

UCWANINGO OLUNZULU NGENQINA NOKUCEBISA KWAYO ULIMI LWESIZULU

ngu-

VUSUMUZI ALFRED ZULU

Umsebenzi owethulwa ngenjongo yokufeza izidingo zeziqu

ze-:

MASTER OF ARTS

EMnyangweni Wezilimi zaboMdabu

eNyunivesithi yakwa Zulu

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Indawo	:	Durban - Umlazi
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(i)

ISIFUNGO

Ngiyafunga ngiyagomela ukuthi:

UCWANINGO OLUNZULU NGENQINA NOKUCEBISA KWAYO ULIMI LWESIZULU

**ngumsebenzi ongowami ngombono nangenkambiso yokuwuhlela
nokuwudidiyela.**

**Ngiyaqinisa futhi ukuthi yonke imithombo yolwazi ecashuniwe
yasetshenziswa izezwe yakhonjiswa ngokuphelele.**

A handwritten signature in black ink, featuring a large, stylized initial 'M' followed by a series of loops and a final flourish.

.....

ZULU V.A.

(ii)

ISETHULO

Lo msebenzi ngiwethula ngentobeko nangokutusa ensizweni

**kaMnumzane ozihlabanelayo
Abanye besaba ukuhlatshwa emkhabeteni,
Umakhathakhatha ngawamuthi muni,
Ibhaxa abakhwela ngal' abaseNhlambamasoka,
UNondela mzimba awunike uMandlakazi,**

Ukhokho uMakhakakhulu,

**Usihlahla somdlebe ngesomzilanyoni
Inyoni eyohlala kuso iyogoqan' amaphiko,
UNGaqa kabanjw' ezihlangwini zamadoda,
Unguqunguqu mbokodwe yeliny' itshe
Abagaye bayihlanekezela abafazi namadoda,
Usizenze saphuma sodwa endlini kokaMakhedama
Saphuma sadlamakhand' amadoda,**

ngokokhela ubhaqa lwemfundo endlini yako kaQanu.

NGASITHA!

(iii)

AWOKUNCONCOZA

Ngizwakalisa ukunconcoza okungenamkhawulo kulaba abalandelayo ngeqhaza abalibambile ekuphumeleliseni lo msebenzi.

USolwazi Z.L.M. Khumalo, umeluleki wami, ngokungakha okungenamkhawulo. Ngitusa isineke sakhe ekungicijeni ekucwaningeni izinto ngehlo elijulile.

**Ukwanda kwaliwa ngabasokoci!
Wena weJub' elacosha kuqala
Amany' engakacoshi!
Wena kaMajuban' amabili
Elokuya nelokubuya!
Umenjalo wena kaMbuzi zizele
Kodwa zibe zingenampongo!**

MNTUNGWA!

Abazali abangizalayo uMntwana uB.M. noNdlunkulu uMamzile (uMaMsimango).

Umntwana M. eDlomodlomo ngokungichushisa kokuningi maqondana namasiko eSintu. Mageba! S'Thuli!

UNKosazana S.M. Dlamini ngesinwe asikhombise ekulobeni lo msebenzi ngendlela efanele.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISETHULO

UMvelinqangi udabule ohlangeni izinhlanga zabantu ezahlukahlukeni. Inhloso yikuba zihlobise umhlaba wakhe. Izinhlanga lezi zinikwe ilungelo lokuphila ngemvelo futhi zibuse phezu kwayo. Lezi zinhlanga zikleziswe ngamasiko anhlobonhlobo okumele ziphile ngawo. UZulu omnyama ondlela zimhlophe ungolunye lwalezi nhlanga. Ukuzingela izinyamazane kusemithanjeni yegazi lesizwe sikaPhunga noMageba. Lokhu kudalwa yikwambulelwa kwaso ubuqiniso bokuthi kumele siphile ngemvelo ngoba naso siyimvelo.

Ukubaluleka kokuzingela esizweni samaZulu kucaca bha kuhle kombala womvemve lapho kugcinwa amasiko athize. Kuphuma inqina iyojikijela lapho kuhlanjululwa inhloko yesizwe noma umnumzane. Emkhosini wakoMkhulu lapho inkosi izonyathela uselwa, ibutho liphuma inqina. Inqina ingumdlalo ngoba amaphisi akhiphelana ubuchwepheshe bokuba zinkombi ekuhlabeni izinyamazane.

1.2 IZINHLOSO ZOCWANINGO

Ucwaningo luhlose ukucacisa ubumqoka besiko lokuzingela kubantu abansundu. Luhlose ukucacisa kabanzi ngezinhlobo zenqina ezikhona kanye nezinhloso zazo. Luhlose ukukhanyisa kabanzi ngobumqoka bemvelo empilweni yeSintu. Luhlose ukucacisa bha indlela abazingeli abaziphatha ngayo lapho bephume inqina. Lubabele ukuphonsa itshe esivivaneni sokugcinwa kwamasiko oMdabu ahlaselwa yimbovane ephokophele ukuwabhuqa nya. Ukufaka ugqozi emphakathini ukuba uzigcine kahle izinto ezingamagugu esizwe. Ukukhanyisa kabanzi ngeqhaza elibanjwe yinqina namaphisi ekuthuthukisweni kolimi lwesiZulu.

1.3 INKUTHAZO YOCWANINGO

Ucwaningo lukhuthazwe ukubona ingxenye enkulu yabantu besizwe samaZulu iphelelwa luthando lwamasiko eSintu. Kufikiselana inkuthazo ukubona ukwanda kwenani labantu abangamaZulu kodwa abangaziqondi izinto eziyinsika yosikompilo lwesizwe. Lukhuthazwe ngukubona abantu bebhuqabhuqa imvelo ngenhloso yokuzakhela imali. Lukhuthazwe ukubona isidingo sokuphosela inselelo imikhakha eyahlukene yempilo ngenhloso yokwazisa nokugcina imvelo nobuhle bezwekazi lethu i-Afrika ukuze nezizukulwane ezizayo zibubone zibugcine nazo.

1.4 IMIDIYO YOCWANINGO

Ucwaningo luzogxila emalungiselelweni enqina. Luzophinde lubheke ukumenywa kwenqina kanye nezikhali ezisetshenziswayo lapho kuzingelwa. Luzobheka kabanzi izinhlobo zenqina ezilandelayo: Inqinambumbulu; inqina yakomkhulu; inqina yesigodi; inqina yomkhosi wokunyathela uselwa; inqina kakhukhulelangoqo nenqina yehlambo. Isikhathi sokuphuma inqina sizobhekwa kabanzi. Luzophinde luthinte izigubho zenqina. Luzogxila kanzulu kwinqubo elandelwayo enqineni. Luzogxila kabanzi ezimweni zokukhuluma eziqambeke ngenxa yempilo yobuphisi eyayiphilwa ngokhokho.

1.5 INDLELA YOKUQHUBA UCWANINGO

Kuzohanjelwa imitapo yezincwadi ngenhloso yokuthola uvo lwabalobi abahlukahlukene maqondana nenqina. Kuyophinde kuhanjelwe izikhungo zokugcina amagugu esizwe. Kuzohlanganiswa amakhanda nezindalabantu kanye nezinzalabantu ukuze kufumaneke yonke ingonyuluka ngenqina. Kuzohanjelwa amaphisi, abadidiyeli bayo inqina kusuka phezulu emakhosini, abaNtwana, nezinduna ngenhloso yokufumana injula ngenqina. Kuzohanjelwa kwazona uqobo izinqina ezahlukene ngenhloso yokuzibonela okwenzekayo.

ISAPHLUKO SESIBILI

2.0 INCAZELO NGENQINA

2.1 ISETHULO

Lesi sahluko sibheka kanzulu ukubaluleka kwengcebo yemvelo eSintwini. Izinyamazane zinqoka empilweni yomuntu. Kuphawuleka ukuthi ingane ishunqiselwa ngezinyamazane emva kokufika kwayo emhlabeni. Lokhu kwenzelwa ukuba iqine ingahaqwa kalula yimimoya emibi. Abagulayo nabo bashunqiselwa ngazo ukuze basinde ezifweni ezibaphethe. Isahluko siphinde sibheke ukuhlomula kwabantu emkhakheni wemvunulo nangokuya ngasethunjini.

Inqina ichazwa kabanzi maqondana nokumenywa kwayo. Iqhaza elibanjwa ngabaphathi bezwe ikakhulukazi amakhosi nalo libhekwa kabanzi. Lokhu kwenzelwa ukuqeda ungabazane olukhona kwabanye abantu maqondana nokuzinikela kwamakhosi ekongeni ingcebo yemvelo. Empilweni konke kunesikhathi sakho. Inqina ikhishwa ngesikhathi sayo esifanele ukuze imvelo ingaphazamiseki.

Isahluko siphinde sibheke izigubho ezigubhwa abazingeli ngosuku lwenqina. Izikhathi zokuzingela nazo zibhekwa kabanzi. Isahluko siphinde sibheke kabanzi izindlela okuzingelwa ngazo izinyamazane ezithile.

2.2 IYINI INQINA?

Ukuzingela izinyamazane kuyingxenye yosikompilo lwabantu boMdabu e-Afrika. Ukuzingela kwehlukana kabili. Kukhona umhlwayo kuphinde kubekhona inqina. Umhlwayo luhlobo lokuzingela kwabantu bemizi embalwa eyakhe ndawonye. Kuyaphawuleka futhi ukuthi umhlwayo ukhonzwe ngabafana bezinkomo. Abafana bahlwaya ngenkathi belusile. Kuyenzeka futhi abafana bahlwaye ebusika. Bahlwaya izinyoni, izimpunzi, amaphithi, amabuzi nezinye izinyamazane ezincane.

Inqina ngamadoda amaningi ahlange ndawonye ngenhloso yokuzingela izinyamazane. Amadoda ahloma ngezikhali aphelele ngoba ukuya kwawo ekuzingeleni kufana nokuphuma impi:

Inqina phela yimpi yokuzingela nokubulala
izinyamazane.

(Msimang, 1975:105).

Ukubizwa kwenqina ngempi kukhombisa ukuthi abazingeli basuke bezolwa nezinyamazane abazizingelayo. Ehlathini kukhona izinyamazane eziyizilwi sidalo. Zalela ukumbona nje umuntu zimphose. Kuvela ukuthi inqina ingumkhankaso wamadoda ngenhloso yokuhlaba izinyamazane ukuze kufezwe izidingo zempilo. Inqina inhlobonengi. Izinhlobo zayo zidingidwa kabanzi esahlukweni sesithathu. Inqina iphuma ngezizathu ezithile. Iziphathimandla zendawo yizona ezikhipa imvume egunyaza abazingeli ukuba baphume inqina.

UMdali udale abantu wabehlukukanisela imisebenzi okumele bayenze. Ukuzingela ngumsebenzi wamadoda ngoba kudinga amandla nokushesha. Amadoda akhiwe aba nemizimba eqatha kanti futhi anejubane elidingekayo ekuzingeleni. Kuphawuleka ukuthi isimame asiyiphumi inqina.

2.3 UKUBALULEKA KWEZINYAMAZANE ESINTWINI

2.3.1 Ngokwezokwelapha

2.3.1. Uchakide

Uchakide yinyamazane encane. Okukhulu ngochakide ukuhlakanipha. Abathaki bemithi bawuthaka ezinyamazaneni zokushunqisela izingane ezisanda kuzalwa. Kusetshenziswa amafutha nesikhumba kuxutshwe nezinye izinyamazane. Ingane ishunqiselwa ngochakide yikhona izohlakanipha njengawo. Kuvela ukuthi uma umuntu engasile ekhanda kuthatheka ngokuthi kaziphelelanga izinyamazane, kwasala uchakide.

2.3.1.2 Inkonkoni

Inkonkoni yinyamazane enkulu. Amathambo ayo athakwa ezinsizini zokwelapha imibhulelo. Le nyamazane inamakhala abukhali kanti futhi inodlebe. Ikwazi ukuhogela

iphunga, izwe isitha sisekude. Kuphawuleka ukuthi ishoba layo kaliconsi phansi ezangomeni. Ishoba lenkonkoni yimvunulo emqoka yesangoma.

Ulwazi lwemvelo lwambula ukuthi inkonkoni izwa ngeshoba uma kukhona ingozi eyikhokhobelayo. Izangoma ziliphatha ngenhloso yokuba zikhanyiseleke kulokho okufihlekile. Kuqapheleka ukuthi isangoma siqala siziphunge ngalo anduba sibhule. Ngamafuphi sisuke sizinika amandla okukwazi ukubona okukhathaza abazobhula.

2.3.1.3 Inyathi

Inyathi yinyamazane enamandla futhi inolaka. Kuvela ukuthi uphondo lwayo lusetshenziswa ekuthakeni insizi yokwelapha umeqo. Inyongo yayo iphuma phambili kubaphathi bamakhambi. Inyongo ithakwa neminye imikhando ukuze kuphume umuthi wokuqinisa amakhosi. Kuyaphawuleka futhi ukuthi inyongo isetshenziswa ekuthakeni umuthi wephika. Ukuthakwa kwayo emthini wephika kusukela ekutheni inyathi kayikhathali laphe igijima.

2.3.1.4 Insingizi

Insingizi yinyoni yezulu. Izitho zayo zithaka umuthi omkhulu wokubethelela izulu. Izitho ezithakwayo amafutha, izimpaphe namathambo. Lezi zitho zithakwa nezihlahla ezingashaywa ngumphezulu:

...Zithakwa neminye imikhando enjengamakhubalo
akhendlwe ezihlahleni ezingashaywa ngumphezulu
ezinjengomqandane, osibinda, omphafa nomvumvu.
(Gcumisa noNtombela, 1993:101).

Lokhu kuqinisa ukuthi, ukubethelwa komuzi ngomkhando othakwe ngensingizi nezihlahla ezingashaywa yizulu kuwenza usawote. Umuzi uyaqina, izulu lingadlaleli kuwo.

2.3.1.5 Impisi

Impisi iyinyamazane enamandla kwezingangayo. Isikhumba sayo kasiconsi phansi emaphisini. Isikhumba sithakwa nezinye izinyamazane ukuze kuphume umchithiso wokuchithisa izinja. Amathambo ayo athakwa nezinsizi ezithile ukuze kuphume izintelezi eziqinisa imizi. Imizi iqiniswa ngenhloso yokuvimba imithi yabathakathi ingabi namandla okudala umonakalo. Kuyaphawuleka ukuthi indle yempisi ithaka isiphungo esilwa nokukhumuzeka kwamazinyo ezinganeni. Indle yayo inesakhamathambo esithola ngokuchaba amathambo ezinyamazane ezidlayo. Iphinde futhi yenze umkhumiso osetshenziswa ngabesimame abazithwele. Lokhu kusiza ekuqiniseni amathambo abakuthwele.

2.3.2 Ngokwemvunulo

2.3.2.1 Insimba

Insimba yinyamazane encane kodwa engaconsi phansi kubantu abavunula ngemvunulo yeSinntu. Abantu bayikhonzele isikhumba sayo esihle. Isikhumba siqopha izinene, imiqhele, izinjobo, izitobo nezindidla. Kuvela ukuthi imvunulo yomuntu isuke ingaphelele

uma ingekho eqoshwe ngesikhumba sensimba. Kuyaphawuleka futhi ukuthi insimba ivunula abesilisa nabesifazane. Abesifazane bavunula ngayo ngezikhathi ezithile:

Intombi echanguzayo mhla komgcagco ivunula
ngezikhumba zayo ngaphambili nangemuva
kwesingenhla. Zivame ukuba ngazimbili noma
ngantathu nhlangothi zombili izikhumba lezi.
(Gcumisa noNtombela, 1993:75).

2.3.2.2 Ingwe

Ingwe yinyamazane enhle cishe ukuzedlula zonke izinyamazane ezisesigabeni sayo. Ubuhle bayo busesikhunjeni. Isikhumba sayo sakha imvunulo yamakhosi, abaNtwana neziphakanyiswa. Isikhumba sayo siqopha amambatho, imiqhele, ubukopolo, izindidla nemigaxo. Amazipho engwe enza imvunulo yasentanyeni. Kuvela ukuthi kusadliwa ngoludala kwaZulu, ingwe ibihloba abasebukhosini kuphela. Lokhu kwakwenzelwa ukuba kubelula ukubabona uma bephakathi kwabantu phaqa. Kuyaqapheleka ukuthi ingwe ivunula abesilisa kuphela. Owesifazane kuyenzeka avunule ngayo mhla echanguza. Uvunula ngamambatho ayo kuphela.

2.3.2.3 Igwalagwala

Igwalagwala yinyoni edume ngobuhle bezimpaphe. Kusadliwa ngoludala kwaZulu belingaconsi phansi emakhosini nakubanumzane abaqavile emphakathini. Amakhosi akwaZulu ayehloba ngezimpaphe zalo ekhanda. Kuvela ukuthi inkosi uShaka kuphela

eyayingahlobi ngalo. Kugqama ukuthi yayihloba ngezimpaphe zendwa. Izimpaphe zegwalagwala zalenza lazibeka ingqotha ezinye izinyoni ngobuhle nangodumo:

...Ubuhle bombala wayo nesithunzi sezimpaphe
zayo ikakhulukazi ezibomvu ezisemaphikweni
okwayenza yaduma kangaka.

(Gcumisa noNtombela, 1993:86).

Kuvela ukuthi kusukela emandulo kuze kube namuhla, eSwazini igwalagwala, lisathathwa ngokuthi lihloba abasebukhosini kuphela.

This is the royal bird of Swaziland and His
majesty and members of the royal family wear
the red wing feathers in their hair.

(Schwager, 1980:49).

Ukuhloba komndeni wasebukhosini ngegwalagwala kuwenza wehluke kubantu phaq.

Ngamafuphi, umndeni usuke ungaphelele emvunulweni uma ungahlobile ngegwalagwala.

2.3.3 Ngokuya ngasethunjini

UZulu uthe edabuka wabe ekuqonda kamhlophe ukuthi ehlathini kukhona izinyamazane ezinhlobonhlobo. Ulwazi lwemvelo lumenze wakuqondisisa ukuthi yizona ziphi izinyamazane ezimele ukudliwa. UZulu uyakuqonda futhi ukuthi inyama ibalulekile emzimbeni womuntu. Kuvela ukuthi inyama inezinhlayiya ezithile ezisiza ekwakheni umzimba uqine. Lokhu kubeka inyama eqophelweni lokuba likhambi elimqoka ekuvimbeni izifo zingahlaseli umzimba womuntu. UZulu uyazizingela izinyamazane ezithile ukuze athole inyama azoyidla. Kuqapheleka ukuthi iningi lezinyamazane ezikhona ehlathini liyadliwa.

2.4 UKUMENYWA KWENQINA

Inqina imenywa ngumuntu ongumholi endaweni ayakhele. Kungaba yinkosi yesizwe noma induna yesigodi. Amakhosi neziphakanyiswa avame ukumema inqina enkulu:

Big communal hunts are often organised
by chiefs and headmen.

(Schapera, 1937:141).

Lokhu kuveza ukuthi ababusi bezwe kuphela abanamandla okukhomba indlela okumele imvelo isetshenziswe ngayo. Ngamanye amazwi, ukongiwa kwemvelo kungumthwalo wamakhosi. Kuvela ukuthi inkosi uShaka yabamba iqhaza elibonakalayo ekongiweni kwemvelo:

Ngokomlando, inkosi uShaka yiyona eyaqala
ukonga imvelo ikakhulukazi eNatali ngaphambili
kakhulu kweminyaka yawo - 1824
okwafinyelela ngayo abelungu abafana no Fynn
kuleli lenkaba.

(Gcumisa noNtombela, 1993:3).

Amazwi kaGcumisa noNtombela aliqiniso. Kuvela ukuthi ubuqiniso bawo buphoselwa inselelo ngabelungu. Abelungu baqinisa ukuthi inkosi uShaka yaziqeda izindlovu. Umlando wakwaZulu uyakuvuma ukuthi inkosi uShaka yayikukhonzile ukuzingela izindlovu. Kuphawuleka ukuthi yize inkosi yayizizingela izindlovu kodwa ukuzingela kwayo kakuyiphazamisanga ingcebo yemvelo. Ingcebo yemvelo iphazamiseke ukufika kwabelungu:

Despite the heavy hunting of the elephant and
other game by the Zulu people, it was only after
the arrival of white settlers that wild animal

numbers dwindled to pitiful remnants. Shaka understood the economic importance of wild life long in advance of the whites who settled in Natal and who eventually smashed the Zulu kingdom.

(Pooley noPlayer, 1995:12).

Lokhu kwambula ubuqiniso bokuthi inkosi uShaka yayikufunda kamhlophe ukubaluleka kwengcebo yemvelo esizweni sayo. Yayazi ukuthi kusemahlombe ayo ukuqinisekisa ukuthi imvelo kayishabalali.

Lapho kubhekisiswa ubuphicothi bokumema inqina, kuhlaluka ukuthi ngale kwamakhosi neziphakanyiswa, abanumzane abaqavile esigodini bayayimema inqina:

Any unnumzane was free to call a public hunt
whenever he would.

(Bryant, 1949:682).

Lokhu kugqamisa ukuthi inqina ingumcimbi ohlelwa ngabantu abagqamile emphakathini. Umcimbi ohlelwa ngumuntu ogqamile uba nesasasa kubantu.

Ukwazisa umphakathi ngenqina ngumsebenzi ophathwa ngenhlonipho efanele. Umthonga ukhipha isithunywa ukuba siphalele umkhosi phakathi kwesigodi kumbe isizwe:

A messenger would enter a kraal, go strait into
its cattle fold and there cry loudly
Me!, iNqina kusasa; iyokuhlangana ekuthinithini.

(Bryant, 1949:683).

Isibaya siqokwa ngoba silithepeli lekhaya. Isithunywa singena kuso ukuqinisekisa ukuthi abaphansi bomuzi nabo bayawuthola umbiko ngokuzokwenziwa ngabaphezulu.

Kuvela ukuthi isithunywa sibhinca amahlamvu omsenge lapho siphallala umkhosi wenqina. Noma ngubani osibona sibhince umsenge uyaqonda ukuthi siphallala umkhosi wenqina. Kuyavela futhi ukuthi isithunywa asikhulumi nomuntu esihlangana naye uma sisaphallala umkhosi wenqina. Kwesatshelwa ukuthi izinhlanhla zaso zokuhlaba izinyamazane ziyashabalala. Ngelijulile kakukho zinhlanhla zesithunywa ezishabalalayo. Lokhu kungakhulumi namuntu kwesithunywa kwakwenzelwa ukuba singalibali yizindaba endleleni.

Kuphawuleka ukuthi namuhla inqina kayisamenywa njengasendulo. Namuhla kakukho sithunywa esihamba singena umuzi ngomuzi siphallala umkhosi wenqina. Abantu bedluliselana bodwa umbiko ezindaweni abahlangana kuzo njengasemadiphini nase matshwaleni.

2.5 ISIKHATHI SOKUPHUMA INQINA

2.5.1 Ngokonyaka

Ukuqikelela ukuthi imvelo kayishabalali kubekwa phambili kwaZulu. Lokhu kwenziwa ngumuzwa nevuso lokucabangela izizukulwane ezizayo ukuze nazo zibubone ubuhle bayo. Kuvela ukuthi izinyamazane zizingelwa ebusika kuphela hhayi ehlobo. Lokhu kudalwa yikuthi imvamisa iningi lezinyamazane lizala ehlobo. Ukuzingela ehlobo kungaholela

ekutheni kufe izixhumo zezinyamazane. Ukufa kwezixhumo kungasho ukuncipha kwezinyamazane ngoba zingasazalani zikhule kahle.

Kuyaphawuleka futhi ukuthi esinye isizathu esenza kuzingelwe ebusika yikuthi isimo sezulu sisuke sibanda. Isimo sezulu esimakhaza sisiza ekutheni inyama ingasheshi ibe nobomi. Ngamafuphi-nje ihlala isikhathi eside ingonakele. Kuyavela futhi ukuthi ubusika bukhonzwe ngenxa yokuthi umeno usuke uwohlokile. Ukuwohloka komeno kwenza kubelula kumaphisi ukugijima emahlathini. Kuyaphawuleka futhi ukuthi ebusika imisebenzi eyenziwa ngamadoda isuke ingaseminingi. Lokhu kuwabeka esimweni sokuba nesikhathi esiningi engenzi lutho. Kakukuhle ukuba umuntu ahlale angenzi lutho ngoba ugcina esenza izinto eziphambene nenhlalo yomphakathi. Yingakho-nje lesi sikhathi esichitha ngokuzingela izinyamazane.

2.5.2 Ngokwenyanga

Kuphawuleka ukuthi kakulula ukulimisa ngesihloko elokuthi yiyona yiphi inyanga yokuphuma inqina. Lokhu kudalwa yikuthi ubusika buphethwe yizinyanga ezine. Izinyanga zobusika yilezi: uMbaso; uNhlangula(na); uNhlabo noNtulikazi.

2.5.2.1 uMbaso

Lena yinyanga yokuqala yobusika. Ukubanda kwasebusika kuqala ngesikhathi sayo. Ibizwa ngombaso ngoba abantu basuke bengasehlukani nokotha umbaso. Lokhu kudalwa

yikuthi imizimba yabo isuke isethuka isimo sezulu esibandayo. Kuvela ukuthi isenzo sabantu sokukhonza ukotha umlilo kakhulu ngesikhathi sayo kwaholela ekutheni ibizwe ngokuthi uMbaso.

