

**UKWAKHIWA KOMUZI WESIZULU / THE BUILDING OF A
ZULU HOMESTEAD**

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ZULU HOMESTEAD**

NGU-

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LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZO-

**BUDOKOTELA KWINZULULWAZI
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO
ENYUVESI YAKWAZULU**

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ISIFUNGO

Ngeqiniso elimsulwa ngiyafunga ngiyagomela ukuthi:

Ucwaningo olunzulu **ngoKwakhiwa Komuzi WesiZulu** umsebenzi ocwaningwe yimi. Yonke imithombo yolwazi okuthekelwe kuyo iveziwe ngokusemthethweni futhi lo msebenzi awukaze ulethwe kwesinye iSikhungo Semfundo ngenhloso yokuthola iqhuzu.

NDABA E.Z.

Usuku: _____

UMNIKELO

Lo msebenzi ngiwunikela ngenhliziyo emhlophe nangokukhulu ukuzithoba kubazali bami ubaba uMbabane Aaron obaba othi ha, uManukelana iNgangakazane eyanukela izizwe zonke, umama uSikhosiphi Austalina intombi yakwaMncube uMagwinya kushisa kuyopholela esiswini kanye nakuNdlunkulu wami uLindiwe uMaMkhwanazi.

UKUBONGA

Ngibonga ngiyanconcoza kuSolwazi Z.L.M. Khumalo ngokungibekezelela angicathulise ezikhathini ezinzima ngenkathi sidiliza lo mthangala nokungiqwaqwada ngize ngiqonde. Isineke sakhe esikhulu kusukela ekuqaleni kuze kube sekugcineni, yiso esingifake olukhulu ugqozi. Izeluleko zakhe nenkuthazo kungisize kakhulu yikho okwenze impumelelo enkulu kulo mqulu.

Ngithi:

Mtungwa!
Mashobane!
Mzilikazi!
Ume nje
Ngiyabonga kakhulu.

Ngibonga kakhulu kuNdlunkulu wami uLindiwe uMaMkhwanazi ngokungihlala emagxalabeni, engigqugquzela lapho sengithanda ukukhathala. Ngingelibale ngabantwana bami bonke abahlale befisa sengathi ngingahlale ngihlabene.

Ngaphezu kwakho konke ngibonga uMvelinqangi ongiphe amandla okuba ngiphumelele ukuqala nokuqeda lo msebenzi ngoba ube yimpumelelo ngaye.

IQOQA

Lolu cwaningo lucubungula indlela yokwakhiwa komuzi wesiZulu ukubaluleka nokunakekelwa kwawo. Lubheka imikhutshana eyenziwa kusukela umuzi uthutha enxiweni elidala uyokwakhiwa enxiweni elisha uze uqanjwe igama noma amagama.

Isahluko sokuqala siveza ucwaningo nenhloso yalo. Kuvezwa umklamo wocwaningo nendlela esetshenziswe ngenkathi kubhekenwe nalo mshikashika. Kwenekwa umlando omfishane ngendlela okwakhiwa ngayo umuzi wesiZulu.

Isahluko sesibili sibheka kabanzi imikhutshana namasiko enziwa uma umuzi usuka enxiweni elidala uyokwakhiwa enxiweni elisha. Kubhekwa ukubethela kwenxiwa elisha, ukwakhiwa kwezindlu ngokosiko nokubaluleka kwazo.

Isahluko sesithathu sigxile kakhulu ekuqanjweni kwegama lomuzi nokubaluleka kwalo. Kuqalwa lapho kubikwa, kumenywa, kwenziwa utshwala, kuhlatshwa imbuzi nenkomo.

Isahluko sesine siveza sicubungule ukwakhiwa komuzi wakoMkhulu. Lapha kubhekwa isigodlo, ezinye izindlu zakoMkhulu, isibaya semikhosi namabutho nesibaya sezinkomo.

Isahluko sesihlanu sigxile emfuyweni yomuzi wesiZulu. Imfuyo ebhekwayo yile: izinkomo, isibaya sezinkomo nemisebenzi yezinkomo. Izimbuzi, isibaya sezimbuzi nemisebenzi yezimbuzi. Izimvu, isibaya sezimvu nemisebenzi yezimvu.

Isahluko sesithupha sicubungula ukubiywa komuzi wesiZulu. Kubhekwa isango, izintuba nothango.

Isahluko sesikhombisa sizobe sesiyiphothula le mbenge bese sihlaziya lonke ucwaningo, siveze izincomo kanye nesiphetho.

SUMMARY

The research looks and investigates on how to build a Zulu homestead and how to look after it. It looks firstly on how to move from an old homestead to a new homestead as well as the manner in which it is named.

Chapter one looks at the research aims, limitations and research methods. The research gives a background on how the Zulus build their homesteads.

Chapter two looks deeply on how to move from an old homestead to a new homestead according to Zulu custom. The head of the kraal invites a witch doctor to put his/her pegs called izikhonkwane at night as a protection against wizards and lightning. The research looks at how they perform it. The Zulu huts are a round-dome shaped structure made by sticking a row of saplings in a circular trench some six inches deep and about fifteen feet in diameter. The Zulu huts everywhere are built on the same plan ever disturbing the customary arrangement of huts.

Chapter three concentrates on the naming of homesteads which reflect the innate's desire for peace, good health, joy and happiness. The research looks at the Zulu customary activities that are performed during the naming of a Zulu homestead.

Chapter four investigates the way in which a King's palace is built and the difference between the King's residence and an ordinary person's residence.

Chapter five is the investigation of the following livestock, cattle, goats, sheep, chicken and dogs. Moreover their importance in Zulu and places where they are kept at night.

Chapter six deals with the way in which a homestead had a hedge around it, main gate and small gates.

Chapter seven covers findings of the research, recommendations and conclusion.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ezintweni zonke ezibalulekile ekuphileni komuntu, ikhaya licishe lithathe isikhundla esiphambili kakhulu. Kuyashiwo nokusho ukuthi umuzi ngumuzi ngekhaya. Uma ikhaya lingekho umuzi uyaqanda futhi awusoze wama ngoba kudingeka kumiswe ikhaya kuqala.

UMdali weZulu nomhlaba wazinika zonke izizwe ngokwehlukana kwazo ngaphansi komthunzi welanga izindlela zokuphila ezahlukile esizweni ngasinye. Ngisho ulimi lwahlukene, ukugqoka nokudla abakudlayo imbala akufani. Isizwe samaZulu yisizwe esikhaliphile nje ngokudabuka. Izinto kwakudala emandulo sabe sikwazi ukuzihlela ngendlela enobuchule nobuchwepheshe. Isibonelo ukwakhiwa komuzi wesiZulu. Umuzi wesiZulu kwakunendlela yokuthi wakhiwa kuphi, uma kanjani isimo sawo, kusetshenziswa ini uma kwakhiwa izindlu, ubiywa ngani futhi kanjani.

Ungakamiswa umuzi wesiZulu kuzofunwa indawo ekahle. Into enkulu okusweleke ukuthi ingalitshalwa ngamanzi. Amanzi okuhlamba zonke izinto ezigezwayo nawokuphuza kufanele abeseduze. Cishe yonke imisebenzi yasekhaya ihambelana namanzi. Indawo lapho kuzomiswa khona umuzi ifanele ukoma, ingabi nawo umswakama obanga ukugula nezinye izinkathazo. Kanti uma kwakhiwa isibaya, kuhle naso simiswe endaweni engenawo amanzi, ukuze izimpahla zithole ukulala kahle, zifudumale.

Umuzi wesiZulu uhleleka ngezinhlangothi ngokwezindlu ngokulandelana kokugcagca kwabalobokazi. Indlu yakwagogo, ilawu likaSokhaya, iNdlunkulu, izindlu zabalobokazi: uNdlunkulu, ikhohlo, iqadi, izindlu ezingaqedwa

zabalobokazi abangeniswe eNdlunkulu nezingaqedwa zabangeniswe ekhohlo okuthiwa izindlu zamabibi. Isibaya sezinkomo phakathi nomuzi njengoba wakhiwe waba indilinga, isihulugu, isibaya sezimbuzi nesibaya sezimvu. Ubiyelwe ngezixobo waba indilinga, isango elikhulu ngaphambili nezintuba ezisetshenziswa umndeni kuphela. Konke lokhu kunencazelo ehambisana nakho ngokosiko.

Lokhu kufakazelwa uMsimang, (1975:3):

Umnumzane ubekhetha udukada lokhalo enzela phela ukuba lapho umuzi wanda abantwana bathole amanxiwa eduze kwakhe. Yingalokho abantu baluhlobo lunye betholakala ndawonye, uzwe kuthiwa kusemaChunwini, eBathenjini, emaKhabeleni njalo njalo.

Ukuvela kobukhosi bendabuko kwaveza umthetho mayelana nokwabiwa kwezwe. Kwavela nokuba izingwazi zakhelwe imizi, zixoshiswa phela. Kwagcina inxiwa selikhonzelwa koMkhulu ngempahla. Umthetho wesiZulu ngokwabiwa kwendawo awufani nowabelungu.

Lokhu kufakazelwa uMsimang, (1975:3):

Ukuvela kwamakhosi kwaveza umthetho mayelana nokwabiwa kwezwe. Kwavela ukuba inxiwa likhonzelwe koMkhulu ngenkomo. Ozokhonza wayeza ngokwaziwa kokunye angene ngomalume, kokunye angene ngomukhwe njalo njalo, kube yibo abamkhonzelayo koMkhulu.

Indawo leyo ayinikiwe kuba eyakhe nezindlalifa zakhe. Uma engenazo ibuyela futhi eNkosini, kanjalo futhi uma ethutha noma edingiswa. Umthetho WesiZulu wehlukene nowezinhlanga ezimhlophe zona ziyithengayo ingabadi ziphinde futhi ziyithengise lapho zifisa.

Umuzi wesiZulu ngaphambi kokuba wakhiwe kunemigudu elandelwayo. USokhaya uya eNduneni yesigodi bese iNduna imthatha iyomethula eNkosini yendawo. USokhaya ufika aveze eNkosini ukuthi ungubani, wakwabani, usukaphi, ususwe yini kubo noma kwelakubo. Emva kwalapho bese ekhokha inkece kuye ngokubiza kweNkosi. Leyo mali ukhonza ngayo endaweni yeNkosi.

INkosi neNduna yesigodi bahlela usuku lokubekwa kukaSokhaya inxiwa iNduna yesigodi. Mhla ekhonjwa inxiwa uSokhaya iNduna yesigodi usuke ephise utshwala obuzophuzwa libandla ngesikhathi selihlatshiwe inxiwa lakhe. Ngaphezu kwalokho ukuze nebandla limazi kahle lesule nezintuli linyambise nolwanga kade likhuluma. Uyise kaSokhaya kumbe uSokhaya uphatha umkhonto awugxumeke phansi bese etha lowo muzi igama.

Kuyenzeka umuzi ugcine unamagama angaphezu kwelilodwa. Isizathu ukuthi ngesikhathi wakhiwa kuba nezehlo ezinhle kumbe ezimbi. USokhaya agcine awuqambe igama naye ngaphezu kwalelo eliqanjwa uyise mhla ebekwa, ngenhloso yokugqoka umlando ngesimo ayebhekene naso ngaleso sikhathi.

Lokhu kufakazelwa uKoopman, (2002:192):

In an ideal society, all people would live in peace and harmony. That is not so and has never been so since homesteads were first named can be seen by the equal large number of homestead names that reflect social tensions: whether jealousy among co-wives, in-fighting among co-heirs of an inheritance, the eternal suspicions of the mother-in-law, the suspected witchcraft of neighbours or in the case of historical names from the Stuart Archives, widespread fighting accompanied by mass slaughter and looting for example, kwaPhumuzumlomo (give the mouth a rest).

Ngaphambi kokuba kuqale ukumbiwa kweziza zezindlu kumele uSokhaya abethele inxiwa elisha. Lokhu ukwenza enenyanga yakhe kuphela, imvamisa

sekuhlwile ukuze kungaboni muntu omunye ngaphandle kwakhe nenyanga yakhe. Ngaphezu kwalokho ukuze kungabibikho muntu ongahle aphazamise nowaziyo lezo zikhonkwane zakhe.

Lokhu kufakazelwa uMsimang, (1975:3):

Okubaluleke kakhulu ukuba kuthi zingambiwa iziza, uSokhaya anxuse inyanga yomuzi izobethela. Uza nayo ngasese sekuhlwile, afike ayikhombise amagumbi omuzi nesango lesibaya. Kuwo wonke amagumbi nasesibayeni nasesangweni inyanga izohloma izikhonkwane ibethela umuzi lona.

Kubethelwa umphezulu, abathakathi, imiga, imeqo, imibhulelo nokunye okunjalo. Inyanga isizokwenza nentelezi iyinike yena uSokhaya ukuba ade echela ngaphambi kokuqala umsebenzi njalo ekuseni. Phela okhokho babekholwa ukuthi uma inxiwa lingabethelwanga kuyofika abakhunkuli bahlome ezabo izikhonkwane bese kuqhuma ilumbo umuzi uvalwe ngehlahla. Kungabethelwa kuthiwe du, sekuzoqala umshikashika wokumba iziza.

UMkhize, (2009:67) naye ufakaza kanje:

Kuhle sikubalule lapha ukuthi azisekho kahle izinhlanga ezikwazi ukuthi zilule umsamo uphile nse ekhaya. Izinhlanga nezangoma ezinye zazo ezikhona njengamanje abantu asebejaha imali bathi bazobethela kanti ngeke ubethele ungalaphile umsamo.

1.2 Intshisekelo yocwaningo

Ezinsukwini zanamuhla uma sikhuluma ngomuzi sisuke sisho indlu kumbe izindlu ezilikhaya lomndeni othile. Imizi yanamuhla iyimipheme nje yokukhosela, indawo yokuhlala nokulala, lapho sipheka sidle khona, sigcine futhi nezimpahla zekhaya.

Izinto eziningi ezakha umnumzane nenkosikazi yakusasa ziyantulwa kulo muzi. Imfundiso yokukhulisa umuntu itholakala esikoleni, inkolo emasontweni nemisebenzi ifundelwa ezikoleni zemisebenzi. Amanenjana empilo atholakala kule mizi. Umuzi wesiZulu wawuyikho konke empilweni yomndeni.

Lokhu kufakazelwa uMsimang, (1975:1):

Umuzi wawungagcini nje ngokuba inxuluma lezindlu lapho kuhlala khona ubaba nesithembu sakhe, amadodana namadodakazi akhe, omalokazana bakhe kanye nabazukulu bakhe.

Umuzi wabe uyisibhedlela sokugcina abazethwele belashwe benziwe konke baze bakhululeke. Lo muzi wawuyinkulisa yabantwana abazelweyo, ube yisikole lapho bezokwemukela khona yonke ingqeqesho yokubakha babe abantu bakusasa.

Umuzi wabe ulithempeli noma isonto lapho abadala nabancane befundiswa khona ngenkolo yamathongo noLunyawolunye, empeleni yilapho kwakukhonzwa khona. Kulo muzi kwakufundwa imisebenzi, inkolo, imithetho, amasiko nakho konke okwakwenza uZulu abe isizwe esinesithoza nesihloniphekayo. Namhlanje uma umntwana elihlongandlebe siyaye sithi; kazi esikoleni kufundiswani. Emandulo kwakuye kuthi lapho umlobokazi ehlulwa umendo ngenxa yobuluhlaza kuthiwe, kayalwanga kwabo.

Kuyacaca bha futhi kusemqoka ukuthi ngaphambi kokuchaza noma yini ngoZulu nendlela ayephila ngayo, amasiko nemikhuba yakhe, kufanele noma kanjani siqonde ngokuphelele ngemizi ayephila kuyo. Okufike kube buhlungu kakhulu ukuthi iyizolo nekuthangi lamaZulu seliluvindi. Lokho ngikusho ngoba bambalwa kakhulu abeNguni abangakulandisa ngomlando wabo.

Kuliqiniso elingephikiswe ukuthi umuntu kumbe isizwe ukuze sazi ngephambili laso kumele sazi ngemuva laso. Ngaphezu kwalokho isizwe siyisizwe

esihloniphekayo kwezinye izizwe ngomlando waso. Ngaleyo ndlela kuyacaca ukuthi umlando uligugu kumnikazi nakwabanye futhi kumele nakanjani ungashabalali kepha udlulele ezizukulwaneni ngezizukulwane.

Lokhu kufakazelwa uManana, (1997:185):

Singebe naphambili imuva singalazi.

Kuphinde kufakazelwe uMsimang, (1975:Isandulelo):

Kepha ngiqonde ukulanda ngoZulu luqobo. Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwe nkolo yini?

Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo, kanti kunjalo nje kubalulekile.

1.3 Izinhlalo zocwaningo

Izinhlalo zocwaningo ukuveza ukubaluleka kokwakhiwa komuzi wesiZulu ngokusesikweni. Ngaphezu kwalokho ukuvumbulula ubuhle, ukubaluleka, nokwazi ngamagugu, imilando, amasiko nemisebenzi yesizwe okungamele ishabalale. Ukukhumbuza uZulu ngobuhlakani ababuphiwa nguMvelingqangi kusukela kokhokho bawokhokho bethu kuze kufike kulesi sizukulwane kuphinde kwedlulele ezizukulwaneni ezizayo.

Inhloso ukuxazulula inkinga emhlabeni wenguqunguquko nokudideka, lapho umZulu esekhuluma isiShangane, umXhosa esehamba ngesiko lamaVenda, abaPedi sebeqhuba ngesiSwazi. Lapho izizukulwane ezintsha zingasenakwazi ukwehlukanisa isiZulu nokungesiZulu. Kufanele zibuye emasisweni, umuntu obeyindoda noma umfazi oqinile, ozaziyo, oziqhenyayo angaphenduki imfabanga.

Lokhu kufakazelwa uKunene, (1995:Isandulelo):

Lapha eMzansi ne-Afrika sinecala, icala lokuba size siphakamise inhlalo yethu nemibono yethu ukuze i-Afrika nayo isibonge. Ingaze yathi: “Lokhu kwaseMzansi kungamagamathandukwana futhi sekwesuthi imifino yodwa yabasesilungwini, yona idliwa ngabangenamazinyo.” Kuyobe kuyinhlamba lokho ngoba thina sinawo amazinyo sinawo amasiko amakhulu ethu.

Inamuhla kaliqali ngathi ikusasa lingokubona kwangayizolo ukuze abantu bandeduki. Okukhulu wukuthi abantu abayeke ukubelokhu bencela ebeleni okungelona elabo. Hleze unina abaqalekise bese beba njalo yizingane ezingasoze zakhula.

Kuphinde kufakazelwe uMsimang, (1975:Isandulelo):

Izizwe zaseYurophu zinezigidi nezinkulungwane zamabhuku alanda ngokwakwenziwa ngawokhokho bazo kusukela ekumisweni kombuso omkhulu wabeLungu, umbuso wamaRoma ngonyaka wa-31BC ngesikhathi kubusa u-Octavian, owaziwa ngokuthi u-Augustus. Kula mabhuku zifunda ngokuhlabana, nobungcweti nangolwazi lawokhokho bazo.

Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo, zinokuningi ezingakufunda ngobuhlakani bawokhokho bazo, kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo. Konke lokhu kungenze ngabheka emuva, kepha ngenkulu indumalo ngibona iyizolo lamaZulu selibonakala

kaluvindi, kanti ikuthangi lona alisakhonjwa nangalukhalo.

Luhlose ukuveza ukuthi kulihlazo futhi kuyenyanyeka ukuthi isizwe ngoba sehlulwa empini ngesinye isizwe bese silahla konke okungamasiko, amagugu, ubuhlakani, umlando, ulimi lwaso nakho konke okusichaza kangcono phakathi kwezinye izizwe ngoba sigcina sesiyisikhonzi esifana nelulwane esingasaliqondi imuva nephambili laso. Kufanele bangazivumeli izizwe zixove konke okuligugu kubo ngoba abahluliwe ngengqondo. Abehluliwe baba yinhlekisa kuzo lezo zizwe abathi ziyabathakasela. Zibe phela sezibabuka njengabantu baka cishe.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengehluliwe ngengqondo bayofihla amasiko abo, bayofihla abakwaziyo okungenamilando yabo, baze bangazivumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada besizwe badavuze emafeni onke aboMdabu. Konke lokho kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo. Kuze kucace nakuzo izizwe ukuthi: “Bona aba bantu bakubukela phansi okwabo.

Empeleni ayikho into eyenyanyeka ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo. Labo asebethi nje: “Phela thina sesiphucukile, sesizishiyile izindlela zakudala nezobuqaba, sesingabesimanje.” Bathi isimanje njalo besho inhlalo yabezizwe. Kube kokunye leyo nhlalo akuyona kumbe nephezulu, nephakeme kuzo zona izizwe lezo.

1.4 Imibuzo ezophenduleka kulolu cwaningo

- Umuzi wesiZulu ngaphambi kokuthi kwakhiwe izindlu uSokhaya kumele enzeni enxiweni?
- Umuzi wesiZulu wakhiwa izindlu zilandelane kanjani?
- Umuzi wakoMkhulu ngabe uhluke ngani kowomuntu phaqa?
- Kungani umnyango wendlu yangenhla, isango lesibaya sezinkomo kuqondane nesango lomuzi?
- Isibaya sezinkomo, sezimbuzi nezimvu zakhiwa kuphi nendawo emzini wesiZulu futhi zakhiwela ini kulezo ndawo?
- Umuzi wesiZulu owakhiwe ngendlela yesiko lesiZulu ubaluleke ngani kuZulu nakwezinye izizwe zomhlaba na?
- Umuzi wesiZulu ubiywa ngani, kanjani futhi uba namasango amangaki nezintuba ezingaki?

1.5 Umklamo wocwaningo

Kuzobhekwa ukwakhiwa komuzi wesiZulu ngokosiko lwesizwe samaZulu. Kuzobhekwa ukusuka enxiweni elidala, ukwakhiwa komuzi wesiZulu enxiweni elisha, ukubethela inxiwa elisha, ukumbiwa kweziza, indlu yakwagogo, iNdlunkulu, ilawu likaSokhaya, izindlu zabalobokazi:- uNdlunkulu, ikhohlo, iqadi, izindlu zamabibi. Amalawu ezintombi nezinsizwa.

Ukubikwa komuzi kwabadala, ukuhlathwa kwembuzi nenkomo nokuqanjwa kwegama lomuzi.

Kuzobhekwa futhi ukwakhiwa komuzi wesiZulu wakoMkhulu nezinye izindlu zasesigodlweni.

Kuzobhekwa imfuyo yomuzi wesiZulu: izinkomo, izimbuzi, izimvu, izinkukhu nezinja. Ukubiywa komuzi wesiZulu: uthango olusetshenziswayo uma kubiywa umuzi wesiZulu, isango nezintuba.

Kuzobhekwa ukwakhiwa komuzi wesiZulu nenjula yawo kusukela kweyakoMkhulu, abahlonishwa, abanumzane neyabantu phaqa.

1.6 Ukubaluleka kocwaningo

Ucwaningo lwanoma yini engamagugu esizwe lubalulekile esizweni leso nakwezinye futhi izizwe. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela leso naleso sizwe ugazi nesithunzi ukuze sihlonipheke.

Kubalulekile ukuthi ulwazi lwedlulele ezizukulwaneni ngezizukulwane lunjengoba lunjalo lungaphazamiseki.

Kusemqoka ukuqopha phansi kwazise phela emandulo abantu babengafundile. Ulwazi lwalwedluliselwa ngokuxoxelana kuphela. **Isibonelo:** Ngokuxoxelana izinganekwane, iziphicaphicwano nangokuxoxelwa ngabadala imilando njalo njalo.

Uthole ukuthi ikhehla kumbe isalukazi sakomunye umuzi siliciko lokuthamunda indaba kodwa lowo mnotho uphethe ulahlekile. Indaba yaso siyixoxa icace kuthi bha.

Uthole ukuthi ngapha komunye umuzi ikhehla noma isalukazi sakhona silibhimbi, indaba yaso siyixoxa siyixove futhi siyihlanekezele ebese idinga ukuhlaziywa ukuze icace. Ekugcineni uthole ukuthi izingane zinolwazi olungafani ngenxa yokuthi zixoxelwe ngabantu abangafani, omunye unobuciko nokukwazi ukuhlela inkulumo yakhe ukuze isheshe izwakale futhi icace kanti omunye akaphiwanga ubuciko. Akanaso isisoka sokuchaza kahle into akhuluma ngayo. Uvele abe libhimbi uma esekhuluma. Lolu cwaningo lubalulekile kakhulu esizweni samaZulu nasezizweni zonke jikelele ezingaphansi komthunzi welanga.

Lokhu kufakazelwa uMsimang, (1975:Isandulelo):

Uma thina sithi siphucukile masibhekise amehlo emuva sibone ibanga esesilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela leso naleso sizwe ugazi nesithunzi ukuze sihlonipheke. Izizwe zaseMpumalanga njengamaShayina nezinye, zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000BC).

Kusemqoka futhi kubalulekile ukuthi ulwazi olungamagugu esizwe lulondolozwe izizukulwane ngezizukulwane. Njengoba izinto ezaziwa yinoma ngubani namuhla, kusasa ziyobe zingasaziwa sezifana nensumansumane.

Lokhu kufakazelwa yizingcithabuchopho uNyembezi noNxumalo, (1966:Isethulo):

Inhloso yale ncwadi wukuqongelela nokulondolozela isizukulwane sesizwe. Yingalokho yethiwe leli gama elithi: 'Inqolobane Yesizwe.' Izinto ezaziwa yinoma ngubani namuhla, kusasa ziyobe zingasaziwa sezifana nensumansumane.

Kuphinde kufakazelwe uKunene, (1994:Isethulo):

Imizamo yethu namuhla wukuba simbe, siveze obala ubuhlakani bawokhokho nobethu thina esingezimpande zabo. Ngokuba empeleni isizwe esingasenayo imibono yaso siyofa futhi siyodlala ezinye izizwe. Sidlale ngisho nakho lokho okungebani okudlela esandleni, okube ngayizolo kungakagabi ngesikhali, bekuwuluntukazana.

Inamuhla kaliqali ngathi ikusasa lingokubona kwangayizolo ukuze abantu bandeduki. Okubalulekile ukuthi kokuhle abakwenzayo okhokho bethu thina senezelele, kuthi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izindlela, Zulu.

UFuze, (1979:1) uthi:

Our forebears tell us that all we black people originally came from the north. When we make close enquiry as to where this north may be, they point in an upward direction, but because no written records were left by those who came before us, all they can do is to point in that northerly direction upward of the country (enhla nezwe) which we hear referred to as the horn of Africa near where the sea almost meets, Suez Canal.

It is said that when they left that curve (insonge) they dispersed throughout the country, skirting the sea and travelling westwards and southwards. Those who went westwards are known as the Ntungwa and those who skirted the sea and headed southwards as the Nguni.

UFuze ugcizelela ukubaluleka kokuqopha phansi umlando waleso naleso sizwe ngoba uma kungaqoshiwe phansi hleze kukhohlakale kugcine kungasazeki iqiniso lomlando nenjula yalabo bantu.

1.7 Izindlela zokuqhuba ucwaningo

Lolu cwaningo luzoqhutshwa ngezindlela eziningi. Ukufunda izincwadi eziphathelene nocwaningo, amaphephandaba, uphenyo oselwenziwa kudala (*Thesis*), ukuxoxa nabantu (*Formal and Informal interview*) isiqophamazwi (*Tape recorder*), ukuthwebula izithombe (*Video camera*) nokuthamela imikhosi ethile.

Lolu cwaningo luzokweyama kulezi zinsizakuhlaziya (*Theories*) ezilandelayo:

- Insizakuhlaziya ephathelene namasiko (*Cultural approach*) ngoba konke okucwaningwayo kumayelana nesiko.
- Insizakuhlaziya ephathelene nomphakathi (*Sociological approach*) ngoba konke okucwaningwayo kuphathelene nomphakathi.
- Izinsizakuhlaziya eziphathelene nomlando (*Historical approach*) ngoba konke okucwaningwayo kuphathelene nomlando.
- Insizakuhlaziya ephathelene nokuziphatha nobunzululwazi (*Moral-philosophical approach*) ngoba okucwaningwayo kuthinte ukuziphatha nobunzulu bakho.

Zonke lezi zindlela ezingenhla zizosetshenziswa uma kunesidingo nezinsizakucwaninga ukuze kuzuzwe lonke ulwazi oludingekayo. Ukuba zazingekho izalukazi zazingayukubabikho izinganekwane. Ngaleyo ndlela kuxoxwa nabo bonke abanolwazi olunzulu ngalolu cwaningo ukuze bathulule lonke ulwazi abanalo. Ngaphezu kwalokho ulwazi olukhulu lungaba ngalabo abanganakekile.

1.8 Abazohlomula kulolu cwaningo

Kuningi osequqiwe Zulu, ngokunjalo futhi kuningi okungakaqoqwa. Kubalulekile futhi kusemqoka kumuntu noma isizwe ukwazi ngemuva laso, kusukela kokhokho baso ukuze sazi ngephambili laso. Lolu cwaningo luqondene nokuqwashisa, luhlomulise uZulu nazo zonke izizwe ezingaphansi komthunzi welanga. Luphinde luqondane ngqo nokuveza, luncome ubuhlakani nemizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Ngaphezu kwalokho senezelele kokuhle abakwenzayo kuthi eziphambukweni zabo siqondise okwethu ukwenza.

Lokhu kufakazelwa uMsimang, (1975:Isandulelo):

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile

ukuthi babephila impilo engcono kuneyethu futhi angiqondile ukuthi thina singcono kunabo.

Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abasendulelayo.

Okwesibili ukuthi kuyoba intokozo kimi uma kokuhle abakwenzayo thina senezelele, kuthi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izindlela. Zulu!

Lolu cwaningo luqondene nokuhlomulisa ngokubuyisela luvuselele amasiko namagugu kaZulu ukuze angeduki. Luvuselele ukuzigqaja, ukuzethemba nokuziqhenya, kuthi umuntu oyindoda noma umfazi oqinile, ozaziyo, oziqhenyayo angaphenduki imfabanga.

Ngaphezu kwalokho lukhumbuze futhi lukhombise isizukulwane esisha ukuthi okhokho babephila kanjani, ubukhulu nokunona kwefa lama-Afrika.

Lokhu kufakazelwa uKunene, (1994:Isethulo samazwi):

Kuvamile ukuba abantu ababuswayo bagcine bekholiwe wukuthi awabo amasiko nezenzo zabo zingezokulahleka futhi ababusi baphikelela nayo leyo nhlamba yikhona ababuswayo baze bakholwe ukuthi abalutho. Uma sekufike kulelo banga kusuke sekuphelile, ababusayo batshala ezabo izinhlamvu umuntu obeyindoda noma umfazi oqinile, ozaziyo, oziqhenyayo aphenduke imfabanga. Ingani akaseyedwa usenekhambi leli abamfake lona ababusayo usengumlandeli akasaboni lutho ngendlela yesiko lakhe.

Lokhu-ke kwenzeke kwabaningi lapha kwelakithi, kakhulu laba okuthiwa yizifundiswa. Ungezwa sebelokhu bevimbanisa ngesiNgisi, nawoShekisiyiye umangale nje ukuthi laba bantu

abanazo yini izazi zabo, abanakho yini
ukuhlakanipha okungokwabo na?

Ke, muvana nje kuzovuka isizukulwane esisha
esizobe sibuzo umbuzo ofanele sithi: bathini ogogo,
bathini obabamkhulu. Uma sesivuleke kanje,
impendulo iyovela. Futhi iyobe ivela kusona ngoba
ikhona, siyobe sigcizelela ngokucacile nokusobala
sithi: Thina sizalwa yilo mhlaba ulwazi lwethu
luqhibuka kulo mhlaba. Zisho i-Afrika le enkulu
kangaka enezinkulu izenzo zayo. Ongisho nazo
izenzo zamaGibidi, ongisho nazo zakoTopiya,
ongisho nazo zabaShanti, ongisho nazo zaseGhana
yandulo, ongisho nazo zalo mhlaba wethu
woMzansi wawokhokho. Ngingabala ngithini. Ifa
lethu lama-Afrika linonile lifuna kuphela uluthi
lwezinyosi nokusisa kwezinye izizwe. Lelo yisiko
lethu.

ULamula lapha ugcizelela ukuthi sonke masisukume silobe ngokwakwenziwa
ngomkhulu nawokhokho bethu, kuhle noma kubi. Lokho kuzosiza kuhlomulise
ngisho izizukulwane zethu ngoba umuntu ophumelelayo owazi imuva lakhe ukuze
aqonde nephambili lakhe. Amathuba kawalindani uma singaqophi lutho
oluyofundwa izizukulwane zethu. Konke kuyogcina kushabalele kuhle kwamanzi
echitheka emhlabathini. Inamuhla libe yizolo kube sengathi konke beculiphupho.

ULamula, (1967:Isandulela):

Phuthumani bo izikhathi ziyasishiya. Amathuba
kawalindani, limathunzi phezu kwezintaba, khona
manje kuzohwalala, kuhlwe, inamuhla libe izolo,
kube sengathi konke beculiphupho uma singaqophi
lutho oluyofundwa yizizukulwane zethu
ngokhokho bazo.

1.9 Imibono yongoti

Lolu cwaningo lusabela ngqo kulelo khwela elashaywa ngoNxumalo ukuthi akuqoqelwe ezinqolobaneni ifa lesizwe ukuze lingashabalali. Isizukulwane esizayo siyokushayela ihlombe lokho.

Ingcithabuchopho uNxumalo, (1961:Incazelo):

Thina-ke mabutho ahambe phambili kufanele sikwenze umsebenzi wethu omkhulu ukuqoqa ifa likaZulu, ukuze amabutho aselamayo afumanise ifa likaZulu ondlela zimhlophe, limiswe kahle ngokuyimfanelo, ukuze nawo alusingathe lolu limi lwawoyisemkhulu, alunambithe ngendlela yalo ukuze isizwe sakithi singalahlekelwa amagugu aso okubumba isizwe. Ulimi lwesiZulu lungokunye, kwala magugu kaZulu abumba isizwe sihlengane, sihlonishwe futhi sethenjwe ngoba sisabonisa ukuthi kasibona osimukanandwendwe abangasaziwa noma ngabantu noma ngamakutshukutshu.

UMsimang, (1975:vi) uthi:

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu, futhi angiqondile ukuthi thina singcono kunabo. Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abazendulelayo. Okwesibili ukuthi kuyoba intokozo kimi uma kuthi kokuhle abakwenzayo thina senezelele, kuthi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izindlela.

La mazwi kaMsimang kufanele isizwe siwazwisise kahle bese sibona ukuthi asiwathathi yini sifunde kuwo ukuthi kufanele siyimise kanjani impilo mayelana nesifundo solwazi lwendabuko, amagugu namasiko ngokwehlukana kwezizwe nokubaluleka kwamasiko nolimi lwazo.

Ngaleyo ndlela kuyacaca ukuthi uma sibheka le mibhalo engenhla, sikhona ngempela isidingo sokuthi sifunde ngolwazi lwethu lwendabuko olwakha lezi zinto ezingamagugu esizwe. Kulokhu kulufunda akukhona nje ukuthi silufundela ukulwazi kuphela kepha nokuthi silulondolozele isizukulwane esizayo njengoba nathi salulondolozelwa. Kufanele sibheke sihlaziye ukuthi ngabe lusenayo yini indawo okanye iqhaza ezimpilweni zethu kulesi sikhathi esiphila kuso.

UKunene, (1994:Isethulo):

Imizamo yethu namuhla wukuba simbe, siveze
obala ubuhlakani bawokhokho nobethu thina
esingezimpande zabo.

Pho-ke thina banamuhla sibulewe yikho ukwehlulwa njengoba esho umnta kaMdabuli ethi: “Ukwehlulwa okukhulu wukwehlulwa kwengqondo.”

Kusobala-ke ukuthi okuyibo abehluliwe impela yibo laba abathi bafundile kanti bafunde nje lokho abakucosha ezikoleni. Kubenakho kuyimibono yabanye abantu bakwezinye izizwe. Kanti ukufunda kwempela yikho ukuba umuntu abe nemibono yakhe ayithekelisa kubantu nabo bayithekelise kwabanye. Ukufunda lokhu kokwehlulwa kugcizelela ukuthi abantu abazi lutho, abanalwazi olunzulu. Abanye baze bakholwe yilokho nayo ingqondo ize ithambe ize ithathe lokho ekutshelwayo.

Lokhu kucabanga kubulele okuningi ukuhlakanipha kwama-Afrika. Kwahlukanisa abantu phakathi, abafundile nabanye okuthiwa kabafundile, amakholwa nokuthiwa amaqaba. Le nto thina kasiyazi, sazi ukuthi ulwazi

luyathekeliswana. Isimanga wukuthi bona laba abathi bafundile ubabona sebethwele izimbengana sebeyothekela kubo abangafundile. Kanti sebefika njalo nje sebethunywe yingqondo yokobelungu yona ethi mabayicwecwe ngale ndlela nale ndlela imfundo.

UZulu, (2005:vii) uthi:

Njengabantu baseNingizimu Afrika sinomoya
wobuthina ozimpande zawo zisemlandweni
wethu.

1.10 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukusuka nokwakhiwa komuzi wesiZulu

Isahluko sesithathu: Ukuqanjwa kwegama lomuzi

Isahluko sesine: Isigodlo

Isahluko sesihlanu: Imfuyo yomuzi wesiZulu

Isahluko sesithupha: Ukubiywa komuzi wesiZulu

Isahluko sesikhombisa: Ukuhlaziya, izincomo nesiphetho

1.11 Isiphetho

Izizwe zonke ngokwehlukana kwazo ngaphansi komthunzi welanga uMdali wazinika izindlela zokuphila ezahlukile esizweni ngasinye. Ngisho ulimi lwahlukene, ukudla esikudlayo nokugqoka imbala akufani. UZulu yisizwe esikhaliphile nje ngokwemvelo. Izinto kwakudala emandulo sabe sikwazi ukuzihlela ngendlela enobuchule nobuchwepheshe.

Ubufakazi balokho ukwakhiwa komuzi wesiZulu. Emandulo kwakunendlela yokuthi umuzi wesiZulu wakhiwa kuphi, uma kanjani isimo sawo.

Kusetshenziswa ini uma kwakhiwa umuzi wesiZulu, ukuhleleka kwezinhlangothi ngokwezindlu ngokulandelana kokugcagca kwabalobokazi.

Indlu yangenhla, indlu yakwagogo, iNdlunkulu, ikhohlo, iqadi, isokangqangi, isibaya sezinkomo phakathi nomuzi njengoba wakhiwa waba indilinga, isihulugu phakathi esibayeni nendlu kaSokhaya ngenhla kwesibaya.

Konke lokhu kunencazelo ehambisana nakho ngokosiko. Umuzi njengoba wakhiwe waba indilinga kwenzelwa ukuthi wonke umuntu abone kalula kwezinye izindlu nasesibayeni njengoba kubhekenwe, kuyazalwana, kuyathandwana futhi bamunye.

ISAPHLUKO SESIBILI

2.0 UKUSUKA NOKWAKHIWA KOMUZI WESIZULU

2.1 Isingeniso

Ukwakhiwa komuzi wesiZulu akufani nokwakhiwa komuzi wesiLungu, wesiNdebele, wabeSuthu, wabeTswana, wabaVenda njalunjalo. Umuzi wesiZulu wakhiwa kulandelwe isiko lesizwe samaZulu. Isibonelo sakhona izindlu zakhiwa zehlukane, ixhiba, indlunkulu, indlu yakwagogo, izindlu zabalobokazi, ilawu likaSokhaya, amalawu ezintombi nezinsizwa, izindlu zezimvali njalunjalo. Izindlu zakhiwa zibeyisigubudu ngokubaluleka kokulandelana kwazo. Isibaya sezinkomo sakhiwa phakathi negceke bese esezimbuzi nezimvu sakhiwa ngaphandle komuzi kumbe kusetshenziswe amaxhiba amadala njengezibaya zezimbuzi nezimvu.

Lokhu kufakazelwa uKrige, (1936:39):

Kin forms the basis of Zulu village organisation, umuzi (village or kraal). It was usually consisting of the headman with his wives and children, younger brothers of his with their wives and families and often married sons too. Today with the break-up of the old tribal life, the village is tending to become smaller and smaller and may include only one man and his wives and children.

The Zulu village everywhere is built on the same plan with few variations and even these are always slight, never disturbing the customary arrangement of the huts, cattle-kraal etcetera. The arrangement of the huts in the Zulu village is based upon the status of the different wives.

Umuzi wesiLungu wona kwakhiwa indlu eyodwa enkulu bese iba namagumbi okulala, elokuphekela, elokudla, elokuphumula, elokubeka izinqola, elokugeza, indlu yangasese njalunjalo. Empeleni yonke imisebenzi yenzelwa kule ndlu

eyodwa enkulu emzini wesiLungu. Ngaphezu kwalokho izinto ezisetshenziswa uma kwakhiwa umuzi wesiZulu azifani nalezo ezisetshenziswa uma kwakhiwa owesiLungu.

Lokhu kufakazelwa uKrige, (1936:45):

The Zulu hut is a round dome-shaped structure made by sticking a row of saplings in a circular trench some six inches deep and about fifteen feet in diameter.

In the grass top-knot of the hut sticks called injonjo are stuck to ward off lightning.

Lokhu kufakazela uKunene, (1995:Isethulo):

Amasiko yiwona awuphawu olubalula isizwe phakathi kwezinye izizwe. Amasiko ayindlela yokuphila eyemukelekile kulabo bantu abayimiphakathi yaleso sizwe. Zonke izizwe lapha emhlabeni zinamasiko azo. La masiko ayehlukahluka, amanye ayamangalisa, kuyilapho amanye esabeka. Amanye ungaze uthi ayisihluku. Okufike kuxake du ngukuthi zonke izizwe zalo mhlaba zizigqaja kabi ngamasiko azo. Phela ngamasiko enza amalunga aleso sizwe azazi imvelaphi yawo, ukuthi ayaphi, ebe engobani.

Yiwona amasiko abopha imiphakathi, nezizwe kube umndeni munye, amalunga emiphakathi azizwe evikelekile, ephephile, okuwumuzwa obalulekile ngoba uyisisekelo semiphakathi ephilile futhi eqotho. Kanjalo-ke nezizwe zalapha kwelakithi eNingizimu Afrika, zinawo la masiko agqamisa izizwe njengokwehlukana kwezilimi zazo.

Akuzwakali kahle kumuntu ongumZulu uma ezwa uSokhaya ethi umuzi wakhe ngoba ngesiZulu umuzi ngowabadala. Ngokwesiko lesiZulu indodana yakhela uyise umuzi nayo iyokwakhelwa ngamadodana ayo.

USokhaya wabe engasho ukuthi umuzi ngowakhe kepha wayethi ngokayise. Ngaleso sizathu ngaphambi kokuba kuthuthwe enxiweni elidala sekuyokwakhiwa elisha bayabikelwa. Ngelokho kuthiwa abaphansi mabahambe nomndeni lowo bawugcine baweluse enxiweni elisha.

Kungumsebenzi kaSokhaya ukuba acabe izihlahla nokunye enxiweni elisha. Angenza ilima ameme amadoda azomelekelela. Okubalulekile kakhulu ukuba kuthi zingakambiwa iziza, uSokhaya afune inyanga izobethela inxiwa elisha. Emva kokuba sekubethelwe inxiwa elisha kuba sekumbiwa iziza. Ngaphezu kwalokho izindlu zesiZulu zibekwa zilandelane ngononina bazo ngobukhulu nokubaluleka kwazo. Kuyothi kungaphela ukwakha enxiweni elisha kwenziwe omunye umsebenzi wokuchitha igazi. Kubikwa kwabaphansi ukuthi abantwana babo sebehlezi kulelo nxiwa ngakho nabo abeze bazobabheka.

Lokhu kufakazelwa uKhumalo, (1997:185):

Abantu abalele, akuqikelelwe ukuthi baqondiswe ukuthi bangamakhanda emindeni. Abangalokothwa bashiywe ngaphandle noma beze ngemuva uma kwenziwa imikhosi yemindeni, yesizwe nakho konke okuthinta imizi abayakhile.

Uma bebikelwe abaphansi ngemikhosi yemindeni nakho konke okuthinta imizi abayakhile njengoba bezinhloko zemizi akuveli izinhlopheko, imikhuhlane, imiga, amashwa phakathi komuzi. Abakhunkuli bayehluleka ukuloya ngoba abadala babelokhu bebavikele njalo abantwana babo ngoba bahamba nabo. Umkhuhlane uma kwenzekile wavela welapheka nje kalula, kwesinye isikhathi ngaphandle kokusebenzisa imithi yokwelapha. USokhaya ungena endlunkulu athethe idlozi kuphilwe ekhaya.

Lokhu kufakazelwa uMsimang, (1975:3):

Kwabe kubalulekile noma yini eyenziwa lapha phakathi kwalo muzi ibikwe kwabaphansi kuqala. Kanjalo futhi uma omunye womuzi, mhlawumbe indodana esinomkayo nezingane, ephuma inxiwa noma kuthutha umuzi wonke uyokwakha enxiweni elisha, kwakuye kuchithwe igazi lembuzi nenkomo kubikelwe abaphansi ukuthi sekuyasukwa enxiweni elidala sekuyokwakhiwa elisha.

