

**UCWANINGO OLUNZULU NGESIKO
LOKUBUYISA ITHONGO**

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LWETHULWA UKUFEZA IZIDINGO ZEQUHUZU

LE –

MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWA ZULU

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ISIFUNGO

NGIYAFUNGA NGIYAGOMELA UKUTHI:

UCWANINGO OLUNZULU NGESIKO LOKUBUYISA ITHONGO

NGUMSEBENZI OCWANINGWE YIMI. YONKE IMITHOMBO YOLWAZI

IVEZIWE NGOKUSEMTHETHWENI FUTHI LO MSEBENZI AWUKAZE

ULETHWE KWESINYE ISIZINDA SEMFUNDO NGENHLOSO YOKUTHOLA

IQHUZU.


M.S. NTULI

UMNIKELO

Lo mqulu ngiwethula ngentobeko nangenhlonipho kumama uTuzalinah (uKaMadida) nakubaba uMsongeleni James (Intabayezulu Endala, engamaficanankundleni noPhondolwendlovu). Bobabili asebaya ezweni lezipho zonke.

Ngithi kubaba:

**Sinkenkenke
Manz'aphum'etsheni!
Mbodlelana phum'eJiphi!
Bafazi baseJiphi bahud'isithakathi
Bengengane.
Gqiba langisonta!
Bhodla kwenyuke kuyephezulu
Ezulwini.**

**Bantu bayizindwendwe
Baphikelele kwaMashonangashoni,
Imbongolo phambili,
Umuntu ngemuva.**

**Mfan'uyabhilita
Ufana nebhayisikili**

Akathathe lo mqulu, angethulele wona kugogo uMaMpanza okaMkhiwane nomkhulu uMaxhibana, uZimpondo (uPhefeni) kaNjwangubana (uMkhuze).

Nginxusa ukucelelwa kuNcacamabaleni, uMfaz'omuhle ngemibala yakhe, abany'abafazi bebahle ngezitho zabo, ukuba lo mqulu awuyise kukhulukhulwana, uNdlela kaSompisi, uMkhont'ubomvu nasekuphathweni kwawo nakuwo wonke amathongo akithi.

Kuyothokozisa uma amaBhele eyowudlulisela phambili, omncane enikeza omdala kuze kufike kuLunyawolunye, uMvelinqangi.

UKUBONGA

Ngifisa ukubonga ngingcongcoze kulaba abalandelayo:

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Izeluleko nemibono yakhe kwaba wusizo kimi. Ngithi:

Mtungwa!

Mbulazi!

Ngiyakhothama kuwe:

Khoz' olumaziph'amnyama
ngokuziphandela.

Ngibonga unsakazo uKhozi FM ngokuthi aluziphandelanga lwase ludla lodwana. Sihlomulile kakhulu ngezinhlelo zengqwayingqwayi u R.S. Khumalo (u Reggie). Mfo kaKhumalo ngibonga inhliziyu yakho emnene nevulekile. Ngibonga indlela onikela ngayo ulwazi esizweni samaZulu. Lokhu ukuzidela ngokuzikhandla ngikufanisa nokwenyanga yemikhonto uMlaba ka Khwani mhla enikela ngezinyanda zemikhonto eNgonyameni YasOndini, iNkosi uCetshwayo. Lapho wathi:

MntakaNdaba

Uz'ubahlabe nasemehlweni.

Mtungwa ungadinwa nangomuso. Ulwazi osicobelela ngalo siyahlabana ngalo, kuchitheke uphoko ngempela.

Ngibonga nakumfanomncane uSolezwe ngengosi kaDeli Nkosi. Ngithi Solezwe, dlondlobala uqhubeke ubashaye emakhanda. Abavikile.

Ngabe ngikhwela phezu kwendlu uma ngingakhohlwa ukubonga kwabenkolo yobuKrestu neyaboMdabu ngothi lwabo engifakane nabo umlomo ngalo msebenzi. Ngibonga kakhulu laba abakhombise isasasa ngokuwuthakasela lo msebenzi njengoMfu. M.S. Mnyandu. Ngithi asikhule ekufuneni iqiniso ngobuthina nasendleleni nemithetho yokukhonza lawo mandla angabonakaliyo anguNkulunkulu noma uMvelinqangi.

Kubo bonke engiphila imihla ngemihla ngisondelene nabo, ngibonga ngeZwi elithi:

**“Ngikhulekela ukuba
Uthando lwenu luvame kakhulu njalo,
eLwazini nasekuqondeni konke,
ukuze nikwazi ukuhlukanisa,
nikhethe ubuhle neqiniso okuyilona lona (KwabaseFiliphi 1:9-10).**

Iqiniso nethemba esinalo lithi;

**Bonk’abantu bayokufa,
Babune njengotshani.
Nxa lo mzimba uzophila,
Uyakubola kuqala,
Uvuselwe ubuKhosi,
Obumiselwe wona.**

**Laph’oKhokho abaningi
Nabaprofethi bonke
Nabafundi bakaJesu
Behlezi bemdumisa;
Lapho amakholwa onke
Esebuthanele Khona:
Soyibonga Sonkana:
INKosi uJehova**

IQOQA

Ucwaningo olwenziwe kulo msebenzi lumayelana nokubuyisa ithongo noma idlozi. Ukubuyisa lokhu kwenziwa ngenkolo yaboMdabu, yokuthi umoya womuntu osewashona uyabavikela abomndeni abasaphila. Lolu cwaningo luyimpendulo yokuthi kahle hle yini ebuyiswayo.

Ngenkathi kucaciswa ngenkambiso yesiko lokubuyisa neminingwane, kunikezwa nezexwayiso kwabaphilayo. Uma leli siko lingenziwanga sampela noma lingenziwanga ngenhlonipho nentobeko elifanele; abaphilayo bazidonsela amanzi ngomsele. Bavelelwa amashwa namashobolo. Izindlela zabo zibemnyama.

Esahlukweni sokuqala, isigaba 1.4, kuchazwa amagama asetshenziswe ukuchaza izimo ezithile njengokuthi; ukulanda owashona akufani nokubuyisa ithongo. Umsebenzi womuthi wamadlozi, umhlankosi awufani ngazo zonke izikhathi. Abaphilayo kufanele babenolwazi nokuqonda yonke inhlonipho ephathelene nenkolo nomsebenzi wesiko ngoba inhlonipho yabangasekho neyempilo yonke jikelele iyingxenye yamasiko namagugu enza ukuthi isidalwa esingumuntu sehluke ezilwaneni.

Isahluko sesibili sichaza ngobukhona bemimoya enamandla phezu kwezidalwa ezingabantu. Le nkolo yemimoya (Spiritism), ikhona enkolweni yamasiko oMdabu futhi ikhona nasenkolweni yobuKrestu nakwezinye izinkolo. Le mimoya, iyimimoya yabantu asebashona okuthi uma izihlobo zayo ziyihlengile ngempumelelo, iziveze ingamadlozi noma amathongo, iqonde ukwakha ubudlelwano obuhle obubonakala ngokuvikeleka, impumelelo nezinhlanhla kuzihlobo zayo ezisaphila. Uma izidingo zale mimoya zingafezwa, iqhamuka isiyizithunzi eziletha isinyama, kwenye inkathi ibe yizithutha ezihlasela, zibhuqabhuqe umndeni ngezifo, umuzi uvalwe ngehlahla. Izipokwe nemingcwzi zikuleli butho le mimoya engondingasithebeni ngoba mhlawumbe ingafihlwanga ngenhlonipho, ingazilelwanga noma ingabuyiswanga. Isiko lokubuyisa lingubufakazi benkolo ethi; abasishiyayo kulo mhlaba baya ndawana thize, lapho bafike bahlangane khona noMvelinqangi kanye nezigidigidi zezinkulungwane zamalungu emindeni yabo ezedlula mandulo kulo mhlaba:

The belief in the Hereafter is one of the fundamentals of religion which means the affirmation of the fact that this short – lived borrowed life is not the ultimate life but is only the commencement of a full – fledged life.

(Siddiqi, 1980:11)

Ngokwenkolo yaboMdabu, imimoya noma imiphefumulo yalaba bantu asebekweliphakade isisondelene noMvelinqangi, sekuyimimoya engcwele esiyophila ingunaphakade. Le mimoya iyabuyiswa izobheka, ivikele abaphilayo noma singathi iyabuyiswa ingcweliswe ngokwesiko njengoba kubuya umoya wedlozi uzosebenza “uphile” kophilayo.

Ngokwenkolo yaboMdabu, kukhona izindawo emzini waboMdabu ezingcwele, ezihlonishwa kakhulu ngoba ziyizizinda zamathongo. Le mimoya-ke ibuyiswa, ikhushulelwe, yethulwe kulezi zindawo. Imidati ngalezi zindawo neminingwane yesiko eqondene nazo, idingidwa esahlukweni sesithathu.

Isahluko sesine sihluba udlubu ekhasini mayelana nokuthi liyini isiko lokubuyisa ithongo. Lesi sahluko sidingida ngenkambiso yokwaziswa kwabomndeni nozalo ngomsebenzi, nangokusingathwa ngenhlonipho kotshwala balo msebenzi. Siphetha ngokubika nokumenywa kwabangasekho ngembuzi ukuba bazobusisa lo msebenzi. Ngalolu suku usuke usuqalile umsebenzi wokubuyisa ithongo.

Isahluko sesihlanu silandisa ngokuqhubeka ngosuku lwesibili lomsebenzi, okulusuku lokuwa kwenkomo. Ukuhlatshwa nokuhlinzwa kwale nkomo kubuveza obala ubucayi nobunzima balo msebenzi. Usuku lwesithathu nalo lunolwayo imidati nemikhutshana yokuphuthula umsebenzi wonke. Umoya womufi sekusukwa nawo esibayeni usuyokwethulwa endlini enkulu, eyisigodlo samathongo.

Ukubuyisa ithongo okuqhakanjisiwe ngokomnumzane, indalabantu. Ukubuyiswa kwenzalabantu, omame nonina womnumzane kuthiwe hlamuzi. Kugxilwe kumnumzane ngoba maningi amasiko nemikhutshana egcinwayo uma kubuyiswa ithongo lomnumzane ukwedlula laba abanye. NeNkosi yesizwe ingumnumzane ngakho-ke iyathinteka nayo njengomnumzane.

Isahluko sesithupha simayelana nokuhlaziya nokuphetha. Siphethe izincomo nokusonga jikelele. Izincomo ezikhona ezokunxenxa nokunxusa abantu ukuthi bagcine amasiko abo bangagijimeli amasiko nenkolo yezinye izizwe, bafenyise amasiko nenkolo yaboMdabu. Kungaba kuhle aboMdabu baqale bahlunge amasiko esingathi awasahambisani nesikhathi nenhlalo yesimanje, bese kuthi lawo masiko asengumgodla wenkolo yaboMdabu navuselela ubuntu bezizwe zoMdabu zase-Afrika athuthukiswe ezikhungweni zemfundo yawo wonke amazanga, aqhakanjiswe futhi nasemibuthanweni yaboMdabu.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Isisho esithi inkungu nelanga sichaza isimo lapho kunokudideka futhi kulula kakhulu ukuduka nokulahleka. Lesi simo sikhungethe amaZulu namuhla. AmaZulu amaningi adukuza oswini isibili uma kuphathwa eyokubuyisa amathongo. Ukubuyisa ithongo iyona ngqikithi yalolu cwaningo.

UmZulu owazi ukusuka nokuhlala ngamasiko kaZulu udumala zibekwa nje, ngomngcwabo. Ngokwesiko lamaZulu, umngcwabo ngumsebenzi ohlonishwa ngokumangalisayo. Bheka ngoba ukuhlabelela kwenziwa ngabathile, ngesikhathi esithile futhi kukhulunyelwa phansi ngesikhulu isizotha. Kulezi zinsuku, inhlonipho nenqubo elindelwe ngumZulu phaqa kwabadala nabancane isiyahlongw Le nhlonipho nokuzithiba kumaZulu angamaKrestu nakhona ayikho. Sekukhona amaZulu asehlafuna ngemihlathi yomibili, adla mfundambili kuhle kwemboma, abhangqa inqubo yenkolo yesiNtu kanye neyobuKrestu, ngokungaqondi sebeyipheka nenyongo.

Umuntu usenqwamana nenkiyankiya umchayo waMamboza uma ethi uyalelelisa ukuze athole ukuthi seyenziwa yini yonke imisebenzi yokwenyusela owashona esihlalweni esingcwele sobuthongo. Okokuqala nje adibana nakho, umbuzo othi liyini lona ithongo? Okwesibili, limenzelani umuntu osenganeno kwethuna? Okwesithathu, iyiphi le misebenzi?. Yenziwa nini? Yenziwa ngubani? Kanjani? UmZulu-ke ube esefunda kwezakhe ukuthi akuphuthe nduku hawini. Le ngwadla iyajiya lapho uthola ingxoviya yesijabane eyenziwa abasabambelele enkolweni yesiNtu, lokhu bekwenza ngemiyalo yenyanga yimbe noma isangoma – mbumbulu.

KunamaZulu angamaKrestu ayishaya emuva, ayishaye phambili. Emini ayayichitha inkolo yesiNtu nezinyanga zesiNtu kanye nezangoma. Ebusuku noma ngesinyelela, afuna ukucaciselwa yizangoma nezinyanga mayelana nokuhlenga nokubuyisa amathongo abo Amanye amaZulu angamaKrestu ayishaya indiva yonke into ephathelene nabangasekho, aze alimise ngesihloko athi, bayimimoya emibi, “amadimoni”.

La maZulu athi ngeke sampela ancilisa amawele ngokuba enze imisebenzi yokubuyisa abantu abangasekho

“ngoba abasenakho ukuxhumana nabaphilayo futhi abasenasabelo”.

(UMshumayeli, 9:5-6).

Kulolu cwaningo isiko lokubuyisa ithongo lizokwenekwa njengoba lalinjalo ngezikhathi zokhokho nokhulukhulwane. Kuzoqhakanjiswa nemithelela yemfundo nenkolo yaseNtshonalanga ejivaza ibuye inyunde leli siko lenkolo nemfundiso yesiNtu.

1.2 Inhloso Yocwaningo

- Inhloso-ngqangi yocwaningo ngalesi sihloko ukuvuselela nokuqhakambisa ukubaluleka kwesiko lokubuyisa ithongo eselishabalala kumaZulu. Kuzovezwa indlela okhokho ababeqhuba ngayo ukusingatha umsebenzi wokubuyisa ithongo.
- Kuhloswe nokuveza izinhlobo zemimoya yabaphansi enamandla phezu kwabantu nokuthi kuvezwe nomahluko phakathi kwedlozi nethongo. Abantu abadidekile bagcina bebuyise le mimoya bese kuthi uma sebevelelwa imikhokha, kuthiwe babuyisa imimoya emibi, “amadimoni” ngolimi lwamakholwa.
- Kuhloswe ukuhlomisa abantu abaningi abanezinkinga emindenini yabo ngoba sebaphenduka isisulu sabaphangi nowaka. Izangoma-mbumbulu, izinyanga– mthakathi nemiphuphe yabathandazi zibathola ihlane, zikhombe okuningi okuyimpicabadala ngamathongo abo angabuyiswanga. Abathi bayazama ukubuyisa amathongo, abaphangi babakhwahle baze badle imbuya ngothi kumpe baze bashayeinja ngekhanda.
- Ngalolu cwaningo kuhloswe ukuveza imibono nomonakalo owadalwa imicabango nezenzo zabenkolo yaseNtshonalanga ngokugxibha nokujivaza amasiko enkolo yaboMdabu. Uyakubona uMnyandu, (1993:5-8) lokhu kugxibha nokujivaza kwamaKrestu. Ubalula kanje:

Africans are primitive, savage and heathen. Africa is therefore by these scholars seen as “dark”. This view is generally held by Christians that Africans have no culture and religion of their own.

Abantu abaNsundu bendabuko e-Afrika bangamaqaba ayizixhwanguxhwangu ezinonya bobudlova ezisabambelele enkolweni yasemandulo yobumnyama yamasiko endabuko. Ngokubona kwamaKrestu izwekazi I-Afrika igutshezelwe ubumnyama futhi iyohlala kulobu bumnyama njalo ngoba ama-Afrika akanamasiko nankolo

1.3 Inkuthazo

- Okusisuse phansi, safisa ukucwaninga lesi sihloko ukubona ukushabalala kwamasiko nokudideka kubantu boMdabu uma bethi bafeza yonke imisebenzi eqondene nehlabo, ukuzila, ukukhwezwa koshonile kuye kufike lapho sekubuyiswa ithongo / amathongo.
- Okunye okusikhathaze kakhulu ukubona izinyanga, izangoma – mbumbulu zilutha abantu, zithi zibuyisa amathongo okhokho babo kodwa zibe zingenalwazi.
- Kulaba bantu kudlula kube nhlanga zimuka nomoya ngoba usizi, inhlupheko nemikhokha kuyadlanga kuye phambili.
- Ngenxa yokuthi inkunzi isematholeni, sikhathazwa kakhulu ukuhlwaya nokuninga ngamasu okuhlomisa intsha yaboMdabu ukuze uma ifika ezikoleni ezixube izinhlanga (multicultural schools) ifike kulo mdibi, ingabi amalulwane angosimukanandwendwe kumpe omantuntanendishi abagcina bengondingasithebeni. Kufanele-ke intsha yoMdabu ifike nayo imfundiso yakubo nakho konke okungamagugu namasiko okhekho bayo.

UVilakazi, (1965:102) uyichaza intsha yoMdabu kanje:

They seem to be suffering from confusion emanating from the fact that unguided changes have left them trying to find a balance between the age-old customs and the new changes... changes has led to the undermining of the traditional religious beliefs.

Intsha ibonakala iphakathi kwembokodo netshe. Engxenywe igazingwa izinguquko ezingaqondisiwe ngqo empilweni yayo. Kwenye ingxenywe ukungaqondisisi ngamasiko nenkolo yokhokho bayo. Isifo sokudideka senza intsha ibukele phansi amasiko nenkolo yaboMdabu. UNzimande, (1977:102) ubalula ngentsha kanje:

They find that they have been cut loose from their kinship Bonds and obligations but have not found a new center for reorganization of their lives. It may also be said that they, by trying to change on their own, are ill equipped and as such without any clear direction.

Intsha yoMdabu injengesihlahla esinezimpande ezigxunyekwe emhlabathini onesona. Intsha eningi iyazama ukusiguqula lesi simo kepha ayinagalelo elitheni ngoba ithenwa ukuthi ayinalo ulwazi ngamasiko namagugu aboMdabu futhi ayihlonysise ngengqikithi yesiNtu nobuntu.

- Isimo esiphawulwa ngo Vilakazi no Nzimande lapha ngenhla sikubeka obala kuthi ikusasa lentsha yaboMdabu lizulelwa amanye. Uma kungekho okungenziwa kochuma khona ukuthi eyokufika ziyayibovula. Intsha yoMdabu iyohlala ingonyube, inxothoza nalapho isinceliswa ngofile ibhekile ngabezizwe.

1.4 Incazelo Yamagama

1.4.1 Isiko

UNyembezi noNxumalo, (1966:99) bathi:

Isiko lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa imithetho yesiko avellelwe yishwa yena, noma umndeni wakhe, noma isizwe sonkana.

UMsimang, (1975:12) uyavumelana nale incazelo ngokuthi:

Isiko lisho umkhuba noma ukwenza okuthile Osekwejwayelekile kubantu osekuze kwemukeleka Njengomthetho wesiNtu, futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.

Imithetho yamaKhosi nayo ngokuqhubeka kwesikhathi ilokhu igcinwa ibisiphenduka lona isiko, ngakho kwaZulu amandla esiko abe engaphezu kwawomthetho. Umthetho wehluke esikweni ngokuthi wona uhamba nesijeziso kanti isiko liphelekezelwa imikhokha.

1.4.2 Ukubuyisa

Lapha sichaza ukubuyisa njengesiko elihlanganisa impilo yabantu abasaphilayongokwenyama, nabalele kanye nosanda kudlula emhlabeni. Leli siko lifana nenomfi ngoba kufana nokuthi lixhumela ndawonye amalungu, uhlelo lwempilo lugcine seluhlangene njengesihlandla esisodwa. Ukuhlanganisa umoya womufi namathongo akhe nabomndeni abasaphila, emva konyaka noma iminyaka emibili kwenziwa isiko lokubuyisa owashona. Kubuyiswa osashona emathongweni, acelwe ukuba abheke neno, azohlenga umndeni nozalo lwakhe, angawukhohlwa umuzi wakhe.

Ucelwa emathongweni nje ngenxa yenkolo yokuthi umuntu akafi kepha uyadlula, ahambe aye kwabaphansi oyisemkhulu nokhulukhulwane bozalo lwakhe. Lo mkhosi-ke awufani nomsebenzi wokulandwa kowashonayo.

1.4.3 Ukulandwa Kowashona

UNyembezi no Nxumalo, (1966:139) bathi:

Uma amanxiwa esethutha, abantu bakwa Zulu babeya nehlamvu lomlahlankosi (umuthi wokubuyisa amadlozi) ethuneni lowashona bese bekhuluma bethi: "Sibanibani! Sibanibani! Sikulandile". Bathi-ke ukufika enxiweni elisha balingcwabe leli hlamvu Batshale isihlahla somlahlankosi bese kuba lingcwaba elisha.

1.4.4 Umlahlankosi

Ngokuka Msimang, (1975:148) lo muthi wamaliba unomsebenzi obaluleke kakhulu wokubuyisa amadlozi. Uthi lokhu kwenzeka kanje:

Uma kukhona owashona kepha akaze angewatshwa emzini wakhe, isithunzi sakhe siye sibe uhlupho. Sekuzosuka oqondene nendlu leyo amulande. Uyena lowo ophatha lo mphafa (umlahlankosi). Ufike akhulume ethuneni asho ukuthi ulande umufi lowo embiza ngegama athi ufuna abuyele ekhaya. Nempela usezohamba nehlahla abuyele uyabaxusa ukuba bamphелеkezele kulandwe umufi lowo. Ekufikeni kwabo ekhaya ihlahla lelo lonikezwa izimbuzi zilidle, bese kubulawa yona futhi imbuzi kungeniswe ngayo umufi emzini wakhe. Emva kwalokho sekungahlatshwa inkomo yokumbuyisa njengoba kuzochazwa.

Lokhu kokuthi isigcino saleli hlamvu lidliwa yizimbuzi akumukeleki futhi kuyasithunaza isithunzi somufi nomsebenzi jikelele. Kuyinhlonipho ukuba lingcwatshwe ngesizotha. Emva kwalokho sekungahlatshwa imbuzi yokumngenisisa kanye nenkomo yokumbuyisa njengoba kuzochazwa.

1.4.5 Inkolo YoMdabu

Yinkolo yesiNtu okuyindlela yenkambiso yenkolo-Siko yabantu abaNsundu bendabuko e-Afrika. Abantu boMdabu bansundu,, izinwele zabo zimnyama.

Abelungu, oBranford noBranford, (1991:3) bamchaza umuntu woMdabu kanje:

A member of one of the black (African) indigenous peoples as distinct from “coloured”, Indian, white or Khoisan people.

Inkolo ichazwa njengalokhu umuntu akholwa yikho, noma yimfundiso yobukholwa eyamukelwa njengeqiniso ngumuntu engenabufakazi bayo.

UNkabinde, (1995:116) uthi:

Inkolo ukwethembela entweni ngaphandle kwesizathu esicatshangisisiwe nesicacile, kungekho okukuphoqile. Ukukholwa -ke kusho ukuqiniseka ngezinto ezethenjwayo, ezingabonwa ngoba lokhu okubonwayo kwavela kok ungabonwa. AboMdabu bayakholwa ukuthi ukhona uMvelinqangi oyinhloko, onamandla Yena Yedwa. Bayakholwa ukuthi amandla akhe makhulu awalingani nawamuntu.

AboMdabu bayakholwa futhi ukuthi amadlozi amathongo anokubasiza, abahlenge, abamele abaphilayo. AboMdabu bayakholwa ukuthi amathongo aseseduze kumbe ndawonye noMvelinqangi. Ngenxa yobungcwele, amathongo asanikezwa amandla okufeza okuthile.

Injongo Yenkolo YaboMdabu namasiko ukwakha nokuthuthukisa ubuntu obungubuNkulunkulu obusesidalweni esingumuntu, ukufaka ukhondolo lwendlela okuyiyonayona yokuziphatha komuntu.

1.4.6 Ubuntu

Inkambiso yokuphila elawulwa ngamasiko, ngamagugu nemithetho YesiNtu egcinwa ngaboMdabu e-Afrika. Le nkambiso iqhakambisa ubuNkulunkulu obusesidalweni esingumuntu kanye nesithunzi somuntu. Ubuntu bulawula ukuthi umuntu aqale ngokuzihlonipha yena uqobo bese ephokophela ukwazi, ukuqonda nokuhlonipha imicabango, izenzo zabanye, amasiko namagugu omphakathi nesizwe jikelele.

UMnyandu, (1993:231–232) uphawula ngobuntu kanje:

In the African tradition Ubuntu is considered to be the most Important quality of umuntu (human being)

being the quintessence of authentic human existence. The person with full ubuntu is consequently esteemed as the ideal, authentic, complete, blessed and perfect human being.

Umuntu onobuntu uyena odingekayo nokufisekayo ukuba abe khona emhlabeni. Imfundiso yasekhaya nemfundo yasesikoleni kumele yakhe lo muntu osasibusiso. Ubuntu njengesisekelo senkolo yoMdabu buqukethe noma buboshwe ngozi lunye nalokhu:

- Ukuhlonipha (obedience / respect)
- Ukuhlonipha abaphansi (to respect the deceased)
- Ukuhlonipha uMvelinqangi (to obey God)
- Ukuthembeka (honesty)
- Ukulunga (righteousness)
- Ukwesaba ihlazo (fear of evil)
- Ukuzithoba (humility)

Ubuntu busifundisa ukuthi isidalwa esingumuntu sinobuNkulunkulu. Lokhu ukufakazela uBhengu, (1996:11) kanje:

The African understanding of a human being is that of an object indeed encased in a human body made up of flesh and blood, but also charged with divinity.

KwaboMdabu,ukuhlonipha abaphansi nokubuyisa ithongo kuyisiqiniseko sokuthi:

The belief in the Hereafter is one of the fundamentals of religion which means the affirmation of the fact that this short-lived borrowed life is not the ultimate life but is only the commencement of a full-fledged life.

(Siddiqi, 1980:11).

AboMdabu bakholwa yikuthi likhona izwe abayosibizela kulona obabamkhulu. Le mpilo emfushanyana yasemhlabeni siyebilekiwe okwesikhashana. Ayisona isicongo sempilo kepha iyisiqalo sempilo yangale kwethuna, kwelaphakade lamathongo.

1.5 Umklam

Kulolu cwaningo kuzogxilwa emasikweni nemikhuba – nkonzo (rituals) yenkolo yaboMdabu eyisandulela sokubuyisa ithongo. Kuzocaciswa futhi ukuthi

kungani ukuthi umuntu oshone izolo, ngenyanga edlule kumbe ngonyaka odlule kepha engabizwa ngokuthi ithongo.

Akuzukugxilwa nokho kumidati nemikhuba emayelana nokuzila nenhlambo. Le midati izothintwa nje ngoba iyimigudu esifinyelelisa ezibukweni lokubuyisa ithongo.

Sizokhuluma ngokubuyisa ithongo lomnumzana, uSokhaya njengendalabantu. Sibuye sikhulume ngokubuyisa ithongo lenzalabantu okungaba ugogo (unina womnumzana), inkosikazi (undlunkulu) nabanye abangabalobokazi. Ukubuyisa ithongo lesizwe sonkana, inkosi yesizwe.

Sizoveza lapha nalaphaya ngokubalulwa yinkolo yaseNtshonalanga ngokubuyisa ithongo ngenjongo yokuhlaziya nokulumbanisa imikhuba yesimanje yesikhumbuzo setshe, ukumbulwa kwetshe, izimbali, ukumbiwa nokubuyisa amathambo kowashonela ezizweni.

Inhloso yalokhu ukucacisa ukuthi kuhambisana kanjani kumbe kuphaphalaza kangakanani ngokwenqubo yokhokho. Sekuveziwe lokho kwenza ngokwenkolo yaseNtshonalanga okuyizithupha ziya egwayini nokwenkolo yaboMdabu, yikhona osekuyoba isisekelo sezincomo.

1.6 Inqubo Yocwaningo

- Izincwadi zizofundwa kuqoqwa ulwazi olwehlukene.
- Abantu abangongoti kulo mkhakha bazovakashelwa ukuze basishiyele emathongwaneni abo.
- Izangoma, izinyanga zoMdabu kanye nezangoma – mthandazi kuzofakwana imilomo nazo ukugcwalisa iqoma lezimpendulo.
- Iziqophamazwi zizosetshenziswa ukuze kugwenywe ukuhumusha okuwukuhlafunela nokufaka amazwi emlonyeni.
- Konxuswa, kunxenxwa abemindeneni esazokwenza ukubuyisa amathongo ukuba umcwaningi abe mdibimunye nayo le mindeni ngalezo zinsuku.
- Kuzocelwa izinhlelo esenzaqoshwa ngalesi sihloko emsakazweni.

1.7 Abazohlomula Kulolu Cwaningo

- Kulolu cwaningo kuzosizakala umphakathi ngokuthola ulwazi oluthe xaxa ngenqubo yokusingatha isiko lokubuyisa ithongo nemidati eqondene nokufa.

- Lolu cwaningo luzophonsa itshe esivivaneni senqolobane yamagugu kaZulu, kunkolo kumbe izindlela nemithetho yokukhonza lawo mandla angabonakaliyo anguNkulunkulu kanye nakusayensi ngoNkulunkulu nenkolo.
- Bazohlomula aboMnyango Wezemfundo Namasiko, abezeNkolo kanye nabezombusazwe ngoba le mikhakha kufanele isebenzelane kakhulu manje njengoba sekukhulunywa ngokuzalwa kabusha kwe-Afrika.

1.8 Izingqinamba

Kulula kakhulu kithina banamuhla ukuba izenzo zabakithi endulo sizibukele phansi ngobubi bazo, singathandi nokuba sibone okuncane okuhle ezenzeni zokhokho. Lokho kwenziwa yingoba thina banamuhla sibuka ngamehlo emfundo nokholo nawempucuzeko, kanti bona babebuka ngamehlo alezo zikhathi. Lezi zimpawu zontathu zazingekho nempela ngaleyo nkathi.

- Ingqinamba yokuqala mayelana nocwaningo lwalolu hlobo, uyibeka kanje uMnyandu:

It is probably more difficult to get at objective sources without written texts, but even written texts themselves, like oral tradition are often lacking in objectivity due to the personal biases and idiosyncrasies of their authors.

(Mnyandu, 1993:6).

- Kuyohlongwa okubhalwe phansi nangobunyoninco kanti nongoti ngamasiko nenkolo yoMdabu bayindlala.
- Ingqinamba yesibili eyokwethulwa kwenkolo yobuKrestu nempucuko yaseNtshonalanga sengathi ithulwa kubantu boMdabu abangazi noku nci, nababengenankolo, namasiko abo.

Missionaries made a great deal mistake in assuming they were starting from tabula rasa. This was, in fact, not the case, for Africans (amaZulu) had their own way of approach to God, known to them long before European came to Africa.

(Parrinder, 1969:19).

Lokhu kwadala uqhekeko, ukudideka ekugcineni, abomdabu (amaZulu)

abaningi abasenkamunkamu ngokugcina nokuvuselela amasiko okhokho, njengalo leli lokubuyisa ithongo.

1.9. Isidingo Sokuqhuba Ucwangingo

Namuhla eNingizimu Afrika sekwaba kwamhlabuhlangene noma kwazonkizizwe. Sekubaluleke kakhulu ukuthi izinhlanga ezahlukehlukene zihlehle ngemiqondo zibuyele kulokho kokhokho bazo ukuze zikwazi ukukhetha iphela emasini lapho sezikuvuselelwa kabusha i-Afrika.

➤ UMnyandu uthi:

Africa is a confluence of intermingled races and cultures, the origins of most of which are obscure. This complex situation makes Africa still a dark continent, dark in the sense that its

cultural resources and religious traditions are largely still to be explored.

(Mnyandu, 1993:3).

Ngakho-ke isidingo sikhulu sokucwaninga ngamasiko nenkolo yabomdabu ngoba kusekuningi kakhulu esingakwazi nesingakuqondi.

➤ UMbiti uxwayisa ngokuthi ucwangingo olunje lufanele lusingathwe ngobuhlakani nobuciko obukhulu. Kungasiphambi ukuthi awukho umncele phakathi kwesiko nenkolo kwaboMdabu. AboMdabu bagcina isiko elithile ngenxa yenkolo noma yenkolelo ethile. Isiko liyinkolo noma inkolo yaboMdabu ifezwa ngokugcinwa ngenhlonipho uchungechunge lwamasiko athile ayegcinwa ngokhokho bakhe. Akushayi emhlonweni ukuthi aboMdabu bakhonza amadlozi, abamazi uNkulunkulu. Idlozi noma ithongo liyisithunywa sikaMvelinqangi kwabaphilayo. Abaphilayo bathuma amadlozi kuMvelinqangi.

African people have no barrier between their human realm and the spiritual realm. This is an outstanding dimension of African spirituality and it should not be carelessly judged, Simply as spirit or ancestor worship by people who only betray their ignorance about African religious feelings and practices.

(Mbiti, 1969:44).

- Isidingo socwaningo sidalwa izinkinga ezisakhungethe labo abangenalwazi ngokubaluleka kwamasiko. Abaningi bawafulathele amathongo abo, babhaca ngezinkolo zaseNtshonalanga nazo abangaziqondisisi umsuka nemvelaphi yazo.
- Omafikizolo kulezi zinkolonkolo bathi awekho amathongo, uma ekhona anga“madimoni.”
- Isidingo esikhulu sidalwa ukuthi kumuntu woMdabu kulukhuni ukungalandeli amasiko, kuyibulima ukudembesela ukulandela lokhu okhokhobakhe ababekwenza bekholelwa kukhona. Ngokukhula komuntu amasiko aya ngokumphoqelela kakhulu ukuba awagcine.

ISAHLUKO SESIBILI

2.0 AMATHONGO NEZINYE IZINHLOBO ZEMIMOYA

2.1 Isingeniso

Ukugoduka noma ukudlula komuntu emhlabeni, kuyikuvalelisana kwenyama nomphefumulo. Lapha-ke sesifike lapho impilo yomuntu ngokwenyama iphela khona. Ngokwenkolo yoMdabu, ukudlula komuntu emhlabeni kubeka omkhulu umshikashika womsebenzi emahlombe abomndeni. AmaZulu asabambelele enkolweni yoMdabu namasiko akholwa ukuthi umuntu akafi kuphele kanjalo, futhi akuthi edlule namuhla kumbe ngenyanga edlule kube njalo uselidlozi noma ithongo.

UMnyandu, (1993:67) ufakaza kanje:

In the Zulu Traditional Religion, though physical death means physical separation with the physical world, it is not an end but a continuation of life in the spiritual realm where uMvelinqangi and the ancestors dwell.

AmaZulu asabambelele enkolweni yoMdabu awananazi ngokuthi umoya womufi uya emndenini wakhe wabaphansi, ezweni lamathongo. Umoya womufi, uhlala lapho kuze kube isikhathi sokukhipha ihlambo lomufi bese ubuyiswa. Ungabuyiswa – ke umoya wakhe, usuzokuza ekhaya usulithongo.

UKrige, (1950:161) uthi kukhona imisebenzi namasiko enkolo yoMdabu okufanele yenziwe abomndeni kamufi abasaphilayo ukuze amukeleke emndenini wakhe wamathongo:

Death is the last act in the drama of life, is a transition for the deceased as well as a passage from the world of the living to that of the living-dead, for which readjustment is necessary, viz, an aggregation into the group of the ancestors after a marginal period of about a year.

Singakayithamundi imisebenzi neminingwane yokuphelekezela umoya womufi uze ubuyiswe, ukhushulelwe esihlalweni sobuthongo, sizoke sichaze ngobukhona bemimoya enamandla phezu kwabaphilayo:

As death is perceived as a microcosm of Zulu Traditional religion, but as a ritual, death is a celebration of the quality of life of the deceased, and an initiation to a greater life, i.e. promotion to higher services.

(Mnyandu, 1993:68).

2.2 Avini Amathongo?

Ithongo umoya womuntu osewashona okunenkolo yokuthi uvikela abomndeni nozalo jikelele abasaphila.

UJonas noDe Beer, (1973:184) bathi:

The part of man that is believed to survive after death is referred to as a spirit or a soul. Very often this part is believed to be immortal while the body may die.

Le ngxenye yomuntu engabhubhi, ephila ingunaphakade nencwadi yoMshumayeli, isahluko 3, ivesi 11, iyakhuluma ngayo:

Wenzile konke kube kuhle esikhathini sakho, ubekile nokuphakade ezinhliziyweni zabo; nokho umuntu angefumane umsebenzi awenzile uNkulunkulu kwasekuqaleni kuze kube sekupheleni.

Incwadi yesibili kwabaseKorinte, isahluko 5, ivesi 1, lapho kukhulunywa ngokuthi uma sibulala inyama eyidokodo lomphefumulo, kukhona okuyophila ingunaphakade. Lokho kuyongeniswa endlini engenziwanga ngezandla, okuyindlu yaphakade engcwele yaseZulwini. Yilolu lutho ngenkolo yaboMdabu olubayithongo.

Ngokuhamba kwesikhathi lo moya “uyakhuliswa” ukuze ube lithongo laphakade, ngokwenzelwa amasiko njengokubuyiswa kwabaphansi, ukulandwa enxiweni elidala uma umuzi uthuthela kwelisha, ukukhunjulwa ngokuthi kuhlalwe ngenhlonipho phakathi komuzi, ukuze nalowo moya ukwazi ukungamela nokuvikela abomndeni nozalo.

UMbiti, (1969:26) uthi lokhu kuphila okuphakade komoya kuzuzeka kanje:

With the passing of time, the living-dead sink beyond the horizon of the sasa period. This point is reached when there is no longer anyone alive who remembers them personally by name. Then the process of dying is completed. But the living-dead do not vanish out of existence: they now enter into the state of collective immortality.

Kuhamba kuhambe kufike isikhathi lapho kungasekho namunye kwabaphilayo bomndeni nozalo osakhumbula ngamehlo engqondo ukuthi uSibanibani osewashona wayebukeka kanjani, engumuntu onenhliziyu enjani, ngaphandle kokukhumbula igama ledlozi lelo. Lo muntu sewashabalala emehlweni engqondo, ngalendlela usebalwa mdibi munye nezindimbane zabalolo zalo esezedlula emhlabeni. Uselithongo elingasenakubhubha kwabozalo.

Uma amadlozi esekulesi simo, asuke engaseyiwo amalungu aqondene nomndeni owodwa kepha esefukamele zonke izizukulwane zozalo, lona oselusabalele ngokwemindeni: KwabakwaNtuli nje uNdlela kaSompisi uselithongo ngoba usebheke yonke imindeni yabazukulu bakhe, ubheke bonke abozalo lwakhe.

Umndeni ngamunye awusenakho ukuxhumana ngqo naye. Ngale ndlela amathongo asengamalungu omndenikazi wozalo olusabalele ngemindeneni. Uma “eziveza” akusekho muntu kwabasadi’anhlamvana osangababona ngoba iningi lalaba abaphilayo abazange bababona ngamehlo enyama, sebebazi ngamagama nje nezenzo zobuqhawe babo nangezihasho zabo esezaba izithakazelo uma kuxoxwa ngendabuko nemvelaphi yozalo. Iningi lamathongo alaziwa ngaphandle kwalawo ayindalabantu, namaqhawe namakhosi ozalo.

UMönnig, (1967:53) ugcizelela ukuthi yini ngempela lena engafi uma idokodo eliyinyama libhidlizwa:

At the death of a person, his moya and seriti depart and leave the body a lifeless thing (isidumbu) to decompose. The moya and seriti continue their existence as a single entity of the individual, shorn now only of his body.

Njalo uma kukhulunywa ngamathongo, sikhuluma ngawo esimweni sobuningi obungasenkubhubha.

UMbiti, (1969:85) ufakaza kanje:

They are within the state of collective immortality, relative to man’s position. The ontological mode of the spirits is a depersonalisation and not a completion or maturation of the individual. Therefore, death is a loss, and the spirit mode of existence means the withering of the individual, so that his personality evaporates, his name disappears and he becomes less a not more of a person: a thing, a spirit and not a man any more.

Yingakho-ke uma kuthethwa idlozi; amagama alaba bantu awasaphathwa. Useyethi lo othethayo “nidlulisele nakulabo esingabazi.” Amathongo “ayilabo esingabazi”, asebesondelene noMvelinqangi onguThongolikhulu.

Nampu ubufakazi bokuthi amathongo awaziwa futhi akabonakali ngamehlo enyama kepha aziwa ngezenzo:

Spirits are invisible, but may make themselves visible to human beings. They have sunk beyond the horizon of the Zamani period, so that human beings do not see them either physically or mentally. Memory of them has slipped off. Yet, people experience their activities.

(Mbiti, 1969:79).

UParratt, (1987:79) uthi, ukufinyelela eqophelweni lokuba yithongo yisicongo sokugcina sempilo yomuntu, akusekho kukhula nokuguquka ngalena kwaso:

Most peoples, however, seem to believe that the spirits (amathongo) are what remains of human beings when they die physically. This

then becomes the ultimate status of men, the point of change or development beyond which men cannot go... Spirits are the destiny of man, and beyond them is God.

Amathongo ayimimoya yozalo nemindeneni yalabo bonke asebadlula emhlabeni; kusukela kokhokho nokhulukhulwane kuye phambili. Leli lokuthi abaphansi igama elihloniphayo. Uma simisa inkulumo, abaphansi, amathongo, izinyanya zozalo nemindeneni yozalo:

The word izinyanya comes from the Zulu word “ukwenyanya” meaning to hate that is evil. The word amathongo comes from the Zulu word ubuthongo that is sleep. Therefore ancestors as izinyanya are regarded as saints, they are anti-evil and thus holy. Ancestors as amathongo can be “seen” during sleeping time. This means that they are spiritual in nature and can only be communicated with spiritually,

(Mnyandu, 1993:70).

Ukuthi amathongo anobuNkulunkulu kufakazwa nguLienhardt, (1965:46) lapho ethi:

Amathongo anobuNkulunkulu ngoba “they hate evil, cruelty, lying, cheating and all other of injustice”.

La mazwi kaLienhardt noMnyandu akucacisa ngokusobala ukuthi amathongo ayisigodlo sabangcwele sozalo nomndeneni.

Ingqikithi yenkolo yaboMdabu isebukhoneni bamathongo aphila ngokomoya. UMönnig, (1969:49) ugcizelela lenkolo kanje:

Whereas the body belongs to the biological or natural, the soul and spirit belongs to the supernatural.

Le nqikithi yenkolo ichumisa inkolo ethi; kukhona ukuphila emva kokufa. UMnyandu, (1993:75) uthi:

This stems from the fact that life, according to Africans, does not end with death. There is a strong belief in the life after death (hereafter) and life continuity and thus the existence of amathongo. Amathongo are the spirits of people who have passed away. As spirits, the amathongo communicate with the members of the community.

Amathongo abantu bakithi asebashona kepha abaphila nathi njengemimoya. Inkolo yoMdabu ithi amathongo angabavikeli babo bonke abozalo nemindeneni yabasaphila. Abaphilayo baphoqelele futhi bazibophezele ekuthini uma benza umsebenzi okungaba owokucela izinhlanhla, ukubonga, ukushweleza, bawabikele amathongo ngosiko nangenkulu inhlonipho.

Umoya wethongo uthatheka njengomoya omuhle. Uziveza ngenhloso yokunika abahlobo bawo ilungelo lokwazi izimfihlo zakwelemimoya. Yingakho-ke kuyaye kuthi uma umuntu eshonile ikakhulukazi uma egodukile bese kwenziwa ihlambo nesiko lokumbuyisa. Ihlambo-ke lisuke lenzelwa ukumkhuphula umufi (kwelabaphansi). Kufike kube nehlambo lokuqala nelesibili. Elokuqala yilona asondezwa ngalo emndenini. Sisebenzisa leli gama lokusondezwa ngoba uNkosi, (2003:9) uthi uKhumalo uyakwala lokho futhi akakuvumi ngoba uthi umuntu akayi ezulwini uma edlula emhlabeni. Umuntu uya kwelabaphansi aze abuyiswe.

uJonas noDe Beer, (1973:233) bathi:

After burial the deceased enters upon a marginal period before being finally aggregated into the group of his ancestors by means of ukumbuyisa or bringing home of the spirit, which during this time is thought to be wandering round the veld or near the grave.

Ukubuyisa lokhu kwenzelwa ukuthi umufi axhumane namathongo oyisemkhulu nokhulukhulwane bakubo, futhi naye umufi eze ekhaya azoba yithongo elihle elizobheka umndeni liwuvikele nasezinkingeni, ezingozini, emabhadini nasezifweni.

UShabangu, (1996:31) uqinisa ngalokhu:

Ayaxhumana amathongo nemindeninyawo. Uma ebuyisiwe ayabuya azowugada, abheke ukuthi sisagciniwe yini isithunzi somuzi, kuyahlonishwana yini? Uma amathongo ediniwe afaka uswazi. Kungaba umkhuhlane ekhaya, amabhadi, noma kube ukufa uqobo uma engalalelwa. Kungaginika izimoto kushe nemizi.

Kuyenzeka inkulumbo yamathongo ingalalelwa ngoba abantu bephila isilungu noma bekhulwa. Amathongo-ke bese efaka uswazi.

Ukuxhumana komoya wethongo nomndeni yinto ebucayi kakhulu. Kusho ukusimama kwalowo mndeni nezizukulwane zawo, kubuye futhi kusho ukuxhunyaniswa kwalowo mndeni noMvelinqangi.

Ufakaza kanje uShabangu, (1996:28) ngalokhu:

Amathongo angabaxhumanisi, ngakho-ke kufanele njalo ahlale ejabule, asuthe, angomi, angacasuki. Awalifuni ihlazo nomsindo wengxabano. Uma kunjalo kuyaphela ukuxhumana komuntu noMvelinqangi, ngoba amathongo ayamfulathela angabe esaba ngabaxhumanisi.

UMnyandu, (1993:59) uchaza kanje ngokuxhumana phakathi kwabaphilayo, amathongo kanye noMvelinqangi:

The interaction of one's umoya (vital force) with those of other people in the family does not terminate with death. Even after death the vital participation of the deceased is experienced in the

community general, and in the home and clan in particular. What has been described as “The Ancestor Cult of the Africans refers to this experience in the life of the people.

Ngemuva kokushona ubukhona bomoya womufi busuke busawusibekela umndeni wakhe. Yingalesi sizathu esenza ukuba abasaphila baqikelele ngempela ukuthi yonke imicimbi nemisebenzi yesiko-nkolo eqondene nomufi iyagcinwa. Lokhu kokuthi aboMdabu bakhonza amadlozi kuchaza le mpilo-nkolo yaboMdabu abangama-Afrika.

NgokukaShabangu, (1996:28) uNene uthi:

UMvelinqangi wabe aziwa. Sasazi ukuthi abakithi (amathongo) yibo abasixhumanisa naye ngokusicelela esikudingayo. Izingelosi lezi ezidwetshwa zibe abelungu asizazi.

UMcetywa, (1991:44) uyakuchitha ukuthi aboMdabu base-Afrika babekhonza amadlozi (amathongo) bengamazi uMvelinqangi ngoba uMcetywa uze ahlahle indlela yokuthi uMvelinqangi uxhumana kanjani namathongo. Uphawula kanje:

People make offerings and sacrifice in order to draw attention of God to their needs but these things are not always given to Him directly. The sacrifice and offerings are then made to lesser spiritual beings such as divinities, spirits and the departed (the living-dead). These acts as go-between men and God.

AboMdabu benza iminikelo yomhlathelo kwabaphansi, kumadlozi nakumathongo ukuba abanxusele intethelelo, abacelele izinhlanhla nezibusiso kuMvelinqangi. Amadlozi namathongo angakaMvelinqangi, ayizithunywa zikaMvelinqangi. Uma amaKrestu enikela esontweni akanikeli noma akanikeleli uMfundisi. Acaba indlela yezicelo nokubonga kwawo kuNkulunkulu.

Lobu budlelwano phakathi kwabasaphila, amathongo noMvelinqangi buchumisa ukuthi amathongo yizingelosi zaboMdabu futhi ayizithunywa zikaMvelinqangi.

UBerglund, (1989:35) uphawula ngobudlelwano bamathongo noMvelinqangi kanje:

Amathongo are regarded as people and they are for us. They have their work to do. Because of God’s transcendental nature—no prayer by traditionalist Zulu is offered directly to uMvelinqangi, but prayers are always made to amathongo, e.g. even prayers for sterility in women, cases of illness or cattle dying.

Amathongo amukeleka njengeqembu labantu abaphilayo yingakho aboMdabu bebabona njengezithunywa ezifanele ukwedlulisela izidingo zabo kuMvelinqangi.

Nampu ubufakazi, uParrat, (1987:80) uphawula kanje:

Because they are still “people” the amathongo are therefore the best group of intermediaries between men and God: they know the needs of men, they have “recently” been here with men, and at the same time they have full access to the channels of communicating with God directly or according to some societies, indirectly through their own forefathers.

✓ Abasishiya kulo mhlaba bawelela ngaphesheya kwelemimoya. Bayohlala njengezingelosi bekhonza uMvelinqangi, nathi besikhonzela njengezisebenzi nezithunywa zethu.

UMnyandu, (1993:61) uthi:

Even some Christian Zulus, because they accept Christ as the Son of God, ancestors are viewed as those who intercede for them to the Son who then introduces them to God. Some view amathongo as “mere” messengers who are not highly revered but who are consulted in times of calamity. There is therefore a sense in which ancestral veneration is latent in some traditional circles.

