
 Province of the

EASTERN CAPE

EDUCATION

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

**HOME SCHOOLING: NOTES**

ISIXHOSA ULWIMI LWASEKHAYA RADIO LESSON: 01 JUNI 2020

ISIFUNDO: UKUHLALUTYWA KOMBONGO: IKOTA YOKU-3: INGOMA KAVELAPHI NGU J J R JOLOBE

IBANGA: 12

UMQULUNQI: Dr N Jaxa

**AMANQAKWANA OHLALUTYO LWESIHOBE: UMBONGO -INGOMA KAVELAPHI- nguJJR Jolobe**

**ISAKHIWO SANGAPHANDLE**

Lo mbongo unezitanza ezihlanu. Isitanza ngasinye sinemiqolo emihlanu. Kweminye imiqolo, ngakumbi ukuqala kwisitanza sesibini imbongi isebenzise injambamenti. Oku ikwenzela ukuba umfundi wombongo imbambe ngomkhala, ukumsa kumcamango ogcwaliswa koko kuqulethwe sisitanza esilandelayo. Oku ikwakukugcina umfundi enomdla wokuva oko kuza kuthethwa, okuthi amaxesha amaninzi kungabikuko oko ebekucingela. Konke oku kumgcina esemdleni. Umbongo ufundeka ngesantya esibukhawuleza, ukuze ofundayo akhawuleze ayokuva oko imbongi ixhibe ukukuvakalisa xa ivala umbongo ukuze kusale kubethelelekile engqondweni.

**INDLELA OBHALWE NGAYO UMBONGO**:

OkaJolobe, njengenjojeli yembongi, usebenzise ubugoci nobuchule ekuwubhaleni lo mbongo wakhe ukuze kuphuhliseke oko axhibe ukukuphuhlisa, ngawo. Usebenzise isixhobo esiyintetho ende yomlinganiswa omnye (imonologu yedrama-dramatic monologue). Lo uthethayo ubhekisa komnye umlinganiswa kodwa lowo kubhekiswa kuye akathethi, siziva iingcinga zakhe neemvakalelo zakhe kwintetho yalo uthethayo. Kulo mbongo, nguVelaphi lo uthethayo. Ngubani lo Velaphi? Ngumlinganiswa ezakhele yena imbongi, ukuze oko ikuphalazayo ikuphalaze ngomlomo wakhe. Siva kwintetho kaVelaphi ukuba uthetha noNojenti inkosikazi yakhe. Akukho ngxoxo ivakala ngakwicala likaNojenti koko iingcinga zakhe neemvakalelo zakhe siziva kule ntetho kaVelaphi. Siva oku ngoNojenti kule ntetho kaVelaphi:

* Ungumfazi kaVelaphi-Sisithandwa sakhe.
* Unentlungu ephokoka kwintliziyo ebuhlungu yokuba engahlali nendoda yakhe isemgodini. (Umqolo we-13)
* Ufuna uVelaphi abuyele ekhaya. (Umqolo we-14)
* Uyalila, intliziyo yakhe ibuhlungu umxhelo ujacekile. (Umqolo 17)
* Uhlala ethetha kabuhlungu ngenxa yokukhathazeka yimeko azibhaqa ekuyo. (Umqolo 17-18)
* UNojenti unokuxanduva lokukhulisa agcine usapho ngelixa indoda isemgodini. (Umqolo -23)

Kube bubuchule njani ukusetyenziswa kwesi sixhobo siyiMonologu yedrama ekuphuhliseni umongo nomxholo wombongo.

* Yenza ukuba intlungu abakuyo uVelaphi nomfazi wakhe ivakale kwaye ikholeleke. (Ushiye ilizwe lakowabo, ushiye usapho lwakhe eluthanda, intliziyo yakhe ibuhlungu yimeko yentlungu ekuyo inkosikazi yakhe.)
* Kutyhileka isimo sikaVelaphi ( Yindoda eluthandayo usapho lwayo nexolele ukunyamezela nantoni na ukuze ilondle, konwatywe. Ilithandazwe.)
* Esi sixhobo senza kutyhileke ngokucacileyo cace, imeko esikuyo isithethi esi singuVelaphi. (Intlungu nokuxakwa yimeko aphila phantsi kwayo, azibhaqa angenandlela yakuyilungisa, eqotywe amandla.)

