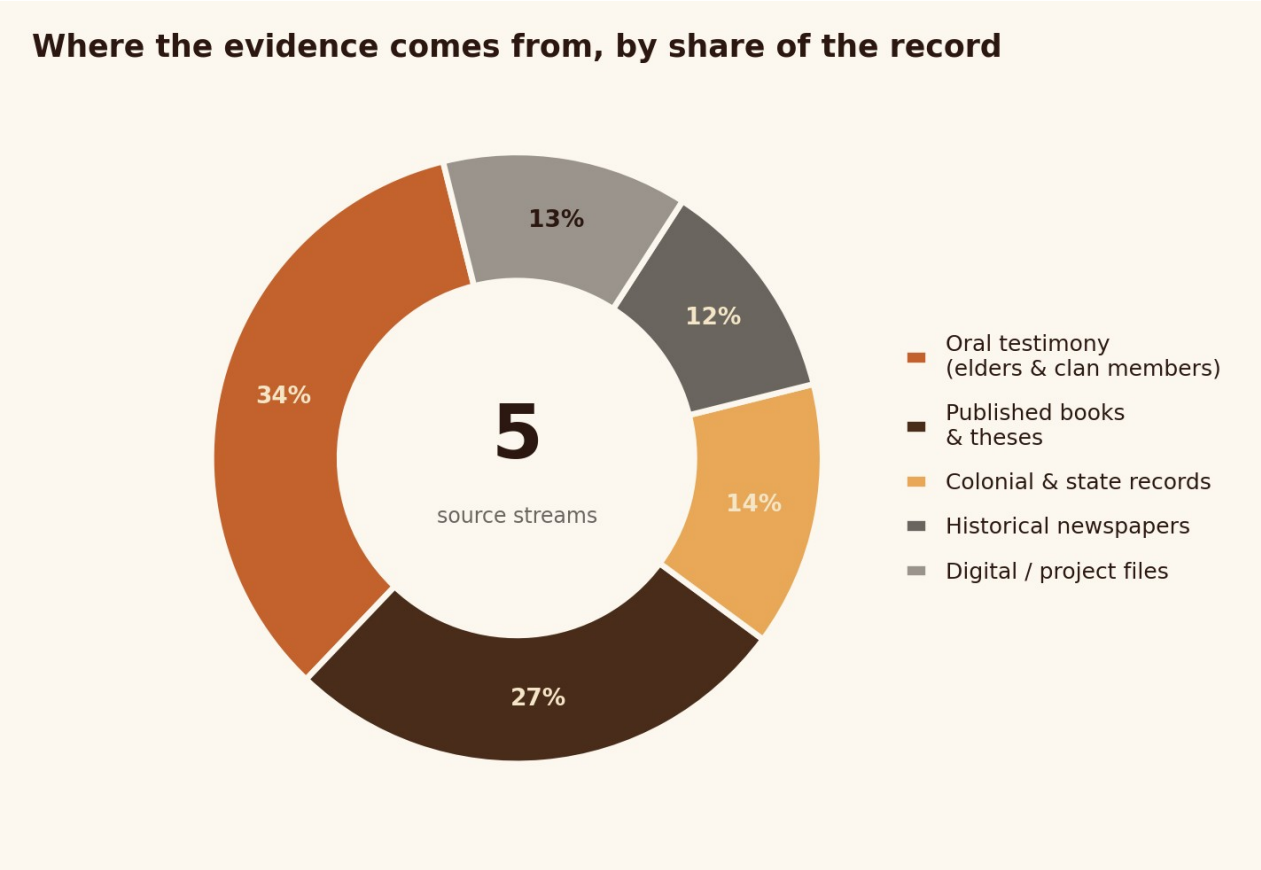
Icandelo elifutshane — kodwa umsebenzi ubungayi kubakho ngaphandle kwalo. Isayithi ku-qithi.co.za asiyompapasho kuphela. Yindlela yokuqokelela. Umjelo wokungenisa imbali yomlomo, irejista yeentsapho, nemephu yeefani — yindlela iintsapho ezifumana ngayo iprojekthi, neprojekthi efumana ngayo iintsapho.

Izifundo ezintathu zafundwa kanzima kwaye zibhalelwa nabani na owenza umsebenzi ofanayo:

- **Ukutyibilika kwenqanaba (tier drift) ngowona mngcipheko mkhulu.** Izibango zenqanaba lethiyori zibhalwe ngelizwi eliqinisekileyo lokubhaliweyo — yeyona ndlela ixhaphakileyo yokuphosisa, kwaye yenzeka kakhulu xa izixhobo ze-AI zivelisa okanye zihlela umbhalo. Lonke utshintsho lomxholo ngoku luhlolwa ngokukodwa ngayo.
- **Umbhalo ofakwe kwimifanekiso eyenziweyo ngumngcipheko wentembeko.** Imizobo eneenkcukacha zamagama ookhokho ezonakalisiweyo yona iyayidodobalisa iprojekthi esekelwe kwimbali yenzala yokwenene. Iimpahla ngoku zenziwa zingenambhalo ufakiweyo.
- **Ukuvusa izilungiso kuyasebenza, kwaye kunexabiso.** Ukupapasha iitshathi eziqinisekileyo ukuze kuvele ukungavumelani kwavelisa ukuzibandakanya okuninzi kakhulu kunokubuza imibuzo evulekileyo. Kukwabeka umngcipheko wokufaka amaqashiso eprojekthi echibini. Isilungiso: isitshixo esiyimfihlo esibhala inqanaba lenyani lebango ngalinye, nombuzo osisigxina wemvelaphi obuzwa kuyo yonke impendulo.

6
Ubungqina noHlalutyo lweMithombo

Ukuba yintoni umthamo ngamnye wobungqina, unikele ntoni, nokuba ungathwaliswa ntoni kwaye ungenakuthwaliswa ntoni.



Umzobo 5. Imisinga emihlanu eyondla uphando, ngokwesabelo somthamo. Ubungqina bomlomo ngowona msinga mkhulu — kwaye ngowona utshabalala msinya. (Umzobo usesiNgesini.)

6.1 Iincwadi neethisisi ezipapashiweyo

Ithala leprojekthi linamaxwebhu angamashumi amabini anesixhenxe kwaye laphandwa njengomthamo omnye, hayi njengeencwadi ezahlukeneyo — yiloo nto eyenza uvavanyo lweCandelo 4.6 lwenzeka. Ezona ncwadi ziphambili nomsebenzi wazo:

Umthombo	Okunikeleyo
UCingo, Ibali labaThembu, 1927	Uluhlu lweekumkani zabaThembu. IDedesi ibekwa emthonjeni we-Orange, efikelelwe ngo-1814 yinkosi yomgca kaHala
USoga, The South-Eastern Bantu, 1930	Itshathi yomnombo epapashiweyo ababalisi besiduko abangavumelaniyo nayo. Ibeka uMnguti phakathi kukaNtande noNxego
UJabavu, Imbumba yamaNyama, 1952	Izibongo zamaNtande njengezahlukileyo kwezamaZima. Ingxelo ecacileyo yokuba izinqulo ziyabolekwa phakathi kweziduko. Isiko lendudumo elibandakanya iwele. AbaThembu baseQhudeni phakathi kwabaMbo

Umthombo	Okunikeleyo
URubusana, Zemk'inkomo Magwalandini, 1911	Iziduko ezihlanu ezivela kuNxeko — kungekho Qithi okanye Cube. Isiko lakwaSan eligcinwe ngaphakathi kwentetho yesiXhosa
USihele / imbali yabaThembu kaMbekeni	UNtande noNxeko njengoyise nonyana ngqo, kungekho Mnguti. Imfazwe kaNtande noZima. Isiganeko saseGubenxa sika-1857
UPeires, ithisisi ka-1976, neThe House of Phalo	IsiThathu sibizwa njengesiyinxalenye yakwaSan. AmaMaya namaHala akatshatani. Isilumkiso sikaVansina ngobuzalwana
UJolly, ithisisi ka-1994	Irekhodi yeTambu'ki ka-1776. IGubenxa ngokuzimeleyo. Ingqithi njengeyabaThembu evela kwaSan
UHammond-Tooke, 1957	Ingqithi: kunokwenzeka kakhulu ukuba ivela kubaThwa. Amaqhwithi njengobungqina bonxibelelwano lwakudala
UT.B. Soga, iminyaka yoo-1930	Imvelaphi yengqithi ayinakulandelwa; yenziwa njengesiko lakulonina
UKing noChallis, Journal of African History, 2017	AmaBathepu exhasa uMoorosi. Kuphengululwe ziingcali — sisilungiso esabhukuqa isimo seprojekthi
UMager, The House of Tshatshu	Ilizwe lamaTshatshu, uvukelo luka-1878, neCacadu njengeNciba emhlophe
UTheal, Basutoland Records, umqulu 3	Ileta kaSchrumpf ka-1851 ngamaBatepu kwaMoorosi, nedabi laseTolomane. UNonesi uchongwa njengentombi kaFaku nomfazi omkhulu kaVusani

6.2 Iirekhodi zobukoloniyali nezikarhulumente

Irekhodi	Okunikeleyo
IBlue Book on Native Affairs, 1878	USihlwengu ubizwa njengomnye weenkokeli ezintathu zovukelo, abalandeli bakhe nelizwe lakhe zithathiwe. Imantyi yaseKomani ichaza ilizwe leKei njengelinzima ukufikelelwa
Isibhengezo sikaCathcart, 1852	Ukubhangiswa kwesizwe sikaMaphasa ngegama, nokusasazwa kwamasalela aso
UVan Warmelo, 1935	I-11-210 njengathi abaThembu, inkosi ayaziwa, eCala. Yonke iGlen Grey ibhalwe njengabaThembu kungekho lwakhiwo lwezizwana
UJackson, Ethnic Composition, 1975	I-11-210 phantsi kwesibonda esonyuliweyo uWellington Tofile, kungekho mnombo wobukhosi. Igunya likaMatanzima linqunyelwe kwiXalanga neSt Marks
Iirekhodi zeebhodi zeelokishi neempepha zokusweleka	IMkapusi njengeLocation No. 4, amalungu ebhodi 1894–1898, abemi abangama-923 ngo-1934. Iimpepha zokusweleka zikaNtuse, uMhlungulwana, uTyokolo, uRhadu, uNqumama noNgcongolo, bonke bebhalwe njengabaThembu

Into iimpepha zokusweleka ezinokuyingqina nezingenakuyingqina

Impepha yokusweleka ibhala inzala, hayi ukhokho. UNosinodi Ntsue wasweleka eDebera ngo-1955 — malunga nekhulu leminyaka emva kwesizukulwana esiphezulu. INgcobo inabantu abaninzi kwaye iintsapho ezingazalaniyo zinokwabelana ngegama. Akukho nto kwezi mpepha idibanisa ezi ntsapho — okanye nayiphi kuzo namaQithi.

Into ezixabiseke ngayo yahlukile: **zalatha abantu abanokufowunelwa kule veki.** Umntakwabo kaNosinodi, uKekana Ntuse, kunokwenzeka kakhulu ukuba unabantwana nabazukulwana abaphilayo eDebera. Impepha ka-1955 ibiza abazali — igama likatatakhe yeyona nkcukacha inye ifanele ithathwe, kwaye ifayile yelifa epheleleyo ifanele iphathe isibhengezo seendlalifa esibiza wonke umntakwabo nomntwana.

6.3 Amaphephandaba embali

Malunga neminyaka engamashumi amathathu yamaphephandaba esiXhosa yaphandwa iphepha nephepha: **Imvo Zabantsundu** 1884–1898, **Isigidimi samaXosa** 1870–1888, ne-**Izwi Labantu** 1901, elithwele uthotho lwezifundo ngamaSan. Isiphumo esingafumananga nto sifanele sibhalwe ngokucace njengezifumeneyo: kuyo yonke loo nto, akukho namnye uQwabi, uJoka, uSonyethe okanye uNqumama owavelayo. Impepha yokusweleka kaNqumama, eyafunyanwa ngokwahlukileyo, lixwebhu lokuqala kule projekthi elinegama elivela kuloo mgca ngqo.

