

UKUZIPHATHA NOKUPHATHWA
KWABESIFAZANE: ENDULO NAMANJE

NGU

T.G. KUBEKA-NGOBESE

UKUZIPHATHA NOKUPHATHWA
KWABESIFAZANE: ENDULO NAMANJE

IBHALWE

NGU –

THANDEKILE GLORIA KUBEKA – NGOBESE

LO MSEBENZI UBHALWE UKUFEZA

IZIDINGO ZEZIKU

ZE – M.A.

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ISIFUNGO

Mina THANDEKILE GLORIA KUBEKA-NGOBESE ngiyafunga ukuthi lo msebenzi wocwaningo olunzulu Wokuziphatha Nokuphathwa Kwabesimame: Endulo Namanje ungowami, nokuthi yonke imithombo esetshenzisiwe iveziwe ngokuphelele. Ngियाqinisa futhi ukuthi lo msebenzi awukaze wenziwe noma uhanjiswa kwesinye isikhungo semfundo.



UKUBONGA

Ngiswele imilomo eyizinkulungwane yokubonga. Ngibonga uMvelinqangi okunguye ongiphe amandla okwenza lo msebenzi..

Ngibonga ngiyanconcoza kumeluleki uMnu.Z.E. Xala obe nesineke sokungichushisa laphe bengingacacelwa kahle khona. Ngithi kuye, “Ume njalo Mpethwana”.

Ngiphinde ngibonge kuMnu.L.K. Makhoba owangigqugquzela wanginika ugqozi lokwenza lo msebenzi.

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Ngiyabonga Shuku.

Kungabe akwanele uma ngingabonganga kubantwana bami oSithabiso, Notty, Siphelele kanye noNgilosi abakwazi ukungigqugquzela lapho sengiphela amandla emva kokuhamba kukababa. Ngithi ngiyabonga kakhulu, ukuba beningekho ngakube angiyiphethanga le mbenge.

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 Sihayo, Mtinti, Gamndane.

Ngibonge bonke alabo abalekelela ekucwaningeni benganalwazi lokuthi bathi: akudlulwa ngendlu yakhiwa.

ISETHULO

Lo msebenzi ngiwethula ngenhlonipho, ngentokozo,
nangayo yonke inhliziyo yami ku:-

myeni wami ongasekho .

uDokotela W.M. Ngobese uMqungebe, uSihayo

kubazali bami

uMama uRoseline (uMaNtshingila) noBaba uPaul Kubeka

Ngiyethemba nabo bayathokoza lapho bekhona uma bebona lo msebenzi.

IQOQO LOMSEBENZI

Nakuba abantu besifazane ngesikhathi sakudala babethathwa njengabantwana, abantu abangenalizwi, kepha namuhla izwi labo liyahlonishwa.

Abantu besifazane bayalalela bahloniphe imindeni yabo ikakhulukazi osobaba abayizinhloko zemizi. Bayawahlonipha kakhulu namasiko esizwe sabo. Amasiko ayimikhuba emihle egcinwa ngabantu ukuze kusimame isizwe sonke. Awabekelwe abesifazane bodwa nokho.

Ubuholi bekwaziwa ukuthi bumiselwe abantu besilisa, kepha ngenxa yokuhlakanipha kwabesifazane kwagcina kuhlalukile ukuthi akunjalo. UMkabayi ungomunye wabesifazane owakukhombisa lokho. Ukuba akakhombisanga izimpawu zobuholi ngakube isizwe saphela nya. Emva kukaMkabayi baningi abesifazane abavela ukuthi banomqondo ophusile. Ukubala nje abambalwa singabala uNandi ongunina wenkosi uShaka, uMthaniya owayelekelelana noMkabayi bakha isizwe, Winnie Madikizela – Mandela, obe ngumholi ephethe iqembu leAfrican National Congress Women's League, Patricia de Lille oziqambe iqembu lakhe kwezombusazwe i-Independent Democrats, uSibusisiwe Ngubane oholi Inkatha Freedom Party Youth Brigade nabanye abaningi.

Ubuhle bowesifazane bubonakala ngokuzithanda kwakhe. Uzama ngayo yonke indlela ukuthi ahlale ebukeka ngoba uyazazi ukuthi uyimbali yezwe. Ubuhlalu yiyonanto abathanda ukuzihlobisa ngayo. Kusemqoka ukuthi bazazi izigaba zabo nendlela abavunula ngayo kuleso naleso sigaba ngoba phela ziyehlukana.

Ukukhula komuntu wesifazane kubukeka sengathi kuqashelwa kakhulu kunokwabesilisa. Phela owesifazane uligugu ngakho kumele aqashelwe.

Ngobukhona bentombazane ekhaya uyise uyathokoza ngoba ugcina esengumnumzane omkhulu onesibaya esikhulu esiphuphuma imfuyo. Umama nguyena owenza konke kube impumelelo ngokukhulisa intombazane ngendlela eyiyo. Kumele unina amfundise izinto eziningi ezigcina sezilusizo kuye njengokulungiswa kwamakhaya kanye nemisebenzi yezandla.

Ocwaningweni kuvezwa ukuthi abesifazane bayakwazi ukuzwelana ngezindlela eziningi ezahlukene. Abamyekeleli umuntu uma elambile, egula, edinga usizo ngandlela thize ehluphekile njalo njalo. Kuyavela futhi ukuthi yize noma benozwelo bayaba nesihluku bacabange baze bafise okubi. UMkabayi noma wayesizwela isizwe sikayise kepha wagcina esenomona ngombuso waze wakha uzungu lokubulala uSojiyisa ngoba ethi uthatha ubukhosi kungafanele ngoba uyiThonga.

Lapha ocwaningweni kuvezwa futhi ukuthi umuntu akaqashelwa ngoba esakhula nje kuphela kepha ngisho esemdala esegugile uyanakwa. Izalukazi

nazo noma sezigugile zinendawo yazo ezimpilweni zomphakathi. Yizona ezenza imizi ime ngokuba abaxhumanisi phakathi kwabaphilayo nabangasekho.

Kulesi sikhathi lapho sekwafika khona abamhlophe nemfundo kanye nenkolo sekwabenza abesifazane baguqula nendlela yokuvunula. Nakuba besekhona abavunula ngendlela yakudala yezidwaba nobuhlalu kepha abaningi sebagqoka izingubo ezenziwa ngezindwangu. Sisabuka lokho sebetholakala befaka namabhulukwe. Yize noma bekuthanda abanye, kepha abaningi abakuthandi ngoba isizwe sethu asisenamgogodla sithatheke kalula ngamasiko ezinye izizwe. Akushiwo nokho ukuthi bangenzi abakubona kwezinye izizwe kepha kumele bakhethe okuzoba amasiko amahle azokwakha isizwe esiqotho nesiqinile.

SUMMARY

Although females in the olden days were considered as minors people that had nothing or little to say, today their word is heard.

Females listen and obey their nation's cultures. Cultures are taken as good behavioural patterns kept by everyone in that particular nation or tribe so that the whole nation is nurtured. These behavioural patterns though are not to be practised by females only.

Most people, especially in the past, thought that leadership was meant for males only, but because of female's wisdom it all ended up clear that it is not like that. Mkabayi is one of the women who showed leadership signs. If it weren't for her the Zulu tribe would have vanished. After Mkabayi had displayed her leadership skills many other females showed that they have brilliant brains. Nandi, mother to Shaka; Mthaniya the one that helped Mkabayi in building the tribe; Winnie Madikizela-Mandela who has been the leader of the African National Congress Women's League; Patricia de Lille leader of the Independent Democrats; Sibusisiwe Ngubane also a leader of Inkatha Freedom Party Youth Brigade and many others.

The beauty of the women can only be realised by her esteem. She tries by all means to keep her beauty because she knows that she is the flower of the earth. Beads are one of the things they use to beautify themselves. It is important for

them to know their level and the way they wear their traditional attire in that particular level as they differ accordingly.

The growing of the female is considered very much important than the males. It is because she is the favourite of everyone and therefore a woman needs caring. Because of her being there, her father automatically becomes a rich man as he will have a big kraal full of cattle. The woman (mother) is the one that brings all the joy and success by performing her duty as a woman to see that her daughter grows in a proper manner. The girl is taught many things that she can benefit from like taking care of the houses, handwork and many more.

The research shows that females have great sympathy. They can be sympathetic in many ways. They are there when one needs help for example tending the sick, helping the poor, and giving help to other people with different conditions that need to be attended to. It is also noticed that even though they have sympathy, they also have grudges and think of bad doings. Though Mkabayi had sympathy for her father's tribe but she also had jealous about the kingdom of the Zulu nation. She arranged for Sojiyisa to be killed because she thought he was not supposed to take the reign since he was a Thonga.

It also appears in the research that a woman is not only looked after whilst still young, but even when she has reached old age of being a grandparent. The old

ladies have also a part to play in the vicinity. They are the ones who bring peace and harmony as they act like the mediators between the living and the dead.

When the White people arrived they brought about education and teachings of scriptures and our females jumped into wearing dresses instead of their traditional attire. There are those who still wear traditional attire though, but are only a few. The majority puts on dresses made out of cloth material. Whilst looking at that we find that some women are now wearing pair of trousers as men. Some like it and others do not, because it lowers the female dignity of an African woman. This shows that our nation has no backbone and is easily influenced by other peoples' cultures. People can adopt what they like from other cultures but should choose the cultures that will help in the upbringing of the strong nation.

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ISAHLUKO 1

ISETHULO SOCWANINGO

1.0 Isingeniso

Kulo msebenzi kuzochasiswa ngendlela okumele isizwe siphile ngayo ukuze kube isizwe esihloniphekile.

1.1 Inhloso Yocwaningo

Lolu cwaningo luhlose ukuba kwaziwe ukuthi abesifazane babephila kanjani eNingizimu Afrika ikakhulukazi KwaZulu-Natali bengakafiki abaMhlophe namasiko abo. Kuhloswe ukuba abesifazane bakwazise futhi baziqhenye ngalokho okuqondene nabo bangakubukeli phansi, bakhombise nokuthi bazi kangakanani ngempilo kanye nenhlalakahle yemindeni yabo.

Ngalolu cwaningo kuhloswe ukugqamisa iqhaza elikhulu elabe libanjwe ngabesifazane emandulo abasalibambile nanamuhla lokunakekela abantwana nabayeni babo.

Ucwaningo luhlose ukuveza ukubekezela kwabesimame futhi behlonipha abayeni babo. Inhlonipho yayaziswa kakhulu. Abesifazane babebazisa kakhulu abantu bokuhamba. Kwakulisiko elihle leli, nokho eseliya ngokuncipha kulesi sikhathi samanje.

Ukuveza ubuqotho nemikhutshana yabo ababebambelele kuyo. Babekuthanda ukusina, ukuvunula, ukulima amasimu, ukweluka amacansi njalo njalo.

Kuhloswe ukuba isizukulwane noma isizwe sike sibheke emuva sibone ukuthi ngenkathi kusaqhutshwa ngezindlela zakudala kungakanani okuhle osekwalahleka nokudinga ukuba kuvuselelwe.

1.2 Ilukuluku Elenze Ukuba Kucwaningwe

Lo msebenzi ukuze wenziwe kube nentshisekelo enkulu kumcwaningi yokuthi ubona amasiko nemikhutshana emihle eyayenziwa abesifazane seyiya ngokushabalala sekugqama eyabaMhlophe. Ngokuthi abantu abaNsundu sebathathwa kakhulu amasiko abezizwe sekutholakala awabo bengasawanakile.

Umcwaningi ushisekela ukukhuthaza isizwe esiNsundu ukuthi asikuthande okungokwaso kuthi noma sikulandela okwezinye izizwe sikhethe lokho esibona ukuthi kungaba wusizo kuso. Isizwe masithande okwaso ngoba sikhona nje yingoba okhokho babegcina amasiko.

Kubonakala ubuntu buphela, intsha yethu ingasazimiseli nakancane ukulalela nokulandela okwakwenziwa endulo. Lokhu kwehlisa isithunzi sesizwe sethu kusenze silulazeke kube sengathi asinamasiko.

1.3 Umklamo Wocwaningo

Lolu cwaningo luzohlukaniswa izigaba ezimbili ukuze siqonde kahle ngokuphatheka komuntu wesifazane. Luzokwenziwa lususelwe ekukhothameni kweNkosi uJama emva kokuzalwa kwamawele oMmama noMkabayi, luze lufike lapho sekubusa iNkosi uSolomon. Kuzolandela ingxenye sekubhekwa ngesikhathi lapho sekubusa iNkosi uBhekuzulu kuze kufike esikhathini lapho sekubusa iNkosi uZwelithini.

Kulo msebenzi kugxilwe kakhulu ekuziphatheni nasekuphathweni komuntu wesifazane. Kuzobhekwa kakhulu nokho ekukhulisweni komntwana wentombazane. Lolu cwaningo luzoveza kusukela ezelwe, elijongosi, elitshitshi, eyintombi aze ayogana adlule abe unkosikazi oseqinile agcine eseze waba isalukazi.

Kuzongenwa emikhakheni ehlukeneyo yokukhula kwentombazane kuchazwa nalokho okulindeleke ukuba ikwenze.

Kuzobhekwa nemvunulo yabesifazane ngezigaba zabo.

Kuzovezwa kubhekwe nezindlela eziqondene nokukhululeka kwabesifazane osekwenza nokuthi batholakale sebekwazi ukuzikhulumela okumanje sebetholakala nakwezombusazwe. Kuyinto nokho lena eyayingavamile ukuthi owesifazane angene agamanxe kwezombusazwe.

1.4 Ukuchazwa Kwamagama Asetshenzisiwe.

Lapho kwenziwa ucwaningo kuba namagama amaningi asetshenziswayo futhi achazwa ngezindlela ezahlukene. Lokhu kwenzelwa ukuthi ubunzulu bawo buqondwe yibo bonke abawelamelayo lo mqulu.

Ubuholi

Ababhali babubuka ngezindlela eziningi ezahlukene ubuholi. O-Lipham no - Hoeh ku-van der Westhuizen (1991:40) bathi ngobuholi:

Leading is the process of stimulating which involves the decisions that are directed towards increasing the identification of individuals with the objectives and activities of a plan.

Uma kuchazwa kuhumushwa kuthi:

Ubuholi yindlela yokuvuselela ehlanganisa izinqumo ezibhekiswe ekukhuliseni ukubaluleka komuntu ngamunye nemigomo nenqubo yokuhlosiwe.

Ubuholi u-van der Westhuizen (1991) ububuka kanje:

...may be described as the integrated and dynamic application of the leader's abilities in an authoritative manner which will convince, inspire, bind and direct the followers to realise common ideals.

Ukuchaza lokhu kuthi:

Bungachazwa ngokuthi buyaxhumana
 busetshenziwe ngendlela yomholi yokubusa
 kahle ezokwenelisa ivuse ugqozi, ibophe, futhi
 ikhombise abalandeli ukuba bazise
 imigomo emihle.

Ngokubona komcwaningi ubuholi busho ukushaya noma ukunikeza
 imithetho ethile edinga ukugcinwa ngabantu abathile. Empeleni
 kungukubambisana nalabo abaholwayo kube khona ubudlelwano.
 Kungukubumba labo okubhekenwe nabo futhi kube nokuxhumana. phakathi
 komholi nabaholayo.

Amasiko

Amasiko agcinwa isizwe sonke. Uma isizwe singawagcini kuba khona
 okubi okwenzekayo kuso. Angumgogodla waleso naleso sizwe. Amasiko
 aligugu le sizwe futhi yiwona ahlanganisa impilo yabantu. .

UKhumalo kuShabangu (2000:250) uthi:

Amasiko yiwona ayisisekelo sakho konke
 ukwenza, ukukhuluma nokucabanga kowoMdabu
 oyingqalabutho.

UNxumalo noNyembezi (1966:99) bona balichaza kanje isiko:

Isiko ngumkhuba owenziwayo, inqubo eyejwayelekile
 elandelwa yisizwe okuthi lapho umuntu eyeqa
 imithetho okufanele ayigcine avellelwe yishwa kanye
 nomndeni wakhe, noma sonke isizwe sakhe.

Ngokocwaningo isiko lichaza umthetho omiselwe ukuhlonishwa abantu abathize okungaba isizwe noma umndeni. Abangahloniphi isiko bavama ukuvelelwa okubi. Amasiko afezwa ngokuhlanganyela ndawonye. Nokho ngokushintsha kwesikhathi abantu abaningi abasawagcini amasiko yingako sengathi izinto azisahambi kahle.

Imvumulo

Imvunulo iyindlela yokuvikela umzimba siwufihla ukuze umuntu angahambi nqunu. Yahlukene indlela okufihlwa ngayo umzimba. Abesifazane bayayehlukanisa imvunulo yabo ngokwezigaba zabo. Ngenkathi sivunula sisuke sifihla futhi sihlobisa imizimba.

Le ndlela yokuhloba isetshenziswa kakhulu uma kuyiwa emisindweni nasemigcagcweni. Imvunulo yowesifazane yakhiwa ngezikhumba ezishukiwe zenziwa izidwaba. Ngakube imvunulo ayiphelele uma kungasetshenziswanga ubuhlalu. Phela ubuhlalu kuhlotshwa ngabo phezu kwesidwaba. Umsingizane nawo ungutshani obusetshenziswayo lapho kuvunulwa. Kwenziwa ngabo amabhengela izintombi ezihloba ngawo. NgokukaMkhize (1997:13) imvunulo ayiqali umuntu esemdala kepha uzalwa nayo. Asimcaphune lapho ethi:

Imvunulo ihamba ukhalo olude.
Kusuka uswana luvunula ngomzanyana.
Olunye lufika luvunule ngemvakazi.

Kulokhu okushiwo nguMkhize mayelana nomntwana ozalwa evunule ngemvakazi kwenza kubekhona ukungavumelani phakathi kwethu

ngomqondo. Umntwana angeke azalwe evunule ngemvakazi ngoba imvakazi ifakwa ngumlobokazi laphe egcagca. Usana luvunula ngomzanyana kuphela elifika lembozwe ngawo

Umemulo

Abazali ukuze bakhombise ukubonga kumntwana wabo wentombazane uma eziphathe kahle ebuntombini bakhe bamenzela umemulo. Lokhu kusuke kuyindlela yokumkhombisa ukuthi usekhulile usengene kwelinye ibanga.

UMsimang (1975:245) yena uthi:

Umemulo kungumsebenzi noma ijadu
elenzelwa intombi esikhule kakhulu
kepha ingakaqomi imisile, ngokuzithandela
kokunye ngokufisa ukuthokozisa uyise.

UBlose (2002:87) uwuchaza kanje umemulo:

Umemulo ukungena kwentombi
emgonqweni, endlunkulu,
lokhu singakufanisa nophawu
lokubuyela esizalweni sikanina.
Intombi le izozalwa kabusha.

Umcwaningi ubona ukwemula kuyindlela yokukhulisa umntwana wentombazane osefungela ukungena ebangeni lokuqoma esanda kuphuma ebangeni lobutshitshi.

Ukuqhumbuza

Ukuqhumbuza kulisiko elenziwa kubantwana besebancane. Lokhu kwenzelwa ukuthi bahlakaniphe. Abadala babethi benzela ukuthi bezwe ezindlebeni lapho kukhulunywa nabo. Ukuqhumbuza kwenziwa umuntu okwazi kahle futhi onesandla esingavuvukalisi.

UKrige (1950;81) ukubona kanje ukuqhumbuza:

Lokhu kuvamise ukuthi kwenziwe
lapho inyanga iqala noma igcwele
ngoba lokhu kukhomba ukuthi
intombi izelwe kabusha noma
intombazane leyo isithathwa
njengelungu eligcwele ekhaya.

1.5 Okushiwo Abanye Abacwaningi

Abanye abacwaningi babuka ngelinye iso lapho bebuka impilo yomuntu wesifazane. Kulo msebenzi kubukwe ukuziphatha nokuphathwa kowesifazane.

Ngenkathi kwenziwa ucwaningo kuvele ukuthi noma bekhona ababhale ngabesifazane, kepha abekho abakubeka kube sobala ukuziphatha kwabesifazane.

UShabangu (2000) ubalulile ngabesifazane nokubaluleka kwabo emphakathini. Nokho ugxile kakhulu ekuphathweni nasekunakekelweni komuntu wesifazane ngenkathi ekhulelwe noma esebeletha. Uchaze amasiko

alandelwayo kusuka ekhulelwe aze abelethe lowo. Uchaze kahle wabeka obala nemithetho elandelwayo lapho sekuwa inongwana kuze kube umntwana uphuma endlini.

UNkuna (2001) naye ungomunye wababhali abasichathazele ngabesifazane. Naye uye wasiphohlozela ngokubukelwa phansi kwabesifazane uma kudlalwa imidlalo yomoya emisakazweni. Ubona benganakwa bethathwa njengabantu abangenzi kahle. Kukhona ukuvumelana naye kokuthi abesifazane babukelwa phansi isikhathi esiningi. Sekucishe kube ngcono nokho njengoba sebvuleka imilomo sebekwazi nokuzikhulumela baziphendulele.

1.6 Okuqukethwe Izahluko

Isahluko sesibili siphathelana namasiko. Abesifazane bahlukene ngezigaba ngakho konke abakwenzayo kuhamba ngezigaba. Bonke banamasiko nemikhutshana yabo abayenzayo. Umuntu wesifazane uqala esemncane ukwenza imisebenzi. Kulisiko ukuthi intombazane ifundiswe ukuyotheza izinkuni nokukha amanzi ngoba kungumsebenzi wayo. Kungumkhuba omuhle ukuthi amantombazane amemane uma ezoya kothenza izinkuni ehlathini. Lo mkhuba wokutheza ungumkhuba omuhle owenza onina babazi abantwana babo bamantombazane ukuthi bakhuthele noma cha.

Kuzongenwa kwagamanxwe nasemidlalweni edlalwa ngabantu besifazane ikakhulu labo abasebancane. Badlala imidlalo enhlobonhlobo

bagxumagxume. Kuli siko ukuthi abantwana badlale baphumuze imiqondo yabo.

Ukuqhumbuza kulisiko elenziwa emantombazaneni asemancane angakathombi. Ukuthomba kungelinye lamasiko agcinwayo nahlonishwayo.

Kuzoxoxwa futhi ngokwemula kwentombazane, ukweshelwa ukuqoma kanye nokuthwalwa kwayo.

Kuzophawulwa futhi ngemvunulo, njengengxenye yamasiko nemikhuba yabantu besifazane, kusuka entombazaneni esencane kuze kufike kunkosikazi osemdala. Kuzophawuleka ukuthi abavunuli ngendlela efanayo. Amantombazana, izintombi nomalokazana banezindlela zabo ezingafani, kanti namakhosikazi nezalukazi ngokunjalo. Nalapho behlala bayehlukana. Abesifazane bayazazisa izigaba zabo. Nalapho bedla bahlala ngezigaba.

Isahluko sesithathu siqukethe konke mayelana nenhlonipho. Abesifazane babonakala bengabantu abayazisa kakhulu inhlonipho. Umntwana wentombazane uqala ukufundiswa inhlonipho esemncane, afundiswe ngezinto zasekhaya. Lapho ekhula ufundiswa ukuhlonipha izimpahla zikayise kanye nezabanewabo, afundiswe nemithetho yonke yasekhaya.

Kuveziwe futhi ukuthi abesifazane yibona abatholakala sebenenhlonipho kakhulu. Kulesi sahluko kuvezwa ngokusobala ukuthi indoda njengenhloko yomuzi kumele ihlonishwe kuhlonishwe nako konke okwayo. Amantombazane lapho esengamatshitshi ukuze akhombise inhlonipho, ayengeke avele aqome engajutshwanga ngamatshitshi. Kuveziwe nokuthi ayemhlonipha kakhulu uNomkhubulwane iNkosazane yezulu ewuhloniphe noMkhosi weNkosazane.

Kulesi sahluko kuveziwe futhi ukuthi amakhosikazi ayewahlonipha kanjani amadoda engawabizi ngamagama awo kepha asebenzise izibongo noma amagama ezingane okukanye izithakazelo. Abesifazane babengenamvume yokungena esibayeni bengakangeniswa. Babesihlonipha ngoba kwakuthathwa ngokuthi yindawo lapho kuhlala khona obaba bekhaya abangasekho. Kuyavezwa futhi ukuthi babehlonipha ngisho indoda ingasekho isishonile. Uma etshelwa owesifazane ukuthi uzongenwa ngumfowabo wendoda leyo wayengaphikisani nalokho yize noma engakuthandi. Bavezwa bebahlonipha kakhulu abangasekho.

Isahluko sesine sibhekiswa emkhakheni wobuholi nobuqotho. Ubuholi nobuqotho kuyahambisana yingakho kudidiyelwe ndawonye kulesi sahluko. Umholi uba umqoqi wabantu ubafaka ugqozi ngezinto athanda ukuba zenzeke ukuze kusetshenzwe ngendlela. Ubuholi budingeka emikhakheni eyahlukene. Izintombi zivezwa zinabholi abaziholayo bazitshengise indlela yokuziphatha. Laba baholi babizwa ngokuthi ngamaqhikiza. Iqhikiza yilona phela njengomholi elibhekelele impilo yonke

yezintombi. Yilona iqhikiza elilawula izindaba zezintombi ikakhulu kazi lapho sekufanele ziqome.

UMkabayi uvezwa ekhombisa ukuba ngumholi oqotho phakathi kwesizwe samaZulu. Uyabona lapho umbuso usugebela eweni. Njengomuntu ohlakaniphile uyawuvikela umbuso ngokuxoxisana nezinduna.

Ubuholi buvezwe futhi lapho uNomkhosi evakashela abantu ebafundisa izindaba eziNgcwele. Wayengenandaba yize noma babefundisana ngaphansi kwesihlahla. Yena uNomkhosi wayeqonde ukuba ahole abantu abafake enkolweni yobuKrestu.

Isahluko sesihlanu sigxile kakhulu ekuvezeni uzwelo abantu besifazane abanalo emphakathini. Bayaluveza uzwelo lapho behlangabezana nomuntu ogulayo, osenkathazweni noma oswele. Izintombi zona zivamise ukuzwela amasoka azo, ikakhulu uma ezwa kukhulunywa kabi ngawo.

Kulesi sahluko kuvezwa ubuhlungu nozwelo oluzwiwa ngowesifazane ngokulahlekelwa abantwana bakhe ngokushonelwa. Uba nozwelo kakhulu lapho ecabanga indlela nendawo abahlala kuyo. Osuke enenkinga uyaluthola usizo kowesifazane ngenxa yezinseka. Owesifazane uba nozwelo lapho ebona kunomunye ongatholi

abantwana. Kuzogxilwa kakhulu kulokhu kuchazwe ngokufanele kwenzeke ukuze asizakale lo ongabatholi abantwana. Ngokubona umntwana wakhe esengozini unina uyamzwela. Uze amhlwithe abaleke naye. Kwenziwa ukuba nozwelo olukhulu kwale noma sebemtshele abanye ukuthi amyeke angakuboni lokho. Owesifazane angagcina engenalutho ngenxa yozwelo. Kuzophinde kuvezwe uzwelo oluvezwa ngabesifazane lapho bebona ongaphilile.

Abesifazane bayabezwela abantwana babo uma bengaphathekile kahle. UNandi wayizwela indodana yakhe beyixosha bengafuni ithathe ubukhosi.

Izinxushunxushu zivezwa ukungaboni ngaso linye ezintweni ezithile. Izindaba eziningi ezingemnandi zivamise ukuholela ezinxushunxushwini emindenini eminingi. Kwenye inkathi ukungathandwa kukamalokazana kungadala izinxushunxushu. Ezinye izinkinga ababhekana nazo abesifazane zidalwa ngabazali abasuke befuna ukukhethela umntwana wabo umuntu azohlala naye impilo yakhe yonke. Izinxushunxushu zivezwa ukuthi basuke babheke ubuzwe.

Abantwana abalahlwayo nabo babanga izinkinga emphakathini. Abesifazane abalahla abantwana basuke benezinkinga empilweni yabo. Kuzoxoxwa kabanzi ngokulahlwa kwabantwana ngonina okubangwa ngukushiya ngoyise babantwana noma ukungabi nendlela yokubondla. Kuveziwe futhi nokuthi abanye besifazane balahla abantwana ngoba bebathole besebancane bengakakulungeli ukuba abazali. Lokhu

ukutholwa kwabantwana bengalindelekile benziwa ubudedengu
bamantombazana. Ekugcineni lezi zingane ziba umthwalo wabazali.
Amantombazane angakuviikela lokhu ngokuthi aziqoqe angabi nguvanzi.
Umzali osemncane usuke engakaqondi ngokukhuliswa lomntwana.

ISAHLUKO 2

ABESIMAME NAMASIKO

2.0 Isingeniso

Abesifazane bahlukene ngezigaba zabo. Kukhona abancane esithi amantombazane, kube ngamatshitshi, amaqhikiza, izintombi, omalokazana, amakhosikazi (omama) kanye nezalukazi. Bonke laba bantu banemikhutshana kanye namasiko abo abawenzayo nabawagcinayo.

2.1 Imikhuba Abayenzayo

2.1.1 Amantombazane

Izintombi ngoba zona sezikhulile azisatshelwa muntu umsebenzi seziyazazela. Zivamise ukuthi uma zenza into, kungaba ukutheza, ukukha amanzi, ukuyosika utshani njalo njalo zihambe ndawonye. Ukutheza kungumkhuba omuhle kanti futhi kulisiko ukuthi izinkuni ziyothezwa ngabesifazane. Lapho bezoya kothenza bayatshelana bamemane ukuze bahambe belidlanzana ukuya ehlathini. Lokhu bakwenzela ukuthi bahambisane naphambili ehlathini batheze bekhululekile bazi ukuthi baningi uma kuvela ingozi njengokushaywa yinyoka, bangakwazi ukusizana. Ngale nkathi kusuke kunezingonyana zabo abazihayayo ezibenza babe nomdlandla walapho beya khona. Bahaya izingoma ezinjengalena bephindaphinda:

We vila ulaleleni na?
 Ubani ongahlala nawe na?
 Zaphum'inkomo zikababa we..
 Vila voco e-he! E-he!

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Ngenkathi zihamba zisuke sezitshakadula okwamankonyane ebona onina ziyongena ehlathini. Kuba umashiywa nalowo ephuthuma ukuyothola izihlahla ezomile ukuze asheshe abekelele enze umnyaba wakhe ongasuki phansi. Osheshe wabekela waqeda uhlala phansi agcone abangakaqedi ukubekela iminyaba noma ayozidlela inhlaka ehlathini. Kwenye inkathi basuke beziphathele amabhikili abo anemidokwe. Sebehlala phansi baphuze. Kuyaqhoshelwana nangokuthi ngubani obophe umnyaba omkhulu kunabanye nonezigodo nemibazo eminingi. Lo mkhuba wokutheza ungumkhuba omuhle owenza onina bazazi izingane zabo zamantombazane ukuthi zikhuthele kangakanani. Babone futhi ukuthi ziyakwazi yini ukusebenza ukuze zingaphoxi laphe seziye kwamfazi ongemama. Njengoba ziqoqa izinkuni nje kungumncintiswano kodwa ongashiwo ngoba ungezwa enye isithi: "Awu, kodwa ngisho senithanda angeke nibe nebonda elingange lami." Ngebonda phela isuke isisho izinkuni esiziqoqe yazibeka ndawonye ekhaya. Isho ize iziqhenye. Leyo-ke evilaphayo iyozibona zobe zilokhu zayihleka njalo ezinye izintombi, ize ijwayele nayo itheze kakhulu.

Izintombi zineminye imikhuba eziyenzayo ehlathini ngaphandle kokutheza. Kuyenzeka abanye beze ehlathini ngenhloso yokuthi bazoqedana amanga noma inkani nabanye. Abanye beza besophe ukuzoshaya abanye ngoba bekhulume kabi ngabo. Ezinye izintombi zisuke zibanga amasoka nezesheli. Kukhona nezisuke zibanga ubuholi. Aze athi omunye: "yimina iqhikiza likanosibanibani, wena awunalo ilungelo lokukhuluma izindaba zakhe." Okuhle ukuthi izindaba zasehlathini ziphelela khona. Bonke bafika emakhaya kube kuhle kube sengathi akukaze kwenzeke lutho

ngoba phela izintombi zisuke sezidelisene zayiqeda indaba yazo. Uma ingaphelanga zibuye ziyiqedele ngelinye ilanga. Uma uqaphelisisa ungabona ngebhayi elidabukile ukuthi kukhona obekwenzeka. Kungumkhuba omuhle wezintombi ukuxazulula izindaba zazo.

Kungumkhuba omuhle ojwayelekile futhi ekukhuleni kwamantombazane ukuthi kuhlale kube nesikhathi lapho kuthiwa kuyohlolwa izintombi. Lo mkhuba wenziwa njalo ukuze kubhekwe amantombazane ukuthi asaziphethe kahle asabugcinile yini ubuntombi bawo. Lapha kusuke kugqugquzelwa ukuziphatha kahle kwamantombazane ukuze azivikele abafana bangadlali ngawo. Ngokwesaba ihlazo naleyo naleyo ntombi iziphatha kahle. Leyo okwenzekile yatholakala seyonakele, izalukazi ziyishaya khona lapho ngemishuqulo yazo, bese kuthi lezi ezinye izintombi ziyethuke ziyibize ngawo wonke amagama amabi ezingase ziwacabange ngaleso sikhathi, achaza ukungaziphathi kahle. Phela isuke isiziphoxile izintombi zesigodi, yaphoxa nabazali kanye nendawo yenkosi. Uyise uyakhokhiswa inkomo yokugeza izintombi nenduna noma inkosi yendawo.