**INJONGO YOKUSETYENZISWA KWESI SIXHOBO:**

* Yeyokuba uVelaphi aphalaze umxhelo wakhe nangeemeko zobomi bakhe ngendlela eza kushiya abafundi bombongo neemvakalelo ezinzulu ngala mava akhe.
* Abafundi bombongo bazifake kwimeko kaVelaphi, bathabatheke ngokupheleleyo iingqondo zabo zithimbeke, bakholelwe koku kubelekwe ngamazwi akhe. Nabo babubone ububi bokwahlukaniswa kweentsapho.
* Eyona nto ingundoqo exhitywe yimbongi neyinjongo ephambili kukutshintsha iingcinga nezimvo zabafundi bombongo malunga neemeko ekuzizo neziqhubekayo entlalweni ezingafanelekanga nezichasene neemeko zentlalo ezifanelekileyo nezamkelekileyo. Lilonke, ifuna kuvele ububi bokwaphula isizwe ngokwaphulwa kweentsapho, ezisisiseko sesizwe ngenxa yengcinezelo nokugonyamelwa kolunye uhlanga lolunye.

**ISIHLOKO SOMBONGO: INGOMA KAVELAPHI**

Kubalulekile ukuba isihloko kuqondwe intsingiselo yaso ukuze kudule umongo wombongo, umxholo wombongo nenjongo nokufaneleka kwaso kulo mbongo. Iingoma inale misebenzi: Ukubalisa (akubaliswa kulo mbongo kodwa unayo indawo ecacisa ngokubalisa). Ekhoyo kulo mbongo yile: Ukuphalaza iimvakalelo (Intlungu yokushiya indawo nosapho lwakhe uVelaphi, abekwilizwe laseGoli emgodini ngeliye kuxelenga, ephila phantsi kwemiqathango neembophelelo); Ukugqithisa umyalezo (Intlungu yokwahlukaniswa neentsapho kuyawubulala umqolo wentlalo/isiseko sentlalo esilikhaya); Ukuvakalisa inkolelo (Ubani umele kuhlala kwindawo yakhe, ayisebenze kuba akulula kwiintsapho ukungabi ndawonye); Ukunika umyalelo (UNojenti makangalili anyamezele imeko yentlalo kuba kumele ukuba yena Velaphi asebenze, inkosikazi igcine usapho); Ukwenza bungavakali ubunzima bomsebenzi nokuhambisa umsebenzi (Ingoma ethembisa ukuba uyeza. Uzinika ithemba lokubuya abonane nosapho kanti ukwacenga ethembisa inkosikazi).

Enye intsingiselo yegama ‘ingoma”: Kuxa into uhlala uyithetha oko, uyinokoza mihla yonke: Ukumana esithi “ndiyeza” kwisithandwa sakhe engade eze, kuba ezama ukusithomalalisa kwintlungu yokuba esishiyile, exelenga emgodini, kungekho Ndlela yolkuba angabonana naso lula ngenxa yemithetho yelo xesha.

Kwagama elithi “Velaphi” lingumbuzo kumntu obekade engekho, engaziwa apho akhoyo. Eli gama linika intsingiselo yomntu ode walibaleka, obekwindawo engaziwayo ngabo ebebashiyile. Oku kudandalazisa ithuba elide ebelihlalwa ngamadoda eGoli, kwilizwe ezlingaziwayo ziintsapho zawo kuba zazingavumelekanga ukuba ziye.

**UMONGO WOMBONGO:**

Lo mbongo ungendoda eshiye isithandwa sayo, umfazi wayo ekhaya. Ngoku imthembisa ukuba iza kubuya, kuba iziva ifuneka ekhaya nasesizweni njengandoda. Ivakalisa iinkumbulo zayo zelizwe lakowayo elahluke kwaphela kwelo laseGoli. Kulo yayiphila ngokukhululelikileyo kungekho zimbophelelo zamthetho namiqathango yengcinizelo, nakwahlulahlulwa kwabantu ngokwentlalo. Ivakalisa iimeko zomngcipheko ephangela kuzo nentlungu yokwazi ukuba inkosikazi yayo iyayililela emva ekhaya. Ithuthuzela ithomalalias icenga umfazi wayo ukuba azamkele iimeko zentlalo abasele bephila kuyo. Isenza isimbonono seenkumbulo zelilzwe layo, ezikwabhekisa kwilizwe laphambi kokuba abamnyama babotshwe yimithetho yengcinezelo, ebasuse kwiintsapho zabo.

Lilonke, ungentlungu yokuchithwachithwa kwesizwe esimnyama, ngokusasazwa kweentsapho amadoda esisiwa kuxelenga eshiya emva iintsapho zawo, kungekho zimveliso zinokwenza ngcono impilo. Oko ke kwakhokelela ekwaphukeni kwamakhaya. Kwacinezeleka ngakumbi abafazi abaphele bengenabomi bumbi ngaphandle kokuba ngabagcini zintsapho.