UBerglund, (1989:35) uchaza isimo sikaMvelinqangi ngenkolo yaboMdabu abangamaZulu kanje:

According to the Zulu traditional belief system, UMvelinqangi is neither a shade – ancestor nor a man. Total ultimacy is accorded to Him. He is the Heaven. There is no man who has ever seen uMvelinqangi, not even in his dreams, but people “see” amathongo in their dreams and at certain given times.

KwaboMdabu uMvelinqangi uyisiphetho nesipheleliso sezinto zonke. UMvelinqangi uyizinto zonke. Yena uQobo uyiZulu nomhlaba. Ukhona ezindaweni zonke. Akekho ophilayo osewake wambona ngisho ngephupho kepha amathongo “ayabonakala” ngamaphupho.

Enkolweni nangokwamasiko aboMdabu, amathongo, awathathwa njengo-ngqoshishilizi abokuqala nabokugcina empilweni yabaphilayo. Amathongo, awathathwa njengaphelelisiweyo. KwaboMdabu nguMvelinqangi yedwa opheleleyo. Mukhulu ngokungelinganiswe, uhlakaniphe ngokungelinganiswe, akukho muntu ongamchaza ukuthi ngempela ngempela ungakanani. Wakhona kwasemandulo, ukhona namanje, usayokuba khona njalo. Cishe ukuthi uyikho konke izinkolo ezahlukeni ezithi uyikhona. Ungu Mvelinqangi, uyisiqalo nesiphetho sakho konke okukhona.

KwaboMdabu uMvelinqangi kuphela obabazekayo ngokwedlulele futhi onamandla phezu kwakho konke. Lokhu kusho ukuthi nguMvelinqangi olawulayo ezweni lamathongo.

UMshumayeli, (9:10) uthi:

Konke isandla sakho esikufumanayo ukukwenza, kwenze ngamandla akho, ngokuba akukho msebenzi namicabango, nokwazi, nokuhlakanipha endaweni yabafileyo, lapho uya khona.

AboMdabu abangamaZulu balandela le mpilo-nkolo ethi uMvelinqangi wenza, wapha amathongo amandla amakhulu phezu kwabaphilayo ngokwenyama.

Lo mqondo ufakazelwa uJonas benoDe Beer, (1973:184) bathi:

Amathongo are omniscient as far as the living are concerned, and That they (amathongo) can influence the well – being of the living. Usually, however, their influence is believed to be limited to their close kin.

Isaga sesiZulu esithi: “Akukho thongo laya kwenye indlu layeka kwabo”, sichaza futhi sigcizelela ukuthi amandla amathongo aqondene nozalo nemndenini yalelo thongo. Amandla awo ngawokupha inala, impilo enhle nenqubekela phambili, ukuthumela amashwa, imikhokha nemiswazi kwabozalo. Uma ithongo lingabuyiswanga ngabozalo, liba nolaka, lidube lifulathele ngoba lokho kusho ukuthi liyadwanguza lapha esithubeni, lingundingasithebeni.

Sisakhuluma ngamandla amathongo asingakulibali lokhu uMbiti, (1969:80) asixwayisa ngakho lapho ethi:

Spirits as a group have more power than men. Yet, in some ways men are better off, and the right human specialists can manipulate or control the spirits as they wish. Men paradoxically may fear, or dread, the spirits and yet they can drive the same spirits away or use them to human advantage.

Lokhu kuveza obala ubungozi balabo bantu abashonayo bengenzelwa isiko lokubabuyisa ngemfanelo, kanye nalawo mathongo asakhohlwa ngabemindenini yawo sekulula kakhulu ukuba izithunzi zawo ziguqulwe ngabathakathi ngokuphehla amanzi amnyama. Izipokwe nemingcwini yimimoya emibi ngoba abathakathi banokuyiguqula yenze noma umuphi umonakalo kwabomndenini. Nawo-ke amathongo ayabafulathela abozalo ngenxa yokungaziswa nokungahlonishwa, aphenduke imihambima engomtshing’ubethwangubani abayizingawunqawu izilwane zasendle.

Amathongo asuke esephenduke imimoya emibi. UMbiti, (1969:80) ufakaza kanje:

They have no family or personal ties with human beings, and are no longer living-dead. As such, people fear them, although intrinsically the spirits are neither evil nor good. To men, therefore these spirits are strangers, foreigners, outsiders, and in the category of “things”. They are referred to as ‘IT’s’.

Amathongo anolwazi nokuqonda konke mayelana nempilo, izidingo nezinswelo zabaphilayo bemindenini yawo. Ngamanye amazwi angosokuhlakanipha:

They are the guardians of family affairs, traditions, ethics and activities, offence in these matters is ultimately an offence against the forefathers who, in that capacity, act as the invisible police of the families and communities.

(Parrat, 1987:80).

Ngenxa yalobu buhlakani bamathongo, ubudlelwano obuhle phakathi kwabaphilayo namathongo abo kufanele buhlale bugcinekile. Lobu budlelwano bakihiwa buvuselelwa ngokuba abaphilayo bahlale ngokwenza imisebenzi ethile eqondene namathongo. Ukubaluleka kokwenziwa kwemisebenzi yabaphansi kubonakala kulobu bufakazi:

Various rites are performed to keep this contact, involving the placing of food and other articles, or the pouring of beer, milk, water and even tea or coffee (for the spirits who have been "mordenized"). Such offerings are given to the eldest members of the departed – with the understanding that they will share the food or beverage with other spirits of the family group.

(Jonas noDe Beer, 1973:184).

Le misebenzi yenziwa ngisho abaphilayo bekuqonda kahle ukuthi amathongo ngeke enza imilingo ukulungisa ubudlelwano obudungekile ngaleyo nkathi kepha yenziwa ngenkolo eyisimangaliso. Phezu kwenkolo, umuntu uye ezizwe ekhululekile ngokwengqondo kube sengathi umthwalo wakhe wehlile emahlombe uma esebikile "kwabangabonwa".

UMbiti, (1969:81) ufakaza kanje:

Even if the spirits or the living- dead may not do miracles or extraordinary things to remedy the need, men experience a sense of psychological relief when they pour out their hearts' troubles before their seniors who have a foot in both worlds.

Uma abaphilayo behluleka ukwazisa nokugcina ngenhlonipho amasiko nemidati eqondene nokwakha ubudlelwano obuhle phakathi kwabo namathongo, ngokuka Mönnig, (1976:57) lokhu kuhumusheka kanje:

Failure to observe the ritual acts means that human beings have completely broken off their links with the departed, and have therefore forgotten the spirits. This is regarded as extremely dangerous and disturbing to the social and individual relation conscience. People are then likely to feel that any misfortune that befalls them is the logical result of their disrespect and neglect of the spirits.

UShabangu, (1996:67) uxwayisa ngokungahloniphi amathongo kanje:

Kuqala kwakuhlatshwa, kubongwe noma kutholakale umntwana, kugaywe utshwala besiZulu njalonzalo. Uma kuxatshenwe kwakwenziwa isiko lokuthelana amanzi. Manje amathongo asaba sentukuthelweni. Asenza noma yini ezoluma enyameni ngoba abantu abasawahloniphi futhi nabo abasahloniphani. Sebeyabulalana, sekugobhoza igazi lomuntu kanti amathongo ajatshuliswa yigazi lezilwane. Kungakho – ke nje manje amathongo esekhuluma ngendluzula.

Ukuchazwa kobukhona bezipoki nemingcwi njengemimoya yabantu abahlulelwa balahlwa, ukulahlwa kwaphakade ngezenzo zabo ezimbi nguNkulunkulu, akwemukeleki ngokwenkolo yesiNtu. Ngokwenkolo yesiNtu, aboMdabu bakholelwa ekuthini isipoki umoya womuntu osewashona obuyayo ngoba ungenabani ongawushwelezela kwabakubo ngamaphutha nangezenzo ezimbi zakhe; mhlawumbe wafa wangenzelwa amasiko okumphelekezela nokumbuyisa ukuze amukeleke kwabaphansi nakwabomndeni abasaphila.

Kuvela kanjena ukukhuluma okuthi:

The living-dead and spirits are wanted and yet not wanted. If they have been improperly buried or were offended before they died it is feared by the relatives or the offenders that the spirits and the living-dead would take revenge. This would be in the form of misfortune, especially illness, or disturbing frequent appearances of the living-dead .

(Parrat, 1987:91).

Okukhulu kunakho konke ngodaba lwezipoki nemingcwi yilokhu okuphawulwa nguMbiti, (1969:161) lapho ethi:

The majority of African peoples do not expect any form of judgement or reward in the hereafter. For the majority of African peoples, the hereafter is only a continuation of life more or less as it is in its human form.

Amathongo angabalamuli namanxusa phakathi kwesiNtu noMvelinqangi, naphakathi kwesiNtu nokhulukhulwane baso. Umuntu osadl' anhlamvana uhlulelwa, ajeziswe ngesandla samathongo khona lapha nganeno kwethuna, esaphila ngokwenyama. Ngokwenkolo yesiNtu, amathongo njengezingelosi aseduze noMvelinqangi, ayizithunywa zikaMvelinqangi. Amathongo angabaxhumanisi, amanxusa esiNtu kuMvelinqangi. Angabelusi besiNtu abayisandla sikaMvelinqangi:

With a few exceptions, there is no belief that a person is punished in the hereafter for what he does wrong in this life. When punishment comes, it comes in the present life. For that reason, misfortunes may be interpreted as indicating that the sufferer has broken moral or ritual conduct against God, the spirits, the elders or other members of his society.

(Mbiti, 1969:210).

Lokhu-ke akuphikisani nenkolelo yesiNtu yokuthi amashwa, izinyama nemikhokha kuvela ngesandla sabakhunkuli nohodoba. Kulokhu okushiwo mayelana nempilo yangemuva kokufa kuhlaluka ukuthi inkolo yesiNtu yama-Afrika ikhuluma ngokuhlenga nokuhlanjululwa komoya womufi ukuze ungene ekuphileni okuphakade. Enkolweni yesiNtu akukho ukulahlwa kwaphakade kanti kwandawo yalabo ayikho ngokwesiNtu.

Umqondo wempilo yangemuva kwethuna-ke, umqondo otholakalayo nasenkolweni yobuKrestu nobuJuda. Lapho kuphambana khona izinkomishi, kusekuthini kwenzekani isigcino uma “umuntu” esekuleli banga le mpilo:

Christians and Muslims took from Judaism the idea of a life after death in which a person's soul is judged according to his or her deeds. They believe that the good go to life of eternal bliss in heaven or paradise while the wicked are condemned to an eternity of suffering in hell. Most other religions have concepts of a journey after death, reaching a plane or place where the dead continue to exist in some form.

(World Book D5, p.59).

AmaKrestu akholelwa ikakhulukazi ekuvukeni kwabafileyo ngoba:

Many Christians believe that on the last day of the world, God will raise each person's body from the dead and reunite it with its soul. God will then conduct a final judgement, take the bodies and souls of the just to heaven, and send the bodies and souls of the unjust to hell.

(World Book, I p.42).

AmaZulu, abambelele enkolweni yesiNtu, umcabango wawo ngokuvuka kwabafileyo ukanje:

The Zulu people's understanding of the concept of resurrection is, that the deceased, through death, assumes a higher life. Their bodies are changed into spiritual bodies. They are elevated to a point where they can communicate spiritually with God and the living.

(Mnyandu, 1993:71).

Akukho ukulahlwa kwaphakade, ngokwenkolo yokhokho, inkolo yobukhona bamathongo akithi.

UMbiti, (1969:163) uphawula kanje:

This then becomes the ultimate status of men, the point of change or development beyond which men cannot go. The spirits are the destiny of men beyond them is God.

Imbongi, uDlamini, (1986:42) uthi ngokufa, umoya womufi ungena embuthweni wamathongo. Uma usulithongo, ungeniswa entokozweni yenjabulo lapho “umuntu” ethola ingqikithi yobuyena, ethola umnyombo wesiziba esijulile semicabango namazwi bese ekugcineni ezuya izenzo zamandla omoya:

**Uma ukufa kuyintathakusa yobuNgwele,
Buyikhwezi lokusa lokunqoba lobumina
Obuhlotshiswa izinkanyezi ngokuqhakaza,
Zibuvunulise bubuthwe ngamathongo
Abugibelise ukuqholosha kobunzima
Buquketh’ ubuciko bamandla empumelelo
Buquketh’ amandla okuqkathis’ abanye
Buquketh’ amandla okunxusel’ abanye,
Buquketh’ amandla okuphephes’ abanye
Buquketh’ amandla okukhanyisel’ abanye,
Buquketh’ amandla okukhanyisel’ abakhanyisi,
Buquketh’ amandla empilo yamathongo;
Uma kunje, ngiyinsizo ngifile.**

Kuyacaca ukuthi ngokwenkolo yokhokho umuntu uba namandla amakhulu uma eselithongo. Kunesidingo esikhulu ukuba lo “muntu” abuyiswe ngokwesiko, azoxhumana nomndeni wakhe nozalo ukuze azowufukamela. Isiko lokubuyisa liyisiphetho sochungechunge lwemininingwane nemisebenzi eyenziwa abomndeni, becelela, benxusela lo “muntu” ukuba amukeleke enhlanganisweni yamathongo omndeni nozalo.

Asiphethe ngamazwi kaNxumalo, (1969:45) athi:

**Angazi, anginakusho lutho ngiqinise, kodwa noma kanjani
kufanele ibe khona enye impilo emva kwalena. Kufanele
abadala nezikhulu zezwe, babuye bazobheka ukuba ezinye
zezinto ziqhutshwa kahle yini.**

Lesi sigatshana samathongo, siqoqeka kahle ngale ncazelo yenkolo ethi:

Religion means the belief of those unseen realities which are though beyond the observation of man, yet are affirmed by the human intellect and perception. They afford peace and comfort to human soul persuading him to lead a spiritual and moral life as against animal and materialistic life.

(Siddiqi, 1980:90).

2.3 Inkolo Yobukhona Bemimoya

Kuyathokozisa ukuzwa ukuthi izinkolo ziyalivuma iqiniso lokuthi kukhona ukuphila emva kokunqamuka kwempilo ngokwenyama. Ngokwenkolo yoMdabu yamaZulu, amathongo achazwa njengemimoya yasebashona okunenkolelo yokuthi bavikela abemindeni yabo abasaphila.

UMonnig, (1967- 234) uphawula kanje ngezinkolo:

Among the peoples of the world there is a common belief that Man has some spiritual element, besides his physical or biological component. Views about the exact nature of the spiritual elements or elements are often vague, even in religions with well developed theological systems. The point of fairly general consensus is that the dead continue to live in some form or another.

UJonas no De Beer, (1973:184) bathi:

The ability of the dead to communicate with or influence the living, such belief forms the basis of the religious practices such as spiritism and the ancestor cult.

UMönnig, (1967:48) ufakaza ngenkolo yaboMdabu nobukhona beminye imimoya okufanele baphile nayo kanje:

Their world view is surrounded by various souls, spirits and supernatural powers. These are forces they have to contend with, and to which they have to relate their life and activities. They are extant in life and are part of the universe, integrated with social order and its environment.

AmaZulu ayakholelwa kakhulu kwabangasekho ukuthi banamandla nokwazi konke ngaphezu kwabaphilayo. Amandla abo makhulu ngaphezu kwabozalo. Bayakwazi ukupha abozalo izinhlanhla noma babajezise ngazo zonke izinhlobo zamashwa uma bengasabahloniphi.

UKrige, (1950:283) ufakaza kanje:

The real, vital religion of the Zulus is their ancestor worship. The ancestors take a real interest in their progeny; they guard them from danger and attend to their needs, but in return they require to be sacrificed to.

UMbiti, (1969:65) ufakaza kanje ngobukhona bale mimoya:

The universe is composed of visible and invisible parts. It is sometimes believed that between God and human beings

there are other beings who populate the universe. These are spirits. God is their Creator, just as He is the Creator of all things.

Le mimoya inesikhundla-simo esithile phakathi kwabantu noMvelinqangi kanti futhi imisebenzi yayo ayifani. Kukhona imimoya emibi ehlukumeza abantu. Leyo-ke akusiyo imimoya eyadalwa nguMvelinqangi. Lesi sicaphuno siqhakambisa lokhu:

- AboMdabu base-Afrika (Isibonelo: amaZulu) bakholelwa kakhulu ebukhoneni bale mimoya futhi bayakholelwa ukuthi le mimoya yadalwa uMvelinqangi.
- Sisekela inkolelo yokuthi kukhona imimoya emihle emele inhlalanhle nempilo yabantu.
- Le mimoya emihle iyizithunywa zika Mvelinqangi, ezizosiza abantu ukwenza okuhle.
- Imimoya emibi yenziwa abakhunkuli abahlose ukubhubhisa, bashabalalise isiNtu.

2.3.1 Imimoya Emihle

Kukhona imimoya engena ihlale kubantu. Imimoya emihle le ngoba yiyona eyenza abantu babe nobuntu, baziphathe kahle ngokuzithoba futhi bathande, bahloniphe isidalwa esingumuntu. Ngokwesiko lamaZulu umuntu onalo moya sithi umuntu onomoya omuhle. Le mimoya yenza abantu njengezangoma bazi izimfihlo zakwelabaphansi. Ubani-ke ongethanda ukuba le mimoya ibuyiswe, ihlale kuye kumbe isingathe, ivikele, ibusise bonke abomndeni wakubo?

U-Idowu, (1973:174) uphawula kanje ngobukhona bale mimoya:

Spirits are ubiquitous; there is no area of the earth, no object or Creature which cannot be inhabited by a spirit. Thus there are spirits of trees, these are special trees considered as sacred by Africans as they are believed to be the special residences of spirits. In the same way there are spirits which inhabit rocks, mountains, forests and bushes, rivers and water courses...

Inkolo yaboMdabu ithi imimoya ikhona yonke indawo. Yingakho izangoma ziya emifuleni nasezintabeni ezithile uma ziqeqeshwa. ngoba kunenkolelo yokuthi kuleyo mifula nalezo zintaba kunale mimoya yokuhlakanipha, umuntu azi okungale. Uma izangoma nezinyanga sezelapha, zisebenzisa imithi nezilwane ezithile. Umcwaningi lapha ufikelwa umcabango wamandla emimoya yesihlahla somdlebe (*Synadenium arborescens*). Amaxolo alo muthi enza inkunzimalanga yombhulelo kanti iphunga nje lawo liyibutha elibamba njengogesi uqobo.

2.3.2 Imimoya Emibi

Kunenkolelo futhi yemimoya emibi ehaqa abantu. Isibonelo esihle:

Isibonelo esihle sale mimoya, umoya wesipoki. Isipoki noma isipokwe, umuntu osewafa ongangcwatshwanga ngemfanelo umoya wakhe uyabuya ebusuku ngesinye isikhathi ube ngumlilo.

UMnyandu, (1993:80) uthi:

This type of spirit is called bad or evil because they act badly and their actions have evil purposes unlike good spirits, bad spirits are harmful and detrimental to life.

Indaba yobukhona kwemimoya yezipokwe ishayisa ngovalo, yenza umuntu abe nexhala ngokuthi izindimbane zabancane nabadala ezingomntshingubethwayini eziyabhuza onke amadolobha, sobayini ngempela isiphetho sazo? Kuyacaca ukuthi njengoba laba bantu bengenabani nje, abanakwenzwelwa amasiko uma sebengcwatshwa. Angeke futhi babuyiswa ngabemindenini yabo njengoba abaningi babo sekwadukelana izambane nemindenini yabo.

UMnyandu, (1993:80) uthi isiphetho salaba bantu siyofana nokulahlwa ngoba abayu kwamukeleka emindenini yamathongo abo. Imimoya yabo isiyoba yimizulane unomphelo:

It is believed by Africans that a person whose dead body is not buried, that is with due and correct rites, will not be admitted to the abode of the blessed departed ones (amathongo), and therefore will become wanderer, living an aimless, haunting existence.

Kulo mkhakha wemimoya emibi edwanguzayo, kungena imimoya yabantu abashona ngokuzilengisa, abashona belunjiwe, abashayiswa izimoto, abagingqika nezimoto; cishe bonke laba bantu abashona sakuqalekiswa noma ngokushaywa ngemiswazi yamathongo base bengamukeleki emindenini yabo yamathongo. Kufanele ukuthi imimoya yabo ihlanjwe, ixoliselwe, ishwelezwe ngezimpambeko namaphutha enziwa ngabaniniyo besadl'anhluvana ukuze yemukeleke ezweni lemimoya.

Kukhona nemimoya emibi ekubantu abaphilayo, ebonakala ngezenzo nokuziphatha kwabo besaphila. Umuntu onale mimoya kuye kuthiwe unomoya omubi, umoya wezikhova, okungumoya wokuthakatha. Osomatekisi bathi umuntu onjengalo akayedwa, unesilwane.

AmaZulu amaningi ayakholelwa ukuthi ubuthakathi lobu; buyakwazi ukuguqula imimoya yabaphilayo ngokuyithwebula. Uma le mimoya isihunguliwe, isingathunywa nokuthunywa imbala, ihambe iyodala umonakalo ongayiwa ndawana thizeni.

U-Idowu, (1973:178) uthi:

People, animals, birds are believed to be instruments of possession by spirits of all descriptions i.e. good or bad, vengeful or helpful. The spirits may cause insanity or diseases, miscarriages in women or deformity in human beings. It is against this background of evil spirits that diviners and traditional faith healers are called by good spirits to protect goodness, life prosperity and harmony in the community.

UMnyandu, (1993:82) uyavumelana nokushiwo ngu-Idowu, uthi izangoma nezinyanga zingenwa, ziqeqeshwe yimimoya emihle. Yiyo le mimoya ezikhanyiselayo lapho zibhula noma zelapha:

Diviners are believed to be under the possession of good spirits when engaged in divination. It is also believed that traditional doctors are chosen by good spirits, taught medicine by spirits and guided in their profession of diagnosis and healing by spirits.

2.3.3 Imimoya Yobuthandazi

Imimoya yobuthandazi iyisiphiwo sokuphrofetha. Ukuphrofetha kungamandla okuxhumana ngqo noMvelinqangi. Imimoya yokuphrofetha igxile kakhulu

ekubikezeleni ngokuzokwenzeka noma okuyokwenzeka ngokulawula koMdali. Amandla omthandazi avela Kongaphezulu. Isangoma sikhanyisa ngokwenzekile, isisusa nembangela yamashwa nemikhokha.

UMyburg, (1981:130) ufakaza kanje:

Prophecy may be regarded as utterance at the behest of a god or of gods or spirits directed to a group for whom the prophet is believed responsible. A prophet prophesies at the behest of a supernatural being, whilst the diviner divines at the request of people.

Amandla emimoya yobungoma avela kwabaphansi ngoba isangoma siyisandla sabaphansi. Imimoya yobungoma nemimoya yokuphrofetha iyasebenza kumuntu oyedwa, imvamisa oyisangoma. Isangoma uNobela sayitshela inkosi uShaka sathi iyofa ngesandla sikaMbopha kaSithayi naye uMbopha uyobhubha ngesandla senkosi eyobusa emva kweLembe.

True, you will be one of the slayers of the “Great Elephant”, but remember you will only be making room for another “Elephant” and they like not the slayers of their own.

(Ritter, 1976:124).

Imimoya yokuphrofetha iyasebenza nakumuntu ongemKrestu ngokwenkolo. Inkosi uShaka ngenkathi isiphangalala yasikhipha isiphrofetho ngekusasa lombuso kaZulu. AmaZulu ayakholwa ukuthi iLembe lalingumphrofethi ngoba iyalifanela incazelo ethi:

A prophet may predict the future, but his or her purpose will differ from that of diviners. A prophetic prediction is made to dedicate the group to a being or to beings or to announce a change in circumstances or customs indicating the beginning of a new era or condition of life.

(Myburgh, 1981:123).

UShabangu, (1996:145) uthi:

Abaningi abalele bahamba bekholiwe, kuthi uma sebebuya bangena kubahlobo babo bafune kuthandazwe. Amadlozi akholwayo yilawo ashona ekholwa ukuthi umxhumanisi phakathi kwabaphilayo noMvelinqangi yindodana yakhe uJesu. Ayesonta esaphila la madlozi, lawo angakholwa yilawo angakholelwa kuJesu. Ayenenkolelo yokuthi umxhumanisi amathongo.

Uqhuba athi-ke uShabangu, (1996) kuyenzeka ukuthi umuntu angenwe yidlozi elingakholwa, sewaba isangoma esidala, kube khona umuntu onjengomama wakhe owayengumthandazi naye ahlale kuwe. Yilesi sikhathi lapho kuyaye kuthi isangoma esidala siyesizwe kuthi masithandaze. Ngaleyo ndlela sekufanele kube nezinkamba zemimoya yobukholwa ezenzelwa imimoya yobuthandazi ukuze nayo isebenze njengamadlozi enzelwa izinkamba.

Nokho-ke laba abalele kuhle benzelwe okuyimicimbi yokuthandaza, kungagcinwa ngemicimbi yamadlozi nje kuphela. Omunye ungenwa umoya wokuthandaza kakhulu kunalowo wedlozi. Ngakho-ke kuhle aneliseke, athokoze wonke amadlozi akholwayo nangakholwa.

Imimoya yobuthandazi ayixabani nemimoya yedlozi ngoba yimimoya lena ehlanjululiwe yenziwa yabangcwele ngokwenkolo yobuKrestu nangokwenkolo yaboMdabu.

Prophecy and divination are retual acts with positive effects.

(Myburg, 1981:127).

Ukufakazela lo mcabango, uShabangu, (1996:146) ubeka kanje:

Abufi ubungoma uma ungumthandazi konke kukuwe. Lokhu kusho ukuthi lezi zinhlobo zamadlozi, elashona lisonta nelalingasonti akuwe. Mhla kuzofika umoya wokuthandaza kuwe uyathandaza, mhlawumbe ntambama kukhuphuke umoya wedlozi nawo usebenze.

Lokhu kukhombisa ubunye bezidalwa zekhaya lapho zikhona. Kukhombisa nokuthi into eyinkolo eyingxaki kwabasemhlabeni; ayiyona ingxaki kulabo asebelele kwelamathongo.

UMazibuko oyisangoma-mthandazi, ngokukaShabangu, (1996:147) uphawula kanje:

Mina uma kufika imimoya yokuthandazela, ngiyabathandazela, ngibabholofithele, ngibatshela izindaba zabo abazobhula nanxa nginobungoma. Umkhulu wami owayezala umama wabe engumfundisi. Uma “efikile”, ngizizwa kuthi mangithandaze, ngimuphe ukudla kwakhe okungumthandazo.

Ake siyishiye lapha indaba yobukhona bemimoya enamandla phezu kwabasadla anhlavana, kesicacise amagama adidayo okubizwa ngawo le mimoya.

2.4 Amagama Adidayo Mayelana Namathongo

Inhloso yalokhu kuchaza ukuqhakambisa umahluko odalwa izikhathi nemisebenzi yesiko eyenziwayo nengenziwanga maqondana nedlozi nethongo nezithunzi kanye nezithutha.

Enye inhloso yalolu cwaningo ukukhanyisa ubuqiniso bamazwi kaParratt, (1987:8) athi:

The concept of divine-force, which is found among many African people, may be seen as corresponding to the activity of the Holy Spirit in the world. Even the all - important role of the ancestors in African religion may throw some light on the doctrine of the community of saints.

2.4.1 Isithunzi

Isithunzi umoya womuntu osewashona kodwa ongabuyiswanga. Isithunzi yilokho okubonakala sengathi kuyilo muntu kanti akasekho. Lesi sithunzi somuntu siwuqobo lwakhe lo muntu esaphila. Isithunzi asifani nomphefumulo ngoba sona siyabhubha ngokuhamba kwesikhathi sishabalale.

UKrige, (1950:284) usichaza kanje isithunzi:

According to the Zulus, man consists of the body (umzimba) and the spirit or soul (idlozi or ithongo)... as well as a hazily defined something called isithunzi (shadow or personality).

UMönnig, (1967:48) uthi abaPedi bamchaza kanje umuntu:

All the living people possess three attributes, viz. body (mmele), a soul (moya) and a spirit (seriti). The body, is the physical being of a person. The biological process inherent in the conception of this physical life is created by the fusion of the male semen with the female blood. The physical life becomes human life when the body receives its other attributes-thus the soul-moya is closely connected with breath (umphefumulo), and the spirit-seriti with shadow-personality (isithunzi). It is only when the body-mmele breathes its first breath and casts its first shadow that it becomes human being, a person – motho – Moya and seriti are the two real life-giving attributes, which person receives from the Giver of all life, Modimo/Umvelinqangi.

NgokukaKrige, (1950:284) umuntu ongasekho uma engakabuyiswa ngokosiko ubizwa ngesithunzi kanti uma selenziwe ihlambo lakhe, wabuyiswa ubesebizwa ngedlozi.

UVilakazi, (1965:89)-ubona kanje:

When we take away the umoya from the isithunzi then we have disintegrated that body of man which remains to make him live on after death. This is why the ancestral spirits are called izithunzi zakithi, izinyanya.

Isithunzi lesi singumoya womufi: Kusukela ekufihlweni komufi kuze kube sekubuyisweni kwakhe, umoya womufi osemanzini uyavakashela ekhaya kepha ngenxa yokuba usuke usazilelwe futhi ikakhulukazi ungakabuyiswa ungaze wemukeleka kahle. Abantu bethuke basesabe isithunzi somufi. Kungaso lesi sikhathi lapho abomndeni bayebabike bebikile bethi babona isithunzi somufi. kokunye naso siza ngesishingili sibaleke lapha ekhaya, bagule kabi.

UMutwa, (1964:568) ucacisa ngemvelaphi yesithunzi kanje:

When a child is born, it does not possess a self. The self builds up slowly of the memories and thoughts and the experiences as it grows up into a man or a woman... It is not of flesh – and – blood – it is a ghost of transparent mist. When you see what many fools think is a ghost of a departed person, you do not see the soul, but the person's Ena (self). The Ena is not immortal; it lives on for some time after death of the body, and can often be seen. It is this the High Witchdoctor summons up from the land of the spirits, and this is what we honour and consult in times of trouble to pray to the gods for us.

NgokukaMsimang, (1975:161), zimbadiwana izimbangela zokubuya kwesithunzi somufi. Okokuqala, kungaba yikuthi umufi ufe ngokuzuma okukhulu engalayelanga, uzoba nentshisekelo-ke yokuba azoyaleza kwabomndeni wakubo, abuye-ke kepha ehluleke ukungena ngemfanelo lokhu phela kakabuyiswa ngosiko.

Okwesibili, kungaba ukuthi usuke efe ngelumbo labathakathi ebebecuphe khona ukuba abuye azolanda abanye ekhaya.

Mayelana nalobu buthakathi, uKrige, (1950:161) usikhumbuza ngokucophelela okwakwenziwa ngokhokho, uthi:

The time of burial was, in the old days, and in many instances even today, after sunset, especially when the body was buried outside the kraal, and this precaution was taken to prevent wizards from finding out the spots. If a wizard were to get hold of the body, more particularly if it is the body of a kraal head (uSokhaya) he could with its assistance kill the whole family.

AmaZulu-ke ayekwenza kube isifuba somndeni ukufihlwa komuntu omkhulu. Uma kungenjalo, umuntu omkhulu njengomnumzane wekhaya wayefihlwa phambi kwendlunkulu duze nesibaya, okuyindawo ehlala isemehlweni abomndeni wakhe.

UMcetywa, (1991:78) ufakaza ngokuthi:

Like the Mpondo culture, the belief held by the Zulus is that the grave is a holy place. It is even called imfihlo meaning a concealed place. Umngcwabo is sometimes called imfihlo that is a ceremony for concealing.

Uyaqhubeka-ke uMsimang, (1975:20) ngezimbangela zokubuya kwesithunzi somufi, uthi: Okwesithathu, kungaba yiyo futhi ohodoba abafuna ukudunga badide amathongo. Laba baye bathathe inhlabathi yegodi ngesikhathi kufihlwa bayithake namakhubalo babuyise izithunzi ekhaya, kokunye bathaka ngensila yomufi, kokunye bamhungule (bamthwebule) engakaphangalali. Yilokho okwakwenza ukuba kuthi lapho isiguli sesidunguzela silindwe, nesidumbu imbala naso sasilindwa ngabegazi futhi abathembekile.

UMnyandu, (1993:68) uyaqinisa ngokucophelela okwakwenziwa ngabokhokho:

Immediately after death... the body is placed in a sleeping position next to the wall of the room under a shelter of traditional mats called amacansi. The elderly people remain day and night in the room where the body is kept. The body is never left alone.

Ithuna nalo lalilindwa futhi libiyelwe bese kubekwa elikhulu ihlahla lomphafa, umhlankosi phela. Ngaphezu kwalokho, abafelwe babedliswa amakhubalo, baphalaziswe, kuvikelwa lona lolo lulaka lwezithunzi, kwenziwe nemikhosi yokugezwa ngokwesiko nangezikhathi ezifanele.

Okwesine okuphawulwa nguMsimang, (1975:20) ukuthi isithunzi sasimlandela omunye wozalo uma engageziwe. Kwakusho ukuthi kakehlukani naye ngakho basavakashelana, kepha ngokuthi omunye useyisithunzi, wayesuke ameleke lona ophilayo kokunye ashe abe zihlisahlisa. Uma kunje kuye kubizwe inyanga izovala

ekhaya zingangeni izithunzi. Akufanele sampela ukuba kugcinwe ngokuthi laba bantu abayizithunzi bevalwe njengemimoya emibi. Kumele benzelwe yonke imininingwane nemisebenzi yesiko ukuze babuyiswe bazoba amathongo aletha izinhlanhla kwabomndeni.

UKrige, (1950:284: uyakugcizelela lokhu:

The departed spirit is not, however, spoken of as an idlozi or ithongo till after the ukubuyisa has taken place and the deceased has been "brought back home," so that it is only after this sacrifice that isithunzi becomes the idlozi or ithongo.

2.4.2 Izithutha

Izithutha abantu asebashona kodwa okunekolo yokuthi basawubhekile umndeni wabo osaphila. Izithutha amadlozi, abaphansi. Okudidayo ukuthi babizwelani ngezilima noma ngeziphukuphuku

UMsimang, (1975:19) uthi:

Abaphansi babuye bahlonishwe ngokuthi izithutha. Lokhu liyisethuko nje leli gama kusuke kuqondweni ngalokho? Enye yezimpendulo ilena yokuthi njengoba bekwe lamathongo nje balindelwe ukwelusa imizi nemindeni yabo. Kuwo lowo mnyama bona ngokwabo baphinde balethe izifo nemikhokha. Kokunye lapho bethukuthelisiwe, baphenduke isinqawunqawuinja ebomvu ngempela, baphikelele ukuwubhuqa umuzi. Koze kubuzwe ukuthi: "Nibhuqa umuzi wenu nje nina senongenaphi? Senohlala entabeni nidle utshani njengezintethe yini?" Bayizithutha-ke ngalokho.

UKrige, (1950:283) uphawula kanje ngokuncikana kwempilo yabaphilayo neyamathongo:

But while the living are dependent for their welfare on the dead, the spirits in turn depend upon their living descendants to worship them and sacrifice to them, for if their dependants were to die out, they would have no house to enter, but would have to eat grass as grass hoppers on the mountain side, a lamentable fate which the spirits would do their best to avoid.

Lapho abomndeni abaphilayo bewashaya indiva amathongo noma sebahubha bonke abomndeni nozalo, amathongo alowo mndeni aphenduka izinhhlwa, imidlwembe engondingasithebeni ngenxa yokuthi akasakhonzwa muntu..

Phezu kokuthi amathongo echazwa ngokuthi banamandla amakhulu ngokungenamkhawuko phezu kokufa nokuphila, indlala nenala, isidingo sabo

esikhulu ukuhlonishwa nokukhunjulwa ngemihlatshelo yenkonzo yabo.

They have unlimited powers over the lives of the living. There are no restrictions to either the chastisement or the blessings that they can confer on their descendants. They have power over life and death, over sickness and health and over poverty and prosperity. Nothing is impossible for the ancestors, but their main need and desire is to be remembered. They have to be respected, to be fed through sacrifices.

(Mönnig, 1967:54).

Injula-mqondo yamaZulu ikhuthaza futhi ikuncoma ukuthi ubaba noma umama uyohlala njalo kuze kube sekubhubheni eyingane kamkhulu nogogo. Kubaba noma kumama abaconsi laba bantu. Uma abaphilayo bewazisa, bewakhonza ngokuphelele amathongo; abaphe impilo enhle nende; imvula nenala, imfuyo ibachume kodwa uma bekhola yiwo, ayapheza ukubavikela, alethe indlala, izifo, amashwa namashwangusha.

If this is done faithfully, they (amathongo) reward the living through good health for themselves and for their live-stock, plentiful rains and good harvests. If, on the other hand, they are forgotten or disregarded, they may withdraw their protection and bring ill-health or death, drought and disease among the crops, and bereave their descendants of their possessions.

(Mbiti, 1969:79).

Kukhona izaga ezimbalwa esiZulwini ezixwayisa ngokuthi ubudlelwano obuncikene phakathi kwabaphilayo namathongo buyadungeka uma amathongo engahlonishwa, futhi engenzelwa ngemfaneko yonke imisebenzi yamasiko. Uma abaphilayo bewashaya indiva amathongo, bayawantandane kisa, nawo aphenyuka izinqawunqawu, izilwane zasendle esingenamndeneni.

UNyembezi, (1954:3) ubophezela umndeneni ngalo msebenzi wokubuyisa amathongo:

The calling back of the spirits was a family concern, so that the spirits, naturally went back to the people who called them. Even when the living offended them, the spirits merely withdrew their protection, but did not transfer their services to other families. It is the belief that spirits look after their relatives on earth which has given rise to proverbs such as, Akuthongo laya kwenye indlu layeka kwabo (no spirit ever went to a house not its own); Akuthongo lingavi kwabo (no spirit does not go home); Ithongo livabhekelwa (A spirit is watched for); Ithongo livabekelwa (something is reserved for the spirit). The proverbs may also be heard with the noun idlozi substituted for ithongo.

UNxumalo, (1969:62– 63) ufakazela la maqiniso kanje:

UShaka ngisho esedidiyele ndawonye wonke umuntu, kodwa phezu kwalokho akuphelanga kulabo bantu ukwazisa okhokho babo. Idlozi lakwaZulu lingamenzelani umuntu wakwaNxumalo? Lona elakwaNxumalo lingamenzelani elakwaLugojolo?

ElakwaZulu linakekela abakwaZulu, elakwaNxumalo linakekela abakwaNxumalo nelakwaLugojolo linakekela abakwaLugojolo.

Asigcizelele ukuthi kufanele nakanjani umsebenzi wokubuyisa amathongo wenziwe ngumndeni oqondene nomufi.

Because each family conducted its own “ukubuyisa” ceremony and the spirits of a particular family would only go to that family, and never to another. Prosperity indicated that the spirits of that particular family were satisfied. Disease and misfortune in the family signified that the spirits of that particular family had been angered, and had to be propitiated. Propitiation of the spirits always involved the slaughtering of a beast.

(Nyembezi, 1954:145).

Ngaphandle kwamaphutha, ukungahloniphi okungenziwa abomndeni, abaphansi kuthiwa izithutha ngoba abakhunkuli bangabalumba, babaguqule ukuba baqothe imbokodwe nesisekelo umuzi wonke. Kuvela kanje ukuba uzwe sekukhulunywa ngedlozi eloniwe noma uzwe sekuthiwa bona abozalo baphehlelana amanzi amnyama. Ngenxa yokuthi phakathi kozalo busuke bungasekho ubumndeni, sesigqabukile isibopho segodo eselukwa ngamathongo ukuhlanganisa uzalo.

UKrige, (1950:294) usexwayisa kakhulu ngokufanele kuqashelwe uma kubulawe isilwane esiqondene nabalele:

When the sacrificial beast is skinned, special care must be taken that not one drop of blood or of the umswani falls to the ground, because a wizard may take this, mix it with medicines, and ask the spirits of the kraal in which the sacrifice took place to turn against the village and destroy it. It is believed that when anyone has such blood or umswani, the spirits are bound to listen.

Umthakathi lo ungumuntu wozalo, kwenye inkathi angahlangana nabangaphandle ngoba ukukhula komndeni nokusabalala kozalo, lokhu kwenza ukuba kunciphe kakhulu ukuthembana, ukwazisana nokuhloniphana ozalweni. Ayaphenduka-ke amathongo abe yizithutha uma uzalo seluphendula izikhuni.

UShabangu, (1996:30) uthi:

Ukuba ngumvikeli wabomndeni lokhu kubeka ijoka kwabaphilayo ukuba baziphathe kahle, bahloniphe futhi bagcine namasiko okhulukhulwane. Owenza okungalungile phakathi kwekhaya ayamjezisa amathongo, ngokuba avellewe amashwa, izinto zingamhambeli kahle neze aze acabange ukuthi uloyiwe kanti cha kunengwe amathongo, izinyanya, ngokungaziphathi kahle kwakhe phakathi kwekhaya. Kokunye ukona kwabadala kungaye kuwele kubantwana okungukuthi intukuthelo yezinyanya ibonakaliswe kubantwana ibe yisimo semikhuhlane engalapheki ngaphandle kokuba kushwelezwe kwabadala.

Isibonelo esihle solaka lwezithutha sitholakala encwadini esihloko sithi “**Ulaka Lwezithutha.**” Kule ncwadi uNgcobo uyiveza obala intukuthelo yezithutha kubantwana abakhula bengamahlongandlebe, bengahloniphi abazali babo. Nxa sebeshonile, baqale ukubakhumbula, babahlabele izimbuzi nezinkomo becela izinhlanhla. Abanye babakhele namatshe ezikhumbuzo aqoshwe kahle. Le ncwadi isivezela obala ukuthi izithutha zizamukela kanjani izipho ezivela ezinganeni ezingabazisanga abazali bazo besaphila. Yingakho sidibana namazwi athi:

:

Hheyi life laphela nya elihle kanje!” (Itshe lesikhumbuzo kodwa naye uDlokwahe yini nje abe nolaka olungaka?” Kusobala ukuthi ubengawufuni lo msebenzi: Bekufanele bawucele kuye. Bashweleze ngezinyane lembuzi nje bengakawenzi lo msebenzi. Bahlupha kabi laba bantu abalele ngoba wena ungenza konke uthi uyabajabulisa, kanti usugadlile.

(Ngcobo, 1991:61).

2.4.3 Amadlozi

Idlozi umoya womuntu osewashona ongena kwabomndeni, uphile kubo, usebenze ngabo. Umoya wedlozi uyangena ezilwaneni ezinjengezinyoka bese kuba khona uhlobo kwenyoka ethile abangalokothi bayibulale abomndeni othile ngoba isuke isithathwa njengedlozi kulowo mndeni.

Umoya wedlozi uthatheka njengomoya omuhle ngoba uqhamuka kwabangasekho ngenhloso yokunika abahlobo babo ilungelo lokwazi izimfihlo zangale kwelemimoya. Amadlozi ayimimoya emihle ngoba ayimimoya yamathongo engena kubantu abaphilayo, ihlale ngenjongo yokubapha izinhlanhla uma beyigcina imithetho nemicimbi yonke yayo. Amadlozi asiwo amadimoni (imimoya emibi).

UMhlongo uwuchaza kanje umoya wedlozi:

Lona ngumoya womuntu ongasekho ongena kumuntu ngoba ufuna ukumsebenzisa abe yinyanga athathe izikhwama zakhe, noma abe yisangoma. Yilapho-ke kungena khona ukuthwasa komuntu, kodwa umuntu uthwasela ubungoma kuphela uma engenwe umoya

wedlozi. Umuntu akathwasi uma enendiki nendawe kepha kufanele angenwe ngumoya wedlozi.

(Shabangu,1996:29).

Njengoba uShabangu, (1996:60) ephawula ngokuthi esinye isizathu esenza ukuba abantu bengalemukeli idlozi ukuthi basuke bengamakholwa futhi bengahambisani nenkolo yeSintu. Basuke bebona ukuthi ukwamukela umoya wedlozi kungukwamukela amadimoni. Uma bethi obabamkhulu nogogo abazala bona bangamadimoni, kusho ukuthi nabo labo abakholelwa kulesi sethuko, bayazethuka, bazibiza ngemimoya emibi, bayinzalo yamadimoni ngoba selokhu kwathi nhlo akukaze imvu izaleinja.

UNxumalo, (1969:45) ululeka kanje:

Amadlozi uZulu ahlala ekhuluma ngawo, akusiwona umoya nje, noma inganekwane okufanele ixoxelwe izizukulwane ngezizukulwane, kepha amadlozi yiwona asimamise impilo yethu. Asikhulumi ngawo sethembele kuwona ngoba siziqokela nje olunye uhlelo lwezinkolo njengoba zenza ezinye izizwe uma ngizwa. Kodwa engikwaziyo ukuthi thina kasenzi ihlobo ngokuhlonipha nokuthembela emadlozini. Akhona ngempela. Asebashona bayabuya ukuzoqaphela babheke labo abasekhona. Yibona futhi ababakhulumela nakuMvelinqangi.

Eqinisweni leli gama lamadimoni lafika nabenkolo yobuKrestu, abathi ngokungazi nokungaqondi ngamandla amathongo phezu kwabaphilayo, baqala ngokugxibha, nokujivaza, benyunda amandla enkolo yoMdabu nemimoya yabaphansi. Basho nokusho ukuthi umuntu ongenwa umoya wedlozi uhlanyiswa yimimoya emibi yamadimoni.

UBiyela, (2003:17) uyaligcizelela leli lokuthi indaba yamadimoni yavela ngokufika kwabelungu nezinkolo zabo. Uthi:

Thina sasizikhonzela amadlozi. Sasishweleza kuwona lapho siphambukile endleleni. Ngalandlela sasikholwa ukuthi ayakwazi ukusimela asikhulumele kuMvelinqangi. Ngizwa manje labo abakholwayo bethi kuthiwa asingazihluphi sethembele kokhokho bethu asebafa. Kuthiwa nokuphila kwabo kwakungasho lutho, kuthiwa bangakhuluma kanjani noNkulunkulu babengamazi. Kuthiwa sonke masikholwe kuNkulunkulu. Kuthiwa munye kuphela ongasikhulumela noNkulunkulu.

Izazi zama-Afrika zabe zinalo ulwazi ngokwenkolo yazo lokuthi la mandla abalele ahlengwa, aguqulwe kanjani ukuba abewusizo kusiNtu sonke. Kukhona izinyanga zoMdabu ezikwazi ukulungisa idlozi eloniwe, ezinye zikwazi ukuvala idlozi, zithobe ulaka lwabaphansi.

UMbiti, (1969:80) ufakaza kanje:

Spirits as a group have more power than men... yet in some ways men are better off, and the right human specialists can manipulate or control the spirits as they can drive the same spirits away or use them to human advantage.

Le mimoya yabaphansi ingena kubantu abahlobene nayo, ikakhulukazi abomndeni nozalo. Ubufakazi balokhu buvezwa uShabangu, (1996:37 la ethi:

Ithwasa uNkamanga, langenwa yidlozi elingukhokho walo uMaNtuli owabe eyisangoma. Ithwasa uHlongwa langenwa ugogo walo uMaMhlongo ozala unina. Ugogo lo wabe eyisangoma naye. Isangoma uMeyiwa, sangenwa ngugogo ozala uyise kanye nekhehla elingukhokho waso uPhalishi owayengenyanga, engesangoma futhi. Isangoma uMazibuko sangenwa ngugogo

ozala uyise. Isangoma uXulu sangenwa lidlozi elingugogo ozala uyise; nokho-ke lo wabe engumsizikazi ebandleni iZulu Congregational Church (Z.C.C).

UNyembezi noNxumalo, (1966:128) bayavumelana noShabangu, (1996:47) ngelokuthi:

Umuntu akangenwa yidlozi eliseyingane, ungenwa ngelidala. Kungakho -ke nje kuyaye kuthiwe umuntu olithwasa noma oyisangoma unabadala.

Ngamanye amazwi ngeke lisabizwa ngokuthi yidlozi. Sekothiwa amakhoši, abadala Kusetshenziswa ubuningi ngoba phela alilodwa, linabalingani balo. Lowo owelaphayo uyisandla nje sawo. Yiwona omakhonya, abalawula impilo yalo muntu, futhi yiwona enza konke. Yingakho phela abanye abanomoya wedlozi baye bathande nokubhema isinemfu (isijindane) ngoba ithwasa noma isangoma sisuke singenwe yilowo muntu omdala owabe esibhema isinemfu.

Emandulo phela abantu abadala namakhehla babethi lapho bebhunga izindaba ezinzulu baqale babheme isinemfu. Lalingeke liyiqaqe inkinga ikhehla lingabhemanga. Ngakho - ke ithwasa elibhema isinemfu likwazi ukubona ngeso lomoya kude le nasekujuleni.

(Shabangu, 1996:47).

Pho igama elithi amathongo ngamadlozi livela kanjani? Ngaphambi kokuthi ithongo lisebenze ngalowo elisuke limkhethile, kumele alivume ithongo lelo elimngene, bese ethwasiswa kuze kuphethe ngokuba aphothulwe:

UMnyandu, (1993:89) uyakufakaza lokhu:

All the Zulu Diviners interviewed in the Valley of a Thousand Hills agree that it is very important to accept the call and there is no

diviner who can go on training without ukuvuma idlozi, that is accepting the shade. This is an essential step towards further initiation and subsequent knowledge in matters pertaining to divination.

Kubo bonke ababa yizangoma umkhosi wokuvuma idlozi ubaluleke kakhulu ezimpilweni zabo ngoba lokhu kuhambisana nokuzazisa nokwamukelwa ngumphakathi njengomuntu onabadala.