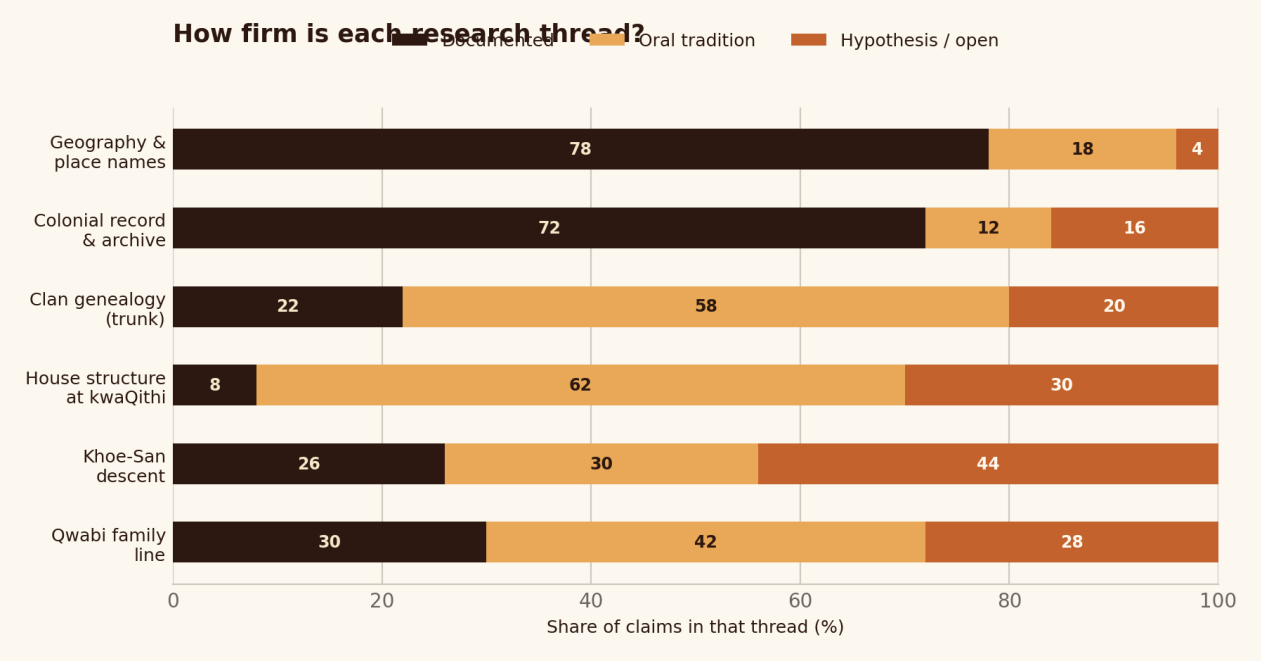
6.4 Ubungqina bomlomo

Owona msinga mkhulu nowona utshabalala msinya. Malunga namashumi amathathu ababalisi kwiingingqi ezintandathu namazwe amathathu, beqokelelwe ubukhulu becala ngeqela le-Facebook lesiduko namaqela e-WhatsApp amabini, kunye nezinye iindwendwelo zobuso ngobuso.

Iprojekthi ivavanya umthombo ngamnye ngezinto ezine: **into ayithethileyo**, **apho akhoyo**, **indlela akufunde ngayo oko**, **nokuba wayenokukufunda apha kuqala kusini na**. Lo mbuzo wokugqibela luhlolo longcoliseko — sisizathu sokuba umbuzo osisigxina wemvelaphi ubuzwe kuyo yonke impendulo. Imithombo ezimazwi ayo andulela isayithi ayinakube yaphenjelelwa yiyo — yiloo nto amazwi kaKumkani Ngwenyathi, awayesesidlangalaleni iminyaka emithathu nangaphezulu phambi kokubakho kwesayithi, ethwele ubunzima obukhethekileyo nangona emi ngaphakathi komsinga wovuselelo.

Ingxaki enye yesazisi ibhaliwe kungekhona ukusonjululwa: umnombo owabhalwa njengobungqina buka-Asavela ozimeleyo wawuthunyelwe phantsi kwegama elithi Sorharhoba, kwaye kwenye indawo loo mntu ubizwa ngokuthi Asavela. Imithombo emibini ekuthiwa izimeleyo inokuba yindoda enye. Oku akukahlolwa.

6.5 Into inqanaba ngalinye elinokuyithwala



Umzobo 6. Ukuzinza komsonto ngamnye wophando, ngokwesabelo sezibango zawo kwinqanaba ngalinye lobungqina. Indawo neerekhodi zobukoloniyali zikumhlaba oqinileyo; umnombo nombuzo wemvelaphi abanjalo — kwaye ingxelo ayizenzisi. (Umzobo usesiNgesini.)

Inqanaba	Linokuxhasa	Alinakuxhasa
Okubhaliweyo	Imihla, amagama eendawo, izigqibo ezisemthethweni, izimo ezipapashiweyo, ubukho babantu ababiziweyo	Inzala evela kukhokho othile, ngaphandle kokuba ixwebhu litsho; intsingiselo yangaphakathi yesiko

Inqanaba	Linokuxhasa	Alinakuxhasa
	kwizithili ezithile	
Imbali yomlomo	Inzala njengoko usapho luyibamba, ulwakhiwo lwezindlu, indlela yamasiko, indawo yamangcwaba namakhaya, izibongo	Imihla; nantoni na ngezizukulwana ezingaphezu kwezithandathu umva ngaphandle kwesiqinisekiso; izibango zegazi
Ithiyori esaphandwayo	Ukukhokela inyathelo elilandelayo lophando; ukubumba umbuzo; ukuxoxelwa esidlangalaleni njengengxoxo	Nantoni na, ngelizwi eliqinisekileyo, naphi na — kuquka isihloko, umcu ongezantsi, inkcazelo ye-meta, okanye isithuba sikaFacebook

7
Ubungqina base-Facebook nase-WhatsApp

Phantse bonke ubungqina bomlomo kule projekthi bafika njengemiyalezo echwetyezwe kwiqela le-Facebook lesiduko okanye ku-WhatsApp. Oko akuqhelekanga kwimbali yomlomo kwaye kuneziphumo zokwenene, ezilungileyo nezimbi. Ezilungileyo: amazwi afika sele ebhaliwe, ngamabinzana omthethi ngokwakhe, enomhla nexesha. Ezimbi: abantu bachwetheza ngokufutshane kunokuthetha kwabo, i-autocorrect yefowuni iyasonakalisa isiXhosa, kwaye umfundi uyakwazi ukubona oko sele kuthethiwe ngabanye.

> **Ukuphathwa nokubalulwa kwamagama**
>
> Iingxelo ezingezantsi zibalulwa emntwini owazithethayo, kuba wazinika ekuhleni kwiqonga lesiduko ngale njongo kanye, nakuba ubungqina obungenagama bungenaxabiso njengobungqina. Izicaphulo zigcinwa zimfutshane kwaye zinikwa ngamazwi omthethi apho ukubhalwa kwawo ngokwako kubalulekile. Apho ingxelo ifuna ukuhlolwa, oko kuthethwa ngokucacileyo.
>
> Ukuba nawuphi na umfaki-sandla angathanda ukuba okwakhe kususwe igama okanye kususwe kwaphela, eso sicelo siya kuhlonitshwa kungekho mpikiswano.

7.1 Ingcwaba elikwidonga libomvu

> *Legend says he is ancestor of ancestors.*
>
> **— uThemba Banisi, ngoKhethelo**
>
> **Okubalulekileyo:** Yeyona ngxelo yomelele yobukhulu kwirekhodi, kwaye ivela kweyona nkonde inolwazi kulo mba. Kwakhona — kwaye oku kubalulekile — yingxelo ngesikhundla, hayi ngomnombo. Isixelela indlela uKhethelo athathwa ngayo, hayi ukuba utatakhe wayengubani.

Kwaobo bungqina bunye kuvela inkcukacha eyenza uKhethelo abe ngaphezu kwegama. Iintsapho zamaQithi zaseMcambalaleni naseTsakane zaya kwigqirha, elazixelela ngokhokho ogama linguKhethelo owaswelekela kwidonga libomvu. Oko kuthunyelwa kwakhokelela ekuvulweni kwengcwaba ngo-1993 okanye 1994 kwindawo yosapho lakwaJezile elalini kwaQithi. Kwafunyanwa umkhonto, icephe neetanjies. UThemba Banisi uyakuqinisekisa ukuvulwa kwengcwaba ngecala lakwaQithi.

Isizathu sokuba oku kubaluleke njengobungqina: iinkonde ezimbini zidibana kwindawo enye yokwenene. UVabantu Silimela, ngokuzimeleyo, ubeka ukungcwatywa kookhokho kwidonga elibomvu phezu kweNciba emhlophe aze abize amaTshatshu. UThemba ubeka ingcwaba likaKhethelo kwidonga libomvu kwindawo yakwaJezile. Kokona kuqinisekiswano komelele kwirekhodi, kwaye kubotshelelwe emhlabeni onokunyathelwa, ufotwe.

Okufuna ukuqinisekiswa: abafazi abathathu ukuya kwisibhozo abaxeliweyo, into uThemba ngokwakhe ayiphawula njengengaqinisekiswanga. Indawo nemeko yezinto zengcwaba ngoku. Nokuba ukuvulwa kwengcwaba kuka-1993 okanye 1994 kwabhalwa phantsi, kwafotwa, okanye kwavunyelwa — kwaye ngubani.

7.2 Ababalisi nophawu lwezibongo

> *Mqithi, Hala, Mlebe, Mthembu, Rhadu, Zondwa, Ndinga, iNkomo ayizali izala ngozaliswa.*

— uAmos Gaji, wase-Oxton eHewu

Okubalulekileyo: eyona mbizo ipheleleyo kwirekhodi. Idibanisa amagama ookhokho (uNdinga, uRhadu) nezibongo zasebukhosini zabaThembu (uHala, uMthembu, uZondwa) nesibongo senkomo sesiduko ngokwaso. Ubungqina bukaBunje Nyelezi obwahlukileyo kamva balandelelanisa uNdinga noRhadu njengamagama enzala — oko kuthetha ukuba inxalenye yale mbizo ngumnombo okwimo yezibongo.

uNding'ayizali, Mamlebe, Sophitsho, Ngqolomsila.

— uInam Sokoti, wase-eMgwalana, eNgcobo

Okubalulekileyo: lolwa phawu lunye kwimo edibeneyo negugileyo — uNdinga no-ayizali sele beqhube ndawonye baba ligama elinye. Ukuguga okunje bubungqina bokudluliswa ngomlomo ixesha elide kungekho mbhalo uwulungisayo. Ukwangumbalisi wokuqala ongumfazi kwirekhodi, kwaye wacela ukufundiswa ukuzithutha.

uliwele noMcube.

— uBunje Nyelezi

Okubalulekileyo: kufundwa ngokuthi *uliwele likaMcube*. Oku kwenza uBunje abe ngumthombo wesihlanu ophethe imbali yamawele kaNtande, ehambelana neqela leenguqulelo zoluhlu lweekumkani ezibiza uQithi noCube njengamawele. Wanika nokuphela kokukhankanywa kwesilo sesiduko — **imbila** — okume kule mbizo inye kwaye **akukaqinisekiswa**.

7.3 ILesotho, nempikiswano ngayo

inkaba yam iseLesotho.

— uNomacule Kwinana

Okubalulekileyo: ilungu lokuqala elazalelwa eLesotho kwirekhodi, lendlu kaLebese, igama lesiSotho. Ukungcwatywa kwenkaba yingxelo yokuba ngowalapho, hayi nje eyokuzalelwa apho.

amaQithi amhlophe, anzipho zintle.

