

ZINDABA ZAKHO MNGOMA: INGONYULUKA

NGU-

BUSOWAKHE JETHRO MDLALOSE

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LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

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EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWAZULU

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ISIFUNGO

Mina, Busowakhe Jethro Mdlalose ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi; **ZINDABA ZAKHO MNGOMA: INGONYULUKA** ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela. Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda futhi ngiyaqinisa ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelela esiphethweni salo msebenzi.


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UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kumama ongizalayo uNkosikazi uThokozile Mdlalose (uMaButhelezi) nakuNkosikazi wami uGcinekile Mdlalose (uMaLamula).

UKUBONGA

Ngidlulisa ukubonga kwami okukhulu kulaba abalandelayo;

USolwazi Z.L.M. Khumalo, umqondisi nomhleli walolu cwaningo noyiNhlolo YoMnyango WesiZulu Namagugu eNyuvesi YakwaZulu. Ngibonga isineke sakhe nolwazi lwakhe olujulile kwezamasiko esintu aye walusebenzisa ekuhloleni lo msebenzi wami, wangisiza nalapho sengiphaphalaza, wangibuyisela endleleni ukuze lolu cwaningo lube impumelelo.

Ngibonga kakhulu nakuNkosikazi wami uGcinekile (uMaLamula) Mdlalose nakubantwana bami ngokungikhuthaza ukuba ngiqhubeke ngifunde ukuze ngizuze iziqu ezithe xaxa kunalezi esengizizamile. Ngingekhohlwe ukubonga umngani wami omkhulu uMnumzane Philip Magaye Cele obelokhu eseduze kwami ngesikhathi ngiphezu kwalolu cwaningo.

Ngibonga kakhulu nakuNkosazana Nonhlanhla Msomi ngekhono abenalo ngenkathi eloba lo msebenzi wami ngesilondolozalwazi. Uwenze lo msebenzi ngokukhulu ukuzimisela. Ngithi kuye; “Ume njalo Nomndayi”.

Kini nonke ngithi; “Unwele Olude”.

IQOQA

Lolu cwaningo luyimizamo enzulu yokuthola izimbangela zokungenwa yidlozi. Ekucwaningeni ngalesi. sihloko kuye kwavela ukuthi liyini-ke lona idlozi. Kuze kwabhekwa nezimpawu zomuntu ongenwa yilo idlozi leli. Lokhu kuzosiza kuvule amehlo omphakathi ukuba wazi, ususela kulezi zimpawu ukuthi luhlobo luni lokugula okuphethe umuntu ogulayo. Maningi amaphupho aphushwa abantu kodwa lolu cwaningo lukwazile ukwehlukanisa amaphupho awuphawu lokungenwa yidlozi emaphusheni ajwayelekile. Umuntu ongenwa yidlozi ugula ngezifo eziningi elashwa ngemithi yezinyanga kodwa kubenhlanga zimuka nomoya. Lo moya wedlozi kuyatholakala ukuthi awuhambi wodwa kodwa uhamba namandawe namandiki. Lolu cwaningo lubekokulandelela lufuna iqiniso ngale mimoya yamandiki namandawe. Kutholakale nemithi yokuyehlisa le mimoya ewubulawu obumhlophe. Kucwaningwe nangendlela aphehlwa ngayo amagobongo okuyibhamisa le mimoya.

Isahluko sokuqala sicacisa kuthi bha izinhloso zalolu cwaningo. Kulezi zinhloso kuvela nenkuthazo ekhuthaze umcwaningi ukuba acwaninge ngalesi sihloko. Ubekwenza elandela ukusuka nokuhlala kwamasiko alandelwayo uma umuntu engenwa yidlozi. Kuso lesi sahluko kuyacaciswa ukuthi liyini lona idlozi, kubukwa neminingwane elandelwayo ekuthwasiseni umuntu. Kulesi sahluko kubhekwa nendima okuzohanjwa kuyo eyimingcele yocwaningo. Lokho kusiza ukuthi lo msebenzi ungahambi umathanda kodwa uqoqeke.

Isahluko sesibili yisona esesingena shi emsebenzini ozokwenziwa. Kulesi sahluko kubukwa eduze ukungenwa umoya wedlozi futhi kubhekwa nezinhlobo zamadlozi angangena umuntu. Yingani la madlozi eqoka lo muntu amqokayo? Asuke eqondeni ngalokhu kumkhetha? Uphawu olugqamile lokungenwa yidlozi ukugula. Zifo zini ezitholakala kumuntu ongenwa yidlozi? Mizamo mini ezanywa abantu basekhaya ukumsiza lo muntu wabo?

Esahlukweni sesithathu ucwaningo lungena kwinkanankana yokuqhuma kwedlozi. Lokhu kuqhuma kwedlozi kuthiwa ukubhoboka ngolimi lobungoma. Umuntu ongenwe yidlozi ugula kakhulu, ulala phansi agulele ukufa. Ulashwa ngayo yonke imithi kodwa angasindi. Mhla kubhoboka idlozi ufikelwa yithongo lakhe elimfundisa amaculo obungoma, okuthi kungazelelwe phakathi kobusuku ngokuvama ahayize, ahlabelele, asine. Uvuka noma ngabe ubegula kangakanani aye esangomeni esithwasisayo.

Ucwaningo lubuke lo mngoma omusha efika esangomeni esithwasisayo nokwelashwa kwakhe. Kulolu cwaningo kubhekwe ubulawu bamathwasa nemibhemiso. Lapha esigodlweni amathwasa afundiswa ukugida. Kucwaningwe ngokubhuda ngebomvu nokunqwambisa. Kucwaningwe ngezinyongo, iziphandla kanye nezinye zezimbuzi. Kulesi sahluko kucwaningwe nangemicimbi yokuhlanganisa idlozi. Kuyatholakala ukuthi umuntu akangenwa yidlozi elilodwa kodwa kokunye ungenwa yidlozi lakubo nelasekhaya konina. Onke la madlozi kufanele ahlanganiswe ukuze angalwi wodwa egazini likathwasa. Kulolu cwaningo kutholakale nokuthi izangoma azidli konke ukudla kodwa zinokudla ezikuzilayo ngezizathu. Ephehlelweni kunezinto ezingenziwa izangoma namathwasa.

Esahlukweni sesine kucwaningwe ngokuphothulwa nokwamukelwa kwethwasangoma. Kubukwe indlela okumenywa ngayo izangoma emcimbini wokuphothulwa. Kucwaningwe ngodwendwe lwezangoma ukuphuma kwakhe esangomeni esithwasisayo kuyiwa kubo lapho sizalwa khona. Kubhekwe indlela esamukelwa ngayo isangoma nakhona ekhaya lapho usaqhubeka umcimbi wokulifihlela ithwasa. Lithi lingayithola into ebifihliwe bathokoze abasekhaya, kucwaningwe nangomgidi wesangoma esisha. Kubhekwe nokwabiwa kwenyama nokubusa ngotshwala.

Esahlukweni sesihlanu kube sekucwaningwa ngokubhula. Kubhekwe izinhlobo zokubhula. Kukhona ukubhula ngekhanda nokubhula ngamathambo. Lapha ekubhuleni ngekhanda ababhuli bayafundiswa ukuba bathi, “Yizwa! Yizwa!” Uma isangoma sishaya emhlolweni. Kubukwe izinto ezenziwa isangoma uma sizozala umbhulo. Kukhona nezangoma ezibhula ngamathambo ezilwane zasendle. Kunolwazi olufundiswa izangoma

ukuze zikwazi ukuhumusha amathambo zize zihumushe nokuma kwawo, kube seziyayilandela indaba ziyisusela emathanjeni ezilwane zasendle. Kulolu cwaningo kubuye kwabukwa indlela esethwasa ngayo isangoma esesethwasa. Abalozi bangena isangoma esesethwasa kudala kodwa esesiqala phansi sesiyothwasela abalozi. Siyahamba siye esizibeni abalozi basingenise emanzini. Mhla siphumayo siphuma sesicake ngomcako omhlophe sesithandelwe yinhlwathi yasemanzini esuke ithonywe yiwo amadlozi. Uma lesi sangoma sifika ekhaya, siyayibulala le nhlwathi senze ngesikhumba sayo iminqwambo neziphandla. Lesi sangoma yisona esinemvume yokuba singenza umhlahlo. Lona umbhulo omkhulu omenywa iNkosi kuphela. Asikhulumi isangoma, esinabalozi kodwa kuba yibo abakhuluma ngamazwi asamilozi, isangoma sona sihumushele ababhuli. Kokunye bayakhuluma kuzwakale kungadingi namhumushi uma benze njalo kuthiwa baphaphile. Abalozi bahlala phezulu ezintingweni. Bayahamba babuye babuye. Uma bezofika bahlinzekwa ngotshwala.

Esahlukweni sesithupha kucwaningwe ngeqhaza elibanjwe yilolu cwaningo ekuthuthukiseni ulimi lwesiZulu. Amadlozi angabantu abahlonishwa kakhulu, babizwa ngokuthi bangaMakhosi. Banamagama emithi yabo bayehlukanisa emagameni aziwayo, lokho okwandisa amagama emithi anothisa ulimi. Umuthi uwodwa uze ubizwe ngamagama amabili, lokho okuyiqhaza elibonakalayo lokuthuthukisa ulimi. Kunamagama ezinto zemvunulo angeke atholakale ndawo ngaphandle kwasebungomeni. Nakho lokho kuyalunothisa ulimi lwesiZulu.

Esahlukweni sesikhombisa kuhlaziywa ucwaningo jikelele, kwenziwa izincomo ebese kuqoqwa lonke ucwaningo.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Zindaba zakho mngoma! Shayani ngizwe bo! Siyavuma! Shayani ngizwe bo! Yizwa Mngoma. Yizwa! Yizwa Mngoma. Lezi ziqubulo zazingeyona into eyivela kancane kwaZulu emandulo. Zazishiwo sekonakele, sebuchitheke bugayiwe. Sekufe gula linamasi. Umkhuba wawungayekwa nje kodwa kwakuthathwa izinduku kuyiwe kwabanamanga. UZulu kaMalandela wayethembele kubangoma. Yibona ababengabaxhumanisi phakathi komhlaba wabalele nomhlaba wabaphilayo. Miningi imiga ehlasela imizi yamadoda. Izangoma yizona ezaziphethe ubhaqa zikhanyisa, zixhumanisa izwe lezithutha nalabo abasadla amabele.

Izangoma ezingayidli imbumba zazimbeka obala umkhunkuli oseqede uzalo, ephehla amanzi amnyama. Zazibukhali izangoma, zifundiswe ukukhanyisela uZulu uma kwenzekile kwanempicabadala, beziyiqqa futhi zikhombe nenyanga engayiqqa leyo nkinga ngamakhambi ayo. Zazingayiphathi imithi izangoma. Zazingelaphi muntu kodwa zazinayo imithi yokuthwasisa, zibhemise amathwasa. Zaziwusizo izangoma ekukhanyiseni nasekuxhumaniseni imihlaba emibili, owethu nowezithutha. Babeqqa izimfihlo ezingeqondwe muntu. Wawungeke wakhe umuzi ungenayo inyanga yawo nesangoma sawo. Ngisho amakhosi akwaZulu oselwa ayenazo izinyanga nezangoma zawo.

Kwakulukhuni ukuphila ezweni elingenamyalezo wobabamkhulu ngenxa yokuhlonga kwezangoma. Uma abaphilayo bonile bezwa ngezangoma, bashweleze, impilo iqhubeke. Uma izangoma zingekho, ubani ongadlulisa izwi labangasekho kwabaphilayo? Bakhona abantu abanawo umoya wobungoma. Inkinga iba lapha sebebhenyiswa imithi namasiko angagcinwa kahle zize-ke

zingacaci izindlela zedlozi. Uma kungacwaningisiswa, kungatholakala umkhondo owawulandelwa ngabadala. Makubuyelwe kokwasendulo, kucwaningwe ukuthi liyini idlozi? Liyini ithongo? Lalingena kanjani kumuntu? Wayeziphatha kanjani uma selimngene? Miningi imibuzo edinga izimpendulo kule ndaba.

Ikhona neminye imimoya eyayingena abanye abantu njengomoya wamandawe, umoya wabalozi, umoya wezizwe kanye nomoya wamandiki. Ziningi izimfihlo ezidinga ukuxazululwa ngale mimoya.

Babekhona-ke abathakathi ababegibela izimfene, behamba ebusuku. Babesebenzisa kakhulu imithi yokusokoca. Babemshaya ngombhulela lowo obe nesinengiso kubo. Babenemithi emibi kakhulu, bekuthumelela ngotokoloshe, bakukhahlelise ngempundulu, bethumela izimpaka ukuyocwiya. Babekwazi ukukhafula, bakuphose ngezulu, kuye ngokuthi bathande ukukubulala kanjani. Lezi zinto ezinye zazo zisenzeka namanje. Sinezangoma, izinyanga nabathakathi bonke babesebenza ngezinhloso ezahlukene, eyokuphilisa noma eyokubulala. Inyanga yona yelapha. Kanti isangoma sona silanda indaba yokuthi lokhu kufa kwangena kanjani kanti futhi kungakhishwa kanjani. Unkabi lona uze-akhombe inyanga imbala. Wayemubi kabi umuntu ophehla amanzi amnyama. Lwaluphela lonke uzalo uma kukhona umuntu onjalo. Isangoma sasimlandela size simshaye ngeshoba lenkonkoni. Wayejojwa umthakathi kwaZulu. Wayesiwa kwagoqanyawo. Kwakuyimfihlo kabi ukuthakatha yingakho kwakwenziwa ebusuku abantu bonke belele. Siyabonga ngoba izangoma zaziyibeka obala yona leyo eyasebusuku. Ngaleyo ndlela kubalulekile ukuthi kuphenywe ngalokhu.

1.2 Inqinamba yocwaningo

Yinhle inkolo yobuKhrestu kodwa cishe yenqabela zonke izinto ezimbi ezidunga isizwe kodwa ayisho luthi ngezinto eziyizinsika namasiko aleso sizwe esingene kuso. Yithi nje esimane sashiya yonke into, sashiya nokuhle. Isizwe sethu asazi siye ngaphi kumanje. Kusemqoka ukuba kubuyelwe emuva ngendlela eseza

ngayo ngoba zikhona izinto esingahambe sizicsha endleleni esahamba ngayo siya ezweni lempucuko yaseNtshonalanga.

Umpakathi uhluphekile, amasiko alahliwe nendlela eya phambili ayaziwa. Kwakungeke kube nje ngoba izangoma, izinyanga zaziya indlela. Njalo uma sekunzima, zaziqhamuka njengesixazululo sengxaki eyayibhekene nabantu. Manje-ke ziphi? Zibukelwe phansi kanti ziphethe ubhaqa lokukhanyisela isizwe. Umhlaba ugwele izangoma esezadla imbumba kanti ezakithi zazingayidli imbumba. Imbumba phela iyaphuphisa esangomeni, ilishaya ilibhuqe idlozi. Zazingayikhankanyi nakuyikhankanya imbumba izangoma, yayingekudla kwazo.

Buhle lobu bulungu esiyibo kodwa abuphelele. Bungaphelela kanjani ubulungu esingabuncelanga? Asibuyele emuva, sizwe nangabadala, sifunde nasezincwadini, sicwaninge nasezakhiweni ezasala kwabasendulo ukuthi yayinjani impilo yasemandulo. Imibhalo yethu yasendulo ibhalwe ngabelungu. Kokunye babengaqondi kahle hle ukuthi amaZulu ayeqondeni ngezinto ezithize kodwa leyo mibhalo iwutho olusemqoka ngoba ucwaningo lungasukela emaqinisweni aqukethwe yileyo mibhalo. Abadala bethu nabo bawumthombo ojulile wamagugu esizwe sethu.

1.3 Izinhlalo zocwaningo.

- “Itshe limi ngothi Nkombose kababa! Majuba nizithutha,” yasho njalo inyoni yasendulo izinyoni zisayixoxa indaba zishaya isiZulu sazo, leyo nyoni yayixwayisa. Lolu cwano luhlose ukuxwayisa amaZulu ukuba avule amehlo nokugqugquzela ukuba zibuye emasisweni. Masiphile ngawethu amasiko.
- Njengoba ulwazi lwezinto luphela, indlala yolwazi imi ngenhla. Lolu cwano luhlose ukusiza labo bantu abanhliziyo zabo zivuma ukubuyela ekhaya lapho sivele khona.

- Ucwangingo luhlose ukuyozitholela mathupha ngendlela eqondile elaliphathwa ngayo leli gugu likaZulu.
- Ucwangingo luhlose ukukhipha amanoni esizwe ikakhulu ngoba lesi sikhathi, isikhathi sokuntula ulwazi.
- Ucwangingo luhlose ukuxwayisa isizwe ngengozi nemiphumela yokushiya amasiko nemikhuba yabantu, silandele amasiko nemikhuba yabantu bezinye izizwe.

1.4 Intshisekelo yocwangingo

Ucwangingo luyakuveza ukuthi emandulo izindlela zokwelapha zazihamba ngemikhakha eyehlukene. Umkhakha nomkhakha wawunomsebenzi wawo owawuqondana nawo. Umkhakha wezangoma umsebenzi wawo kwakuwukushaya umhlahlo nokukhipha umyalelo wokuthi leyo nkinga ingaxazululwa kanjani. Umkhakha wezinyanga kwakuwukwelapha isifo esesikhonjwe isangoma noma ukuphebeza umkhuba lowo. Umkhakha wabathakathi kwakuwukubulala kuphela njengoba nanamuhla kusenzeka. Miningi-ke neminye imikhakha esikhona yokuhlola uma kunesigulo emndenini. Sekwaba nabathandazi, abahlola ngezibuko nabahlola ngabalози bokuthengwa njalo njalo.

Umcwangingi kulolu cwaningo ulale waphupha, wavuka esenentshisekelo yokuthi athathe usiba ake alobe ngale ndida esikhona yokusebenza kwale mikhakha esibale ngenhla. Inyanga esikhathini sanamuhla isiyahlola kanti kudala inyanga ibizwa ngawe ukuthi uphethwe yini ngoba nawe usuhlolile esangomeni. Izangoma zanamuhla ziyabhula zelaphe, okuyisimo esasingenzeki ngesikhathi sakudala. Bangingi manje esebenza le misebenzi. Konke lokhu umcwangingi ukubone kufanele ukuthi kuhlaziye kahle ngenhloso yokubuyisela isimo njengoba sasinjalo emandulo. Lokhu kumnike ugqozi nofuqufuqu lokuthi athathe usiba nephepha alobe ngalesi sihloko.

Isizwe isizwe ngamasiko namagugu aso. Isizwe sikaZulu siyafa sibulawa ukungazi. Wonke umZulu ongumZulu kumele asukume abambe iqhaza ngoba akwedlulwa ngendlu yakhiwa. Thina bantu abazalwa emizini yesiZulu simelwe ukucobelela isizwe sethu ngamasiko ethu asephelile nentshisekelo isizwe ukubona abantu bakithi besonge izandla bebona amanzi engena endlini.

Sinale nkinga yale ngculazi engaziwa namvelaphi yayo. Uma izangoma zingayizo, zingalikhomba ikhambi layo. Izangoma zaziqagula izinto ezinkulu, zazingehluleki. Inqobo-nje uma kwenziwe isakhiwo sazo esiyiso zizoyikhomba indlela, siyilandele. Ziyolithola ikhambi lengculazi. Izanuse zazisiza ngisho ekukhombeni inyanga eyayilapha izifo ngezifo. Pho singazilahla kanjani izangoma zethu? Babeyikhomba indlela ondlela zinuk' umswani. Belixhumanisa ngempela izwe labaphansi nelabaphezulu abasadla amabele. Ukulahlekelwa yileyo milayezo kungasibekaphi isizwe? Kwakuthi ungafika umlayezo ngabanamanga, kubanjwe iziphongwana kushwelezwe, wedlule umshophi. Namuhla amashwa aqeda isizwe. Into ebikhuzeka ayisenzeki ngoba izangoma ziya ngokuya zinyamalala.

Zaziyazisa izangoma inhlonipho. Bezizila ukudla okuthize ngezikhathi ezithile. Lolo lwazi lungafundisa isizwe ukuzithiba into engasekho esizweni sakwaZulu. Abacwaningi besifo sengculazi bathi ukuzithiba nokungayi ocansini kulikhambi. Izangoma zazikwazi lokho futhi zazikwenza. Babengadli noma yini noma kuphi. Babefundiswa ukuziqoqa. Uma isangoma uhlangana naso sizithoba size siguqe ngamadolo phansi kanti leyo nhlonipho eyenza umZulu abe ngumZulu ophelele.

1.5 Indlela yokuqhuba ucwaningo

- Izincwadi ezinalolu lwazi aziziningi kuyaphi nezikhona ezimbalwa ezibhalwe abantu bezinye izizwe. Nokho ziyosiza ekubeni yisisusa socwaningo. Singabonga-nje nakubo labo babhali ngoba baliphonsa itshe esivivaneni. Kuzovakashelwa imitapo yolwazi, kufundwe kokubhaliwe

phansi ngezangoma. Kuyovakashelwa ezikhungweni zazo izangoma. Okuyohlupha-ke ukuthi abantu bayathanda ukufihla. Abantu abadala abangezona izangoma bayoba lusizo olukhulu ngolwazi lwabo ngoba bangumthombo ojulile wolwazi ngoba nabo babezihamba izangoma futhi.

- Kuyosetshenziswa iziqophamazwi nezithwebuli ukuqoqa ulwazi.
- Kunezikhungo zokuvakasha (Tourism sites) lapho kubekwe khona izangoma ukuze zichazele abavakashi ngempilo yamaZulu aseNdulo. Maningi amaqiniso umuntu angawathola kulezi zindawo. Kuyolalelisiswa nezinganekwane ngoba kukhona ulwazi ezingaluveza. Izaga nezisho kukhona into ezingayiveza.

1.6 Imidiyo yocwaningo.

- Kulolu cwaningo kuzogxilwa emasikweni nasemikhubeni (rituals) yenkolo yomdabu.
- Liyini idlozi? Liyini ithongo? Amandiki namandawe ayini?
- Sizocwaninga ngokwethwasa. Imithi edliwa yithwasa ubulawu bezangoma.
- Ukubhoboka kwedlozi.
- Ukwemuka ithwasa – Ukubhuda ngebomvu – Iminqwambo. Ukunqwambisa.
- Ukuphathwa kwethwasa.
- Ukuhlenganisa idlozi.
- Ukukhipha ithwasa.
- Ukubhula.
- Abalozi.
- Umhlahlo.

1.7 Ukubaluleka kocwaningo

- Kulolu cwaningo kuzosizakala abantu phaqa abathanda amasiko abo.
- Umphakathi uzothola lolu cwaningo luwusizo ngoba kuzobe sekuhlangene imiqondo eminingi ngesihloko esisodwa luzobe seluyiqiniso elethembekile.
- Luzosiza izakhamizi zakwaZulu kuze kusizakele nezingaphandle kwakwaZulu nazo zithole into ezingasukela kuyo.
- Kuyosizakala ababhali abasafufusa, bayozihlomulela ulwazi abayokwakhela phezu kwalo emibhalweni yabo.
- Abantu abagulelwa ngabantu babo isikhathi eside bayozibona izimpawu ezizobekwa kulolu cwaningo eziyizimpawu zomuntu oguliswa yidlozi.

1.8 Umklamo wezahluko

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Izinhlobo Zemimoya Yabaphansi Nokungenwa Yidlozi.

Isahluko sesithathu: Ukubhoboka kwedlozi.

Isahluko sesine: Ukuphothulwa nokukhishwa kwethwasa.

Isahluko sesihlanu: Ukubhula kwesangoma.

Isahluko sesithupha: Iqhaza elibanjwe yilesi sihloko ekuthuthukiseni ulimi lwesiZulu

Isahluko sesikhombisa: Isihlaziyo, izincomo nesiphetho.

ISAPHLUKO SESIBILI

2.0 IZINHLOBO ZEMIMOYA YABAPHANSI NOKUNGENWA YIDLOZI

2.1 Isingeniso

Isizwe siyisizwe ngamasiko aso. Amasiko esizwe ayinsika ehlanganisa imindeni, isigodi, izifunda ukwenza isizwe esisodwa. Abantu besizwe esisodwa babonakala ngamasiko afanayo. AmaZulu nawo njengesizwe ungakwazi ukuwahlukanisa kwezinye izizwe ngenxa yamasiko awo.

AmaZulu amadala nawo ayeyibo oSosayensi nodokotela ngendlela nangezinga ababenza ngalo izinto zokuphila. Cabanga nje ngezinyanga nangezangoma ezazibeka obala izimfihlo, zelapha nezifo ezijulile. Lolu lwazi luqhubeka kusuka emandulo kuze kube nanamuhla. Yayingekho imishini ebona ngaphakathi kumuntu ukuthi uguliswa yini. Ulwazi lwabo lwalwanele ukuqagula izigulo kanye nezizathu zakho. Namuhla lolo lwazi lusabasiza ukubona njengoba abasendulo. Namuhlanje izangoma nezinyanga kunjengakuqala, sezamukelekile ukusebenza nasezibhedlela zanamuhla zaseNtshonalanga, lokho kuyathokozisa kakhulu. Izangoma nezinyanga zisebenzisa amaqabunga nezimpande ekwelapheni kwazo.

Isizwe siyisizwe nangemithi yaso. Izangoma nezinyanga ziyithemba lamaZulu ezikhathini ezinzima zokugula. Ziyasisiza isizwe ngamakhambi futhi ziwukhomba ukuthi uvelaphi umkhokha lowo. Ziwusizo ekwelapheni, okusenjalo nanamuhla. Izinyanga zehlukahlukene ngezinhlobo zazo. Zikhona izinyanga zamakhambi nezinyanga zemithi enemimoya, lezo zibhula ngamathambo. Zonke ziwusizo ngoba zonke ziyelapha. Izangoma zona aziwuphathi umuthi kodwa ziyayazi imithi ewusizo nabantu abayiphethe.

Njengoba uKrige, (1936:298) esho:

The ordinary herbalist, who can treat disease owing to his knowledge of roots and herbs, claims no special relation to the spirits, but simple dispenses his drugs without ceremony.

Kukhona izinyanga ezelapha izifo zisebenzisa ulwazi lwazo lwezingxabo namakhambi ezingenabudlelwano nemimoya kodwa zifunde ukuthaka zihlanganise amakhambi.

Kukhona izinyanga ezazi umuthi owodwa wokwelapha isifo esithile nje kuphela.

UKrige, (1936:298) uthi:

In some cases such an 'inyanga' or specialist in herbs, has knowledge of one particular medicine only, through more usually he treats several kinds of diseases and combines with this practice of diviner.

Kwesinye isikhathi kubakhona inyanga ewuchwepheshe wamakhambi kodwa ibe nolwazi lomuthi othile nakuba ikwazi ukulapha ezinye izifo kodwa abuye ahlanganise nolwazi lobungoma.

2.2 Liyini idlozi?

Lena imimoya yabaleleyo engena kubantu abaphilayo. Le mimoya imikhakha mibili, kukhona leyo engena kubantu ngenjongo yokubapha izinhlanhla nje, kubekhona leyo engena ngoba ifuna ukubasebenzisa ekubhuleni nasekwelapheni abagulayo. Nokho-ke yonke le mimoya iyadinga ukwenzelwa imicimbi yayo ukuze ingabahlukumezi labo ehlezi kubo.

USibiya, (2007) yena ubeka kanje:

Amadlozi abantu abadala asebadlula emhlabeni,
abayizidalwa zekhaya. Umuntu nomuntu
unesidalwa sakhe azalwa naso.

Abantu bakwaZulu balinika inhlonipho elifaneleyo idlozi. Benza konke okusemandleni ukuveza ukuzithoba phansi kwawo. Le nhlonipho ize yenza ukuba babe namagama amanye abalibiza ngawo idlozi. Ungabezwa bethi abadala, izinyandezulu noma izithutha. Le nhlonipho amadlozi ayithola ngenxa yemisebenzi yawo eyaziwayo. Yiwona avikela amakhaya ezifweni ezinhlobonhlobo. Amadlozi alusa umuntu ngomuntu womndeni. Yiwo futhi amadlozi apha abantu bomndeni izinhlanhla ezibafaneleyo. Umoya wedlozi ungumoya ongabonakali kodwa ungumoya owaziwayo ukuthi ukhona phakathi kwekhaya. Lo moya uke usebenze sewubonwa ngabantu bonke uma usudumbe omunye womndeni ufuna ukusebenza ngaye. Umuntu ongenwe idlozi uyahlonishwa kakhulu. Empeleni abantu abahloniphi yena kodwa bahlonipha abantu abadala abamngene. Ubezwa bethi umakhosi noma bethi indlondlo, besho lo muntu ongenwe abaphansi.

UHlongwana, (2007) uthi:

Idlozi liyinto eyimfihlakalo egazini lomuntu ngoba uyagula isikhathi eside kungazeki ukuthi uphethwe yini. Mina nje ngagula eside isikhathi ngaze ngayohlala nenyoka ehlathini. Lo moya wedlozi wangenza ngakwazi ukukhipha izinto ezimbi ezazigqitshwe egcekeni ekhaya, kwaba yima abasekhaya bebona ukuthi ngingenwa yidlozi.

Umoya wedlozi ungumoya ozifihlayo. Lo moya ungena ngokugula, okuphatha umuntu angasindi. Ugula isikhathi eside kuzanywa imizamo yonke kodwa ingasebenzi. Omunye usiwa ezinyangeni angasizakali noma esiwa kodokotela adlule angasizakali. Idlozi lisuke likuye egazini kodwa lizifihlile, kuze kube mhla libhobokayo. Omunye umuntu uthi kanti uyagula kodwa abe nesipho nomoya

ongavamile wokuqaqa izimfihlo, ambe nezinto ezimbi ezigqitshwe ngabathakathi. Omunye umuntu uba nomoya wokudwanguza ehamba naye engazi ukuthi uyaphi kanti uthathwa yilo idlozi limuse ehlathini ayohlala nenhlwathi okuyinxenye yokwethwasa kwakhe. Abanye abantu lo moya wedlozi ubathuma emanzini bayohlala nenyandezulu, inhlwathi yasemanzini.

UKhumalo, (2007) yena ulazi kanje idlozi:

Idlozi lihamba phambili kanti sisuke sihlonipha
idlozi uma sithi ithongo, kanjalo abanye abantu
bakhuluma kanjalo ngethongo uma behlonipha
igama ledlozi.

Maningi amagama elibizwa ngawo idlozi. Awukho umehluko kuwo, asho umuntu oyedwa. Abanye bathi idlozi, abanye bathi ithongo, abanye bathi izinyandezulu, abanye bathi amakhosi noma isanusi. La magama awabizwa umuntu emi ngezinyawo kodwa kubakhona ukuthoba bethobela amathongo baze benanele ngokushaya ihlombe bethi, 'Makhosi!'

UMhlongo, (2007) ubeka kanje:

Idlozi liwufuzo lokuzalwa, uyagula welashwe
ungaphili, uye ezinyangeni, uye kodokotela
udlule ungaphili.

Idlozi umoya wabangasekho ongena kumuntu womuzi lowo. Ngokuvamile umuntu ongenwa yidlozi kusuke kusho ukuthi wake wabakhona umuntu owake waba nedlozi noma isangoma kulowo muzi noma emndenini. Idlozi liziveza ngezindlela ezahlukeneyo kulowo muntu elimngenayo. Omunye uyagula kakhulu, azace kanti omunye uyavuvukala kanti wenziwa umoya wedlozi omngenayo. Omunye uba nenhlanhla yokuphupha amaphupho ezinto ezenzekayo, kube sekubonakala ukuthi ungenwe abaphansi. Omunye uyaye aphuphe ubulawu okufanele aphilaze ngabo aze aziphehlele yena, aye esangomeni ngoba eseyohlanganisa idlozi, esekhishwa. Amadlozi aziveza ngokumgulisa lowo ozothwasa. Ugula azace aze abe mncane. Lo moya

ungumoya wenhlanhla usuke ufuna ukupha abantwana bozalo umcebo nemfuyo. Uma liyidlozi lasekhaya konina kuba nembuzi ehlatshwayo emele umuzi wasekhaya konina. Ngalezi zimbuzi kusuke kuhlangukiswa idlozi. Amadlozi asuke engene umuntu abamalingi ukuze asebenze kahle, kuhle ahlangukiswe ngezimbuzi ezihlatshiswa lowo ongenwa umoya wedlozi.

UKrige, (1936:302) uthi:

When the spirit wish anyone to become a diviner, they make their wishes by causing him to dream constantly and by making him ill. He begins to grow delicate and eccentric, dreaming extraordinary and numerous dreams about wild beast and serpents, he hears voices calling him and telling him to go to a certain spot to find roots or catch some animal there and he complains of pains in different parts of the body.

Uma umoya wobungoma ufuna ukungena umuntu wenza ukuba umuntu ahlale ephupha njalo futhi ebe egula. Uyazaca, aphuphe amaphupho amaningi ebona izilwane zasendle nezinyoka, ezwe amazwi ambizayo emtshela ukuthi akaye ezindaweni ezithile ukuze athole izingxabo noma abambe izilwane. Uhlale ekhala ngezinhlungu ezisezindaweni ezahlukeneyo emzimbeni.