Idlozi-ke lingena kumuntu noma ngabe ukusiphi isigaba sokukhula noma ukuliphi izinga lemfundo noma isikhundla, alikhethi. Ngenxa yokuthi alimceli futhi alimncengi lowo elisuke selindumbile, liyadloza, lidlokovule ngempela. Eqinisweni limbamba ngesidlozana okomdlwani wenja. Savela kanjalo isisho sokubamba ngesidlozana, esisho ukusebenzisa indluzula nendlakadla yokuhlohloloza ngenkani.

Ingane ihlale iyingane kumuntu omdala futhi kwampilo yayo iphiwa yizo izinyanya futhi ivikelwe yizo. Yikho nje uyise wentombi enamandla namagunya okuthi akhombele indodakazi yakhe lapho afisa ukuba yendele khona nayo yehlele ngezansi ngoba lo eyisandla sabalele. Inkolo kaZulu ayikaze ivumele ingane ukuthi iqophisane noma iqagulisane nomuntu omdala. IsiZulu sithe ngqo, futhi sihlaba isikhonkosi uma sithi: Isiphingwe ngenkulu. Lo osekhonjwe umunwe wabaphansi usuke esesimeni esifanayo nesengane.

Uma engathandi ubungoma noma ala ukwethwasa, uzogula abengangabasemehlweni, kokunye aphume umphefumulo. Awaphikiswa amadlozi, angamakhosi ngalokho. Abantu abaningi bayaye bazame imizamo yokulivala ukuze lingasebenzi idlozi.

UCallaway, (1970:266) ufakaza ngalokhu kanje:

If the relatives of the man who has been made ill by the ithongo do not wish him to become a diviner, they call a great doctor to treat him, to lay the spirit, that he may not divine.

UMnyandu, (1993:89) usifela amathe lesi senzo sokuvala idlozi; uthi :

Although people who are called to become Diviners have a right of ukuvala idlozi, that is to “bar the shades.” This is viewed as the negative response to the call of the shades. This is not socially acclaimed.

Abanye bayaye bacele ngesilwane ukuba ithongo libavumele babe ngabathandazi esikhundleni sokuba babe izangoma. Kwabanye liyavuma kanti kwabanye uma linolaka lidloba lime ngezinyawo, kwehluleke selivaliwe, liqhubeke limgulise lowo elifuna ukuba abe yisangoma. Umoya wamadlozi umoya wogcinalishone, abaphikeleli bamaphikankani uqobo.

UKrige, (1950:301-304) kanye noShabangu, (1996:34) bashiyelana thongwane linye mayelana nezimpawu zokuthi umuntu unomoya wedlozi. Bavumelana ngezimpawu ezinjengokugula okungalapheki; ukuphupha amaphupho angapheli, ukuzwa amazwi

abantu abakhuluma ezindlebeni zabo; ukubona imibono engabonwa ngabanye abantu; ukuphupha izangoma; iziziba ezinezinkanyamba, kuze kufike lapho umuntu eseqhutshwa yidlozi eya kothwasa esangomeni. Yilezi zimpawu-ke ezenza abenkolo yobuKrestu ngokungaqondi bathi imimoya yamadlozi ngamadimoni.

NgokukaMbiti, (1969:25-26) amadlozi angamathongo achazwa ngokuthi abaphilayo ngokomoya kepha afile ngokwenyama:

The living-dead is a person who is physically dead but alive in the memory of those who knew him in his life as well as being alive in the world of the spirits. He is remembered by relatives and friends who knew him in his life and who have survived him. They recall him by name, though not necessarily mentioning it, they remember his personality, his character, his status, his words and incidents of his life.

Uma umuntu (osengumoya wedlozi) “evela” noma “ezwakala”, abaphilayo basamuzwa ngezwi lakhe, isithunzi sakhe sisenaleso sigubo sakhe esaphila enyameni. Inqobo nje uma abaphilayo ngokomoya besakhunjulwa, lokho kusho ukuthi abafile kepha basesimweni esichazwa ngokuthi esoqobo olungafiyo. Lolu qobo olungabhubhi, olungashabalali lubonakala ngofuzo nenswebu yokufanana eba yifa elishiywa kwabozalo nemindeni yalabo esebahamba. Lolu qobo olungabhubha kuyaqinisekiswa ukuthi lungashabalali emehlweni nasezingqondweni zabaphilayo ngokuba kuhlonishwe imiyalo nezwi labangasekho. Benzelwe imisebenzi ethile yokugcina imimoya yamadlozi namathongo isaphila nokuqinisa amaxhama okuxhumana okungumsebenzi obaluleke kakhulu.

UMbiti, (1960:37) ufakaza ngesimo soqobo olungabhubhi kanje:

They are in the state of personal immortality. Personal immortality is externalised in the physical continuation of the individual through procreation, acts like respecting the departed, giving bits of food to them, pouring libation and carrying out instruction given by them while they lived or when they appear.

Izingane zomndeni nozalo ziyafana nasebadlula. Ogogo nomkhulu abazi ukubukeka nokwenza kokhokho abathile bozalo baye basho ukuthi ubani ufuze noma unenswebu kabani ongukhukhulwane ongasekho wozalo lolo. Kusekhona ababazi ukubekeka kwabo. Imisebenzi yesiko eyenzelwa abangasekho, yigoda elibopha lixhumanise abomndeni abasaphila ngokwenyama nalabo bomndeni asebephila ngokomoya. Iluphawu-nkumbulo lobudlelwano njenge Sidlo seNkosi ebandleni lamaKrestu, yingakho amadlozi engadumbi noma ubani nje, angena azishiqeke kumuntu wozalo lwawo. Umuntu ampheka ngogozwana, alale obenyoni, uyoze aphunyuzwe ukulivuma idlozi noma afele othini njengentethe:

They (izangoma, izinyanga, izangoma-mthandazi) are never possessed by spirits other than those of their own ancestors.

(Kohler, 1941:6).

Amadlozi kuseyiwona futhi abizwa ngezithutha:

If the living-dead are suddenly forgotten, this means that they are cast out of the consciousness of existence, realisation or remembrance period (i.e sasa period in Swahili), and are in effect excommunicated, their personal immortality is destroyed and they are turn into a state of non – existence.

(Mbiti, 1969:27).

Uma abaphilayo bewashaya indiva amadlozi, okusho ukuthi emiqondweni yabo abe yinto engekho uqobo olungabhubhiyo luyashabalala. Amadlozi abasesimeni sokudingiswa, sokuxoshwa emndenini wabaphilayo bozalo.

Lesi isijeziso esibuhlungu kabi ngakho-ke abaphilayo bazama konke okusemandleni ukugwema lokhu ngoba amadlozi angabashaya ngemiswazi, ngamashwa nangezifo ezingayiwa.

Ngakho-ke nakhu okuphawulekayo ngomoya wedlozi:

- Umoya wedlozi ungena umuntu ngenkulu indlakadla nobudlova lobu.
- Amadlozi aphila ngomoya kepha afile ngokwenyama. Ayimimoya yabantu bemindenini yethu esibaziyo besaphila ngokwenyama, esibazi ngamagama. Nakho phela izangoma, izinyanga nezangoma-mthandazi zibasho ngamagama abo labo abasebenza ngazo zize zisho nokuhlobana kwazo nale mimoya.
- Amadlozi angubufakazi bokuthi kukhona ukuphila ngale kwethuna ngoba ngokuba yidlozi umuntu osewashona uzuza isimo soqobo olungabhubhi, uphila kosaphila ngokwenyama asebenze ngaye. Osaphila ngokwenyama uxhunyaniswa yidlozi namathongo avezelwe zonke izimfihlakalo zakwelabaphansi.
- Amadlozi, abadala, amakhosi akhelwa isigodlo sawo lapho isangoma kumbe umthandazi axhumana nawo khona kepha uMönnig, (1967:62) uthi mayelana namathongoabaPedi:

There are no shrines erected to the ancestors. The places of worship and sacrifice are the graves of the ancestors.

AmaZulu nawo awanazo izindawo ezisazithixo zamathongo, aya emsamo endlini engenhla enkulu noma ayothetha idlozi esibayeni:

- Isangoma noma umthandazi kuphela emndenini wonke oxhumana ngqo nemimoya yabadala abamngena kanti uma kuxhunyanisa namathongo omndenini nozalo kuba yilowo olilungu elidala losendo elisixhumanisa sonke namathongo.

2.5 Isiphetho

Ngokwenkolo yokhokho, umuntu akafi kuphele kanjalo. Umoya wakhe uyaphila ngokugcinwa nokwenziwa kwemisebenzi eqondene nomufi nangokwamazinga alawulwa yisikhathi sokubhubha kwenyama. Ngokocwaningo, umoya womufi uba yisithunzi emva kokufihlwa. Ngokuqhubeka kwesikhathi nangemuva kokwenziwa kwamasiko athile, lo moya uyakhula ube lidlozi. Umoya wedlozi umoya omuhle, ophila ngabaphilayo kwabaphilayo.

Ngokuvamile lo moya udumba ilungu elilodwa lomndeni ukuze usebenze ngalo, ulidalulela izimfihlo zabaphansi. Uma engqaphaza, ezabalaza ngokwenqaba lowo odunjiwe, uyayikhotha imbenge yomile. Umoya wedlozi udinga ukwaziswa, uhlonishwe, uthotshelwe ngaso sonke isikhathi. Uma kungenjalo, amadlozi aphenyuka izithutha, asho ukuwubhubhisa wonke umndeni, umuzi uvalwe ngehlala. Amadlozi asondelene futhi ayazana kakhulu nabaphilayo nabo abanye basawazi ngamehlo.

Ngokuhamba kwesikhathi siyancipha isizukulwane esiphile nalaba bantu (amadlozi) nesibazi ngamehlo enyama kuze kusale leso esesazi amagama nje. Kungale nkathi ngokwalolu cwaningo amadlozi esengamathongo asuke eseqondene nozalo lonke, hhayi umndeni othile kuphela. Lesi isizukulwane sokhokho nokhulukhulwane abayindalabantu besizwe esithile esithile kuqhubeka njalo ngezizukulwane ezedlula emandulo kuze kuyofika kuMvelinqangi. Bancane abasadl'anhlamvana abake bababona laba "bantu".

Esahlukweni eselama lesi sizophendula umbuzo othi: Ahlala kuphi amathongo? Sizophenya ngobuqiniso bamazwi embongi, uDlamini, enkondlweni **EMANGCWABENI**, ... athi:

**Egqumeni asishiyile bona
Egqumeni sishiy' imizimba
Ngoba imfihlo ejulile,
Isekunyamalaleni komzimba;
Ngoba ngokunyamalala kwawo
Sithola ukuphila okuphelele,
Okwaziwa nguSomandla owawudala**

(Msimang, 1986.44).

ISAHLUKO SESITHATHU

3.0 ISIZINDA SAMATHONGO

3.1 Isingeniso

Lesi sahluko siselamanisa nalesi esithi: AMATHONGO NEZINYE IZINHLOBO ZEMIMOYA, ukuze kuphenduleke umbuzo othi: Ahlala kuphi amathongo? Sikholelwa ukuthi ngokuchaza izindawo eziyisizinda samathongo, sizoveza ulwazi oluthe xaxa ngobunjalo bamathongo. Indawo umuntu ahlala kuyona inomthelela kubunjalo bakhe, kukwenza nokuziphatha kwakhe jikelele kanti nabasondelene naye bayamthonya ngandlela thize.

Amathongo akhona kuzo zonke izindawo yingakho ekwazi ukuhaqa, asibekela umuzi wonke, abuye avikele, ahlenge bonke abomndeni nozalo noma ngabe bakuphi.

UMbiti, (1969:79) uyakuqinisa lokhu:

Spirits are invisible, but may make themselves visible to human beings because they are invisible, they are thought to be ubiquitous, so that a person is never sure where they are or are not.

Kodwa-ke kunezindawo okukholelwa ukuthi yizona zizinda zamathongo. Inkolelo yokuthi amathongo ahlala phansi ezinzulwini zomhlaba yenza kube nokushayisana kwemiqondo phakathi kwamaZulu asagxile enkolweni yokhulukhulwane, okuyinkolo yendabuko namaZulu asengamaKrestu. Kukhona amaKrestu athi amathongo akwelemimoya nezingilosi zeZulu noSanti. Kanti amanye athi amathongo awekho uma ekhona, angamadimoni. Abenkolo yoMdabu bona abananazi bathi amathongo akwelabaphansi eliphansi.

Lokhu kuhlukahlukana kufakazelwa uMnyandu, (1993:92) kanje:

According to the Zulu cosmology there is a dualism concerning the abode of ancestors. There is a belief that there is a dwelling above the sky called iZulu (heaven). It is an abode of Umvelinqangi (God) and it is also a home of the spirits (amathongo). Our shades (Izithunzi) go there and join the spiritual realm. There is also a belief that under the world there is a dwelling place for shades. At times shades are referred to as abaphansi, those who are in the underworld.

3.2 Ezulwini

Buncane kakhulu ubufakazi ngokwenkolo yoMdabu obukhomba ukuthi amaZulu nezinye izinhlanga zabaNsundu, ayekholelwa ukuthi amathongo asezulwini.

The Southern Sotho, Pedi, Venda, Tswana, Tsonga, Mpondo, Bhaca, and the Zulu believe that the spirit-world is underground.

(Myburgh, 1981:132).

Nampu obunye ubufakazi ngoJohane uMbhabhadisi, 3:13:

Akekho owenyukela eZulwini, kuphela yena owehla eZulwini, indodana yomuntu.

UKunene, (1981:131) ubeka kanje:

Because of the belief that man's achievements must be spent for the enrichment of the earth, the Zulu paradise is not in the sky, but in the underworld of the ancestors – kwabaphansi.

Siyavuma ukuthi inkolo yobuKrestu yaba nomthelela ikakhulukazi kumakholwa nasezifundisweni ekuthini amathongo abukwe njengezingelosi eziyizidalwa zeZulu ezihlala noNkulunkulu.

Yingakho uMbiti, (1968:80) ethi:

But more important, even if the spirits may be the depersonalised residue of individual human beings, they are antologically “nearer” to God.

UZulu, ngokwenkolo yoMdabu uyakholelwa ukuthi amathongo ahlala naye uMvelinqangi kwelabaphansi, hhayi eZulwini.

UMsimang, (1957:17) ubeka kanje:

Phela kuthunywa amathongo nje ngoba kuthiwa wona ahlala naye (UMvelinqangi) kwelezithutha emhlabeni ongaphansi. Lapho ubizwa ngokuthi nguLunyawolunye noma nguMlenzemunye, ithongo elikhulu. Kehlulwa lutho nokho ngoba ulidlozi, ukuba abe seziqongweni zezintaba noma phezulu kanye ezulwini lapho ezwakala ngomdumo omkhulu, anise nemvula.

UMthembu, (2000:49) lolu daba ulubeka kanje:

Abasahamba ngezinyawo kulo mhlaba weshongololo, izinkinga nezinsizi zabo bazitshela amathongo wona abe esezithutha eziyisa kuMlenzemunye. Izimpendulo zalezo zicelo uMvelinqangi uthuma zona izithutha, zizithuthe, zizibuyise kulaba abasadla anhlavana. Isizwe samaZulu asiwakhonzi amadlozi kepha siwathatha njengezithunywa kanye nabaxhumanisi, abaxhumanisa abahlala kwelimagade ahlabayo, okuwumhlaba weshongololo, izibankwa nezibangamlotha kanye noSomafu, uQili uqobo lwakhe.

Enkondlweni kaNxumalo ethi: **UKUFA**, kuyisigaba se-10, okaMkhatshwa usitshela ngaye akubone ngamehlo engqondo ezweni lamathongo elisemkhathini:

**Kuyaye kuthi phakathi
Kwamabili, lapho kukhanya
Inyanga, ngising' emkhathini
Womhlaba, ngibon' amakhosi
Ezinhlanga zonke, kepha
Ngithatheke ngo Senzangakhona noZwide,
Ngibon' izihlwele zisingethe
UShaka, ebusa ngokuthula
Esesibumbe njengob'ayefisa
Isizwe sikaZulu, ngibone
Imbongi yehla yenyuka
Ikha uNodumehlezi kaMenzi,
Ngibon' amasi eziphihli
Ngizibuze! Ukuthi wekufa?**

(Msimang, 1986:50).

UMkhatshwa lapha akakuqokothisi ukuthi amathongo amakhosi asezulwini kepha uthi asemkhathini womhlaba. Okunye akuphawulayo uZwide yinhlo enokuthula. Kuyabuswa kuleliya lizwe, amasi ziphihli. Akusekho ukufa, sekunqotshwe ingunaphakade. Kukusigaba sesi-6 sayo le nkondlo, lapho uNxumalo esongela khona "ukufa".

Ulibeka ngembaba ukuthi ukufa akusoze kwangena embusweni weZulu. Lokhu kusho ukuthi uMkhatshwa njengesihlabani emfundweni futhi elikholwa naye wayesethonyekile yinkolo yobuKrestu ethi, abanye abasishiyayo kulo mhlaba, bayongena ezulwini lapho kunombuso weZulu:

**Ngikubona sengath' uyisigqila
Saphakad' esingagugi esingathini,
Esiyosebenza singaholi nanini,
Esaqalekiswa ekudalweni
Singenakuphumula singenakuwubona
Nombuso weZulu uyezwa kufa?**

(Msimang, 1986:48).

Mayela nendawo ebizwa ngeZulu, kuyahluka ukuthi aboMdabu banomqondo owehlukile kwezinye izizwe ngeZulu okuthiwa liseZulwini.

Nabu ubufakazi balokhu:

While we (the Bantu) believe in a heaven our concept of heaven is totally different from that held by other races.

(Mutwa, 1964:560).

3.3 Kwelaphansi

UZulu ukholelwa ukuthi umuntu akafi kepha uyagoduka aye kwelabaphansi, noma uyakhothama, noma uyadlula kulo mhlaba, edlulele kwelabaphansi. Uma esekwelayisemkhulu, uyashintsha abe yithongo. Izwe labaphansi liyizwe lobusuku obungenamkhawulo, yizwe lobuthongo.

The spirit of a dead person is neither immortal nor indestructible; in the land of Forever-Night where all spirit go after death.

(Mutwa, 1964:570).

Kwabe kuyinkolo yobabamkhulu ukuthi uma umuntu eshona, umoya noma umphefumulo wakhe kawufi kepha uya ezweni lamathongo. Uhlala lapho kuze kube isikhathi sokukhipha ihlambo lomufi bese ebuyiswa. Ungabuyiswa-ke, umphefumulo noma umoya wakhe belu, usezokuza ekhaya eselithongo. Umbuzo uthi, izwe lamathongo likuphi nephansi?

Singakaphenduli lo mbuzo uMbiti, (1969:80) usikhumbuza ukuthi izwe labaphansi alibonwa ngamehlo enyama kepha kukholelwa ekuthini likhona.

It (the spirit world) is invisible to the eyes of the men, people only know or believe that it is there, but do not actually “see” it with physical eyes.

UBranford noBranford, (1991;2) bachaza kanje:

Phansi (below under) is a zulu hlomphe word for umhlaba (earth). Umhlaba, the earth, is a name given to the amathongo, that is the abaphansi, or subterraneans the good spirits of the departed.

Kusobala-ke, futhi siyazi, futhi siyakholwa ukuthi laba asebahamba bakhona, bayaphila ngokomoya kepha asibaboni ngamehlo enyama ngoba abaphili ngokwenyama. Ngokunjalo-ke nezwe abaphila kulona singezihluphe ngokuthi sifune ukulibona ngamehlo enyama, thina esisaphila enyameni. Izwe lemimoya leli.

AmaZulu nezinye izinhlanga zabaNsundu, akholelwa ukuthi amathongo ahlala kwelabaphansi. AmaZulu awuhlonipha ngendlela emangalisayo enobungcwele umhlaba lo esinyathela kuwona, kangangokuthi uma kusanda kungcwatshwa, awulokothwa ulinywe. Uyazilwa nawo. Savela kanjalo isaga esithi: Akudlalwa ngegeja kuziliwe. Lesi saga siqhakambisa ubunzulu bobumhlabathi nokuba umama wethu sonke lapho sabuthwa khona futhi siyotshalwa khona.

Umhlaba uzilwa ngoba uyisango esingena ngalo kwelabaphansi, uyasigwinya sinyamalale ngokwenyama, siyothola ukuphila okuphakade.

The ground on which people walk is the most intimate point of contact between the living – dead (amathongo) and their human

relatives. It is the ground (grave) which “buries” them from the sight of their kinsmen, and which in effect erases their physical existence as far as human beings are concerned. Paradoxically it is the same ground through which offerings, libation and even divination enable human beings to contact the living – dead.

(Kofi Appiah-Kubi, 1979:83).

Ukuphila okuzayo kungaphansi komhlaba ngoba abangasaphili ngokwenyama bangcwatshwa ngaphansi komhlaba. Lo mqondo othi ngaphansi komhlaba kunendawo ethile ehlala amathongo, uVilakazi, (1965:89) uwufakazela kanje:

His body (the deceased) is buried and rots. His spirit, however, goes to those “underneath” or in the netherworld (izwe labafileyo). His isithunzi also goes to kwabaphansi because these two cannot be separated.

UMbiti, (1969:80) ugcizelela ngokuthi:

The idea of the subterranean regions is suggested obviously, by the fact that the bodies of the dead are buried in the ground and the ground points to or symbolizes the new homeland of the departed.

Umhlaba wakwelabaphansi ufana ncamashi nalomhlaba wanganeno kwethuna. Lokhu kuba zithupha ziya egwayini sizokuqhakambisa ngokubhekisa kulokhu; isimo senhlalo nesomnotho, isimo sendawo nezemvelo kanye nokubuswa nokugcinwa komthetho kwelabaphansi.

Ukuze kusicacele kahle lokhu sizocubungula inkondlo ethi: **“Ukufa”**
Isigaba sesi - 8.

**Ngiyaye ngisondeze indlebe
Yami phansi emhlabathini
Laph’ amal’ ezulu
Esebhej’ ebomvu entshonalanga,
Ngizwe ukukhalima kwezinkomazi,
Ngizwe amazwi azo
Efana nawezinkomo zakwethu,
Ngizwe nezinkunzi zibhonga
Ngizizwe nezinsizwa zizibongela;
Yebo, ngiyaye ngibuzwe
Nobuxokoxoko bamabandla, ngizwe
Namazwi obabamkhulu engibezwa
Ngendaba, ngizwe behuba
Nezingom’ uthuthumel’ umzimba
Wam, ngifikelwe ukulangaza;
Unqobeni – ke kufa ndini?**

(Msimang, 1986:48).

Kobabamkhulu izinkomo zazibaluleke ngendlela emangalisayo. Izinkomo zaziligugu futhi zingumthombo wengcebo. Umnumzane obehlonishwa, ekhulekelwa, yilowo kuphela obenesibaya esibonakalayo. Imfuyo kwaZulu ibiyinto enkulu. Onemfuyo eningi ubebanesiqhimuqhimu somuzi, athathe abafazi abangamashumishumi. Izwi lalowo muntu beliba umthetho. Osekushiwo nguye bekungafelwa amathe, kepha bekuthelwa ngomquba.

Emihlanganweni nasezimbizweni yibona abanemfuyo eningi ebebeba iziphakanyiswa nezikhulumi eziqavile. Ofuyile ubebasesimweni esihle sokondla umndeni wakhe ngokudla okunempilo; amasi nenyama. Uyena futhi obebasesimweni esihle sokukhonza amathongo ngokuwahlabela. Bekukhokhelwa ngayo izinyanga zokwelapha. Bekulotshelelwana ngayo. Amaqhawe, izingwazi nezihlabani bezixoshiswa ngayo.

Kule ndima engenhla imbongi ibalula ukuthi kwelabaphansi kufuyiwe ngempela futhi izinkomazi zakhona azilalelwa nakhu phela zikhalima, okusho ukukhala kwezinkomazi, zikhalela amankonyane azo. Imbongi ithi amazwi alezi zinkomazi afana nawezakwabo. Njengoba lezi zinkomazi zinamankonyane nje akungatshazwa ukuthi amasi ziphihli kwelabaphansi.

UMsimang, (1975:118) uphawula kanje ngokubaluleka kwamasi:

**Akukho ukudla okwabe kukhonzwe yizingane nabadala njengamasi.
Amasi – ke kwabe kuyinsakavukela umchilo wesidwaba..... Ngenxa
yokuthi inkomo yayihlonishwa kwaMalandela, ngokunjalo futhi
namasi ayeihlonishwa, ayenganyelwa ngabesilisa, abafana.**

Kuyacaca–ke ukuthi nakwelabaphansi kusenjalo, ngoba nakhona zikhona izinsizwa ezibongela izinkunzi. Okunye okwenza izinkomo zakwelabaphansi zande ukuthi nazo zinezinkunzi.

UMsimang, (1975:42) ubeka kanje ngokubaluleka kwenkunzi:

**Inkunzi iyona nzalankomo. Izinkomo ezingenankunzi azandi
masinya. Kanjalo futhi nenkunzi elambayo ayikhweli; nakho lokho
kuphinde kukukhinyabeze ukwanda kwezinkomo. Kubafana
nezinsizwa into eligugu ngenkunzi yakubo ukuthi ibe bukhali.**

Imfuyo, kwelabaphansi ayilambi neze. UNxumalo ufakaza kanje ngokunotha nokubancwaba kwelabaphansi:

**Ngiyaye ngiyibone leyo ndawo,
imahlungu aphuphuzelay' aluhlaza
Ngiyaye ngibone nemikhemezelo
Epholile ena ipholise kuleliya,
Kuqhakaz' izimbali zezinhlobo
Ngezinhlobo,.....**

(Msimang, (1986:50).

Izinkomo nakwelabaphansi zibuya inhlazane. Kusenga izinsizwa njengakhona kuleli elinganeno kwethuna. Nasemandulo umsebenzi wokusenga kwabe kungowezinsizwa noma abafana asebekhulile kanti uma kungekho mfana yayingasenga nentombazane uma ingaphambukanga bese kuthiwa zisengwa yinkehli.

Izwe labaphansi yizwe lenjabulo nentokozo. Amazwi obabamkhulu ezwakala ekhuluma kuthi kusenjalo ezwakale eshuba, ehlabelela amahubo okuthakasa. La mahubo asusa usinga nesibibithwane, umzimba wembathwe uhlevane. Imbongi ifikelwe ukulangaza okukhulu.

Yikho kanye lokhu kulangaza okwakwenza amabutho kaZulu athi: "Uyadela wen' osulapho!" Esho ibambene, izinsizwa ziwa ngapha nangapha, osaphila eqa izidumbu, ephokophele phambili. Yikho kanye lokhu kulangazela elabaphansi okwafikela uDlamini esokhukhweni lokufa, samuzwa encenga inkosikazi yakhe uNada ukuba imdedele afe, ingambambi ngenhliziyo ngoba ukufa kuyisango lokungena kule ndawo yobungcwele.

UDlamini, (1957:67) ucikoza kanje:

**Uma ukufa kuyintathakusa yobuNgcwele,
Buyikhwezi lokusa lokunqoba lobumina
Obuhlotshiswa izinkanyezi ngokuqhakaza,
Zibuvunulise bubuthwe ngamathongo
Abugibelise ukuqholosha kobunzima
Buquketh' ubuciko bamandla empumelelo
Buquketh' amandla okuqukathis' abanye
Buquketh' amandla okunxusel' abanye,
Buquketh' amandla okuphephis' abanye,
Buquketh' amandla okukhanyisel' abanye,
Buquketh' amandla okukhanyisel' abakhanyisi,
Buquketh' amandla empilo yamathongo
Uma kunje, ngiyinsizo ngifile,
Nada, Ngidedele Ngife!**

Kwelabaphansi indawo yobungcwele. Impilo yobuthongo, yimpilo yobungunaphakade, iqukethe amandla obuNkulunkulu njengoba ebeka uDlamini. Akekho-ke umuntu ophilayo ongayilangazeleli le mpilo.

UNxumalo, (1969:1) usembulela imizwa nezifiso zekhehla uGumede lapho lithi:

**Mina, Muzikayise Gumede wamaKhuzwayo wamaQwabe, esengikhule
ngaba ngaka, ukukhula kwami osekufakazelwa ijwabu lesikhumba
sami eselifana namgxolo omtholo omdala, isimakade, esengilindele
ngokunganqikazi usuku lolo esengiyoqoshanyiswa ngalo egodini lami
ngingasenakuvuka ngibuye neno, ngizwa nginothando nesifiso sokuba
ngaphambi kokuba nani ngiye emaGumedeni lawo asasishiya awelela
kwelinye, kengikhinike osekwake kwabonwa yila mehlo.**

UMthembu, (2000:51) uqhakambisa umbuso wakwelabaphansi, uthi:

**Kuyabuswa kwelabaphansi ngoba kuyadliwa, kuphuzwa utshwala,
kuyasinwa, kukhonjwa ngophakathi. Akukho kukhala nokulila.
Yingakho uma amabutho eqa eseliwile, edlulela phambili ethi:
“Uyadela wena osulapho”!**

Akekho ongadela esekuhluphekeni. Le nkolo ayifani nenkolo yobuKrestu esitshela ngesihogo nangosuku lokwahlulelwa ngemisebenzi umuntu ayenza esadla anhlamvana. AboMdabu bakholwa ukuthi owenze okubi, kuhle asiwe kwagoqanyawo esekuwo lo mhlaba. Yingakho—nje abanye babejojwa, abanye bephonswa nasemaweni, badliwe izinyoni zezulu, amakhanda abo azalele ongoso uma benze okubi.

Ngamanye amazwi awufiki nakufika kwelabaphansi uma ungahlanzekile. Yingakho emva kokushona aboMdabu benza uchungechunge lwemisebenzi yokuhlansa nokuhlambulula umoya womufi ngaphambi kokuba udlulele kwelabaphansi.

UNxumalo ufakaza kanje:

**Ngiyaye ngiyibone leyondawo,
Ngibone neJordan linqamula,
Phakathi kubhukud' izigidi
Ngezigidi zihlanzwa ngaphambi
Kokuwelela ngaphesheya lapho
Kuxolelana khon' izizwe
Amagqub' eminyaka nokweyisana;
Lapho kuthethelelana khona
Izitha ziphume zixhawulana.**

(Msimang, 1986:51).

UZwide usitshela ukuthi uma umuntu esekwelamathongo, useyisidalwa esisha, akusekho ukuquliswa amacala nokwahlulelwa ngoba konke kwenzeka nganeno komfula i “Jordan”. Izwe loxolo nokuthula leliya; yizwe lapho ngisho izitha zifika sezixolelene amagqubu eminyaka.

UNyembezi noNxumalo, (1966:130) baphawula kanje:

**Owaphula imithetho noma ongahambi ngokwesiko
wayejeziswa sekhona emhlabeni ngamashwa amvelelayo,
izifo nendlala nokunye nje okwenza inhlalo yakhe
inganambitheki. Kudingeke ukuba-ke ashwelezise. UZulu
wayengayazi indaba yesihogo.**

UMyburgh, (1981:127) uphawula ngokuthi yingani kushwelezwa kwabaphansi ngezimpambuko zabasadla anhlamvana:

**Infringement of rules or precepts is thoughts to result in
supernatural action against the guilty person. Any misfortune
following the infringement of a taboo may, for instance, be
believed to be punishment inflicted by the ancestral spirits.**

The fear of supernatural sanctions of this nature is an important means of ensuring the maintenance of prescribed ways of acting among peoples with non-specialised cultures.

ULufudu, (1989:12) ufakazela uMyburgh kanje:

Although they now live under the earth, the ancestral spirits are believed to be able to mete out punishment to guilty parties when they have been ignored or treated disrespectfully.

UMbiti, (1969:161) uyihlaba esikhonkosini uma ephawula ngendaba yesihogo kanje:

We have no concrete evidence of the hereafter being pictured in terms of punishment or reward.

UMutwa, (1964:565) uyayichitha eyesihogo nokujeziswa komphefumulo:

They (the aliens) tell you that God created Man in His image; they also tell you that God gave Man a special soul, which He is prepared to punish or reward according to the good or bad things the soul does while it inhabits a body on earth. The aliens are misleading our people. God is certainly not unwise as to spend his time trying and sentencing all those millions of souls that appear before Him in heaven.

Emqondweni womZulu ayihlangani kahle indaba kaNkulunkulu wothando, uNkulunkulu womusa nesihawu ukuthi kungabuye kuthiwe wadala isihogo. Uma silandela indaba yaseBhayibhelini yokudalwa kwezulu nomhlaba, asiyitholi eyesihogo. Kuthi noma isidalwa esingumuntu sesi waphulile umthetho ensimini yase-Eden, uNkulunkulu akasephucanga ilungelo lokuhlala ensimini yase-Eden. NgokukaMvelinqangi isiNtu sisahlala khona e-Edeni kepha ngenxa yokona, isiNtu sinomshikashika wokuguqula i-Edeni lamanje elingumhlaba lifane ne-Edeni lasekudalweni.

3.3.1 Ukubukeka Kwelabaphansi

Uma izwe labaphansi libukwa ngamehlo engqondo nangawezimbongi, akungabazeki ukuthi ucengece ohlala umahlungu aluhlaza. Abaphilayo balibiza ngokuthi “kusemadlelweni aluhlaza.” Ngenxa yokuthi lihlala liyikhema, imifula yakhona inezingubhuxa zeziziba ezingotatalambu ezingashi ngoba asikho khona isomiso esiphelekezelwa isivuvu sekhoza sokushisa.

UNxumalo, uqinisa ngalokhu kanje:

Ngiyaye ngibone nemikhemezero epholile ena ipholise kuleliya.

(Msimang, 1986:50).

Elabaphansi lihlobe ngomqhakazo wezimbali ezinhlobonhlobo. Izimbali ziwuphawu lwempilo entsha, impilo enamathemba amasha ngoba ezimbalini kuvela imbewu esho ukungashabalali kwezinto ezindala. Ezinye izimbongi ziyezifikelwe umqondo wokuthi mhlawumbe abasishiyayo kulo mhlaba babuye bazalwe engxenye. Lo mqondo wokuzalwa ngokusha komunye umzimba siwuthola uma uZwide ephawula kanje:

**Laph' ngifikel' inkumbulo
Yasebasishiya bathathwa nguwe: (kufa)
Inggondo yam' ihlala
Ezihlahlen' ezifa kuqhume
Imbewu kudalek' ezinye;
Ngibone notshani bushazwa,
Duze kodwa buqhume;
Ngigxumel' ezimbalini ezibuna
Zihlume ziqhakaze khehle,
Ngigadule ngengqondo ngakha
Ngibhidliza, ngifikelwa nayikuba
Kaz' asebesishiyile kabaphindi
Bazalwe kulomhlaba bengasakhumbuli
Ukuba bake bakhona?**

(Msimang, 1986:50).

Lokhu kokuzalwa kabusha komunye umzimba, akazihluphanga ngakho umZulu, waneliswa ukwazi ukuthi ngokwenkolo yoMdabu, l abo asebasishiya baya kwelamathongo kabafanga, bayaphila. Sebephila beyisimo esisha, isimo semimoya, isimo sezithunzi.

UmZulu ukholelwa ekuthini:

**The hereafter is only a continuation of life more or less
as it is in its human form.**

(Kofi Appiah-Kubi, 1979:3).

Umuntu woMdabu wase-Afrika ubuye akholelwe ekuthini:

**The world of the spirits, is very much like the carbon copy of
the countries where they lived in this life. It has rivers, valleys
and mountains.**

(Mbiti, 1969:73).

Kukhona imifula, izigodi, amathafa, izintaba kanye nezingwadulekazi imbala. Lokhu kuyavumelana nenkolo y aboMdabu abangamaZulu echumisa ubukhona bezwe labaphansi elinemifula namahlathi. Yingalokho imifula eneziziba ezinkulu, amahlathi athile, izintaba ezithile eziphakeme, kuhlonishwa kakhulu ngokukholelwa ukuthi ziyikhaya nesizinda zamathongo.

Izinyoni ezindiza phakathi kwezulu nomhlaba, ezinye ziyizithunywa zamathongo. Imifula emikhulu eneziziba ezingotatalambu, ihlonishwa ngokwesabekayo ngoba iyisizinda sezinyoka, izinyandezulu zamathongo. Ezinye izangoma, izinyangamthandazi azithwasiswa yisangoma esithile kepha kuye kuthi uma laba bantu bephiwa amandla asemfihlakalweni, amandla okuphilisa bahungulelwa kumbe bathunjelwa kulezi zindawo. Lezi yizindawo zamathongo, zingcwele, zinobuNkulunkulu.

UNyembezi noNxumalo, (1966:128) bafakaza kanje:

Lapho sesithwasiswa siqeqeshwa okokugcina, isangoma sasisiwa esizibeni esikhulu singeniswe phansi kwatotalolo kuthiwe kasikhiphe into efihlwe lapho. Lokhu kwakwenziwa ngoba umuntu owayethwasa wayesuke ethwasiswa ngabaphansi: amathongo.

Ake siphawule ngamandla amanzi asindisayo, aphilisayo atholakala kulezi ndawo zamathongo. Izinyanga-mthandazi kanye nababholofethi bathandazela amanzi, aphilise abantu. Nabasazilele umufi baye bathi besesemanzini kuze kukhishwe ihlambo lakhe. Ngehlambo kuye kuthiwe kukhushulwa umoya womufi emanzini. Umbuzo uthi; Usume kade uyokwenzani umoya womufi emanzini?

Sizwile enkondlweni ecashuniwe ka Nxumalo lapho ekhuluma khona ngomfula “iJordan” okubhukuda khona izigidigidi zabantu ngaphambi kokuba ziwelele ngaphesheya kwelamathongo. Umfula “iJordan” leli lehlukana izwe labaphilayo nelalabo esebawelela kwelamathongo.

UMsimang, (1986:151) uphawula ngamanzi kanje:

Yet there is something very special about the element of water. Whereas the grave, provide only a safe custody for the victim (the dead), water does something extra, it brings the victim back to life. The spirits are instrumental in giving the life back to the victims. The pool (isiziba) represents the “clinic” where their operations take place.

Uma singabhekisa encwadini kaDube “Insila kaShaka”, uJeqe utholakala ogwini lolwandle engofile, usiwa esiqhingini sesangoma uSithela. Isiqhingi lesi sihaqwe ngamanzi gimbici. Umuthi wokuqala ngqa owaphilisa uJeqe ngamanzi. Ngamanzi wasinda nqingqo uJeqe. Lokhu kusikhumbuza indaba kaJesu nenkosikazi yaseSamariya namanzi.

Okuningi okuxhumanisa amanzi noMvelinqangi namathongo kuqoqwe ngamazwi anembayo omhluzi womXhosa uQangule, (1973:44) lapho ethi:

The river water is a symbol of purification, redemption, spiritual rebirth, hope, new life or regeneration.....the redemption and purification is from sin, the rebirth is through Christ, and the hope is of heaven and of life eternal.

UQangule uyihlaba esikhonkosini uma ephawula kanje ngamanzi kodwa inkolo yoMdabu ayisho ukuthi sisindiswa ezonweni ngoba insindiso yaboMdabu iza ngamathongo, hhayi ngoJesu Krestu. Ithemba laboMdabu ngelokungeniswa emindenini yamathongo akubo ukuze baphile ingunaphakade. Izulu laboMdabu likhona lapha emhlabeni, kwelabaphansi.

UNxumalo, (1969:80) ucaphuma ikhehla uGumede lapho ethi:

Nginethemba elikhulu ukuthi abantu abadala bakuqonda kahle konke, kuyothi lapho nami sengizihambela ngiyohlala nabo, bangemukele ngokukhulu ukungijabulela.

3.3.2 Ukubuswa Nokuhlonishwa Komthetho

Kwelabaphansi, asekhona amakhosi futhi asenza yona leyo misebenzi ayeyimiselwe yona njengokubumba isizwe nokubusa ngokuthula.

**..., ngibon' amakhosi
ezinhlanga zonke, kepha
ngithatheke ngoSenzangakhona noZwide,
Ngibon' izihlwele zisingethe
UShaka, ebusa ngokuthula
Esesibumbe njengob' ayefisa
Isizwe sikaZulu, ngibone
NoMhlangana noDingane noMkabayi
Bekhonze ngokwethembeka okukhulu
Imbongi yehla yenyuka
Ikha uNodumehlezi KaMenzi.**

(Msimang, 1986:51).

Ngokwale mbongi onke amakhosi asakhothama ezinhlanga ezahlu kahlu kene akhona futhi ayabusa kwelabaphansi. Imbongi ayisichazeli ukuthi yini eyenza ithatheke ngenkosi uSenzangakhona nenkosi uZwide wakwaNdwandwe. Ngokomlando wokubusa wala makhosi, awabusanga ngesikhathi sinye, ngokunjalo-ke awukho umbango nezimpi ezihlanganisa uSenzangakhona noZwide.

UMsimang, (1975:371) uma esilandisa ngolibo nokuxhumana kwamakhosi aKwaZulu uthi:

Inzalabantu nokhulukhulu wesizwe uMnguni okunguyena phela owaqhamuka eNyakatho. UMnguni wazala uMalandela ngokulandela izinkomo zamadoda. UMalandela wazala uQwabe noZulu. Umuzi wakhe wabe ungaseBabanango. UQwabe waxabana nomnawakhe uZulu, wabe esembuka uZulu eyokwakha eMkhumbane phezu kweMfolozi, osekusesizindenini sohlanga lwakwaZulu namhlanje. UZulu wazala uNkosinkulu, yena wazala uPhunga. UPhunga

wazala uMageba; owazala uNdaba, uNdaba wazala uJama kwathi uJama wazala uSenzangakhona. Senzangakhona wazala uShaka noDingane noMpande, okuthe ukuba uShaka noDingane bangabinanzalo umlibo wobukhosi waxhunywa nguMpande owazala uCetshwayo, kwathi uCetshwayo wazala uDinuzulu. UDinuzulu wazala uSolomon, yena wazala uBhekuzulu, kwathi uBhekuzulu wazala ingonyama esesihlalweni namhlanje (2003), uZwelithini.

Okujabulisayo ukuthi imbongi isitshela ukuthi onke la makhosi asakhothama akhona njengamathongo ozalo lwasebukhosini nesizwe sonkana sikaZulu. ISilo saKwaDukuza sibonakala sibungazwa yizihlele zabantu, sibusa ngokuthula. Ukuqhakambisa ukuthula okukhona kwelabaphansi, imbongi isebenzisa isifengqo sokubhuqa, isikhumbuza “ngokungethembeki” okwenziwa uMhlangana noDingane, noBhongoza okwakungubabekazi wabo uMkabayi kaJama, kokugumbuqa umbuso wenkosi uShaka.

Kodwa uma sesisicubungulisisa lesi sifengqo “sokukhonza ngokwethembeka” siyanemba ngoba bobathathu laba sebekwelamathongo lapho amagqubu eminyaka esashatshalaliswa, kwathelelwana amanzi. Izitha zakhumelana umlotha, zaxhawulana, ngaphambi kokuwelela ngaphesheya kwelamathongo. Ayisekho ingxabano nezimpi phakathi kukaShaka noZwide.

Lokhu kusho ukuthi izizwe nezinhlanga ezahlukeni zisabuswa ngamakhosi azo futhi zisabuswa ngokwamasiko nenkolo yazo yendabuko. UZulu usaligcina isiko lokuthelelana amanzi. UMsimg, (1975:357) ubeka kanje ngesiko lokuthelelana amanzi:

Kungalanyulwa udweshu lolo, omkhulu kulelo bandla ukha amanzi ngenkezo aye nawo ezaleni afike acaphune umlotha awunike laba ababebanga. Usezobayala ukuba kube ilowo anike omunye imvushwana yomlotha ayihlafune, bese ebahlambisa izandla ngamanzi. Sebethelelene-ke njalo amanzi.

UZulu wabe ekholwa ukuthi ukuxolelana kwabaxabene bengathelenanga amanzi kuba nemiswazi emibi. Kokunye inhlawulo kuba isilwane esithile sokushweleza (inkomo noma imbuzi). Nempela kofuneka sikhishwe futhi sihlathwe, sidliwe isilwane leso. Nakhona kuthelelwane amanzi phambi kokuba sidliwe, kungenjalo kwakuthiwa abasidlile bazogula.

Uma ohlawulisiwe kungumlobokazi, wayephindela kubo ayolanda leso silwane ahlawuliswe sona. Uzobuya noyise noma umnewabo esezomshwelezela emzini; eqhuba impahla leyo. Uma kuhlawuliswe inkosikazi esinabantwana asebekhulile asebenemizi, amadodana yiwona azoyihlawulela ngokuthatha kweyawo imfuyo, ashwelezele unina. Okungaphezu kwalokho yigazi, ijele lalingaziwa kwaMalandela.

Uma isigwebo kuligazi, abantu babeyikhuza inkosi uma bebona ukuthi isuke yaba nhliziyo-lukhuni, bathi ayidle izibekela iNgonyama ngoba inkosi iyinkosi ngabantu

bayo, okungaziwa ukuthi uma isibabulala ibaqeda, iyobusa bani. Kokunye inkosi isizoveza uzwelo nesihawu bese imhlawulisa umhlambi wezinkomo onecala. Icala elalingavami ukuthethelelwa elobuthakathi. Othakathayo wayethi angasolwa bese kumenywa abantu bomfula lowo, kuyiwe emhlahlweni. Uma efike wanukwa, usezoyomangalelwa koMkhulu.

Abathakathi babebulawa kabuhlungu ngokujojwa kumpe achathwe ngamanzi abilayo ayobuke amathumbu. Kungenjalo achithwe ubuchopho ngegala noma anelwe ijozi bese kushiswa umuzi wakhe kudliwe izinkomo zakhe, kubulawe abantwana bakhe ikakhulukazi ababafana.

Kwelabaphansi nakhona zisekhona izimbongi zamakhosi. UMsimang, (1975:367) uphawula ngokubaluleka kwimbongi kanje:

**Umuntu owabe ebaluleke kakhulu emlandweni wamakhosi
nesizwe imbala. Kwakungabantu ababe benelungelo labo
bodwa, lokusho noma yini kuphela nje uma iliqiniso,
noma ziyayigxeka inkosi, noma ziyayikhuza ziyeluleka noma
ziyayisola, noma zithini, zazingabekwa cala. Olalele imbongi
igedeza, angafunda wonke umlando wesikhathi leso inkosi
ebongwayo eyayibusa ngaso"**

Ngaphandle kokugcina umlando wesizwe nowamakhosi aso, izimbongi kwakungabantu abanesibindi, bengankumpezi uma inkosi isiphaphalaza kepha beyikhuza, beyeluleka, kokunye bayithethise. Lokhu okwenza uMkhathswa athi, izitha ezinkulu zeLembe, uMhlangana noDingana noMkabayi imbala, uzibona kwelabaphansi sezikhonze ngokukhulu ukwethembeka. Kusho ukuthi izimbongi zeLembe zisasinike esikhulu isithunzi nokuhlonipheka iSilo sakwaDukuza kwelabaphansi.

Likhona ibandla elenza umsebenzi omkhulu wokubhunga izindaba zombuso kwelabaphansi:

**Yebo, ngiyaye ngibuzwe
Nobuxokoxoko bamabandla, ngizwe
Namazwi obabamkhulu engibezwa
Ngendaba, ngizwe behuba
Nezingom' uthuthumel' umzimba
Wami, ...**

(Msimang, 1986:51).

Ibandla ngabantu besilisa asebekhulile abahlangene ngenhloso yokubhunga udaba oluthile njengokuthetha amacala nokubusa ngokuphuza utshwala. Liyahlangana futhi ibandla lizosingatha, lotha inkosi nje.

Ukufakazela lokhu, uMsimang, (1975:356) uthi ibandla lakhiwa yiziphathimandla, izibonda zombuso:

Inhloko yombuso inkosi. Nokho ayibusi yodwa yelekelelwa izinduna, izinceku, iziphakanyiswa (abanumzane) amanxusa, izinhlozi, izangoma kanye namabutho.

UKrige, (1950:219) uphawula ngebandla kanje:

The councillors of the king were mostly headmen, the heads of the leading families of the tribe. The king could make no new laws without the consent of his councillors who represented the people; thus in giving out laws without this consent he would be departing from custom, and obedience would depend on public opinion.

Kungamampunge lokhu okuyaye kushiwo ngondlebezikhanyilanga ukuthi amakhosi oselwa amanye awo ayengondlovukayiphikiswa ngoba lapha sithola ukuthi inqubo yokubonisana nebandla, uZulu ukholelwa ukuthi ikhona ngisho kwelabaphansi.

UMsimang, (1975:356) ufakaza kanje:

Okusemqoka kuyo yonke le mithetho yenkambiso yesizwe, uZulu wabe ebuswa ngamasiko athathelwa kokhokho, nabo bewathathele kokhokho babo abe emukelwa njengomthetho wenzwe ongafanele weqiwe, ogcinwa yizwe lonke ngisho inkosi luqobo. Oweqe noma owephule isiko-mthetho wabe ejeziswa..

Kuyo yonke imithetho eshaywayo, inkosi yabe ibonisana nezinduna zayo nebandla kuqala, uma ziyiphikisile, inkosi isihoxise isinqumo lesi. ISilo sakwaDukuza okuphawuleka ukuthi sasivama ukungazilaleli izeluleko zababonisi nabaluleki baso sagcina ngokuvukelwa abakayise. KumZulu umsuka nesisusa somthetho ngabaphansi, amathonga; ngoba kwelabaphansi yisizinda samathonga.

UKrige, (1950:284) ngaphandle kokugcizelela ukuthi amathonga akwelabaphansi, udlula asitshale ngokuthi lapho kwelabaphansi inhlalo nezikhundla yabangasekho iyefana neyanganeno kwethuna:

The amathonga live underground and occupy the same relative positions as they did while alive: an unimportant man has little or no power after death; the head of a family (umnumzane), on the other hand, is the spirit that is invoked for help and provides for his descendants, while the spirit of a chief has the welfare of the whole tribe at heart and is of far greater importance than any other spirit. He has power even over other spirit in the same way as in life when he could command anyone in his tribe, and sometimes when a man's ancestors are not treating him fairly, the departed spirit of a chief is invoked to compel those ancestors to bless him.