Ziningi izimpawu abakhombisa ngazo abadala uma bebikelwe ngokosiko, kuhlatshwa imbuzi nenkomo ukuthi bakhona ngaphakathi komuzi. Abadala bavela ngamaphupho, inyoka eluhlaza encane, ukukhanya kwemfinyezi phambi komnyango endlunkulu, ukubonakala kwenkalankala isihamba lukeke phakathi endlini njalonzalo. Inyoka eluhlaza nenkalankala akubulawa kukhishelwa kahle ngaphandle. Ngaleyo ndlela basuke beziveza ukuthi bakhona babhekile futhi baletha izibusiso nezinhlanhla ekhaya.

Uma bengabikelwanga kuvela izinhlopheko, ukukhala nokugedla kwamazinyo, kufe izimpahla kuvele nemikhuhlane ekhaya. Imizi kayifani nolaka lwamathongo emizi alufani. Ngaleyo ndlela izidumbu ziyaphuma kweminye imizi bebabuza ukuthi bashona kuphi abantwana babo, ababuye ekhaya. Abanye babaphendule iziyingayinga zezwe, bonakalelwe izinto abanazo njalonzalo.

2.2 Ukusuka enxiweni elidala

Umuzi wesiZulu ulithempeli lapho abadala nabancane befundiswa khona ngenkolo yamathongo noLunyawolunye. Kulo muzi kwakufundwa imisebenzi, inkolo, imithetho, amasiko nakho konke okwakwenza uZulu abe isizwe esinethoza nesihloniphekayo.

Umnumzane womuzi akasho ukuthi umuzi owakhe kepha uthi ngokayise. Lowo yise mhlawumbe usaphila kumbe sewaya kwagoqanyawo. Empeleni lokho

kuveza ngokusobala ukuthi ngesiZulu umuzi ngowabaphansi. Kwabe kubalulekile ukuba noma yini eyenziwayo lapha kulo muzi, ibikwe kwabadala kuqala ngaphambi kokuba yenziwe.

Ngaphambi kokuba kuthuthwe enxiweni elidala, kwakuye kuchithwe igazi lembuzi nenkomo kubikelwe abadala ukuthi sekuyasukwa enxiweni elidala sekuyokwakhiwa elisha. Ngokwenzenjalo kwakwenzelwa abadala baqonde ukuthi sekwakhiwe kuphi futhi bahambe nabantwana babo bababheke, babeluse futhi babavikele kukho konke okubi. Uma kungenziwanga lokho, kwabe kuvela inhlapheko. Kugule abantu kumbe kufe izimpahla esibayeni. Kuvele namashwa kuthi lapho kuyohlolwa ezinhlangeni kufike kuvele ukuthi imiga leyo yimikhokha yabaphansi babuza ukuthi lo muzi ngokabani futhi inxiwa elidala lisele nobani.

Lokhu kufakazelwa uMsimang, (1975:3):

Kwabe kubalulekile ukuba noma yini eyenziwayo lapha phakathi kwalo muzi ibikwe kwabaphansi kuqala. Kanjalo futhi uma omunye womuzi, mhlawumbe indodana esinomkayo nezingane, ephuma inxiwa noma kuthutha umuzi wonke uyokwakha enxiweni elisha, kwakuye kuchithwe igazi lembuzi nenkomo kubikwe kwabaphansi ukuthi sekuyasukwa enxiweni elidala sekuyokwakhiwa elisha.

Ngalokho kuthiwa abaphansi mabahambe nomndeni lowo bawugcine baweluse enxiweni elisha. Uma kungenziwanga lokho kwabe kuvela imiga, engaziwayo futhi lapho kuthathwa izinduku kuyiwa ohlangeni kokunye kufike kuvele ukuthi imiga leyo, yimikhokha yabaphansi bayabuza ukuthi lo muzi abangawubikelwanga ngokabani nokuthi inxiwa elidala lisele nobani.

Kubalulekile ukuba isizwe sikulondoloze konke okungamasiko namagugu aso ukuze singazitholi sesidukuza ebumnyameni, emafusini, obhukwini losizi nenhlupheko ngenxa yokulahla esakuphiwa nguThongo likhulu.

Lokhu kufakazelwa uKhumalo, (1994:1):

Namuhla ingabadi izithola isehlane, iyingaza ize izibone ivivinywa. Namuhla ingabadi izithola isoswini, idunguza kumnyama emuva kumnyama phambili. Namuhla ingabadi izithola isemafozini nasemahlozini ivika izimamba nezindlondlo. Kunamuhla ingabadi izithola isethunzini elimsithi, kusengathi nguhlongasibi wokulahlwa kokuphela, ukukhala, yisililo nokugedla kwamazinyo.

Isiko liyinsila yomuntu kangangoba uma lingagcinwanga umuntu uzithola esebhukuda obhukwnini esedlala inhlupheko. Izitha sezizenzela umathanda phezu kwakhe. Ngaphezu kwalokho engasavikelekile ngoba nabadala sebemhlamukile. Empeleni nguye osuke ezephuze ilungelo lokuvikelwa izidalwa zakubo ngokungahloniphi agcine isiko. Isigcino kuba ukulahlwa, ukukhala, yisililo nokugedla kwamazinyo. Isiko lingumgogodla wokuphila komuntu nesizwe sonkana.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

Empeleni ayikho into eyenyanyeka ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo. Labo asebethi nje: “Phela thina sesiphucukile, sesizishiyile izindlela zakudala nezobuqaba, sesingabesimanje.” Bathi isimanje njalo besho inhlalo yabezizwe. Kube kokunye leyo nhlalo akuyona kumbe nephezulu nephakeme kuzo zona izizwe lezo.

Isizwe nesizwe kusemqoka ukuthi sizithande singazenyenzi ngobusona noma sehlulwa empini. Isizwe kumbe umuntu uhlonishwa ngomlando, ukuzigqaja ngesiko lakhe nokungabi lilulwane. Kuyazona izinto ukuthi abantu balahle okungokwabo ngoba bekubukela phansi. Okudumazayo uthole ukuthi leyo nhlalo akuyona nephezulu nephakeme mhlawumbe nakuzo lezo zizwe. Okubuhlungu sigcina sesiyinhlekisa kwezinye izizwe. Isibonelo ukugqoka izizwe

zaseNtshonalanga ziyajabula nxa zibona abaseMzansi bedle imvunulo yabo ngoba zisuke seziphendulekile embuzweni othi ngokwesiko lenu nivunula kanjani.

Lokhu kufakazelwa uKoopman, (2002:35):

Ancestral spirits (abaphansi) enjoy mutual relationship with abaphilayo (those still living). The ancestors look after and protect the living ones from harm and guide them through the traps and pitfalls of life.

In return the living ones are obliged to make regular offerings to the ancestors, setting aside a special pot of beer whenever beer is brewed and making sure that goats and/or cattle depending on the wealth of the family are offered at regular intervals at rituals known as imisebenzi.

Ukusuka enxiweni elidala kuyokwakhiwa enxiweni elisha kungumsebenzi omkhulu. Umuzi usuke ungathuthi abantu abaphilayo nezimpahla kuphela. Eqinisweni kusuke kuthutha ngisho abaphansi. Kusempoka ukuthi kubonakale inyoka yethongo enxiweni elisha. Lokho kugcwalisa ngokuphelele ukuthi ithongo lathutha linabo.

Lokhu kufakazelwa uKrige, (1936:53):

Moving to a new village is a very serious matter, involving the moving not only the living people and visible objects but also the ancestors, spiritual counter part of the village without whom it would be impossible to live in safety or repose. It is essential therefore that an ithongo or ancestral snake be seen at the new village as an indication that ancestors are with them.

USokhaya usebenzisa ihlahla lomphafa ukuthatha abaphansi. Usuka nabo enxiweni elidala elihudula engabheki emuva futhi engakhulumisi muntu aze ayofika enxiweni elisha. Uma ithongo lingathuthanga, liyazikhulumela

kwabomndeni okungaba indodana endala, omama abadala kumbe obaba abadala ngephupho. Emva kwalapho liphinde lilandwe ngokuthi kuhlatshwe imbuzi nenkomo, licelwe ukuba lithuthe nabo bese lithutha.

Lokhu kufakazelwa uKrige, (1936:53):

If not the ancestors must be persuaded to move by the sacrifice of a bullock at the old site. Songs which the last ancestor used to sing when he was alive are sung to excite his pity and as a sign of weeping for him. A branch of umphafa, small tree with hard edible berries, is dragged along out of the old village to the new. The ithongo will now follow. If however it is still unwilling to go, it will speak to the eldest son or old mother or any old men of the village in a dream.

Ithongo uma lingangcolisiwe lizikhulumela inkulumo eqondile. Uma kukhona okungahambanga kahle lisho ngqo nokuthi kwenziwe njani ukulungisa isimo. Uma lingathuthanga liyancengwa kuhlatshwe imbuzi nenkomo kuhutshwe ihubo lomuzi. Kumbe ihubo ebelithandwa kakhulu ilelo thongo ngenhloso yokulikhuphula nakanjani bese liphakama, bahambe nalo lize liyongena ekhaya. Emuva kwezinsuku ezimbili noma ezintathu bese livela lisho ngephupho kwabomndeni. Ngaphezu kwalokho nenyoka yethongo bese ibonakala ngaphakathi komuzi okuyinkomba yobukhona balo.

2.3 Ukwakhiwa komuzi wesiZulu enxiweni elisha

2.3.1 Ukubethela inxiwa elisha

Ngumsebenzi womnumzane ukuba acabe izihlahla nokunye enxiweni elisha. Angamema amanye amadoda azomelekelela. Okusemqoka kakhulu ngaphambi kokuba kumbiwe iziza, ukuba uSokhaya alande inyanga yomuzi izobethela.

Inyanga uyilanda ngasese sekuhlwile, bese eyikhombisa amagumbi omuzi nesango lesibaya.

Kuwo wonke amagumbi, esibayeni nasesangweni inyanga izofaka izikhonkwane ibethela umuzi. Inhloso yokubethela ukuvika abakhunkuli, imeqo, umphezulu njalonjalo. Ngaphezu kwalokho inyanga yenza intelezi iyinike uSokhaya. Le ntelezi uSokhaya uyode echela ngayo njalo ekuseni ngaphambi kokuqala umsebenzi.

Okhokho babekholwa ukuthi uma inxiwa lingabethelwanga, kuyofika abakhunkuli bahlome ezabo izikhonkwane bese kuqhuma ilumbo umuzi uvalwe ngehlahla. Kungabethelwa kuthi du, sekuzoqala umshikashika wokumba iziza.

Lokhu kufakazelwa uMsimang, (1975:3):

Okubaluleke kakhulu ukuba kuthi zingakambiwa iziza, uSokhaya anxuse inyanga yomuzi izobethela. Uza nayo ngasese sekuhlwile, afike ayikhombise amagumbi omuzi nesango lesibaya. Kuwo onke amagumbi, esibayeni nasesangweni inyanga izohloma izikhonkwane ibethela umuzi lona. Kubethelelwa umphezulu, abathakathi, imiga, imeqo, imibhulelo nokunye okunjalo. Inyanga isizokwenza intelezi iyinike yena uSokhaya ukuba ade echela ngaphambi kokuqala umsebenzi njalo ekuseni.

Kungubuhlakani futhi kulula ukugoma kunokwelapha. UZulu wayekuqonda kahle ukuthi uma inxiwa lingabethelwanga bungachitheka bugayiwe. Imikhuhlane, imiklwebhelo, umphezulu, ukufa njalonjalo kungadaleka ekhaya. Ngaleyo ndlela kufanele kutholakale inyanga yomuzi izobethela ukuze kuvikwe izinhlupheko zingakaqali. Idlozi liyabhekelwa ukuze nalo libe namandla okuvikela abantwana balo. Yingakho kusemqoka ukubethela inxiwa ukuze kugwenywe usizi nezinhlupheko ezidalwa ngabakhunkuli ngenxa yomona.

Kuphinde kufakazelwe uMpanza, (1994:7):

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

UMdali wazidala zonke izizwe ngomfanekiso wakhe. Umehluko ukuthi wazibekela amasiko angafani. Isizwe ngasinye sinamasiko aso okumele siwagcine. Isibonelo: Isizwe sikaZulu silobola ngezinkomo, inani lazo kuye ngokuthi kulotsholwa umntakabani. Izizwe zabaMhlophe zikhipha izipho kuphiwe abantwana bobabili njengoba sebeyoqala umndeni wabo. UZulu usebenzisa imbuzi lapho enza imisebenzi ngokosiko. AbeSuthu basebenzisa imvu uma benza imisebenzi ngosiko lwabo. Ngaphezu kwalokho yiwo lawo masiko asichaza kangcono kwezinye izizwe.

Isizwe esingawagcini amasiko aso sisuke sesilahle ubuzwe baso, sesifana nelulwane. Ngakho-ke kubalulekile kunoma isiphi isizwe ngisho singaphucuzeka kanjani ukuthi siwagcine futhi singawalahli amasiko aso. Uma sesiwalahlile siphenduka inhlekisa kwezinye izizwe.

2.3.2 Ukwakhiwa kwezindlu

Ukumbiwa kweziza kwenzeka emva kokuqiniswa komuzi inyanga. Ngaphezu kwalokho izindlu zesiZulu zibekwa zilandelaniswe ngononina bazo ngobukhulu nokubaluleka kwazo. UMnumzane wakwaZulu wayeba nesithembu, kuphambana amakhosikazi akhe ebaleni, kuphithizela wena tshitshi, qhikiza, izingane zakhe.

Lapho umi egqumeni noma entabeni, inxuluma lamaZulu lingumbukiso okhexisayo. Umuntu uthi nhla angadingi kutshelwa ukuthi izindlu lezi zipholile phezu kokungabi namafasitela, amagceke acwala akanalucofi. Zonke izinto zingononina nemisebenzi iphakwe ngokuphakwa.

Lokhu kufakazelwa uMsimang, (1975:4):

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

Kungaliphutha elikhulu ukuba izindlu zesiZulu zibekwe noma kanjani nje. Kufuneka zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu ebaluleke kunazo zonke kuMnumzane yindlu kanina. Uma esaphila uzongena kuyo uma esashona izoba ixhiba lasendlunkulu.

Emva kwalena sekuzomiswa indlunkulu okuyilona khanda lomuzi. Emva kwalezi ezimbili sekungabekwa ezamakhosikazi. Akumgabagonsi ukuthi kuqalwa ngayiphi, kuya nje ngokukhuthala komakoti bomnumzane. Emveni kokumiswa kwezindlu sekuzokwakhiwa isibaya sibe udedangendlale wesidingilikazi phakathi nomuzi, kugcinwe ngokwakhiwa kothango oluzungeze umuzi gimbikici.

Izindlu zonke emzini wesiZulu zakhiwa zibe ngoguqasithandaze. Ngaphezu kwalokho kufunwa imithi yekhethelo eqinile engeke isheshe ibole. Kumbiwa isiza siqonde kahle, ngaphambi kokuba kuqalwe ukumbelwa kwezigxobo. Emva kwalapho bese kuqalwa kugxunyekwa izigxobo, izintingo zigotshwe zibe yisigubudu.

Indlu yesiZulu njengayo yonke imisebenzi emikhulu, yakhiwa yibandla nabanye abelekeleli abaphuma kweminye imizi. Uma usuhlatshiwe umkhosi wokuthi ngosuku oluthile kuzokwakhiwa indlu, kube sekuphiswa utshwala. Luyaqala luyafika usuku lolo iyakhihlika ingwebu. Indlu yesiZulu ukwakhiwa kwayo akufani nokwendlu yesiLungu, ngisho nezinto ezidingekayo uma sekwakhiwa azifani. Indlu yesiZulu idinga izintingo, icacane, itulo, utshani nenhlabathi yokugandaya phansi.

Izintingo lezi kungaba noma ngezamuthi muni inqobo uma ziqinile. Izintingo kubalulekile ukuthi ngaphambi kokuba zisetshenziswe zixhozwe bese zomiswa. Uma sezomile zicwiliswa isonto lonke noma ngaphezulu. Kusetshenziswa inxoxa, icacane, ingcobosi noma umaqubashana ukubopha izintingo.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:42):

Nakhu okudingekayo lapho kuzokwakhiwa indlu yesiZulu: izintingo, itulo, icacane (ingcacane), utshani nomhlabathi ofanele wokugandaya. Izintingo lezi kungaba noma ngezamuthi muni. Kuyaye kuthi izinkomo ziqedwa ukusengwa abantu babe bethleka kuqalwa ukwakhiwa. Lapho sesikhethiwe isiza kumbiwa umsele uzungeze kugxunyekwe izintingo. Ukwakhiwa kuqala ofunda, ingemuva lendlu, phansi lapho kumbelwa khona uthingo olude, okubuye kusuke kulo zonke ezinye ezingumhlandla wendlu yonke.

Uma kwakhiwa indlu yesiZulu kudingeka izintingo, icacane, itulo, utshani nomhlabathi oqinile wokugandaya ukuze ingagqebhuki kalula. Kusetshenziswa noma ngabe ezamuthi muni izintingo inqobo uma ziqinile. Abantu abazokwelekelela bafika ekuseni ukuphuma kwelanga. Kukhethwa isiza kuqala, kumbiwa umsele uzungeze bese kugxunyelwa izintingo. Indlu yesiZulu iqala ofunda ukwakhiwa, ingemuva lendlu, lapho kumbelwa khona uthingo olude. Zonke ezinye izintingo ezingumhlandla wendlu yonke zisukela kulolu olude. Lokho kusiza ekutheni indlu ingatsheki, ime iqonde ngisho isifulelwa kubelula futhi igcine iyisigubudu kahle.

Lokhu kufakazelwa u-Odoli, (1999:27):

The traditional beehive – like dwelling is usually built by man and women and made from natural materials. A framework of saplings is artistically and symmetrically covered with plaited grass or riverside rushes. The saplings are bent to form the

beehive shape than covered with thatch. The traditional hut has no windows but bears a single opening – a central door for access. In the centre of the dome, a small opening allows for smoke to rise from the hut. The hearth is placed in the centre of the hut.

Ukwakhiwa kwendlu yesiZulu kungumshikashika wabo bonke abantu ekhaya. Zonke izinto ezisetshenziswayo uma kwakhiwa indlu yesiZulu ezemvelo njengetulo, icacane, umhlabathi ongakhumuzeki kalula. Kugotshwa izintingo zibe isigubudu ngobunono bese zifulelwa ngotshani. Uguqasithandaze awunazo izimbobo eziningi zokungenisa umoya ngaphandle komnyango. Iziko lakhiwa phakathi nendlu. Ngaphezu kwalokho kuba nezinsika eziphasa indlu ukuze iqonde, ingawi futhi ingaphephuki.

Ngokwesiko lesiZulu uma kwakhiwa indlu yesiZulu wonke umuntu ubamba iqhaza ngaphandle kokulindela inkokhelo. Ngaphezu kwalokho omakhelwane ngisho nabelula ngendlela balula isandla. Yingakho kunesaga sesiZulu esithi akudlulwa ngendlu yakhiwa. Uma usuphelile umsebenzi wangelolo suku kumbe emva kwesikhashana kusaqhutshekwa nomsebenzi kuphuzwa utshwala. Lobo tshwala busuke buphiswe abalobokazi bakaSokhaya.

Lokhu kufakazelwa uKrige, (1936:44):

The building of a Zulu hut is work which a man does not undertake alone. He will instruct his wives to brew beer and then inform his neighbours of his intention to build. Many helpers will turn up; knowing that there will be beer and such work is a pleasant social event.

Even passers-by are expected to lend a hand when a hut is being built. On the appointed day the neighbours arrive after the cows have been milked and when the work is completed or after some hours of work beer is served.

Abesilisa bagawula izigxobo nezintingo, bambe iziza. Izigxobo nezintingo lezo ezemithi yekhethelo engadliwa umuhlwa iphehlwe kalula. Eminye yilena: icibo, umshashane, uthathawe, umthathe njalonjalo. Yonke le mithi iqinile ayiboli kalula. Indlu ithatha isikhathi eside ingagugile. Le mithi ayinabungozi ngokufakwa ekhaya. Eminye yale mithi izimpande namaxolo ayo asetshenziswa izinyanga ukwelapha.

Ayifani njengedungamuzi, isendelenkawu, ulosilina, inqongwane neminye ebanga imikhuhlane, ububha, ukufa, ingxabano ekhaya njalonjalo lapho ingeniswa ekhaya. Eminye idinga ukuthakwa neminye ukuze iphilise uma seyenziwa amakhambi. Kusemqoka ngendlela eyisimanga ukukhethwa kwemithi esetshenziswayo uma kwakhiwa umuzi. Kufanele kukhethwe imithi eqinile, eqondile futhi emihle. Imithi emibi ayifuneki ekhaya ngoba ibanga izinkinga.

Ukuxebula inxoxa kuyasiza ekubeni izigxobo nezintingo zingaphehlwa kalula. Kungembiwa kakhle kulelezwe isiza sekuzolinganiswa ubudingilizi bendlu ngentambo eboshelwe esikhonkwaneni esiphakathi nendawo lapho kuzoba iziko khona uma indlu isiphelile.

Iminyango yazo zonke izindlu ibheka esibayeni. Isizathu ukuthi bonke abantu lapha ekhaya babheke impahla yomuzi ngaso sonke isikhathi. Ngokosiko lwesiZulu isibaya sihlala amathongo omuzi. Ngakho-ke bonke abantu lapha ekhaya babheke abanikazi bomuzi, ababafulatheli. Empeleni isibaya siyindawo engcwele. Yingakho nabalobokazi bengangeni esibayeni, kunalokho bathumela izingane zibathathele ubulongwe uma befuna ukusinda izindlu. Izindlu zakhe isigubudu zifulathele uthango. Lokho kuluphawu olukhomba ngokusobala ukuthi kubhekenwe, bamunye futhi bayazalana.

Uphahla lonke lwendlu lwakhiwe ngezintingo kusuka phansi. Izigxobo zisetshenziswa kuphela ekumiseni umnyango nasekumiseni izinsika nasekwakheni umshayo. Umsebenzi wokwakhiwa kwezindlu empeleni owabo bonke abantu

ekhaya. Abesilisa bambela izigxobo zeminyango, izinsika nemishayo. Izintingo zihlonywa ngokwezigaba zazo. Uthingo lokuqala oluhlonywayo olwasekhothameni phezu komnyango. Olwesibili oluhlonywayo kube olwasofundo emva kwalapho bese kuhlonywa ezezini. Uma zonke lezi ntingo zihlonywe zaqondana kahle, indlu iyaqonda, inganethi futhi ifuleleke kahle. Lezi zima ziqonde thwi bese kulandela ezincane esezizogotshwa kuhle kwesilulu.

Ibandla lizogoba njalo izintingo indlu ibuye iziyohlangana phezulu emshayweni. Emva kokuba isihlangene kahle bese iphaswa ngemishayo. Konke lokhu kwakhiwa kwendlu ngobuchule nobuchwepheshe kwenzeka ngaphansi kweso lomakhi onzulu. Isizwe sikaZulu yisizwe esinothando nobunye ngoba umakhi akaholelwa ngisho indibilishi, konke lokhu kuqapha ngeso lokhozi ukuthi indlu yakheka ngendlela ukwenza ngesihle ngaphandle kokulindela inkokhelo. Ngokuguquguquka kwezikhathi usuthola umakhi ekhokhelwa imali.

Lokhu kufakazelwa uMsimang, (1975:5):

Lo msebenzi omkhulu kangaka wokumisa uphahla wenganyelwa inyanga yokwakha. Ayizukuhola lutho njalo, kuyasizwana. Kufike kuhlonywe uthingo lwasekhothameni, phezu komnyango, bese kuhlonywa olwasofundo, kuyasukwa sekuhlonywa ezezini.

Lezi ziyema mpo bese kulandela ezincane esezizogotshwa wena owabona kwakhiwa isilulu. Zenza uphico oluhle olunezikhala ezilinganayo ziboshwe ngenxosa yomunga eyisiqalagu. Zizogotshwa njalo indlu ibuye ize iyohlangana emchayweni. Ingahlangana isizophaswa ngemishayo.

USokhaya uyamema omakhelwane kumbe izihlobo ukuzomfaka izandla ngesikhathi kwakhiwa indlu. Kusadliwa ngoludala uSokhaya wayebahlinzeka ngamanzi amponjwana kuphela, kungekho inkokhelo eyimali. Uma sezihlonyiwe,

zagotshwa izintingo indlu yabuya yaze yayohlangana emshayweni, isizophaswa ngemishayo ukuze iphakame, iqonde futhi ingapatalali.

UKunene, (1996:Isethulo) ugcizelela uthi:

Ingani bona kabazi ukuthi emhlabeni lapha kunezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labo bantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, kumbe ngabaseNdiya banendlela yabo, ngisho nabaseKudukanemihlaba (Europe) banezindlela zabo ezahlukenene.

Umuntu namuphi ngeke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha lokhu akufani, kakade kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

UKunene ugcizelela ukuthi ukuhlakanipha kwehlukene ngamazwe ngamazwe. Ngaleyo ndlela abaseShayina, abaseNdiya, abaseNingizimu Afrika, abaseGibhithe namanye amazwe banendlela yabo.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:42):

Izintingo lezi ziyacijwa zigxunyekwe phansi zishone kakhulu zenze umugqa. Kugxunyekwa owesibili futhi umugqa wezintingo ukuze izintingo ziphambane nalezi zomugqa wokuqala bese ziboshwa-ke ngecacane, zibe izintingo lezi-ke sezembozwa ngezihlandla, ngemivundla nezidlidli. Utshani-ke buboshwa ngezintambo ezelukwa ngethembu nohalakasha, nomhhebhuhhebhu kanye nenkomfe. Uma sezendlaliwe izihlandla kuyaduzwa.

Indlu iyaqiniswa njengoba nomuzi uqiniswa ukuze kungaveli iziga. Izinjonjo zihlonywa okhakhayini lwendlu ngenhloso yokuvika umbani uma liduma izulu. Indlu ingafulelwa futhi ngotshani obufuzwe kwenye indlu endala. Lobu tshani

bubizwa ngokuthi inkuna. Olondo bafulelwa ikakhulukazi ngoqunga. Kwakuthi ebusika izindlu ziduzwe zifulelisiswe uma bese zithi kazifuzeke. Lo msebenzi wenziwa ngabesifazane.

Lokhu kufakazelwa uBryant, (1949:xi):

The importance of this work may not be fully realized at the present moment but its lasting value will be better appreciated a hundred years hence, when natives born historians, the beginning to emerge will be highly thankful for our having herein put on permanent record this account of the simple civilisation of their forefathers.

Our Zulus have among the more fortunate few. More than fifty years of lifetime have been spent in close association with those people and have been continuously devoted to the investigation of their past history and to the observation of their present life physical, social, mental and moral.

UBryant, (1949) ugcizelela ukubaluleka kokukhalipha kwesizwe sikaZulu kusukela kokhokho baso. Impucuko lena esiyibona namhlanje indala isukela emsebenzini wobuhlakani nokuzikhandla kwawokhokho. Isizwe sikaZulu esinye sezizwe ezinomlando emhlabeni jikelele, kangangoba ngisho abaMhlophe bayakwazisa uma uthi ungumZulu. Umsebenzi abasenzela wona mkhulu kakhulu futhi singeke sababonga ngokwanele. Lo msebenzi abawenzelanga thina kuphela kepha bawenzela nezizukulwane zethu eziyofika emhlabeni wenguqunguquko nokudideka.

Lokhu kufakazelwa uKrige, (1936:45):

In the grass top-knot of the hut sticks called izinjonjo are stuck to ward off lightning.

Umuzi uyinto ehlonishwayo nevikelwayo ukuze kungaveli imiga ekhaya. Ngaleyo ndlela umuzi uyabethelwa nezindlu zibethelwe. Kuhlonywa okhakhayini lwendlu izinti ezibhixwe ngomuthi wokuvimbela umphezulu. Lezo zinti zibizwa ngokuthi izinjonjo. Imvamisa kugawulwa izinti zikamazwenda neminye imithi iyasetshenziswa ukuba izinjonjo.

UKrige, (1936) ugcizelela ukuthi isizwe sikaPhunga noMageba kakade sasihlakaniphile, sabe sikwazi ukuvimbela umphezulu ungangeni ekhaya wenze umonakalo. USokhaya wayebethela umuzi afake izikhonkwane kuwo wonke amagumbi omuzi nasesangweni lomuzi. Phezu kwezindlu ahlome izinjonjo zokuvimbela umphezulu ukuthi ungadlaleli ekhaya.

Ngaphezu kwalokho kwakhiwa umshayo omkhulu osuka ngasemnyango uya ofundo bese kuba ezonquma kabili isuka esininini iya kwesinye. Le mishayo isiza ukufukula ukuze iphakame kahle futhi iqonde indlu. Le mishayo iphaswa izinsika. Insika esemqoka kakhulu yileyo yomlindi, imbelwa ngenhla kweziko. Le nsika yomlindi ibaluleke ngendlela emangalisayo ngoba yiyo ephethe zonke izinsika zendlu nendlu yonke jikelele. Eduze nale nsika kuthiwa kusemlindaziko, kumbelwa isikhonkwane sokuqinisa indlu kule ndawo. Yingakho abadala bezikhuza izingane ukuthi zingahlali emlindaziko ngoba iyahlonishwa leyo ndawo, kugqitshwe isikhonkwane sokuqinisa indlu kuyo.

Kwesinye isikhathi kumbelwa eyesibili esikhonkwaneni, eyesithathu ibisembundwini. Kwesinye isimo zizezigcine sezizine izinsika eziphase indlu. Ngaphezu kwalokho izinsika kufanele kube ezemithi eqinile nezilolongwe kahle ukuze indlu iqine futhi ibe yinhle.

Lokhu kufakazelwa uMsimang, (1975:5):

Kukhona umshayo omkhulu osuka ngasemnyango uya ofundo bese kuba enquma kabili isuka esininini iya kwesinye. Yonke le mishayo iyayifukula

iyiphakamise kahle indlu. Insika ebaluleke kunazo zonke yinsika yomlindi. Ingenhla kweziko. Kokunye kuzoba nenye esikhonkwaneni, enye ibe sembundwini. Kokunye njalo zize zibezine. Njengoba indlu iphaswe izinsika nje kubaluleke kakhulu ukuba nazo kube ezemithi eqinile njengombondwe, isinqawe, umncaka, umthole neminye. Izinsika ezilolongeke kahle ziyabenezelela ubuhle bendlu.

Lokhu kuphinde kufakazelwe uNxumalo, (1969:2):

Indlu lena inezinini ezimbili kanye nofundo. Iphaswa ngezinsika ezimbili noma ezintathu. Kanti futhi nxa inkulu kakhulu ingaphaswa ngezine. Izinsika zimbela phansi bese kuthi ngenhla ziye zithinte emshayweni omkhulu kuneminye obizwa ngokuthi ngumqadi. Lo mshayo yiwona obamba lena imishayo emincane enqunyisiwe.

Indlu yesiZulu iba nezinini ezimbili kanye nefundo. Kukhona isinini sabesilisa ngakwesokudla sendlu nesinini sabesifazane ngakwesokunxele. Inani lezinsika eziphasa indlu lilawulwa ubukhulu bendlu. Insika esemqoka kunazo zonke futhi engeyokuqala insika yomlindi, imbelwa ngenhla kweziko. Izindlu zonke zakhiwa zibenayo insika yomlindi.

Indlu uma inkulu kumbelwa insika yesibili esikhonkwaneni, eyesithathu ibisembundwini. Kwesinye isikhathi zimbela zize zibezine. Izinsika zonke ukuze ziyibambe indlu iqine ithule ithi du ngisho kuneziphepho ingaphenduki ziboshelwa emshayweni omkhulu kunalena eminye ibizwa ngokuthi umqadi.

Umqadi yiwona mshayo ongujikelele futhi obamba nemishayo emincane enqunyisiwe ukuze indlu ingaphephuki futhi inganyakazi ihlale iqonde kahle ngaso sonke isikhathi. Izindawo kazifani ngokunjalo nezihlahla zimila ngokukhetha nangokwehlukana kwezindawo. Izinsika zendlu kumele kube ngezemithi elukhuni ukuze zingasheshi ukubola, zidliwe umuhlwa. Kuyaye

kusetshenziswe imithi eqinile etholakala kuleyo ndawo. Imvamisa imithi esetshenziswayo ukuba izinsika isinqawe, umthole, umncaka, umbondwe njalonjalo. Izinsika ngaphambi kokuba zimbela phansi, zixetshulwa amaxolo ukuze zingasheshi ziphehleke bese zibola.

UNyembezi noNxumalo, (1966:42) bathi:

Phezulu ensikeni kunquma ugodo okuthiwa umqadi. Ezinsikeni kulenga izimpontshi ezifaka izinkezo. Izimpontshi zenziwa ngotshani noma ngelala.

Indlu yesiZulu yakhiwa ibe nezinsika kumbe nezinsika. Umsebenzi wokuqala wezinsika ukumisa indlu iqonde futhi ingaphephuki ngisho kufika iziphepho. Umsebenzi wesibili wezinsika ukulengisa izimpontshi ezifaka izinkezo. Izimpontshi zakhiwa ngabesifazane ngotshani kumbe ngelala zihlotshiswe phezulu emlonyeni. Izimpontshi ezakhiwe ngotshani ziqinile futhi ziyaqhuba isikhathi eside zingagugile kunezakhiwe ngelala.

Kwezinye izindlu kwakhiwa ithala lapho kubekwa khona izintwana nje zasekhaya nemikhusu engahlomekiyo. Izingubo zokulala kanye namacansi kulengiswa esimpontsheni. Isimpompo lesi abanye bathi ngunyakeni.

Njengoba ukwakhiwa kwezindlu kungumsebenzi wabesilisa nabesifazane, umsebenzi wokuqala wabesifazane ukusika utshani bokufulela izindlu. Ukuzifulela-ke ngumsebenzi wabesifazane. Omame baqala ngokwendlalela ngezihlandla zomthala ngaphansi bese beyithela ngotshani uqunga noma umuhlwa ukuze ibukeke kahle ngaphakathi. Emva kwalokho bese kufulela umama onolwazi lokuthunga lobu tshani ngetulo. Umama lowo uthunga ngentambo eyephothwe ngotshani umtshiki.

Phezulu okhakhayini kukhona isicholo okukhungelwe kuso izintambo ezezela emaceleni onke okuthiwa imijiko. Abesifazane bazeluka ngesiphemba. Umfuleli uyithunga ehle nayo njalo le ndlu aze athi vu phansi. Sekuzothi ingaqedwa ukufulelwa bese kuphicwa unobhadula wokuvala. Unobhadula induku evala ibambe umnyango ukuba ungavuleki okungowendlu yesiZulu. Le ndukwana ifakwa ivundle emnyango ivimbela ukuthi umuntu angakwazi ukuvula umnyango ikakhulukazi uma engaphandle.

Kuphicwa nesihengo okuthiwa iguma. Iguma isihonqo sotshani esivimbela umoya emnyango wendlu yesiZulu. Lapha endlini yesiZulu uthola izigaba zayo zehlukaniswe ngamagama ehlukeneyo. Ngaphandle kwendlu eduzane nje nomnyango kubizwa ngokuthi kusesithumbanjeni ngoba yilapho kuvamise ukulala khonainja. Kuthi eduze nensika engasemnyango kusesikhonkwaneni ngoba yilapho ibethelelwa khona izulu. Ngaphakathi kwensika kusemlindaziko bese-ke kubaseziko. Ngenhla kwensika engasemsamo kuqala indawo enombundu lapho kubekwa khona izinto ezithile njengamagula nje. Emsamo laphaya yindawo ehlonishwayo kakhulu ngoba yilapho kuhlala khona ukudla kwezinyanya. Umuntu wokuhamba kalokothi ahlaliswe khona. Umbundu indawo eyakhiwe ngenhlabathi ngaphakathi endlini yesiZulu, yakhiwe yathi ukuba idundwana okuyiyona ehlukenisa umsamo kanye nendawo okuhlalwa kuyo.

Lokhu kufakazelwa uMsimang, (1975:5):

Umsebenzi wokuqala womame ukufulela.
Bazokwendlalela ngezihlandla zomthala ngaphansi
(yiwona silingi owenza indlu icoliseke ngaphakathi
bese beyithela ngotshani bentunga, uqunga noma
umuhlwa. Sekuzokhethwa inkosikazi eyinyanga
yokuthunga itule lobu tshani ngetulo elibaziwe,
ibuthunga ngentambo eyelukwe ngomtshiki.

Phezulu okhakhayini kukhona isicholo
okukhungelwe kuso izintambo ezezela emaceleni
onke okuthiwa imijiko. Zona zelukwa

ngesiphemba. Umthungi uzokwehla nayo njalo njalo le ndlu aze athu ngqu phansi.

UNyembezi noNxumalo, (1966:42) bathi:

Njengoba isihlandla siba ngaphandle, ngaphansi kwaso kubakhona omunye umeluko wotshani okuthiwa inxadi. Phezulu okhakhayini lwendlu kuhlonywa izinti okukholwa ukuthi zivika umbani. Zibizwa ngokuthi izinjonjo. Lolu hlobo lwendlu luvalwa ngesicabha esenziwa ngomgoqo onquma kabili, unobhadula, omachopho awo athiwa khaxa ezihibeni zesikhumba. Ngaphambi kwendlu kuneguma elingenziwa ngotshani, ngophico noma ngomhlanga.

Lokhu kufakazelwa uNxumalo, (1969:3):

Ngaphandle-ke phezulu okhakhayini lwayo indlu inesicholo.

Abesifazane beluka utshani bokufulela njengecansi. Lobu tshani kuba isiqunga eselukiwe esiboshwa phezulu endlini yesiZulu, bubizwa ngokuthi isihlandla. Isihlandla sendlalwa ngaphandle bese kuthi ngaphansi kwaso kubekhona omunye umeluko wotshani okuthiwa inxadi. Inxadi umeluko wotshani obubekwa ngaphezu kwendlu yesiZulu uma kuqedwa ukufulela. Ngaphandle phezulu okhakhayini lwendlu kunesicholo, indawo phezulu eqhugwaneni lapho kuphethwe khona indlu.

Indlu iyabethelwa nayo njengomuzi. Kuhlonywa phezulu okhakhayini lwendlu izinti eziyizikhonkwane zokuvikela umphezulu ukuthi ungangeni endlini ulimaze kumbe ubulale abantu.

Abalobokazi bese beyigandaya bayisinde. Kusetshenziswa inhlabathi yekhethelo engadabuki nengakhumuzeki efana nesidaka noma isiduli. Igandaywa ngesithebe nembokode kude kufafazwa amanzi ukuze ingabi nazimfa. Isindwa ngobulongwe bese igudlwa ngejoye noma unwali ukuze ibe mnyama futhi icwebezele.

Lokhu kufakazelwa u-Odoli, (1999:27):

The floor is smeared with cattle dung which dries and hardens. Specific areas of the interior are set aside for eating and sleeping and for men, women and children.

Indlu yesiZulu isindwa ngobulongwe bezinkomo. Ubulongwe buhlanganiswa namanzi bese ebuxova buze bube njengedokwe. Emva kwalapho bese kuhuqwa kahle phansi kusukela emsamo kuze kuyophunywa emnyango. Emva kwesikhashana kuyoma futhi kuqine phansi. Indlu yesiZulu engasindwa igqebhuka futhi ingcole kalula ngokushesha. Ukusindwa kwendlu kwenza indlu ihlale ihlanzekile, ibukeka futhi ingagugi kalula phansi.

Ubulongwe obusebusha businda kahle kunobulongwe osebunezinsuku. Ngaphezu kwalokho buyigcina isikhathi eside indlu ihlanzekile, ingambekile kunobulongwe osebuqala ukoma. Ubulongwe bezinkomo ezidla ingongoni nezinkomo ezidla utshani obuluhlaza abufani. Ngaleyo ndlela indlu esindwe ngobulongwe bezinkomo ezidla utshani obuluhlaza ibukeka kangcono kunendlu esindwe ngobulongwe bezinkomo ezidla ingongoni. Ubulongwe bezinkomo ezidla ingongoni imvamisa busuke bungacolisakele kahle ngenxa yokuthi izinkomo zisuke zidle utshani osebomile, obuqinile obungasagayeki kahle. Izinkomo ezidla ingongoni azikhuluphali, ziguga masinyane amazinyo uma ziqhathaniswa nezinkomo ezidla utshani obuluhlaza njengobabe. Ubabe utshani obuluhlaza obunamalunga anoboya obukhula bube bude. Izinkomo zibuthanda kakhulu kanti bumila emasimini kanye nasezindaweni ezingamafenya.

UMsimang, (1975:6) uthi:

Omakoti basho ngedolo bayigandaye, bayigudle, bayisinde. Kuzogandaywa ngenhlabathi yekhethelo engadabuki nengagugumuki, efana nesidaka noma untunyeni. Emveni kwalokho isizosindwa ngobulongwe bese igudlwa ngonwali

ukuze ibe mnyama icwebezele kuhle
kweyesiLungu epholishwayo.

Lokhu kufakazelwa uNxumalo, (1969:2):

Indlu yabantu ivama ukugandaywa kahle, igudlwe
icwebezele, isindwe njalo ngobulongwe. Unwali
luyasetshenziswa uma kufuneka ukuba indlu
ingasheshi igubheke futhi ihlale njalo nje
ikhazimula.

Abesifazane bagubha isiduli okuyinhlabathi engakhumuzeki kalula futhi
engadabuki. Isiduli inhlabathi eyidundu eliqinile eyakhiwa inganga. Uma isiduli
singekho eduze bafuna inhlabathi efana nesidaka noma untunyeni bayigandaye
bayigudle indlu ukuze iqine phansi. Emveni kokugandaywa bese isindwa
ngobulongwe maqedane igudlwe ngonwali ukuze ibe mnyama futhi icwebezele.
Unwali luyasetshenziswa ukuze indlu ingasheshi imbeke futhi ihlale ikhazimula.

Unwali amafutha omhlwehlwe owomisiwe okugudlwa ngawo indlu phansi ukuze
icwazimule kuhle kweyoNdlebezikhanyilanga. Liyasetshenziswa ijoye ukuze
icwebezele indlu phansi futhi ibukeke kahle.

Lokhu kufakazelwa uKrige, (1936:45-46):

*The floor is made of a mixture of ant-heap and clay
and beaten hard with stones, after which the
surface is made smooth. Two or three times a week
this surface is smoothed over with cow-dung which
by hard rubbing with a smooth stone now and then
is kept in a very good condition.*

*In the olden days special care was taken to make
these floors as beautiful as possible and we find the
floor of the Dowager Queen Langazane's hut
described in 1857 as being so well polished and
greased over with cow-dung that it was shining
black or dark green in colour and almost smooth as
looking glass.*

Isiduli simbiwa bese sixutshwa namanzi ngokusifafaza. Abesifazane basithela phansi endlini kusukela emsamo kuze kuyophuma ngomnyango. Isiduli sigandaywa ngembokode ebushelelezi ukuze kubebushelelezi naphansi. Kuqalwa emsamo ukugandaya kuze kuyophethwa ngomnyango wendlu esithumbanjeni. Ngesikhathi egandaya ngembokode ude efafaza ngamanzi ukuze kuhlangane kahle isiduli nenhlabathi phansi.

Ngemuva kwezinsukwana kusuke sekomile geqe futhi sekuqine ngqi phansi. Indlu bese isindwa kabili noma kathathu ngeSonto ngobulongwe. Empeleni kuya ngokukhuthala nokuzithanda kwabesifazane ukuthi uzoyisinda kangaki. Ekugcineni bese kuthelwa unwali noma ijoye ukuze kube mnyama futhi kucwebezele phansi. Kugcina sekucwebezela kuhle kwegabha uma kugudlwe kahle ngesinono. Indlu egandayiwe, yasindwa, yahuqwa ngonwali noma ijoye kayigqebhuki kalula. Ayibi libhuqu phansi futhi iyathandeka.

Indlu yesiZulu yehlukana izigatshana ngokwezindawo kusukela maqondana nomnyango ngaphandle kuze kuyofika emsamo. Ngaphandle komnyango maqondana nawo umnyango kusesithumbanjeni, kushiwo ngoba kulapho kuhlala khona izinja. Ikhothamo indawo ethi ayibe ngenhla komnyango endlini yesiZulu okuyiyo ekuphoqayo ukuthi ugobe uma ungena noma uphuma. Le ndawo yelukwa kahle ngenhla komnyango wendlu yesiZulu.

Umgulugulu indawo eqala ekungeneni emnyango kuya ensikeni yokuqala. Ngaphezu kwalokho kumgulugulu kumbelwa izikhonkwane zekhaya. Insika imbelwa phakathi nendlu ukuze indlu iqonde ingatsheki futhi ingaphephuki. Eduze kwensika phakathi nendlu kwakhiwa iziko. Iziko indawo lapho kubaswa khona endlini. Le ndawo yakhiwa ngenhlabathi eqinile futhi engakhumuzeki kalula njengesiduli noma untuneni. Abesibhuda bayakha ngokuyigandaya ibe njengesibaya sesiZulu. Iziko liba yindilinga engenamnyango. Kubaselwa phakathi kulesi sikokela.