Ngenxa yokuthi abantu besifazane baligugu bahlale beqashelwe kukho konke abakwenzayo, nazo izintombi ngokunjalo angeke zizenzele ezikuthandayo.

2.1.1.1 Imidlalo

Kungumkhuba omuhle ukuthi amantombazane adlale lapho ekhula. Kuyadingeka ukuba athole ithuba lokwenza imidlalo yawo. Ngenkathi ekhula ayadinga ukuba anikezwe isikhathi sokuba agijime, amemeze, agxumagxume ukuze imizimba yawo ikhule kahle iqinile. Ngokwesiko amantombazane adlala imidlalo yawo ntambama lapho engasenzi lutho olungumsebenzi wasekhaya. Phela lokhu kuthathwa ngokuthi yisikhathi sawo sokwenama. Kumele adlale endaweni azokwazi ukudlala noma yimuphi umdlalo awuthandayo amemeze futhi agijime ngokuthanda kwawo. Ngenkathi esaphumule emisebenzini yasekhaya kuyisikhathi sokuthi azithokozise. Kuhle ukudlala kuphumuza ingqondo.

2.1.1.1.1 Ukufihlelana Uhlamvu

Amantombazana anemidlalo enhlobonhlobo ayidlalayo ezindaweni ezahlukene. Ikhona nokho angakwazi ukuyidlala endlini njengalowo wokufihlelana uhlamvu. Lo olufihlayo ulufihla bengamboni ungakaqali umdlalo ukuze bangamboni. Kumele balufune baze baluthole. Uma behluleka uyabasiza kodwa angabatshengisi.

2.1.1.1.2 Ingqathu

Amantombazane ayathanda ukudlala imidlalo yawo njengokudlala ingqathu agxumagxume. Lapho kusuke kudlala ngabathathu, ababili beshaya intambo omunye egxuma kuze kufike lapho ehluleka khona. Akufanele intambo imthinte lo ogxumayo. Uma ike yamthinta uyaphuma kungene omunye. Kuyenzeka futhi kungene ngababili bagxume bephambana. Lowo emthintile uyaphuma ngokunjalo. .

2.1.1.1.3 Nanka Amahu

Kukhona futhi omunye umdlalo abawuthanda kakhulu othi: “nank’amahu” lapho kudlalwa khona ngokushayana. Oyedwa uhamba ngemuva kwabanye esikokeleni abasuke besimile ebathinta ethi: “amahu.” Lowo azomshaya kakhulu athi: “nank’amahu” kumele abesegijima kakhulu amsukele lo amshayile. Kumele ambambe engakafiki endaweni yakhe ahlale phansi. Uma engakwazanga ukumbamba kuyobe sekuqhubeka lowo obeshayiwe. Uma embambe engakafiki endaweni yakhe uzophinda futhi lo obeshaya.

2.1.1.1.4 Uncikidane

Kukhona nomunye futhi abawuthanda kakhulu obizwa ngokuthi uncikidane, lapho bencinzana khona ingemuva lesandla. Omunye ubeka isandla sakhe phezu kwesomunye sakumncinza zize ziphelele zonke izandla zalabo abadlalayo bese benyakazisa izandla bezisa phansi phezulu. Ngenkathi benza lokho basuke bethi:

Umancinza ncizane
Isandla somntwana
Sephukile sasho sathi
Sam’shumpuluzi.

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2.1.1.1.5 Ukugenda

Akhonze kakhulu amantombazane ukugenda amatshe. Kusuke kuqhudlwana lapha ngokuthi ngubani ozoba nezingendo eziningi kunabanye. Amantombazane aqoqa amatshe amancane esithi izingendo ambe umgojana omncane bese ezifaka phakathi izingendo lezo. Kwenye

inkathi kudwetshwa isikokela kungambiwa umgodi. Kulo mdlalo kudlala umuntu ngamunye. Ukhipha izingendo ezimbalwa ngeminwe esebenzisa isandla esisodwa ngenkathi eyodwa eyiphonsa phezulu. Uma esezibuyisela emgodini kufanele kusale ibe yinye kuthi nale ayiphonsayo ayenqake. Uma ngabe kungenzekanga lokho useshile kudlala omunye. Wonke umuntu udlala ngokuzimisela ngoba efuna ukwedlula abanye.

2.1.1.1.6 Ukucula Nokusina

Ukucula nokusina akuhlukaniseki ngoba kwenzeka kanye kanye. Uma kusinwa wonke umuntu ufisa ukuthi kube nguye owenza kangcono. Omunye usina aze abaqholoshele labo asuke esina nabo. Kuba khona ingoma ehutshwayo lapho kusinwa ezosusa usinga. Ungamuzwa esho kakhulu omunye egxuma ephonseka enkundleni esevukwa usinga nabanye bamvumele kugcine sekushaywa elikhulu ihlombe. Ungabezwa besho bevumelana bethi:

<i>Obaholayo</i>	: We ntombi uyitholephi leyo?
<i>Abavumayo</i>	: Uyitholephi leyo?
<i>Obaholayo</i>	: Wawutshelwa ngubani ?
<i>Abavumayo</i>	: Wawutshelwa ngubani?
<i>Bonke</i>	: Wezwa ngobani? x3

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Lokhu bakuphindaphinda bekusho beshaya ihlombe belandela lowo osuke esho phambili. Kwenye inkathi kuthi engakaqedi ukusina omunye kube kuphonseka omunye naye esho eyakhe ingoma. Lapho kusuke

sekushunqa uthuli bonke behalalisela lowo ababona ukuthi usina kangcono.

2.1.1.1.6.1 Inkankelana

Umdlalo inkankelana ungumculo abawenza ngababili. Bacula bebheneke ngababili besonta ubuso babo obuncanyana betshikizisa nemizimba bajike babheke le nale babuye baqale futhi. Ngenkathi besonta ubuso nalowo nalowo ubenza bube sengathi ubuso besilwane ngoba phela bayaqhoshelana. Bayashintshana kungene abanye kubuye kungene abanye futhi uqhubeke njalo umdlalo baze bagcine bedlale bonke.

2.1.1.1.6.2 Caba Amathonsi

Ngakube abadlalanga uma bengadlalanga lona othi: “caba amathonsi”.

Ngokuka Krige (1950:78) lo mdlalo uthi:

caba caba amathonsi
caba caba amathonsi ayamuka
caba caba ucabhayiyana
co co co amathonsi co.

Lo mdlalo bawudlala uma izulu lina, bewudlala emvuleni bagcine sebedunusa beveza izinqe kuyilowo ethi: “Alise! Yimi engavela kuqala!” Bayawuthanda lo mdlalo badlala baze babemanzi te invula. Abanye lo mdlalo bawubiza ngokuthi ucabhayiyana.

2.1.1.2 Ukuthwalwa Kwentombi

2.1.1.2.1 Ngaphambi Kokucelwa

Amantombazana lapho ehlosa kuyaqala ukuba abukwe ngamehlo amaningi ezinsizwa. Lapho sekungamatshitshana kuyaqala ukuqonyiswa. Kuthi kungaba izintombi bese kuqonyiswa okwangempela kungasanikwa thuba. Ezinye izintombi ziyehlulwa zigcine zivumile ezinye njalo zingavumi insizwa igqigqe ize ifane nendlela. Lezo izintombi ezifana noMkabayi umnta kaJama oweshelwa izinsizwa zaze zayeka ezinye, zaphikelela ezinye ezinjengoLamula nazo ezagcina zehlulekile. UMKabayi ebona ephikelela waze wamdabukela wamtshela wathi:

Kangifuni uze ube wuthuli lwendlela
Yakithi, mntanenkosi, ucu kalulingani
dlulela phambili.

Msimang 1982:61

Kuba khona intombi eba nezesheli eziningi njengaye nje uMkabayi, kanti kukhona futhi nengenazo. Zonke izesheli lezi zisuke zizimisele ukuqonywa. Lapho intombi isimkhethile owayo othandekayo kuyo kuba khona uhlevane kwezinye izinsizwa. Ungaze uzwe enye insizwa isithi: "Ngabe akwenziwa lutho, dadewethu kababa! Nami usobani bani ngimfuna kwethu ayophekela umama, ethanda, engathandi kuzogcina mina". Kusuke kungasekuhle lapho ngoba intombi nayo isuke ingasakhululekile ngokwenele ngoba sekunensizwa eyisongelayo. Intombi lapho iya emfuleni kusuke sekufanele ihambisane nezinye noma ihambe nentombazanyana ukuze uma kuqhamuka lesi sitha kube nomuntu ozobona ayobika ekhaya uma kukhona okwenzekayo kuyo. Phela insizwa isuke ingasezukumayincenga kepha isizoyithatha ngenkani, lokhu esithi ukuthwala.

2.1.1.2. 2 Emva Kokucelwa

Kuyenzeka kuthi sekulungiselwa ukugcagca intombi ithwalwe. Enye bayithola lapho iyokukha amanzi noma iyotheza izinkuni ehlathini ingazelele. Kuvele kuqhamuke izinsizwa ingazelele ziyiqukule zihambe nayo zize ziyoyifaka elawini lalowo osuke ezithumile. Isuke ingasenakwenza lutho ngoba iyavalelwa lapho elawini. Kwenye inkathi ithwalwa ngalo kanye usuku lomgcagco. Ngenkathi kusahleziwe laphaya ngasemfuleni izinsizwa ezizoyithwala zisuke zibheke ithuba lapho kungasanakwe lutho sekwenenywe kuphuzwa utshwala bese ziqala zisondela. Intombi nayo isuke inganake lutho ngoba isuke ingazi ukuthi kunalabo abazoyithwala. Uma ike yasithela emehlweni bayayidumela ziye kakhulu nayo baze bayoyifaka elawini lapho efunwa khona. Uma ngabe ingathandi ikhala ize iyofika lapho kuyiwa khona, kanti uma ithanda iyazithulela nje. Izinsizwa ziyahloma zilandele umkhondo ziyoyifuna.

Abathwali uma sebeyishiyile, kuyaye kube ngumsebenzi wabakulelo khaya ukuthi bathumele bayobika kubo kantombi. Bayazibika ukuthi benze icala. Baye bathi: "Nina basekuthini! Sizothi, Funelani nganeno bo ingane yenu ingalapha". Iyabuzwa nayo intombi ukuthi iyathanda yini ukugana kulowo muzi ngaphambi kokuthi kuyobikwa. Uma ngabe ingavumi ilibele ukukhala iyashaywa ize ithule ukukhala igcine ngokuvuma. Intombi enamandla iyazilwela uma ingafuni ishaye lapha ezinsizweni ezisuke zithunyiwe. Uma kuzinsizwana nje zigcine ziyiyekile. Isuke intombi ingazi ukuthi kunensizwa efungayo ukuthi: "Bungamane buchitheke bugayiwe" kunokuba ingaganwa

yileyo ntombi nayo eyithandayo. Ukuthwala kuyindlela yokuganisa ngempopo.

2.1.2 Amakhosikazi

2.1.2.1 Imisebenzi

Amakhosikazi nawo anezinto zawo azenzayo eziyimikhutshana yawo. Noma wona engasawakhi amanzi engasathezi nezinkuni kodwa anayo imisebenzi yawo. Imisebenzi yezandla ibaluleke kakhulu kuwo njengokuyokha incema. Phela incema ikhiwa emifuleni lapho kunamaxhaphozi khona. Incema ayikha ukuze azokweluka amacansi ngayo. Kungumkhutshana wawo ukuthi amemane abe lidlanzana lapho ezokuya kokukha incema. Nakhona nawo ayancintisana njengezintombi ukuthi ngubani ozokukha eningi, akhethe enhle nende.

Bayayithanda abantu besifazane imisebenzi yezandla. Yiyona ebona bazizwe bephelele ekubeni amakhosikazi. Lapho sebebuyile nencema bayayomisa kahle ngoba phela basuke sebelungiselela ukuyisebenzisa. Kuningi-ke okwenziwa ngencema njengamavovo okuhlaza utshwala, izithebe ezisetshenziswa uma kugaywa etsheni ukuze kwehlele khona impuphu lena esuke igaywa, izicephu zokuhlobisa emalawini, ingcebethu okumbozwa ngayo ukhamba lwabanumzane kanye nezihlandla ezendlalwa ngaphansi kwamacansi ahlala abantu asebebadala njengezalukazi. Bayakujabulela futhi ukulungisa izindlu zabo bazilolonge kahle izindonga ngaphandle nangaphakathi.

Ayathanda amakhosikazi ukwenza ilima. Lapha ayasizana enze ndawonye lokho asuke efuna ukukwenza. Avamise ukwenza ilima uma kuyovunwa emasimini, kuyohlakulwa noma kuyosikwa utshani. Bayasizana ukuze basheshe baqede. Inkosikazi ekwazi ukusika utshani obuningi engavilaphi iyaziqhenya ngoba kuye kubonakale ngezindlu zayo ezihlala zibukeka zizinhle njalo zinganethi noma lina izulu.

2.1.2.2 Ukuthwalwa Kukamakoti

Ukuthwalwa kwezintombi akwenzeki zingakagani kuphela. Kuyenzeka enye noma isiganile isingumlobokazi yethwalwe. Uma kunensizwa engaxolanga ukuthi yehlulwa ihlala inesilokozana njalo. Ihlala ifisa njalo ukuthi le ntombi izokuba umlobokazi walapha ekhaya. Lo wesifazane usuke esecabanga ukuthi indaba seyedlule ngoba eseganile. Uhlala ebhekiwe njalo yize yena esuke engazi. Uma kuke kwenzeka wahamba yedwa ukuya kotheza ehlathini, akabe esabuya ubanjwa khona lapho kuhanjwe naye. Akuvamisile nokho ukuthi lowo omganisayo kube nguyye ozomthwala, kepha uthumela izinsizwa zakwabo noma ezesigodi. Kusuke kuhlonyiwe ngoba phela kuyaziwa ukuthi uma zingabonwa kungasuka enkulu impi. Uma ngabe bephumelelile ukumthwala umlobokazi lowo ibe seyihloma eyezinsizwa zalapha emzini zilandela umkhondo.

Ufike avalelwe elawini lensizwa leyo umlobokazi bese ephonselwa isidwaba ukuba abhince. Kusuke kungemnandi ngaleyo nkathi ngoba uma engafuni uyashaywa akancengwa. Uma naye ethanda ukugana kulowo muzi uyasamukela isidwaba kepha uma engathandi uyakhala kuze kuzwe

nabadala bekhaya. Phela bona basuke bengazi lutho. Ngosuku olulandelayo kusuke sekumele baziswe abasemzini lapho beyigane khona ukuthi umlobokazi wabo ukuphi bese bekhokha babuyisele izinkomo zabantu labo. Lokhu kwenzeka uma bevumelana nomlobokazi, naye ethanda ukuhlala kulo muzi.

2.2 Amasiko

Amasiko ayimikhuba eyenziwa ngabantu lapho begcina imithetho yesizwe sabo. Le mikhuba bayenza behlanganyele ukuze kufezeke lokho abakufisayo. Lapha kuzovezwa amasiko agcinwayo ekukhuleni kwentombazane.

2.2.1 Amantombazane

Amantombazane anamasiko awagcinayo okuthi uma engawagcinanga kube nokuphazamiseka ekukhuleni kwawo. Noma angeke abalulwa wonke kodwa kuzovezwa lawo ambalwa ukukhombisa ukubaluleka kokugcinwa kwamasiko.

2.2.1.1 Ukuqhumbuza

Ukuqhumbuza isiko elenziwa emantombazaneni esemancane engakathombi, kwenziwa ezindlebeni. Kuye kumenywe amanye amantombazane angontanga abekhona azobona kuqhumbuza untanga amjabulele ngoba kulisiko kufanele abekhona emcimbini. Kumele abazoqhumbuza intombazana leyo kube ngabantu abahlanzekile abangazange bahlangane ngokocansi kungabi futhi okhulelwe noma oke wathinta isidumbu

kulezo nsuku. Intombazane ngobusuku obandulela usuku lokuqhumbuza ilala ndlini yinye nalowo ozoyiqhumbuza ukuze ayiyale kahle. Kukhethwa umuntu okwazi kahle futhi ohlakaniphile onesandla esihle esingenzi ukuthi izindlebe zoqhunjuziwe zivuvukale zibhibhe. Kulisiko okuye kuthi uma selenziwa bese kuhlatshwa inkomo kujatshulwe kudliwe, kusinwe kubongwa ukuthi intombazane isikhule yaze yafika kulelo banga. UKrige (1950:81) uthi ngokuqhumbuza:

Lokhu kuvamise ukuthi kwenziwe
 Lapho inyanga iqala noma igcwele
 Ngoba lokhu kukhomba ukuthi
 Intombi izelwe kabusha noma
 Intombazane leyo isithathwa
 Njengelunga eligcwele ekhaya.

Lapho seyiphuma emgonqweni isuke seyigundwe zonke izinwele. Phela isuke seyiqala impilo entsha seyilungela izesheli ezisuke nazo seziyilinde ngabomvu.

Uma sekwedhulile umnumzane wenza idili kuhlatshwe kugaywe utshwala kudliwe kugiywe. Phela uyise usuke ebonga ukuthi indodakazi yakhe isingene kwelinye ibanga lokukhula. Kuye kumele ayenzele nomhlonyane ingane yakhe abonge kwabaleleyo ukuthi bamgcinele kahle ingane yakhe yaze yakhula.

2.2.1.2 Ukwemula

Leli izinga elilandelayo ekukhuleni kwentombazane emva kokuthomba Kuleli zinga lokwemuliswa intombazane isuke isinikwa ilungelo lokudla

amasi emva kokuthomba. Iye ihlatshelwe imbuzi uyise eyinika imvume yokudla amasi. Uma intombazane ingawadli amasi enikwa wona nguyise isuke isikhombisa uyise ukuthi seyifuna inkululeko ngoba isimbonile ezomgana. Uyaye ahlabe inkomo uyise ukuze akhombise ukuthi uyabona futhi uyavuma ukuba intombazane seyingamveza umlisa lowo.

Ngokwenkolelo yesiNtu ukwemulisa kulisiko lapho intombazane isuke ibongwa khona ngabazali ngokuziphatha kahle kwayo. Abazali basuke bebonga nabaphansi ngokubakhulisela indodakazi yabo. UNdlela-Nojiyeza (2002:18) yena ucacisa ngokuthi:

Kucelwa nokuthi ithi ingagcagca,
Basize ngokuyibusisa nangabantwana
Emendweni wayo.

Intombazane uma yemuliswa iyagoya ihlale endlini emgonqweni njengamhla ithombile. Abakhona amanye amantombazane ayihlalisayo. Wonke agcoba ibomvu ayoligeza mhla womcimbi.

Lapho intombazane yemuliswa isuke ikhuliswa isizokwazi ukuzithathela izinqumo ngempilo yayo. Isuke futhi seyifike esikhathini sokuba ijutshelwe ukuqoma. Intombazane ayijutshwa amaqhikiza wodwa kepha ngisho nabazali uqobo. Ngokuyenzela umcimbi wokuyibonga basuke sebeyijuba.

Mhla womemulo intombazane ingena esibayeni iphethe umkhonto kayise ezokhomba ngawo inxeba enkomeni esuke izohlatshwa. Ngenkathi ingena isuke ihaya ingoma yayo ziyivumela ezinye. Isuke ibhince umutsha

onemiquulu emithathu ngokwezinga layo kanye nesigege. Uma isilikhombile inxeba iyasina iphindele endlini kusale kuqhutshekwa kuhlatshelwa. Uyise nguye oyembesa umhlwehlwe ukuze phela zonke izinyanya zakubo ziyengame intombazane.

Ngomkhosi womemulo intombazane isina iqephuze ngoba nayo isuke ijabulela izinga esikulo. Lapho wonke amantombazane akhona asho konke akuthandayo nokuyinhlamba. Iba negunya lokucela izipho ebantwini. Iqala kuyise ihlome umkhonto phambi kwakhe. Uyasukuma agiye bese eyipha isipho. Abanye sebengalandela emuva kwalokho. Kuyasinwa kudliwe nenyama kube mnandi.

2.2.1.3 Ahambisana Nokuthandana

2.2.1.3.1 Ukweshelwa

Intombazane uma isithombile zonke izinsizwa zisuke seziqala ukuvula amehlo ngakuyo seziyilandela zeshela. Intombazane yona isuke ingavunyelwe ukuphendula lutho ngaphambi kokuba ize ijutshwe iqhikiza. Ayiwuvuli umlomo ayisho nokuthi: “awungiyeke” kodwa lokhu. Iyalinda intombazane ize itshelwe ngamaqhikiza ukuthi: “usungakhuluma manje nabesilisa.” Noma ingabe izesheli seziyixine kangakanani kodwa isuke inqunywe umlomo ingakwazi ukusho lutho.

2.2.1.3.2 Ukuqoma

Emva kwesikhathi amaqhikiza ayazibiza izintombi acele ukuba zibakhuhule abafokazi. Izintombi zibe sezibatshela ngendlela efihlakele abafokazi zithi:

“Hhayi awungiyeke kanti ufuna ngithini.” Insizwa ibe isizibonela ukuthi kuthiwani bese ibonga igiye ihambe. Kokunye intombi ihamba nentombazane encane lapho iyokukha amanzi kuze kuthi uma kuqhamuka lesi sesheli itshele ingane ukuthi isishaye isesheli ngoswazana oluncane. Isesheli leso sibe sesiqonda-ke sona ukuthi isivumile intombi sigiye sibonge sihambe.

Intombi uma isivumile ukuthi iyamthanda umlisa lowo isuke isiqomile phela. Leli siko lokuqoma livumela intombi ukuba iqome kanye hhayi kaningi.

2.2.1.3.3 Ukuthandana Ngaphambi Komgcagco

Uma intombi isiqomile kwenziwa umgidi lapho izinsizwa nezintombi zesigodi zethamela, ukuze zizozwa insizwa ibonga ngokwesiko phakathi kwezihlwale. Lapho kubongwa kuphiwana izipho ezisuka ngakubo wensizwa kanjalo nangasentombini. Kuphuzwa utshwala kodwa akusinwa ngoba kusuke kuzwelwa intombi ukuthi isithathe igxathe elinzima lokuthanda ukuyogana. Iyaqala ukuzilungiselela-ke intombi iqale nokulungisa inhloko ikhehle. Emva kwalokho iqala ukuhambela izihlobo iya kocimela. Lapha isuke ihamba icela izipho ilungiselela ukuyogana. Uma isikhehla kusuke sekuluphawu lolo olukhomba ukuthi intombi isikulungele ukugana. Intombi lapho isikhehla uyise uyaziswa bese eyifunela ubuhlalu obuhle nezinye izinto ezinhle ukuze ayiphe isipho esivela kuye. Inkehli ichaza ukuthi sekuvunyelwene ngakho insizwa sekumele ilande impahla yayo, ucu phela. Uma ngabe insizwa isilutholile ucu

kumiswa iduku elimhlophe elichaza ukuthi seyamukelekile entombini leyo konke kumhlophe. Ngokunika insizwa ucu isuke intombi isizimisele futhi isizinikele ngokuthi izogana insizwa leyo.

2.2.2 Amakhosikazi

Njengamantombazane amakhosikazi nawo anamasiko awo awagcinayo.

Inkosikazi kumele iwazise umuzi egane kuwo. Kulisiko ukuthi uma iphakathi komuzi ivame ukugaya utshwala ukuze zijabule nezinyanya zekhaya zibone ukuthi indodana yaganwa impela. Kulisiko ukuthi uma kuthethwa idlozi ekhaya amakhosikazi ahlale phansi azothe ngoba phela kusuke sekuthintwe abanikazi bomuzi. Ahlala phansi athule alalele.

Uma kunemicimbi kuye kumele amakhosikazi wonke ahize ukukhombisa inhlonipho. Uma inkosikazi igcagcisa umntwana wayo ngokwesiko ayiyi enkundleni lapho kusinelwa khona, kepha isala ekhaya kuthiwe ihlezi esikhundleni lapho bekugoye khona umntanayo.

2.3 Imvunulo

Kuningi abesifazane ababekuthanda ezimpilweni zabo. Imvunulo ingokunye kwezinto ababezikhonze kakhulu. Imvunulo yayisetshenziswa kakhulu ukuze kuthi uma kuhlanguke kube lula ukubona abantu ngezigaba zabo. Iyindlela yokuhloba okuqhudlwana ngayo ikakhulu uma kusemisindweni. Abesifazane basebenzisa kakhulu ubuhlalu lapho bakha imvunulo yabo. Ngemvunulo umuntu uyakwazi ukubona ukuthi omunye ungowasiphi isigodi. Phela yehlukana ngezigodi.

2.3.1 Eyamantombazana

Imvunulo iyinto abantu abaziqhenya ngayo. Yehlukaniswe ngezigaba ngezigaba. Amantombazane awabhinci njengabadala, kepha wona aneyawo indlela efanele wona. Amantombazane amancane aneminyaka engadlulile kwemithathu abhinciswa ahlotshiswe ngobuhlalu. Lobu buhlalu bufakwa entanyeni nasezihlakaleni zentombazane. Intombazanyana yenzelwa ubuhlalu ibhinciswe okhalweni kube yisiqebe esibekwa lapha ngaphambili maqondana nentombazana uqobo. Singangesandla sibizwa ngokuthi ingcubula. Ekukhuleni kwayo ibe seyibhinciswa ibhayi elihlotshiswe ngobuhlalu ngezansi ingabe isayifaka ingcubula.

Amantombazana amancane ahlala nezinwele ezimfishane kuthi uma sebethu ukukhula baklekle izindlebe bese befaka umhlanga ezimbotsheni lezo. Lokhu bakwenza ngoba abadala bethi ukuklekla kuvula imiqondo, abantwana bezwe ezindlebeni lapho abadala bekhuluma nabo, baqonde kahle abakushoyo.

Intombazane uma iqala ukuqhuma amabele esithi izilinga kucelwa isalukazi ukuba siwashaye ngomshanyelo. Lapho siwashaya sithi: "kuyini lokhu osekuphuma izilinga kungakabi lutho". Ayaphela emuva kwezinsuku ezimbalwa ibe seyenzelwa umutsha emuva kwalokho. Umutsha wenziwa ngamaqanda omsilinga noma ngobuhlalu. Ngaphezu komutsha ingafaka umqulu. Imiqulu ingeyokuhloba. 'Nayo imiqulu iyehlukana, ayifani neyezinye izigaba. Intombazane ingahloba futhi ngocu olulodwa lobu

buhlalu okhalo nasentanyeni igqize ngobusenga noma ububhedeze ezingalweni. Ububhedeze bona belukwa ngomsingizane. Belukwa ngezindlela eziningi. Bungaba imiqunguluzi noma amaketanga. Kuya ngokuthi bathandani okuzobenza babe bahle.

2.3.1.1 Eyamatshitshi

Amatshitshi nawo ayawubhinca umutsha kodwa wona uba nesiqeshana esingangesandla lapha ngaphambili esibizwa ngokuthi isigege. Isigege sithungwa ngobuhlalu sibe isibebana sihlotshiswe. Babhinca umutsha phezu kwepense. Ipense lenziwa ngamagxolo omthombe. Itshitshi uma selijutshiwe lithunga unomndindi noma isidiya okwelukwa ngodakazane bese kuhlotshiswa ngamaqanda obuhlalu emphethweni. Amabele awembozwa ahlale eveziwe njalo. Uma kubonakala seliwamboza kuchaza ukuthi selikhulelwe.

2.3.1.2 Eyamaqhikiza

Iqhikiza nalo lifaka umutsha ofana nowetshitshi kodwa aliwufaki phezu kwepense kepha phezu kwenjweza. Nalo iqhikiza lihloba ngobubhedezana nobuhlalu kanye nobusenga. Liyahlonipha ekhanda ngokuthwala insonto eneziqhova noma ubuhlalu.

Uma seliceliwe iyehluka imvunulo. Kuyenzeka ukuthi abasemzini bacele ukuthi libhince isidwaba nezicwayo zokuhlonipha. Lisuke phela lifihlela abasemzini. umzimba. Isidwaba uma sesike sabhincwa sesiyobhincwa unomphelo aze ahlukane naso ekufeni.

Izintombi zibukhonze kakhulu ubuhlalu. Zibuqala zisaqoma lapho zenza ucu. Ucu lwenziwa ngobuhlalu obumhlophe bodwa obuhle obucwebezelayo. Lobu busho inhliziyi emhlophe echachambileyo enothando. Obunye obuvame ukusetshenziswa obuluhlaza kwesibhakabhaka obukhomba ukwethembeka nokuba neqiniso nothando nemicabango endiza njengejuba. Obumnyama bukhomba indlela ebheke emendweni lapho intombi isilangazelele ukubhinca esimnyama isidwaba. Imiyalezo yazo eminingi ziyedlulisa ngobuhlalu.

2.3.2 Amakhosikazi

Amakhosikazi nawo anemvunulo yawo ehlukile. Phela kusuke kukhombisa izinga lawo eselithe xaxa. Ziyehluka izinto amakhosikazi abhinca ngazo. Kukhona okubhincwa uma nje ezihlalele emakhaya enza imisebenzi yawo njengesidwaba nesicholo namabhayi. Akuvunulwa kakhulu uma kungayiwa ndawo.

2.3.2.1 Omalokazana

Omalokazana njengezintombi nabo bayabhinca, yize phela kusuke kungasafani ukubhinca kwabo. Umalokazana usuke phela yena esebhinca isidwaba ngoba useganile. Naye njengonkosikazi ubhinca isidwaba afake isicholo ahlobe ngamabhayi akhe amahle ngaphezulu ahlotshiswe ngobuhlalu. Ngokuthi usuke esemncane engakabi unkosikazi oseqinile kumele afake umhizo emahlombe akhombise ukuhlonipha umuzi agane kuwo nabanikazi.

2.3.2.2 Omama Asebeqinile

Laba ngomama asebenesikhathi bagana. Bona bavunula ngezidwaba ezenziwa ngesikhumba senkomo. Phela usuke engaphelele uma engasibhincile isidwaba afake nesicholo namabhayi akhe. Yehlukahlukene nokho eyabo kukhona abayibhinca uma beya emicimbini noma kunezehlakalo ezithize ezivele.

2.3.2.3 Izalukazi

Nalaba bayiwo amakhosikazi aseqinile kepha asegugile. Imvunulo yezalukazi ayehlukile kweyamakhosikazi. Nazo zibhinca njengawo, kepha zona azisaphoqelekile ukubhinca izidwaba zesikhumba senkomo ngoba phela ziyesinda. Zenzelwa isidwaba esilula sesikhumba sembuzi bese simboza ngamabhayi noma amathawula ngaphezulu. Izalukazi azivamisile ukuhloba ngoba sezigugile azisavamile nokuhamba imicimbi.

2.3.3 Eyasemicimbini Nasezehlakalweni

2.3.3.1 Eyamantombazane

Amantombazane anemvunulo yawo ahlukaniseka ngayo ngokwezigaba zawo. Abonakala kahle uma ehambele imicimbi.

2.3.3.1.1 Eyasemicimbini

Amantombazane uma eya emisindweni avunula aconse. Asuke phela eyoqhudelana ngokuhloba. Ikhanda-licwalwa libe lihle. Ubuhlalu intombi ayiveli ibenze noma yikanjani kepha buya ngezigaba. Zivunula zenze

kunezehlakalo ezithile ezisuke zivele. Nakhona kunemvunulo yakhona ehloniphekile.

2.3.3.2.1 Emicimbini

Ngesikhathi kunemigidi namacece yilapho ebonakala khona ngemvunulo yawo. Lapho asuke esebhince izidwaba zawo ezigcotshwe amafutha. Kusuke sekunuka unqambothi lwamakha. Isicholo lapho sona sigcotshwa ibomvu sihlotshiswe nangezipeletu eziningi. Abanye abasifaki isicholo kepha bagcoba izinwele zabo ngebomvu bese befaka ubuhlalu obumbalabala. Emahlombe bahloba ngamabhayi abo amahle anemibala. Kamuva nje sebesebenzisa namathawula amahle amakhulu. Emilenzeni bafaka amadavathi behlobisa imilenze yabo, lapho basho ngengqakala yabo echoshwe yaba mhlophe qwa. Basuke sebehamba sengathi abafuni ukungcoliswa umhlabathi.

Inkosikazi uma ihlobe ngempela ize ifake ubuhlalu obuningi nasentanyeni uze ucishe ungayiboni intamo. Omunye uze enze ubuhlalu bokufihla amehlo ukuze azisithe uma kukhona abasemzini. Izindlebe ziyakleklwa zifakwe umhlanga. Nazo zigcina sezihlotshiswe ngobuhlalu obunemibala eggamile. Bayabuthanda ubuhlalu abantu besifazane. Invamisa yalobu buhlalu busuke buxoxa indaba eqondene ikakhulukazi nothando, nokudumala okuthize noma kumbe kubhekiswe kuzakwabo uma ezibona ukuthi indoda ayisamnakile yena. Indlela obakhiwa ngayo ubuhlalu busuke be dlulisa umyalezo othize.

Yebo noma kusenabantu abasathanda ukubhinca ngokwesiko lesiNtu kepha kuyabonakala ukuthi iningi selathathwa ukugqoka kwaseNtshonalanga. Usuke ubone kukhona abafake namabhulukwe imbala behlobe ngawo kepha kube kungabantu besifazane. Kubukeka kabi nokho kwenza athuneke umuntu wesifazane aphele isithunzi.