Lesi sicaphuno siqhakambisa futhi sigcizelela ukuthi ithonga lomnumzane nelenkosi yesizwe kufanele nakanjani libuyiswe ngoba umnumzane yisiqu somndeni kanti

inkosi yisiqu sesizwe sonkana. Ithongo lomnumzane kumbe elenkosi linamandla amakhulu ukuxhumanisa abomkhaya abaphilayo namathongo okhulukhulwana bomndeni kumbe nabesizwe sonke.

UNxumalo, (1969:60) ugqizelela indaba yomthetho namathongo kanje:

Yilowo nalowo umelwe ukuba awahloniphe amasiko oyisemkhulu, ukuze bagculiseke, kuthi nalapho esekuhluphekeni nasekwesweleni bamkhulumele bamcelele.

UMbiti, (1969:161) usina sigcawini sinye noKrige, uma ethi :

The hereafter is only a continuation of life more or less as it is in its human form. This means that personalities are retained, social and political statuses are maintained, sex distinction is continued, human activities are reproduced, the wealth or poverty of the individual remains unchanged, and in many ways the hereafter is a carbon copy of the present life. Although the soul is separated from the body it is believed to retain most, if not all, of the physical – social characteristics of its human life.

Ngaphandle kobunjalo bobuntu, uKrige, (1950:285) ubuye agqizelele ubulili nobudala bethongo elibuyiswayo:

The spirits of old women and infants are often specially invited to come and eat of the sacrificial meat, because the spirit of an old woman is supposed to be spiteful and malicious and capable of all sorts of harm, while that of an infant is pure and beneficent.

Ngamanye amazwi, umphefumulo yiwona oluqobo noloya lomuntu. Uma abaphilayo bezwa izwi noma bebona isithunzi bayakwazi ukusho nokuhlukanisa ngokungananazi ukuthi lelo lizwi noma leso sithunzi bekungesikasibanibani, Inqobo nje uma kusekhona abamazi esaphila enyameni lowo sibanibani. Lokhu futhi kubuye kunikeze umqondo wokuthi uma amathongo esenezimpawu zabaphilayo kusho ukuthi asenabo ubuthaka ngokwesimilo nangokuziphatha. Yingakho abuye abizwe ngezithutha uma esedlova edlokovula ngolaka.

UKrige, (1950:285) ubeka kanje:

A man's ithongo resembles him in character; if he was good and brave when alive, he will be the same when dead.

Ake silishiye lapha elabaphansi njengesizinda samathongo, kesibheke ekhaya, emagcekeni omuzi wesiZulu.

3.4 Egcekeni

Singakagxili egcekeni, sizophawula ngothango noma ugange oluzungeze umuzi wonke bese singena emagcekeni alo muzi.

Ukuphathwa nokuhlonishwa komuzi wesiZulu kuhambisana nentando yabaphansi. Uma umuzi wakhiwe, ubiyelwa ngothango. Lungakhiwa ngomthuma, ngomunga nangesihlenhle. Akusiyona inhlonipho ukuthi umuntu angene noma yikuphi ngokufohla. Kulindeleke ukuba angene ngesango.

UMsimang, (1975:13) ugcizelela kanje:

Noma ngabe usuficwe izulu noma ngabe uhujwa yizitha ngeke wangena ngenhla noma ufohle uthango kepha ungena ngesango. Izintuba zikhona kepha zingena ziphume abasekhaya kuphela. Ngesikhathi sokwanda kwamahhashi, ogibele ubefike alehle esangweni, ngaphandle komuzi; uyangena nje uselibola. Isihambi besikhuleka esangweni, ngaphandle komuzi; ukusuka lapho sesikhuphuka ngasohlangothini lwesandla sokuphonsa size siyofika endlini leyo esiya kuyo siphinde futhi sikhuleke kuze kuvele ozosemukela asingenise.

UMthembu, (2000:41) uma egcizelela ukuthi kulindeleke ukuba nakanjani umuntu angene ngesango, ucaphuna ihubo loMntwana uMagogo, elithi:

**Yeka bo!
Yeka bo!
Ongangeni ngesang' uyafohla.
Yeka bo!
Yeka bo!
Awuvunyelwe nawe Mfundisi.**

Ivangeli ngokuka Johane, 10:1, liyakugcizelela ukungena ngesango nokungafohli. Leli vesi lenezela ngokuthi, ngaphezu kokuthi lowo ofohlayo akahloniphi kodwa uyeba uma lithi:

**Ngiqinisile ngiqinisile, ngithi kini:
Ongangeni ngesango esibayeni sezimvu,
Kodwa ekhwela ngenye indawo,
Lowo isela nomphangi.**

Kunokuxhumana okunzulu phakathi kwehubo likaMntwana kanye nevesi leBhayibheli elingenhla.

Uchaza kahle uMageba ukuthi; Abafundisi benkolo yobuKrestu yibo abanhlathayo nabangayihloniphi imidiyo yezwe. Ubadonsa ngendlebe ukuthi abayeke lokhu abakwenzayo, bakhuleke kumlindimasango ukuze abavulele ayobathula endlukulu.

Noma ngabe akekho umlindimasango, kumele ukuthi indoda ikhuleke uma ingena emzini wenye indoda. Isango liyintuba esemngceleni ohlukanisa ingaphandle nengaphakathi lomuzi. Ngakho-ke uma umuntu eseweqile lo mngcele, kufanele kushintshe ukwenza nokuziphatha kwakhe. Lokhu kubiza ukuba akhuleke. Ukukhuleka kusho ukuzibika nokucela imvume yokuba wemukeleke, uvunyelwe ukuba unyathele emagcekeni asingethwe amathongo alo muzi. Yicala elingubuthakathi ukungakhuleki kwendoda emzini wenye indoda.

Okhulekayo akakhuleki kumnumzane walapha ekhaya, (okungenzeka ukuthi akekho) futhi akakhuleki ngoba embona, kepha ukhuleka kubanikazi balo muzi, izinyandezulu zekhaya. Umuntu engakhuleka ngisho ebona ingane. Uma umuzi kungwakwaNtuli, kulindeleke athathe athi:

**Ntuli, Mphemba ngabele abafokazana bephemba ngezibi
Godide kaNdlela KaSompisi,
Wena kaSiquz' abantu koGwabini!**

Uma okhulekayo engasazi isibongo somuzi, akathuli abeyisimungulu nje, futhi akusikho ukukhuleka ukuthi; qo! noma qo ekhaya!

Angakhuleka athi:

Nina benkosi! Noma nina bengwazi!

Kuyemukeleka lokhu kukhuleka kumZulu ngoba isizwe samaZulu yisizwe seNkosi yoHlanga futhi yisizwe samaqhawe nezihlabani. Izithakazelo zingubufakazi obuqanda ikhanda. Uma umuntu esevunyelwe ukungena ngaphakathi kwenxuluma, udlula kumlindimasango.

UVilakazi, (1980:1) uchaza kanjena:

**Wangithatha phansi wangiphonsa phezulu.
Ngabon' umlindi-masango evula,**

**Ngangena ngishwaben'ulimi,
Ngahlala ngaphakathi kwakho Dukuza.**

UMthembu, (2002:43) uthi:

Lokhu kusikhombisa ukuthi, okhulekayo enxulumeni, ungena kuxega amadolo ngenxa yesithunzi somuzi oyinxuluma. Isithunzi senziwa yizindlu zawo, ukuma kwazo, ukuhleleka kwazo nanokuzihlonipha kwabantu abaphakathi kwawo. Yilesi sithunzi somuzi esenza ukuba umuntu ashwabane ulimi. Yikho umlindimasango kufanele ayomkhulekela endlukulu ngoba yena useshwabane ulimi.

Uma umlindimasango noma imvali ingekho, isihambi asimi sibe yisichuse nje esangweni noma kubonakale sesizidavuzela nje, abantu bomndeni basilunguze

ngezintunja ezisemakhosombeni athile.

UMsimang, (1975:54) uthi kuma kanje:

La kungenamvali khona siyazingenela sihambe ngasohlangothini l okuphonsa lomuzi size siyoma ngasendlunkulu. Uma imvali ingekho kuzophuma umntwana osekhlile noma omunye komakoti ezwe ukuthi lowo okhulekayo uliqhamukisaphi elibangisephi. Abuzwe nokuthi ungubani wakobani. ...Sesizongeniswa-ke isihambi uma umnumzane ethi asingeniswe.

Ukuze umuzi uhlonipheke, kumele ukuba abangaphakathi kwawo bawuhloniphe. Kuqala yena uSokhaya ahloniphe amathongo omuzi kanye nabo bonke abadala kunaye oyise nabanewabo. Ukuthemeleza nokuthethwa kwamadlozi okwenzelwa endlini yangenhla noma esibayeni, kwenza ukuba umuzi ube nesithunzi, uhlonipheke.

UMthembu, (2002:44) uphawula ngenhlonipho eqondiswe kwabaphansi egcekeni eliyisizinda samathongo kanje:

Ukuhlonipha komame kugobhozela ezinganeni. Igcina inhlonipho iwengamele yawembatha umuzi. Yile nhlonipho ethuthumelisa izihambi, izenze noma zingena, zingene zishwabene ulimi. Inhlonipho ingaphezulu kwemicakathi yezinyanga echelwa egcekeni.

UMsimang, (1975:13) yena uphawula ngenhlonipho yegceke kanje:

Okokuqala ngqa amanzi awasakazwa ebaleni elingaphambi kwezindlu. Lokhu kuthiwa kubanga umphezulu. Ngakho achithwa othangweni noma emva kwezindlu ngesinono esesabekayo. Uma kuhlatshiwe kwenziwe umsebenzi wamathongo, omakoti bomuzi abalokothi bahambe phambi kwezindlu kepha bahamba ngemuva.

Kanjalo nentombi eqomile emzini lowo iyalihlonipha ibala ihambe ngemuva kwezindlu ize iqhamuke isiqhamukela elawini, ihubazela ngamadolo, ingelokothe iwumele umuzi lowo. Ayingeni futhi ithwele kulo muzi. Uma biphumile nezimpelesi zayo yayokha amanzi noma izinkuni, kufuneka izethule esangweni bese iguqa phansi.

Izimpelesi eziyolanda imbiza yamanzi noma inyanda yentombi le ehloniphayo. Umakoti oseluhlaza noma umlobokazi osanda kuchanguza akalokothi ampongoloze egcekeni. Uma kukhona afuna ukumbiza okungenani angamane acele ingane imemeze.

Yikho siyesibuze ukuthi intombi ihlonipha kwabani uma siqonde ukukwazi ukuthi yaqoma kwabani.

Igceke leli aligcini ngokuhlonishwa yizihambi, ngomakoti nezintombi eziqomile kuphela. Uma kuthelwama amanzi, ngisho abosendo, mhla wosuku labo abazakuthelwama amanzi, bahlanganiswa ngaphandle komuzi. Bese kuthathwa umganu, usuxutshwa nomzala, sebegeza ukuze bayongena emagcekeni sebemsulwa. Alilokothwa lichithwe igazi, ikakhulukazi lo muntu egcekeni. Abantu abasusa umsindo egcekeni oholela ekuchithekeni kwegazi, akukhathaleki noma bangabomndeni noma ngabangaphandle, bayahlawuliswa.

Uma behlawuliswa, abagcini ngokukhipha inkomo yengezamageke nenkosi ingabadla izibaya zimile imbuya. Uma insizwa noma umfana one intombazane phakathi kwalo muzi, ayigcini ngokugeza izintombi zesigodi kepha ikhipha inkomo ethi mo yokugeza amageke alo muzi, ingezamuzi. Igeza izinsizwa zalo muzi ezithukile yathi zitholise udadewabo ingane ekhaya.

Ukuhlonishwa kwamathongo akugcini ngothango kumpe ngegceke njengesizinda samathongo kepha kwegela nasesibayeni.

UMsimang, (1975:40) ugcizelela ngokuthi:

Akulona ibala nothango okuhlonishwayo kodwa kukhona indawo emqoka kakhulu ehlonishwayo okuyisibaya.

3.5 Esibayeni

Umuzi wesiZulu wawakhiwa ngesikhulu isinono futhi kucoshelelwa izinto eziningi lapho wakhiwa. Kukhethwa indawo eyigqunyana, ezoba sengathi yengamela isango elikhulu, elivamise ukubheka empumalanga.

Kuthi enkabeni yesiza kwakhiwe isibaya sezinkomo. Kulesi sibaya kunemigodi yopata phansi. Isibaya sezinkomo sakhelwa sizungezwe ngothango. Kugxushwa izigxobo zithothane zizungezwe njalo. Lolu wuthango lommbelo. Kwelasehlala basebenzisa amatshe ukwakha uthango lomthangala. Abanye njalo basebenzisa amahlahla, njengoba sithola ezithakazelweni zabakwaSibiya lapho kuthiwa: “Sibiya ngenkomo, abanye bebiya ngamahlahla”. Isibaya sinesango elilodwa elikhulu nezintuba ezimbili, eyodwa ngeyaseNdlunkulu neyodwa yaseKholwa.

UMthembu, (2002:44) ubeka kanje:

Isibaya somuzi wasesithenjini sikhulu ngenxa yochibidolo womhlambi ongena kuso. Sivulekile ngenxa yokuthi sibuye sibe yithempeli lomuzi.

UKrige, (1950:42) ufakaza kanje ngobuthempeli nobungwele besibaya:

The cattle kraal is the Zulu temple, where the spirits of the ancestors are thought to linger, the place where sacrifices take place when the spirits are asked to protect the inmates or thanked for blessings received.

UMyburgh, (1981:134) naye usho okufanayo ngesibaya:

Apart from the preparation of the officiator and the consecration of the animal for sacrifice, the place of sacrifice must be holy. The Zulu temple is the isibaya, or cattle kraal, and it is here that the cattle are killed for sacrifice.

UMsimang, (1975:19) yena ugcizelela kanje:

Inkomo ibulawelwa esibayeni – ithempeli lemihlatshelo. ... Lowo othetha idlozi usesibayeni umile ufulathele isango, ubheke endlunkulu. Noma kucelwa into enhle, imbuzi emhlophe ibulawelwa esibayeni noma endlunkulu.

Inkolo yamaZulu ethi esibayeni yilapho kukhona imbizimbelwe yamathongo omndeni ayichazi ukuthi umuzi ongenasibaya awunamadlozi. Okuyiyona yona imbizimbelwe yamathongo umsamo ikakhulukazi umsamo wendlu engenhlwa. Ngenxa yobungwele besibaya, cishe yonke imisebenzi yamathongo omndeni yenzelwa esibayeni. Isibaya indawo yomkhuleko wasekhaya. Yindawo yokuthetha idlozi. Idlozi alithethelwa noma yinini esibayeni. Isuke imqoka into edinga kungenwe esibayeni, kuthethwe idlozi.

UZulu, (1999:46) ufakaza ngokubaluleka kwesibaya esikweni lehlambo:

Inqina ihuba njalo ize ingene esibayeni sezimeshe nokuyiyona thempeli lomuzi elikhulu.

Inqina yehlambo lomufi iphumela esibayeni ngemuva kokuba sekubikiwe khona esibayeni. Ngesikhathi beyozingela bagcina ngokuhlamba emfuleni. Uma sebebuya nomoya wakhe umufi. Usuke ekhushulwa emanzini; njengoba eselokhu ehla mhla efihlwayo. Ngehlambo ungena ekhaya kepha angayi endlini kwabo ngoba engakabi yithongo. Uphelela esibayeni lapho bemshiya khona. Isibaya yisizinda samadlozi esilisa. Esabesifazane yizala. Amakhehla atholakala esibayeni ngakho-ke ukungena komuntu omdala wesilisa, wosendo, esibayeni athethe idlozi akuphaphalazi.

UMakhoba, (2002:99) uthi:

Indlu yangenhla nomsamo ngamathempeli asobala emzini wesiZulu. Kepha isibaya siyithempeli elikhulu. Siyithempeli elikhulu ngoba silele inhloko yekhaya. Kweminye imizi kulele amadoda esibayeni. Phela kuyenzeka umnumzane afune ukuyofihlwa eduze kukayise esibayeni sakubo.

Kukuleli thempeli lapho sonke isithembu nezingane zaso siphelela khona uma

kukhona okuhlanganisa umuzi njengokuphuma kwentombazane iyogana. Uma umnumzane ekhipha indodakazi yakhe, uyedlulisa esibayeni. Uma umnumzane engakwenzanga lokhu, kusuke kungaphelele ukusina kwalowo mntwana. Kufana nokuthi iphume ngesamagudwane, ingasavalelisanga kwabaphansi ukuba bayiphelekezele.

UMsimang, (1975: 279) ephawula ngaleli siko uthi:

**Bazothi bangafika enhla nesibaya uyise ambike kwabangasekho
ukuthi umntanabo useyaphuma uyobaphembela isihlobo
ekuthini, abanxuse ukuba bahambe naye.**

Kusesibayeni lapho kugiywa khona ngenxa yokuthi sivuleke kahle. Ukugiya kusho ukubonga nokuhalalisela uSokhaya ngempumelelo yomsebenzi. Kepha umZulu akabongi kuSokhaya, ubonga kwabalele ngoba yibona abasingethe lo muzi ngisho noSokhaya imbala. Izinkomo zezindlu zonke zisengelwa kulesi sibaya. Nalapho kuhlatshiwe, inkomo yalo muzi inhlizelwa, yoselwe futhi iphekelwe kulesi sibaya.

UMthembu, (2000:45) uphawula kanje ngokuhlonishwa kwesibaya:

**Uma kubukwa kahle, inhlonipho esesibayeni, ifana nenhlonipho
esezindlini.**

UKrige, (1950:188) ugcizelela ngobufakazi obuthi:

**The cattle kraal is a sacred spot. It is a spot where no women,
who does not belong to the family, may tread, and even one
who has married there may not enter till by the death of both
parents of her husband she becomes the mistress of the kraal.**

Lokhu yiqiniso elimsulwa. Bheka ngoba abalobokazi balapha ekhaya abalokothi bazingenele esibayeni. Bayalinda, bazothe baze bangeniswe ngesilwane njengoba bengeniswa nasedlini enkulu. Akulona iqiniso lokhu okudwetselwe, umlobokazi usihlonipha isibaya bekhona nalapho bengasekho obabezala. Asikho isikhathi lapho ayochachaza khona esibayeni sasemzini.

Ukugcizelela indaba yokuthi abalobokazi abaziniki amalungelo kepha banikwa abomndeneni walpho bendele khona, sizophawula ngesimo sengodusi nowesifazane okipitile.

**Bobabili laba bantu, ogodusile nokipitile, abanawo amalungelo
ngokufana ngokwesiko lesiZulu. Amalungelo esikhuluma
ngawo lapha yilawa: Umakoti ongakasini akangeni esithebeni
sakulowo muzi. Ngokwesiko lesiZulu akufanele ngisho noma
ngabe uyayidla kwaleyo nyama okugcinwa ngayo amasiko
akulowo muzi ngoba usuke engakanikwa ngokwesiko lesiZulu.
Umakoti uyanikwa inyama yasemzini aganele kuwo
ngokwesidingo sesiko lesiZulu.**

Elinye ilungelo ngelokuzila. Akayithathi inzilo yalapho egoduse khona noma ekipitele khona ngoba usuke efana nesihambi nje, engelona ilungu lomndeni. Uma kunomcimbi ekhaya kuyasinwa. Kuqala amakhosikazi akhona, yena akabi nalo lelo lungelo lokusina ngoba ufana nentombi esafika igoye. Noma ngabe kwenziwani lapha ekhaya yena uyabukela nje.

(Nkosi, 2003:8).

Ngisho namadodakazi alapha ekhaya awagcalugcaluzi ngasesibayeni, angiyiphathi indaba uma esefindweni awalokothi angene esibayeni. Ngalezo nsuku azila ngisho amasi.

AmaZulu awahloniphi isibaya sodwa kepha nezinkomo eziphakathi kuso nobisi lwazo, ubulongwe bazo nenyama yazo imbala iyahlonishwa. Isizathu esingqala sokuhlonishwa kwezinkomo yilesi:

Cattle are not only the link between the ancestors and their living descendants, but are only means whereby the Zulu can at will get into touch with the ancestral spirits to make known his wants, or ask for blessings. This is accomplished through the sacrifice.

(Krige, 1950:188).

Uma kuhlinzwa inkomo, inyama yayo kayeqiswa phezu kothango kepha iphuma ngesango, ikakhulukazi inhloko, isikhumba kanye namanqina. Omalokazana abayidli inyama yasemzini baze bayinikwe noma basikiswe. Ubisi nalo ngokunjalo kalweqiswa. Lusengwa kuphela abesilisa. Uma engekho owesilisa emzini lowo, okungenani kungayocelwa umfana komakhelwane, azosenga. Lolu bisi aludliwa yinoma ubani nje, abangesibona abakulo muzi, bayaluzila. Abalobokazi balunikwa ngenkomo. Kangeni futhi umlobokazi esibayeni uze angeniswe. Noma efuna ubulongwe, angamane athume ingane noma ebethi ushaya ingane uma isibaleke yangena esibayeni uyayiyeka ngoba isibalekele koyisemkhulu ukuba bayivikele.

Ubisi luphathwa abesilisa kanjalo namasi. Amagula angumsebenzi wabafana ukuwetha nokuwakhama nokuvuba amasi. Abesifazane balungisa umcaba kuphela. Abafana bangawadla amasi akomakhelwane kepha amantombazane phinde. Ahlonipha ngisho la engeyikwendela khona. Ubisi akudingeki ukuba luchithekele eziko. Kuthiwa kodabuka imibele yezinkomo nalo lushe. Uma luchithekele eziko ngephutha, lwelekelwa ngamanzi ngenhloso yokushweleza ngedambisa. Owesifazane akalusebenzisi ubisi uma egezile noma ezilile ngoba ubisi luwuphawu lokwanda kwesiNtu nenhlalakahle yaso. Lezi zimo akuzo owesifazane ziyaphikisana nempilonde nempilonhle yesiNtu

Lokhu kubaluleka okungaka kwesibaya nezinkomo kwenziwa ukuthi yiwona mnotho okhomba ukuqashambala komnumzane kanti futhi izinkomo yizona zilwane zokuthetha idlozi nokuhlanganisa ubuhlobo njengalapho kusiniselwana.

Ake sisishiye lapho isibaya nothango lwaso, kesibheke lapho kukhona isihlalo sobukhosi samathongo okuyindlu yakwethu, indlunkulu nomsamo wayo.

3.6 Endlini Yakwethu

Noma zonke izindlu zibalulekile futhi zinomsamo zonke oyisizinda samathongo, kulolu ncwaningo sizogxila endlini yakwethu nomsamo wayo. Enxulumeni kukhona indlu kanina womnumzana. Uma indodana iphuma umuzi wayo, yile ndlu efike iyakhele unina, akukhathalekile noma ngabe unina sewedlula emhlabeni:

UMsimang, (1975: 4) uthi:

Indlu ebaluleke kunazo zonke kumnumzane yi ndlu kanina. Uma esaphila (unina womnumzane) uzongena kuyo uma esashona izoba yixhiba lasendlunkulu.

Omunye angabuza ukuthi ekayise yona? Nansi impendulo:

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

(Msimang, 1975:14).

Indlu kanina womnumzane noma indlu yakwethu iyimpoqo kumZulu ogcina inkolo yabaphansi ngoba yindlu yomuntu omdala ekhaya, osesondelene namathongo. Okukhulu kunakho konke le ndlu iyithempeli lomndeni.

NgokukaKrige, (1950:291) le ndlu iyithempeli ngoba:

The special parts of the sacrificial beast which are set aside for the sole enjoyment of the ancestors, are placed on the umsamo of the indlunkulu hut, for it is at the umsamo that the ancestors are thought to dwell. Goats are slaughtered in or just outside this hut in which the sacrifice is made.

UMsimang, (1975:20) uyichaza le ndlu kanje:

Indlunkulu yiyonandlu kayise womnumzane (umkhulu) namathongo onke nokho ayibizwa ngaye, kuthiwa nje indlunkulu. Lokho kubangwa ukuthi uyise womnumzane uba namadodana amaningi okuthi uma esenemizi onke abe lithongo laleyo mizi yonke. Zonke-ke izindlu nezindlunkulu ngezakhe. Uyachanasa, uphuma kuleyo angene kuleyo.

Into eyenza ukuba kuchume ukuthi le ndlu ngekagogo yingoba abantu abagcina bebaningi kunoma yimuphi umndeni, abazukulu bona abathi unina womnumzane ugogo wabo.

UMthembu, (2000:16) uchaza amagama uzakwethu nekwethu kanje:

Uzakwethu wakheke ngale ndlela: kuhlenganiswa isenzo (i) za + isandiso sendawo kwethu, usho indlu enkulu enxulumeni, kwase kuphuma uzakwethu. Lokhu kusivezela ukuthi uma kukhona umlobokazi oganayo, uza endlini kwethu. Endlini kwethu yilapho kuhlala khona unina kaSokhaya uma esekhona. Izindaba zonke ezinohlonze zidingidelwa endlini kwethu. Abaphansi uma befika, bafikela endlini kwethu. Ngakho-ke uma kuthiwa umuntu uzakwethu kuqondwe ukuthi uza lapho kukhona konke khona, ikakhulukazi ukuphepha ngenxa yabaphansi nomuntu omdala ohlala kuyo (le ndlu).

UNyembezi noNxumalo, (1966:39) bayavumelana ngokuthi:

Maqondana nephakathi nesibaya, ngaphandle kwaso, kunendlu yendlunkulu. Endlunkulu-ke yilapho kuhlala khona inkosikazi yomnumzane ezozala undlalifa noma inkosana, indlunkulu le yiwona mongo womuzi; yilapho bekugcinwa khona nenyama uma kuthethwa amadlozi, izikhali zokulwa, kanti futhi nezihambi bezifike zisinde endlunkulu zethuse iphango.

Kunendida lapha mayelana nesiza sale ndlu. Ukuchaza kwalezi zingwazi ezimbili kungathi basho indlu yenkosikazi undlunkulu.

Ngokuchaza kukaMthembu, (2000:22) undlunkulu uthi:

Lona ngumlobokazi osinela umnumzane kuqala. Indlu angeniswa kuyo, eyokuqala esesandleni sokudla uma usuka endlini kwethu.

Ukunakekelwa kwezihambi emzini lapho kunesithembu khona umsebenzi wenkosikazi.

Mayelana nokuthi imi kuphi le ndlu, ngokwesimo sokuhleleka sandilinga nokulandelana kwezindlu emzini wesiZulu, uKrige, (1950:42) uyihlaba esikhonkosini uma ethi:

It is built on ground sloping towards the main entrance, which usually faces east, so that the chief hut, besides being at the top end, is also on the highest ground overlooking the rest of the kraal.

Ngobundilinga bomuzi, le ndlu iphakathi enhla negceke ayikho kwesokudla noma kwesobunxele (ekhohlwa). Ngobufakazi obutholakala ngocwaningo, akuhlali futhi akulali muntu kule ndlu ngaphandle komnumzane ngezinsuku ezithile. Yindlu engcwele futhi ehlanzeke kunazo zonke.

UMthembu, (2000:48) uphawula ngobuphakathi nomuzi bale ndlu kanje:

Enxulumeni kukhona umgudu okwehla kwenyuka kuwo abaphansi. Isango lothango lomuzi, libhekene nesango lesibaya. Okuthi uma uphakamisa amehlo nansi intuba iqondane nomnyango wasendlini kwethu. Ngaphambi kokuba ungene endlini kwethu kukhona isikhonkwane sezulu, esiqondane nomlindaziko nensika yedlu. Uma uphumela ngaphandle kwethu uphakamisa amehlo othangweni welamela intuba lo mgudu uyindlela okwehla kwenyuka abaphansi kuwo emzini wakhile.

Ngenxa yokuba khona kwabaphansi yingakho kufanele ukuthi izinto eziningi zihlonishwe futhi kube nentobeko ekhaya eba amakha amnandi kwabangamele inxuluma.

Akuhlali futhi akulali muntu kule ndlu. UMsimgang, (1975:14) ufakaza kanje:

Yindlu yomnumzane. Owesifazane kangenangeni kuyo. Kungena oyindlunkulu naye ngokuzoshanela asinde alungise. Owesifazane ongumlobokazi ngisho ngabe uyagula, ulashelwa kulendlu kodwa ngeke alala khona kufanele ayolala kwakhe.

UKrige, (1950:292) uphawula ngalesisimo uthi:

When a sick person is moved into the indlunkulu hut, he will remain and be nursed there if a male or daughter of the kraal; a married woman, though receiving the blessings in the indlunkulu will have to return to her own hut to sleep.

Uma kukhona okumhluphile umnumzane emoyeni, efuna ukukhuluma nabaphansi, ungena kule ndlu, alale khona izinsuku, ede evuka ephalaza ngentelezi yomuzi, eqondisa izindlela zakhe.

UKrige, (1950:42) ukugcizelela lokhu okushiwo nguMsimgang kanje:

In aristocratic kraals it was customary for the head of the kraal to have a private hut of ease just beside the indlunkulu, called ilawu lomnumzane.

UNyembezi noNxumalo, (1966:39) bafakaza ngobukhona belawu lomnumzane:

Eduze kwendlunkulu manxashane kungumuzi omkhulu, bekuyaye kwakhiwe ilawu lomnumzane lapho ebeziphumulela khona. Kukhona futhi nezi ndlu ezibheke indlunkulu.

Indlu enkulu, indlu engcwele futhi enhlanzeke kunazo zonke ezikhona lapha ekhaya. Kungaba ubunuku obungenanhlonipho uma uSokhaya engamemela isithembu sakhe kule ndlu yangenhla. Le ndlu yithempeli lomuzi. Bheka ngoba uma umfana ethombile wethulwa kule ndlu, ahlale, alale khona izinsukwana ukuze izinyanya zekhaya zimkhothe, zimbusise njengoba esefinyelele kuleli zinga lokukhula.

Abadala baqala esekule ndlu ukumyala ngokuziphatha nangobudoda.

Izwi labadala lalihlonishwa ngempela ngoba:

Umuntu omdala usefana nesihlahla esesakhula sakhehleka, esesabamagwinci esithwathweni nasezimvuleni isikhathi eside. Izihlahla ezibanjena, nabantu asebabanjena bayahlonishwa, bahlonishwe kufanele futhi. Kuyisiphosiso, kuyisenzo esibi ukuba kubulawe noma kufenyiswe lokho osekwahlala nobuyena bomuntu osekhlile.

(Nxumalo, 1969:30).

UKrige, (1950:91) ufakaza kanje:

The confinement hut may also be that of the grandmother or grandfather because that, too, is a “clean hut”; this will be the indlunkulu hut of the kraal....He must sit on the umsamo; no one ever sits at the umsamo of anyone’s hut because this is the place for the spirits. It is the only place besides the cattle kraal in which they are supposed to remain. He sits there because he is being offered to the spirits for the protection and strengthening.

Ukubaluleka kwale ndlu, kugqama kakhulu uma sibalula imisebenzi eyenzelwa kule ndlu. Kukule ndlu lapho izimfihlo namahlazo omuzi ekhulunyelwa khona. Kule ndlu kukhulunywa iqiniso lodwa, iqiniso lonke. Umnumzane noma insizwa yalapha ekhaya uma ibuya kosebenza esilungwini, yindlu yokuqala ebifike ingene kuyona nemithwalo yayo, izoqaqelwa kule ndlu. Inhlosonqangi ukuzokwethula kwabalele okungokwabo ukuze bamandisele izinhlanhla namandla ngokuzayo.

Okusale kwenzeka phakathi komuzi nokufanele akwenze kuzocetshwa kule ndlu. Okuboshwe kule ndlu, akufanele kubuye kuqaqwe ngumuntu. Ngisho ubulanda, into ebucayi kangaka buthethelwa kule ndlu uma kuganiselwana. Into ekhulunywa ebulandweni yisifuba ngempela somndeni wabaphansi nabaphilayo.

Uma kuthethwa idlozi, kukhulunywa namathongo, amazinga ezindlu nobumqoka bazo buye buqhakambe. Kukule ndlu-ke lapho kushiselwa khona impepho. Uma kunemicimbi ekhaya, ukudla kwabaphansi kuye kubekwe kuyo le ndlu.

UKrige, (1950:40) uyayifakazela lenkulumo:

It is the umsamo or back of this hut that the meat of a sacrifice is place overnight.

Ngisho nomkhonto okuhlathsha ngawo izinkomo zalapha ekhaya utholakala uhlonywe khona phezu komsamo wale ndlu:

The instrument used in sacrifice is a special one. It is the ancestral assegai, a special old assegai handed down from father to son. After sacrifice, the ancestral assegai is then thrust in the roof of the indlunkulu hut at the umsamo and left there for a few days.

(Krige, 1950:292).

Uma kubuyiswa, sekumenywa umoya womufi ukuba uze ekhaya, lokhu usezilelwe nehlabo selikhishiwe, ufike angeniswe kule ndlu. Usezoqala-ke ukusebenza njengedlozi. Le ndlu ibuye ibe yisikole esiyinkulisa, isikole sobuciko bomlomo lapho ugogo etha khona indulo nabazukulu, nezingane ziphicaphicane khona.

NaseNdlunkulu yasebukhosini, lukhona lolu hlobo lwendlu olungena inkosi nezinyanga zayo kuphela.

UMsimang, (1975:15) uthi:

Kukule ndlu lapho kuhlala khona umkhonto wokubusa isizwe kanye nomzimana induku yobukhomba amabutho.

Le ndlu ithathwa njenge ndlu egcina amagugu onke esizwe. Iyindlu enesizotha yezinyandezulu.

UZulu, (1998) uchaza kanje:

Kule ndlu kuhlala inkatha yesizwe, isihlalo sobukhosi, induku yobukhosi, imithi nezinsila zamakhosi, amathusi nemikhando. Izikhumba zezingwe nezingonyama zikuyo le ndlu, kanti futhi nenkosi imiselwa kule ndlu. Uma kuzophuma impi, iNkosi ilala kule ndlu.

Iyahlonishwa le ndlu ngoba ngisho inkosi yohlanga iqunga isibindi futhi iyaguqa kule ndlu. Kwesinye isikhathi, indlunkulu ibizwa ngokuthi kusemlotheni ngoba yindlu yesibangamlotha, indlu yokuthula. Izingxabano zomndeneni zixazululwa kule ndlu. Amanzi athelwa umlotha afeza inkonzo yokuthula. La manzi aseintelezi yasekhaya efeza inkonzo yokuthula afezwa yisalukazi. Amele ukumkhulula kanye nokumngenisisa endumisweni yezinyanya lowo ohlanjululwayo.

Lokhu osekuphawuleke ngendlunkulu, kufakazela amazwi kaMbiti, (1969:80) athi:

This then makes the spirits men's contemporaries; they are with men. Man would feel uncomfortable if the ontological mode of the spirits were too distant from his own. This would mean upsetting the balance of existence, and if that balance is upset, then men make sacrifices, offerings and prayers, to try and restore it.

Lokhu kusho ukuthi abaphansi ngokwesintu bathathwa njengabaphilayo. Ngokwenkolo yoMdabu bangena bahlale ezindlini nabasadi'anhlamvana. Ngale ndlela amathongo athatha isimo—mpilo sabaphilayo ngoba bayadla, bahlale,

baphile mhlabeni munye nabaphilayo. Ngakolunye uhlangothi abaphilayo bafuna ukuhlala bezizwa bevikelekile.

Abaphilayo bafisa ukuthi uma bedlula emhlabeni, bangalitshalwa kepha babuyiswe, babuyele endaweni abayijwayele bezobheka imizi yabo. Uma bengabuyiswanga, bayophenduka imihambima yemingwi nezipoki ngoba idlozi kalibuyeli kweminye imizi; **“akudlozi lingavi ekhaya”**. Idlozi alizishiyi izihlobo zalo zegazi njengoba kufakaza isaga esithi: **“Akudlozi lava kwenye indlu layeka kwabo”**. Idlozi kaliyi kweminye imizi, liphindela kwabo.

3.7 **Emsamo**

Endlini yesiNtu, emsamo yindawo ebekelwe amadlozi. Imsamo leli livamisa ukwahlukaniswa ngombundu.

UMsimang, (1975:15) ufakaza kanje:

Enhla neziko ngumbundu bese kuba emsamo.

Lena yindawo ehlonishwayo ngoba kukholelwa ukuthi nezinyanya zihlala khona.

UVilakazi, (1965:90) uphawula kanje:

Each Zulu hut has at the umsamo (back part of the hut) what can be called a shrine, a place which is specially respected and associated with the ancestors. Thus a Zulu hut is not just a dwelling; it is together with the cattle kraal a temple, and when an ancestral spirit chooses to visit his family, his spirit may enter into a snake, and he would then glide into the house, move right up to the umsamo and then coil himself up on the ancestral shrine.

Akulokothwa kuhlalwe emsamo. Umuntu okungesiye owasekhaya akavunyelwe ukuya emsamo. Umsamo yindawo engcwele yamathongo. Bheka ngoba ngisho isalukazi esingunina womnumzane, esiyinsika yomuzi emele izinyandezulu sigcina nganeno komsamo futhi asikhulumi emsamo ngoba singumalokozana kulabo (amathongo) abasemsamo.

UKrige, (1950:91) yena ubeka kanje:

The umsamo is the place of honour in any hut; no one ever sits at the umsamo of anyone's hut because this is the place for the spirits.

Umfana uhlala kule ndawo kuphela ngomthombo wakhe ngoba enikelwa kuzinyanya zomuzi. Inyama yomsebenzi wabaphansi kayidliwa yonke ngalo lolo suku okuhlathwe ngalo isilwane. Kudliwa amantshontsho nje kuphela. Endlini kugcinwa inyongo, inanzi nomancishana emsamo. Lo mancishana kuthiwa ngumvakwezinye ngoba uyoze uphuzwe emva kwezinye izimbiza (ekugcineni) yikhehla noma yisalukazi salapha ekhaya.

UKrige, (1950:95) ufakaza kanje:

Special parts of the beast are placed on the umsamo of the indlunkulu hut or burnt there with incense for the enjoyment of the spirits. When this is being done prayers are said for the blessings of the whole family.

UMyburgh, (1981:129) uyavumelana noKrige, ngokuthi:

At times of ritual sacrifice meat, beer, and snuff are placed in the rear portion (umsamo) of the Zulu hut to be licked by ancestors, indicating that this space has a special connection with them.

Uma kushiswa impepho emsamo nezinye iziqa zenyama nama-futha kushela khona lapho emsamo kuze kube umlotha. Lowo mlotha uchithwa khona lapho emsamo. Izitho ezinjengenzi zihlala khona emsamo zize zidliwe isalukazi ngemva komsebenzi. Lapha emsamo kuhlala izimpahla zasekhaya eziligugu nezibaluleke kakhulu:

At other times the homestead's ritual spear and other articles of value are stored in the umsamo to signify that the household's possessions are shared with the ancestors as beings that belong to the homestead and on whom the living are dependent for taking care of their valuables.

(Myburgh, 1981:130).

Ukubeka lezi zimpahla emsamo kuluphawu lokwazisa nokuhlonipha amathongo njengamalunga omndeni angabanikazi balezi zimpahla.

UJonas noDe Beer, (1973:215) bathi:

The presenting of a gift to a spirit is often done in a symbolic way. Where the gift is in the form of food, it may be left for the spirit to "lick" it first, before it is consumed by the people. In this way man is believed to have communication with the spirits by eating of the same food. Since sharing food or drink is in many cultures a sign of goodwill, reconciliation and amicable relations, this idea is extended to the relationship between man and the supernatural as well.

UNxumalo, (1969:33) uthi:

Ngisakhula mina bekuthi uma kuhlatshwe isilwane (imbuzi noma inkomo), kube khona okubekwe eceleni kuthiwe ngokwezithutha. Namanzi amponjwana abeyaye akapakiselwe phansi athiwe potsho emhlabathini, kuthiwe kabadle abaphansi. Ngalezo zinsuku lukhulu usizo olungasekho ababesenzela lona.

Kule ndawo kuhlala imithi nezintelezi zokuqinisa ikhaya nemithi yokwelapha umuzi wonke nje. Uma kuqiniswa ikhaya, akugcini nje ngokubethelela umphezulu ukuba ungadlaleli ekhaya. Kukhona imithi nezintelezi eyizisinga zamathongo kanye naleyo yokwakha isithembu sihlale ngokuzwana nangokuthula. Le mithi yonke ihlala emsamo iyizichongco kumbe ingamakhubalo. Yingakho le ndawo kungavumelekile ukuba inganywe ngesithunzi ngabesifazane.

Izangoma nezinyanya nazo ziwuhlonipha kakhulu umsamo wendlunkulu. Ngenxa yokuthi isangoma siyisisebenzi nesithunywa sabadala, isizinda sesigodlo saso sisemsamo kuleyo ndlu esisebenzela kuyo sodwa. Kuvamise ukuba kungabi umsamo wasendlunkulu.

Uma kukhotheme inkosi, isidumbu sikhishwa ngentuba ebhodlozwe emsamo, siyofihlwa ukuze izihlwele nezimfamona zezihlobo – mbumbulu zingazi ngempela ukuthi inkosi ifihlwe kuphi. Zigcine ngakho ukudlinza.

Asiphethe ngamazwi alezi zihlabani ezimbili, uMnyandu, (1993) noMyburgh, (1981) lapho bephawula ngokushabalala komsamo, kanje:

Due to urbanisation and civilisation, traditional huts have been or are being replaced by modern houses and existence of a shrine at umsamo is no longer there. There are no longer snakes which are accepted to enter houses. The former glory given to ancestors has been neutralised by the Zionist healers who interpret the role of ancestors to the light of the Christian Faith.

(Mnyandu, 1993:80).

Where religious components have caused to serve a cultural purpose or where the purpose has changed, the cultural structure has been affected. The umsamo (sacred section) of the Zulu hut is frequently missing in modern Zulu houses and there is no corresponding space for sacrificial meat. Accordingly the ritual taboos relating to the sacred section of a house have disappeared.

Among the Manala Ndebele of Southern Transvaal, the umsamo forms part of the living – room of the modern house. It is usually characterised by a small table with a tray on which meat, beer, and snuff are placed as offerings to the ancestral spirits. The adaptations have not, however, seriously affected the purpose of the umsamo rules for its avoidance on the part of women.

(Myburgh, 1981:138 – 139).

3.8 Isiphetho

Nakuba inkolo yoMdabu ithi amathongo akhona ezindaweni zonke lapho kukhona abomndeni nozalo, lesi sahluko sigxilisa ukuthi kukhona nokho izindawo ezihlonishwa kakhulu ngoba kuyizindawo zabaphansi phakathi komuzi wesiNtu.

Amathuna ayahlonishwa ngokuthi kulapho amathongo efihlwe khona kepha wona uqobo awekho emangcwabeni. Uma seyenziwa yonke imisebenzi yokubaphelekezela asebesishiyile emhlabeni, babuyiswa, bahlala nemindeni yabo emakhaya lapho kukhona abaphilayo bomndeni nozalo. Inkonzo yabo eyansukuzonke eyokuhlanganyela nabaphilayo.

Ubukhona balezi zindawo eziyisizinda samathongo, kungubufakazi bokuthi isesekelo senkolo yaboMdabu sisekuthini:

The basis of African Traditional religions is the belief that there exists, beyond this concrete and tangible world, a Sublime and Mighty Unseen System Whose Will reigns Supreme and human beings long to seek harmony with it.

(Siddiqi, 1980:14).

Esahlukweni esilandelayo sizodingida imidati neminingwane yomsebenzi wokubuyisa ithongo ukuba lizocanasa, “liphile”, liphilise abomndeni phakathi komuzi.

ISAHLUKO SESINE

4.0 UKUBUYISA ITHONGO

4.1 Isingeniso

Inkulumo ethi, uSibanibani usendele koyisemkhulu, ichaza ukufa. Ukwenda kusho ukuhamba indlela ende. Ukwenda nokufa kuncikene okwezithupha ziya eguleni. Umuntu osendele koyisemkhulu akaphinde azibuyele, kanjalo nosezanile akaphindi azibuyele nje. Emendweni kusekugcineni. Kwenye inkathi isimo sokwenda sikhomba ukuthi umuntu uhambele thina sasala. Osishiyile uphambili, thina sisemuva, usexebukile kithi, useqhelile, kwavuleka ibanga phakathi kwethu. Ukuhamba komuntu ebonakala emehlweni ethu kuchaza ukujula kokufa kwaboMdabu.

Inkolo yoMdabu ithi uma umuntu eshona umoya wakhe uthatha uhambo olude uya ezweni lamathongo. Lo moya uyahlanjululwa, ushwelezelwe, unxuselwe ngokuphelekezelwa ngemisebenzi yesiko ukuze ufike kwelabaphansi wamukeleke. Ungemukelwa kwelabaphansi lo moya, unqunyelwa isikhathi esithile “sokuphila” ungumoya-sithunzi. Abomndeni nabozalo sekufanele bayocela kwabaphansi ukuba lo moya-sithunzi bawudedele ubuye ekhaya usunamandla okuvikela, okusingatha nokuphephisa abomndeni. Ukubuya kwawo lo moya uzobe uphelekezelwa wumbutho wakwelabaphansi.

Umsebenzi wokuxhumanisa nokuhlanganisa izidalwa eziphila ngokwenyama nalezo eziphila ngomoya kuvele kuthiwe umsebenzi wonke wokubuyisa ithongo noma owokubuyisa amathongo.

Amazwi kaKrige, 1950:169) ayihlaba esikhonkosini mayelana nokuthi liyini leli siko futhi libaluleke ngani:

Equilibrium having been re – established in the group of the living it remains for the deceased to be finally incorporated into the group of the ancestors (ie.the spirits). This is done by means of a ceremony known as ukubuyisa ithongo, the bringing home of the spirit of the deceased.

Lapha kusobala ukuthi akubuyiswa amathambo kamufi kepha kubuyiswa umoya / umphefumulo wakhe emuva kokuzilelwa nokukhishwa kwehlabo. Ukuzila nehlabo, lokhu kuqondene nokuqinisa abaphilayo, labo abashonelwa nokuvimba umkhokha wokufa. Ihlabo ikakhulukazi, libalulekile ngoba kuthiwa uma lingakhishwanga, abantu balowo muzi babuthukisa okwezimpukane.

Isiko lokubuyisa lona liqondene ngqo nalowo owashonayo:

Leli siko liphethe ukungenisa umnumzane endlini yangenhla. Yingalesi sikhathi lapho umnumzane ephothulwa khona eba yithongo. Abomndeni sebengambiza ngeqholo nalapho beshisa impepho.

(Makhoba, 2002:138).

Umsebenzi wokubuyisa ithongo ngumshikashika obucayi kakhulu, odinga inhlanzeko. Isichazamazwi sika Nkabinde, (1985:24) ukubuyisa ithongo sikuchaza ngale ndlela:

Ukwenza isiko lokuxhumanisa lowo womndeni ongasekho emhlabeni, imvamisa omdala wesilisa, axhunyaniswe namathongo asekhaya, nanokuthi abheke abakubo abasaphila.

Le ncazelo iyakuphawula ukuthi kubuyiswa umuntu omdala. Umuntu oba lithongo noma idlozi ngosemdala. Umuntu osuke eseyindalabantu, imvamisa umnumzane wekhaya. Kuyenzeka-ke kwenye inkathi nenzalabantu, isalukazi, unina womnumzane naye abuyiswe. Kukhona ubudlelwane obukhona phakathi kwabaphilayo nabalele. Umnumzane wekhaya kanye nesalukazi esingunina ngabantu abanamandla namagunya okubheka nokukhulumela umuzi besaphila. Ngakho-ke bayokwazi ukuwubheka nalapho bengasekho.

4.2 Ubucayi Besiko Lokubuyisa Ithongo

Asiphawule ngobunzima bomsebenzi wokuxhumanisa izidalwa eseziphila kwelinye izwe, ziphila ngokomoya kepha lezi zidalwa kulindeleke ukuba zixhunyaniswe ngumuntu osaphila ngokwenyama, nganeno kwethuna.

Lo msebenzi udinga inkolo eyisimbelambela emasikweni oMdabu. Umsuka wale nkolo, uMyburgh, (1981:132) uwuchaza kanje:

Among the indigenous peoples of Southern Africa the ancestor-cult is closely connected with their conception of the nature of man involving the distinction between the body, the spirit, and occasionally what is called the shadow. Their ideas about the spirit usually imply that the spirit or shadow may leave the body temporarily during sleep or during a coma or delirium and at death leaves the body for a continued existence as a separate personality, remaining at first near the graves but eventually departing to the spirit-world.

A special ritual is performed to enable the spirit to pass to the spirit-world; among different-peoples this is later followed by a ritual to "bring back the deceased" (ukubuyisa ithongo) to fulfil his or her role as an ancestral spirit.

UMsimang, (1975:147) usixwayisa ngokuthi uma lingagcinwanga leli siko, izinto zibamela kanje othathekile:

Phela uma engabuyiswanga (umufi) uba luhlupho, ehamba elandela abantu noma abangamadodakazi noma abe isithunzi esibi ekhaya ngoba efuna ukubuyiswa.

UNyembezi noNxumalo, (1966:138) mayelana nesikhathi okwenziwa ngaso isiko lokubuyisa bathatha bathi:

Kwakuphela unyaka noma iminyaka emibili bese kwenziwa isiko lokubuyisa owashona. Kwakubuyiswa osewashona emathongeni, acelwe ukuba abheke neno, ahlinge umuzi, angawukhohlwa umuzi wakhe.