Umlindaziko indawo eseduze nensika enkulu ngenhlana kancane kweziko endlini yesiZulu okuvamise ukuhlala kuyo igula. Indlu yesiZulu yehlukeni izinhlangothi ezimbili, isilili sabesilisa ngakwesokudla nesilili sabesifazane ngakwesokunxele sendlu. Isilili ingxenye lapho kuhlalwa noma kulalwa khona abesilisa noma abesifazane endlini yesiNtu. Ulubunda indawo eyakhiwe ngenhlabathi ngaphakathi endlini yesiZulu yakhiwa yathi ukuba idundwana okuyiyona ehlukanisa umsamo kanye nendawo okuhlalwa kuyo.

Ithala indawo ephakeme endlini yesiZulu lapho kubekwa noma kulengiswa khona izimpahla. Umsamo indawo engaphakathi endlini yesiZulu enhla nayo. Lena indawo eqondene nomnyango endlini yesiZulu. Umsamo indawo ehlonishwayo ngoba kunenkolelo yokuthi amathongo omuzi ahlala khona. Indawo ethathwa njengeNgcwele, umuntu wangaphandle akufanele aye kumbe ahlale emsamo. Ngaphezu kwalokho emsamo indawo lapho kubekwa izimpahla eziqavile zomuzi njengezimbiza, izinkamba njalonjalo.

Iphanda indawo yokugaxa izikhali endlini yesintu. Umgibe intambo eboshelwe emqadini wendlu yokugaxa amacansi, iziphuku nokunye kokwembatha.

Lokhu kufakazelwa uKrige, (1936:46):

The most important part of every hut is umsamo, situated right at the back and marked off by a border called umbundu. It is here that the spirits are thought to dwell here or in the cattle kraal and no one is allowed at the umsamo except the kraal head and the woman of the hut when she is working there.

Ngokwesiko lesiZulu umsamo indawo okungavumelekile ukugcogcoma abantu kuyo ngoba ithathwa ngokuthi amathongo omuzi ahlezi kuyo nasesibayeni somuzi. USokhaya kuphela ovumeleke ukuhlala ngokuguqa emsamo abike okumhluphayo futhi acele akufisayo kwabaphansi maqondana nomuzi kayise.

Owesifazane omdala angasondela emsamo ngenhloso yokusebenza umsebenzi othile njengokushanela, asinde, ahuqe ngonwali bese eqhela. Ngokwesintu umuntu ophahla idlozi ekhaya uSokhaya kuphela.

UKrige, (1936:47) uthi:

It is taboo for anyone to sit on the umsamo of another's hut and no one is permitted to sleep at the umsamo of any hut. Umsamo is used for keeping pots and other utensils. The umgulugulu, space between the entrance and first pillar and entrance itself. At each of these spots a hole is made in which is buried apeg or horn of medicine as a protection against wizards (abathakathi) and lightning.

Kuyinkolelo kuZulu ukuthi akuvumelekile ukuhlala, ukulala, ukudlala nokubanga umsindo emsamo. Umsamo uyindawo eNgcwele, ehlonishwayo nenesizotha ehlonishwa yiwo wonke umuntu ekhaya, ngisho nabangaphandle imbala bayawuhlonipha umsamo womunye umuzi. Yingakho uma umuntu izinto zingamhambeli kahle, kuyaye kuthiwe umsamo wakhe wonakele. Kusukela ekutheni kukhona kwabozalo oxukuza umsamo. Isibonelo njengokuphehla amanzi amnyama ukuze aphendukwe zidalwa bese ehlelwa amashwa ngoba izidalwa zakhe sezimfulathele. Kubalulekile ngendlela eyisimanga ukuthi umsamo uphathwe kahle ungagangelwa, uhlonishwe ukuze namathongo athokoze abheke, alethe izinhlanhla ekhaya ngaphandle kokuphazamiseka ngokungcoliswa izigilamkhuba.

UKrige, (1936:47) uthi:

The pegs are never to be hammered in. Sometimes the first two are left partially exposed but the one at the entrance is always covered up. On account of medicine buried there it is considered bad form for a person to stand at the doorway.

Izikhonkwane zimbelwa sakuzigqiba ukuze zingaphazamiseki abantu ngokuzikhahlela kumbe bazinyathele uma bengena endlini. Izikhonkwane zimbelwa ngokwehlukana endlini. Esokuqala sigujelwa emnyango sigqitshwe singabonakali. Lezi ezisemgulugulwini zimbelwa zivele ngamakhanda kancane. Akuvumelekile ukuhlala phezu kwezikhonkwane njengoba kugqitshwe umuthi wokuqinisa indlu nomuzijikelele. Kunenkolelo yokuthi uma uhlala noma uma phezu kwezikhonkwane ungahle wehlelwe okubi futhi uyaziphuphisa. Yingakho kungavumelekile ukuma emnyango wendlu yesiZulu noma ngabe umncane noma umdala. Izikhonkwane azikhishwa zize zizibolele. Kuphinde kufakwe ezinye ezintsha.

UNyembezi noNxumalo, (1966:42) bathi:

Imigibe yelukwa ngomtshiki nangondunjana. Kukhona nenye indawo egaxa izikhali okuthiwa iphanda. Phakathi naphakathi kuneziko. Iziko linamatshe amathathu abizwa ngamaseko. Elinye lala matshe elisemuva kwensika eliqondene nomnyango, libizwa ngokuthi umlindiziko.

Enhla kuthiwa kusemsamo. Lena indawo ehlonishwayo ngoba kukholwa ukuthi nezinyanya zihlala khona. Lapha kubekwa izimpahla zasekhaya. Umuntu okungesiye owasekhaya akavunyelwe ukuya emsamo.

Isizwe sikaZulu sasivele sikhaliiphile nje ngokwemvelo. Ngaphezu kwalokho siyisizwe esinobugcokama kukho konke ukwenza kwaso. Izimpahla njengezingubo, amacansi nezikhumba zabe zingabekwa phansi kepha zigaxwa emgibeni owelukwe ngomtshiki nangondunjana ukuze zingangcoli. Izikhali zigaxwa phezulu endaweni ebizwa ngokuthi iphanda.

Enhla nendlu kuthiwa kusemsamo. Umsamo indawo ehlonishwayo kakhulu ngoba kukholwa ukuthi amathongo omuzi ahlala khona. Umuntu wangaphandle akavunyelwe ukuya emsamo ngoba hleze afike akhunkule bese kuvela

izinhlopheko ekhaya. Umuntu otholakala egcogcoma emsamo engowangaphandle uyajeziswa ukuze angaphinde agile lo mkhuba.

Lokhu kufakazelwa uLee-Corbin, (1989:18):

In the life of the Zulus there were some things called taboos that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not permitted to go. If you broke a taboo you were punished.

Isiko lesiZulu lithi uma ungena emzini wabantu uyakhuleka uthi: “E: Nina basekuthini! Siyakhuleka ekhaya!” Uma kukhuleka isihambi esingaziwayo, kuphuma omunye kulaba abasendlini akubingelele. Uma senibingelelene, akubuze lapho usuka khona nalapho ulibangise khona. Emva kwalapho akubike kahle kwabadala bese ungena-ke nxa kuthiwa ngena. Umuntu ukhuleka esesesangweni hhayi ngaphakathi phambi kwezindlu. Uma eqala ukukhuleka esengaphakathi phambi kwezindlu ufana nomuntu ofohlile, ongene ngaphandle kokuvunyelwa. Abadala ekhaya bangahle bamjezise ngokuvele aphoseke nje emzini wendoda.

Umuntu ungena ngasesandleni sokunene bese egudla isibaya aze ayongena endlini ayikhonjisiwe. Ngaphambi kokuba angene emnyango uyakhuleka asho isibongo kumbe isithakazelo sakulowo muzi. Ungena wenyukele ngenhla ngasesandleni sokunene uma engowesilisa kanti uma engowesifazane wenyukela ngasesandleni sokunxele. Sebezokubingelela bonke ngamunye ngamunye. Uma ube nonyawo oluhle wafika kubuswa, kuzoke kulandulwe kuqala kubikwe indlala kuyima uphiwa ukudla.

Lokhu kufakazelwa uNxumalo, (1961:1):

Umthetho wesiZulu uthi nxa ungena emzini wabantu, ungena ngasesandleni sokunene, uhambe ugudle isibaya njalo uze uyongena lapho uyongeniswa khona. Nxa ufika emnyango

uyakhuleka uthi: “E: Nina basekuthini, sikhulekile ekhaya.” Uma umuntu okhulekayo kuyisihambi esingaziwayo, kuphuma omunye kulaba abasendlini akubingelele. Nxa usuvumile akubuze lapho uqhamuka khona nalapho ulibangise khona.

Usezongena endlini akubike kahle kubanumzane bomkhaya. Sewuzongena-ke nxa kuthiwa ngena. Ungena nje phela uyagaqa, ungena wenyukele ngenhla ngasesandleni sokunene uma ungowesilisa kanti uma ungowesifazane wenyukele ngasesandleni sokunxele. Sebezokubingelela bonke ngamunye ngamunye. Nxa unyawo lwakho lwethuke luba luhle, wabafumana bebusa ngotshwala buzoke bulandulwe kuqala, kubikwe indlala kuyima uphuziswe-ke.

Kubalulekile ukukhuleka nxa umuntu engena emzini womnumzane. Kuyenzeka omunye aduke akhuleke emzini angawubabele, omunye kube inhloso ukubuza indlela, omunye kube ukuhlwelwa bese ecela isikhundla sokulala avuke abambe indlela. Uma ekhulekile usheshe athole usizo, incazelo nokwamukeleka. Umuntu uma esengena endlini uyakhothama, agaqe anyukele ngenhla, akahlali ngasemnyango. Akukhathalekile noma ngabe mdala noma yingane inqobo nje uma eyisihambi uzolandela umthetho wokuba yisihambi ngoba uhlonipha umuzi wabadala.

U-Odoli, (1999:27) uthi:

Men sit on the right-hand side of the door and women sit on the left-hand side of the door. Children also sit on the left-hand side towards the end of the hut, furthest from the door.

Indlu yesiZulu yehlukene izinhlangothi ezimbili. Uhlangothi lwesokudla isilili samadoda kanti uhlangothi lwesinxele isilili sabesifazane. Izingane zihlala ngasohlangothini lwesinxele ngenhla ukuyela emsamo. Izingane azivunyelwe

ukuhlala ngasemnyango. Isizathu impi uma ihlasela iyobanjwa kuqala ngabadala izingane zivikeleke.

Lokhu kufakazelwa uKrige, (1936:46):

Sex distinctions important in all spheres of social activity among the Zulus, are shown even in their huts, for custom lays it down that the rightside is the men's side (isilili samadoda) while the left side is for the women (isilili sabesifazane) and men and women will always keep to their own side of the hut.

Ukuhlala ngobulili yinto elisiko ngokwesiZulu abesilisa bahlala ngasohlangothini lwesokudla sendlu, isilili samadoda. Abesibhuda bahlala ngasohlangothini lwesinxele sendlu, isilili sabesifazane. Inhloso yokuhlala ngale ndlela yobulili isukela ekutheni abesilisa bamele isandla sokudla esinamandla okunqoba nokuvikela kanti abesifazane bamele isandla sokunxele esingasenhliziyweni esinothando nokunakekela.

Ibandla lamaNazareth uma lidumisa lihlala ngokwehlukana abesilisa nabesifazane. Abesilisa bahlala ngasohlangothini lwesokudla sethempeli ngoba bamele amandla kaNkulunkulu bese abesifazane bahlale ngasohlangothini lwesokunxele ngoba bamele uthando lukaMvelinqangi kubantu.

UNxumalo, (1969:2) uthi:

Amadoda ahlala ngobukhulu bawo noma ngobudala bawo. Ngasemnyango kuhlala omdala kuthi ngenhla kuhlale abancane. Izingane kazihlali lapho kukhona khona abantu abadala futhi nabesifazane kabahlali ebandla. Kuyaye kuthi nobiziwe afike aguqe, qede kulandwe lokho akubizelwe, aphuziswe, aphume ahambe aye exhibeni lakhe.

Ngokosiko lwesiZulu kuhlalwa ngezigaba ngezigaba endlini yesiZulu. Uma kuhlezi ibandla lamadoda wodwa, amadoda ahlala ngobukhulu bawo noma ngobudala bawo. Izingwevu zihlala ngasemnyango, abancane bahlale ngenhla. Izingane kazihlali lapho kuhlezi khona abantu abadala ngoba kugwenywa ukuthi zingazizwa izindaba zabantu abadala. Izingane uma zingazizwa zingagcina nazo sezihamba zizithamunda zize ziziphahluke nalapho kungafanele khona.

Abesibhuda kabavunyelwe ukuhlala ebandla ngoba bangabantu imvamisa ababuthaka, abakhahlelwa ihhashi esifubeni. Izindaba ezijulile ezibhungwa libandla kugwenywa futhi kwesatshelwa ukuthi zingahle ziputshuke bese buchitheka bugayiwe kumbe iqhina liphume embizeni. Yingakho nobiziwe afike aguqe, alalele lapho akubizelwe, aphuziswe aphume ahambe aye exhibeni lakhe.

UNyembezi noNxumalo, (1966:43) bathi:

Kwesinye isikhathi umvemve ulaliswa exhibeni, le ndawo kuthiwa ithombe.

Imfuyo ngumcebo womnumzane nomuzi wonke jikelele. Ngaleyo ndlela kuyenzeka uthole imfuyo isilaliswa emaxhibeni ukuze ivikeleke emakhazeni nakwezinye izimo ezingayilimaza. Imivemve iye ibanjwe ifakwe emaxhibeni. Leyo ndawo okulele kuyo imivemve ibizwa ngokuthi ithombe. Ithombe indawo engenhla komnyango emseleni hhayi emsamo.

UKrige, (1936:45) uthi:

The door is low and small, obliging people to go on their hands and knees to enter. It is closed at night by means of a wicker door (isicabha) which is fastened by means of a cross stick unobhadula. The ends of which are inserted into loops of skin placed for them on the inside. Before the entrance to a hut there may be placed a windscreen iguma made of reeds and grass.

Umnyango wendlu yesiZulu mfishane. Ngaleyo ndlela uyaphoqeka ukuba uguqe bese ugaqa usungena endlini. Kuphicwa unobhadula wokuvala kuphicwe nesihenko okuthiwa iguma. Amachopho kanobhadula athiwa khaxa ezihibeni zesikhumba. Loluhlobo lwendlu luvalwa ngesicabha esenziwa ngomgoqo onquma kabili. Iguma lingenziwa ngotshani ngophico kumbe ngomhlanga lusitha, luvimbe umoya ungangeni mawala kanye nezibi endlini.

2.3.2.1 Indlu yakwagogo

Indlu yakwagogo yindlu kanina kaSokhaya. Le ndlu kuqalwa ngayo uma sekwakhiwa izindlu zomuzi futhi yindlu ebaluleke kunazo zonke kumnumzane wekhaya. Emuva kokwakhiwa kwendlu yakwagogo kwakhiwa indlunkulu okuyiyona ndlu ephethe umuzi wonke.

Lokhu kufakazelwa uMsimang, (1975:4):

Kungabethelwa kuthiwe du, sekuzoqala umshikashika wokumba iziza. Kungaliphutha elikhulu ukuba izindlu zesiZulu zibekwe noma kanjani nje. Kufuneka zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu ebaluleke kunazo zonke kumnumzane yindlu kanina. Uma esaphila uzongena kuyo uma esashona izoba ixhiba lasendlunkulu. Emva kwalena sekuzomiswa iNdlunkulu okuyilona khanda lomuzi. Emva kwalezi ezimbili sekungabekwa ezamakhosikazi. Akumgabagonsi ukuthi kuqaliwa ngayiphi, kuya nje ngokukhuthala komakoti bomnumzane.

Ngokosiko lwesiZulu izindlu zakhiwa zilandelaniswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu yakwagogo yakhiwa ephila noma ngabe sewashona unina kaSokhaya. Uma esadla anhlamvana unina kaSokhaya uzongena ahlale kuyo kodwa uma esewaya kwagoqanyawo iphenduka ixhiba laseNdlunkulu. Indlu yakwagogo yakhiwa ngasohlangothini lwesokudla eduze naseNdlunkulu. Emva kokuba sekumiswe lezi ezimbili sekungakhiwa ezabalobokazi lapha ekhaya.

Akunamgomo ukuthi kuqalwa ngayiphi kepha kuba inqayinqayi nje kumakhosikazi kaSokhaya.

Lokhu kufakazelwa uKunene, (1995:Isendulelo):

Inamuhla kaliqali ngathi, ikusasa lingokubona
kwangayizolo ukuze abantu bandeduki.

Indlu yakwagogo yindlu lapho sithola khona ulwazi olunhlobonhlobo, izinganekwane, iziphicaphicwane, imilolozelo, imilando ngezimpande zethu njalonjalo. Uma ugogo esadla anhlamvana kuthi kusihlwa abazukulu baqoqane kwagogo, ugogo abaxoxele ngemilando yekhaya, yesizwe, amahubo omndeni uma kujatshulwa kumbe kulilwa, izinganekwane neziphicaphicwano. Ngaphezu kwalokho ugogo uchazela abazukulu ngokubaluleka nokugcinwa kwemikhosi yesizwe njengokukhuliswa kwamantombazane nabafana, incekeza, imikhehlo, ijadu, imibondo njalonjalo.

Izindaba zomuzi zinhle noma zimbi zethulwa kuyo le ndlu kuqala bese isalukazi sibikela uSokhaya. Ngaleyo ndlela uyothi noma evukainja ebomvu uSokhaya, isalukazi simthobise agcine ehlele ngezansi kugcinwe kuxazululwe inkinga ngokuthula noxolo. Ngokunjalo ugogo noma ngabe sewaya koyisemkhulu, abadala nabancane bomndeni bayahlala kwagogo baxoxe kuhlekwe namahlaya, baphekele khona futhi badlele khona. Empeleni lena yindlu ehlanganisa onke amalunga omndeni.

Lokhu kufakazelwa uManana, (1997:185):

Singebe naphambili imuva singalazi.

Encwadini engcwele amazwi okuhlakanipha eNkosi uSolomoni, Izaga, 3:13-14:

Ubusisiwe umuntu othola ukuhlakanipha nomuntu
ozuza ingqondo, ngokuba inzuzo yakhe inhle
kunenzuzo yesiliva nokutholakalayo kukho
kunegolide.

Okuyisona sitha esingabandlululi ngebala, ngokweminyaka nangobuzwe ukungazi
njengoba elanda uNene, (eMsakazweni Ukhozi, zinga-25 kuMasingana ngonyaka
we-1995) uma esika elijikayo:

*Ignorance is the first human distruction. The down
fall of any nation is mental poverty of which is
ignorance.*

Akungabazeki ukuthi ngokulotshwa phansi kwakho konke okungamagugu esizwe
uZulu nomhlaba sebeluphungile ulaka lobubha obukade buhlalele isizwe.

Ngokwesiko lesiZulu indodana uma iphuma umuzi iphuma nonina. Ngaleyo
ndlela kuyaphoqa nakanjani ukuthi indlu yakwagogo yakhiwe.

INkosi uBiyela, (2007) ithi:

Isiko lomuntu liyinsila yakhe. Esakufundiswa
ngobaba ngawokhokho bethu akumele sikuthathe
kalula. Ngafelwa izinkomo ezimbili zivele zife nje
zingagulanga kanti kufuneka indlu yakwagogo.

Kulisiko kumuntu oyindoda yomZulu ukuthi uma ephuma umuzi aphume nonina
nabantwana bakhe. Akukhathalekile noma ngabe unina sewedlula emhlabeni
uyayakha indlu kanina. Kweminye imizi kuyenzeka iphutha iphuze ukwakhiwa ize
yakhiwe ngoba sesizicelela isalukazi ngezindlela ezahlukene kundodana waso.

Le ndlu ibaluleke njengokugcagca kwaso isalukazi lapha ekhaya. Uma kwenzeka
iphutha saze sashona sihlezi lapha ekhaya kodwa udwendwe lwaso

lungakhishwangwa, kuhamba kuhambe sigcine sesizicelela ngephupho nangezibonakaliso ukuze naso siganiswe singene esithebeni salapha ekhaya. Ngokwesiko lesiZulu noma ngabe owesifazane walotsholwa uma lungaphumanga udwendwe, abe usuke engaphelele ukuba inkosikazi kulowo muzi. Uma kuhlatshiwe akadli namakhosikazi aganileyo kulowo muzi, uphiwa eceleni inyama. Kwazise akanasinqindi angena ngaso kulo muzi. Yingakho engangeni esithebeni salapha ekhaya.

Lokhu kufakazelwa uRitter, (1955:6):

Almost every evening Zulu fathers spoke to their children of the traditions of the Zulu nation, which they in their turn had learn from their fathers.

Indlela ibuzwa kwabaphambili. Kubaluleke ngendlela eyisimanga ukuthi izingane zikhuliswe ngomthetho wesiko ukuze zibe izakhamuzi eziqotho. Ngaphezu kwalokho ukuze zibe nephambili elihle kumele zazi ngemuva lazo. Yingakho izwi likaSokhaya lalingumthetho wokukhulisa abantwana bonke lapha ekhaya. Lalesatshwa lihlonishwa njengaye. Yiyo le mizi eyayiveza abantu abanesiqu nesimilo esincomekayo.

Lokhu kufakazelwa uFuze, (1922:xiv):

Mina-ke ngiyaniyala nonke ngithi: Yekani ubumbulu lobu abusizilutho. Qinisani ukuhamba ngokwakini. Akungathi ngoba nibona izizwe ezikhanyisiweyo nicabange nithi nani nizakuguquka zona, bese nishiya okwakini okulungileyo. Mhlawumbe nothi nigijimela lokho, nethuke senikhalakathela elinditshobeni, umgodi ongenamkhawulo.

Kasidalanga uMenzi ngobuphukuphuku, usidale ngokwazi. Akungabazeki ukuthi nxa simthanda, simkhonza, uyasiphakamisa nathi njengezizwe

zonke. Kodwa nxa simeya, singamkhonzi,
uyakusilahla kube phakade.

Kubalulekile ukuthi isizwe nesizwe sizigqaje ngamasiko, imikhuba emihle yaso, ulimi lwaso nangakho konke okusichaza kusehluhanise kwezinye izizwe. Uma isizwe sizenyeza ngokwaso siphenduka inhlekisa, ilulwane, siphelwe ubuzwe nokuhlonipheka phakathi kwezinye izizwe. Ubumbulu lobu abusizi ngalutho. Kunalokho babanga enkulu inhlupheko. Ngaphezu kwakho konke uMvelingqangi wazidala zonke izizwe ngenhloso ethile hhayi ngobulima. Isizwe esilahla okwaso sigxumele okwezinye izizwe siphoxa futhi seya uMdali waso. Ngaleyo ndlela asisamdumisi naye akajabuli ngaso. Ekugcineni uyakusilahla kube phakade.

Lokhu kufakazelwa uVilakazi, (1935:ix):

*How strong and sweet resounds our father's
tongue. In those rich lines you have so neatly sung.
We hail you, Sage! Your efforts are your people's
fame.*

UVilakazi ugcizelela ubuhle, ukuhlabahlosa nokungazeyi ngolimi esaluncela kokhokho bethu. Kubalulekile ukuthi siluphathe njengezikhali zamaNtungwa ukuze nezizukulwane ezizayo ziluthole lungaphazamisekile. Ngaleyo ndlela ubuzwe bukaZulu buyohlala buhloniphekile futhi budume emhlabeni jikelele.

2.3.2.2 Indlu yangenhla

Izindlu zakhiwa zishiyane ngokubaluleka kwazo. Indlu yangenhla yakhiwa ibe banzi kwazise indlu engumongo wekhaya. Yingakho abanye beyibiza ngokuthi iNdlunkulu ngoba yakhiwa ibe nkulu. Le ndlu ayingenwangenwa nje kalula noma ngubani. Kwazise iphatha izinto ezibalulekile neziyinsila yomuza. Inyama yezinkabi uma kuhlatshiwe igcinwa kule ndlu, izikhali, umkhonto okuhlatshwa ngawo nakho konke okuyinsila yomuza kugcinwa kule ndlu. USokhaya uthethela khona idlozi ashise impepho. Indlu yangenhla yindlu lapho ebika khona

umsebenzi ozokwenziwa lapha ekhaya kumbe eabaza echitha umkhuhlane, inhlupheko noma ecela okuthile kwabadala.

Lokhu kufakazelwa uMsimang, (1975:4):

Kungaliphutha elikhulu ukuba izindlu zesiZulu zibekwe noma kanjani nje. Kufuneka zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu ebaluleke kunazo zonke kumnumzane yindlu kanina. Uma esaphila uzongena kuyo uma esashona izoba ixhiba lasendlunkulu. Emva kwalena sekuzomiswa indlunkulu okuyilona khanda lomuzi.

Indlu yangenhla yindlu lapho kukholelwa ukuthi amathongo omuzi ahlezi khona. Yingakho kungenwa ngenhlonipho, kubikwe okucelwe izinhlanhla, kubatshazwe kuchithwe khona izinhlopheko. Indlu yangenhla ilikhanda nenhliziyo yomuzi. Uma kuhlonishwa futhi kwenziwe okulungileyo endlini yangenhla namathongo ayathokoza. Ngaleyo ndlela umuzi wehlelwe izibusiso.

Lokhu kufakazelwa uKrige, (1936:40):

It is in the umsamo or back of this hut that the ancestral assegai of the kraal or umuzi is kept. It is here where the meat of sacrifice is placed overnight for the spirits of the ancestors to partake of before it is consumed.

Kukule ndlu lapho kugcinwa khona umkhonto womuzi. Njengoba namhla ubekwa umuzi kuhlatshwa umkhonto phansi. Lokho kuluphawu olukhombisa abadala nabaphilayo ukuthi umuzi njengamanje usuzokwakhiwa kuleli nxiwa elisha. Ngakho-ke abawubheke, bavikele nabantwana babo, balethe nezihlahla ekhaya. Uma kuhlatshiwe inyama yaleyo mpahla kungaba inkomo noma imbuzi ibekwa kule ndlu ilale khona ubusuku bonke. Ngaleyo ndlela amathongo omuzi ukuze ayibone, azibusise ngayo ngaphambi kokuba iphekwe bese idliwa ngabaphilayo.

Lokhu kufakazelwa uMkhize, (2009:66):

Indlu yethongo indlu lapho ikakhulukazi kuhlala khona idlozi emsamo. Indlu yethongo esiyakha kokunye kube umsamo lalihleli khona. Kokunye-ke kubantu bakwaZulu kwakhiwa uguqasithandaze iyona-ke indlu okuyaye kuthiwe siya endlunkulu la ithongo uma uyongena khona kumbe uyolala khona wazi kahle kamhlophe ukuthi ulele nalo. Indlu yethongo-ke isemqoka kakhulu kumuntu wase-Afrika.

Isemqoka ngesizathu sokuthi ila ekhiqiza khona izinkulumo zakhe zokufisa, zokuthanda ukuthi ucela enzelweni. Ukuqoqa-ke ngokugadwa nokubhasojwa komsamo singathi, umsamo ufana neqanda. Ukuwuqikelela kwethu kahle, ukuwenzela izinto ezinhle nokungagangeli kuwona ikhona kanye okwenza izinto zethu zihlale zikhanya zibemhlophe njengamanzi olwandle.

Indlu yangenhla yindlu yethongo. Uma izinto zomuntu zihamba kahle kuthiwa umsamo wakhe uyakhanya. Uma zingahambi kahle kuthiwa umsamo wakhe ungcolile udinga ukulungiswa. Empeleni kusuke kushiwo ukuthi amathongo alowo muzi angcolisiwe ngandlela thize. Mhlawumbe afulathele umuzi kumbe angaphandle komuzi. Inyanga ekwaziyo ukwelapha kahle yenza umuthi ilungise umsamo/uqonde, kuphele izinhlopheko kwande izibusiso.

Lokhu kufakazelwa uMkhize, (2009:67):

Kuhle sikubalule lapha ukuthi azisekho kahle izinhlanga ezikwazi ukuthi zilule umsamo uphile nse ekhaya. Izinhlanga nezangoma ezinye zazo ezikhona njengamanje abantu asebjaha imali bathi bazobethela kanti ngeke ubethele ungalaphile umsamo. Uma usulashwa yilona ithongo qobo lwalo. Kuphela okufanele ukuthi kwenziwe uhlanya ukuthi lwenze ithongo lizikhulumele nabantu balo ngoba lona lazi futhi libona konke

bese-ke belapha umsamo njengalokhu lishilo futhi
likhombile.

Indlu yangenhla yakhiwa ibe iqhugwane. Lena indlu enkulu yomuzi ngoba kukholwa ukuthi kuhlala kuyo abantu abakhulu okungamathongo omuzi. Indlu yangenhla inemigomo okumele ilandelwe ukuze umsamo ungangcoli. Okokuqala kufanele ishanelwe ingane engakephuki nawe ungene kuyo uhlambulukile.

Lokhu kufakazelwa uMpanza, (1994:6):

Umthetho wesakhiwo semizi yamaNazaretha kwakhiwa indlu yakwagogo enhla nomuzi phakathi nawo. Kwakhiwe nendlunkulu iqhugwane ngasenhla ngemuva kweyakwagogo, okuyindlu yabadala noMvelinqangi. INkosi yasEkuphakameni ngomlomo weNkosi iLanga yathi indlunkulu uma usuyakhile ungayifuyiinja nekati.

Kushanele kuyo ingane engakephuki nawe ungene kuyo uhlambulukile. Ngaphezu kwalokho kuyothi uma unosizi ungene kuyo ubike usizi lwakho kuShembe nakwabadala uyothi uphuma kuyo bese luphelile. UShembe wathi uyohlala kuyo nabo bonke abakini abangasekho emhlabeni noma unesitha esingakanani asiyukukwenza lutho. Wakhe izindlu ziphelele ekhaya umuzi ubiywe uzungezwe ngamatshe amhlophe ufakwe odumisani ezivalweni nasezinsikeni.

Indlu yangenhla yindlu yabadala noMdali ngaleso sizathu akuvela nje kuyohlalwa kumbe kuyolalwa kuyo, isetshenziswe njengelowu ngoba iNgcwele. USokhaya angalala kuyo ngenhloso yokukhuluma nethongo ngqo lolo suku kuphela. Kufanele le ndlu ingenwe ngabantu abahlambulukile. Ingane engakephuki kukholwa ukuthi ayikangcoliswa lutho nezindlela zayo zisaqondile. Ngaleyo ndlela umsamo wekhaya ngeke ungcoliseke futhi wonakale uma kungena kushanele kuyo ingane engakephuki.

Indlu yangenhla ifana nethempeli ngoba uNkulunkulu, abadala noShembe bahlala kule ndlu. Ngaleso sizathu uma unosi ungena kuyo le ndlu ulubike, uyothi uphuma sekuphelile kwazise usuke usubikele abakhulu, abanqobi nomnikazi wezinto zonke ngaphansi komthunzi welanga. Njengoba uNkulunkulu emema bonke abasindwayo nabathwele ukuthi abakulethe kuye, yena uzobathwalela futhi abanqobele ngoba yena akahluleki. Akukhathalekile ukuthi bekuyinkinga eluhlobo luni noma isitha esiyingozi kangakanani, kuyovele kuphelele emoyeni kuhle kwezithukuthuku zenja. Ngokwenkolo yamaNazareth indlu ibethelwa ngokufaka imibhalo elotshwe ukuthi Dumisani uJehova ezivalweni nasezinsikeni. Umuzi ubiyelwe ngamatshe amhlophe. Abadala kufanele babikelwe konke okwenziwa emzini wabo.

Lokhu kufakazelwa iNkosi uShembe, (1985):

MaNazareth amahle anokhuleka nibike kwabadala
uma nizohamba ningabashiyi ngaphandle.

USokhaya uma ezothatha uhambo noma esebuya lapho ekade eye khona, ungena kuqala endlunkulu abike ngohambo lwakhe ukuze bambheke abadala. Kusemqoka ngendlela emangalisayo ukuthi babikelwe abaphansi ngakho konke okuzokwenzeka emzini wabo, bangashiywa ngaphandle kumbe beze ngemuva ngoba bona bangamakhanda emizi. Ngakho kumele bahambe phambili.

Lokhu kufakazelwa uKrige, (1936:48):

*When he has been away and comes home, he will
go straight to the indlunkulu hut and report.*

Ngokwesiko lesiZulu abantu abadala kufanele kuqikelelwe ukuthi bangamakhanda emizi. Ngaleyo ndlela akuzwakali uma bekhishwa inyumbazane kumbe beze ngemuva uma kwenziwa imicimbi yesizwe, yemindeni nakho konke okuthinta imizi abayakhile. Yingalokho umnumzane kumele ababikele abadala ngakho

konke okuzokwenziwa ukuze babekhona futhi banqande konke okubi okungahle kube isikhwili siphambana nobhoko kulowo msebenzi.

2.3.2.3 Ilawu likaSokhaya

Ilawu likaSokhaya yindlu yomnumzane wekhaya. Lena yindlu eyakhiwa eduze kwendlunkulu. Ilawu lomnumzane indlu lapho uSokhaya eziphumulela khona. Ngaphezu kwalokho agcine nemicakathi yakhe khona njengeyokuphalaza, ukuncinda, ukugquma njalonjalo. Le ndlu yakhiwa isinono.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:39):

Eduze kwendlunkulu manxashane kungumuzi
omkhulu, bekuyaye kwakhiwe ilawu lomnumzane
lapho ebeziphumulela khona.

Endulo abantu babethatha isithembu. Umnumzane wayeganwa amakhosikazi amaningi. Yikho-ke okwakwenza ukuba umnumzane akhe inxuluma lomuzi onesizotha esikhulu. Ngaleyo ndlela kufanele umnumzane abe nelawu lakhe qekelele ukuze abe nendawo yakhe yokuphumula, adle amathambo ekhanda agcine futhi asebenzise kahle nemicakathi yakhe ngaphandle kokuphazamiseka.

Lokhu kufakazelwa uKrige, (1936:42):

*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.*

Ilawu likaSokhaya akungeni noma ubani kulo ngoba yindlu yomuntu ohlonishwa yibo bonke abantu lapha ekhaya. Ngaphezu kwalokho ungumuntu osatshwayo, ongumzali, ongumahluleli futhi ongumjezisi kowonile. Yingalokho umuzi uhlezi ngokuthula nangokuzotha ngoba izwi lomnumzane aliweli phansi.

Lokhu kufakazelwa uZama, (1946:68):

Umuzi uhlezi ngokuthula nangokuzotha
okumangalisayo. Izwi lomnumzane kaliweli
phansi. Uyahlonishwa kanti uyesatshwa futhi.
Umuntu owonayo, aphule umthetho womuzi,
uzogotshwa, ajeziswe nguyena umnininimuzi
ngokubona kwakhe. Yena ungumnininimuzi,
ungumzali, ungumahluleli futhi ungumjezisi.

UMnumzane wayeyinhloko ngokuphelele emzini kayise. Izwi lakhe
lingumnqamula juqu. Ngaphezu kwalokho ehlonishwa, ethandwa, esatshwa yibo
bonke abantu lapha ekhaya. Yayingekho indaba yokuthi kuyalinganwa wonke
umuntu lapha ekhaya. Inhloko yomuzi uSokhaya yedwa, bonke bangaphansi
komthetho wakhe. Yingakho imizi yayihlezi ngokuthula nangokuzotha
okumangalisayo ngoba kwakungaphikiswana, kungabangwa amandla okuphatha,
kungancintiswana ngemali, ngemfundo njalonjalo.

UKrige, (1936:51) uthi:

*The head of the village is umnumzane or headman.
He is the father of the kraal but he is also the ruler
who keeps order and deals with any disputes or
quarrels that arise. He is responsible for the
actions of the people under him. But though he is
the head, he is expected to consult the adult
members of the kraal on all kraal matters and is
therefore never an absolute ruler.*

Izwi likaSokhaya lalingumthetho wokukhulisa abantwana bonke bomkhaya.
Lalesatshwa lihlonishwa njengaye. Yiyo le mizi eyayiveza abantu abanesiqu
nesimilo esincomekayo. Inhlonipho yayaziswa kakhulu kwaZulu. Omncane
ubehlonipha umnewabo kanti nomdala ubemazisa umnawakhe. Yingakho
uSokhaya wayeyinhloko yomuzi kodwa axhumane, abonisane nabadala ukuze
athathe izinqumo ezakhayo, kwazise injobo enhle ithungelwa ebandla.

Lokhu kufakazelwa uKrige, (1936:47):

Where a man has his own private hut in the kraal, his wives will be called into his hut in turn or he may arrange that each one remains there a week. In this case it is a strict rule that no woman may go into the husband's hut at any time of the day during a week in which she is not sleeping there, even if the woman who is sleeping there is away.

Others arrange to go to each of the wives huts in turn. In this case the husband will have his meals in the hut in which he is sleeping, though each of the wives will send him food and whatever is left over will be returned to that hut.

Umuzi uma ulinxuluma kakhulu kuyenzeka ukudla kumnumzane kugcine kwenziwa ilolo hlangothi alele ngakulo ngaleso sikhathi. Ezinye izinhlangothi zilinde aze abe ngasohlangothini lwazo bese zimphekela nazo ukudla. USokhaya uma elele ohlangothini lwasekhohlo, bonke omame abangaphansi kwekhohlo ithuba labo lokwenzela umnumzane ukudla. Ngokunjalo uma elele ngaseqadini bonke omalokazana abangeniswe ngaphansi kweqadi ithuba labo lokwenzela uSokhaya ukudla njalonjalo. Abesimame abangahlambulukile kabalokothi bangene kule ndlu yomnumzane. Ngaphezu kwalokho abakuthinti ukudla komnumzane. Isizathu ukuthi kunenkolelo yokuthi ngokumphekela nokwengama bangahle baphuphise imicakathi kaSokhaya bese kuphupha nesithunzi sakhe njengomnumzane.

Lokhu kufakazelwa uSithole, (2016):

Umuzi womnumzane uma ulinxulumakazi kuhle uSokhaya aphekelwe yilolo hlangothi asuke elele ngakulo ngaleyo nkathi. Uma elele endlunkulu bonke abalobokazi abaqondene nendlunkulu ithuba labo lokwenzela uSokhaya njalonjalo.

Lokhu kufakazelwa uKrige, (1936:47):

When however there is a large number of wives and the different sections of the kraal are more isolated, only the ikhohlwa wives send him food if the man is sleeping in a hut on the ikhohlwa side and when he is sleeping on the iqadi side only that side sends him food and so on.

Umuzi uma ulinxuluma abalobokazi bebaningi, kuyenzeka kugcine sekugana nabesifazane abayizigilamkhuba, bakhunkule ngenhloso yokuba zintandokazi. Mhlawumbe leyo ntando imgulise uSokhaya. Kusheshe kucace ukuthi udliswe ngakuluphi uhlangothi.

UKrige, (1936:48) uthi:

It is said that now and then Zulu wives done their best attire and go in a body to the hut of their husband for an hour or two in the evening under pretext of enjoying his company but really to win favour. This custom is called ukuqhetha.

Umuzi womnumzane uma ulinxuluma kubalulekile ukuthi ibekhona indlu kaSokhaya ngoba yilapho eqhethisa khona izinkehli zakhe. Inkehli intombi esilotsholwe yaqedwa esikhehlile ngisho nokukhehla. Ukuqhetha ukuvakasha kwentombi emzini lapho iqome khona. Ingoduso izicwala, igqoke kahle bese iyoqhetha esokeni. Ngokwesiko lesiZulu intombi uma izoqhetha emzini ifika sekuhwalele ntambama. Ngaphezu kwalokho izophekelwa ukudla, yona ayiziphekeli lapha emzini ngoba iyahlonipha. Akuzwakali kahle intombi ithi izoqhetha emzini womnumzane ibonakale isigqigqizela nezimbiza ipheka ngoba abakubo abakaze bayilethe ukuthi izoba unkosikazi lapha ekhaya. Inkehli iqhetha isikhashana bese iphindela ekhaya kubo, ayihlali undendende emzini.

2.3.2.4 Izindlu zabalobokazi

Ukwakhiwa kwezindlu zabalobokazi kuncika ekukhuthaleni kwabo. Uma lowo nkosikazi ekhuthale zisheshe zakheke ziphele izindlu zangakwakhe. Kubalulekile ukuba izindlu zomakoti zakhiwe ngokulandelana kwabo ngokugcagca.

Lokhu kufakazelwa uKrige, (1936:39):

The status of wives of a commoner is regulated according to the order in which they were married. The first one being the chief's wife. In any kraal the chief wife or undlunkulu occupies indlunkulu or chief hut, which is situated at the top end of the kraal, exactly opposite the main entrance.

Not only is the eldest son of this hut the chief heir and his father's successor but it has an important position in religious matters.

Umuzi uhlezi ngokuzotha nokuthula okumangalisayo. Endulo abantu babethatha isithembu. Umnumzane wayeganwa amakhosikazi amaningi. Yikho-ke okwakwenza ukuba uSokhaya akhe isiqhimuqhimu somuzi onesizotha esikhulu. Kwakuvamise ukuba umuzi wehlukaniswe ngezindlu ngezindlu. Lokhu kwakwenzeka ngokulandelana kokugcagca kwabalobokazi.

Unkosikazi wokuqala undlunkulu. Kulapho-ke kunale nkosikazi lapho kuzalwa khona inkosana. Inkosana yiyo eyokuba indlalifa ihlale esihlalweni sikayise uma esedlule emhlabeni, idle ifa lakhe. Unkosikazi wesibili ikhohlo, owesithathu iqadi, owesine isokanqangi. Abalandela lapho sekuya ngokuthi bafakwe ngakuziphi izinhlangothi. Empeleni sebezizwa ngokuthi amabibi omnumzane.

2.3.2.4.1 Undlunkulu

Undlunkulu ngumlobokazi wokuqala. Izindlu zakhe zibizwa ngokuthi uhlangothi lwasendlunkulu. Ngakwesokudla kusuka endlunkulu (endlini yangenhla), yilapho kwakhiwa khona izindlu zenkosikazi enkulu eyathathwa kuqala.

Lokhu kufakazelwa uKrige, (1936:39):

The arrangement of huts in the Zulu village is based upon the status of the different wives. The first one being the chief's wife. In any kraal the chief wife or uNdlunkulu occupies indlunkulu or chief hut, which is situated at the top end of the kraal exactly opposite the main entrance.

Kungaliphutha elikhulu ukuthi izindlu zesiZulu zibekwe noma kanjani nje. Kufanele zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Undlunkulu yinkosikazi enkulu yawo wonke umuzi. Empeleni uyinduna kulaba omame abamelamayo ngokugana. Ngaphezu kwalokho nabo bayamhlonipha kakhulu. Kangangokuthi uma kunokushayisana phakathi kwabalobokazi abancane, uNdlunkulu njengenduna yabo uba umlamuli. Mhlawumbe leyo nkinga iphele khona lapho ingaze ifike kuSokhaya.

UZama, (1946:67) uthi:

Inkosikazi yawo wonke umuzi ihlala endlunkulu.
Inkosana yomuzi izovela khona endlunkulu.
Inkosana leyo yindlalifa okuyothi kungafa uyise,
ithathe isikhundla sakhe.

Indlu yakwaNkosikazi enkulu yakhiwa phakathi nomuzi ibizwe ngokuthi kusendlunkulu. Endlini yale nkosikazi yilapho kuzozalwa khona inkosana, eyakuba indlalifa ihlale esigqikini sikayise lapho eseye kwagoqanyawo, idle ifa lakhe. Yingakho ibizwa ngokuthi indlalifa.

UKrige, (1936:40) uthi:

*Not only is the eldest son of this hut the chief heir
and his father's successor, but he has an important
position in religious matters.*

Inkosana iyona ndlalifa. Uyise uma eseye kwagoqanyawo yiyo ethatha isikhundla sakhe ngoba ilikhanda likayise. Inkosana yiyo ephatha umkhonto wokuhlaba indlu yokugcina kayise uma esehambile emhlabeni. Izindaba zomuzi zibikwa, zikhulunywe bese ziphethwa endlunkulu, kwazise iyona ndlu ephethe futhi enkulu kunazo zonke izindlu zomnumzane.

UZama, (1946:68) uthi:

Ukudla komuzi kwethulwa kunkosikazi womuzi ngoba nguyena ugogo, ozokwaba ukudla, akukhiphe ngononina. Uma kuhlatshiwe inkomo endlunkulu kukhishwa umhlubulo usiwe ezindlini ezincane zomuzi. Uma kuhlatshiwe inkomo endlini encane kuthathwa insonyama isiwe endlunkulu kwaNkosikazi.

Umunumzane ukwethula kundlunkulu ukudla komuzi ngoba ungunqoshishilizi. Emva kwalapho undlunkulu ozokwabela abanakwabo ukudla ngononina. Kuya ngokuthi kuhlatshwe ngakuluphi uhlangothi. Uma kuhlatshwe kwenye yezindlu ezincane, kukhishwa insonyama isiwe kwaNkosikazi. Insonyama inyama ewumdweshu ehlinzwa emhlubulweni imvamisa idliwa yizikhulu. Yingakho inikwa undlunkulu ngoba uyisikhulu kubanakwabo. Uma kuhlatshwe endlunkulu, kukhishwa umhlubulo usiwe ezindlini ezincane zomuzi. Umhlubulo inyama yezimbambo uma isihlinziwe, uhlangothi lwesilwane.

Inkosikazi yokuqala iyona eyinduna kubanakwabo abancane, ibakhombise inqubo yakulo muzi. Ngaphezu kwalokho ibanqande labo abathuke baphambuka ngaphambi kokuba kuze kubone uSokhaya.

