

ZIBANJWA ZIMAPHUPHU KWELIKAMTHANIYA KANDABA

NGU-

PHILLIP MAGAYE CELE

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

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EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWAZULU

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ISIFUNGO

Mina, Phillip Magaye Cele, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: **“ZIBANJWA ZIMAPHUPHU KWELIKAMTHANIYA KANDABA”** ungumsebenzi wami nangenqubo yokuwuhlela.

Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda ngiyaqinisa ngithi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelela esiphethweni salo msebenzi.

CELE P.M.

Usuku: _____

UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kuNkosikazi wami uFikile Cele (uMaMpanza), kuwo wonke umndeni wami nakumama wami uKhombisile Cele (uMaMpungose). Okuningi kwalo msebenzi kuyizithukuthuku zakhe. Kuye ngithi unwele olude. Wena WeNdlovu! Wena KaJozi WasoYengweni!

UKUBONGA

Ngidlulisa ukubonga okuvela enhliziyweni engazenzisiyo, ukubonga okuvela ezansi ekujuleni kwenhliziyo. Ngibonga inkuthazo ebivela kuDokotela B.C. Khuzwayo. Kuye ngithi, Mnguni usazobazala abanye oDokotela.

Ngibonga ngokungaphezi uSolwazi Z.L.M. Khumalo ngokuba angangivumeli ukuba ngenze into engeyona. Ungiqoqe ngesineke noma sekunzima waphikelela ngoba naye uqobo ungumhambi wale ndlela. Ngimbonga nangakho ukungayivumi into okungeyiyo, egcizelela ethi chaza ujule. Kuthi noma usujulile, athi kuyasala lapha. UMntungwa ubesho ephindelela ethi cacisa ngoba abantu kuyofuneka bafunde bakholwe ocwaningweni bangaze badinge ukubona umcwaningi. Ucwaningo kufanele luphendule yonke imibuzo okungase ukuba banayo abantu.

Ngiyabonga nakuNkosikazi wami uFikile Cele (uMaMpanza) ngokunginika isikhathi sokubhala ebusuku kuze kuse, ekwazisa ukuthi ngiyakuthanda ukufunda. Ngibonga nabantwana bami ebebekhombisa isasasa nomqhanana emibhalweni yami. Banginike inkuthazo emangalisayo.

Ngabe ngihlulekile uma ngingenakumbonga umama wami uKhombisile Cele uMaMpungose. Ubengakhathali uma ngimbuza ngezinto ebezithanda ukungidida. Ngikubonile ukuceba ngolwazi okwenziwa ubudala nobude bezinsuku umuntu azihlalile emhlabeni. Kuwe ngithi: “Wena WeNdlovu KaKhuba! Wena KaMakhanya Gasela ngokugasela ekhaya Oyengweni!”

Ngibonga uNkosazana uNonhlanhla Msomi (uNomndayi) ngesineke abenaso lapho eloba lo msebenzi ngomshini. IsiZulu sithi: “Nangomuso!”

ISIFINYEZO

Lolu cwaningo luyimizamo nemvuselelo yamasiko okusingatha abantwana besuka ebeleni baze babe badala. Kunezigaba eziningana umntwana edlula kuzo kulolu khalo lokukhula oluphikelele ebudaleni. Namuhla kunezinkinga ezitholakalayo lapho abazali bekhulisa abantwana babo. Izinkinga ezibangwa ukunyonkela isikomqondo laseNtshonalanga. AbaseNtshonalanga abakhombisi nhlanganyelo uma bekhulisa abantwana babo. AmaZulu wona athi umntwana owesizwe, okaBayede Ongangezwe lakhe, iNgonyama. Abantwana bamaZulu bakhuliswa ngenhlanganyelo kusukela konina, kubazanyana kuze kuyofika emaqhikizeni uma kanti umntwana uyintombazane. Abafana bona bakhulela esizikithini sabanewabo okuyibona beqondisa indlela yabo ezinkomeni.

Umcwaningi uthi uZulu ake awaphonse emuva abone ukuthi babekhuliswa, besingathwa kanjani abantwana kwelasendulo.

Isahluko sokuqala sigxile ezinhlosweni kanye nenkuthazo efikele umcwaningi ngenkathi ebona umonakalo nencithakalo isizwe esesiphila kuyo. Ucwaninge ngalesi sihloko egcizelela amasiko ayegcinelwa abantwana ngezikhathi ezithile zokukhula. Kulesi sahluko kubukwe nendlela okuzoqhutshwa ngayo ucwaningo. Kuyokwenziwa njani ukuze lolu cwaningo lube yimpumelelo. Lapha kubuye kwabhekwa izikhali eziyosetshenziswa ukuyifezekisa inhloso yocwaningo. Kuzothi kanti kubuzwa kubantu bangakhohlakali ongoti, omakadebona. Banolwazi oseluhloliwe lwathenjwa yisizwe.

Isahluko sesibili kubhekwa umuzi wesiZulu njengekhaya akhulela kulo umntwana. Ikhaya ngokwalo lingumqeqeshi isibili. Abantwana bafunda ekhaya ukuhlonipha abanye kanye nabadala. Uhlonze lwekhaya lubonakala kumntwana okhuliswe yilo. Asifiki isikhathi lapho abantu bethi: “Lokhu kwakhulela esimpontshini njengephela.”

Kulesi sahluko kubhekwa izindlu nokubaluleka kwazo. Kubhekwa uthango, isibaya nemithetho yokusingatha lezi zakhiwo. Kusekhaya lapho abantwana befundiswa ngezimakade ezinjengoMvelinqangi noNomkhubulwana. Kulesi sahluko abantwana

bafundiswa ngenhlonipho yempahla, izinkomo nezimbuzi. Bafundiswa ngobungcwele bobisi nokuphathwa kwalo. Imfundiso ihamba ize iyofika ebulongweni imbala. Nabo buphathwa ngenhlonipho njengobisi. Kulesi sahluko kubukwa ukuphathwa kwamanzi phakathi komuzi wesiZulu. Abantwana bafundiswa ukungahambi ebusuku funa badibane nemimoya efuqayo. Abantwana bafundiswa inhlonipho yokungabizi amagama abantu abadala. Bafunda nokuthakazela okusigwalisa nswi isiZulu.

Isahluko sesithathu sigxile endlini kagogo njengesizinda okhalweni lokukhaliphisa abantwana. Kukule ndlu lapho abantwana beqoqana khona ngezintambama bezofunda ubuchwepheshe kuninakhulu. Yiyo le ndlu eyisizinda sezinganekwane, iziphicaphicwano, imidlalo yokufunda ukubala izinyoni. Kukuyo le ndlu lapha abantwana befundiswa khona imilolozelo yokuthulisa abantwana. Abantwana bafundiswa ngabathakathi nemikhovu.

Isahluko sesine sibheka imidlalo yabantwana njengesu lokubakhulisa. Kunezinhlubo eziningi zemidlalo ekhulisa imiqondo yabantwana. Kulesi sahluko kubalwa okhelekhele, ukubala izinyoni njengomdlalo. Ukudla iphaphu kungumdlalo omkhulu wabafana ekwaluseni. Abantwana bafundisana ukuzingela amabuzi neminye imidlalo.

Isahluko sesihlanu silandela abafana ekwaluseni nalapho behlangana nezinyoni. Abafana bafunda ngezinyoni ezingadliwa nezidliwayo. Kufundwa ngomthelela wezinyoni esintwini. Ezinye zingabahlonzi bezikhathi, zibikezela ihlobo. Zivusa omame ukuba batshathe amakhuba bayolima. Kubukwa nendlela ezizalela ngayo. Lezo zinyoni ziwondla ngani amaphuphu azo. Ezinye izinyoni ziphila ngokusizana ekufukameleni amaqanda nasekondleni amaphuphu. Kukhona ezinye izinyoni ezidla ezinye. Ezinye zilusizo, zilayela abafana izinyosi. Kunezisho nezaga zesiZulu ezisuselwa ezinyonini.

Isahluko sesithupha siyingqikithi yalolu cwaningo. Kubukwa abantwana bengena ezigabeni ezehlukene, bengena ngemigidi nangamasiko. Kulesi sahluko kubalwa ukuklekla namasiko okukusingatha. Kulesi sahluko kukhulunywa ngesiko lokusukula. Lisingathwa kanjani leli siko. Abantwana balandelwa base bakhule, amantombazane

aphuke. Uma intombazane yephukile, isingathwa kanjani imicimbi yalokho kwephuka. Uma umfana eshaywe izibuko, kwenziwa njani ukusingatha leyo micimbi.

Isahluko sesikhombisa kubukwa abantwana baze bakhule. Uma sebekulesi sigaba babe sebexibulana beshelana belungisela ukuganana. Kukhulunywa ngamacece ahlanganisa abasha. Abantwana bakhula phansi kweso elibukhali lamaqhikiza uma bengamantombazane. Bakhula phansi kweso elibukhali labanewabo uma bengabafana. Abantwana bafundiswa indlela yokuziphatha uma benosofasilahlane babo.

Isahluko sesishiyagalombili siveza isihlaziyo lapho kuhlaziywa khona ucwaningo. Kuvezwa nezincomo ezingalandelwa ukuvula amehlo omphakathi ukuze usizakale ezinkingeni zawo. Izincomo zikhuthaza kakhulu umuzi oNsundu ukuba unamathele emagugwini awo okuyindlela amasiko nenkolo yoMdabu ukuze kuthi noma beqhuba ngendlela yesilungu kodwa bangakulahli okwakubo okuyindlela yawokhokho babo. Kulesi sahluko kubesekuboshwa onke amafindo abengakaboshwa. Aboshwa aqiniswe kube isiphethiwe-ke imbenge.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Kuyezwakala kubaba! Kuyezwakala kumama! Zwana entombini yami emhlophe! Zwana kumfana wami, ngibambeni bafazi. Ngasha incuphe! Ye hee! Lidla lilodwana! Uyothi wabonani wemfazi ongazalanga! La magama awayiyo indlala ezweni lakwaZulu. Lo msindo wentokozo nokungcwenga uzwakala emizini yonke enempumelelo yabantwana. Amakhosikazi asuke ejabule, ejabulela impumelelo yabantwana bawo. Kungaba bayagana noma bayaganwa. Lo msindo uzwakala uma omalokazana beletha imibondo yobuhle, bezocubuza emzini. Kokunye lo msindo wokuhalalisa uzwakala uma kungena amabheka abantwana. Izinkomo ziza nabakhongi bezofuna ilanga lomgcagco. Izinjabulo ezinjalo ezenza umZulu ajaje, azincome ngokuzala kwakhe.

AmaZulu ayazi ukuthi ukuzala abantwana bachume kuyinhlanhla efanele ukubongwa ezithunzini zomuzi, ezinyanyeni. Abanye abantu bayazala kodwa bangachunyelwa lutho. Kuzwakala abantu sebethi: 'Wo wabola uboshiwe ugwayi kaKholo' noma uzwe abanye bethi: 'Lesi esathunywa ugwayi sabuya nomquba.' La magama akhomba ukuthi kuzelwe ukuzala kodwa abantwana abanampilo ejabulisayo. Abanye bathi: 'Aziphelelanga,' noma bethi: 'Zakhala kanye zehla.' Uma umntwana ekhombisa ukuphila kuba nesasasa elikhulu.

UNyembezi noNxumalo, (1966:100) bathi:

Kwabe kuligugu kwaZulu ukuthola abantwana njengoba kusenjalo namanje. Umakoti ongabatholi abantwana wayelashwa kucelwe nasemadlozini ukuba amsize.

Kuke kwenzeke umakoti angazali kanti akasiyo inyumba. Uma kunenkinga efuze lena kuqale kuzanywe ngamakhambi, uma kungenzeki lutho kunhlanga zimuka nomoya, abadala bayaqala baxhoze mphini mumbe kugcine sekuyiwe embhulweni kuyobuzwa kosiyazi ukuthi uthi luxake eguleni nje ngani? Ezinye izinto ziyanukwa embhulweni uma imihlahlo yomuzi ikhanya. Kuze kuzwakale nokuthi abaphansi basolani uma besola okonakele, bathi lolo lulaka alubhulwe ngani. Kokunye bathi umlobokazi akagaye enze ukhanjana egameni labalele lubekwe emsamo kushiswe impepho kushwelezwe. Kokunye kubanjwe nesiphohlohlwana, kuchithwe igazi egameni labo. Inyama yembuzi leyo ilale emsamo ikhothwe abaphansi, bajabule bese bemupha umlobokazi amaqanjana.

Uma umakoti lo engumhlobo onenhlanhla usibamba masinya isisu. Uzwe abantu bomuzi sebehlangana ngamakhanda bethi: umlobokazi usemuhle, besho ukuthi usezithwele noma-ke beqonde khona ukuthi usemumethe. Uqala khona lapho-ke umsebenzi wokumhlelela umntwana esesiswini. Unakekelwa ngezimbiza nezihlambezo zemithombe nangeminduze. Kusetshenziswa nomuthi ihlamvu lapho umuntu ezikhethela khona ubulili bomntwana azomzala. Umntwana womZulu unakekelwa ngamasiko engakabonwa yilanga. Kunemikhuba egcinwayo umntwana esesiswini, ithi ingagcinwa ilungise isimilo sakhe engakazalwa. Uma umlobokazi efisa ukuzala umntwana obukeka kahle futhi ozothile, kunezicana okudinga ezigcinile ukuqinisekisa ubunjalo bomntwana.

UNyembezi noNxumalo, (1966:100) bathi:

Umuntu lapho ezothola umntwana efuna abe muhle
futhi abe nomoya omuhle, azothe, wayeyaye aye
emfuleni ayobuka amanzi lapho ecwathe khona,
azibuke naye kuwo.

Njengoba ekhulelwe nje umakoti kuligugu elikhulu ukuba azale umntwana ofana nabantu bekhaya, afuze ekhaya. Nakhona uma ezalwe wangafana nakubo kodwa wafana nakomalume, ikhona indlela engamenza afane nekhaya lakwabo.

Uthathwa ngabadala bomuzi bangene naye esibayeni bamhudule esibayeni bethi: ‘Buy’ ekhaya!’ Imilingo yesibaya! Umntwana uvele ajike afane nakubo! Olunye ufuzo luyenziwa ngemithi yesihlambezo somlobokazi. Imithi yesihlambezo iyadidiyelwa okhambeni icotshelwa inyanga yezihlambezo. Kwenziwa inkatha ibekwe emsamo endaweni yamathongo. Ukhamba noma uselwa oluphethe lo muthi kuhuqwa ngebomvu, lubekwe emsamo luvuliwe. Lo muthi awenganywa muntu njengoba usendaweni ejulile.

UMpungose, (2010) ubeka kanje:

Oselweni lwesihlambezo kudidiyelwa imithi enjengeminduzi, leyo-ke eyokuqoka ubulili. Kufakwa amaxolo nezingxatshana zombhombe ukuze umntwana uma emilile axebuke. Kufakwa nentelezi umvuthuza ukuze kuvuthuke yonke imithi yabathakathi.

Lolu khamba lubekwa emsamo, umakoti nguye oluphehla njengobulawu aluphuze. Ukuze azale ingane efana nabantu bomuzi umakoti uyaye aqoke ingane ayithandayo nafisa ukuzala ingane enjengayo, kuba yiyo ewengamayo lo muthi. Abadala bathi uma le ngane izibuka kulo muthi inika igunya izinyanya ukuba zibumbe umntwana ofana nalo mntwana okhethwe umlobokazi. Kungaba ingane yalapha ekhaya noma ingane yasemndenini oluzalo lwalapha ekhaya.

UNyembezi noNxumalo, (1966:101) bathi:

Futhi isihlambezo sasisetshenziswa ukubumba isimo sengane esiswini sikanina kanje: Komunye umuzi kukhona ingane ethandwa ngulo nkosikazi okhulelwe, yayithathwa ime njalo yengame isihlambezo esiphuzwa yile nkosikazi. Kwakukholwa yikuthi ingane ayoyizala iyofana nalena ekade yengama isihlambezo sakhe ngesithunzi sayo.

Lesi senzo sikhombisa ulwazi olunzulu lwamaZulu kwezemithi, bayazi ukuthi njengoba isihlambezo senzelve inkatha sabekwa emsamo sibekwe ezandleni zezinyandezulu. Njengoba lolu khamba lugcotshwe ngebomvu, ibomvu inhlabathi yokuhlonipheka yabaphansi.

UShabangu, (1996:87) ubeka kanjena ngebomvu:

Ibomvu yinto yabadala. Liyisiko lokuthi uhleli emgonqweni uzilile. Kuqala ithwasa lalizila ngokuba lihlale emgonqweni lapho lingezubonwabonwa khona. Uma ungaligcobile ibomvu amadlozi athi uhamba nqunu. Ngakho-ke ibomvu liyingubo yamadlozi azila ngayo..... Uma ithwasa ligcobe ibomvu lisuke lihloniphile, lihlonipha abadala (abaphansi). Ngakho-ke ibomvu liluphawu lwenhlonipho.....

Emsamo lapho kubekwe khona lolu khamba kuyindawo ehloniphekileyo lapho kungeke kwenzeke ukuba abantu bagcogcome khona. Umuntu onokusondela eduze kwalolu khamba usuke ebizwe nguye umakoti ngenjongo ethile njengoba eyaye abize le ngane ayithandayo ukuze ilwengame maqede ishiye ufuzo. Ukuzala nokwanda komndeni kungumcimbi ophethwe kwelabaphansi. Kuke kwenzeke umlobokazi angabambi kanti abaphansi badiniwe, badinwe okuthile okuyokuthi kungashwelezwa kuvuleke izinhlanhla. Umcimbi wokungatholi abantwana akuyiwona owasemzini kuphela kodwa nakubo kamakoti bashayana ngamakhanda phela badla izinkomo zabantu. Badla ilovu badl' inkomo yasodwini!

Ngemuva kwemizamo emikhulu ezanywa imindeni yomibili uma ingaphumeleli, kubhekeke ukuba abakubo kamakoti bakhipe intombi encane iyovusa indlu kadadewabo. Le ndaba yokuvusa indlu uma unkosikazi engazali iyatholakala eBhayibhelini Elingcwele, (Genesis, 16:1-16) ithi:

USarayi umka-Abrama wayengamzaleli umntwana; kepha wayenencekukazi yaseGibithe, igama layo linguHagari; uSarayi wathi ku-Abrama: Bheka-ke, uJehova ungivalile ekuzaleni, mawungene kuyo ncekukazi yami; mhlawumbe ngingakwakhela ngayo. U-Abrama walalela izwi likaSarayi. USarayi umka-Abrama wathatha uHagari waseGibithe, incekekukazi yakhe, wamnika u-Abrama indoda yakhe abengumkakhe.

Abantwana abazalwa ngalolu hlobo lwesihlelo bethulwa eNdlunkulu kunkosikazi omdala. Baba yifa laseNdlunkulu badle nefa lakhona. Uma unkosikazi ebuye azale abanye abantwana, kungaba umbono kaSokhaya ukuba amuphe abanye abantwana babe ngabakhe naye. KwaZulu yayingekho indlu evalwayo ngoba unkosikazi waleyo ndlu engazalanga. Izingane zazingeyona impahla yendlu ethile kodwa izingane ezomuzi futhi kusemandleni kaSokhaya ukuzaba futhi angaphikiswa muntu kulokho akwenzayo. Belihlonishwa kakhulu izwi likaSokhaya.

UKrige, (1936:61) uthi:

Such step will, however, not be taken until the woman herself and her family have done all in their power to promote conception. It may be that the woman be witched or she may be victim of an angry or spiteful ancestor, for reproduction of the species is regarded as the work of the ancestors of whom it is said: "They can make a man in the dark without seeing him."

Kuthunywa intombi encane ukuba iyovusa indlu kadadewabo. Lesi senzo siba yigxathu elibuhlungu ngoba izingane zomfazi zisuke sezizobukana ngeziqu zamehlo, sezizoba ozakwabo zibange indoda. Nokho isiko yisiko akukho okungenziwa. Ithi ingazala le ntombi ezovusa indlu abantwana ebatholile bethulwe enkosikazini endala. Labo bantwana baba ondlalifa basendlini enkulu futhi ababalelwa endlini kanina obazeleyo.

UGenesis, 30:1-4 uthi:

URaheli esebonile ukuthi wayengamzaleli uJakobe umntwana, uRaheli waba nomhawu ngodadewabo, wathi kuJakobe ngiphe abantwana, funa ngife. Intukuthelo kaJakobe yayisivuthela uRaheli wathi, “Ngisesikhundleni sikaNkulunkulu okwenqabele isithelo sesizalo na?” Wathi nansi incekekazi yami uBiliha ngena kuye, ukuze azalele emathangeni ami, ngakheke nami ngaye. Wayesemupha uBiliha incekekazi yakhe abe umkakhe uJakobe wangena kuye. UBiliha wakhulelwa wamzalela uJakobe indodana.

Uma abantwana sebezilwe kuba umsebenzi womuzi wonke ukubakhulisa. Bakhuliswa ngokunakekelwa, befundiswa ukuhlonipha abantu abadala futhi befundiswa ukuhloniphana bona bebodwa. Isaga sesiZulu esithi: ‘Kuhlonishwana kabili,’ sigcizelela ngenhlonipho evela ndawo zonke, umntwana ehlonipha abantu abadala nabantu abadala behlonipha abantwana kuze kufezeke ukukhulisa abantwana okuhle.

USamuelson, (1929:353) uthi:

The children were early taught the strictest respect towards their parents, and elders and were made to observe the lessons under penalty of unfailing chastisement. Children were the special care of the mothers and womenfolk, and were not allowed to go into quarters where men were or mix with them unless they were specially summoned there for some order or instruction.

Abantu abancane babengenakukhuluma nabantu abadala bebabheke ngqo emehlweni. Abantwana bebefundiswa ukuba bawathobe awabo amehlo uma bekhuluma nabantu abadala. Abantu besimame bona kudinga bafole babambelele emadolweni ngezandla zombili. Kungenjalo kudingeka baguqe phansi uma bekhuluma nabantu besilisa. Kuyahlonishwana kwaZulu, omunye uthobela

omunye kunganakiwe ukuthi ungakanani. Amadoda akhona athi: ‘Kasibanibani, mntanami’ uma ebiza amakhosikazi awo.

Uma esabela amakhosikazi akwaZulu athi: ‘Ndosi’ uma kanti uSokhaya enguCele. Kuyahlonishwana kwaZulu, omunye uthobela omunye noma uyintanga noma mdala. Abantu bakwaZulu bamkhulisa benenjongo enhle umntwana wabo. Basuke benenjongo yoBuntu. Benza konke okusemandleni abo ukumbumba njengobumba lona olubunjwa luseva. Kanti njengamaphuphu angakandizi ngoba engenazo izimpiko, bafundiswa izindlela zobuntu besebancane. Kugcwaliseka isaga esithi: ‘Zibanjwa zimaphuphu.’

1.2 Izinhlolo zocwaningo

Lolu cwaningo luhlose ukuvuselela nokugcizelela ngamasiko nemikhuba yesiZulu yokunakekela abantwana.

Ngalolu cwaningo kuhloswe ukugcizelelwa ubumqoka bokukhulisa abantwana ngenhlonipho.

Lolu cwaningo luhlose ukujejeza emuva lapho uZulu wonkana evela khona endabukweni. Bekuphilwa kanjani? Bebekhuliswa kanjani abantwana basendulo? Nakuba zingeqoqwe zonke izindlela ababekhuliswa ngazo kodwa zikhona ezisangasebenza nanamuhla lokhu.

Ukubheka emuva kungawasiza amaZulu ukuba alahle umqondo wokubhunguka, ocabanga ukuthi usikompilo lwaseNtshonalanga yilonalona okungelona iqiniso ngoba amaZulu anosikompilo oluhle noluphelele. AmaZulu aphile ngokwawo iminyaka ngeminyaka. Kumbe ukubheka emuva kungasiza ukuvuthuza osekwahlwa ezaleni. Inhlosongqangi yalolu cwaningo ukuvuselela amasiko esiZulu aseya ngokuya enyamalala.

UMakhanya, (1996:6) uthi:

Isiko liyigugu nomlando wempilo yesizwe ngesizwe,
esiziqhenya ngalo..... Isiko liyinto ebucayi edinga
ukugcinwa, ilondolozwe njengezikhali
zamaNtungwa. Isiko lidinga ukudluliselwa
kwizizukulwane ezithile empilweni yomuntu
ngomuntu, kuye ngezigaba namabanga okukhula
kwakhe.

Lolu cwaningo luhlose ukubuyisa umgqumo nesigqi sesiZulu esitholakala
kwimilolozelo. Imvuselelo ingayo leyo mpinda yokuphindaphinda ezwakala
kamnandi ezindlebeni zomntwana obekhala kodwa kuze kubekhona umzwelo othi
ake athule alalele kanti sekufezeka inhloso yomhayi womlolozelo. Inhloso
bekuyikho ukuthunduzela nokududuza abantwana.

UMsimang, (1975:83) ubeka kanje ngomlolozelo:

Obani laba?
Ozitho magwegwe
Benzani lapha?
Bamb' umgubane
Bawunikwe ubani?
Bawunikwe uDlokwakhe.
Dlokwakhe muphi?
WakwamaSasane
USHishiliza imbuz' emnyama
Uphondo lwayo umpijolo
Ngeke ngiye khona
Ngagudulw' izife
Ngaphuma ngingila
Yangangoxamu
Uxamu lahoqoza
Umalamb' adl' ubulongwe
Iziziba zinde, Emazibukweni!
Nombuzi Vuka!
Ngivuke kanjani?
Ngibulewe njena
Abafana bakwaThabethe
Thabethe muphi?
Yena lona osenhla

Shay' inkomo ijunjuthe
Umsila wenja uyanuka
Uthi: Phu! Phu! Phu!

Lo mlolozelo mude kodwa uyalandeleka futhi ukuphindaphinda kwawo kuyayithatha indlebe kuthi ngilalele. Lobu buciko nobunkondlo buyayifeza injongo yabo ngoba umntwana obekhala uyathula uma ezwa lesi sigqi nomgqumo wesiZulu.

Inhloso yalolu cwaningo ukuba umZulu ake abuyele emuva ngomqondo ake ayobheka kwakuqondweni uma okhokho babehaya le milolozelo. Indlela ehleleke ngayo inobuchule obumtoti ezindlebeni. Imilolozelo inothisa inkulumo yomZulu ifundise IsiZulu esiphusile. Kuba umsebenzi wakhe umntwana ukuba aqondisise amagama ashiwo umlolozele.

UMsimang, (1975:82) uthi:

Nank' amangebezana
Emva kwembiz' enkulu
Thath' abe mabili
Ushiye libe linye
Ushiyel' umntwana!
Owa! Owa! Owa!
Nant' ubhec' esilevini
Owa! Owa! Owa!

Inhloso yalolu cwaningo ukuvuselela izinto zamaZulu akhuliswa ngazo, imilolozelo, izinganekwane neziphicaphicwano. Kuvuselelwa nemidlalo ababechitha ngayo isizungu okhokho. Leyo midlalo inemfundiso futhi iyawuhlakaniphisa umqondo womntwana, igxilisa izinto zobuntu nenhlonipho yesintu. Izinganekwane zona zinesifundo okudinga umuntu nomuntu azitholele sona ngayedwana ngoba asimenyezela. Into nje kuvele kuthiwe cosu cosu iyaphela! Imibuzo evuka engqondweni umuntu uziphendulela yena ngayedwa. Inganekwane inesixwayiso sokuba abalaleli bayo bangangeni esikhebeni abangena kuso abalingiswa bayo basendulo.

Izinganekwane zilalelisa abantwana izinto ezinesifundo esiyobaphelekezela impilo yabo yonke. Ziyafundisa, ziyaqwashisha, ziyaduduza uma kunesidingo sokwenza njalo. Zifundisa abantwana ubugagu uma kunomuzwa okufanele noma kanjani uzwakale, kuyahlatshelelwa abalaleli bathi phapha! Balalele njengalena yamavukuthu nentombazane ethi:

Webaba nakhu ngemuka
Webaba nakhu ngemuka
Namajuba ntonto.
Mbekeni, ngimbone
Mbekeni ngimbone!
USibhax' engaka
Nengxabu yakhe!

Kuloku kuhlabelela kubakhona umzwelo wosizi noma wenjabulo. Lokhu kusiza kakhulu ukudweba indlebe yomntwana ukuba alalele.

UMagwaza, (2010) uthi:

Bekuhlukana ngezigodi nolwazi kwezinye izindawo umntwana ubesukulwa kusukela eminyakeni emithathu kuye kuyokuma eshumini nanye, inqobo nje uma engakathombi. Umfana ubesukulwa kube kanye kanti intombazane ibiphindwa kuze kube kabili.

Lolu cwaningo luhlose ukuhlela abantwana ngezigaba zobuntanga nangokufinyanisana enkundleni. Lezo zigaba zibe nabaphathi abanelihlo elibukhali kubantwana. Labo baphathi babe ngabalawuli bamantombazane nabafana abakhulayo. Njengokuqala kubekhona amaqhikiza okuyiwona aphephe amantombazane asakhulayo, amatshitshi nabafana nabo baphathwe abanewabo. Kulesi sikhungo samasiko abafana bafundiswe indlela yokuhlangana namantombazane ephephile. Bafunde nokungahlangani nabalingani babo ngegazi bangamekezani kodwa abafana bafundiswe ukuwavikela amantombazane ezifeni

zocansi nasekukhulelweni okungahleliwe. Okungukuthi abafana bafunde ukusoma ukuze bangangeni esibayeni somnumzane.

Lolu cwaningo luhlose ukuvuselela uthando lokuthanda imvelo, izimila kanye nezinyoni. Uma imvelo ingathikanyezwa nezinyoni ziyekwa zikhululeka kungenza abavakashi babe nesasasa lokuvakashela kwaZulu bezobona izinyoni ezingekho ezweni lakubo.

Lolu cwaningo luhlose ukuvula izindlebe zabantwana nezakhi ukuba kezilalele umculo omnandi wamaphimbo ezinyoni. Izinyoni zingabahlobo abakhulu babantu.

ULushozi, (2010) uthi:

Ngenxa yobuhlobo obuphakathi kwezinyoni nabantu amaZulu asaze ayihumusha imisindo yezinyoni, ayihumushela esiZulwini. Kangangokuthi akukho nyoni kwaZulu ekhuluma ulimi olungaziwa umZulu. Zonke zikhuluma isiZulu.

Abantu bakwaZulu bayihumusha yonke le misindo nemilozi, eminye ivusa onozala ukuba batshathe amakhuba bayolima.

Njengoba uMpungose, (2010) ethi:

Bekuthi kungethwaswa ihlobo uzwe ngayo uphezukromkhono esho ngelipholile izwi ehlanzeni ethi: 'Phezukromkhono! Phezukromkhono.'

Abantu bakwaZulu baxhumanisa lo msindo nokwethwasa kwehlobo lapho bonke abantu kudinga batshathe amakhuba baye ezichakeni zabo bayokwendulelisa. Kukhona nezinyoni ezingabikezeli hlobo kodwa eziqhamuka sezincoma ukuba mdokwe kwamabele avuthiwe njengejuba.

UNtuli noNtuli, (1982:1) bathi:

Amdokwe amdokwe,
Amabele avuthiwe,
Amdokwe ehlanzeni.

Amajuba awafani nophezukomkhono bona bayakubikezela ukwethwasa kwehlobo ngabe kungcono ukuba yibo laba abawabonayo uma esevuthiwe amabele. Manje kusuka izinyoni ezingabanga usizo ngenkathi kulinywa sekuyizo ezibonayo uma amabele esevuthiwe. Miningi imikhuba yezinyoni zakwaZulu, ezinye zaziwa ngemikhuba yazo. Ezinye zidla ezinye njengeqola elibamba ungedede lize licule.

UCele, (2010) uthi:

Sambamb' ungedede
Samchom' othini
Samudl' eselungile
Esemakhakaxhaka.

Le nto yeqola yokudla ezinye izinyoni ingumoya walo kanye nabanye abahlobo balo.

UMathenjwa, (1998:88) uthi:

Halala nyoni emaphikophiko
Kithina ufana neqola
Inyoni edla ezinye
Kodwa wena udla iziqu.

Ezinye izinyoni zexwayisa amantombazanyana athanda ukugana, ziwaxwayisa ngokuthi awangendi ehlobo ngoba akumsebenzi uyamuka lena emzini. Leyo nyoni ubantwanyana, izwakala isho ngengila ithi:

Bantwanyana ningendi!

Bantwanyana ningendi!

Ubani umuntu ongasigxeka lesi senzo sale nyoni? Ayigangi kodwa iyexwayisa.

‘Bantwanyana ningendi!’

Uma bengezwa labo bantwanyana iyandiza ibashiye kodwa bona sebeyozibonela uma bengalalelanga. Ezinye izindaba zezinyoni ezendabuko nokudalwa njengombango wobukhosi bezinyoni obahlwithwa ungcède ngobuqili njengoba aphenhula isikhova isitha sezinyoni. Isikhova saze sahamba ebusuku ngakho lokho ngoba saxabana nezinyoni kubangwa yena ungcède.

UMhlongo, (1987:26) uthi:

Konakala lapho-ke sathi ukuba sizwe elokufa (isikhova) sashaya sachitha. Kude! Kude! Sibhayiza sihwabhuzela ngamaphikokazi saye sayongena efukwini ehlathini elincane. Zasifuna, zasifuna izinyoni, lutho. Zehluleka kusukela ngalelo langa, isikhova asibuyanga sandiza emini. Saqoma ukuziphumela sindize ebusuku.

Kukhona nesikhombazane sona sibanga olumuncu usizi ngenxa yokuthathelwa kwaso abantwana baso. Lo msindo waso olusizi yiwona ovame ukuzwakala enkangala kanti ngokujwayelekile leli juba livame ukuzwakala kunokuthi libonakale. Linomsindo obanga usizi othi du! du du! du du.

U-Oliver, (1978:97) uthi kwaZulu bathi lithi:

Ngazalwa ngingedwa kwase kuf’ ubaba, kwase kuf’ umama. Ngizwa inhliziyo yami ithi ndo! ndo! ndo!

Izinyoni zakwaZulu ziyakhuluma futhi zinjalo nje zikhuluma isiZulu. Kanti ezinzulwini zobusuku umuntu uyazizwa izinyoni ezingalali ezingakabuthi quthu

ebusuku ubuthongo. Uma umuntu elalelisisa kahle angahle abezwe ozavolo bezibalisela ngemisebenzi abangayenzile ebahlalele. Uzavolo uhlobo oluthile lukafukwe. Umuzwa ethi:

Zavolo sengel' abantabakho!
Zavolo sengel' abantabakho!

Lolu cwaningo luhlose ukuvusa umqondo ezinganeni zasemakhaya nezasemadolobheni ezingasazi lutho ngezinto zemvelo zasemakhaya ezinkalweni ezivulekile nasemahlozini ehlanze.

Ucwaningo luhlose ukuba abantwana babe nolwazi lokuthi kukhona izinyoni zasemini, ezasebusuku, ezehlolo kanye nezasebusika. Kukhona izinyoni zenhlanhla kanye nezamashwa.

1.3 Ingqinamba yocwaningo

Kuyesabisa ukubona izinga ezishabalala ngalo izinto ezingamagugu kaZulu. Uma kungathula kuthi cwaka kungabibikho muntu ophuthuma lokho uZulu asasele nakho koba yihlazo, uma abantwana bebuza ngezinto obekuphilwa ngazo ezizobe zingasaziwa muntu. AmaZulu azimelele emasikweni nasemikhubeni yawo, uma eyekwa eshabalala bayokhuliswa kanjani abantwana bawo? Kusemqoka ukuba aphuthunywe avuselelwe besekhona nabantu abangayikhomba indlela abegcinwa ngayo lawo masiko.

Ezinhliziyweni nasezingqondweni zabantu banamuhla asebabhungukela emadolobheni sekulukhuni ngisho ukwenza isiko lembeleko uZulu abephila ngalo. Sebelahlekelwe indlela yokuligcina. Ukudibana kwezizwe emadolobheni kulethe enkulu inkathazo ngoba umZulu usegcina amasiko amaXhosa, umSuthu usegcina amasiko amaSwazi. Lokhu kudideka babuya nakho beze emakhaya bazodida abanye.

UMpungose, (2010) uthi:

Uma kukhishwa intombazane iyogana
ayincanyiselwa ekhaya kwabo kodwa izinkomo
zozimbili eyokuncama neyomqholiso ihlatshelwa
kwamkhwenyana. Ayaziwa leyo nto kwaZulu.

Lolu hlobo lwesiko lwenziwa amaZulu aseNingizimu ngaleya kweTheku. Leli siko aliyiso isiZulu lifanelwe linqandwe. Uthole ukuthi namaZulu asenyakatho nawo asenza kanjalo ngenxa yokudibana ekuhlaleni emadolobheni. Lokho kufanele kukhuzwe kwenziwe okuqondile. AmaZulu kufanele enze okwawo koMdabu okungenamthelela kamakhelwane. IsiZulu sime sibe isiZulu.

Izwe lonke lakwaZulu lisibekelwe isifo sengculaza. Nokho kungasiza ukubamba amaphushana lana, abantwana bafakwe umqondo omusha ngempilo. Izindlela ezisheshayo eziphucuzekile azisisizi isizwe kodwa sifa nazo. Izindlela ezinjengejazi lomkhwenyana uma kwenziwa ucansi. Indlela engcono ukubamba izingane ezincane zifundiswe ngempilo eyisiZulu phaqa njengokuthi uma umfana ethokozisana nomlingani wakhe ngokocansi (behlobonga) kufanele asome, bangahlangani ngegazi ukuze bavikeleke kulesi sifo bavimbe nokukhulelwa okungenasidingo.

Kunezikhungo ezicwaninga ngobusayensi baseNtshonalanga eziyimizamo yokuvimba ingculaza. Kufanele kubekhona futhi izikhungo zokucwaninga ngendlela yesiZulu. Kuvuselelwe amasiko kubuyiswe isiko lokusukula. Abanye abantu bangathi kanjani ngoba leli siko liyingozi. Nalo ucwaningo lwaseNtshonalanga luyingozi kodwa aluyekiwe. Imithi le ehlohlwayo ihlolwa kubantu abazinikele babeka impilo yabo ebucayini. Uma kungayiwa phakathi nezwe lakwaZulu lapho leli siko lokusukula lisanda kuphela khona bangatholakala abantu abasukuliwe bona luqobo nemizi eyayizikhungo zokusukula. Uma kungenziwa imizamo isizwe sikaPhunga noMageba siyaphela yilesi sifo. Isikhathi sibi ukuphuthuma kungasindisa isizwe.

Lolu cwaningo luzama ukuzwisa abantwana izinto eziphusile kunjengomabonakude abahlohla abantwana ngezinto ezibulalayo. Kuthi kanti abantwana basebancane umabonakude abatshengise izinto ezinkulu ezibaqhumisa ubuchopho kanti uma besikhona isakhiwo sobuntombi nobunsizwa abantwana bebezotshelwa ngezindaba zocansi kodwa batshelwe kahle sebekhulile futhi batshelwe nendlela ephephile yokwenza ucansi. Lokho kungasiza ukuba abantwana bangathelelani ngezifo zocansi.

Zonke izinto ezithintwayo kulolu cwaningo zizoba usizo ekukhuliseni abantwana ngendlela eqoqekile. Zifakazele isaga esithi: ‘Zibanjwa zisemaphuphu’ noma ‘Lubunjwa luseva.’

1.4 Intshisekelo yocwaningo

Abantwana bebekhuliselwa isizwe, bengakhuliselwa umuzi ngomuzi. Yinto embi lena amaZulu ayihlomula emfundisweni yaseNtshonalanga. Intshisekelo yalolu cwaningo isuswa ukubona ukuthi umuntu nomuntu usezikhulisela yena ingane yakhe kanti indlela eyiyo ukuyikhulisela isizwe ingane. Ngale ndlela yokwehlukahlukana isizwe singabi imbumba, ungakanani umonakalo? Ingakanani incithakalo? Umcwaningi ubone kunesidingo sokubuyela emuva lapho uZulu esahlangene ephethwe njengesizwe esisodwa umuntu nomuntu enake nokwabanye. UZulu echathisana, ekhuzisana, ondlisana, esiselana, ekhalisana, engcwabisana yonke into eyenza ngenhlanganyelo.

Isizwe sakwaZulu siyishiyile inqubomgomo yempilo yesizwe sigquqquzelwa yisikompilo laseNtshonalanga lokuzimela komuntu ngomuntu into engaziwa kwaZulu. Nokho kuyakhombisa ukuthi akuhambi kahle, kumele kubuyelwe emuva lapho isizwe sivela khona.

Ucwaningo luzama ukugubha amasiko obekukhuliswa ngawo abantwana. Luzama ukugcwalisa imiqondo yabantwana ngezinto ezinhle eziphilisayo.

Kuzanywa ukuvuselela izinganekwane zona zinesifundo kunomabonakude. Kuvuselelwe iziphicaphicwano, izaga, izisho namahubo esiZulu. Kulobu buciko kunezakhi ezingamakha umntwana womZulu. Izwe lonke lixakekile likhungathekile ngesifo sengculaza kodwa isiko lona linayo indlela ephephile yokuhlobonga uma abantwana sebefike kulelo banga. Konke bakwenza ngendlela ephephile engenazifo.

ULushozi, (2010) uthi:

Yonke into ibiyenziwa phansi kwemfundiso yamaqhikiza. Abantwana bebefundiswa nezindlela eziyizo zokuzivikela, futhi bengenakuthintana ngegazi ukuze bagweme ukukhulelwa kungesikhathi nokuzivikela engcupheni yezifo zocansi.

Umcwaningi ubuke isiko lokusukula njengempendulo kulolu sizi olwembethe umhlaba. Kubalulekile ukuba abacwaningi bezemithi yomdabu kebalizame leli siko ukuze kusinde isizwe sonkana. Kakubuyelwe emasikweni okwazisana nokuhloniphana ukuze izwe liphephe kubadlwenguli. Ukusukula kwenza ukuba igazi labantwana lihleleke lingashisi ngokweqile kodwa konke abakwenzayo kusukele enhlonipheni nasekucabangeleni abanye abantu.

1.5 Indlela yokuqhuba ucwaningo

Bazamile kakhulu ababhali bezincwadi zamasiko omdabu ukulugcina ulwazi okwakungathi ngokungabhalwa lulahleke. Noma zingeziningi lezi zincwadi kodwa leyo ngcosana iyosetshenziswa ukucwaninga ngempilo yakwaZulu endulo. Basebenzile kakhulu laba babhali baluphengulile lolu lwazi balubeka obala ukusiza isizwe esilandelayo. Eziningi zalezi zincwadi zibhalwe abantu baseNtshonalanga, basihluphekele kakhulu isizwe esiNsundu befuna ukwazi ukuthi kwabe kuphilwa kanjani endulo. Lezo zincwadi zizosetshenziswa ukuphengulula amaqiniso empilo endala ukuze kwakhelwe phezu kwawo ikusasa lesizwe. Kuzosetshenziswa imibuzo ebhalwe phansi, kuzohanjwa kubuzwa

kubantu abadala abanolwazi abalunikiwe iminyaka yokukhula. Kuzobuzwa ngendlela ababesukulwa ngayo abantwana.

UCele, (2010) ubeka kanje:

Kungaba izigaba ezimbili zokukhula, kungenziwa esemncane kakhulu noma-ke esekhulakhulile kodwa engakathombi.

Kuzocwaningwa nangemidlalo yabantwana ngoba nemidlalo yabantwana yayenza omkhulu umsebenzi ekubaqoqeni. Kuzobuzwa ngayo kubantu abadala. Imilolozelo yesiZulu nayo ithwele isikompilo lamaZulu nayo kuzobuzwa ngayo. Abantu abadala bangumtapo wolwazi ohambayo. Umcwani ngi uzophuma engena emizini enabantu abadala ecobelela lolu lwazi funa baze bafe nalo.

Kuyosetshenziswa umshini wesiqophamazwi ukuqoqa nokulonda ulwazi nezinkulumo ezivela kubantu. Zikhona nezindawo ezigcina amagugu esizwe nazo zizovakashelwa kuqoqwe ulwazi kubantu abahlala kulezo zikhungo, abanika ulwazi ezivakashini.

Olunye ulwazi luzotholakala emiqingweni yemiqule esicwani ngiwe (thesis).

1.6 Imidiyo yocwani ngi

- Kuzokhulunywa ngomuzi wesizulu nenhlonipho yawo.
- Kuzobhekwa isibaya nenhlonipho enikwa isibaya emzini wesizulu. Isibaya siyindawo yezithunzi, siphathwa ngenhlonipho efanele, sinjengethempeli enkolweni yobuKristu.
- Kuzokhulunywa ngokuphathwa kwamanzi emzini Wesizulu.
- Ukuphuma nokungena emzini wesizulu nezikhathi okungenwa ngazo.
- Kuzocwaningwa ngezinganekwane, iziphicaphicwano, imilolozelo nezinsumansumane, izaga kanye nezisho.

- Indlu engenhla kwagogo.
- Ukuthomba kwabafana namantombazane.
- Ukuchambusa.
- Zala bantu ziye ebantwini, akukho ntombi yagan' inyamazane.
- Kuzovakashelwa imibono yongoti ukuthi bona bothini ngalesi sihloko

1.7 Ukubaluleka kocwaningo

Lolu cwaningo luzoba usizo olukhulu ikakhulu kubantu abangenalwazi lokukhulisa abantwana babo ngesiko lesiZulu. Bazoqala balandele eduze bazame ukulandela izindlela ezalandelwa okhokho ekukhuliseni abantwana babo. Abazali sebezofunda ukubasingatha ngendlela yesiZulu abantwana babo.

Abazali abasafufusa bazosizakala ngokuthathela imibono kulolu cwaningo bayikhulise ngokungokwabo. Kuzosizakala abagqugquzeli bamasiko bazolufunda bese belandela izinto esezicwaningiwe okungukuthi amaqiniso asehloliwe. Izinkinga eziningi zixazululwa ngamasiko. Lolu cwaningo luzokuba isixazululo sezinkinga eziningi ebezingaxaka isintu. Isizwe sonke sizoba nento esingabambeleva kuyo futhi ibe umhlahlandlela wempilo.

Lolu cwaningo luzohlolwa oSolwazi baqinise amaqiniso alo ngakho, luzobe lwethembekile ngamaqiniso oluwaphethe. Lezi zinsuku ziyizinsuku zemvuselelo yamasiko abagqugquzeli bazoluthatha njengento abangasukela kuyo.

Lolu cwaningo luzoveza isithombe esiyiso somZulu namasiko akhe njengoba esagcinwa emakhaya.

Lolu cwaningo luzosiza ukuba umZulu aqondisise kahle ngokuhleleka komuzi wesiZulu. Luzosiza lolu cwaningo ukuba umZulu azi izinto ezenziwayo nezinto ezingenziwa, izinto ongazikhuluma uphakathi kwekhaya nezinto ezingalokothwa ziphathwe uphakathi komuzi. Kuzokwaziwa nezizathu ukuthi kungani

kungenziwa lokho okungenziwa. Abafundi bocwaningo bazokwazi ngokwabo ukugwema amashwa angenasidingo angabangwa ukungawagcini kahle amasiko.

UCele, (2010) uthi:

Ziningi izinto ezingenziwa emzini wesiZulu njengokushaya ikhwela ekhaya, kungenisa izulu kubhubhe abantu, izulu lehlele ekhaya. Kanti-ke noma izulu seliduma kunenhlonipho yakhona, akumiwa ngezinyawo ngoba izulu liyamlelesela lowo elimthola emile. Kuyahlonishwa kuzothwe.

Abantwana bangena bephuma ezigabeni zempilo kanjalo bagcinelwa amasiko ezigaba.

ULushozi, (2010) uthi:

Kunamasiko asemqoka empilo okumele egciniwe noma sekuthini, njengesiko lomhlonyane lapho umntwana wentombazane ethombile. Imbuzi le ebizwa ngomhlonyane yehlukanisa isigaba sobungane nesigaba sokungena ebuntwini obupheleleyo. Leyo mbuzi kumele yenziwe ukuze umntwana angabi nankinga ekukhuleni kwakhe.

Ngaphandle kwamasiko ezigaba lolu cwaningo luzokhuluma ngezinkomo, ukwelusa, ukusenga namasiko nemikhutshana ezungeze izinkomo. Ukunakekelwa kwezinkomo. Kuzobhekwa nezinto ezenziwayo uma izinkomo zenzelwa iziko lazo. Kwenziwa njani uma izinkomo seziyodla amahlanga. Zishunqiselwa ngani? Kuzokhulunywa nangezinhlobo zezinyoni njengoba zihlangana nabafana ekwaluseni. Izinhlobo zezinyoni ezidliwayo nezingadliwa nobuhlobo ezinabo nabafana khona lena endle lapho zihlangana nabo khona.

Lolu cwaningo luzofundisa nendlela eyiyo eya ekuthandaneni nokusingathwa komcimbi wothando. Luzosikhomba isikhala samaqhikiza nesabanewabo kubafana uma sekuziwa ezindabeni zothando nokuhlobonga.

ULushozi, (2010) uthi:

Indaba yothando leyo iphathwa ngesizotha esiyifanele, iphathwa abanikazi bayo amaqhikiza, noma odadewabo entombini, kanti ngaleya kwamfana iphathwa abanewabo. Kakhulu bobabili abantwana bafundiswa ukuzithiba nokubekezela. Bafundiswe ukuziphatha ngendlela enobunono engenakushiya muntu ekhala noma ekhalelwa yingane. Intombi iba intombi ize iyokhomba umfokazi ngesinqini ingazange imekezwe.

Inhlonipho nokucabangelana kuba semqoka kakhulu kulo mcimbi wokuhlobonga. Isoka alenzi noma kanjani kodwa lenza licabangela umlingani walo. Ukuzala ingane umuntu eyintombazane kulihlazo. Okubi kakhulu-ke manje ekuhlanganeni ngegazi sekungaba yiyo ingculaza negciwane lesandulela sayo.

ULushozi, (2010) uthi:

Leli siko lifundisa indlela yokuziphatha kwezithandani okusemthethweni. Loluhlobo lokuhlobonga lwenza abantu bangahlangani ngegazi kodwa basome. Lokho bekungasiza ukunciphisa amathuba axhaphakile okuthola ingculaza. Indlela nemfundiso ebinikwa abantwana ibibenza bangazitholi izingane ngesikhathi esingesimo. Imfundiso ibibavikela abantwana ngisho ezifeni zocansi, ogcusula namaqondo. Laba bantwana abakhula beluswe isiko bakhula bengenasifo nasici ngoba vele isiko ligcinelwa impilo nenhlalakahle.

Abantwana abakhuliswe ngendlela yesiko lesiZulu bayehluka kwabanye ngoba bona bangena ngesiko ezigabeni ngezigaba zempilo, lokho okubapha impilo ehlahlambileyo enempumelelo.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Umuzi wesiZulu nenhlonipho yawo.

Isahluko sesithathu: Eziko endlini kagogo.

Isahluko sesine: Imidlalo yabantwana yokuchitha isizungu.

Isahluko sesihlanu: Abafana nezinyoni ekwaluseni.

Isahluko sesithupha: Amasiko nemikhuba yokukhulisa abantwana.

Isahluko sesikhombisa: Zala bantu ziy' ebantwini, akukho ntombi yagan' inyamazane.

Isahluko sesishiyagalombili: Isihlaziyo, izincomo nesiphetho.

1.9 Isiphetho

Ngalolu cwaningo kuzanywa ukubamba abantwana besebancane bafundiswe amasiko nemikhuba yesizwe kanye nenhlonipho. Inhlonipho ayiziveleli ngokwayo kodwa iyafundiswa, ifundiswa ekhaya ize iyofundiswa nasekwaluseni. Ekwaluseni abafana bazihlela bona bebodwa. Bazifundise ukuhlonipha izingqwele babuye bahloniphane bona bebodwa njengesaga sesiZulu esithi: “Kuhlonishwana kabili.” Kumele abantwana bafundiswe inhlonipho yesizwe sabo. Ubuzwe buboshelwe emasikweni nasenhlonipheni yesizwe ngesizwe.

Bafundiswa ukuhlonipha abazali, kuhlonishwe ontanga, kuhlonishwe bonke abantu abadala besizwe. Le nhlonipho yedlulela kalula kumaqhikiza nasezingqweleni njengabantu abanikwe umsebenzi omkhulu wokulolonga isizwe sikaMthaniya. Inhlonipho yenza umZulu abe umZulu ngoba umZulu waziwa ngenhlonipho yakhe. Yonke le mizamo namasiko okukhulisa abantwana yenzelwa ukubabamba besebancane njengoba sisho isaga sesiZulu sithi: “Zibanjwa zimaphuphu,” abanye babuye basihumushe bathi: “Lubunjwa luseva,” okungukuthi umuntu uqondiswa kahle esemncane njengazo izinyoni

okuthi ngenxa yokuthi 'zimaphuphu' zibanjwe kahle nanjengalo ubumba olubumbeka kalula luseva, lusemanzi.

ISAHLUKO SESIBILI

2.0 UMUZI WESIZULU NENHLONIPHO YAWO

2.1 Isingeniso

Ayikho indawo enjengekhaya! Ikhaya liyindawo yokusukela, indawo yokuzalelwa, indawo yokufela uma izinsuku seziphelile. Bonke abantu okuhlanganwa nabo ekuhambeni bavela emakhaya. Babunjwa yiwo amakhaya abazalelwa kuwo futhi empilweni yabo baveza wona lawo makhaya. Uma benza kahle, abantu bathi yingenxa yamakhaya abavela kuwo. Kanjalo futhi uma benza kabi empilweni, libuye livele ikhaya, livele kabi. Ezenzweni zomuntu uyakwazi ukufunda ikhaya azalwe wakhuliselwa kulo noma ekhuliswe kabi ungabona noma ekhuliswe kahle futhi kuyabonakala.

Uma kukhulunywa ngekhaya kusuke kungakhulunywa ngazo izakhiwo, izindlu, amageceke, izibaya kanye nothango kodwa kusuke kukhulunywa ngabantu abakhe lelo khaya. Ukhona umehluko phakathi komuzi nekhaya. Umuzi kusho izindlu nezakhiwo kanti ikhaya yiwo umuzi kanye nabalakhileyo. Ikhaya ligcizelela imfudumalo nokwamukeleka okwemukelwa ngayo izihambi nabagobali.

ULushozi, (2010) uthi:

Nakuba sengathi uSokhaya oshaya amaphiko lapha emzini wakhe nokho akunjalo ngoba kubonakala ukuthi uxhaswe yisithembu sakhe kanye namadodana akhe uma esekhulile. Izinto zonke zenziwa ngokubonisana engekho umuntu onguzwilakhe oqonela abanye.

Abantu bomuzi bazihlele ngamazinga abo phansi kukaSokhaya. Kukhona amakhosikazi, isithembu somnumzane naso esihleleke ngendlela elandelekayo. Kukhona inkosikazi endala uNdlunkulu. Inkosikazi yaseNdlunkulu. Nguyena

phinela wenkosikazi lona. Nguyena ophatha isinqindi abe inyama abele isithembu sonke. Ukhona unkosikazi olama iNdlunkulu, ikhohlo. Lona lakhe ngasesinxeleni somuzi uma umuntu eqhamuka ngasesangweni kanti inkosikazi yona yakhe ngasesidleni.

UNxumalo noNyembezi, (1966:39) bathi:

ENdlunkulu-ke yilapho kuhlala khona inkosikazi yomnumzane ezozala indlalifa noma inkosazana. INdlunkulu yiwona mongo womuzi, yilapho kugcinwa khona nenyama yezinkabi uma kuthethwa amadlozi, izikhali zokulwa, kanti futhi nezihambi zifike zisinde eNdlunkulu zethuse iphango.

Amadoda asuthayo aganwa isithembu size sicele eshumini kweve. Nokho uhlelo lwesiZulu luthi, mabili amakhosikazi omuntu. INdlunkulu kanye nekhohlo. Amanye amakhosikazi ayofika ahlelwa ngaphansi kwala makhosikazi kanje: Umakoti wesithathu ungeniswa eNdlunkulu kuthiwe umlobokazi waseNdlunkulu. Owesine ungena ngasekhohlo kuthiwe umlobokazi wasekhohlo. Ikhohlo laziwa ngokuthi aliyizali inkosana. Inkosana ivela kunkosikazi uNdlunkulu. Uma kungabanga kanjalo, inkosana iyovela kubalobokazi baseNdlunkulu.

UCele, (2010) uthi:

Muningi umbango oba semizini yesithembu kodwa uSokhaya ungumlamuli wayo yonke. Uma abafazi bakaSokhaya bengezvani sampela, uSokhaya ubiza inyanga izobahlanganisa ngokubelapha bathandane njengamajuba.

Abantwana bakwaZulu bakhulela endaweni enjengalena ngokuhlela kukayise. Ngenyanga yomndeni, kubakhona ukuthula. Kwesinye isikhathi umuthi uke ungavumi kube nhlanga zimuka nomoya, iwa libheke umoya. Balwe baze babulalane abafazi bakaSokhaya.

Izimpi eziningi zisuswa umbango wefa. Amanye amakhosikazi enziwa ngemithi, aloywe ukuba angabazali abafana kodwa azale amantombazane azoba yifa lezinye izindlu.

UBhengu, (1965:1) uwubuka ngaleli so umbuso wakwaZulu:

Abanumzane babekhumuka imikhaba bekhomba ngophakathi. Ingani imfuyo yayibulala inyoka. Amasi ayeziphihli ehlula izinja nezingulube. Inyama yayiziduli zabasali, amakhanzi ayehlala emenyezela amafutha. Utshwala babungangamanzi okuphala izikhumba. Kwakuyibona okwakuthitshwa ngabo ilanga nokwehlisa ngabo amaqatha. Abantu babelokhu begasela koMkhulu beye kokotha ibandla neNgonyama.

UMsimang, (2006:1) kuzwakala uMaSibisi waseGugwini ezikhalela kanjena:

Yekani! Okwami kuyinqaba khona ngoba akufani nokwabanye. Nami ngangithi uThwala ngiyomzalela indodana kulo muzi wakhe. Igugu. Nami njengoNdlunkulu yaseGugwini ngangithi owakwami ngombusisa ngesipho somfana ozoba yinhloko nomengameli waleli gugu, lapho uThwala esekhotheme kodwa akubanga njalo.

Izinkulamo ezinjena aziphuthi esithenjini, ukubalisa komakoti abacabanga ukuthi izinto azibahambeli kahle nje njengoba balandelwe kabi ozakwabo. Uma isithembu singahlanganiswanga, kuzwakala izinsongo njengalezi ezenziwa uMaSibisi waseGugwini.

UMsimang, (2006:9) uthi:

Labo abasemuva kwami bazobonakala ngombala ngoba yibona asebezoba ngaphambili manje mina ngibe ngemuva kwabo. Ngizobapheka ngembiza encane ngimfunge ubaba eseQhudeni. Wena ufanele

ukuhlabeka ngoba abangani bakho kepha ukuba ububathanda ngabe wabakhuza ngoba ngisuka lapha nje ngiya enyangeni.

2.2 Izakhiwo zomuzi wesiZulu

Kungumsebenzi kaSokhaya ukucaba indawo okuzokwakhiwa kuyo. Kugaywa utshwala, kumenywe ilima. Kucatshwe ngokuhlanganyela noma ngabe sekufanele kwakhiwe, kumbiwa iziza okuzoqalwa kuzo ukwakha.

UMsimang, (1975:3) uthi:

Kungumsebenzi wowesilisa ukuba acabe izihlahla nokunye enxweni elisha. Angenza ilima ameme amadoda azomelekelela. Okubalulekile kakhulu ukuba kuthi zingakambiwa iziza, anxuse inyanga yomuzi izobethela.

Lokhu kubethela kuyimfihlo yomndeni, uSokhaya uhamba nenyanga ayoyikhombisa inxiwa. Ifika enxweni ibethele kube yimfihlo kaSokhaya nenyanga. Lokhu kukodwa kungaba yingozi uma kanti ayethembekile. Ike iqashwe inyanga kanti iyinyanga yezitha njengoba uMaSibisi waseGugwini esho.

UMsimang, (2006:9) uthi:

Futhi angiyi kuXulu ngoba usaba yinyanga yabo. Sala kahle nyoka ndini, sengiyasukuma-ke manje uzongizwa lapho ngihamba khona, isikhuni sizobuya nomkhwezeli manje. Ngingunina kaNcengani ongancengi lutho.

Liyosatshwa izulu kwaZulu. Akwesatshwa lona siqu kodwa kwesatshwa imisebenzi eliyenzayo liwushaya liwubhuqe umuzi wendoda engabethele.

UBerglund, (1976:38) uthi:

The second category of thunder is referred as (elesifazane) and described as being sudden and cracking thunder, accompanied by forked lightning and heavy rainfall often with hail. Informants say that forked lightning and subsequent sudden cracks of thunder is the tongue of an angry woman who speaks frightful things, saying unexpectedly things you did not think would be said by her.

AbakwaZulu babehlukanisa ngobulili izulu leli bathi kukhona izulu lesifazane, ivimbela nezulu lesilisa. Balehlukanisa ngomsindo eliwenzayo uma liduma. Uma liduma likhombisa liphonsa imibani esamfologo lelo koba izulu lesifazane. Liyamemeza njengoba abesifazane benza. Liyingozi leli zulu. Liduma lidle iminga nemitholo. Lehlisa isichotho lithele imvula eyesabekayo. Kugcwala imifula kwemuke abantu nezinkomo. Ubezwa sebethi abakwaZulu “bekufike ivimbela uqobo.”

Kubethelelwa umphezulu ukuze ungaleleseli ekhaya. Ezinye izikhonkwane ezemimnoya. Imimoya eyaluzayo eyehla yenyuka okuthiwa imikhondo. Kuqiniswa ithanga ukuba lingabi isigcono sabathakathi. Kuke kubethelwe nangomathithibala intelezi eyingozi kabi, imbamba athithibale umthakathi aze aficwe ngakusasa endoloza nje ebaleni.

Nawo amaZulu awawazi kahle ukuthi uyini umbani. Abanye bathi uyinyoni abaphosana ngayo abathakathi. Abanye bathi inyoni yezulu ehlala emkhathini.

UBerglund, (1976:38) uthi:

Lightning is claimed to be a bird (inyoni yezulu) sent to the earth by the Lord of the sky. Other say that lightning is fine, but that is the fire is brought to take earth by the bird. Some people

especially South of uThukela claim that the name of the bird is impundulu.

Umuzi wesiZulu wakhelwa phezulu kwezinkolo nezinkolelo ezinjegalezi.

Ukumba iziza kwenziwa ngemuva kokuba isiqinisiwe indawo okuzokwakhiwa kuyo. Lo muzi uqale ungabi nagama kodwa kuthiwe kusethangeni okungukuthi emzini omusha. Kuthi kungaqedwa ukumba iziza bese kwakhiwa izindlu ngokusemqoka bazo. Kuqalwa ngendlu kagogo ezoba ixhiba laseNdlunkulu.

UMsimang, (1975:4) uthi:

Kufuneka zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu ebaluleke kunazo zonke kumnumzane yindlu kanina. Uma esaphila uzongena kuyo, uma esashona izoba ixhiba laseNdlunkulu.

Zonke izinto ezenziwayo ezingukwakha zenziwa ngokuhlanganyela lapho wonke umuntu ebamba iqhaza. Njengoba isiZulu sithi: ‘Akudlulwa ngendlu yakhiwa.’ Bekuhlanganyelwa ngesikhathi kumbiwa iziza, kugawulwa izintingo, kugawulwa imishayo, kuxetshulwa inxoxa, kusikwa ingceba noma kusikwa utshani bokuduza nokufulela. Izihlandla zokwendlala phezulu zona zenziwa ngekhwani nangensikane. Kwenziwa amajiko ngezintambo ezelukwe ngomvithi nangomtshiki. Kuphithiza wonke umuntu wena ndoda wena nkosikazi kanye nomakhelwane. Umuzi wakhiwa ngokubambisana. Kanjalo nommbelo wokwakha isibaya nophico lokusiphica nawo ugxunyekwa ngokubambisana.

UMsimang, (1975:4) ubeka kanjena:

Emveni kokumiswa kwezindlu sekuzokwakhiwa isibaya sibe udedangendlale wesidingilikazi phakathi komuzi, kugcinwe ngokwakhiwa kothango oluzungeze umuzi gimbici... Endulo kwakungalokothwa kuyekelwe umuzi ungabiyelwe.

Imizi inakekelwe ngokubiya ngenxa yokuthi kwakwenzelwa imvali ukuba ingathwali kanzima, kungabi nabantu abangena ekhaya bengaziwa ngenxa yokuthi umuzi awubiyiwe.

ULushozi, (2010) uthi:

Akufohlwa emzini wesiZulu, wonke umuntu kubhekeke ukuba angene ngesango. Ngoba noma zikhona izintuba kodwa umuntu ongeyena owasekhaya angeke azisebenzise nanini izintuba. Izintuba ezabantu basekhaya. Imvali yayineholo eliholayo uma kuhlatshiwe, ihola ingobo. Elinye igama lengobo kuthiwa 'imvali.'

Ezinye izibaya zenziwa ngamatshe ayimithangala. Phakathi esibayeni kubuye kwakhiwe esinye isibaya. Leso esamankonyane okuthiwa kusethombeni. Uma amankonyane lawo eseyimivemve, kuba isihulugu esiba sexhibeni lapho imivemve ikhulekwa khona ngoqhotho lwesikhumba senkomo, isisinga. Imivemve yendlalelwa umquba ukuba ilale phezu kwawo. Lo mquba uyashintshwa kulahlwe lowo osugcwele ihlaka kubuyiswe omusha.

UMsimang, 1975:4) ubeka kanje ngezintuba:

Izintuba zisetshenziswa abaninimuzi kuphela, izihambi nabavakashi bangena baphume ngesango. Akufohlwa emzini wesiZulu. Isango belu liyavalwa ebusuku.... Umnumzane osuthayo unemvali eyakhe ngasesangweni ebheke khona ukuvala nokuvula isango, ukwemukela izihambi nabavakashi. Le mvali kuthi njalo uma kuhlatshiwe ibe nesitho sayo ingobo.

2.3 Umuzi njengekhaya

Umuzi njengesakhiwo wehlukile kakhulu emzini njengekhaya. Izakhiwo kusho izindlu nezakhiwo, izibaya nezinqolobane kanti umuzi, ikhaya kusho abantu abakhe lowo muzi nomoya ovunguza kulowo muzi. Umoya wokwakha

nokukhulisa abantwana bekhuliselwa isizwe. Umoya wokubabumba abantwana bebunjelwa isizwe. Umoya wokubuyisana nokuxolelana. Abantwana bakwaZulu bakhuliselwa emakhaya anjalo. Bafundiswa inhlonipho behlelwe ngobuntanga. Bahlonipha abadala nabo bahloniphane bebodwa njengoba isiZulu sithi: “Kuhlonishwana kabili.”

Uma umnumzane ekwazile ukuhlanganisa isithembu sakhe, umuzi wakhe uvunguza umoya wokubambisana nokuzwelana. Abantwana bakhulela ekhaya elinothando nokubekezelelana. Nokho kuke kwenzeke kungahambi njengokuhlela komnumzane izinto. Zibheke eceleni ngakho abantwana kudingeka bafundiswe ukuzithiba nokubhekakade. Bafundiswe ukuba nesithunzi nokungakhulumeli safuthi. Amanga nokukhuluma izinto ongazibuzwanga kakufuneki.

Abantwana bafundiswa ukuthi noma ngabe bayizwile indaba kodwa baze bangayedluliseli phambili ngoba leyo nto iyiqhatha umuzi. Noma ngabe isithembu silihudula phansi igama likanina womntwana, akuvunyelwe ukuba amtshela unina leyo ndaba ebikhulunywa ngaye. Uma eke wamhlebelala unina, ubuza ukuthi: “Bengikuthumile yini?” Izingane zikhuliswa ngokwesaba ukulanda izindaba.

UMagwaza, (2010) uthi:

Ngake ngezwa isithembu sikababa sihlolile, simbiza ngawo onke amagama umama. Kwathi ukuba afike ngamlandisa ngakho konke ebengikuzwile. Akazange angiphendule kodwa wavele wakhumula ixhama lakhe wangishaya, ebuza ukuthi ubengithumile yini ukuba ngihambe ngimcoshela izindaba.

Ukuzotha izingane ziyakufundiswa nokungakhulumeli phezulu. Ukuzotha kuyafundiswa, kuyisifundo. Njengoba kwenziwa le mizamo kusizwa yena

umntwana ngoba uzokhula agane noma aganwe. Uma engafundiswanga ukuzithiba, angawuphixanisa awubonde umuzi wakhe. Uma eganwe yisithembu kanti unguvovo liyakhapha, angathatha izindaba zale ndlu azise kule ndlu. Abantwana bafundiswa ukuthula bangakhulumeli phezulu.

USchulz, (1982:10) uthi:

The custom involves considerable self control.

Abantwana bayanakekelwa ukuze bemukeleke emphakathini abawakhele. Ukuhlonipheka komnumzane yikho okumbizela amabheka kubakhwenyana ngoba uhlonze nemfundiso yakhe eyenza izingane zakhe ezingamantombazane zende.

2.4 Umthetho nesiko

Imizi kayifani. Izinto ezigcizelelwa ukuhlonishwa komunye umuzi azinakiwe kweminye. Imizi yonke inemithetho ephila ngaphansi kwayo. Lo mthetho awugcizelelwa ngokushiwo kodwa ukuhleleka komuzi yikho okwenza kugcizelelwe amasiko amanye kunamanye. Kuya ngemvelaphi yomuzi nezinto ezazihlonishwa okhulukhulwane balowo mndeni, kube sekuphoqa ukuba lawo masiko kuqhutshekwe nawo njengento engenakuyekwa nanini.

UMagwaza, (2010) uthi:

Njengoba abantu bakwaNgubane benesiko lokunquma umunwe ngeke benze ngokunye nabo bayogxila kulo kuze kube nanininini. Njengabantu bakwaZondi nabakwaZuma bagcaba ubuso babantwana ngensingo. Lelo siko seliyohlala linjalo nanininini.

Kusemqoka ukuba amasiko agcinwayo agcinwe kodwa abantu bangacini amasiko ezinye izizwe noma ezinye izibongo. Kukhona imizi engasifaki

isiphandla ngokosiko lomuzi. Akubhekekile ukuba kusishulwe izikhonkwane ezabekwa okhulukhulwane. Kwenziwe izinto ezingaziwa yilesa sibongo.

Abantwana bafundiswa besebancane ukuhlonipha izinyandezulu zomuzi, abaphansi noma amathongo. Imfundiso yamandla angabonwa ezithutha agcizelelwa kakhulu kubantwana nabo bakhula bezithobile phansi kwala mandla. Nakuba ziziningi izinto ezingacacile ngokufa kodwa inkolo yomdabu iyabafundisa abantwana ukuzithoba belungiselela ukwemukeleka kwelabaphansi. Umuntu akafi kodwa ukhumula umzimba wenyama, ambathe umzimba womoya aya ngawo kwelabaphansi. Ngaphansi komhlaba kulelo lizwe kuhleliwe ngemindeni nakhona awafuneki amahlongandlebe. Uma umuntu efa, afike engemukeleki kwabakubo, uyaye enze umuga wolaka phakathi komuzi ozokwenza abantu bayobhula bese besithola isisusa salolo lulaka bathole nendlela yokulushweleza.

UMsimang, (1975:16) ubeka kanje:

Kwabe kuyinkolo yobabamkhulu ukuthi uma umuntu efa, umoya noma umphefumulo wakhe kawufi kepha uya ezweni lamathongo. Uhlala lapho kuze kube isikhathi sokukhipha ihlambo lomufi bese ebuyiswa. Angabuyiswa-ke umphefumulo noma umoya wakhe belu usuzokuza ekhaya usulidlozi. Umsebenzi wamadlozi ukwelusa abaphilayo emizini yabo. Balwa nezitha, nezifo namalumbo. Bakhulisa abantwana balethe inhlanhla, nobuhle ekhaya.

Abantwana bafundiswa besebancane ubuZulu. Bafundiswe nangemikhosi eyenzelwa amadlozi omuzi. Nabo baba yingxenye yamahubo uma kuchwaywa, bazilalele ngendlebe ezibukhali izibongo zawoyise noyisemkhulu ngoba ukubabonga yindlela yokubakhonza. Abantwana babuye bafundiswe nangezibonakaliso ezisegcekeni ezikhomba ubukhona babalele.

UMsimang, (2006:152) uthi:

Bonke bazothele abaphansi, bese ebika umsebenzi uJamela ngala mazwi: Nina bakwaMalindisa owalindisa udadewabo angadli ububende. Nina bakwaThwala bakwaMnyamande. Nakhu lapho sesikhona thina zingane zenu. Sithi yamukelani le mpahla, le nyongo naleli gazi. Ngimemeza wena Mbokode wena baba wena owavula igugu lakwaThwala.

Bakhula ngalo moya abantwana lapho uyise kunguye umxhumanisi wezwe la manje nezwe labaphansi. USokhaya nguye onjengoMfundisi enkolweni yobuKristu. Nguye oshisa impepho. Nguye onxusayo. Nguye ocelayo yonke imicimbi yezithutha yenganyelwe nguye. Uma kuzalwa umntwana uxhunyaniswa nawo. Ukukhuliswa kwakhe kuxhomekeke kuyo le mimoya yabangasekho.

2.5 UMvelinqangi

Leli lidlozi lamadlozi, idlozi elikhulu. Inkolo yaseNtshonalanga yona ithi uNkulunkulu. AbakwaZulu bona bamazi njengoNomhhoyi, uMlenzemunye. Bakwazi nokuthi nguye owadala izinto zonke ezibonwayo nezingabonwa. Uma umuntu eqonde ukumkhonza, uthumela imimoya yabantu owayebazi ethumela ngentambo ende yozalo kuze kufike kuye uMvelinqangi owavela kuqala.

UJamela uyakucacisa lokhu kuMsimang, (2006:152) uthi:

Athi angahlaba ikhefu aqhubeke futhi uJamela, izwi lakhe liya ngokujula nokuphakama belu, likhombisa ukucela, nokunxanela nokwethemba. Ngithuma wena baba ngoba abanye angibazi... Usuyosicelela kobabamkhulu nabo ubathume koyisemkhulu nabo kokhokho nakubo okhulukhulwane kuze kufinyelele kuMvelinqangi.

Izingane zikhula ziyizwa le mithandazo eshiwo kuzothiwe, wonke umuntu enehliziyo ecelayo nenxusayo. Kuthandazwa kanje sisuke sesikhona nesilwane esizoba umnikelo. Amadlozi adla inyama ehlise ngotshwala. Anokhamba lwawo olubekwe emsamo lapho eziphuzela khona ngokuthanda. Ukhamba lwasemsamo.

UMsimang, (2006:152) uthi:

Laphaya emsamo kude kuthi jwi---jwi bubila
utshwala kukhihlika ingwebu okhambeni oluncane
isicathulo esibekwe ngale kombundu sibekelwe
abaphansi.

Le micimbi yasemsamo yenziwa ngesizotha. Izingane zisuke ziyibuka le nto ngokunjalo izakha ngaphakathi. Izilungiselela ubudala obuzofika masinyane lapho kuzobe sekuyizo ezithetha idlozi nazo sezinenkululeko yokuzinxusela koyisemkhulu abangasekho.

2.6 INkosazana yeZulu uNomkhubulwana

UNomkhubulwana uyiNkosazana, uyintombi iNkosazana yaseZulwini. Yena ucebisa abantu ngokudla, balime bavune kugcwale izinqolobane. Unisa imvula. Igama leNkosazana leyanyaniswa nokulima 'ukukhubula' ngekhuba. Abantu bakwaZulu bakujabulela kakhulu ukuzibonakalisa kweNkosazana ngoba bayazi ukuthi basuke bezelwa unyaka kavunivila, bazodla kugcwale izinqolobane.

UBerglund, (1976:64) uthi:

Nomkhubulwana, described as iNkosazana yeZulu or iNkosazana yaseZulwini is the heavenly Princess. Although interest and subsequent attention paid to her is by no means comparable to that of the Lord of the sky. She plays a far more prominent role in the thinking particularly among women that does the heavenly queea.

UBerglund, (1976:65) ubuye aqhubeke athi:

She is intombi and must be honoured as a maiden. Zulu women relate that Princess is dressed in white although a limited number say that she may also reveal herself in a multicoloured gown. A fair number of the Zulu women say that Nomkhubulwana is naked except for a small string of white beads around the waist.

UMsimang, (1975:16) ubeka kanje:

INkosazana yaseZulwini yona ayidalanga lutho kepha inamandla okupha imvula, ukomisa, inala nendlala, kusentendeni yesandla sayo. Ngenxa yalokhu kubaluleka okungaka kukaMvelinqangi noNomkhubulwane, amaZulu ayebakhonza bobabili. Indlela yokubakhonza kwakungukugcina umthetho nesiko ukuze kungenziwa izenzo eziphambene nentando yabo. Uma koniwe kwakukholelwa ekuthini bazoletha indlala, ukomisa nembo ezweni.

Uma izwe lidutshulwa uvuvatha lomkhuhlane noma kuhlasela indlala nesomiso, abadala babesuka sebazi ukuthi ikhona into embi eyenziwe isizwe ngakho kufanele kuhlangukanye izibonda zezwe, kuyoshwelezwa kula mathongo. Kwakubhekwa intaba ephakeme kuyiwe kuyo kuyokwenziwa umhlatshelelo wokushweleza. NjengabaJuda amaZulu nawo ayeya ukuyokhonza entabeni.

UBerglund, (1976:65) uthi:

Nomkhubulwana appears in the morning mist and she is closely associated with rainbows, others say she is rainbow herself.

Leli thongo lesizwe beligqame ukumedlula uMvelinqangi. Ubaziwa yena njengomnikazi wezinto zonke kodwa uNomkhubulwana yena ubeseduze kakhulu nabantu. Ubeyanyanise kakhulu nezintombi ezisezingeni lokugana.

Ubekhonzwa njengoThixo. Egayelwa utshwala njengohlobo lokumthandaza nesiko lokucela imvula. Elinyelwa amasimu ezintabeni eziphakeme nasezixeni.

UBerglund, (1976:65) uthi:

A group of girls in the Northern Valley said that they annually celebrated Nomdede, a festival described by several authors.

UBurglund, (1976:66) ubuye athi:

Secretely the girls brew beer known as Nomdede. It is brewed on the occasion when the first mist in spring is noticed on the local Southern Mountains indicating that now our friend iNkosazana has come down from sky onto the mountains..... Because of the respect towards the Princess men avoid the mountain especially in the early spring. The men do not fear her. They merely respect her by not going to places where she is known to appear.

IBhayibheli eliNgcwele Eksodusi, 19:3-6 uthi:

UMose wakhuphukela kuNkulunkulu uJehova osentabeni wamemeza kuye wathi: “Yisho kuyo indlu kaJakobe, ubatshele abantwana bakwa-Israel uthi: nibonile lokhu engikwenzile kwabaseGibhithe nokuthi nganithwala ngamaphiko okhozi nganisondeza kimi. Kalokhu uma nilalela nokulalela izwi lami, nigcine isivumelwano sami, niyakuba yigugu kimi kunazo zonke izizwe...”

Kuyo incwadi eNgcwele kubuye kugcizelelwe ngayo intaba njengoba amaZulu enza uma efuna ukunikela eThongweni elikhulu.

UGenesis, 12:8 uthi:

Wayesesuka lapho waya entabeni ngaseMpumalanga kwaseBethela wamisa itende lakhe... wamakhela uJehova i-altare wakhuleka egameni likaJehova.

Kulo futhi iBhayibheli eliNgcwele kuyakhonjiswa ngohlobo lokunikela e-altare elisesicongweni sentaba njengoba amaZulu nawo enza uma enomnikelo.

UGenesis, 22:9 uthi:

Bafika endaweni uNkulunkulu abemtshele yona u-Abrahama wakha khona i-Altare, walungisa izinkuni wambopha u-Isaka indodana yakhe, wambeka e-Altare phezu kwezinkuni. U-Abrahama waselula isandla wathatha umese ukuba ahlabe indodana yakhe. Kwase kumemeza kuye ingelosi kaJehova isezulwini ithi: “Abrahama, Abrahama!” yena wathi: “Ngilapha” yayisithi: “Ungabeki isandla sakho kumfana, ungenzi lutho kuye, ngokuba ngiyazi manje ukuthi uyamesaba uNkulunkulu, lokhu ungagodlana kimi nandodana eyodwa yakho.”

Nakuba amaZulu wona ebenganikeli ngabantu ngalolu hlobo lwamaJuda kodwa nawo ayeqhuba izinkomo azise entabeni ende, afike azibulale khona azishise. Kuthi uma sezisha usi lukhuphuke luye phezulu. Babejabula-ke oNomhhoyi neNkosazana yeZulu, impendulo kwakuba imivimbi yemvula ena bengakehli nasentabeni.

UCele, (2010) uthi:

Uma kuzokwenziwa isiko likaNomkhubulwana bekuphuma izintombi ziyophukula. Ziyocela imithombo yombila namabele. Kuthi zingakugaya lobu tshwala zibunyuse ngezichumo nezimpiso nangezigeqe busiwe entabeni. Uma zifika entabeni ziyaklela zisine buphuzwa izibukeli utshwala. Uma ilanga selishona bube sebuchithwa bugobhoze bube

umnikelo kuMvelinqangi kanye noNomkhubulwana.
Imvama kuthi uma sebhla behle nayo imvula kube
kuhle kudele. Lobo utshwala bukaNomdede.

La madlozi amakhulu enzelwa le minikelo ngoba kusuke kunxenxa izinhlanhla, amaZulu aqinisa ngokuthi zikula mathongo amakhulu. Kwesinye isikhathi kuke kuvele isidingo sokuyonikela kodwa lesi sidingo abadala bethi siyofezwa ukuba kulinywe insimu yeNkosazana. Nayo le nsimu kuqokwa indawo ephakeme kakhulu, intaba ende endaweni isizwe siyokwenzela iNkosazana imikhubulo, kuyolinywa insimu yeNkosazana.

UMpungose, (2010) uthi:

Kuphuma izintombi zihambe ziphukula, ziphukulele
imbewu yemikhubulo. Kugaywa utshwala, izintombi
ezimsulwa zenyukele entabeni namageja nembewu,
ziyolimela iNkosazana.

Ekhaya abantwana bafunda izinhlobonhlobo zenhlonipho nenkolo abayifundiswa emakhaya iyabaqoqa ibenze abantu. Abantwana bayakufundiswa ukukhonza amandla angabonwa, okuyosiza ukuba nabo bafundise abantwana babo uma nabo sebenemizi yabo. Inkolo namasiko esiZulu akufundwa phansi ukuze kwedluliselwe esizukulwaneni esizayo kodwa kwedluliswa ngengxoxo nangokwenza.

2.7 Isibaya

Isibaya siyindingilizi eyakhiwe ngokucophelela ngezixobo, ummbelo nangophico. Eqinisweni isibaya siyindawo yokuphumula yezinkomo. Uma kwakhiwa izindlu emzini wesiZulu, iminyango yazo zonke ibheka esibayeni. Isibaya yiso esifukamele ifa lomuzi, izinkomo, izimbuzi kanye nezimvu. Abantwana bafunda ukuzinakekela izimpahla besebancane, benakekela izidlezane

bebona ezifanele ziphuziswe ingotsha uma amabele azo evuvukele. Abafana bayizinyanga okwempela emfuyweni.

UKhumalo, (1994:72) uthi:

Imfuyo iqholo lendoda, uhlonze lwayo lusemfuyweni yayo ngoba yiyona eyishoyo ngisho yona ingakathi vu ngomlomo wayo. Abanye bangakuchitha namanzi lokhu okungenhla ngoba bazi ukuthi kwakuyinto nenkolelo yakudala leyo. Bangakusho lokho bekushiso ukuthi bona sebafoyela emaphaketheni nasemabhange.... Ubuhle bendoda zinkomo zayo!

Abafana bafundisiwe ukuthi uma inkomo idle umahambanendlwana, iphathwa kanjani. Iyaqumba isho ukufa ngaso leso sikhathi kodwa abafana abafundisiwe basenga ubisi bayiphuzise, kube ukuphila kwayo-ke njalo. Abafana bayizinyanga zezibaya zawoyise.

UKhumalo, (1994:72) uthi:

Nguyena odela ukuphila kwakhe ayoguduza eziweni nasemahlozini agcikile, evika izimamba nezindlondlo eyomba, axebule, agxobe amaxolo nezimpande axake imfuyo yakhe. Nguyena ozazi kuqala eziqhugayo azihlabele. Nguyena owazi kuqala amankonyane namazinyane afelwa ngonina awagoqozele incumbe kuhle koswana, awaxake aze atshakadule atshekule njengonina,

Imfuyo iyisikole yona ngokwayo, ukwelusa khona kuluhlobo oluphezulu loqeqesho. Bonke abafana abangelusanga babukelwa phansi kwaZulu. Kuthiwa umqondo wabo awephusanga ngoba kwaziwa ukuthi imfuyo yiyo emsingatha imkhulise umfana.

Isibaya sinjengendlu yethempeli uma siqhathaniswa nenkolo yanamuhla, inkolo yaseNtshonalanga. Imikhosi nemigidi yamadlozi igcinelwa khona esibayeni.

Uma izinkomo ziyolobola, zilanda omalokazana, zibikwa ngempepho endlini yangenhla. Kubuye kungenwe khona esibayeni nakhona kubikwe. Namhla efika umlobokazi ezochanguza uyongena khona esibayeni azithobe, aguqe, abikwe kwabalele. Isibaya naso siyikhaya lezithutha. Imfuyo lena esesibayeni ihlala isingethwe yibo.

ULushozi, (2010) uthi:

Uma intombazana iyogana, isihamba uyise uyidonsa ngengalo ayingenise khona esibayeni. Ungena enyuke nayo aye ezimpundwini ezisenhla nesibaya lapho ifike izibambe zombili izimpundu. Izibambe sakuxhawula kade iphume isiya kozifunela umendo.

Lolu hlobo lokuvalalisa olwenkolo yoMdabu luqhutshwa ulwazi lokwazi ukuthi laphayana emsamo wesibaya kulapho kuhlala khona izinyandezulu zekhaya. Umsamo wesibaya unjengawo umsamo wendlu ngokuhlonipheka.

Abafana bafunda besebancane ukunakekela imfuyo ukuba ingabulawa yindlala yingakho bezikhothisa emingceleni benzela ukuba zifume zibukeke nasezinkunzini. Uma abafana benovalo lokuthi izimanzi zakwabo zingalalelwa, bazigcoba ngamafutha emvubu lapha ngemuva. Amafutha emvubu ayazilola izinkunzi bese zenza umsebenzi wazo wokukhwela izinkomazi nezithole.

UKhumalo, (1994:73) uthi:

Zikhwelwa ngesikhathi sezigwele, zikulungele ukuxegisa. Zikhwelwa obani bona. Wake wayibona impongo engangeguqa. Uyizwa ngendaba. Mhla kuthiwa ziwashaya phansi, zishaya izigede, into engaka yamazinyane.

Nazo izimbuzi lezi zihlala njalo zikanye nezinkomo. Okwehlela izinkomo nazo izimbuzi kuyazithinta. Isibaya sazo sivama ukuba ngaphandle komuzi, ngaphandle kothango. Ulwazi abaluthola kulezi zimpahla abafana luyamangalisa.

Ngasenhla kwesibaya kukhona isihulugu. Lesi isibaya samankonyane namathole. Naso senziwa ngendlela yokuthi amankonyane angenyisi konina. Kuzwakala ukubhonsa kwezinkomazi zikhalela amankonyane azo, okungelula ukuwathola ngoba nawo avalelwe kwesawo isibaya ethombeni.

UNgema, (2010) uthi:

Imivemve yona ivalelwa esihulugwini nayo iyakhala ikhumbule onina kodwa izisinga zoqhotho lwesikhumba ziwathe ngqi qede zaboshelwa ezikhonkwaneni ezibethelwe khona lapho, exhibeni esihulugwini.

Uma umuntu esithi nhla isibaya somnumzane, ukhangwa izinkanda zezinkabi esezahlathshwa neziwumnikelo wabaphansi. Ezinye izinkanda zisothangweni kanti ezinye zichonywe phezu kwamakhothamo ezindlu zangenhla. Uhlobo nohlonze lomnumzane lukhulunywa izinkanda hhayi imilomo yabantu.

UNgema, (2010) uthi:

Kulisiko lesintu ukuba umfana asiqophe izenga isihlilingi sakhe uma eshaye ngaso inyoni. Ucishe uzibale zonke izinyoni ezashaywa umfana esebenzisa lelo bhaxa. Nakhona ekuhlabeni izinkanda yizo ezishoyo ukuthi ibiphekwa ngomhluzi wenye.

Zikhona izinto ezikhombayo umnumzane uma eyindoda, eqanjwe igama zimusho kanti futhi uma engumfokazana, oshayainja ngekhandafuthi zimusho.

UKhumalo, (1994:74) uthi:

Indoda efuyile awugcini ngokubingelelwa yizibaya nezihulugu. Kukhuluma izimbenambena, izimbedula, izimpelekendle, izinsontela zezimpondo emthangaleni, ezimpicweni, ezimpundwini nasezimpahleni zezindlu ekhothameni phela. Phela ukhanda nokhanda luhlahlwa luthiwe du, luthathwe luphanyelwe ngisho phezu kwezinqolobane nasemabhaxeni ezihlahla isikhumba siphezu kwesinye.

Uthango lwesibaya lwenziwe ngemimbelo nangophico. Isibaya sibiye sathi gimbici. Kungenwa kuphunywe ngesango. Khona intuba engasenhla kodwa akuyona eyokugcaluza abantu. Uma kusengwa, sekukhishwa ubisi, seluyokwethiwa emaguleni, luphuma ngesango. Njengayo inyama uma kuhlinzwa nayo iphuma ngesango uma isiyogcinwa endlini yenyama.

Ngalo uthango lwesibaya abantwana bayafundiswa ukuthi kunokwenzeka bathuke sebona inyoka eluhlaza. Leyo nyoka ayishaywa, ayibulawa ngoba kusuke kungabanikazi bomuzi bezihambela kokunye bazocela ukudla.

UMsimang, (1975:21) uthi:

Inkolo yobabamkhulu isitshela ukuthi amathongo abe ezibonakalisa kubantu bawo ngezindlela eziningi.... Babezibonakalisa ngokuza siqu beyisimo senyoka.... Uma idlozi liza ekhaya ngesimo semamba emnyama belaziwa ngokuthi isishingili. Izithutha zithukuthele. Abomkhaya abathathe izinduku bayokuzwa ohlanyeni.... Inyoka ebithandeka uma ivakashele ekhaya imamba eluhlaza, ifulwa noma umhlwazi.

Idlozi lalingengene ekhaya lalingabiki lutho oluhle. Kwanele uma lihubazela laphaya emthangaleni wesibaya, kuthakaswe kuthiwe usibanibani, ingani phela kuyafaniswa, kokunye wayezihambela kancane nje.

Abantwana bakhuliswa nxazonke. Bakhula ngomzimba, bakhule ngengqondo baze bakhule ngokomphefumulo kube kuyima bepheleliswa ekukhuleni kwabo. Lolu hlobo lokukhula akuyona into enokwenzeka manje ibuye iphele ngesikhathi. Iba yinto eqhubekayo umntwana ezisombulula kancane, kancane aze apheleliswe. Inhlonipho esizweni sakwaZulu ixhomekeke emasikweni nasenkolweni yabo. Abantwana bakhula bekakwe nxazonke ngamasiko nangenkolo.

2.7.1 Ubisi

Ubisi namasi umkhiqizo wemfuyo. Ukuze kubekhona ukwanda nokuchuma kwemfuyo kunezinto okubhekeke ukuba zigcinwe futhi zihlonishwe. Kunezinto abazifundiswa besebancane abantwana ukuzigcina. Ubisi aluphathwa abantu besifazane kakhulu, kakhulu uma besefindweni. Uma ubisi luphathwa noma ludliwe abesifazane abasefindweni, izinkomo zingafa zonke. Lokhu kungumthetho nesimiselo.

Kunenganekwane ethi umfazi wemfene wayewathanda kakhulu amasi. Nokho ngalezo zinsuku zakhe wayengeke awadla ngoba wayengcolile. Yezwakala inkomazi yemfene isithi:

Ngalala! Ngavuka!
Ngalala! Ngavuka!
Ngalala! Ngavuka!

Yaze yasho kasikhombisa okungukuthi isiqede izinsuku eziyisikhombisa. Imfene ayibonisa ukuthi umuntu wesifazane uyahlambuluka ngemuva kwezinsuku eziyisikhombisa. Bayizwa isithi:

Ngemula ngimfazi wensizwa!
Ngemula ngimfazi wensizwa!

Nokho le nto yayibangwa ukuwathanda amasi nokho kodwa kufanele ahlonishwe ukuze umkhokha ungehleli ezinkomeni.

Uma abantwana bedla amasi kodwa bengawadli ngezinkezo, kubhekekele ukuba bawadle ngenhlonipho, kungenjalo izinkomo ziyokwephuka. Amasi adliwa kanjena: Akhiwa ngesandla sokudla, athelwe esandleni sesinxele entendeni yaso bese lowo odlayo asondeze intende yesinxele emlonyeni wakhe kube-ke uyadla. Uma ewakha ngesandla abuye adle ngaso, izinkomo ziyokwephuka.

Amasi noma ubisi njengokudla kuyisidlo sakudala njengoba sikuthola ezinganekwaneni. Enganekwaneni yentombazane namavukuthu. Amavukuthu avubela intombazane amasi efuna ukuyidlisa ngenkani. Intombazane yayilokhu izwakala ithi: “Angiwadli amasi ngithombile!” Agcina ngokuyithatha amavukuthu abaleka nayo.

Kwathi ngendlala enkulu abantu babengavunyelwe ukusenga ngendlala kaMandl’antule. Indoda yasendulo yakhumula umcedo wayo, yawubeka empundwini ukuba umncedo uyiqaphele abantu abezayo. Ukuze bangayifunyanisi isenga kanti ukusenga akuvunyiwe.

Yayihlabelela ithi:

Mncedo wami! Mncedo wami!
Akuzi muntu?

Ngenxa yokuvinjani swa ubisi seludumela emansumpeni. Indoda izwa umsindo wobisi uthi: Vu! Vu! Seluphihla ingwebu. Umncedo wawuphendula uthi:

Nangu umuntu!
Uyez’ umuntu!

Baze bayifika indoda, yajeza ngokubulawa. Yasenga kanti bekuthiwe abantu abangasengi.

Ubisi aluhlangani neziko, umlilo. Uma kwenzekile ngephutha ubisi lwatheleka eziko, kudingeka kulandeliswe ngamanzi athelwe khona lapho bekuchitheke khona ubisi ngoba uma kungenziwanga njalo, ubisi lusha luthi qhu embeleni yenkomo. Noma-ke kuqhume imibele ezinkomazini.

Ziningi-ke izinto ezihlasela imibele yezinkomazi ebusuku. Ozavolo nabo bangolunye uhlupho, inyoni esenga izinkomo. Izwakala ebusuku phakathi kwamabili ibalisa ithi:

Zavolo sengel' abantabakho!
Zavolo sengel' abantabakho!

Izinkomo ezisengwa yinyoni ziqhuma imibele, zinjengazo ezisengwa yimfene. Imfene yenza omkhulu umonakalo embeleni wenkomazi.

USamuelson, (1929:188) uthi:

Another indication of the position occupied by cattle among the Zulus is the ritual significance of milk. Milk may as we have seen never be drunk at a strange kraal unless its inmates belong to the same sibs as a person himself.

Ubisi lwezinkomo zakomunye umuzi kungeke kwamukeleke ukuba luphuzwe abantu bolunye uzalo. Akwenziwa.

Nokho abafana bona abayizimfezi bangawadla amasi akomakhelwane kodwa intombazane ngeke yaqala. IsiZulu sithi: 'Ihlonipha lapho ingeyukwendela khona.'

Abantu bakwaZulu besaba ukuthi kungase kwenzekile leyo ntombazane igane kuwo lowo muzi eyayidla amasi kuwo lokho-ke kuyihlazo. Akwenziwa. Ikusasa alaziwa. Kungenzeka leyo ntombazane igane kuwo lowo muzi kanti yadla amasi akhona.

Ubisi namasi kuphathwa ngokunakekelwa ikakhulu ehlobo. Awadliwa amasi izulu liduma, umuntu owadlayo angashaywa umbani.

Isibaya sibekeke endaweni ebonwa umuntu wonke. Senganyelwe izindlu zonke futhi siyindawo yokuhlanganyela ngezikhathi ezithile zenhlonipho yabalele.

USamuelson, (1929:188) uthi:

The cattle kraal is sacred spot. The beasts are killed for sacrifice and there too the assembled family sings the sib song sung to the departure of a child of the home to be married. It is a place where no woman who does not belong to the family, may thread and even one who has married there may not enter till by death of both parents of her husband one becomes a mistress of the kraal.

2.7.2 Ubulongo

Ubulongo buphathwa ngenhlonipho njengalo ubisi nesithubi sezinkomazi. Buyahlonishwa ubulongo ngenxa yokuthi buxhumene nempilo yezinkomo. Nabo abulokothwa buphathwe umuntu ongahlambulukile. Noma ngabe uzosinda indlu noma ngabe uzosinda isibuya kodwa amaZulu afundiswa ukuthi abantu abangahlambulukanga ngeke babuthinte ubulongo ngoba zingafa zonke izinkomo.

ULushozi, (2010) uthi:

Kuthunyelwa izingane kube yizo ezingena esibayeni zibuthe ubulongo. Zithunywa ngoba onina bazo abangeni esibayeni. Ngokunjalo nezingane ezigangile uma onina bethi bazama ukuzibamba ukuze bazishaye zivele zithi thontela zingene esibayeni. Angeke esathini-ke umakoti sekuyofuneka akhohlwe ngoba ngeke esamemeza nokumemeza lokhu. Isibaya esezinyandezulu. Ungubani-ke yena ukuba angasengama?

Into exakayo kumhla kunodwendwe kusinwa emzini lowo. Bonke abalobokazi bavunyelwe ukungena esibayeni. Naye umlobokazi ozosina umfica egobodise khona esibayeni. Ugcina ngalelo langa lo msindo kokunye angaze afe engazange wabuya wangena esibayeni. Ngisho ngabe ufuna ukukhipha isangcobe emgodini uthumela abafana bomuzi bamenzele lowo msebenzi.

2.7.2.1 Ukucabaya ubulongwe

Ezweni lasenhla lapho izinkuni ziyindlala kungumsebenzi wabantu besifazane abadala ukucabaya ubulongwe. Laphaya kade kuhamba khona izinkomo ogoro laba bacabaya ubulongwe babuxube notshani okuyoba usizo ekubaseni. Lokhu kucabaya kwenziwa abantu abadala ngoba bahlambulukile, abasayi endaweni yabesifazane.

2.7.2.2 Ukudabula izinkomo

Ukuhlonipha imfuyo kwakubonakala kwabesifazane abasezinqwazini noma abasendaweni yabesifazane. Bebezigwema izinkomo uma bezohlangana nazo baphambukele kude, bangasondelani nazo ngoba bangazithelela ngokufa ngoba bangcolile.

UMgwaba, (2010) uthi:

Ngisho intombi eqomile iyazihlonipha izinkomo zasemzini. Ithi ingazibona iphambuke iguqe phansi zize zidlule. Izinkomo zihamba nezinyandezulu.

Abanye abafana abangamashinga abavumi ukuba kudatshulwe umhlambi wabo ngisho ngabe abadabuli bengamadoda. Amadoda anezigqabo ezinzima azisebenzisa kakhulu uma eyokweshela noma eya koMkhulu. Lezo zigqabo zezinyamazane ezinkulu zinganomthelela omubi ezinkomeni. Ngenxa yamandla emithi izinkomo zingaphunza kokunye zingenwe imikhokha zife.

2.7.2.3 Umquba

Umquba uletha imvundo emangalisayo kodwa amaZulu abengakugqize qakala ukutshala ngomquba. Bekuze kube mhla sekulinywa inxiwa lapho belubonakala khona usizo lo mquba. Ukubakhona komquba kuveza izinhlobonhlobo zemifino yamanxiwa njengesihlalakuhle, iklabeklabe, imbuya, imbuyabathwa nohlanyana. Kuhluma ugqumugqumu, kuhlume nesiklolwane. Amanxiwa lana ayabangwa isithembu kuyilowo nalowo mfazi efisa sengathi kungaba nguye osikelwa ngakulowo mquba, kuvele kube omunye. Kuya ngobuluhlaza babantu kodwa kuhlale kubhulwa umlilo kazokhele ngenxa yolaka lwamakhosikazi esithembu. NjengoMaSibisi nozakwabo oMaNzuza.

UMsimang, (2006:13) uthi:

Ezakwami izinkomo zingamane zigcwale izintaba zidliwe abazingeli njengezinyamazane. Lapho khona ngiyafunga ngithi uSipho, uDuma noMzikayifani ngeke bazinuke ngisho nangephunga.

Izinkulumo ezinje eziyizinsongo ziqhelekile esithenjini kodwa abakhona bahlale bemi ngehlahla bebhula ulaka.

2.7.3 Igceke

Igceke njengaso isibaya liphathwa ngenhlonipho efanele lona. Kunezinto ezingeke zenziwa egcekeni nhlobo. Igceke ibala elivulekile elingaphambili nangemuva kwezindlu. AmaZulu anenkolo ethi bakhona abanikazi begceke, ababheki balo abadala abangasekho. Ukuphatha igceke ngenhlonipho kusukela kulolu lwazi.

ULushozi, (2010) uthi:

Umalokazana akadleli phandle ngoba usuke ehlonipha amadlozi ngoba wona ahlala ekhona njalo emagcekeni. Ahlala khona ngoba asuke ezobheka abantu abaphilayo.

Kunabantu angeze adla phambi kwabo umakoti emzini. Osemqoka kakhulu ubabezala. Lungeze lwaphakama ukhezo ukuya emlonyeni ngaphambi kukababezala. Umzila ephila noma engasekho. Omunye ozilwayo umnewabo wendoda kanye nabafowabo bendoda. Ekuqaleni umane azile wonke umuntu wasemzini. Athi angagana bese bemembula bamnike indlakudla, usengaqala-ke ukubadlela labo odadewabo bomyeni abancane abekade ebazila.

Umakoti akadleli nhlobo egcekeni futhi akahambi phambi kwezindlu kodwa uhamba ngemuva kwezindlu ngokuzotha nangokuhlonipha. Uma kunomsebenzi wabangasekho, omakoti bayavunula bahlobele bona abangasekho ngoba noma bengabonwa egcekeni, inkolelo ithi bakhona njengoba babiziwe uSokhaya. Bayibhekile le nhlonipho komalokazana. Uma bengayenzi, abadala bayayiphoka ukuba bayinikwe le nhlonipho. Kuvele kugule umuntu. Uma kuthathwa izinduku kuyiwa ohlanyeni, lufike lukhale ngezenzo zokungahloniphi. Lokhu kukodwa kuyawavula amehlo abantu, babone ngenye indlela, baqoqeke babuyele enhlinipheni.

2.7.3.1 Amanzi

Njengoba igceke lisemqoka kangaka liyabethelwa. Umuzi nomuzi uba nenyanga yawo. Okuthi ngenxa yemithi esetshenzisiweyo kube nemithetho okumele igcinwe, igcinelwe ukuphepha emimoyeni nasemikhondweni.

UCele, (2010) uthi:

Amanzi awangeni ekhaya sekuhwalele ngoba angena neziyiyane. Kugcinwa ilanga lisahlabe umhlaba ukungena nawo. Uma kwenzekile intombazane yashonelwa ilanga ibuya iza ekhaya ifike ingangeni ekhaya kodwa kuze umuntu nesikhuni esivutha umlilo afike asihloseke embizeni yamanzi sicishele khona.

Lona umkhuba owenziwayo uma abakhi bamanzi behlwele, amanzi ahlosekwa ngesikhuni esivutha umlilo ukuze kushe imimoya yeziyiyane ekade imkhungela eseza ngendlela. Kufanele umthwali wamanzi eme esangweni kuze kufike umuntu azomkhulula ngesikhuni somlilo. Uma kungezona iziyiyane kuba otokoloshe nabo abayingozi embi phakathi komuzi.

Kukhona otokoloshe abenziwa ngamakhubalo kanti kukhona otokoloshe bentaba abazidwanguzelayo imihambima. Yibo laba abathanda amanzi namachibi. Uma intombazane ikhe amanzi yabuya nawo sekuhlwile, otokoloshe bayabuya nayo bazoba uhlupho ekhaya. Uma la manzi eklosekwa ngesikhuni esivutha umlilo inkolelo ithi labo tokoloshe bayabaleka. Mingingi imimoya ebamba abantu abahamba ebusuku njengabo otokoloshe, imingcwi kanye nofuqane.

2.7.3.2 Ukuchitha amanzi

Kunenkolelo ethi amanzi awachithwa ngokuphatshazwa kakhulu uma umuntu esendlini ewachitha phandle. Ukwenza njalo kuyingozi embi engenisa umbani wezulu, izulu lihlosele ekhaya. Akusho ukuthi amanzi angachithwa uma izulu liduma kodwa awaphatshazwa lingadumi ngoba umbani wezulu uyolandela umkhondo ohlale uhanjwa amanzi achithwa ephatshazwa ilanga libalele.

ULushozi, (2010) uthi:

Amanzi aphathwa ngesizotha awachithwa ngokuwakhapheza, kungangena izulu kufe abantu.

Kuyinkolelo ehambisana nezinkolelo zokuphatha izinto zomuzi ngamanzi. Abadala bayafunga bathi: “Uma amanzi echithwa ngokuphatshazwa, lokho kuyongenisa umbani wezulu ekhaya.

2.7.3.3 Akuphuzwa bume

Uma umuntu ekha amanzi embizeni ngenkezo uyaguqa uma engowesimame aphuze-ke. Uma engowesilisa angaqoshama aphuze. Kwenzeka into efanayo noma umuntu ngabe uphuza amanzi noma utshwala abuphuzwa bume. Uma umuntu enomkhuba wokuphuza bume, kokunye eyihlongandlebe uma kufika izulu liyoqala ngaye lowo muntu limshaye.

Kuyiqiniso ngomZulu ukuba ahloniphe imimiselo eyabekwa okhokho, abasunguli bemithetho yenhlalo. Lokhu kuyinto eyamiswa ngemuva kokuyibuka impilo nezizathu ezibangela ukwenzeka kwezinto.

2.7.3.4 Ukudlela enkezweni

Kuyakhuzwa kwaZulu ukuba amantombazane angadli bume eya emfuleni edlela enkezweni. Uma enza njalo liyona lithi phici mhlazana eyogana.

ULushozi, (2010) uthi:

Lo mkhuba ubuwasiza amantombazane ukuze angabi izidlakudla ehlale edla. Kwenzelwa ukuba amantombazane azithibe akhethe indawo adlela kuyo, akhethe nesikhathi.

Nokho uhamba ukhalo olude lo mkhuba ekwakheni amathimba ezintombi ezizogcina zingomama besizwe nazo sezikhulisa abantwana abangabazo. Azokwazi ukukhulisa abantwana ngemikhuba, ngenkolelo nangamasiko esiZulu. Lolu lwazi luyaqhutshwa lusuka esizukulwaneni kuye kwesinye.

Lolu lwazi luqhutshwa ngezinganekwane, iziphicaphicwano nangazo zonke izinhlobo zemilolozelo. Lolu lwazi lwedluliswa ngobukhulu ubunono nonophalo lusuka esizukulwaneni luya kwesinye. Ogogo nomkhulu yibona ongoti abayizingqola ezithwala lolu lwazi luyiswa esizweni. Yibo futhi ababheka ukujiya kwalezi zinkulumo beqaphe nomsoco wezinkulumo ezedluliselwa ebantwaneni.

2.7.3.5 Ukungcolisa amanzi

Amanzi awulutho olusemqoka empilweni. Afanele ukuphathwa ngobunono ngoba uma ephathwe kabi ngobunuku, angabulala abantu abaningi ngoba bonke abantu bayawadinga futhi bayawaphuza amanzi.

Abafana baluhlanga oluzazisa kakhulu njengenqubo nendlela yomqondo wokudala bafundiswa ukuthi bawubulili obuthe thuthu kunobulili besifazane ngakho basesaba kabi izinto ezingabenza babe amantomabzane.

Kunenkolelo eyisimiso ethi uma abafana bengena emanzini ngenhloso yokuwachamela noma ukuwangcolisa bangehlelwa into embi kabi. Kuvele kusuke inkalankala ibalume. Ithi ingabaluma, guququ, umfana aphenduke intombazane.

UMpungose, (2010) uthi:

Ukuze abafana bangawachameli amanzi kunesho esithi uma bewachamela kuyophuma inkalankala ibalume baphenduke amantomabzane.

Njengoba abafana bayalwesaba lolu shintsho bama kude namanzi ukuwangcolisa. Angangcola ngephutha uma bebhukuda bethuke bachame kodwa lokho akunjengoba bavele bawaqonde amanzi bawachamele.

Amantombazane awayibo abantu abakhonze ukuganga ngamanzi. Baya emfuleni ngoba beyokha amanzi hhayi ukuyodlala ngawo. Nokho amantombazane elusayo ayesatshiswa ngalesi sesabiso sokuphenduka kobulili. Amantombazane elusayo abanakho ukuziphathisa okwabafana ezintweni eziningi.

2.7.4 Ukungena ekhaya sekuhlwile

Abantwana bakhuzwa kwizinhlobonhlobo zemikhuba belungiselwa ukuba babe abantu abasesimweni sokwemukeleka emphakathini. Njengezinyoni ezisencane nabo bayabanjaniswa njengothingo bagotshwa besagobeka.

Abantu bomuzi bahamba izindlela eziningi zosuku kodwa ekugcineni bayogcinela ekhaya. Ezindleleni bahamba behaqwa benamathelwa izinhlobonhlobo zemimoya. Le mimoya ithi ingafika ekhaya icindezele abantwana kanye nabadala. Kushiswa izinyamazane kuxoshwe le mimoya yezindlela.

Uma umZulu ehambe kwaze kwahlwa, uba sengozini emangalisayo yokubuya nemimoya yofuqane neminye imimoya yezindlela. Le mimoya iba uhlupho uma umhambi lowo esefika ekhaya. Kubakubi kwedlule uma kulowo muzi kukhona usana. Usana luyahaqwa imimoya. Kubhekekile ukuba umhambi wokuhlwa abe nendlela axosha ngayo imimoya yendlela. Le mimoya ixoshwa ngesiqunga, indalucwatha nempila. Imimoya iyawesaba la makhubalo. Ukuyixosha le mimoya umuntu angaba nencweba yala makhubalo. Imimoya iyohambela kude naye. Uma kanti uhamba nje akunancweba, akafike ekhaya bamhlangabeze ngawo la makhubalo awaququde azikhwife ngawo. Uma kukhona umntwana omncane, akaququde agcobe izandla zakhe, amthwishile onke amalunga umntwana. Imimoya ibaleke balale ngokuthula.

2.7.5 Inyama enegazi

Abantu bakwaZulu bebezesa iziyane nokho benalo nesu lokuzixosha. Umuntu akavunyelwe ukudabula ubusuku ethwele inyama enegazi. Omunye umuntu wasendulo wake wathwala inyama enegazi sekuhlwile. Izipokwe ziyayithanda inyama kodwa azizwani nosawoti. Kwathi ukuba lo mama ahlangani nalesi sipokwe kwezakala esesho ngengila ephendula isipokwe esasithi:

Nansi inyama ayinasawoti.

UNkosikazi aphenhlele athi:

Nansi inyama inosawoti.

Baphendulana kanjalo unkosikazi nesipokwe saze sagcina ngokuyithatha isipokwe inyama. Akuhanjwa ebusuku kakhulu uma umuntu ephethe inyama ebomvu enegazi. Uma ibingasekho indlela yokuvika ukuthwala inyama ebomvu enegazi, kungcono ukuba ifakwe usawoti ngoba izipokwe ziyawesaba usawoti.

Isimo sezipokwe asicacile kahle esizweni sakwaZulu. Bawuchaza kahle umungcwini kodwa isipokwe asicacile. Bacabanga ukuthi isipokwe singumlilo okhahlikayo. Umlilo awuzwani nosawoti. Uma umlilo uhlangana nosawoti uyaqhuma uhlize kabi. Nokunye ukucabanga kuthi isipokwe siyisilonda ngenxa yokuba sihlala emlilweni. Isilonda nosawoti akuhambisani. Isilonda singashoshozela. Yingakho nje inkosikazi yasendulo yasho njalo yathi: “Nansi inyama inosawoti.”

2.7.6 Inkulumo yenhlonipho

IsiZulu silulwimi olunothile kakhulu kanti silulimi ngokunjalo olukhulayo. Omunye umkhakha okhulisa lolu limi amagama enhlonipho. Uma umakoti efika emzini oninazala bayamfundisa ngamagama angabizwa kulowo muzi ngenxa yokuba kubalekelwa amagama abizeka njengamagama oyisezala.

Le nkulumo akusiyona eyesigodi kodwa ngeyomuzi nomndeni. Ngokuvama kwayo kuya ngokuya kuze kwaziwe ukuthi umuzi othile ukhuluma uhloniphe ngesihlonipho esithile. Kuligugu nasezintombini eziqome kulowo muzi. Leyo nkulumo igcina ngokwandisa amagama esiZulu. La magama agcina esemukelekile emphakathini. Noma kuhlonipha abesifazane kakhulu, leyo nkulumo bayedlulisela kubantwana babo noma bengabafana.

UMsimang, (1975:92) uthi:

Phela lokhu kuhlonipha kusho ukungagaguli ngegama into ebizeka njengegama lomuntu ohloniphekile. Kwabe kuhlonishwa abasemzini lapho umlobokazi ende khona noma lapho intombi iqome khona. Cishe kwakuhlonishwa nje yonke imizi.

Kwakuuhlonishwa amakhosikazi nezikhulu, izwe lonke likhuluma lolu limi lokuthobeka.

UMsimang, (1975:93) uthi:

Amagama okuhlonipha awapheli ngoba ehlukeno ngezindawo ngezindawo.

Le nkulumo imnandi ngoba inobumbongi, kokunye igama liqoshwa lime njengesenzo saleyo nto njengokuthi nje; igundane – ihulukushu. Nebala uma lihamba lingajahe ndawo liyahulukushela. Uma umnumzane noma umuntu

ohlonishwayo enguMadoda, omalokazana ngeke bayibize indoda ngolimi lwabo, bona sebeyobiza injeza.

Nanka amanye amagama ayegigiyelwa njengoba uCele, (2009) ethi:

Ilanga – itshida, itshiliba

Inhlabathi – umgabadi

Umuntu – umusho, umenzo

Imali – inkece

Amaswela – amakhomane

Amasi – amagcumane

Intuthwane – inconcoshiyane

Intwala – incobane

Ugqoko – uhokolo

Qeda – phica

Umoya – umphukane

Umlilo – umbaso / umnanyiso

Ibhece – ijodo

Amanzi – amada / amacubane

Inyanga – intwasa

Ukudla – ukumaya

Okubili – okunkwici

Ubisi – uchango / intusi

Imbuzi – inkuleko

Inhliziyo – intshefane

Isithebe – isinyabelo

Indlela – inyathuko

Iphela – itotoyi

Umese – umjeje

Inyama – incoso

Amafinyila – amakhovula

Izinkobe – izimpothulo
Gaya – sila
Iva – ibangulo
Inyongo – umthakathi
Izinyo eligulayo – umthakathi
Izinso ezigulayo – abathakathi
Umbhantshi – umcuku
Inkuku – ikhwibi
Itshe – igayo
Inkume – inswaca
Impisi – incuge
Imbiza – incaza
Umkhuhlane – umnyimbane
Ukufa – ukunoboka
Ifa – inoboko

Le nkulumo ingephelele lapha iningi kakhulu. Nokho abantu besinye isigodi bangake bathi ukudideka, basheshe bayibambe ngoba isiZulu asihunyushwa. Bayohlenganisa inkulumo baze bathole incazelo yegama ebelibadida. Akekho umZulu ongathi akamuzwa umZulu. Le nhlonipho yedluliswa ngomlomo isuka esizukulwaneni somndeni iya kwesinye. Into engabizwa emndenini othile ayisoze yabizwa nanini inqobo nje uma besekhona abaziyo ukuthi lowo ohlonishwayo kwabe kungubani.

ULushozi, (2010) uthi:

Uma umlobokazi enekhanda elephuza ukubamba ethuke awabize amagama oyisezala uzwa indoda yomuzi isisabela ithi: ‘we’ bengithi umalokazana uyangibiza.

Kuba indumalo enkulu uma kwenzeka isenzo esinjena. Eqinisweni uyisezala usuke esemshaye wamqeda umalokazana wakhe. Useyokwesaba njalo ukukhulumela phezulu umalokazana. Nangale ndlela uyafundiswa ukuzithiba nokuthobeka.

2.7.7 Ukuzithoba

Kubhekekile ukuba omama bazithobe kobaba kanti wonke umuzi kubhekeke ukuba uthobelane. Emzini wesiZulu akukhulunyelwa phezulu. Uma kunesimo esingesihle, silungiswa ngokuthobelana hhayi njengaseGugwini kuMsimang, (2006:8) lapho kuzwakala uMaSibisi ekhuluma ethi:

Mina ngiyinkosikazi yaseNdlunkulu, yimina inkosikazi yokuqala eyaphembela uThwala umlilo. Ungizwe kahle belu. Okwesibili ukuthi yimina engadla ubhedu kuye, ngenda kuqala. Ngithe ngizwa kwase kuthiwa uMaNzuza uthi akakhathali noma ngingaze ngende kuqala, inkosana iyozalwa nguye. Kunjani namhla nje. Akugcinanga ngawo amagama enkehli. Kodwa nina nisafuna ubufakazi nisafuna ngisho ukuya ezanuseni niyovumisa.

Lolu hlobo lokukhuluma aluvumelekile emizini yesiZulu. Akukhulunyelwa phezulu. Uma owesifazane ekhuluma nowesilisa egcekeni, kumele aguqe ngamadolo emhlabathini noma-ke agobe abambelele emadolweni okungungaba wuhlobo lokuthobeka. Nezwi uqobo lingephakame lapha egcekeni kunabanikazi bomuzi abawufuni umsindo.

Umakoti kungeke kwenzeke iphutha amemeze egcekeni. Akakwazi ngisho ukumemeza ingane le yakhe. Kuyahlonishwa. Izingane zikhula ziyibona, ziyizwa le nhlonipho okuphilwa ngayo. Wonke umuntu usebenzela ukuzihlanganisa nale nhlonipho.

UNgema, (2010) uthi:

Imizi yonke inenkolelo efanayo ukuthula nokuzotha kugcizelelwa kuyo yonke imizi. Izingane zikhuliswa ngenhloso eyodwa, ukuzithoba.

Lokhu kuzithoba bekubonakala ngisho entombini iqhethile. Uma ifika nembiza yamanzi noma nomnyaba wezinkuni, ibifike izethule esangweni, ihlangatshezwe izimpelesi zayo. Yona ibe seyiqala umsebenzi wayo wokuzithoba, iwa ngamadolo yenyuke njalo igaqa ize iyongena elawini.

UCele, (2010) uthi:

Noma ngabe intombi inikwa ukudla ayidli yona ngokhezo kodwa isebenzisa isandla ingeze yadla ngokhezo ngabe lokho kukhombisa izinga eliphansi le nhlonipho.

Uma intombazane ichanguza, kugcizelelwa kakhulu ngokuzithoba. Ngenkathi isesesigcawini ngeke ime ithi phuhle. Konke ekwenzayo ikwenza igobile, okuluphawu lokuzithoba.

Kunjalo nje ntombi le ayikhulumisi muntu lapha emzini ngaphandle kwezinganyana zakhona. Ayilikhulumisi ngisho isoka layo uma kukhona abantu. Iyalizila kodwa bayakhuluma uma kungekho muntu.

Eminye imithetho eyegceke, eminye eyesibaya, eminye eyasezindlini. Ngapha nangapha umntwana ukhula esingethwe yimithetho imqoqela ebuntwini. Kuvunguza umoya wokuzwana nokuthobelana. Eminye yale mithetho ingamasiko okuzithoba. Ngisho ukudla kunemithetho yakho.

2.7.7.1 Ukuphaka / ukwemulisa

Uma kuphakwa, akuqalwa ngezitsha zabelilisa. Uma kuzoqalwa ngazo, kuyemuliswa kanje. Kukhiwa ukudla ekhazini okuncanyana, kuthelwe ecaleni bese kuyima kuphakelwa esitsheeni somuntu wesilisa.

Nakho lokho kudlana okuncane ngeke kwakhothwa abafana, kunikwa amantombazane. Amantombazane awekho engozini yempi njengabafana. Kufanele-ke ukuba umuzi nomuzi wenze okusemandleni ukuvikela abafana bawo ekufeni. Amantombazane awavunyelwe ukweqa abafana noma ukweqa izinduku zabafana. Lokho kungaletha umkhokha wokufa kulowo mfana oweqiwe noma oweqelwe izinduku zakhe. Bathi abadala uma sekuliwa uyokhubeka, awe alinyazwe abanye abafana kokunye bambulale kalula. Ngenxa yokweqiwa amantombazane noma ngenxa yokweqelwa izinduku zakhe.

UMpungose, (2010) uthi:

Uma kuvele kuphakelwe esitsheeni ngqo, lokho kuyokwenza lowo muntu wesilisa obephakelwa lapho abe namashwa impi ihlanganise ngaye kuqala. Lokhu kwemulisa kudukisa umkhondo wokufa.

2.7.7.2 Isimuku

Uma kuphekiwe eziko sekufika isikhathi sokwephula okuphekiweyo, imbiza iyavulwa isivalo ngoba uma iphulwa ivaliwe, abantu bomuzi bayofa bengasakhulumi. Bafe isamuku.

AmaZulu ayakukholelwa ukuthi uma umuntu esehamba wembulelwa izinto abengazazi futhi bambhekile ukuba uma esefa ashiye imiyalezo. Kuhle uma umuntu omdala eseshona ukuba abize umndeni ashiye imiyalezo. Kubashiya bexoxlile abaphilayo lapho bekhumbula amazwi ashiwo uyise noma unina

mzukwana esehamba. Ikhanzi-ke livulelwa izinto ezinjalo ukuze abafayo bafe bekhuluma, ukuze abaseleyo bazame ukugcina izifiso zabangasekho. Nakho lokho kuluhlobo lwenhlonipho.

UCele, (2010) uthi:

Iyavulwa imbiza ngaphambi kokuba yephulwe eziko,
lokho kwenzelwa ukuba abantu bangafi isimuku.

Kuke kwenzeke uma kufa umuntu obenenhliziyo elukhuni, bafise ukumvala angakhulumi lutho ephila noma esefile. Uma kuyindoda bamfaka umncedo, inkamanga yakhe emlonyeni esefile. Kokunye uma kuyinkosikazi bahlephula ichopho lesidwaba bammumathise lona. Uma ebengumuntu onolaka efe esonga, uvele ahambe kuthi nya, anganukwa ndawo kanti bamthulisa ngenkathi esefa.

2.7.7.3 Ukweneka ukudla

Abantwana abavunyelwe ukudla okushisayo. Bathi abadala kubanga umoya onuka kabi. Abanye abantwana bayakweneka ukudla, bakunamathelise emaceleni omkhele. Lokho bayakhuzwa kakhulu ngoba abadala bathi ukweneka ukudla kuyoletha umswazi wokuba umfana lowo ashaywe abanye abafana, bamshaye baze bameneke.

UCele, (2010) uthi:

Abafana bayaxwayiswa ukuba kungathi ngokushisa kokudla bese bekweneka emaceleni omkhele, bezama ukukupholisa lokho kuyoletha amashwa okuba umfana lowo ashaywe abanye abafana, bamshaye baze bameneke.

2.7.7.4 Isiko lokuphathwa komshanelo

Abantwana bayelulekwa ukuba bangadlali ngomshanelo. Ukudlala ngawo kungangenisa izulu. Nenja ayishaywa ngomshanelo ingaqubuka uboya bubukeke kabi. Kanti lowo oshayainja ngomshanelo angaba neshwa lokwephuka. Ulusizo umshanelo ukhuculula izibi ezindlini. Uma izulu liduma liphosa imibani, kubanzima ukuphatha umshayelo ngenxa yezinkolelo eziwuzungezile kodwa umuntu angakwazi ukuzelapha. Ngawo futhi asuse izinsumpa kanje, kuqondaniswa nombani uma unyampuza kubekhona umuntu ozomshanela izinsumpa ezisemzimbeni womuntu. Zimane zihambe nezulu zife ziphele.

2.7.7.5 USokhaya

USokhaya nguyena muntu osemqoka emzini wakhe uma yena esevukile kuvuka wonke umuntu emzini wakhe. Futhi akekho umuntu ongathinta ukudla adle uSokhaya engakadli. Kakulalwa uSokhaya engakalali.

UMsimang, (1975:25) uthi:

Uhlonishwa nje naye kuningi alindelwe ukuba akufeze. Kufuneka athethe amacala, alamule imibango eyethulwe kuye ngabomuzi wakhe. Kufanele abhekele amadodana akhe awathathele abafazi uma esesethubeni lokuganwa.

USokhaya nguyeye owaba izinkomo ngezindlu ngezindlu. Nguyena okhipha amadodana imizi awabele nezabelo eziyifa lawo. Nguyeye uSokhaya oganisa izintombi osekumele ziganiswe, azilungisele nemibeko ezizoya nayo emizini uma seziyosina.

Nguyeye uSokhaya obiza inyanga azohlenganisa isithembu sakhe uma singezwani. Inyanga ifunwa uSokhaya hhayi omunye umuntu. Akekho umuntu ongabiza

inyanga izokwelapha emzini womunye umuntu. Kanti eGugwini kwakungenjalo, owakhona umakhonya wenkosikazi uMaSibisi wayeyibiza yena inyanga.

UMsimang, (2006:11) uthi:

Uphume uphumo nawe ufune eyakho inyanga. Usho ukuthi uzomane ukhwixe izandla nje uzithele ngabandayo. Uyazi uthatha kancane kodwa, ukuba yithi thina zinto zoGendeni ngabe sishona ngesikhala saMahese siyokhuluma nezinto zoZangaza.

Noma isimo sesinjani kodwa umfazi ngeke aze avunyelwe ukubiza inyanga. Inyanga ibizwa yindoda. Umfazi akavunyelwe ukufuya impahla, kungaba izinkomo noma izimbuzi. Uma kanti lezo zimpahla wazinikwa uyise ngenxa yesibaya ziba ezendoda. Akekho umfazi ongamela isibaya. Isibaya esendoda. Kanti uMaSibisi yena wayephoqa ewephula lo mthetho wenhlonipho, uzwakala esethi kuMsimang, (2006:29):

Izolo ngivuke ngaya kuMakati umzawami engisise kuye izimbuzana zami. Benginomqondo wokuthi anganginika noma ibenye ukuze ngibe nogxa kanye nemvulasikhwama yenyanga. Manje umzala wami wale wabambeleka phansi....

USokhaya nguye obiza inyanga izobethela umuzi iwuqinisa ukuze ungaleleselwa izulu, lingadlaleli ekhaya. Ithi ingabethela ithi du inyanga bese ibazawula bonke abomuzi ibafake izinsizi zokubaqinisa. Izinyanga ziwusizo kakhulu ekwakheni umuzi wesiZulu. USokhaya uThwala nguye owaya ukuyobona uXulu inyanga yomuzi ukuze aqinise umuzi ngezintelezi.

UMsimang, (2006:67) uthi:

Kusasa ngizovukela kuXulu inyanga yomuzi ngimcele avale umuzi awubethele ngezikhonkwane achele ngezintelezi. Umnewethu uzohlaba imbuzi

ashweleze ulaka lolo olushiwo unina womntwana
ukuthi kuke kwanokuhilizisana njengoba nani
ningibikela.

USokhaya nguyena obheka inhlalakahle yomuzi wonke uphela. Imimoya
nemikhokha eyhlela umuzi ibikwa kuye njengenhloko yekhaya.

Uma kunokufa okungaqondakali, nguye uSokhaya othatha izinduku aye
ohlanyeni. Kuthi oshaywe ngenkonkoni adingiswe noma ajojwe, aphekelwe
amanzi abilayo achathwe ngawo. KwaZulu umthakathi ubejojwa ukuze nabanye
abantu bafunde isifundo.

Nguye uSokhaya omukela izihambi nabaphambukeli abaphambukele emzini
wakhe. Basuke besho kuye uma bethi:

Sikhulekil' ekhaya!
Isisu somhambi
Asingakanani!
Singangenso yenyoni!

Basuke bezikhalela kuye abahambi becela indawo yokufihla ikhanda, becela
nesikhafu. Kulisiko ukuba uma kuphakwa ekhazini, kungagogodwa, kubekhona
ukudla okushiywayo phakathi. Lokho kudla kushiyelwa umphambukeli
nesihambi. Kanti imfihlo ithi abangasekho bazofika ebusuku bezobheka ukudla
bafice amakhanzi omile, badinwe bathele umuzi wonke ngamashwa
nangesimuncwane. Kuphakwa kushiywe ukudla embizeni.

Ukwemukela izihambi kuletha izinhlanhla ngoba abantu uma sebehamba
bayabonga bathi:

Sengathi ungaze uphathe isihlangu esimhlophe. Uze
udle izinyoni zabantabakho!

Zingena kanjalo-ke izinhlanhla emzini wendoda. Zingena zishiywa izihambi. Abantwana bakhulela esimeni esinjengalesi nayo le ndlela yempilo iyabakha abantwana ibabumbele ingomuso. Kuba nezimfundiso eziwusizo ekukhuleni komntwana.

2.7.7.6 Ukudla umile

Umuntu akuvunyiwe ukuba adle emile. Bathi abadala ngeke asuthe.

UCele, (2010) uthi:

Okukhulu kuthiwa uma umuntu edla emile uyomelwa izindaba, akayikuphuma ekukhulumeni uyophuma kulokhu angene kulokhu kanti wadla emile.

Le mikhutshana yiyona eyakha umuntu futhi yiyo ekhomba ukuthi uphuma ekhaya futhi uzalwa yindoda. Ikhaya liyisizinda semfundiso ephilisayo, abantwana bafundiswa ekhaya ubuZulu, ukucabanga, ukukhuluma nenkolo yabo. Uma kwenzeka umuntu afike sekuphakuliwe, afike lapho abantu beqhela ezithebeni nenyama iphelile, bayaye bambongele abasendlini bethi: ‘Wafika siqeda nje, okusho ukuthi uyo sinda nasempini.’ Lo muntu osephuthwe iziphihli zenyama uyaye aduduzwe yikho lokhu kusinda nasempini.

AmaZulu abaqonda kahle lobu buhlungu bokuncintshwa inyama bese kuthi abantu asebeyisuthi bathi “uhambe kahle.” Sona lesi sisho siyisiZulu esihle kodwa inyama isuke ingasekho ezithebeni. Kunenkolelo yesiZulu ethi uma umZulu eqeda ukudla inyama enonile, egcobe izinyawo zakhe ngalawo mafutha, uyoba nenhlanhla yokufica inyama lapho eyakhona. Uma engena lapho zabiwa izithebe uzwa abanye bethi “wayigcoba onyaweni.”

2.7.7.7 Izinhlamvu zamehlo

Izingane ziyakhuthazwa ukuba uma zikhuluma nabantu abadala zizifundise ukuba awazo amehlo angaqondani ngqo nawomuntu omdala okukhulunywa naye. Ithi kanti ayimbuki umuntu omdala ibe izithobile ngomzimba. Uma kungumfana, iqoshame phansi. Uma kuyintombazane, iguqe ngamadolo. Kulesi sifundo sokuzithoba amantombazane athola isifundo ayoma ngaso emzini, ukuzithoba. Lokhu kuzithoba wayengenakho uMaSibisi waseGugwini.