2.5.2.2 uNhlangula(na)

Lena yinyanga yesibili yobusika. Okuphawulekayo ngesikhathi sayo yikuthi iningi lezihlahla liwohloza amacembe. Amacembe awohlozwa ukubanda komoya. Ukuwohloka kwamacembe kuthatheka ngokuthi izihlahla ziyazihlangula. Yingakho-nje ekugcineni okhokho bayetha ngokuthi uNhlangula(na).

2.5.2.3 uNhlabha

Lena yinyanga yesithathu yobusika. Kuvela ukuthi iyinyanga emaphakathi nobusika. Le nyanga iqondana nesikhathi sokuqhakaza kwenhlaba. Ukuqhakaza kwenhlaba ngalesi sikhathi sonyaka kuholela ekutheni inyanga ibizwe ngokuthi uNhlabha. Inhlaba uhlobo lwesitshalo esande kakhulu emahlanzeni. Inamacembe amade futhi anameva emaceleni. Amacembe ayo akhipha ujengezi olubabayo. Lapho iqhakaza, iqhakaza imbali ebomvu.

2.5.2.4 uNtulikazi

Lena yinyanga yesine yobusika. Okuqaphelekayo yikuthi iqondana nesimo sezulu esinomoya osusa izintuli. Izwe liba zintuthu ngenxa yothuli. Lokhu kwaholela ekutheni ibizwe ngoNtulikazi. Ngamafuphi-nje iyinyanga yezintuli.

2.5.3 Ngokosuku

Osukwini inqina iphuma ekuseni kusemazolo. Lokhu kwenzelwa ukuba izinyamazane zificwe kahle zisalele kwazise iningi lazo kalizwani namazolo. Kuyavela futhi ukuthi iphuma ekuseni ngoba kwenzelwa ukuthi izinja ziwubambe kalula umkhondo wezinyamazane ekade zihamba ebusuku. Umkhondo uyashabalala uma usushiswe yilanga isikhathi eside.

2.6 IZIGUBHO ZENQINA

Njengayo yonke imikhosi yoMdabu inqina nayo inamahubo aqondene nayo. La mahubo ahutshwa enqineni kuphela. Kuyenzeka-nje ahutshwe uma kubuswa ekhaya. Emicimbini efana namacece nezindwendwe kawalokothwa ngoba le micimbi inawo amahubo aqondene nayo. Amahubo enqina abizwa ngezigubho. Leli gama lisukela endleleni asinelwa ngayo okuthiwa ukugubha. Izigubho zihutshwa ngenhloso yokuqeda uvalo kubazingeli. Zibaqunga isibindi zibafake umdlandla wokuzingela.

Kuyaphawuleka ukuthi kakulula ukusho ukuthi isigubho ngasinye saqanjwa ngubani. Lokhu kudalwa yikuthi zaqambeka emandulo lapho izinto zazingaqoshwa khona phansi. Kuyenzeka kwenye inkathi bazeke abaqambi bazo. Endaweni yaseNtebeni umntwana uSitheku kaMpande wayibeka induku ebandla maqondana nezigubho zenqina:

- (i) Ubezanezikhali zakwaGxobela.
Sayihlabi nyamazane.
Ngezase Ntumeni.
Ise Mhlathuze.
Ezakwa Lukhulu.
Sizingele.
Ezanezikhali zakwaGxobela.
Siye sayihlab' eMazule.
- (ii) Siye sayihlaba kwaNomangwambu.
Hhawu hheshe Wobhekezansi!
Sizingele ayilalanga.
Ayilalanga kwaNomangwambu.
Zihlatshwa kwaLukhulu.
Ezethu zonke.
Sizingele ayilalanga.
Ayilalanga kwaNomangwambu.
Zihlatshwa kwa Hantshuli.
- (iii) O Bhongoza kaNkonovana!
Sindwendwe zamcongoshe, lokh' isifuba siyasazi.
Sihlatshwa kwaNkonovana.
Sindwendwe zamcongoshe.
Phuma ye phuma ye.
Lokh' isifuba siyisazi.
Zihlatshwa kwaNkosibomvu.
Sindwendwe zamcongoshe.
Phuma ye phuma ye.
Lokh' isifuba siyasazi.
- (iv) Eya oye hheshe, wemayoya hhawu
sengizawugwabul'
ehlanzeni!
Ngibe ngiyawuzingela le hlanzeni.

Sayihlaba thina amahlanze.
 Ngangiyawuzingela hheshe!
 Sahlaba 'mawule.
 Nyoni mantana!
 Sahlabizilwane.
 Ingani balele hheshe!
 Ngibe ngiyawuzingela lehlanzeni.
 Sayihlaba thina amahlanze.

(v) Kusile kusile Mabandla, Mabandl' athokozayo
 Zinkulu zonk' ezethu.
 Hheshe!
 Wayihlaba wayiyek' inyamazane.
 Zinkulu zonk' ezethu.
 Hheshe!
 Yebuya mntwana wenkosi.
 Zinkulu zonk' ezethu.
 Hheshe!

(vi) Inqina imenywe ngubani?
 Hheshe!
 Imenywe ngubani?
 Siyakubona saqu senqina.
 Yaze yaguqa ngomkhont' inyamazane.
 Hheshe!
 Phambana weNdllovu.
 Siyakubona saqu senqina.
 (Zulu, 2000).

2.7 IZIKHALI ZOKUZINGELA

2.7.1 Ezasemandulo

Imikhonto yizona zikhali zasendulo ezazisetshenziswa ngokhokho ekuzingeleni. Kuqapheleka ukuthi nanamuhla isasetshenziswa ekuzingeleni. Imikhonto inhlobo ningi. Lokhu kuveza ukuthi kakuthathwa noma yimuphi umkhonto kuzingelwe ngawo.

Kuzingelwa ngengcula. Ingcula ngumkhonto onokudla okuncane. Ubuncane bokudla kwayo kwenza ingene kalula esikhunjani senyamazane. Uthi lwengcula lude. Ubude bothi buwenza uhambe ibanga elide lapho ucitshwa. Esinye isikhali sokuzingela, isagila. Isagila sisiza ekujikijeleni izinyamazane. Isagila sokuzingela sinekhanda elilingene nothi olufishane. Ubufishane bothi busiza ekutheni isagila sibe nomfutho onamandla okushaya inyamazane iwe phansi.

2.7.2 Ezanamuhla

Izibhamu yizikhali ezisetshenziswa ngabazingeli besimanje manje. Kuvela ukuthi ukusetshenziswa kwazo ekuzingeleni kwafika nabelungu. Kuyaphawuleka futhi ukuthi kakusetshenziswa noma yiziphi izibhamu. Kusethenziswa ezohlwayi nalezi ezikhipha inhlamvu eyodwa ngesikhathi. Lezi zibhamu kuzingelwa ngazo ngoba kazinawo amandla amakhulu. Kuqapheleka ukuthi imishini ezishintshayo kakuzingelwa ngayo. Lokhu kudalwa yikuthi inamandla amakhulu kakhulu. Kuyavela futhi ukuthi umthetho kahulumeni ophethe izwe kawuvumi ukuba isibhamu esikhulu esizishintshayo sisetshenziswe ngumphakathi. Sisetshenziswa ngamalunga ombutho wokuvikela izwe kuphela.

Kuyaqapheleka ukuthi namuhla ekuzingeleni kusetshenziswa imikhonto nezibhamu. Ngamanye amazwi onomkhonto usebenzisa umkhonto kuthi onesibhamu asebenzise isibhamu.

2.8 UKUZINGELWA KWEZINYAMAZANE

2.8.1 Isambane

Isambane yinyamazane ezingeleka kanzima. Lokhu kudalwa yikuthi sithanda ukuhamba ngomnyama. Okukhulu kuso ngamandla esabekayo okumba umgodi ojulile lapho sihujwa.

Kuvela ukuthi sinqotshwa kusetshenziwe:

Okuze kusingqobe ukubhunyela
amanzi emgodini siphakathi
simba ukuze inhlabathi ibe ludaka.
(Gcumisa noNtombela, 1993:73).

Lokhu kusho ukuthi uma inhlabathi isiludaka kasibe sisakwazi ukuhamba kahle.

Ngamafuphi-nje siyehluleka ukuyiqhwanda siyiphose emva kwaso.

Kuyaphawuleka futhi ukuthi ngale kokuthela amanzi emgodini isambane siyanqobeka.

Kuvela ukuthi kusetshenziswa umkhonto:

Umkhonto uhlatshwa phezu komgodi
ngenkathi kumbiwa. Umkhonto usithena
amandla sikhathale ukumba inhlabathi.
(Mhlongo, 2000).

Lokhu kukhombisa ukuthi umkhonto unamandla acindezela isambane sigcine sikhathele.

Umkhonto unamandla abaphansi. Lokhu kufakazelwa ukuhlonywa kwawo phezulu endlini engenhla maqondana nomsamo. Inkolo yeSintu iqinisa ukuthi umsamo uyindawo ehlala abaphansi bomuzi. Banamathela kuwo abadala ngoba uhlonywe endaweni yabo. Kuvela

ukuthi isithunzi sabaphansi esisemkhontweni yiso esithena isambane amandla hhayi umkhonto phaqa.

2.8.2 Indlovu

Indlovu yinyamazane enamandla nolaka. Kakulula ukuyijijimeza bukhoma ngomkhonto. Kuvela ukuthi izindlovu zinomkhuba wokuhamba zibe luhele lapho ziya endaweni ethile. Ukhondo ezihambe ngalo ziya phambili ziphinde zibuye ngalo futhi. Kuvela ukuthi amaphisi ayethi angazibona zishaye ujenga ambe amagebe okhondweni. Amagebe ayewemboza ngotshani kanye nezihlahla ezilula. Lokhu kwakwenzelwa ukuthi zingaboni ukuthi itshe limi ngothi. Bezithi zingaphoseka emagebeni eziphosekayo, amaphisi azithelekele ngemikhonto. Kuphawuleka ukuthi esikhathini sanamuhla izindlovu kazisazingelwa. Zivikelwe ngumthetho kahulumeni ophethe izwe.

2.8.3 Inyathi

Inyathi yinyamazane egqame ngolaka namandla esabekayo. Abazingeli bayo bebezidela uma beyoyizingela. Lokhu kudalwa ukuthi iyisilwi sokudalwa. Kayenqeni ukuchitha iviyo lihlome liphelele. Inyathi ibizingelwa ngokuthi ijijimezwe ngomkhonto liphisi elazi inxeba.

Bekungalokothwa icitshwe ngomkhonto. Bekwesatshelwa ukuthi umkhonto uzosuke ugeje enxebeni. Ukugeja inxeba kwakungafaka abazingeli engozini.

....Yayingalwa isishoshozelelwa yinxeba
kusale izinsizwa phansi.
(Gcumisa noNtombela, 1995:51).

Lokhu kugcizelela ukuthi inyathi iyinyamazane eyingozi. Labo abazingelayo kumele
baqikekele ukuthi kabalenzi iphutha bayigwaze ingafi.

ISAHLUKO SESITHATHU

3.0 IZINHLOBO ZENQINA

3.1 ISETHULO

Lesi sahluko sibuka inqina ngqo ngenhloso yokucacisa bha indlela ebiqhutshwa ngayo emandulo iqhathaniswa nokwenzeka namuhla. Ukuzingela izinyamazane yingxenye yosikompilo lwabantu abansundu ikakhulukazi abesilisa. Izihlathi zixosha izindlebe kumaphisi uma ezwa ukuthi kuzophunywa inqina. Leli yilona thuba lokuba iphisi ngephisi lizikhombise ubulona ekubeni ngungoti ekuzingeleni. Inqina ingumdlalo oligugu:

Ukuzingela kungeminye yemidlalo
engaconsi phansi kumaphisi.
(Khumalo, 1994:20).

Ukungaconsi phansi komdlalo wokuzingela kumaphisi kungale kokuthi asuke ezijabulisa. Izinyamazane ezibulawe kuzingelwa zihlomulisa umphakathi emkhakheni wemvunulo, wezokwelapha nokuya ngasethunjini.

Inqina inhlobonhlobo. Ngamafuphi nje uhlobo ngalunye lwenqina lubhekwa kabanzi ukusuka nokuhlala indlela olusingathwa ngayo.

3.2 Inqina yesigodi

Liqiniso elimsulwa ukuthi uSomandla ngenkathi edabula abantu ohlangeni kukhona abagidlabeza ngamandla okuphatha abantu bakhe. Lapha kukhulunywa ngabaphathi babantu ngokoMdabu. Kushiwo inkosi yohlanga, iNgonyama phela, amakhosi kanye nezinduna.

Abaphathi laba bamele uMvelinqangi siqu sakhe lapha emhlabeni. Ngakho-ke bamelwe ukuhlonishwa yiwo wonke umuntu owakhele indawo abayiphethe. Ukungabahloniphi kufana nokudelela uMvelinqangi ngoba nguye obamisile.

Lapho sibheka inqina yesigodi kuhlaluka ukuthi iluhlobo lwenqina engxenyeni ethile yomphakathi ophethwe yinduna yimbe ngaphansi kwenkosi yimbe. Induna yesigodi ngamandla okuphatha ewabelwe nguMdali iyayimema inqina esigodini esiphethe. Kuyenzeka kwenye inkathi inqina esigodini ingamenywa yinduna kodwa imenywe ngumnumzane nje oqavile.

Makukhumbuleke ukuthi, ukuba namandla okuphatha kakuniki induna igunya lokwenza noma yikanjani endaweni ingazange yabika enkosini yesizwe. Kungumthetho wenhlonipho ukuba induna kumbe umnumzane ibike enkosini lapho imeme inqina. Ukubika kwabakhulu kwenza lowo oyimemile angakhonjwa ngenjumbane uma kwenzeka abazingeli belimazana.

Kuyenzeka kwenye inkathi inqina yesigodi iphunywe ngenhloso yokuxosha izinyamazane eziluhlupho emphakathini. Izimfene, izingulube zentaba nezinkawu ziluhlupho

emphakathini. Onkabi laba kabazishiyi izitshalo emasimini. Kungcono okwezimfene nezinkawu ngoba abanikazi bezitshalo bayakwazi ukulinda ukuze zingadliwa. Izingulube zona zihlasela ngomnyama nokwenza kubelukhuni satshe kubanikazi bezitshalo ukuvikela izitshalo zabo.

3.2.1 Inqina yesigodi yokuxosha izimpisi

Esinye isilwane esiphathisana ikhanda lapho sesixobisile emphakathini impisi. Njengazo izingulube zentaba, impisi nayo ikufuna ngomnyama okuya ngasethunjini. Umehluko usekutheni yona idla inyama kuphela. Impisi idalwe yaba yisilwane esinamandla. Amandla ayo agxile kakhulu emihlathini. La mandla emihlathi yayo ayenza ikwazi ukucaba cishe onke amathambo akhona emzimbeni wesilwane. Ize yehlulwe lithambo lentamo. Kuyacaca ukuthi yingakho-nje libizwa ngesahlulampisi.

Kuyavela ukuthi impisi kayikukhuthalele kangako ukuzingela izinyamazane eziphilayo. Ikhonze ukudla izibhucu zezinsalela zezinyamazane ezisale kudla amabhubesi, izingulule, izingwe namankentshane. Ukudla kwayo izibhucu kuphethe imfihlakalo yokuthi ingumhlanzi wendawo. Kunganukubezeka umoya uma kungahlala kuneziginqane zezibhucu. Kuyaphawuleka ukuthi luliconsi lomkhologo ukubonakala kwempisi emini. Imvamisa ihamba ngomnyama.

Lapho kwenzekile yangathola lutho ezoludla ehlathini, inomkhuba wokugasela emizini yabantu, iyozifunela ukudla. Iba nemfuyo shaqa:

...It will turn to domestic stock.....
(Smithers, 1986:95).

Imvamisa ibamba izimbuzi, izimvu namankonyane. Kuyadida ukuhlasela kwempisi emizini yabantu ngoba ngokwesidalo inamahloni futhi iligwala. Kunokwenzeka ukuthi ithonya layo lokozelisa abantu balale babole liyenza ibe nesibindi sokuhlasela imizi yabo. Kuvela ukuthi ithonya lempisi lokozelisa abantu yizinkophe zayo.

UGcumisa noNtombela, (1993:28) babeka kanjena:

...Uma isifike qathatha esangweni lesibaya
somnumzane iqala ngokudamane icwayiza.
Icwayiza nje yezelisa abantu bakulomuzi. Nazo
izilwane iyazezelisa ngayo lendlela zihuqe
ubuthongo bese izikhethela kuzona.

Ithi ingazanelisa ngokuthi abomkhaya ewuhlasele sebelele bese iphoseka phakathi esibayeni. Bheka-ke ngoba impisi kayisibulali isilwane ngoba ihlose ukudla yesuthe. Iyabhokloza-nje, idle lokho ekudlayo. Kuyothi kuqambe kusa kube kuzingqane izimbuzi esibayeni. Kuyenzeka kwenye inkathi izithuthe lezo esizibulele, iyozihukusa emgedeni okukanye ehlozini. Ukudica kwayo imfuyo okuyenza ibe nesigcwagcwa kubantu.

Ngokudalwa, impisi iyamesaba umuntu kodwa uma isibhilitelwe liphango iyambhozomela kwazise ithi ingahamba idle udaka. Uma kuthiwa ithi ingahamba idle udaka, kushiwo impi.

Kuyaphawuleka ukuthi lapho sezixake ngempela, zimenyelwa inqina yokuzixosha endaweni. Luthi lunganqunywa usuku lokuzixosha, kube yileyo naleyo ndoda ilungise izikhali zayo eyoziphatha mhla wenqina. Mhla wenqina kuba ubuphithiphithi kubazingeli. Kuyilowo

nalowo efuna ukuziveza ubuqhawe nesibindi sokubhekana nezilwane lezi. Inhloso-ngqangi yale nqina ukuxosha izilwane hhayi ukuqotha imbokodo nesisekelo.

Izimpisi zixosheka kalula ikakhulukazi uma zicashe emahlozini nasemihosheni phansi kogoma kumbe intaba. Inqina yehlukana izigaba ezintathu. Iqembu lokuqala lihamba sakunqumela ngalena kwentaba. Elesibili lenza sona lesa nganeno kwentaba. Elesithathu lihamba phezulu ogomeni yikhona lizobona nhlangothi zombili zogoma. Lapho bevuka ofeleba, bacela empunzini kude kude ezansi. Njengoba inqina iphethe izikhali nje, kakwenzeki zingabikhona ezidliwa yingcula. Isuke yendele esokeni kubaphathi bezikhwama. Basuke bezohlomula izitho ezithile ezidingwa ngumsebenzi wabo wobunyanga:

Izinkophe zayo zingumuthi obaluleke kakhulu.
Amathambo empisi asetshenziwa
ezinyamazaneni nasezintelezini zokwelapha
nokubethela. Indle yayo iyasetshenziwa
ikakhulukazi kubantwana.
Kwenziwa isiphungo uma bekhumuzeka amazinyo.
(Gcumisa noNtombela, 1993:29).

Izinkophe zempisi ezibizwa ngodosi emkhakheni wokwelapha, kuthakwa ngazo intelezi yokulalisa izitha yikhona zizolala ubuthongo sengathi zifile. Le ntelezi ibikhonzwe kakhulu kusaliwa izimpi. Bakhona-ke nabanye abathatha izinkophe zempisi ngenhloso yokufeza izinjongo zabo zokukhohlakala. Amasela nabakhunkuli yibona bantu abenza lo mkhuba omubi. Ngamafuphi-nje iningi lezitho zempisi liyasetshenziwa emkhakheni wokwelapha. Inyama yayo-ke? Inyama yempisi kayidliwa. Ukungadliwa kwenyama yayo kudalwa yikuthi idla ukudla okungasile. Kamuva-nje, uma yethuke yelanyelwa, yenelwa yingcula

kuphambane imibenge emlilweni kungabindaba zalutho. Inyama yayo inone yinhlama.

Izinsizwa ziqopha izibongo ngokudliwa kwenyama yempisi:

Mpisi beyiduda beyiphekela amadombolo.
(Chonco, 2000).

Kuyaphawuleka ukuthi esikhathini sanamuhla inqina yokuxosha izimpisi kayisavamile.

Iningi lazo laqoqwa lafakwa eziqiwini.

3.2.2 Inqina yesigodi yokuxosha izimfene

Izimfene zingezinye zezinyamazane eziluhlupho kubantu. Ziluhlupho ikakhulukazi kulabo abatshale ummbila. Kazenqeni ukutheleka esifeni zishaye ikhuhle. Emandulo bezilindwa ukuze zingoni emasimini. Okuqaphelekayo yikuthi bezingalindwa ngumuntu owozela kalula. Zinethonya elibi lokulalisa lowo olinde insimu. Lapho sezenelisekile ukuthi umlindi uselele ubuthongo obunzulu, ziphoseka phakathi ensimini. Kulala izigingqane zibhonqula izikhwebu zombila. Zithi zingashaya esentwala, zibambe ezize ngayo. Zithi zingaphuma zonke ensimini, ikhonde libe nomlindi shaqa. Lijabula life uma ngabe ubebase umlilo. Likha ugaba lwemfe, lilushutheke emlilweni. Luyothi selushisa, liluhoshe, lishaye umlindi. Ukhala ayobayobe. Lapho-ke onkabi kakusemsindo, behleka umlindi ephaphatheka ngenxa yobuhlungu bogaba ashaywe ngalo.

Bekuthi uma sezibhilite ngempela, zimenyelwe inqina yokuzixosha endaweni. Okuqaphelekayo yikuthi izimfene azifani nezimpisi. Zinempi enzima. Ngamafuphi nje kaziwona amavaka. Lokhu kubiza ukuba abazingeli bacophelele lapho bebhekana nazo.

Indawo ezihlala kuyo nayo iphinde yenze kubenzima ukuzixosha. Imvamisa zihlala emaweni. Yingakho-nje ziphinde zaziwe ngezimbuzimawa. Kuyenzeka futhi zihlale endaweni enamatshe. Ezixhotsheni yilapho zithola khona ukudla kwazo okuligugu ufezela. Kwenye inkathi zihlala ezihosheni kwazise ziwakhonzile amanzi.

Inqina yokuzixosha ihlukana izigaba ezintathu. Iqembu lokuqala liqonda lapho zihlala khona esihosheni. Elesibili lihamba sakunqumela lehlise isihosha ngaphesheya kwaso. Elesithathu lona linqumela nganeno kwesihosha. Wonke umzingeli kumele aqikelele kukho konke akwenzayo. Bheka-nje kakulokothwa kujikijelwe izimfene kumbe zicitshwe ngemikhonto. Ukujikijela kufana nokuthi usuke uzihlomisa. Ziyaziphindiselela kulowo ozihlaselayo. Okuphawulekayo ngazo yikuthi kazibeki phansi kodwa zibeka enyameni.

Lapho zibaleka, kuhamba omathananazana neziywana phambili. Emaceleni kuhamba amakhonde. Kanjalo nasemuva kuhamba wona. Lokhu kugqamisa umuzwa wokuthi izimfene zihlangene. Ziyazi ukuthi kumele zivikelane kukho konke okungaba yingozi kuzona. Izimfene ziyiqonda kahle kamhlophe imfihlakalo yokubaluleka kobunye nokubambisana kukho konke ezikwenzayo.

Kuyaphawuleka ukuthi yize kuyinqina yokuxosha izimfene kodwa zikhona ezenelwa yintshushu. Bajabula bafe ondlela zinuka umswani. Basuke bezohlomula izitho ezithile ukuze bathake imithi yokwelapha. Kuyenzeka futhi nabakhunkuli bahlomule ngenhloso yokuthaka imithi yokukhunkula. Inyama ke? Inyama yemfene kayidliwa kwazise imfene iyinyamazane enzima, iphila noma ifile. Ubunzima bayo buhambisana namandla okukwazi

ukukhaba lowo oyibulele. Yingakho nje lowo oyibulele kufanele afunde amaqashana enyama yayo ukuze ingameleki ngesithunzi. Ngamanye amazwi usuke ezigoma ukuze aqine. Ukufunda amaqatha eyemfene kwaziwa ngokuthi ukulekezela. Igama lokulekezela liyisihlonipho sokuhlonipha ukudliwa kwenyama yemfene kwazise iyisilwane esingadliwa sidalo. Amakloza ansondo aqala ethi ayalekezela, agcine eseyidla okokuphela. Lilonke, kungashiwo ukuthi ukulekezela kugcina kwenze abantu badle izilwane uMvelinqangi ayengazidalelanga ukudliwa.

3.3 Inqina yakomkhulu

Kusadliwa ngoludala kwaZulu amakhosi oselwa abebutha amabutho. Inkosi nenkosi ibibutha awayo ngesikhathi ibusa. Lapha sizothinta nje amakhosi amathathu kanye namabutho awo ambalwa.