UKrige, (1936:48) uthi:

The indlunkulu hut is however regarded as the real home of the man. When he has been away and comes home, he will go straight to the indlunkulu hut and there will have his meal.

Undlunkulu njengoba eyinkosikazi yawo wonke umuzi, uSokhaya ufikela khona uma kade ehambele ndawo thizeni. Bonke bazombingelela kwaNkosikazi bese bemenzela ukudla adlele khona endlunkulu. Yingakho kuthiwa ngesiZulu izindaba zomuzi zikhulunyelwa endlunkulu. Lokhu kwenza zonke izindlu ezincane ziyihloniphe, ziyithobele, ziyithande indlunkulu yazo. Ngaphezu kwalokho ingabibikho indlu ebukela phansi nengaphikisana nendlunkulu. Ngokunjalo nendlunkulu kubiza ukuthi ihlale iziphethe ngobuqotho ukuze ingalahlekelwa isikhundla nesithunzi sayo, kwazise uma kunogcobho, buchitheka bugayiwe kundlunkulu, izinyawo zigcwale udaka.

Lokhu kufakazelwa uKrige, (1936:40):

The uNdlunkulu or chief wife's position in any village is so important that if she fails in her duties she can no longer hold office. She can be ejected from her position for adultery, too. She will simply be given a hut near the gate or at the side of the kraal and left with only the necessities for existence, while a new virgin wife is sought to take her place.

If the dispossessed chief wife or uNdlunkulu not share their mother's disgrace. Indlalifa, her eldest son remains chief heir and the new wife becomes the mother of these children. The children born to the new wife will therefore rank after the children borne by the old one before her disgrace.

Undlunkulu uma kwenzekile wenza ichilo emzini womnumzane, ulanda inhlawulo lapho ezalwa khona. Mhlawumbe kube imbuzi kwesinye isikhathi kube imbuzi

nenkomo. Empeleni kuya ngangokona kwakhe mayelana nenhlawulo. Undlunkulu uma ephingile, uyephucwa isikhundla sakhe sobundlunkulu. Wakhelwa ngaphandle komuzi ngasesangweni, angaxoshwa.

USokhaya uqhubeka nokuba umnumzane nakulelo khaya, abondle, ababheke, abavikele njengalaba abantwana bakhe ahlezi nabo. Ingane etholakale ngokuphinga kukandlunkulu ibizwa ngesibongo salapha agcagca khona unina hhayi ngesikayise wasehlathini. Isijeziso ukuthi uSokhaya akabe esamvakashela elawini lowo nkosikazi.

Emva kwalapho kufunwe intombi nto ezogcagca ifakwe endlunkulu. Izingane zikandlunkulu azethweswa isiphosiso sikanina. INkosana iqhubeka nobukhosana bayo. Izingane zikandlunkulu omusha zixhuma kwezikandlunkulu omdala, ngaphambi kokuba enze amanyala emzini. Leyo ayithola ngokuphinga igcina ngokuba yingane nje lapha ekhaya, ayibi nasabelo. Uma kuyintombazane ilotsholwa lapha kwagcagca unina khona bese ikhishwa khona. Ngokunjalo isibongo ebizwa ngaso emendweni esasemganweni kanina.

2.3.2.4.2 Ikhohlo

Izindlu zasekhohlo ezenkosikazi yesibili ngokugcagca. Ngakwesokunxele sendlu engenhla, isigaba sezindlu zasekhohlo. Uhlangothi lwasekhohlo nalo lunezinkomo zalo yize isibaya sisinye namasimu aqondene nalo.

Lokhu kufakazelwa uKrige, (1936:41):

The ikhohlo wife occupies the second place of dignity in the kraal and in the case of the chief of the tribe is very often the first wife he married. The ikhohlo section occupies the left side of the kraal looking from the main entrance towards the indlunkulu. The ikhohlo wife is often referred to as the left-hand wife.

Inkosikazi yasekhohlo eyesibili ngokugana, yelama inkosikazi yasendlunkulu. Ngasesandleni sokunxele kukhona ezinye izindlu ezimele ikhohlo nazo zakhiwe zabheka ngasendlunkulu. Ikhohlo inkosikazi yohlangothi lwesokunxele. Inkosikazi yasekhohlo, amakhosikazi afakwe ngaphansi kwekhohlo nezingane zabo abanasabelo endlunkulu.

Lokhu kufakazelwa uKrige, (1936:41):

The ikhohlo with all the subordinate wives attached to her household (amabibi) is entirely independent of the indlunkulu. This section of the kraal can never produce a heir and has no part in the personal property of the head of the kraal which pertains to indlunkulu.

The ikhohlo heir inherits on his side of the kraal. One of the wives attached to ikhohlo is often appointed to be iqadi of that section to supply a heir to the ikhohlo in case of failure on part of real ikhohlo hut.

Uhlangongothi lwasekhohlo aluyizali inkosana yomuzi futhi alunasabelo njengokuthatha isikhundla somnumzane uma esedlulile emhlabeni. Inkosana yasekhohlo idla ifa lakwabo kugcine lapho. Uma ingatholakalanga inkosana yasekhohlo, kuthathwa umfana wokuqala ophansi kwekhohlo abe inkosana yasekhohlo.

Lokhu kufakazelwa uZama, (1946:68):

Ikhohlo nalo lineNkosana yalo kodwa yona ingaphansi kweNdlalifa yendlunkulu. INkosana yasekhohlo idla ifa lakwabo kuphela. Uma inkosana ingazalwanga ekhohlo kuthathwa umfana wokuqala ngaphansi kohlangothi lwekhohlo uma kuqondene nalo.

Iphosakubusa inkosana yasekhohlo, idla ifa lakwabo vo. Ayilokothi ithinte, idle ifa laseNdlunkulu njengoba nekhohlo lingadlalani neNdlunkulu. INkosana yasekhohlo iphosakubusa ngoba licishe libe yiNdlalifa ngokugcagca konina kodwa-ke ucishe akadlelwa. Ngaleyo ndlela iphosakubusa alisiyo iNdlalifa. Ubukhosana bephosakubusa buphelela ngakwabo ekhohlo. Abufani neNkosana yasendlunkulu yona eyiNkosana yomuzi wonke jikelele edla nefa likayise, ihlale esigqikini sikayise uma eseye kwagoqanyawo. Le nkosana yasekhohlo iyinkosana yezindlu zasekhohlo. Izindaba zalezi zindlu zibikwe kule nkosana, kumele izixazulule. Zize ziye endlalifeni uma sezixake inkosana yasekhohlo.

2.3.2.4.3 Iqadi

Izindlu zaseqadini ezenkosikazi yesithathu ngokugcagca kodwa ungunkosikazi wokuqala owangeniswa kwaNkosikazi.

Lokhu kufakazelwa uZama, (1946:68):

Iqadi inkosikazi yesithathu ngokugana. Iqadi lisesandleni sokuphonsa futhi linezindlu zakwalo. Iqadi linenkosikazi yalo kodwa ingaphansi nayo kwenkosikazi yaseNdlunkulu.

Izindlu zaseqadini zakhiwa ngasesandleni sokudla sezindlu zasendlunkulu. Ngaphezu kwalokho kunabanye omakoti baseqadini. Izindlu zabo zakhiwa ngezansana kwalezo zaseqadini. Loluhlangothi lusondelene kakhulu nolwasendlunkulu. Ngaphezu kwalokho iqadi liyadlana futhi libhekene ngqo nendlunkulu. Empeleni loluhlangothi lugcine seluthatheka njengolwasendlunkulu nakuba lungeyona indlunkulu. Loluhlangothi luneNkosazana yalo. Inkosana yaseqadini ingaphansi kweNkosana neNdlalifa yasendlunkulu. Izindlu zohlangothi lwaseqadini njengoba zakhiwe ngasesandleni sokudla sezindlu zakwaNkosikazi zigade yonke into yaseNdlunkulu kwazise yindlu eqondene nedlana nayo.

Lokhu kufakazelwa uKrige, (1936:41):

The hut of iqadi wife is situated on the right-hand side i.e. to the right of the main entrance looking up towards the chief hut but since the iqadi is considered as very close to indlunkulu section. This side of the kraal is usually referred to not as iqadi side but as part of the indlunkulu.

Iqadi uhlangothi olubaluleke ngendlela eyisimanga endlunkulu. Lingumlamuleli nomeseki wendlunkulu lapho ixakeke khona. Isibonelo: uma iNkosana ingatholakalanga kwaNkosikazi, kuthathwa iNkosana yaseqadini ifakwe endlunkulu. Ngaleyo ndlela iphenduke iNkosana neNdlalifa yaseNdlunkulu. Lokho kudalwa ukuthi amabheka alobola iqadi kusuke kuyizinkomo zasendlunkulu.

Lokhu kufakazelwa uZama, (1946:68):

INkosana yaseqadini ingasithatha isikhundla seNkosana yasendlunkulu uma ingatholakalanga endlini yasendlunkulu.

Iqadi yindlu esemqoka nebaluleke kakhulu endlunkulu. Indlu yaseqadini ingumeseki, umvikeli nomvusi wendlunkulu uma kunenkinga endlunkulu. Inkosana yaseqadini ingasithatha isikhundla seNkosana yaseNdlunkulu uma ingatholakalanga endlunkulu.

Lokhu kufakazelwa uKrige, (1936:42):

The iqadi or Right-hand wife is a kind of supplementary great wife, so that if uNdlunkulu fails to provide a heir. The eldest male of iqadi hut becomes inheritor on his father's death. It seldom however happens that iqadi side inherits because if uNdlunkulu fails to give birth to a male. The

husband usually remedies the deficiency by taking a new wife with cattle belonging to indlunkulu hut.

The new wife then becomes a subordinate wife in indlunkulu section. She will be placed in indlunkulu until she has borne a son, when she is given other hut in the indlunkulu section of the kraal or umuzi. Her own son is looked upon as the actual son of the chief wife or uNdlunkulu.

Iqadi luhlangothi lwangakwesokudla sendlunkulu. Lolu hlangothi lumele ukuvusa nokweseka indlunkulu ezikhathini zobunzima. Ifa laseNdlunkulu lingadliwa eqadini uma ingekho iNdlalifa yomuzi. Iqadi lilotsholwa ngamabheka asendlunkulu ukuze uma kuba nenkinga endlunkulu ilungise ngokushesha lesosimo esonakalayo. Yingakho inkosana yaseqadini ivumelekile ukuthatha isikhundla seNkosana yaseNdlunkulu uma ingatholakalanga kwaNkosikazi.

UNdlunkulu uma engayitholanga iNkosana kumbe eshonile, umnumzane uvusa indlunkulu ngokuthatha intombi nto, igcagce. Ifakwe endlunkulu ukuze ithole iNkosana yomuzi. Leyo Nkosana iphathwa futhi inamalungelo onke njengeNkosana ebizotholwa uNdlunkulu ukuba isimo sasivuma. Ngokunjalo nenkosikazi efakwe endlunkulu iphathwa, ihlonishwe njengoNdlunkulu ngoba isuke imele uNdlunkulu.

2.3.2.4.4 Isokangqangi

Izindlu zesokangqangi ezenkosikazi yesine ngokugana, ngakwesokunxele sezindlu zasekhohlo isiqalo sezindlu zesokangqangi. Lolu hlangothi nalo lunezinkomo zalo yize isibaya sisinye namasimu aqondene nalo.

Lokhu kufakazelwa uKrige, (1936:39):

The village is a self-contained economic unit in which a complete life can be led. Each village has its own cattle that supply the milk and its own fields

*in which sufficient corn and vegetables are grown
to supply the needs of the inhabitants.*

Umuzi nomuzi unezinkomo nendawo yokulima ukuze uthole ukudla uziphilise. USokhaya wahlukanisela izindlu zakhe zonke amasimu ukuze zilime, ziphile zingabulawa umphangazana. Sekuyoya ngokukhuthala kwezindlu uma sekulinywa. Ngokunjalo nezinkomo zehlukene ngezindlu zabalobokazi yize zisesibayeni esisodwa. Uhlangothi nohlangothi lunezinkomo zalo eziqondene nalo. Iziphiwo zabantu azifani. Olunye uhlangothi luthandwa kakhulu imfuyo kunolunye, ngaleyo ndlela kwande imfuyo yasekhaya. Uhlangothi olunobisi oluncane lusizwa izinhlangothi ezinobisi oluningi njengoba kubhekenwe, bamunye bonke lapha ekhaya futhi kuyazwelwana. Lolu hlangothi ludlelana nohlangothi lwasekhohlo. Inkosana yesokangqangi ingasithatha isikhundla senkosana yasekhohlo uma ingatholakalanga ekhohlo.

2.3.2.4.5 Izindlu zamabibi

Lezi zindlu zabalobokazi abafakwa ngaphansi kwekhohlo neqadi, abangokasibalwa.

Lokhu kufakazelwa uKrige, (1936:41):

*The ikhohlwa with all the subordinate wives
(amabibi) attached to her household is entirely
independent of the indlunkulu.*

Uhlangothi lwasekhohlo nezindlu ezifakwe ngaphansi kwalo zizimele azinasabelo endlunkulu. Empeleni zidlelana zodwa njengokuqondana kwazo. Ngokosiko lwesiZulu kubalulekile futhi kuyaziswa ukuthi umuntu ungowayiphi indlu. Lokhu kususelwa ngokuqondana kwezindlu zabalobokazi ngokugana kwabo.

UZama, (1946:70) uthi:

Ngezansana kwazo ngezomakoti abangeniswe
ekhohlo naseqadini abangokasibalwa, ababizwa
ngokuthi amabibi omnumzane.

Izindlu zabalobokazi abangamabibi omnumzane zakhiwa eceleni kumbe
ngezansana kwezasekhohlo nezaseqadini kuye ngokuthi bafakwe ngakuluphi
uhlangothi.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:39):

Ekuyeleni ngakwesokunxele yindlu yekhohlwa.
Indlu yekhohlwa ilandelwa ngezinye izindlu
zomakoti okuthiwa ngababheke ikhohlwa amabibi.
Indlu yeqadi ilandelwa ngezinye izindlu zomakoti
okuthiwa ngababheke iqadi, amabibi omnumzane.

Ngokosiko lwesiZulu zonke izindlu zinezindlu eziqondene, ezibhekene nezifakwe
ngaphansi kwazo. Isibonelo: ikhohlo linezindlu zabalobokazi ababheke ikhohlo,
ngokunjalo neqadi linezindlu zomakoti okuthiwa babheke iqadi. Bonke laba
balobokazi babizwa ngokuthi amabibi omnumzane ngoba sebengokasibalwa.

2.3.2.5 Amalawu ezintombi nezinsizwa

Endulo abantu babethatha isithembu. USokhaya wayeganwa amakhosikazi
amaningi. Yikho okwakwenza ukuba umnumzane akhe isiqhimuqhimu somuzi
onesizotha esikhulu.

UNyembezi noNxumalo, (1966:40) bathi:

Kwesokudla yilapho kwakukhona khona amalawu
ezinsizwa. Ngakwesokunxele yilapho kwakukhona
khona amalawu ezintombi. Kwakuphinde
kuhlaliswe khona izivakashi nezithunywa zeNkosi.

Amalawu ezintombi nezinsizwa avela ngokukhula kwezingane zomnumzane. Isizwe samaZulu siyabazisa kakhulu ubulili. Ngaleyo ndlela amalawu ezinsizwa nezintombi akhiwa ngokwehlukana ngezinhlangothi. Ngakwesokunxele yilapho kwakhiwa khona amalawu ezintombi bese ngakwesokudla somuzi kwakhiwe awezinsizwa. Amalawu lana ayebuye asizwe ngokuhlalisa nokulalisa izivakashi kumbe izithunywa zeNkosi. Uma isivakashi kungesilisa sihlaliswa futhi silaliswe elawini lezinsizwa kanti esesifazane sihlaliswa futhi silaliswe elawini lezintombi. Umuzi wesiZulu awubinayo indlu okuthiwa eyezivakashi njengesiLungu. Empeleni kusetshenziswa amalawu ezintombi nezinsizwa njengendlu yezivakashi nezithunywa zakoMkhulu.

Lokhu kufakazelwa uKrige, (1936:46):

Sex distinctions are important in all spheres of social activity among the Zulus, are shown even in their huts, for custom lays it down that the right side is the men's side (isilili sabesifazane).

Umuzi wesiZulu wakhiwa ngokucophelela okukhulu. Isizwe sikaZulu yisizwe esikuhloniphayo, esikwazisayo nesikuqikelelayo ukunakekela ubulili. Sikholelwa ukuthi uMvelinqangi wabadala ngenhloso abantu ukuthi bahlukane ngobulili, kubekhona abesifazane nabesilisa. Yingakho sehlukanisa amalawu ezinsizwa nezintombi nasendlini kuhlalwa ngokwehlukana. Abesilisa bahlala ngakwesokudla kanti abesifazane bahlala ngakwesokunxele sendlu.

ULee-Corbin, (1989:13) uthi:

The umuzi was the home of one family. A man would live there with his wives. The man's sons and their wives and children would also live in the homestead.

Umuzi womnumzane wawanda kakhulu ngoba izintombi nezinsizwa zazakhelwa amalawu azo kanti namadodana asevaniwe nawo ayakhelwa khona ekhaya.

Inhlonipho yayaziswa kakhulu kwaZulu. Omncane ubehlonipha umnewabo kanti nomdala ubemazisa umnawakhe. Yikho-ke okwakwenza umnumzane akhe isiqhimuqhimu senxuluma lomuzi ohloniphekile kakhulu. Ngaphezu kwalokho babezwelana, bethandana, behloniphana bengacwasani omdala nomncane. Uma kubuswa kwenye indlu kumbe kukhalwa, zonke izindlu zalapha ekhaya zikuleso simo.

2.3.2.6 Amalawu ezimvali nomdliwa

Izimvali abantu abavala isango lomuzi. Omdliwa ngabantu ababhujelwa imindeni yabo ngenxa yokugula, izimpi njalonjalo, babegcina sebehlala emzini yabantu okungesiyo eyakubo. Mhlawumbe baze bagcine bashonele kuleyo mizi.

Lokhu kufakazelwa uNxumalo, (1969:1):

Emzini yabanumzane njengoMsenteli kaZibhebhu owakhe phesheya koMsebe, ufica kwakhe umuntu ngasesangweni ohlangothini lwasekhohlwa. Umsebenzi walo umuntu ukuvula isango lomuzi. Nxa kuhlatshiwe lapha ekhaya lomnumzane, lo muntu oyimvali yesango unesitho asabelwayo. Wabelwa ingobo kusho ukuthi nxa kuhlatshwe izinkomo noma izimbuzi eziningi uye athole izingobo eziningi naye.

Umuzi womnumzane osuthayo uba nabantu okuthiwa izimvali, kuyenzeka abe yedwa noma babe babili. Umsebenzi walaba bantu ukuvala isango lomuzi. Njengokujwayelekile kumaZulu izimvali kuba ngabesilisa. Izimvali zakhelwa izindlu ngasesangweni ohlangothini lwasekhohlwa. Izimvali zesango zabelwa isitho uma kuhlatshiwe lapha ekhaya okuthiwa ingobo. Ngokujwayelekile izimvali ngabantu abangahlobene nalapha ekhaya.

Lokhu kufakazelwa uKrige, (1936:42):

There were in such kraals also be one or two izimvali whose business is to look after the entrance. These gate-keepers had their huts next to the gate.

Kwakuya ngangokusutha kukaSokhaya ukuba nezimvali. Uma kusiquzi esingadli nsela zamuntu babeba babili. Izimvali lezi zifana nabantu abaqashwe futhi abancike lapha ekhaya ngokwempilo. Uma bevelwa ukuhlupheka, uSokhaya wayebasiza njengoba nabo bemsiza lapha ekhaya. Kwazise izandla ziyagezana.

UKrige, (1936:39) uthi:

In the old days, however there were many people in the village, including very often number of dependants, non-related people (omdliwa), who had put themselves under the protection of the kraal head.

The village is a self-contained economic unit in which a complete life can be led. Each village has its own cattle that supply the milk and its own fields in which sufficient corn and vegetables are grown to supply the needs of the inhabitants.

Imizi yabanumzane yabe iyikho konke kwabomndeni ngisho nakwabezizwe abangenabani. Umuzi nomuzi unezinkomo ukuze kusengwe kudliwe amasi. Ngaphezu kwalokho kunamasimu okulinywa kuwo ukuze kutholakale ukudla. Abantu ababhujelwe imindeni yabo ngenxa yezimo ezithile babegcina sebehla emzini yabantu.

Kuleyo mizi abaqoqwe kuyo babizwa ngokuthi omdliwa. Izindlu zabo zakhiwa ngasesangweni ohlangothini lwasekhohlo. Laba bantu bagcina sebenjengamalunga omuzi nakuba bengesiwona futhi benze yonke imisebenzi yalapha ekhaya njengokulima, ukwelusa njalonjalo. Uma beficwa ukufa, kabangcwatshwa

emalibeni alapha ekhaya. Bafihlwa endaweni ethe qekelele kumbe ehlashaneni. Lokhu kwenzelwa ukuthi bangafike phambili baxabane nabadala bakulo muzi, bababuze ukuthi bangobani, bakuphi, bafunani lapha kungenxa yaleyo nkolelo.

2.4 Isiphetho

Ukwakhiwa komuzi wesiZulu akufani nokwakhiwa kwemizi yezinye izizwe. Ngokosiko lwesiZulu ngaphambi kokuba kuthuthwe enxiweni elidala, kwakuye kuchithwe igazi lembuzi nenkomo kubikelwe abadala ukuthi sekuyasukwa enxiweni elidala sekuyokwakhiwa elisha.

Lokhu kufakazelwa uBarrows, (1977:34):

Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a Supreme Being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

Ngokwenza njalo kwakwenzelwa amathongo omuzi aqonde ukuthi sekwakhiwe kuphi futhi bahambe nabantwana babo bababheke, babeluse futhi babavikele kukho konke okubi. Uma lingagcinwanga lelo siko, kwabe kuvela imiga engaziwayo. Kuthi lapho kuthathwa izinduku kuyiwa ohlanyeni kokunye kufike kuvele ukuthi imiga leyo yimikhokha yabaphansi, bayabuza ukuthi lo muzi abangawubikelwanga ngokabani nokuthi inxiwa elidala lisele nobani.

Ngaphambi kokuba kumbiwe iziza enxiweni elisha uSokhaya ulanda inyanga yomuzi izobethela. Inyanga uyilanda ngasese sekuhlwile, ayikhombise amagumbi omuzi nesango lesibaya bese kufakwa izikhonkwane.

Lokhu kufakazelwa uMsimang, (1975:3):

Okubaluleke kakhulu ukuba kuthi zingakambiwa iziza, uSokhaya anxuse inyanga yomuzi izobethela. Uza nayo ngasese sekuhlwile, afike ayikhombise amagumbi omuzi nesango lesibaya.

Idlozi liyabhekelwa ukuze nalo libe namandla okuvikela, lilethe izinhlanhla kubantwana balo. Yingakho kubalulekile ukubethela inxiwa ukuze kugwenywe usizi nezinhlopheko ezidalwa ngabathakathi ngenxa yomona. Inyanga yenza intelezi iyinike uSokhaya ukuba ade echela ngaphambi kokuqala umsebenzi njalo ekuseni. UZulu wayekuqonda kahle ukuthi uma inxiwa lingabethelwanga, kungachitheka igula linamasi. Isizwe nesizwe kubaluleke ngendlela eyisimanga ukuthi siwagcine futhi singawalahli amasiko aso. Uma sesiwalahlile siphenduka amalulwane. Ngaphezu kwalokho uMdali akathokozi ngesizwe esizenyezayo nesilahla amasiko aso. Isizwe yisizwe ngamasiko aso.

Umuzi wesiZulu wakhiwa ngesikhulu isinono futhi kucoshelelwa izinto eziningi lapho wakhiwa. Kukhethwa indawo eyigqunyana, ezoba sengathi yengamela isango elikhulu, elivamise ukubheka eMpumalanga. Izindlu zakhiwa zilandelane ngononina bazo.

ULee-Corbin, (1989:12) uthi:

The Zulus did not live in villages but in homesteads. Each homestead or umuzi had a hedge around it. Inside the hedge were several huts shaped like beehives. They were built with wooden poles and thatched with grass. The huts were built in a circle. In the centre of them a

circular area was fenced off. At night the cattle were kept there. At the end of the day the cattle are herded into the centre of the umuzi.

The umuzi was the home of one family. A man would live there with his wives. The man's sons and their wives and children would also live in the homestead.

Izindlu emzini wesiZulu zakhiwa zibe ngamaqhugwane. Kusetshenziswa imithi yekhethelo eqinile okungelula ukuba isheshe ibole. Indlu esemqoka kunazo zonke kuSokhaya yindlu kanina. Uma esadla anhlamvana ungena kuyo uma esashona, iphenduka ixhiba lasendlunkulu. Emva kwalena sekuzomiswa indlu yangenhla okuyilona khanda lomuzi.

Emva kwalezi ezimbili sekungabekwa ezabalobokazi. Akunamgomo ukuthi kuqalwa ngayiphi, kuya nje ngokukhuthala kwamakhosikazi omnumzane. USokhaya uba nelawu lakhe lokuziphumulela nje futhi agcine nemicakathi yakhe khona.

Lokhu kufakazelwa uNxumalo, (1951:13):

Endulo abantu babethatha isithembu. Umnumzane wayeganwa abafazi abaningi. Yikho-ke okwakwenza ukuba umnumzane akhe isiqhimuqhimu somuzi onesizotha esikhulu. Kwakuvamise ukuba umuzi wehlukaniswe ngezindlu ngezindlu.

Izinhlangothi zivela ngokulandelana ngokugcagca kwabalobokazi. Unkosikazi wokuqala uNdlunkulu. Indlu yakwankosikazi enkulu yakhiwa phakathi nomuzi ibizwe ngokuthi kuseNdlunkulu. Kulapho-ke kwale nkosikazi lapho kuzalwa khona inkosana eyokuba indlalifa ihlale esihlalweni sikayise uma eseshonile, idle ifa lakhe. Unkosikazi wesibili ikhohlo, owesithathu iqadi, owesine isokanqangi. Abalandela lapho sekuya ngokuthi bafakwe ngakuziphi izinhlangothi. Igama ababizwa ngalo kuthiwa amabibi omnumzane.

UNxumalo, (1951:13) uthi:

Umuzi lona wawanda kakhulu ngoba izintombi
nezinsizwa zazakhelwa amalawu azo, kanti
namadodana asegciniwe nawo ayakhelwa khona
ekhaya.

Ngakwesokudla yilapho kukhona khona amalawu ezinsizwa. Amalawu ezintombi
akhiwa ngakwesokunxele. Izivakashi nezithunywa zeNkosi zihlaliswa emalawini
ezintombi nezinsizwa. Inhlonipho yaziswa kakhulu kwaZulu. Omncane
ubehlonipha umnewabo kanti nomdala ubemazisa umnawakhe. Izindlu lezi
laphaya ekhaya zakhiwa ngezintungo ezazigawulwa abesilisa ehlanzeni.
Ukuzifulela-ke kungumsebenzi wabesifazane. Yibo-ke ababefokoza ezikhotheni
besika utshani bokuzifulela.

UKrige, (1936:42) uthi:

*There were in such kraals also be one or two
izimvali whose business is to look after the
entrance. These gatekeepers had their huts next to
the gate.*

Umsebenzi wezimvali ukuvula avale isango lomuzi. Uma kuhlatshiwe lapha
ekhaya, uSokhaya uwabela isitho okuthiwa ingobo. Wakhelwa ngasesangweni
ohlangothini lwasekhohlo.

UKrige, (1936:39) uthi:

*In the old days, however there were many people in
the village, including very often a number of
dependants, non-related people (omdliwa), who
had put themselves under the protection of the
kraal head.*

Abantu ababhujelwe imindeni yabo ngenxa yezimo ezahlukahlukene babegcina sebehhlala emzini yabantu. Kuleyo mizi abaqoqwa kuyo babizwa ngokuthi omdliwa. Izindlu zabo zakhiwa ngasesangweni ohlangothini lwasekhohlo.

UShusta, (1995:176) uthi:

Black fathers, regardless of income usually view themselves as heads of the households and thus any major decisions regarding the family should include the father's participation.

Izwi likaSokhaya lingumthetho wokukhulisa abantwana bonke bomkhaya. Liyesatshwa lihlonishwa njengaye. Yiyo le mizi eveza abantu abanesiqu nesimilo esincomekayo.

ISAHLUKO SESITHATHU

3.0 UKUQANJWA KWEGAMA LOMUZI

3.1 Isingeniso

Izizwe zonke ngaphansi komthunzi welanga zinamasiko azo emvelo. Isizwe samaZulu sinamasiko amaningi emvelo esiwenzayo. Ukufika kwabeLungu kuleli zwe kwabangela ukuba abanye abantu bawalahle amanye amasiko abo emvelo ngenxa yokuba engavumelani nenkolo yobuKrestu. Noma kunjalo kuhle ukuthi siwazi amasiko ohlanga ngoba amasiko ahlanganisa futhi athinta wonke umuntu, awafani nemikhuba. Imikhuba yenziwa ngabathile hhayi isizwe sonke njengokugcaba ebusweni kubantu bakwaZondi, bakwaZuma njalonzalo.

Isiko lenziwa yiwo wonke umuntu waleso sizwe futhi isiko lihlanganisa isizwe sibe munye. Ngaphezu kwalokho lehlukana isizwe kwesinye isizwe. Isibonelo imizi yonke kwaZulu kwakuthi uma isiqediwe ukwakhiwa bese iqanjwa amagama. Izinhlosongqangi zokuqanjwa kwegama lomuzi ukuthi kubikelwa abaphansi ukuze bawazi umuzi futhi bawubheke, balethe nezinhlanhla ekhaya. Ngaphezu kwalokho ukuze wehluke kweminye eyakhelene nawo kumbe ebude buduze nawo futhi libikwe ngokusemthethweni.

Kuyadumaza ukubona isizwe kuthi ngoba sehlulwa empini ngesinye isizwe bese silahla konke okungamagugu, amasiko, ubuhlakani, umlando, ulimi lwaso nakho konke okusichaza kangcono phakathi kwezinye izizwe ngoba sigcina sesiyisikhonzi esifana nelulwane esingasaliqondi imuva nephambili laso.

Lokhu kufakazelwa uKunene, (1995:Isethulo):

Uma-ke abanqontshiweyo sebelandela amasiko
abanqobi baphela wonke amandla nawemilando,
nawolimi, naweqiniso okuyilo libenza abantu

bengakehlulwa ngengqondo. Bangehlulwa ngengqondo-ke baphenduka izikhonzi kodwa izikhonzi azisoze zalingana ngobukhulu, babanqobileyo. Ngakho-ke abehluliwe bahlala njalo bekhonzile, bezama ukulandela, nokufana, nokunxiba enhlalweni abayilangazela kwababusayo. Ngamafushane abanqotshiweyo babenjengabafundi ababelokhu bethi: “Ngendlela yabakhulu kwenziwa nje.” Bebona bengasenayo eyabo indlela.

Isibonelo esihle esisendaweni yasObuka lapho kwakhe khona iNkosi yakwaBiyela nesiBiyela esiningi nakuba zikhona nezinye izibongo ezakhele le ndawo yasObuka eziningi nazo. Okwenza kubelula ukuthi usheshe uqonde ukuthi kukhulunywa ngamuphi umuzi wakwaBiyela, kufanele lowo okhulumayo asho igama lalowo muzi. Kokunye uma kunodwendwe emzini wakwaBiyela thizeni ukuze kusheshe kucace bha kuhle kwezinqe zesele, kumele lowo okhulumayo asho ukuthi kunomgcagco kwaBiyela Ogelweni. Lapho-ke kuzosheshe kukhanye ukuthi usho kwaBiyela kuphi.

Hhayi njengoba namuhla imizi seyakhiwe isilungu, isifakwe izinombolo nasezabelweni usuthola eminye imizi ingenamagama okuyehlukanisa kweminye njengoba inezibongo ezifanayo kumbe kungeyomnumzane oyedwa eyakhe ngokwehlukana. Umuzi oqanjwe igama, libi noma lihle, lokho kuyizinkomba zokuthi lowo muzi ubikiwe ngokosiko lwesiZulu namathongo omuzi aseyawazi ukuthi ukhona njengayo yonke imizi yasemndenini yakuleyo ndlu.

Lokhu kufakazelwa uKoopman, (2002:42):

The name may refer to something that happened at the time the child was born: the father was drunk, the neighbours were fighting or even simply that it was raining when the child was born.

Sometimes the circumstances belong to a wider arena than the immediate family or homestead. Names may refer to events of national importance:

political elections or political groups, festivals, battles and wars, natural disasters such as floods and earthquakes.

Kuyaye kuphenduke impicabadala nje uma ufika esigodini thizeni bese ukhuleka emzini othile ucele amanzi kumbe ubuza indlela, uthole uSokhaya mhlawumbe noma ngubani owakulowo muzi akutshela isibongo sakhona kodwa abe esethi igama lomuzi alikho. Esho lokhu kuneminye imizi yakulesi sibongo sakubo khona lapha esigodini. Lokho bese kudala inkiyankiya ukuthi kazi behlukana kanjani imizi njengoba ingenamagama futhi ingenazinombolo? Kokunye uthole umuzi usubizwa ngegama likaSokhaya, ngesibongo senkosikazi noma ngenye yezingane zakulowo muzi, into ebingenzeki kwaZulu. Usuthola kuthiwa kukwaZibusiso, kukwaMaNcube, kukwaLihle. Empeleni konke lokho kubiza umuzi wabadala ngalawo magama okungesiwo awomuzi akuzwakali kahle kumuntu ongumZulu phaqa noqonda kahle kamhlophe ukusuka nokuhlala kokwakhiwa komuzi wesiZulu nokuthi wethiwa igama umuzi ngokosiko.

Kwesinye isikhathi kuyenzeka uthole umuzi unamagama angaphezu kwelilodwa. Lokho kudalwa ukuthi uyise kaSokhaya uqamba elakhe igama lomuzi. Ngaphezu kwalokho nendodana iqambe umuzi kayise esiwakhile ngelinye igama. Lapho-ke umuzi ugcine usunamagama amabili noma amathathu. Amagama amaningi emizi yesiZulu aqanjwa ngokubhinqa ngenhloso yokuveza izifiso, imicabango, izehlo nezinhloso ngalowo muzi.

Lokhu kufakazelwa uKoopman, (2002:191):

A large number of homestead names reflect the imamate's desire for peace, good health and happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cordiality would prevail in their homestead. In some cases gratifying peace already existed and a wish was expressed through the name that nothing should disturb it. The following are all very

popular names for homestead expressing similar wishes:-

Ekuphumuleni (*place of rest*).
Entokozweni (*place of joy*).
Ekujabuleni (*place of happiness*).

Ngokosiko lwesiZulu uma kuzoqanjwa igama lomuzi kwenziwa umsebenzi. Kulowo msebenzi kugaywa utshwala, kuhlatshwe imbuzi nenkomo, kumenywe izihlobo nomakhelwane. Ngaleyo ndlela kubikelwa abaphilayo nabaphansi ukuze bawazi lo muzi. Kulesi sahluko kuzobhekwa amalungiselelo: ukwenziwa kotshwala, ukubika emsamo, ukuhlatshwa kwembuzi, ukuhlatshwa kwenkomo, ukubonga abangasekho nokuqanjwa kwegama lomuzi.

Lokhu kufakazelwa uKhumalo, (1997:185) uthi:

Abantu abalele, akuqikelelwe ukuthi baqondisiswe
ukuthi bangamakhanda emindeni.
Abangalokothwa bashiywe ngaphandle noma beze
ngemuva uma kwenziwa imikhosi yemindeni,
yesizwe nakho konke okuthinta imizi abayakhile.

USokhaya akasho ngqo ukuthi uzohlaba kodwa uyahlonipha athi uzokwenza umsebenzi ngoba phela uzokhuluma nabadala. Kukhona umsebenzi wokubusa ekhaya. Ngalo msebenzi uSokhaya usuke ebonga kwabadala ngempilo nezinhlanhla phakathi komuzi futhi ecela baqhubeke njalo. Kukhona futhi eminye imisebenzi njengokukhulisa umntwana womfana noma wentombazane, ukuncamisa, ukulungisa idlozi neminye eminingi. Yonke igcinwa ngokuhlaba inkomo kanti emincane yenele imbuzi. Imisebenzi yonke yesiZulu inemicikothi okufanele igcinwe ukuze yamukeleke kwabaphansi.

Lokhu kufakazelwa uMsimang, (1975:124):

Siyafumanisa futhi ukuthi kule misebenzi
kunemikhutshana ethile okufuneka igcinwe. Le

mikhutshana ibaluleke kangangoba uma ingagcinwanga njengemfanelo, kusuke kufane nokuthi umsebenzi lowo awuzange wenziwe. Ngakho-ke kubaluleke kakhulu ukuba le misebenzi yenziwe ngokucophelela okukhulu nokulandelisa yonke imininingwane yakhona njengoba injalo.

Njengawo onke amasiko esiZulu nokuhlaba lokhu kuyahlonishwa. Uma uMnumzane ezohlaba akalimisi ngesihloko athi uzohlaba kepha uhlonipha ngokuthi uzokwenza umsebenzi. Sebeyazi-ke labo ababikelwayo ukuthi kuzohlatshwa. Ngaphandle kwenkomo nembuzi asikho futhi esinye isilwane ebesisetshenziswa ngesiko lesiZulu.

Lokhu kufakazelwa uMpanza, (1994:7):

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

Ngokosiko lwesiZulu yigazi nenyongo yalezi zilwane kuphela elingaba umnikelo ogcwele nophelele kwabaphansi, okuyibona zinhloko eziphethe imizi.

3.2 Ukubika nokumema

Uma kukhona okuzokwenzeka ekhaya okungumsebenzi obalulekile, kuhlanguka umndeni uhlangukiswa yilowo oyinhloko. USokhaya uqala ngokubikela uyise, abafowabo namadodana ngaphambi kokuwuqala umsebenzi. Uthumela umfana ukuba babizwe abomndeni. Uma sebeqoqene ngothi lwabo eNdlunkulu uqala ngokubehlisa amaphaphu, kwazise kuyethusa ukubizwa kwabantu. Izindaba zomuzi zikhulunyelwa endlunkulu. Emva kwalapho bese elwethula udaba. Sebezokwenanela ngokubonga abomndeni bese behamba.

UMsimang, (1975:125) uhluba udlubu ekhasini uma egcizelela lokhu:

Into yokuqala ngqa uma uMnumzane esezimisele ukwenza lo msebenzi ukuba abikele abafowabo namadodana akhe. Bazothi bangaqoqana baphelele endlini enkulu ngoba yiyona okukhulunyelwa kuyo izindaba bese elwethula udaba lwakhe. Qha muzi wakwethu, ningathuki, akukho lutho olutheni enginimemele lona. Enginibizele khona ukuba nginibikele ngomsebenzi engifuna ukuwenza lapha ekhaya. Umsebenzi nje-ke wokubusa.

Emva kwalokho sekuzobizwa amakhosikazi omuzi endlunkulu. Uyise kaSokhaya noSokhaya bese bewabikela ngomsebenzi okumele wenziwe ekhaya. Omame bayaziswa ngosuku lomcimbi bese beqala belungiselela ukwenziwa kotshwala. Omame baqala ngokugqakaza ummbila namabele kuhhadlazeke kungacoliseki. Isigaba sesibili ukubukeza ukuze ucoliseke ummbila namabele. Uma imithombo isilungile sekuzobikwa kuSokhaya. Usezocabanga yena ukuthi umsebenzi lowo ufuna wenzeke ngaliphi ilanga. Ngaleyo ndlela bese kuqala ukucwilisa, kulandele ukufudumezela, ukuphekwa kotshwala, ukuvubela nokuvova utshwala.

Lokhu kufakazelwa uShusta nabanye, (1995:176) bathi:

Black fathers, regardless of income usually view themselves as heads of the household and thus any major decisions regarding the family should include the father's participation.

Izwi loMnumzane lingumthetho wokukhulisa abantwana bonke bomkhaya. Liyesatshwa futhi liyahlonishwa njengaye. Emva kwalapho sekuzophuma izimemo eziqondene namadodakazi nabendlu lena abakude.

3.3 Ukwenziwa kotshwala

Utshwala ukudla kokubusa nokubungaza abantu ezizweni eziMhlophe neziNsundu. Abantu lapho seabukhile ngenkezo, sekuzalele ihloko hloko seabemnandi kuthiwa namathongo omuzi ayathokoza. Utshwala bungukudla okusemqoka ezizweni zonke lapho zibusa noma zenze imisebenzi eyahlukahlukeni. Utshwala ngukudla kwabanumzane, amakhosikazi, izihambi nabaphansi. Izingane ziphungula kugcine lapho. Ngaleso sizathu ngeke ufile izingane sezidakiwe. Amanzi amponjwana ngukudla okuhlonishwayo bendlalelwa ngokudla kuqala. Ukuphuza akulona ichilo.

UKhumalo, (1997:257) uthi:

Akukhona nje ukuthi ukuphuza into engumbulalazwe. Kudliwa ukudla kobabamkhulu ngoba utshwala besiZulu ukudla lokho. Kwenziwe ngezinsika zendabuko yokudla koMdabu, ummbila namabele, kwase kuthakwa ngamanzi. Abangafikiyo njalo kulolu hlobo lokudla, bathelelwa undubu, amahewu ukuze nabo baphakamise njengabanye.

UMsimang, (1975:111) ukufakazela kanjena lokhu:

Kwakufuneka kuhlale njalo kukhona amanzi amponjwana ekhaya kwenzelwa uMnumzane, izihambi nabaphansi imbala. Bekuthi lapho abantu sebexokozela sebeswakeme kuthiwe abaphansi nabo bayathokoza, basondele emzini wabo nezilokotho ezinhle kube ubuhle ekhaya. Lokhu kuyabuphakamisa utshwala phezu kwakho konke okunye ukudla.

Ngosiko lwesiZulu utshwala kabuwelwa ngaphezulu, uZulu wazi kahle kamhlophe ukuthi imithombo imadevana nje midala. Ngaleyo ndlela ngeke ubafice

sebehamba beqhuba imbuzi, lokhu osekwande kulezi zinsuku zanamuhla. Abadakwa nje phela yingoba bayabendlalela kuqala utshwala.

3.3.1 Izitsha zokuphatha utshwala

Utshwala njengakho konke ukudla nabo bunezitsha ezisetshenziswayo ukubuphatha. Empeleni zonke izizwe ngokwehlukana kwazo zinezitsha ezahlukene zokuphatha amanzi amponjwana.

Lokhu kufakazelwa uMsimang, (1975:111):

Lokhu nabamhlophe banezitsha zabo ezikhethiwe ngempela eziphatha lolu hlobo lokudla. Zizodwa izingilazi zewayini, zizodwa ezikabhiya, zizodwa ezechampeni nezinye izinhlobo zotshwala. Amawayini agcinwa phansi ezindlini ezakhelwe wona zwi.

Isizwe sikaZulu naso sivele sinazo izitsha ezinhlobonhlobo zokuphatha nokuphuza utshwala. Imbiza isitsha esikhulu sesiZulu kunazo zonke sokuphatha utshwala. Sibunjwa sibe isihuluhulu singacoliseki futhi esihlotshiswa ngokulotshwa ngaphandle. Izoco imbiza encane elandela imbiza ngobukhulu. Ihlaziya yimbiza yekhethelo yokupha imithimba. Ihlaziya ngobukhulu liphakathi kwembiza nezoco. Zonke lezi zishiswa ziba bomvu.

Isikhamba esokupha ibandla. Uphiso nesichumo ziyalingana nesikhamba kodwa zona zehluke ngokuthi zingogilonxi ngezintamo nemilomo bese zanda ngemilomo. Isichumo sihle kakhulu ekuthwaleni utshwala ngoba selukwe ngotshani obungasheshi ukwemukela ukushisa.

Lokhu kufakazelwa uSchoeman noMertens, (1975:104):

Largest of the traditional Zulu pots currently in use is the imbiza, cooking vessel that will hold from 20 to 40 litre. Apart from sheer size, its distinguishing features are a rather high waitline and a mouth large in relation to its wall area. These pots are mainly though not exclusively used for the fermenting of utshwala, the traditional sorghum-based Zulu beer and since they are hardly ever in the public eye, these modest yet dutiful vessels are rarely decorated.

In spite of this simplicity or perhaps because of it, they are often extremely handsome. The accurate shaping of such large pots bears witness to the potter's expert technique. Next in size is the iphangela, big enough to match in capacity some of the smaller imbiza-types. It can hold a reserve of up to 20 litre of beer when a moderately large gathering is being entertained.

UMsimang, (1975:112) uthi:

Isitsha esikhulu kunazo zonke sokuphatha utshwala yimbiza. Sibunjwe saba isihuluhulu nje asangagudlwa. Imbiza yelanywa izoco, okuyimbiza encane. Ikhona futhi imbiza yekhethele yokupha imithimba ebizwa ngokuthi ihlaziya.

Ukhamba luyasetshenziswa njengesitsha sokuvubela amasi nokuphuzela utshwala.

Lokhu kufakazelwa uSchoeman noMertens, (1975:104):

The most common household pot, the ukhamba is a familiar sight everywhere in kwaZulu. It comes in a large variety of sizes, containing anything from 2 litre to about 10 litre. Its waist is where it should be halfway between top and bottom with a mouth smaller in relation to its outside surface area than

imbiza. It is a fat and friendly looking vessel with a strange satisfied look about it the customary drinking pot from which visitors enjoy sourmilk and beer.