UMsimang, (2006:73) uthi:

Kodwa njengomuntu owendile wayengenalo ilungelo lokuqophisana nendoda. (uMaSibisi).

Le mfundiso enhle yesiZulu iphikisana ngqo nemfundiso yesiLungu. Abelungu bona bakholelwa ekuthini uma umuntu ekhuluma nomuntu, kufanele amubuke izinhlamvu zamehlo ngoba bathi umuntu oyinswelaboya ungambona ngokumbuka izinhlamvu zamehlo. Lena inkolelo yesilungu ewukungahloniphi okumangalisayo kumaZulu. Umuntu akabukwa emehlweni ngamaZulu.

Umuntu omdala uthathelwa phezulu noma ngabe useyisalukazi ubenikwa inhlonipho ngenxa yeminyaka aseyiphilile.

2.7.7.8 Izithakazelo

Le nhlonipho yabantwana ibibenza baze bezwe izithakazelo zakubo. Izithakazelo ziyisibongo nezihasho zobabamkhulu balowo nalowo mndeni. Zona ngokwazo ziphethe umlando womndeni ngomndeni. Ziyizincomo ezinhle okwanconywa ngazo okhokho bemindeni. Ziyakitaza, zijabulise, zikhuthaze kulabo bantu abahashwa ngazo. Uma kuthokoziswa uCele kuthiwa:

Ndosi wena kaDubandlela

Magaye wena kaVico,
UVico akagezanga ubuye
Nensila ezizibeni zeThethe
Wazogeza ngobisi ekhaya
Ngoba bese kugeze
Abafokazana.
Wena kaKhumbuza
uMdladla
Wena wesiqunga esihle
esizalela amazinyane
Amasakabuli
Ndosi wesezela
Wena welala elalala
Nomunwe lavuka
Ekuseni lawuncinda
Lakhombis' ilanga
Ndosi wena owasuzela
Umunga woma!
Wena kaNkom' isengw' ilele
ngoba uma imi iyajubajuba!

Noma bekuyingane elukhuni ngale ndlela ngeke yenqaba futhi ingakwenza konke ithokozile. Kanti njengoba ithakazelwa nje iya ifunda nemvelaphi yayo ngoba izithakazelo ziba nezindawo lapho leso sizwe sasihlezi khona. Nakho lokho ukwazi imvelaphi kuyinto efisekayo kakhulu. Uma bethi Vico owabuya nensila ezizibeni zeThethe, umuntu usengabona-ke ukuthi laba bantu bakwaCele bake bakha kule ndawo engakwaDukuza, eThethe.

Kukhona ukuthi wabuya nensila eThethe wazogeza ngobisi ngoba kwasekugeze abafokazana. Kukubeka kugqame ukuthi laba bantu bakwaCele babefuyile kakhulu. Lesi sisho sikhombisa ukuthi kwakungelubisi ezinkomeni zakhona kwakubhukuda idada.

Ezithakazelweni kuvela amagama abantu abake baphila abangumlibo waleso naleso sizwe njengalesi sakwaCele. UNdosi indoda yakhona enkulu ngoba bonke oCele noma bezohlukana ngoyisemkhulu kodwa bonke bathi 'Ndosi' okungukuthi bonke bahlangana kulo mthambo oyisisusa.

Kutholakala abantu abaningi abavelayo kulolu hlobo oDubandlela, oVico, oMdladla kanye noKhumbuza. Lana amagama abantu abake baphila balo mndeni. Ezithakazelweni kuvela izimpi ezaliwa yilesa sibongo nokunqoba kwabantu balesa sibongo. AbakwaNxumalo kunendawo ethi:

Mkhathswa wena okhatshwa ezinde
Nezimagqokomezana,
Wena owadikila umlenze kwaMandlakazi.

Kulesi sithakazelo kuvela ubuqhawe bakwaNxumalo uma bethi bona badikila umlenze kwaMandlakazi. Kunomlando ongalandeleka uma sekuphenywa kuphengululwa kubo abantu bakwaNxumalo.

2.8 Izinto ezingadliwa amantombazane

Amantombazane afundiswa esesekhaya ukuzithiba. Azoya kogana, umendo awuthunyelwa gundane. Ungeke ukwazi okuyowehlela emganweni. Kusemqoka ukuba intombi ithi ihamba iyogana, ibe isiqeqeshekile esifundweni sokuzithiba.

2.8.1 Inkuku

Intombazane ayibe isayidla inkuku uma seyathelwa ngamanzi. Kunengoma yomphendu ethi:

Ubaba kayidl' inkuku!
Wesab' ujojwana oluseqolo!
Othandayo angayidla!
Othandayo angayinikinikiza!

Abanye bagcizelela ukuthi intombi edla inkuku iqubuka uhlevane uma isiklele nezinye izintombi ohlwini. Intombi kumele izithibe ngoba isaya kwamfazi ongemama. Uma ingakufundanga ukuzithiba, iyokweba emzini kuphoxeke abazali bayo.

2.8.2 Inyama yengulube

Abantu abayidlayo inyama yengulube bathi imnandi ukwedlula kodwa noma kunjalo amantombazane awavunyelwe ukuyidla. Ayiyekela isizathu esithi uma intombazane ingadla inyama yengulube ingaba nezimpawu ezifuze ezengulube empilweni yayo yobusha. Izingulube zinogqozi olunamandla lwezocansi. Uma intombazane ingadla ingulube ingasuleleka ifuze ingulube ocansini. Lokho kungaba yinto embi kakhulu. Intombazane ayivunyelwe ukudla ingulube.

Intombi injengesangoma ngokuzila izinto eziningi. Intombi ayiyidli inyama yengulube kodwa iyawagcoba amafutha engulube. Ayiwadli amaqanda. Amaqanda awukudla afudumeza igazi kwezobulili awawalungele amantombazane ngoba angasuke abe ulumpe.

UCele, (2010) uthi:

Intombi ayiyidli inkuku iyoyintshontsha emzini, nengulube inamafutha amaningi ayiyilungele intombazane. Ngamasi ifundiswa ukuzithiba ngoba zibakhona izinsuku lapho intombazane ifanele izile. Uma ingafundanga isencane, iyokweba!

2.8.3 Amasi akwamakhelwane

Amantombazane ahlonipha isisho esithi: ‘Ihlonipha lapha ingeyukwendela khona.’ Awawadli amasi ezinkomo ezingezona ezasekhaya. Uma kungenzeka igane kulowo muzi, kungenziwa njani? Lokhu intombi seyawadla amasi akulowo muzi. Kulihlazo, ngesiZulu akwenziwa. Abafana bona bakhululekile, ayikho imithetho ebabophayo njengamantombazane, bona bayazivubela amasi akwamakhelwane bazidlele.

UMsimang, (1975:13) uthi:

Abafana bangawadla amasi akomakhelwane kepha
amantombazane phinde. Ahlonipha ngisho la
engeyukwendela khona.

Ngamasi, ngenkuku, ngengulube nangezinye izicana ezingenziwa isiZulu sizama ukuba abantwana bafunde ukuzithiba. Bangabi amahaga, amakloza nezimfezi. Kwenzelwa ukuthi noma bekubona lokhu kudla kodwa balinde ithuba labo lize lifike. Uma beyekwa kungeke kulunge ngoba uma sebeganile bangehluleka ukuzithiba nokulinda. Umakoti akayidli inyama namasi asemzini uze anikwe ngokusemthethweni.

Uma intombazana isiganile yenzelwa imicimbi yokudla amasi asemzini. Nayo inyama yasemendweni idliwa ngesiko.

UCele, (2010) ubeka kanje ngamasi:

Kuya ngomuzi nokuphana kwabo abasemzini
uma umakoti esesinile, esezinzile ube esenikwa
amasi kanje. Uthunyelwa kubo ayolanda igula,
ukhezo, ukhamba lwamasi nembenge yomcaba.
Uphatha ishumi lawosheleni afike alinike unina
amtshela ukuthi uzobika ukuthi usenikwe amasi
emzini.

Ngaphambi kokuba abuyele emzini unina ube esemenzela isiko lokudla amasi. Ugaya umcaba amvubele amasi umntanakhe. Umehluko ukuthi uwavubela ethungeni awadlele khona ethungeni. Bayamvumela ukuba ayowadla amasi asemzini kodwa lapha kubo awadlele ethungeni ukuze angabi yimfezi, awathande ngokweqile amasi. Lokho kumenza azithibe.

2.8.4 Izinduku zabafana

Izinduku zabafana ziphathwa ngokukhulu ukucophelela ngoba uma kungenjalo, zingangenisa imikhokha nokufa kumnikazi wazo. Kungumthetho wesiZulu ukuthi uma abafana behlangene besendlini kokunye emvalelweni, bazihlome ezintingweni izinduku zabo. Basuke benzela ukuba zingeqiwa amantombazane. Lokho kubanga ishwa nokulimala kalula uma abafana belwa. Kubanga umshophi wokufa.

ULushozi, (2010) uthi:

Akuzinduku zodwa zabafana ezingeqiwa amantombazane kodwa nabo abafana uqobo akuvunyiwe ukuba amantombazane abeqe. Uma ebeqile ngephutha kufanele imeqe kabili iye lena iphinde iye lena okusho ukuthi isikwesulile lokho kweqa kwayo.

Le nto yokweqiwa amantombazane ibanga ukuba abafana bakhubeke uma bebhekene nempi, bawe impi ibagwaze ibhece. Ngakho-ke akukhuthazwa ukuba amantombazane eqe abafana.

2.8.5 Ukuqoshama

AmaZulu avamisile ukuzwakala ethi: ‘Hlala ngentombi!’ Asuke efundisa abantwana bawo bamantombazane ukuba bangaqoshami, bangagovozi. Akwenziwa kodwa intombazane ihlala ngenqulu ithi nekende, ithanga liphezu kwelinye. Yilokho-ke ukuhlala ngentombi.

UNgema, (2010) uthi:

Akhona-ke amantombazane angezwayo wona avele aqoshame engakunaki nokukunaka lokhu kufundekela kwabadala bethi: ‘Hlala ngentombi.’

Kunomthetho ongaguquki wesiZulu othi uma abafana bebona intombazane iqosheme, kakhulu uma kothiwa umlilo abovele bahoshe isikhuni, bayihloseke ngaso phakathi kwemilenze, bashise yona inkonyana lena ayivezile.

Lesi senzo sabafana besiwakhulisa amantombazane, azi ukuthi kukhona okusina kuwajejeza uma eqhubeka nokuqoshama. Azoshiswa ngesikhuni. Uma intombazane yayiphikelela ukuqoshama baze bayishisa abanewabo kuba luphawu kuyo lokungalaleli. Leyo nkamba beyibuza yesilonda esisenhla namathanga siluphawu lobuhlongandlebe. Ngakho lokho amantombazane azama ngawo wonke amandla ukuzigcina esesimweni esemukelekayo. Angaqoshami. Esatshiswa kuthiwe umkhwenyana uyobuza ukuthi yalinyazwa yini enhla kangaka namathanga. Kuyobe sekuvela ukuthi yashiswa abanewabo ngenxa yobuhlongandlebe. Lokho koba uphawu olubi lwehlazo.

Ukuqoshama akuvunyiwe kumantombazane, kufana namanhla komuzi kubafana. NguSokhaya yedwa olala amanqeshane kulo muzi hhayi omunye umuntu.

UMsimang, (1975:25) uthi:

Kulo muzi nguye zwi oshaya amanhla komuzi.

Intombazane ayivunyelwe sampela ukulala ibheke phezulu. Kuyokwenziwa njani uma ilele nesoka? Liyothola inxeba, kuvele ungiyokusho. Amantombazane afundiswa ukulala ngesizotha, angalali azeneke.

2.8.6 Amasele

AmaZulu anezifundiso eziningi akhulisa ngazo abantwana. Izifundiso ezifundisa ukuziqoqa nokuziphatha ngendlela eyamukelekile. Abantwana abavunyelwe ukubulala amasele kodwa bangawachatha njengoba lowo ungomunye wemidlalo evelele ezinganeni zamaZulu kodwa hhayi ukuwabalala.

Uma abantwana bengamahlongandlebe badlula bawabulale amasele noma sebekhuzwa. Labo-ke bayothola umswazi wokuba nesinyombo. Esinye isizathu okukhuzwa ngaso izingane ekubulaleni amasele esokuthi kuyothi mhla ibulale inkomo ingadliwa muntu ngobubi. Abafana bakhula bekwesaba ukubulala amasele ngenxa yalesi sizathu. Ukuthibaza lo mkhokha uma umfana esekhulile eseyindoda eyinhlabi yomuzi udla usawoti ngaphambi kokuba ahlabe inkomo.

Inkolelo yamaZulu ithi ngenxa kasawoti wokuyolisa, iyoyoliseka nenyama yenkomo ayihlabile. Uma kungezokuba usawoti inhlabi iququda isiqunga bese icofiyela umkhonto ezohlaba ngawo. Ngalokho-ke usuke exosha lowaya moya wamasele ababewabulala bebancane.

ULushozi, (2010) uthi:

Kuyakhuzwa ukuba abafana bangadlali ngamasele, kakhulu bangawabulali ngoba uma sebengamadoda sebelaba izinkomo bayoba nenyama embi esala ezingqokweni. Kuyokwehlula noma beqale ngokudla isiqunga, bekhotha nosawoti, inyama idlule ibe yimbi.

Bayayinaka abafana le mfundiso ukuze bangahlabi izinkabi zisale ezingqokweni.

2.8.7 Umfazi obeleth' ingane

Lo mfazi wayehamba lonke izwe lakwaZulu. Uma abantwana beba nomkhuba wokuncunza bedle kancane benenkeza abazali nabazanyane, babemtshela ukuthi uma edla kancane, uzophoqeka ukuba aphe ingane ezongena nonina wayo eyibelethe. Akaze abonwe muntu lo mfazi obelethe ingane kodwa izingane zakwaZulu bezitshelwa ngaye bethi abadala: 'Dlana kungaze kufike umfazi obelethe ingane.' Lesi sesabiso senza abantwana badle ngokushesha baqede ngenxa yokwesaba lo nkosikazi obelethe ingane. Badla basheshe bebalekela ukucosululela ingane le ezofika nalo mame.

2.9 Imithetho nokuphathwa kwezindlu

Abantwana bakhuliselwa emakhaya anesizotha nemfundiso enqala. Bakhuliswa ngamasiko nangemfundiso yobuZulu. Bazikhomba bona ukuthi baphekwa bavuthwa noma qha. Ekhaya lapha abantwana bafundiswa ukuma ngayedwana kuzwakale abaxhasi bethi: ‘Edane! Wama yedwana umntwana.’

Abantwana bafundiswa ukupha nokubonga. Uma bebongwa ngokuncane abaphanise ngakho kuthiwa: “Tate.” Uma bebongwa, bayakhuthazwa ukuba baphane bangabi amagovu.

Umuzi njengoba wakhile unezindlu ngezindlu ezinesithunzi esingafani futhi ezihlonipheke ngokungafani. Inhlonipho yazo ihambisana nokubaluleka kwazo. Nezinhlangothi zomuzi nazo azilingani. Uhlangothi lwesokudla olwamakhosikazi bese kuthi olungasokwesokunxele olwasekhohlo.

UMsimang, (1975:14) ubeka kanje:

Uma indodana isiphuma inxiwa layo uyise usala
enxiweni elidala kepha unina uphuma nayo.
Yilokho-ke kusemqoka ukuba akhelwe indlu.
Sekwaze kwaba lisiko ukuthi ngisho esashona ifike
yakhiwe le ndlu, bese iba ixhiba laseNdlunkulu.

Nayo le ndlu inikwe isithunzi, indlu kagogo. Uma kunezinsizwa zomuzi, zihlanganela khona uma zidla. Zidla mkheleni munye izinsizwa zomuzi. Kukha lena kubuye kukhe lena. Lokhu kuluphawu lokushiyelana nokuhlanganyela ezintweni zonke. Kukuyo le ndlu lapho kuhlanganela khona izingane zomkhaya zize kugogo nomkhulu uma kambe besadla anhlamvana. Le ndlu isizinda soqeqesho kubantwana. Kulapho kuxoxwa khona izinganekwane. Kulapho kwenziwa iziphicaphicwano kanye nayo yonke imidlalo nobuciko bomlomo. Kuyo le ndlu kufundwa amagama okusina nazo zonke izinto ezenza umZulu abe

umZulu. Kuyo le ndlu kulapho kugcinwa khona amagula, isithebe sokudla kwekhaya.

2.9.1 UNdlunkulu

Lena yindlu ebaluleke kakhulu ngemuva kwendlu kagogo. Le ndlu iyinhloko yomuzi nanendawo eyakhiwe kuyo indawo ebalulekile enhla kwesibaya. Lena yindlu yamasikothi omuzi. Indlu yempepho. Kule ndlu kulapho kubekwa khona inyama yezinkomo zokukhonza amadlozi.

UMsimang, (1975:14) uthi:

Yindlu yomnumzane owesifazane akangeni khona. Kungena oyiNdlunkulu naye ngokuzoshanela asinde alungise. Kule ndlu kulapho kugcinwa khona umkhonto walapha ekhaya ogwaza izinkomo zemisebenzi yabaphansi. Kule ndlu lapho kubekwa khona inyama uma kuhlatshiwe.

Izintombi eziyokwenda ziphumela kule ndlu kanti nendlu ikhulunyelwa kule ndlu uma kufika omalokazana sekukhulunywa izindaba zokulobolelana. Kukhulunywa kule ndlu phambi kwabalele.

UCele, (2010) uthi:

Le ndlu injengethempeli ngokwenkolo yaseNtshonalanga. USokhaya yena enjengomfundisi omkhulu umuzi wonke uyibandla lakhe.

Lena yindlu yokubhunga lapho kubhungwa khona zonke izindaba ezinkulu zomuzi. Kubhungwa ngezijabulisayo nazo ezilusizi. USokhaya ungena kule ndlu uma kunomkhuhlane efisa nokuyokhuluma nabakubo. Ushisa impepho esezindengezini ngaleyana kombundu. Kuleyo ntuthu nomusi wempepho aqale-ke azikhalele ezibalisela enxusa usizo koyise nakoyisemkhulu.

UMsimang, (1975:14) uthi:

Izikhumba zezingwe nezezingonyama zikuyo le ndlu.
Izimpondo zezinkabi nezezinyathi zihlonywe kule
ndlu.

Kule ndlu kuhlala kunokhamba lotshwala okuthiwa ukhamba lwasemsamo. Ukhamba lokuphuzisa amadlozi. Uma intombazane isihamba iyogana, bayithungela isicathulo kulo lolu khamba. Unina usiletha ngaphandle lesi sicathulo. Ithi ingaphuma ekhaya intombazane, ivuthuze invululo bese iphuza lesi sicathulo esiphuza iguqile ibheke lapho iya khona ngoba ngeke ibheke emuva iyoze iyofika lapho iyogana khona.

Inkolelo yesiZulu ithi umakoti uphuza eguqile ebheke lapho eya ngakhona ukuze angabuyeli ekhaya abe untombikhaya. Ayibheki emuva intombi eyogana funa ithande ekhaya. Uma intombazane isiyogana, kusuke sekwehlukana inhloko nesixhanti. Kufanele ize iyofela emzini ingazange yaba nesizungu sokuya ekhaya.

Izindlu zesiZulu azimile njengezindlu zesilungu, zimi zingamaqhugwane ayizindilinga. Uma umuntu eya eyongena endlini yesiZulu, uqala ngokwedlula iguma. Iguma lakhiwe laba sasihenqo sokuvikela umoya. Iguma aliyona into entsha ekwakhiweni kwendlu yesiZulu. Iguma liyavela nasemilolozelweni yasendulo njengalona kaNhloyile othi:

Nhloyile kaGelegele!
Uphetheni ngomlomo?
Ngipheth' amas' omntwana,
Uwasaphi ngomlomo?
Ngiwasa kwazanci,
Ancinyela ncinyane,
Athi gu, gu
Ame ngeguma
Lakwamnewabo
Athi umnewabo

Ngena laph' endlini
Ngiyabe ngiyangena
Kunuk' isajeje
Esani pho?
Esabayeni
Bafike nini?
Bafik'izolo
Wabahlabisani?
Wabahlabis' ucilo
Ucilo bayamala
Baqond' imvubu
Enenyam' enkulu
Badle baphelele
Nontembuzane
Vosho!
Nontembuzane
Vosho!

2.9.1.1 Iguma nesithumbanja

Uma umuntu ezongena endlini wedlula kulo iguma. Eduze kweguma ngaphandle kukhona isithumbanja. Esithumbanjeni indawo lapho kuhlala khona ngokuvama izinja uma umuzi unezinja.

Lapha egumeni kugcinwa khona umzala wokuzihlambulula emimoyeni yezindlela. Uma kukhona umuntu ozobona umntwana, ufike azihlambulule ngomlotha osegumeni. Uwugcoba ezandleni nasezinyaweni ngaphambi kokuba angene endlini. Inkolelo ithi imimoya abefike nayo umvakashi iyaxoshwa yilo mzala ngakho-ke umvakashi angabe esamleka umntwana ngesithunzi sendlela. Umntwana uyacindezeleka uma elekwa yimimoya yezindlela.

2.9.1.2 Umnyango

Umnyango wendlu wakhiwa walinganiselwa umuntu ozogoba aguqe uma engena endlini. Lapha phezu komnyango kusokhothameni, kuyakhuzwa ukuba

abantwana bangavunguli ngezinti zotshani basekhothameni uyoba umpengu, ahambe njengenjana emhlophe.

2.9.1.3 Isicabha

Isicabha sona sakhiwa sakuphicwa ngezinti zikamazwenda noma-ke ugonothi. Sakhiwa siphicwe kushiye indawana lapho kuyofakwa khona isigxobo sokuvala unobhadula. Umnyango nawo uphathwa ngamasikothi awo.

UMsimang, (1975:15) uthi:

Akumiwa emnyango kanti futhi akuhlalwa futhi phakathi komnyango. Owenzenjalo kwakuthiwa uyomilwa ngamathumba.

Abadala bathi uma umuntu ebelesela ngokuma endlini, kuvele kuqhamuke into imphushe umuntu omile imphushele eziko. Awele ezimbizeni eziphekiwe kuthiwe umswazi wokuma endlini.

2.9.1.4 Ukuhlala emnyango

Kuyingozi ukuhlala emnyango ngoba lowo muntu ohlezi emnyango uvala izinhlanhla zekhaya, zifike zithiywe nguye lo ohlezi emnyango.

UNgema, (2010) uthi:

Ngaphandle kokuvimba izinhlanhla ukuhlala emnyango kubanga amathumba.

Isesabiso samathumba sisiza ukuba abantwana bangabi iziphikeleli. Bezwe lokho abakhuzwa ngakho, bagweme izingozi ezingabehlela. Bebevele bekhuziwe ukuba bangangcolisi endleleni, bayomilwa amathumba. Bafundisiwe ukuba bangawalingisi amankankane uma esho umlozi wawo othi: “Nga—Nga—

Ngahamba” ngoba futhi bazomilwa amathumba. Uma umuntu ehlala emnyango inkolelo yesiZulu ithi lowo muntu uvimba izinhlanhla zalowo muzi. Ukuhlala nokuma emnyango kuvimba izinhlanhla.

2.9.1.5 Umlindaziko / esikhonkwaneni

Emlindaziko indawana engengakanani ephakathi kweziko nensika engezansi. Emlindaziko yilapho kugqitshwa khona imithi eyisibethelo somphezulu noma imithi yokuxosha imimoya. Le ndawo ibizwa ngomgulugulu.

UNxumalo noNyembezi, (1966:42) bathi:

Iziko linamatshe amathathu abizwa ngokuthiwa amaseko. Elinye lala matshe, elisemuva kwensika eliqondene nomnyango libizwa ngokuthi umlindaziko.

UMsimang, (1975:15) uthi:

Kusuka emnyango usufika ekhothameni lendlu. Uthathe isinyathelo sibe sinye bese ufika emlindaziko. Kubuye kuthiwe kusesikhonkwaneni kakade isikhonkwane sokubethela umuzi sihlonywe kule ndawo. Akuhlalwa khona.

Kunezizathu eziqala abadala abangazitsheli abantwana kodwa bavele bathi umntwana uyomilwa amathumba kanti bafihla ingozi yangempela engaba nangukufa. Endlini le kukhona amathongo ngakho akwenziwa noma kanjani.

2.9.1.6 Umlozi

Abantwana bafundiswa ukuzotha nokuthobeka. Abavunyelwe bamemeze baklabalase ngoba lokho kumemeza kungachukuluza abanini bomuzi abangawufuni umsindo. Akuvunyiwe ukuba abantwana bashaye ikhwela endlini

ngoba uma benza njalo bachukuluza abadala, abalozi. Lona umoya wabantu abafileyo obuya uzongena kumuntu obhame ngegobongo lawo. Akuyiwona umoya wokuqalela ubungoma kodwa vele oseyisangoma esidala.

UNgema, (2010) uthi:

Lolu hlobo lwedlozi lunolaka olubi. Likhuluma phezulu ezintingweni. Umoya olayezayo uma uzofika uhlinzekwe. Uma umuntu eshaya ikhwelo endlini uyacasuka umdwize ngamatshe avela khona ezintingweni angaziwa ukuthi le mimoya ibiwathathephi.

2.9.1.7 Eziko

Phakathi nendlu kukhona iziko, indawo lapho kubekwa khona izimbiza zokupheka noma ngabe akubasiwe, abantwana bayafundiswa ukuthi bangahlali eziko ngoba leyo ndawo iyisishozi. Bayoshaywa lizulu noma bamile amathumba.

UKrige, (1936:46) yena ulazi kanje iziko:

Straight inside the door about three feet from it is the fire place or hearth, bounded by a circular rim about three feet six inches across and three inches high. In the hearth there are three cooking stones (iziseko).

Le ndawo ihlonishwa kakhulu emzini wesiZulu. Kulapho kulungisilwa khona ukudla komndeni. Phezu kwalo iziko kulenga izikhwebu zekhethelo zembewu yombila. Phezu kweziko kulenga izithungu zamabele ezigonywa yintuthu ukuze zingadliwa yibhu.

UMsimang, (1975:15) uthi:

Phakathi nendlu kukhona iziko laziwa ngokuthi isishozi, ingani ila kubaswa khona, akulokothwa kuhlalwe kulo.

Indawo nendawo endlini inomlando wayo, inendlela okumele iphathwe ngayo. Abantwana bafundiswa ukumela izimo zonke, umuzi nezindlu kuphathwe ngenhlonipho. Ukukhulisa abantwana ngale ndlela kuyabahlela, bazazi izindawo abangahlala kuzo bangabi nangozi.

Akumiwa endlini. Kuyindelelo ukubona umntwana emile endlini, kubakubi kakhulu uma kanti kuleyo ndlu ami kuyo umntwana kukhona abantu abadala. Akamelwa umuntu omdala uma umntwana ekhuluma kungumfana. Uma kanti umntwana uyintombazane angaguqa phansi noma athobe agobe abambelele emadolweni akhe. Uma enze njalo uhloniphe waqeda. Noma ngabe isimo sithini abanakuma ngezinyawo endlini.

UMagwaza, (2009) uthi:

Inkolelo yesiZulu ithi uma umntwana ema athi ngcwi ngezinyawo endlini kuyoqhamuka umoya umphephule umphose eziko, ashe angqongqe.

2.9.1.8 Isinini

Uma umuntu engena endlini kanti ungowesifazane, ungena agudle umsele aye ohlangothini lwesinxele. Uma kanti umhambeli engumuntu wesilisa, ungena agudle uhlangothi lwesokudla. Uma emdala kanti uhamba nabancane, uhlala agcine ngasemnyango. Iminyaka nentanga ungayibona ngakho ukuhlala nokuhleleka kwabantu endlini.

UCele, (2010) uthi:

Bathi bangangena endlini bazihlele ngobungako babo. Kuqale abancane ngasemsamo kwehle njalo kuze kugcine omdala ngasemnyango. Uma kulethwa utshwala noma inyama ibekwa komdala bese kuba nguye olawula abancane ukuba balungise ukudla. Inkolelo ithi abadla bahlala ngasemnyango ngoba sebelungela ukuphuma ngawo. Uma sebeya endlini yabo yokugcina sebeyolaliswa koyisemkhulu.

UMsimang, (1975:15) uthi:

Ezinhlangothini zendlu yilapho kuhlalwa khona kepha nakhona kuhlalwa ngomthetho. Abesilisa bahlala ngasohlangothini lwesidla okuthiwa isinini sabesilisa. Owesifazane kahlali ngakhona ngaphandle kwamadodakazi asekhaya.

Emsamo kukhona umbundu lapho kuhlala khona izinkamba kanye nezindengezi zempepho.

UMpungose, (2010) uthi:

Emsamo ngaphakathi kuchonywe amahlamvu omlahlankosi abuya emangcwabeni uma kade kulahlwa abantu bomuzi. Khona lapho kukhona amashoba ezinkomo zomuzi ezihlatshelwa amadlozi. Laphaya ekhothameni kukhona iziphanga zezimbuzi nemihlathi yezimbuzi nazo ezihlatshelwa iminikelo kwabaphansi.

Nabesilisa bayawuhlonipha lo mthetho wesinini nabo abahlali esininini somame.

2.9.1.9 Ethala

Kunendawo elapha ngasezintingweni eyenzelwe ukubeka izinto ezipheshiswa ebantwini. Ethala kubekwa izinto ezizosetshenziswa masinyane. Le ndawo kubekwa kuyo ukudla okuvuthiwe okukhwezwa kubantwana nasezigangini ezineminwe emide. Kuleli thala ungafica amadumbe, amantongomane, umbila kanye namakhanzi amancane uyawafica ethala.

2.9.1.10 Umshanelo

Umshanelo ulusizo ukuqoqa izibi eziyolahlwa ezaleni. Nakho ukushayela kunemithetho yakho. Kuvama ukushayela wona amantombazane. Kanti wona umshayelo unezimfihlo zawo. Uma amakhosikazi eganisile, aphatha imishayelo emisha ceke elokhu eyinyakazisa kancane sakuyitshikizisa ngaleyo ndlela abhula ulaka. Kunamasikothi emishanelo. Awuthintwa umshayelo uma izulu liduma ungangenisa izulu endlini lilelesele lidle abantu. Umshanelo uphathwa ngenhlonipho.

UCele, (2010) uthi:

Izibi ezishayelwa ebusuku azichithwa phandle funa zitholwe abathakathi, bawushaye bawubhuqe umuzi.

Uma kunempi noma abesilisa beye empini, izibi ezishayelwayo azichithwa phandle. Zibekwa emuva kwesivalo ngoba uma zichithwa, kobe kuchithwa yona kanye impilo yabesilisa bakulowo muzi.

Inhlonipho yomshanelo ihambisana nenhlonipho yesidwaba. Uma abafana behambile baya empini bonke abesifazane baphendula izidwaba zabo bazibhince ngasemsendweni. Uma izinto zonakele emzini wendoda uzwa amaZulu ethi sibhincwe ngasemsendweni.

Umshanelo uwusizo kakhulu kubantu abanezinsumpa. Bahlala baqaphe umbani wezulu. Uma umbani uthi nyampu nabo ngokushesha bashanela ezinsumpeni lezo. Inkolelo ithi uma izinsumpa zishanelwe ngomshanelo ngesikhathi izulu libanika, ziyaphela zinyamalale. Awithintwa umshanelo izulu liduma kodwa ungathintwa uma isizathu kungukwelapha nokuqeda izinsumpa.

2.9.1.11 Amacansi

Uma abafana beye empini, kumiswa amacansi abo emseleni. Unina aginqe izintuma endlini ziye le zibuye ziye lena. Uma icansi lelo liwa, kusho ukuthi uwile umnino kuleyo nhlasele. Omama bakhumula izidwaba baziphendukezele bazibhince ngasemsendweni.

UMpungose, (2010) uthi:

Amasiko, namasikothi abantwana bakhula bewabuka futhi-ke ayingxenywe yempilo. Abatshelwa ukuthi manje sekwenziwa lokhu kuyisiko, bazibonela bona futhi bagcina sebazi ukuthi uma uphatha isiko usuphathe yona impilo abayiphilayo.

Abantwana bangumsebenzi wogogo, oninakhulu kanye nodadewabo abancane. Bafunda izinto ngezigaba beqala endlini baze baphumele ngaphandle. Baqala ekhaya bagcine sebeqondisisa ngesizwe sonke. Inhlonipho iyagcizelelwa kusukela ebuncaneni. Uma bephiwa utho bengakakwazi ukubonga kuthiwa; ‘Tate’ kukhuthazwa bona ukuba basho njalo. Nabantu bahlelwa ngokunjalo emqondweni womntwana, kuqalwa ngoyise kuye kuye ngabo bonke abantu bomndeni.

UCele, (2010) uthi:

IsiZulu sithi: ‘Kuhlonishwana kabili.’ Inhlonipho ithi iya lena ibe iza neno. Umuntu ohloniphayo naye uyahlonishwa.

Abantwana bafundiswa besesimeni esikhululekile bengacindezelwe lutho. Bayasazi isigqiki somuntu omdala, akuhlalwa kuso noma ngabe kwenze njani. Siyahlonishwa. Izinkezo zomuntu omdala zihlala esimpontshini zingakhothwa amaphela. Konke kwenziwa ngenhlonipho.

Kuke kwenzeka abantwana bahlubuke badelele. Iyabaxaka abantu leyo nto yenzeka kanjani, indelelo kumntwana wakwaZulu. Uzwa sebethi: “Lo mntwana wakhulela esimpontshini njengephela.”

2.10 Ngicel’ inhlahla yaphambili

Inhlonipho yinye, yiyo leyo abantwana abahlonipha ngayo abantu abadala kube kanti kuseyiyo abahloniphana ngayo bona bebodwa. Inhlonipho yamaZulu iwalungiselela ukuhlonipha izwe neNkosi Yohlanga. Ngayo leyo nhlonipho bahlonipha izimakade zomhlaba. Ekugcineni inhlonipho inikwa amadlozi noMvelinqangi.

Njengamakholwa anamuhla acela indlela ngomthandazo, abadala bona bebeyicela emsamo ezindengezini zempepho.

UCele, (2010) uthi:

Uma umZulu ehamba uhlale njalo eninga ngenhlahla yaphambili lapho eya ngakhona. Inhlahla yayo kungaba eyokuba lapha eya khona afike abuse ngenyama nangotshwala. Inhlahla yokuhamba ngokuphepha ezilwaneni zasendle nasezinswelaboyeni. Izwe lonke laligcwele izikaniso

zezivivane. Umuntu ubethatha itshe phansi alithimisele acele lokho akucelayo qede aliphonse esivivaneni.

Izivivane zaziluphawu nobufakazi benkolo akholwa ngayo umZulu, ekholelwa emandleni angabonwa. Lezo zingqumbi zamatshe ezabahambi nabelduli. Ubukhulu besivivane bukhombisa ubumqoka benkolo yamaZulu kumaZulu. ‘Ngicela inhlahla yaphambili.’ Uma umZulu esesho la mazwi, usethandaze waqeda. Ucela inhlahla yaphambili ukuze angangeni nasezingozini zemimoya yezindlela. ‘Ngicela inhlahla yaphambili’ ngokwakhe uyavuma ukuthi yena njengomuntu akakwazi ukuzilungiselela lutho kodwa akhona amandla angaphezu kokucatshangwa okudinga kucelwe kuwo izinhlahla.

Amahlahlana amancane. Inhlahla yinto efunwa kakhulu yingakho kutholakala ukuthi lapha eduze nesivivane akusekho ngisho elokulandula itshe, onke asacela izinhlahla. Abanye banqothula amaqabunga emithi eseduze bawaphose khona esivivaneni.

UNgema, (2010) uthi:

Kwakuvamile ukuba isivivane sibe seminceleni yezigodi noma zezifunda. Le ndawo iyindawo ehlanganisa imimoya eyehlukene yezwe. Kwakuba yindawo ephithizela abantu abaya lena nabaya lena.

Uthi angayicela le nhlahla umZulu ahambe sekuqine idolo. Ekhaya ubebikile emsamo ecela indlela ezinyandezulwini zekhaya. Nangu-ke manje ezindleleni zezwe nazo zinaMakhosi akhona yingakho ecela inhlahla yaphambili. Uyicela kubani lokhu akukho muntu akhuluma naye. Usemoyeni ngakho ukhuluma nemimoya esekele izwe.

2.11 Inyanga

Umuzi nomuzi unenyanga yawo. Inyanga yomuzi injengodokotela womndeni. Njengoba umndeni wethembela kudokotela wawo nemindeni yamaZulu yethemba kanjalo ezinyangeni zayo. Inyanga iqokwa uSokhaya. Inyanga lena yiyo akhulisa ngayo abantwana bakhe, ebaqinisa ebaqinisela ukuba bangangenwa imimoya eyaluzayo. Umuzi wonke womnumzane uyaqiniswa ngokugcatshwa ngemithi evimba izulu. AmaZulu analo ulwazi lokususa nokuvika izulu elithunyelwe.

UMsimang, (2006:15) uthi:

Usuyakhuluma-ke manje ndodakazi. Into nje ngeke ngiye kuXulu kodwa ngizoya kwenye inyanga. Phela uXulu sekwaba inyanga yabo. Mhlawumbe uye lona ongibulalayo ngoba kule yami indlu akasalubhadi. Phela bangithathela ukuba ngingatholi abafana nje ngoba beqonde ukudla amabheka enu. Angihleli kahle ndodakazi angihleli kahle neze.

UMgwaba, (2010) uthi:

Izinyanga uma zixabene zike zizwane amandla. Ziphumelane iqhude, enye inyanga ime kuleliya gquma enye ime kuleliya bese zikhombana ngezulu zizwana amandla. Lidume lidle iminga nemitholo.

Liduma likhiphe imibani eyesabekayo, kokunye lidume lizithathe izikhwama zenye inyanga liye liyoziphonsa olwandle. Uma sekwedlule lapho, zibuye zixhawulane izinyanga lezi nokho seziyazana ukuthi ubani inkunzi ekhonya kuleyo ndawo.

UMpungose, (2010) uthi:

Kwakukhona inyanga yakwaNgidi uGcebhu. Leyo nyanga yayidume kakhulu. Yake yaphumelana iqhude nenyanga yentombazane uMakhabinjweza. Balisusa libalele kungekho ngisho ifu. Kwakhuphuka ifu elingangesandla eNtshonalanga elagcina selihlanganisa, lahloma, lakhwisha lamnyama. Lasuka laduma lazithatha izikhwama zikaGcebhu laziphonsa olwandle.

Izingane zakwaZulu zikhulela esimeni esinjena. Zifunda ukuhlonipha izimo zemvelo nemvelo. KumZulu uma umuntu efunga 'Inguklu amatshe ezulu.' Kuvele kucace ukuthi uqinisile ngoba akudlalelwa ezulwini. Omunye athi 'Ngimfunge ubaba, lingaduma lingithathe.' Akabe esalokhu ebeleselwa umuntu osefunge izulu. Liyesatshwa izulu kwaZulu.

Kuyaphoqeka ukuba uSokhaya abize inyanga izogoma izingane zakhe, zilahlwe, zichathwe zehliswe inyoni, zikhiphe isishozi. Azifuneki izingane ezihlale zethuka izanya ngoba leyo yinkomba yesishozi nesivuvu esingaphakathi kumntwana.

UMpungose, (2010) uthi:

Kuye kuthi ngaphambi kokwethwasa kwehlobo uSokhaya abize inyanga izovuselela izikhonkwane zomuzi.

Imizi ebethelwe iba nemithetho eshaywa yiyo inyanga ukuze kungonakali iziko layo. Kuye kuthi uma isiyelaphe yabethela, ishiye imiyalo yayo nezinto ezinokwenziwa nezinto ezingeze zenziwa nje nhlobo. Iyawashiya amakhathakhathana okuyoqalwa ngawo uma kusuka isidumo sokufa.

UMsimang, (2006:42) ubeka kanje ngale mithi:

Laphaya ezintingweni izinhlobo ngezinhlobo zezikhumba nezimpondo zezinyamazane, izimpisi, izimbila, izinyengelezi, amaklolodo nezinye ezikhonzwe izinyanga. Emsamo laphayana embundwini kubekwe khona amakhubalo angaqedwa. Kwezinye izinsika ukhangwa izikhumba zamabululu, izimfezi, izimamba, obhulube nezinye. Le emsamo ukhangwa amagobongo ezintelezi nezinkamba zobulawu.

Abantwana bamaZulu bakhuliswa onina babakhulisela kulesi simo. Babonakala besebancane abazoba izinyanga ngokuthenjela kubo ekukhipheni izikhonkwane zezulu, abafana. Kuke kube yibo abantwana ngoba basemsulwa okuke kuthenjela kubo ukudidiyela amagobongo ezintelezi.

Ngenxa yobukhona bezinyanga zemizi abantwana bafunda besebancane amasu okuphila. Bagcina sebazi abantwana ukuthi ukubulala ibululu bese uligqiba esangweni lesibaya, lokho kuyokwenza ukuba izinkomo zingafohli ngoba kuyovele kuthi azilale zilandela ubuvila bebululu. Lobu ubuchwepheshe bengane yomZulu ebufunda ekhaya futhi obugcina sebuyilisu lokuphila.

UCele, (2010) uthi:

Uma kungubuchwepheshe buningi-ke ubuchwepheshe bezemithi obufundwa abantwana. Abantwana bafunda bebancane ukuthi uma kushiswa udosi lwempisi abantu bonke bozela balale ubuthongo bokufa. Abafanyana bona bathola ulwazi ngamafutha emvubu asiza ekwandiseni imfuyo kanjena. Ayikho inkomazi noma isithole esilalelwayo uma sike sagcotshwa la mafutha ezithweni zazo zobulili.

Lolu lwazi olokuphila lungulwazi olungacwaningiwe ngendlela yesilungu kodwa olusebenza kahle kakhulu esintwini. Nanamuhla lolu lwazi luyasebenza, amaZulu asathembele kulo.

Inyanga yomuzi idla ngokuzicinga iziguli zayo njalo uma kwethwasa ihlobo, isuke izoqinisa futhi ivuselela izikhonkwane. Njalo ngonyaka izikhonkwane zifuna ukuvuselelwa. Kule mvuselelo kuvuselelwa nendlela emakuphathwe ngayo umuzi njengokuthi iziphi izinkuni ezingabaswa nezingebaswe ngenxa yezikhonkwane neziko lalowo muzi ngokulandisa kwenyanga.

UKhumalo, (1994:15) uthi:

Izintombi zifunda kwasebujongosini bazo imithi ezala umlilo omuhle nomnandi. Zifunda kwasebujongosini imithi engenayo nengangeni ekhaya. Zilawulwa amakhosazana namaqhikiza njalo. Lokho kuliwa nokunhlanhlatha nokuduka kwabancane ngoba nabo emihleni engemingaki ezayo kuzobe sebewubhoko nodondolo lwezizukulwane ezibelayo.

Amakhaya amaZulu ayizizinda zemfundo kuye ngamaziko emizi. Eminye imizi iyehluleka kanti eminye iyaphumelela. Kunamadoda aqanjwe igama akwaziyo ukulawula imizi yawo kanti amanye anamakhanda axegayo. Amantombazanyana afundiswa odadewabo uhlobo nohlobo lwezinkuni ezithezwayo ngenxa yokulawula kwenyanga. Kunemithi engathezwa futhi okungephekwe ngayo ukudla ngoba iba nomthelela omubi.

UKhumalo, (1994:15) uthi:

Ukugotshwa kokhuni akunamphumela wokugoba kodwa wokufahlaka, aphuke phaqa, phaqa. Lokhu kuyabasiza abathezi ukuthi nangelizodwa ilanga, bathuke betheze idungamuzi, bazolifaka ekhaya. Kuyabasiza ukuba bangalokothi batheze

inhlokoshiyane bezopheka ngayo ngoba bathelwa ngamahloni, ukudla, ikakhulukazi inyama isigweje yathi klebhu yafuza wona ebhodweni.

Miningi imithetho nemithelela eshiywa yinyanga emzini kwakhiwe. Kuke kwenzeke uzalo lungezwani. Inyanga ebukhali iba nawo umuthi wokuhlanganisa umndeni obungasadlelani. Usengelana ilala, ukhumelane umlotha, izinto ziqonde, lingabe lisabakhona idlakubi. Inkolelo yabadala ithi yikho ukubasa idungamuzi, okudunga umuzi.

Njengoba kukhuzwa amantombazane ukuba angathezi ezingathezwa, kwenzelwa ubunye bomndeni. Kusuke kwaziwa ukuthi lezo zinkuni ezisuka eziko zizozala umzala ozoyochithwa ezaleni. Ezaleni lapha yilapho kulungiswa khona ukufa komndeni. Izala lozalo lisemqoka kakhulu. Eminye imithi inyanga iluleka ithi uzalo aluyophalazela mgodini munye ezaleni. Osephalazile ahambe angabheki emuva, ashiye amashwa khona ezaleni.

UKhumalo, (1994:15) uthi:

Ingani yiwona umlilo lona ozosondeza uzalo lubuye kwabo, lube munye. Kwande ubunye nokubambisana ukuze zizale umlotha wezala. Abadala bayazi ukuthi akumuzi walutho ongenazala.

Kungumsebenzi wenyanga ukuba uma isithembu sikaSokhaya singezwani, inyanga isihlanganise ngamakhubalo nangamafutha ezilwane zasendle. Yiyo le nyanga elungisa ubulawu bamantombazana nabafana bakaSokhaya uma isikhathi sesifikile. Baphalaza, bageze bachathe ngabo ubulawu obumhlophe zibe mhlophe izindlela zabo.

2.12 Iziko lezinkomo

Kungumsebenzi wayo inyanga ukwenzela uSokhaya iziko lezinkomo. Iziko uhlobo oluthile lokumisela impilo yezinkomo. Iziko belizivikela ngisho emikhuhlaneni izinkomo. Kanti izifo eziningi zezinkomo bezivela ngokudla utshani obungadliwa noma ukudla omahambanendlwana.

UMsimang, (1975:41) uthi:

Okunye obekuqeda izinkomo bekungutshani lobu obusankomfe okuthiwa udlolothi.... Okunye okuthatha kanye enkomeni umahambanendlwana. Izinkomo ziyawazi, noma kunjalo kuyenzeka ziwudle ngeshwa. Inkomo ewudlile ibonakala ngokukhihliza amagwebu yehluleke ukudla. Iphuthumeni ngobisi niyiphuzise lona, okungenjalo iyafa khona manjalo.

Imithi yokushunqisela izinkomo ivela kuzo izinyanga. Ukuzishunqisela izinkomo kuzenza ukuba zingaxhwali, zixhwaliswa amahlanga.

UMsimang, (1975:42) ubeka kanje:

Zishunqiselwa uma zizoqala ukudla amahlanga.... Kufike kubaswe ikloba lomlilo esangweni ngesikhathi sasekuseni, bese zikhishwa izinkomo ukuze zeqe lo mshunqiso zonke. Zishunqisela futhi lapho kufuneka zingalalelwa. Nakhona lapho kulandwa inyanga yezinkomo izofike ishunqisele ngenyamazane igogo. Izinkomo ezishunqiselwayo ziyabukeka zinone, nembala yazo ichache kahle.

Kusukela kubantu kuye egcekeni kuye esibayeni umuzi wonke unakekelwa inyanga yomuzi. Yiyo enakekela abantu, imfuyo kanye negceke ilibethele ukuze kungangeni izulu. Ibethela ivimbe nemimoya neziyiyane.

2.13 Uma izulu liduma

Ehlobo abantu abesaba izulu baphila kabuhlungu ngenxa yokwesaba izulu. Nalo izulu lesatshwa nje liyazenza izimanga ezibonwayo. Like lehlele emzini womuntu kube ibhuqe lingashiyi nambewu. Izulu aliwona umdlalo, liyabulala. Abantu abadala bazama ngakho konke ukufundisa abantwana ukulihlonipha izulu ukuze baphephe olakeni lwalo olumangalisayo.

Uma liqala lihloma likhwishiza, izingane zifundiswe ukuba azibohloma izikhonkwane (abafana) emakhothameni ezindlu.

ULushozi, (2010) uthi:

Abafana bafundiswa ukuba bakhiphe abafana babachome emakhothameni. Ukusizana nalesi simo kukhiwa amahlamvu omsuzwane nawo ahlonywe khona emakhothameni.

Lapha endlini kuhlalwa ngesizotha kungagcogconywa, izulu liyamzonda umuntu ogcogcomayo endlini.

ULushozi, (2010) ithi:

Awugcinwa ngokuhlonywa umsuzwane kodwa uma seliduma limbulula amatshe kuthathwe omunye umsuzwane ufakwe eziko, kushunqiswe ngawo kunuke kuthi fucu endlini.

Yonke imithi eyenziwe izikhonkwane ayibe isabaswa ngoba isingangenisa izulu ngoba izikhonkwane ziyaphupha zingabe zisaba nawo amandla. Eminye imithi eyakha abafana umtulwa nomnqadane. Le mithi-ke ingebe isabaswa kulowo muzi obethele ngayo.

UMgwaba, (2010) uthi:

Uma izulu seliduma kuthula kuthi cwaka, akubibikho nomuntu ofisa ukwenzani. Kuthi noma kuthule kanjalo kodwa inkolelo ithi makuncinzwe ingane ukuze izulu libone ukuthi lapha kusekhaya ngakho lidlule ngaphandle.

Nakuba zithule cwaka kodwa ubakhona ozomemeza athi: “Kusekhaya.” Ngakho malingadumi sengathi lizidumela ehlane nje. Liyesabeka izulu. Uthi angasho njalo athi kusekhaya, umuntu omdala nebala kube sengathi liyathutha njengesicelo sobememeza ethi: “Kusekhaya.” Kubesengathi selidumela ngaphandle kwegceke. Izulu liyahlukaniseka ngobulukhali balo. Kukhona elendoda nelesifazane.

2.13.1 Izulu lomfazi nezulu lendoda

Abantu abadala bayakwazi ukulehlukanisa kabili izulu.

UCele, (2010) uthi:

Kukhona izulu lomfazi, ivimbela kanti likhona nelendoda. Ivimbela izulu elidumela phezulu ungathi kuklayeka kuphihlike izinto. Lelo zulu bathi abadala yilo elinolaka. Liphosa imibani ebukhali ngokwesabekayo. Kanti izulu lendoda lisholo phansi yebo liyaduma nalo kodwa liyahlukaniseka kwelomfazi.

Base befunde ukulehlukanisa nje yingenxa yovalo nokwesaba. Kakhulu balesaba ngoba abaliqondi ukuthi liyini, bazi ukuthi kukhona izinyanga ezigangayo ziphosana ngezulu.

Le nto ibiyenza yesatshwa futhi ihlonishwe inyanga ngenxa yemithi yayo eyingozi. Ziphatha imithi emibi izinyanga nokho zigcizelela kakhulu emithini yokwelapha kanti neyokubulala ziyayazi. Njengoba uGendeni esho kuMaSibisi.

UMsimang, (2006:12) uthi:

Akunyanga umashiyakukhalwa lowo. Eke wakunika wamunye umuthi wakhe, ngimfunge ubaba oMaNzuza laba bangabhincela nxanye.

Kuke kwenzeke uSokhaya aziqashele inyanga kanti nesithembu sakhe sizobuye siyiqashe kabusha ukuba ibe inyanga-mthakathi. Abathakathi akusondelwa kubo futhi bona izinto zabo bazenza ngemfihlo. Izinyanga zinayo yonke imithi yokuthakatha. Omunye unkosikazi onomoya wesikhwele uke ayithenge inyanga kaSokhaya isebenze isivuna yena, kokunye izivale ezinye izindlu, ivule ezinye ngayo imithi yayo. Lokho kucabanga kwake kwamfikela uMaSibisi waseGugwini.

UMsimang, (2006:9) lapho ephefumula:

Futhi angiyi kuXulu ngoba lowo usaba yinyanga yabo..... Nakho lokhu kwakho kuyangixaka njalo ngoba phela uXulu yinyanga eyaziwayo manje wehlulwa yini ukuba akuphendule inzalo.... Bekuthiwe uyehluleka yini uXulu. Ingani uye kanye ongivalayo Gendeni. Phela uXulu lona akaseyona inyanga kaThwala njengoba wena wazi. UXulu useyinyanga kaMaNzuza noMaMkhize muva nje.

Babekhuluma kanjalo uMaSibisi waseGugwini unina kaNcengeni ekhuluma nomngani wakhe uGendeni.

2.14 Izingxabano

Abantwana abakhulela esithenjini bakhula bezizwa izingxabano zonina uma uSokhaya engazange asihlanganise isithembu sakhe. Nokho ngaso lesi simo bafundiswa ukuzithoba nokungathatheli izinto phezulu. Onina babaqoqela ubuntu babakhuze abantwana abangamaphompo ngoba bangawuqhatha umuzi womnumzane. Kuke kuvele nokunukana okuze kuxazululwe ngemihlahlo, izingomboco. Kuhlawulwane kugezwe negama lalowo ebekuthiwa ungumsokoci njengaseGugwini esithenjini sikaThwala lapho uMaNzuza wazikhalela khona ngokugezwa esenukiwe.

UMsimang, (2006:18) uthi:

Uyabona leli lami igama eselihlambalazekile logezwa emhlahlweni. Ngingaka nje mina, ubaba ongizalayo uNzuza lo kaNozishada kaMaqhoboza akazange aze agibele imfene abheke emuva athi uyothakatha. Ngingaka nje angizange ngize ngithwale imbiza noma isigqengele samashiqa kuthiwe ngiyophakela imikhovu nezindangala zakwaNzuza. Ngiyafunga ngiyafungisisa ngithi angikaze. Kodwa namhla nje nginukwa ucezwana lwenkosikazi luthi ngiyathakatha. Ngimfunge uNozishada engokaMaqhoboza kuzoyiwa emhlahlweni.

Esimeni esinjengalesi isuke ingasekho into engabe isenziwa uma ingxabano isize yavela obala kakhulu kungeyokuthukana kanti kunezidumbu esezilele phansi. USokhaya uyaye abikele umndeni, kubikelwe neNkosi yesiFunda, kuboshelwe kuyiwe emhlahlweni. Nokho kudingeka kuyiwe esangomeni esiyofika simshaye ngenkonkoni umthakathi. Isimo esinjena sifundisa abantwana ubuZulu njengoba ukwenza kanjena kungokwamaZulu. Abantwana bakhulela ezimeni ezinjalo-ke kwelikaMthaniya.

Ziningi izinto ezifundiswa abantwana ezibenza babe ngamaZulu oqobo. Kuthi uma liduma izulu, umuzi wonke unikwe izingxatshana zendalucwatha ukuba

baziququde. Ukuququda lezi zingxabo kuyawuvimba umbani ukuba ungamshayi lowo onale ngxabo emlonyeni wakhe. Indalucwatha umuthi onamandla wemimoya nezulu.

Abantwana bayafundiswa ukuba bangenabi. Akunatshwa, umuntu uhlala azifinqe. Inkolelo yesiZulu ithi izulu liyohamba ngayo leyo milenze enatshisiweyo limshaye umniniyo. Akuvunyelwe ukuba kukhulunywe ngezulu nezimanga elizenzayo. Noma ngabe lenzeni, kuphi akube kusakhulunywa ngakho. Akukhulunywa futhi ngamagama abantu ngoba abanye abantu bazigomile. Uma ukhuluma ngamagama abantu kanti ulula awuzigomile. Izulu liyophambukela kuwe. Aliphathwa igama lomuntu izulu liduma. Abafana bayelulekwa ukuthi uma beqhuba izinkomo, bangasondeli kuzo ngoba imfudumalo yezinkomo iletha umbani.

Zikhona nezinye izifundiso ezimayelana nezulu nezesabiso zalo njengokuthi nje awathintwa amanzi abiza umbani. Kululekwa kakhulu ukuba amanzi engabe esathintwa uma izulu seliduma. Amanzi nombani kutholakala njalo kuhambisana. Amanzi awachithwa ngokukhashezwa ngoba mhla seliduma umbani uyolandela leyo ndlela yamanzi eyadalwa ilanga libalele.

UMpungose, (2010) uthi:

Izulu liyahlonishwa, akudliwa izulu liduma. Akumiwa endlini izulu liduma ngoba liyomshaya lowo omileyo. Enye imfundiso yesiZulu ithi uma izulu liduma kuphuma ikati libaleka lithi ntashu, abantu abalilandele ngoba ikati liyisangoma, kungase kungene izulu.

Izifundiso ezinjena yizona ezikhulisa abantwana futhi zibahlele ukuze bemukeleke njengabantu. Izizwe ngezizwe zinento ezingayisho ngezulu.

UCele, (2010) uthi:

Kuyingozi ukuyeka abantwana benabele eziko ngoba lokho kuyogoqanisa izintanga zishe. Kufana nokuthi umntwana ege iziko, iziko aleqiwa. Lowo oleqayo uyochama igazi. Naye umntwana ochamela iziko naye ube esechama igazi.

Lezi zesabiso yizo ezenza abantu bakhule beqoqekile kuyisesabiso ngapha kube isesabiso ngapha. Umntwana okhule eqondile engenandawo yokuphambukela.

2.15 Uma abantwana bechama belele

Kuke kwenzeke abantwana bachame baze bedlulelwe isikhathi. Kokunye bake bechame noma sebedadala. Uma kwenzeka kanjalo, basuke bekhomba umuga wesiko elingagcinwanga. Isiko elinjengokudebeza. Abantu bakwaZondi nabakwaZuma bangeke baqala ukungabadebezi abantwana babo ngoba abantwana bangachama noma sebeganiwe, bekhalela leli siko lomndeni. Uma abantwana besebancane kodwa bechama nabo banendlela abelashwa ngayo yesiZulu.

UNgema, (2010) ubeka kanje:

Uma abantwana bechama belele balaliswa phezu kwamahlamvu omviyo noma amatulwa. Uma kwedlula lapho abantwana bagwinyiswa imfinyezi.

Imfinyezi isilwanyana esisashongololo kodwa sona sifishanyana. Njengalo ishongololo nayo imfinyezi inamahloni. Uma ithintwa yinto, imane igoqane izenze indilingana enhle. Kungaleso sikhathi-ke lapho umntwana ochamayo kufuneka ayigwinye. Uma eseyigwinyile, kube sekuma ukuchama. Nabafana abangakwazi ukushaya ikhwelo babekwa imfundamakhwela olimini ibalume ibathi nso ngemuva kwalokho abafana sebeyokwazi ukushaya umlozi.

Bayafundiswa abanye abafana amasu okugogqa ulimi nokuphusha umoya ukuze kube nomsindo.

2.16 Imisebenzi yabantwana

Lungeze lwabalwa usizo olwenziwa abantwana phakathi komuzi. Abantwana banjengezandla zokwengezelwa kubazali babo. Umuntu ozele abantwana angeke azithuma njengongazele. Sivela lapho isisho sesiZulu esithi: “Ukuzala ukuzelula amathambo.”

Umuntu ozele usuke eselulekile ngoba uthi yena esenza lokhu, kubekhona izandlana ezincane ezimelekelelayo zona zenze lokhuya. Ngisho ekufeni kwabazali abantwana bahlala njalo bewusizo, aphinde amaZulu athi: “Ukuzala ukuzimbela.”

Ukuzala ukuzisiza ngoba uma abantu bembela umuntu, basuke bemsiza ukuze angaboleli ebusweni bomhlaba ihlazo lakhe ligqibeke.

2.16.1 Ukukhuza izinkukhu

Abantwana baqala ngemisetshenzana emincane njengokukhwibiza izinkuku zingahluphi abazali. Abafanyana bafundiswa ubudoda besebancanyana baqala bekwibiza izinkuku. Bedlula lapho baluse amankonyane. Bagcina sebelusa izinkomo konke kusuke kwenzelwa ukumqeqesha umntwana ukuba abe isakhamuzi esipheleleyo.

U-Odoli, (1999:28) uthi:

The herding of cattle provides unique experience and training in responsibility, accountability, leadership and prowess. These attributes are achieved through training by senior boys and

through accounting and carrying out instructions from the cattle owners, the community, iNkosi and parents.

ULushozi, (2010) uthi:

Baqala ngemisebenzana emincane njengakho ukukhuza izinkukhu kanti bayogcina sebegxumeka imimbelo yezibaya zakoNkosi. Izintombi zona ziyobe seziza neyesabekayo iminyaba yezinkuni.

Ukuqala kancane akusho ukuthi kuyogcina lapho kodwa kuba yisiqalo semisebenzi emikhulu eyogcina ibonwe ngamehlo izwe lonke, abantu bambongele lowo mzali bathi:

Uyadela umuvi wona owazibopha ngexhama kwabonakala.

Basho lokho ngoba abantwana bakhuliswa kanzima bebangwa nemimoya nemikhuhlane enhlobonhlobo. Kungumsebenzi wabazali ukubahluphekela abantwana babo.

Abantwana baba usizo nje ngakho ukukhuza izinkuku zingangeni endlini.

2.16.2 Ukwelusa amankonyane / ukuphatha abantwana

Zithi zingazala izinkomazi imivemve ikhethiwe izoboshelwa ezisingeni ethombeni, exhibeni. Abafanyana abancane kuba umsebenzi wabo ukukhetha imivemve bayitete, beyibambe amanqina angaphambili.

UHillary, (1989:26) uthi:

Young boys are taught how to herd calves, goats and sheep while the older brothers work with cattle.

Ziningi izinto ezenziwa abafana ekwaluseni bezenza bechitha isizungu futhi behambisa isikhathi. Bacupha izinyoni ngemigoga. Bazihubhe ngezagila.

UMartens noSchoeman, (1975:69) bathi:

In other days they spent hunting birds by means of the isagila, the knobbed throwing stick, or playing truant a while to swim in the pods of nearby streams.

UCele, (2010) uthi:

Ethombeni lapha kusexhibeni uma sekucishiwe umlilo, kuzobanda abafanyana abancane bona basiza ngokubutha umquba esibayeni benzele ukuba umvemve ulale kahle unotho. Kungumsebenzi wabo futhi ukuwushintsha lo mquba ngoba usuke usungcoliswe ihlaka.

Isihlelo sesiZulu sibahlelele abantwana abancane. Ababafana batshelwa kanye ukuba baluse amankonyane kube umsebenzi wabo omile wansuku zonke. Amantombazane wona asalela emuva emakhaya egona, ethunduzela abantwanyana abancane abatetemayo.

UCele, (2010) ubeka kanje ngabazanyana abaculela abantwana:

Unyok' uyephi?
Unyok' uyolima!
Ulima kanjani?
Ukhumul' isidwaba!
Usibekaphi?
Usibek' etsheni!
Kwash' igwababa!
Lathi sengikhathele!
Kwash' igwababa!
Lathi sengikhathele!

Luba lufishane kakhulu usuku lomZulu ngenxa yemisebenzi eminingi okubhekeke ukuba yenziwe ngosuku.

2.16.3 Ukukhubela

Kuba umsebenzi wabafanyana abancane lona wokukhubela. Zithi zingabuya izinkomo ziphunge imikhonto qede kuqale umsebenzi wokusenga. Lo msebenzi wenziwa futhi wahlukaniselwe abantu besilisa bodwa.

Uma abafana sebeqala ukubheka kubhekeke ukuba bathathe indawo yabo emphakathini womuzi. Kubhekeke ukuba babe nemisebenzi abayenzayo ukulekelela uhlanga lwabantu abadala. Abafanyana babhekeke ukuba baqale-ke balandele amankonyane bawaklabise bawaqaphe angenyisi.

UHorne noDela Harpe, (2001:67) bathi:

From around six (6) years of age, Zulu children are expected to join their parents in the chores which keep the homestead a well functioning, orderly unit. Boys gleefully trot alongside the cattle, herding them towards their grazing and back into the cattle fold and learn the art of milking the cows.

UMagwaza, (2010) uthi:

Uma inkonyane isinikelwe yancela unina wehlisa, kungumsebenzi wabafana abancane ukuba bayisuse ebeleni ukuze kungene umsengi nethunga asenge.

Lona wokukhubela umsebenzi mukhulu kakhulu ngoba umfana kufuneka ome amanzi abe umfana oneso noqinile onokuhlakanipha. Uma kungumwuzawuza womfana amankonyane angancela aluqede ubisi. Kodwa akube umfana oneso elibukhali neso elihlakaniphile, okhubela ngesikhathi lapho inkomazi isithi

iludedele ubisi. Inkonyane incela sekuqhilika amagwebu isimise umsilana yinjabulo. Yilapho-ke sekufanele umfana akhubele ukuze kuqhubeke umsebenzi wokusenga.

2.16.4 Ziyabhonsa

Kuyaphithizela esibayeni, ayakhala amankonyane esihulugwini. Ziyashinga izinkomazi zishiswa ubisi emabeleni, ziyabhonsa izimazi. Zibuyile kwethu. Uzwa indoda isizibonga izinsengwakazi ithi:

Ngangingedwa emaNtaliyaneni!
Sesibaningi okhambeni.

Usho kanjalo uSokhaya kanti ugquza abanye abasebenza abathenga nkomo kodwa asebembobo lapha emasini ezinkomazi zakhe. Indoda idla isithukuthuku sayo. Akafuneki umuntu odla ngandoda. Ayikho inkwali ephandela enye. Enye indoda uma ibongela inkomazi, kusuke nje kuyindlela yokuphefumula imizwa yayo ngendlela yobunkondlo, uzwa ithi:

Ndod' eyadl' okwami,
Wazibek' ilahle emhlane.
Azibuye emasisweni.

Zisho izinkomazi kuzwakale ukuthi zibuyile kosibanibani, ayabhonsa amahinikazi. Bayabhonsa onondlini bakwabo. Izigqala zizithulele phela zona akukho nalubisi lolo olushisa izinsengwakazi.

2.16.5 Ukusenga

Ukusenga kungumsebenzi wabafana asebelusa, akuyiwona umsebenzi wabafana abancane. Abafanyana bangakhipha amagula ezindlini azoklela lapha enhla kwesibaya. Kungumsebenzi wabo ukukhama amagula, ukuqunga ihongo

ukwetha amagula kanye nokuwageza abe mahle. Yibo abafana abancane abawabuyisela ezindlini uma esethiwe.

Lokhu ngokwakho kungukuzinakekela izinkomo. Uma imfuyo inganakekelwe ishabalala ngokuphazima kweso. Kuvamile ukuba kuthiwe ubani uhambe nayo yonke imfuyo yakhe. Lokhu kushiwo emva kokushona komnumzane bese emuva kwakhe kuphele imfuyo yakhe. Kubantu abayibukeleyo le nto kubasengathi nguye umnumzane ohambe nezinkomo zakhe kanti akunjalo. Izinkomo zisuke zibulawa ukunganakekelwa. Ezinomkhuhlane zingaphuziswa khambi lokuthibaza umkhuhlane.

2.16.6 Ukusula izimpothulo

Lona umsebenzi womame kanye nezintombi zabo esezikhulile. Abantwana bamantombazane abancane bona basuke besesikhathini sokufunda ukugaya, beqhafuza behluleka ukuzimelela embokodweni begaya umcaba. Umcaba onjena uvama ukugcinela ezinjeni.

ULushozi, (2010) uthi:

Bafundiswa besebancane abantwana ukwenza imisebenzi yasendlini, baqale bagayeke izinja kanti kothi ngokufunda bagcine sebegayela abantu bomuzi abahloniphekile.

USokhaya yena ubegayelwa abantu abadala abanesandla sokuphatha ukudla komuntu omdala. Kugaywa izicaba ezelekanyene, zifakwe ngenhlonipho embengeni yomnumzane, kumbozwe ngenye imbenge, kusiwe kuye umnumzane uma sekuyisikhathi sokuba adle. Nawo amasi anazo izibongo:

Indwamba ngishelele,
Mphimbo phepha
Wafa izagila.

Amasi aphathwa ngenhlonipho futhi aphathwa abafana. Yibona abangomengameli bamagula. Isiko lesiZulu aliwavumeli amantombazane ukuba agcaluze emaguleni. Amagula ahlala emsamo endaweni engalokhu yenganywa nayizihambi. Izihambi nomakhelwane abawadli amasi akomunye umuzi, kulihlazo. Izintombi zona ziwayekela inhlonipho ngoba zisuke zingazi ukuthi ziyogana kuphi.

2.16.7 Ukunakekela imfuyo

Noma lo msebenzi ungumsebenzi wabafana abakhulile nabo abancane bafunda kubo abakhulu. Bona beza ngemuva bebambela lapho kudingeke khona. Lokhu kuba ndawonye kuvela amathuba emfundo kulaba abancane.

ULushozi, (2010) uthi:

Uma inkomazi inobuzaza kuphekwa amanzi ashise bese exutshwa nomquba bese ithotshwa ngawo inkomazi leyo, ibe isikhululeka buphele ubuhlungu bebele.

Abafana basuke bekhona izinkomo zilalelwe. Yibo abazigcoba ngamafutha emvubu ukuze zilandelwe zikhwelwe izinkunzi. Bona labo bafana yibo futhi abazibonayo izinkomazi ezehlulekayo ukuzizalela, babize abadala ukuze bazokwelekelela leyo nkomazi.

UMsimang, (1975:43) uthi:

Kufuneka ithi ingayaluza isifuna indawo yokubeka inkonyane bese eqala ukuyilandela umfana ozelusayo. Phela wenzela ukuba ayelekelele noma abize abadala lapho kubonakala ukuthi iyehluleka. Uma yehluleka ukuzala ibonakala ngokushabasheka kanti inkonyane isivele ngamanqina.

Abafana yibo futhi abanakekela nezinkunzi. Bazikhothisa emingceleni lapho kunobabe nensinde khona. Uma zidle omahambanendlwana, yibo abafana abaziphuzisa ubisi. Inkunzi iligugu elikhulu kubafana. Bayayondla beyondlela ukuba ibe namandla ukuze ikwazi ukulwa nezinye izinkunzi futhi ukuze ikwazi ukukhwela izinkomazi. Abafana bayayithanda inkunzi enochuku elwayo.

UMsimang, (1975:42) uthi:

Kubafana into eligugu ngenkunzi yakubo ukuthi ibe bukhali. Bazama ngayo yonke imizamo ukuba inkunzi yakubo yehlule zonke ezinye zesigodi lesi. Kuthi ekwaluseni bafune isidleke sezibonkolo emthini. Bathi bangasithola basithathe basilahlele elunda lenkunzi. Zizoyiluma-ke izibonkolo kanti seziyayicija ukuba nolaka olungayiwa.

Nayo inkunzi njengensizwa iba nezibongo. Izibongo lezi izithola ngobuqhawe bayo nokugwaza ezinye izinkunzi. Uzwa abafana beyishishizela bethi:

Msuse!
Msuse mahlaba zihlangene
Bhoja Bhoja wezihlabathi
Nomalevu kanomalekethe
Mafund' afobele, mtham' unezinyembezi
Wena bhukuda kwesinengwenya
Ingweny' ingakwenzi lutho
Kodwa inake amagweb' ensipho!

Bayibonga kanjena abafana idinwe ithelwe ngamanzi. Uyobezwa sebethi: 'Yayihlaba! Yayigiba!' Lokho kuqhosha kwabafana bakubo kwenkunzi kususa olumnyama uthuli ekwaluseni, kugcina sekulwa bona abafana. Nokho umhlaba wakwaZulu ubungefani nalo mhlaba ngezinto eziningi. Uma izinkunzi bezilwa enye yafa, bekungabi icala elingaze liyiswe koNkosi kodwa lona ofelwe yinkunzi yakhe ukhipha isixhanti ahlomulise lona wenkunzi ephilayo. Leyo ibiyimilingo yakwaZulu.

2.16.8 Ukucokosha

Uketheza kungumsebenzi wamantombazane amadala, lana amancane wona ayabalandela odadewabo uma becokosha izinswani bezophemba umlilo. La mantombazanyana amancane asuke engakafiki ebangeni lokutheza emahlathini akude nekhaya.

UKhumalo, (1994:14) uthi:

Hha uZulu ephelele! KusenguZulu ukutheza, iqholo lezintombi iqholo lamatshitshi namajongosi. Ahlosa nje ahlosela khona. Amaqhikiza ahamba phambili, akhomba indlela kodadewabo ababalamayo. Bayazi ukuthi uma kuthiwa kuyothezwa kuyophunywa ngovivi, kubabelwe ezehlanze inkohlowane. Kuyothezwa ini yona? Imbondwe, umthombothi, into elikhuni lwakhona oluvutha kuse qhibu. Ziyobekelela iminyaba ize igobe, ibete ngemuva nangaphambili into engasuki phansi intamo igqisheka ishone phakathi.

Kuleli zinga basacokosha lapha ngaphandle kodwa uma bethi dlwe sebephuma izalinga bazobe sebejubalala beyotheza kwamnyama amahlathi. Bahambe bahlole, babonane nezesheli ezithi zifuna ukuyophenjelwa umlilo ezindlini zawonina.

Izintombi zitheza zibeke amabonda ezinkuni zehlanze. Kulihlazo ukutheza izinkuni ezimanzi noma amabunga. Ezimanzi ziyanhlinhla zikhala amagwebu kanti amabunga wona awanamalahle. Amabunga avama ukuba yikhaya kofezela abaluma kabi kanti nezinkume nazo zithola ikhaya emabungeni.

UKhumalo, (1994:16) ubeka kanje:

Kusuka isibhonqu sentuthu ukuba kungaze kuthiwe kusha indlu kanti cha. Kubaswe ezimanzi. Zichicha

amanzi, zikhihlike amagwebu uzizwe zikhala zithi hli.... zinhlinhla. Amabunga yize evutha kahle kodwa imvamisa awawubambi umlilo isikhathi eside. Namalahle akhona alotha ukulotha abe umlotha ukuphazima kweso.

Akekho umuntu ongasiphika lesi sikole soqeqesho. Siqeqesha abantu ukuba bafunde ukuzimela, bafunde ukuzenzela. Amakhono empilo afundwa kuso lesi sikole. Amasu namakhono okuhlalisana nokuhleleka afundwa khona ekhaya.

2.16.9 Ukukhubula

Emakhaya kukhona izichaka lapho amakhosikazi etshala khona izintanga nombila wokwendulelisa kungakayiwa ezifeni ezinkulu. Kulapho amantombazanyana efunda khona ngolwazi lokulima nangezikhathi zakho ukulima.

ULushozi, (2010) uthi:

Kulinywa ngokwethwasa kwehlobo ngokuna kwemvula yokuqala yokwendulelisa. Amakhosikazi etshatha amakhuba aqonde ezichakeni.

Asuke elapho amantombazanyana amancane ephethe izigobongo zembewu, ngokulawulwa onina efaka leyo mbewu esiseleni esigatshwe yibo onina. Afundiswa nokugqiba ngokuleleza umhlabathi ngonyawo eqhubeka eziphonsa izinhlamvu zembewu. Yiwo futhi amakhosikazi abonayo uma izintanga seziqhumile. Afuna izintanyana azenze izixhotshanyana evikela izithombo zezintanga. Kuthi kungakhula kudinga ukuhlakulwa, asuke elapho amantombazanyana elekelela onina.

UCele, (2010) uthi:

Nawo amantombazane uma ekhuthela aba nazo ezawo izichaka. Lokho kwandisa ukudla kanti futhi

kuyamcacisa umuntu othandwa ukudla nowaliwa ukudla.

Kunezinyoni eziwusizo kakhulu ekulawuleni izikhathi zonyaka. Lokho kwenza ukuba kulinywe ngesikhathi abantu bangaphanjwa unyaka. Uma lezi zinyoni zizwakala zikhala noma nje zibonakala abantu babe sebazi ukuthi sekuyisikhathi esithile sonyaka. Nakubafana izinyoni ziba usizo kakhulu ngemilozi yazo. Uma bezwa umlozi wenyoni ethile bayakwazi ukuwuxhumanisa nesenzeko esithile.

UMagwaza, (2010) uthi:

Imilozi noma umculo wezinyoni wawuyinto enkulu kabi kubafana abelusayo, kubazingeli nakwabesifazane abalinda amabele emasimini. Abafana ekwaluseni babengacini nje ngokuba nodlebe ekulaleliseni ubumtoti bemilozi yezinyoni kodwa babezilingisa, bahumushe umculo wazo ngokuwuchaza baze bazibongele ngokuzipha izibongo izinyoni lezo. Babezazi kahle izinyoni zasemahlathini, zasezintabeni, zasemfuleni nezakwezinye izindawo.

Ubuningi bokudla kuya ngokuvuma kwakho. Omunye umuntu uke alime umlimela wonke kodwa angavuni lutho nangonyaka kavunivila. Le nto yokungachumi kokudla kutshaliwe yawafundisa amaZulu ukuba bakwelaphe ukudla kwawo.

UCele, (2010) uthi:

Uma amabele ebonakala ukuthi eza kahle, izikhwebu zawo zethembisa kuthathwa umuthi enyangeni yokudla ashunqiselwe. Lokho kuzokhubaza izinyoni eziwadlayo kubuye kuwenze ame lapho esevuniwe angaphephuki nje asheshe aphele kodwa abantu bacele kuye esiswini.

Abantwana bakhula bewusizo kubazali babo. Kuba yihlazo ukuzala inyamfokwe yevila, abanye abantu bezele izintombi nezinsizwa eziqanjwe igama. Abantwana uma bephila kahle, baba nomthelela womnotho emakhaya abo.

UMpungose, (2010) uthi:

Intombi ezoba umfazi yakhe umuzi yondle abantu ibonakala isencane ngokulandela onina kukho konke abakwenzayo. Lo mnyakazo wayo unika izesheli ithemba elithi uma zingakha nayo umuzi ikhaya linganotha abantu bangabulawa yindlala.

Abantwana bafunda nokuhlakula, bafundiswa nokugqibela izithombo lezo abazihlakulayo. Yibo futhi abayobona uma umbila ukhahlela, ukhihliza noma usuthula sekusha inkosa, babone ukuthi sekungadliwa. Kulindwa iNkosi ize ishaye uswela bese kuqalwa-ke ukudla ukudla okusha.

UNgema, (2010) uthi:

Akudliwa ukudla okusha iNkosi yesizwe ingakeshwami. Kuba umcimbi omkhulu lapho iNkosi izoqiniswa khona, iqiniswa yinyanga yakoMkhulu, iyenzele udoloqina. Kubulawa izinkomo kubuswe ngalo mcimbi.

Indoda ethile yasendulo yake yadla amabhece namaswela ayo iNkosi ingakashwami. Lokho kwakuyicala lokuhlawula ngoba kwakwenza isizwe sibebuthaka, singenwe izitha, sichoboke sife. Yingakho-ke kwakuyicala. Izinhlozi seziseduze, inkosikazi ingasazi ukuthi izomtshela kanjani uSokhaya.

Yezwakala isidlalisa ingane ithi:

Nanka amangebezana
Phansi kwembiz'enkulu.
Wodla abe mabili,

Ushiye abe mathathu,
Ushiyel' umntwana.
Owa! Owa! Owa!
Nant' ubhece esilevini.
Owa! Owa! Owa!

Wephuza ukwethuka uSokhaya waze waficwa izinhlozi, kwafanela ahlawule.
Wayenze okungenziwa kwaZulu, ukudla ikwindla iNkosi ingakalushayi uselwa.

2.16.10 Ukukha amanzi

Ukukha amanzi kungumsebenzi wamantombazane. Nawo lo msebenzi awemukela konina. Nawo njengamalungu omndeni abunjelwa izimbiza ezingangamandla awo. Kungumsebenzi wamantombazane omileyo ukukha amanzi okunakekela ikhaya nokusiza ezimbizeni eziseziko.

2.16.11 Ukusika utshani

Uzwa abantu bethi: 'Indlu yegagu iyanetha.' Lesi saga basisusela ezintweni esezabonwa futhi ezindala eziziphindaphindayo. Nebala-ke indlu yegagu iyanetha. Azivami ukuqonda izinto zomuntu othanda ukuzishaya phambili. Abanye bathi ayingangamlomo. Abanye bathi inkomo enomlomo ayinalubisi. Zonke lezi zaga zisakhomba khona ukwehluleka komuntu ozithembayo.

Kungumsebenzi futhi wamantombazane ukusika izinyanda zotshani bokufulela. Utshani lobu buvuthwa ebusika, okungukuthi ebusika nakhona akukho ukuphumula. Kuvunwa amabele nombila. Kubhulwe kufakwe ezilulwini okunye kufakwe emigodini yopata. Nabu-ke notshani bufuna ozobusika. Izintombi njengonina zetshatha amasikela ziyosika. Ziyosika ingongoni yokuduza izindlu. Zisike nomvithi wokwenza amajikwe nezintambo zokuthunga izindlu. Mukhulu umsebenzi emakhaya.

UCele, (2010) uthi:

Kuthi abanye beyosika ingongoni, abanye bebe beyosika umvithi nensikane. Abanye bayosika ikhwani ukuze benze izihlandla nemithunsu. Abanye nabaya beyosika ibhuma bazokwenza amacansi.

Nokho laba abasika ibhuma bazokwenza amacansi okulala amanina ngoba abalisa abalali emacansini ebhuma ngoba ibhuma lingabathambisa, bangabi amadoda alutho. Noma bebuya namaxha nezinyanda zotshani kodwa ukupheka nakho kubahlalele. Nezindlu kumele zisindwe zinuke ubulongwe obusha. Ezidinga ukugandaywa izindlu zigandaywe, zigudlwe ngovemvane nangodonca zicwebezele, umuntu acishe azibuke kuzo phansi.

Akhula kanjena amantombazane nabafana bakwaZulu, bakhula bengenasikhathi. Yingakho nje izinganekwane neziphicaphicwano zenziwa ebusuku imisebenzi isiphelile. Neminye eminingi imidlalo yezingane idlalwa ebusuku lapho zishayisana ngezifuba nabathakathi. Izingane zasendulo zake zadlala nomthakathi zezwakala sezithi:

Lo muntu omude lo!
Lo muntu omude lo!
Simthole kanjani na?

Umthakathi aphenyule athi:

Awu! Awu!
Intombazane le
Ayadlal' amanye!
Yon' ibhekene nami!
Ithi lo muntu omude lo!

Bathuka sekukade ukuthi kanti badlala nje sebedlala nomthakathi ngenxa yokuba babedlala ebusuku, emini bexakwe imisebenzi yosuku.

2.16.12 Ukupheka

Abantwana bafunda bebancane ukupheka izinhlobonhlobo zokudla, bafundiswe nokuba nesineke uma bepheka. Uma bebasa kakhulu, ukudla kuyasha. Uma bebasa kancane, ukudla kuyenyela.

ULushozi, (2010) uthi:

Abantwana bayafundiswa ukuba bangathi bephekile
bebe bevula ibhodwe belunguza phakathi embizeni
ukudla kuzokhoba.

Uma kuzophekwa umbila, amathanga kanye namaswela mbizeni yinye, kuyacelwa ukuba ukudla kuzwane kuthandane ebhodweni. Kakade akwazani ngakho umpheki ongungoti ukhuluma nakho ukudla njengoba ekufaka embizeni. Uzwakala ethi:

Thandanani! Thandanani!
Nina bakombila
Nani bakomaswela
Thandanani! Thandanani!

Usho uyakubeka ekhuluma. Inkolelo ithi uma engakushongo lokho, umbila uyowaqhubukusha amaswela. Amathanga akhale amanzi abelukhuni ngoba kuhlange imihlathi engazaniyo. Uma abantwana bekhwezela, azihlohlwa zize ziyophuma ngale kwembiza izikhuni futhi ngeke umuntu akhiphe lesi sikhuni, ayosifaka ngale. Kuyoxabana abantu, balwe babulalane. Aziphanjaniswa izikhuni

Bayafundiswa abantwana ukupheka bakuthande ukudla kwabo. Uma bepheke amadumbe, bawafake uhlobo oluthile lotshani okuthiwa imbanjane ngoba yenza amadumbe anuke kamnandi isaga. Kunamasiko okupheka, amasiko okwephula imbiza namasiko okuphaka. Yonke into eyenziwayo incike esikweni elithize.

2.17 Isiphetho

Yonke into eyenziwayo ekhaya yenzelwa ukumkhulisa umntwana kakhulu kuphokophelelwe ekuzimeleni kwakhe nasekuvezeni izithelo zobuntu. Intombazane yona iphekwa ivuthwe ekhaya. Abafana nabo baphekelwa ezinkomeni befundiswa izingqwele, eqinisweni zibafundisa ubudoda. Emuva kwezingqwele sekuyothatha izinduna zezinsizwa zakoMkhulu. Wona amadoda ayopheleliswa khon koMkhulu eyobiya umuzi weNkosi okuyisifundo sokuthi ayokwazi ukubiya eyawo imizi. Ayovuthwa aqedele uma esephuma impi, esechelwa ngezintelezi, eseyohlabana empini ephelelisa ubuqhawe nobudoda bawo.

UMthembu, (1947:108) ubeka kanje ngamazanga okukhula komfana:

Wabekwa uSigameko ukuba abe yiNduna yeNkosi. Kwenziwa omkhulu umkhosi emzini weNkosi, ibonga uSigameko. Wethulwa ebandla njengeNduna yeNkosi. Wayekhona uMzwempi mzukwana kwalo mkhosi, ephelezelwa ngoMaNtuli noMamazane. Kwaba mnandi kwabakwaNtuli lapho khona umntwana wabo ebekwa ubuduna, etuswa ngenkonzo yakhe koMkhulu.

KoMkhulu yisona sizinda lapho abafana befundela khona ubudoda kanti nawo amantombazane anezindawo zawo lapho ethola khona uqeqesho. Ikhaya nje lingelinye lezizinda zemfundiso emantombazaneni. Izintombi zikhulela emaceceni, emgonqweni, emibondweni nasemibongweni. Eqinisweni yonke imisindo yesiZulu iba usizo ekuqeqesheni amathimba ezintombi ezisakhulayo. Zona-ke zikhula phansi kweso elibukhali lamaqhikiza, odadewabo kanye nonina.

Nezintombi ezikhule kahle ngemfundiso zingaphansi kwawonina ziyabonakala. Azibi amavokovokwana uma sezihlangene nezinye izintombi. Sekuyobangwa indawo ohlwini lokusina ezindwendweni, emaceceni nasemigonqweni. Uzizwa ngesahho sazo zithi:

Wo kuthombe bani?
Kwakhal' ingungu.
Wo kuthombe bani?
Wo kwaze kwasa
Singalele.
Wo kwaze kwasa!

Kukho lokhu kuhlabelela iyezwakala ingungu isengwa izinyanga zayo. Kulolu khalo izintombi zisuke sezijuluke zimanzi te, zisina ziqikelela ukuba umsindo wesahho sokuhlabelela ungaphambani nokushaywa kwehlombe futhi ungaphambani nokushaya konyawo phansi. Kuzwakala lezi zintombi ezivumayo zithi: 'Wo kuthombe bani?' Lezi ezihamba phambili ezihlabayo nazo zichwaya sakubuza zithi: 'Kuthombe bani? Kwakhal' ingungu? Zibuza njalo ziyazi, kumane kungukuma kwegama elisambuzo. Umthombi eqinisweni uyaziwa futhi naye nangu khona lapha ohlwini uyasina. Unikwa indawo ephakathi naphakathi izinhlu zozimbili zisukela kuye ziye ngapha nangapha kuye ngezigodi zeziNduna. Maningi amagama engcekeza ahaywa kuleli cece.

Zingezwakala futhi zithi:

Indlel' ivuthiwe!
Kononqanga!
Wo thiya ha!
Sihamba nje!
Siyamema!
Simem' umgonqo!
Wo thiya ha!

Kokunye uyoizwa zithi:

Ubab' iSilo Mandela
Uyimbube!
Ubab' iSilo!

Zisho njalo ziphethe izikhwilana zazo zomuthi umnungumabele. Sezinukelwa igazi emakhaleni. Kuthi kanti uhlu kuhlelwa ngobuntanga, zona zikuhlele

ngobuqhawe nobugwala. Kuyancamisa intombi eyigwala uyoyibona ime yagcinela izintonjana ezincane. Lokho kusho ukuthi le eseceleni kwayo kusuka phakathi nohlu iyehlulwa. Lokho kuyaziwa uma kungenjalo zizolwa kuchitheke igazi. Kunjalo-ke kwaZulu. Bakhula kanjalo-ke abantwana bamaZulu.

ISAPHLUKO SESITHATHU

3.0 EZIKO ENDLINI KAGOGO

3.1 Isingeniso

KwaZulu kusadliwa ngoludala bezihlonga izikole ezinjengezesimanje kodwa zazikhona izizinda ezinesimo esifana nse nezikole zanamuhla. Indlu kagogo ingesinye salezo zizinda. Ezinye izizinda ezisiza abantwana kuba sekwaluseni, ekuthezeni, ekusikeni incema, ekuhlakuleni, ekulindeni amabele, ekuzingeleni nakwezinye izindawo ezihlanganisa abantu. Kulezi zakhiwo akufundwa kubhala nakufunda ncwadi kodwa kufundwa ubuchwepheshe bamakhono empilo. Ikhaya lilonke nalo liyiso isizinda semfundo yobuciko. Ekhaya kufundwa ngempilo namasiko esizwe.

3.2 Ikhaya

Ekhaya kulapho abantwana bezalelwa khona. Kule ndawo kulapho abantwana bebhekela khona. Bafunda khona ekhaya ukugaqqa, bafunde ukuma kanye nokuhamba. Kuba igugu elikhulu uma umntwana eseqala ukuma, uzwa bonke abantu bomkhaya bethi: “Edane! Wama yedwa umntwana.” Lokhu bakusho bemkhuthaza futhi bethakasela ukuthi umntanabo akayilo unyonga kodwa umuntu okwaziyo ukuzimela. Kanti nakho ukucathula kuyolandela, igugu lokuqala lokuzimela uzwa abazanyana bethi: “Incathu! Incathu!” bethakasela ukuthi umntwana usethatha unyawo, useyacathula.

Noma engakakhulumi umntwana kodwa abadala bayaqala ukumfundisa amazwana ayimilingo empilo njengokucela nokubonga futhi bafundiswa namaqhinga okwabelana nabanye. Impilo ngeyokwabelana, akekho umuntu oziphilela ngokwakhe kodwa umuntu uphila esixukwini esimzungezile. Kungaba isixuku sezihlobo noma esomakhelwane. Uma bemfundisa ukubonga bathi:

“tate” basho becela noma bebonga lokho abanike khona. Uma umntwana ekhombisa izimpawu zokuphana, abadala bayasemukela lesi siphobanika sona, basisikaze sakusidla babuye basibuyisele kuye umntwana. Ikhaya liyindawo yokusukela futhi liyindawo yokubuyela uma izinto zomhlaba zixakile. Uma izinto zilukhuni, wonke umuntu ucabanga ekhaya.

Ikhaya isizinda sothando nokwazisana ngobuhlobo. Le ndawo yindawo enhle lapho umntwana engakhuliselwa khona futhi athi angakhula ayifuze.

IBhayibheli eliNgcwele, Izaga, 22:6 lithi:

Khulisa umntwana ngendlela eyakuba ngeyakhe.
Kuyakuthi lapho esekhulile angasuki kuyo.

Umuntu uvama ukuwufuza umuzi akhulele kuwo. Uma kungumuzi owenza kahle, uwufuza ngakho ukwenza kahle. Uma kulikhaya elibi, elinemfundiso embi, umntwana ufunda bona lobo bubi. Imizi yaziwa ngezithelo zezenzo zayo.

UNzuzana, (2010) uthi:

Ngisho intombi ixitshulwa amaxila, into yokuqala afuna ukuyazi ukuthi ngeyakwabani, izalwa ubani wakumuphi umuzi? Ubunjalo bomuzi yibo obusho ukuthi leyo ntombi iyoba njani emendweni. Kugana izintombi zosibanibani, abanumzane abanegama abanodumo oluhle. Hhayi amankonyane abathakathi.

Isaga sesiZulu sithi: “Umswani wembabala awungeni ekhaya.” Sigcizelela khona ukuthi akufanele umuntu aganwe intombi yomthakathi ngoba iyowushaya iwubhuqe umuzi.

Ngaphambi kokuba insizwa ixibule intombi kufanele ike ixoxe ekhaya izwe amanzi ngobhoko ukuthi uyise wale ntombi unguye yini umuntu ongazala intombi engagana abantu na? Akufanele uma umuntu eganwa, angenise umswani wembabala ekhaya. Ayithathwa intombi yakwamthakathi, kuphela umuzi. Uma umuntu eganwa kufanele abheke intombi ezokwazi ukuphatha abantu. Intombi ezolima amasimu, ivune ukudla kugcwale izinqolobane. Intombazane ezongenisa izihambi nabaphambukeli. Kufuneka intombi ezogaya utshwala, kubuswe kubhukude idada. Kufuneka intombi ezokwazi ukondla umuzi.

3.3 Izindlu

3.3.1 Indlu yangenhla / kwagogo / kwethu

Izindlu ezakhiwe emzini womnumzane zehlukene ngezindawo ezakhiwe kuzo lapha ekhaya. Izindlu zehlukene nangobungako bazo, ezinye zinkulu, ezinye zincane. Indlu yangenhla yiyona ndlu esemqoka ekhaya. Le ndlu injengethempeli, kulapho kuhlangelwa khona uma kukhulunywa izindaba eziqavile zomuzi. Kuhlangelwa kuyo le ndlu uma kushiswa impepho kukhulunywa namathongo. Uma izintombi zomuzi sezithatha uhambo lokwenda, zigoya kuyo le ndlu yangenhla. Kukuyo le ndlu lapho kulengiswa khona amashoba ezinkomo ebezihlathelwe isiko.

UNzuza, (2010) ubeka kanje ngale ndlu:

Uma kwenziwe imisebenzi yamathongo kukuyo le ndlu lapho kugcinwa khona ukhamba lwasemsamo. Kugcinwa nezindengezi zempepho ezibekwa laphaya emsamo embundwini ophansi kofundo.

3.3.2 Amalawu

Noma zingehlukana ngamazinga obumqoka izindlu kodwa zonke zisuke zakhelwe isizathu esithile sokuthi zisemqoka zonke kodwa ngamazinga anikezelanayo. Amalawu wona izindlu zabasha. Zinhle lezi zindlu zipholile, zishaya umoya opholile ikakhulu uma kushisa. Amalawu ahlukene kabili, kukhona awezinsizwa kanti futhi kukhona nawezintombi. Izindlu zemvunulo nobuhlalu. Izindlu ezihlotshisiwe ezithatha amehlo abavakashi. Lezi zindlu azinampahla eningi ngaphandle kwamacansi akwemihle imigibe eyenziwe ngokukhulu ukucophelela ngababazi. Kukhona nezigubhu zoselwa zokuphatha amanzi. Kukhona nemvunulo, kungaba eyezintombi zomuzi noma eyezinsizwa zomuzi.

Noma kwakungavamile ukuba abantwana bangenise amasoka abo ekhaya kwakuke kwenzeke. Uma kwenzekile ukusa kuyobonwa yibo. Bavuka bakhukhuse beyowagcina ezihlahleni. Isoka lingeke laqhethela ekhaya, kungathiwani uma lingase lithuke lilanyelwe uSokhaya? Amasoka agcinwa laphaya ezansi emihosheni kanti nasexhibeni lamankonyane isoka lingalala. Isoka aligugu kwaZulu, igugu umkhwenyana wezinkomo ezimashoba.

3.3.3 Amaxhiba

Amaxhiba izindlu zamakhosikazi kulapho isithembu senza khona imisebenzi yaso. Emaxhibeni kulapho kugcinwa khona izimbiza zokupheka ukudla. Kukhona amatshe okusila, amaseko kanye nezimbokode. Kule ndawo kulapho kugcinwa khona imikhele yokuphakela ukudla, kugcinwa khona nezitsha zokudla njengezinkezo zomuzi. Kukhona izinkezo zokudla nezoselwa zokuphuza utshwala. Laphayana emsamo kukhona izinkamba zamasi kanye nezotshwala. Uma umuntu ephakamisa amehlo ewahloma ezintingweni emaceleni endlu, nantiyana ithala lapho kugcinwa khona izinto eziyigugu zomuzi, kungaba ukudla noma ngabe yini okufanele igcinwe kahle.

Ngenxa yobuningi bokudla namasi, le ndlu ivama ukuba namaphela. Amaphela awathanda kabi amasi. Kule ndlu kugcinwa kuyo nembewu.

UDube, (2010) uthi:

Imbewu yombila ilengiswa ngamakhasi ayo emiqadini phezu kweziko. Ihlala lapho ubusika bonke. Ifuswa intuthu ize ibe mnyama bhuqe. Kanti intuthu iyayivikela ukuba ingaphehlwa ibhu. Kodwa iqine ilungele ukuba itshalwe uma ihlobo selethwese.

Intuthu yexhiba yenza umule omnyama olengela eziko. Umule ulusizo kakhulu ngezikhathi zosizi. Uma inkosikazi ikhala kalukhuni isifelwe, amakhosikazi ayazi ukuthi amanzi ayasehlisa isibibithwane. Kodwa umama okhalayo efelwe akabe esanikwa amanzi odwa kodwa axutshwa nomule ukuze angadatshukelwa isibindi. Ube esephuziswa lawo manzi anomule ukuze amenzele induduzo.

Kukekube nendlala kaMadlantule. Uma kunjalo amakhosikazi aphila ngokwethekela kulabo abanenala kanti uma bengatholi lutho sampela, iyethulwa imbewu emqadini igezwe ngamanzi antukuntuku kulungiswe ngayo ukudla. Yiso lesi sikhathi esisuke sishiwo inyoni uphezukomkhono uma ihlobo selethwasa uma ithi:

Phezu komkhono!
Phezu komkhono!
Mame owadl' imbewu!

Le nyoni isuke isimkhalela lo mame owadla imbewu ngenxa yendlala. Eqinisweni inyoni iyambuza ukuthi uzokwenzenjani ngoba selethwese nje? Lapha exhibeni kulapho kulungiswa khona izinambathi ezondla umuzi unotho. Exhibeni yiyona ndawo lapho kulungiselwa khona ukudla. Izindlu zesiZulu zihleleke njengawo amaZulu. Njengomuzi indlu nayo inezinhlangothi ezimbili, kunohlangothi lwamanina lwesinxele nohlangothi lwesokudla lwabesilisa.

Umuntu wesifazane akadingi ukufundiswa, uyazi kusemizweni yakhe uma engena endlini ungena agudle aye ngasesininini sabesifazane namadoda enza njalo eya ohlangothini lwabesilisa. Lokhu kuhleleka kwenza abantu bazi kamhlophe ukuthi bangobani futhi bangakanani. Uma kungena abantu abayidlanzana endlini, bazihlela ngobudala babo, abancane baphethe ngasemsamo, kuthi labo abadala bahleleke babe ngaseminyango. Okunguyena omdala kunabo bonke uyobonakala ngokugcina ngasemnyango. Ekwakhiweni komuzi wesiZulu wakhiwa ube nezinhlangothi ezimbili olwesokudla nolwesokunxele.

UNzuza, (2010) uthi:

Zimbili izinhlangothi zomuzi wesiZulu, kukhona uhlangothi lwesidla nohlangothi lwesinxele. Olwesokudla olwenkosikazi kanye nabalobokazi bakwayo. Olwesinxele olwasekhohlo kanye nabalobokazi basekhohlo.

Kuhlelwa kanje, inkosikazi osine kuqala kuba nguye oba yinkosikazi yaseNdlunkulu. Uma kusina inkosikazi yesibili, iba ikhohlo yona iyokwakha ngasesinxeleni somuzi. Inkosikazi yiyo ezala inkosana. Owesithathu umakoti ungeniswa ngenhla abe umlobokazi waseNdlunkulu. Uma kusina owesine uyongeniswa ekhohlo asize ikhohlo akhe ngasinxeleni. Bayohlelwa kanjalo ngisho bangaba amashumi amabili. Lolu hlelo luyakhombisa ukuthi eqinisweni mabili amakhosikazi omnumzane, abanye-ke sebeyobizwa ngabalobokazi balezi zindlu ezimbili. Inkosana iyozalwa eNdlunkulu. Uma unkosikazi omdala engayizalanga inkosana nokho iyovela kubalobokazi baseNdlunkulu. IsiZulu sithi inxele aliwubusi umuzi. Kusuke kushiwo bona abantwana abavela ekhohlo.

UMsimang, (2006:8) uthi:

Mina ngiyinkosikazi yaseNdlunkulu, yimina inkosikazi yokuqala eyaphembela uThwala umlilo. Ungizwe kahle belu. Okwesibili ukuthi yimina engadla ubhedu kuye, ngenda kuqala.

Ngithe ngizwa kwase kuthiwa uMaNzuza uthi akakhathali noma ngingaze ngende kuqala, inkosana iyozalwa nguye.

La mazwi anombango athula athule ezwakale emizini yesithembu. Umbango wafuthi futhi wumbango wokuzala inkosana nokuhleleka ngezikhundla, iqiniso lithi isiZulu sazihlela kudala lezi zinto akuyi ngakuthandwa kodwa umuntu uma emalungelweni akhe.

UNyembezi noNxumalo, (1966:41) bathi:

Umnumzane wakwaZulu wayeba nesithembu. Kuphambana abakoti ebaleni, kuphithizela wena tshitshi, qhikiza, izingane zakhe. Maqondana nephakathi nesibaya ngaphandle kwaso kuneNdlunkulu. ENdlunkulu yilapho kuhlala khona inkosikazi yomnumzane ezozala indlalifa noma inkosana. INdlunkulu le yiyona mingo womuzi. Yilapho kugcinwa khona nenyama yezinkabi uma kuthethwa amadlozi, izikhali zokulwa kanti futhi nezihambi bezifika zisinde eNdlunkulu zethuse iphango.

Lo nkosikazi oyiNdlunkulu uyakhula aze abe ugogo wakulo muzi ngokunjalo nabo bonke ogogo laba abangozakwabo nabo baba ogogo ezindlini zabo. Njengoba bekhula nje nabantababo bayakhula sebezokhulisa abazukulu babo ngayo yonke imfundiso yesiZulu. Babenzela okuhle ngokubaqoqa izimilo zabo bebasukula, befundiswa nendlela ephusile yokukhuluma lapho bekhuluma nabadala noma nontanga yabo. Babafundisa ngokubaxoxela izinganekwane eziyisifundiso esixwayisa izinto ezinobungozi empilweni yonke.

Kuleli ziko lasekhaya abantwana bafunda ngezinto ezibazungezileyo. Bafunda ngemvelo amagama nezinhlobo zezinyamazane kanye nezinyoni zasendle. Lokhu kufunda akunathisha okumeleyo kodwa bonke abantu abadala nabancane basembhidlangweni wokufundisa. AmaZulu ayisizwe esihayayo, ayezwakala

uma ejajile ayahlabelela, isha inkwahla yehlombe kusinwa kuze kukhonjwe phezulu. Nayo imfundo leyo ngokwayo.

UNzuzi, (2010) uthi:

Ezinye izexwayiso zivezwa amasu asetshenziswa ekuxoxeni izinganekwane. Lona lolu lwazi lwakudala lwedluliselwa ezizukulwaneni ezilandelayo ngazo izinganekwane. Kuya ngekhono lo mxoxi, ezinye izinganekwane zibanga usizi kanti ezinye ezokuzijabulisa.

Lonke lolu lwazi abantwana baluthola kubanewabo, koyise, kodadewabo, konina nakoninakhulu. UmZulu ubuZulu ubufunda esembelekwani. Bafunda sakudlala ngezisho kanye nezaga zesiZulu. Bakhula kahle abantwana bamaZulu benakekelwe ngezikhungo ezingezamabanga okukhula. Izikhungo lezo zinabaphathi bazo. Isikhungo sasezinkomeni lapho kuphethe khona ingqwele. Emathimbeni ezintombi nakhona ufica iqhikiza, isikhungo esiyikhaya sona sibhekwe uSokhaya kanye nabamngqungile, okuyisithembu sakhe kanye nabo bonke abomuzi abakhulileyo. Uma kusemini abantu bonke basuke benza imisebenzi yabo bese kuthi ngokuhlwa bazinze baxoxelane ngezinto abahlangabezane nazo ngosuku.

3.4 Ukwakha izindlu

Ukwakha izindlu kungumsebenzi omkhulu owenziwa ngokuhlanganyela phakathi kwabesilisa nabesifazane. Kuba yilowo nalowo enze owakhe. Ngenxa yobunzima bokwakha kuze kugaywe utshwala belima kwenzelwa ukuba abahambi nomakhelwane babambe iqhaza. IsiZulu sithi: “Akudlulwa ngendlu yakhiwa,” okungukuthi iqhaza lomuntu ngomuntu liyadingeka ekwakheni.

UMsimang, (1975:4) uthi:

Abesilisa bagawula izigxobo nezintingo bembe iziza. Izigxobo nezintingo lezo ezemithi yekhethelo engadliwa umuhlwa iphehlwe kalula. Nansi eminye yayo, umshashane, icibo, uthathawe, umthathe njalonjalo.

Imithi okwakhiwa ngayo seyavele yakhethwa okhokho basendulo. Kunemithi okungeze kwalokothwa kwakhiwe ngayo ngoba inemithelela emibi engayiveza ekhaya. Eminyane ingawuchitha umuzi kanti eminyane ingenisa izulu, lidlalele ekhaya. Idungamuzi akwakhiwa ngalo futhi alibaswa, lingawuchitha umuzi, negama lalo liyazisho 'idungamuzi.' Eminyane imithi ayisetshenziswa ngoba kuvanywe ukubethela ngayo njengezinqandane.

Nayo indlu yangenhla yakhiwa njengazo zonke izindlu kodwa umehluko ukuthi yona yenziwa ibe banzi ngoba iyindlu yemicimbi yomuzi. Iyindlu yempepho nezindegezi. Uma umuntu ephonsa amehlo laphayana emsamo ngale kombundu naziya izindegezi zezibangamlotha. Phezu kwawo umbundu kulenga amashoba ezinkomo zeminikelo yabaphansi. Le ndlu yakhiwa iqondane nempundu engenhla yesibaya. Nazo izimpundu ziyindawo ehloniphekile. Ziyindawo yabalele. Uma uSokhaya ebhubha ngesizotha, umbelwa khona phambi kwendlu yangenhla enhla nesibaya. Sekuyothi eminyakeni ethile umuzi ugudluzwe kudedelwe uSokhaya noma engasekho iyaqhubeka inhlonipho yakhe.

UMgwaba, (2010) uthi:

Uma umnumzane esekhothame umbelwa phambi kwayo le ndlu engamele izimpundu ezingenhla. Nokho umuzi ube sewususwa kulelo nxiwa ukuze kudedelwe umnumzane. Kungeze kweqana omalokazana phezu kwedlinza likayisezala.

Kule ndlu yangenhla kuhlala khona isalukazi esingunina kaSokhaya. Lo gogo nguyeyewemukela omalokazana abafundise ngenqubomgomo yekhaya, ebafundisa amagama amasha angabizwa kulo muzi ngoba ukubizeka kwawo kucishe kusike noma kungamagama abanumzane balowo muzi. Kuyaye kube nesidingo esinqala ukuba umakoti afunde ukukhuluma kwasemzini ngoba umakoti kungenjalo angaze ahlawule esethinte abangathintwa, izinyandezulu zomuzi. Noma kubukeka kunzima kodwa akubi umthwalo kumuntu ovela emzini onesizotha nesithozela ngoba nakubo bekunamagama angabizwa. Leli siko lisandisele lasinonisele isiZulu ngenxa yalo isiZulu silokhu sibonakala sikhula. Isizinda esiyikhaya lesiZulu asinancwadi yokufunda abantwana kodwa ogogo bangumtapo wolwazi. Yibona bengabafundisi noSolwazi kulesi sakhiwo.

UMgwaba, (2010) uthi:

Kule ndlu kagogo yilapho kugonqa khona amantombazane omuzi uma ephukile. Kuyo le ndlu kulapho kungena khona abafana uma bethombile. Kuyo le ndlu kulapho kugoya khona amantombazane uma esehamba eyogana eseyozakhela eyawo imizi. Kukuyo le ndlu lapho kubikwa khona ikhetho uma umfana eganwa, kubikwa khona umakoti. Kuyo le ndlu yilapho kuchonywa khona amahlahla omlahlankosi abuya emathuneni egcinelwa ukubheka ikhaya nemfuyo. AmaZulu anenkolelo ethi leli hlahla linguye lowo elimmele.

Kuke kwenzekela ekhaya izinto zingalawuleki kube nokugula okungaqondakali kokunye kuze kuphume izidumbu. Uma leso senzo siza mawala, umnumzane nabambisene nabo bathatha izinduku bayophenya ohlanyeni nakubo omangothobana. Amanye amaqiniso afike aphume lapho, izizathu ezenza abaphansi babe nolaka. Kube sekuqala umshikashika wokushweleza. Uma kushwelezwa kwenzelwa kuyo le ndlu yangasenhla. Le ndlu iyindawo yokuxoxa nabaphansi njengaso isibaya.

UNgema, (2010) uthi:

Kule ndlu kulapho kuhlangukela khona amathimba ngamathimba abantwana bezolalela izinganekwane kugogo. Bahlangana kusihlwa ngoba emini babexakwe imisebenzi yabo yosuku. Ababafana bebeluke nezinkomo. Amantombazane abelibebe ukusiza onina ngokutholela izinswani zokuphemba umlilo. Amanye amantombazane ebesinda ezindlini. Abafana babuye nezinkomo bazosenga bekhama amagula bequnga umlaza. Sekuhwalele sebeqoqene ndawonye sebeze ukuzothatha izifundo zokugcina ngaphambi kokuba balale. Ngale ndlela abantwana bayaxhozwa bayathwishilwa balungele ubuntu.

3.5 Izinganekwane

Inganekwane iyindaba endala yasendulo enesifundo esithile. Kulo mkhakha uma abantwana befundiswa baxoxelwa inganekwane. Kokunye kukhona ububi ugogo abubona kubantwana uke angabaqondi ngqo ngokubakhuza kodwa avele abaxoxele inganekwane. Ulwazi lweminyaka selwabafundisa ogoto ukuthi inganekwane iyona ndlela yokwedlulisa umyalelo ngendlela ecacile. Uma ixoxwa inganekwane iba nabalingiswa, abanye bahlakaniphile njengochakijana bogcololo umphephethi wezinduku zabafo. Uma ugogo ekewaphatha uchakide usuke eqonde ukwedlulisa indaba ethile ngoquqili nokuhlakanipha. Uchakide uveza ubuqili.

3.5.1 Isifundo esingumzekeliso

Abuqondwa ngqo ubuqili lobu uma bukhuzwa kodwa umlingiswa lowo ube eshlelwa yinto embi esukela kubo ubuqili bakhe lobo. Lokho-ke abantwana sebeyozihlaziyela bona futhi bazibonele ukuthi bubi kangakanani ubuqili ngenxa yemiphumela eyobe isivela ekugcineni.

3.5.2 Isikhathi sokuxoxa

Inganekwane ayixoxwa emini. Lokhu kungaveza isaga esibi umxoxi nomxoxelwa bangamila izimpondo ngakho-ke ixoxwa ebusuku.

3.5.3 Kwesukesukela/ cosu cosu iyaphela

Uma umuntu eseyixoxa uqala ngamagama athi: “Kwesukela endulo. Itshe lisancinzwa ngozipho likhale” noma athi: “Kwesukesukela” abalalele bathi: “Cosu.” Ube eseqala umxoxi axoxe ekugcineni uma esephetha uthi: “Cosu, cosu iyaphela.” Kokunye uma umxoxi ethi: “Kwesukela endulo” abalaleli bathi: ‘Cosu, ipheke ngogozwana.’ Ugozwana ibhojwana noma imbizana encane evama ukupheka ukudlana okuncane okumtoti. Lokhu kusuke kuyisifiso sokuthi sengathi inganekwane yabo ingaba mnandi.

UNgema, (2010) uthi:

Zimnandi izinganekwane zinehuhwa.
Abantwana bangakuphoqa ukuba zixoxwe emini
kanti lokho akulunganga, abantwana bangamila
izimpondo.

Nangaphandle kwezimpondo lezi ezingabamila, abantwana basuke bexakekile emini imisebenzi yosuku. Empeleni asikho ngisho esincane isikhathi sokuba bahlale phansi baxoxelwe leyo nganekwane.

UMsimang, (1975:71) uthi:

Njengesaga, inganekwane iyindlela egigiyelayo
yokwethula umlayezo othile esintwini.
Mangiphinde ngithi futhi ngesiZulu kuyile
nhlonipho enkulu nobuciko bokukhuluma
ukugwema ukugagula izinto. Wazeka
njengebhukazi umuntu othanda njalo ukugagula

izinto. Futhi okhokho babethanda ukwexwayisa kunokubekela abantu imigoqo yokuthi ungakwenzi lokhu, ungakwenzi lokhuya.

Noma beyixoxa abadala inganekwane bebengasho ukuthi ngale nganekwane siqonde ukuthi nokuthi kodwa umntwana kudinga afunde kwezakhe ukuthi lo muntu okuxoxwa ngaye wayenze ukuthi nokuthi kodwa wacina eseyinto enjena. Ixoxwa ixoxwe baze bayibone abantwana imivuzo emibi etholakala ngenxa yobuhlongandlebe. Bazibonela bona ngokwabo abantwana izinto ezimbi eziyobehlela uma behambe ngendlela ahamba ngayo umlingiswa owehlelwa ileso sehlo. Inganekwane ixoxelwa ukukhuza, ukuqoqa, ukukhaliphisa abantwana. Yileyo naleyo ngane isuke izilalelele ngokwayo futhi izakhela yona ngokwayo isizathu sesifundo esilethwa yileyo nganekwane.

3.5.4 Izinjongo zokuxoxa

Ezinye izinganekwane ziyafundisa kanti ezinye zinombiko othile. Ezinye ziyahlekisa kunokuba zingafundisa. Zikhona vele ezenzelwe ukuhlelekisa. Ezinye izinganekwane zichaza indalo nokudabuka kwezinto. Zichaza ngokwenziwa komhlaba nezehlo zokuphila nezokufa. Ukuvela kwezibongo zabantu njengokuthi nje abakwaXulu bango-“Phuhlaphansi onjengekhowendlovu, abashaya phansi ngenduku enesikhanda kwavela abantu nezinkomo zabo.” Le nto ibanika isasasa abakwaXulu sengathi yibo abadala abantu kanye nezinkomo. Le nto yendalo ibenza bazizwe beluhlanga olusemqoka kunezinye izinhlobo zezinhlanga. Abantu bakwaXulu sebengaziphatha kahle benzela ukuthi abantu bendalo bakaMvelinqangi ababo.

UMsimang, (1975:72) uthi:

Inganekwane singasho sithi yindaba eyedluliselwa ngabadala ezizukulwaneni zabo, ixoxa ngezinsumansumane ezazenziwa izilwane, nguMdali, abantu emandulo, itshe lisancinzwa

ngozipho likhale. Ziyindlela yokufundisa ngokuzekelisa kanti ezinye zichaza ngemvelo nendalo. Ngalokho izinganekwane zingehlukaniswa izibaya ngezibaya sithi, imizekeliso, insumansumane inganekwane engumlando wokudabuka.

Abantu bakudala babengakukhathalele ukuzicalucalula izinganekwane zabo. Inganekwane kuyinganekwane ezingehlukaniswe ngemikhakha yezakheko zazo njenganamuhla lapho sezehlukaniswe ngobunjalo bazo. Sezibukwa ngeso lezizathu zokuthi yingani lokhu kwenzeka ngale ndlela kanti abokuqala bona babezazi izizathu kodwa bengagcizelele le mikhakha.

UMasondo, (1997:3) uthi:

Izinganekwane izindaba ezabe zixoxwa emandulo kuze kube yinamuhla zisaxoxwa kwezinye izindawo. Ngokuhamba kwesikhathi kuvela ukuthi izinganekwane nazo zahlukene ngemikhakha ethize. Kukhona izinsumansumane, izinganeko kanye nemizekeliso. Esingakuphawula ukuthi ngesiZulu izinganekwane azehlukanisiwe ngemikhakha ethile njengoba sesizehlukanisile ngenhla. Noma uluphi uhlobo lwenganekwane ngesiZulu yinganekwane nje kwaphela ngokulandela imikhakha yasemazweni athile apheresha yokwehlukana izinganekwane kwacaca ukuthi hhiya, nalezi zakithi ziyahlukaniseka.

Le nto yokuthutha imindeni isuke emakhaya iye emadolobheni inomthelela omkhulu ekubulaleni isiko lamaZulu lokuhlala ndawonye njengomndeni. Emakhaya kusala abantu abadala, kuthi abasha bafudukele emadolobheni nakhona lapho bafike bahlakazeke. Liyaphela leli siko lokuba ndawonye, kuvela imindeni ezimele ngayodwana into efana nesaga KwaZulu. Wonke umsoco nomongo wempilo usala emuva le emakhaya. Nezinto okungase kukhulunywe ngazo kutholakala ukuthi zasala khona lena emakhaya futhi azaziwa lapha

emadolobheni. Uma kungake kukhulunywe ngetshe likaNtunjambili, izingane zasemakhaya zingalilayelwa futhi zingake zethuke zilibone kanti emadolobheni abantu bayinhlanganisela yezizwe ngezizwe ezisuka ezindaweni ngezindawo zivela emilandweni yezizwe zakubo. Izizwe ezingazani futhi zivela emilandweni eyahlukene.

UMasondo, (1997:3) uthi:

Izinganekwane zabe zixoxelwa izingane ugogo ebusuku kodwa kwavela nokuthi nakubo abadala ziba nesifundo. Inhloso enkulu yenganekwane kwabe kungukuthokozisa abantwana kanye nokubafundisa, ukubaxwayisa ngezinto ezithile. Ake sizibheke izinganekwane ngokwehlukana kwazo.

Zikhona izinganekwane ezinesifundo esinzulu. Kuthi umxoxi oxoxayo asho aze ajikise ubuso alandelane nomuzwa wendaba. Abantwanyana abanhliziyo zibuthaka bazithola sebekhihla esikaNandi bezwelana nokuhleleka kwezinto nomuzwa wendaba. Uma umxoxi eliciko elinobuchule ekuxoxeni, uthi esaxoxa abantwana bakhaxe imilomo bethi kazi isiphetho sale ndaba soba yini. Lokho kulangazela kwenza abantwana bangalali kodwa balalele bebe bebeke inhliziyo yabo yonke kuleyo ndaba.

UNgema, (2010) uthi:

Ezinye izinganekwane zabe zesabisa zizethusa izingane zilale kabuhlungu ziphuphe amaphupho amabi kanti injongo bekungeyiyo leyo. Ezinye bezibaxwayisa abantwana ukuba bangahambi ebusuku ngoba ngaleso sikhathi bangaba sengozini neyamazimu ayingozi esintwini.

Izinsuku zanamuhla zenziwe lukhuni umabonakude. Umabonakude uyihlakazile leyo mibuthano yasendlini kagogo. Kuhlakazeke ubunye obungumthombo

wokuphila kumaZulu. Akukhulunywa uma kubukwa umabonakude, uyabukwa qede umbuki alalele ngendlebe. Yinto engenhle kubantwana ngoba uveza zonke izinto abantwana abazifihlelwe abadala ngenxa yezinga labo lokukhula.

UNzuza, (2010) uthi:

Umabonakude uyayiqonela imizi nemindeni. Kukhuluma yena yedwa. Kululeka yena yedwa. Kwesinye isikhathi ukhuluma nje ubuye enze izinto ezingenziwa phambi kwabantwana. Abantwana bayazifihlelwa izinto ezingamahlazo, zenzelwa esithe lapho bengefike khona bona kodwa umabonakude wenza yonke into esidlangalaleni.

UMakhambeni, (1986:1) uthi:

Kunezinhlobo eziningi zezindatshana ezixoxwa noma nje ezazixoxwa ngabadala bezixoxela abantwana emandulo. Lezi zindaba singathi zicebe ngokuminyana okwethula izinjulalwazi nobuzwe kanye namasiko akithi. Lezi zindatshana zibuye zifundise omdala nomncane ngokuziphatha nangenhlonipho kanye nokwenza okungalungile okungakungenisa enkingeni njalonzalo. Kanti eziningi zazo zazixoxelwa ukujabulisa izingane nje. Phela lezi zindatshana yizinganekwne!

Ziningi izinganekwane. Ezinye zikhulunywa ngezindawo ezikhona emlandwini. Zibala izindawo ezaziwayo njengoMome noNtunjambili. Ezinye zixoxwa engxenyeni ethile yezwe, kwenye ingxenye kanti azikho. Abahambi nabavakashi yibo abasiza ukuthatha ezangapha bayozixoxa ngalena.

UNzuza, (2010) uthi:

Ziningi izinhlobo zezindaba ezixoxelwa izingane ngezizathu. Lezi zinganekwane zithi zixoxelwa

ubumnandi nokuhlekisa kodwa zibe zinesifundo esingenakuphikiswa. Naso leso sifundo sitholwa izingane ezilalelayo neziyizingqapheli. Umxoxi akasisho isifundo yena uthi angayiqeda indaba ezwakale esethi: “cosu, cosu iyaphela.” Akabe elokhu ehlaziya isifundo esitholakala kuleyo naleyo nganekwane.

Ukuxoxa inganekwane izwakale kahle kuya ngekhono lo mxoxi. Kwenye indawo umxoxi usebenzisa isu lokuphindaphinda. Lokho kuphindaphinda kuvusa umqondo, abantu balalele kakhudlwana. Kokunye umxoxi uphakamisa izwi alingisele imisindo eyenzekayo. Lokho kusiza ukucacisa isithombe sendawo lapho kwakwenzeka khona isehlo. Kwesinye isikhathi umxoxi uyahlabelela ngokujabula noma ngosizi, konke kuyasiza ekusicaciseni nasekuphiliseni isithombe sokwenzekayo. Izinganekwane ziphucuzisa amakhono okuxoxa nokwedlulisa indaba ixoxelwa abantu ababengekho kuleyo ndawo. Leli khono bayolidinga abantwana uma sebekhulile. Babe abaxoxi abayibeka ikhanye bha indaba abayibekayo.

Bathi besalalele abantwana kube nesithombe sabalingiswa emiqondweni yabo. Bayabathanda abanye abalingiswa, bangabathandi abanye, kuye ngokuthi umxoxi ubabeka kanjani. Kuhle uma ebabeka baphile, bangabi izigxobo nje ezinganyakazi. Akuthi esaxoxa kwakheke isithombe esizoba usizo ekukhuleni kwabantwana ngoba injongo yezinganekwane ukufundisa nokuqoqa izimilo zabantwana. Abantwana abazwisayo bakhula sebezisaba izinto ezenziwa umlingiswa othile owagcina kabi ngenxa yesenzo sakhe esibi kodwa kukhuthazwa izenzo zobuntu ezenziwa abalingiswa abathile abagcina kahle empilweni.

UMakhambeni, (1986:1) uthi:

Zingehlukana-ke izindlela umuntu nomuntu angachaza ngazo (izinganekwane), lapha thina sithi inganekwane yindaba abadala abayixoxela

izingane zabo. Indaba lena ingase ibe eyempilo yasendulo noma insumansumane yezilwane nabantu nokunye. Kokunye iba nesifundo esithile ngokuphatha kwabantu. Kungenzeka futhi ukuba indaba iphathelane noMvelinqangi noma nemvelo nendalo, kokunye ikhulume ngezomlando.

3.6 Ingqikithi yenganekwane

Kulokhu kwehlukana kuvela ubunhlobonhlobo bezinganekwane. Ezinye zikhuluma ngezilwane ezikhulumayo, ezinye zikhuluma ngamatshe akhulumayo. Ezinye zikhuluma ngezinyoni ezikhulumayo. Omunye uma ezwa kuxoxwa inganekwane angathi into yokulalisa izingane nakhu phela ixoxwa ebusuku. Bahlala bezungeze iziko bekhanyiswa ngobhaqa kanti ezikhathini zanganeno bebesebenzisa iziphefu. Ngenxa yokungakhanyi kahle kwezikhanyisi abazisebenzisayo ubuthongo bufika masinyane.

UMhlongo, (1987:33) ubeka kanjena ngezilwane ezikhulumayo:

Bathi sebedabule imfunda ebanzi kulokhu kuphephuke incotho njalo, bazithela phezu kukabhejane. Wawuzidlela nje ezihlahleni zemithi. Ungazelele lutho. Wathi ungababona beza buqamama, wavusa ikhanda wabuza: “Manini, manini bo kwenzenjani, ubalekelani wena kampunzana no?” Ubuza njalo uyamungunya nje ngenxa yomthamo wamahlamvu emlonyeni. Phela ngalesi sikhathi impunzi yabe ihosha phambili yema, yaphendula ihefuzela: “Nami angazi nje ngizwa ngonogwaja nje, ethi naye akazi nje, ubezilalele nje, wezwa ngento ithi gqi, baleka nogwaja.”

Le nto yokukhuluma kwezilwane ibiyinto exhaphakile ezilwaneni. Ukukhuluma kwezilwane bekuyinto engabethusi abantwana. Namatshe uqobo nawo ayekhuluma. Ezilwaneni kukhuluma izinyoka, izinyoni nezihlahla imbala.

U-Elliot, (1953:2) uthi:

Weyisa kabi impela kusho inkentshane linengiwe. Okusho kambe ukuthi usenikezele ngesaka lezindlube nje ngoba ethi angeze aphazama? Kubuza uKhalulu ecabangisisa ngalokho. Nami ngiyalithanda isaka lezindlube kuqhuba yena uKhalulu. Impela nami ngiyalithanda kuphendula inkentshane. Ngazi kahle kamhlophe ukuthi bonke abantu bayazithanda izindlube. Into engiyibonayo mina wukuthi uGondwa unikela ngesaka lakhe nje uyasiklolodela ngoba yena eyingcweti, azi ukuthi kalisoze lathintwa muntu ngoba ubani nje ongamthinta? Kabanjwa muntu. Mina ngiyazi ngoba sengibuya khona.

Endulo bekukhuluma amatshe kanye nezimpahla zokugqoka njengomncedo oke wezwakala usukhuluma. Kwakumi kanje, kwakuyindlala enkulu iNkosi nokho ikhiphe umthetho othi akungasengwa, kungafulwa emasimini. Indoda ethile yangena esibayeni iyosenga ngoba yayazi ukuthi iphambene nomthetho, yakhumula inkamanga, yayichoma empundwini. Yaqala-ke yasenga ilokhu ibuza umncedo wayo ukuthi akukho muntu yini ozayo. Wawulokhu ulandula umncedo. Kwathi noma usuphendula umncedo umtshela ngezinhlozi zeNkosi, akabange esezwa ngoba lase lidumela emasumpeni, seluzogcwala ubisi ethungeni.

Yayihlabelela ithi:

Mncedo wami! Mncedo wami!
Akuzi muntu? Akuzi muntu?

Umncedo kwathi usaphendula uthi:

Uyez' umuntu
Uyez' umuntu.

Ngenxa yomdumo wobisi ethungeni othi: “Pu! Pu! Pu!” Indoda ayibange isezwa, zafika izinhlozi zayibamba, yayiswa koMkhulu.

Ukuvimbela ukulala emini, inganekwane ixoxwa ebusuku okuthi noma izingane zethuka, zilala kuxoxwa, kungabi ndaba zalutho ngoba vele kusebusuku isikhathi sokulala. Ukubavimba abantwana, abadala bavele bathi uma ixoxwa emini inganekwane, izingane ziyomila izimpondo. Ngakho lokho ayixoxwa inganekwane emini ilanga lihlabe umhlaba. Ixoxwa sekuhwalele eziko endlini kagogo.

Abacubunguli bolimi lwesiZulu sebeveze imikhakha eyehlukene yezinganekwane. Kudala inganekwane ibiyinganekwane, zingehlukaniswa ngemikhakha lena esikhona namuhla. Abantu abadala baze bafa bengakwazi ukuzehlukana izinganekwane.

UMathenjwa noMaphumulo, (1999:80) bathi:

Uma sibheka-ke ngokwethu thina maZulu, zonke lezi zigatshana zengxoxo esezibalulwe ngenhla sizibiza ngokuthi izinganekwane. Asinakho thina ukwehlukana kodwa lokhu osekulandelwa kufike nabacwaningi bobuciko bomlomo. Izinganekwane lezi zazivame ukuxoxwa ngogogo ngesikhathi sakusihlwa. Zaxoxwa ngendlela esamdalo, kuthi oxoxayo anyakazise izitho zomzimba acule abuye aguquguqule izwi ukuze lihambisane nalokho ahlose ukukwenza noma ukukusho. Abalingiswa benganekwane kwakuvame ukuba abantu, izilwane kanye namazimu.

Kuya ngobugagu bomuntu ukuxoxa inganekwane. Omunye angaxoxa yona leyo nganekwane ibe yimbi, ingahehi. Kuthi omunye exoxa yona leyo nganekwane, ibe mnandi, ihehe ilaleleke ngoba kuya ngekhono lomuntu ekuxoxeni. Abanye abantu bayakwazi ukuveza isithombe esithe bha saleyo nto okuxoxwa ngayo.

Bathi bexoxa bebe behlabelela okusho ukuthi ukuze ixoxeke kahle inganekwane kuncika ebugagwini bakhe umxoxi. Umxoxi oxoxa kahle uyahlabelela aphakamise izwi, alehlise, alibhongise, asikhande ngempela isithombe sento axoxa ngayo. Uma kuyindaba esabisayo, zisondelela kugogo zibambebele kuye ngenxa yokwesaba.

Kokunye uma kuyindaba ehlabelisayo, abantwana bahlabelela naye ugoto kube kuhle kube njeya. Zikhona izinganekwane ezaziwayo zasemzansi. Ezinye zigxile kwaZulu. Zixoxwa isizinda sazo zikhuluma ngezindawo ezaziwayo. ONtunjambili oLuthukela, oMome, oPhathe nezinye izindawo. Lezo zindawo ziyaziwa futhi zike zibonwe amaZulu. Izizwe zamazwe apheresheya nazo zinezazo izinganekwane. Noma ucwaningo lungezukugxila kulezo kodwa kuhle kwaziwe ukuthi nezizwe zangaphesheya kwezilwandle nazo zinazo ezazo izinganekwane.

UMkhize noVan Schaik, (1983:25) bathi:

... kwelinye lamazwe aseMpumalanga kwabe kukhona iNkosi igama layo linguHalitamu. Le Nkosi yabe seyaphundlwa yizimpi kangangoba yase iphila impilo yobuphofu seyihlala ngokucasha ezihlotsheni ngoba yabe izulelwa amanqe, izitha zayo zifuna ukuyibulala ngenxa yezimpi nemibango phakathi kwayo namazwe eyabe yakhelene nawo.

Ucwaningo lukhombisa ngokungananazi ukuthi njengoba uZulu enezinganekwane nabanye bezinye izizwe banazo ezabo. Nazo lezo nganekwane zihleleke njengezakwaZulu. Nazo zinesifundiso njengezakwaZulu. Nazo zixoxwa ebusuku njengezakwaZulu. Zisetshenziswa ukududuza nokuthunduzela abantwana baze balale. Izinganekwane zaphesheya sezaledlula leli zinga lokuxoxwa ngomlomo kodwa zona sezabhalwa ngakho-ke zona seziyafundwa. Kula mabhuku ezifundwa kuwo kunezithombe ezisicacisa bha isithombe sendaba okukhulunywa ngaso. Izithombe zisiza umqondo ukuba uyibone kahle into okuxoxwa ngayo. UZulu yena ubonakala ezinqonqotha amakhanda izizwe yena

ngoba ubonakala enekhono lokwenza umfanekisomqondo ocacile uma exoxa, exoxa engasizwa mibhalo nazithombe ezidwetshiwe.

