



USuku lwaBesifazane

Thelma Mhlari

Khanyisa Masemola



Lapha eNingizimu Afrika, usuku lomhla ziyi- 9
ku-Agasti luyiholide. Lolu wuSuku
lwaBesifazane ezweni lonke.

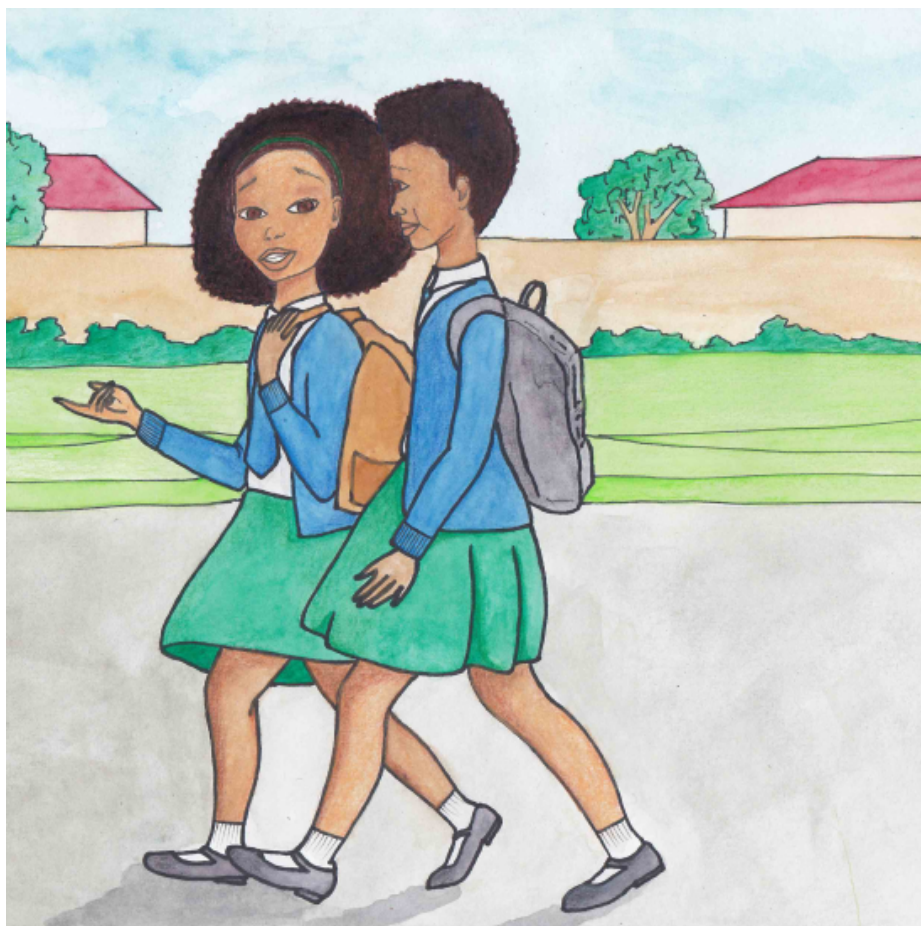
Le ndaba ixoxa ngomlando walolu suku
nokuthi kungani lusabalulekile nanamhlanje.



ULerato noKhanyisa baya kumtapo wolwazi wangakubo emva kokuphuma kwesikole. Bayokwenza umsebenzi wabo wasekhaya wesikole.

“Wenzani namuhla?” kubuza uKhanyisa.

ULerato uyaphendula, “Kumele ngithole kabanzi ngosuku lwabesifazane. Ngicabanga ukuthi kuzoba ngeminye yemilando engakuniki umdlandla.”



“Usho kanje? Mina angiboni kanjalo!” kusho uKhanyisa.

Waqhubeka, “Uthisha wethu wasinika lo msebenzi ngethemu edlule. Nami ngangicabanga ukuthi awukunikezi mdladla. Kodwa yithi ngikutshele ukuthi ngafundani ngosuku lwabesifazane.”

“Ngilalele,” kuphendula uLerato.



“Kudala ngeminyaka ye-1950 ngesikhathi lapha eNingizimu Afrika kuqala uhulumeni wobandlululo,” kuqala uKhanyisa.

“Uhulumeni wobandlululo wawufuna bonke abantu abansundu bahlale bephethe udompasi ngaso sonke isikhathi. Lo hulumeni owawuzophatha leli zwe wawuvele usuluqalile uhlelo lodompasi. Abantu abansundu babengakwazi ukuzihambela ngokukhululeka.”