Nakhona lapho kwakukhulunywa indaba yomsebenzi-ngqangi wamathongo, okuwukubheka nokuhlenga umuzi jikelele. Noma bengayiqhakambisi eyobudala oNyembezi kepha kusobala okwempahla yembuzi ukuthi ukubheka nokuhlenga umuzi yinto eyenziwa ngabantu abadala.

Nansi eminye imisebenzi yamathongo:

- Amathongo angabavikeli nabaphephisi bomndeni nozalo ngokuchitha izingozi, izitha, abathakathi, amashwa nemiswazi.
- Amathongo anikeza abomndeni izinhlanhla namandla empumelelo emsebenzini nasempilweni.
- Amathongo yiwona abhekele ukugcinwa kwamasiko nesiko lomndeni ngokubuye ajezise iziphulamthetho namahlongandlebe ngemikhokha namabhadi.
- Amathongo abuye adumbe abathile abanikeze amandla obungoma nobunyanga ngokungena kubo ngedlozi.
- Amathongo angabakhanyisi akhanyisela izangoma nezinyanga ngezifiso zabaphansi nangokwelashwa kwezifo ezinhlobonhlobo.
- Ngumsebenzi wamathongo ukuxhumana nabaphilayo ngamaphupho neziprofetho zezangoma-mthandazi.
- Amathongo axhumanisa abomndeni noMvelinqangi ngokubanxusela nokubacelela inzalo nempilo enhle nende.

Sisekuwo umbandela wesikhathi, uNyembezi noNxumalo babeka ukuthi umuntu ubuyiswa sekuphele unyaka ashona. Kepha kuyacaca ukuthi neminyaka emibili kuya kwemithathu iyaphela bese kwenziwa lo msebenzi.

Ngokuka Makhoba, (2002:138):

Ukubuyisa umnumzane kwenziwa emva kweminyaka emibili noma angaphezulu. Akuvamile kodwa ukuthi kuze kube yiminyaka emithathu golokoqo ngabe lokho kukhomba ukuthi kune nkulumo.

Ngakho-ke siyakuchitha lokhu okushiwo nguKrige, (1950:169) okuthi:

There is no stipulated time when the ukubuyisa must be held and in some cases it is held three or four years after death.

Isikhathi sonyaka noma iminyaka emibili sivumelana nokuzila komndlunkulu uma isiko lokungenwa lisagecinwa:

At the end of a year the widow (s) are purified and widows will be courted by the brothers of the deceased who are eligible to ngena them in accordance with the custom of the levirate.

(Krige, 1950:68).

Amakhosikazi kamufi asekhululekile ukuvuma labo bomndeni, uma ngabe njalo ucu alulingani entanyeni, asekhululekile ukushiya lapha ekhaya abone eza ngayo. Le midati yokungenwa nokungavumi ukungenwa inqunyelwe isikhathi sayo njengakho ukuzila komndlunkulu.

Kweminye imizi lo msebenzi wokubuyisa wenziwa sekubohle ithuna lomnumzane. UMakhoba, (2002:97) ucaphuna uMhlongo obika kanje ngalo msebenzi:

KuyisiZulu ukuthi ithuna libohle kuqala bese kubuyiswa umnumzane akufani nehlabo lona elinqunyelwe isikhathi. Ukubuyisa kwenziwa makhathaleni sekwakhunyulwa.

Lapha ngenhla kuyahlaluka ukuthi abanye abantu kababambeleli kakhulu ekuthini kumele kuphele isikhathi esingakanani emva kwehlabo kepha babheka ukubohla kwethuna.

Leli siko okubheka ukubohla kwethuna lingumafikizolo. Sengathi lafika nalabo abangcwatshwa ngamabhokisi nabenza amatshe esikhumbuzo ngoba obabamkhulu babekwazi ukubala iminyaka ngendlela yabo futhi benendlela yabo yokufihla. Asiboni-ke ukuthi babengathembela emhlabathini ukuba kube yiwona nolawula ubahlahlele isikhathi sokubuyisa.

Indlela yesiNtu angcwatshwa ngayo umnumzane yenza lephuze ukwehla ithuna lakhe. Lephuza kakhulu ukubohla uma kwenziwe igumbi laphansi ngesikhathi engcwatshwa. Igumbi liye limbozwe ngendlela yokuthi inhlabathi ingasithinti isidumbu. Kusobala-ke ukuthi kunesikhala esiba khona phakathi

kwesidumbu nenhlabathi. Lelo thuna liba yidundu elikhulu elephuzayo ukubohla. Kwenye inkathi kuze kushaye isikhathi somsebenzi wokubuyisa lingabohlile ithuna. Esimweni esinjalo uyenziwa umsebenzi emva konyaka noma iminyaka emibili. Abantu kabafani, omunye liyashesha ukubohla ithuna lakhe, omunye liphuze.

UMsimang, (1975:18) lapho ekhuluma ngokubuyisa ubeka kanje:

Ngokubuyisa kusho ukuthi uyamenywa manje ukuba eze ekhaya lokhu esezilelwe phela nehlambo selikhishiwe.

Ukubeka kahle uMsimang uma ethi uyamenywa. Ukumenywa phela kusho ukuthi uyabizwa, uyaqoqwa ukuba azoba mdibimunye namathongo alapha ekhaya. Umenywa ukuba azoba inhlangano yinye namathongo nezinyanya zalapha ekhaya ukuze kuthi uma kuthathwa izinqumo zokwelusa amalungu alo mndeni naye aliphonse itshe esivivaneni njengoba ebona esaphila ngokwenyama. Uma umenyiwe, uye uzizwe noma uzibone ukubaluleka kwakho ngoba uma ungamenywangwa, awuzizwa uyingxenywe yaleyo mbizo noma umcimbi lowo.

UMakhoba, (2002:98) ufakazela uMsimang ngokuthi:

Umuntu osewashona usephila kwelinye izwe, izwe lamathongo. Ukumbuyisa ukuthi eze neno kwamhlaba. Kulukhuni. Kudinga ukuba ancengwe. Ubuya engasesona isimo ayehambe eyisona. Ubuya eselithongo. Ithongo alibonakali ngamehlo enyama. Kepha kuba nezimpawu ezishoyo ukuthi umuntu ubuyisiwe wabuyiseka.

Abambuyisayo kumele bayazi inqubo nobuciko bokwenza lo msebenzi. Kanjalo futhi kufanele bazazi lezi zimpawu mayelana nokunxusa umufi njengoba uMsimang, (1975:18) ethi “uyamenywa”.

Singakaweleli ekuthini abantu bomndeni, abaphilayo kufanele babe kusiphi isimo semiqondo kanye nokuziphatha uma besingethe lo msebenzi, ake siphawule ngala mazwi ka Krige, (1950:169) athi:

There is never an ukubuyisa for a woman, for it is only the male ancestors that are important, and while people may be remiss in holding the ukubuyiswa of an ordinary man, they will always be very particular about “bringing home” the kraal head, for it is he who will look after the whole village in death as in life.

AmaZulu ayelandela uhlelo oluphawula ngokuthi uzalo lubekiswa kakhulu ngokosendo. Kuthi nalapho sekuganana kube owesifazane owendayo ngokuthi ayohlangukiswa nabakubo komnyeni wakhe. Izingane zithathe isibongo sikayise.

Ngale ndlela-ke, munye umnumzane emzini wesiZulu. Kungenzeka ukuba abe namadodana asensasa, asenamakhosikazi kwawona ngokwawo, kokunye nawo asenomalokazane nabazukulu. Inqobo nje uma esenxulumeni linye noyise, ubudala bawo abusho lutho, angeke aba ngabanumzane kunye naye lapha ekhaya. Enxulumeni sinye isibaya, izinkomo eziphakathi ngezomnumzane, akukhathaleki ukuthi zithengwe ngubani. Abazithengile ngeke benza umathanda ngazo. Bangazicela kumnumzane kuqala, kuvume yena ukuba zenze intando yabo.

Kulo muzi sinye isigqiki, sihlala yena yedwa, umnumzana. Ongahlala kuso esaphila ngabe uyahlola. Umthetho usentendeni yesandla sakhe. Uye othetha amacala omuzi, alamule imibango eyethulwe kuye ngabomuzi. Kufanele abhekele isithembu sakhe amasimu enele okulima siziphilise. Kufanele abhekele amadodana akhe, awathathele abafazi uma esesethubeni lokuganwa. Kumele asinise kahle amadodakazi akhe, awenelise ngemibeka nezinkomo zobisi. Empeleni ukondla nempilo yomndeneni kusezandleni zakhe.

Yilobu bungqongqoshe / bumongameli bomnumzane obenza ukuthi uma kubuyiswa yena, kufane nokuthi abomndeneni sebeqedile, sebengabuyiswa nje abesifazane (omama) ngamadodana abo. Uma njalo bengabuyiswanga, akusilona icala noma isikweletu kwabalele ngoba phela ubamele umnumzane khona le kwelabaphansi njengoba ayenza esaphila, eyinxusa lomndeneni komkhulu nasezizweni.

4.3 Inhlanzeko Nobumsulwa Bobungcwele

Nakuba umsebenzi wokubuyisa uthe ukukhululeka kunehlambo kepha ubucayi futhi ujulile. Sithi ukhululekile ngoba kusuke sekukhunyuliwe kodwa uyasinda. Umkhuleko nje wakhona udinga ukucophelela. Udinga inhlanzeko nenhlambuluko yeqiniso ephelele.

Ephawula ngenhlanzeko uZulu, (1999:56) uthi:

Inhlanzeko iyakhuthazwa kulowo ohlalelwe ngumsebenzi wokubonga abalele. Abangasekho basuke sebengcwele bemsulwa. Bafuna ukuthi izinto eziphathelene nabo zibe ngezimsulwa. Uma abantu benza umsebenzi engemsulwa, bayawuduba lowo msebenzi. Izinto eziphambana nenhlanzeko izingxabano, amagqubu, ukuphatha imithi yokuthakatha, ucansi, yinzondo nomona. Kusho ukuthi inhlambuluko iyadingeka kwabaphilayo lapho bezihlanganisa nabangasekho.

UKrige, (1950:82) uqagula abantu abangathunaza lo msebenzi kanje:

Unclean people include people who have had sexual connection, people who have recently been to a burial, have handled a dead body or had anything to do with a corpse.

To sleep with a woman renders a man unclean, even if no actual connection takes place...All the inmates are warned by the kraal head to abstain from sexual intercourse for a day or two.

Umkhuleko wabaphansi, okokuqala uphoqeleta lowo ozowusho ukuba abemsulwa ngobungcwele siqu sakhe. Kungeke kuthi kade weqe iziko noma unemithi emibi emzimbeni engakakhishwa, ishwa noma isinyama esithile ongakasigezwa, uzwakale usuthetha amadlozi. Isiko lesiZulu ligcizelela ukuthi imbongi yomndeni noma lowo oyejutshwe uSokhaya ukuba athethe idlozi, abemsulwa futhi abazi abangasekho balapha ekhaya njengoba ezazi yena. Azi ubunjalo babo, izinto ababezithanda besaphila, azi ngisho nezihasho zabo.

Ngeshwa inkolo yobuKristu ayibuphoqeleti lobo bumsulwa kulabo abathandaza noma abathandazela abantu egameni lika Jesu. Umthandazo wabaphansi ulizibuko lokuwelela ngaphesheya kwelamathongo ngoba uphoqeleta ukuthi ngaphambi kokuba kuwelwe, zonke izinto eziyisikhukiso zomoya nezibhidliza ubumbano nokuthula, azishiywe nganeno.

Isiko lokuthelelana amanzi, abanye bathi isiko lokusengelana ilala, lalisungulelwe ukuba njalo uma kukhona ukungezwani, inzondo namagqubu, ukunukana, nokunye phakathi komuzi noma uzalo, kube nendlela egculisayo yokuxazulula leso simo.

Ngenhlanzeko yabangasekho, uKhumalo, (1997:163) ubeka kanje:

Phela amakhehla nezalukazi ezisadla anhlamvana ziyuphawu oluqanda ikhanda lobunjalo bokhokho...ngakho uma kukhulunywa ngezinyanya, isikhathi esiningi azisenabulili ngoba sezisemoyeni futhi sezimsulwa obungcwele nobuphelele.

La mazwi kaKhumalo afakazelwa osekuchazwe kabanzi ngaphansi kwesihloko "Ithongo", Isahluko Sesibili nalokhu okushiwo nguMyburgh, (1981:135):

Among the indigenous peoples of Southern Africa women do not take a leading part before they are past child-bearing age.

Kwabase Korinte, 13:9-12 kuthiwa:

Ngokuba sazi ingxenye, siprofetha ingxenye.

10 - Kepha nxa sekufikile okupheleleyo, lokhu okuyingxenye kuyakukhawuka. 12 - Ngokuba manje sibona esibukweni kalufifi, kepha lapho sobukana ubuso nobuso; manje ngazi ingxenye, kepha lapho, ngiyakwazi sekuphelele.

Ubungcwele bamathongo sebuphelelisiwe, ngoba asezazi zombili lezi zingxenywe zokuphila. Impilo yabaphilayo sekufana nokuthi aseyibuka esibukweni, ayibuka esesebenzisa amacala omabili esibuko, yingakho wona engasaboni lufifi, kepha esebona ngisho ingaphakathi kwabaphilayo.

Abalele babona yonke indawo baze bayobona ngisho inhliziyi. Ukhumalo, (1997:163) uphawula kahle uma ethi izalukazi namakhehla bamsulwa bafuze izinyanya. Kepha obezinyanya ubumsulwa ngobuphelele. Into engcwele-ke yinto ecwebile, kumele abasondelana nayo bahlanzeke.

Ephawula ngenhlanzeko uKrige, (1950:290-291) uthi ozophatha umsebenzi nozohlaba isilwane akazigcine ehlanzekile angalali nowesifazane kumbe endlini enomlilo:

Now the officiator, though standing in a very special relationship to the ancestors and for this reason the only one who can perform the ukubuyisa. He must be "clean" and therefore on the night before the sacrifice he must keep away from women and sleep in the ilawu hut, or in any other hut where only men sleep and where there is no fire.

UMakhoba, (2002:108) uthi inhlanzeko ilindeleke ngisho nakulabo abenza utshwala obuqondene nalo msebenzi wokubuyisa ithongo:

Kuso lesi sigaba (ukufudumezela) lapho utshwala buqala ukonakala. Ababugayayo (inzalabantu) kumele bahlanzeke. Kumele ibenze ngenhlonipho nangokucophelela.

Ephawula ngenhlonipho uKhumalo, (1997:156) uthi:

Kulolu khalo sithola inzalabantu isicabekile emahlombe, yahuqa ebusweni ngoba iphethe iwele manje elizonda ngeze nje uma kungaqashelwe.

Iwele leli uKhumalo akhuluma ngalo lapha ngenhla utshwala. Utshwala lobu bomsebenzi buyatetema kakhulu, kepha kulapho kungeke bungenziwa ngoba awukho umsebenzi wabadala ongenziwa ngaphandle kotshwala.

Ngokuka Msimang, (1975:128) munye kuphela umsebenzi osetshenzwa kungabuswa ngotshwala, lowo-ke isifo nokuphathwa kwaso.

Ngenxa yokuthi amaZulu athanda ukuba kusetshenzwe kudliwa, bonke beneme, uKrige, (1950:58) lamxhophela iqiniso lalokhu okushiwo ngu Msimang, wabe esekubeka njengeqiniso ukuthi:

No ceremony is complete unless there is beer at weddings, at all ceremonies marking the different stages in the life of

an individual there must be beer, and when a man wishes to entertain his friends he invites them to a beer party.

Kwakumdida kufanele okaKrige ngoba uma sibuya emaqinisweni, ezizweni ezimhlophe nezinsundu, kukhona yini ukudla kokubusa nokubungaza abantu okungedlula utshwala? Kobabamkhulu sengathi kwakudlulele. Kwakufuneka kuhlale ekhona njalo amanzi amponjwana ekhaya, kwenzelwa umnumzane nezihambi kanye nabaphansi imbala.

Bekuthi lapho abantu sebexokozela, sebeswakeme, kuthiwe abaphansi nabo bayathokoza, basondele emzini wabo nezilokotho ezinhle kube kuhle ekhaya. Lokhu kuyabuphakamisa utshwala phezu kwakho konke okunye ukudla.

Lokhu kuyayiqinisa inkolelo kaNkosi, (2003:25) yokuthi umsebenzi wesiNtu awuhambi ngaphandle kotshwala.

Inzalabantu ethinta utshwala balo msebenzi kumele ibe msulwa emphefumulweni nasemzimbeni:

Unclean people including menstruating women, (abasesikhathini), pregnant women, women with young children (abadlezane), people who have had sexual connection, people who have recently been to burial, have handled a dead body or had anything to do with a corpse.

(Krige, 1950:82).

Ukuze kugcineke ubumsulwa, akukho namunye phakathi komndlunkulu okufanele aye elawini lomnumzane ngalezi zinsuku zomsebenzi. Uma kukhona okusenhliziyweni zawo amakhosikazi, kumele akulungise, angaze one ukudla kwabadala.

Ubeka kanje uZulu, (1999:14) uthi:

Inkolo yesiNtu iqinisa ukuthi, kuhle abaphezulu (abaphila ngokwenyama) baphilelane uma begcina isiko elithinta abaphansi. Abaphansi bayaduba uma abaphezulu bengezwani. Ukuduba kwabo kwenza umsebenzi ungamukeleki.

Inzalabantu epheka utshwala isalokhu iheze (icabekile emahlombe) kanjalo ize ivubele, ize ibuvove utshwala. Uma eqeda ukuvubela umama ovubelayo, kumele athele utshwala okhambeni oluncane okuthiwa umvakwembiza.

Echaza umvakwembiza uKhumalo, (1997:162) uthi:

Umvakwembiza wukhamba oluncane lolu okuthi ukuvutshelwa kuthiwe du bese lugcwaliswa sekokhulunyelwa kulona. Kubikwa ngalo kwabadala ukudla lokhu.

Amathongo ayabikelwa anduba aphiwe ukudla kwawo. Utshwala-ke bubikwa ngale ngxenye yabo bungakahluzwa. Uma bengabekelwanga ukhanjana lwabo, banokuba bazithathele bona, baziphuzele kunoma iyiphi imbiza.

Ephawula ngalokhu uZulu, (1999:15) uthi:

**Buyadliwa utshwala uma kukhona okungalungile kubo.
Uphawu olugqamile lotshwala “obudliwe” yikuthi abubili
ngendlela okufanele bubile ngayo.**

Uma kuthiwa utshwala budliwe, kusho ukuthi buphenduka ingabhuza nje yoqubhu lwamanzi. Kuba sengathi abelekwanga ngemithombo kanti yibona abebengamile. Buyabadalula ukuthi baphathe izimfihlakalo zomndeni bengekho esimeni esifanele, isimo senhlanzeko.

UKhumalo, (1997:162) echaza ngokweqa kwabaphansi imingcele, uthi:

**Basuke beqonde ukuthi akababekelanga abadala isicathulo
sabo qede bese bengama noma bephuza kuzo zonke izimbiza.**

Uma buvumile utshwala, buqala ebusuku ukucwayiza, abantu bengakalali kwakulala. Vele umsebenzi othinta abalele uyinqaba ngoba ngelanga lawo abasheshi abantu ukulala. Buzwakala nangephunga utshwala obuvumile, basuke bejabule befile abadala ngoba bayalithanda iphunga lotshwala kepha abadidekeli kulezi zimbiza uma bebekelwe ukhamba lwabo, umvakwembiza:

**Abalele bona baphuza kumancishana wabo abahlinzekwe
ngawo. Ngisho sebuphuzwa lobu tshwala obukwezinye
izimbiza obukumancishana buphuzwa muva ngamakhehla.
Yebo-ke nesalukazi uma sikhona singaphuza.**

(Khumalo, 1997:162).

Ukuheza kwenzalabantu ephisa utshwala, lokhu kuhlonipha kwabesifazane akusiyona into yangalolu suku kuphela nje. Ukuhlonipha kwesimame lokhu kuhlukene kabili. Kukhona ukuhlonipha ngezenzo kanye nokuhlonipha ngokukhuluma. Kokubili kunochungechunge lwemidati namasiko akulawulayo. Lokhu kuhlonishwa kwabaphilayo nabaphansi, kuzoqhakambiswa ngosuku lokuhlaba inkomo.

Kulesi sigaba ake sikhulume ngesimo nesigqi sesisindo salo msebenzi wokubuyisa ithongo.

4.4 Isigqi Nesimo Sokubuyisa Ithongo

Buyadumaza ubudakwa, ubumbukaza, ubuthatha, ubuxhwanguxhwangu obuhambisana nomsindo, umuntu abubona kweminye imizi benziwa intsha nabadala kepha kube kuthiwa kwenziwa umsebenzi wokubuyisa ithongo.

Isiko lesiZulu likhuthaza ukuzithiba nokuzilinda uma kudliwa utshwala.

UMsimang, (1975:110) uchaza kanje ngendlela yobabamkhulu yokuphuza:

Okhokho babengabuweli ngaphezulu (utshwala), babazi kahle ukuthi imithombo imadevana nje, midala. Wawungeke ubafice sebehamba beqhuba imbuzi lokhu osekwande kulezi zinsuku zanamuhla. Babengadakwa nje phela yingoba utshwala babebundlalela kuqala.

Lokhu ukuthi uthole sekuzalela ihloko hloko, abantu beyizixongololo egcekeni, kuyisichitho esinesigcwagcwa esikhulu kwabaphansi. Kuyawululaza lo msebenzi. Kuwuqeda nya isithunzi.

Efakazela elomsindo uMsimang, (1976:22) uthi:

Umsindo awufuneki neze hleze bathukuthele abaphansi.

Ngalokhu uMsimang uchaza ukuthi ezikhathini ezinjenga lezi zalo msebenzi obucayi kangaka, lapho sinxusa, sinxenxa abanikazi balo muzi, amathongo onke, kufanele lokhu kwenziwe ngesikhulu isizotha nentobeko. Amazwi ethu engalokothi aphakame uma sizixoxela ezethu. Izwi elilindelekile ukuzwakala limpongoloza elalowo othetha idlozi, ekhuluma namathongo ngezikhathi ezithile. Eqinisweni namuhla ukuziphatha kwethu kuthi akufane nokwengane ekhuluma kabi uma iphakathi kwabantu abadala.

Ubucayi lo msebenzi ngoba akufanele neze kuthathwe ibhimbi nomuntu ongenalwazi ngamathongo nokuthethwa kwedlozi. Kungumkhuba nenqubo ukuba kuthi uma esebabiza abakubo abalele bese eyasho ukuthi akubizwe bonke abozalo ikakhulukazi labo angabashongo nangabazi. Lokhu kwenzelwa khona ukuthi labo abangagagulwanga, bangawudubi lo umsebenzi bese bebuya ngolaka.

UMsimang, (1975:17) ubeka kanje:

Phela idlozi lithethwa ngokwaziwa, libizwe ngegama lithoshwe ngezibongo. Yilokhu okwenza umninimuzi aqale ngokubiza uyise ongasekho lapho ethetha idlozi, asuke lapho abize uyisemkhulu nabo bonke abaziyo ngobukhulu bokubaluleka kwabo nangobudala babo kuze kufike ekugcineni kokubazi kwakhe. Usezothi-ke; ngingeze nganiqeda nonke nina basekuthini, ngicela ubabamkhulu asinxusele kokhulukhulu kuze kufike kuMvelinqangi.

UKrige, (1950:293) ufakaza kanje:

And finally at the end, the priest (imbongi) may say to the ancestors, all those that I have not mentioned, and those I

do not know". This is done as a precaution against spirits that are easily offended, and who might cause trouble because they have been left out.

UMakhoba, (2002:103) uthi noma kungakhethwa phela emasini kepha kufanele kugxilwe kulabo abanomoya omuhle, obunene:

Kuhle ukubiza namanye amadlozi aziwayo ukuthi azokwelekelela. Kepha akubizwa noma yiliphi idlozi. Kubizwa labo abaziwayo ukuthi bamoya uthambile.

Unobungozi lo msebenzi ngoba uma umuntu ebuyiswa kungafanele, angahle abe yidlozi elibi. Uma ebuyiswa kanti kunehlambuluko ekhalelekayo, uyonakala lowo msebenzi. Kuyethusa ngempela lokhu uma ucabanga ngalaba bantu abafihlwa befumbathiswe imithi yamalumbo athile, kumbe izinxukuxela zemimese nezinjongolo. Kazi lowo muntu uyemukeleka yini kwabaphansi njengoba efika kubo eyimpi nje? Ngolwazi esiluthole kulolu cwaningo bonke labo abafumbathiswa imithi nezikhali abemukeleki kwelabaphansi.

Kepha uMakhoba, (2002:103) lo mbuzo uwuphendula ngokuthi:

Udinga ukuhlanjululwa nokuhlanzwa umuntu, Akukhathalekile ukuthi washona kanjani. Yingakho nje ihlambo lakhe limqoka.

Yingakho-ke ngomthandazo wamathongo, othandazwa yilabo abahlanzekile ngenhlonipho, ngehlambo lakhe ecelelwa ukuba iziphonsiso zakhe zithethelelwe, ahlanzwe, amukelwe ngabaphansi.

Obunye ubunzima balo msebenzi budalwa ukungawuqondi umehluko phakathi kwehlambo nokubuyisa ithongo.

NgokukaMsimang, (1975:147) kukhona kwabanye ukushayisana phakathi kwehlambo nokubuyisa ithongo. Ngalokho uphawule kanje:

Abanye bathi ukubuyisa kwenziwa mhla wehlambo. Bathi kuqhutshwa kanje:- inqina iphuma ebusuku iyolahla izagila, ngokuthatha kokusa bese iyabuya...

Akuzwakali kahle ukuthi ihlangana kanjani le misebenzi ngokuba ngokukaThabizolo kuyahlaluka ukuthi le micimbi ayifani. Simcaphuna lapho ethi:

Ukukhishwa kwehlambo lokhu kwenziwa kuqala, kungakakhunyulwa nenzilo leyo ngumndlunkulu. Uma muntu efa, umoya wakhe kawufi kepha uya ezweni

**lamathongo. Uhlala kuze kube isikhathi sokukhipha
hlambo bese ebuyiswa.**

(Msimang, 1975:18 no146).

Ukuthi “bese eyabuyiswa” kusenza singananazi ukuthi ihlambo nokubuyisa yimicimbi emibili eyahlukene. Kumele kuhlaluke lokhu ukuze abantu bangenzi amaphutha ngenxa yalesi sidididi senxoviya. Akufanele abantu badidwe ngenkulumo enjengalena:

**Singaphawula nje ukuthi kokunye ukukhipha
ihlambo, nokukhuphula, nokubuyisa kuba mkhosi munye.
Kwehlukaniswe ngenkulumo kuphela.**

(Msimang, 1875:18).

Ukukhuphula nehlambo akubekwe ngembaba ukuthi yinto eyodwa. Nalo “kokunye” azibekwe zicace izimo nemibandela eziyaye zenze ukuba le misebenzi yenziwe sukulunye, njengokuthi nje isikhathi sehlambo sinqunyiwe kanti esokubuyisa asimisiwe saqonda sathi ngqo ngoba abanye bathi kubuyiswa emva konyaka noma kweminyaka emibili kuya kwemithathu.

NgokukaNkosi, (2003:9) ihlambo elikhulu lenziwa uma sekuphele unyaka umuntu edlulile emhlabeni.

Kungenzeka nje ihlambo lingenziwa ngesikhathi esifanele kuze kubonakale noma kuzwakale ngesangoma-nyanga ukuthi sekunenkinga ngakho le misebenzi ayisale seyenziwa kanye kanye.

NgokukaMakhoba, (2002:104) le nkiyankiya icaciswa kanje:

**Umuntu lapha efa, umphefumulo wakhe uva emanzini,
kumele abuye akhushulwe. Lokhu kwenzeka ngosuku
lwehlambo. Usuku lokubuyisa umnumzane usuku
lokumngenisa endlini. Ngelanga lehlambo umnumzane
usala esibayeni, akangeniswa endlini. Isizathu salokhu
ukuthi usuke engakabi sezingeni lokuba ithongo.
Namakhosikazi akhe, uma enesithembu, asuke
engakakhumuli, wona asamzilele.**

Kuyacaca-ke ukuthi okaThabizolo ukhuluma ngesimo lapho le misebenzi ingenziwanga ngesikhathi esifanele. Uma sekunamacala-ke nezifo sezidlangile, indlela yokwenza izinto ithi ukwehluka. Makhoba, (2002:105) ubona ukuthi akwanele ukwehlukanisa le micimbi ngenkulumo nje kepha kufanele yehlukaniswe nangezilwane:

**Kungenzeka ngesimo esithile kudingeke ihlanganiswe le
misebenzi. Uma kunjalo kudingeka yahlukaniswe**

ngezilwane. Imisebenzi eyahlukene ibikwa ngokwahlukana, yilowo nalowo ngesilwane sawo.

Uma sekwenziwa imisebenzi eyedlulelwe yisikhathi noma seyize yakhandana, kuyakhulunywa. Kukhulunywa endlini yangenhla, kunxuswe ukuba bakwemukele ukudla kwabo. Okhulumayo uyawavuma amacala, azilahle kwabaphansi. Yiyona nhlambuluko leyo. Kunxusa inhloko yomuza noma isalukazi. Kuvamise ukuthi kube yisalukazi (unina womnumzane) esithatha umkhakha wokushweleza. Isalukazi sisheshe samukeleke nakwezinye ezingasekho. Lezi zalukazi seziyadlulisela emakhehleni angamathongo aleli khaya.

Lokhu okushiwo uKrige, (1950:169) mayelana nokubuyiswa kwamakhosikazi akulona iqiniso eliphelele. Isalukazi esingunina womnumzane, esesilidlozi lalapha ekhaya kwakungeke singabuyiswa. Isalukazi lesi phela sibazi siqu abaningi laba okukhulunywa nabo. Izwi laso linesisindo cishe ukwedlula elomnumzane uma kukhulunywa nabaphansi, kuphela nje sona ngoba singumlobokazi lapha ekhaya, asingeni esibayeni sithethe idlozi nasemsamo asiyi siyoshisa impepho, siphuma sithethe egcekeni, kube kubi ngempela:

There is never an ukubuyisa for a woman, for it is only the male ancestors that are important.

UMsimang, (1975:20) uqokothisa ngokuba nezinhliziyo ezithambileyo kwamathongo esimame. Lokhu kusho ukuthi ukuze abesimame babe ngamadlozi babe sebeyabuyiswa ngandlela thize:

Amadlozi abesifazane aziwa ngokuthi anenyemba asheshe asukele phezulu uma kukhona ububi obungahle behlele imindeni yabo, abuvike.

Nokho uMsimang, (1975:148) abuye akucacise ukuthi ihlambo nokubuyisa umufi yizinto ezimbili ezahlukene:

Enye indlela yokubuyisa ukubani kuthi kungedlula Izinyanga noma ezine kukhishwe ihlambo (lokuqala), bese kuphinde kumenywa amaqhanga okubuyisa umufi ekhaya.

Le nkulumbo ikuveza ngokusobala ukuthi umsebenzi wokubuyisa umufi wenziwa emva kwehlambo.

4.5 Inqubo Yesiko Lokubuyisa

Ukugcinwa kwemisebenzi eminingi yesiZulu kufanele kuchithwe igazi lenkomo kumbe lembuzi. Le misebenzi inemikhutshana ethile okufuneka igcinwe. Le mikhutshana ibaluleke kangangoba uma ingagcinwanga ngemfanelo, kusuke kufane nokuthi umsebenzi lowo awuzange wenziwe. Ngakho-ke

kubaluleke kakhulu ukuba lo msebenzi wokubuyisa ithongo wenziwe ngokucophelela okukhulu nangokulandelisa yonke imininingwane yakhona njengokuba injalo. Le mininingwane ilandelana kanjena:

4.5.1 Ukubika Nokumema

Into yokuqala ngqa, uma umnumzane esezimisele ukwenza lo msebenzi, ukuba abikele abafowabo namadodana akhe. Uzothumela ngomfana ukuba babizwe.

UMakhoba, (2002:106) uyakufakazela lokhu kanje:

Abomndeni bahlanganiswa yinhloko yomndeni ukuze babonisane ngomsebenzi. Emzini onomkhandlu womndeni, yiwona umkhandlu owenza lo msebenzi. Kepha umuntu omdala ekhaya nguyena onamagunya onke. Ngisho kuthiwa usekhulile kangakanani, kuthathiswa kuyena.

EsiZulwini kulandelwa isaga esithi, “indlela ibuzwa kwabaphambili”. Ngakho-ke akusuki noma ubani ahlanganise umndeni. Umuntu omdala usuke esesondelene namathongo. Usuke esenokuthula emphefumulweni wakhe, engasaxhamazeli nasekwenzeni izinto. Isimo esithandwa ngabalele lesi sokuthula nokwenza izinto ngesizotha. Ulwazi lwakhe njengomuntu omdala baludinga kakhulu abaphilayo ukuze bangaphambanisi izinto njengoba ezobashiya nencabha engumshikashika wokuphila .

Bazothi bangaqoqana baphelele endlini enkulu ngoba njalo yiyona phela okukhulunyelwa kuyo izindaba, bese elwethula - ke udaba lwakhe umnumzane athi:

Qha muzi wakwethu, ningathuki, akukho lutho olutheni enginimemele lona. Enginibizele khona ukuba sibonisane ngomsebenzi engifuna ukuwenza lapha ekhaya. Umsebenzi wokubuyisa uSibanibani.

UMsimang, (1975:123) uphawula kanjena ngegama elithi umsebenzi:

Njengawo onke amasiko esiZulu, nokuhlaba kuyahlonishwa. Uma umnumzane ezohlaba akalimisi ngesihloko athi uzohlaba. Kepha uhlonipha ngokuthi uzokwenza umsebenzi. Sebeyazi-ke labo ababikelwayo ukuthi kuzohlatshwa.

Ekuhlanganeni kwabo bazobonisana ngokuthi sekufanele yini wenziwe umsebenzi wokubuyisa ithongo likabani. Kuvunyelwane nangosuku ozokwenziwa ngalo lo msebenzi.

Sebezokwenanela ngokubonga-ke ababiziwe, bese bephuma. Emva kwalokho sekubizwa amakhosikazi ukuba nawo aye endlini enkulu. Wona-ke usezonele awabikele maqede bese ewatshela ukuthi kufuneka acwilise.

Nebala-ke kuqale ukucwila. Kuzothatha izinsuku ezimbili icwilile imithombo bese yenyulwa, igqunywa, yenekwe. Sekuzobikwa-ke kumnumzane ukuthi imithombo isilungile. Ngezikhathi zokhokho-ke kwakuyimane umnumzane esezocabanga yena ukuthi umsebenzi lowo ufuna ukuwuqondanisa naliphi ilanga. Usezobanika-ke ilanga lokugaya. Sekuzophuma futhi nezimemo eziqondene namadodakazi kanye nabendlu lena, abakude. Akusiwo umsebenzi omenyelwa amaqhanga lona.

Imisebenzi ivamise ukwenziwa ebusika. Isizathu salokhu wukuthi akusheshi ukonakala ukudla ebusika. Okwesibili yisikhathi esihle izulu lingadumi. Ukuduma kwezulu kuyawona umsebenzi. Utshwala bumane buhluthuke bube muncu, kube isalababa uqobo, buze budinge ukufakwa ubani. Nabathakathi bayasizakala badlale ngalo izulu. Bangase bawone umsebenzi, belithumela kulo muzi onomsebenzi.

Efakaza ngesikhathi sasebusika uMsimang, (1975:146) uthi:

Okusemqoka ukuthi yonke le midati yamahlambo, nokugeza, nokukhumula, kufanele yenziwe ebusika. Uma kwenziwe ehlobo, bekuthiwa izulu liba nesiphepho esesabekayo, kusiphuke ukudla emasimini, kwemuke nezindlu.

Lokhu okushiwo uMsimang kwesekelwa ngu Khumalo, (1997:160):

Okokuqala nje, izulu linako ukuba likone ukudla ngokuduma nokubanika kwalo.

Isikhathi esihle yisebusika, lingadumi futhi lingabalele kodwa-ke inzalabantu seyafunda ukuthi buvikelwa kanjani utshwala bungonakali.

UKhumalo, (1997:161) ephawula ngalobu bunyoningco bokuphephisa utshwala uthi:

Phakathi kwezinto ezifakwa otshwaleni, ukubuvikela onyazini, kuba ubani, isihlangwane nokuphehla uzwathi lufakwe kubo.

Esikhundleni sozwathi namuhla abantu sebekwebha umentshisi, bawuphose phakathi. Bungcono utshwala ngoba buyavikeleka, okwenyama yinkinga. Uma seyonakele inyama, yonakele, ayelapheki kepha yehla esiphundu inobomi. Ake uyibeke lapho eyokubika nokumema abaphilayo. Isigaba esilandelayo esokubika nokumema nokunxusa amathongo ukuba bemukele umoya womufi ukuthi naye angene esigodlweni samathongo alapha ekhaya. Lesi sigaba sizohlukaniswa izigatshana ezintathu ngokwezinsuku.

4.5.2 Imbuzi Yokubuyisa

Inkomo yomsebenzi wokubuyisa yandulelwa ngembuzi. Imbuzi le kubikwa ngayo umsebenzi.

UMthembu, (2000:71) uyinanela eyembuzi yokubika kanje:

Ngosuku olwandulelayo, kuhlatshwa imbuzi, kubikwe, kudliwe okwangaphakathi ilale emsamo, ngakusasa idliwe iphele ngaphambi kokuwa kwenkomo.

UMakhoba, (2002:112) ubeka isizathu esisodwa mayelana nokuthi yini kube yimbuzi, uthi:

Okwenza kube imbuzi okubikwa ngayo, ukuthi amathongo ayalithanda iphunga layo.

Eqinisweni ziningana izizathu zokuthi kube imbuzi okubikwa ngayo umsebenzi kwabaphansi.

Esokuqala kungaba yilesi esibekwa uMsimang, (1975:123) sithi:

Ngaphandle kwenkomo nembuzi asikho, futhi esinye isilwane ebesisetshenziswa ngesiko lesiZulu. UZulu wabe ekholwa ukuthi yigazi nenyongo yalezi zilwane kuphela elingaba umnikelo ogcwele nophelele kwabaphansi, okuyibona abaphethe imizi.

Ngenxa yokuhlabela abaphansi, awukho umuzi wesiZulu owawungafunyaniswa ungenayo imbuzi, yiyo kuphela okuthethwa ngayo amadlozi. Lokhu kwakwethenjwa ngoba yona iyakhala lapho ibulawa. Yiqiniso ukuthi nenkomo iyasetshenziswa kodwa kokuningi kwendulela imbuzi kuthethwe abalele kube yikhani kuhlatshwa inkomo.

UMsimang, (1975:36) uphawula ngokubaluleka kwaloku kukhala kwembuzi:

Ukukhala lokhu kubaluleke njena ngoba kuthiwa Yikhona bezokuzwa abaphansi bese besondela bezokuzwa isikhalo leso. Imvu ayizange nakanye yenze umsebenzi wabaphansi ngoba yona ayilokothi ikhale.

Ukukhala kwembuzi noma inkomo uma ihlatshwa yindlela yokuthumela umlayezo kwabaphansi.

UMyburgh, (1981:126) ufakaza kanje:

In a symbolic way, this confirms that the ritual had meaning, and that it conveys a message.

UKrige, (1950:291) uxhoza omunye umphini mayelana nokusetshenziswa kwemvu noma uMsimang ekulandula:

A sheep is used in cases of sacrifices for protection against lightning.

Kungaba iqiniso lokhu okushiwo uKrige ngoba kusuke kungacelwa zinhlanhla kepha kuvikwa umphezulu noma kuvalwa isishozi.

EBhayibhelini sithola umqondo owehlukene nalona. Phela abakwa-Israyeli bebenza imihlatshelo yabo ngezimvu. Nginethemba lokuthi bebekhetha zona ngoba zithule, ukuthula okuyinqaba, zithula ngisho phambi kwabagundi bazo, zithule ngisho sezibulawa kabuhlungu ngeklwa. Lokho kungacishe kukhombe uphawu lwentobeko nenhlonipho. Futhi bezithathwa njengezilwane ezingenacala.

Ubuye aphawule uMsimang, (1975:37) ngokubaluleka kwemvu kumaZulu:

Zazifuyiwe nazo izimvu kuqala. Bezibaluleke kakhulu ngenyama yazo emnandi kanye nezikhumba zazo eifudumalisayo ekushukeni iziphuku zokwembatha. Yizona futhi lezi zikhumba ebekuzilwa ngazo. Yilapho-ke la kusebenza ukuthula nokuzotha kwemvu. Amabheshu abafanyana abeshukwa ngezikhumba zezimvu.

Efakaza ngembuzi eyandulela ukuhlathwa kwenkomo, uKhumalo, (1997:164) uthi:

Le mbuzi ithi ayimatane nomvakwembiza okusuke kubikwa ngaye utshwala. Imbuzi yona isuke ibika umsebenzi wonke... ihlatshwa ngosuku olwandulela ukuwa kwenkomo.

Ngaleli langa kusuke kusengumndeni wodwa okhona. Le mbuzi iqondene nawo nje kuphela. Kodwa phela akusho ukuthi uma kungase kuhlwelwe isihambi, singancishwa. Ukuphana ngaleli langa kuyingxenye yokuzakhela izibusiso zamathongo.

UNKosi, (2003:9) uyakwenqaba ukuba inyama yale mbuzi idliwe abangaphandle:

Le mbuzi izophekwa, idliwe ngabomndeni kuphela, hhayi abangaphandle. Uma kwenzeka isala kumele igqitshwe ekusithekeni lapho okwazi khona abomndeni abathenjiwe kuphela ngoba akumele itholwe abantu bangaphandle abangaganga ngayo.

Le mbuzi iyivulandlela lazo izibusiso lezo:

Konke okuhle okwenzekayo phakathi kwekhaya kubongwa ngembuzi, njalo nobubi phakathi komuzi kusetshenzwa ngayo imbuzi.... Ngamanye amazwi ingumhlahlandlela wokuba konke okuzo kwenziwa kuhambe kahle.

(Zulu, 1999:15).

Le mbuzi ihlatshwa kusihlwa noma ebusuku impela. Ebusuku yisikhathi samathongo. Yisikhathi esinokuthula. Amathongo awezwani nomsindo wokuxokozela. Ihlatshelwa endlini yangenhla. Kule ndlu yilapho kutholakala izinhlanhla zezibusiso.

Ngale ndlu uKhumalo, (1997:164) uthi:

Uze ayongena endlini enkulu eyisizinda nethempeli lomndeni.

Le ndlu imsulwa. Yindlu yomkhuleko. Ayingenwangenwa nje kulokhu kugcaluzwa kuyo.

Leli lokuhlonishwa kwale ndlu lifakazelwa uMsimang, (1975:130) kanje:

Umnumzane usezothela isicathulo, asithwalelwe umfana, sizongeniswa kule ndlu. Ngaphandle kwaso akukho Lutho olungabuye lungene kule ndlu. Isiyahlonishwa phela manje. Amantombazane awasangeni nakungena. Angisaphathi-ke abesifazane asebekhulile, bona abasedluli ngisho ukwedlula ngakhona.

Kuyacaca -ke ukuthi kuqambe umnumzane asho umkhuleko sobe sesikhona isicathulo sotshwala. Umkhuleko wesiZulu yiwo lowo wokukhuluma nabalele, kushiswe impepho.

La mazwi afakazelwa nguKhumalo, (1997:164) ngokuthi:

Ngalesi sikhathi isicathulo sokuqala kulobu tshwala Obuyisandulela sesikhona emsamo. Ushisa impepho qede ebese ebabiza ngononina oyisemkhulu.

Kunomqondo ovuna ukuthi umsamo iyona kuphela ndawo okushiselwa kuyo impepho. Lokhu kusho ukuthi angeke sampela owesifazane oganile lapha ekhaya atholakale eshisa impepho emsamo, ekhuluma namathongo. Ngokunjalo namantombazane alapha ekhaya asenda, aze acele lowo wesilisa onegunya noma owajutshwa ukuthetha idlozi, awashisele impepho, awakhulumele emsamo.

Indawo okuyiyona evame ukusetshenziswa uma kuthethwa idlozi umsamo. Yilapho okushiselwa khona impepho. Kusho ukuthi njengoba ingashiselwa esibayeni impepho, kusobala nakulo mcimbi ishiswa emsamo.

UMakhanya, (1997:8) uyafakaza ngokuthethwa kwedlozi:

**Umsamo yindawo yamadlozi. Umsamo indawo yokushisela
impepho uma kuthethwa idlozi.... Idlozi liyathethwa
nasesibayeni.**

Isibonelo somkhuleko wokubika kobabamkhulu:

**Sompisi!
Maphemb' amahle!
Nina enehla ngesilulu
Entabeni yase Lenge
Mphemba ngamabele!
Abafokazana bephemba ngezibi
Nina bakaGodide kaNdlela.
Nakhu ukudla kwenu nina baka Mwelela.
Ngikwethula kunina Sigwinyamkhonto nothi lwawo
Indodana yenu uSibanibani (esho umuntu obuyiswayo)
Seningamthuma abuye azobheka uma kunemikhuhlane,
Abhule uma kunolaka, alethe izinhlanhla...**

UJonas noDe Beer, (1973:215) bawuchaza kanje lo mkhuleko:

**The words spoken, or the verbal element, may be a prayer
or a praise poem, sometimes directed at the supernatural,
but may also be a declaration on behalf of the supernatural.
The prayer is also closely connected with intended effect or
purpose. The purpose may be the restoration or reinforcement
of vitality, cleaning or purging from dangerous influences,
opposing hostile forces or beings, and establishing, maintaining
or restoring relation with the supernatural.**

Owenza lo msebenzi yinhloko yomndeni. Uma efa umnumzane wekhaya, izindaba zakhe zisingathwa umfowabo omdala (okungaba yinkosana yozalo). Uma umnumzane wayengomncane kwabo, vele ubengazisingatheli umsebenzi. EsiZulwini umuntu akenzi lutho ngokwakhe bekhona abadala. Omdala nguyena oshisa impepho.

UKhumalo, (1997:176) uphawula kanje ngalolu daba:

**Inhloko yomndeni iyona eshisa impepho emsamo lapho
sekubekwe khona nokhanjana lwabadala.**

Maqondana nobulili nobunikazi nobumsulwa bale mbuzi yokubuyisa, uMakhoba, (2002:114) uqhakambisa ukuthi:

**Le mbuzi kumele kube yintondolo. Isizathu esinqala
salokhu ubungcwele bomsebenzi awenzayo. Intondolo
ayikhweli, ngakho-ke imsulwa. Njengoba abantu abenza lo**

msebenzi bezila ukweqa iziko kulezi zinsuku, nezilwane ezibulawayo kumele kube ngezimsulwa. Ngaphandle kobumsulwa inyama yentondolo innandi kuneyempongo. Intondolo inephunga lembuzi hhayi iququ njengempongo.

Kumele kube yimbuzi yeduna ngoba kwenzelwa umnumzane. Kumele kube yimbuzi yasekhaya. Umsebenzi wenziwa ngesilwane sasekhaya esinensila yasekhaya nephunga lasekhaya. Amathongo ayasizwa isilwane okungesona esawo. Umsebenzi ayawuduba ecabanga ukuthi kukomunye umuzi ngenxa yephunga angalazi.

Isilwane okungesona esasekhaya siba umgulukudu womdlwembe. Yikho okunye kudala ukuthi uzwe kuthiwa komunye umuzi isilwane ebesizokwenza umsebenzi sishaye sachitha. Kungenjalo kuthiwe sizendlalele ngabantu noma silimaze abantu kwembulwa kuyembeswa komunye umuzi. Sithelwa ngomquba ukuze sijwayezwe amaphunga asekhaya.

Yiphutha elikhulu ukwenza umsebenzi wokubuyisa ithongo ngesilwane esinesici. Njengoba amathongo kuthiwa ayizithutha, izinyanya, yingoba awayiqondi futhi ayayenyanya into engaqondile nengacacile. Izinto kumele ziqondiswe zilungiswe kungaze kufike isikhathi sokukhuluma namathongo noma yenziwe khona emsamo inhlambuluko.

UJonas noDe Beer, (1973:215) bathi ngobungcwele bezilwane zomsebenzi wamathongo:

The gift that is presented to a spiritual being in sacrifice is often identified with the person for whom the gift is made, so that in a symbolic way he is actually given to the spirits. For this reason, there is usually an act of consecration by means of which evil is transferred together with the victim, so that it may be destroyed together with victim. In this case, the idea of expiation by destruction is dominant, and the deed cannot be considered as only a sacrifice, although the two ideas may both be present in the ritual.

Egcizelela ngesilwane esizohlatshwa nobumsulwa baso, uZulu, (1999:16) uthi:

Kuyaqikekelwa ukuthi zonke izilwane zokugcina leli siko zingabi nasici.

Isilwane sokuthengwa noma esivela ngaphandle, siyakhungwa. Ayabikwa-ke onke la mathizethize, kuthayizwe, kunxuswe amathongo ukuba asamukele lesi silwane.

Yilokhu kucophelela uMsimang, (1975:124) akugcizelelayo:

Ngakho-ke kubaluleke kakhulu ukuba le misebenzi yenziwe ngokucophelela, nangokulandelisa yonke imininingwane yakhona njengoba injalo”.

Uma sekubikiwe kwaqedwa kwathi du, abafana baphuma naso isilwane sebeyosihlaba. Bayishiyelani le ndlu? Nakuba amathongo eyidinga inyama kepha ukuphakamisa umkhonto kule ndlu, kuyicala elibomvu, angiyiphathi-ke eyokuchitha igazi. Ukubulala nokuchitha igazi kungumkhwazi, kungenzelwe sampela kule ndlu engcwele.