Utshwala okhambeni bumbozwa ngembenge bese imbiza, izoco nesikhamba zona zimbozwe ngesithebe kwazise zinemilomo ebanzi. Isigubhu soselwa siyasetshenziswa ukuthwala utshwala. Inkezo isetshenziswa ukukha utshwala uma kuphuzwa. Isikhetho sisetshenziswa ukukhetha utshwala futhi bugovuzwe ngezigovuzo zakhona.

Lokhu kufakazelwa uMsimang, (1975:112):

Isigubhu soselwa sihle ekuthwaleni utshwala. Lobu tshwala bebukhethwa ngezikhetho ezingehlukene nezisefo zabelungu esisefa ngazo itiyi. Lobu tshwala bebugovuzwa ngezigovuzo zakhona eziqondene nalowo msebenzi. Izinkamba nomacathulwana bebelotshwa kahle ukuze babukeke.

Ububhimbi obubi kwaZulu ukuthelela umuntu oyedwa esizemazemeni sokhamba, kuthiwa uyamdikilela. Isihambi siphwa ngesicathulo. Isicathulo ukhamba oluncane okuthiwa umancishana. Isihambi siphwa ngomancishana ukuze sinyambise ulwanga, sibambe umoya kwehle namathe futhi singadakwa ngoba siyedlula silibangise phambili. Umuzi ngowezinyanya, owomndeni, izihlobo, abangani, omakhelwane nesizwe sonkana jikelele. Yingakho wonke umuntu kufanele athole ukunyambisa ulwanga lapho edlula kumbe efika emzini wesiZulu. Kulichilo ngesiZulu ukuthi isihambi siphume singatholanga lutho lokubamba umoya emzini wabadala. Ngokosiko lwesiZulu isihambi siphwa utshwala noma amahewu ngesicathulo.

UMsimang, (1975:111) uthi:

Kwakufuneka kuhlale njalo kukhona amanzi
amponjwana ekhaya kwenzelwa uMnumzane,
izihambi nabaphansi imbala.

UKhumalo, (1997:139-140) ukufakazela kanje lokhu:

Utshwala ngesinye sezidlo ezingumgogodla
wendabuko yokhokho. Ukudabuka nokudatshulwa
kwabantu bendabuko, bedatshulwa emhlabathini
wendabuko yabo, kwahambisana nezitshalo
zendabuko ikakhulukazi ezingumbila namabele.
Yizo lezi zitshalo ezingaconsi phansi kubantu
bendabuko selokhu kwathi nhlo ngoba ubukhona
babu bungenxa yazo ngokwenza kukaMenzi.

3.3.2 Ukugqakaza

Ukugqakaza isigaba sokuqala lapho omame belungiselela ukwenza utshwala
besiZulu. Kulesi sigaba kugqakazwa ummbila namabele kuhhadlazeke
kungacoyiseki. Omama bagqakaza ummbila namabele ngetshe etsheni lokugaya.

UNdaba, (2012) uthi:

Kusukela endulo kuze kube nanamuhla ummbila
namabele izitshalo yizitshalo ezingumgogodla
wempilo esintwini. Ummbila namabele ugqakazwa
uphinde ucoyiswe etsheni lokugaya.

3.3.3 Ukubukeza / Ukugaya nokupheka utshwala

Kulesi sigaba omama basuke sebephinda ukugaya ummbila namabele ngenhloso
yokuthi kucoyiseke. Amathongo ayahlonishwa kwaZulu. Indlela yokuveza le
nhlonipho ukuba aphawe ukudla. Ngokosiko lwesiZulu abaphansi baphiwa
utshwala nenyama. Kungaba lichilo elikhulu ukuba banikezwe ukudla

okungalungiswanga ngendlela yakhona, okungavuthiwe, okungahlanzekile nokuyingxavungxavu. Izinyandezulu ngamagcokama. Ukubukeza imithombo yommbila neyamabele kwenza kube lula ukuba ihlangane yenze isijingi esishelelayo.

UKhumalo, (1997:146) uthi:

Ukubukeza noma ukucoyisa kuzishaya sakuphuthula izimpothulo zokhamba lomnumzane. Izimpothulo zokhamba lwezingane zingagqakazwa nje zingakhethwa ngisho izimpekepha nezihloko zommbila. Kulo Mnumzane akukwazi ukwenzeka lokho. Kungokunye-ke uma sekugayelwa ukhamba lwezinyandezulu. Kungathiwani-ke ukuba kufunzwe abaninimuzi inhlama yomgqakazo kube kungaphekwe nkobe? Thina nje imithombo yommbila neyamabele ingacoyisiwe, ayihlangani ukuba yenze isijingi esishelelayo nesikhipha ingqothovu eyehla esiphundu.

Uma kungalandelwa okulusiko izithutha zingahle zithukuthele bese zidedela izitha, imikhuhlane, amashwa njalonjalo phakathi komuzi. Yingakho izinyandezulu kuthiwa izithutha ngoba zingenza okuhle noma okubi phakathi komuzi.

UMakhathini, (1965:2) ubeka kanjena ngezithutha:

Ancestors are sometimes called “fools,” izithutha, i.e they are still able to act foolishly or irresponsibly.

Usuku lokubukeza lubelethe usuku lokupheka. Utshwala besiZulu buqalwa ekusombulukeni ngesonto elandulela impelasonto yomsebenzi. Lokhu kunikezwa zonke izigaba zotshwala ithuba elanele lokuvuthwisisa.

UMsimang, (1975:112) uthi:

Uma kuzocwiliswa kuhululwa ummbila namabele.
Bekuthathwa iqoma elilingene. Leli qoma
lizogcwala ummbila ohululiwe ucwiliswe
esocweni, weqiwe ngamanzi ukuze kuthi lapho
usuqumba ungabi ngaphandle kwamanzi funa
wome. Bekwenziwa njalo nangamabele kodwa
kucwiliswa ezocweni ezahlukene. Sekuyoyekwa
kanjalo kungambozwa izinsuku ezimbili. Ngosuku
lwesithathu isimilile imizwa, lo mmbila namabele
usuthola igama elisha lokuthi imithombo.

Emva kwalapho bese yenyulwa imithombo emanzini ithelwe esikhambeni lapho
izogqunywa khona exhibeni elibaswayo, imbozwe ngengongoni noma amahlamvu
omsenge, izizathu yenyulelwa ukuthi ingaze yonakale emanzini futhi isheshe
ilunge njengoba igqunywa exhibeni elibaswayo. Ngaphezu kwalokho ithole
ukufudumala. Uma sekuphele izinsuku ezintathu imizwa ingakabi yikhaba,
imithombo iyakhishwa yenekwe egcekeni eselisindiwe ukuze yome. Emva
kwezinsuku ezimbili imithombo isuke seyomile isilungele ukugaya utshwala.

Uma kunomfana angawaphuzisa onke amadoda ehamba ngehele kanti uma
eziphuzela kufuneka afike akhuleke kulowo okubekwe ukhamba phambi kwakhe
kanduba athathe inkezo aphuze. Abaningi abathandi ukuphuza ngenkezo, bathi
iyaminzisa kanti kokunye iyaguba.

Ngaphezu kwalokho inkezo eyokuphuza abanumzane hhayi inkwebane. Utshwala
obuphuzwa ngelanga obukhanywe ngalo ifumuka kodwa obudala kuthiwa
isitshodo. Uma sebubudala kakhulu buyavutshelwa okwesibili.

3.3.4 Ukufudumezela

Isigaba semithombo esibukeziwe selanywa yilesi esokufudumezela. Kulesi sigaba
omame bavova inhlama yotshwala ehlanganiswa ngempuphu nemithombo

yommbila namabele. Le nhlama idinga amanzi abilayo ukuze ixovwe ngawo ihlangane ibe inhlama yeyambazi. Idinga usuku olugcwele ukuze ikwazi ukubila ngokufanele ilungele ukuphekwa ngakusasa. Ngokujwayelekile inzalabantu iyixova ekuseni noma ntambama. Isizathu ukuze ibile bese ngakusasa ekuseni kugwaqwa kotalaza.

3.3.5 Ukuphekwa kotshwala

Utshwala buphekwa kusesekuseni. Kuqwaqwa kusesekuseni. Kwazise ubasa umlilo ngamalongwe noma ngezinkuni nokugwaqa ugwaqile kotalaza ilanga likhiphe umkhovu etsheni akusiyo into encane. Phela kuphekwa kuthululwa kotalaza. Yingakho kufanele kuvukwe kuqalwe kusesekuseni kakhulu ukuze liqambe liba bomvu eMpumalanga, sekuphakathi nokubila.

UKhumalo, (1997:157) uthi:

Kusuke phela omame sebepheka inhlama lena esibilile ngokwanelisayo. Bayipheka baqiniseke ukuthi bayiphekisise yavuthwa kodwa ibe ingashele emabhodweni. Ukuqiniseka ukuthi ngempela ihlanganiswe ngokuyikho, ayinazigaxa, ibe lokhu igwaqwe njalo ngomgoqo othile ngoba isixembe sifishane. Kumqoka ukuba umgoqo uze uyofinyelele esinqeni sebhodwe ukuze isijingi noma umdokwe uvuthwe wonke ngendlela efanele.

Le nhlama ebilayo ibizwa ngokuthi iphiliba. Isihambi singakhanyelwa iphila uma bungekho utshwala obulungile. Umncindo uthatha isikhashana bese ubila. Abanye bakha amanzi lana ephiliba ngenkezo enkulu kunandiswe umncindo. Ugovuzwa ngomhlanga kwazise iphini libanga ubumuncu nesilungulela. Umncindo osuvuthiwe uyephulwa uthelwe ezinkambeni ubekwe exhibeni lotshwala ukuze uphole. Kusemqoka ukuba uphole uze ulale uqweqwe phezulu. Ngaleyo ndlela beneliseke ukuthi usulungile usungavutshelwa.

3.3.6 Ukuvubela

Isijingi kufanele siphole kuqala ukuze silungele ukuvutshelwa. Empeleni kufanele siphole size sibande sithi hleke ukuze utshwala bube yintundabebhekene bungabi yisimuncwana. Utshwala obuyisimuncwana bubanga isilungulela. Ngaleyo ndlela bonke abake babuphuza, ubezwa bethi kuyashisa.

Kulesi sigaba abaphisi baqikelela ukubona ukuthi upholile umncindo futhi ungakanani wona umncindo ubungako bawo. Baqikelela ukuthi imithombo yamabele yanele elungiselelwa ukuthi kuvutshelwe ngayo. Ngaphezu kwalokho babheke ukuthi isigayisisiwe na? Utshwala kumele bungancishwa imithombo. Uma utshwala buncishwe imithombo uzwa abantu bethi lobo tshwala buseyingane kanti bugutshwe imithombo hhayi ngoba buseyifumuka. Ukuvubela kudinga umuntu olinono, onesandla nonesineke esikhulu ukuze ukudla kungonakali.

UMsimang, (1975:113) uthi:

Kuvutshelwa ngesandla, kokunye kungene ingalo yonke ngakho-ke kwakugezwa kuqala ingalo ngomcako.

UKhumalo, (1997:160) uhluba udlubu ekhasini uma egcizelela lokhu:

Kufuneka umuntu onesandla nonesineke esikhulu uma sekuvutshelwa. Kufuneka umuntu ohlanzekile ngoba ukudla kungoniwa nayikho nje ukuthi kwenganywe umuntu obengafanele. Ukuvubela phela kubiza ukuba ugwaqe ngesandla nengalo. Ingalo yonke kubhekeke ukuba ingene igamanxe embizeni ngoba kumele ukuba ize iyofika esinqeni sembiza kanye nasemakhoneni embiza. Inhlosongqangi ukuhlanganisa umdokwe wonke nemithombo ngenhloso yokuba kubile. Uvubela ngesandla ngoba kumele ezwe futhi acube umdokwe ngeminwe uma kunesidingo ukuze kungasali izigaxa ezingahlangene nemithombo.

Uma sekuvutshelwe kusuke sekufakwe imithombo eyanele ukuze umdokwe ubile. Yiso lesi sigaba lapho sekubhekeke ukuba bukhephuke ingwebu emhlophe qwa. Abaphansi kufanele baphuze kungakabibiphi nokubila kodwa kube sekuhaqelonke iphansi lexhiba. Izulu kuyenzeka likone ukudla ngokuduma nokuphazima kwalo. Ukuvikela ukuthi bungonakali utshwala kufakwa otshwaleni ubani, isihlangwane, kuphehlwa uzwathi lufakwe kubo namalahle.

3.3.7 Ukuvovwa kotshwala

Kuya ngokuthi bungakanani nokuthi buvutshelwe kanjani. Kuyenzeka buvutshelwe izikhawu ngenhloso yokuthi bungaze butshodele emavoveni. Lokhu kwenzeka kakhulu uma kungutshwala bomsebenzi omkhulu njengodwendwe, ijadu njalonjalo. Kusetshenziswa ivovo uma kuhluzwa utshwala besiZulu. Yilo okukhanywa ngalo ukuze kuhluzuke utshwala namavovo. Kuhluzelwa ezimbizeni. Kwazise imilomo yazo ivuleke kahle futhi zinkulu. Ngokosiko lwesiZulu akukhanyelwa ezinkambeni. Empeleni izindiwo ezokuphuzela abantu ngokwehlukana kwabo ngezigaba.

UMsimang, (1975:113) uthi:

Uma sebuqhilika ingwebu, umgayi usezobuhluza ngevovo lakhe. Buhluzelwa ezocweni nasezinkambeni. Sebezophuza-ke abanumzane ngenkezo bedebemboza ngembenge.

UKhumalo, (1997:166) ubeka kanje ngokuvovwa kotshwala:

Azibuzwa izimbiza esezihluziwe. Ubona ngengwebu entsha emhlophe hhu.

Uma kunomfana angawaphuzisa onke amadoda ehamba ngehele kanti uma eziphuzela kufuneka afike akhuleke kulowo okubekwe ukhamba phambi kwakhe kandukuba athathe inkezo aphuza. Abaningi abathandi ukuphuza ngenkezo, bathi

iyaminzisa kanti kokunye iyaguba. Ngaphezu kwalokho inkezo eyokuphuza abanumzane hhayi inkwebane.

Utshwala obuphuzwa ngelanga obukhanywe ngalo ifumuka kodwa obudala kuthiwa isitshodo. Uma sebubudala kakhulu buyavutshelwa okwesibili. Isizathu ukuthi busuke sebumuncu, sebutshodile futhi bungasenampilo.

3.3.8 Umvakwembiza

Umvakwembiza noma umvakwezinye lukhamba oluncane okuthi ukuvutshelwa kuthiwe du bese lugcwaliswa kukhulunywe, kubikwa ngalo kwabaphansi ukudla. Ngokosiko lwesiZulu akukhulunywa kubona bonke utshwala noma ngabe obahlobo luni lomsebenzi. Uma sekukhulunyiwe kulolu khamba lubekwa emva kwezimbiza. Empeleni umvakwezinye kugcinwa ngawo uma sekuvovwa. Umvakwembiza uma engabekwanga buba lula lobo tshwala sengathi bugutshwe ngemithombo.

Ngaphezu kwalokho umvakwezinye uphuzwa ngamakhehla nezalukazi, emva kwazo zonke ezinye izimbiza. Isizathu ukuthi buphuzwe ngamakhehla kumbe izalukazi yingoba baphuzela abadala balapha ekhaya. Empeleni baphuzela ontangayabo nabangaphambi kwabo. Kwazise nabo sebengamadlozi amancane asadla anhlamvana.

UKhumalo, (1997:163) uthi:

Ngisho sebuphuzwa lobu tshwala emva kwezinye izimbiza, buphuzwa ngamakhehla. Yebo-ke nesalukazi uma sikhona singabuphuza. Buphuzwa ngamakhehla ephuzela amadlozi ngoba nawo asengamadlozi amancane, amadlozi asaphilayo, asesemhlabeni.

UThorpe, (1994:34) ukufakazela kanje lokhu:

Older people in the kraal or village are already on their way to ancestorhood and are accorded due respect. They may be called amadlozi even before their death.

Lokhu kuwubufakazi bokuthi ngempela izinto zonke zigcinekile ngononina. Amathongo ayathokoza uma ebona ontangayabo noma izimpunga nezingwevu zibathokozela ngokumhlophe okwenzeka phakathi komuzi wabo. Amakhehla nezalukazi ziluphawu lobunjalo bokhokho. Kubalulekile ukuba kugcinwe konke okulusiko ukuze izithutha zingathukutheli. Kuthiwa izithutha ngoba uma sezithukuthele zingadedela izitha, imikhuhlane, amashwa njalonjalo phakathi komuzi.

UMakhathini, (1965:2) uthi:

Ancestors are sometimes called “fools,” izithutha, i.e they are still able to act foolishly or irresponsibly.

3.4 Ukuhlathsha kwembuzi

Umsebenzi omkhulu ofuze lona wokubika umuzi, uyabikwa kwabaphansi. USokhaya ubabikela ngembuzi abadala. Inhloko yomndeni yiyo eshisa impepho emsamo lapho sekubekwe khona nomvakwezinye qede ebese iqala isibabiza ngononina abadala. Ubabikela nje wethula nesilwane ababikela ngaso futhi ecela izinhlanhla, ukuphila njalonjalo phakathi komuzi.

UMpanza, (2012) uthi:

Kungaba lichilo elikhulu ukuthi kuze kuchithwe igazi ekhaya eliqondene nomsebenzi othile womndeni kungazange kubikwe. Phela

abangasekho njengoba beyiso lomuzi kufanele
konke okwenzekayo babikelwe ngoba ikusasa
lomndeni likubo. Uma kungenzekanga lokhu,
imishophi emibi ingeza ilakanyana bese kuthiwa
ulaka lwabaphansi abantu bazenze bona.

UKhumalo, (1995) uchaza kanjena ngokubikwa kwesilwane kwabadala:

Naso-ke isilwane senu enginibikela ngaso.
Sengathi-ke konke ningakwemukela nonke
ngezandla zombili nezinhliziyo ezimhlophe.
Sikhulekela okumhlophe kodwa okufana
nezihlabathi zolwandle.

Umsebenzi wesiZulu othinta abadala kumele ubikwe kucace ukuthi uqondene nani? Uma kubikwa kwabaphansi abathintekayo kulowo msebenzi kufanele babizwe ngamagama. Lokhu ukubabiza ngamagama kuyabaphakamisa masinyane, basondele balalele futhi bemukele. Ngaphezu kwalokho nabo bese bebiza abangaphambi kwabo.

Ngaphambi kokuba umhlabi ayihlabe imbuzi ngomkhonto wokuhlaba uhlafuna isiqunga kokunye nosawoti. Isizathu wenzela inyama ihlwabuse ibe mnandi kwazise abanye badla imithi emibi eyenza igazi libe libi. Ngaleyo ndlela nenyama yaleyo mpahla igcine ingahlwabusi ngenxa yezihlungu ezidliwa umhlambi. Imbuzi ihlatshwa emqaleni.

UNtuli, (2010:68) uthi:

Imbuzi uqala ngokuyinquma emqaleni usudle usawoti kancane, bese ukhongozela igazi. Emva kwalokho uyayetha uma usuqedile ukuyetha niyawugcina kahle ummese lo okade uhlaba ngawo wetha ngawo futhi.

Umkhonto enqunywe ngawo imbuzi uthathwa ugezwe igazi uyonikwa uSokhaya awubeke endlini yangenhla. Kwesatshwa ukuthi uma ulahleka ngahle kuvele

imiga, abathakathi baloye ngawo. Ngaphezu kwalokho ngahle abantu baphathwe izisu uma sebeyidlile leyo nyama ngoba usetshenziswa noma kanjani. Umkhonto uba wodwa okuhlatshwa ngawo. Ngaphezu kwalokho uyinsila yekhaya akumele uwele ezandleni zabantu abalukhuni ngoba kungabhubha wonke umuzi uma abakhunkuli sebeloya umuzi ngawo. Igazi likhongozelwa esitsheni kuyokwenziwa ububende ngalo, lihlangele namakha.

Uma kuhlinzwa imbuzi kushiya isikhumba lapha emgangeni weguma. Umhlinzi-ke usezosika phakathi naso isifuba ehle njalo eze ezinkwapheni, akhuphuke nogalo eze emanqineni, emkhonweni size siyoma ngesiphanga. Kuzokwenziwa njalo nasemilenzeni bese kwehliswa futhi esixhantini. Imbuzi ayidliwa ngalelo langa ehlatshwe ngalo. Izizathu ukuthi kufanele ikhothwe futhi idliwe kuqala zinyanya zomuzi anduba idliwe ngabaphilayo. Ngosiko lwesiZulu abaphansi yibo abayizinhloko nabengamele imizi. Inyama ephekwa ngalelo langa kuba izibindi kuphela. Amathumbu amhlophe ayosiwa bese lana amnyama eqobela ububende. Imbuzi ihlatshelwa umndeni.

UMsimang, (1975:114) ukufakazela kanjena lokhu:

Imbuzi ayinazo izitho njengenkomo, njengokuthi
nje imbuzi ayinayo insonyama namantshontsho.
Ngakho-ke okuyiyona nyama yomnumzane
nezingane zakhe kwabe kuyimbuzi.

Konke okwenziwa uma kwenziwa umsebenzi ngenkomo kuyenziwa nakuyo imbuzi. Umahluko ukuthi imbuzi ayimenyelwa ngoba incane empeleni iyinkukhu yomndeni kuphela.

Okusemqoka nokubaluleke kakhulu embuzini ukwazi izitho zayo, ezidliwa abesilisa, abesifazane, abafana namadodakazi. Amadoda adla inhloko, umkhono wesokudla nezimbambo. Omame badla isifuba uhlangothi lwesinxele lomkhono

nomlenze. Amadodakazi adla umlenze. Abafana badla iphaphu, inhliziyiyo namanqina.

Lokhu kufakazelwa uNtuli, (2010:69) uthi:

Umkhono wesokudla sembuzi ukhishwa kanye nenhloko, udliwa amadoda. Umlenze wembuzi ohamba nohhafu wezimbambo udliwa amadodakazi. Uhlangothi lwesinxele lukhishwa lonke kusuka emkhonweni, izimbambo, umlenze izitho ezidliwa omama zonke lezo.

Ngokwesiko lesiZulu uhlangothi lwesokudla ngolwabesilisa kanti uhlangothi lwesokunxele olwabesifazane. Lokhu kwenzeka ezimeni zonke zempilo. Isibonelo indlu yesiZulu yehlukene izilili ezimbili. Isilili sabesilisa singakwesokudla sendlu kanti isilili sabesifazane singakwesokunxele sendlu. Yingakho amadoda edla inhloko ngoba ayizinhloko zemizi yawoyise. Ngaphezu kwalokho adle imikhono yesokudla. Abesifazane badla isifuba umkhono, izimbambo nomlenze wohlangothi lwesinxele.

UMkhize, (2009:39) uthi:

Inhloko lena iphuma nomkhono wangakwesokudla okuyinyama futhi eyophuma kanjalo lapho sekukhishwa inyama inikwa amadoda.

Ukuhlaba nokugcina amasiko iyona mpilo yomuntu oMpisholo wase-Afrika. Empeleni okungekhona nje ukuthi wase-Afrika kuphela kodwa nezinye izizwe imbala ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Encwadini eNgcwele kaLevitikusi, uMose uyayalelwa kakhulu uMdali ukuthi iziphi izilwane okufanele zihlatshwe futhi kanjani. Okucacayo kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisencane zingakazali okunye zingakakhweli nokukhwela.

3.5 Ukuhlathiswa kwenkomo

Njengawo onke amasiko esiZulu nokuhlaba lokhu kuyahlonishwa. USokhaya akalimisi ngesihloko athi uzohlaba inkomo kepha uhlonipha ngokuthi uzokwenza umsebenzi. Sebeyazi-ke labo ababikelwayo ukuthi kuzohlatshwa. Kukhona umsebenzi wokubusa ekhaya. UMnumzane usuke ebonga kwabakubo ngempilo nezinhlanhla phakathi komuzi.

Lokhu kufakazelwa uBarrows, (1977:34):

Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a Supreme Being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

USokhaya usuke ekhuleka ebacela abakubo ukuthi baqhubeke njalo bamsingathele umuzi lowo nabantwana abamuphe bona. Ngaphezu kwalokho ebacela ukuthi bathele umoya woxolo, baphephethe imibhulelo nemeqo yabakhunkuli ukuze kube ubuhle ekhaya. Umsebenzi ofana nalona ubuwenziwa njalo ngonyaka.

Kukhona eminye imisebenzi okuhlathiswa kuyo inkomo njengokubikwa komuzi, ukukhulisa umntwana womfana noma wentombazane, ukuqholisa, ukuncamisa, ukukhipha ihlambo, ukulungisa idlozi, ukucola amathwasa nezinyanga neminye eminingi. Inkomo esinye sezilwane esingumnikelo ngokosiko lwesiZulu uma kwenziwa umsebenzi othinta izinyanya.

UMsimang, (1975:124) uthi:

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

Ngokosiko lwesiZulu izinyanya zihlala esibayeni naseNdlunkulu. Ngaphezu kwalokho zidla ngephunga. Kungakho kuhlatshwa imbuzi nenkomo ngoba zinephunga lazo elehlukile. Ngaphezu kwalokho ziyakhala uma zihlatshwa azifani nemvu yona engakhali.

Kuphinde kufakazelwe uMkhize, (2009:37):

Ukuhlaba nokugcina amasiko ngezilwane iyona mpilo yomuntu oMnyama wase-Afrika. Okungekhona nje ukuthi wase-Afrika kuphela nezinye izizwe imbala nazo ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Encwadini kaLevitikus, uMoses uyayalelwa kakhulu uNkulunkulu ukuthi yiziphi izilwane okufanele zihlatshwe futhi kanjani. Okugqama kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisezincane zingakatholi abantwana okunye zingakakhweli nokukhwela.

Izimpawu ezipheleleyo neziyisisekelo sokuhlaba ngokosiko lwesiZulu, yilezo ezenziwa ekuhlabeni imbuzi nenkomo yokubusa ekhaya.

3.5.1 Inkomo ezohlatshwa nomkhonto wokuhlaba

Inkomo ezohlatshwa iyahlonishwa, ayitshelwa noma ngubani, ayikhonjwa ngomunwe futhi ayibizwa ngegama. Yaziswa nguMnumzane kuphela ngenxa yokuthi ingaze yehlelwe imiswazi emibi kumbe ihlatshwe umbendeni usuku lomsebenzi lungakafiki. USokhaya angayihlebeli inkosana yakhe ezwe umbono

wayo. Ngokosiko lwesiZulu umuntu uyabadinga abanye abantu akaziphileli yedwa. Inkosana yakhe izomvumela ngoba ngesiZulu kuthiwa ohlaba eyakhe akaphikiswa.

Lokhu kufakazelwa uLevine, (2005:19):

In South Africa there is an idea that is shared by many cultures, a way of thinking that approaches the essence of the African character. In isiXhosa, people express the idea with the saying “Umuntu ngumuntu ngabantu.” In seSotho, the same idea is evoked when someone says “Motho ke motho ka batho ka bang.” Such proverbs embody the belief that the individual identity is a function of the collective relationship. It is only through sharing a common humanity that a person becomes fully human.

AmaZulu akholwa ukuthi ukungayihloniphi kungaletha umswazi omubi wokuba inkomo leyo izace noma ivelelwe ingozi ethile.

Lokhu kufakazelwa uLee-Corbin, (1989:18):

In the life of the Zulus there were some things called taboos that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not permitted to go. If you broke a taboo you were punished.

Amadodakazi endile nezihlobo ezikude bafika ngelanga lokuvubela utshwala, bezolalela ekhaya. Ibandla nabomuza babuthana ngakusasa, ukufudumala kwelanga izinkomo sezelukile. Sebuzokhanywa-ke utshwala ngoba kungumgomo ukuthi inkomo ayibulawa bungakakhanywa ukuze bungonakali. Uma eseqedile ukuvova amakhosikazi, azoyobika kuMnumzane ukuze azobona utshwala bezindlu ngezindlu zomuza wakhe. Usezothunga izinkanjana ezimbalwa, abize umfana azingenise ebandla, aphuze amadoda.

Lokhu kufakazela uKunene, (1996:Isethulo):

Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengahluliwe bayofihla amasiko abo, bayofihla abakwaziyo ngemilando yabo, baze bangazivumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni onke aboMdabu. Konke lokhu kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo kuze kucace nakuzo izizwe ukuthi “Bona abantu bakubukela phansi okwabo.” Futhi kucace nokuthi sebenokulangazelela kuphela lokho kwezizwe asebekuthathela phezulu.

Izinkomo zikhishwa ziyokweluka edlelweni njengemihla. Zibuya inhlazane njengenhlayenza, kusengwe ziphume njengokwejoyelekile. Inkomo yalo msebenzi ihlatshwa sekuthambama ilanga. Izizathu ukuthi uma selithambeme imisebenzi eminingi yosuku isuke seyenziwe njengokulima, ukusenga futhi umsebenzi wokuhlinza usuke usuzophela seliyozilahla kunina. Lokhu kwenzelwa ukuba igazi livuze kahle enyameni nezimpukane sezilele. Ngaphezu kwalokho abadala bahamba namathunzi ngaleyo ndlela nabo sebefikile.

UKhumalo, (1997:178) ukubeka kangcono lokhu:

USokhaya uyaqikelela ukuthi izinkomo zibuyiswa selithambeme ilanga. Lokhu ukwenziswa isazelo sokuthi kwakwenzayo akumele baphuthe abalele. Njengoba selimathunzi nje, kusho ukuthi sebefikile njengoba bengabantu abahamba namathunzi. Noma yini eyenziwayo, kusho ukuthi sebeyingxenye yayo.

Kulisiko ukuthi izinkomo zaleso sibaya ziphelele ngothi lwazo. Zizongena maqede bangazigqizi qakala nje bekhombisa ukuzothela lo msebenzi. Inkosana noma insizwa yalapha ekhaya isizobika kuyise ukuthi sezibuyile izinkomo. USokhaya nebandla sebezophuma-ke kuyiwe esibayeni. UMnumzane nebandla

bafike bame ngaphandle kwesibaya kube yikhona eqala ngqa ukukhomba inkomo leyo noma ezimbili ezizohlatshwa.

Sekuzongena abafana bazibuyisele nganhlaye lezo ezikhonjiwe ukuze lizibone kahle ibandla, lenanele uma ngabe zinhle. Inkomo okumele ihlatshwe kuba ngeyesithukuthuku sakhe noma elifa alishiyelwa uyise. Lokhu kwenzelwa ukuthi kungabi bikho muntu ongathi ezaziqondene naye zadliwa nguyise. Eyamabheka ihlatshwa kuphela uma umsebenzi ogcinwayo uqondene naleyo ndlu.

UNene, eMsakazweni uKhozi, zinga-26 kuMandulo ngonyaka we-1994:

*The spirits are propiated by the slaughter of a goat
and oxen depending on the wealthy of a man.*

Uma kunguMnumzane osuthayo angahlaba zibe mbili ukuze abantu bangagubeki ekudleni. USokhaya ngokujwayelekile ukhetha inkabi esindala ngoba isuke isikhulile umsebenzi wayo isiwuqedile wokuboshelwa ilime amasimu. Okusuke sekusele ukuthi ithengiselwe labo abafuna ukuhlaba kumbe kushintshiswane ngayo bona bakhiphe esencane yensikazi. Nangaphezu kwalokho inkabi isuke ingeke isandise isibaya sikaSokhaya ngoba itheniwe. Inkomo yensikazi akuvamile ukuba kwenziwe ngayo imisebenzi ngoba isuke isazozala yandise isibaya. Ngokunjalo nenkunzi angeke yakhethwa ngenxa yenyama yayo elukhuni. Ngaphezu kwalokho inkunzi yiyo ekhwela izinkomazi nezithole ukuze zizale kwande isibaya soMnumzane.

Miningi imikhonto emzini woMnumzane eqondene nokwenza imisebenzi enhlobonhlobo. Umkhonto wokuhlaba izinkomo uba munye ekhaya. Namhlanje abantu sebesebenzisa imimese uma bebulala izinkomo. Ngokosiko lwesiZulu inkomo ihlatshwa ngomkhonto wokuhlaba oyinsila yasekhaya ohlala endlini yangenhla, obhekene nokuhlabela imisebenzi kuphela.

UMsimang, (1975:126) ubeka kanje:

Inkomo yayigwazwa ngomkhonto. Umkhonto
wokugwaza izinkomo uba munye. Zonke
zigwazwa ngawo.

Umkhonto wasekhaya noma Umkhonto wamadlozi akwetshelekiswana ngawo komakhelwane, kubangane, izihlobo ngisho nakwabo zalo imbala. Isizathu usuyinsila yekhaya. Ngaphezu kwalokho ngowamathongo akulo muzi kuphela. Ngaleyo ndlela uqondene nokusebenza imisebenzi yalapha ekhaya kuphela vo. Ngokosiko lwesiZulu Umkhonto wamathongo awuphumeli ngaphandle komuzi. Uma ungaphumela ngaphandle lokho kungadala intukuthelo kwabaphansi. Ngaphezu kwalokho ungagcina uwele ezandleni zabathakathi bese bewubhila. Ekugcineni kuvele amashwa, imikhuhlane, ukufa nokubhubha komuzi imbala.

UBerglund, (1976:229) ukufakazela kanjena lokhu:

Ritual killings may be performed with a spear reserved for ritual purpose. The ritual spear is known as Umkhonto wasekhaya (the homestead spear), Umkhonto wamadlozi (the spear of the shades) or ingcula and is associated with ritual killings....

Izilwane ezihlatshelwa imisebenzi ethinta umndeni zinenqubo ezihlatshwa ngayo. Zihlatshwa ngendlela ethile, esibayeni futhi kusetshenziswa isikhali sasekhaya esiqondene ngqo nalo msebenzi. UMnumzane uma eseyikhombile inkomo ezohlatshwa, ubuyela endlini nenkosana yakhe ayinike lo mkhonto ukuze iwuse esibayeni nodiqo lokuhlambela, baphindele futhi esibayeni.

Umkhonto lowo unele uyibulale inkomo bese unikezwa uSokhaya awesule igazi ayowubeka endlini yangenhla lapho unakekelwa ugcinwe nguyey khona. Kuyinkolelo kaZulu ukuthi lo mkhonto usuyinsila ngakho-ke kumele ugcinwe ukuze ungaweli ezandleni zabantu abalukhuni. Lo mkhonto akumele ube luvanzi

nje ngoba abakhunkuli bangathola ithuba lokuwubhila bese kuba nemikhokha ethile ekhaya engaqondakali.

3.5.2 Ukubonga abangasekho nokuqanjwa kwegama lomuzi

Kukhethwa umuntu ozobongela ngaphambi kokuba ihlatshwe inkomo. Umuntu okhethwayo kuba owozalo, ongenabulukhuni futhi onephimbo lokubongela. Usuka ngesizotha ayongena ngesango, akhuphuke kancane aze ayoma enhla nesibaya bese ethulisa ibandla. Uma selithule ibandla usezoqala ngokubika uhlobo lomsebenzi. Ubikela ibandla nabo bonke abakhona ukuthi lo msebenzi owokuthokoza awunasici, owokubika umuzi njalonjalo.

Ngemuva kwalokho usezobhekisa kwabangasekho acele izinhlanhla, ukuphila nokuvikelwa ezifeni, ezingozini nakuyo yonke imiswazi namashwa angahle ehlele umuzi lowo. Uzokhuleka acele ukuthi konke okunyonyobayo okubi bakuveze obala, bakunqobe ukuze umuzi wabo uphile futhi ukhule udlondlobale. Ngaphezu kwalokho bakhulume inkulumo eqondile nezwakalayo lapho bekhuluma njengoba bengabanikazi bomuzi.

UNKosi, (1996:12) uthi:

Umsebenti wemadloti kuphephisa onkhe emalunga emndeni etingotini, etifeni, etitseni nasekulweni nemalumbo. Kukho konkhe loku emadloti afuna kubongwa angakhohlwa. Kufanele emadloti abikelwe ngakho konkhe lokwenteka ekhaya njengekuhlaselwa kwemindeni, kufika kwemuntfu lomusha ekhaya nalokunye.

UMpanza, (1994:7) ugcizelela uthi:

Kungaba ichilo elikhulu ukuthi kuze kuchithwe igazi ekhaya eliqondene nomsebenzi othile womndeni kungazange kubikwe. Phela abangasekho njengoba beyiso lomuzi kufanele

konke okwenzekayo babikelwe ngoba ikusasa lomndeni likubo. Uma kungenzekanga lokhu, imishophi emibi ingeza ilakanyana bese kuthiwa ulaka lwabaphansi abantu bezenze bona.

Konke lokhu kukhanyisa ukuthi izinyanya zikhona futhi ziyaphila ziyezwa nenhlonipho kufanele ziyinikezwe ngaso sonke isikhathi. Enkulumeni yakhe uzobhekisa kuyise woMnumzane lowo owenze umsebenzi kodwa uma uyise lowo esaphila, uzobhekisa kuyisemkhulu. Uzobabala njalo ebalandelanisa ngokuzalana nokwelamana kwabo, ebaqaphuza nangezibongo aze ayogcina ngabesifazane. Kulisiko ukuthi abesifazane bona abayitholi inhlonipho elingana nabesilisa. Abesifazane babizwa nje ngamagama abo, hhayi ngezibongo.

UKrige, (1977:293) ubeka kanjena ngokuthethwa kwedlozi:

When the officiator has called upon all his ancestor and sung the praises of each one that he remembers, he jumps foe, while the people who are present and watching the proceedings from outside the cattle kraal, praise him aloud. Next he reports to the ancestors what beast he is giving to them.

USokhaya uma eqaphuza izibongo zeziqongo zomndeni esezalala bese egiya yinto enkulu leyo. Kusemqoka ngendlela emangalisayo ngoba lo mnikelo wenzelwa esibayeni esiyithempeli lesiNtu.

Ukugiya aqephuze kuchaza injabulo, ukugabadela nokunqoba. Kuyacaca ukuthi ngale nkomo izifo, izitha namashwa kunqotshiwe. Ukubathaphuza ngezibongo kuyabathokozisa abadala ngoba yilapho imisebenzi yabo nokuhlabana kuvezwa khona.

Emva kwalapho abethulele igama lomuzi. Kuyenzeka amagama omuzi abe ngaphezu kwelilodwa. Lokho kudalwa ukuthi uyise kaSokhaya wetha elakhe noSokhaya aqambe elakhe. Ukuqanjwa kwegama lomuzi kuluphawu lokuthi lo muzi ubikiwe ngokosiko kwabaphansi nabaphilayo ukuze bawazi. Ngaphezu

kwelokho ukuze wehlukaniseke kweminye imizi eyakhelene nawo. Ngokujwayelekile igama lomuzi liyakhuluma inkulumo enhle kumbe embi ngomuzi, liveza izifiso, kumbe izehlo ngesikhathi wakhiwa njalonjalo.

Lokhu kufakazelwa uKoopman, (2002:191):

A large number of homestead names reflect the inmate's desire for peace, good health and happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cordiality would prevail in their homestead. In some cases gratifying peace already existed and a wish was expressed through the name that nothing should disturb it. The following are all very popular names for homesteads expressing similar wishes: Ekuphumuleni (place of rest). Entokozweni (place of joy). Ekujabuleni (place of happiness).

Umuzi wesiZulu uthi ungaqedwa ukwakhiwa bese uqanjwa igama, lihle noma libi. Isibonelo esihle esisendaweni yakwaDlangezwa lapho kwakhe khona iNkosi yakwaMkhwanazi nesiKhwanazi esiningi nakuba zikhona ezinye izibongo ezakhele le ndawo eziningi nazo. Okwenza kubelula ukuthi usheshe uqonde ukuthi kukhulunywa ngamuphi umuzi wakwaMkhwanazi, kufanele lowo okhulumayo asho igama lalowo muzi.

Imbongi ivalelisa ngokucela uyise noma uyisemkhulu ukuthi atshele ongaphambi kwakhe njalonjalo. Ikuveze ukuthi ngeke yabaqeda bonke. Ngaleso sizathu icela babikelane bonke ngothi lwabo.

Lokhu kufakazelwa uMsimang, (1975:127):

Awu / nina basekuthini! Ngingeke nganiqeda nonke. Senobikelana nina nonke. Ngicela kuwe baba emusho ngegama. Ngithi uze ubikele

ubabamkhulu, naye abikele ukhokho naye abikele
abangaphambi kwakhe.

Emva kokubonga kuzothulwa isikhashana kuzothwe. Emva kwalapho isizohlatshwa inkomo ngoba bonke abantu sebeyazi ngalo msebenzi walo muzi. Ngaphezu kwalokho lo muzi usuyaziwa abaphilayo nabaphansi ngoba usubikiwe ngosiko lwesiZulu.

3.5.3 Umhlabi

Umhlabi kungaba yilo okade ebongela uma elazi inxeba, agcine esengumhlabi wezinkomo zakulolo zalo. Umhlabi umuntu wasekhaya, akuyena owangaphandle. Umhlabi ungena emveni kokuba sekubongiwe. Abafana bayazikhetha lezi ezinye izinkomo, kuthi leyo noma lezo ezimbili ezizohlatshwa zibuyiselwe egumbini lesibaya ukuze zihlabeke kahle futhi kalula. Inkomo emandulo yayingaboshwa ngomchilo njengoba sekwenzeka namuhla.

Lokhu kufakazelwa uMsimang, (1975:127):

Njengembongi, naye umhlabi ungowozalo futhi ungumuntu ongenabulukhuni kodwa owazi inxeba nonenyama emnandi. Umhlabi usezogeza izandla, ageze nomkhonto lona. Emlonyeni uhlafuna isiqunga ukuze phela inyama yakhe ibe mnandi ihlwabuse. Inkomo usezoyibheka inxeba ngasesandleni sokuphonsa.

Umhlabankomo uba semuva komkhono kulo uhlangothi lwesokuphonsa. Umhlabi usezoyihlaba khona-ke enxebeni. Umhlabi uyigwaza inxeba libe linye maqede alale phansi naye ngohlangothi lwesokuphosa. Inhloso wendulela yona inkomo. Uma ingawanga uzovuka ayiphinde. Uzobe elokhu elala phansi njalo ize iwe inkomo ife. Kuyintokozo kumhlabi uma eyigwaze kanye yafa. Uyaye azincome ngokuthi uyalazi inxeba kanti kuSokhaya owenze umsebenzi lokhu kuyinhlanekelela. Yena ujabula uma inkomo yakhe beyigwaze amanye amaningi

ngaphambi kokuba ife. Uyaye ajabhe uma igwazwe kanye yafa ngoba le nkomo imele yena, ingumnikelo kwabaphansi. Uma isheshe ifa ikhombisa ukuthi ulula. Lokho kuchaza ukuthi ngisho empini, yena izitha zingamchiliza kanye ngeklwa bese eyaphangalala njalo.

UKhumalo, (1995:76) uthi:

Naso-ke isilwane senu enginibikela ngaso.
Sengathi-ke konke ningakwemukela nonke
ngezandla zombili nezinhliziy eezimhlophe.
Sikhulekela okumhlophe kodwa okufana
nezihlabathi zolwandle.

UKhumalo lapha ugcizelela ukuthi isilwane lesi esihlatshwayo singumnikelo kwabadala. Ngaphezu kwalokho le mpahla ivela kuye futhi imele yena uSokhaya njengoba ebabikela ngaso. Ngaleyo ndlela siluphawu olumele yena ngayo yonke indlela. USokhaya yingakho kumele aqaphele ukuthi uma sihlathwa lesi silwane kwenzakalani kuso. Sifa kalula noma sithatha isikhathi eside.

Uma isiwile inkomo, abafana bakhipha lezi ezinye esibayeni. USokhaya bese ekhetha lowo ozoba yiso lakhe ekuhlinzeni nasekukhipheni izitho abanekhono. Yibo laba abazokwengamela umsebenzi. Umsebenzi ochithelwa igazi lenkomo ungobaluleke kakhulu empilweni kaZulu, awukho ongaphezu kwalowo. Ngaleyo ndlela uSokhaya kumele akhethe amadoda awethembayo.

Uma isiwile inkomo, abafana bakhipha lezi ezinye esibayeni. USokhaya bese ekhetha lowo ozoba yiso lakhe ekuhlinzeni. Aphinde akhethe indoda enekhono lokuhlahlela nokukhipha izitho. Yibo laba abazokwengamela umsebenzi. Umsebenzi ochithelwa igazi lenkomo ungobaluleke kakhulu empilweni kaZulu, awukho ongaphezulu kwalowo. Ngaleyo ndlela uSokhaya kumele akhethe amadoda awethembayo.

3.5.4 Ukwathiwa nokuhlinzwa kwenkomo

USokhaya kumele ayathe inkomo ngaphambi kokuba ihlinzwe. Ukwatha ukusika uvule isikhumba sesilwane ngaphambi kokuthi kuqalwe ukuhlinza. Kungena kuqala ibandla nabafana bayiphendule inkomo ilaliswe kahle, ibheke phezulu nokhanda lubheke enhla. UMnumzane usezothumela umfana ukuba ayomthathela ukhamba lotshwala kwenye yezindlu zakhe ngoba phela utshwala bezindlu ngezindlu zesithembu sakhe obakhe bonke. Usezothunga ukhamba angene nalo esibayeni lapho ezokwatha inkomo. Inkomo lapho isiphasiwe ngemigoqo isilindele ukwathiwa.

