  
 Province of the

EASTERN CAPE

EDUCATION

**DIRECTORATE SENIOR CURRICULUM MANAGEMENT (SEN-FET)**

**HOME SCHOOLING: NOTES**

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UKUHLALUTYWA KOMBONGO: **UMFIKAZI UCHARLOTTE MANYHI MAXEKE – SEK Mqhayi**

UMQULUNQI:Dr Nontembiso Jaxa: Umcebisi wesiXhosa kwisithili saseChris Hani West.

**UMFIKAZI UCHARLOTTE MANYHI MAXEKE: SEK MQHAYI**

“Ndesuka ndingunina kwa Sirayeli” (*Gwebi* 5:7)

1. Shukumani bafazi;

2. Ushenxil’uMamarhixirhixi;

3. Ufinyis’amagruxu;

4. Ushenxil’okad’esakh’umzi;

5. Egutyul’iirhanga namanxila;

6. Egodus’amahihihil’agoduke;

7. Kubuy’amadungudwan’emazweni;

8. Itye lesiseko seTiyopiya!

9. Shukumani bafazi!

10. Igqibil'intomb'asemzini;

11. Igqibil'intomb'aseLusuthu;

12. Umfazi wamaNywabe kwaGatyeni

13. Ukhe wabek'iinyawo kwelabaTswana

14. Kusapho lukaKama nolwabaRolweni;

15. Wabek'amabele kubaThembu;

16. Kumabandla kaNdaba kaZondwa;

17. ETyhalarha kwingcwaba likaNgangelizwe.

18 Maz'emabele made yase-Afrika;

19 Okwanyis'usapho lukaNtu luphela;

20 Azi nonyaka yaphusile nje;

21 Logangwa yintokazi kabani na?

22 Menzelen'ilitye lokukhunjulwa,

23 Ze siqhayisele ngal'amavilakazi;

24 Az'angaz'alityalwe kowabo;

25 Az'angaz'alityalw'emhlabeni,

26 Az'angaz'alityalw'-eAfrika!

27 Nci! Ncincilili!

**Isihloko**: Inkcazelo ngesihloko: Kusetyenziswe igama “Umfikazi” ukubonisa ukuba lo kuthethwa ngaye ngumntu ongasekhoyo, kwaye lukhomokazi, ungumntu ongumama. Oku kukodwa nje, ubani engekawufundi umbongo kumenza abenakho ukuqikelela udidi lombongo, ukuba **ngumbongo-sikhuzo/sisimbambazelo/ yieleji** (igama elisukela kwelesiGrike -elegos-elithetha ingoma yozilo).

**Udidi lombongo: Lo ngumbongo oyieleji, ngumbongo osisikhalo esivakalisa intlungu** ngenxa yokushiywa ngumntu, ngokufa. Kolu hlobo lombongo akwaneli nje ukuvakalisa intlungu kodwa **kukwaphakanyiswa kubukwa imisebenzi emihle** yalowo ungasekhoyo.

**Isakhiwo sangaphandle:**

Lo mbongo unezitanza ezithathu, imiqolo yawo ingama-27, amagama kwimiqolo ayashiyana, yimbi inemiqolo emibini, eminye emithathu ukuya kwemine.

* Isitanza sokuqala senziwe yimiqolo eli-9
* Inani lamagama kw sokuqala, umqolo 1,2,3,9 amagama ma-2, umqolo 4 amagama ama-4, umqolo 5,6,7,8 unamagama ama-3.
* Isitanza sesibini senziwe yimiqolo esi-8
* Inani lamagama kw sesibini, umqolo 1,2,3,5,6,7,8 amagama ma-3, umqolo-4 amagama ma-4
* Isitanza sesithathu senziwe yimiqolo eli-10
* Inani lamagama kw sesithathu, umqolo 1 amagama ayi-5, umqolo 2,3,4,6,7,8,9 unamagama -9, umqolo-5 amagama ma-3, umqolo-10 unamagama ama-10.