Inkosi

Amabutho

uShaka

uFasimba

uGibabanye

uMpande

uThulwana

uDloko

uCetshwayo

iNgobamakhosi

uFalaza

Amabutho abebuthwa ngokuthi kuhlangele izinsizwa ezintanganye nezelamane eduze zinqunywe zibe libutho. Ibutho liphwa igama elizokwaziwa ngalo. Wonke umuntu obuthiwe ubehlonishwa, angabizwa ngegama lakhe. Ubebizwa ngebutho akulona. Ibutho ngebutho belinikwa ilungelo lokuphatha isihlangu esinombala ongafani nowesiphathwa ngelinye ibutho. Ngamafuphi nje, umbala wesihlangu ucacisa ukuthi umuntu ukuliphi ibutho. Ibutho nebutho beliba nenduna yalo eliphethe. Ngisho izintombi bezibuthwa. UMsimag, (1975:343) uphawula kanjena:

...Izintombi eziyintanga yebutho lezinsizwa
elithile nazo zazibuthwa kanye nalo.

Ukubuthwa kwezintombi bekwenzelwa ukuba, lapho inkosi isilijubile ibutho ukuba lithathe, likhethe kuzo.

Amabutho bekuyisihlangu sokuvikela izwe lingaphangwa yizitha. Ngaphandle kokuvikela izwe, amabutho abephinde enze imisebenzi yakomkhulu. Ukwakha imizi yamakhosi, ukulima amasimu akomkhulu nokubiya izibaya kwabe kusemahlombe amabutho. Kuyaphawuleka ukuthi ibutho elithile belike lijutshwe ukuba liphume inqina eqondene nokufeza izidingo zenkosi. Ibutho belijutshwa ukuyozingela izinyamazane zokuqinisa inkosi. Umthetho wesiZulu maqondana nokuzingela kawuvumi ukuba kuzingelwe ehlobo. Ehlobo izinyamazane zisuke zizele. Kuyaqapheleka ukuthi ezimweni ezithile kuyenzeka inqina iphume ehlobo. Ukuphuma kwayo ehlobo kakuphazamisi imvelo ngoba isuke ihlose

izinyamazane ezidingekayo ekuqiniseni kwenkosi. Inyamazane engadingeki ekuqiniseni kwenkosi kayilikothwa.

Imvamisa izinyamazane ezithakwayo ekuqiniseni inkosi yilezi: Ibhubesi; Ingwe; Inyathi; Indlovu; inyengelezi nobhejane.

Ibhubesi

Lena yinyamazane enamandla, ulaka, isithunzi futhi eyisilwi. Ibhubesi liyinkosi yezilwane. Ngamafuphi nje liyahlonishwa yizilwane. Ukuqiniswa kwenkosi ngalo kuyibeka esimweni sokuba nesithunzi sokuhlonipheka kubantu ebaphethe.

Ingwe

Lena yinyamazane enolaka, isibindi, ubuqhwaya futhi isheshisa okonyazi lapho ibhekene nezitha zayo. Inkosi incindiswa ngengwe yikhona izoba nesibindi sokubhekana ngqo nezitha zayo nezesizwe sayo jikelele. Inkosi uCetshwayo yakhombisa isibindi esimangalisayo ibhekene namaNgisi ayehlose ukuqeda nya ngoZulu. Kumele futhi isheshe kuhle konyazi lapho ibhekene nezitha zayo.

Inyathi

Lena yinyamazane enolaka nonya oluyisimangaliso. Inamakhala abukhali. Okukhulu kuyo ngamandla. Inkosi njengomphathi wezwe kumele ibenamandla okuphatha. Amandla ayo kumele abe sengqondweni yikhona izothatha izinqumo ezephusile.

Indlovu

Lena yinyamazane enkulu kunazo zonke ehlathini. Inesithunzi, amandla nolaka. Okukhulu futhi ngayo yikuthi kayikhohlwa. Ukuqiniswa kweNkosi ngendlovu kuyembathisa isithunzi nobukhulu obunamandla angayiwa. Inkosi kakumele ibe yisikhohlwa ngoba iphethe izindaba zesizwe ezibucayi. Lokhu kubiza ukuthi ihlale ikhumbula ukuthi ubani wathini kwenzenjani. Bheka-nje inkosi uShaka isibusa yabakhumbula bonke abayiphatha kabi isengumfanyana.

Indlovu igqame kangangoba isize yenziwa isibingelelo sokuhlonipha abaseNdlunkulu yakwaZulu:

Wena wendlovu!
(Zulu, 2000).

Indlovu kayehlulwa silwane ehlathini. Kanjalo nenkosi kumele ingehlulwa lutho. Inkosi uShaka yayingehluleki kulokho ebhekene nakho. Imbongi imfanisa nendlovu:

Indlovu ethe imuka babeyilandela
abakwaLanga; buyise inhloko yadla amadoda.
(Nyembezi, 1958:23).

Inyengelezi

Lena yinyamazane encane futhi enhle. Okukhulu ngayo yisulubezi. Kakulula ukuyibamba ngoba imane inyamalale emehlweni abazingeli. Inkosi incindiswa ngayo ukuze iphunyuke kalula ezitheni zayo.

Ubhejane

Lena yinyamazane edume ngolaka nodlebe olumangalisayo. Ukuqiniswa kwenkosi ngayo kuyithwesa umqhele wamandla okuba nodlebe. INkosi njengomphathi wezwe kubhekeke ibe nezindlebe ezibukhali. Lokhu kusiza ekutheni uma kukhona ububi obufufusayo phakathi kwesizwe, isheshe ibunqande bungakenzi umonakalo.

Kuyaphawuleka ukuthi kakufuneki iwala lapho kuthakwa lezi zinyamazane. Lezi izinyamazane ezinesithunzi esinzima. Ukuzisebenzisa ngokweqile kwenza umuntu esatshwe kakhulu. Ukwesabeka kakhulu kumthela ngesigcwagcwa esingaholela ekutheni abantu bamlimaze.

Inqina iphuma ngovivi. Iholwa yinduna yebutho eliyozingela. Induna ilihlo nomlomo wenkosi kukho konke okwenzeka enqineni. Iholwa nguNdunankulu wesizwe uma ihlanganise abazingeli bamabutho ehlukeni. Isikhundla asiphethe singaphezulu kwesezinduna zamabutho nokwenza izwi lakhe lilalelwe yiwo wonke umuntu osenqineni.

Lapho inqina iphume ngenhloso yokuhlaba izinyamazane zokuqopha imvunulo yenkosi, ihlaba kuphela lezo eziqopha imvunulo yabasebukhosini ababizwa ngabaNtwana. KwaZulu uma kukhulunywa ngabaNtwana, kushiwo labo abanegazi lasebukhosini bakwaZulu. Umlando usitshela ukuthi kusukela ezikhathini zoPhunga noMageba, abasebukhosini babehloba ngemvunulo eyehlukile kweyabantu phaq. Lokhu kwakwenzelwa ukuba babonakale kalula lapho bephakathi kwabantu ukuze bathole inhlonipho ebafanele. Namuhla imvunulo yasebukhosini isivunula noma ngubani inqobo nje uma enamandla okuyithola.

Ingwe yinyamazane engaconsi phansi ebukhosini bakwaZulu. Ikhonzelwe isikhumba sayo esihle. Lisabusa elakwaZulu, bekungumthetho ukuthi noma ngubani obulale ingwe ayethule komkhulu. Isikhumba sengwe siqopha amambatho, imiqhele, izikhono, ubukopolo, izinene nemigingqo. Kuyavela ukuthi ingwe ikhonziwe kuzo zonke izizwe zoMdabu e-Afrika:

All African tribes regard the leopard as an animal which symbolizes all that is noble, courageous and honourable.

(Mutwa, 1996:144).

Kunemfihlo enzulu ukukhonzwa kwengwe ngamakhosi. Ingwe ithandelwa amabala ayo amahle. Kanti futhi ithandelwa isithunzi nokuzotha kwayo. Inkosi njengomalusi wesizwe kumele ibe nesizotha nesithunzi kubantu ebaphethe. Amakhosi azothisa okwayo uma esevunule ngemvunulo yengwe.

UMutwa, (1996:144) uphawula kanjena:

Africans believed that if you wore the skin of a particular animal, the characteristics of that animal became part of you. For this reason, kings wore leopard-skins breast plates and head dresses.

Ukuhloba kwamakhosi oselwa ngengwe kuholele ekutheni agcine esebizwa ngayo:

Amakhosi oselwa....., nawo asehlonishwa,
aziswa ethoshwa ngalesisilwane esihle ngamabala,
esiyiqhawe neshinga ekanti sinjalo nje sinesibindi
esesabekayo.

(Xala, 1991:93).

Enye inyamazane encikene namakhosi oselwa libhubesi. Lithandelwa isibindi kanye namandla. Okukhulu ngalo liyinkosi yezilwane. Isikhumba salo besisetshenziswa ngamakhosi kuphela.

UGcumisa noNtombela, (1993:17) babeka kanjena:

Izikhumba zazenza iziphuku zamakhosi.

Ukwembatha isiphuku sehubesi inkosi kuyinika isithunzi nesibindi sokubhekana ngqo nezitha zisizwe. Yingakho nje amakhosi oselwa ebizwa ngqo ngebhubesi (ingonyama). Uma embethe ibhubesi, aba yilo. Lokhu kuqhakambisa umuzwa wokuthi iyinhloko yesizwe, iNgonyama yaMabandla ephelele.

Ngokunjalo nezinyoni zikhona ezithathwa ngokuthi zihloba abasebukhosini, iziphakanyiswa namaqhawe eNkosi kuphela. AbaseNdlunkulu yamaSwazi eSwazini bahloba ngezimpaphe zegwalagwala emakhanda. Izimpaphe zalo ezibomvu ezisemaphikweni zilenza lizibeke ingqotha ngobuhle ezinye izinyoni. KwaZulu amakhosi neziphakanyiswa abehloba ngalo.

INkosi uShaka kuphela eyathanda ukwehluka. Yona yayithwala uphaphe olude lwendwa. Indwa yinyoni enesithunzi. Iphinde ibe nesisila esinezimpaphe ezinde.

Kuyavela ukuthi izinyoni kazikhishelwa inqina kuhle kwezinyamazane. Zishayeka ngenkathi inqina izingela. Kokunye iNkosi ibijuba abathile ukuba bayitholele izimpaphe zenyoni yimbe. Esimweni esinje bezithiywa ngohlobo oluthile lwenomfi. Kuyaphawukeka ukuthi zigcine sezazi ukuthi zicushelwa izimpaphe zazo. Bezithi zingabhajwa, zimane zizinqume zonke izimpaphe zazo.

Kudingekile ukusho ukuthi isimo sokuguquka kwenhlalo yabantu siholele ekuguqukeni kwezinto. Bheka-nje inqina ebiphuma ngenhloso yokuthola izinyamazane zokuqinisa iNkosi nokuqopha imvunulo yayo kayisaphushwa nokuphushwa. Izinyamazane sezavalelwa eziqiwini. Zivikelwe ngumthetho kahulumeni. Ukuzibulala licala elibomvu. Noma kunjalo, amakhosi asaqiniswa ngoba izitho zazo ezidingekayo ziyatholakala lapho kulandelwa imigudu esemthethweni. Futhi nezikhumba ziyatholakala eminyangweni yezokongiwa kwengcebo yemvelo.

3.4 Inqina yomkhosi wokweshwama

Lena yinqina engumumba nedlelo nomkhosi wokweshwama. Umkhosi igama elisuselwa egameni inkosi. Inkosi iyinkosi ngoba kukhona ubukhosi. Yingakho-nje umcimbi othinta inkosi nobukhosi besizwe ubizwa ngomkhosi.

UKnight, (1995:124) ubeka kanjena:

...Prolonged celebration of the concept ubukhosi
.....

Umkhosi uyiselulo esiyindumiso ngobukhona bobukhosi benkosi esizweni. Indumiso iqondiswe ngqo kuMdali ukufakazisa ukuthi isizwe sisamile enkambisweni yoMdabu asabela yona.

Singakangeni ekweshwameni kuhle siphawule ngokunyangwa kwenhlabathi. Kudala inhlabathi ibinyangwa. Inhloso ukuvimba imithi yezitha ingafekelisi izitshalo. Inkosi yoHlanga njengenhloko yesizwe kusemahlombe ayo ukukhulula inhlabathi yamasimu esizwe:

...The king himself needed to perform a rite that
freed the soil from spiritual pollution and made it
safe for the crops.

(Knight, 1995:125).

Umkhosi wokunyanga inhlabathi ubizwa ngokuthi ukukhotha igade. Igade inhlabathi ebumbene eyisigaxa. Umkhosi ubizwa ngegade ngoba uqondene nokugoma inhlabathi. Umhlabathi wamasimu kuhle uhlangane ubemuhle yikhona uzokhipha isivuno esihle. Ukufekela kwezitshalo kungasho indlala kubantu. Indlala ingabenza bagcine sebeziphatha kabi kwazise selokhu kwathi nhlo indlala ibanga ulaka.

Inkosi ijuba inyanga yayo ukuba ihlanganise amakhambi adingekayo ekunyangeni inhlabathi. Umkhosi wokunyanga amasimu ubuthanyelwa yinkosi, izinduna kanye nezinyanga zakomkhulu. Ingxube yamakhambi ithakwa ngamakhambi anhlobonhlobo namafutha ezilwane ezithile.

UBinns, (1974:126) ubeka kanjena:

... Consisted of roots, plants, vegetables, the gall
and parts of the slain bull, the fats of certain
ferocious animals and vicious snakes.

Ezihlahleni kuthathwa amaqabunga, amaxolo nezimpande. Kuqapheleka ukuthi kusetshenziswa ingxenye yezihlahla engaphansi komhlaba nengxenye yaso engaphezu komhlaba. Ngelijulile ingxenye engaphansi komhlaba imele abaphansi. Ingxenye engaphezulu komhlaba imele abaphezulu. Ukuhlanganiswa kwalezi zingxenye kwenza umsebenzi owenziwayo wamukeleke nhlangothi zombili. Izinyamazane kuba ngezinesithunzi, amandla nolaka. Ukuthakwa kwazo kwenza amasimu kaZulu abe nesithunzi futhi ahlonipheke. Isithunzi samasimu kaZulu senza izitha zitheneke amandla okugangela kuwo. Kuyavela futhi ukuthi kuphinde kuthakwe inhlabathi ethathwe emasimini ezitha zikaZulu. Ukuthakwa kwenhlabathi yezitha kwenza amasimu kaZulu asawote. Imithi yabasokoci kayibi namandla okuphuphisa inhlabathi yamasimu

Ithi ingawuhlanganisa kahle inyanga, ibike enkosini. Inkosi ikhipha ilanga lomkhosi wegade. Lo mkhosi wenziwa ekuseni ilanga lingakaphumi. Kukhethwa indawo ebheke empumalanga. Kubaswa umlilo bese kubekwa udengezi oluzoncindela inkosi. Luthi lungaba bomvu, kuthelwe umuthi wokuncinda. Lapho usubila, inkosi igcobhoza ngeminwe incinde maqede ikhwife ilanga. Ilanga ilikhwifa ukuze kuthi imisebe yalo lapho ihlaba ezitheni, zitheneke amandla okwenza okubi kuZulu.

Ukukhutha kwenkosi igade kuthathwa ngokuthi kugoma amasimu esizwe. Emva komkhosi wegade, ngomlomo wezinduna zezigodi, abantu batshelwa ukuba bendulelise ezifeni. Namuhla umkhosi wegade sekuyiphupho. Abantu sebemane balime nje. Kuyaphawuleka ukuthi isekhona ingcosana ewasukulayo amasimu ayo anduba iwalime. Ngeso elijulile, umkhosi wegade kwabe kungumthandazo wokunxusela isizwe isivuno esihle. Phambilini ukudla bekuba kuhle emasimini. Ummbila ububeka izikhwebu ngantathu. Inja yethanga nebhece ibingabuyi ezifeni. Namuhla ukudla emasimini kakusabi kuhle njengakuqala.

Kuthi kungalunga ukudla emasimini, isizwe sithathe ukhalo lokweshwama. Ukweshwama yigama eliphethe imiqondo emibili. Ukweshwama lisiko lokubeka isizwe esimweni sokukwazi ukudla ihlobo. Singasho futhi sithi ukweshwama ukuqabuka into ethile ngokokuqala ngqa. Ngenjula, ukweshwama yindumiso yesizwe eqondiswe kuMdali. Isizwe sibonga ukudla okusemasimini. Kuyaphawuleka ukuthi inkolo yoMdabu ikha sitsheni sinye nenkolo yobuKrestu maqondana nokubonga uNkulunkulu. AmaKrestu kawalokothi adle ukudla engabonganga kuNkulunkulu.

Inkosi nesizwe ishwama ehlobo elikhulu ukuqala konyaka omusha. Izwe liseyilo bekungalokothwa kudliwe ihlobo inkosi ingakeshwami. Inhlonipho igqamisa ukuthi inkosi njengenhloko yesizwe, mayihlahle indlela eqonde ekudliweni kwehlobo. Kuyavela ukuthi ngenkathi kubusa iNkosi uShaka, otholwe edla ihlobo ngokungemthetho wayesiwa kwagoqanyawo:

...Umuntu oke walokotha wadla ihlobo iNkosi
ingakalidli uyabulawa.

(Dhlomo, 1937:125).

Umkhosi wokweshwama ubungaconsi phasi kuZulu. Unyaka nonyaka inkosi yayimelwe ukunyathela uselwa:

... Wabe ugujwa minyaka yonke.....
(Msimang, 1975:348).

Ubugugu bawo benza isizwe sawukhonza ngokwedlulele . Ukhonzwe ngenxa yokuthi uhambisana nokuxosha indlala emakhaya. Ehlobo ukudla kuba yinala ngoba kuthathwa emasimini.

Lo mkhosi wodumo unamalungiselelo azigaba zintathu, ukugonqa kwenkosi, ukuphuma kwenqina eyozingela ingwe nokuhlwaywa koselwa lwenkosi. Inkosi ijuba ibutho elithile ukuphuma inqina yokuthola ingwe yokunyathela. Inqina iphuma ngovivi. Iholwa yinduna yebutho. Ingwe kayigwazwa ngomkhonto. Kwenzelwa ukuba isikhumba singonakali. Iphihlizwa ngewisa, ithwalwe isiwe komkhulu. Umphathi wenqina ukhetha amadoda aqotho ukuze ayithwale. Ekufikeni komkhulu, yethulwa ezinduneni yikhona izohlinzwa, kucwiye izitho ezingena emithini yokuncindisa inkosi.

Inkosi ingena emgonqweni ukuze ithathe ukhalo lokweshwama. Ingena ngosuku lokuqala lwamalungiselelo omkhosi. Igonqela endlini yenkatha yobukhosi. Igonqela kulendlu yikhona izokhothwa Zinyandezulu zesizwe. Ngelinye ihlo, ukugonqa kwenkosi kusho ukuzila izinto ezithile. Kokunye isuke ibambe isiguqo sokuzila icela kwabalele ukuba umkhosi ube yimpumelelo. Inkosi iyasizila isigodlo. Izila konke ukudla okunokwenzeka kuthintane namanina. Lokhu kwenzelwa ukuqinisekisa ukuthi inkosi imsulwa. Izinyanya zifuna umuntu omsulwa ngoba nazo zimsulwa.

Inyanga yenkosi iyithaka ngokukhulu ukucophelela imithi yokunyanga inkosi. Inkosi iphekwa ngezintelezi iphinde idle amakhubalo anamandla. Iyaphalaziswa, iyancindiswa iphinde igcatshwe. Inhloso ukuyivikela eubini:

... Was to protect the king from any harm which might befall him through his coming into contact with any person who had eaten of the new season's crops without having first undergone the necessary purification.

(Binns, 1974:128).

Inkosi igonqe ukuze inikwe isithunzi ukuze ingabi lula ezitheni zayo. Isithunzi senkosi sisho ukuhlonipheka kwayo nesizwe esiphethe.

Ukugonqa kwenkosi endlini yenkatha kuyenza ingabonwabonwa yinoma ngubani. Kudingekile ukuba kuphawulwe ngenkatha yobukhosi ukuze kuvele ukubaluleka kwayo.

Inkatha yobukhosi iluphawu lobunye namandla esizweni. Inhlanguanisela yezinto eziyakhayo isiveza obala isithombe sobunye obudingekayo esizweni. Injani inkatha?:

Inkatha lena ithi ayibe ngangenkatha yembiza.
Phakathi kufakwe utshani obuthathwe enkundleni
okuhlala khona abantu, kanye notshani obuhoshwa
phezu kweminyango yomuzi wenkosi. Kufakwa
nezinsila zabasekhaya kanye nabafo.

(Msimang, 1975:337).

Inkatha ngumkhando wesizwe. Ukuhlanganiswa kwalezi zinto ndawonye kuqinisa ukuthi uma isizwe sibumbene ngeke sidungwe yizitha. Inkatha ifana ncimishi neziko lokumisela imfuyo. Ukuthathwa kotshani basenkundleni bufakwe enkatheni kwenza abantu bangayeki ukuthanda isizwe sabo. Ukufakwa kotshani baphezu kweminyango yomuzi wenkosi kusho

ukuthi, ubukhosi besizwe kumele buhlale budlondlobele. Insila yabasekhaya nabafo iyisikhonkwane sokuvikela ubukhosi. Abafo bacindezelwa yinsila yabo batheneke amandla uma becabanga ukuthathela isizwe izikhali.

Izinyoka nazo azisali lapho kwenziwa inkatha yobukhosi. Ibululu lithakwa ngoba lihlala ligoqene. Isizwe naso kufanele sihlale siqoqene simunye. Ukuqoqana kwalo kulenza limbelwe ngisho esangweni lesibaya sezimeshe. Inhloso yikuba izimeshe zingakhohlwa ikhaya. Ibululu lidalwe laba livila. Ukuthakwa kwalo enkatheni yesizwe okuqondiwe ukuba isizwe sivilaphe. Zonke izinto emhlabeni zinobuhle nobubi. Isizwe kubhekwe ukuba sithathe uphawu oluhle ebululwini hhayi olubi. Yize livilapha, liyakwazi ukuziphilisa. Isizwe sesimane saphenduka amavila angayiwa. Abanomhlabathi wokulima bayavilapha ukuwusebenza ukuze bazitholele ukudla. Imithonselana elimayo iphazanyiswa ngamasela. Ezikhungweni zemfundo abanye abafundi kabazinikeli ngokugcwele emsebenzini wabo. Ezikhungweni zemisebenzi, kunabantu abavilapha ukwenza umsebenzi ngendlela eyiyo. Ubuvila buthela isizwe ngehlazo. Isizwe samavila kasiyi phambili.

Kuyavela futhi ukuthi inhlwathi nayo iyangena emikhandweni yenkatha. Kusetshenziswa isikhumba. Inhlwathi ilivila njengalo ibululu. Ubuvila bayo bugqama lapho igingile. Imane ibe ngumthwalo. Ukuginga kuyenza ingakwazi ukuhuquzela. Ihlala lapho igingele khona ize ibole ngaphansi, kuphume amathambo esilwane ebisigingile. Inhlwathi iluphawu lwamandla, ubumbano, okungelula ukuluqhekeza:

...Pythons symbolizes togetherness, undevied

oneness.

(Berglund, 1976:61).

Kuyavela ukuthi inkatha iphelela uma isisongwe ngesikhumba senhlwathi. Igcinwa kahle endlini okungangeni kuyo noma ngubani. Igcinwa kahle ngenhloso yokwenza isizwe sihlale sibumbene ukuze singachithwa yizitha:

The idea behind the keeping of this sacred coil was that in it was embodied the very essence of both King and Nation and it symbolized the binding together of every member of the community into one great and powerful unit. Through its preservation their unity and strength were maintained: should it be destroyed, both King and Nation would be scattered and driven from their land.

(Binns, 1974:122).

Amazwi kaBinns adinga ukuthelwa ngomquba ngoba aliqiniso lodwa. Ukuhlikizeka kwenkatha kudala ukuba isizwe sibenhlakanhlaka. Ukuhlikizwa kwenkatha yesizwe samaZulu ngamaNgisi emva kwempi yasoNdini ngonyaka ka - 1879 kwaholela ekutheni isizwe samaZulu silahlekelwe lubumbano.

Olunye ukhalo olumqoka ekulungiseleleni umkhosi wokweshwama, ukulanda uselwa lwenkosi. Uselwa lulandwa ogwini lolwandle. Inkosi ijuba amadoda aqotho ukulanda uselwa. Izithunywa ziphinde zikhe amanzi olwandle kanye nawemifula emikhulu ezweni la-kwaZulu:

...Certain carefully-selected and trustworthy messengers were sent down to the coast to collect the small round gourds of the wild uSelwa plant and a quantity of sea water to which was added water from their great rivers, the Tugela, the Umfolozi and the Umhlathuze,

which these men crossed on their journey from
the sea.

(Binns, 1974:129).

Ukulandwa koselwa lwenkosi kuba yimfihlo. Kwenzelwa abanhliziyi zilukhuni bangalitholi
ithuba lokwenza ububi obungabeka impumelelo yomkhosi engcupheni. Kuleli banga
kudingekile ukuba kuchazwe uSelwa lwenkosi yikhona abangalwazi bezoba nesithombe salo
emiqondweni.

UBinns, (1974:135) uluchaza kanjena:

The uselwa lwenkosi is a small, stripped, but
very bitter melon with an objectionable smell,
which grows wild on the sea coast.