Lokhu kufakazelwa uMsimang, (1975:128):

Umniniyo uhlamba izandla kolwakhe naye udiwo,
athathe isinqindi aqale ukuyatha inkomo. Uyiqala
obilweni ehle nayo njalo adabule isifuba kabili,
ehle ontwini aze ayophuma ezansi, lapho ayofike
ashiye khona isinqindi sakhe aphindele endlini.

USokhaya akufanele abelokhu egcaluza phakathi kwabahlinzi, kumbe abonakale esezihlinzela ngoba lokho kuchaza ubuthatha nobugovu. Abanumzane abasentangeni yakhe babuyela naye endlini, kusale izinsizwa nabafana lapha esibayeni.

Abahlinzi abakhethiwe yibona asebezokwengamela lo msebenzi, nabo bonke nje-ke ngoba bangumfula munye. Ngaphambi kokuba baqale ukuyihlinza inkomo kufanele bageze izandla. Ngokosiko lwesiZulu awunalo ilungelo lokuthinta ukudla ungahlambanga noma ngabe ugeze kangaki kusile. Isinqindi sakhe usifake enhla nesixhanti, wadabula ngapha nangapha kobilo lona lwasala phakathi, wadabula phezu kwesifuba waze wayophuma phansi ebeleni. Kusukela ekuhlinzeni kuze kuyophethwa kuqalwa njalo ngohlangothi lwesokuphonsa. Umhlinzi uyiqala ngokuyisika phakathi nesifuba ehlele ezinkwapheni enyuke nogalo, eze emanqineni kepha angawahlinzi.

Lokhu kufakazelwa uMsimang, (1975:128):

Umhlinzi-ke usezosika phakathi naso isifuba ehle
njalo eze ezinkwapheni, akhuphuke nogalo eze
emanqineni kodwa angawahlinzi amanqina.
Usezohlinza isikhumba asehlise emanqineni,
emkhonweni size siyoma ngesiphanga.
Kuzokwenziwa njalo nasemilenzeni bese
kwehliswa futhi esixhantini.

Isikhumba sizomele sibe phezu kwezimbambo bese sehliswa ngemigoqo,
sigxushwe ukuze sehle kahle futhi sehle kalula. Uma sehliswa ngemigoqo
siphephile engozini yokusikwa isinqindi. Ngesikhathi kuhlinzwa kuzothunywa
umfana kuSokhaya ayocela ukhamba lwabahlinzi. UZulu uthanda ukuthi
kusetshenzwe kudliwa bonke abantu besese. Isifo kuphela umsebenzi
osetshenzwa kungabuswa ngotshwala nokuphathwa kwaso.

Lokhu kufakazelwa uNxumalo, (1951:139):

Nanamuhla isifo sisesatshwa sisazilelwa kodwa
uthi lokhu kuzila kwanamuhla kungalinganiswa
nokokhokho bethu?

UNxumalo ugcizelela ukubaluleka kokugcinwa kwamasiko. Ngaphezu kwalokho
uqhathanisa ukuzila nokuzithiba lapho umndeni usemanzini ngendlela okhokho
ababenza ngayo nesizukulwane sanamuhla. Namuhla usuthola emingcwabeni
abomndeni, izihlobo, omakhelwane sebezidlele amanzi amponjwana kube sengathi
kusodwendweni. Lokho okungesilona isiko likaZulu uma eshonelwe umuntu.

Abafana benza imisebenzi eminingana uma kuhlatshiwe futhi nabo bayayijabulela
kakhulu. Yibona abathunywa ukulanda utshwala bese bephungula kube kuhle
kudele. Yibo ababambela abahlinzi bese bethola amantshontsho. Izingqoko
zingeniswa abafana. Ngokuphazima kweso ubona sebebase ingomane yomlilo.
Sebelinde kunqunywe ishoba lisiwe kumnumzane ayoligcina.

Lokhu kufakazelwa uNtuli, (2010:68):

Imisebenzi ebhekene nabafana uma kuhlatsiwe
miningi futhi nabo bayayithokozela. Yibona
abathunywa ukulanda utshwala, babambele
abahlinzi, babase umlilo njalonjalo.

Uma isikhumba sesiphumile emgogodleni sesinqunyiwe enhlokweni, umhlinzi
usezokhipha intshontsho elisedolweni okuthiwa isikhinkili noma ikhubalo aliphose
emlilweni maqede asho ngengila athi: “Asha amabong’ endlini.” Umlilo
akufanele uvuthe wodwa.

Ngokosiko lwesiZulu inkomo ihlatshwa futhi ihlinzwe esibayeni. Isibaya indawo
lapho kuhlala khona izinyanya futhi siyahlonishwa. Abaphansi badla ngephunga.
Isibaya indawo lapho kuthethwa khona idlozi. Isibaya indawo engcwele emzini
wesiZulu. Ngaleyo ndlela ukubasa umlilo esibayeni uvuthe wodwa kufana
nokuhlukumeza abadala ngokubadlisa imbuthumo. Ngaleso sizathu kungcono
kuba nephunga elihle abazolidla.

UNtuli, (2010:62) ukufakazela kanje lokhu:

Isibaya indawo yomkhuleko wasekhaya. Indawo
yokuthetha idlozi.

UMsimang, (1975:200) uthi:

Inkomo ibulawelwa esibayeni ithempeli
lemihlatshelo.

Isibaya iyona ndawo esemqoka enxulumeni ngoba yonke into ethinta izinyanya
inokuxhumana okuthize nesibaya. Isibaya silithempeli ngoba siyisizinda
sokwesasa, ukuthetha, ukubonga, ukucela, ukukhuleka nomnotho.

Ngaleyo ndlela umnumzane ozetshathele isagila sakhe, nexhegu elidondolozela ngobhoko lwalo bazozwa ngosi ukuthi kuyahlinzwa kulo muzi. Emva kwalokho bangene bazobamba iqhaza phela elabadala lithi akwedlulwa ngendlu yakhiwa futhi nabo bazobusa.

3.5.5 Ukukhishwa kwezitho

Ngokosiko lwesiZulu kukhishwa ibele kuqala, kunqunywe amaqina, umkhono wesokudla kuze emlenzeni wesokudla kuyima kuwelelwa kwesokunxele. Emva kwalapho bese kukhishwa insonyama ngasesandleni sokudla ephuma nengxenye yendlebe. Insonyama yangakwesokunxele incane ngoba ayiphumi nendlebe.

Lokhu kufakazelwa uMsimang, (1975:130):

Kukhishwa ibele kuqala. Emva kwalo kunqunywa amaqina. Kuqalwa ngomkhono wesokuphonsa, kube yikhona kuwelelwa kwesokhohlo. Sekuzokhishwa izinsonyama, kuqalwe ngasesandleni sokuphonsa ephuma nengxenye yendlebe, ithathe phansi nomkhono isuke noqwanga, ithathe empukaneni yehle phansi nomhlubulo, ithi ikushona lapho sekuya ngasesinqeni bese iyophuma ezinxonxweni. Eyesinxele yona ayiphumi nendlebe ngakho-ke incane kunalena enye.

Imikhono nemilenze izokwehliswa ukuze isifuba sivuleke kahle. Umhlinzi usiklama amacala omabili, akhiphe imikhele. Imikhele iphela ontwini njengesifuba. Emva kwalokho kusikwa ishoba lingeniswe endlini enkulu lapho kuzohlala khona inyama. Ishoba uma lilokhu lijikajika esibayeni kuthiwa inyama iyoluma abantu eziswini bahanjiswe izisu kabuhlungu. Izibindi njengoba ziphethethe inyongo zinele zikhishwe ziphuthunyiswe kuSokhaya ukuze akhiphe inyongo ayigcine bese zifakwa endlini ezohlala inyama. Okwangaphakathi sekuzokhishwa abafana bachithe umswani emqubeni, bakhame amathumbu bashiye itwani kuphela lona kufanele liye komame lilokhu liyisigubhu.

Itwani ingxenye yesisu senkomo kumbe yesilwane esetshisayo lapho uyisika uyiqhekeza kuvele amagunjana agcwele ubulongwe. Itwani inyama edliwa ngamakhosikazi uma kuhlatshiwe. Omame bazivulela bona isigubhu basinikize besidla luhlaza. Uma bengasidlanga, isithembu ngeke sahlala esithebeni ngakusasa. Isizathu amakhosikazi yiwona akhulelwayo futhi ayizinzalabantu kulo muzi.

UKhumalo, (1997:458) ukuchaza kanje ukubhotshozwa nokudliwa ngomama isigubhu:

Njengoba umlobokazi ezogcina umsebenzi wokubhoboza okwangaphakathi, usuke engaphansi kweso elibukhali lonina ongumsinisi, amaqhikiza izimpelesi kanye nezintombi. Lo msebenzi ongubucayi kakhulu ngoba ungumfuziselo walo yena umlobokazi azokumumatha. Zilokotho zomfuziselo wakhe awenza ngaphansi kweso elibukhali ababelethisi.

Lo mswane wale nkomo uwugqiba yena esibayeni ngoba ungumfuziselo womzanyana lowo oyokube wembese amasu akhe mhla ebeletha. Iyambelwa igqitshwe imizanyana kanye nenongwane kube ukwazi kukanina noma umbelethisi kuphela ukuthi kugqitshwephi.

Isigubhu omama basidla luhlaza lokho kungumfuziselo wokudlela abalele, okumanje nabo bayadla ngephunga. Ngisho isiphekiwe idliwa ngonina bomntwana ngoba yibona zinzalabantu. Bayidla egameni labaphansi ngelungelo labo lobunzalabantu kulo muzi.

UMsimang, (1975:124) uthi:

Ngaphandle kwenkomo nembuzi asikho esinye isilwane ebesisetshenziswa ngesiko lesiZulu. UZulu wabe ekholwa ukuthi igazi nenyongo yalezi

zilwane kuphela elingaba umnikelo ogcwele
nophelele kwabaphansi, okuyibona bephethe imizi.

Lokhu kuphinde kufakazelwe uMkhize, (2009:38):

Kukhishwa ibele kuqala. Kulandele ukunqunywa
kwamanqina. Kukhishwa imikhono yomibili.
Kukhishwe imilenze yomibili. Kukhishwe
insonyama ngasesandleni sokuphonsa ephuma
nengxenywe yendlebe. Kuphume eyesinxele
insonyama kodwa hhayi nendlebe. Bese
kukhishwa imikhele, lapho kuzohlala khona
inyama. Kukhishwa izibindi namaphaphu kanjalo
nesisu okusuke kakadeni sekusele obala.
Kukhishwa imihlubulo. Kukhishwa isixhanti
sehlukane nenhloko kanjalo nomgogodla.

Uma kwenziwe umsebenzi ekhaya, kumele inyongo igcinwe uSokhaya ukuze
ingalahleki futhi ingaweli ezandleni zabantu abalukhuni. Uma ingalahleka, lokho
kungasho ukonakala komsebenzi maqondana nabadala. Yingakho inyongo
kumele iphathwe njengezikhali zamaNtungwa ngoba ithathwa njengomnikelo
ogcwele nophelele kwabadala. Ngaphandle kwenyongo lowo msebenzi
awusalungile, usuwonakele kwabaphansi.

Igazi eliphuma lapha ngaphakathi liwolwa kahle lifakwe esikhambeni yilona
elizokwenza ububende. Igazi elophe enxebeni ngesikhathi inkomo igwazwa
alisetshenziswa ngesiko lesiZulu. Umsebenzi wesiZulu uyabikwa kwabadala
ngaphambi kokuthi uqalwe. Igazi eliphuma enxebeni yempahla lingumnikelo
kwabaphansi. Yingakho uma kuzohlatshwa ekhaya kuthiwa kuzokwenziwa
umsebenzi wokuchitha igazi, eligeza lhlambulule umuzi.

Umhlwehlwe webulwa ngabafana. Emveni kwalokho sekuzokhishwa imikhono.
Imikhono inqanyulwa oqwangeni, iphume neziphanga. Imilenze iphuma
ezinyongeni, kusale isinqe sesigunquza nje. Imikhono nemilenze kubekwa phezu
kothango lwesibaya isikhashana ukuze kuvuze igazi. Inyama akufanele iyovuzela
emsamo. Isizathu umsamo uhlala amathongo amagcokama omuzi. Ngokosiko

lwesiZulu inyama idliwa ngakusasa. Amathongo omuzi ayibone ayidle wona kuqala ngephunga.

Lokhu kufakazelwa ubaba uMkhwanazi, (2011):

Inyama yenkomo nembuzi ayidliwa ngalelo langa ehlatshwe ngalo. Okhokho babengayifuni inyama evuza igazi.

Sekuzokhishwa imihlubulo. Umkhiphizitho kufanele angalibali nakancane ukushiya izimbambo ezimbili, ombangqwana. Isixhanti esilandelayo siphuma nezimbambo ezimbili ngapha nangale njengombangqwana.

Inhloko isisele nesixhanti manje. Amathambo omfunkulo azonqunywa ngezembe kuze kuyofika esinqeni, konke kubekwe phezu kothango. Inhloko igogwa ngesikhumba iyobekwa endlini yokubeka inyama. Inhloko nesikhumba kubaluleke ngokulinganayo. Akweqiswa othangweni kodwa kukhishwa ngesango, kuhambe ngasohlangothini lwesokuphonsa, kuyongena endlini ngaso futhi sokuphonsa bese kubekwa emsamo. Sekungalandela ezinye izitho noma zona zeqa uthango akunacala. Inhloko nesikhumba kumele yona inkomo uqobo lwayo. Uma ukweqisa isibaya kufana nokuthi ufohlisa izinkomo, into engenziwa ngesiko lesiZulu.

Inhloko yinyama edliwa ngabanumzane njengoba bengamakhanda emizi yawoyise. Inhloko iphethe ukhanda oluchonywa phezu komnyango wendlu yangenhla, oluwuphawu lokuthi kwenziwe umsebenzi wokuchitha igazi. Abanumzane ngabantu abahlonishwayo akumele nangephutha bafohle emzini womnumzane kumbe bangene ngezintuba. Ngokosiko lwesiZulu umnumzane uyakhuleka esangweni bese engeniswa noma esephuma uphuma ngesango. Ngokunjalo nenhloko akumele ifohliswe esibayeni. Isizathu isibaya siyindawo ehlala izinyanya zekhaya.

Isikhumba sembathwa kujatshulwa isibonelo senziwa ibheshu, isidwaba njalonjalo. Isikhumba kuhlalwa kuso, sembathwe uma kulalwa noma kufihlwa umuntu. Yingakho inhloko isongwa ngesikhumba.

UKhumalo nabanye, (2005:111) bathi:

*For thousands of years people have used the skins,
furs and wool of animals to cover themselves and
keep warm.*

Ngaleyo ndlela inhloko nesikhumba uma kuhlatshiwe kubaluleke ngendlela eyisimanga ukuthi kuphathwe ngesizotha nesinono ukuze umsebenzi ungonakali.

ULevine, (2005:9) uthi:

*It is a poor nation that does not know its own
culture. Ghana showed us the way, the first
African colony to gain independence way back in
1957, followed by every other African country
down to us last of all, we came late in turning the
psychological corner towards self-knowledge.*

Ingaphelela yonke endlini inyama umhlinzi usezobika kuSokhaya ukuthi sebewuqedile umsebenzi. UMnumzane bese ezobheka ukuthi basebenze kahle yini. Usezobonga-ke bese bengena endlini enebandla. USokhaya usezothela isicathulo, asithwalelwe umfana, sizongeniswa kule ndlu enenyama. Lesi sicathulo kuthiwa esezalukazi. Emva kwalesi sicathulo akukho lutho olubuye lufakwe kule ndlu. Isiyahlonishwa phela manje. Amantombazane awasangeni nakungena. Omame abasedluli ngisho ukwedlula ngakhona sebehloniphile futhi bahambela kude.

Isicathulo sezalukazi siphuzwa ngamakhehla nezalukazi, emva kwazo zonke ezinye izimbiza. Isizathu ukuthi buphuzwe ngamakhehla kumbe izalukazi

baphuzela amakhehla alapha ekhaya, asahamba emhlabeni. Empeleni nabo sebengamadlozi amancane asadla anhlamvana.

UThorpe, (1994:34) uthi:

Older people in the kraal or village are already on their way to ancestorhood and are accorded due respect. They may be called amadlozi even before their death.

Abalobokazi babonakala ngokucabeka emahlombe, babuye bathi shazishazi ngomcako ebusweni. Le ndlela omame abasuke sebehloniphe ngayo ikhombisa inhlonipho engaphezu kokuhlonipha abakhwenyana babo nomndeni. Empeleni le nhlonipho ikhombisa ukuhlonipha izidalwa zomuzi ezingoyisezala noninazala, eseziningi lapha ekhaya. Kwazise phela kwenziwe umsebenzi othinta abadala abangamakhanda alo muzi.

UKhumalo, (1997:153) uthi:

Abalobokazane-ke ekhaya kakade bayahlonipha oyisezala noma besaphila noma bengasekho. Ukhalo lokuhuqa ubuso ngomcako lukhomba yona inhlonipho ehambisana nobumhlophe bothando.

Ukuhlonipha kuyisisekelo sesiko nenkolo yesiNtu. Ukuhlonipha kwenzalabantu kuhamba indawo ende ngoba kunamandla angummangaliso owesabekayo.

3.5.6 Amantshontsho ebandla

Amantshontsho amaqatha amakhulu kumbe izicubu namathambo okusikwa ezindaweni ezithile emzimbeni wenkomo emuva kokuhlinza. Le nyama inikwa abahlinzi baye nayo emakhaya beyiphethe ngezinti ihlonywe kuzo. Umhlinzi kufanele akhiphe amantshontsho ngokucophelela. Aqaphele ukuthi

abamelekelelayo bangadephuni nje izitho bethi amantshontsho. Lokho kungadala ukunganeliswa kuSokhaya ohlinzelwayo nabanikazi bezitho bangasola kakhulu.

Umkhiphi wezitho kumele angabagubi abasizi bakhe kodwa abanike onke amantshontsho njengoba kufanele. Umhlinzi oneso angasikela abasizi bakhe ufu, amathumbu namathambo omfunkulo.

Lokhu kufakazela uMsimang, (1975:129):

Emkhonweni kukhishwa uvutshana osesikhinkilini, kwehliwe kukhishwe isiphapha esingaphakathi emkhonweni, kuphethwe ngokukhishwa koqwanga uma kungezokukhishwa insonyama. Yomibili imikhono inalawo mantshontsho. Kukhona futhi ubambo ngapha nangapha kwesifuba olusala esixhantini, nazo lezo mbambo ziyantshontshwa, zibizwa ngokuthi amakhumuko. Emlenzi khona kukhishwa izikhinkili nezinxonxo.

USokhaya uthuma indodana yakhe ukuba isike amantshontsho emlenzeni, isike nethumbu kusetshenziswa ikakhulu amathumbu amhlophe. Kuzosikwa nasemathanjeni omfunkulo kepha angaqedwa ukuze bonke bathole kuwo, namathumbu angawaqedi ukuze bonke bawathole. La mantshontsho azofike ethulwe phambi komuntu omdala ohlonishwayo kumbe onesikhundla esithile emphakathini. Umfana usezoyiqoba eya nayo esibayeni iyokosiwa. Kulisiko ngesiZulu ukuthi inyama yoselwe ngaphandle kwesibaya futhi ayoselwa endlini.

Izizathu ukuthi isibaya indawo ehlonishwayo ngoba ihlala amathongo omuzi. Ngaphezu kwalokho isibaya indawo lapho kuthethwa khona idlozi. Isibaya silithempeli lomuzi.

UNtuli, (2004:62) uthi:

Isibaya yindawo yomkhuleko wasekhaya. Indawo yokuthetha idlozi. Idlozi alithethwa noma yinini esibayeni. Isuke imqoka into edinga kungenwe esibayeni kuthethwe idlozi.

Isibaya indawo okungadlalelwa futhi okungagangwa kuyo. Eqinisweni okungenziwa noma yini umuntu into ayithandayo khona.

UMsimang, (1975:20) uthi:

Isibaya siyinkundla lapho abadala behlanganiswa khona nabasadla anhlamvana.

Isibaya indawo esemqoka enxulumeni ngoba yonke into ethinta izinyanya inokuxhumana okuthize nesibaya. Isibaya silithempeli ngoba siyisizinda sokwesasa, ukuthetha, ukubonga, ukucela, ukukhuleka nomnotho.

Lokhu kufakazelwa uMkhize, (2009:39):

Amantshontsho ebandla osiwa kanyekanye afakwe ogqokweni, asiwe kuMnumzane lowo aqondene naye. Yena-ke usezocela ezinye izingqoko ukuze abele bonke abasendlini kudliwe.

Emva kwalokho sekuzongena amanzi amponjwana kuqhutshekwe nokuphuzwa. Labo abakade behlinza sebezothatha amantshontsho abo lawo asesibayeni abawahlome ezagileni bavalelise bahambe. Ibandla nalo bese livalelisa ngoba sekuhlwile. USokhaya usezobonga abacele ukuthi basheshe bazomsiza ngakusasa.

3.5.7 Amantshontsho omuzi

Amantshontsho omuzi akhishwa emlenzeni kanye nethumbu elimhlophe bese ethulwa komame.

Lokhu kufakazelwa uMsimang, (1975:132):

UMnumzane uthuma indodana yakhe iyohlahla
umlenze ukuze kutholakale amantshontsho
okuphekela umuzi wonke. Ifike yethulwe phambi
kwabo omame, bese kuthi eyokosa bacele umfana
abosele yona.

Ngemuva kweyokosa omame sebezovula isigubhu basinikize besidla luhlaza. Lokho kungumfuziselo wokudlela abalele okumanje nabo bayidla ngephunga. Isigubhu lesi siyisitho esikhulu sawomame. Uma bengasidlanga, isithembu ngeke sahlala esithebeni ngakusasa. Isizathu ukuthi omame yibona zinzalabantu lapha ekhaya. Omame bathuma yena umfana ukuthi ayopheka leyo efanele ukuphekwa. Uma isivuthiwe izokwethulwa kuSokhaya ukuze abele umuzi wakhe. Uzokhipha eyomame namadodakazi ngoba bona bakwenye indlu, yena abese edla namadodana akhe. Emva kwalokho usezophuza isicathulo sakhe sokulala. Omame nabo bayabapha okuphuzwayo kulalwe.

3.5.8 Ukuhlahla

Umhlahlhi ufika ngokufudumala kwelanga ngakusasa ekuseni esezoqedela umsebenzi wakhe. Inkomo ihlahlelwa esibayeni belu. Inhloko njengoba kungene yona kuqala, kuzophuma yona futhi kuqala. Uma isingeniswa ayizukufohliswa isibaya, izongena ngesango lesibaya. Emva kwalokho sezizolandela zonke izitho zilokhu zibekwa phezu kothango lwesibaya. Uma isiphelele yonke esibayeni, sekuzokhishwa isikhumba naso singene ngesango. Abafana sebezongenisa amanzi, izingqoko, izinqindi nezimbazo. Ngaphambi kokuba aqale ukuhlahla umhlahlhi kufanele ahlambe izandla. Kuqala ngokuhlahlwa inhloko bese kukhishwa isikhanda, siyohlonywa phezu komnyango endlini yangenhla. Isifuba sihlahlwa emva kwenhloko. Umhlahlhi ukhipha kuqala amaguma omabili kusale umganga ohamba novalo bese kulandela imilenze.

Inhloko imele inkomo. Inkomo ingena ngesango iphume ngesango, akufanele ifohle isibaya. Yingakho inhloko ingena kuqala futhi iphume kuqala. Isikhumba siluphawu olumele ubunjalo benkomo. Yingakho kufanele isikhumba singene ngesango futhi siphume ngesango singafohliswa esibayeni. Uma kufohliswa inhloko kumbe isikhumba lokho ukufohliswa kwenkomo uqobo lwayo esibayeni.

Isikhanda sihlonywa phezu komnyango endlini yangenhla ukuze abadala balapha ekhaya babone futhi kugcwaliseke ukuthi kwenziwe umsebenzi wokuchitha igazi.

UMsimang, (1975:133) uthi:

Uzoqala ngokuhlala inhloko. Uzohlinza kuqala isikhumba senhloko. Uzolandelisa ngokukhipha isikhanda. Ubuchopho uyabulahla noma abunike izinja. Amehlo wona uwanika abafana bawose. Isikhanda lesi sizoyohlonywa phezu komnyango wendlu engenhla. Sekuzokhishwa idevu nemihlathi. Ingxenywe enkulu yenhloko usezoyiphihliza ngembazo abulale amathambo.

Emva kwenhloko uzohlahla isifuba. Uqala akhiphe amaguma omabili kusale umganga ohamba novalo. Ithambo leli likangiklane nalo uyalivithiza ngembazo. Kulandele imilenze. Yona-ke inele, ivulwe bese kunqanyulwa elifuphi lehlukaniswe nogalo. Imikhono nayo iyanqanyulwa bese owodwa uqotshwa amaqatha obubende.

Zonke izikhanda zihlonywa lapho ziboshwe ngezintambo njengokulandelana kwezinkomo ezihlatshwe kulo muzi. Izikhanda zonke zibheke esibayeni salo muzi. Izikhanda ziyingxenywe yenhloko, inhloko emele inkomo. Inkomo ingena ngesango iqonde noma isiphuma iphuma ngesango. Ngaphezu kwalokho izikhanda kumele zibheke esibayeni ngoba kulapho zilala khona kanye nezinyanya zekhaya. Kungaba liphutha uma sezifulathela isibaya. Lokho kungasho ukufulathela isibaya nezinyandezulu zomuzi. Isixhanti sihlahlwa kanye nenhloko. Ngaleyo ndlela sekuphelile okuhlahlwayo ngoba isinqe sinelanga laso. Esinye

isitho esiqobela ububende umhlwehlwe nokwangaphakathi. Abalobokazi namadodakazi sebezothumela izingane kumhlahli ukuba zibacelele amantshontsho. Umhlahli uzobantshontshela kuwo la mathambo enhloko. Le nyama izophekwa izindlu ngezindlu, kokunye iphekwe nojeqe ibe ukudla kwasekuseni. Umhlahli usezobika ukuthi useqedile ukuhlahla. Emva kwalapho sekuzongena amadodakazi nezinkuni nezimbiza zokupheka. Inyama bese ifakwa emakhanzini, izimbiza zokupheka.

Lokhu kufakazelwa uMsimang, (1975:134):

Yonke ephekwayo isizongena ezimbizeni: inhloko,
isixhanti, isifuba, ibele, okwangaphakathi,
insonyama, umlenze nokunye.

Izitho ziphekwa ngokwehlukana kwezimbiza. Inhloko nesixhanti kunembiza yakho, okwangaphakathi kunembiza yakho, insonyama, ingubo yesifuba nesifuba kunembiza yakho. Uma kusekhona indawo kuleyo mbiza kungangena nomlenze nobubende bunembiza yabo. Inyama engezukuphekwa ngaleli langa ibuyela endlini nesikhumba. Leyo nyama insonyama enkulu ehamba nendlebe, isinqe, umhlubulo, amaqina nedevu.

3.5.9 Ukwabiwa kwezitho nokudliwa kwenyama

Abantu sebenamalungelo amaningi, amanye aphambana namasiko ezizwe ngokwehlukana kwazo. Isibonelo umuntu angahamba ayothenga noma iyiphi inyama yenkomo ayithandayo emadeleni, abuye nayo ayidle. KwaZulu emandulo ilanga lalingawa phansi licoshwe izinkukhu uma uke wenza lokho. KwaZulu yilowo nalowo ubenesitho sakhe futhi kunesizathu salokho.

Lokhu kufakazelwa uMsimang, (1975:134):

Amadoda anikwa isixhanti. Lena inyama esemahlombe enkomo, ikhombisa ukuthi amadoda njengabantu abengamele imizi, kufana nokuthi bayithwele emahlombe abo le mizi nabobonke ubunzima bayo. Inhloko iyisitho sezinsizwa ngoba amehlo ayo akhombisa ukuthi lezi zinsizwa zifanele zibheke phambili, nazo zize zibe nezinkomo kusasa. Umkhono nawo unikezwa izinsizwa ukuze zibambelele ziqinise zingehluleki kusasa. Amakhosikazi angabantu abahloniphekileyo, ngakho-ke abelwa isifuba. Izibindi ezomnumzane angazidla nomuzi wakhe ngelanga lokuhlaba.

Isixhanti yinyama kanye namathambo omhlonzo maqondana nelunda enkomeni. Abanumzane badla isixhanti. Lena ingxenywe ephethe amandla enkomeni. Inkomo uma ilwa, ilima, idonsa njalonjalo isebenzisa kakhulu le ngxenywe yomzimba kunezinye izingxenywe zomzimba. Le nyama njengoba idliwa ngabanumzane iveza ngokusobala ukuthi kumele babe namandla okuthwala, babhekane, banqobe njalonjalo izinkinga zemizi abayibhekile yawoyise.

Inhloko inyama eba ukhanda, amadlebe, ikhala, amehlo okuhlukaniswa ngenkathi sekulahlelwa. Inhloko idliwa abesilisa ikakhulu izinsizwa. Lokhu kuveza ngokusobala ukuthi kufanele babe namehlo abukhali abona eduze, buqamama nakude. Okwesibili babe nezindlebe ezibanzi nezinde. Okwesithathu babe namakhala abukhali akwazi ukuhogela masinyane izinto zingakenzeki. Izinzwa zenkomo zibukhali ngendlela emangalisayo. Ngaleyo ndlela abesilisa njengezinhloko zemizi kufanele izinzwa zabo zibe bukhali ngaso sonke isikhathi ukuze imizi yawoyise ihlale iphilile, ifudumele, inezibusiso njalonjalo.

Lokhu kufakazelwa uMkhize, (2009:38):

Amadoda athola inhloko nesixhanti, kanti
ngayizolo basuke kade bose umkhono.

Amakhosikazi anikezwa isifuba, isifuba phela yingxenywe engaphansi enkomeni ekhombisa ukuzithoba. Kanti futhi omame bathola umlenze nomhlubulo. Izintombi zithola ibele. Abanumzane bona badla imikhele. Izikhulu zendawo zona bese zinikwa amaguma. Insonyama-ke idliwa ngamadodakazi. Abafana badla iphaphu nenhliziyo. Ezinye izitho zenkomo ngezomnumzane njengesibindi, izinso njalonjalo. Umfana obelusa inkomo leyo udla imihlathi, ingobo nedevu.

Isifuba yingxenywe ehloniphekile kubantu nakuzo izilwane ngoba siyisitho esingaphansi enkomeni futhi sikhombisa intobeko. Omame banikwa futhi umlenze, umhlubulo nobubende. Ibele linikwa izintombi, abafana badla iphaphu nenhliziyo. Imikhele yinyama ekhethekileyo eyoselwa abanumzane. Izikhulu zoselwa amaguma. Imihlathi yoselwa izinsizwa. Ombanqwana bayisitho sezinsizwa. Umfana ozelusayo unikwa idevu futhi abafana baphiwa idlebe.

Impundu inikwa izalukazi ngoba kuthiwa yenza umuntu akhohlwe ngakho-ke kungelunge ukuba idliwe yintsha. Insonyama yisitho samadodakazi enye eyomnumzane. Insonyama inyama yomhlubulo ekhishwa emva kokukhishwa komkhono. Ihlinzwa ikhekhebulwe kusuka lapho kade kunemikhono khona kuze kuyofinyelela emlenzeni. Le nyama idliwa abanumzane namadodakazi.

Insonyama uhlobo lwenyama esemqoka kakhulu esizweni samaZulu ngoba uma kube ekhishwe ngasesandleni sokunxele senkomo ehlatshwe ngomkhonto, isuke inenxeba.

UBryant, (1949:267) uthi:

The sirloin (insonyama) is regarded as the prime of the beast. One side thereof, the side of honour (viz. that sacred bearing the wound of the sacrificial-assegai and therefore called eyenxeba) was in olden times, sent to the clan-chief as principal representative of the family or clan ancestor.

Inxeba elisuke likule nyama lisuke lihlatshwe ngomkhonto ohlala endlini yangenhla okuyindlu lapho izinyandezulu zifikela khona. Lokhu kuchaza ukuthi le nyama ibalulekile ngoba isuke ihlatshwe ngomkhonto okhothwa amathongo omuzi ubusuku nemini ngoba ugcinwa lapho zifikela khona.

UKhumalo, (1997:469) uchaza kanje ngensonyama:

Ngokosiko nje umhlubulo enkomeni uyisitho sezintombi zasekhaya.

UMthembu, (2009:190) ugcizelela kanje ngensonyama:

Umhlubulo ingxenye esemaceleni okuphuma kuyo insonyama imikhele kanye nezimbambo. Le nyama yoselwa noma iphekelwe abesifazane.

Lobu bufakazi buveza ukuthi okungenani lelo venge ngisho ngabe lincane kanjani linikezwa inkosazana yalapha ekhaya. Lokhu kwenzelwa ukuba inxeba lale nkomo lingaphumeli ngaphandle.

Uma bekuyinkomo yomncamo abasemzini bama ekutheni yinxeba lenkomo yomntanabo, ngakho-ke kufanele balibone ukuthi ligcina kuphi. Babona kuyizandla zabo ezingalisingatha kangcono nangokuphepha. Kungakho-ke nje kwezinye izindawo le nkinga ixazululwa ngokuthi lelo venge lithathwe ngumama oyigazi lomlobokazi impela futhi owethembekile. Lowo msebenzi ubekwa ezandleni zomama ongumsinsi ngoba phela lesi sitho singesabo ngokosiko.

USokhaya unele abone ukuthi ibandla seliphelele bese ememezela ukuthi ibandla alingene endlini, izinsizwa ziye esibayeni. Izinsizwa zifike zihlale enhla nesibaya kodwa zingayifulatheli indlu enkulu. Zingahlala noma kuluphi uhlangothi, zikhethe lapho kunethunzi ngakhona. Indlu enkulu ilithempeli lomuzi ihlala amathongo omuzi ngaleso sizathu kungaliphutha uma izinsizwa zingahlala

zifulathele indlu yangenhla yabanikazi bomuzi. Lokho kungachaza ukuthi zihlale isinxele zafulathela amakhanda omuzi nendlu yawo.

Isibaya sezinkomo indawo lapho kuhlala khona izinyandezulu zomuzi. Indlu yangenhla nesibaya izindawo ezingcwele ezinokuxhumana ngokosiko lwesiZulu. Yingakho izinsizwa zihlala enhla nesibaya zibheke esibayeni nasendlunkulu. NgesiZulu kuthiwa inkunzi isematholeni, ikusasa umathanda ukwenzelwa.

Lokhu kufakazelwa uMsimang, (1975:135):

USokhaya usezothumela inkosana. Ukhetha inkosana yakhe ngoba iyona ezothatha isikhundla sakhe uma engasekho. Athi ayingenise amagama, imikhele namathumbu ebandla. Ezinsizweni uzongenisa ombanqwana nethumbu. Umkhono uzoqale ungeniswe ebandla, kunqunywe isiphanga sisale endlini, kuthi elifuphi liye ezinsizweni.

Empeleni zonke izitho zokosa zihamba namathumbu. Endlini nasesibayeni lezi zitho zifike zibekwe phambi kwalowo ohlonishwayo ngobudala noma ngesikhundla. Isizathu ukuthi umuntu omdala umele abantu abadala. Ngaphezu kwalokho abantu abakhulu bayahlonishwa yibo bonke abantu.

Izinsizwa zizokhipha ugalo kusale elifuphi elizobengwa, ugalo uhlonywe embundwini ukuze abafana badlule bawuthathe uma sebeyodla iphaphu. Isizobengwa yonke inyama ndawo zombili yosiwe idliwe kwehliswe amaqatha ngotshwala.

UMsimang, (1975:135) uthi:

Phela 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.

Ngaleso sikhathi sezoso abafana sebephelele kubo kalo mfana walapha ekhaya, usezobakhiphela iphaphu nenhliziyo kuyodlelwa endle. Iphaphu lidliwa abafana bezigodi ezahlukenene nabasekhaya lapho kuhlatshwe khona ngoba ingqwele endala iyabaqhatha abafan balwe ngezinduku kubangwa iphaphu. Kulokho kuqhathwa nabalapha kuhlatshwe khona abafana bayaqhathwa kubangwe iphaphu.

Iphaphu labafana alihambi lodwa, lihamba nenyama okuthiwa inhliziyo yona abafike bayose endle baphinde bakhe umminzo, baphinde benze inyama okuthiwa ubhedu. Ekugcineni abafana abanqobile ngesikhathi kubangwa iphaphu baqhathwe ingqwele endala babange ukudla ubhedu. Leyo nyama ayidliwa noma imuphi umfana kodwa idliwa ilowo mfana obehlule bonke lapha ephashini. Leso sinqumo saleyo nyama okuthiwa ubhedu sikhishwa ingqwele endala kubo bonke labo bafana abasephashini lenyama ebese ichonywa othini ibekwe kahle yodwa eceleni. Umfana obaxoshe bonke udla ubhedu abe yingqwele.

UNTuli, (2010:109) ubeka kanje ngokudliwa kwephaphu abafana:

Iphaphu liphuma nabafana basekhaya baye nalo entabeni nenhliziyo. Ingqwele yabafana isuke isibalindile abafana bakulowo muzi ngaphandle ilithathe kubo kube yiyona ekhombayo ukuthi liyodlelwa kuphi. Abafana bakulowo muzi okunephaphu akumele baqhathwe ngalelo langa kunomcimbi kubo baze baqhathwe ephashini lakwenye imizi. Kuyenzeka futhi bangayi ephashini lakubo basale ekhaya bethunywa abantu abadala.

Umpheki usezozwakala ethi “idubukele!” ubika inhloko esibayeni ukuthi isilungile. Sekuzophuma isixhanti siye ebandla, inhloko iye esibayeni. Inhloko idatshulwa kanjena: kukhishwa kuqala ulimi nomthombo walo. Kulandele indlebe yabafana. Emva kwalapho kusikwa amavenge ezinsizwa zalapha ekhaya ngoba

phela zona zidla kamuva. Umthetho uthi aziphe abantu kwenele bona kuqala. Ibandla liyayithanda inhloko nezinsizwa ziyasithanda isixhanti. Ngaleyo ndlela kugcina kusikelwana amavenge elinye liqhamuke endlini, elinye liqhamuke esibayeni.

UMsimang, (1975:135) uthi:

Kusikwa ivenge elizoya ebandla liyokwenana
ivenge lesixhanti ngoba phela izinsizwa
ziyasithanda isixhanti kanti namadoda ayayithanda
inhloko. Kuye kube kuhle uma ivenge lamadoda
linenyama yomthombo.

Ukubusa emzini onomcimbi wempepho upheleliswa ukudla ububende, uphuze umhluzi ngaphezu kwenyama notshwala.

UCallaway, (1970:182) uthi:

*When it is all eaten they do not begin to take leave,
but the broth and the blood which is still uneaten,
are brought out after the meat.*

Ibandla ligcina ngokuthela izilokotho nezibusiso phakathi kwekhaya ngokuba lihaye, lihube ligiye esibayeni. Ngaleyo ndlela lisuke lidumisa abanikazi bekhaya futhi linxusa ukuba kuchume konke okuhle kulo muzi. Umsebenzi wokubikwa nokuqanjwa kwegama lomuzi wesiZulu, ungelinye lamasiko lapho isiNtu sidumisa khona abaphansi noMdali. Kuhlale kubongwa ngezikhathi ezahlukenene zokwakhiwa komuzi wesiZulu kodwa indumiso iba ngamandla ngokuhlanganyela ndawonye kwesiNtu.

UCallaway, (1970:182) uthi:

*... that many people may come to this village of
yours, and make a noise, and glorify you.*

UNtuli, (2010:26) uthi:

Ukugiya kusho ukubonga uma kujatshulwe nokuncoma lokho okwenzeka noma lokho okukwehlele okuhle, noma lokho okuphiwe noma lokho enikuphiwe, noma lokho osukwenzile wakuqeda kahle kade ungalindele ukuthi uzokwenza kahle futhi ngokushesha kangaka. Ukugiya lokhu kuwusiko lwesiZulu, ikakhulukazi uma kade kunomcimbi ekhaya wempepho. Uma sekuqediwe ukudla kuye kwenziwe lelo siko lokugiya ikakhulukazi lenzelwa labo abangasekho ukuthi babone ukuthi nathi esisaphila kulo mhlaba siwujabulele lowo mcimbi. Siyabonga siyanconcoza.

Ukugiya kwabaphilayo kuveza injabulo, ukubonga, ukuthela izilokotho nezibusiso phakathi komuzi ngokuba bahaye, bahube, basine esibayeni. Ibandla lisuke liqhakambisa futhi lidumisa amathongo omuzi. Ngakomunye umunxa lisuke linxusa ukuthi izinyandezulu zomuzi aziwubheke, zichithe izitha, imikhuhlane, imiswazi, nokufa, kwande izibusiso kulowo muzi.

UMsimang, (1975:135) uthi:

Ingani phela babuya amagazi eseshisa kade bengcwekisana kunjeya! Beza sebeholwa ishingana noma ingqwele yabo. Beza behaya izaga, beshaya amahawu begxumagxuma babuye bagqishe njalo kuya ngobugagu nokufudumala komholi. Bazongena ngasesandleni sokuphonsa somuzi, bafike bawuzungeze umuzi lona. Lapho umholi wabo egxume khona bazofike bagxume khona bonke. Emva kwalokho sebezongena esibayeni nabo bagiye kushunqe uthuli. Emva kwalapho sebezohlala phansi balindele ukuphiwa inyama.

Uma kwenziwa lolu siko lokugiya ekhaya elinomcimbi wempepho kudingeka kube nesihlangu ekhaya esizogiya ngaso esisodwa nje, ikakhulukazi uma kusesibayeni hhayi esizoyotshelekwa emzini womuntu ngokosiko lwesiZulu.

Isihlangu esisetshenziswayo esomuntu omdala kuleyo ndlu eyenze umsebenzi. kugiywa ngesihlangu somuntu omdala wakuleyo ndlu ngoba umsebenzi uqondene naye njengoba eyinhloko yaleyo ndlu. Empeleni nangesikhathi kuphahlwa nguye ohamba phambili futhi ozobikela bonke abangaphambi kwakhe nadlelana nabo ukuthi kwenziwani lapha ekhaya. Kusetshenziswa isihlangu salapha ekhaya ngoba yiso esigade nesivikela wonke umuntu wakule ndlu.

IsiZulu sithi akukho nkwali yaphandela enye inkwali. Ngokunjalo ithongo nethongo libheke indlu yalo. Ngaleyo ndlela kungaphambana izinto konakale ubendle uma kungathathwa isihlangu sakwenye indlu kugiywe ngaso kwenye indlu. Lokho kungasho ukuxabanisa abadala, okungaholela ekwehleni kwemiga, imikhuhlane, izifo njalonjalo.

Awusiphathi uma kuwumcimbi wacomunye umuzi ngoba kungenzeka usukelwe umuntu afune ukulwa nawe bese sithelwa igazi noma elakhe noma elakho. Emva kwalokho ngeke usashisa impepho uphethe leso sihlangu esingcoliswe igazi. Ngokosiko lwesiZulu kusiwa kudedelwane, kuqala umenzi womsebenzi oshise impepho, kulandele bonke abomndeni, kugcine izihlobo nabangani.

UNtuli, (2010:27) uthi:

Uma sekushaye lelo thuba lokuthi kugcinwe usiko lokugiya kuqala lowo omdala oshisa impepho agiye. Uma kuwumkhulu kuba umkhulu kuqala, uma kuwubaba kuba ubaba kuqala, uma kuyindodana kuba yindodana kuqala bese belandela-ke abanye bomndeni bagiye baqede bese ziyagcina izihlobo.

Ngokosiko lwesiZulu inkosana yomuzi iyona egiya kuqala uma sebegiyile oyise nomkhulu baqeda. Iyona esuke isinikwa ithuba lokugiya noma ngabe umcimbi usendlini encane yakwabo kodwa lowo mfana omdala ekhaya uyena okufuneka

agiye kuqala bese beyalandela-ke nabanye abancane. Isizathu ukugcwalisa nokufakazisa ukuthi uyinkosana yomuzyi jikelele.

Endulo kwakungekho lokhu osekwenziwa namhlanje ukuthi inkomo yomnumzane ishetshwe ngamaphalishi, izimputhu, amadombolo, izitambu njalonjalo. Beyidliwa yona yodwa, kwehliswe ngotshwala.

UMkhize, (1953:109) uthi:

Inkomo yayingumcebo omkhulu, ziphangwa
empini enqotshiwe, inyama ingukudla okukhulu,
ingaphekwa idliwa yosiwe, amakhehla akithi
amadala, kusadliwa ngokhezo oludala.

UMkhize lapha uveza ngokusobala ukuthi impilo kaZulu yayinjani. Ubala izigameko eziningi ukuthi uZulu wayephila kanjani. Uveza ukuthi inkomo yayingumcebo futhi iyohlala ingumcebo omkhulu kwaZulu. Ngaphezu kwalokho inkomo yayifelwa ngoba kulabo abanqotshiwe empini babedlelwa izinkomo ngoba inyama yayo ingukudla okukhulu. Uthi inyama yenkomo yayosiwa, ingaphekwa kwaZulu ngezikhathi zasendulo. Uma ethi inkomo yayingumcebo, usho ubumqoka bayo njengoba yayingukudla, isengwa, kulotsholwa ngayo, isikhumba sayo siyimvunulo, kubuye kuvikwe ngesikhumba sayo okulihawu.