Amakhosikazi uma esemadala siwabiza ngezalukazi. Nazo izalukazi zivunula njengawo amakhosikazi noma phela zona zisuke zingasaqhudelani namuntu sezizigugule. Nazo zibhinca izidwaba njengawo amakhosikazi asemasha zimboze nangamabhayi emahlombe.

2.3.3.2.2 Ezehlakalweni

Amakhosikazi yize noma ekuthanda ukuvunula, kepha ziyafika izikhathi ezingabi mnandi kuwo. Lezi yizikhathi lapho kusuke kudlule emhlabeni elinye lamalungu omndeni ngakho kungavumelekile ukuba kujatshulwe. Ngale nkathi akuvumelekile ukuthi kuvumulwe kuze kuhlotshwe imbala. Amakhosikazi ayaye enzelwe izikhumba zembuzi zishukwe kahle ukuze azibophele ngenhla kwamabele afihle amabele. Isicholo futhi awavunyelwe ukusifaka siyakhunyulwa sibekwe kugcotshwe izinwele ngebomvu noma ziphothwe. Nokho isidwaba siyabhincwa ngoba phela unkosikazi angeke ahamba nqunu emzini wendoda. Emahlombe uyemboza ngebhayi akhombise ukuhlonipha.

ISAHLUKO 3

UKUHLONIPHA

3.0 Isingeniso

Maningi amasiko esiwagcinayo nesiwathandayo njengesiko lokuhlonipha. Ukuhlonipha kwehlukene izigaba eziningana impela. Akumiselwa sigaba, kepha wonke umuntu umele ukukwenza. Ukuze abantu bonke bahlalisane, futhi bazisane kahle kumele bahloniphane. Ukuhlonipha kuqala umuntu esemncane aze abe mdala kumbe aguge.

3.1 Abangakendi

Amantombazane asemancane awanakho nokho okuningi akuhloniphayo ngaphandle kokuthi ahloniphe ekhaya abazali nomndeni. Amantombazane aze aqale ukuhlonipha kakhulu uma esethombile ngoba asuke esekhulile eseqala nokusuka eduze konina.

3.1.1 Amantombazane Angakathombi

Kuningi okubekelwe ukwenziwa nokuhlonishwa ngabesifazane. Empeleni sengathi bona bahlonipha kakhulu. Kumele umntwana wentombazane akhule ehlonipha unina noyise kanye nabo bonke abomndeni. Kakugcini lapha kepha nomphakathi wonke. Umntwana noma yimuphi uma ethunywa umzali ushiya phansi konke akwenzayo agijime aye lapho ethunywa khona. Intombazane njengoba sithe ihlala iseduze kukanina iyasiza futhi ilekelele unina lapho elungisela umnumzane

ukudla, ukuze ibone ijwayele ukuthi ukudla kukababa kufakwa kulesi sitsha bese kuyembozwa kuhanjiswa kuye. Uma sekuyiswa kuye kuphathwa ngenhlonipho. Uma ngabe engakazukukudla kwembozwa kubekwe endaweni ephephile. Intombazane kumele izazi izitsha zikayise zonke zokudla nezokuphuza idokwe izihloniphe zingasetshenziswa yinoma ngubani noma kanjani. Ngokujwayela ize ikwazi ukuhlonipha ekhaya, nabanye ngaphandle iyobahlonipha. Unina wentombazane nguyena ofundisa ingane yakhe inhlonipho.

Intombazane kumele ibahloniphe abanewabo ekhaya yenze konke abayicela ukuba ikwenze. Ingabalungisela amalawu abo, imvunulo yabo ibaphe nokudla lapho kudingekile. Intombazane ayinawo umlomo wokuphendula uma itshelwa into, kepha ukuba isukume yenze lokho etshelwa kona ngoba kuye kuthiwe ilungiselelwa ukuya kwamfazi ongemama. Ngokuthi intombazane ihlonipha wonke umuntu kuze kube nesaga esithi: "Ihlonipha nalapho engeyokwendela khona". Intombazane akumele idle ihamba endleleni noma imile endlini kepha kumele ihlale phansi izinze kahle. Abadala baye bathi uma idla imile izindaba zayo ziyoyimela kanti futhi abanye bathi izulu liyona mhla igcagca. Ngokwesiko intombazane ayidleli ebhodweni futhi ayiphuzeli enkezweni. Konke lokhu kudala imvula eningi mhla womgcagco. Ayafundiswa futhi amantombazane ukuthi uma echitha amanzi angawajikijeli ngoba lokho kuthiwa kubiza izulu bese lidlalela ekhaya. Kwakungavumelekile ukuthi amantombazane aye esifweni. Ayesihlonipha

kakhulu ezitshela ukuthi ngabadala kuphela abafanele bona abangasenandaba namashwa abamele ukuya lapho.

3.1.2 Amantombazane Asethombile

Intombazane encane igcina isukile eduze kukanina isingena kwelinye ibanga. Ukuhlonipha kwayo nakho sekuqala ukunakwa kakhulu yibo bonke abantu bayo yonke imikhakha. Ngale nkathi isuke seyihlosa sekulitshitshi. Nawo amatshitshi kumele akhombise inhlonipho angavele azenzele noma ikanjani. Nokho asuke esahlonipha konke abekuhlonipha esengamantombazane amancane kungashintshe lutho. Kunabathize nokho abamiselwe ukwelekelela banezezele kulokho abakwaziyo nabakutshelwa ngonina. Labo sibabiza ngamaqhikiza.

3.1.2.1 Ukuqoma

Amantombazane kufanele azihloniphe ngaso sonke isikhathi. Ngenkathi esengamantombazane engakathombi abasesandleni sawonina, akhule elalela lokho akutshelwayo. Lapho esethombile asengena kwelinye ibanga. Unina noma kukhona akushoyo kepha okuningi intombazane lena esingene ebangeni lobutshitshi isuke seyenganyelwe iqhikiza isisesandleni salo.

Amatshitshi asuke esefike ezingeni elinzima lapho sekumele aqome. Izinsizwa zisuke nazo zilala zingalele ngetshitshi lakosibanibani lingaze lishelwe ngenye insizwa. Amatshitshi angeke avele aqome kungakashiwo futhi engakajutshwa amaqhikiza. Phela amaqhikiza ayazi uma sekufanele ngakho kulindwa wona. Phela kunemithetho ethile yezintombi okumele

ihlonishwe ngaphambi kokuba intombazane izibone ukuthi isikhulile. Uma iqhikiza lingakasho lutho intombi iyazithulela nje ingaphenduli ngisho ngabe insizwa isithini. Ngokuthi ihlonipha umthetho wezintombi ithula ize ife. Umthetho wezintombi uthi izintombi zijutshwa uma sezikulungele ukuqoma ngoba uma zijaha kungenzeka ingozi yokuthi intombi ikhula ngamandla ngaphezu kweminyaka yayo bese izinsizwa zisizakala kumbe ize igane incane ingakakufaneli ukugana. Itshitshi ngisho ngabe selixinwe kangakanani insizwa leyo kumele lilinde kuze kusho iqhikiza ukuthi sekulungile bese liyaqoma. Noma ziziningi izesheli kodwa nalo lisuke selinaye owalo eselimkhethile enhliziyweni.

Liyazihlonipha nokho lapho seliqomile ngoba phela akusho ukuthi selizokwenza noma yikanjani. Itshitshi alivunyelwe ukubonakala limi nesoka. Noma ngabe intombi isiqomile sekwaziwa kahle akumele ivakashele isoka ekhaya. Akumele nokuba ize ibonakale ngalapho iqome ngakhona. Uma kwenzekile babonana, babonana emisindweni kugcine. Nakhona basuke beqashiwe ngabalindi babo. Amantombazane ayebahlonipha onina noyise, nabo belinde lukhulu kuwo.

Ngenkathi sekuqonyenwe izintombi lezi zazibahlonipha kakhulu abakubo soka kanye nabo bonke abesigodi sakhona. Kwakuthi lapho izohlangana nabo igqwegqwe ihambe le kude. Yayincama ukushaywa yizinyoka esikhotheni ngoba ibalekela umuntu wasemzini. Uma ingekho enye indlela—yokudhula—yayingancama ukuma noma iphinde emuva. Uma kuyintombi eseyamiselwa iduku ihlangana nowasemzini

ingabhincile ngokufanele ngoba beyingalindele ibaleka izephule wena owabona unogwaja ebalekela izinja.

Le mithetho emihle kangaka yokuhlonipha kwezintombi nokho siyibona isiya ngokuncipha iphela. Usuke ubone intombi ivakashela kubo kasoka ize idle ngisho ukudla kwakhona. Intombi yayingadli lutho lwasemzini ingaphuzi ngisho amanzi akhona ngoba yayingayi nokuya khona ize igcagce. Ezamanje izintombi azisajutshwa nakujutshwa ukuba ziqome seziyazibonela. Usubona nencane ingane okungakafaneli ukuthi ngabe isiqomile seyimi nesoka okukanye isiphethe umntwana. Inhlonipho ayisekho amantombazane awasazihloniphi asezenzela noma yikanjani sekulahleke usiko. Konke lokhu kwenziwa impucuko nemfundiso yaseNtshonalanga eyafika phakathi kwethu yasidunga amakhanda sakho hlwa yikho konke okwethu okuhle esasikhule kwenziwa. Amantombazane awasafuni ukutshelwa aseyzenzela. Uma uzothi ukhuluma ngenhlonipho usuke udlala uzishaya ngendlebe etsheni nje. Sewuke uwafice ehlezi ebukana nawoyise bamasoka awo emehlweni bexoxa, bedla, kuhlekwa ndawonye ingakagani njalo belu intombazane. Ubone ukuthi kuhle kudlele iphutha alibonwa. Lokhu kukhomba ukuthi inhlonipho seyasilahlekela kakhulu isizwe sethu. Ngezikhathi zakudala yayingalokothi ihlale lapho kunoyisezala khona yayibaleka ishiye isithunzi lapho imbona.

Kwakwaziwa ukuthi uma isiqomile intombi iyalihlonipha isoka layo ize ihloniphe nabakubo bonke. Yayingagcini ngabo kepha yayihlonipha nabo bonke abesigodi lakuzalwa ngakhona isoka. Wawungayifika emsindweni

ibalekelana nabangasemzini, ichobozela ingafuni ukubhekana nabo. Uma kwenzekile yakhuluma nabo ibheke phansi. Enye yayize ibhale phansi ngoqukulu ngoba nje ihlonipha ingeke imbuke emehlweni lowo ekhuluma naye.

Intombi ngokwesiko kumele uma isikhulile ivume ukugana leyo ndoda eganiswa kuyo. Kungaba eyithandayo noma engayithandi akusho lutho ilalela umthetho wabazali. Konke lokhu ikwenza ngoba isaqhuba yona inhlonipho njalo. Abazali bakuthatha ngokuthi kulisiko futhi kungumsebenzi wabo ukukhethela abantwana babo izilingani. Lokhu bakwenza ngoba bona sebenolwazi lokuthi yini eyenza umendo ubenempumelelo. Lapha kubhekwa imumva lentombazane kanye nenhlonipho enayo kubuye kubhekwe nomfana ngokunjalo ukuthi uzokwazi yini ukulobola nokuthi kumi kanjani esibayeni sakubo kungabe kuyesuthwa na? Iyabhekelwa futhi intombazane ukuthi iyohlala kahle yini angeke ibulawe indlala na? Ukukhombisa inhlonipho intombazane kumele ilalele umthetho wabazali ingaphikisani nabo. UJafta (1978:68) uthi:

Intombazane kumele yenze igcine amasiko.

Kunenkolelo yokuthi abazali kumele bakhethele umntwana wabo esesemncane ukuze agane noma aganwe abantu ababaziyo futhi ababethembayo. Uthi eqambe ekhula nje umntwana besekwaziwa ukuthi intombi kabani iyogana kwabani igana bani. Ngenxa yenhlonipho nentombazane yayingeze yakuphikisa lokho. Isizwe sasiphila kahle sonke sazisana sihloniphana. Ngaleli siko kwakugananwa kwakhiwe imizi

ehloniphekile. Kulesi sikhathi samanje ayisekho inhlonipho izingane zamantombazane seziyaziganisa ngoba zingasafuni ukulalela abazali sezalahlekelwa ngonembeza kwaphela konke. Kwakulichilo elibi ukuzwa ukuthi intombi isithe ingaqoma yase ibonakala nesoka njalo. Izingane zamantombazane zazizihlonipha zona uqobo. Ngaleyo ndlela zazingeziningi izingane ezazihlupha ngokungalaleli abazali bazo ngoba zazazi ukuthi izwi lomzali liyagcina.

3.1.2.2 Imikhosi Yesizwe

Imikhosi yayaziswa futhi ihlonishwa kakhulu isizwe sonke. Uma kunemikhosi yesizwe wonke umuntu noma yinini akuthandabuzeki ukuthi uzohlonipha aqikelele ukuthi akenzi okuphambene nomthetho ngalelo langa. Isizwe esinemithetho siyayazisa kakhulu imikhosi yaso, njengesizwe samaZulu esihlonipha umkhosi weLembe, uMkhosi woMhlanga kanye noMkhosi weNkosazane uNomkhubulwane, uNomndende. Izintombi yizona ezihamba phambili kule mikhosi. Uma kufanele ukuba zivunule ufica zivunule ziconsa. Uma kumele zihlobe kuba njalo. Zivamise ukuhamba ngezigodi.

3.1.2.2.1 Umkhosi Womhlanga

Intombi lapha ayesabi ngomzimba wayo ihamba ishaye ize idadlaze ingazenyenzi ndawo. Lokhu kukhombisa ukuthi baziqhenya ngoba beyihloniphile imizimba yabo benza lokho abakutshelwayo nabakufundiswayo. Ubona ngamabele amatshitshi azimponjwana emile ethe mpo nezinqe zakhona zithe du zingahambi zinyakaza. Ithanga

lakhona liginqika amanzi ligcwele licwebezela. Yilapho sibona ubuhle bentombi ngempela intombi eziphethe kahle ewuthandayo umzimba wayo.

Umkhosi woMhlanga uvuselela amasiko amahle okuziphatha kwezintombi. Izintombi zihlangana ndawonye endaweni ekhethiwe. Lapha zicula izingoma zazo zisine kube kuhle kudele. Konke lokhu azikwenzeli ekhaya kepha zenza le ngaphandle enkundleni. Izintombi zonke zikha umhlanga kube yileyo naleyo ibe nowayo. Umhlanga phela yiwona eziwuphatha ngenkathi sezihaya izingoma zazo seziya enkundleni ekhethiwe. Zonke zisuke sezizimisele ngoba phela zizobukwa ngabantu abaningi. Ngalo mkhosi kusuke kukhona ngisho namakhosi imbala ezobuka. Ukuze sibone ukuthi kungumkhosi omuhle yize noma bese uthanda ukushabalala inkosi umntwana uZwelithini kaBhekuzulu usewuvuselela kabusha.

3.1.2.2.2 Umkhosi KaNomkhubulwana

Lona umkhosi ohlonishwa kakhulu yizintombi zonke. Izintombi lapha zisuke zihlonipha iNkosazana. Phela uNomkhubulwana ubuye abizwe ngoNomndende inkosazana yezulu. Ayikho intombazane engamazi futhi engamhloniphi. Yonke eminye imisebenzi iyema uma kuyiwa emkhosini lo. Izintombi ziyamemana kumbe uma izulu libalele ziphume ziye entabeni ziyocela imvula. Mhla kuzovukwa kuyiwe entabeni zilala ndawonye zonke zilindwe amaqhikiza. Akulalwa ngalobo busuku kuculwa kuze kuse kuyothi uma sekuntwela ezansi bese ziqala

zilungisela ukukhuphuka intaba leyo. Phela zikhuphuka ziya kocela imvula enkosazaneni uNomkhubulwana. Usekhona usakhonzwa nanamuhla umkhosi kaNomkhubulwana ezigodini ezithile. Le nsimu ilinywa entwasahlobo kungakenduliswa, ukuze sonke isizwe sikhululeke ekulimeni. Izintombi ziphuma namageja ziyolima insimu eyaziwa ngokuthi ekaNomkhubulwana. Ziyilima zicula kuyothi zingalindele iqale imvula. Kuvamisile ukuthi zibuye sezigijima sezinethwa imvula isiphendulile inkosazana. NgokukaHlongwane, Msimang noNtuli (1988) kuthiwa:

Lo msebenzi wenganyelwa ngabesifazane.

Kuvame ukuba kukhethwe inkosikazi ethile ezophatha insimu kaNomkhubulwana. Kuvamise ukuba kube inkosikazi yenduna noma yenkosi kokunye kube indodakazi yenkosi – inkosazana phela. Ngalolu suku izintombi ikakhulu amatshitshi athunywa ukuba ahuqe ibomvu bese eyokwethekela inhlwayelo. Uma efika emzini awakhulumi kepha ayasina enhla komuzi, ahube izingoma zikaNomkhubulwana. Kulezi ngoma aphemisa amagama ayinhlamba esabekayo – ebhina phela. Kumele aphume ephethe inhlwayelo kulowo muzi angene kuwo enjengezintanga, amabele, izindlubu njalonzalo. Abantu bayanikela ukuze uNomkhubulwana abaphe kakhulu ngokuzayo. Insimu le ilinywa endaweni esithele futhi okungangeneki kalula kuyo ukuze ingabhuqwa yimpahla okuyizinkomo nezimbuzi. Kayihlakulwa futhi kayivunwa le nsimu, ize idliwe yiyo impahla ngezikhathi zamahlanga sekunguthelawayeka.

Ayikho intombi engamazi futhi engamhloniphi uNomndende inkosazana okuthiwa inesinqe esibomvu klebhu. Akabonwa ngamehlo. Uma kunomkhosi wenkosazane zonke izintombi ziyawuhlonipha. Yonke eminye imisebenzi iyama ngalesi sikhathi zonke ziye emkhosini lowo wosiko lweNkosazane.

3.1.2.3 Ukuhlonipha Imizimba Yezintombi

Izintombi ziyizimbali zezwe. Ngobuhle bazo zihlobisa izwe lonke. Ngaphandle kwezintombi isizwe angeke kube yisizwe. Kusukela ebuncaneni umuntu wesifazane uyawuhlonipha umzimba wakhe yize noma esuke engakaqondi kahle. Intombazane esencane yenzelwa ubuhlalu ibhince okhalo. Ngokukhula lapho isilitshitshi ibhinca umutsha. Konke lokhu bakwenza ngoba behlonipha imizimba yabo ukuze ibukeke kulelo nalelo banga.

Umuntu wesifazane wadalelwa ukuba azithande awuhloniphe nomzimba wakhe. Angawuhlonipha kanjani na?. Ngokuthi abhince ngendlela ezomenza abukeke futhi ahlonipheke. Umzimba wentombazane noma wentombi usuke ubukwa abantu bonke bewuncoma ngokukhula kwayo. Ungezwa abantu bencoma bethi: “Akuntombi umashudula” besho phela ngoba bebona umzimba wayo umuhle.

Izintombi ziyayihlonipha imizimba yazo azivunuli noma yikanjani noma yinini. Yilelo nalelo banga liyazi ukuthi kumele livunule kanjani ngendlela ezohlonipheka futhi kube nesizotha. Uma ngabe kusinwa

kunezindlela zakhona okumele zilandelwe intombi. Intombi ayimane iphakamise unyawo nanoma yikanjani, kepha iluphakamisa ngendlela yokuthi kubenesizotha ekwenzayo. Kumele iqale ibheke ukuthi obani ebasinelayo nesina phakathi kwabo. Uma ngabe kukhona abakubo kasoka layo iyabahlonipha isine ngokuziqoqa impela ikakhulukazi uma kukhona obaba besoka layo. Intombi uma isinesoka kumele iwuhloniphe kakhulu umzimba wayo ingavumeli isoka lithinte umzimba wayo okungagcina sekuveze amahlazo. Phela izintombi kumele zihlolwe njalo ukuze kuqiniseke ukuthi ziyawuhlonipha umzimba wazo. Ngalokhu kwenza kube nesiqiniseko sokuthi umzimba wentombi ugcineke ngendlela. Izalukazi nokho ziyakwazi ukubona uma umzimba ungasagcinekile ungasahlonishwa. Lokho kulichilo elikhulu kumuntu wesifazane ongaganile.

3.1.2.4 Izintombi Zihlonipha Abesilisa

Izintombi ziyabazisa kakhulu abantu besilisa. Zibahlonipha ngaphezu kwabanye abesifazane. Uma intombi ikhuluma nomuntu wesilisa ayimbheki emehlweni ngoba lokho kukhombisa ukungabi nanhlonipho, kepha ibheka phansi. Sekwashintsha nokho ngenxa yemfundo eyafika phakathi kwesizwe. Ngesikhathi samanje sekumele umuntu uma ukhuluma naye umbheke emehlweni, ngoba uma ungakwenzi lokho kusho ukuthi kukhona okufihlayo. Kuqala intombi yayibheka phansi ingambuki qoboqobo umuntu loyo ikakhulu uma kuyisesheli.

Ukukhombisa inhlonipho kwakuthi uma zihlangana nabesilisa becela ukuphuza bese zibeka phansi izimbiza zotshwala lobo ukuze baphuze phela. Kwakungakhethi noma ziyabazi noma azibazi. Zazingeke zedlule impela nezimbiza zotshwala zingabaphuzisanga. Ngenkathi ziphuza izinsizwa ezinye sezincokola nezintombi lezo kwakuye kuthiwe izinsizwa ziyaphungula. Noma izintombi sezibona ukuthi ilanga liyashona kungabi lula kuzo ukusho ukuthi ilanga lishonile ngoba phela zihlonipha laba bantu besilisa. Loku kubaphuzisa utshwala kukhomba inhlonipho eveza ukuthi intombazane ifundisiwe kubo iyabazisa abantu bokuhamba. Amantombazane akhuliswe kahle ayahlonipha ngaso sonke isikhathi ngoba noma kufika isihambi ekhaya intombazane yiyona esukuma imuphe nokudla nedokwe aqede indlala nokoma. Kwenye inkathi noma kudlula izinsizwa ngasemfuleni zihlamba izintombi, ungazizwa izinsizwa sezimemeza zithi: "Ake nisishikilele bo wezintombi". Ngenhlonipho enkulu ziyakwenza lokho. Ukushikila lokhu akwenzelwa noma ubani ngaphandle uma kucela omama befuna ukubona ngamasu ukuthi izintombi zisaziphethe kahle yini. Nazo-ke izinsizwa ziba nayo leyo nhlanhla uma zedlule izintombi zihlamba kumbe kade ziyobhukuda ziyochopha ingqakala emfuleni.

3.1.2.5 Ukuhlonipha Kwezintombi Isifo

Umuntu wesifazane noma yimuphi, oganile nongaganile kulindelekile ukuba ahloniphe isifo. Phela amantombazane asemancane wona awaveli nakuvela lapho kugoywe ngakhona. Agcina ngakho nje ukusiza enzele labo abagoyile idokwe nokudla.

Izintombi nazo ziyasihlonipha kakhulu isidumbu ngoba phela kunenkolelo yokuthi intombi ingaba namashwa nesigcwagcwa igcine ingaganile uma yengama umuntu ongasekho. Izintombi akuvumelekile nanokuthi ziye lapho kuyothunwa khona ikakhulu uma kungumuntu walapho iqome noma igana khona. Uma kwenzekile ukuthi kushone owalapho izalwa khona kumele intombi noma izintombi zihlatshelwe imbuzi zigezwe ngomswani ukuze umnyama lowo ungazengami. Zonke izintombi zihambela kude nalapho kufihlwa khona. Azivunyelwe ukuya emisindweni nokuthi zivunule nje kuze kudlule isikhathi sokuzila

Amadodakazi aseganile wona awagundwa kepha ayabizwa acelwe emizini yawo azogezwa. Lokhu kwenziwa emva kokuba sekwenziwe ihlambo ekhaya. Amadodakazi ahlathshelwa imbuzi noma inkomo uma izinto zihamba kahle kumbe kufuyiwe lapha ekhaya. Ngalesi senzo kusuke kukhonjiswa usiko lokuwahlonipha ukuze futhi angabi nomnyama. Kusuke futhi kwenzelwa ukuthi lo ohambile anganamatheli kuwo. Amadodakazi ayasihlonipha isifo ngokuthi lapho sekungcwatshwa ahambe wona angalindi kuze kugqitshwe ikakhulukazi uma kungcwatshwa uyise. Agezelwa ngaphandle komuzi nawo njengamakhosikazi. Ukufakazela lokhu uze athi uMsimang (1975:146):

.... agezwa isalukazi
laphaya ngaphandle komuzi.

Ngenkathi amadodakazi lawa egezwa kusetshenziwa inyongo nomswani. Ngokuchaza kukaMakhoba umswani ungumxhumanisi phakathi kwabaphilayo nabalele. Uze akufakazele lokhu athi:

Umswani ungumxhumanisi phakathi
kwabaphilayo nabalele. Abaphansi
basheshe balizwe iphunga lawo.
Makhoba (2002:157)

Inyongo nayo ibalulekile ngoba amathongo asheshe amuzwe ngephunga othelwe ngayo asondele kuye. UMakhoba (2002:158) uphinde athi:

Inyongo ingukudla kwabaphansi.

Amantombazane ngenkathi egezwa, isalukazi sichitha phansi umswani bese intombazane ngayinye iyawucaphuna ihlikihle izandla isule ubuso bese isalukazi siyithelela amanzi. Awokuqala iyawadedela achitheke bese kuthi lapho kuthelwa awesibili ihlambe izandla yesule nobuso. Emanzini kwenye inkathi kufakwa imali noma uhlamvu lobuhlalu obumhlophe. Okwemali nokho yinto entsha. Lapha emswaneni kufakwa kancane inyongo ukuze bajabule abaphansi bezwa iphunga elimnandi. Inyama yembuzi abegezwa ngayo amantombazane awayidli ayayihlonipha. Wona ahlathelwa enye eceleni azodla kuyo.

3.2 Asebendile

Omalokazana uma bezogcagca bafika bezimisele ukuthi bazovusa imizi. Lapho befika kusuke kulindelwe ukuthi baziphathe kahle balalele

bahloniphe abazali abasuke sebezohlala nabo. Phela basuke bezokwakha umuzi. Uma kwenzeka kuba nezinkinga noma nokungezwani phakathi kukamalokazana nomyeni, abazali yibona okumele bayilungise angaze ayobika ekhaya umalokazana. Kulindelwa inhlonipho ekhombisa indlela akhuliswe ngayo kubo.

3.2.1 Omalokazana

Umalokazana uma esanda kugcagca kufanele alihloniphe ibala angahambi nje phakathi nalo. Angahambi futhi naphakathi kwezindlu. Kufanele ahambe ngemuva kwazo aze athole abantwana kuqala bese bemvumela ukuba usengahamba ebaleni. Angeke avele ahambe ebaleni bengakasho. Uma esegcagcile kumele abhince isidwaba afake isicholo. Phela akumele ahambe engabhincile ngoba lokho kuchaza ukungahloniphi umuzi wendoda. Uma esemusha umalokazana ufaka umhizo entanyeni ngoba ehlonipha. Uma engawufakile uthola icala. Nawo umhizo akazikhiphi yena kepha ulinda aze awukhishwe uma esezele ingane yokuqala. Phela usuke esethathwe njengomfazi ogcwele uma esezele.

Umalokazane umele ukuhlonipha kakhulu ubabezala kunomamezala nabanye lapha ekhaya. Umalokazana akumele aphambane noyisezala endleleni. Uma kwenzeka eqhamuka ubaba, umalokazana kumele asuke aphele lapho eya ngakhona amdedele indlela. Kwenye inkathi kuyenzeka umalokazana angene endlini engazelele kanti kukhona uyisezala, sekumele aphume asheshe ukukhombisa ukumhlonipha ngoba phela akufanele abhekane naye. Ngamanye amazwi akunandaba angayixoxa

naye ngoba abakwazi ukubhekana. Akufanele nokuthi aze ahlale ndlini yinye noyisezala. Ngokuba ubaba ehlonishwa uphakelwa ezitsheni zakhe yedwa. Umalokazana akakuhambisi ukudla kukayisezala ngoba uyamesaba kepha uthumela omunye. Uma enika amanye amalunga omndeni kanye nomyeni wakhe ukudla noma utshwala kufanele aguqe ngamadolo ukukhombisa inhlonipho. Akalokothi angene esibayeni uma kungenzeka angahlawuliswa ngoba ukhombisa ukungahloniphi. Isibaya phela ngesabanumzana kanye nobaba abangasekho bekhaya.

Ngokwesiko lokuhlonipha umalokazana akumele adle noma aphuze phambi kukamfowabo wendoda yakhe omdala. Eqinisweni nje lonke akadli futhi akaphuzi phambi kwabesilisa basemzini ngoba kufanele abahloniphe nabo ngokunjalo. Umfowabo wendoda omdala yena umhlonipha kakhulu ngoba phela umele indawo kababezala lo amhlonipha ukwedhlula bonke lapha ekhaya. Umfowabo wendoda omdala kufanele kube nguyye omkhululayo ukuthi angadla noma aphuze phambi kwakhe. Angamkhulula ngokuhlaba imbuzi asho athi: "Ngalokhu kudla ngithi khululeka ufane nabo bonke udle kanye nathi". Usuke eseqedile uma esenze lokho naye umalokazana usezodla akhululeke.

Kukhona naleli siko elivimbela omalokazana ukuba bangadli okuthile lapha ekhaya ngoba kungafanelekile. Ukuze akhombise inhlonipho kufanele enze njengoba kushiwo. Kunokudla abangavunyelwe ukukudla singabala amaqanda, ubisi, namasi, ngoba kuthiwa ukudla kwabantwana basemzini. Nabo njengoba sebengabantwana balapha ekhaya kumele

ngakube bayanikwa. Ngokuhlonipha amasiko bagcina bengasakudli kuze kushaye isikhathi esithandwa yilabo basemzini. Abanye bagcine bengasakuthandi bangabe besakudla unomphela.

Omalokazana nabo njengazo izintombi abahlali lapho kugoywe khona, kepha basithela emaxhibeni basize ngakhona. Abavunyelwe ukuba bavumule lapho kushoniwe kuze kudlule lelo lifu elimnyama. Ukuhambela imisindo nemigidi nako kuyema. Omalokazana bayabhinca izidwaba kepha bangahlobi. Lokhu bakwenza ukuze bakhombise ukuhlonipha. Lesi kuba isikhathi esihlonishwa kakhulu kangangoba abavumelekile ukuba bavakashelane nabayeni babo kwesinye isikhathi. Abanye baze bakhethe ukuyolala kwezinye izindlu ukuze bagcine kahle lolu siko lokuhlonipha isifo. Kungumsebenzi wabo futhi ukuba bagcine abantwana bangasondeli esidunjini. Lapho sekungcwatshwa omalokazana bayasuka bahambe bayogeza emfuleni ngaphambi kokuba bangene ekhaya ngoba kuthiwa basusa umnyama.

3.2.2 Omama Asebeqinile

Kuningi okumele kuhlonishwe ngabantu besifazane ikakhulu labo asebeqinile uma sebesemzini. Okokuqala kumele ahloniphe umyeni wakhe nabakubo bonke. Lapha ekhaya ulindeleke ukuba ahloniphe ngisho ingane encane ayisize lapho idinga usizo. Okunye okubaluleke kakhulu ukuthi kulindeleke ukuba ahloniphe yonke imithetho yomuzi agane kuwo azame angenzi amaphutha ngoba lokho kungamfaka enkingeni enkulu. Kulindeleke ukuba ahloniphe konke atshelwa kona

angadideki. Izitsha zikasobaba kumele aziqoqe njalo azibeke endaweni efanele zingadibani nezezingane hleze zizisebenzise. Eqinisweni zonke izimpahla ezisetshenziswa ngumnumzane aziqoqe zihlonipheke.

Ziningi izindlela owesifazane akhombisa ngazo ukuhlonipha emzini wakhe. Unkosikazi okukade afika emzini usewazi kahle wonke amasiko nezinqubo zaleli khaya. Ukuze akhombise inhlonipho kumele abhince isidwaba afake nesicholo ekhanda njengomlobokazi. Uma ebhince kanje wafaka nebhayi emahlombe usuke ephelele uma ezihlalela ekhaya. Phela usuke ekhombisa ukuthi ungumfazi ophelele walapha ekhaya futhi ekhombisa nokuthi walotsholwa ngakho-ke yingakho naye ebhince inkomo. Ngokubhinca lokhu usuke engahloniphi laba ahlezi nabo kuphela, kepha ngisho abanini bomuzi uqobo lwabo laba abangasekho amadlozi.

Owesifazane akumele ukuba aphendulane nendoda yakhe uma imsola ngokubi akwenzile. Ukuze akhombise inhlonipho nokuthi wafundiswa kahle kubo kumele axolise bese uyathula. Abemi noma yikanjani abesifazane endlini futhi abahlali lapho bethanda khona. Akuyona inhlonipho ukuthi owesifazane avele ame phuhle bese enza lokho akwenzayo noma akhulume phakathi nendlu. Abesifazane kumele bangene maqede bagaqe ngamadolo baze bayohlala ngasesandleni sobunxele lapho kuyindawo yabo khona, ikakhulu uma kuyindlu yesizulu. Indawo yangakwesokudla iyahlonishwa ngoba indawo kababa wasekhaya. Unkosikazi uma eyothathela umnumzane ukhamba lwakhe umancishana emsamo ugaqa ngamadolo ngasohlangothini lwakhe aze

afike aluthathe abuye nalo. Akufanele ame ngezinyawo ngoba lokho kukhombisa ukungahloniphi abadala abangasekho balapha ekhaya. Ukukhombisa imfundiso enhle kufanele lapho unkosikazi enika umyeni noma ubabazala utshwala noma ukudla aguqe ngamadolo bese ethi ukumthopha kancane ngezithakazelo ukukhombisa inhlonipho nothando.