— isibongo sosapho lakwaKwinana, njengoko sinikwe nguNomacule Kwinana

Okubalulekileyo: eyona mbali yokuqala yesimo somzimba kwirekhodi, kwaye inento yokwenza nethiyori yakwaKhoe-San. **Ifuna ukuqinisekiswa:** lusapho olunye, ubungqina obunye. Ayifanele icatshulwe njengobungqina banto de usapho lwesibini olungadibaniyo nalo lunike into efanayo.

UNkuli Zweni waseMatatiele wanika elona bango libukhali kulo msonto: usapho lwakhe lukhumbula lukwicala laseLesotho xa umda wawuzotywa. Umgca wakhe uhamba ngoZweni, uDzube, uKhwaza, uBhubhani, utata wakhe, aze abe nguye — kwaye uDzube uphethe isandi sesiSotho okanye isiPhuthi, hayi esesiXhosa. Wabulisa iqela ngokuthi **Hala** — ukudibana kwesibini okuzimeleyo kwegama lesibongo nembizo ka-Amos Gaji.

Ngokuchasene nako konke oku kumi indlela kaThemba Banisi yokufunda, kwaye ibhalwe apha ngobunzima obulinganayo: ukuba unxibelelwano lwaseLesotho lubonisa ukufuduka komsebenzi ukusuka eNgcobo, hayi imvelaphi endala, ngokwepatheni yokuya komgca wakhe eSteynsburg ngomsebenzi. Le yeyona mpikiswano inamacala amabini ngenene kwirekhodi, kwaye le ngxelo ayiyisombululi.

7.4 Ukuphikisa okuvela ngaphakathi esidukweni

Iingxelo ezimbini zibhalwe apha ngokukodwa kuba zichasa isakhelo sokusebenza seprojekthi ngokwayo. Ingxelo ecaphula abaxhasi bayo kuphela ayifanelekanga kufundwa.

> *Asidibenanga noCedima — first I'm hearing it.*
>
> **— uMphathi Mbukushe Ntayithethwa, wendlu kaKhethelo**
>
> **Okubalulekileyo:** ukukhanyelwa okucacileyo kokuxhonywa kumgca wasebukhosini kuQeduma. Ilungu lendlu esekhayeni lesiduko lithi indlu yalo ayiphethe nxibelelwano nalo naluphi uluhlu lweekumkani. Oku kufuneka kuhlelwe ngobunono: uphikisa inzala evela ebukhosini — nto leyo ingafaniyo nokuphikisa isiseko sakwaKhoe-San. Enyanisweni isimo sakhe **siyahambelana** nendlela yokufunda yokwamkelwa. Kubhalwe njengokungavumelani okubalulekileyo okuvulekileyo, hayi njengempazamo emele ilungiswe.

> *Usapho lwakwaJoka lwalapha ngamaNgxongo, hayi amaQithi.*
>
> **— uHlumelo, waseMkapusi (ishwankathelwe)**
>
> **Okubalulekileyo:** umceli-mngeni ongqalileyo kwichongo likaQwabi Joka elisembindini womgca wosapho lombhali ngokwakhe, uvela emntwini ohlala kanye kuloo ndawo. UNandi Ngcongco ngokuzimeleyo ubeka imvelaphi yamaNgxongo eQuthing — nto leyo eyenza umcimbi untsonkothe endaweni yokuwusombulula. **Imeko: kuvulekile.**

7.5 Isebe laseFreyistata nobungqina beefani

> *Myekeni Nkewu! … Camagu, Maqithi.*
>
> **— uMpho Plata, eFreyistata**
>
> **Okubalulekileyo:** isimemelelo sokuvula nesivalo sobungqina bokuqala obuvela kwiqela laseFreyistata ngqo. Umakhulu wakhe ubeka imvelaphi yosapho e-eMcambalala. Umgca wakhe uhamba ngoNkewu, uLibele, uZongezile, uThamsanqa, aze abe nguye — kunye nendlu kaNkewu epheleleyo yoonyana neentombi, kuquka amawele nemfusi eyazalwa emva kwawo.

Unxibelelwano olufanele lulandelwe: ingxelo kaThemba Banisi ithi iintsapho zamaQithi zaseMcambalaleni zaya kwigqirha zaza zathunyelwa kwingcwaba likaKhethelo. UMpho Plata ngumQithi olusapho lwakhe luvela eMcambalala lwaza lwaya eFreyistata. Ukuba amaPlata loluya sapho, ngoko elona sebe likude kwimephu lidityaniswa noKhethelo kungekhona ngetshathi koko luhambo olwenziwa zizalamane zakhe kwiminyaka engamashumi amathathu eyadlulayo — kwaye ubungqina obubini buchaza isiganeko esinye buvela kumacala amabini. Umbuzo omnye uyakusombulula, kwaye awukabuzwa.

Iqela laseFreyistata likwanika obona bungqina bucacileyo kuyo yonke le projekthi bokuba **iifani ziyatshintsha**. UNontuthuzelo Sylvia Stefaans uthi utatomkhulu wakhe watshintsha ifani isuka ku-Adoons yaba nguJantjie efika eFreyistata evela eBholoto, eLady Frere. UNomhle Adoons waseZastron kunokwenzeka kakhulu ukuba usisizalwana — icala elagcina ifani. Zombini banika uphawu lwezibongo. Kwaye uNomhle nguye yedwa umbalisi obiza **uNtande** ngokucacileyo ezibongweni zakhe.

7.6 Indlela yokusebenza ebonakala emiyalezweni

Amabinzana amabini aphindaphindwayo encokweni afanele ukubhalwa, kuba abonisa indlela yeprojekthi isebenza ngayo:

> *Uyifunde phi le nto, nini?*
>
> **— umbuzo osisigxina wemvelaphi**
>
> Ubuzwa kuyo yonke impendulo, ukwahlula inkumbulo yosapho kwinto efundwe kwi-intanethi — kuquka kwiitshathi zeprojekthi ngokwayo.

> *Ukuba ndiphosisile — ndilungise.*

— isimemo esimiyo seprojekthi

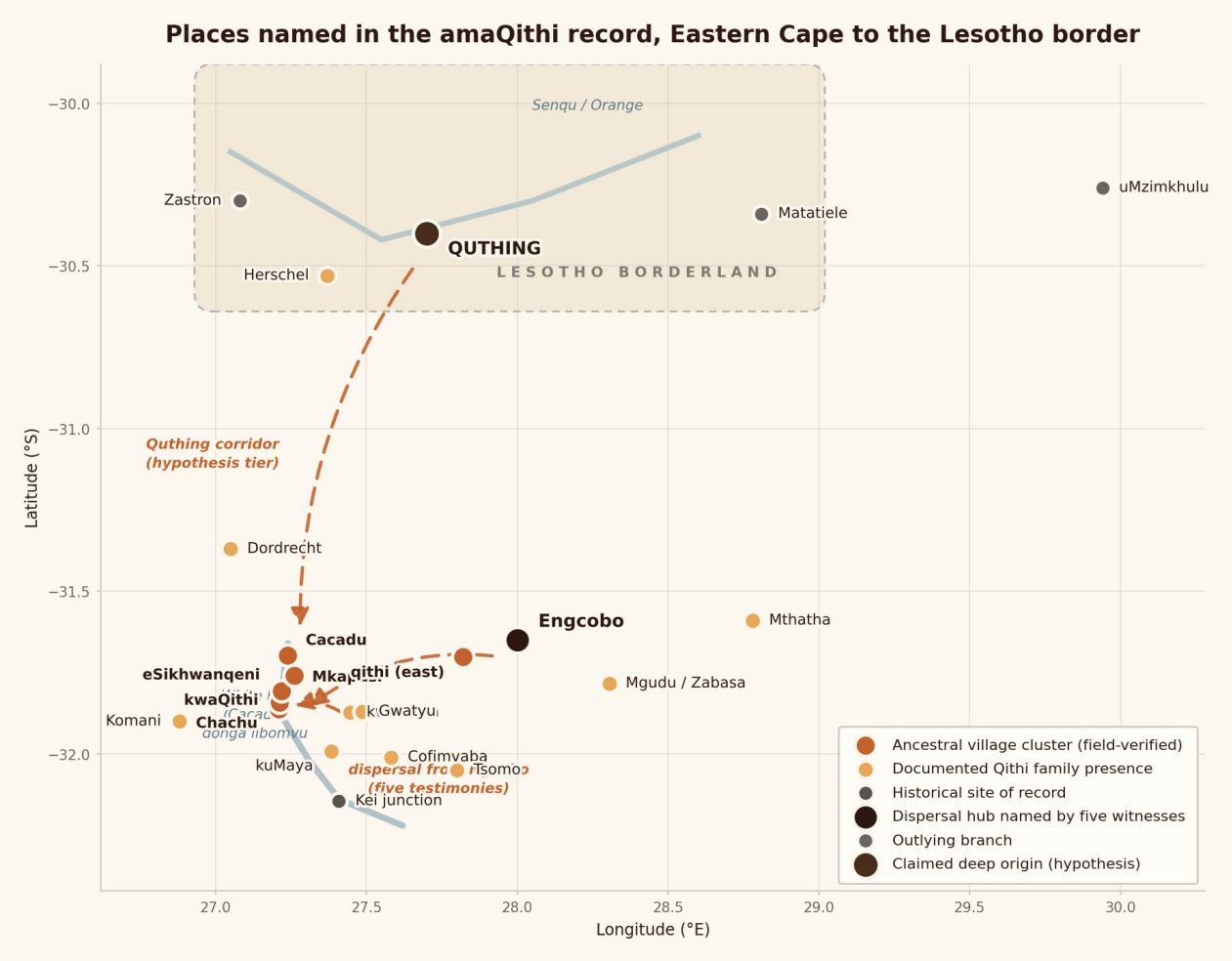
Sivela kuyo yonke into epapashiweyo. Izilungiso zingumphumo ofunwayo, hayi umngcipheko.

7.7 Isishwankathelo sobungqina obuvela kumakhasi oluntu

Umfaki-sandla	Umjelo	Igalelo eliphambili	Imeko yokuqinisekiswa
uThemba Banisi	Ubuso ngobuso, WhatsApp	Ubukhulu bezindlu, idonga libomvu, amaXhapha, indlela yokufunda yeLesotho, ulwalathiso lophando	Umthombo omkhulu; iinkcukacha eziphambili ziqinisekiswa nguSilimela novimba wamaxwebhu
uVabantu Silimela	Facebook	Umgca kaNgcongolo; idonga elibomvu; amaTshatshu	Kuqinisekiswe kabini luvimba wamaxwebhu
uBunje Nyelezi	Facebook	UMqithi ozalwa nguNtande; ibinzana lewele; umnombo ngezantsi kukaMqithi; imbila	Umnombo uxhaswa nguSorharhoba; imbila ayiqinisekiswanga
uSorharhoba KA Thembelani	Facebook	Umnombo ophambili noKhuzani	Umbuzo wesazisi no-Asavela uvulekile
u-Asavela	WhatsApp	Umnombo kaManzi neziduko zabafazi	Ubunjalo obungenakupapashwa buyaxhasa; imvelaphi mayibuzwe
uNkosikho Manimani	Facebook	Izizukulwana ezisixhenxe; ukusuka eRhodana	Umgca kwisayithi ujikiwe — ulungiso lumisiwe
uAmos Gaji noVuyokazi kaGaji	Facebook	Izibongo eziphelelelyo; usasazeko lakwaGaji	Bayavumelana; ubudlelwane bosapho mabuqinisekiswe
uGcinikhaya Qondani	Facebook	Imvelaphi ye-eZabasa eMgudu; izibongo ezidityanisiweyo	Umkhondo kaMgudu noMgude ufuna utyelelo
uMphathi Mbukushe Ntayithethwa	Facebook	Ukuphikisa uxhulumaniso loluhlu lweekumkani	Kubhalwe njengokungavumelani okuphilayo
uNomacule Kwinana	Facebook	Ukuzalelwa eLesotho; indlu kaLebese; isibongo sesimo somzimba	Isibongo sime kubungqina obunye
uNkuli Zweni	Facebook	Ibango lomda ozotyiweyo; umgca wakwaZweni	UDzube ufuna ingcali yeelwimi
uMpho Plata	WhatsApp	Umgca wakwaNkewu; imvelaphi ye-eMcambalala	Umbuzo wegqirha awukabuzwa
uHlumelo	WhatsApp	Umceli-mngeni wamaNgxongo; uJikumlambo	Kuvulekile; kuchasene nerekhodi yosapho
uNontuthuzelo Stefaans noNomhle Adoons	Facebook	Utshintsho lweefani; uNtande ezibongweni; iBholoto neZastron	Ubuzalwana babo mabuqinisekiswe