**INTSINGISELO YOMBONGO:**

Sisikhalo seentsapho esiphuma kwimixhelo ejacekileyo ngenxa yokungahlalelani, zisahlukaniswa ziimeko ezinyanzelisa amadoda ukuba aye kuxelenga kude ukugxotha ikati eziko/ Kukungahlali ndawonye kweentsapho apho indoda inyanzeleke ukuba ishiye usapho lwayo iye kuphangela eGoli, ngenxa yokutshintsha kweemeko zabaNtsundu ngexesha lengcine. (Ubani angabeka ngolunye uhlobo)

**UMXHOLO WOMBONGO**:

Ngowakwaphulwa kweziseko zentlalo yabantsundu ngokuchithachithwa kweentsapho namakhaya ngenxa yeemeko zengcinezelo ezinyanzelisa ukuba amadoda ashiye iintsapho zawo/ Ngoweziphumo ezibuhlungu zengcinezelo yabaNtsundu zokuthathwa kwemihlaba bazibhaqe bezimbacu neentsalu bekuzama ukuziphilisa ngokuya kuxelengela abelungu.(Ubani angabeka ngenye indlela)

**IMBONO YEMBONGI:**

Yeyokuba intsapho zimele kuhlala kunye kuba xa kungenjalo ziyaphuka iziseko zentlalo ezingamakhaya/ Ukuhluthwa kwabantu abaNtsundu imihlaba kwasibulala isizwe. (Ubani angabeka ngenye indlela)

**INJONGO YEMBONGI:**

Kukuveza ubungqondo-gqwirha babaMhlophe bokuhlutha imihlaba nokuchithachitha iintsapho ngeenjongo zokwaphula umqolo isizwe esiMnyama/ Kukuveza ukulahlekelwa ngumhlaba njengonobangela wokuphalala nokuchitheka kweentsapho okukhokelele ekuchithekeni kwesizwe esiMnyama.

**UMOYA WEMBONGI:**

Ikhathazekile kuba ivakalisa iintlungu ekuyo ngenxa yenkosikazi yayo ejaceke umxhelo kukushiywa yindoda noxanduva ngenxa yeemeko zentlalo. Ubungqina boku buvakala kula mazwi: O! (isikhuzo esidandalazisa intlungu); “ndiyeva ingoma yomxhelo” “Ungandilileli” “umhobe wosizi” “Uhlab’ intliziyo”.

**UDIDI LOMBONGO**:

Ngumbongo wonkwintsho/ wopolitiko kuba imbongi ivakalisa isimbonono sentlungu yomntu omnyama ngenxa yeemeko zengcinezelo ethe yakhokelela ekuchitheni iintsapho, ngoko ke iyakhalima. Ibhentsisa ububi obenziwa ngabaMhlophe ukuchitha isizwe esimnyama ngokubhidliza iziseko, ziseko ezo zingamakhaya.

(Ubani makagqale imbalala yokuhluthwa kwemihlaba, ze emva koko kufuneka abantu abamnyama bahlawule iindidi zeetekhsi ukuze amadoda anyanzeleke ukuba aye kuxelenga. UJolobe lo mbongo uwubhale kuloo minyaka, ebhentsisa ubungqangagqwili nobuqhimgqoshe bamadlagusha)

**KWISITANZA SOKUQALA**:

Kusetyenziswe uphindaphindo lwegama “ndiyeza” kumqolo wokuqala nowesibiniukudala isingqi. Kwaye olu Phindaphindo lusetyenziselwe ukubethelela ingcinga yokuba uyayibona imfuneko yokugoduka, uyakuqonda ukubaluleka kokuba abe usekhaya nosapho lwakhe. Lutyhila ukuba uvelaphi wenza isithembiso kwaye isithembiso ahlala esenza kodwa kungabilula ukusizalisekisa ngenxa yemiqathango nemithetho esisithintelo. “Iqegu lomlilo” kumqolo wesibini lisukela kwintsingiselo yeqegu eliya liyinkabi yenkomo eqeqeshelqwe ileqe/umdyarho, ebiphela isetyenziswa njengesithuthi sokulayisha abantu kanti nemithwalo. Eli iqegu lomlilo athetha ngalo uVelaphi nguloliwe/itreyini. Ngelo xesha babethuthwa ngoololiwe ababehamba ngamalahle. Xa elincoma kumqolo wesi-3 imbongi isebenzise ubaxo, “Ligqitha umoya waseNtla ngamendu (amendu sisantya esiphezulu). Oku kwakhe umfanekiso-ngqondweni weliso wetreyini ebaleka kakhulu. Olu baxo luncedisa ukunika ithemba lokukhawuleza afike kwaye ludiza ungxamo analo uVelaphi lokude abuyele ekhayeni lakhe. Kumqolo wesine kulapho kuvakala khona esona sizathu sokufuna kwakhe ukubuyela ekhaya. Ikwalubaxo “ngokuba ndiluva ubizo”. Olu bizo luxanduva alushiye emva esizweni sakhe njengendoda. Kufanele ukuba wenza imisebenzi yokukhulisa nokuvelisa ukuze isizwe sihlume, kodwa konke oko kumile. Akukho mveliso emva kuba amadoda akakho abantu abanamandla. Umqolo “Lwelizwe loobawo” , libhekisa ekhayeni apho aphuma khona.