“Kusukela kudala ngonyaka we-1912, abantu besifazane babevele sebeqalile ukubhikishela uhlelo lodompasi lapha eNingizimu Afrika.

Ngonyaka we-1913, iqembu labesifazane, elaliholwa ngu-Charlotte Maxeke, lashisa odompasi phambi kwamahhovisi kamasipala. Balwa namaphoyisa!”



“Kusuka kuhulumeni wababezophatha izwe kuya kuhulumeni wobandlululo isimo sashintsha saba sibi kakhulu.” kusho uKhanyisa.

“Usungaqhubekela kulokho okwenzeka mhla ziyisishiyagalolunye ku-Agasti ngonyaka we-1956?” kusho uLerato ngesikhathi befika kumtapo wolwazi.

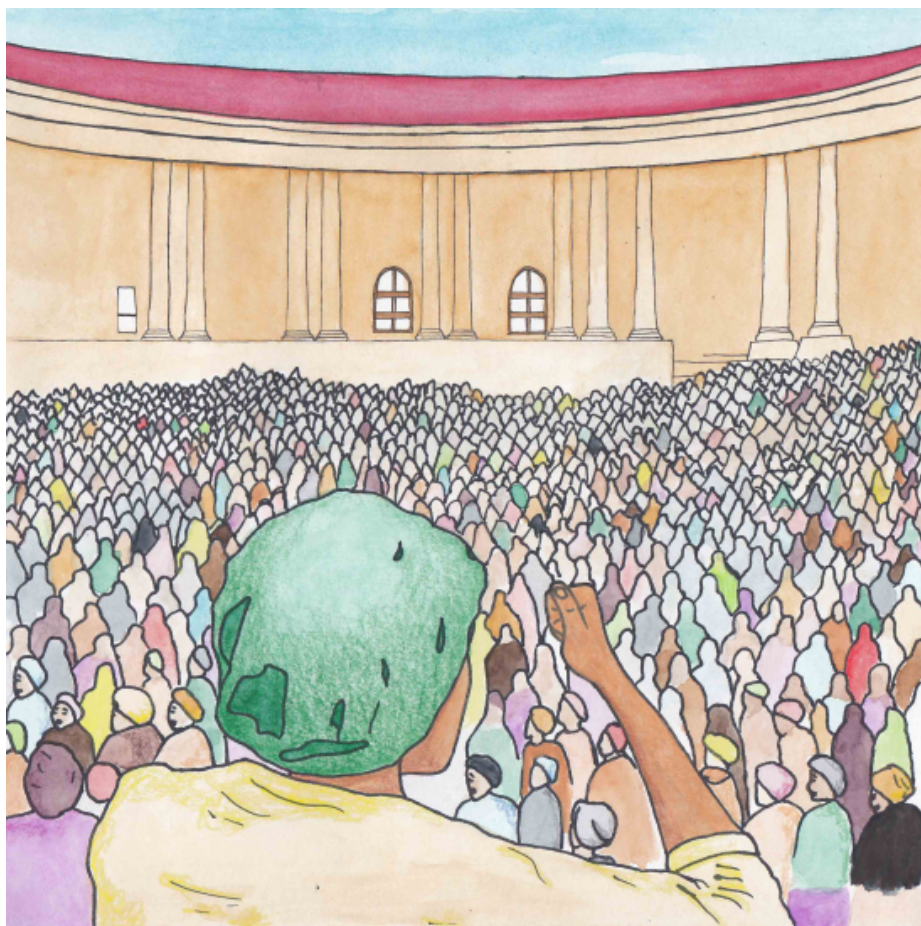
“Kumele ubonge ulwazi lwami lomlando!” kusho uKhanyisa.



Lapha kumtapo wolwazi bahlala etafuleni elisekhoneni. UKhanyisa waqhubeka ehlebeza.

“Ngeminyaka ye-1950, imithetho yobandlululo yenza kube nzima kakhulu ukuphila kwabantu abansundu.

Impilo yayinzima kakhulu kubantu besifazane. Base beqala ukubhikisha!” kusho uKhanyisa ekhulumela phezulu.



“Ngonyaka we-1956, abantu besifazane base Ningizimu Afrika bahlela imashi enkulu eyayilwa nemithetho emisha yokuphathwa kodompasi ababenzelwe abesifazane.