Emva kwalokho abafana sebengachitheka, izinsizwa zingene endlini enebandla ziqhubeke nokuphuza. Lowo osekholiwe uzovalelisa kodwa kungumgomo ukuba ashiye isibusiso ngaphambi kokuba ahambe. Angabusisa ngokuba afisele umnumzane izilokotho ezinhle, izinhlanhla, impumelelo nempilo emzini lowo.

ULevine, (2005:19) uthi:

*In South Africa there is an idea that is shared by
many cultures, a way of thinking that approaches
the essence of the African character. In isiXhosa,*

people express the idea with the saying “Umuntu ungumuntu ngabantu.” In seSotho, the same idea is evoked when someone says “Motho ke motho ka batho ka bang.” Such proverbs embody the belief that the individual identity is a function of the collective relationship. It is only through sharing a common humanity that a person becomes fully human.

Ukuphiwa kwabesifazane nakho kuneyakho imininingwane. Abantu besifazane ukuhlaba bakubona kuyinhlonipho enkulu umnumzane ayiqondanise nabo. Ngaleyo ndlela baqhamuka ngelabo isu lokukhombisa ukubonga nokumjabulisa umnumzane lowo.

UMsimang, (1975:136) uthi:

Into yokuqala ngqa eyenziwa amakhosikazi ukuphuma ayovunula ngaphandle ngokuthambama kwelanga. Kuphuma onke amakhosikazi esithembu kungasali ngisho nesinedolo. Azobuya-ke esephelele onke ngothi lwawo. Awasavunule aseyabulaleka, awasemahle aseyaconsa. Azoshaya ihele eholwa inkosikazi ephatha isinqindi phambili alandelane njalo njengokusina kwawo.

Azongena endlini elungiselwe wona bese kubikwa kuSokhaya ukuthi isithembu sesingene. Usezothumela umfana wakhe ukuba angenise eyokosa kuqala, umhlubulo wonke nethumbu. Inkosikazi ephatha isinqindi isizosika ivenge ezimbanjeni, eliyisipho sokubonga kuSokhaya ngaphambi kokuba wosiwe umhlubulo. Sekuzosuka inkosikazi ephatha isinqindi nothile azoyelekelela ukupha amakhosikazi ngoba ayakhangezwa.

Inkosikazi ephatha isinqindi inkosikazi enkulu engundlunkulu. Undlunkulu nguye omdala ngokusina lapha ekhaya ngaleso sizathu onke amakhosikazi eza emva kwakhe ngokusina angaphansi kwakhe. Ngaleyo ndlela kungumsebenzi wakhe ukuphatha abanakwabo abancane banjengezingane kuye ngoba bayamelama.

Yingakho kungumsebenzi wakhe ukubakhangaza inyama. Okwesibili akubukeki ngokosiko lwesiZulu abesifazane uma bezithathela amaqatha esithebeni. Amadodakazi wona amdibi munye namantombazana, bona boselwa ibele nethumbu.

UMsimang, (1975:137) uthi:

Kungaba ubuthatha obukhulu kabi ukuba umuntu wesifazane elokhu eqa eyozithathela amaqatha lena ogqokweni. Nasemantombazaneni yiso leso. Wona-ke azophiwa intombazane yalapha ekhaya engakendi. Akukhathaleki noma kukhona odadewabo abakhulu, uma sebendile bazophiwa yiyo. NgesiZulu inkunzi ayibusi izibaya ezimbili. Njengoba sebeganile sebeyobusa emganweni yabo.

Emva kweyokosa kuzongena eyokuphekwa. Kumakhosikazi kuzongena umlenze, isifuba, ububende, usu nosinyaka. Lokhu kungena kanyekanye nezinkamba zotshwala. Uzophinda futhi unkosikazi asike ivenge kule nyama yesifuba, libe yisipho somnumzane. Umlenze lona uzosikwa amavenge azofakwa ezitsheni zawo amakhosikazi ngoba phela wona ayizikhukhukazi, adla apha thele amachwane awo. Nakokwangaphakathi kukhona amavenge afakwa ezitsheni, kusale leyo elingene ukuba idliwe. Uma eseqedile ukudla amakhosikazi asezobika ngokuhaya ingoma yokubonga kumnumzane. Le ngoma ayihaya eshaya ihlombe.

Lokhu kufakazelwa umama uNdaba, (2012):

Ayabonga ayabonga amankankazana
Ayabonga ayabonga amankankazana.
Awuphinde ngizwe.
Ayabonga ayabonga amankankazana
Ayabonga ayabonga amankankazana.

Usezozwa-ke umnumzane ukuthi aseyavalelisa amakhosikazi esithembu bese engena. Bazomphuzisa utshwala kuqala uma bebenikwe imbiza bazomthungela

ukhamba olugcwele. Sebezovalelisa-ke bahambe omame, phela sekuvele sekuhlwile namantombazane awasali konini. Amantombazane nawo asedlile insonyama yawo, aphuza nokhamba lotshwala. Wona akukho siphho nakubonga akukhombisa uSokhaya.

3.5.10 Izipho

USokhaya uzipha kule nyama esithe ngeyakhe izihlobo ezivela kude. Inkomo leyo uma ibilibheka intombazane eyalotsholwa ngaleyo nkomo inikwa insonyama enkulu enendlebe.

UMsimang, (1975:138) uthi:

Kuyo yonke le nyama esithena eyomnumzane uma kukhona abathile abayizihlobo ebezivela ekudeni, umnumzane angabapha inyama yomphako ukuze bafike bakhombise nabo emakubo ukuthi bekubuswa lapho bevela khona.

Indlebe izobonisa ukuthi bekuhlatshwe inkomo embala muni. Abaphiwayo bangasikelwa futhi emhlubulweni kube umphako.

3.6 Isiphetho

Isiko lenziwa yiwo wonke umuntu waleso sizwe futhi isiko lihlanganisa isizwe sibe munye. Ngaphezu kwalokho lehlukana isizwe kwesinye isizwe. Isibonelo amaZulu enza imisebenzi ngembuzi kanti abeSuthu benza imisebenzi ngemvu. Kukhona imbuzi ehlatshwa ngoba kugcinwa umsebenzi othile wabangasekho kanti ikhona imbuzi engukudla kwasekhaya. Isibonelo, imbuzi yokubika umuzi, yamakhubalo, yokugeza amadodakazi njalonjalo.

UBarrows, (1977:34) uthi:

Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a supreme being of which everything is nature is a living attribute and on a slightly low level, they all worship the spirits of their ancestors by realistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

Kuphinde kufakazelwe uGcumisa nabanye, (1992:62):

Imbuzi yokubika inxiwa, lena yimbuzi ehlatshelwa ukubikela abaphansi uma kuthutha umuzi wonke usuka enxiweni elidala uya enxiweni elisha, noma kuphuma enye yamadodana isiyokwakha owayo umuzi empeleni okungewona owayo kepha okungokayise uma edla amabele kumbe esalandela oyise. Le mbuzi yendlalela inkomo.

USokhaya uthatha impepho ayishise athemeleze abikele abakubo abangasekho endlini engenihla. Ngokwenzenjalo usuke enzela baqonde ukuthi kwenziwani, bawamukele lowo msebenzi futhi ube yimpumelelo. Umhlabi wembuzi kumele ahlafune isiqunga neswayi ngaphambi kokuyinquma imbuzi ukuze inyama ihlwabuse. Imbuzi inqunywa entanyeni. Kulisiko ukuthi konke okwenziwa lapha ekhaya kubikwe kwabaphansi nabaphilayo.

UNKosi, (1996:12) uthi:

Umsebenzi wemadloti kuphephisa onkhe emalunga emndeni etingoti, etifeni, etitseni nasekulweni nemalumbo. Kuko konkhe loku emadloti afuna kubongwa angakhohlwa. Kufanele emadloti abikelwe ngakho konkhe lokwenteka ekhaya

njengekuhlaselwa kwemindeni, kufika kwemuntfu lomusha ekhaya nalo kunye.

UKhumalo, (1997:185) uthi:

Abantu abalele, akuqikelelwe ukuthi baqondisiswe ukuthi bangamakhanda emindeni. Abangalokothwa bashiywe ngaphandle noma beze ngemuva uma kwenziwa imikhosi yemindeni, yesizwe nakho konke okuthinta imizi abayakhile.

Umuzi ubikwa ngenkomo uma uhlaba imbuzi usuke usabangenisa nje abadala mhlawumbe uphinde ubaphe ukudla ngenye imbuzi. Ngesiko lesiZulu awukwazi ukubapha inkomo yonke ungababikele ngomuzi wabo osubakhele wona. Umuzi awubikwa indodana ube wakhiwe uyise. Umuzi ubikwa yilowo muntu owakhile. Ngokosiko lwesiZulu umuzi noma wakhiwe nguwe kodwa awuzakheli wena, wakhela uyihlo naye uyihlo njengoba enomuzi wayakhela uyise.

Umuzi wesiZulu uqanjwa igama noma amagama. Lokho kugcwalisa ukuthi umuzi ubikiwe ngesiko lesiZulu. Ngaphezu kwalokho ukuze wehlukhanise kweminye yakubo nakweminye imizi eyakhelene nawo. Isibonelo esihle esisendaweni yasObuka lapho kwakhe khona iNkosi yakwaBiyela nesiBiyela esiningi nakuba zikhona nezinye izibongo ezakhele le ndawo yasObuka eziningi nazo. Okwenza kubelula ukuthi usheshe uqonde ukuthi kukhulunywa ngamuphi umuzi wakwaBiyela, kumele okhulumayo asho igama lalowo muzi. Uyise kaSokhaya uma esadla anhlamvana uwuqamba igama umuzi owakhiwe indodana yakhe. USokhaya naye kuyenzeka awethe igama. Ngaleyo ndlela umuzi ugcine usunamagama amabili nangaphezulu.

UKoopman, (2002:191) uthi:

A large number of homestead names reflect the inmate's desire for peace, good health and happiness. The most popular category is

Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cordiality would prevail in their homestead. In some cases gratifying peace already existed and a wish was expressed through the name that nothing should disturb it. The following are all very popular names for homesteads expressing similar wishes:-

Ekuphumuleni (place of rest)
Entokozweni (place of joy)
Ekujabuleni (place of happiness)

Igama lomuzi lixoxa indaba, liveza izinhloso nezifiso ezinhle ngalowo muzi. Kwesinye sikhathi liveza izehlo ezinhle nezimbi ezezela ngesikhathi wakhiwa umuzi.

Ngokosiko lwesiZulu uma kuzoqanjwa igama lomuzi kwenziwa umsebenzi. Kugaywa utshwala, kuhlatshwe imbuzi nenkomo. Ngaphezu kwalokho kumenywe izihlobo nomakhelwane. Ngalokho kubikelwa abaphilayo nabaphansi ukuze bawazi lo muzi. NgesiNtu umuntu ungumuntu ngabantu. Umuntu uyabadinga abanye abantu, akaziphileli yedwa lapha emhlabeni, kukuhle noma kukubi.

ULevine, (2005:19) uthi:

In South Africa there is an idea that is shared by many cultures, a way of thinking that approaches the essence of the African character. In isiXhosa people express the idea with the saying “Umuntu ngumuntu ngabantu.” In seSotho, the same idea is evoked when someone says: “Motho ke motho ka batho ka bang.” Such proverbs embody the belief that the individual identity is a function of the collective relationship. It is only through sharing a common humanity that a person becomes fully human.

Kulisiko ukubikwa komuzi wesiZulu. Umuzi ongabikiwe ufana nomuzi ongaziwa kumbe ongekho ngoba abadala abangamakhanda emizi ababikelwe ngawo. Ngaphezu kwalokho kukho konke okwentulayo okuthinta imizi yabo akufanele bashiywe ngaphandle noma beze ngemuva. Isizwe esingawagcini amasiko aso siyisizwe esifana nelulwane. Kubalulekile ukuthi isizwe nesizwe siwagcine, siwathande amasiko nolimi lwaso.

UMazibuko noYeni, (2012:Isethulo) bathi:

Isizwe esikhohlwa ulimi namasiko aso, siyisizwe esilahlekile. Masilithande futhi siziqhenye ngolimi lwethu ngoba liyisiko nezimpande zethu.

UKunene, (1996:Isethulo) uthi:

Empeleni ayikho into eyenyanyekayo ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo. Labo asebethi nje: Phela thina sesiphucukile, sesizishiyile izindlela zakudala nezobuqaba, sesingabesimanjemanje. Bathi isimanjemanje njalo besho inhlalo yabezizwe. Kube kokunye leyo nhlalo akuyona kumbe nephezulu, nephakeme kuzo zona izizwe lezo.

UMazibuko, uYeni noKunene bagcizelela ukubaluleka kokuzigqaja kwabantu ngemvelaphi yabo, amasiko abo njalonjalo. Uma abantu belahla okwabo, lokho kudedela onobhadabhada bezizwe badavuze emafeni onke aboMdabu.

Impucuko indala, ayiyinye futhi ingokwehlukana kwezizwe ngezizwe. Impucuko enkulu yileyo yobudlelwane nokuhlalisana nezinye izizwe. Iphutha elenziwa ezinye izizwe ukukhetha lokho eziyikho nezikufanisa nokwazo bese zithi impucuko. Kanti kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi ekubeni namuhla ukubhala lokhu kuthekela kukho.

Kulowo msebenzi kugaywa utshwala, kuhlatshwe imbuzi nenkomo, kumenywe izihlobo nomakhelwane. Ngaleyo ndlela kubikelwa abaphilayo nabaphansi bawazi lo muzi.

UMsimang, (1975:111) uthi:

Kwakufuneka kuhlale njalo kukhona amanzi amponjwana ekhaya kwenzelwa umnumzane, izihambi nabaphansi imbala. Bekuthi lapho abantu sebexokozela sebeswakeme kuthiwe abaphansi nabo bayathokoza, basondele emzini wabo nezilokotho ezinhle kube ubuhle ekhaya.

Okhokho babengabuweli ngaphezulu utshwala, babazi kahle kamhlophe ukuthi imithombo imadevana nje midala.

UMsimang, (1975:124) uthi:

Njengawo onke amasiko esiZulu nokuhlaba lokhu kuyahlonishwa. Uma umnumzane ezohlaba akalimisi ngesihloko athi uzohlaba kepha uhlonipha ngokuthi uzokwenza umsebenzi. sebeyazi-ke labo ababikelwayo ukuthi kuzohlatshwa. Ngaphandle kwenkomo nembuzi asikho futhi esinye isilwane ebesisetshenziswa ngesiko lesiZulu.

UMpanza, (1994:7) uthi:

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

Ngokosiko lwesiZulu yigazi nenyongo yalezi zilwane kuphela elingaba umnikelo ogcwele nophelele kwabaphansi, okuyibona zinhloko eziphethe imizi.

UBarrows, (1977:34) uthi:

Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a supreme being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

Uma kungumnumzane osuthayo, angahlaba zibembili izinkomo ukuze abantu bangagubeki ekudleni. USokhaya ngokujwayelekile ukhetha inkabi esindala. Inkomo yensikazi akuvamile ukuba kwenziwe ngayo imisebenzi. Ngokunjalo nenkunzi angeke yakhethwa ngenxa yenyama yayo elukhuni.

Miningi imikhonto emzini womnumzane eqondene nokwenza imisebenzi enhlobonhlobo. Umkhonto wokuhlaba izinkomo uba munye ekhaya.

UMsimang, (1975:126) uthi:

Inkomo yayigwazwa ngomkhonto. Umkhonto wokugwaza inkomo uba munye. Zonke zigwazwa ngawo.

Umkhonto lowo unele uyibulale inkomo bese unikezwa uSokhaya awesule igazi ayowubeka endlini yangenhla lapho unakekelwa ugcinwe nguye khona. Kuyinkolelo kaZulu ukuthi lo mkhonto usuyinsila ngakho-ke kumele ugcinwe ukuze ungaweli ezandleni zabantu abalukhuni.

Kukhethwa umuntu wozalo ongenabulukhuni futhi onephimbo ozobonga abangasekho ngaphambi kokuba ihlatshwe inkomo. Ubikela ibandla nabo bonke abakhona ukuthi lo msebenzi owokujabula, awunasici, owokubika umuzi njalonjalo. Ngemuva kwalokho usezobhekisa kwabangasekho acele izinhlanhla, ukuphila nokuvikelwa ezifeni, ezingozini nakuyo yonke imiswazi namashwa angahle ehlele umuzi lowo.

UNkosi, (1996:12) uthi:

Umsebenti wemadloti kuphephisa onkhe emalunga emndeni, etingotini, etifeni, etitseni nasekulweni nemalumbo. Kuko konkhe loku emadloti afuna kubongwa angakhohlwa. Kufanele emadloti abikelwe ngakho konkhe lokwenteka ekhaya njengekuhlaselwa kwemindeni, kufika kwemuntfu lomusha ekhaya nalo kunye.

Emva kwalapho abethulele igama lomuzi. Kuyenzeka amagama omuzi abe ngaphezu kwelilodwa. Lokho kudalwa ukuthi uSokhaya wetha elakhe noyise aqambe elakhe. Igama lomuzi liyakhuluma, liyabhinqa, liveza izifiso, izinhloso ezinhle kumbe izehlo ngesikhathi wakhiwa njalonjalo.

UKoopman, (2002:191) uthi:

A large number of homestead names reflect the inmate's desire for peace, good health and happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cardiality would prevail in their homestead. In some cases gratifying peace already existed and a wish was expressed through the name that nothing should disturb it.

The following are all very popular names for homesteads expressing similar wishes:-

Ekuphumuleni (*place of rest*)

Entokozweni (*place of joy*)
Ekujabuleni (*place of happiness*)

Umuzi wesiZulu uthi ungaqedwa ukwakhiwa bese uqanjwa igama. Inhloso ukuze wehlukaniseke kweminye yesibongo sakubo neminye eyakhelene nayo.

Imbongi ivalelisa ngokucela uyise noma uyisemkhulu ukuthi abikele ongaphambi kwakhe naye atshele abangaphambi kwakhe njalonjalo. Imbongi iveze ukuthi ngeke yabaqeda bonke. Ngaleso sizathu icela babikelane bonke ngothi lwabo.

ISAHLUKO SESINE

4.0 UMUZI WAKOMKHULU

4.1 Isingeniso

Kulesi sahluko kuzobhekwa ukwakhiwa komuzi wakoMkhulu. Akukuningi kakhulu okwehlukana umuzi weNkosi kowomuntukazana. Umuzi wakoMkhulu awakhiwa njengowomuntukazana. Umuzi weNkosi awakhiwa ngumndeni nangamalima kodwa wakhiwa ngamabutho. Ngokosiko lwesiZulu kungumgomo ukuthi ibutho elincane elizobuthwa liqale ngokusetshenziswa lilima amasimu, lakha umuzi weNkosi nemizi yamabutho njalonzalo. Abesifazane basika utshani bokufulela bakhande izihlandla bakulethe koMkhulu. Abesilisa bagawula izigxobo nezintingo bakuthwale bakulethe koMkhulu.

Zonke izizwe ngaphansi komthunzi welanga zinomoya wobuzona ozimpande zisemsukeni wazo. Ngaphezu kwalokho zingaqhathaniswa nezakwamanye amazwe.

Lokhu kufakazelwa uZulu, (2005:vii) laphe ethi:

Njengabantu baseNingizimu Afrika sinomoya wobuthina ozimpande zawo zisemlandweni wethu. Izinto ezingamagugu ethu esawashiyelwa ngokhokho zingaqhathaniswa nezakwamanye amazwekazi, kepha imiphumela yokuhlabana kwethu yona selokhu ingaziwa.

Enye yezinselelo ezisemqoka enqubeni yethu yentando yeningi ukuqopha umlando wethu ikakhulukazi owase-Afrika, siwugcinele izizukulwane.

UMsimang, (1975:9) uthi:

Okubalulekile mayelana nomuzi wakoMkhulu ukuthi wabe ungakhiwa ngalima nokunjalo, kepha wabe wakhiwa ngamabutho. Kwabe kuphuma izwe lonke umuzi uphele ngelanga. Isimame sabesiletha izihlandla notshani bokufulela. Izinsizwa ziletha izigxobo nezintingo.

Empeleni ukwakhiwa komuzi weNkosi kungumsebenzi wesizwe sonkana. Umuzi wakoMkhulu wakhiwa uphele ngokushesha ngoba isizwe sonke sibamba iqhaza elikhulu. Lokhu kwenzeka kusukela ngenkathi kulandwa izinto zokwakha nalapho sewakhiwa. Uma sewakhiwa lo muzi wehluka ngokuba kuthi esikhundleni sendlu engenhla kube isigodlo. Isigodlo siyisithabathaba somuzi sona ngokwaso. Kunezindlu ezibaluleke kakhulu esigodlweni njengeNdlunkulu, amalawu eNkosi, izindlu zoMdlunkulu nemvoko. Ngaphezu kwalezi kunezinye izindlu zakoMkhulu, izindlu zeziNduna, izindlu zezinceku, izindlu zabalindi, izindlu zabaNtwana, izindlu zamabutho nezindlu zezimvali.

UMsimang, (1975:8-9) uthi:

Kunezindlu ezibaluleke kakhulu lapha esigodlweni njengeNdlunkulu. Ngapha nangapha emacaleni ayo ngamalawu eNkosi. Ngemuva kweNdlunkulu yizindlu zoNdlunkulu. Ngemuva kwazo izindlu zezisebenzi ezibizwa ngokuthi imvoko.

Ngezansi kwesigodlo uma ungena ngesango ukhangwa izindlu zeziNduna, zezinceku nezabalindi ngasesandleni sokuphonsa kanti ngakwesokhohlo ngezabaNtwana nezamabutho. Ukuyela ngasesangweni nhlangothi zombili yizindlu zezimvali.

Leli nxuluma lomuzi linezindlu eziningi ngangamabele esizeni ebhulwa. Izindlu zonke zakoMkhulu zakhiwa kahle ngobunono. Ngaphezu kwalokho kuyahlonishwa, awubangwa umsindo futhi akungcoliswa phansi. Isibonelo

akuvumelekile ukuphimisa amathe phansi. Izinyane leSilo kuphela elingaphimisa amathe kungabi ndabazalutho. Uma kutholakala umuntu owephula umthetho uyajeziswa.

ULee-Corbin, (1989:18) ubeka kanje:

In the life of the Zulus there were some things called taboos that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not broke, a taboo you were punished.

Esigodlweni kungenwa ngemvume, akungeni noma ubani noma kanjani nje. Phakathi nendawo kwakhiwa udedangendlale wesibaya. Enhla nesibaya isihulugu, isibuya sokuhlambela iNkosi ukuze insila yayo ingemuki namanzi omfula. Isibaya lesi yilapho kugujwa khona imikhosi yesizwe futhi kuvive khona amabutho.

4.2 Isigodlo

Isigodlo umuzi weNkosi lapho kuhlala khona iNkosi, uMdlunkulu weNkosi nezisebenzi. Umuzi weNkosi wakhiwa ube nesigodlo kanti owabantu phaqa uba nendlu yangenhla. Isigodlo silinxuluma lomuzi sona ngokwaso. Isigodlo seNkosi uShaka sasinezindlu ezilikhulu. Isigodlo sibiyelwa ngothango lwaso sodwa, sehlukaniswe nenxuluma lilonke. Silindwa izinceku emasangweni emini, silindwe ngogqayinyanga ebusuku.

Lokhu kufakazelwa uMsimang, (1975:8):

Kungumgomo ukuba ibutho elincane elizobuthwa liqale ngokusetshenziswa lilima amasimu, lapha umuzi weNkosi nemizi yamabutho njalonjalo. Uma sewakhiwa lo muzi wehluka ngokuba kuthi esikhundleni sendlu engenhla kube isigodlo.

Isigodlo sinezindlu ezibaluleke kakhulu njengeNdlunkulu, amalawu eNkosi, izindlu zoMdlunkulu nezimvoko. Ezinye izindlu zakoMkhulu yilezi: izindlu zeziNduna, izindlu zezinceku, izindlu zabalindi, izindlu zabaNtwana, izindlu zamabutho nezindlu zezimvali. Ngaphezu kwalokho kwakhiwa isibaya semikhosi namabutho. Isibaya sezinkomo sakhiwa ngaphandle kwesigodlo, emzini wokusengela izinkomo zeNkosi.

4.2.1 Indlunkulu

Indlunkulu yindlu yombuso engenwa ngabathile ngokwezikhundla zabo embusweni. Le ndlu ingenwa iNkosi, insila yeNkosi, izinyanga zeNkosi, iziNduna zeNkosi, izinceku nezinye izikhulu zezwe. Abesifazane abalubeki nhlobo olwabo unyawo endlunkulu. INdlovukazi iyangena uma iNkosi ingekho kumbe ikhotheme. IziNdlovukazi ezifana noMkabayi noKaMsweli ezake zaphatha izwe, yizo okugqamile emlandweni kaZulu ngokungena endlunkulu.

UZondi, (1980:2) uthi:

UMkabayi: Sgujana Dingane, isilonda sikaZulu siyabhibha, uZulu uselindele ihawu elisha. Zifudumele izandla oyokwemukelwa ngazo, libanzi iphiko engiyokwefukamela ngalo. Akukukhala lokhu isililo. Dingane! Jama!

Kuphinde kufakazelwe uMsimang, (1975:8):

Lena indlu yombuso engenwa iNkosi, izinyanga zayo, insila yayo, iziNduna zeNkosi, izinceku nezinye izikhulu zezwe. Owesifazane akaligcobhi mpela kule ndlu. INdlovukazi ingangena uma iNkosi ingekho noma ikhotheme.

Indlunkulu yakhiwa ibe nkulu kunazo zonke ezinye izindlu esigodlweni. Yakhiwa ibe nezinsika eziyisishiyagalombili kuya kwezilishumi. Ububanzi kusuka

esininini kuya kwesinye cishe bungaba ngamanyathelo angamashumi amabili. Izimpondo zezinkabi ezinkulu nezinyathi zihlonywa phezu komnyango endlunkulu.

Izikhanda zihlonywa phezu komnyango endlini yangenhla ukuze abadala balapha ekhaya babone futhi kugcwaliseke ukuthi kwenziwe umsebenzi wokuchitha igazi. Izikhanda ziyingxenye yenhloko, inhloko emele inkomo. Ngaphezu kwalokho izikhanda kumele zibheke esibayeni ngoba yilapho izinkomo zilala khona kanye nezinyanya zekhaya. Kungaba liphutha uma sezifulathela isibaya. Lokho kungachaza ukufulathela isibaya namathongo omuzi.

UMkhize, (2009:66) uthi:

Indlu yethongo ikakhulukazi kuhlala khona idlozi emsamo. Indlu yethongo esiyakha kokunye kube umsamo lalihleli khona. Kokunye-ke kubantu bakwaZulu kwakhiwa uguqasithandaze iyona-ke indlu okuyaye kuthiwe siya endlunkulu la ithongo uma uyongena khona kumbe ayolala khona wazi kahle kamhlophe ukuthi ulele nalo. Indlu yethongo-ke isemqoka kakhulu kumuntu wase-Afrika. Isemqoka ngesizathu sokuthi ila ekhiqiza khona izinkulumo zakhe zokufisa, zokuthanda ukuthi ucela enzelwe ini.

UNTuli, (2004:62) ugcizelela uthi:

Isibaya nendlunkulu amathempeli omuzi. Isibaya indawo esemqoka enxulumeni ngoba konke okuthinta izinyanya kunokuxhumana okuthile nesibaya nendlunkulu.

Indlunkulu iphahlwa nxazombili ngamalawu eNkosi. Indlu yeNkosi esemqoka kunazo zonke yindlunkulu. Kule ndlu kuhlala izimpahla zombuso, induku yobukhosi, ukhamba lobulawu bamakhosi, izikhumba zezingwe nezingonyama njalonjalo. Inyama yezinkabi uma kuhlatshiwe igcinwa endlunkulu. Ngaleyo

ndlela abaphansi ukuze bayidle ngomoya nabaphilayo bese beyidla bajabule, abadala bese bebavikela, babanqobele abantwana babo izitha futhi balethe izinhlanhla ekhaya.

UKoopman, (2002:35) uthi:

Ancestral spirits (abaphansi) enjoy a mutual relationship with abaphilayo (those still living). The ancestors look after and protect the living from harm and guide them through the traps and pitfalls of life.

In return the living ones are obliged to make regular offerings to the ancestors, setting aside a special pot of beer whenever beer is brewed and making sure that goats and or cattle depending on the wealth of the family are offered at regular intervals at rituals known as imisebenzi.

Lokhu kufakazelwa uMsimang, (1975:33):

Indlu yayo ebaluleke kunazo zonke undlunkulu. Kule ndlu kukhona inkatha yombuso, induku yobukhosi – induku yomzimana ekhomba amabutho, ukhamba lobulawu bamakhosi, izikhumba zezingwe nezingonyama neminyakanya yobukhosi.

Iminyakanya yimvunulo yasekhanda eyenziwa ngezimpaphe zodwa, yembathwa aMakhosi. Igwalagwala nendwa ezinye zezinyoni ezisetshenziswa ukwenza imvunulo yasekhanda ngezimpaphe zazo. INkosi uShaka, iLembe eleqa amanye amaLembe ngokukhalipha yayihloma ekhanda uphaphe lwendwa. Amanye aMakhosi njengoDingane, uMpande, uCetshwayo njalonjalo babehloma izimpaphe zegwalagwala ekhanda.

Lokhu kufakazelwa uMsimang, (1975:190):

Ekhanda aMakhosi abehlala ehlome uphapse.
UShaka wayekhonze olwendwa kanti amanye
aMakhosi abehloma igwalagwala.

Indwa inyoni yezulu, inyoni enesithoza kanti igwalagwala inyoni yokuhloba.
iNkosi uma izokwenza okuthile njengoba inguNomthebe wesizwe ingena
endlunkulu iphahle ukuze iphumelele. Ngokunjalo uma iNkosi ibekwa,
idunguzela kumbe isikhothame kusetshenziswa endlunkulu. Ngaleyo ndlela
kubikelwa abangasekho njengoba beyizinhloko zemizi nabaphilayo.

Lokhu kufakazelwa uKhumalo, (1997:185):

Abantu abalele, akuqikelelwe ukuthi baqondisiswe
ukuthi bangamakhanda emindeni.
Abangalokothwa bashiywe ngaphandle noma beze
ngemuva uma kwenziwa imikhosi yemindeni,
yesizwe nakho konke okuthinta imizi abayakhile.

UMsimang, (1975:33) uthi:

Uma iNkosi izophaka impi ihlasele izizwe, ingena
endlunkulu igcatshelwe khona yelashwe khona
ilale khona ukuze phela ikhothwe amathongo.
Uma iNkosi ibekwa yiso leso, ikhishwa ngengalo
kule ndlu. Uma isidunguzela nalapho isikhothame
yiyo le ndlu yayo ayikho enye.

Indlunkulu yindlu yabadala futhi kulapho behlala khona. Umsindo awubangwa
endlunkulu. Abesifazane kabangeni mpela kule ndlu ngaphandle kweNdllovukazi.
iNdllovukazi ingangena endlunkulu uma iyohlanza indlu. Okwesibili uma
ibambele izinyane leSilo lapho iSilo sikhothame kumbe singekho.

UMsimang, (1975:8) uhluba udlubu ekhasini uma egcizelela lokhu:

Lena indlu yombuso engenwa iNkosi, izinyanga zayo, insila yayo, iziNduna zeNkosi, izinceku nezinye izikhulu zezwe. Owesifazane akalugcobhi mpela kule ndlu. INdlovukazi ingangena uma iNkosi ingekho noma ikhothame.

Empeleni le nhlonipho ikhombisa ukuhlonipha izidalwa zomuzi ezingoyisezala noninazala.

UKhumalo, (1997:153) ufakazela okushiwo ngenhla uthi:

Abalobokazane-ke ekhaya kakade bayahlonipha oyisezala noma besaphila noma bengasekho.

Ukuhlonipha kuyisisekelo sesiko nenkolo yesiNtu. Ukuhlonipha kwenzalabantu kuhamba indawo ende ngoba kunamandla angumumangaliso owesabekayo.

INkosi izihlalela emalawini ayo angaqedwa ibhunge neziNduna nezinceku zayo. Indlunkulu ingumongo wesigodlo ngoba iphatha izinto ezibalulekile neziyinsila yesigodlo. Indlunkulu yindlu lapho kukholelwa ukuthi amathongo omuzi ahlezi khona. Yingakho kungenwa ngenhlonipho, kubikwe, kucelwe izinhlanhla, kubatshazwe kuchithwe khona izinhlopheko.

UMkhize, (2009:66) uthi:

Indlu yethongo-ke isemqoka kakhulu kumuntu wase-Afrika. Isemqoka ngesizathu sokuthi ila ekhiqiza khona izinkulumo zakhe zokufisa, zokuthanda ukuthi ucela enzelweni.

Lokhu kufakazelwa uKrige, (1936:48):

*When he has been away and comes home, he will
go straight to the indlunkulu hut and report.*

Ngokwesiko lesiZulu abantu abadala kufanele kuqikelelwe ukuthi bangamakhanda emizi. Ngaleyo ndlela kuyaphambana nesiko uma bekhishwa inyumbazane kumbe beze ngemuva uma kwenziwa imicimbi yesizwe, yemindeni nakho konke okuthinta imizi abayakhile.

Indlunkulu inemigomo okumele igcinwe ukuze umsamo ungangcoli. Okokuqala kufanele ishanelwe ingane engakephuki. Okwesibili ingenwa umuntu ohlambulukile futhi iyahlonishwa.

UMpanza, (1994:6) uthi:

Kwakhiwa nendlunkulu iqhugwane ngasenhla ngemuva kweyakwagogo, okuyindlu yabadla noMvelinqangi. Kushanela kuyo ingane engakephuki nawe ungene kuyo uhlambulukile. Ngaphezu kwalokho kuyothi uma unosizi ungene kuyo ubike usizi lwakho kuShembe nakwabadala uyothi uphuma kuyo bese luphelile. UShembe wathi uyohlala kuyo nabo bonke abakini abangasekho emhlabeni noma unesitha esingakanani asiyukukwenza lutho.

Indlunkulu yindlu yabadala noMdali ngaleso sizathu akuvele nje kuyohlalwa, kuyolalwa kuyo, kumbe isetshenziswe njengelawu ngoba ingcwele. INkosi ingalala kuyo ngenhloso yokukhuluma nethongo ngqo lolo suku kuphela.

4.2.2 Amalawu eNkosi

Amalawu eNkosi akhiwa nhlangothi zombili zendlunkulu. Amalawu eNkosi abamaningi ngokuzithanda kwayo. Amalawu asemqoka yilawa: ilawu lokudlela,

ilawu lokulala, ilawu lemvunulo, ilawu lokuzithokozisa nezintombi zesigodlo njalonjalo. Uma kuhleziwe kahle izwe libusa, iNkosi izihlalela emalawini ayo angaqedwa ibhunge neziNduna nezinceku zayo.

UNyembezi noNxumalo, (1966:39) bathi:

Eduze kwendlunkulu manxashane kungumuzi omkhulu, bekuyaye kwakhiwe ilawu loMnumzane lapho ebeziphumulela khona.

Kuphinde kufakazelwe uMsimang, (1975:8):

Ngapha nangapha emaceleni endlunkulu ngamalawu eNkosi. Wona aba mbadlwana kuye ngokuzithanda kweNkosi. Kuba ilawu lemvunulo, lokulala, lokudlela, lokuzithokozisa nezintombi zesigodlo.

Kwakuthi lapho iNkosi iselawini lokudla, idla, insila iphumele esithumbanjeni ishaye khona igeja ize iqede iNkosi ukudla. Ngokwenzenjalo yayisuke yazisa noma ubani phakathi komuzi ukuthi izinyane leSilo seliyadla. Ngaleyo ndlela bonke abantu kudingeka bahloniphe. Umuntu owenza amanyala ngesikhathi idla iNkosi wayebulawa emakhosini anolaka.

Lokhu kufakazelwa uMsimang, (1975:34):

Phela uma idla iNkosi akufuneki kubekhona okhwehelayo, ophimisayo, othimulayo noma owenza maphi amanyala. Owenze njalo wayebulawa emakhosini anonya.

Ukudla kweNkosi kwabe kwenganyelwa abesilisa. Ukudla okusale eNkosini kudliwa insila noma kuphiwe amagovu eNkosi. INkosi uma isiqedile ukudla inceku iyilethela ukhamba lotshwala yehlise. Inceku iyaphungula kuqala ikhiphe ubuthi.

Inceku umuntu ohlala eduze kweNkosi ayilungisele ukudla nokunye ekudingayo. Insila umuntu oyisichaka seNkosi abheke futhi aphanthe ukudla kweNkosi. UJeqe wayeyinsila yeNkosi uShaka. Insila yeNkosi kuba indoda eqotho, isihlabani esaziwayo, ingwazi uqobo. Ukukhethwa kwensila yeNkosi kufana nokufa kuyo.

UZondi, (1980:52) uthi:

UShaka: Yini Dingane? Kwenzenjani? Awu! Niyangigwaza! Hawu, uwe Mbopha? Kwenzenjani bafowethu nangibulalisa okwamagwala? Ningibulalela ubukhosi? Ukuba benazi ukuthi lishisa kanjani leli lembe ebenginhlalele kulo ngabe aningisusanga.

Inyanga: Hawu! Lafa elihle kakhulu! Elekelelani bo!

UDingane: Asibalekeni!

UJeqe: Yini?

Inyanga: AbaNtwana noMbopha!

Insila ayimuntu otheni njengoba negama lisho. Yilokho okwakwenza ukuthi lapho sekufike izikhulu zombuso zizobhunga neNkosi izindaba ezinkulu, insila ikhishelwe phandle. Uma kubhungelwa esibayeni ebandla, insila yayisala elawini. Yingakho uJeqe simthola ebuza ukuthi kwenzenjani kwazise wayeselawini uJeqe, iNkosi uShaka isesibayeni. UJeqe insila kaShaka wayeliqhawe, isihlabani, ingwazi uqobo ukuba wayengensila yeNkosi, yona ekhishelwa phandle uma iNkosi inezikhulu zombuso wayeyogwaza ibhece koDingane.

Lokhu kufakazelwa uZondi, (1980:4):

UShaka: Nenzenjani qhawe lakithi

UDingane: Jama, yayigane esokeni kuJeqe.

UJeqe: Uqedile oweSilo engethole. Nkosi ngeke sizibonge thina, izinkomo lezi esiziphethe namanxeba esinawo

yikhona kuphela okosho ukuthi
kwenzekani lapho.

UShaka: Jeqe, mina ngifuna izinsizwa ezifana
nawe. Uma ngingazandisa kuleli zwe
ngingaqotha imbokodo nesisekelo.

Insila yeNkosi kufanele ikhohlwe umuzi wayo, abakubo, amagugu okuzijabulisa
ngamanoni akwamhlaba, kuphela ilinde iNkosi. Insila ayinawo amandla
okubonisa nokweluleka iNkosi. Njalo lapho kukhona khona iNkosi ifunyaniswa
nayo. Emini nasebusuku ihlala njalo iseduzane neNkosi.

Lokhu kufakazelwa uMsimang, (1975:30):

Izikhwehlela zeNkosi namathe ayo ithefula,
ikhwehlela, itshaka iphimisa njalonjalo
kwakukhafulelwa kuyo insila. Insila yeNgonyama
yayingaconseli phansi, iphelela kulo muntu
wabantu.

INkosi igcatshwa uma izonyathela uswela kumbe idunguzela, kwakungumgomo
ukuba nensila igcatshwe ukuze iNkosi yelashwe ngegazi layo. Uma ukufa
sekuyenele iNkosi nensila kwakube liyishonele. Kwakube ibhekwe ngabakubo
uma iphumelele ukweqa njengoJeqe oweqa wayobhaca kwelabaTshopi. UJeqe
wafike wethwasa eButhonga waba ukhokhovu lwenyanga. Ukwazi ukuthi
ukukhothama kweNkosi kusho ukufa kwensila, kwakuzenza zethembeke
emakhosini azo.

Ilawu lemvunulo yilapho kuhlala khona imvunulo yekhethelo yeNkosi.
Ngaphezu kwalokho yilapho iNkosi ivunulela khona uma kuzoba nemikhosi
yesizwe, inyathela uswela, igcagcelwa njalonjalo. INkosi uma izihlalele
esigodlweni yayivunula nje ngokuzithandela. INkosi uShaka wayebhinca
isitobo. Isitobo izinjobo eziludidla ezithungwe zahlangana zaba unomndindi.
Amanye aMakhosi uma ezihlalele esigodlweni azibhincela ibheshu lengwe kanti
kwesingenhla aziqimbele.

Lokhu kufakazelwa uMsimang, (1975:188):

Uma iNkosi izihlalele nje emzini wayo
ibizihambela ngebheshu layo lengwe kanti
kwesingenhla iqimbile. Ibiyembatha izinjobo
zensimango zibe ubhoklane bese kuba isinene
esihle sensonto. Engalweni ibifaka amasongo
nengxotha yayo bese iphatha iwisa layo
lomsimbithi.

Entanyeni bekuba ucu olulodwa lwamaqanda
abomvu imfibinga. Amanye aMakhosi oHlanga
njengoMpande ayembatha izindondo ezihunyelwe
zaba isiphika kanti uShaka yena wayembatha
isiphika samashoba esibizwa ngokuthi umklezo.

INkosi uShaka ukwenza kwakhe, ukuvunula, ukukhuluma kwakhe kwakungafani
nokwamanye aMakhosi oselwa. Ekhanda aMakhosi oselwa abehlala ehlome
uphaphe. UShaka wayekhonze uphaphe lwendwa kanti amanye aMakhosi
abehloma uphaphe lwegwalagwala. INkosi uShaka wayembatha isiphika
samashoba umklezo. Amanye aMakhosi njengoMpande ayembatha izindondo
ezihunyelwe zaba isiphika. INkosi uShaka yayiphuma namabutho iyohlasela ifike
ihlabane empini kanti amanye aMakhosi ayebuthisa esigodlweni. INkosi uShaka
yayithefula uma ikhuluma. Yayikufunde esizweni seNkosi uDingiswayo
kwaMthethwa kanti amanye aMakhosi akhuluma kuqoshame.

INkosi uShaka



Ukubutha amabutho kwaqalwa iNkosi uNdaba. INkosi uNdaba yayihlakaniphile, ibukeka futhi iyinyanga yezulu. Isizwe sasinele sihube ihubo likaNdaba imvula ine siphele nya isomiso. INkosi uNdaba yabutha Amankankane namaGwadlu. Ngaphezu kwalokho ehubeni lakhe kuyavela ukuthi wakubikezela ukuthi uyiNkosi noliba lwakhe.

Lokhu kufakazelwa uKhumalo, (1995:16-17):

Esikutholayo ngoNdaba ukuthi nguyena okwaqala ukuzwakala ngokubuthwa kwamabutho. Sizwa ngebutho lakhe okwakuthiwa ngamankankane nelinye okwakuthiwa ngamaGwadlu. UNdaba wayengagcini eyiNkosi nje kuphela kodwa wayebuye abe yinyanga yezulu. Kwakuthi uma kunesomiso kuhaywe ihubo likaNdaba elithi:

UNdaba uyiNkosi!
Oho! O! Ha! Oye! Ha!
Jijiji! Ajiji!

Bathi noma kanjani lalina izulu siphela
isomiso. Yinsizwa eyayinobukhulu
ubuhlakani nasebusweni ibukeka.

UNodumehlezi kaMenzi, iNkosi uShaka ingumbumbi wesizwe sikaZulu.
Ngaphezu kwalokho iLembe eleqa amanye amaLembe ngokukhalipha elafika
lakhuthala labutha amabutho amaningi liwahlela ngezigaba ukuze lihlasele
ngokuwehlukanisa uma liphaka impi.

UDhlomo, (1937:148) uthi:

INkosi uShaka yafike yakhuthala yabutha amabutho
amaningi ukuze ihlele ngezigaba lapho ihlasela.
Amanye awo yilawa: amaWombe, Isiklebhe,
uKhokhothi, uMbelebele, Izimpohlo, uFasimba,
iziNyosi, amaPhela, isiPhezi, uDlangezwa,
uMbonambi, uNteke, uMgumanqa, iziKhwembu,
amaKhwenkwe, uNomdayana, uNdabankulu,
uGibabanye, uFojisa neMfolozi.

Akhona amanye amabutho eNkosi uShaka ayemancane. Mhlawumbe yiwona
ayehlola ngawo amandla ezitha azozihlasela.

Lokhu kufakazelwa uDhlomo, (1937:148-149):

Kasizwa lutho ngamanye alawa mabutho lapho
sixoxelwa ngezimpi zikaShaka. Kusobala ukuthi
lawo esingawezwayo mhlawumbe yiwona ayehlola
ngawo amandla ezitha azozihlasela. Athi
angehlulwa aphake amakhulu. Futhi kusobala
ukuthi iningi lawo lalithunyelwa ekuthumbeni
izinkomo nasekuhlaseleni izizwana ezaziseduzane
noShaka.

Ngaphezu kwalokho isizwe sikaZulu sabunjwa uNodumehlezi kaMenzi, iNkosi
uShaka. Empeleni kuningi okuhle okwaqalwa iNkosi uShaka, okunanamuhla
kusasebenza futhi kuyathandeka.