Ziningi izimpawu elingena ngazo idlozi. Abanye abantu bayagula, bazace, bangasindi. Omunye umuntu uba namaphupho angajwayelekile ephupha ebona izilwane ezinhlobonhlobo. Phakathi kwezilwane aziphuphayo kubakhona ngisho izinyoka. Ezinye zalezi zinyoka kusuke kungezamanzi kanti ezinye ezasendle. Kokunye lo ogulayo uzwa amazwi abantu abamemezayo beshe izinto ezithile eziyimfihlo ezingaziwa. Kokunye kukho lokho kumemeza usuke elayelwa umuthi othile wokwelapha isifo esithile. Uze elayelwe nendawo lapho eyowumba khona.

Uyafakaza uLienhardt, (1961:71) uthi:

The divinity may pass from diviner to any, or none of his children, once the divinity has seized a man, he may learn more of the techniques of divining from an established diviner.

Lo moya ungumoya wofuzo kokunye usuka kuyise uye kumntwana kanti ungasuka kuyise uye kunoma yimuphi umuntu omkhethile kodwa kuba izihlobo. Noma ungasabangenanga abantwana kodwa bakhona ayobangena kulo mndeni.

Akuvamile ukuba umuntu angenwe umoya wedlozi uma kungakaze kubekhona umuntu onalo ozalweni. Kuthi uma umuntu esengenwe yilo moya uma sekulandelwa, kube sekuvela ukuthi ukhona omunye wawokhokho bakhe owayenalo moya wedlozi. Lo moya uyatholakala ukuthi ngokwenza kwawo kanje ungumoya wamakhaya, kungeke kwenzeke ukuba lo moya ungene umuntu wolunye uhlobo. Ungena ekhaya noma ungene kubantwana bamadodakazi, abashana.

2.3 Ukuziveza kwamadlozi

Amadlozi aziveza ngezinhlobo ezahlukene. Kokunye kuba semaphusheni kanti kokunye ayabonwa ngamehlo esesimweni senyoka eluhlazana efika ekhaya izithandele othangweni lwesibaya. Kokunye amadlozi avela eyisithwalambiza. Abadala babe sebazi ukuthi zifikile izinyandezulu, abanikazi bomuzi, ogogo nomkhulu. Kuphuthunywa ngaso lesi sikhathi kufudunyezwe, kuphiswe utshwala, kubanjwe nezinyane lembuzi bahlatshiswe abadala.

UCallaway, (1970:9) ufakaza uthi:

Sometimes the Amathongo manifest themselves by signs, and animals, the names of the animals

are isalukazi and other lizards, perhaps an antelope comes to the house.

Kokunye amathongo ayaziveza eseziguqule afana nezilwane ezithile ezibe sezibizwa ngogogo nomkhulu kungaba imibankwa noma-ke impunzi itholakale isingene ekhaya kusuke sekuyibo-ke abanikazi bomuzi.

Ngokwenkolo yeSintu kukhona izilwane ezihlonishwayo ngoba abantu bekhola ukuthi zingenwe umoya wabaphansi. Kuthi kanti ziyizilwane eziwayelekileyo kodwa ngenxa yendlela eziziphethe ngayo engejwayelekile babe sebebona ukuthi lezo zilwane zingenwe abaphansi. Kuke kutholakale impunzi izihambela-nje ekhaya. Abadala babe sebebona ukuthi akuve kuyimpunzi kodwa abaphansi bafuna okuthile noma basola okuthile. Bathatha izinduku bayobhula bese bezwa ukuthi abaphansi ukuthi bafunani, kube sekwenziwa-ke lokho abakhala ngakho. Izithwalambiza zona zingogogo bekhaya. Izibankwa nazo zimele omkhulu. Kunohlobo lwezinyoka, inyoka eluhlaza uma ibonakale phezu kothango, abadala bayazi ukuthi kufanele bagaye utshwala, uSokhaya abambe isiphongwana enze umnikelo.

ULamula, (1965:59) ufakaza kanjena:

Amadlozi avama ukufika ekhaya abonwe esethandele ezintini okwakhiwe ngazo isibaya noma abonwe esihlahleni esitshalwe ekhaya. Amadlozi aba yizinyoka eziluhlaza njengezimamba. Kokunye zibonwa ezintingweni zendlu ikakhulu emsamo.

Uma kubonakala imamba eluhlaza ekhaya, ingaba sothangweni noma ibe semsamo endlini ezintingweni. Ayibatshazwa kodwa iphathwa ngenhlonipho. Ayiphazamiswa ngoba abantu bakwaZulu bayazi ukuthi idlozi livakashile. Kuyacwiliswa kugaywe utshwala, mhla bukhanywayo uSokhaya angahlaba imbuzi noma inkomo ebonga ukuvakashelwa izinyanya. Amadlozi awezi njalo ngokuzosola kodwa ake afike-nje ezovakasha ezobona abantu basekhaya.

Abadala bayazazi izilwane ezimele ulaka lwabaphansi nezinye-nje ezingethusi ngalutho.

ULugg, (1978:9) yena uthi:

Snakes have always figured prominently in the religious beliefs of the Zulus, but not in the way described by our early missionaries. Not only snakes but birds and animals found to be acting in the strange manner, are sometimes believed to have come from the spirit world, but only as messengers. Although they are known as idlozi or spirits, it is only in the sense of being a messenger or a familiar.

Izinyoka ziyingxenye yenkolo yamaZulu kungenjengalokho okwakushiwo abafundisi bakuqala. Akubi izinyoka zodwa kungaba neyizinyoni nezinye izilwane eziziphatha ngendlela engajwayelekile kodwa eziyizithunywa ezivela ezweni lemimoya.

Izinyoka nezinyoni ziwuhlobo oluthile lwezithunywa ezivela kwelabaphansi. Abantu abadala bayakwazi ukuzibona lezi zilwane indlela eziziveze ngayo bese behumusha uhlobo lomylezo eziwulethile kulowo mndeni.

UKohler, (1941:12) uthi:

In my sleep I dreamt a great deal about much water and about a large water snake. I dream that I use many cattle, and another huge snake with white marks which is called the woman's snake.

Emaphusheni ngangibona amanzi amaningi kanye nezinyoka zamanzi. Ngibona izinkomo eziningi. Ngabona nenye inyoka enamabala amhlophe entanyeni inyoka yabafazi.

Amaphupho ngolunye lwezimpawu zobungoma. Umuntu ongenwa lidlozi uvama ukuphupha amanzi amaningi nezinyoka eziningi. Ezinye zalezi zinyoka eziba

semaphusheni kusuke kungezamanzi noma ezentaba. Kuke kwenzeke umuntu ongenwe yilo moya wedlozi adwanguze aye emfuleni lapho afike angene esizibeni ahlale nezinyoka zamanzi. Idlozi limupha amandla uma esephuma ayibulale. Kokunye ubuya nayo aye ekhaya imthandele wonke umzimba. Umzimba wakhe uphuma usucakwe ngomcako omhlophe, kuthiwa ungenwe idlozi lasemanzini. Le nyoka ube eseyibulala bese enzelwa ngayo iminqwambo neziphandla. Lo mngoma usuke esethwasa isibili esethwasela ubulozi.

UCallaway, (1970:183) ubeka kanje:

He dreams continually of many snake encircling his whole body whilst he is in a pool of water, he quits the water heavy with snakes: or he dreams he is crossing a flooded river.

Uphupha njalo ebona izinyoka ezinkulu. Abone inyoka enkulu izithandela kuye esemanzini amaningi. Uphupha enqamula emfuleni ogcwele odla izindwani.

Kuyenzeka ingabi yodwa inyoka emthandeleyo kodwa zibe ziningi, konke lokho kwenzeka ephusheni. Kukhona futhi ukuthi aphuphe enqamula umfula ugwele, okuluphawu lokunqoba namandla. Lokhu kukhombisa umoya wedlozi elinamandla.

UNTombela, (2007) yena ubeka ngamaphupho kanje:

Mina ngangihlushwa amaphupho kodwa ngiphupha izinto ezingamaqiniso. Ngiphupha nje futhi ngiyagula ngokugula okungapheliyo. Ngahlupheka kakhulu ngezinkinga ezinhlobonhlobo. Ngiphuphe nezinyoka ezinkulu. Ngiphuphe ngidabula emanzini amaningi. Kokunye ngangiphupha sengembethe amabhayi ezangoma. Ngizwe sekuthi angibhonge, ngenkathi ngibhonga ngizwe sekukhuluma abantu abangasekho. Namashwa nawo ayingxenywe yezimpawu, nezingozi nokulimala. Kokunye umuntu abe

nesigcwagcwa amangalelwe amacala ngezizathu ezingabonakali. Nokho lezi zimpawu ziyehluka kumuntu ngomuntu.

Amaphupho ahlala njalo eluphawu olugqamile lokungenwa idlozi, kokunye umuntu uziphupha esezishaye zonke ezobungoma, eseyikazela izikhumba namashoba. Olunye uphawu olugqamile ukubhonga. Umuntu onalo moya wobungoma uhlale ezwa amazwi abantu abangasekho bekhuluma naye. Kokunye umuntu ongenwa yilo moya wamadlozi uvama ukuba namashwa edlulele kanti enziwa yilo idlozi liyakhala, alilungiswe. Uba namashwa, uzondwa nangabantu, bammangalele bamfake emacaleni okubonakala engenasidingo. Uba nesigcwagcwa, azondwe ngabantu kanti yiwo lo moya. Yonke le mehlo imehlela egula nobungcono bungabonakali.

2.4 Izifo eziphatha umuntu ongenwa idlozi

Umuntu ozothwasa akahlushwa amaphupho kuphela kodwa kubanezifo eziba yizinkomba zobukhona babaphansi empilweni yomuntu.

UKrige, (1936:303) uthi:

She had a queer feeling from her shoulders to her feet, her body became dull and she suffered greatly from acidity (ukubhodla) a very common symptom of approaching possession.

Wayenozwelo olungajwayelekile olusuka emahlombe kuze kuyofika ezinyaweni, umzimba wonke usinda kuthi akazamule, okuwuphawu lokungenwa yimimoya.

Kusinda amahlombe kuzwakala ukuthi kukhona okonakele kumuntu ongenwa umoya wedlozi. Umzimba nawo ubuhlungu uyathunukala ngenxa yamadoda amakhulu ahlezi egazini. Umuntu onedlozi akathwali ekhanda ngoba uhamba nabakhulu. Akathintwa emahlombe, uyahayiza ngoba amadoda amakhulu ahlezi emahlombe. Akakwazi ngisho ukugqoka izicathulo, uhamba ngezinyawo. Ezinye

izangoma azigibeli ezimotweni kodwa zihamba ngezinyawo kodwa-ke ziyacela emsamo ngesiko lempepho ukuba zivunyelwe ukuba zigibele ezimotweni uma amabanga emade kakhulu.

UNtombela, (2007) uthi:

Mina ngangiphathwa yikhanda elingapheli
elalehlula odokotela nezinyanga. Ngibe
nokukhathala ngiphelelwe amandla.
Ngangiphathwa amazinyo angapheli ngize
ngiwashunqisele ngempephho. Ikhanda leli
lalingiphatha liphume ngamehlo.

Umuntu ongenwa umoya wedlozi udlula ezinhlophekweni eziningi. Lo muntu uhlaselwa yizinhlobonhlobo zezifo ezingelapheki. Uyagula ngezigulo eqinisweni ezingezona ezokufa ngoba ugula iminyaka eminingi engasindi futhi engafi. Khona angaze agcine ngakho ukufa uma idlozi lingabhobokanga lamthumela esangomeni. Olunye uphawu kuba yikhanda elingapheli futhi elingezwa nemibhemiso. Kuyiwa ezinyangeni nakodokotela kodwa kubenhlanga zimuka nomoya. Kuba nokukhathala okungavamile nokuzamula okungapheli. Abanye baphathwa ngamazinyo angapheliyo kwale noma umuntu esewashunqisela ngempepho kungezwakali. Libalibi ikhanda lemimoya, lishaya liphume ngamehlo.

Lo muntu uhlala enomzimba obuhlungu, ahlale ekhathele engazi nokuthi enzeni. Uhamba kabuhlungu esindwa amahlombe. Kuthi makazamule njalo njalo. Uhlala enomunyu. Lezi zimpawu zicacisela wonke umuntu ukuthi kukhona okonakele. Noma ngabe abantu bayabona noma bayasola ukuthi lo muntu ungenwa yidlozi ngeke bakuqinisekise idlozi lingabhobokanga. Alingeni kamnandi idlozi, lingena kabuhlungu. Liyamtuba aze athambe, konke okufunwa yidlozi useyokuvuma. Ukungenwa yidlozi yinhlanhla enkulu. Iza kalukhuni kulowo eze kuye yingakho kulukhuni kangaka ukwemukela idlozi egazini. Likhandla ingqondo, umzimba kanye nomphemumulo. Umuntu ongenwa yidlozi uhlale enomunyu aze akhale kwesinye isikhathi abe ngumuntu onozwela.

Omunye umuntu uphathwa yikhanda elingapheliyo elehlula imibhemiso yonke. Limphatha ngangokuthi wehluleka ngisho ukuthwala ekhanda. Omunye ukhishwa isisu agule aphele amandla. Kanti uba namaphupho anhlobonhlobo. Abantu basuke sebeyisola into yokugula komuntu ongasindi. Pho basuke bezothini-ke ngoba idlozi alinukwa ngisho esibukhali kanjani isangoma. Lize libonakale mhla selibhoboka ukuthi kanti bekuyidlozi. Kulezi zigulo awasali amazinyo okuyaye kuthi uma idlozi liphezulu ankenkethele ukufa kuze kushiswe impepho kwehliswa le mimoya eza ngolaka. Uyoze aphumule mhla idlozi libhoboka bese kwelashwa isifo esaziwayo.

Idlozi liyimfihlakalo futhi liyohlala linjalo. Uma idlozi linganukwa yizangoma zinganingi izinto ezingehambe kahle. Kungenzeka kubekhona nezimfamona ezingafaka imithi yokulifinga idlozi. Yingakho lizifihla lingaveli lize libhoboke selinamandla futhi nomuntu lowo ongenwa yidlozi eschamba eyohlala esangomeni esizomthwasisa.

UMthembu, (2007) yena uthi:

Mina ngagula kakhulu kanti ngiqhwakelwe amadoda amakhulu. Ngelashwa kwaphela isibaya sikababa. Nami ngase ngikufisa ukufa. Ngase ngizace ngimncane, lutho ukusinda nakuba ngase ngilashwe kanjani.

Ngangiphathwa yikhanda elinamandla, amehlo ebuhlungu kakhulu. Ngangisindwa amahlombe ngingasakwazi nokuhamba ngaze ngasizwa yikho ukubhoboka kwedlozi.

Kusobala-ke manje ukuthi wonke umuntu ongenwa yidlozi uhlangabezana nezingqinamba eziningi empilweni yakhe. Akekho ovele athwase kalula kodwa bonke babala izinto eziningi ezehlukeneyo kokunye ezifanayo.

USibiya, (2007) uthi:

Nganginomunyu sengathi ngingahlala ngedwa ngilusizi kufika kimi umuntu ozongifundisa amagama ezangoma. Isigulo sami esikhulu ngangiphathwa yisisu segazi esasehlula izinyanga nodokotela. Ngiphathwa yikhanda lingishaya ngize ngikhale izinyembezi. Zonke lezi zifo ezazingiphatha zaphela nya ngesikhathi sengithwasiswa esangomeni.

Umuntu ozokwethwasa uhamba namadoda amakhulu. Uyahlelwa afundiswe ngezinto azophila ngazo. Ngokuvama kufika umuntu azomfundisa amahubo okusina obungoma. Bayahlabelela bobabili bevumelana ngala mahubo obungoma. Lo muntu omfundisayo ungumoya, akabonwa ngabanye abantu, ubonwa nguye yedwa. Uma ekhuluma, kuzwa yena yedwa. Kokunye esinye isigulo kungaba esesisu segazi. Kuthi angadla imitombo namagobongo obungoma leso sisu sidamuke. Lesi sisu siyazehlula izinyanga nodokotela, kwala noma sekubhulwa kungaveli, sekuyoze kusizakalwe mhla sekubhoboka idlozi, aqale-ke adle amagobongo asinde.

2.5. Amandiki namandawe

Umoya wedlozi uyahambisana nomoya wamandiki namandawe. Abanye abantu bayehluleka ukubona umehluko phakathi kwale mimoya kanti futhi wona umoya wamandiki namandawe uke utholakale uhambisana nomoya wenono. Le mimoya yomithathu kayifani kodwa yonke iyimimoya yabangasekho. Lolu cwaningo luzozama ukuyehlukanisa le mimoya ukuze kucace umehluko phakathi kwayo yonke.

UHlongwana, (2007) uthi:

Indiki nendawe kanye nenono kuyafana ngoba uma wenza amagobongo uwenza omathathu

noma usuwaphothula futhi uwaphothula kanye
kanye.

Indiki, indawe nenono yimimoya ehamba kanye nedlozi. Njalo uma kuphehlwa amagobongo obungoma kuyaywe kuthakwe nemithi yokubhamisa indiki, indawe nenono. Le mimoya itholakala ihamba nedlozi kanti ike izimele yodwa yomithathu, ingahambi nedlozi kanti idlozi lona lihlala njalo lihambisana nayo. Uma le mimoya yamandawe, amandiki nenono ihamba yodwa, ingahambi nedlozi ayibinawo amandla emihlahlo, ingeke ibhule ngaphandle uma inamandla kakhulu ingake ithuke kubekhona izinto ezibonayo kodwa ingabi namandla njengedlozi.

UKhumalo, (2007) yena uwachaza kanjena amandiki namandawe:

Amandiki namandawe ayimimoya emihle uma
elungiswe kahle enzelwa amagobongo awo.

Abantu abaningi baletha imibono eyahlukene ngale mimoya yabangasekho. Abanye bathi amandiki imimoya yabangasekho abafa kahle kanti abanye bathi amandiki imimoya yabangasekho abafa kabi. Abanye bathi indiki idlozi lasekhaya elinesikhwele, bathi idlozi lesilisa. Uma lingalungiswanga, lowo elimngenile akazali ngoba lihlala esinyeni lidle inzalo kuze kwenziwe imicimbi kucelwe kulo, libikelwe bese lideda esinyeni.

Kunenkolelo kubantu abaNsundu yokuthi kukhona imimoya okuthi isishonile ingemukeleki emikhandlwini yemimoya esekhaya ezweni labaphansi. Le mimoya isuke iyimimoya yabantu abafa kabi noma-ke kwakungabantu abaluhlupho, abagcina bengondingasithebeni, bendiyaza bengamukelwa muntu, bagcina behlupha abantu. Abanye bakholwa ukuthi indiki lingomunye wale mimoya ehluphekile engena kubantu ibahluphe. Abanye bathi indiki umoya omuhle kanti abanye bathi indiki umoya omubi.

Imimoya yamandawe namandiki nenono iyingxenye yamabutho asuke engene umuntu onedlozi. Nayo le mimoya inemithi yayo esiza ukuyibhamisa. Uma le

mimoya isetshenzwe kahle, ayibi isigulo kumuntu emngenile kodwa iba yimpilo kuye. Abantu bakwaZulu bayazi ukuthi impumelelo yale mimoya isekubambisaneni kwayo kulo muntu emngenile. Yingakho kuthakwa imithi emagobongweni ezokwenza le mimoya ivumelane ibambisane. Okunye ukubambisana kudalwa izinyongo zezimbuzi ezithakwa emagobongweni. Konke kulangana kwenzeke impumelelo.

UNkosi, (2007) uthi:

Lowo umoya ohamba nedlozi, ogogo nomkhulu
abadala abadinga ukukhanyiselwa
ngamagobongo abo axube uhlunguhlungu,
iphahla, umtholo, umphenduli, umnungumabele
noqhume, inhlalanyosi, umlahlankosi kanye
nomganu.

Ulwazi lwemithi yokugxoba amagobongo emimoya lusemqoka kakhulu. Imimoya inozwela kakhulu ifuna yonke yonke into eyenzelwayo ibe ehlambulukeleyo neqondanisiwe. Uma kwenziwa ingxube yemithi yamagobongo, kudinga yenziwe umuntu okwaziyo ukuyixuba futhi enezizathu zokuthi kungani efaka ixolo lalo muthi eyeka leliya. Njengohlunguhlungu lungumuthi wenhlanhla. Kunesizathu esibanga ukuthi lungafakwa kakhulu ngoba luyayona leyo nhlanhla, lwenze amashwa. Umuntu onolwazi uluthi caphu kancane, alufake ezithakweni zakhe njengomtholo ababuye bambize ngokuthi uzul'azayithole. Lo muthi unamandla okukhanyisa izinto ezifihlekileyo. Uma uyingxenye yemithi efakwe egobongweni, uyakhanyisa ucacise izimfihlo.

Umoya wamandiki namandawe uyendiswa uma intombazana isiyogana. Le mimoya idinga ukubikelwa ngawo amagobongo. Kuhlatshwa imbuzi kubo kamakoti ancanyiswe, aze amukelwe ngayo imbuzi emzini, aqholiswe kwenziwe udwendwe lwemimoya. Umoya odinga ukubikelwa yonke into eyenzekayo kumuntu wayo noma uyintombazane noma ungumuntu wesilisa. Kudinga imimoya ibikelwe uma kukhona izigaba angena kuzo lowo ongenwe yile mimoya.

Njengoba le mimoya iyimimoya yasekhaya iyimimoya ephilayo kodwa engabonakali. Ingabantu bakulowo muzi abadinga inhlonipho njengabo bonke abantu. Lo muntu abasuke sebengene kuye usuke eseyikhaya kubo, bahlala kuye, badla kuye, baphuza kuye. Eqinisweni ungumuntu wabo ngokupheleleyo. Kubadina kakhulu-ke ukunganakwa kwabo uma lo muntu esegudluzwa ekhaya eseyogana. Kuyadinga ngenhlonipho babikelwe ukuthi intombazane isiyahamba uma isiyogana. Akuyikho ukugana kuphela okubikwayo. Kubikwa ngisho indlela ezothathwa yilo muntu onemimoya. Eqinisweni ubika yonke into ayenzayo. Uma ebika izinto zansukuzonke ezingezinto ezinkulu, ubika ngokushisa impepho emsamo bese ekhuluma. Ubuye aye egobongweni alishaye abike. Uma liphihla ingwebu bathi abantu leyo nto abekhuluma ngayo bayivumile abaphansi. Uma-ke kuyizinto ezinkulu ezizokwenzeka, kungabikwa ngembuzi enyongo yayo izoconsiselwa khona egobongweni. Uma le mimoya ingabikelwanga, iyakwazi ukuvala inzalo, iqede nomendo, kube ngathi laba bantu bangenwe isichitho kanti yiyo le mimoya.

Imitombo imithi ethakelwa amagobongo endiki nendawe. Amandiki namandawe aphuza kulona onale mimoya. Onendiki nendawe uphuza amagobongo bese kuthi imimoya yona iphuze kuye ngoba vele isegazini kuye. Umuntu ongenwe yimimoya ungumuntu wekhethelo ngoba umuntu oqokwe abantu abakhulu. Umuntu ohlukile ebantwini futhi ulikhaya kubantu abangasekho. Imimoya ingena kuye lo muntu emkhethileyo ihlale kuye, yena abe likhaya layo. Uma edla okungafanele ulimaza imimoya. Uma ephuza igazi lesilwane esingumnikelo, uphuzisa yona imimoya. Kumele adle aphuze okufaneleyo ukuze imimoya ikhuthale futhi iphile kodwa uma umuntu onemimoya, edla izinto ezingadliwa ngumuntu onemimoya uyayibulala futhi uyayiphuphisa. Igobongo liphehlelwa ngeqhude elibomvu nelimhlophe ukuze zikhanye izindlela zakhe lona onendiki nendawe. Iqhude elimhlophe likhanyisa izindlela zibemhlophe bha zicace. Iqhude elibomvu lisebenza njengebheji, livimba yonke imimoya emibi enamandla engavimba ukusebenza kwendiki nendawe. Uma indiki nendawe lisetshenzwe kahle, libhula njengesangoma nalo, liyazikhanyisa izindlela, liqaqe izimfihlo. Lo

muthi ufakwa izinzwani zeqhude elimhlophe nelibomvu, lezi zinzwani zivula indlela eya phambili.

Ukushiswa kwempepho nokuthethwa kwedlozi kunjengomthandazo wokucela izinhlanhla nenqubekela phambili yokusebenza okuhle okunempumelelo kwendiki nendawe. Uma kukhulunywa nedlozi, ayisali impepho ezintweni zonke ezenziwayo esizweni samaZulu. Impepho iyawamema amadlozi, iwenze alalele izicelo ezenziwayo. Kushiswa impepho, kuthethwe idlozi, kucelwe izinhlanhla. Kucelwa kulo indiki nendawe. Uma lowo onale mimoya eyintombazana, ucelelwa umendo. Uma engowesilisa, ucelelwa ukuganwa. Igobongo leli liphehlwa ngothi lomlahlankosi. Umlahlankosi ungumuthi omkhulu wamadlozi. Ungumuthi ohlonishwayo osetshenziwayo ukulanda abantu abangasekho. Ukusebenzisa umlahlankosi olunye uhlobo lokusondeza abaphansi ngoba umlahlankosi ngumuthi wabo abangasekho. La magobongo adliwa amasonto amathathu bese ephothulwa lowo onale mimoya yamandiki namandawe.

Lo moya wamandiki namandawe ungumoya owenza isinyama nesinyombo uma ungagxotshelwanga imitombo. Imitombo imithi yokuphakamisa nokwehlisa le mimoya. Amagobongo amandiki namandawe aphehlwa ekhanda lalowo onale mimoya ukuze le mimoya ihleleke, ivumele impumelelo nendlela eya phambili. Uma lo mcimbi wenziwe kahle, kuvela izinhlanhla.

Lo mcimbi udinga inyanga noma isangoma esikwaziyo ukuwenza. Ngesikhathi ukhamba luphehlwa ekhanda, ingwebu ichitheka isuka ekhanda yehle iye iyofika emzimbeni. Isangoma simhuqa ngayo ingwebu ebusweni, ezingalweni nasezithweni ukuze amathongo anamathele kuye, ahambe naye, amsingathe. Enye ingwebu uyayiphuza ukuze aphuzise amabutho emimoya esegazini kuye. Uma ephuza le mitombo, usuke ephuzisa yona uqobo imimoya.

UMhlongo, (2007) uthi:

Umuntu obhame amandiki namandawe akahlalisani nabantu esiceshini sakhe, uhlala yedwa. Lo muntu unomshikashika wansuku zonke njalo ngaphambi kokuba alale uphehla amagobongo, azihuke nangengwebu abe ekhuluma ecela izinhlanhla, isikhathi esiningi usuke egonqile ezilile, ezile izinto ezifana nelawu.

Umuntu obhame amandiki namandawe ungumuntu ohamba nabantu abakhulu. Ngenxa yokwazi izidingo zamathonga lo muntu uhlala ekuqikelela ukuhlanzeka okubhekekile kwabaphansi. Uhlala yedwa esiceshini ngoba kuleso sicephu uhleli nabaphansi ngakho ngeke ahlala nomunye umuntu. Okungenzeka ukuthi ungcolile ngokweso labaphansi.

UKrige, (1936:308) uthi:

There is said to be a different between amandiki and amandau; the possessed person will speak and dance differently in the two cases and the amandau require the beating of a hide for their dancing.

Indiki lehlukile kwindawe. Umuntu onendawe ukhuluma futhi agide ngokwehlukile kulowo onendiki. Indawe lifuna kushaywe izigubhu uma lowo onalo egida. Indawe futhi kuyenzeka kelimshiye umuntu lisavakashile, libuye lizibuyeke futhi.

Ukhona umehluko oke ubonakale phakathi kwamandiki namandawe. Umehluko ogqamile uthi amandawe uma esina athokoziswa umsindo wesikhumba. Kuyatholakala ukuthi amandawe anezikhathi zokuba ake amshiye lona amngenayo azihambele ayovakasha. Ahamba kanjalo kodwa abuye abuye.

UMsimang, (1975:306) uthi:

Njengoba la mathongo ehlucahlukene kanjalo
namaziko okuphehlelwa kuwo ahlukahlukene.
Ongenawo amandiki namandawe ngeke
alethwasisa ithwasa elinamandiki namandawe.
Amandiki lana abonakala ngokugida kwethwasa,
ligida ngomfutho nangamandla edlula
awesangoma phaqa, futhi liyezwakala indiki
ngokubhonga nangokubhodla kakhulu kanti
isangoma asibhongi.

Le mimoya iyagulisa. Uma ingene egazini iba yisifo. Kufuneka kube nomuntu
onolwazi olunzulu lokuyehlisa nokuyihlela le mimoya kodwa makube ngumuntu
oyaziyo le mimoya. Kubalulekile ukuba umuntu owenza amagobongo naye akabé
nayo le mimoya, njengesangoma sethwasisa izangoma ngoba siyawazi umoya
wedlozi.

UNTombela, (2007) uthi:

Lawo amadlozi akini amandiki. Amandiki
awalapha uzalwa khona. Awumoya ongenalo
ulaka nongenamcikilisho eminingi kanti
amandawe angamadlozi asekhaya komama,
ayimimoya emincane noma emikhulu.

Uma umuntu engenwa yimimoya, usuke engenwe imimoya eminingi, eminye
inamandla kuneminye kanti eminye mikhulu kuneminye. Le mimoya imngena
ingamabutho okudinga ihlelwe, ingalwi egazini lomuntu. Ikhona-ke imithi
ewehlisayo amakhosi asebenze ngokuzwana.

UKrige, (1936:307) uthi:

There is a regular guild of people possessed in
this way by amandiki, and all are subject to fits
of hysteria (ukuhayiza) in which they belch wind
and sing and dance in a particular way.

Laba bantu abangenwa yilo moya wamandiki bonke bayaqhashaqhasha bahayize, bazamule, babhodle, bahlabelele, badlalele ngendlela engafani neyesangoma.

Umuntu ongenwe umoya othile ubonakala ngendlela ahlabelela asine ngayo. Umuntu ongenwe yidlozi naye uyehluka kumuntu ongenwe onemimoya yamandiki namandawe, angahambisani nedlozi. Bahlabelela izingoma ezechukile, basine ngendlela eyehlukile. AmaZulu ayakwazi ukumbona umuntu ongenwe yidlozi kanti futhi nonamandiki namandawe, babona umehluko okhona ekusineni kwabo.

2.5.1 Inono

UNtombela, (2007) ubeka kanje ngenono:

Inono imimoya yabantwana abahamba besebancane, lihambisana nedlozi lasemanzini.

Eminye yale mimoya ngeyamakhosikazi, eminye yayo eyabamnumzane. Kukhona nemimoya yabantwana abafa bebancane, nabo banohlobo lwabo lokunakekelwa. Lo moya wabantwana kuthiwa umoya wenono. Ungumoya ongahluphi ngalutho. Utholakala njalo uhamba namandiki namandawe. Lo moya ungumoya onobumnene njengoba ungumoya wabantwana abancane.

2.5.2 Amagobongo amandawe, amandiki nenono

NgokukaNtombela, (2007) uwachaza kanjena amagobongo:

Amandawe igobongo lamandawe lithakwa ngale mithi, ubhubhubhu, umaguqu, uhlungunhlungu, ibheka, igwayana nomphenduli.

Amandiki igobongo lamandiki lona lithakwa ngale mithi; umayisaka, umaguqu, umphenduli, ubhubhubhu, uhlungunhlungu nomnungumabele.

Inono igobongo lenono lithakwa ngomaguqu, ubhubhubhu, ibheka, igwayana, umayisaka, umlulama, umadlozana nomnungumabele.

Njengokuba igobongo lehlukile kwelinye ngemitombo naleli lenono lehlukile kwamanye. Abathaki bamagobongo bayazazi izizathu ezenza la magobongo ahlukane. Leli yigobongo lemimoya engenamsindo nasikhwele. Le ngxube yale mithi ithakelwa ukwenza ubulawu obumhlophe, ubulawu benhlanhla.

2.5.3 Imibhemiso

NgokukaNtombela, (2007) le mibhemiso elandelayo ngeyamandawe, amandiki nenono:

Umkhwangu, undiyaza, uhlunguhlungu, umhlakaza, ikhanda lehobosha, ikhanda lemamba, usingalwesalukazi, umlulama noqhume.

Umuntu ophathwa yile mimoya uphathwa yikhanda elehlula izinyanga nodokotela. Ikhona nokho imithi eyithemba lamaZulu kuleli khanda elingapheli. Imibhemiso akuyona eyekhanda kuphela kodwa ngeyokuhlakaza-nje isimo ukuze lowo oyibhemileyo athimule kuhlakazeke ikhanda. Umbhemiso uhlakaza ikhanda elibuhlungu noma ngabe elemimoya noma ngabe akusilo elemimoya.

2.5.4 Imithi yokuncindisa neyokukhothisa amandawe, amandiki nenono

UNtombela, (2007) ubeka kanje:

Amandawe, amandiki nenono bancinda ngale mithi: mpikayiboni, gibelevweni, ngikhawuleni, mpunyumpunyu, mathinta, hlabazihlangana. Eyokukhotha imithi yilena: umaphipha, uhlunguhlungu, isibhaha, umabopha nophindamshaye.