UKhumalo, (2010) uthi:

Ngenxa **yehuhwa** lezinganekwane akekho umuntu owayephuthwa yilesi sikhathi. Ugogo wabe eliciko lokuxoxa, exoxa aze ahlabelele ngesigqi sakwaZulu kube mnandi izindaba zochakijana boGcololo umphephethi wezinduku zabafo. Embeka kube ngathi umuntu uyambona esenza imigilingwane yakhe yobuqili bakhe obungavinjwa kalula. Umuntu wayeze abufise lobuya buhlakani bukamphephethi wezinduku zabafo.

Abantu abadala uma bexoxa wena mlaleli ungafunga uthi nabo babekhona kuleyo ndawo yesigameko abakhuluma ngaso. Bayichaza indawo umuntu aze ayibone ngamehlo engqondo. AmaZulu-ke wona anekhono lokuyiphatha ngengqondo indaba ayixoxelwayo nawo ayigcinela ukuyedlulisela kwisizukulwane esilandelayo. Kwakungethusi muntu ukuzwa amajuba nezinye izilwane zixoxa nabantu ngoba kwabe kuyinto yaleso sikhathi. Nezingane zazingalokhu zizibuza ukuthi “kwakunini lapho izilwane zikhuluma?” Kwakwemukelekile ukuthi endulo izilwane bezixoxa njengabantu. Endulo itshe lisancinzwa ngozipho likhale. Izinto ezazenzeka kudala isizwe sizamukela zinjengoba zinjalo. Ezinganekwaneni kuhlabelela izinyoni, kukhuluma izinyoka nezinkomo imbala ziyakhuluma. Leli siko lidluliselwa ezizukulwaneni ngobuciko bomlomo kungabhalwe phansi.

3.7 Ukwakheka kwenganekwane

Uma umlaleli enendlebe ebukhali nomqondo ohlaziwayo, usheshe abone ukuthi inganekwane yahlukene izigatshana ezintathu. Kukhona isingeniso, umzimba noma indikimba yendaba kade kube isiphetho.

3.7.1 Isingeniso

Kulolu khalo nebanga lokuxoxa umxoxi ufuna ukwethula udaba lwakhe ukuze afeze izinjongo zakhe zosuku. Ngenxa yokuba unesizathu afuna ukusifeza kusemqoka ukuba abenze balalele kahle abalaleli bakhe. Akaqali ngokubaxoxela kodwa uyabatshela ukuthi uzobaxoxela ngendaba eyake yenzeka ezweni elithile elikude. Bayaziqoqa abantwana balindele ukuqala kwendaba. Umxoxi onekhono uyaye aqale-ke athi: “Kwesukesukela endulo itshe lisancinzwa ngozipho likhale.” Abalaleli bakhe abangabantwana noma ngabe abantu abadala bathi: “Cosu” sizoyipheka ngogozwana! Ube eseyiqala-ke indaba yakhe. Ngenxa yokuthi sekuthiwe ‘cosu,’ lokhu kukhombisa ukuthi abantu sebeyilindele indaba yakhe.

3.7.2 Indikimba

Njengoba abantwana sebevumile bathi bazoyipheka ngogozwana, kusho ukuthi sebelindele-ke. Ube eseyiqala umxoxi eza nayo indaba yakhe. Elandisa ngakho konke okwenzeka kuya ngobuchule bomuntu ekuxoxeni. Umuntu olichule leciko uyixoxa kuse kuthi nke emqondweni, kungakhathaleki ukuthi indaba le wake wayizwa kodwa kube sengathi umuntu uyaqala ukuyizwa. Abantwana bona balalela ngesizotha kuthule kuthi cwaka endlini, kuzwakale ukulanguza kwamalangabi aseziko nokuqhuma kwezinhansi. Kungezwakala ukuqhuma kommbila owosiwe eziko uma kanti kusekwindla.

Ixoxwa iye ize izwakale ukuthi iyaphola iyaphela. Lapha kuleli banga kubhekekile ukuba umxoxi asebenzise amakhono akhe okuxoxa ukuze abantwana bangadikibali. Amakhono anjengokuhlabelela nokushintshashintsha izwi, kokunye libhonge livumelane nomlingiswa lowo noma litswininize uma lowo mlingiswa emncanyana ngomzimba nangesiqu.

3.7.3 Isiphetho

Lapha ekupheleni ibe isiqoqwa iphethwa ngendlela eyethulwe ngayo inganekwane, abantwana basuke sebenaso isiphetho esingesabo esisemiqondweni yabo. Uma umxoxi ethula abalingiswa, abanye ubenza bathandekwe, badabukeleke kanti abanye ubafaka isanywane ngokuxoxa kwakhe. Izingane zibe sezibehlukanisa zibathande abanye abalingiswa, zibazonde abanye. Uma umxoxi esephetha uya ngokuya ebalungiselela abalaleli bakhe. Ekugcineni ube esethi: “Cosu Cosu yaphela.” Babe sebebonga bethi: ‘Siyabonga, ibimnandi inganekwane yakho.’

Uma zikhona ezinye usengabuye abaxoxele enye kodwa imvama abantwana basuke sebelele bethe wathalala sekusele abantwana abambalwa ababhekile. Asishiwo isifundo kodwa abantwana bayakwazi ukuziqophela esabo isifundo ngokuhlanganisa izenzo ezenzekile kwaze kwagcina sekuyilokho bese bebona ukuthi ukwenza kanje akulungile ngoba nobani enganekwaneni ethile wagcina kabi bese bezixwayela bona ngokwabo bengatshelwanga sifundo.

3.8 Umaguzungana

Abantwana bakholwa ngempela ukuthi izenzo ezithile zazikwazi ukuzenza. Ukudla kukwazi ukuzipheka kubuye kuzidle. Bekholwa nayinganekwane yenkomo eyake yaziqoqa igxuma iphuma emakhanzini yaziqoqela esikhumbeni sayo ngenxa yezwi lomfana owayelokhu eshilo ethi:

Qoqeka, qoqeka Maguzungana
Izindaba ziphetho mina Maguzungana.

Nebala inyama yaqoqeka yabumbeka yaba inkomo njengoba ibinjalo. Wabuye wezwakala futhi umfana ethi:

Baleka, baleka Maguzungana

Izindaba ziphethe mina Maguzungana.

Le ndaba kaMaguzungana isenganekwaneni lapho amazimu afika endle aphuca abafana inkomo ngenhloso yokuyoyihlaba. Afika-ke ekhaya lawo enza idili. Awaboni nje kanti umfana ulokhu elandele efuna ukubona isiphetho senkomo yakhe. Waya esondela umfana endaweni yedili. Wafike wahlabelela kwenzeka imilingo. Inyama iqoqeleka esikhumbeni iphuma eziswini. Yaziqoqa yaze yayinkomo. Bayiqhuba abafana inkomo babuyela ekhaya.

3.9 Tshiyo tshiyo tshovo

Abantwana bayayikholwa nale ndaba yenyoni eyafica unkosikazi elima yezwakala isithi:

Tshiyo tshiyo tshovo!
Umhlabathi kababa lo!
Odlala amavila
Amagejana phekle phekle!
Imbewana
Chi! Chi! Chi!

Ngezwi nje le nyoni eyayicanukela inkosikazi eyivila eyayilima kwephuka igeja layo ngenxa yezwi le nyoni. Imbewu yachitheka nesife sonke ngenxa yobuvila benkosikazi obacasukelwa yinyoni. Abantwana bangaziqoqela ngokwabo bazibonele ngokwabo ukuthi bubi ubuvila. Lowo muzwa-ke usuyobenza basebenze ngenkuthalo.

3.10 Nyoni unyani?

Kunale ndatshana ethi endulo indoda ethile yake yabamba inyoni yezimanga. Izwe lonke lalibhokelwe umashayandawonye, abantu beyanyiswa ngemisenge kuthiwa: “Hamba Mhomohiya siyakulandela!” Kwakuyindlala enkulu kamadlantule, izwe limadlazibunu. Yaba nenhlanhla le ndoda yathola le nyoni.

Yafika yayifaka embizeni yayimboza. Ithe ifika indoda inyoni yase ikhiqize amasi agcwala imbiza. Ayibanga isabuza elangeni, yavele yondla abantwana bayo ngalawo masi. Uma esephelile indoda iyibuze inyoni ithi:

Nyoni unyani?
Nyoni unyani?

Iphendule inyoni ithi: “Nginya amasi.” Indoda ithi: ‘Awunye-ke ngibone.’ Inyoni inye amasi agcwale imbiza. Yabondla kanjalo indoda abantwana bayo basinda endlaleni. Nokho abantwana babebona ukuthi ikhona indaba engoyise, inyoni nembiza. Engekho uyise izingane zayivulela inyoni enya amasi, yandiza yahamba unomphela. Bahlupheka kakhulu abantwana, yibo labaya behubha izinyoni baze bayibamba enye inyoni babuya nayo bayifaka embizeni. Uma efika uyise useyayibuza inyoni yakhe ethi: “Nyoni nyoni unyani?” Inyoni yathi: ‘Nginya isitingi.’ yathi indoda ‘Awunye-ke ngibone.’ Inyoni yakhiqiza isitingi sagcwala imbiza.

Izingane zazixakwe ukuthi la masi aphuma kuphi? Lezi ezixoxelwayo azibi nawo umbuzo othi zaziqale nini izinyoni ukukhuluma? Khona-ke zaziqale nini izinyoni ukunya amasi? Uma lezi zidalwa zemvelo zikhuluma, akukho nokuncane ukusola ukuthi zaziqale nini izinyoni ukukhuluma, khona zaziqale nini ukunya amasi?

Izindawo zezingane kwane ezinye ziyaziwa kanti ezinye zisuselwa kwezikhona kodwa zibe zingekho nhlobo. Ezinye uma zichazwa zifane nezindawo ezaziwayo. Imifula, izintaba, iziwa namaceke kuthi uma zizwakala zifane nazo lezo abalaleli abazaziyo. Kule ngxoxo umxoxi uwathaka kahle amazwi ukuze ahlale agxile emiqondweni yabalaleli aze asho uma sekufanele athi: ‘Wafa kanjalo unogwaja ngenxa yokungalaleli.’ “Cosu! Cosu! Iyaphela.”

3.11 Izwisise kahle into ngaphambi kokuba uyedlulise

Abanye abantu bathanda kabi ukwedlulisa izinto abangazizwisile kahle bazitshele abanye. Lesi senzo singaba isenzo sehaba noma amanga okuyizinto ezingafuneki emphakathini. Abantwana bayakhuzwa kakhulu kulesi senzo. Nokho abazukukhuzwa kuqondiswe ngqo kodwa bayoxoxelwa inganekwane eyoveza lesi senzo njengento embi. Abantwana bayozibonela ngokwabo isifundo. Lesi sifundo siyatholakala enganekwaneni yehaba likanogwaja.

UMhlongo, (1987:34) uthi: Inkonkoni yabuza inkentshane yathi:

Kwenzenjani? Wagijima kangaka
wenkentshane? Kwagedeza inkonkoni eyabe
isizidelile. Laphendula inkentshane
ngayimpendulo eyabe isifana nesisuso sona
esimnandi ngokuphindwa.

Nami angazi nje,
Ngizwa ngobhejane nje,
Ethi naye akazi nje,
Uzwa ngonompunzi nje,
Ethi naye akazi nje,
Uzwa ngonogwaja nje,
Ethi naye akazi nje,
Ubezilalele nje,
Wezwa ngento nje ithi: Gqi!
Baleka nogwaja.

Isisusa sendaba sithi into yathi gqi baleka nogwaja. Akuyilona iqiniso ukuthi into eyathi gqi, yathi baleka nogwaja. Le nkulumo iyihaba. Bona-ke leli haba selixove yonke indawo. Wonke umuntu uyabaleka ebalekela into engekho. Empeleni kwawa ihlala lathi gqi, alishongo ukuthi ‘baleka nogwaja.’ Unogwaja wayengafanele adlulise indaba engelona iqiniso. Ekugcineni zabuyela emuva izilwane sezinyobheka ukuthi empeleni bekwenzenjani. Zafica ukuthi bekuwe ihlala. Unogwaja kwadinga ajeze ngephutha lakhe lokufafaza izinto ezingelona iqiniso. Wajeza-ke unogwaja ngempilo yakhe. Kuyingozi kakhulu ukufafaza

amahemuhemu. Kungakuholela amanzi ngomsele. Akufanele zivunyelwe izingane zikhulume amanga.

3.12 Izinghlobo zezingane kwane

Izingane kwane bezinganemehluko bekuyizingane kwane nje kodwa ukufika komkhakha omusha wokucwaninga ngezingane kwane kube sekuveza umehluko owawungaziwa muntu. Lo mehluko ubungaziwa nayibo abaxoxi bezingane kwane ogogo babantwana. Kube sekuvela amagama amasha abengaziwa abadala avela ngenxa yezinto ezibonakala zingumehluko phakathi kwezingane kwane zizonke. Kube sekuvela ukuthi kukhona izingane ko izingane kwane zokudabuka.

3.13 Izingane ko izingane kwane zokudabuka

Lolu hlobo lwengane kwane luphathelene nokudabuka kwezinto. Isintu sithola izinto sezimi ngohlobo ezimi ngalo kodwa ikhona into ebuzayo ukuthi kwenzenjani ukuze izinto zime kanjena. Loluhlobo lwengane kwane loluhlobo oludinga abantu balukholwe ngempela ngoba loluhlobo olukhuluma ngoMdali edabula izinto.

UMsimang, (1975:79) uthi:

Ingxenye yesithathu ezinganekwaneni yileyo ezama ukusichazela izinto ezithile ezabe zidida okhokho. Babefisa ukukholwa ukuthi uMdali wayejonge ukuba abantu baphile ingunaphakade, pho ukufa kwangena kanjani? Baze bayiphatha ingane kwane echaza le nkinga. Babefuna futhi ukukholwa ukuthi uMdali wanika zonke izilwane imisila. Pho imbila yona yaweswela kanjani umsila? Babefuna ukukholwa ukuthi izinyoni zadalelwa ukundiza emini zilale ebusuku. Pho isikhova siphambana nohlelo lwalezi zinto ngani?

3.14 Unwabu nentulo

Impendulo yendabuko yokufa kwabantu imi kanje. UMdali wezinto zonke wathuma unwabu ukuba luyotshela abantu ukuba bangafi. Leso kwabe kuyisifiso sikaMdali ukuba abantu bangafi. Wathuma unwabu ukuba luyotshela abantu ukuba bangafi. Luthi lusahamba unwabu luthi luya ebantwini lwazithela kobuhle, obuvuthiwe ubukhwebezana. Alubange lusapholisa amaseko kodwa lwazitika ngobukhwebezana. Ngenxa yokuba unwabu lwase luhambe isikhathi eside uMdali wabuye wathuma intulo wathi ayiyotshela abantu ukuthi ngeke baphile unomphela, bazofa. Yagijima intulo yathi ntinini yalwedlula endleleni unwabu lusaya phambili. Nokho lulibele ubukhwebezana, intulo yafika kuqala kubantu. Yafike yamemeza yathi ithunywe uMdali ukuthi ayizobatshela ukuthi abantu abazophila ingunaphakade kodwa bazofa. Eqinisweni izothi uMdali uthi abantu abafe. Abantu bakubamba ngezingqondo zabo ukuthi bazofa. Kuthena makhathaleni kwaqhamuka unwabu olukade lulibele ubukhwebezana lwathi: uMdali ubethi angizotshela abantu ukuthi bazophila ingunaphakade bangafi. Abantu bacasuka balugxoba ngamatshe unwabu balubulala bethi abantu bazokufa ngoba bona sebebambe elentulo. Abantu baneliswa indaba yentulo ngakho lokho bayafa. Le nto yokufa yabenelisa abantu, bakhululeka bofa uma isikhathi sesifikile.

UMathenjwa noMaphumulo, (1991:81) bathi:

Kuthiwa yingakho-ke isintu sifa nanamhla njena. Ngaphandle kokuthola ngemvelaphi yokufa kule nganekwane, eyinganeko siyathola ukuthi yini eyenza intulo ibe nesivinini kangaka, nokuthi yini eyenza unwabu luhambe lucothoza, lucathama. Okunye okutholakala kule nganeko yimvelaphi yesaga sesiZulu esithi 'Sibambe elentulo!'

Ngale nganeko isiphenduliwe-ke imibuzo yabantu eyayilokhu ibuzile ukuthi kungani abantu befa, bengaphili ingunaphakade. Noma lesi senzeko siyisenzeko

esibuhlungu kodwa isintu sesinayo impendulo, indaba seyesulelwa entulweni nakulo unwabu. Abantu basendulo babekholwa yilesi senzo futhi sayiphendula imibuzo yabo yokufa. Indaba yabe isisala nentulo nonwabu.

3.15 Imbila nomsila

Esinye isimanga esembila nokuswela kwayo umsila. Yayiyephi yona mhla izilwane zinikwa imisila. Babengazi ukuthi bangazichazela bazithini izingane uma zibuza zithi: ‘Kwenziwa yini ukuba imbila ihlonge umsila? Lena inyamazane yasezixhotsheni zamatshe neziwa, ayinawo umsila. Impendulo imi kanjena.

UMsimang, (1975:79) uthi:

Ngamhla thize livalile, iNkosi yamemeza ezilwaneni ukuba zonke zifike kuyo izozabela imisila ukuze ziphunge izimpukane namakhizane. Zonke izilwane zanikela khona njengokumenywa kwazo. Imbila yathi isavela esixhotsheni yakhangwa ukuthi liyana. Yabe isilayeza kubahlobo bayo ukuze bayiphathele owayo umsila lokhu phela lembozile. Zavuma ezinye izilwane kepha azizange ziyiphathele imbila umsila. Kanjalo-ke imbila yaswela umsila ngokulayezela.

Lena enye yeziganeko zokwenzeka kwezinto kusukela lapha zonke izilwane zazingenamisila kodwa uMdali wazibiza zonke ukuba zilande imisila yazo eyayizozisiza ukuphunga izilwanyana ezizihluphayo. Kwathi ngoba ngalelo langa izulu lalina, imbila yaphathisa iyalezela ezilwaneni ezidlulayo izicela ukuba zize ziyiphathele umsila.

Kwakuyinto ejwayelekile lena yokulayezela kwembila. Zahamba izilwane ziyolanda imisila yazo. Zonke ezaziyile zabuya nayo imisila yazo. Abahlobo bembila bathi lapho befuna ukuyiphathela, iNkosi yathi akuphathelwana. Yasala-

ke imbila ingenawo umsila njengoba abantabayo nabazukulwane bengenayo imisila.

Kulolu cwaningo lwenganeko isintu sithola izimpendulo eziyisizathu zokuthi kungani imbila ingenamsila. Kwaze kwavela nesaga sesiZulu esithi: “Imbila yeswela umsila ngokulayezela.” Kutholakala nesifundo sokuthi umuntu akabojwayela ukuzenzela izinto, engathembeli kwabanye abantu.

3.16 Ungcede nesikhova/insumansumane

Kule nganeko kuvezwa izizathu ezabanga ukuba isikhova sihambe ebusuku siphambane nemvelo yezinyoni zonke ezindiza emini zilale ebusuku. Isikhova sona sindiza ebusuku. Kungani? Izinyoni zabizwa uMdali ukuba zize kuye emafini, sekwenziwe isivumelwano esithi izinyoni eyondizela phezulu ifike kuqala kuMdali yiyo eyoba yiNkosi yezinyoni. Ngokuzicabangela futhi ezazi ukuthi ngeke abe namandla okufika lapho ungcede wacabanga isu. Wathi enhliziyweni yakhe yena uzokotela emaphikweni okhozi ngoba ngeke luze lumuzwe nanokuthi uhlezi kulo. Ukhozi lunamaphiko amakhulu futhi lunamandla. Nebala ungcede wathi qoshosho kuwo lawo maphikokazi. Ngenxa yobuncane bukangcede ukhozi aluzange lumuzwe. Kwaqalwa-ke kwandizwa kuthe sekuzofikwa ukhozi selukhathele, ungcede wasuka inhlamvu eya phambili. Waphumelela waba iNkosi yezinyoni kodwa ngobuqili.

Zacasuka zonke izinyoni, zasonga ukumsonga ungcede. Kuthe kusenjalo ungcede esebona ukuthi uzofa kabi, wabaleka wayocasha emgodini. Izinyoni zajuba isikhova ukuba siqaphe umgodini simvimbe ungcede. Isikhova sozela salala, ungcede waphuma emgodini. Isikhova sabe sesenyanywa izinyoni. Uma izinyoni zisibona zisishaye. Saze sacabanga isu lokuba silale sicashile emini kodwa sikhululeke ebusuku, izinyoni zonke sezilele. Kwaqala kanjalo-ke ukuba isikhova sihambe ebusuku.

UMsimang, (1975:75) uthi:

Insumansumane indaba oyizwa isaxoxwa ukuthi cha phela into enjalo ayibonaze ize yenzeke futhi ingeke yenzeka. Imvama insumansumane ayinasifundo esitheni ngeyokuchitha isizungu nokukhombisa amandla nobuqili ebantwini nasezilwaneni ezithile. Imvama kweqhathwa isilwane esincane nesikhulu. Esikhulu sivezwe njengesilima, esincane sivezwe njengesihlakaniphi. Izinganekwane eziningi ziwela kulo mgangatho. Edume kakhulu ekachakide bogcololo umphephethi wezinduku zabafo. Enye ekangcede Inkosi yezinyoni. Enye ekananana boselesele nendlovu. Eyamazimuzimu nezinye.

Njengoba seluchaziwe lolu hlobo lwezinganekwane aluncikile emlandweni nasenkolweni. Kubakhona isifundo esibonakalayo. Ixoxwa ngesineke ukuze abantwana bazibonele bona lesi sifundo ngoba abazokutshelwa ukuthi nasi isifundo bantwana esithile nesithile. Ngenxa yokuthi izinganekwane zalolu hlobo ziphindwa njalo nokho kuye ngekhono lomxoxi. Inganekwane efanayo ingaxoxwa abantu abangafani idlule ibe mnandi komunye ibe duma komunye kuye ngobuciko nobugagu bomxoxi. Uma efuna ukuba abantwana bamnake, uxoxa abe nezindawo azihlabelelayo ukuze abambe abantwana bamnake balalele ukuthi uthini.

3.17 Umzekeliso

Lolu uhlobo lwenganekwane esamlando. Loluhlobo lunamaqiniso ake enzeka futhi ixoxa ngomlando owake wenzeka. Lena indaba eyake yenzeka endulo kodwa esithanda ukufiphala futhi ayisenalo iqiniso lomlando.

ULushozi, (2010) uthi:

KwaMpungose eNgungumbane emseka kwake kwaliwa kubangwa ubukhosana. Insizwa yakhona yathi iyokweshela yezwa inyoni, igwababa liyimemeza lithi: “Lide lifishane mntaka Mpungose uyosala wedwa,” labuye lathi: Amagama aphambene mntaka Mpungose uyosala wedwa.”

Le nyoni yayikhuluma sengathi kukhuluma umuntu njengoba vele kwakuliwa, wafika waxoxa ekhaya wathi inyoni ithe; “Amagama aphambene futhi uyosala yedwa.” Ngenxa yala magama enyoni, umuzi wonke wabopha wabaleka ngoba bakuhumusha bezibuza ukuthi ithini inyoni uma ithi: “uyosala wedwa.” Babaleka besabela izimpilo zabo. Wathi sekungaze kusale yena yedwa pho ngoba kwenzenjani? Nebala yatheleka impi, yafika yashaywa izindlu zodwa sekukhala ibhungane. Omunye umzekeliso okaNongalaza negwababa.

UMathenjwa noMaphumulo, (1999:81) uthi:

Emandulo ngenkathi kubusa uMawa kaJama, abantu babezihlalele kahle bengazelele bekhomba ngophakathi, iNduna uNongalaza wayezihlalele otha ibandla kwezwakala izwi likhuluma lithi: “We Nongalaza! We Nongalaza!” Lalalelisisa ibandla lizwa ukuthi izwi libiza uNongalaza, baqalaza kodwa abaze babona lutho lapho kwakuqhamuka izwi ngakhona base bethi: “Asiboni lutho, kuphela igwababa leli ya.” Laphinda futhi izwi limemeza lithi: “Nihlezi nje kodwa ngiyanitshela, le nyanga ayiyukufa nisaphila, uma ningahambi nizobulawa nonke lapha kwaZulu.”

Noma lokhu kuhlukile ngoba kuxoxa indaba eqondene nomuntu othile kodwa vele izinyoni ziyakhuluma. Lena yayilethe umyalezo ophuthumayo. Lezi zinyoni ziletha izindaba ezishisayo izindaba zokufa. Naleyana eyayikhuluma noMpungose yayilethe zona izindaba ezishisayo zokufa kanti nayo lena

kaNongalaza wayengenakukholwa ukuba wayeyedwa, manje nanti ibandla liyamfakazela futhi nalo liyezwa ukuthi le nyoni ikhuluma naye. Kwakungasekho okunye kwakungukuba babophe imithwalo yabo bayihlome obhokweni bawelegelele esilungwini ukuba baphephe. Iqhubeka ithi nebala bahlaselwa, umehluko waba ukuthi amabutho afika ezikhundleni zabo, itshe selome inhlama besizwe inyoni.

Konke lokhu kwakuyimizamo yabantu abadala bekhulisa abantwana bebabumba bebagoba njengezintingo. Zona lezi zinganekwane zazikhuza umoya wokukhala nesikhwele. Zikhuza umoya nomona. Ngazo kukhuzwa umoya wobuqili nokuzicabangela. Abantwana babengelunge ngokwabo kodwa babezanywa nangazo izinganekwane beqoqwa befakwa ebuntwini. Umuntu akazalwa nobuntu kodwa abantu abamzungezileyo bazama ngawo onke amasu ukumkhulisa ukuba aze abe nobuntu futhi amukeleke ebantwini.

Izingane nazo ziyayithobela imithetho yesikole sazo endlini yangenhla kwagogo. Kusuka ngisho izingane zomakhelwane zizolalela izinganekwane zikagogo. Uma zixoxelwa inganekwane kuphelile, azihlaziyelwa ukuthi lezo zinganekwane zinasiphi isifundo. Uma ugogo lowo eligagu lokuxoxa, ubaxoxela izinto ezithnta izinhliziyi zabo. Kusaxoxwa abantwana babe sebembona umuntu ongalunganga kule ngxoxo nabo baze bezizwe bengasamthandi futhi bangathandi ukuziphatha njengaye. Futhi nomvuzo otholwa umuntu omubi uba mubi. Ngenxa yalezi zesabiso abantwana bakhula sebeqoqekile, sebesaba ukwenza izinto ezimbi.

Ezinye iziphetho zezinganekwane zinhle ziyajabulisa kuthi kungafikwa esiphethweni bajabule bonke abantwana. Kanti ezinye iziphetho zimbi ziyajabhisa, zidumaze. Konke kuyimizamo yokuqoqa umntwana. Umntwana ulubumba oludinga ukubunjwa luseva. Konke kuyimizamo yokuzibamba zisemaphuphu lezi zinyoni ezingabantwana.

3.18 Kuzuzwani ezinganekwaneni?

3.18.1 Ukudabuka kwezinto

Izinganekwane ezehlukene zithwele imilayezo enhlobonhlobo. Lokhu kuyizizathu ezixoxelwa zona izinganekwane, imilayezo eziyithwele ekuxoxeni kuvela isifundo esithile. Kwezinye izinganekwane kuvela ulwazi ngokudabuka kwezinto ezithile ebezingeke zaziwa isintu.

3.18.2 Inhlonipho

Eziningi izinganekwane zithwele umgogodla wempilo, ziletha isifundo esithi abantwana abahloniphe ngoba kunosizo. Umuntu ohloniphayo uzuzisa umvuzo omuhle. Kwakukhona isalukazi esasinoqokuba omkhulu esahlengwa ngumfana, samupha umcebo wezinkomo nodumo ezweni.

Kwakukhona izintombi ezimbili ezaziyogana uMamba kaMaquba ngokuquba izintuli. Enye yayinesimilo senhlonipho, enye iluhlaza cwe. Zathi zisohambeni lwazo endleleni zafica isalukazi sathi: “Ngicela uke ungikhothe ubhici.” Enye intombi ehloniphayo yaguqa yasikhotha isalukazi, sambusisa samfisela inhlanhla. Enye intombi yavele yenqaba kodwa yaqhubeka nohambo lwayo lokuya emendweni. Uma befika emendweni banikwa izinkobe zamabele, kwathiwa abagayele umyeni wabo. Kwakugaywa kanjena; kwakugaywa ngezinsungulo kungumsebenzi onzima ngempela, enye intombi yavuma enye yathatha izinkobe yagaya etsheni kanti bekushiwo kwathiwa uMamba kaMaquba udla okugaywe ngezinsungulo. Wathi uma efika uMamba wadla amasi agaywe ngezinsungulo kodwa wayishaya intombi eyagaya etsheni. Wayihubha yaze yayodlula ngasesalukazini sezimbici sayihleka intombazane eyehluleka ukuhlonipha. Inhlonipho iyamkhokhela lowo muntu oyigcinile.

3.18.3 Ubuvila nokukhuthala

Izinganekwane ziyabugxeka kakhulu ubuvila kodwa zitusa ukukhuthala. Lezi zifundo zinikwa abantwana abancane ukuze babubalekele ubuvila, bajonge ukusebenza kanzima bakhuthale. Umuntu okhuthale udla okuhle kwezwe kanti ivila lidla amajwabu. Nasenganekwaneni yembila eveza ubuvila; imbila yeswela umsila ngokuyalezela. Yayenqena ngenxa yezulu elalimbozile. Izilwane eyayiziphathise umsila aziyiphathelanga ngoba kungekühle ukuba ivila. Kuhle umuntu afunde ukuzenzela. Umuntu akufanele athembele kwabanye kodwa kuhle ukuzenzela kuyaphumelelisa. Abantwana bafundiswa lokhu kuzethemba ukuze bazuze empilweni.

3.18.4 Ubuhlakani nobudlova

Izinganekwane zifundisa abantwana ukuba bathembe ubuchopho babo, bangethemi ukwenzelwa abanye abantu. Izinganekwane eziveza izilwane ezinkulu ziqinelwa ezincane, zigqugquzela ukuba abantwana bangethemi ngisho indlovu ngoba nayo ibonakala yehlulwa ochakijana ngomqondo. Ibonakala iguqa ngedolo kunogwaja.

U-Elliot, (1953:87) uthi:

Kwathi lapho usungenile lapho kwathi gumbeqe esho evala isicabha sesicupho uKhalulu “Impela kunjalo” kuvuma ibhubesi. Hhayi-ke manje ngiyezwa kodwa umuntu aze abanjwe kabili ngosuku lulunye. Amanye amadoda awakwazi ukucabanga nempela. Nempela “Kabili pho?” kubuza uMkhango, “Usho ukuthini uma usho njalo Khalulu?” UKhalulu wathi ukusineka, “Ngiqonde ukuthi manje usubuyele kahle kunoxhaka, futhi noNjini akusaswelekile akunike umsila wakhe.” Sekusho uKhalulu esuka eshaya utshani, noNjini naye elandela, belishiya khona lapho ibhubesi.

Kule nganekwane indlovudawane yakhulula ibhubesi elalibhajwe kunoxhaka. Uma selikhululekile ibhubesi, selibika indlala, selifuna ukudla umsila wendlovudawane, okwabaphoqa ukuba baye kunogwaja bayomxoxela ngabakubangayo. UKhalulu waliyenga ibhubesi ukuba limkhombise ukuthi belibhajwe kanjani. Lithe lisamkhombisa unogwaja, wavala isicabha sikanoxhaka. Unogwaja wasebenzisa ubuhlakani ukubuyisela ibhubesi lapho belibhajwe khona, ekhulula indlovudawane olakeni nasebudloveni bebhubesi. Ubudlova bubhekene nokuhlakanipha. Ukuhlakanipha kwanqoba.

Kule ndaba kubonakala ukwethemba ingqondo kukaKhalulu, engethembi amandla ngoba vele mncane akanawo amandla. Unogwaja lo uma esebongwa kuthiwa: “Umvundla ozikhundla zimbili, esinye esokulala esinye esokuthamela.” Nokhozi lwehlulwa ungedede ngoba lona lwasuke lwazethemba kanti ungedede yena wethemba amasu akhe. Ungcedede wayengeke awethembe amandla ngoba vele akanawo.

Umfana wasendulo wakwazi ukubuyisa inkomo yakhe eyase idliwe amazimuzimu eyithathe kuye ngesidlozana. Akalwanga ngoba wayengeke aphumelela. Inkomo yabuyela esikhumbeni, wayiqhuba wahamba nayo ngoba wayehlakaniphile. Wabehlula ubudlova bamazimu ngoba wayengenamandla wavele wahlabelela ethi:

Qoqeka! Qoqeka! Maguzungana
Izindaba ziphethe mina Maguzungana!

Baleka! Baleka! Maguzungana
Izindaba ziphethe mina Maguzungana!

Umuntu ofuna ukuphuma ezinkingeni asengene kuzo akadingi amandla kodwa udinga ubuhlakani. Abantwana uma belalele ngesineke bayasithola lesi sifundiso bese bezama ukuphila ngaso empilweni. Yilesi-ke esinye isizathu sokuxoxela abantwana izinganekwane.

3.18.5 Ubugebengu buyajeziwa

Izinganekwane azibavumeli abantu abagebenga abanye. Labo bantu bahola umvuzo omubi oba buhlungu ekugcineni njengawo lo wayana wamazimu ezwa ubuhlungu inyama isiqhasha eziswini iqonde esikhumbeni elokhu eshilo umfana; “Izindaba ziphethe mina Manguzungana.”

Iselesele uNanana boselesele uChule igama lakhe weqa umthetho owawubekwe izilwane emhlanganweni. Umthetho uthi akungabibikho muntu ozodla uju unyaka wonke. UChule wehluleka, walweba uju, wabanjwa isithwalambiza. Wethuka kakhulu wakhipha amehlo ngaphandle ngenxa yokwethuka. Le nganekwane ithi amasele ahlala emanzini ngokwesaba leli cala loju. Izwi lesele selokhu lagedezela labalibi kusukela kuleso sehlo. Isele lajeza ngokuziphatha kabi kwalo.

U-Elliot, (1953:51) uthi:

Izwi leselesele aliphindanga lincibilike, namehlo alo awaphindanga abuyela endaweni yawo. Nawo onke amaselesele kusukela ngalelo langa ayesaba namehlo aphumele ngaphandle, namazwi ahoshozelayo, futhi azimisela ukuhlala emanzini ngoba engazi noma isono sikakhokho wawo uChule sesaxolelwa, sakhohlakala yini.

Namuhla isele linamehlo angaphandle ngenxa yalokho kwethuka futhi nezwi lesizwe samasele alinambitheki ngenxa yokuba isihosho. Abantwana bazibonela ngokwabo imivuzo emibi yobugebengu. Akufanele umuntu ephule isivumelwano okuvunyelwene ngaso.

3.19 Imilolozelo

Imilolozelo yabomama, imilolozelo yabazanyana. Ithemba elikhulu lababheki babantwana ukubathunduzela, ukubathulisa nokubaduduza uma kukhona okungahambi ngendlela. Amaculo othando, amaculo okusingatha, okusingatha abathandiweyo. La maculo aculelwa umntwana etetiwe noma egoniwe noma esingethwe ngezandla ezinothando zabanakekeli. AmaZulu angabahlabeleli abangamagugu emvelo. Uma behaya ingoma yenjabulo, basho ivume inhliziyo ijabule inconcoze. Noma eculela usizi amaZulu, asho kudabuke ezibilini zehle zilandelana izinyembezi. Bayacula labo baculi bansondo.

Imilolozelo iyizinkondlo zothando yingakho nje zinezinhlamvu ezimbili futhi ezimbalwa. Izinhlamvu ezizwakala kamtoti endlebeni yomlaleli. Imilolozelo iyethabisa, iyakitaza, iyaduduza, yozelise ibuye ilalise ngokuthula. Izizwe ngezizwe zinemilolozelo yazo kanjalo namaZulu anokwawo ukucula okwethabisa inhliziyo.

Imilolozelo iyinduduzo lapho umntwana esalindele unina osemasimini noma eyotholela izinswani zokuphamba umlilo. Umlolozelo awuhaywa ngabazanyana kuphela kodwa naye unina uyawucula uma ehlutshukwe umntwana wakhe, emkhalela.

ULushozi, (2010) uthi:

Lona umculo onokuphindaphinda izinhlamvu ngomgqumo nangesigqi sakwaZulu. Ushiwo umzanyana eya lena abuye aye nalena. Ucula elithobisa izwi lakhe ligwale uthando. Uhlabelela njalo noma umntwana ekhala kuba sengathi akamnakile kanti qha, wethembe wona umlolozele lo. Asho athi: Owa! Owa! Owa! Mntwana!

Noma ngabe lowo mntwana uyisikhali kodwa umlolozelo uyamthobezela, umbonise izwe lamathongo aphelelwe amandla okubona athobe acimeze amehlo alale. Noma eselele uyadinga izwi elipholile elisho ngothando nokunakekela elithi: “Owa! Owa! Owa! Mntwana!” UBiyela uyawukhumbula kahle kamlhophe umlolozelo owayekhulisa ngawo abantwana bakhe.

UBiyela, (2010) uthi:

Unyoko uyephi?
Unyok’ uyolima
Ulima kanjani?
Ukhumul’ isidwaba
Asibekephi?
Usibeketsheni.
Kwash’ igwababa
Lathi sengikhathele!
Kwash’ igwababa
Lathi sengikhathele
Owa! Owa! Owa!
Mntwana.

Umlolozelo lona uletha umqondo opheleleyo kubalaleli bawo ababandakanya naye umntwana lo. Lokhu kukhuluma kwegwababa lithi: “Sengikhathele” lifuze ezinye izilwane zezinganeko nezinganekwane ezazilanda izindaba.

UMasondo, (1997:26) uthi:

Thula, thula mntwana,
Umama akekho,
Uyothez’ inkuni,
Sizophuz’ incumbe,
Um’ esebuyile
Thula, thula mntwana!

Injongo yomlolozelo ukuthulisa nokududuza umntwana yingakho kuvama amagama athi: ‘thula’ kubuye kuvele amagama ayisethembiso esithi: ‘sizophuz’ incumbe.’ Nakho lokho kungaba yinduduzo kumntwana.

UDlamuka, (2010) yena wayebathulisa kanje abakhe abantwana:

UMqhwamalalana. Ha!
Wamthatha ngenganga. Ha!
Wambeka ngenganga. Ha!
Inkawu ipheth' isikhwebu. Ha!
Ha! Ha! Ha! Ha!

Lokhu kuphindaphinda kwenza izigqi nomgqumo omtoti ojabulisayo. Kukhala kukhale okuyingane kugcine sekuphoqeka ukulalela le nto emnandi kangaka. Njengoba ecula nje umzanyana uyiphosa phezulu ingane sakuyisinisa elandela isigqi acula ngaso. Kodwa amaZulu angamagagu.

UMsimang, (1975:81) ubeka kanje ngomlolozelo:

Sawubona wethu!
Yebo wethu!
Uphumaphi na?
KwaMatshekana
Wadlani na?
Isinambathi
Singani na?
Ngomcengezana
Onjani na?
Oluhlazana
Abantu pho?
Awu musa dade ukungikholisa
Ngovemvane luyavakash' emagangeni
Imbuzikazi ithwel' umqhele ayibhekeki nokubhekeka!
Wo mekle!

Lokhu kuphindaphinda kuzwakala kahle ezindlebeni zomntwana. Ube esephoqeka ukuba ake alalele ukuthi kuthiwani kulokho kulalela wehlelwa ubuthongo alale okuvele kuyinjongo yomlolozelo.

UMgwaba, (2010) ukhumbula lo mlolozelo othi:

Wena waziletha!
Wena waziletha!
Pho usukhalelani pho?
Pho usukhalelani pho?

Uthi wayesho njalo uma ethulisa umzukulw wakhe eqinisweni wayeqopha yena umalokazana wakhe ngoba wayelokhu ekhala ngezinto zasemendweni manje-ke useyambuza uthi ngoba waziletha yena manje usekhalelani? Ngisho izaho zezinsizwa ezinhlanganweni ziyezwakala ukuthi ezinye zazo zisamlolozelo. Abazanyana abangamagugu bangazisebenzisa ukuthulisa abantwana njengalona othi:

Nang' ephuka?
Wephuk' ithambo phoklo
Nang' ephuka?
Wephuk' ithambo phoklo
Nang' egijima
Gijima sofika sikukhathaze
Nang' egijima
Gijima sofika sikukhathaze

Lesi sigqi siyayithatha ingqondo ingane ikhale, ikhale ize ithule. Kanti isilele. Uma ingane ikhala umzanayana uvele asho ngengila. Kade emthulisa umntwana sekungcono amsinele. Kokunye umsinela khona emhlane embelekweni emsinisa sakumkhwexela. Nakho lokhu kumkhwexela sakumsinisa kuba mnandi ngoba kwenzeka kuvumela isigqi somculo wakhe umzanyana. Into ebalulekile ukuba umlolozelo ube mfishane, uphindaphinde amalunga amagama futhi ungabi lukhuni ukuwusho uma beculela abantwana babo.

Eminye imilolozelo ngeyezindawo nezifunda. Kungathi ukwesinye isifunda uzwe abantu becula umlolozelo, bewucula ngendlela yangakubo. Munye umgqumo, sinye isizotha, amagama wona angase ahlukhe.

UNtuli, (2010) uwusho kanjena uNhloyile kaGelegele:

Nhloyile kaGelegele!
Nhloyile kagelegele!
Uphetheni ngomlomo?
Ngipheth' amas' omntwana
Uwasaphi ngomlomo?
Ngiwasa kwaZangci
Ancinyela ncinyane
Athi Gu! Gu!
Ame ngeguma
Lakwamnewabo
Athi umnewabo
Ngena laph' endlini
Ngiyabe ngiyangena
Kwanuk' izajeje!
Ngezani zona?
Ngezabayeni
Bafike nini?
Bafik' izolo
Wabahlabisani?
Wabihlabis' ucilo
Ucilo bayamala
Baqond' imvubu
Enenyam' enkulu
Badle baphelele
Nontembuzane vosho!
UNtembuzane vosho!
UNtembuzane vosho!

Eminye yale milolozelo izwakala ifanele ukuculwa abantu ababili noma amaqembu amabili. Kuzwakala kunokunikezelana noma kunokuphendulana lapho abanye besho izinhlamvu ezizodinga ukucaciswa ophendulayo.

Uphetheni ngomlomo?

Omunye ubhekekele ukuba acacise ukuthi empeleni yini lena ayiphethe ngomlomo.

Ngipheth' amas' omntwana!

Noma umuntu ekwazi ukucula azibuze aziphendule kodwa kuzwakala kahle lapho kuphendula omunye. Umlolozelo ungasulwa umuntu oyedwa ozishaya abantu ababili abaphendulanayo. Kuyamangalisa ukuthi abantwana nabancane bazifunde kalula kangaka lezi zinto. Impendulo enhle ingathi bazalelwe kuzo, ziphakathi kwabo. Ziyingxenye yempilo yabo kusukela ebuncaneni babo, bakhula beyizwa futhi besiniswa ngayo imilolozelo. Nanku omunye umlolozelo.

UMgwaba, (2010) uthi:

Wemfazi ongaphesheya!
Wu....!
Uthi wu wani na?
Ngithi wu wu isidwaba.
Isidwaba yini na?
Amalamu la feceza
Umalamb' adl' ubulongo.
Ashiyel' ujejane
UJejane akanandaba.
Indaba kaVoyoyo.
Voyoyo Voyoyo.
Ngific' impunzi
Idla amagwenya
Ensimini kwethu.
Ngathi ngiyacela
Yathi akukho okwami.
Okwezalukazi ezidl'
Ubuchopho bemv' endala.
Wela siwele siye
Engilandi kwabamhloshana
Abagqok' ezimlandela.
Landela mlandeli
Ngixhawula ngengeji
Kumntakwethu
Amaswidi isimanqa.

Lo mlolozelo unezinto eziyizinkomba zokuthi lo mlolozelo uculwe ngezikhathi zesimanje ngoba nanku uphatha 'Abamhloshana' uphatha 'Ingilandi,' lapho usuthi: 'wela siwele siye eNgilandi' ukhomba ukuthi uZulu uwuhaye esazi ngabelungu nangamazwe apheresheya. Nakuba kunjalo kodwa lo mlolozelo

usiphethe isigqi sesiZulu, okuyisona siluphawu olugqamile lo mlolozelo. Abantwana bangawusho ngabodwana lo mlolozelo noma-ke bawusho benikezelana, beqophisana bephikisana. Kokunye umuntu angabathola abantwana beyisho imilolozelo benzela ukuqeda isizungu. Izinkalo zakwaZulu zizwakala zigcwele yona imilolozelo enobunkondlo obunezizathu. Kokunye eminye yemilolozelo iqanjwe abantu ngezizathu ezithile ibe isichitheka nezwe lonke isishiwo nangabantu abangazi ukuthi yayiqoshwe kanjani njengalona:

Wena waziletha!
Wena waziletha!
Pho usukhalelani pho!
Pho usukhalelani pho!

Nokho uma umuntu esewusho uvele ufanelane nesizathu sakhe. Eminyene imilolozelo ayiculelwa zizathu kodwa iyigugu, iculelwa ubumnandi. Noma-ke isizathu esikhulu kuyiso esokuthulisa abantwana abakhalela izizathu ezingekho.

3.19.1 Imilolozelo iyahlabelela

Imilolozelo njengazo izinkondlo zoMdabu igcizelelwa ngokuhlatshelelwa. Umxoxi uvele ahlabelele kanti njalo uyagcizelela. Lokhu kuhlabelela kuphaphamisa abalaleli balalele umculo onongwe kamnandi. Ukuhlabelela lokhu kuvusa kakhulu umqondo ngoba vele ukuhlabelela kuwuphawu lokugcizelela ngoba noma ehlabela umxoxi kodwa uyakhuluma. Njengasengane kwaneni uBuhlaluse BeNkosi.

UMakhambeni, (1986:8) ubeka kanjena ngoBuhlaluse BeNkosi:

We muntu ogawulayo!
We muntu ogawula lapha!
Ubobikel' ubaba nomama ukuthi
UBuhlaluse beNkosi bamgqibe emtatsheni!
(Yathula indoda imangele futhi yethukile.
Lathula izwi. Yaqala futhi yagawula indoda.

Mameshane! Nanto futhi izwi liphinda.)
We muntu ogawula lapha!
We muntu ogawula lapha!
Ubobikel' ubaba nomama ukuthi
UBuhlaluse beNkosi bamgqibe emtatsheni!

Lokhu kuhlabelela kuzwakala kamnandi kanti kuzwakala kunembangalusizi. Kuthinta umphefumulo kokunye kungawuthinta kamnandi umphefumulo, kokunye kungawuthinta kabuhlungu kube nosizi nokumzwela umlingiswa, kokunye kungaba nobumnandi bokuthi lo mlingiswa kade ehlupha abanye uma ezwa ubuhlungu nabo abantu bayajabula. Le nganekwane yomuntu ogawula lapha ilusizi oluzwakalayo. Iyisizathu sesikhwele nenzondo ngenxa nje yokuthandwa kwakhe ngenxa yobuhle. Yona leyo nzondo yagcina izehlisele ngeshwa lezo zintombi zabe sezibulawa zonke ngenxa yesenzo sazo esibi.

UBuhlaluse wabe eyiNkosazana yeNkosi. Wayemuhle ebukeya kahle. INkosi uyise yabe imthanda kakhulu. Izintombi zezwe nezaseNdlunkulu zangenwa umona ngaye. Kwathi ngelinye ilanga izintombi ziye emkhosini wokutapa ibomvu, zafika zamgqiba khona uBuhlaluse zenziwa umona ngobuhle bakhe. Uma zibuzwa zamphika wafunwa wangatholwa. Langa limbe indoda iyogawula izigxobo isizwa izwi lakhe uBuhlaluse limemeza. Yeza yamhlenga wabuyiselwa esigodlweni. Lapho wafika wazichakida izintombi ezamgqiba. INkosi yazibiza, zabalawa. Umhawu awukhokheli.

Uma izingane zisakhula ziba sengozini yokwenza amaphutha amaningi. Izingane azifuni ukuba kubekhona into ezingayazi, zizama yonke into kanti kokunye sezenza amaphutha azoziholela ezingozini ezinkulu njengoDemane noDemazane.

UMakhambeni, (1986:13) uthi uDemane wahlabelela wathi:

Litshe likaNtunjambili
Litshe likaNtunjambili
Ngivulela ngingene
Alivulwa abantu livulwa

Yizinkonjane zon' ezindiza
Phezulu. Ngivulele ngingene!

Okubalulekile kule nganekwane yiwo lo mculo oculwa yilaba bantwana abalahlwa abazali ngenxa yokungalaleli kwabo. Kusemqoka ukuba abantwana babalalele abazali babo futhi bangaphikisani nezinto abazifunayo. Abantwana ngenxa yokungezwa bayidedela inyoni okuyiyo ebiyondla umndeni ngamasi ayo. UDemane wahlupheka kakhulu esentabeni ehlopheka ngaphandle kwabazali bakhe. Nokho kwafika enhliziyweni yakhe ukuthi isalakutshelwa sibona ngomopho.

3.20 Iziphicaphicwano

3.20.1 Ziyini iziphicaphicwano?

Lolu hlobo lwenkulumo olusangxoxo yokuzijabulisa nokuchitha isizungu, kwabadala nakwabancane. Iziphicaphicwano zehlukene kabili. Kukhona ezinde kubuye kubekhona ezimfishane. Kulesi sizinda kubakhona umphici kanye nabaphicwa. Umphici uyaye athi 'ngikuphicaphica' ngomuntu wami owenza lokhu enze lokhu esho izinto ezenziwa yilowo muntu wakhe. Kuthatha isikhathi ukumqagela lo muntu ngoba kufuneka umphicwa acabangisise esizwa yilezi zinto okushiwe lo muntu uyazenza.

Akuvamile ukuba kuthi kuqala nje umphicwa ebe eyihlaba esikhonkosini kodwa uya lena abuye aye lena agcine eshaye emhlohlweni.

Iziphicaphicwano, izinganekwane kanye nemilolozelo kuyimizamo yokukhulisa imiqondo yabantwana. Iziphicaphicwano njengazo izinganekwane zingumdlalo wasebusuku owenzelwa endlini kagogo, kwenziwa ebusuku ukuze kungabibikho misebenzi ethikamezekayo.

Ezinye iziphicaphicwano zindala kanti ezinye zintsha. Iziphicaphicwano zilusizo ekufundiseni abantwana ukucabanga masinya. Zingumdlalo wokuchitha isizungu.

UMakhambeni, (1986:31) ubeka kanjena:

Zingumdlalo wokubuzana imibuzo, ongadlalwa noma yinini noma kuphi. Imvamisa udlalwa yizingane kodwa nabadala bake bawudlale uma befuna ukufundisa abantwana okuthile.

Njengoba lo mdlalo ungumdlalo wokukhulisa ingqondo izindikimba zawo zivela kuyo yonke imikhakha yempilo ngenxa yokuthi kufanele kukhulunywe ngendikimba eyaziwa umuntu wonke. Ekuqaleni kwakuphicwana ngabathakathi, ngezilwane zasendle, izinkomo nangemidlalo yasekwaluseni. Namuhla sekuthintwa nendikimba yempilo yasemadolobheni nasesilungwini phansi kwesihloko esithi; “Yini isiphicaphicwano?”

UMathenjwa noMaphumulo, (1999:18) bathi:

Iziphicaphicwano ziwumdlalo oyingqayingqayi wokuqagela ovame ukuba phakathi kwabantwana bebodwana noma phakathi kwabantwana nogogo. Inhlosongqangi yalo mdlalo ukuchitha isithukuthezi nokuzijabulisa. Lo mdlalo wawuvame ukudlalwa ngezikhathi zakusihlwa. Lapho kusuke sekuqedwe yonke imicimbi yosuku. Ziyindlela yokusho into esiyaziyo nejwayelekile kodwa ibekwe ngolimi olucashile.

Lolu hlobo lwenkulumo lubuye lube yindlela yokukhaliphisa ubuchopho. Lungumlalazi lapho uhaqazwa khona umqondo wabancane kanye nowabantu abadala. Ngalezi zinkulumo umntwana uba nomqondo ocingayo umqondo ongaphumuli nongamukeli izinto kalula. Abantwana baba nomqondo ongamukeli lokho okushiwoyo kodwa ocinga izizathu ezingemuva kwalokho okusobala

okushiwoyo. Umuntu ukuze akwazi ukuphendula iziphicaphicwano kumele abe umuntu ozibhekisisayo izinto empilweni.

UMgwaba, (2010) ubeka kanjena ngeziphicaphicwano:

Izingane zezinganekwane, imilolozelo neziphicaphicwano kufana nokuthi zisekolishi lezobuchwepheshe ngoba umqondo wazo uyaxukuzwa ukuze zikwazi ukubhekisisa izinto ezizungezile. Iziphicaphicwano ziyakhulisa futhi ziyakhaliphisa. Izingane zanamuhla zigabe ngezitifiketi kanti izingane ezaziyithi zona bezigabe ngengqondo eyenza izinto ziphumelele ukuze umntwana aphumelele empilweni kudinga ukuba abe namasu okuyiphila impilo.

Imizi yonke ibinakekela abantwana kulo mkhakha wokukhulisa nokukhaliphisa ingqondo. Nakuba abantu bonke bomuzi benenkathalo ngokukhuliswa komqondo wabantwana kodwa kwabe kungumsebenzi wogogo nomkhulu ukunakekela lo mkhakha wempilo yabantwana. Iziphicaphicwano ziyayinyakazisa ingqondo, lokhu kwenza umqondo womntwana uhlale uyaluza ufuna izimpendulo zempilo ngisho engaseyona eyeziphicaphicwano. Sekuyimpilo nje ngoba nayo impilo ngokwayo iyisiphicaphicwano esidinga ukuchasiselwa.

UMgwaba, (2010) uthi:

Iziphicaphicwano azinamgomo wenani labantu abaphicanayo. Angaba munye umphici kodwa ephica ithimba labantwana abazungeze iziko lasendlini kagogo, kulapho kuzovela khona abantwana abanobuchule. Bayabonakala ngokuza nezimpendulo ezephusileyo.

Ukuphicaphicana kunendlela okwethulwa ngayo kubaphicwa. Ophicayo ubaphica elandela imigomo yokuphicana. Uyaye athi:

Ngikuphaphica ngomuntu wami owazi
ukuwela umfula ugcwele.

Bayahlupheka-ke laba abaphicwayo bengazi ukuthi ubani yena lowo muntu. Ekugcineni kodwa bagcina sebebonile ukuthi 'amehlo.' Kuba nelikhulu isasasa negidigidi ngoba lona noma laba ababephicwa bayitholile impendulo. Kube sekushintshwa kuthi lowo okade ephica anikeze ithuba kulona obephicwa. Kuyoshintshwana kanjalo baze bakhathale bozele balale.

UMasondo, (1997:55) uthi:

Iziphaphicwano ngumdlalo wabantwana kulo mdlalo kuyaye kubekhona abantwana noma nje singathi izingane ezimbili kuyaphezulu. Phakathi kwabo kuyaye kube nalowo obaphicayo bese kuthi kulabo abaphicwayo kubekhona ovela nempendulo eshaya emhlohlweni. Sekuzoba nguyena-ke ophicaphicayo. Lo mdlalo sewuqhubeka kanjalo-ke baze bakhathale.

Buningi ubuciko nobunyoningco abantwana ababufundiswayo emakhaya. Ukuphaphicana nakho kungobunye balobu buciko. Bafundiswa nendlela ehloniphekileyo yobuZulu. KwaZulu inhlonipho iyafundiswa ize ibe iyalandelwa. Abantwana bafunda benganakile ngoba basuke bengabekelwe migomo ebacindezelayo kodwa bafunda bekhululekile benolwazi lokuthi ukuba nomqondo okhaliphile kuyenyusela ngasenhla isithunzi salowo mntwana ophendula kuqala. Kusho ukuthi unomqondo okhaliphileyo, ube esenikwa inhlonipho emfaneleyo.

Kukhona iziphaphicwano ezimfishane kanye nezinde ezixakile. Lezo ezimfishane zenzelwe ukuchukuluza imiqonjwana esemincane. Kanti lezo ezinde nezixakile ezabafana asebehlukene namathole kodwa asebelusa izinkomo.

UMathenjwa noMaphumulo, (1999:27) babeka kanjena ngeziphico ezimfishane:

Isiphicaphicwano: Ngikuphica ngomngani wami othembekile ongamshiya lapha uphinde umfice khona.

Impendulo: Itshe.

Isiphicaphicwano: Ngikuphica ngomngani okuculela kamnandi kanti ufuna ukukulimaza.

Impendulo: Umiyane.

Isiphicaphicwano: Ngikuphica ngenkunzi yami ebomvu ehlala esibayeni esenziwe ngamatshe amhlophe.

Impendulo: Inkunzi ebomvu ulimi. Isibaya esenziwe ngamatshe amhlophe amazinyo.

Isiphicaphicwano: Ngikuphica ngenkosikazi ethanda ukugiya, igiya ize ibuye emnyango.

Impendulo: Umshanelo.

Lezi ezabantwana abancane nokho nazo zifuna ukucabanga kanti zikhona nezixakile ezifuna ubuchopho obuthe thuthu.

UMasondo, (1997:57) uthi:

Isiphicaphicwano: Uthi kuliqiniso kangakanani ukuthi uma uke wabamba imbila ngomsila uphenduka isiduli sikasawoti?

Impendulo: Akulona iqiniso ngoba imbila ayinamsila.

Isiphicaphicwano: Ufuna ukukha isithelo esihlahleni uma uthi uyabheka kujame ikhonde, uzokwenzanjani ukuze usikhe leso sithelo.

Impendulo: Thatha into engengozi jukujela lelo khonde khona lizodinwa likhe isithelo

likuphonse ngaso wena usinqake uzobe
sewutholile isithelo lesa.

Lolu hlobo lwenkulumo luyakwazi ukwehlukaniseka kubekhona ezikhuluma ngezilwane. Lezo basheshe bazithole abafana ngoba bona baziqhelile izilwane zasendle. Kukhona futhi ezikhuluma ngezinyoni nazo lezo zitholakala kalula kubafana ngoba vele bayayazi imikhuba yezinyoni bayijwayele khona ekwaluseni. Bakhula nazo khona lena emahlathini. Njengokuthi ngikuphica ngeqhawe elalwa lalimala intamo. Basheshe babone ukuthi inqe. Iziphicaphicwano ziyimikhakha eminingi, kukhona eziphathelene nomkhathi, kukhona ezasendulo. Ezesimanje eziphathelene nezitshalo kube kukhona nezixubile.

3.20.2 Yini umsebenzi weziphicaphicwano?

- Abantwana bayazithanda iziphicaphicwano ngoba zibachithisa isizungu.
- Abantwana bacabanga masinya futhi bacophelele.
- Zivula ingqondo yabantwana, zibenza banake izinto ezibazungezile.
- Zehlukanisa amadoda kubafana. Ziyacacisa ukuthi yimuphi umntwana ophiwe ubuchopho obuvuthiwe.
- Abantwana bafunda ukucabangisisa bese bekwazi ukuzisungulela ezabo.

UDlamuka, (2010) uthi:

Mukhulu umsebenzi owenziwa ogogo emakhaya. Emini baba yiso elibheke abantwana emakhaya ngesikhathi onina besemasimini. Basala nezingane ezincane emini odadewabo beyolinda amabele. Kuthi uma behlolile nabazukulu babaxoxele nangezindaba zokuthi bahlangana kanjani noyisemkhulu. Lokho kuba usizo ngoba kwenezela umlando womndeni.

Umntwana ohlala nogogo akafani neze nomntwana osewafelwa uninakhulu. Lowo

onaye ugoto uyazazi izinto zakudala nanokuthi
impilo yayihamba kanjani ezinsukwini
zasendulo.

Izimo zesimanje ngohlelo lokuhlala lubashiya belahlekelwe kakhulu abantwana, ikakhulu uma bengahlali noninakhulu. Ogoto bayizincwadi zomlando ezihambayo kube futhi bangcono ngayo yonke indlela. Kunezincwadi zomlando ngoba bona bakhuluma ngezinto abazibona futhi ezinye zazenze kubo njengabantu. Banolwazi oluphelele mayelana nezinto zakudala. Ogoto babaqoqa ngothando abazukulu ngoba bona bayazazi izingozi ezivelela abantwana abangalaleli. Bazama ngawo onke amandla ukuba abazukulu babo bangangeni eziseleni zempilo yikho bebavimba ngezinganekwane eziyizixwayiso kubantu abangamaphikankani.

3.21 Izaga nezisho

Njengoba ikhaya liqhubeka nezimfundiso zalo, abantwana libafundisa nokukhuluma okuphusile. Ukukhuluma okuvuthiwe yikho ukusebenzisa izaga nezisho enkulumeni. Isaga siyinkulumo ecashile kodwa enika umqondo opheleleyo. Isaga siyinkulumo emi kanjalo engaguquki elokhu yama kanjalo kwanininini. Isaga siyinkulumo eseyabonwa ukuthi injalo futhi engenakuguquka. Nazo izaga njengenkulumo yobuciko, zikhona ezokunqanda abantwana abangezwayo abadukayo endleleni. Le nkulumo iyabakhalima ibabuyisele endleleni.

Isaga njengenkulumo eseyahlolwa ubuqiniso bayo silusizo kakhulu ekukhuliseni abantwana futhi isaga siyilifa sivela kokhulukhulwane siyinkulumo enesihumusho esisodwa inkulumo enamaqiniso angaphikiseki.

UDube, (2010) uthi:

Abantu bakudala babezibhekisisa izinto zempilo. Into eyenzeka njalo iziphindaphinda nsuku zonke abadala bebegcina sebeyishaya isaga. Njengokuthi 'insakavukela umchilo wesidwaba' noma bathi 'insakavukela ukuhlanjwa kobuso.' Le nto isho ukuthi bawubuka umchilo wesidwaba babona ukuthi ngaphambi kokuba umuntu wesifazane oganile aphume emnyango kudinga abophe isidwaba sakhe ngomchilo futhi le nto yenziwa nsuku zonke.

Izaga ziyindlela yokuqoqa inkulumo ebizobayinde kodwa esiyenziwe yamfishane. Esikhundleni senkulumo ende amaZulu avele asebenzise isigqamfana senkulumo kodwa enika umqondo opheleleyo. Esikhundleni sokuba bameluleke umntwana okukade bemeluleka kodwa engumntwana ophikelelayo uzwa bethi: "Hamba juba bayokuchutha phambili." Noma uzwe bethi: "Uyobuya wedwa okwengubo kaZiyongo." Onke la magama asozisela umuntu olihlongandlebe emtshela ngezinto ezimbi eziyomehlela ngenxa yokungalaleli. Kukhuzwa futhi kwexwayiswa abantwana abangezwa. Isaga sithi siyiqoqa inkulumo kodwa ibe nesigqi. Kungefane nje nokuthi musa ukuhamba ngoba lapho uya khona kunengozi kodwa avele athi: "Ababuyisi baphambili." Hamba kodwa uyohlangabezana nezithiyo eziyokwenza ukhumbule ekhaya.

"Umvundla ziyowunqanda phambili." Nomuntu ophikelela ukulwa ekhuzwa engezwa kuvele kuthiwe 'Unonqandela wazi ngokulelesa.' Uma lowo muntu engeyena umZulu angase angazi ukuthi kukhulunywa ngani kodwa umZulu uyezwa ukuthi basho ukuthini abadala.

UMakhambeni, (1986:25) ubeka kanjena ngazaga nezisho:

Umehluko obonakala kalula phakathi kwezisho nezaga yikho lokhu ukuthi izisho ziyaguquguquka kanti izaga ziyimisho

engaguquki. Nokho sike sithole okulukhuni ukukufaka kuthi khaxa ngaphansi kwezanga. Lokho kuvame ukuba iziqubulo noma izinsongo zingumusho ongaguquleka kalula kodwa futhi kungekho qiniso oledhulayo.

Ukusebenzisa izaga enkulumeni yakhe umuntu kuyamfakazela ukuthi nebala ungumZulu ngoba umuntu angalufunda ulimi kodwa uma ekhuluma engeke alunothise njengomuntu owaluncela ebeleni. Abantwana abakhuliselwe emzini wesiZulu ababi nankinga yezaga nezisho ngoba bakhulela phakathi kwazo futhi kuyiyona nkulumo ekhulunywayo. Izaga ziyindlela yokuqoqa inkulumo uma kuxwayiswa noma kwelulekwa abantwana. Ezinye izaga zisiza ukuyicacisa inkulumo eqondiwe.

Kunomehluko ocacile phakathi kwezaga nezisho. Kokubili kuyinkulumo enothile kodwa kuyavela ocwaningweni ukuthi izaga ziyinkulumo ephelele kanti izisho ziyisigejana samagama adinga ukusekelwa ukuze silethe umqondo opheleleyo. Isaga sona asiguquququki nenkathi noma sasenzeke kudala noma manje. Izisho zona zilandela inkathi yenkulumo.

UMathenjwa noMaphumulo, (1999:7) bathi:

Izisho imvamisa yazo zisuselwa ezintweni esizibonayo imihla namalanga. Zingasuselwa emlandweni, emasikweni, ezithweni zomzimba, emikhubeni yabantu, ezilwaneni nokwenza kwazo kanye nokunye okuningi.

Uma umuntu ethi ungumZulu kungadinga akhulume kuqala ukuze uzwe indlela akhuluma ngayo. Njengoba kuthiwa izisho zisuselwa ezintweni esizibonayo, kuyiqiniso. Uma-ke kanti lo mkhulumisi engesiye umZulu, ngabe kade ezibonephi ngoba amehlo abona azi izinto ezinencazelo emqondweni womboni.

UMakhambeni, (1986:20) uthi:

Izaga nazo zingamanoni nomnotho ocebisa inkulumo nolimi lwesizwe, kwesinye isikhathi ungezwa abanye bethi: “Amazwi ahlakani phileyo.” Bukhulu ubuhlakani obuvezwa okhulumayo uma ekhethe wasebenzisa izaga ezinembayo. Siyini isaga na? Singasonga sithi izaga zingamazwi ezazi, ajulile, futhi ajiyile acetshiswe nayizifeno ezingagaguli. La mazwi aqoqa inkulumo, lokho okukhulunywayo. Kuzwakale kusinda, kujiyile nakhu kushaya emhlohlweni.

Ngolimi umuntu alukhulumayo ungakwazi ukumusho ukuthi uqhamuka kuyiphi ingxenye yezwe lakwaZulu. Ngokulalelisisa izinhlamvu aziphimiselayo ungakwazi ukusho noma uqhamuka ezansi nogu lolwandle kwelasebhodwe. Labo bezwakala ngokuthi ulimi lwabo seluthanda ukugebela esiXhoseni kanye nasezilimini zamaMpondo namaBhaca. Kanjalo uma umuntu egudla ngakoNgwavuma nabo labo sebekhuluma basike esiSwazini nabaseButhonga bakwaMhlabuyalingana bakhuluma isiZulu esenza umuntu abuze ukuthi lo muntu uvelaphi? IsiZulu esiyiso sikhulunywa ezindaweni eziphakathi kwezwe lakwaZulu.

IsiZulu somZulu sisabalele, sinothile. AmaZulu ayasikhulisa isiZulu sawo ngokufaka amagama okuhlonipha nalolu hlobo lokukhuluma lunomthelela omkhulu ekunothiseni ulimi lwamaZulu. Uzwa omama bakwaZulu bethi: ‘Ukumaya komntwana ngikufake embizeni.’ Noma bethi: ‘Abakhapheyana benze kabi ngokudedela izimanta ukuba zimaye ummbila wami.’ Lolu limi lwemindeni nezibongo ezithile luvumelekile. Lona lolu lwenhlonipho luyabaqoqa abantwana ukuba bangakhulumi noma kanjani kodwa bakhulume ngesizotha, bahloniphe abantu abangabizwa abaninimuzi noma abanini sizwe. Nayo leyo nhlonipho isiza ukubagoba abantwana ukuba babazi abantu okufanele banikwe inhlonipho ebafaneleyo.

Izaga, izisho, inhlonipho zonke lezi zinhlobo zenkulumo ziyagigiyela. Inkulumo enothile eyaziwa umuntu okukhathalele ukwazi ulimi olusezingeni eliphezulu.

UMathenjwa noMaphumulo, (1999:10) babeka kanjena ngezaga:

(Izaga) Zingamazwi ambalwa aliqiniso eliphathelene nokwenzeka empilweni. Zisebenzisa ulimi olungagaguli kodwa olwethula amaqiniso. Zisetshenziswa ukunika izeluleko noma-ke iziyalo nezexwayiso. Ziyinkulumo engaguquki noma zisenkulumeni yamanje noma eyesikhathi esizayo noma inkulumo ekhuluywa umuntu ngamunye noma abaningi.

Lolu uncuthu lolimi, yilapho siphelile khona isiZulu esiphusile. Izaga ziyingxenywe yezakhi abakha ngazo izingane abadala. Umuntu uyakhiwa ngolimi lwakhe ngoba olimini kubambelele usikompilo lwalowo nalowo muntu. Lona ulimi futhi luyinqola ehambayo ethwele amasiko esizwe ngesizwe. Futhi ulimi lungaba isizathu abantu abangasho ngaso ukuthi izizwe zake zaba ndawonye. Kushiwo lokho ngoba kubonakala ukufana kwezaga kodwa zibe zivela ezilimini ezehlukeneyo.

UMathenjwa noMaphumulo, (1999:10) bathi:

Izaga singasho ukuthi ziyiqoqa lezinkulumo zabantu, eziqukethe usikompilo, inkolelo kanye nezehlakalo ezingumthombo wolwazi lwesintu sonkana. Lolu lwazi olunye lwalo, olungumlando lulondolozeka ezageni bese lwedluliselwa ezizukulwaneni ezilandelayo ngazo izaga. Ziyizinkomba zokuthi abantu abadala babeqaphela kanjani ukwenzeka kwezinto ezaziseduze kwabo, nokuthi babezibuka kanjani izehlakalo nezigigaba ezithile. Ngezaga siyakwazi ukuthi yini abantu abadala, ababeyikhonzile, ababeyithanda nababeqaphelisa intsha ngayo. Ngaleyo ndlela-

ke izaga zingasetshenziswa ukuqonda nokwazi kangcono abantu abathize noma isizwe esithile.

Ukujiya kolimi olucebe ngezisho nangezaga kusiza ukukhomba isikompilo eliphilwa yilabo bantu abakhuluma lolo limi. Izaga nezisho ziwumongo wolimi olukhulunywayo. Zisiza ekugcizeleleni inkulumo ebekwayo. Zisho ngamazwi ambalwa kodwa adle ngokuqina. Uma umuntu ekhuza umuntu embona ephaphalaza enziwa ukungazi athi nje: ‘Indlela ibuzwa kwabaphambili.’ Izaga ziyafundisa futhi ziyayala, ziyathethisa, zikhuzisa izindlela zobubi.

3.22 Izisho

Izisho nazo ziyingxenye yalo mthetho wenkulumo. Njengazo izaga izisho ziyakhula. Kukhona izisho zasendulo ezazishiwo omkhulu nokhulukhulwane. Ngenxa yokuthi ulimi luyakhula sekukhona nezisho zesimanje. Izisho ezindala ziya zihlehla kuvela izisho ezintsha. Kunezisho zamanje ezaziwa intsha engaziqondi nhlobo inqwaba yezisho ezindala. Nazo zamukeliwe ngoba ziyindlela yokuxhumana futhi ziyaphumelela ukubaxhumanisa abantu. Abacwaningi baqaphela ukuthi izisho asiyona inkulumo egcwele kodwa siyibinzana lamagama adinga ukuphaswa ngamanye amagama ukuze anike umqondo opheleleyo.

Ngaphandle kokuba umuntu awazi umlando esisuselwa kuwo izisho angase angazi ukuthi kukhulunywa ngani. Uma umZulu ethi: ‘Kuzofa gula linamasi.’ Umuntu ongalazi negula angayazi kanjani incazelo yalesi sisho esidala kangaka? Kungase kungasizi ukusisebenzisa lesi sisho uma kanti negula uqobo lingaziwa.

Uma kokunye umZulu avele athi: ‘Ngibambe elentulo.’ Bexoxisana ngotho oluthile lona oxoxiswayo esho njalo, lokho kusho ukuthi ukholwa yinkulumo efike kuqala. Nokho ukuze ezwe lona okhulunyiswayo, kufanele ukuba uyayazi ‘insumo yonwabu nentulo.’ Uma lona okukhulunywa naye engayazi le nganekwane, ngeke aze azi ukuthi kukhulunywa ngani uma engayazi le

nganekwane yasendulo. Ziya zilahleka kanjalo-ke izisho ezindala, zidedela izisho ezintsha.

3.22.1 Izisho ezintsha

Zikhona nezisho ezintsha ezisungulwe ngesikhathi sezinto zabelungu. Okusho ukuthi izisho zesimanje ezaziwa yintsha. Uma umuntu ezwa umZulu omusha ethi: 'Ngasala ngiphemile.' UmZulu omusha yena usuke esazi ukuthi lowo osalile usale ezimisele. Kanti abangaphambilana kwalaba bantu abasha bona babethi: 'Ngisale ngiflashile.' Nakho lokho kunencazelo efana nengenhla. Esinye isisho esisha sithi: 'Uzosala phansi okwamabheshu kubhulukwa.' Okusho ukuthi wena oqhuba ngenqubo endala uzosala phansi ngoba itshe seligaya ngomunye umhlathi manje. Omunye angathi: 'Wabuza ibhasi libhaliwe.' Okungukuthi wabuza ubona.

Kokunye uzwa umuntu omusha ebiza omunye ethi: 'Swidi lami lomkhuhlane,' eqonde ukuthi uyisithandwa sakhe lowo akhuluma ngaye. Nazo izisho njengazo izaga ziyinkulumo ecashile engeze yaqondwa kahle abantu abankashela ulimi bengazange baluncela ebeleni. Abantu abaluncela ebeleni bangakhuluma ukhona bakweqisele ungezwa uma wena ulufundile kodwa ungaluncelanga ulimi. Uma umZulu ethi: 'Ubengathukuthele ubegane unwabu,' okusho ukuthi lowo muntu ubethukuthele kakhulu.

Uma umZulu ethi: 'Lowo ukhala esikaNandi.' Lesi sisho esisha esavela ngemuva kokukhothama kweNdllovukazi uNandi unina weLembe. Umlando uthi ngemuva kokukhothama kukanina iNkosi uShaka yadabuka kakhulu yakhala kwaze kwaphenduka unyaka kuziliwe kungalinywa, amankonyane ezincelela konina kungasengwa. Abantu baqala bafa ngenxa yendlala, befa belandela amathimba ezintombi andlalela iNdllovukazi. Kwakhalwa ungokhala KwaZulu. Uma abantu behlangana neZulu eliphezulu babeqhola amehlo abo ngogwayi ukuze amehlo akhale kube sengathi bayakhala.

Kwaze kwasuka uGala kaNodade wakwaBiyela ezinkalweni zaseMbongolwane, wasuka wazidela amathambo waqonda ngqo kulo iZulu eliphezulu. Umlando uthi kwezwakala ngaye lo mfo waseSiweni Samanqe eseyibonga iNkosi. Kwathi ukuba ayibone iNkosi, wayisola kakhulu ngalesi sililo sikanina esiphogela kubantu. Wayebuza ukuthi njengoba abantu befa nje, uzobusa bani ngomuso. INkosi yabonga, yamxoshisa ngezinkomo. Sanqamuka-ke isililo, kwaqala yayekwa inzilo.

Uma-ke umZulu ethi: Ukhala esikaNandi kanti awuyena umZulu futhi awuwazi umlando, angeke uqonde ukuthi kukhulunywa ngani. Yingakho-ke kuthiwa izisho nezaga ziqukethe umlando.

UMakhambeni, (1986:12) uthi:

Izisho zingomunye umunxa wezobuciko bomlomo.... Okusemqoka ukuthi siyibinzana lamagama noma imishwana exutshwa noma ithakwe nenkulumo lapho kuxoxwa. Injongo kuba ngukunothisa nokunonga ulimi, (isisho) sisithola sigigiyela singaqaguli inkulumo njengokuthi: Ikhehla liqhuba imbuzi. Lapho kuhlunishwa umuntu omdala ophuze utshwala kwaze kweqa.

3.22.2 Umhlobiso wolimi

Izaga nezisho ziluhlobisa luhlobe ulimi. Kuhamba kuhambe kwethuke kuvele izinto eziyindida kakhulu kubantu abangasazi isiZulu. Balahlekelwe umqondo wobekukhulunywa. Bavume abasaziyo isiZulu bathi: Naso-ke isiZulu. IsiZulu siyisiZulu ngokunongwa. Inkulumo ephusile ayisebenzisi amagama ajwayelekile kodwa isebenzisa amagama akhethwa ngokucophelela, kusetshenziswa amagama ekhethelo. Ulimi lunongwa ngazo lezi zakhi zalo izaga nezisho. Izisho nazo njengezaga zinobunkondlo obungafihlekile. Zivame ukuphindaphinda amagama.

AmaZulu uma ekhuluma efuna ukuyeqisa inkulumo ungezwa bethi: UDuma uyahambahamba. Beqonde ukuthi uyathakatha ngolimi oluqondileyo.

Lobu bunkondlo bezisho benza umuntu ongasazi isiZulu aduke ngomqondo uma amaZulu esekhuluma. Injongo enkulu akuyikho ukukhuluma isiZulu esingezwakali kodwa ukukhuluma isiZulu sekhethelo. Leso siZulu sekhethelo yilesa esinezaga nezisho.

UMakhambeni, (1986:13) ubeka kanjena uma enza izibonelo zezisho:

Isisho – Abafana boqunga
Incazelo – Imikhovu (omantindane)

Isisho – Amanzi amponjwana
Incazelo – Utshwala besizulu

Isisho – Insakavukela umchilo wesidwaba
Incazelo – Into eyenziwa njalo

Isisho – Izilo zokwelamana
Incazelo – Abantu abazalwa mfazi munye

Isisho – Ugwayi kakholo
Incazelo – Umuntu ongathanga chi

Isisho – Ukubhekwa isambane
Incazelo – Ukuba neshwa lokungaphumeleli

3.23 Imikhovu

Njengazo zonke izizwe namaZulu anabo abathakathi. Ubuthakathi buyinto eyenziwa ngokucophelela ukuze abantu bangakuboni. Ubuthakathi abuyondakali kahle hle ngoba zonke izinto zabo zenzelwa ebumnyameni nasemfihlweni. Uma kukhulunywa ngabafana boqunga nje, akekho umuntu ongaphumela eshashalazini athi yena uyabazi. Uma umuntu edle amakhubalo abenza babonakale uyababona. Nalo leli gama elithi abafana boqunga lenzelwe ukudida abantu abasiZulu sabo asiphusile.

Lezi zinsizwa zihlala emigedeni, emahlathini nasemhumeni emahlathini. Abathakathi bake bethuke bebonakala nemigqengele yezinsipho zotshwala besiZulu beyophakela imikhovu yabo lena. Yona imikhovu ithi izinsipho ‘amashiqa.’ Imikhovu iyazithanda izinsipho. Lezi zesabiso kukhulunywa ngazo khona endlini yangenhla ngazo izintambama.

3.24 Abathakathi

Nokho amagama abathakathi awagagulwa ngoba kuyaziwa ukuthi bahlale bephakathi kwabantu ngaso sonke isikhathi ngokuhlwa. Abantwana bake bathi bedlala ebusuku unyezi ukhanya nasebukhweni bezinja, bazithola sebedlala nomuntu omude phakathi kwabo. Kwezwakala izingane sezihaya zithi:

Lo muntu omude lo! Lo muntu omude lo!
Simthole kanjani na? (kusho izingane)
(Aphendule umthakathi) athi:
Awu! Awu! Intombazane le!
Ayadlala amanye
Yon’ ibhekene nami
Ithi lo muntu omude lo!

Kuthe makhathaleni izingane zabona ukuthi umthakathi, zabaleka zangena nezicabha endlini. Yona le ndaba ilusizo ekuxwayiseni abantwana ukuba bangavele bakhululeke badlale phandle sekuhlwile ngoba phandle kukhona izingozi zakhona. Zonke lezi zindaba ezesabekayo zixoxwa endlini kwagogo khona ebusuku.

3.25 Akuvulwa emnyango ebusuku

Abantwana bayelulekwa ukuba bangavuli emnyango ebusuku ngoba umthakathi uyobaphosa ngobuntu bendoda uma edlula emnyango kuvuliwe. Iminyango iyavalwa ngokuhlwa ukubalekela le ngozi yokuphoswa kobuntu bendoda buphonswa umthakathi. Abantwana babefundiswa lokho ukuze baphephe kule

ngozi. Uma bengamaphikankani bobona mhla umthakathi ebaphosa, ebaphihliza ngomutsha wendoda ebigujwe seyazifela. Akuvulwa emnyango uma sekuhlwile.

3.26 Phepha Nzuzabengingakuboni

Abavunyelwe abantwana ukuba bahambe ebusuku ukuze bangangeni ezingozini zokuhlwa. Abantwana baxoxelwa ngoNzuzabengingakuboni othile wasendulo owayengumthakathi owayevakashelwe umlamu wakhe olamana nomkakhe. Udadewabowameluleka ukuba ahambe kusakhanya uma esebuyela ekhaya ukuze adlule kusakhanya esikhaleni sabathakathi. Le ntombazane yalibala yahlwelwa. Yedlula sekuhlwile esikhaleni sabathakathi. Ihamba ezindongeni yashelela yawa, yezwa ithinta ikhanda lomuntu kanti ikhanda lomkhwenyawabo ezobhunga nabanye abathakathi esikhaleni sabathakathi.

Wezwakala uNzuzabengingakuboni esethi:

Le ntombazane yamuzwa ngezwi lakhe umkhwenyawabo. Kwase kuthule kuthe cwaka lapha kanti uNzuzabengingakuboni lo uhlezi nenqwaba yabathakathi. Akasathukuthele uyaqhuma uNzuzabengingakuboni liphumile iqhina embizeni. Uzwakele lo mthakathi wakwaNzuzabengingakuboni ethi: “Ungithint’ isicoco”

Wathi: “Phepha Nzuzabengingakuboni.” Asho avuke ngolaka athi: “Ungiphath’ isicoco.”

“Phepha Mshazi bengingakuboni”

“Ungithint’ isicoco”

“Phepha Mahlobo bengingakuboni.”

Waxolisa, waxolisa kwaba nhlanga zimuka nomoya. Wagcina ngokumphisela ngewisa ekhanda wambulala kanye nengane abeyibelethe emhlane. Wabe esemhudulela esiweni lapho eyodliwa khona amanqe. Njengoba ebexolisa nje ubehamba nodadewabo owathi ukuba ezwe ukuthi sekonakele wabuyela emuva. Wafika ekhaya wabasa umlilo wezinkuni ezimanzi ukuze zimfime amagwebu zivimbanise ngentuthu ukuze alilele udadewabo kube sengathi ukhala ngoba

exhoshwa kanti usesililweni. Wathi ukuba afike uNzuza wabuza wathi kumkakhe ukhalelani, umkakhe wathi: “Cha Mahlobo angikhali kodwa ngxhoshwa intuthu.”

Yona le ndoda nakuba yesabisa kangaka kodwa iyasiza ukunqanda abantwana bangahambi ebusuku ngoba ziningi izingozi ezingabehlela. Umxoxi umane axoxe indaba umxoxelwa uyena osezozihlaziyela ukuthi indaba ibiqondeni.

3.27 Izinswelaboya nenkosikazi eyayihamba ngokuhlwa

Endulo kwakukhona inkosikazi eyayiyihlongandlebe ihamba ebusuku. Langa limbe yahlangana nezinswelaboya ezabe zizingela abantu abahamba ngokuhlwa. Yathi isethukile inkosikazi zabe seziyithelekela izinswelaboya zifuna ukuyinquma bukhoma zathi kuyo “Thana uthi, uthi bese uthi ke.” Babemenzela bemkhombisa ukuthi bathi akenze njani, begexisa intamo bayise lena babuye bayise lena, bagcine sebeqethula ikhanda intamo ivele obala ukuze bayinqume kalula. Benza lokhu nje inkosikazi yona ibuka umhebhe wenkelenkele kamese abawuphethe. Waphendula unkosikazi wathi: “Nithi angithi, ngithi bese ngithi-ke,” yena-ke wayeyisa lena abuye ayise lena intamo agcine ikhanda alibhekise phansi ikhanda evala intamo angenzisi okwezinswelaboya. Nakhu lokhu kwabe kungumvuzo wokuhamba ebusuku. Zagcina ngokuba zimnqume unkosikazi izinswelaboya okwakungumvuzo omubi wokuhamba ebusuku. Babelalela abantwana beyizwa nemiphumela yobuhlongandlebe. Uma umuntu ephula imithetho eyimimiselo ujeza ngokufa.

3.28 Ungibonabone ngikuphi?

Imikhovu iyakuthanda kakhulu ukuba kube sengathi mide njengoba imifishane nje. Kuyiphatha kabi uma abafana bethi bayibone isikhona lapha eduze. Imikhovu ayibonwa abantu abadala asebethombile kodwa uma bedle amakhubalo bayakwazi ukuyibona. Imikhovu ingabangani abakhulu babafana abancane

okuthi bangathomba imikhovu ibanyamalalele emehlweni ngenxa yamakhubalo aphantsi imikhovu.

UDube, (2010) uthi:

Imikhovu ingabangani babafana futhi baficana khona ekwaluseni. Uma umkhovu ufika kubafana ufike ubuze ukuthi bawubone nini uthi: 'Ungibonabone ngikuphi?' Abafana abahlakaniphile bayaye bathi: 'Ngikubonabone ulaphaya!' esho ekhomba kude umfana. Umkhovu uyaye ujabule uma umfana esho njalo ngoba lokho kusho ukuthi mude, umfana uwubone usekude, besho kanti ubonakale usuvumbuka khona lapha eduze.

Kuba yinto embi kabi emikhovini uma ngokungazi umfana athi uwubone ususeduze ngoba kusho ukuthi mufishane.

3.29 Ivelaphi imikhovu?

Ekuqaleni uma kukhuliswa izingane bekuthiwa imikhovu abantu asebafa kodwa abambululwa abathakathi befuna ukusebenza ngabo imisebenzi yokukhunkula. Ithi inkolelo uthi angambululwa umuntu lo bese eshayelwa isipikili okhakhayini ukuze lo muntu abe mfishane. Le nto ayikholakali, ivusa inqwaba yemibuzo. Umuntu angabuye aphile kanjani esevela kwagoqanyawo? Ngenxa yokuba izingane zazingavunyelwe ukubuza ubuqiniso bodaba bezigcina zazi khona lokho.

USithole, (2010) yena ubeka kanje ngemvelaphi yemikhovu:

Kusuka umthakathi ashiyelane ugwayi nemfene yakhe okugcina ngokuba imfene isibambe isisu. Uma isizala, izala lesi singithingithana esingemfene futhi esingemuntu esibe sesikhuliswa ngamakhubalo silungele umsebenzi esiwulethelwe. Imikhovu iyakhuluma kodwa

iyashwashwatha ngoba ayibuqedile ubuntu futhi
ayibuqedile ubulwane.

Inkolelo iyakwazi ukuthi imikhovu iyakhuluma sakushwashwatha, bathi abadala yingenxa yokuthi umkhovu ube usunqunywa ulimi. Umkhovu awushwashwathi ngoba unqunywe ulimi kodwa kwenziwa ukungaqedi kwawo ubuntu.

3.30 Izinkolelo

Zikhona izinkolelo nezinkolo okusekeleke kuzo ubuzwe besizwe. Ezinye izinto azaziwa noma zikhona ngempela kodwa ngenxa yokuba isizwe sibambelele kuzo ngokungangabazi, kufanele ziqhutshelwe phambili ukuze isizwe sibe yilokho esiyikho ngokubumbana nangokukhulisa abantwana baso.

Uma abantwana beficwa isigaba sokukhunyukelwa amazinyo obuncane, bakholwa ukuthi uma leli zinyo eliphumileyo linikwa uNhloyile, yena obe esebanika izinyo elisha. Balilahla kanjena. Umntwana uya esangweni lezinkomo, ame agxamalaze imilenze, acimeze afake ikhanda lakhe phakathi kwemilenze yakhe bese ethi:

Nhloyile! Nhloyile!
Nginike elisha
Mina ngikunika
Elidala!

Usho la magama ebe eliphosa asuke abheke ekhaya engabheki emuva. La magama ayithemba abese umntwana aliphonse kude elikhipha phakathi, ngaphansi kwemilenze. Nebala kudlula izinsukwana uNhloyile alilethe izinyo elisha. Kuba injabulo enkulu uNhloyile usizwile isicelo somntwana. Ngesikhathi izinyo lingakamili ubuzwa abantu abadala bethi kumntwana:

Uze ungebolekele isigeqe kumama wakho.

Njengoba abantwana abazi kujula kwale nkulumo ngempela umntwana ubefika kunina aseboleke lesi sigeqe, abone ngoba sebemhleka ukuthi kukhona into engalungile aseyshilo. Basuke besho sona lesi sigeqe esiyisikhala samazinyo. Izingane zikhula kanjalo zifundiswa ubuZulu.

Amazinyo amasha bawacela kuNhloyile abantwana kokunye njalo bawacela kogogo asebashona amazinyo amasha. Uma sebelahla amazinyo aphumile bezwakala sebethi:

Gogo! Gogo!
Nginike elisha!

Nebala kuba njengesicelo somntwana lowo, memfu izinyo elisha. Ogogo basizwile isikhalo somntwana wabo.

Kwesinye isikhathi uma kade kudliwa inyama kanti ingane ethize inezimpawu zobukloza, ilokhu ikhotha ithambo kuze kube yilokho. Abantu abadala abahlupheki, bavele bafune intambo balibophele entanyeni ithambo lelo ngenkolelo ethi kuyothi kusa ekuseni libe seligcwele inyama lelo thambo. Eqinisweni bakhuza umkhuba wokungeneliswa. Angaba njani umuntu ongakhula ngokuzifundisa ukungeneliswa. Kuthi eselele umntwana zimkhungele izintuthwane, uyovuka ashinge ebusuku esedliwa izintuthwane ezinamathele kuleli thambo alibophele entanyeni okuthiwe kuyosa ligcwele inyama. Ngalesi senzo abantu abadala bazama ukunqinda abantwana abangamahaga kuze kweqe. Bababuyisela esimilweni esamukelekayo.

3.30.1 Ulimi lwenhlonipho

Ebuncaneni babo abantwana bafundiswa ulimi lwenhlonipho kanye nezenzo zenhlonipho. Izingane zamaZulu zehlukile ezinganeni zezinye izizwe ezingomakhelwane. Zikufunda khona ekhaya ukuthi uma kunotho oluzenza zihlangane nabantu abadala zona zazi ukuthi ingane yomZulu ayizwakali kodwa

ziyabonakala. Azikhulumi izingane emkhandlwini wabantu abadala. Zithula zithi cwaka. Azivunyelwe izingane ukuba ziphendule indaba noma ngabe ziyayazi.

UNxumalo, (2010) uthi:

Uma kuhlangene izintombi zijajile zixoxa ngeke kwenzeke ukuba kuzwakale intombi encane isiphendula noma-ke isihleka uma kukhona okuhlekisayo. Ayihlekwa nehlekisayo uma umuntu enezintombi ezindala.

Kokunye kuye kusuke zona izinkehli, ojundu bezintombi, baqale indaba ezowahhuka amatshitshi kokunye ahleke. Leyo kuyoba indaba egudwini umbuzo uthi: ‘Nihlekani?’ Uma umncane ngobumo kufanele unike inhlonipho kwabadala. Le nhlonipho isekwenzeni, ekuphatheni nasekukhulumeni. UmZulu usekelwe ngenhlonipho ezintweni zonke azenzayo.

UDube, (2010) uthi:

Lapha-ke ekukhulumeni kukhona amagama angalokothwa aphathwe emindenini ngemindenini ngoba lezo zinto aziphathwa kulowo mkhaya.

Abantwana bafundiswa ukukhuluma ngokuzithoba bathobe nesiqu somzimba wabo, bangami bathi mpo kodwa baqoshame phansi uma kungabafana noma-ke bagobe babambelele emadolweni bekhuluma bebheke phansi bengambheki umuntu omdala ezinhlamvini zamehlo. Uma abantwana labo kungamantombazane, baguqa ngamadolo phansi uma bekhuluma nomuntu ohlonishwayo noma-ke nabo bathobe babambelele emadolweni nabo bakhulumela phansi, bawathobe amehlo angahlangani nawabantu abadala. Kuhle KwaZulu ngenhlonipho.

UZulu, (2010) uthi:

Akabukwa umuntu omdala ezinhlamvini zamehlo. Amehlo abantwana athi ukuthobela uma bekhuluma nabantu abakhulu, futhi nezwi abaphendula ngalo aliqoshami, liyahleleka lilandele inhlonipho abayifundisiwe.

Ubuzwe bufihlwe enhloniphweni futhi umuntu angazehlukanisa izizwe uma eqaphela inhlonipho yazo. Abesifazane bakwaNgungunyane balala phansi ngohlangothi uma bekhombisa uphawu lwenhlonipho yabo. Inhlonipho ivela kukhulunywa noma kwenziwa. Abanye abantwana bayibamba kalula inhlonipho kanti kwabanye kube lukhunyana kuye ngabantu. AmaZulu ayisizwe esilesabayo ihlazo, besaba nokudumaza abanye. AmaZulu ayisizwe esakhelwe phezu kwenhlonipho enqala.

AmaZulu ayisizwe esakhelwe phezu kokwethembeka. Ukuqinisekisa ukwethembeka nokuba msulwa kwawo uma uwaphoqa ngento angayazi sampela, ayafunga, azifungisela ngezinto athi azisoze zenzeka noma kunini noma kunjani. Ukufunga kuyingxenye yempilo yamabhoxongwana, izinsizwa, amatshitshana, izintombi kanye nabadala. Bonke bafunga ngezifungo ezingangabo futhi ezibalungele. Nabadala nabo banezabo izifungo.

3.31 Izifungo

Kubalulekile ukuba abantwana bafundiswe iqiniso. Iqiniso lodwa. Uma beqinisa ngokuthi lokho abakushoyo kuyiqiniso, kudinga bakufungele ukuze kuqiniseke ubuqiniso bakho. Abantwana bayafundiswa khona ekhaya ukufunga. Izinkolo zonke, izizwe zonke zizabalazela ukufundisa abantwana bazo iqiniso.

IBhayibheli Elingcwele encwadini ka-Eksodusi, 20:16 lithi:

Ungafakazi amanga ngomakhelwane wakho.

Lokhu kukhombisa ukukhathazeka kwesizwe ukufundisa iqiniso kubantwana nasesizweni siphela. AmaZulu noma engazibhali phansi izifundiso zawo kodwa agcizelela ukuba abantwana bakhulume futhi benze iqiniso.

EBhayibhelini Elingcwele kumaHubo, 15:1-9 lithi:

Jehova, ngubani oyakuhlala etendeni lakho na?
Ngubani oyokwakha entabeni yakho eNgcwele na?
Yilowo ohamba ngobuqotho nowenza ukulunga.
Okhuluma iqiniso enhliziyweni yakhe.
Ongahlebi ngolimi lwakhe.
Ongamoni umngane wakhe,
Nongamhlazi umakhelwane wakhe.

Izinto zonke ezinhle zihamba neqiniso elivela enhliziyweni. KwaZulu kungumthwalo wabo bonke abazali ngokuhlanganyela ukufundisa abantwana ukukhuluma amaqiniso. Kuyafungwa kwaZulu ukuze kuqinisekise iqiniso elikhulunywe. Uma abantu befunga bafungela okwenzekile nokusazokwenzeka nokungeke kuze kwenzeke. Uma umZulu engezukuyenza into futhi ekuqinisa lokho ngesifungo usuke eqonde ukuthi akazukukwenza ngempela. Kudinga nazi ukuthi uqinisile.

UNtuli noNtuli, (1982:7) bathi:

“Banamanga abantu” usho njalo umuntu onamanga. Uyazi yena ukuthi unamanga. Ngakho ucabanga ukuthi bayamkhohlisa, banamanga. Kuze kuthi-ke uma leyo nto abayishoyo sebeyifungela kube yima esethemba ukuthi kabasamkhohlisi. Uma kungafungiwe akaalthembi izwi eliphuma komunye umuntu.

Izifungo zisabalele kakhulu kumaZulu, zisebenzisa ukuqinisa izwi leqiniso. Iqiniso kwaZulu liyafungelwa. Ziningi izifungo zinhlobonhlobo. Ezinye ziyesabisa kanti ezinye zilula wonke umuntu angazisho. Ezinye izifungo zishiwo emshadweni ukuqinisekisa ukuthi noma abantu baziwa ukuthi bayathandana uma

sebefuna ukushada, kumele bafunge ukuze abantu bakholwe ukuthi nempela-ke bayathandana ngoba bafungile. Kuba omkhulu umsebenzi kuqashwa izimoto, kuqashwe nomfundisi ngoba nje kuyafungwa ukuze bagonane sebenesiqiniseko sokuthi bayathandana ngoba sebefungile.

UNtuli noNtuli, (1982:7) bathi:

Manje uma umuntu etshela omunye ukuthi uyamthanda ufuna baganane, sekudingeka ukuba kufungwe phambi kwebandla nomfundisi ukuze kugcwaliseke ukuthi akuntelwa, akukhohliswana. Uma umuntu ezokwethula ubufakazi phambi kwenkantolo sekudingeka ukuba afunge ayethembise inkantolo ukuthi akazukuyikhohlisa uzokhuluma iqiniso lodwa.

Le ndaba yokufunga, sezayithola izinkantolo. Uma umuntu ezothula ubufakazi uphakamisa isandla sokudla aqinise athi lokhu azokukhuluma kuzoba iqiniso lonke neqiniso lodwa athi: “iNkosi ingisize.” Inkantolo ibe isiqala izenze zonke izinqubo zayo ngoba sekufungiwe. Uyajeziswa kabuhlungu umuntu oqamba amanga enkantolo efungile. AmaZulu abafundisa khona lokhu kufunga abantwana bawo ukuze bazi ukuthi impilo yonke isemaqinisweni. Uma umuntu efunga umuntu othile, makube umuntu ohlonishwayo onjengobabezala, umamezala, umkhwekazi kanye nezinto ezesabekayo njengamatshe ezulu, inguklu noma ukuduma kwezulu. Abafana bafunga odadewabo, amantombazane afunga abanewabo. Amadoda angafunga iNkosi yesizwe eseyakhothama.

Ziyasiza izifungo ikakhulu kulaba abashada umshado wezifungo bezwakala bethi: “Ngithande yena yedwa size sahlukaniswe ukufa!” Kuke kwenzeke kuthi kungakafiki nokufa lokho abekusophile, kuqhamuke isidingo esithile sibehlukanise. Kokunye bangahlukana kanti kuvele amaqiniso abekungafuneki avele. Kuxake-ke umshado weqiniso wehlukaniswe iqiniso. Kuke kwenzeke abantu bahlukane kanti bazehlukaniselwa umhobholo nje, akenze lutho umntwana wabantu.

Kulo mshado wezifungo kuvama ukuzwakala umyeni esethi yena akafunganga ngokwakhe kodwa yena wayelandela umfundisi. Abanye Abafundisi abasaqali ukusho phambi komkhwenyana, sebevele bamnike incwajana le yokushadisa bathi akazifundele yena ngokwakhe. Noma angazephula umuntu wakhona izifungo kodwa wafunga amanga, ngeke aze akuthole ukuphumula.

UNtuli noNtuli, (1982:9) bathi:

Uthi ekwenza okuphambene nezifungo owazifungayo ube umphethe unembeza umbhaxabula ngesiswebhu esinefosi lembabala. Imihla ngemihla uhlala exwayile, elalelisisa nxazonke ukuthi izindonga zezindlu namahlamvu ezihlahla nezindwani zotshani akukabahlebeli yini abantu ukuthi kumbonile edala intuba othangweni lwezifungo azifunga engaphoqiwe mhla eshadayo.

Lungcono udwendwe kunomshado. Odwendweni akufungwa futhi umuntu akahambi ethwele ijoka elisindayo likanembeza. Odwendweni kubuzwa umthetho kuthiwe: “UYAMTHANDA NA?” Kubuzwa kubo bobabili. Insizwa iyagiya, intombi isine ingoma igqize. Awekho amagama ahlabayo odwendweni. Awekho nhlobo odwendweni. Izifungo ziyafundiswa kodwa azisetshenziswa ukuhlenganisa abantu abathathanayo. Izifungo zifundiselwa ukuba isizwe siligcine njengenhlamvu yeso iqiniso.

3.31.1 Ubabezala! Umamezala!

Uma ikhaya limsola umalokazana exakekile emphefumulweni kumnyama enhliziyweni, iminwe yonke ikhomba yena, usuke esehleli kabuhlungu. Umalokazana uhlonipha abantu ababili emzini. Uhlonipha umamezala kanye nobabezala. IsiZulu sifundisa ukuthi uma umakoti ephakamisa izandla ezihlenganiwe sengathi uthela amanzi emhlane asho ngomlomo athi: ‘Ubabezala!’ Bheka esho esikaza ngezandla, lokho kusho ukuthi ngingembatha

ingubo nobabezala. AmaZulu ayeneliswa yileso sifungo noma kanjani, lesenzo umakoti akasenzanga. Uyahlonishwa ubabezala ngomakoti. Uma enza njalo uqonde ukuthi le nto abhecwa ngayo iqhelelene naye njengokuthi amabathe ingubo alale nobabezala. KwaZulu uma umakoti esefunga ubabezala, akabe esaphikelelwa, usuke esefunge eqedile.

Ubabezala uhambisana naye umamezala naye ungumuntu ohlonishwayo kwaZulu. Uma umalokazana ephika aze athi: “Ngifunga okubi kukamamezala” nalapho usuke eseqedile.

3.31.2 Ukufungisela ngobabezala

Lolu valo lokwesaba ubabezala amaZulu ayalusebenzisa ukufungisela umakoti uma kunezinto angafuni ukuziyeka. Uziyekiswa ngenkani ngokufungiselwa ngobabezala. Ufungiselwa umamezala athi: “Uma uke waphinda wabuphuza utshwala, uyobe uphuza uyihlozala uMavalana.” Akekho umalokazana ongaqhubeka enze isenzo esesithukwe ngobabezala. Uyabathe uyacabanga acabange ubabezala ashaywe luvalo. Kokunye umamezala athi: “Ngikufungisela ngokubi kukayihlozala.” Okubi kukayihlozala kusho umutsha wakhe. Okusho ukuthi kungaba sengathi ubone umutsha kayisezala. Ngabe uyahlanya umakoti ongeqa lesi sifungiselo. Umakoti uhlonipha aze ahloniphe isinini sikayisezala.

3.31.3 Lingaduma lingithathe / Inguklu amatshe ezulu

Lesi sifungo sifunga ngezinto ezesabekayo. Liyesatshwa izulu kwaZulu. Lokhu kuphika kukhombisa ngokusobala ukuthi nakuba izulu lesatshwa kangaka kodwa ‘alidume limthathe.’ Lesi sifungo sibi kakhulu kodwa sikhombisa ubuqiniso bento efungelwayo. “Alidume lingithathe,” usho njalo umuntu ophika into angayaziyo.

Usuke esephikile umZulu uma efunge ‘Inguklu amatshe ezulu.’ Lesi sifungo sisho ukuthi leyo nto akayazi. Umuntu owemukele lesi sifungo, uba nesisu okungathi esedlakubi, isisu esesahlala siqumbile, sikhulu futhi siqinile. Uma umZulu esefunge kanje, wancinda umunwe wokukhomba wawubhekisa phezulu, kusuke kungasekho okunye angakusho. Akukuhle nokho ukufunga kanjena uma kanti uqamba amanga. Kuyothiwani uma seliduma limthathe ngempela izulu phela alimngani wamuntu.

3.31.4 Ngifunga umame / Abakhwekazi

Lesi sifungo esezinsizwa okuthi uma zingafunganga odadewabo, zifunge onina nabakhwekazi. Uma insizwa noma indoda yakwaZulu iphikelelwa ngenkulumo ivele ithi: “Umame abe yintombi” noma “Ngilale nabakhwekazi.” Lowo mZulu usuke esephike eqedile futhi akusekho okusasele ngale. Uma eyiphika leyo nto uqinisile.

UNxumalo, (2010) uthi:

Umuntu wakwaZulu uyazihlonipha izifungo. Akamane afunge nje kodwa usuke enika isiqiniseko sezinto angazenzanga. Indoda engumZulu isuke isifunge yaqeda uma ithi: “Abakhwekazi.” Umkhwekazi ngumuntu ohlonishwayo kakhulu. Lo muntu wazala unina wezingane. Uma umZulu ethi: “Ngifunga okubi kwabakhwekazi” usuke eqinisile okungasekho okungalena.

Uyahlonishwa umkhwekazi kwaZulu, ngeke udle phambi kwakhe. Naye futhi ngeke adle phambi komkhwenyana. Ngisho eqalekile umkhwenyana noma umkhwekazi ecela ugwayi kumkhwenyana, uvele aliginqe phansi ishungu ngoba umkhwenyana nomkhwekazi abathintani. Kwaze kwavela isisho esithi: “Uginqwayo ishungu labakhwekazi.” Lesi sisho sishiwo kumuntu ongenasimilo. Umkhwekazi ufungelwa ukuhlonishwa.

3.31.5 Ubaba avuke

KwaZulu liyahlonishwa ingcwaba. Uma kushoniwe, ithuna alikhonjwa ngomunwe kodwa liyahlonishwa likhonjwe ngesibhakela. Bathi uma umuntu elikhomba ngomunwe, ungashwabana ngenxa yamandla ethuna. Uyahlonishwa umuntu ofileyo, uhlonishwa kanye nendawo yakhe azolala kuyo. Liyahlonishwa idlinza, kuhlonishwa nobaba olele kulo. Uma umZulu ethi: “Ubaba avuke” usuke eqinisekisa ngokuthi kunokuba leyo nto ingaba yiqiniso, kungavuka uyise ethuneni. “Ubaba avuke ethuneni leyo nto angiyazi.” Kungeke kwasiza ukumbelesela lo mZulu ngoba usefungile. Okusho ukuthi-ke uqinisile. Uma kungumuntu wesifazane esefunge wathi: “Ngilale nobaba” akabe esabeleselwa ngoba amaZulu ayazethemba izifungo.

3.31.6 Dadewethu kababa / Abanewethu

Lesi isifungo sezinsizwa esifungwa sekonakele, insizwa isizidela amathambo isiqonde ukufa kunokuphila. Njengoba isho nje isho ukuthi udadewabo umnta kayise angaphenduka abe yintombi kunokuba leyo nto ingenzeka. Isho ukuthi ingalala nodadewabo abe yintombi. Nazo izintombi uma sekonakele uzizwa zithi: “Abanewethu” nabo bachaza ukuthi uma leyo nto ibingenzeka, bekungafana nokuthi leyo ntombi ilale nabanewabo. Kokunye izwakala isithi: ‘Ngifunga abafana’ isho bona abanewabo, intombi yakwaZulu. Nayo isuke iphika ukuthi leyo nto ayiyazi futhi ngeke yahlanganiswa nayo. Uma ingaqamba amanga, kungafana nokuthi ilale nabanewabo.

3.31.7 Ngiyihulule imfibinga

Imfibinga ubuhlalu baMakhosi obabuhululwa izintombi ezazimiselwe lokho. Izintombi zaziya nabo koMkhulu zibuthwele ngezimbenge. Kulisiko lakwaZulu ukuba uma izintombi zithwele lobu buhlalu, zingakhulumisi muntu kodwa ziphukule. Kulicala uma uke wazikhulumisa kanti zithwele lobu buhlalu.

Kunjenganamuhla zithwele ukhova weNkosi, izintombi azikhulunyiswa. Kunesisho esithi: “Awukhulunyiswa uthwele ukhova weNkosi yini?” Lobu buhlalu, imfibinga babukhonzwe yiNkosi uMpande.

3.31.8 EseNkandla

Lesi isifungo sesizwe sonke sakwaZulu. Uma uzwa insizwa kwaZulu ithi: ‘EseNkandla’ kusuke sekonakele ngempela. Isuke isifunga iNkosi uCetshwayo ngoba yona yabekwa eNkandla ngemuva kokukhothama kwayo.

3.31.9 Ngifunga isinini sikababezala

Omakoti bonke bafundiswe ukuhlonipha oyisezala baze bahloniphe nohlangothi lwesokudla endlini kayisezala. Kungeke kwenzeke nanini ukuba umalokazana awelele esininini sikayisezala noma ngabe kufa umuntu. Uma kufuneka iqiniso engasenawo amanye amagama umakoti uzwakala ethi: “Ngifunga isinini sikababezala.”

AmaZulu avele ageze izandla uma umakoti esefunge kanjalo ngoba bayazi ukuthi usephike wafunga waqeda. Noma athi: ‘Musa ukungithuka ngokubi kukababezala.’ Umakoti noyisezala bayahloniphana futhi abahlangani ndawo. Bayazilana bayahloniphana. Uma umalokazana ezwakala ethi: “Okubi kukababezala” abomuzi bayaneliswa yilelo qiniso abelifungela futhi bayazi ukuthi lesi sifungo esokugcina komakoti, asikho esingale kwaso.

UMsimang, (1975:92) uthi:

Izifungo zabalobokazi lezo ufunga isinini nje usho uhlangothi lwesokudla endlini kayisezala. Ngeke eqela kulo ngisho sekufiwa. Uma uthi uzokwenza lokho ungamane uzisakaze ngendlebe etsheni.

Izinto zesiZulu ezimisiwe, zimisiwe noma ngabe sekuthiwani. Kukhona nezinto ezingeze zenziwa noma sekuthiwani njengokubona umakoti edla amasi asemzini engawanikiwe. Noma ngabe sekufiwa ngaleyana kohlangothi kodwa umakoti ngeke awela ewelela ohlangothini lukayisezala. Akwenziwa futhi ngeke kwenzeka.

3.31.10 Ngizokukhombisa unyoko

Isuke isithukuthele iveva insizwa yakwaZulu uma nixabene nayo kodwa imane ithathe izikhwili zayo ikukhombe eqeleni ithi: “Namuhla kunamuhla, izolo bekuyizolo, ngizokukhombisa unyoko.” Nayo le nsizwa okuxatshenwe nayo iyazizwa kungathi ilahlwe icala. Lo ozolwa nayo akandi ngamazwi kodwa uzwakala ethi: “Woza ngapha eqeleni ngikukhombise unyoko.” Usuke ezomenza into yamehlo ngenduku, amphundle izindletshana amkhombise unina. Unina kusho ukuthi uyinto embi ngempela uma kuthiwa uzokhonjiswa unina kanti uzoshaywa aze aliphuze igazi.

UNtuli noNtuli, (1982:23) uthi:

Le nkulumo ifuze le yokuthi ‘Phuma sishone eqeleni, ngizokukhombisa unyoko’ uma umZulu wasemakhaya esho njalo usuke esho ukuthi lo axabene naye wande ngomlomo nje okwesiqabetho. Ukumkhombisa unina wukumehlula bengazange bashudulisane ngendlela ebonakalisa ukuthi kulwa abantu abalinganayo, kuyovuthwa eseqili. Owehlulwa kanjalo usuke ekhonjiswe ukuthi ubuthakathaka njengonina, akanawo amandla noma amasu okulwa.

Uma abafana bakwaZulu sebetho bazomkhombisa unina omunye umfana, basuke bengasamazi nokuthi uyini lowo mfana. Bambiza ngomnqolo ogombotsheni umachoba izintwala zikanina, unina athi bhu! Phepha mntanami, ingozi yasekhaya. Uma ethi: bhu! uyasuzo. Angazichoba umfana ezakhe izintwala

kodwa ezesidwaba sikanina zilihlozo elingelinganiswe. Kungangathi babukeka bemhlonipha abafana unina kodwa izinto abazikhuluma ngonina zichaza kahle hle ukuthi bambukela phansi.

3.32 Isiphetho

Bangeze babukelwa phansi abantu abadala nezinhlelo zabo zempilo. Yizona ezakha imindeni ziyiphelise. Ingegxeke nayo imindeni yanamuhla kodwa inokuningi engasenakho ngenxa yokuhlukana nogogo onozala bemizi. Imizi eminingi ayisenamlando yayo. Abantu abazalelwe kuyo abasazazi ukuthi bavela kuphi nanokuthi bazalwa ubani kabani. Njengoba bengazazi ukuthi bavela kuphi, akulula ukuthi bazazi ukuthi baya ngaphi.

Abazazi nezithakazelo zabo, sebehamba bebamba nje abawazi nomsuka wabo. Bazihlanganisa nemindeni abangazalani nayo ngenxa yokulahlekelwa okwabo. Umuzi nomuzi ngenxa yobukhona babantu abadala ubuzazi ukuthi wavelaphi. Abantu babazi nokuthi baze babe lapho nje babevela kuphi. Ukufuduka okukhulu kwakubangwa izimpi zemindeni nesizwe. Abanye abantu babetholwa bedwanguza ngenxa yezimpi nokudukelana kwemindeni.

Abantu abadala bayifa lemizi ngemizi. Yibo abafundisa imindeni yabo ngomlando womndeni badlulisele ezizukulwaneni ezilandelayo amagama okusina nehulo lomndeni lowo.

Izinganekwane, imilolozelo, izaga nezisho yizona bahambisi abakhulu besikompilo labantu abaNsundu ikakhulukazi amaZulu. Izinto eziyizixwayiso ezisuka ezweni lasendulo zizwakala kahle ezweni lamanje ngenxa yazo izinganekwane, imilolozelo, izaga kanye nezisho. Uma kungalalelwa lezi zindaba zabadala eziyizixwayiso, umhlaba ngeke ungene ezingozini esezake zenzeka endulo. Izinganekwane ziyayiphendula imibuzo eminingi ethi umhlaba wavela kanjani. Ukufa kwavela kanjani neminye imibuzo engadida abantu.

ISAPHLUKO 4

4.0 IMIDLALO YABANTWANA YOKUCHITHA ISIZUNGU

4.1 Isingeniso

Abantwana bakhula ngezinhlobozinhlobo zemidlalo. Uma le midlalo ididiyelwa icwaningwa kuyabonakala ukuthi umntwana ayimshiyi enjengayizolo, ekuqineni komzimba nasekukhuleni ngengqondo. Eminye yayo le midlalo ikhulisa umphefumulo wakhe. Imidlalo yabantwana iyisikhali esihle esigcizelela inhlanyanyelo ezintweni zonke. Ikhulisa ikhono lokubambisana nokushiyelana inkundla uma isidingo salokho sivala. Yona imidlalo igqugquzela ukubekezelelana nenhlonipho eyenziwa yiyo abantwana bezibonela bona ngokwabo futhi bezikhethela ngokungacindezelwa abantu abazoba amagoso abo.

Kunemidlalo edlalwa emini kanti eminye ngemimiselo yendabuko idlalwa ebusuku. Eminye idlalwa ebusuku nje kungenxa yokuthi emini abantwana basuke bexakwe imisebenzi yasemini. Abanye abantwana bangabazanyana abanye belusa amathole. Kuthi kungahlwa-ke bathole ithuba lokuyodlala. Enganekwaneni yasendulo abantwana bake badlala nomthakathi bengamboni ukuthi nguye ngenxa yokuthi kwakuhlwile amehlo esenqundekile.

UMpungose, (2010) ubeka kanjena ngale ndaba:

Abantwana babehlolile bezidlalela ebusuku bengasole lutho. Enye intombazane yabona umuntu omude kulaba edlala nabo, yabe isisola ukuthi kungenzeka ukuthi lo muntu omude, umthakathi, yezwakala isisho ngengila isithi:

“Lo muntu omude lo! Lo muntu omude lo simthole kanjani na?” Wezwakala umthakathi esesho ngesihosho sakhe ethi: “Awu! Awu! Intombazane le ayadlala amanye, yon’ ibhekene

nami ithi “Lo muntu Omude lo!” Yaqhubeka sakuxwayisa intombazane kwaze ukuba abanye abantwana bayasola. Kwasuka isidumo abantwana sebebaleka bengena belakanyana emnyango endlini. Wezwakala esebaleka umthakathi lokhu eshilo ethi: Awu! Awu! Intombazane le ayadlala amanye, yon’ ibhekene nami, ithi: “Lo muntu omude lo!”

Eminye imidlalo ithuthukisa ikhono lokuhlabelela. AmaZulu adume ngakho ukuhlabelela, uwezwa kahle uma echwaya emeceni nasezindwendweni. Nakho ukuhlabelela lokhu kufundwa kwabadala uma befundisa abantwana bebaxoxela izinganekwane. Ukuhlabelela komuntu oxoxa inganekwane kwenza abalaleli bafise ukulalela ukuqhubeka kwaleyo ndaba. Njengalapha enganekwaneni kaNokutheza.

UMhlongo, (1987:13) ubeka kanje:

Bengithunywe ngubaba
Awu! Yekokwami.
Kuthiwe mangiye komalume
Awu! Yekokwami!
Ngahlangana nembulu-mahashana
Awu! Yekokwami,
Yathath’ ibhayi nehwatha
Awu! Yekokwami.
Imbulu engawadl’ amabele
Amabele akomalume!

Kwenye inganekwane intombazane yasendulo eyayigonqile ithombile yake yafikelwa amavukuthu ezoyidlisa amasi. Yenqaba aze ayehlula amavukuthu ayithatha andiza nayo. Yezwakala ngakho ukuhlabelela, baphuma abasekhaya bayilandela bona begijima phansi bedonswa yiwo umculo. Yayihlabelela ithi:

Webaba nakhu ngemuka!
Webaba nakhu ngemuka!
Webaba nakhu ngemuka namajubantonto!

Uyise wezwakala esethi:

Ake nimbekeni ngimbone!
Ake nimbekeni ngimbone!
Ake nimbekeni ngimbone
uSibhax' engaka nengxabo yakhe!

Ahamba njalo amajubantonto nentombazane lokho izwakale njalo ngomculo wayo owawubanga usizi.

Nakhu ngemuka namajubantonto!

Leli khono lokuhlabelela elifundwa emidlalweni limenza abe ngumZulu wempela umntwana. Leli khono liyabasiza abantwana bugcwale ubuZulu babo ngokuhlabelela. Eminye imidlalo eyokunyakazisa umqondo ifundisa ukubala nokuhlaziya. Imilolozelo nayo ivela kuyo le nhlobo yemidlalo. Kube sekuthuliswa ngayo abantwana abatetemayo.

Kukhona nemidlalo eyingozi kodwa abayithandanyo abantwana, begxuma phezulu emagatsheni begxumela kwezimnyama iziziba. Uma begxuma kanje bangase bephuke noma amadwala abachithe ubuchopho. Nokho nayo leyo midlalo iyimidlalo eyenzelwe ukubathokozisa abantwana.

Nansi imidlalo edlalwa ngabantwana:

Ukhelekhele
Ukubala izinyoni
Ukubumba izinkomo
Ukuciba insema
Ukucupha izinyoni
Ukudla iphaphu
Ukugenda
Ukugibela amathole
Ukugola izintethe
Ukubhukuda
Ukungcweka

Ukucashelana
Ukwesabisa/ ukununusela
Mpukampukane
Ukuphicaphicana
Ukuqwagela
Ukuzingela amabuzi
Ukwakha izindlu
Kwelenyoni
Ukuqhatha izinkunzi
Umlolozelo

Abantwana bayithanda ngokwedlulele le midlalo, ibenza bajaje, ibakhulula emoyeni nasengqondweni. Eminye idlalwa abantwana ngababili kokunye babe iqenjana elingengakanani. Konke kwenza abantwana babe nobunye nokubambisana ngokunjalo bakhule bazana benze amathinjana namabutho anokuzwana nokwazana.

4.2 Imilolozelo

Imilolozelo iba mnandi uma ishiwo abantu abangaphezu koyedwa. Bangayisho sakuphendulana, olunye uhlamvu lushiwo yilona, olunye lushiwo yilowayana.

UMsimang, (1975:81) uthi:

... ungashiwo umuntu oyedwa azibuze aziphendule, kanti ubumnandi bomlolozelo obugcwele bufumaneka uma abantu behlukene amaqembu amabili kukhona abahola phambili, kuthi abavumayo beze ngemuva. Ngokunjalo abaholayo basho umugqa ube munye, abavumayo basho umugqa olandela lowo kanje:

Nank' amangebezana
Emva kwembiz' enkulu
Thath' abe mabili
Ushiyel' umntwana
Nant' ubhec' esilevini
Sus' ubhec' esilevini
Owa! Owa! Owa!

Indaba yamangebezana yasuka kanjena: Endulo izwe lisabusa kwakungavunyelwe ukuba abantu badle ihlobo iNkosi ingakeshwami, ingakalushayi uselwa. Isenzo sokudla ukudla okusha sasiba yicala lokuhlawuliswa. Kwakuphuma izinhlozi zingena umuzi ngomuzi zibheka ngisho emazaleni ukuthi akekho yini umuntu osedle ukudla okusha iNkosi ingakakudli. Kule ndaba inkosikazi yethuka isiwabona la madoda ayizinhlozi kodwa eseseduze ingasenakuyixwayisa indoda kanti nebala nantu ubhece esilevini okwaba ubufakazi bokuthi ndoda ndini le wabe usulushayile uselwa iNkosi ingakayiniki imvume. Inkosikazi isho lo mlolozelo nje ixwayisa indoda. Ngokunganaki indoda yaze yabanjwa yizinhlozi yahlawuliswa koMkhulu.

Eminyane imilolozelo mide kanti eminyane mifishane. Kulena emide kubalwa lona othi:

Yebuya hobhe
Uyob' uphetheni?
Ngiyobe ngipheth'inja.
Uyob' uyiyisaphi?
Ngiyobe ngiyes' endle!
Ekhaya kunani?
Ngesab' obaba
Bazongephuca
Besul' izindevu
Zomuntu Omkhulu
Ohlez' efusini
Eqatha amabele
Ethi Maye! Maye!
Kazi ngizoshonaphi?
Ngizoshona kobaba
EMgungundlovu
Bangiphe ucwephe
Lwemvu endala
YakwaMasasana
Masasana vuka
Ngivuke kanjani
Ngibulewe njena
Abafana bakwaThabethe
Thabethe muphi?
Yena lona osenhla

Shay' inkabi
Injunjuthu
Msila wenja
Uyanuka uthi
Phu! Phu! Phu!

Kukhona omunye umdlalo oyaye ushiwo abantwana uma bebona unhloyile ezulazula phezu kwekhaya ezifunela amachwane.

UNyembezi noNxumalo, (1966:32) babeka kanje ngomdlalo kanhloyile:

Lo mdlalo udlalelwa phandle, kuyaye kuthi lapho izingane zibona ukholo (unhloyile) ezulazula zihlabelele zithi:

Nhloyile kakholo kholo
Uphetheni ngomlomo?
Ngipheth' amasi omntwana
Uwasaphi ngomlolo?
Ngiwasa kwaZangcenge
Zangcengele kancinyane
Athi gqi! Gqi!
Ame ngeguma
Lakwamnewabo
Athi umnewabo
"Ufunani laph' endlini?"
Athi: "Ngifuna izajeje"
Ngezani zona?
Ngezabayeni
Bafike nini?
Bafik' izolo
Wabahlabisani?
Ngabahlabis' ucilo
Ucilo bamalile
Baqonde imvubu
Yona nyamankulu
Badle baphelele
Nontembuzane
Ntembuzane, Ntembuzane-vosho!
Ntembuzane, Ntembuzane-vosho!

Lezi zilandelo nemilolozelo emide ifundisa abantwana ukukhumbula, ikhaliphisa ubuchopho babo ukulandelanisa izinto ngononina.

UMsimang, (1975: 84) uthi:

Wemfaz' ongaphesheya,
Wu!
Uthi wu wuni na?
Ngithi wuwu isidwaba
Isidwaba yini na?
Amanqamula fehleza
Umalamb' adl' ubolongwe
Ashiyele uTshitshana
UTshitshana akandaba
Indaba kaVoyoyo
Voyoyo, Voyoyo,
Uficeni na?
Ngific' impunzi
Idl' amagwenya
Ensimini kwethu
Ngathi ngiyacela
Yathi akusikho okwami
Okwezalukazi
Ezidl' ubuchopho
Bezimv' ezindala
Wela siwele
Siye eNgilandi
KwabaMhloshana
Abagqok' ezimlandela
Landela mlandeli
Ubani ongangithuka
Ngihamba nomngani wami
Kuyimi kunguye
Ngixhawula ngesandla
Kumntakwethu
Amaswidi isimanqa,
Juqu!

Le milolozelo neminye idluliswa ngokuphindaphindwa kwenzelwa abantwana abagcina sebethokozela ukuzizwa nokuzisho. Eminye yale milolozelo iya isithela nesikhathi kodwa ikhona neminye emisha esifundwa nasezikoleni zanamuhla. Ikhona eminye eculelwa abantwana abancane.

Lolu lwazi lokuphindaphinda bakhula nalo noma sebeya ebunsizweni sebezosho izaho namahubo avusa usinga. Noma nasemixhakeni noma basemaviyweni koMkhulu lolu hlobo lwezilandelo luhamba nabo.

UMpungose, (2010) uthi:

Nang' ephuka!
Wephuk' ithambo
Phoklo!
Nang' ephuka
Wephuk' ithambo
Phoklo!
Wez' egijima!
Gijima sofika
Sikukhathaze
Wez' egijima!
Gijima sofika
Sikukhathaze

Uma sebe nje ababe besafuna ukuhlangana nevokovokwana lensizwa elingaphathi nduku. Uma sezinjena izinsizwa zidinwa zithelwe ngamanzi uma zethuke zazithela ensizweni engabhudlile ziyishaya ziyikhombise unina.

Le nto yezilandelo isekhona nanamuhla. Badla ngayo othisha eZikhungweni Zemfundo. Ukuze umqondo womntwana ubambe bawufundisa ngakho ukuphindaphinda kanye nokuhlabelela.

UCele, (2010) uhlabelela athi:

Siyizinyoni thina
Siyinyoni
Siyasuka
Siyahlala
Siyizinyoni

Abantwana bahlabelela begxuma njengazo izinyoni emagatsheni:

“Siyasuka Siyahlala
Siyizinyoni!

Kokunye ubezwa behaya bethi:

Imithi igoba kahle
Ithi! Ithi!
Kunyakaz’ amahlamvu
Kanje! Kanje!
Ziphumula kanjani na?
Izinyon’ emithini na?
Kunyakaz’ amahlamvu
Kanje! Kanje!

Kumnandi ukulalela abantwana besese becula ngenjabulo. Lokhu kuyanezela ekubakhuliseni kahle abantwana. Isizotha nomgqumo womlolozelo yiwona okhomba uhlobo lwalowo muntu owuhayayo. Isigqi somculo yisona ozwa ngaso uhlobo lomuntu owuculayo. Isigqi sabeSuthu sehlukile kwesamaVenda kanti sehlukile kwesamaZulu. Noma umuntu engawezwanga amazwi abeshiwo emculweni noma kumlolozelo kodwa isigqi yisona esisho ubuzwe bomculi noma umlolozeli.

UMpungose, (2010) uthi:

Noma kuphi lapho ehlangene khona amaZulu ahaya ingoma. Kunezingoma nemilolozelo yokukhulisa abantwana. Noma ngabe amabhungu ehlangene kubakhona okubaveza ubuzwe babo ebangeni labo. Nezintombi emathimbeni azo zibakhona izinto ezingezobuzwe bazo, izinto ezingeze zenziwa ezinye izizwe kodwa ezenzelwa ubuzwe. Kuba nezingoma zamahle imichwayo, izisusa, iminqiwu kanye nemiphendu. Eqinisweni konke kuyizilandelo.

Kunomphendu ohutshwa kanje:

E! mngani aphelile!
Aphele ngakhona
Isisu somhambi
Asingakanani!
Singangenso
Yenyoni!
Ukuph' umuntu
Ukuzibekela
Wen' oncish'
Omunye uzincish'
Esiswini.

Kulo mphendu kutholakala ulimi olujulile lwesiZulu. Kutholakala nesikompilo lamaZulu lokuphana. Abantwana bafundiswa ukuba bangabi amagovu empilweni kodwa bacabangele nabanye. Kulo mphendu kukhona izisho nezaga okuyinkulumo yansuku zonke yamaZulu. Kuwo amahubo nemilolozelo kutholakala ulimi olwephusile. Uma amaZulu ehaya ingoma leyo ngoma iba inqola eqhubela phambili ulimi olwephusile lwesiZulu. Kule ngoma kunesinxuso esithi ubomupha umhambi ukudla ngoba ukupha umuntu ukuzibekela kodwa uma uncisha omunye umuntu uzincisha wena uqobo.

4.3 Ukhelekhele

Lona umdlalo okhonzwe kakhulu abantwana. Bawenza ngokuqophisana kuze kubonakale ukuthi ubani ohamba ibanga elide ngomlenze owodwa. Bahamba ngomlenze owodwa sakugxuma, kwesinye isikhathi abantwana badweba izikokelana phansi bese begxuma beya phambili, ogxume ibanga elide nguyeye ophumelele. Lo mdlalo wona udlalwa emini ngoba kufanele umntwana abone lapho egxumela khona. Uma egxume wagxoba umugqa uyobe useshile. Lo mdlalo ugcizelela ukucophelela ekwenzeni izinto, ufundisa ukubekezela ezimeni ezibucayi.

UNyembezi noNxumalo, (1966:27) bathi:

Kwesinye isikhathi kudwetshwa iziyingi
enhlabathini, umuntu agxumagxume engena
ephuma kulezi ziyingi engavunyelwe ukuba
anyathele phansi ngalolu olunye unyawo.

Emidlalweni yonke yabantwana kusuke kuhlungwa inkunzi ematholeni. Batholakala kanjalo abantwana abazi konke nabangamaqhawe empumelelo. Lo mdlalo ngowabantwana abasebancane abangamantombazane kanti nabafana abasebancane nabo abalelwa ukuzidlalela nodadewabo ebaleni lakwabo. Eduze kwalo mdlalo kukhona nomunye okuthiwa ukugenda.

Kulo mdlalo kakhelekhele kufundiswa abantwana ukuba bakwazi ukumela izimo ezinzima empilweni. Lo mdlalo uhlukumeza ingqondo ukuba yazi ukuthi umuntu akayikuhlala ehamba ngemilenze emibili njalo. Nangowodwa kubhekekile ukuba ahambe ngawo uma isimo sisho njalo.

4.4 Ukugenda

Nawo lo mdlalo wokugenda wenziwa abafana namantombazane. Uma amantombazane ejulile kulo mdlalo asha qhu amabhodwe obekuthiwe abosala bewakhwezela onkabi laba. Abafana nabo bayawenza lo mdlalo wamatshe uma usubathathile, bagxila kuwo banganyakazi zize ziyongena emasimini izinkomo zibhonkole zishaye zibhuqe emasimini. Kuzwakala ngabafana bangaphesheya sebehlebelela kuduma izinkalo kunanela amawa bethi:

Mlekeleke ziyayigomfela!
Mlekeleke ziyayigomfela!
Uyoz' azibonele!
Ubethi zidl' utshani!
Kanti zidl' ummbila!
Holo! Holo! Sidwaba
Sikanyoko gay' isicaba
Sezimpothulo holo holo!

Ibacasula kabi abafana abahlutshukwe izinkomo uma bezwa abafana bangaphesheya becula kanjena. Basuka sebazi ukuthi bazofike bathole uswazi ekhaya. Uma kugendwa kumbiwa umgojana ongajulile, abantwana bahlale bazungeze lesi sikokelana somgodi. Uma begenda banikana amathuba bagende ngokulandelana, lowo owehlulwayo adedele abanye bagende. Ngendlela okwenziwa ngayo, abantwana bafunda ukucophelela behlanganisa ukusebenzisa amehlo kanye nezandla kokubili kunikezelana kuhambisane.