Ukwabhekisa kwilizwe phambi kokuba umhlaba uhluthwe. (Sisitanza sesithembiso, esidiza umnqweno nentshisakalo yokuya ekhayeni elusatsheni.

**KWISITANZA SESIBINI:**

Kuvulwa ngesikhuzo “O!” esivakalisa intlungu. Ukwasebenzise ibinzana “sithandwa sam” esinentsingiselo yokucenga. Isebenzise umfanekiso-ngqondweni weliso/wokubona kumqolo wesi-7 nowesi-8, unge uyalibona ilizwe alaziyo ncakasana, elinozinzo, okudizwa kukusetyenziswa kwegama ‘iinduli kwanamathambeka”. Oku kuphuhlisa ukuba le ndawo yeyakhe uyazi ncakasana, kwaye uneenkumbulo ezintle ngayo. Igama, “elimpangalala”, ligama linika intsingiselo yendawo ephangaleleyo, enkulu, oko kuthetha ukukhululeka nokungabikho kweembophelelo nemiqathango kanti ezinkomponi ubophelelekile. Uveza imeko eyahlukileyo kunale yaseGoli. Inkcaza, “siphuma ingqina”, “Silanda ekhondweni lwexhama”; Usebenzisa isakhi “si” esibonisa isininzi nokuquka. Oku kudiza intlalo yokusebenzisana, nokuphilisana eyahlukileyo kule yasezinkomponi kunye naleyo yemithetho yengcinezelo yokwahlulahlula abantu nangobuhlanga. Igama ‘ixhama’ libhekisa nakuyiphi inyamakazi esakhulayo. Lo ngumfanekiso-ngqondweni weliso, ophuhlisa iinkumbulo zeemeko zokukhathalelana.

**KWISITANZA SESITHATHU:**

Kuvulwa ngomqolo we-11 ulandelwe ngowe-12, oqulethe umfanekiso-ngqondweni weliso obonisa iimeko ezimbi nezibuhlungu zomngcipheko asebenza kuzo. Ikwaqaqambisa ukuba ukwilizwe lempangelo, kwaye usebenza emgodini. Kumqolo we-13 igama “ingoma” lithetha oko asoloko ekuqulethe entliziyweni, iinkumbulo nentlungu. Igama “yomxhelo” ligxininisa ukuba bubuhlungu obusentliziyweni. Kukholeleka ukuba izithandwa zinxibelelana ngentliziyo. Uyayicingela, uyavakalelwa yimeko akuyo uNojenti. Ukusetyenziswa kwegama ‘Undibiza” kugxininisa ukuba uyazazi ukuba uyafuneka, uyadingeka, ubizwa ziimeko neengxaki azishiye ngasemva. Le miqolo 13-14, iqulethe imifanekiso-ngqondweni yendlebe/ yokuva. Ibinzana “sithandwa sam” liphindaphindiwe ukugxininise imo yokucenga nokuzithoba, nokutyhila uthando.