Umuntu onendiki, indawe nenono ungumuntu ohlonishwayo kakhulu emphakathini wakwaZulu. Lona ngumuntu ohamba nabantu abakhulu, izinyandezulu. Kubhekekele ukuba ahloniphe ukuze naye ahlonishwe. Aziphathe ngenhlonipho nokunakekela. Uvama ukuhlala yedwa isikhathi esiningi ukuze abe nethuba lokuzindla ajule ngale mimoya. Unezinto azizilayo eziwukudla njengenhlanzi, ibhece, inyama yemvu, ingulube namaqanda. Kubhekekele ukuba uma esesemgonqweni noma esikhupheni azile nelawu imbala. Lokho kuyamsiza ukuba abe ngcwele, abe msulwa ukuze le mimoya isebenze ngokusobala, izinto zikhanye bha.

2.6 Isiphetho

Kulesi sahluko kunokuvumelana okugqamile phakathi kwabantu okuxoxwe nabo kanye nemithombo yolwazi engamabhuku. Lokhu kuyakhuthaza futhi kufakazela ubuqiniso ngezihloko obekucwaningwa ngazo. Kulandelwe ngempumelelo amaqiniso avelile ngobunjalo nemvelaphi yedlozi.

Kucwaningwe ngezimpawu eziba kumuntu ongenwa yidlozi njengokugula isikhathi eside umuntu engasindi. Kubekhona ukuvumelana ngaleli phuzu lokugula. Olunye uphawu olutholakale lunokuvumelana kube namaphupho aphushwa yilo muntu ozokwethwasa.

Okuphawulekayo ukuthi bonke laba bantu abangenwa idlozi baphupha amanzi amaningi, izinyoka ezinye zize zimthandele. Imithombo yomibili, abantu namabhuku kuyavumelana. Yomibili imithombo yolwazi iyagcizelela ngezifo nezinhlobonhlobo zazo zibalwe ngamagama azo.

Amadlozi awahambi odwa kodwa ahamba namandiki namandawe nenono. Le mimoya kuvunyelwene ukuthi nayo iyimimoya yabangasekho. Le mimoya iyehliswa ulaka lwayo ngokuwabhemisa lowo onayo ngemithi ayiphuzayo ukuze imimoya yona iphuze kuye.

Kuphawuliwe ngamagobongo amandawe, amandiki nenono kanjalo nemithi yokubhemisa, eyokukhotha neyokuncindisa, kukhulunyiwe ngayo kulesi sahluko.

ISAHLUKO SESITHATHU

3.0 UKUBHOBOKA KWEDLOZI

3.1 Isingeniso

Akekho umuntu ozinqumelayo ngokwakhe ukuthi uyoba yisangoma kodwa emndenini owake waba nesangoma kuyenzeka siphinde sivele esinye. Kokunye kwakungugogo noma umkhulu, umoya wakhe ube usuziqokela ozomngena. Kuyinhlanhla-ke nokho ukungenwa umoya wabadala ngoba uma idlozi likhanyiselwe kahle, kugcwala izibaya yimfuyo kanti nemali kuba insada. Akwaziwa ukuthi umuntu lo moya usuke umngene nini kodwa lowo ongenwe yilo moya ubonakala ngokugula isikhathi eside engasindi kanti ungenwa umoya wabakhulu bekhaya, amadlozi.

Ukunukwa isangoma akuyona into evamile uma umuntu egula ephethwe yidlozi kodwa kungokwalabo bantu abanenhlanhla.

3.2 Libhoboka kanjani idlozi?

USibiya, (2007) ubeka kanje:

Uma sekubhoboka idlozi kungesikhathi egida, asine, akhale, abhonge bese liyakhuluma naye idlozi kodwa yena engaziwa ukuthi uthini kodwa kulalele uMakhosi, uyise ezwe yena ukuthi uthini. Uma kungukuthi selibhobokile idlozi kufanele ayolivuma kubo. Ngaphambi kokuthi aye ekhaya kufanele akwazi ukubhula, efuniswa ngempilo, afihlelwe izinto ebese uyazikhipha lapho zikhona.

Umuntu ozothwasa ugula isikhathi eside elashwa engasindi kodwa kuthi langalimbe ebusuku, abantu belele bonke bengazelele avuke abhonge, asine

akhulume izinto ezingaziwa. Kulesi sikhathi kulapho ixazululeka khona inkinga yomndeni obukade ukuyo ngokugula kwalo muntu. Emuva kokusina ube esephuma ngejubane, ehamba ehuba inkondlo yakhe ayiboniswe ephusheni yidlozi elimngenayo. Uhamba ehewula, aze ayofika esangomeni esethwasayo esikhonjiwe yidlozi lakhe emaphusheni. Nakhona kwaMakhosi ufike agide endlini kaMakhosi ebheke emsamo, akhulume izinto ezingezwakali ezizwiwa uMakhosi, awe aquleke, anele avuke bamphuzise igobongo lobulawu.

Eqinisweni ukugula, ukuzaca namaphupho kuyamhlasela umuntu ozothwasa kodwa akekho osuke azi ukuthi lezi zimpawu ezokungenwa yidlozi. Livamile ukubhoboka ebusuku idlozi.

UMsimang, (1975:36) uthi:

Kuthi emuva kwesikhathi eside lo muntu egulile,
kufike ezingeni lokuba libhoboke idlozi.
Kuvamise ukuba libhoboke ebusuku.

Umntu ugula aze abe ngangabasemehlweni. Egula engasindi futhi engafi. Omunye usuke esekufisa ukufa ngenxa yengcindezi yempilo asuke eyiphila. Akekho umuntu osuke azi kahle ukuthi lo ogulayo uphethwe yini. Naye ogulayo usuke engazi. Lusuku lumbe olwaziwa ngabaphansi liqhume idlozi. Aliphoqiwe ukuthi libhoboka nini idlozi kodwa ngokuvamile kuba sebusuku.

UKrige, (1936:303) uthi:

In the middle of night, when the people are
asleep, he wakes them up by singing, for the
spirits are causing him to compose songs of
initiation.

Phakathi kobusuku, bonke abantu belele lowo
ongenwa imimoya yobungoma uyabavusa
ngokuhlabelela amahubo okwethwasa njengoba
efundiswa imimoya yabangasekho.

Uma idlozi libhoboka kuvama ukuba kube khona umuntu ongabonakali ofundisa lona ogulayo amahubo obungoma. Uhlabelela asine, aze agcine esephuma ekhaya ejubalala eseya esangomeni esethwasisayo.

UMthembu, (2007) yena ubeka kanjena:

Ngangisebenza eThekwini sengigule ngaba yinqaba, ngingasakwazi ukuzihambela. Kwafika izwi ezindlebeni zami lathi: phuma uhambe ngizokuhola ngikuse lapho ufanele uye khona. Ngavuka-ke ngahamba kodwa ingqondo yami ithathekile. Uma sengingene kwaMakhosi wangiphuzisa igobongo lokubehlisa abadala. Waphehla ubulawu wangiphuzisa, wangigcoba ngengwebu ngalala njengofileyo.

Kufika umuntu okhuluma kuzwakale asho kucace ukuthi uzomthatha lona ogulayo umusa lapho eyosizakala khona. Imvama kuba umuntu amaziyo lona ogulayo noma-ke azichaze ukuthi ungubani, kube umuntu womndeneni omdala osewashona. Uphuma ahambe naye noma uyakwazi esangomeni esithwasisayo noma akakwazi, lo muntu uyamhola aze ayombeka khona. Uma behamba endleleni, uhamba emfundisa ihubo ayongena ngalo esangomeni eliyinkondlo yakhe.

UNTombela, (2007) uthi:

Ukuhhewula, ukubhonga, ukuzamula, ukuphupha umuzi ozothwasa kuwo, ukuphupha isangoma esizokwethwasisa. Ukuphuma uhayiza uye kuwo lowo muzi ozothwasa kuwo, ngaleyo nkathi idlozi lisuke selizikhulumela lona.

Zonke lezi zinto zenzeka uma idlozi libhoboka. Isangoma usitshelwa yibo abadala bakhuluma endlebeni ubezwe wedwa bengazwiwa omunye umuntu. Lo othwasayo uphuma egijima aqonde ngqo esangomeni. Bayamhola baze bayombeka kuso isangoma.

Ziningi izimpawu eziyizinkomba zokubhoboka kwedlozi ezinjengokuzamula, ukuhhewula nokubhonga. Okunye okuwuphawu ukusiphupha isangoma esizomthwasisa. Lo moya omngenile uyamhola uze uyombeka esangomeni esithwasisayo.

Amadlozi emizi ngemizi awafani, amanye abhoboka ngenye indlela engafani namanye. Amanye amadlozi ngemuva kokugula isikhathi eside ayazikhulumela ezindlebeni zomguli kube sengathi kukhona okhuluma naye. Njengoba amadlozi engafani nje, amanye ayazifundisela isiguli imithi yokwethwasa, kokunye aye esangomeni ngoba eseyophothulwa. Omunye uyifunda esesekhaya imithi.

UKhumalo, (2007) uthi:

Ukubhoboka kwedlozi kwenziwa yibo ubulawu obumhlophe. Uma idlozi libhoboka yilapho idlozi liba nomfutho wokusebenza lapho likhonjiswa ukuthi umuntu ogulayo angasizwa ngamuthi muni, noma iyiphi inyanga engamsiza. Kanjalo nezinga lokubhula nelokukhipha izinto ezifihliwe idlozi lisebenza ngamandla.

Ngalesi sikhathi kubuya amandla amangalisayo nabazama ukumbamba abaphumeleli ngoba usuke edlubulundela ephikelele phambili.

Ayikho indlela eyodwa idlozi elibhoboka ngayo kodwa uma selizivezile, kufanele lilekelelwe ngobulawu obumhlophe, okuyibona obukhanyisa izindlela zethwasa ukuze likwazi ukuyibona imihlahlo, izindlela zalo zicace.

UMhlongo, (2007) ubeka kanje:

Idlozi liwufuzo lokuzalwa nokuzalana. Ngagula kakhulu ngelashwa ngangasinda, ngaya ezinyangeni nakodokotela kwahlangu zimuka nomoya, lutho ukusinda ekuguleni, sengahlala

ngilele phansi ukugula. Kwavele kwafika indoda yama lapha eduze kwami yathi: 'Vuka sihambe' wazethula kimi lo mnumzane wathi ungubaba, ngangingamazi ubaba washona ngisemmcane. Wangitshela ukuthi naye wayeyisangoma. Ngangiphathwa yikhanda kuze kuphume igazi ngamehlo. Wathi ngizosinda uma ngiya kumuntu ozongelapha. Ngahamba naye indlela yonke engihola saye sayongena esigodlweni sakwaMaShezi eNkosini yakwaNtuli. Uhamba nami endleleni ungifundisa ihubo engiyongena ngalo, kwakuyinkondlo yami leyo. Kwavuma ukuba ngihambe, ngaze ngayofika esangweni. Sahlabelela nobaba, inkondlo yayithi:

Anovuma lashona
Bangihleka ngokufa
Bangihleka ngendaba kangiyazi.

Ngathi ukuba ngingene ngahayiza, ngasina, ngakhala. Isangoma sangiphuzisa ubulawu ngalala.

Kunomuntu ongabonwa ovama ukufika. Uma lona ogulayo elele, uyamvusa athi vuka sihambe. Lo muntu ube esemfundisa amahubo ezangoma, bahambe bajubalale baye esangomeni esithwasisayo.

UNkosi, (2007) yena ubeka kanje:

Ngaphuma kusa, ingqondo ihambile nginjengohlanyayo, ngaqonda esangomeni engangisibonisiwe ephusheni, ngangilandelwa abantwana ababili. Ngaphaphama sengifikile khona ngabona ukuthi into inginqobile kanti ngangingafuni. Bangenzela ubulawu ngegobongo, ngaphuza, ngegeza, ngaphalaza, ngachatha ngabo ubulawu lobu. Kwabe sekuqala umsebenzi wokungifihlela, ngiyibhule into leyo ngiyithole.

Umoya wobungoma uwufuzo lokuzalana. Uma omunye ekhaya wayeyisangoma, nakanjani idlozi lakhe liyobuya lingene ngokuzikhethela omunye wasozalweni.

Indlela elingena ngayo idlozi kayifani kumuntu nomuntu kodwa bonke bayagula, belashwe bengasindi kanti bangenwe umoya wabadala.

Kuyenzeka idlozi libhoboke ebusuku umuntu aphume engaphekezelwa muntu. Uma lona ogulayo ehamba yedwa ekhashwa ngumuntu kamoya, uthi angafika isangoma simbuze ukuthi uvelaphi. Uma eseshilo, kuthunyelwa abantu abayobika kubo lapho evela khona. Kokunye uthi eqambe ephuma kubo kujutshwe abafana bamlandele baze bambone ukuthi ungenaphi. Babe sebeyobika ekhaya ukuthi uye waphela kuphi.

Abanye basuke bengazi ukuthi baphethwe yini ezigulweni zonke zabo kanti abanye basuka bazi ukuthi bangenwa yidlozi kodwa benomoya wokuliphikisa. Ngenxa yalezo zizathu umoya wedlozi ubathathe ngendluzula yesidlozana.

Ngokocwaningo kuyakhanya ukuthi le nhlanhla itholwa ekuguleni. Bonke laba bantu bayagula futhi bonke bacishe bafe izifo zabo zingelapheki. Bonke bahamba uhambo olulodwa oluya esangomeni. Bahamba bengaboni baze baphaphame sebefikile lapho idlozi libakhomba khona. Kwabanye kukhuluma izwi endlebeni, abanye babona umuntu, bahambe naye engabonwa muntu, abonwe yibo kuphela. Idlozi yilo elibakhombisa oyise abazobelapha.

UKrige, (1936:305) uthi:

Very often the spirits point out to him in a dream
an isangoma to whom he is to go to be an
isangoma altogether.

Ngokuvamile imimoya yamadlozi yiyona
ekhombisa lowo ogulayo ephusheni isangoma
okuyisona esizomthwasisa.

Maningi amaziko lapho labo abangenwa ngumoya wamadlozi bethwasiswa khona. Amadlozi yiwo akhethayo iziko lapho umntwana wabo eyothwasa khona. Lo muntu ubengafi kodwa ubenikwa lokhu kuqeqeshwa. Nalapho eya khona

usuke esaziwa. Kunezimpawu isangoma esithwasisayo esizizwayo ezifakazela ukuza kwethwasa.

UCallaway, (1970:10) ubeka kanje:

At night whilst asleep he is commanded by the
ithongo who says to him 'Go to so-and-so'; go to
him and he will churn for you emetic (ubulawu)
that you may be an isangoma.

Ebusuku ngesikhathi elele lowo ozoba isangoma
uyatshelwa yithongo lakubo ukuthi akahambe
aye kumuntu othile othwasisayo ozofike
amphuzise ubulawu obuzomenza isangoma.

Izangoma ezithwasisayo zifanele ziwenze ngokuthembeka umsebenzi wazo eziwunikwe abaphansi. Nawo amaziko awahluke ngakuthini kodwa kuba ngubuciko bokudidiyela ubulawu obumhlophe okuyibona buyithemba lezangoma namathwasa. Umehluko wobulawu usho umehluko kwisangoma ngasinye. Amaziko nobulawu yikhona okwenza isangoma sehluke kwesinye. Isangoma nesangoma sinesu laso lokuphehla amagobongo okuyiwona azala izangoma ezikhaliphileyo.

3.3 Ukwamukelwa kwethwasa esangomeni esithwasisayo

Ithwasa liphuma ekhaya lihayiza, ligijime njalo liye liyofika esangomeni. Indlela liyihamba nomphelekezeleli walo, nguye olibonisa indlela. Endleleni bahamba njengabantu abazanayo ngoba bayaxoxa uma kufanele. Ingxoxo yabo izwiwa yibo bobabili ngoba umphekezeleli lo ungumoya wethongo, umuntu ongasekho.

Ekufikeni kwethwasa emzini wesangoma lingena lihuba ihubo lezangoma. Kokunye ihubo leli kade ehamba elifunda endleleni elifundiswa umoya wethongo. Uthi angangena esangweni lona ozothwasa, alihlabe ihubo lakhe. Sekuzosuka isidumo-ke amathwasa esemhlangabeza. Ayalamukela leli hubo, enyuke naye

eyongena endlini yangenhla enamagobongo nezinkamba zobulawu. Ahamba naye nje ayagida. Athi angafika khona agidagide lo ozothwasa aqumbeke phansi, awe aquleke. Uqulekiswa ukusindwa amandla amathongo alapha endlini kaMakhosi.

Kuthi angaphaphama abuzwe ukuthi uliqhamukisaphi uma ebehamba yedwa. Anele angachaza ukuthi kukuphi kubo bese kuthunyelwa kubo ukuba bafunele nganeno. Amanye amathwasa asuke elandelwa abantu bakubo kodwa amanye asuke ehamba wodwa.

UNTombela, (2007) uthi:

Lithi lingafika kwaMngoma othwasisayo ithwasa lihuba ihubo lalo, lihlangatshezwe amanye amathwasa alihubise alishaye isigubhu agide kuthokoziswa amadlozi alo. Libe selibikwa emsamo ngokushiselwa impepho liphuziswe ubulawu obumhlophe.

Kuba elikhulu igidigidi lesasasa nenhlokomu uma kufika ithwasa. Lithi lingafika ithwasa kube udumo olukhulu emathwaseni. Uthwasa omusha ungena ngenkondlo yakhe ayifundiswe abaphansi. Usho maqede amemukele la mathwasa, ungena endlini asine.

UCallaway, (1970:261) ubeka kanje:

The white is burnt as incense when sacrificing to the amathongo, izangoma use it as an emetic to prevent the return of dimness of the inner sight after the use of the black impepho; they also eat it, and place it under their heads at night, that they may have clear, truthful dreams. They believe that by the use of this medicine they are enabled to divine with accuracy. Hence to have 'eaten impepho' means to be a trustworthy diviner.

Impepho emhlophe ishiswa uma kunikelwa emathongweni. Izangoma ziyisebenzisa ukuxosha amathunzi amnyama, uma sebeyisebenzisile impepho emnyama iyadliwa noma baqamele kuyo uma belele ebusuku ukuze babe namaphupho akhanyayo uma bephupha. Bakholwa ukuthi uma besebenzisa lo muthi bazobhula kahle imihlahlo yabo ikhanye. Ukudla impepho kubenza babe izangoma ezikhanyiselekile.

Impepho yiyona engumhlanganisi phakathi kwabaphilayo nabangasekho. Impepho yilona khubalo elikhulu lezangoma. Zimbili izinhlobo zempepho, kukhona impepho emhlophe nempepho emnyama. Impepho emhlophe iyona eshunqiselwa umuntu onemimoya kanti lena emnyama ishunqiselwa imimoya kanye namadlozi. Kukhona impepho eshunqiselwa umuntu onemimoya kanye namadlozi. Abanye abangoma bacamela kuyo impepho ngoba ngokwenza njalo baxosha yonke imimoya emibi. Izangoma ziyayihlafuna impepho ukuze zixoshe imimoya futhi zikhanyise izindlela zazo.

Ithwasa alilashwa ngemithi ejulile kodwa liphalaza ngobulawu obumhlophe obukhanyisa izindlela zamathwasa ekubhuleni izimfihlakalo.

UKrige, (1936:304) uthi:

To get rid of the suffering caused by the spirits more especially when the shoulders are itching excessively, white ubulawu (medicine) must be boiled till it foams and administered to the patient. This is done in various ways, sometimes the patient is first steamed under the blanket with their ubulawu after which the medicine is placed on the smeared with the foam, the whole family washed with the medicine and some of it drunk. Ukuze ithwasa lisuse ubuhlungu obubangwa yimimoya, obusemzimbeni nasemahlombe kubiliswa ubulawu obumhlophe buze buphuphuzele ingwebu bese kwelashwa ngabo ithwasa. Kungenziwa ngezindlela eziningi lokhu

kwelapha. Kokunye ithwasa liyagquma ngabo bese kuyobekwa emsamo ubusuku bonke. Ngakusasa uma selishayiwe leli gobongo kuthathwa ingwebu igcotshwe ekhanda lethwasa, ligezwe ngabo umzimba wonke kuthi obunye ubulawu ithwasa libuphuze.

Ithwasa lifika kwaSangoma lisagula kunezinhlungu emzimbeni kokunye lisindwa amahlombe. Isangoma esithwasisayo sithaka imithi yobulawu obumhlophe okuthi ingalunga, lo ogulayo agqunywe ngabo, ageze ngabo aphinde azihuqe ngengwebu emzimbeni. Uma le nto yenziwa njalo, ubuhlungu bomzimba buyanyamalala.

UMthembu, (2007) uthi:

Ngathi sengingene esigodlweni saMakhosi,
uMakhosi wangenzela igobongo lokubehlisa,
waphehla ubulawu wangiphuzisa, wangigcoba
ngengwebu ngalala njengofileyo.

Emva kokubhoboka kwedlozi, amakhosi aba phezulu. Ithwasa lifika esangomeni lididekile ngenxa yobuphezulu bedlozi. Izindlela zokungena ephehlelweni azifani ncamashi. Omunye ufika ehlabela, asiniswe ngamathwasa, omunye aphuziswe ubulawu, agcotshwe ngabo kube yima equleka.

UMhlongo, (2007) ubeka kanje:

Ngangena ngehubo ngihayiza, angemukela
amathwasa angikhomba endlini kaMakhosi.
Ngangihuba inkondlo yami engangiyiboniswa
ephusheni. Emuva kokuhuba ngawa ngaquleka.
UMakhosi wangiphuzisa ubulawu, wangigcoba
ngengwebu yobulawu amalungu omzimba onke.
Sengiphapheme nomqondo usubuyile wabe
esengibuza ukuthi ngingowakwabani, ngivela
kuphi, ngamlandisa konke ngami.

Uma ithwasa liphuma kwabo, liphuma ngehubo elilifundiswa ngabaphansi emaphusheni. Yilo leli hubo eliba yinkondlo yakhe. Useyohlala njalo elikhumbula

leli hubo, uyolicula ngezikhathi zonke. Uyolicula uma kwenziwa amasiko okubhamisa lobu bungoma. Leli hubo seliyoba yingxenye yempilo yakhe.

UNkosi, (2007) uthi:

Ngifika esigodlweni ngagida ngihuba ihubo,
ngahlangabezwa amathwasa esangweni. Kwaba
ukungena kwami endlini kaMakhosi
ngaphelelwa amandla ngawa phansi. Ekubuyeni
komqondo uMakhosi wangiphehlela igobongo,
ngaphuziswa ubulawu, ngaphalaza kwasho
ukuthi kukhona nokukhathala komzimba.

Ngokocwaningo kubonakala kuyinjwayelo ukuba onke amathwasa uma efika endlini yasesigodlweni ephehlelweni, afika aphelelwe amandla, awe kumbe aquleke. Uyise ube esewenzela ubulawu, athi angavuka, awaphuzise okuyisenzo sokwehlisa amakhosi. Le ndlu inamandla, kufanele iyindlu yamakhosi amakhulu. Amathwasa asindwa yiyo qede awe phansi aquleke.

UFortes, (1987:10) ubeka kanje:

The diviner may have to undergo training to become expert in it, or he may be selected for it by virtue of his talents, or his psychological make up. A diviner must be properly accredited, often by public initiation after evidence of his acceptance by the occult agencies.

Isangoma esithwasayo sithwasiselwa ukuba sibe uchwepheshe ekubhuleni njengesipho saso. Sikhaliphiswa silolwa ngokomqondo. Isangoma kufanele kube esamukelekile ngokwenqubo, kube nobufakazi obamukelekile ngokwenkolo yabo.

Lokhu kwethwasa kuyisipho kulowo owethwasayo kanti futhi kuyisipho nakuye lona othwasisayo. Kudinga ukuba afunde afundisise lona othwasayo ukuze enzelwe imicimbi yokumphothula. Uyise wothwasayo naye kudinga abe nabo ubuchule bokuthaka imithi nokulandelelana okufaneleyo. Nguye futhi uyise

ophiwe ukubona amathwasa aselungele ukukhishwa. Imithi yakhe yiyo ekhanyisa izindlela, yiyo emenza ahluke kwabanye abangoma abethwasisayo.

3.4 Ubulawu bamathwasa, imibhemiso nemithi yokuncindisa

Ubulawu bamathwasa buthakwa ngezinhlobo ezahlukenene zemithi kuye ngamaziko. Nayo imibhemiso yenziwa ngezinhlobonhlobo zemithi, kuye ngesangoma neziko laso.

ULamula, (1965:61) ufakaza kanje:

Isangoma simfaka yonke imithi esiyaziyo
yokwethwasisa, ahlanze ngezikhathi
ezinqunyiwe yiso, kakhulu ekuseni nasebusuku:
ahlanganiswe ezindleleni nasezimpophomeni
zemifula: esinye simyise nasolwandle. Umuthi
wazo omkhulu impepho.

Umuthi nomuthi ofakwe egobongweni lobulawu unesizathu. Isizathu esikhulu ukukhanyisa imihlahlo yesangoma. Eminye yale mithi ngeyenhlanhla, eminye ngeyokuba nogazi nesithunzi ebantwini. Isangoma siyithaka siyazi futhi sibheke imiphumela emihle. Le mithi ilusizo kakhulu ekuphalazeni, ekugezeni nasekuphuzeni. Umuntu oyithwasa wenziswa izinto ezizokhuthaza idlozi njengokumvusa ekuseni kusempondozankomo ayophalazela ezindleleni, ayogeza ezimpophomeni, lokho kwenza idlozi likhuthale.

UKhumalo, (1997:148) ubeka kanje ngamagobongo:

Kuyavela ukuthi ubulawu abaconsi phansi
kwabaphansi ngoba nazi izangoma eziyisandla
sabo sokuphonsa ungqaphambili kuzona
ubulawu.

Uma kukhulunywa ngamagobongo noma
isithundu sabaphansi kusuke kushiwo ubulawu,

kuye ngezithako-ke ezisuke zisetshenziwe, uma
kwenziwa lezo zinkamba.

Kulolu cwaningo kuvela kaningi ukuthi ubulawu buyigugu lezangoma kanye nabaphansi. Ubulawu lobu yibona obukhanyisa izindlela futhi yibona obenza kubekhona ukuxhumana nangamaphupho, kwenza bona ubulawu. Abanye babubiza ngesithundu sabaphansi ngoba yiwona muthi owenza ukuxhumana.

UKohler, (1941:17) uthi:

The isangoma regularly makes him vomit with
white medicines, and washes himself with them.

Isangoma sivame ukulihlanganisa ithwasa
ngobulawu obumhlophe. Sibuye siligeze
ithwasa ngabo ubulawu obumhlophe.

Ngaphandle kobulawu, izangoma zethembele kakhulu emithini yokubhemisa, imithi ehlakaza ikhanda. Yahlukene kabili imibhemiso, kukhona obomvu kanye noluhlaza. Obomvu wona uthakwa ngomkhwangu, undiyaza, uhlunguhlungu, umhlakaza nekhandla lebululu. Umbhemiso oluhlaza wona uthakwa ngosinga lwesalukazi, umlulama, uhlunguhlungu noqhume. Imibhemiso ilusizo olukhulu empilweni yesangoma noma-ke empilweni yabantu phaqa. Kuke kwenzeke umuntu engesona isangoma asindwe amahlombe umzimba ubophane. Lesi sifo asilashwa ngokunye kodwa sidinga umbhemiso, athimule kuhlakazeke umzimba. Omunye umuntu uthimula aze akhiphe amahlule, ngokunjalo-ke aphile.

Esangomeni kubuye kulungiswe nemithi yokuncinda ethakwa ngale mithi, umpikayiboni, ugebeleweni, ngikhawuleni, mpunyumpunyu, umathinta nohlabazihlangane. Ngaphandle kwemibhemiso kubakhona nemithi yokuncinda. Iyimithi eqothiwe engamakhubalo. Le mithi isusa amashwa, ikhanyise izindlela. Uma kuzoncindwa kubekwa udengezi emalahleni lushe luze lube bomvu, kufakwe amanzana amancane, athi engena ebe ebila ngenxa yokushisa. Kuthelwa la makhubalo kula manzana kushisa bhe, kushe iminwe, kuthi umuntu

angagcobhoza iminwe okokuqala, afake emlonyeni angagwinyi, akhwife bese eqhubeka-ke ancinde kuze kusale inhlese yomuthi odengezini. Kuncindwa kusheshiswe kushintshwana lapha odengezini uze uphele umuthi.

UMthembu, (2007) ukhombisa ulwazi olunzulu ngemithi yobulawu, yokubhema neyokuncinda ethakelwa amathwasa nezangoma phakathi kwayo ubala lena elandelayo:

Uvuma	uvelabahleke
Umadlozana	umkhanyisa
Ubhubhubhu	umshwilishwili
Umkhanyakude	insinda
Umlomomnandi	ibheka
Udumaphansi	intalibombo
Umlulama	inhlanhla emhlophe
Uguqu	ikhothela
Ungibonisele	umzaneno
Ungqangendlela	umphenduli
Umbulwa	umsenge
Uhlunguhlungu	uqhume
Umlahlankosi	umhlalanyosi

Okusemqoka ukuthi nathi le mithi siyayazi kodwa ize ikuxake isibizwa ngamagama esingawaziyo. Nokho lokho kwenziwa ngamabomu futhi kujongwe ukusidida njengokuthi nje umshwilishwili kanti basho umsuzwane wona wodwa lo esiwaziyo.

Kule mithi eminye yayo iyazichaza umsebenzi eyenzayo njengomadlozana. Lona umuthi omkhulu okhanyisela idlozi. Noma ngabe amagobongo emimoya akasali umadlozana, lo muthi unamandla okuxosha amathunzi, ucacisa imihlahlo namaphupho. Ubhubhubhu wona umuthi omkhulu wobulawu obumhlophe,

uyisithako esiphambili sokunika izinhlanhla. Izinsizwa ezeshelayo azimshiya ubhubhubhu emithini yazo yokuphalaza. Ulungisa igazi lomuntu abe nogazi, abe newozawoza, athandeke. Ziqonywa ubuthaphuthaphu izinsizwa eziyaziyo le mfihlo. Emithini yezangoma awukwazi ukusala umkhanyakude, umuthi wenhlanhla waseButhonga. Banemithi laba bafo baseButhonga, izinyanga ezinkulu zivela khona. Amaxolo omkhanyakude ayagxotshwa noma omiswe, aqothwe asetshenziswe njengekhubalo. Nawo lo muthi wenza ugazi ezintombini nasebantwini. Lona umuthi omkhulu wokuziveza emakhosini. Kokunye umkhanyakude uyawabanga amashwa uma usetshenziswa ngaso sonke isikhathi.

UNTombela, (2007) ubeka le mithi eminye yayo ayaziyo:

Usingalwesalukazi	Umadlozana
Uqhume	Ubhubhubhu
Uvulakuvaliwe	Umzaneno
Inhlanhlemhlophe	Inqaqabulane
Ibheka	Umlozi
Umampunzana	Uphakama
Udlozilezizwe	Unqangendlela
Uvumomhlophe	Uhlunguhlungu
Uvelabahleke	Umaphipha

Ngokuvama imithi esetshenziswa izangoma namathwasa iyefana kodwa kuyo yonke le mithi okugqame kakhulu imithi ethakwayo uma kwenziwa amagobongo. Kanjalo nempepho ayisaleli ezangomeni ngoba iyona eshiswayo njalo uma isangoma sibika okuthile emadlozini noma sizoqala ukubhulela abantu abazobhula ngoba befuna ukwazi ngembangela yalokho okubahluphayo emindenini yabo. Imithi yemibhemiso, eyokukhothisa neyokuncindisa nayo iyimithi engasali ngemuva ekusebenzeni kwezangoma uma ziqhuba umsebenzi wazo.

Ulwazi lwemithi luya ngabantu, abanye bazi lena, abanye bazi leyaya. Ukuthakwa kwayo nayo akufani kuya ngamaziko. Yingakho izinyanga zedlulana. Esinye singcono kunesinye, yindlela yokuthaka ehlukanayo bese yenza amandla ahlukeneyo. AmaZulu akuthola kudala ukuthi uma insizwa iphalaza ngoqhume, iba nenhlanhla ezintombini. Ivuleka nokukhuluma, ikhuluma into ezwakalayo ezintombini. Emithini yamagobongo iyafakwa inhlanhlemhlophe. Njengoba igama lisho, lo muthi uveza izinhlanhla kulowo muntu owusebenzisayo, ukwenza izinhlanhla kulowo muntu owusebenzisayo. Miningi imithi esetshenziswayo ukwenza izinhlanhla. Eminye yale mithi yenza ugazi ezintombini futhi nasezangomeni isetshenziswa ukudala izinhlanhla nokukhanyisa imihlahlo. Le mithi iyizihlanzi zenhlanhla ezangomeni nasebantwini. Kukhona ibheka, lona uma lixutshwe nemithi, lenza umuntu olisebenzisile abhekeke, abonakale.

UMsimang, (1975:308) uthi:

Ubulawu bamaziko ngamaziko nobamathwasa
ngamathwasa buyehlukana, kepha zonke
izinkamba zivame ukufakwa umuthi wenhlanhla,
ubani, ubhubhubhu, umadlozana noqhume.