Lapho ekhuluma noma emenyezwa ngusokhaya owesifazane omuhle ohloniphayo yena akalimemezi igama lakhe. Akumele nokuthi aze alimemeze. Yena uthi nje, baba noma yise kasibanibani noma asebenzise isibongo kumbe isithakazelo. Konke lokhu kusuke kuyimfundiso ayithole kubo lapho ezalwa khona ngoba ngisho uyise wakhe uqobo wabe engambizi ngegama kepha wayemhlonipha. Uma ebizwa wayesabela ngokuthi, baba noma avele amusho ngesithakazelo. Lokhu kufakazelwa uKrige (1936:30) lapho ethi:

... indoda ibizwa ngokuthi ubaba
kasibanibani noma ngesibongo
noma ngesithakazelo.

UKhanyeza (1983:7) naye uhambisana noKrige lapho ethi:

Ukubiza indoda ngegama
kungukungahloniphi kanti
futhi kuyayilulaza indoda
ingabi nasithunzi ideleleke.

Unkosikazi wekhaya akangeni esibayeni sezinkomo engangeniswanga ngokomthetho. Isibaya phela yindawo lapho kuhlala khona izinkomo zomnumzane kanti futhi kunenkolelo yokuthi obaba bekhaya abadala

abangasekho yilapho bebuthana khona. Ngakho-ke owesifazane akanakungena agcaluze phakathi kwabo. Abanye banenkolelo yokuthi uma owesifazane esayigezela inyanga angaphunzisa izinkomo noma imfuyo uma engena esibayeni. Uma efuna ubulongwe ezosinda izindlu kumele acele abantwana basekhaya bangene bamthathele. Uma bengekho kungekho ongahle amsize angalinda kodwa hhayi ukuthi angene esibayeni. Uma kwenzeka ezingenela abonakale uyahlawuliswa ngoba weqe umthetho akakhombisanga inhlonipho. Lo wesifazane ulinda aze abemdala kuze kuthi uma abasemzini wakhe sebethanda benze usiko lokumvumela ukuba usengangena esibayeni. Lapha omdala wekhaya ungena esibayeni ashise impepho amcelele kobabamkhulu ukuthi naye njengengane yasekhaya bacela akhululeke angene esibayeni.

Abazali bendoda kufanele abahloniphe kakhulu njengoba ehlonipha indoda yakhe. Phela bayizinzalabantu nezindalabantu lapha ekhaya. Akumele abize amagama anezinhlamvu ezibizwa ngokufana nezamagama abantu bakulo muzi agane kuwo. Uma kukhona onegama eliphatha "izinyawo" yena useyokhuluma 'ngamanyathelo' unomphelo. Akawabizi sampela ngisho exoxa kumele angawaphathi awahloniphe ngoba licala elikhulu uma ezwakele. Lokhu kungakhombisa ukungahloniphi. Omunye angaze axoshwe kuthiwe makabuyele kubo ayoyalwa kabusha ngoba akananhlonipho. Uma esebuya kumele abuye eseqhuba inkomo yokuzoxolisa ngoba kade enze iphutha. Mangabe ubaba noma omunye nje womndeni enegama kumbe elithi uMbuzana angeke aphinde

ayibize imbuzi useyoze afe eyihlonipha ngokuthi inkuleko noma intshitane. Impela kuliqiniso lokhu ukuthi owesifazane akumele abize amagama anezinhlamvu ezifana nalezo zamagama abasemzini.

Omame ngosiko lwesintu babaqotho ngayoyonke into abayenzayo nabatshelwayo ukuthi bangayenzi. Bayayihlonipha imizi abanikwa ukuba bayigcine, lokhu bakwenza ngeqiniso. Umama uyazi ukuthi umuzi akuwona owakhe ngakho akenzi noma yini ayithandayo ngesikhathi asithandayo. Lokhu sikuthathe encwadini kaVilakazi (1972) lapho uMaQwabe unina kaNsikana enqabela umuntu angamazi ukuba alale kwakhe. Phela bayazi ukuthi abanayo imvume yokulalisa noma yimuphi umuntu ofika ekhaya ikakhulu uma bengamazi.

Yize noma kwakulisiko ukuthi uma kuzalwa abantwana ababili omunye abulawe ngokugingiswa igabade, kodwa kwakungelula. Nabo onina babezwela kakhulu lapho selibulawa elinye, kepha ngenxa yenkolelo yokuthi kungafa omunye wabazali babengenakwenza lutho. Phela owesifazane usuke ebathanda abantwana bakhe bobabili. Ukuze akhombise ukulalela nokuzithoba emndenini kwakumele avume. Ngaphandle kwabo obaba bangekwazi ukwenza okuningi ngoba abanabo ubuqotho nesibindi esifana nesabesifazane.

Abantu bayakwesaba futhi bayakuhlonipha ukufa. Ziningi izindlela zokuhlonipha lapho sekufiwe. Ukufa kuqala ukuhlonishwa ngenkathi kwenzeka. Isidumbu siyahlonishwa kakhulu ngoba abanengi bakholelwa

ngokuthi lowo osuke esefile usuke phela esehlangene nabakubo abangasekho. Abangasekho bathathwa ngokuthi ngamadlozi okuyiwona engamele umuzi lowo okusuke kuvele umkhosi kuwo. Abantu nokho okutholakala ukuthi bazithola sebesenkingeni enkulu yokuthi bahloniphe kakhulu ngabantu besifazane ikakhulukazi laba abaganile.

Abantu abamiselwe ukuba bahloniphe kakhulu ngabantu besifazane abaganile. Bona bamelwe yikuba bahloniphe isidumbu bahlale phansi bazothe. Abanakuma ngezinyawo kuleyo ndlu kepha kumele bagaqe ngamadolo lapho bengena noma bephuma. Okufike kube nzima yikuthi lowo ofelwe akakwazi ukuzenzela into ayifunayo ngoba kuthiwa uzodlula angaphinde ayeke ukwenza leyo nto useyoyenza noma engasathandi. Lapho sekungcwatshwa kumele asuke eduze nethuna ahlale buqamamana kuze kuqedwe. Amakhosikazi azithola esenkingeni yokungakhululeki uma kukhona oshonile. Ayahlonishiswa isifo leso ngokuthi agqokiswe izingubo zokuzila. Lezi zingubo umuntu uzigqoka kuze kuphele isikhathi leso esithandwa abomndeni lowo. Ngenkathi ezilile kufanele ahloniphe imfuyo yabanumzane. Kumele ahloniphe angadabuli phakathi kwemfuyo ngoba lokho kudala ukuba ife iphele nya nezinkomazi izinsengwakazi ziphuse. Akalindelekile ukuba ahlobe lowo ozilile kepha ubhinca isidwaba enzelwe okokuhlonipha ngesikhumba sembuzi. Isicholo naso akumele asifake. Emasimini akangeni nangengozi ngoba ngokungena kwakhe kungasha konke ukudla isivuno singabi sihle kwande indlala ekhaya. Nasesibayeni akasondeli ngisho ukusondela ngoba phela leyo indawo yobabamkhulu okungafanele

ayengame ngesithunzi esimnyama. Abesifazane nokho bazithola sebenezinto eziningi okumele bazihloniphe kunabesilisa.

Ziningi impela izindlela abesifazane abakuhlonipha ngayo ukufa. Uma kushoniwe yibona abazila ukwedlula bonke abanye balapha ekhaya. Ngenkathi umama eshonelwe kumele angahlobi abhince nje isidwaba. Wenzelwa isikhumba sembuzi ukuze abenento azoyembatha kwesingenhla ahloniphe ngaso.

Njengoba bonke abozalo begundile abadala nabancane namakhosikazi awasali ngaphandle. Ukukhombisa inhlonipho amakhosikazi wona agundela ngaphandle komuzi ikakhulu uma kungusobaba. Ayahamba ayogundela endaweni ecashile njengasemfuleni ukuze izinwele zawo zigqitshwe zingathathwa yizitha. Uma esegundile ayageza khona lapho emfuleni bese enyukela ekhaya. Bayahlala isikhathi esithile esinqunywa ekhaya lapho bezilile baze bakhululwe uma sekufanele. Kuyahlatshwa imbuzi noma imvu ukuze bakhumule lezi zinto abebezile ngazo bese ziyashiswa.

Lapho sikhuluma ngokwendiswa kwewe le siqonde ukugodukiswa kwenye yezingane ezizalwe kanye kanye iye koyisemkhulu lapho yavela khona. Kulisiko lesiNtu ukuba kubulawe enye yezingane uma kwenzeke zazalwa zabambili kanyekanye. Abanye lokhu bakubiza ngesiphiwo lapho abadala kuye kuthiwe baphe ngamawala. Iwele elendiswayo kuye kube elincane leli eliphuma kuqala ngoba kunenkolelo yokuthi lona ladaleka kamuva yingakho lingasekuqaleni. Phela elinye lamawele lendiswa ngoba

kubalekiselwa ukuthi uma lingaphila omunye wabazali uzosweleka. UMsimang (1982:11) uyakufakazela lokhu lapho inkosi uJama yenqaba ukwendisa elinye lamawele phakathi kukaMkabayi noMmama. Umkhokha wokufa komzali kwaphumela ngondlunkulu wenkosi. Ngokuthi uJama wawathanda kakhulu amantombazane akhe waze washo la mazwi enduneni:

... kulukhuni satshe kimi
ukugcina isiko elaziwayo.
Akekho phakathi kwalamawele
engizomgingisa igabade.

Msimang (1982:11)

Ngokwesiko amawele abengaphili womabili. Elinye belendiswa ukuze leli elinye liphile kahle liqine. Umndeni wonke usuke wazi ukuthi elinye lamawele kumele ligingiswe igabade. Kuba buhlungu kakhulu kunina wamawele ngoba phela usuke engathandi ukwehlukana nomunye wabantwana bakhe usuke ebathanda bobabili. Ngaphambi kokuba lifihlwe iwele leli eligingisiwe kufakwa leli eliphilayo kuqala emgodini ukuze lithwebule ukufa kwaleli elinye. Asisho nokho ukuthi iwele lifile kepha siye sithi ligodukile liye koyisemkhulu ngoba phela yilapho lavela khona. Amawele sinenkolelo yokuthi siwaphiwa yibona obabamkhulu.

Abesifazane ikakhulukazi unina wamawele uba nozwelo olukhulu ngoba phela alimbelwa nakude, kepha ligqitshwa isalukazi sasekhaya ezaleni nje. Phela akulindwa nokuthi kuze kutshelwe nabantu ngoba lokhu kungumswazi. Uthi angabeletha nje unina bese isalukazi sithatha lelo elifanele ukugoduswa lenze lokho okufanele bese siyogqiba. Kwenye inkathi noyise akatshelwa ukuthi kuzelwe amawele utshelwa sewenziwe

wonke umsebenzi. Abanye obaba babanenhlanhla baziswe bese bezisholo bona ukuthi lingendiswa iwele. Lokhu singakufanisa nalokhu okwenziwa uJama owakhombisa uthando kubantabakhe wala ukuba lendiswe elinye lamawele.

Elami lithi kanginaye umntwana
engizomgingisa igabade,
uMkabayi noMmama
bazophila bobabili.

Msimang (1982:11)

Umama kumele athobele konke loku kubulawa komntwana wakhe ngoba phela kumele athobele futhi ahloniphe isiko. Kusuke kubuhlungu kuqaqamba enhliziyweni kanina wengane kepha enganakwenza lutho.

Ngesikhathi esiphila kuso samanje awasagingiswa amawele kepha aseyekwa aphile womabili. Ngokuqhubeka kwesikhathi nokufika kwabamhlophe kwasenza sahlehla kancane kancane emasikweni ethu esintu. Aseyayekwa akhule wonke futhi akufi muntu. Amanye akhula aze abe madala impela agane noma aganwe aze athole abawo abantwana. Kuyacaca ukuthi le kwakuyinkoloze.

3.2.3 Izalukazi

Uma sithi abesifazane kumele bahloniphe, lokho kusuke kungasho omalokazana namakhosikazi kuphela, kepha nezalukazi uqobo. Yize noma kuye kuthathwe ngokuthi isalukazi sesisidala sesiyidlozi lasekhaya kepha naso sinako esikuhloniphayo esingavele sikwenze noma yikanjani.

Izalukazi nazo ukuze zihloniphe umuzi kumele zibhince ubukhosikazi zikhombise ngezidwaba. Azihambi zingabekanga ibhayi emahlombe. Ngokuhloniphisa amahlombe zisuke zihlonipha abangasekho bekhaya. Ngalokhu futhi zihlonipha nabakhwenyana bamantombazane aseganile. Phela uma ngabe zingahlangana nabo zingahloniphile kungaba elikhulu icala ngoba phela bazembesa mhla kugcagcwa ukuze bahloniphane umkhwenyana nomkhwekazi.

Ziningi izinto abazihloniphayo abesifazane emakhaya. Uma kubonakala inyoka ekhaya akumele bamemeze noma bayishaye. Umangabe ibonakala iya ngasendlini ihamba kancane, kumele bazothe bayiyeke ize iyongena. Isalukazi siphuma ngenhlonipho sifike siguqe phansi sesembethe emahlombe sishe sihasha abadala balapha ekhaya silandela kancane eduze kwayo ize iyongena endlini. Bayayazi inyoka ehlonishwayo akuyekwa noma yiyiphi nje ingene endlini. Inyoka yasekhaya iyaziwa futhi iyabonakala indlela ehamba ngayo iyazotha nayo uqobo. Ihamba igudla izindlu. Ngenkathi isalukazi sithakazela kuthula kuthi cwaka bonke abantu bahlale phansi kungabibikho muntu obanga umsindo. Phela ngaleso senzo kusuke kuhlonishwa abadala bekhaya abangasekho. Owesifazane akasondeli azokwengama nokho. Naso isalukazi lesi siguqa laphaya ngenkathi sithakazela. Ngalolo suku akubangwa msindo hleze athukuthele lo ofikile, kepha kukhulunyelwa phansi. abantwana ngalolo suku abathethiswa abashaywa ukuze phela kubonakele inhlonipho. Ngokuka Dlamini noKhumalo kuNkuna (2001) bathi ugogo wabona inyoka ezinkunini zokubasa. Ngenxa yenhlonipho yomuntu wesifazane

kwabangasekho, wathi ngumyeni wakhe lowo ongasekho uhlezi lapho nje ezinkunini ngoba egodola. Lokhu kufakazelwa ngamazwi kagogo athi kumzukululu wakhe:

Sondzela utombasela atokotsha
Celiwe! Ha, gogo ngiyesaba
le nyoka! Suka lapha Celiwe
ukhona umuntfu lo ngesaba
umyeni wakhe?.

Sondela uzombasela azokotha
Celiwe! Hhayi, gogo ngesaba
inyoka! Suka lapha Celiwe
ukhona umuntu ongesaba
umyeni wakhe?

Nkuna (2001:39)

Uma siyilandela le ndaba kuyabonakala ukuthi le nyoka kwakungeyona eyedlozi kepha kwakuyinyoka nje eyabe izihlalele kumbe izozothela ilanga, kepha ngokuba watshelwa ukuthi uma izinyoka noma inyoka isekhaya iyahlonishwa wenze njalo. Ukuhlonipha kwabo akugcini ebantwini kepha kuze kufike ngisho ezilwaneni ezihamba egcekeni lomnumzane. Inja le ehamba ebaleni uma ike yathethiswa kabi kuyezwela kube sengathi kuthethiswe umuntu uqobo. Izalukazi nazo ngoba ziyabahlonipha abadala zizwakala sezibuza ukuthi ngabe ubani othetha ebaleni lako sibanibani. Phela isalukazi kumele sihloniphe ukuze naso sihlonishwe. Kanti - ke futhi sona sithathwa njengedlozi ekhaya njengoba singumxhumanisi nje phakathi kwabaphilayo nabangasekho. Phela yisona esinelungelo lokuthetha idlozi uma ikhehla lingasekho.

Owesifazane ukuze kubonakale ukuthi uyahlonipha kumele akwazi ukugcina izimfihlo zomuzi wakhe. Lokhu ukwenzela ukuthi avikele abantu bangangeni phakathi kwabo. Lowo okhipha zonke izindaba zakwakhe uthathwa njengomuntu ongazihloniphi yena uqobo kanye nomyeni wakhe kanye nomuzi wakhe wonke. Kukhombisa ukungahloniphi ukuhamba exoxa zonke izindaba ikakhulu ezithinta yena nomyeni wakhe. Ukuxoxa ngozakwabo kukhombisa ukungabi nanhlonipho, ngoba kungagcina sekuqhathe umndeni wonke naye uqobo azithole esesehlazweni. Bayalesaba ihlazo abantu besifazane yingakho belilandela leli siko lenhlonipho.

ISIAHLUKO 4

UBUHOLI NOBUQOTHU

4.1 Ubuholi

4.1.0. Isingeniso

Ziningi izinto ezibalulekile ezimpilweni zabantu. Kukhona ukuhlakanipha, ukuthanda isizwe sakho, ubuholi, ubuqotho njalo njalo. Zonke lezi zinto zidinga ukuba umuntu abe nendlela azenza ngayo eqondile. Uma sibheka nje ubuholi sibubeka ngokuthi uma uholabantu abathile bemikhakha ehlukene kudinga ube nezindlela eziningi ozisebenzisayo ezizovumelana nabanye noma kukhona abanye ezizoba nzima kubo, kubekhona nabamukela konke.

Umholi uba umqoqi wabantu abaholayo abafake nogqozi ngezinto athanda ukuba zenzeke ukuze labo abaholayo basebenze ngendlela. Umholi akawenzi yedwa umsebenzi wokuhola. Ubheka ukuthi izinqumo ziyafezwa. Izinqumo akubi ngezakhe kepha usizwa yilabo abaholayo. Kumele ahlaziye yonke imibono ngaphambi kokuthatha isinqumo. Ubuholi bakhe abusebenzise ngokuthi athole ulwazi kulabo abangaphambili kwakhe ukuze akwazi ukufusebenzisa ngendlela.

Ungaba ngumholi omuhle uma uthola ukwelekelelwa kwemibono kubantu obaholayo. Ubuholi budingeka emikhakheni eyahlukene. Kunabuholi abahola isizwe ukuze kube yisizwe esiqotho nesihlonishwayo

njengesakwaZulu. UMkabayi engumuntu wesifazane wasiphatha ngenkulu inhlakanipho isizwe waba umholi oqotho futhi ohlonishwayo esizweni sonke.

Omunye kungaba ngumholi wamabutho ezempi njengoNdlela kaSompisi owayehola amabutho ngesikhathi senkosi uDingane. UNdlela kaSompisi wayehloniphekile futhi eqotho emsebenzini wakhe. Singalinganisa futhi nangomholi wezintombi, iqhikiza elisiza lihole izintombi emicimbini eqondene nezintombi noma kumbe kuyiwa emigcagcweni. Phela lizisiza ukuba zingabi uvanzi nje zize zizithole sezidlala izinsizwa. Ezinye phela zingazithola seziqomile kanti akukafaneli. Kumele ukuba zilinde zize zijutshwe umholi wazo, iqhikiza. Ubuholi lobu umuntu akazakheli bona kepha uzalwa nabo. Ngisho noma kuhaywa ingoma kuba khona umholi okunguyena ozohola phambili bamlandele abanye njengokuthi nje:

Inkosi yahlul'izizwe
Wangibon'uBhambatha,
Sibashise ke sizwe
He yaye.

Vilakazi (1963;107)

Babebuthatha ngezikhwepha ubuholi noma bungabafanele neze.

Abanye babemelwa ngabanye uma besebancane njengoSenzangakhona owamelwa uMkabayi. Yize noma bemelwe kepha ngoba bangabaholi bagcine behola isizwe abantu benkosi bajabule isizwe sisimame sibe isizwe .

Ubuholi busho ukushaya noma ukunikeza imithetho ethile edinga ukugcinwa ngabantu abathile. Uma ungumholi ubenza baqikelele ekufikeni lapho ofisa ukufinyelela khona. Lokhu kudinga ukubambisana. Ukuze umholi aphumelele kumele abe nobudlelwana nabanye abantu, nezimpawu zobuholi futhi abe nokwakha noma ukubumba labo abhekene nabo futhi abe nokuxhumana nabo ngezinkathi zonke.

Ngenkathi umholi akha amasu obuholi uyaye amise ukuthi kufanele aqhube kanjani ukuze kube yimpumelelo akwenzayo nazokwenza. Kumele abonisane nabanye kubekhona ukuxhumana. Umholi oqotho yilowo ozinikelayo emsebenzini wakhe onobudlelwana nabantu, obathandayo abantu abaholayo nesizwe sakhe futhi obasizayo lapho kudingeke khona. Kuba kuhle umholi abenenhloso ethile ngabantu bakhe ukuze basizakale.

1.1 Kwezombusazwe

Ukubaluleka kwabesifazane kusukela ngesikhathi sikaMkabayi, sithola ukuthi uMkabayi waba ngumholi oqotho futhi elalelwa kakhulu. Noma wayengazange ahlulelwe ukuthi ahole isizwe kepha wakwenza ngeqiniso nangokwethembeka. Phela akwejwayelekile ukuthola owesifazane ebusa ehola isizwe ikakhulukazi esizweni sakwaZulu. Sebeke bakhona nokho, abambalwa njengeNkosi uSibongile Zungu (uMaDube) owabe egane iNkosi eseyakhothama uBhekisizwe Zungu wasendaweni yakwaMevamhlophe kanye noLilly Nyawose waseMlalazi Eshowe abangabesifazane. Umuntu wesifazane wayebukeka engakwazi futhi engavumelekile ukuthi engamele amadoda ngoba kubukeka

sengathi amadoda azophelelwa yisithunzi uma enganyelwe owesifazane. Kwakuthi noma kubizwe imbizo kuzokhulunywa izindaba ezithinta bonke abantu kuthiwe imbizo yamadoda ngakho ngoba engeke aphawule owesifazane. UMkabayi nokho utholwa ekuveza ukuthi owesifazane angaba umholi. Utholakala esizana nezinduna ekuholeni isizwe sakwaZulu senkosi uJama. Ukukhombisa ukuthi wayeneqiniso wakwenza lokho wambambela ngoba wayesemncane engakakhuli ngokwanele athi:

Ngizombambela – ke umnta kababa njengesifiso
sikababa. Kulokhu ngizosizwa yinduna yempi
umntwana uMudli.

Msimang (1982:96)

Ukuba uMkabayi wayengayena umholi oqotho odlula abathile besilisa abanjengo Mudli wayengeke akusho lokhu. Wakusho lokhu ngoba evikela ubukhosi besizwe sikayise. Abantu besifazane uma bedalelwe ubuholi babukhombisa bezalwa nasekukhuleni kwabo. Njalo lapho bekhula baba nezinto abazenzayo njengokuthi bathande ukuveza imibono emihle ezosiza iyise empumelelweni. Isikhathi esiningi labo bantu bayesekwa kuleyo mibono yabo ngoba isuke inobuhlakani futhi kungeyakhayo. Onomqondo onjalo ukwazi ukukhombisa ukuba umholi oqotho, futhi onamandla amakhulu. Ebuholini bakhe bonke bayamhlonipha balalele konke akushoyo nadinga ukuba kwenziwe.

Akabinalo uvalo noma sekuthiwani. Umuntu wesifazane uyakwazi ukuma kulokho asuke ekufuna athule athi du.

Uyakwazi futhi ukubambelela kulokho akushilo aze aphumelele.

Umuntu wesifazane noma ungathini uyazithulela nje aphike ngokuthi kodwa kuzokwenzeka lokho akusophile. UMkabayi naye wayema ekwenzeni lokho afuna kwenziwe. Ukusekela lokhu:

UMkabayi yayinele ifike impi agqokise okwesilisa
bese efaka umqubula ekhanda. Wayephatha
umkhonto nehawu ahambe phakathi komkhumbi ...

Zondi (1996 : 2)

Konke lokhu wayekwenza ngoba enegazi lobuholi kuye ngaphakathi.

Nakuba wayehlakaniphile futhi enesibindi isikhali sakhe esikhulu

kwakungulimi lwakhe. Owesifazane uma eke waveza ukuthi

uhlakaniphile abantu bonke ikakhulu abesilisa bayamhlonipha ngoba

phela usuke eseveze abebengakulindele kowesifazane. Babalulekile

abesifazane ebuholini uma kukubi baye bathi, "Indoda kayifeli

ecansini, ifela ezibini," kuthi lokho abakwenzayo bakwenze ngokushesha

noma izinto zizimbi. Uma ungumholi kumele uqinisele noma kukubi

ubheke phambili uphike ngokuthi kuyozwana khona. Ukuhlonishwa

kukaMkabayi ngabesilisa nezinduna zamakhosi kukhombisa ukuthi

empilweni yakwaZulu kwakungekho ukugqilazwa kwabesifazane

okukhulu. Ngakho ngoba wayehlonishwa umuntu wesifazane yize

wayengangeniswa kwezombusazwe, naye uMkabayi wayengomunye

owayezimisela lapho enza into futhi kugcine yena.

Uma ngabe ungumholi kumele ube ngumuntu obathandayo abantu kakhulu nonozwelo laphe bese zinkingeni. Kumele kuthi laphe behluphekile ubeseduze nabo. Owesifazane uyakwenza konke lokhu akambukeli phansi omunye umuntu ohluphekile kepha uyazama ukumtakula osizini lwakhe. UMkabi ungomunye wabesifazane owayengundlunkulu wenkosi uSenzangakhona owabeka induku ebandla ngokwenza okuningi abaningi ababengakuboni ukuthi kwenzeka ngenxa yesandla sakhe. UMkabi nguyena phela owahlala noNandi emvikele, ekubeni uNandi engathandwa abanakwabo. Abesifazane imvamisa abanobuholi ezimpilweni zabo bangamagagu okukhuluma kanye nawokuhlabelela ngoba phela bahlale becabanga. Kuyenzeka omunye adlulise umbiko wakhe ngokuhlabelela. Omunye uze abe yigagu ngisho lokusina. Phela umqondo wabaholi uhlala usebenza ngaso sonke isikhathi efuna ukuveza izinto ezintsha njalo. Abaholi bangabantu abanomqondo ojulile njalo. Naye – ke uMkabi wayeyigagu ekuthanda ukuhlabelela nokusina. Ngaphezu kwalokho wayehlakaniphile enomcabango ojulile. Bangabaholi abahle abantu besifazane ngoba ababinawo umona. Uma umuntu ebona ukuthi angeke akwazi ukuyenza into, ucela lowo ongahle aphumelele. Ngokunjalo naye uMkabi wayengenawo umona engumholi omuhle kangangoba esekhulelwe wacela inkosi uSenzangakhona umyeni wakhe ukuba athathe omunye unkosikazi khona ezothola umuntu ozomsiza futhi abenomngani azoxoxa naye.

UMkabi wasihola kahle isizwe elekelela inkosi uSenzangakhona, engundlunkulu onesizotha. Nakuba engowesifazane kodwa wamlekelela ngasohlangothini lwabesifazane exazulula izinkinga uma kunokungezwani kumakhosikazi enkosi (ondlunkulu). Akuyona nokho into elula le eyayenziwa uMkabi kepha ngoba wayengumholi omuhle onamasu wayekwenza lokhu. Kuyadingeka ukuthi uma ungumholi ube nezindlela owenza ngazo ukuze uhlonipheke futhi ulalelwe. Nguye okwakuthi uma uNandi exabana nozakwabo akhuze umsindo. Phela uNandi wayenochuku ebadelela ozakwabo bese kugcina kunomsindo ebaleni. Indlovukazi le uMkabi yayidume ngokuphatha kahle yonke imizi yenkosi. Ondlunkulu babemlalela bemhlonipha kakhulu. Indlovukazi yayibasiza abantu benkosi kanti nabo babeyazisa njengonina wesizwe. Ngenkathi kuhlaselewa inkosi uCetshwayo uMkabi wenqaba ukuyocashiswa njengoba bonke abesifazane nabantwana babecashiswa seyibambene emzini wenkosi. Izinduna zancenga zahluleka. Wathi kungcono afe ngoba inkosi uCetshwayo ihlaselewa nje ayenze lutho. Nokho wafa ngendlela engajwayelekile. Wathatha ummese wazinquma uqhoqhoqho wafa khona lapho ngokusho kukaCecil Cowley (1996 : 22). Nokho lokhu kwenzeka sekukhona umbuso wabamhlophe sekusetshenziswa imimese.

Lapho sibheka uNandi simthola ukuthi naye unamandla amakhulu obuholi. Ukukhombisa ubuholi wabanamandla okuqinisa indodana ingalahli ithemba ngoba ngelinye ilanga iyokuba ngumholi wesizwe.

Lokhu kuqinisa kwakhe indodana yakhe kwenzeka emva kokuba

sebexoshiwe kwaMhlongo. Ngalesi sikhathi uShaka indodana kaNandi wayephelelwa ithemba ngoba ebona ukuthi abamfuni ngakho angeke angene ezithendeni nasesihlalweni sikayise abuse. UNandi wakukhombisa ukuba umama wameseka umntanakhe. Yena uNandi wayezibona enobuholi ngoba ezalwa ebukhosini. Wayengadingi ukutshelwa wayebahola ngokwakhe kunguye otshela bona. Wayebahola abantwana bakhe ebatshelela okuhle okulungile okumele bakwenze noma yena wayengakwenzi ehlushwa yikhanda elingezwa elixega njengelempukane. UMKabi wayemthanda kakhulu uNandi ngokusho kukaCecil Cowley (1996) ngokuhlakanipha kwakhe. Wayembona enobuholi egazini lakhe ngoba nama babengamfuni abanakwabo kepha wayebatshelela okulungile okuyindlela okumele bahambe ngayo. UMKabi wathola ukuthi uNandi wabe engumuntu omnandi akwazi ukubonisana naye.

Uma ungumholi ubonakala uzalwa. Njengo Mkabayi ekuzalweni kwakhe wabonakala emehlweni ayenenhlansi yobuholi kubo. Njengomholi ukhombisa uthando kuyise nasesizweni sonke. Isikhathi esiningi abesifazane sibathola bengenandaba nawoyise kodwa uMkabayi uveza ubuhlakani nokuthanda uyise kanye nesizwe sonke. Ngokuqhutshwa ilukuluku lothando lobuholi usehola izinduna zikayise uJama ukuba zixoxe noyise ukuthi kumelwe aganwe ukuze athole umfazi ozomzalela indlalifa. Ukube wayengayena umholi ngabe akasibonanga isidingo salokho. Usebiza zonke izikhulu ukuba zizoxoxa ngalolu daba lokuba inkosi itshelwe ukuthi kumele iganwe izitholele ezoxoxisana naye. Uma

ungumholi awubi namahloni futhi awesabi ukusho lokho ofisa ukukusho. Naye uze abatshale nokuthi bayizahluleki abakwazi ukuvusa isizwe lapho uyise uJama esehluleka ukuphatha ngendlela ngoba engenaye umuntu oseduze kwakhe ukuba amsize.

Ukubalula ubuholi bukaMkabayi njengomholi okungowesifazane singasho futhi sithi uvezwa engumholi oqotho obekuthi uma exoxisana nezinduna agcine ezehlulile ngomqondo ngenxa yokuhlakanipha kwakhe. Umuntu ongomholi umqondo nomcabango wakhe uhlala ujulile njalo. Ngokuzehlula nje izinduna kukhomba ukuhlakanipha. Yilapho kuvela khona ubuholi bomuntu wesifazane. UJama naye wayebona ukuthi uzele umholi kusuka ngelanga lokuqala eqala ukumbona. Ukumcela kwakhe ukuthi abambele uSenzangakhona wakusho ngoba ebona ebufanele ubuholi. Ngokwesweleka komuntu ofanelekile ukubambela uSenzangakhona nebala wasuka wangena esihlalweni ngakho njalo ngoba enezimpawu zobuholi. Ngeso lakhe lobuholi wabona ukuthi uma engelekeleli uzokuwa umbuso kaZulu, ngoba iThonga, uSojiyisa, lalizowuthatha kugcine sekubusa lona.

Akubona bonke abesifazane abangakwazi ukubusa ngobuqotho futhi babe nomqondo odlula amadoda. Kepha ubuqotho abusa ngabo owesifazane uma ebekiwe bukhomba ukuzimisela nokucophelela kakhulu akhombise ukukhalipha okukhulu. Ubuqotho abusa ngabo uMkabayi bakhombisa ubukhali bomqondo wakhe. Ungumuntu onomqondo osheshe ubone lapho kumele kulungiswe khona. Nguyena oweluleka

uSenzangakhona ukuba alande indodana yakhe uShaka kwaMthethwa. Phela uShaka wayeseqalile ukukhombisa ubuqhawe nobuholi obuqotho. Ezinsizweni wayesekhombise ubuholi waze wabekwa waba induna yebutho, ebekwa inkosi uDingiswayo. Wakhombisa nobuqhawe walwa wehlula namabhubesi.

Abesifazane bayakwazi ukuqinisa idolu lowo abasuke bemluleka. Bayakwazi ukuthi bamenze azizwe eliqhawe.