Uselwa lumqoka kangangoba umkhosi wawungeke ubekhona lungekho. Ukuthakwa kwalo
kwenza iNkosi ibe nesizotha nogazi kubantu ebaphethe.

Izithunywa ezilande uselwa ziphuma ebusuku komkhulu. Emini ziyaphumula. Inhlolo,
zigwema ukubonwa ngabantu. Ukuhamba kwazo ebusuku kuqinisekisa ubumfihlo
bomsebenzi ezijutshwe ukuba ziwenze. Ngenjula, zihamba ebusuku ngoba zihamba
nabalele. Inkolo yeSintu iqinisa ukuthi abalele bahamba ngethunzi. Ubukhona bezinyanya
bulubhaqa olukhanyisa indlela yezithunywa.

Ekubuyeni kwezithunywa, zingena ebusuku komkhulu. Zingena ngentuba engenhla komuzi:

On their return to the Royal kraal the messengers
would usually sneak at night through a small

gateway at the top of the enclosure.
(Binns, 1974:130).

Izithunywa zingena ngentuba esenhla komuzi ukuze zisheshe zifinyelele enkosini. Lapho inkosi isilwamukele uselwa, inquma usuku lomkhosi wokweshwama. Ijuba uNdunankulu wesizwe ukuba azise isizwe ngosuku lo mkhosi. Kuleli banga inkosi idla ubulawu obumhlophe. Isebenzisa obumhlophe ukuze ikhiphe ubulawu obubomvu egazini. Ubulawu obumhlophe buyenza ibe negazi elichachambile. Ngosuku lomkhosi kuba nokuthokoza okukhulu esizweni. Isizwe sisuke sijabulela ukuthola igunya lokudla ihlobo. Emva komkhosi wacomkhulu, umndeni ngamunye uzenzela owawo umkhosi ka doloqina.

Zonke iziziba zogcwala ihlabathi. Kuningi okushintshile maqondana nomkhosi wokweshwama. Namuhla inqina yokuzingela ingwe yokunyathelisa inkosi kayisaphunywa. Izingwe zivalelwe eziqiwini. Zivikelwe ngumthetho kahulumeni obusa izwe. Namuhla ukudla okutshalwa ehlobo kudayiswa emapulazini nasezimakethe. Iningi labantu namuhla selidla ihlobo ngaphandle kokweshwama. Ukuguquka kwempilo nenhlalo yomphakathi kwenze umkhosi wokweshwama wehlelwa isithunzi owawunaso kusadliwa ngoludala.

3.5 INQINA MBUMBULU

Ukwanda kwaliwa ngumthakathi. Lana ngamazwi ashiwo ngumuntu ebonga kulowo osuke emsizile. Ukuhlalisana kahle kwabantu bakhile yinto enhle. Indaba yonakala uma sekukhona amalunga omphakathi asengenwe ngumona. Umona uholela ekutheni lowo

omphethe enze izinto ezimbi. Ukuthakatha kungumphumela womona. Ubuthakathi bumelene nenhlalakahle yomphakathi. Emandulo umthakathi wayejojwa, ikakhulukazi uma ebanjwe oqotsheni. Kuyaphawuleka futhi ukuthi, kakubona bonke abathakathi ebebebulawa ngoba bebanjwe oqotsheni. Indoda ibingasoleka ukuthi iyahambahamba kodwa kubelukhuni ukuyiqonda ngqo. Lapho kukhona indoda esolekayo, bekuphunywa inqinambumbulu. Inhloso yale nqina beyaziwa ngabathile kuphela. Yini inqinambumbulu?:

Inqina mbumbulu inqina emenywe ngecebo
elithile elihlosiwe.

(Cele, 1973:109).

Le nqina imenywa ngenhloso yokubulala umkhunkuli. Ibizwa ngenqinambumbulu ngoba kayiyona inqina ngempela. Ubumbumbulu bayo bufihla ububi obusoshwe ngalowo othakathayo.

Lapho kuphunywa inqinambumbulu, abasunguli bayo bakhetha umuntu othile ukuba asuse umthakathi. Lowo ojutshelwe lo msebenzi kasuki eduze komthakathi. Ngenkathi kuvuka inyamazane, ikhuzwa ibhekiswe ngqo kumthakathi. Ilona thuba-ke leli lokuba agwazwe bese kuthiwa, kwenzeke iphutha, kwazise selokhu kwathi nhlo lixhoshwa libhekile. Umthakathi ugwazwa mahlanze ukuqinisekisa ukuthi ufa ujuqu. Uma ebuqamama, abazingeli bamthela ngethala lemikhonto kuphele izikweletu. Bamciba bonke ukuqinisekisa ukuthi kasindi nangengozi.

Kuyavela ukuthi kwenye inkathi inqinambumbulu isebenziseka kabi. Isebenziseka kabi uma kubulawa umuntu ebulawelwa ize leze. Umlando wezizwe zabeNguni ukhomba ukuthi

inkosi yakwaNdwandwe uZwide yamema inqinambumbulu iyimemela uDonda inkosi yakwaKhumalo. Isono sikaDonda kwaba ukuxwayisa inkosi uShaka ngomgoga eyayiwucushelwe nguZwide emva kokubanjwa kwenkosi yakwaMthethwa uDingiswayo ibanjwa nguZwide.

Nango-ke uZwide esemema inqina yomsenge okuyothi emva kwayo kuyiwe ejadwini lase busuku. Inkosi yamaNdwandwe ngomlomo wesithunywa sayo, iphatha kalula uDonda ngodaka emehlweni. Ithi uDonda angethuki lapho ebona amabutho akwaNdwandwe ehlome ethe shi ngoba ayobe ezosuka enqineni adlulele kwaZulu, eyohlosela uShaka. Ngokulutheka, uDonda uyasamukela isimemo sikaZwide. Nobani angavuma lapho emenywa ikakhulukazi uma engenanza nalowo ommemile:

Wo! Izwi elimnandi kakhulu kimina lomfowethu
uZwide. Kusobala impela ukuthi ufuna ukwakha
ubuhlobo obuphelele phakathi kwethu.
(Dhlomo, 1937:129).

UDonda wayesithwe yisithupha ngokwethemba uZwide. Alufike usuku lwenqina, luhambe kahle kakhulu. Inhloso kaZwide kwakungukuba ijadu libe sebusuku. Ubusuku kabuconsi phansi kubenzi bokubi. Bufihla ukukhohlakala kwabo.

Babuthane abakwaKhumalo ngenhloso yokubona ijadu. Bake balibona? Phinde!

Esikhundleni salokho bezwa sebebhookodwa
ngemikhonto yamabutho kaZwide. Leya
mikhonto okuthiwe iyohlasela uShaka!
Wafela lapho uDonda!
(Dhlomo, 1937:130).

Inqinambumbulu iyabhuntsha kwenye inkathi ikakhulukazi uma umaqondana enedlozi elinamandla. Izinyanya zamvikela uCetshwayo enqineni yaseMangweni:

Masiphula: ...IZinyandezulu zinaye.
(Ndelu, 1962:122).

Idlozi likaCetshwayo lamphephisa ekubulaweni yizigqoza zomfowabo uMbuyazwe. Ukusinda kwakhe emgogeni ayewucushelwe yinkosi uMpande nomfowabo uMbuyazwe, luphawu lokuthandwa iZinyandezulu.

Namuhla inqinambumbulu yinto engasaphushwa. Kwezinye izifunda umuntu ohambahambayo uhlaselwa ngamadoda, kuphele ngaye.

3.6 UKHUKHULELANGOQO

Ukhukhulelangoqo inqina enkulu emenywa yinkosi kuphela. IBizwa ngokhukhulelangoqo ngoba ihlanganisa izifunda eziseduze nezikude. Izinduna zibamba iqhaza ekulawuleni abazingeli ukuze kungasuki uthuthuva. Uthuthuva lusuka kalula lapho kuhlange abantu abaningi ikakhulukazi abangazani. Inqina yaloluhlobo icelwa kuhulumeni:

...Kuqalwa kuyacelwa komkhulu.
(Cele, 1973:109).

Incwadi yemvume icacisa imigomo okumele inqina iyilandele. Ibalula izinsuku okumele inqina izithathe izingela. Ukucelwa kwemvume kakhukhulelangoqo kuhulumeni kuqale izwe lakwaZulu seliphethwe ngabelungu. Uhulumeni ubekhipha isithunywa sibe lihlo lakhe

kukho konke okwenzeka enqineni. Ukhukhulelangoqo uthande ukubayindlala ngenxa yokuba nhlakanhlaka kukaZulu. Izibongo zenkosi uSolomoni zikhomba ukuthi yake yayimema inqina kakhukhulelangoqo. Inqina yenkosi yethusa abelungu:

OkaNdaba uthe ezimemele inqina
kwabhangazeka izibilini zamajaji.
(Dlamini, 2000).

Abelungu babetatazeliswa ngumcabango wokuthi inkosi ivukela umbuso wabamhlophe. Kanti qha inkosi iyozingela izinyamazane.

3.7 INQINA YEHLAMBO

Lena yinqina yokugeza izikhali zomnumzane wekhaya emva kokushona kwakhe. Iphuma mhla kwehlambo lakhe. Inqina yehlambo ikhishelwa umuntu wesilisa oganiwe. Umuntu wesilisa ongaganiwe kakhishelwa inqina ngisho angamdala kangakanani. Umuntu wesilisa ongasinelwe ungumfana. Ubufana bumenza angalingani nabaganiwe. Ngamanye amazwi inqina yehlambo yehlukanisa abafana emadodeni.

Inqina yomnumzane iphuma ekuseni ngovivi. Kwenzelwa ukuba iphume nezinyanya zomuzi. Mhla kwenqina abalukhuni bafika bahlale ngasesangweni lesibaya sezinkomo. Balinde ukuzibandakanya nomndeni lapho ungena esibayeni. Umndeni uphumela endlini engenihla nokungelinye lamathempeli omuzi. Usuke ulande umnumzane ohlanjululwayo ukuba uye naye enqineni, kuyojikijelwa izagila. Amadodana omnumzane ajikijela ngezagila

zikayise. Inkosana yomnumzane iphatha umkhonto kayise nokuyiwo eyagwaza ngawo ithuna mhla efihlwayo.

Umndeni uphuma ngehubo lomuzi endlini engenhlala. Lihlatshwa ngabadala ikakhulukazi abesilisa kwazise umsebenzi othinta abalele uphathwa ngasebekhulile. Ihubo ngumthandazo ocela indlela enhle kwabalele:

The sib song is usually a sort of prayer to
the ancestors to be with their descendants.
(Krige, 1936:138).

Ukusondela kwezinyandezulu kusho ukuphepha kwabazingeli kwazise zinamandla okunqoba ingozi. Ziyabasingatha, zibaphebezele nokungaphezu kokuqonda kwabo. Lokhu kuzibeka eqophelweni lobudondolo lwabo lokudondolozela nokuzwa amazibuko aneziziba ezinzonzo ngobuluthuntu balo.

Umndeni uhamba njalo uze ungene esibayeni sezinkomo. Indoda yozalo esikhulile ngesikhulu isizotha, ibikela umnumzane ngenqina yakhe. Kucelwa ukuba angasali ngemuva. Uthi angaqeda ukukhuluma obekhuluma, kuphunywe ngehubo lomuzi. Iphuma nje esangweni, omane balokhu beyithela ngezinsipho zotshwala ezinyaweni. Baqinisa abazingeli ukuze bangawi kalula ehlathini. Laphaya esigxeni iphakwa ngumthonga wozalo.

Ithi ingazingela yenele, yehlele emfuleni onamanzi agelezayo ukuze igeze imizimba nezikhali:

Flowing water is regarded as a purifying agent
because it carries the evil thing away.
(Forde, 1954:51).

Ukuhlamba kwabazingeli ngamanzi amsulwa kubenza babemsulwa. Lapho kuhlanjwa imizimba, kusetshenziswa isiqunga, umganu, umsuzwane neminye. Inhlalo yokuhlanza imizimba nezikhali ngukulahla ukufa. Isiqunga sixhanxathwa ematsheni, siququdwe, kukhifwe, kugezwe imizimba nezikhali ngaso bese simukiswa namanzi. Ukwemuka kwesiqunga namanzi kushiya abazingeli bemsulwa. Iqembu ngalinye lithi lingaqeda ukuhlamba, liqonde endaweni okuvunyelwene ngayo ngenkathi kuthethwa inqina. Bathi bangaphelela abazingeli ikhukhule iqonde ekhaya. Ingena ngehubo lomuzi ephume ngalo ekuseni. Ihuba ingene esibayeni. Indalabantu endala emndenini iyabika kumnumzane ukuthi inqina yakhe isibuyile. Umnumzane uyatshelwa ukuthi usehlanjululiwe waba msulwa. Ubumsulwa bakhe bumbeka esimweni sokukwazi ukuhlangana nomndeni.

Kubongwa abalele bomuzi ngokuhamba kahle komsebenzi obugcinwa. Lapho sekubongiwe, izinsizwa ziyagiya. Zisuke zithakasela ukukhululeka ekutheni sezingaya ngokukhululeka emisindweni ngoba umndeni kawusazilile. Ngamafuphi, naphezu kwesehlo sefu elimnyama ekhaya kepha namuhla bathokozela ukuhlanjululwa kwethambo lomndeni elingene enkonzweni yenhlambuluko, lamsulwa futhi emndenini phansi naphezulu. Sebememukele ngoba usengofanele ukwemukelwa njengomsulwa ngokwenhlanzeko yakuleli nakwelingafelwankonyane. Zingaqeda ukugiya izinsizwa, umndeni usina ngezigubho zenqina. Lapho sekuphelile ukugubha, umndeni ungena ezindlini ezifanele ukuze uthole ukudla. Ibandla lisala esibayeni ukuze lidle inhloko yalo. Izinyamazane ezihlatshwe yinqina uma zikhona, ziyahlinzwa ziphekwe ukuze zidliwe. Zidliwa yilo ibandla namadoda ozalo lomnumzane obehlajululwa.

ISAPHLUKO SESINE

4.0 AMALUNGISELELO ENQINA

4.1 ISETHULO

Lesi sahluko socwaningo sibheka kabanzi amalungiselelo enqina. Inhloso ukunikeza isithombe esiphelele ukusuka nokuhlala kwawo. Liqiniso elimsulwa ukuthi impumelelo yomuntu entweni ayenzayo incika ekutheni ubezilungiselele kanjani. Amisana isibindi amalungiselelo ephusile ngoba ayisiqinisekiso sokuthi lokho okulungiselelwayo kuba yimpumelelo mhla sekwenziwa. Aphinde asize ekugwemeni izingqinamba ezinokuvula mhla womsebenzi ohlelwayo.

Isahluko sibheka lokhu: ukuphingiswa kwezinja; ukukhuliswa kwemidlwane; ukuchithiswa kwezinja; izikhali zokuzingela kanye nezikhungo zokuzingela. Inqina ingumcimbi ongathathelwa phezulu. Ukungathathelwa kwayo phezulu kudalwa ukumbandakanya kwayo abantu abaningi futhi bamazinga ehlukene. Umzingeli woqobo uyazi ukuthi kumele azihlele kahle ukuze angazenyenzi ngayikho ngosuku lwenqina. Iqiniso lisekutheni umzingeli ngeke angazenyenzi uma azi kahle kamhlophe ukuthi akazilungiselelanga ngokwanele.

Amalungiselelo enqina amikhakha mibili. Amade kanye namafishane. Bheka-nje ukuphingisa injin, ukukhuliswa kwemidlwane nokuchithiswa kwezinja ngamalungiselelo

enqina amade. Ukuphisa utshwala, ukulungisa izikhali zokuzingela nokuhlela izikhungo zokuzingela ngamalungiselelo enqina amafishane.

4.2 AMALUNGISELELO AMADE

4.2.1 Ukuphingisa

Umuntu ongumzingeli uyakuqonda ukuthi impumelelo ekuzingeleni yencike ohlotsheni lwezinja analo. Kakumangalisi-ke ukubona abazingeli abangamaphisi beshabasheka befuna amachalaha anejubane lokusukela abambe izinyamazane ezinejubane eliphezulu:

The ichalaha dog....used to persue and
bring down fast-moving animals like impala,
springbok, klipsringer and duiker.
(Mutwa, 1996:47).

Amazwi kaMutwa aliqiniso. Laphaya ehlathini kukhona izinyamazane ezinejubane kabi nokungelula ukuba zibanjwe yinoma iyiphiinja. Zibanjwa ngamaphikankani ezinja.

Ukukhetha uhlobo lwenja olufanele ngumsebenzi ongelula ngoba ungeze wayibuka ngamehlo bese uzitshela ukuthi usunqobile. Kukhona izinja zohlobo nezikhalelwa yiwo wonke umuntu ongumzingeli. Abazingeli abanothando olujulile ngohlobo lumbe lwenja, bayaziphingisa izinja. Bathatha injakazi bayivalele nechalaha lohlobo ukuze liyiphinge. Isuke yendele esokeni kumaphisi uma injakazi ivumile ukuphingwa lichalaha evalelwe nalo. Kuyenzeka injakazi yenqabe ukuphingwa lichalaha evalelwe nalo.

UKhumalo, (1994:22) ubeka kanjena:

Bathi sebeyithathile injakazi ukuba
iyokhwelwa yinkuzi ethile, ifike injakazi
ishaye phansi ngonyawo.

Afa olwembiza amaphisi uma injakazi yenqaba ukuphingwa. Ukunqaba kwayo kusho ukulahlekelwa kwamaphisi lithuba lokuthola uhlobo lwenja. Ukwenqaba kwenjakazi kukhombisa ukuthi izilwane ziyakwazi ukuzikhethela ezikuthandayo, zizeke ezingakuthandi.

Kuzo zonke izinja zokuzingela, ibhansi kaliconsi phansi kumaphisi. Likhonzelwe ijubane lalo eliphezulu. Ibhansi yinja eyadabuka kwelinye lamazwe ase-Afrika:

The greyhound is an ancient breed, which
originated in Egypt about 6 000 years ago.
(Worral, 1991:31).

Kudingekile ukuba kuchazwe ubunjalo bebhansi ukuze nongalazi alibone ngehlo lengqondo:

Ibhansi inja yokuzingela enesisu
esikhwecekile.
(Nkabinde, 1985:11).

Ukukhweceka kwesisu kukhombisa ukuthi liyinja enejubane. Ibhansi linomzimba omude, oyisidlakela. Isifuba salo sikhulu. Isisu kasibonwa. Liphakeme kwesingaphambili bese lithi ukwehla kancane kwesingemuva. Intamo inkulu bese ikhanda liba lincane. Umhlandla walo uthanda ukugoba. Umhlandla ugobe ukuze lifingqane, leluleke kalula lapho ligijima. Linomsila olingene, ohlala uqhothile wabheka phezulu kancane. Imilenze yalo zidlakela. Ibhansi yinja ethanda ukuba idamane inikwa ithuba lokugijima. Izinja zinomkhuba wokuhlupha uma zihleli zingenzi lutho.

...Dogs that are not given enough to do
often became bored and destructive.
(Worral, 1991:74).

Izinja ezihlalayo nje ziphathwa isithukuthezi nesizenza zenze izinto ezimbi. Zivamisile ukubamba izimbuzi nezimvu. Lilonke, kuhle izinja zinikwe ithuba lokuzingela ngoba ngokudalwa zingabazingeli.

Kuba kayinyelezele injakazi, amaphisi aphantelana ngokuyopha iso emidlwaneni. Inhloso ukuqoka imidlwane. NgesiZulu ukuqoka umdlwane ukubeka:

...Reserving of pups is called ukubekainja.
(Nyembezi, 1974:55).

Imidlwane ibekwa ukuze kwazeke ukuthi ngobani abanikazi bayo. Ibekwa ibalulwa ngemibala yayo. Imidlwane yezinkunzi ibekwa kuqala. Izinkunzi zikhonzwe ngoba azinyelezeli. Ngamanye amazwi, akukho okuzehlisa amandla. Amasikazi anyamana mbana ngoba ayanyelezela. Ukunyelezela kunomphumela ongemuhle emizimbeni yawo:

...Uma selike lakhwelwa noma lanyelezela
kabili, liyakhahlaka liwohloke. Kulithena
amandla kuliqede inkani.
(Khumalo, 1994:21).

Amandla enjakazi aphuma nemidlwane esuke iyinyelezela. Ukunyelezela kwenza umzimba wehluleke ukuqoka amandla. Abasindwe zinyawo ekubekiseni izinkunzi, bakhalela ezinkomazini. Inkomazi uma isagcwele iyefana nenkunzi uma kuziwa ekuzingeleni. Izinkunzi eziningi izibeka ingqotha kungabi ndaba zalutho.

4.2.2 Ukukhuliswa kwemidlwane

Iphisi liyazi ukuthi indlela eqonde empumelelweni yinde. Ukubeka umdlwane ugcine uwuthathe uye nawo kini, kuyisiqalo nendlela ende yokukhuliswa kwawo. Iphisi lisuke lihlalelwe ngumsebenzi wokulolonga umdlwane ukuze ube lugalagala ekuzingeleni lapho usuyinja endala. Abazingeli bayazi ukuthiinja yokuzingela kumele ibe nomzimba omude. Njalo emva kokudla, umdlwane uyaxukuzwa. Ubanjwa ngemilenze yangemuva, ikhanda libheke phansi bese uxukuzwa. Inhloso ukugwema ukuba ungabi mapaklaza ngesisu. Ukukhula kwawo umapaklaza ngesisu kungawenza ungabi yinja elungele ukusukela, ibambe izinyamazane.

Ngenkathi umdlwane ukhula, ugame ukuhlaselwa isibungu. Sibangaphansi kolimi. Siyingozi uma singaqashelwe. Njengobainja isebenzisa ulimi lapho idla, luba buhlungu uma sesibhilitile. Umdlwane awube usadla. Ugcina ngokufa. Sinqotshwa ngokuba sikhishwe. Sikhishwa ngumuntu okwaziyo ukusikhipha. Umdlwane uvulwa umlomo bese kuvundliswa uthi oluqatha emlonyeni. Luthi lungavundla, kudonswe ulimi yikhona umkhiphi ezosikhipha. Kusetshenziswa insingo ebukhali. Kusikwa nje phezu kwaso, kuvuleke inyama. Sihlala obala. Umkhiphi ufaka usungulo luvundle phansi kwawo bese eqebekula. Monyu! Emva kokukhishwa kwesibungu, umnikazi womdlwane uqina idolu. Usuke esenethemba lokuthiinja yakhe izokhula ngaphandle kokuphazamiseka. Esikhathini sanamuhla abanye abafuyi bezinja basebenzisa amaphilisi akhelwe ukubulala isibungu. Lolu hlobo lwamaphilisi lutholakala ekhemisi.

4.2.3 Ukuchithiswa kwezinja

Yonke into eyenziwa ngumuntu phansi komthunzi welanga uyenza ngesizathu esithile. Ukuchithisa izinja kwenziwa ngenhloso ethile. Ukuchithisa izinja ukuzibhemisa nokuzixhaphisa umuthi othile. Umuthi wokubhemisa ubizwa ngombhemiso noma umchithiso. Inhloso ukulola inzwa yokuhogela. Imvelaphi yezinja inomthelela ekubhenyisweni kwazo. Izinja zidabuka ohlotsheni lumbe lwekhanka. Amakhanka asebenzisa kakhulu amehlo kunamakhala lapho ezingela. Ngamafuphi, kudingeka inyamazane ayibone kuqala anduba ayisukele. Amakhala awasebenzisa kakhulu ekuxhumaneni.

Ukuchithisa izinja kunezinyanga zakho. Kudinga umuntu onolwazi olunzulu ekuthakweni kwamakhambi ukuze kuphume umbhemiso obukhali. Ubukhali bombhemiso benza izinja ezibhenyiswe wona zibe bukhali ekubambeni umkhondo. Umbhemiso wenza izinja zibe nogqozi lokuzingela. Inja echithiswe kahle ungayithola izingela yodwa ngale komniniyo.

Umchithiso uhlukene imikhakha emibili. Kukhona othakwa ngezihlahla ezithile. Kuphinde kubekhona othakwa ngezinyamazane ezithile:

Izihlahla	- intshongwe
	- isibhaha
	- umkhwangu
Izinyamazane	- impisi
	- insele
	- insimba
	- umuvi omncane

(Mhlongo, 2000).

Luyababazeka futhi luyatuseka ulwazi lwabantu abansundu emkhakheni wamakhambi eSintu. Bheka nje izihlahla ezisetshenziswayo ukuthaka umchithiso yilezo ezibabayo. Umuthi obabayo uyalishukumisa igazi. Njengoba lezi zihlahla zishwaqa kumbe zibaba, kanjalo nenja echithiswe ngazo kumele ibabe ekuzingeleni. Umbhemiso othakwe ngezihlahla ubhenyiswa izinja emakhaleni. Inja ivalwa umlomo bese umbhemiso ufakwa emakhaleni.

Emkhakheni wezinyamazane ezithaka umchithiso kakuthakwa noma yiluphi uhlobo lwezinyamazane. Kuhlangukiswa izinyamazane ezinamandla, inkani, ubuhlakani, inkuthalo nobusomathuba. Ufakwa ekudleni kwezinja.