Ubulawu benzelwa ezinkambeni nasemagobongweni. Kuxutshwa imithi emibalwa eyimithi yenhlanhla nokho ubulawu behlukana ngamaziko ngamaziko.

Ubulawu bungumuthi ohlonishiwe kwaZulu. Budidiyelwa ngazo zonke izingxube ezinosizo imithi yenhlanhla nemithi ekhanyisa izindlela. Buthi bungahlanganiswa ubulawu, benzelwe izinkatha zokububeka emsamo, benganywe ngabaphansi noma ngabe umuthi wobungoma noma ngabe umuthi wezinsizwa ukuba zibe zinhle ezintombini.

UHlongwana, (2007) ubeka kanjena ngemithi:

Mina ngisebenzisa umadlozana, iphahla,
umtholo, umphenduli, umnungumabele, uqhume,

ihlalanyosi, umlahlankosi namaxolo omganu
nempepho.

Amaziko ehlukenene athaka imithi ngezindlela ezehlukene. Ngokocwaningo kuyatholakala ukuthi isangoma sithaka imithi ngendlela yaso esafundiswa ngayo. Kuthi kanti imithi iyafana, kokunye kwehluke izilinganiso othakwe ngazo nazo izilinganiso zenza imiphumela ehlukeneyo.

3.5 Imbuzi yokuvuma idlozi

Lithi lingaqala ithwasa ukuthwasa, kufike isikhathi sokuba libuyele ekhaya liyovuma idlozi. Lesi sikhathi okukhulunywa ngaso yilapho ithwasa seliphupha amaphupho akhanyayo. Lithi lingaphupha ithwasa, libikele uMakhosi. Yena-ke ngolwazi lwakhe lwamaphupho, acacise abone ukuthi la maphupho sekungawokuvuma idlozi. Phela ithwasa lihamba lingaboni, liphuphutheka liqonde kuMakhosi othwasisayo. Uma ebuyela ekhaya eyovuma idlozi, usekhombisa ukuthobela nokwamukela idlozi ukuze zikhanye izindlela zakhe. Abanye le mbuzi bathi imbuzi yemvumakufa. Umuntu ovuma idlozi akalivumi ethanda, uvuma ephoqiwe ngabaphansi. Akasenantando engeyakhe kodwa intando isingeyabaphansi, yena ufile entandweni yakhe. Useyokwenza noma yini efunwa yidlozi.

Uvume ukuba eyakhe intando ife. Imbuzi yokuzinikela empilweni entsha. Abakubo kwethwasa bakhipha imbuzi yokuqala, bayinike ithwasa ewuphawu lokuvuma idlozi. Le mbuzi ithwasa liyayithatha lihambe nayo iphila iyohlatshwa kwaMakhosi lapho ethwasa khona. Le mbuzi iyisipho sabaphansi basesigodlweni kwamakhosi. Sekwethenjelwe kubo ngayo yonke impumelelo eyotholwa uthwasa. Lena imbuzi yokukhuthaza idlozi lasesigodlweni. Iyimbuzi ekhonga izinhlanhla ukuze asebenze kahle uthwasa. Isikhumba sale mbuzi yisona uthwasa azohloba ngaso njengemvunulo yakhe yokuqala. Lesi sikhumba sidatshulwa senziwe iminqwambo, kwenziwe neziphandla zezihlakala nezamaqakala.

Amanzana enyongo yayo igcotshwa emalungeni onke omzimba wethwasa kanti olunye uketshezana lwenyongo luphuziswa ithwasa, bese ifuthwa inyongo, iyona eliyithwala ekhanda. Lolu uphawu lokuhlathiswa kwedlozi. Kuba yigugu elikhulu kwabaphansi. Isinye siwuphawu lwemvunulo yethwasa. Izinyongo nezinye ezifuthiwe ziba uphawu lwamandla aleso sangoma esethwasayo. Kufuthwa isinye semvuma naso uzohloba ngaso ekhanda kanye nenyongo. Le nyongo inamandla okuliqinisa ithwasa. Amadlozi ayashesha ukusondela entweni enenyongo. Njengoba bemgcoba umzimba-nje bafuna isiqiniseko sokuthi amadlozi ahlale naye. Kubulawe iqhude elimhlophe, lihlinzwe nesikhumba kwenziwe isidlupha nakho kuzochonywa ekhanda likathwasa. Iqhude elimhlophe leli lisho inhlanhla ethwaseni. Kubulawa neqhude elibomvu nalo lihlinzwe kwenziwe isidlupha, iqhude elibomvu elivimba izinto ezimbi ezihlasela ithwasa. Umbala obomvu umbala webheji, umbala olwa nazo zonke izinto ezimbi.

3.6 Ukuthwasa

3.6.1 Ukubhuda nokunqwambisa

Ibomvu lingaba idwala eliqhephukayo futhi eligayekayo. Kokunye ibomvu litatshwa emtatsheni webomvu. Liyinhlabathi yabaphansi, lingumxhumanisi phakathi kwamazwe amabili, izwe labaphansi nezwe labaphilayo. Ibomvu lenza umuntu obhudwe ngalo ahluke futhi ahlukanelwe izinyanya.

Ibomvu umuthi omkhulu wezangoma, liwuphawu lobukhona kwabaphansi, ligcotshelwa imicimbi yabaphansi. Ligcotshelwa izigaba uma umuntu ephuma kulesi sigaba, engena kwesinye, ugcoba ibomvu. Liwuphawu lwenhlonipho nokwahlukaniselwa abaphansi.

Limbiwa ezindaweni ezithile lapho litholakala khona liyinala. Ibomvu lifana nenyongo, liyawadonsa amehlo abaphansi, libenza babonakale labo abalihuqile, libenzela izinhlanhla.

Ibomvu elisha alibhudwa, linesishozi, libiza umbani wezulu. Olibhudile ibomvu elisha angaleleswa yizulu. Liyatatshwa bese lilengiswa emsamo unyaka wonke, liphume isishozi lize lisetshenziswe ngonyaka olandelayo.

UMhlongo, (2007) uthi:

Ithwasa liqala libhudwe ngebomvu. Lixovwa ngegobongo lobulawu nenyongo yembuzi.

Ukunqwambisa nokubhuda kwenzeka ngesikhathi esisodwa. Lokhu kunqwambisa kwenzeka lapho ithwasa liyovuma idlozi ekhaya kubo lapho lizalwa khona. Imbuzi yokuvuma idlozi iyona eqala kuqala ukusondeza ithwasa emadlozini.

Ibomvu inhlabathi yemikhosi yabaphansi lisebenza izinto eziningi kwaZulu. Kusetshenziswa ibomvu elinonyaka ngoba ibomvu elisha libanga ukugula. Lo mkhosi wokubhuda ungumkhosi omkhulu. Lo owethwasayo wahlukaniselwa abaphansi ngoba ibomvu elemikhosi yabaphansi. Ibomvu nomcako omhlophe kusebenza umsebenzi ofanayo kodwa ukusebenzisa ibomvu kukhomba ukuthi umngoma othwasisayo wethwasela ngaphandle kanti lo osebenzisa umcako kukhomba ukuthi wathwasela emanzini.

UMhlongo, (2007) ubeka kanje:

Unqwamba ngaso isikhumba lesi. Kukhishwa inyongo, nesinye bese kuthi isikhumba sayo kwenziwe ngaso isiphandla nomnqwambo. Uqiniswa ngayo inyongo emalungeni onke omzimba ukuze akhothwe amadlozi. Inyongo ibuye ixovwe nebomvu bese uyabhuda ngebomvu.

Isiphandla siluphawu lokuhlathiswa nokwemukeleka. Uma umntwana ezelwe, ufaka isiphandla okuyinkomba yokwemukeleka kwabomndeni azalwa kuwo.

Naye lo mngoma othwasayo ufaka isiphandla esiwuphawu lokwamukeleka komnikelo wakhe emathongweni. Uthwasa uhuqwa ngebomvu elixovwe ngenyongo yemvuma. Ibomvu inhlabathi yemikhosi yabaphansi, inyongo iluphawu lokunamathela kwabaphansi, inyongo nebomvu kubiza abaphansi ukuze beze balikhothe ithwasa.

UKrige, (1936:307) uthi:

As soon as he recovers sufficiently a nqwambisa goat will be slaughtered for the amadlozi and the skin is cut into strips (iminqwambo) which the patient will wear over the shoulders and crosswise around the body, as doctors do.

Uma ithwasa selisinde ngokwanele kubulawa imbuzi yokunqwambisa idlozi. Isikhumba sayo sisikwa sibe sangaxo ogqokwa emahlombe ngokuphambana phansi kwamakhwapha.

Umcimbi wokunqwambisa wenziwa lingakabhuli. Le mbuzi, imbuzi yokuqala evuma idlozi. Inyongo, ubuhlalu obumhlophe nebomvu kuyathathwa kuyofihlwa. Liyohlala lihlale ithwasa, lisuke liyozifuna, libuye nazo lezi zinto ebelizifihlelwe. Lokhu kuyindlela yokuqeqesha ithwasa. Leyo micwana yesikhumba sembuzi sikhomba izinga elithe thuthu ethwaseni ukuthi selingaqala lifundiswe ukubhula ngoba selinqwambile. Lokhu kulizinga elingenhlana ekuthwaseni, kuwukuqala kokubhula kwethwasa. Ubuhlalu obumhlophe buboshwa ekhanda benze umyeko wethwasa, bukhomba izinhlanhla futhi kukhanyisa izindlela zethwasa.

UKrige, (1936:306) uthi:

After this nqwambisa goat has been slaughtered the initiate will under the guidance of his instructor begin to divine.

Ngemuva komcimbi wokunqwambisa ithwasa selingaqala ukubhula ngaphansi kweso likayise.

Ngaso lesi sikhathi ithwasa liyaqala ukuba abaphansi balembulele imithi emaphusheni. Kokunye ithwasa liyanyamalala amalanga lifuna le mithi njengokuyalelwa kwalo abaphansi. Lithi ithwasa lilele, likhonjiswe yonke imithi elizosebenza ngayo.

Uma kufika abantu abazobhula, uyise uyaye adedele wona amathwasa ukuba akhanyise imihlahlo. Lokhu akusho ukuthi uyise akasezukuphula njengoba abantu bebevele beze kuye. Uzobhula kodwa lokhu kudedela amathwasa abhule kusuke kuluqeqesho olunzulu. Amathwasa abhula ngokudedelana. Lingena ngalinye endlini okubhulelwa kuyo. Uyise usuke elalele ngendlela ebukhali ukuze ezwe ukuthi iliphi ithwasa eselivuthiwe eselingakwazi ukuzimela ngokwalo. Akekho umuntu ophikiswayo noma ephaphalaza. Uma leli ziko kuliziko elivumisayo, umehluko uba sekwehleni kwezwi uma uthwasa ephaphalaza kanti uma eyihlaba esikhonkosini bavuma baze bame nangezinyawo. Uyajabula umngoma ngamathwasa akhe asekhanyelwa imihlahlo. Lawo angakaboni nawo awumsebenzi wakhe ngoba vele eza ezokwethwasa, uba esefaka ubulawu obuzokhanyisa izindlela.

UKrige, (1936:306) uthi:

During this period, too, he will go out looking for medicines revealed to him in dreams and will disappear for days at a time.

Ngaso lesi sikhathi ithwasa lizohamba liyobheka le mithi eliyikhonjiswe emaphusheni bese liyanyamalala izinsuku liyofuna imithi.

Uma imihlahlo yethwasa izocaca, libonakala ngokuba lihlushwe amaphupho acaciswa nguye uyise. Kungaba ngamaphupho lapho kukhona abantu abakhulumayo bemlayela imithi futhi besho nendawo lapho eyoyithola khona. Maningi-ke namanye amaphupho angamcaceli kodwa acaciswa nguyise. Eminye yale mithi isuke ikhonjwa kude, ithwasa lihamba izinsuku liyoyifuna. Alihlupheki

ngoba kokunye lisuka lihamba nomuntu ongabonwayo olihola aze ayolibeka kuleyo mithi. Lithi liyimba libe litshelwa nendlela yokuyithaka nesifo eyoselapha.

UMsimang, (1975:307) ubeka kanje:

Le mbuzi yokuqala inemikhuba yayo.
Okokuqala kufuneka ibe mnyama bhuqe.
Okwesibili ukuthi ivele ihlatshwe kuthathwe
inyongo yayo nobuhlalu obumhlophe nebomvu
kufihlwe, ngalokho liyavivinywa ithwasa.

Imbuzi yemvuma ilusizo kakhulu ekuqeqeshweni kwethwasa. Ithi ingahlinzwa, ithwasa lifihlelwe inyongo, ibomvu kanye nobuhlalu obumhlophe. Lokhu umngoma othwasayo ukwenzela ukubona ukuthi lo muntu uzokwethwasa ngempela na? Ithwasa lihlala lihlale, kufika ukuthi zikhona izinto azifihlelwe, lisukuma phansi liyozifuna lezi zinto, lizithole libuye nazo. Kuba injabulo enkulu umngoma esebona ukuthi nebala lo muntu uzokwethwasa ngempela.

UKrige, (1936:306) uthi:

The gall of the goat, together with the contents of the bladder, is administered to the patient, who is also smeared with this mixture on the head, shoulders, arms, back and legs.

Next he is steamed, together with the bladder. The function of this nqwambisa ceremony would seem to be to establish definite contact, through the intermediary of the sacrificial victim, between the afflicted person and the spirits.

Inyongo yembuzi namanzi ayo, isetshenziswa ethwaseni futhi libuye ligcotshwe ngayo ekhanda, emahlombe, ezingalweni, emhlane nasemilenzeni. Libe seligquma ithwasa ngayo inyongo ethelwe emanzini. Aphinde agqume nangesinye sayo imbuzi. Lo mcimbi wokunqwambisa ungowokuxhumanisa umuntu namadlozi.

Amanzi enyongo namanzi esinye kuyaxutshwa ndawonye ithwasa ligcotshwe ngakho. Ligcotshwa emahlombe, ezingalweni, ezithweni, ekhanda nasemhlane. Kuthi okusalile agqume ngakho. Ngalesi senzo isangoma esithwasisayo sisuke simhlanganisa nabaphansi. Ngayo le ndlela usuke eqiniswa uthwasa ukuze asebenze ngempumelelo.

Abaphansi baziwa ngokunamathela enyongweni yezilwane ezihlatshelwe bona. Ukugcoba uthwasa ngenyongo kusuke kuyindlela yokubiza abaphansi ukuthi abeze kuye bamembathe bazomkhotsha. Lo muntu uzosebenza ngabo abaphansi ngakho kufanele abe umngani wabo, ahlale nabo, alale nabo, adle nabo. Lokhu kusuke kwenzelwa ukuba abaphansi bazitholele ikhaya kulo muntu othwasayo.

3.7 Ukuhlanganisa idlozi

Isangoma asibhuli ngedlozi elilodwa. Sibhula ngenhlanganisela yamadlozi, kungaba idlozi lasekhaya, idlozi lasekhakonina, idlozi lakowabo uma ithwasa lelo liganile. Njengoba kuthiwa amakhosi kusho ukuthi maningi lawo makhosi. Kufanele-ke la makhosi ahlanganiswe enziwe azwane ukuze lowo obhulayo abhule kuchume. Imizi le ebalwe ngenhla iza nezimbuzi, zonke zizonikelelwa lo mcimbi wethwasa.

Imicimbi yezangoma ihamba ngamaphupho. Kuhamba kuhambe lona olithwasa aphuphe kungumcimbi kudliwa inyama, kuphuzwa notshwala. Ithwasa libe seledlulisela leli phupho esangomeni esethwasisayo esizofika sibone ukuthi sekuyisikhathi sokuhlanganisa idlozi. Bonke abantu abathintekayo bayaziswa ukuze balethe izimbuzi ezizokwenza lo msebenzi. Kokunye kuye kuthi umuntu esathwasa kudala kuvele ukuthi amadlozi abhula ngawo awahlanganiswanga ngakho-ke amadlozi ayalwa empilweni yakhe, ayamgulisa umngoma, litholakala nempilo ebuthaka kanti kukhona idlozi elifwayo elingahlanganiswanga namanye. Noma umuntu eseyisangoma esidala uyawenza lo msebenzi wokulihlanganisa namanye lelo dlozi elalisele ngaphandle. Kulo mcimbi inyama kuba yiziphihli

kanjalo notshwala buba ngangamanzi okuphala izikhumba. Kulungiswa imvunulo nakho konke okufanele umcimbi onjenga lona.

Izimbuzi lezi ezihlanganisiwe zigunyaza amadlozi ukuba asebenze ngokuzwana ngoba sekwabonakala ukuthi umuntu akabhuli ngedlozi elilodwa kodwa ubhula ngenhlanganisela yamadlozi. Uyise wethwasa uza nokhamba lotshwala osekufakwe kulo izinyongo zazo zonke lezi zimbuzi. Ithwasa liphaliza ngabo lobu tshwala.

UMsimang, (1975:309) uthi:

Phela isangoma asibhuli ngedlozi elilodwa kepha ngamadlozi amaningi ayinhlanganisela kukhona ngisho awasekhaya konina, nawasewalo, uma ithwasa seliganile, kanye-ke nawakubo lapho ezalwa khona. Manje-ke ukuze onke la madlozi ahlangane ezwane asebenze into eyodwa kufuneka ahlanganiswe ngezimbuzi.

Amadlozi angena umuntu angamabutho ngamabutho kuye ngokuthi avelaphi. Amanye awasekhaya kubo kwethwasa kanti amanye awakomalume, amanye engawasemzini uma ithwasa seliganile kodwa kungenzeka engavumelani emzimbeni wethwasa ngakho lokho aligulise ithwasa lelo. Kudingeka ahlanganiswe ngezimbuzi enzelwa kuyo yonke imizi ethintekayo. Lokhu kuyosiza ukwehlisa ulaka lwamadlozi nokwenza ukuba asebenzele impumelelo ewonke ngoba azobe esehlanganisiwe.

Kuba nesikhathi lapho ithwasa liphupha khona, amaphupho athi uma ewaxoxela uyise, umakhosi abone ukuthi la maphupho asho isikhathi sokuhlanganisa idlozi. Uyise wethwasa ubiza abakubo kwethwasa ababikele ukuthi sekuyisikhathi sokuhlanganisa idlozi. Kuyavela-ke ukuthi ithwasa lingenwe amadlozi emindeni eminingi. Umndeni ngamunye ukhipha imbuzi. Kukhonjwa usuku lodwendwe, kumenywe izangoma kube ezangakubo kwethwasa (umthimba) nezangakubo kayise (ikhetho). Kuyophunywa ngehubo lezangoma kuyiwe kubo kwethwasa.

Uyise wethwasa uza ephethe ukhamba lotshwala kanye nembuzi ezohlanganisa nezinye azozifika phambili. Ubuningi bezimbuzi bungangamadlozi angene ithwasa. Ngokuhlwa uma udwendwe lwezangoma selufikile, izimbuzi ziyahlatshwa. Izinyongo zazo zonke zithelwe okhambeni olunotshwala obebuphethwe uyise. Ithwasa libe seliphalaza ngabo lobu butshwala obunezinyongo zezimbuzi zokuhlanganisa idlozi. Izikhumba zalezi zimbuzi zenza iziphandla zezihlakala namaqakala. Izinyongo nezinye zazo zifuthwe uthwasa azichome ekhanda. Kudatshulwe neminqwambo ahlobe ngayo.

UNkosi, (2007) ubeka kanje:

Kuhlanganiswa idlozi lakubo nelasekhakonina.
Lo mcimbi wokuhlanganisa idlozi wenziwa
ngezimbuzi eziphuma emindenini yomibili.
Uma eganile lihlanganiswa nelalapho egane
khona. Kothi mhla kuqhoyiswa kube nomgidi
wezangoma ohanjelwa iyona imindenini
ethintekayo kanye nezihlobo.

Ngokocwaningo kuyatholakala ukuthi lo mcimbi unokuvumelana okukhona kuwo onke amaziko. Indlela yokuhlanganisa idlozi abangoma bayenza ngendlela efanayo. Ucwaningo luveza ukuthi konke kusuka emaphusheni kathwasa okuyiwona ashoyo uma isikhathi sokuhlanganisa idlozi sesifikile. Lo mcimbi uncike kakhulu encazelweni nangendlela isangoma esithwasisayo esiwahumusha ngayo amaphupho kathwasa.

UMhlongo, (2007) uthi:

Kuhlanganiswa idlozi lasemzini nelakubo.
Imindenini yomibili iletha izimbuzi. Uma eganile,
abasemzini nabo bamhlangabeza ngembuzi.
Uhlangatshwezwa ngembuzi esangweni lalapho
egana khona. Kuza ukhamba lotshwala obuvela
ndawo zombili. Bangeniswa endlini behlabelela
ihubo.

Lo mcimbi wokuhlanganisa idlozi mkhulu kakhulu. Ukugcinwa kwaleli siko yikhona okwenza ithwasa libe nempumelelo ekusebenzeni kwalo lapho selingumngoma selizimele. Nalo idumela lomngoma nempumelelo yakhe incike kakhulu ekugcinweni kwamasiko ngoba yikho okwenza impumelelo.

UMthembu, (2007) uthi:

Umnqwambisa ngazo izikhumba zalezi zimbuzi
zokuhlanganisa idlozi. Izinyongo zazo zithelwa
emanzini egobongo. Uqiniswa ngazo izinyongo
uthwasa ngokumgcoba onke amalunga omzimba.

Izinyongo zezimbuzi zisebenza zibe uphawu lokuvumelana nokukhanyisa izindlela zethwasa nokuvumelana kokusebenza kwemimoya yamadlozi. Izimbuzi lezi zivula izindlela zethwasa zibemhlophe.

Zonke izikhumba zalezi zimbuzi zikhishwa iminqwambo neziphandla. Iminqwambo liyimbatha igibelane ithwasa. Le mpumelelo ngoba bekungenzeka ngenxa yobumpofu angazitholi lezi zimbuzi, lokho obekuzolikhinyabeza idlozi. Isangoma sisikelwa iziphandla ngazo zonke lezi zikhumba, uzifaka zize ziyokuma ngezindololwane umngoma.

UKhumalo, (2007) ubeka kanje:

Ukuhlanganisa idlozi kulapho uma idlozi
liganile, umkhwenyana ukhipha imbuzi kanjalo
nesangoma esethwasisayo naso sikhapha imbuzi.
Lezi zimbuzi yizona ezisetshenziswayo ukuze
idlozi lihlanganiswe nomkhwenyana walo.
Izimbuzi ziyabulawa kushiswe impepho kubikwe
emadlozini. Iminqwambo yenziwa ngazo
zombili izikhumba zalezi zimbuzi. Izinyongo
zozimbili zihlanganiselwa okhambeni lotshwala
olufike noyise. Ithwasa liphaliza ngalobu
tshwala. Uma ithwasa liganile umkhwenyana
ukhipha inkomo ayiyise ekhweni, ekhweni

bayihlangabeze ngembuzi kushiswe impepho
libikelwe idlozi ukuthi seliyahamba seliyogana.
Unqwambisa ngaso isikhumba sembuzi.
Kufuthwe inyongo nesinye ithwasa likuthwale
ekhanda.

Ukukhanyisa izindlela zedlozi lethwasa eliganile, uyise wethwasa ukhipha imbuzi, abakubo bakhiphe imbuzi, umyeni wethwasa yena ukhipha inkomo alilobole idlozi iye kubo kamakoti lapho ezalwa khona. Umyeni wethwasa ubuye akhiphe imbuzi. Izinyongo zalezi zimbuzi zihlanganiswa okhambeni lotshwala, uthwasa aphilaze ngazo.

Umakoti lo oyithwasa usezoletsa imfuyo phakathi komuzi. Le nkomo yenzela ukuba idlozi lakubo kamakoti lingabi namona kodwa limlekelele umntwana walo lapho ekhanyisa izimfihlo zababhuli. Umkhwenyana uyikhipha ekhululekile le nkomo ngoba uma izinto zomkakhe zicacile, uzoceba kakhulu, izinkomo zizobulala inyoka njengoba kubanjalo ezangomeni eziphumelelayo, zonke ziyaceba ngemfuyo.

UKrige, (1936:305) uthi:

For these two goats are taken, one from mother's people and one from his father's and these are sacrificed to bring together the two sets of spirits. The people bonga (praise) the spirits and say 'rest, spirits on both sides, enlighten us which spirit has entered the patient.'

Lezi zimbuzi zithathwa ezinhlangothini ezimbili kubo kwethwasa nasekhakonina kwalo, ukuhlanganisa le mimoya yomibili. Abantu babonge bayitshale imimoya ukuthi isihlanganisiwe, ayingabe isamhlupha lo othwasayo.

Abemindeni yalowo othwasayo bakwenza konke abakutshelwa ngumngoma othwasisayo, bakwenza bekhululekile ngoba izinhliziyi zabo zisuke

ziphokophelele ukusiza umntwana wabo. Isangoma esithwasayo yisona esinezwi elingujuqu futhi elilalelwayo ngabomndeni. Abomndeni bakwenza konke bebheke umcebo ozoledwa ngumntwana wabo.

UMsimang, (1975:309) uthi:

Lo mkhosi uphuma njengodwendwe kubo kwethwasa kumenywa amaqhaga. Udwendwe lolu lungena mhla kuvovwa utshwala. Lungena kuhwelela lufike luqhuqe endlini yethwasa noma endlini yalowo ozogcina izimfanelo zonke zethwasa, luza nje udwendwe sekuduma phansi kuhaywa, kusiwa, kushaywa ihlombe nezikhumba. Ezanamuhla izangoma sezishaya izigubhu kudume phansi.

Udwendwe lwezangoma umcimbi olungiselelwa kakhulu. Kuba yintokozo uma lo mcibi obubhekiwe usuphumelela. Abemindeni bayakuthakasela kakhulu uma lo mcimbi usuphumelela ngoba basuke sebazi ukuthi sekuyisiqalo sempumelelo yethwasa ezoba yimpumelelo yabo bonke njengomndeni. Lo mcimbi umukelwa ngenjabulo nangesahho esikhulu, kusiwa, kujatshulwa. AmaZulu anenkolelo Zyokuthi njengoba bejabule-nje nabaphansi nabo bajabule, lokho kubanike inkuthalo ekukhanyiseni izindlela zedlozi.

UKrige, (1936:305) uthi:

The gall and *umswani* of both goats are poured over the patient who is also made to drink a little of this mixed with medicine to make him vomit. After vomiting, the patient is bathed with white ubulawu and then it is evident which spirit caused the illness.

Inyongo nomswani wezimbuzi zombili kuthelwa kuwo umzimba wethwasa futhi liphuziswe yona le nyongo nomswani ukuze liphalaze. Uma seliphalazile ithwasa libe seligeza ngobulawu

obumhlophe, kube sekuvela ukuthi lomoya
obumgulisa uthwasa ubuvela kuphi.

Abantu bathi izangoma ondlela-zinuka-umswani, basho ngoba kuhlale kuhlatshwa kwasangoma. Kulokhu kuhlaba kuba nezitho ezithile ezifunelwa ukucola idlozi. Zona lezo zitho futhi ziyalikhuthaza idlozi. Kuhlatshwa izimbuzi ngoba kufuneka izinyongo eziwuphawu lokunamathela kwedlozi kumuntu elimngenileyo. Uma umuntu egcotshwa ngenyongo, lokho kukhuthaza idlozi ukuba lihlale naye lo muntu elimngenile. Uma kubulawa isilwane sedlozi, kudingeka ukuba uthwasa aliphuze igazi. Ngokwenza njalo usuke ephuzisa lona idlozi ngoba umoya wedlozi ukuye futhi udla kuye. Kudla yena bese kudla idlozi elikuye.

Uma izinhlungu sezehlile, kube sekufuneka ukuba ithwasa linqwanjiswe noma libhudwe ngebomvu. Kukabili-ke, lingabhudwa ngebomvu noma licakwe ngomcako. Uma uyise wethwasa, ethwasa emanzini, amathwasa akhe acakwa ngomcako kodwa uma uyise wethwasa ngaphandle, ubhuda ngebomvu.

3.8 Ukufihlelwa kwethwasa

Ukufihlelwa kwethwasa kungeminye yemizamo yokuqeqesha ithwasa. Isangoma sikwenza samdlalo kanti sifuna ukubona ukuthi ithwasa aliboni, uyise ube esebona ukuthi usenomsebenzi omkhulu wokukhanyisa imihlahlo. Uma ithwasa lifihlelwa, lifihlelwa noma yini. Uma likwazile ukuyithola leyo nto ebeliyifihlelwe, leyo mpahla iba ngeyalo. Lokhu kuwuhlobo lokukhuthaza idlozi.

UKohler, (1941:24) ubeka kanje:

This time to hide things from the ithwasa comes after he has put on the iminqwambo. When you go to a hut in which there are amathwasa, you take a thing and conceal it, then you come to the amathwasa and say, 'O Chiefs! Let the learner come out and find the object.' There upon that

thing is helped along with money either sixpence or three pence.

Lesi sikhathi sokufihlela ithwasa siza ngemuva kokunqwambisa. Uma umuntu eya esigodlweni efihle utho abese ethi: 'O Makhosi vumelani ithwasa likhiphe lokho okufihliwe.' Okufihliwe kungaba kokunye okungathi uma ayithola igcine isingeyakhe.

Ukukhalipha kwethwasa kubonakala ngalesi sikhathi liqala ukufihlelwa. Lifihlelwa izinto kokunye kwenye indlu noma ngaphandle. Lowo okade elifihlela ubuya eze kulo athi; "Makhosi!" ake ungitholisele ngento yami, ingilahlekele. Ithwasa livele lisukume liqonde kuyo leyo nto liyoyikhipha. Uma seliyitholile, kuba yiyo okunakiswa ngayo edlozini. Inikwa lona ithwasa ukuthokozisa idlozi. Le mpandla ibekwa nezinye izimpahla zethwasa endlini yamagobongo. Khona lokhu kufihlelwa kuyindlela enhle yokuqeqesha ithwasa. Ithwasa elifihlelwa into liyithole, lithathwa njengelikhali phileyo, elinedlozi elibukhali. Uma kunzima ukuthola izinto azifihlelwe uthwasa, kusuke kusho ukuthi kusadingeka aphilaziswe ngempela ngobulawu obuzocacisa izindlela zakhe.

UKrige, (1936:308) uthi:

Various things are hidden, and to enable him to divine their whereabouts the people claps their hands. Then he begins to dance and goes and finds the hidden things, all of which he will be allowed to keep.

Kuningi afihlelwa khona uthwasa ukuba akubhule ukuthi kukuphi. Abantu bamshayela ihlombe adlale abese ehamba ayifune into ayifihlelweyo. Uma eyithola igcina isingeyakhe.

Ukufihlelwa yindlela yokukhaliphisa idlozi, uyise ubona lapha ekufihlelweni uhlobo lwedlozi alelaphayo. Uyaphalaziswa ngobulawu obumhlophe uma uyise ebona ukuthi imihlahlo yakhe ayicacile. Ukukhalipha kwethwasa ekubhuleni

kwalo yikhona okukhomba isikhathi azosihlala efundiswa ukubhula. Abanye bahlala isikhathi esingangonyaka noma iminyaka emibili, kuye ngokuthi ukhuthele kangakanani ekubhuleni.

Ngokocwaningo leli zinga lokuqeqesha ithwasa yilona vuthondaba lomsebenzi wesangoma esithwasisayo. Ukuphumelela kwethwasa ukukhipha izinto elisuke lizifihlelwe kukhomba ubukhali nokudlanga kwamandla edlozi.

ULamula, (1965:61-62) uthi:

Njengoba ethwasiswa nje, uhlala efunda ukubhula, afihlelwe nezinto ezithile ekhaya, nasentabeni, ukuba aye kozikhipha lapho zikhona, ngoba phela uzakutshelwa yidlozi.

Kuyaye kuthi uma kufike abantu abazobhula esangomeni esikhulu, esethwasisayo, kuqale kubhule lona ithwasa, kuthi-ke emva kwalo kungene yona-ke iNkosi, isangoma phela. Uma kuyisangoma impela, esethwasa kahle, sibonakala nangokuthi uma kukhona abantu abezayo, sibeze bengakafiki uma beyakufika ngakusasa. Ungasethuka sesibhodla, sizamula, sibhazuluka, ebesesithi: 'Ye!' kokunye sidazuluke sithi: 'Heyi! Heyi! Heyi!'

Isangoma esathwasa kahle sinemizwa yabantu abazobhula. Siyabezwa beza bekude noma ngabe bayofika kusasa, idlozi liyasitshela. Siyayaluza, sizamule, singakhululeki kanti abaphansi sebeqale ukusitshela izinqinamba zabantu abezayo. Sibanolaka, sihlabelele amahubo obungoma, sisine sibemanzi sibe wudaka. Kanti ngokwenzenjalo idlozi liyazikhanyisa izimfihlo. Abasekhaya basuke sebazi ukuthi luzosuka ushikishi lombhulo. Bathi uma sebefika abazobhula lo mbhulo. Bathi; "Makhosi!" noma bathi; "Zindaba zakho mngoma!". Le ndlela yokukhuleka isho ukuthi labo bantu beze ngomhlola. Sisukuma sithi lacu, sishise impepho emsamo, sibhonge, siklewule. Sithatha umshayelo sishaye. Sivunule, sihlome, sihlome sengathi siya empini. Sendlale

isicephu saso sokubhulela noma-ke isikhumba esibhulela kuso. Bese siyayiqala-ke indaba.