Kusetyenziswe kakhulu uphawu lwesimeli-nobumba (‘) ukuwenza ukuba umbongo undindane.

**Isakhiwo sangaphakathi:**

Lo mbongo uyieleji, ngoko ke njengoko kukholisa ukubanjalo kolu didi lombongo, kukho **inqanaba lokuqala** lesikhalo sosizi nentlungu yokushiywa nokulahlekelwa ngumntu, into enexabiso kunene ebomini. **Inqanaba lesibini:** Elokuncoma kuphakanyiswa imisebenzi emihle yalowo ungasekhoyo, kubekwa elubala izinto azibalule ngazo. **Elokugqibela** lelentuthuzelo nokuzixolisa.

**Kwisitanza sokuqala:** Imbongi ivula kwisitanza soku-1, ibuye ivale ngomqolo othi **“Shukumani bafazi”** ongumyalelo ewubhekisa ncakasana kumanina. Oku kutyhila ukuba lo uwileyo linina phakathi kwamananina, ngoko ke ushiye umsebenzi omkhulu ekufuneka la asaphilayo awufunqule ngezandla ezingenamikhinkqi, athathe apho ashiye khona. Olu **phindaphindo** lwalo mqolo ekuqaleni nasekupheleni kwesitanza kugxininisa **ukungxamiseka kwalo myalelo**, ukuze oku kwenzeke ngokukhawuleza ukunqanda ukuba athi akutshonela umama uMaxeke, itshone imisebenzi yakhe, kungabikho bani ulandela emkhondweni. Kwakho, lusetyenziselwe **ukubethelela le ngcamango** yokuba mabaphakame oomama bangene ezihlangwini zakhe, bazeke mzekweni. Kwesi sitanza imbongi iyabika, isebenzisa igama ‘Ushenxile” elisisihlonipho, kuhlonitshwa ukufa, likwasinika **umfanekiso-ngqondweni womntu** osuka kwindawo ebehleli kuyo aye kuhlala kwenye. Lo mfanekiso-ngqondweni uphuhlisa inkolelo yokuba noko engekho phakathi kwethu likho ilizwe elingaphaya kokufa afudukele kulo, kwelemimoya. Oku kuhamba nenkolelelo yakwaNtu yokuba abangasekhoyo basaphila kweleminyanya. **Uphindaphindo lwegama**, ‘ushenxile’ injongo yalo kukudala **uvakalelo losizi, intlungu nomoya wonxunguphalo kubafundi**, ophokoka kowembongi, **okhathazekileyo.** Imbongi isebenzise isigama esichaza isimo sikamama uCharlotte Maxeke nesidandalazisa imisebenzi yakhe emihle nemikhulu esizweni: Imnika amagama:

* Kumqolo wesi-2, **UMamarhixirhxi**- Lilodwa nje lisinika **umfanesiko- ngqondweni weliso**, esinokuthi xa silahlula silicazulula singe siyambona, umama ongumzalikazi wokwenene, umama unothando, uyazincama azenze idini, unonelela impilo yosatshana. Igama -rhixirhixi livakalisa isandi esidiza ukusebenza nzima, kwiimeko ezinzim, kwaye liphindaphindiwe ukubonisa inzondelelo nenyameko kulwo wenza lo msebenzi. Lilonke, eli gama limveza umama umaxeke njengomntu ebesebenza imisebenzi engathandekiyo, enzima ejolise ekuncedeni abanye abantu konke oko ekwenza ngothando nenyameko.
* Elesibini igama, kumqolo wesi-3, **Ufinyis’ amagruxu**: Ukufinyisa kukususa umkhunyu emntwini okukungcola okukwaphuma kwakuye ezimpumlweni. Amagruxu-ngabantu abangoodlazonke abanyolukele zonke ezeli lizwe. Amaxelegu nganxa zonke, ngenkangeleko, imikhwa nangezenzo. Abangasakwazi kuzinceda kwezo meko bakuzo. Eli gama lakha umfanekiso-ngqondweni weliso unge uyambona umama uMaxeke edyubhuza ezamana nabo bantu kwezo meko bakuzo zimbi esenza iinzame noncedo lokunakhupha kwezo meko, bakhumke kuzo.
* Ibuye imbongi kumqolo wesi-4, ibhekise kuye ngelithi, ‘...okad’ esakh’ umzi” Igama -**umzi**-alibhekisi kulowo endele kuwo kuphela koko **kwisizwe sisonke** jikelele kuba kusetyenziswe isigama esidala **imifanekiso-ntelekelelo**, exhokonxa izivo zabafundi kudaleke **imifanekiso-ngqondweni yokubona/yeliso**: “Egutyul’ iirhanga namanxila” (oweliso/owesikhumba) Ukugutyula kukususa ukungcola okwendeleyo usebenzisa amandla, iirhanga ziindawo apho abantu bahlala khona bephila impilo yokuzitshabalalisa, iindawo ezingcolileyo kwaye ezingafanelekanga. Oku kuphuhlisa **ubunkokeli bakhe bobucaka**, obumenze afikelele apho abantu bacezelayo khona ngeenjongo zokunceda nokutshintsha iimpilo nentlalo yabantu. Abantu babuyele ebuntwini. Umqolo wesi-6: “Egodus’ amahilihili agoduke’ Ukumgodusa umntu kukumbuyisela kowabo. Amahilihili ngabantu abahamba esithubeni bengenasizathu nazinjongo, bengena nto yakwenza, ebeqoqosha abantu abanjalo. Kanti kusenokubhekisa **kubuhilihili bokutshikilela ubuni nenkcubeko yabo**, ukumka nemisinga yezinye iinkcubeko zabasemzini de ulahlekane nobuni bakho. Kwabo njengmpolitiki, ubefaka iimfundiso evuselela ukuzingca ngemvelaphi nobuni babo. Igama ‘amadungundwane’ ligama imbongi ezakhele lona libhekisa kwakubantu abasazaziyo ukuba bangoobani, abatshe nezwe.
* Ibuye imbongi ithi xa ibhekisa kuye kumqolo wesi-8, “**Itye lesiseko saseTiyopiya!** Itsho ikugxininise oku ngophawu lokhuzo. Igama ilitye ngumqondiso wokomelela. Isiseko yinto ekwakhelwa phezu kwayo. Oku kutyhila igalelo lakhe kule nkonzo ukuba ubekho kwiziseko zayo ngakumbi nakwicala lamanina ale nkonzo njengenkokeli. Isigama esizoba imifanekiso-ngqondweni sidiza ubuchule nobuncechewula balo kaMqhayi ekuchazeni ngendlela enika umfanekiso ocace ngca noyizobayo loo nto afuna iphuhle.

**Kwisitanza sesibini**, imbongi incoma, iqhwabela izandla esi sikhukukazi, isothulela umnqwazi. **Linqanaba lokuncoma** nokubuka imisebenzi yalo ubongwayo. Ivula ngophindaphindo olunxuseneyo (kunokutshiwo ukuba amagama ...asemzini no ...aseLusuthu athetha into enye) oku kubethelela ingcamango yokuba ngenene akukho nto angayenzanga ukuphakamisa uluntu umama uMaxeke. Igama, “igqibile” lizisa intsingiselo yokwenza umsebenzi okanye into ngemfezeko. Ngoko ke imbongi ithi ugqatso ulufezile. Igama ‘Umfazi” linentsingiselo enzulu, etyhila ukuwenza ngempumelelo owasekwendeni nowobufazi umsebenzi kusapho lomzi wakhe. Lisetyenziselwe ukuncoma. Inkcaza kumqolo we-13, kusetyenziswe umfanekiso-ngqondweni weliso ‘...wabek’ unyawo’. Apho ubeke unyawo khona, kusala umzila walo. Oku kubeka unyawo kutyhila imisebenzi emihle ebonwayo neyaziwayo ayenze kwelabeTswana. Kwakho, oku kudiza ukuba lo mama ubongwayo ebeyintokazi enemitsi emide efikelela kwiindawo ngendawo ngemisenzi yayo.