Umuntu wesifazane uma eluleka uyaqiniseka ukuthi kuba nezithelo ezinhle emva kwalokho. Ngokunjalo noNandi weluleka waqinisa idolu indodana yakhe uShaka wathi: "Ngelinye ilanga uyokuba yinkosi". Lokhu kukhombisa ubuholi ngoba uma ungumholi kumele uhlale usethembeni njalo unesiqiniseko sokuthi uyophumelela. Uma ungumholi kumele ubathande abantu noma benganeliseki bekwenza kabi njengoba kwakwenzeka kuNandi. UNandi wayengumholi enezeluleko ezinqala yize noma babengamnakile abantu abaningi. Okukhomba ubuholi ukuthi wayebathanda bonke ethanda nendlunkulu yonke.

Abesifazane banekhono lobuholi ngisho izinhlangano eziningi manje seziholwa yibona. Sekunamaqembu ezombusazwe anabantu besifazane abakhombise izimpawu zobuholi. La maqembu aseze anezinhlangano eziholwa ngabesifazane futhi okubonakala ukuthi zisezingeni eliphezulu njengezinhlangano ezifana no-African National Congress Womens League laphe owesifazane uNkk. Winnie Madikizela-Mandela abanegalelo elikhulu

wakhombisa ubuholi obukhulu ephethe leli qembu. Wawungafunga uthi leli qembu liphethwe owesilisa. Konke ayekusho nayekwenza wayenesiqiniseko ngakho. Bangingi abafisa ukufana naye abafana noSibusisiwe Ngubane ongumholi we-Inkatha Youth Brigade okhombisa ikhono elikhulu ebuholini. Kukhona nabanye njengoPatricia de Lillie. Usebenekhono lobuholi waze wakwazi nokuthi aqambe iqembu eliholwa nguye i-Independent Democrats aliphethe ngobukhulu ubuchwepheshe.

4.1.2 Ebandleni

Ukusonta kuyinto yesimanje kodwa inkolo indala. Kwakukholelwa emadlozini. Kunezindawo ekhaya ezihlonishwayo. Lokhu kwakungenxa yokuthi kwakuhlonishwa kakhulu abaphansi. Indawo enjengesibaya ingenye eyayihlonishwa kakhulu. Umsamo nawo wawaziswa kakhulu ngenxa yezinkolelo zawo. Ngokuthi abesifazane babevele bengabaholi kwakulula ukuzigcina zonke lezi zinkolelo.

Ubuholi obenganyelwe ngabesifazane sebuze bafika ngisho nasemabandleni, lapho bekwaziwa ukuthi ngabesilisa bodwa abaphethe khona. Ngokuthi abesifazane babukeka benezimpawu ezinkulu zobuholi sebeze bavunyelwa ngisho nasemabandleni. Emabandleni amaningi njengelaseSheshi, eWeseli namanye sekunabefundisi abaningi besifazane. Abesifazane sebeshumayela izwi lenkosi njengabo abesilisa abasenawo amahloni. Abanye babo sebengamele amahlelo ezinkonzweni zabo. UNomkhosi nakuba watholwa elahliwe wakhula phansi kweso labomuza wakwaMakhwatha, wayenazo izimpawu zobuholi. Wathi ukuba ahlale

kwamfundisi Gilawothi waveza izithelo zokuba umholi ngokuthi ahambe efundisa ngezenkolo. Bangingi abesifazane abahamba befundisa ngezenkolo, bethandazela, beluleka labo abanezinkinga. Abesifazane bayangena ezinhlanguweni eziningi bafundiswa ngezinto eziningi ezisiza ekwakheni imizi yabo ibe ngeqinile futhi enesizotha. Bayasizana balulekane ikakhulu lapho kukhona abamishado yabo ebhidlikayo. Kuyenzeka kubekhona labo ababanezinkinga ezinkulu baze bagcine befuna ukushiya abayeni. Uma umama lowo onenkinga ephumela obala uyasizakala. Kuye kuthi bangamhola ngamazwi nezeluleko ezinhle bese naye ebona ukuthi kumele ayeke lokhu okubi abesekucabanga.

Umsebenzi omkhulu wabesifazane yikuba balekelelane bafundise izingane inhlonipho nokumesaba uMdali, abantwana bakhulele emakhaya amahle afudumele anesizotha lapho kukhona ukuzwana. Abaningi abesifazane sebengabashumayeli sebekwazi ukuma phambi kwebandla bafakaze ngezindaba ezibhalwe encwadini eNgcwele. Sebeyasiza nasemabandleni bangene emikhandlwini ebhekela izinto nenqubo yebandla lelo. Sebenezwi impela nabo okukhomba kona ukuthi ubuholi babo sebubonakele. Lapho emikhandlwini bayakwazi ukumela amalunga ebandla lapho kumiswa imithetho yebandla. Izikhundla eziphezulu ezinye kungezezimali zenganyelwe yibona. Bangabaholi bezinhlanguano ezibhekene nabesifazane.

Uma udalelwe ukuba umholi akukho okuma endleleni yakho. UNomkhosi kwakwala noma zimthikameza izinsizwa ngokumeshele ngapha nangapha

kepha aphikelele phambili nekhono lakhe lobuholi afundise izwi lenkosi ngobuqotho.

Ngaleyo nkathi abesifazane babengavunyelwe ukushumayela enkonzweni. Abanye ubathola befundisana ngezenkolo phansi kwezihlahla njengoba noNomkhosi (Vilakazi: 1972:) aqhutshwa ubuholi. Wayehamba amabanga amade afike afundise abantu izwi lenkosi. Babemlalela abantu ngoba ebafundisa ngendlela eyayibenza babenothando lokulalela.

4.1.3 Emakhaya

Omame sibazi njengabaholi abakhulu ikakhulukazi maqondana nabantwana bamantombazane. Yibona abacaba indlela eya empumelelweni. Kuke kwale noma isimo singabavumeli kepha basebenzise amasu amahle ukuze baphumelele. Ngisho ubaba wekhaya umame uyakwazi ukuthi amhole ambonise lapho kunezinto ezingahambi ngendlela. Uyaziqhenya owesimame ngokuba ngumholi ngoba uyakwazi ukumisa umuzi wakhe.

Lapha emakhaya bayazifundisa izingane inhlonipho nemikhuba, nenqubo yonke yomndeni. Owesifazane nguye owenza ukuthi igcinwe yonke imithetho yekhaya. Njengomholi omuhle uyafundisa yonke imisebenzi abese ema ebukela ukuthi iyagcinwa na. Ufundisa yonke imisebenzi yezandla ukuze izingane zakhe zikhule zikwazi ukuzimela. Ngenkathi izingane zikhula lapha ekhaya zibona konke okuhle okwenziwa ngumama bese nazo zifisa ukuthi ngelinye ilanga zikwenze lokho.

Umama ongumholi omuhle ekhaya lakhe uthandwa yiwo wonke

amalunga omndeni ngoba usuke engabadukisi kepha usuke ebafake endleleni eyiyo eqondile.

4.1.3.1 Ezintombini

Intombazane isazelwe incane isuke isinaye umholi. Umholi wentombazane ngunina. Nguye phela oyikhulisa ngendlela eyiyona efanele. Umama uyifundisa indlela yokuziphatha kuze kufike lapho iphuma esandleni sakhe isingena kwesamaqhikiza. Lapho ikhula kunezinhlobo eziningi zabaholi. Kumele abaholi bahambe kahle phambi kwalabo ababaholayo. Intombi ikhula inomholi wayo ozoyitshela konke emele ikwenze ukuze ikhule kahle ize ificwe yisikhathi lapho eyokhethwa khona. Ikhaya linomholi wamantombazane wonke. Uma kukhona angakuboni kahle umholi uyawabiza wonke azoxoxisana nawo. Usuke engumholi omuhle othi uma kungalungile asheshe akhalime kungaze konakele kakhulu. Iqhikiza njengomholi kumele lihole izintombi zakwabo uma kuyiwa emaceceni nasemigcagcweni. Iqhikiza yilona elazi konke ngoba namhla intombi iqoma lisuke seliyeluleke kahle layichazela ukuthi akuwona umdlalo lowo. Kwala noma izesheli ziqhamuka macala onke umholi omuhle nofisa ikusasa elihle uyayeluleka intombi ukuthi ayingaqomi ingakaboni kahle ingagajwa luthando kepha icabangisise kahle. Abesimame, ikakhulukazi omama bahlale bengabaholi njalo befishela izintombi zabo konke okuhle. Nabo abahlali babukele kepha basizana namaqhikiza, uma umholi kungumholi omuhle onesizotha zonke izintombi ziyamhlonipha zifise ukufana naye ngelinye ilanga. Zikhula zize zifike ebangeni lokuthi zigcagce lapho wonke, umuntu esuke esejabula nomama esebona ukuthi sewusebenzekile

umsebenzi onzima abebekelwe wona wokukhulisa, nobaba ngokunjalo sesigcwele isibaya sakhe.

4.1.3.2 Emendweni

Ngenkathi iqoma intombi, iqhikiza lenza isiqiniseko sokuthi liyayiyala ngezinto okungafanenele izenze. Abesifazane asebeginile uma sekusondele umgcagco bazinika isikhathi sokuthi bayitshele ukuthi lapho iyakhona izohlangabezana nani. Ngumkhuba omuhle lona ngoba phela intombi isuke ingazi ukuthi kanti emendweni kuke kube nelanga lokukhala ingasahambisani imiqondo yenu nalowo owathi uzomgana okukanye ukhathazwe amanye amalunga omndeni. Uyalungiselelwa lowo osefike kulelo banga ukuze bungachitheki bugayiwe.

Omame njengabaholi abaziqhenyayo ngezintombi zabo kuye kuthi lapho zigcagca bajabule kakhulu bakikize ngoba bebona ukuthi intombi isiyogana. Ukukikiza thina sikuthatha ngokuthi omama basuke bekhombisa ubuholi betshengisa intombazane ukuthi isikhulile ngokwenele ngakho ingesabi ukuya emzini ngoba akukho lutho olubi phambili lapho iya khona. Abanye kanti kolunye uhlangothi basuke bejabula bethola indodakazi esizosizana namadodakazi amanye alapha ekhaya uma ekhona. Ubezwa bethi: “Ki- ki- ki kuhle kwethu”. Phela lokhu kukikiza ngosiko nemfundiso yabamblophe akuhambisani. Uma kunomgcagco akukikizwa ngoba bethi akuyona indlela yokukholwa leyo.

Singasho futhi sithi ngokukikiza omame basuke befishela intombazane konke okuhle ezifisela yona imbala empilweni entsha esuke isiyoyiqala. Thina sithatha ngokuthi kuyinkonzo enhle, basuke bethi: "Inkonzo enhle mnta kadade." Abanye bethi: "Uyibambe noma kuthiwani". Singasho futhi ukuthi basuke bejabule ngoba sebewufezile umsebenzi onzima abebewenza wokukhulisa intombazane. Bonke baye bayifisele inhlalo enhle.

Abesifazane abangomama bangabaholi abakhulu. Intombazane ezogana iyamfika nasemzini. Lowo kuthiwa umamazala. Umamazala naye unemfundiso yakhe afike ayifake lapho kumalokazane. Izindlela zobuholi azifani noma kusuke kufundiswa into eyodwa. Umama wekhaya njengomholi uzomtshele konke nokuthi ukudla kukababazala kwenziwa nini udla kangaki ngosuku kubekwaphi njalo njalo.

Banengi umlobokazi abafika ekhaya. Bayamtshela, bamkhombise okuningi njengehlathi okuthezwa kulona. Bayakhombisana nalapho zibekwa khona izinkuni. Ngenhlanhla abaholi bamanje abasenawo umsebenzi omningi ngoba abantu abasha sebashada qede baye emizini yabo lapho kuzobusa owabo umthetho. Wonke umuntu wesifazane ungumholi ngoba konke akwenzayo usuke ekwenzela umndenini wakhe. Njengomholi oqotho futhi ozinakekelayo izinto ongafuni abantu bahambe ngendlela engalungile, umholi wesifazane ohlakaniphileyo uye athi uma esecabangisisa abone ukuthi nokho lokhu kungukuqala kokukhula kwezimpilo zabantu. Phela basuke nabo sebebona ukuthi ezinye izinto zazingatshelwa nje kodwa zingenabo ububi kuzo.

4.1.3.3 Ezinzalabantwini

Umuntu wesifazane uba umholi aze afe. Ngisho esemdala kangakanani usuke esenguye umholi ngoba kunezinto okumele azenze akhombise abanye. Umuntu wesifazane uba ngumholi noma esedonswa ngesikhumba. Umama uyidonsa abuye aphumule noma phela kusuke engaphumule njengeso lomndeni. Intombi endala (isalukazi) eyengamele ikhaya isuke nayo ikhombisa ubuholi bayo seyivalelisa. Phela intombi endala iyalawula itshele omalokazana bayo okumele bakwenzele abayeni nabantwana babo. Yize noma owesifazane esemdala engasasebenzi lutho ekhaya kepha usuke ekhuluma ngezenzo zakhe. Phela ilawula konke okukhona ekhaya nasemndenini lowo. Uma kubakhona ingxabano emndenini nguyena njengenzalabantu okumele ahlanganise labo abaxabene axazulule inkinga. Njengomuntu wesifazane ohlakaniphileyo akumele kube nguyey oxabanisa kakhulu. Akumele anikeze iziyalo ezizobhebhezela umlilo uye phambili. Ukukhombisa ubuholi kumele indaba angayithatheli phezulu, kepha ayilalelisise. Uma kuzobakhona ukuxokozela ekhaya ufundisa bonke ukuba baziphathe kahle kungabi nomsindo ngoba phela usuke yena esebikile waxhumana nabadala bekhaya. Ngobukhona bakhe ekhaya liyahlonipheka ngoba kufanele njalo ahlale eyisibonelo nakubantwana bamantombazane abasuke besazogana nabo bakhe eyabo imizi.

Nalapho kuvele isifo ekhaya izinzalabantu yizo ezilawulayo ukuthi kumele umalokazana enze njani. Phela njengabaholi basiza lowo ovelelwe ukuba aduduzeke angezweli ukushiywa yilunga lomndeni wakhe. Nalapho kubelethwa yibo abaholi babo abasuke bebelethisa bebatshela ukuthi

kumele benze kanjani ukuze ingane iphume iphephile. Nalapho kunzima yibona futhi abaphuma bathethe phandle. Konke lokhu kukhombisa ubuholi obuhle eqenjini lelo lawomame obenziwa izinzalabantu.

4.1.4 Emphakathini

Ubuholi bungumsebenzi onzima okungafanele ukuba uthathwe kalula nje. Ukuze ubonakalisa ukuba ngumholi kumele ukhombise ngezenzo. Umholi omuhle yilowo ohamba kahle phambi kwabantu abathandayo futhi onezeluleko ezinhle emphakathini. Kunzima nokho ukuba ngumholi ngoba akubona bonke abalalelayo nabahloniphayo okushiwo kubo. Ziningi nokho izinhlobo zabaholi, kukhona abaholi abahle abahola ngeqiniso kanti kukhona nalabo abangalungile.

Abaholi bomphakathi kuningi okulindeleke ukuba bakwenze. Kumele babeyisibonelo kulokho abakhuluma ngakho. Kuba nezinhlangano lapho umholi ezibonakalisa ubuholi bakhe khona. Kungaba izinhlangano zokufundisana ukupheka, ukulima izingadi, kanye nokufundisana imisebenzi yezandla enhlobonhlobo.

4.1.4.1 Komama

Esikhathini esiphambili omame babeqoqana ndawonye bafundisane ukweluka amacansi, nokulolonga izindlu. Ukuze kwenziwe umsebenzi omuhle lowo ongumholi kumele akwazi ukwenza umsebenzi omuhle obukeka kahle. Ukweluka icansi kungumsebenzi odinga umqondo ohlakaniphile nocophelelayo ukuze ibe yinhle into eyenziwayo.

Ukukha incema emifuleni uyomise kungumsebenzi onzima. Abesifazane uma bezoya kokukha incema kumele bahambe beliqembu ngoba invamisa lapho kukhiwa khona incema kuba nezinyoka ezinkulu. Uma engahamba eyedwa angahlangabezana nengozi angabonwa muntu.

Omama bangabaholi abahle abahola isizwe basifundise ukwenza izinto ezinhle ezigcina zibenza bakhuthale, benze, bahlobise imizi yabo ibukeke ithandeke. Lapho bayafundiseka besakhula ukuba bakwazi ukuzithanda babe amakhosikazi akhuthale. Ngokweluka amacansi bayafundiswa ukuthi ngezandla zakho ungakwenza okuhle okugcina kukuphilisa kahle ikati lingalali eziko. Umama ongelona ivila uyisibonelo esihle emphakathini.

Lapho behlangene ezinhlanguweni zabo bayabonisa ngezinto eziningi ezibakhayo futhi ezivusa, zigcine imindeni nemizi yabo idlondlobale. Umama onokuthile okumhluphayo uyasizakala ngoba uthola ukuboniswa ngezindlela ezahlukene. Nalapho kukhona onesigulo esithize kuyaxoxiswa ukuthi angasizakala kanjani. Abesifazane bangabahlengikazi bendalo. Bayakwazi ukuhlanguka basizane. Ubuholi obuhle obokuba kubekhona indlela yokuthi kube nengqubekela phambili.

4.1 4.2 Emantombazaneni

Ubuholi emantombazaneni bubonakala kahle emaqhikizeni. Amaqhikiza angabaholi abakhulu abahola izintombi zakithi bazakhe ukuze zihambe

kahle nangobuqotho ngaphambi kokuba zigane. Umsebenzi wamaqhikiza ukuba abheke izintombi zingaqomi yinoma yikanjani uma singakafiki isikhathi sokuba ziqome. Uma intombi itholakala isinike isoka ucu iyajeziswa ngezinye izintombi ziyibize ngawo wonke amagama amabi eziwathandayo. Lokhu zikwenza ngoba intombi le isuke iziphoxile izintombi iphoxe ngisho nomuzi kayise imbala. Intombi le isuke ikhombise ukungaziphathi kahle, ikhombise ukungabi naso isimilo esihle nokululaza izintombi zonke zesigodi sangakubo. Kumele ilindwe ize ijutshwe amaqhikiza ukuthi nokho sekufanele iqome seyikhulile. UVilakazi (1972:88) uyasivezela la maqiniso encwadini yakhe lapho iqhikiza uNontula ebuza udadewabo uNomkhosi ukuthi wajutshwa ngubani ukuba aqome njengoba sebezwa esethi uzocimela nje, bona beyizintombi nodadewabo bengazi bengazange batshelwe lutho.

Siyafuna usitshale ngoba uwena wedwa izindaba zakho esingazaziyo. Sinomthetho wokukubuza lokhu. Thina sabona sekukikizwa nje singazi
Vilakazi (1972:88)

Sibuye sibubone ubuholi bamaqhikiza ukuthi bubamba iqhaza elikhulu. Phela kumele aze agcine ngokuthi abone ukuthi labo ababili abazivezile ukuthi bayathandana bagcina beganene ngokwempela. Siphinde sibheke futhi ubufakazi bukaVilakazi (1972:167) lapho uNontula enikeza uNomkhosi induku ukuba ayihlobise. Iqhikiza lenza lokhu ukuze libone ukuthi intombi ilithanda kangakanani isoka nokuthi ngakube ilithanda ngempela na? Intombi yona kepha isuke ingazi ngalelo cebo. Langa lithize iqhikiza liye lenze ukuba intombi ikhombise ukuthi ilithanda ngempela

isoka ilinike le nduku ehlotshisiwe kahle ngobuhlalo. Intombi igcina ingazi ukuthi inikwelani le nduku. UNontula encwadini kaVilakazi uvezwe ewenza kahle lo msebenzi wamaqhikiza. UNomkhosi uzikhethela yena insizwa ayithandayo phakathi kwezesheli zakhe ezimbili uNsikana noTomasi. Ngakho-ke iqhikiza selikhombisa ubuholi obuyibona bona. Umfo waseNkobongo useyithatha libalele ilanga njengoba nesaga sisho sithi: "Induku enhle egawula ezizweni." Phela uzishiye zonke izintombi zangakubo eNkobongo uNsikana wazokha le mbali.

UMkabayi simbona njengomuntu ozimiselayo uma enza into kuze kugcine yena, namanje uma sibuka abesifazane sibathola bebambe iqhaza elikhulu ebuholini. Sibathola belekelela ezindaweni eziningi bengabaholi behola wona amadoda imbala. Bayazimisela impela. Abanengi sebebonile ukuthi nabo banawo umqondo wobuholi. Sebeyakwazi ukuthi bahlangane bebodwa babophe umthetho wabo othile. Kungekudala nje sebeke bahlangana eBeijing ngo-1995 bayobonisana ngobuholi. Bafike baphohlozelana ubuchopho babuya sebehlangene sebeyimbumba ubuholi babo seubhalwe emabunzini abo. Namhlanje sebenezikhundla eziningi eziphezulu, kuqala ezaziphethwe abesilisa njengobungqongqoshe nje.

4.2 Ubuqotho

Abesifazane isikhathi esiningi sibathola bevezwa njengabantu abanakekela bavikele imindenini yabo. Ukuze kubonakale ubuqotho babo uthola ukuthi lokho abazimiselayo ukukwenza abaguquki kalula kukho. Ubuqotho

babo babukhombisa ngesibindi abanaso sokwenza noma yini ezoba yimpumelelo kubo.

4.2.1 Bamantombazane

4.2.1.1 Bamaqhikiza

Amaqhikiza kumele kube ngabantu abaqotho ngempela abakwazi ukutshela izintombi okulungile. Uma kukhona okungahambi kahle kumele likhulume iqhikiza lilungise lokho. Kuyenzeka iqhikiza libone ukuthi isoka lentombi leyo alisahambi kahle kumbe seliqomisa omunye wodadewabo wentombi. Kungumsebenzi walo ukuba likhuze kungaze kuxabane amantombazane. Kungumsebenzi weqhikiza ukubona ukuthi isoka alivakashi kubo wentombi ikakhulukazi ngokuhlwa. Uma kutholakala likwenza intombi leyo iyajeziwa ngokungahloniphi umthetho wezintombi. Iqhikiza linelungelo lonke lokubuza nasesokeni uma kukhona elingakuboni kahle. KuVilakazi (1972:169) sithola uNontula iqhikiza lezintombi ebuza umyeni kadadewabo uTomasi ukuthi uzofika yini ngalokho kuhlwa azobavakashela. Phela uNontula wayembuza ngoba ebona ukuthi kukhona okungasahambi kahle, umkhwenyana lo, usethandana nodadewabo wentombi yakhe, okulichilo futhi efuna ukuthola iqiniso. Lokhu kukhombisa ubuqotho ukuthi amvezele ukuthi izinkukhu ziyawusola ummbila. Ukuze akhombise ukuthi uqondeni usethi uNontula kumkhwenya wakhe:

Yebo usho kahle mkhwenyana
Ngoba uhamba labo ohamba
Kubo usishiye thina. Ofuna
Ukubabona ubabona malanga onke.

UNontula umbuza ngendlela efihlakele umkhwenya wakhe ukuthi uzovakashela yini eMvoti. Phela akafuni ukuveza ukuthi kukhona akusolayo phakathi kwakhe nodadewabo uNtombinjani.

Kwezinye izincwadi abesifazane bavezwa beqotho kangangokuthi abayengeki kalula. Bazama ngakho konke abangakwenza ukuthi bangayengeleki oPhathe. Bavama njalo ukuveza ubuqotho babo ngokuthi kuze kugcine bona bangehlulwa abesilisa. Encwadini kaVilakazi (1963) uNomcebo uvezwa engayengeki kalula lapho uMalambule ezama ukumkhohlisa emeshela.

4.2.1.2 Bezintombi

Isikhathi esiningi izintombi ziyaphoqwa uma zingafuni ukuqoma. Intombi izithola seyibhekene nezinkinga eziningi. Yilapho-ke lapho buvela khona ubuqotho bayo. Intombi nokho iyazama ukudlubulundela ingafuni ngoba inhliziyo yayo isuke iyigxilise kuleyo nsizwa eyithandayo. Isuke phela seyizinikele kulowo emthandayo ingasazimisele ukuhlukaniswa naye. Intombi yelekelelwa ubuqotho bayo kuleli siko lokuzikhombela kwenkosi ngokuthi ingavumi noma yenze isu elithile elizoyivikela kulesi senzo. UVilakazi (1963) uyakuqinisa lokhu lapho esivezela uNomcebo eqoma ukuzifihla ngezikhumba zemfene ukuze kungabonakali ubuhle bakhe inkosi ingamamukeli. Uyaziqhenya uNomcebo ngobuntombi bakhe uveza nobuqotho ngokuthi afune ukulandela inhliziyo yakhe agane lowo amthandayo.

Ukubaqotho komuntu wesifazane ukuma eqinisweni angenzi into ayifunzwa ngabanye futhi angavumi noma esephoqeletwa. Ukufakazela lokhu, encwadini kaBhengu (1982:14) kuvezwa ngokusobala lapho uNokuthela engafuni ukuqoma uMcineleli Xhakaza ngenkani. Umi eqinisweni lokuthi akamthandi ngakho angeke amqome. Ukuze aveze ubuqotho kumele angenziswa into ngenkani. UNokuthela wenza ubuqotho kwala noma uGezephi entshontsha ucu lwakhe elinika uMcineleli, kepha umi kwelilodwa lokuthi:

Cha angimfuni nalapho
 ehambe khona lo muntu.

Bhengu (1982 :14)

Kuye kuthi noma amaqhikiza esemhlanganyele esola ukuthi intombi kungabe isilindikile isoka ucu kepha ngobuqotho bayo ime eqinisweni lokuthi ayilindikanga. UNokuthela uqinisa ngokuthi ucu lwakhe lwamunyamalalela akalwazi ukuthi lwafika kanjani kuMcineleli

Kwenye inkathi abesifazane bavezwa beqotho lapho bebhekene nezimo zokugana. Bayaqiniseka ukuthi abashintshwa muntu kulokhu abasuke sebekucabangile futhi bekuhlosile ngezimpilo zabo. Uma intombi iqokwe inkosi bese yona ingathandi ukuyogana inkosi leyo iyenqaba ikhombise ukungafuni. Enye iye ibenesibindi isho kugcwele umlomo ukuthi noma kuthiwani yona ayisoze ilishiye isoka layo iyogana inkosi noma omunye umuntu. Kuye kuthi noma ibeleselwa ikhombise ubuqotho

bayo ingagudluki emazwini ayo. KuMncwango (1959:7) sithola uZenzile enqaba ukushiya isoka lakhe ayogana omunye umuntu. Kwala noma udadewabo uZenzisile esemncenga ethi bayohlala kahle komkhulu bendawonye, umphendula ngamazwi athi:

Noma kumnandi kuwe kimi kubuhlungu
Kuyiva ukuqhutshwa njengemvu
Ngiphoqeletwe ukwenza into ngokungemthetho.

Empeleni akumnandi ukwenziswa into ongayithandi. Uma ungumuntu wesifazane futhi uqotho uyakwazi ukukuvimbela lokho. Kubuhlungu impela ukuyoganiswa kumuntu ongamthandi uphoqeletwe ngenkani. Uma kunendlela yokuvimba ukuthi kungenzeki, zama.

Uma umuntu wesifazane eqotho uyaphumelela. Uma futhi uthando lwakhe nesoka lakhe noma loyo amthandayo lujulile luqinisile akulula ukumhlukanisa. Uma inhliziyo yakhe eyibeke kuloyo amthandayo ungamuzwa ethi: "Lapho oyofela khona nelami igodi liyoba khona". Lokhu ukusho ngoba usuke embona eyikho konke enhliziyweni yakhe. Uyaye angazimiseli noma sekuthiwani ukwehlukana nothandiweyo wakhe. Akulula ukuvuma ukuphoqwa ngendlela ongayiboni kahle. Lokhu kungenzeka kuphela kulabo abangenabo ubuqotho. Abesifazane abaqotho bema ngazo zombili izinyawo bagcizelele ukuthi impela noma sekunjani abezukukwenza okungafanele. Uye aze aqiniseke athi: "Angiyi lapho" noma "Angikwenzi lokho".

Umangabe kungumunwe wenkosi okhombile isoka nalo liye lizidele lifele phakathi ngoba lesaba umthetho nezwi lenkosi. Uma ngabe kuyinsizwa enye nje lidinwa life, kuze kugcine ngokuthi izinsizwa zitholane phezulu ngoba phela kusuke kukhomba ukuthi kukhona edelela enye. Nokho nayo intombi iyabukhombisa ubuqotho uma ngempela ilithanda isoka layo lelo ingavumi ukwenziswa into engayithandi.

Banengi abesifazane abanobuqotho esibathola uma sifunda izincwadi ezahlukenene. Kukhona nalabo abaqotho ngendlela yokuthi kuthi noma izesheli zigxekana phambi kwakhe umuntu anganaki aphike ngokuthi uyamthanda lowo amthandayo.

UNomkhosi encwadini kaVilakazi (1972) ukhombisa ukungamniki uTomasi noma ethi ugxeke uNsikana ngokuthi sewathathwa imizulane lena esiqala ukugcwala emadolobheni. Phela owesifazane uma engeqotho kulula ukuthatha lokhu okushiwo yilowo ophambi kwakhe ngaleso sikhathi. Kwala noma sekuvele nokuthi kumbe lo ongekho usebenza ize, uyobuya engaphethe ngisho indibilishi emnyama yodwa lena kodwa intombi ivele izihlekele nje. Intombi eqotho ihlale ilivikela njalo isoka layo. UNomkhosi naye uyamvikela uNsikana uthi:

Ayi, phela asikwazi lokho. uma
engayiphethe kobe kukhona
okukhona wehlakalelwe ishwa.
Vilakazi (1972:51)

Kungubuqotho ukuthi owesifazane avikele lowo amthandayo ngazo zonke izindlela. Noma ngakube wenza okungekuhle kodwa uma

owesifazane emthanda akakuboni lokho. Akakukhathaleli noma kubi kangakanani kepha angeke ayeke kukhulunywe kabi ngesoka lakhe. Lokhu kufakazelwa uNomkhosi lapho evikela uTomasi ngenkathi umshayeli wenqola ezama ukumtshela ububi obenziwa uTomasi bokukhokhoba aye kwaSihlangusinye inyanga. Phela wayeya ngobusuku. Kumphatha kabi lokhu okushiwo uNdosi ngoba yena akacabangi ukuthi angakwenza lokho. Kufanele nokho ngoba uma intombi ilithanda isoka layo ayize yafuna kubekhona ozokhuluma izindaba ezingamnandi ngalo. Isuke ingacabangi ukuthi kukhona okubi okungenziwa yilona. Ukufakazela lokhu asicaphune uNomkhosi lapho ethi:

....ukhuluma kabi ngomuntu
ozoba yindoda yami...
Vilakazi (1972:155)

4.2.2 Bomama

Kuvamisile ukuthi omama abaqotho basize abantwana babo ngokubeluleka. Abantwana ukuze benze okulungile badinga usizo lwabadala. Intombi uma isizogana iye yelulekwe omama bayitshele indlela okumele iziphathe ngayo emzini ukuze ibe ngunkosikazi oqotho nonesithunzi. Kanjalo nensizwa iyayalwa. Umama oqotho uwuphatha kahle umndeni wakhe akhulise nabantwana ngendlela encomekayo. Nendodana uyayeluleka lapho isizimisele ukuganwa, uyayitshela ukuthi kumele ithathe unkosikazi onjani. Abaningi omama abawathandi amantombazane okungawona awendawo yakubo angakhulelanga phambi kwabo, ngoba baye

bathi abawazi ukuthi angabantu abanjani. Baye baluleke ngokuthi ingcono intombi yendawo abayaziyo.

Umama oqotho uyaqikelela ukuthi intombi yakhe uma iyogana ingafiki ixove umndeni phambili iwuphilise kabuhlungu uze igcine ngokuhlukana phakathi. Kuye kuthiwe: "Induku enhle igawulwa ezizweni". Kukhona nokuthi: "Kodwa nenduku yomuthi eniwaziyo ingcono ngezindlela eziningi". Uma umuntu efika endaweni kuye kube kuhle ukuthi aziwe kahle imvelaphi yakhe ngaphambi kokuba amukeleke futhi kwaziwe nokuthi ungumuntu onjani.

Owesifazane oqotho uyaqikelela ukuzivikela nokuvikela umuzi wakhe nabantwana. Utholakala njalo ebambelele esikweni njengokuthi, akulaliswa umuntu wokuhamba emzini ongenandoda hleze enzakalise abesifazane bayakwazi ukulalela imithetho ababekelwe yona ngoba phela bazi ukuthi uma kuke kwenzeka iphutha nje elincane bayoyikhotha imbenge yomile. Owesifazane uma kwelilodwa nje lokuthi, akunandawo lapha ekhaya ngakho angeke alalise umuntu abangamaziyo. Siyacelwa ukuba sedlulele phambili emizini enamadoda isihambi leso. Lokhu kukhomba ubuqotho bukamama bokuthi angazenzeli noma yikanjani emzini wendoda yize noma ingekho. Ukufakazela lokhu asicaphune uMaQwabe encwadini ebhalwe uVilakazi (1972:72) lapho ethi kuNsikana indodana yakhe:

Qha mntanami, thina lapha ekhaya
kasilalisi abafokazi bendlela ngoba

indawo kasinayo neze neze. Qha,
dlulela phambili kungakalalwa-nje
mntanami. Mxosheni nawe Ziweedu,
mthatheni nimkhombise indlela
eya laphaya kulowa muzi.