3.9 Inhlonipho nemikhutshana eyenziwa izangoma namathwasa

Ziningi izinto zenhlonipho ezibhekeke ukuba zenziwe amathwasa nezangoma. Kunemigomo yempilo abangeke bayeqe. Ukudla kwezangoma namathwasa akusibekelwa uma kuphekiwe, lokho kungalivala idlozi.

Miningi imikhutshana yempilo yezangoma namathwasa. Ithwasa nesangoma bayaqikelela ukuba bangayi ezixukwini. Miningi imimoya engemihle engahle yeleke idlozi uma lejwayele ukuya ezixukwini yingakho-ke kungenye yezimfundiso abayalwa ngazo ukuthi bangejwayeli ukuba sezixukwini. Ukulekeka kwedlozi kungagcina sekufiphaza ukusebenza kwalo. Uma besadla amagobongo bayalizila ilawu, aze umuntu aphothulwe.

UKrige, (1936:304) uthi:

He must now **zila** observe certain abstentions, in this case consisting of abstention from sexual intercourse. Very often the patient himself is sent by the spirits to dig **ubulawu** which he then uses the following morning to cleanse himself.

Ithwasa lizila izinto ezinigi, okunye kwakho ukuzila ukuya ocansini nalowo elizwana naye. Ngokuvama ithwasa lithunywa imimoya yamadlozi ukuba limbe umuthi wobulawu okuyiwona elizihlanza ngawo.

Eminye yale mithetho yempilo igcizelelwa kakhulu emathwaseni kunasezangomeni, njengokuthi nje ithwasa liguqa phansi uma likhuluma nomuntu. Isangoma nethwasa abathwali lutho ekhanda ngoba abadala bahlala ekhanda nasemahlombe. Ithwasa nesangoma abadli bemile noma enebe kodwa

uyaguqa. Uma edla emile, uyomelwa izindaba. Umngoma akadli enebe ngoba idlozi lakhe liba yivila, lingakwazi ukukhipha imihlahlo ecacile. Izangoma zakudala zazingabizi uma zethwasisa ithwasa, kwakuba yimbuzi yogxa bese kuba yinkomo yenkokhelo.

Emgonqweni amathwasa afundiswa inhlonipho nokuzithoba. Abaphansi bayayidinga inhlonipho. Izangoma zifundiswa ukuhlonipha abantu bonke bezigaba zonke. Noma ngabe uthwasa owasekhaya uma umbingelela uthi: 'Makhosi!', awusho kuye kodwa uhlonipha izinyandezulu ahamba nazo. Inkokhelo yokubhula bekuba ubuhlalu noma inkukhu, amabele nokunye nje okuncane. Namuhla-ke kwehlukile, izangoma ezihlala emadolobheni zikhokhisa imali kanti emakhaya kusakhokhwa zona izilwane. Uma isangoma sesizobhula, sishisa impepho, sikhulume emsamo, sikiphe idlelo laso sintongele, osalayo entendeni yesandla ugwayi, siwuwohlozele phansi sibhemisa amakhosi. Sendlala isicephu saso sihlale kuso sakuguqa, siququde ixolo lomuthi omkhulu wezangoma umadlozana. Uma umngoma ehleli phansi, akumiwa phambi kwakhe ngoba unesiphundu.

UMsimang, (1975:316) uthi:

Kulisiko lwamathwasa ukuba angayi ezixukwini nasemibuthwaneni futhi awabakhulumisi abantu abayizixuku. Amathwasa aganile noma aganiwe akufuneki ukuba ahlange nabaganene nabo aze akhishwe ephelelweni. Ithwasa liyaguqa uma likhuluma nomuntu noma limbingelela. Ithwasa alithwali lutho ekhanda. Alidli limile, alidli lenebe kodwa liyaguqa. Lapho liphekelwe, imbiza yokudla kwalo ayivalwa. Izingubo namacansi elilala ngawo awahlali abanye abantu. Kufuneka lizihuqe njalo wonke umzimba ngebomvu, futhi lihlale linqwambile. Akuhlalwa ngemuva komngoma futhi akumiwa uma yena ehleli. Alishaywa ikhwelo endlini kakhulukazi enomgoqo.

Isizwe siyasihlonipha isangoma futhi amaZulu ayazi ukuthi isangoma sihamba namadlozi amakhulu. Eqinisweni uma bethi 'Makhosi!', basho amakhosi ahamba nawo. Isangoma asibhemi sodwa, sibhema nabaphansi. Yingakho ugwayi osale esandleni siwuvuthuzela phansi ukuze ogogo nomkhulu abangasekho nabo babheme, sisuke sinxusa ukuba bakhanyise izindlela zomhlahlo.

Isangoma sithwele abantu abangasekho emzimbeni waso, kuthiwa sinesiphundu. Isangoma sihlonipha, sihlonishwe njengomfelokazi naye okuthiwa akungahlalwa emuva kwakhe ngoba unesiphundu. Ukuba nesiphundu ukuba namashwa noma ukuthwala ubange amashwa, sinjalo-ke isangoma.

3.9.1 Ukudla okuzilwa amathwasa nezangoma

Kunokudla okungadliwa nhlobo amathwasa nezangoma njengalokhu: imbumba, amaqanda, inyama yemvu, ibhece, inhlanzi, inyama yengulube kanye namasi.

UNkosi, (2007) uthi:

Yilokhu ukudla okuzilwa yizangoma: imbumba, iyaphuphisa, imvu ngoba ayikhali, ayilibongi idlozi. Ibhece livalekile lithule du, nedlozi lingavaleka, inhlanzi iyintshelelezi ayilungelani nedlozi. Utshwala bezangoma abuvalwa kufuneka buphefumule.

Izangoma zinenkolelo yazo ezenza zehluka ebantwini. Zikukhetha ngokucophelela ukudla ezikudlayo. Azidli noma yini noma kuphi. Le nkolelo yazo iyazifundisa ukuzithiba ziziqoqe futhi zihlale zikhumbula ukuthi zona zehlukile kubantu. Ukudla okudliwa yisangoma kuyabhekisiswa. Noma sekuphekiwe kuphekwa ngendlela yazo izangoma. Akuvalwa ukuze kungavaleki kodwa kuphefumule ukuze nedlozi liphefumule.

UKrige, (1936:303) uthi:

He becomes particular about his food and abstain from certain kinds, especially amasi, confining his diet to meat, dregs of beer mixed with boiled maize and wild herbs.

Kuba nezinhlobo ezithile zokudla angavunyelwe ukuzidla njengamasi, kodwa udla inyama, umbhantshi wezinsipho zotshwala kanye namakhubalo.

Isangoma siyayifundiswa inhlonipho nempilo yezangoma. Ziyalalela izangoma ngoba uma zingalaleli imigomo yempilo, idlozi liyabashiya, baphuphe, izindlela zabo zifiphale.

UKhumalo, (2007) uthi:

Amathwasa nezangoma azidli noma yini. Lokhu kudla akudliwa izangoma namathwasa, iqanda, imvu, inhlanzi, amasi nembumba. Isangoma asiyitshali nokuyitshala imbumba.

Miningi imigomo nemibandela ebekelwe amathwasa nezangoma. Kunezizathu ezenza amathwasa nezangoma zingakudli ukudla okuthile. Imbumba iyaphuphisa, idlozi iyalivala, isangoma esidla imbumba singeke sakwazi ukubhula. Amaqanda anqatshelwe ukudliwa amathwasa nezangoma ngoba ahlangele awaphefumuli, avaleke ngci, idlozi lingavaleka, lingakhululeki, iduke imihlahlo yezangoma.

Inyama yemvu yona ayilithethi idlozi uma inqunywa ayikhali, iyisimungulu. Idlozi lifuna imbuzi yona ekhalayo ivule izindlela zombhulo. Lesi yisona sizathu esenza inyama yemvu ingadliwa amathwasa nezangoma. Ibhece nalo alidliwa izangoma ngoba lihlangele swi, alinandawo yokuphefumula, idlozi livaleka ngci lithule futhi alinasikhala somoya, izangoma azilidli ngalesi sizathu. Inyama yengulube ayidliwa umuntu othwasayo nesangoma ngenxa yokuthi iyayibulala

imithi, iyiphuphise ngisho amafutha ayo awagcotshwa isangoma kanye nethwasa ngoba iyashibilika, idlozi aliyukuba bukhali kodwa liyoba yintshelelezi.

3.10 Imisebenzi eyenziwa amathwasa

Amathwasa ayasebenza lapha ekuthwaseni, awahlali nje phansi enzelwe izinto. Kufuneka ahlanze indlu ahlala kuyo, ahlanze negceke. Asinde endlini, atheze izinkuni, akhe amanzi okupheka nawokugeza. Ithwasa kufuneka likhuthale yingakho kuyimpoqo ukuba lenza yonke imisebenzi eyenziwayo la kwamakhosi. Lokhu kusebenza kwethwasa kukhuthaza idlozi ukuba kube idlozi elikhuthaleyo.

Eminye imisebenzi eyenziwa amathwasa ukumba imithi, ukushaya izinkamba zawo akhulumise amadlozi awo. Amathwasa ayashesha ukuvuka ekuseni, lingalali kuze kube semini ukuze amadlozi awo akhuthale.

UNTombela, (2007) uthi:

Amathwasa ahamba ayomba imithi.
Aphelekezele umakhosi uma eyobhula noma
eyokwelapha. Ahlanze indlu yedlozi abuye
asinde. Iwona amathwasa aqala kuqala
ukubhulela abantu abafikayo ngaphambi kokuthi
uMakhosi ababhulele.

Ukukhuthala ziyakufundiswa izangoma, isizathu ukuthi uma isangoma sikhuthala nedlozi laso liyakhuthala. Ukwenza yonke imisebenzi ngokunakekela kuveza inkuthalo ayizuza ephehlelweni lapho ethwasa khona umngoma. Benza yonke imisebenzi ukuze bakwazi ukuzimela uma sebevule awabo amaziko. Bavuka ekuseni bayogeza empophomeni ukuze idlozi likhuphuke likhuthale. Yonke imisebenzi eyenziwa kwasangoma esethwasisayo yenzelwa ukufundisa ukuzimela. Uma uyibheka ngokungayiqondi kahle impilo yesangoma esisephehlelweni kungaba sengathi siyahlushwa kanti qhabo siyafundiswa. Noma

sihamba isangoma sihamba sakugijima sintshentshetha, asihambi sithele umzimba phansi kodwa sihamba sakwethuka ukuze sikhuthaze idlozi.

UMsimang, (1975:308) uthi:

Njalo uma kufika umuntu ozokuzwa emakhosini unikwa wona amathwasa kuqala. Unele ungene endlini bese nawo amathwasa evalelwa kweyawo indlu. Asezode ephuma ngamanye, kuqale eliwagcinele onke ngokufika. Lizobhula bese libuyela endlini yamathwasa kulandele elililandelayo nalo liyobhula njalonjalo. Akukhathaleki noma elokuqala bese liwukhiphile umkhuba, azolokhu elandelene ngokubhula aze aqede bese kugcina uyise.

Amathwasa anezinhlelo eziyizinhlobonhlobo zokufundiswa. Emasimini afundiswa ukunakekela ukudla. Awesilisa amathwasa abophela izinkabi anakekela imfuyo. Ayenza yonke le misibenzi kodwa abengezele yona lapha ephelweni abezokwethwasa. Ukwethwasa ukwenza ikhono lokubhula libe bukhali ngakho-ke kusemqoka ukuba isangoma silolwe kuleli khono. Uyise wamathwasa uhlale njalo ewabuka ngeso elibukhali futhi efisa ukuwasiza lapho engekapheleni kahle khona. Naye phela uzohola kungeke kwamthokozisa ukuhola kanti umsebenzi abewenza awugculisi. Amathwasa ayakufundiswa ukubhula afundiswe namasu akho. Kufundiswa nabantu abazobhula ukuba balikhuthaze idlozi uma lishaya emhlohlweni.

3.11 Isikhathi sokuthwasa nobungako baso

Ukukhuthala kwedlozi lalowo othwasayo yikhona okukhomba isikhathi ukuthi sizoba side kangakanani. Abanye bayahlala unyaka owodwa ekuthwaseni ngenxa yokuthi idlozi lakhe likhuthale, liyashesha futhi liyamkhanyisela ekubhuleni nasekubonisweni imithi kanye nokuhumusha amaphupho awaphuphayo. Kanjalo futhi kukhona nalabo abaqeda iminyaka eminingi bethwasa ngenxa yokuhamba

kancane kwedlozi lakhe ekubhuleni, kanjalo nokungakhonjiswa kwemithi kubelukhuni ngisho ukuphupha lokhu.

Ziningi izinto ezifunekayo uma ithwasa selilungele ukuphuthulwa njengenkomo nezimbuzi eziyinkokhelo kamakhosi ezidingekayo. Komunye kudingeka izinkomo ezimbili nembuzi okuyinkokhelo kamakhosi. Uma kungukuthi abakubo kathwasa abakalungi ukuthola lezi zilwane nakho lokhu kungalibamba ukuphuma kwethwasa bese kweluleka isikhathi sokuthwasa kwalo.

UKrige, (1936:308) uthi:

When the ability of the initiate to divine has been established, the doctor who has successfully initiated him must be given a fee of two or more herd of cattle.

Uma lo othwasayo sekunesiqiniseko ukuthi useyakwazi ukubhula, uyise wethwasa usuke esephumelele ukulifundisa ithwasa ukubhula. Udinga inkokhelo yezinkomo ezimbili noma ezintathu.

Ucwaningo lukubeka kucace ukuthi zonke izangoma ezithwasisayo ziyakhokhelwa ngomsebenzi wazo wokuthwasisa. Ezakuqala izangoma zazingenasinqumo senkokhelo. Zazihola ummbila, amathanga, amabele nokunye. Ezanamuhla izangoma zikhokhisa imbuzi yokuvula izikhwama, inkokhelo eyenziwa ngasekuqaleni kungaba nayimali uma kambe imbuzi bengenayo. Le nkokhelo ibizwa ngokuthi ugxa. Kanti ikhona inkokhelo eyenziwa ekugcineni eba yinkomo ethi mo!.

UKrige, (1936:304) uphinde athi:

The initiation may last months or even years.

Ukuthwasa kungathatha izinyanga noma iminyaka ethwasa.

Asinqunyiwe isikhathi sokwethwasa singaba izinyanga kokunye singaba unyaka noma iminyaka. Kuya ngaye uthwasa nedlozi lakhe. Omunye uba nedlozi eliphezulu elifunda kalula izinto zobungoma. Omunye uba nedlozi elithatha kancane kanti konke kungaya ngohlobo lobulawu abudlayo noma ngeziko athwasa kulo. Miningi imithelela eminye engenza umuntu aphuze ukuphuma ephehlelweni. Okunye kungaba ukweswela izinto zemcimbi nemisebenzi. Kungathi kanti idlozi libukhali kodwa lifiphazwe yinkokhelo ngoba kuyodinga ilindwe, lokho-ke nakho kusekele isikhathi.

3.12 Isiphetho

Izwe lakwaZulu linokuxhumana okusobala nezwe lawokhokho asebasendulela baya ezweni elizayo. Bahlonishwa kakhulu abangasekho ngoba bahlala njalo bephakathi kwabaphilayo ngesimo sezithwalambiza nokunye. AmaZulu akholwa ukuthi bayababona, babona yonke into eyenziwa abaphilayo. Ngenxa yobukhona babangasekho, yonke imicimbi ephathelene nabo iphathwa ngenhlonipho nesizotha esifanele abantu abakhulu. Njengoba amaZulu ezihlonipha izangoma, eqinisweni asuke ehlonipha izinyanya okuyizona zibangenile. Uma kukhulunywa nesangoma kusatshelwa kuthiwe; 'Makhosi'. Akushiwo kuso siqu saso kodwa kushiwo ezinyanyeni ezamngenayo. Imindeni nesizwe inamathongo aso nawo aphathwa ngenkulu inhlonipho ukuze lize lingenzeki iphutha lokuba amadlozi asole ukuthi awahlonishwa kulo mndeni noma kulesi sizwe.

Izinto ezenzeka ethwaseni zemukelwa kalula ngenxa yenkolo yawo amaZulu. Uma ogulayo ebhobokelwa idlozi emuva kokugula okude, amaZulu ayakwemukela njengenhlanhla ngoba anolwazi oluphelele lwamadlozi, ayazi ukuthi uma lelo lunga lomndeni lethwase ngempumelelo, kuzogcwala isibaya yimfuyo. Noma-ke ephume nabo ukuya esangomeni esithwasisayo noma kokunye uzihambele yedwa, konke bakwemukela ngesineke ngoba bayazi ukuthi

akonakele lutho. Baqikelela ukuwagcina onke amasiko enziwayo esikhuphuleni, kwasangoma ngoba bayazi ukuthi uma bewagcinile onke lawo masiko, ayoletsa impumelelo.

Amathwasa aphuza ubulawu obumhlophe okuyibona buqinisekisa impumelelo kuwo. Yonke imicimbi egcinwayo igcinelwa impumelelo. Imicimbi enjengokubhuda ngebomvu noma ngomcako, ukunqwambisa, ukuphatha umyeko iyahlonishwa futhi iyagcinwa ngempumelelo. Ithwasa lihloba ngezinyongo, iziphandla nemyeko konke kuqinisekisa impumelelo. Lapha kwasangoma amathwasa ayacijwa ngokufihlelwa ukuze uyise abone uma esefunde kahle ukubhula ukuze aphothulwe akhishwe. Kunezinto okudinga ebe ezazile ukuze abe yisangoma esephusile, njengokuthi nje isangoma asidli yonke into, sinokudla esikuzilayo okungalicindezela idlozi lingakhanyi, kuzilwa kuze kuzilwe ngisho nelawu imbala.

ISAPHLUKO SESINE

4.0 UKUPHOTHULWA NOKUKHISHWA KWETHWASA

4.1 Isingeniso

Ukwethwasa kunezigaba ezenziwa zonke ngokulandelana ngononina. Kuqala mhla ithwasa lifika kwasangoma. Lifika lingaziwa nokuthi elakwabani, lemukelwa ngenhloko lenyuselwe endlini yangenhla ehlala izinkamba zamathwasa.

Ngenkathi lifika umqondo walo usuke udidekile. Isangoma, uMakhosi uliphuzisa ubulawu, aligcobe ngengwebu ekhanda nasemzimbeni wonke. Lo mcimbi ungumcimbi wokuqala ngqa ekwelashweni kwethwasa. Iba miningi imicimbi elandelayo okuyiyona ingukwethwasa. Ukwethwasa kungukwelashwa okuhleliwe kwesiguli lesi. Lithi lingelashwa-ke ithwasa lisinde bese kuqhubeka ukufundiswa kwalo ukubhula okuyinto eyenzeka nsuku zonke.

Kuya ngamadlozi abantu nobukhali bawo. Uma uthwasa eyivila nedlozi liyavilapha kanti uma ekhuthala ukwenza izinto azitshelwayo nedlozi liyakhuthala kubelula ukufunda izinto zobungoma. Omunye umuntu ufunda masinyane kangangokuba isangoma sivele sibone kungesenasidingo sokuba simgcine emzini waso kodwa sibone kufanele aphothulwe.

UKrige, (1936:307) uthi:

When the course of training has been completed, and the neophyte can divine on his own and dream about what inquiries or patients will arrive in the morning, there is a final ceremony at which the ancestors are thanked for the successful issue of initiation, and the initiate is

publicly accepted as a diviner, not only by ordinary people, but by other doctors as well.

Uma isikhathi sokwethwasa sesiphelile, ithwasa seliyisangoma lisuke selingazibhulela ngokwalo, selikwazi ukubona nabezayo ngakusasa. Kube sekwenziwa idili lokugcina lapho kusuke sekubongwa abaphansi ngokuphumelelisa ithwasa selizoba isangoma futhi lo mcimbi ulungiselela ukuba isangoma semukelwe ngezinye njengesangoma esigcwele.

4.2 Ukuphothulwa kwethwasa

Kuyaye kuthi lingafunda liqede ithwasa, lihambe liyobika kubo ukuthi selisesikhathini sokuphothulwa. Ekhaya kubo babe sebekhipha imbuzi elizoyovalelisa ngayo kwasangoma. Le mbuzi ngeyokuvalelisa emsamo emadlozini. Uma ithwasa selibuye nayo imbuzi, isangoma esithwasisayo sishisa impepho, sicelele ithwasa izindlela ezimhlophe. Isikhumba sembuzi senza iziphandla kanye neminqwambo. Inyongo ichonywa ekhanda likathwasa, isinye sizofuthwa sithwalwe ekhanda. Ngazo lezi zinsuku ithwasa libe seliphotha umyeko ngezinwele zalo.

UKhumalo, (2007) uthi:

Kuyabikwa lapho esuke ethwasa khona.
Kubulawa imbuzi, ithwasa lithathwe lisiwe
emsamo licelelwe izinhlanhla.

Lona umcimbi omkhulu esangomeni esithwasisayo lapho sisuke sibikela abaphansi ngempumelelo yokuphothula kwethwasa. Lokhu kusho ukuphumelela kwaso isangoma esithwasisayo ekwenzeni uthwasa afike kuleli zinga lokuphothula, okusho ukunqoba nempumelelo eyisimangaliso kuthwasa. Le njabulo ayigcini kuphela esangomeni esithwasisayo nasethwaseni nakwamanye amathwasa kuwanika ithemba lokuthi nawo luyowafikela lolu suku lwempumelelo.

Amadlozi esangoma esithwasayo abikelwa ukuba nawo amuphe izinhlanhla umngoma omusha ukuze umhlahlo wakhe ucace abe isangoma esishaya emhlohlweni. Le mbuzi ebulawayo kusuke kuyiyona okubikwa ngayo kwabaphansi ngasohlangothini lwesangoma esithwasayo. Utshwala bukhona kuyo yonke imicimbi yezangoma. Uma kubikelwa amadlozi ngomcimbi owenziwayo, kushiswa impepho bese-ke kukhulunywa nabaphansi.

UNgubane, (1977:87) ubeka kanje:

When the training is completed she has attained the maximum clairvoyance which means that her contact with the spirits has reached its highest point. This marks her third and final stage.

Uma ukwethwasa sekuphelile, uthwasa eseluthole lonke ulwazi lokuxhumana nabaphansi, lokhu kuba yisigaba sesithathu esiyisigaba sokugcina ekwethwaseni.

Ngokocwaningo lolu siko lokuphothulwa kwethwasa luyenziwa kuwo wonke amaziko ezangoma. Lolu uvuthondaba lomsebenzi owenziwa izangoma ezithwasayo. Ithwasa liboniswa ephusheni isangoma okufanele liye kuso ukuze lithole ukuthwasa. Inkolelo ithi abaphansi bakhomba isangoma esizokwazi ukuthwasisa umuntu wabo ngendlela ezomenza abe isangoma esinolwazi olunzulu lokubhula nokucacisa imihlahlo.

Lolu suku lokuphothulwa kwethwasa luyisigaba esiphezulu nesisho impumelelo kulowo ophothulwayo. Abakubo kwethwasa basuke belindele usuku lokungena kwethwasa kubo kwalo eseliqeqeshwe ngokwanele ukuba isangoma esizimele ngokwaso. Ukubhula okuseqophelweni eliphezulu kwethwasa yikhona okuyinkomba eshoyo ukuthi ithwasa selifanele ukuphothulwa.

UNtombela, (2007) uthi:

Uyabikwa emsamo kwamakhosi anikwe imithi
ozohamba nayo, unikwa namathambo uma
uthwasa eyisangoma esizobhula ngamathambo.

Kusuke sekufike ekugcineni isangoma esethwasisayo sisuke sesenze konke ebesingakwenza. Sisuke sesisebenzise zonke izinhlobo zobulawu bokukhanyisa izindlela zethwasa. Futhi kusuke sekufakazeleka ukuthi ithwasa seliqeqeshekile ngempela. Seliyakwazi ukubhula futhi sekuyakhomba ukuthi nalo uqobo selingazimela. Lesi isikhathi somcimbi wokuphothula ithwasa ukuze sibe isangoma esamukelekile emphakathini kanye nakwezinye izangoma. Kuyabikwa emsamo ngokushisa impepho, isangoma esethwasisayo sibe sesikhuluma sicela kwabaphansi ukuba bahambe naye uthwasa eseyozimela. Umngoma othwasisayo kanye nethwasa nezinye izangoma babuye bangene esibayeni, umngoma othwasisayo abikele abaphansi ngokuphothulwa koqeqesho lukathwasa, amcelele izinhlanhla kwabaphansi.

4.3 Amalungiselelo okukhishwa kwethwasa

Ekugcineni kokwethwasa kuhlanguka imindeni yomibili, owakubo kwethwasa kanye nomakhosi banqume usuku lomgidi, udwendwe lwezangoma lo mcimbi nokukhishwa kwethwasa. Kuyaqala-ke kucwiliswe umbila namabele wokwenza utshwala. Lokhu kwenziwa ndawo zombili. NgakwaMakhosi kumenywa izangoma ezizophelezela uthwasa ngosuku olunqunyiwe. Ngakubo kukathwasa kumenywa izangoma nezihlobo ezizohambela lo mcimbi. Zithi uma sezisondele izinsuku kugqakazwe imithombo, kucoyiswe, kufudunyezwe, kuphekwe utshwala. Bube sebuvtshelwa, buvovwe kuqondaniswe nosuku lomcimbi.

Okunye okulungiswayo imvunulo kathwasa, isidwaba uma eyinkosikazi, inkonkoni eyakhelwe ngobuhlalu obumhlophe nobubomvu, imifece, umkhonto nehawu. Unikwa amashoba ezinkomo nezinkonkoni.

Kuleli thuba abakubo kwethwasa basuke sebeyikhokhile inkomo yesangoma esithwasisayo. Uma sebedlule enkokhelweni futhi amadlozi esethokoziwe ngenkokhelo kube sekulungiswa izimbuzi eyokumkhipha kubo kwesangoma esithwasisayo, eyokumhlangabeza esangweni kubo lapho ezalwa khona ngosuku ayofika ngalo. Kulungiswa nenkomo yomcimbi kubo lapho ezalwa khona. Le nkomo eyokumamukela . Le nkomo uyayifihlelwa bese yena eyibhula ngokuba ayikhombe okuyiyonayona. Kujabulisa kakhulu uma ekwazile ukuyikhomba yena ngokwakhe. Ngale nkathi izangoma zisuke sezigcwele esibayeni, umngoma othwasisayo ungena esibayeni nokhamba lobulawu afike aluphehle luphuphuzele ingwebu bese ithelwe eqolo lenkomo ezohlatshwa nakuba amanye amaziko engakwenzi lokho ngoba ekholelwa ukuthi leso senzo singadida izithunywa kuvaleke nedlozi.

UMthembu, (2007) uthi:

Lo mcimbi ufaniswa nodwendwe. Umthimba ungena kuhwelela kubo kathwasa. Usume ulindwe ngezinkani kubo kathwasa, ikhetho. Kuba nenjabulo enkulu kubo kwathwasa ngoba umntwana wabo uhambe egula manje usephilile. Enjalo nje ubuya esephe the inhlanhla ayifunjathiswe izinyanya.

Lusuku lwenjabulo kwasangoma esethwasisayo. Bajabulela impumelelo. Umntwana wabantu ubeze lapho ezokwethwasa. Manje usethwase ngempumelelo. Yinto ejabulisayo leyo. Lena kubo kathwasa nakhona kuyajatshulwa umntwana wabo wahamba egula nakhu namuhla ubuya useyaphila nakhona ekhaya kubo kathwasa yinjabulo yodwa.

UMsimang, (1975:310) uthi:

Lona-ke umkhosi wokugcina nomkhulu owedlula yonke ebungomeni. Uyise wethwasa uyaye ameme kakhulu ezinye izangoma

zimphelekezele. Laba babizwa ngokuthi umthimba. Ngale ngasekhaya nakhona kumenyiwe labo bekhetho. Izangoma zendawo zona azimenywa kodwa zibikelwa amakhosi azo ukuthi kukhona udwendwe oluzayo. Nabo sebezolungisa eyabo imvunulo bahlangabeze umthimba. Utshwala sebugaywa yonke imizi.

Sekuze kwafika ekugcineni kwayo yonke imicimbi yokwethwasa. Lesi sikhathi yisikhathi esijabulisayo nakulo ithwasa uqobo, lijabulela ukuthi nalo selizoba neziko laso, selizozimela. Ukubuyiswa kwalo kwenziwa ngoba sebekholwa ukuthi uthwasa usenalo ulwazi olwanele, azosiza ngalo abantu. Koba yilanga lapho ezoziqhakambisa khona ngemvunulo namakhono okusina. Kuye uthwasa intaka iyobe ibekelwe amazolo.

UMhlongo, (2007) uthi:

Kumenywa izangoma bese kugaywa utshwala. Ithwasa liphotha imiyeko ephothelwa ngobuhlalu obubomvu nobumhlophe. Kulungiswe igobongo lomcako elixutshwe nobulawu obumhlophe. Phela konke kwenziwa ngoba isikhokhiwe inkomo kayise. Kuba nomncamo njengodwendwe elungisela ukuyosina kubo.

Kulo mcimbi kulungiswa izimbuzi ezimbili, enye ifika noyise kanti enye uyohlangatshezwa ngayo esangweni ivela kubo kwalo ithwasa. Kubo kathwasa kulungiswa nenkomo yokumamukela ekhishwa yilowo oqondene nethwasa.

Isangoma esethwasisayo sifika siqhuba imbuzi. Imbuzi emphelezelayo uthwasa, kanti kubo kwethwasa kukhishwa imbuzi emngenisayo esangweni. Kuthi uma izangoma sezifikile esangweni zikhuleka, abakubo kathwasa nabo behla nembuzi nokhamba lotshwala. Lo mcimbi ungumcimbi wokuhlanganisa idlozi abethwasa ngalo idlozi lasephehlweni lihlanganiswa nedlozi lakubo kwethwasa, inkulu inhlokomo esangweni isangoma esithwasisayo siyakhuluma, sibonga ukusinda kukathwasa nokuba abaphansi bamvumele ukuba athwase aze aqede. Nabakubo

kathwasa nabo behla nembuzi bazokhuluma nabo bebonga inhlanhla ingane yabo esibuya nayo.

4.4 Ukukhishwa kwethwasa

Sithi singafika isikhathi lapho sekuhwalele, zonke izangoma zingene esibayeni. Ubaba wethwasa athethe idlozi esibayeni acelele uthwasa izinhlanhla nokusebenza okunempumelelo. Ngalesi sikhathi ithwasa selivunule liphelele ngemvunulo yezangoma, liphothwe umyeko, owenzelwe ngobuhlalu obumhlophe nobubomvu. Uvunule ngezikhumba, iminqwambo, ekhanda uthwele izinyongo nezinye zezimbuzi akade ehlatshelelwa zona. Esandleni uphethe umkhonto kanye nehawu. Emaqakaleni ufake iziphandla kanye nemifece.

Esibayeni kuyahutshwa amahubo ezangoma sekunenhlokomu enkulu, kushaywa ihlombe kokunye kushaywa nezigubhu. Azisasini izangoma sekusiphuka udaka. Uyazihola uyise ziyaphuma ziya kubo kathwasa, zizofika kuhwalala uma kuseduze noma ebusuku uma kuyibanga elide. Lesi sangoma esikhishwayo sihlala njalo siseduze kukayise.

USibiya, (2007) ubeka kanje:

Uma ithwasa selizophuma liphotha imiyeko.
Uyise walo umema izangoma, nguyi ogaya
utshwala basesigodlweni. Nguyi futhi uyise
obamba ithwasa ngengalo angene nalo esibayeni,
kuhutshwa ihubo lezangoma laleli ziko, ihubo
elihutshwa njalo uma kukhishwa ithwasa lalelo
ziko. Uma sebengene esibayeni nguyi uyise
obikela abaphansi ukuthi uthwasa useyahamba
baze bazikhanyise izindlela zakhe,
bawuchumise umsebenzi wakhe wokubhula. Lo
mcimbi wenziwa kuhwalala.

Onke amaziko anamahubo awo njengayo imindeni nayo inamahubo ayo.
Lisemqoka ihubo leziko ngoba yilona okuxhunyanwa ngalo nabaphansi balelo

ziko. Ukhuba leli hubo kuvusa usinga ezangomeni zeziko ngoba sezazi ukuthi abaphansi sebebhekile ukuthi kuhutshwa ihubo labo nje kwenzenjani. Udaba lucaca uma isangoma esithwasayo sesibamba ngengalo uthwasa simyisa esibayeni siyobika koyisemkhulu baleli ziko.

UNtombela, (2007) uthi:

Kuphuma kuqala ithwasa eliphumayo esibayeni
lilandelwe amanye amathwasa kuye
ngokulandelana kwawo. Azihlela kanjalo kuze
kugcine uyise wawo ekugcineni. Kuphunywa
njalo kuhlatshelwa ingoma yokuphuma ethi:
'Jabula dlozi nansi imithwalo yakho.'