8
Iindawo neeMephu

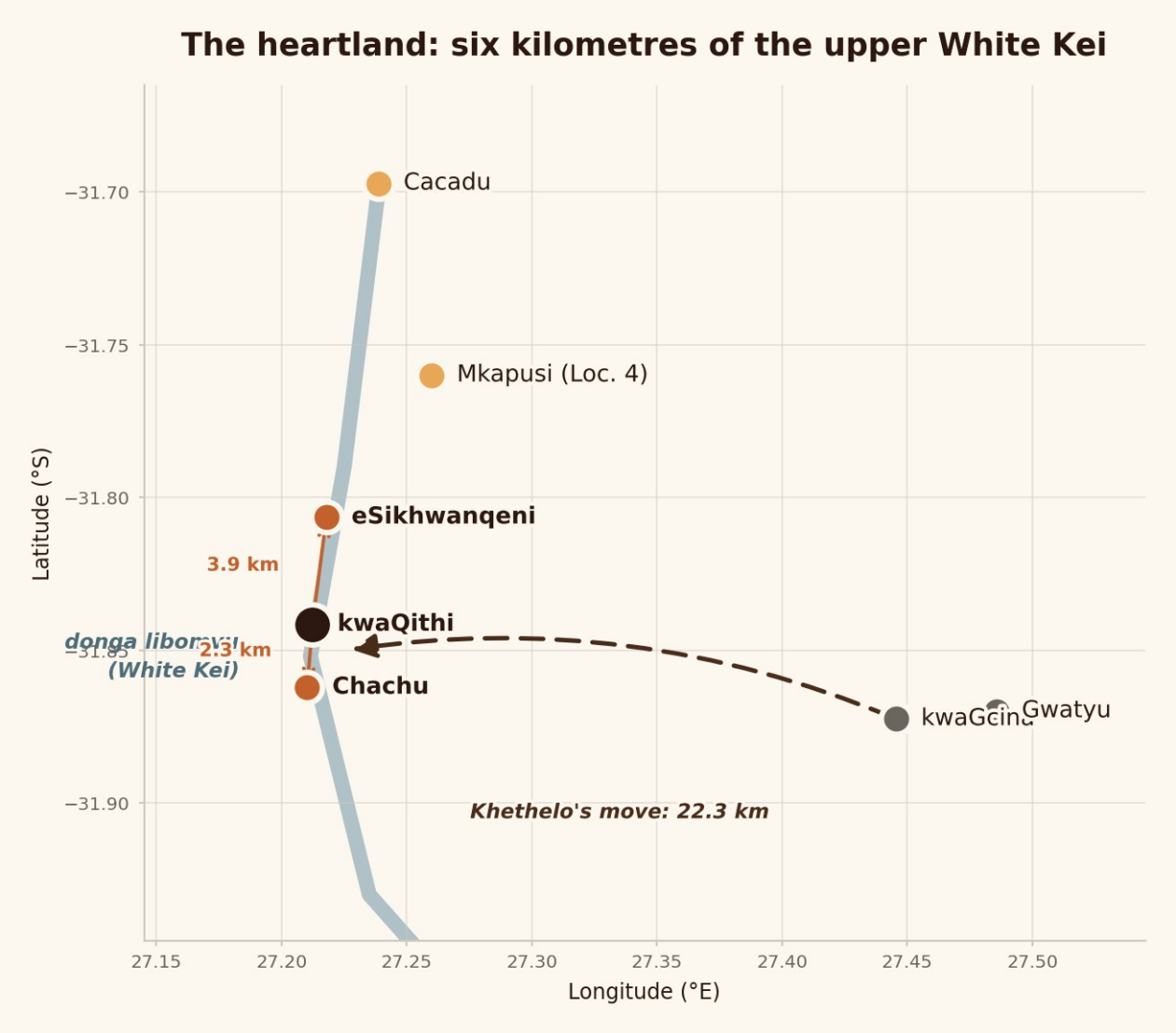
Indawo yenza umsebenzi omkhulu kule ngxelo kunobungqina obuninzi bohlobo lokubhaliweyo, kuba iinkonde zichaza umhlaba ngaphezu kwemihla. Xa uVabantu Silimela ethi ookhokho bangcwatywe kwidonga elibomvu phezu kweNciba emhlophe, akaniki mhla — unika indawo enokunyathelwa.



Umzobo 7. Iindawo ezibizwe kwirekhodi yamaQithi, iMpuma Koloni ukuya kumda waseLesotho. Iqela leelali kwibhokisi yesiduko sisikhulisiwe kuMzobo 8. Amatolo abonisa imifuduko yembali yomlomo — ezizibango, hayi iinyani ezimisiweyo. (Umzobo usesiNgesini.)

8.1 Umbindi wekhaya

Isiduko sivela kwindawo emangalisayo ngobuncinane bayo. Iilali ezintathu — iChachu, kwaQithi ne-eSikhwanqeni — zime emgceni weekhilomitha ezintandathu kwiNciba emhlophe ephezulu, zineekhilomitha ezimbini kuphela phakathi kwelali nelali.



Umzobo 8. Umbindi wekhaya: iikhilomitha ezintandathu zeNciba emhlophe ephezulu. Kwa-Qithi kwiziko, idonga libomvu — indawo yokungcwaba — likufutshane. (Umzobo usesiNgesini.)

Esona silungiso semephu sixabisekileyo kule projekthi

Idonga libomvu asilogama lendawo eyahlukileyo — ligama lasekhaya leNciba emhlophe kwelo candelo lomlambo. Isibini seelali esasifuna ukudityaniswa kwimephu sasisoloko siyindawo enye. Olu qondo lwavela kubungqina beenkonde, lwaqinisekiswa ziikhoordinethi.

8.2 Iindawo, nesizathu sokuba nganye ibalulekile

Indawo	Isithili	Isizathu
kwaQithi	Glen Grey / Lady Frere	Ikhaya lesiduko nendawo yokungcwaba. Ilali ubungqina beenkonde obuninzi obumi kuyo
idonga libomvu	Glen Grey	INciba emhlophe ngasekhaya. Indawo yengcwaba likaKhethelo neyokuvulwa kwalo ngo-1993/94
iChachu ne-eSikhwanqeni	Glen Grey	Iilali ezimbini ezisondeleyo zomgca omnye; e-eSikhwanqeni kwakuhlala uBhangile kunye noBushman
iMkapusi	Glen Grey	ILocation No. 4. Indawo yokuzalwa kukaQwabi Joka ngokwerekhodi

Indawo	Isithili	Isizathu
		yosapho; ikhaya losapho lwakwaJoka olubangwa njengamaNgxongo nguHlumelo
iNgcobo	Engcobo	Indawo yokusasazeka ebizwe ngamangqina amahlanu. IGubenxa, apho uMhlungulwana waswelekela khona ngokwempepha yokusweleka
eZabasa / uMgudu	Engcobo	Imvelaphi kaGcinikhaya Qondani; igama elifana noMgude woluhlu lweekumkani
iCala	Xalanga	Indawo yegunya i-11-210 — abaThembu, inkosi ayaziwa. Indawo yebango lokususwa kobukhosi
iCofimvaba	St Marks	Iifani ezintlanu eziqinisekisiweyo; iTsakane neMcambalaleni — iindawo zebali legqirha
iQuthing	Lesotho	Ilizwe lamaBathepu; intaba kaMoorosi; imvelaphi yamaNgxongo ngokukaNandi Ngcongco; isibini segama uQithi noQuthing
iZastron neHerschel	Freyistata / umda	Usapho lakwa-Adoons; indlela kaMnguti ngokukaMnu Bokwe; umda ozotyiweyo kaNkuli Zweni
iBholoto	Lady Frere	Ikhaya lootatomkhulu bakaNontuthuzelo Stefaans phambi kokufudukela eFreyistata
eMcambalala	Cofimvaba okanye Lady Frere — makuqinisekiswe	Imvelaphi yamaPlata aseFreyistata; kunokwenzeka ukuba lusapho lwebali legqirha
e-uMzimkhulu	KwaZulu-Natal	Ilali iMarhambeni; abantu bakaBhomoyi bakaThandukwazi, benezalamane eLesotho
iHewu ne-Oxton	Komani	UAmos Gaji; iifani zaseHewu; utatomkhulu wakhe kwiifama zaseDordrecht
iLesseyton / eNdlovukazi	Komani	Iirekhodi zomtshato zikaMolosi; umtshato kaGeorge Qwabi noJessie Jikumlambo
iMatatiele neBotswana	empuma nangaphandle	UNkuli Zweni; uNandi Ngcongco — imida yokusasazeka kwesiduko namhla

8.3 Into ejografi eyixoxayo

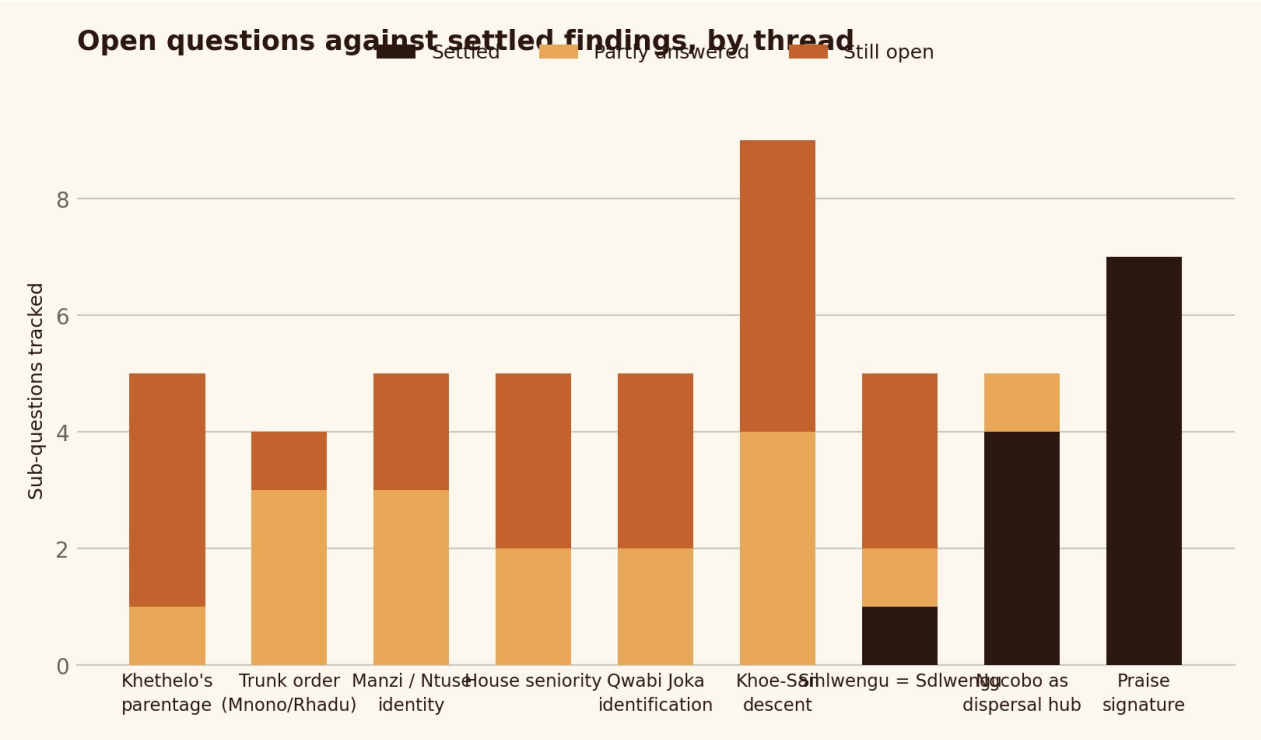
Iingxoxo ezintathu ziphuma kwimephu zodwa. Eyokuqala: **umbindi uyindawo yokusabela, kwaye irekhodi iyatsho.** Imantyi ka-1878 yachaza le ndawo njengelizwe ekunzima kakhulu ukufikelela kulo — kanye uhlobo lwendawo iintsapho ezisinda kubhukuqo-mbuso eziya kulo. Eyesibini: **iindawo ezimbini zamaQithi kumgama weekhilomitha ezingamashumi amathandathu** zihambelana nokusasazeka okusuka eNgcobo okubizwa ngamangqina — nangona zingaluxeli ucalulo lohambo. Eyesithathu: **ubume beQuthing.** IQuthing imi ngaphesheya komlambo iTelle kwilizwe elidala lesiduko. Ukuba uQwabi wayengumBathepu, wayeya kuba sekhaya macala omabini aloo mda — kwaye amagama oonyana bakhe ayeka ukuba yimfihlakalo.