Omunye owesifazane ubanesibindi sokukhuluma nomzali wakhe
akhiphe konke okusenhliziyweni yakhe ukuze akhululeke. Iqiniso
uyalikhapha noma kusesimweni esinjani. Ngokuthi uMkabayi
wayengasenaye unina waxoxa noyise wakhombisa ubuqotho
wabanesibindi sokumtshela ukuthi yena angeke aye oYengweni
esigodlweni senkosi uJobe ephila ukuyomgana. Nakuba kungejwayelekile
kepha kukhombisa ubuqotho nokuzethemba futhi kukhombisa nesibindi
sokubhekana nomzali umtshela iqiniso nesifiso uMkabayi akesabanga
ukutshela uyise okwakusenhliziyweni yakhe. Asimcaphune lapho ethi:

Baba angizimisele ukukuvulela isifuba
sami ungubaba ungizala. Kodwa uma
ufuna ukwazi, uJobe wafika ezingigaxa ucu,
mina kunjalo-ke nokumvakashela akulingani.
Msimang (1982:49)

Owesifazane uma enobuqotho uyakwazi nokuxazulula izinkinga
ezingaxazululwa ngamadoda. Uma sibuka emlandweni indodakazi
kaJama yakwazi ukumsiza ngokumfunela isilingani emva kokufa
kukandlunkulu. Kungumsebenzi onzima kabi ukuba uhlele ukuba
kubulawe umuntu imvamisa akushiwo esidlangaleni nalabo abakwenzayo
bakwenza esithe. Uma umuntu esezinikele ukuthi ulindele noma yini

akesabi uba nesibindi. Intokazi kaJama nayo yakhombisa isibindi nobuqotho imelela isizwe sakubo esasesizulelwa amanye. Yasungula isu lokuba kubulawe lowo owayesekhokhobela umbuso wakwaZulu. Ngobuqotho bakhe uyakumela lokho noma izinduna zona bezingaboni ukuthi umbuso usuya eweni.

Omunye uyakwazi ukuthi uma ebona izinto zingahambi ngendlela azame aqoqe abathile ukuze kulungiswe isimo. UMKabayi uphinde avezwe eyintombazane eqotho lapho azisa isizwe ukuthi nguye ozobusa endaweni kaSenzangakhona ngoba usemncane. UNandi naye uveza ubuqotho bobumama ngokuthi noma azi ukuthi akafuneki esigodlweni eSiklebheni kepha abuyele lapho kuzobekwa indodana yakhe uShaka esikhundleni sobukhosi. Kufanele enze kanjalo umama oqotho awavikele amalungelo omndeni wakhe ngayo yonke indlela. Kwakufanele indodana yakhe ayimise ayiqinise idolu njengoba kungumsebenzi wabesifazane ukwenza lokho ukuze nayo ibone ukuthi unina ngumuntu oqotho okwazi ukumela amaqiniso.

Abanye ababhali baveza abantu besifazane bengabantu abangagqizi qakala, kepha abaphokophelele lokho abasuke bekusophile.

ISAHLUKO 5

UKUPHATHEKA KWABESIFAZANE

5.0 Isingeniso

Abesifazane ngabantu abahlale bebhekisisa okwenzeka emindenini yabo. Akukho namunye othanda ukuba umndeni wakhe uphile nezinto ezingathandeki futhi eziwuphatha kabi. Ngesikhathi sokubusa kwamakhosi ohlanga babehlezi kahle nemindenini yabo bengaphazanyiswa yilutho. Amakhosikazi ayebathanda abayeni bawo ebahlonipha futhi. Kwaba khona ukuthi sekumele amadoda asebenze yize noma omame babesaqhubeka nokuhlala emakhaya babheke imindenini balungise namakhaya. Lokhu kuqhubeka isikhathi eside nokho omame bengasebenzi.

5.1 Kwezombusazwe

Njengoba sebengene nakwezombusazwe kumele banikwe indawo baphawule nabo. Lapho beveza uvo lwabo kufanele balalelwe izwi labo lingabukelwa phansi. Sebekhombisile ukuthi nabo banomqondo bayakwazi ukuba ngabaholi. Umuntu wesifazane wayengenayo imvume yokuma aqekethe izindaba eziphathelene nombuso. Ngokuhamba kwesikhathi kwabonakala ukuthi nabo izwi labo liyadingeka. Namuhla sebekwazi ukushaya umthetho uzwakale uhlonishwe nangamadoda.

5.1.1 Ukuphathwa Kwamapasi

Ngonyaka ka-1956 mhla zingu-09 ku-Agasti amakhosikazi ashaya inhlabaluhide (imashi) alibangisa komkhulu wangaleso sikhathi i-Union Buildings. La makhosikazi aye hamba ecula iculo elalisusa usinga elithi:

wathinta abafazi
wathint'imbokodo
uzakufa.

The Educator's Voice;(August 2003)

Leli culo lagcina seliyisiqubulo esishiwo njalo lapho kuhlange abesifazane kukhunjulwa lolo suku. Lokhu kwenza kwakhombisa ukuba nesibindi nobuqotho kwabesifazane bekhombisa futhi ukungamelani nezenzo ezaziphambene nabo. Sekuze kwaqoshwa lolu suku nakumakhalenda ukuze lukhunjulwe minyaka yonke ukuze futhi luze lwaziwe nayizizukulwane. Abesifazane abalinganiselwa ezinkulungwaneni ezingamashumi amabili (20,000) ngalolu suku babelwa nomthetho wokuphathwa kwamapasi. Phela kwase kunomthetho ophoqelesa ukuba nabesifazane baphathe amapasi. Kwabaphatha kabi kakhulu lokhu abesifazane kangangoba bafisa ukuba bayobonana nalowo owayephethe ngaleso sikhathi engumongameli wezwe u- J.G. Strijdom. Ngokuba base bethukuthele sebenjengomfula ogcwele odla izindwani babengasenakho ukukhuzeka. Akekho mpela owayengabe esabavimba. Base bebefazi bedube inyama ngempela. Kunabathize abakhombisa ukuthi bancama ukufa kunokuba baphathwe kabi, ngakho bazinikela baba ngabaholi beqembu eliya ePitoli eliyokhuluma nohulumeni ophethe. Kulabo baholi kwakukhona abanjengoLillian Ngoyi, Helen Joseph, Sophia Williams noRahima Moosa

ababezofika bangene ukuyokwethula incwadi yezikhalo kumongameli wezwe.

Kuningi ababekhala ngakho kuleyo ncwadi yezikhalo ababezoyidlulisela kumongameli wezwe. Ukuya kwabo ePitoli babeyokhala ngesihluku abaphethwe ngaso njengoba kwase kufanele baphathe amapasi. Yize noma kwakungeyona inkinga ukuphatha amapasi ngoba zonke izinhlanga, ezabaMhlophe, amaNdiya namaKhaladi zaziwaphatha. Okwakubahlupha isimo sawo lawo mapasi. Ayehluka kakhulu ngoba wona ayamakhulu esinda enombala ohlukile kwawezinye izinhlanga. Okwakufike kubaphathe kabi kakhulu yikuthi kwakufanele uma umuntu ehamba alilengise entanyeni kanti abanye bezinye izinhlanga bona babengawalengisi. Ukuwalengisa entanyeni kwakwenzelwa ukuthi kubelula ukubona umuntu onsundu. Ngenxa yala mapasi kwakuvaleleka amalungelo amaningi. Kunezindawo abansundu ababengakwazi ukungena kuzo njengezindawo zokudlela nezokucima ukoma. Kanjalo nemisebenzi emihle ekhokhela imali eningi kwakungelula ukuyithola. Baze baya ePitoli ngoba befuna ukuqeda lolu bandlululo lwamapasi. Manje aseyamukeleka ngoba aseyafana wonke kuzo zonke izinhlanga awasenawo umehluko. Okunye kwako kwabe kungukungavunyelwa kwabansundu ezindaweni zabamhlophe. Phela kwakungavunyelwe onsundu abe sendaweni yabamhlophe ngaphezu kwezinsuku ezintathu. Abasebenzayo kanye nabanezimvume zokufuna umsebenzi kuphela ababevunyelwe endaweni leyo. Izingane zalaba abesifazane abasebenzayo zazingavunyelwe ukuba zizohlala nabo.

Kwakumele laba besifazane bazishiye emakhaya le emaphandleni zibhekwe ngogogo noma izihlobo zalabo abasebenza emadolobheni.

Abesifazane babephatheka kabi ngoba babesebenza nzima kepha inkokhelo incane kakhulu kanti nobudlelwane babungekho kahle phakathi kwabo nabaqashi babo. ULillian Ngoyi ebhala ephephandabeni elithi, "The Educator's Voice" kaNcwaba (August) 2003:8 usichazela uthi:

I realised that millions of black South African women faced the same discrimination as I did and became determined to fight for the rights of all women.
..... and joined other women in planning a defiance of the pass laws.

"Ngabona ukuthi izinkulungwane zabesifazane abamnyama base Ningizimu Afrika babebhekene nokubandlululwa njengami ngafikelwa ugqozi lokulwela amalungelo abo bonke abesifazanenokuthi ngingenelele kanye nabanye abesifazane senze isiqiniseko sokuwushaya indiva umthetho wamapasi.'

UDorothy Masenya yena uthi, akusho ukuthi laba ababehola le nhlabaluhide yibona bodwa ababengamaqhawe cha. Babekhona nabanye ngoba wonke umuntu wesifazane wabe ethukuthele kakhulu. Yena simcaphuna ku "The Educator's Voice" kaNcwaba (2003:8) ethi:

I felt as an African woman
I should do something.

Ngazizwa nami njengowesifazane
Wase-Afrika ukuthi kumele ngenze okuthile.

Ngalolu suku esesiluhlonipha kangaka manje sibonga abesifazane abakhombisa isibindi batshengisa ukuthi nabo banalo izwi futhi bayakwazi ukuveza uma bengaphathekile kahle. Batshengisa ukuthi abesifazane kumele baphathwe ngenhlonipho enkulu emindenini nasemphakathini wonke imbala. Sekufike isikhathi sokuba baziwe bahlonishwe emphakathini ngokugcina kwabo amasiko nokuzithoba kwabo belalela benza zonke izimfuno zemindenini. Ukuze baqine kuzo zonke izinguquko ezikhona kumelwe baphathwe kahle ngoba kuyabonakala ukuthi bakhombisa inqubekela phambili. Kumele baphathwe ngenhlonipho nangesizotha ngokwempilo yonke.

5.2 Kwezenhlalo

5.2.1 Izindlela Zokungaphatheki Kahle

Abesifazane ngezikhathi eziningi baphatheka kahle emizini abagane kuyo. Kuyenzeka nokho kubekhona ukungezwani uthole sekukhona uqhekeko phakathi komuzi. Kuba khona futhi nokuhlukumezana ngandlela thize kuze kugcine kowesifazane sekuzwela. Ziningi izindlela abahlukunyezwa ngazo.

5.2.1.1 Ngaphandle Komgcagco

Abesifazane abathile bathola ukuhlukumezeka nokungaphatheki kahle ikakhulu uma bengagcagcile. Bahlala njalo bebhekwe emehlweni kukho konke abakwenzayo. Kubaphatha kabi ukuthi laphe bezitholela abangani

se kubanabantu abazonaka ukuthi baphila mpiloni. Kuyenzeka laba
abili bagcine sebenabantwana. Umphakathi lokhu ukubuka ngelinye
bese kuba nezinkulumo eziningi ezigcina zimphathe kabi lona
wesifazane. Kwenye inkathi uze owesifazane azithole esebekwe icala
pela

uke kwavela ezindabeni zemisakazo nasemaphephandabeni imibiko
nibi ngonkosikazi u-Amina Lawal waseNigeria othole ukuhlukumezeka
gokomphefumulo nangokwenyama. Ngokuthola kwakhe ingane kumuntu
ngashadile naye uzithole esesecaleni elikhulu okungangokuthi bese kumele
bulawe. Lokhu kusho ukuthi noma singathi abesifazane nabesilisa
ayalingana namalungelo abo ayafana akunjalo. Kusekhona ukuthi
wesifazane muncane kunowesilisa. Lokhu kuvezwa ukungaboni
gasolinye. Abesifazane bamubona engekho ephutheni kanti abesilisa
ona bamubona enecala. Ngesenzo asenza u-Amina Lawal kwakumele
thweswe icala ngoba wayephule umthetho wenkolo yezwe lakubo
wawumisiwe wokungavumeleki kowesifazane ukuthi athole umntwana
umuntu angashadile naye. Ukukhombisa isihluku abesilisa babona ukuthi
nakagqitshwe ngamatshe noma anqunywe izandla noma ashaywe kanzima.
Abesifazane nokho basukuma bonke balwa nalesi simo. Kwabonakala
kuthi uma engafa kuyokuba ngukululazeka kwabo bonke abesifazane
kwenziwa ngukuhlukumezeka. Kungakhomba futhi ukuthi amalungelo
besifazane abhekwa phansi. Lesi senzo singakhomba futhi ukuthi
besilisa benza imithetho evuna bona. Abesifazane babebona futhi

bezwela nokuthi umntwana uzokhula engenaye umgcini, abe intandane egcina seyihlala emigwaqweni kwande ukuhlupheka

5.2.1.2 Ukuba Nomuzi

Kuqala wawungeke uthole owesifazane enomuzi othi yena ngoba kwakwaziwa ukuthi ngamadoda kuphela akwazi ukuba nomuzi. Kwakukhuzwa isimanga impela uma owesifazane ecabanga ukuzakhela inxiwana lakhe. Kwakuye kuthiwe ugila imihlolo ocabanga lokho, ngakho wayehlala aze agugele ekhaya uma engaganile akhelwe ilawu khona lapho ebaleni lakwabo. Kanjalo nofelwe indoda wayengeke athi useyokwakha kwenye indawo kwakungakhuzwa kubabazwe kuthiwe uhlola imihlolo. Sesiabona manje ukuthi baphatheke kahle. Izinguquko zenza ukuthi bazithole bekwazi ukwenza lokho abakufisayo. Sebeyakwazi ukuzithengela imizi bahlale nabantwana babo labo abanabantwana. Sebekwazi nokuzikhulisela abantwana babo ngabodwana. Esikhathini samanje sithola ukuthi ayikho inkululeko engaba nempumelelo uma owesifazane engakhululekile ngokuphelele nengcindezelo ingasusiwe phezu kwakhe. Sekumele manje naye owesifazane anikezwe amandla okuba aphawule kuzo zonke izinto ezenziwayo nezixoxwayo kuyo yonke imikhakha yempilo njengawo wonke amalunga omphakathi. Isikhathi esiningi abesifazane babezibuka bazibone bencishiwe amathuba kukho konke bephathwa njengabantu abangabalulekile emphakathini, bengabantu abangenangqondo nabangakwazi ukuzimela.

Ukuphathwa kowesifazane kusabonakala kunendluzula. Kwakwenzeka nangezikhathi ezadlula ukuthi owesifazane athole umntwana engaganile noma esahlukana nomyeni wakhe ngezizathu ezaziwa yibo kepha wayengabulawa. Okungenani wayehlululwa uma kunesidingo. Kwenye inkathi wayedingiswa asuswe kulowo mphakathi ayobekwa kude lapho engaziwa khona. Umuntu wayephathwa kahle angahlukunyezwa kepha alulekwe kulokho okubi akwenzile. Wayengajeziswa ngento ezomenza azithole esephelelwa umhlaba.

5.2.2 Izibongo Ezimbili

Owesifazane uma egana ugcina esebizwa ngezibongo ezimbili. Kuba yilesi salapho ezalwa khona esisho, sithophe, sibonge uyise ngokumzala amlethe ezweni, njengokuthi uMaNdaba noma uMaMvelase okuchaza ukuthi uzalwa uNdaba. Uma eseganile uphinde athole esinye isibongo salapho egana khona. Uma egana kwaNdlovu usezobizwa ngoMaNdaba Ndlovu.

Ngokuqhubeka kwesikhathi lapho abesifazane sebevuleka amehlo nemilomo sebekwazi ukuzimela sebethanda ukubizwa ngazo zombili izibongo kuthiwe sibanibani Ndaba–Ndlovu. Ngenxa yokuthi bayazithanda futhi bayaziqhenya ngezibongo zabo yingakho bethanda ukuthi zivele zingashabalali, ngoba zichaza imvelaphi yabo. Omunye usuke enzela ukuthi kubelula ukuthi aziwe ukuthi wayezalwa ubani oyindoda eyayidume ngani. Kubalula nokuthi uma enza into enzela abakubo athoshwe ngesibongo sakhe ngoba asifihliwe. Kuna labo abangakuthandi lokhu ukuba amakhosikazi

aqhakambise izibongo zasemakubo ngoba baye bazitshele ukuthi enza lokhu ukuze azenzele akuthandayo ngoba esethi akhululekile futhi anezwi kukho konke.

5.2.3 Ukudlwengulwa

Ezikhathini zamakhosi oselwa umuntu wesifazane wayengavele abanjwe adlwengulwe noma kwakwenzeka kwakukuncane kakhulu. Ezikhathini zamanje sesithola sekuyinsakavukela nje umchilo wesidwaba. Abesifazane bazithola bengaphathekile kahle impela. Kuba buhlungu kakhulu uma lobo bubi benziwa ngumuntu othenjiwe endaweni okucatshangwa ukuthi angaba ngumvikeli. Kuba buhlungu kakhulu uma kwenzeka kumntwana kwenziwa ngumuntu onjengoyise. Sekwandile nokho esikhathini esiphila kuso sokuxegiswa kwemithetho.

Ukudlwengula lokhu kudalwa isimo sempilo esiyiphilayo. Ukuzinikela kwabesifazane otshwaleni kwenza ukuba bagcine sebezikhohliwe ukuthi kumele baziphathe kanjani. Uma owesifazane engasazinakile esehamba noma ngasiphi isikhathi nanoma ubani kumdonsele ekutheni azithole esesenkingeni yokudlwengulwa. Phela abantu besilisa abangabahloniphi abesifazane kulula ukuba bakwenze lokhu. Ugcina esesenkingeni lowo odlwenguliwe ngoba kusuke sekumele ahambe kwabomthetho ukuze kutholakale lowo owenze lobo bubi. Akuyona neze into encane ukufuna umuntu owenze okubi ngoba nabanolwazi ngaye ababe besavela obala. Lowo odlwenguliwe emva kwalokho uzithola esesaba nokuphuma endlini ngoba esesaba amehlo abantu.

5.2.4 Emasikweni

Umuntu wesifazane uyaye azithole engakhululekile uma kuzothi lapho enza into yena acabanga ukuthi ilungile bese kuqhamuka ozokuthi ayilungile. Ngokwesiko umuntu wesifazane noma angaba nemfuyo engakanani ubuningi, kuye kuthiwe akuyona eyakhe. Uye ezwe ubuhlungu obukhulu lapho ethi ufuna ukuyisebenzisa noma ukuyithengisa bese kuthiwa akavumelekile ukukwenza lokho. Abanye baye baze bangavunyelwa ngisho ukuthenga inkomo yodwa le. Uma efuna umhlaba noma yona inkomo kuthiwe akavumelekile kumele alande noma acele kube yindoda ezokwenza lokho. Ngokuqhubeka kwesikhathi kuyabonakala nokho konke kuya ngokushabalala ngoba sonke manje sesithathwa ngokuthi siyalingana akasekho omkhulu kunomunye. Ziyabongeka izinguquko ezenzekayo, ezenza impilo ibe mnandi.

Ngesikhathi kusabusa amakhosi namadoda esahlala komkhulu athamele inkosi, abesifazane babenza yonke imisebenzi yasekhaya kanye nokuzala abantwana abaningi. Indoda yayizibona iyindoda ngoba inabantwana abaningi kanye nemfuyo eningi. Esikhathini esiphila kuso manje owesifazane njengoba esavuleka umlomo useyakwazi ukuzikhethela inani labantwana abafunayo baxoxisane nowakwakhe. Uzama ngayo yonke indlela ukuthi athole inani labantwana abazokwazi ukuthi balondle futhi balilawule. Okunye osekubenza babe nabantwana ababalwayo ngukubheduka kwesifo sengculazi ezweni. Ingculazi yisifo esithathelwanayo esitholakala ngokocansi. Omunye uye azithole esenaleli

gciwane, esenomntwana oyedwa noma ababili. Lokhu kumenza angabe esaqhubeka nokuzala ngoba usuke esebona ukuthi angeke esakwazi ukubondla ngendlela enempumelelo abantwana bakhe. Abesifazane abaningi bazithola behlukumezekile ngalesi sifo negciwane laso ngoba kuthi ehlezi ekhaya eziqoqile enake umndeni wakhe kube indoda engazihloniphi imbuyele nalo. Abanye besifazane noma bebona izinyawo ezigwegwile zendoda bayathula ngoba besaba ukwaliwa.

Kwakubalulekile ukuthi umuntu wesifazane angahlali ngekhanda engathwele lutho. Uma eganile wayesebenzisa inhloko. Kwakungaba ichilo uma engahlala engathwele alingise izintombi zasemzini. Ukubonakala kwakhe ekuleso simo kwakungamenza azithole sekuthiwa makahambe aye kubo ayolanda inhlawulo ngoba engahloniphanga umuzi wendoda kanye namadlozi. Kwakumele abuye nabakubo beqhuba inkomo bezomxolisela. Abaningi namuhla sebelilahlile lelo siko sebezihambela nje ngamakhanda bengathwele lutho. Imbangela yalokhu ukufika kwenkolo yabamhlophe phakathi kwethu. Okunye futhi okwenza lokhu, yikuthi omalokazane sebegana qede bangahlali nabazali bendoda, kepha bayozihlalela nabayeni babo lapho bethanda khona. Lokhu kukhomba izinguquko ezikhona emphakathini nasesikhathini esiphila kuso. Singaphinde futhi lokhu sikufanise nendlela okugqokwa ngayo manje. Abesifazane ukuze bahlonipheke kwakumele babhince izidwaba, benze izinhloko babukeke kahle bazothe ngaso sonke isikhathi. Babehloba babe bahle ngobuhlalu babo obuxoxa indaba. Ubaba wekhaya wayethi uma ebuka abone ukuthi cha impela waganwa. Kwakuthi uma inkosikazi

isifake isidwaba sayo yasho ngesicholo sayo isihlobe yaphelela kubonakale ubuhle bomuntu wesifazane buphelele. Ngokuguquka kwesikhathi ngokwanda kokulandela izimfundiso zezinye izizwe abesifazane sebebonakala sebeguqule nezindlela zokugqoka. Noma phela besekhona abasabhinca kepha abaningi usubafica begqoke izingubo ezinhle beviliyele impela bebahle. Bakhona nokho labo asebetholakala sebegqokise okwabesilisa imbala sebegqoke amabhulukwe. Ngokufika kwalezi zinguquko abantu sebezibona befana owesilisa nowesifazane. Phela sekuthiwa manje awukho umehluko owesifazane useyefana futhi useyalingana ngensebenzo nenhlakanipho nowesilisa ngoba sebekwazi ukusebenza imisebenzi elinganayo..

Izintombi zethu sizazi zibhinca izigege zibhince nemitsha eyayibhincwa phezu kwamapense zibe zinhle zidele. Zazizihambela ngemizimba yazo emihle. Sebaphela bonke lobo buhle sebafighlwa izembatho lezi esezigqokwa.

Njengamanje nazo azisabhinci sibone lobo buhle bomzimba wentombi sezigqoka izingubo njengabanye besifazane. Nokho-ke kusalandeleka kancane noma zingabhincile ngoba zifaka iziketshana ezimfishane eziveza amathanga azo amahle. Abaningi bayakuhlaba lokhu kepha nokho azilahlekile kakhulu ngoba vele nakudala zazifaka imvunulo emfushane.

Ziningi izinto esezilethe inguquko endleleni umuntu wesifazane ayekhuliswa ngayo. Owesifazane wayenendlela ethile ayekhuluma ngayo nomyeni wakhe, abazali bomyeni kanye nomphakathi wonke. Uma ekhuluma nomyeni wakhe wayethi: 'baba noma baba kabani', angambiza ngesibongo noma isithakazelo kube mnandi. Wayengavele ame ebaleni amemeze noma yikanjani. Wayekhuluma ngesizotha ahloniphe. Wayengawakhiphi amazwi agigiyelayo uma khuluma. Nje ngamanje sewuke uzwe owesifazane ethethisa indoda ekhuluma noma yikanjani. Omunye umuzwa ememeza kakhulu kuze kumangale abantu. Inhlonipho ayisekho kubantu besifazane abasabahloniphi ngisho oyise noninazala, sebevele basho lokho abakuthandayo. Ngokuthi sebezibona belingana namadoda sebekwazi nokubiza imihlangano bakhulume ngaphambi kwezihlwele umuntu angabi namahloni noma ephendulana nowesilisa.

5.2.5 Isithembu

Abesifazane ngokuthi babegcina isiko lokwesaba nokuhlonipha amadoda abo babezithola sebegane indoda eyodwa bebaningi. Kwakulisiko elalingaphikiswa leli lokuthi indoda iganwe ngabafazi abaningi ngangokuthanda kwayo. Ogane kuqala wayazi ukuthi kunabanye abezayo emva kwakhe. Babengeke bayiphendule indoda uma isho ukuthi seyizoganwa ngomunye wesifazane kepha kwakumele bavume ukuze kube khona inhlalakahle ekhaya. Bonke laba abaganile babehlala nxiweni linye kuhluke izindlu zabo kuphela. Abantwana babo babekhuliswa ndawonye baleni linye. Ngokuhamba kwesikhathi

kwaphela konke lokho. Yilowo nalowo wesifazane usezihlalela nomyeni wakhe nabantwana bakhe. Inkolo eyafika nabamhlophe yasenza saguquka emasikweni ethu. Yibona abafika nokuthi indoda kumele iganwe unkosikazi oyedwa. Le nhlalo emnandi kangaka yaguqulwa yikuthi amadoda ashiye amakhaya ayosebenza emadolobheni. Phela ezindaweni zokusebenza kwakungeke kube nendawo yokuhlalisa abantu bomndeni owodwa abaningi. Nenkolo yenza isimo saguquka ngoba uma kulandelwa umthetho wenkolo yaseNtshonalanga ugcizelela ukuba indoda ibe nonkosikazi oyedwa. Yize noma lo mthetho usebenze kakhulu, kepha namanje utholakala ungasalandelwa ngenhlonipho. Sekunomthetho omusha ovumela amadoda ukuba asengathatha isithembu. Kubonakele ukuthi akulona iphutha uma indoda inamakhosikazi amaningi, uma nje izokwazi ukuwondla ngendlela. Basekhona ababambelele emasikweni nokho abasebaningi. Abesifazane sebakulungela ukwenza konke okufunwa amadoda bawalekelele ngakho konke.

5.2.6 Ukudla Komndeni

Uma silandela izindlela abesifazane ababenakekela ngazo imindeni siyabona nokuthi kunokudla okuthile ababekunika amalunga omndeni. Omame babekholelwa ekutheni bapheke ukudla okumnandi okuzokwenza ukuba umuntu anconywe. Phela babepheka ukudla ababezilimela khona emasimini. Ngesikhathi sasekwindla babevama ukupheka kamnandi. Kwakuphekwa ifutho, amathanga, amaselwa, imifino, amabhece njalo njalo. Ngommbila omusha kwakwenziwa idokwe, amaqebelengwane noma isinkwa, noma uphekwe udliwe ulifutho noma

wosiwe. Umama wekhaya kungumsebenzi wakhe ukosela umnumzane. Ngokupheka ukudla okumnandi kangaka uthola ukunconywa umama. Ubaba wasekhaya uyathokoza abonge azibone naye emkhulu. Lokhu kumenza aphaatheke kahle umama ngoba uhlala enconywa njalo. Okunye okwenza ukuba aphaatheke kahle umama ukunconywa lapho eseletha ukhamba umancishana elubeka phambi komnumzane. Phela usuke enzela ukuthi umnumzane ehlise lokhu abekade ekudla.

Ukudla okwakuphekwa kwakwenza bonke abomndeni banonophale futhi banganyamalali ngesikhathi sekuhleziwe sekuzodliwa ndawonye. Uma kumnandi ekhaya, lowo mzuzu wokudla ufika bonke sebewulindlele. Yize noma kwakunjalo ngezikhathi ezadlula sekuhambe kwahamba baphela lobo bumnandi kweminye imizi ngoba phela umama naye useyasebenza usebuya ekhathele, akasalimi nasemasimini. Umama usefika apheke lokho abona kulungele umndeni ngaleso sikhathi. Abasapheki manje omama ngamabhodwe amakhulu bephekela imindeni emikhulu eneshumi labantu nangaphezulu. Sebeyabusa baphatheke ngendlela ethandwa yibona.

5.3 *Kwezenkolo*

Abesifazane babehlala bezibuza njalo ukuthi kungani bengekho ababhishobhi bezenkolo abakhulu bamabandla abangabesifazane. Lokhu babekusho ngoba bebona nabo ukuthi bafanelekile futhi bangakwazi ukukwenza. Nokho izwi labo selize lezwakala nabo sebekhona ababamele asebebekiwe. Sekuze kwabonakala ukuthi nabo bangakwazi

ukuma bakhulume phambi komkhandlu. Sebekhona impela abesifazane asebebekiwe asebengabashumayeli. Lokhu kukhombisa ukuthi abesifazane banalo ikhono lokuphatha ezenkolo.

Babambe indima enkulu abesifazane emabandleni usubathola beshumayela, bengcwaba, bephethe ezezimali, behola nemihlangano. Sebephethe naleyo eyayiholwa abesilisa. Batholakala benomfutho omkhulu. Abesifazane batholakala belishumayela ngamandla ivangeli. Banomdlandla omkhulu wokwenza umsebenzi wezenkolo. Nasezindaweni lapho kunabantu abagulayo khona bayatholakala bebahambela bezobathandazela. Nalapho kuvele umkhuhlane yibona abafika kuqala bazoduduza ngoba benenkolelo yokuthi kumele kubanjiswane.

Ngokufika kwenkolo yabamhlophe abesifazane bakwazi nokuphuma ezindlini bahlangane ndawonye. Lapha bafundisana ngezenkolo, bagcine sebesizana bathululelane izinkinga zabo. Abanye sebebambe iqhaza lokuba ngabagqugquzeli emabandleni njengoMama Nelisiwe Bham (uMaGumede) webandla lamaSheshi ogqugquzela omama ukuba bahlangane babe munye kukho konke abakwenzayo emabandleni bafundisane nemisebenzi. Basadingeka nokho abanye abafana naye. Lokhu kuhlanguka komame, kwenza kwaze kwaqaleka inhlangano ebizwa ngokuthi umanyano, lapho besizana khona ngayo yonke indlela babonisane nangezindlela zokukhulisa abantwana babo ngendlela yobuKrestu.

UNomkhosi kuVilakazi (1972) noma engeyena umphathi webandla kepha uyakhombisa ukuthi umuntu wesifazane angashumayela. UNomkhosi uphuma ayoshumayela ivangeli ebantwini ngoba ekhombisa ukuba nogqozi nelukuluku emsebenzini wenkolo.

Ingakafiki inkolo yabamhlophe yobuKrestu, abesifazane njengabo bonke abanye babekhonzwa amadlozi bekholelwa ukuthi yiwona enza konke. Konke abanakho bazi ukuthi bakuphiwe uMvelinqangi. Yize noma sekwafika inkolo yobuKrestu kodwa basekhona abasabambelele enkolweni yesiNtu. Kangangoba abesifazane banenkolelo yokuthi akukho abangakwenza bengabikanga kwabalele. Uma kwenzekile kwakhona okwenzeke kungabikwanga babone kuliphutha elikhulu lelo.

5.4 Kwezemfundo

Ngenxa yokuthi babengasiboni isidingo sokuthi umuntu wesifazane afunde ngoba egcina ehlezi ekhaya ekhulisa abantwana elungisa nomuzi, abesifazane abaningi babengafundile. Noma sebefikile esikoleni kube nezinto okungafanele bazenze ezenziwa abesilisa bodwa njengokulima izingadi zesikole, ukufundela ukwakha izindlu, ukubaza neminye imisebenzi yezandla. Kuhambe kwahamba kwabonakala ukuthi umuntu wesifazane ukwazi ukwenza konke futhi akwenze ngokwedlulele kunowesilisa. Namuhla sithola kukhona abalimi abaphambili abangomame abalima benze izingadi zabo ezinkulu. Ngezingadi zabo bondla imindeneni baze baphinde bathengisele umphakathi kuphile abantu bangabulawa indlala. Izindlu

eziningi osekuhlalwa kuzo sezakhiwa ngabesifazane. Lo msebenzi bawenza ngokukhulu ukucophelela lokhu.

Ngokuthi abesifazane babenganakiwe kwezemfundo, ngisho iziqu eziphakeme zagcina sezisebenzisa amagama aphatha abesilisa njengokuthi kubekhona o-B.A. (Bachelor of Arts) kanye no-M.A. (Master of Arts) okukhomba kona ukuthi babebukelwa phansi. Namanje umbuzo usaqhamuka wokuthi ziyoze zibizwe nini ngabesifazane. Ngakube kusabonwa ukuthi namanje imfundo kusengeyabesilisa njengakuqala na? Phela abesifazane abasahlali emakhaya balinde ukugana, sebeyasebenza benza konke. Imfundo isibenze bahlakanipha kakhulu. Namuhla sesinodokotela besifazane emikhakheni ehlukene yezemfundo. Njengoba sebesebenza sekunezinguquko eziningi ezenzekayo ezimpilweni zabo, njengokuthi sebenikezwe ithuba lokuphatha izikole zemfundo ephakeme njengoba kwakuphethe abesilisa. Bayathokoza manje abesifazane ngoba ekugcineni sebeze banikwa ithuba lokuziveza emphakathini. Lingakafiki leli thuba lokuthi bafunde babezihlalela bazilungisele izinto zabo zokuhloba, bagcobe izidwaba ngamafutha, balungise izinhloko benze nobuhlalu balindele amacece nemisindo.