Ucwaningo luyakhombisa ukuthi izinto ezenziwa kumaziko ngamaziko azifani ncamashi. Amanye amaziko enza okuhlukile kwamanye. Ucwaningo luyakuthola ukuthi kwamanye amaziko isangoma esithwasayo yisona esibamba ithwasa laso ngengalo silise esibayeni. Ezinye izangoma zihamba zilandele isangoma esithwasayo nethwasa. Kanti kwamanye amaziko kuphuma isangoma esithwasayo sizihambela silandelwa yizo zonke izangoma bese kuthi ekugcineni kuhambe isangoma esithwasayo uma kuyiwa esibayeni uma isangoma esithwasayo sesiyobikela abaphansi ngokuphela kokwethwasa siyobika nangomcimbi ozokwenzeka.

Luqalile-ke uhambo oluya kwathwasa, luqala lapho lishonile ilanga kuhwalala kanti uma kuseduze bazofika kungakapheleli ukuhlwa kanti futhi kungenzeka bafike ebusuku kakhulu.

4.5 Ukwamukelwa kwethwasa

Ngabo bona lobo busuku bafika bame esangweni balinde ukuhlangatshezwa. Kuba enkulu inhlokomo izangoma zigida, zingomelana, ziqophisana khona laphaya esangweni. Izangoma zomthimba ziphethe imbuzi ezohlanganiswa

nembuzi evela kubo kathwasa, okuyimbuzi yokumamukela. Umbala walezi zimbuzi usemqoka, akube yizimbuzi ezimhlophe ukuze zikhanyise izindlela zesangoma. Umthimba ufika uphethe indishi emhlophe enobuhlalu obumhlophe nobubomvu. Ubuhlalu obumhlophe bucela izinhlanhla nempumelelo kanti obubomvu buwuphawu lokulwa nemimoya namathunzi angase avimbe izinhlanhla. Umngoma ugubuzele ngengubo akabonwa. Lokho kuluphawu lwenhlonipho kwabaphansi, uziphathisa okukamakoti osuke ezogana. Kugidwa nje esangweni abasekhaya bayakikizela, batasa abaphansi ngokubuyisa umntwana wabo esephila. Abasekhaya beza nembuzi kanye nokhamba lotshwala, bamukela isangoma.

Uyise ozala isangoma noma lowo osamukelayo uza khona esangweni, afike abonge abakubo abasindise umntanakhe owayehambe egula kodwa manje esebuya ephilile. Ucela izinhlanhla ekusebenzeni komntwana wakhe oseysisangoma. Kunxuswa abaphansi ukuba benze ukuthula ngisho emcimbini ozoba ngakusasa.

Uma sebephuze utshwala, bahuba ihubo lezangoma leziko abethwasa kulo bangene kubo kwethwasa. Imbuze le emamukelayo iqhutshwa phambili, ilandelwe isangoma esithwasisayo, yena alandelwe isangoma okuyisona umnini womcimbi. Bahamba njalo baze bayongena endlini kamngoma eyisigodlo sakhe. Uma sebengenile, isangoma esithwasisayo sicela ukhamba lokuhlanganisa ubulawu, kushiswe impepho emsamo, kucelwe izinhlanhla ukuba lesi sangoma sisebenze ngempumelelo, imihlahlo yaso ikhanye. Kube sekuvuthuzelwa nogwayi isinemfu khona emsamo ngoba abaphansi babewubhema ugwayi lona. Emcimbini wabaphansi abusali utshwala besizulu, ugwayi nempepho. Lezi zinto zontathu ziludobo lokumema abaphansi. Kubekwa nokhamba lotshwala besizulu khona emsamo.

UMhlongo, (2007) uthi:

La manzi umngoma uhlamba ngawo. Kula manzi kukhona ubuhlalu obumhlophe nobubomvu. Umngoma uhlamba ngala manzi bese echithwa. Lokhu kungukuchitha ulaka lwalo muzi izangoma ezize kuwo. ubuhlalu obumhlophe yinhlanhla, kanti obubomvu bulwa nemikhokha yonke engathikameza le nhlanhla.

Izangoma ziyawahlonipha amandla obuhlalu obumhlophe kanye nobuhlalu obubomvu. Ubuhlalu obumhlophe ubuhlalu benhlanhla. Imicimbi yokucela izinhlanhla ihlale inabo ubuhlalu obumhlophe benhlanhla noma umuntu uyaganwa ugqiza ngobuhlalu obumhlophe emalungeni omzimba obumnika inhlanhla. Noma umuntu egana yibo futhi ubuhlalu obumhlophe. Uma kuzelwe umntwana naye ugqiza ngabo ubuhlalu obumhlophe. Ubuhlalu obubomvu ubuhlalu bebheji, ubuhlalu obuvimba imimoya nobubi obungase behlele umngoma.

UMthembu, (2007) uthi:

Ufika esangweni kubo kwesangoma kuhutshwe ihubo lezangoma. Abasekhaya beza nempepho, imbuzi yokwamukela umngoma nokhamba lotshwala. Izangoma zihlamba ngayo inyongo yembuzi ukuze zihlambuluke. Ubaba wesangoma abike emadlozini ukuthi umntwana usebuyile.

Kuyaye kuthi ingaqedwa le micikilisho yokungena, bemukelwe bese kubulawa izimbuzi. Umngoma omusha ubakhona eduze ukuze aphuze igazi elivela enxebeni lembuzi ngayinye. Lokhu kwenzelwa ukuba abaphansi nabo baphuze kuye igazi lalo mnikelo ngoba yena uyisidleke sabo. Lezi zimbuzi ziphekwa khona ebusuku, ziphekwa yizo izangoma ezilala zidle zona. Izinyongo zazo zombili uyaziphuza umngoma omusha, esalayo agcotshwe ngayo emalungeni onke omzimba ukumqinisa. Enye inyongo ifakwa emanzini, umngoma omusha

ugeza ngayo. Ukumgcoba ngenyongo ekhanda nasemzimbeni kwenza amadlozi anamathele kuye. Kufuthwa nezinye zezimbuzi kanye nezikhwanyana zezinyongo, ahlobe ngazo zichonywe ekhanda. Lokhu kuluphawu lokuhlathiswa nophawu lokunqoba nokukhombisa abaphansi ukuthi onke amasiko afanele agciniwe. Kulezi zimbuzi kusikwa iminqwambo ezikhumbeni zazo kanye neziphandla zezihlakala kanye nezasemaqakaleni.

UKrige, (1936:307) uthi:

On the arrival home of the initiate who comes covered in white clay, a beast or goat is killed and he again applies his mouth to the wound in the same way as for the nqwambisa goat.

Sebefikile ekhaya lakwathwasa, ithwasa lisuke lizihuge ngomcako omhlophe. Kube sekuhlathiswa isilwane noma imbuzi. Uthwasa umunca igazi enxebeni njengoba enza embuzini yokumqwambisa.

Umngoma omusha usuke eseduze uma kuhlatshwa izimbuzi zokwamukela ukuze amunce igazi elivela enxebeni. Leli igazi lomnikelo elichithelwa abaphansi. Ulimunca ukuze aphuzise abaphansi abakuye egazini. Abaphansi bakuye bahlezi naye ubathwele egazini lakhe ngoba bangumoya, ababonwa kodwa babonwa ngezenzo ezenzeka kuye umngoma. Yingakho umngoma engadli lutho olungafunwa abaphansi ngoba njalo badla baphuze kuye umngoma lona.

Aziphumuli izangoma, zisina kuze kuse, kulala labo ababuthaka. Inyama yalezi zimbuzi iphekwa khona ebusuku. Yiyo le nyama abancama ngayo ebusuku.

4.5.1 Ukuhlathiswa kodwendwe lwezangoma ngosuku olulandelayo

Ukusa kwaziwa yizo izangoma ngoba zinomsebenzi omkhulu ngalolo suku. Ithwasa liza lapha kubo nje selayiphupha inkomo elizoyihlatshiswa ngenkathi

lisesephehlelweni, abaphansi sebalikhombisa emaphusheni. Abasekhaya-ke bona abazi ukuthi abaphansi sebayihambisa le ndaba ethwaseni. Into yokuqala uthwasa uzokhomba le nkomo abeyifihlelwe. Uma eseyikhombile kuba nokukhulu ukujabula, kukikizelwe kubongwa kwabaphansi ngokukhanyisa imihlahlo kamngoma. Bajabula nje ngoba babona ehlabeni emhlohlweni ngoba bekuyibo bodwa abebazi inkomo, manje nangu nomngoma eseyikhomba.

Inkomo le enukiwe isuke isemhlanjini wezinkomo. Izangoma ziyaqoqana zonke zingene esibayeni, zifike zithi wathalala ziguqe. Lokhu kuwuphawu lwenhlonipho kwabaphansi. Uyise womntwana ube esethetha idlozi esibayeni, ebonga kwabakubo ngomntwana wakhe owahamba ekhaya egula nokho osebuya ephilile. Ukhuluma kanjalo ecelela umngoma izinhlanhla zokukhanyisa imihlahlo ezofika nabantu. Usuke emcelela ukuba lo mngoma omusha abhule akhanyise, aqaqe izinkinga zabantu. Abe yisangoma esichumile, esinenhlanhla, abhule agcwalise isibaya ngemfuyo.

Inkomo ingakahlathiswa isangoma esithwasisayo siphehla igobongo khona lapha esibayeni. Alishaye igobongo liphuphuzele ingwebu. Naso isangoma esithwasisayo silishaya nje siyakhuluma nabaphansi naye ubeka ukunxusa kwakhe. Le ngwebu yegobongo kuthelwa ngayo le nkomo lapha eqolo.

Emva kokukhuluma kubikwa kwabaphansi, umngoma othwasayo ukhomba inxeba kule nkomo ezohlatshwa, ibe isihlatshwa uyise omzalayo noma lowo omele lo mcimbi. Ngesikhathi ihlatshwa inkomo, umngoma omusha uyasondela aphuze igazi eliphuma enxebeni lenkomo isahlatshwa, uliphuza lishisa ngalokho usuke ephuzisa abaphansi abahlala egazini kuye. AmaZulu anenkolelo ethi, amadlozi adla igazi nenyama ngomoya. Ayidla, aliphuze igazi elimunca ngomoya kuso isangoma. Ithi ingahlatshwa inkomo yezangoma yathiwa, ihlinzwe. Kwahlukaniswa izitho iphekwa yizo izangoma. Uma isivuthiwe yabiwa yizo izangoma, kudliwe kuthi phihli. Kunezitho ezihamba nesangoma esithwasisayo.

UMsimang, (1975:311) uthi inkomo ibulawa kanje:

Zonke izangoma ziphelela esibayeni zifike ziguqe. Lona ozokwenza umsebenzi usezobika le nkomo asho ukuthi ngayo ungenisa umntwana ekhaya ubonga ukubuya kwakhe njengoba wayehambe ngokugula. Usemcelela nezinhlanhla nempumelelo emsebenzini wabo abangasekho. Kwamanye amaziko kuyaye kubekhona ukhamba oluphehlwayo lapha esibayeni kuthi ingwebu yalo ithele inkomo lapha eqolo.

Ukubuyiswa kwethwasa kucishe kufane kuwo onke amaziko noma-ke zikhona izintwana ezingumehluko. Uma kuhlatshwa inkomo yokwemukela, amaziko ayakuvuma ukuthi izangoma zingena esibayeni zifike ziguqe. Ukuguqa lokhu kuluphawu lwenhlonipho enkulu eyenzelwa abaphansi. Yonke imicimbi eyenzelwa abaphansi iyazothelwa. Umngoma obuyiswayo ube esekhomba inxeba lenkomo ezohlatshwa. Ihlatshwa nguyise omzalayo. Kokunye le nkomo umngoma usuke engayitsheliwe kodwa eyifihlelwe kodwa asizwe yiwo amadlozi ukumtshela ukuthi iyiphi. Kubakuhle kakhulu uma ezikhombele engayitsheliwe ngoba kuba khona ithemba lokuthi lo mngoma uthwase ngempela nakhu ekwazi ukubona inkomo engayitshelwanga. Izangoma ziyazihlinzela, ziyihlahlele, ziyipheke. Ithi ingavuthwa zikhiphe izithebe ngokubona kwazo. Kubakhona inyama ezohamba nomakhosi uma esebuyela esigodlweni.

USibiya, (2007) uthi:

Izangoma zigida ubusuku bonke kuze kuse. Ngakusasa kumele isangoma esilethiwe akhombe inkomo azomukelwa ngayo. Izangoma zingena zonke esibayeni. Uyise wesangoma amcelele inhlanhla kwabaphansi amfisele ukusebenza okuhle okunempumelelo. Ngemuva kwenkulumo babe sebeyibulala inkomo. Umngoma olethiwe uphuza igazi eliphuma enxebeni. Bathi bangaqeda ukuhlinza abahlinzi bakhiphe isikhumba somsila kusuka

kwinhlalamagwababa kuze kuyofika eshobeni,
kwenziwe umnqwambo.

Kuyaye kuthi ingahlinzwa kukhishwe izitho ngononina. Inyongo iyaqashelwa kakhulu kunye nomzali wesangoma esisha ngoba isuke isiyinsila yalo mngoma. Amanzi enyongo, umngoma uqiniswa ngawo emalungwini onke omzimba, lo msebenzi wenziwa yisangoma esithwasiayo. Kuthi ingathululwa inyongo esikhwameni sayo ngalo lona lolu suku, isikhwama senyongo kwenziwa ngaso isiphandla esizofakwa nguye umngoma lona. Wonke lo msebenzi wenziwa yiso isangoma esithwasisayo sibambisene nabozalo abaqondene. Isinye sayo kuchithwa okuphakathi bese sifuthwa sizothwalwa yiso isangoma lesi.

Uma umsebenzi obuwenziwa esibayeni usuphelile, ifakwa emabhodweni inyama. Isala igxigxa-ke ezimbizeni, kukhona umpheki wayo. Izangoma ziphume ziye emfuleni ziyogeza, ziqede lapho zivunule ziconse ngemvunulo yezangoma. Uma zonke seziqedile, zikhuphuka ziye esihlahleni lapho zihlanganela ukukhuphuka seziya odwendweni lwazo. Esihlahleni yilapho zilinda khona izangoma ukuqala komcimbi futhi zisuke ziphumule emva kokusina ubusuku bonke. Zihlezi lapha-nje abanye abangoma bapheka inyama ekhaya ezodliwa yibo abangoma emva komcimbi wodwendwe.

UMsimang, (1975:311) uthi:

Ubuya emfuleni esevunule econsa umakoti. Zonke izinyongo zezimbuzi ayezihlaba ziqede ikhanda. Yonke iminqwambo isiphambene kuye umzimba awusabonakali, sekungamashoba odwa, ngingasaphathi indaba yobuhlalu. Ngesandla sobunxele uphethe ihawu lakhe nomkhonto, kwesokuphosa uphethe ishoba lakhe layo le nkomo akhishwa ngayo. Elenkonkoni likhona uma ngabe selatholakala, lona lithengwa kubabulali bazo ngenkukhu, nalo futhi lihloba ngobuhlalu. Isinye senkomo lesi sesingelikhulu ibhamuza lapha phakathi kwezinyongo.

Phakathi kwemvunulo avunule ngayo umakoti uphethe neshoba lenkonkoni. Leli shoba lenkonkoni lenzelwe ngabo ubuhlalu obumhlophe, ubuhlalu obucela izinhlanhla ezimhlophe emadlozini, ubuhlalu obukhanyisa izindlela zesangoma zibe mhlophe. Bukhona nobuhlalu obubomvu kuleli shoba. Ubuhlalu obubomvu obebheji obuvimba imimoya emibi ukuba ingenzi ekuthandayo ukuthikameza inhlanhla yalo mngoma. Ubuhlalu obubomvu buvimba bonke ububi futhi buvikela umngoma. Ishoba lenkonkoni nalo linomlingo walo, liyakwazi ukuzwa ububi obuzayo. Ezinye izindaba zomhlahlo umngoma uzibikelwa yilo ishoba lenkonkoni. AmaZulu anenkolelo ethi laphayana endle inkonkoni iyakwazi ukuzwa ingozi ngeshoba layo uma kuza ibhubesi njengoba liyaziwa ukuthi liyingozi. Ishoba layo inkonkoni liyayitshela ibaleke izephule. Lawo mandla aseshobeni lenkonkoni yiwo enza umngoma abhule ngempumelelo noma ezwe abantu abazofika bengakafiki.

4.5.2 Ukusina kodwendwe lwezangoma

Kuthi kungashaya isikhathi sokukhuphuka zihlangane izangoma zihube ihubo leziko lazo okukhishwa ngalo amathwasa, sekunomsindo omangalisayo, ezinye ziyaklewula, ezinye ziyabhonga. Kusho inkwahla yehlombe, kushaywa izigubhu, ezinye zishaya izikhumba. Zihamba njalo ziholwa isangoma esethwasisayo silandelwa umngoma omusha zize ziyongena esibayeni. Uthi ungafika esibayeni umthimba lona usinele ukuzibulala, sekukhala imifece namakhohlowane emaqakaleni. Umsindo usuvala izindlebe, ikhetho likikizela lijabulela ukubuya komntwana walo owahamba egula kodwa manje usephilile.

UMsimang, (1975:311) uthi:

Zikhuphuka sezithukuthelise okwemivi
 izangoma zizodwa ezihayizayo, zizodwa
 ezibhongayo konakele. Ziqonda ngqo esibayeni
 kube sengathi zizonuka umuntu. Kubone noma
 ubani ukuthi konakele manje. Lapho zizogida
 ziqhudelana nezasekhethweni umuntu aze

athande ethunzini. Kokunye lize liyozilahla ilanga zilokhu zigide lokho izangoma. Abantu sebeshaye ihlombe kwaze kwavuvuka izandla. Kuyabongelelwa kunjeya kubongwa amakhosi alo muzi. Nazo izangoma zibuye zibonge awakubo.

Lolu usuku lwenjabulo izifiso zonke zifezekile. Sijabule isangoma esithwasisayo ngoba naso siyaduma sichume ngokungena kwamathwasa. Ngokunjalo futhi siyaceba ngoba amathwasa aphumayo aphuma ngenkomo. Sijabule isangoma esithwasisayo futhi kufanele ngoba sizoba nodumo ezweni lonke. Lona ngumcimbi wenjabulo, sijabule isangoma esikade sethwasa ngoba lokhu sekuyisiqalo sokunotha kwaso. Ziyafezeka izifiso zabaphansi ababesosipha umcebo wezinkomo ngalokhu kwethwasa. Sinezizathu ezisobala zokujabula lesi sangoma, sijabulela abaphansi abazifiphazile izindlela zezimfamona ngoba nangu esephumelele. Basina bajabule bejabulela impumelelo. Umuzi wonke wakubo kwesangoma lapho sizalwa khona nabo banezizathu zabo zokujabula. Umntwana wabo wahamba engofileyo isigulo namuhla lesi sigulo siphenduke inhlanhla, kumele bajabule. Izihlobo nomakhelwane nomphakathi wonke nezangoma zanzhlangothi zombili bonke banezizathu ezinhle zokujabula ngalolu suku. Bonke babonga abaphansi ngamandla abo amangalisayo.

UNTombela, (2007) uthi:

Izangoma ziyasina lapha esibayeni ziklele ngokulandelana lo ophumayo abe phakathi nendawo. Usina nje uphethe umkhonto, neshoba. Leso naleso sangoma sihlabelela inkondlo yaso. Isangoma esithwasisayo sivumisa amadlozi, sichaza ngokuziphatha kwesangoma. Uchaza okuhle achaze nokubi ngesangoma.

Basina, basine abangoma bakhathale futhi nelanga seliyoshona. Bahuba inkondlo laba bomthimba, baphume esibayeni baye endlini yesangoma. Uma befika lapha endlini bathi ukusina bese behlala phansi, ukusina sekuphelile.

Lo mcimbi unomlawuli wawo. Isangoma esithwasisayo yisona umphathi walo mcimbi kanti nabantu bomuzi baba usizo kakhulu kodwa kwenziwa izwi lesangoma esithwasisayo.

4.5.3 Ukubusa ngenyama notshwala

Ngemuva kokusina abantu bangeniswa endlini, izangoma zisuke ziyinikiwe indlu yazo ezingena kuyo. Abanikazi bomuzi yibona abangenisa abantu ezindlini. Inyama isuke seyihlukanisiwe yisangoma esikhulu okuyisona esipha izangoma. Abantu, izihlobo nomakhelwane bona babelwa uyise wesangoma esisha ebapha inyama ebe yisethulo somndeni. Kuyadliwa kubuswe nangotshwala. Buthungwa nguyise wesangoma esisha obunye bungeniswe ezangomeni, obunye bunikwe umphakathi, baphiwe ukudla, inyama notshwala. Ngemuva kokudla, isangoma esithwasisayo sakha umgonqo emsamo endlini yomngoma. Lo mgonqo wenziwa ngomhlana noma ngamacansi.

UMhlongo, (2007) uthi:

Inyama yezangoma yabiwa nguyise wazo izangoma. Uyena oyehlukanisayo ngezitho zayo. Isikhumba sembuzi kwenziwa ngazo iziphandla neminqwambo. Isikhumba senkomo senze izigubhu azosina ngazo umngoma. Inyongo yembuzi uyayiphuza kuthi isikhwama sayo sifuthwe asithwale ekhanda. Inyongo yenkomo nayo umngoma uzoyiphuziswa kodwa isikhwama sayo sihlolwe umhlelo enze isiphandla.

Isikhumba senkomo silusizo kakhulu kulo mngoma oqala elakhe iziko. Isona okwenziwa ngaso izigubhu zokusina. Nokho izangoma zakuqala zazishaya ihlombe lodwa kodwa ezamuva ziyasidinga kakhulu isigubhu ukwenza isahho uma sezisina. Amanzi enyongo alusizo kakhulu ekuqiniseni isangoma amalunga omzimba. Isangoma sigcotshwa ngayo inyongo ekhanda, emhlane nasemzimbeni wonke. Enye yale nyongo ifakwa ebulawini umngoma azogeza ngabo. Ugeza

ngezakhe uma ezithola. Uzibeka emgonqweni zonke izinto azitholayo uma ebhula lokho akufihlelwe. Le ndawo yasemgonqweni yindawo yakhe yedwa nalapho ebeka khona izinto azibhulile ukuze idlozi lithokoze ngokubhula kwakhe izinto ezifihliweyo. Ukumfihlela kuyindlela yokumkhunga. Kuba nelikhulu igidigidi lenjabula kukikizelwe uma umngoma ezithola izinto azifihlelwe.

UMsimang, (1975:312) uthi:

Umakoti ukhungwa noma ngani. Izingane zikhipha ubhedeane, namuhla sekwaba ubusenga, abanye bakhipha ubuhlalu. Abanye njalo bamkhunge ngezimbuzi. Izinkamba, amacansi, izicephu kanye nezithebe nokuningi engingekubale namhlanje sekukhishwa izimali. Lokhu konke kuyafihlwa kuhlolwa umakoti ukuthi usengumngoma ngempela yini. Uma ekuthola okufihliwe kushaywa ihlombe kujatshulwe. Enye indlela yokufihlela umakoti ukuza nomuntu ogulayo afihlelwe ngaye, naye uzombhula kube kuhle. Kokunye afihlelwe ngaye uqobo lwakhe, ukugula okumphethe, nakho akubhule kuhalaliswe. Emveni kokubusa ngotshwala sezizovalelisa izangoma zihambe. Umthimba wona uhamba ngakusasa. Uyise ushiya eseludidiyele belu ukhamba lobulawu.

Ukukhunga isangoma kungukukhuthaza idlozi. Isangoma siyafihlelwa izinto bese sizifunela lezo zinto ezifihliwe. Ngesikhathi umngoma ezithola kuba enkulu injabulo kwabomndeni bejabulela ukuthi ubungoma bomntwana wabo buchumile.

Ukufihlelwa lokhu yikhona okuthokozisa kakhulu umndeni uma isangoma sikwazi ukukukhipha lokho okufihliwe, kanjalo nokushaya emhlohleni uma sibhula ngezigulo zabantu.

ngobulawu obunenyongo ukuze amadlozi amthande amkhothe. Eza ezokhotha inyongo kube kanti asekhotha yena ngokunjalo-ke uba yisithandwa samadlozi. Isikhwama senyongo siyagezwa sibe sihle bese sihlolwa ngomhlelo umngoma asifake esihlakaleni. Sibe luphawu lokuhlatshiswa. Umsila wenkomo yiwona owenza iminqwambiso egqokwa umngoma kanye neminqwambo yezimbuzi. Ishoba uzolihlobisa ngobuhlalu, aliphathe njengemvunulo yokusina.

UMsimang, (1975:312) uthi:

Emuva kokudla isangoma esithwasisayo sakha umgonqo. Umgonqo lona wakhiwa emsamo endlini yomngoma. Umgonqo lona wakhiwa ngomhlanga noma ngamacansi. Emgonqweni kubakhona amagobongo nokhamba lobulawu.

Umgonqo yindawo eyimfihlo yomngoma. Akekho umuntu ovunyelwe ukungena emgonqweni ngaphandle komnikazi wawo ongumngoma, yilapho isangoma sihlalanga khona namadlozi akubo. Le ndawo iyahlonishwa kakhulu injengesiguqo emakholweni obuKristu. Esiguqweni amakholwa ilapho ehlangana khona noNkulunkulu. Kanjalo nomgonqo unikwa leyo nhlonipho oyifaneleyo.

Emgonqweni yilapho umngoma omusha ebeka khona izinto zakhe ezibalulekile. Le ndawo iyahlonishwa ngoba iyindawo yamadlozi. Indawo lapho ehlangana khona namadlozi akubo. Imithi azolapha ngayo amanye amathwasa uma naye eseneziko lakhe, ihlala khona emgonqweni.

4.5.4 Ukufihlelwa nokukhungwa kwesangoma

Uthi ungaphela umgonqo kuqale ukufihlelwa kwesangoma, ufihlelwa abantu bakubo nezihlobo. Uma umngoma efihlelwe, uthi angayithola into abeyifihlelwe bese kuba yiyo abambonga ngayo labo ababemfihlele. Konke okufihliwe uma ekuthola kuba okwakhe umngoma. Ngokuvamile isangoma sifihlelwa amacansi, izicephu, izinkamba, izimbuzi kungaba yinoma yini. Zonke lezi zinto ziba

4.6 Isiphetho

Kulesi sahluko kwenziwe ucwaningo olunzulu ngokuphuthulwa nokukhishwa kwethwasa. Kuliqiniso ukuthi uma amathwasa ezothwasa, awahlali isikhathi esilinganayo kwamngoma kodwa kuya ngobukhali bedlozi lethwasa. Amagobongo obulawu obumhlophe nawo anomthelela omkhulu ekwethwaseni. Ubuvila nokukhuthala kwethwasa empilweni nje nakho kuba nobonakalayo umthelela. Uma ithwasa liyivila nedlozi liba yivila kodwa uma ithwasa likhuthale nedlozi liyakhuthala. Lokho kuba nesandla ekwethwaseni nasekukhanyiseni imihlahlo yethwasa.

Imicimbi yezangoma yenganyelwe kakhulu utshwala besizulu, ugwayi, isinemfu kanye nempepho. Lezi zinto ziludobo lokuhlangana nabalele. Le micimbi inezimbuzi, izinyongo, izinye kanye nezikhumba zokwenza iminqwambo neziphandla kanjalo nenkomo ehlatshiswa isangoma uma sibuya ekuthwaseni. Yonke imicimbi yezangoma iphathwa ngenkulu inhlonipho. Ithwasa lihlala lihlale bese liphupha ngomcimbi wokukhishwa kwalo. Kube sekubikelwa ikhaya lakwabo, kumenywa izangoma ndawo zombili, kulungiselwa omkhulu umcimbi. Kugaywa utshwala ndawo zombili. Udwendwe lwezangoma lube seluphuma luye kubo kathwasa. Ngokuvamile lolu dwendwe, umthimba uphuma lapha kuhwalela uya kubo lapha ezalwa khona. Ikhethe lisuke selimi ngomumo selilinde umthimba ukuthi ufika nini.

Lolu dwendwe luphuma luphethe imithi uthwasa ayoqala ngayo iziko lakhe. Amadlozi yiwo azifundisela ithwasa ukumba imithi yokwelapha. Yiyo-ke le mithi ahamba nayo uma esebuyela ekhaya eseyoziqalela iziko lakhe. Uyise wethwasa uphatha imbuzi enyongo yayo iyofika ihlanganiswe nenyongo yembuzi evela kubo kathwasa lapho ezalwa khona, imbuzi yokumamukela. Izikhumba zazo zenza iminqwambo neziphandla kanti izinyongo nezinye zifuthwa zithwalwe umngoma ekhanda.

Lithi uma selifikile ekhaya kube nesikhathi sokufihlelwa izinto kanye nezilwane elizocolwa ngazo. Uma lifihlelwa izinto bese lizithola, ziba ezalo ithwasa, lokhu kuba yindlela yokunakisa edlozini nokulikhuthaza idlozi.

Ngakusasa mhla luzosina udwendwe luvuka ekuseni luhlabe inkomo yalo nayo ebifihlelwe ithwasa kodwa uthwasa wayibhula, wayikhomba, wayishaya ngenkonkoni, zonke izangoma zenza njengalo. Uyise wenza igobongo lobulawu, ithelwe ngengwebu eqolo. Emva kwalokho ibe isihlatshwa inkomo, uthwasa asondele aphuze igazi okungukuphuzisa izinyanya ngoba zona zidla kuye umngoma ngomoya. Zibe sezehla ziye emfuleni ziyogeza zilungele umcimbi emini. Ezinye izangoma ziyayihlahlela inyama, iphekwe izokwabiwa, idliwe emuva kodwendwe.

ISAHLUKO SESIHLANU

5.0 UKUBHULA KWESANGOMA

5.1 Isingeniso

Ngemuva kokusina kodwendwe uyise wesangoma ulungisa umgonqo. Umgonqo wenziwa ngokuhenqa laphaya emsamo ngamacansi, amiswa abe isihenqo somhlanga. Elinye igama lomgonqo kuthiwa isigodlo. Ngaleyana kwesihenqo kuhlala sona isangoma nazo zonke izinto zakhe eziyizipho zakhe azithole ngenkathi efihlelwa, okuthe ngokushaya emhlolweni, lezi zipho uyaphiwa njengezipho zokunakisa.

Ezinye izinto ezilapha emgonqweni izindengezi zokuncinda nezokushisa impepho. Umgonqo wenziwa kule ndawo nje ngoba vele iyindawo yabalele emsamo. Imithi afike nayo umngoma nayo ilapha emgonqweni. Kuthi uma sezihamba izangoma, zimshiya ekulo mgonqo. Akavunyelwe ukuvalelisa, uhlala lapho zize zihambe zonke. Ngalesi sikhathi sezihamba izangoma yena usuke egoyile, ezothile, akavunyelwa ukugcaluza, usuke ehleli eziqoqile. Umgonqo uyindawo engcwele, indawo yabaphansi. Ulapha nje uyakhuluma nezinyanya zakubo lapha emgonqweni. Akungenwa emgonqweni wesangoma. Uma kwenzekile wangena, ushiya isipho sokunakisa.

UMcetshwa, (1991:46) uthi:

Isigodlo is regarded as a sacred place which must be entered by ithwasa and isangoma. This is the most holy place, so they must be clean when they enter this place. They must not be drunk. By cleanliness we also mean sexual cleanliness, not to have committed murder.

Isigodlo indawo engcwele okufanele kungene khona ithwasa nesangoma. Yindawo engcwele-

ngcwele, akangeni umuntu odakiwe. Kungena abantu abahlanzekileyo. Makungabi umuntu ovela ekwenzeni ucansi futhi akufanele kube umuntu ongumbulali.

Lokhu kusichazela kabanzi ngobumqoka besigodlo sesangoma. Lena indawo ehloniphekile yamadlozi okuyiwona anika amandla isangoma ukuba sikwazi ukubhula ngempumelelo.

5.2 Ukubhula

Isangoma siduma ngamandla aso ekubhuleni futhi saziwa ngamandla aso ekuqageni izimfihlo ezihlupha abantu. Isangoma sibhula ngokukhanyiselwa abaphansi imihlahlo abasuke beze ngayo abantu. Izangoma zangempela azelaphi kodwa zona zikhomba inyanga ayofika asizakale kuyo lowo oze kuso. Ukubhula yiwona msebenzi isangoma esiwuthwaselayo. Siyawufundiswa futhi lo msebenzi, siyacijwa ukuze sikwazi ukuthatha imibiko ezweni labangasekho, siyilethe ezweni labaphilayo. Uma kuvele umuga phakathi komuzi noma esigodini, kuhlangana amadoda omuzi noma esigodi aye emhlahlweni. Amanye amagama esangoma kuthiwa uhlanya, abanamanga noma undlela-zinuka-umswani. Isangoma uma sibhula asivunyelwa yizinhlangothi zombili, olunye uhlangothi luthi sishaye emhlohlweni kanti olunye uhlangothi luthi sinamanga lesi sangoma asiyiboni imihlahlo.

Yonke into esiyenzayo kungathi eyohlanya noma ehamba umngoma uyahlwathuza abuye asuke ngejubane agijime. Uyaklewula, akahlangani nabantu, uyanhlanhlatha, wenza saluhlanya. Ukuba izangoma zethiwe ngelokuthi ondlela-zinuka-umswani kushiwo ngoba lapho kukhona izangoma kuyahlatshwa. Abantu baze babaqamba ngokuthi ondlela zinuka umswani.