4.2.3.1 Impisi

Impisi yinyamazane edla inyama. Njengoba idla inyama nje kakungabazeki ukuthi ukuzingela yimpilo yayo. Impisi inamakhala abukhali. Ubukhali bamakhala buyilekelela ekutheni ithole kalula lapho kungakhona ukudla. Lapho kuthakwa umchithiso, kusetshenziswa isikhumba sayo. Impisi kayigcini ngokuba namakhala abukhali, iphinde ibe namandla. Kanjalo nenja echithiswe ngempisi kumele ibe namandla ukuze ikwazi ukushaya izinyamazane.

4.2.3.2 Insele

Insele inyamazane empofu ngokunsundu enemibala eshwezile emhlophe ngaphansi esiswini. Inolaka oluyingozi futhi iyisiphekeleli. Idume ngokuthanda izinyosi. Lapho kuthakwa umchithiso, kusetshenziswa isikhumba sayo kanye nethambo layo. Inja ichithiswa ngensele yikhona izokhuthala ekuzingeleni futhi ingahlehli kalula ehlathini. Insele isiza ekukhipheni uvalo enjeni.

4.2.3.3 Insimba

Insimba yinyamazane encanyana kodwa ebalulekile ekuthakeni umchithiso wezinja. Insimba idalwe yaba yinyamazane ehlakaniphile. Isitho sensimba esithakwayo emchithisweni ubuchopho. Ubuchopho buthakwa ngenxa yokuthi bungumthombo wenhlakanipho. Kanjalo nenja echithiswe ngensimba kumele ikhaliphe ngokomqondo lapho izingela. Insimba kayibanjwa yinoma iyiphi inja:

Umzingeli udinga izinja ezikhaliphe
ngempela ukuze abambe insimba.

(Gcumisa noNtombela, 1993:76).

Imiqulathi yezinja yehluleka incame ukubamba insimba. Ithiywa ngomakadebona kuphela.

4.2.3.4 Umuvi

Umuvi isinambuzane esindizayo. Sithi asifane nesiqandi. Umnyama ngombala. Zimbili izinhlobo zomuvi. Kukhona omkhulu nomncane. Lapho kuthakwa umchithiso, kusetshenziswa lona omncane ovamise ukubonakala uphethe ibhungane. Lolu hlobo luvame ukugijima ngendlela. Luthanda ukuhamba phambi komuntu ohamba ngendlela. Inja ebhenyiswe ngomuvi ibonakala ngezenzo. Sonke isikhathi ihamba phambi komniniyo. Futhi ibonakala ngokuhlala ithungatha ubala lapho ihamba khona.

4.3 AMALUNGISELELO AMAFISHANE

4.3.1 Ukugaywa kotshwala

4.3.1.1 Ukubaluleka kotshwala emcimbini yeSintu

Inqina ngumcimbi weSintu othinta abaphezulu nabaphansi. Imvamisa abaphezulu uma bephuma inqina bacela kwabaphansi. Basuke becela ukuvikeleka ezingozini ezinokubehlela.

Lokhu kwambula ngokusobala ukuthi inqina izishaya uthingo lwenkosazana lona oluphuza emifuleni emibili ngasikhathi sinye. Njengoba inqina ithinta umhlaba wabaphansi

nowabaphezulu, kumele kubekhona into egcina le mhlaba ixhumene. Abantu abanamehlo angeqiwa kalula yizenzeko zemfihlakalo yoMdali, bayiqonda kamlhophe imfihlakalo yokuthi utshwala buyawuxhumanisa umhlaba wabaphansi nowabaphezulu. Bheka nje ukuxokozela kwebandla liphuza kuyabathokozisa abadala bomuzi. Yonke imicimbi yeSintu emiselwe esisekelweni senkolo yoMdabu kakulokothwa ithathwe bungekho utshwala beSintu ngoba isuke ithinta abaphansi:

Amasiko eSintu asika ukuthi utshwala
buyadingeka njenge ngxenye yenkonzo
yabadala abangasekho, amadlozi.

(Gumede, 1988:4).

Lokhu kucacisa ukuthi umuntu othatha inkonzo ethinta abaphansi bungekho utshwala udlala ngegeja kuziliwe:

IsiZulu sikwazisa kabi ukuthi lokho okhokho
ababekwenza besekulo mhlaba, basakwenza
nasemhlabeni esebekuwona, kwelingafelwa
nkonyane.

(Khumalo, 1997:140).

Iqiniso lithi umsebenzi owenziwe wachezuka endleleni eyaklanywa ngokhokho besadla anhlamvana awuthi shu. Ngamafuphi kawufiki lapho bekhona. Ukungahambisi ngendlela kudala ukuthi konke okwenziwayo kube yisinengiso emehlweni abaphansi. Ngakho-ke kuyangabazeka ukuthi akwenzayo kwemukeleka kahle kubo ngoba isethulo sabo basuke bengasitholile.

Inkolo yoMdabu iqinisa ukuthi utshwala beSintu bunobudlelwane obukhulu nabaphansi:

...Kawukho umsebenzi othinta abalele
owenziwa bungekho utshwala beSintu.
(Zulu, 1999:14).

Ngamafuphi, inqina iyagayelwa ukuze ibusiseke kwabaphansi. Utshwala busiza ekutheni abazingeli bacime ukoma. Kuyavela ukuthi babephuza babuye nganeno. Lihlazo ukubona umuntu ehamba eqhuba imbuzi ngenxa yokwehlulwa ukudla.

4.3.1.2 Ukucwilisa

Abagayi botshwala baliqonda kahle iqiniso lokuthi lude ukhalo oluhanjwayo lapho kugaywa utshwala besiZulu. Amabele nommbila yizitshalo ezidla ubhedu ekuphiseni utshwala beSintu. Amabele nommbila kucwiliswa emanzini kwenziwe imithombo. Kuthathwa ummbila, ufakwe embizeni yikhona uyocwiliswa. Lapho usuthambile, uyakhishwa embizeni, ufakwe embizeni engenalutho. Imbiza iyambezwa yikhona ummbila uzomila ube yimithombo. Uma imithombo isiqhume ngokwanele, iyakhishwa embizeni. Yenekwa elangeri ukuze yome. Amabele nawo acwiliswa njengombila ukuze kuphume imithombo.

Kuyaphawuleka ukuthi imithombo kayize ingafana indlela emile ngayo. Kukhona eyephucwa isathe nje mfe. Kubekhona futhi emadevu ekati. Kuyaphawuleka futhi ukuthi namuhla kabasebani abantu abazicwilisela imithombo uma bezogaya utshwala. Imbangela yikuthi sekukhona imithombo ethengwa ezitolo isilungele ukusetshenziswa. Imithombo yommbila idla ubhedu uma iqhathaniswa neyamabele. Isizathu yikuthi utshwala bemithombo yommbila buyaphuza ukuguga. Obemithombo yamabele buyashesha

ukuhlambuluka. Ithi ingoma imithombo, igaywe etsheni. Esikhathini sanamuhla abanye abantu bayigaya ngemishini yokugaya ummbila.

4.3.1.3 Ukugqakaza nokubukeza

Ukugqakaza ngumsebanzi odinga amandla nesineke kulowo owenzayo. Kuthathwa ummbila ikakhulukazi ozibozi. Ucwiliwa usuku lube lunye bese ukhishwa. Uxutshwa nemithombo usemanzi, ugaywe, kwenziwe inhlama. Inhlama igaywa abesimame etsheni lokugaya. Abesimame kumele babe msulwa kwazise utshwala ngukudla okukhalela inhlanzeko egcwele. Abancelisayo, abasemzimbeni nabahlabile kabakulungele ukuphatha ukudla kwamadoda. Izinyanya kaziythandi into enesici ngoba zona kazinasici. Ukuphathwa kokudla kwazo ngumuntu onesici kuzenza zidube. Lokhu kugqamisa ukuthi inhlanzeko kumele iqukekelwe lapho umuntu ezophatha ukudla. Kuyavela ukuthi inhlama yokuqala iphuma igqakazekile. Ubudedengu obubi kabi ukupheka utshwala ngenhlama egqakazekile. Kunika isithombe esingesihle ngomuntu obugayile. Kungasho ukuthi ulivila. Futhi kungasho ukuthi kabahloniphi abantu abagayela utshwala. Buba bubi utshwala benhlama egqakaziwe yangacoyiswa. Ubuntoti nomsoco busala emmbileni nasemithonjeni. Inhlama iyabukezwa ukuze ikhiphe ingovu uqobo lwayo.

4.3.1.4 Ukufudumezela

Inhlama esibukezwe kahle ithelwa embizeni yotshwala. Kuthelwa amanzi abilayo. Inhloso ukushisa imithombo. Uma imithombo ingashanga kahle, utshwala buba nephunga

elingelihle. Ithi ingacweba inhlama, kucwengwe amanzi. Kufakwa imithombo ukuze inhlama ibile. Inhlama igovuzwa ngesikhulu isineke ukuze imithombo ifinyelele kuyo yonke indawo embizeni.

Kuvela ukuthi namuhla kakusandile ukugqakaza nokubukeza lapho kugaywa utshwala. Abagayi botshwala baqala esigabeni sokufudumezela. Izithako zokubugaya sezitholakala ezitolo sezilungele ukusetshenziswa. Impuphu ithengwa ezitolo nemithombo futhi ngokunjalo.

4.3.1.5 Ukupheka

Ngakusasa kuphekwa inhlama ebifudunyezwe ngayizolo. Kubiliwa amanzi ngamabhodwe amakhulu. Athi angabila kuthelwe inhlama. Kuyagovuzwa kuze kube isijingi siqala ukuxhwatha. Umncindo uthi ungaphela ingwebu, ukhishelwe ezimbizeni nasezinkambeni. Abapheki kabawukhiphi uphele nya umncindo ebhodweni. Basuke benzela ukuhlabelela. Ukuhlabelela ukuthela inhlama yotshwala phezu komncindo oxhwathayo ebhodweni. Inhloso yokuhlabelela ukuqinisekisa ukuthi wonke umncindo uvuthwa ngendlela elinganayo. Utshwala obugaywe ngomncindo ohlatshelwe bungena ngokushesha egazini lalowo obuphuzile. Ngamanye amazwi budakana ngokukhulu ukushesha.

Umncindo upholela ezinkambeni nasezimbizeni. Enye ingxenye yomncindo, ipholiswa masinyane. Inhloso yikuba kuvutshelwe isixubo. Isixubo senzela ukuthelwa etshwaleni ukuze busheshe bubile.

4.3.1.6 Ukuvubela

Kuyaqikelelwa ukuthi umcindo upholiswe anduba uvutshelwe. Buba muncu utshwala obuvutshelwe umncindo ungaqedile ukuphola. Utswala obumuncu kabuphuzwa muntu. Behlula ngisho amahabulankezo oqobo. Othuke ezithela okhambeni lwabo, kaphindeli okwesibili. Kakwehlukene nokukhonga ukugula ukuphuza utshwala obumuncu. Umncindo kuhle uphole kahle ukuze kuphume inkankatho yoqobo. Ukuvubela kukhalela ihlo eliqaphelisisayo ukuze kungenzeki amaphutha. Kuyaqikelelwa ukuthi imithombo ekhona iyakwazi ukuvubela utshwala ngendlela egculisayo. Ngamafuphi, ubungako bomncindo bulawula ubungako bemithombo edingekayo. Kabunambitheki utshwala obukhalela imithombo. Bubalula. Iso eliqaphelayo liyabona uma imithombo ingenele bese iyenezelwa.

Ukuvubela kudinga umuntu onesandla esibilisayo. Isandla yisona asisebenzisayo ukuhlanganisa kahle umncindo nemithombo avubela ngayo. Zonke izigaxa ezinokubakhona uzicuba ngesineke aze aziqede. Umvubeli onesandla esihle obuvutshelwe nguyi bubuya nengalo. Kusa buphihla ingwebu isimboze izimbiza zingasabonakali umbala wazo. Ngamanye amazwi, utshwala obuvutshelwe ngumuntu obilisayo kabusikhaleli isixubo sokubukhuphula. Ukuphihla kwabo luphawu olukhomba ukuthi konke kuhamba kahle.

Utshwala buyabikwa kwabadala. Bubikwa ngomvakwembiza. Umvakwembiza ukhamba oluncane olugcwaliswa emva kokuvubela bese lubekwa emva kwezimbiza. Kuyavela ukuthi kukhulunywa kulolu khamba kuphela hhayi kubo bonke utshwala. Lolu khamba lubekwa ngenhloso:

Luphethe ngqo isethulo sabaninimuzi.
(Khumalo, 1997:162).

Ukungabikhona kwalo kuyingozi. Kuvela ukuthi abadala bayadinwa uma befika singekho isethulo sabo emva kwezimbiza. Ukukhombisa intukuthelo, bazengama ngesithunzi izimbiza zotshwala. Buyadliwa utshwala obenganywe isithunzi sabantu abadala. Ukwenza kwabadala kuzishaya sambuzo othi, kwenziwa yini ukuba bangethulelwa emzini wabo na?

Ukhamba lwabadala luphuzwa ekugcineni. Luphuzwa ngamaxhegu nezalukazi zasekhaya kuphela. Umuntu wangaphandle kanikezwa nhlobo. Uma ekhaya kungekho muntu onokuluphuza lolu khamba, luchithwa esibayeni sezinkomo. Isibaya silithempeli okuhlala kulo amakhehla ekhaya. Ukubuchitha esibayeni kakuxabani nabadala ngoba vele buthelwe endaweni yabo ngoba bungobabo.

4.3.1.7 Ukukhanywa kotshwala

Ukukhama kuzishaya isiqonga sokuphothula umsebenzi onzima wokugaya utshwala. Utshwala budinga ukuqashwa kuhle kwembiza epheke ubisi. Indlela obubila ngayo ibhekwa buqala ukubila kuze kube buyahluzwa. Utshwala bubila buze buqede anduba buhluzwe. Inzalabantu ikugwema ngazo zonke izindlela ukuhluzwa utshwala bungaqedile ukubila. Bubalula utshwala obephucwe bungakaqedi. Ubulula babo budalwa yikuthi umsoco nesigqi kawuphumanga ezinsisheni. Ukwephuca utshwala kufana ncamashi nokwenyula ibhodwe lingakavuthwa. Elinye iqiniso lithi kakufanele utshwala bubile kuze kweqe bungahluziwe.

Ukubila kuze kweqe kubenza budliwe zinsipho. Ngamafuphi bulahla isigqi sokuba utshwala obumtoti.

Inzalabantu iyazi ukuthi ingwebu inendaba eyixoxayo. Ukukhuphuka kwayo ize izophuma ngomlomo wembiza luphawu lokuvuthwa kotshwala. Kuyavela ukuthi inzwa yokubona iyodwa kayenele ukuqinisekisa ukuthi utshwala sebulungele ukuhluzwa. Umhluzi kumele abuzwe emlonyeni ukuze athole isiqiniseko esiphelele. Inzwa yokunambitha nayo ibamba iqhaza ekuqinisekiseni ukuthi utshwala buvuthwe ngempela. Lokhu kubiza ukuba umhluzi kube ngumuntu obaziyo utshwala ukuze angahluzeli abantu igwele lefumuka. Ukuvumelana kwenzwa yokubona neyokunambitha yisiqiniseko sokuthi utshwala sebungahluzwa. Buhluzwa ngehluzo. Umhluzi kumele kube ngumuntu onesineke namandla. Kukhumuka iziphanga umhluzi eshukuzana nevovo. Ngesineke esikhulu umhluzi wenza umsebenzi wakhe aze awuqede.

4.3.1.8 Izikhali zokuzingela

Umzingeli uyazi ukuthi ukuhlabana kwakhe enqineni kwencike ezikhalini aziphethe. Umkhonto isikhali sokuzingela esingaconsi phansi ohlangeni olunsundu. Ingcula ngumkhonto odla ubhedu ekuzingeleni. Ingcula inokudla okuncane okuphiselwe othini olude. Uthi lwenziwe lwaba lude ukuze ihambe ibanga elide uma icitshwa. Imikhonto yokuzingela iphucuzwa emlalazini yikhona kuzosuka ukuthomba. Leyo ephecekile, iyacangcathwa iqonde bese ilolwa kahle. Kuqina idolu kumzingeli esebona imikhonto yakhe imenyezela kuhle kokhethe olusha, sha!

Kuyavela futhi ukuthi izagila nazo ziyizikhali ezimqoka ekuzingeleni. Isagila sisethenziswa kakhulu ekujikijeleni izinyamazane. Isagila sokuzingela sinomphini omfishane nekhanda elithi alibe likhulu ngokulingene. Ubufishane bomphini benza kube lula ukujikejela ngaso. Umzingeli ukhetha lezo acabanga ukuthi ziyomnika umphumela omuhle enqineni.

Esikhathini sanamuhla isibhamu naso sidla ubhedu kubazingeli. Ukusetshenziswa kwesibhamu ekuzingeleni kufike nabelungu e-Afrika. Kuphawuleka ukuthi imvamisa kusetshenziswa izinhlobo ezimbili zezibhamu ekuzingeleni. Isibhamu sohlwayi nesohlamvu. Isibhamu sohlamvu kuba yilesi esikhipha inhlamvu eyodwa ngesikhathi. Kuyavela ukuthi lesi sikhali siphathwa ngaphansi kombandela othile. Umthetho wezwe uthi umnikazi wesibhamu makabe nemvume echazayo ukuthi singesakhe ngokusemthethweni. Untuluntulu kawusetshenziswa ekuzingeleni. Umthetho kahulumeni ophethe izwe kawuvumi ukuba lolu hlobo lwesibhamu luphathwe yinoma ngubani. Luphathwa ngabezokuphepha nokuvikeleka kuphela. Izibhamu zilungiswa ngobunono bekati. Imibhobho igcotshwa ngemithi esusa ukuthomba ensimbini. Zipholishwa zicwebezele. Izinhlamvu nohlwayi kuyabhekwa ukuthi kwanele yini. Kuyenezelwa uma kungenele.

4.3.1.9 Izikhungo zokuzingela

Izikhungo ezizozingelwa ziyaxoxwa anduba inqina igasele. Zihlelwa ngononina, kwazeke ukuthi inqina iyoqala kusiphi igcine ngasiphi. Abazingeli bayazikhetha izikhungo abazingela kuzo. Bakhetha lezo ezinezinyamazane abazidingayo. Izikhungo ezinobungozi zigwenywa ngayo yonke indlela. Izikhungo ezifana nezixhobo zingezinye kwezigwenywa ngabazingeli.

Izixhobo zilikhaya lezimbila nemidlambila. Imidlambila izinyoka ezinekhanda elifana nelembila. Zinesihlungu esibukhali kabi.

Kuyavela ukuthi uhlobo ngalunye lwenyamazane luthanda ukuhlala endaweni ehlukile kweyolunye uhlobo. Kuyenzeka futhi ukuthi izinyamazane zohlobo olungefani zihlale ndawonye. Lokhu kubiza ukuba abazingeli babe nolwazi olunzulu ngezinyamazane abazingelayo. Ukucobelelana ngamaqhinga okugasela isikhungo ngasinye kudingekile. Isikhungo sezinyathi kunzima ukusigasela. Izinyathi zihamba zibe ngumhlambi. Zinamandla esabekayo. Zinolaka olubi. Okukhulu ngazo zinamakhala abukhali. Ubukhali bamakhala benza kubenzima ukuzihlasela ngoba isitha zisizwa sisekube, siqambe siyafika sizichoma kumalunda. Kuqashelwa umoya ukuthi uya ngaphi uma kuhlaselwa izinyathi. Kuvela ukuthi abazingeli baziqhamukela ngalapho kuya ngakhona umoya ukuze zingasheshi zibezwe ngephunga. Inyathi idinga ukuhlatshwa enxebeni ife, kungenjalo, iqeda abantu isifuthelwa linxeba. Isikhungo sezingulube naso sigaselwa ngeqhinga. Ziyingozi. Umuntu zimphula imilenze ngamazinyokazi. Abazingeli bayaqinisekisa ukuthi imithi eqinile ikhona yini esikhungweni. Imithi isiza ekutheni uma sekukubi, indoda inombele phezulu ukuze iphephe.

ISAHLUKO SESIHLANU

5.0 INQUBO YOKUZINGELA

5.1 ISETHULO

Ucwaningo kulesi sahluko lubheka inqina kusukela osukwini olwandulela ukuphuma kwayo kuya ekubuyeni kwayo. Umuntu oyiqonda kahle inqina ulithela umquba elokuthi leli banga licacisa bha ukuthi inqina iyini. Abazingeli basuke bekiphelana ubungcweti ngokwezinja zabo nangamakhono abo obungoti bokukhomba izinyamazane. Ubumdlalo benqina nabo bubhekwa kanzulu ngokwezinja, ngokwezinyamazane, ngokwamaphisi nangokubongela izinja.

Impumelelo yabazingeli ilele ekubambisaneni okubuswa livuso lokwazi ukuthi inhlangothi ingamandla:

Collaboration is one of the greatest strengths of
the human race.

(Ingpen noWilkinson, 1994:115).

Ukungabambisani kusho uqhekeko. Uqhekeko lungumfula osuka emthonjeni wokungabambisani kwabantu ngokomoya nangengqondo ezintweni abazenzayo. Izinto ezenziwa kungabanjisiwene kazivami ukuba yimpumelelo. Ngamafuphi, ukubambisana okuphelele kuzala impumelelo engenasici. Imikhutshana eqondene nokuzingela kwenqina

nayo ibhekwa kabanzi. Inhloso yikunikeza isithombe esiyiso ngobunjalo benqina kokwenganyelwa kwayo.

5.2 UKUTHETHWA KWENQINA

Ngosuku olwandulela ukuphuma kwenqina, abazingeli baba matasa, behlunga izikhali abazoziphatha ngomuso:

Every hunter makes ready his weapons
before setting off.
(Ingpen noWilkinson, 1994:118).

Lokhu kwambula ngokusobala ukuthi nobani nobani ukhetha ikhethelo lokuyohlabana. Angelokothe axhake isiphunzana somkhontshwana obuthuntu ethi ubheke ukuhlabana funa, athi uyaciba noma uyaphisela, kugunguluze phezulu. Ngaleyo ndlela adlelwe ithuba lokuhlabana ngabaphethe ingcula enungu yengungumbane. Ukuphosa ayihlabe inyamazane ngenxa yomkhonto obuthuntu kumthela ngehlazo. Ubukeka eyisahluleki ekuhleleni, alungise izikhali zakhe ngendlela. Ukugwema ukuphoxeka, uxhaka imihlabahloso yezingcula ezikudla kuxhophha amehlo.

Njengayo yonke imikhosi yeSintu, inqina nayo ikhalela ukuziphatha okuthile kwabayiphumayo:

...Mhla kuzosa kuba inqina bonke abesilisa
bemizi ngemizi balala ndlininye.
(Msimang, 1975:106).

Lokhu kufana ncamashi nokungena esiguqweni. Phansi komthunzi welanga umuntu uke enze izinto ngoba ephoqwa izizathu zimbe. Ngamanye amazwi, izizathu ziyimbangela yezinto ezenziwa ngumuntu. Sizathu sini esenza amadoda alale ndlininye ngobusuku obandulela ukuphuma kwenqina? Kuvela ukuthi alala ndawonye ngenhloso yokukhothwa ngamadlozi. Isibusiso sabaphansi ayasidinga ukuze indlela yawo izoba yinhle. Abaphansi banamandla okuphebeza imishophi efuna ukwehlela abaphezulu. Kuyavela futhi ukuthi alala ndawonye ukuze kuthonyeke izinyamazane, ziqoqane ndawonye. Alala ngaluhlangothi lunye ukuthonya izinyamazane zingasheshi zivuke.

Ngosuku lwenqina abazingeli babingelelana ngendlela yasenqineni:

obingelelayo : amehlo enyamazane,
ovumayo : amehlo ayo.
(Msimang, 1975:107).

Kuvusa umbuzo ukubingelelana kwabazingeli ngamehlo enyamazane zikhona ezinye izitho. Amehlo isitho esimqoka empilweni yenyamazane. Ayisiza ekuboneni izitha zayo bese ibaleka ukuze iphephe. Kuvela ukuthi amehlo bawakhetha ngenhloso yokuzithonya zingasheshi zibabone yikhona bezozigwaza kalula.

Iqiniso eliqanda ikhanda lithi, uZulu laphe ethatha uhambo, kaphumi ekhaya engakhulekanga. Ukwenza kukaZulu kufana ncamashi nokwenza kwamaKrestu. Amakholwa angazenzisi awalokothi aphume ekhaya engacelanga eNkosini ukuba iwakhanyisele endleleni ayithathayo futhi iwahlenge ezingozini. Kanjalo-ke nabazingeli bayakhuleka laphe bephuma inqina. Bakhuleka ngendlela yeSintu. Umkhuleko uphathwa

ngesizotha yinhloko yomuzi. Uthathelwa ethempelini elifanele okuyisibaya sezinkomo. Isibaya siyindawo okuhlala kuyo izindalabantu zekhaya esezalala. Inggikithi yomkhuleko kuba ngukucela izinyanya zibheke abazingeli bangalimali enqineni.

Inqina iphuma ngehubo lokuzingela esibayeni:

Inqina imenywe ngubani?
Hheshe!
Imenywe ngubani?
Siyakubona saqu senqina
Yaze yaguqa ngomkhont' inyamazane.
Hheshe!
Phambana weNdlovu.
Siyakubona saqu senqina.
(Zulu, 2000).