UNyembezi noNxumalo, (1966:28) bathi:

Kukhona indlela yokubeka amatshe amathathu phansi bese umuntu ephonsa elilodwa phezulu, kuthi ngesikhathi lisemoyeni umuntu acoshe lawa amabili phansi aqale acoshe elilodwa, abe mabili aze ajike ingendo kuphela acoshe amatshe amathathu kanye kanye.

La matshe abizwa ngezinkomo. Uma umntwana egende ngempumelelo uba nezinkomo eziningi ezingamatshe lana awadle kwabanye abantwana. Buvela kanjalo ubuqhawe nobungqwele kubantwana. Lo mdlalo kanye neminye ugqugquzela ukunqoba.

Lo mdlalo ufundisa ukuthi ayikho inkwali ephandela enye. Umuntu udumo analo luya ngemfuyo yakhe ayiqoqile ekuphileni kwakhe. Wona lo mdlalo ufundisa ukuhambisana nobudlelwano phakathi kwamehlo nezandla njengoba lolo lwazi luyohlala ludingeka empilweni.

UNyembezi noNxumalo, (1966:28) bathi:

Amantombazane asemadala wona afaka amatshe amaningi esigojaneni bese kugendwa kudedelwana njalo njalo. Umuntu udedela omunye lapho eseshile (esehlulekile) kuhamba kuhambe aze aphele amatshe emgodini ngoba bewakhipha ngalinye ngalinye. Umuntu aphose

ingendo phezulu akhiphe elilodwa alibeka eceleni ajahe ukwenqaka ingendo ngoba ukwenza konke lokhu nje isemoyeni. Bathatha amatshe ngalinye, ngamabili, ngamathathu kuze kube ngamahlanu.

Lo mdlalo unesasasa kakhulu kubantwana. Nawo lona uhambisana neminye imidlalo exhase ukukhula kwabantwana.

UMsimang, (1975:88) uthi:

Sebezomba umgodi, bafake kuwo amatshe agcwale bese beqala ukugenda ngokudedelana, kungakhatheleki noma baningi kangakanani. Ogendayo uphosa itshe phezulu, okuyiyona mbokode yakhe, isandla sibe singena emgodini sikhapha amatshe, iso lilokhu libheke imbokode. Uzonele ayinqake awabuyisele amatshe ashiye libe linye. Lelo uselidlile sekuyinkomo yakhe.

Abantwana abayizingcwenti zokugenda bazitholela udumo nenhlonipho kwabanye abantwana. Uma ingqwele yalo muzi isibashikilisile abantwana, bayaye bameme abanye abaziwayo ngobungcwenti bezoshikilisana nale ngcwenti esibahlule. Le midlalo iyavuselelwa kulezi zinsuku ngoba uZulu uyabona ukuthi ulahlekelwa amagugu obuZulu. Kunemincintiswano yokungcweka neyokweqa ingqathu kanye neminye imidlalo esematheni.

ULushozi, (2010) ubeka kanjena ngokugenda:

Akubona bodwa abantwana abagendayo nabadala bake bathuke sebezikhumbuza ngalo mdlalo. Kuthi kanti bona bebegendela ukuzijabulisa ngakho lokho kanti bayafundisa, befundisa abantwana amasu amadala okugenda.

Umuntu oyingcwenti yokugenda udla izinkomo ezisemgodini agcine esedla nezabanye aze adle ngisho izingendo zabo.

4.5 Umacashelana

Lo mdlalo udlalwa emini noma ebusuku. Abantwana bazehlukanisa amaqembu amabili. Iqembu elizocasha neqembu elizofuna. Nawo la maqembu adla ngokushintshana. Uma abantwana ekade becashiwe, sekuzoba yibona-ke asebefuna abanye sekucashe bona. Umacashelana umdlalo omnandi ofundisa abantwana ikhono lokucasha ubuye ufundise bona abantwana amasu okucinga. Lo mdlalo uba yimpumelelo enhle kakhulu uma wenziwa ebusuku.

UMgwaba, (2010) ubeka kanjena ngomacashelana:

Wona lo mdlalo muhle uletha ukwenama kubantwana kodwa ungaba yingozi uma labo bantwana abacashelanayo becashelana ebusuku. Uma abantwana babafana sebengamabhobhodlelana namantombazanyana eseqhume izimponjwana zamabele, esehlosa, bangasukwa ngubungane bashiyelane ugwayi kulimale isibaya. Kuvele ungiyokusho ekhaya.

Lo mdlalo muhle kakhulu uma abantwana besebancane kanti mubi kakhulu uma abantwana sebekhulile sebenemizwa yobulili.

UMsimang, (1975:87) uthi:

Ngezikhathi zakusihlwa uma kunonyezi izingane beziqoqana emzini othile zizodlala umacashelana. Lo mdlalo udlalelwa ebaleni phandle, kucashelwane phansi kwezihlahla nangemuva kwezindlu. Nakuwo lo mdlalo njengayo yonke kwehlukana amaqembu amabili. Lapho kuqalwa khona kuthiwa kusekhaya. Iqembu elizocasha liyasuka ekhaya. Laba abazolifuna bayabuza bathi: “Size?” Uma laba bengakacashi bathi: “Qha!” Basho njalo baze bazenelise ukuthi bacashe ngempela bese bathi: “Wozani-ke!”

Bathi bangababiza kusuke uthuli lwezichwe sebefunwa laba abacashileyo. Bathi bangabathola bembe bambulele sebeqonde ekhaya. Laba abafunayo babahubhe, uma beke bababamba laba ekade becashile bengakafiki ekhaya lokho kuyosho ukuthi behluliwe. Kuyodinga badede-ke kucashe laba abehlulile.

UMsimang, (1975:87) uthi:

Sekuzoba ithuba lelinye iviyo ukuba liyocasha njalo njalo. Kokunye lo mdlalo wawuqhubeka kuze kube kwamabili, kwande ukuzwana phakathi kwezingane, kanti kokunye sezizoqala nemikhuba engasile nakhu phela zilihlane.

Ikhona neminye imidlalo abantwana abachitha ngayo isizungu.

4.6 Ukubala izinyoni

Umdlalo wokubala izinyoni uthakaselwa kakhulu abantwana babo bobubili ubulili. Lo mdlalo udlalwa kusihlwa lapho abantwana sebeqede yonke imisebenzi. Abafana basuke sebezibuyisile izinkomo bavala amasango. Abafanyana abancane bona nabo basuke sebewavalele amathole ezihulugwini kanti imivemve nayo isuke isiboshwe ngezisinga eziboshelwe ezikhonkwaneni ethombeni. Amantombazane asuke esebalalisile abantwana, lawo akade eyolinda amabele nawo asuke esebuyile. Sekuphekiwe, sekudliwe kwaphakulwa nemikhele isigeziwe. Kulo mdlalo abantwana basuke befuna ukukhombisa ubungqwele babo ekwazini izinyoni. Abafana bahlangana nazo ekwaluseni kanti amantombazane wona azibona elindile ezifeni zamabele. Abuye azibone uma eseyotheza. Kufanele-ke lolu lwazi lude luvuselelwa ngoba lungumcebo wesizwe sonke.

UNgema, (2010) uthi:

Nawo lo mdlalo udlalwa kahle uma amaqembu emabili eqophisana. Iqembu lokuqala lizoyisho

inyoni elinye lilivumele okusho ukuthi bayahambisana nalokho okushiwo yiqembu lokuqala. Bazibala bazibale kuze kufike lapho bedideka khona, bahixize kube sebhululiwe-ke najlo badede kuqale elinye iqembu bona bavume.

Ubugagu, ubuhlakani nokudlisela kuhamba phambili kulo mdlalo.

UMsimang, (1975:87) uthi:

Zingashiwo ababili noma iviyo elikhulu, kube oyedwa ozozisho laba abanye bamvumele, bebala inani aselishilo, kuyibona futhi abamqandayo uma ephinda abeseyishilo. Osho inani elikhulu kunabo bonke unqobile. Ungafica abantwana sebephelele ndawonye kuncintiswana kuyilowo efuna ukuveza obakhe ubumpetha elwazini lwezinyoni eziningi ngamagama.

Lo mculo wokubala izinyoni unesigqi nomgqumo wesiZulu. Lokhu kungokunye okwenza umZulu aziqhenye ngezinto zakhe zoMdabu.

UMsimang (1975:87) uthi:

Wen' osematholeni,
ungcede ijah' elikhulu
Bamvumele bathi:
"Vuma Bunsekenseke
awu' nsense!" Kuqalwa
ngongcede ngoba
kukhongwa inhlanhla
lokhu phela uNgcede
inkosi yezinyoni.

Ubukhosi lobu ungcède wabuthola ngobuqili. Kwakunombango ezinyonini zasendulo kungaziwa ukuthi ubani oyinkosi yezinyoni. UMvelinqangi wabiza imbizo lapho izinyoni zazizonqayiselana kube uwafa wafa kubonakale eyophuma phambili, leyo eyophuma phambili iyoba yinkosi yezinyoni kube yiyo engumlomo kawuthethi manga.

UMhlongo, (1987:25) uthi:

Zathi zifika lezi ezinye izinyoni, ungedede wabe esephumule kudala. Nokho zathi zifika zabe seziwotha ubomvu. Kanti Ngcedede ndini uphuma phabili nje, uziswezisele lezi ezinye izinyoni. Zithe lapho zonqamula ukhalo, ngcedede ndini wavele wanamathela ephikweni lokhozi. Wanamathela khona wathula wathi du. Ukhozi luzabalaza kangaka nje, lubelethe ungedede. Uhleli nje lapho ephikweni ulinde ithuba lakhe. Yeka iqili lakwabo. Luthe lapho selikhathele ukhozi, waphuma waqhasha ungedede walushiya ukhozi luhwabhuzela. Akaphumanga phambili enani?

Kulokhu kubala kwabantwana izinyoni bafunda ukuzehlukhanisa ngamaqenjana azo. Kukhona ezenhlanhla ezingamajuba, kukhona ezingadliwa ezinjengofukwe. Kukhona ezingabulawa ngoba ziletha imikhokha kufe abantu. Kulezo kubalwa izinsingizi nothekwane. Uma kubulawe insingizi liduma lidle iminga nemitholo line kugcwale imifula. Uma umntwana enze kabi kuthekwane, uthekwane yinyoni eyanyaniswe nobuthakathi namashwa. Bathi lapha esiqhoveni sayo ifihle uthi lukamentshisi uma ephathwe kabi uqonda kubo kwalowo muntu afike awushise wonke umuzi. Akathintwa uthekwane. Kuzo lezi zinyoni abazibalayo kunezinyoni zemvunulo ezinjengamagwalagwala namasakabuli. Izimpaphe zazo zichonywa abanumzane abaqanjwe igama kanye nabantwana baseNdlunkulu njengoba bebala nje basebenzisa izinhlamvu zommbila ukuze bangadideki.

UMsimang (1975:87) uthi:

Ukuze bangadideki ukubala kusetshenziswa izinhlamvu zommbila noma okunye okunjalo.

Ezinye zalezi zinyoni ezibalwayo zingamabika ezikhathi ezithile njengobantwanyana. Yena uzwakala ekuthwaseni kwehlobo ecula ingoma yakhe ethi:

Bantwanyana ningendi!
Bantwanyana ningendi!

Ubantwanyana lo uluhlobo oluthile lukafukwe oluzulane. Uyahamba ebusika aye emazweni asenhla kuthi uma ihlobo selethwasa abuye eze lapha kwelikaMthaniya. Uza lapha nje ngoba ehlobo kuyashisa futhi nokudla kusuke kukuningi.

Le nyoni ixwayisa amantombazanyana ukuthi angakujahi ukwenda ihlobo selethwese. Uma eke agana emendweni ayofica elindwe imikhubulo. Enye inyoni kuzo lezi ezibalwayo uhlobo oluthile lukafukwe uzavolo. Yena uzwakala ebusuku ebalisa ethi:

Zavolo Sengel' abantabakho
Zavolo Sengel' abantabakho!

Le nyoni inolwazi lokumunca ubisi ezinkomazini yenzela ukondla abantabayo. Uma izinkomo zisengwa uzavolo ziqhuma imibele kube kubi kube njengoba zisengwa yimfene, imibele iyaqhuma. Enye inyoni eligugu kwaZulu uphezukomkhono. Le nyoni nayo ibikezela ihlobo futhi ikhumbuza abantu besifazane ukuthi abetshathe amakhuba beyondulelisa. Le nyoni izwakala ithi:

Phezukomkhono! Mfazi wadl' imbewu!
Phezukomkhono! Mfazi wadl' imbewu!
Phezukomkhono! Mfazi wadl' imbewu!

Umandukulu naye uyinyoni. Uma kubalwa naye kubhekekile ukuba abalwe noma amaZulu ayesesaba kakhulu isikhova ngoba athi siyinyoni ethunyelwayo ukuyokwenza okubi, ithunywa abathakathi. Izwakala ezinzulwini zobusuku isho ngephimbo elibandayo elifana nelomthakathi ithi:

Phum' ungibhule!
Shu-u-nqu!
Phum' ungibhule!

Shu-u-nqu!

UNtuli noNtuli, (1982:3) ubeka kanjena ngesikhova:

Iphimbo lesikhova alimnandi neze. Alilihle njengelejuba. Linesithunzi. Linosongo olunyantisa igazi luswacisa unwele ekhanda, kuqubuke uhlevane emzimbeni. Isikhova asibeleseli ngephimbo eliklasile lokwesasa njengoba kwenza ijuba. Sisho kanye sengathi sithukuthele sithi:

Phum' ungibhule!

Lo mdlalo wokubala izinyoni ukufundisa ukubala ube uqikelele. Babala babale abantwana baze bakhathale bozele balale. Nokho bebala nje akuvunyiwe ukuba bakhulume ngenyoni abayibhijile uma kunomlilo. Inyoni leyo iyahambela ithuthe ingabe isaziwa ukuthi yashona ngaluphi ukhalo. Kanjalo uma indaba ethile yomuntu ayilungisayo akakhulumi ngayo ingakaphethwa ngoba iyokonakala. Sithi isiZulu ayiphathelwa eziko.

Kunemfihlo engaqondakali empilweni yezinyoni kubonakala ukuthi izinyoni ziyakwazi ukubezwa abafana uma bekhuluma ngazo. Ikakhulu uma bekhuluma ngazo kanti baseziko elinomlilo. Abafana sebakufunda ukuthi uma eke wakhuluma ngenyoni ayibhijile kanti kuphambi komlilo kusuka le mfihlo iye enyonini iyoyitshela ukuthi sekushile. Abafana bayakwazi lokho futhi kuliqiniso ngezinyoni zakwaZulu.

4.7 Ukubumba izinkomo

Lo mdlalo udlalwa abafana. Bawudlalela emadotsheni uma izinkomo sezikhothe zakhotha zakhathala. Ziyaqula zihlwabule. Ngalesi sikhathi abafana bashona emtatsheni wobumba beyotapa. Ngenkathi abafana betapa ubumba bebumba izinkomo amantombazane wona nawo ayatapa azobumba abantu. Nabo omama

bayalutapa ubumba kodwa bona batapela ukwakha izimbiza, izinkamba, izimpiso, izicathulo, amaphangela kanye nemicengezi nemikhele.

ULanga, (1997:9) ubeka kanje:

Zibunjwa maqedane zethiwe amagama kanye nezihasho. Kuba amagama abazisusela wona ekhanda noma kuthathelwe emagameni ezinkomo eziphilayo, imvamisa lezo abazikhonze kakhulu. Zibe sezibekwa zinikwe ithuba lokoma ziqine. Zithi zingoma bese bedlala ukuziqhatha lezo eziyizinkunzi.

UNyembezi noNxumalo, (1966:27) babeka bathi:

Izinkomo zibunjwa ngodongwe. Lo msebenzi uvamise ukudlalwa ngabafana lapho belusile. Bazibumba maqede izinkabi nezinkunzi nezinkomazi, bese beziqhatha kube ubunqumunqumu yilowo elwisa eyakhe eyibambe ngesandla kuze kubonakale ukuthi ngekabani eyaphuka izimpondo ikhumuzeke ize iphele.

Akubi izinkomo zobumba zodwa kodwa abafana babuye babaze amabhaxa bawacije abe izinkande nawo bawaqhathe. Basuke bewabambile, bewabhongela bewaqhwishela njengoba izinkomo zempela zenza.

UMgwaba, (2010) uthi:

Lo mdlalo wokuqhatha izinkomo zobumba noma ezamabhaxa omvuthwamini ususa usinga kubafana. Baqhatha izinkomo zodongwe zephuke izimpondo kuze kushise igazi kubo bangagcina sebelwa ngenxa yokuthi kokunye inkomo yakhe yehluliwe, engenakubekezela-ke uma abanye sebemhleka.

Njengoba besuke bebonga izinkomo eziphilayo nazo izinkomo zodongwe ziba nazo izibongo njengezangempela. Ukuqhatha ezodongwe kufana nse nokuqhatha ezangempela.

ULamula, (1963:24) ubeka kanje:

Ukulwa kwezilwane eziluswayo yikhona okwakubanga ukulwa nakubafana ngoba bekuthi kungehlulwa eyakubo kasibanibani inkunzi noma inqama noma impongo kuhlekwane kanti-ke bese kuphembeka ukulwa.

Bebeqale babumba izinkomo zodongwe, baze baziqhatha bedlulela kwezangempela nazo uma zilwa zivusa uhlevane kube ukuqala kwempi-ke njalo.

ULanga, (1997:20) uthi:

Omunye umdlalo wabafana ekuluseni ukweqhatha izinkunzi zezinkomo. Ezinye izinkunzi zize ziwufunde lo mkhuba wokulwa kangangokuthi bathi abafana beyibongela nje iqhwishe. Kuba sengathi kunyakaza ithuku ekhanda.

Abanye abafana bayaye bafune isidleke sezibonkolo lezi ezimnyama bazibulalele ekhanda lenkunzi. Izibonkolo ziyilume ziyenze ibe nolaka olwesabekayo. Iqhasha ibhonge kube kubi. Ngaleso sikhathi kuzwakala umfana ethi:

Unomalevu kaNomalekethe
Unkobe zaphekwa emthini!
Zakhwezelwa impaka
nesikhova!

Ikhonya kudume imihosha lapho isiyalela udwani, akuselulaka sekuyimbati. Abafana bayazithanda izinkunzi, zimele bona uma ilwa inqoba uzizwa sengathi kunqobe yena umfana. Uma ilwa yehluleka imenzela ihlazo umfana oyelusayo.

Abafana-ke bayinaka ukwedlula ezinye izinkomo inkunzi. Iyisithunzi sikamelusi wayo. Uma yehluliwe usuke ehluliwe umelusi. Uma inqobile usuke enqobile umelusi. Ithathelwa phezulu inkunzi umelusi wayo. Kuba umsebenzi wabafana ukuyondla inkunzi. Yona ikhothiswa eminceleni yamasimu lapho kumele khona ubabe nembubu

UMasuku, (2010) uthi:

Zilwa kube kubi izinkomo, kuba kubi kubafana nakubo oyise. Uma kuyizinkunzi ezinolaka ziphetha ngokuba zibulalane. Umnikazi walena efileyo ukhipha isitho ilunda ukuklomelisa inkunzi ebulele. Ilunda isitho esinikwa inkunzi enqobile. Inkunzi efile ayikhokhelwa kodwa kuyaphephiselwana kube kuphelile-ke njalo.

UKhumalo, (1993:87) uthi:

Inkunzi ibongwa ngokuhlabana kwayo kwezinye izinkunzi endaweni. Ikakhulukazi yileyo naleyo nkunzi inezibongo zayo njengoba iqanjwa umniniyo noma ngabelusi bayo ukuba bayikhuthaze bayicije ngazo uma isibhekene nezinye.

KumaZulu lokho akubonakali sekuyicala elingaya eNduneni kodwa amadoda ayaphephiselana kube sekuphelile. Kungumsebenzi wabafana ukucija inkunzi yakubo. Inkunzi ehlabayo iyaduma ilethele nomnikazi wayo udumo olwesabekayo. IsiZulu sithi: 'Inkunzi isematholeni' sisho ukuthi noma ngabe isigqame kanjani leyo nkunzi kodwa nayo yakhethwa kuwo amathole. Abenzi bezinto ezinkulu bavela kubo abantu abancane. Ukweqhatha kungumsebenzi omkhulu wabafana kungaba ukweqhatha izinkunzi noma ukweqhatha abafana.

4.8 Ukweqhathana

Lo mdlalo ufundisa abafana ukuba nesibindi bafunde ukuphikelela noma izimo zilukhuni. Kokunye uma abafana beqhathwa, bamelwa izingqwele, enye emuva komunye kuthi uma ezwa induku ishisa kulona aqhathwe naye uma ecabanga ukuhlehla ishe induku ngemuva imuse phambili. Labo bafana bayaphekwa bavuthwe baphume ebufaneni, bome amanzi beqine bethe nko.

UHorne noDela Harpe, (2001:19) bathi:

Boys begin training at an early age. They are taught the art of stick fighting by older boys and practice their fighting skills on one another and their accuracy with traditional weapons on small animals. At the age often they receive their first throwing spear and when they turn twelve accompany their brothers to military camps when they are taught discipline, fighting skills and warrior ethics.

UNyembezi noNxumalo, (1966:31) babeka kanje:

Lona ngumdlalo wabafana ekweluseni onjongo yawo enkulu ukufundisa abafana induku nokubaqinisa ukuba bangabi amagwala. Kuthi kwelusiwe isuke ingqwele ithi: “Sibanibani uthizeni uthi wena ungumfana” ... Uma usibanibani ethi yena akasiye umfana, kuliwe-ke kubonakale owehlulwayo.

U-Odoli, (1999:16) uthi:

From an early age, young Zulu boys learn the art of intricacies of stick fighting. This competitive form of martial art requires skill and discipline. Both boys and mature males compete against each other in terms or in individual hand-to-hand combat. In some areas, young women,

especially those hearded cattle, also engaged in stick fighting against boys and other girls. Competitors carry small ceremonial shields and metre long sticks. The aim is to strike and blows to the body are counted. Strength and agility are learned through becoming adept at stick fighting as Zulu youth try to emulate the legendary military might of Shaka.

Kulihlazo ukwehlulwa, kumehlisa isithunzi lo mfana owehluliwe kuze kwehlise isithunzi sabafana bangakubo. Lo mfana owehluliwe uba lihlazo abizwe ngegwala, umnqolo. Uma bembongela bathi:

“Umnqol’ ogombetszeni
Umachob’ izintwala
Zikanina - Unina athi
bhu! Phepha mntwana
ingozi yasekhaya.”

Abafana abamazi nokumazi lo mfana ongumnqolo. Uyokhula kanjalo lo mfana ongunyube umva kwezinye, enamahloni. Akuthi ngokwehlulwa kwakhe bese eyekwa, uyaqhubeka eqhathwa aze aqine abe nesibindi agcine esezinikele eseyishaya ngempela induku. Kuleli banga usuke sebemophisa abanye abafana, agcine esezinikele kufe gula elinamasi.

Uma umfana eliqhawe uba isilomo. Aziwe endaweni abe nogazi ezintombini. Zikhona izinsizwa ezingomahlaba zihlangana. Lezo-ke ziqonywa ziqonyiwe izintombi zizeshelelwa yilo udumo lokuhlabana.

UDonda, (1997:1) uthi:

“Ngadla ngenkomo kababa.” Isho njalo insizwa. Uma isihlabana ngenkomo isuke iqonde umdlela esuke ivika ngawo. Konke umuntu akuqokelele ngensebenzo yakhe akasho ukuthi ngokwakhe kepha ukubiza ngoyise. Ukubiza ngoyise ngoba amandla onke akuye wahleshulelwa uyise ngoba

lonke igazi elimveneneza ngemithambo yakhe ngelikayise. Uyise wakukhokhela ngezinkomo ukuba ahlephule la mandla akhe.

UVon-Kopff, (1997:55) ubeka kanje:

Boys are introduced to the art of stick fighting in their early childhood. Initially they train with soft branches and should contact be made, no word of complaint is allowed. Later they use thin harmless sticks. They are presented with real fighting sticks at the age of about fifteen. In Zululand one often sees men carrying these traditional weapons.

Noma esekhulile umfana akavunyelwe ukuba ahambe engaphethe izinduku zakhe. Lokhu kwenzelwa ukuba akwazi ukushaya inyoka noma akwazi ukuvika uma kungase kuqhamuke abanye abafana abangamashinga okulwa.

Abafana bona ngokwabo bayagconana, abalindi ukuthi kuyoze kube yingqwele ebaqhathayo. Lo moya wokulwa umiselwe kubo nabo njengezinkunzi zabo bayakukhanukela ukulwa.

UKhumalo, (1993:81) uthi:

Abafana ngisho abancane ubathola bemnqonqoza ekhanda umfana oyivaka besho ukuthi bayamxosha. Basuke bemcunula benzele ukuba acasuke bese elwa. Kwenye inkathi abafana basuke bethunywa yingqwele ukuba bamnqonqoze lowo oyivaka, ukuze abone ukuthi ubuvaka bubi buyenyanyeka. Isibindi namangwevu adla ubhedu. Bamnqonqoza bethi:

Nqonqonqo mfana ngiyakwehlula
Uphuz' ubisi lwembongolo
Mina ngiphuz' olwesithole sakithi
UBhelebana.

Yonke le nto yenzelwa ukufundisa umfana futhi abhame abe nesibindi. Uzokhula abe yibutho alwe izimpi. Kufanele akufunde kusesekuqaleni-ke ukumela izikhathi ezilikhuni. Ngenxa yale mpatho ekwaluseni, umfana ugcina esezidele amathambo azinikele kunoma yiluphi uhlobo lokulwa. Noma ngabe ubeligwala enovalo entanyeni njengesele, ugcina abone ukuthi yiz' uvalo, inqobo isibindi. Bakhula beqinile benamandla begcwele ukuhlakanipha. Ubudoda buza nezinsalelo eziningi okudinga umuntu azinqobe ukuze abe yindoda eqanjwe igama akwazi ukuhlala emkhandlwini weNkosi.

Njengoba uMthembu, (1947:108) ethi:

Wabekwa uSigameko ukuba iNduna yeNkosi,
kwenziwa omkhulu umkhosi emzini weNkosi,
ibonga uSigameko, wethulwa ebandla
njengeNduna yeNkosi.

Lobu budoda bufundwa ezinkomeni. Inhlonipho, ukuzihlela kufundwa khona ekwaluseni. Inhlonipho iyanikezelwana abantu bentanga bayazana futhi bayazi ukuthi baphathwa kanjani abadala kunabo. Lapha ezinkomeni bafunda amasu okuzisindisa nokuzivikela.

Abafana abakhuliswe kanjena baba lithemba lesizwe ngezikhathi zokuhlaselwa kwesizwe. Balithemba lokwakha imizi. Bafundiswa nemithi yokunakekela imfuyo ngakho-ke umnumzane ube yinyanga yemfuyo yakhe. Bafundiswa nemithi yokumisa iziko kushunqiselwe izinkomo. Ziyashunqiselwa izinkomo uma ihlobo lethwasa noma kungena ubusika, lokho kwenza imfuyo ingaqhumi ife. Konke kuba umsebenzi wabafana ikakhulukazi asebethethu. Ehlobo zishunqiselelwa ukuba zingabulawa uhlaza kanti uma kungena ubusika zishunqiselelwa ukuba zingacaki. Eminye imithi eyokuzenza zehlise zibe nobisi. Nayo leyo abafana bayayzi. Bayazi abafana ukuthi yenziwa njani indlezane enobuzaza bayazi ukuthi ezephukile ziphuziswa muthi muni ongaba umhlatshelelo.

UMthembu, (1947:71) uthi:

Ekwaluseni amathole uSigameko wafunda ukushaya induku, wafunda ukuciba, wafunda ukuhlamba esizibeni. Wayekhonze kakhulu ukulwa, washesha wabaxosha bonke abafanyana ababengontanga yakhe.

Ekwaluseni kulapho kwakhiwa khona izinsizwa ezizokhula ziphathe izwe. Kufundwa namasu okushaya induku.

Lapha ekushayeni induku baqala ngamahlamvu endenda baye, baye bagcine sebepethe izindukwana ezingatheni kanti bayogcina sebepethe amahawu nezikhwili zemisimbithi namagqeba. Lokhu kubafundisa abafana kuhlelekile kuqala ngokuncane nokuthambile kanti kusayiwa kokulukhuni nokunzima. Bafundisana ukugadla evikile umfana. Uma ethuke washayeka wopha ikhanda behlela ezibukweni lowo omshayile amgeze igazi, amphephisele kodwa useyovika eqikelele ngomuso.

UMthembu, (1947:71) uthi:

Kwakukhona inxeyana elaselibaqedile abafana ngenduku. Lalinenduku yalo elaliyifundile elalisuke liyibeke emphinjeni kumfana, akhwehlele aze ayokuwa.

Lokhu kuqhatha akugcini ngontanga beziqhatha bona noma beqhathwa yizingqwele. Kuqhathwa abafana bakomakhelwane nabo kufuneka bazane. Uma abafana sebeqinile sebenamandla, babonakala ngokuhlaselana kuqhatheke izigodi kushaywa induku, abafana bakhule bazana. Zikhona nezimnandi zasendle ekwaluseni lapho abantwana beqoqa okudliwayo. Nakukho lokho basuke bethunywa yizingqwele.

Izingqwele zibaqhatha kanjena abafana bathi komunye umfana akangqongqothe omunye umfana ekhanda ethi:

Ngqongqongqo mfana
Ngiyakwehlula,
Mina ngikleza ubisi
Lwezinkomo zakithi.
Wena ukleza
Olwe.....

Angasho noma yisiphi isilwane esingathandeki esizomcasula lona onqongqothwa ekhanda. Lena indelelo epheleleyo. Ibibacasula abafana balwe kusiphuke udaka.

4.9 Ukuqwagela

Abafana bake bahambe amalombo beluke nezinkomo. Endle lapha kulapho bethola khona ukudla uma umashayandawonye esebhokile. Ngesikhathi sasehlobo khona alubi khona lolo lusizi lwendlala. Kusuke kuvuthwe imivuthwamini, amatulwa, izindoni, amahlala, imihlahle, isibangamlotha, amabhonsi nobukhwebezane. Bumnandi kakhulu ubukhwebezane, buhle bunombala obukhwebezane. Esizulwini kunensumo ethi: 'Sibambe elentulo.' Le nsumo iphatha kakhulu ubukhwebezane. Le nsumo imayelana nokuthi kwaqala kanjani ukuba abantu bafe.

ULanga, (1997:19) uthi:

Kwesinye isikhathi bagubha ubhatata emasimini, baye nawo endaweni enesihlabathi esiningi eduze nomfula. Bafike bagubhe umgojana, bawufake lapho ubhatata, bawugqibe bese bebasa umlilo ngaphezulu. Emva kwesikhathi bazobona ukuthi cishe usuvuthiwe, bawukhiphe bawudle sewuvuthwe kamnandi.

UDonda, (1997:9) uthi:

Kusuke kwelusiwe lapho abafana befunda khona imikhuba ebalulekile yesizwe. Kufundwa ukuhlonipha izingqwele. Zike zibathume ukuyoq wagela bangathi vu, futhi bangasho emakhaya.

UMpungose, (2010) ubeka kanje:

Endulo, itshe lisancinza ngozipho uMvelinqangi wake wabiza unwabu waluthuma kubantu ukuba luyobabikela ukuthi abazukufa. Kuthe seluhambile unwabu lwabona ubukhwebezane lwakhohlwa obelukuthunyiwe lwalibala ukudla ubukhwebezane. Kuthe kamuva uMvelinqangi wathuma intulo wathi ayiye iyotshela abantu ukuthi bazofa. Yagijima intulo yafika yabatshela ukuthi uthe uMvelinqangi bazofa. Abantu bakwemukela-ke lokho. Kuthe kamuva kwaqhamuka unwabu lwathi uthe uMvelinqangi abantu abazukufa. Bahlokoma bonke abantu bathi “Sibamb’ elentulo.” Yingakho-ke abantu befa namanje.

Yahamba kanjalo-ke indaba yobukhwebezana. Amahlala nawo anendaba yawo. Nayo lena insumansumane egcizelela ukufundisa abantwana ukungathatheli izinto phezulu. Kodwa kufuneka babe nokubheka kade bahlolisise into abayikhulumayo futhi babe nezizathu ngezinto abazenzayo. Igcizelela ubungozi bokudlulisa indaba kangizwa! Inzwabethi ayivami ukuphatha amaqiniso apheleleyo.

Uyibeka kanjena uMhlongo, (1987:32) uthi:

Langa lithile unogwaja wabe ezilalele nje phansi kwesihlahla somhlala. Ilanga lalibalele likhipha umkhovu etsheni. Ulele-ke unkabimalanga ukhathele. Yingakho kuthi makathi ukuphumula. Mamo! Fikiyane ubuthongo. Lapha kuqala ukuthi lelele, lelele-behla ubuthongo, wezwa

ngento ithi: Gqi! Suka! Akatshelwanga muntu
ukuthi kuyafiwa manje. Wavuka wathi gubhu
zaya ngejubane.

Kwathi ukuba avuke unogwaja akabe esabheka ukuthi yini yona lena ebiwa.
Wavele wabaleka engabhekisisanga okwabanga ukuba ehamba ekhuluma into
angayaziyo. Wahlangana nempunzi egijima esemanzi yambuza yathi
“Kwenzenjani? Ubalekelani wena kanogwaja?” Waphendula wathi:

“Nami angazi nje
Bengizilalele nje
Ngezwa ngento ithi gqi!
Baleka nogwaja!

Waqhubeka njalo unogwaya ehamba edumisa into angayaziyo futhi leli haba
lakhe elifaka kwezinye izilwane ezagcina nazo sezigijima njengaye kodwa
zibalekela indaba ka-“Ngizwa bethi.” Lo moya wokubaleka wagcina usungene
inkentshane elezwakala nalo selizikhalela libe ligijima.

UMhlongo, (1987:34) uthi lathi:

Nami angazi nje
Ngizwa ngobhejane nje
Ethi naye akazi nje
Uzwa ngompunzi nje
Ethi naye akazi nje
Uzwa ngonogwaja nje
Ethi naye akazi nje
Ubezilalele nje
Wezwa ngento ithi GQI!
Baleka nogwaja!

Kuyingozi ukungayihlolisisi into umuntu ayizwa ngabanye ngoba kungenzeka ibe
yiqiniso kanti futhi kungenzeka ibe amanga. Kulolu daba kwakuwe nje ihlala,
ukuba unogwaja wayezinike isikhathi wabheka ukuthi yini lena eyayiwa
wayengezukulixakekisa zonke lezi zilwane.

Abantwana bakhulela kuwo-ke amahlala, bayawadla bemisa insika esiwile endle. Amahlala njengezinye izithelo bawathola mahhala, bawathola ezinginqikela phansi. Kukhona nokho ukudla abaziqoqela khona ngokungemthetho. Kulisiko lesiZulu ukuba kungashiwo kubantwana ukuthi bayeba uma bedla entabeni kodwa kuthiwe bayaqwagela.

Iqashiwe lena yokuba kungashiwo kubantwana ukuthi bayeba ngoba lawo mazwi angabedlulisa bagcine sebeba ngempela. Kanti uma kuthiwa bayaqwagela lokho akwenzi mkhuba futhi akuthwalisi mehlo futhi akunawo umphumela omubi empilweni.

UNyembezi noNxumalo, (1966:30) babeka kanje:

Umdlalo wabafana abelusile. Bahamba baye emasimini babhonyule ummbila noma baklubule imfe lokhu bakubophele emaqakaleni, nakhu phela bazobonakala lapho bekuthwala, ukuthi kwasengathi ukhona okade efula nje ensimini, noma umuntu ezihambela ekude. Bazihudule-ke izikhwebu baye bayozosela endle. Lo mdlalo wawungathathwa ngokuthi uwukweba.

Ngaphandle kommbila nemfe abafana bayazifikisela ngobhatata, amadumbe, izindlubu, amantongomane ngisho izinkukhu imbala zosiwa kungabi ndaba zalutho. Buka-ke ezinye izikhukhukazi bazifika zigcwele amaqanda esiswinni, zinone ziconse amafutha. Badla babeke ethala. Uma befika ekhaya abazali bebaphuthuma ngemicuku namagcumane, kucace nje kubafana ukuthi igwinye itholana! Bangadli babe nonemfu lokudla.

4.10 Ukuzingela amabuzi

Lona umdlalo onenzuzo ngoba unesondlo. Amabuzi amagundane amakhulu ahlala emafusini. Abafana bathanda kakhulu ukuwazingela. Bathi bangawabamba

bawose sebewahlinzile balahla okungaphakathi. Abafana sebefunda ukuthi amabuzi agijima ngemizila noma ngemingqangu njengamagundane.

Abanye abafana bayawethusa abanye kanti sebewalindele eminqangwini yawo kube omkhulu umdlalo esecitshwa ngezinkande.

UNyembezi noNxumalo, (1966:30) bathi:

Amabuzi ahamba ngemizila noma imingqangu njengomkhuba wamagundane. Bekuyaye kuthi lapho esalindelwe ukuba aqhamuke ngemizila yawo amabuzi lawa, abafana behlukane kabili, kubekhona abema emzileni, kubekhona abahamba behlwathiza emafusini befuna ukuwethusa. Elilodwa iqembu beliyaye lihlabelele lithi: “Imbimbi ju!” Abanye bathi “Hha!” “Idla abantwana.” “Hha!” ayothi lapho eqhamuka-ke amabuzi acitshwe, osiwe, adliwe.

Lona umdlalo onesondlo kuthi kanti kuyadlalwa kodwa ekugcineni kuvele ukudla. Wona la maqembu amabili angabuye ezwakale ethi:

“Umqhwamalalana!”
“Hha!”
“Bamthatha ngenganga!”
“Hha!”
“Bambeka ngenganga!”
“Hha!”
“Inkawu ipheth’ isikhwebu!”
“Hha! Hha! Hha!”

Ngalesi silandelo abafana basuke beqonde ukwethusa amabuzi. Kokunye kuke kuzwakale abazanyana sebezithulisela abantwana ngaso lesi silandelo. Ngenxa yalokhu kukhuza okuthi: “Hha!” ingane iyakuyeka ukukhala ike ilalele lesi saho sesiZulu.

Athi angabanjwa ahlutshwe izikhunjana osiwe kube nedili lenyama lapha endle. Akubi amabuzi odwa kodwa abafana badla izinhlwabusi, amacimbi kanye nezintethe! Abanye abantwana abanomhawu babonakala ngokuzigodla izintethe zabo kuze kuvele isaga esithi: “Yiqili elintethe zosiwa muva.”

Abafana bazondla ngawo amacimbi ekwaluseni. Nawo ahlukene ngobumnandi ngenxa yemithi ayidlayo. awpMnyamathi aklasile. Athi angaqqwa anqunywe amakhanda aphendukezelwe okungaphandle kuye ngaphandle abese osiwa-ke. Achochobale abemnandi asho.

4.11 Ukugola izintethe

Kuthi kanti belusile abafana bebe bexakekele imidlalo yabo yasendle. Ukugola izintethe noma amaqhwagi nakho kungumsebenzi wabafanyana ekwaluseni. Bayagijima wena ungathi bahubha izinyoni kanti bahubha izintethe. Bathi bangazibamba bazose kube mnandi kudele. Kunesaga sesiZulu esithi: “Lowo yiqili elintethe zosiwa muva.” Lesi saga sichaza umuntu ongafuni ukuba kudliwe okwakhe kodwa ofuna ukudla amandla abanye abantu.

4.12 Ukudla iphaphu

Ukudla iphaphu ngelikhulu igugu kubafana. Kulapho abafana bezahlukanisa khona amaqhawe ame odwa namagwala ame odwa. Uma kuhlatshiwe abafana abajabuleli izinto eziningi kodwa bona baneliswa yikho ukudla iphaphu lona eliyisitho sabo sekhethelo. Kanye nephaphu badla idevu kanye nenhliziyo. Inyama yona bayithola emantshontshweni omuzi kanye namavenge esithebe sonina. Esinye isidlo esiphambili sabantwana ububende. Ububende benziwa ngokuqoba icobela amaqatha ekhethelo abe esephekwa inyanga yobubende. Kubiliswa amahlule egazi okuthi angavuthwa, akhishwe apholiselwe ogqokweni bese egaywa ngesixembe sokhuni. Uma la mahlule esecutshiwe abe esethelwa phezu kwamakha (inyama engamaqatha ephekelwe ukwenza ububende).

Ububende buphekwa umuntu oyedwa oyingcweti yabo ngoba uma bebaningi ababuphekayo, bangase balibale ukuphikisana ububende bonakale (buhlobe), isiZulu yingakho sithi: “Iningi liyabona ububende.” Ububende obuphekwe kahle buyayidaka inhliziyo kube ngathi umuntu udle inqwaba yenyama kanti udle ububende inhliziyo yakholwa.

UDonda, (1997:6) uthi:

Abafana bayinhliziyo yesizwe. Yibo abafutha igazi eliyimpilo kuso sonke isizwe. Kusenhliziyweni lapho kusikwa khona ubhedu oluveza amaqhawe amasha ayoba yizihlabani zesizwe ngomuso. Igazi lobuhlabani lishweza nomzimba wonke. Amaphaphu ahlambulula igazi. Ngakho izinsizwa ezisencane ziba ngamaphaphu nenhliziyo yesizwe. Ingobo yiyo ekala ushukela oya kuzo zonke izingxenye zomzimba. Uma kuke konakala ingobo lowo muntu uguliswa isifo sikashukela afe.

Iphaphu yisidlo sabafana sekhetelo. Alidlelwa ekhaya, balihlaba ngobhoko baletshathe kude kude nalo bephikelele emfundeni.

UMsimang, (1975:167) uthi:

Nangempela uzonele alikhiphe ohlahlayo, alinike lowo mfana, umfana ndini alinike ingqwele yabo ubone umshungu usukhukhusa uyolidlela ngaphandle lapho kuzongcwekwa kahle khona kungaphazamisi abesifazane abaletha ithonya emicimbini njalo.

Ilanga lokudla iphaphu liyilanga elikhulu kubafana ukuba babenemvunulo bebeyovunula. Bazixhaka zibe ngambili izinduku ngoba kuzosha inkokhokho kugezwe amakhanda esebomvu, kukhethwa inkunzi ematholeni.

ULamula, (1963:23) uthi:

Nabafana baphuma-ke nephaphu, bayolidlela entabeni lapho bezohlangana nabo bajabule-ke kakhulu, bagiye, bagiye kube nje! Inhloko yenhliziyo lena ecijileyo ithiwa ubhedu. Yonake ibidliwa abafana abakhulile impela abathiwa izingqwele. Uma isivuthiwe, bekuphuma ingqwele iyichwaneke othini, iyihlome laphaya, ibisima-ke ithi “kaphume phela onenkani yokuyidla asidle!” isho njalo ingqwele, ihlomile ilungele ukulwa. Uma kungaphumi muntu, iyidle yodwa ikhulume amazwi okuthuka akhombisa ukuthi bayesaba, bangamagwala.

UMsimang, (1975:167) uthi:

Uma kuyodliwa iphaphu yilowo nalowo mfana uzixhaka zibe mbili, apha the nesihlangu sakhe sokuvika. Phela kuzokweqhathwana. Owehlulwayo uzocwiliselwa ibhakubha emanzini. Ibhakubha yiyona nyama eningi ephashini kodwa ayimnandi kangako ngakho yoselwa abafana abancane kuthi inhliziyo idliwe asebeqinile kanye nezingqwele.

UDonda, (1997:10) uthi:

Akukhona neze ukuba indlakudla ukudla ubhedu. Akuyikho futhi ukuthi ukuhlukumeza nokuhlolisa noma ukugubhisa ukucwilisela abantu. Ibhakubha emanzini kusuke kushunyayelwa ukuthi umuntu ofuna isikhundla, umnotho nenala kufuneka akusebenzele lokho. Bonke abantu abakhulu namhlanje bedlule ekuhluphekeni nasebunzimeni okumbandakanya nokuqabulana nokufa.

Bathi bangafika enkundleni ekhethwe ingqwele, baqale balungisele ukosa inyama yabo. Bacokosha izinkuni baqoqe nezibi zokuphemba umlilo. Basuke besuke nesikhuni esivuthayo ekhaya abasuke bezophemba ngaso. Abanye abafana

bayabasa, abanye babenge inyama bayenze imibengo ezokoseka. Nakuba kulusuku olukhulu kubafana kodwa kumagwala kusuke kushayana amadolo, kuzoliwa hhayi ukudlala. Sekuzoqala umsebenzi wokuqhathwa. Kuqalwa ngabafanyana abancane kuye kuye njalo kwenyukela kuhamba ngentanga kuze kuyofika kwasebeqinile abafana. Kuliwa nje kubangwa ubhedu. Lena inyama yenhliziyoy enenoni eyosiwa kahle ichochobale izodliwa umfana obehlula bonke, ingqwele.

UMthembu, (2009:231) uthi:

NgesiZulu sithi uma into ihamba phambili ngobuhle noma ngokwenza, kuthiwa ‘Idla ubhedu.’ Lesi saga saqhamuka ngalo mdlalo nale nyama eyigugu lezingqwele. Bazothi bangawuqeda abafana umdlalo babuyele ekhaya sebhaya izaga, beholwa igosa, lilandelwa izingqwele namashoshozela. Bahamba nje bayangqabashiya, bahamba bephundla izihlahla babuye balindane bodwa. Bazothi bangafika esibayeni izinsizwa sezibalindele. Kuzofika eyodwa engakabi mnkantshubomvu, igadle ipholele ebafaneni. Kuyojijimezwana abafana bengazibekile phansi kuyoze kukhuze abadala ukuthi insizwa ayiyeke abakhapheyana lapho sebezofika banikwe idevu nobubende bese behlisa ngotshwala. Abanikwa umhluzi ngoba bangadala umonakalo, sebebamba izingane zamantombazane, okuyicala elibomvu.

UMsimang, (1975:167) uthi:

Kukhona inyama enetebhe, esikwa enhliziyweni yosiwa ngokuthonjaliswa ebizwa ngokuthi ubhedu. Luzonele luvuthwe bese luchonywa othini kuthi ingqwele ezizwayo iluthathe iludle. Lungachonywa ubhedu abafana bonke babukana eziqwini zamehlo kuyilowo ebheke ukuthi kazi luzodliwa ngubani. Nokho azidele umfana wakwabo. Uma bebaningi kakhulu anxuse untanga yakhe amethembayo athi abaludle naye.

Bazonele balufake nje emlonyeni ibathelekele
inkumbula yonke yabafana.

Kuliwa kubebomvu amakhanda kubafana bansondo. Uma laba abadle ubhedu sebebona ukuthi bayehluleka bakhuze isaga bathi: “Maluju!” noma bathi: “Khumu!” Kuthi kungahlakazekwa abafana bayakhukhula baye ekhaya lapho sebeyodla idevu, isiqhomo sendlebe nendlebe kanye nobubende. Ekhaya sebenganikwa nethambo elifuphi lomkhono elisale izinsizwa zosa umkhono oyisitho sazo izinsizwa. Kuzokhishwa utshwala abafana baphuze. Uma beqeda lapho bazophuma ekhaya bashongole baye ngaphandle lapho bafike bakhuze izaga bagiye.

UMsimang, (1975:168) uthi:

Sebezongena abafana belokhu bengumshungu njalo baze bayohlala endaweni yabo enhla kwezinsizwa esibayeni. Sebezonikwa indlebe nedevu labo. Ngalesi sikhathi izinsizwa sezigiya uthuli. Bangaqeda inyama bazophuziswa utshwala emveni kwalokho nabo bagiye bakhombise owabo amangwevu, kubonakale amabutho akusasa.

Uma sebegiya abafana amakhosikazi onina bezwakala behalalisa, bengcwenga behudula amasholo phansi uzwa bethi:

Ngasha incuphe!
Ngibambeni bafazi!
Lidla lilodwana!
Zwana kumfana!
Zwana kubaba!
Ye hee-e-e!

Kubuswa kanjalo kwaZulu, lezi izinsuku ezinhle zenala nensutho lapha inyama kuyiziduli zabasali, utshwala bungangamanzi okuphala izikhumba kubhukud’ idada.

Abafana bazishiya khona emfundeni izinkuni abebosa ngazo. Lezo zinkuni zingumuthi onqabile komalokazana abafuna ukuphendula, abazala amantombazane odwa. Basebenzisa lezi zikhuni uma befuna ukuzala uhlobo lwabafana.

Uma umakoti ezala izintombi zodwa kubizwa inyanga izommisela imphendula. Uyaphendulwa nangezigaxa zomnduze noma-ke kusetshenziswe ihlamvu. Lizinhlobo ezimbili ihlamvu. Kukhona elokuzala abafana kubekhona nelokuzala amantombazane. Uma imizamo yokuphendula inzalo yehluleka umakoti kufanele alandele abafana abebeyokudla iphaphu aqoqe izikhuni ekade bezibasile bosa ngazo. Uthatha zona abuye nazo aye ekhaya. Uziyisa elawini. Azigoqe ngecansi azimise emseleni esininini sikaSokhaya. Uma uSokhaya emmema kanti umise izikhuni zabafana esininini, ubamba isisu kube umfana. Njalo-ke uma emenywa lezi zinkuni zilapho uyoza abafana.

UMhlongo, (2010) uthi:

Ngazala amantombazane aze amane, indlu yami izovalwa, ngibe yini uma la mantombazane eseganile. Babefuna mina ngizale ifa lezinkomo. Ngadatshukelwa umkhwenyawethu edlula wabuza wathi kumntwana muni lokho okubambise ngebele, nganele ngasho ukuthi intombazane wangeluleka ukuthi ngenzenjani. Wathi angozingela izikhuni zalapho abafana kade bese khona iphaphu. Uma uthatha lezo zinkuni uzigoqe ngecansi uzimise esininini sikababa, uma ekumema uyobamba umfana. Ngama ngalezi zikhuni ngaze ngathola abafana babane.

AmaZulu anolwazi olunzulu lwalezi zinto. Ayakwazi ukumgeqa umalokazana ongabambi, bakwazi nokumisela abaphuphunyelwa izisu. Bayakwazi ukuthombiza abangathombanga bashubise abahlambulukile. Ukuthombisa nokushubisa kwenziwa izinyanga ezazi lelo khambi. Zilenza zilixube nobisi.

Lowo oyisiguli uphuza lesi sikhonco salowo muthi qede aqhume uma ebengathombanga. Uma ebehlambulukile ashube ashaywe yizibuko okuluphawu lokusinda.

4.13 Mpukampukane

Lo mdlalo uyadlalwa emini noma ebusuku. Ingane ewudlalayo ivalwa amehlo noma izivale yona ibe ilokhu ibuza ithi:

“Sengifikile nje ekhaya na?”
Abanye baphendule bathi
“Mpukampukane”

Noma-ke bathi:

“Sengifikile nje ekhaya na?”
“Asikafiki!”
Sengifikile nje ekhaya na?
“Mpukampukane”

Ubuza kanjena aze afike kuleyo ndawo abathi likhaya. Uyaduka ngenxa yokungaboni belokhu behleka laba abanye. Lokhu ebuzile njalo:

“Sengifikile nje ekhaya na?”
“Mpukampukane”

Kuthi ekugcineni afike lapho bekunqunyelenwe khona kube elikhulu igidigidi. Usefikile ekhaya. Lo mdlalo ufundisa abantwana ukuyiqagela indawo abaya kuyo ngoba basuke kade beyibonile, kusuke kufanele kubonakale ukuthi angayithola yini into ebumnyameni.

4.14 Iqanda lenjelwane

Lona umdlalo okhonzwe abafana ekwaluseni. Nawo ungumdlalo wokuchitha isizungu. Udlaleka kahle ehlabathini ezimfundeni zemifula. Uma izinkomo seziqule, abafana sebebhukudile bayaye bacabange imidlalo abangazithokozisa ngayo njengawo lona weqanda lenjelwane.

UNyembezi, (1992:209) yena uwuchaza kanjena lo mdlalo:

Into ethukusiwe lapho kucushwe khona noma
indle ifulelwe ngehlabathi etatshiswa
ongaqikeleli.

Abafana bamba umgojana ehlabathini bese begqiba okuthile kuwo. Kungaba into enyanyekayo njengendle (imbube) noma amafinyila noma yini eyenyanyisayo. Lona ogqibile ube eseyenga abanye abafana ukuba batape kulo mgodi wakhe. Ulalisa ulimi abanye abafana baze bakholwe ukuthi inhle le nto egqitshwe lapha.

UNyembezi noNxumalo, (1966:34 babeka kanjena:

Umdlalo wokugqiba into ethile phansi engaboni
omunye bese umkhohlisa uthi kukhona okuhle
laphaya, usho ukhomba. Kuthi lapho evula
ehlangabezane nento eyenyanyekayo
mhlawumbe. Abafana bavamise ukugqiba nendle
bona.

Lo mdlalo ufundisa abafana ukucwaningisisa ngengqondo ukuze bangangeni emaphutheni abangwa ubuthatha nokuthatheka. Noma umuntu esekhuluma eyenga kangakanani, lona oyengwayo kufanele abe nemibuzo ngayo yonke into abhekene nayo. Uma umfana evele wabhamazela wayotapa engahluzisisanga ngengqondo uba yihlaya kwabanye abafana futhi lokho kukhombisa ukuthi akazazi izinto zasekweluseni uma edidwa iqanda lenjelwane.

UMthembu, (2009:248) ubeka kanje uthi:

Lo mdlalo imvamisa bawenza kumuntu ababona ukuthi akawazi njengabafanyana abaqala ukwelusa noma iminqolo lena engezi njalo ekwaluseni. Abafana abakade baqala ukwelusa angeke ubalokotho ngalo mdlalo ngoba sebeyawazi. Kuyenzeka ukuthi nabo omakadebbona balutheke ngenxa yokukholwa noma kwenye inkathi ngoba lowo ogqibile enekhono lokukhuluma nomuntu akholwe.

Lolu hlobo lokukhuluma ngokucikozisa luyisidingo esikhulu empilweni yesintu. Bayobe becikozisa kanjena uma beshela izintombi, bezihlala bemangala emaqhikizeni. Bazobe beludinga lolu lwazi uma sebephendula emacaleni akoMkhulu, kuzatshalazwa kuzanywa ukuhlunga iqiniso emangeni.

UMthembu, (2009:248) uthi:

Okwesibili ukufunda ikhono lokukhuluma, uthi uma ubeka into umuntu akukholwe. Esinye isifundo esitholakala kulo mdlalo esokuqikelela ukuthi uma utshelwa into wumuntu, ungabi uthathekile kodwa into uyicubungulisise ngaphambi kokuyenza. Lokho ukunciphisa onhliziyo zingaphandle, abahlale belobizela, belabelabela okungesikhona okwabo, noma into esekude kunawe ngokobudala kuze kuthiwe, ubude abuphangwa. Umfana uyaqeqeshwa ukuthi umdaka awuphangwa ngoba ziseza izimvula zehlobo nezokulima. Ngakho-ke linda ithuba lakho elifanele, lizofika. Ungabi ulobilobi noma unwayinwayi.

Izingane ziyafundiswa ukuba zingabi amahaga ezinto. Bafundiswa ukuzithoba nokubhekakade. Bangabi othathekile bamalulwane. Iqanda lenjelwane libafundisa ukuqoqeka abantwana, bahlale bazi ukuthi izinqumo ezithathwa zigujuzwa zivama ukungabi nempumelelo enhle.

4.15 Ukuciba insema / Ukuhlaba insema

Ukuciba insema umdlalo omdala wabafana bakwaZulu. Lo mdlalo unosizo kakhulu ekukhaliphiseni amehlo nezandla nengqondo. Ulwazi olutholakala kulo mdlalo lusiza ekukhaliphiseni umfana uma sekunesidingo sokugwaza empini. Impi yakwaZulu ibiziciba izitha kodwa iNkosi uShaka yona yafika nesu lokuba kungacitshwa kodwa umuntu asigwaze mahlanze isitha sakhe. Asigwaze bebhakene beshayisana ngezifuba.

ULanga, (1971:7) uthi:

Insema ngumuthi otholakala kakhulu ezinkangala ehlobo. Ebusika amakhasi ayo ayasha, ingabonakali. Insema isithombo okudliwa imiqumbe yaso. Imiqumbe lena izimbali ezingavulekile. Okuthela ngaphansi kwaleso sithombo kudlala abafana befunda ngakho ukuciba izinyamazane.

UNyembezi noNxumalo, (1966:27) babeka kanjena ngensema:

Kusobala ukuthi okwakwenza lokho yingoba lo mdlalo wawufundisa abafana ukugwaza nokuciba bashaye khona. Insema yisigaxa somuthi, simila phansi. Yisona esibekwa emmangweni siginqike sicitshwe-ke ngezinkande kubonakale abasitholayo nabangasitholi. Labo abasicibe basithola beze neno basondele enhla nomugqa, ekugcineni ngezansi nomugqa kube ngongavamile ukuyithola lapho eciba. Omi ngenhla kuthiwa usedala kanti ogcine ngezansi kuthiwa usethukwini.

UNyembezi, (1992:365) ufakaza athi:

Insema isimila okudliwa imiqumbe yaso
okuthela ngaphansi kugingqwa ngabafana
bezifundisa ukuciba izinyamazane.

Lolu lwazi luyabasiza abafana empini nasenqineni lapho kuzingelwa izinyamazane. Kubafana kulihlazo ukuma ethukwini izingcweti zima phezulu, izingwazi zoqobo izinsizwa ezingabeki phansi. Zima kwedala ubuqhawe nobungcweti obumangalisayo. Ulwazi lokuciba ngempumelelo lumnika udumo umfana kufana nje nomfana oshaya induku.

ULanga, (1971:20) uluchaza kanjena ithuku:

Ithuku isibungu sasemqubeni, isibungu
ebuchosheni bemvu noma izindlu
ezingasesangweni emzini wesiNtu, zabantu
abazitholwa.

Abakuthokozeli abafana ukuma ethukwini ngoba lokho kwehlisa isithunzi sabo. Sebeyohlala bebukelwa phansi futhi sebaziwa ukuthi abakwazi ukunemba emhloeni. Lona lolu lwazi luyabasiza ngisho sebengamadoda sebehlabha izinkomo zokugcina imicimbi yomuzi.

ULamula, (1963:20) ufakaza uthi:

Bekuqala ngoba abafana bafune indawo
ewumqethuka. Kuthi-ke ingafunyanwa, kuhlelwe
ukuma kwabafana, benze uhele olubheke ezansi.
Umfana ogcina ezansi kuthiwa usethukwini -
indawo embi-ke leyo. Kuthiwa udla amathuku,
hhayi-ke akushiwo lutho ngabo bonke
abaphakathi kohla kusuka edala kuye
emathukwini phela kwedala kusebukhosini.

Kukhethwa umfana ozoginqa insema ivela phezulu. Ngaleso sikhathi abafana sebemi becuthile, becuthile ukuba idedelwe yehle. Kuba umsebenzi wokuciba ngokucophelela kuthi lowo oyihlabile enyuke aye enhla nohlu kwedala. Ngaleso sikhathi lo mfana okwedala uthathwa ngenhlonipho nesithozela. Njengoba umdlalo uqhubeka kuyaqhubeka kuyacitshwa. Uma omunye umfana eciba ehlabane useyofika angene ngenhla kwalona okade emlandela ngokuciba. Kungenzeka uma kanti ucilo ubezishaye endukwini ngokuciba kwalo mfana uyokwehluleka njalo abafana bengenelela ngenhla kwakhe aze agcine esemathukwini. Kufanele umfana ohlabane abuye ahlabane, uyohlala njalo esenhla nohlu lokho okumkhomba ubungwazi. Kuthiwa umi ebukhosini. Amantombazane nawo ayohlelwa ngabo ubuqhawe emicimbini, emigonqweni nasezindwendweni. Wona indawo ayilwela ngamandla. Uma intombazane iliqhawe, iba ngaphambili ohlwini kusuka phakathi nendawo. Onke amaqhawe ama ngaphakathi kohlu, kuthi onke amantombazane ehlulwayo eme ngasemachosheni ohlu.

ULanga, (1997:8) ubeka kanjena ngobuqhawe balaba bafana:

Babizwa ngezinkunzi zayo (insema) ngoba
benqobile bekhombise ikhono lokuba
yizingcweti zokuciba.

Lo mdlalo ufundisa abafana ukubekezela, ufundisa nokuthi noma kungalunganga namuhla kodwa kuzolunga ngomuso. Amaqhawe nabanqobi abantu ababekezelayo, abangadikibali kalula. Abantu abaphikelelayo banenkolo ethi kuzolunga ngokuzayo. Noma behlekwa abafana abasethukwini, kwazi bani? Bangagcina sebesebukhosini ngenxa yokubekezela.

4.16 Ukucupha izinyoni

Abafana banezindlela zabo zokubamba izinyoni. Kuyenzeka abafana baphume uphumo bazihubhe izinyoni. Lo mdlalo bavame ukuwenza ebusika izinkomo

sezishaya, sezishaya amahlanga. Kuhujwa izinyoni ezinjengezindlazi zona azindizi ziye phezulu kodwa zisuka kuleli fuku ziye kuleliya.

UZulu, (2010) uthi:

Abafana bavame ukuzishaya ngesihlilingi izinyoni. Uma umfana eseyishayile uyiphathela abadala, afike ekhaya ayose yena aneliswe ukufohloza ikhanjana layo. Ube eseqopha izenga ebhaxeni lesihlilingi ukumkhumbuza ukuthi zingaki izinyoni asezhayile ngalelo bhaxa. Kokunye abafana bathatha izagila zabo bazihubhe izinyoni zize zikhathale bazishaye bazibulale.

Ikhona enye indlela yokuzibamba izinyoni ngokuzicupha. Zingacushwa ngesife noma ngomgoga. Kwakhiwa isibaya esiyisikokela ngezinti ezimfishanyana. Kubakhona isango elinendawo lapho inyoni izofike ihlale khona. Kubanothi oluboshelwe usinga noma uzi. Esibayeni kucushwe ngokudla okuthandwa yileyo nyoni ecushiwe. Ziningi-ke izinhlobo zokucupha, kungaba ngomuhlwa omncanyana okuthiwa incombo noma ngezinhlwabusi noma-ke ngezinhlamvu zommbila noma ezamabele. Ithi ingahlala emgoqweni obuvele ulungiselwe yona inyoni, kuwe itshe liyigxobe inyoni. Kulapho-ke uNkombose asusela khona isisho sakhe esithi:

“Nkombose kababa!”
“Majuba niyizithutha”
Majuba niyizithutha
Aniliboni ngani itshe
Limi ngothi”

Izinyoni ezihlakaniphile akulula ukuzibamba ngomgoga kodwa zihlale zisola njengempangele. Ayibanjwa kalula, ayithatheki, iyabhekisisa. Emgogeni kubanjwa amajuba, amaphothwe, ombalane, izindlanzi nezinye izinyoni ezinyamamnandi. Uma umfana ebe neshwa kuke kubanjwe igundane. Nakuba abafana bewadla amabuzi kodwa abawathokozeli uma bebengawaqondile.

UNyembezi noNxumalo, (1966:27) bathi:

Lapho kucushwa ngenomfi kunindwa inomfi ezindaweni lapho kucatshangwa ukuthi izinyoni zizohlala khona. Ziyothi ziyahlala kanti sezinamathela unomphela. Kanti lapho kucushwa ngezife kufuneka inhlava, intethe, inhlwabusi noma okunye okudliwayo okungahawukelwa yizinyoni. Lokhu kudla kubekwa phakathi nendawo othini oluthintene noluseke itshe ukuze kuthi ingathi iyathinta inyoni liwe itshe iciphizeke ife noma ilimale kakhulu.

Abafana abacuphile badamane beyokondla emigogeni nasezifeni zabo ukuze babone ukuthi ziyadlwa yini. Nakuba lo mdlalo ungemuhle ngempela abafana bayawuthanda. Ezinye zalezi zinyoni abazibulalayo ziwusizo kakhulu esintwini ngokudla izinambuzane eziluhlupho emasimini abantu.

UNyembezi noNxumalo, (1966:28) bathi:

Akusewona umdlalo omuhle ukubulala izinyoni lokhu ezinye zinomsebenzi omkhulu eziwenzela isintu ngezindlela eziningi.

Abafana basuke bezifunela udumo kubazali babo ngokubabambela izinyoni. Nesaga sesiZulu sithi: “Sengathi ungakhula uze udle izinyoni zabantabakho.” Umuntu wesiZulu usuke esekubusise wakugcina uma eke washo njalo. Abazali bona bamukela izinyoni ziphambane nezilokotho ezinhle. Bababusise abantababo abalugcinile usiko oluthi: “Inyoni ishayelwa abakhulu.” Abazali bona badla izinyoni, izingane zona zidla inhlanhla.

Bathi bangafika ekhaya abafana bawuqale umshikashika wokosa izinyoni. Zoselwa abakhulu njengoba isiZulu sisho. Zosiwa ngokucophelela zingashi zibe amalahle kodwa ziyachochobaliswa zize ziconse amafutha. Umfana ube eseyihlinza akhiphe okungaphakathi. Ithi ingavuthwa bese iyiswa kumuntu

omdala obeyoselwa kungaba uyise noma unina, uninakhulu noma uyisemkhulu. Umuntu ophiwe inyoni yena akalidli ikhanda kodwa ulihlothulela lowo mntwana obeshaye inyoni. Ikhanda isitho esiyisabelo sakhe. Uthi angalihlothula ikhanda abonge ambusise.

4.17 Ukubhukuda

Ukubhukuda ezizibeni okwabantu bonke akukhethi noma ngabe umuntu ungumfana noma ngabe uyintombazane. Uma abantwana bezobhukuda, bakhetha iziziba abazaziyo ukuthi azinabungozi. Ezinye iziziba ziba nezimamba nezinhlwathi kanti ezinye zinezingwenya. Lo mdlalo wokubhukuda uke ujike ube yishwa uma abanye abantwana sebehaxwe ngamanzi.

UNtombela, (2010) uthi:

Umdlalo wokubhukuda ubahlanganisa bonke abantwana noma bangabafana noma bangamantombazane. Babhukuda bengazinakile ubulili babo noma ngabe sebeqathile. Ababhekani zici bona basuke bexakwe yilanga bezibhukudela.

UNyembezi noNxumalo, (1966:29) bathi:

Lo mdlalo uke ube yingozi uma wenziwa ngokungaqashelwa kakhulukazi lona wokuhlamba kuphikiswana ukuthi ngubani oyophelelwa amandla kuqala.

Buningi-ke ubuciko obuvezwa ikhono lokubhukuda. Abantwana bayakwazi ukuntanta phezu kwamanzi bengashoni. Kokunye bangene phakathi babambe umoya bangaphefumuli. Abanye abantwana bajabuliswa ukusuzela khona emanzini kubonakale sekubhibhidla amagwebu. Abanye bathanda ukutshuza ngaphansi kwamanzi bezikalele bona ibanga abanokulihamba. Nokho abantwana

bayayigcina imfundiso abayemukela kubazali yokungawangcolisi amanzi. Kungenzeka ngephutha nokho abantwana bayayigcina leyo mfundiso ngamanzi. Nakhona emanzini kudlalwa imidlalo yokuqhudelana ngokwamaqembu.

ULanga, (1997:15) uthi:

Kuyaye kunqunyelwane ibanga okufanele umuntu alihlambe, umuntu uyahlamba eya ebuya. Kuyabalwa-ke ukuthi uze wahlamba ehamba leli banga kangaki ngaphambi kokuba athi usekhathele. Kulokhu kuqhudelana kwabo emanzini, yilapho kuvela khona amakhono okuhlamba. Kutholakale ompetha, ongoti bezinhlambi. Leli bizo-muntu inhlambi lisuselwa esenzweni “hlamba.”

Umdlalo wokubhukuda wehlukaniswe izigatshana eziningi, kuye ngobuciko obenziwe ngaleso sikhathi. Ukubhukuda kulusizo kakhulu ekupholiseni umzimba uma ilanga libalele likhipha inhlanzi emanzini. Nangaphandle kwalokho, lo mdlalo ufundisa amakhono okuziphephisa uma kunengozi yamanzi usengavele azintwezele umntwana sengathi akonakele ndawo esizwa yiwo amakhono nezinhlobo zokubhukuda. Njengoba lo mdlalo unengozi kumele kucatshangelwe abafanyana namantombazanyana amancane babhukude ngaphansi kweso elibukhali labadala futhi bebhukuda osebeni lomfula.

UMsimang, (1975:169) ubeka kanje:

Abancane babebhukuda osebeni baze bafunde ukuhlamba. Kokunye abafana babeqhudelana ngokutshuza emanzini, bashone baphele bavale amakhala ngezandla ukuze bengaxhilwa amanzi. Babeqaphela nokho ukuba bangayi ezizibeni ezinamadwi ayingozi, noma ezinezingwenya nezinye izilwane zamanzi ezaziswayo njengemvu nenkonyane okuthiwa zisekujuleni kwamanzi ezizibeni zoThukela.

Ezinye iziziba zinesithunzi esesabekayo yizo lezi ezihlala izadawane nemithini. Nokho umuntu uyesaba kakhulu into okuthiwa iyingozi angakaze ayibone njengazo izimvu zeziziba kanye namankonyane amanzi. Izinganekwane nazo zinomthelela kulokhu kwesaba ngoba zike zikhulume ngeNanabahuye isilwane esikhulukazi okuthi uma sikugwinya uface izinqwaba zabantu esiswini saso. Kwakhiwe amanxuluma phakathi esiswini. Enganekwaneni yeNanabahuye intombazane ethile yayingezwa, uyise wayixosha yahamba igudla iziziba ezinkulu ezesabekayo, ihamba ihlabelela ngosizi olukhulu ithi:

Nanabahuye! Nanabahuye!
Vuk' ungidle njalo!
Ngenziwe ubaba wathi
Mangidliwe izintaba!

Ihlabelela imile eduze kwesiziba, ivele iphendule inanabahuye ithi:

“Anginamazinyo!”
“Dlulela phambili!”

Idlule intombazane yaze yafika kwenkulu inanabahuye eyayisenamazinyo, yayigwinya intombazane. Kwaba ukuphela kwayo, kwaba umvuzo wokungalaleli kwayo.

4.17.1 Imfundamakhwela

Emanzini lapha kunezinhlobonhlobo zezilwane ezincane kanye nezinkulu. Imfundamakhwela isilwanyana esincanyana singaphansi kwempukane, simnyamana sansundu sitholakala naso sixakekile sizibhukudela njengabo abafana. Bathi abafana lesi silwanyana silusizo kakhulu ekufundiseni abafana ikhwela (umlozi). Bayazibamba lezi zilwane bazibeke esihlokweni solimi ukuze sibalume ngoba bathi lowo mfana olunywe imfundamakhwela uba nekhono elimangalisayo lokushaya ikhwela. Bonke abafana bazilahla amathambo bazilumise ngalesi silwane.

UMsimang, (1975:169) uthi:

Ngaso lesi sikhathi bebhukuda babebamba nezilwanyana ezimnyama ezindiza ebusweni bamanzi okuthiwa izimfundamakhwela. Lezi zilwane bebekholwa ukuthi uma zike zakuluma olimini uyokwazi ukushaya ikhwela kakhulu.

Abantwana bathi bebhukuda bebe bedlala imidlalo enhlobonhlobo, kukhona nomdlalo wezingwenya nabantu. Elinye iqembu libe abantu, elinye libe izingwenya, bayobambana-ke izinkomo zize zidle amasimu. Babhukuda ndawonye namantombazane elusayo futhi akudikizi nqulu nakubani.

UMsimang, (1975:169) uthi:

Kubhukudwa njalo belu bonke banhluzwa, izembatho zishiywe ngaphezu komfula. Amantombazane nawo ayethanda ukuzohlangana nabafana ezizibeni abhukude, bonke babhuncebhunce.

Izwe elihle lakwaZulu izinto zonke zihleliwe, babhukuda kanjena nje yingoba bedlula emsengeni nasemzini, bangcongwa laphuma lonke igazi elingcolile.

4.17.2 Izinhlolo zokubhukuda

Izinhlolo zokubhukuda kusho ukuveza amakhono anhlolonhlobo okubhukuda. Kukhona ukutshuza, ukushaya intiki, ukulwa emanzini nokushaya idadamu.

4.17.2.1 Ukutshuza

Kuleli khono lokubhukuda umfana ubamba umoya ngesifuba abese engena ngaphansi kwamanzi esebenzisa izandla zakhe egwedla amanzi atshuze aye phambili. Otshuze ibanga elide nguye ozoba ungoti.

UMthembu, (2009:254) uthi:

Lo mdlalo uthanda ukuba yingozi ngoba kuyenzeka omunye atshuze kanti ikhono lokuhlamba akanalo, azithole esephumela emajukujukwini esiziba bese ehluleka ukubuya noma aphefumule kabi amanzi angene ngomlomo ancisheke umoya. Kodwa-ke ngenxa yobungoti abanabo abafana basheshe bababone abafana abanenkinga bese bephuthuma beyobatakula.

Abafana abadala bathi bebhukuda bebe beqaphile ukuba abancane nabangakwazi ukuhlamba ukuba baphephe.

ULanga, (1977:16) uthi:

Uma kukhona ogwilizayo noma ominzayo labo abazingcweti zokuhlamba nokutshuza baphuthuma kuye bamtakule. Osenkingeni yokuminza ubonakala ngokuphakamisa izandla aziyaluzise amemeze uma indlela isekhona yokwenze njalo. Uma eseze wacwila ubonakala ngokuthi ede eshona evumbuka kungesikho ukuthi lokho kwenzeka njengomkhuba wokuhlamba nokutshuza.

Lo mdlalo ungaba enkulu ingozi udale omkhulu umonakalo. Kakhulu uma abantwana betshuza ababoni ngaphansi kwamanzi kusuke kuluvindi. Bangazisakaza ematsheni abangawaboniyo noma bazithele engwenyeni elambile. Abafana abadala bafanele babe neso elibanzi ukuvikela labo abasebancane.

4.17.2.2 Ukushaya intiki

Lokhu kuluhlobo oluthe thuthu lokubhukuda. Uma umuntu eshaya intiki ubhukuda elele ngomhlane kusebenza izandla ukugwedla nezinyawo zigwedla kuyiwa phambili.

UMthembu, (2009:256) ubeka kanje:

Iqiniso elimqoka ukuthi nawo lo mdlalo udlalwa ngokugwedla ngezandla nezinyawo. Umahluko ukuthi kuwona umuntu usuke elele ebheke phezulu. Kufanele kube nokuxhumana nokuhambisana okuthile phakathi kokugwedla kwezandla nezinyawo ukuze umbhukudi angacwili noma azike.

Zonke izinhlobo zokubhukuda ezobumnandi nokuphepha.

4.17.2.3 Ukushaya idadamu

Ukushaya idadamu yilona gxathu lokuqala abantwana abafunda ngalo okhalweni lokubhukuda. Ukuba kuthiwe idadamu kungenxa yomsindo owenziwa izinyawo uma zishaya amanzi zithi: Dadamu! Dadamu! Umsindo owenziwa izinyawo uhambelana negama idadamu.

UMpungose, (2010) uthi:

Nakuwo lo mdlalo abafana bayaqhudelana. Baqala ngokuklela bese beshaya ikhwela baqale-ke ukubhukuda beya phambili. Nawo lo mdlalo unezingcweti zawo amaqhawe avama ukuphuma phambili.

Lo mdlalo wokubhukuda ulusizo olukhulu ikakhulu uma izinkomo zigcwaletwa umfula zingaphesheya, abafana babambelela emashobeni ezinkomo bawele uma-ke ngelishwa bephunyuka emashobeni ezinkomo babe sebethemba lona idadamu. Ukufunda ukubhukuda kungokwabantu bonke ngoba lolu lwazi luthuka ludingeka empilweni yomuntu. Ulwazi lokuzijabulisa nokuziphephisa.

UMthembu, (2009:259) uthi:

Lo mdlalo ufundisa abafana ukukwazi ukuhlamba emanzini futhi bakwazi nokuwela emfuleni noma ngabe udla izindwani. Yize abafana beqeqeshwa ngezindlela eziningi zokuzivikela uma bebhakene nezinkinga emanzini, kodwa kubakhona abafayo. Cishe nesaga esithi: “Inhlambi ifela emanzini,” sadabuka kanjalo ngoba noma kunjani abafana bayawathanda amanzi baze banqotshwe ukufa. Le midlalo yasemanzini iqinisa imizimba yabo, ibafundisa namaqhinga okushesha baphulukundlele uma bebhakene nenkinga.

Nangaphandle kokubhukuda okuqhelekileyo kukhona iziziba ezinemithi emide yemidoni, imingamanzi, imibhangazi nemikhambamanzi elengela ezizibeni, abafana bathanda kabi ukugibela bayothi chwa phezulu bese beziphonsa emanzini. Leyo ingaba ingozi yokufa kodwa abafana baluthola lapho udumo lwabo olubenza behluke kumavaka neminqolo yabafana. Bayaziwa abafana abayizinhlabathi, baziwa nabanesibindi. Ubudoda isibindi, yize uvalo inqobo isibindi. Basithola kuzo lezi zenzo isibindi sobudoda. Isibindi namasu okuqonda ibhubesi namasu okubulala obhejane nezilwane ezesabekayo uma kunenqina emenywe yiNkosi. Yiso lesi sibindi namasu abayolwa ngaso nezitha banqobe badle izinkomo zabafokazana. Angaba umfana wani umuvakwezinye unyube womnyewu. Uyoqonywa aganwe nini ngoba wona la masu obuciko okukhuluma nokwenza yiwo abayokwehlula ngawo izintombi bazihile zikhiphe impahla. Kufuneka isanqalane somfana oqine waphelela ozokwazi ukubhekana nobunzima obuthwalwa amadoda akwaZulu.

Abafana bakwaZulu banenkolo yabo, banesiko labo lokubhukuda. Uma befika esizibeni, bakha ihlabathi ngezandla balifafaze phezu kwamanzi bethi: “Akuphume konke okulapha sekuzongena thina!” Bathi bangaqeda ngalo mthandazo wabo, basho phakathi inkolelo yabo ithi nebala konke okubi

sekuphumile emanzini. Okunye sebeyokubona sebephakathi. Inkolelo yabo ibenza badabule inonzobila yesiziba bangehlelwa lutho.

4.18 Ukugcabhayela

Ukwethwasa kwehlobo kuletha impilo nenjabulo kuyo yonke imvelo. Izihlahla zihluma zibe luhlaza cwe, ezikhahlela imbali zithi thimu ngemibalabala yazo enhlobonhlobo. Kulezo zimbali kubonakala izincwincwi, izimvemvane nezinyosi zindizeka kulena nakuleyayana imbali, zizifikisela ngempova nangompe. Ihlobo linesondlo, londla izimila lize londle nezilwane eziphezu komhlaba. Kuba nemvula ena izihlambi kuphume nothingo lwenkosazana olufakazela ukuthi kuzoba nenala kube unyaka kavunivila.

UCele, (2010) uthi:

Ihlobo liza nemvula kugcwele imifula namaxhaphozi, imvelo yasemanzini ivuke iphile. Kuzwakala ukuhlabelela okubiza imvula. Amasele ecula ethi: “Thela! Thela! Thela!” nebala liyidlive izihlambi ezingenamkhawulo. Kungalesi sikhathi lapho abantwana bayaye baphume phandle bayogcabhayela. Kuzwakala inhloko emizini yonke abantwana behalalisela imvula bethi: “Gcabhayela!” “Gcabhayela!”

Umthetho walo mdlalo uthi abantwana abakhumule zonke izinto abangaba bazembethe, bashaye ngohlweza babe nhluzwa. Baqoqana emuzini othile bazogcabhayela lapho izulu alisani seligila imihlola. Nabo abantwana abazibekile phansi bayasho ngengila. “Gcabhayela!” Uma kwethuka liwise amatshe izulu bayawacoshwa bawadle. Bagcabhayela nje kodwa abazukungenwa mkhuhlane. Bazodlula baphile nse.

Lo mdlalo udlalwa ngenjabulo abantwana abanomoya wawo. Bagijima beya lena nalena negceke lakwabo.

UCele, (2010) uthi:

Ukwethwasa kwehlobo ukufika kwenala,
izintanga ziyabokoza ezivandeni zilahla imilibo,
zilahla amaklinti. Onondlini namahinikazi
baklaba bakholwe. Intusi yehla ngemilenze
kusengwa kugcware amagula kukhanywa umlaza
kuqungwe ihongo. Yingakho abantwana
begcwele impilo ngenxa yenala nensutho.
Baphuma ngazo izihlambi ezinkulu bagijime
bethi: “Gcabhayela! Gcabhayela!”

4.19 Uma lina linganqamuki

Ehlobo like line lize nezigodo, lize nezinkomo zasenhla, lize nabantu abayosika ilala ezansi olwandle. Kubonakala ukuthi emasimini ukudla kuzocugcwa amanzi. Izichibi zamanzi amile zigcware ithombonkala. Kuzwakala amasele ethi: “Thela! Thela! Thela!” Uma lina ngalolu hlobo ayibe isezwakala nenyoni eyayibikezela oPhezukomkhono noBantwanyana. OPhezukomkhono bazwakala bethi:

“Phezu komkhono!”
“Phezu komkhono!”

Isho kanjena nje ikhumbuza amakhosikazi ukuthi awetshathe amakhuba aye emikhubulweni, ayokhubula. Uma lina liyidliwa awube usezwakala nalowo msindo owawubikezela ihlobo. Nabo abantwanyana bayathula bathi du! Awube usezwakala umsindo osho kamnandi othi:

“Bantwanyana ningendi!”
“Bantwanyana ningendi!”

Nayo le nyoni isuke ikhalela amantombazane angase agane ehlobo. Isuke iwakhuza ukuba angendi ngalesi sikhathi. Ngalezi zinsuku zikazamcolo kuvame

ukubonakala izinkonjane kanye nezinsingizi. Kuzwakala izinsingizi zihuba elazo ihubo zenanela ihlobo.

UMsimang, (1975:158) uthi:

Abafana lapho behumusha ukukhala kwazo bathi lena yensikazi ithi: “Sengiyahamba, sengiyahamba ngiya kwabethu.” Isizophendula lena yenduna ithi: “Hamba, Hamba kadusho.” Insingizi lena inyoni yezulu. Uma izwakele ikhala, isuke ibika imvula...

4.19.1 Ikati nemvula

Uma lina lingasanqamuki kubanjwa ikati licakwe ngomcako omhlophe. Inkolelo ithi uma leli kati selidedelwa liphumele phandle izulu libe seliyasa. Likhanye ngaseMpumalanga likhweze amafu.

Lo mkhuba wokucaka ikati wenziwa lapho abantu bejahe ngamandla ukuba izulu lise. Kungenzeka ukuthi ukuna kwalo kuzokona ijadu elikhulukazi. Alubi luhle nodwendwe olusina izulu lina kakhala amasele ethi: Klo! Klo! Klo! Kuthathwa umcako omhlophe licakwe ikati bese lidedelwa liphume phandle lishaywe umoya. Isimanga sento izulu livele likhweze amafu, lise.

4.19.2 Dunudunu alise

Uma umzamo wekati nomcako wehluleka, kukhishwa ingane yamagcino kuthiwa ayilidunusele ibhekise eMpumalanga ibe ithi: Dunu! Dunu! Alise! Yimi owamagcino! Izulu livele lise juqu.

4.19.3 Umunga

Kunamasu amaningi okunqamula imvula. Ikakhulukazi uma leyo mvula izothikameza udwendwe. Imiswa kanjena imvula.

UCele, (2010) uthi:

Uma imvula izothikameza udwendwe kufunwa isihlahla somunga esisangaklayeka. Umlobokazi ozogcagca kanye nomkhwenyana wakhe baye beye esihlahleni somunga esisabhaxa basiklaye omunye ebambe ngalena nomunye ngalena. Siklayeke isihlahla. Bahambe bangabheki emuva. Izulu liyasa.

Izinto zenzeka ngaleyo ndlela umuntu akholwa ukuthi ziyokwenzeka ngayo. Abadala babazi khona lokho futhi bephila ngakho.

4.19.4 Iphini

Ngokuvama utshwala besiZulu buphekelwa phandle esihenqweni. Kuke kwenzeke izulu likhwishe kusaphekwa. Kuyaye kufuneke umuntu avale isiphepho. Umoya uyavalwa uthule uthi du! Kuthathwa iphini obekugwanqwa ngalo utshwala ligcotshwe ngomlotha libekwe phezu kwendlu. Umoya ube usuthula du! Kwesinye isikhathi lona iphini leli licakwa ngebomvu liphonswe phezu kwendlu izulu lise.

UCele, (2010) uthi:

Kuthathwa isigubhu soselwa esigeqiwe esingenalutho. Umuntu onokuthula afuthe umoya wakhe kuso maqede avale ngesivalo. Umoya uvele unqamuke uthule!

Kufuneka kube umuntu onokuthula ozofutha umoya oselweni. Ukuthula kwakhe kuyawucindezela umoya uthule. Kufuthwa kakhulu bese kucikwa ngehleza. Inkolelo ithi njengoba umoya uvallelwe esigujini nomoya ovunguzayo uphelelwa amandla uthule du.

4.20 Unkomozingaphi

Ziningi izinselelo ezibhekana nabafana ekwaluseni. Kokunye kuke kubhoke inkungu kanti abafana bebengasazinakile izinkomo ngakho lokho zeduka enkungwini.

UMsimang, (1975:169) ubeka kanjena ngonkomozingaphi:

Kokunye izulu beliba libi nezinkungu, izinkomo zeduke, abafana bengazi ukuthi kufanele babheke ngaphi uma bezifuna. Sebezohlwaya isilwanyana lesi esihlala phansi kwamatshe noma sizihaqazele nje enhlabathini. Sebezosibuza bathi: “Izinkomo zakwethu zingaphi no?” Asiphenduli, simane sijikise izimponjwana zaso sizise le nalena. Bade bebuza njalo side sizjikisa njalo. Lapho zide zijikela ngakhona ilapho kuzofunwa ngakhona ngethemba lokuthi izinkomo zingapho.

Kusemqoka ukuba bazithole lezi zinkomo. Pho kodwa bazithola kanjani nabo bethembele kunkomozingaphi. Kuthi kanti abantwana bebezoshaywa ekhaya kodwa basinde ngenxa kankomozingaphi. Iyamangalisa inkolelo yoMdabu lapho ekhombe khona unkomozingaphi bazithola khona abafana izinkomo.

4.21 Kwelenyoni

Enye injongo yemidlalo kuba ukuzijabulisa kanye nokwehlula abanye. Umdlalo wakwelenyoni abafana bagibela emthini baze bafike egatsheni elithe chwa phezulu, kwelenyoni. Uthi ungafika khona awantengantengise amagatsha ebuza

ukuthi ukuphi kusho bonke laba abahlulekayo bathi: “Ukwelenyoni” bona baphansi.

UNyembezi noNxumalo, (1966:30) bathi:

Lo mdlalo uyingozi uma abafana bephikisana ngokufinyelela egatsheni lokugcina ngoba ayantenga bawe balimale. Uthi umuntu angaba phezulu-ke bese ebuza: “Ngikuphi mina?” Baphendule: “Ukwelenyoni” “Nina?” “Siphansi” Lo ophezulu bese ehlabela enyakazisa amagatsha entengemula.

Uma lo mfana esehlile kubuye kugibele omunye. Kungeke kwafana ukucophelela kwabo. Omunye uyawa aphihlizeke emadwaleni ishoba lilale amazolo. Kuthi into ebiqale kuhlekwa igcine sekuyisililo esesabekayo. Eminye yale mithi ilengela ezizibeni uphunyuka awe aphahlazeke ematsheni.

4.22 Umdlalo wokulingisa izinyoni

Ziningi izinto ezijabulisa abafana ekweluseni. Uma kusehlobo bayazifikisela ngezithelo zasendle bashaye esibomvu. Ngenxa yokuhlalisana nemvelo endle kubalulekile ukuba babe nayo incazelo yezinto ezenzekayo. Bayakwazi nokuhumusha amaphunga abahlangabezana nawo emahlozini. Abafana bayakwazi ukuzwa ngisho inhlwathi beyizwa ngephunga. Izindlebe zabo ziyalalelisisa qede zihumushe. Bakwazi kanjalo ukubona ukuthi ihlobo lethwese ngoba bezwa umsindo wenyoni ethile.

UCele, (2010) uthi:

Ntambama uma amathunzi esewukela sekuqala ukuheleza umoya obandayo kuzwakala amankankane esho kalusizi ethi: Ngahamba! Ngahamba! Abafana bayazi-ke ukuthi ilanga seliya ngomutsha wendoda. Abafana baqoqe

izinkomo amabombo abheke ngasekhaya.
Basizwa yiyo le misindo yemiculo
yamankankane. Ithi: “Ngahamba! Ngahamba!”

Abafana abangamagagu bavama ukubanjwa kabi amathumba avela ngokulingisa amankankane. Awalingiswa amankankane, umuntu ubheduka amathumba wonke umzimba. Nokho uthi ubezwa abafana sebethi: “Ngahamba! Ngahamba!” sebekhohliwe eyamathumba. Aze akhale nje amankankane kokunye abezidlela imisundu ethuswa yibo abafana nemihlambi yezinkomo zabo. Bawaphosa ngezagila asho andize kakhulu.

UMartens noSchoeman, (1975:60) babeka kanje:

In other days, they spent hunting birds by means of isagila, the knobbed throwing sticks, or playing truant a while to swim in the pools of nearby streams.

Njengoba abafana bebuya nje bayazizwa iziqophamuthi zihalalisela ukuhlwa zizwakala zithi:

“Sibagwebe!”
“Sibagwebe!”
“Sibagwebe!”
“Sibagwebe!”

UNyembezi noNxumalo, (1966:87) bathi isiqophamuthi sithi:

“Sibagobe!”
“Sibagobe!”

Abafana bakujwayele ukubalisa kwensingizi futhi bayazi ukuthi uma zibonakala izulu lizoduma noma lizona kakhulu. Izinsingizi zivama ukuhamba ngazimbili, insikazi kanye neyenduna.

UNtuli noNtuli, (1982:5) bathi izinsingizi zithi:

Ngiyahamba, ngiyemuka
Ngiya kwabakithi
Hamba, muka
Kad' usho!

Azilalelani izinyoni, kuba yileyo naleyo izikhulumela izindaba zayo. Kuba nenxokoxoko emahlathini nasemahlozini kuyileyo naleyo nyoni izikhulumela indaba yayo inganakile noma iyaphendulwa.

Ekuseni abantu baviruswa unongqwashu ehlezi ezimpundwini zesibaya noma ezicholweni zezindlu ehlabela ingoma yokusa ebalisa ethi:

“Bay’ otshwaleni”
“Bay’ otshwaleni”

Abafana bayakwazi ukuhumusha ukukhala kukaNkombose.

UMsimang, (1975:160) uthi:

Nkombose kababa!
Majuba nizithutha!
Aniliboni ngani itshe
Limi ngothi?
Nkombose kababa!
Majuba nizithutha

Ukhululama kanjena uNkombose ucabanga ukuthi ukhona umuntu omlalele kanti qha! Amajuba azicabangela amabele ngoba kunokuba aphenyule indaba kaNkombose owabiza ngeziyiko ezwakala esethi:

Amadokwe!
Amadokwe!
Amabele!
Avuthiwe!

(Msimang, 1975:160).

Ingathiwani-ke indaba yamajuba azisanganiselwe amabele, awayingeni indaba kaNkombose nesexwayiso sakhe ebalisa ngetshe elimi ngothi.

Akekho umuntu onake eyomunye ehlathini, leyo naleyo nyoni ixakwe ezayo. Khona kuwo lowo mnyama kuzwakala ivukuthu noma ijubantonto lithi:

UZigidi yiqili,
Uthi izimvu zinotwayi!
UZigidi yiqili
Uthi izimu zinotwayi!
(Msimang, 1975:160).

Yona leyo nkulumo abanye bathi ivukuthu lisuke lithi:

“UMaguqu yiqili
Uth’ izimvu ezakhe!
UMaguqu iqili!
Uthi izimvu ezakhe!”
(Msimang, 1975:160).

La majuba ahlukene nokuzotha nokuphasha kombala kodwa onke angamajuba. Kuyamangalisa ukuthi akhuluma ulimi olungefani. Ijuba umlele lona lithi:

“Bengilele kwaSokhulu!”
“Bengilele kwaSokhulu”
(Msimang, 1975:160).

Naso isikhombazane silijuba kodwa naso sizixakekele usizi lwaso, singelibale ukulokhu sikhalisa ezinye izinyoni naso sisho sijule kolwaso usizi.

UMsimang, (1975:161) uthi:

“Ngazalwa ngingedwa
Kwase kuf’ ubaba,
Kwase kuf’ umama,
Inhliziyo yami yayisithi

Ndo! ... Ndo! ... Ndo!”

Phakathi kwamabili ungase uzwe ufukwe, uzavolo ezibalisela ngobuvila bakhe ethi:

“Zavolo sengel’ abantabakho!”
“Zavolo sengel’ abantabakho!”

Akwaziwa-ke ukuthi yingani angavele asuke ayosengela abantwana bakhe uzavolo lona. Yingani ebikezela. Kusobala ukuthi ulivila. Uze azilahle amathambo-ke avuke ayosenga ezinkomazini eziqule ezibayeni. Kulo msebenzi wokusenga wakhe kube sekudabuka imibele yezinkomo nokho yena uyabondla abantwana bakhe ngokudla okunempilo, ubisi. Kulokho kucula okumnandi kukazavolo kube sekuzwakala iphimbo lesikhova. Alithandeki iphimbo lesikhova, linosongo, limahhadla liyabanda.

UMsimang, (1975:161) uthi sithi:

“Vuk’ ungibhule
gududu wemabhengwane
Vuk’ ungibhule
gududu wemabhengwane!”

Akulula ukuba umuntu aphume abhekane nalezi zinsongo zesikhova. Okokuqala sona sisuke simbona umuntu othi uyasicinga ebusuku ngoba sisuke sithe chwa phezulu emthini noma phezu kwendlu. Kulula nokuba sizibalekele uma isikhathi sivuma. Iyaziwa imikhuba yesikhova, siyinyoni yabathakathi ngempela ngeke wasibona emini kodwa sibonakala ebusuku ngesikhathi sabo abathakathi.

4.23 Ingqathu/ingqabeshu

Lona umdlalo wamantombazane kanti nabafana abancane abanahlazo uma bewudlala. Udlalelwa ebaleni endaweni ezinzile. Kwelukwa isibopho noma intambo ngomvithi noma ngaluphi uhlobo lotshani oluvamile kuleyo ndawo.

Elinye igama lengqathu kuthiwa ingqabeshu. Nangenxoxa abantwana bayakwazi ukuyakha kanti bayakwazi ukuyakha nangentandela.

UMsimang, (1975:87) uthi:

Abanye bathi ingqabeshu, kwelukwa isibopho ngesiqunga noma ngomvithi noma inxoxa yentolwane kuye ngalokho nje okwande kuleyo ndawo.

Kokunye leli jiko elingumgonqolozi lingenziwa ngokweluka amakhasi ommbila. Yelukwa iqokothiswe le ntambo ukuze inganyibi iqaqeke. Uma kudlalwa ingqabeshu kuma umuntu ngapha nangapha kwentambo kanti futhi umuntu angakwazi ukuzidlalela ingqabeshu engayedwana. Umdlalo unandiswa iningi kuba mnandi uma abanye sebesha sebeshaywe yintambo noma kumbe sebeyigxobile.

UMsimang, (1975:88) uthi:

Kubakhona ababili abazobamba ingqathu lena amachopho amabili beyizwiba, ihlale phansi maqede bangene abadlali izwibe phezu kwamakhanda abo, izothi ishaya phansi sebeqile futhi, beqa ngobuhlakani bokuba ingabagili. Ingabagila bashile bazophuma kungene abanye.

Ingqathu ishaywa ngobuciko ukuze labo abadlalayo bathuke sebezithela kuyo. Kokunye laba abayishayayo bake bayisheshise esikhaleni nje nakho lokho okuyisu lokubashisa abadlali. Kuthi kanti bayisheshisa babuye bayikheshe kanti nabadlalayo bahlale belungele noma yini engase yenzeke.

UMsimang, (1975:88) uthi:

Abeqayo bazoqaphela onke lawo majubane, bangabhabheki, baze bafike enanini elithile

lompetha lokhu phela kuyabalwa. Kokunye kungqibithwa kabili kuphunywe, kuphindwe futhi sekungqibithwa kathathu, kane, kahlanu njalonzalo.

Bangqibitha kanjalo abantwana baze bakhathale baphele. Kuyogcina sekuvama abagilekayo ngenxa yokukhathala. Imidlalo iya yehlukana ngezinga lobudala. Eminye idlalwa amantombazane ewodwa, eminye ihlanganelwe yibo bonke ubulili.

4.24 Uncikidane

Imidlalo eminingi ikhuthaza ubunye bokuhlanganyela nokubambisana. Ngenxa yokwenza izinto ndawonye imidlalo ehlanganisa isizwe yenze ubunye. Uncikidane wenziwa kanje.

UNyembezi noNxumalo, (1966:32) bathi:

Lo mdlalo ungadlalwa abafana bodwa noma amantombazane odwa noma-ke kuxutshwane. Udlalelwa endlini invamisa lapho sekuhlwile. Kuhlalwa kusondelwane kube yisiqhoqho nje. Bese kuqala oyedwa abeke isandla ethangeni lomunye, kulandele omunye abeke esakhe kulesi esesiphansi, zelekane njalo-ke izandla mhlawumbe zize zibe yishumi noma kweve.

Kubekwa esinye phezu kwesinye isandla bese ziqokothiswa sakuncinzana. Basho kanyekanye bonke bethi “Ncikincikidane, Ncikincikidane,” besho lokhu sakuncinzana uma sebeqeda bathi: “Yosu! Yosu! Yosu!” noma bathi: “Ncinza, Ncinzane, ncinza, ncinzane! Sithathe sithi shwaphulazi” Uma kuthiwa yosu yosu kusuke sekuncinzwana isandla nesandla sincinza esingaphansi kwaso.

4.25 Ingebangebane

Kulo mdlalo kufundiswa abantwana ukulindela okungase kwenzeke. Umntwana omdalana ubamba isandla somntwana omncane bese ethi:

“Ingebangebane isandla somntwana!”
“Ingebangebane isandla somntwana!”

Kuthi umntwana engakanaki lo obambe isandla amshaye ngaso isandla sakhe amuthi mbibi mbibi kube isiphelile-ke ingebangebane. Nayo ingebangebane ingumdlalo ofundisa abantwana izinto ezingase zibehlele bengalindele. Kumele bahlale beqwashile bangehlelwa lutho ngokuzuma.

4.26 Unongekleni

Lona umdlalo wamantombazane wokwakha onodoli. Owamantombazane ewodwa. Abafana abavunyelwe ukuba badlale ngonongekleni.

UNyembezi noNxumalo, (1966:33) bathi:

Lona ngumdlalo wamantombazane wokwakha izingane. Odoli laba asebenziwa nasebepathwa yizingane manje bathatha isikhundla sikanongekleni. Abanye onongekleni bayahlekisa nje ngoba baba nemikhono emide eyekezelayo eshumpukayo nokushumpuka.

4.27 Unoxhongo

Unoxhongo umdlalo wezingane eziwudlala ebusuku ukuze zethuse ezinye izingane.

UNyembezi noNxumalo, (1966:33) bathi:

Kuthathwa izintingo ezimbili eziqinile kuthi ngokuyela phakathi naphakathi nazo zikipilitwe. Kulapho kukipilitwe khona-ke lapho umuntu ebeka khona unyawo kuzo zombili izintingo lezi. Uthi esuka lapho-ke umuntu ebe ehamba ngazo izintingo lezi axhongozele. Abaningi unoxhongo bahamba ngaye lapho sekuhwalele ukuze besabise abanye. Ngesinye isikhathi kubakhona nomjaho wabo onoxhongo labo.

Nokho abantwana kufanele banakekele uma behamba ngonoxhongo ngoba bangase bawe bazephule amathambo.

4.28 Ziyayigomfela

Ngisho into engesilo ihlaya yenziwa ihlaya ngabantwana badlala oqanda lenjelane, batapise abanye abantwana amanyala baqede lapho babokhe ngensini. Nokho-ke izinto zonke zifundwa kalukhuni ekwaluseni. Ngasemakhaya abafana badlala ukugibela amathole bayawa bayephuka kodwa abayeki. Kubavamile abafana ukulibala ukudlala baze bakhohlwe izinkomo baze bazibuze konkomozingaphi. Kokunye kuzwakale abafana bangaphesheya sebehlabela bedlelezela abankomo zabo zidla amasimu, uzwa sekuchwaza amaqele.

UMthembu, (2009:132) uthi bathi:

Mabele' bele zayigomfela
Mabele'le zayigomfela
Uyoz' ayibonele, uyoz' ayibonele.
Sidwaba sikanyoko gay' izimpothulo
Ekhaya.

Abanye bathi:

Leke leke zayigomfela,

Leke leke zayigomfela,
Uyoz' ayibonele, uyoz' ayobonele
Khanda lentulo
Gay' isicaba sezimpothulo
Nkomo zobuya nini embileni?
Holo! Holo!

Bekungafanele laba bafana bangaphesheya bahlekise ngalaba bafana abankomo zabo zidla amasimu ngoba ukuba babatshelile bebezosheshe bethuke. Manje izinkomo seziwabhuqabhuqile amasimu abantu, sebezolala endle noma esibayeni. Bangeke balokotha balale endlini ngoba abanikazi bensimu bazobahlasela bababhuqabhuqe ngoswazi.

Abamenzi muntu abantu umfana ohlulwe yizinkomo zaze zayongena emasimini abantu. Yizwa nje inhlamba abizwa ngayo kuthiwa: “Sidwaba sikanyoko” noma abizwe ngekhandanda lentulo.

4.29 Abantwana bakaNohhu

Ihlobo liyisikhathi senala kuye konke imvelo, kungaba yimvelo yezilwane noma imvelo yezimila. Le nala yenza kubekhona izilwane ebezingekho ebusika. Imithi itholakala icebe ngamacimbi enza inala asuse ikati eziko. Impilo yonke isuke igcwele injabulo nempilo. Kuhlokoma imihosha kugeleza amanzi. Kuzwakala Amajuba namabhobhoni emahlozini. Ngenxa yayo le nala imitholo ivakashelwa iziqubuqubu ezinhle eziphaphathekile ezisamlotha. Abantwana bakaNohhu. Abafana babathanda kabi abantwana bakaNohhu. Bangamagagu kabi okusina uma benzelwa isaho esinjalo. Kuzwakala abafana bethi:

“Bantwana bakaNohhu!”
“Sibezwa bethi hhu!”
“Bantwana bakaNohhu!”
“Sibezwa bethi hhu!”

Uma abafana besho lo mlolozelo bayaphakama bonke kanyekanye sakusina. Baphakama ngamakhanda nangengxenyengasekhanda. Baphakama kanyekanye behle kanyekanye lokhu okuletha umqondo wokuthi bayezwa ngoba bayananela.

4.30 Isiphetho

Imidlalo yabantwana inomthelela omkhulu ekubakhuliseni. Ibakhululisa emzimbeni, bakhule engqondweni baze bakhule nasemoyeni. Ngemidlalo isizwe sifunda ukuhlangana nokuhlanganyela. Imidlalo inomthelela omkhulu ekwazaniseni abantwana abayintanga. Ibenza bazane bazisane njengabahlobo begazi. Imidlalo yenza abantwana babambane futhi bathembane. Lokhu kwethembana kukhula nabo kuze kufike emathimbeni ezintombi kanye nasemabuthweni akoMkhulu. Uma abafana bekhula baba ndawonye ekwaluseni baze babe ndawonye noma sebeyobuthwa komkhulu. Baziphuma kanyekanye izimpi bahlabane, bavikelane njengesizwe baze baxoshiswe iNkosi bendawonye. Izigameko zobuqhawe zibehlela bendawonye noma sekufike ukufa bobebendawonye, bengazimele bona ngokwabo kodwa bemele isizwe.

Amantombazane akhuliswa ngenhlanganyelo yemidlalo akhula abe yithimba lokwabelana nokwazisana. Zihlala zindawonye lezi zintombi ekuthezeni, ekusikeni zinenhlanganyelo nasemaceceni lapho zilwa khona zibanga indawo. Noma seziyokwenda ziyaphelekezela, zibe ndawonye nasezindwendweni. Noma lezi zintombi sezibonakala zinenhlanganyelo, kubongwa yona imidlalo yobuntwana eyabahlanganisa.

IS AHLUKO SESIHLANU

5.0 ABAFANA NEZINYONI EKWALUSENI

5.1 Isingeniso

Ekwaluseni lapha kunjengaseSikhungweni sokufundela ubuciko. Abafana basekwaluseni bahleleke ngaphansi kwamandla ezingqwele okuyizona ezibakhomba izindlela abazohamba ngazo. Phakathi kwezinto abafundisana zona abafana, bafundisana ngezinyoni. Ukuhlala nezinyoni endle kubasiza ekuzazini kahle, bazi imikhuba yazo, imilozi yazo nezindawo ezitholakala kuzo, bazi nendlela ezizalela ngayo. Kuze kwedlule kuye ekwazini usizo lwazo, ubuhle bazo kanye nobubi bazo. Ezinye izinyoni zeyanyaniswa nenhlanhla, okuthi uma umuntu ezibonile ajabule ngoba azi ukuthi nakanjani uzothola izinhlanhla ezingenakubalwa.

Ezinye zalezi zinyoni zeyanyaniswa namashwa namashwangusha. Kuthi uma umuntu ezibona kube buhlungu inhliziyi ngoba esazi ukuthi amashwa azomlandela amfice. Omunye uze akhwife amathe athi: ‘Hamba moya omubi,’ esho exosha amashwa akholwa ukuthi azomlandela. Ezinye izinyoni zivela ehlobo kanti ezinye zivela ebusika. Ezinye izinyoni zisuke zicashile ebusika ngoba zisuke zingenamaqubu futhi kumakhaza. Kokunye ezinye zalezi zinyoni zisuke sezindizile zaya kwamanye amazwe afudumele kunaleli likaMthaniya kaNdaba. Zenza kanjalo ngokushintshanisa zindiza ziye le zibuye zibuye, kuye ngokuthi kunjani lapha, kube kunjani kula mazwe ezivela kuwo.

5.2 Izindawo lapho zitholakala khona

Izinyoni zihleleke zagcwala izindawo ngezindawo ngokuzikhethela kwazo okuhambisana nemvelo nendalo yazo. Ezinye izinyoni zitholakala ogwini lolwandle. Kunezizathu zalokho. Esinye sezizathu kungaba ukuthi ukudla kwazo

kusogwini noma ezizalweni zemifula. Lezi zinyoni ngokuvama zidla izinhlanzi ezizifele ezikhishwa amagagasi. Kokunye zidla amasele ayinala ezizalweni zemifula. Zibonakala zehla zenyuka osebeni lwamanzi zibheka lolu hlobo lokudla. Abafana basoThungulu bangakuxoxela izinto eziningi zalezi zinyoni ngoba bahlala nazo, bayiqonda kahle indlela yempilo yazo.

Lezi zinyoni zehlukile ezinyonini ezibonwa abafana basezweni eliphakathi. Nazo lezo zasezweni eliphakathi zibekwe okuthile kulelo zwe ezikulo. Izinga lokushisa kanye nokudla ezikudlayo okutholakala kalula kulelo lizwe ezilikhethileyo. Ezinye zikhetha ukuhlala enkangala kanti ezinye zikhetha ihlanze. Ezinye zikhetha izintaba neziwa. Okunye okukhuthaza indawo ekhethiwe kungaba yingenxa yokuphepha. Amahloko akha izidleke zawo emithini enameva. Azakha zilengele ezindaweni ezimbi ezesabekayo lapho kungekho ngozi engehlela amachwane awo. Nazo lezi zindawo ezimbi zingakubanga ukubonakala kohlobo oluthile lwenyoni kuleyo ndawo.

Ezinye izinyoni zingamavila azizakhi izidleke uma zifuna ukuzalela kodwa zisebenzisa izidleke ezindala zezinye izinyoni. Ubukhona babanikazi bezidleke kungenza lezi zinyoni ezingamavila zitholakale zihamba nohlobo oluthile lwezinyoni kanti ziqamekele izidleke zazo.

UBrinkley, (2000:31) uthi:

Some cuckoos are nests parasites, laying their eggs in other birds nests. The nestowners may not notice, even when the cuckoos eggs are larger than their own. They will usually raise the young cuckoo.

Ziningi-ke izizathu ezenza inyoni ethile ibe lapho ikhona. Inyoni ethile iba kuleyo ndawo ekuyo ngenxa yezizathu eziyizungezile. Ezinye izinyoni sezifunde ukuhlala zisondelane kanye namabele. Lokhu kuyazisiza izinyoni ngoba azikuhluphekeli ukudla. Ezine izinyoni zinezindlela ezixakile zokuphila. Izinyoni

ezidla izinhlanzi zingaba sengozini yokuhlatsywa amathambo ezinhlanzi esiswini. Azikhathazeki-ke zona ngalokho. Imvelo seyazifundisa ukuba zidle izimpaphe zazo ukuze esiswini kube nento emfothomfotho ukuze ivimbe ubungozi bamathambo enhlanzi abukhali kabi.

UBrinkley, (2000:15) uthi:

Grebes sometimes eat their feathers. Scientists believe this protects their stomachs from being damaged by the bones of any fish that they eat.

Abafana bezindawo ngezindawo babona izinyoni ezahlukahlukene ngenxa yalezi zizathu. Kukhona nezinyoni ezithanda ugwadule. Zize nazo zinombala owuthuqasi ofana nenhlabathi yasogwadule ukuze zicashele kalula izitha zazo. Kanjalo nalezi zinyoni ezihlala emahlathini aluhlaza asogwini, imibala yazo iluhlaza satshani nanjengamahlamvu emithi.

Izinyoni zinayo nendlela yokuzivikela ezimwemi ezibhekana nazo. Izimo zesomiso nezimo zezifo ezibangwa yindawo ezihleli kuyo. Zike zitholakale zizihuqa ezintuthwaneni nasemihlweni. Kukholakala ukuthi kunobuthi obuvela ezintuthwaneni obulwa nezifo zezinyoni.

UBrinkley, (2000:15) uthi:

Some songbirds preen their feathers by the process called anting. They pick up ants or other insects and rub them onto their feathers. Some birds have even been observed sitting right on top of the anthills it is thought that the insects may secrete chemicals that kill harmful bacteria, mites or fungi.

Nezinyoni ezidla uju lwezimbali nazo zimibalabala zinhle njengazo izimbali ezimuncwayo. Uma umuntu ebuka amathendele, izagwaca kanye nezikhwehle

nazo zinemibala esatshani obomile, zinsundu okwenza kubelukhuni ukuba zibonwe yizitha.

Njengoba u-Oliver, (1978:19) ethi:

Ugu lolwandle luvama ukuba nomngcele wezindunduma zesihlabathi lapho kumile khona utshani obuqinile kanye nezihlahla ezincane ezimfishane, okuyikhona kulungele amatitihoye esihlabathi kanye nezinye izinyoni ezithanda ugu.

Izinyoni zitholakala yonke indawo. Ogwini emahlathini, otshanini, emafusini nasemasimini. Izinyoni zitholakala lapho kulula khona ukuba zithole ukudla zidle zize zondle amaphuphu azo. Kunezinyoni ezidla izinhlamvu, izithelo kanye nezinambuzane. Ezinye njalo zidla emanzini, zidla izinkalankala, amasele kanye nezinhlanzi.

UBotha noBotha, (2003:18) bathi:

AmaRobin kanye neminswi athola ukudla kwawo emaqabubgeni abolayo ngaphansi kwezimila ezenza umthunzi.

AmaZulu ayawazi amatitihoye aze ahaye ingoma ngawo, kokunye ezwakale ewaphatha emilolozelweni yawo. Lokhu kukodwa kuqinisa ukuthi lezi zinyoni kudala zazikhona lapha kwaZulu. Nazo izinsizwa zihlabelela ngawo zithi:

Amatitihoye hoye!
Ayabaleka.
Amatitihoye hoye!
Ayabaleka.

Konke lokhu kwenziwa ubukhona bawo amatitihoye lana. Izinyoni zinokudla okuhlukahlukene futhi yikho okwenza zakhe izidlekana zazo lapho zakhe khona.

Indawo yokwakha ziyifuna ngokukhulu ukucophelela. Ezinye zakha otshanini obulukhuni obusogwini lolwandle nasezizalweni zemifula emikhulu kanti ezinye zakha emadwaleni ongeke wawacabanga uma ubona ulwandle lulahla amagagasi agxumagxuma ezwibeka ebheka phezulu. Ngenxa yokudla ezikudlayo uyoluthola uhlobo oluthile lwenyoni lwakhile futhi lunethezekile kulawo madwala esabekayo. Lezi izinyoni ezidla izimbaza. Izimbaza izinunywana ezisaminenke ezinamathele emadwaleni, ayikhaya lazo.

U-Oliver, (1978:19) uthi:

Ugu lolwandle olunamadwala angenela agamanxe olwandle ambozwe amanzi olwandle oludla izindwani kanye namaxhaphozi azungezwa amadwala alokhu ephazanyiswa amagagasi. Liyikhaya lezinyoni ezidla izimbaza, izinhlanzi kanye nokunye ukudla okutholakala ogwini oluyisihlabathi.

Izifunda ngezifunda zinezinyoni zazo noma-ke ezinye izinyoni ziyizinzulane ezivela zibuye zinyamalale kodwa zikhona ezihlala kwelikaMthaniya, umehluko nje ukuthi zingaphi nezwe. Yizo lezi abafana abafundisana ngazo. Lezo eziwayelekile ziyatholakala ezakhiweni zolimi njengezaga, izisho neziphicaphicwano ngoba bazejwayele. Ezinye izinyoni uzithola emahubeni ahaywa esizweni, amanye amagama ezinyoni akwizinsumansumane, amanye ezinganekwaneni. Kuyacaca ukuthi nabasendulo babehlala nazo lezi zinyoni futhi bafundiswa ngazo.

Kuyavela kulolu cwaningo ukuthi ezinye izinyoni ezaphesheya kodwa zifika lapha ngezikhathi ezithile. Ezinye azizaleli kuleli zwe, kumane kufike imihlambi nje yezinyoni ezindala. Ezinye ezaseKoloni azijwayelekile lapha kwaZulu kanti ucwaningo lona lukhuluma ngabafana bakwaZulu ekwaluseni nazo lezo zaseKoloni ziwa ngaphandle. Lezi zinyoni eziyizifiki azinawo amagama esiZulu kodwa zinamagama esiNgisi nezinye izilimi zalapho zingezakhona.

Izinyoni azidli ukudla okufanayo. Kunezizathu zalokho. Ukudla ezikudlayo kuba nomthelela emibaleni yamaqubu enyoni leyo. Nawo umbala ulusizo ekucashiseni inyoni ezitheni zayo.

UBrinkley, (2000:17) uthi:

The color of a bird's plumage is sometimes the result of the food it eats. The Greater Flamingo and the Roseate Spoonbill must eat the right kinds of crustaceans and microscopic food from the seabed or they will lose their bright pink colouration.

5.3 Izinyoni ezinobuhlobo nabantu

Kukhona izinyoni ezinobuhlobo kakhulu nabantu. Lezo zibonakala zisondelene nabantu kanye namasimu abo. Kulezo kungabalwa amajuba ngezinhlobo zawo, wona adla amabele alinywa abantu. Lena yinyoni ehlonishwa kakhulu. Ziningi izinyoni ezidla kubantu njengezimpanele nazo sezasondelana nalapho abantu belime khona. Izinyoni zisuka emazweni akude zize lapha eMzansi. Nokho zinezizathu zazo. Kulezo zinyoni kubalwa noMayina waseNdiya (Indian Mynas).

UBotha noBotha, (2003:76) bathi

Cishe le nyoni yiyona eyaziwa kakhulu ezinyonini ezivela kwamanye amazwe. Le nyoni igcwele kwaZulu-Natali kanti akukudala kakhulu lapho befike bakha ePitoli.

Miningi imihlabathi eyenziwa izinyoni uma sezifike ezingeni lokuzalela. Ezesilisa ziba nezindlela zemvelo eziheha ngazo ezesifazane. Kungaba Ukushintsha amaqubu ngesikhathi sokuzalela okwenzeka ikakhulukazi ezinyonini zezinduna. Kuyazimangalisa ezezinsikazi zithatheke yilokhu kudlisela kwezinsizwa.

UNewman, (2000:30) uthi:

Display in courtship, aggression and fear. Many displays are highly ritualized and it is often difficult to detect the narrow margin between courtship and aggressive displays. The male thrush when courting a female will strut about with its wings drooped and its fanned tail scraping the ground.

Njengoba kwenza izinsizwa emaceceni zikha izintombi zizixibula nezinyoni nazo zenza njalo zizama ngawo wonke amandla azo ukudlisela ezintombini. Kunohlobo oluthile lwenyoni olwakha indawo yokubukisa ezinsikazini.

UNewman, (2000:27) uthi:

For instance during courtship, several male manakins gather in a Lek (a place where they display for females.) male birds work hard to attract a mate. One of the most common and obvious ways they do this is to display their bright plumage to its best advantage. Yes they are showing off. It is called courting. Birds court for the same reason that people date. Most are looking for a partner to help them raise their families.

5.3.1 Amajuba

Lezi zinyoni ziwumndeni obanzi, zingaphezu kweyodwa. Zehlukene ngobungako nangombala, zinemilozi eyahlukene kodwa zonke zingamajuba. Ikakhulu umuntu ongazi kahle hle ukuzehlukanisa, yena uyaye athi ubone ijuba kanti ubone ivukuthu, ijubantonto noma unkombose noma isikhombazana. IBhayibheli Elingwele liyazazi lezi zinyoni ezinombala omdubu, umbala osamlotha. Ezinye zinebande elisentanyeni, ezinye azinalo. Ezinye zalezi zinyoni sezashintsha indlela eziphila ngayo zafudukela emadolobheni zilandela ukudla kwazo.

IBhayibheli Elingcwele incwadi kaMathewu, 3:16 lithi:

UJesu esebhaphathiziwe wakhuphuka masinyane emanzini, bheka izulu lavuleka, wabona uMoya kaNkulunkulu wehla njengejuba uza phezu kwakhe. Bheka kwavela izwi eZulwini lithi: ‘Lo uyiNdodana yami ethandekayo engithokozile ngayo.’

Ukuhlonipheka kwejuba kusukela kudala ngaphambi ngisho kokuzalwa kukaJesu. IBhayibheli linezingxenyanana ezithile eziveza ubuhle bejuba nobuNgcwele balo. Encwadini ngokuloba kweVangeli ngokukaLuka, 2:23 iBhayibheli eliNgcwele lithi:

Njengokulotshiwe emthethweni weNkosi ukuthi ‘konke okwesilisa okuyizibulo kuyakuthiwa okwahlukaniselwe iNkosi,’ banikele ngomhlathshelo njengokushiwo emthethweni weNkosi; ‘amahobhe amabili noma amaphuphu amajuba.’

Lihle ijuba, libukeka kahle. Mahle amajuba, mihle nemilozi yawo. Le milozi iya ngokuthi iliphi lelo juba eliwenzayo. Amanye anombala ompunga ngokuzothile. Wona angahlukahlukana kodwa sinye isibopho esiwahlanganisayo, ubuhle. Akukhathali noma awaphesheya noma awanganeno woma ahlanganana ebuhleni. Ahlukaniselene ngalo mbala omdubu, omunye uba mdubu uzothe, amanye abe mdubu ngokuphashile. Ngenxa yokuba amajuba kuthi noma ehlala ehlathini kodwa awayona indlala emasimini amabele, abantu-ke bayawazi. Impilo yawo iyaziwa kakhulu abafana. Uma ehlabelela abafana bayawalingisela bacule kanye nawo ngoba vele inye vo ingoma ayiculayo, futhi iyisiZulu. Inkulumo yalezi zinyoni izungeza ekudleni njengoba uNtuli noNtuli, (1982:1) bethi:

Thina bantu sithi sihlakaniphile kakhulu asivumi ukuthi kukhona esingakwaziyo, sazi ngisho izilimi zezinyoni. Siyalwazi ulimi lwamajuba, siyalwazi ulimi lwezikhova, siyalwazi ulimi

Iwawothekwane, siyalwazi ulimi lwezinsingizi.
Ngingabala ngithini? Sazi zonke izilimi
zezinyoni ezikhulumayo, ngaphandle kwalezo
esingazaziyo. Akuhluphi neze ukuzwa ukuthi
inyoni ikhuluma ithini ngoba zonke zikhuluma
isiZulu futhi azikhulumi amazwi amaningi.
Onke amajuba akhuluma into eyodwa athi:

Amdokwe! Amdokwe!
Amabele! Avuthiwe!
Amdokwe Ehlanzeni!

La majuba osamdokwe. Igama lawo lisuselwa kuwo lo mlozi oyingoma yawo. Lo msindo kudala bawuhumusha abantu bawulumbanisa neyabo inkulumo kanye nokwabo ukuzwakala nje ukuthi la majuba ayawathanda amabele. Eqinisweni la majuba aluhlupho olukhulu ezifeni zamabele ikakhulu uma amabele lawo esevuthiwe. Uma amabele esevuthiwe kungumsebenzi wabafanyana namantombazanyana ukulinda amabele. Laba bantwana abalinde amabele ubezwa bememeza beya lena nalena nensimu, elapha amajuba nezinye izinyoni. Uma amabele engalindwanga ukuvimba la majuba, angayidla yonke insimu umlimi angatholi lutho.

Abalindi bamabele benza izichuse ngoba ngeke babe sezindaweni zonke zensimu. Bayashunqisa izibi ezindaweni ezithile zensimu, amajuba ahilwe yintuthu, ake awashiye amabele lana. Abalindi baphatha izindwayimane, basho ngengila uzwe bethi: Hu-u-u Hu! Bezama ukuxosha lezi zinyoni. Ukusondelana kwalezi zinyoni nabantu yikho okwenza abantu bazazi ukusuka nokuhlala.

5.3.2 Ukuzalela

Lezi zinyoni zizalela ehlobo ngoba ukudla kokuzondla nokokondla amachwane kukuningi. Ziwaqala engakavuthwa amabele zidle zize zondle namachwane azo. Zakha izidlekana ezimaxhakaxhaka, zakha ngezinti kube yinto embi kakhulu. Zibe sezimbozamboza ngamaqubu ezinye izinyoni bese zizalela amaqanda amhloshana amabili. Ibe isifukamela inyoni yensikazi aze achanyuselwe

amaphuphu angenazimpaphe. Kuba umsebenzi wazo zombili ukondla amaphuphu. Ngenxa yobuningi bokudla ehlobo, amaphuphu akhula ngokushesha, asheshe andize ahlukane nabazali. La machwane amabili azobe esakha umndeni abe uyise nonina wesizukulwane esizayo.

5.3.3 Amahobhe

Leli ijuba elibukeka kahle ngombala walo ompunga. Nalo lolu hlobo ludla zona izinhlamvu njengawo amabele nommbila. La majuba avula isisila lapho endiza. Wona anomlozi othi:

UmaGuqu yiqili!
Uthi izimvu ngezakhe!
UmaGuqu yiqili!
Uthi izimvu ngezakhe!

Uze ulizwele leli juba ngendlela elibalisa ngayo ngalo maGuqu. Umuntu ongelusanga angeke akwazi ukuzehlukanisa lezi zinyoni. Angeke futhi akwazi ukwahlukanisa enye kwenye uma ezwa le milozi. Abafana bayakwazi ukuzehlukanisa futhi bayawazi namaqanda azo ngokwehlukana kwazo.

U-Oliver, (1978:80) ubeka kanje:

Leli juba lithi alibe lincanyana kunezinye
izinhlambo kanti isisila sikhombisa ichopho
elimhlophe uma lindiza. Leli juba lichitha
isikhathi salo esiningi lidla emhlabathini.
Lidamane liphakamisa ikhanda lalo lihamba.

Ngaphandle kokuthi lezi zinyoni zibuye zibahluphe abantu ngamabele abo zona zinhle. Amajuba awanandawo yokusola, akheke kahle. Mahle mafishanyana, acwaleke kahle. Abafana ababinaso isizungu uma besendle ekwaluseni, bazitika ngemisindo esho kamtoti. Imisindo yabantwanyana besho bephindelela bethi:

‘Bantwanyana ningendi!’ Bethi besaxakwe ilobu bumnandi, asho ngaphesheya uphezukomkhono athi:

Phezu komkhono!
Phezu komkhono!
Mame owadl’ imbewu!

Le nyoni iyibika elibika ngehlobo ivusa amakhosikazi ukuthi ukuze kuphekwe igeja alibe phezu komkhono. Endle lapha abafana bazitika ngemisindo enhlobonhlobo. Ezinye izinyoni zisho lokhuya, ezinye zisho lokhuya kube mnandi kudele ekwaluseni. Akumangalisi abafana bengamagagu okuhlabelela, bakufunda khona ekwaluseni. Lapha ekwaluseni abafana bafunda ukusondelana nemvelo injengoba injalo futhi ingathikanyeziwe. Bafunda ngemithi kanye nezilwane.

Ijuba liyawuthatha umqondo womuntu olibukayo uma elibuke kahle engathikanyezwanga lutho. Liyinono yilokho okunezezela ebuhleni balo. Uma lidle izithelo zanamathela emlonyeni walo, liwesula ngobunono ukuze lingoni ubuhle balo.

UNtuli noNtuli, (1982:2) bathi:

Ubuhle balo ijuba libuqedela ngobunono balo. Liyinono ngempela ijuba. Linekhono eliphakeme lokusebenzisa umfuma walo. Uma seligcobela ukuphuma lihamba hambe phakathi komphakathi, alenzi isandiso. Futhi aliwabhixi kuze kweqe amafutha njengokugcoba kwedikazi. Ligcoba kwanele kahle nje. Lobo buciko bokuzitomota benza ukuba ubalele kahle kamnandi umbala walo ompunga; phezu kwawo kudlalele eminye imibala engekho ezimpapheni zalo, uhlaza, iphuzi, ubukhwebezana nobubende.

Impilo yejuba isobala kakhulu kubafana. Amajuba lana inkolelo yesiZulu iwayamanisa nenhlanhla. Izinyoni zenhlanhla. Uma eqhamuka endiza eza

ngakumuntu noma endiza edabula indlela, uzoba nenhlanhla noma ngabe insizwa iyokweshela, izoba nenhlanhla yokuqonywa noma intombi leyo eyoyeshela izoyibona. Amajuba amabili awanjengalo ijuba elilodwa, liyilishwa neshobolo. Uma usohambeni, kuqhamuke ijuba elilodwa uzoba neshwa. Abanye baze baphimise amathe, bakhwifela ilanga bethi: ‘Hamba moya omubi!’ Besho bekhwifa amathe ngoba ijuba elilodwa liletha umkhokha wamashwa. Lezi zinyoni zinomthelela ogqamile empilweni yabafana kanye neyabantu bonke. Amajuba aletha inhlanhla, ayisifiso sabahambi. Kodwa ijuba elihamba lodwa liyishwa elimnyama kubahambi. Amajuba awahlukani kodwa ijuba elindiza lodwa lisuke selafelwa umhlobo walo.

Kunezaga nezisho namaculo aculwa ngale nhlanhla yamajuba. Elinye lithi

Izinyon’ ezindiza phezulu!
Zileth’ amathamsanqa!
Haleluya! Haleluya!
Zileth’ amathamsanqa!

Leli culo akulona elidala kakhulu kodwa laqoshwa abafundisi babntwana bethakasela ubuhle nenhlanhla elethwa Amajuba.

5.3.4 Isikhombazane

Ubanzi umndeni wamajuba. Ayafana ngegama lobujuba kodwa ukhona umehluko esakhiweni sawo, ubukhulu nobuncane. Umbala wona munye, yiwo lona omdubu osamlotha. Kungaba izinto ezincane eziletha umahluko umuntu ongabhekisisi angeke azibona kodwa umehluko mukhulu emilozini yawo. Alikho ijuba eliwuhlobo oluthile elingenza umlozi ohlukile kwawakubo.

Leli juba litholakala emathafeni anezihlahla ezinameva. Le nyoni incanyana kunamajuba anesongo entanyeni. Inamabala amabili emhlane nesidumbu esibomvana ngokunsunjwana. Njengawo wonke amajuba izikhombazane zidla

emhlabathini, zidla izinhlamvana eziwele phansi. La majuba enza umlozi olusizi ongena enhliziyweni.

U-Oliver, (1978:97) uthi:

Umsindo wayo olusizi yiwona ovame
ukuzwakala enkangala kanti ngokujwayelekile
leli juba livame ukuzwakala kunokuthi
libonakale. Linomsindo onokukhala othi: du –
du – du – du – du abantu bakwaZulu bathi lithi:
Ngazalwa ngingedwa kwase kuf’ ubaba, kwase
kuf’ umama. Ngizwa inhliziyo yami ithi
ndo..ndo..ndo!

Izinyoni zakwaZulu ziyakhuluma futhi zinjalo nje zikhuluma isiZulu. Abanye bathi lithi:

Ngabe ngazala mntanami!
Bangithathela!
Ngabe ngazala mntanami!
Bangithathela!
Ngizwa inhliziyo yami ithi!
Ndo.. ndo.. ndo.. ndo.. ndo!

Okuxakayo-ke kodwa ukuthi njengoba ibalisa nje inabo abantwana. Emahlathini kunezinhlombonhlobo zemilozi emnandi ejabulisayo kanye nayo lena eyimbangalusizi. Zonke izinyoni zaziwa ngemilozi yazo kodwa zihlupha ngokucasha emaqabungeni aluhlaza afana nemibala yazo. Ezinye abafana bazibona ebusika uma sebephume umkhankaso wokuzihubha bezigwadla ngezagila. Lona omunye wemidlalo abafana abayenza endle, ukuhubha izinyoni. Bagijima baze bahlanze udenda ukuze babale ukuthi banqobe ezingaki. Ntambama uma sebefika ekhaya kuba yisikhathi senjabulo sebosela abantu abadala. Umfana oshaye inyoni uhlothulelwa abazali ikhanda ngoba isidumbu sidliwa abantu abadala. Imilozi yezinyoni iyalihlobisa izwe likaMthaniya kaNdaba.

UMpungose, (2010) uthi:

Zinhle izinyoni zakwaZulu zisho ngembala enhlobonhlobo, kukhona ezibomvu, eziphuzi, ezimbala osankankane, zinhle zonke ngaphandle kwezikhova nofukwe. Abafana bayakwazi ukuzihlukanisa bengazibonanga. Bazehlukanisa ngayo imilozi yazo lena.

Abafana bahlangana nale mvelo besekwaluseni. Abafana abangamagovu bake bazishaye izinyoni bazidlele endle. Kubi ukudla izinyoni endle. Inyoni ishayelwa abakhulu. Kunezizathu. Uthi angayidla umuntu omdala inyoni, abonge abeke amazwi okumbusisa umntwana, athi uze ukhule uphathe esimhlophe, uze udle izinyoni zabantabakho. Nebala kuyenzeka ngenxa yezwi lomuntu omdala. Ngaphandle kwesikhombazane kukhona namavukuthu. Wona ezwakala ethi: Vukuthu! Vukuthu! Vukuthu! Leli gama lokuthi amavukuthu balithole ngenxa yomlozi wabo othi vukuthu.

5.3.5 Amankankane

Abafana bazifunda ekwaluseni zonke izinyoni abahlalisana nazo. Bafunda amagama azo, bafunde nezikhathi ezifika ngazo uma kuyilezo ezibuye zemuke. Bafunda indlela yenhlalo yazo ukuthi zizalela nini, amaqanda mangaki, zinjani izidleke zazo. Lezi zinyoni ezingamahlola zihlola amashwa. Amankankane yizinyoni ezithe chithi saka nezinkalo zonke zakwaZulu. Iyenzakala imilozi yemishungu yamankankane ntabama ilanga selibantu bahle. Adabula phezulu endiza ebalisa ethi:

Ngahamba!
Nga...nga...nga ngahamba!
Ngahamba!
Nga...nga ngahamba!