Isangoma esibukhali sibezwa besuka ekhaya abantu abazobhula. Siyazamula, siklewule, sizelule, siyayaluza, singabi nasinqe. Isangoma asikwazi ukubhula

singabhemanga ugwayi waso, kuthi ugwayi osala sibhema siwuthuntuthela phansi sibhemise abadala. Bathi beqambe befika abazobhula, sibe sesivunule ngeminqwambo yaso, sendlala isicephu saso silindele. Bathi bezwakala phandle abazobhula kanti vele sebelindiwe. Sizophinda siwuthi hlwi, hlwi ugwayi waso wamakhala, sithimule, kwehle izinyembezi, zikhanye bha izindaba eze ngazo lona ozobhula.

ULamula, (1956:62) uthi:

Kungumkhuba ukuba abantu abayobhula bangaxhawuli umuntu bengakabhuli. Kabavami ukukhulumisa abantu abahlangana nabo kuyaye kuthi uma sebefika emnyango wendlu yesangoma bathi: 'Izindaba zakho mngoma.' Bangene. Basuke sebembingelele uma besho lokho. Alunge, aqale ukuthatha ithongwana lakhe logwayi, abheme, alungele ukubhula. Abesethi: 'Akenivume!' bathi, 'Yizwa!' Abesethi; 'Vumani bangani bami bo!' Bathi; 'Siyavuma!' Abe esethi: 'Nize ngomkhuba!' Bathi: 'Yi...zwa...Yi...zwa!' Abe esethi: 'Umkhuba uvela ekhaya bo!' Bathi: 'Siyavuma!' uma bevuma kancane bayasiphikisa.

Abantu bakwaZulu basibiza ngamagama amaningi isangoma. Kokunye bayaye bathi baya ohlanyeni. Impilo yesangoma kumuntu ongaziyo icishe ibukeke njengeyohlanya. Isangoma siyazamula, siyaklewula, asihambi njengabantu siyahlwathiza, sike sithathele ngejubane. Ukwembatha kwaso akunjengokwabantu, sembatha ngendlela ehlukileyo. Isangoma sembatha izikhumba zezimbuzi esisuke sihlathiswe zona. Ngalezo zimbuzi isangoma senza iminqwambo kanye neziphandla. Sembatha sehluke ebantwini. Lezi zikhumba zimenza abonakale ukuthi ungumuntu ohlukileyo ongenwe yidlozi. Kokunye uma kuyiwa esangomeni, kuthiwa kuyiwa kwabanamanga. Amaqiniso akhulunywa isangoma, angamanga kubenzi bobubi futhi into eshiwo isangoma akuvunyelwana ngayo. Kuhlale kunohlangothi olungayivumi, luthi amanga kanti iyiqiniso, ababengazi ukuthi liyovela laziwe ngabantu.

Kuthi uma sebekhulekile, ashanele endlini, andlale isicephu noma isikhumba abhulela kuso. Ube esembatha iminqwambo yakhe, afake imvunulo yobungoma, aphanthe inkonkoni yakhe. Omunye umngoma ubhula ehlomile ngomkhonto nehawu. Izangoma zenza lokho okwenziwa emazikweni ezethwasa kuwo. Njengoba amaziko engafani nazo zibhula ngendlela engafani. Futhi ukubhula okuhlukile kuyenziwa idlozi elamngenayo uma nalo lelo dlozi lalibhula lihlomile bonke abangoma abangenwe yilo bayobhula behlomile. Uzoqala-ke asho into abantu abeze ngayo elokhu ethi: ‘Vumani bo!’ Uma eshayе emhlohleni bathi: ‘Siyavuma!’ Izindlela zesangoma zikhanyiswa nayimpepho. Kukhona impepho emhlophe nempepho emnyama. Impepho yiyona mxhumanisi phakathi kwesangoma nedlozi laso. Uma isangoma siqala umsebenzi wasesigodlweni sishisa impepho, sidoba amehlo amadlozi ngoba iphunga lempepho liyawadonsa amadlozi. Enye into isangoma esiyenzayo ngaphambi kokubhula sibhema ugwayi wamakhala, asiwuqedi ugwayi isangoma, omunye siwuchitha phansi, sibhemise abalele. Impepho nogwayi yikhona okwenza isangoma sibhule ngempumelelo.

UKrige, (1936:309) uthi:

To prevent the return of dimness of the inner sight after the use of the black impepho, a doctor uses white impepho. It is believe that this medicine enables doctors to divine with accuracy.

Ukususa amathunzi angabangwa impepho emnyama, isangoma sisebenzisa impepho emhlophe. Izangoma zikholwa ukuthi le mpepho yenza isangoma sibhule kahle futhi kukhanye.

Isangoma sisizwa yibo ubulawu obumhlophe ukukhanyisa umhlahlo. Ubulawu bucacisa amaphupho. Isangoma siphazaza, sigeze, sigqume ngabo ubulawu lobu. Uma siphuza ubulawu, sisuke siphuzisa idlozi elikuso ukuze licacise izindaba abantu abeze ngazo.

Zimbili izinhlobo zempepho, kukhona impepho emnyama nempepho emhlophe. Impepho emnyama ishiselwa ukuxosha imimoya emibi. Imicimbi yezangoma kuyenzeka ithikanyezwe ngamathunzi amnyama, izangoma ziyakwazi lokhu. Zishisa impepho emnyama ukuxosha amathunzi. Emva kwempepho emnyama kushiswa impepho emhlophe evula izindlela zesangoma engumxhumanisi wesangoma kanye nethongo laso.

UMhlongo, (2007) uthi:

Ukukhishwa kwethwasa kusuke kusho ukuthi seliphumile ebuthwaseni kodwa selingene ebungomeni obuphelele. Isangoma sibhula kanje: Umngoma ubhulela endlini yakhe kodwa-ke kunganoma kuyiphi indlu abakhuleke kuyo. Kufanele bakhuleke besekude bathi: 'Makhosi' noma bathi: 'Zindaba zakho mngoma.'

Kufanelekile ukuba abantu abazobhula bakhuleke ukuze bazibike edlozini libazi ukuthi sebekhona futhi beze kulo. Bathi bangakhuleka sishintshe isangoma silungele ukubhula. Silungela ukubhula ngoba kukhulekiwe. Ukukhuleka yikhona kuzethula kwabantu abazobhula. Uthatha umshayelo umngoma ashayeke, andlale isikhumba noma ucansi abhulela kulo. Ushisa impepho odengezini olusemsamo, abheme ugwayi wamakhala ngendlela yezangoma yokuwuthintithela phansi osele esandleni, usuka lapho avunule alungele ukuqaqa izindaba zababhuli.

UNkosi, (2007) yena uthi:

Bathi abantu bangakhuleka isangoma sikhiphe idlelo sintongele, sithimule, sibhonge, sithathe umshayelo sishanele. Sithathe iminqwambo sembathe, sihlale esiceshini saso. Ezinye izangoma ziyavumisa zithi: 'Siyavuma!' 'Ingani nize ngomkhuba?' bathi abantu: 'Siyavuma!' Uyowulanda-ke wonke lo mkhuba aze alikhiphe iqiniso anuke ofanele ukunukwa.

Ukuphuma kwethwasa kusho ukuthi kusuke sekufike ekugcineni kokwethwasa kwalo. Usume naye eseyobhula ecacisa imihlahlo, eqaqa izinkinga zabantu. Ubhulela endlini yamakhosi. Abantu abazobhula bayasazisa isangoma ngokukhuleka bathi; ‘Makhosi!’ noma bathi; ‘Zindaba zakho mngoma!’

Ngaso lesa sikhathi sithatha ishingu sintongele, sithimule, sishaye bese sivunula silinde abantu bangene. Bangena nje abantu sebefikile abaphansi bazosicacisela lo mhlahlo.

5.2.1 Ukubhula ngamathambo

Abanye ababhuli basebenzisa amathambo ezilwane njengezimbuzi, izinkomo, izinyoka, imihlandla yezinyoka. Banolwazi lokufunda amathambo aphonswe phansi. Lawo mathambo axoxa indaba.

UKrige, (1936:300) unaba uthi:

Amathambo or bone diviners employ bones obtained from various wild animals while there are diviners who have so remarkable a gift for divination that they are able to divine without any help at all from the inquirers.

Izangoma ezibhula ngamathambo ziwathola ezilwaneni zasendle ezahlukene. Banesiphiwo sokufunda amathambo aphonswe phansi. Lolu hlobo luyakwazi ukuwachaza futhi azidingi ukusizwa ababhuli.

Izangoma zivama ukwelekelelwa ngababhuli ngokuthi bathi; Yizwa! Yizwa! Lezo izangoma ezibhula ngekhandu. Kukhona ezinye izangoma ezibhula amathambo. La mathambo atholakala ezilwaneni zasendle. Lokhu kuwulwazi olujulile kakhulu. Isangoma siwaphonsa phansi esikhumbeni amathambo. Uthi angawachitha umngoma bese ebuka ukuma kwawo lapha esikhumbeni.

UNtombela, (2007) uthi:

Uma isangoma sibhula ngamathambo siqala ngokushisa . impepho, sithathe amathambo, sigqoke ibhayi laso siphathe ishoba laso bese sikhuleka emadlozini aso, sibike umuntu ozohlola emadlozini.

Uma isangoma sibhula ngamathambo, sithatha amathambo siwafake entweni esasaka ewumgodla. Siyawanyakazisa sakuwaxukuza bese siwachitha phansi esiceshini noma esikhumbeni. Sibe sesibuka ukuma kwawo bese sichaza-ke ukuthi uma leliya limi kanjeya, lisho ukuthi nokuthi. Lobu buciko umuntu ubufundiswa abangasekho ukuchaza ukuma kwamathambo esiceshini.

Amathambo aphenyuka abantu ngoba uzwa esethi; lona ugogo wakho okusindisile engozini. Kokunye babona umakhelwana oza nobubi bebona lona ithambo. La mathambo ake abe izinkomo zombango, ezabangwa kwadinwa abaphansi badedela umkhokha ekhaya. Zonke izindaba zivela kuwo amathambo.

5.2.2 Ukubhula ngabalozi

Abalozi bawuhlobo oluthe thuthu lobungoma. Abalozi abafani nezangoma eziwayelekile. Bona bawuhlobo lobungoma lapho idlozi lizikhulumela lona, hhayi njengoba siwayele ukulalela isangoma sibhula kodwa abalozi bayakhuluma inkulumo esamakhwela noma inkulumo eshwashwathayo njengokukhuluma komntwana. Isangoma esinabalozi siqala sithwase idlozi elijwayelekile, kuthi sesibhula sesisidala, kufike umoya wabalozi osikhipha ukuba siyothwasa futhi. Lokhu kwethwasa okwezinga eliphezulu ngaphezu kobungoma. Umuntu othwasisa ngabalozi isangoma esinabalozi.

UKrige, (1936:302) ubeka kanje:

The spirit speaks in different voices some like a little child, other in deeper tones, and they sometimes address the inquirers themselves and even say whose spirits they are.

Abalozi bakhuluma ngamazwi ahlukene amanye anjengawezingane, amanye abhongayo, kokunye bayazikhulumela nabazobhula basho nokuthi bangumoya kabani.

Abalozi bawuhlobo oluthuthukile kakhulu lokubhula. Imimoya yabalozi iyakhuluma ayikhulumi emfihlakalweni kodwa bakhuluma obala. Abalozi bahlala ezintingweni bakhuluma ngamazwi ahlukeneyo, abanye bakhuluma ngemilozi kokunye echazwa yiso isangoma. Laba abakhuluma kuzwakale kuthiwa baphaphile. Uma bebhula bona bambiza ngegama umthakathi.

UMsimang, (1975:313) uthi:

Ubulozi nabo buyethwaselwa, kepha kwethwasa umuntu obesevele engumngoma. Phela kuningi ukuthwasa okuvela umuntu esakhishwa esebhulela abantu. Omunye uyaye aphuphe ebona abantu abaningi emanzini kanti kufuneka ayokwethwasa emanzini.

Leli idlozi lasemanzini idlozi elikhulu. Leli dlozi ulithola esevele eyisangoma, lolu hlobo lokwethwasa olwezinga elingenhla. Idlozi limthuma ezizibeni zemifula lapho kuhlala khona izinyandezulu, izinyoka zamanzi. Uya emanzini angene esizibeni mhla ephuma, uphuma esecake ngomcako omhlophe. Uphuma eyiphethe inyoka. Le nyoka isuke isithonywe abaphansi. Ufika nayo ekhaya ayibulale, ayihlinze, ngesikhumba sayo enze iminqwambo neziphandla. Ube eseqala umgonqo wakhe esizwa nguyise isangoma esithwasisayo. Isangoma esethwasisa umlozi naso sisuke sinabalozi.

UMhlongo, (2007) uthi:

Bakhuluma ezintingweni, abakhiwa kodwa
bayaziqhumela. Uma kwakukhona umuntu
owayenabo ekhaya, baphinde bavele.
Abawuthandi umsindo.

Abalozi bayafika babuye bahambe. Bayezwakala uma befika kuzwakala umsindo
wokuxokozela namazwi ezwakalayo kodwa ababonakali. Bafika bahlale
ezintingweni baziqaqa bekhona ezintingweni izindaba banuka umthakathi
bakhombe nenyanga ezosiza.

UKhumalo, (2007) yena uthi:

Abalozi bahlala phezulu ezintingweni,
bakhuluma ngemilozi babhula ngalo ikhwela
bese umakhosi ebahumushela ukuthi bathini.
Kokunye bakhuluma bezwakale ukuthi bathini
bangadingi mhumushi. Bayakwazi nokuthi
bamtshela umangothobana ukuthi kukhona
abantu abezayo nokuthi badinga lusizo luni.

Lesi sangoma sisuke sesibizwa ngokuthi ngumangothobana. Lolu uhlobo
lokugcina lwesangoma. Abalozi bayakwazi ukumtshela umangothobana umuntu
ozobhula engakafiki. Bamtshela ukuthi labo bantu abazofika badinga lusizo luni
baqambe bayafika sebeyaziwa futhi sebelungiselwe usizo.

UMsimang, (1975:313) uthi:

Emaphusheni alo ithwasa lizobezwa laba bantu
abakhuluma ngemilozi kepha lingazi ukuthi
bathini.

Kokunye umngoma lo ukhishwa yilo idlozi phakathi kwamabili limkhombe
esizibeni esinenhlwathi noma imamba yeziziba noma limkhiphe inqina yezilo,
amabhubesi nezingwe. Idlozi lakhe liyazithonya izinyoka zamanzi ezisabekayo

kanye nezilo zasendle eziyingozi ngokwesabekayo. Ziyathoba, azibulale, asike izikhumba zazo enze iminqwambo ngazo.

UMsimang, (1975:314) uthi:

Kokunye idlozi lizofuna inhlwathi yamanzi okuzothi lapho libuya nayo ithwasa isiphindene kulo emzimbeni, ilokhu inyibilika kancane, bese bebhoboka abalozi besho ukuthi ithwasa belithunywe yibo ukulanda isilwane leso, bachaze futhi ukuthi kufuneka sisetshenziswe kanjani. Sebezode bekhuluma abalozi liqale lingezwa ithwasa. Uyise alithele imithi ezindlebeni lilokhu lifunda njalo lize likwazi ukuhumusha noma yimuphi umlozi ongase ushaywe. Njalo lapho amakhosi ekhuluma ithwasa lithi: 'Makhosi!'

Ithwasa lithunywa yibo abalozi ukuba liyofuna inhlwathi yamanzi. Ngamandla amangalisayo ithwasa libuya nenhlwathi ezithandele kulo. Ngaso leso sikhathi kuba sekuqhuma abalozi. Umngoma uqale angabezwa abalozi uma bekhuluma kodwa uyise isangoma esithwasayo side simthela umuthi ezindlebeni uthwasa, kuye ngokuya akwazi ukubezwa abalozi.

UNkosi, (2007) uthi:

Yibo abasekhaya bayakhuluma phezulu ezintingweni. Bambiza ngegama umuntu. Basuke bephaphile laba abakhuluma umuntu azizwele.

Uma abantu bezobhula kumlozi ababhulelwa isangoma kodwa kukhuluma bona phezulu ezintingweni. Bababiza ngamagama laba abazobhula. Laba abakhuluma zonke izindaba bebiza abantu ngamagama kuyaye kuthiwe baphaphile. Kuthiwa baphaphile ngoba baphezulu abadingi kuchazwa bakhuluma kuzwakale kanti ngokuvama bayahunyushwa. Kokunye bakhulume inkulumo engezwakali,

umangothobana ayihumushe. Uma bemcasukela umthakathi ephakathi kwalaba abazobhula, bavele bamthelekele ngamatshe angaziwa ukuthi avelaphi futhi ashaya yena yedwa. Bamshaya njalo bayamthethisa ngesenzo sakhe esibi asenzileyo.

UMthembu, (2007) ubeka kanje:

Owami umlozi akaphakanyiswanga kodwa bekuthi ngizihlalele ngizwe umuntu eshaya ikhwela engixoxela izindaba. Abantu basentabeni laba. Bayacaca uma umngoma ezodla igobongo lasentabeni axhumane nabo. Bayakutshela ukuthi yimba muthi muni, uwenzeni. Bakhuluma baqonde kodwa umuntu ongalidlile igobongo labo akabezwa, uzwa beshwashwatha.

Banamagobongo abaphakamisayo okudinga aphuzwe yilowo abamngene ukuze baphakame. Nabo njengedlozi bakuthuma entabeni, bakutshela ukuthi yimba umuthi othile uma ufuna ukuthaka ubulawu obumhlophe babalozi. Umuntu angaba yisangoma kodwa abalozi bafuna awabo amagobongo.

USibiya, (2007) uthi:

Uma sebefikile abalozi bayamtshengisa lowo abamdumbile ukuthi akaye kuphi, akahayizi kodwa uphuma kahle eqondile ahambe, uyothi uma efika lapho akhonjiswe khona, uyofika ababikele ukuthi akalande igobongo lomlozi. Uyabuzwa isangoma ukuthi uzweni asho-ke naye lokho akuzwile. Isangoma esinabalozi sesizomphelela igobongo labalozi, aphuze aphilaze. Umlozi-ke uzosho ukuthi uzofika nini ukuze ahlinzekwe ngotshwala nangembuzi emhlophe. Kumenywa izangoma ukuba zizogida ngalolo lusuku. Bayothi bengazelele baqhume abalozi bayozwa ngenhlokomu yamakhwela, usho ukuthi bangamabutho amangaki. Uma eseqedile uyagoduka ubuyele ekhaya,

uphelekezelwa yizangoma, kufike kubulawe imbuzi. Uma kukhona abazobhula sekukhuluma abalozi bamtshela ukuthi lowo muntu ogulayo angalashwa ngamuthi muni noma lokho okuyinkinga yakhe lowo muntu kungaxazululwa kanjani. Uma kuyinto elahlekile, ikuphi, ingatholakala kuphi kanjani.

Abalozi bayasho ukuthi bayofika nini uma ebuyela ekhaya lowo okade ethwasa ukubhula ngabalozi. Lokhu kumnika isithuba esihle umngoma sokuba abahlinzeke abalozi. Bahlinzekwa ngembuzi emhlophe notshwala. Uma sebelushilo usuku abalozi kube sekumenywa izangoma ukuba zizosina zidle inyama ziphuze notshwala.

Abalozi banuka abathakathi bebabiza ngamagama, babuye banuke nenyanga engelapha isiguli esize kubo. Abalozi bayithemba elikhulu lamaZulu. Bayakwazi ukukhomba izimpahla ezilahlekile bezisho nokuthi zikuphi. Abalozi abahlali ndawonye, bayahamba babuye. Bayazi futhi uma kuzofika umuntu ozo funa usizo. Bafika ngenhloko yomsindo namakhwela.

5.2.3 Umhlahlo

Umhlahlo umbhulo ongaphezu kweminye. Umhlahlo umenywa ngezizathu ezinkulu abantu bexabene, abantu befile, kungaqondakali ukuthi ubani umthakathi. Umhlahlo uphathwa umangothobana osebenzisa abalozi. Lesi sangoma sidedela amathwasa aso ukuba ayophumputha indlela, lapho abazobhula sebengenile esibayeni. Amathwasa abhula ngalinye ngalinye aze aphele nokho asuke egangada umthakathi. Isangoma esikhulu siyafika sithi ukubhulabhula bese sibaholela endlini yabalozi, sivala umnyango ngedidwa, uqale umsebenzi abalozi, bazombiza ngegama umthakathi futhi bambalele nezizathu nokusuka nokuhlala kwesenzo sakhe. Uma kuya ngokuthi uyaphika, kwehla imvula yamatshe ezintingweni, imshaye lowo onukiwe.

UMsimang, (1975:314) uthi:

Umhlahlo lona nawo unemithetho yawo.
Okokuqala ukuthi ungena ekuseni kakhulu,
kuyothi kusa sebenukiwe abanukwayo.
Umhlahlo lona ungenela esibayeni lapho bafike
baguqe khona bona abazokuzwa. Bazonele
bakhuleke bese ebasukela amathwasa. Azothi
ukubavavanya ebamfimfitha, kanti uyise akakezi
usahlola laphaya endlini. Abhula qede ahlale
khona lapho esibayeni, phela uma engabuyela
emuva kungathiwa aseyohlebel a uyise
okufuneka abize umuntu ngegama.

Umhlahlo ngumbhulo omkhulu. Lo mbhulo wenziwa ngemvume yeNkosi.
Wenziwa uma kunukene umndeni noma kuxabene isifunda seNkosi. Uma isimo
sinjena kumenywa ingomboco ngemvume yeNkosi. Akubhuli sona isangoma
kodwa kubhula balozi abavele bambize ngegama umuntu omubi. Lolu hlobo
lombhulo lungena ekuseni.

UNkosi, (2007) uthi:

Umhlahlo umenywa uma kunesidingo kufa
abantu emndenini kungaziwa ukuthi ngubani
umthakathi. INkosi iyaziswa uma kuzomenywa
umhlahlo. Kokunye kufa abantu emizini othile
befa ngendlela engaqondakali. Amadoda
ayahamba aye eNkosini ayocela umhlahlo.
INkosi kuphela enika imvume yokumema
umhlahlo. Elinye igama lombhlahlo kuthiwa
ingomboco.

Uma izinto zinzima kusukuma amadoda omndeni uma kumbe kungumndeni
odinga usizo. Yiwo aya eNkosini uyocela lolu hlobo lombhulo. Kufanele kuyiwe
eNkosini ngoba kuzobhicana umndeni uma esekhonzwa ngomunwe umthakathi.
Uma kanti ububi busesifundeni yiwo amadoda abona isidingo. Lo mbhulo-ke
ugcina usumenywa yiyo iNkosi.

UKhumalo, (2007) uthi:

Umhlahlo uyaphuma uye ezangomeni ezishaya umhlahlo. Umenywa yiNkosi ngenxa yamadoda eza kuyo iNkosi ezowucela ngenxa yobunzima emndenini. Obunye ubunzima bucaciswa izangoma ezijwayelekile kodwa izinto ezilukhuni zicaciswa ngomhlahlo kodwa ebe engawazisanga amakhosikazi awo.

Lokhu kubhula kuwuhlobo oluphezulu, emhlahlweni kunukwa abantu. Umhlahlo ulamula izinkinga zeminyaka umndeni osuke ungene kuzo. Kuyenzeka ukuba kubekhona umuntu oyisigangi, ophehla amanzi amnyama kufe kuphele abantu. Konke lokho kulanyulwa ngomhlahlo lapho isangoma esikhulu sishaya umuntu ngeshoba lenkonkoni abonakale umthakathi.

Umhlahlo akuyiwo owokukhomba abathakathi bodwa kodwa uyasiza ukuqqa amafindo angaziwa ukuthi aboshwa ngubani. Umhlahlo ucelwa eNkosini ngoba ungumbhulo obucayi ongaqhatha noma ulamule umndeni. Uyabalamulela abantu ebebenukwa kuthiwa bangabathakathi kanti abayibo. Umhlahlo ulusizo ngoba izigangi zihlala zazi ukuthi noma zingaganga kodwa ekugcineni iqiniso liyovela kuwo umhlahlo.

5.3 Isiphetho

Umsebenzi omkhulu wesangoma ukubhula, kungumsebenzi wansuku zonke. Izangoma ziyizithunywa zabaphansi ukuba ziqaqe izinkinga abantu bahlale ngokuthula. Lokhu kubhula kunomvuzo osobala uma idlozi likhanyisa imihlahlo. Ukubhula kungumcebo ngoba uma umngoma ebhula okucacile uyakhokhelwa, uma ethwasisa ithwasa ukhokhelwa inkomo, lezi zinkomo zigcina sezigcwalise izibaya.

Izangoma zinamaziko angafani kodwa zikhona izinto ezizihlanganisayo. Ziningi izinto ezizihlanganisayo izangoma njengokuthi nje ziyethwasisa zibuye ziwakhiphe amathwasa. Zonke izangoma ziyakholelwa ebulawini obumhlohe. Futhi zonke ziyakholelwa empepheni emnyama nemhlophe. Zonke izangoma ziyancindisa, ziphalazise, zigcabe, ziyachatha ngezinhlobonhlobno zemithi. Eqinisweni izangoma zenza into eyodwa kube sekwehluka lapha nalaphaya. Lowo mehluko yiwona ofunwayo ngoba yiwona owenza isangoma sehluke kwesinye. Ziyakwazi izangoma ukubezwa abantu abazobhula besekude. Uthi efika isangoma esibukhali sibe sesivunule siconsa sesimlindele kanti ezinye zize ziphathe ihawu nomkhonto oyingxenye yemvunulo yaso. Uma siqala ukubhula, sishisa impepho ewumxhumanisi phakathi kwaso nabaphansi.

Uma isangoma sibhula siyakhuthazwa ngokuba kuvunywe kakhulu labo abazobhula bathi; ‘Yizwa! Yizwa!’ Uma isangoma sishaya emhlohlweni. Uma siphaphalaza, basho ngezwi eliphansi ukuze bangakhuthazi into engeyiyo.

Ukubhula kunamazinga ehlukene. Kukhona ubungoma obujwayelekile okuthi umuntu asabuya esikhupheni abuye angenwe idlozi lasentabeni, abalozi. Abalozi bathwasiselwa esangomeni esinabalozi. Umngoma uyahamba aye esangomeni esimdlisa igobongo labalozi. Abalozi uhlobo lwamadlozi azisholo wona, azikhulumele, abiza abantu ngamagama, aqaqa amafindo aboshiweyo. Abalozi bayakwazi ukungena ezilwaneni eziyingozi bazithonye uma lezo zilwane zidingwa yidlozi. Akukhathaleki noma ngabe ibhubesi, bayalithonya, ngisho ingwe enolaka olwesabekayo bayibamba ithothobale. Kokunye abalozi bake bafune iminqwambo yenhlwathi yamanzi, umngoma kudinga angene kwezimnyama iziziba ayofuna inhlwathi. Uthi angayithola ayithwale abuye nayo ekhaya. Kokunye ungena emanzini ezizibi aphume esemhlophe qwa umcako.

Awukho umsebenzi omkhulu ekubhuleni ngabalozi ngoba bayazikhulumela kodwa uyise ahumushe. Kudinga umngoma lowo adle igobongo labalozi ukuze akwazi ukubezwa uma bekhuluma beshwashwatha. Ezinye izinto azicaci kahle

embhulweni yansukuzonke kodwa zize zidinge ukucaciswa zithi bha ngomhlahlo. Imibhulo ecacile ingaba yingozi esizweni nasemndenini ngoba ingasuke imbeke obala umenzi wokubi. Uma kuzoba nalolu hlobo lombhulo, kudinga kucelwe imvume koMkhulu ukuze izwe lingadunguzeli kanti iNkosi kayazi. Umhlahlo yiwona ocacisa ubeke obala izigangi emndenini.

ISAHLUKO SESITHUPHA

6.0 IQHAZA ELIBANJWE YILESI SIHLOKO EKUTHUTHUKISENI ULIMI LWESIZULU

6.1 Isingeniso

Ulimi lwesiZulu lubanzi futhi luyakhula, lumikhakha miningi, lwehlukahlukene, luvumelana nezimo umuntu asuke ebhekene nazo. Ulimi selundawonye luhlanganiswe luvela emikhakheni eyahlukene. Kukhona ulimi lokugaya utshwala, kukhona ulimi lokutheza, ulimi lokwelusa. Yonke le mikhakha ihlangana yenze ulimi olunothile. Nawo lo mkhakha wobungoma unolimi olutholakala kuwo kuphela okuthi uma ludidiyelwa nolimi lonke lwenze umnotho omangalisayo. Kunezisho nezaga ezifika nalo mkhakha ebezingeyukubakhona uma umkhakha wobungoma ubungekho.

6.2 Ulimi lobungoma

Izangoma zinolimi lwazo olucashile. Izangoma ziyakwazi ukukhuluma abantu bangezwisisi kanti kwenziwa ukuthi zikhuluma ulimi oluvame kuzo izangoma. Kokunye izangoma ziyayicashisa imithi ngokuyibiza ngamagama athe phecelezi obekungathi ngokuzizwa zikhuluma bese nawe ukwazi ukuzelapha. KwaZulu umuthi uyimfihlo kakhulu kubantu abangekho emkhakheni wokwelapha. Izangoma zikhuluma ngemithi eyaziwayo ziyibiza ngamagama angaziwa. Kunemithi okuthiwa ozulazayithole, umuntu ongawazi umtholo angeke aze azi ukuthi kushiwo wona. Lolu limi oluyimfihlo luyacebisa ngoba umuntu uwushiya ewubona umuthi kodwa ayowufuna esangomeni. Abangoma ungabezwa bethi lokhu kugula kungalapheka ngokuthi uphalaze ngezimpande zikamashwilishwili noma impishampisha, kanti basho umsuzwane. Ngenxa yegama umguli silahleke, size siyowufuna enyangeni umashwilishwili kanti basho umsuzwane. Ngokuvama

yonke imithi yezangoma inamagama amabili, elinye elaziwayo, elinye elokucashisela umphakathi.

Eminye yale mithi ithi kanti inamagama ayo kodwa ingabizwa ngawo kodwa ibizwe ngezinto ezozenza ukuba ekugcineni uma isetshenziswe ngempumelelo njengovelabahleke, leli gama lisho isenzo esiyokwenzeka ekugcineni. Eqinisweni nalo leli gama ngelokucashisa.

Uma abantu abazokuzwa befika esangomeni bakhuleka bathi; “Zindaba Zakho Mngoma!” Ngalokhu kukhuleka basuke bechukuluza idlozi, bebeka kulo ithemba labo. Bathi; “Size ngezindaba zakho mngoma,” umngoma nguye owavuma ukuthi uyoqaqa izinkinga zababhuli nakho-ke manje sebeze ngalezo zindaba. Idlozi liye lizwe liba namandla. Kuvuka usinga nogqozi-nje ngalokhu kukhuleka kubakhona ukunyakaza okunamandla. Abanye njalo bakhuleka bathi; “Makhosi!” Kwalona leli gama linika lo moya amandla amangalisayo ngenxa yokuthi phela ungenwe amadoda amakhulu izinyandezulu zomuzi, idlozi liba nokuzethemba.

Bathi bangangena endlini abazobhula batshelwe ngumngoma ukuthi beze ngomkhuba! Bona sebezohlala bethi: ‘Siyavuma!’ Sithimule isangoma sithi “Vumani Bo!” Bona bathi: Siyavuma! noma bathi: “Yizwa mngoma!” Lolu limi lungesetshenziswe ndawo ngaphandle kwasembhulweni ngoba lolu limi ngolwezangoma. Izangoma zinohlobo lwazo lokusina okuthiwa ukudlalela ukuvunwa kwemifece esuke ifakwe isangoma emaqakaleni. Kulokhu kusina umngoma uya emuva, aye phambili kube nesigqi.

Maningi amagama isangoma esibizwa ngawo. Elinye lawo elikandlela-zinuka-umswani. Leli gama elezangoma zodwa, basho ngendlela izangoma ezihlaba ngayo izimbuzi nezinkomo kuze kube sengathi lapha zihamba khona kunuka umswani. Noma ngabe umuntu ukukhonzile ukuhlaba kodwa angeke ahlabe njengezangoma.

Izangoma zinezigodlo zazo lapho zakhe khona imigonqo yazo. Umgonqo wenziwa ngamacansi emsamo. Uyindawo engcwele lapho kuhlala khona abaphansi futhi le ndawo yiyona nhliziyo yeziko lezangoma. Ngeziko kushiwo isizinda sesangoma lapho kukubo kwaso khona. Amaziko ezangoma anomehluko ngokuphathwa nangohlobo lwemithi olugcizelelwa khona. Umehluko yemithi yiwona owenza iziko lehluka kwelinye.

Isangoma esithwasayo sikhapha imbuzi yokuqala eyinkokhelo esangomeni esithwasisayo. Leyo mbuzi kuthiwa ugxa lwesangoma esethwasisayo. Lokhu kululimi olutholakala emikhakheni yezemithi nokwelapha. Abantu abangekho kulo mkhakha wokwelapha bangase bangazi ukuthi kukhulunywa ngani uma kukhulunywa ngogxa kodwa kuwulimi olunothile uma lutholakala emikhakheni yokwelapha. Uma isiguli eselukhiphile ugxa, kubalulekile ukuba silashwe, okuthi uma sesiqediwe, sesiphila, kufanele ukuba siphothulwe. Ukuphuthula kusho ukuqeda, ukugcina. Nakhona lapha kubulawa izimbuzi nezinkomo isangoma sigcine ukwelashwa. Lolu limi lululimi lwezangoma olunothile. Kungashiwo ukuthi sesiqedile ukwelapha ithwasa kodwa kuthiwe seliphothuliwe.