Kuyavela ukuthi uhlanga olunsundu luyakholelwa futhi luyawethemba amandla emithi yeSintu. Inqina ichelwa ngentelezi ukuze iqine futhi iqungeke isibindi. Isimame naso sibamba iqhaza elimqoka ekuqinisweni kwenqina. Siyithela ngezinsipho zotshwala ezinyaweni. Ukuthelwa kwenqina ngezinsipho kunenhloso ejulile:

Izinsipho zotshwala zinephunga elikhonzwe
ngabaphansi. Njengoba inqina ithelwa ngazo
nje, kwenzelwa ukuba iZinyandezulu zisondele.
Ukusondela kweZinyandezulu kusho ukunqoba
kwabazingeli kwazise zinamandla okunqoba
ingozi. Ziyabasingatha, zibaphelezele
nokungaphezu kokuqonda kwabo.
(Zulu, 1999:39).

Umxhaka ukhukhula uqonde esigxeni uyodibana neminye imixhaka. Umthonga uyididiyela qede ayihlele izigaba ezintathu. Kuyaphawuleka ukuthi umthonga lapho ephaka inqina usebenzisa umuntu oyisinamba futhi olala abole. Inhloso ukuthonya izinyamazane zingabi

nejubane futhi zephuze ukwethuka. Ngamanye amazwi ziyaboshwa. Lowo oqokelwe ukuphakwa kwenqina, uguqa ngamadolo, anqumise utshani emlonyeni obunye ubuphatha ngezandla. Ukhalisa okwenyamazane. Me! Bonke abazingeli bathi: ji! Ulahla phansi utshani abuphethe bese iqembu neqembu lithatha indawo yalo:

...Throwing one bunch of grass towards
the party forming the right wing, and the
other bunch towards the left wing. Finally,
the chest also move off.

(Bryant, 1949:684).

UCele, (1973:111) uphawula kanjena:

...Ukuba ifike esikhungweni sokuqala
ihlale phansi ayiphake umthonga. Ususa
amaphisi kuqala abehamba eyoklebhuka
kahle obala ukuze angalimazi abantu
ngezinhlamvu. Bese esusa amabutho
amancane abezimpondo, atshelwe kahle
lapho eyohlangana khona.

Izimpondo zibanjwa ngabazingeli abaselula futhi abanejubane. Isifuba sibanjwa ngabazingeli asebeqinile. Inqina izingela sakukaka isikhungo sezinyamazane. Kuyavela ukuthi izinyamazane ezivuka zibheke emuva abezibhamu kabazishayi. Besaba ukuthi izinhlamvu zingasuke zishaye abanye abazingeli. Zishaywa yisifuba ngoba yiso esibekelwe umgomo wokuzishaya.

Kuyaphawuleka ukuthi abantu abamnyama banezinkolelo abakholelwa kuzo. Ukubonakala kwezilwane zimbe nezinyoni zimbe bakuthatha njengophawu lwenhlanhla noma lwebhadi. Ukunqamula phambi kwenqina kukachakide uthwele umsila luphawu lweshwa. Kuvela ukuthi uyashipha. Isishiphi yiso esibanga ibhadi. Ibhozi lithathwa njengeneyoni yenhlanhla.

Ukugiya kwalo phambi komuntu luphawu lwenhlanhla. Buyangabazeka ubuqiniso bokuthi ishwa nenhlanhla umuntu ukuthola ngenxa yezilwane zimbe azibone zinqamula phambi kwakhe.

Emakhaya abazingeli zonke izindlu zivulwa gengelezi. Ukuzivala kufiphaza inhlanhla yabazingeli. Kubenza bahlulwe yizinyamazane. Izindlu kazishanelwa. Kuzilwa umshanelo. Ngenkathi inqina ichelwa ngentelezi, kusetshenziswa wona. Inkolo yeSintu iqinisa ukuthi uma uthintwa funa intelezi ingasebenzi kahle. Intelezi ingenza abazingeli baxabane bodwa. Emakhaya asaphethe isiZulu iyathethiswa ingane edlala ngomshanelo. Bakholwa yikuthi ukunyakaziswa kwawo ngale kwesizathu kudala ingxabano ekhaya. Emalawini abazingeli kumiswa amacansi abo. Eyanyiswa odongeni. Lokhu kwenzelwa ukuba baqine bangalimali.

5.3 UBUMDLALO BENQINA

5.3.1 Ngokwezinja

Inqina ngumdlalo odlalwa ngezindlela eziningi. Butholakala ngisho ngokwezinja. Isasasa enqineni liqutshulwa impikiswano yabazingeli. Baphikisana ngokuthi yiliphi ichalaha elibeka amanye ingqotha. Ukuphikisana kuphela enqineni. Bacelana inselelo yikhona kuzophela ukuthandabuza ngenkunzi ezinkunzini. Ngosuku lwenqina izinja kazinikwa ukudla. Kwenzelwa ukuba zigijime kahle zingasindwa yizisu.

Kuvela ukuthi ezinye izinja ziyabanjwa lapho kuzingelwa:

Zithungatha, zithungathe nje ezinye, kukhona
ezihleli lapha eketangweni. Ngisho isivuka,
ivuka kuyona, iyothi iyasuka amagoso, ayithi
ngqi umniniyo.

(Khumalo, 1994 ;23).

Ukubanjwa kwenja kucacisa ukuthi umniniyo usuke eyifuthelanisa. Ifuthelaniswa ukuze ibe nolaka ikhalele igazi lenyamazane. Kudedelwa izimaku kube yizo ezithungatha umkhondo. Ziwuthungatha ziwuthole. Zikukhipha obala. Lutho ukudelwa lena eboshwe ngomchilo. Ithukuthela ife. Phinde umniniyo ukuba ayidedele. Ulinde ithuba elikahle lokuba ayidedele. Lapho idedelwa khona, kusuka amaphepha. Unyazi uqobo lwalo. Iphosa kabili kathathu iyishaye umshubo inyamazane. Me! Uhlobo olunjena lwenja kalukhathali noma ngabe kuvuka nhloboni yenyamazane kwezincane. Luyibhaklaza kuphele izikweletu. Intenetsa iyibamba yeqa amagqanqu oqaqeni kungabi ndaba zalutho. Iphosakundiza livelelwa yindaba uma like lafika kwamhlaba. Ilinwebula ngokuphazima kweso. Kuyavela ukuthi iphosakundiza liyingozi enjeni engalazi. Linomkhuba wokulala ngomhlane umainja isilificile. Lenzela ukuyigqabula uqhoqhoqho uma ithi iyalibamba. Umakade ebona wenja uleqa ngaphezulu, licabange ukuthi wedlulile kanti lutho. Lithi liyavuka, ngqi! Ichalaha loqobo kalenqeni ukuphoseka obhalwini, liphume nakho okuyintibane. Intshintsho ngumsobo. Liyibhaklaza ikhalise okwesinyamu ngisho igabaze ngezimpondo.

Kuyaphawuleka ukuthi kwenye inkathi ubungqongqoshe bechalaha limbe bulenza lenzelelwe. Kuthi kungelona elidle umhlanganiso kuthiwe yilo. Ukwenzelelwa kwezinja kwenzeka lapho injinza zibambe inyamazane kungekho muntu obonayo. IsiZulu sithi

iyobanjwa ngeshone nayo. Kuyavela ukuthi kuyenzeka ishone nayo kodwa ibanjwe ngenye.

Ngamafuphi ukusithela nayo kakusikhona ukuyibamba. Ekugcineni liyavela iqiniso:

Liyoba lodwa zwi eliyoba yisithutha inyamazane
ivuke kuyo, ithi isiyibhince kukubi kwacebelele kwangcede
omhlophe, kungekho ngisho esokubika isihlahla,
liphume phakathi kwazo.....
Lizidabule kubuka noma ubani, liyidubule.
(Khumalo, 1994:26).

Beswela umgodi wokucasha abavame ukudlela ezinye izinja.

5.3.2 Ngokwezinyamazane

Lapho kubhekisiswa ubumdlalo bezinyamazane enqineni kuvela ukuthi ziningi ezinomdlalo. Izinyamazane zidlalisela ngejubane ezilikhaphayo ukuze ziziphephise ezinjani. Impunzi ingumpetha womdlalo. Impunzi ivuka maqede kusuke amaphepha. Imandla kakhulu uma ibheke ezansi. Yeluleka kube sengathi kayisathinti phansi. Kuyavela futhi ukuthi impunzi inakho ukushintshashintsha indlela yokugijima. Lapho iqombola umqansa, iyayishintsha indlela yokugijima. Igijima sakugxuma:

Gxugxu! Gxugxu! Gxugxu!
(Khumalo, 1994:25).

Ukugxumagxuma kwayo lapho igijima kuphethe ukudida umkhondo. Ukushintsha kwayo indlela yokugijima kunikeza isithombe sokuthi isuke isijubalala okokuphela. Intaba iyiqopha ngokuphazima kweso. Impunzi iyavalelisa lapho isikhipha elokugcina ijubane. Iphakamisa isibhelu:

Gxugxu! Gxugxu! Gxugxu!
Ithintithe isibhelu qede ithi:

Bhayibhayi! Inweba ilastiki uqobo
lwayo.

(Khumalo, 1994:25).

Kuyavela ukuthi ingulube yehlathi nayo ingumpetha womdlalo. Ingulube kayidle ngajubane elitheni. Idle ngenkani. Kuphenyeka ifuku lapho ivuka. Ivuka maqede ithi qunsa qunsa ime. Ilinde okuzithelayo ikuchithe amathumbu ngamazinyo. Ngamaphisi anesibindi kuphela adedela izinja zawo zijahe ingulube yehlathi. Izinja ezihlomekayo izivondloza kungabi ndaba zalutho. Umdlalo ubonakala kahle lapho izinja ziyihhohha. Ishaya intingi, iphosa izinja. Lapho ithole udonga okungenalutho olunokuyiqhamukela ngemuva, iqona kuhle kwenja esithumbanjeni. Okuyinja okuhlomekayo kuzwakala ngo: Kle! Kuyavela ukuthi izinja zizodwa kazikwazi ukubulala ingulube yehlathi.

Ingulube ngumpetha wenkani nobuqhawaga kanti unogwaja ungumpetha ekusetshenzisweni kwengqondo. Kuphela ukwesasa emaphisini lapho kuvuka ungogwaja. Abazingeli ababugonda kahle ubuqili bukanogwaja kabizivumeli izinja zabo ziwujahe:

Amaphisi amaningi azinika zonke
izinyamazane izinja zawo, kodwa uma
sekuza kunogwaja ozikhundlakhundla,
awalokothi.

(Khumalo, 1994:24).

Ukwesatshwa kukanogwaja ngamaphisi kucacisa ngokusobala ukuthi uyingozi ezinjeni. Unogwaja unomkhuba wokuphoseka ngapha nangapha uma ugijima. Inja ehlomekayo yephuka iphele. Unogwaja kawenqeni ukuqonda ngqo esihlahleni. Inja ithi iyawubamba

umane uthi qhwi. Kle! Inja isuke isizimuhluze emthini. Unogwaja ubanjwa yinja enobuchule kuphela. Umqulathi uvoveka uphele inkani lapho uzama ukubamba unogwaja.

Kuyavela futhi ukuthi iwule nalo lingumpetha oqavile ekudlaliseleni. Intshintsho yewule ivuka ijubalale. Ijubalala nje ishiya inkomazi nesinyamu esikhundleni. Kuqapheleka ukuthi isuke idukisa umkhondo. Abazingeli bakuqonda kahle ukuthi isuke ishiye inkomazi nesinyamu esikhundleni. Bayijaha ngezinja baze bayichithe. Babuya bathungathe inkomazi lapho kuvuke khona intshintsho. Isenzo sentshintsho yewule sokuvikela umndeni siyancomeka. Ikuqonda kahle ukuthi kusemahlombe ayo ukuphepha komndeni.

Iqhina nalo liyabalwa phakathi kwezinyamazane ezithatha amehlo ngokudlalisela. Ligijima likekele lapho lijahwa izinja. Ukukekela kweqhina kwenza izinja ezilijahayo zigcine zishaye ulayini. Iqhina likekela ngenhloso:

Lifuna ukuba zingabi yuchibidolo nje uma
zililandela, kepha libhekane nenja eyodwa
elibhince ezithendeni, bese libukisa ngayo,
iphele inkani.

(Khumalo, 1994:25).

Lijabula life lapho sezishaye ulayini. Lishaya indilinga, izinja zishayane ngamakhanda kube yinqaba. Zibonakala ngombala izinja ezike zahlangabezana neqhina. Ziyephuka ezinye ziyenyela. Inja ebuqonda kahle ubuqili beqhina kayingeni emgqeni. Iqonda ngqo kulo ngoba iyazi ukuthi likekela nje liyabuya lizophambana nezinja. Ngamafuphi nje, iqhina lishiya izinkubela uma lijahwa yizinja ezihlomekayo.

5.3.3 Ngokwamaphisi

Kuyavela ukuthi amaphisi nawo ayadlala enqineni. Umdlalo wawo ungukuncintisana ngenhloso yokubona ukuthi yiliphi elinembayo ezinyamazaneni. Ukwentshatha izinyamazane ezimbili abanye bebuya ngezandla kulithela ngodumo iphisi elihlabene. Amaphisi acelana inselelo ukuze kubonakale ukuthi yiliphi elibeka amanye ingqotha. Umdlalo wamaphisi udlalwa ngesagila, umkhonto nesibhamu. Ngesagila iphisi liyajikijela. Ngomkhonto liyaciba. Ngesibhamu liyadubula.

Iphisi liyazi ukuthi lapho livusa inyamazane kumele liyinembe iwe phansi, kungenjalo iyemukela bese kufakazeleka ukuthi kayihlatshwa mvusi, ihlatshwa ngabaphambili. Liyahlonishwa iphisi elingabeki phansi ngomkhonto. Iphisi loqobo liyihlaba igijima kungabi ndaba zalutho. Kulichoma uphaphe iphisi ukukwazi ukudlala ngomkhonto ledlule amanye ngenani lezinyamazane elizihlabile. Kuvela ukuthi kuhle iphisi liyihlabe isathi iyavuka inyamazane ukuze ibe nenyama emtoti. Ukugijima kwenza igazi lidungeke. Iduma inyama yenyamazane ehlatshwe isigijime kakhulu.

Kuyaphawuleka futhi ukuthi omunye umdlalo wamaphisi enqineni utholakala ekudubuleni ngesibhamu. Kukhishelwana ubuchwepheshe. Inkombi yephisi eyayo inhlambu kayiweli phansi. Ihlala enyamazaneni kuphele izikweletu. Kuyavela ukuthi namuhla ukuzingela izinyamazane ngezibhamu kungumdlalo ogunyazwe nguhulumeni ophethe izwe. Izinkombi zoqobo zizuka imigqomo yezindebe uma kunomqhudlwano wokuzingela.

Kuyavela ukuthi kwenye inkathi ukudlalisele ngokuhlabana kudala ukuba amanye amaphisi abe budedengu. Umhawu wokulangazelela udumo lokuhlabana uke ulivale ingqondo iphisi, ligcine lizifake engozini. Ukuzingela izinyathi kufana ncamashi nokuzibizela ukufa. Izinyathi zinonya olubi kanti ukuzingela kuyingozi:

Hunting them is dangerous sport.
(Tyler, 1971:73).

Ukuba yingozi kwenyathi kubiza ukuba iphisi liqaphele. Iphisi elihlomakayo ilihlaba, ilidove ngamasondo ishoba lilale amazolo. Inyathi idinga iphisi elazi inxeba ukuze liyihlabe umshubo.

5.3.4 Ngokubongela ichalaha

Ubumdlalo enqineni buyatholakala ngokubongela ichalaha. Ichalaha libongelwa ngenhloso yokulikhuthaza ligijime ngomfutho yikhona lizoyishaya inyamazane eliyijahayo. Kuyavela ukuthi inyamazane ivuka maqede umnikazi wechalaha athi: Sa! Sa! Nakhuya! Khwela! Lisuka izithonto, liphosa inyamazane. Liyiphosa kuthule umoya. Kuba sengathi kalisanyatheli phansi. Ubona ngezidladla zangaphambili zilunguza phakathi kwemilenze yangemuva ukuthi kubi. Likhalela manje, Awu awu! Lisho ngengila iphisi lithi: Kuyini lokhuya? Wongibhekela wena osesikhaleni sebomvu! Ngokuphazima kweso lijikijela liyishaye inyamazane. Bhakla! Me! Yadla! Wadla umhlophe! Wadla umhlophe odla ilanga! Wadla ungasaqali!

Kuyavela ukuthi amachalaha abongelwa ebizwa ngemibala yawo. Imibala yezinja yilena: ehunqu; ebhidi; emhlophe; emseka; ensele; umthini nempofu. Imibala kuba sengathi ngamagama awo kanti cha. Abizwa ngemibala kanjena: ihunqu; ibhidi; umhlophe; umseka; insele ne-mpofu. Imibala isiza ukubalula ichalaha limbe phakathi kwamanye amachalaha. Amachalaha ake aphose inyamazane kuthule umoya. Ayiphosa kube nzima kumaphisi ukuqagula ichalaha elizoyishaya. Amaphisi agcina aziduduze ngokuthi iyobanjwa nesithele nayo. Lisho ngengila iphisi lithi: Wongibhekela! Liqondise kunoma ngubani oyoba nenhlanhla, abone ingcino phakathi kwenyamazane namachalaha.

5.4 IMIKHUTSHANA EQONDENE NOKUZINGELA KWENQINA

5.4.1 Ukuxwayisana

Inqina ngumcimbi odinga ubambiswano nozwano olungenabumbulu. Ehlathini kukhona izingozi okungelula abazingeli bazibone kanye kanye. Ngumkhuba wenqina ukuthi iphisi elibona ingozi kuqala lexwayise amanye. Kusemqoka ukuba umzingeli aqaphele ehlathini. Ukuxwayisana kwabazingeli kulawulwa ulimi abalusebenzisayo. Abazingeli basebenzisa ulimi olubhinqayo. Lokhu bakwenzela ukuba izinyamazane zingabi nolaka futhi zingacashi. Kusemqoka ukuba umzingeli ngamunye aluqondisise ulimi lwenqina. Lokhu kumsiza ekutheni ezwe lapho kuxwayiswa ngengozi. Kuyavela ukuthi uma kuthiwa: Kayibonelwa! Kushiwo ingwe. Lokhu kusukela ekuthini umuntu kayiboni adhule angehlelwa lutho. Kakukho ukuthi ukholwe ngokuzibonela ukuthi okushiwoyo liqiniso noma cha. Kuyavela

ukuthi iphisi elihlaba umkhosi lisuke lingayiboni. Libona ukwenza kwezinja zibuya zingena phansi kwalo zishaya umkhulungwane. Ngokubuka ukwenza kwezinja, liyaqonda ukuthi zibalekela ingwe.

Kuyaphawuleka ukuthi abazingeli bayashenxa endaweni enengozi. Kolunye uhlangothi amadelakufa ayigasela kuthule umoya. Iqiniso eliqanda ikhanda lithi bambalwa ababhekana nayo badlule bamphose umbalane. Ingwe inenxeba elibi. Elayo inxeba lisekhanda hhayi kwenye indawo. Umuntu imsusa isikhumba sekhanda ngezidladla akhale ngonina. Usinda ngenhlanhla. Kuvela ukuthi izindosi zengwe ziyasalela ekhanda. Kuyaphawuleka futhi ukuthi izindosi zengwe zivame ukumphithanisa ikhanda umuntu emlimazile. Ziyashiswa izindosi zengwe ukuvimbela ukuphithana kwekhanda.:

Kuthathwa isikhuni esivuthayo
ahlikihlwe ngaso ekhanda ukuze kushe
izindosi zengwe.

(Msimango, 2000).

Okunye okuvelayo ukuthi umuntu olinyazwe yingwe uba nolaka olubi. Awabekwa abe mabili. Kuyaphawuleka ukuthi abomndeni bayamlungisa umuntu wabo okulesi simo. Ufunelwa inyanga imthakele izinsizi zokuncinda ukuze kwehliswe izinga lolaka. Ugqunywa, agezwe ngezintelezi ezimhlanza abuyele esimweni sokuthoba abe eyiso engaka linyazwa yingwe.

Lapho kuvuka ingulube yentaba, abazingeli baxwayisana bathi: Enhla ezansi amathole! Ingulube yentaba ibizwa ngethole ngenxa yokuthi inomzimba oqatha kuhle kowethole lenkomo elondlekile. Empeleni ingulube yentaba ibizwa ngethole yikhona izothonyeka bese

abazingeli beyigwaza kalula. Kuyavela ukuthi umzingeli ngamunye ufuna indawo ephephile lapho kuvuka ingulube yentaba. Futhi kuvela ukuthi ishiya izinkubela ingulube yentaba uma abazingeli bebudedengu. Umuntu imshewula imilenze ngamazinyokazi yedlule.

5.4.2 Ukuthokoza

Ngumkhuba wenqina ukuba iphisi lithokoze lapho lihlaba inyamazane. Kwenzelwa ukuthi noma liyihlabe yemukela, abaphambili bazi ukuthi yilona eliyihlabe yemukela. Kakulungile ukuhlaba inyamazane ungathokozi:

...Ukususa uthuthuva, ukuba ugwaze
inyamazane ungathokozi.
(Cele, 1973:111).

Lokhu kukhombisa ukuthi kungadaleka izintandane ngenxa-nje yenyamazane. Kuhle iphisi liyihlabe maqede likhuze isaga sesigodi sakubo:

Ngqayizashiki!
(Mhlongo, 2000).

Abesigodi sephisi benanela ngaso isaga sesigodi bathi: Ngqayizashiki! Ngqayizashiki!
Kuvela ukuthi enqineni kakhukhulelangoqo iphisi lithokoza ngesaga sebutho eliyilo. Lokhu kudalwa yikuthi kusuke kukhona iNkosi. Ngamanye amazwi iphisi lisuke libikela iNkosi ngoba isuke ibheke ukubona ukuthi yiliphi ibutho elidla umhlanganiso emabuthweni ayo ephelele.

Kuyaphawuleka futhi ukuthi kwenye inkathi iphisi liyihlaba maqede lizibonge:

Ngadla!
Ngadla mina bhululu kabheseni!
UZonzo kaNomzwayiba.
Jabula mbongolo lethwese ihlobo.
Mqhumuza nkobe zomile.
Siqiqima onjengebhubesi.
Mnqindi wenkunzi beyicijile.
(Mhlongo, 2000).

Ukuzibonga kwephisi kuzishaya sakuklolodela amanye kube kuwafaka ugqozi azimisele yikhona ezohlabana.

5.4.3 Ukuhlomulelana

Kuyinqubo yasenqineni ukuba abazingeli bahlomulelane ezinyamazaneni ezihlatshiwe. Ukuhlomula kukabili. Abantu ababulale inyamazane bobabili, bayahlomulelana. Kuyaphawuleka futhi ukuthi umuntu ongabanga nesandla ekubulaweni kwenyamazane naye uyahlonyulelwa. Inqina ngumsebenzi wamadoda odinga ukuphathwa ngokubambisana:

Hunting is often a cooperative venture, in which
a group of men work together....
(Ingpen noWilkinson, 1994:119).

Lokhu kucacisa ngokusobala ukuthi impulelelo yenqina incike ekubambisaneni kwabazingeli. Ngamanye amazwi, ohlabe inyamazane uyihlabe ngoba kukhona oyivusile kwazise ayihlatshwa mvusi ihlatshwa ngabaphambili. Kuqinisa ubunye kubazingeli ukuhlomulelana. Ngubuntu ukuthi onotho ohlephulele ongenalutho. Ukuhlomulelana kwenziwa ngaphansi kweso elibukhali likamthonga. Umnikazi wenyamazane uthatha uhlangothi kuthi olunye

alwethulele abanye abazingeli behlukaniselane lona. Lapho inyamazane ihlatshwe ngamaphisi amabili, idatshulwa phakathi, kube ilelo phisi lithathe uhlangothi.

5.4.4 Ukuxazululwa kwemibango

Kuyaphawuleka ukuthi lapho kuhlange khona abantu kuba yinhlanhla umsindo ungasuki. Inqina njengomcimbi onedumela futhi ohlanganisa izigodigodi inazo izidumo. Izidumo zisuswa ukubangwa kwezinyamazane, ukulinyazwa kwezinja ngengxaphephe kanye nokudelelana okunganasidingo. Umbango ovamile ngowezinyamazane lapho amaphisi ephikisana ngobunikazi benyamazane.

Imibango ibikwa kumthonga ukuze ayixazulule. Kuyavela ukuthi ukuxazulula imibango kakusiyo into elula. Imibango evamile ngeyezinyamazane ezigwazwe ngemikhonto. Umthonga ulekelelwa izinduna ekuhlaziyeni udaba lwamaphisi abangayo. Lapho kulanyulwa umbango, kuthathwa imikhonto yamaphisi abangayo iqhathaniswe namanxeba asenyamazaneni ebangwayo. Umkhonto olingana ncamashi enxebeni elibulale inyamazane umniniwo nguye oyithathayo.