> **Umsebenzi we-GPS osafunekayo**
>
> Ingcwaba likaKhethelo kwindawo yakwaJezile malibhalwe ngee-koordinethi ze-GPS nangeefoto, ngemvume yosapho lakwaJezile. Kwidatha yeprojekthi le yeyona ndawo inye ixabiseke kunazo zonke ukuyibhala ngokuchanekileyo.
>
> Ukuba iMcambalala iseLuxeni, eLady Frere, okanye eCofimvaba — kuya kusombululwa ngumbuzo omnye kumakhulu

> kaMpho Plata.
>
> Iindawo zeGlen Grey ezingaphaya kweMkapusi: uMkapusi wayeyiLocation No. 4 kwezili-18. Ezinye ii-17 zifanele zibe neerekhodi ezifanayo eKapa.

9
Iitshathi neMizobo

Imizobo kule ngxelo ibekwe kufutshane nengxoxo nganye — le ndawo yongeza itshathi enye eseleyo, ize idwelise yonke ndaweni-nye ukuze kubhekiswe kuyo lula.



Umzobo 9. Imibuzo evulekileyo xa ithelekiswa nokusele kumisiwe, ngokomsonto ngamnye. Imisonto emibini imi ngokupheleleyo phantse — eyendawo neyerekhodi ka-1878 — lo gama umnombo nemvelaphi zisenemibuzo emininzi kunezimpendulo. (Umzobo usesiNgesini.)

Izinto ezimbini zifanele zithethwe ngale mizobo. Eyokuqala: apho itshathi ibonisa ukungavumelani — njengomnombo ophambili — ukungavumelani kuzotyiwe, akucocwanga. Eyesibini: yonke imizobo yenziwe ngekhowudi evela kwidatha yeprojekthi, ngoko inokwenziwa kwakhona xa irekhodi ikhula. Akukho mbhalo wenziwe yi-AI ufakwe kuyo — imizobo enamagama ookhokho onakalisiweyo yayiza kuyidodobalisa iprojekthi esekelwe kwimbali yenzala yokwenene.

Uluhlu olupheleleyo lwemizobo neetheyibhile lukwiSihlomelo C.

10
Imibuzo Evulekileyo, noMba kaKhethelo

Eli candelo lelona candelo libalulekileyo kule ngxelo. Imbali yesiduko esidlangalaleni iluhlu lweengxoxo ezingekapheli. Yonke into apha yinto abanye abantu abaphilayo ngoku abanokuyazi. Uninzi lwayo lunokuphendulwa ngumntu omnye ophendula umbuzo omnye.

10.1 Umba kaKhethelo

UKhethelo ngoyena mntu ubalulekileyo kumnombo wamaQithi — kwaye ngoyena ungaziwayo. Ukhunjulwa njengokhokho wookhokho. Ingcwaba lakhe laziwa, lavulwa, kwaye izinto ezathi zafunyanwa kulo ziyabizwa. Kodwa akukho mntu waziyo ukuba utatakhe wayengubani, wayephila nini, nendlela adibene ngayo nomnombo osuka kuNtande.

> **Isizathu sokuba lo mbuzo ube ngowokuqala**
>
> Umnombo osuka kuNtande wehla uye kubantakwabo abane — uze ume. Izindlu zasekhaya zisuka kuKhethelo zize kuthi namhlanje — zize zime ukunyuka. **Akukho nto izidibanisayo.** De uKhethelo abekwe endaweni yakhe, isiduko sineminombo emibini engadibaniyo, kwaye yonke impikiswano ngobukhulu nangenzala yenziwa phezu kwaso eso sikhewu.

Okwaziwayo ngoKhethelo, konke kwinqanaba lembali yomlomo:

Ibango	Umthombo	Inqanaba
Ukhunjulwa njengokhokho wookhokho	uThemba Banisi	Imbali yomlomo — ingxelo yesikhundla, hayi eyomnombo
Ungcwatywe kwidonga libomvu, kwindawo yakwaJezile	uThemba Banisi; uSilimela eqinisekisa indawo yokungcwaba	Imbali yomlomo — okona kuqinisekiswano komelele kwirekhodi
Ingcwaba lavulwa ngo-1993 okanye 1994; kwafunyanwa umkhonto, icephe neetanjies	uThemba Banisi; iintsapho zaseMcambalaleni ngebali legqirha	Imbali yomlomo — ingxelo yezinto ezibonakalayo
Umntakwabo wayenguSdlwengu	uThemba Banisi	Imbali yomlomo — likhonkco eliya kuSihlwengu ka-1878, ngegama lodwa
Usapho lakwaJezile yindlu enkulu kaSdlwengu	uThemba Banisi	Imbali yomlomo
Wayenabafazi abathathu ukuya kwisibhozo	uThemba Banisi, **ephawula ngokwakhe ukuba akuqinisekiswanga**	Imbali yomlomo, ibuthathaka
Yindlu enkulu yesiduko	uThemba Banisi	Imbali yomlomo — **iphikiswa** liqela likaSilimela elibanga uNgcongolo
UNgcongolo mncinci kunoKhethelo	uThemba Banisi	Imbali yomlomo — qaphela: uthi mncinci, akatsho ukuba ngumntakwabo
Emngcwabeni wakhe zonke izindlu zaya, kuquka amaXhapha	uThemba Banisi	Imbali yomlomo

Ibango	Umthombo	Inqanaba
Mhlawumbi uSonyethe okanye uNqumama babengabantwana bakhe	uThemba Banisi, eqikelela ngokucacileyo	Uqikelelo olubhaliweyo — hayi ibango

Imibuzo evulekileyo ngoKhethelo, ngokulandelelana kokubaluleka:

1. **Ngubani utata kaKhethelo?** Akukho mthombo umbizayo. Lo ngowona mbuzo mnye ubaluleke kunayo yonke kuwo wonke umnombo.
2. **Ungena phi kumnombo?** Ngaphezu kwabantakwabo abane, ngezantsi kwabo, okanye kwisebe elingahambi ngoMhlungulwana konke-konke? Imithombo emibini inika uMnono phambi kukaRhadu; enye inika okuphambeneyo. Nokuba uManzi noNtuse ngamadoda amabini okanye linye — kusavulekile.
3. **Wayephila ngaliphi ixesha?** Ukuba umntakwabo wakhe wayesophula ngo-1878, uKhethelo wayephila embindini we-1800. Oko kubeka amabango eminyaka ezindlini zonke.
4. **Wayenabafazi abangaphi, kwaye zeziphi izindlu ezivela kubani?** Ubukhulu bezindlu buxhomekeke ekwazini ukuba yeyiphi indlu evela komkhulu, eyeyasekunene, neyeyeqadi.
5. **Wayeyinkulu na — kwaye kubani?** Ukuba nguNgcongolo omkhulu, njengoko iqela likaSilimela libanga, isikhundla sikaKhethelo siyatshintsha.
6. **Wayeyintoni?** Inkosi, isibonda, okanye intloko yendlu enkulu nje? Igama elithi ukhokho wookhokho lingxelo yesikhundla — ithetha ntoni ngokwasemhlabeni?
7. **Ingaba uSdlwengu nguSihlwengu we-1878?** Owona mbuzo unamandla kuwo wonke: u-ewe uxhoma iintsapho ezisekhaya kumsitho onomhla obhaliweyo. ICandelo 12 libiza iirekhodi ezinokumsombulula.
8. **Wayevela kwesiphi isithili?** Wazalelwa kwaQithi, okanye wafika? Ukufika bekuya kuhambelana nemodeli yamaqela.
9. **Ziphi izinto zengcwaba ngoku?** Umkhonto, icephe neetanjies zizinto ezibonakalayo ezinokubhalwa. Ingaba ukuvulwa kuka-1993/94 kwabhalwa phantsi, ngubani, kwaye kwavunywa njani?
10. **Ingaba amaPlata aseFreyistata lusapho lwebali legqirha?** Umbuzo omnye kuMpho Plata nakumakhulu wakhe uyakusombulula.
11. **Ingaba usapho lakwaJezile luphethe isiduko samaQithi?** Abagcini bendawo yokungcwaba — isiduko sabo asikaqinisekiswa. Umbuzo obuzwa ngentlonipho kubadala bakwaJezile.
12. **Ingaba uKhethelo ligama lomntu, eleqhayiya, okanye elendlu?** Amagama amabini endoda enye aqhelekile kule rekhodi. Ukuba uKhethelo ligama lendlu, ukhangelo lwerekhodi yakhe kwii-arkhayivu lufuna amagama ohlukileyo.
13. **Ingaba indlu kaKhethelo iphethe imbali kaNtande konke-konke?** UMphathi Mbukushe uthi akayivanga. Ingaba yindlela imbali eyahamba ngayo, okanye luphawu lokuba isakhelo asifanelanga le ndlu?

10.2 Imibuzo evulekileyo ngomnombo ophambili

- UManzi noNtuse — amadoda amabini, elinye igama, okanye impazamo? Umahluko utshintsha izizukulwana zonke ezingezantsi.
- Ingaba indlu kaThembalethu iyabazi abantakwabo bakaMhlungulwana? Lolona vavanyo lucacileyo lwethiyori yomnombo omanyeneyo — lwamiswa ngoJulayi, impendulo isalindiwe.
- Ingaba uSorharhoba no-Asavela ngumntu omnye? De oku kuhlolwe, ukuvumelana kwabo akunakubalwa njengemithombo emibini.
- UNdinga, uMnono, uRhadu — luluphi ulandelelwano lwenene? Imithombo yohlukene kwisibini esinye.

10.3 Imibuzo evulekileyo ngezindlu nangekhaya

- Yeyiphi indlu enkulu? Ayisonjululwanga kwaye kunokwenzeka ingasombululwa. Injongo yephepha kukubhala zombini iingxelo ngokuchanekileyo.
- Ingaba amagama endlu angezantsi kukaKhethelo azalana njani — uMbukushe, uSinoko, uNtayithethwa, uMalithi, uThoba, uTomsana?
- Iyintoni imbali epheleleyo yoxolelwaniso lwephupha — kwaye ingaba yabhalwa nini?
- Ingaba amaXhapha azibona njengamaQithi, njengesiduko esizimeleyo, okanye njengento ephakathi? Umbuzo ofanele ubuzwe kubo, hayi ngabo.