AmaZulu uma esho uhlanya angase asho umuntu ophambene ekhanda kodwa emkhakheni wezokwelapha asuke esho isangoma. Leli gama isangoma silitiola ngendlela esiyiso yokwembatha nendlela yokuhamba. Isangoma sihamba sinhlanhlatha. Sihamba ngendlela okungathi kuhamba uhlanya. Abantu sebevele bethi-ke isangoma uhlanya. Kunemithi elelashwa ngayo ithwasa okuthiwa ubulawu obumhlophe obuyingxube yemithi yenhlanhla eyenzelwa emagobongweni. Le mithi kuthiwa ubulawu noma imitombo uma kwelashwa ithwasa.

Kukhona ukuthi isangoma sethwase sesathwasa. Sisuke sesethwasa abalozi, siqale phansi isangoma siyokwethwasa esangomeni esinabalozi. Ngokuvama sikhishwa yilo idlozi siye kolanda inyandezulu, inhlwathi yasemanzini. Sihamba izinsuku siye esizibeni. Uma lo mngoma esebuya, ubuya nayo le nyoka imthandele, yena

ecake ngomcako omhlophe. Umngoma ube esephiwa amandla ngabaphansi, ayibulale le nyoka kwenziwe ngayo iminqwambo neziphandla. Luningi ulimi olunothile esiluthola kule ngxenye yomsebenzi. Abalozi bayakhuluma kokunye ngolimi olungezwakali oluyimilozi. Isangoma sisizwa nguye umangothobana ukwazi ukuhumusha ulimi olujulile lwabalozi. Uma abazobhula behambisana nomthakathi, kuqhamuka amazwi ezintingweni ambiza ngegama lowo oyisigangi. Lolu hlobo lo mbhulo lucelwa eNkosini. Kukhona izangoma ezibhula ngekhandanezangoma ezibhula ngamathambo. La mathambo ayizinsalela zezilwane zasendle. La mathambo afakwa emgodleni okuthi uma esetshenziswa, ashukuzwe aphonswa phansi esiceshini noma esikhunjeni okubhulelwa kuso. Uma isangoma esibhulayo sibila, la mathambo aba nenguquko amele izimo zabantu. Amanye amela imfuyo, amanye amele abantu abakhona nabangasekho. Isangoma sichaza inkulumbo ezwakalayo ngala mathambo. Sikhomba nezinto ezilahlekile kuwo la mathambo.

6.3 Imvunulo yezangoma

Ukwembatha kwezangoma yikhona okuneqhaza elikhulu ekwahlukaniseni umuntu phaq kanye nesangoma. Lo mehluko ufanele ubekhona ukuze izangoma zinikwe inhlonipho ezifaneleyo njengoba zihamba nezinyandezulu. Umehluko osobala, isangoma sembatha iminqwambo. Lesi isikhumba sembuzi sidatshulwa sibe imisweswana efakwa iphanjaniswe emhlanesangoma. Le minqwambo yenziwa ngezikhumba zezimbuzi ezihlatshelwa ukucola idlozi lesangoma. Kule mbuzi kukhishwa neziphandla ezingamabhanjana afakwa ezihlakaleni nasemaqakaleni. Lezi zikhumba ziyawenza umehluko phakathi komuntu kanye nesangoma.

Isangoma esiphelelisiwe siphatha imiyeko. Lolu uhlobo lokulungisa izinwele zibe sampithi, ziphothwe, zibhixwe ngalo ibomvu. Lolu phawu olugqamile lwemvunulo yesangoma. Izinwele lezi zihlotshiswe ngobuhlalu obumhlophe nobubomvu. Ubuhlalu obumhlophe bukhanyisa izindlela zesangoma benza

inhlanhla emhlophe. Ubuhlalu obubomvu ubuhlalu obulwa nemimoya emibi engase ivele izothikameza lesi sangoma.

Uma isangoma sisethwasa, sizihuqa ngebomvu. Ibomvu liyimvunulo kumuntu onedlozi. Njalo ngosuku uyalihuqa leli bomvu. Ibomvu liyinhlabathi yabaphansi. Kokunye abangoma bazihuqa ngomcako kuye ngamaziko. Uma umngoma owethwasisayo wethwasa emanzini, uzihuqa ngomcako futhi zonke izangoma ezethwase kuye zizihuqa ngomcako omhlophe. Uma umngoma wethwasa ezweni, uzihuqa ngebomvu. Ekhanda lesangoma kuchonywa izinyongo zezimbuzi owayecolwa ngazo abuye afake nezinye zezimbuzi. Lena imvunulo eyenza isangoma sehluke kubantu.

Izangoma zibonakala ngokuphatha ishoba lenkonkoni. Nalo leli shoba lenzelwe ngobuhlalu obumhlophe nobubomvu. Leli shoba lithengwa ngenkukhu kubantu ababulala izinkonkoni. Inkolelo yamaZulu ithi inkonkoni iyakwazi ukuzwa ingozi ngeshoba layo. Liyakwazi ukuyitshela uma kuza ibhubesi bese ibaleka izibulale. Lo mlingo weshoba lenkonkoni sewaze wenzela inkonkoni umhlobo olidube. Idube lona alinalo ishoba elizwayo ngakho lokho livama ukuficwa lencikene nenkonkoni ukuze uma inkonkoni ibaleka ngenxa yengozi, idube nalo libaleke. Isangoma siyaliphatha leli shoba njengengxenye yemvunulo futhi ngalo leli shoba kushaywa abathakathi abeze embhulweni bezazi ukuthi bayathakatha.

Angaphatha ihawu ngesandla sobunxele, apha the nomkhonto ngaso leso sandla. Umkhonto wenzelwe inhlwathi ukuze ubambeke kahle. Amanye amadlozi afuna umuntu ahlome uma esezothinta izinto eziphathelene namadlozi. Ubuhle behawu bupheleliswa amagabelo eliqoshwe ngawo ihawu.

Uma lesi sangoma singesesifazane, sibhinca isidwaba ukuphelelisa imvunulo bese sibhinca ibhayi lezangoma phezu kwesidwaba. Emaqakaleni isangoma sigqiza ngemfece. Le mvunulo yenza isigqi uma umngoma esesina. Ukusina kwezangoma kuthiwa ukudlalela. Basina ngesizotha beya emuva, beya phambili.

6.4 Izaga Eziphathelene Nobungoma

Idlozi liyabhekelwa: KwaZulu yidlozi elivikela abantu. Yilona elivika izingozi nokufa. Umuntu nomuntu uhamba eluswe yidlozi lakhe. AmaZulu akholwa ngukuthi noma kunjalo kufanele umuntu enze imizamo ethile yokuzisiza, angaveli ayeke-nje athi likhona idlozi lami. Kuhle ukuba umuntu nomuntu alisize idlozi lakhe.

Awumbiwa ndawonye: Lesi saga saqanjwa ngemuva kokubona amaZulu aphatha imithi ezethemba sengathi akekho umuntu ongaphatha umuthi ngaphandle kwakhe. Lesi saga siqanjelwe ukuxwayisa abantu abazethembayo. Kudinga ahlonishwe nomunye umuntu ophatha imithi ngoba kwayona leyo mithi ayimbiwanga ndawonye. Kungasuka kushiyane amandla ale mithi ngoba vele ayimbiwanga ndawonye.

Awumazi umayime lapho embiwe khona: Lesi sichaza ukuthi nakuba umuntu ezethemba ngolwazi lwakhe, le mithi kusekhona naye angakwaziyo. Okusho ukuthi ulwazi lwakhe aluphelele. Akamazi umayime futhi akamazi umbiwaphi. Lesi saga sona sikhuza abantu abacabanga ukuthi bona bazi konke. Sithi akunjalo nabanye abantu banolwazi olwedlula lolo lwakho, bona bayazi lapho kumbiwa khona umayime.

Akudlozi laya endlini ladela kwabo: Idlozi lasendlini ethile lisiza kuleyo ndlu, angeke idlozi lakomunye umuzi litholakale seliyosiza komunye umuzi. Yingakho-ke uma ekhaya kwake kwaba nomuntu oyisangoma buphinde futhi buvele lobo mngoma bakulowo muzi. Buvela kubantu bakhona ngoba alikho idlozi elingasuka liye endlini, lidele kwabo.

6.5 Izisho eziphathelene nobungoma.

Izisho yingxenye enothile yolimi lwesiZulu. Ziyinkulumo ecashile enonisa ulimi lwethu. Uhlobo lobuciko bomlomo obuguquguqakayo nezikhathi ezahlukenene. Lapha sizobheka izisho ezihambisana nolimi lobungoma.

Bhoboka: Ukubhoboka kwedlozi yilapho umuntu obekade egula isikhathi eside kanti ugula-nje ungenwe abaphansi. Kungalesi sikhathi lapha edazuluka, ehayiza eliqhuma idlozi kube yima bebona abakubo ukuthi ungenwe yidlozi.

Bhula: Ukubhula ngamathambo yilapho umngoma eveza ubuciko bokuhumusha ukuma kwamathambo ezilwane zasendle nemigodla yezinyoka. La mathambo afakwa emgodleni, anyakaziswe sakuwaxukuza ebese ephonswa phansi esiceshini, abe esehunyushwa ukuma kwawo. Isangoma sibe sesichaza izindaba zombhuli ngawo la mathambo.

Ukubhula ngabalozi, abalozi uhlobo lwamadlozi ahlala ezintingweni. La madlozi ayakhuluma inkulumo esamlozi. Umngoma nguye okwazi ukubahumusha abalozi. Kokunye abalozi bakhuluma bezwakale bangadingi ukuhunyushwa. Uma abalozi bekhuluma kuzwakale, kuthiwa baphaphile.

Kukhona nokubhula okujwayelekileyo lapho umngoma evumisa abazobhula, ethi; “Shayani bo!” Bathi abazobhula; “Siyavuma”.

Hlahla: Lokhu ukuhlahla umhlahlo ukucacisa izindaba ababhuli abeze ngazo.

Fihla: Lapha kungesikhathi lapho abanye abangoma nezihlobo befihla izinto abafuna ithwasa lizithole. Lo umdlalo olikhaliphisayo ithwasa. Lithi lingazithola lezo zinto kube injabulo enkulu. Lezo zinto ithwasa elizitholile ziba ezalo, zibekwa emgonqweni walo ithwasa.

Khunga: Ukukhunga yilapho umngoma kade efihlelwe izinto, athi angazithola ebese ephiwa zona, okuthiwa kuyanakiswa edlozini, liyakhuthazwa idlozi.

Phehla: Ukuphehla ubulawu yilapho umngoma noma uthwasa egwaqa umuthi osokhambeni noma egobongweni uze uphuphuzele ingwebu. Kungenzeka kuphalazwe ngabo noma kugezwe ngabo ubulawu lobo kodwa ngaphambi kokubusebenzisa kufanele buphehlwe ubulawu.

Phothula: Ukuphothula ithwasa ingalesi sikhathi lapho ithwasa seliqedile ukwethwasa kodwa sekwenziwa imicimbi yokugcina. Lokhu ukwelashwa kokugcina lapho uthwasa esezophuma ephehlweni.

Lawula: Ukulawula iphupho kusho ukulichaza ukuthi lisho ukuthini. Ithwasa lethembele esangomeni esithwasayo ukulawula amaphupho alo eliwaphuphayo.

Photha: Ukuphotha imiyeko yilapho ithwasa seligeze ibomvu ekhanda, selilungele ukuphothulwa. Kuphothwa izinwele ngobuciko obuthile buqhoshelwa ngobuhlalu obubomvu nobumhlophe.

Shaya: Ukushaya amathambo kusho indlela ethile yokubhula ngamathambo ezilwane.

Shunqisa: Ukushunqisa izinyamazane kusho ukushunqisa iziboya zezikhumba zezinyamazane okulisu lokuxosha imimoya emibi.

Umswani: Undlela zinuka umswani, leli elinye igama izangoma ezibizwa ngalo ngoba kuhlala kunemicimbi ehlats shelwa izimbuzi.

6.6 Isiphetho

Ulimi lobungoma luluthuthukisile ulimi lwesiZulu. Maningi amagama asetshenziswa izangoma anothisa ulimi lwethu. Indlela izangoma ezibiza ngayo imithi eziyisebenzisayo yiyo kanye eyenza ulimi lwesiZulu lunotho. Kwazona izangoma zinamagama ezibizwa ngawo njengalawa; amakhosi: omangothobane, abanamanga, ondlela-zinuka-umswani kanye nelithi uhlanya. Wonke la magama anomthelela ekuthuthukiseni nasekunoniseni ulimi lwesiZulu.

Zikhona nezaga ezisondelene nenkulumo yezangoma. Izaga zilima indima ebanzi ekunothiseni ulimi lwethu. Lobu ubuciko obukhulu benkulumo engaguqukiyo, izaga zihlala ziyilokho eziyikho noma ngabe yisiphi isikhathi ezisetshenziswa ngaso. Izangoma uma zikhuluma ngezaga, umuntu ongasazi kahle isiZulu angadideka angaqondi ukuthi basho ukuthini, njengokuthi nje “Awumbiwa ndawonye.” Lokhu kusho ukuthi bangaba izangoma bonke basebenzise imithi kodwa yilowo nalowo unendlela yakhe awuthaka ngawo umuthi wakhe, kanjalo futhi indawo nezindlela abawuthola ngazo azifani.

Izisho ziningi ezivela olimini lobungoma. Ukubhoboka kusho izinto eziningi, kanjalo futhi nasezangomeni liyasetshenziswa leli gama uma sekufike isikhathi lapho idlozi elibhoboka khona. Isisho esiphathelene nokubhula sisebenza ngezindlela eziningi kodwa izangoma zona uma zikhuluma ngokubhula, zisho ukucacisa umhlahlo noma umbhulo kulabo abadinga usizo lokubhulelwa.

Imvunulo yezangoma namathwasa yimvunulo yekhethelo neluphawu lokukhombisa ukuthi lona isangoma noma ithwasa. Phakathi kwemvunulo yezangoma namathwasa sibheka iminqwambo yezikhumba zezimbuzi, ishoba lenkonkoni, imifece, imiyeko ephothwe ngobuhlalu obumhlophe nobubomvu kanjalo nezinyongo kanye nezinye ezifuthwa zichonywe ekhanda lesangoma nethwasa.

Le mvunulo iyona eyenza ithwasa nesangoma sihluke kakhulu komunye umuntu ngoba akekho umuntu ongasukela imvunulo yezangoma ahlobe ngayo ngoba akasiso isangoma noma ithwasa, akangeniwe umoya wedlozi njengesangoma nethwasa.

ISAHLUKO SESIKHOMBISA

7.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

7.1 Ukuhlaziywa kocwaningo

Ziningi izinto zesiNtu ezihamba zilahleka ngokuhamba kwezikhathi. Lo msebenzi uza njengemvuselelo ecacisa kahle ngesikompilo labantu bakwaZulu. Ukuxubana kwezizwe ezindaweni zokusebenza kuwadidile amasiko amaZulu. Kuyenzeka ubone umZulu esegcina isiko lamaXhosa. Zonke izizwe eziNsundu zinawo umoya wobungoma futhi ziyawagcina amasiko kodwa kulo msebenzi kulandelwe indlela abangoma bakwaZulu abethwasa ngayo. Kuye kwabhekwa izifo ezihlasela umguli ozoba yisangoma, egula engafi futhi engasindi kanti ungenwa yidlozi.

UMsimang, (1975; 305) ufakaza uthi;

Sengishilo ngathi ubungoma akungeni kalula; bungena ngesifo. Umuntu ugula kanzima abuye kwababomvana. Uhamba izwe aliqede efuna abangase bamelaphe kodwa angabatholi. Lo muntu uze angenwe ububha nobumpofu obumangalisayo ngenxa yokuchitha impahla nemfuyo yakhe ekhokhela izinyanga. Lo muntu uba nesigcwagcwa esimangalisayo anyanywe ngabantu.

Umoya wabangasekho awusiwo umoya owodwa, ofanayo novela ngendlela efanayo. Umoya wabangasekho wahlukene izigatshana eziningi, kuye ngokuthi umufi lowo wayengakanani, wayengowaphi, esihlobo sini kulowo amngenayo. Kunezigatshana zemimoya ebizwa ngamandawe, amandiki kanye nenono. Yonke le mimoya yahlukaniswa yiyo imvelaphi yayo nendlela engena ngayo kumguli lowo. Eminye imimoya yehlukaniswa uhlobo lokufa eyafa ngalo kanti nendawo umuntu afela kuyo yenza abe umoya othile uma esebuya ekhaya. Kukhona

abantu abafa abangangcwatshwa, befela ezimpini ezintabeni, befa bekhala nabo baba uhlobo oluthile lwemimoya.

Uma umoya ungena kumuntu ophilayo, awungeni ngenjongo embi kodwa ungena ngenjongo enhle. Indlela yokungena nokho ayimnandi ngoba yonke le mimoya ihlukumeza igazi, inyama nemiphefumulo. Abanye abantu abangenwa imimoya yabangasekho baba lusizi, bahlale bekhala. Bayagula basindwe amahlombe, bahlushwe amaphupho, babone abakubo abangasekho. Laba bantu bafuna indawo nekhaya abangahlala kulo, ikhaya elingumuntu yilona abangahlala kulo. Kufanele balungiselwe kuye lo muntu abamqokile, kungaba yimithi bayiphuza egazini lesiguli noma ngabe izinyongo negazi lezilwane elashwa ngazo, konke bakuthola kuye.

UNyembezi, (1966: 128) ufakaza uthi ngokungena komoya wedlozi kumuntu;

Othwasayo wayebonakala ngokuqala agule
isikhathi eside engasindi, ome abe likhokhothi.
Lapho sekubonakele ukuthi uyethwasa,
wayesiwa esangomeni esidala simthwasise.
Sasimmbela imithi yokwenza ubulawu, aphalaze,
simfundise inhlalo yezangoma yokuzila izinto
ezithile.

Kunezazi zemithi yokukhanyisa imimoya yabantu abangasekho. Umuthi omkhulu wemimoya yamadlozi ubulawu obumhlophe. Ngalobu bulawu umngoma uphalaza, ageze ngabo. Bufakwa emagobongweni ahlala emsamo, buphehlwa ngothi lomlahlankosi. Ubulawu lobu buthakwa ngobhubhubhu, umadlozana, umlulama, umusa wamakhosi, umtholo neminye imithi. Ekuhlengeni imimoya kusetshenziswa impepho eshiswa emsamo engumxhumanisi phakathi kwabaphilayo nabangasekho. Kunemibhemiso ehla kaza ikhanda ilenze lingasindi kodwa lihlakazeke. Ugwayi, isinemfu siyigugu elikhulu lezangoma ngoba inkolelo ithi abaphansi babhema kuso

isangoma. Uma sesibhemile siwuchitha siwuthuntuthele phansi oseleyo, sibhemisa amathongo.

UMsimang, (1975; 308) ufakaza uthi ngobulawu;

Ubulawu bamaziko nobamathwasa ngamathwasa
buye buyehlukana; kepha zonke izinkomba
zivame ukuba zifakwe umuthi wenhlanhla,
ubani, ubhubhubhu, umadlozana noqhumo.

Imvama idlozi libhoboka ebusuku noma kungemgomo nokho lokho nasemini idlozi liyabhoboka. Idlozi libhoboka noma ngabe umuntu usegule isikhathi eside eselubhaca kodwa mhla libhoboka uvuka phansi abe nawo namandla okuzihambela aze ayofika kumngoma othwasisayo. Lokhu kubhoboka kusho ukuqhuma kwedlozi ngokuhayiza okuxubene nokugijima futhi eboniswa yilo idlozi lapho kufanele aye khona. Uthi angafika kulo muzi, ahlangatshezwe amanye amathwasa, uyahlabelela, uyasina. Uyise wamathwasa yena uyabika emsamo ngokushisa impepho ukufika kwaleli thwasa, abuye alungise ubulawu obuzophuzwa yithwasa elisha ngoba lisuke lisangene, bayaliyeka baze behle abaphansi, lihleleke kube yima belibuza ukuthi lingelaphi uma belingahambisani namuntu ozolichaza. Ayiminingi imithi yamathwasa, kuba yibo ubulawu kanye nemithi yokuncinda, eyokugeza nokuphalaza.

UMsimang, (1975: 306) ufakaza ngokubhoboka kwedlozi uthi;

Ukubhoboka kwedlozi ilokhu ukuba kuthi khona
ebusuku njalo lona ogulayo ezwakale esesina
yedwa. Usina njalo uyahayiza kokunye
uyabhonga. Abakubo sebezogonda-ke ukuthi
uguliswa yidlozi.

Kuba yizinsukwana nje ithwasa lifikile bese kuqala ukuxhumana phakathi kwesangoma esithwasisayo nabakubo kwethwasa. Kulokhu kuxhumana kusuke kukhulunywa nangenkokhelo yokuvula izikhwama, ugxa.

Ngalezi zinsuku ithwasa libe selibhuda ngebomvu okuwuphawu lokuhlonipheka futhi okukhomba ukuthi lo muntu wehlukaniselwe abaphansi, usebhude ngebomvu. Ngemuvana kwayo yonke le micimbi ube eseyovuma idlozi kubo lapho ezalwa khona, elivuma ngembuzi esikhumba sayo siyokwenza iziphandla neminqwambo, inyongo yayo ifakwa ezinkambeni zobulawu, enye ayigcobe emzimbeni ukuze akhothwe amadlozi.

Isikhwama senyongo kanye nesinye kokubili kuyafuthwa ithwasa likuthwale ekhanda. Usuke usuqalile umsebenzi omkhulu wokuliqeqesha ithwasa nokulifihlela. Uma kufihlwe izinto bese ithwasa lizithola, ziba ezalo, zibe njengezipho nokunakisa edlozini.

Amathwasa ahlala lapha esangomeni ayasebenza kakhulu ukwenza imisebenzi eyenziwa egcekeni. Awavunyelwa neze ukuvilapha ngoba inkolelo yesizwe ithi uma ithwasa livilapha nedlozi liyovilapha, lingakwazi ukukhanyisa imihlahlo kubenzima-ke ngoba ithwasa liyoba isangoma esiphuphile okungasezi muntu kuso. Ithwasa lifundiswa ukusebenza ensimini, awesilisa aze abophele nezinkabi zakwasangoma. Benza yonke imisebenzi njengokobulili babo nanjengokuba beyenza besemizini yabo.

Amathwasa nezangoma aphila phansi kwemigomo nemibandela, ngisho ukudla kodwa lokhu kuyakhethwa. Kukhona ukudla okungadliwa kwesatshelwa imiphumela yakho emibi engenza isangoma siphuphe, singakwazi ukubhula. Amathwasa nezangoma aziyidli imbumba ngoba iyaphuphisa kanjalo nebhece abalidli ngoba livalekile ngaphakathi, aliphefumuli nakho lokho kungalivala idlozi.

UNyembezi, (1966: 128) ufakaza kanje ngokudla okuzilwa izangoma;

Nakhu ukudla okuzilwa yizangoma namathwasa;
inyama yembila, imbumba, inyama yemvu,
yengulube nobhontshisi.

Izinsuku zihamba zihambe zize zifike esiphethweni sokwethwasa kubonakale ukuthi ithwasa sekufanele liphothulwe. Lona kuba umcimbi omkhulu omenyelwa izangoma nezihlobo. Lo mcimbi uphuma njengodwendwe usuka emzini wesangoma esithwasayo, uya kubo kwethwasa. Nokwamukelwa kwawo phambili kuba sengathi kwamukelwa umakoti kanti vele isangoma lesi ekade sethwaswa sibizwa ngaye umakoti. Njengayo yonke imicimbi yamaZulu nakhona lapha kuyabuswa ngotshwala nangeniyama. Kusinwa njengalo udwendwe, kuqhudelana umthimba nekhetho, bagcina sebekhathele, beqoqwa nawukuhlwa. Kugcinwa sekubuswa ngeniyama notshwala.

Zithi zingahamba izangoma, asale umngoma aziqalele iziko lakhe. Laphaya emsamo esigodlweni kuhlala izinkamba zemithi kanye nayo yonke imithi asuke eyimbile. Ubulawu ubusebenzisa njalo ukuze akhanyise izindlela. Akuthathi sikhathi baqale abantu abafuna ukusizwa bakhanyiselwe izinkinga zabo. Kuke kwenzeke isangoma esidala esesathwasa sesibhula singenwe omunye umoya wabalози. Lo moya ungumoya onamandla kakhulu, uyasiphoqa isangoma ukuba siqale phansi siyokwethwasa esangomeni esibhula ngabalози, umangothobana. Kokunye idlozi liyaye lifune inhlwathi yeziziba, aphoqeke lo owethwasayo ukuba ayoyikhipha emanzini esizibeni. Mhla ebuya, ubuya ecakwe ngomcako omhlophe. Abalози bangamabutho, bahlala phezulu ezintingweni, bona babiza umuntu ngegama uma ethakathile. Abalози bayakwazi nokukhomba izimpahla ezilahlekile basho nokuthi ziyotholakala kuphi.

UKrige, (1936;302) ufakaza uthi ngabalozi;

The umlozi, or whistling doctors differs from all other diviners in being possessed of many spiruts, not one. He usually gives audience in a hurt, and then the spirits speak from the top of the roof of the hurt in answer to questions put by the diviner himself.

Umlozi wahlukile kwezinye izangoma ngendlela abhula ngayo, bona bahlala ezintingweni bese beyakhuluma bephendula imibuzo esuke ibuzwa yisangoma. Abanye bayakhuluma kuzwakale kungadingeki kuhunyushwa. Labo kuthiwa baphaphile.

7.2 Izincomo

Kulolu cwaningo kunconywa ukuba isizwe samaZulu sigcine amasiko aso ngoba yiwo amasiko lana angumgogodla wempilo. Amasiko akhomba imvelaphi yesizwe, isizwe siyisizwe ngamasiko aso.

Kugqugquzelwa isizwe ukuba singawathathi amasiko ezinye izizwe ngoba lokho kwenza ukuba isizwe siwabukele phansi amasiko aso. Kuhle ukwenza isiko lakho uma ungumZulu kunokuba umuntu enze amasiko ezinye izizwe angaziwa umsuka wawo.

Kulolu cwaningo kutholakala ulwazi ngemithi yesiNtu namagama ayo lucaciswa nokusebenza kwayo. Kugqugquzelwa nokusetshenziswa kwayo ezikhathini ezithile uma idingeka. Kunconywa ukuba isetshenziswe ngoba ilusizo.

Kunconywa ukuba labo abangenwa imimoya yabaphansi ukubenza izangoma bangayiphikisi kodwa bayiyeke intando yabaphansi ifezeke ngabo. Kunconywa ukuba balandele konke ukuze ukwethwasa kwabo kube nempumelelo.

Kumenywa bonke abantu abanolwazi lobungoma ukuba bavele obala ukuze bashicilele lolu lwazi ukuze lusale lube yifa lesizukulwane esilandelayo. Kunezifo ezingeke zalashwa odokotela baseNtshonalanga ngakho lokho kunconywa ukuba abantu basebenzise ulwazi lwalo mkhakha wobungoma, zona zizokwazi ukubhula inyanga ezolapha leso sifo.

Kunconywa ukuba abantu abangenwe imimoya yobungoma, bamukelwe, kuhlonishwe nesithunzi sabo, bahlangane bacobelelane ngolwazi ukuze balwe nempi ehlaselwe yezifo ezingelapheki ngolwazi lwaseNtshonalanga.

Kungakuhle izincithabuchopho ziphume zifune lolu lwazi lobungoma futhi zibhale ngalo ukuze isizwe sakwaZulu siluthole selundawonye emitatsheni wolwazi. Kuyanconywa ukuba izincwadi ezikhona eziphathelele nobungoma zigciniswe, zibanjisiswe kuhle okwezikhali zamaNtungwa.

Kuyanconywa ukuba abantu abahlala emadolobheni bawagcine amasiko abo akwaZulu, bangaxambukeli emasikweni ezizwe abahlala nazo. UmZulu akenze isiko lakwaZulu ikakhulu ngoba izizwe ngezizwe sezifundiswe ukubekezelelana.

7.3 Isiphetho

Lolu cwaningo lube usizo olukhulu ekuvumbululeni amasiko amadala aseqala ukukhohlakala. Ukufika kwenkolo yaseNtshonalanga kwaba nomthelela omkhulu ekubukeleni phansi amasiko ethu. Ngokwenkolo yobuKristu, inkolo yomdabu ibukelwa phansi bathi iyinkolo yamadimoni. Ngokwalolu cwaningo amaqiniso enkolo yomdabu ahlala obala. Lolু cwaningo luyitholile injongo yokungena komoya wabaphansi kumuntu wozalo osaphilayo. Ucwaningo luthole ukuthi abakubo abangasekho basuke bezomcebisa, bemupha imfuyo nempahla.

Eqinisweni imimoya yabangasekho inokwahlukahlukana, kukhona imimoya okuthiwa amandawe, amandiki, inono, idlozi kanye nabalozi. Kucwaningwe

ngendlela ebhanyiswa ngayo le mimoya uma isimngenile umuntu. Kucwaningwe nangemithi yamagobongo obulawu nangendlela ethakwa ngabo.

Kukulo lolu cwaningo lapho kutholakale nokuthi ngisho isangoma esidala esangenwa umoya wabaphansi siyaphinda singenwe idlozi labalozi, idlozi elinamandla, umoya ozikhulumela wona ngokwawo uma kunamafindo adinga ukuqaqwa. Ucwanningo luthole ukuthi amanye amafindo awemindeneni kanti amanye awesizwe sonkana. Yizo lezi zangoma omangothobana abayithemba lesizwe uma izinto zonakele.

Le mimoya futhi iyahlonishwa kodwa ayingeni wonke umuntu. Imimoya engena umuntu ngokuzalana kulowo mndeneni owawunesangoma kuphinde kuvele esinye. Lolu cwaningo luveza ukuthi uma lowo ongenwe yidlozi enzelwe yonke imicimbi efaneleyo, idlozi liyakhanya, imihlahlo yakhe icace. Ucwanningo luveza ubufakazi bokuthi uma ithwasa liliphathe kahle ithongo lalo nalo ithongo liliphatha kahle ithwasa.

Kukulo lolu cwaningo lapho kuvele khona ukuthi isangoma asidli konke ukudla kodwa siyakukhetha ngoba okunye kokudla okudliwa ngabantu nje kungukufa esangomeni. Ucwanningo luthole ukuthi isangoma nethwasa asiyidli ingulube ngoba ayizwani nedlozi. Uma isangoma sithinte ingulube, sidinga ukuba sigeze ngobulawu, sisuse lawo mashwa. Izangoma namathwasa awayidli inhlanzi ngoba ibushelelezi idlozi liyoshelela. Lolu cwaningo luveze nokuthi ithwasa elingakaphothulwa alivunyelwe ukuya elawini, idlozi liyaphupha, lingaphumeleli ekubhuleni kwalo.

Kulolu cwaningo kuvele nokuthi uma kubulawa imbuzi noma inkomo eqondene nemisebenzi yesangoma, kunakwa kakhulu igazi, inyongo, isinye nesikhumba. Ucwanningo luthole ukuthi imimoya yabangasekho ihlala egazini lesangoma, amadlozi adla kuye futhi aphuza kuye, ngokunjalo abhema kuye. Uma kubulawa isilwane, kugcizelelwa ukuba ithwasa liliphuze igazi lesilwane lisashisa ngoba

amadlozi wona azophuza kuye. Ucwangingo luthole ukuthi isangoma senza iminqwambo neziphandla ngesikhumba sembuzi ehlatshelwe idlozi.

Kulolu cwangingo kubuye kwavela nokuthi isangoma siyayiphuza inyongo futhi sigcotshwe ngayo kusuka okhakhayini kuze kufike ematheni onyawo, lokho kwenzelwa ukuba abaphansi balikhothe ithwasa ngoba bayayithanda inyongo.

Lolu cwangingo lucacise kahle ngesiko lokuvuma idlozi nemicimbi elandela lelo siko. Kucaciswe kabanzi nangodwendwe lwezangoma nezinto eziphathelene nalo. Kubuye kwacwangingwa nangomgonqo wesangoma uma sesiqala elaso iziko. Kulo mgonqo ilapho isangoma sigcina khona izinkamba zaso.

Lolu cwangingo luyohlala luyifa laphakade, lungumthombo wolwazi ojulile kulabo bantu abadinga ulwazi ngamadlozi nokusebenza kwawo. Abantu bayafundiswa ngenhlonipho efanele baphathwe ngayo abangasekho. Kucwangingwe nangendlela okugcinwa ngayo amasiko obungoma. Lololu cwangingo luzoba usizo kakhulu kubantu abathwasayo bengenwa umoya wedlozi kanjalo nezangoma zizofunda lukhulu kulolu cwangingo. Izangoma namathwasa azizukuba nankinga uma zilandele izindlela ezinconywe kulolu cwangingo.

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