Kuyaphawuleka futhi ukuthi kakulula ukukhipha isinqumo esamukeleka nhlangothi zombili. Umthonga angathi ukhipha isinqumo esiyiso, iphisi elahluliwe lithi ube nokwenzelela. Iklaywa phakathi inyamazane bese iphisi ngalinye lithatha uhlangothi. Lapho kungacaci ukuthi inyamazane ngekabani futhi amaphisi engafuni ukuhlomulelana, inyamazane ithathwa ngumthonga. Umthonga uyithatha ngegunya lokuthi nguye ophethe inqina.

Eminye imibango ngeyezinyamazane ezishaywe ngesibhamu. Kulukhuni satshe ukuxazulula umbango wenyamazane eshaywe ngesibhamu. Kuyaphawuleka ukuthi umxazululi kumele abe nolwazi ngezibhamu. Kuvela ukuthi amaxeba ezibhamu kawefani. Ukwehlukana kwamaxeba kudalwa luhlobo lwesibhamu olusetshenzisiwe. Kukhona izibhamu ezisebenzisa inhlamvu eyenza inxeba libe lincane lapho ingene ngakhona bese liba likhulu lapho iphume ngakhona. Ezinye zisebenzisa inhlamvu eyenza inxeba libe likhulu lapho ingene ngakhona nangalapho iphume ngakhona.

Umbango wamaphisi ezibhamu uqala ukhulunywe kungakayiwa lapho inyamazane iwele khona:

...Kuyothi kungakayiwa lapho iwele khona,
kuba yilowo asho inxeba abeyikhombe kulo
nohlangothi.

(Cele, 1973:111).

Lokhu kwenzelwa ukuthola isiqiniseko sokuthi yiliphi iphisi eliyishaye enxebeni. Indawo inxeba elikuyo imqoka kakhulu. Inxeba elisemvakwandlebe libucayi uma liqhathaniswa nelisemlenzeni. Ngamafuphi inxeba elisemvakwandlebe liyabulala kanti elisemlenzeni liyakhubaza. Inyamazane inikwa iphisi lesibhamu esishaye enxebeni.

Emva kokuxazululwa kwemibango, inqina iqhubekela kwesinye isikhungo. Uma kuyinqina ezothatha izinsuku izingela, lithi lingathambama ilanga, iqonde ezihonqeni. Ezihonqeni ifika isilindelwe ngabavela emakhaya, beyilethele utshwala nokudla. Babuyela emakhaya beqiyinga inyama. Lapho isikhathi sokuzingela sesiphelile, inqina iphindela emakhaya.

ISAPHLUKO SESITHUPHA

6.0 UMTHELELA WOLWAZI LWEMVELO OLIMINI LWESIZULU

6.1 ISETHULO

UZulu ukuqonda kahle ukuthi ulimi lwakhe luligugu lamagugu kuye. Igugu lidinga ukuphathwa kahle ukuze lingehlelwa yisimo sobugugu balo. UZulu ukuhlonipha konke okuphathelene nolimi lwakhe ukuze luhlale luhlanzekile. Kuyavela ukuthi inhlonipho iyinsika emqoka empilweni yomuntu jikelele. Kuyaphawuleka futhi ukuthi isazelo sokwazisa inhlonipho senza abazingeli basebenzise ulimi oluhlonipha izinyamazane. Lokhu kuyalunothisa ulimi.

Ukuphila kokhokho eduze nemvelo kunegalelo elibanzi ekunothiseni ulimi lwesiZulu. Kunezimo zokukhuluma ezakheka zisuselwa ezigamekweni ezenzeka kuzingelwa. Izaga nezisho yizimo zokukhuluma ezidla ubhedu ekucebiseni ulimi lwesiZulu. Inqina iphinde ithuthukise ulwazi lweqoqomagama. Lokhu kwenza ulimi lwesiZulu luhlobe ngamagama anencazelo engaphezulu kweyodwa.

Ulimi lwezigubho zenqina nalo luzobukwa kabanzi ngenhloso yokuthola ifuzela lwalo kubazingeli. Isahluko sigcina ngokubheka ulimi lwezaga kumbe iziqubulo ezikhuzwa ngabazingeli.

6.2 ULIMI LWABAZINGELI

Kusemqoka ukuba umzingeli aluqondisise ulimi olusetshenziswa enqineni. Lokhu kumsiza ekutheni angazitholi esebiza amagama angafanele endaweni engafanele. Ulimi lwenqina luvunule ngamagama okuhlonishwa ngawo izinyamazane. Izinyamazane zihlonishwa ngenxa yesizathu simbe:

...Uma ukubize wakugangalaza kusuke kucashe
kungabe kusabulawa.

(Nxumalo, 1969:69).

Lokhu kucacisa ukuthi izinyamazane ziyawazi amagama azo. Ukuphinyiswa kwawo kwenza zizwe ukuthi kuqondwe zona bese zicasha. Ukuzibiza ngamagama ahloniphayo kuyazidida zingezwa ukuthi kuqondwe zona.

Kuvela ukuthi izinyamazane ezinkulu zivuka umbhejazana uma zibizwa ngamagama azo ejwayelekile. Ukugwema ingozi kuhle zingabizwa ngamagama azo ejwayelekile:

...Big game, must not be referred to by its
proper name when it is near. The animal
would charge the offender; it would cause
injury to members of the party.

(Raum, 1973:249).

Lokhu kuveza ukuthi kuyazicunula izinyamazane ukubizwa ngamagama. Ukucunuka kwenza zifune ukujezisa lowo ozisukelayo.

6.3 AMAGAMA ENHLONIPHO

Kusemahlombe omzingeli ngamunye ukuba azi ukuthi inyamazane ngayinye ihlonishwa ngaliphi igama.

UZulu, (1999:41) amagama okuhlonipha izinyamazane uwabeka kanjena:

6.3.1. *Uchakide*

Igama lokuhlonipha = Okubomvana

Imvelaphi yegama lokuhlonipha = Lisukela embaleni wawo obomvu
ngokuba nsundu.

6.3.2. *Insimba*

Igama lokuhlonipha = Uthi

Imvelaphi yegama lokuhlonipha = Lisukela emzimbeni wawo omude futhi
omncane okuthi lapho izifihla imane ifane nothi
olungenamsebenzi.

6.3.3. *Ingulube*

Igama lokuhlonipha = Ithole

Imvelaphi yegama lokuhlonipha = Lisukela esimweni somzimba wayo oqatha
ofuze owethole lenkomo elenyisa liguqile.

6.3.4. *Uxamu*

Igama lokuhlonipha = Ibhekezansi

Imvelaphi yegama lokuhlonipha = Lisukela esenzweni sawo sokuvuka
ubheke ezansi esizibeni uma
kukhona okuwethusayo.

6.3.5. *Inkawu*

Igama lokuhlonipha = Iphosakundiza

Imvelaphi yegama lokuhlonipha = Lisukela ekwenzeni kwayo lapho igxuma
emagatsheni emithi. Ukuzwibeka kwayo
kulesi sihlahla iya kwesinye kuyenza
iphose ukundiza..

6.3.6. *Imfene*

Igama lokuhlonipha = Ukhophokanethi

Imvelaphi yegama lokuhlonipha = Lisukela ekumeni kobuso bayo obushone
phakathi futhi obunganethwa yimvula
lapho izulu lina.

Igama lokuhlonipha = Imbuzimawa

Imvelaphi yegama lokuhlonipha = Lisukela ekutheni ithanda ukuhlala endaweni
eyiwa nanokuphakama komzimba wayo
okulingana nokuphakama komzimba wembuzi.

6.3.7. Isikhova

- Igama lokuhlonipha = Ivumakabili
- Imvelaphi yegama lokuhlonipha = Lisukela endleleni esikhala ngayo lapho
sithi, phuma ungibhule nami ngizokubhula.

6.3.8. Ingududu

- Igama lokuhlonipha = Insingizi
- Imvelaphi yegama lokuhlonipha = Lisukela ekwenzeni kwayo lapho ihamba
isingiza sengathi isindwa ngumzimba.

6.3.9. Indlovu

- Igama lokuhlonipha = Usondonzima
- Imvelaphi yegama lokuhlonipha = Lisukela esimweni somzimba wayo omkhulu
kanye nemigcifi yamanqinakazi ayindilinga.

6.3.10. Inqe

- Igama lokuhlonipha = Izwangomoya
- Imvelaphi yegama lokuhlonipha = Lisukela esiphiweni salo sokukwazi
ukuhogela lithole indawo lapho
kufele khona isilwane.

6.3.11. Imvubu

- Igama lokuhlonipha = Ingexe
- Imvelaphi yegama lokuhlonipha = Lisukela esenzweni sayo sokuthanda

ukukhamisa igebekazi lomlomo wayo.

6.3.12. Ingwenya

Igama lokuhlonipha = Ugodo

Imvelaphi yegama lokuhlonipha = Lisukela esimweni somzimba wayo ethi
lapho ithamele ilanga imane ifane noludala
ugodo, ngisho intanta emanzini ifana ngogodo.

Enqineni umzingeli uyacophelela angaphahluki asho okungashiwo. Ophahlukayo abize
izinyamazane ngamagama azo ejwayelekile bamudla bamfele abanye abazingeli.

6.4 IZAGA

Iningi longoti bolimi lwesiZulu seligiye liphindelela maqondana nezaga. Ziyini izaga?
Inkulumo eliqiniso ebekwa ngamagama agigiyelayo.

UShange, (1953:92) ubeka kanjena:

Izaga ziyikunotha kolimi.

Lokhu kucacisa ukuthi izaga zingamanoni enza ulimi lushube futhi lube nesigqi.

UNhlumayo, (1991:133) isaga usibona kanjena:

...Siwumusho ophelele obunjiwe ngamazwi
noma ngamagama anobuhlakani obujulile.

Ukuba ngumusho ophelele kwesaga kucacisa ukuthi sinikeza umqondo ophelele. Kuvela ukuthi umuntu othaka kahle izaga enkulumweni yakhe uthathwa ngokuthi ukhuluma ulimi olunothile. Ukhuluma abeke obala amaqiniso aziwayo emphakathini kodwa asethanda ukuba liconsilomkholongo enkulumweni yabantu ejwayelekile. Ulimi lunothengamagama ahlabahlosile futhi athakwe ngobuchule obumangalisayo. Ulimi lwakhe luyagigiyela kodwa lube lushaya emhlohleni.

Kuyaphawuleka ukuthi izaga zencike kakhulu ezimweni ezithile umuntu azithola ekuzo. UZulu isikhathi sasebusika usichitha ngokuzingela izinyamazane. Yingakho-nje eqambe izaga ngemikhuba yokuziphatha kwezilwane zasendle. Ziphinde ziqanjwe ngezimo zokwenzeka kwezigameko ezithile kuzingelwa. Lokhu kuqinisa ukuthi inqina inegalelo elibonakalayo ekunothiseni ulimi lwesiZulu.

6.4.1 Eziphathelene nenkani

(i) *Isaga* = *Umvundla ziyakuwunqanda phambili.*

Lapho sisuselwa khona = Lapho inqina izingela, yehlukana izigaba
ngezigaba. Lapho unogwaja evuswa
liqembu limbe, uyabaleka uze uzithele
kwelinye iqembu nalo liwuvimbe
liwuphindisele lapho uvela ngakhona.

- Incazelo = Ziyokubuyisa izinhlupheko. Kushiwo kumuntu ekhuzwa ukuba angayenzi into acabanga ukuyenza ngoba izomxaka.
- Ukubumbeka ngokwesigqi = Sakhiwe ngamagama amathathu. Igama lokuqala emshweni linamalunga amathathu, kuthi elesibili libe namalunga ayisithupha bese kuthi elokugcina libe namalunga amathathu.
- (ii) Isaga** = ***Hamba juba bayokuchutha phambili.***
- Lapho sisuselwa khona = Izimpaphe zimqoka enyonini ngoba zivikela umzimba futhi ziphinde ziyenze ibukeke. Inyoni ehluthukelwe yizimpaphe ibukeka kabi.
- Incazelo = Ukwenza kuyokuxaka phambili. Kushiwo kumuntu onenkani. Uyaboniswa ukuthi inkani yakhe izomlahlekisela ngezinto ezibalulekile empilweni. Ngamafuphi-nje kuhle umuntu azinake izeluleko azithola kwabanye.

Ukubumbeka ngokwesigqi = Sakhiwe ngamagama amane. Igama lokuqala emshweni linamalunga amabili, kuthi elesibili libe namalunga amabili, elesithathu linamalunga ayisihlanu bese kuthi elokugcina libe namalunga amathathu.

6.4.2 Ezexwayisa ngengozi

(i) Isaga = Indlovu idla abasondezeli.

Lapho sisuselwa khona = Lapho kuzingelwa izindlovu, invamisa abazingeli abathanda ukuzihlaba mahlanze, ziyabalimaza.

Incazelo = Abantu abaseduze nababusi kumele bahlale beqaphe ingozi engase ibehlele.

Ukwakheka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama lokuqala emshweni linamalunga amathathu, elesibili linamalunga amabili bese kuthi elesithathu libe namalunga ayisithupha.

(ii) Isaga = *Siyibulele siyilindile. Isini? Isilo.*

Lapho sisuselwa khona = Ingwe inomkhuba wokubulala inyamazane bese
iyiqapha. Njengoba iyiqaphile nje kayifuni
lutho oluzoyithinta.

Incazelo = Umuntu kuhle ahlale eqaphele lapho ehamba khona
ngoba angazitshela ukuthi kuphephile kanti kaku-
njengoba ecabanga.

Ukubumbeka ngokwemofoloji = Kuphongozwe isivumelwano senhloko
usi- esenzweni esisenkathini edlule kwase
kugaxwa usingankamisa u-y-
oyisivumelwano sikamenziwa.
Isivumelwano senhloko u si- simele ibizo
isilo, kuthi isivumelwano sikamenziwa u-y-
simele ibizo elingumenziwa inyamazane.

(iii) Isaga = *Ihlatshwa ifulathele.*

Lapho sisuselwa khona = Inyathi yinyamazane enamandla nonya olukhulu.
Inobungozi obungayiwa. Kakulula ukuyibulala

ikubona. Iphisi kumele liyiqhamukele ngemuva
ingaboni ukuze liyihlabe umshubo.

Incazelo = Umuntu izitha zakhe zisizakala ngaye engekho.

Ukubumbeka ngokwesigqi = Sakhiwe ngamagama amabili. Igama lokuqala
linamalunga amathathu bese elesibili liba
namalunga ayisihlanu.

6.4.3 Ezimaqondana nokwenza izinto ngobuhlakani

(i) Isaga = *Isilo siyawafinyeza amazipho.*

Lapho sisuselwa khona = Ingwe uma izilalele amazipho ayo iyawafihla.
Iwakhapha kuphela uma kunesidingo.

Incazelo = Kakumele umuntu aveze lapho amandla akhe
engakhona singekho isidingo. Kumele
awafihle aze awakhaphe lapho esedingeka.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama lokuqala
lakhiwe ngamalunga amathathu, kuthi elesibili libe
naysithupha bese elokugcina libe namane.

(ii) Isaga = ***Uxamu wethukela esizibeni.***

Lapho sisuselwa khona = Isiziba siyindawo ephephile kuxamu. Lapho kuqhamuka isitha, uvuka uphoseke esizibeni.

Incazelo = Kungubuhlakani ukuthi lapho umuntu esola ingozi, abalekele endaweni ephephile.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama lokuqala linamalunga amathathu, kuthi elesibili libe namane bese elesithathu liba namahlanu.

(iii) Isaga = ***Ingwe idla ngamabala.***

Lapho sisuselwa khona = Ingwe yinyamazane enamabala amahle. Amabala ayisiza ekutheni izifihle kalula nokwenza ikwazi ukubamba izinyamazane zingazelele. Isikhumba sayo esihle senza ingaconsi phansi emakhosini oselwa nakobhekeni bawo.

Incazelo = Umuntu uzibalula ngemisebanzi yakhe emihle phakathi kwabanye.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu.
 Igama lokuqala linamalunga amabili,
 kuthi kwelesibili abe mabili bese elesithathu
 liba namane.

6.4.4 Ezikhuthaza ukuzibambela mathupha

(i) Isaga = *Akunsimba yazuza ibuzi ngokuhlala.*

Lapho sisuselwa khona = Insimba ikhonze ukudla amabuzi. Kudingeke
 iwazingele ukuze iwathole ngoba ngeke azizele kuyo.

Incazelo = Umuntu olivila kangazitsheli ukuthi kukhona okuhle
 azokuthola ethe: Thwi!

Ukubumbeka ngokwemofoloji = Kuphongozwe isakhi esiphikayo u- *aku-*
ebizweni eliyinhloko insimba. *aku-*
+ (i) nsimba. Kuqapheleka ukuthi
 unkamisa osekugcineni wesakhi esiphikayo
 wencikana nonkamisa osekuqaleni
 ebizweni. Unkamisa osekuqaleni ebizweni
 uyeqiwa ukuze isakhi esiphikayo sivumelane

kahle nebizo.

(ii) Isaga = ***Iqaqa lisinda kuzalusa.***

Lapho sisuselwa khona = Iqaqa yinyamazane encane. Okuqaphelekayo ngalo liphunga elibi. Iphunga yisikhali salo elizivikela ngaso ezitheni.

Incazelo = Kuhle umuntu azivikele yena, angethembi ukuthi uzovikekwa ngabanye abantu.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama lokuqala emshweni linamalunga amathathu, kuthi elesibili libe namathathu bese elokugcina liba namane.

(iii) Isaga = ***Akukho inkwali ephandela enye.***

Lapho sisuselwa khona = Inkwali yinyoni eziphilisa ngokuqhanda umhlabathi ukuze ithole izinambuzane ezozidla. Kuqapheleka ukuthi inkwali ngayinye iqhwanda ngenhloso yokuthi kuzuze yona kuphela hhayi enye.

Incazelo = Umuntu makazenzele mathupha, angalindeli ukuthi uzokwenzelwa ngabanye izinto naye anamandla okuzenza.

Ukubumbeka ngokwesigqi = Sakhiwe ngamagama amane. Igama lokuqala emshweni linamalunga amathathu, elesibili linamalunga amabili, kuzothi elesithathu libe namalunga amane bese elokugcina liba namalunga amabili.

6.4.5 Eziphathelene nokuthandabuza

(i) *Isaga* = *Kayihlatshwa mvusi, ihlatshwa abaphambili.*
Kushiwo inyamazane.

Lapho sisuselwa khona = Iphisi liyayivusa inyamazane kodwa ngesizathu simbe lehluleke ukuyihlaba bese ihlatshwa ngelinye iphisi.

Incazelo = Umsunguli wento kakuyena ozuzayo ekugcineni. Kuyenzeka umuntu aqambe into bese kuqhamuka ogalajana bamhlakaniphele kugcine sekuyibo abazuza udumo umsunguli agcine ekhohlakele.

Ukubumbeka ngokwe mofoloji =

UNyembezi, (1954:19) ubeka kanjena:

... The negative formative ka- or a- prefixed to the verb. To avoid having the vowel of the negative formative and the subjectival concord being juxtaposed, the inter-vocalic -y- is employed.

Usingankamisa -y- usebenza abe yisivumelwano sikamenziwa emshweni. Ukugaxwa kwakhe kuncikene nesigaba simbe samabizo:

The object concords of the nasal classes are preceded by the semi vowel y- before i-.
(Taljaard noBosch, 1988:37).

(ii) *Isaga* = *Iyobanjwa ngesithele nayo.*

Lapho sisuselwa khona = Lapho kuzingelwa, izinja zike zibhince inyamazane kungacaci ukuthi iyiphi ezoyishaya.

Incazelo = Izinto zitholwa kalula ngumuntu oseduze nazo.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu.
Igama lokuqala emshweni linamaluga
amane, kuthi elesibili libe namalunga amane
bese elokugcina liba namabili.

6.4.6 Ezikhuthaza umuntu ukuba afune izeluleko kwabanye

(i) *Isaga* = *Inyathi ibuzwa kwabaphambili.*

Lapho sisuselwa khona = Sisuselwa esenzweni sabazingeli sokukwazi
ukugwema ingozi enokubehlela:

...Hunting parties went out in olden days, they came upon many wild animals including buffaloes. Buffaloes were not very tame creatures, and wounded buffalo was always a source of grave danger. If a party had aroused and wounded a buffalo, and were stalking it, it was always those ahead who might have seen the direction it took. In that way, the chances of coming upon the advisable to move cautiously, and inquire from animal suddenly and unexpectedly were reduced. (Nyembezi, 1954:180).

Incazelo = Kuhle umuntu abuze kwabanolwazi yikhona
ezothola izeluleko eziqotho.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama
lokuqala emshweni linamalunga amathathu,
kanjalo nelesibili linamalunga amathathu
bese elesithathu liba namalunga amahlanu.

(ii) *Isaga* = *Ingwe ibuzwa kwabaphambili.*

Lapho sisuselwa khona = Ingwe iyinyamazane enolaka futhi iyingozi.
Abantu bayayigwema indawo ehlala kuyo.

Incazelo = Kungubuhlakani ukubuza kwaba nolwazi
olunzulu maqondana nento ethile.

Ukubumbeka ngokwesigqi = Sibunjwe ngamagama amathathu. Igama
lokuqala linamalunga amabili, kuthi
elesithathu libe namalunga amathathu bese
elokugcina liba namalunga amahlanu.

6.5 IZISHO

Izisho zingezinye zezimo zokukhuluma ezinithisa ulimi lwesiZulu. Izisho zehlukile ezageni.
Izaga zingumusho ophelele kanti izisho zingamagama ahlanganiswe ndawonye futhi
angawunikezi umqondo ophelele. Izisho ziba nomqondo uma zisetshenziswa emshweni.
Kuqapheleka ukuthi izisho zehlukana imikhakha emibili:

Kukhona izisho eziphuma ezenzweni.
Olunye uhlobo luphuma emabizweni.
(Nhlumayo, 1996:138).

Kuqapheleka ukuthi izisho eziningi ziphuma ezenzweni kanti eziphuma emabizweni
ziyingcosana.

Ucwaningo lubheka kabanzi lezi eziphuma ezenzweni.

<i>Isenzo</i>	=	<i>-cela</i>
Isisho	=	Ukucela empunzini.
Ukuvela kwesisho	=	Sisuselwa ekwenzeni kwenyamazane impunzi.
Incazelo	=	Impunzi inejubane elikhulu ezisindisa ngalo ekufeni. Ukubaleka ngejubane.

<i>Isenzo</i>	=	<i>-thetha</i>
Isisho	=	Ukuthetha inqina.
Ukuvela kwesisho	=	Sivela esenzweni sokudidiyelwa kwabazingeli bese bekhishwa ngemizila abazoyilandela lapho bezingela.
Incazelo	=	Ukuphaka inqina ngemizila yayo.

<i>Isenzo</i>	=	<i>-buya</i>
Isisho	=	Ukubuya ngenduku yombangandlala.
Ukuvela kwesisho	=	Umbangandlala luhlobo lomuthi ongenalo ilahle lapho ubasiwe. Ukutheza umbangandlala kufana nokuthi kawuthezanga lutho ngoba ulicime.
Incazelo	=	Ukwahluleka uncame ukuthola obukugaqele.

<i>Isenzo</i>	=	<i>-cupha</i>
Isisho	=	Ukucupha umngqangu.
Ukuvela kwesisho	=	Umngqangu yindledlana ehamba izinyamazane. Abazingeli bazicupha emngqangwini ukuze bazibambe.
Incazelo	=	Ukuma ngomumo ulindele okungahle kuvele.

6.6 IZIGUBHO ZENQINA

Kuqapheleka ukuthi izigubho zenqina zibambe iqhaza elibanzi ekugcineni ulimi lunothile.

Ulimi nesiko ugwayi nenhlaba:

Ulimi luqukethe amasiko abantu
abangabanikazi balo.
(Chiliza, 1998:25).

Ulimi kalugcini ngokugcina amasiko kuphela. Luphinde lube yinqolobane yokugcina imilando yesizwe. Amagagu oqobo ngoqobo aliqopha ngokuphazima kweso ihubo ngesehlakalo esithile. Lokhu kusiza ekutheni umlando uhlale ukhumbuleka.

Kuvela ukuthi amahubo anolimi lobunkondlo. Ukuceba kwawo ngolimi olunkondlozayo kuwenza abizwe ngezinkondlo. Ulimi olunkondlozayo ludle ngokudepha:

...Wulimi olujulile, olungaqondisi, olucebe
kakhulu.....
(Msimang, 1986:20).

Ubunkondlo bamahubo bukhuphula izinga lawo. Ngokuvamile izinkondlo zinomqondo ojulile futhi okungelula ukusheshe uwuthole. Ukujula komqondo kwencike emagameni asetshenzisiwe. Amahubo akuphethe kubili. Kukhona anomqondo ojulile kuphinde kubekhona anomqondo asobala. Amagama abumbe amahubo okuzingela angokuzingela kuphela. Imvamisa iningi lamahubo kakwenzeki lingabi nalo igama lenyamazane yimbe:

Ishoba likanogwaja
Uyihlahlel' amehl' enyamazane
Ayingakanani.
Hheshe!
Uyihlahlel' amehl' enyamazane.
(Gazu, 2000).