* Kumqolo we-15 kusetyenziswe **umfanekiso-ngqondweni weliso**, “**Wabek’ amabele kubaThembu**” oku kudiza ukuba **ungumfazi wasebaThenjini**. Kwakho amabele la aziwa ngokuphuma ubisi (incindi enika impilo, ubomi neyondlayo). Oku ke ngoko kuphuhlisa ukuba ufike **walukhuphela ulwazi analo** bazuza abaThembu kuye, **wabanyisa ebanika uncedo**, banxonxothela bexhamla kwimisebenzi yakhe. Lilonke, ubenegalelo elimandla **ekwakheni nasekuphuhliseni**, elibethe legqitha ekwendeni lagqithela esizweni siphela. Ukubaluleka kwemisebenzi yakhe kuvezwa nangumqolo wokugqibela kwesi sitanza okhankanya ingcwaba likaNkosi uNgangelizwe. Lilonke ubekho kubukhosi nolawulo ngokupheleleyo.

**Kwisitanza sesi-3:** Imiqolo 18-21 isaqhuba nenqanaba lokuncoma imisebenzi yalo ubongwayo. Yive xa imbongi isithi, **“Maz’ emabele made yase-Afrika;**” **Imazi** ingumqondiso wokomelela nonyamezelo, uzinzo, imveliso nothando olungapheliyo” Ezi mpawu unazo lo kaMaxeke kuba uncedo lwakhe nokusebenza nzima kwakhe kunabile. Esebenza phantsi kweemeko ezingaginyisi mathe. Obu bude bamabele bubhekiselele kukuba imisebenzi yakhe ifikelele kwiindawo ezikude, ixhanyulwe ziziwe ezikude. “Okwanyis’ usapho lukaNtu luphela”. Oku kuphuhlisa ukuba lo kaMaxeke ebengemntu unamkhethe, ebecakazela uluntu jikelele. Le mifanekiso-ngqondweni yeliso ikule miqolo, iyibeka icace ngokupheleleyo into imbongi eyityhilayo ngomama uMaxeke. Umama ongumde ngeentonga.

* Umqolo wama-20-21 imbongi isebenzise umbuzo-buciko, “Azi nonyaka yaphusile nje; Logangwa yintokazi kabani na? Ukwaphusa kukuba umbele obuphuma ubusi usuke wome nokuba ngowenkomo okanye nasiphi na isilwanyana esanyisayo. Oku kubhekisa kukuba umama lo ubongwayo engasekho ke ngoko ingenamntu imisebenzi yakhe. Ebebexhamla bencedakala bengazi kuzuza nto. Esi safobe singumbuzo wokuhlokoza iingqiqo zabafundi bombongo nokugxininisa uluvo oluthile. Ngokwalapha lolokuba kufanele oomama abasaphilayo bayibambe apho ashiye khona, uxanduva lolwabo. Kufuneka amatshantliziyo afana nomama uMaxeke.
* Kumqolo wama-22 ukuya kuma kowama-26 **linqanaba lentuthuzelo nokuzixolisa.** Inika umyalelo kwakhona imbongi. Ithi makenzelwe ilitye lokukhunjulwa. Ilitye alipheli, alitshitshi, lihlalalihleli. Iphakamisa ukuba imisebenzi yalo kaMaxeke mayibengumtshiso ongenakucima ezingqondweni zethu bantu basaphilayo, imisebenzi yakhe siyiphakamise ngezenzo. Oku yindlela esinokuzixolisa ngayo. Oku kuthetha nokuba malinikwe imbeko nentlonelo igama likamama uCharlotte Maxeke **njengeqhawekazi**.