10.4 Imibuzo evulekileyo ngemvelaphi nangenzala

- Ingaba amaQithi ayatshata namaHala namaMaya? Uvavanyo olutshiphu olunamandla — alukabuzwa.
- Ingaba amaMncotshe namaJali aphethe imbali yokwamkelwa? Uvavanyo lwesibini olumisiweyo.
- Ingaba i-DNA iya kubonisa ntoni — kwaye ingaba iqela lilungiselele utoliko phambi kokuqokelela?
- Ingaba igama uQithi neQuthing ziyazalana ngokweelwimi? Kufuneka ingcali.

10.5 Imibuzo evulekileyo ngomgca wakwaQwabi

- Ingaba uJoka noNqumama yindoda enye? Impepha yokusweleka kaNonkala Nqumama ka-1914 eNgcuka ifanele ilandelwe kwifayile yelifa epheleleyo.
- Ngubani uSonyethe, kwaye uvela phi? Igama alikho kwenye indawo kwirekhodi.
- Ingaba uBushman wase-eSikhwanqeni nguye kanye unyana kaQwabi Joka, okanye ngumthwali wegama omncinci?
- Umtshato kaJessie Jikumlambo noGeorge Qwabi eLesseyton — uthetha ntoni ngesiduko seentsapho zombini ngelo xesha?

10.6 Imibuzo yendlela yokusebenza

- Ingaba irekhodi yokuvulwa kwengcwaba ka-1993/94 ikhona — kumasipala, emapoliseni, okanye cawa?
- Ingaba iifoto zetshathi yasebukhosini eBumbane, ekuthiwa yathathwa ngeenkosi zamaQoma, zinokuveliswa?
- Ingaba iphepha likaSandile Tukani linokubhalwa umhla nemvelaphi?

10.7 Yonke imibuzo evulekileyo ngokobungxamiseko

Umbuzo	Onokuwuphendula	Ubungxamiseko
Utata kaKhethelo nendawo yakhe emnombeni	Izindlu zasekhaya; abadala bakwaJezile	Ophezulu
Ingaba uSdlwengu nguSihlwengu we-1878	Ii-arkhayivu zaseKapa	Ophezulu
Abantakwabo bakaMhlungulwana — uvavanyo lukaThembalethu	uThembalethu nendlu yakhe	Ophezulu
Umbuzo wegqirha kumaPlata	uMpho Plata nomakhulu wakhe	Ophezulu — ubuza msinya
Isiduko sakwaJezile	Abadala bakwaJezile, ngentlonipho	Ophezulu
I-GPS neefoto zengcwaba	Utyelelo, ngemvume yakwaJezile	Ophezulu
UManzi noNtuse	uSorharhoba, u-Asavela, indlu kaThembalethu	Ophakathi

Umbuzo	Onokuwuphendula	Ubungxamiseko
Isazisi sikaSorharhoba no-Asavela	Bobabini ngokubuzwa ngqo	Ophakathi
Uvavanyo lomtshato namaHala namaMaya	Ubulungu beqela	Ophakathi
AmaMncotshe namaJali	Iintsapho zezo ziduko	Ophakathi
Ifayile yelifa kaNqumama ka-1914	Ii-arkhayivu zaseKapa	Ophakathi
Iintsapho zeempepha zokusweleka — uNtuse eDebera nabanye	Utyelelo eNgcobo	Ophakathi
Imvelaphi ye-eMcambalala — isithili	uMpho Plata; uThemba Banisi	Ophakathi
Igama uQithi neQuthing	Ingcali yeelwimi	Ophantsi — ulinde ingcali
Imbila njengesilo sesiduko	Nawuphi umbalisi wesibini ongakhokelwanga	Ophantsi

11
Imithombo Esetyenzisiweyo

Yonke imithombo esetyenzisiweyo, kunye novavanyo olunyanisekileyo lokuba ingathenjwa kangakanani. Ukuthembeka apha kuthetha ukuthembeka kwinjongo le projekthi eyisebenzisela yona. Amagama emithombo agcinwe esiNgesini kuba yindlela efunyanwa ngayo kumathala eencwadi.

Umthombo	Uhlobo	Ukuthembeka nenqaku
Blue Book on Native Affairs, 1878	Irekhodi karhulumente	Kuphezulu ngeziganeko; amagama esiXhosa adla ngokupelwa kakubi ngoonobhala
Theal, Basutoland Records vol. 3	Ingqokelela yamaxwebhu	Kuphezulu — ileta kaSchrumpf ka-1851 ibhalwe kwixesha elo kanye
Van Warmelo, 1935 / Jackson, 1975	Uphando lukarhulumente	Kuphezulu ngoko kubhaliweyo; ukungabhalwa akungqini ukungabikho
King noChallis, 2017	Iphepha eliphengululweyo	Kuphezulu — isilungiso samaBathepu simi kulo
Cingo 1927; Soga 1930; Rubusana 1911; Jabavu 1952; Kawa; Sihele	Iincwadi zembali	Kuphakathi ukuya kuphezulu; imithombo yomlomo ebhaliweyo, nganye inezimvo zayo
Peires, ithisisi 1976; Jolly, ithisisi 1994; Hammond-Tooke 1957; T.B. Soga	Ithisisi neengxelo zezifundiswa	Kuphezulu kwiinjongo zazo; utoliko lolwale projekthi
Imvo Zabantsundu; Isigidimi samaXosa; Izwi Labantu	Amaphephandaba embali	Kuphezulu njengerekhodi yexesha; isiphumo esingafumananga nto sibhaliwe
Iimpepha zokusweleka nezelifa	Iirekhodi zikarhulumente	Kuphezulu ngobukho babantu; azingqini nzala yesiduko
Ubungqina beenkonde nobeqela — Facebook, WhatsApp, ubuso ngobuso	Imbali yomlomo	Umthamo ophambili; uvavanywa ngomthombo, ngendawo, nangombuzo wemvelaphi
qithi.co.za nerejista yayo	Isixhobo seprojekthi	Asingomthombo — sisixhobo; ukutyibilika kwenqanaba kwisihloko kuhlolwa
NotebookLM nezikripthi zokuphanda iincwadi	Isoftware	Izixhobo; yonke into iphuma kuzo ihlolwa ngokuchasene nemithombo yokwenene

12
Okusafunekayo

Into iprojekthi engekabinayo, nendawo enokufunyanwa kuyo. Eli lelona candelo lisebenzayo kule ngxelo. Nabani na kule ngxelo unokuthatha umgca omnye kule theyibhile awenze. Amagama ee-arkhayivu agcinwe esiNgesini kuba ziidilesi zokwenene.

Into efunekayo	Isizathu	Apho inokufunyanwa	Ubungxamiseko
Impendulo yendlu kaThembalethu ngabantakwabo bakaMhlungulwana	Uvavanyo oluchongiweyo lwethiyori yomnombo omanyeneyo	uThembalethu — kucelwe nge-21 Julayi	Ophezulu
Umbuzo wegqirha kumakhulu kaMpho Plata	Unokudibanisa isebe laseFreyistata noKhethelo ngqo	Umnxeba omnye	Ophezulu
Amaxwebhu ovukelo luka-1878 — uSihlwengu	Ukuqinisa okanye ukuqhawula ikhonkco likaSdlwengu	Western Cape Archives & Records Service, Cape Town: iirekhodi zenkundla yaseQueenstown 1878; iirejista zeBreakwater Prison	Ophezulu
Ifayile yelifa kaNosinodi Ntsue, 1955, eDebera	Isibhengezo seendlalifa singadwelisa bonke abantakwabo nabantwana	National Archives, Pretoria — ifayile yelifa	Ophezulu
Ifayile yelifa kaNonkala Nqumama, 1914, eNgcuka	Elona khonkco libhaliweyo likufutshane nomgca wakwaQwabi	Cape Archives (KAB)	Ophezulu
I-GPS neefoto zengcwaba likaKhethelo	Ukubhalwa kwendawo enye exabisekileyo	Utyelelo, ngemvume yakwaJezile	Ophezulu
Isiduko sosapho lakwaJezile	Abagcini bendawo yokungcwaba	Abadala bakwaJezile, ngentlonipho	Ophezulu
Umnombo wakwaNgcongco obuzayo	Umthombo omtsha ozayo phambi kosuku lwamagugu	uNandi Ngcongco — uthembisile	Ophakathi
Merriman Papers MSC 13 — Digest of Evidence ngoGungubele	Umongo woyisiweyo luka-1878	UCT Special Collections	Ophakathi
Hemming papers — imantyi yaseQueenstown ka-1878	Ingxelo yemantyi ngovukelo	Cory Library, Makhanda	Ophakathi
Queenstown Free Press, 7 Juni no-26 Julayi 1878	Ingxelo yexesha elo ngovukelo	National Library of South Africa	Ophakathi
Iimephu ze-NGI 1:50,000 zommandla	Ukubhalwa kweelali nokulungiswa kwemephu	Chief Directorate: National Geo-spatial Information	Ophakathi
Iirekhodi zeGlen Grey ngaphaya kweLocation No. 4	Ezinye iilokishi ezili-17 zinokuphatha izindlu zamaQithi	Cape Archives — iifayile zeeNative Affairs	Ophakathi

Into efunekayo	Isizathu	Apho inokufunyanwa	Ubungxamiseko
Ingcali yeelwimi zakwaKhoe nezakwaSan	Umsonto weengcambu zamagama awunakuhamba ngaphandle kwayo	Rhodes, UCT, okanye Walter Sisulu University; uDr Mvenene njengendawo yokuqala	Ophakathi
Utoliko lweziphumo ze-DNA olucwangcisiweyo kwangaphambili	Ukuze isiphumo singabhengezwa ngaphaya koko sikungqinayo	Iqela, kunye nengcali	Ophakathi
Iifoto zetshathi yaseBumbane ekuthiwa zikhona	Zingabonisa indlela umbuzo wamaQoma owaphendulwa ngayo	uKumkani Ngwenyathi nabadala bamaQoma	Ophantsi
Umbalisi wesibini ngembila	Isilo sesiduko sime kubungqina obunye	Nawuphi na umdala ongakhokelwanga	Ophantsi

13
Izigqibo

Zibekwe ngamaqela amathathu: into uphando olunokuyithetha ngoku ngokuzithemba, into olubamba njengendlela yokufunda esengqiqweni engekangqinwa, nento esengekaziwa ngenene.

13.1 Izigqibo ezomeleleyo

1. **AmaQithi angabantu abanye, kwaye izibongo ziyakungqina oko.** Ababalisi abasixhenxe kwiingingqi ezintlanu, bengazani, banika uphawu lwezibongo olunye. Enye into ingaba ayisonjululwanga — le iyeka ukuba ngumbuzo.
2. **AmaQithi angabaThembu kuyo yonke irekhodi ebabizayo.** Wonke umbalisi utsho. Yonke impepha yokusweleka efunyenweyo ibhala igama ngokuthi Tembu. Le ngxelo iyiphatha njengento emisiweyo.
3. **AmaQithi akabhalwanga njengesizwe kuphando lukarhulumente, kwaye kukho isizathu esibhaliweyo.** Ilizwe lesiduko lavalelwa kwindawo evaliweyo ngo-1853 emva kokubhangiswa kombuso elalikuwo ngesibhengezo sika-1852. Ukungabikho kuluhlu kubonisa ulawulo lobukoloniyali, hayi ukungabikho embalini.
4. **Umbindi wekhaya uyafumaneka ngokuchanekileyo, kwaye imbali yomlomo ngawo ichanekile.** Iilali ezintathu ngaphakathi kweekhilomitha ezintandathu kwiNciba emhlophe ephezulu, kwilizwe imantyi ka-1878 eyalichaza njengelinzima ukufikelelwa. Iinkcukacha ezimbini zobungqina bukaSilimela zaqinisekiswa ngokuzimeleyo kwirekhodi yobukoloniyali. Iinkonde zichaza umhlaba wokwenene.
5. **INgcobo yindawo yokusasazeka ekhunjulwa sisiduko.** Ubungqina obuhlanu obuzimeleyo, bungakhokelwanga — kanye ipatheni oyilindeleyo.
6. **Uluntu lwabaThembu lwaluhlala eQuthing kwakudala phambi ko-1879, kwaye uMoorosi walwela lona.** Kubhalwe kwileta yomfundisi ka-1851 nakumsebenzi ophengululweyo ka-2017. Into iLesotho ephuma iyiyo kolu phando yinyani, nokuba amaQithi avela khona kusini na.
7. **Isiko lengqithi lichazwa ezincwadini njengelinokwenzeka kakhulu ukuba livela kubaThwa.** Sele kunjalo iminyaka engamashumi asixhenxe. Nesichaso sinyanisekileyo sibhaliwe: uT.B. Soga akakwazanga ukulandela imvelaphi, waza wabhala ukuba lisiko lakulonina.
8. **Isiduko esiyinxalenye yakwaSan sikhona kwirekhodi epapashiweyo yesizwe esimelene nathi.** UPeires ubiza isiThathu, ngodliwano-ndlebe luka-1975. AmaQithi akabangi into engazange yabakho.