Umbala walezi zinyoni unkankane kodwa uma uqala ukuzibona, kuba ngathi zinombala onsundu ngokukhatheleyo. Zinomlonyana omude onokubomvana. Uma umuntu ezibuka phansi kwemisebe yelanga, ziveza imibalabala emihle ecwebezelayo. Lihle inkankane okubi ngalo ali hloli inhlanhla. Uma lidabula phambi kwakho usohambeni, usuke uzoba namashwa. Kokunye umuntu usuke ezoqhuma amathumba kuwo wonke umzimba ngisho nangaphansi kwezinyawo. Ishwa lokunqanyulelwa inkankane endleleni linjengeshwa elehlela ingane engcolisa indlela nayo iqhunywa amathumba wonke umzimba. Ayingcoliswa indlela, umuntu uqhuma amathumba.

UMthiyane, (2010) uthi:

Sakhuliswa kanjalo thina sazi ukuthi akuhlalwa endleleni, futhi nawo amankankane awalingiswa. Uma umuntu eke wawalingisa ubheduka amathumba wonke umzimba.

Wonke ashokahle amankankane kuze kuthi alingise. Ashokamtoti endiza eya phambili endiza ebhakuphikisa amaphiko awo. Asho aze ayosithela, uzwakala uze uphelele esibhakabhakeni umlozi wawo.

Le milozi igcwala izindlebe zabantu ntambama lapho seliya ngomutsha wendoda, seliyozilahla kunina. Kanti nabavuka kusempondo zankomo bahlangabezana nawo lo msindo olokhu uphindaphindiwe. Lezi zinyoni ziyabika ngokuhamba kwazo. Uzwa zisho zindizela phezulu zithi:

Ngahamba!
Nga...nga...nga ngahamba!
Ngahamba!
Nga...nga ngahamba!

Miningi imilozi yezinyoni ezwakala ngezintambama, abafana sebeqoqa imihlambi yawoyise amabombo esebheke ekhaya, sekuyovalelwa imfuyo. Abafana

sebeyophumula, balale. Nazo izinyoni zisuke sezishaya le milozi sezilungiselela ukulala. Ezinye zizolala ezingodweni, ezinye emithini nasemafukwini.

Amankankane andizela phezulu, akulula ukuwazingela uwathole ngoba nankaya ngaphezu kwezicongo zemithi. Alidliwa inkankane ngoba linyamalukhuni.

UMsimang, (1975:157) ubeka kanjena:

Ezinye izinyoni azidliwa zinyama lukhuni noma ngoba zingathandeki njengoreshane, igwababa, ilanda, unogolantethe, unhloyile, ukhozi, ingqungqulu, intingino, igwababana, inkankane, umkholwane nophezukomkhono inyoni ebika ihlobo.

Abafana bayazazi izinyoni ezingadliwa ngezizathu ezithile. Ezinye ziyekelwa ubunuku bazo ngoba zidla iminenke njengofukwe. Ofukwe badlla yonke into engcolile. Uma umfana ethuke washaya ufukwe woselwa isalukazi. Ezinye izinyoni azidliwa ngoba ziyizinyoni zabathakathi njengothekwane nesikhova nezinye. Ungeke walokotha uzidle, ungadla imikhokha. Ezinye ziyizinyoni zamadlozi, ayiphathwa nokuphathwa eyokuzizingela, yizinyoni zezinyandezulu. Umuntu angayidla ayithini nje insingizi? Lingaduma lidle iminga nemitholo. Nomuntu oyidlile ngabe udle isishozi, izulu lingadlalela kuye. Abafana bayayithobela imithetho yemfundiso evela kubantu abadala.

Inkankane inyoni yemikhokha namashwa. Linomlingo wokuthumela amathumba kubantwana abangamahlongandlebe. Liyesabeka inkankane ngenxa yale mlingo yalo yamathumba. Kuyingozi kakhulu ukulilingisela uma lizibalisela lindiza phezulu emkhathini. Abafuneki abafana abangamahlongandlebe, izinyoni ezinjengamankankane zibaqoqa ngokubanika imivuzo emibi.

Uma abantu sebemcasukele ngempela umuntu oyisifika namthwalo uma becabanga ukuthi ubancintela okuthile okunjengomsebenzi ubezwa bethi: “Inkankane aliyokudla imisundu yangakubo.”

U-Oliver, (1978:27) uthi:

Lezi zinyoni zilala emithini emide kanti zibonakala zizwakale entathakusa noma sekuhlwile lapho zindiza ziya phambili zibuye zibuyele emhlabathini ezidla kuwona. Zilandela indlela efanayo nsuku zonke. Zidla emasimini, emahlathini nasemifuleni lapho zibonakala ziyidlanzana zifuna izinyendle, amabhungezi imisundu kanye namaqhewagi.

Nangaphandle kokuthi lezi zinyoni zohlobo lwamankankane zinamashwa, amathumba kanye nokuba zibe nenyama elukhuni zinosizo olukhulu ekubeni zinciphisa amaqhwagi ayingozi ezitshalweni. Amaqhewagi ayingozi ezitshalweni angaba yingozi uma anda ngokunamandla kungekho okuwanciphisayo.

Amankankane awumndeni wezinyoni ezixova udaka. Anemilenze emide, izinzwane ezinde, imizimba enamandla. Anemiqala emide kanye nemilomo emide egobile engacijile phambili, ajwayele ukuhlala maduzane namanzi. Azingela phakathi nezwe. Adla izinambuzane ezinkulu nezilwane zasemanzini. Adla amabhungane kanye nemisundu. Uma abantu bengumsinsi wokuzimilela becwasa abantu abayizifiki, ababonakala bechuma ngezinto zezwe abafikele kulo bezwakala sebethi: “Onke amankankane awadle imisundu yangakubo.” Lokhu kungubufakazi obuhle ngokudla kwamankankane. Amankankane adla imisundu. Lezi zinyoni zazisa imindeni. Zizalela ezidlekeni eziwumpheme owakhiwe ngezinti, eziweni phezu kwamadwala, emaweni. Azalela amaqanda aphakathi kwamathathu kuya kwamane. Anemibala ehlukehlukeni anezibhadu ezinhle.

5.3.6 Amalanda

Izinyoni ezimhlophe qwa. Ukuba bekuyizinkomo ngabe kuthiwa “inyoni kayiphumuli”. Umbala walezi zinkomo uyathandeka kakhulu. INkosi uShaka yayinezibaya zezinkomo inyonikayiphumuli. Le nyoni emhlophe ayibaxwayile abafana, kwenziwa ukuthi ihlale iseduze nabo, yona ihlale iseduze nezinkomo idla imikhaza. Ihlala ngisho emhlane yezinkomo iqhube umsebenzi wayo wokudla amakhizane.

U-Oliver, (1978:26) ubeka kanje:

Zivame ukuba mhlophe yonke indawo kodwa ngesikhathi sokuzalela ziba nezimpaphe ezimpofana emhlane, ekhanda nasesifubeni. Amalanda avama ukubonakala eseceleni kwezinkomo edla izinambuzane eziphazamisa izilwane. Akha isidleke ahlala emithini emide kanti luyabonakala ujenge olude lwalezi zinyoni ezinhle ezimhlophe uma selishona ilanga uma sezigoduka ziyolala.

Lena inyoni yasolwandle ayinamsindo omkhulu uma ikhala kodwa uma ikhala, isuke ibika imvula njengoba kwenza izinkonjane okuthi uma zivela, kwaziwe ukuthi imvula iyeza.

Izangoma zike zizwakale sezihaya ngawo amalanda, zishaya ingoma, zidlalela zithi:

Umahamba kuze kuse
Inyoni yasolwandle!
Umahamba kuze kuse
Inyoni yasolwandle!

Amalanda ayawuhlobisa umhlaba kuba mhlophe kuthi qhaka lapho ehamba khona kube kuhle kudele.

Amalanda izinyoni ezincanyana ezijwayele ukuba zibe mhlophe qwa. Kunamanye amalanda okuthiwa imilindankomo. Lawo anombala ogqwalile ngesikhathi sasehlobo. Lezi zinyoni zijwayele ukuhlala emifuleni nasemaxhaphozini. Zilusizo kakhulu ngokudla amakhizane ezinkomeni. Zinciphisa izifo ezibangwa amakhizane, ombendeni nesifo sokuchama igazi ezinkomeni. Amalanda adla amaxoxo, izinhlanzi, izinambuzane kanye namabhungane nazo zonke izilwanyana ezincane zasemanzini. Izidleke zawo zingumpheme oyisibaca owakhiwe ngezinti kanye nemfucuza. Izidleke zakhiwe phezulu kwelenyoni. Lezi zinyoni zizalela amaqanda aluhlaza okotshani noma amhlophe, aphakathi kwamathathu kuya kwayisihlanu.

5.3.7 Othekwane

5.3.7.1 Ibika

Le nyoni iyibika nenyoni eyihlola elihlola izinto ezimbi nezinhle. Lena inyoni yezulu kanti futhi iyinyoni yabathakathi. Inkolelo yesiZulu ithi le nyoni inothi lukamentshisi esiqhoveni sayo.

5.3.7.2 Isidleke

Ukucophelela ukuphepha, uthekwane wakha isidleke sakhe emadwaleni eziweni ezimakhelekethe. Wakha ngezinti nangayo yonke imfucuza.

5.3.7.3 Emaxhaphozini

Uthekwane inyoni yamanzi namaxhaphozi. Uyawathanda amanzi acwebile angasogwini. Kokunye uyamthola ethe chwa edwaleni eliphakathi emfuleni emanzini ahamba sakuma ezibuka, ezilungisa ezicwala. Emaxhaphozini ufuna ukubona ukudla kwakhe amaxoxo kanye nezinkalankala. Uzilungisa ngomlomo azicwale ngobunono bakhe. Uyazithanda uthekwane. Uma okungabafana

kumthikameza, uyandiza abuye ahlale futhi khona eduze. Abantu bazazi zonke izindlela zempilo kathekwane ngoba usondelene nabo. Bazi ngisho nangothi lukamentshisi olusekhanda, lokho kufakazela ukusondelana kukathekwane nabantu.

5.3.7.4 Inyoni yezulu

Uthekwane unamakhubalo eZulu, amaZulu akholwa yilokho. Ngenxa yokuba enale nkolelo amaZulu, ayamesaba uthekwane. Yena lo thekwane uyathunywa abathakathi ukuyophosa imizi yamadoda ngezulu. Akathandeki-ke uthekwane ngenxa yalezi zizathu. Nakuba uthekwane enezinto eziningi ezimbi ezesabisayo kodwa zikhona nezinhle.

UMsimang, (1975:158) uthi:

Lena inyoni ensundu enesiluba ethanda ukuzibuka emanzini. Uma ekhwishiza ehoyiza ubika ilumbo. Uma edlalisela ubika ubuhle. Uma kulo muzi awubikelayo ngokudlalisela kunezinsizwa ezeshelayo zisuke zizoqonywa nakanjani. Uma zingesheli zisuke zizomelwa izintombi.

Abantu banaka amashwa akhe uthekwane, banake nokuthakatha kwakhe, baze bakhohlwe ukuthi nenhlanhla uyayibika. Uma ethintwa kabana abafana, uthukuthela agane unwabu. Asuke abophele aye kubo komfana omshayile ngalezi zinti zikamentshisi ezisekhanda, afike awushise wonke umuzi. Noma ezenza izinto ezinhle kodwa unalesi sithunzi sokubulala.

Abafana bakhula bemesaba enaleso sithunzi sobuthakathi. Unesithunzi Umthakathi, kuthi kanti uyenyanywa ebe ehlonishwa njengabo bonke abathakathi. Abathakathi bahlala nabantu emakhaya, banemizi banezingane nabafazi. Uma kugiywa nabo banezibongo kodwa ayiphathwa eyobuthakathi. Naye uthekwane

unezibongo zakhe ngoba uyinsizwa ephakathi kwezinye. Uma abafana bemelamela emaxhaphozini uthekwane, uzwa sebesho bethi:

Nangu uthekwane ezibuka emanzini. Ethi ngabe ngimuhle nami ngabe ngimuhle kodwa ngoniwa ileli qubu elangimila esiphundu! Ngabe ngimuhle nami ngabe ngimuhle.

Ukuhlangana nezinyoni zamashwa ekwaluseni kubafundisile abafana izindlela ezingaphathwa ngazo lezi zinyoni. Akudlalelwa kuthekwane. Abafana bayazi ukuthi asihlikizwa isidleke sikathekwane noma ngabe kunjani. Uma echukuluzwa, unamandla okuba alumbe umuzi wakubo kwalowo mfana, ushe ungqongqo kufe abantu baphele. Kuthi uma ungawushisanga umuzi uthekwane kodwa uhlanganisa amakhubalo okususa izulu, ulikhombe kubo kwabafana ababegangela kuye, lidume lidle iminga nemitholo kufe abantu. Kanti abafana abangakwazanga ukuziphatha ngendlela eyamukelekile. Ulwazi lwasekwaluseni yilona oluhlomisa abafana ngezinto eziyingozi ezibazungezile. Kunabafana abangasekho emhlabeni abehluleka ukuphatha imvelo ngenhlonipho eyifaneleyo. Abafana bamaZulu bamazi kahle uthekwane nobungozi bakhe. Awusukeli muntu uthekwane kodwa awuthandi ngempela ukuba abafana badlale ngawo.

UNtuli noNtuli, (1982:4) uthi:

Ngiyamthanda uthekwane yize ngingamudli.
Ngimthanda ngoba naye uyazithanda.
Akagcobeli ensileni. Laphaya emfuleni usuke engayeke ukuyozingela izingxangxa usuke eyogeza. Pho iyachopha le nsizwa. Ukuba iyama umuntu aze afike eduze ngabe iyabonakala ingqakala isifanele ukucoshwa izinkukhu.

Uthekwane inyoni yezulu, eyinyoni yabathakathi futhi. Akadliwa ngenxa yalezo zizathu. Zikhethiwe izinyoni ezidliwayo. Kudliwa ezikhuluphele nezinenyama emnandi. Uthekwane unenyama emnyama nelukhuni kanti lokhu kweyanyaniswa

nabathakathi. Kumlethela isithunzi nokusabeka okumangalisayo. Eqinisweni kuyenzeka abathakathi bawusebenzise ngokuwuthuma emizini abayizondayo, afike ayishise ingqongqe. Le nyoni iyinyoni yemvelo kodwa inezinto eziningi eziyizimfihlo ezingaqondakali ezihlala ziyizungezile.

U-Oliver, (1978:43) uthi:

Enye yezindida zemvelo, lawa ngamazwi ashiwo u-Austin Roberts lapho echaza le nyoni. Inyoni enkulu ehamba emanzini, inencegela etholakala kuphela e-Afrika, e-Arabia naseMadagascar. Ibonakala njalo emfuleni kulo lonke izwe. Ihamba emanzini ajulile ivukuza udaka ifuna ukudla.

Ukundiza kukathekwane ekhala kwamukelwa ngezindlela ezehlukene. Abanye bayaye bathi wethukile umthakathi wezindaba. Abanye bathi kukhona akusophile ngenxa yokucasuka. Uthekwane akafuni abantu basondele kuye. Uma ethuke wabona sebeseduze uyandiza abaleke, akhale ngomlozi wakhe owethusayo ongathandeki.

U-Oliver, (1978:43) uthi:

Uthekwane unomlozi ongajwayelekile awenza lapho kukhona okumphazamisile, uma ethukile ukhala andizele kude. Othekwane bakha izidleke ezinkulu ezimisise okweqhugwane phezulu ezicongweni zemithi. Lezi zidleke zakhiwe ngezinti, izicucu zamaphephandaba neziqundu nazo zonke izinhlobo zezinkucunkucu.

Ulenza liqine leli zwi lobuthakathi ngenxa yezindlela aphila ngazo uthekwane. Abamane bemnuka ngeze kodwa izindlela aphila ngazo zobuthekwane ezisolisayo. Noma akha isidleke simthatha izinyanga eziyisithupha ecophelela ukuphepha. Izinyanga eziyisithupha! Wakha nje unomqondo wokuphephisa

amachwane kanye naye. Isidleke sakhiwa ngendlela yokuthi kubelukhuni ezitheni zakhe ukufika kuso zisonakalise. Abafana bakhula bexwayiswa ngobungozi bukathekwane. Uthekwane akadle ngakuhlabelela kodwa ukhombisa ubuhlakani kuyo yonke into ayenzayo.

U-Oliver, (1978:48) uthi:

Umnyango ongaphansi mkhulu ngokwanele ukuthi ikwazi ukungena kanti abantu nezinyoni ezidla ezinye abakwazi ukufinyelela kusona isidleke. Lesi sidleke sithatha izinyanga eziyisithupha ukwakhiwa, bese kuzalelwa amaqanda amhlophe, amathathu kuya kwayisithupha. Isimo sale nyoni sixakile. Inomsindo othusayo kanye nobuhlakani ebukhombisayo lapho yakha isidleke, kwenza nabaNsundu bayibuke ngezinkolelo ezihambisana nokuthakatha baze bathuthe nemizi yabo uma nje uthekwane edlule phezu kwemizi yabo ehamba ekhala.

Lapha ekwakheni, uthekwane wakha ngomqondo ogxiliswe ekuphepheni. Okokuqala wakha ezicongweni zemithi emide naphezu kwamawa. Uthekwane usuke ekuqonda kahle ukuthi ayikho ingozi engamehlela uma akha kule ndawo ayikethileyo. Uphinde akhe ecophelela ethatha izinyanga eziyisithupha ukuze kungenzeki ukuba akhe ejahile, akhe amahlikihliki angaqinile futhi angaphephile. Wakha eziqonda kahle izilwane nabantu abangathikameza inhlalakahle yomuzi wakhe. Akaqali ngokuzalela kodwa uyalinda izinyanga eziyisithupha ukuze azi ukuthi lapho esezalela useyoba nesiqiniseko sokuphepha nokuphephisa abantwana. Nokho isintu sonke siyethuswa umlozi kathekwane. Indlela akhala ngayo ayikhululi kodwa kunika umqondo othi lukhulu olwaziwa ile nyoni bese kungena izinsolo eziningi. Ziningi izinto ezingaqondakali ngothekwane, okugcina kubanga umcabango othi le nyoni iyinyoni yezimanga. Inyoni yabathakathi.

UNtuli noNtuli, (1982:5) bathi:

Isiqhova lesi bathi aluphuthi kuso uthi lukamentshisi. Ngakho umuntu osuke unyonyobela ethekwane ezihlalele kanjalo kudingeka ukuba aqaphele impela angamboni. Uzonda kabi uthekwane ukubukwa ezibuka egeza. Ikakhulu owensikazi ubazonda kabi ogalajana abamlunguzayo. Uma ekwethuka ususeduze kakhulu umbuka ucasuka kabi. Bhasobha! Angasuki andize aqonde endlini yakho afike ayithungele ngomentshisi lo osesiqhoveni sakhe.

Le milingo yakhe iyayiqinisa inkolelo ethi amafutha kathekwane ayisithako esikhulu emuthini wokususa izulu. Nokho uthekwane akayedwa kuleli fu elisabekayo lobuthakathi, uhamba nezikhova nezinsingizi. Amafutha ensingizi kanye nakathekwane awumuthi omkhulu nokususa izulu. Zikhona-ke nezinye izithako. Izulu elisuswe ngamafutha ensingizi kanye nakathekwane liduma lilelesela lidle iminga nemitholo. Izinyanga zezulu zilisusa emini libalele saka, lidume lidle abantu.

5.3.8 Izinsingizi

Insingizi nayo iyestatshwa kakhulu abantu njengothekwane. Kuthi ngoba bayayesaba bese besho izinto eziningi ngale nyoni. Ububi bensingizi bubuye benezelele ekwesatshweni kwayo. Inkulu inomlomo omkhulu omubi, inenyama ebomvu phezu kumlomo wayo. Le nyoni iningi kakhulu ezinkalweni zakwaZulu, ikakhulu ngezikhathi zokwethwasa kwehlobo kanye nakhona ehlobo. Abafana bakwaZulu bayayazi kakhulu le nyoni, bavamile ukuyibona ekwaluseni. Iyahlonishwa kakhulu le nyoni. Ayicatshangwa indaba yokuyibulala le nyoni yezimanga. Nokho kuke kwenzeke abafana bayibulale ngengozi noma ngamabomu befuna wona amafutha engududu.

Kwenziwa kanjena uma umuntu ebulale ingududu. Ubizelwa inyanga izomelapha imshaye izinhlanga zezulu, imncindise, achathwe ukuze angabilula. Ngemuva nje kokubulawa kwensingizi, izulu likhwishizela ngokushesha lihlome, liqale ukuphonsa imibane eyesabekayo. Kulowo oyibulele kusuke sekwethenjwa yona imithi yenyanga ukumsindisa. Liduma line lingaphezi, kokunye lize lilelesele. Izinkalo zibamhlophe isangquma. Kufa izinkomo, izimbuzi kanye nayo yonke imfuyo. Abafana bayayazi le ngozi engenzeka uma kubulawe ingududu. Nabo bakhula benalelo vuso ngengududu. Nayo ingududu inomlozi nje ongowayo. Abafana sebekwazi ukuwuhumusha. Kuqala ingududu yensikazi ibalisele lena yeduna ize iyesabise ngokuthi uma kuqhubeka ngohlobo okuqhubeka ngalo, izohamba ibuyele ekhaya kwabakubo.

UNtuli noNtuli, (1982:5) bathi ithi:

Ngiyahamba ngiyemuka,
Ngiya kwabakithi,
Ngiyahamba ngiyemuka,
Ngiya kwabakithi,

Ithi uma iwusho lo mlozi le yeduna ize ikhathale. Ithi ingakhathala izwakale isiphendula le nkulumo. Iyewakala ukuthi isidiniwe yile nkulumo.

UNtuli noNtuli, (1982:5) bathi ithi:

Hamba, muka,
Kad' usho!
Hamba muka
Kad' usho!

Noma izinsingizi zisho ngezwi elindondayo kodwa alesabeki. Iphindaphinda le ngoma yayo kuze kube mnandi ezindlebeni. Isho kuze kujwayeleke umuntu akhohlwe nanokuthi ubani lo obelesela ngale ngoma. Inggondo ize ikuzwele kude. Iqhubeke insingizi ibelesele.

Insingizi idla inyama yezinyoka, amagundane kanye nezinambuzane. Iyinyoni engumzingeli, izingela ezikhotheni. Kanti ayibheki lutho olunqamula izindlela zayo. Inyoka nakuba yesabeka kangaka, ingududu iyingqamula izicucu, iyidle iyiqede. Isuke inelishwa inyoka ehlangana nalo mshophi. Ilusizo ingududu uma kuza ekubulaleni izinyoka eziyingozi. Izingududu zinomoya womndeni. Zihamba ngamaqoqwana emindeni, kuba eyeduna nensikazi kanye nomndeni wabo.

U-Oliver, (1978:93) uthi:

Zitholakala zihamba ngokwemindeni yazo noma ngokwamaqembu zibathaza kancane ehlathini zifuna izinambuzane. Lapho zibizana zisebenzisa izwi eliphansi elindondayo. Ezindala zinobuso obubomvu obungenazimpaphe.

Lezi zinyoni azikukhonzile ukundiza. Uma zindiza, aziyi kude kodwa zisheshe zihlale phansi noma zithi chwa eziphunzini zemithi emide. Uma zindizela emoyeni zendlala amaphiko azo amakhulu, ziveze izimpaphe zazo ezimhlophe, kuba yinto enhle kakhulu. Uzwa abantu abakhonze imvunulo bethi: “Ngiyobe ngibhince umphunzo wami onsingizi zisuka,” besho ibheshu elimnyama kodwa linombala omhlophe emachosheni. Lihle kakhulu ibheshu elimnyama elinsingizi zisuka.

U-Oliver, (1978:93) uthi:

Lapho zindiza emoyeni uyoziyibona ngombala omhlophe ezimpikweni zazo.

Zimbi uma uzibuka eduze izinsingizi kodwa uma zindiza ziba zihle kakhulu. Zimnyama bhuqe kodwa uma uzibuka phansi kwemisebe yelanga, zinemibala ecwebezelayo. Zinamagilo abomvu sengathi yintamo yesalukazi. Ayibukeki

intamo yazo. Ubuhle bazo bulapho sezindiza zineka amaphiko azo emoyeni bese kuvuleka kuvela lezi zinsiba ezimhlophe ezifihlakeleyo.

UMsimang, (1975:158) uthi:

Ithi lapho isuka ikhombise amabala amhlophe amahle phansi kwamaphiko. Zithanda ukuzihambela kunokundiza. Inyoka aziyibheki. Zivame futhi ukuhamba ngambili. Eyesilisa neyesifazane. Abafana lapho behumusha ukukhala kwazo bathi lena yensikazi ithi: “Sengiyahamba, Sengiyahamba ngiya kwabethu.” Izophendula lena yeduna ithi: “Hamba, Hamba kade usho.” Insingizi iyinyoni yezulu. Uma izwakele ikhala isuke ibika izulu nemvula. Ukungena kwayo ekhaya kubika ishwa nokungena komphezulu.

Izinsingizi izinyoni ezihamba ngemindeni yazo. Njengoba zihamba ngambili nje, enye eyenkomazi enye eyeduna. Uma sezinamachwane azo, zihamba kanjalo zihamba namachwane azo. Zihamba ngemindeni yazo. Abafana bayazi ukuthi uma bezwa imilozi yezinsingizi invula iyeza, isiseduze. Insingizi inyoni yezulu. Uma izingududu zizwakala, kusho ukuthi lizona futhi lidume. Ngakho abafana baqoqa izinkomo bazibhekise emakhaya. Le nyoni yaziwa kabi, inomoya wobuthakathi. Uma ingena ekhaya, lokho kuyinkomba yokuthi umuzi ulula, awubethelwe. Insingizi inyoni yemikhokha, inyoni elibika, ibika ukuthi izulu lizoduma lilelesele. Lizoduma lidle iminga nemitholo. Kuke kwenzeke ngezizathu ezithile abantu besilisa bayibulale ingududu, kokunye befuna amafutha. Lowo oyibulele akangeni ekhaya aze agonywe inyanga. Uma kungenjalo, kuzobhubha umuzi wonke ngomphezulu.

5.3.9 Izikhova

Isikhova inyoni yobusuku. Ngenxa yokuhamba ebusuku impilo yesikhova inezinto eziningi ezingaqondakali kahlehle. Izizwe ngezizwe zinotho olungasho

kahle ezilusho ngalezi zinyoni zobusuku. Ziningi izinhlobo zezikhova. Zehlukene ngobungako bazo nangemibala yazo. Nokho kuhlala kunethunzi lokungaziqondi kahle izikhova ngenxa yokuthi zihamba ebusuku. Abanye bathi siyinyoni yamashwa neminyama, inyoni yabathakathi.

UBreese, (1998:14) uthi:

Of all the owls, the barn owl has the most sinister reputation. It has been widely regarded as a bird of all omen, presaging doom and disaster. Until recently many people in Britain believed that an owl screeching on their roof was a warning of an eminent death in the family. In some areas an owl shriek foretold a birth or that a girl was about to lose her virginity.

Ukuzwakala kwesikhova siqubula ebusuku kuletha umqondo wokwesaba okumangalisayo. Asibukeki kahle isikhova kodwa noma singanjalo siziqedela ngokuhamba ubusuku. Izipokwe nemingcwi eyaziwa ngokuhamba ebusuku.

UBreese, (1998:14) uqhubeka athi:

So how did the barn owl get such a spooky reputation? It must be due at least in part to the ghostly appearance and habits.

Njengothekwane nensingizi isikhova naso siyinyoni yabathakathi. Kuleli thimba kungena namankankane anomkhokha omubi wamathumba uma nje okungabafanyana kuke kwawalingisela lapho ezishayela imilozi yawo. Lezi zinyoni zinezintwana ezididayo ezizenzayo okwenza abantu bazibophe ngasibopho sinye sokuthi, lezi izinyoni zabathakathi. Azibulawa lezi zinyoni. Umuntu osafisa ukumphosa umbalane angeke alokothe ngoba amaphikankani azibulalayo ehlelwa amashwa namashwangusha. Izikhova zehlukahlukene ngobungako bazo kanye nangendawo ezihlala kuyo.

UMsimang, (1975:158) uthi:

Le nyoni inamehlo amakhulu. Abanye abantu bathi umandukulu. Amehlo ayo ungathi awekati. Isimanga ukuthi yona ilala emini ivuke ebusuku. Alukho oluhle olubikwa ile nyoni. Uma isikhova sikhala ekhaya bayaphela abantwana balowo muzi. Bazobuthukisa okwamazeze bafe bonke. Impela kufuneka kuthathwe izinduku kuyiwe ohlanyeni.

Isikhova inyoni yezimanga. Isizwe sonke siyavumelana ngokuthi le nyoni ngeyabathakathi. Ilala emini, ebusuku ivuke ibe umqemane. Abathakathi bodwa abahamba ebusuku. Idla amaphuku nawo iwacuthela khona ebusuku. Le mpilo yayo yenza abantu belokhu besolile ukuthi uma ingemthakathi, pho yenzani ebusuku ngoba leso isikhathi sabo ngempela abathakathi. Yona ivuka iyaluze abantu belele. Le nto eyenzayo vele ngeyabathakathi, ukulala emini, uvuke ebusuku uyogibela indangala. Akulula ukuzelamela emini izikhova ngoba zingena emifantwini yamadwala, zilale zimi futhi zilale ziwavulile amehlo.

Zonke ziyizikhova kodwa kunezinto ezizehlukanisile. Izikhova ziyizinhlobo ezintathu. Lo mehluko ozahlukanisile usobala kodwa abantu bakwaZulu abazihluphi ngalokhu kwehlukana, bona bazi ukuthi isikhova isikhova, umandukulu, umabhengwane. Leli likamandukulu lisuselwa emehlweni aso angamabhamuza. Ezinye izikhova zihlala endle kanti kukhona lezi esezenze ubuhlobo nabantu ezitholakala budebudeze namakhaya njengomzwelele.

Imizwelele izikhova ezinombala okhanyayo kanti zimhlophe ngaphansi zimvukumvuku emhlane nasemaphikweni. Lezi zinobuso obumhlophe obumisise okwenhliziyo. Lezi zikhova zihlala ezinqolobaneni kodwa khona eduze nezindlu zabantu.

U-Oliver, (1978:29) uthi:

Lezi zikhova ezitholakala emhlabeni wonke zehluka ngezindawo kodwa zitholakala kulo lonke izwe. Zitholakala eduze nezindawo ezihlala abantu.

Lolu hlobo lwezikhova aluzakhi izidleke kodwa lungenisa ezidlekeni zezinye izinyoni, zingenisa qede zizalele. Zizalela iqanda libe linye, zilifukamele. Ziqhubeka zizalela zifukamela okwenza ukuthi zithi zisazalela, zibe zichamusela. Ngakho lokho zizalela amachwane angalingani ngoba achanyuselwa ngezikhathi ezahlukenene. Le nto iyabadida abafana. Bathi uma beyokonela isikhova, bafike badidwe yile mpicabadala yamachwane angalingani esidlekeni esisodwa. Imvama zizalela ezidlekeni zothekwane ezindala ezingasasebenzi.

U-Oliver, (1978:29) uthi:

Azizakhi izidleke kodwa zizalela amaqanda emapulangweni ophahleni lwezinqolobane noma ezicongweni zamasono, ngisho nasezidlekeni ezindala zothekwane. Azifani nezinye izinyoni lapho zizalela amaqanda. Zizalela iqanda elilodwa zihlale kulona kuze kuzalwe elinye ziqhube kanjalo kuze kuphelele inqwaba yamahlanu noma ayisithupha. Izikhova ezincane zichanyuselwa ngokwehlukana nokushiyana, okwenza ukuba uthole izikhovana ezingalingani ezidlekeni zalezi zikhova.

Lena imvelo yalezi zikhova ezisondelene nabantu njengazo zonke izikhova lezi, zilala emini, zivuke ebusuku ziyozingela. Ukudla kwazo okukhulu amagundane. Izinyanga zike ziphume umkhankaso omkhulu zifuna izikhova ngoba zifuna ukuthaka imithi yazo ngaye lo mthakathi wezindaba oysisikhova. Izikhova azilona uvanzi kodwa uma umuntu ezingela ngezinja ezibukhali, uthuka esesivusa isikhova.

UNtuli noNtuli, (1982:3) bathi:

Isikhova sithula sithi du emini. Sithuka nje sibonakele. Sicasha sicashisise esikhotheni. Nezinyanga ezisuke zisifunela ukuthaka ngaso imithi yazo. Zisivusa ngoba zizingela ngezingcanga eziwubambisisayo umkhondo. Uma siphaphama ingcanga isathi icuthela ukusibhudekeza, siyadlubulundela sibhakuzize amaphikokazi aso amakhulu ngendlela engahambelani nobuncane bomzimba waso.

Basuke besihlupha besithikameza ebuthongweni baso sizilalele. Abafana bayiqonda kahle indlela eziphila ngayo izikhova ngoba bahlala nazo endle. Noma kungeyona inyoni eyigagu neyintandakubukwa njengothekwane nesakabuli kodwa abafana bayasazi isikhova lesi. Silele emini nje sizovuka ebusuku siqonde emizini eseduze siyothikameza abaleleyo. Ebusuku sisuke sesiphila siqinile sesikwazi ukubaleka ngawo lawo maphikokazi aso. Kuthi sekuthule sekuthe cwaka ezinzulwini zobusuku ebese ezwakala umfo lona esememeza ngezwi elibandayo esho ngesiZulu esizwakalayo esithi:

Phum' ungibhule!
Shu---shu---nqu! Nqu!
Nhi---nhi---!

Sisho sidlulise isikhashana esilinganayo nesilandelayo. Uzwakala esesho futhi umandukulu athi:

Phum' ungibhule.

UNtuli noNtuli, (1982:3) bathi:

Iphimbo lesikhova alimnandi neze alilihle njengelejuba. Linesithunzi. Linosongo olunyantisa igazi, luswacise unwele ekhanda kuqubuke uhlevane emzimbeni. Isikhova

asibeleseleli ngephimbo eliklasile lokwesasa njengoba kwenza ijuba, sisho kanye sengathi sithukuthele sithi: “Phum’ ungibhule” sithule isikhashana eside simlindlele lo esesimbizile sathi makaphume asibhule – babhulane kuthi ngelikade siphinde. Sisho manje sengathi sesisondele kule ndlu alele kuyo: “Phum’ ungibhule.”

Kuyezwakala ukuthi izinyanga ziyayifuna le nyoni yezimanga nokho nazo ziyazi ukuthi akulula ukuyibamba ngaphandle kokuba umzingeli asebenzise izinja eziwaziyo umkhondo. Umlozi wale nyoni uyenyelisa, isho maqede kuxhaphazele isisu, izwi layo linesithunzi. Okuxakayo ukuthi ebusuku kunezingozi eziningi kakhulu. Pho yona le nyoni kungani ingesabi? Izinyoni zivama ukuhamba ngemishungu kodwa isikhova siyenzakala ukuthi lapho sikhona sisodwa zwi kodwa siphumela eshashalazini. Sifuna ozophuma asibhule. Invama abantu bakwaZulu bayawazi amashwa ahamba nale nyoni. Sima esiphundwini sesibaya nakwezinye izindawo eziphakemeyo, sisho ngomlozi waso. Uma uSokhaya engasukumanga wenza izaba ngamaxhwele, angangcwaba imihla nezolo. Inkolelo yamaZulu ithi: “Le nyoni imbi kabi, abathakathi bayakwazi ukuyithumela ukuba izokwenza imihlola emizini yamadoda.”

Zikhona izikhova zasemazweni akude kanti ezinye ezakhona lapha kwelikaMthaniya kaNdaba. Lezi zinyoni ziyakwazi ukubona ebusuku, obazo ubusuku kuba sengathi kusemini. Lolu hlobo lwenyoni ludla izilwanyana ezincane ezincelisayo ezinjengamagundwane. Ibuye idle izinambuzane nawofezela.

U-Oliver, (1978:59) uthi:

Isikhova siyinyoni enkulu engwevu enamadlebe kanti futhi ihlobe ngemigqa engwevu ngaphansi. Emini ilala imile phakathi kwamatshe bese iphuma ebusuku ihlala esicongweni ukuze ibone kahle ukudla kwayo. Ukudla kwayo yizilwane

ezincelisayo ezincane, izinambuzane kanye nofezela. Umsindo wayo omkhulu uthi Hu---hu!, Hu---hu. Izikhovampondo zihlala emaweni, emthini, ngesinye isikhathi zihlala phezu kwezidleke zawothekwane.

5.3.10 Onogolantethe

Lokhu kuxhumana nezilwane zasendle iyona ndlela umfana wakwaZulu akhuliswa ngayo. Endle ufunda ukuyithanda imvelo naye uyazibona eyingxenye yemvelo. Izinto ahlangebezana nazo ekwaluseni ziyamakha zimlungisele ukuba abe yindoda ngokupheleleyo. Laphayana entabeni bafunda ukuzimela futhi bafunda ukuzitholela indawo phakathi kwezinyoka nezilwane ezesabekayo. Bafundiswa namagama okuzithonya izilwane ngokuzibiza ngamagama angajwayelekile azenza izilwane zithothobale zibathobe.

Uma kuqhamuka ibhubesi, abafana bezingela uzwa sebethi: “UBONAKELE” uma labo bafana abazingelayo bengamaZulu, bavele banyamalale ngoba bayazi ukuthi sekuvele ingozi engaphezu kwezinye izingozi.

Unogolantethe naye uyinyoni enosizo kakhulu, bavimba ukwanda kwezinyoka okungenasidingo. Uyazidla izinyoka unogolantethe aqede lapho adle izinambuzane, adle nazo izintethe ngezinhlubo zazo. Abafana bakwaZulu bakujwayele ukushayisana nonogolantethe khona lena endle. Igama labo lanele ukuchaza ngempilo yabo nangokudla abakudlayo. Onogolantethe bazingela izintethe. Ukugola ukuzingela sakuhubha, uyicathamela leyo nto oyigolayo.

Lezi izinyoni eziyizinzulane ezihamba zibuye zibuye. Lapha kwaZulu kufika onogolantethe abayizinhlobo ezimbili. Unogolantethe omnyama omhlophe ngesisu. Omhlophe omnyama ngamaphiko. Lona omnyama uyisifiki esiqhamuka eNyakatho ne-Afrika. Ifika lapha ehlobo kodwa ayizaleli lapha. Unogolantethe omhlophe wona uvela emazweni apheheya.

UMsimang, (1975:160) ubeka kanje ngonogolantethe:

Le nyoni ilusizo impela ngoba ngaphandle
kokugola izintethe ibulala futhi izinyoka. Nayo
iyinyoni ebikayo uma izwakale ikhala, kusuke
kuzohlasela imicwangube, izilwane
eziyizibungwana ezidla zibhuqe utshani.

Izinyoka laphaya emadlelweni ziyingozi emfuyweni nakubo abafana.
Onogolantethe abazi nokuthi ziyini izinyoka. Uma kuke kwaqhamuka inyoka,
bayinqamulela phezulu badla ngisho izinyoka ezinonya ezibulalayo.

5.3.11 Amathendele

Abafana bahlala benezindlebe ezibukhali ukuze bakwazi ukuhumusha izimo
zonke ezibazungezileyo. Lokhu kuhlakanipha nendlebe ebukhali kuyabaphephisa
ezingozini zasendle. Kufanele bazi uma lihloma ukuze baqoqe imihlambi
babuyele emakhaya. Ekwaluseni liyadingeka iso elibukhali ekubhekisiseni izinto
zonke. Kudingeka iso nomqondo ocwaningayo. Uma umfana engenalwazi
kodwa ezwa izinyoni zikhala ngohlobo oluthile, kufuneka azi ukuthi uma zikhala
ngendlela ethile, zibika ingozi ethile. Uma engakwazi lokho, angazithela
engozini embi kabi. Kokunye izinyoni zibona inyoka ngenxa yokungaqondi,
umfana angasuka aye kuyo inyoka, afike alimale.

Amathendele nawo anohlobo lwawo lomlozi, wona bawuhumusha kanjena
abafana bathi amathendele athi:

Bahlezi nje bathe dekle!
Bahlezi nje bathe dekle!

Ngesikhathi enza le milozi asuke eqhwanda ubhatata oyisidlo esiphambili
samathendele aseNkangala. Lezi zinyoni azigabe ngakundiza kodwa zigabe
kakhulu ngejubane. Lezi zinyoni zinenyama emnandi kabi ngakho lokho abafana

bathanda kakhulu ukuzizingela. Lezi zinyoni ziluhlobo lwezagwaca. Zehlukana ngezisindo zazo. Ithendele noma intendele, isikhwehle kanye nenkwali.

Ubeka kanje ngezagwaca u-Oliver, (1978:67):

Lezi zinyoni ezincanyana zihlobene namathendele. Zibonakala ehlobo kuphela. Izagwaca zindiza zibeke phezulu ngokushesha phambi kwanoma yini ezethusile bese zindizela phansi phezu kweqele ngaphambi kokuqathakela otshanini. Amaphuphu azo mancane kodwa akwazi ukundiza esanda kuchanyuselwa.

Lezi zinyoni zingumndeni owodwa kodwa zehlukene ngezisindo kanye nendawo ezitholakala kuzo. Ithendele laseNkangala kanye nesikhwehle sasehlanzeni, kubukeka kufana kodwa kubakhona izintwana ezingumahluko kakhulukazi kumuntu ozazi kahle lezi zinyoni. Zonke zingumndeni wezagwaca. Ebusika kuba igidigidi elikhulu abafana bezihubha lezi zinyoni. Bazihubha zize zikhathale, baze bazibambe babuye nazo emakhaya bezozosela abantu abadala, bazitholele izibusiso nezilokotho ezinhle kubazali babo.

5.3.12 Imivemve

Ziningi izinyoni amaZulu azeyamanisa nabantu. Lezo izinyoni ezingamabika. Izinyoni ezihlola izinto zempilo yabantu.

UMsimang, (1975:158) uthi:

Umvemve lona inyonyana encane kabi icishe ibe ngangongcede. Kukhona ungcede omdaka nomnyama omhlophe ngaphansi. Uma ungena ekhaya utshala, ubika izihambi ezizofika.

Le nyoni ivame ukuthi ithi chwa ezimpundwini zesibaya noma ime emakhothaneni ezindlu. Izwakala isho ngomlozi wayo ithi:

Basetshwaleni! Basetshwaleni!

Elinye igama lomvemve ingqwashi noma unqengendlela. Leli gama lisuselwa emkhutsheni wayo wokugijima ngendlela. Le nyoni ijwayelekile kakhulu emakhaya. Imvamisa ukuba izwakale ekuseni ithi: ‘Basetshwaleni!’ Umvemve njengamanye amabika, uyakwazi ukubika izihambi njengeqhude uma lima ngomlenze owodwa, lime phakathi komnyango libika izihambi. Uma likikiliga likulesi simo abadala bathi: “Aboza bethwele.” Nebala labo bantu ababikwe yiqhude bayavela lingakashoni ilanga. Kufana noma kwehla ulwembu luthi ju...ju... endlini lubika izihambi. Kuyahanjelwana kwaZulu. Uma inkosikazi iphaka embizeni ayiphaki iqede ngoba kuyodlula umuntu afele ekhaya. Kuphakwa kushiywe embizeni. Abanye bathi kushiyelwa abadala kanti eqinisweni kushiyelwa izihambi ezingase zikhulekele indawo yokufihla ikhanda umuntu ezwe umuntu esekhuleka ethi: “E! Baba Sikhulekile ekhaya, isisu somhambi asingakanani, singangenso yenyoni.” Uma lo muntu esengenisiwe osebuzwe ukuthi uliqhamukisa ngaphi futhi ulibhekise ngaphi. Ube esehlanjiswa anikwe isikhafu. Bathi bangamnika abomuzi bebe bemlandulela bethi: ‘umlomo kaweyi.’ Basho ngoba nabo bayabona ukuthi lokhu kudla abamnike khona kuncane kodwa kwanele ukumphilisa. Umvemve ubumaze ekuseni lo muntu oze wafika sekuhwalele.

UMsimang, (1975:159) ubeka kanjena ngomvemve:

Kweminye imizi umvemve ulidlozi yingakho
edliwa izalukazi.

Le nyoni inikwa inhlonipho enkulu. Uma abadala beyibona, babona izinyandezulu zomuzi. Uma kwenzeke iphutha okungabafana kwayishaya, ayidliwa abantu abasha, idliwa yizalukazi.

Abathakathi bamsebenzisa kakhulu unqengendlela emikhubeni yabo yobumnyama. Uma indoda yomZulu izele amantombazana, amaZulu ayazi

ukuthi leyo ndoda iyisicebi sezinkomo eziyolobola abantwana bayo. Uma abathakathi bemzondile bayaye bachome uphapse lwesisila somvemve lapho kade kuchama khona intombazane. Uphapse lwesisila inkolelo ithi leyo ntombazane iyohunguka ithande amadoda. Lawo mantombazana achonywe uphapse emchanyweni awo awayikuba nazimilo aze angagani ngenxa yokuxegelwa izimilo.

Ngesikhathi sasendulo le nyoni ibiwasizo olukhulu, ibifika ikhale egcekeni. Umninimuzi ubebona ukuthi kusho ukuthi bakhona abazovimbezela umuzi. Ubebiza umuzi wakhe bathuthe babaleke balale ngaphandle. Nebala bafike abahlaseli, bawushise wonke umuzi, abantu basinde ngenxa yomvemve.

UMsimang, (1975:159) uthi:

Uma ingqwashi ekhala ngesikhathi sasendulo, ubesuka ebika ukujinjelwa. Abaninimuzi lowo babethutha impahla bayocasha. Nempela kothi kusa umuzi lowo ube usungamakloba omlilo. Basinde abantu, besindiswa umvemve. Uma umvemve lona ulandela izinkomo zasekuthini zisuke zizozala kakhulu zande. Inyoni yezinkomo kweminye imizi.

Uma izimfamona zithanda ukuthakatha zithakatha ngayo le nyoni. Indoda izale onoyila bemihambima yezintombi, osimukanandwendwe uqobo lwabo ngenxa yawo umvemve. Wona lo mvemve ochitha imizi yamadoda, yiwo futhi oyibika lokusindisa abantu abazohlaselwa. Wona umvemve ulibika elibika okuhle nokubi.

5.3.13 Ikhunatha

Lena inyoni yezinhlanhla. Iyinyoni ehlola ubuhle. Ayayithanda le nyoni amaZulu nabafana bafundisiwe ngayo. Bayayihlonipha, bayayithanda njengeninyoni yasendulo eyayinya amasi. AmaZulu anenhlonipho ngezinto zoMdabu eziphatha

izwi labaphansi njengalo ikhunatha leli. Le nyoni ikhala ngemilozi enomsindo omnandi kudume izihosha nehlathi. Kumnandi ukuzwa ikhunatha lihlabelela.

U-Oliver, (1978:36) uthi:

Amakhunatha ayizinyoni ezithathanayo, ikhunatha elishaya icilongo lingelinye lamakhunatha ethu amakhulukazi kanti liyinyoni yamahlathi nemithi emide. Inomlomo obomvu nesiqhova. Kanti lapho indiza iveza ichopho elimhlophe ngemuva kwezimpiko. Azive zinomsindo zenza zonke izinhlobo zemikhulungwane, ukuklabalasa kanye nokukhonya nemisindo esakukhonya.

Uma kwenzeka usohambeni kuqhamuka lezi zinyoni zidabule phambi kwakho uba nenhlanhla. Uma izinsizwa ziyokweshela bese kuqhamuka ikhunatha, lezo zinsizwa ziyiqonywa yilezo zintombi. Ngaphandle kokuqonywa, abantu besimanje bona bangacabanga ngemali. Inhlanhla yanamuhla imali.

UMagwaza, (2010) ubeka kanje ngekhunatha:

Ziningi izinto ezilithemba emabangeni empilo. Abafana ekwaluseni uma bedukelwe izinkomo bethembela kunkomozingaphi. Nguyena obalayela izinkomo ezidukile. Izinsizwa zona zithembela kulezi zinyoni ukukhomba indlela yenhlanhla. Phela uma uke wahlangana nekhunatha akubuzwa intombi uyithathile, ungase ubuye nocu.

Ayikho inhlanhla abantu basendulo ababeyazisa njengokuqonywa. Nanamuhla kuyinhlanhla ukuqonywa. Akubo bonke abantu abaqonywayo kodwa yilabo abanenhlanhla. Baqonywa balobole, baganwe, kuvuke imizi yawoyise. Ziningi izinto ezihlangana nabantu abahamba izindlela zabo, kuye ngokuthi yiziphi lezo zinto ngoba ezinye zihlola inhlanhla kanti ezinye zihlola amashwa.

UNyembezi noNxumalo, (1966:86) babeka kanje ngekhunatha:

Lingaphezu kwejuba elikhulu. Lifana
nomkholwane, lehluke ngoba ikhunatha lona
limnyama ngisho nomlomo nezinyawo. Isisila
sona simhlophe emachosheni.

Lezi zinyoni zihlolile ngokwemvelo ehlane. Zinomsebenzi omuhle wokuhlabelela isizwe futhi ziphethe izinhlanhla zesizwe. Zithandwa yibo bonke abantu kwaZulu inqobo nje uma bewazi umsebenzi wazo. Labo abazaziyo bafisa ukuhlangana nazo ukuze bathole inhlanhla. Iyabiza inhlanhla, ilivelakancane ayixhaphakile nemithi yenhlanhla iyabiza ngokwayo. Inhlanhla isezimisweni zasendulo ababephila ngazo okhokho. Inhlanhla yiyo lena eyayihlolwa amakhunatha.

Izinyoni njengabantu ziyasizana ekukhuliseni amaphuphu azo. Kuba umsebenzi wazo zombili ukunakekela amaphuphu. Nokho akuyizo zonke izinyoni ezenza njalo kuba nohlobo oluthile lwezinyoni ezikhulisa amaphuphu kanye kanye. Kokunye ziyashintshana ngokufukama. Nokho kuba uhlobo oluthile lwenyoni olwenza njalo.

UCarnaby, (2008:160) uthi:

(Co-operative breeding where one pair of nesting birds is assisted with incubation and/or chick-rearing by one or a few other birds of the same species. These birds are sociable, moving around in small groups. One pair becomes the dominant pair and breeds, whereas other members of the group have their reproductive desires curtailed in order to assist. They help sometimes with nest building seldom with incubation, and usually with feeding of the young.

Kwesinye isikhathi izinyoni zitholakala zinobuqili obumangalisayo. Kunezinhlubo zezinyoni ezingamavila. Ezingakhi zidleke futhi ezingakwazi ukondla amaphuphu azo. Kodwa kunalokho zikhokhobisa amaqanda azo ziyowabeka ezidlekeni zezinye izinyoni ziqede lapho zingafukameli, zifukamelelwe ezinye. Athi angachanyuselwa amaphuphu ondliwe abanikazi zidleke.

UCarnaby, (2008:168) uthi:

A brood parasite is a bird that lays its eggs in the nest of another bird and expects that bird to incubate the eggs and raise the chicks.

5.3.14 Imikholwane

Umkholwana ungumhlobo omkhulu wekhunatha, ukufana kwazo kungamdida ozibukayo kanti eqinisweni azifani. Umkholwane wona mncane kunekhunatha. Umkholwane unomsindo omkhulu kunekhunatha. Umsindo owenziwa umkholwane mubi uyahlaba. Ulizwa uthi: Kwe! Kwe! Kwe! Awuhlali ndawonye isikhathi eside. Ugxuma kulo muthi uye kulowaya, usuka kuleli gatsha uye kuleliya. Kubhakuza amaphiko uthi: Kwe! Kwe! Asho kabi umsindo wawo uhlakazekile kodwa akekho umuntu ongawukhohlwa uma eseduze.

UMsimang, (1975:159) uthi:

Mnyama wase uxhophu ngamabala amhlophe kakhulu esisileni sengathi ikhunatha kodwa umlomo womkholwane ubomvu. Unezwi elibi kabi lapho ukhala. Akufuneki uvunyelwe ungene phakathi komuzi ngoba uhlola iziphoso ezimbi kangokuthi kungase kushe ngisho umuzi. Uma bewubonile abafana bawuhulukuqa ngamatshe ubaleke bese bethi: “Mbunca mkholwane.”

Lezi zinyoni zivame ukutholakala emahlathini angasogwini kodwa zingabonakala nasemasimini avulekile ngisho nasezingagadwini. Zithanda amahlathi aminyene, zizwakala ngemilozi yazo eyinhlakanhlaka eziyisho kabi. Lezi zinyoni ziyezwana nezinye izinyoni. Zindiza ziyidlanzana. Lo mlozi ezicula ngawo ubuye ube sandweba. Izwi lomkholwane libi lifanelana namashwa le nyoni ewaphetheyo. Uma kuke kwenzeka lezi zinyoni zadabula umuzi, kufuneka abafana bazikhuze ngokumemeza bathi: “Mbunca mkholwane!” Bawuxoshe, bawuhulukuqe ngamatshe ukuze ungashiyi amashwa awo phakathi komuzi.

5.3.15 Isikhwishi sikanhloyile

Le nyoni yemikhuba insundu. Le nyoni iqhamuka eNyakatho ne-Afrika. Ifika lapha izalele amaqanda ayo eziweni lapho kuphephe khona, lapho kungekho muntu ongafinyelela emachwaneni ayo. Le nyoni idla amachwane, izinkukhu namachogo ingawadla. Uma yehlela ekhaya, iyakhwishiza ngomoya omkhulu okudidayo lokho okudliwayo kanti kuzothathwa kusenjalo. Ukuxhumana kwale nyoni namaZulu okwasendulo. Sekufakazelwa nayimilolozelo yasendulo amaZulu ayedlalisa ngazo abantwana bawo.

UMthiyane, (2010) ubeka kanje ngomlolozele:

Nhloyile kagelegele!
Uphetheni ngomlomo?
Ngipheth' amas' omntwana
Uwasaphi ngomlomo?
Ngiwasa kwazanci
Ancinyela ncinyane
Athi gu gu
Ame ngeguma
Lakwamnewabo
Ath' umnewabo
Ngena laph' endlini
Ngiyabe ngiyangena
Kunuk' isajejane
Esani sona?
Esabayeni

Bafike nini?
Bafike izolo
Wabahlabisani?
Wabahlabis' ucilo
Ucilo bayamala
Baqond' imvubu
Enenyam' enkulu
Badle baphelele
Nontembuzane
Vosho
Nontembuzane
Vosho

Lokhu kuyisiboniso sokuthi le nyoni indala kwaZulu. Sekwahaywa ngayo imilolozelo ebe ikade idluliselwa kwizizukulwane ngezizukulwane ngobuciko bomlomo. Ngenxa yalesi silandelo akekho umZulu ongathi akamazi unhloyile.

U-Oliver, (1978:36) uthi:

Onhloyile bafika phakathi kukaNcwaba noMandulo bafike bazalele amaqanda abo khona lapha. Bayizinyoni ezinkulu ezinsundu ezidla izilwane. Zinezisila ezimise okwemfologo kanye nemilomo eqanda. Uma zindiza ziyahululuzisa bese ziyazibhija zisebenzisa izisila njengesisekelo. Zindizela ngisho emigwaqeni emikhulu ngisho nasemadolobheni, zilandela ukudla kwazo.

“Isikhwishi sikanhloyile” umoya okhushuzelayo osusa izintuli uphothane uye phezulu. Lo moya wenzisa okukanhloyile uma elande ukudla kwakhe. Lo moya ungumoya wamashwa. Uma lo moya ukhwishiza, kufanele lowo omkhwishizele akhwife athi: “Hamba moy’ omubi.” Ukungena kwalesi sikhwishi kusho ukuthi umuzi uzokwehlelwa amashwa namalumbo.

5.3.16 Izimpangele

Izinyoni ezinhle ezinamabalabala amhlophe kanye namnyama. Umbala wezinkuku ompangele ususelwa kuyo le nkuku yasendle. Ubuhle bayo ibuye ibuqedele ngokuhlakanipha kwayo. Ihlakaniphe ukuhlakanipha okunobuqidlana. Uma abantu kunento embi abafuna ukuyenza komunye umuntu ngobuqili, lowo muntu esola ukuthi uboshelwa amanqina enyathi, abone agxume bathi abakwaZulu; “Impangele iyawusola umgqakazo” okungukuthi lowo muntu abebemakhela ugibe uyabona.

UMagwaza, (2010) uthi:

Izimpangele lobu buhlakani bayo zibufundisa nabantwana bazo. Amachwane empangele ahlakaniphe njengabazali bawo. Uma kukhona okuwethusayo abaleka angene esikhotheni alale ngomhlane amanqina abheke phezulu. Izinyawo zawo ziyefana notshani obomileyo. Umuntu angawafuna ancame engawatholi kanti akhona khona lapho.

Lezi zinyoni zidla utshani nokusanhlamvu. Zifanele-ke ukusola uma sezibona sezinikwa ukudla kanti lokhu zadabuka zizifunela ngokwazo ukudla kwazo. Lezi zinyoni ziwuhlupho kakhulu emasimini. Nazo lezi zinyoni ziyakhuluma, zikhuluma sona isiZulu. Abazejwayele bathi: “Woza neno! Woza neno!” Umuntu ongazazi nongasazi isiZulu sezinyoni uthi zithi: Kwe---kwe---kwe---kwe! Zisho njalo lapha zethukile seziphakamise amakhanda azo.

5.3.17 Igwababa

Lolu hlobo lwezinyoni luhlukaniseke kathathu. Kukhona igwababa elimnyama bhuqe ingwababana. Kukhona nolunye uhlobo olunokhololo omhlophe emzimbeni omnyama. Lo khololo usentanyeni kuphela. Kukhona uhlobo

olumhlophe ngaphansi kusuka esifubeni. Onke angamagwababa, amahubhulu, amahlungulu kanye nengwababana.

U-Oliver, (1978:31-69) uthi:

Amagwababa ayizinyoni ezimnyama ezinkulu ezinezifuba ezimhlophe. Ezinye zimnyama bhuqe ezinye zinokhololo omhlophe emzimbeni omnyama, lezi zitholakala kulo lonke elasemzansi. Sizibona zindiza emathafeni nasezindaweni ezinotshani. Zihamba ngambili noma zibe yidlanzana elincane.

Nazo lezi zinyoni njengezinye abafana bahlangana nazo ekwaluseni. Lezi zinyoni zidume ngokudla inyama kodwa ezanamuhla ziphuza amaqanda, okuzenza zibonakale zindiza bude buduze namakhaya. Zindiza phezulu amakhanda ebheke phansi zibheka ukuthi yini ezingayithola. Zindiza kanjena nje zihlonza ezingalala zikudlile. Kokunye zike zihlasele amasimu asetshaliwe ziqhwande imbewu esiqhuma ekade itshalwa. Kwesinye isikhathi zidla kakhulu amantongomane ziwaqhwanda khona ezifeni. Ziyakwazi ukuwahosha kungakavunwa.

5.3.17.1 Iwabayi

Le nyoni ivama ukudidwa negwababa kodwa yona inkudlwana. Inokhololo omhlophe kuphela kanye nomlomo omnyama owugqinsi. Iyinyoni yasentabeni. Ayithandeki eduze namakhaya ngoba ihlasela izilulu zezinkukhu. Ifika kuqala esidunjini sesilwane.

Ngezikhathi zezimpi nofuduko zaba usizo olukhulu zixwayisa amabutho ahlaselwayo. Zitshela amabutho ngazo zonke izinto ezenzekayo. Uma umuntu ehamba ngendlela eya ngasezitheni zakhe, le nyoni iyakwazi ukumnqanda imbuyisele emuva. Lolu lwazi ludinga umuntu olalelayo nozwisisayo. Le nkulumo idinga umuntu okwaziyo ukuhumusha ulimi lwezinyoni. Ihwabayi

likhuluma ulimi lwesiZulu kodwa alikhulumi into eyodwa liyayishintsha inkulumo kuye ngesimo.

5.3.17.2 Ingwababane

Leli gwababa limnyama bhuqe alinabala ndawo. Lezi zinyoni zenza ubuhlobo nezinye izinyoni. Ziyabonakala zihamba nazo zenza imishungwana emikhulu enomsindo omkhulu. Uma sezichamusele, amaphuphu ahlala nabazali bawo kuze kube izinyanga eziyisithupha. Kuwo lo mshungu wokududana ziyamosha kakhulu emasimini. Zizitika ngamantongomane abantu kanye nommbila ovuthiwe kanye nolinywayo oseyizinhlamvu ezenze izinsungulo. Ziyawuqhanda ziwukhiphe phansi, ziwudle. Lezi zinyoni nazo njengamajuba ziyalindwa emasimini ukuze ungabi mkhulu umonakalo eziwenzayo.

5.3.17.3 Inhlava/Ingede

“Amatsheketshe Ngede Nhlava ebizelayo!” Basho njalo abafana uma bebona le nyoni. Iyathandwa kakhulu abafana. Kuthi abafana sebesinge basinga izinyosi bengazitholi, bathi bezwa ibiqhamuka ingede inhlava ebizelayo. Le nyoni ingumngani omkhulu wabafana. Ithi ingazibhija izinyosi indizele phezulu ifuna abafana lapho bengakhona. Ithi ingababona iphaphazele yenza imilozi yayo kuvimbanise ehlathini. Abafana bayazi ukuthi uma ike yaqhamuka, isuke ibaphathele izindaba ezimnandi, izindaba zoju. Bayaluthanda abafana uju. Inhlava nayo ngokwayo iyazithanda izinyosi kodwa ayikwazi ukuzimba. Yingakho ithembela kubafana ukuba bambe bese beyishiyela ezayo ngaphandle amacwecwe okubonga.

Kunesaga sesiZulu esithi: “Ayishaywa ingede ngoju.” Lokhu kususelwa elwazini oluthi njengoba le nyoni ibiza abafana isuke ifuna ukuba bazimbe izinyosi yona bayibonge ngamacwecwe anamaqhimu. Wena muntu ungayiniki yona uju kodwa uyiphe amaqhimu.

Zikhona nezinye izinyoni ezibizelayo kodwa abafana bagqanyelwa yinhlava ngoba iyona eningi nabafana abathembela kuyo. Kuthi abafana kade behlezi endle sebeze balamba, iqhamuke ingede inhlava ebizelayo izobatshela izindaba zoju.

Abafana bayalwazi ulimi lwalezi zinyoni. Zigedeza zigedeze zisuke zibahole zihamba zihlabelela abafana bazilandele, seziyoze zibabeke kwezinoju olumhlophe oluhle oluhlankile, izinyosi esezivale ngengcina. Ithi ingababeka lapha emgodini wezinyosi, ibashiye basale benza umsebenzi. Ezinye zalezi zinyosi zidliwa yibo abafana, ezinye ziphathelwe abadala, ezinye zishiyelwe ingede yona ezibhijile izinyosi.

U-Oliver, (1975:159) ubeka kanje ngale nyoni:

Lena inyoni ebizelayo. Uma ibonele izinyosi iyaye iye kubafana ngoba phela yona ayikwazi ukuzitapa. Bazoyizwa-ke igedeza njengoba kuthiwa ingede, bese beyilandela. Nempela iyoze ibabeke kuzo ezingenamaqhimi. Kufuneka nayo bayishiyele elimhlophe uma sebezitapile. Uma bengayishiyelanga icwecwe idinwa igane unwabu. Iyaya esidlekeni sezinyosi ifike ingatholi lutho. Ibuye ihambe iyofuna izinyosi ezinenyoka, ibuye ihambe iyobabiza beze bazithele ohuntshwini lwenyoka, bethi bayamba inyoka ivuke uhlanya ingaze ibalimaze. Uba njalo umvuzo wokunganiki ingede uju lwayo.

Uma bengashiyanga lutho, le nyoni iyadinwa icabange ukuziphindisela kubafana. Kuthi ngelinye ilanga uma ibona imamba yehlathi, iphindela kubo laba bafana. Iphinde ibabize futhi ngawo umsindo ogedezayo, ibahole kanti namuhla isibaholelela koludala uhulukushu lwemamba. Njengenjwayelo bazoyilandela kanti namuhla ibaholelela ophathe, iyobabulala namuhla. Lo mkhuba uyabafundisa abafana ukuthi bamele ukwenza ngemfanelo leyo nto abayenzayo. Ivuka uhlanya inyoka, kokunye ibabulale kanti baqhathwa yiyo ingede lena.

U-Oliver, (1978:94) uthi:

Le nyoni ikhombisa uju lapho lukhona ngokudonsela abantu nezilwane ezidlekeni zezinyosi ngomsindo wayo. Iyona enkulu kunazo zonke izinyoni eziholela ojwini lwezinyosi. Itholakala emahlanzeni aminyene noma ezindaweni lapho zihlala zithe gqwa, gqwa. Omunye umsindo wayo mkhulu.

Aziholeli abafana bodwana ojwini lwezinyosi, zibuye ziholele nezilwane ezidla uju zizise kulo lolo luj. Azikwazi ukuziphilizela isidleke zona, zithembela ebantwini ukuba benze lowo msebenzi. Izingede zesilisa zenza umsindo omkhulu ukuheha ezesimame ezisuke zisezindaweni ezithile lapha ehlathini.

Le mihlambi yezinyoni yiyona eyenza abafana abelusayo behluke kubafana abayiminqolo. “Omnqolo ugumbetsheni, omachob’izintwala zawonina, onina bathi: Bhu-u--, phepha mntanami, ingozi yasekhaya”. KwaZulu ubukelwa phansi umfana ongumnqolo. Ufana nje negwala nalo libukelwa phansi. Uma kudliwa iphaphu ekwaluseni, amaqatha ephaphu azodliwa igwala acwiliswa emanzini. Liyahlupheka igwala ekwaluseni, lidla leyo nyama ekhala amanzi. Ukuze umfana abeyindoda eqinile, kufuneka ahlngane nabanye abafana ekwaluseni, bamshaye kophe ikhanda, babuye bamgeze izingozi lezo.

Akabukeki umfana ongozi zisesiphundu ngoba kusho ukuthi ubeshaywa ebaleka. Akamukeleki umfana onjalo kodwa uyemukeleka umfana ongozi zakhe zingaphambili okusho ukuthi ubeshaywa ephikelela phambili naye elwa.

UMagwaza, (2010) uthi:

Abafana baqeqeshwa ekwaluseni. Abaphumelelayo bavelele, baphumelela khona ezinkomeni ekwaluseni. Nabafekelayo babonakala khona ekwaluseni. Nabanohlonze bavela khona ekwaluseni.

Izinyoni ziyizinhlobonhlobo, ezinye zinkulu, ezinye zincane. Ezinye zigabe ngemibala yazo ekhangayo, ezinye zinemibala engaheliyo. Ezinye ziyabukeka kanti ezinye kazibukeki. Lokhu kwehlukana kwenza ukuba kube notho umuntu angalusho ngohlobo lwezinye izinyoni. Ekubeni ezinye izinyoni azaziwa ngalutho, azaziwa yize ziphakathi kwabantu. Ekwaluseni umfana yilapho efunda khona ubudoda nokwazi ngezinto ezimzungezileyo. Ekweluseni yilapho umfana efunda khona ngesimo sezulu. Ulwazi abafana abaluthola ekwaluseni lwanele ukubasindisa. Uma umfana engazazi izinto zasendle, angase ayozithela kwemnyama imamba. Ukungazi kumenza aye phambili noma ewezwa amaphothwe embikela ukuthi “nansi imamba” yena adlule aye phambili ngoba ulimi lwezinyoni engalwazi.

UMaduna, (2011) uthi:

Abafana bachitha esiningi isikhathi behlezi nezinyoni, le nto ibenza bazazi kahle hle izinyoni. Bafunda imibala yazo, imisindo yazo, ukudla kwazo nesikhathi ezifika ngazo lezo eziyizivakashi nezinzulane. Lokhu kusondelana kwazo nabafana kubanika ithuba elihle lokufunda indlela eziphela ngayo. Ohlelweni lwempilo yazo abafana baze bagcine sebazi izidleke zazo, imibala yamaqanda ubungako bawo nesikhathi azalelwa ngaso. Izinyoni nazo zinjengabantu zikhula zikhule maqede zisizwe isizungu sengathi zingathola umlingani zakhe ubuhlobo bobulili ukuze ziqale imindeni. Njengabo abantu ezinye izinyoni zingamasoka. Ziza nesishishili sezinsikazi kanti zikhona ezethembela kumlingani oyedwa.

UCarnaby, (2008:154) uthi:

This occurs when one sex has many different mates in a breeding season with no pair bond being formed. The sex that cheats determines how polygamy is further defined. If the male is a rotten scoundrel (usual), then the system is

called polygyny and if the female is a culprit, it is called polyandry.

Izinyoni zona zenza okungavunyiwe nhlobo kubantu, zona zike zibenaso isithembu sezinyoni zesilisa. Okusho ukuthi zike zibe nabalingani besilisa abangaphezulu koyedwa. Yihlazo leli esintwini nokho ohlotsheni oluthile lwezinyoni kusuke kuyindlela yokuphila.

Ngenxa yokuhlala nezinyoni endle abafana bazifunda zonke izinyoni zaleyo ndawo yakubo bathiye ngabangazaziyo ezinjengalezi zinyoni eziyizinzulane. Kunemidlalo egqugquzela ulwazi ngezinyoni. Nakuba abafana besuke beyokwelusa imihlambi yezinkomo zawoyise kodwa kuningi abakufundayo ekwaluseni njengazo izinyoni namaqhinga okuziphephisa ezingozini zehlanze. Bafunda ukuzehlukanisa kwezinye ngemibala yazo, ngamaphimbo emilozi yazo. Bafunda ukwazi izindlela eziphila ngazo, ukudla kwazo nezindlela ezizalela ngazo. Bafunda namasu okuzizingela uma sebefuna ukuzibamba. Ezinye bazenzela izife nemigoga. Uma behluleka, bazihubhe bazishaye. Akuzona zonke izinyoni ezihubhekayo kodwa abafana bayazazi lezo ezindiza zibuye zihlale, ezinjengezindlazi. Ezinye zivinjezelwa ezidlekeni ngezintambama bazithathele. Uma umfana ebone isidleke senyoni, akabaxoxeli abanye engexoxe nasekhaya elapho kukhona khona umlilo ngoba leyo nyoni izokwemukela, izohambela. Athi uyafika ngakusasa athi uyobheka, afike itshe selome inhlama. Nyoni wawula, nyoni wawula, lutho inyoni ihambele ngoba mfana ndini uyiphathele eziko. Ulwazi lwezinto zasendle lubafundisile abafana ngezinto angazenza nezinto angeze azenza empilweni.

UMagwaza, (2010) uthi:

Ayiphathelwa eziko inyoni iyemukela, iyahamba. Ungathi uthi uyagijima uyayicinga leyo nyoni obuyibhijile uface ngolwalulapha. Inyoni isihambele. Ukhale ubalisa kanti nguwe oyiphathele eziko.

Akwaziwa ukuthi izinyoni zizwa ngani ukuthi sekuzishele ngoba zona zisuke zisentabeni kanti umfana ongaqeqeshekanga yena usuke esekhaya ezothela umlilo endlini kaninakhulu. Kuthi kusa ibe isithuthile inyoni yansondo, ingasabonwa nangakhalo.

Abafana abavunyelwe ukuba bashaye inyoni babuye bayidle bona. IsiZulu sithi: “inyoni ishayelwa abakhulu” okungukuthi abadala. Uma umfana eshaye inyoni ubuya nayo aye ekhaya, afike ayose kahle eseyihlinzile wakhapha okungaphakathi. Uyayichobalisa ize iconse amafutha aqede lapho ayoyethula koyedwa omdala oseduze nobesenhliziyweni yakhe. Umzali uphendula ngokuthi: “iNkosi ikubusise, ukhule uze ukhokhobe, udle izinyoni zabantabakho.” Izinyoni zishayelwa ogogo nomkhulu, omama nobaba. Izwi lomuntu omdala liyafezeka njengoba bembusisa nje lowo mfana, kuyoba njalo lezo zibusiso ziyomlandela. Izwi lokuthi: “Inkunzi isematholeni” kusho ukuthi umuntu ozoba nohlonze ubonakala esemncane. Bathi “umthente uhlaba usamila” basho khona ukuthi umuntu omuhle ubonakala esemncane. Naye lo mfana oshaya izinyoni abuye nazo ukhombisa izimpawu ezinhle zobudoda.

5.4 Izinyoni ezingadliwa

Akuzo zonke izinyoni ezidliwayo. Kukhona ezingadliwa ngoba zinyamalukhuni futhi emnyama njengamalanda. Ezinye azidliwa ngenxa yobunuku bazo nangenxa yezinto ezizidlayo. Ezinye zidla iminenke nazo zonke izinto ezinyanyisayo. Ezinye ziyizinyoni zokuhlonipheka, zingamabika amadlozi. Uma kuthuke yabulawa ngephutha, kufanele idliwe umuntu osemndala, umkhulu noma ugoto ngoba nabo sebengamadlozi aphilayo.

UMsimang, (1975:157) uthi:

Kukhona izinyoni ezingadliwa ngenxa yokwesaba imiswazi ethile ngoba izinyoni ezihlodayo ezinjengothekwane inyoni yelumbo,

indwa, inyoni yezulu. Inqe inyoni edla izibhucu, insingizi inyoni yelumbo, umvemve inyoni yamathongo, isikhova inyoni yabathakathi, umbangaqhwa inyoni yelumbo isakabuli, igwalagwala, ikhunatha izinyoni zemvunulo.

Ingwababana inyoni ewusizo kubantu. Uma bezovinjezelwa noma umhambi ezohlangabezana nengozi ohambeni lwakhe. Iyabavimbezela ize ibathethise uma bephikelela beya lapho ibakhuza khona. Ingwababana isasangoma, abantu bakwaZulu abayidli noma ngabe inone iconsa amafutha. Ngeke bayidle ingumangothobana. Bayayihlonipha ngoba nabo bavela nabo ihlonishwa, abazibuzi izizathu ukuthi kungani kodwa benza lokho okwakwenziwa okhokho babo. Uheshane akadliwa akathandeki noma umbheka nje akanayo into ethi ngidle. Akathandeki nawo amalanda, onogolantethe, onhloyile, izinkozi, izintingino kanye nophezukomkhono.

UCele, (2010) ubeka kanje ngezinyoni ezingadliwa:

Inkonjane, ihlalankomo kanye nezinye izinyoni zemvula zibonakala zindiza ndawonye zihlola imvula. Uma amafu ebuya nezinkonjane zizijuba emafini zisho le milozana yazo. Abafana bayazi ukuthi izulu lizoduma line kakhulu, kufanele baqoqe imfuyo bazame ukuba amabombo abheke ekhaya.

Ihlalankomo liyihlolamvula kanye namanye. Lona liyinyoni emnyama enesisu esimhlophe nesilevu esimhlophe. Iyinyoni ezwana nezinye. Njengoba iluhlobo oluthile lwenkonjane iyaye indize nezinye izinkonjane. Yize ingelona uhlobo lwazo. Amahlolamvula atholakala kulo lonke elaseMzansi ikakhulu kwelakwaZulu. Le nyoni ithanda izindawo eziyizintaba.

Ngaphakathi kwezinyoni ezingadliwa kungabalwa oheshane noma oklebe kanye nonhloyile. Lezi zinyoni zindala kwaZulu okusho ukuthi sezihlale nesizwe kusukela endulo. Kunohlobo lukaeshane oluphelekezela izinkomo nabafana

uma sezibuya inhlazane. Lundiza lundize lukhuphukele phezulu. Phezulu laphaya lufike ludlalisele lubuka phansi. Njengoba izinkomo zihamba zethusa amagundane. Le nyoni inamehlo abukhali njengoba isiphezulu nje isiyalela ukhasha kulezi zinto ezidlayo. Uma abafana bembonile umathebethebana ubezwa sebemhasha ngezigiyo zakhe agiya ngazo uma izinsizwa zihlangene bethi:

Demezana! Demezana!
Zabuy' izinkomo zikababa weDemezana.
Ziyabuya, Demezana! Inyoni edla amatshwele.
Ziyasengwa Demezana inyoni edla amatshwele.

Uma abafana bembonga kanje udemezana uyajabula abonakale edlalisele khona phezulu lena emafini. Esina edlala eshaya amaphiko. Eqinisweni ungathi izinyoni zizwa njengabantu, ziqonda njengabantu futhi. Nabo abantu abahluphi, bavele bayikhulumise ngaso isiZulu. Ababuzi ukuthi nyoni uyezwa na, inyoni ivele izwe.

U-Oliver, (1978:58) uthi:

Le nyoni ijwayelekile yonke indawo kodwa kakhulukazi ezifundeni ezinezintaba, ivame ukubonakala njengechashaza elimi ndawonye esibhakabhakeni ngoba ima isikhathi eside ifuna ukudla kwayo okuyizilwanyana ezincelisayo ezincane, izigcilikisha, izinambuzane kanye nezinyoni. Omathebeni izinyoni ezibomvu ngokunsundu namakhanda axube ngokungwevu nokuluhlaza okwesibhakabhaka.

Abafana bayifunda ekwaluseni impilo yokuhlabelela kwezinyoni. Lezi ezinye zezinto ezenza endle kube mnandi kuyaculwa, kuyalingiswa yonke imisindo yezinyoni. Iziqophamithi, amabhobhoni, amaphothwe nemitshivovo. Asikho isizungu ezinkomeni. Nakho ukuba izinkomo zidle amasimu, kungumdlalo ngoba uzwa abafana abangaphesheya behlabelela kuduma izihosha bebukela leliya gidigidi lezinkomo ezidla amasimu bethi:

Mlekeleke ziyayigomfela uyoz' azibonele,
Mlekeleke ziyayigomfela uyoz' azibonele,
Ubethi zidl' utshani kanti zidl' ummbila.
Ubethi zidl' utshani kanti zidl' ummbila.

Abafana abangaphesheya bathi bangayizwa le nhlokomo baphuthume, babheke ukuthi izinkomo zisaphelele na? Nebala bathi bayabheka naziya zibhonkola ikhaba lomuntu. Abamemezi ngani babatshele ukuthi naziya izinkomo zidla ummbila? Yini ebanga bahlabelele lapho kufanele bamemeze? Ukuthi nakho ukuphunyuka kwezinkomo ziye emasimini kukhombisa ukungavuthwa kwabafana abangaphesheya, yikho behlabelela la magama okubafenyisa ngoba bayizintimbothi zabafana. Endle izimo zakhona zikhulisa imiqondo yabafana belungiselelwa ubudoda obupheleleyo.

Lude uhla lwezinyoni ezingadliwa ngoba nokhozi nemindeni yalo ingena khona lapho. Kanti nawo amanqe izinyoni eziqoqa izibhucu. Ukhozi lunomlomo omfisha oyisiqopholozu olungele ukudabula inyama yezilwane zasendle. Inqe lona alinamaqubu entanyenikazi ende embi. Izinzipho zalo ziqinile ziyalisiza inqe uma lidonsa inyama engukudla kwalo. Aliyona inyoni evamile kodwa abafana abalahlekelwe inkomo uma bethuka sebebona amanqe noma kanjani bayokwazi ukuthi leyo nkomo eblahlekile ifile, amazwangomoya eseze kuyo ukuzoyidabula.

UMpungose, (2010) ubeka kanje ngenqe:

Bezizingi kakhulu izinkomo kwaZulu, njengobuningi bazo bekunjalo nokufa kwazo. Uma ukufa kwezinkomo kufikile eziningi bezifa zingadliwa ngcuba. Bekuqoqa wona amanqe adle inyama aze adle nesikhumba kanti nabantu awabashiya. Inqobo nje uma efile. Uma eduke wafa abanikazi bakhe bangambanga namanqe uma bengaphuthumanga.

Leyo nala yenyama eyizibhucu ayisekho kangako. Yingakho nje amanqe esethuthile athuthela eziqiwini lapho asadla khona ngengxembe endala.

5.4.1 Ukhozi

Ukhozi enye yezinyoni ezidla inyama. Uma ilambile, idla izixhumo nezinye izilwane. Lezi zinyoni zithanda iziwa nezintaba ezimakhelekethe. Lundiza luye phezulu kakhulu kuze kube sengathi ziyaphela emehlweni kanti zona yilapha zibona kahle khona. Uma zibona ukudla kwazo, zitshuza ngamandla zifike zikuthathe lokho kudla kwazo, zibuyele nakho emuva lokho ezikubambile. Zidla namazinyane ezimfene.

Le nyoni iyaziwa njengenyoni enobuhlakani futhi ekwazi ukuvuselela ubusha bayo. Ithi uma iguga, iguga ngezinzipho nomlomo. Uma izinzipho nomlomo kungasebenzi, iyahamba iye emigedeni emadwaleni iyomboncula izinzipho zayo. Ifike ilwe nezinzwani izikhipha ngethemba lokumilisa ezintsha. Ihlala lapho ubusika bonke ibhoncula izinzipho kanye nomlomo. Ihlala endle njengozilile kanti ivuselela ubusha bayo.

IBhayibheli eliNgcwele encwadini Amahubo, 103:4-5 lithi:

Osuthisa ukulangazela kwakho ngokuhle ubusha
bakho bubuyiswe njengokhozi.

Lokhu kufakazela ukuthi le nyoni uma isivinjezelwe ubudala, iyanyamalala ebantwini ibuyele eceleni iyolanda amandla obusha bayo. Nebala kuba njalo. Zithi zingahluma izinzipho zayo nomlomo wayo, isuke isiwavuthuzile amaqubu amadala, iqhamuka isiyintsha sha. Laphayana entabeni isuke ingadli ngoba isuke ingenamlomo nazinzwani zokubamba. Zithi zingahluma izingelise okohlanya. Lena yinyoni enamandla, imvelo yayo ayiyivumeli ukuba iguge. Inezindlela zayo zokuvuselela ubusha bayo.

U-ISaya, 40:30-31 uthi:

Izinsizwa ziyaphela amandla, zikhathale,
nabasha bawa nokuwa kepha abamethembayo
uJehova bayathola amandla amasha,
bayakhuphuka ngamaphiko njengezinkozi,
bagijime bengakhathali, bahambe bengapheli
amandla.

Njengoba le nyoni yayethenjiwe ngesikhathi seBhayibheli kusenjalo nanamuhla.
Le nyoni uma isihluba izimpaphe ithola amandla amasha, igijima sengathi
isencane kanti isikhulile. Uma ike yayophumula yayohluba izimpaphe, iqala
phansi futhi ibe yintsha.

5.5 Izinyoni zemvunulo

UZulu kaMalandela ngokulandela izinkomo zamadoda, uyisizwe esivunulayo.
UZulu uvunula ngemigexo yamathambo ezinyoka, ngamazipho ezingwe
nezingonyama. Kuvunulwa ngezikhumba zezingwe nezingonyama,
ngamaklolodo, ngezinsimango, ngonogwaja, nazo zonke izilwane ezinhle
nezibukekayo. UZulu uvunula ngamabheshu, ngezinjobo, ngohayi, ngezinene,
nezomsonto inkaqabeyifuqa. UZulu uvunula ngezintshodo. Babhinca nohayi
lwengwenya nangesikhumba senyathi. UZulu uvunula nangezinsiba. Kulezo
zinsiba kungabalwa ubuthekwane, iminyakanya, amagojela nezimpaphe
zegwalagwala, ujomela, imbangayiya, umbhongo wentshe. Kuvunulwa
nangemikhwishimane, isiyaka kanye nesiyaya. UZulu isizwe esivunula
ngokugcizelela imibala, ebomvu, emnyama, eluhlaza, ephuzi nebukhwebezane.
Upha amehlo nawo akhathale. Uthi angavunula kanjalo, aziqhole ngamakha
ubande kanye nensindwane.

Kunezinyoni ezinezimpaphe zekhetelo. Ezinye zalezi zimpaphe zivunula
abantukazana kanti ezinye izinyoni zivunulisa iNdlunkulu. Lezo zinyoni

azibulawelwa ukudliwa futhi azidliwa kodwa bazihubha baze bazibambe, bezibambela izimpaphe zazo.

5.5.1 Amasakabuli

Imvunulo yehlukahlukene, kuya ngohlobo lomcimbi ezohanjelwa. Enye imvunulo eyamacece, enye eyezindwendwe, eyabaganisi kanti enye eyezimpi uma kuhlatshwe umkhosi amabutho ephuma impi. Avunula ngohlobo oluthile lwemvunulo engeze yafana neyokuvunulisa ikhetho. Imikhosi yaseNdlunkulu nayo ivunulelwa ngohlobo oluthile lwemvunulo. UZulu uhlala evunule ngaphandle kokuba kuvele isifo. Asivunulelwa isifo. Abantu bakwaZulu bayayikhumula imvunulo, basale beluhlaza. Baqaqa isicholo, bakhumule ubuhlalu nobusenga. Kuyothi uma sebelahla inzilo, benze ukhanjana babuyele emvunulweni eyigugu yabo.

UMsimang, (1975:157) uthi:

Ukuhloma noma ukuthwala izimpaphe zezinyoni ezithile ngemikhosi ethile kulusiko eligcinwayo. Singalinganisa ngokuthi lapho iNkosi imiswa esihlalweni, yembathiswa iminyakanya, kanjalo futhi nomakoti mhla ekhishwa ekhaya esiwa emzini kwamfaz' ongemama. Ngakho izinyoni zale mvunulo zibalulekile kakhulu futhi azidliwa.

Lezi zinyoni amasakabuli kodwa ungathi nawo ayazi ukuthi izimpaphe zawo zisemqoka, zivunulisa amaqhawe naMakhosi ngoba uma amaphisi ezihubha, ngaphambi kokuba isakabuli life, lizephula zonke izimpaphe zalo bese lifa. Lizithi phaqa phaqa ziphele kanjalo. Zinhle izimpaphe zesakabuli, ziyifanele imicimbi nemikhosi yaMakhosi namaqhawe. Ngezimpaphe zesakabuli ezinhle kwenziwa iminyakanya okuhlotshwa ngayo. Iminyakanya yimvunulo yamaqhawe, imvunulo yokunqoba. Kusuke kungelona udwendwe lapho intombi

eganayo ingayihlomile iminyakanya ekhanda layo. Seziyabiza lezi zimpaphe ngoba seziqalile ukuba yindlala kanti abantu bokuzingela amaphisi sebeyindlala.

U-Oliver, (1978:71) uthi:

Ijwayelekile kuwo wonke umuntu ehlobo.
Isakabuli lesilisa linomsila omude. Ebusika
elesilisa linsundu njengelesifazane kodwa lisuke
lisenazo izimpiko ezizothile ezinezibhadu
ezibomvu.

Imvelo inendlela yayo yokuheha isifazane sayo. Kokunye kuba ezesifazane eziheha ezesilisa njengoba kwenza izinkomo zamaduna zinuka izithole nezinkomazi. Injalo imvelo, iyakwazi ukuheha izilwane zobunye ubulili ukuze zihlangane bese zizala. Namasele ayabizana emaxhaphozini. Izinkomo zamaduna njengoba zinuka ngemuva, zisuke zifuna ukuzwa ukuthi iyiphi kulezo zinkomazi esikulungele ukuhlangana nezinkunzi ngokobulili. Izinhlanzi zijika imibala zilungisela lokhu kuhlangana. Ezinye ziba nemibala emihle ezesifazane. Ezinye zibe nombala oyithunzi ngokuzothile, leyo eyesilisa. Isakabuli lijika umbala libe nemibala emihle ehehayo, lifuna ukufaneleka ezinsikazini.

UNyembezi noNxumalo, (1966:91) bathi:

Isakabuli lisansomi ngokushubile bese liba
nesisila esimnyama. Livame emahlanzeni.
Isakabuli lenduna kuphela elinesisila, elensikazi
alinasisila. Liyaye lidlalisele ngesisila salo lapho
abafana belibongela bethi: “Unontandakubukwa
onjengesakabuli.”

Nalo isakabuli linjengomathebethebana ngokuthanda ukuviliyela uma abafana belibongela. Le nyoni iyazigqaja kakhulu ngesisila sayo. Akuzona zonke izinyoni ezibambe iqhaza elibonakalayo empilweni yabantu kodwa zikhona ezinye ezingagqame ngalutho. Isakabuli libuye liviliyele uma abafana bethi: “Unomasikisiki inyoni esindwa isisila sayo.”

UMsimang, (1975:157) uthi:

Isakabuli lincane cishe ngangendlanzi lase landa ngezimpaphe eziningi ngangoba alikwazi ngisho ukundizela phezulu. Nalo lithi alibe mnyama ngombala. Ungafunga uthi liyazi ukuthi linemibala emihle ngoba linele libone abantu bese lidlalisela liveze imibala emihle kuhle kwaleyo yepigogo. Umuntu othanda ukubukisa kuthiwa 'unگونontandakubukwa njengesakabuli.'

Ziningi izinto zempilo ezifundwa abafana ekwaluseni. Bafunda nokuxoxisana nezinyoni imbala. Abafana abelusayo behlukile kakhulu eminqolweni, abafana abesaba izinkomo. Ezinkomeni abafana bafunda ukuba amadoda aqinile. Bafunda ukuthobela amazwi abanye abantu ngoba laphaya endle kunabaphathi bakhona, izingqwele okuyizona ezisho izwi lizwakale. Zihleliwe izinto entabeni, laphayana intanga idla kweyayo. Uma umfana enekhanjana elibheke eceleni, uqondiswa ngenduku aqonde njengothi lomkhonto.

UMsimang, (1975:157) uthi:

Ungafunga uthi liyazi ukuthi izinsiba zalo zidingekile ngoba lithi lapho selifa lizidle zonke lizibhuqe nya, kuhle liphuthunywe. Empeleni izimpaphe zalo zibaluleke zedlula ngisho ezegwalagwala. Zona zifakwa amakhosi qha futhi nawo ngemikhosi ethile. Omunye onelungelo lokuzifaka umakoti mhla esina.

Kukhona izinto eziningi ezenzeka empilweni esinokuqonda okuncane ngazo. Isakabuli libulawelwa izinsiba zalo. Nanto-ke nalo ngaphambi kokuba life, selizephula zonke izinsiba zalo. Le nto iyimfihlo yakhona endle. Izinyoni zancintshwa ukukhuluma njengabantu. Lesi senzo sesakabuli sikhombisa ukuthi isakabuli linawo umqondo okhaliphile futhi osezingeni eliphezulu. Lezi zinyoni zinjengomhlobiso wasehlane, zondla amehlo ababukeli. Ehlathini lapha

kunezinhlobonhlobo zemisindo nemilozi eyondla ingqondo. Kuhle ehlathini, imibalabala yezinyoni, izinhlobonhlobo zezihlahla nazo ezithatha amehlo ombukeli.

5.5.2 Igwalagwala

Le nyoni isohlwini lwezinyoni ezingadliwa. Abantu bakudala bashiya ifa lenhlonipho nokwazisa ezinye izinto phezu kwezinye. Kuvela endabukweni ukuthi le nyoni ingadliwa. Lihle igwalagwala, lihloba abaNtwana baseNdlunkulu. Liyinyoni ehloniphekile, ihlonishwa ngabantu kanye neNdlunkulu. Nakuba iyinhle kangaka kumele ukuba ibulawe ukuze ubuhle bezimpaphe zayo bahlobe ngazo abaNtwana baMakhosi Ohlanga. Amadoda angumsinsi wokuzimilela nabanumzane abanohlonze nabo bebeligqoka igwalagwala nokho linguphawu lokuhlonipheka. Lihle igwalagwala, alinasicefe.

U-Oliver, (1978:35) uthi:

Lezi zinyoni ziluhlaza okotshani zinezisila ezinde eziluhlaza okwesibhakabhaka, bese izimpiko zibe namachopho abomvu klebhu, abonakala kahle lapho izimpiko zivuleka lindiza. Uma sezihlala emthini, ziyagxuma bese zigijima phakathi kwamagatsha.

Abona lobu buhle aMakhosi aze athi amagwalagwala ayovunula wona wodwa kanye namadoda amadala anohlonze. Uma umuntukazana ebengavunula ngegwalagwala, bekungathi ngomcimbi waseNdlunkului amehlo anamathele kubantukazana nezingane zabo kanti kuyaziwa ukuthi uma ubona umuntu efake igwalagwala, lowo muntu kuyobe owaseNdlunkulu.

UCele, (2010) uthi:

Kulusiko lwaMakhosi ukuvunula ngezimpaphe zale nyoni. Sike sibone iNkosi yamaSwazi izichomile lezi zimpaphe kanti nomNtwana iNkosi uBhejane phum' esiqiwini naye uhloba ngalo igwalagwala. NomNtwana iNkosi yakwaButhelezi u-M.G. nayo ihlobe ngalo igwalagwala kanye namasakabuli.

Isizwe samaZulu asilulahlile lolu siko oludala oluvela kokhokho baso. Kusukela emandulo izimpaphe zabe ziluhlobo lwemvunulo. INkosi yakwaDukuza uShaka naye wayefaka usiba lwendwe. 'Ulusiba gojela ngale kweNkandla.' Lolu siba lwalungolwendwe, usiba olude olugqamile. Nanamuhla abaNtwana basebukhosini basahloba ngazo izinsiba lezi. Ukugcina lezi zimvunulo kungukugcina usikompilo lwakwaZulu. AbaNtwana baseNdlunkulu bayisibonelo esihle salokhu okwakwenziwa okhulukhulwane basendulo kusadliwa ngoludala. Bayisibonelo ekuziphatheni nasekwenzeni abenza ngakho esizweni. Angeke afihlakale amagwalagwala ngomsindo wawo ohlabayo. Abafana, abazingeli, bawathola kalula ngenxa yokuthi awafihleki, anomsindo.

Enye imvunulo yezimpaphe ubuthekwane, bona-ke benziwa ngezimpaphe zesakabuli kokunye benziwe ngezimpaphe zenqe. Le mvunulo ithwalwa ngapha ngemuva esinquthu. Elinye lamagama ayo kuthiwa; 'isidlukulu.' Le mvunulo yenziwa ibe isidlukula. Izimpaphe zithungelwa esikhumbeni. Inqe inyoni enolaka kabi, abavunuli abavunule ngesidlukula bathi ukushinga kwabo bakuthatha ezimpapheni zenqe lezi abazembethe, zibavusela usinga. Lezi zidlukula zifakwa amashinga, bafuze wona amaqe. Akuwona amaqe odwa kodwa kubakhona nengxube enkulu yamasakabuli, kuthathwa leziya zixutshwe bese kuba umsebenzi owodwa opheleleyo.

UNyembezi noNxumalo, (1966:5) babeka kanje:

Sakhiwa ngezimpaphe zesakabuli. Abulawa abe maningi amasakabuli (noma izintaka ezinkulu ezimnyama) lapho kwakhiwa isidlodlo. Izimpaphe zithungelwa esikhumbeni esiyindingilizi bese kuboshwa ngentambo kuthandelwa esinquthu. Sifakwa amakhehla kuphela uma kuyiwa ekhethweni, kuganiswa. Elinye igama lesidlodlo isidlukulu noma isisaka.

Le mvunulo igqokwa amadoda, akudingi aze abe amakhehla noma-ke le nto yokugqoka isidlukulu yehlukana izindawo ngezindawo. Kokunye le mvunulo yakhiwa ngezimpaphe zenqe noma ngezimpaphe zesakabuli noma ezezintaka ezinkulu ezimnyama.

Zonke izinyoni okucwaningwe ngazo kulolu cwaningo yingoba zinobuhlobo obuthile nabantu noma zinobuhlobo nabafana ekwaluseni. Kucwaningwe ngezinyoni ezingamahlola ezihlola okubi noma okuhle. Kucwaningwa nangezinyoni zemvunulo. Zikhona ezinye izinyoni umuntu angeze asho lutho ngazo. Ezingenamlozi futhi okungaziwa lutho ngazo. Zikhona nezinyoni ezingagqame ngalutho esizweni, ezingenamnikelo otheni phakathi kwabantu.

5.5.3 Amatitihoye

Ititihoye kubuye kuthiwe ihoye. Lena iyinyoni yasehlanzeni. Uma ikhala ngomlozi wayo kuba sengathi ithi: “Bathathwe nguwe! Bathathwe nguwe.” Le nyoni ingangethendele. Limagqabhagqabha, linomushwe omnyama entanyeni.

U-Oliver, (1978:22) uthi:

Le nyoni iyisifiki sasehlobo, ivama ukubonakala nedlanzana lezinye izinyoni ngasogwini kanye nasezizalweni zemifula kulo lonke leli. Zigijima masinyane ngasonqenqemeni lwamanzi zifuna

ukudla. Inebhande elilodwa elimnyama elivundle esifubeni kanti imilenze yayo inombala oxube okusawolintshi nokuqanda.

Nangaphandle kwetithoye kukhona itithoye elimhlophe. Lelo liyinyoni yasolwandle. Libonakala ligudla ugu lolwandle. Uma ligijima lapho amanzi ehlangana khona nehlabathi kuba sengathi litshuza kuwo amanzi kanti qha ligijima osebeni. Lezi zinyoni zidla izinambuzane kanye nezinkalankala.

5.5.4 Ofukwe

Kunezinhlobo ezintathu zofukwe abafana abahlangabezana nazo ekwaluseni. Kukhona inkanku nonone ngekhanda kanye nomgugwane.

5.5.5 Inkanku

Lona ufukwe oluhlaza satshani ngokucwebezelayo. Bangofukwe abayizinzulane, bafika njalo ehlobo nanomsindo omkhulu. Bazalela amaqanda ezidlekeni zezincwincwi. Lo mlozi ophezulu owenziwa yilo fukwe, abantu bakwaZulu bawufanekisa nomuntu okhulumela safuthi kodwa ehlakaniphile bathi: ‘Uyinkanku eyadla amacimbi okwendulelisa.’

5.5.6 Unone ngekhanda

Onone ngekhanda abakhona lapha emzansi batholakala ngokuvama lapha kwaZulu, bathanda ukuhlala emahlozini. Banombala oluhlaza njengotshani ngokugqamile. Bezwakala ngomlozi wabo othi: Nginone ngekhanda! Nginone ngekhanda! Balithola kanjalo igama labo onone ngekhanda. Lo mlozi uzwakala ebusuku sekuthule kuthe cwaka, azwakale lo fukwe ethi:

Nginone ngekhanda!
Nginone ngekhanda!

Usho lo mlozi nje uvumelana nabanye ofukwe abasho laphaya ngaphesheya komhosha abanye besho nganeno:

Nginone ngekhandanda!
Nginone ngekhandanda!

5.5.7 Umgugwane

Lolu hlobo lukafukwe luyizinyoni ezinkulu kanti zinamahloni. Azivami ukuvela obala, zingamanuku. Zindiza kabi uma seziyohlala zihuhuluzisa imisila yazo phansi. Azidliwa abantu abasha, zidliwa izalukazi. Lezi zinyoni zihlala emhlangeni. Lena iyinyoni yemvula ngoba ifika yendulele izimvula zehlobo. Ikhala ithi doo---doo---doo---doo, kube sengathi umsindo wokuthulula amanzi egabheni.

5.5.8 Intengu

Lezi izinyoni ezimnyama ezinochuku, zimsila omise okwemfologo. Zitholakala emahlathini zenza umlozi ongumsindo ohoshozayo kodwa onomculo omtoti.

5.5.9 Uphezukomkhono

Lena inyoni enamahloni. Iyinyoni eluzulane. Leli thimba lifika ngoMandulo zibuye zihambe ngoMbasa. Lezi ziyizinyoni ezingamabika, zilusizo komama zibakhumbuza ukuthi omame abasukume balime lethwese ihlobo. Zinomlozi othi:

Phezu komkhono
Phezu komkhono
Wadl' imbewu.

Imemezela ukuthi igeja aletshathwe phezu komkhono kuyolinywa. Uphezukomkhono uyinyoni enkulu enomhlane oluhlaza okotshani okuxube

nokungwevu, isifuba esibomvu ngasenhla. Izalela amaqanda ezidlekeni zezinye izinyoni.

5.5.10 Ubantwanyana

Ubantwanyana ufika ngesikhathi sokwethwasa kwehlobo naye ukhumbuza abantu ukuba basukume benze imikhubulo (balime). Uzwakala ngomsindo wakhe othi:

Bantwanyana ningendi!
Bantwanyana ningendi!

Le nyoni ibikezela ihlobo. Isho maqede ashaywe luvalo onke amavila lethwese ihlobo.

5.5.11 Ibhobhoni / Iqoqongo

Leli iqoqongo elimnyama ngaphezulu linesidumbu esimhlophe nangaphansi. Inyoni enhle enamehlo abomvu akhanyayo.

5.5.12 Isiqophamithi

Le inyoni enomlomo oqinile olungela ukugobha imigodi yokuzalela ezingodweni ezomile. Le nyoni inemibala emihle enombala obhusende nemibala emhlophe. Iyewakala emhosheni yakwaZulu ikhala ithi:

Sibagwebe! Sibagwebe!
Sibagwebe! Sibagwebe!

5.6 Ulimi lwesiZulu olucebile ekwazini izinyoni

Abantu bakwaZulu basondelene kakhulu nezinyoni, lokhu kuyewakala enkulumeni yabo. Ukuhlala kwabo nezinyoni kubenza bazazi kahle izinyoni, bazi

izindlela zazo zempilo, bazi nenkulumo yazo, bazi ezikuthandayo nezingakuthandiyo. Bazi imibala yazo emihle. Bazi izinyoni eziyizinzulane. Izinyoni lezi zinokudla okungafani, ezinye zidla izinhlamvu, ezinye zidla imihlwa namatsheketshe. Ezinye zidla uju lwezimbali ezinjengotshwala bezinyoni novovo womhlaba (inhlaba). Ezinye izinyoni zidla imisundu, amasele, izinhlanzi, izinkalankala kanye nezinyoka. Izinyoni zilapho zikhona ngenxa yezinga lokushisa nokubanda kwaleyo ndawo nangenxa yokudla kwazo okukuleyo ndawo.

Kunezinkulumo ezisezilimini zabantu eziphatha izinyoni. Ezinye, ziyizinkulumo zokuxwayisa kanti ezinye ezokuncoma. Kukhona izaga kanye nezisho. Lokhu kufakazela ukuthi lokhu kuxhumana kukaZulu nezinyoni kudala. Kokunye kungaze kubukwe izinyoni namaZulu njengomndeni ohlaliseneyo. Kunenkulumo ethi: “Hamba juba bayokuchutha phambili.”

AmaZulu ayayisebenzisa le nkulumo ecashile ekhombisa ukwehluleka ekuqoqeni umuntu noma ingane elihlongandlebe isikhuziwe ngesenzo sayo esibi kodwa ingezwa, iliphikankani. Basho ngoba sebeyeka sebethi lowo muntu uyozi bonela yena ngokwakhe, ukugcina kwezinto bathi: ‘Hamba juba bayokuchutha phambili.’ Lena inkulumo ejwayelekile kwaZulu ephathelene nolwazi ngezinyoni amajuba.

Uke uzwe amaZulu ethi: “Uqala ukubona inqe lihluthuke intamo yini?” Le nkulumo amaZulu ayisebenzisa uma ebona umuntu ozama ukuhlekisa ngesimo esingesihle somunye umuntu. Kokunye umuntu othile uyahlupheka ngesimo esithile bese kubonakala abanye abantu sebesizakele ngaleso simo. Bayabuza-ke abanye bathi uqala ukubona inqe lihluthuke intamo yini? AmaZulu akubuka njengosizi lokhu kungabi namaqubu kwentamo yenqe. Bafanisa lo muntu nenqe elihluthuke intamo. Baqonde nokuthi naye akakukhethanga lokho, kumane kwamehlela nje. Ukubukisa ngabanye abantu kuyakhuzwa ngalesi saga. Okusho ukuthi abantu ababajwayele abantu bakubo abahluphekayo.

5.6.1 Wahamba ijuba likaNowa

Leli juba elikaNowa waseBhayibhelini. Lesi saga sidala kwaZulu kodwa sifike ngesikhathi abantu sebeqale ukwazi ngeBhayibheli. Indaba imi kanjena yaleli juba, kwakuyisikhathi sikazamcolo waseBhayibhelini. Ngemuva kukazamcolo izwe laligcwele amanzi lonke. Umkhumbi kaNowa wabe usuphezulu ezintabeni ngenxa yokuntanta. Kodwa uzamcolo usephelile amanzi ancipha umkhumbi wama phezu kwentaba. UNowa wakhipha igwababa ethi aliyobheka ukuthi amanzi asenjani, alaze labuya. Wabuye wathuma ijuba ngenxa yokuba ijuba lalingenandawo yokuhlala ngenxa yamanzi labuya masinyane. Waqhuba izinsuku wabuye walithuma futhi labuya neqabunga okwakukhombisa ukuthi amanzi aseshile sekuvele nemithi. Wabuye walithuma futhi, labe selihamba unomphelo. Yilo-ke leli juba likaNowa eBhayibhelini Elingcwele.

Inhlango yeBhayibheli yaseNingizimu ne-Afrika, incwadi kaGenesis, (8:12) ithi:

Wabuye wahlala izinsuku eziyisikhombisa
walithuma ijuba, alabe lisabuyela kuye.

Lesi saga sisho ukuthi lowo muntu wahamba unomphelo, akaze aphinde abuye.

5.6.2 Zibanjwa zimaphuphu

Zibanjwa zimaphuphu, izini zona? Izinyoni. Lesi saga sixwayisa abazali ukuthi konke abangafisa ukukwenza ukukhulisa abantwana babo ngokubaqoqa, abakwenze abantwana besebancane ngoba uma sebekhulile, ngeke bebe besalunga. Lesi saga sifana nesithi: ‘Lubunjwa luseva’ kanye nesithi: ‘uthingo lugotshwa lusemanzi.’ Yonke into ofuna ukuyenza kumntwana, yenze esemncane.

5.6.3 Inyoni ishayelwa abakhulu

Lesi saga siyimfundiso yamasiko amaZulu lapho zonke izinto ezinhle nezingcono zenzelwa abantu abadala. Kunenkolelo ethi uma upha umuntu omdala into njengakho ukumosela inyoni, kudoba izibusiso ezivela emilonyeni yabantu abadala. Uma umntwana esemenzele umuntu omdala bese umuntu omdala ekhiphe izwi lesibusiso athi: “Uze uphathe esimhlophe.” Eqonde ukuthi sengathi ungakhula uze uguge. Ucelela lowo mntwana ukuchuma nempumelelo okuyindlela yokubonga okuhle akwenzelweyo.

5.6.4 Ngeke umphose umbalane

Lesi saga sishiwo sivela enhliziyweni enosongo lokumbulala lowo muntu osongelwayo. Abaphonsa umbalane abaphilayo. Ngeke aphile lowo muntu. Ngeke lethwase ihlobo ekhona.

5.6.5 Isisu somhambi asingakanani singangenso yenyoni

Inso yenyoni incane, kusho ukuthi umhambi weneliswa nayinto encane. Muphe umhambi, uyabonga.

5.6.6 Inhlava iyabekelwa

Lesi saga sisuselwa ekubizeleni kwengede. Le nyoni uma ibhije izinyosi, iyaye ihambe ifune abafana ukuba bazokumba lezo zinyosi ngoba yona ayikwazi ukumba. Eqinisweni izinyosi lezo zisuke zingezayo. Kufanele uma abafana sebezitapile izinyosi, bayishiyele icwecwe lokubonga. Uma bengakwenzanga lokho, iyobabizela inyoka ngelinye ilanga. Uma umuntu ekwenzele into enhle, kufanele ubonge.

5.6.7 Intendele enhle ekhala igijima

Uma intendele ivelelwa ingozi yokuyibulala, akufanele ilinde leyo ngozi. Kudinga yenze imizamo yokuzikhipha kuleyo ngozi, ingeze yahlala nje ilinde ingozi.

5.6.8 Ungayishayi ingede ngoju

Ingede inhlava ebizelayo, ibiza abafana ibase ezinyosini. Bafike bazitape. Kungumthetho wasekuluseni othi uma sebelutapile uju njengesenzo sokubonga, kudinga bashiye amacwecwe amaqhimi, ngaphandle ukuze ingede ifike izifikisele ngawo amaqhimi ungeze wayishiyela ingede uju yona ifuna amaqhimi. Le nto isho ukuthi bonga ngemfanelo kulabo bantu abakusizileyo. Kunokwehlukahlukana okukhulu ngalo mbono. Abanye bathi inhlava idla uju, abanye bathi idla amaqhimu. Nokho-ke kodwa kumele ibongwe.

5.6.9 Ubucwibi obuhle buhamba ngabubili

Kuhle ukuba nabangani abahle okuthi uma usuyophoseka esiweni bakusize bakutakule. Ubucwibi izinyonyana ezincanyana ezihamba ngemindeneni. Kusho ukuthi kuhle ukuba abantu basizane, babonelelane, bamvuse omunye ozongena engozini.

5.6.10 Yinkuku nempaka

Inkuku nempaka ababhekani, bayazondana. Kushiwo kubantu abazondana kakhulu, abangezواني nhlobo.

5.6.11 Intendele iwe enkundleni

Kushiwo uma abantu bevelwe inhlanhla engajwayelekile. Kuvele inhlanhla enkulu ebingalindelwe. Kusuka kujatshulwa kujatshulelwa leyo nhlanhla evele ingalindelwe muntu.

5.6.12 Ayinyonki kabili

Ukunyonka ukuphunyuka kwenyoni esibayeni ogideni. Uma abafana bebona ukuthi bekubanjwe inyoni kodwa iphunyukile (inyonkile), babe sebenza imizamo yokuthi lelo phutha elenzekile lingaphinde lenzeke. Esintwini kusho ukuthi umuntu ophunyuke engozini udinga ahambe ngokucophelela ukuze angangeni kuleyo ngozi abephunyuka kuyo ngoba kungenzeka angabe esaphepha.

5.6.13 Noseyishayile akakayosi noseyosile akakayidli noseyidlile udle icala

Eshaya ini? Inyoni. Osa ini? Inyoni. Edla ini? Inyoni. Lesi saga sishiwo izinsizwa lapho zeshela intombi. Insizwa iyibekela isineke intombi eyeshelayo ngisho seyazi ukuthi isinesoka ngakho njalo ngoba noseyishayile akakayosi. Intombi isangabuye ijike ngoba noseyosile akakayidli. Noseyidlile kufanele azi ukuthi udle icala. Intombi isengajika noma kunini ngoba liwashaya evuthiwe amabele.

5.6.14 Negwababa lize liphathe umgodo nonhloyile afise

Kushiwo uma umuntu odelekile enezinto ezifanele abantu abakhulu futhi abazifisayo abakhulu. Eqinisweni lo muntukazana uqhoshile manje ngenxa yokuba nabantu bohlonze beza kuye bezocela usizo.

5.6.15 Inyoni ihluthuke isisila

Kushiwo kumuntu okade emi kahle engadingi lutho kodwa kuthi ekugcineni aveze izimpawu zokuhaqwa izinhlupheko ezimangalisayo. UZulu uthi inyoni ihluthuke isisila. Njengalo inqe elihluthuke intamo.

5.6.16 Ucilo walahla intethe

Ucilo inyoni encanyana. Umsebenzi wayo ukuzingela izintethe. Yiwona msebenzi wayo le nyoni osemqoka. Ukuzingela izintethe. Uma kushiwo njalo, kusho ukuthi lo muntu ulahlekelwe yiyonanto abeyisebenzela.

5.6.17 Inyoni enkulu ingafa kubola amaqanda

Lesi saga sishiwo uma kwafa umnumzane womuzi efa kunezinto ayephokophele ukuzifeza, kuthi angafa zifekele zonke lezo zinto zomqondo wakhe. Inyoni enkulu umnumzane, kubola amaqanda kufa izifiso zakhe.

5.6.18 Ithi ingangcothuka isisila ihlekwe

Lona umuntu oziqhenyayo ngempahla yakhe, kuthi uma imlahlekele leyo mpahla abeziqhenya ngayo, ahlekwe abantu. Uma usesikhundleni ungazikhukhumezi, bayokuhleka abantu mhla wehla kuleso sikhundla.

5.6.19 Lapho kukhona isidumbu yilapho kukhona amanqe

Abantu bayathanda ukusizakala ngokulimala komunye umuntu.

5.6.20 Kukwangcede omhlophe

Basho kanjalo uma besho umuzi ohluphekayo.

5.6.21 Woze ubuye thekwane ndini

Siyoze sibonane. Akushiwo ukubonana okuhle, laba abantu abadukelene kodwa abaxabeneyo.

5.6.22 Kungawa ilanga licoshwe zinkuku

Lesi saga sifanekisa ngelanga elingawa licoshwe yizinkuku. Ngeke lize liwe ilanga noma sekunjani. Akukho langa elingacoshwa yizinkukhu. Le nto isho ukuthi leyo nto ayisoze yenzeka nanini.

5.6.23 Intendele ibindwe isidwa

Akasazi ukuthi uzothini ngoba ubuqili bakhe sebubanjwe. Inkuku isinqunywe umlomo.

5.6.24 Unonele phakathi njengendlazi

Umuntu onesimo esifihlakele esijulile. Umuntu oyingozi kodwa ongeke wamqonda kahle ngokumbuka nje. Angakubulala ungakaze umcabangele ukuthi angenza into enjalo.

5.6.25 Ucilo uzishaye endukwini

Kuthuke kwenzeka inhlanhla ebingalindelwe muntu.

5.6.26 Sobona nyoni ziyowadla

Lesi saga sishiwo abantu ababona intombi enezesheli eziningi, bemangala ukuthi ingabe eyaphi insizwa eyoqonywa yile ntombi. Becabanga bethi ingabe isiphi isesheli esiyophumelela.

5.6.27 Akukho nkwali yaphandela enye

Inkwali inyoni esathendele ephila ngokuphanda njengenkukhu. Yilowo nalowo muntu akazenzele yena, akazisize yena. Ungabheki ukusizwa abanye.

5.6.28 Ukhozi olubambayo ngoluzulayo

Lesi saga sigcizelela ukuthi umuntu kufanele asebenze ukuze athole akufunayo. Umuntu uphumelela ngokusebenza kwakhe.

5.6.29 Isikhova sidla amehlo aso

Umuntu kufanele azisize yena. Isikhova sidla ukubona kwaso. Uma singaboni ngeke sidle lutho ngoba izikhova zizingela ebusuku ukuze zidle, kudingeka kube asibebukhali ekuboneni.

5.6.30 Inkonjane yakhela ngodaka

Bekezela kancane, kancane uzophumelela. Nenkonzane ibeka udaka lome, ibuye ibeke olunye, izama njalo ize iqede. Lesi saga sisuke siduduza umuntu ojaha impumelelo. Kusuke kuthiwa akabekezele kuzolunga kodwa hhayi ngokushesha.

5.6.31 Ucilo akafi izidubulu

Akufanele umuntu asheshe alahle ithemba lapho ehlangabezana nobulukhuni empilweni.

5.6.32 Kubhajwa ezishoshayo

Lesi saga sisho ukuthi noma ungazenza izinto ngasese kodwa uyogcina ubanjiwe.

5.6.33 Intendele esuka muva ikholwa izagila

Uma kukhona ingozi kungcono ukubaleka isikhathi sisekhona kunokuba ulinde uze ufwicwe yingozi.

5.6.34 Zibhajwa kwezikudlayo

Umuntu ucushwa ngento ajwayele ukuyenza.

5.6.35 Umathebethebeni usegoqile

Umathebethebeni / udemezana ugoqa ephezulu emkhathini. Usuke esecuthele isilwane esingukudla kwakhe esezosuka asithi yabu ziye naso. Lesi saga sisho ukuthi kunengozi esiseduze. Ingozi engase yehle khona manje.

5.6.36 Itshe limi ngothi Nkombose kababa

Noma kungathi kuhle nje kodwa kuyasolisa sengathi kukhona ingozi.

5.6.37 Impangele iyawusola ummbila

Noma kukuhle kodwa ikhona ingozi engavezwa yile nhlanhla yokuba izimpangele zinikwe ummbila. Izimpangele ziyazizamela, azikaze zinikwe ukudla, khona lokho ukuba zinikwe ummbila kuyasolisa.

5.6.38 Inyoni kayikhulunyelwa eziko

Uma umuntu eqonde ukwenza into ethile engahle idale umona kwabanye, ungabosheshe utshele abanye ngoqonde ukukwenza. Njengayo inyoni awukwazi ukuthi ungaxoxa ngayo phezu kweziko, izohambela, uyoyifika ingasekho.

5.6.39 Uyoze ube nebala njengombalane

Kushiwo kumuntu olokhu ephikelela ukwenza izinto ezingafanele. Lesi saga esokuxwayisa.

5.6.40 Impangele enhle ekhala igijima

Akusizi ukuthi uthi ubona ingozi kodwa ungenzi lutho lokuyibalekela.

5.6.41 Ihlokohloko lidla lilodwana

Noma kungaba sengathi le nto idelelekile kodwa ingadala umonakalo omkhulu.

5.6.42 Inyoni yakhela ngezinsiba zenye

Umuntu uphumelela ngamasu awathole kwabanye abantu.

5.6.43 Ziwadla ebhekile

Ayikho indaba, izinto zenzeka ekhona kodwa ethi ubhekile.

5.6.44 Abola uboshiwe ugwayi kakholo

Akukho lutho alushoyo oluhlakaniphile.

5.6.45 Akukho nyoni endiza ingahlali phansi

Wobuye uphumule. Akufuneki umuntu asebenze njalo angaphumuli.

5.6.46 Ujojo umi ngothi lwakhe

Usemi kuwo amazwi akhe akaguquki.

5.6.47 Akujojo wamila isisila wabonakala

Imizamo yakhe kayibonakali.

5.6.48 Inyoni inhle ngezimpaphe zayo

Umuntu muhle ngemisebenzi yakhe.

5.7 Isiphetho

Zikhona-ke nezinye izinyoni zakwaZulu ezingagqame ngalutho, ezingenanto ezidume ngayo. Ziyizinyoni nje. Ezinye ziyadliwa, ezinye azidliwa. Ezinye ezemvunulo. Lezi zemvunulo kuhlotshwa ngezimpaphe zazo. Ziningi izinhlobo zezinyoni, ezinye ezincane, ezinye zinkulu. Enkulu kunazo zonke intshe, phakathi kwezincane kungabalwa ongcede kanye namantiyane.

Ezinye zalezi zinyoni ezechlanze, ezinye ezenkangala. Ezinye zinemibala emihle ekhangayo, ezinye zinemibala ethucileyo. Ezinye zihamba emini kanti zikhona nezihamba ebusuku, kungabalwa izikhova. Zikhona izinyoni ezidla izinhlamvu njengamajuba, zikhona futhi nezidla inyama njengamanqe nezinkozi.

Zikhona izinyoni ezingamabika ezibika inhlanhla, amajuba amabili. Ezibika amashwa ijuba elihamba ngalodwana. Ngenxa yokusondelana nabantu ezinye izinyoni zinezincazelo ezinhlobonhlobo. Kukhona ezibika izulu njengensingizi, zibe zikhona nezihlola imvula njengezinkonjane kanye namalanda.

ISAHLUKO SESITHUPHA

6.0 AMASIKO NEMIKHUBA YOKUKHULISA ABANTWANA

6.1 Isingeniso

Esizweni sakwaZulu abantwana bakhula benakekelwe ngezindlela zonke. Uma besebancane, kungumsebenzi wabo bonke abantu ukubanakekela kusukela konina, abazanyana, kanti eqinisweni wonke umkhaya uyazihlupha ngenhlalakahle yabantwana bomuzi kanye nabomakhelwane. Bonke abantu besigodi bayakuhluphekela ukufuna ukubona abantwana bekhula. Amakhosikazi ayayifihla inkosikazi eneshwa lokungavuni, athathe ayethekelise amabele ukuze iphekele abantwana bayo. Kanti namadoda asuke eyibeke esweni indoda engafuyile. Ayaye ahlngane ayisisele inkomo ukuze iklezize abantwana bayo, bangabulawa yindlala.

Uma abantwana bekhula bahlaselwa yizinhlobonhlobo zezifo. Kungumsebenzi wabazali ukubavikela ngezaba zezinyanga nangamakhambi. Uma abadala bebona ukuthi umntwana uyelekwa imimoya akasalali ebusuku, baba nalo isu lokuphuma kuleyo ngxaki. Bamshisela izinyamazane bamshunqisele, bameqise udengezi. Uma esekhulile angagquma, aphilaze, agcatshwe, achathwe, athotshwe ngezintelezi, aphuze neziphungo. Bashunqiselwa izinyamazane ezinhlobonhlobo ukuze bangabulawa yimimoya futhi bangakhahlelwa nayimpundulu. Imimoya yisona sifo esiqamile sabantwana. Uma umntwana enganywa yimimoya, kushona ukhakhayi phakathi ishoba lilale amazolo. Imimoya le iyimimoya yezindlela, ibuya nabahambi bazoyithela kubantwana. Le mimoya itholakala ezindleleni uma umhambi evuka ekuseni noma kuhlwe esahamba.

6.2 Imimoya

Imimoya noma imikhondo luhlobo oluthile olukanye nemingcw, omamtsotsi, otikoloshe kanye nomoya wofuqane. Lezi zinhlobo zemimoya ziyingozi kakhulu kubantwana. Abantwana bamele bavikelwe ngamakhathakhathana amaxhwele ukuze baphephe. Ulwazi lwezingozi ezibangwa imimoya kwenza abantu bakwaZulu bayesabe kabi imimoya/imikhondo ngenxa yokuthi yenza imfudumalo nokushisa kubantwana. Le mimoya itholakala idwanguza ingazi lapho iya khona. Yehla yenyuka ezindleleni futhi ingazi lapho iya khona. Ngenxa yalokhu kudwanguza isuka inamathele kunoma ngubani owedlula ngendlela, ihambe naye aze ayofika ekhaya. Uma efika ekhaya, ifike icindezele izingane ibange imfudumalo. Iyaqikelelwa lento yokuhamba entathakusa noma kuhwalala ngabalobokazi abazithwele kanye nabadlezana. Yonke le nkathazeko nokunakekela abantwana kwenzelwa ukubavikela ngesikhathi besebancane bengakabi namandla okuzivikela.

6.2.1 Iyini imimoya?

Kubalwa izinhlobonhlobo zemimoya abantu abayithola ezindleleni uma behamba ngesokusa nangezikhathi zokuhlwa. Eminye yale mimoya ivela kubathakathi iyizinsalela zezilwane zabo abahamba ngazo ebusuku. Abathakathi bahamba nezimpundulu, izimfene, imikhovu notokoloshe. Nazo izipokwe kanye nomamtsotsi nemingcw baphakathi kwayo le mimoya yabathakathi.

6.2.2 Ufuqane

Lona umoya oligwala ofuqa abantu abadakiwe kodwa abahamba ngabodwana. Nawo lo moya ubuya nabantu.

ULushozi, (2010) uthi:

Abantu babona izimanga uma ufuqane selufikile. Lumfuqa adlule umuzi wakhe lowo olumfuqayo. Ngakithi kwake kwaficwa inkosikazi ilele phezu kwendlu yayo. Kanti nguye unkabi lo. Ufuqane lungibelise phezu kwendlu kunokuba lumngenise endlini, lwamphonsa phezu kwendlu. Waficakala ezilalele kamnandi phezu kwendlu. Usevuswa ukuhlatsywa yilanga notshwala sebuthe dwe.....

Ufuqane aluhambi lodwa kodwa luhamba nazo izimpundulu nemingwi. Imingwi-ke yona iyakhuluma. Yona ayivuthi njengezipokwe. Nasendulo ibivele ikhona.

UBiyela, (2010) uthi:

Umungcwini wako Nobatshezi wake waphikisa abahambi bobusuku okwathi ukuba bawubone base bethi: Hawu kanti sekuyasa; sekukhanya ezansi! La mazwi bawasho ngoba beqonde ukwesabisa umungcwini lona ngoba bayazi ukuthi imingcwini iyakwesaba ukusa. Wavele waphendula umungcwini wathi: “kwaqanjwa ukusa sikwazi!”

Kunesaga nje sesigodi esithi: “Kwaqanjwa ukusa sikwazi kwasho isipokwe sako Nobatshezi.” Omunye umungcwini wakhulumisa abantu kwesakwaMpungose eShowe eNamba fo. Kwase kuhlwile, abantu bathi bayahamba nasi isipokwe siza ngakubo sakubahlangabeza bakhuzisa bababaza. Sacasuka isipokwe sathi, “ukuqina”! Kunesaga sesigodi esithi: “Ukuqina kwasho isipokwe saseNamba fo!”

Abantwana bakwaZulu bakhulela endaweni enjalo. Bavikelwa besezingozini ezinjalo-ke. Eminye imizamo yokubavikela kungaba incweba yempila. Imimoya iyayesaba impila. Uma umntwana ehlala elengise incweba yempila, imimoya

iyambalekela. Incweba lena yakhiwa ngomdweshu wesikhumba onendawana ebanzi lapho kuboshwe khona le mpila. Le ncweba ilengiswa entanyeni. Kubuye kusetshenziswe indalucwatha. Uma umntwana kade eshiyiwe, lowo ozomukela umntwana uqale aququde undalucwatha ayikhwife ekhanda lomntwana, ayigcobe ezandleni zakhe ebese ephetha okhakhayini lomntwana, abambe izinwele sakuzelula. Imimoya iyayesaba indalucwatha. Lowo umuthi omkhulu wezulu. Uma izulu liduma kukubi, wonke umuntu akabe neqhuzwana elincane lendalucwatha emlonyeni. Indalucwatha, impila, isiqunga nomashwilishwili ziyona mithi emikhulu yemimoya, ibe kanti futhi iyimithi emikhulu yezulu.

6.3 Amakhambi okushisa

Abantwana bakhula ngezigulo eziningi, bakhula ngemikhuhlane enhlobonhlobo. Nayo iyachathelwa. Abantwana bagezwa ngezintelezi ezikhipha ukushisa emzimbeni. Nazo izintelezi ziyayidungula imimoya ukuze ingasondeli kubantwana.

6.3.1 Isiphondo

Lona umuthi oxutshwa nobisi bese kuchathwa ngawo abantwana. Lona futhi ngumuthi wokwehlisa inyoni abantwana bangethuswa lubala,

6.3.2 Umusa

Lona umuthi ombiwa phansi ezinkalweni zasenkangala. Usetshenziswa ekuchatheni abantwana uma benomkhuhlane.

6.3.3 Ukalimuzi

Nawo lomuthi ulikhambi lokuchatha abantwana uma bekhwelwe umkhuhlane.

6.3.4 Umadolwana

Naye umadolwana ungumuthi owethenjiwe kakhulu wokuchatha abantwana uma bekhwelwe yimbo.

6.3.5 Umsuzwana / Umashwilishwili / Impishampisha

Umsuzwana lona umuthi wemimoya. Uma kuphethwe isidumbu, kuhlanjwa ngamanzi anomusuzwana. Lo muthi uqeda amashwa. Noma izulu liduma usebenza njengesikhonkwane ngoba uchonywa emakhothameni ezindlu ukuze ubambe isashu nesivuvushisa izulu elisuke liza naso. Uma ingane ishisa ngenxa yomkhuhlane kokunye inesilonda semimoya, ichathwa ngayo impishampisha ukuze kuphume ukushisa ngaphakathi. Uma amaZulu kukhona into angayiqondi kahle kokunye ecabanga ukuthi kunomukhokha thize endlini, avele ashanele ngamashanelo ayo impishampisha. Ixoshwa kanjalo imimoya kumaZulu.

6.4. Ukuqinisa abantwana

Asikho isikhathi lapho abantu bakwaZulu bezizwela khona ukuphepha emimoyeni emibi. Abantwana bakhula beqashwe ngeso lokhozi ezingozini ezingabavelela bekhula. Ikhona imithi yezinyanga eyehlula eyabathakathi okuthi kanti bona bebethi badwebe ngo juqu wombulelo, afike amakhathakhathana ezinyanga ashaye abhekise lena. Uma umntwana ebonakala ukuthi uyahlaselwa ngesimo semimoya, kuthenjelwa kuzo izinyamazane. Kusebenza zona izinyamazane athi ukushunqiselwa umntwana. Ziyanuka izinyamazane. Izicucwana zezinyamazane nezikhunjana kunamandla amangalisayo ekuxosheni imimoya eyizinzulane. Akashunqiselwa ngoba emncane kuphela umntwana kodwa izinyamazane ziwumuthi womndeni, zishunqiselwa wonke umuntu omdala noma omncane. Lona umuthi wokwelekwa, udala ukuba umntwana angalali. Kuke kwenzeke umuntu angalali kanti bambiza okhambeni noma bamphonsa ngeziphoso zokukhonga uthando. Uthi ungafika qatha umuthi wokukhafula

intombi, izwe kuthi ayihlanye uthando kanti uthando lokwenziwa, lwenziwa izesheli. Kuke kwenzeke umuntu akhafulwe izimbangi, zimfaka isichitho nesanywane. Uma kungumntwana omncane, ubanjwa ngezandla zombili aphakanyiselwe phezulu, phezu kwalo udengezi olunezinyamanane namalahle avuthayo okuxosha imimoya. Lapho-ke intuthu isithe ngci endlini.

UKrige, (1936-66) uthi:

Soon after birth every baby is held in the smoke of burning animal charms comprising of small particle of every possible animal of ill luck. This is supposed to counteract all “izinyamazane” diseases which the child may have contacted while in the womb, through his mother having walked over tracts of harmful animals, or that may be brought in by people who come to visit the baby with bad medicine of this nature.

Ngemuva-nje kokuba umntwana esebelethwe, kuba isikhashana bese kubaswa amalahlle odengezini ashunqiselwe umntwana. Ushungqiselwa ngezinyamazane, izicucwana zezikhumba nenyamana yezilwane. AmaZulu anenkolelo ethi lezo zikhunjana nezicucwana zezilwane zinamandla alezozilwane ukuxosha imimoya emibi. Kungaba imimoya ebuya nabantu ezindleleni abeza ngokuzovakashela umntwana. Kuyenzeka futhi kube umoya azalwe nawo umntwana emhake esesibelethweni sika nina ngokuhamba izintatha nango kuhamba kuhwalele. Uthi angashungqiselwa umntwana kuphele bese kuthathwa lomlotha wezinyamazane ucutshwe namanzi bese ephuziswa umntwana. Umkhuba wokushunqisa awugcinwa njengoba umntwana esemncane kodwa ukhula ngawo aze abe yintombi noma aze abe yinsizwa, agane, aganwe baze bazale ababo abantwana zisha odengezini izinyamazane lezi. Izinyamazane ziba yisiqiniseko sokuthi abantwana bayakhula bafikelele ebangeni lobunsizwa nobuntombi, baganane bakhe imizi yawoyise. Abantwana bakhuliswa bebangwa nemimoya ngisho neyamafunyanane.

6.4.1 Ukushungqisa

Kuwumkhuba kanye nemfundiso yabadala ukuthi uma umdlezana kade ehambile, ngaphambi kokuba abambe umntwana wakhe, akaqale ngokumqinisa amalunga onke omzimba kanye nasokhakhayini. Inkolelo ithi uma unina kade ehambile, ubuya nemimoya yezindlela ethi ingafika ekhaya ihlukumeze abantwana kokunye ibacindezele ibabulale. Kusemqoka-ke ukuba abantwana bavikelwe kule mimoya yezindlela. Imikhondo yigama eliqoqayo elisho yonke imimoya, eyaziwayo kanye nengaziwa. Le mimoya midala ngakho-ke seyaze yabakhona indlela yokuyivikela nokuyixosha.