➢ **Elokugqiba** imbongi kwesi sitanza, kwimiqolo yama-24-28, **isebenzise uphindaphindo lwemiqolo enxuseneyo(unxusaniso)** yade yamithathu. Iqulethe imiyalelo ethintelayo. Igxininisa ukuba angaze alityalwe umama uMaxeke, kokwabo, emhlabeni naseAfrika. Olu phindaphindo lugxininisa owona myalezo nesizathu sokubhalwa kwalo mbongo. Ukugcinwa kukamama uMaxeke ephila, ekhunjulwa oko kusenziwa ngokuba kusoloko kuphakanyiswa imisebenzi yakhe. Olu phindaphindo lukwenza ukuba umbongo uphethwe ngendlela evakala kamnandi ezindlebeni. Isantya sijika sikhawuleze ukubethelela ingcamango ekulethwe yile mibongo. Kumqolo wama-27 imbongi iyawisa.

**Umxholo:** Ngowokubhubha kukamama uMaxeke eshiya imisebenzi emihle esizweni naselizweni jikelele/ Ngowokucakazela uluntu kukamama uMaxeke ezenza idini elwela ukuphakamisa uluntu olumnyama ngexesha lokuphila kwaye/ ngowendima edlalwa ngamanina/ ngoomama/ ngabantu ababhinqileyo ukutshintsha intlalo yoluntu (Nayiphi indlela ubani angabeka ngayo)

**Umyalezo:** Imisebenzi emihle eyenziwe ngabantu mayihlale ikhunjulwa kwaye bahlonelwe ngayo/Umntu ukhunjulwa ngemisebenzi yakhe/ Mayiphakanyiswe imisebenzi yamanina awongwe njengamaqhawe (Ubani unokuvela neminye.)

**Imfundiso:** Imisebenzi emihle ikunika igama elihle/ Akulunganga ukuphilela isiqu sakho xa ungumntu/ Wonke umntu unoxanduva lokuphucula intlalo nokubaluncedo kwabanye. (Ubani unokuvela nezinye)

**Injongo yembongi:** Kukuvakalisa ilahleko enkulu ngokubhubha kukamama uMaxeke nokuvakalisa imisebenzi yakhe emihle/kukuvelisa umama uMaxeke njengeqhawe elimele kuhlonelwa.

**Umoya wembongi:** Ngowokukhathazeka/ wonxunguphalo kuba umkile uMama Maxeke isizwe silahlekelwe/ Ngowokuvuya kuba kunconywa igalelo likaCharlotte Maxeke kumzi kaNtu neAfrika iphela.

**Imbono yembongi:** Yeyokuba inkulu indima edlalwa ngoomama esizweni nasehlabathini jikelele/ Abantu abasaphilayo banoxanduva lokuqhuba imisebenzi emihle eshiywe ngabangasekhoyo. (Ubani angavela nezinye**)**

**Umongo wesitanza ngasinye**

|  |  |
| --- | --- |
| **Isitanza** | **Umongo/ingcamango ephambili yesitanza** |
| Kwisitanza 1 | Imbongi isixelela ngokusweleka kukamama uCharlotte Maxeke kunye negalelo lakhe esizweni, iyalela abantu ababhinqileyo ukuba makubekho indima abayidlalayo njengoko eswelekile uCharlotte. |
| Kwisitanza 2 | Imbongi isixelela ngemvelaphi kamama uCharlotte Maxeke, isiduko salapho endele khona kunye neendawo athe wazityelela, eshiya uzmila wemisebenzi emihle. |
| Kwisitanza 3 | Imbongi ibonisa ixhala lokuba ngubani na oya kuthi adlale indima kaCharlotte njengoko eswelekile. Oku kukwabonisa ukuba ushiye izihlangu ezikhulu ekungenguye nabani ongangena kuzo, kuba ababaninzi abantu abanjengaye. Igxininisa ukuba makwenziwe izinto aza kukhunjulwa ngazo ukuze lingacimi igama lakhe. |

**Umsebenzi:** Umfundi makavelele umba womongo, ithoni nomoya wembongi exhasa impendulo nganye ayinikayo apho kufaneleke khona.