5.5 Izinxushunxushu

Ziningi izinto ezenza abantu bangezواني, kepha babe behlala ndawonye. Izinxushunxushu zivezwa ukuthi kube khona ukungaboni ngaso linye ezintweni ezithile. Zivama ukuvela ikakhulukazi kubantu besifazane lapho bebanga okuthile okuze kugcine sekungene emndenini

wonke. Omunye uye athi uyathakathwa ngumnakwabo yingakho engabatholi abantwana. Uma esekusho lokho uze ambone nokuthi wenza kanjani lapho emthakatha futhi usebenzisani. UMsimang encwadini *Akuyiwe Emhlahlweni*, (1973) uveza uMaSibisi ezwakalisa ukungaphatheki kahle. UMaSibisi ufuna nabanye babone ukuthi uyathakathwa. Lapho ekhuluma ngoMaNzuza kanye nomakoti wakwakhe uze athi:

Ngihlushwa uMaNzuza. Angazi ukuthi ngamdlelani.
Useze wathatha ngisho lokhu okungu MaMkhize
okwakuthiwa umakoti wakwami. Akusalubhadi
kweyami indlu sekuthe ne kuye sengathi
kwadla amathe akhe.

Msimang (1973:5)

5.5.1 Ukungabatholi Abantwana

Abesifazane uma beganile kumele futhi kuhle ukuba bathole abantwana. Phela beza lapha emzini ukuzokwandisa umndeni. Uma ngabe sekwenzeka bengatholakali abantwana kuba buhlungu kowesifazane, kumyeni wakhe nasemindenini yonke owakubo nowalapho egane khona. Nokho akuhlalwa nje kubukelwe kepha kuyazanywa izabana, kulunge kokunye kungalungi. Ubayinhlekisa umlobokazi uma kuze kuphele isikhathi eside engazisoli. Ubaba wekhaya kumele asukume impela abhukule azame ukusiza umkakhe.

Umalokazana ungathola ukuthi usehlala engeneme kwenye inkathi usesaba nokuxubana nabanye ngoba ecabanga ukuthi bazomhleka. Omunye uze esabe nokuhamba ebaleni. Uzibona engelutho impela. Kuyenzeka

ukuthi uma kunonkosikazi onabantwana abaningi bese ecelwa oyedwa umntwana ukuthi azomhlalisa ukuze athume naye. Lokhu baye bathi benzela khona ezotheleleka naye akwazi ukuthola abakhe abantwana. Omunye baye bamtetise umntwana bese kuthiwa ngowakhe. Onenhlanhla ugcina esemtholile umntwana. Akahlali kahle neze ongabatholi abantwana ngoba kugcina esebizwa ngamagama athize amabi njengokuthi yinyumba. Kuyaye kuthi noma ebiza umntwana efuna ukumthuma uzwe abanye abanakwabo sebethi: "Hhabe uhlezi engazali nje wethembe ukuthuma abethu abantwana". Abanye bathi, "Sathi sizala yena wayelibele ukuzala amahobhe". Ngamazwi abuhlungu lawa umuntu ehluphekile engenzi ngabomu.

5.5.1.1 Ukungatholi Abafana

Singasho sithi ukungatholi abantwana kubuhlungu, kepha ukungatholi abafana kubuhlungu kakhulu. Unina wabantwana uye abone sengathi nendoda uqobo ayisamthandi ayisenandaba naye. Unkosikazi noma angazala ishumi labantwana kepha uma ngabe umfana engekho kufana nokuthi akenzile lutho. Ukuthola umfana endulo kwakusho ukuthi umuzi kayise usuvukile noma angafa uyise kodwa igama lakhe angeke liphele ngoba naye umfana uzokhula aganwe azale abantwana lime igama lakhe. Uma sibheka encwadini kuMsimang (1973) sithola inhliziyi kaMaSibisi isiphatheke kabi usezibona engasathandwa muntu yena eseyinkomo edla yodwa ngoba nakhu yena wazala izintombi zodwa ezinhlanu oZibuyisile, Ncengani, Zanele, Bacebile noZodwa wangaze wamthola umfana ozoba indlalifa kayise. Umnakwabo uMaNzuza yena wathola

abathathu abantwana oSipho, Duma noZamathwala. Uma sibheka laba ababili, sithola ukuthi kukhona okungalungile okudala inxushunxushu. Lokho kungukuthi kukhona ozele izintombi zodwa kanti omunye unayo inkosana okuyiyo engahle yengamele lonke ifa likayise uma kwenzeka efa. Kuze kuphehleke lolu dweshu nje yingoba uMaSibisi ebona ukuthi bonke abanakwabo bagone izintombi nezinsizwa yena yedwa unezintombi zodwa. Ubona ukuthi akabatholi nje abafana ngoba ethakathwa. Uze aphimisele athi:

Lokhu okwenza ukube mina ngingatholi umfana umsebenzi wobukhunkuli. Bona kanye oMaNzuza laba enithi nina balungile. Ngiyakutshela-ke mina ngithi bangabakhunkuli.

Msimang (1973:7)

Amakhosikazi esithembu ahlale ebanga njalo eqophisana ngokuthi ngubani oyoza umntwana womfana kuqala oyoba indlalifa kayise. Ngezifiso kusuke kulindelwe ukuba kube indlunkulu ethola inkosana. Uma kwenzekile umfana wazalwa kwenye indlu kudaleka omkhulu umsindo. Kuyenzeka futhi izintombi ziqome umuntu oyedwa zize zigcine zimganile zombili. Lezi zintombi ziqala ukubanga zingakangeni nakulowo muzi zisaqomile. Kuba yileyo ithi: 'Yimina engiyozalela usobanibani inkosana' nenye ithi: 'Yimina'. Kanjalo noMaNzuza benoMaSibisi nabo baqala ukubanga beseyizintombi eziqome uThwala, nomunye ethi yimina engiyozalela uThwala inkosana. Kugcina ngokuthi inkosana izalwe endlini yasekhohlo, kwaMaNzuza. Kuyenzeka kaningi lokhu kuze kugcine kungasangenelwana sekunukwana impela. Inkosana

kwakuthathwa ngokuthi nguyena oyongamela zonke izinto zikayise lapho esefile.

5.5.1.2 Ukukhetha Iphela Emasini

Abesifazane kuningi abahlangabezana nakho emendweni yabo. Ezinye zezinhlopheko abahlangabezana nazo zivezwa abantu abadala bekhombisa ukuthanda noma ukungathandi umuntu othile. Uma umakoti egana kuba khona izinkulumo eziningi ezibanga ukungezwani okukhulu kuze kugcine kwenye inkathi kube nokuxabana nokungangenelani. Abantu abaningi bakhetha bengaboni ukuthi kukhona okubi abakwenzayo. Abantu abadala ekhaya bavamisile ukukhetha. Nokho kuvamise ukwenziwa omamazala lapho kufike umalokazana ekhaya. Umamazala ubonakala esethanda kakhulu abantwana bakhe abazalayo ukwedlula umalokazana. Ungamfica ehlezi namadodakazi akhe ehleka bexoxa kukuhle kepha umntwana lo owafikayo lapha ekhaya efa ngumsebenzi. Umama uyabezwela laba abakhe athi bakhathele njalo njalo. Kwenye inkathi kusuke kwenza ngoba intombi leyo usuke engayithandi kanti abanye basuke bengayithandi insizwa ezoganwa indodakazi. Omunye onamadodakazi evile kwamabili ubanakho ukukhetha abakhwenyana, kube khona amthandayo nangamthandi.

Abantwana nabo babanayo inkinga, ugoto athande abantwana abazalwa ubani bani. Labo abazalwa yilowo angamthandi abakhombise ngokusobala ukuthi akabafuni aze angafuni nokuthi basondele kuye akhethe labo abathandayo abadlalise. Lokhu kuvamise ukuthi kwenzeke ebantwaneni

abazalwa omalokazana . Kuye kuthi uma ekhala kuthiwe, uphi unina akamthulise. Uzwe ugogo womntwana esho aze agcizelele impela ethi: 'Mthuliseni lowo okhalayo!. Safa umsindo'. Uma kungamthandayo athi: "Mletheni bo! Wafa ukukhala umntaka sobani". Ekugcineni kubakhona ukuxabana okungapheli kugcine kungasangenelwana mpela mpela.

Encwadini, *Izipeletu*, uKhumalo ebona ukuthi indodana yakhe yaganelwa engekho ukhombisa ukungamthandi umalokazana uze athi:

Sipho! Ngithi angikwazise ukuthi le
Ntombazane othi uyithathile ngeke nje
Ngempela ngikwazi ukuphilelana nayo.
Ndlovu noSeme (1991:2)

Abazali abaningi abathandi ukuba abantwana bazenzele lokho abafuna ukukwenza bafuna kube yiyo njalo abashoyo. Kuye kuthi noma bezama ukuxoxisana kube nhlanga zimuka nomoya aliqinise ikhanda umzali kudaleke ukungezwani okukhulu phakathi komzali nomntwana wakhe. Kuye kuthi noma umntwana ezama ukuchaza kepha umzali afune kugcine yena. Kule ncwadi *Izipeletu*, uSipho noma ezama ukuthola ukuthi kungani uyise athi akamthandi umkakhe kepha uyise akaphenduli kahle, usho ngolaka uthi:

Uma ngithi angimfuni
Kusuke sekwenele Sipho.
Ndlovu noSeme (1991:3)

5.5.1.3 Ukukhethelwa

Ezinye izinkinga ababhekana nazo abesifazane ezidalwa ngabazali abasuka befuna ukukhethela umntwana wabo umuntu azohlala naye impilo yakhe yonke. Lokhu kuba inkinga kudale inxushunxushu phakathi komzali nomntwana. Kuyenzeka umzali yena afise, athande ingane ethile ngoba izalwa usobanibani lo yena acabanga ukuthi uma ingagana noma ingaganwa khona konke kuyohamba kahle. Abazali ikakhulu abesifazane bayathanda ukubhekela ikusasa lengane yabo. Uma seyikhethiwe leyo ngane kuyenzeka ukuthi lowo ekhethelwe yena akayithandi. Ngokulalela umthetho wabazali bagcina beganene laba ababili. Ngokuqhubeka kwesikhathi izinto ziyaguquka ngoba phela bona bebengakaze bathandana. Abanye abazali basuke bekhetha intombi kabani ngoba bebona ubuhle nokuzithoba kwayo babone kukuhle ukuthi izinkomo zabo ziyolobola yona. Kukhona nabanye abaya ngokuthi isibaya somnumzane othile sinezinkomo eziningi angeke bahluphe ngamalobolo.

Emandulo abazali babekuthanda ukukhethela izingane zabo. Kwakuthi ingane isencane kumbe nje eseneminyaka elishumi kube khona oqhamuka esethi, wena uzokuba umakoti wawkami, umakoti kasibanibani. Kusuka lapho uzolokhu eyibize ngomakoti bagcine sebevumelene abazali. Ikhula nje sekuyaziwa ukuthi iyoganaphi. Lokhu kuholela ekutheni enye intombazane ize igcine imtshelile uyise ukuthi angeke yona ingane lowo uyise angalokothi azithathe izinkomo zakobani ngoba uyobe ezidalela amazinyo abushelelezi. Isho nokusho ukuthi kunokuba ingagana lapho ingancama ife. Lokhu kuletha enkulu

inxushunxushu phakathi kwemindeni yomibili ngoba nalaba aganiswe kubo basuke sebemkethile sebemthanda. Uyise naye usuke esebona isibaya sakhe sizogwala. Encwadini kaMncwango (1959) kuyavezwa ukuthi akumele intombi uyiganise lapho ingathandi khona ngoba noma ikuhlonipha wena mzali ithi iya ibe ikhala ikhononda ngenhliziyo. Ake sicaphune lapho intombi ithi:

Kubuhlungu kuyiva ukuqhutshwa
Njengemvu ngiphoqelwa ukwenza
Into ngokungemthetho.
(Cf. p.91)

Lapho intombi iveza ngokusobala ukuthi lapho uyise ethi ayiyogana khona ayithandi. Uyise uyisa kwankomo ningi ukuze kugcwale isibaya sakhe naye aziwe ukuthi wazala intombi enhle waganisa. Ngalesi senzo intombazane ayiphatheki kahle. Kuhle uma igana umuntu emthandayo ngoba nayo iya ijabule ilangazelela nokuya khona.

5.5.1.3.1 Ukukhethelwa Ngobuzwe

Abesifazane bayahlupheka bathole nokuhlukumezeka lapho sekufike isikhathi sokugana. Baqale bahlukunyezwe izesheli babuye bahlukunyezwe abazali befuna ukubakhethela labo abazobagana. Bayathanda abadala ukukhethela insizwa yabo intombi ezoganwa yiyo. Lokhu kuyinkinga ngoba le ntombi abayithandayo abazitshela ukuthi inhle ilungile ufika umfana angayithandi. Phela kusuka kukhona le ethandwa nguye. Lokhu kudala ukungezwani phakathi kwabazali nezingane. Uma intombazane isigana iba nenkinga kube nenxushunxushu phakathi kwemindeni

yomibili. UNdlovu no Seme (1991:3) bayakufakazela lokhu lapho uSipho indodana kaKhumalo isizikhethela loyo ethanda ukwakha umuzi naye, bese uyise uKhumalo ekhombisa ukungamthandi umfazi womntanakhe ngoba engumXhosa bona bengamaZulu. Simthola ethukuthela uKhumalo aze aphaheke kabi uSipho indodana yakhe. UKhumalo uthi:

We Sipho, wena ungowakwaKhumalo, uzalwa yimi kunyoko uMaMbatha. Sobabili noMaMbatha singamaZulu. Izingane zethu asesabi ukuthi zingamaZulu phaqa. Wena- ke njengoba uthatha le ntombazane yomXhosa nje uzothi izingane zakho ziyini? AmaZulu noma amaXhosa? Ngiyabuza ngiphendule.
Ndlovu no Seme (1991:3)

Abaningi babona ukukhethelwa ngobuzwe kuyinkinga enkulu ngoba baba nenkolelo yokuthi kuhamba kuhambe kuhluphe ngokwamasiko. Ezinye izizwe zinamasiko athile eziwagcinayo lapho kuzelwe umntwana kanti ezinye azinawo. Lokhu kuhamba kuhambe kuxabanise, nomunye efuna kulandelwe olwakhe usiko. Lapha ekuganeni kuba nenkinga uma sekufika emalobolweni. Zonke izizwe zinezindlela zazo ezilobolisa ngazo. Ezinye azilobolisi nhlobo. Uma oganayo esebenzisa usiko lokulobola kuyaphambana uma isilingani sakhe singakwenzi ngokosiko laso. Kuyaye kube sekudaleka izinxushunxushu lapho nomunye efuna olwakhe usiko. Laba ababili abathandanayo basuke bengenankinga ngaphandle kwabomndeni.

Ngenxa yokuthi abagananayo abasayingeni eyokukhethelwa, sebeqoma ukuziphilela impilo abayithandayo. Sekukhona abangena ndaba nobuzwe lobo. Abasakhethi buzwe sebegana noma ubani ngoba sebekholelwa ukuthi umuntu wonke uyefana ngakho akusekho mngcele. Akusekho okhethela omunye ukuthi owalesiya sizwe sekuyafananwa kuphilwa impilo efanayo.

5.5.1.3.2 Ukukhethelwa Ngobudala

Akubona bonke abantu besifazane ababanenhlanhla yokugana. Abaningi bayakufisa kepha bagcina bengaphumelelanga. Intombi laphe iya ngokukhula iyafisa nayo ukuba ize igcine iganile yakhe umuzi ibe nomndeni wayo. Isuke ifisa ukugana umuntu elingana naye hhayi omdala kunayo. Nensizwa nayo ngokunjalo. Uma kwenzekile intombi yakhula yaze yaba ndala ingaganile, abadala babe sebeyicabangela bebona ilokhu ihlezi ezinye izintombi zenda ngapha nangapha. Kunomkhuba omubi wokuthi bese beyiganisela ikhehla ngoba bethi seyindala. Bayaye bathathe abadala ngokuthi bayayicabangela kanti yona isuke ingakuthandi lokho. Kuyaye kudale izinkinga ngoba yona isuke ingathandi kepha abazali sebekhulume baqeda nomuntu lowo. Intombi iyabaphikisa abazali incama ukufa impela kunokuyogana umuntu omdala. Kunesikhathi laphe izintombi noma ngabe zithanda kangakanani ukugana kepha uma zingakajutshwa inkosi kumele zilinde. Inkosi kuyenzeka izijubele amakhehla. Lokhu kuzizwisa ubuhlungu obukhulu zingaze zavuma ziqome ukufa.

Abazali njengabantu abahlale bezifisela izingane zabo okuhle bayathanda futhi ukuba zihlale kahle nalapho seziganile. Abaningi bathatha ngokuthi intombazane eziphethe kahle yileyo ekholwe enkolweni le yabamhlophe. Ngokubona ukuthi bahlanganyela nayo enkonzweni baye bafise ukuthi sengathi ingagana omunye webandla lenkolo leyo ikhethelwe kulo. Kuba yinkinga nokho ngoba kuyenzeka sebeganene bangabi nalo lolo thando olunjengalolo olwalwakhiwe ngabazali. Kuyenzeka ukuthi laba ababili basuke bengathandani kepha ngokuhlonipha abazali bavume ukuganana okugcina sekuyinkinga enkulu sebexabana.

5.5.2 Ukulahlwa Kwabantwana

5.5.2.1 Imbangela

Ukulahlwa kwabantwana kukabili. Kunabantwana abalahlwa ngonina kanye nabalahlwa ngoyise noma kube nesivumelwano bamlahle bobabili. Umuntu wesifazane kuyenzeka azithole eseyedwa ekukhuliseni umntwana ngenxa yokuthi uyise womntwana esemubalekele. Isikhathi esiningi usuke ebalekela ukondla kanti komunye kusuke kuyisimo senhlalo. Kuyenzeka futhi owesifazane atholane nowesilisa kanti weza lapha ngokuzosebenza washiya unkosikazi ekhaya. Uma esezelwe umntwana sekudingeka indoda iye ekhaya, ibanenkinga ngoba angeke phela ihambe nomntwana. Uma ingabange isabuya indoda leyo kuyaye kube sekungukulahlwa kwakhe njalo.

Bakhona nabesifazane abalahla abantwana ngoba besuke benezinhlupheko ezithile ezibakhungathayo ezimpilweni zabo. Basuke

benezinkinga kumbe bengazi ukuthi abantwana laba bazobakhulisela kuphi. Abanye basuke bengenayo indawo yokuhlala bengenawo namandla okubondla. Banezindlela eziningi abazenzayo ezingamaqhinga okulahla abantwana. Kunalabo abathi bangabazala babashiye khona ezibhedlela banyamalale. Kubakhona nabanye abazishiya ezindlini zangasese okukanye bafake emigqonyeni yezibi noma bazale qede bese umntwana bemfaka epayipini lendle afele khona. Kuba nabanye abavele babambise omunye umntwana kanti sekungukumlahla njalo.

Kuyenzeka futhi bavumelane bobabili abazali bomntwana ukuthi mabamlahle ngoba bebona isimo abaphila phansi kwaso singesihle. Lokhu kudalwa ngukungabi namandla nendlela yokukwazi ukukhulisa umntwana wabo.

5.5.2.2 Ubuncane Bomzali

Abantwana abanengi batholakala belahlwe ngabazali abasebancane. Intombazane lapho ithola umntwana isencane iye ingazi ukuthi izomondla kanjani ikakhulu uma ingasebenzi. Eqinisweni isuke ingakakulungeli ukuba umzali. Enye ithola umntwana ngenxa yokududana nabangani, kanti nephutha liyenzeka. Amantombazane azithola esekhulelwe kungafanele azama ngisho nemizamo yokumbulala umntwana engakazalwa ngokuyocela usizo lodokotela ukuba akhishwe esengumbungu ukuze angaphili (abortion). Abanye bayabazala bese bephisana ngabo.

Ngobuncane babo abanye basuke besaba ukuthi uma kungezwakala ukuthi banabantwana bangaxoshwa emakhaya ngoba kuthiwa baphoxe noma behlise igama lo muzi lowo. Abesifazane abanye basuke besebancane kakhulu bengakakulungeli ukuthola abantwana.

Okwenza abantwana balahlwe kangaka ukungakabi sesimweni sokuba umzali kanye nokuphikwa yilabo abasuke bebakhulelisile.

5.5.2.3 Ngenxa Yezifo

Sekukhona nesifo esithi isandulela-ngculazi (HIV/AIDS) esibhidlangile esenza abantu abanengi bazilahle izingane. Phela umntwana kuyenzeka azalwe engaphilile bese unina uyamlahla ngoba esaba ihlazo lokuthi uzale ingane engaphilile. Abesifazane abasebancane bona bazilahla ngoba bebona ukuthi ziyihlazo ziveza ukungaziphathi kahle kwabo. Abanye babona ukuthi ziyabaphazamisa ezindleleni zabo, abasitholi kahle isikhathi sokuhamba ezinye izindlela behlezi bebheke abantwana abagulayo. Abantwana laba ungabathola belahlwe emigqonyeni sebefile. Banenhlanhla abatholakala bephila. Abanengi bagcina befile. Ukutholakala kwabo kuba inkinga ngoba basuke bengaziwa ukuthi bashiywe ngobani. Abanye besifazane balahla abantwana babo ngoba basuke bexabene kumbe bashiywa ngoyise babantwana labo.

5.5.2. 4. Ngoyise

Sekuvamisile ukuthi abesifazane bahlushwe abesilisa ngokuthi babatholise abantwana bese bebaphika ngoba bengafuni ukubondla.

Abanye besilisa basuke besukwe ukuganga nje babe beganiwe umuntu esesaba ukuthi uyothini kumkakhe ngalesi senzo. Lo owesifazane ube esephatheka kabi ngoba ugcina esesele yedwa nomthwalo. Kwenye inkathi basuka beyosebenza ezindaweni ezikude bagcine sebebuya beshiya abesifazane sebenabantwana lapho bebesebenza khona. Lokhu kudala izinkinga ngoba abantwana bakhula bengabazi uyise. Umntwana kumenza adideke angamazi kahle uyise Ngenxa yalesi senzo abanye abantwana baze bagcine sebganene. Encwadini ka Ndlovu no Seme (1991) kuyavela ukuthi umntwana okhule elahliwe uba nenkinga. UMakhosi ugcina esegana umfowabo engazi kodwa. Ngaphezu kokuzwela ubuhlungu bokulahlwa uyise, uMakhosi usezwa obukhulu bokungafunwa uyisezala.

Abanye abantwana ngenxa yokungatholi izeluleko ezinhle ezivela koyise bagcina bengasabalaleli onina sebedlebeleka baze bagcine bengasahlali emakhaya. Isenzo soyise sokulahla abantwana, yisona esidala kuze kube nabantwana abahlala emigwaqeni ngoba onina basuke bengasazi ukuthi kumele benze njani ngenxa yokungabi nalutho.

5.6 Uzwelo

Umuntu wesifazane ikakhulukazi lowo onezingane uba nalo uzwelo kakhulu kudlula ongenazo. Lolu zwelo lubizwa ngezinseka. Uma sibabheka abesifazane sibathola benesihe njengoba bengabantu abangathandi ukubona kukhona ophatheke kabi empilweni. Bayabedlula abesilisa. Umuntu wesilisa uyathathela ukuba akhombise uzwelo uma kunento ethile ekhathaza omunye.

5.6.1 Uzwelo Abanalo

5.6.1.1 Kogulayo

Abesifazane banozwelo olukhulu uma bebona umuntu ogulayo. Bayazama ngayo yonke indlela ukuthi bamsize. Bangamsiza ngokuthi bamgeze, bamuphe ukudla, bamphuzise imithi uma ikhona babone nokuthi ugcineke kahle ngempela na. Encwadini kaVilakazi (1963) lokhu kuvezwa kahle lapho abesifazane abangamakhosikazi kaNxumalo oMaDubiyana noMaSonkomose besiza insizwa bengayazi. Le nsizwa yahlaselwa umkhuhlane omkhulu okuthiwa ugudlulwandle. Yayingaziwa ukuthi ingubani, ingeyaphi, iyaphi iphumaphi. Kepha ngenxa yozwelo nangokuzwa nje ukuthi kunomuntu wokuhamba ogulayo abanezinseka afuna ukumbona ukuze amsize. Wawunzima lo mkhuhlane. Esekhaliswa ngubuhlungu bomkhuhlane bamangala omame bebona ekhalisa okomntwana baba nokumzwela baze bathi:

Thina besifazane siyabazi ubuhlungu
kasikhali kalula noma sigula.

Vilakazi (1963:21)

Umuntu uma egula abesifazane bazama ngayo yonke indlela ukuba asizakale athole ukudla athole nozomxoxisa ukuze angazizwa izinhlungu.

Abesifazane noma benalo uzwelo lapho umuntu engaphilile, kepha kwenye inkathi bayakwazi ukuqinisa amakhanda banganaki noma

esezibika nephango. Uma sifunda encwadini kaVilakazi (1972:72) sithola ubufakazi balokhu. UMaQwabe unina kaNsikana uyamzwela lo muntu ofika ngomnyama eyisihambi ecela isikhundla sokulala, kepha ngoba uMaQwabe ungumuntu wesifazane akanakho ukumlalisa engamazi. Ukukhombisa uzwelo uthi kubantwana bakhe oMxosheni noZiwedu abamkhombise indlela adlulele phambili.

Omunye noma enozwelo uba nokwesaba ikakhulu uma kungumuntu angamazi. Uye acabange ukuthi uzothi uyamzwela kanti uzwela inswelaboya uqobo. Naye- ke uMaQwabe noma wayemzwela kepha wayemesaba. Ngakho-ke lapha sibona ukuthi abesifazane babanalo uzwelo lapho umuntu egula noma ehluphekile kepha kokunye bangakwazi ukumsiza ngenxa yezizathu ezithile ezibavimbayo.

5.6.1.2 Komthandayo

Umuntu omthandayo awuze wafisa ukuthi kube nezinto ezimbi ozizwayo ngaye. Awufisi ngisho ukuzwa nje kukhulunywa ngaye. Kuye kube sengathi ungamphendulela lapho kuphathwa igama lakhe kabi. Intombi nayo iba nalo uzwelo lapha kukhulunywa ngesoka layo kabi. Iye ifise sengathi ngabe iba namandla ikwazi ukuziphendula zonke izindaba ezisuke zixoxwa ngesoka layo.

Umuntu uyalalelisisa ukuze ezwe kahle ukuthi ngakube kuthiwani. Uma kukhulunywa indaba embi uye aze afise sengathi angambona ngaleso sikhathi lowo okukhulunywa ngaye ukuze amtshale avikeleke

angangeni engozini. Kwenye inkathi uba nozwelo aze afise sengathi ngabe lokho okubi kungaqondaniswa naye ngoba kumbe lowo, usuke engenamandla okuziphendulela. Kokunye ngenxa yozwelo uze azithole esegcwele ulaka nentukuthelo. NoNomkhosi encwadini kaVilakazi (1963:51) simthola ekhononda ngokushiwo uTomasi lapho ethi: "Kuthiwa oNsikana bafe bendlala icansi lwamakhosi abo angamaBhunu akusalanga namunye." Ufikelwa uzwelo ngoNsikana ngoba kuthiwa ufile engakaze aphaathele abazali bakhe lutho oluvela lapho ayesebenza khona. Usho ngomoya ophansi okhombisa uzwelo:

Awu, uyithathaphi leyo ndaba?
Ngiyabahawukela.

Vilakazi (1963:51)

Intombi uma ibangwa yizinsizwa, izinsizwa lezo zigcina ngokulwa, kuthi le nsizwa ebona ingathandwa ichukuluze le ethandwayo iyizonde. Intombi lokhu ikubona ngokuthi le engathandwa ihlale ihlaza le ethandwayo. Ngalezi zenzo intombi kuyenzeka ukuthi igcine ingalizuzanga isoka elithandayo life noma lijokole liyeke. Intombi iyalizwela isoka layo uma ezinye izinsizwa sezilizonda ngoba seliqonyiwe njengoNomkhosi wayesemzwela uNsikana esezondwa ngoba eqonywe intombi yekholwa kanti futhi esebenza eThekwini. UNomkhosi uzizwa ephatheka kabi lapho ezwa izinsizwa zixoxa ngoNsikana zithi:

Wo-eya kuyaziqhenya lokhu.
Selokhu kwabuya eThekwini

kuthi kungumlungu.

Vilakazi (1972:112)

5.6.1.3 Kosongelwayo

Oname bahlale bebanakekela bonke abantu ngendlela efanayo. Angeke amyeke umntanakhe esebunzimeni angamsizi. Ungumuntu wokuqala ogijimayo uma kunengozi. KuJordan (1980:169) siyachazeleka ngomama otholwe esekhala ezibulala lapho efica umntanakhe elele eduze kwenyoka enkulukazi. Ngokuzwela umntwana wakhe ongahle alinyazwe yinyoka usekhala amemeze kakhulu athi:

Yhu! Usana lwam!

Thixo wamazulu

Jordan (1980:169)

Kuhumusheka esiZulwini kanje:

Maye! Umntanami!

Nkosi yamazulu.

Ngokuba nesihe kwabesifazane umntwana sekumele asizwe angaze afe. Uma ikhona indlela yokumsindisa bayashesha ukumsiza abesifazane ngoba bayakwazi ukusheshe bamenzele adinga usizo kukho. Uma ekwazi ukumqukula uyamqukula. Uma enokumsusa endleleni ezomenza ahlangabezane nengozi uyakwenza lokho. UNobantu encwadini kaJordan (1980) uyakufakazela lokhu lapho ekhombisa uzwelo kumntanakhe. Uthatha umntwana wakhe umphonsa emhlane ziyaya naye uyabaleka ngoba ebalekela ukuthi umntwana wakhe angabulawa yinyoka. Uma

kubonakala ingozi engahle ivele kumele igwenywe. Naye-ke uNobantu wenza njalo wahlwitha umntwanakhe wambeletha wasuka ngejubane. Lapho kumenyezwa ukuba ame akazange. Bayamemeza abantu emva kwakhe bathi:

Hayi, Nobantu! kodwa yintoni!
 Yingxolo yani le uyenzayo!
 NguMajola lo asiyo nyoka!
 Jordan (1980:169)

Hayi, Nobantu! kodwa yini
 Umsindo wani lo owenzayo
 NguMajola lo akusiyona inyoka.

UMajola lo ambalekelayo inyoka elidlozi elesatshwayo okuthi uma ibonakele kuzothe wonke umuntu. UNobantu yena akazi dlozi eliyinyoka; njengomuntu osanda kufika lapha ekhaya ezogana ubengakaziswa ngoMajola. Phela uNobantu ubona inyoka ezolimaza umntanakhe akayazi le ndaba yokuthi kanti inyoka iyahlonishwa lapha ekhaya. Akazi futhi uNobantu ukuthi lidlozi elikhulu leli. Kwala noma sebemmemeza besho ukuthi akangabaleki, yena ucabangela impilo yomntanakhe nje kuphela. Akazitsheli ukuthi idlozi lingake livele liyisimo senyoka.

Uma ungumuntu wesifazane uba nozwelo olukhulu olwedlula olwabesilisa. Owesifazane angagcina engenalutho ngenxa yozwelo. Njengenzalabantu uhlala enamaphaphu aphezulu ebhekele ukuphepha kwalabo asondelene nabo ngaso sonke isikhathi. Kwenye inkathi usuke enovalo lokuthi kuzothiwa akawenzi umsebenzi wakhe ngendlela eyiyo nelungile. Ngenkathi amaphaphu esephezulu yileyo nkathi abanozwelo

olukhulu . Ungamuzwa omunye esekhuluma yedwa ethi: “Ingabe okuthile akonakalanga yini. Ngingaba yini ngempela,” noma athi: “Ingabe ingane yami ayilimalanga yini. Ngingenzenjani kodwa bantu.” Konke lokhu ukusho ngoba ebona ubungozi obungahle buvele uma kwenzeka okuthile enganeni leyo.

5.6.1.4 Ngezingxabano

Buyavela futhi ubungozi ngezingxabano ezibakhona phakathi kwabantu. Bavamisile abantu ukuthi babange kuze kube nezinsongo phakathi. Kwenye inkathi omunye usuke vele emcuphile omunye ukuthi nje uma eke wangithinta usobani bani uyobe uzithele. Udaba luzoqala sengathi ngamancoko kuze kugcine sekusongelwana ukuthi ubani wathi wathi ngelinye ilanga ngoze ngimthole. Uma ngabe kuzwakala ngalolu songo omame bayakwazi ukubhula umlilo usemncane ngoba kukhona abamzwelayo bebona futhi lokhu sekungadala ingozi.