6.4.2 Izibi zezindlela

Abadlezana nonina babantwana bahamba becabanga ngabantwana babo. Njalo uma umdlezana efike ezimpambanweni zezindlela, ucosha izibi zalendlela kanye naleyana. Lezizibi zingumuthi-ke manje, yizona azofika ashungqisele ngazo usana lwakhe, axoshe imimoya ebinamatele kuye ezindleleni. Phela imimoya ehamba isala endleleni, isuke isala kubathakathi kokunye isala ezilwaneni zabo ezinobungozi. Inkolo yesiZulu ithi uma unina efika nalezi zibi ekhaya, ngaphambi kokuba abambe umntwana wakhe, kufanele afake amalahle odengezini, ashise izibi njengoba esuke eshisa izinyamazane amlengise phezu kwalentuthu. Imimoya iyabaleka uma ishiselwa izibi zezindlela. Lokhu kujikajika komntwana phezu kwentuthu, uyakhala kanti sekuyiyona ndlela ezomyeka ngayo imimoya yobubi. Lena yiyonandlela abakhuliswa ngayo abantwana bakwaZulu futhi yiyonandlela abavikelwa ngayo emimoyeni emibi.

Kokunye umntwana uke azawulwe ngensizi yemimoya, ethi kanti iyamqinisa ibuye imvikele emimoyeni aze akhule abe mdala.

6.4.3 Ukukhamela ubisi endleleni

Lo mkhuba wokukhamela ubisi endleleni bathi abadala lo mkhuba uyayidida imimoya yeduke ilahlekelwe yindlela. Imimoya ilibala ubisi lolu kude kude ahambe umikazi bele, imimoya isale endleleni. Uthatha ibele lesokudla alikhamele endleleni ngasesinxeleni. Abambe ibele lasesinxeleni alikhamele endleleni yangakwesokudla. Akakhami ubisi oluningi uthi kla! Kla! Asuke ahambe angabheki ngemuva. Le nto nalo mkhuba wenziwa njalo lapho kuphambana khona izindlela. Ngale ndlela imimoya iyadideka idukelwe yile nkosikazi isale khona ezindleleni lapho. Abantwana basinde.

UDube, (2010) uthi:

Uma umdlezana efika ezimpambanweni zezindlela ukhamela ubisi phansi ubamba ibele lesokudla alikhame lithi kla endleleni yesinxele abuye abambe elesinxele alikhame lithi kla endleleni engakwesokudla lo mkhuba wokuphambanisa amabele, uyayidida imimoya. Yeduke ingabe isakwazi ukumlandela umdlezana lona. Uma umdlezana ekhamela ubisi empambanweni yezindlela, iphambanisa imikhondo, wedukisa imimoya. Ubisi lwenza yeduke imikhondo yemimoya ingayiboni indlela ahambe ngayo umdlezana.

Ziningi izimfihlo ezithwelwe ubisi. Kungaba ubisi lwemfuyo noma ubisi lwabantu. Obisini lukanina sithola utho lokudukisa imikhondo. Lona ubisi futhi lutholakala luyisigezo samehlo axhoshiwe noma ngabe axhoshwe buthi buni. Uma abafana bedlala phansi kwemisululu noma imithombothi, baxhoshwe ubisi lwemithi, umsululu nomthombothi. Alikho elinye ikhambi abalicabangayo kodwa bacabanga ubisi, kungaba olwezinkomo noma olwamakhosikazi inqobo uma kulubisi. Ufika ekhaya esephaphatheka umfana. Amakhosikazi anolwazi nobuchule avele akhame ubisi akhamele emehlweni alowo oxhoshiwe qede agezeke abe mhlophe. Uma kungekho mdlenzana, zikhona izindlezana, onondlini.

Kusengwa ubisi enkomeni luthelwe emehlweni, amehlo agezeke, abe mhlophe noma ngabe ebese ebomvu kanjani. Ubisi luyisiqinisekiso sempilo namandla. Uma umfana ebone isalukazi wenzelwa isidlo sezinkobe zemfe, umcaba wemfe ugaywa udliwe nesithubi. Lolo ubisi oluvela kwizindlezane, ubisi olusashubile, olungakahambuluki. Umfana uzokhula abe namandla nempumelelo.

UZulu, (2010) uthi:

Ukuze amqinise umntwana amgome ukuze angabanjwa imimoya uma unina kade ehambile ufika amkhamele umntwana wakhe ngobisi ekhanda, esifubeni kanye nasemhlane. Ubisi luxosha imimoya emibi esuke ifike nonina eyicosha ezindleleni ekade ehamba kuzo. Umntwana ukhanyelwa lona ubisi uma ezoshiywa ukuze imimoya ihambele kude naye aphephe ezingozini ezinjengalezo.

Ziya zanda iziqinisekiso zokuphepha ngobisi, ubisi lomdabu, ubisi oluvela emabeleni omdlezana noma emibeleni yendlezane. Ubisi luyisimanga. Ukuze umuntu akhule avuthwe, athombe ukuze azale abantu, kuthi lapho esemncane akhanyelwe ubisi esithweni sangasese. Uthi emncelisa umntwana unina, abuye amphenye ubuntu bakhe akhamele kubo amaconsana obisi lwebele. Lolo bisi yilona olumkhulisayo, lumthombise ukuze akwazi ukuzala ngesikhathi esifaneleyo. Umntwana ukhula athombe ngenxa yobisi lukanina.

UZulu, (2010) uthi:

Nayo indalucwatha iququdelwa ukuxosha imimoya emibi njengoba kwenziwa ngesiqunga, indalucwatha, impila kanye nempishampisha. Ukuqinisekisa ukuphepha lamakhubalo axutshwa nomlotha ukuze abazongena endlini yomdlezana, ezibini bagcoba izinyawo zabo ngawo umzala ukuze baxoshe imimoya okungenzeka ukuthi kade ihamba ibakhungela ngendlela.

Kuququdw lamakhubalo bese kukhagulwa okhakhayini lomntwana kudonswe izinwele ezisokhakhayini bese kululwa amalunga onke omzimba. Lento yenzelwa ukuba umntwana aqine abe namandla. Ayakhwifwa futhi ezandleni zombili bese umuntu ewahlkihlela kuzo zombili kanti ngaleyondlela uhlanza izandla zakhe emimoyeni. Usengambamba-ke umntwana.

UKrige, (1936:70) uthi:

Even when the baby has come out of the house of seclusion, it is still considered to be unable to resist the dangers of this world and great care must be continually exercised that no harm befalls it.

Ikhona nemithi yokuchatha abantwana behlise ukushisa okungaphakathi okubangwa yimbi nomuzi namakhambi. Izingane zibuthaka ekuzweleni imimoya. Nokho akhona amakhambi aqaphe lezo zingozi njengaso isiqunga, omankabeni, indalucwatha, impila kanye nesishwilishwili. Kuyinqubo elandelwayo yokuthi uma umuntu ezophatha umntwana, kudinga aqale kula makhubalo awaququde bese ekhwifa umntwana okhakhayini, adonse izinwele zokhakhayi njengoba kusuke kwenziwa isiko lika doloqina. Kudonswa amalunga onke omzimba njengoba kusuke kweshwanywa.

6.5. Ukuphendula

Kuke kwenzeke umuntu azale kakhulu futhi ezala uhlobo olulodwa. Kuhle kakhulu uma umuntu ezala exuba. Kusemqoka ukuba umuntu ayizale inkosana eyosala iqhubela phambili uhlanga nesibongo sikaSokhaya. Inkosana yiyona eyokwenza imisebenzi ka Sokhaya uma engasekho. Ziyafuneka izintombi ziyifa ngoba zithi zingakhula ziqome zilotsholwe isibaya sigcwale amabheka. Abantu bakwaZulu bayakuthanda ukuxuba uma bezala. Bathanda ukuzala abafana kanye namantombazane. Abantu besithembu bavame ukuloyana kokunye bagcine ngokubulalana. Abanye abafazi baphenduka izinyumba kanti benziwe imithi

yesithembu. Abanye bazala amantombazane odwa laba abazele abafana bajabule bathi ifa laleyondlu enamantombazane odwa, liyodliwa amadodana abo ngoba bona bazele abafana. Ngenxa yalesisimo abadala bafunda uhlobo lokwelapha okuthiwa ukuphendula, okubanga ukuthi umuntu ozala amantombazane odwa, alashwe abuye azale nabafana kanjalo nalowo mfazi ozala abafana bodwa.

UMsimang, (2006:1) uthi:

UMaSibisi waseGugwini uzwakala ethi:

Yeka okwami, kuyinqaba khona ngoba akufani nokwabanye. Nami ngangithi uThwala ngomzalela indodana kulo muzi wakhe igugu. Nami njengeNdlunkulu yaseGugwini ngangithi owakwami ngombusisa ngesipho somfana ozoba yinhloko noMengameli waleli gugu lapho uThwala esekhothame kodwa akusabanga njalo.

Izinsongo nokusoziselana, iziqanganiso ziba insakavukela esithenjini. Okusizayo kulei simo ukuba uSokhaya asibhile isithembu sakhe asihlanganise. Ngaphandle kwezinsongo kubakhona izinkulumo zokuqhosha.

UMsimang, (2006:8) uthi:

Mina ngiyinkosikazi yaseNdlunkulu. Yimina inkosikazi yokuqala eyaphembela uThwala umlilo. Ungizwe kahle belu. Okwesibili ukuthi yimina engadla ubhedu kuye, ngenda kuqala. Ngithe ngizwa kwase kuthiwa uMaNzuza uthe akakhathali noma ngingaze ngende kuqala, inkosana iyozalwa nguye. Kunjani namhlanje? Akugcinanga ngawo amagama enkehli? Kodwa nina nisafuna ubufakazi, nisafuna ngisho ukuya ezanuseni niyovumisa!

Izinkulumo ezinjena zixhaphakile emizini yesithembu. Bonke abafazi besithembu balwela ukuchumisa izindlu zabo. Balwela inhlalakahle yabantwana babo. Kuyasifakazela isiZulu esithi: “Ayikho inkwali ephandela enye!” Ngolimi lwesimanje kungagcwaliseka inkulumo ethi: “Ixoxo nexoxo liyazigxumela.” Esithenjini kufezeka inkulumo ethi: “Inhlalakahle iyasetshenzelwa.” Lesi simo nesihlelo esinjena sasesithenjini siqhubezela phambili ucwaningo lwemithi yesintu. Watholakala kanjalo umuthi “ihlamvu.” Kukhona ihlamvu lokuzala abafana nehlamvu lokuzala amantombazane.

UMkhize, (2010) uthi:

Kunomuthi obizwa ngokuthi yihlamvu. Liyaziwa elokuzala abafana kanti nelokuzala amantombazane nalo liyaziwa. Kuthi mhla uSokhaya engakuleyo ndlu enohlupho lokungazali abafana noma amantombazane, umakoti ukha lomuthi, ihlamvu alifake phakathi kwamacansi azolala kuwo uSokhaya. Uma-ke emema umama womuzi balale kula macansi anehlamvu njengoba zimbili izinhlobo zamahlamvu, elabafana noma elamantombazane kuya ngohlobo obeluvele lufunwa. Ubamba lolo hlobo obeluvele lulungiselwe. Kungaba abafana noma amantombazane kube njengoba kukhethiwe.

Inkolelo yamaZulu ithi lezi yizingane zomuthi izingane ezimiselweyo. Okungukuthi zizalwe ngomuthi ngakho-ke ziyahlupha, kubakhona nje okuvele kungaqondakali ngazo. Kuhle zethulwe umuthi ngokuziphothula, kube khona okwenziwayo ukuze ziphile kahle. Uma kambe lokhu kuphendula kwakufike nenyanga, kumele ibuye ibizwe izomphothula umntwana ngoba kungenjalo angaba isiwumba noma abe nento eyenza abantu babone ukuthi wamiselwa.

UMhlongo, (2010) uthi:

Ngazala amantombazane aze aba mane. Indlu yami yayizovalwa ekufeni kwami ngangihleli ngokubalisa ngicabanga ukuthi kazi ngiyoba yini mhlana amantombazana eseganile. Ozakwethu babefuna mina ngizale ifa lezinkomo. Ngadatshukelwa ngumkhwenyawethu owayedlula-nje ekhaya ngincelisa wabuza ukuthi kumntwana muni lokhu okubambise ngebele? Nganele ngasho wangidabukela wathi: mangizingele izinkuni zalapho abafana kade bosa khona iphaphu. Wathi: uma uthatha lezonkuni uzimise ngamacansi ngasesininini sikaSokhaya uma ekumemile kumi lezinkuni uyobamba umfana. Ngama ngalezizinkuni ngaze ngazala abafana baba bane.

Ukuphela kwabantu abadala abazi izinto yikhona okuyimbangela yezinsizi ezingenasidingo kubantu abangazange babazala abafana ngenxa yokwentula ulwazi. Izinto zesintu zimi ziyaphela futhi ziyimpendulo yezinsizi eziningi ezingaphansi komthunzi welanga. Ulwazi luyaphilisa. Lezi zinto abantu abadala baphile ngazo, zisaphilisa nanamuhla. Imizi eminingi ebizovalwa ngenxa yokweswela ulwazi iyavuswa ngenxa yokuwaqonda kahle amaqhinga ezizukulwaneni esezadlula.

6.6 Ukulumula

Impilo yamaZulu ihlelekile. Abantu bakwaZulu banolwazi lokulandelanisa izinto zempilo ngononina, enye ngemuva kwenye. Abantwana njengoba bekhula-nje bakhula ngezesabiso nezexwayiso zobungozi bemimoya echithekile ezinkalweni zakwaZulu. Imimoya iyinxenye yempilo yabantu abansundu bakwaZulu. Ingane yomZulu iwaqala isesesiswini amasiko. Uma ibelethwa kanti kulukhuni, kubikelwa uSokhaya yena akhulume nabakubo esibayeni. Uba nemibuzo ethi: “Njengoba akhipha izinkomo zabo manje uma bevuma efa umalokazana, lezo

nkomo zabo ziyobuya kanjani?” Uthi engakaqedi abe ebeletha umakoti. Kuphuma ababelethisi bashaye indlu ngaphandle ofundo. Bamemeze bathi “Hoyini! Hoyini! Akabelethe umntanomuntu!” Bathi beqeda ebe ebeletha umakoti. Uma kungenzeki nabo bayathetha bebuza umbuzo othi badinwe yini abaphansi? Pho abayisho ngani into ebadinile? Nebala ube esebeletha umakoti ngemuva kwalokhu kuthetha.

UCele, (2010) uthi:

Kuthi uma kulukhuni kuphuma amkhosikazi amadala acele kogogo abadala, ababelethisi abangasekho bathi: “khululani umntanomuntu” uma ubunzima buqhubeka bashaye indlu ofundo bethi “Hoye! Hoye! Akabelethe umntanomuntu”. Kuthi besayishaya indlu ofundo kuthi wulukuhlu umalokazana usekhululekile, kwahlukane inhloko sesixhanti.

Ngokushaya indlu ofundo, amakhosikazi asuke esethandaze aqeda. Kusuke kungasekho okunye okungabuye kwenziwe. Lena yindlela yesiZulu yokuthandaza. Abantwana basekelwa ngamasiko nemikhuba yesiZulu ukuze bakhule. La masiko aqala bengakabibikho besacelwa kumbe uma babedinga bacelwe kwabangasekho noma-ke sekufanele balunyulwe abanakukwenza lokho ngaphandle kwamasiko. Ukulumula kunamasiko akho. Izigaba ngezigaba zokukhula kwabantwana zenzelwa amasiko aqondene nazo. Abantwana bamaZulu bancela iminyaka emibili balunyulwe uma bekowesithathu unyaka. Nakho ukulumula abantwana kulisiko ngokwakho, kunemicinjana okudinga ukuba inakwe ngoba umntwana wedlula esigabeni esithile.

6.7 Unhloyile

Noma umntwana ekhunyukelwe izinyo, lilahlwa ngesiko, kucelwa elinye ngesiko. Licelwa kuNhloyile. uNhloyile, onamazinyo amasha. AmaZulu afundisa izingane

zawo ngamandla kaNhloyile. Ulusizo uNhloyile uma amazinyo amadala esephumile. Umntwana uphuma aye ezaleni, esangweni eliphethe leli zinyo. Ufike agxamalaze ikhanda alilunguzise phakathi kwemilenze ecimezile, asho la mazwi athi:

Nhloyile! Nhloyile nginike elisha mina
ngikunike elidala.

Aliphonse kakhulu liye emuva engawavulile amehlo. Usuka lapho aye ekhaya engabheki emuva. Kokunye akacimezi kodwa uthi angafika ezaleni ame abheke ekhaya. Asho wona lamazwi kaNhloyile aliphonse izinyo akadingi nakucimeza ngoba vele ufulathele. Nebala kuba izinsukwana balibone selivela izinyo elisha okusho ukuthi uNhloyile usizwile isicelo somntwana. Ngenkathi lingakamili izinyo lomntwana kuba nomdlalo “wesigeqe” odlalwa abadala nomntwana okhunyukelwe amazinyo, kuba ukumbona nje bese belayeza umyalezo othi: “Bengicela ungebolekele isigeqe kunyoko.” Umntwana akaqale abone ukuthi yini le abayisho kuye abantu abadala kodwa kuqale kube yihlaya engazi aze atshelwe nguye unina ukuthi babona nasi isigeqe esisemlonyeni wakhe. Kumane kuhlekwe kube lihlaya negidigidi.

6.8 Amandla angabonwa

Abantwana bakhuliselwa ukuba babe ngamakholwa, ukuba bakholwe yilokho isizwe sikholelwa kukho. AmaZulu awanawo amahlubuka enkolo yawo. Abantwana baqalwa besebancane baxoxelwe izinganekwane nazo ngokwazo uma umuntu ezilalela zikhomba amandla angabonwa. Igama likaMvelinqangi lisheshe livele esemncane umntwana. Kuba nezinto ezingenziwa ngenxa yokuthi izinyanya noMvelinqangi bangeke bavume. Kunezinto ezingenziwa kwaZulu. Okuhle ngezingane zakwaZulu aziwubuzi lombuzo othi. “Kuyoba nani?” Uma zikhuzwa izingane, zithatha lokho kukhuza njengxenye yokuqondisa impilo. Uma sebemazi uMvelinqangi babe sebemazi ke uNomkhubulwana inkosazana yeZulu. Abantwana baqala bebancane bakhonjiswe ubukhona bukaNomkhubulwana. Uma

abantwana bebona uthingo lweNkosazana, batshelwa ukuthi iNkosazana ikhona phakathi kwabantu. Le Nkosanana yiyo eletha imvula, yiyo futhi eyenza inala kube khona ukudla ezweni lonke, kube kwaVunivila, kungabi yizwe likaMadlantule. Abantwana bafundiswa ngamadlozi nangendlela yokuwahlonipha. Batshelwa ngisho nangolwembu olwehla endlini luthi ju....., kuthiwa umuntu ozofika. Iqhude elimi ngamlenze munye nalo lilibika elisho ukuthi kunomhambi ozofika phakathi kwekhaya. AmaZulu ayazifundisa izingane zawo ukuze aziqoqe. Aziqala zincane izingane ukuze ziqoqeke. Ziqoqwa ngezinkolelo, imikhuba kanye namasiko. Besebancane abantwana bafundiswa ngesikompilo lokuziqoqa.

6.9 Uzangqozi

UZangqozi umoya omuhle ovusa abantwana abafayo lapho bebelethwa. Uma umntwana ephuma esibelethweni angakhali abe umdica kubakubi kakhulu. Amakhosikazi akha iseyana, intelezi enuka ngokuthimulisayo ayalihlikihle amnukise umntwana. Uyaye athimule bese ekhala kube uphilile-ke umntwana. Uma kungenzeki lutho, ababelethisi bathatha izinti ezimbili ezinde ngangengalo, zizinkulu ngange minwe zimiswe ziphambaniswe phezu kwekhanda lomntwana bese zishayaniswa kube namagama ashiwoyo.

UDube, (2010) uthi:

Uma umntwana ezalwa engakhali kanti ukhathele kusuka inkosikazi engumbelethisi iqhathe izinti ezimbili phezu kwekhanda lomntwana zishayaniswa zikhale zithi Qha! Qha! Kushiwo la magama athi: Zangqozi! Zangqozi! Bengithi ngiyadlala kanti wena usufile!

Ziqhathaniswa kambalwa izinti umntwana avuke akhale, kusuka isidumo-ke umntwana esenqunywa inongwana kuqhutshekwe nemicimbi yosuku.

Kuke kwenzekwe abantwana bezidlalela ngezinkukhu kushayeke itshwele libe sakufa. Njengoba abantwana bahlale bebabona abazele benza uzangqozi uma izinto sezizimbi. Nabo abantwana bathatha zona izinti baziqhathe phezu kwekhanda letshwele. Basho wona la magama anomlingo athi:

Zangqozi! Zangqozi!
Bengithi ngiyadlala
Kanti wena
Usufile.

Libe selivuka qingqo itshwele lilandele ezinye izinkukhu.

6.10 Amalungiselelo okulumula

Akuze kungaba umbono womlobokazi lona wokulumula umntwana kodwa kuba okamamezala. Umamezala nguyey ophethe imicimbi yokuzala kukamalokazana. Ukuthi ungumamezala kumnika amagunya okuphatha izinsila ezibucayi zomlobokazi.

ULuthuli, (2010) uthi:

Lolu kuba udaba olusuka kuye umamezala, abikele uSokhaya ukuthi umntwana usengalunyulwa. Lona umcimbi wokuvumelana phakathi komndeni. Lona umcimbi onokubonga nokunxusa abaphansi ngalelibanga afike kulo umntwana. Kuyacwiliswa imithombo yombila namabele. Iyagqunywa imithombo, yenekwe yome. Ube usuqala-ke umsebenzi wokugqakaza kuze kubuywe kucoliswe okuyizinyathelo zokugaya utshwala. Mhla bukanywayo uSokhaya ube esebamba intondolo achithe igazi abonge ukuvikeleka komntwana aze aphinde acele ukuba umntwana alanywe abanye.

Amakhosikazi wona alungisa inhlaba noma upelepele wezinyoni, ugaywe uhuqwe emabeleni omabili. Noma ngabe inhlaba nayo ihuqwa khona emabeleni. Amakhosikazi abe eselithuka njengento engcolile ibele. Uma belisho njengento enyanyekayo baze bacofiyele phansi kuze kube ibele libe yinto enyanyekayo. Akubi njalo kumntwana yena ufuna ibele. Kusuka isidumo umntwana ekhalela ibele. Ukhala kuze kuse izinsuku ngezinsuku encengwa ngezintwana ezimnanjana akhalele ukuzibulala umntwana. Lapho amabele asequmbile egcwele ubisi, sekuqumbe izindlala zobisi.

6.10.1 Incweba yempukane

Impukane efakwe encwebeni yenza ukuthi umntwana akhohlwe aze akhohlwe nayibele. Le ncweba ifakwa nekhubalo imfingo ukuze umntwana afingeke akhohlwe. Le ncweba yempukane nemfingo ibe isiboshelwa entanyeni njengoba amaZulu akholwa ukuthi kuyoba izinsukwana umntwana afingeke. Omunye umntwana ukhala aze angenwe umkhuhlane. Usengafakwa imithi amakhambi okumhushuza akhishwe amasi kanina. Kuxutshwa isiphondo kanye nobisi achathwe ngaso umntwana. Lo muthi uyamhlela umntwana ngaphakathi.

UZulu, (2010) uthi:

Akudingi umuntu aze abe yinyanga ukuze asebenzise amakhambi. Umuntu ulibona kanye futhi atshelwe ukuthi lenziwa kanjani. Kukhona abantu abazi ikhambi elilodwa lokwenza okuthile.

Impilo yabantwana isekelwe emasikweni kanye nasemakhanjini. Amakhambi ayinala kwaZulu. Amanye avame enkangala kanti amanye avame emahlanzeni. Abantu bayawanikana la makhambi bawaphathiselane ngobuhlobo nangobungani. Umuthi ikhambi, umusa uvela ezinkangala ungumuthi omuhle ekuchatheni abantwana. Ukuchatha umntwana okade elunyulwa kusiza ukukhipha amasi kanina, kumenze abe lula umntwana ahleleke. Ukuchatha kumkhipha ukushisa

ngaphakathi. Kwesinye isikhathi kungathathwa umsuzwane achathe ngawo umntwana. Umsuzwane ungumuthi womkhuhlane obuye ube umuthi wokuxosha imimoya. Kusetshenziswa nomphuphutho wendalucwatha, lokhu kwenzelwa ukulwa nesilonda semimoya.

6.10.2 Intambo yasokhalweni

Abantu bakwaZulu banendlela yokubona uma umntwana encipha noma ekhula. Umntwana uphothelwa intambo yozi abhingciswa yona okhalweni. Uma encipha intambo iyahuluka kanti uma enonophala intambo leyo iyaqina. Sebezobona-ke ngokudamane bezishintsha izintambo lezo baziphotho zide zithi xaxa njalo ezilandelayo. Ngokunjalo-ke umntwana uyabonakala ukuthi uyancipha noma uyakhula. AmaZulu anenkolelo ethi uma umntwana ephiwa ukudla kodwa engabhinciswanga intambo okhalweni, ukudla akudlayo kuyahuluka kungami. Le ntambo esokhalweni eyokumisa ukudla.

6.10.3 Intanga

Abantwana bakhula ngamathimbana ontanga. Ngenxa yalobubuntanganye bazokwenza ndawonye izinto zokukhula, bazokwelusa kanyekanye uma bengabafana bathombe kanyekanye baqomise kanyekanye. Noma sebeqonywa, baqonywa kanyekanye ngabo ubuntanga, bashiyashiyane ekuganweni ngoba kuya ngomuzi wendoda nokufuma kwayo. Ezintweni zonke abashiyani. Bahleleka bangamathinjana ontanga. Izinto zonke bazenza kanyekanye.

6.11 Isiko lokusoka

AmaZulu asendulo abeligcina leli siko lokusoka kusukela kokhulukhulwane. Leli siko nalo lenziwa ngobuntanga abathombe mnyaka munye. Ngaleli siko bekuthenjwa kulo ukukhulisa abafana ngemfanelo. Ngalelo siko abafana bebefundiswa ubudoda.

UMsimang, (1975:218) uthi:

Siyafunda kwabomdabu ukuthi ngezikhathi zasendulo ngaphambi kokubusa kweLembe amaZulu abe eya entabeni njengezinye izizwe ezinsundu zamaXhosa, abeSuthu, amaShangane kanye namaVenda kanye nezinye izizwe ezisaya ngisho nanamuhla lokhu. Lokhu kuya entabeni kufana nokusoka kwezizwe zaphesheya njengamaJuda. Kuthe ngesikhathi sikaShaka wabe eseliqeda lelisiko lokuyohlala izinyanga ngezinyanga entabeni kuthiwa abafana bayelashwa, bafundiswa nemithetho yobudoda. Yena wamisa ukuthi ubudoda buzofundwa komkhulu ngenkathi izinsizwa sezibuthiwe.

Nakuba ngaleso sikhathi lelisiko lalingelamaZulu ngenxa yokulawula kweNkosi uShaka laphuma ekubeni elamaZulu kodwa laba elamaXhosa kanye nazo zonke ezinye izizwe ezisaligcinayo. INkosi uShaka yena wathi ukusoka kudla isikhathi esiningi abafana besapholisa imitsha yabo, kodwa iNkosi uShaka yasungula ukuchambuza, ukuklekla. INkosi uShaka wathi uma umuntu engachambuzile uyokweduka nezinye izizwe, ngakho iNkosi yathi ukuchambuza kuluphawu lobuZulu. Baqala kanjalo-ke abantu bakwaZulu ukuchambuza. Bakwenza ngelikhulu igugu ngoba amaZulu ayezithathela phezulu izinto ezazishiwo iNkosi iLembe. Ezinye izinto ezavela kwaba amasiko emizi nozalo. Njengokuthi bonke abantu bakwaNgubane banquma umunwe kacikicane ilunga lokuqala. AbakwaZondi bona badebeza ubuso. Nakho lokho okuyisiko lozalo. OZuma noNgonyama nabo badebeza ubuso.

Leli siko lokusoka lenzelwa entabeni. Kunqunywa amajwabu omutsha abo bonke abafana abayizintanga, agazingwe odengezini, axutshwe nomuthi ancindwe yibo bonke ontanga. Leli beliyisiko lokuhlanganisa isizwe sibe yinto eyodwa. Lo msebenzi wabe usunikwa izingqwele. Kwaba umsebenzi wazo ukuhlaba umthambo womutsha. Lapho ngaphansi komutsha kukhona umthambo, kuhlatshwa wona, bese uboshwa ngenhlali yeshoba lenkuzi. Ungezwe aboshwa

ngenhlahi yashoba lenkomazi, kufuneka lawo mandla enkunzi. Nakuba ukuhlaba umthambo kubuhlungu, abafana bayakubekezelela ngoba bakholelwa ukuthi kubenza amadoda futhi kuyobenza bangabi nazinkinga ekukhuleni kwabo.

6.12 Isiko lokuklakla, ukuchambuza

Nalo leli siko lavela nayo neNkosi uShaka. INkosi uShaka yathi ukuba iyekise abantu ukusoka, yasungula isiko lokuchambuza noma ukuklekla. Isizathu sithi, kuyoba nesikhathi lapho izizwe ziyobe zehlukaniswa esinye kwesinye. INkosi uShaka wathi esakhe isizwe ufuna sehlu kiswe ngokuklekla izindlebe zozimbili. Enye inkolelo ithi umuntu ongakleklile usuka angezwa ezindlebeni, ngokuba isithulu noma abe lihlongandlebe angezwa abe liphuphulu. Lokhu kuyobe kwenziwa igazi elingaphumanga.

UNyembezi noNxumalo, (1966:111) bathi:

Lapha abantwana sebeyizithohlongwana kwakugcinwa isiko lokuba baklakle noma bachambuzwe (Babhobose) izindlebe. Ukuqhumbuza lokhu kwakwenziwa ezinganeni ezintanganye zaso sonke isigodi. Kwakuhlathwa futhi nezinkomo. Ngesikhathi somkhosi umuntu onesici esithile, ongagezekile wayengavunyelwa ukuba abe khona angaze abhibhise izilonda.

Leli siko lokuchambuza lingumakhelwane naleli siko lokudebeza nakuba leli lokudebeza lenziwa abantu abathile. Leli lokuchambuza elesizwe sonke kanti leli lokudebeza lenziwa izibongo ezithile. Nalo lisemqoka ngoba abantu balesosibongo bangeke balokotha baligweme ngoba umuntu wenza izinto ezixakile omunye uyazishiya. Omunye azishiyele emacansini, akukhathali noma uganiwe umane angcolise umakoti. Abanye bachama baze babe badala behlule amahlamvu omtulwa noma sebegwinyiswa imfinyezi badlule bachame. Bona-ke

laba baba nezinyanga zabo zomuzi. Kugaywa utshwala bese ligcinwa leli siko lokudebeza.

UZulu, (2010) uthi:

Mhla bukhanywayo utshwala kuhlatshwa ihubo kungenwe esibayeni kuyokwethulwa abantwana ezinyanyeni. Bangena nokhamba lotshwala uma befika esibayeni bahlamba abantwana ngotshwala bese inyanga yokudebeza okuvama ukuba kube indodakazi endala eseyagana umntwanomkhulu aqale abagcabe abantwana eqalisa komdala baye ngokulandelana. Uma beqeda bagezwe ngotshwala futhi bese izinhlanga zigcotshwa ngebomvu.

Awadetshezwa amavezandlebe ngoba uma seligcatshiwe izinhlanga ziyadumba zibhibhe. Lingangenwa umkhuhlane ligcine ngokwedlula emhlabeni. Naye umuntu odebeza abantwana kufanele abe umuntu ohlambulukile, abe umuntu ongekho ezinsukwini futhi engazange aye elawini. Angaba umuntu wesilisa noma wesifazane lokho akwenzi mehluko inqobo nje uma ehlanzekile. Lolusiko lwenziwa ebusika ukuze izihlathi zingabhibhi.

Umkhosi wesiko lokuchambuza uyamenywa. Kumenywa yonke intanga yesigodi. Uzwe uma umuntu ezisho iminyaka yokuzalwa athi; unosibani sintanganye, sibutholinye futhi sasindawonye namhla sichambusayo. Lomkhosi ungase umenywe umnumzane othile ogqamile noma induna kokunye kungaba inkosi. Lomkhosi ingumkhosi ohlinzekwayo. Uthi uma usumenyiwe, kugaywe utshwala obuyophuzwa ngomhla lowo omkhulu

Yonke imizamo eyenziwayo engamasiko nemikhuba yesiZulu yenzelwa ukubabamba besebancane abantwana. Njengoba kusho isiZulu kuvela ukuthi umntwana akabanjaniswe esemncane ukuze aveze ubuntu obuphelele aze agcine abeluthungo oluhle lokwakha isizwe. Isizwe sakhiwa ngamasiko nangamakhambi

aso. Isizwe samaZulu sakhelwe phezu kwesisekelo senhlonipho yaso nasemasikweni aso. Ukulahla amasiko nokuwaxwila amasiko kusho ukuthi vele kwakhiwa isizwe esingenamongo waso. Amasiko angumongo wesizwe. Ubuzwe bakhelwe emasikweni esizwe, noma ngabe isiphi.

UMsimang, (1975:213) uthi:

NgesiZulu kuthiwa libujwa liseva, kuphinde kuthiwe Zibajwa zisemaphuphu kubuye kuthiwe umuthi ugotshwa usemanzi. Zonke lezi zaga kanye nezinye ezimqondofana nowalezi zichaza ukuthi umntwana ufundiswa esemncane lokho abazali bakhe abafisa abe yikho esekhulile. Kwakubalulekile kokhokho ukuba ibumba lingabhidlikeli ezandleni ngakho abantwana babephathwa bakhuliswe ngomthetho, nesiko ukuze babe izakhamuzi zangomuso, babe abantu abaqotho emphakathini, babe amabutho okuvikela iNkosi nezwe, babe onina bezizukulwane ezizayo.

Abantwana abangaphilanga ngokwelusa nokulawulwa futhi bengagcinelwanga amasiko asekhaya bayehluka ebantwini abajwayelekile ngezinto ezimbi abazenzayo futhi abachumi ngokuhle esintwini. Imithetho, imiyalo namasiko isona siqiniseko esiqinile sempilo engcono nenempumelelo. Ayaziwa amadoda akhulisa abantwana bawo ngalokhu kucophelela. Amadoda akhulisa abafana ayaye afisele abafana bawo ukuthi sengathi kungathi mhla bethatha bathathe izintombi zika noSibanibani, indoda leyo iyakwazi ukukhulisa abantwana, amasiko ayamakha umuntu, ayondla futhi ayakhulisa, ayaqoqa, ayaqondisa. Amasiko angumeluleki nomfundisi wezinto zesizwe.

AmaZulu ayisizwe esikholelwa emasikweni aso. Amasiko amaZulu akholelwa ekukhipheni igazi elibi eliminyene. Bathi uma umuntu engowohlobo oludebezayo kodwa ngezizathu ezithile engadebezanga, ubonakala ngokuba abe negazi okungathi limile. Ngaphandle kwegazi lelo kodwa miningi imiga egilwa yilowo

muntu enjengokuchama elele. Yonke leyo mikhuba iyakhawuka uma umntwana esegcatshiwe.

UCele, (2010) uthi:

Sezwa indaba embi ngomalokazana ukuthi umfana uyachama. Sahlanganisa umuzi kwagaywa utshwala kwathi mhla bukhanwayo sangena esibayeni kwabizwa umntwanomkhulu wabagcaba bonke abantwana. Saphumula kusukela ngalo lelo langa.

Kunamasiko esizwe, lawo amasiko agcinwa yiso sonke isizwe esiphansi kweNkosi. Kubuye kube khona imikhuba egcinwa imizi nezibongo egcina ingamasiko aleyo mizi. Amasiko ayindlela yokuxhumana nabaphansi, izinyanya zomuzi. Umuzi nomuzi wahlukene nomunye ngemikhuba egcinwa kuwo. Imikhuba namasiko kusuke kuyinto yakudala eyayigcinwa okhulukhulwane futhi bekholelwa kuyo.

6.12.1 Ukulungela ukuklekla

Kunesaga esithi “Uphelelwe isineke okwamaNhlengwa eyochambuza”. Lesi saga sinika umqondo wokuthi umuntu ozoyochambuza uziphatha kanjani. Lommemo wokuchambuza umenywa ebusika ngemuva kokuvuna ummbila namabele. Lona umkhosi omkhulu omenywa njengelima, udinga ukulungiselelwa. Kugaywa utshwala kudliwe nenyama. Ngokuvama ukuchambuza kungumkhosi owenzelwa ontanga ngokuhlanganyela. Lomkhosi wokubhoboza izindlebe abadala bathi wona wasungulwa iNkosi uShaka eyayikholelwa ukuthi mayenze umehluko phakathi kwamaZulu kanye nezinye izizwe. Kanti elinye iqiniso lithi uma umZulu engachambuzanga, uba yihlongandlebe abe umuntu ongezwa kanti wenziwa ukuthi akalikhiphanga igazi ezindlebeni.

UBiyela, (2010) uthi:

Abanye bachambuza ngenxa yovalo lokweduka. Kuthiwa kothula kuthule bese kuzohlolwa ukuthi obani abakhe lapha kwaZulu ngephutha bengewona amaZulu. Kuthiwa bonke abantu abangachambuzile abayikuthathwa njengamaZulu kodwa bayobalwa esibalweni sakwaNgungunyane.

Ngenxa yalezinkulumo noma umuntu ngabe uligwala kangakanani, lenkulumo iyamphoqa ukuba agcine echambuzile.

UNyembezi noNxumalo, (1966:111) bathi:

Lapho abantwana seyizithohlongwana kwakugcinwa isiko lokuba baklakle.

Kuke kwenzeke kuchambuze izngane zomuzi womuntu uma kanti umnumzane ezele ithimba lezintombi kanye nabafana, abanewabo. Nakukho lokho kuchambuza kuhambisana nesiko lokuzila ilawu. Kubhekekile ukuba abantu babe msulwa, bangazingcolisi ngelawu. Kangangokuthi ngobusuku bokuseni okuzochanjuzwa ngabo wonke umuntu okulo muzi kumele azile ilawu. Kanti nabesifazane abasenyangeni abavunyelwe ukuqhamuka nangokhalo ngoba nabo bangcolile, bangabhibhisa izindlebe zabantwana. Kubhekwa isikhathi esithile enyangeni. Kuqhunjuzwa lapho inyanga igcwele, okungukuthi nabo abachumbuzi babonwa njengabantu abaphelele. Equisweni bayahlonishwa. Yonke lemikhuba emihle kangaka yesizwe yenziwa abantwana besebancane ukufakazela isaga esithi: Zibanjwa zisemaphuphu.

UNyembezi noNxumalo, (1966:111) bathi:

Kwakuqhunjuzwa lapho inyanga igcwele, okwakuhombisa ukuthi nalaba

abakhumbuzayo bayaqiniswa balungiselelwa
ubudala obuphelele ngelinye ilanga.

Amasiko alithemba elimiyo elinamagalelo okuveza abantu. Uma umuntu ephuma esimeni sabantu, amaZulu awaphuthumi ngokuthi ngabathakathi namabulawo kodwa amaZulu aqale acabange ngamasiko agcinwayo nangagcinwanga nemithelela engenzeka ngenxa yalokho. Njalo ezimeni zokukhula komntwana kubakhona amasiko agcinwayo. Uma engagcinwanga kuba nemithelela emibi ebonakalayo empilweni yabantwana. Ubumsulwa balelisiko bugcwaliseka ngobuchule bokukhetha umphathi wensingu. Kukhethwa umuntu osekhulile osewedlula ezindleleni zabasha uma kungumuntu wesifazane futhi abemsulwa ngokuzila ilawu uma esemusha. Uma kambe kungumlisa, akabe msulwa ngokuzila ilawu nezindlela zabasha.

6.13 Abantwana bomuzi / Abantwana besigodi

Amasiko emizi nesizwe ayakhula usuku nosuku izinto zakudala zihamba zisala ngendlela. Amanye amasiko amadaladala aphelelwa isikhathi, ngoba isiko liyaphela liyakhula-ke ngokunjalo, kuke kwenzeke kuklekle izingane zomuzi noma izingane zesigodi.

UMsimang, (1975:213) uthi:

Nanxa lelo nalelo khaya lalingaziklalela
abantwana balo, kwakungumgomo njengoba
sesishilo ukuba abantwana abangontanga
benziwe viyo linye. Bazohlanganela
kwaNkosana yozalo noma enduneni yesigodi.
Kuklalelwa izingane eseziphumile
ebuntwaneni, esezineshumi leminyaka
nangaphezulu. Abafana basuke sebelusa,
amantombazane esekha, atheze, asale
nabantwana kube njeya.

Kukleklwa abantu asebenomqondo opheleleyo asebekwazi ukwahlukanisa phakathi kokuhle nokubi. Ukuchambuza nakho kungumehlukanisi webanga lobuntwana nalelo umntwana angena kulo. Impilo yabantwana inamaqophelo amazinga angafihlakele, kulamazinga kungenwa ngemikhosi ebungazwa ngotshwala nangeniyama. Onke lamasiko agcinwa ngempepho yona eba iphunga elimnandi kwabaphansi. Abanye abantwana baklekla ubukhaya abanye baklakla ngesigodi. Ukuklakla kuyamenywa kungamenyelwa emzini weNkosana yomuzi noma kumenyelwe enduneni.

UZulu, (2010) uthi:

Kukhethwa umuntu olihlakani noma oyinyanga yokuklakla. Njengayo yonke imicimbi yokuklakla efuna amanono ekuziphatheni kubhekekile ukuba lenyanga ibe msulwa. Abantwana balala ndawonye endlini yangenhla. Umuzi wonke ulala ndawonye abesilisa kuleya ndlu nabesifazane nabo balale kuleya ndlu.

Uma kungabantwana bendoda esuthayo kuwa izinkabi, utshwala kubhukude idada. Kwehliswa amaqatha alezo zinkabi ebezibulewe. Uma abantwana bechambuzela emzini wesikhulu, bazohlala khona kuze kuphole izindlebe. Abantwana bachambusela esibayeni ngesokusa. Kokunye bachambusele eceleni ngaphandle kwesibaya. Bachambusa ngensingo elubengu ubulukhali. Inyanga yokuchambuza iphatha isikhonkwane asibeka ngaphansi kwendlebe, ngensingo bese isika-ke kuleyo mbobo-ke bese ifaka ugaba lwezimba lwebele.

Ugaba lolu lufakwa ngaleso sikhathi ukuze kungavaleki ngoba kuba buhlungu ukufaka kamuva ngoba kusuke kungasashisi njengoba bekusaklaklwa. Abanye abachambuzi bazigcoba ngebomvu izindlebe kodwa lokho akuyiwona umgomo. Abanye abazigcobi lutho. Uma bezingahlubuka zibhibhe beziyogcotshwa ngamafutha enhlwathi, ayaziqoqa zonke izilonda, ziphole. Abantwana bahlala lapho baze baphole. Kuzanywa ngokunamandla ukugwema abantu

abangahlanzekile, kungaze kuthi uma zingapholi izindlebe zabo, abantu bese bethi umklakli waklakla izingane engahlambulukile kanti akunjalo.

UMsimang, (1975:214) uthi:

Mhla izingane zibuyela emakubo kwakugujwa umkhosi omkhulu kuhalaliswa, kuhalaliswa ngoba izingane zingene ebangeni elisha lokukhula. Emakhaya bekuwa izintondolo kuye ngokubaluleka kwabazali babantwana. Ngenkathi kusakleklwa kuqala ngabantu bohlonze amakhosana amakhosazana kuze kugcine abantukazana. Kuqalwa ngabaseNdlunkulu kungcine ngabafokazana. Kwakufundiswa inhlonipho nangalo lelisiko begcizelela ukuthi abantu abalingani. Abanye bakhulu kunabanye isihlelo semvelo sisho njalo.

Leli siko libangenisa ebuzweni abantwana njengoba umqambi wesizwe wayihlahla indlela ebonakalisa ubuzwe ngezimpawu ezisemzimbeni ngaphandle, kumele zenziwe zinjengoba zinjalo. Lona umkhosi omkhulu emakhaya abantwana ekade beklekla. Kuyakikizelwa basho bahudule iziphuku phansi omama behalalisa emagcekeni. Uzwa izwi-nje lithi: “Zwana! Kumfana wami! Zwana kubaba. Halala kuyezwakala! Ngasha incuphe! Uyothi wabonani mfazi ongazalanga!” njabulo ize ibakhumbuze lobuya buhlungu bamhla bebeletha. Bethi: “Ngasha incuphe.”

Amakhosikazi akwaZulu ayezwelelana. Basuke bengaqhosheli muntu uma bethi, uyothi wabonani mfazi ongazalanga. Lesi isisho-nje sabantu hhayi ngoba bembhuqa umfazi ongazalanga. Basho isisho nabo esasishiwo onina nabo abazalwa sishiwo.

Njengoba amakhosana namakhosazana kuklekla kuqala, iyona ndlela yokufundisa ukuhleleka kubantu. Abantu abalingani. Omkhulu, mkhulu kanti omncane

mncane. Izinsuku zenjabulo zifikile yonke imizi inamadili okuchambuza. Akubi tshwala buba ngangamanzi okuphala izikhumba, inyama kuba iziduli zabasali. Lesi senzo sokuhlonipha siyisiko sona ngokwaso njengoba

USamuelson, (1929: 353) uthi:

The zulu's before they were conquered by the white race, had a clear and well-thoughtout system whereby the various members of their society were guided with regard to their behaviour towards one another. This system had its origin from the rules of behaviour set and followed at the Royal Palaces and for the Royal household of the Kings of Zululand there were rules to guide both sexes with regard to one another and there were rules to guide the inferiors towards superiors, and rules to guide juniors towards seniors.

Lokhu kuhleleka kwabantu kwenza kungabi namsindo enhlalweni. Omncane azazi, azi nezinto angazenza uma ephakathi kwabakhulu. Nomkhulu azazi, azi nezinto angeke azenze uma ehlangene nabantukazana. Inhlonipho nesikompilo lenhlonipho libukelwa eNdlunkulu njengoba kusenjalo nanamuhla..

AmaZulu asayihlonipha indlu ka Bayede weZulu. UZulu ongangezwe lakhe! Lokho kuziqoqa kwabaNtwana begazi lobukhosi busazohlala buyisibonelo esizweni sisonke.

6.14 Ukusukula ukungcongca

Lokhu kusho ukuphehla noma ukugweba izingane. Lolulwazi luvela kude kokhulukhulwane besizwe. Babekholwa ukuthi ukuze umntwana aphile abe nobuntu, kufanele aphungulwe igazi elibi. Leligazi bathi yilo leli elibanga umzimba omubi, umntwana abe nezilonda ezingelapheki okuthiwa umuna. Lezi zilonda ziyaluma, umntwana uzenwaya kuze kube buhlungu ngisho kobukayo

esopha umntwana ethi xhi. AmaZulu anazo izimbiza zokuchatha okuba umzamo wokuqala. Ezinye izimbiza ziphuzwa njengeziphungo. Olunye uphawu lwalesisimo ukuba kubonakale abantwana bezenwaya ezithweni zabo zangasese. Abadala babe sebebona ukuthi umntwana udinga ukusizwa kuphungulwe igazi elishisayo. Uma umntwana engayekwa kanjalo, angaba umntwana onompe noma onempene. Umuntu onjalo uba nemizwa yobulili ephezulu kakhulu. Umuntu onjalo akacabangi lutho lwenqubekela phambili yempilo ngaphandle kokulala, ucansi nakukho lokho kulala anganeliswa lutho.

UMsimang, (1975:214) uthi:

UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga libalibi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa iba lumpe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana usukulwa kube kanye, kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo. Lokho kwakubonakala ngokuzenwaya ngaphambili.

Yiwona mbulalazwe lona igazi elibi, igazi eliningi. Lelo gazi lokufa belichithwa imizi ngemizi lingakhalelwa. Kuthi lingachithwa kube nokuthula emizimbeni yabasha kuze kuthule izwe lonke. Abantu abangagujuzwanga abakwazi ukuzicabangela ngokwabo kodwa bacatshangelwa imizwa yabo. Umuntu ongalikhiphanga igazi elibi ubonakala esethayiza uma kuhlangu ubulili obungafani. Noma ngabe kusemsindweni noma emaceceni, abantu abanegazi elibi bafuna ukulala noma kunini. Balale ukulala okungahloniphekile kanti amaZulu ayisizwe senhlonipho kuyo yonke imicimbi yawo. Izinto zakwaZulu ziyahlelwa. Udaba lothando luphathwa ngenhlonipho, luphathwa amaqhikiza uma kuyintombazane kodwa umfana yena uluphathelwa abanewabo kodwa umphathi ophezulu yiwo amaqhikiza abahlanganisi balo mcimbi. Ukuba onke amaZulu

enze njengemfundiso yesizwe ezintweni zothando ngabe aliphathwa nangegama igciwane lengculaza. Izithandani kwaZulu azihlangani ngegazi, asivulwa isibaya sikayise wentombazane kodwa izithandani ziyasoma.

Leli siko liyifa elivela kubantu abadala, kuyenzeka ukuba abasukuli bafunde kwabanye abangaphambili. Abasukuli bangamakhosikazi nezalukazi. Leli siko lidinga ukucophelela. Uma lenziwe umuntu ongenalwazi kungenzeka ingozi yokufa. Leli siko liyaziqeda izingane eziningi. Kunokuthi umntwana ophe kakhulu aze afe. Noma-ke umntwana anqamuke umthambo wobuntu, atheneke angabe esaba lutho. Yingakho kufanele lomcimbi wokusukula uphathwe yinyanga efunde yaqeda kwabangaphambili. Injongo enkulu yaleli siko yikho ukuphungula ogazi elibi eliminyene elibonakala ngezilonda umuna noma ngakho ukulunywa ezithweni zangasese. Bayazi abadala ukuthi uma bengayeka kanje, lowo mntwana ngeke awakhe umuzi. Uzoba unondindwa.

Inyanga yokugweba kumele kube umuntu oyaziyo imithambo yobulili bonke. Abanye bagweba abafana, abanye bagweba amantombazane kanti abanye bagweba izinhlobo zozimbili.

UXulu, (2010) uthi:

Leli siko liyingozi uma lenziwa ngokunganaki. Izingane eziningi zifela khona ekusukulweni zibulawa ukuphehla uhlobo umuntu angalwaziyo, anqamule umthambo, kanti umuntu ophehlayo akanqamuli imithambo yabantwana kodwa yena uphungula igazi elibi elizobanga impene. Kukancane lapho ufica inyanga ikwazi ukungcongca izinhlobo zombili, umuntu uba umpetha wohlobo olulodwa kodwa ofundele ukubenza bobabili naye akalelwa.

Abantwana balethwa onina enyangeni yokusukula. Uma umntwana kuyintombazane, inyanga isebenzisa indukwana yomuzi noma intambo yomuzi

ephothiwe. Kanti uma kungumfana inyanga isebenzisa induku yeqabunga lomsenge. Umntwana uyaguqiswa uma esekhulakhulile uma emncane inyanga imbeka emathangeni ayo bese ifaka lomuzi ngemuva bese iwuphenduphendula ngesineke. Kuba nomzwelo wokwenwaya nokukitaza. Uqhubeka kanjalo size sivuthwe isikhumba sakuleyondawo siqhume kophe. Sekubuhlungu umntwana esebanjiwe ngoba eseyakhala kuphuphuzela amagwebu negazi elimnyama. Inyanga iyasazi isikhathi sokukhawula. Iyaqhubeka iphehle lize igazi elimnyama kuze kuphume elibomvu. Inyanga isingayekake. Inyanga yenza into efanayo nakumfana, umehluko kuba ukuthi kuye kusetshenziswa induku yeqabunga lomsenge. Yonke inqubo iyafana njengoba kwenziwe entombazaneni. Umehluko ukuthi entombazaneni kusetshenziswa umuzi noma intambo yomuzi ephothiwe. Kumfana kusetshenziswa induku yeqabunga lomsenge.

6.14.1 Intombazane

Uma kusukulwa intombazane, kuphindwa kaningana akubi kanye. Njengoba seyisukuliwe-nje intombazane, isazobuye ibuye kabili noma kathathu. Abagubhuzi bathi intombazane inegazi eliningi.

UMsimang, (1975:214) uthi:

.....kanti intombazane yayize isukulwe
kaningana uma kubonakala ukuthi isenaso
isilumo

6.14.2 Umfana

Umfana usukulwa kube kanye ngoba kufanele kube nguye oqala izindaba zokwakha umuzi. Kufanele kube nguye oqala izinkulamo zothando. Uma ephindaphindiwe angavele abe yisidindi nje, angawanaki amantombazane, umfana unegazi elincane.

UMsimang, (1975:214) uthi:

Umfana wayesukulwa kube kanye

Lezi zinto ezenziwa kubantwana imizamo yokubakha. Kunezinto ongazenza umntwana esemncane, kubuye kube nezinto angeze azenza ngoba kungabanga umonakalo ongalungiseki. Yingakho kufanele kube umuntu onolwazi olupheleleyo kungaze kucekeleke phansi isizwe sonke.

UXulu, (2010) uthi:

Amantombazana wona asukulwa kube ngaphezulu kokukodwa ukuze kungenzeki iphutha kube yiwona aqala izindaba zothando. Noma indaba yothando isiqaliwe, amantombazane kufanele ephuze ukuyemukela. Angayemukeli ngemizwa kodwa ayemikele ngengqondo, ngolwazi, nangemfanelo, kwenzelwa ukuba bangenzi izinto ngenxa yokushiswa yimizwa.

Kuthi ukuba udabuke umthambo kuphume igazi liphuphuzela amagwebu akasakhali lapho umntwana useluqanduqandu, usebanjiwe wathiwa ngqi eguqile. Lezo zinsuku ziba ezinzima kubantwanyana abancane. Abafana nabo benziwa kanjalo. Nakubo abafana kubonwa zona izimpawu ezinjengezamantombazane. Abafana balunywa umutsha kanye nokuvumbuka komutsha uvuke. Abadala bayakwazi ukubona uma lokho kuvuka komutsha kungokujwayelekile noma futhi sekukhomba izimpawu zokudlulela. Kokunye kuba yiwo umuna nezilonda ezisukela ekhanda kuze kube sematheni onyawo. Abadala bayazazi izimpawu zokuminyana kwegazi bese belihlela libe semlinganisweni ngenxa yokuba umfana uyindoda kodungeka ziqalwe nguye izindaba zokwakha umuzi yena-ke uphehlwa kube kanye. Naye njengentombazane usiwa enyangeni eyazi umthambo wabafana. Makube inyanga eyaziwayo futhi ewaziyo umthambo wabafana ngoba uma ingawazi lo msebenzi, kunganqamuka umthambo wokuzala kumntwana.

Kungenzeka ngenxa yokopha okunamandla umntwana aswleke. Kuthi ngokunqamuka komthambo umntwana atheneke angabe esaba lutho. Leli siko liyincuphe embi limele liphathwe ngokunakekela okukhulu.

Abafana bona abaphehlwa ngomuzi, umuzi owa mantombazane. Bona baphehlwa ngenduku yeqabunga lomsenge ibanjwa ngentende yesandla zozimbili, bese iphenduphendulwa ngesineke njengawo umuzi. Ukopha kwegazi kuyafana.

UMsimang, (1975:214) uthi:

Abafana bona baphehlwa ngokunjalo kepha kubona kusetshenziswa umsenge. Kuthathwa iziqu zamaqabunga omsenge, kuphehlwe ngazo. Kuthi kungopha kancane bese eyekwa umfana noma esaphuma igazi elimnyama. Lokho kwenziwa ngoba kuthiwa abafana abanalo igazi eliningi njengamantombazane.

Bathi bandedlula kulelisiko bese bezikhulela kahle abafana, baqathe, bandonde, bathombe. Nawo amantombazane aphuma izalinga aze ahlose nawo ngokunjalo ephuke. Ogogo bayawathethisa, bawathuke bawashaye ngomshanelo amabele izalinga zibuyele emuva. Ngemuva kwalokho sekuyophuma amabele obuntombi. Sebesukuliwe, bahleleka nase mqondweni wabo. Negazi labo nalo selihlelekile. Abantwana bamaZulu bakhula ngemicimbi wokusukula bese kukhishwa inkokhelo yalomsebenzi, inkomo yenyanga. Iba ngamathanga, iqoma lezinawane nakho konke ukudla okutshalwayo kungaba inkomo yenyanga.

Ukugweba kwemukelwa yiwo wonke umhlaba wakwaZulu nokho izigodi ngezigodi zenza okwehlukile. Ezinye izigodi zisukela abantwana abancane ngisho abanezinyanga ezintathu. Kube kwezinye umntwana alinde aze abe neminyaka eyishumi kuya phezulu inqobo-nje uma bengakaqathi.

UNyembezi noNxumalo, (1966:111) bathi:

Kwezinye izigodi ingane igwetshwa ngisho inezinyanga ezintathu, noma kuthi lapho isindala futhi iphinde igwetshwe. Kwezinye izigodi-ke ingane igwetshwa ineminyaka elishumi kuya phambili kodwa ngaphambi kokuba ikhule. Kugwetshwa ngothi lomsenge noma ngesiqu somuzi. Uma kugwetshwa kufakwa uthi ngemuva enganeni, kuphehlwe kuze kophe igazi.

Zikhula kanjena-ke izingane zakwelika Mthaniya kaNdaba. Zikhula zinakekelwe ngezindlela zonke, zifundiswa ukukhuluma okuphusile. Zifundiswa ngenhlalo nangamasiko. Ziba yingxenye yokwenzeka kwezinto. Zibanjwa zisemaphuphu, yonke into eyenziwayo iba yisiqiniseko sokubaqoqa abantwana kulungiselwa ubudala obupheleleyo.

6.15 Ukuthomba kwabafana

6.15.1 Izimpawu

Ukukhula kwabafana kuhlala kubekwe esweni abantu abadala kakhulu bahlala beqaphe izimpawu abazibona kubo nakwabanye ababekhula nabo. Ngemuva kokuphehlwa kube sekubhekwa izimpawu ezithile eziqinisekisa ukukhula.

ULamula, (1963:24) uthi:

Uma umfana ephaphama ebona ukuthi usekhulile, uvusa abanye abahlebele lokho, baphume, bakhipe izinkomo ziye kude impela. Kunjalo nje kukhishwa nezeminye imizi eseduze abeluselana nayo. Khucu zonke izinkomo! Kuse kuthe nya esibayeni kukhohlakale nje ukuthi izinkomo zishonephi? Kodwa-ke babone ukuthi kukhona umfana obone isalukazi ngoba

phela lo mkhuba wabafana wenzeka ngoba umfana ephuphe isalukazi.

AmaZulu angoninakhulu babntwana azibiza ngokuthi angomakoti babazukulu babafana. Lokhu bakwenzela ukumhlolela izifiso zabo nezesizwe. Ukuba avuthwe abe yindoda epheleleyo eyokwakha umuzi. Lezi zalukazi zimele lo msebenzi wokukhulisa abantwana zikhona noma sezalala kobandayo. Uma umfana esepiwa inhlanhla yokuthomba kuthunywa zona izalukazi ukuba ezinzulwini zobusuku ebuthongweni obesabekayo zinyelele zizomfudumeza umfana aqhume ashaywe yizibuko okokuqala. Kuba injabulo kubazali ukwazi ukuthi umntwana wabo uthombile. Ethonjiswa ogogo emaphusheni.

6.15.1.1 Izinduna

Olunye uphawu lokukhula kuba ukubonakala kwamafutha esikhunjeni sobuso nokuvela kwezinduna, kuba isikhathi esibi lesi kumfana ngoba izinduna ziyabona ubuso bakhe obukade bubuhle.

UBiyela, (2010) uthi:

Ngalesi sikhathi kufanele bunakekelwe ubuso bomfana bungaze bonakale. Izinduna ziyabuxhofoza ubuso bomntwana kokunye busala namabala namaxhofoxhofo aseyohlala ekhona ebusweni bakhe noma esemdala. Yingakho lesi sikhathi kuyilapho umntwana kufanelwe enzelwe khona imithi eyizinhlanzi esusa isidina ikhame igazi lakhe libe lihle, athandeke ezintombini ulungiselwa izihlanzi zokuphalaza.

Omunye umonakalo ungenziwa ukuyekelelwa kwezinto, lamafutha asebusweni nazo izinduna kubanga isicanulo. Uma abantu bembuka bezwe kuthi xhifi. Kubiza aphilaziswe ngazo zombili izinhlobo zobulawu. Kukhona okuqalwa ngabo nokugcinwa ngabo. Uma lokho kuthi xhifi uma kungelashwanga, kuyokwenza

isicanulo ngisho ezintombini ngoba lezizinduna zimfica nje umfana useyaqala ukulandela amantombazane. Useqala ukweshela. Abafana beshela ngobubuthwana babo nazo izintombi zilandelwa abafana ngobuthimbana bazo. Abafana bakhula ngamabutho nazo izintombi zikhula ngamathimba obuntanga, nokwelamana. Abafana nabo bahlonipha lomthetho wentanga. Buyaziswa ubuntanga kwaZulu, ikakhulu njengoba kungenazinsuku zokuzalwa. Abantu bonke bonyaka munye kuthiwa “Bangafinyanisana nkundleni,” okusho ukuthi bazalwa nyaka munye okungenzeka ukuba babesesiswini zonina kanyekanye behlukana-ke ngokubona ilanga.

Kuyazanywa ngazo zonke izindlela ukubelapha abafana njengoba besebancane uma beveza izimpawu zesidina.

6.15.1.2 Ubulawu, izimbiza nezintelezi

Kungaba isangoma siyethwasisa sethemba ubulawu noma insizwa iyeshela ukuze ibe nogazi ezintombini nayo uyoyizwa ikutshela ngabo ubulawo noma ngabe umuntu uphupha kabi, uzovuka ekuseni ezintathakusa aphehle igobongo lakhe lobulawu buphuphuzele ingwebu, ayiphuze, agcobe ekhanda nasemzimbeni wonke aqede lapho abuthi nku, nku buze bugcwale isisu. Aphalaze. Lo muthi uvelele ezigabeni zonke. Kukhona ubulawu obumhlophe obenziwa ngemithi emhlophe.

UMsimang, (1975:323) uthi:

Ubulawu umuthi wokuphalaza onamandla okugeza igazi, ukhiphe izindanda esifubeni umuntu aphile kahle, isifuba singacinani, ubuye futhi ukhiphe inyongo nesidina kumuntu igazi lakhe liklase athandeke abe ne wozawoza. Nanxa ubulawu buligugu lezesheli, amabhungu, izintombi namasoka nabadala nabo bayabusebenzisa, ukuze bahlale bephile kahle futhi benesasasa.

Leli themba lokwethemba imithi lifakwa esemncane umuntu, ukhula-nje ukhula nalo. Kukhona umuthi onjengovelabahleke usiza kakhulu abafana abeshelayo ukuze bathandeke ezeshelini zabo. Abafana-ke bona baze bazithi dwi lapha ngenhla kwamashiya ngezizigqabo, bagcobe izimonyo ebusweni. Ubamkhulu umsebenzi oxhomekeke ekwesheleni amancasakazi. Yonke into eyenziwa amaZulu inomthandazo othile kwabaphansi. Nabo ubulawu lobu benziwa budidiyelwe ngemithi eminingi bugcina sebunikelwa edlozini ukuba lisale seliqedela izimpumelelo zalobu bulawu. Bubekwa enkatheni emsamo endaweni yamadlozi ekhaya. Le ndawo ihloniphekile futhi uma lobu bulawu buhlezi lapha abuzukwenganywa abantu abangafanele abanezinhlobonhlobo zokungcola zobusha. Ozophalaza uqale abuphehle ngebhaxa lomuthi ipahla, ipahla elinhlokonhle. Ubushaya buphuphuzela ingwebu kuthiwe buvumile. Umphalazi uke ayibuthe ngomlomo aphuze akhwife ilanga uma liphuma kube namazwana awashoyo, noma igama lentombi noma igama lembangi. Amagama okunyevelela izimbangi zakhe. Zimbili izinhlobo zobulawu, kukhona obumhlophe nobulawu obubomvu.

UCele, (2010) ubeka kanjena ngobulawu uthi:

Kukhona ubulawu obubomvu kanye nobulawu obumhlophe. Uma umuntu ezophalaza ngobulawu ezifunela izinhlanhla uqala ngalobu okuthiwa bubomvu. Ubulawu obubomvu buqubula phansi izifo namashwa ajulile asempilweni yomfana. Lobu bulawu budidiyelwa ngomtholo, uzulazayithole, (umtholo) ngomphafa (umlahlankosi) umuthi wemimoya. Kuthi noma ngabe kukhona imimoya emibi kodwa iphakame iphuphuzele iphume ngoba isixetshulwe phansi lapho inamathele khona. Lobu bulawu bunamandla.

Kuthi kungedlula izinsukwana umfana eqalile ngobulawu obubomvu aze abuphothule ngalobu obumhlophe. Osebuyoba impilo yakhe yansuku zonke.

UMsimang, (1975:323) uthi:

Phela ubulawu buzophuma nesinyama nobumuncu nesidina konke okuyinsila ezingehlanzelwe endlini. Kuhlanelwa esithe ngokusa. Osaqalayo ukuphalaza uqala ngobulawu obubomvu, obaziwa ngokuthi bunamandla nesithoza, kuzothi emuva kwezinsukwana bese ephothula ngobulawu obumhlophe bokumgeza athandeke.

Lo moya wokuphalaza umfana uwufakwa abanewabo behlukiselela ukuba angene khaxa ezweni lemithi, izwe lobudala. Le mithi isebenza kahle ngokusizana uma usuwaqubulile amashwa namashwangusha umuthi obomvu okuyiwona ovokomalisa izifo kube sekufakwa umuthi omhlophe obe usuwakhuculula lamashwa. Miningi imithi engena kulobu bulawu kodwa ungeke wasala umkhanyakude. Umuthi wenhlanhla yezintombi waseButhonga. Ngeke uyibange intombi neThonga liphalaza ngalo munga. Lo muthi umuthi wenhlanhla hhayi yentombi kuphela kodwa uma umuntu efuna inhlanhla empilweni yakhe, akafake umkhanyakude emthini yakhe.

6.15.1.3 Izimbiza

Izimbiza imithi ephekwayo. Iphuzwa njengesiphungo. Le mithi iba yisichonco sokuqinisa umzimba ukuze ungangenwa yizifo. Imbiza yenziwa izichonco ezifakwa ezinkambeni noma ifakwe ezigujini zoselwa. Kukhona izimbiza eziphungwayo kubuye kuba khona ezokuchatha. Kukhona izimbiza zezingane, kubuye kube khona ezabadala. Izimbiza zabakhulelwe kuthiwa izihlambezo. Izimbiza ziwumuthi wokuhlaza ngaphakathi. Ezinye ezomzimba omubi nezilonda. Ngembiza kukhucululwa yonke into engcolile engaphakathi. Izimbiza zilungisa igazi. Kukhona nezimbiza zokuvuselela ubusha zilungise igazi. Lezo-ke ziphekwa nobisi lwezinkomo. Nazo izimbiza njengabo ubulawu zihlala ezinkambeni noma emagobongweni khona endlini yangenhla. Ezinye ziyageqa

uma umuntu efuna inzalo. Lezo-ke ziyadonsa. Ezinye zithambile uma ikakhulu umlobokazi esesibambile isisu. Akudingi adonswe ngembiza edonsayo.

UMsimang, (1975:323) uthi:

Imbiza umuthi wokuchatha onamandla obutha izinsila esiswini, esinyeni, nase zinsweni ulikhuculule lonke ingaphakathi lomuntu ligezeke, igazi liklase, izinso zisebenze ngemfaneloimbiza yakhiwa ngemithi edonsayo.

Izimbiza zakhiwa ngemithi edonsayo. Eminye yale mithi ithambile, ayidonsi kuya ngomsebenzi leyo mbiza ewenzayo. Kukhona izinyanga ezelapha imimoya, iziphoso, imibhulelo kanye nezulu. Kanti kukhona umuntu ongenyanga kodwa owazi izimbiza zodwa. Omunye umuntu uba nolwazi lwekhambi elilodwa, asize izinqwaba zabantu ngalelo khambi. Ngenxa yalolusizo umuntu uze adume njengenyanza yodumo kanti wazi ikhambi elilodwa vo!

6.16 Intelezi

Abantwana bakhula ngazo izintelezi. Zingumuthi wokugeza kanye nokuchela. Kukhona izintelezi zempi omabopha, umabopha ubopha amabutho enizolwa nawo namaviyo babopheke bakhathale. Ngisho bethi baqala impi bavele babopheke. Nayo intelezi iyingxube yemithi yokuchela. Ihlanganiselwa esigobongweni bese umnumzane ayoyibeka endlini yangenhla. Umnumzane uyithatha ntambama sekuhwalele achele umuzi wonke ngalesisichonco. Kungenzeka kanti uchela ngomabopha obopha bonke abantu abeza nobubi. Bavele babopheke. Kanti enye intelezi esiza emisindweni nasekhaya.

6.16.1 Umathithibala

Umathithibala ubamba ngisho abathakathi: uma kuchelwe ngawo kusa ethithibele umthakathi obethi uzokwenza ububi.

UCele, (2010) uthi:

Kwakunenyanga eyayiphatha amakhubalo anzima kakhulu. UMantambolukhalo igama layo. Yayakhe eZiqwaqweni Eshowe. Uma kukhona umuntu osolwa ngokuthi uyahambahamba yayibizwa izochela ngaleli khubalo layo. Uma ngempela lo muntu osolwayo ekhona kwakubonakala ngaye ethithibele ekuseni. Ukuze angathukululeki kumathithibala kwakufanele angakhulunyiswa kodwa ayekwe enjalo kubizwe omakhelwana. Kubikelwe neNduna. Uma sebuqoqiwe ubufakazi usezobanjwa ajojwe.

Kunesaga sesifunda esithi: “Umathithibala ikhubalo likaMantambolukhalo.” Basho njalo abantu baseShowe uma bebona umuntu ethithibele bathi: “Ubanjwe umathithibala ikhubalo likaMantambolukhalo.”

6.16.2 Intalibombo

Lena intelezi enamandla kakhulu. Yintelezi yehlanze. Iyintandela enamathela emithini.

UMsimang, (1975:325) uthi:

Ingatshalwa ekhaya kepha akufuneki ibesendaweni ezokwenganywa abesifazane abakhulelwe, ngoba okusakhulayo kungachitheka. Nomnumzane oyisebenzisayo kufanele ame ngesikhathi owakwakhe esazithwele. Uma ungethuka uzithele

emantombazaneni kade uhlanza ngayo
ayageza khona manjalo. Njengazo zonke
izintelezi nayo lena ngeyesithunzi.

Lena intelezi yamadoda. Intelezi yesithunzi. Intelezi yokwesabeka. Intelezi
yaMakhosi kanye nabanumzane abanohlonze. Ezinye izintelezi zifuna ubumsulwa
yingakho zingadingi ukwenganyelwa uhlanga olubuthakathaka njengabantu
besifazane. Ezinye izintelezi azisetshenziswa umuntu ezohlangana nabantwana.
Bakhala kuze kuse behlelwe nawukhakhayi. Umuntu ozohlangana nabantwana
kudinga amelule amalunga onke umntwana amdonse izinwele zokhakhayi,
amdonse sakumqinisa amalunga omzimba. Eminye imithi enamandla iyingozi
kubantu besifazane. Uma owesifazane eke wawengama lomuthi kuchitheka isisu.
Uma umuntu eyintombi, ungena efindweni. Mubi lomuthi wenza izinto ezinkulu.

6.16.3 Imbozisi

Uma kweshelwa izintombi kusuke kungadlalwa. Izinsizwa ziyaphosana
ziyakhafulana. Kushiyane amandla ezintelezi, zishiyana ngomshefezo.

UMsimang, (1975:325) uthi:

Ngenye futhi intelezi enamandla esabekayo.
Uma kunezimbangi ezikhafula insizwa
ziyihlanzela, kufuneka iphalaze ngembozisi,
nakanjani ubulawu balezo zinsizwa buyobola.
Kufana noma kunomuntu onedliso, uma
ehlanze ngembozisi iyolibolisa liphume
seliyizibhucu.

Abantwana bamaZulu baphila bekhula ezingozini ezinjengalezi. Zona izintombi
bazibanga kungakhathaleki ukuthi kufa bani. Bayiphosa intombi okungcono ife
ingeneli muntu. Kokunye ngokushisa kwezimbangi kufa izinsizwa uma nayo
ingaqinile. Ngaleso sikhathi kuphithizela izinyanga zamakhaya. Izintombi zikhale
ihabiya. Kufe ofayo. Lo muthi ubolisa imithi yezimbangi. Insizwa ivuka ekuseni

ekuphumeni kwelanga ikhwife ibhekise elangeni, kubole imithi yezimbangi. Imbozisi-ke leyo! Uma umuntu esola ukuthi udlisiwe, kudinga angangabazi amane aphuze yona imbozisi ibolise idliso ngaphakathi.

6.16.4 Usehlulamanye

Igama liyazichaza lentelezi inamandla amakhulu. Le ntelezi inamandla athe chatha ngaphezulu njengoba ibizwa ngosehlulamanye. Le ntelezi inenkani. Leli ikhubalo elinamandla elihlula amanye amakhubalo ngamandla.

UMsimang, (1975:325) uthi:

Uma uthatha amaxolo ayo uphalaze uphinde
uzigqume ngawo isichitho ngeke sikwenze
lutho. Umuthi okhonzwe abanumzane
ubenzela isithoza.

Abantu bakwaZulu bakholwa ukuyifihla imithi abayisebenzisayo noma usubuza uthini ngeke aze akutshela ukuthi uxube ini nani.

6.16.5 Ubhoqo

Ubhoqo umuthi omnyama. Le ntelezi inamandla futhi ilusizo olumangalisayo. Izangoma ziyawuxuba ubhoqo ebulawini bazo. Nawo lo muthi ungowesithunzi. Imithi esetshenziswa aMakhosi kanye namadoda anohlonze.

6.16.6 Ihluzi

Imithi yesithunzi ixhaphakile kwaZulu. Okungukuthi uZulu uyisizwe esithanda ukuthathelwa phezulu, isizwe sokuhlonipheka. Kuthi kanti izinto azenzayo uZulu zimphoqa ukuba ahlonipheke, abuye azenezelele ngemithi yesithunzi. Elinye igama lohluzi umgxamu. Kuphalazwa ngawo, kuchelwa ngawo baze bazigqume

ngawo. Zikhona nezinye izintelezi ezinjengo maphipha intelezi yesichitho. Umathithibala intelezi ebamba abathakathi baficwe bethithibele. Uhlunguhlungu intelezi enamandla amakhulu esebenza umoya wobungoma, amafufunyane neminye imimoya. Bonke abanemimoya kuhle bahlanze ngalo uhlunguhlungu uma bezwa besindwa amahlombe.

6.16.7 Umsululu

Lena intelezi evika izulu. Uma izulu liduma kufanele kuphume umuntu ayishaye ikhale ubisi. Bathi abadala uma isikhala ubisi izulu liyedlula. Umsululu abanye benza ngawo uthango benenjongo yokubethela futhi lomuthi kuthiwa umunde. Uyingozi kakhulu kubantwana ngoba uma bexhoshwa yilomuthi iso liyaqhuma. Sekungaze kusize ubisi lwenkomo noma olwenkosikazi lunamandla okuligeza iso lingabe lisaqhuma.

6.16.8 Umashwilishwili / Impishampisha / Umsuzwane

Lena intelezi elusizo ezinganeni, yokukhipha ukushisa. Intelezi yemimoya uma kuphethwe isidumbu noma kumbelwa umuntu ofileyo kudamane kuhlanjwa ngamanzi anomsuzwane. Uma izulu lihloma libonakala ukuthi lizoduma, abantwana bachoma umsuzwana emakhothameni ezindlu. Uyisibethelo izulu lingeze laba namandla okulelesela indlu echonywe umsuzwane.

6.16.9 Umsanka

Abafana abakhulayo bayahlupheka kakhulu ukujuluka emakhwapheni kanti amakhwapha abo asenoboya. Lo mjuluko uba nephunga elibi iququ noma umsanka. Umsanka lona ubanga isidina esibi ngoba umuntu unuka njengeqaqa.

UCele, (2010) uthi:

Indlela yokwelapha umsanka kungaba ukugcoba uju lwezinyosi emakhwapheni bese umuntu lowo angazidli lezo zinyosi. Uju lwezinyosi luqothula uboya kube ukuphela kwephunga emakhwapheni.

Abafana balentanga bahlupheka kakhulu kuthi kanti sebeqalile ukuzinaka bese bevelwa iphunga elinyelisayo. Abanye bathi ukugunda iziboya kungayixazulula inkinga kodwa uju lwezinyosi yilona olusatholakale luyisixazululo kulenkinga. Ngeke balunge abanhliziyo zibukhali ngoba inkolo ithi, ukuze ilunge lento, kuyofuneka ukuba lowo mntwana owelashwayo ngalezo zinyosi angazidli.

6.17 Ukukhipha izinkomo

Liya ngokuya igazi lishuba. Umfana useyabhonga usemahlombe abanzi, umzimba wakhe usulingana ufana nowabanewabo. Abadala basuke sebehlahle amehlo, becijise izindlebe befuna ukuzwa ukuthi umntwana wabo uyopheleliswa nini. Uma esazelwe umfana esancela ibele likanina, unina uyaye amphenye umutsha wakhe akhamele ubisi ebuntwini bakhe. Ubisi luyathombisa. Ngalokho usuke emenza avuthwe. Lokho kukhombisa isifiso okufanele sifezeke ekugcineni. Sekuyizinsuku-ke manje, wonke umuntu womndeni usebheke ukuthi abaphansi bazobanikani kulo mntwana. Kufanele noma kanjani bugcwaliseke ubufana bakhe ngokuthomba.

UFuze, (1922:40) uthi:

Bayaqala bevuka bonke lapho, nya nayinye inkomo esibayeni sekukhala amankonyane odwa ezindlini ekhalela onina. Abadala bonke babone ngalokho ukuthi usibanibani uthombile. Lapho sebebuza kubafanyana ukuthi ubani ongekho na?

Leli siko lokukhipha izinkomo lidala nokho alidala njengokusoka. Elidala elokusoka, ukunquma ijwabu. AmaZulu nawo ayekanye nezizwe zonke ezinsundu kulokhu kusoka. Nawo amaZulu ayekanye nabeSothu, amaXhosa, amaVenda kanye namaShangane. Leli siko laqedwa iNkosi uShaka, eyathi lokhu kusoka kudla isikhathi esiningi abafana behambile beye entabeni, kuthiwa bayofunda ubudoda. INkosi uShaka wakhetha ukuba abantu bahlangane koMkhulu bayofundela khona izindaba zezwe nezimpi.

UMsimang, (1975:218) uthi:

Kuthe ngesikhathi sikaShaka wabe eseliqeda leli siko lokuyohlala izinyanga ngezinyanga entabeni, kuthiwa abafana bayolashwa, bafundiswa nemithetho yobudoda. Yena wamisa ukuthi ubudoda buzofundwa koMkhulu ngenkathi izinsizwa sezibuthiwe.

Leli siko lagcina kungaselona-ke isiko lamaZulu kodwa lagcina seliyisiko lezizwe ezinsundu zase mzansi neAfrika, hhayi elakwaZulu.

6.17.1 Ukuhlaba umthambo

Esikhundleni sokuya entabeni okwakungasenzeki kwavela isiko elisha lokuhlaba umthambo womutsha. Lona-ke lenziwa kanje. Lenziwa izingqwele. Umfana uvula ijwabu lomutsha ubuntu bakhe, umuzi wakhe. Uthi angenza njalo, kube sekubela umthambo ongaphansi ebuntwini, kuthathwe iva kuhlatshwe kwehlukaniswe lowo mthambo obonakalayo. Kuthathwe nenhlali yeshoba lenkunzi, ifakwe kulelo nxeba kuhlanganiswe kuboshwe ngalahlali yenkunzi. Abafana bayakubekezelela ubuhlungu ngoba kusuke kuzobenza amadoda.

UMsimang, (1975:218) uthi:

Esikhundleni sokuya entabeni kwakuthi lapho umfana eseneminyaka elishumi ahlangani nezingqwele ekwaluseni bese zimchumbuza umthambo lona womutsha ziwubophe ngosinga lwenkunzi. Emveni kwezinsukwana umthambo usuzonqamuka bese ephola njalo umfana. Ngokunqamula umthambo kusuke kwehlukaniwa ijwabu nomutsha ukuze angahlupheki ekukhuleni kwakhe kodwa afane saka nalabo abasokile.

Umbuzo ungathi, yini kube yinhlali yenkunzi. Inkuzi inamandla obudoda. Naye umfana bekungakuhle uma ebengafuza inkunzi ngamandla obudoda. Yingakho-ke eboshwa ngenhlali yenkunzi.

6.17.2 Ukubona isalukazi

Usuke eseneminyaka eyishumi nesithupha umfana okhipha izinkomo. Kokunye angaba umfana ongaphansi noma-ke ngaphezudlwana kuye ngokuthamba nobulukhuni bokhalo lwakhe. AmaZulu ayawuhloniphisa lomcimbi asuke efinyelele kuwo ngalobusuku ngokuthi umfana ubone okungabonwa, ubone isalukazi. Eqinisweni lesi simo senziwa ukukhula ngokupheleleyo kwakhe ebuntwini usuke esefinyelele ebudodeni. Usuke esevuthiwe. Usuke esephelele. Umfana uyaye aphuphe elele nesalukazi noma umuntu wesifazane, aqhume ashaywe izibuko ngokokuqala.

UNyembezi noNxumalo, (1966:112) bathi:

Lapho umfana ekhulile kwakuba yindaba enkulu ngoba ngalokho wayesuke esephelele ubuntu. Lapho umfana ekhulile wayevuka akhiphe izinkomo zakubo nezomakhelwana azise entabeni.

Umfana ukhipha izinkomo-nje ufunda kuzo izingqwele ukuthi umfana wenza njani uma eshaywa izibuko okokuqala. Kuthi angasiphupha isalukazi, aphaphame ezezingcolisile, avele avuke avuse abafowabo bavulele izinkomo zasekhaya nezakomakhelwane. Bakhipha izinkomo-nje bahlome baphelele, izikhwili, amahawu kanye nemikhonto. Ungafunga ukuthi bahlomele impi. Izinkomo ziyanyenyiswa kodwa kulabo abakuzwile ukukhala kwemigoqo basebezama ukuvimba, kusuka esinamathambo isidumo kuliwe ngempela abafana bahambe nazo izinkomo ngenkani. Bazithola ngempi. Abanikazi bezinkomo balwa kwephuke izinduku, badlule bazithathe izinkomo abafana amakhanda esebomvu. Abanye abalalayo bayokwethuka ekuseni ukuthi izinkomo azikho esibayeni bebe bengazi nokuthi zihambe nini, zihambe nobani.

UNtuli, (2010) uthi:

Kuba injabulo engenakulinganiswa ekhaya kubo komfana. Izelwe indoda. Ikhulile insizwa, ukhona umuzi. Bekungasizani ukuzala umuntu ongeyikuzala bantu, umfaba namuhla umfana ukhulile umfana uphelele!

Bakhipha izinkomo bawashiye amankonyane baziqhube njalo izinkomo baze bayozibeka emfundeni kude le nemizi. Lona umcimbi wabafana. Izingqwele yizona eziphetha izinto ezenzakalayo lapho entabeni. Ngokwesiko kufanele zilandwe lezizinkomo zibuyiswe ekhaya. Kulandwe nezinkomazi lezi ezishiye imivemve ezihulugwini. Ngenxa yokwazi lokho abafana bayaveva ukudinwa bavivela umuntu ongase aqhamuke athi uzolanda izinkomo. Zilandwa abanewabo, kodwa ngeke bazithole. Abafana beveva njengemnyovu, qha bafuna ukubona umuntu ozozilanda izinkomo entabeni. Akukho kudla kwemini abakulungisile kodwa bathembele ekuqwageleni emasimini. Bazobasa umlilo bakose ukudla kwabo.

UMsimang, (1975:219) uthi:

Phela uma abafana bekiphe izinkomo, bafana nempu yenkosi, uma bekha umbila ensimini akukho cala uma befuna noma yini edliwayo abaceli, bayathatha, futhi akushiwo ukuthi bantshontshile. Abanye njalo batheza izinkuni ukuze kufike kubaswe antabeni kothiwe nomlilo, kosiwe nokudliwayo.

Lapha emfundeni kuhlangele izinkomo zemizi ngemizi kokunye kungaba ezesigodi sonke. Lezizinkomo zikhishwe kwashiywa amankonyane azo ezibayeni. Nangakho lokho bekwenziwa uchuku ngoba izinkomazi zizobhonsela ukuya emankonyaneni azo. Isiko lithi zingelokothe zidedelwe ngoba lokho kobe kusho ukuthi akushaywe mkhuba ukuthomba kwalomfana. Zibhonsa-nje zishiswa ubisi emabeleni, zifika zithi yalala ziqule kwazise kusemnyama. Kuyothi lapho sekumpondozankomo, ngesikhathi sokuchinsa kwemithini, ziqale-ke nazo zithombuluke seziqala ukubona. Njengoba belapha bonke abafana besigodi abasaqhathwa sekuyisaga. Baqhathwa izingqwele. Iminqolo namavaka sekuncondile, sekulokhu kubakaza, sebelokhu beqela izinkomo unomphela. Iyasha induku, sekubomvu amakhanda emadodeni. Abanye abafana sebeyagezana izingozi, abanye abopha kakhulu sebenamekwa ngodaka kuvinjwa ukopha okumawala.

UZulu, (2010) uthi:

Abafana sebeveva njengemiyovu sebala ukhasha. Balinde abanewabo abazoke bazilaye bathi bazolanda izinkomo lezi ezibhonsayo. Kuyosuka isikhatha, abafana bemshaya lowo mnewabo naye ozoke alinge ukulanda izinkomo. Kusho ukuthi naye uze lapha ebhumbuluzile. Uyolwela ukuzophula kulolu talatiya. Ashaye alahle phansi amakhanda abe bomvu ndawo zombili kodwa ngeke aze azithole izinkomo. Ziyobuya ntambama futhi zibuya ngesiko.

Abanye abafana abakhulile baya entabeni bayogcina isiko njengoba bona sebakhula. Banolwazi olugcwele lwezinto ezenziwa entabeni. Abanye balaba bafana balande izinkomo. Abanye bayogcina isiko elithile kulo mfana othombile (umakoti). Lelo igama lakhe abizwa ngalo ngoba igama lakhe liyahlonishwa ngoba wenganyelwe izinyandezulu. Ubizwa ngomthombi noma umakoti.

6.17.2.1 Udaka lwenkalankala

Bathi bangafika entabeni laba bafana abadala asebathomba bamnyange lo mfana othombile. Bathatha udaka lwenkalankala bamhuqe ngalo bazungeze isisu benqamula enkabeni baze bahlanganise ngemuva futhi babuye bamphuzise amanzi odaka lwayo inkalankala.

UNyembezi noNxumalo, (1966:112) bathi:

Kwakuthi kungabonakala ekuseni ukuthi izinkomo azikho, abafana asebakhula bahambe bayozifuna entabeni. Bathi bangamfica lomfana okhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise emhlane bese futhi bamphuzise amanzi enkalankala.

Udaka lwenkalankala luqinisa ubudoda bomfana othombile. Udaka lolu luyiselapho. Abantu abadala babazi ukuthi uma ingungu yomlisa ingasakhali, umnumzane engasaleqi iziko, bebethatha lona udaka lwenkalankala balucube bamphuzise lona. Uvele asizakale ingungu ibuye ikhale. Le nkinga ivama ukuvezwa imithi yesithembu amakhosikazi amanye eqonde ukuvala izindlu zamanye amakhosikazi ukuze obaba bafike kwezinye izindlu bangabi lutho, kuthi ubaba uma efika endlini yomloyi aphile. Umloyi azale agcwalise indlu. Uma lesisimo esixoxa uSokhaya naso baselapha ngalo udaka lwenkalankala, bamphuzise lona avele aphile ubaba wekhaya,

USibiya, (2010) uthi:

Umfana lona akaqiniswa ngodaka
lwenkalankala kuphela kodwa ubuye
aphuziswe ithombonkala. Nawo lamanzi
njengodaka lwenkalankala, awokumqinisa
umfana abe yindoda eqinileyo.

Leli yilanga elikhulu likaMthombi, akufanele kusale nelilodwa isiko kulawo agcinwayo. Izingqwele ziyaqikelela ukuba konke okwenziwayo kugcinwe. Ufika ahlale phansi umthombi, agxumeke phambi kwakhe umkhonto. Lona umkhonto kayise, usuke nawo ekhaya umkhonto wakhe azoqalisa ngawo ubudoda. Ngenxa yokuthi ukuthomba komfana akuqale kwaziwe abantu bonke. Ngakho-ke izingqwele ziyathumela ekhaya kubo kukamthombi ziyobika. Abafana abathunyiwe bafike bame enhla komuzi bamemeze bathi: “Besizobika ukuthi uSibanibani ukhulile”

UMsimang, (1975:219) uthi:

Sekuzosuka isidumo kulomuzi sekuthunywa
amantombazane komakhelwane ehamba ebika
ngokwenzenjalo acela izipho, nalapha ekhaya
sekuzolungiswa impela elawini lapho umkhosi
uzohlanganela khona. Sekuzophekwa nokudla,
umnumzane yena usezocabanga ngentondolo
noma ithodlana angahle ajabulise ngalo
umntanakhe osengene ebunsizweni.

Lena yokuthomba kwalomfana isizokwaziwa abantu bonke besigodi. Imicimbi yokukhula kwabantwana iba eyabo bonke abantu. Leli siko lokuthomba lenza babonakale kalula abafana abayimifaba (abafana abangathombanga) kuba sekuqala omkhulu umsebenzi wokumelapha umfana ngezimbiza zokumkhulisa. Ube eselashwa ngemithi exutshwa nobisi. Imithi iyalikhuphula igazi athombe umntwana. Uma kungenzeki ukuba athombe kuyiwa ohlanyeni ukuze kuzwakale ukuthi izinyanya zona zisolani. Kuthi kungezwakala ukuthi abaphansi basolani,

kugaywa utshwala, kushiswe nempepho emsamo, kusetshenziswe imithi ezokhuthaza igazi. Uma kudinga izimbuzi zokushweleza, kushwelezwe kunxuswe. Kungakabi nsuku zatshwala ube eseqhuma umfana. Abe yindoda ngokupheleleyo. Kube sekusuka omkhulu umsebenzi sekwenziwa amasiko okubonga.

UMsimang, (1975:219) uthi:

Kuwo lowo mnyama izinsizwa ezingamashoshozela zizonele zibone ukuthi izinkomo azikho, bese zinikela khona entabeni sezizilandile izinkomo, zihlome ziphelele. Kokunye ziyamema zibe lidlanzana kanti uma insizwa izethemba iyaphuma noma iyodwa. Yilapho kuzofika kukhethe khona ukhethi lapho sekuhlanganwa ngezifuba, nangamahawu. Izinsizwa azibe lokhu zibuza, zithi zifika zibe zikhetha inkomazi eyindlezane, eziyibonayo ukuthi isikhumbule inkonyane.

Akufanele ikhethwe ngempumelelo indlezana ehamba nomthombi. Ukushiywa kwamankonyane nakho bekuyindlela yokususa uchuku. Uma izinsizwa ziyikhethe zaphumelela ukuhamba nayo, lokho kuchaza ukuthi umthombi akansizwa yalutho. Yingakho ibutho leli elimqaphile lilwela ukuzibulala ukuze kungabukelwa phansi untanga wabo. Lokho kukodwa ngabe kusho ukuthi nasebunsizweni bakhe akayikuba nsizwa yalutho. Balwa bayithathe abafana kodwa uma kucaca ukuthi amanzi ayangena ekhaya, izinsizwa zihamba nayo indlezane. Amabhungwana lana kamthombi amane ancenge acele uxolo ayibuyise indlezane leyo ukuvimba amashwa nokudelelwa kukamthombi.

UMsimang, (1975:220) uthi:

Babethi lapho benqobile abafana, bese zithela kubo izinsizwa kube mdibi munye. Kothi uma kufika ezinye futhi bese zihlanganyela kubafana

kanye nezinsizwa ezithile, hawu! kube ngconywa impela. Zizoqhubeka zilokhu zithela izinsizwa liyothi lithambama ilanga kube sekuluquqaba lwempi. Kothi ntambama bese kufika isithunywa sikayise kamakoti (umthombi) sizobuyisa izinkomo, nebala bathi ukusihalazisa besivikisa bese zibuya.

Usuku olukhulu lolu. Usuku olungasoze lwakhohlakala. Usuku lapho abafana behlelana khona. Omdala abe mdala anikwe inhlonipho emfaneleyo, omncane azithobe njengokufaneleyo. Nayo induku le iyabahlela abafana. Ihlukanisa izingqwele entangeni engaphansi kwazo. Lenhlonipho ekubantwana bamaZulu iyafundiswa.

USamuelson, (1929:372) uthi:

It is a well known fact to all who have read history, studied the physique of nationalities, and seen the Zulus in their pristine glory, that the training of the youth of a nation in the art of warfare, in the spirit of defence of hearth and home, in the physical development of the whole body, and in the keen taste of fun and sports, is the making of that nation, bodily, mentally and spiritually in the most effective way.

Njengoba belokhu behlangene ngesokusa beshayana, uhlobo lokuzakha. Ngalendlela kwakhiwa amaqhawe, izilwi zezwe lakwaZulu. Laba bafana bazokhula bengesabi, bazokhula bengewona amagwala acwiliselwa iphaphu emanzini. Bengeyona iminqolo ogombetseni omachobazintwala zawonina, onina bathi: “Bhu, phepha mntanami, ingozi yasekhaya” lesi sisho sisho sishiwo kubafana abangonyube, abangamavaka. Bazoba izinsizwa, babe amabutho, balwele izwe labo, bavikele imizi yabo. Abazukuba izintekenteke kodwa bazoba izinsizwa eziqanjwe igama.

Kuleli siko bafunda ukungcweka nokuvikisana. Bafunda kakhulu amasu okulwa abazowadinga noma sebelwa nezinye izizwe. Bazokwazi nokuthi lokhu kuzinikela kwabo ekufundeni la masu empi, bazikhulisa bona ngokomzimba nangokwengqondo nangokomoya. Lo mcimbi ungowempepho namasiko. Lokhu kukhulisa umphefumulo ngokwenkolo umuntu azi nokuthi kukhona amandla angabonwa ngamehlo kodwa abonwa amukelwe ngengaphakathi. Kungalezi zikhathi ezinjena lapho amaZulu efunda ubuZulu bempela.

6.17.2.2 Abafana babuya entabeni.

Ilanga seliyozilahla kunina, izinkomo nazo seziyashishingwa ziya ekhaya. Izinsizwa ebezithelela kubafana nazo seziyabuya, abafana sebenze elikhulu ibutho. Izinkomazi ziyabhonsa, konondlini kutshaza ubisi emabeleni. Luthleka emilenzeni yazo izinsengwakazi lezi. Ayakhala amankonyane. Akekho umuntu ongathi akezwanga ukuthi ithombile insizwa kaSokhaya. Bawenzile umsebenzi abaphansi. Lolu suku lunjengamhla ezalwa umfana.

Kuthi uma zithi memfu izinsizwa nezinkomo ekhaya, kuzwakale amakhosikazi engcwenga. Kuzwakala kude naseduze. Uzwa bethi: “Zwana kubaba, zwana kumfana wami!” “Halala! Kuhle kwethu!” “Kuyezwakala!” Asho kanjalo amakhosikazi aze asikwe inimba. Unina womthombi kuye kube yilapho iphelela injabulo yakhe. Kuze kuzwakale esemhasha ngezibongo amupha zona umntanakhe. Izinsizwa ziqala ngazo izibongo ezizethiwe ngonina. Lezo zibongo zinomlando wezinto ezezekile lapha ekhaya. Ubala aze abale ngisho izinto ezenzeka esafika kulomuzi, izinto ezamphatha kabi nakahle esafika esagcobile. Angezwakala esethi:

Zwana kuSidlukula dlwedlwe!
Siyadla sibek' izihlangu emadolweni.
Udlula bedlala umfana ongenamhawu!
Ushlokonywayo, abangahlokomi yena yedwa
Bahlokoma unina. Uvava lwensizwa uMaminyamanzi!

Uzwakala unina esethi, “Lidla lilodwana!” Lolu usuku lwenjabulo nokuhlalisa. Basho ngesikhulu isahho sebenyukela ekhaya. Umfana lona ufihlwe ngezihlangu zontanga nezezingqwele. Bahuba amahubo empi. Umthombi wenyuka njalo aze ayobamba izimpundu zesango. Bayamfihla ontanga ukuze angabonwa amantombazane, azobe elokhu emhleka futhi emhlekisa kanti akufanele ahleke namantombazane ngoba uyoba namazinyo abomvu angagezeki kanti futhi akafanele abe yinsizwa eyinhlekabayeni.

UMsimang, (1975:220) Uthi;

Kwakuthi lapho sekuyongenwa esangweni umakoti, ahaqwe izingqwele nawontanga yakhe ukuze angabonwa abesifazane. Abe esizakala kakhulu amantombazane eze nezixha zezinswazi ezoshaya abafana enzele ukuba kuvele isikhala, abone umakoti. Lokhu lisiko elenziwayo, ngakho abafana abaphindiseli. Ingani nabo bayawagcona amantombazane ngenkathi esemgonqweni. Izingqwele ziqikelela kakhulu ukuba kulezizinkomo ezikhishiwe kungabibikho neyodwa ezoduka noma ingalali ekhaya.

Njengoba esefikile ekhaya sekulithuba likayise ukuba avele azomqinisa ngemithi yokuthomba njengokuba kwenzeka ezweni lonke lakwaZulu. Kuyahutshwa amagama empi. Abanye babasa umlilo, kushiswa izindengezi zokuncinda. Uzoncindela ukuqiniswa umfana lona. Uyise ungena esibayeni anyukele ezimpundwini ezingenhla athethe idlozi. Akukuningi akushoyo ngaphandle kokubonga abaphansi ngokuthombisa umntwana wakhe. Ubengeke azenzele lomsebenzi kodwa wenzelwe yizo izinyanya.

UMsimang, (1975:220) uthi:

Kubaswa lapho umlilo kanye nodengezi azoncinda ngalo izinsizi ezibabayo zokumngenisa ebudodeni. Umuthi okhonzwe

kakhulu kwakulicembe lenhlaba, ngoba lona
libaba kakhulu,

Impilo azobhekana nayo izoba lukhuni. Le mithi ebabayo iyamqinisa umntwana alungele leyompilo elukhuni yobudoda. Le mithi ayifani nedliwa amantombazane, lena eyokuqinisa amadoda.

UNyembezi noNxumalo, (1966:112) bathi:

Eminye yale mithi kwakuba iqwaningi,
isikhubabende, impila, inhlaba kanye
namakhubalo. Le mithi iphathwa umuntu
omsulwa okade eyedwa futhi ehlanzekile
ngoba kade engavakashele ndawo.

Uncinda ngale mithi engenhla umfana kanti eminye imithi uyidla iyizishwala. Ayidle ibaba injalo ayigwinye. Le mithi iphathwa nguye uyise uma naye engazingcolisanga ngalutho njengokweqa iziko. Uma yena engaphumeleli, le mithi ingaphathwa omunye ojutshiwe nguye uyise. Umcimbi omkhulu lona. Umcimbi wezinyanya. Awuhlanganiswa nokungcola. Kuthi uma eqala ukuncinda, alushaye udengezi ithamo lokuqala alikhwife alithimise. Lapho seluyabila luvutha luthi bhe! Ulushaya luze luphele udengezi, udla nemithi leyo eyizishwala. Kuyothi angaqeda umfana, uyise aluthathe aluphihlizele ekhanda, lufele ekhanda. Lubulawa luvutha, lubomvu lunjalo. Nakho lokho kungukumqinisa umfana elungiselwa impilo yobudoda azobhekana nayo. Bamethwesa ubunzima ngoba vele uzothola ubunzima empilweni yobudoda. Ngemuva kwalokho usuzochithwa umlilo. Umfana ngalelisiko lokufihlwa usuke ehlonishiswa, enziwa azothe. Ube eseqhubekela emgonqweni eseyogonqa.

6.17.2.3 Emgonqweni

Uhamba njalo esithwe ngezihlangu aze ayongena elawini lapho afike ahlale emseleni ngasemsamo endaweni yamadlozi. Uhlala lapha ukuze akhothwe

abaphansi. Nakhona eselapha endlini zibanjwa ziziphonsa izintombi ukuze zizomhleka ukuze abe yinhlekabayeni abe namazinyo abomvu.

UMsimang, (1975:220) uthi:

Emveni kwalokho usungachithwa umlilo bese kuyiwa elawini, lapho azofike ahlale khona emseleni ngasemsamo ukuze akhothwe ngamathongo. Nakhona lapho belu azizibekile phansi izintombi, zizama indlela yokumbona umthombi khona kuzoba igidigidi lensini.

Ngaphandle kwamantombazane azozichwensela, kungena abantu abadala abangabesilisa bezomeluleka umfana. Bemxwayisa nangokuthi angabe esadlala umacashelana namantombazane ngoba usekhulile. Sekungenzeka ingozi, kuthi ngokunganaki asuke adle amafutha, buchitheke bugayiwe, kuvele ungiyosho ekhaya.

UNzuzwa, (2010) uthi:

Abadala bangena bengenile bezokweluleka lo mfana ngendlela yokuziphatha kwamadoda asebangeni lakhe. Ufundiswa ukuba akushiye okwasebufaneni athathe okwasebudodeni. Ufundiswa ukuzihlonipha, ekukhulumeni nasekwenzeni. Ufundiswa nokuthi akabozotha uma ephakathi kwabantu azenzele isithunzi. Ululekwa nangokuthi uma edlala namantombazane adlale ngokucophelela ukuze angabangeli uyise amacala futhi ukuze angoni amadodakazi abantu.

Kuwo lo mcimbi wokuthomba uyalulekwa ukuba adlale kanjani nezintombi zabantu, izimbali zesizwe. Uyatshelwa ukuthi uma eseshelile bavumelana ngothando nentombi kodwa iyobe ingenguye umfazi wakhe. Kuyodinga ayivikele ingane yabantu ngakho ukungasondeli esibayeni sikayise. Futhi bangahlangani ngegazi, bazigcine bemsulwa.

6.17.2.4 Ukudla komfana

Njengayo imithi eyizishwala nemithi ebabayo ephathwa umuntu omsulwa, ongaveli elawini nakho ukudla komfana kufuna yena umuntu omsulwa. Kungaba isalukazi, umuntu osedlulile ezindabeni zefindo. Kokunye kungaba intombazanyana engakephuki. Umfana othombile wenzelwa isithubi sendlezane esigayelwe ngezinkobe zemfe. Kubhulwa amazimba emfe, kuphekwe izinkobe zemfe, zigaywe kwenziwe umcaba bese kuxutshwa nesithubi sendlezana. Kungenziwa nangamabele uma kanti awekho amazimba emfe aneleyo. Nokho lokhu kudla kudliwa ngezinti.

UBryant, (1949:54) uthi:

Arrived at the kraal, the boys and the cows were driven together into the cattle fold, at the upper end of which Ngunaza still in the nude was made to sit in silence. There, his father was already busy boiling in a potsherd, along with pieces of meat muscle divers (amakhubalo) medicine roots and barks) of umqalothi, the iqwaningi and other plants which he had obtained from the local Doctor.

6.17.2.5 Ukugunda ikhanda

Lo mcimbi wokuthomba awubi usuku olulodwa uba izinsuku kuze kufike usuku lapho umfana eyogunda khona ikhanda okuwusuku lokuphothula lo mcimbi. Kuthi uma kade egunde ngayizolo, abuye avuke akhiphe izinkomo futhi ngakusasa. Kungaseyizo izinkomo zomakhelwane kodwa sekungezakubo kuphela. Abafana abayintanga basuke bengakahambi lapha ekhaya kubo kukamathombi. Kuthi emini sezizobuya inhlazane abafana baqonda emfuleni beyogeza. Uma umfana ephuma emanzini ube eseqqamba izibongo ezenezela kulezo aziqanjwe unina. Uphuma emanzini qede agiye. Uziqamba negama azobizwa ngalo ontanga kanye nezintombi. Ube esegundwa izingqwele. Ube

esebuyisa izinkomo afike ekhaya asenge aqede abuyele emgonqweni. Kube sekugaywa utshwala, kumenywe omakhelwane kuthi umfana uyaphuma emgonqweni. Kuthi mhla bukhanywayo utshwala, uyise ube esemhlabisa kusukela kwintondolo kuye enkabini yenkomo. Le nkomo iyokwabiwa yibo abafana uma isidliwa ngakusasa. Bakhula kanjalo abafana baze bagcine sebeyizinceku zamakhosi. Kokunye baye komkhulu bayobuthwa ngokubuthwa kukazwelonke. Ube eseqala-ke umfana ukulandela amantombazane njengabanye.

6.17.2.6 Inkomo yokubika

Kudlula izinsuku futhi kufudunyezwe utshwala benkomo yokubika. Kubizwa izihlobo zegazi nomakhelwane. Ngaleli langa lomgidi umfana uyavunula aconse. Ngaleli langa uzobikwa ngalo esibayeni kwabaphansi. Abafana bavuka ekuseni benze umshungwana baphumele ngaphandle bayohlamba futhi bayovunula. Lolu suku kuba usuku olukhulu olunezibukeli. Bayakhuphuka abafana njengodwendwe abasavunule, imvunulo isicima ilanga!. Kuleli dili kulapho unina ephinda embonga futhi ngezibongo ezinjengezibongo ambonga ngazo mhla ephuma entabeni, kade ekhiphe izinkomo. Kuleli dili uzwa ukungcwenga kwamakhosikazi. Engakagi yi umfana kuzwakala unina esethi:

“Kuhle kwethu! Ngasha incuphe. Ngibambeni bafazi! Kuyezwakala kubaba! Kuyezwakala kusidlukula dlwedlwe! Siyadla sibek’ izihlangu emadolweni. Udlula bedlala, umfan’ ongenamhawu. Usohlokonywayo. Abahlokomi yena kodwa bahlokom’ unina. Uvava lwensizwa uMaminyamanzi!

Selokhu kwafika lolu suku lokukhipha izinkomo umfana ululekwa kakhulu ontanga yakhe ukuba ageze umzimba ngoba uma engagezi uzonuka umsanka. Iphunga elibi elingapheli.

UNyembezi noNxumalo, (1966:113) bathi:

Mhla umfana ekhulile kuqikelelwa kakhulu ukuba ageze umzimba angaze abe neququ, umsanka ongapheli. Njengoba-ke umfana esuke esekhulile kulisiko ukuba kuthi njalo mhla ephuphe isalukazi avuke ekuseni ngovivi ayogeza emfuleni.

Uvuka ngomnyama ukusa kwaziwa nguye aye kogeza ezibukweni. Ngokwenza njalo liyaphela iphunga, umsanka. Abafana abayintanga sebeyohlala ndawonye ngemicimbi yempilo bazisana ngegugu lobuntanga. Kulokhu kuqoqana bayakhumbuzana ngemithetho neziyalo abazithola bethombile. Bakhula bezimisele ukuba babe luthungo okungakhiwa ngalo isizwe. Sekuyolandela amabutho emuva kwamanye. Izeluleko ziyasiqinisa isizwe, sikhule siye phambili.

6.18 Ukukhula kwentombazane

Uma seyedlulile imicimbi yokuklela nokungcongwa ababe besahlushwa ngalutho abantwana. Bayayekwa bazikhulele, bondliwe ngothando nangezuleko, ngoba yizo ezenza abantu babe abantu kwelika Mthaniya kaNdaba. Yonke into eyenziwa kubantwana isuke ingumthandazo nemizamo yokuthi izingane ezizelwe azibe wutho emizini yawoyise. Uma kungamathimba ezintombi akubuye izinkomo uma sezilotsholwa zigana.

Akubi isikhathi emuva kokusukulwa intombazane njengaye umfana ivanyelwa amafutha aba sebusweni. La mafutha abanga izinduna nesidina, okukhomba ukuthi intombi iyakhula-ke manje. Ihlupheka kakhulu intombazane ngoba isikhathi sayo lesi sokuzinaka.

UZulu, (2010) uthi:

Abantwana baqala kuyo le minyaka
ukukhathalela ubunjalo babo nakhu phela
sebelandelwa amabhobhodlana asebuza
nokuthi bangabakwabani, khona okwempela
bathandaphi? Uyazi njalo basusa uchuku-nje
ngoba bayabazi ukuthi abathandi ndawo.
Kodwa lo mbuzo uyisisusa sayo yonke indaba
yokweshelana!

Laba bantwana bamantombazane sebeyazihlupha nangokuchopha kanti
sebethanda nokuvunula uma benohambo bethunyiwe.

6.18.1 Izalinga

Njengoba umntwana eshabasheka ngokunaka ubuhle nanka namabedlana ephusha isifuba. Abantu abadala, ogogo, uma bebona la mabele okuqala izalinga bayawathethisa bawathuke, baze bawashaye ngomshayelo. Inkolelo yesiZulu ithi lamabele okuqala uma enziwa njalo ashona phansi, ashabalale. La mabele avela eminyakeni eyishumi kuye ngegazi lomuntu. Ithi ingedlula leyo mnyaka, abuye athathele futhi amabele aphume. Lana awayisewukuzwa kuthethiswa, sekungamabele entombi. Lana aphuma seleve ngeminyaka emibili ishumi leminyaka. Ngalesi sikhathi intombazane ibizwa ngokuthi yiqhumamponjwana, besho wona amabele lana ayizimponjwana esifubeni, kokunye intombazane ngetshitshi elidlamthunyana. Lawo mabedlana awo akhula agcwale isifuba.

Ukushesha nokuphuza kwentombazane kuya ekukhuleni kuya ngokhalo lwayo.

UMagwaza, (2010) uthi:

Abantu bayethuswa amabele entombazane
kuze kube sengathi bebengazi ukuthi iyoze
ihlose.

Ngalezi zinsuku isuke isilandelwa abafana sebewanquma amazwi othando. Umzimba usuyaqala ukwesuleka, usumuhle kanti nasebusweni isiphuma izinduna. Nokho izophalaza, igqume ize igcine isiyinhle. Zonke lezizimpawu ezokukhula. Abantu abadala basuke sebazi ukuthi sebengalindela noma yini. Ngakho-ke bayahlanganyela ekuyelulekeni intombazane ngezinto enokuzibona mhla ithelwa amanzi, baze bayifundise nendlela yokuzinakekela ngomhla lowo.

UMsimang, (1975:215) uthi:

Nembala nayo isizohlala ilindele. Mhla yehlelwa yilomhlola isizobikela unina, ozonele ayitshela amasu okuzihlanza maqede ayingenise endlini kwabo, bese ebikela odadewabo ukuthi iyagula mabeze bazoyihlalisa.

Kuthi ukuba ingene kuleli zinga unina nezintombi ezinye, amaqhikiza kanye nodade bayiqoqele endlini, bayenzele umgonqo.

6.18.2 Intombi ithelwe amanzi

Nabesilisa nabo bayabikelwa kodwa abatshelwa ngembaba kodwa kuyagudliselwa ngakho ukugula lokhu. Nabo abesilisa sebezofunda kwezabo ukuthi kwehle mhlola muni phakathi komuzi. Kwakhiwa umgonqo, intombazane ihlale khona kanye nontanga bayo. Izigodi ngezigodi zenza okwehlukeneyo mayelana nokubhuda intombazane ngebomvu.

UBryant, (1949:647) uthi:

(The mother) sent out some of the girls to dig up the red roots of the impindisa shrub (*Rubia cordifolia*) had they not found that plant, they would have substituted with those of indawo bush (*Cyperus esculentus*) with these she made an infusion, mixed with a thick porridge

(umbhaqanga) of iJuba sorghum and give it to Phumephi who with many wry faces ate it, for impindisa juice was anything but toothsome. For seven days Phumephi was fed in this way, and all the time, while in the menstrual state. She remained nesting on her mat within her mothers hut. When at length she emerged from the odeal. She appeared with her face smeared with red clay (ibomvu) in which smearing all other girls round about her own age group followed her example and henceforth. She abstained (ukuzila) from all (amasi) sour clotted milk.

UNzuza, (2010) uthi:

Kuba kabili, kuya ngesigodi ekhulela kuso intombazane, abanye bayigcoba ngebomvu wonke umzimba kanti abanye bayicaka ngomcako omhlophe. Lesi yisikhathi sokuhlonipheka. Intombazane lena yehlukaniselwe abaphansi. Igcoba ibomvu ukuze isondelwe abaphansi, kwenziwe umgonqo. Lo mgonqo wenziwa ngamacansi emseleni ngasemsamo endaweni yamadlozi. Abanye bathi ugcotshwa umcako kuqala, othi ungagezwa abe esefaka ibomvu.

Izwe lakwaZulu ligcwele imicimbi yendumiso yabaphansi. Intombazane njengoba ingene emgonqweni, uyise uyihlabela izimbuzi zokuyondla ezingathethi dlozi. Ziyabulawa izimbuzi lezi zidliwe yiwo amantombazane nomakhelwane bathumela imikhele bephekisa izintombi zika nomgonqo. Intombi ethombile ayibizwa ngegama ukuhlonipha abaphansi ngoba kulezizinsuku yengenywe izinyandezulu. Uma ilokhu ibizwa izulu liyoba neziphepho mhla iphuma iyosina esigcawini. Ukugcoba ibomvu kuluhlobo oluthile lokuzila. Abadala bambona njengomuntu onqunu umuntu okuthi ngemikhosi yokuhlonipheka angaligcobi ibomvu. Izintombi ziyaqoqana ngokuhlwa zihuba amahubo omgonqo.

6.18.3 Ingungu

Kuthi uma isingene endlini intombi, unina angenise imbiza ayithi ze eziko.

UMgwaba, (2010) uthi:

Le mbiza engeniswa unina wentombi eyokwakha ingungu. Kuthathwa isikhumba sembuzi siboshwe siqine ngqi sakuyimboza imbiza, kulungiswe umhlanga, kubekwe namanzi kuba nentombi eyiciko lengungu iyisenge. Uzwa ukude ingungu ikhala ithi Vu! Vu! Vu! Vu! Vu!

Enye ingungu ike isengwe kodwa ingakhali. Abantu babe sebehlangana ngamakhanda bethi: “Ingungu yale ntombi kayikhali,” okungukuthi isuke isho isimilo esibi intombi eziphetha ngaso. Inkolelo yabantu ithi uma ingungu yentombi ingakhali, kusho ukuthi intombi iziphetha kabi. Ingungu ikhala kuze kuse, uzwe izintombi zihlabelela zithi;

Kuthombe bani?
Kwakhali' ingungu!
Ho kuthombe bani?
Kwaze kwasa singalele,
Ho kwaze kwasa singalele.
Ho kwaze kwasa!

Lana amagama engcekeza. Uhlobo lokusina lomgonqo. Kusinwa kuvunyelwana nengungu elokho ishilo ith Vu! Vu! Vu! Vu!

Amanye amagama athi:

Indlel' ivuthiwe koNongqanga,
Wo Thiya ha!
Sihamba Siyamema,
Simem' umgonqo.
Wo Thiya ha!

Zibuye zishintshe zithi:

Kwakhal' izilwane Mandela!
Uyimbube!
Ubab' uyisilo!
Ubab' uyisilo Mandela!
Uyimbube!
Ubab' uyisilo!

Emgonqweni izintombi ziveza ubugagu bazo zisine zibe manzi te! Zithi:

Ubab' uyisilo!
Uyimbube!

Zibuye zithi:

Wayengangezwe' ubaba!
Wayengangezwe!
Ubaba wayengangezwe!
Wayengangezwe!

6.18.4 Izigiyiyo

Zibuye zikhathale izintombi ukushaya ingcekeza, ziqale ukugiyi. Ziyagiya izintombi zakwaZulu. Ezinye izintombi zingamachule namaciko amagagu. Kanti ezinye kuba amadliwa nezixhwe. Azibonakali lezi eziyizixhwe uma kuvimbe amagagu. Kulokhu kugiyi ziqopha izesheli zazo. Ezinye zigxeka izesheli, kanti ezinye zincoma izesheli zazo. Ziyakhuzwa izintombi eziphaphileyo uma zisebenzisa amagama aqoshemeyo. Uma amantombazana engayekwa engakhuzwa, kungaqhatheka abantu. Izigiyiyo zintombi yakwaNtuli, (2006) eMlalazi, Eshowe zazithi:

Ngeshelwa inkunela eNcemaneni!
Ezigqilana!
Ngeshelwa inkunela eNcemaneni!
Ezigqilana!

Njengoba amantombazane ehlolele awazifuni izithikamezo ezivela kubafana. Abafana bayazama ukungena endlini kaNomgonqo. Eqinisweni bafuna ukuzohlekisa lentombazane esemgonqweni, okuyingozi ngoba uma ihleka nabafana isenzilweni, iyophenduka inhlekabayeni emazinyo abomvu futhi angagezeki.

ULamula, (1963:29) uthi:

Futhi-ke njengoba nawo amantombazane ayaye azame ukwenza amahlaya ukuba ahlekise umfana uma ekhulile, nabo abafana benza zonke izinto zokuyihlekisa. Abanye balunguza emnyango benze khona lokho, kepha-ke amantombazane abavimbe.

Abafana bayazama ukungena kodwa izintombi ziyavimba. Uma izintombi sezibona ukuthi kulukhuni, zibe sezihlabelela amagama okubhina. Lana amagama ayinhlamba enkulu. Abafana abavunyelwe ukuba bayilalele le mikhuba yamantombazane ngoba ingabenza babe nesinyombo babe nesanywane. Uma amantombazane esebhina, abafana bayabaleka. Nakhona lapha emgonqweni babaxosha kanjalo abafana. Uma kukhona amachwensa abafana, izintombi zivele ziqoshame. Nakho lokho kubanga amashwa, abafana bavele babaleke bayocasha, asale eqhubeka nemicimbi yawo amantombazane. Uyise uqhubeka njalo nokuwahlabisa amantombazane, ewondla. Nokho lezi zimbuzi akukabi zona ezesiko, lezi ziwukudla. Nomakhelwane nabo bayaqhubeka beletha imikhele yokudla.

6.18.5 Emgonqweni

Umgonqo unezakhiwo ezingafani, omunye wakhiwa ngeziphuku kanti omunye wakhiwa ngamacansi. Injongo yomgonqo ukusitha intombazane ingabonwa abantu. Ivalelwa lapho kuze kuba mhla iphumayo. Uma kudinga ukuba iye

entabeni, izigquma ngesiphuku ingabonwa yilizwe. Izifihla kanjalo kuze kube usuku olukhulu lokuyosina esigcawini.

UMsimang, (1975:1215) uthi:

Laphaya endlini intombazane isizohuqwa ngebomvu yenzelwe umgonqo ezohlala kuwo. Umgonqo wenziwa ngamacansi noma ngezingubo zokulala, iziphuku, kuhenqwe ngasemseleni ukuze kuthi lowo ogonqile, ahlale ngalena kwesihenqo leso, angabonwa ngabaphuma bengena endlini.

Kuvame ukuba intombazane iqede amasonto amabili isemgonqweni. Njengoba isemgonqweni idla inyama. Uma uyise eyindoda esuthayo angayigonqisa isikhathi eside kunaleso. Imikhele ilethwa ize ibuye ime. Kodwa bese kuqhubeka umuzi wakubo kaMgonqi wona-ke wawube ulokhu uziginqile iziphongwana eziyimifino yale ntombazana egonqile. Isizungu basichitha ngeziphicwaphicwano. Kugonqiwe njena onina bona balungisa utshwala.

6.18.6 Iziyalo zasemgonqweni

Alikho igugu elinjengobuntombi emantombazaneni akwaZulu. Izintombi zakhona usuke usuzithukile isibili uma uthi azisentombi. Kubamnyama izwe, sibhincwe ngasemsendweni. Izintombi zidinwa zizibulale uma-nje kuke kwathukwa eyodwa yezintombi zethimba. Zithi zonke zithukiwe. Leyo nhlamba igezwa emfuleni kwaZulu. Umthuki wezintombi ukhipha imbuzi, izintombi ziyidabula kabuhlungu zifuna umswani. Zihambe nomswani ziyogeza ezibukweni ukushona kwelanga. Kuyishwa ukuhlangana namantombazane eyogeza inhlamba. Izintombi zizihuqa ngomswani bese zigeza ziphume zingabheki emuva. Imbuzi leyo ziyishiya esalukazini, siziphekele sizidlele. Ayithukwa intombi kwaZulu. Uma umuntu eyithukile intombi, zikhumula zonke zifuna ukuhlolwa. Leli gqabho lobuntombi liyalungiselelwa kusukela umuntu esemncane.

USibiya, (2010) uthi:

Ubuntombi yiyonampilo amantombazane ayiphilelayo. Kuqala esemncane ukutshelwa ngalobubuntombi nawo-ke akhule asebuqaphile, ebuqaphe njengenhlamvu yeso lawo. Intombi ayintombi ngesihluthu, kodwa iyintombi ngokugcina isibaya sikayise singaqekezwa abafokazi.

Ukuze agcine leli gugu amantombazane, athula athule ahlolwe oninakhulu. Bayawaqoqa bawatoboze amabele. Abantu abadala banolwazi olunqabile lwezinto zokukhula. Bayakwazi ukubona uma intombazane isithintwa amabele. Noma kukhona umuntu oselimaze ubuntombi bayo. Lapha emgonqweni intombazane iyelulekwa ngamasu okuqapha lobuntombi ngoba noma intombi isikhombile kodwa ayimekezwa, iyasonywa, iyoze imekezwe ngamhla yagcagca isingumlobokazi. Intombi umuntu ongathintwa noma kanjani.

USibiya, (2010) uthi:

Lapha emgonqweni uyalwa nayizalukazi ngendlela yokuziphatha kwentombi ziyayixoxela nangenguquko eyenzeka emzimbeni wayo. Zisho nokuthi isho ukuthini. Ufundiswa ngenhlanzeko nangendlela amele aziphathe ngayo. Umgonqi. Ululekwa nangokuthi akafunde ukuziphatha okuhle uma ephakathi kwabalisa.

Ngaphandle kokuziphatha ngesizotha, uyafundiswa ukuthi uma esenesoka uyoziphatha kanjani uma esefindweni ukuze angaze athelele isoka lakhe ngokungcola okuyimbangela yokungenwa isifo sensila, lesi isifo esibulalayo. Isifo sokungcola umuntu wesilisa usithola uma elale nomuntu ongahlambulukile futhi engageziwe ngokwesiko. Umuntu onalesi sifo uyakhwehlela aze abe ukhokhothi. Abantu abangazi bangacabanga ukuthi uphethwe yisifuba kanti akunjalo. Lesi sifo siphatha bonke abantu abahlangana nabantu besifazane abafelweyo kodwa

abangageqwanga kanjalo nabesifazane abaphuphunyelwe izisu kodwa bangageqwa. Bahamba bethwele lesi sifo, isifo sensila, isifo sendlu. Umuntu onalesi sifo uyaqubuka ebusweni abe noboya. Abe nezinwedlana ezilula, afuseke ebusweni. Elinye igama lalesi sifo kuthiwa iqakelo noma iphamba.

UNyembezi noNxumbalo, (1966:114) bathi:

Kulapho-ke futhi intombazane iyalwa khona,
ifundiswa nokuziphatha, kugcizelelwa ubuhle
negugu lokuhlala umuntu ephelele ubuntombi
bakhe, atshelwe ukuthi aziphathe kanjani uma
enesoka lakhe, mhla wakhomba.

Intombazane iyifa lasekhaya, iyizinkomo zikayise, ihamba iphethe isibaya sikayise emzimbeni wayo. Kusemqoka ukuba iziphathe ngendlela ekhombisayo ukuthi iphethe amafa kayise emzimbeni wayo.

6.18.7 Ubulongwe

Kuwo lo mgonqo abadala bathola ithuba lokufundisa ngendlela obumele buphathwe ngayo ubulongwe ngamantombazane asefindweni. La mantombazane awangeni esibayeni futhi awabuthinti ubulongwe. Lokho kungenisa umkhokha, izinkomo zingafa zonke kungasali neyokudla umuthi uma nje intombazane ike yabuthinta ubulongwe.

URaum, (1973:303) uthi:

In consequence she may not smear any hut
with cowdung.

6.18.8 Ubisi

Ubisi luvela ezinkomeni, izibaya ezamadlozi, zingehlangane nabantu besifazane abangcolile. Abantu abasefindweni abaluphuzi ubisi. Abawadli amasi kuze kuphele izinsuku eziyisikhombisa, bahlambuluke, bemule.

UDlamuka, (2010) uthi:

Endulo tshe lisancinzwa ngozipho imfene
eyayithanda amasi yangena ezinsukwini.
Ngenxa yokuthanda amasi yacimeza yabheka
ithi “ngalala ngavuka,” “ngalala ngavuka”
yaze yaphinda kasikhombisa. Yagcina isithi
ngemula ngingumfazi wensizwa.
A...A...Ngemula!

Kwakungenjalo kodwa yayibala ihlezi. Le nkulumo iletha isifundo esicacile ngesiko lokungawadli amasi nobisi ngesikhathi senzilo. Akudatshulwa nasensimini yamantongomane, avele ashe abole ngaphansi emhlabathini.

URaum, (1973:303) uthi:

If she crossed a ground nut or Tobacco field,
she would cast a blight in the plants. The nuts
will rot in the ground.

Zonke lezi zinto uzifundiswa ngokokuqala njengoba esesemgonqweni. Akaseyikubuya abe umntwana futhi kodwa zonke lezi zinto seziyokwenzeka zenziwa isimo sakhe.

Awudatshulwa umhlambi wezinkomo, izimbuzi kanye nezimvu. Zifa ziphele izinkomo. Kufa isibaya sonke. Azeqiwa izinduku zabafana noma eqe bona uqobo. Baba nomkhokha wamashwa namashwangusha. Uma bephuma impi, kufa bona labo bafana abeqiwa amantombazane asefindweni. Baba negazi elimuncu babe nesanywane.

6.18.9 Okuzilwa yintombi esemgonqweni

Umuntu wakhiwa ngezeluleko nangemithi yesizwe uqobo. Intombazane nayo njengabafana kunezinto ezidlayo lapha emgonqweni eziyimithi yokuyiqinisa intombazane futhi esiza ukuba ingabi umpe. Le mithi ingeyokuqeda ukuhunguka nokuhheka kodwa izothe, lena imithi yesizotha.

Intombazane incinda ngemithi ebabayo. Eminye yayo iphekwa yenziwe izishwala, ixutshwe nezinkobe zemfe ezigaywe umcaba zaxutshwa nomvongothi nomfundiso. Le mithi iyababa. Lesi sidlo somcaba wezinkobe zemfe nemithi ebabayo akudliwa ngesandla kodwa kudliwa ngezinti, akuphathwa ngesandla.

UNyembezi noNxumalo, (1996:114) babeka kanje:

Nentombazane yayinikwa imithi. Nansi eminye imithi eyayidliwa yintombazane ekhulile umvongothi nomfundiso. Yonke lemithi iyababa. Amantombazane akhulile akuvunyelwe adle amasi ngoba ingcolile, ubisi lwezinkomo lungaletha umkhokha kufe izinkomo. Kusukela mhla yephukile intombazane ayiphinde iyidle inyama yenkukhu. Bathi inkukhu inesikhumba esinamaqhuqhuva nohlevana, nentombi edla inkukhu, iba nohlevane emzimbeni. Kuba nenkinga-ke uma izoqimba isine nezinye ohlwini umzimba uvele uthi bhedu loluhlevane. Abanye ongoti bathi amafutha enkukhu mabi ngoba angenza intombazane ibe nompe. Inkukhu ayikaze ibe isidlo esiphezulu kwaZulu, amasoka akwaZulu awayidli inkukhu uma eqhethile ngoba athi ilandela umkhwekazi uma eya entabeni. Amaqanda-ke wona ayesatshwa nangabantu banamuhla bathi nawo akhuthaza igazi ezintweni zocansi. Nengulube imbala ayiyikho ukudla kwezintombi ngenxa yamafutha ayo.

Kanti njengoba intombazane ingakudli lokhu, ibuye ingakudli lokhuyana, kulungiselelwa ukugana kwayo ukuze kuthi lapho ifika emendweni, ingabi umuntu ohlubukile ngenhliziyo ifune izinto zonke. Lezi zinhlobo zokudla njengamasi nenyama azidliwa emendweni ngaphambi kokuba umntwana lowo azinikwe, ayozibika ekhaya lapho ezalwa khona. Abanye bayashesha bamkhulule umakoti wabo, abanye bayephuza ukumnika umakoti. Yiso lesi sizathu esenza aqeqeshwe ngezifundo zokuqiniseka ukuze angakhanukeli zonke izinto ayozifika zidliwa emendweni. Kwenzelwa futhi ukuba angabi njengomakoti wasendulo owazisika ulimi esikela inyama emlonyeni enziwa ubuhaga.

6.18.10 Ezibukweni

Njengoba izintombi zihlala lapha kwamthombi, zivuka ngomnyama wokusa zinqayiselane ziye ezibukweni, ziyoshaya amanzi.

UNgobese, (2010) uthi:

Izintombi zinenkolelo yokuthi intombi eyongena kuqala emanzini iyoba nenhlanhla. Yingakho-ke leli zibuko libangwa. Zivuka kanyekanye zihambe zihlabelela zisubatha ngejubane kuphuthunywa inhlanhla ezibukweni. Oyongena kuqala emanzini uyoba nenhlanhla.

Lo mcimbi ohlalelwe zintombi lapha kwamthombi owenkolo nezinkolelo. Njengoba bevuka ngomnyama beyodabula amanzi abandayo, inhliziyi yabo ilangazelele le nhlanhla. Ingaba iyini le nhlanhla ngaphandle kokuba bagane, bathole umendo. Zonke izintombi zithenjise umendo futhi-ke ziyawufuna.

Luhamba luze lumenyezwe usuku lokuphuma komgonqo. Mhla selufikile, izintombi zivuka zonke ngothi lwazo ziye kotheza emfundeni, emahlathini. Kuhamba izintombi eziyintanga kamthombi. Ziqale zibhude ngebomvu bese

ziphuma-ke ziyotheza. Batheza izinkuni babuye bagunde amakhanda bonke, umthombi kanye nontanga yakhe. Uma lezo zinwele zikhula useyoqalela kuzo ukuphatha umzonya noma ukushaya impithi. Izintombi zibuya selibantu bahle ekuthezeni. Zithi uma sezingena ekhaya, abafana babuyise izimbuzi, uyise akhombe izintondolo zomhloniyane. Lezi-ke zithethelwa idlozi bese zibulawa. Ziphekwa masinya ngoba zizodliwa ngalo ilanga lelo.

UMsimang, (1975:216) uthi:

Sezizobulawa njalo masinyane ngoba zizophekwa zidliwe umhayiya. Umnumzane uzogcina izinyongo zazo ngoba yizona ezizothela umntwana. Inyama yona yenganyelwa amaqhikiza, phela umsebenzi uqondene nawo. Yiwona azokwabela bonke abantu inyama.

Uma uyise womntwana eyindoda esuthayo, angabulala nenkabi yenkomo enzela ukwandisa ukudla, kakhulu ngoba izintombi aziyidli inyama yomhloniyane, inyama yokuthomba. Le nyama idliwa izalukazi nezintonjana ezingakathombi. Abafana nabo abayidli inyama yomhloniyane kodwa badla le nkabi ehlatshwe uyise kamthombi ukubusisa umntwana wakhe nokwandisa ukudla.

Kwedlula izinsuku ezingengakanani izinwele zihlume bese intombi iphatha umzonya. Iwuphatha ngamakhasi kabhatata ovuthiwe noma ngedaka lesibaya. Baqala ngaleso sikhathi abafana ukulandela, bezobeka indaba yothando.