Lemashi yayizoba mhla ziyisishiyagalolunye ku-Agasti. Abesifazane abansundu nabamhlophe abaphuma ezweni lonke babuthana ePitoli kule mashi eyayilibhekise ezakhiweni zikahulumeni i-*Union Buildings*.”



“Kwakuwusuku oluhle! Abesifazane abalinganiselwa ezinkulungwaneni ezingamashumi amabili bahlanganyela kule mashi. Ababeyihola kwaku ngo-Lillian Ngoyi, u-Rahima Moosa no-Bertha Gxowa.

Wonke umuntu wayezimisele futhi emasha ngenhlonipho. Babehambise izinkulungwane zamaphethishini kuhulumeni. Lamaphethishini ayephikisana nomthetho wodompasi.”



“Manje, kwase kwenzekani emva kwalokho?” kubuza uLerato. “Bama balinda undunankulu. Balinda buthule kwaze kwaphela imizuzu engamashumi amathathu, belindile.

Abesifazane abayizinkulungwane ezingamashumi amabili, yayinamandla leyo mashi! Undunankulu akazange aphume ukuzohlangana nabo,” kuphendula uKhanyisa.

“Igwala!” kuhlebeza uLerato



“Abesifazane bavele baqala ukucula,” kusho uKhanyisa.

“Ngokuhlangana babe yimbumba, abesifazane babazi ukuthi izwi labo lizoba namandla kanjalo nokuma kwabo bethule bengasho lutho,” kuchaza uKhanyisa.

“Bacula, ‘Wathinta abafazi, wathint’ imbokodo, uzakufa!” “Uma ushaya owesifazane, ushaya itshe, uzogxobeka!”



“Le mashi yabesifazane ingumbhikisho ongasoze ukhohlakale kumlendo wethu. Emva kokubusa kukahulumeni wentando yeningi, usuku lomhla ziysishiyagalolunye ku-Agasti lwamiswa lwaba yiholide, usuku esihlonipha ngalo abantu besifazane siphinde sigubhe nokubaluleka kweqhaza abalibambile emiphakathini.

Kumele sikujabulele ukuthi abesifazane sebenamalungelo amaningi manje kunakuqala,” kuphetha uKhanyisa.



ULerato wathi, “Hhayi, kufanele ngabe waphasa ngamalengiso kulo msebenzi!”

“Yebo, ngakhuthazwa ukwazi ngabesifazane abaningi abanegalelo elinamandla emlandweni wethu. Isibindi sabo nalokho abakuzuzayo kuyakhuthaza!” kuphendula uKhanyisa.

Waqhubeka wathi, “Lerato, mina nawe singaba abesifazane abafana nalaba ngesikhathi esizayo!”

—Imibuzo

1. Kungani abesifazane babebhikisha ngonyaka we-1956?
2. Babebhikisha kanjani?
3. Ngobani ababehola le mashi?
4. Thola kabanzi ngomunye walaba besifazane?
5. Uyini umsebenzi wabesifazane emphakathini? Uyini umsebenzi wabesilisa? Chaza ukuthi kungani ucabanga kanjalo.
6. Thola mayelana nanoma yibaphi abesifazane abadumile abathathu emhlabeni. Yini ebenza badume?
7. Chaza ukuthi kungani kunamandla ekubeni munye.
8. Yiziphi ezinye zezinselelo abesifazane ababhekana nazo eNingizimu Afrika?

—Izincwadi ezikulolu chungechunge

- USuku lweNkululeko
- USuku lwamaGugu
- USuku lwamaLungelo Abantu
- USuku lokuBuyisana
- USuku lwaBesifazane
- USuku lwaBasebenzi
- USuku lweNtsha

Le ndaba ibhalwe njengenye yensiza
zokufunda zeprojekthi yeZenex Ulwazi Lwethu
ngonyaka wezi-2020.



Ulwazi Lwethu is a Zenex Foundation funded and initiated project to develop a series of graded and leisure African language readers and teacher support materials. This project is targeted at teaching and supporting learners in the Foundation Phase to improve their home language reading and understanding. The readers have been originated in nine African languages in collaboration with Molteno Institute for Language and Literacies, Nelson Mandela Institute for Education and Rural Development, Room to Read South Africa, and Saide. All resources are developed as Open Education Resources (OER).



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Basic Education
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*The Ulwazi Lwethu readers and storybooks have
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Title: USuku IwaBesifazane

Author/s: Thelma Mhlari

Translator/s: Zanele Ndlovu

Illustrator/s: Khanyisa Masemola

Assurer/s: Zanele Zuma

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