13.2 Izigqibo ezisathandabuzekayo

Nganye kwezi yindlela yokufunda esengqiqweni yobungqina, kwaye akukho nanye ifanele iphindwe njengenyani emisiweyo.

1. **UMqithi wayengunyana kaNtande.** Imithombo emihlanu ezimeleyo kuquka iphepha elinye elibhaliweyo. Akukho mthombo upapashiweyo. Isiduko samkele oku njengesakhelo sokusebenza, nesisigqibo esilungileyo, kodwa isakhelo masigcine uphawu lwaso.
2. **AmaMaya, amaNtande namaQithi kunokwenzeka ukuba ziziduko ezingabantakwenu kunokuba esinye siphantsi kwesinye.** Le ndlela yokufunda icacisa, ngokulula okugqithisileyo, indlela isiduko esinokuba ngabaThembu kuyo yonke irekhodi singaze sivele njengesizwe.
3. **Kwakungazange kubekho bukhosi bamaQithi bunye bunokulahleka.** Imodeli yamaqela — izindlu ezininzi, iinkxaso ezininzi, iindawo ezininzi — ihambelana nobungqina, kwaye icacisa ukwahlukana kwamaXhapha, ukwahlukana kwamasiko, nokusasazeka kweentsapho.
4. **Indlu yamaQithi yayiphakathi kwamaqela oyiswayo ngo-1878 yaza yasasazwa eCala.** Igunya i-11-210 elabhalwa njengathi inkosi ayaziwa ngo-1935, elingenamnombo wobukhosi ngo-1975, kokona kanye indlela yokusinda

enjalo ebhaleka ngayo. **Kodwa oku kumi kwichongo elinye likaSihlwengu noSdlwengu** — kwaye ukuqhawuka kwelo khonkco kudilizela le ndlela yokufunda phantsi.

5. **Inkqubo yokwamkelwa yayikho kwisiko labaThembu.** Isiko lenkomo emnyama livela kumanqanaba amabini olandelelwano ahlukeneyo, kwaye iinkonde zilibophelela ngokucacileyo koonina. Yimbali yomlomo icacisa imbali yomlomo, kwaye iphethe ubungqina obunye.
6. **Ukhokho wakwaQwabi kunokwenzeka ukuba wayengumBathepu, umThembu waseQuthing.** Kucacisa ukuthembeka kwakhe kuMoorosi, indawo yeQuthing, namagama oonyana bakhe ngesibetho esinye. Yithiyori yosapho kwaye iphawulwe njalo.
7. **Umnombo omanyeneyo — uNtande, uMqithi, uNdinga, uRhadu, uMnono, aze abantakwabo abane — yeyona ndlela yokufunda ilungileyo okwangoku.** Imithombo emithathu ngoku ixhoma isihloko esasidada kumnombo. Into enokuyichitha ibiziwe, isalindiwe.

13.3 Okusengekaziwa

1. **Inzala yakwaKhoe-San ayikamiswa.** Ubungqina obuxhasayo bukhona kwaye buqokelelwe kwiCandelo 5.4. Akukho nabunye kubo bubungqina benzala. Ukudluliswa kwamasiko, ijografi eyabelwanayo, imbali yokwamkelwa, negama elibhaliweyo kwisizwe esimelene nathi — zenza ithiyori ifanelwe kukuvavanywa. Azenzi ibe yinyani. I-DNA yodwa, ekhokelwe kakuhle, isenokungayivali — hayi njengoko iisampuli zingaziwayo zilinganiswayo.
2. **Indawo kaKhethelo emnombeni ayaziwa**, kwaye kunye nayo unxibelelwano phakathi kwezindlu zasekhaya nomnombo ophambili. Elona khewu likhulu kolu phando.
3. **Ubukhulu bezindlu ekhaya abusonjululwanga**, kwaye busenokuhlala bungasonjululwanga. Le ngxelo ayithathi cala, kwaye akukho nguqulelo yale ngxelo izayo ifanele ithathe.
4. **Ulandelelwano lomnombo ngezantsi kukaNdinga alusonjululwanga.**
5. **Nokuba unxibelelwano lwaseLesotho ludala okanye lukukufuduka komsebenzi kwakutsha nje — alusonjululwanga.** Imithombo emithandathu ihamba ngenye indlela; inkonde enye enolwazi ihamba ngenye; amanqaku amabini — umda ozotyiweyo nenkaba — achasa indlela yomsebenzi ecacileyo.
6. **Ichongo likaQwabi Joka liyaphikiswa** ngumntu ohlala eMkapusi nangumalume wombhali ngokwahlukileyo.
7. **Ingxaki yezibongo ezinyukayo ayisonjululwanga.** Ababalisi babiza uDlomo noMadiba abangezantsi kwendawo yokwahlukana ebangwayo kuNtande. Nokuba izibongo zathathwa kamva, nokuba indawo yokwahlukana ayilunganga, nokuba umgaqo unezimniki-mvume — kuvulekile.
8. **Isilo sesiduko asiqinisekiswanga.** Imbila ime kwimbizo enye.

> **Isimo esinyanisekileyo sisonke**
>
> Isiduko sikhona ngenene, sinye, siyalandeleka — kwaye oko ngoku **kubonisiwe** endaweni yokubangwa nje. Umbuzo wemvelaphi uvulekile, nelona bango laziwayo leprojekthi esidlangalaleni lelona lingaxazululwanga kuwo onke. Ezi zivakalisi zombini zihlala kumhlathi omnye, kwaye inguqulelo yolu phando eshicilela eyokuqala kuphela ibiya kufanelwa kukuthandabuzwa ebiya kukufumana.

14
Iingcebiso naManyathelo Alandelayo

Into efanele yenzeke ngoku, ngokulandelelana, nokuba ngubani onokuyenza. Uninzi lwayo aludingi mali okanye lufuna encinci. Kufuneka umntu obhala ileta okanye abuze umbuzo othile.

14.1 Ngoko nangoko, kungekho ndleko

1. **Buza umbuzo wegqirha.** Ingaba usapho lukaMpho Plata lolwaya kwigqirha lathunyelwa kwingcwaba likaKhethelo? Umyalezo omnye. Ukuba u-ewe, isebe laseFreyistata lidibana nekhaya ngqo.
2. **Beka uvavanyo lukaThembalethu.** Sele lucelisiwe nge-21 kaJulayi; landela ngobubele. Ingaba uMhlungulwana wakhe unabantakwabo uKhuzani, uRhotho, uTyokolo?
3. **Landela isithembiso sikaNandi Ngcongco** somnombo wakwaNgcongco phambi kosuku lwamagugu.
4. **Buza uSorharhoba no-Asavela** ukuba bangumntu omnye kusini na, nokuba uKhuzani wabo unabantakwabo abaziwayo kusini na.
5. **Yazisa uvavanyo lomtshato eqeleni.** Ingaba amaQithi ayatshata namaHala namaMaya? Impendulo inokuvela kubulungu obukhoyo kungekho ndleko.
6. **Sombulula isithili seMcambalala.** Umbuzo omnye kumakhulu kaMpho Plata; thelekisa nendlela kaThemba Banisi yokufunda.
7. **Lungisa umgca wakwaManimani kwisayithi** — iintolo zezizukulwana zijikiwe — uze uhlole zonke iindawo apho isihloko sithetha inzala yakwaKhoe-San njengenyani.
8. **Yenza uhlolo lweenqanaba kuyo yonke isayithi** ngokwesitshixo semfihlo seetshathi zovuselelo, ukuze konke okupapashiweyo kuthwale uphawu lwako.

14.2 Abantu abafanele batyelelwe babhale

Owona msebenzi ubalulekileyo kolu phando lonke awenziwa kwii-arkhayivu. Wenziwa ezindlwini zabantu abadala. Irekhodi ayifanele iphelele kubathethi — wonke umdala onenkumbulo yendlu uyingxenye yayo.

- **uThemba Banisi** — kwakhona, ngesiqendu esizoliswe kuKhethelo kuphela: abafazi, izindlu ngokulandelelana, indlu nganye ivela kumfazi othile, nemida yenkumbulo yakhe ethethwa nguye ngokwakhe.
- **Abadala bakwaJezile** — abagcini bendawo yokungcwaba. Isiduko sabo, imbali yabo yokugcina, nemvume ye-GPS neefoto.
- **Indlu kaThembalethu** — uvavanyo lomnombo, nemvelaphi yolwazi lwezizukulwana ezilishumi.
- **Iintsapho zeempepha zokusweleka** — eDebera, eGubenxa, eManzana, eXolobe: buza isiduko sazo. Impendulo enye inokudibanisa imithamo emibini yobungqina.
- **Abadala bamaXhapha** — xa kulungile, ngembali yabo ngamazwi abo. Le rekhodi ayikabinalo icala labo ngokupheleleyo.
- **bawo Mqadi** — owalathwa nguKumkani Ngwenyathi njengomntu onokuthwala olona lwazi lweli cala.

14.3 Iirekhodi ezifanele zicelwe

Ii-arkhayivu ziphendula imibuzo ethile kunye nezalathiso zamaphepha ngaphezu kwezicelo ezibanzi. Ipatheni esebenzayo: bhala igama, isiganeko, unyaka, nesithili — uze ucele uluhlu lwamaphepha aphathelele. Ezona zicelo ziphambili zikwitheyibhile yeCandelo 12; ezona zine zingaphambili zezi:

1. IWestern Cape Archives, eKapa: iirekhodi zenkundla yaseQueenstown ngo-1878 neerejista zeBreakwater Prison — uSihlwengu.
2. INational Archives, ePitoli: ifayile yelifa kaNosinodi Ntsue, 1955, Debera.
3. ICape Archives: ifayile yelifa kaNonkala Nqumama, 1914, Ngcuka, Glen Grey.
4. ICape Archives: iifayile zeelokishi zeGlen Grey ngaphaya kweLocation No. 4.

14.4 Ukupapasha nokubhala

- **Papasha le ngxelo nokungavumelani kwayo.** Imbali ebonisa iinguqulelo ezine ithembeka ngaphezu kwebonisa enye. Oko sekuyimigaqo yeprojekthi — le ngxelo iyayigcina.
- **Yakha iphepha leLesotho Connection** — umsonto onobungqina obuninzi obungekabinandawo inye kwisayithi — uthwale zombini iindlela zokufunda, ekaThemba nekaNkuli, ngobunzima obulinganayo.
- **Gcina inqanaba lokufunda leBanga 8 ukuya ku-10** nakuhlelo lwesiXhosa — olu hlelo malungabi yinguqulelo yobungcali, ibe yincwadi yekhaya.
- **Yongeza uluhlu lweefani kwisayithi njengephepha eliphilayo** — iSihlomelo B salapha liya kuguga; irejista ephilayo ayiyi kuguga.