Le mbuzi ihlatshelwa exhibeni. Zikhona izinyanya exhibeni. Akulona iqiniso ukuthi zonke izinyandezulu zasekhaya zisendlini yangenhla. Izalukazi ezingabalobokazi balapha ekhaya, owazo umsamo usexhibeni. Nayo le ndlu insulwa ngoba akwenzelwa mkhuba kuyona.

Ngendawo nangendlela okuhlathwa ngayo, uKhumalo, (1977:183) ubeka kanje:

Izilwane ezihlatshelwa imisebenzi ethinta imindeni zinenqubo ezihlatshwa ngayo. Zihlatshwa ngendlela ethile endaweni ethile.

Imbuzi yalo msebenzi ihlatshwa ontwini ngomkhonto wokuhlaba wasekhaya. Isizathu salokhu ukuyinika ithuba elenele lokukhala. Ukukhala kwayo kuwuphawu ababona ngalo ukuthi bahlatshelwa yona futhi iyaphila. Ukukhala kwembuzi kuyibika kwabalele (amathongo) ikakhulukazi izalukazi. Yizo ezivumayo ukuthi ngempela lo msebenzi ubafanele abayeni bawo.

Ephawula ngalo mkhonto wokuhlaba wasekhaya. uKrige, (1950:292) uthi:

The instrument used in sacrifice, must be a special one, and for sacrificial purposes it is the ancestral assegai, a special old assegai handed down from father to son, that must be used.

Kulezi zinsuku zanamuhla leli siko alisagcinwa ngoba imizi eminingi ayisenawo nowodwa vo umkhonto.

Iyaqhashaza imbuzi lapho isilayela. Uma ithatha isikhathi ukufa bayalinda ize ithule. Bayihlinze seyithule nya, nehlo lingasacwayizi.

UMakhoba, (2002:116) uphawula lokhu ngalezi zilwane:

Zivamile izilwane ezihlatshelwa lo msebenzi zifane nomnumzane owenzelwa umsebenzi. Uma wayenenkani kubonakala ngakho ukuba singavumi ukushesha ukuphangalala isilwane. Uma wayenolaka, sikhala singathuli isilwane.

Uma sebeyibhoboza, bakhipha konke okungaphakathi. Yonke imbuzi ngaphandle kwezangaphakathi izolengiswa ukuze ivuze igazi yome.

UMsimang, (1975:113) ophawula ngokudliwa kwale mbuzi uthi:

Njengenkomo, nayo imbuzi ayidliwa ngalelo langa ehlatshwe ngalo. Okhokho babengayifuni phela inyama evuza igazi. Inyama eyayi phekwa ngalelo langa kwakuba isibindi kuphela, bese kosiwa amathumbu lana amhlophe, phela amathumbu amnyama abe eqobela ububende.

UMakhoba, (2002:117) yena uphawula ngokudliwa kwale mbuzi uthi:

Ezangaphakathi ziyaphekwa zidliwe khona ebusuku. Isizathu sokuphekwa kwazo ukupha abalele. Bayidla ngephunga. Iphunga lenyama yangaphakathi, ikakhulukazi itwani, liwukudla emathongweni.

Isizathu-ke sokubekwa kwembuzi yonke ukuba bayibuke abadala ebusuku. Ukuyiphatha kwabo nje sebeyibusisile. Kabayidli nokho le nyama ngoba beneyabo asebeyinikiwe. Kuthathwa amafutha ensweni nasemhlwehlweni, afakwe empephweni ashiswe. Lelo phunga liwukudla kwabaphansi.

Isitho esibalulekile kakhulu kule mbuzi nakuyo inkomo, inceywa, abanye bathi inanzi noma injeke. Yona ibekelwa amathongo, ize idliwe kamuva, sekuphele yonke inyama. Idliwa isalukazi noma yimuphi umuntu osekhlile. Lokhu kufakazelwa nguMsimang, (1975:137) lapho ethi inanzi yisona sitho esiphiwa abaphansi. Sibekwa emsamo kanye nokhamba lwezalukazi.

Singakayiphethi indaba yale mbuzi yokubika emathongweni, asikuqhakambise lokhu okugcizelelwa uMsimang, (1976:113) lapho ethi:

Konke okwenziwa uma kwenziwa umsebenzi ngenkomo kuyenziwa futhi nakuyo imbuzi. Umehluko ukuthi imbuzi ayimenyelwa. Okwesibili ukuthi imbuzi ayinazo izitho, njengothi imbuzi ayinayo insonyama. Okunye ukuthi imbuzi ayinawo amantshontsho. Nalapho ihlinzwa, kuyona kushiswa isikhumba lapho emgameni weguma.

Le mbuzi idliwa ngakusasa (ngelanga okuzowa ngalo inkomo) umndeni. Okwenza kube umndeni ukuthi ithinta amathongo alapho ekhaya. Umuntu wangaphandle hleze aphuphe abe ngumthithimbili womthothongo noma izinto zingamhambeli kahle. Kwabasekhaya kuyinhlanhla ukudla inyama yezinyanya kanti kowangaphandle ayinanhlanhla.

4.6 Isiphetho

Sebemenyiwe abaphila ngokwenyama. Abanye sebefikile. Bonke njengaboMdabu bayayiqonda inhlanzeko nenhlonipho edingeka uma bephezu kwalo msebenzi obucayi kangaka. Abananazi ukuthi bungachitheka bugayiwe ngempela. Lokhu sekubonakala ngezenzo nendlela yokukhuluma ngisho nasolimini olusetshenziswa lapha ekhaya namhla.

Ngenhlonipho nangesizotha sebemenyiwe abanikazi bomuzi. Babikelwe ngesilwane, imbuzi ukuthi umsebenzi ozokwenziwa kulo muzi wabo ngowani, banxuswa ukuba bawuvume, bawubusise. Kulalwa nje umuzi lo usunesinye isithunzi nesizotha. Sekukhonya bona kula magceke. Ngakusasa kuwa inkomo yokubuyisa ithongo.

ISAHLUKO SESIHLANU

5.0 UKUHLATSHWA NOKUHLINZWA KWENKOMO YOKUBUYISA ITHONGO

5.1 Isingeniso

Ngesiko lesiZulu ukuhlaba lokhu kuyahlonishwa. Uma umnumzane ezohlaba akalimisi ngesihloko athi uzohlaba, kepha uhlonipha ngokuthi uzokwenza umsebenzi. Sebeyazi-ke labo ababikelwayo ukuthi kuzohlatshwa.

Umsebenzi wokuhlatshwa nokuhlinzwa kwenkomo yokubuyisa ithongo unemikhutshana ebalulekile okufuneka igcinwe ngenkulu inhlonipho. Le mikhutshana ibaluleke kangangoba uma ingagcinwanga njengemfanelo, kusuke kufane nokuthi umsebenzi lowo awuzange wenziwe. Ngakho-ke kunesidingo esikhulu ukuba lo msebenzi wenziwe ngokucophelela okukhulu, nangokulandelisa yonke imininingwane yawo njengoba injalo. Le mininingwane ilandelana kanjena:

5.2 Inkomo Yokubuyisa Ithongo

Kuthi lapho sekuthambama ilanga, zibuye izinkomo. Zizobuyiswa zonke izinkomo zingeniswe esibayeni. Zizongena maqede bazizibe nje bekhombisa ukuzothela umsebenzi lona. Inhloko yomndeni ibingakayikhombi inkomo noma izinkomo zokubuyisa umufi.

Lokhu kungaziwa kwenkomo noma izinkomo zalo msebenzi kudalwa inkolelo ethize.

UMsimang, (1975:134) ubeka kanje:

Ayikaziwa belu inkomo ezokwenz lo msebenzi. Yaziwa umnumzane kuphela. Phela le nkomo ayikhonjwa ngomunwe, noma ibizwe ngegama, ngoba amaZulu akholwa ukuthi lokho kungaletha umswazi omubi ukuba inkomo leyo izace noma ivelelwe ingozi ethize.

Zibuyiswa ntambama ngoba sekuyisikhathi sawo amathongo, aseqala ukusondela egcekeni ngamathunzi. Kungumgomo futhi ukuthi inkomo yalo msebenzi ayihlatshwa ekuseni ngoba eyomsebenzi othinta abalele. Isizotha nokuthula ngesikhathi sekungeniswa izinkomo esibayeni, kubuyisa isithunzi nenhlonipho ebabazekayo kulo msebenzi.

NgokukaMsimang, (1975:125) kungumgomo futhi ukuthi izinkomo zalezo sibaya ziphelele zonke ngothi lwazo.

Kungumgomo futhi ukuba izinkomo zaleso sibaya ziphelele zonke ngothi lwazo.

UMsimang, (1975:124) uthi:

Nokhoke umnumzane angayihlebela inkosana yakhe ezwe ukuthi iyamvumela noma qha. Izomvumela-ke ngoba isiZulu sithi: Ohlaba eyakhe akalelwa. Uma kungumnumzane osuthayo uhlaba zibembili ukuze abantu bangagubeki ekudleni.

Akusilo iqiniso eliphelele leli elibekwa ngu Krige, (1950:292) lapho ethi:

The sacrificial beast, together with three or four others, are driven into the pen and the gate is closed.

Ngenhla sesiphawulile ukuthi le nkomo isuke ingakaziwa muntu ngaphandle komnumzane.

Okudidayo ngokuphawula kukaKrige, (1952:292) lapho ethi:

Sometimes all the cattle are present in the kraal during the sacrifice.

Kuyacaca-ke ukuthi okuyikhona yilokhu kokugcina ngoba usevuna uMsimang. Uma inkomo ihlatshwe zingekho ezinye, zibhonga kusuke umunyu nakubantu uma sezizwa iphunga layo. Isisho "ukubhonga emswanini" savela kanjalo. Ngakho-ke kubalulekile ukuzingenisa zonke.

Uma sezingeniswe zonke, inkosana noma insizwa yalapha ekhaya isizobika kuyise ukuthi sezibuyile izinkomo. Usezophuma-ke umnumzane nebandla kuyiwe esibayeni. Bafika beme ngaphandle njena, umnumzane kube ikhona eqala ngqa ukukhomba inkomo leyo noma ezimbili ezizohlatshwa.

Okuvamile ukuba umnumzane akhethe inkabi esiqinile, hhayi umalukazi. Inkomo yensikazi akwejwayelekile ukuba kwenziwe ngayo imisebenzi ngoba umsebenzi womnumzane. Ngokunjalo futhi inkunzi ingeke yakhethwa ngenxa yenyama yayo elukhuni. futhi ayimsulwa. Kukhonjwa inkomo elifa noma eyisithukuthuku somnumzane. Uma ekhombe ibheka, kungafuneka kube ngumsebenzi oqondene nendlu nebheka lelo.

Sekuzongena abafana abelusayo, inkwebane, bazibuyisele nganxanye lezo ezikhonjiwe ukuze lizibone kahle ibandla, lenanele uma zizinhle. Ibandla alimenywa ngokwesintu. Uma sekuzwakele ukuthi kwenziwa umsebenzi kobani, yilowo nalowo oyindoda kufanele anikele khona. Omunye angabuza ukuthi, ibandla leli lizofunani ngoba lo msebenzi uqondene nomndeni? Ibandla leli linomoya wobuphakathi. Limfula munye nalo mndeni. Elengabadi alinayo imfundisoze yabelungu yokuthi umuntu akathwale umthwalo wakhe ngayedwana. Amadlozi awakufuni futhi awakuvumi lokhu. Ibandla lizobungaza, lizozimazisa umndeni. Bakhuliswe ngesiko lobuntu, elithi, "umuntu ngumuntu ngabantu".

Bayananelana, bayathekelisana, bayasiselana, benza amalima, bayaganiselana imbala nalo mndeni nokunye okuningi okukhombisa ukuzwana nokuphilelana kwabantu bakhile.

UMsimang, (1975:125) uphawula ngobukhona bamadodakazi endile nezihlobo kanje:

Amadodakazi endile nezihlobo ezikude zifika ngelanga lokuvubela utshwala, zizolalela ekhaya. Ibandla nabomuzi babuthana ngakusasa, (ngosuku lokuhlaba inkomo) ukufudumala kwelanga izinkomo ziselukile, sebuzokhanywa-ke utshwala njengomgomo wokuthi inkomo ayibulawa bungakakhanywa ngoba bungonakala. Azonele aqede ukukhama amakhosikazi bese eyabika kumnumzane...usezothunga izinkanjana ezimbalwa, abize umfana azingenise ebandla, aphuze amadoda.

5.2.1 Ukungena Kwembongi Yomndeni

Uma umnumzane eseyikhombile inkomo ezohlatshwa, kube sekungena imbongi yomndeni. Kweminye imizi ayikho imbongi yomndeni. Umsebenzi wokukhuluma namathongo ngowenhloko yomndeni. Inkosana yozalo ayibangiswa muntu kulo msebenzi. Ongaze akhulume kungaba umfowabo ecelwe yiyona. Nakhona ngesizathu esimqoka esiyimbangela yokuba ungakhulumi namathongo. Amathongo azi umuntu oyedwa okhuluma nawo lapha ekhaya.

Imbongi yomndeni kuba owesilisa omdala wosendo, oganiwe noma ongaganiwe. Lo muntu uba nesiphiwo sokwazi umlando womndeni. Usume eqokwe ngabalele. Uba nekhono eledlula elabanye lokubongela nokulandelanisa amathongo. Kuba nguye owenza lo msebenzi njalo uma kuhlatshwa.

UMsimang, (1975:126) usina sigcawini sinye noZulu (1999:22) ngodaba lwembongi yomndeni, bathi:

Kujutshwa umuntu wozalo, owaziwayo ukuthi akanabo ubulukhuni, futhi unephimbo lokubongela. Uzosuka-ke ngesizotha ayongena ngesango, akhuphuke kancane aze afike enhla nesibaya. Uzothi angafika lapho eme, bese ethulisa ibandla.

(Msimang, 1975:126).

Ephawula ngembongi yomndeni uZulu, (1999:22) ungezelela ngesexwayiso:

Imbongi kuba ngeyozalo ngoba izinyanya ngeke zikwemukele ukuthukwa umuntu wangaphandle.

Azimamukeli umuntu wangaphandle ngoba umsebenzi obucayi ukubiza amathongo. Kumele awabize ngokulandelana kwawo, iqala komdala yehle njalo ize iyofika kulo mnumzane obuyiswayo. Kubaluleke ngendlela exakile ukwazi amathongo omuzi ngoba uma kudingidwa imidati yokubuyisa, lixhoshwa libhekile ngempela.

UMsimang, (1975:16) usexwayisa kanje:

Nokho kulesi siqeshana ngizozama ukuchaza ukuthi idlozi lihlonishwa liphinde lithethwe kanjani ngoba kungenjalo liletha ukufa ekhaya umuzi uvalwe ngehlahla.

Yikho lokho kwengozi yokuqotheka komuzi okwenza leli siko libe bucayi ngokumangalisayo. Umuntu othetha idlozi kumele ahlambuluke abe ngomsulwa nokhululekile emphefumulweni. Ubulukhuni benhliziyo yakhe bungawona lo msebenzi. Abaphansi abacelwayo bangase bangazihlanganisi nomndeni ngenxa yakhe nje eyedwa. Bangase babe khona kepha kuxatshwane kuchitheke igazi.

Ukukhululeka komoya wembongi kwenza kube lula nokubakhumbula ngononina abalele. Uma esebongela usuke engenwe. Ukungenwa kusho ukuba semoyeni wokuvukwa usinga namadlingozi. Ngakho-ke ukungakhululeki kungamphazamisa.

(Makhoba, 2002:121).

Udaba lokuhlanzeka kwembongi siludingide kakhulu ngenkathi sikhuluma ngembuzi yokubika umsebenzi wokubuyisa ithongo.

Lapha sesingangezelela ngalokhu okugcizelelwa nguZulu, (1999:22) lapho ethi:

Phela imbongi isuke izokhuluma nabantu abahlanzekile ngakho-ke kumele ihlanzeke ukuze konke ekushoyo kwamukeleke.

Okunye ukuhlanzeka okubalulekile ngalesi sikhathi sosuku yilokho kokuphuma komame abasebasha. Ngalesi sikhathi sokukhuluma nabangasekho nokuhlaba, abalobokazi baphumela ngaphandle komuzi. Kuwuphawu lwenhlonipho ukuphumela ngaphandle kwabo ngoba kungenzeka ukuthi omunye noma abanye babo bayageza ngalolu suku.

Ephawula ngabalobokazi uZulu, (1999:22) uthi:

Abokufika ikakhulukazi abasebasha baphumela ngaphandle komuzi lapho kubongwa izinyandezulu zekhaya. Loluhlawu abakhombisa ngalo inhlonipho kubanikazi bomuzi.

UMsimang, (1975:298) uthi:

Njalo lapho kuhlatshiwe umakoti uhamba emva kwezindlu kuze kuphele inyama.

Ukuhlatshwa kwenkomo kuyisicongo somsebenzi. Yingakho nje abalobokazi bephumela ngaphandle ngalesi sikhathi. Ukuhlonipha kwabo ukuchitheka kwegazi. Lokhu akuchazi nhlobo ukuthi kabaziwa noma bayabandlululwa lapha ekhaya.

Uma imbongi yomndeni isiye yema enhla nesibaya nebandla selithule cwaka. Lingathula ibandla, isizoqala ngokubika uhlobo lomsebenzi. Emveni kwalokho usezobhekisa kwabangasekho, acele kubo ukuba bamukele lona obuyiswayo ukuze bamuthume azobheka, ahlenge umndeni. Uzocela izinhlanhla nokukhoselwa ezifweni, ezingozini nakuyo yonke imiswazi yamashwa angahle ehlele umuzi lowo. Uzobacela ukuba kuthi konke okunyeneyayo ngomshoshaphansi bona bakuveze obala ukuze kuvikwe, kushatshalaliswe.

Enkulumeni yayo imbongi izobhekisa kuyise womnumzane lowo owenze umsebenzi kodwa uma uyise lowo esaphila, izobhekisa kuyisemkhulu.

UMsimang, (1975:126) uphawula kanje ngendlela yokuthetha idlozi:

Imbongi izobabala njalo ibalandelanisa ngokuzalana nokwelamana kwabo, ibaqaphuza nangezibongo, ize iyogcina ngabesifazane.. izovalelisa ngokuthi: “Awu! Nina basekuthini! Ngingeke nganiqeda nonke. Senobikelana nina nonke. Ngicela kuwe baba, “(umusho ngegama)” “Ngithi uze ubikele ubabamkhulu”. Naye abikele ukhokho, naye abikele abangaphambili kwakhe.

Emveni kokubika nokubonga, kuzothula futhi isikhashana kuzothwe. Siyakweshwama lokhu okushiwo uKrige, (1950:293) yena uthi akukho kuthula nakuzotha ngoba nakhu imbongi isuke isigiyi nezaho zamazwi abayibongayo sezikhuza phezu:

When the officiator has called upon all the ancestors and sung the praises of each one that he remembers, he giya's while the people who are present and watching the proceedings from outside the cattle-kraal, praise him aloud. Next he bika's (reports) to the ancestors in a speaking voice what beast he is giving to them. The beast is now stabbed in the side in the usual manner.

AmaZulu awayifuyi inkomo ngenhloso yokuthi iyoba ngumhlabela wamathongo, yingakho uma seyethulwa le nkomo yomsebenzi wabaphansi, ichazwa ngisho umbala wayo, ukumisa kwayo nobulili bayo.

Lokho nje kukodwa kunenjula nokuzigqaja wena owabona umkhongi ememeza ngesithole esimbala othile emzini.

Ngosuku lokuhlatshwa kwenkomo akusilo usuku lokugiya. Umsebenzi wokunxusa nokunxena amathongo. Inkonzo yokuzotha. Umsindo wobuhhomuhhomu awudingekile namuhla kuze kube ngakusasa sekubusisiwe, sekubongwa impumelelo yomsebenzi.

Kuleli banga, uMakhoba, (2002:121) uthi:

**Uma isiqedile imbongi iyaphuma kungene umhlabi.
Iyaphawuleka inhlonipho nokuhleleka kwezinto.
Ukudedelana kwabo kuletha isizotha nesithunzi kulo
msebenzi, singabikho isiphithiphithi. Kukhombisa indlela
yempilo yobabamkhulu, okokuhloniphana nokudedelana.**

5.2.2 Ukuhlatshwa Kwenkomo Yokubuyisa

Ukubuyisa ithongo wumsebenzi wozalo, yingakho uMsimang, (1975:126) egcizelela ukuthi:

**Njengembongi, naye umhlabi ungwozalo, futhi
ungumuntu ongenabulukhuni, kodwa owazi inxeba
nonenyama emnandi.**

Ngakho-ke isuke yendele esokeni uma kuwukuthi yena lona obebongela uyalazi inxeba, bese eba umhlabi wezinkomo zakulolo zalo. Ungena emveni kokuba sekubongiwe.

Emveni kokuba eseyikhombile inkomo leyo umnumzane, usezobuyela endlini nenkosana yakhe ayinike umkhonto ukuze iwuse esibayeni nodewo lokuhlambela, baphindele futhi esibayeni.

Umhlabi uqale ahlafune isiqunga noma umtshiki noma igenqe leswayi uma ezohlaba inkomo, ezazi ukuthi unegazi elibi elingayenza inyama ingabi mnandi. Akawuphakamisi umkhonto. Uyawucashisa ngesizotha, aze awuphakamise uma eseyihlaba.

UMsimang, (1975:125) uphawula ngokusetshenziswa komkhonto kanje:

**Namhlanje abantu sebesebenzisa imimese nezibhamu
uma bebulala izinkomo. Lokhu kuyindlela entsha efike
nabelungu. Nokhoke obabamkhulu babengenzi njalo.
Inkomo yayigwazwa ngomkhonto. Miningi imikhonto
emzini womnumzane, nokho umkhonto wokugwaza
izinkomo ubamunye. Zonke zigwazwe ngawo.**

Lo mkhonto unele uyibulale inkomo bese unikezwa umnumzane awesule igazi bese eyowubeka endlini engenhla. Lapho unakekelwa ugcinwe nguye khona. Kuyinkolelo kaZulu ukuthi lo mkhonto usuyinsila, ngakhoke kufuneka ugcinwe ukuze ungaweli ezandleni zabantu abalukhuni.

Kuba lula ukuyihlaba ihamba kunokuba imile. Ngalesi sikhathi ihamba, yelula umkhono, iyalivula inxeba ngasesandleni sokhohlo ngenxa yokuthi inhliziyo ingakulona futhi ivikelwe yisiphanga somkhono wesokhohlo. Umhlabankomo uyaziwa, usemva komkhono kulo uhlangothi lwesobunxele. Yilapho eyigwaza khona, athi ukuwukhuphula umkhonto. Unele ayigwaze ebese ewukhipha, alale phansi. Umuntu olaziyo inxeba, uthi elala, ibe iwa nayo.

Kuyintokozo kumhlabi uma eyigwaze kanye yafa. Uyaye azincome ngokuthi uyalazi inxeba kanti kumnumzane owenze umsebenzi, yena ujabula uma beyigwaze amanxeba amaningi. Uma igwazwe kanye yafa, uyajabha ngoba le nkomo imele yena. Ingumnikelo wakhe wabaphansi. Uma isheshe ifa nje-ke, lokho kukhomba ukuthi ulula. Kweminye imizi ukushesha nokwephuza ukuwa kwenkomo kuveza ubunjalo bomuzi ukuthi uqinile noma ulula yini.

Inkomo yomsebenzi kumele ibhonge. Ukubhonga kwayo kuyinhlabamkhosi kwabaphilayo nabalele. Bayezwa ukuthi inkomo yomsebenzi iyaphila. Bathi abaphilayo umsebenzi uzohamba kahle. Abalele bayajabula ukuthi baphiwe isilwane esiphilayo futhi esiphelayo. Lokho kubenza balethe izinhlanhla nezibusiso.

Uyakugcizelela lokhu uKrige, (1950:291) uthi:

Then if it bellows when slaughtered, this is sign that the ancestors are pleased with it for this bellowing is the method employed by the spirits of expressing their acceptance of the offering.

Ukukhala kwesilwane kungumfuziselo wokuthwetshulwa kwamacala namashwa abaphilayo. Kushwelezwa kwabalele njengoba inkomo ingumnikelo kubona.

Umhlabi lapho eseqedile ngomkhonto, wesulwa igazi ngamanzi ahlanzekile. Ube esewunika inhloko yomndeni, iyowuphanyeka endlini engenhla. Uyaqashelwa ngempela ngoba uyinsila yekhaya. Uhlala kule ndlu ngoba ingcwele kanti nawo ungumkhonto wezinyanya zekhaya. Ukuwela kwawo ezandleni ezingafanele kuyingozi ngoba kungaphela umuzi, kusetshenzwa inxeba.

Ingawa inkomo, abafana sebekhipha lezi ezinye esibayeni. Umnumzane useletha lowo ozoba yiso lakhe ekuhlinzeni. Useketha futhi indoda enekhono lokukhipha izitho. Umsebenzi ochithelwa igazi lenkomo, ungobaluleke kakhulu empilweni kaZulu. Awukho ongaphezu kwalowo.

Asiphawule ngesexwayiso sikaMsimang, (1975:130) mayelana negazi lenxeba:

Phela leli gazi elophe enxebeni ngesikhathi inkomo igwazwa kalisetshenziswa ngoba alidliwa igazi lomkhonto ngesiko lesiZulu. Yigazi eliphuma lapha ngaphakathi ezitsheni abafana abazoliwola kahle lifakwe esikhambeni ngoba ilona elizokwenza ububende.

Njengoba sike saphawula ngenhlonipho nokwenza kwabalobokazi uMakhoba, (2002:123) uthi:

Abalobokazi babuya sebehamba emva kwezindlu. Indawo abahamba kuyona isuke isikhulekelwe, isimsulwa. Ukuhamba emva kwezindlu kuwukuhlonipha imikhondo esihanjwa ngoyisezala sebemenyiwe manje bagcwele igceke. Zonke izizinda zabo, endlini engenhla, exhibeni nasesibayeni sezithintiwe phela.

5.2.3 Ukuhlinzwa Kwenkomo Yokubuyisa

Ukuhlinza inkomo kunohlelo lwakhona nenqubo engaguquki. Nokho-ke asizukungena sigxile kuleyo midati yokuhlinza nokukhipha izitho ngoba nayo le nkomo yokubuyisa izohlinzwa kulandelwa yona leyo nqubo eyaziwayo ngamaZulu. Lapha kulesi sigaba sokuhlinza sizoxwayisa ngemikhutshana emibi, enobungozi uma ukuhlinzwa kwale nkomo kwenziwa ngobudedengu. Le nkomo akufanele iphathwe izandla eziningi:

Abahlinzi kanye nomhlahli okhethiwe yibona asebezokwengamela lo msebenzi, kanye nabo bonke nje-ke ngoba phela bangumfula munye odlelanayo futhi baluzalo.

(Msimang, 1975:127).

Lokhu kufakazelwa ngu Krige, (1950:294) kanje:

Strictly speaking, the onlookers, many of whom are neighbours should not enter the cattle – kraal while the sacrificial meat is being skinned and cut, but in practice, especially nowadays, they loiter around and go right to get small pieces of meat.

UKrige uyalandula nje ukuthi ngisho lapho le nkomo isahlinzwa kufanele kube umndeni, hhayi omakhelwane esibayeni salapha ekhaya namhla. Akayiphathi eyokuthi abangaphandle bathole amantshontsho. Le nkomo ngeyomsebenzi onesici, okungukubuyisa ithongo. Ayinawo amantshontsho. Sizocacisa kahle indaba yamantshontsho uma sesiqede ngokuhlinza.

Njengoba ihlinzwa nje iphethwe ngabantu abayisithupha noma ngaphezudlwana. Abafana babambe amanqina nalona owethayo. Owethayo ngumnumzane wekhaya, okuzothi ekuqedeni kwakhe ukwatha, aphindele endlini. Akufuneki ukuba abe elokhu egcaluza phakathi kwabahlinzi noma abonakale esezihlinzela ngoba ukhona ongamele lo msebenzi okungumhlinzi. Lokhu kusakhomba ukuhleleka emasikweni. Njalo nje uba munye umuntu oholayo noma olawulayo. Ngaleyo ndlela isiphithiphithi siyavikeka.

Ngaphambi kokuthinta inkomo, (esingukudla kwabalele) kumele bahlambe izandla. Noma ngabe ugeze kangaki kusile, awunalo ilungelo lokuthinta ukudla ungahlambanga ngesiko lesiZulu. Ukudla kwamathongo kuyahlonishwa, kuphathwa ngenhlanzeko kuze kuphele.

Uma seyethiwe kwaqedwa, sebengahlinza-ke abahlinzi. Abantu abahlinza inkomo basukela kwabane kuya kwabahlanu. Lapha siqondene nabaphethe izinqindi. Iqalwa ngasohlangothini lokuphonsa. Isizathu: Ngoba uhlangothi lomnumzane ongumnikazi wayo yonke imfuyo kulo muzi. Akuhunjuzwa nje kusikwe noma kanjani noma ikuphi, isizathu:

UMsimang, (1975:133) uthi isizathu salokhu yikuthi:

Ezinsukwini zanamuhla umuntu angahamba aye esilaheni, afike akhethe noma iyiphi inyama ayithandayo enkomeni, abuye nayo ayidle. KwaZulu kusabuswa ilanga lalingawa licoshwe yizinkukhu uma uke wenza lokho. KwaZulu yilowo nalowo ubenesitho sakhe, futhi kunesizathu salokho.

Okunye okwenza ukuthi kungadephunwa nje noma yikuphi, yikuthi:

Umkhiphi wezitho ongacopheleli lapho ekhipha amantshontsho kuthiwa akumhlinzi walutho. Kufuneka nakanjani aqaphele ukuba abamelekelelayo bangadephuni izitho bathi amantshontsho. Lokhu kungadala ukungeneliswa kumnumzane ohlinzelwayo, kanti futbi nabanikazi bezitho bangasola kakhulu. Bangasho nokusho ukuthi izitho lezo zicwiyiwe. Ngokunjalo futhi umhlinzi akangabagubi abasizi bakhe kepha abanike onke amantshontsho njengoba aziwa.

(Msimang, 1975:128).

UMsimang, (1975:129) ufakaza kanje:

Mangiphawule belu ukuthi kusukela ekuhlinzeni kuze kuyophethwa, kuqalwa njalo ngohlangothi lwesokuphonsa. Kuqalwa ngomkhono wesokuphonsa kuze emlenzeni wesokuphonsa, kube yikhona kuwelelwa kwesokhohlo.

UMakhoba, (2002:124) uthi:

Esokuphonsa isandla samadoda. Inkomo iphathwa kusukela ihlatshwa ize yephulwe, yabiwe. Vele ngisho isaphila ibhekwe abesilisa.

Kulolu khalo kungena ukhamba lwabahlinzi. USokhaya (inhloko yomndeni) usesukile esibayeni usendlini namanye amadoda, bayaphuza. Ukuba kwakhe endlini kusakugoya, okuyisiguqo soMdabu. Lokhu kugoya komnumzane kunika umsebenzi isizotha, isithunzi nenhlonipho yentobeko edingwa ngabaphansi.

UMsimang, (1975:128) uthi:

Ngaso lesi sikhathi sokuhlinza, umfana usezothunywa kumnumzane eseyocela ukhamba lwabahlinzi. AmaZulu athanda ukuba kusetshenzwe kudliwa, bonke beneme.

Ngenkathi kuhlinzwa, okufanele kuqashelwe kakhulu, yigazi nomswani wale nkomo ngoba lokhu kungawela ezandleni ezingafanele umuzi bangawubhuqa, uvalwe ngehlahla. Siphawulile ngobuthutha bamathongo esahlukweni sesibili.

UKrige, (1950:293) ufakaza kanje:

When the beast is skinned, special care must be taken, that not one drop of the blood or of the umswani must fall on the ground, because a wizard may take this, mix it with medicines, and ask the spirits of the kraal.. to turn against the village and destroy it.

Umthakathi osebenzise igazi noma umswani walesi silwane, kunenkolelo yokuthi noma kanjani amathongo angamlalela enze njengokulawula kwakhe.

Igazi eliphuma lapho ngaphakathi ezitsheni bazoliwola kahle lifakwe ezinkambeni ngoba ilona elizokwenza ububende. Phela leli elophe enxebeni ngesikhathi inkomo igwazwa kalisetshenziswa ngoba alidliwa igazi lomkhonto ngosiko lwesiZulu.

Kungaphela ukuhlinza nezitho sezikhishiwe ngemfanelo nangenonina, ukudla konke kuyongeniswa endlini enkulu. Ingaphelela endlini inyama, umhlinzi usezobika kumnumzane ukuthi sebewufezile umsebenzi. Umnumzane usezokuza kule ndlu azobona ukuthi basebenze kahle yini. Usezobabonga – ke bese bengena endlini enebandla.

Umnumzane usezothela isicathulo, sizongeniswa kule ndlu enenyama. Lesi sicathulo kuthiwa esesalukazi. Ngaphandle kwaso akukho lutho olungabuye lungene kule ndlu.

Sisekulesi sikhathi sosuku lwesibili lwalo msebenzi asingakukhohlwa lokhu okuphawulwa ngu Krige, (1950:294) lapho ethi:

Before anyone may partake of the sacrificial meat, the spirits must be given their share. This meat for the spirits consists of two main parts that which is burnt with incense, and that which is placed on the umsamo for a time and afterwards eaten.

Izitho ezishiswa nempepho emsamo endlini engenhla, ziyehlukana ngokwemindeneni nangokosiko nemikhutshana yayo. Kepha okulusiko lwemindeneni yamaZulu eminingi, ukushisa umhlwehlwe, amanoni ezinso kanye nezicubu zenyama yesiphanga edikizayo noma isifile inkomo, okuthiwa impukane. Lezi zitho zishiswa ngoba abaphansi bayimimoya eyaneliswa ngokudla umoya olusi lwale nyama.

Kwenye inkathi nezicutshana zenyama yesikhaba nezasovalweni lwale nkomo. Zonke lezi zitho zishiselwa odengezini olunamalahle avuthayo, lubekwa emsamo zize zishe ziphele. Umlotha wazo bese uvuvuzelwa khona emsamo kusihlwa noma ngakusasa ekuseni.

Kuyathokozisa ukuthi obabamkhulu babenza leli siko njengoba lichazwa eBhayibhelini encwadini ka Levitikusi, 17:1–16.

UKrige, (1950:294) uphawula ngobungwele balezi zitho kanje:

The special parts used for this purpose are sacred.

Njengoba zingcwele nje azithintwa yinoma ubani futhi ngezekhethelo. Iphunga lempepho yiphunga eliletha umoya wobungcwele wamathongo kule ndlu nakuwo wonke umuzi. Asiyiphathi uma iphunga lale mpepho selihlangene nelenyama yokosa.

UMakhoba, (2002:126) ufakaza kanje:

Iphunga lotshwala nelenyama yokosa izithandwa zezinyanya. Uma la maphunga engekho ekhaya, awuqalile lowo msebenzi. Inyama yokosa—ke yona ibabiza bonke abalele ngisho nesinedolo. Abalele bayayithanda inyama. Eyokosa ibadonsa ngephunga layo, usi.

Isitho samathongo esibekwa emsamo, singathintwa yinanzi. Ixhumene netwani.

UKrige, (1950:294) usichaza lesi simo kanje:

It is the fourth stomach, the inside of which looks like a honeycomb and contains liquid dung.

Yisona isitho esiphiwa abaphansi lesi. Sibekwa emsamo kanye nokhamba lwezalukazi. Ihlala lapho ize yome inanzi. Idliwa izalukazi ngoba yizona ezihlanzekile futhi sezisondelene kakhulu namathongo. Uma kuhlinzwa, kuqashelwa kakhulu futhi izibindi ngoba zona ziphethe inyongo.

Inele ingakhishwa inyongo, umphathi womsebenzi ayigcine emsamo, laphaya endlini engenhlala.

Ngaphandle kwalezi zitho, inkomo yonke (izitho zonke zayo) ibekwa khona emsamo ngoba iyohlahlelwa ngakusasa bese ingena emabhodweni.

UMakhoba, (2002:127) uthi:

Inhloko ihamba nesikhumba ifike isibeke phansi lapho kuzobekwa khona inyama. Inyama yonke ikhishwa ngesango lesibaya isiwe endlini. Abayithwalayo bahamba emzileni owodwa. Kulandela isixhanti, isifuba kuze imihlubulo, kube yimikhono kube yimilenze, kugcine isinqe. Ukulandelanisa kuhlonipha inkomo yomnumzane.

Kulisiko lamaZulu ukuthi ilale emsamo ukuze amathongo ayibone, ayikhothe kube yima idliwa umkhaya nowonkewonke. Amathambo nawo anokwawo. Nawo ayinsila yomuzi okufuneka igcinwe. Kuyinkolo yamaZulu ukuthi la mathambo uma engatholwa yizimfamona, zingawuthakatha umuzi ngawo.

UKrige, (1950:296) ugcizelela kanje:

All the remains of the sacrificial beast, including the skin and bones, are collected and burnt so that the wizards may not take them and apply medicine to them.

Ezinsukwini zanamuhla akusaqikelelwa kangako, ngoba isikhumba nje sesibolela phezu kwendlu, sithengiswe noma kuphiswane ngaso.

Singakawuphothuli umsebenzi walolu suku lwesibili; asiphawule ngokuthi iningi labantu balapha ekhaya nebandla basezwa ngosi nje ukuhi kuhlatshiwe abakaze bayinuke inyama. Kungaba lihlazo nokuncishana okungaziwa ngokwesiko lesiZulu ukuthi abanumzane baze bababale baphume lapha ekhaya bengakaze babuyisele amathe eziqeni. Ngokwesiko lesiZulu, lolu suku usuku lwamantshontsho.

5.2.4 Kubuswa Ngamantshontsho

Incazelo ka Nyembezi noNxumalo, (1966:50) ethi amantshontsho:

Lawa ngamaqashana enyama ebomvu ehambe isikwa emzimbeni wenkomo lapho ihlinzwa. Akade behlinza banikwa yona bayichome ezintini baye nayo emakhaya. Abanumzane abahloniphekile-ke bayiphathelwa izingane zalowo muzi obekuhlinzwa kuwo.

Le ncazelo ayigculisi neze ngalokhu: Ikhomba ukuthi azaziwa izitho ezingamantshontsho ngoba kuhambe kusikwa nje. Ibuye le ncazelo ithi

amantshontsho yinyama ebomvu. Ibuye ithi futhi onke amantshontsho abahlinzi bahamba nawo futhi banele baqede ukuhlinza bahambe. Ngokwesiko lesiZulu bonke abakhona ngalolu suku, abahlinzi nabanumzane, bazobusa, bazosingatha, bazozimazisa umnumzane walapha ekhaya. Kukonke le ncazelo ayihlubi udlubu ekhasini ngegama amantshontsho.

UMakhoba, (2002:126) naye akavumelani nale ncazelo:

Kuyenzeka amantshontsho bawabize ngamahlinzelo, kanti yizinto ezimbili ezahlukene lezo. Amahlinzelo yinyama ephiwa abahlinzi. Isakubonga ngomsebenzi wabo.

Amahlinzelo yizithwana ezikhishwa ngumhlinzi noma ngabahlinzi ezithweni ezithile zenkomo ukuze anike bonke abasizi bakhe. Lokhu ukuthi amahlinzelo amantshontsho, kubangwa yilezi zincazelo zesenzo “ntshontsha” ezitholakala kuzichazamazwi ezilandelayo:

ntshontsha (sz): eba : thatha izitho zabahlinzayo.
(Nyembezi noNxumalo, 1966:281).

Ntshontsha (sz) 1. thatha into okungeyona eyakho ngokuyifihla, yeba, khwabanisa.
2 thatha izitho zabahlinzayo.
(Nyembezi, 1992:371)

Uma kuya ngokuthi abahlinzi bayithatha yonke inyama yamantshontsho ngabe asikhulumi ngamantshontsho omnumzane, ebandla nawabomuzi kanye nabanye. Inyama yabahlinzi iyaziwa.

UMsimang, 1975:128) uxwayisa abahlinzi ngokuthi:

Umhlinzi akangabagubi abasizi bakhe kepha abanike onke amantshontsho njengoba aziwa.

Noma uThabizolo ekhuluma ngamantshontsho kepha kuyasikhanyela ukuthi uqonde amahlinzelo.

Umbuzo othi: iyiphi inyama yamantshontsho? UMsimang, (1975:128) uthi amantshontsho enkomo yilawa:

Emkhonweni kukhishwa uvutshana osesikhinkilini, kwehliwe kukhishwe isiphanga esingaphakathi emkhonweni, kuphethwe ngokukhishwa koqwanga uma kungezukuphishwa insonyama. Yomibili imikhono inalawo mantshontsho. Kukhona futhi ubambo ngapha nangapha kwesifuba olusala esixhantini, nazo lezo zimbambo ziyantshontshwa, zibizwa ngokuthi amakhumulo.

Emlenzeni khona kukhishwa izikhinkili nezinxonxo. Umhlinzi oneso usengasikela abasizi bakhe ufu, amathumbu, namathambo omfunkulu. Izinxonxo lezi inyama ethambile kakhulu efanele abakhethiweyo.

UNyembezi noNxumalo, (1966:47-50) bayazibala izitho ezinjengalezi:

Uminzo, ingwaqo, isibindi, izinso kanye necwiyo ukuthi ziyangena kwenye inkathi emantshontshweni, isibonelo, umgogodla.

Umgogodla udliwa izinsizwa, uphekwa kanye nenhloko, kwesinye isikhathi unqanyulwa izigampu untshontshelwe abakade behlinza.

(Nyembezi noNxumalo, 1966:50).

UMakhoba, (2002:126) uphawula ngobuhle nokubaluleka kwesiko lokuntshontshela abahlinzi nabasizi babo kanje:

Kubalulekile ukuba khona kwabahlinzi bangaphandle ukuze baphiwe le nyama. Ngaphandle kokubonga leli siko landisa ukudla. Likhombisa ukuthi umnumzane akancishani. Lakha ubudlelwane nabantu owakhelene nabo. Umsebenzi uphelela ngokuba abantu bawethamele. Ukuba nabantu abaningi abeze emcimbini kuletha izinhlanhla ekhaya. Bangeniswa yisandla esiphanayo.

Ukuthi leli siko landisa ukudla, kuyiqiniso kepha akuhambisani nalokhu okubuye kushiwo nguMakhoba, (2002:126) lapho athi:

Baphiwa amagama nezicubu zakhona.

Bangaphiwa kanjani inyama encane kangaka abahlinzi? Ake sikhulume ngamantshontsho ebandla ebelisingathe umnumzane noma lowo ongamele umsebenzi.

(a) Amantshontsho Ebandla

Amantshontsho ebandla akatholakali ngokuthi ibandla leli belihlinza kepha liwathola ngoba bekuyilona obekuthi lapho ophethe umsebenzi enokudideka ngezinto ezithile abuze kulona. Injobo ithungelwa ebandla.

Ingaphelela endlini inyama, umhlinzi usezobika kumnumzane ukuthi sebewufezile umsebenzi. Umnumzane noma lowo ophethe usezokuza kule ndlu azobona ukuthi basebenze kahle yini. Usezobonga-ke bese abahlinzi bengeniswa endlini enebandla.

UMsimang, (1975:130) uthi:

**Umnumzane usezothuma indodana yakhe ukuba isike
amantshontsho emlenzeni, isike futhi nethumbu.**

Amathumbu ehlukaniwa kuthiwe kukhona amakhulu namancane amhlophe namnyama. Kwamancane, amhlophe, kukhishwa ilulu. Ilulu ithumbu elisikwa kwamancane, amhlophe ngasekugcineni. Lidliwa indoda endala, uyise womnumzane ohlabile.

**Kusetshenziswa ikakhulu amathumbu amhlophe
njengamantshontsho ebandla.**

(Nyembezi noNxumalo, 1966:47).

Kuzosikwa nasemathanjeni omfunkulu (umgogodla), kodwa angaqedwa ngoba bonke kufuneka bathole kuwo, kusafana nje namathumbu. La mantshontsho azofika athulwe phambi komuntu omdala ohlonishwayo, noma onesikhundla esithile sokuphatha. Umfana usezoyibenga, bese eya nayo esibayeni iyokosiwa.

Abantu asebeqalile ukufinya ngendololwane ngempela, inkwebane nabafana. Unele walisika nje ishoba umhlinzi abafana bawubasa umlilo. Noma bengenasitho samantshontsho esiqondene nabo, abafana banayo abayosayo kanye naleyo okuthe ngephutha yakhokhoba. Umhlinzi usezokhipha leli ntshontsho elisedolweni okuthiwa ikhubulo noma isikhinkili alilahlele emlilweni maqede asho ngengila athi: "asha amabong'endlini."

UMsimang, (1975:128) uphawula ngomlilo kanje:

**Phela umlilo akufuneki uvuthe wodwa. Kufuneka
nomnumzane ozetshathele isagila sakhe, nexhegu
elidondolozela ngobhoko lwalo, lizwe ngosi ukuthi
kuyahlinzwa kulo muzi, nalo lingene lizobamba iqhaza
ngoba phela elabadala lithi akwedlulwa ngenkomo ihlinzwa.**

Mayelana nokusikwa kweshoba ngesikhathi sokukhipha imikhele inkolelo yamaZulu ithi:

**Emveni kwalokho sekusikwa ishoba lingeniswa endlini
enkulu lapho kuzohlala khona inyama. Kuyisiko elikhulu
lelo ngesiZulu ngoba uma ishoba lilokhu lijikajika esibayeni,
kuthiwa inyama leyo yoluma abantu eziswini, abantu
bahanjiswe izisu kabuhlungu.**

(Msimang, 1975:129).

UMakhoba, (2002:125) yena uthi indaba yeshoba iqala kusahlinzwa ngoba uphawula kanje:

Ukuvimba abantu bangahanjiswa yizisu, ngesikhathi kusahlinzwa ishoba liyaboshwa. Kuficwa ifindo laphaya enhlalini. Lokhu kuvimba nabantu abangalungile bangakwazi ukwenza umathanda enyameni.

Umfana owosela ibandla, usosela kulowo mlilo oselokhu ubaswe kusahlinzwa. UMSimang, (1975:131) ukufakazela lokhu ngala mazwi:

Umlilo selokhu uvuthe njalo belu, kanti neziko kusalo kuyilo lelo, ngoba akubuye kudandwe elinye. Kulisiko eligcinwayo ngesiZulu ukuba inyama yoselwe kulelo ziko ize iyophela, kanti futhi akufuneki ukuba inkomo yoselwe ngaphandle kwesibaya kanti futhi ayoselwa endlini. Iziko elingaze lidandwe ngokwesibili elokupheka.

La mantshontsho ebandla osiwa kanyekanye afakwe ogqokweni abuyiselwe kumnumzane lowo athulwe kuye. Ahambisana nodewu lwamanzi okuhlamba izandla.:

Ngaphambi kokuba ayithinte le nyama, kufuneka bahlambe izandla. Noma ngabe ugeze kangaki kusile, awunalo ilungelo lokuthinta ukudla kwabaphansi ungahlambanga ngesiko lesiZulu.

(Msimang, 1975:127).

Umnumzane okuqondaniswe naye lokhu kudla usezocela ezinye izingqoko ukuze abele abasendlini kudliwe. Labo abakade behlinza, sebezothatha amahlinzelo abo lawo asesibayeni bawahlome ezagileni, bavalelise bahambe. Abanye bawathumele ekhaya kusakhanya ukuze aphekwe. Bathuma bona belu abafana. Nebandla nalo selivalelisa ngoba phela sekuhlwile. Umnumzane ophethe umsebenzi usezobonga futhi abacele ukuba basheshe bazomsiza ngelanga elilandelayo.

Mayelana namantshontsho ebandla, kuyaphawuleka ukuthi umnumzane ongumnininkomo awekho noma mancane kakhulu amantshontsho okuthiwa aqondene naye kuphela. Ngosiko lwesiZulu naye uyaphiwa. Abahlinzi kufanele balukhiphe ugqoko lwamacwiyo lomnumzane. Kulolu gqoko kungena eyekhethelo njengengwaqo, isibindi nokunye.

(b) Amantshontsho Abesifazane

Lana ngamantshontsho omuzi aqondene nenzalabantu, izihlobo, amantombazane asendile nangakendi, kanye noyaba lwezingane zesithembu.

UMsimang, (1975:131) uphawula kanje:

Kuze kube manje (lokhu kuqalwe ukuhlinza) abesifazane abakaze bayinuke inyama. Nokuthi kuhlatshiwe bezwa ngalo usi, babone ngamehlo. (Yeka ubugovu bamadoda aKwaZulu).

Akusibona ubugovu lobu ngoba ngesiko lesiZulu kudla abesilisa kuqala. Yikhona ezoqala-ke umnumzane athuma umfana wakhe futhi ayohlala umlenze ukuze kutholakale amantshontsho okuphekela umuzi wonke. Izofike yethulwe phambi kwabo omame kepha inkulumo ethi nakhu ukudla iqondiswa kumndlunkulu ophatha isinqindi. Sekuzocelwa umfana ukuba abosele lena yokosa. Ukuyeshwama kwabo-ke lokhu omame. Emveni kweyokosa sebezovula isigubhu (itwani) basinikize besidla luhlaza.

UMsimang, (1975:130) ufakaza ngetwani kanje:

Okwangaphakathi sekuzokhishwa, abafana bachithe umswani emqubeni, bakhame amathumbu, bashiye itwani kuphela ngoba lona kufuneka liye komame lilokhu liyisigubhu.

Isigubhu lesi siyisitho esikhulu somame. Uma bengasidlanga, isithembu ngeke sahlala esithebeni ngakusasa. Sebezothuma yena futhi umfana ukuba ayopheka leyo efanele ukuphekwa. Ingavuthwa izokwethulwa phambi komnumzane ukuze abele umuzi wakhe. Uzokhipha eyomame namadodakazi ngoba bona bakwenye indlu, yena abese edla namadodana akhe:

Emva kwalokhu usezophuza isicathulo sakhe sokulala. Omame nabo angabapha okuphuzwayo, kulalwe.