6.7 IZIQUBULO

Inqina ngumcimbi othinta amadoda. Kuvela ukuthi iphathwa ngokubambisana. Ngumkhuba wabantu ukukhuza iziqubulo lapho bendawonye benza okuthile. Inqina nayo iyazikhuza iziqubulo. Iziqubulo zikhuzwa ngenhloso yokuqunga abazingeli isibindi kanye nokwenza imiqondo yabo icabange ngomsebenzi okumele bawufeze.

Ezinye iziqubulo zibunjwe ngamagama ezinyamazane zimbe:

- (i) Sabon' **amadube** asiduba!
Sabon' **amadube** asiduba!
Singawagwazi siwabuke - nje!
Singawagwazi siwabuke - nje!

(ii) Yini le eseManzimakhulu?
Zimbube!
Yini le eseManzimakhulu?
Zimbube!
Yenzani?
Hhiya hha!
Yenzani?
Hhiya hha!
Awusuke zibadephune.
Adephu gxikilizi!
Awusuke zibadephune.
Adephu gxikilizi!

(Nxumalo, 2000).

Kuvela ukuthi lezi ziqubulo zivame esifundeni sakwaNongoma. Lokhu kukhomba ukuthi iziqubulo zehlukahlukana ngezifunda. Kuyaphawuleka futhi ukuthi isigqi seziqubulo silethwa ukuphindwaphindwa kwemigqa namagama. Kuvamise ukuba kube nomholi ohola ngamagama athile bese izinsizwa zilandela ziwaphinda okanye zisho amanye. Ulimi lweziqubulo lulimi olubabazayo. Ukubabaza kudalwa yikuthi imimoya yamaphisi isuke iphakeme.

ISAPHLUKO SESIKHOMBISA

7.0 ISIPHLAZIYO , IZINCOMO NESIPHETHO

7.1 UKUHLAZIYWA KOCWANINGO

Iqiniso eliqanda ikhanda lithi, ukuzingela izinyamazane kulisiko elidala e-Afrika. Nanamuhla leli siko lisalandelwa ngabantu abansundu. UZulu ungesinye sesizwe esisabambelele kuleli siko. Kuphawuleka ukuthi ngesiZulu isiko lokuzingela libizwa ngokuthi inqina. Futhi kuvela ukuthi abantu abazingela izinyamazane beliviyo babizwa ngenqina. Inqina iphunywa ngamadoda aseqinile:

Abaphuma inqina ngabesilisa abasemadolo
qinile.

(Ndlovu noNxumalo, 1961:37).

Lokhu kucacisa ukuthi inqina iphunywa ngamadoda asenamandla okugijima. Isimame asilokothi siphume inqina ngoba ukuzingela ngumsebenzi wabesilisa. Inqina ihloma iphelele kuhle kwamabutho ehlomele ukulwa nezitha. Ukuhloma kwenqina kanje, kukhomba ukuthi isuke iyobhekana nezinyamazane eziyingozi ehlathini.

Liqiniso elimsulwa ukuthi izinyamazane zibalulekile empilweni yeSintu jikelele. Kuvela ukuthi ukubaluleka kwezinyamazane eSintwini kwehlukana imikhakha emithathu: umkhakha wezokwelapha; umkhakha wemvunulo nomkhakha wokuya ngasethunjini. Kukhona izinyamazane ezisetshenziswa ekuthakeni izinsizi zokwelapha abantu basinde

ezifweni ezibaphethe. Izikhumba zezinyamazane zisiza ekuqopheni imvunulo yabesilisa nabesimame. Iningi lezinyamazane bathola inyama kulo abantu. Inyama imqoka esidalweni esingumuntu:

Inyama inomsebenzi omkhulu empilweni yomuntu. Igazi lomuntu alilungi neze ngaphandle kwenyama noma okungenani amafutha ayo.

(Molefe, 1987:82).

Lokhu kwambula iqiniso lokuthi igazi lomuntu lihlala lihlale lomele inyama. Lokhu kudalwa yikuthi inyama inezinhlayiya ezisiza ekwakheni umzimba uqine, ungahaqwa yizifo kalula.

Inqina imenywa ngumuntu ongumholi endaweni:

Inqina ivamise ukumenywa yinkosi.

(Ndlovu noNxumalo, 1961:38).

UGibson, (1911:8) uphawula kanjena:

Hunting parties were called out by
the chief of a tribe.....

Lokhu kukhombisa ukuthi amakhosi anamandla okulawula indlela okumele izinyamazane zisetshenziswe ngayo.

Amakhosi abhekeke ukuba ahambe ezinyathelweni zenkosi uShaka maqondana nokongiwa kwengcebo yemvelo. Inkosi uShaka yaqala ukonga imvelo bengakafiki abelungu kwaZulu. Kuvela ukuthi kukhona abamhlophe abaphikayo ukuthi inkosi uShaka yabamba iqhaza

elibanzi ekongeni imvelo. Lokhu bakusho ngoba yayikhonze ukukhipha inqina yezindlovu.

Basithwe yisithupha:

Inqina the hunting expedition was not aimed at wiping out game as it happens when Europeans introduce guns to wipe out elephants, lions, hippos etc. Game Reserves such as Hluhluwe, Mfolozi and many others in the Kingdom were looked after.....

(Maphalala, 2000:12).

Kuyenzeka futhi inqina imenywe isiphakanyiswa esiphethe isigodi. Kuyaphawuleka futhi ukuthi inqina iyamenywa ngabanumzane abaqavile endaweni yize bengaphethe zikhundla emphakathini:

.....It was usually the most important man in the neighbourhood who proclaimed the hunt...

(Krige, 1936:204).

KwaZulu inqina iphunywa ebusika kuphela. Lokhu kukhomba ukuthi ukubanda kubalulekile:

Ukubanda kwasebusika kuyasiza kakhulu ukulondoloza inyama yezinyamazane ezibulawa endle zinqwatshelwe esikhungweni esithile ukuba ingaboli. Nokusukelwa kwazo ngezinja ngesikhathi samakhaza kwenza ukuthi inyama yazo ihlale iklabusile, kungafani nasehlobo lapho inyama yenyamazane eke yagijima ixoshwa yizinja igcwala igazi ibemnyama phishi. Nabazingeli imbala bagijima kangcono ngenkathi yasebusika.

(Ndlovu noNxumalo, 1961:37).

Kuvela ukuthi ebusika iningi lezinyamazane lisuke lingasenazo izixhumo ezisencane.

Ubusika buwela phansi kwezinyanga ezine: uMbaso, uNhlangulana, uNhlabane noNtulikazi.

Abazingeli bahuba izigubho zenqina lapho beyozingela. Izigubho zibafaka umdlandla. Bazingela ngezikhali zasendulo nezanamuhla. Kuphawuleka ukuthi kuyenzeka izinyamazane zizingelwe ngezindlela ezingefani.

Inqina inhlobonengi. Kukhona inqina yesigodi ebizwa ngokuthi umhlwayo. Le nqina imenywa yinduna ngenhloso yokuzigela izinyamazane. Kwenye inkathi inqina yesigodi iphunywa ngenhloso yokuxosha izilwane eziluhlupho endaweni.

Kuvela ukuthi kuphinde kubekhona inqina yakomkhulu:

Of special importance was the royal hunt for
royal game.....

(Raum, 1973:251).

Inqina yakomkhulu iphunywa ngamabutho. Inqina yikomkhulu iphunywa ngenhloso yokuhlaba izinyamazane ezisetshenziswa ekuthakeni imithi yokuqinisa inkosi. Iphinde futhi iphume ngenhloso yokuhlaba izinyamazane zokuqopha imvunulo yenkosi.

Kuyaphawuleka futhi ukuthi kuphinde kubekhona inqina yomkhosi wokweshwama. Imvamisa le nqina iphunywa ngenhloso yokuthola ingwe yokunyathela kwenkosi unyaka. Kuvela ukuthi amasimu ayanyangwa ukuze izitshalo zingafekeli. Inkosi yiyo engcina usiko lokunyangela inhlabathi yendawo eyiphethe ukuze ingakhinyabezwa yimithi yezitha. Inyanga yenkosi ithaka amakhambi asetshenziswa ekugomeni umhlabathi:

The purpose of these medicines was to ensure
that no rival power could exert a malicious influence
the Zulu fields.....

(Knight, 1955:125).

KwaZulu kalidliwa ihlobo isizwe singeshwamile:

This belief that it is dangerous to eat the first-fruits without some precautionary means, so common among all primitive peoples, is explained by the Zulus as being primarily due to the concentration of power in the crops, resulting from the medicines, particularly the ukuSukula, which have been applied to render them fruitful.

(Krige, 1936:201).

Kuvela ukuthi iSintu sikuqonda kahle ukuthi ukudla okusha kuyahlupha esiswini uma umuntu ekade agcina ukukudla. ISintu senza udoloqina ukuze ukudla kungasihluphi eziswini:

The sudden change to fresh fruits and green vegetables was apt to cause stomach troubles so that the taking of this mixture before such change of diet acted as a corrective and stomach tonic.

(Binns, 1974:133).

Inkosi ingena emgonqweni ukuze izilungiselele usuku lokweshwama. Igonqela endlini yenkatha yobukhosi. Inkosi iphalaza ngobulawu obubomvu igcine ngobumhlophe.

Izithunywa ezethembekile zilanda uselwa ziphinde zikhe amanzi olwandle kanye nawemifula emikhulu ezweni. Amanzi olwandle amqoka ekususeni konke ukugcola okukhona egazini lenkosi:

Sea water required for washing of the 'black medicines' applied in the initial stages of the ceremony.

(Raum, 1973:409).

Luthi lungafika uselwa inkosi inqume usuku esiyokweshwama ngalo isizwe. Kuvela ukuthi namuhla ukwenziwa komkhosi wokweshwama kakusafani nokwasendulo.

Kuyaphawuleka futhi ukuthi kukhona uhlobo lwenqina olwaziwa ngenqinambumbulu. Inqinambumbulu imenywa ngumnumzane kumbe inkosi ngenhloso yokususa umuntu oluhlupho emphakathini. Kwenye inkathi umuntu ubulawelwa ubala.

Olunye uhlobo lwenqina ukhukhulelangoqo. Ukhukhulelangoqo umenywa yinkosi kuphela. Ukhukhulelangoqo ucelwa kuhulumeni ngoba uphunywa ngabantu abaningi kakhulu. Enqineni kakhukhulelangoqo kuba khona umuntu ongamehlo kahulumeni kukho konke okwenzekayo.

Uhlobo lokugcina lwenqina inqina yehlambo. Lolu hlobo luphuma ngenhloso yokugeza izikhali zomnumzane osuke esendele koyisemkhulu. Le nqina iphinde yaziwe ngokuthi inqina yokulahla ukufa. Iphuma kumazolo ekuseni ngovivi, yenze lonke usiko lweSintu entabeni bese iphindela ekhaya. Ekhaya kubikelwa umnumzane ukuthi makahlambuluke, ahlangane nomndeni ngoba selugciniwe usiko lokumhlambulula. Ubikelwa esibayeni sezinkomo, ebikelwa yindalabantu endala emndenini kwazise umcimbi othinta abalele wenganyelwa ngobudala.

Kuvela ukuthi inqina ingumcimbi olungiselelwayo. Amalungiselelo ayo ehlukeni kabili. Kukhona amade namafishane. Amalungiselelo amade aphethe ukuphingiswa kwezinja ngenhloso yokuthola izinja ezilungele ukuzingela. Imidlwane enyelezelwe ikhuliswa ngendlela yokuthi ikhule ibe yizinja ezikufanele ukuzingela. Izinja zichithiswa ngomchithiso

othakwe ngezihlahla ezithile nangezinyamazane zimbe. Umchithiso uvula amakhala ezinja ukuze zikwazi ukuthola kalula umkhondo wezinyamazane.

Amalungiselelo amafishane aphele ukugaywa kotshwala ukuze inqina icime ukoma. Isigaba ngasinye sokugaywa kotshwala sisingathwa ngokucophelela ukuze utshwala bube mtoti futhi bungonakali. Utshwala budinga ukuphathwa ngenhlanzeko ngoba bungukudla okuxhumene nabantu abamsulwa. Amaphisi alungisa izikhali zawo zokuzingela ukuze zibe sesimeni esihle. Amaphisi aphinde abhunge kabanzi ngezikhungo eyozingela kuzo inqina. Amaphisi acobelelana amaqhinga okuqhamukela isikhungo ngasinye.

Ngobusuku obandulela ukuphuma kwenqina, onke amadoda emizi alala ndlininye. Lapho esephuma ekuseni, edlula esibayeni, abike kwabadala. Kuvela ukuthi inqina ichelwa ngezintelezi ukuze iqine futhi iqungeke isibindi. Lapho iphuma esibayeni, isimame siyithela ngezinsipho ezinyaweni. Umxhaka uphuma ngehubo lenqina uqonde esigxeni ukuze uhlangane neminye imixhaka. Esigxeni umthonga uyididiyela ndawonye imixhaka ibe liviyo elilodwa bese iphakwa. Inqina iphakwa ngumuntu ongumthothongo yikhona izinyamazane zizothothobala. Inqina ikhankasa ngezimpondo ezimbili kanye nesifuba. Izimpondo zibanjwa yizinsizwa ezinejubane kuthi isifuba sibanjwe ngamadoda asekhulile.

Kuvela ukuthi inqina ingumdlalo. Ubumdlalo benqina behlukana kane: Ubumdlalo ngokwezinja; ubumdlalo ngokwezinyamazane; ubumdlalo ngokwamaphisi nobumdlalo ngokubongela ichalaha.

Inqina inemikhutshana okumele abazingeli bayilandele ngaso sonke isikhathi. Ngumkhuba wenqina ukuba abazingeli bexwayisane uma kukhona ingozi engase yehle. Ukuxwayisana kwabazingeli kulawulwa ulimi oluhloniphayo. Iphisi liyathokoza uma lihlaba inyamazane yikhona namanye amaphisi ezokwazi ukuthi selihlabene. Likhuza isaga sesigodi sakubo liphinde lizibonge. Enqineni kakhukhulelangoqo iphisi lithokoza ngesaga sebutho eliyilo. Abazingeli bayahlomulelana uma inyamazane beyihlabe ngokuhlanganyela. Imibango evuka ngenxa yokuphambana kwamaphisi ebanga izinyamazane ixazululwa ngumthonga ebambisene nezinduna. Le mibango ixazululwa ngokukhulu ukucophelela ukuze kube khona ukwaneliseka nhlangothi zombili.

Inqina ibambe iqhaza elibanzi ekunothiseni ulimi lwesiZulu. Amaphisi asebenzisa ulimi oluhlonipha izinyamazane. Izinyamazane zihlonishwa ukuze zithonyeke zingabi nolaka futhi zingacashi. Amaphisi asebenzisa amagama abhinqayo ekuhlonipheni izinyamazane. Lokhu kuholela esimweni sokuthi kube namagama anezincazelo ezingaphezu kweyodwa. Ulimi lokuhlonipha lwenza ukuthi izinyamazane ezithile zaziwe ngamagama amaningi:

- | | | |
|-------|-----------------|---|
| (i) | Ibhubesi | (a) Imbube
(b) Ingonyama |
| (ii) | Inkawu | (a) Iphosakundiza
(b) Umnand' epholile |
| (iii) | Imfene | (a) Indangala |

- (b) Imbuzimawa
 - (c) Ukhophokanethi
 - (d) Inkolongwane
 - (e) Igwabha
 - (f) Inkonovu
 - (g) Unohha
 - (h) Umam' ozishay' inkehlana
- (Mbatha, 2000).

Amaphisi asuke edukisa umkhondo ngamagama okuhlonipha yikhona izinyamazane zingezukuqonda ukuthi kushiwo zona. Amaphisi wona asuke ezwana ukuthi aqondeni.

Ukuphuma inqina kwenze uZulu waqonda amaqiniso amaningi maqondana nokuziphatha kwezinyamazane nezigameko ezenzeka kuzingelwa. UZulu uqambe izaga eziningi ukuze la maqiniso angashabalali:

The Zulus spent some of their time hunting,
and some of the proverbs reflect this.

Umvundla ziyakuwunqanda phambili.
Kayihlatshwa mvusi.
Ihlatshwa ifulathele.
Inkonyane yomdlandla yeqa la kweq' unina.
(Nyembezi, 1954:7).

Ukuqaphela kokhokho konke okwenzeka bezingela baze babe nesibindi sokuqamba izaga, kuluphakamisile ulimi lwesiZulu:

Ukungagcwalwa kwabo yintola emadolweni babe

sebeba mathintanyawo, kulusizile ulimi lwethu
ekutheni lusimame.

(Ntombela, Mathenjwa noDonda, 1997:124).

Izaga zinothisa ulimi futhi ziqondisa abantu ukuze baziphathe ngendlela efanele. Zibafundisa ukuba impilo bayibuke ngeso eliqaphelisisayo.

Izaga ezimaqondana nolwazi olutholakala kuzingelwa izinyamazane zehlukena imikhakha eyisithupha. Kukhona eziphathelene nenkani, ezexwayisa ngengozi, ezimaqondana nokwenza izinto ngobuhlakani, ezikhuthaza ukuzibambela mathupha, eziphathelene nokuthandabuza nezikhuthaza umuntu ukuba afune izeluleko kwabanye.

Elinye inoni lolimi elivela ngenxa yenqina, yizisho. Kukhona ezakhiwa zisuselwa emabizweni nezisuselwa ezenzweni. Kuvela ukuthi iningi lezisho ezithintene nokuzingela lisuselwa ezenzweni.

Inqina inezigubho ezihutshwa ngamaphisi. Lezi zigubho zisebenzisa ulimi olujulile. Ulimi lwezigubho luyankondloza. Lokhu kuzibeka eqophelweni lobunkondlo.

Inqina ineziqubulo ezikhuzwa ngamaphisi. Iziqubulo zinakho ukuqagula amagama ezinyamazane ezithile. Kuvela ukuthi iziqubulo zinakho ukukhomba ukuthi zingesasiphi isifunda.

7.2 IZINCOMO

UMdali udale izinyamazane ezinhlobonhlobo wazibeka emhlabeni. Inhloso ukuhlobisa umhlaba nokuthi iSintu siphile ngazo. Inqina lisiko elidala iSintu esalabelwa nguMdali mhla esidabula ohlangeni. Izinyamazane zingumcebo obalulekile kuZulu. Le ngcebo kumele iphathwe kahle ukuze ingashabalali.

Abantu abasebenzisa imvelo ngesikhathi esifanele basuke behlonipha imithetho eyengamele ukusetshenziswa kwayo. Umthetho weSintu uthi inqina iphunywa ebusika kuphela. Kunconywa ukuba abazingeli bezinyamazane bazingele ngesikhathi esifanele. Lokhu kuyosiza ekutheni imvelo ingaphazamiseki. Kuhle abazingeli bazi ukuthi sibekelwa ngaphandle. Ukwazi kwabo leli qiniso kuyobenza bangabhuqi izinyamazane. Kunconywa ukuba iSintu sehlukane nomkhuba wokubulala izinyamazane kungekho zizathu ezimqoka.

Kuhle iSintu sihloniphe imithetho yezwe emaqondana nokongiwa kwengcebo yemvelo. Abantu mabehlukane nomkhuba wokungena eziqiwini badubule izinyamazane ezisengcupheni yokushabalala. Kunconywa ukuba amakhosi nezinduna abambe iqhaza elibonakalayo ekongeni imvelo ezindaweni aziphethe. Abazali bezingane kuhle babe yisibonelo esihle ezinganeni ngokuthi bathande imvelo futhi bazingele uma kudingekile. Lokhu kuyosiza ekutheni kukhule isizukulwane esinothando lwemvelo.

Imvelo iyinsika emqoka ekuqiniseni ulimi lwesiZulu. Okhokho baqamba izimo zokukhuluma bezisusela emvelweni. Inhloso kwabe kungukuthuthukisa ulimi. Kunconywa

ukuba abancane, abasakhulayo bazihluphe ngokufunda amanoni olimi lwesiZulu. Kunconywa ukuba uZulu aziqhenye ngolimi lwakhe ngoba luyizinto zonke kuye. Kunconywa ukuba ulimi lwesiZulu lukhulunywe ngendlela eyiyo ukuze lungangcoliseki. Kunconywa ukuba iSintu sicikoze ngolimi lwaso ukuze luhlale lukhanga ezindlebeni. Kunconywa ukuba izimo zokukhuluma ezinothisa ulimi zivame ukusetshenziswa ukuze zingashabalali esizweni. Kungaba kuhle ukuba abancane, abasakhulayo bazimbandakanye namasiko ancikene nemvelo ngoba imvelo ingumthombo wenhlakanipho yomuntu.

7.3 UKUSONGA JIKELELE

Iqiniso eliqanda ikhanda lithi, uMdali udabule ohlangeni izinhlanga ezinhlobonhlobo. Uhlanga ngalunye lunamasiko alo. UZulu uyisizwe sohlanga lwabeNguni. UZulu wakhelwe phezu kwamasiko oMdabu. Amasiko asungulwa ngabantu ukuze agcinwe yiyo futhi abantu. Lokhu kukhomba ukuthi amasiko ayisikhali sokugwema izingozi ezithize empilweni yeSintu. Kusobala ukuthi isizwe esigudluka emasikweni, inhlalakahle yaso isala ingavikelwe yilutho.

Kuqapheleka ukuthi isiko lenqina lisiko elimqoka empilweni kaZulu. ISintu sihlomula kabanzi uma kuphunywe inqina. Izinyamazane ezithile zithaka imithi yokwelapha izifo ezinhlobonhlobo. ISintu siqopha imvunulo yekhethelo ngezikhumba zezinyamazane ezihlatshwe enqineni. ISintu siphinde sihlomule ngenyama ukudla esikudla maqede kwakheke imizimba eqatha futhi enamandla. Amandla siwasebenzisa ekusebenzeleni inhlalakahle yesizwe sikaZulu. Inqina ingumcimbi othinta izindalabantu ngoba zakhiwe zaba

nemizimba ekulungele ukugijima emahlanzeni nasemadotsheni. Inqina iphunywa ebusika kuphela. Lokhu kusiza ekutheni kungashayeki izixhumo zezinyamazane.

Inqina inhlobonengi. Lokhu kukhomba ukuthi uhlobo ngalunye lwenqina luphunywa ngesizathu esahlukile kwesolunye uhlobo. Inqina ithintene nesiko lokweshwama kwenkosi yoselwa nesizwe esiphethe. Isizwe seshwama ngenhloso yokuthi sincinde ngemithi exutshwe nezitshalo ezikhiwe emasimini. Lokhu kubeka imizimba yabantu esimweni sokukwazi ukwemukela ukudla okusha kwasehlobo. Inqina inakho futhi ukuthintana nesiko lokulungisa umnumzane wekhaya. Umnumzane ukhishelwa inqina mhla ehlanjululwayo ukuze abe msulwa. Inqina ingumcimbi okhalela ukulungiselelwa ngokugcwele. Izindalabantu zilungisa konke okwenza iphisi lingazenyenzi mhla kwenqina. Izinzalabantu zona zilungisa amanzi amponjwana ngesikhulu isizotha ukuze abazingeli bacime ukoma mhla wenqina.

Liqiniso elimsulwa ukuthi isiko nolimi ngumumba nedlelo. Kugqama ukuthi isiko lenqina linomthelela omkhulu ekucebiseni ulimi lwesiZulu. Ukunotha kolimi kugqanyiswa ngamagama amaphisi awasebenzisayo ukuhlonipha izinyamazane. Izinyamazane zibizwa ngamagama angejwayelekile. Lokhu kukhuphula ulimi lube namagama anencazelo engaphezu kweyodwa.

Inoni lamanoni ehlo mulise ngalo ulimi lwesiZulu inqina yizaga. IsiZulu sicebe ngezaga ezaqanjwa ngokhokho ngenxa yokuthi babephila impilo yobuphisi. Izaga ziqanjwe ngamaqiniso nezehlakalo ezehlakala kuzingelwa. Izaga zenze ulimi lwesiZulu lwaba

nomsoco phakathi kwezinye izilimi ezikhona eNingizimu Afrika. Okuhle ngezaga yikuthi zithi zinothisa ulimi futhi zibe zifundisa iSintu ngamaqiniso empilo njengoba injalo. Kuthi cosololo uma umZulu ekhuluma olwethunga bese eluhlobisa ngezaga. Isithunzi solimi siyakhula uma abalukhulumayo becikoza ngalo. Izaga zikhuthaza ukuthi umuntu acabange ajule ngoba amaqiniso abekwa ngendlela efihlekile. Ngamanye amazwi, zisiza ekuqedeni abantu abavilapha ukucabanga bajule ngokushiwoyo.

Ukuphila nemvelo kokhokho kubenze baphinde baqamba izisho. Lokhu babekwenza ngenxa yothando olunzulu ngolimi. Okhokho babekuqonda ukuthi kuhle umuntu enze izinto ezinhle esaphila yikhona eyokhunjulwa ngazo lapho esedlulile emhlabeni wabaphezulu.

IsiZulu lulimi lwesizwe samaqhawe. Ulimi lwesiZulu luyikho konke kuZulu. Lungumcebo. Luyinqolobane yokugcina amagugu namasiko esizwe. Lungamandla nokuphila kwesizwe. Isizwe ngaphandle kolimi sifile.

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