5.6.1.5 Ngomzwangedwa

Ukukhombisa uthando komunye kuba khona izinto ezithile omenzela zona noma ozenza kuye. Kuba khona ukudabukelana okuthize. Uma umuntu edukelana naloyo amthandayo namkhonzile uba nokungaphatheki kahle emphefumulweni wakhe. Omunye kuyenzeka asondelane kakhulu nomuntu othile amfake kakhulu enhliziyweni yakhe. Uma sekukhona uqhekeko kuba nesizungu afise ukuthi sengathi kungaba khona ozovala isikhala salowo. Kuyenzeka naye lowo uma sekunjalo afise ukuthola omunye umuntu azoxoxa naye. Kanjalo nezintombi nezinsizwa

ziyafikelwa into enjalo lapho zixabene nabathandiweyo bazo. Obukelayo kwenye inkathi uze afikelwe ukudabuka afise ukusiza. Encwadini ebhalwe uNdlovu (1995:110), unina kaThuthuka uMaXaba simthola edabukela umntwana wakhe lapho embona ehlezi yedwa enesizungu. Uyamzwela ngoba wathatha unkosikazi uMarion, bahlala isikhathi esincane basebeyahlukana. Wabuye wathatha ithishelakazi uMaureen wahlala nalo. Nakulo akulunganga wabuye walishiya nalo wagcina esehlala nabazali bakhe. Ngokuba nozwelo ebona indodana yakhe inesizungu useze axoxe nayo ayitshele isifiso sakhe. Isifiso sikanina kwabe kungukuthi abuyelane noMarion ukuze azothola umuntu azoxoxa naye angabi nesizungu. Phela uThuthuka ubukeka esephila impilo engemnandi ngoba usehlala ebalisa ngoba engenaye umuntu osondele kuye angakwazi ukuthi axoxe naye ukuze aphile impilo enhle nemnandi efana neyontanga bakhe. Ukuhlala komuntu eyedwa engabonise namuntu kumenza azithole esesimweni esingasihle esingaholela ekutheni omunye azibulale noma aduke nezwe angaziwa ukuthi wayaphi.

5.6.1.6 Kwezombusazwe

Abesifazane ngokuba banozwelo nayo yonke into ebuhlungu eyenzekayo, nakwezombusazwe sibathola beluveza uzwelo lwabo. Bangabantu abangathandi ukubona kukhona abathinteka kabuhlungu empilweni. Sebeze bangene baze bagamanxe kwezombusazwe. Abanye babo baqala ukungena kwezombusazwe ngoba bezwela abathile abababuka bababone bengaphathekile kahle. Ngokuthanda umbuso

kaZulu uMkabayi uzizwa ezwela kakhulu lapho ebona ukuthi umbuso uzothathwa iThonga uSojiyisa. Unozwelo lokuthi uSenzangakhona usemncane manje angagcina engasawutholanga lo mbuso wakhe. Nesizwe samaZulu naso kubonakala sizophelelwa isithunzi saso. Ngokubonelela isizwe kuze kugcine sekunombuzo othi: Izikhulu zombuso zona zithuleleni zibona umbuso uphela na? UMkabayi wayebona umbuso kayisemkhulu uNdaba ubaluleke kakhulu kuye engafuni nakancane uqhekeke. Kubonakala enovalo lokuthi umbuso uzobhidlika abantu bakaNdaba baphenduke izikhonzi nemindindi. Ngakho-ke ubiza imbizo ukuze kukhulunywe ngale ndaba ababikele futhi nokuthi kwakuyisifiso sikayise ukuthi amubambeke uSenzangakhona aze afaneleke ukuthatha umbuso.

Kuyenzeka omunye umuntu athatheke njengonenhliziyi elukhuni kanti unozwelo kwesinye isikhathi. Lokhu singakufanisa noMkabayi owakhombisa uzwelo lapho uSenzangakhona edingisa uShaka exosha nonina uNandi. UMsimang (1982:116) uthi kwaba buhlungu kakhulu kuMkabayi esezwa ukuthi uNandi uxoshiwe eSiklebheni kwathi nendodana yakhe uShaka wadingiswa. UNandi wayeyithanda indodana yakhe enozwelo lapho beyihlupha abanye abantwana bozakwabo. Wayemkhulumela njalo aze agcine naye sebemulwisa onina bezingane okungangokuthi wayeze agcine uxoshiwe. Nalapho bengafuni ukumemukela kwaZulu, uSenzangakhona emxosha behamba belala emahlathini wayebanozwelo lapho isibalisa indodana yakhe ayiduduze ngokuthi: "Akulutho ngelinye ilanga iyokuba inkosi ibuse".

Uma unkosikazi engabatholi abantwana nakuye kuba buhlungu umthole engeneme sonke isikhathi. Ngezinkulumo ezimbi nezibuhlungu azizwayo mihla namalanga uze agcine esezacile nokudla kungasehli. Omunye uze afise nokuthi ngakube kungcono ukuba akagananga. Uye azibone engafanele ukuba phakathi kwalowo mndeni. Ngenkathi abanakwabo bedlalisa abantwana babo uzwa obukhulu ubuhlungu. Kokunye abanye baze bagcine bengasafuni ukuthi athume abantwana babo baze baphumisele bathi: "Akazale ezakhe izingane azozithuma". Akukhulunywa uma eke wabathethisa noma wabashaya kusuka omkhulu umsindo aze agcine esekhala kwenye inkathi kuze kusuke omkhulu umsindo ekhaya.

Abangani besifazane bavamile ukuzwelana lapho kunezimo ezibakhathazayo. Kungaba izimo zokungabi nempilo enhle, ukungakhululeki emoyeni, ukuswela indawo yokuhlala nokudla njalo njalo. Abaze bafisa ukubona omunye wabo engaphathekile kahle baye bafise sengathi kungaba khona indlela abangamsiza ngayo. Kuyenzeka umuntu uma enezinkathazo emphefumulweni wakhe asabe ukuxhumana nabanye ngoba ecabanga ukuthi bazosizakala ngaye. Okuhle ngabesifazane bayazwelana bafise ukusiza lapho kuvuma ngakhona. Uma eswele ukudla noma okokwembatha bayazama ukumsiza bafihle ihlazo. Lokho okumphethe kabi bayazama ukuthi akudlulise akhohlwe yikho. Omunye usuke eswele ngenxa yokufelwa yibo bonke abakubo engasazi ukuthi kumele enzenjani. Lowo muntu usuke edinga ukuvakashelwa kubuzwe

nokuthi kungabe udinga luphi usizo ukuze angazizwa eyedwa okungamholela ekuhluphekeni. Uma sibheka encwadini kaNxaba uyasifakazela naye lapho sithola owesifazane uGcinaphi ehluphekile eswele enganalutho ngemva kokushona kwabo bonke abakubo. Umngane wakhe lapho emvakashela umthola elambile. Uyamzwela njengoba ecishe wafela endlini yindlala engenalutho futhi ehlezi yedwa. Uze athi:

Kodwa ungasezi ngani ekhaya
ngoba ngangizofike ngikuphakele
ukudla udle.

Nxaba(1997:107)

Ukukhombisa uzwelo olukhulu nokuphatheka kabi emphefumulweni uthi lapho ebuka umngane wakhe aphaheke kabi kube buhlungu aze aphumisele athi:

Umzimba wakho uhhoxokile
uma unjena uyesabisa impela.

Nxaba (1997:107)

Abaningi uma beswele kubalula ukubabona ngoba omunye uyazaca akhombise ukuthi kukhona okungamphethe kahle. Abantu abefani omunye noma emthola okhombisa uzwelo kepha akamukeli ubona nje ukuthi ngokusondela kwakho uyamhlupha ngoba kukhulu abhekane nakho. Noma kunjalo nokho abesifazane abayeki ukukhombisa uzwelo. Bazama ngayo yonke indlela ukuba asizakale.

5.6.2. Uzwelo Abalutholayo

5.6.2.1 Ngokufelwa

Ukulahlekelwa yilabo obathandayo kwenza impilo yakho ingabi mnandi neze neze. Umuntu ovame ukulahlekelwa njalo uhlala enosizi njalo. Kuze kuthi uma kukhona olahlekelwa ngabantwana bakhe njalo befa lokho kumenze ukuthi uma ebuka kumbe oyedwa owasinda abe nokuzwela okukhulu enhliziyweni yakhe ngaye. Uvama ukuzwela kakhulu ngokushonelwa ngabantwana bakhe. Akwenzeki ukuba afise ukuba naye avellewe yilokhu okuvelele abanye babantwana bakhe.

UKubeka encwadini yakhe ethi, Kungavuka AbeNguni uveza uMaGumede esenkingeni yokufelwa abantwana bakhe. Lesi senzo sokufelwa simenze manje waba nozwelo kuyena uqobo. Uthi uma ecabanga ezwe inhliziyi yakhe ikuzwela kakhulu lokhu kufelwa. Ukukhombisa uzwelo useze atshele uMkhize indoda yakhe isifiso sakhe acabanga ukuthi singasindisa indodana yakhe ezembeni lokufa. Ufisa ukuba indodana iyohlala koninalume ukuze ingaze yaficwa ukufa okudlangile phakathi kwekhaya. UMaGumede uze athi:

Ngikhathele ukuzalela umhlabathi
Abafazi bayazala bakhulise kube
mnandi, mina ngilibala ukuvalelisa
ningaqonde kuvalelisa.

Kubeka (1988:28)

Ziningi izinto nezigameko ezenziwa ngukufa. Kuyenzeka kwenye inkathi abazali bashone bonke abantwana basale bengenaye ozobakhulisa. Kuba lusizi olukhulu lokhu. Ngale nkathi usuke sekufuneka ozozisiza. Abesifazane imvamisa yibona ababa ngabokuqala ukuba nozwelo lokuthi babone ukuthi abantwana badlile batholile konke okufanele. Baze babheke nokuthi ngakube yona indawo abahlala kuyo

ifanelekile yini. Omama bangabantu abanozwelo olukhulu. Abathandi ukubona lowo ososizini abe nosizi kakhulu, kepha bayazama ukumsiza. Abesifazane bakukhonze kakhulu ukunakwa kanye nokuthandwa. Uma bebona bengasanakiwe baye babenakho ukuzwela. Bayazama njalo ukusondela eduze bezwe ukuthi ngakube sekwenzenjani sekonakele kuphi. Njengoba bengabantu abayithandayo imindeni yabo futhi abayazisayo bazama ngayo yonke indlela ukuthi bayifukamele noma ngabe isezinkingeni ezingakanani. Uma ekwenzele okuhle nawe kumele umthande ngoba uma ungasamnaki uyaye azibone engasenalo iqholo azizwe ephelwa isithunzi. Umuntu wesifazane uyashesha ukuzwela abesezibona engelutho kakhulu. Uma nje sicaphuna encwadini kaKubeka (1988) uMaGumede waphatheka kabi kakhulu lapho ethi uyofuna indodana yakhe ayeyifundise kanzima yaze yaba ngudokotela, ifike yona ingafuni ukuxhumana naye. Wazibona engamukelekile empilweni yendodana yakhe owabe eyithanda kakhulu. Indodana yadicilela phansi isithunzi sikanina nomndeni ngokubukela phansi unina ngoba ebhinka. Kwamenza unina wadideka umqondo okwagcina ngokuthi ashayiswe imoto afe.

5.6.2.2 Ngokungatholi Abantwana

Umuntu wesifazane oganile kumele azale abantwana. Uma engabatholi abantwana akathandeki emzini. Ukungabi nomntwana kumenza angathathwa njengenkosikazi egcwele, ubalula. Naye uyazenyenza noma ephakathi kozakwabo azibone sengathi akafanelekile. Nendoda uqobo igcina ingasamenameli njengoba engayizaleli nje abantwana. Lo

wesifazane ubekezela kuze kuzwele ngoba nabanye basuke bembukela phansi abanye bemthuka bembiza ngawo wonke amagama lawa njengokuthi inyumba. Abantu abefani noma kukhona abamhlekeyo kepha kulabo abamthandayo kugcine sekubuhlungu nakubo imbala.

Kuba buhlungu kakhulu uma indoda nayo ingazwelani naye kulesi simo. Lokhu kuholela ekutheni abenozwelo olukhulu emphefumulweni wakhe agcine esenesizungu esikhulu sabantwana. Abantu besifazane abaningi nokho bangabantu abanozwelo. Ngakho njalo ngoba benozwelo baba nezindlela zokumduduza lo ongatholi abantwana ukuze ahlale esethembeni. Ungamfica esezwela aze abonakale nasemzimbeni imbala. Ukudla kusuke kungasehli esekhala ubusuku nemini. Kwenye inkathi nezalukazi zakhona zisuke zingamnike thuba zisho konke ezikuthandayo, wena nkomo ezalahlekayo nezemuka nemifula wenani wenani. Konke lokhu zisuke zikusho ngoba zisuke zikhalela ukuthi izinkomo ezalobola zalahlwa. Zona phela zisuke zilindele ukuthi kuzalwe abantwana zizogona nomndeni wande. Ngokungatholi abantwana abanye bomndeni baze bakhombise ukumzwela ngokuthi bakhiphe enye yezingane anikwe yona ukuba izomhlalisa imelekelele ekhaya kuthiwe uphiwa yona. Lokhu kuyamsiza kwenye inkathi angazweli kakhulu ukuthi akanayo ingane kwenye inkathi abasemzini bayamzwela umalokazana baze bamuse nakwabanamanga bamfunele amakhathakhatha. UKubeka uyakuvuma naye lokho, lapho ethi uJabu waze wasizwa isalukazi esasizidayisela amacansi. Samzwela samdabukela

simfika ehlezi yedwa ekhaya. Safisa ukumsiza emva kokuzwa ukuthi akanabo abantwana. Sikhombisa ukumzwela saze sathi:

Impela mntanami uma ufulathelwe
yidlozi usuke usufana
nomuntu ofile nje.

Kubeka (1988:250)

Ukukhombisa uzwelo umuntu noma abantu baba nokuthize abakwenzayo. Naso isalukazi samethembisa ukumlethela impande ethile eyayizomsiza ukuba athole abantwana. Le mpande ibukeka ilithemba lalesi salukazi ngoba size siqiniseke sithi:

..mina ngimi ngale mpande
iyaphuzwa kuphela nje.

Kubeka (1988:251)

Uma ngabe into uyethembile noma uke wayisebenzisa yakusiza uyabambelela kuyo uze ufise ukusiza abanye labo osuke unozwelo nabo.

Umuzi wendoda uyahlonipheka uma kunezinsizwa. Kuyajabulisa uma unkosikazi ethola abantwana wande umndeni. Umuntu wesifazane naye uzizwa engunkosikazi omkhulu nozinzile futhi uma ekuzaleni kwakhe kukhona nabafana. Umntwana womfana phela uthathwa ngokuthi ivusamuzi ngoba noyise uye azitshela ukuthi noma angafa kephe igama lakhe angeke liphele liyohlala likhunjulwa njalo. Uma unkosikazi engamtholi umfana kuyezwela nakuye azizwe efana nongazele noma ekhona amantombazane. Ukufakazela lokhu asibheke encwadini

kaMsimang (1973) laphe unkosikazi uMaSibisi ongatholi abantwana babafana. Unokukhathazeka okukhulu uze agcine esezonda abanakwabo. Abanye bayamzwela lowo osuke engatholi umntwana womfana kanti abanye basuke besizakele sebethole into yokumethuka. Uhlala ekhala isikhathi esiningi. Kwenye inkathi nendoda igcina ingasenandaba naye ithande la makhosikazi anabantwana babafana. Kuye kuze kushiwo nokuthi indlu kamasibani bani iyindlu efile, ngoba nje engenabo abafana.

5.6.3 Uzwelo-mvama

Kuvamisile ukuthi into yenzeke iphindelele kepha inganakeki. Uma isiphindelela njalo kuze kuzwele kumuntu. Uma ungumuntu wesifazane uyezwela noma indoda yona ingaboni lutho olonakele. Uma isimo sokuhlala nendawo okuhlalwa kuyo kungagculisi, ngumuntu wesifazane ozwela kuqala. Kuye kuzwakale kuyimpilo ebuhlungu futhi enzima. Naye uMaGumede wayenozwelo lomntanakhe ukuthi uma engakhulela endaweni engeyinhle, engenampilo angeke kulunge lutho bayogcina bengenalutho mpela mpela. Ukungaphatheki kahle emphefumulweni noma emzimbeni kumenza ahlukumezeke umuntu wesifazane. Ngokuthi wadalelwa ukuphathwa kahle lokhu kumenza abenozwelo azithole esebalisa ngokuthi, ukuba akunje ngabe kunje. Lokhu kuvame kakhulu laphe eshiywa yiyo bonke abathandekayo kuye. Ungamthola omunye engafuni ukuhlala axubane neningi kepha abe yinkomo edla yodwa ngoba efuna ukujula ngemicabango. Omunye uze ezwakale ekhuluma yedwa ebalisa.

Ngozwelo lwabesifazane asiqondile ukuthi kuzwelwa abantu labo abasondelene nabo kuphela kepha bonke abadinga usizo ngokufana. UMkabayi waqala ukuba nozwelo esemncane eyingane. Ngenkathi kushona unina waba nozwelo ezwela isizwe sikayise uJama ukuthi sesisele singenayo indlunkulu ngenxa yakhe. Uyamzwela uyise ngoba usehlamukwe nayizinduna zakhe ngoba engalandelanga umthetho wesiko lokugingisa elinye lamawele igabade. Wayemzwela futhi uyise ngoba engasenaye umngani wakhe azohleka naye eselahlekelwe indlunkulu yakhe. Noma wayesemncane kodwa waba nalo uzwelo lolu oluhlale luhlupha abesifazane bonke. Uze aphimisele athi:

Sahlupheka, baba, ngoba umama usefile.
Msimang (1982:23)

Abanye abazali bazithola sebedukelwe izingane zabo bengasaboni ngaso linye. Umama nguye ozwela kuqala uma ingane ingasabuyi ekhaya engayazi ukuthi ikuphi. Uyazama ukuthi ayithole ayiluleke ngokuyikho. Uyinika iziyalo ezizoyakha akhombise ukuthi unozwelo nayo ezinkingeni enazo. Ezinye izingane zize ziqome ukushiya abazali ngenxa yokuthi azifuni ukulalela imithetho. Kukhona ezinye ezithi uma zibona ukuthi sezikhule ngokuphelele sezikwazi ukuzimela bese zihlamuka abazali bazo ziyohlala kwamathandanhliziyi. Ngokuthi umama unezinseka kuhamba kuhambe kusike afune isu lokumsiza umntanakhe. Uye azame ukumfuna alandele umkhondo. Uma sicaphuna endabeni kaKubeka (1988) uMphakamiseni simthola esezikhukhumeza aze alahle abazali bakhe. Unina ngenxa yokuba nozwelo uyamfuna aze amthole. Uhlangana

nezimbila zithutha nokho ziholwa emhlophe phambili ngoba esemtholile akafuni nokuzwa ngaye uMphakamiseni akafuni nokuxoxa naye ekugcineni unina ugcina ngokufa. Indodana igcina isixakekile isidinga usizo. Unkosikazi kaninalume uMaNdlovu uzithola esenozwelo olukhulu lapho indodana ingasazi ukuthi izokwenzenjani. UMphakamiseni ngokwazi ukuthi abantu besifazane banozwelo usejabula lapho emfica eyedwa uMaNdlovu ngoba wazi kahle ukuthi uzomzwela kulezi zinhlupheko nezinkinga anazo. Nempela wamlalela waba nozwelo wagcina ngokumdabukela yize wayazi ukuthi wenza iphutha uMphakamiseni. Akazange amthethise kepha wamcabangela usizi asekulo manje wavele wabuza ukuthi: “Pho uqondeni?” esho ngomoya ophansi onozwelo ngoba ebona ukuthi usexakekile seziyime emthumeni.

5.6.4 Iqoqo Lozwelo

Uzwelo singasho sithi akulona elomuntu wonke. Kukhona abangenandaba noma kwenzekani noma into ibuhlungu noma cha, kepha abantu besifazane bahlala benozwelo ezintweni eziningi. Wadaleka kahle umuntu wesifazane ngokuthi kube nguyeyi owengamela izimpilo zabo bonke abantu emndenini. Ngisho ngabe umntwana wakhe usekhulile sekumele azimele kepha umama uhlala emfukamele njalo. Lapho enezinkinga futhi ngumama omzwelayo. Nalapho kwakhiwa imizi noma futhi isichitheka umama nguyena ozwela kakhulu kunabanye.

5.7. Ukungenela KwezeNhlalakahle

Laba bantwana abatholwa belahliwe kuvamise ukuba bathathwe abezenhlalakahle. Basuke bephila abanye nokho basuke bengasaphili. Phela basuke bengaziwa onina babo. AbezeNhlalakahle bayabagcina babondle baze bakhule. Kunezindawo lapho begcinwa khona laba bantwana abatholwa belahlwe ngonina okuyizindawo zabantwana njengaseMlazi lapho kune Place of Safety khona eyikhaya labantwana.

Yize noma bekukuningi ukulahlwa kwabantwana phambilini kodwa manje izinga seliyehla ngenxa yokuthi sebeyabhekelelwa abantwana. Onina babantwana abathole abantwana bengaganile sebenethuba lokuthola imali yokubondla ephuma eMnyangweni wezeNhlalakahle esiza ngokuthi kondleke abantwana.

ISIAHLUKO 6

ISIPHETHO

6.0 Isingeniso

Kulesi sahluko kuzoqoqwa konke okuxoxwe ngakho ezahlukweni ezahlukene, kuvezwe nemibono okungasonjululwa ngayo izingqinamba ezibhekene nesizwe sonke. Lokhu okuxoxwe ngakho akukona okuthinta abesifazane bodwa. Singabalula ambalwa njengamasiko, inhlonipho, nobuholi okugcinwa yiwo wonke umuntu.

6.1 Ubumqoka Bamasiko

Isahluko sesi-2 sicacisa kabanzi njengoba ephathwa ngabesimame. Isizwe nesizwe sinamasiko aso esizimelela ngawo. Uma isizwe singasawagcini amasiko aso sibukeka njengesizwe esingenamgogodla futhi sifaniswe namalulwane andiza aye le nale. UMpanza (1994;7) uze athi:

Zonke izizwe ezinenkolo ziyaye
zibonakale ngokugcina amasiko
azo, aziwalahli ngisho
zingaphucuzeka kanjani.

Abantu abaNsundu izizwe ngezizwe zingabantu abawathandayo amasiko futhi abawagcinayo. Amasiko lawa ahambisana kakhulu nokuhlonipha abantu abangasekho, izinyanya. Umuntu wesifazane kulisiko ukuthi anakekelwe ngaso sonke isikhathi ngayo yonke indlela. Umuntu wesifazane uqashelwa kusuka ebuncaneni bakhe aze aguge abe yisalukazi. Zonke izigaba adlula kuzo ziyanakwa futhi zijatshulelwe.

6.1.1 Ukukhuliswa Kwamantombazane

Okuye kwagqama kakhulu kulo msebenzi kube ngukukhuliswa komntwana wentombazane kusuka ekukhulisweni ngunina, kungene emaqhikizeni, aze agane agcine esengunkosikazi naye ogcina esegugile eseyisalukazi. Imisebenzi afundiswa yona igqamile. Lokhu kufundiswa imisebenzi ngunina kuyilungiselela ukuthi ize ithi uma isiganile ingabatheli ngehlazo abakubo. Unina uyifundisa yonke imisebenzi yasekhaya njengokupheka, ukulungisa izindlu, ukusika utshani nokunye okuningi.

6.1.2 Ukuhlonipha Kwabesifazane

Kuveziwe futhi kulo msebenzi indlela abesifazane ababahlonipha ngayo abayeni babo kanye nomndeni wonke. Owesifazane oganile akekho umuntu angamhloniphi, ngoba ngisho nabafowabo bomyeni uyabanika indawo yabo. Abesifazane bahlonipha baze bahloniphe nangendlela abavunula ngayo. Intombi ayivunuli njengomalokazane noma unkosikazi. Ngisho beya emisindweni angeke ubathole bexubene, kepha bahlala ngezigaba zabo.

6.1.3 Ukuziphatha Kahle Kwezintombi

Ngenxa yenkolo yobuKrestu sesalahlekelwa yiyo bonke lobu bumnandi. Kungaba kuhle uma isizwe sethu singawakhetha amasiko ezinye izizwe esithanda ukuwalandela singawathathi wonke ukuze siphinde sibone ubuhle bemvunulo yethu. Siphinde sibone nezintombi zakithi ziziqhenya ngemizimba yazo nangobuntombi bazo.

Izintombi zaziziqhenya ngobuntombi bazo. Intombi yayingaqomi yinoma kanjani, yayilinda kuze kufike isikhathi esimisiwe. Ngokulahleka kwamasiko seziqoma noma nini noma ubani zigcine sezinabantwana abangenabo oyise abaziwayo nabazokondla abantwana babo. Kwakulihlazo elikhulu intombi ithole umntwana ingakagcagci. Ngesikhathi samanje sewuke uzwe izintombi ziqhoshelana ngokuthi zinabantwana abangaki. Lowo ongenabo uyahlekwa naye azibone eyisiphukuphuku. Lapho sebezilwe bagcina bengasenayo indlela yokubondla bagcine sebebalahla.

6.2 Ukuvezwa Kobuholi

Kulo msebenzi kuveziwe ubuhlakani babantu besifazane ngokunganeliseki yimpatho ababephethwe ngayo abaNsundu baveza ukunganeliseki. Ngokuya kwabo ePitoli kuMongameli u-J.G. Strijdom bakhombisa ukungasakuthandi okwakwenzeka kubo. Indlela okwakufanele baphathe ngayo amapasi yayingabagculisi neze.

Ngemuva kokuziveza kwabo ukuthi nabo bayakwazi ukuzimela, namuhla izinga selenyuke kangangoba sesinoNgqongqoshe besifazane emikhakheni eyahlukene njengoThoko Didiza onguNgqongqoshe Wezolino, uMantombazana Tshabalala-Msimang onguNgqongqoshe Wezempilo nabanye abaningi. Abesifazane sebeyakwazi ukuthi basho into ilalelwe. Izwi labo seliyezwakala. Yingakho sekwaze kwaba namalungelo afanayo kowesifazane nowesilisa.

Kwakungaphushwa ukuthi ngelinye ilanga kungaba noNgqongqoshe wezangaphandle wesifazane njengoba sinoNkosazana Dlamini-Zuma namhlanje. Akekho owayecabanga ukuthi abesifazane bangakhuphuka kuze kube khona usositswebhu wephalamende, eShayamthetho ongowesifazane njengoba kukhona uFrene Ginwali njengamanje. Lokhu kukhombisa ukuthuthuka okukhulu kwabesifazane okushayeleka ihlombe.

Sebayeka ukuhlala emakhaya balibale imisebenzi yasekhaya kepha sebephumela emphakathini bacebisane ngalokho okungahle kuhlumelelise imindeni yabo.

6.3 Ubuqotho

Ukuqoqana kwabesifazane baze baye eBeijing kwabasiza bakwazi nokushiyelana imiqondo. Bakwenza lokhu ukuze kubonakale ukuthi manje sebephumile endlini, sebephumele nasezweni ukuze balekelele isizwe sithuthuke.

Impilo yomuntu wesifazane incike emendweni onempumelelo kanti nempumelelo yomendo yencike emsebenzini owenziwa ngowesifazane esebenzela ukusiza abantur bonke. Kanjalo nowesifazane uncike esizweni ukuze aphumelele isizwe sonke siziqhenye ngaye.

6.4 Ububi Babesifazane

Abesifazane babukeka behloniphekile impela kodwa kukhona abanye babo ababanezinhliziyo ezingazinhle kahle. UMkabayi ungowesifazane onenhliziyi engathetheleli. Ngokubona ukuthi uSojiyisa uzothatha ubukhosi kungafanele usakha isu lokuba abulawe. UMsimang kuNgobese (1996: 19) uthi:

Umsebenzi enginjuba wona
Ukuba nigoduse uSojiyisa.

Lokhu uMkabayi wayekwenza ngoba ekhombisa inhliziyo embi yomuntu wesifazane. Nakuba oMhlangana noMbopha babesondelene naye ugcina nakubo evezile ukuthi unenhliziyi enobubi. Ukufakazela lokhu uMbatha ku Ngobese (1996:20) uthi:

Ilanga lanamuhla ngifuna lishone
naye uMbopha. Senginqumile.

Wawungalindelekile lo msebenzi kumuntu wesifazane. Lapha ukhombisa ubulwane.

6.4.1 Ukuphelelwa Inhlonipho

Akukona ukuhlonipha uma owesifazane ezoma aqophisane nowesilisa. Isuke ingasekho sampela inhlonipho, kepha umuntu wesifazane uma eseqonde ukuveza ububi bakhe uyakwenza .

UNandi utholakala eqophisana nomunye ohlala komkhulu uze amshaye ngenduku ekhanda. Ubufakazi bukaMhlongo (1995:29) ngale ndaba buthi:

Ingabe isachitha sikhathi intokazi
kaMakhedama isho ihoshe umshiza
ilimemeze phezulu endodeni le.

Abesifazane esikhathini esiphila kuso abasahloniphi sebezihambela
ngamakhanda bengathwele lutho phakathi emizini yamadoda. Ukuze
baphinde bahlonipheke abesifazane kumele baphindele kokudala bamboze
amakhanda. Lokhu kubenza bangahlukaniseki ezintombini uma
bengathwele.

Izindlela zokugqoka azisagculisi. Abantu besifazane sebetholakala
befake amabhulukwe sebegqokise okwamadoda. Konke lokhu sekwenza
bangaziboni izinga labo lokukhula bese kudala ukungahlonipheki
kumuntu wesifazane

6.4.2 Ubuthakathaka

Abesifazane babuthakathaka bayengeka kalula yingakho benza lezi zinto
esezibaphuca isithunzi sabo. UNandi naye wakhombisa ubuthakathaka
wazeshelela kuSenzangakhona bagcina sebevalelane edlangaleni. Uma
sicaphuna uNandi ngomlomo kaMhlongo (1995:9) uthi:

Mntanenkosi olwakho lungigabhe
okwamanzi. Angithethi bulanda
uma ngithi selungehlule.

Uma kungabuyelwa emasikweni abantwana bazazi njengabantwana, izintombi namakhosikazi nezalukazi ngokunjalo kungalunga konke kubuyele esimweni esihle.

6.5 Izincomo

Abantu besifazane njengabesilisa babonakala bengamaqhawe futhi benobuhlakani nokuzimisela ekuphikeleleni phambili. Batholakala bekwazi ukuzimisela baphikelele lapho benza into baze bagcine ngokuphumelela. Bavezwa bengabantu abanesibindi nobuqotho ikakhulukazi ekugcinweni kwemizi.

Abesifazane bangabantu abakhombisa ukuba ngabaholi abaqotho uma benikwa ithuba. Baqala ngokuba ngabaholi baluleke abantwana babo bamantombazane baze baphumele ngaphandle bahole isizwe. Yize noma abesifazane babanganikiwe ithuba lokuthi bakhulume izindaba zesizwe, kepha manje sebeyakwazi ukuma bakhulume phambi kwezihlwele ngenkululeko. Ngokubonakala kokuthi bahlakaniphile sebeze banikwa negunya lokuphatha izikhundla ezazaziwa ngokuthi ngezabesilisa. Sebengongqongqoshe sebeshaya imithetho. Abanye sebeze baba ngabaholi bamaqembu abazibumbele wona.

Amasiko ayigugu kakhulu esizweni esiNsundu. Isizwe esingawagcini sivamise ukuba nemiswazi. Abesifazane bazama ngakho konke ukuba agcinwe amasiko, ngokuthi bona luqobo bawagcine ukuze nabantwana babone ubuhle kanye nokubaluleka kwawo. Abantwana bamantombazane

bayasizwa njalo ngonina. Kuyaqikelelwa ekutheni bayawagcina njalo. Kungumsebenzi kamama ukubona ukuthi intombazane ikhula ngendlela ize iyogana, nayo yakhe owayo umuzi ibe nabantwana bayo.

Ukufika kwabamhlophe nokho kwaphazamisa impilo emnandi eyayiphilwa yisizwe esiNsundu, impilo yamasiko. Ukufika kwemfundo nenkolo kwenza abantu abaningi badideka, base beshiya amasiko abo balandela awezizwe. Ngokuqhubeka kwesikhathi nokho kubonakele ukuthi kungakuhle kubuyelwe emuva emasikweni (Renaissaince). Abaningi sebeqalile ukubona ukuthi amasiko abaluleke kangakanani. Isiko lokwemulisa lingelinye ebelingasanakiwe, kepha manje abantu abaningi sebelivuselele. Abantwana abaningi bamantombazane sebeyamuliswa bakhuliswe.

Nakuba ukuganana kwezizwe ezingafani kwakuyinto enganambitheki kahle phambilini, kepha ngokuhamba kwesikhathi sekutholakala kwemukelekile. Lokhu kwenza izizwe zihlalisane kahle.

Izintombi zibonakala sezibuyele esikweni lokuzithanda nokuziqhenya ngemizimba yazo. Zitholakala ziwuthakasela uMkhosi woMhlanga eziwuguba minyaka yonke. Lo mkhosi ugujelwa esigodlweni seNkosi uZwelithini. Lokhu kukhombisa ukuthi isizwe siyalibona imuva ukuthi linothile. Izintombi ziyaluthakasela lolu suku ngokuhuba izingoma ezimnandi zizithobile.

Isizwe siyakuthokozela nokho ubukhona bomama. Yibona abakha abantwana bamantombazane, babenze babe nenhlonipho, babazise nabayeni uma sebeganile.

Amantombazane phela yiwona akhombisa indlela onina abawakhulisa ngayo. Uma ngabe ingahloniphi, nokukhuluma kwayo kungakhombisi inhlonipho, kuveza obala ukuthi unina akabanga namfundiso enhle. Omama nokho bangabantu abawaziyo umsebenzi wokukhulisa abantwana. Impela uma ngabe omama bengaqinisa bafundise abantwana bamantombazane amasiko, isizwe sethu singabuyela sibe isizwe esiqotho esinezimfundiso ezinhle nezincomekayo.

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