Ekuseni ngakusasa, omakoti namadodakazi sebezothumela izingane kumhlali ukuba zibacelele amantshontsho. Bazobantshontshela kuwo la mathambo enhloko. Le nyama izophekwa izindlu ngezindlu, kokunye iphekwe nojeqe, ibe ukudla kwasekuseni.

Kuleli banga akesibheke ukuthi kwenzekani ngosuku lwangakusasa, okuwusuku lomsebenzi wokubuyisa ithongo.

5.3 Ukuphothulwa Komsebenzi Wokubuyisa

Ngosuku lwesithathu umsebenzi wokubuyisa ithongo usufike esiphethweni. Namuhla kuyasongwa konke ngemfanelo. Nansi imikhutshana egcinwayo namuhla:

5.3.1 Ukuthelwa Kwenkosana Ngenyongo

Uma isihlatshiwe inkomo, kwangeniswa inyama kwathiwa du, inhloko yekhaya isingayibiza inkosana. Isikhathi esihle esasekuseni. Kuhle inyongo ilale emsamo ukuze amathongo ayikhothe.

UMsimang, (1975:137) ubeka kanje:

Ngelanga elilandelayo uzoyikhipha (inyongo) ngenkathi kuhlalelwa, bayibhoboze ukuze inkosana ithelwe ngayo kunkomba wesandla sokuphonsa. Iconsiselwa impela ize iconsele phansi bese eyihlikihla ngozwani lukaqukula. Izophinda futhi ithelwe ezinyaweni zayo ize iconsele phansi.

UKrige, (1950:170) uphambana nehlombe uma ethi:

The sons of the kraal are lined up, and gall is scattered over their feet so that the spirits may remain with them wherever they may go.. the gall bag of the spirit – beast is split and worn on the wrist by the chief son.

Kuyadabukisa ukuthi uKrige akayedwa ekubeni ungomuyayona, bheka ngoba uNyembezi noNxumalo, (1966:130) bathi:

Bonke abafana bomufi babechelwa ngenyongo, kuthi omdala agqize isikhwama sayo eqakaleni.

Esikwaziyo nokuvamile, yilokhu okushiwo uMakhoba, (2002:128) ethi:

Akuvamile ukuthi inyongo ithelwe wonke umuntu Indawo yobukhosana undlalifa akayibangi namuntu. Uthatha zonke izibusiso namandla. Lawo mandla uzowasebenzisa ukwabela abafowabo nodadewabo ifa likayise.

UMakhoba, (2002:128) lokhu ukufakazela ngencazelo yegama umndlalifa ngokucaphuna uKhumalo (2001) ethi:

Leli gama kuhle lichazwe, abanye bacabanga ukuthi indlalifa umfana odla ifa. Kanti akunjalo. Uyalendlala ifa, abela abafowabo.

Empeleni undlalifa uzolidla ifa ngokuthi afeze ngalo zonke izidingo zomuzi ebezizofezwa umnumzane esaphila. Ngaleyo ndlela-ke, asikho isidingo sokuthi baze bachelwe ngenyongo bonke. Lokho kungadala inkinga yokuthi amathongo anike bonke abafana amandla. Yingozi leyo engadala umbango noqhekeko ekhaya. Inkosana ayibangiswa muntu esikhundleni sayo.

Ayikaze kwaZulu inyongo igqizwe eqakaleni. Nampu ubufakazi balokho:

Inkosana ibizelwa endlini engenhl. Inhloko yekhaya ibe isiyiconsisela okhakhayini, nasezinyaweni ngenyongo. Elinye iconsilithiwa co olimini.

Enye inyongo iyichitha khona emsamo. Bese isikhwama sayo isigqiza esihlakaleni sesandla sokudla. Baqambe bayafika nje abantu usegqizile umfana.

(Makhoba, 2002:128).

Le nyongo isizochithwa emsamo kuthi isikhwama sayo sigezwe size sibemhlophe, bese siphendulelwa, sifakwe esandleni senkosana sokuphonsa. Nabafikayo abazobusa sebezobona ukuthi nangu oyinkosana.

(Msimang, 1975:137).

Undlalifa kumele ambone amathongo ethe qekelele. Inyongo izokwenza asondele kuye amthande. Adonswa iphunga lenyongo engukudla kwawo. Kusukela ngaleli langa lomcimbi azomsingatha ambusise. Imfuyo izokwanda, ukudla kugcwale izinqolobane.

Uma undlalifa ekwazile ukucabangela abafowabo nodadewabo, ifa walicana, walaba ngemfanelo, umuzi kawufi. Uya ngokuya unotha. Kepha uma ehlulekile wenza ubuqili ngenxa yobugovu, bayamphuca. Kwalani khona ukuba bamenze isiyingayinga, isiyiko soqobo, ungamkhohlwa umuntu obulewe kanti wazigwaza ngowakhe. Nomndeni bangawuhlakaza ube yinhlananhlaka amasimba omthini.

Isiko lokubuyisa ithongo liphethe isiqalekiso. Uma lenziwe kahle, izibusiso zibonwa nayingane esakhasela eziko. Kanti neziqalekiso ngokunjalo ziba sobala uma lingagcinwanga kahle.

Sikushayela ihlombe lokhu uKrige, (1950:170) asixwayisa ngakho mayelana namantombazane nenyongo, lapho ethi:

None will, however; be put on the feet of the girls lest they take away the spirits with them when they marry.

5.3.2 Ukuhlalelwa Nokuphekwa Kwenyama

UKrige, (1959:170) uwuqoqa wonke umsebenzi wangalolo suku kanje:

After overnight in the chief hut...all the meat of the sacrifice, Even the umhlubulo, the perquisite of the women, must be cooked in the cattle kraal by the men and a general feast will ensue, for this is a joyful occasion where there is much singing, especially of the favourite songs and anthems of the deceased.

Ekuseni ngakusasa ilanga lokuhlahlela nelokupheka inyama. Inyama isizokhishwa endlini iyiswe esibayeni. Kuqhutshwa ngendlela ebingeniswe ngayo, inhloko kuqala. Kepha asibe sisaphuma isinqe. Isinqe inyama yasekhaya. Yiyona nyama egcinayo ukusetshenziswa.

Umhlahli uqala ngenhloko ayihlinze. Akhiphe ukhanda, isankuthu sihlale obala. Ayihlekeze inhloko imihlathi, akhiphe idevu, bese ebulala wonke amathambo. Ukhanda luchonywa phezu kwamakhothamo endlu yangenhla lubheke esibayeni noma ezimpundwini zesibaya.

UMsimang, (1975:132) ufakaza kanje:

Isikhanda lesi sizoyohlonywa phezu komnyango wendlu engenhla. Zonke izikhanda zihlonywe lapho zaboshwa ngezintambo njengokulandelana kwezinkomo ezihlatshwa kulo muzi. Zonke futhi zibheke esibayeni.

Ukuchonywa kokhanda kuwuphawu lokuthi kuyahlatshwa kulo muzi. Njalo uma kuhlatshiwe, ukhanda luchonywa lapha. Kuwukuhlonipha abaninimuzi (amathongo), bazibone izinkomo zabo. Izinkomo lapho ziqhamuka, zivela ngezimpondo kuqala. Zibonakala ngokumisa kwazo. Ukubhekiswa kwazo esibayeni kuhlonipha amathongo alapha ekhaya.

Kulandela isixhanti. Kumele asehlukanise nenhloko, asihlinze sodwa kokunye asichome othini ukuze sihlinzeke kanye nenhloko. Kube yisifuba, yimilenze nemikhono yangakwesobunxele. Umkhono wangakwesokuphonsa akawuthinti umhlahli. Umkhono wezinsizwa lowo.

Izitho zenkomo zonke zinabanikazi. Nalapho seziphekwa ziyehlukaniswa ngezimbiza. Ubufakazi balokhu bugcizelelwa nguMsimang, (1975:133) lapho ethi:

Ngokuka Msimang, (1975:133):

Inhloko nesixhanti kuphekwa kodwa. Inhloko yinyama yabesilisa. Ezangaphakathi ziphekwa zodwa. Isifuba nomlenze inyama yabesifazane nayo iphekwa yodwa. Lapha kuya ngobukhulu bogalaza ngoba kukhona abathi abayifake yonke inkomo.

Kuyaphawuleka ukuhleleka kwezinto ngononina ukuthi akuqali ezithebeni kodwa kuqala ngesikhathi kusahlinzwa nalapho sekuphekwa.

Sekuzokhishwa idevu nemihlathi. Ingxenywe enkulu yenhloko umhlahli usezoyiphihliza ngembazo abulale amathambo. Emva kwenhloko uzohlahla isifuba. Uqala akhiphe amagama omabili kusale umganga ohamba novalo. Ithambo leli likangiklane nalo uyalivithiza ngembazo. Kulandele imilenze. Yona-ke inele ivulwe bese kunqanyulwa elifuphi lehlukaniwa nogalo.

Mayelana nemikhono, sekuphawuliwe ngenhla ukuthi owangakwesokuphonsa uyisitho sezinsizwa, awulokothwa. Kusobala-ke ukuthi lapha uMsimang, (1975:132) ukhuluma ngowesibili wangakwesokhohlo:

Imikhono nayo iyanqanyulwa, bese owodwa uqotshwa amaqatha obubende. Esinye isitho esiqobela ububende umhlehlwe nokwangaphakathi.

Sekuphelile-ke okuhlahlwayo ngoba isinqe sinelanga laso. Umhlahli usezobika ukuthi useqedile ukuhlahla. Yonke ephekwayo isizongena ezimbizeni.

Inyama engezukuphekwa iphindeselwa endlini nesikhumba. Umbuzo uthi kanti beyiyaphi uma ingezukuphekwa? Ukuphanyekwa kwenyama othangweni lwesibaya kuwumbukiso kubanikazi (amathongo) kanti futhi inkomo iphuma yonke kayehlukaniswa.

5.3.3 Ukwabiwa Kwezitho Nokudliwa Kweyokosa

Kulesi sigatshana sizogagula lezo zitho ezibalulekile okungathi uma zingekho noma zicuyiwe ibandla liyibonge inyama kumbe abesifazane bayidube imbala.

Kungumsebenzi womhlinzi nomhlahli ukuthi lezi zitho zikhishwe ngononina, zihlale obala qambe kuyosiwa noma kuyaphekwa nje seziyaziwa ukuthi sitho sini nasitho sini esosiwayo noma esiphekwayo futhi siqondene nobani. Lokhu kungubufakazi bokuhleleka kwezinto ngosiko lwesiZulu.

(a) Ukuphiwa Kwabesilisa

Usezonele abone umnumzane ukuthi ibandla seliphelele, okungukuthi njena abantu abaqavile bomfula lowo sebekhona. Abesememezela ukuthi ibandla alingene endlini izinsizwa ziye esibayeni. Kepha ngalolu suku lokubuyisa umnumzane ibandla lizoba mdibimunye nezinsizwa esibayeni.

Abanumzane banendawo yabo esibayeni, enhla naso kepha abayifulatheli indlunkulu. Izinsizwa, zingahlala noma kuluphi uhlangothi, zikhethe lapho kunethunzi ngakhona.

UMakhoba, (2002:131) uthi isizathu yilesi:

Isizathu salokhu kuhlangana ukuthi kubuyiswa umnumzane. Kuhle ukuthi abanumzane abangontanga nabangaphezulu kwakhe babe khona esibayeni. Yibona abazomlanda lapha esibayeni sebeyomngenisa endlini kwabo.

(b) Eyokosa Yebandla

Umnumzane (uSokhaya) usezothuma inkosana yakhe, athi ayingenise amagama nemikhele ebandla:

Umkhele uphuma emhlabulweni. Uyinyama ebomvu usikwa wenziwe umdweshu oyiminwe emine ububanzi uma inkomo inkulu noma iminwe emithathu uma inkomo incane. Uphuma emhlabulweni yomibili. Ingaphandle lezimbambo. Udliwa ngabanumzane. Kwenye inkathi uphekwa nensonyama.

(Nyembezi noNxumalo, 1966:50).

UMsimang, (1975:133) uyavumelana ngalokhu ngokuthi:

Imikhele yinyama ekhethekileyo, eyoselwa abanumzane. Izikhulu zona zoselwa amagama. Amagama ayizimbambo zesifuba. Adliwa ngabanumzane abaziwa yilo mnumzane ohlabile.

Imikhele, insonyama, namagama belu kuhambisana namathumbu. Singathi nje zonke izitho zokosa zihamba namathumbu. Isibindi sona ngesomnumzane, angasidla nomuzi wakhe ngelanga lokuhlaba, ilanga lamantshontsho noma angasidla nabanumzane. Izinso nazo zibalelwa kuyo lena yokosa yabanumzane. Zihlonywa othini zosiwe ngokucocobaliswa.

Lenyama ilethwa esibayeni iluhlaza ngogqoko, ifike yethulwe ebandla. Kube sekujutshwa insizwa noma ibhungu ukuba liyibenge phambi kwebandla. Ibhungu leli lizoyosela khona lapha esibayeni. Inkomo yomnumzane ayoselwa ngaphandle kwesibaya ngoba abanumzane balapha ekhaya (amathongo) babusa kanye nalo ibandla ngosi kanye nephunga lotshwala.

UMsimang, (1975:131) uphawula ngokosela esibayeni kanje:

Umlilo selokhu uvuthe njalo belu, (uvuselelwe ngesikhathi kuhlahlelwa ekuseni), kanti neziko kusalokhu kuyilo lelo (langayizolo), ngoba akubuye kudandwe elinye. Kulisiko eligcinwayo ngesiZulu ukuba inyama yoselwe kulelo ziko ize iyophela, kanti futhi ayoselwa endlini. Iziko elingaze lidandwe ngokwesibili elokupheka khona esibayeni.

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UMsimang, (1975:133) uthi:

Ezinsizweni khona uzongenisa ombangqwana nethumbu.

Umkhono uqale ungeniswe ebandla kepha namhla sizothi uzoqala ebandla, kunqunywe isiphanga sisale ebandla, kuthi elifuphi lona liye ezinsizweni.

UNyembezi noNxumalo, (1966:51) bona mayelana nesiphanga bathi:

Isiphanga, lena yinyama yehlombe lenkomo. Sosiwa yizinsizwa esibayeni.

Kuzo zombili lezi zindawo, ezinsizweni nasebandla izitho lezi zifike zibekwe phambi kwalowo ohlonishwayo ngobudala noma ngesikhundla. Izinsizwa zizokhipha ugalo kusale elifuphi elizobengwa, kuthi ugalo wona uhlonywe empundulwini ukuze abafana badlule bawuthathe sebeyokudla iphaphu.

Ephawula ngale nyama yomkhono uMsimang, (1975:134) uthi:

Umkhono (wangakwesokuphonsa) nawo unikezwa zona futhi izinsizwa ukuze zibambelele ziqinise zingahluleki kusasa.

Kusobala ukuthi izinsizwa njengabantu abasazozabalaza baye phambili nempilo, zinikelwani umkhono. Inkomo izabalaza ngawo umkhono. Singawufanisa nodondolo lokuzimelela. Izinsizwa zendawo uma zinikwa umkhono kusuke kuchaza ukuthi ziyingxenye yalo msebenzi walapha ekhaya. Zifake igxalaba ngoba ingeyazo nazo le nkomo.

UMakhoba, (2002:132) ubeka kanje ngokubaluleka komkhono:

Izinsizwa aziwuceli umkhono, ungowazo. Yizona izinsizwa zendawo ezilwayo uma kwethuka kuhlasela isitha. Uma kufiwe njengoba kwenzeka nakulo muzi yizona ezimbayo nezigqibayo. Ngakho-ke umkhono ungowazo. Uqinisa ubunsizwa nobuviyo bazo. Yingakho nje zithi uma ziqeda ukudla umkhono, zaphuza notshwala zibe seziyadlala.

Imihlathi yisitho esisukela emlonyeni kuya endlebeni. Sidliwa yizinsizwa zikhiphe isibankwa. Isibankwa ngumnkantsha ophuma emhlathini emuva kokuba kade uthothombaliswe emlilweni.

Isizobengwa-ke yonke inyama yosiwe, idliwe. Notshwala buyangena yibona okwehliswa ngabo amaqatha.

(d) Eyokosa Yabafana

Ngaso lesi sikhathi sezoso abafana sebephelele kulo mfana walapha ekhaya. Usebakhiphela iphaphu nenhliziyo kuyodlelwa endle. Inhliziyo nephaphu yisona sitho sabafana lesi:

Iphaphu lisesifubeni, likhishwa kanye nenhliziyo. Lidliwa ngabafana. Inhliziyo isikwa ihlukaniswe ephashini. Ihamba nephaphu uma selidliwa ngabafana.

(Nyembezi noNxumalo, 1966:47 no 48).

Abafana bazodlula esangweni sebeholwa yingqwele yabo bafike bathathe ugalo wabo ziye. Laphaya entabeni, emveni kokudla iphaphu, bazoke abafana laba bakhiphane amakhizane, bebanga ubhedu. Ubhedu ludliwa yingqwele, kwenye inkathi ludliwe yilowo osuke ecela inselelo ingqwele uqobo. Inhliziyo idliwa ngamaqhawe kanti iphaphu lidliwa ngamagwala.

UNyembezi noNxumalo, (1966:47) bathi:

Amagwala ngempela kwaphaphu lelo alidla selicwiliswe emanzini. Iminqolo ayilinuki nokulinuka.

Kuleli banga sizoke sithi ukuyiziba indaba yokuphiwa ukudla kwabesimame ngoba kunenkolelo yesiZulu ethi:

NgesiZulu kudla isilisa kuqala. Lokhu kuphikisana ngempela nesiko labelungu elithi akudliwe kanyekanye, noma leli elithi abesifazane kuqala. AmaZulu athanda ukuba umuntu wesifazane ahlale azi ukuthi ungaphansi kwendoda njalo, njengokusho kweBhayibheli.

(Msimang, 1975:134).

5.3.4 Ukwabiwa Kwezitho Nokudliwa Kwenyama Yokuphekwa

(a) Eyokupheka Yebandla

Usezozwakala umpheki esethi: "Idubukele!" Usho ukuthi isivuthiwe ezimbizeni.

Sekuzophuma isixhanti siye ebandla, inhloko iye ezinsizweni. Inhloko nesixhanti idliwa indalabantu ngoba isekuqaleni futhi ilukhuni.

UMsimang, (1975:13) uthi isizathu yilesi:

Amadoda anikwa isixhanti. Lena yinyama esemahlombe enkomo, ikhombisa ukuthi amadoda njengabantu abengamele imizi, kufana nokuthi bayithwele emahlombe abo imizi kanye nabo bonke ubunzima bayo.

Inhloko nesixhanti kudliwela esibayeni. Njengoba sishilo ngalolu suku izinsizwa zihlangana namadoda kodwa bayehlukana ngezingqoko. Badlela

esibayeni bonke kuthiwe idubukele. Isixhanti sikanye nelunda, sehlukeni enhloko. Inhloko inqanyulwa lapho kuphela khona intamo. Duze nje-ke lesi sitho esisalayo isixhanti. Sidliwa ngabanumzane.

Inhloko yehlukaniswa ngezingqoko kuye nokuthi abantu bangakanani ubuningi. Inyama ebalulekile kule nhloko eyomthombo, inkotha phela. Yiyona yabanumzane kepha yabiwa ngezingqoko ukuze wonke umuntu athole iqatha layo ngoba yiyona umnumzane nomnumzane azimelela ngayo ibandla ukuthi lize limbele, yena kanye nomndeni wakhe mhla bedlule emhlabeni.

Lapha futhi enhlokweni, uMsimang, (1975:135) uthi:

**Enhlokweni, sekuzosikwa futhi ivenge elizoya ebandla
liyokwenana ivenge lesixhanti ngoba phela izinsizwa
ziyasithanda isixhanti kanti namadoda ayayithanda inhloko.
Kuye kube kuhle uma ivenge lamadoda linenyama
yomthombo.**

Sekuzokhethwa-ke lowo mnumzane owaziwayo ukuthi unekhono lokuvenga isixhanti. Emveni kwalokho lowo ohlonishwayo usezoyaba ngezingqoko njengokuhlala kwabantu ngoba ibandla alikhangezwa.

Emuva kwesixhanti kungena ububende. Ibandla likhe ngalesi, lithele kulesi kuyima lisa emlonyeni. Kamuva nanku umhluzi, "lapho ibilele khona" abanumzane behlise amaqatha. Umhluzi uthotshwa ngethambo ngoba usuke "ubanda". Umhluzi awunamgomo. Kuyenzeka abanye bangawuphuzi.

Okuyikhona kuyimpoqo, utshwala. Yingakho nje umuntu ongaphuzi kumele abeke umlomo bese elwedlulisa ukhamba. Lokhu kubonakala ngisho uletha ukhamba lotshwala, kungumgomo ukuba uphungule, ukhiphe ubuthi. Ngale kwalokho ibandla liyalubuka nje ukhamba ngoba alazi ukuthi lufakelweni. Lokhu kufana nse nenyanga noma insizwa uma ikukhothisa, iqala ngokukhotha kuqala kuyima ikhothisa omunye.

Kungeniswa imbiza yotshwala esibayeni igingqwa ngesaka inkone. Le mbiza ibizwa ngokuthi imbiza yomnumzane. Ingeniswa kanye nenkezo, isikhetho, isigoqozo nezinkamba ezimbili noma ezintathu. Inkosana yozalo iyona ebuthungayo. Izobatshela abafana ukuthi babufake kuphi nakuphi. Imbiza ihlala enhla nesibaya. Ibandla liyathuliswa abe eseyasho uSokhaya ukuthi ukudla kuka Sibanibani lokhu, esho embiza ngegama "umufi" kumbe ngezibongo zakhe.

Ibandla liyananela le nkulumo bese liqhubeka nokuphuza. Ngale nkathi ake sibheke ukuthi kade kwenzekani ohlangothini lwezinsizwa kepha asikuphawule ukuthi ukudliwa kwenyama kwenzeka sikhathi sinye, nalo okhulumayo uqondise nakuzo izinsizwa.

(b) Eyokuphekwa Yezinsizwa

Ezinsizweni kungeniswe inhloko. Inhloko yisitho esisho ukhanda lunezimpondo namadlebe kanye nekhala namehlo nemihlathi. Ngenkathi sikhuluma ngenyama yokosa yezinsizwa ezinye izitho zenhloko njengemihlathi bese zingenile njengenyama eyosiwa zinsizwa.

Yingakho uma kukhulunywa ngesiqukaquka senhloko ingakahlinzwa, ihlahlelwe kuvele kuthiwe:

Inhloko iyisitho sezinsizwa ngani ngoba amehlo ayo akhombisa ukuthi lezi zinsizwa zifanele zibheke phambili, nazo zize zibe nezinkomo kusasa.

(Msimang, 1975:134).

Ngokwesiko lesiZulu inyama yamehlo neyezindlebe neyekhala kuvamise ukuba yizitho eziphiwa abafana uma izinsizwa sezidla inhloko.

UNyembezi noNxumalo, (1966:50) nabo bathi:

Inhloko idliwa yizinsizwa, ziyidlela esibayeni maqede zigiye ziqephuze sezikhombisa ukubonga kwazo.

Inhloko idatshulwa kanjena: kukhishwa kuqala ulimi nomthombo walo. Kulandele indlebe yabafana. Emva kwalokho kusikwa amavenge ezinsizwa zalapha ekhaya ngoba phela zona zidla kamuva. Umthetho uthi aziphe abantu kwenele bona kuqala. Sekuzosikwa futhi elinye ivenge elizoya ebandla liyokwenana ivenge lesixhanti.

Le nsizwa ehlonishwayo, okuvamise ukuba yinduna yezinsizwa, isizocela ezinye ezithile zielekelele ngokuqoba nokukhangeza impi yonke ngothi lwayo. Izinsizwa zona azizithatheli kodwa ziyakhangezwa. Ukukhangezwa lokhu kuyinkomba yokuthi ziyizingane, zingaphansi kwesandla sabanumzane okubhekeke ukuthi basafunzwa yibo abanumzane, njengoba lo wakulo muzi enzile.

Izinsizwa ezithile ezikhonze abafana bazo zizobahlomela amaqatha ezagileni.

Emva kwenyama sekuzongena umhluzi ziphunge izinsizwa njengoba kwenzeka nasohlangothini lwebandla.

Emva komhlunzi kungene ukhamba lotshwala ezinsizweni, kuthi ebandla kungeniswe imbiza noma izinkamba ezimbadiwana, ukuze zithi zingaqeda izinsizwa nazo zizokotha ibandla.

(Msimang, 1975:135).

Yilanga ezigiya ngalo izinsizwa leli. Yingaso-ke lesi sikhathi lapho izinsizwa sezizogiya ziqephuze zikhombisa ukubonga kumnumzane. Zizozisho izibongo zazo, bazihashiwe ontanga zithelwe ngomquba kubenjeya.

UMakhoba, (2002:132) uphawula ngokugiya kwezinsizwa kanje:

Zigiya kufanele. Umsebenzi ube yimpumelelo. Abantu babusile sebeyabonga. Kepha abakubonga kakhulu namhlanje kwesweswe kanti ngaleliya langa lomngcwabo kwakukhalwa. Izinyembezi sezesulekile kuwonkewonke.

Ngalesi sikhathi kugiya izinsizwa, abanumzane basuke bengakasini. Bayazi ukuthi umsebenzi awukaphothulwa. Kumele umnumzane obuyiswayo ayongeniswa endlini engenhla.

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Kungaso lesi sikhathi sokugiya kwezinsizwa lapho kubuya khona abafana ephashini. Uma bephuzile balandwa yinsizwa ngoba phela abaziphi, kodwa baqotshelwa yizo izinsizwa, zibakhangeze.

UMsimang, (1975:135) uphawula ngokubuya kwabafana kanje:

Umkhosi omkhulu kabi kubafana lona wokubuya ephashini. Ingani phela babuya amagazi eshisa kade bengcwekisana kunjeya. Beza sebehola ishinga noma ingqwele yabo. Beza behaya izaga, beshaya amahawu, begxumagxuma babuye bagqishe njalo kuya ngobugagu nokufudumala komholi.

Bazongena ngasesandleni sokuphonsa somuzi, bafike basizungeze isibaya lesi. Lapho umholi wabo egxume khona bazofika bagxume khona bonke. Emva kwalokho sebezongena esibayeni, bafice izinsizwa zigiya, nabo bafike bagiye, kushunqe uthuli.

Sebezohlala phansi balindele ukuphiwa. Izitho zabo yilezi: inyama yamehlo, indlebe kwenye inkathi amadlebe, ekhokhobile kanye naleyo abayihloniyelwe yizinsizwa ezithile ezagileni. Bazitika nangobubende obusale ezinsizweni nasebandla:

Endulo kwakungekho lokhu okwenziwa namhlanje ukuba inkomo yomnumzane ishetshwe ngamaphalishi, izimputhu, amadombolo, izitambu, ojeqe nokunye. Beyidliwa njena yona yodwa, kwehliswe ngotshwala.

(Msimang, 1975:135).

Omunye umuntu angazibuza ukuthi yini lena eyenza abafana babaluleke kangaka kunamantombazane? Inkomo iphathwa ngabesilisa kusukela yeluswa,

ihlatshwa, ihlinzwa ize iyophekwa. Miningana imisebenzi yabafana, eminye yayo uma kuhlatshiwe yilena: Yibona abathunywa ukulanda utshwala bafike baphungule kube kühle kudele. Yibona ababambela abahlinzi babathwalele namantshontsho. Yibona abangenisa izingqoko namanzi okuhlamba izandla nokunye okungahle kudingeke, njengezinqindi nezimbazo.

Le misebenzi bayayithakasela ngaphezu kokwenza futhi abayitshelwa muntu ikubo egazini, lokhu kufakazelwa yikuthi abamenywa nakumenywa, bayazizela. Ngokuphazima kweso uzobona sebebase ingomane yomlilo uma kuhlinzwa, sebelinde ukuba kunqunywe ishoba.

Emva kokuba abafana sebedle eyokuphekwa bayachitheka. Izinsizwa ziqhubeke nokuphuza. Lowo osekholiwe uzovalelisa ahambe.

5.3.5 Ukuphiwa Kwabesifazane

Ukuphiwa kwabesifazane nakho kuneyakho njena imininingwane. Bheka nje ngoba kubo ukuhlaba kusho lukhulu.

UMsimang, (1975:135) uthi kubantu besifazane ukuhlaba lokhu...

**Kubantu besifazane ukuhlaba lokhu bakubona
kuyinhlonipho enkulu umnumzane ayiqondanise
nabo. Ngakhoke nabo baqhamuka ngelabo isu
lokukhombisa ukubonga nokumjabulisa umnumzane lowo.**

Into yokuqala ngqa eyenziwa amakhosikazi ukuphuma ayovunula ngaphandle ngokuthambama kwelanga. Kuphuma onke amakhosikazi esithembu kungasali ngisho esinedolo. Uma amanye kungawalapha ekhaya, azogoqa imvunulo yawo ngezicephu ayovunulela kweminye imizi engomakhelwane.

Azobuya-ke esephelele onke ngothi lwawo. Awasavunule asebulaleka, awasemahle aseyaconsa. Kufanele, kubuyiswa umnumzane nje. Isithembu sesiyikhumulile inzilo. Azoshaya ihele eholwa inkosikazi ephatha isinqindi phambili, alandelane njalo njengokusina kwawo. Abakipitile nabagodusile abanandawo, abanasithebe lapha ekhaya. Bangondingasithebeni boqobo.

(a) Eyokosa Yabesifazane

Azongena endlini elungiselwe wona amakhosikazi bese kubikwa kuSokhaya ukuthi asengene amakhosikazi. Usezothuma umfana ukuba angenise kuqala eyokosa, umhlubulo wonke kanye nethumbu.

UNyembezi noNxumalo, 1966:50) bayafakaza ukuthi umhlubulo isitho samakhosikazi:

Umhlubulo usemaceleni. Emhlubulweni kuphuma insonyama nomkhele nezimbambo. Umhlubulo woselwa noma uphekelwe amakhosikazi.

Le nyama izobengwa yosiwe ngumfana. Siyethemba izizathu zokuthi yosiwe ngumfana sizicacisile ngaphambili. Ngaphambi kokuba wosiwe umhlubulo, inkosikazi ephatha isinqindi isizosika ivenge ezimbanjeni, eliyisipho sokubonga kumnumzane. Insonyama inyama noma isitho samadodakazi esendile, kanti enye ngeyomnumzane.

Laba balobi abalandelayo bayichaza kanje insonyama:

Insonyama iphuma emhlubulweni. Ihlinzwa isuswe lapho kuphela khona izimbambo, usukhishiwe umkhono. Lena inyama eyisicubu ize izofika emlenzeni, bese inqanyulwa. Isemhlubulweni yomibili. Ikhishwa ndawo zombili. Idliwa ngabanumzane.

(Nyembezi noNxumalo, 1966:50).

Insonyama inyama yekhethelo ehlinzwa emhlubulweni edliwa izikhulu.

(Nyembezi, 1992:366).

Incazelo esizokweyama ngayo lapha yile kaMsimang,(1975:133):

Insonyama iyisitho samadodakazi, kanti enye eyomnumzane. Engezukuphekwa ngaleli langa (mhla kuphekwa ngelanga lesithathu) ibuyela endlini nesikhumba. Leyo inyama yomnumzane asenokupha izihlobo namadodakazi akhe endileyo. Nansi lenyama: Insonyama enkulu ehamba nendlebe, isinqe, umhlubulo namanqina kanye nedeve.

Lenyama yokosa yabesifazane ingene notshwala belu. Indaba yokuphuzwa kotshwala ngamakhosikazi, hhayi omakoti, uMsimang, (1975:136) uyifakazela kanje:

Phela ngesiko lesiZulu amakhosikazi abephiwa impela utshwala. Kunamhlanje lapho sekuthiwa umuntu wesifazane akufanele aphuze. Kuqala bebephuza impela.

Izothi ingavuthwa lena yokosa ayiqobe umfana. Sekuzosuka inkosikazi ephatha isinqindi nathile azoyelekelela ukupha amakhosikazi ngoba phela nawo ayakhangezwa:

Kungaba ubuthaka obukhulu kabi ukuba umuntu wesifazane elokhu eqa eyozithathela amaqatha lena ogqokweni.

(Nxumalo, 1969:130).

Amadodakazi wona amdibi munye namantombazane alapha ekhaya, bona boselwa ibele nethumbu. Namadodakazi ayakhangezwa. Wona-ke azophiwa intombazane yalapha ekhaya engakendi. Akukhathaleki noma kukhona odadewabo abadala, uma sebendile bazophiwa yiyo ngoba lo obaphayo ngumnumzane walapha ekhaya, oyisandla samathongo alapha ekhaya. Le ntombazane yalapha ekhaya ithi iyisandla somnumzane ibe futhi iyisandla samathongo alapha ekhaya. Ayikendi phela futhi ayikhonyi izibaya ezimbili.

(c) Eyokupheka Yabesifazane

Emva kweyokosa kuzongena eyokuphekwa. Kumakhosikazi kuzongena umlenze, isifuba, ububende, usu nosinyaka. Lokhu kungena kanye nezinkamba zotshwala. Okuthokozisayo ukuthi abesimame abakhohlwa nakancane ukubonga kumnumzane. Sikhumbule belu ukuthi leli venge lesipho somnumzane liphuma ekhona noma ngabe sewabamathambo amhlophe. Namhla kubuyiswa umnumzane, lizophuma leli venge lakhe. Yeka inhlonipho yesiNtu eyazisa umuntu esadl'anhlamvana nalapho esekobabamkhulu:

Uzophinda futhi unkosikazi asike ivenge kule nyama yesifuba, libe isipho somnumzane.

(Msimang, 1975:136).

Umlenze lona uzosikwa amavenge azofakwa ezitsheni zawo amakhosikazi ngoba phela wona ayizikhukhukazi, adla apha thele amachwane awo. Lapha ebubendeni angawapha amantombazane. Nakokwangaphakathi kukhona amavenge afakwa ezitsheni, kusale leyo elingene ukuba bayidle kuphela. Angaqeda amakhosikazi asezobika ngokuhaya ingoma yokubonga kumnumzane. Awagiya amakhosikazi. Le ngoma ayihaya eshaya ihlombe. Usezozwa-ke umnumzane ukuthi aseyavalelisa amakhosikazi, bese engena. Bazomphuzisa kuqala utshwala, kanti uma bebenikwe imbiza bebezomthungela ukhamba olugcwele. Sebezovalelisa-ke bahambe omane. Namantombazane awasali konina. Nawo asedlile insonyama yawo, aphuza nokhamba lotshwala. Wona akukho sipho sokubonga akukhombisa kumnumzane.

Sesiyahlehla sibuyela ebandla okuyilokhu lisesibayeni. Abanumzane abakasini. Bayazi ukuthi umsebenzi awukaphothulwa. Umnumzane obuyiswayo kumele ayongeniswa endlini engenhla.

UKhumalo, (2001) uthi:

**Enye yamadoda asemndenini, iqala ihubo lomndeni.
Uma umndeni ungenalo ihubo bangahaya ihubo lesizwe.**

UDonda, (1999:17) ulichaza ihubo lomndeni kanje:

**Leli yihubo elihutshwa ngabantu besibongo esithile
uma begcina umsebenzi wesiko. Uma behuba izinhliziyi
zabo zigqishelana ngaphezu kokuba behuba ihubo lempi.
Bathi uma belihuba izinyembezi babe sebezibambe
ngezinkophe ngoba libathinta igazi, isicubu nethambo.
Phela leli hubo liqukethe ukubongwa kwamadlozi
esibongo. Uma kubongwa kodwa kungabongwa
amathongo, akulona ihubo lesibongo lelo. Uma
kuwukubonga, kubongwa bona kanye abangasekho
kepha kungahlatshelwa, akulona ihubo lesibongo lelo.**

**Kuphoqelekele ukuthi uma kuzoba yihubo lesibongo
kuba nezinto ezintathu: kuba wukubonga, kubongwe
izinyanya nezinyandezulu zesibongo bese lokho
kubonga kuhlatshelwa. Umndeni ongenalo ihubo
lomndeni awunasisekelo, awunazimpande, ufana
nekhasi lomgqwabagqwaba elipheshulwa wumoya.**

Uma uZulu, (1999:38) echaza ngemvelaphi yehubo lomndeni uthi:

**Umndeni nomndeni unenkondlo yawo engumkhuleko
wawo. Le nkondlo selokhu yaqanjwa ngokhokho
bokhokho bomndeni. Kokunye njalo zize zibe mbili,
zibe ntathu, kuye ngokuthi ubugagu bungakanani
kulowo mndeni. Ibe ilokhu ishiyelana njalo
ngezizukulwane ngezizukulwane, ngoba nisuke
ningaqedile uma ninomkhosi othinta abalele uma
ingahutshwangwa noma zingahutshwangwa.**

Uma sekuhaywa ihubo lomndeni, kumiwa ngezinyawo. Amahubo emindeni kawefani kodwa okwenziwayo lapha ehutshwa, kuthi akufane. Amadoda aphatha izinduku aziphakamise, azehlise, akhombe, ahlokoze, kuhambisane nesigqi sehubo. Bashaya ngonyawo phansi kanyekanye ngesikhulu isizotha. Imvamisa ihubo lomndeni linesigqi esicathulayo.

Nakhu okuphawulwa nguZulu, (1999:37) ngaleli hubo:

**Lihlatshwa yindalabantu yozalo esikhulile. Ubudala
bayo busho ukuthi isisondele kwabalele...Kukhumbuleke
futhi ukuthi isiko elithinta abalele lenganyelwa
ngobudala. Ubudala bendalabantu buyinika amandla
negunya lokukhomba indlela okumelwe ilandelwe. Ihubo
lingumkhuleko wokucela indlela enhle kwabalele.**

Njengoba lingumkhuleko leli hubo, lihutshwa ngephimbo lenhlonipho, lesizotha nokuzithoba, kungamenyezwa.

Efakaza ngokuhlonishwa kwalo uBerguland, (1976:99) uthi:

It is evident that ihubo is sung only on solemn occasions within a clan. At all times it must be held in the greatest respect. Children are not allowed to sing ihubo while playing for fear of possible misuse.

UMthembu, (2000:66) uyavumelana noBerguland ngokuthi ihubo lomndeni elemikhosi yesizotha ngesikhathi sokuyithuna:

Uyabikelwa umuntu omdala ukuthi useyakhishwa manje usiwaphi. Uma ephuma endlini, ukhishwa ngehubo lomndeni. Kukhona imindeni enamahubo angaphezu kwelilodwa, elinye kuba elokumbikela elinye kuba elokumhlonipha. Kukhukhulwa njalo kuhutshwa kubhekwa endlini yakhe (ethuneni).

Ihubo lomndeni ngelabantu abadala, abaphilayo namathongo. Alibi yinto yezingane. Kodwa njengomkhuleko womndeni, kuyaqikekelwa ukuba zilifunde ngenhlonipo uma lihutshwa, kepha zazi ukuthi akuyona into yokudlala. Ihubo lomndeni ngelosendo. Kepha obabekazi bayalihuba nabo. Obabekazi banamandla athi awalingane nawabafowabo. Kweminye imindeni ayingeni inzalabantu ekuhubeni nasekusineleni ihubo lomndeni. Kuye kukhuleke abesilisa kuphela. Kuleyo mizi okuhuba khona amadoda odwa, kuqhakambiswa ukuthi amadoda yiwona angena esibayeni.

UChiliza, (1998:5) uqhakambisa ukuthi:

Amahubo ayizinkondlo noma angumthandazo oxhumanisa abaphilayo nabaphansi kanye nabaphezulu.

Ngakho-ke kuyacaca ukuthi abaphilayo bahuba ihubo lomndeni ngenhloso yokuhlenganisa izidalwa. Indalabantu ihuba ize iyophuma ngesango lesibaya, ikhuphuke iye endlini engenhla. Ukusuka esibayeni, uya kule ndlu, kuthatha imizuzwana ngokwejoyelekile. Kepha namuhla nehora lingagamanxa ngoba uma kuhutshwa kuyazothwa, akusheshwa.

Uma sebesendlini engenhla, inhloko yomndeni iyabathulisa bese ikhuluma. Uyatshelwa umnumzane obuyiswayo ukuthi namhlanje ungeniswa endlini kwabo.

Inhloko yomndeni izothatha ithi:

Mfowethu (isho igama noma imthamunde ngezibongo zakhe) siyakucela...sibanibani, owathi wathi...ukuba ungene endlini kwenu, uma kuvela imikhuhlane ezinganeni, uzobhula uxoshe nendlala namashwa.

Yilapho okuqala ngqa igama “lomufi” ligagulwa selixutshwa nelamathongo alapha ekhaya.

Lokhu kufakazelwa ngu Krige, (1950:160) lapha ethi:

On this occasion the name of the deceased is included in the praises of the ancestors for the first time after his death, and he is specially asked, ... to come to the village and look after his people.

Ngesikhathi ikhuluma inhloko yomndeni, abanye bakhothame. Sekuthule cwaka! Akumiwa ngezinyawo endlini yesiZulu, kuhlonishwa amathongo.

Kepha uNyembezi noNxumalo, (1966) noKrige, (1950) baxhoza...mphinimunye ngodaba lokuhudulwa kwehlamvu phezu kwethuna lobuyiswayo.

UKrige, (1950:169–170) uthi:

Often, as a further measure to ensure his return, the officiator, his eldest son, takes the branch of a tree and drag it from the grave into the house, by this process bringing him home.

UKrige uyakucacisa ukuthi ukuhudulwa kwehlamvu phezu kwethuna yimizamo yokwengeza kokusuke sekwenziwe. Okubi yikho nje ukuthi akasho ukuthi yihlamvu lomuthi muni futhi kwenziwa ngasiphi isikhathi ngoba ihlamvu esilaziyo lomlahlankosi lisetshenziswa uma sibuyisa noma silanda umphefumulo womuntu ongashonelanga ekhaya noma ongafihlwangwa ekhaya. Ngokuhumusha amazwi kaKrige, kufumaniseka ukuthi ukuhudulwa kwehlamvu kwenziwa kamuva, esengeniswe ngehubo lomndeni.

Ngeshwa asikutholi ukuphenduleka kula mazwi alandelayo:

Kusuke lapho indodana enkulu ithathe ihlamvu elikhulu lomuthi, ilidonse phansi ilihambise phezu kwengcwaba likayise ilihudula leli hlamvu iyongena nalo endlunkulu.

(Nyembezi noNxumalo, 1966:138).

UMakhoba, (2002:135) uzwakalisa ukusingxibha lesi senzo:

Akuzwakali kahle ukuthi angathi umuntu efele lapha ekhaya abuye alandwe ngehlamvu lomuthi. Noma ngabe kuyenziwa ukuthi umuntu alandwe ekhaya ngeke kube yindodana yakhe eyenza lo msebenzi. Uma besekhona abantu abadala emndenini, amasiko enziwa yibona hhayi izingane. Akusiniki isizotha ukuthi indodana ihambise ihlamvu phezu kweliba likayise.

La mazwi kaMakhoba siwathela ngomguba kepha sizosika elilengayo ngokuthi lingasetshenziswa ihlamvu lomhlankosi phezu kokuba umuntu engcwatshelwa ekhaya ngoba kuthathwa umoya / umphefumulo wakhe ungeniswa endlini. Ukuba belenziwa leli siko lokuhudula ihlamvu, bekungezwakala kangcono ukuba kuqalwa ngalo, kuhutshwa nje liphethwe ngesizotha ihlamvu leli uNyembezi no Nxumalo, (1966:138) bathi kugcinwa ngalo.

Usebuyisiwe—ke umnumzane ngesizotha esikhulu. Uma bephuma abomndeni lapha endlini engenhla, abanye bayahamba. Abanye bayaqhubeka nokuphuza nakhu inhloko yomndeni ayikalanduli. Indlela yokulandula yileyo yokuthi ngokhamba lokugcina, umfana ebese ethi: “Sengikhathele” njengogqoko lokugcina lomoso womkhono. Okukanye uSokhaya uyamemeza athi: “Isizalele ethekethekeni!” Seliyazi-ke ibandla ukuthi useyalandula. Seliyoze lilande izigqoko nezagila ngomuso. Sekuyisikhathi sokugiya nokubonga kwabanumzane. Umsebenzi sewuphuthuliwe.

Ephawula ngokugiya kwebandla uMsimang, (1975:143) uthi:

**Ngakusasa sekuzodliwa inyama leyo amadoda abonge
esegiya, ashiye nawo sona leso sibusiso sokuthi
sengathi (obuyiswayo) angabheka konke phakathi komuzi.**

Singakaphethi ngesiko lokubuyisa ithongo, sizothinta laphaya nalaphaya ngokubuyiswa kwenkosi yesizwe.

5.4 Ukubuyiswa Kwethongo Lenkosi Yesizwe

UMsimang, (1975:366) uphawula kanje:

**Kuthi ngobusika besithathu inkosi yakhothama bese
kwenziwa umkhosi wokubuyisa.**

Lo msebenzi ubizwa ngomkhosi ngoba ngokusho kukaKrige, (1950:174) umsebenzi lo uthinta isizwe sonke:

**At the royal ukubuyisa, a ceremony that is of vital
importance to the whole tribe, owing to the fact that the
ancestors of the King control the destiny of the nation, the
deceased King was asked to take care not only of his
family but also of the nation, and especial bards of the
King made an address, singing the praises of the dead King.**

Lo msebenzi uphethwe yimbongi yenkosi noMntwana omkhulu.

UMsimang, (1975:367) uyichaza kanje imbongi nokubaluleka kwayo:

Imbongi, umuntu owabe ebalulekile kakhulu emlandweni wamakhosi, ngisho wesizwe imbala. Kwakungabantu abanobuciko bokubeka inkulumo ngendlela enongayo. Lokhu kwakuyenza ibe nesizotha, ihlonipheke. Yonke imininingwane esiyibona yenziwa yenziwa ngabefundisi lapho kungcwatshwa umuntu, kuqala yabe yenziwa yimbongi, nxashana kukhothame inkosi nalapho seyibuyiswa.

Amakhosi akwaZulu ayengakhwezwa esibayeni njengabanumzane bemizi kepha ayenendawo yawo lapho etshalwa khona.

Ukufakazela lokhu, uKrige, (1950:174) uthi:

The body of King Cetshwayo, who died at Eshowe in a kraal of his son-in-law could not be buried there, Cetshwayo was therefore taken to emaKhosini where most of the Kings of Zululand are buried. The graves of Kings are regarded as a sacred spot.

Ngenxa yobungcwele balendawo ngisho sesiphumile isigwebo sokufa ngomlomongathethimanga, iselelesi siyasinda uma sibalekele kulendawo, singabe sisayiswa kwagoqanyawo.

UMaphalala, (2003:5) ufakaza kanje:

Kuthe sekubusa iSilo uDingane eMgungundlovu, uMahwanqa kaTshekumbuya watholakala eganga esigodlweni, kwathathwa isinqumo sokuthi ayobulawa ngaphesheya kwaMatiwane lapho izigangi zazibulawela khona. Kuthe bethi bayambamba wabaleka wayongena edlinzeni leNgonyama uNkosinkulu eduze nje kwasesigodlweni. Wasinda kanjalo ngoba wayebaleke waphumelela ukungena lapho wangabe esabulawa ngoba kuhlonishwa iNgonyama elele khona.

Lokhu kuhlonishwa kwedlinza lenkosi umfuziselo wakho yilapho ingane ebizoshaywa ibaleka iyozihukusa kugogo noma endlini engenhlal, ngisho uSokhaya akabe esayilokotha. Kepha umuntu obalekele edlinzeni lenkosi kuye kufuneke ukuba agezwe emuva kwalesi sehlakalo. Ubufakazi balokhu nampu:

ISilo uDingane samxoshisa (uMahwanqa ngezinkomo eziyisithupha simgeza ithunzi lokufa elalilengele phezu kwakhe. UMahwanqa wayesaphila ngaseNtumeni eMvuzane ngonyaka we-1905.

(Maphalala, 2003:5).

Ngenxa yokuthi inkosi ngeyesizwe sonke, inkosi njengakwaZulu ayibuyiselwa endlini yakwabo kepha ibuyiselwa kule ndawo, koyisemkhulu. Nalapho kuzocelwa kumpe kuzoshwelezwa, kuyiwa emadlinzeni amakhosi.

UNyembezi noNxumalo, (1966:139) lokhu bakuqinisekisa ngomkhosi wenyathelo lenkosi. Lona ngumkhosi wokukhonza inkosi noma seyakhothama, kucelwe ihlo elihle, ize yelekelele neNkosi eyangena esikhundleni sayo emhlabeni:

Kuyiwa emadlinzeni lapho amakhosi elele khona. Kuhuba wonke amadoda aseqinile. Kuhlatshelwa amahubo amakhosi. Kwakhiwa amadlangala eduze kwamadlinza. Kuhashwa nezibongo zamakhosi. Emadlinzeni qobo kuyiwa ngoba sekushiwo izaga. Izinkomo zibulawa noma zibe ngamashumi ayisithupha. Zibulawela emadlangaleni zonke zinjalo nje zibulawa ngezandla yizinsizwa, zingathintwa ngomkhonto.

Lo mkhosi uthatha inyanga yonke. Kuba khona notshwala obulethwa abesifazane qede baphindele emuva. Abesifazane kabalubeki emadlinzeni, babuya neno nje emadlangaleni ngenxa yenhlonipho nenhlanzeko yale ndawo.

Ngaphambi kokuba inkosi ibuyiswe, kudiliza kuqala umndlunkulu wayo ukuze iyabuya nje nawo usuphumile esinyameni. Isizwe sonkana, izihlobo zegazi nozalo, bakhululeke kungaphuma ihlambo lenkosi, abomndlunkulu bona baze bakhunyulwe isibuyiswa inkosi.