14.5 Indlela oku okunceda ngayo isiduko sonke

Ngokwezizathu ezine, zithethwa ngokucacileyo. **Ukwaziwa:** isiduko esisasazeke kumazwe amathathu ngoku sinendawo enye esibhalwe kuyo — iintsapho sele zifumene iintsapho ngayo. **Ukuma:** xa umbuzo wobuzalwana kwikomkhulu uvela kwakhona, impendulo ayisayi kuba yintetho engenanto — iya kuba yirekhodi enemithombo. **Inkumbulo:** abadala abane abanika ubungqina obukule ngxelo sele bebadala; oko bakwaziyo ngoku kubhaliwe. **Ukuzazi:** umbuzo wokuba singoobani uphendulwa sithi, ngamagama ethu.

> **Ilizwi lokuvala ngendlela yokusebenza**
>
> Le ngxelo iya kuphosisa kwiindawo ezithile. Oko kulindelekile, kwaye kokona kanye isizathu sokuba yonke into inikwe umthombo wayo nophawu lwayo. Xa impazamo ifunyanwa, mayibizwe, ibekwe umhla, ilungiswe ekuhleni, inguqulelo endala igcinwe ibonakala. Yiyo le nkqubo, hayi naliphi ibango linye, eyeyona nto ixabisekileyo iprojekthi enokuyinika isiduko.
>
> **Ukuba ndiphosisile — ndilungise.**

A

Isihlomelo A · Uluhlu lwabaFaki-sandla

Wonke umntu olwazi lwakhe lukule ngxelo. Apho igalelo liyimbali yendlu ebiziweyo ngokwayo, loo mbali yeyaloo ndlu, hayi eyale projekthi.

Igama	Indawo	Igalelo
uThemba Banisi	kwaQithi, Glen Grey	Umthombo omkhulu ngobukhulu bezindlu, idonga libomvu, amaXhapha, indlela yokufunda yeLesotho, nolwalathiso lophando
uVabantu Silimela	Glen Grey	Umgca kaNgcongolo noMafilika; idonga elibomvu; ukususwa kwamaTshatshu
uBunje Nyelezi	eNgcobo	UMqithi ozalwa nguNtande; uMaya njengomkhuluwa; ibinzana lewele likaMcube; umnombo ngezantsi kukaMqithi; imbila
uThembalethu Mqithi	eNgcobo, ejonge eLesotho	Izizukulwana ezilishumi ukusuka kuMhlungulwana
uSorharhoba KA Thembelani	—	Umnombo ophambili noKhuzani
u-Asavela	—	Umnombo kaManzi neziduko zabafazi
uNkosikho Manimani	eNgcobo	Izizukulwana ezisixhenxe; ukusuka eRhodana
uAmos Gaji	Oxton, eHewu	Eyona mbizo yezibongo ipheleleyo; iifani zaseHewu
uVuyokazi kaGaji	eKomani	Izibongo; imvelaphi yaKuManzimdaka; usasazeko lakwaGaji
uGcinikhaya Qondani	Centule, eMthatha	Imvelaphi ye-eZabasa eMgudu; izibongo zidityanisiweyo
uMphathi Mbukushe Ntayithethwa	kwaQithi	Ukuphikisa uxhulumaniso loluhlu lweekumkani
uNomacule Kwinana	eLesotho	Ilungu lokuqala elazalelwa eLesotho; indlu kaLebese; isibongo sesimo somzimba
uNkuli Zweni	eMatatiele	Ibango lomda ozotyiweyo; umgca wakwaZweni
uNomhle Adoons	eZastron, Freyistata	Umgca waka-Adoons; uNtande ezibongweni
uNontuthuzelo Sylvia Stefaans	eFreyistata, evela eBholoto	Utshintsho lwefani u-Adoons ukuya kuJantjie
uMpho Plata	eFreyistata	Umgca wakwaNkewu; imvelaphi ye-eMcambalala
uHlumelo	eMkapusi	Umceli-mngeni wamaNgxongo; ifani uJikumlambo
uInam Sokoti	eMgwalana, eNgcobo	Isiqwenga sezibongo esidibeneyo; umbalisi wokuqala ongumfazi
uNtobeko Mangqwengqwe	eMthonjeni, kuBengu	Izizukulwana ezintandathu; ikhonkco legama uBhanisi
uKay Asikelelwe Ngqele	eMtshanyane, eCofimvaba	Ukuqinisekiswa okuzimeleyo kweefani ezintlanu zaseCofimvaba
uZukiswa Gege	eKomani, evela eMkapusi	Ifani uGege; usapho lwesibini lwaseMkapusi

Igama	Indawo	Igalelo
uBusiswa Ndeleni	eDordrecht, evela eTsakane	Ukusonjululwa kohlobo uNdeleni noNdaleni
uLelwa Bashi Silimela	—	Igama uThoba
uThandukwazi	Marhambeni, e-uMzimkhulu	Abantu bakaBhomoyi; izalamane zaseLesotho; isibongo senkomo
uMnu Bokwe	e-Ezibeleni	Indlela kaMnguti: iLesotho, iHerschel, iNgcobo
uNandi Ngcongco Nomava	eBotswana	Ulungelelwaniso; iimeko zothelekiso zecala lamaXhosa; umbuzo wesigama sakwaKhoe nesakwaSan
uSandile Tukani	—	Iphepha lomnombo elibhaliweyo
uKumkani Ngwenyathi	—	Isimo seziduko ezine zakwaSan; ukwalathiswa kuka-bawo Mqadi; imithombo yakhe ebiziweyo
uXurab Hamid	—	Imbali yomlomo; icala lakwaKhoe-San
uKrauseb Runtu	—	Imbali yomlomo; icala lakwaKhoe-San
uBawu Bhokwe	—	Umxhumanisi nekomkhulu laseBumbane
uGqr Mvenene	Walter Sisulu University	Unxibelelwano lwezifundiswa
Iinkonde zakwaQwabi	Glen Grey nangaphaya	Irekhodi yosapho eyaqala kuyo iprojekthi

B
Isihlomelo B · Irejista yeeFani ngokweNgingqi

Njengoko imi nge-30 kuJulayi 2026. Amagama aphawulwe ngo-† abhalwe njengamalungu oluntu abalaseleyo, hayi njengezindlu zamaQithi eziqinisekisiweyo — mawahlolwe nabadala phambi kokuba aphathwe njengeefani zesiduko. Amagama aphawulwe ngo-* abelwana nezinye iziduko.

Ingingqi	Iifani	Iilali neendawo
Lady Frere / Glen Grey / Cacadu — umbindi wekhaya	Qwabi, Tshabe, Mbaba, Ngubo, Shumana, Khethelo, Mhlungulwa / Mhlungulwana, Sokoti, Mangqwengqwe, Fulumeni, Xhokomfu, Gege, Maseti*, Ntshongwana†, Ngqawuza†, Phithi†, Roto / Rhotho, Mthabathi†, Nobhakade†	kwaQithi, Chachu, eSikhwanqeni, Mkapusi, Agnes, Hala 2, Skhwanqeni, Lower Seplan, Qugqwaru, Bholoto, Tsembeyi, Ngcuka, eMthonjeni, kuBengu, Rhodana
Amagama ezindlu ekhayeni	Khethelo, Sdlwengu, Mbukushe, Sinoko, Ntayithethwa, Malithi, Mhlungulwana, Ngcongolo, Silimela, Mafilika, Mfeketho, Thoba, Tomsana, Jezile†	Ilali kwaQithi nendawo yokungcwaba yedonga libomvu
Ngcobo / Engcobo	Manimani, Mgengwana, Ntulo, Limba, Gobelo, Titi, Kula, Msebe, Skampula / Skhampula, Matho, Tyhokolo / Tyokolo, Fanakho, Nyelezi, Sokoti, Gaji, Qondani, Mkoti	Gubenxa, Lucwecwe, Lahlangubo, eMadladleni, Gqutyini, Zadungeni, Qumanco, Maqwathini, eMgwalana, KuManzimdaka, Zabasa / Mgudu, Debera, Manzana, qithi nakwaQithi (empuma)
Cofimvaba	Ngqela / Ngqele, Bambatha, Mtshabe, Skeyi, Sokutapa, Ndeleni / Ndaleni, Mkoti, Jikumlambo, Banisi	Shobeni / eSkhobeni, eMtshanyane, Tsakane, kwaGcina, Mcambalaleni
Cala / Xalanga / Lower Seplan	Qwabi, Tshabe, Tofile / Stofile†	Cala, Lower Seplan
Komani, Hewu neDordrecht	Gaji, Ndeleni, Nkabi, Ngunuza, Sjeku, Peter, Ngcongca, Gege	Oxton, kwaMlungisi, Ntabethemba, Dordrecht, Ezibeleni
Freyistata	Plata, Mfumba, Adoons, Jantjie, Nkewu	Zastron, neqela lemvelaphi yaseMcambalala
Umda waseLesotho nempuma	Kwinana, Lebese, Zweni, Mnguti	Lesotho, Herschel / Sterkspruit, Matatiele, Marhambeni e-uMzimkhulu
Mthatha	Qondani	Centule

Isicelo esimiyo

Le rejista ayiphelelanga kwaye iya kuhlala ingaphelelanga ngaphandle koncedo. Ukuba usapho lwakho luphethe isiduko samaQithi kwaye ifani yenu okanye ilali yenu ayikho kolu luhlu, okanye ipelwe kakubi, nceda utsho. Irejista yeyona nto iluncedo ngokukhawuleza kule ngxelo yonke, kuba yiyo indlela iintsapho ezifumanana ngayo.

C
Isihlomelo C · Uluhlu lweMizobo neeTheyibhile

Imizobo (yonke isesiNgesini)

- 1. Ukukhula kophando, uJuni ukuya kuJulayi 2026 — iCandelo 3
- 2. Umnombo wokusebenza wamaQithi — iCandelo 5.2
- 3. Uphawu lwezibongo kubabalisi abasixhenxe abangazaniyo — iCandelo 5.6
- 4. Ubungqina obuqokelelweyo ngokwengingqi — iCandelo 5.7
- 5. Apho ubungqina buvela khona, ngokomsinga — iCandelo 6
- 6. Uzinzo lomsonto ngamnye wophando — iCandelo 6.5
- 7. Iindawo ezibizwe kwirekhodi yamaQithi — iCandelo 8
- 8. Umbindi wekhaya: iikhilomitha ezintandathu zeNciba emhlophe — iCandelo 8.1
- 9. Imibuzo evulekileyo nokumisiweyo — iCandelo 9

Iitheyibhile eziphambili

- Izigqibo ezafikelelwayo, ezalungiswayo, nezashiywa zivulekile — iCandelo 3
- Iindawo zokwahlukana kweenguqulelo zoluhlu lweekumkani — iCandelo 4.2
- Izibango zencoko zivavanywa ngethala leencwadi — iCandelo 4.6
- Imixholo ephindaphindwayo nokuphikisana — iCandelo 4.8
- Iindawo eziphikiswanayo emnombeni — iCandelo 5.2
- Ubungqina bethiyori yakwaKhoe-San ngokwenqanaba — iCandelo 5.4
- Imithombo epapashiweyo negalelo layo — iCandelo 6.1
- Iirekhodi zobukoloniyali negalelo lazo — iCandelo 6.2
- Into inqanaba ngalinye elinokuyithwala — iCandelo 6.5
- Isishwankathelo sobungqina bamakhasi oluntu — iCandelo 7.7
- Iindawo nesizathu sokuba nganye ibalulekile — iCandelo 8.2
- Okwaziwayo ngoKhethelo — iCandelo 10.1
- Yonke imibuzo evulekileyo ngokobungxamiseko — iCandelo 10.7
- Imithombo esetyenzisiweyo — iCandelo 11
- Okusafunekayo — iCandelo 12
- Iirekhodi ezifanele zicelwe — iCandelo 14.3
- Uluhlu lwabafaki-sandla — iSihlomelo A
- Irejista yeefani ngokwengingqi — iSihlomelo B

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