6.19 Isiphetho

Isizwe siyisizwe ngolimi namasiko aso. Ulimi lona luyinqola ethwala amasiko kusukela kokhulukhulwana kuze neno. Ulimi namasiko kuveza imvelaphi yaleso sizwe okukhulunywa ngaso. Olimini kunezaga nezisho eziyikhombayo indlela ebuyela emuva. Isizwe siyisizwe nangenkolo yaso. Inkolo yiyona eqoqela abantu

ebuntwini babo obufaneleyo. Ngalo ulimi kuvela isikompilo lesizwe. Inkolo izinkolelo nezinkoloze zesizwe nazo ziphethwe yilo ulimi. Ulimi namasiko kuyakhula. Amasiko amadala ayashintshwa yisimanje. Lawo masiko axhunyelwa ngamasiko amasha anenjongo efanayo nalawo eyegcinwa kudala.

Izizwe ngezizwe zinemithi yazo yokwelapha izifo nembo ehlasela abakhele izwe. Ikhona imishunqiselo yezinyamazane exosha imimoya emibi eyengama abantwana nabantu bonkana. Kukhona nemibhemiso kubantu abaphethwe likhanda, kukhona namakhambi okuchatha kwabagulayo. Inkolo, izinkolelo nezinkoloze zesizwe ingukuphila kwaleso sizwe, kunezinkolelo zokukhulisa abantwana. Kunenkolo yawowonke umZulu. Kanti nazo izinkolelo ze zineqhaza ezilibambayo ekugcineni isizwe siyisizwe. Nayo imikhuba iyingxenye yesizwe, isizwe sikhuliswa ngayo imikhuba, sihloniphe inkolo namandla angabonwayo. Lesi sizwe sinezinsika zaso ezisezweni labaphansi, ezweni lemimoya.

ISAHLUKO SESIKHOMBISA

7.0 ZALA ABANTU ZIY' EBANTWINI, AKUKHO NTOMBI YAGANA INYAMAZANE

7.1 Isingeniso

Ukukhulisa abantwana kusingethwe yinqwaba yemikhosi. Eminye yayo iyimikhosi yasemakhaya yokushisa impepho kubongwe kwabadala. Kusuke kubongwa amazinga okukhula kwabantwana abasuke sebengene kuwo. Eminye yale mikhosi iba mikhulu imenyelwe isizwe sisonke ngokuhlanganyela. Kukuyo le mikhosi lapho abantu bethola amagama amasha abazobizwa ngawo ngenxa yezigaba ezintsha zempilo. Umuntu uqala esemncane ukungena emazingeni okukhula.

Ukulunyulwa ebeleni nakho kulisiko ngokwakho. Ngakho-ke kubhekekile ukuba kube nemidanti elandelwayo ngoba uma kungabanga njalo, ingawuchitha umuthi inkonyane.

UCele, (2010:160) uthi:

Umntwana uyakhuliswa akhunyulwe ebeleni. Umamezala ulungisa inhlaba noma upelepele awuhuqe emabeleni kamalokazana. Umntwana wenzelwa incweba kufakwe imfingo kanye nempukane. Lokhu kwenzelwa ukuba umntwana asheshe alikhohlwe ibele. Uyakhala umntwana kodwa noma sekunzima akabuyiselwa ebeleni ngoba uyoba isiyiko uma ngokukhala kwakhe wabuyiselwa ebeleni. Akabuyiselwa ebeleni noma sekuthini.

Bathi bangakhula abantwana baqhamukele esikweni lokusukula. Kuleli siko abangeni beyimishungu kodwa kuba umntwana ngamunye. Nabo abadala

balawulwa uhlobo lwegazi akhula ngalo umntwana. Abanye abantwana baba nento yokulokhu beziphathaphatha emzimbeni wangasese. Eqinisweni basuke belunywa. Lokhu kulunywa kuba ubufakazi bokuthi umntwana unegazi elibi elifuna ukuhlelwa. Uma kunesimo esinjena uyathathwa umntwana asiwe enyangueni yokugubhuza. Le nyanga yokugubhuza kuvame ukuba kube umuntu wesifazane osemdala, owaziyo ngemithambo yobuntu yabafana noma yamantombazane.

UCele, (2010:182) uthi:

Lesi isifo sokuminyana kwegazi. AmaZulu akholwa ukuthi umuntu uzalwa enegazi eliningi ngokweqile, ngakho-ke kufanele leli gazi liphungulwe lihlelwe kahle emzimbeni wakhe. Bakholwa ukuthi uma liyekwa leli gazi lingaphungulwa, liyoba nomthelela omubi esimilweni sakhe. Uyoba umuntu othanda kakhulu abantu besilisa uma eyintombazane. Uyoba umuntu ongeneliswa muntu ngenxa yobuphezulu begazi lakhe. Umuna lo ungumayihlokoze waleli gazi elingcolile.

Umntwana nomntwana kufanele-ke ngenxa yalesi sizathu agwetshwe ukuze angabi nempene.

UKhuzwayo, (2002:53) uthi:

Kwakugwetshwa ngothi lomsenge noma lomuzi, lolu luthi lwalufakwa ngemuva enganeni, kuphehlwe kuze kophe kakhulu. Kwakuphuma igazi elibi elimnyama kuze kuthi uma sekuphuma elihlanzekile ibisiyayekwa.

UCele, (2010:82) uthi:

AmaZulu ayazenzela isimilo sabantwana bawo. Isimilo siyenziwa kwaZulu. Yiyo le nto eyayenza izintombi nezinsizwa zamaZulu zibhukude ndawonye kodwa bengafisani ngoba igazi labo lihleliwe.

Abantwana bakhula bendawonye emakhaya, ezigodini nasezifundeni. Bakhulela phansi kweso elibukhali labazali. Sikhona-ke nesinye isihlelo esenziwayo lapho abantwana beya bekhula. Abafana abaqala ukuba amabhungwana namantombazane eseqala ukuba amatshitshana, lawo mantombazane asehlanganise ishumi leminyaka alevisa aseqala ukuphuma izilinga.

UMsimang, (1975:173) uthi:

Sekuzosuka isalukazi siyishaye amabele ngomshanelo siwathuke sithi: ‘Kuyini lokhu osekuphuma izilinga kungakabilutho?’

Ngokuthetha komuntu omdala nebala amabele abebuyela phakathi esifubeni aphele. La mantombazanyana abe esekhethwa konina kodwa emukelwe odadewabo amaqhikiza esigodi.

7.2 Abafana

Uma abafana bekhula bezwakala ngamazwi abo aseqala ukundonda, kuba nezimpawu ezisobala njengoboya obukhula ebusweni, emakhwapheni nasezindaweni zangasese. Uma esenjalo ube esenzelwa inkamanga, indlu yesithutha abhince nebhesu elibanzana. Sekufanele bageze njalo ukuze bangabi nomsanka. Uma leli phunga linganqandwa, bangathwala kanzima sebebhuqwa izintombi uma sebeshela. Ngalesi sikhathi abafana bathatha isimo samadoda ngakho konke ngesakhiwo nangokucabanga. Nabo abafana bayedlula ekwaluseni amathole kodwa bedlulela ezinkomeni lapho beyothola khona ingqeqesho

epheleleyo ezingqweleni. Bafundiswa impilo elukhuni engenabugwala. Mubi umfana oligwala ocwiliselwa abanye abafana iphaphu emanzini. Abafana bambiza ngomnqolo umfana olivokovokwana bathi:

Umnqolo ugombetsheni
Umachob' izintwala zikanina,
Unina athi: Bhu! Phepha mntanami,
Ingozi yasekhaya!.

Ibacasula kabi abafana le nhlamba ngisho umfana oligwala kanjani ulwela ukuzibulala ukuze asuse lesi sidanga sobugwala. Lolu qeqesho lungena nangokuqhathwa bashayane abe bomvu amakhanda, bagezane emazibukweni. Yilona luqeqesho olwenza umfana akhule enesibindi futhi engesabi.

UDlamuka, (2010) uthi:

Ekwaluseni kunezimo ezingezabafana bodwa.
Bafunda ukuhlaba insema. Bafunda
nokuqhwagela. Badlala imidlalo yokuqhatha
izinkunzi. Badlale oqanda lenjelwane, babuye
babhukude.

Yonke le midlalo yabo inengozi kodwa abafana yilapho beyithanda kakhulu. Babhukuda kwezinezingwenya, uzwe sebezibonga bethi:

Ubhukuda kwesinengwenya,
Ingwenya ingamnaki
Kodwa inak' amagwebu
Ensipho!

Ziningi izinto abazifundisana bebodwa njengobugagu bokwazi izinyoni nomdlalo wokuzibala 'uBhulansense.' Kuthi lowo mfana obale izinyoni eziningi abe yinkosi. Yikhona ekwaluseni lapho abafana befunda ukuzehlukanisela ezidliwayo nezingadliwa. Kufanele bazi nokuthi kungani lezo ezingadliwa zingadliwa.

Bafunda nezahho zezinyoni, bazibongela zize zisine kubemnandi kudele,
ungezwa bethi:

Mbunca mkholwane!

Noma-ke uma izinkomo zibuya inhlazane bebona uDemezane becuthela
amagundane, ubezwa bethi:

Demezana! Demezana!
Zabuy' izinkomo zobaba
Demezana! Ziyasengwa
Demezana! Nyoni edla
Amatshwele!

Entabeni abafana bafunda ubugagu bokukhuluma nokuhlabelela, bazilungiselela
umshikashika wokuqomisa. Kukhona lapha ekwaluseni lapho abafana befunda
khona izimo zezulu. Ukufunda isimo sezulu kubaphephisa ezingozini eziza
nezulu. Bafunda namasu okuwela imifula emikhulu egcwele. Bafunda ukukotela
emashobeni ezinkomo. Bafunda khona ekwaluseni ukuthi umfana akufanele
abephakathi kwezinkomo uma liduma izulu, angashaywa umbani. Bagcina sebazi
izulu elidumayo linangozi neliduma kanti alinangozi. Bagcina sebelazi izulu
lensikazi nelenduna.

UBerglung, (1976:37) uthi:

The male thunder is characterized by long drawn
out and deep thunder without lightning and
hail.... Eleduna is spoken as the 'playing of the
sky,' when we say that iNkosi is playing, we
wish to say that He is in a jocular mood.

Zonke-ke lezi zimo zehlela abafana bebodwa endle. Izimo zempilo abayiphilayo
iyabahlela ngobuntanga babo nangokwelamana nangokufinyanisana nkundleni.
Baba amaqenjana ezwanayo ngobuntanganye. Ngenxa yokuthi abantu bangehlale

bengenamholi namlawuli baba nengqwele engabekwayo kodwa ezibeka yona ngokwehlula abanye. Ingqwele yiyo edla ubhedu futhi yiyo ethuma abanye abafana. Yiyo ebhekela ukuphepha kwabafana abaphansi kolawulo lwayo. Ingqwele yiyo ekhomba indlela ezohanjwa. Akekho umuntu ongayiphikisa, iphikiswa abanewabo abadala kuphela.

UMthembu, (2009:192) uthi:

Uma abafana besalusa akusho ukuthi bahlale bengako kodwa nabo bazokhula babe izinsizwa bagcine nabo sebengamadoda sebenemizi yabo awukaze-ke ubekhona umuzi ngaphandle komuntu wesifazane ngakho nensizwa uma isicabanga ukuganwa, kufanele ithole owesifazane nakhona okungelula ukumthola ngoba kunendlela atholakala ngayo, leyo yokuqomisa. Uma insizwa isiqonyiwe, ibe isithatha igxathu elilandelayo nelibalulekile lokuganwa.

Ekwaluseni abafana bafundisana amasu empilo. Kungaba awokuzingela noma awokulwa. Amanye amasu abawafundisanayo awokweshela izintombi. Ukweshela kudinga ulwazi nobuciko. Buciko lobo obufana nobokwelusa izinkomo njengoba zona zingumnotho nezinga okwehlukaniswa ngalo uhlonze lwendoda.

UKnight, (1989:3) uthi

Cattle played a crucial role in the Zulu scheme of thing not just as a practical asset a source of food and hides but also as means of assessing status and worth.

Khona ekwaluseni abafana bafunda namakhambi okwelapha izinkomo, izimbuzi nezimvu. Eqinisweni abafana yibo abagxoba amakhambi okwelapha imfuyo yakwabo. Bafunda ngomuthi omkhulu wemfuyo umqoqongo neminye.

ULamula, (1963:170) uphawula kanje ngalo muthi:

Lona welapha namankonyane kuthi uma ihobene, kugxotshwe amakhasi awo aluhlaza iphuziswe nomlaza, ingcwayi. Ziqhasha manje (izikelemu).

Lokhu kuhleleka ngaphansi kwezingqwele kungumfuziselo omuhle wempilo lapha abafana sebengamadoda beyobe bezithobe ngaphansi kwesandla seNkosi yesizwe naseziNduneni eziyizakhi zezwe. Ekwaluseni kulapho igcizelelwa khona inhlonipho.

UDonda, (1997:9) uyakweseka lokhu:

Kusuke kwelusiwe lapho abafana befunda khona imikhuba ebalulekile yesizwe. Kufundwa ukuhlonipha izingqwele. Zike zibathume ukuyoqhwaqela bengathi vu futhi bangasho emakhaya.

Naso isifuba lesi bayasifundiswa. Akuvunyiwe ukuba umfana akhulume ngazo zonke izinto ezenziwa ekwaluseni. Ngisho ebhije inyoni kudinga akugcine kuyimfihlo ukuze akwazi ukugcina izifuba nezomuzi wakhe mhla esekhulile. Uma engumfana onguvovoliyakhapha angabhekana nesikhathi esinzima uma esefika ekwaluseni kungasha induku. Khona lapho ekwaluseni bafundiswa ulwazi olupheleleyo lokushaya induku.

UVon Koff, (1997:55) uthi:

Boys are introduced to the art of stick fighting in their early childhood. Initially they train with soft branches and should contact be made, no word of complaint is allowed. Later they use thin harmless sticks. They are presented with the real fighting sticks at the age of about fifteen. In

Zululand one often sees men carrying these traditional weapons.

Abafana bamaZulu abavunyelwe ukuba bahambe bevathazela njengamanina. Bafundiselwa ukuba baze bakwazi ukushaya inyoka endleleni. Uma abafana bedabula isifunda noma izigodi babhekeke ukuba bahambe beziphethe izinduku. Zilusiko lwamaZulu, zisho ubudoda.

Bake batholakale sebelwa bengaqhathwanga izingqwele abafana laba. Kokunye baqhathe izinkunzi, kwathi enye yehlulwa. Lo mfana wenkunzi eyehluliwe adinwe afe athathe ezakhe aqonde kumfana wakubo kwenkunzi enqobile. Into encane kangaka iba yinto enkulu kubafana.

ULanga, (1997:20) uthi:

Omunye umdlalo wabafana ekwaluseni ukweqhatha izinkunzi zezinkomo. Ezinye izinkunzi zize ziwufunde lo mkhuba wokulwa kwangangokuthi bathi abafana beyibongela iqhwishe. Kuba sengathi kunyakaza ithuku ekhanda.

Ngaphandle kokuqhatha izinkomo babuye bazingele onkabi laba. Kungaba izinyoni kuqala ngezincane kuye kwezinkulu. Babuye bazingele izinyamazane ezincane onogwaja, izintenesha kuze kuyofika ezimpunzini. Bayazizingela nezinyamazane ezinkulu kuye ngezinga lokukhula kwabo. Abafana abalindi kuze kuphakwe inqina kodwa bazizingelela ngokwabo bezikhaliphisa kuleli khono lasendle, ukuzingela. Uma umfana ebulele inyamazane, ubuya nayo azoyihlinzela ekhaya iphekelwe abadala okuyibona abazomupha lesi sitho abasibona simfanele. Inyamazane ishayelwa abakhulu.

IsiZulu sisho njalo futhi sincoma khona lokho esikushoyo. Noma ngabe umfana uthe eyokondla esifeni sakhe wafica kubanjwe inyoni, akuyona eyakhe kodwa ngeyabakhulu. Uthi angafika nayo ekhaya ayose ngokukhulu ukunakekela. Uthi

angaqeda ayidlulisele kuyise noma kuyisemkhulu. Kungaba unina noma uninakhulu. Yena udla ikhanda nezinzwanyana ezome nke. Uyeneliswa ikhanda udla ubuchopho benyoni asuke enze isimanga asuke ahlakani phe njengenyoni. Ubani-ke ongamthinta uma esenjalo, uhlakani phe aqede adlule ngisho izinyoni. Eqinisweni ekwaluseni kuseSikhungweni samakhono nobudoda. AmaZulu awamthokozeli umfana ongumvakwezinye umachobizintwala zonina. Uyoba indoda enjani? Uyowafundaphi onke la makhono empilo? Khona ekhula uyoba yibutho elinjani.

Abafana ababufunde kahle ubufana endle ababi nabo ubunzima noma sekuyokweshelwa izintombi ngoba basuke bewafundile amasu okukhuluma kanye nawokuyihila intombi uma isimo sibiza ukuba kube njalo. Ukuqomisa kungumsebenzi onzima kabi umzuliswano wamazwi obuciko. Kushuduliswana kuze kuyongena icala emaqhikizeni. Icala njengecala uma intombi ike yazilaya yaphendula ngobudedengu nangokungagqizi qakala, izoyikhotha imbenge yomile. Iyobuzwa iyoze iwukhombwe umuzi onotshwala.

Kuke kwenzeke intombi iqome indoda ebingayiqondile. Yingakho kungcono ukuthula kunokuphendula. Insizwa eligagu ike iyicindezele intombi ngakho ukuthula lokhu ithi; “Ukuthula ukuvuma’ kwasho uMtetemana wakwaNdlovu.

Ekwaluseni abafana bafunda nangezihlanzi, ubulawu obumhlophe, ubulawu benhlanhla. Athi angabudla umfana abe nesasasa newozawoza. Yilo phela iwozawoza leli elimbizela izintombi. Abanye abantu bakholelwa kumfana owakhishwa umnqantula. Umfana okhuluma ezwakale ukuthi uqondeni. Abanye bathi azingene izihlanzi zelekelele ulimi lwakhe umfana.

Uyakuveza lokhu uBhengu, (1965:8) lapho uNyambose ecobelela umfo kaNdolozane:

Sengikhathele ukukhohliswa izinyanga zithi zinginika imithi yezintombi kanti zinginika imfukunyane nje. Manje mfowethu naliya ijongosi lakwaMzobe, leliya eliyididisholo elithe chwa isichumo ekhanda selingishikilisile wethu.

Uma abafana bekhuluma kanje basuke befuna amacebo kwabanye. Injobo enhle ethungelwa ebandla. Ngokuyibonisana indaba singavela isixazululo kumbe kube esokuyihila uma isivunyelwe ukuphendula abafana. Uma izinsizwa seziyibangile intombi, kulapho kuvela khona nabanyundi. Kokunye amaqhikiza ake agqugquzele ukuba intombi iqome insizwa ethile ethandwa yiwo. Ayibeka kabi enye ezondwa yiwo. Amaqhikiza nawo adlala enkulu indawo ekuqomaneni.

UXulu, (1994:27) uthi:

Akudingi ukuthi umuntu aze afune ukuya kuphi. Uma nje mina njengeqhikiza sengimbona umntanensizwa ukuthi kudala ephatheke kabi ehamba indlela eyodwa. Kuhle ngitshele intombi yakwethu leyo ukuthi isikhululekile isingamkhipha osizini. UKoto-ke ngathi mina akakhulule uMagqubu wasoSongweni osizini.

Izinto ezinjena zixhaphakile uma izinsizwa zisokhalweni lokweshela. Uthole ukuthi amagama abanye ziyawagwinya, kuthi lezo zinsizwa ezithandwa amaqhikiza ziphumelele. Ezinye ziphumelela ngenxa yebala nezihlanzi nomsamo kanti ulungile. Ezinye njalo ziyehlulekiswa kuthiwe zimbi. Enye intombi yakwaNtuli yayike izwakale ichwaya kanje:

Ngeshelwa yinkunela eNcemaneni
Ezigqilana.

Zivume ezinye zithi:

Ngeshelwa yinkunela eNcemaneni
Ezigqilana.

Yinto elukhuni lena ngoba le nsizwa ize nayo ngoba igabe ngesibaya sikayise.
Yazi futhi ukuthi ayikho indoda enhle, into nje indoda inhle ngezinkomo zayo.

Iculo lasemaceceni liyakufakazela lokhu:

Ubuhle bendoda zinkomo zayo,
Zungalibali ntombazane.
Leth' imali yami, leth' imali yami.
Ubuhle bendoda zinkomo zayo,
Zungalibali ntombazane.

La mazwi enza ukuba nayiphi na insizwa ivunyelwe ukuwanquma uma isizwa isizungu siyibulala. Uma kanti amadoda ezithatha ngogazi lwemvelo izintombi, ezani pho izihlanzi? Obani pho ubulawu? Basebenzani ungqengendlela noMzaneno? Ubuhle bendoda ngempela izinkomo zayo. Baqinisile abasho njalo.

Ukuba sezinkomeni kuyabasiza abafana ukuba babe nolwazi olugcwele lwezinyoka. Bafunda nokuthi kukhona izinyoka eziyingozi ezibulalayo nezinyoka eziyiziquzi ezingadli nselwa zamuntu. Abanye abafana abazalwa amaxhwele bebezawulwa uhlanga lwezinyoka, kuthi zingambona zibaleke zimshalazele.

ULamula, (1963:133) uthi:

Enye-ke futhi inyoka embi yimamba. Zimbili izimamba, emnyama neluhlaza. Kodwa kukhona neluthuthu empofu. Bathi enjalo isuke isindala kakhulu. Enye isuke isinophaphe. Enjalo igcina ngokuba yindlondlo okuthiwa ivuka qede ime

ithi mpo! Ihlabe amakhwela, umuntu imgadle ekhanda.

Ziningi izinhlobo zezinyoka ezihlangabezana nabafana endle. Kukhona namabululu. Uma abafana bebulele ibululu, bamba umgodi baligqibe esangweni. Lokho kwenza njalo inkolelo ithi izinkomo azinakufohla noma sekuthini. Ngisho kungalalwa kungavaliwe esangweni kodwa izinkomo ziyovele zithi bunyalala phansi zibe amavila kanti zenziwa ubuvila bebululu elagqitshwa esangweni.

UMsimang, (1975:155) uthi:

Kubuye kuthiwe ibululu ngoba ilivila elimangalisayo, ilala ithi bululu. Ngisho seniyishisa ngomlilo ngeke ibaleke ngoba futhi ilunwabu kodwa koze kubemanzi isikhotha lapho ikhona ilwa nawo umlilo, lowo iwubhula.

Lona ihobosha kubuye kuthiwe ibululu noma ihunqu. Inyoka ebukeya iyinhle emehlweni kanti iyingozi kabi. Uma iluma umuntu, imluma iwahlanganisele kuye amazinyo qede ingaxazululeki. Iyinyoka eyesatshwa kakhulu kwaZulu. Njengoba bekhula nje abafana liyakhula nethimba lezintombi elihambisana nabo. Kuthiwa ithimba izintombi ezikhula kanyekanye ngobuntanga.

7.3 Amantombazane

Amantombazane njengabo abafana akhula engamathinjana obuntanga namafinyanisanankundleni. Athi angakhula athi dlwe iminyaka eyishumi kweve aqale ukuhlosa izalinga. Ayehlukaniseka ematshitshini, emaqhikizeni, ezinkehlini kanye nakubalobokazi. Indlela agqoka ngayo amantombazanyana yehlukile kweyonina.

UNgema, (2010) uthi:

Izintombi zihamba nqunu uma zisencane zize zibhince amatetana nemitsha nezigege uma sezithe ukukhula.

Lezi zintombi zale ntanga kuthiwa amatshitshi adlamthunyana, amaqhumamponjwana. Kungaleso sikhathi lapho eseqala ukulandelwa abafana. Ngalesi sikhathi asuke eseqala ukuzinaka, asegeza ungozeza, agcobe imifuma yawo aziqhohle ngensindwane nangobande. Kulula ukuyilandela intombi yomZulu uyizwa ngobande nangensindwane. Njengabo abafana nawo amantombazane abanezimpawu zokukhula. Iphuma amabele, izalinga, imile uboya emakhwapheni nasezindaweni zangasese. Uma iyintombi engazinaki, lingezwakala iphunga lomsanka. Kuyaqala kuphithizele abafana emthonjeni bezodlulisa uthi lomzimba. Emsindweni wakwaMpiyakhe kutholakala uMamazane ekhuluma noNgqeshe.

UMthembu, (1947:15) uthi:

Kanti uthule nje uNgqeshe usehlulekile ijongosi likaSitho usejyelwe icebo ukuthi wenzenjani. Lapho zivalelisa izintombi zikaSitho zixhawula, naye uNgqeshe waxhawula kuMamazane. Lapho ethi uyaphunyula uMamazane wasibamba wathula naso isandla sentombi uNgqeshe eyibuka ezinhlamvini zamehlo. Zasho izinsizwa zakubo “Ibambe Gqagqalambila, ibambe silwane sokhuni.”

Izimo ezinjengalezi bezixhaphakile lapho kuhlangukhona izinsizwa nezintombi emisindweni. Amantombazane aqale abe seduze konina abawafundisa imisetshenzana engemingakanani yasekhaya. Konina afunda ukutholela ukusinda, ukusila, ukusika utshani nokupheka okusengangawo. Kubo onina abukela imisebenzi yobuciko ukweluka amacansi nokuhumeka ubuhlalu. Amantombazana aphathwa ngesandla esithe ukuqina ngoba aluhlanga

olufecekayo. Ahlale ebekwe esweni eqashwe ngeso lokhozi. Kwesatshelwa ukuthi uma eke aphunyuka esandleni, awa afe njengokhamba olufa lungaqhazeki.

Amantombazane amele ubumhlophe nobumsulwa besizwe. Uma ebhinca, abhinca ibhayi elimhlophe elimele ubumhlophe obungenasibhidi. Uma evunula, avunula ngobumhlophe qwa ubuhlalu, obungaxube mabala.

ULushozi, (2010) uthi:

Amantombazane ayizigatshana ezithile
amukeleka ngazo emphakathini. Kukhona
amaqhumaqamponjwana amatshitshi
adlamthunyana. Kuba amatshitshi amajongosi,
kuba amatshitshi akhuzimpisi, imihuqa,
othundazime.

Athi angajutshwa ukuba aphenjule izesheli, aqome angene ebuqhikizeni. Athi angedlula ebuqhikizeni alotsholwe abe zingoduso, akhehle abe yizinkehli edlule asine abe abalobokazi. Ihamba lezi zigaba-ke intombi isuka okhalweni lobuntwana iphikelele ezigabeni zobufazi.

UKrige, (1936:370) uthi:

No one but a girl under puberty may wear a white cloth around her body, for white signifies purity, and a married woman though permitted to wear all other colours will never wear white.

Ubumhlophe bobumsulwa, ubuhle obunjengezihlabathi zolwandle.
Amatshitshana amancane abhinca ibhayi elimhlophe.

UKrige, (1936:371) uthi:

After puberty when a girl qomas is allowed to accept a lover. She will wear red and white

beads on her isigege and must change from white to red cloth.

Itshitshi liqale lembathe amabhayi amhlophe. Kuthi angakhula, odadewabo amaqhikiza bawanike invume yokuthi asengawapheka amabhayi ngomphekambedu. Nebala aphekwa abe bomvu ngokunsundu okungubufakazi bokukhula. Lokhu kukhula kungezelelwa ngonyaka ngonyaka.

Ngonyaka olandelayo bayobe bejutshwa ukuba bawapheke ngomunye umbala okungamazinga okukhula.

UMpungose, (2010) uthi:

Uma intombi isiwapheka amabhayi, iyaqala iwaqage umphetho abe nensephe. Nakho lokho kusho ibanga lokukhula.

Akubi amabhayi odwa akhomba izigaba zokukhula kodwa ekhanda intombi iphotha impithi (umzonya). Umzonya uphothwa ngokukhuhla sakusonta izinwele ngedaka lesibaya noma ngamakhasi kabhatata.

UCele, (2010) uthi:

Nalo leli yizinga lokukhula ngoba uma intombi isizoqoma iwuthela phansi ngensingo umzonya obukade uligugu elingaka. Izinsizwa zibesezazi ukuthi selidumela emasumpeni, ijuba selibeke ntimbili. Sezihubela sakusha.

Kuba ubuphithiphithi ngalesi sikhathi ezisikayo zisike, ezikhwifayo zikhwife, eziphonsayo ziphonsa. Akukho lutho olwaziwayo olusizayo oluyekwayo. Izintombi zakwaZulu zihloba ngobuhlalu. Ubuhlalu basendulo babungafani nobanamuhla besilungu. AmaZulu ayezakhela wona ubuhlalu bawo. Yingakho babuyinala ngoba babungathengwa kodwa babuqoqwa ezinkwazini zemifula

kanye nasogwini lolwandle. Amagobolondo amancane eminenke yasolwandle, izinti ezenziwe ngamagatsha emiyezane, amathambo emigogodla, amatshe aligugu, amazipho engwe, amazinyo endlovu nokunye.

UMorris, (1994:9) uthi:

Before the middle of the last century most beads were made locally of wood, shells, animal teeth or seeds and in some areas of clay. In addition brass beads were highly prized because they were manufactured by smiths who were believed to have mystical powers.

UmZulu uhloba aphelele ngemvunulo eqoshwe khona kwaZulu abe muhle aconse. Abantu bathi imvunulo beyicisha ilanga. Baqonde ukuthi umZulu uthi: “Lizwe ngibukeni.” Ngaphandle kwamagobolondo ezilwane, kukhona namagomazi enziwa ngensimbi. Enziwa abe samagobolondo, kufakwe uhlwayi phakathi. Uma enyakaziswa akhala kamnandi enanela ukunyathela kwentokazi. Amagomazi awumsebenzi wobuciko, ayabukeka, mahle achitha isikhathi. Intombi efake amagomazi izwakala noma ingakuphi. Akhala kamnandi ekhala evumelana ikakhulu uma esuke enganyakazanga kanyekanye. Kuzwakala ukukhala okuthi genqenqe, genqenqe. Ubuhle bawo bumnika isithunzi nesithozela lowo ohlobe ngawo.

UMorris, (1994:9) uthi:

Because they were relatively rare these decorations indicate power and achievement and in the case of various strings of metal beads were often the reward for feat and valour.

Nayo imvunulo yobuhlalu ifakwa ngezigaba kuqalwa ebuhlalwini obumhlophe obukhomba ubumsulwa kuye njalo ngokukhula kwayo intombazane. Ubuhlalu

nomZulu kungeke kwehlukaniseka. Kunobuhlalu bazo zonke izigaba nezimo zempilo.

UMorris, (1994:15) uthi:

The varieties and the colour of the beads that people wore (and were permitted to wear) immediately indicated their general social position as well as any extraordinary personal achievement.

Amasoka avunula ngezinjweza nezitshodo ezenziwe ngobuhlalu. Isineke nesikhathi sibonakala emsebenzini owenziweyo. Imibala exutshiwe iyohlala injalo inomlayezo oqonde ngqo kusokela uqobo. Imvama kuba ubuhlalu obumhlophe nobubomvu. Obumhlophe bumele uthando olumsulwa olumhlophe. Ixube elibomvu kungaba ubuhlungu benhliziyo ebomvu egiqiza amahlule noma ibheji nenkani yempikelelo yokufezeka kwentando yentombi noma ngabe izimo zinjani.

Ubuhlalu obumhlophe izifiso ezimhlophe zempumelelo othandweni lwabo. Incazelo yempumelelo iyatholakala uma ucu olumhlophe lubhinciswe umntwana omncane. Lusiza ukuba ukudla akudlile kume kungahuluki. Lo mbala omhlophe ubuye ube izifiso ezimhlophe. Izifiso zenhlanhla nezindlela ezimhlophe. Ubuhlalu obumhlophe buxosha imikhokha neminyama engase yengame othandiweyo.

UMorris, (1994:15) uthi:

This particular style of beaded ornaments characterized male as opposite to female dress and distinguished the young from old, the married from unmarried, commoners from the royals and Lords from servants.

Amazipho engwe ayingxenye yemvunulo kodwa awalokothwa afakwe abafokazana. Isikhumba sengwe nesebhubesi sethulwa eNkosini eNdlunkulu, singeke sembathwa umfokazana. Amazipho engwe avunula iZulu Eliphezulu. Ngisho umsila wengwe awembathwa noma kanjani kodwa yimvunulo yaseNdlunkulu. Eqhamuka nje umuntu uyakwazi ukuhleleka ngenxa yemvunulo yakhe.

UKhumalo, (1994:91) uthi:

Uma uphendula amehlo ubuya endlini kwethu udela ngeyokosa impela. UZulu sekuthiwa uvunule, kuphithana ikhanda! Ubhle bemvunulo kaZulu abaningi baze bathi benziwa ukuthi busazinze nya ekudabukeni kwengabadi. Imvunulo yezikhumba zezilwane zemvelo iluphawu oluthi alube seqhulwini uma ingekhona echosheni lemvunulo ngokwesabelo sikaMvelinqangi. Phela uMvelinqangi abantu wayebaphe nje isikhumba qha ukuba sibe yimvunulo yabo, ukuba sibe yiqholo nomqhanana wabo. Buka imvelo yonke yaziwa ngezikhumba zayo zendabuko. Yithi esathi ngokwehluleka ukugcina ubhle negqabho ngophawu lukaMenzi sathuka sesizenyeza sabhinca amahlamvu ezihlahla kuze kube namhlanje.

AmaZulu ayisizwe esivunulayo. Nokho akuhlonipha kabi ukufa nokufelwa. Uma umuntu efeslwe kwaZulu, kuqala ukhumula imvunulo abe luhlaza. Noma umfelwa esalela kulokhu kuzila kodwa ikhaya lonke liyayikhumula imvunulo. Uma efelwe amaZulu awahlabeleli, awalimi, awasini, kuba nokuthula okumangalisayo. Wo! Bafice sebeyikhumule inzilo uzobabona kahle.

UKhumalo, (1994:92) uthi:

Ngisho isimame sakhona kwaMalandela ijongosi nje ngesigege salo, lishaye nje lingazi nakwazi.

Lizenyezani? Lithi buka ukhawuke ngefusi. Izinkehli ingani nazi izinhloko, bala zizikhehlile nezidwaba zazo seziyakhuluma manje. Izingoduso phela zisezingeni lokwazisa ukuhlonipha ngoba seziceliwe zaze zakhehlwa. Izidwaba zazo-ke sezimele ukuthi thuthu. Phela seziphakathi kwesigaba samaqhikiza nesomame manje. Omame eyabo sekungethi nje thina sizinzalabantu. Izidwaba nje zizodwa zisho ezansi kwamadolo. Izinhloko zabo sezithe ukuba zinde kunalezi zezinkehli.

Zizothile izintokazi zakwaZulu. Omame bafundisa izintombi zabo ukungabi amathatha amalabatheka. Ayisakhulunywa eyasegcekeni ubona abantu befa amathambo kanti bahlonipha igceke lomnumzane. Akumenyezwa egcekeni, kwaziswa ukuthi izinyandezulu zilapho nazo. Ngisho ingane le yodwa ingeshayelwe egcekeni ngoba funa ibange umsindo kwelikabani igceke? LikaNtabayezulu? Muphi yena ngoba lwalungafakwa. Omalokazana bathi befika nje, onina babaphuthume ngenhlonipho ebhekeke kuleli gceke.

UKhumalo, (1994:87) uthi:

Isipikili sokugcina singesokwazisa inhlonipho yethu ngokukhulumela phansi, uthi ukwehlisa amehlo, ungambuki okhuluma naye noma nabo ezinhlamvini zamehlo.

Izintombi ziphethwe amaqhikiza nawo aziphethe ngesandla sensimbi konke kwenzelwa egameni elihle lokugcina isibaya sikayise. Ize igane intombi yakwaZulu iyintombi nto. Konke kwenziwa imfundo eziyithola konina nakodadewabo, amaqhikiza. Intombi ihlala ngentombi noma ngabe isinesoka elagaxwa ucu. Ukugaxa isoka ucu kwakunganiki intombazane ilungelo lokuba ilahle ubuntombi ingene ebufazini. Nangamhla intombi isiqhutshwa amaqhikiza eyisa esokeni, asuka engayiniki itayitela lokuba umfazi. Ebufazini umuntu uyiswa uyise, noyise lowo usuke ekhokhelwe ishumi lezinkomo ezeve ngengquthu.

7.4 Izihlanzi

Nawo amantombazana anazo izihlanzi zokugeza igazi. Ubulawu obumhlophe, izimbiza nezintelezi. Le mithi yokuphalaza ilungisa igazi ihlanze isifuba, isuse isinyama. Le mithi ikhipha inyongo, iqede nesidina, iklasise igazi. Intombi edla ubulawu iba newozawoza. Ubulawu buyigugu labasha, izintombi nezinsizwa. Nabo abadala bayabusebenzisa ubulawu ukuze bathandeke emphakathini nasesizweni seNkosi. Miningi imithi edidiyelwa okhambeni lobulawu kodwa umuthi nomuthi unento ozoyenza egazini. Lubekwa phezu kwenkatha luhuqwe ngebomvu ukuze lwenganywe zinyandezulu. Ukugcoba ibomvu isimemo samathongo. Uma abantwana sebezophalaza, baqale bawuphehle ngebhaxa lomlahlankosi kuphuphuzele ingwebu emhlophe azoyihubuluza umphalazi. Uyayimumatha ingwebu bese ekhwifa phandle ekhipha amashwa. Uthi angakhwifa bese ephuza egcwalisa isisu bese eyophalazela phandle.

UMsimang, (1975:323) uthi:

Kokunye kuthakwa imithi eminingi okhambeni olulodwa lobulawu. Lolu khamba lubekwa emsamo endaweni ehloniphekile endlini lapho lungezukunganywa khona abangafanele.

Izimbiza zona ziphuzwa noma kuchathwe ngazo. Zona zidudula konke ukungcola okungaphakathi. Ibutha izinsila nokungcola esiswini. Izimbiza zihlanza ngisho izinso ukuze zisebenze ngemfanelo. Imbiza yenziwa ngemithi edonsayo ukuze ikhiphe amahlehlele.

Ubulawu buyizigaba ezimbili, kukhona obokuqala okuthiwa ubulawu obubomvu. Lobo bunamandla nesizotha. Ngemuva kwezinsuku ezingengaki sekungasetshenziswa obumhlophe obenza umuntu athandeke.

UMsimang, (1975:323) uthi:

Osaqalayo ukuphalaza uqala ngobubomvu obaziwa ngokuthi bunamandla nesithoza, kuzothi emuva kwezinsukwana bese ephothula ngobulawu obumhlophe bokugeza athandeke.

Izintelezi umuthi oyisichonco odidiyelwa okhambeni, owokuchela. Umuthi wokuxosha amathunzi. Nawo lo muthi uhlala khona emsamo ngenhla. Ezinye izintelezi ezezulu. Ezinye ezemimoya emibi. Ezezulu zichelwa uma lihloma. Le ntelezi ichelwa ngomshanelo ongowalo msebenzi kuphela. Uma kuchelwa ngentelezi ngisho impi imbala iphela amandla. Yiyo futhi ebamba imibhulelo yabathakathi. Kukhona ezesithunzi zabanumzane okugezwa ngazo. Izintelezi, izimbiza kanye nobulawu kwenziwa ngamaxolo nezingxabo zemithi iseluhlaza.

7.4.1 Ubulawu / izintelezi

7.4.1.1 Inhlokoshiyane

Lona umuthi okhuculula izinduna. Lona muhle kwabasha ukhuculula izinduna zobusha. Kusetshenziswa izingxabo kanye namaqabunga ayo. Kuyagxotshwa kudidiyelwe egobongweni. Kufakwa amanzi antukuntuku kube isichonco sokuphalaza nokugeza.

7.4.1.2 Ubhubhubhu

Lobu ubulawu obunamandla kakhulu. Kuba yintandela enkulu eluhlaza. Ngisho izangoma zethembele kubhubhubhu. Umuthi wenhlanhla yonke imithi ethakwe ngawo eyempumelelo. Ubhubhubhu ubekwa esangweni uma kuludwendwe weqiwe izihlewele uhlole inhlanhla.

7.4.1.3 Uqhume

Ubulawu obulusizo kodwa buba isithako uma kudidiyelwa izimbiza zobulawu. Bukhiwa kancane, benza ishwa uma kuthakwe ngamawala. Lo muthi uyadingeka kuzo zonke izintelezi kodwa ukuwafaka kakhulu kuphendula leyo ntelezi ibe eyeshwa kubasebenzisi bayo.

7.4.1.4 Uvuma

Lobu bulawu bukhonzwe izinsizwa, ubulawu obuvumisa izintombi. Kusetshenziswa amaxolo alesi sihlahla. Lona ubuye ube umuthi omkhulu wezangoma, uvula izindlela zethwasa ukhanyisele idlozi. Nakwabasha usebenza kanjalo.

7.4.1.5 Ungqengendlela

Lobu bulawu buyithemba lezinsizwa ezeshelayo. Uma zibusebenzise kahle izinsizwa, intombi izizela yona ngokwayo ingqengqetheke ngendlela. Lobu bulawu bugeza igazi, buqeda nezinduna. Lobu bulawu bungumlingo uma bungayifika intombi ingaqinile kungenzeka obekungaqondiwe ngoba intombi ingebe isajutshwa kodwa isingavele iziyele ngokwayo esokeni.

7.4.1.6 Intalibombo

Lena intelezi yesithunzi. Isetshenziswa abanumzane. Iyingozi ngoba uma weleka owesifazane kanti usebenzisa intalibombo, umuntu ohlangana nabesifazane bayageza. Lena intelenzi yamadoda ageza ngayo uma eya koMkhulu, yenza isithunzi nesizotha. Izinsizwa eziyisebenzisayo ziba nesithunzi zisinde uma zibhekene nezintombi. Azibi lula zibe amahapheshe.

7.4.1.7 Umaguqu

Indenda ekhipha izindenda. Umaguqu ngokuguqula izinto. Kumbiwa izingxabo kuphalazwe ngazo. Lobu bulawu benza umzimba ubelula. Le ntelezi iguqula izinto. Intombi ithi isiliqokile isoka layo kodwa uma kuqhamuka insizwa esebenzisa intelezi umaguqu intombi iguqule umqondo wayo.

7.4.1.8 Imbozisi

Le ntelezi ibolisa imithi yezimbangi uma izinsizwa zikhafula insizwa, kumele iphalaze ngembozisi ukuze ibolise imithi yalezo zinsizwa. Intelezi enamandla yehlula amanye amayeza. Ibolisa ngisho idliso ebeselingene libolele ngaphakathi. Insizwa ephalaza ngembozisi ibolisa izikhafulo zezimbangi.

7.4.1.9 Usehlulamanye

Yintelezi enenkani eyehlula eminye imithi. Iyawehlula amanye amakhubalo. Kuphalazwa kugqunywe ngamaxolo ayo. Ngeke kwangena sichitho nasikhafulo. Isinqalanqala sesithako sentelezi nobulawu. Umuntu osebenzisa usehlulamanye akangenwa sibango nasikhafulo ngoba usehlulamanye uthatha alahle le.

7.4.1.10 Umgxamu

Lena intelezi yesithunzi. Umuthi obomvu. Kuyachelwa kubuye kuphalazwe ngayo. Umuthi ophuzwa ngasekuqaleni kokuzilungisa. Umba izinto namalumbo asegazini uwenza aphakame abelula ukuwakhipha. Umuthi onamandla.

7.4.1.11 Unukani

Uma insizwa ixakekile ikhafulwa izimbangi, kuhle iphalaze ngonukani ixoshe amaphupho amabi. Unukani ubuye abe yisinyundo ngoba uma insizwa ikhafula

enye iba nephunga eliyisidina ezintombini. Izintombi zizwe iphunga elibi ensizweni.

7.4.1.12 Umathithibala

Intelezi ethithibalisa imithi kanye nabathakathi imbala. Lena intelezi eyingozi uma kuchelwe ngayo ngisho umthakathi ufcwa ezimele. Ikhubalo elibi. Intombi uma iphoswe ngomathithibala iphenduka isithithithi. Ingenwe uthando lwaleyo nsizwa.

7.4.1.13 Umtholo

Uzulazayithole. Ubulawu obuhle obunamandla kakhulu. Kusetshenziswa amaxolo awo. Leli ithemba elikhulu kubantu abakhanyisa izindlela zabo. Ubulawu bemimoya abusali okhambeni lwesangoma. Ubulawu obukhanyisayo. Nezindlela zobusha ziyakhanya.

7.4.1.14 Uhlunguhlungu

Intelezi yemimoya. Kuhlanzwa ngayo ikakhulu uma umuntu ezwa umzimba ushona phansi. Isuke ingakapheleli intelezi uma lungakangeni uhlunguhlungu. Luphaphamisa umzimba lubulala ukucobeka okubangwa ziphoso nemimoya. Uma umuntu esebenzisa uhlunguhlungu intombi iyacobeka ithambeke umthetho wakhe.

7.4.1.15 Umsululu / umunde

Intelezi yezulu. Kuthi uma lihloma lizoduma lidle iminga nemitholo, kuphuma abafana bawushaye ukhale amasi, ube usewuvikela umkhaya wonke ezulwini elidumayo. Imizi eminingi ivame ukubiywa ngawo lo muthi. Umuthi onamandla

okuvika imimoya nemikhokha yezulu. Uvama ukutshalwa emangcwabeni ukuze uthiye imithi ethelwa abathakathi bephendula amadlozi.

7.4.1.16 Umashwilishwili / Umsuzwane

Lena intelezi enamandla yemimoya. Uma izulu liduma iyakhiwa ichonywe emakhothaneni ezindlu. Elinye igama umsuzwane. Nomuntu uma eyisihambi eficwa yizulu ukha umsuzwane ahambe eziphunga ngawo. Uyisihlanzi uxosha imimoya. Uma abantu bembela umuntu bade behlamba ngawo usemanzini asodengezini. Benzela ukuba bangangenwa umnyama walo muntu ofile.

7.4.1.17 Abaphaphi

Lo muthi uyisithako sobulawu bezinsizwa benza intombi iphaphe iqome noma ibingakalindeli. Lobu ubulawu ethi uma insizwa iphalaza ngabo intombi iphaphe iyiqome.

7.5 Ukuxibula

Ziningi zindawo ezihlanganisa izintombi nezinsizwa. Kungaba semaceceni, kungaba sekuthezeni, lapho kusikwa utshani, emakhabeni, kuhlakulwa, ekulindeni amabele nasemifuleni lapho izintombi ziyokukha amanzi. Ngenxa yokuthi izintombi zisuke zihlolile emaceceni zisina zingazi nanyaka, yilapho izinsizwa zithola khona isikhathi sokuzixibula izintombi ezigcina sezingamaxila azo. Ukuxibula kusho ukuqoka. Izintombi zisuke zivunule kungekho ntombi engathi yedlula ezinye, zizinhle zonke izingane zabantu.

UKhumalo, (1994:88) uthi:

Hha! Muhle umuntu kuthiwa usengene shi kwezakhe! Ukumbone kodwa kuthiwa nangu ushaya ngezakubo. Zizothi ukumuma, zithi

ukumfanela, naye azifanele kube ngamathe nolimi. Ngisho eseshayela phezulu esechiphatheka, eseshaya kancane ngabantwana, esegcishazela ngonogcisha esezoloza ubone nje ukuthi inguye nezinqotho.

Zixitshulwa esimeni esinjena izintombi zakwaZulu. Zisuke zisina zijabule kanti kukhona iso elibukayo nenhliziyo esiconsa amathe esifisa sengathi intombi leyo ingake iyonyathela emagcekeni akwabo.

UBhengu, (1965:12) ubeka kanje ngezintombi nezinsizwa:

Izinsizwa zazizula emangeni njengovemvane lusuka luhlala ezimbalini lufuna uju. Nazo-ke izinsizwa zifuna izintombi. Izinsizwa zaziqimba zingamagcokama ayengabuzwa. Lapha ekhanda zishaya impithi (umzonya) ezinye zenze amantentezo zazigabiselana ngamatebe nangemidiyo zazidlaliselana. Ingani phela zizicelela amehlo nogazi ezintombini.

Izintombi nezinsizwa zihlangana okhalweni lokuzithanda. Ngaphambi kokuba insizwa ithandwe izintombi, ayiqale izithande yona ngokwayo. Maye insizwa yakwabo ungathi ayiwagxobi amazolo, ihamba ikhephehlela ihamba yethuka izanya. Nezintombi zizibonele ukuthi wafika umfo kabani! Uthi kanti muhle uzilungise ngalolu hlobo aphinde abeke amnandi amagama ezindlebeni zentombi. Zishiyana ngomshefezo. Sobona nyoni ziyowadla! Akuqondwa mbhantshi ukujiya. Ayaziwa insizwa eyovunywa yintombi.

Emfuleni emthonjeni yizona zindawo lapho kuhlangukhona izintombi nezinsizwa. Izintombi azivamile ukutholakala zihlolile kodwa zivame ukuhamba imishungwana yezigodi nokwakhelana. Zihlala ziphansi kweso elibukhali lodadewabo amaqhikiza. Kuke kwenzeke zificwe ekuhlakuleni, ekuvuneni, ekuthezeni nasohambeni lwezihlobo nokuthunywa. Ezinye izintombi zike zixitshulwe izinsizwa zasekuhambeni ukugcwalisela isisho sesiZulu esithi:

“Induku enhle igawulwa ezizweni!” Ukuxibula nokuthandana kuhambisana nomzwangedwa nokubalisa. Kubalisa wena nsizwa, kubalisa wena ntombi. Ezinye izintombi nezinsizwa zize zihaye ingoma ngalo usizi lothando.

Intombi yakwaXulu uZinhle yake yahaya ingoma ngensizwa eyayiyeshela uMakabhane wakwaNzuza:

Ho mina angisakhulumi,
Ngidla ngibuka khona.
Umehl’ amhlophe,
Umehl’ amhlophe
UMakabhane laph’ ekhona.
Mina angisakhulumi,
Ngidla ngibuka khona.

Yayisho intombi kaGxabhashe kusiphuzele izinwele, isho maqedane luvume ugubhu lwayo. Iyasho ngengila, luyasho nogubhu. Isimo esinjena ubani ongasithini. Nabafana nabo bathe phithi uthando. Bazilahla amathambo ezintokazini. Abanandaba nanokuthi intombi izalwa ngubani. Uthando lungumxhumanisi phakathi kwezikhulu nabantukazana. Uthando luyazixhumanisa izingane zaseBukhosini nensizwa yomuntukazana. Uzwe abantu bethi: “Yeka ubambo lwenkabi ukudlelwa kwandlwana!” Uthando! Uthando! Alunamingcele lunyathela lapho kuthiwa akungenwa khona. Uthando lunqamula izintaba, luvula kuvaliwe. Lukhuluma ulimi lwalo lodwa olungesiZulu olungesiSuthu. Lolu lulimi lothando. Yilo lolu limi oluke luhlanganise insizwa nentombi yomthakathi. Noma abantu sebethi : “Umswani wembabala awungeni ekhaya, kuyophela abantu!” Umuntu aphikelele noma ekhuzwa ngoba uthando alunamehlo, aluboni.

UBhengu, (1965:7) ubeka kanje ngokubalisa kukaNgqamuzana:

Wo he! Okwami okwezandla zizibili ngamuthi
jeqe ngoba wayengilandela. Ngambona ewathi
mbe amehlo akhe ngaphesheya komfula

wanganginaka, ngabona ukuthi wayelangazelela ukufinyelela ngaphesheya wayebulawa umzwangedwa. Waqhubeka nokuhhema kwakhe okwaze kwangethusa okungathi wayezogcwaneka ngamuzwa ethi: Uma nje ngingase ngibe nenhlanhla ngiwuthole khona manje bengizofika ngiyigadle. Kodwa ngingenzenjani? Inkomo ibiyini? Ingani ezikababa ziqotha inkasa, inyoka iba isicaba.

Izinkulumo nemicabango enje ebusa ezinhliziyweni zabasha abasothandweni. Ubadla ubadle umzwangedwa, bonde babe luhlaza. Uphumela emaphusheni umuntu angalali nobuthongo. Noma bethuke behla, umuntu abone isithandwa sakhe. Athi uyasiphuthuma kanti ubephupha. Yisimo esinjena esenza intombi ibe yodwa ibe umhlalaxhibeni. Yesaba abantu kubesengathi abantu bayalibona ingaphakathi layo. Izizwa kusinda amahlombe, kusinde ikhanda, ithuke izanya. Izizwa kuthi ayihhabiye! Isikhathi esinzima lesi. Izingane zididekile.

Ziningi izindawo ezihlanganisa izinsizwa nezintombi. Ziyahlangana embondweni nasemibongweni. Kokunye kuba semigonqweni nasememulweni. Isikhathi esingemnandi lesi isikhathi sombango. Ukuba uyintombi uyabangwa, ukuba yinsizwa uyabanga.

UMhlongo, (1991:7) uyendlala kanjena eyomhla uNandi ehlangana noSenzangakhona:

Bathi bethi thushu kwelinye ifokozi mameshane! Nazi izintombi zicekeza ziyekelele amagobongo otshwala emakhanda kanti zihamba nje sezifumbathiswe imfumbe yenkosazana yaseLangeni. Habo naziya izintombi ezine seziphuma zigqwegqwa eheleni. Nazo bo ziza neno. Nabafana laba bebona lokhu kwenza beme khimilili. Babuke kubhibha umhlanga. Ucu lolu luyagqashiya luya le nalena luthathwe isihlandla sedanda entombini. Behluleka ukuzibamba abafana. Kuzwakala elinye

iqhalaqhala selikhuzela zala bantu ziy'
ebantwini, akukho ntombi yagana inyamazane!

Ngeke nje kuhlanguane izinsizwa nezintombi kuthule kuthi cwaka. Ziyakhuzela izinsizwa. Zisho ngohleko izintombi. Kufanele abekhona amaqhikiza ngoba maningi amanyala angavela uma abantwana bebodwa. Abantwana bamaZulu bayahlelwa ngezigaba, bafundiswe ukukhuluma nokwenza. Awukho umcimbi abavuma ukuthi bayawazi futhi bayazazela kodwa bavuma ukufundiswa abadala.

Uma izinsizwa nezintombi behlangana, bayafenqana bakhulume inkulumo yobuciko engezwakali. Uhlobo lokukhuluma kwakhona okufundwa behlolile ekuthezeni nasekusikeni. Eqinisweni ukuqomisa kungumdlalo. Uma ziyotheza izintombi, ziya khona ngomqondo ophelileyo. Ziyokwenza umsebenzi eziwaziyo futhi eziwufundisiwe. Zitheza ngokucophelela futhi ziyayazi imithi nezinkuni ezingangeni ekhaya. Idungamuzi igama liyazihlonza ngokwalo. Uma lo muthi ubaswa ekhaya, kusuka isidumo kuliwe ubuphihliphihi. Isisusa kanti kubaswa idungamuzi. UKhumalo uyazazi lezi zinkuni.

UKhumalo, (1994:14) uthi:

Hha! UZulu ephelele! KusenguZulu! Ukutheza iqholo lezintombi iqholo lamatshitshi namajongosi! Ahlosa nje! Ahlosela khona. Amaqhikiza ahamba phambili, akhomba indlela kodadewabo ababalamayo. Bayazi ukuthi uma kuthiwa kuyathezwa, kuyophunywa ngovivi. Kubabelwe ezehlanze inkohlowane. Kuyothezwa ini yona? Imbondwe, umthombothi, into elukhuni lwakhona oluvutha kuse qhibu. Ziyobekelela iminyaba ize igobe, ibete ngemuva nangaphambili. Into engasuki phansi, intamo igqisheka ishone phakathi.

Ziqala zisencane izintombi ukuyehlukanisa imithi engena ekhaya. Kukhona nemithi engathezwa ngoba ivele ijike umbala wokudla okuphekiwe ufuze yona. Inhlokoshiyane ayibaswa ngoba uma kuphekwe inyama, ivele iphenduke ibe

bomvu njengayo inhlokoshiyane. Bafunda bebancane ukuthi izinkuni ezimanzi azithezwa ngoba zikhihliza amagwebu kucinane intuthu endlini, abantu bakhale izinyembezi. Kuyagxekwa kakhulu ukuba amantombazane atheze amabunga. Amabunga amunca amanzi futhi alikhaya lofezela nezinkume. Uyingozi ufezela nenkume. Uzwa amaZulu ethi: “Uyoze ulutheze olunenkume.” Okusho ukuthi uyoze uzithintele lokho okufana nokugxoba injobo kanogwaja iqubuke amaqubu.

UKhumalo, (1994:15) uthi:

Izintombi zifunda kwasebujongosini bazo imithi ezala umlilo omuhle nomnandi. Zifunda kwasebujongosini imithi engenayo nengangeni ekhaya. Zilawulwa amakhosazana namaqhikiza njalo. Lokho kuliwa nokunhlanhlatha nokuduka kwabancane ngoba nabo emihleni engemingaki ezayo, bazobe sebeyubhoko nodondolo lwezizukulwane ezibelamayo. Kufanele bagotshwe besemazi ngoba ukukhula kungase kube liwele nobulukhuni. Ukugotshwa kokhuni akunamphumela wokugoba kodwa wokufahlaka aphuke phaqa phaqa.

Amantombazane afunda lobu buciko bokwenza izinto esemncane ngoba wona uqobo ahlalelwe omkhulu umsebenzi wokwakha nokufudumeza izindlu zawo. Ngeke kwenzeke ukuba umntwana abe yinto angazange aziphuphe eyiyo esemncane. Kufanele aziphuphe eyinkosikazi esemncane ukuze uma ekhula, azame ngokungamandla ukuzifuyela kulelo phupho lakhe lasebuntwaneni.

7.6 Uthando

Uthando umzwelo ojulile oyisifiso sokusondelana nokuhlalelana eduze. Kulapho umuntu wobulili obungefani nobakhe efisa ukuba sengathi angaba naye njalo bangaphinde behlukane. Uthando lungukuhlabeka kwenhliziyo ngomcibisholo wothando obe usuyibhanqa nenye inhliziyiyo zize zifise ukuba ndawonye.

I-Oxford Dictionary, (1999:688) ithi:

Love is an intense feeling of deep affection – a deep romantic or sexual attachment to someone – a great pleasure in something – showing love or great care.

Lesi simo uma sifika emzimbeni nasengqondweni yomuntu siyamhungula. Uma engaqoqwa angenza umonakalo omkhulu empilweni yakhe. Othandweni kusekupheleleni kwempilo. Ngabe kungcono ukuba uthando lokuqala lubafica sebekhulile abantwana. Manje lubafica besebancane, ukucabanga kwabo kungakephusi. Yingakho-ke kufanele babekhona omakadebona amaqhikiza azobaqondisa emikhondweni epheleleyo. Uthando oluqala lululana nje lugcina umuntu aze afe ephila ngalo lolo thando aluthola ebuntwaneni. NeBhayibheli Elingcwele, abaseKorinte 1:13-14 liyakhuluma ngothando:

Uthando luyabekezela, uthando lumnene, alunamhawu, uthando aluzigabisi, aluzikhukhumezi, aluziphathi ngokungafanele, aluzifuneli okwalo, alucunuki, alunagqubu, aluthokozisi ngokungalungile kepha luthokozela iqiniso, lubekezelela izinto zonke, lukholwa yizinto zonke, luthemba izinto zonke, lukhuthazelela izinto zonke. Uthando alusoze lwaphela, kepha nokuba kukhona ukuphrofetha kuyakukhawuka, nokuba izilimi ziyakunqamuka nokuba kungukwazi kuyakukhawuka Manje kumi ukukholwa, nokwethembeka nothando, lokho kokuthathu, kepha okukhulu kunalokho luthando.

Ziningi izincwadi esezibhaliwe ezizama ukuchaza uthando. Lo mzwelo wake waphithanisa indoda yakwaMdletshe eMpumaze uVamile. wayegulelwa umkakhe esesibhedlela kwaCeza. Wambhalela incwadi engundabamlonyeni namanje eMpumaze. Ezwa inkumbulo yothando, wathatha ipeni nephepha wabhala.

Incwadi yayithi:

Uthando Vumindaba
Uthando uthando,
Uthando mntanomuntu.
Uthando uthando.
Sala kahle yimina
uVamile Mdletshe.

Abantu baseMpumaze Eshowe uma bedidwa into ephathelene nothando, ubezwa bethi:

Uthando uthando
Incwadi kaVamile.

Lesi isaga sesigodi siyaziwa nencazelo yaso kubantu bakulelo lizwe.

Uma insizwa isiyibonile intombi yahlabeka enhliziyweni ngothando, iba nalo muzwangedwa. Ingonda, izace kanti idliwa uthando lwentombi. Insizwa iyaqalake izilungiselela ukuba mhla ivela entombini leyo izibika izwele yona yodwa. Lokho kusuke kuyinto elukhuni ngoba lobu buhle obumthathile entombini nabanye babubonile. Nalobo buntombi obumbulalayo nakwabanye kunjalo ngakho-ke kufanele ukuba afune yena izinto ezizomenza abe ngcono kunabanye entombini. AmaZulu ekudabukeni kwawo abe enolwazi lokuzilungisa ukuze umuntu abe ngcono kunabanye. Kwabe kukhona izinyanga zemithi yezintombi njengoba kunezinyanga zemithi yamacala. Ikhona-ke nemithi yezintombi. Eminye yale mithi iyakhafulwa ngakho-ke ithiwa izikhafulo. Eminye yenzelwa ukuhlansa igazi ngakho kuthiwa-ke izihlanzi kanti kukhona nemithi engamafutha ezilwane eyenza umuntu athandeke, leyo kuthiwa izimonyo. Ukusebenzisa lo muthi kanye nobuciko bokukhuluma kunika isesheli impumelelo.

7.7 Izihlanzi

Lona umuthi odidiyelwe okhambeni noma esigobongweni soselwa esibekwa enkatheni emsamo. Lolu khamba aluvalwa ukuze kungavaleleki izinhlanhla. Luhlala emsamo endlini yangenhla ukuze lungenganywa muntu kodwa kube umnikazi naye eze ngenhloso. Lo muthi usetshenziswa ekuseni lingakaphumi ilanga ngoba iziphoso nezikhafulo zezinsizwa zihamba ngemisebe yelanga. Ngaphambi kokuba umuntu awusebenzise lo muthi uqale awushaye ngebhaxa lephahla kuphuphuzele ingwebu. Uphuza ingwebu ayigcine emlonyeni, aphume phandle akhwife ilanga ebiza igama lensizwa eyimbangi noma intombi ayeshelyayo.

UDlamuka, (2010) uluxuba kanjena ukhamba lwesihlanzi:

Okhambeni kufakwa amaxolo omgadankawu nenhlahla emhlophe eyintandela, kufakwe kancane uqhume, kufakwe nempumelelo kanye nomaguqu. Kufakwa umaphumuzana omhlophe, nomwelela kweliphesheya. Umwelela uyezwanisa yonke le mithi. Kufakwa kancane umuthi wenhlahla umkhanyakude.

Uma lolu khamba ludidiyelwe kanjena, umuntu eluphuza ephalaza, egeza ngalo igazi lakhe livele licace lithi bha, abe muhle ngobuhle abunikwa uMdali. Acace kuphele izinduna, abe muhle aqaqame. Uma ezidle kahle izihlanzi futhi nomsamo wakhe ulungile, ukhanya abe yibhayi ezintombini. Kwenziwa nawumkhanyakude oxutshwe okhambeni lwakhe lwesihlanzi. Le mithi iyagqulwa ifakwe okhambeni. Uma isihlanganisiswe kube sekufakwa ixolo lengobamakhosi.

UDlamuka, (2010) uthi:

Okhambeni kufakwa amaxolo engobamakhosi. Kufakwa nemikhando, amatshe enhlanhla,

kuqalwa ngetshe eliluhlaza, ufasimba kwelekwe ngengebhe emnyama nebomvu. Kufakwa netshe elimhlophe indabula luvalo.

Kuba umsebenzi wensizwa-ke ukuphalaza nokugeza ngale ngxube. Lo muthi usetshenziswa lingakaphumi ilanga ngoba uma ilanga seliphumile, izimbangi ziyalikhafula ilanga lize nobubi. Umfana noma intombazane ayikwazi ukulala kuze kuphume ilanga, iyosuke ingenwe yizikhafulo zezimbangi.

UMsimang, (1975:222) uthi:

Insizwa lena noma ibhungu leli liqale libushaye ngebhaxa lephahla ubulawu lobu. Nangempela kuzokhephuzela elimhlophe igwebu bese ilihabula insizwa iphumela phandle ibheke ezintabeni zangakwasesheli sayo qede ikhwife isimemeza ngegama. Eminye imithi kwakuthiwa inamandla kangangoba iyasicoba isesheli liyafika ixila laso sesithambile asisahlanyi kakhulu.

Eminye yale mithi ifakwa okhambeni ithumela amaphupho amabi, intombi kokunye iphathwe ikhanda elingapheli, ibuye ishaywe luvalo ngenxa yendabulaluvalo.

UMsimang, (1975:222) uthi:

Eminye futhi imithi kwakuthiwa inamandla kangangoba intombi ingasuke iphuphe amaphupho amabi kokunye iphathwe likhanda elingapheli, ide njalo ishaywa uvalo. Ziyixinile-ke izinsizwa.

Uma usuwusebenzisile umuthi wayo, lena ibe isiqonda emfuleni iyofesela izintombi. Zifike zicashe izinsizwa. Ziyothi zingaqhamuka izintombi, zikhuzele kudume izihosha, zethuke nazo izintombi. Ziwanqume zisheshise amagama

zingabheke nampendulo evela entombini. Izintombi azibaphenduli abafana ingakasho intombi eziphethe, iqhikiza.

UKrige, (1936:104) uthi:

After some time the older girls who know that the younger ones are being courted, call them together and say to them “You may now speak to the men.” This is called ukujutshwa. “Phumuzani abafokazi.”

Noma ngabe umfana uyayeshela intombi nayo isiyamthanda, ngeke kuze kubonakale ngoba iyoqoma mhla ijutshiwe.

7.8 Isikhafulo

Le mithi yothando isondelene imisebenzi yawo iyefana ukuba intombi ikhiphe impahla. Noma ngabe isiyafisa ukuqoma intombazane ngeke ikwenze kodwa kuyokwenziwa ngezwi lodadewabo abazobuye babe abaqaphi bokuthi zonke izinto nemicimbi egcinwayo okhalweni lothando yenziwa ngendlela. Ukukhafula kufana nokuthumela umlayezo enhliziyweni yentombi. Insizwa ezokhafula kufanele ivuke kumpondozankomo, ilanga liphume isilindile, imile ikhwife umuthi ewumumethe ibiza igama lentombi noma lensizwa eyimbangi.

UDlamuka, (2010) uthi:

Intombi noma insizwa ikhafula ilanga liphuma noma liyoshona kanti nasemini bebade kuyakhafulwa. Kwesinye isikhathi kuyakhafulwana phakathi kwamabili. Isikhafulo siyingozi uma umkhafuli engaqinile siyabuya size kuye uma lona okubizwe igama lakhe lingangeneki nganxa yokuqina.

KwaZulu bayelulekwa abantu abasha ukuba bangahlathshwa imisebe yokuphuma kwelanga. Futhi akufanele ilanga elishonayo limhlabe ngemisebe ngoba imisebe yelanga igcwele izikhafulo.

UDlamuka, (2010) usichaza kanjena isikhafulo:

Kufakwa umwelela kanye nendabulalualo. Kufakwa nomfanuzacile. Akasali-ke uzulazayithole. Kukhiswa inhliziyi nekhanda lesiphikeleli (inyoni edla izinhlanzi). Ikhanda likazavolo liyashiswa libe yinsizi. Lenza imbangi icobeke ingquphazele yozele. Kufakwa nekhanda likaMayina. UMayina unomsindo uyashinga kakhulu ekuseni, ikhanda lakhe linika imuthi amandla. Kufakwa umondi, umnandi nomveshe nomlomomnandi. Uma insizwa ikhuluma nentombi kufanele ime ngasemoyeni iphunga layo liye entombini. Kufakwa umtholo kanye nomkhanyakude. Uma le mithi isiqotshiwe yafakwa okhambeni kufakwa amanzi empophoma kanye namanzi olwandle. Faka kancane umchamo wakho wasekuseni. Phuza-ke khafula.

Indabulalualo ingumuthi omkhulu wokweshela. Njengoba igama lisho intombi iqale yenganywe luvalo. Njalo uma icabanga ngesesheli sayo esithile ibethwe luvalo ize iqalaze kubesengathi izosibona. Lokhu kwesaba kwenza le nsizwa ihlale ikhona njalo enhliziyweni yentombi. Uhlale ecabanga ngayo, angakutholi ukuphumula. Umfanuzacile uma engene kahle uba yibala enhliziyweni yentombi, ize izace, yonde. Uhambisana nayo indabulalualo. Isiphikeleli senza inhliziyi iphikelele kanti ikhanda likazavolo lenza intombi ihlale yozela qede iphuphe le nsizwa. Umondi wona umuthi omnandi uma usuxutshiwe nomlomomnandi kwenza yonke into eshiwo yile nsizwa ibe mnandi. Noma iyakhuluma noma yenzani. Uma ikhuluma qede yema ngasemoyeni kuba mnandi noma isithini.

7.9 Izimonyo

Izimonyo nezigqabo imithi elukhuni kakhulu. Le mithi yenziwa ngengxube yamafutha ezilwane ezibonakalayo nezingabonakaliyo. Njengoba igama lisho, lolu hlobo lomuthi luyisigcobo. Umuthi olungisa isithunzi hhayi igazi. Kuxutshwa amatshe asindayo kakhulu.

UDlamuka, (2010) uthi:

Lolu hlobo lwenziwa ngamatshe esithunzi njengetshe uzeneke namaxolo engobamakhosi. Uphinde angene futhi umlomomnandi kanye novelabahleke. Awusali futhi umkhanyakude. Uma la maxolo namatshe eseqothiwe kube sekufakwa amafutha enhlanhla, amafutha enhlwathi, kufakwe namafutha omkhovu kanye namafutha ensimba. Ezintweni zothando ngeke yasala imvubu, amafutha ayo. Kufakwa namafutha avela emfumeni wenkuku yensikazi ezilalelayo elithi lifika iqhude ibe isililindele – (amafutha omfuma aleyo nkuku). Kuxutshwa namafutha enkosazana kanye nesipanji esiluhlaza samahhashi. Isipanji samahhashi sifakwa edukwini insizwa ime ngasemoyeni intombi ilizwe iphunga laso.

Izigqabo zaMakhosi namadoda anohlonze wona afaka amafutha ezilo ezesabekayo ingonyama noma ingwe. Abanye bafaka namafutha ensele isilwane esinenkani kabi leso. Insizwa uma ivela nje entombini kuyadinga ingabi lula. Intombi ingakhulumi noma yini kuyo kodwa iyemukele ngesasasa, kubekhona leyo nhlonipho, uthando nesithunzi esiza namafutha ezilwane. Umkhanyakude wona awusali emthini wenhlanhla. Amafutha omkhovu wona afakelwa isithunzi. Unesithunzi umkhovu ngisho indawo enemikhovu iba nesithunzi. Awusali amafutha emvubu, lawo anomlingo wokulangazelelana. Noma kusezingeni eliphansi lokuzithoba, ukweshelana kuqhutshwa yikho ukulangazela ngakho angeze asalela emuva amafutha emvubu. Zikhona-ke nezinkukhu eziyindaba

egudwini okuthi nje iqhude lisikaza ukuzibika, ivele ilale phansi ililindele. Empeleni le mithi uma ingeza entombazaneni engaqinile, ingayiphendula isaga kwenzeke obekunqondiwe, kuqondwe uthando nokuvuma ngocu olumhlophe hhayi okunye.

7.10 Isibambeleo

Noma insizwa isikhulumile nentombi ibakhona into efisa ukuyibamba ngesandla intombi. Nazo lezo zandla zimele zilungiswe ukuze izwe sengathi ibanjwa ugesi intombi kanti ibanjwa yisandla sebhungu. Umuthi wesibambeleo ufuna kubekhona ukuthintana ngokomzimba kanjalo-ke umuthi uyingena kanjalo intombi.

UDlamuka, (2010) uthi:

Kunomuthi oyisinama waseNyakatho, uxutshwe
nekhambi unsukumbili kanye nosondelangange,
nesilwane sasolwandle esimilenzelenze
imbambezela namafutha embedle.

Lo muthi uyagcotshwa ezandleni ezizobamba intombi. Isinama sinjengesihlama sejuba okuthi uma simthintile umuntu sinamathele kuye singasuki nayo intombi, kufuneka ibe yinamathele kule nsizwa eyeshelayo. Unsukumbili yena wenza ukuba intombi ingabe ilokhu icabanga kodwa inqume ngokushesha iyiqome insizwa kungakapheli nsuku. Usondelangange isihlahla esinameva okuthi uma ukubamba kubelukhuni ukuwukhumula. Izinyanga ziyazi-ke ukuthi uma intombi ithintwe ngawo iyobe isiwufuza lapha ensizweni ewusebenzisile. Kanti imbambezela ibambezela imithi yamanye amaxila yona ingasebenzi. Isebenza njengembozisa ebolisa yonke imithi yezimbangi. Uma insizwa iyithinte ngesibambeleo esinembedle intombi, iyobayathe icabange ngale nsizwa noma ifika imicabango ngezinye izinsizwa kodwa imbedle ibhedlele lo obeyigcobile.

Uthando olwabonwa abasha bakudala alufani nothando lwanamuhla olwenzelwa emfihlweni. Kuqala intombi ibikhipha impahla, iqome. Izingxenye eziningi zanamuhla eseziphila isilungu sekuba yihlazo ukuqoma isoka ngocu olumhlophe, yiyo le nto esiveze izifo nokungathembeki okugcina ngengcwaba.

UDlamuka, (2010:62) uthi:

Sophie: It is a great pleasure to educate young people like yourself, but I would like you to wait just five minutes so that I can finish explaining about gonorrhoea as one of the most common sexually transmitted diseases.

Lesi siqeshana uSophie uzama ukweluleka abantwana noma kunjalo namuhla kodwa into enjena azange ibekhona kwaZulu.

7.11 Ukuqomisa

“Dudlu mntanethu! Zala abantu ziy’ ebantwini, akukho ntombi yagana inyamazane!” “Gege lagege ntaba zonke ziyangigegela!” Le nkulumo nesahho sokukhuzela sivamile ukuzwakala lapho izintombi zihlangana nezinsizwa. Esinye isisho sithi ‘intombi kayedlulwa,’ okusho ukuthi akuvumelekile ukuba kuqhamuke izintombi izinsizwa zingabe zashabasheka. Le nto yokushabasheka umuntu aze eshele nentombi angayithandiyo ilisiko lesiZulu kodwa ayivele ezizindeneni zothando olumhlophe nolumsulwa.

UMsimang, (1975:224) uthi:

Kukhona isisho sesiZulu esithi: ‘Intombi ayedlulwa.’ Lesi sisho sabesiqondisa kuwo amabhungu ukuba angalokothi edlule intombi engazange akhuzele, kungakhathaleki noma inhle noma imbi, kungakhathaleki futhi noma ayayithanda noma qha.

Bakhuzela njalo abanye bagcina nje usiko kanti abanye abadlali kodwa sebezibhile ngemithi enhlobonhlobo. Abanye bazibhile ngezimonyo kanti abanye basebenzise izibambeleo.

USamuelson, (1929:297) uthi:

A native girl gets into hysterics foams from the mouth and raves of a man touches her with fingers he tells her are medicated. This act of a girl is ukuhayiza.

Noma bakuqale kanjani kodwa uqalile umshikashika womshuduliswano wokuphikisana ngamazwi obuciko. Uma izinsizwa zibona intombi ezingayazi ngaphandle kokuba zingasizwa ukwembatha kwayo kodwa ngeke zazi noma seyakhomba noma qha! Kulihlazo kwaZulu ukweshela intombi eseyaqoma kodwa lungathiwani uthando ngoba lona alukhethi ndwani olwehlela kulo. Nayo ingoduso iyeshelwa uma isidingo sivela, sekungaba yiyo-ke ezilandulelayo. Sivela lapho-ke isikhuzelo esithi:

Oseyishayile akakayosi,
Noseyosile akakayidli.
Oseyidlile
Udle icala.

Basuke beqonde ukuthi nasesokeni iyakhishwa. Yikho lokhu okwenza izintombi zibe nendlela yokuyokumela insizwa. Yingoba yake yayikhulumisa. Kokunye kuyenzeka intombi izwe ngegama lensizwa yasezizweni. Ilizwe ilithanda. Kokunye izwe ngobuhle noma ngobuqhawe bayo. Kuze kwakheke inhlansi yothando enhliziyweni. Ithi uma ifika bayibuze bathi: ‘ukhwela ngobani?’ Isho, ngikhwela ngobani okubabuhlungu uma ingamazi. Nokho umcimbi ohlanganisekayo lowo. Intombi idla izinkomo kuhambe abakhongi bayothi: ‘Funelani nganeno, isithole senu sidukele ngakithi.’

UMpungose, (2010) uthi:

Uma izintombi zikhuzelwa ngalolu hlobo basuke beqonde ukuthi noma sezaqoma kodwa azikendi lezo zintombi, zisesendalini ngoba abazali bazo bafuna ukudla ngazo.

Njengabashayi bakaMasikandi bezibonga nezinsizwa ezikhuzelayo ziyazibonga nazo ngokwazo. Ubani owaziyo, intombi ingathi ngokuzwa imvelaphi nohlonze lwenziswa ezibongayo ishintshe umqondo yemuke nayo. Izintombi njengazo izinsizwa kubhekekile ukuba zibenegazi eliklasile eligijimayo nogazi olugijimayo, konke kuyovela ebulawini nasezihlanzini.

Uma insizwa ihlangana nezintombi engazazi, kusemqoka ukuba ibuze izibongo ize ibuze nokuthi zathanda kuphi? Konke kwakwenzelwa ukwesaba ukuthi umuntu angahle eshele isihlobo sakhe noma intombi eqome izihlobo zakhe.

7.12 Ake ungembulele mntanethu

Leli isiko lesiZulu elidala okuthi lapho intombi ihlangene nensizwa bengazani, babingelelane babuzane izibongo kodwa insizwa igcine ngokucela ukwembulelwa.

UNyembezi noNxumalo, (1966:112) bathi:

Elinye isiko lokujabulisana nezintombi kwakuyikucela izintombi ukuba zishikile. Yayingaphenduli intombi, yayivele ifulathele yembule, ikhombise izinqe, bese insizwa ibongake, mhlawumpe isitusa nokuma kahle, isizihambela intombi.

Nakho lokhu kwakwenzelwa ukuqala ukuqomisa ngoba emuva kokuba insizwa isibongile isingaqala ibalise ngokuma kahle. Isho nokuthi uyadela umuntu eyomgana, kube selusukile udunqunqu lomshikashika wokuqomisana.

UMsimang, (1975:225) uthi:

Nangempela intombi isizoshikila iyembulele, kwakuba kuhle impela ukubona intombi ingazinyezi. Nezhlobo zayo zaziba negugu elikhulu lokuyicela intombazane esikhulile ukuba izembule zifuna ukubona ukuma kwedanda nokushikila kwayo. Uma intombi izinyeza ngomzimba wayo kwakusho ukuthi ayiphilile, kukhona ekufihlayo.

Izintombi bezihamba ngamabele obala ukuze umzimba wazo onezinkomba ube sobala. Bayawathinta abafana amabele ukuze bezwe ukuthi izintombi ziziphethe kanjani. Akumele intombi izenyeze ngomzimba wayo. Izintombi bezaziswa ngobuhle bazo, kungenjalo kube ukuma kwayo, kokunye kube ugazi nobugagu bazo. Iyathandeka intombi enezitho eziyimigcisha, kuthiwa inyathela ngabantwana. Ezinye izintombi zimhlophe kanti ayiyinhle kakhulu leyo, kuthiwa ugaga. Abantu bake bathi gaga bayituse ubuhle uma sebehleli, babone ukuthi ayiyinhle.

UMsimang, (1975:226) uthi:

Empofu kwakuthiwa amatulwa evuthwa , enamehlo amahle kwakuthiwa afana nawejuba. Isitshako sasiyinto enhle kabi kuthiwe intombi yakobani inesanga kwakube inhle iqedile uma inezifaxa noma izigodi ebusweni kakhulukazi esilevini noma ezihlathini.

Abanye abantu bathanda lobu buhle kanti abanye bafunda ubuhle obungaphakathi. Bancanyiswa ubuhle behliziyo, ukuphana, ukukhuluma

ngesizotha. Ezinye izintombi ziganela uhlonze lwabazali bazo. Abazali abahle emphakathini babizela abantwana babo umendo.

7.13 Ake ushaye inyoka endleleni

Lona umdlalo owenziwa izinsizwa nezintombi uma zizihlanganela endle. Lo mdlalo uthi ukuba zintombi naninikwe ithuba naniyoqoma bani phakathi kwethu? Lokhu kusho ukukhetha insizwa eyodwa owawungayiqoma uma wawunikwe ithuba. Lona umdlalo kodwa uyayiceba inhliziyoyi ukuthi yayiyoya ngaphi?

UNyembezi noNxumalo, (1966:110) bathi:

Lokhu ukudlala nje, imvamisa akusho ukuthi insizwa ibe isisizakala ngokuthi leyo ntombi sekungeyayo. Kodwa-ke insizwa engumakadebona yayibekisa bese ilokhu ilandelandele, incengancenga, ukuze kulunge kanti kwakuqale nje ngomdlalo.

Lo mdlalo ufana nomdlalo wokunjonjiselana. Lo mdlalo wenziwa uma kudliwa inyama, umuntu asike iqatha abese ethi: ‘njonji ngosobanibani!’ Uma intombi iyithathile leyo nyama, kusho ukuthi lowo muntu iyamvuma. Omunye umuntu angaqala khona lapho alandele. Kokunye insizwa ihloma umsila endlini isukume intombi iwuthinte, okusho ukuthi intombi uma inganikwa isithuba ingamqoma lowo mlisa.

UMsimang, (1975:226) uthi:

Ngalokho zisho ukuthi izintombi azikhethe induku kweziphonswe phansi. Uma zizikhethile, kusho ukuthi ukuba bekuqonywa ngabe zimqomile umnininduku leyo eziyikhethile. Kwakungumkhuba nje wokudlala lowo, kwakungasho ukuthi leyo nsizwa isizothi iqonyiwe ngempela, nokho kwakuba intokozo,

mento yokuklolodelana kontanga ngokuthi
umnininduku leyo ekhethiwe ulisoka.

Elinye isiko elihle elokuba intombi ihloniphe lapho isezizweni ngoba empeleni ayazi lapho iyogcinela khona. Kunesaga esithi: 'Ihlonipha lapho ingeyukwendela khona.' Okusho ukuthi njengentombazane ngeke yazi ukuthi iyogana kuphi. Okungcono yikho ukuhlonipha ngoba ayazi ukuthi iyogana kuphi?

Ayikho intombi eyayingaqoma ingajutshwanga. Izintombi bekuthi uma sezikhulile sezingothundazime, odadewabo bazeluleke ukuba zikhulule abafokazi. Izintombi bezeshelwa iminyaka emibili kuya kwemithathu kade zivume abafokazi. Bekunezinto ebezishiwo noma zenziwe yintombazana ezikhomba uthando kodwa ibingavumi ngomlomo.

7.14 Ukukhophoza

Noma bebengaphendulani kodwa bebengakhophozelelani. Lokhu kwakuba uphawu olugqamile emizweni eyazi umbango, ukukhophoza. Uma intombi ingakajutshwa, ngeke yabaphendula abafokazi. Nakhona uma isinikwe imvume yokuphendula, kunamazwi angeke iwasho noma kunini. 'Ngiseyingane' uma intombi ike yasho la magama, insizwa ivele ibuze odadewabo iyofuna impahla yayo, ucu. Kokunye intombi uma ithi 'mina angiyazi le nto oyikhulumayo,' insizwa ivele ibuze odadewabo, iyofuna impahla yayo, ucu.

Ukuqoma kungumdlalo odinga ubuchule ekuwenzeni. Intombi ingase ithi ensizweni 'Mfokazi hamba uyolanda iduku elinamachopho mahlanu. Likhona yini kambe iduku elinjalo? Alikho. Intombi isuke ithi umfokazi akabambe ithambo okokugcina ngoba abaseyikubuye baxhawulane uma sebeqomene.

UMsimang, (1975:232) uthi:

Hamba uyolanda iduku elimachopho ayisihlanu.

Intombi isho njalo ngoba izithandani azixhawulani, iduku elimachopho ayisihlanu isandla. Kokunye intombi ithi ‘zingaki izinkuku zakini’ noma ithi ‘zingaki izingane zakini.’ Uma ibuza kanjalo iyaqoma, ibuza izingane eyoziphakela uma seyiganile noma izinkuku eyoziphakela uma isiganile.

Uma ithanda intombi ivele ithi ‘awungiyeke mina sengikhathele.’ Amaqhikiza ayewacela amatshitshi ukuba akhethe ngokucophelela ukuze angazenyazi. Zithi zingajutshwa izintombi bese zigunda impithi. Kube esikhulu isiphithiphithi ezinsizweni sezibona ukuthi ngempela izintombi seziyayikhipha impahla. Kuba izinsuku ezimbi zosizi. Izinsizwa zikhala izinyembezi.

7.15 Ukuqoma

Ngibonga okuhle okumhlophe mntanethu okunjengezihlabathi zolwandle. Angilifuni ihlaba ledlule elinjengenayithi kodwa ngifuna isimbelambela itshe lentaba.

Ukuqoma kuyizinhlobo eziningi. Kukhona ukuqoma ngokuhilwa. Ekuhilweni insizwa ibala amazwi iwabone engawamangalela emaqhikizeni. Kokunye intombi ngokuthanda kwayo iphothela ucu iyoqoma.

Njengoba sezinike imvume yokuqoma izintombi ayisapheli-ke imihlanganywana engengakanani emalawini. Kule mihlangano kuthungelwa, kuhunyelwa izincu.

UCele, (2010) uthi:

Wonke umcimbi wokuqomana uphethwe futhi usingethwe amaqhikiza.

Kuke kwenzeke isimanga, kube nombango omangalisayo, lungasaziwa ukuthi luyaphi ucu, ziphikisana zizimbili izinsizwa. Kokunye beyithi iluthungela omunye kodwa ngakusasa iluse komunye.

UCele, (2010) uthi:

Kunesaga esithi intombi ilala kwagogo ilala iphenduke.

Kusuke kushiyane izisindo zezinsizwa. Ize yehlulwe eyehlulwayo, inqobe leyo engumhlobo onenhlanhla ozipheka zilale zingeqiwa gundane.

Kukhona nomkhuba omubi wokunyuda owenziwa yizo izintombi ziqomisela abahlobo bazo, zigxeka abanye abangebahlobo bazo. Eqinisweni zisuke zithwele kanzima izintombi ngalesi sikhathi. Le nto yokunyunda ihamba ibanga elide, lapho kuvela khona ukuthi intombi idliswe ukuze kudaleke uthando obelungekho. Kunezinhlotshana eziningi zokuthakatha ezenzeka ngalesi sikhathi sekusondele ukukhipha ucu.

UBerglund, (1976:239) uthi:

Sorcerers generally arranged for their medicines to be consumed. Hence the idiom ukudlisa to cause to eat. Whilst renowned and skilled herbalists are very much admired and respected because of their wide knowledge of the powers embedded in material, they are also very much feared. They heal with strength. Their medicines are fearful. Their abilities of combating and through the powers material resisting evil can when circumstances invite such actions be swung into achieving evil with equal efficiency.

Ngalesi sikhathi socu izinsizwa ziyaphelelwa ukuzethemba nokwethemba izihlanzi nokulungisa igazi kodwa zithathe igxathu elithe xaxa, zingene

emikhubeni yokudlisa. Kuyenzeka omunye umntwana adliswe afe ngoba umuthi ungezwananga naye. Afe impela kungcwatshwe igcine kabi le ndaba. Naye umfana akube kusamthokozisa ngoba yena ubeqonde uthando hhayi ukufa. Ngalesi sikhathi amantombazane awethembi muntu ngoba abafana bayakwazi ukuchusha basondele nale mithi. Le mithi ifakwa ekudleni noma esiphuzweni. Kudinga ufakwe ngobuciko ukuze intombazane ingaboni futhi ingasoli. Ngaphandle kokudlisa kukhona nokuphosa.

7.16 Ukuphosa

Ukuphosa kufana nakho ukukhafula. Lapha ekuphoseni insizwa ayithumeli muntu kodwa izenzela yona. Kuqikekelwa ukuba nayo insizwa ephosayo iqine ngoba kulo mkhuba akwaziwa mbhantshi ukujiya, isikhuni singabuya nomkhwezeli. Isiphoso senziwa sibuyele kuyo, siyishaye siyilahle phansi kanti ilula. Intombi iphoswa ngmakhubalo anzima. Kusuke kuqondwe ukucindezela umqondo nenhliziyo ize ihlale icabanga ngayo insizwa. Uma iyicabanga kuze kubesengathi ingahabiya, ilangazelele insizwa ize ikhale. Uma isiphoso sinamandla singayenza intombi ukuba ihabiye qede ingene indlela iye kwansizwa. Uma kungake kwenzeke kanjalo, ingabe igcagce esokeni ngoba insizwa ingavele ibize inyanga izoyibethelela iyigcabe iyincindise ukuze ithi iphaphama ibe isikulo muzi engawaziyo. Kudinga nokho kwaziwe ukuthi abakubo kantombi bazozifuna izinkomo zabo. Bona bafuna izinkomo.

UBerglund, (1974:290) uthi:

People fear ukuphonsa (to throw) far more than ukudlisa. With ukudlisa the medicine are merely eaten – but with ukuphonsa it is fearful in that nobody knows its ways. It just come from somewhere, a person being smitten and having had to suspicion at all.

Okusemqoka ukuthi lo muthi uyahamba uze uyofika entombini, akwaziwa ukuthi uhamba kanjani. Lo muthi uphoswa ukhwifwe ubhekiswe elangeni eliphumayo noma elishonayo. Yingakho-ke kuyingozi ukuba umuntu omusha alale kuze kuphume ilanga. Abafana bona bavuka ngomnyama, kuthiwa abavuke ingakachami inkunzi esibayeni ngoba uma bevuka isichamile, bazongenwa izibango. Ukuphosa omunye umuthi wesibango.

Kuke kwenzeke ebusuku intombi iphuphe idla. Kufanele ivuke iphalaze ngoba uma ingaphalazanga izobe iwudle yawugcina umuthi wensizwa. Lesi sibango sokuphonsa sensizwa senziwa ngezingxabo zemithi.

UDlamuka, (2010) ubeka kanje:

Omunye umuthi udliwa iqhude lithi lisawudla kube kubizwa igama lentombi. Kuthiwa lothi uma selikiliga lisho phakathi enhliziyweni yentombi. Kuthi uma kukikiliga iqhude intombi kuthi ayihabiye izwe uthando olumangalisayo lwensizwa yakubo kweqhude.

UBerglund, (1974:290) uthi:

Also like witchcraft, it make use of faeces, urine, and sometimes spittle these being evil, ukuphonsa also make uses of symbols of life, nails paring and hair. Soil from footprints and things with which he/she will come into contact are also used in order to achieve the evil. Mthakathi mention the name of the person to be phosward.

Ulwazi lokuphonsa luhlala luyimfihlo yomkhunkuli nokho bayakusho okululana baze bafihle okujulile. Yingakho-ke ulwazi lwemithi luhlale luyimfihlo lungaqondakali kahle. Kuyacaca lapho insizwa izipheka yona ngemithi enhlobonhlobo okungacaci ukuthi ihamba kanjani le mithi ize iyofika entombini.

Yebo ikhwifwa emisebeni yelanga eliphumayo nelishonayo kodwa igibela kanjani emisebeni yelanga nakho lokho kuyimfihlo.

UMsimang, (1982:39) uthi:

INkosi yaphekwa ngezihlanzi nezintelezi ukuze ibe nesithoza entombini. Yaphalaziswa ngobulawu obubomvu nobumhlophe. Akasalanga uvuma ukuze uMkabayi akuvume konke okushiwo uJobe. Awusalanga futhi umthole ukuze uJobe akuthole konke akufuna kuMkabayi.

Ukuyithaka imithi kucacile pho kodwa amandla ayo anqamula kanjani esuka lapha eya lapho kuyimfihlo yabaphonsi nabathakathi. Wonke lo mshikashika wenzelwa inhliziyo. Kuzanywa ukubopha izinhliziyi ezimbili ukuba zibe nhliziyonye. Ilapho injongo yothando ukuzwanisa izinhliziyi ezimbili.

UMsimang, (1982:54) ubeka kanje:

Ngesinye isikhathi uthando luke lufane nosungulo, luyayithunga inhliziyo yensizwa liyibhanqanise neyentombi, ababili lubabophe ngosinga babe munye.

Uthando luke luxake lapha intombi isithanda insizwa engakaze iyibone engayazi kodwa eyezwa igama layo. Endulo intombi yake yayogana insizwa ngokuzwa igama kanti inyoka 'uMamba kaMaquba ngokuquba izintuli.' Kwala noma isihlangana nesalukazi esathi ake ize kuso isikhothe izimbici ukuze iyixoxele ngoMamba kaMaquba ngokuquba izintuli, intombazane igcwele uthando futhi ijahe ukuyobona isoka layo, ayivumanga zeluleko. Lunjalo uthando nanamuhla lowo oselumngene ngeke agudlulwa kulo. Lunjengomlilo ovutha ubuhanguhangu.

UNyembezi, (1958:20) uthi:

Umlilo wothathe kaMjokwane
Umlilo wothathe wubuhanguhangu
Ushise izikhova zaseDlebe
Kwaye kwasha nezaseMabedlana.

Lunjalo-ke uthando enhliziyweni olufike kuyo lunjengekhoza lomlilo onamandla. Lowo olumphethe luyamondisa uyoze athole inoni mhla elukhulule lwazibonela, lwazenzela. Uma umuntu esothandweni, uthanda insizwa aze athande izintaba zangakhona. Athande abantu bangakhona. Njengoba yayicula intombi yakwaXulu eyathi:

Mina angisakhulumi
Ngidla ngibuka khona.
Umehl' amhlophe
Umehl' amhlophe
UMakabhane laph' ekhona.

Uthando yinto enjena kolufike kuye uzikhohlwa igama kodwa aphilele abasemzini.

Kuthunywa izintombi ngambili noma ngantathu ukuhambisa ucu. Isikhihli socu olumhlophe, insizwa iluthandela entanyeni kube luphawu lobusoka. Ucu olumhlophe. Endleleni amantombazane akha izinswazi azofika amshaye ngazo usokela. Naziyana izintombi ziphikelele emzini kusempondozankomo. Zithi uma zifika khona ziqonde elawini lezinsizwa, zingqongqoze. Uma kwenzeka kuvula yona le nsizwa abayifunayo ababe besabuza mkhuhlane, basuka bahlale izithonto beyishaya ngezinswazi.

UMsimang, (1975:235) uthi:

Ngiyabonga nkosazana, ngibonga okuhle
okumhlophe okufana nezihlabathi zolwandle.

Ngibonga intambo ende yomdonsiswano
intambo ende efinyelel' ezulwini.

Ithi ishaywa insizwa yona ibe ibonga. Iqomile ukuqoma kodwa akukho soka ladla kahle imbangi ikhala futhi izinsizwa azibongeli mabandla aziMshongweni. Kuthi ekugcineni izintombi ziluphose ensizweni ucu. Ucu olumhlophe qwa olungenabala, olusho uthando oluhle olumhlophe olungenasici. Ziyajokola-ke izintombi zibuyele ekhaya. Kuyosala kuzwakale isimokolo somsindo wokuhlalalisa. Bakikizele omame. Isilugaxile ucu lwayo olumhlophe insizwa iyazibonga iyagiya. Bayayibonga ontanga. Kuzwakale omame bethi:

Kuyezwakala kubaba!
Kuyezwakala kumfana!
Yehee! Zwana kumfana!
Zwana kumfana wami!
Uyothi wabonani!
Wemfazi ongazalanga!

Luyezwakala udumo uma intombi ingeyaseduze ibe isizwa nayo ukuthi seziluphosile ucu izintombi. Ziningi-ke izindlela okuqonywa ngazo. Kokunye insizwa ibuya nayo endle impahla lapho izifice khona izintombi. Kokunye intombi izihilisa ngensizwa ngokungagwemi amagama okwakuthiwe ayowagwema. Kokunye izinsizwa zibophela zona zilande impahla emaqhikizeni. Kungena icala lithethwe lilahle elimlahlayo. Uma lilahle intombi, ikhiphe impahla noma kungaba ubusenga noma kube umbhijo. Ithi ibonga insizwa iya lena, intombi yona ibe iphothela ucu olumhlophe eyoluphonsa elawini kwasokela.

Ukukhipha impahla akundlela inye kodwa kuya ngezindawo. Kwesinye isikhathi nendawo isoka ziligaxela endle izintombi ezingabalamu balo. Kokunye-ke njalo kuthunywa izintombi zihambise impahla, kokunye itholakala emaqhikizeni kuliwa uma kanti ntombi ndini uhiliwe. Kuyenzeka isoka lizikhumulele lona entombini umbambanhliziyo oyisethembiso ongaba umbhijo, ibhayi, umnqwazi noma umbhelenja wentombi.

UMthembu, (1947:38) uthi:

Kwaba kuhle kwadela, baqala abantu
ukusondela. Wabona uqobo ukuthi ziyamgaxa
namhlanje uGqagqa-lambila. Zamuthi qaphu,
qaphu izinsizwa uNgqeshe lapha eyohlala
phansi. Zamngunga njalo izintombi uNgqeshe
zamlungisa, wasukuma esemhlophe wu!
Wasukuma Ngqeshe kuhle komvemve
Wasukuma Silwane sokhuni
Wasukuma Gqagqa-lambila
Wasukuma nogwaja ozikhundla khundla.

Kwabakuhle kanjena mhla zingaxa uGqagqa-lambila. NoMamazane wayekhona
lapho ebukela odadewabo abalamu bakaNgqeshe bemgaxa impahla.

7.17 Ukubonga indaba

Zisheshe zidume izindaba zokukhipha impahla. Zihamba ngokushesha zidume
kude naseduze. Izinsizwa aziyeki ukuzama uthando, intombi iyophunyuzwa
ukwenda. Izimbangi ziyaqala ziyiphose ngezipoliyane nezizwe. Awube usama
umsebenzi wokubonga indaba. Lo mcimbi wenziwa emuva kwezinyanga
ezintathu intombi iqomile. Lo mcimbi unqunywa iqhikiza ngokucelwa isoka.

UMsimang, (1975:239) uthi:

Kwakuthi emuva kwenyanga noma ezimbili
intombi yaqoma, isoka bese licela eqhikizeni
ukuba linqume ilanga lokuyibonga.

Kuba omkhulu umkhosi lona phakathi kwentsha yakwansizwa neyakwantombi.
Iqhikiza linquma usuku likhombe nesihlahla lapho kuyohlangukha khona.
Kuyimfihlo kwabadala ukuqoma kwentombazane ikakhulu koyise
nakubanewabo. Abahamba phambili amaqhikiza okuyiwona ecikida lo mcimbi
wothando. Kusuka lapho-ke kuzobongwa indaba izinsizwa nezintombi

zasemzini. Kulisiko elivamile ukuba izintombi zicashe zithule zithi du. Zizicinge, zizicinge izinsizwa izintombi. Makhathaleni zize zizithole. Uma sezizitholile izintombi, uzwa sekuduma uhleko nezinsizwa zikhuza isaga zithi:

Mama uNomaqoni
Lezi ezethu
Zonke lezi

Zithi zingakhuza isaga izinsizwa, zihleke izintombi zithi:

Ge! Ge! Ge!
Uqhoyi lolu!

Akunandaba eziningi lapha esihlahleni kodwa izinsizwa ziyabonga zibongisa enye insizwa. Uthando lusuke luphezulu nezinkulamo zalo zemboze idobo.

UMathenjwa, (1998:41-42) uthi:

Dilika ntaba asondele kimi,
Ngizothini ntaba angazi nakini,
Bengizoya kubazali ngincenge,
Pho! Ngizothini-ke nokho vuma ngincenge
Dilika ngibone esami isithandwa,
Noma sikude, siseduze kimi siyathandwa,
Dilika-ke ntaba ngithemb' uzwile.

Lolu thando lukaNtabadilika yilo lolu oluqhethelwe abantwana esihlahleni. Batshelana kwezikabhoqo ukuthi bathandana kangakanani. Lesi isiqalo sendaba njengoba uMathenjwa, (1998:47) ethi:

Ngiyakuthanda!
Ngakuthanda!
Ngiyokuthanda!

Uthando lungumzwelo ojulile lufanele luphathwe ngobunono ngoba uma luphethwe budedengu lungamshisa lowo oluphethe. Luyayidunga ingqondo

lufana nse nesidakamizwa. Umuntu osothandweni uziphonsa njengempukane obisini.

UShange, (1990:7) ubeka kanje ngoNokuthula noMlungisi:

Ngiqonde ukuthi ngiyakuthanda
Ngiyakuthanda. Ngicela ukuthi nawe ungithande.

Nokho kule ndaba sekwedlulwe kula mazwi kodwa-ke kuvuleke nesigcawu sokuzibeka kubalamu.

Le ndaba yobusha iyindida idida izihlakaniphi. Iyindaba ebalinganisa bonke abantu abafo nabafokazana. Uthando luyakwazi ukuchusha lungene ngisho ezigodlweni kubenzima ubambo lwenkabi seludlelwa kwandlwana.

UNxumalo noMlambo, (1993:37) babeka kanje ngothando:

Uthembe mina, ngathemba wena,
Lwachichima kimi nawe.
Iphambili laba seduze,
Ngabona sesihlezi sobabili
Ngingowakho, ungowami.
Izivunguvungu sezinqotshiwe.

Njengoba izinto sezinje, izinhliziyi sezihlanganiswe ngothando. Ziningi-ke izinto ezingonakala nomfumainja ingawudla. Abaphathi bomcimbi wothando kumele beme ngazo zombili befundisa indlela yokuziphatha eyemukelekile kwelikaMthaniya.

UNtuli, (2005:12) uthi:

Uma unesithandwa sakho osithandayo,
Ufisa sengathi uthando lwenu lungamelana
Nezimo ezinhlobonhlobo zezulu,
Zama ukuhlwanyela uthando ngokwenzenje:

Uma liguqubele mnwaye ngamahlaya,
Uma lihaqahazelisa amazinyo,
Mwole ngezandla ezifudumele.
Uma lehlisa izihlambi zemvula
Amathonsi abanzi mawawele ezandleni zakho
Izithelo zothando ukuxoxisana,
Izithelo zothando ukuhloniphana,
Izithelo zothando izibondlo,
Izithelo zothando ukuzwa ubuhlungu abuzwayo,
Izithelo zothando ubhekaminangedwa!

Kuya ngokwehlukana kwezindawo. Kwezinye izindawo izinsizwa zisuke ziphethe izibondlo zentombi izinto zokwembatha nezinto ezabizwa amaqhikiza. Kuthi ebusuku uhlakazeke umbongo, izinsizwa zibuyele kubo nezintombi ngokunjalo. Sekuyoba umsebenzi wamaqhikiza ukuhlanganisa intombi nesoka layo. Isoka liyosuka liye emaqhikizeni licele ukuyibona intombazane. Lo msebenzi oqalwa yisoka uba lukhuni kakhulu ngoba intombi isuke ifundisiwe indlela yokuziphatha uma inesoka. Injongo enkulu ayingene elawini iyintombi iphume iyintombi nto. Ayingamekezwa. Ayiwuye umfazi kodwa iyintombi.

USchulz, (1982:10) uthi:

The custom involved considerable self control and muscular effort on the part of the girl. That is why in Tribal dancing, young maidens will generally dance with little more than a string of beads on the hips. Covering her breast could meet with considerable loose moral life. A girl exposed body, firmly muscled, declares her innocence, purity and moral uprightness.

Intombazane kufanele iziphathe ngokubhekekileyo, iziphathe ngemfanelo kakhulu igcine isibaya sikayise singafohlwanga abafokazi. Lo mcimbi, umcimbi wokuzinakekela nokulwa uma kubiza lokho. Lokho kulwa akuyikhona okokungathandani kodwa okokuvikela isibaya singafohlwa. Isoka lifika eqhikizeni licele ukuba libone intombi yalo. Nebala liyathathwa yiqhikiza lilise

kubo kantombi. Lo mcimbi wenzelwa emfihlweni, kuba ulwazi lwabantwana bebodwa. Angethuka azi unina kodwa hhayi uyise nabanewabo.

Lo mcimbi wokuvakashelana wenzelwa exhibeni ngisho elinamankonyane noma eqeleni. Kugcinwe isibaya.

USchulz, (1982:10) uthi:

If a girl remains a virgin until her marriage, her mother receives a special reward of a head of cattle.

Uma umkhwenyana elobola ekhipha inkomo engangeni elobolweni eyisipho esiqonde kunina inkomo yezeluleko ezenze intombi yakhe yagcineka imhlophe. Umkhwekazi unikwa inkomo yesifociya noma inkomo yengquthu. Isoka lisuka ekhaya lelukiwe ngokuziphatha okungenabunuku ukuze livikele umntanomuntu angakhulelwa. Kuyaliwa kube ubudiklidikli elawini lapha, kokunye intombi iphunyuke isoka lilale lodwa. Kuba yihlaya libhuqwe isoka ngoba lehluliwe yintombanzane. Akukho simanga esifundiswa amaqhikiza ngaphandle kokusoma.

USchulz, (1982:10) uthi:

... with a strong emphasis on virginity before marriage, by the institution of ukusoma. External intercourse with a single lover under the strict control of the senior girls of the kraal.

Lolu lwazi lwaluhlala luzwakala ezindlebeni zamantombazane nakubo abafana ayephindaphindwa la magama ukuze bayiqondisise into abayenzayo.

UKhuzwayo, (2002:101) uthi:

Ukukhuthazwa kolwazi lwesintu amasiko, izinkolelo nemikhutshana yesizwe samaZulu neqhaza okungalibamba ekugwemeni izifo ezithathelwana ngokocansi. Ikakhulukazi igciwane lesandulela ngculazi nengculazi uqobo lwayo.

Noma lesi sifo sasingakaphushwa kwaZulu kodwa ukuba amaZulu awazange alilahle leli siko ngabe yonke into ingozimakhaza. Ngaphandle kwengculazi negciwane layo zazikhona ezinye izifo zocansi ezaziyingozi entsheni njengebuba, ujovala, iqondo kanye nezinye.

UKhuzwayo, (2002:101) uthi:

Ukusoma kwakunganye yezindlela eyayisetshenziswa kudala eyayisemqoka kakhulu ekuvikeleni ukukhulelwa ngaphambi kwesikhathi kanye nokuvikela izifo ezithathelwana ngokocansi.

UKhuzwayo, (2002:101) ubuye aqhubeke athi:

Ukusoma kusho ukulalana kwabathandanayo emathangeni ngenhloso yokugwema izifo ezithathelwana ngokocansi, ukugcina ubuntombi nokukhulelisana okungenasidingo. Owesilisa uchamela emathangeni owesifazane.

Laba bantwana basuke besakhula ngakho-ke kufanele bakhuliswe bafundiswe nangenkululeko yokuzimela nokuzikhethela. Bazikhethela bona amasoka. Balekelelwe befundiswa ukuzinqumela. Njengoba bekhula njena bayazibona ukuthi bangabantu. Kuthi ngokwenza kwabo bafakazelwe yizwe ukuthi sebefikile ebuntwini obupheleleyo. Bafundiswa ukuba bazibonele ngokwabo futhi bakwazi

ukwehlukana phakathi kokuhle nokubi. Bafundiswa ukuqaphelisisa izinto ezingaphoxa isizwe njengoba umuntu ngamunye umele isizwe sisonke..

UNtuli, (1998:92) uthi:

A boy and a girl in love intensely experience a wide range of emotions from the heights of ecstasy to depths of pain and depression. From overwhelming tenderness to range and from exhilaration to fear. Yet the boy, girl relationship is extremely important to the child self actualization and selfreliance.

Abantwana balithemba lesizwe. Bakhuliselwa ukubakuphi naphi lapho beqhamukela khona kubonakale ubuqotho besizwe bubhalwe empilweni yabo. Kubonakale inhlonipho nesithoza sobuntu obakha isizwe.

UVrey, (1979:175) uthi:

... concurs by affirming that the young child's development towards independence is sometimes defined as emancipation which literally means the achievement of equal rights. During adolescence we stress that aspect of emancipation that is concerned with independent moral judgement and responsibility decisions. These are impossible without effective orientation to the outside world and the establishment of a functional life world.

Uma abazali behlulekile ukufundisa abantwana ukuzimela, kusho ukuthi basuke behlulekile futhi besidumazile isizwe esisebenza kanzima kangaka ukukhulisa abantwana ngokuhlanganyela. Kuba umqhanana kubazali ukuthi bemganisa umntwana wabo esemncane kodwa afike angehluleki emendweni.

UKrige, (1957:105) uthi:

After a period of about three months any youngman who has been accepted may come to amaqhikiza and ask for the permission to hlobonga or have external sexual intercourse with his sweetheart (ukucela intombi). This permission is seldom refused, for the custom though technically unlawful is nevertheless connived at by parents themselves.

Amaqhikiza namakhosikazi enza isiqiniseko sokuthi bayazihlola izintombi ukuze zibenovalo zingoniwa abafokazi. Kungumthetho omileyo ukuthi uma intombazane itholakala seyonakele iganiselwa ixhegu inqobo nje uma linezinkomo. Ukonakala kulihlazo kunjengakho ukuthola ingane intombazane ingaganile.

UKrige, (1936:106) uthi:

It is considered a disgrace for an unmarried girl to have a child at her fathers kraal, and the first thing to be done on finding that a girl was pregnant was to hurry her off to marry someone.

Uma abantwana sebekuleli banga lothando nokukhula kulapho sekufezekiseka khona igugu labafana namantombazane. Amantombazane abekhulela abafana nabafana bebhulela bazi ukuthi bayophelela emantombazaneni. Bekungumkhuba wamantombazane akwaZulu ukuba ababize abafana ekhuluma amazwana angabavuthisa abafana. Leyo nto yayingasho ukungabi nasimilo kodwa kwakungumlalo nje ongenangozi. Imvelo yayibafundisa ukuthi kukhona utho oluthize olwenzeka kwabadla bobulili obungafani.

UKrige, (1936:78) uthi:

There is no great notice before children on matters of sex, and Zulu children at an early age not only know a good deal about sex, but themselves indulge in playful sexual intercourse (ukwenza isingcogolo) small girls when out alone on seeing a boy often call out to him to come for sexual purposes (uqhoyi).

Njengoba luvela kanjena uqhoyi vele lungumdlalo wabantwana, akukho ngozi eyayingavela ngoba babengahlangani ngokobuntu kodwa kungumdlalo nje wokudushana owawukhuzwa kakhulu abadala ikakhulu uma abantwana sebekhombisa izimpawu zokukhula.

7.18 Iminjonjo

Iminjonjo izipho noma izibondlo ezivela emzini. Zingavela ngasentombini noma ngasensizweni inqobo nje uma ziphiwana ngenxa yothando ziyiminjonjo.

UNtuli noNtuli, (1982:16) uthi:

Siyibuza kanjalo nendoda esesihlale nayo isikhathi eside singeze singabona imikhonzo evela kumkayo. Siyayihlephulela amaphiko ezinkuku ezivela emakhosikazini ethu. Siyayicaphunela namantongomane atshwelezwe ngamakhosikazi ethu. Uma kwelamana unyaka nomunye lo mnumzane engayivezi imikhombe siyabuza sithi: Ubonakala ngani ukuthi uganiwe? Ziphi izibondlo zomkakho?

Lezi zinsuku zezibondlo zihambisana nothando olumangalisayo. Uthando lwezithandani oluze lukapakela ezihlotsheni zezindawo zozimbili, kubantu basemzini. Zimnandi lezo zinsuku zobusha. Kuphambana izipho zobuhlalu nokunye.

UMthembu, (1947:46) uthi:

Zazimnandi lezo zinsuku uNgqeshe ehleli
emadwaleni noMamazane bexoxa ezindala,
bempansana, behleka izindwani zomfula,
beqagelisana ubala, bechukuluzana sengathi
abantwana.

Intambo yothando ihlanganise abantwana ababili hhayi imindeni yomibili. Abantwana bayayisondeza imindeni ngazo izibondlo zeminjonjo. Isipho siyayidabula inhliziyi ngisho ingalukhuni kanjani. Yingakho abakhwekazi nabo bengasali ngaphandle kulolu khalo lweminjonjo. Abakhwenyana baginqa uginqwayo ishungu labakhwekazi. Baliginqa phansi leli dlelo ngoba umkhwenyana kathintani nomkhwekazi yingakho ishungu liginqwa liye ngakumkhwekazi.

UMsimang, (1975:241) uthi:

Okwabiwayo inakhu: izingane zabelwa
amaqanda obuhlalu zonke. Abesimame babelwa
amacansi nezicephu kanti abesilisa babelwa
izinkamba nezimbenge. Ngesikhathi kwabiwa
abesilisa bayagiya.

Kufana noma kunodwendwe oluzodabula izifunda luya ngasebukhweni bomntwana. Kuba nelikhulu isasasa kugaywe utshwala kuhlinzekwe abezayo basemzini. Kuphekwa nezindlubu nakho konke ukudla okuyigugu ukuze kuhlinzekwe labo basemzini abezayo.

7.19 Ukuhlonipha

Ukuhlonipha kuyinto enhle kakhulu. Intombi ayikhulumisi abasewayo, kakhulukazi abantu abadala. Ihlala iziqoqile ingakhulumi ikhophoza. Intombi

eyibakabaka iyahlambalazeka. Ngisho abasemzini befisa ngempela ukukhuluma nayo ngeke kwenzeke kodwa kuphendula impelesi ahamba nayo.

UMsimang, (1975:241) uthi:

Lokhu kubahlonipha phela ukuba kuthi lapho bekhona izothe ingakhulumeli phezulu. Lapho bekhuluma nayo iphendulelwe impelesi noma enye, yona ichobozele njalo ibheke phansi.

Akubi intombi yodwa ehloniphayo. Nalo isoka liyahlonipha. Lokhu kuhloniphana kundawo zombili. Intombi ingeze yadla kukhona isoka. Nalo isoka alidli phambi komkhwekazi walo. Koze kukhishwe indlakudla yomkhwenyana. Umakoti yena uyoze agane embulwe. Noma esembuliwe uyabakhetha abantu anokubadlela. Ubabezala boze bahlukaniswe ukufa engakaze amdlele.

UMsimang, (1975:241) uthi:

Uyise wesoka yabe imzila isibili. Uma ithe ihamba endleleni, yethuka imelamela esekude yabona ukuthi bazohlangana endleleni, yayiye ibaleke, inhlanhlathe esikhotheni, ihlatshwe iziphunzi nayizinqawe zameva. Uma ibhabhekile yethuke yazithela kuye kungasekho nakubaleka yayiye iguqe phansi ngamadolo aze adlule.

Lesi senzo sentombi sikhomba inhlonipho yayo yokuzalwa. Ifunela uyise izinkomo. Abekho gabugabu abantu bakwaZulu ukulobola ibakabaka lentombi, impaka ikati labathakathi.

Isaga esithi: 'Ihlonipha lapho ingeyukwendela khona,' siqonde ukugcizelela ngenhlonipho. Uma isidingo senhlonipho sivela kumele umuntu ahloniphe angabuzi mibuzo. Njengoba isaga sisho ngeke wazi ukuthi uyophelela kuphi

nanokuthi ikusasa liyokubeka kuphi. Njengentombi engalazi ikusasa layo kumele ihloniphe ingabali.

Esinye isaga sithi: ‘Kuhlonishwana kabili,’ okungukuthi inhlonipho iyadonsiswana. Uma uhlonipha, uyisa lena ibuye ibuye ize nakuwe. Uyahlonishwa umuntu ohloniphayo.

UCele, (2010) uthi:

Uma kunesidingo sokuba isoka likhulume nomkhwekazi liyazithoba, naye umkhwekazi uyanqwaza ngocu olumhlophe okuluphawu lokuhlonipha.

Ngisho isoka libona intombi yalo lifisa ukukhuluma nayo lingeke uma ihambe nabanewabo. Isoka liyabahlonipha abasewalo. Intombi ibingahloniphi lapho iqome khona kuphela kodwa ibihlonipha isibongo esifanayo, ihloniphe nomakhelwane. Uma ivela kwesinye isifunda, ihlonipha bonke abesifunda sabekwayo.

UMsimang, (1975:243) uthi:

Kwakuthi lapho intombi isiyingodusi noma isiyinkehli kuthi lapho ihambele emzini ihloniphise amahlombe ngotshodo, amabele ngesicwayo, bese ibhinca isidwaba. Yayiye ihambe ngemuva kwezindlu, ihuquzela ngamadolo. Yayingeke nakanjani ingene emzini ithwele inyanda yezinkuni ekhanda noma imbiza yamanzi. Lokhu yayikwethula ngaphandle kwesango lomuzi bese iguqa phansi ilinde izimpelesi ukuba ziyingenisele lokho phakathi kwekhaya.

Uma abasewayo beyiphakela ukudla emkheleni, ayidli ngokhezo kodwa idla ngesandla. Nalo lolu uhlobo lokuhlonipha ukungadli ngokhezo.

Uma okuyizingane zasemzini kuvakashele intombi elawini, kuzimelele kuyo ngendololwane, ayivunyelwe ukunqaphaza kodwa kufanele ibekezele. IsiZulu sithi: ‘Indololwane yaxosha umakoti egoyile.’

7.20 Inkulumo yezithandani ngobuhlalu

Namuhla seziziningi izinto zokuxhumana. Kubhalwa izincwadi, kushaywe nezingcingo. Kuxhunyanwa nangezicinalwazi. Kwakungenjalo kuqala, bekuxhunyanwa ngobuhlalu. Kuya ngokuthi buxutshwe kanjani bese buveza inkulumo ethile. Eyocu inkulumo isobala ngoba lusho ubumhlophe benhliziyo. Uthando olumhlophe.

UKhumalo, (1994:37) uthi:

Lokhu kusiholela ebuhleni obumangalisayo bocu. Ucu yebo luhle impela lumhlophe luthe nje qwa. Lunikeza bona impela lobo buhle besipho sothando olusekujuleni kwenhliziyo zababili kodwa phezu kwakho konke lokho, ukuziphe yini ithuba elanele noma elithe xaxa ngocu oluthake ubuhlalu obumnyama nobumhlophe. Ubunye kunjani noma bungakanani lapha uma ubuqhathanisa nolumhlophe hhu, olungenabala nachashaza. Lolu lwesibili lubukeka luwathatha amehlo ezibukeli.

UKhumalo, (1994:89) uqhubeka abeke kanje:

Ngisho kuphi naphi lapho ubona khona imvunulo yakini, kukhona okuthile okukuthintayo. Yiyona imvunulo lena ekushoyo ukuthi ungubani, wasiphi isizwe, esakhela liphi lona. Iwuphawu lwakho nesigxivizo sakho, hhayi kuphela ngaphandle nje, nasesizikithini sobunzulu bengqondo. Imvunulo lena iwubuwena nokusekelwa kwakho okuphuza ezinzulwini zendabuko yakho ikhomba iqholo

lokwazi ukuthi awusiyona inhlwa, eyathi qatha,
kwathi phatha phatha yahlwithwa yashabalala
ebusweni bomhlaba.

7.21 Ubuhlalu

Imvunulo yobuhlalu inhle ichitha isikhathi. Ubuhlalu bezigaba nemikhosi. Ubuhlalu obumhlophe igugu lamaZulu. Kuya ngesigodi noma ngesifunda bese kubonakala umehluko. Kunobuhlalu obuxube obufaka zonke izinhlamvu ezimbalabala, lobo-ke obaseNdwedwe. Kukhona obaseNkandla, obakwaNongoma, obaseNgungumbane Eshowe. Eqinisweni zonke izifunda zihloba ngohlobo lwazo.

Kuyenzeka umbala owodwa wobuhlalu uhumusheke ngezindlela ezingaphezu kweyodwa kwenziwa ukuncikana kwemibala ethile:

Umbala omnyama: Ungachaza umshado nokwanda. Kanti wona lowo mbala omnyama ungahumushwa ngosizi, ukuphelelwa ithemba kanye nokufa.

Umbala ozuluciwathile: Lo mbala uveza inhliziyi elokhu yethembekile esithandweni sakhe. Wona lo mbala ungasho ukunxusa ngenhliziyi inhliziyi ezehlisileyo. Kokunye wona lo mbala ungasho umzwelo obuhlungu nonya nolaka.

Umbala ophuza: Usho ukuceba umnotho, usho insimu, usho umkhiqizo kanye nokuba nenzalo. Kanti wona lowo mbala ophuza ungasho ukoma emphefumulweni umuntu omele uthando. Ubuye usho ububi benhliziyi nokuluphala emphefumulweni.

Umbala oluhlaza satshani: Lona usho ukwaneliswa othandweni nenjabulo yomndeni. Wona lo mbala oluhlaza ungasho ukugula nokungaxhumani ngezinhliziyi.

Umbala obukhwebezana: Ungasho umuntu wozalo oluphezulu, isifungo nesethembiso. Ungabuye usho ubuphofu nobuvila.

Umbala obomvu: Uthando oluvela enhliziyweni, umzwelo onamandla. Wona lo mbala ubuye usho ukuthukuthela, ubuhlungu benhliziyo nokungabekezeli.

Umbala omhlophe: Usho uthando olumhlophe olumsulwa, ubuntombi nto. Ukuhlazeka komphefumulo. Umbala omhlophe awunasici esibi.

Ucu nembambanhliziyo ubuhlalu obuxoxa indaba ukuhlela imibala yikho okuletha incazelo ethile kumuntu obuthunyelelwe. Ubuhlalu yibo obabungumthwali wemiyalezo emihle nebuhlungu. Ithunyelwa ngobuhlalu. Izinsizwa nezintombi ziyazi kahle kamhlophe incazelo yobuhlalu.

UMgwaba, (2010) uthi:

Uma intombi ithumela ucu olumhlophe
ensizweni isuke ihambisa inhliziyo yayo
emhlophe emsulwa. Ubumhlophe bocu
bukhomba ukuthi luvela enhliziyweni emhlophe.

Akukho okunye okungashiwo ubuhlalu obumhlophe ngaphandle kothando olumsulwa. Bukhona obunye ubuhlalu obuxuba izinhlamvu njengobaseNdwedwe, lobo kuthiwa intothoviyane. Buwumbala wemfibinga, buthumela umyalezo.

ULushozi, (2010) uthi:

Siyofa silahlane,
Siyofa sibeletene
Njengentothoviyane.

Uma umbala obomvu wenziwe walandelana nomnyama unencazelo yawo nawo.

UNgema, (2010) uthi:

Ngiqome nokufa
Ngifela wena,
Inhliziyo yami

Ikhhliza amagwebu
Njengezinkomo ezafa
Zibulawa umcako.

Lolu lucu lufakwa izigaba ezisantuthu neziluhlaza okwesibhakabhaka uzulucwathule.

ULushozi, (2010) uthi:

Noma izulu lingeza namafu
Libelibi noma lingacwatha
Libelihle mina anginakuphutha
Lapho ungidinga khona
Ngiyobakhona kanye nawe.

Lolu cu lunokuzinikela ezimweni zonke. Ucu lothando olujulile lapho umuntu ezidela uqobo lwakhe kodwa aphilele omunye inqobo nje uma behlanganiswa yibhande lothando. Lobu buhlalu benzelwa amasoka, izigwadi azikwazi ukuba nabo. Kanti kwabuhlalu nje obamasoka, ubuningi bobuhlalu obenziwe ngeminwe ehlukahlukeneyo busho ubuningi bezintombi.

Kukhona nolunye uhlobo locu oluthunyelwa zintombi emasokeni. Kulolu-ke kuqhoshelwa ngobuhlalu obumnyama nezinhlamvu ezisamlilo nezimpofu luqhoshelwa ngezimpaphe zenkuku, izimbece izinkumi kanye neziqephu zezidwaba. Lolu lucu lumbaxa lukhuluma izinto ezijulileyo kakhulu.

ULushozi, (2010) ubeka kanje ngentombi esuke ixoxa nesoka:

Owethu sebendile kanti nami bengizimisele ukukugana (ichopho lesidwaba). Ngizofike ngiphe izinkuku zakini (uphaphe). Ngizimisele ukukubasela umlilo (izinhlamvu ezisamlilo) nezisantuthu uma ungilobola. Ngiyofika ngikulimele amabhece (izimbece).

Le ncwadi ikuchaza konke okuvela enhliziyweni yentombi. Uma insizwa ingayizwisanga le ncwadi ingasengozini yokuba yaliwe yile ntombi yayo. Kube sekuzwakala eyokuthi intombi iyahlimbiza ingathathwa nangabanye abantu noma yona ngokwayo ibophele isidwaba ihambe iyodla izinkomo. Iyofike ishaye izinkomo kufezeke ilukuluku layo lokufisa ukwenda. Lolu cu luyisexwayiso uma insizwa izimisele ngentombi yayo izoyicela. Imane iyobala amatshe, kadeni amanga aqanjwa emzini. Isingasuka-ke insizwa iye eGoli iyozama kwaTebha.

Uma isindwe izinyawo insizwa, izobuya ithole olunye ucu oluvalelisayo, intombi ihambile:

Ucu olumnyama uhlamvu olulodwa
oluntohoviyane oluthi uthando luphelile.

Insizwa iphelelwa ithemba ingathola ucu olunjena. Luthi uyanuka angisakufuni ufana nentothoviyane. Ubuhlalu obumpofu buthi: ‘umpofu ngeke wangilobola.’ Lolu-ke alufakwa kodwa insizwa isingahamba iyoxolisa entombini. Uma inenhlanhla iphumelele kodwa akuvamile. Amantombazane ahamba la mabanga amade egameni lokufuna ukuba oyise badle ngawo. Ufakiwe lo mqondo entombazaneni. Angagana iboza inqobo nje uma linezinkomo. Yikho-ke uzwa emishadweni kunconywa ukuthi abusho lutho ubuhle bendoda kodwa ubuhle bayo izinkomo zayo. Insizwa ayiganelwa buhle kodwa izinkomo, kungaqondana nje ibe yinhle kodwa kusuke kuqondwe izinkomo.

USibiya, (1997:11) ufakaza kanje ngobuhle bendoda:

Ubuhle bendoda
Zinkomo zayo
Uz’ ungalibali ntombazane.

Kayimtoti nje kuphela le ngoma kodwa imumethe iqiniso elesabekayo. Kuliqiniso elingephikiswe ukuthi ubuhle bendoda ngempela izinkomo zayo. AmaZulu azi lokho futhi azazisa kabi izinkomo. Yizona ezehlukanisa

umnumzane oqanjwe igama nomfokazana onkonyana zifa ziphele! Isihlupheki esishayainja ngekhandanda. Indoda engenankomo izazela kamhlophe ukuthi ayinasithunzi emphakathini wakubo. Ihlale inejoka lokukhuluma nokwenza ngokuzicwecwa ngoba iba senkingeni enkulu uma ithuka iba necala, sekudinga ukuba ihlawuliswe. Isuke izothathani ihlanganise nani njengoba ingenankomo nje?

USibiya, (1997:12) uthi:

Nasezeshelini zayo iye iqaphelise kakhulu ukuthi zikhona yini izinkomo kule nsizwa ezibika kuyona. Uma kwenzekile ngeshwa yabona isiqomile ukuthi akukho zinkomo esokeni layo iyashiya, okungenani ingayogana ikhehla uma nje lizolobola ukuze uyise athole izinkomo.

Le nto yokuthumelana ucu oluxoxa indaba isigqitshwe amapheshana ayizingqwenjana abhalwe imilayezo okuthiwa amakhadi.

Ebuhlalwini bekudinga ukuba umuntu abe nolwazi lokuqhathanisa ubuhlalu ukuze bukhulume kodwa lapha emakhadini umyalezo ucace bha. Uyafundeka uyezwakala, yikho ukubalisa ngothando olumshisa ubuhanguhangu lowo olumshisayo. Laphaya ebuhlalwini bona buqhamuka entombini buya ensizweni kanti lapha emakhadini umdonsiswano ngoba amanye avela ezintombini kanti amanye avela emasokeni. Sekukhona nanokwazi ukumhlabelelela lowo elithunywe kuye. Liyathula nje lisathunyelwa eposini, indaba yonakala lapho selifikile kulona elithunyelwe kuye. Unede alivule nje liyiqale ingoma yothando. Nangaphandle kwamakhadi lana axhaphakile, kukhona nemiqhafazo, imilayezo ephonswa emoyeni yomakhalekhukhwini. Ikhadi lona liyaposwa, lithatha izinsuku ukuba lifike lapho liya khona kodwa ekamakhalekhukhwini yona iyaxaka, isuka manje, ifike kwangaleso sikhathi, umyalezo ondiza emoyeni.

USibiya, (1997:30) ubeka kanje:

Phela umuntu othandwayo uthunyelelwa ikhadi uma esekhunjulwe. Lisuke linomyalezo ovutha amalangabi. Izithandani nazo ziliphathisa okwezikhali zaMantungwa. Ikhadi eliphuma kothandiweyo. Umuntu umthola ede elifundisisa emoyizela yedwa. Ingani usecabanga isithandwa sakhe esimthumelele ikhadi.

Inkulu indaba yemikhonzo yabasha, iya lena iye nangalena. Kukhona nabunye ubuhlalu obukhuluma indaba yothando ‘umbambanhliziyo.’

7.22 Imibambanhliziyo

Uma intombi isikhumbule isoka layo, yenza imizamo ukuba imizwa yayo izwakale esokeni layo. Iyenza izwakale ngokuba yenze imibambanhliziyo. Uma umbambanhliziyo unombala ojuba.

ULushozi, (2010) uthi:

Ngikukhumbule sithandwa sami sekuthi angisuke ngijubalale njengejuba lona elijubalalayo. Ngize ngifise ukuba ijuba lona elikwazi ukucosha amabele egcekeni kini, mhlawumbe likubone.

Nayo imbambanhliziyo iza ngemibala eminingi enezincazelo ezazekayo njengombala oluhlaza sasibhakabhaka. Leli thikithi linomyalezo eliwuyisa kusokela.

UMagwaza, (2010) uthi:

Kukhale amagwababa ezaleni ngaphuma ngabheka ezansi ngabheka enhla. Kwakhala

amankankane enhla komuzi ngaqalaza ngithi
isoka lami kanti isoka lodadewethu.

Ukhona nomunye onezigaba ezibomvu kanye nezimnyama.

UMsimang, (1975:204) uthi:

Ngenxa yokukukhumbula sengihambe ngaze
ngafika ezinkalweni eziluhlaza lapho kudla
khona izinkomo ezibomvu nezimnyama.

Izintombi zikezithunge umbambanhliziyo omhlophe.

UMsimang, (1975:204) uthi:

Ngikuthanda ngenhliziyo yami emhlophe efana
nezihlabathi zolwandle.

Uma izimo zizimbi nazo izinsizwa zikezizithumele imibambanhliziyo izintombi
zazo. Ikakhulu uma izinyundi ziyimise kabi intombi zifuna ihlimbize. Isoka
lithumela umbambanhliziyo oxube izigaba ezibomvu nezimhlophe.

UMsimang, (1975:204) uthi:

Izinkulamo zabantu ziyayichitha imizi yamadoda
emikhulu nemincane. Akukho muzi
ongakhulumi sithandwa sami. Inhliziyo yami
ikhihliza amagwebu okwezinkomo ezafa
zibulawa umcako.