Indlela yokudiliza komndlunkulu isafana naleyo elandelwa uma kugezwa isithembu somnumzane. Onke amakhosikazi enkosi aya emakubo ayolanda izinkomo azokhumula ngazo inzilo. Nawo njengamakhosikazi omnumzane, ayaye akhethe kubanawe benkosi ukuze phela umuzi wenkosi ufudumale kodwa abanawe laba bayayalwa kakhulu ukuba bawuhloniphe umuzi wenkosi futhi bangawathathi amakhosikazi ukuwasa emzini yabo. Okusemqoka, ukwazi ukuthi noma bezala bazalele inkosi, abazizaleli bona.

Izinkomo zokubuyisa inkosi nazo zilethwa isizwe njengehlambo. Ngokunjalo futhi notshwala. Uma sezihlatshwa, imbongi ayithule belu, ilokhu imbikile umntanenkosi koyisemkhulu ithi abamemukele. Kuthi lowo ophethe umsebenzi athethe le nkosi ebuyiswayo, ayitshele ukuthi lo msebenzi owayo. Ngawo kuthiwa ayibuye izobheka zonke izinto, iphephethe imikhuhlane nemiswazi emibi, inqobe izitha, ivikele isizwe sayo.

UNyembezi noNxumalo, (1966:138) bafakaza kanje:

Nenkosi yayibuyiswa njengabantu bonke, kucelwe ukuba izobheka isizwe sayo.

5.5 Isiphetho

Sigcizelela ukuthi injongo-ngqangi yesiko lokubuyisa, ukubuyisa “umoya” womufi hhayi amathambo, ukuba uzohlanganiswa nemimoya emihle, engcwele yezidalwa zomndeni wakhe, amathongo. Uma obuyiswayo kuyinkosi, kuhlanganiswa umoya wakhe nezidalwa zomndeni wakhe nemimoya yamathongo esizwe sonkana.

Isiko lokubuyisa uma selenziwe, kusho ukuthi asisekho isidingo sokuya emathuneni ngenhloso yokuxhumana nabalele ngoba abasekho lapho. Sebabuyiswa, bangeniswa ekhaya, baqhwakeliswa endlini engenhlala, yakwethu. Amathongo amakhosi ohlanga ngoba aqondene nesizwe sonkana, wona akhonzelwa emadlinzeni amakhosi ohlanga.

Isiko lokubuyisa ithongo ngumsebenzi obucayi kepha obaluleke kakhulu ngoba ngowokukhonga izibusiso, izinhlanhla nenhlalakahle yomndeni. Ukukhonga kwabalele kubucayi futhi kuyadida. Yingakho kungumsebenzi wabadala ngoba kudinga isineke nokucophelela okulawulwa ulwazi olunzulu. Amathongo angafulathela, adube ngenxa yokucasulwa ngumsindo phakathi kwekhaya, ukungabibikho kwenhlanzeko, inhlambuluko nenhlonipho yamasiko uma kwenziwa imisebenzi yabalele.

Ulwazi olunzulu luyadingeka uma kusingathwa imisebenzi yethongo enhlobonhlobo ukuze amathongo alethe isizotha, impumelelo nezinhlanhla kwabaphilayo.

ISAHLUKO SESITHUPHA

6.0 ISIPHETHO NEZINCOMO

6.1 Ukuhlaziywa Kocwaningo

Kuthe lapho umsebenzi wocwaningo usuhlanganisiwe, kwatholakala ukuthi impilo yaboMdabu iyinkolo ejulile. Cishe zonke izizwe zoMdabu zase-Afrika zikholelwa ekuthini umuntu akafi kepha okufayo kushabalale emhlabeni, isidumbu esiyinyama. Umoya noma umphefumulo ugqokiswa amandla angabhubhi. Ngamanye amazwi, umuntu uphenduka “umoya” onamandla phezu kwempilo nenhlalo yomndeni nozalo lonkana lwakhe. Le njulamqondo yiyona eyisisekelo senkolo yaboMdabu, elawula inhlonipho yamasiko, imidati nemikhutshana egcinwayo mayelana namathongo nokuhlalisana nokuziphatha kwabantu.

Imimoya yezithunzi, yamadlozi, yezithutha zakithi namathongo, yimimoya emihle ebuyayo izokwalusa, ihlenge abaphilayo ngenhloso yokubaxhumanisa nethongo lesiNtu jikelele, uMvelinqangi. UMvelinqangi, uNkulunkulu naye liThongo elingcwele elinguMoya ocwebileyo onamandla phezu kwezulu nomhlaba. Konke okukhona kwavela ngaleli Thongo.

Amagama lana ahlukahlukene okubizwa ngawo umoya “womufi” atholakala ngenxa yemisebenzi yesiko enziwayo aqondene namabanga, nokuhlanzwa nokuhlanjululwa komoya “kamufi”. La magama abuye avele ngezindlela le mimoya eziveza ngayo kwabaphilayo, njengokuthi nje, uma izwi lomufi lishaywa indiva nemisebenzi yesiko ingagcinwa ngesikhathi esifanele nangenqubo yesiko, isithunzi somufi siyabuya sizopheka abomndeni ngogozwana.

Noma ziziningi izinhlobo zemimoya yabaphansi enamandla phezu kwabaphilayo njengomoya wendiki nendawe, kulolu cwaningo sigxile kakhulu kumoya wedlozi. Umoya wedlozi akuwona umoya wedimoni. Ngumoya omuhle, ongena usebenze kubantu abaphilayo, ubembulele izimfihlo nenhlakanipho yabaphansi. Umuntu osedunjwe, wathunjwa umoya wedlozi akalokothi azabalaze ngoba idlozi limbamba ngesidlozana, limshova le nale, aze aliqede izwe ezama impilo kodokotela kodwa angasizakali. Umuntu wephulwa ukulivuma idlozi, athobele intando yalo.

Inkolo yamasiko aboMdabu yesekelwe ubukhona bale mimoya yamathongo. Kulolu cwaningo kuhlalukile ukuthi aboMdabu babeyazi ingqikithi yobukholwa. Obabamkhulu nokhulukhulwane babazi ukuthi ukukholwa kungukuqiniseka ngezinto ezethenjwayo, kungukuqiniseka ngezinto ezingabonwayo ngoba okubonwayo kwavela kokungabonwa. Amandla emimoya yamathongo ayethenjwa. Kepha awabonwa. Amandla ethongo lesiNtu, uMvelinqangi nethongo lamaKrestu, iNkosi uJesu Krestu ayethenjwa kepha awabonwa. Ziningi izinto ezibonakalayo ezavela, ezikhona

ngenxa yamandla angabonakali. Obabamkhulu nokhokho bethu babengaphundulekile ngale nkolo yoMdabu ngoba babethathisela kokhokho babo basemandulo njengokuyala kukaNkulunkulu uma ethi:

**Yimani ezindleleni nibheke, nibuze imikhondo yasendulo
ukuthi iyiphi indlela enhle ababehamba ngayo,
niyakuthola ukuphumula kwemiphefumulo yenu.**

(Jeremiya, 6:16).

Isiko lokubuyisa ithongo lenziwa ngokuqiniseka ngezinto ezethenjwayo nangokuqiniseka ngezinto ezingabonwayo. AmaZulu asabambelele enkolweni yendabuko ayethemba ukuthi uma imimoya yezizukulwane zawo esezadlula emhlabeni beyihlonipha, beyenzela imisebenzi yesiko ngokuhlaba isilwane ukuze ihlale ithokozile nayo iyabuya izobheka abaphilayo nenhlalakahle yemindeni nozalo lwayo. Imidati neminingwane yesiko lokubuyisa iyinkonzo kufanele igcinwe ngentobeko nenhlanzeko yobungcwele bethempeli labaphansi. Yingakho kulolu cwaningo kuqhakambiswe ukubaluleka kothango, igceke, isibaya nomsamo wendlunkulu njengamathempeli ayisizinda samathongo nezinyanya zekhaya.

Inhlonipho yethongo iyinkolo uqobo lwayo. Inhlonipho iyona emise ukuxhumana phakathi kwabaphilayo namathongo noMvelinqangi. UmZulu ngokwenkolo yoMdabu, ukholwa ngokuqiniseka ukuthi amathongo angamanxusa nabaxhumanisi balaba abasadla anhlamvana noMvelinqangi. Abacelela izinhlanhla, uxolo nentethelelo koPhezulu uma kukhona lapho bephambuke khona. Amathongo, njengoMoya Ongcwele ngokuthunywa ngongaPhezulu angabavikeli bemindeni yawo. Kuliqiniso ukuthi anaYe uMdali wezinto zonke lapho ekhona ngoba uyisiqalo nesiphetho sakho konke futhi konke kwavela ngaYe. Izizukulwane ngezizukulwane ngisho nalezo ezingaphambili nangemuva kokufika kuka Jesu Krestu emhlabeni, zavela ngaYe futhi zisekuYe.

Abenkolo yoMdabu bakholelwa ngokuqiniseka ukuthi uma bengosikhwiliphambananobhoko ngokungahloniphi nangokwenza izinto ezingenanhlanzeko phakathi kwekhaya, amathongo aphenduka izithutha zoqobo. Kwenye inkathi asho ukuwuvala ngehlahla umuzi noma abashaye ngoswazi oluncane lwemikhuhlane, imiswazi nemikhokha. Singalinganisa nje ngokuthi uma umnumzane wekhaya engenabo ubuntu, engawahloniphi amathongo angabanikazi bomuzi, uqeda ubuhlobo phakathi kwakhe, njengebamba nomlomo womndeni namathongo. Ubunuku bezinkanuko zenyama bukaSokhaya noma babalobokazi baleli khaya, buyazixosha ngempela izinyanya zekhaya. Bese bethi bafulathelwe ngamadlozi. Ubunuku emzimbeni nangezenzo abufuneki enkonzweni yamathongo.

Uma beligcina ngenhlonipho nangentobeko izwi lamathongo, abalethela imvula yezinhlanhla, eyezibusiso nempumelelo. Isiko lokubuyisa ithongo liyisango lokungena labaphilayo emhlabeni wangale kwethuna uma

beyomema, besondeza umoya “womufi” emndenini. Liyisango lokwamukela, lokungenisa asebedlule emhlabeni, bebuyiswa ukuzophila, bahlale, badle nabaphilayo nganeno kwethuna.

6.2 Izincomo

6.2.1 Ukuhlunyeleliswa Kwamakhaya Afekelayo

Lapho sikhuluma ngekhaya sisuke sikhuluma ngendlu noma ngezindlu ezilikhaya lomndenini othile. Imimoya yezinguquko—mpucuko yaseNtshonalanga seyayibhidliza imizi. Imizi yanamhla isiyimipheme nje yokukhosela, indawo yokuhlala nokulala, lapho sipheka, sidle khona, sigcine futhi nezimpahla zekhaya. Okuningi okuyingqikithi nomongo wekhaya, lokhu kokwakha, kokufundisa nokukhulisa izingane nabadala kuyahlongwa kula makhaya. Bheka nje imfundiso, hhayi imfundo, abazali sebazithembisa ukuthi izingane zizoyemukela esikoleni. Inkolo zizoshunyayezwa emasontweni. Umsebenzi zowufundela ezikoleni zemisebenzi.

Abazali abanengi bakulibele ukuthi ubukhaya bekhaya akuzona izindonga, ubucwebecwebwe kanye nezidlo ezingaphakathi kodwa ubukhaya bakhiwa ngubuhlobo nobambiswano lomndenini. Ngaphandle kwalokhu kuxhumana komndenini nemindenini eminye, ikhaya liphenduka umgede wokukhosela nje. Leli khaya liba ngumhume wezimbodla nezimpisi.

Umsebenzi wokukhulisa abantwana akuwona owabazali bodwa. Ngowomphakathi wonke. Umphakathi onezihlobo, abangani, ontanga kanye nabazali. Imizamo yabazali yokukopolota izingane zabo ezihlotsheni nasemphakathini ngubuhodoba bemindenini eminingi ethakatha ingazi ukuthi ithakatha izingane zayo.

Lesi simo sidala ukuthi izingane ezisafunda neseziqedile lesi “sikole sobuthakathi” kube yimfanayo yezimfabume ezingomakhulayedwana. Kweminye imindenini uthola sekukhona izizukulwane ezimbili noma ezintathu eziphila impilo engqubuzanayo. Abazali abangenamfundo etheni nabantwana abafunda ezikoleni nasemanyuvesi. Kulo mndenini, uma abazali belandela inkolo yaboMdabu kumbe yobuKrestu imbala, kuvame ukuba kube nokushayisana phakathi kwabo nabantwana abangenankolo etheni.

Singathi eziningi zalezi zingane eziphuma kula makhaya kufana nokuthi zihambaze noma zikhulisa okwemikhiwane yasendle engathenwa, iqondiswe, igotshwe, ilungiswe isemncane. Ezikoleni zithole imfundo yamalungelo-mbumbulu kangayedwana. La malungelo awanamkhawulo. Azilinganisa nomuntu wonke omdala nomncane. Zidideke okwempumputhe iphuthaza udwani engabambelela kulo ukuze iye phambili.

Ziphothule kulezi zikole maqede ziye emphakathini yaboMdabu zingakaze zalungiselwa, zalolongelwa ukuphila nokusebenza kuyona. Lobu buvezandlebe balezi zingane buzenza zigqame njengezinyo eliphukile noma elingumnqopholo

othothweni uma sezisemphakathini ohlelekile.

Izincomo

- Kulolu cwaningo kuvelile ukuthi izingane (abazukulu) nabadala babencela umbele ogwansile wolwazi lobungcweti kosolwazi abangogogo nomkhulu. Umlando wemvelaphi nokuzalana komndeni, izithakazelo, usikompilo oluqondene nesibongo sozalo, amasiko nenqubo yesizwe bekutholakala enqolobaneni yolwazi, engugogo nomkhulu. Ngakho-ke sincoma ukuthi asibuyiswe isithunzi, ukuhlonipheka nokubaluleka kogogo nomkhulu njengabaqeqeshi bezingane emuzini waboMdabu. Awupheliswe umkhuba wokufudukiselwa kogogo nomkhulu kulezi zindawo okuthiwa zingamakhaya abadala ngoba lukhulu olulahlekela abazukulu nabadala imbala.
- Kulolu cwaningo kuvelile ukuthi indlu kagogo ongunina womnumzane ngaphandle kokuba yisizinda esingcwele samathongo, yayibuye ibe isikole esiyinkulisa yemfundiso yasekhaya ngoba ulwazi lwemvelo nendabuko yomndeni namasiko omndeni alukho ezincwadini zasesikoleni. Lesi sikole sasingafundiseli ukusebenzisa izandla nengqondo kuphela kepha sasifundisa ukuba kuphilwe ngendlela yesiNtu, ebumba imindeni yakhe nobuntu. Lesi kwakuyisikole semfundo ephakeme, esifundisa ukuthi kuhlonishwa omncane nomdala. Nomdala uyabahlonipha kakhulu abancane ngoba bangamagugu. Yibona abancane abayobakhumbula, babenzele yonke imisebenzi uma sebephelelwa amandla nalapho sebendele koyisemkhulu. Abancane bayobabuyisa ngosiko sebezoba ngamathongo aleli khaya. Siphakamisa ukuthi emakhaya aboMdabu uma bengasekho ogogo nomkhulu nalezi zindluzikole zabo, ayifundiswe inhlonipho ethi umuntu uhlonishwa ephila nalapho esemathambo amhlophe ngoba umuntu akafi, kufa umzimba.
- Sigqugquzela umphakathi, izingane ezikhula ziyingxenye yawo ukuba ungapheli amandla ekufakeni isandla ekuthini izingane zikhuliswe ngenkambiso enobuntu benkolo namasiko aboMdabu.
- Kulolu cwaningo siyifela amathe imfundiso yaseNtshonalanga ethi umuntu osekhulile njengogogo nomkhulu sebeyizinto eseziphelelwe isikhathi. Yizinkumabulongwe nje ezifanele ukuyontandanekiswa ekhaya labadala, kumbe ziluthwe, zikhwahlwe imali kadekle. Uma zingavumi, zidlwengulwe, zibulawe yibo abazukulu. Ayifakwe ezinganeni imfundiso ethi ogogo nomkhulu ngobudala babo sebesondelene namathongo, sebengcwele ngezenzo nangokukhuluma. Kufanele bahlonishwe ngaphezu komuntu wonke lapha ekhaya.
- Indlu kagogo yayibuye ibe yishayamthetho elingumphelandaba. Yilapha kwagogo lapho umnumzane ayegotshwa khona inkani uma esephaphalaza, engawuhloniphi umuzi wobabamkhulu bakhe. Siphakamisa ukuthi noma ngabe azisasivumeli izinguquko zenhlalo-mpilo yanamhla, ayibe khona indlu yokuhlanganela umndeni noma ngabe yikamelo

elihlonishwayo ngokuthi izinqumo ezithathwa kulo aziphikiswa, zingumthetho womndeni. Lezi zinqumo zithotshelwe ngoba zithathe phezu kwamathongo angomlamulankunzi.

6.2.2 Izikole Ezifunda Ulimi LwaboMdabu

Mayelana nokubaluleka kolimi uMnguni, (2002:5) uphawula kanje:

Uma ufuna ukubulala isizwe bulala ulimi kwaso kuqala. Ulimi luyisisekelo isizwe esakhelwe phezu kwaso. Luliqoma elithwele amasiko, umlando, inkolo nezombusazwe zesizwe. Ulimi luyintambo ebophela ndawonye bonke abantu abazibiza ngokuthi bayisizwe.

Uma le ntambo inqamuka abantu abayisizwe bahlukana izingxenye ezimbili. Ingxenye yokuqala ngeyalabo abanamathela olimini nasemasikweni abo. Ingxenye yesibili ngeyezifundiswa ezikubona kulihlazo ukukhuluma ulimi lwazo futhi ezizama ngayo yonke indlela ukudicilela umlando namasiko esizwe saso phansi.

Yilolu hlobo lwezifundiswa olugcizelela ukuthi izingane zamaZulu mazifundiswe ngesiNgisi ngoba lulimi oluqukethe inhlakanipho. Futhi lulimi oluzofundisa izingane zabahedeni impucuko. Iqiniso lithi ukufulathela ulimi lwethu kakukhona nje ukubulala amasiko nomlando wethu kodwa ngokubhokoda isizwe uqobo kwaso.

Izazi nezihlabani zemfundo zikugcizelela kakhulu ukuthi:

No nation has ever developed on the basis of a foreign Language. The memory of a people is in their language and that you cannot dream in a foreign language. The memory of your cultural heritage is in your language which means that when you lose your language, you also lose your cultural heritage.

(Mangena, 2001:9).

Isikhalo esikhulu esijiyeza imindeni yanamhla ukuthi izingane zabafana nezamantombazane ngokunjalo ayisekho imfundo eziyitholayo ezikoleni ezilungiselela impilo yasemendweni, impilo eqondene nokuziphatha ngobulili namazinga okukhula kwazo. Abantwana babefunda lukhulu ngokuziphatha ngesikhathi ethombile, eseqomile noma eseqonyiwe ngokwenkolo namasiko aboMdabu.

Emandulo kwakuye kuthi lapho umlobokazi ehlulwa umendo ngenxa yobuluhlaza, kumbe ngenxa yokuhlulwa umzimba, kuthiwe kayalwanga

kwabo. Le nkulumo iveza ithemba elalibekwe ngabadala emfundisweni yasekhaya, eyayakha umuntu nemindeni. Namhlanje uma umntwana elihlongandlebe, siyaye sithi kazi kufundiswani esikoleni? Abazali nomphakathi ngothi lwawo sebgidlabeza izikole ngawo wonke umshikashika wemfundiso nemfundo yabantwana babo. Izingane zabafana azisafundi lutho kobaba nakubanewabo. Kanjalo nezamantombazanyana, amatshitshi nezintombi azisazuzi lutho konina nasemaqhikizeni. Izikole zifundisa imfundo yobuchwepheshe nendaba yamalungelo okulingana kwabantu okungenamingcele yobulili.

Izingane azisalawuleki ngenxa yamalungelo. Zigcina sezihlanekezela izinto eziningi ngoba muva nje nabantu abadala ubezwa beshe ngeqholo bethi, bavota bona, banamalungelo. Akuqondakali noma ukudelela umuntu omdala, ukulahlekelwa yisimilo nokungahloniphi nje kuyilungelo yini?

Imfundo yasesikoleni ayichazi ukuthi kungani isidumbu nabalele-jikelele kunikezwe inhlonipho engaka ngaboMdabu. Ezinganeni zamanje akwenzi umqondo kuzo uma zibona abadala belandela izinkambiso-mkhuba, imidati nemicikilisho yesimo senkonzo yaboMdabu kanye nemithetho egcinwayo uma kufihlwa umuntu. Izingane ziye zibone kungukuchitha isikhathi nje. Ingwadla ijiyiswa ukuthi nothisha abafundisa ulimi lwesiZulu bathola imfundo yezifiki, bayithola ngolimi lwezifiki. Le mfundo yabenza babanqunu ngokwamasiko abo. Okubi kakhulu, lezi zifundiswa ziyazigqaja, azifuni sampela ukusondelana noquqaba lwaboMdabu olu ngafundile. Esinye isazi sizichaza kanje lezi zifundiswa:

The educated elite are the worst cultural traitors you could find.

(Buthelezi, 1994:34).

Ngubani ozothuthukisa ulimi lwethu uma thina esifundileyo singafuni ukulusebenzisa? Uma sisaphikisana ngokuthi kalunawo amatemu aphakemeyo okuchaza ulwazi olujulileyo? Kukhona izifundiswa ezithi uma zikhuluma ngolimi lwethu uzizwe zithi: "Angazi ukuthi le nto ibizwa ngokuthini ngesiZulu". Ngeke lolu limi lwethu lwathuthuka uma kusekhona amaZulu angafuni ukuzibiza ngamaZulu athi angama-Afrika.

Lezi zifundiswa-thisha ngeke zaba ngabantu abangaletha inguquko empilweni yezingane zaboMdabu, ngoba ziguliswa isifo okuthiwa yi-**"split personality and blurred vision of everything"**, abanayo inkomba-yobubona (**i-self-identity**). Imfundo abazama ukuyifunza izingane imfundo engekho futhi engasoze yabakhona ngoba ayikho imfundo engahlangene, engancikene nomlando namasiko abantu. Iyimfundo engasekelwe ngamasiko nobuntu baboMdabu.

Izinguquko ezitshalwa yimfundo yaseNtshonalanga ziyabuhlambulula ubuntu nobuzwe baboMdabu. Kuvamile ukuthi uhulumeni omusha athule uhlelo olusha lwemfundo, lokhu kudala ukuthi njalo izizukulwane zaboMdabu zakhe kabusha

njalo. AboMdabu bavamise ukukhubeka khona lapho kwakhubeka okhokho babo khona. Ulwazi lwezifundiswa zaboMdabu aluqali kwezikwaziyo luqhubekela kwezingakwazi kodwa luqala kwezingakwazi luye kwezingakwazi. Ulwazi lwezifundiswa zaboMdabu kalwakhelwe phezu kobuhlakani bemvelo bokhokho, luwukwazi olungenazimpande. Kukaningi izifundiswa ziphakamisa ukuthi akubuyekwezwe noma kuchithwe amasiko aboMdabu athile ngoba akasahambisani nesikhathi nezinguquko zanamhla. Siye sixakeke ngoba lezo zifundiswa azazi futhi azigcini ngisho elilodwa isiko laboMdabu. Yizona kanye lezi zicwicwicwi eziwabukela phansi amasiko ngokuthi zingafuni ngisho ukwazi ngawo.

Lezi zifundiswa sengathi zingawakhumbula la mazwi oMntwana waKwaPhindangene athi:

Umongo nengqikithi yokufunda kusekuqondeni lokho umuntu angakwaziyo nokusukela kokwaziyo kuyiwe kokungaziwayo, kusukele kokudala kuyiwe kokusha nokuba kusukelwe kokuthokomeleyo kuyiwe esikhathini esingenakho ukuthokomalo.

Kufanele sikholwe ukuthi ikusasa lingaba ngcono kunesikhathi esedlule nokuthi okusha kungabangcono kunokudala. Yileso naleso sizukulwane kufanele sizinikele ekuqhubeleni le nkolelo phambili, okuyikuphela kwesiqiniseko senqubekela phambili, ukuze impela ikusasa libe ngcono kunosuku lwanamhlanje. Ukufunda kuwukhiye wokwenza ngcono ikusasa.

(Buthelezi, 2001).

Izincomo

- Izifundo zolimi namasiko azifundiswe ngothisha boMdabu abaqeqeshwe bagogoda ngolimi namasiko aboMdabu. Akubekhona amasiko amumethe izinkambiso— mkhuba, imidati nemicikilisho yenkonzo yaboMdabu, amagugu aboMdabu azofundiswa ngokwemipoqo yoMnyango Wezemfundo Namasiko. Izingane zaboMdabu zihlolwe kuwo ekupheleni konyaka.
- Izincwadi ezimiselwe azikhethwe ngoba kukhona ezikucacisayo ngamasiko nangosikompilo lwaboMdabu. Asingakukhuthazi ukufundwa kwezincwadi ezibhalwe ngabamhlophe, abathi bangongoti emasikweni nenkolo yaboMdabu. Izincwadi namaphephabhuku abhalwe izihlabani zaboMdabu akulalwe phezu kwazo.
- Imfundo yokulungiselela efanele izingane zoMdabu, akube yileyo enezimpande ezijulile, ethathelwe emfundisweni yasekhaya, emilandweni yesizwe nomphakathi waboMdabu ukuze intsha

yoMdabu ingakhubeki lapho kwakhubeka khona okhokho bayo. Imfundo yezingane zaboMdabu ayizenze ziziqhenye ngolimi lwazo, ngamasiko namagugu emvelo nemvelaphi yaboMdabu..

- Akuthi noma izingane zixakwa ngamalungelo—mbumbulu kepha kuvezwe ukuthi amalungelo akuyona into entsha, ayekhona nasemandulo, aye hambisana namabanga okukhula ngokwesiko labantu. Umzabalazo onzima nomkhulu manje ngowokukhulula izingqondo kubantu. Kungaba ngcono uma kungaphela ama-bash namadili omculo uma kuLusuku Lwamalungelo Abantu kufundiswe izingane ukuthi liyini ilungelo.
- Izifundiswa zaboMdabu, mazivuke zizithathe, ziphokophele ukufezekisa iZwi elithi: **“Siyakubazi ngezithelo zabo”**. Obabamkhulu bayishiya induku ebandla. Nokuba sibizwa ngesizwe namhla kungenxa yamasiko, inkolo nolimi abasishiyela lona. Isizwe nolimi namasiko kuyoshabalala phambi kwazo izifundiswa zaboMdabu. Lezi zifundiswa zinamajazi ambalabala neziqumfundo ephakeme:

Yet the educated African is so proud of his/her deculturalisation. They are trying hard to run away from their own people, at least culturally and they are unable to harness the energies of the masses for development. They are also unable to impact their knowledge to the masses of their people because their education was acquired through a foreign language.

(Mangena, 2001:9).

Isizwe sinkashela amasiko nenkolo kwezinye izizwe, ngoba izifundiswa okufanele ukuba zingabaholi abakhanyisela isizwe saboMdabu, sezaqoma ukuwuhlaba inhlabathi ngokwamasiko nenkolo yoMdabu. Sezaqoma ukudla mfundambili njengemboma kodwa zimandla kokwaseNtshonalanga.

Lesi simo sokugxamalaza uMbithi, (1969:22) ukhala kakhulu ngaso:

Men and women are forced to live in two half cultures which do not unite to form a single culture. Those who bring the foreign culture give it to Africans only in part of that withholding the other part. Africans also receive part of that culture and reject the other part: and they kick away part of their traditional culture while retaining the other.

Lesi simo sinobungozi ngokuthi umuntu oMnyama uzofundiswa ingunaphakade isiNgisi, ukuthandaza, ukwembatha, ukudla, ukukholwa nezinye izintimboti zemfundisoze.

- Kuphakanyiswa ukuthi izifundiswa zaboMdabu zipheze ukuba zihlale zibongela amabandla zingebona oMtshongweni kepha ake

zizihluphe ngokwase–Africa, namasiko nenkolo yaboMdabu.

- Kulolu cwaningo kuphakanyiswa ukuthi ukukhulisa abantwana akungabi umsebenzi wesikole kuphela kepha makube umsebenzi wabazali nomphakathi belekelelwa yizifundiswa nezihlabani zoMdabu.
- Kuphakanyiswa isincomo sokuthi abaholi bezwe nomphakathi ababe yisibonelo uma bevakashele amanye amazwe. Mabafike bakhulume ulimi lwabo lwendabuko njengabaholi bakoJapan, Russia nakoFrance abakhuluma ulimi lwakubo, kulandwe otolika abazochaza ukuthi bathini.
- Uma sikhuluma ngokuzalwa kabusha kwe-Afrika, kufanele siqale ngokuqhakambisa izilimi zaboMdabu. Kuyasikhathaza ukuthi ngenxa yokunganakwa kwezilimi zaboMdabu kuleli zwe, ngelinye ilanga ziyoshabalala njengesilathini, ulimi olwake lwakhonya umhlaba wonke. AboMdabu bagcine sebekhuluma izilimi zabezizwe. Izilimi zimumethe amasiko, inkolo nemithetho yokhokho.

6.2.3 Ezenkolo Ezithuthukisa Amasiko Nenkolo YaboMdabu

Kulolu cwaningo kutholakale ukuthi inkolo yendabuko yaboMdabu inakho okufanayo nokuhambisanayo nenkolo yobuKrestu kodwa kweminye imikhakha yempilo, njengokukhuthaza inhlonipho yobuntu, inkolo yaboMdabu iyingqongqoza ekhanda eyobuKrestu.

Inkolo yendabuko yinkolo eqhakambisa inhlonipho yamasiko akha ubuntu. Le nhlonipho yobuntu ayigcini ngokugqugquzela ukuhloniphana phakathi kwezidalwa eziphilayo ezingabantu kepha ihamba ize ihlanganise nabangabonwa abathenjwayo, okungamathongo noMvelinqangi. Imithetho eyishumi yaseBhayibhelini yona igcizelela kakhulu inhlonipho yabaphilayo kwabasaphila. Nakuba likhona ivesi elithi: Hlonipha uyihlo nonyoko ukuze izinsuku zakho zande ezweni kodwa amakholwa alihumusha lisalele. Kuba sengathi kuthiwa bahloniphe abazali uma besaphila kuphela kanti cha, akunjalo ngesiNtu.

Indlela aboMdabu abasingatha ngayo umsebenzi womngcwabo yehluka kakhulu kweyobuKrestu ngenxa yenhlonipho, isizotha nokuzila, okuyinkonzo nje ngokwakho.

Inkolo yaboMdabu nenkolo yobuKrestu ziyayikhuluma indaba yokuphila okuphakade, okungukuphila emuva kokufa. Lezi zinkolo zihluka ekutheni “umoya womufi” ukuzuza kanjani lokhu kuphila kobungwele. Kulapho kufanele kwehlukaniswe khona inhloko nesixhanti ngalezi zinkolo.

Kuyadabukisa ukuthi abaletha inkolo yobuKrestu nempucuko yaseNtshonalanga kumuntu woMdabu ongumAfrika bayiletha seyiboshwe ngozi lunye namasiko nezinkolelo zabo. Bayigqokisa ingubo yezombusazwe okuthiwa yimpucuko

Le nkolo yobuKrestu yabe seyinukubezekile ngendlela emangalisayo ngoba

yayisibuya ko Yurophu nako Melika. Le nkolo yabe isiyiqanda lenjelane uqobo kwaboMdabu. Izithunywa zale nkolo zazingavumelani kwazona ngobuKrestu obuyibonabona. Zangenela umjaho wokuzuza abaphendukayo, ngokulaxaza inkolo namasiko oMdabu. Ngenkathi zikulo mjaho, izithunywa lezi, zazizigqaja, ziziqhayisa ngobuzwe namasiko azo, zibuye futhi zigxeke amanye amabandla ezenkolo. Lokhu kwaletha indida kumuntu woMdabu ukuthi yini izithunywa zikhuluma ngoNkulunkulu oyedwa kepha zikhulume ngenilomo eminingi.

Zazivumelana ngokuthi uNkulunkulu uyedwa kepha ngokwehlukana amabandlabandla kumuntu woMdabu kwakheka umqondo wokuthi uNkulunkulu noma eyedwa kufanele akhonzwe, adunyiswe ngezindlela ezahlukeni, eziningi futhi zingafani:

Okunye futhi lezi zithunywa ezimhlophe ezakwenza uma zifika kuleli, yilokhu uNxumalo, (1966:57) aphawula ngakho futhi okwakunesidingo njengoba nenkolo yaboMdabu yayikhuluma ngayo le nto:

Abamhlophe abafika bakwenza kuleli ukusifundisa uhlobo lwenkolo esasingalwazi. Lokhu bakwenza ngokukhulu ukuzinikela nokushisekela. Angingabazi ukuthi lolu hlobo lwenkolo luhle. Kadeni izinkolo zonke kazizinhle yini? Angithi cishe zonke zisilungisela okuthile okuyokwenzeka kuthina lapho sesifile? Zonke zithi dela konke, dela injabulo yomzimba, dela ingcebo yalomhlaba, dela zonke izinkambo zaleli zwe ukuze umphefumulo wakho uthole ukusindiswa nentokozo emva kokufa. Zonke zibuza umbuzo munye wokuthi kuyomsiza ngani umuntu ukuzuza konke okomhlaba kodwa alahlekelwe umphefumulo wakhe na?

Izithunywa zansondo azizihluphanga ngokwazi ngenkolo namasiko aboMdabu. Ezinye zazilimisa ngesihloko elokuthi aboMdabu abanankolo namasiko. Ezinye izithunywa zenkolo zagcina ngokufunda ukukhuluma izilimi zaboMdabu kuphela. Inkolo yezithunywa zezimishini yaphumelela ukuphendula abantu boMdabu ezintweni ezingathi shu, njengokugqoka nokuphila impilo ecishe ifane neyabelungu. Inkolo yobuKrestu ayikwazanga ukuthinta umuntu woMdabu phakathi ekujuleni kwenhliziyo yakhe, ize iyofinyelela ezibilini ngoba ayingenanga ngenkolo namasiko akhe. Muva nje, abaningi aboMdabu sebeqome ukuphila ngaphandle kwenkolo.

Kumanje i-Afrika yonkana, kwabanye abafundisi nabashumayeli beVangeli isenjengoba kuchaza lesi sifundiswa, esithi:

There are still Western scholars who view and define African as primitive, savage and heathen. Africa is therefore viewed by these scholars as “dark”.

(Mnyandu, 1993:36).

Laba ababona i-Afrika “imnyama” kuyadabukisa ukuthi empeleni kwakuyimfundisoze le eyayihambisana nokuzigqaja nokubukela phansi yonke into yase- Afrika. Isazoqhubeka i-Afrika ibe “mnyama” ngoba abefundisi boMdabu benkolo yobuKrestu , abaqeqeshwa ngezenkolo namasiko ama-Afrika. Laba befundisi sekuyibo manje asebeshumayela inkolo yokugxeka nokunyundela izinkonzo namasonto aboMdabu. Yibo manje asebecindezela iqiniso elithi; amasonto “omoya” abaNnyama, athandazela abantu baphile saka. Laba befundisi bangofakazi bokuthi izinyanga nezangoma ngokusebenza ngemimoya yamadlozi namathongo zelapha abantu baphile. Abefundisi bezimishini kanye nabefundisi boMdabu benkolo yobuKrestu balazi kahle kamhlophe iqiniso lokuthi impucuko nemfundo yolwazi olunzulu yadabuka e-Afrika kwayima inabela koYurophu nakoMelika. Nendabuko yezinkolo mbala ilapha e-Afrika.

UMangena, (2001:9) usikhumbuza ngokubuqiniso balokhu kanje:

It should be remembered that Africans of antiquity were a highly developed lot. While the rest of humanity in a number of continents was still in the dark, Africans, specially in North Africa, were running highly developed empires. They built the pyramids we can still find in Egypt, they made cloth, paper and engaged in writing and practiced mathematics. They are reputed to have trained great mathematicians such as Pythagorus and Archmedes.

Izincomo

- Kukhuthazwa, kunconywa leyo mizi esanamathele enkolweni yokhokho ukuba iqhubeka ngokuba imizi ibe amathempeli lapho abadala nabancane befundiswa khona ngenkolo yamathongo noLunyawolunye ukuze singalahleki isiNtu. Lapho izingane zikhuliswa zifundiswa ukuthi ukuphathwa komuzi wesiZulu kuhambisana nentando yabaphansi kepha kukhona ongaphezu kwakho konke, uMvelinqangi.
- Kunconywa ukuthi uma kuthulwa isifundo sezenkolo ezikoleni, akuqhakambiswe inhlosomgomo yenkolo namasiko, kugcizelelwe ukuthi inkolo yaboMdabu yiyona ebona ukuba aboMdabu babe ngabantu, bangabi yizilwane.
- Ngenxa yokuthi kulolu cwaningo kuyavela ukuthi aboMdabu banenkolo yabo enzulu nephelele ngobungcwele nangamasiko, kuphakanyiswa ukuthi uma kuqeqeshwa abefundisi nabavangeli boMdabu makuphoqeletwe ukuba benze

ucwaningo olunzulu ngenkolo, ngamasiko nangemikhuba-nkonzo yaboMdabu ukuze bangazitholi sebephula umyalelo wenkosi uJesu Krestu wokuthi **“akezanga ukuzochitha kepha ukuzogcwalisa”**. Ngakho-ke abefundisi banamhla mabawuthunaze, bawugxeke umkhuba wokuklolodelana ngezinkonzo namahlelo okukhonzwa kuzo.

- Ukuze inkolo yobuKrestu ithinte ezinzulwini zenhliziyo nomphefumulo, ifudumalise negazi kumuntu woMdabu, abefundisi bezizwe mabangajivazi amasiko-nqubo aboMdabu ngoba:

Our values, norms, customs and rituals are intricately intertwined with our languages, music, dress and dances.

(Vilakazi, 1965:66).

- Abefundisi mabashumayeke iVangeli lenkolo emkhulisayo nemkhululayo umuntu woMdabu ngokuba ithuthukise amasiko nenkolo yoMdabu. Lokhu kuyokwenziwa ngokuqhathanisa nokuqhakambisa la masiko nemiya lelo izinkolo nezinkonzo ezithekelisanayo ngawo. Ezintshumayelweni masigcizelelwe isidingo sokugcina amasiko nakho konke okungamagugu nokwenza amaZulu abe isizwe esinesizotha nesihloniphekayo. AboMdabu mababe nalo mqondo owawukuNaboth, owenza ukuba aphenandle inkosi uAhab kanje:

I will not give you the inheritance of my fathers.

(Kings, 21:4).

Abefundisi mabaphokophele ukukhulula umuntu ngokwengqondo nangomoya, hhayi ikholwa eligxamalazile, elizama ukuphila emihlabeni emibili, ikholwa eligulayo nelibuthaka ngenxa yesifo okuthiwa yi **Religious Schizophrenia** noma yilesi okuthiwa yi- **Split Personality**.

- Sincoma futhi siphakamisa isexwayiso esithi ngaphambi kokuba umuntu ahlulele, agxibhe amasiko nenkolo yezinye izizwe kufanele ukuba lowo muntu unolwazi oluphelele ngenkolo namasiko aleso sizwe. Lesi sexwayiso abefundisi abamhlophe baphesheya kwezilwandle abasiqikekelanga.

Before one appoints oneself a judge of any race of Man on earth, one must have a thorough knowledge of the religions and beliefs of that particular race. The reason people from beyond the seas judge the Black Man so very wrongly is that they have not the slightest inkling of the true nature of the religions of Africa's sons and daughters.

(Mutwa. 1969:52).

6.2.4 Intuthuko Yamasiko Esukela Emphakathini

Nanamhla izizwe zabamhlophe zisayiqinisekisa le ntimbothi yenkoloze yokuthi izwekazi i-Afrika alithuthukile ngokwamasiko. Lesi simo sadalwa ukuthi ama-Afrika ayecindezelwe ngokwamasiko isikhathi eside engaphansi kwemibuso yabamhlophe. Ngaphansi kwale mibuso yengcindezelo zazingekho izinhlelo zokulungiselela ukuba ama-Afrika akwazi ukuzithuthukisa nokusingatha umnotho wezwe lawo. Okubuhlungu kakhulu, amasiko nenkolo yama-Afrika abhidlizwa, ashatshalaliswa ngenkulu indlakadla kanti izazi zithi ayikho intuthuko engabakhona, igcineke uma abantu bengathuthukiswa kuqala ngokwamasiko nenkolo yabo. Ubuntu baboMdabu abangamaAfrika ngeke bukhule budlondlobale ngaphandle kwamasiko nenkolo yabo yendabuko. Intuthuko akuyona into umuntu axakwa, naphoqeletwe ngayo. Ngakho-ke kufanele ukuthi konke okwenziwayo mayelana nenkolo namasiko endabuko kusukela futhi kusekwe uquqaba lwabantu.

Namuhla eNingizimu Afrika kuphethe uhulumeni wabaNsundu. Imizamo yokuchumisa amasiko nenkolo yaboMdabu, elethwa osopolitiki boMdabu cishe yonke iseyimizamo yempoqo. Uhulumeni wabaNsundu uyankumpeza futhi umathintanyawo ngokuphumela obala ngeqhaza elingabanjwa amakhosi endabuko entuthukweni yomphakathi. Imithetho ephasiswa yiphalamende eminye, iyichilo oquqabeni lwaboMdabu. Uma singabalula ngemithetho evuna ukuhushulwa kwezisu, evuna ukuthandana kwendoda nendoda noma owesifazane nowesifazane neminye ebhidliza amasiko nenkambiso yesiNtu.

Kuyadabukisa ukubona indlela okusingathwa ngayo izinkonzo zemingcwabo yalaba okuthiwa ngomaphumemazweni nosombangazwe. Kule mingcwabo umndeni womufi ushaywa indiva. Ongqaphambili bomakhonya kube osombangazwe nezikhulu zikahulumeni. Inhlonipho yesidumbu somufi neyomngcwabo jikelele yinto engekho. Isizotha nesithunzi somngcwabo singaba khona kanjani kunobu hhomuhhomu, kukhuzwa izaga neziqubulo zezinhlangano, kuqhunyiswa nezibhamu kunjeya. Kule mingcwabo akukho nokukodwa okwenziwa ngendlela yenqubo yamasiko nenkolo yesiNtu.

Ngezikhathi ezithile ezilawulwa yibo osombangazwe kuye kuthiwe “kubuyiswa amathambo” kaSibanibani azongcwatshwa “ngesizotha”. Indlela okwenziwa ngayo iphambene nenqubo nemithetho yobabamkhulu nokhokho. Muva nje udaba olusematheni noseluqubule enkulu impikiswano engundabuzekwayo ngoloku-lothiswa, okungukushiswa kwesidumbu somufi ngokwesiko labezizwe. Izizathu zalokhu kuthiwa indawo ayisekho yokungcwaba aboMdabu abangama-Afrika ezweni labo futhi ukulothiswa “kushibhile” kunokungcwaba ngokwesiko laboMdabu. Asazi ngempela ukuthi iyoza nkomoni, kepha okucacayo yikuthi aboMdabu banceliswa ngofile ngobuningi yilo hulumeni olawulwa ngentando “yeningi” ongalawulwa ngentando yaboMdabu ngaboMdabu.

Izincomo

- Amakhosi endabuko akube yiwona asekheleni le mikhankaso yokuvuselela inhlonipho yobuntu, amasiko nemithetho yokubusa isizwe sawo.
- Amakhosi, izinduna neziphakanyiswa mabaklame izindawo eziphephile zezinkambu zamangcwaba ukuze aboMdabu bangcwatshwe ngesizotha nangosiko lwesiNtu.
- Kukhuthazwa ngokushayela ihlombe lawo makhosi, abaholi nemiphakathi esivumelene ngokuthi inqubo ezolandelwa ngosuku lomngcwabo ezokhuthaza ukuthi ukuya emathuneni makube yinto yomndeni kuphela ngoba kunesikhathi lapho umndeni usufuna ukugcina isiko lomndeni emathuneni. Kunabantu abangakholelwa emasikweni, ukuya komndeni kuphela emathuneni kunganqanda isiphithiphithi sesiminyaminya nezinkulumo eziningi. Uma kuvela isifo emindenini yabo ngeke kutholakale ukudla uma sekubuywa emathuneni. Emva komngcwabo kuzodluliswa amazwi okubonga kubantu abahambe umngcwabo, bacele ukuba uma sekubuywa behle ezitobhini zabo ngoba ekhaya akulungiswe lutho. Ukudla kwalo lonke ukhubusi lolu kukhandla imindenini eshonelwe egcina isingene ezindlekweni ezinkulu ngoba izama ukulandela umkhuba osuphenduke isiko mbumbulu. Ekhaya kuzolungiselwa umndeni, izihlobo ezisuka kude kanye nabekade bamba igodi.
- Akungakhuthazwa noma akupheliswe ukuphasiswa kwemithetho efekelisa, ibukele phansi impilo yesiNtu. Makuchunyiswe leyo mithetho eyakha ubuqotho bomuntu woMdabu ongumAfrika.
- Uma kukhulunywa ngokuvuselela kabusha i-Afrika nokuthi azibuye emasisweni, kufanele siqale ngokwenza ucwaningo oluzoba ngumhlahlandlela oluzoqagula ukuthi yini eyabhidlizwa, yashabalala noma-ke yiziphi ezingasabuyi emasisweni, osekufanele zibuye noma zilandwe ngodli. Uma lungekho lolu cwaningo, yonke imizamo yaMdabu izophela eboyeni okwesithukuthuku senja.
- Ngenxa yenguquko-mpucuko aboMdabu abangama-Afrika, kufanele bakhe izinhlaka ezizoyihlaba esikhonkosini ngokuthi umnotho wezwekazi i-Afrika, amasiko nezinkolo zaboMdabu, nakho konke okwaphundlwa kwashabalaliswa ngohulumeni babaphangi nabobandlululo, kuvuselelwa kanjani? Kuqalwa ngakuphi? Kugcinwa ngakuphi?
- Kuphakanyiswa isincomo sokunxenxa abaholi ukuba babe yisibani sokukhanyisela imindenini nomphakathi ngokuba bakhombise inhlonipho, isizotha nenqubo efanele emingcwabeni nasemisebenzini yokubuyisa ithongo lo mndeni. Kuyanxuswa ukuba bapheze ukuba ngongqaphambili nalapho sekufanele indima yaliwe ngumndeni womufi.
- Kulolu cwaningo kuvelile ukuthi likhulu iqhaza elingabanjwa ngamaphephandaba, aboMdabu izinhlelo nezinkulumo zezihlabani eziphuma

emisakazweni ekuthuthukisweni ulimi, amasiko, inkolo, nemithetho yokhokho. Kuphakanyiswa ukuthi umphakathi awuvele obala usekele le mizamo ukuze kubuye ukuziqhenya ngobuzwe bethu siyiminsinsi yokuzimilela kuleli. Isizwe esazi imvelaphi yaso siyazi lapho siya khona. Kunamasiko nemkhuba eyayenziwa kudala esibonayo ukuthi isangabamba iqhaza ekwakhiweni kabusha kwesizwe saboMdabu.

- Kuphakanyiswa ukuthi uma kugujwa imikhosi yezinsuku ezinjengoSuku lwamagugu Namasiko (Heritage Day), uSuku Lwentsha (Youth Day), kanye noSuku Lwamalungelo esiNtu (Human Rights Day), akukhuthazwe zonke izinhlanga ziyihambela le mibungazo ndawonye. Izinkulumo zezazi nezihlabani zigxile kulawo masiko akhayo, ahlanganisa izinhlanga ukuze sibe yisizwe esisodwa saseNingizimu Afrika.
- Kunconywa ukuthi uMnyango kaZwelonke wezoBuciko, amaSiko, iSayensi nobuChwepheshe, uxhase ngezimali ezibhekile amaNyuvesi kanye noMnyango Wezemfundo Namasiko, kuqhutshwe izifundo nocwaningo oluphathelene nempilo, inhlalo, amasiko nenkolo yaboMdabu.

6.3 Isiphetho

Lapha ngenhla nakuba kukuningi obekungashiwo mayelana nezincomo kepha kwethenjwa ukuthi lezi ezimbalwa ziyayikhomba indlela eya phambili. Umuntu ophilayo usuke umenzele lukhulu ngokwenkolo namasiko oMdabu, uma kuthe lapho esethule, wangcwaba isidumbu sakhe ngesizotha nangenhlonipho. Yingakho umZulu ekhala kakhulu uma omunye umuntu emenza inhlekisa ngoba esengenamandla okuzenzela nokuzikhulumela, ethi: “*Usina ngethambo lami*” ngoba ithambo lomuntu osedlule emhlabeni kufanele lifihlwe ngentobeko nangenhlonipho.

Kuyacaca lapho ukuthi kunomehluko phakathi kwesiko lokubuyisa, la masiko enziwa ngezikhathi ezahlukene futhi emva kokuba futhi ukuthi ngehlambo, umufi ugcina esibayeni kwabanye abanumzane bomuzi ngoba usuke esesezingeni lenhlambuluko ngaphambi kokuba abe yithongo lomndeni.

Uba yithongo emva kokuba esenzelwe umsebenzi wokubuyisa. Ngalo msebenzi usuke esehlajululwa okokugcina qede ebese eyongeniswa endlini enkulu ekhaya eyithempeli lomndeni. Kungalesi sikhathi lapho esuke esengabizwa khona ngethongo kanye namathongo onke omndeni. Usebhekeke ukuba abe yiso nomvikeli womndeni ngazo zonke izindlela. Usevakasha ngobuhle futhi alethele umndeni amathamsanqa.

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