**KWISITANZA SESINE:**

Kwesi sitanza kuvulwa ngomqolo ofana nqwa nowokuqala, “Ndiyeza, ndiyeza sithandwa sam”. Olu phindaphindo lomqolo lidiza uqhagamshelwano lweengcinga ezikule miqolo. Kugxininiswa ukuye ethembisa, ecenga. Kudalwa uvakalelo analo ngentlungu akuyo umkakhe. Igama “Ungandilileli” ngumyalelo othintelayo, umcengela ukuba axole, amkele imeko abangenakho bobabini ukuyitshintsha. Eli gama likwaveza iimvakalelo nokuphela kwethemba kuNojenti. Kumqolo we-17 nowe-18 ithetha ngomhobe wosizi. Umhobe ngamazwi aphalaza iimvakalelo. Apha avakalisa intlungu, lizisa intsingiselo yodaba oluzingileyo. Inkcaza, “uhlab’ intliziyo”, ukudandalazisa ukuba intlungu eviwa ngumfazi wakhe, uyayazi, naye uyayiva. Umqolo, “Ndiyazi olwakho uthando lolwam kuphela” uzama ukuqinisekisa ukuba makazi ukuba uyamthanda kanti ukwafuna ukuba azibophelele, enze ingqiniseko yokuba abayi kwahlulwa ziimeko zentlalo.

**KWISITANZA SESIHLANU:**

Kumqolo wokuqala kusetyenziswe igama ‘kaloku’ elinika intsingiselo yokucenga, ukuba ubani avume. Igama ‘Imelwe’ linika ukuba oko kuthile kunyanzelekile ukuba kwenzeke. Igama, “umhlakulo” libonisa ukuba kusetyenziswe isafobe esilunxulumaniso. Umhlakulo unxulunyaniswa nokusebenza nzima. Ngoko ke oku kwakha umfanekiso-ntelekelelo ohlupheza umfanekiso-ngqondweni weliso, ophuhlisa umntu osebenza nzima. Ngoko ke indoda kumele isebenza nzima. Oku kwenziwa yimithetho yengcinizelo. Kule miqolo 2123, kusetyenziswe uchasaniso, ukuphuhlisa ukwahlulelana ngokwemisebenzi nto leyo ikwakhokelele ekwahlukaneni neentsapho. Igama, ‘ukuze’ linika intsingiselo yesiphumo esilindelekileyo semeko ethile. Eso siphumo kukuzala kolonwabo lwabo belusapho. Le ntetha igxininisa ukuba abakuba nabomi ukuba yena Velaphi akasebenzi.

**UKUSETYENZISWA KOPHINDAPHINDO**

Ukuphindaphindwa kwegama, “ndiyeza” kugxininisa isithembiso. Isithembiso esisoloko sisenziwa kodwa kunzima ukusifezekisa. Likwasingisele ekuthini makahlale elindile uNojenti, angancami. Uyazibophelela uvelaphi. Kwaye oku kuphindaphindwa kweli gama “ndiyeza”, linika ingqiniseko yokuba akazimiselanga kuphelela eRhawutini uVelaphi, intliziyo yakhe isemva ekhaya. Ibinzana, “sithandwa sam” lidiza ukucenga. Ukubethelela ingcinga yokuba uyamthanda umfazi wakhe. Lukwagxininisa ingcamango yokuba kubi kuye ngenxa yokushiya umfazi wakhe emthanda ngokunyanzeliswa yintsokolo. Olu cengo lubonisa ukuba akanandlela yimbi angayiguqula ngayo le meko inzima.

**UKUSETYENZISWA KWEMPINDA**

Ubuchule bukaJolobe bokufihla eyona nto ilahlekele uVelaphi, ngaphezu kokuhlala nosapho lwakhe buvakala kule miqolo ivala izitanza (yokugqibela) kwisitanza ngasinye. “Lwelizwe lobawo” “Kwilizwe lobawo”. Eyona nto ekhalelwa nguVelaphi, kukulahlekelwa lilizwe, ilizwe ke ngumhlaba. Oku kuvela kule mpinda kuba impinda isetyenziselwa ukuvakalisa owona mxholo wombongo. Ingongoma ephambili eyongamele umxholo uwonke kukuthathwa lwelizwe, okuze nokutshintsha kweemeko zentlalo kumntu omnyama. Isimbonono esivakalayo esiyingoma kulo mbongo, kukukhalela ilizwe loobawo, ukutsho ilizwe lakhe. Eli akulo litsha kuba litshintshile. Akakhaleli lizwe nje, ukhalela konke okube yilahleko, ukhalela intlalo yangaphambili, apho umntu omnyama wayengaqanyangelwanga ziimbophelelo zengcinezelo.

**Imisetyenzanza:**

1. Xoxa ngendlela esetyenziswe ngayo imifanekiso-ngqondweni kulo mbongo ukuphuhlisa umxholo wombongo.

2. Imbongi izibelekise njani izimvo zayo ngokusebenzisa iintetho kaVelaphi?

3. Cacisa injongo yokusetyenziswa kuka-ndi kulo mbongo.

4. Mfundiso ni eziswa ngulo mbongo?