Lo mbambanhliziyo ukuphela kwento exhumanisa izithandani. Ngakho iligugu.
Ihlale ibekwe esweni ifundwa ifundiwe. Kunesaga saseMlalazi isaga sesigodi
esithi: Asazi singazi kwasho ithikithi likaBucwezi! Uthando, uthando lunjalo
manje nanini luzulelwa ingqondo, lowo olumficile lumenza abe umhambawodwa
azace abe luhlazana.

Uma intombi isibeke insizwa enhliziyweni yayo akuvumi nokuba idle. Iba nosizi, igcwale isibibithwane. Kokunye lesi sibibithwane senziwa iziphoso zezinsizwa.

7.23 Izintombi zesizwe igugu lamaZulu

Umntwana wentombazane ulindelekile ukuba impilo yakhe yonke ihlale ngokuziqoqa. Uziqoqa ekhuluma noma enza. AmaZulu awayincomi intombi eyimpaka. Kufanele impilo yentombazane incike enhlanzekweni yengaphandle nengaphakathi. Noma iyinhle intombi ngaphandle kodwa kubhekekile ukuba ibe nhle emphefumulweni. Bunesize ubuhle bengaphandle kodwa indeni ibe ibolile. AmaZulu athi ikhiwane elihle ligcwala izibungu. Lihle ikhiwane lizosiza bani ngoba alidleki ligcwele izibungu. Ukuze bucace lobu buhle kumele intombi iziqoqe, izithibe ezintweni zonke. Uma sekufike lelo zinga lokuqoma nakulo ingena ngokulawulwa abangaphambili kwakhe, odadewabo namaqhikiza. Amaqhikiza ayisikole esingqongqo ngoba umntwana uphuma kulesi sikole evuthiwe ome amanzi. Kulesi sikole amantombazane afundiswa ngokuhlanzeka komzimba.

USibiya, (1997:12) uthi:

Noyise uye ajabule kakhulu ngokuziphatha kahle kwendodakazi yakhe. Usezoyibonga-ke ngokuthi ayenzele umcimbi, ayemulise. Pho kayisenhle lapho sekunguphuma langa sikothe. Isiqhamuka kusangane zonke izinsizwa zendawo. Isho ngempithi yayo emnyama bhuqe ebhula amahlombe. Uyise usezowisa inkabi enkulu kukhishwe umhlwehlwe iwugaxe kubonakale nje ukuthi hhayi izalwa yindoda esuthayo le ntokazi.

USibiya uyagcizelela kakhulu ngesibusiso esisuke sesivele uma kuzelwe ingane ekhaya ikakhulukazi uma kungeyentombazane.

USibiya, (1997:11) uthi:

Kusuke kufanele-ke ukuthi kujatshulwe kakhulu uma kuzelwe ingane ekhaya. Uma kungeyentombazane nje kusuke kwaziwa ukuthi yiyona ezoletha izinkomo lapha ekhaya. Imvamisa uyise uyaye ayiqambe athi uZibuyisile. Usuke esekhomba khona ukuthi sekuzobuya izinkomo okwalotsholwa ngazo unina. Nayo intombazane iyaye izimisele ukuthi iziphathe kahle ukuze uyise agcine edlile ngayo.

Izintombi zikhula kahle nje yingoba zinesibonelo esihle empilweni. Zinentombi esezinganekwaneni emele ubuhle obupheleleyo besifazane. Iyinkosazana yeZulu nenala nemvula. Yiyo le nkosazana eletha imvula nokunotha ngokudla. Ngakho lokho amaZulu ayayazisa kakhulu le nkosazana. Igama layo uNomkhubulwana. Ike iziveze uma izulu lina kanti libalele iveza uthingo lwayo, uthingo lweNkosazana. AmaZulu ayamchaza uNomkhubulwana.

UBerglund, (1976:64) uthi:

Nomkhubulwana, described as iNkosazana yeZulu or iNkosazana yaseZulwini is the heavenly princess. Although interest and subsequent attention paid to her is by no means comparable to that of the Lord of the sky. She plays a far more prominent role in thinking particularly among women that does the Heavenly Queen.

Kunenkonzo ebekelwe amaZulu ukuyihlonipha, inkonzo kaNomkhubulwana. Kule nkonzo uNomkhubulwana uyalinyelwa insimu yakhe. Ugayelwa utshwala. Kunesimanga ngensimu yakhe elinywa eziqongweni zezintaba, izitshalo zayo azidliwa izilwane. Ayihlakulwa kodwa yethela iziduli zabasali amathanga, amabhece, ummbila, amabele, izinswela nakho konke okulinywayo.

UBerglund, (1976:64) uthi:

Certain characteristics of Nomkhubulwana and her cult described in the ethnographic literature are found in various local traditions and rites. These indicate the essential attraction to the diety. Firstly the Princess is looked upon as a virgin. As such she is closely related to the young marriageable girls as well as to fertility in mankind.

Inkonzo kaNomkhubulwana incikene kakhulu nendalo nemvelo. UNomkhubulwana uncikene kakhulu noMvelinqangi, uNomhhoyi, uMlenzemunye. Akadalwanga kodwa wayevele ekhona. Nguyena onisa imvula alethe inala kubekhona ukudla kubenokunotha nokuzalana. Uyintombi nto. Uyisibonelo esihle ezintombini. Uma ziziphathe kahle, zisuke zizigcine njengoNomkhubulwana. Uma abesifazane begcina inkonzo yakhe, bayigcina ngokulima benze imikhubulo.

UNyembezi, (1958:20) uthi:

Odabule kuNdimu noMgovu
Abafaz' abanendeni baphuluza
Imikhubulo bayishiy' izinqindi
Imbewu yasal' emanxiweni.

Inkonzo yokulima ifezekisa inkonzo kaNomkhubulwana. Uma ekhonzwa, ukhonzwa ngezintombi. Imicimbi eyenziwa izintombi iyayithinta inhliziyi yakhe. Noma ngabe izulu lomisile uma kusuka izintombi ziyocela imvula, uyayidedela ngoba icelwe izintombi. Uyazazisa kakhulu izintombi.

Uma izingane zigula umkhuhlane ongapheli, kuphuma izintombi ziyokhuza umkhuhlane. Uyaphela ngoba naye uyintombi. Uyazizwela izintombi, uyazazisa izintombi.

UBerglund, (1976:65) uthi:

She is intombi and must be honoured as a maiden.

UBerglund, (1976:65-66) ubuye athi:

Zulu women relate that Princess as dressed in white, although a limited number say that she may also reveal herself in a multicoloured gown. A four number of the Zulu women say that Nomkhubulwana is naked except for a small string of white beads around the waist. Nomkhubulwana appears in the morning mist and she is closely associated with rainbow, others say she is rainbow herself.

Kuya ngezigodi ubunjalo bukaNomkhubulwana njengoba engakaze abonwe muntu, abantu bamchaza njengoba nabo babetsheliwe. Bonke bahlangana ekutheni uyintombi. UyiNkosazana yemvula nenala. Uma kugulwa ikakhulu abantwana, kubikelwa yena. Kunemikhosi eyenzelwa ukukhonza iNkosazana njengokuyigayela utshwala bukaNomdede.

7.24 UNomdede

Leli yidili lotshwala elenziwa ngokuhlanganyela. Yonke imikhosi kaNomkhubulwana eyesizwe ngokuhlanganyela.

UBerglund, (1976:65) uthi:

Nomdede celebration a group of girls in the Northern Valley said that they annually celebrate Nomdede, a festival described by several authors.

Kusuka amantombazana ayizintombi zoqobo ehamba engena umuzi ngomuzi eqoqa amabele nommbila wokwenza utshwala. Kuba umsebenzi wazo izintombi. Kuthi uma seziyiqoqile imithombo, ziqale zigaye utshwala. Lobu tshwala bugaywa uma iNkosazana isivelile, okusho ukuthi ihlobo seliyethwasa. Lobu tshwala buba ngangamanzi okuphala izikhumba. Lobu tshwala buphuzelwa entabeni ephakemeyo, obusalayo buchithwe bugobhoze. Bathi bebuya libe liphendula line isigcibicosho semvula, iNkosazana iyabonga, sekuzothathwa amageja kuyolinywa.

UBerglund, (1976:66) uthi:

Secretely the girls brew the beer known as Nomdede. It is brewed on the occasion when the first mist in spring is noticed on the local South Mountain..... indicating that now our friend, iNkosazana has come down from the sky into the mountain..... The beer is brewed from the millet brought from their respective homes, each girl contributed a quality which is given to the girls for the purpose of brewing beer.

7.25 Isiko likaMtshopi

Kuthi uma kungasaziwa ukuthi kuzokwenziwa njani, kubheduke umkhuhlane, izintombi zilithole isu lokuwukhuza esikweni. Kusuka izintombi ngentambama ethile zimemane zingene indlu ngendlu ziqoqana zehle ziye ezimfundeni zomfula. Zifike zilale khona ziqimbile zizokhalela umkhuhlane. Zivuka ekuseni zisike utshani 'umxhopho' zenze izidwatshana ngabo. Obunye ziyobenza bumboze amahlombe kanti obunye ziyomboza ngabo amakhanda. Umzimba wonke wembethe utshani. Ziyakhuphuka ziye emizini zihamba zihuba zingene ezindlini zeqe abantwana. Uvele uhambe umkhuhlane ngenxa yobuntombi bezintombi. Ubuntombi sebuphenduke ikhambi lokwelapha.

UKrige, (1936:71) uthi:

To get rid of such an epidemic the girls in the old days would leave home after nightfall and meet at a certain spot in the veld where they would sleep in a nude state. Towards daylight they gathered longmarsh grass (umxhopho) and by tying the ends together make a long skirt reaching from waist to the ankles. A cape was made to hang round the shoulders and another to cover the head, so that the whole body was hidden beneath the grass. In each kraal they would jump over all the children to render them safe from disease.

Zithi zingaqeda ukweqa abantwana izintombi, zibuyele endaweni yazo ngokuhwalala, zifike zikhumule utshani bese zingena emfuleni zigeze zimumathe amanzi bese ziwakhwifa phansi zimemeze zithi: 'Phuma mthakathi.' Leli kuthiwa isiko likaMtshopi.

UKrige, (1936:72) uthi:

In the evening they congregated again in their old place of meeting in the veld, and during night they would go and discard their grass covering in some secluded spot. They then went to the river and washed and filling their mouths with water they squirted it over the land saying 'Phuma mthakathi.' Besho wona umkhuhlane.

Maningi amasiko abegcinwa kwaZulu. Abegcinwa yizo kanye izintombi ngoba ziyizintombi. Kusemqoka kakhulu ukugcina izintombi zigcwele ngoba zona zodwa zishiyelana inkundla noNomkhubulwana.

USamuelson, (1929:303) naye uyafakaza ngobunjalo bukaNomkhubulwana:

Princess of heaven. She is described as being robed with light as garment and having come

down from heaven to teach people to make beer, to plant, to harvest and all the useful arts. She is a maiden and she made her visit to the earth in the spring of the year.

Izintombi ziyabugcina ubuntombi bazo. Kuyimfundiso yesizwe elithemba lekusasa. Ziyithemba ekuniseni imvula ngesomiso. Ziyithemba lemikhosi emikhulu yesiko. Izintombi ziyithemba lesizwe. Le mfundiso yobuntombi igcizelelwa isizwe sonke. Izintombi zinomsebenzi ongeke wenziwa muntu uma zona zingasekho.

7.26 Isiphetho

Abantwana bayigugu neqhayiya labazali nesizwe sonkana. Bayathandwa abantwana, bakhuliswa ngaphansi kwemfundiso ethile elithemba likawonkewonke. Bakhuliselwa ukuba babeqotho, kuthenjelwe kubo, bagane bakhe imizi yawoyise. Babhekekile ukuba baqhubele phambili ukhondolo lwamasiko obuzwe nawesintu. Kubhekekile ukuba babe yisibonelo kwababalandelayo. Kumele bamele lokho isintu esikholelwa kukho. Bafundiswa bebancane ukuhlanzeka komzimba nokomphefumulo.

Zikhula kanjalo-ke izintombi zibe usizo emakhaya nasesizweni. Izintombi ziyizimbali zezwe. Zinjengazo lezo zimbali eziyingwa izinyosi nezimvemvane. Nazo izintombi abafana bazifunisa okwamaqatha enyama. Uma nje zikezaqhamuka kanti ziqhamukela ezinsizweni, kuzwakala ngosahho izinsizwa zikhuzela. Zizodwa ezithi: “Mntanethu ngangingenjena, ngoniwa yinkunzi!” Ezinye zithi: “Ayihobhu mntanethu!” Kuzwakala ezinye zithi: “Gege lagege zonke izintaba ziyangigegela.”

ISAHLUKO SESISHIYAGALOMBILI

8.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

8.1 Ukuhlaziywa kocwaningo

Esahlukweni sokuqala kokwethulwe ucwaningo lonke jikelele. Lungeniswe ngesingeniso sakhona. Kucaciswe kwathiwa bha ngenkuthazo nentshisekelo yocwaningo. Izinhloso zocwaningo zethulwe ngononina. Umklamo nomdiyo wocwaningo wethulwe ukusuka nokuhlala. Izindlela ezizosetshenziswa ukuqhuba ucwaningo.

Yonke indaba inesiqalo ibe nesiphetho futhi. Ngemuva kokuhamba lolu khalo lokukhulisa abantwana bamaZulu sekuze kwafika lapho sekufanele ziwabeke phansi amajoka. Uma le ndima yocwaningo isiphethwa, kuhamba kubekwa izikhewu ezenziwa ubuvila kanye nokugqibela obekwenzeka njengoba umuntu obejaha ukuyifeza le ndima. Kungenzeka umuntu athi uyifezile indima kanti umuntu olinono usengahamba ebona isona phansi kwamakhaba. Sona lesi esingadla sigcugcise, sonakalise izitshalo ezilithemba lesizwe. Abantwana-ke, lezi zitshalo ezilithemba lesizwe. Kuke kwenzeka kuthi sekutshaliwe bese kuvela amabhanga adalwa ukungamili kwezinhlamvu zembewu eziphehlwe zadliwa yibhu nesandundundu. Uma kunamabhanga angamilanga lutho, kubesequqhashiselwa izinhlamvu eseziyobuye zihlakulelwe nazo ngokuzayo.

Ngemuva kokubhekwa kwemisebenzi yongoti ekade becikoza kule ndima sivelile isidingo sokuhamba kufakelwa kokungamilanga nasezikheleni zalokho okufekelayo. Le nto yokucwaninga sekwacwaningwa, ifakazela isaga esithi: ‘Kusinwa kudedelwana.’ Akusizi-ke ukuwayeka amakhaba adliwe ukhula, kuthi esegcugciwe kube kuyima kuqalwa ukuhlakula. Kuba nempumelelo uma kuqalwe masinya amakhaba esemancane njengoba amaZulu ezisholo wona ngokwawo ethi: ‘Zibanjwa zimaphuphu.’ Nebumba libunjwa liseva kanti

nothingo lugotshwa lusemanzi. Le nto ikhombisa ubumqoka besikhathi owenziwe ngaso lowo msebenzi.

Uma ungenakuwaphuthuma esemancane amaphuphu ukuwabamba, ungawabamba nini? Khona okwempela ungawabamba kanjani? Nebumba imbala ungeke walibumba selomile kodwa ulibumba lisathambile ukuze ulikhiphe imilobo oyifunayo. Kuthiwani ngothingo nalo lugotshwa lusemanzi ngoba uma lukelwaqina, lungephuka lufahlazeke buchitheke sebugayiwe, kubeyiso esokuthi:

“Yawuchitha umuthi inkonyane.”

Lolu cwaningo lwambula ukuthi abantwana bangenziwa utho, inqobo nje uma besebancane umoya wabo usamvumela umbumbi, inhliziyo yabo isakuthambela ukwelulekwa. Njengoba lisho iBhayibheli Elingcwele encwadini yeZaga, 22:6:

Khulisa umntwana ngendlela eyakuba ngeyakhe,
kuyakuthi lapho esekhulile angasuki kuyo.

Naso lesi saga sisafakazela lona iBhayibheli labantu nalo liyavuma lithi: “Zibanjwa zimaphuphu.” Lezi zaga zozimbili ziyafakazelana ziyavumelana. Izizwe ngezizwe zinezingqalabutho zazo ezenza umhlahlandlela wesikompilo laleso naleso sizwe. Kunesikompilo labeSuthu bakwaMshweshwe. Kunesikompilo likaNgungunyane. Nawo amaZulu anelawo eliyithemba lawo. Izizwe zonke zihlanganela ekukhuliseni abantwana bazo ithemba lisebantwaneni. Bondliwa ngokunakekelwa befundiswa ubuZulu ngamasiko esizwe.

Bakhuliswa ngezinkolelo zesizwe zenza abantwana bacabange njengamaZulu uma bezelwe. Bashiselwa izinyamazane ezezingezesiZulu. Imizi nemizi inezinyamazane zayo. Izingane zamaZulu zifundiswe ukwethembela ezimpundwini uma ziphethwe uzagiga. Zivuka ekuseni kusempondo zankomo ziye ezimpundwini zesibaya, zifike zizishaye ngezihlathi zithi:

Zagiga zagiga
Ngiyeke!

Amandla enkolo amangalisayo, uzagiga uvele ashone phakathi aphele. Lokho kungubuZulu obupheleleyo. Ukusinda kogulayo ngenxa yokuzishayisa ezimpundwini. Uma abantwana sebeficwe isikhathi sokukhunyukelwa amazinyo abantwana bawanikela kuNhloyile ngoba uNhloyile ubuyisa izinyo elisha uma enikwe elidala. Uma umntwana ekhunyukelwa izinyo, ufundiswa ukuba alinikele kuNhloyile ukuze yena alethe elisha. Umntwana uvuka ekuseni kusempondo zankomo aye esangweni, agxamalaze imilenze acimeze athi:

Nhloyile! Nhloyile!
Nginike elisha,
Mina ngikunike
Elidala.

Usho la mazwi aliphonse ngaphansi kwemilenze abuyele ekhaya engabheki emuva. Kuba izinsukwana limile izinyo. Limila ngendlela yesiZulu. Amasiko angumkhombandlela lapho indlela yeduka. Uma kuhlwa, isiko liyakhanyisa. Uma libuyisa amafu, isiko liba njengonyezi kukhanya noma kumnyama.

UShabangu, (1999:1) uthi:

Isizukulwane sanamuhla sesiwabukela phansi
amasiko esintu, sisho nokuthi ukuwagcina
kungubuqaba noma ubuhedeni.

Abantwana bakhula bexhasiwe nxazonke zempilo yabo baxhaswe emoyeni nasenyameni. Bakhula benezibonelo eziyizo ezingabantu abadala abalawulayo. Bakhulela ekhaya befundiswa inhlonipho yokuphatha ikhaya. Kunezinto ezingenziwa phakathi komuzi, ezingenziwa ngempela. Bafundiswa khona ekhaya ukukhulumela phansi phakathi komuzi. Akumenyezwa phakathi komuzi, kukhulunyelwa phansi kuyimfundiso. Kufundisa namantombazane

ukungaphakamisi amazwi ngoba uzoyogana emizini yabantu. Inhlonipho ayifundiswe emakubo isuke isibhekekile nasemzini lapho eyogana khona.

Imizi yesiZulu inemfundiso egqamile ngamanzi. Uma amanzi ephathwe kabi aletha umkhokha wezulu nombani. Awachithwa ngokuwajikijela amanzi, achithwa ngesizotha ngoba uma kungenjalo kuyongena umbali mhla laduma. Umbani uyobe ulandela amanzi abechithwa ngokuphatshazwa.

UMagwaza, (2010) uthi:

Kuyimfundiso yoMdabu ukuphatha amanzi
ngenhlonipho lokho kuvimba izulu ukuba
lingadlaleli ekhaya.

Amanzi angumgogodla wekhaya, ayimpilo yomuzi kanti anezikhathi angena ngazo ekhaya ukuvimbela imikhokha neziyiyane. Awangeni amanzi sekuhlwile. Inkolelo ithi uma engena sekuhwalele, angena nemimoya yawotokoloshe.

Ukuvimba le mimoya ingacanasi ekhaya, kufanele abasekhaya bahlangabeze lona ophuma emthonjeni ngesikhuni esivutha umlilo. Bafike basifake ngesihloko embizeni sicishele khona. Ngokwenzenjalo siyayishisa imimoya yeziyiyane, amanzi angene esehlankile.

Umuzi wonke ugutshuzelwe inhlonipho, kuhlonishwa igceke, uthango, isibaya nezindlu. Nawo amanzi anenhlonipho yawo. Kuyaziwa ukuthi abantwana abakhulayo bayakuthanda ukudlala ngamanzi nokunye, bawangcolise angabe esakulungela ukusetshenziswa.

UBlose, (2002:17) uthi:

Abantu abadala bayazi ukuthi ngokukhula
kwabantwana, kukhula futhi nezinga lokuganga.
Bayazi futhi ukuthi abantwana ngesikhathi

bekhula nezinga lokuqhayisa ngobulili babo liyakhula. Umfana ufisa ukuba wumfana nje futhi uyakujabulela lokho, kunjalo nentombazane kunjalo nakuyona.

Kunezesabiso ezimileyo eziwumgogodla wokukhulisa abantu. Uma umfana edlalela emanzini aphuzwayo, uyolunywa yinkalankala aphenduke intombazane. Noma ngabe lowo mdlalo bewenziwa amantombazanyana uma nawo ebeganga, ayolunywa yinkalankala aphenduke abafana. Ayithandeki-ke le nto yokuzalwa ungolunye uhlobo kuthi ngenxa yokuganga bese uphenduka olunye uhlobo.

Le mfundiso yayisiza kakhulu ekuqoqeni abantwana. Abantwana bakhuliswa ngale mfundiso ukuze babe ngamaZulu. UbuZulu buvela kule mfundiso. Le mfundiso yehlukanisa umZulu kumSwati, uMvenda kuMndebele. Okusho ukuthi izizwe ngezizwe zizimele ngesiko nangenqubo.

UVilakazi, (1962:123) uthi:

The purpose of inkuliso is to bring the child to accept its law, its religion, its tradition and all its cultural heritage.

Abantwana bafunda izinto ngokubonela kwabanye. Babonela ukukhuluma nokwenza okugcina sekuyimfundiso noqeqesho abaluthola emabuthweni angenhlana kwabo ngobuntanga. Bafundiswa kakhulu ukulalela abantu abadala okungaba yinoma ngubani inqobo nje uma emdala. Futhi kuyaziwa ukuthi abantu abadala ngeke babadukise abantwana.

UNtuli, (1998:108) uthi:

The atmosphere and general practice in his home was marked by complete submission to parent authority (ukuhlonipha, ukuthoba). In tradition society the father took a very authoritarian position in educating the young and complete

submission to his authority was expected. The adolescent simply had to conform to the values, wishes and norms of his elders. Argument and reasoning about adult matters was not allowed and absolute obedience was expected (ukuhlonipha) consequently, expressing an own opinion or arguing with parental decisions was extremely rare.

Kuwumthetho nesikompilo labantu ukuba balalele abantu abadala. Abafuneki abafana ababukhali ekudleni. Kufanele bazithibe baqinisele noma ngabe balambe ukufa, abalinde amantombazane abaphakele. Noma sebephakelwa akuqalwa ngesitsha somfana, kuqalwa ngezabo bonke abantu kodwa kungabi abantu besilisa. Uma kuphoqekile ukuba kuphakelwe yena yedwa kuqale, kukhiwa ekhazini kuphakelwe eceleni. Kuthiwa kuyemuliswa kade kuphakelwe esitsheni somfana. Umfana akadleli ebhodweni, uyomilwa ingudlula zicoco.

UBlose, (2002:32) uthi:

Esinye isexwayiso esinakene nokutholakala kwabantwana yilesa sokuthi umfana akadleli ebhodweni. Abafana baxwayiswa ngokuthi uma bedlela ebhodweni bayomila isisende.

Uma amaZulu ephula ibhodwe eziko, uyalivula lephulwe livuliwe ukuxosha umkhokha wokuthi abantu bangafi sebeyizimungulu kodwa bafe bakhulume. Uma lephulwa eziko ibhodwe lisikazwa emnyango ukuze amashwa nemikhokha kuphume ngomnyango.

AmaZulu njengesizwe ayakwazi ukuthi impilo yawo ixhomekeke emasikweni. Amasiko ayithemba lempilo.

U-Ayisi, (1979:18) uthi:

... It is becoming more and clearer, scientifically speaking, to use culture as the most important factor. In the last resort, culture is the most important factor, in the human development, and culture is manifested in many ways.

Amasiko amaZulu adluliselwa ezizukulwaneni ezilandelayo ngolimi. Ulimi luyisikhali esiyisidingo kakhulu ukuze kwaziwe ukuthi okhokho babenzani, beyenza kanjani. Njengomqhubezi wesiko kubesekungena izinganekwane, iziphicaphicwano nemilolozelo.

Izinganekwane zona ziyisibuko sezwe lakudala futhi zingumxhumanisi nezwe lesimanje. Uma abantwana belahla indlela okubhekeke bahambe ngayo, uninakhulu umane abaxoxele inganekwane enesifundo esinokubasiza sibaqoqele endleleni. Uma kuxoxwa izinganekwane azibekwa obala izifundo kodwa umxoxelwa uzitholela yena isifundo esikuleyo nganekwane. Kokunye kuba yinganekwane yomntwana owayengezwa kodwa wagcina kabi. Lokho-ke kuthumela umlayezo kubantwana ukuba bangenzi njengalowo mlingiswa ongabanga nampumelelo. Enye inganekwane efundisa abantwana ukuba bangajwayeli ukwedlulisa indaba. Yinganekwane kanogwaja nehlala.

Ngale nganekwane kufundiswa izingane ukuba zingalokothi zedlulise indaba noma ngabe sezizayidlulisa-ke zisho lawo magama abeshiwo emyalezweni. Kule nganekwane unogwaja wayengayibonanga into eyawayo emthini kanti kwawa ihlala lawela phansi lathi gqi. Ubonwa ezinye izinyamazane esegijima-ke sezibuza zithi kwenzenjani nogwaja na?

UMhlongo, (1987:33) uthi:

Nami angazi nje,
Ngizwa ngonoMpunzi nje,

Ethi naye akazi nje,
Uzwa ngonogwaja nje,
Ethi naye akazi nje,
Ubezilalele nje,
Wezwa ngento ithi: Gqi!
Baleka nogwaja.

Yebo into ishilo ukuthi gqi kodwa ayishongo ukuthi baleka nogwaja. Ukubaleka uzinqumele yena unogwaja. Uma umhlaba ungayekwa unjena, ungeze waba yindawo emnandi ukuphila kuyo. Umhlaba ufuna amaqiniso futhi abonwe, awuyifuni indaba kangizwa. Buka-ke wonke umhlaba uyagijima ugijimela ihlala nje ebese livuthiwe laziwela phansi. Zonke lezi zinkulamo esezitshelwe impunzi nenkentshane azilona iqiniso. Unogwaja kwakufanele abone ukuthi yini lena ewayo ukuze akhulume iqiniso. Kunesifundo kule nganekwane esokungakhulumi indaba ungayibonanga futhi ongenaqiniso nayo.

Kwesinye isikhathi kutholakala izilwane ezinkulu zehlulwa ezincane ezidume ngokuhlakanipha. Lokho kuletha isifundo sokungabukeli abanye abantu phansi ngoba bayokumangaza. Noma lesi sifundo singalethwa ngqo kodwa abantwana bahamba bahambe babone qede bafunde ukuhlonipha wonke umuntu.

U-Elliot, (1953:43) uthi:

Izinkawu zagijima zisuka yonke indawo ehlathini zaye zafika lapho zinomkhulu umsindo wokuhleka nokwethuka. Zabuza ukuthi kwenzenjani na. UNyonyo wazilandisa izinkawu yonke indaba. “Wenze kahle Nyonyo!” Zamemeza. “Hawu! Usisindisile engozini enkulu. Kusukela namuhla usuzoba ngumholi wethu sonke.” Zakhwela kanjalo izintambo kuNyonyo mhla ekhushulelwa esikhundleni sobuholi besizwe sezinkawu.

Kule nganekwane kutholakala inkawana encane ehlakaniphile eyehlula impisi enkulu enobuqili. Izinto ezinjalo-ke ezifundiswa izinganekwane lapho okudelekileyo kunqoba okucatshangwa ukuthi kunamandla.

Kulolu cwaningo kubuye kwabhekwa izikhulisamqondo iziphicaphicwano. Zona-ke zifundisa abantwana ukucabanga masinyane. Akubi ukucabanga masinyane kuphela kodwa nangokucophelela. Ukucabanga okunemba emhlohlweni. Umhlaba ufuna abantu abanjalo abangathandabuzi ngempilo kodwa abanemba emhlohlweni. Ukuphicaphicana kufundwa esizindeneni kwagogo. Kufundwa ngaphansi kwenzululwazi umakadebona ugogo. Nguyena owumqingo womlando wekhaya. Nguyena Solwazi ophethe izintambo zomuzi. Bonke abantwana bafunda phansi kweso lakhe elibukhali. Nazi ezinye iziphicaphicwano zokukhaliphisa ubuchopho babantwana. Zona zinjengomlalazi wokulola ubuchopho.

UMhlongo, (1987:15) uthi:

Isiphico: Ngikuphica ngamakhosi ami abusa ngokudedelana.

Impendulo: Ilanga emini nenyanga ebusuku.

Isiphico: Ngikuphica ngomakoti wami olokhu egoye ngasensikeni elokhu echiphiza izinyembezi sengathi ufuqwa yintuthu.

Impendulo: Igula lamasi, selivuthiwe sekuqala ukumfimfa emlonyeni walo izaqheqhe.

Isiphico: Ngikuphica ngeqhugwane lami elingenamnyango.

Impendulo: Iqanda.

Isiphico: Ngikuphica ngonwele phezu konwele, hawu kwaze kwamnandi lokhu kudla.

Impendulo: Ubuthongo ingani bumnandi phela uma izinkophe sezithe phaqa.

Uma kwenziwa iziphicaphicwano ungeke wavele uphendule kodwa kufanele umphenduli aphenndule ngokucophelela ngezimpindulo ezicatshangiwe. Lokhu kukodwa kufundisa ikhono lokucabanga ngokuhlaziya kufunwa iqiniso.

Laphayana ezinganekwaneni zona zifundisa ukulalela ngokucophelela ukuze umxoxelwa azitholele ngokwakhe isifundo.

Khona kwagogo kubuye kufundwe ukubala izinyoni. Nakuba lo mdlalo ungowabafana nawo amantombazane afanele awazi kakhulu ngoba kusasa lokhu okusayo azobe engogogo ebhekekela ukuba aqoqe ahlole ulwazi lwabazukulu. Nawo amantombazane ayahlangabezana nezilwane nezinyoni endle uma eyotholela izinkuni. Kungaba isimanga uma intombi yomZulu ingasho kugcwale umlomo ithi ayimazi ungede. Isingathi yazini-ke?

UKrige, (1936:78) ubeka kanjena ngomdlalo wokubala izinyoni:

Bhula msense (Devine clever fellow) some of the games popular among children place a row of mealie grains on the floor of the hut, supposed to represent different kinds of birds. The mass of children then form a chorus, singing in a pleasant minor key the refrain (Bhula Msense).

Bathi bangazibeka izinhlamvu zime uhele uqale umsebenzi omkhulu wokubala. Kubalwa kanjena. Ingane leyo okuyiyona ebalayo ithi: “Ungcede ijaha elikhulu!” Lezi ezinye izingane ziyivumele ngokuthi: “Bhula msense! Le ebalayo ithathe uhlamvu lommbila noma amabele ilubeke eceleni, iphinde futhi isho ithi: “Insingizi ijah’ elikhulu! Lezi ezinye zithi: “Bhula msense!” Ngokusho njalo ziyamvumela ukuthi nebala ikhona inyoni ebizwa ngokuthi insingizi.

Ziyobala-ke zize zehluleke bese kubonwa-ke ingane ebale izinyoni eziningi kube yiyona edle ubhedu ibe yinkosi. Kuyobalwa izinhlamvu zommbila noma zamabele okuyizona ebezimele izinyoni. Lo mdlalo ukhaliphisa ubuchopho babantwana.

Kuke kwenzeke ebusuku abantwana badlale phandle ngonyezi bedlala umacashelana neminye imidlalo edlalwa ebusuku. Kwakuke kutholakale

abathakathi nabo sebezihlanganise nezingane sebedlala nazo. Omunye umntwana wasendulo wake wezwakala esethi:

Lo muntu omude lo!
Lo muntu omude lo!
Simthole kanjani na?

Kuthiwa waphendula umthakathi wathi:

Awu! Awu!
Intombazane le!
Ayadal' amanye
Yon' ibhekene name,
Ithi lo muntu omude lo!

Zazilokhu zishintshisana nomthakathi yaze yasola enye ingane ukuthi badlala nomthakathi, zabaleka zangena sezelakanyana endlini kagogo.

Kuke kwenzeka izulu line lingabe lisakhweza linqamuke. Abantu bakwaZulu babesizwa yizo izingane nazo ezazisuke sezikhathele yile mvula engasapheliyo. Yimbi imvula uma ina ingasanqamuki. Bona abantwana banemidlalo abayidlala khona phandle emvuleni. Benjalo nje bayakwazi ukulinqamula izulu lise juqu.

UKrige, (1936:78) uthi:

When it rains the children splash about with their feet in the rain singing 'Caba, Caba, Amathonsi ayamuka or cabalele, kwesamathole, Cabalele kwesezinkomo. Often they will go out in the rain and turn up their posterior towards the sky. Saying 'let it clear up I am the last born of the family.'

Zikumula zithi bho zisale zinjengoba zazizelwe zigijime phandle zicabhayela. Kuba ligidigidi lenjabulo. Uma lingasasi zibe sezizwakala zitalasele

isibhakabhaka zisho ngengila zithi: ‘Dunudunu alise yimi owamagcino.’ Noma kungumdlalo kodwa abadala babekholwa ukuthi nempela lalivele lise juqu.

Kufana noma kunomsindo ekhaya, udwendwe noma ngabe nhloboni yejadu, izulu line. AmaZulu ayakwazi ukulingqamula lelo zulu elifundekelayo. Babamba ikati balicake ngomcako balidedele liphume phandle izulu lise. Kokunye uma amaZulu ebona kusuka umoya oyisiphepho, aphuthuma ezaleni acaphune umlotha, amantombazanyana amancane awuvale ngokuhwaya umlotha awubhekise lapho uvela ngakhona umoya athi: ‘Hamba mthakathi,’ umoya uyathula.

Abantwana banezinhlobonhlobo zemidlalo abayidlalela ukuchitha isithukuthezi. Abantwana babafana isizungu basichitha ngokubumba izinkomo zobumba ababuye baziqhathe zilwe kuze kwephuke izimpondo. Kokunye bona abafana baqhatha izinkomo zangempela. Aziqhathwa izinkomazi kodwa izinkunzi zilwa zikhiphane amakhizane ankone. Baqala ngokuyibongela inkunzi benzela ukuvusa usinga. Kokunye bayithele ngezibonkolo zona ziyilume ishingwe.

UNyembezi noNxumalo, (1966:31) bathi ike ibongwe kanjena inkunzi:

Unkokhovula uzilubaluba
Kabhekeki kakhweleki.
Usihulahula sihahelwe
NgamaQadasi abathe
Ayasithathelela saqhwise.

Abanye abafana ubezwa bethi:

UNomalevu kaNomalekethe!
Unkobe zaphekwe’ emthini,
Zakhwezelwa yimpaka
Nesikhova!

Lapho-ke kusuke kungasadlalwa sekuviva abafana, kuviva izinkunzi. Kuzolwa abafana, kulwe izinkunzi. Kukhona nomdlalo wokuqhatha abafana owenziwa izingqwele. Lo mdlalo uqinisa abafana ukhakhayi, ubenza babe amadoda azethembayo futhi okungathenjelwa kuwo. Kusuka ingqwele ikhombe omunye umfana ithi: ‘Nobani uthi uNobani wena ungumfana.’ Hhayi sekuzosuka esinamathambo, abantwana sebelwa begqemane izingozi kudlule kungabindaba zalutho.

Eminye yemidlalo imunandi kanti eminye ibuhlungu futhi iyingozi. Nokho-ke abantwana bayohlala bengabantwana. Kukhona imidlalo edlalwa ezicongweni zemithi phezu kweziziba ezinezingwenya. Abantwana basuke befuna ukubona ukuthi ngubani okwaze ukufika phezulu kwelenyoni. Kokunye bawuqedelela ngokugxuma bazilahle amathambo ezizibeni ezishonayo batshuze kanye nezingwenya, kube ubuqhawe obungaphela ngezinyembezi.

Eminye imidlalo kuba eyokungcweka eqalwa khona ebufaneni. Baqale baqhathwe ngamahlamvu endenda ukubafundisa ubuciko bokugadla nokuvika. Bathi bangabonakala ukuthi bavuthiwe bedlulele ezindukwini. Kusuka omunye umfana ocela inselelo komunye athi: “Uyiliphi?” Lo obuzwayo athi: “Ngingelendoda!” Uyothi engakaqedi ukusho njalo bebe bethelekelana.

UNyembezi noNxumalo, (1966:29) bathi:

Insizwa ifike ibuze enye lapho zihlangana ithi: “Uyiliphi?” Uma iphendula ithi ingelendoda, kuphakanyiswa izinduku kubhulwane ukuba wena ongazi uthi bayalwa, baxabene. Kanti lena ebuzwayo iphendule yathi ingelomfazi, akwenziwa lutho, lokho kuyaye kukhombise ukuthi ayingabungabu ukungcweka noma iyesaba.

Uma izinsizwa sezishayene zaze zabukana, leyo ezizwa ingasemnandi ukuqhubeka ikhipha izwi elithi: “Malushu!” Iphakamise izandla okukhomba ukuthi isidelile.

Kukhona neminye imidlalo edlalwa amantombazane enjengokubumba onodoli bebumba. Nawo lowo uyinto enkulu emantombazaneni. Ungawafica ejulile emtatsheni webumba, ebumba. Eminye imidlalo ekhonzwe amantombazane kuba ukugenda nokudlala ingqathu.

Abafana bona banomdlalo wabo ongummiselo ngokwemfanelo yabo yobufana. Yonke imidlalo efundwa ekwaluseni ifundwa ngoba abantwana basuke behlolile ezinkomeni besekwaluseni. Noma ukwelusa kungewona umdlalo kungumsebenzi kodwa kuzala inkithiza yemidlalo engunobumba wabantu. Kule nkundla yilapho abafana befunda khona ukuba amadoda.

U-Odoli, (1999:28) uthi:

The herding of cattle provides unique experience and training in responsibility, accountability, leadership and prowess. These attributes are achieved through training by senior boys and through accounting and carrying out instructions from the cattle owners, the community, iNkosi and parents.

Noma iphaphu ibhakubha liyisitho esikhishelwa abelusi kuningi nokuxhomekeke ekulidleni. Iphaphu lidlelwa endle hhayi ekhaya. Kaliphekwa liyosiwa. Kaliphathwa ngogqoko kodwa abafana balichoma othini, kudekude nalo bephikelele emfundeni lapho abafana behlanganele khona. Bacokosha izinkuni balintshontshe balose. Abafana abangamagwala balidla selikade licwiliswe emanzini. Labo abosayo bayosa kahle inhliziyo sebekhiphe nobhedu oluzodliwa yingqwele, umfana obehlula bonke abafana. Luyindabizekwayo ubhedu, zonke izinto ezinhle neziphumelelayo kuthiwa zidla ubhedu.

UMthembu, (2009:231) uthi:

NgesiZulu sithi uma into ihamba phambili ngobuhle noma ngokwenza kuthiwa “idla ubhedu.” Lesi saga saqhamuka ngalo mdlalo nale nyama eyigugu lezingqwele.

Kokunye ungezwa umZulu ethi: “Lokho ubhedu olubangwayo.” Kusuke eqonde ukuthi leyo nto yinto efunwa yinoma ubani futhi abantu abangalwa babulalane beyibanga. Kuthi uma selosiwe ubhedu bese luchonywa othini bese kubonakala ukuthi ubani ongaluthinta. Uma kusuke omunye umfana ongesatshwa kangako aludle bayamthelekela abafana kuliwe kubangwa ubhedu. Uma lowo mfana egcine enqobile, kuba nguyele ingqwele yalelo buthwana labafana.

ULamula, (1963:23) uthi:

Nabafana baphume-ke nephaphu, bayolidlela entabeni lapho bezohlangana khona nabajwayelene nabo, balidle nabo-ke bajabule-ke kakhulu, bagiye bagiye kube nje! Inhloko yenhliziyi, lena ecijileyo, ithiwa ubhedu. Yona-ke ibidliwa ngabafana abakhulile impela abathiwa yizingqwele. Uma isivuthiwe bekuphuma ingqwele iyichwaneke othini, iyihlome laphaya, ibisima-ke ithi “Kaphume phela onenkani yokuyidla, asidle!” isho njalo ingqwele ihlomile, ilungele ukulwa. Uma kungaphumi muntu, iyidle yodwa ikhulume amazwi okuthuka akhombisa ukuthi bayesaba, bangamagwala. Kodwa uma kukhona ezinye izingqwele kuphunyelwane, kuliwe, kophe amakhanda kube nje! Mhlawumbe nobhedu lolo, lungabe lusadliwa, lucoshwe ngabafana abancane sekuyinhlabathi nje!

Lo mdlalo ukhetha abafana ubabeke ngononina. Induku le iyabahlala abafana. Kulapho ezikhetha khona amaqhawe emavakeni.

UMthembu, (2009:229) uthi:

Lizokosiwa iphaphu, inhliziyo nobhedu. Ubhedu lona luyosiwa luze luchochombale, kuthi uma ulubuka kuconse amathe. Abanye bagcina ngakho ukuconsa amathe ngoba ababe besalunuka uma sekuqhathwa ngoba ludliwa ozethembayo. Emveni kokudla eyokuqala kusuka uthuli lwezichwe sekuqhathwa abafana kuqale ngayo inkwebane kuze kufike kwabadala. Inkwebane yona idla iphaphu (ibhakubha) elingemnandi njengobhedu, kuthi lowo owehluliwe elakhe balicwilise emanzini.

Aqala esemancane amaZulu ukulibukela phansi ivaka. Pho sebengaze bayicwilise emanzini inyama yawo? Lesi senzo senza ukuba abafana balwele ukuzibulala. Kube uwashiywa washiywa bebalekela ukubizwa ngamagwala.

Lapha endle kusala amaziko nezikhuni eziba usizo olukhulu ekuphenduleni inzalo. Uma umuntu ethola amantombazane odwa, uyaphendulelwa ngazo lezi zikhuni.

UMhlongo, (2010) uthi:

Ngazala amantombazane aze abamane, indlu yami yayizovalwa, ngibe yini uma la mantombazane eseganile. Babefuna mina ngizale ifa lezinkomo. Ngadatshukelwa umkhwenyawethu odlula wathi kumntwana muni lokho okubambise ngebele, nganele ngasho ukuthi intombazane, wangeluleka ukuthi ngenzenjani. Wathi angozingela izinkuni zalapho abafana kade bosa khona iphaphu. Uma uthatha lezo zikhuni zalapho abafana kade bosa khona iphaphu. Uma uthatha lezo zikhuni uzigoqe ngecansi uzimise esininini sikababa, uma ekumema uyobamba umfana. Ngama ngalezi zikhuni ngaze ngathola abafana abane.

Ulwazi lwezinto lungumuthi nekhambi uma umuntu ekholelwa kulo. Abafana bathola ulwazi olusabalele ekwaluseni. Bafunda ngemfuyo nokunakekelwa kwayo. Bafunde ngezindlela zokunakekela impahla egulayo nezindlezane. Bafunda nangendlela yokunakekela imivemve namankonyane. Baba yizinyanga zemfuyo. Kuthenjelwa kubo abafana. Uma sebezame behluleka kube sekubikelwa uSokhaya. Kufundwa nangezilwane zasendle eziyingozi nezinomusa. Kufundwa nangezikhathi zonyaka nangokuthi zibonakala kanjani. Kunamabika abika ihlobo namabika abika ubusika. Abantwana bazenza balijwayele izwe abaphila kulo. Babanolwazi lwezinyoni nezinyoka. Bafunda khona endle ulwazi ngezinyoni ezidliwayo nezingadliwa. Kukhona izinyoni ezinyamamnandi ezidliwayo.

UMsimang, (1975:156) uthi:

Nantu uhla lwezinyoni ezidliwayo ezinyamamnandi. Indlanzi (inonele phakathi), isomi, ibhobhoni, ungedede (inkosi yezinyoni), umathebathebana, isikhwehle, unozal' izingwenya, igwigwigwi, intshiyane, isixalamasele, incwincwi (ephuza kwezinde) kwezimfushane ibuya nodaka, ucilo, uhuye, ibhozi, umvenyane, isagwaca, iphothwe..... ijuba ivukuthu, iqola inyoni echoma ezinye othini, ikhunatha, ungqwashi, inswempe, inkonjane, inhlava kanye nesikhwehle.

Ulwazi ngezinyoni luyifa elivela kokhulukhulwane. Kusemqoka ukuba abantwana babenalo ulwazi ngezinyoni ezibazungezile. Kumele bazazi ezezikhathi ezithile nezingamabika ezinto ezithile.

UMsimang, (1975:157) uthi:

Kukhona izinyoni ezidliwayo nezinyamamnandi. Kukhona eziligugu ngoba izinsiba zazo zenza imvunulo ethandekayo nengumgomo wokwembathwa ngemikhosi nangemicimbi

ethile. Ezinye zazo azidliwa ngenxa yokuthi zinezigameko ezizibikayo.

Ezinye izinyoni zifika ehlobo lapho ukudla kuyinsada ezigangeni kundiza amadiye kukhala nezihlonono. Ezinye izinyoni ezinkulu zizitika ngezinye izinyoni ezincanyana. Zimibalabala zinhle zihlobile zihlobise amafusi namahlozi akwaZulu.

UNxumalo, (1951:37) uthi:

Thina kwaZulu kasizange sizihluphe ngemibala yezinyoni eziningi. Inyoni eyayidumile kwaZulu igwalagwala. Lena yinyoni emnyama ngokunkankane, emaphiko abomvu nesisila esibomvu. Izimpaphe zayo zifakwa ngaMakhosi kanye nabaNtwana baseNdlunkulu kuphela. Cha abantukazana babengalokothi bahlome izimpaphe zegwalagwala. Kwabe kuyinyoni yaMakhosi. Njengoba kwaZulu zazingakabikho izibhamu zokudubula le nyoni. Kwakuyaye kukhishwe ibutho nje elithile liyixoshe lize liyibambe, bese izimpaphe zayo ziyokwethulwa koMkhulu.

Le nyoni ungathi iyazi ngobuhle bezimpaphe zayo ngoba uma ihujwa isibona ukuthi isingase ibanjwe noma nini, ivele izinqamule zonke izimpaphe zayo ezinhle. Imfihlo lena inyoni ibihujwa ihujelwa izimpaphe zayo. Uma isibona ukuthi isiyabanjwa, izidle zonke izimpaphe zayo. Ukuhloba ngezinsiba zezinyoni kudala kakhulu kuyintanga yeNdlunkulu. INkosi uShaka ngodumo lwayo njengoba ezibongweni zeNkosi kukhona amazwi athi: “UNodumehlezi kaMenzi.” Lokhu kufakazela ukuduma kweNkosi uShaka ezweni laseMzansi ne-Afrika nangaleya kwemingcele yalo. Khona ezibongweni zeNkosi uShaka kunendawo ekhuluma ngosiba olude ayelufaka ekhanda. Ubufakazi buthi lolu phaphe olwendwa wanyatheliswa ngalo abeSuthu ngoba yibona abanale nyoni.

UNyembezi, (1958:22) uthi:

ULusiba gojela ngalaphaya kweNkandla,
Lugojela njalo ludl' amadoda!

UNxumalo, (1951:37) uthi:

UShaka yena kuthiwa wayevamise ukuhloma
uphappe olude lapha esicocweni sakhe ekhanda.
Lolu phappe kwakungolwendwa. Indwa yona
yinyoni evamise lena kwelabeSuthu. Yibo-ke
abeSuthu ababemlethela izinsiba zale nyoni.
Babethula ngazo eNkosini.

Kungumkhuba wawo amaZulu ukuvunula ngezinyoni ezeyanyaniswa nobuqhawe,
njengezinkozi kanye namanqe. Inkolelo ithi uma insizwa isivunule ngesidlukula
sobuthekwane bezimpaphe zezinkozi namanqe, insizwa leyo iyoba nequnga lalezi
zinyoni ezithweleyo. Kungeze kwenzeka ukuba umuntu avunule ngesikhova
noma ngensingizi ngoba lokho kungamlethela amashwa namashwangusha
amashobolo emishophi. KwaZulu kuvunulwa ngeminyakanya eluphawu
lobuqhawe nokunqoba. Iminyakanya ivunula aMakhosi uma egcotshwa noma
ivunule omakoti abayogana ngoba nabo banalo lolu phawu lokunqoba izimo
zasezweni.

Ekwaluseni abafana bahlangabezana nezinyoni eziningi. Ezinye zazo azidliwa
bangeze bathiba ngisho iphango ngazo, kungaba isaga. Ezinye zalezi zinyoni
izinyoni zobuthakathi ezinjengezinsingizi, othekwane kanye nezikhova.
AmaZulu ayesaba kabi insingizi, yeyanyaniswa nezulu. Kuthiwa yinyoni yezulu.
Kukhona izinsizwa esezaziqamba izibongo zathi zingo-:

Luphappe lwensingizi
Umabik' izulu.

Uma abantu beyibonga kanjena insizwa, kuba novalo oluthi nyampu kumZulu. Uma kuthiwa “uluphappe lwensingizi umabik’ izulu.” Libi kabi izulu uma selilelesa liqotha imbokodo nesisekelo. Ngakho wonke umuntu ulesaba ngemfanelo izulu. Insingizi ihamba nje inaleso sigcwagcwa-ke. Kodwa kungcono ngoba ayivamile ukubonakala, yethuka ibonakele. Abafana bayazazela ukuthi noma kutheni ngeke bayibulala insingizi. Liduma, lidle iminga nemitholo. Lina likhukhule kugcwale imifula, kugcugce ukudla emasimini.

Uthekwane wona ucatshangelwa izinto ezinkulu. Wakha izidleke zawo eziweni lapho kungeze kwafika khona muntu ozokonakalisa amachwane akhe. Indaba enkulu ngaye isiqhova sakhe okuthiwa uchoma kuso uthi lukamentshisi. Lolu thi kuthiwa ushisa ngalo imizi yabantu abamngcwanekelayo.

UNtuli noNtuli, (1982:4) bathi:

Isiqhova lesi bathi aluphuthi kuso uthi lukamentshisi. Ngakho umuntu osuke enyonyobela uthekwane ezihlOLELE kanjalo kudingeka ukuba aqaphele impela angamboni. Ukuzonda kabi uthekwane ukubukwa ezibuka egeza. Ikakhulu owensikazi ubazonda kabi ogalajana abamlunguzayo. Uma ekwethuka ususeduze kakhulu umbuka ucasuka kabi. Bhasobha angasuki andize aqonde endlini yakho afike ayithungele ngomentshisi lo osesiqhoveni sakhe. Noma kuthi ngakusasa uma liduma aliphethethe ngekhubalo liyokwelelesela emzini wakho.

Kunezinto eziningi ezingaqondakali ngothekwane. Akayona nenyoni edume ngomculo. Akafani nesikhova esisho kunyante isisu uma sithi:

Phum’ ungibhule!
Phum’ ungibhule!

Akabangi msindo uthekwane, into nje udle ngokuyenza into afuna ukuyenza. Uyesatshwa uhlale njalo encikiswa ebuthakathini.

UNtuli noNtuli, (1982:5) bathi:

Izinkukhuva zezinyanga eziphatha izulu zimazisa kakhulu uthekwane. Zimazisa njengaso isikhova. Amafutha kathekwane awumuthi omkhulu. Uthekwane ulandelwa yinsingizi ngokubaluleka ekwenzeni imithi yezulu.

Abantwana bakhula esimeni esinjengalesi befunda ngezinto zemvelo ekwaluseni. Ulwazi olunjengalolu lwenza abantwana babo amaZulu ango ngqo. Isikhova sona sabuye sazenza ngokuhamba ebusuku, lokho nje kukodwa kwenza ibeningi into engaqondakali ngaso. Elinye igama lesikhova kuthiwa uMandunkulu.

UNyembezi noNxumalo, (1966:82) bathi:

Uluthuthuva uhamba ebusuku lapho ekhala abantu bahumushe bathi uthi: “Phum’ ungibhule! Phum’ ungibhule!” Abuye athi futhi Shu...nqu...nhi...nhi....! Kuthiwa futhi ivumakabili. Udume ngokuthi unezitho ezinhle. Uvamise emahlathini nasemaweni. Kuthiwa futhi isikhova.

Nakuba isikhova sisibi kangaka kodwa sinabo ubuhle baso. Vele akukho soka elingenasici. Ayikho into enhle ngokupheleleyo ibe ingekho nambi ngokupheleleyo. Bukhona ubuhle ongabuthola entweni embi. Kanti nenhle uma ibhekwa yizingqapheli ziyabubona ububi. Kuya ngokuthi uyibuka ngeso nenjongo enjani into. Naso isikhova asisibi ukuba kungeke kusatholakala nacubana elingasithethelela. Yebo simanyene nabathakathi futhi sihamba ebusuku kodwa senza omkhulu umsebenzi, sinciphisa amagundane aluhlupho kubantu.

Zikhona nezinye izinyoni ezingamabika njengophezukromkhono nobantwanyana. Lezi zibika ukwethwasa kwehlobo. Lezi ziyizinyoni ezizula nezwe ngoba zifika ngalesi sikhathi nje zizobuye zinyamalale ziye kwelasehla. Uphezukromkhono usiza amakhosikazi ewatshela ukuthi awasukume etshathe amakhuba phezu komkhono sekuyisikhathi sokwendulelisa.

UCele, (2010) uthi:

Phezu komkhono!
Mame wadl' imbewu!
Phezu komkhono!
Mame wadl' imbewu!

Amakhosikazi, izinzalabantu ziyalizwela leli hubo, ezinye zilizwela kugxabhe izisu uma umuntu ecabanga ngemilimela esamele ukukhutshulwa. Nobantwanayana naye usuke engathule elayezisa ukuba abantwana bangendi. Uzwakala esho ebusuku ethi:

Bantwanyana ningendi!
Bantwanyana ningendi!

Lesi isexwayiso esihle kulabo bantu abanezindlebe. Bamele ukulalela uma inyoni ibakhuza ithi bangendi. Pho bayezwa yini abantu! Bamane baye ngamawala lapho bebhuzwa khona. Zifike ziwume emthumeni lapho amasimu esegcugca edliwa lukhula nesona. Kuxakeke ngoba inyoni ibishilo yathi bantwanayana ningendi. Endle abafana bahlangana nezinhlobonhlobo zezinyoni, imikholwane, izingqungqulu, imivemve, amatitihoye nanombalane imbala.

Lolu lwazi luyabakhulisa abantwana futhi luyalunothisa ulimi lwesiZulu. Kulokhu kuhlanguka kuvela izaga, izisho, amahubo nemilolozelo. Kunamaculo ayeculwa izingane ezisandukufika ezikoleni zenanela ulwazi ngezinyoni. Elinye lalithi:

Sizinyoni thina sizinyoni,
Siyasuka siyahlala,
Sizinyoni!

Leli culo eliculwa uma abantwana bethwishila umzimba. Bagxuma njengazo
izinyoni bethontela uma bethi:

Siyasuka siyahlala,
Sizinyoni!

Elinye lithi:

Izinyoni ezindiza phezulu
Zileth' amathamsanqa.
Izinyon' ezindiza phezulu
Zileth' amathamsanqa.
Haleluya! Haleluya!
Zileth' amathamsanqa.

Zisho zibheke phezulu izingane kucace ukuthi nazo ziyawadinga lawo
mathamsanqa (inhlanhla). Kokunye ubuzwa izingane zithi:

Imithi goba kahle,
Ithi ithi.
Kunyakaz' amahlamvu,
Kanje kanje.
Ziphumula kanjani na,
Izinyon' emithini?
Kunyakaz' amahlamvu,
Kanje kanje.

La maculo ngezinyoni awesimanje ngoba wona aculwa ezikoleni. Akhona-ke
amadala zingakabikho izikole:

Hoye! Hoye!
Amatitihoye.
Hoye! Hoye!
Amatitihoye.

Bacula ngamatitihoye nje yingoba bahlala nawo. Lokhu kuhlanyela indawo yokuhlala kwenza izinyoni zibe abahlobo abakhulu babantu. Baze bazifake nasezinkulumeni zabo babe nezaga nezisho ngazo izinyoni.

UNyembezi noNxumalo, (1966:141) bathi:

Zibanjwa zimaphuphu.

Lesi saga sisho ukuthi umntwana kufanele aqondiswe indlela efanele esemncane. Koba lukhuni lapho esekhulile. Esinye isaga esikuNyembezi noNxumalo, (1966:141) sithi:

Inyoni ishayelwa abakhulu.

Umntwana kufanele asize abazali bakhe, lokho akutholayo akwethule kubo. Impumelelo yabantwana liqholo labazali.

UNyembezi noNxumalo, (1966:143) bathi:

Isisu somhambi asingakanani,
Singangenso yenyoni.

Isihambi seneliswa yilokho esikuphiwayo noma kukuncane kangakanani.

UNyembezi noNxumalo, (1966:145) bathi:

Ungayishayi ingede ngoju.

Bonakalisa umbongo okufanele kwabakusizile. Ingede yinhlava, inyoni eholela ezinyosini. Akukhombisi umbongo ukuyishaya ngoju ngoba sewusuthi esikhundleni sokuba uyibekele amaqhimiza izidlele kahle.

UNyembezi noNxumalo, (1966:147) bathi:

Ubucwibi obuhle buhamba ngabubili.

Kuhle ukuba nabangani abakuvusayo lapho usuyongena eweni.

Esinye isaga esithi:

Unonele phakathi njengendlazi.

Lesi saga sishiwo uma kuchazwa umuntu onesimo esifihlakele, esijulile. Umuntu ongeze wamqonda kahle ngokumbuka nje kokunye bakebezwakale abadala bethi: “Hamba juba bayokuchutha phambili.” Okusho ukuthi sekulungile qhubeka nenkani kodwa ukwenza kuyokuxaka.

Kulo msebenzi kubukwe izinto ezazenziwa ezigabeni ezithile zokukhula kwabantwana. Kwenziwa njani uma abantwana sebekhula sekufanele bayochambuza? Ukuchambuza kwabantwana okwezibongo zonke nabantu bonke. Akufani nokudebeza okwenziwa izibongo ezithile. Ezinye izibongo zinquma ucikicane wesandla sokunxele. Kwakwesatshwa kuthiwa uma sekwehlukaniswa abantu, umuntu ongachambuzile uyodidiyelwa mdibi munye kanye namaShangane. Abantu bakwaZulu bayakholelwa kakhulu ekutheni ingane engachambuzile iba yihlongandlebe ngenxa yegazi elingakhishwanga ezindlebeni. Ukuklekla abantwana bekuhlanganyelwa ngemizi kuze kuye esigodini.

UMsimang, (1975:213) uthi:

Ukuklekla lokhu kungelinye lamasiko asungulwa uShaka. Pho lokhu uShaka wayeyisilomo, leli siko lasheshe labhebhethaka nezwe lonke kangangoba oyisicuthe wayaziwa ngokuthi

isilwanyana. Kwakuthiwa futhi oyisicuthe izindlebe zakhe azivulekile ukuba ezwe futhi aqondisise kahle izinto.

Kukleklwa intanga. Nayo lena ibenza bahlangane abantwana ngokobuntanga. Bazane, bazisane njengoba isizwe sonke sibhekeke ukuba sense njalo. Kuchanjuswa abantwana asebephumile ebunganeni, sebethe dlwe sebezongena ebutshitshini noma ebubhungwini.

UMsimang, (1975:213) uthi:

Kukleklwa izingane eseziphumile ebuntwaneni, esezineshumi leminyaka ngangaphezulu. Abafana basuke sebelusa amantombazane esekha atheze asale nabantwana kubenjeya. Imiqondo yabo isihluzekile iphutha sebelibona bengakatshelwa.

Kuthi emuva kokuvuna ebusika bese ubizwa lo mkhosi. Kube sekucwiliswa imithombo yamabele nommbila kulungelwe lolu suku olukhulu. Kuqokwa umuzi okuyokwenzelwa kuwo lo msebenzi. Kungaba umuzi weNduna yesigodi noma kube umuzi woMnumzane oqanjwe igama.

UKrige, (1936:81) uthi:

Every Zulu child before reaching puberty must have its ears pierced (iqhumbuza, klekla or ukudabula izindlebe) and this operation takes place amidst feasting and merry – making in celebration of the increased status of a child. INduna yesigodi calls up all children of the right age and a collective ceremony is held. In this case each parent sends beer, corn mealies or a goat or beast as his contribution to the feast, which usually takes place just after harvest when the cattle are put to graze in the reaped fields and the weather is already cold.

Uma sebuphisiwe utshwala nelanga selikhonjiwe nendawo yokuhlanganela seyaziwa, kwenziwa iminikelo eyizipheko zalolu suku. Kuwa izintondolo ngisho izinkabi uma oyise babantwana kungamadoda anohlonze.. akubi nyama kuba iziphihli.

Balala mzini munye. Bavuka ekuseni baye esangweni noma ngaphandle komuzi ngasesangweni lapho befika bechanyiswe khona. Kukhethwa iciko lenyanga yokuchambuzwa, umuntu onodumo oluhle ekwenzeni lo msebenzi. Kulo muzi okuzochanjuselwa kuwo kuyaziwa ukuthi abantu bonke bayawazila amalawu. Obaba abaleqi iziko. Okusho ukuthi abamemani. Lo mkhosi uNgcwele uma kukhona umuntu owehlulwe yisimilo, kubhibha izindlebe zabantwana.

UKrige, (1936:81) uthi:

The whole family must abstain from sex.
Unclean people must not come near.
Menstruating women with young children, sex
connected burials, dead bodies, corpse, to sleep
with a woman renders men unclean even if no
sexual connection took place.

Lo mcimbi uphathwa ngesizotha nangesithoza. Omama abasefindweni akufanele bazidibanise nalaba bantwana. Bonke abancelisayo nabaphuma emngcwabeni nabake baphatha izidumbu kuthiwa bangcolile, bangenza omkhulu umonakalo ezindlebeni zabantwana. Zingabhibha ziphume ubomvu. Bonke abantu abaphathelene nalo mcimbi kufanele bazigcine bemsulwa.

Kuthi kungedlula lo mkhosi abantwana bahlale kuwo lo muzi abebekuwo zize ziphole izindlebe zabo. Mhla abantwana sebephothulwa sebebuyela emakhaya kwakuba nelikhulu idili. Lokhu kuhalalisa ngenxa yokuthi abantwana bangene kwelinye izinga lokukhula kwabo. Uma kukleklwa kuqalwa ngabantwana abasemqoka njengamakhosana namakhosazana. Akunasizathu kodwa kwakunikwa inhlonipho njengoba abantu abalingani.

Miningi imikhosi eyenzelwa umntwana okhulayo, kunamasiko agcinwayo uma abantwana bamantombazane bephukile. Kanti nabafana nabo bagcinelwe eyabo imihlabathi. Uma isigubhuziwe ingane, ibe isikhula kahle igazi lingasaminyene. Intombazane ibe isiphuma izalunga ezandulela amabele. Zisuke sezisondele izinsuku zayo zokuthomba. Ithomba seyelulekiwe unina indlela yokuziphatha uma isibona izimpawu ezithile zokukhula.

UMsimang, (1975:215) uthi:

Usezoyeluleka unina noma udadewabo
oseliqhikiza, ngefanele ukukwenza lapho izizwa
ithelwa ngamanzi.

Ngemuva kwalesi sigameko ibe isifakwa emgonqweni endlini lapho izohlala khona namanye amantombazane. Kwenziwa isihlenqo emseleni esenziwa ngamacansi noma ngeziphuku. Kuba umkhosi omkhulu wamantombazane. Lesi senzo asigagulelwa abantu besilisa uma bethuke bebuza, kuphendulwa kuthiwe uyagula.

UMsimang, (1975:215) uthi:

Kuyise wentombazane nakubafowabo kanye
nabobonke abesilisa, akugagulwa ukuthi
intombazane ndini ikhulile, kumane kuthiwe
iyagula iphethwe ikhanda.

Isahleli kanjalo umuzi usuke ulungisa ulungisela usuku lokuphuma kwentombazane. Kuyenzeka ihlale lapho izinsuku eziyishumi noma ngaphezulu. Ihleli njalo iyondliwa-ke manje. Uyise usede ebamba okuyiziphongwana ehlabela indodakazi yakhe. Kuza imikhele eqhamuka emizini engomakhelwane iza nezintombi. Ntambama izintombi ziyasina ingcekeza. Zisenga nengungu.

Zizwakala zithi:

Kuthombe bani?
Kwakhal' ingungu.
Ho! Kuthombe bani?
Ho kwaze kwasa.

Zihlabelela njalo ziyasina sezimanzi te lapha elawini abafana abangeni. Uma bezama ukungena izintombi ziyabhina abafana babaleke. Kuyilishwa ukubhinelwa amantombazane. Mhla isiphuma intombazane amaqhikiza azobe eseyigunda ikhanda. Onke amantombazane aye ezibukweni. Lapho azihuqe ngebomvu afane nalena ekhulileyo. Bayabuya-ke endle beze ekhaya bafike basine. Uzwa bethi:

Indlel' ivuthiwe
KoNongqanga.
Wo thiya wo
Sihamba simema
Simem' umgonqo
Wo thiya wo!

Sekubulewe izilwane inyama izokwabiwa yizo izintombi kube yidili elikhulu. Nabafana nabo bayaficwa yilesi simo sokukhula. Nabo bayazilungiselela ukuba amadoda bekhona lena ezintabeni. Njengoba amaZulu engasasoki kodwa abafana bayafundisana ukunquma umthambo osemutsheni wakhe. Bawuqhumbuza ngeva bese bewubopha ngosinga lwenkunzi. Kwedlula izinsuku ezingengaki inhlali leyo iwe, umthambo unqamukile, umfana usuke eselungele isimo sobudoda.

UMsimang, (1975:218) uthi:

Esikhundleni sokuya entabeni kwakuthi lapho umfana eseneminyaka mhlawumbe elishumi, ahlangane nezingqwele ekwaluseni bese zimuchambuza umthambo lona womutsha, ziwubophe ngosinga lwenkunzi. Emveni kwezinsukwana umthambo usuzonqamuka bese

ephola njalo umfana. Ngokunqamula umthambo kwakusuke kwehlukaniwa ijwabu nomutsha ukuze umfana angahlupheki ekukhuleni kwakhe, kepha afane saka nabasokile.

Esekhulile ngeminyaka eneminyaka eyishumi nesithupha noma ngaphezudlwana kuye ngokhalo lwakhe umfana ufikelwa usuku lokuthomba. Uthi elele ebusuku ashaywe izibuko, emveni kokuba ephuphe elele nesalukazi. Kungalelo langa lapho umfana usuke esekhombisa izimpawu zokuvuthwela ubudoda. Usengazala abantu uma engahlangana nesifazane.

UMsimang, (1975:218) uthi:

Uzofunda kuzo belu izingqwele ekwaluseni ukuthi kufanele enze njani mhla eshaywa izibuko. Nangempela uyonele aphuphe isalukazi bese evusa abanewabo, baphume bakhiphe izinkomo. Okusemqoka ukuthi umfana lowo nabanewabo bayahloma baphelele ngezinduku, izimboko namahawu bese bekipha izinkomo, hayi zakubo kuphela kepha nezemizi engomakhelwana zisiwe ekhaphelweni kude nemizi.

Izinkomo abazithathi ngokuncenga kodwa bazithatha ngenkulu indluzula. Kuyaliwa nabanikazi bazo uma bebezile bona abafana ngokwabo bebethi bayazinyenyisa izinkomo. Bafika vele kusahlwile abafana endle. Umthombi ufundiswa ukuzithoba akhulumele phansi. Ungungwa yizingqwele, uhlala abheke phansi. Phambi kwakhe uhlome umkhonto kayise aphume nawo ekhaya. Kuthi uma sekusele izingqwele, zikhiphe izithunywa eziyohlaba umkhosi, ziphuma zingena emizini zibika zithi: “Sizobika ukuthi usibanibani ukhulule.” Ekhaya kubo kamthombi kukhishwa amantombazne ehamba ngokwenzenjalo kanti futhi acela amaqhaga ezipheko. Izinsizwa ezisele ekhaya zithi zingabona ukuthi izinkomo azikho ezibayeni, zinjalo nje zishiye amankonyane ekhaya, zibhudle ezazo zinikele endle.

Laphayana endle ziyayaluza izinkomazi zishiswa ubisi, ziyabhonsa ziyavinjelwa. Izinsizwa ezifikayo azisabe zisabuza mkhuhlane, zifike ziqembule ezakubo zizama ukuhamba nazo. Kusuka esimnyama isidumo kuliwe kube ubuphilihli, abafana bala nezinkomo. Kuliwa kubonakale oyokwehlulwa. Uma izinsizwa zehluliwe ngenxa yobuningi babafana, zibe sezithela kubo abafana zenze ibutho libe linye.

UMsimang, (1975:219) uthi:

Kufuneka abafana bahlale beqaphile ngoba uma inkomo ike yakhethwa yaze yayongena esibayeni yasengwa. Kungabe umthombi akathombanga lutho, kungavele kubonakale ukuthi akukho lutho lwakhe oluyolunga. Ngenxa yalokhu abafana babezidela amathambo, baqome ukufa imbala kunokuba izinsizwa ziyiqhube ize iyongena ekhaya isengwe inkomo.

Kwakuba usuku lokulwa okumangalisayo ngoba kuseza nezinye izinsizwa nazo zilande ezakubo nazo ziyolwa zehlulwe zithele ebuthweni labafana. Kugcina sekumnyama imfunda ngabafana, bayahuba bayagiya bakhuza nezaga kuhle kudelile. Ngokuthambama kwelanga yibo labaya sebeziquhuba izinkomo seziya ekhaya. Bahamba sebenze isishishili seviyo basithe umthombi ngamahawu funa abonwe abantu. Wona amantombazane awavunyelwe ukumkhulumisa. Uma eke wakhuluma kuthiwa uyoba namazinyo abomvu angagezekiyo. Amantombazane eza nezixha zezinswazi azoshaya abafana ukuze bavule indawo ayofinyelela kumthombi.

UMsimang, (1975:220) uthi:

Umakoti neqembu lakhe selizofike lithi khomololo esangweni kulindwe uyise womfana azomqinisa. Kubaswa lapho umlilo kanye nodengezi azoncinda ngalo izinsizi ezibabayo zokumngenisa ebudodeni. Umuthi

owawukhonziwe kwakulicembe lenhlaba ngoba lona libaba kakhulu kanye-ke nezinye izibiba ezizoncindwa. Uzothi angaqeda ukuncinda bese kuthathwa udengezi lolo lusashisa lubomvu, lwephulelwe ekhanda lakhe, khona kanye okhakhayini kuthiwe uyaqiniswa.

Ube esengeniswa elawini umakoti nebutho lakhe sekuzochwaywa kuze kuse. Nangakusasa usezovuka akhiphe izinkomo zekhaya kanye nezomakhelwane ayoziklabisa endle. Uma sebezobuya ngodumo olukhulu nokho ontanga behlela naye ezibukweni ayogeza bese bemgunda izinwele. Yilo leli langa lapho ezozetha noma ethiwe igama lakhe lobunsizwa azokwaziwa ngalo ontanga kanye nezintombi. Nalo leli langa yilanga ledili. Uma abafana sebebuya ekwaluseni, uyise usengafika amhlabise intondolo umntanakhe, kudliwe kubuswe lapha kwamthombi. Leli banga lisho ukuthi useyinsizwa, usezoshela, aqonywe izintombi zabantu. Ekuleli banga uyafundiswa abanewabo ukuthi engabe esadlala namantombazane ngoba usengawona.

Bakhula nje abafana besezikhona izintonjana abalokhu bezidlisa satshanyana kuzo, imbuzi igudla iguma. Izinsizwa zibe seziwuqinisa lo mdlalo wazo wokucela uthando. Ngenxa yokuthi sezidlana imilala lapha ezintombini, sekufanele insizwa nensizwa iwuqinele lo msebenzi wokuqomisa. Uqinelwa-ke ngemithi izinhlanzi nobulawu. Ubulawu umuthi omkhulu wezinsizwa nezintombi zamaZulu. Zididiyela izinhlobonhlobo zamakhambi lukhambeni lunye olube selubekwa emsamo lungenganywa ngabantu.

Uma insizwa isifuna ukuphalaza, ivuka ekuseni iyobushaya ngebhaxa lephahla ubulawu buphuphuzele ingwebu. Iyabuhabula kokunye izigcobe ngengwebu emzimbeni wonke.

UMsimang, (1975:222) uthi:

Okokuqala ngqa lapho umfana esengene ebubhungwini ukuba azigeze ngobulawu, engakaphumi ukuyiqomisa. Uphuma nje igazi lakhe seliklasile. Phela kwakuthiwa ongaphalaziyo uba nesidina izintombi zimmengwe. Abafana babefunda khona ekwaluseni ubulawu kanti obunamandla babebunikwa izinyanga.

Kuqalwa ngemithi yokuhlanza igazi izinhlanzi. Kothi eqamba eya ebulawini ube usukhona umsebenzi owenziwe yizinhlanzi. Igugu lokuqomisa landulelwa ukuxibula, okusho ukuqoka intombi umuntu azoyiqomisa. Izintombi zivame ukubonwa emaceceni bese zilandelwa-ke emifuleni nasemahlozini lapho zitheza khona.

Kuligugu elikhulu ukuhlangana kwamantombazane nabafana. Uma izinsizwa zibona izintombi, uzwa sezikhuzela kudume izihosha. Uzwa zithi: “Dudlu mntanethu! Zala abantu ziye ebantwini! Aukho ntombi yagana inyamazane!” Lokhu kusho ukuthi noma ngabe isiqomile isangalala isoka layo. Ngoba vele iyogana umuntu, ngeke ize isigane isilwane. Kokunye ingezwakala insizwa ithi: “Gege lagege ntaba ziyangigegela!” Insizwa iyazikhalela ithi akamthole izinto azimhambeli kahle. Kokunye ungezwa izinsizwa zithi:

Oseyishayile akakayosi,
Noseyosile akakayidli,
Noseyidlile udle icala.

Izinsizwa zisuke zisho ukuthi noma ngabe intombi isikuliphi izinga nesoka layo kodwa isengasishintsha ikhethe yona. Miningi-ke imidlalo edlalwa abasha uma beficane bebodwa njengokushaya inyoka endleleni. Okungukuthi intombi ake ikhethe kulezi zinsizwa eziphambi kwayo insizwa eyayiyoyikhetha uma yayinikiwe ithuba. Lona umdlalo akubi liqiniso kodwa kusuke kudlalwa. Kokunye izinsizwa zikezicele intombi ukuba izembulele. Pho yesabani intombi,

iyafulathela yembule izinqe. Izinsizwa zituse ukuma kahle kwayo. Kokunye sekungaqala khona lapho ukweshelana. Kuwo wonke lo mbhidlango kusuke kuzanywa ukwakha umuzi. Ziningi-ke izinjongo zale nto esuke iqalwa abantwana. Basuke befuna ukuganana ngenxa yezizathu zabo nezaziwa yibo futhi. Kungeke kwenzekwe ukuba abantu abaganayo noma abaganwayo baganela baganelwe injongo eyodwa.

UNdlovu, (1995:14) ubeka izizathu eziningi zokuganana:

Abantu banezinjongo ezehlukene ngomshado. Ezinye zihle ezinye zimbi, ezinye zibalulekile ezinye azibalulekile. Kungenzeka ukuthi laba esihlangene ngabo namuhla bangangizwa ngenxa yenjabulo. Kungangithokozisa uma abasazilungiselela ukushada nalabo asebashadile bengangipha izindlebe zabo.

Ngempela-ke yibo abantu abashelanayo abazaziyo izizathu ezibenza bafune ukuhlala ndawonye emshadweni wabo.

UNdlovu, (1995:14) uthi:

Abanye bashada ngoba bekubona kukuhle ukuba nomngane wobunye ubulili ezimpilweni zabo. Abashade ngaleyo njongo badla ndawonye, bakhulisa izingane zabo ngokuhlanganyela, baxazulula izinkinga zabo ngokusizana. Lena injongo enhle ngomshado. Imvama basuke behlanganiswe uthando olujulile ngoba lukhona olusheshe luphele. Bangingi asebephila impilo yokubekezela ngoba uthando lweqiniso lungasekho.

Uma abantwana bexibulene, igugu lephula umbombo. Akekho umuntu oke acabange ukuthi koke kubuye kube okunye, kungabi uthando.

UNdlovu, (1995:15) uthi:

Abanye bashada ngoba befuna ukuba nezingane. Kulula ukuba umZulu acabange ukuthi ulobola umfazi ukuze amzalele izingane. Yebo izingane zibalulekile kulabo abafuna ukonga izibongo nemindeni yabo ukuze kungashabalali. Zibalulekile kulabo abafuna izindlalifa ngoba benomcebo kodwa asibalulekile kulabo abeswela isisekelo esiwuthando. Zikhona izintombi ezishada ngoba zibalekela ukuba imijendevu. Lesi akusona isizathu esilungile. Abanye abangakavuthwa bashada ngoba bebalekela amakhaya angenanjabulo. Abanye kuleli qembu baphoqelelwa yibona abazali babo ngoba becabanga umkhwenyana angabasiza abakhulule ezinkingeni zabo. Nayo lena akuyona injongo enhle yomshado.

Njengoba abantwana bebonana nje bavela emakhaya ahlukene, bakhule bezwa izizathu ezinhlobonhlobo ezingenza abantu baganane. Umfana uma ethi: “Gqezu mntanethu,” yena uyasazi isizathu aseshelelayo. Amantombazane wona ngoba engayazi inhliziyo nezizathu zomfana avume kanti aseyoba izigqila sezizathu umfana owayeziganelwa. Asikho-ke nesikhathi sokuba intombi ingabe lokhu ibuza ithi ingithandelani kodwa intombi yeneliswa yikho ukuthi uyayithanda. Ayizihluphi ngokubuza ukuthi uyithandelani. Khona kwakufanele intombazane ibuze ukuthi uyithandelani. Manje isikhathi sokucwaninga uthando sisuke singekho. Baxhumane ngezinhliziyiyo kanti izizathu azifani kubo bobabili. Bake baganane abantu bathi bangahlala ndawonye, kuvele ukuthi noma bebethandana kodwa abakulungele ukuhlala ndawonye. Le ndaba yokuganana ayilusa uKhumalo, (1996:20) uthi:

Kungesinye sezifundo lesi esivame emshadweni. Izinto ngoba zonke ziba zinhle nje, umuntu angedlulwa agcine esewunguze zonke izimbambo zezwe leli. Ngani njalo ngoba nje ubadlule esigodini samathambo kaHezekiya, ahwithe ubambo ngoba elufanisa nolwakhe.

Useyolufanisa-ke kuze kube sekugcineni, nalo seluthe ne kuye ngoba lwakhishwa kuyena ngempela. Abanye njalo balusole uhlamvu kuhle kwenkuku, bathi nje cha, hhayi lapha eduze kwami. Kwale ngisho selumgolomba, anqaphaze athi: Ngikuthanda ulapho, hhayi emzini kababa.

Kunabantu okuthiwa amasoka amanyala. Abantu ababala izintombi ezabaqoma njengomfana ebalazinyoni asewazishaya ngebhaxa elithile. Uma umuntu eshela akabe nesizathu esihle sokuzibeka entombini size singafiki isikhathi lapho umuntu esethi ngikuthanda ulapho kodwa hhayi emzini kababa. La mazwi awamane aphume nje kodwa enziwa uthando lapho abantu bethandene ngenkanuko kungahlanganiswanga izinhliziyi. Izinhliziyi zabathandana ngeqiniso sinjengomthwalana oboshwe wahlanganiswa ngozi olungagqabuki. Uthando lokuthanda umntanomuntu hhayi uthando lokuzithanda wena. Luhle uthando uma luphathwe kahle, luphathiswe okwezikhali zamaNtungwa.

8.2 Izincomo

Kulo msebenzi kunconywa futhi kugqugquzelwa ukuba abantu bangawalahli amasiko abo oMdabu. Njengoba ikhaya lalibhekeke ukuba liphathwe ngenhlonipho nesizotha nanamuhla lokho kusabhekekile. Noma abantu sebethutha baya emadolobheni abafunde ukuzakha ngobuzwe babo lapho bekhona. Lapho bekhona sekusekhaya ngakho leya nhlonipho ebibhekeke ekhaya lesintu ayenziwe, abantwana bagcizelelelwe ngemvelaphi yabo. AmaZulu ngezizathu athi abantu abami endlini, ikakhulukazi ekhothaneni emnyango. Namanje kunjalo.

UBerglund, (1976:104) uthi:

The shades are associated with the doorway arch, especially with a crown of the arch situated between the doorposts and as a rule covered with

thatching. Amathambo eziphanga nemihlathi yezimbuzi are displayed there. They are remains of the offerings.

Le ndawo iyindawo yeminikelo kwabaphansi nendawo ehloniphekileyo. Abantu abangami ekhothameni.

Kunconywa ukuba lihlonishwe iziko. Njengoba abadala bakusungula ukuba uma kuphakwa ukudla, okunye akushiye emakhanzini. Uma kushiwo kubantwana kuthiwa kwenzelwa isihambi esingahle singene sekudliwe bese kuphuthunywa ekhanzini siphakelwe.

UBerglund, (1976:103) uthi:

Custom demands that good housewives leaves the cooking vessels unscrapped in the close vicinity of the hearth.... It is done to satisfy the shades, the shades lick the pots... The shades warm themselves at the hearth. When they are warm they become hungry and eat that which is left in the vessels. That is the reason for women leaving the pots with a little food in each.

Kunconywa ukuba le nhlonipho yezibangamlotha igcinwe njengoba ingummiselo wesiZulu, ukudla akuphakwe kushiye okuncane emakhanzini.

Uma sekuvuniwe kunconywa ukuba izikhwebu zembewu, izimpunzi nezikhwebu zamabele zichonywe phezu komlindaziko ukuze izinyanya zizibone zizibusise kube nenala, ukudla kungapheli kulo muzi.

UBerglund, (1976:108) uthi:

Maize cobs, Millet heads, egg shells pumpkin seeds are also placed in the ikhothamo. The egg shells often strung up on a white cotton thread.

We place them there so that the shades could see them and bless them.

Kunconywa ukuba njengoba ezindlini ungashaywa umlozi namanje kunconywa khona lokho, akungakhulunyelwa phezulu ngoba endlini lapha kukhona abanini bomuzi.

Kunconywa ukuba kuhlonishwe isibaya nezinkomo. Kuhlonishwe nobisi nobulongwe bezinkomo. Ubisi aluphathwa abantu besifazane abasefindweni. Izinkomo zingafa zonke.

UMsimang, (1975:13) uthi:

Akuhlonishwa isibaya sodwa kepha nezinkomo eziphakathi kwaso, ubisi lwazo, ubulongwe bazo nenyama yazo.

Aluthelwa ubisi eziko ngoba izinkomo ziqhuma imibele ubisi lushe qhu emabeleni. Uma luthuke lwachithekela eziko akuthelwe amanzi phezu kwalapho kuchithekele khona ubisi.

UMsimang, (1975:14) uthi:

Ubisi akudingeki ukuba luchithekele eziko kuthiwa kodabuka imibele yezinkomo nalo lushe. Uma luchithekele eziko ngephutha lwelekelwa ngamanzi.

Kunconywa ukuba leyo nhlonipho amaZulu akhuliswe ngayo aze angasuki kuyo ngoba yiyo leyo enza umZulu abe umZulu.

Kunconywa ukuba abesifazane bangazidabuli izinkomo ngoba uma kunjalo izinkomo ziyafa ngoba abanye abantu besifazane basuke besezinqwazini, abanye besefindweni. Ziyahlonishwa izinkomo, azidatshulwa.

UMagwaza, (2010) uthi:

Kuyinqubo elandelwayo ukuba zingadatshulwa izinkomo.

Njengoba kuhlonishwa izinkomo nesibaya kuhlonishwa negceke. Izizwe nezizwe zihlonipha lokho ezakufundiswa ngabazali. NamaZulu nawo awehlukile ezizweni. Kunconywa ukuba ahloniphe izinto ezingummiselo wesiZulu.

Kunconywa ukuba abantwana baxoxelwe ngemvelaphi yabo njengoba babenza ogogo basendulo. Uma kukhona okuncane okusakhunjulwa okungumlando wesibongo esithile, abaxoxelwe ngakho abantwana ukuze nabo bazizwe beyingxenywe yalowo mndeni. Bangatshelwa ngomlando wamaqhawe akubo uma kukhona abazali abasakhumbulayo. Kunconywa ukuba bafundiswe nangezithakazelo zakubo, zithwele umlando wakubo.

Kunconywa ukuba abazali bawagqugquzele amasiko esizwe futhi bazame ukuphanda ukuthi lawo masiko ayegcinelwani. Kunconywa ukuba abantwana bafundiswe bangazenzi izinto ezazingenziwa njengokungcolisa amanzi ngeqanda lenjelwane. Abantwana kunconywa ukuba bangabi izikhubekiso emphakathini, bangabophi amafindo endleleni. Lokho kuyokwenza baqalekise izihambi.

Amakhono ayefundwa ukuba kuvuselelwe imidlalo yabantwana yesintu. Mihle ichitha isizungu. Labo bantwana abanenhlanhla yokuvela emakhaya kuyanconywa ukuba lolu lwazi balwedlulisele kwabanye abantwana abangenalwazi. Eminye yale midlalo ingedluliselwa ezikoleni. Kunconywa ukuba uMnyango WeZemfundo ubeneso ekuqhubeleni lolu lwazi kubantwana.

Kunconywa ukuba kubenemvuselelo yamasiko. Kulawo maZulu ahlala emakhaya kunconywa ukuba avuselele isiko lokwelusa ngoba ziningi izinto ezingazalwa yileli siko. Nokho lokho kungenzeka uma uHulumeni engabukeza

indlela abangayo umhlaba ngoba ewaba ngeqiniso nabaNsundu, zingakhona izindawo zabo ezibuyayo.

Le ndlela obekukhuliswa ngayo abantwana yiyo ebinika isiqinisekiso sokuthi umntwana uzokhula abe ngumuntu. Kulolu cwaningo kunconywa ukuba kubuyelwe emasikweni amadala okukhulisa abantwana. Abantwana bebhuliswa engekho umuntu onomntwana athi ungowakhe yedwa. IZiphathimandla zezwe yizo ezivule lo msele amanzi ayagobhoza. Zinike abantwana inkululeko engaphezulu kwabo futhi abawagcizelela amahlangabezo okumele enziwe abantwana uma sebedla la malungelo. Amalungelo afuna ukuhlangatshezwa ngokusemthethweni.

Akusehisi kuleli zwe ukubona abantwana bewotawotana phambi kwabantu abadala futhi bengabagqize qakala. Kunconywa ukuba kubuyiswe kuvuselelwe isakhiwo samaqhikiza okuyiwona azotshela abantwana indlela yokuziphatha kwezothando.

Kunconywa ukuba noma abantwana bekhulela emadolobheni lapho engegcineke kakhle amasiko esizwe, kuyiwe emakhaya abantwana bayogcinelwa amasiko esintu abakhula ngawo oyise noyisemkhulu. Uma kungenjalo, isizukulwane sonke sizolahleka sidukelwe yindlela.

Kunconywa ukuba kubuyelwe emuva izingane zichambuze ngoba lokho kungubuZulu. Eminyakeni engemingaki abebandla lamaNazarethi bake basusa isidumo bechambuza zonke izingane zabo nabadala bakhona. Kuyancomeka futhi kuyakhombisa ukuthi leli siko lisengabuyiswa. Akwaziwa ukuthi yingani izingane zalesi sizukulwane zingezwa kangaka. Kungaba igazi leli elingaphungulwanga.

Abafana bebefundiswa ubunsizwa ngabanewabo, beshayana ngezinduku kungekho muntu ogwazwayo ngommese, abafana beshayana baze badelisane.

Kunconywa ukuba abafana bafundiswe ukulwa ngezinduku, khona akuzange kukhiphe zidumbu njengoba kwenzeka namuhla emhlabeni wezibhamu nemimmese.

Kulolu cwaningo kunconywa ukuba izingane zibuye zihlelwe ngobuntanga ngaphansi kwesandla samaqhikiza okuyiwona asingethe imicimbi yokuqomana nokuhlobonga. Lokho kungakuvimba ukuzala kwezingane ezincane, kunciphise izinga lokuhushula izisu ngoba umcimbi wokuhlobonga ungenziwa ngendlela endala yawokhokho. Khona lapho futhi kunganqandeka izifo eziningi ezitholakala ngocansi ngoba ngesiZulu ayihlangani imizimba kodwa kuyasonywa. Uma le mfundiso ingabuyiswa, lingehla liphele leli zinga ehamba ngalo ingculaza.

Abelungu abakayishintshi indlela ababephila ngayo oyisemkhulu enkolweni nasempathweni. Kunconywa ukuba nawo amaZulu angabi osimukanandwendwe kodwa awavuthwise amasiko ezwe lakwabo.

8.3 Isiphetho

Umuntu oke wabona umuzi wesiZulu ubhema akholwe inhlonipho ewuzungezile. Kuvunguza umoya wokuzwana nokubambisana. Amakhaya akwaZulu ayindawo nesidleke sokukhulisela abantwana abayowafuza. Imizi, amanxuluma akhiwe emaqeleni akhiwe aba izigubudu ezibheke ezansi. Umuzi nomuzi uba nomlawuli wawo, uSokhaya. Uhlonishwa njengeNkosi emzini wakhe. Yena-ke uthi lowo muzi ungumuzi kaYise ekhona noma engekho.

USokhaya uzibonakalisa enqenqeza phambili ngemfundiso nenhlonipho. Abantwana bakhe nomuzi wakhe basikisela kuye ekwenzeni kwabo. Ayenziwa into engagculisi uSokhaya. Abantwana bafundiswa besebancane ukuqhubela phambili inhlonipho yekhaya. USokhaya ulekelelwa izihlobo nomakhelwane uma akha umuzi. Uma kuzokwakiwa umuzi omusha, kungumsebenzi

kaSokhaya ukuyobika emsamo ngesiko lokushisa impepho, acele indlela enhle eya phambili. Nebala uma imibiko izwakele, kuyaye kubonakale ngempumelelo ekwakheni lowo muzi omusha, ithanga.

UNyembezi noNxumalo, (1966:37) bathi:

Lapho umi egqumeni noma entabeni inxuluma lamaZulu lingumbukiso okhexisayo. Umuntu uthi nhla angadingi kutshelwa ukuthi izindlu lezi zipholile phezu kokungabi namafasitela, amageke ancwala akanalucofi, zonke izinto zingononina nemisebenzi iphakwe ngokuphakwa, konke kushweza kamtoti. Umuntu ubona izintombi zihizile zihlabe ujenga ziyokukha amanzi, omakoti begqigqizela neziqabetho beyogaya.

Imisebenzi yabantu bekhaya iyileyo eyaziwayo engumgabagoni wezinsuku zonke. Amantombazane wona akha amanzi, atheze izinkuni. Misingi imisebenzi yamantombazane. Yiwo asika utshani enze amajiko okufulela. Enza izadla, aduze izindlu ebese ziqala ukuphephuka. Ngaphezu kweminingi imisebenzi eyenziwa abesilisa bayalekelela ngokuzikhwenca izindlu. Kungumsebenzi wabesilisa ukubamba imisebenzi esindayo njengokugawula izigxobo nezintingo kanye nokuchaya nokucwilisa ingceba okuzoboshwa ngayo izintingo.

UMsimang, (1975:3) uthi:

Kungumsebenzi wabesilisa ukuba bacabe izihlahla nokunye enxiweni elisha. Bangenza ilima bameme amadoda azobalekelela.

Bonke abantu banokuthile abakwenzayo emzini wesiZulu. Ngisho izalukazi esezimhlathi uxhaphela amakathi zinawo umsebenzi eziwenzayo ekhaya. Eminye yale misebenzi yenziwa abesilisa kanti eminye yayo yenziwa abesifazane. Kunemisebenzi enjengokubaza, leyo ingeyabesilisa. Abesifazane babumba

izinkamba, bayacabaya baduze izindlu, balime, bahlakule, baphise utshwala babuye bapheke. Ngemisebenzi abayenzayo abantwana nabadala kwakuvunjululwa amakhono acashe ebantwini. Lawo makhono yiwo abemenza abe usizo umuntu ekhaya lakwabo.

UNyembezi noNxumalo, (1966:43) bathi:

Kwakuthi ngankathi abesifazane babumbe
izinkamba abazidingela ukudlela nokuphuzela.

Ezinye zalezi zinkamba bezisebenza njengamagobongo, zihlala emsamo nezichonco zemithi noma izintelezi. Uma zimumethe umuthi ozoba usizo, bezihluqwa ngebomvu ukuze zihaqwe imimoya yekhaya.

UShabangu, (1976:87) uthi:

(Ibomvu) Lingamadwala liqheshulwa bese
ligaywa lize libe yimpuphu. Kunenkolelo
kubantu abaMnyama yokuthi liwudaka
oluthintene nabaphansi ngoba emisebenzini
ethinta bona liyagcotshwa.

Akubi izinkamba kuphela ezihluqwa ngebomvu kodwa nezigobongo zoselwa ziyahluqwa inqobo nje uma zisemsamo.

Umuzi wesiZulu uphathwa ngomthetho nesiko. Kunamasiko nemithetho ngothango. Kube nemithetho namasiko ngegeke. Eminye imithetho ibhekene nesibaya, izinkomo, ubisi nobulongo. Inhlonipho enikwa isibaya kumele igcizelelwe besebancane abantwana ukuze uma bekhula, bangasuki kuleyo mpilo.

UMsimang, (1975:13) uthi:

Akuhlonishwa isibaya sodwa, kepha nezinkomo
eziphakathi kwaso, nobisi lwazo, ubulongwe
bazo nenyama yazo.

Ukuhlonipha isibaya kunesiko lokuthi omalokazana bengene esibayeni. Uma owesifazane esemdala esedlulile endaweni yabasha, kugaywa utshwala angeniswe esibayeni. Umuntu wesifazane ungena kanje: ungena nabanye abadala njengaye afike aklele ahlabe inkondlo yakhe asine. Usina njalo ukhamba selubekiwe enhla nesibaya. Ube esebikwa ezithunzini zomuzi ukuthi uzocela ukuba angene esibayeni.

UMsimang, (1975:13) uthi:

Kangeni futhi umlobokazi esibayeni uze
angeniswe. Noma efuna ubulongwe angamane
athume ingane. Noma ubethi ushaya ingane uma
isibaleke yangena esibayeni uyayiyeka.

Izinto zomuzi wesiZulu zihlelelwe phezu kwenhlonipho. Uma abafana bephethe ubisi, ngeshwa lwachithekela eziko, kuphuthunywa kuthelwe amanzi phezu kwalo ukuze izinkomo zingaqhumi imibele zifane nezinkomo ezincelwa yimfene noma uzavolo.

AmaZulu akha izindlu eziningi nazo zinikwa inhlonipho efanele. Zihlonishwa ngamazinga angafani izindlu. Ezinye zihlonishwa kakhulu kunezinye. Indlu nendlu inamasikothi okumele agcinwe funa abaphansi badinwe ngokwenza okubi kwabantu. Unina womnumzane unikwa inhlonipho ngokuba akhelwe indlu. Le ndlu uyakhelwa ephila noma engasekho. Uma engasekho iba ixhiba laseNdlunkulu.

UMsimang, (1975:14) uthi:

Sekwaze kwaba isiko ukuthi ngisho esashona
ifike yakhiwe le ndlu, bese iba ixhiba
laseNdlunkulu.

Naye unnumzane uyazakhela eyakhe indlu. Leyo-ke indlunkulu. Le iyindlu yezinkamba nemigqengele yemphepo. Owesifazane kangenangeni kuyo ngoba yiyona ndlu ehlala izithunzi zomuzi.

UMsimang, (1975:14) uthi:

Nakomkhulu nakhona kunjalo iNdlunkulu
ingenwa iNkosi nezinyanga zayo nezikhulu
zombuso kuphela. Kule ndlu kunomkhonto
wokubusa izizwe kanye nomzimana induku
ekhomba amabutho.

Ungawakhomba yini kodwa amabutho ngomunwe? Ungeshwabane? Umzimana induku ebhiliwe izinyanga zempi ukuba uma iNkosi ikhomba le ngawo umzimana, kube sengathi amabutho ayahlanya usinga. Indlela uZulu abe akha ngayo izindlu yayenza asondelane kakhulu nezwe lezithutha, izibangamlotha zesizwe. Nasesigodlweni izindlu zihlelwe njengezomnumzane nje. Nazo ziyashiyana ngokuhlonishwa. Nakhona esigodlweni ikhona le ndlu, iba yindlu yeNkosi yodwa nezinyanga zayo. Kuba kule ndlu lapho kuhleli khona inkatha yesizwe. Lena yindlu yezinyandezulu, yindlu enesizotha. Kule ndlu kubakhona zonke izinto zoBukhosi. Iminyakanya yokumisa aMakhosi azolandela. Kukhona nesihlalo soBukhosi kule ndlu. Kukhona izikhumba zezingwe nezingonyama.

Nakomkhulu ikhona le ndlu. Indlu ephethe izifuba zakomkhulu. UNyembezi noNxumalo, (1966:133) bathi:

Kwakukhona isiko elalihlanganisa sonke isizwe.
Leli siko kwakuyinkatha yezwe. Inkatha yezwe

yayenziwa ngezibi ezazibuthwa lapho kade kuhlezi iNkosi nezikhulu namadoda aqavile. Zazenziwa inkatha enkulu, engaphezulu kwalena yokutheza. Yayiboshwa ngesikhumba senhlwathi lapho isiqediwe.

Lolu cwaningo lungeminye yemizamo yokuvuselela amasiko asethanda ukushabalala. Abantu bakwaZulu sebembukile bahamba nezinkolo ezintsha. Kanti isizwe sabo sakhelwe phezu kwamasiko naphezu kwenkolo yoMdabu. KwaZulu kunezimakade ezingeke zashiywa ngemuva empilweni, ongathi uzishiyile ufike sewuzidinga phambili. Uma umZulu ekhuluma ngokuthi ubesazokhuluma emsamo, usuke eseqedile ngoba owakwaZulu umuga ubikwa ukhuzwe emsamo. Kushiswa impepho ezindengezini kuthi kuleyo ntuthu kube namagama akhulunywayo. Akukhulumami noma ubani onezwi kodwa kuba umuntu onokulunga neqiniso osondela ezindengezini zomuzi.

UShabangu, (1999:1) uthi:

Isizukulwane sanamuhla sesiwabukela phansi amasiko esintu, sisho nokusho sithi ukuwagcina kuwubuqaba noma ubuhedeni. Kungakho-ke sizithola sesinezinkinga ukwedlula izikhathi zakudala ngoba silahle okungamagugu aso, saduma nokwenziwe.

Abantu bakwaZulu basuke baduma nehlo mbe bashiya izimpande zabo. Baya phambili kanti bazishiya emuva. Sebephambili abaqondakali ukuthi bangobani ngoba incazelo yabo isemuva. Ukuze umehlukanise umuntu kwabanye muzwe ekhuluma, ubone indlela ambatha ngayo. Mbone ukudla akudlayo, bona nendlela ahleli ngayo. Muzwe esefundisa umntwana wakhe. Zonke lezi zinto yizo ezimkhombayo umuntu ukuthi ngowaphi.

UKhumalo, (1994:91) uthi:

EzakwaZulu zisho ngezinkomo zakwabo, ithi ukuyandlazela ishaya emaqakaleni. Injani bona ubuhle? Iyacwebezela uboya bulele buthule buthe nje du. Iphelekezelana nezinjobo zakwabo esezithakwe ngezinyamazane zekhethelo. Sona isinene sakhona kuthule nje kuthe du. Into ebihlalelwe kwaphela isikhathi iphothwa. Zizodwa ezisho ngamadlokolo uma kungeminyakanya eshaya ngezinsiba zezinyoni zezulu. Yimigexo, yimitamatama, ngamadavadi, zingxabulela ezinhlobonhlobo phansi.

Uma kungase kuqhamuke lo muntu ochazwa uKhumalo, ubani ongamngabaza ukuthi umZulu? Ngani? Ngendlela avunule ngayo. EyesiZulu akekho omunye umhlobo ovunula kanje. Lezi zinto azembethe yizona eziletha umsoco esizweni siziqhenye ngobuzwe baso. Le nto iyezwakala egazini ngisho kuqhamuka indoda yomZulu noma inkosikazi yomZulu kulaba abakhonza kwaShembe. Indlela abavunula ngayo iyawathatha amehlo, uphenduke naye umuntu wabantu. Ibakhona into esho phakathi ithi: “Nazi ezakwethu!”

Kunezinto ezingenziwa nhlobo umZulu noma ngabe sekutheni. Owesifazane oganile angeke aphuma nqunu engabhincile isidwaba. Kumi nje kanjalo, akubuzwa. Akudingi kuchazwa, kwanqunywa kwabekwa okhokho. Kufana nakho ukugunda ikhanda. Ngisho ukuligeza ngamanzi kungeze kwenzeka. Into eyenziwa ekhanda likamame ukulichapha, libhudwe, ligcotshwe ngomfuma wezinkomo. Ikhanda elibhudiwe lingegezwe. Kungabe umuga?

UKhumalo, (1994:82) uthi:

Uname nje akalokothi athinte ikhanda ngesikelo ngoba lokho kusho okuthile. Uphuca kuphela mhla eshonelwe ngumyeni wakhe, njengosiko lokumzilela. Umuntu ongathi ukumphunguphungula ngumyeni wakhe ngoba

kunesizathu. Omunye nje qha. Indaba yomame omthola egabisa ngembunculu, nayo ayigundwe esigangeni kuyaye kuthi ukulumela, ube umzwela ngaphakathi. Ubone nje ukuthi ukungazi kuyafana nokungaboni.

Namuhla izinto zibhidene. Umuntu wesifazane ubegunda ngezizathu zamabanga okukhula nangemicimbi efanele lokho. Khona kuthi angakhehla inhloko kube insingo ayiseyikubuye ilithinte ikhanda lakhe. Kunezinto ezivela zimchaze umZulu engakazisho ukuthi ungubani. Mkhelele amanzi ngenkezo umnike uma engowesifazane, uzoguqa phansi aphuze. Uma engumlisa uzoqoshama aphuze. Mvubele amasi umnike kodwa ungamniki ukhezo. Uzowakha ngesandla sokudla, awathele esandleni sesinxele, asondeze isandla sesinxele emlonyeni adle. Kubukeka kulukhuni kodwa kuyisiZulu.

Uma abantu bengabuyela enqubeni abayimiselwa okhokho babo, kunganokudla emasimini, izulu line ngesikhathi salo. Inkinga ingaba iyini ngoba uma izulu lomisa, izintombi zikhuphukela entabeni ziyolima insimu yeNkosazana. INkosazana ibonge ngemvula kube nenala ezweni. Imikhuhlane ingabe isabaphi? Ngoba uma kwehla imbo, izintombi zithatha abantwana ziyobachathela emfundeni yomfula, bechathwa ngesiko, umkhuhlane uhambe. Uma amakhaba ommbila edliwa isihlava, kuphuma izintombi zihambe zincothula amakhaba emasimini. Naziya ziphikelele emfundeni, zifike ziwatshale ehlabathini zibhine zikhalela amakhaba onina adliwa isihlava, isihlava sibaleke emasimini.

Miningi imisebenzi eyenziwa iNkosazana yemvula uNomkhubulwana. Izintombi zimi ebumhlopheni njengayo iNkosazana. Iwusizo olumangalisayo ezintweni zenhlalo.

UCele, (2010:13) uthi:

INkosazana iyintombi, ngakho uma amaZulu efuna ijabule, aletha izintombi nto kuyo. Yonke

imicimbi yeNkosazana igcinwa yizintombi ngoba nayo iyintombi. Igama layo uNomkhubulwana, ukukhubula ukulima ngekhuba. Njengentombi, umuntu wesibhuda imele ilinyelwe insimu yayo.... Nguye okhuza imikhuhlane kanti futhi nguye okhuza isihlava singadli emasimini.

Abantwana bakwaZulu bakhulela ezimweni ezinjengalezi besokhalweni lokufunda befundiswa ubuntu nobuZulu. Kuhamba kuhambe kubonakale ukuthi kuhle ukumphuthuma esemncane umntwana ngoba kunezinto ongeke wamenzisa zona, isizathu sibe ukuthi ubesemdala. Uma sebezincoma ngempumelelo yabo abadala ubezwa bethi: “Zibanjwa zimaphuphu.”

Abantwana bakhuliselwa ezikhungweni ezinhlobonhlobo. Ikhaya nalo liyisikhungo ngokwalo. Ukwelusa izinkomo kuyisikhungo soqeqesho ngokwakho. Amantombazane wona aqeqeshelwa emathimbeni okutheza, okuhlakula, okukha manzi nakuyo yonke into ewahlanganisayo. Kungaba semisindweni, emaceceni nakuzo zonke izinhlobo zamajadu. Ithi ingaphela imisebenzi yasemini babuye abantwana beze ekhaya. Ekhaya babuyela esikhungweni sakwagogo. Njalo ngezintambama abantwana bahlanganela kwasalukazi bezolalela izinganekwane, izisho, izaga nemilolozelo.

UMagubane, (1998:45) uthi:

A clear distinction was made on the basis of sex, age and ranks. The young boys were responsible for taking the cattle out into the veld to graze, the girls, either on their own or with their mothers, went to the river to fetch water. These Zulu children were exposed to nature at the early ages inculcating a deep, lasting understanding and empathy for the environment in which they lived.

Abantwana bahlala bazungeze iziko belalele izinganekwane abazixoxelwa ugogo. Zona izinganekwane lezo zibafundisa indlela yokuphila. Ziyahlupheka izingane ezingenagogo, zibhekana nomhlaba zingazilungisele. Kwagogo indlu yoqeqesho. Abantwana bafunda imidlalo eminingi ekhaliphisa imiqondo. Bafunda ukubala izinyoni. Bafunda ukuxoxa izinganekwane. Bafunda izisho nezaga. Bafunda ubuZulu.

UMsimang, (1975:72) uthi:

Inganekwane singasho-ke sithi yindaba eyedluliselwa ngabadala ezizukulwaneni zabo, ixoxa ngezinsumansumane ezazenziwa izilwane, ngumdali, nabantu emandulo itshe lisancinzwa ngozipho likhale. Ziyindlela yokufundisa ngokuzekelisa, kanti ezinye zichaza ngemvelo nendalo, ezinye njalo ezokuhlekisa nokuchitha isizungu.

Bafunda ngemibala yezinyoni nanokuthi zixhumana kanjani nabantu. Kukhona izinyoni zemvunulo ezithandwa kakhulu uHlanga lwaMakhosi. Lapho kungabalwa amasakabuli kanye namagwalagwala.

Bafunda nangezidleke zezinyoni ngoba uma bekhuluma ngazo, kufanele bazi imibala yazo. Ukukhala kwazo nendlela ezizalela ngayo bakuqonda kahle.

U-Oliver, (2003:76) uthi:

Izidleke zilenga ezintini noma oqalweni phezu kwamanzi ngesinye isikhathi zisondele kakhulu phansi, ezawo izidleke yilezi eziyindilinga ezakhiwe ngotshani obuqinile noma ngomhlanga indawo yokungena ibe ngaphansi.

Umntwana ofunde wagogoda kwagogo uvele abone ukuthi le nyoni okukhulunywa ngayo ihloko. Ucwangingo selubuye lwaluqhubekisela

phambili ulwazi ngezinyoni. Ucwangingo lubuye lwathola ukuthi izinyoni zingamasoka. Uma kufika izikhathi zokwakha nokuganana, izinyoni ziyakhethana. Zinjengabantu ekuqokeni abalingani bazo.

UBrinkley, (2000:26) uthi:

Some male birds rely on more than their good looks to find a mate. They may select a territory, or home area, and build nest there. The male bowerbird even build a stage on which it can perform for the females trying to attract. The Golden Bowerbird creates its stage on a platform that is more than 3 feet (1m) off the ground.

Ucwangingo luveza imininingwane ngempilo yezinyoni. Izinyoni ziyeshela nazo zingamasoka futhi zinesisoka esihamba phambili. Izinsizwa zakhona, izinyoni zamaduna zingamachule amaciko ekuzivezeni esifazaneni nasekuzibikeni kwezothando. Kutholakala kulolu cwangingo ukuthi izinyoni zesifazane nazo njengabantu ziyayithanda insizwa eyidlandaba, eyinono futhi eziveza kahle esifazaneni. Izinsizwa ezinjalo zivama ukuba nempumelelo engasuki phansi. Izinyoni zifundile ukubaxingela abesifazane bazo kanti zingamaciko amabi ekucikozeni nasekuhlabeleleni. Lokho kuyayidida ingqondo yezinyoni zesifazane. Izinyoni ziyakwazi ukwenza imikhutshana ekhombisa uthando.

UBrinkley, (2000:26) uthi:

Many male birds make distinctive sounds and sing songs. Some bring gifts.

Azizicini ngokuhlabelela kuphela izinyoni kodwa ziyabatomota abesifazane bazo zibaphe izipho ezivela ekujuleni kwenhliziyo enothando. Isipho lesi siyemukelwa ngenhliziyo egcwele uthando. Izinyoni ezakhishwa umnqantula eziziqoqela izithandwa eziningi.

Nangaphandle kwezipho zothando nomculo othinta inhliziyo, kuvama ukuba ezamaduna izinyoni ezakha izidleke nokho kuya ngohlobo oluthile lwenyoni. Kubonakala kugqamile kakhulu ohlotsheni lwamahloko. Amahloko ayasithanda isithembu! Aphuma umkhankaso akhe ezinhle izidleke. Athi angaqeda ahambe ayoqoqa izinsikazi azozikhombisa izidleke ezinhle ezakhiwe ngobunono.

UBrinkley, (2000:26) uthi:

After a male has constructed a nest he inflates his red throat pouch, shakes his wings and calls to circling females by making loud gobbling noise.

Ezinye izinyoni zamaduna zinomlingo wokushintsha izimpaphe uma sezikulo mkhankaso wokwakha imizi, sezisokhalweni lokuzala nokuzalela.

UBrinkley, (2000:27) uthi:

In the breeding season, male Great Egrets grow long, white feathers, called aigrettes, on their backs. The birds spread them like a fan to entice the females.

Endlini kagogo abantwana bafunda ukubala besizwa izinhlamvu zommbila nezamabele ukuveza umntwana oyinkunzi ekubaleni. Yena ubonakala ngokuba nezinhlamvu eziningi ezifakazela ukuthi nguyeyinkunzi kulobo buciko. Konke kwenzelwa ukubabamba.

UMsimang, (1975:87) ubeka kanjena ngemidlalo yasendlini kagogo:

Abanye bathi ukubala izinyoni. Kungumdlalo othakaselwa kakhulu ngabafana. Kanti namantombazane ayawudlala, ekhombisa ukuthi nawo ake elusa, kanti-ke amanye azifunda ekulindeni amabele izinyoni. Zingashiwo

ababili noma iviyo elikhulu, kube oyedwa ozozisho, laba abanye bamvumele bebala inani aselishilo, kuyibona futhi abamqandayo uma ephinda (inyoni) abeseyishilo.

Abantwana badlala imidlalo yabo ngenhlanganyelo. Nayo leyo midlalo bayithole kwabanye abasemathimbeni asethe thuthu. Imidlalo yesiZulu iba nemfundiso enkulu ekuthuthukiseni umqondo womntwana. Eminye imidlalo idlalwa emini, eminye idlalwa ebusuku, eminye idinga ithinjana labantwana kanti eminye idinga umuntu ngayedwana. Into egqamile kweminye imidlalo yabantwana kuba nomsindo nokuhlabelela.

Imidlalo yabantwana yiyo eveza ubuzwe nomlando ngezinto ezazenzeka endulo. Imidlalo ngokwayo iyawuveza umlando wesizwe nendlela abantu bangaleso sikhathi ababephila ngayo. Iveza izinto ezazenzeka empilweni yansuku zonke. Imidlalo iveza ngezinkomo, imvula, ukuduma kwezulu, abathakathi nokuningi okwakuyisikompilo labantu.

UMsimang, (1975:81) ubeka kanjena ngemidlalo yabantwana:

Izingane zamaZulu zazikhula zibe izidlakela zibe nempilo enhle ngoba zazikhonze imidlalo enyakazisa igazi nesebenzisa imiqondo. Eminye yayo ilena; ukubhukuda, ukhelekhele, ingqathu, umacashelana, ukugenda ukuphicana, imilolozelo njalo njalo.

Ucwaningo luveza ukuthi ngelinye ilanga abantwana bedlala behlolile ebusuku bethuka sebehlangene nomuntu omdala sebedlala naye. Kanti umthakathi! Enye ingane eliphompo yezwakala isisho ngengila ithi:

Lo muntu omude lo!
Lo muntu omude lo!
Simthole kanjani na?

Umthakathi yena waphendula wathi:

Awu! Awu!
Intombazane le!
Ayadlal' amanye,
Yon' ibhekene name,
Ithi lo muntu omude lo!

Abantwana sebebona ukuthi kanti lo muntu abadlala naye kanti umthakathi. Kwasuka esinamathambo sebebaleka bengena nezicabha ezindlini. Lokhu kukodwa kukhomba ukuthi ngokocwaningo kuyavela ukuthi impilo yakudala yayinabathakathi. Izingane zakwaZulu uma zibone unyawo ezingalufundi uma izulu kade lina ebusuku, zithi unyawo lomthakathi. Uma zihlezi endlini, kuthiwa azihlale zivalile emnyango ngoba umthakathi ubaphonsa ngomutsha wendoda abantwana abahlale bevule umnyango ebusuku. Abazali banamuhla bangaluthola luwusizo lolu cwaningo ekugobeni abantwana babo.

Abantwana bethuswa yinto eyethusayo 'unyawo lomthakathi.' Abathakathi babeyinsada ngesikhathi sasendulo kodwa lo mcimbi wabo babewuphethe ngokucophelela ukuze ungaveli emehlweni ezitha zabo. Abantu babefuye izimpaka, imikhovu, izimfene, izimpundulu, omamtsotsi notokoloshe. Impaka yayivame ukufuywa abathakathi besifazane. Bevame ukuyigcina embizeni engenzi lutho ehleli emsamo.

UKrige, (1936:325) uthi:

So closely indeed is the impaka, or tiger-cat associated with wizards, that if a man is seen feeding a tiger cat his guilt is established, and the appearance of one is a cause of universal woe, for it shows that abathakathi are near.

Abantwana bakhula ngezigaba nazo ezigcinelwa amasiko athile. Abantwana bakhula bengamathinjana obuntanga nokwelamana. Noma bezingaziwa kahle

izinsuku abantu ababezalwe ngazo kodwa izigameko zazisiza ukubonisa intanga namafinyanisana nkundleni. Lobu buntanga yibo obabusiza abasukuli ngoba imvama bekusukulwa ngobuntanga.

UKhumalo, (1997:130) uthi:

Isiko lokukhehla lingelinqoka nelibalulekile ngale ndlela engaphezulu kokwenza okhalweni lodwendwe. Yisiko leli elingaphuthi ngaphambi kokuba umntwana asine. Linqoka ngoba yilona eliqopha isigaba esisha umntwana wentombazane asuke esengena kusona. Leso sigaba esokuphuma manje ebuqhikizeni, esengena ebungodusini. Kubalulekile ukuba umsebenzi wokufaka umntwana isidwaba nenhloko ubikwe ezithutheni zekhaya.

Bakhula kanjena abantwana bebewe esweni abazali, izingqwele, odadewabo nomakhelwana. Bakhula baziwa ezigodini zakubo kanti bazokwaziwa nayiNkosi yeSifunda. Abantwana abesizwe, abeNkosi. Bayizintingo zokwakha isizwe. Baludumo loyise nesizwe. Ukuba ligugu kufakwa esemncane umntwana enhliziyweni yakhe. Naye ukhula eziqhenya ezazi ukuthi uma ekhula, ukhulela isizathu esithile esihle.

Kunemizamo eminingi eyenziwa abadala ukuvuselela igugu lobuzwe. Ikhaya akhulele kulo umntwana liba nomthelela onamandla ekubumbekeni kwakhe. Kuyasiza ukuba azi ukuthi uzalwa ubani? Ongowakwabani? Wayedume ngani? Uma kwenzeka egana, akabizwa ngesibongo sakhe kodwa ubizwa ngoyise ukuze ahlale ephila kodwa azi ukuthi uyintombi kabani? Abantwana uma befundiswe kahle ngobuntu nobuZulu, bamhlonipha ephila noma engasekho uyise. Lolu cwaningo luzama ukuvusa bona lobo buntu okubonakala ukuthi uma abantwana bengakhuliswa ngendlela yesiNtu lingakhona ithemba empilweni.

UMthembu, (1947:49) ubeka kanjena ngenhlonipho yabazali evezwa uMamazane:

Ngicela ukuba uhloniphe mina negama labazali bami. Futhi ngicela ukuba ungawulaziswa inhliziyi Ntuli, bese ukhohlwa amahlazo nezinto eziphoxa amagama abantu phakathi kwezwe, uzondwe abantu ngeze.

Uma umuntu efika kwaZulu, umangaliswa ubuhle bemizi yabanumzane eyakhe ezinkalweni yaba izigubudu ibheke ezansi. Uma bekungenzeka yakhiwa ibheke eMpumalanga. Imizi yakwaZulu ibiyelwe ngezintango zezigxobo nemimbelo. Uzwa umsindo wokubhonsa kwezinkomazi ezehlukaniswe namankonyane azo. Zibhonsa njalo zishiswa yintusi imibele isiqhansile, ezinye njalo zizisenga. Yilo leli zwe lakwaZulu elikaMthaniya kaNdaba elizintaba zimakhelekethe, elizinkalo ziyewukela. Izwe elimahlathi amnyama ahlobe ngezigebe lapho kuzwakala izimfene zikhuza nokuyizinkawu kumemeza emagatsheni emithi eyizimakade. Uma umuntu ebheka izimfunda, zihlotshiswe ngohlobo lonke lwemfuyo engumnotho wesizwe. Kuzwakala izimvu, kukhala izimbuzi, kuzwakala nezinkunzi zibhonga zilubalubela ukuba zidedelwe zikhiphane amakhizane ankone. Kuzwakala imilozana yabafana abajabulela ukunqoba kwezinkunzi zabo.

UNyembezi noNxumalo, (1966:37) bathi:

Lapho umi egqumeni noma entabeni, inxuluma lamaZulu lingumbukiso okhexisayo. Umuntu uthi nhla angadingi kutshelwa izindlu lezi zipholile phezu kokungabi namafasitela, amageceke ancwala akanalucofi, zonke izinto zingononina nemisebenzi iphakwe ngokuphakwa, konke kushweza kamtoti. Umuntu ubona izintombi zihizile zihlabhe ujenga ziyokukha amanzi, omakoti begqigqizela neziqabetho beyogaya, izinsizwa zisenga zikleza, abafana bebambe amankonyane izalukazi ziqhamuka nenswani noma zicabaya amalongwe,

umnumzane eqhamuka maqede angabuzwa
ukuthi nguyena muphi.

Uma umuntu esusa amehlo kubafanyana laba nanka amathimba ezintombi.
Ezinye zithwele izoco zotshwala. KwaZulu kugaywa imibondo neminjonjo
eyizikhumbuzo zothando kulabo abathandanayo.

UMhlongo, (1991:6) uthi:

Akuphelanga nsuku zatshwala izintombi
zagcwala indlela, zacekeza nombondo
zalibhekisa eMaqungebeni... Nazo bo ziza neno.
Nabafana laba bebona lokhu kwenza bame
khimilili. Babuke kubhibha Umhlanga. Ucu
lolu luyagqashiya luya le nalena, luthathwa
yisihlandla sedanda entombini. Behluleke
ukuzibamba abafana. Kuzwakale elinye
iqhalaqhala selikhuzela. “Zal’ abantu ziy’
ebantwini, akukho ntombi yagan’ inyamazane.”

Kuhle kwaZulu kuwo lawo mahlozi uzwa ukuhlabelela kwezinyoni zenanela
ihlobo. Uzwe nabafana bezilingisa kube nenhlokomo exolisa umphefumulo.
Emadotsheni akwaZulu kuzwakala amathendele akhuthaza amakhosikazi ukuba
asukume ayolima ngoba ezwakala ethi:

Bahlezi nje!
Bathe dekle!
Bahlezi nje!
Bathe dekle!

Ungabe unesibindi esimnyama uma ungaqhubeka uhlale uzwa inyoni
ikuthethisela ukuyolima. Baphuma kanjalo-ke omama kwaZulu betshathe
amakhuba beyotshala umbondwe, amabele, ummbila, ubhatata nendata.
Amathanga namaswela wona bawatshale ezichakeni ezizungeze imizi yabo. Uma
ubhatata usuvuthiwe, ubonwa yiwo amathendele ezwakale ethi:

Zabuy' inkomo!
Sengiyogqobha!
Zabuy' inkomo!
Sengiyogqobha!

Awuthanda kabi amathendele ubhatata. Uma efike kahle ensimini yomuntu, ala indima awushaye awubhuqe ubhatata womuntu. Amathendele ayawulinda uthele izigaxa ubhatata ande ayowuhlola. Awafani noMathusi, izinkawu zona zalela ukubona umuntu ezitshalela amakhasi kabhatata. Uthi esuka ensimini esithela, izinkawu zitheleke ziwahoshe onke amakhasi. Amathendele wona ayalinda size sikhule isithelo.

Izinkawu zona ziphika ngokudla kuphela azibongi muntu. Zicabanga ukuthi ubhatata womuntu lo owazo. Azifani namajuba wona okuthi uma esedlile aliveze igama lokubonga. Amajuba wona adla amabele. Ayasazi isikhathi sokuvuthwa kwamabele. Uma esedlile ezwakala esebonga.

UMasondo, (1997:11) uthi:

Sengidlile! Sengisuthi!
Amdokwe! Amdokwe!
Amabele Avuthiwe
Ehlanzeni!

Izwe lakwaZulu lizwakala ligcwele injabulo nokuhlabelela kwezinyoni. Kuwo onke amajuba akhona, kunejuba elimtshela emehlweni umuntu ongenzi kahle njengoMaguqu! Ulizwa lisho ehlozini lithe chwa emthini lapho kungelula ukulibona. Kuzwakale ngezwi lithi:

UMaGuqu liqili!
Uth' izimvu ezakhe!
UMaGuqu liqili!
Uth' izimvu ezakhe!

Kuba nomsindo nempikiswano ngale nkulumo. Abanye abandlebe zigeqiwe bathi leli juba alisho njalo kodwa lithi:

UMaGuqu liqili!
Uth' izimvu zinotwayi!
UMaGuqu liqili!
Uth' izimvu zinotwayi!

Kunye okuqondakala kahle ngoMaGuqu ukuthi uliqili. Le misindo iyinala kwelikaPhunga noMageba. Kungalalwa kuzwakala izinyoni zokuhlwa ezibelesele cishe kuse. Kuzwakala izikhova nofukwe bokuhlwa. Kuthi uma sekuthule kuthe cwaka, sisho kubande kwamancane isikhova sithi:

Phum' ungibhule!
Phum' ungibhule!

Uma sisho kanjena, wonke umuntu uyazicinga konje ukuthi ubexabene ebangeni nomfo kaMabhengwane ukuba usengaze ambize iqhude athi: "Phum' ungibhule!" Lena yinyoni evamile kwaZulu kodwa eyesatshwayo. Isuke yeyanyaniswe kakhulu nobusokoci. Ihamba ebusuku ikhuluma emnyameni ithi: Phum' ungibhule!

UMthembu, (2009:183) uthi:

Noma sinjalo isikhova sinabo ubuhle beso ngoba alikho isoka elingenasici. Isikhova singena ngaphansi kwale nyoni eziwusizo ezifana nonogolantethe abadla isikhonyane nezinyoka, ingede inyoni ekuholela ezinyosini, amanqe (izinyoni zezulu) ezidla incuba, ukhozi oludla amagundane noma lukhonze kakhulu ukudla amachwane, amalanda adla amakhizane ezinkomeni. UMabhengwane naye unalo usizo ngoba usobozela amagundane.

Kuthi umuntu esalalele lokhu kufundekela kwesikhova, kuzwakale ukubelesela kukazavolo. Yena-ke ucabanga ukuyokwenza umsebenzi omuhle wokondla amaphuphu akhe ngobisi olusha olushisayo azoyolusenga ezinkomazini. Nokho yena weqiwe ubuvila ngoba kunokuba asukume ayosengela abantwana uyabika ebalisa ethi:

Zavolo sengel' abantabakho!
Zavolo sengel' abantabakho!

Abantwana bamaZulu bakhula belibazisekile ubuhle bezwe lawokhokho babo. Izinto zonke nemvelo ebazungezile igqugquzela ubuntu.

Lihle izwe lakwaZulu lihle ngezintaba okungathi zabunjwa zabekwa. Ezinye zither qhwa phezu kwezinye. Lihle ngamahlathi amahlozi akhala inyoni. Leli yizwe labavakashi. Linamadwala akhala amanzi, izimpophoma ezilokhu zidumile zizisakaza emadwaleni phansi. Emadwaleni anentshelelezane lapho kubonakala izinyoni zindiza zidabula impophoma. Lihle nangezifunda eziklabe izinkomo ezethuka zethuse omahube. Nabo bezwakale besho ngemilozi yabo.

UMhlongo, (1991:1) ubeka kanjena ngalobu buhle bezwe:

Uma usuka phansi ezimfundeni zoMhlathuze
udundubala amagqunyana abekelele
njengamagagasi ubuke ngaseNtshonalanga,
lapho kwakwakhe abakwaBiyela. Bhekisa
amehlo akho ngaseNyakatho anombele
ezintabeni zakoMthonjaneni, agcakele njalo aze
ayophetha ngeshoba lazo, lapho kwakuzinze
abakwaZulu. Ngaphezulu nje komfula
iMpembeni, kwakwakhe abaseMaqungebeni.
Phendula amehlo abheke eNingizimu. Naziya
izintuthu zeShowe ziluvindi. Andanda nje
amehlo adabula phezu kokhalo olude
lukaNkume. Lubhambabele nje lusuka
kuHloko lwehle luze luyogwaza
eDlayangubo. Kulolu khalo kwakuqaqele
abakwaMpungose, bakaGawozi kaSilwane.

Emini beluswa bakhuzwe nayizinyoni ngoba izinyoni zakwaZulu ziyakhuluma. Uma kuhlwa nazo izinganekwane! Ziyabaqoqa zibaqoqele ebuntwini. Lokhu beshilo ogogo baxoxe lena, babuye baxoxe leyayana ngoba befuna imiphumela ibe Ubuntu obuphelele. Ngabe uyehlula umuntu ongehlula imfundiso yamaZulu nokho nawo asizwa ulwazi lokuthi kunini lapho ungatshala khona emqondweni womntwana kumile. AmaZulu amphuthuma esemncane umntwana, amshaye izinhlanga zentobeko nenhlonipho. Ufundiswa ngandlela zonke ukuba abumbeke abe isitsha esihloniphekayo sokuthwala izinto zesizwe. Bathi bangaphumelela kubamangalise abantu abanemibuzo ukuthi kwenzeka kanjani ukuba amaZulu azale bantu abaqonde ngqo. Imfihlo ayikhomba esikhathini asuke eqale ngaso ukumqoqa umntwana. Umntwana ufuna ukuphuthunywa esemncane agotshwe esagobeka njengothingo. Aphuthunywe esemncane, abunjwe esathambile. Umntwana unjengephuphu elingakabi nansiba zokundiza, kulula ukulibamba lisesesidlekeni sikanina. AmaZulu akholelwa ngayo yonke inhliziyi yawo kulo mkhankaso wokubamba abantwana besebancane. Bazincoma kanjalo-ke uma sebeyibona impumelelo bathi:

Zibanjwa zimaphuphu kwelikaMthaniya kaNdaba!

Kulolu khalo kuyacaca kuthe bha ukuthi kanti le mpepho, le nsizi, lezi zinyamazane nemikhumiso inanzuzo yini ekwakheni isizinda nesisekelo esiyinqaba kayitshelwana yesizwe sakwaZulu. Kwenziwa emandulondulo, kwenziwa enkulungwaneninyaka, kwenziwa ekhulwininyaka, kwenziwa eshuminyaka, kwenziwa nyakenye, kwenziwa kuthangi kwakuthangi, kwenziwa kuthangi, kwenziwa izolo, kwenziwa namuhla, kuyokwenziwa kusasa, kuyokwenziwa nangomuso kuyoze kubhubhe umhlaba ngoba kunobufakazi obuqanda ikhanda ukuthi isisekelo sesizwe esiyidwala laphakade siyanokolotwa, silolongwe siphindaphindwe ngoba akuphangwe mdaka sengathi izulu linile futhi alisekubuye line futhi.

Ngamafuphi ukwakha uZulu wayizolo, wanamuhla nowangomuso akukaze kube ukusinisa amahleza. UZulu wakhelwe phezu kwempokophelo yobunye, ubumbano olugandaywe ngembokodo ebushelelezi kuhlangukiswa inhlanganisela yobumba, inganga inhlabathi yesiduli kanye nonwali lwezinkunzi, izinkabi, izinkomazi, izintondolo eziyisizinda sokhokho, okhulu nokhulukhulwana. Yileli gqabho lobabamkhulu abaziqhayisa ngalo abalishiyelwa yizinyanya, izinyandezulu namathongo kaZulu nawo alabelwa njengefa lawo nguThongolikhulu, uSonyaniso, uSomnininini, uSimakade kwasekudabukeni komhlaba mhla ebatshela njengesizwe esiyisibuko kuleli elingafelwa nkonyane lakithi kwaZulu.

Impelesi kaMenzi wezinto zonke, iNkosazana Emsulwa neNkosazana yemvula uNomkhubulwana lowo msebenzi kaSomafu nayo iweluse ngeso lokhozi ukuze lingaze lenzeka iphutha lokubhidlika kwalesi sibuko sezwe. Kungakho imihla ngemihla ehlephulela izibangamlotha nezinyandezulu ubuchule bokwenanela izizukulwane ngezizukulwane lezi zangqondo ezizikleza emphelandaba okuyindlu yakwabo nekaninakhulu oyidlozi nethongo lasemhlabeni.

Yizo lezi zangqondo kumele futhi kufanelekile ukuba abakhapheyana bazikleze emphelandaba wethempeli lomndeni nomndeni okuyisibaya sezinyandezulu. Yonke le nhlama nenhlanganisela yolozolo enceliswa amaphelelezandleni aze abheke emehlweni, akhe imizi eyisibusiso namathamsanqa ezilovelo zamathongo, ezizukulwane ezizinwampela okhambeni lukaSonkomose kuhle kukandwamba awungishiyele, amasi phela anamagqegqewane ezaqheqhe nezangqondo. Yile ntusi emhlophe ethe qwa okwezihlabathi zolwandle ebona baphume abathakathi, qede baphume amabamba aqine athe ngqi ukuze baqine ukhakhayi njengesizwe jikelele, bakwazi ukumelana neziphepho, izivunguvungu, isangqumba, isivuvu, ozamcolo nezikhukhula, imbo nenkasa nesikhonyana esizamazamisa imibuso ngemibuso ize igcine iphelile yashabalala ebusweni bomhlaba. Le nqaba nenqanawe iyisimakade esingenakuzanyazanyiswa nanini nanini ngoba isisekelo sayo uMvelingqangi, uSomnininini, uSimakade wamabandla onke.

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