Lokhu kufakazelwa uDhlomo, (1937:133):

Eminye yale mikhuba nemithetho kaShaka isalandelwa nanamuhla. Isicoco sasingaziwa kwaZulu, nenkehli lena kwabesifazane, engakabusi uShaka. Isicoco savela noShaka ngendlela yakhe leyo yokubutha amabutho. Afike ibutho alijube bese ethi elithile nelithile kalithunge izicoco.

Ukujuba lokhu kwahlala kungumthetho wakhe wokuthi kungabikho ndoda neyodwa eganwayo engakayijubeli, nabesifazane kungekho noyedwa owayengalokotha endele endodeni engayijutshelwanga nguShaka. Ukuze kume kahle wamisa umthetho uShaka omayelana nesifazane ukuba naso sibuthwe sibe ngamabutho.

Obekuhamba kuhambe kuthiwe ibutho elithile lijutshelwe ibutho elithile lezintombi. Umthetho wokuthunga izicoco kuzwakala sengathi wawumisa ngoba ebona amanye amadoda esephucuka emakhanda eseba nezimpandla. INkosi uShaka ayaze yakuthanda lokho. Ngaleyo ndlela wabe esefuna isu lokuba ikhanda lendoda libukeke kahle ngisho isigugile.

Lokhu kufakazelwa uDhlomo, (1937:133):

Umthetho lona wokuthunga izicoco kuzwakala sengathi wawumisa ngoba ebona amanye amadoda eseba izimpandla, kaze akuthanda lokho.

INkosi uDingane



INkosi uDingane yayizalwa uNdlunkulu uMpikase kuSenzangakhona. Okuvelayo emlandweni ukuthi igama lakhe alikaze lithinteke maqondana nobukhosi. Kunalokho sizwa uSigujana. USigujana wayezalwa uNdlunkulu uBhibhi.

UNyembezi, (1958:60) uthi:

Kuyaziwa ukuthi unina kaDingane kwakungunkosikazi omdala kaSenzangakhona. Kodwa igama likaDingane alizange lithinteke nje nempela mayelana nobukhosi. Kwakuphatheka oSigujana. Konje kungenzeka yini ukuthi nangempela uDingane wayezondwa ingaze imbongi ithi: umzondwase omnyama ongasixhumo senyamazane sona size sikhule besizonda ngamehlo?

UMgungundlovu ondukuzibomvu kwakungumuzi weNkosi uDingane. UMgungundlovu wakhiwa iNkosi uDingane emuva kokukhothama kweNkosi

uShaka. Lo muzi-ke kwenzeka izigigaba ezinkulu kuwo. Ngaphezu kwalokho yiwona muzi owawuyintandokazi yeNkosi kuneminye imizi yayo.

UDhlomo, (1936:115) uthi:

UMgungundlovu ngomunye wemizi kaDingane emikhulu, phela yiwona owabe ulikhanda elikhulu kunayo yonke, futhi naye uDingane ewuthanda ngaphezu kweminye. Wawumi phakathi koMkhumbane neNzololo imifudlana engena eMfolozi emhlophe.

INkosi uDingane yabusa emuva kokukhothama kweSilo sakwaDukuza, uShaka. INkosi uShaka yabulawa uDingane noMhlangana behlangene noyisekazi uMkabayi. Kulolu zungu lwabo bafaka noMbopha kaSithayi.

UMsimang, (1975:10) ufakazela okushiwo ngenhla:

KwaDukuza, lona ngomunye wemizi kaShaka emikhulu futhi yilapho akhothamela khona, ebulawa ngabafowabo uMhlangana noDingane bethi bazolibusa kanti lizobuswa izinyoni.

Kuyintokozo enkulu ukuthi namuhla sekunetshe eliyisikhumbuzo seNkosi uShaka kule ndawo, elamiswa uZulu kwaDukuza. Ngaleyo ndlela izizukulwane ngezizukulwane ziyobe lokhu zilibona bese zikhumbula iLembe eleqa amanye amaLembe ngokukhalipha.njengoba engumbumbi wesizwe samaZulu.

UNyembezi, (1958:52) ugcizelela uthi:

Kuthe-ke lapho iphuma iyohlasela kwaSoshangane, nabo oDingane noMhlangana baphuma baba ngabantu abaphuma impi kanti kuzothi ingakabiphi banyomuke baphindele ekhaya. Nembala balithunga icebo labo, banikela kwaDukuza lapho ayeheleli khona uShaka bafike bambulala.

Emva kokuba sebembulele uShaka kwavuka umbango wobukhosi phakathi kukaDingane noMhlangana. UMkabayi owasiza uDingane ukuba kugudluzwe uMhlangana. UMhlangana wabulawa emfuleni beyogeza noDingane, ebulawa izinduna zikaMkabayi: UNdongeni, uSiphepho noZidumo. Isidumbu sikaMhlangana basilahla emhlangeni.

UDhlomo, (1936:7) ubeka kanje:

Bangena maqede bakhuleka uMkabayi wayehlezi yedwa. Ndongeni, Siphepho nawe Zidumo, nginibizela udaba olukhulu. Izindlebe zenu zizokuzwa okungafanele kuzwiwe yizindlebe zabantu abafana nani nje. OkaSenzangakhona uhaqwe yizitha okusweleke zigudluzwe.

UNyembezi, (1958:52) ugcizelela uthi:

Kulo mbango phakathi kukaDingane noMhlangana nguMkabayi owasiza uDingane ukuba kugudluzwe uMhlangana.

UDingane wanqoba ngesu leNdlovukazi uMkabayi ukuze ahlale esihlalweni sobukhosi kwaZulu. INkosi uDingane yayingafuni ukuba kubekhona osalayo ongahle ayibangise. INkosi uMpande yasindiswa uNdlela ngenxa yesimo sempilo ayebukeka eyiso.

UNyembezi, (1958:53) uyaqinisekisa naye lokhu okushiwo ngenhla:

NoMpande wasindiswa ukuthi wayebukeka eyisilinyana futhi ehlushwa umchoboko. UNdlela okwathi lapho uDingane esefuna ukubulala uMpande wathi makayekwe ngoba eyisilinyana esinomchoboko. Ithol' elinsizwa lakokaDonda, elihambe liwakhahlel' amanye amathole.

Yilokhu kubulala kwakhe abafowabo okwamnika lezi zibongo uDingane.

UDhlomo, (1936:77) uthi:

Sekuvuka bonke nje ububi bukaDingane,
usekhumbula futhi ukuthi nakuqala uMpande lona
wasindiswa uNdlela mhlazana efuna ukumbulala.
“Wathi uNdlela ufunelani ukubulala isilima na?”
esho ngoba uMpande ephethwe umchoboko.

UNdlela wayesindisa impilo yeNkosi uMpande ngoba eyibona iyimpande
yobukhosi bukaZulu, kwazise yayithola abantwana kanti uShaka noDingane
babengenabantwana.

UDhlomo, (1936:78-79) uhluba udlubu ekhasini:

UNdlela: uMntwana mkhulu kimina, kuwena nakuZulu ephelele
Mathunjana.

UMpande nguye omise ubukhosi bakwaZulu ngoba
yena uyazala, unabantwana. INkosi kayizali futhi
negama layo liyangethusa mina. Sengathi
kayizukufela lapha kwaZulu, iyofela endle isidinga.
UMpande negama lakhe liyethembisa lithi Mpande.
Lokho kuthi nguye impela impande yakwaZulu,
okuyomila kuyo amagatsha amaningi. Yinzalo leyo.
Uma uMpande efa, sobe sifile sonke.

Umbono kaNdlela waba liqiniso ngeNkosi uMpande okumanje ubonwa yibo
bonke abantu ngaphansi komthunzi welanga. Amakhosi oselwa kusuka
kuCetshwayo kuze kufike kuZwelithini abokhalo lukaMpande.

Ukungena kweNkosi uDingane ebukhosini kwaba lukhuni ngoba kwakumele
adlule obhukwini lwegazi.

UNyembezi, (1958:48) uthi:

Odonswe ngezintab' ezimakhelekethe.
UVezi wakwaSimanganyawo.

Isizwe saqala ukuphefumula kalula lapho sekukhothame iNkosi uShaka, sathemba ukuthi nokubulawa kwabantu akuzukufana nakuShaka. Yingakho ebizwa ngokuthi uVezi ngoba eveze abantu ngokubulala uShaka. Umthetho weNkosi uShaka wawunzima ngoba wayengafuni amabutho asheshe aganwe, efuna aze abe madala kakhulu kuyima enganwa.

UNyembezi, (1958:46) ufakazela okushiwo ngenhla uthi:

UMhloph' owakhany' ukusa kwadabuka.

Kubantu ababelokhu behlezi ngaphansi kwethunzi lokufa kuShaka, ukungena kukaDingane ebukhosini kwafana nokungena kokusa emva kobusuku obumnyama bhuqe.

Isimo seNkosi uDingane sasikhohlisa, umuntu aze alutheke.

UNyembezi, (1958:46) uyagcizelela uthi:

Isizib' esiseMavivane, Dingane,
Isizib' esinzonzo, sizonzobele.
Siminzis' umunt' eth' uyageza.
waze washona nangesicoco.

Empeleni lokhu kwenza kweNkosi uDingane kwamangalisa. Akukho lutho olwalungenza umuntu acabange ukuthi angaze abulale umfowabo, iLembe. INkosi uShaka yayihlakaniphile inamehlo abukhali kodwa ayizange icabange ukuthi uDingane angahle ayise kwagoqanyawo. Ngaphezu kwalokho amagama ngokuminza abhekiswe kuMhlangana owacwiliswa esizibeni waze waya

koyisemkhulu ukuze angambangisi ubukhosi uDingane. Abantu babenethemba elikhulu ukuthi uDingane akazukubabulala njengoShaka kanti ababuzanga elangeni uDingane uzobabulala.

UDhlomo, (1936:vi) uthi:

UMvusi omnyama wawoSikhaka, ovusel' abant'
ukuhlatsywa.

Ngosuku olwalunqunywe uDingane amaQadasi angeniswa esibayeni, kwalethwa amanzi amponjwana kwabuswa. Kwasuka amabutho asina, ahaya ihubo lempi. Abhubhela esibayeni amaQadasi ebulawa amabutho. Ngokusho kwabeLungu uDingane wathi bulalani abathakathi. AbakwaZulu bayakuphika kodwa lokhu. Bathi okunguyena owakhipha izwi uNzobo kaSobadli. INkosi uDingane wayesaba.

UDhlomo, (1936:47) uthi:

Uthe lapho esuka ngoba wasuka ngamandla amakhulu namaBhunu asukuma amanye ethukile. Athe esabhekana, esamangaliswa ubulwane obusemehlweni kaDingane, waseshilo: “Babulaleni abathakathi! Babulaleni abathakathi!” Washo ngezwi elihlabayo sengathi uyakhala, washo eshona ngalena kwesibaya enyamalala.

Lesi senzo esibuhlungu senzeka mhla ziyisithupha kuMbasa ngonyaka we-1838. UZulu wayethi uwaqedile onke amaQadasi ayelapho kanti lisindile elilodwa labaleka layohlaba umkhosi. UZulu walandela ethi uyoqeda ngalowo ayesele emuva. Ekugcineni yabambana ngezihluthu uZulu namaBhunu kwabhujwa nhlangothi zombili.

UDhlomo, (1936:52) uyakufakazela lokhu okushiwo ngenhla:

Saba sikhulu isililo samaBhunu lapho sihlasimulisa umzimba, amadoda ekhalela amakhosikazi awo namakhosikazi ekhalela amadoda awo, nabazali bekhalela izingane zabo, izingane zikhalela abazali bazo. Ubukhulu besililo bufakazwa igama elaqanjwa ngalo idolobha lalapho ngesiBhunu elibizwa ngokuthi kuseWeenen, ngesiZulu lichazwa ngokuthi “ukulila.”

Kuthiwa kwakungakhali maBhunu odwa noZulu wayekhala ngoba nawo amaBhunu abulala abantu abaningi bakwaZulu kuleyo mpi.

Le mpi kaZulu namaQadasi yaholela kwenkulu inzondo phakathi kwabaNsundu nabaMhlophe. Ekugcineni kwalandela izimpi eziningi nokuchitheka kwegazi nhlangothi zombili.

INkosi uDingane yayiwesaba amaqhawe ikakhulukazi lawo ayesondelene neNkosi uShaka. Ngaphezu kwalokho wayebazonda abafowabo ekholwa ukuthi bangahle bambulale bese bethatha ubukhosi. Abaningi abafowabo wabasa kwagoqanyawo, kwasinda labo ngenhlanhla yabo omunye wabasinda ekufeni iNkosi uMpande.

UDhlomo, (1936:125) uthi:

UShaka wayezonda amagwala, efuna ukwenza abantu ukuba babe ngamaqhawe bonke ngoba ubuqhawe ebuthanda, ebuxoshisa ngezinkomo.

UDingane wayewasaba amaqhawe, ewabulala. Wayengabathandi abendlu yakwabo. Sebebonke abafowabo ababulawa uDingane babengamashumi amabili. Kazange ayenze into enjalo uShaka.

INkosi uMpande yayikhonze ukuvunula ngengxotha. Ingxotha yenziwa ngethusi njengesongo kodwa yona ithatha isigaba esikhulu sengalo. Ithusi layo

lingeliphambili kakhulu, elihlala licwebezele njalo. Amasongo nezindondo kungubumenyemenye nobuhle.

Izinceku zeNkosi nazo zembatha njengayo kodwa zona aziyifaki iminyakanya futhi aziphathi induku yaMakhosi umkhangala. Abanye bathi umziwana. Le nduku imnyama bhuqe njengomsimbithi, inesithoza esesabekayo. Umkhangala ungaze uphathwe iNduna yempi kuphela ikhombe ngawo amabutho ngoba awakhonjwa ngomunwe.

INkosi uMpande



Ngokushona kwelanga iNkosi iphindela elawini lokuzithokozisa noMdlunkulu wayo. Kungumgomo ukuba angabibikho obonana neNkosi selishonile ilanga. Isizathu ukuthi iNkosi isuke isiziphumulele njengoba selizilahle kunina. Ngaphezu kwalokho iNkosi yothiwa isizwe emini kabha, ngomnyama akusaphephile. Ngaleyo ndlela sekwehla kwenyuka abalindi besigodlo esigodlweni kuphela. Ngokunjalo nesango lasesigodlweni liyavalwa, kuphambana abalindi kuphela.

UKrige, (1936:42) uthi:

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.

UMsimang, (1975:35) uthi:

Ekuthambameni kwelanga iNkosi isizobuyela
ngasesigodlweni iyoizithokozisa nezintandokazi
zayo zoMdlunkulu.

UZulu kwakudala wayekholwa ukuthi isifazane siyathambisa. Ngaleyo ndlela iNkosi yayingejwayelani kakhulu naso. INkosi yayivama ukubiza iNduna eyethembile ngakusihlwa baxoxe izindaba eziyisifuba. Kungakhathaleka iNkosi isizobeka amathambo esikhumbeni ilale kamnandi ikhothwe amathongo. Ngaphambi kokuba iNkosi ilale, inceku ihamba iyokwendlala elawini leNkosi lokulala. Emva kwalapho insila yeNkosi iphuthume elawini iyobala iziphuku, imiqamelo namacansi ukuthi kwendlaleke kahle ngempela yini. Insila yeNkosi ayehlukani neNkosi ihlale iseduze neNkosi ngazo zonke izikhathi emini nasebusuku. Insila yeNkosi yiyo engumlindi nomvikeli omkhulu weNkosi ngaphezu kwezinceku. Ngaleyo ndlela konke okungase kuhlasele kumbe kubeke impilo yeNkosi engozini kumele kuqale ensileni ukuze insila yeNkosi ivikele iNkosi. Insila yeNkosi kuba indoda eqotho, isihlabani esaziwayo, ingwazi uqobo.

Lokhu kufakazelwa uMsimang, (1975:30):

Izothi ingalala iNkosi bese yendlala ngasemnyango
insila, ilale khona inqume kabili ukuze ivikele
iNkosi kokungahle kuyehlele ebusuku.

Akukhathalekile noma iNkosi inenye yamakhosikazi aseNdlunkulu, insila yayilala njalo endaweni yayo ngasemnyango.

4.2.3 Izindlu zoMdlunkulu

UMdlunkulu abesifazane abagane iNkosi kusukela ingakabekwa. Lapho isibekiwe ubuningi boMdlunkulu yizintombi zesigodlo ezikhushulelwa ebukhosikazini uma zemukele isisu. Izindlu zoMdlunkulu zakhiwa ngemuva kwendlunkulu. Intombi ekhethwa isizwe siyiqashela iNkosi ngoba izalwa isikhulu noma enye iNkosi, ifike ibe uNdlunkulu.

Yiyo ezalela iNkosi indlalifa eyothatha isihlalo sobukhosi uma isikhotheme. Ilotsholwa ngezinkomo zesizwe. Kulisiko lesiZulu ukuba yileyo naleyo ndoda ikhiphe inkomo ziyolobola unina wesizwe. Kuhanjwa ngenyathuko eyabhudulwa ngokhokho nabo ababeyikhonjelwe nguThongolikhulu.

Lokhu kufakazelwa uMpanza, (1994:7):

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

UKunene, (1996:Isethulo) uthi:

Empeleni ayikho into eyenyanyeka ngaphezu
kwalabo bantu abayizikhonzi abangasenalo iqholo
nobukhulu bomhlaba namasiko abo. Labo asebethi
nje: Phela thina sesiphucukile, sesizishiyile
izindlela zakudala nezobuqaba,
sesingabesimanjemanje. Bathi isimanjemanje njalo
besho inhlalo yabezizwe. Kube kokunye
nephezulu, nephakeme kuzo zona izizwe lezo.

UMdlunkulu uzihlalela esigodlweni ubuse. Awuthinti lutho olungumsebenzi njengokulima, ukutheza njalonjalo. Umuntu oke wabonakala engena esigodlweni, esebenzisa izinto zoMdlunkulu uyajeziswa ngenhlawulo kumbe enelwe ukufa.

UMsimang, (1975:32) uthi:

Oke wabonakala engena esigodlweni wayenelwa ukufa. Oke wasebenzisa into noma isitsha esisetshenziswa uMdlunkulu wayenelwa ukufa. Kwakuthathwa ngokuthi wedelele iNkosi ngakho makayiswe kwagoqanyawo.

UMdlunkulu uyaziswa isibili. Ukudla kwawo kunomuzi wakho kodwa, owenganyelwe izinceku. Izinkomazi zamasi oMdlunkulu zihlala esibayeni sazo zodwa njengezeNkosi. Umdlunkulu uze apheke okuthile okuthandwa iNkosi nawo ngoba ufuna ukuzakhela ugazi nokuthandwa iNkosi. Umsebenzi woMdlunkulu ngempela ngukuzalela izinyane leSilo abaNtwana. Ayikho iNkosi kwaZulu eyaba nabaNtwana njengoSenzangakhona noMpande. Umdlunkulu uma upheka okuthile okuzodliwa iNkosi, inceku ibe ilokhu iqaphile ngeso lokhozi.

Lokhu kufakazelwa uMsimang, (1975:32):

UMdlunkulu wawuze uyiphekele izijingi, utshwala nomdokwe. Nakhona lapho inceku ibe lokhu iphose iso ukuze umntaneNkosi angadli okungalungile.

Kulisiko esizweni sikaZulu ukuba iNkosi ingabonakali inqamula izinkalo, iwele imihosha ithi iyoqomisa kumbe iyoqhetha. Ngaleso sizathu lapho iNkosi ihambele izikhulu zayo iphelezela uMdlunkulu, izinceku neziNduna bese izikhulu ziyinyathelisa ngamadodakazi azo amahle. La madodakazi asezoba izintombi zesigodlo, iNkosi enokuzithokozisa iqhethe nazo. Kwesinye isikhathi iNkosi yenzelwa amajadu lapho ihambele khona. Uma izinyane leSilo likhangekile izintombi, aliziqomisi kodwa liyazijuba. Izwi leNkosi lingumlomo ongathethi manga.

UMsimang, (1975:32) uthi:

EleNkosi aliweli phansi. Izintombi lezo zizodela amasoka azo ezazikhethela wona ziyoba isigodlo koMkhulu. Ezinye njalo ziya zimagange lokhu phela kuligugu ukungeniswa esigodlweni. Ezinye izintombi zesigodlo zazingajutshwa nayiNkosi leyo kepha zazizithunyelwa ngoyise esigodlweni ngoba befuna ukuzenza bahle eNkosini noma befuna ukuyijabulisa. Kokunye zaziba inhlawulo uma oyise bonile.

Ngesikhathi behlawuliswa izinkomo baziqhube kanye namadodakazi abo amahle bebonisa ukuzisola, ukuyikhonza nokuyikhothamela iNgonyama. Lezi zintombi ziphelekezelwa ngoyise nezinsizwa zesigodi zihlomile sengathi kuphunywa impi. Kuyahlatshwa esigodlweni lapho sezingeniswa. ISilo lapho sifuna ukuchitha isizungu sibonakala siyongena esigodlweni, kasisezukuphazanyiswa-ke.

Lezo ezithanda kakhulu yayigcina ngokuzilobola koyise izifake emdibini woMdlunkulu. Izintombi zesigodlo kwesinye isikhathi zixoshiswa abafowabo beNkosi, izingwazi nezikhulu. INkosi yiyo ekhipha ilobolo uma ixoshise ngezintombi zasesigodlweni.

UZulu, (2005:118) uthi:

Bathi le ntombi uMonase iSilo uMpande sasiyinikwe yiNgonyama uShaka isaphila, iyikhipha esigodlweni sayo.

Lokhu kuphinde kufakazelwe uMsimang, (1975:32):

Ezinye njalo zazixoshiswa abafowabo, izingwazi nezikhulu. Ilobolo labe likhishwa yiyo iNkosi uma ixoshise ngezintombi zasesigodlweni.

UMdlunkulu uvunula ngendlela ekhethekile kweyabantu phaqa. UMDlunkulu wembatha izidiya zethusi emahlombe zibe yisiphika. Uhumele izindondo zethusi ezikhalayo entanyeni.

UMsimang, (1975:196) uthi:

Isifazane sakoMkhulu sibonakala ngamasongo ethusi ayephekwa ensimbini. Sibonakale ngezidiya zethusi ezembathwa emahlombe zibe iziphika. Sibonakale ngokuvunula ngamaqanda emfibinga nokwembatha iziphuku zezingwe. Entanyeni ungafumana zihumele izindondo ezikhalayo zalo belu ithusi.

UMdlunkulu uhlala esigodlweni welusiwe. Weluswa izinceku. Oseqinile wesilisa akavunyelwe ukungena. Ongenile, ohlangane nesigodlo, obonakale ebheke intombi yasesigodlweni uwagcinile amabele anhlamvana. Uma kunamajadu namacece, zihloba kahle zibe yiviyo zodwa, isibuko seNkosi, izibuka ubukhulu nobuNgqongqoshe. Ayikho iNkosi eyayinesigodlo esikhulu ngangeseLembe eleqa amanye amaLembe ngokukhalipha. Uma iSilo sesikhotheme zihamba naso ziyosithokozisa nakwelezithutha.

ISilo sakwaDukuza yiso esasakhe isigodlo esikhulu kunamanye amakhosi oselwa. Ngaphezu kwalokho sasihlakaniphile kakhulu sicosha udwani ekubuseni kwaso. Izinto sasizibheka ngeso elijulile. INkosi uShaka yayiliqhawe, iwathanda amaqhawe futhi ibukhuthaza ubuqhawe esizweni sikaZulu.

UMsimang, (1975:198) uyakufakazela lokhu okushiwo ngenhla:

Ayikho iNkosi eyayinesigodlo esikhulu
ngangeseLembe eleqa amanye amaLembe
ngokukhalipha.

UDhlomo, (1936:125) ugcizelela uthi:

UShaka wayezonda amagwala, efuna ukwenza
abantu ukuba babe ngamaqhawe bonke ngoba
ubuqhawe ebuthanda, ebuxoshisa ngezinkomo.

INkosi uShaka yingakho yanqoba izizwe eziningi, yabumba isizwe sakwaZulu
ngenxa yobuqhawe baso, ukuthanda nokukhuthaza ubuqhawe kuZulu.

4.2.4 Imvoko

Imvoko izindlu zezisebenzi zasesigodlweni. Imvoko zakhiwa ngemuva kwezindlu
zesigodlo. ONdlunkulu nezintombi zesigodlo abaphathi lutho ngezabo izandla.
UMdlunkulu uzihlalela esigodlweni abuse. Awuthinti lutho olungumsebenzi
njengokulima, ukutheza, ukukha amanzi njalonjalo.

Lokhu kufakazelwa uMsimang, (1975:8):

Ngemuva kwendlunkulu yizindlu zoMdlunkulu.
Ngemuva kwazo izindlu zesigodlo. Ngemuva
kwalezi sekuyizindlu zezisebenzi lokhu phela
amakhosikazi nezintombi zeNkosi zabe zingaphathi
lutho ngezazo izandla. Lezi zindlu-ke zezisebenzi
zibizwa ngokuthi imvoko.

UMdlunkulu uyaziswa kakhulu. Ukudla kwawo kunomuzi wakho kodwa,
okuphekwa izisebenzi. Ngaphezu kwalokho okwenganyelwe izinceku ukuze
uMdlunkulu ungadli okungafanele.

4.3 Ezinye izindlu zakoMkhulu

Umuzi weNkosi ngumuzi wesizwe sonkana. Ngaleyo ndlela kugcina kuhlala
abantu abaningi futhi abehlukene ngokwezigaba zabo. Ezinye izindlu

zakoMkhulu yilezi: izindlu zeziNduna, zezinceku, zabalindi, zabaNtwana, zamabutho nezezimvali.

UMsimang, (1975:9) uthi:

Ngezansi kwesigodlo uma ungena ngesango ukhangwa izindlu zeziNduna, zezinceku nezabalindi ngasesandleni sokuphonsa kanti ngakwesokhohlo ngezabaNtwana nezamabutho. Ukuyela ngasesangweni nhlangothi zombili yizindlu zezimvali ezeluse amasango nezintuba emzini weNkosi.

4.3.1 Izindlu zeziNduna

Izindlu zeziNduna zeNkosi zakhiwa ngezansi kwesigodlo. Zakhiwa ngasesandleni sokudla. Kulisiko esizweni sikaZulu ukuthi iziNduna zibe nezindlu koMkhulu. Lokho kusiza ekutheni iziNduna zihlale ziseduze neNkosi. Ngaphezu kwalokho nalapho iNkosi ifuna ukuxoxa ngezindaba eziyisifuba zezwe kubelula ukubiza iziNduna ngisho ebusuku imbala.

Lokhu kufakazelwa uMsimang, (1975:35):

UZulu wayekholwa ukuthi isifazane siyathambisa ngakho iNkosi yayingajwayelani kakhulu naso. Kepha yayivama ukubiza iNduna eyethembile ngakusihlwa kuxoxwe izindaba eziyisifuba.

Kungafika iqhawe elingubuthongo iNkosi isizobeka amathambo esikhumbeni ilale kamnandi ikhothwe amathongo. INduna yeNkosi nayo bese iyolala endlini yayo khona koMkhulu. Inganqamuli ebusuku iye emzini wayo.

IziNduna zeSilo kuvame ukuba ngabafowabo beNkosi kumbe izihlobo zeNkosi namaqhawe ayizikhulu zezizwe ezithile ngaphansi kweNkosi.

UNdaba, (2012) ubeka kanje:

UMntwana uMangosuthu Buthelezi
unguNdunankulu weSilo uZwelithini, uzalwa
uMntwana uMagogo KaDinuzulu.

INkosi uMangosuthu Buthelezi kusekhakonina kwaZulu ngoba uzalwa uMntwana uMagogo kaDinuzulu, ungumzala weSilo uNyangayezizwe kaMaphumezama kaDinuzulu. Ngaphezu kwalokho unguNdunankulu kaZulu ngaphansi kweNgonyama uBhejane phum' esiqiwini kade bekuvalele.

UZulu, (2005:97) uthi:

Kwathi-ke iNgonyama uMpande isesikhundleni
emveni kokushona kweNduna yayo uNongalaza
kaNondela waseManyandwini yase ibeka
uMasiphula kaMamba wendlu yamaqhawe
aseMgazini.

UMasiphula wayezalwa uMamba Ntshangase owaba liqhawe ezimpini eziningi kwaZulu. INkosi uMpande yambeka uMasiphula ukuba yiNduna yayo ngenxa yobuqhawe nobuhlakani ayenabo. Empeleni lobu buqhawe, ubungwazi nokukhalipha kwakuyinto endala kubantu baseMgazini.

UDhlomo, (1936:94) uthi:

Pho lokhu kwaZulu ubuqhawe babuyinto enkulu!
Kwathi kungakadluli izinyanga eziningi uNdlela
elwa izimpi zikaShaka, lafika izwi eNkosini
lobuqhawe bakhe. UShaka wathokoza wazinge
embheka ngeso elihle, emxoshisa ngezinkomo.
Sizwa kuthiwa kwathi ekugcineni uShaka
wambeka ukuba aphaathe isigodi esikhulu
esiphakathi kweMfongosi neMpaphala. Waba
yiNduna yaso okaSompisi.

INkosi uShaka yayiwathanda amaqhawe iwaxoshisa ngezinkomo. UNdlela kaSompisi wahlabana kakhulu ezimpini zeLembe. Ngaleso senzo sakhe uNdlela wazakhela ugazi kuShaka, wagcina esengenye yeziNduna zikaDumehlezi kaMenzi. UShaka wambeka ukuthi aphaathe isigodi esikhulu phakathi kweMfongosi neMpaphala.

Ngaphezu kwaloko uNdlela kaSompisi nguye owavikela ubukhosi bakwaZulu olibeni lukaSenzangakhona ukuthi bungashabalali. UNdlela owavikela iNkosi uMpande lapho isizulelwa amaqe iNkosi uDingane ifuna ukumyisa kwagoqanyawo. Waphakamisa ukuthi akangabulawa uMpande ngoba unomchoboko, uvisithushana futhi akanabungozi embusweni weNkosi uDingane.

UDhlomo, (1936:77) ufakazela okushiwo ngenhla:

Sekuvuka bonke nje ububi bukaDingane, usekhumbula futhi ukuthi nakuqala uMpande lona wasindiswa uNdlela mhlazana efuna ukumbulala. “Wathu uNdlela ufunelani ukubulala isilima na?” Esho ngoba uMpande ephethwe umchoboko.

UNyembezi, (1958:53) uthi:

NoMpande wasindiswa ukuthi wayebukeka eyisilinyana futhi ehlushwa umchoboko. UNdlela okwathi lapho uDingane esefuna ukubulala uMpande wathi makayekwe ngoba eyisilinyana esinomchoboko.

4.3.2 Izindlu zezinceku nezabalindi

Izindlu zezinceku nezabalindi zakhiwa ngezansi kwesigodlo ngasesandleni sokuphosa. Izinceku kuba izikhulu zombuso. Abantu abahlala njalo beseduze neNkosi. Izinceku ziyizindlebe namehlo eNkosi. Izinceku yizona zigijimi eziletha

ziphinde zithuthe imibiko. Abanamacala nabazobulawa balandwa izinceku. Izimemo nezimbizo zimenyezelwa izinceku.

Lokhu kufakazelwa uBlose, (1974:1):

Qhathizwe: Nina beNkosi! Ngiphethe izindaba ezinzima esezidunge izwe leNkosi zalenza ihlane, kwamachanca. Ngikhuluma nje akwaziwa okwenzekayo eMlambongwenya nasOndini. Izwe lifile. Enyangeni efile kube nembizo enkulu, koMkhulu, lapho kwakhuluma amaxusa akwaHulumeni. Ngifuna nikwazi ngokusobala ukuthi iNkosi yenu isemanzini, futhi izulelwa amaqe nombuso kaZulu usengozini yokuchitheka. Livungame ibandla ngokungxama iningi lihlikihle izandla.

Sofasonke: Sh.... sh.... h! Lithule ibandla.

Qhathizwe: Ababekhona bazokhumbula imithetho eyazongolozelwa entanyeni yoweZulu ukuthi isiyombusa yena noZulu wonkana. Nonke bese nibeke indlebe ukuzwa ukuthi uDlokwe neNdlondlo bayojutshwa nini. Seyenzekile inkelenkele engazange ibekhona emlandweni wakwaZulu. Nisizwile isimanga esivelile. Kuthe ukuba iwajube la mabutho ezinsizwa, iNkosi iwajubela ibutho lezintombi zeNgcugce, zasho ngokusobala izintokazi zathi: 'Ucu kalulingani...' Zingamane zigane izinyamazane okungcono. Nebala izwi loweZulu lawela phansi.

Qhathizwe: Zulu sengizokwethula isimemezero sokugcina, sokuthi mhla zinhlanu kuMandulo sesohlangana koMkhulu oNdini. Kulapho iNkosi isifuna khona. Kuyoxoxwa izindaba eziphathelene nombuso kaZulu.

Zona azihlali njalo neNkosi njengensila kodwa ziyayibungaza lapho isebandla kumbe uma izibizele elawini layo. Izinceku ziba nemizi yazo. ISilo sizixoshisa ngezinkomo, sizilobolele amakhosikazi futhi sizakhele imizi izinceku zaso. Izinceku ngabantu abanobuhlakani obuthile njengokupheka kahle, ukuhlabana

empini, ukuqopha imvunulo enhle njalonjalo. Laba bantu ngenxa yesiphiwo sabo bagcina sebethandeka eNkosini. Ngaleyo ndlela iNkosi ibenze izinceku zayo.

Lokhu kufakazelwa uDhlomo, (1936:94):

USompisi lona wabe eyinceku yeNkosi
uSenzangakhona, iNkosi imthanda kakhulu
ngobungcweti bakhe ekoseni izinkobe nokupheka
inyama ibe mnandi yehle esiphundu. Kwathi
ngokwazi kwakhe ukupheka nokosa izinkobe
washesha ukuba igugu eNkosini, yayisimenza
inceku njalo.

UMsimang, (1975:30) uthi:

Izinceku zazinemizi yazo kepha zazakhelwe izindlu
khona lapha koMkhulu. Zazilithola nokho ithuba
lokuvakashela imizi yazo. INkosi yabe izixoshisa
ngezinkomo, izilobolele amakhosikazi, izakhele
nemizi kuye ngobukhulu nokubaluleka kwazo.

Izinceku okwazo ngukuba ziyaluze phakathi komuzi zibone ukuthi izwi leNkosi ligcinwa yibo bonke abantu. Izinceku azilingani ngokwezikhundla zazo, kukhona ezinkulu nezincane. Inceku enkulu kwethulwa kuyo yonke imibiko. Yona iyedlulisele eSilweni. Ngaphezu kwalokho nemvume yokuya eSilweni itholakala encekwini enkulu.

UZondi, (1980:2) uthi:

UJeqe umi esangweni ulinde izwi leNkosi.
Inceku: Mfo kaButhelezi ithi iNkosi ingakuzwa.
UShaka: Uwe nebala Jeqe, ngena.

Lokhu kufakazelwa uMsimang, (1975:31):

Phela izinceku zazingalingani kumbe kukhona enkulu okwethulwa kuyo yonke imibiko bese yona iyedlulisela koweZulu. Ofuna ukubonana neNkosi wayenikwa yiyo lelo thuba.

Abalindi izinceku zeNkosi, zivame emasangweni zilinde uMdlunkulu weNkosi nezintombi zesigodlo. Abalindi yibo ababheka ukuphuma koMdlunkulu uma uyogeza bese betshela abantu basithele ukuze bangaphazamisi futhi bangaboni okweSilo, kwazise obone okweNgonyama okungabonwa, uyajeziswa ngenhlawulo kumbe asiwe kwagoqanyawo.

UMsimang, (1975:31) uthi:

Zazivame emasangweni zilinde uMdlunkulu weNkosi nezintombi zesigodlo. Yizona ezabe zazi ukuthi uMdlunkulu usuyaphuma uyohlamba bese zitshela bonke abantu basithele ngoba phela obone okweNkosi okungabonwa wayebulawa.

Ezinye izinceku zeNkosi ziyizinhlozi, ziphuma zithi chithi saka zisabalale nezwe lonke kuze kuyofika emaphethelweni alo zifumfusa isimo sezinto. Ezinye zingamanxusa nezithunywa zeNkosi kwamanye aMakhosi angomakhelwane nayizihlobo. Inxusa alibulawa ngisho kuyimpi ngoba uma ubulala inxusa, kusho ukubulala leyo Nkosi nezwe layo.

4.3.3 Izindlu zabaNtwana nezamabutho

Izindlu zabaNtwana nezamabutho zakhiwa ngezansi kwesigodlo ngasesandleni sokunxele uma ungena ngesango. UZulu uyabuhlonipha kakhulu ubulili. Ngaleyo ndlela amalawu ezintombi nezinsizwa zakoMkhulu akhiwa ngokwehlukana ngezinhlangothi. Ngakwesokunxele yilapho kwakhiwa khona amalawu ezintombi bese ngakwesokudla kwakhiwe awezinsizwa namabutho.

UMsimang, (1975:9) uthi:

Ngezansi kwesigodlo uma ungena ngesango
ukhangwa izindlu zeziNduna, zezinceku
nezabalindi ngasesandleni sokuphonsa kanti
ngakwesokhohlo ngezabaNtwana nezamabutho.

Isigodlo seNkosi kufanele sihlale sivikelekile ubusuku nemini. Yingakho izindlu zeziNduna, izinceku nezabalindi zakhiwa ngasesandleni sokudla. Isandla sokudla ngokujwayelekile simele amandla nokunqoba. Ngasesandleni sokhohlo kwakhiwa ezabaNtwana nezamabutho. Isandla sokunxele ngesokuvika amabutho amele ukuvikela isigodlo seNkosi nabaNtwana.

UNyembezi noNxumalo, (1966:40) bathi:

Kwesokudla yilapho kwakukhona khona amalawu
ezinsizwa. Ngakwesokunxele yilapho kwakukhona
khona amalawu ezintombi. Kwakuphinde
kuhlaliswe khona izivakashi nezithunywa zeNkosi.

Uhlangothi lwesokunene lumele abesilisa kanti uhlangothi lwesokhohlo lumele abesifazane. AmaZulu ayabuhlonipha, ayabazisa, ayabuqikelela ubulili ngaso sonke isikhathi. Ngaphezu kwalokho akholwa ukuthi uSomandla wabadala ngenhloso abantu ukuthi bahlukane ngobulili, kubekhona abesifazane nabesilisa. Yingakho ehlukaniwa amalawu ezinsizwa nezintombi nasendlini kuhlalwa ngokwehlukana. Abesilisa bahlala ngakwesokudla sendlu kanti abesifazane bahlala ngakwesokunxele sendlu.

UKrige, (1936:46) uthi:

Sex distinctions are important in all spheres of social activity among the Zulus, are shown even in their huts, for custom lays it down that the right side is the men's side (isilili samadoda) while the left side is for the women (isilili sabesifazane).

Amalawu lana abuye asize ngokuhlalisa nokulalisa izivakashi kumbe izithunywa zeNkosi. Uma isivakashi kungesecilisa sihlaliswa futhi silaliswe elawini labaNtwana besilisa. Ngokosiko lwesiZulu kusetshenziswa amalawu njengezindlu zezivakashi nezithunywa zakoMkhulu. Umuzi wesiZulu wawanda kakhulu ngoba izintombi nezinsizwa zazakhelwa amalawu azo namadodana asevaniwe ayakhelwa khona ekhaya.

ULee-Corbin, (1989:13) uthi:

The umuzi was the home of one family. A man would live there with his wives. The man's sons and their wives and children would also live in the homestead.

Inhlonipho iyaziswa kakhulu kwaZulu. Omncane uhlonipha umnewabo kanti nomdala uyamazisa umnawakhe. Yikho okwenza kuhlaliswane ngokuzwana nokuthula.

4.3.4 Izindlu zezimvali

Izimvali abantu abelusa, bavale, bavule amasango nezintuba koMkhulu. Izindlu zezimvali zakhiwa ngasesangweni nhlangothi zombili.

UKrige, (1936:42) uthi:

There were in such kraals also be one or two izimvali whose business is to look after the entrance. These gate-keepers had their huts next to the gate.

Lokhu kufakazelwa uMsimang, (1975:9):

Ukuyela ngasesangweni nhlangothi zombili
yizindlu zezimvali ezelusa amasango nezintuba
emzini weNkosi.

Izimvali zihlale ziqaphe njalo abangenayo nabaphumayo koMkhulu esangweni nasezintubeni. Uma kuhlatshiwe izimvali ziphiwa inyama okuthiwa ingobo. Ingobo ingxenye yesisu sesilwane esetshisayo esinamagunjana athi awafane nawamakhekhe ezinyosi. Uma kuhlatshwe izinkomo eziningi nabo bathola izingobo eziningi. Lokhu kufana nesibopho sesiZulu ngokosiko ukuba kugcineke futhi kuhlonishwe izizukulwane ngezizukulwane. Uma kungenzekanga lokhu kukhombisa ubudedengu obukhulu.

UNxumalo, (1969:1) ubeka kanje:

Emzini yabaNumzane njengoMsenteli kaZibhebhu wakhe phesheya koMsebe, ufika kwakhe umuntu ngasesangweni ohlangothini lwasekhohlwa. Umsebenzi walo muntu ukuvula avale isango lomuzi. Nxa kuhlatshiwe lapha ekhaya lo Mnumzane, lo muntu oyimvali yesango unesitho asabelwayo. Wabelwa ingobo. Kusho ukuthi nxa kuhlatshwe izinkomo noma izimbuzi izingobo eziningi naye.

Ngokwejwayelekile kumaZulu izimvali kuba ngabantu besilisa. Ngaphezu kwalokho izimvali kungabantu abangahlobene nalapha koMkhulu futhi abathembekileyo. Ngaso sonke isikhathi izimvali aziphuthi ukuvula nokuvala amasango akoMkhulu. Empeleni kungumsebenzi wansuku zonke futhi zingajeziswa uma zingawenzi umsebenzi wazo.

4.4 Isibaya semikhosi namabutho

Kwakhiwa udedangendlale wesibaya semikhosi namabutho phakathi nendawo koMkhulu. Lesi sibaya akusona esezinkomo kepha isona sigcawu. Empeleni kulapho kugujwa khona imikhosi, imicimbi futhi kuviva khona amabutho. Ngaphezu kwalokho ibandla lihlangana esibayeni koMkhulu ukuzodingida izindaba zesizwe neNkosi. Ngaphezu kwalokho enhla nalesi sibaya isihulugu, lapho kuhlambela khona oweZulu, iNgonyama ukuze ingxenye yayo ingahambi namanzi omfula. ISilo singena ngentuba engena sona sodwa kulesi sibaya.

Lokhu kufakazelwa uMsimang, (1975:9):

Phakathi nendawo kwakuba ngudedangendlale wesibaya. Enhla nalesi sibaya kukhona isihulugu, isibuya phela sokuhlambela iNkosi ukuze insila yayo ingemuki namanzi omfula. Yayingena kulesi sibaya ngentuba engenhla esibayeni engena yona yodwa. Isibaya lesi akusona esezinkomo kepha yiyona nkundla. Yilapho kugujwa khona imikhosi kuvive namabutho.

Isibaya semikhosi namabutho koMkhulu sasibaluleke kakhulu emandulo okungasho ukuthi asisabalulekile manje ngoba zazingekho izinkundla zemidlalo ezinkulu esezisetshenziswa namhlanje. Ngaphezu kwalokho yiso isibaya semikhosi namabutho lapho isizwe sasotha khona oweZulu.

Kukulesi sibaya lapho kwakhiwa khona isibaya okuyindawo esithile kahle yokugeza iSilo umzimba ukuze ingxe yaso ingahambi namanzi omfula. Yonke imikhosi yesizwe igcinelwa kulesi sibaya.

Lokhu kufakazelwa uBlose, (1974:20):

Kusemzini weNkosi uCetshwayo. Ibandla selibuthene esibayeni. Kuthule kuthe cwaka,

kwazise izwe liyadunguzela. UMasiphula kaMamba iNduna enkulu kaCetshwayo nezinye iziNduna zeNkosi ziseduze. Ilanga libalele. Phesheya kodwa ezinkalweni, kubonakala umuzi kaNgqengelele nendledlana ebheke khona. Kuthi kusathule kukhulume iNkosi.

Kulisiko ngesiZulu ukuthi ibandla libuthane koMkhulu esibayeni. Uma selibuthene esibayeni liyahlonipha, lingawubangi umsindo, lingaphimisi phansi, lingenzi konke okungemukelekile ngoba seliphambi koHlangalomhlabathi.

UDhlomo, (1968:17) uthi:

Wayesesukuma ngamawala waphonseka phandle esibayeni. Lethuka ibandla libona seyingena nje iNkosi esibayeni.

Amadoda esibayeni afikelwa uvalo uma ebona isimo sikaCetshwayo. UCetshwayo ahlale esigqikini sakhe nebandla lihlale phansi.

Kulisiko likaZulu ukuthi laphe iSilo singena esibayeni semikhosi namabutho kumbe enkundleni thize abantu bonke baphakame. Kuyothi laphe iNkosi ihlala phansi esigqikini sayo nebandla lonke lihlale phansi lithi wathalala.

Isibaya semikhosi namabutho siba ngudedangendlale kungena uZulu aphelele. Imikhosi nemicimbi yonke yesizwe yenzelwa kulesi sibaya, ngaphakathi komuzi wakoMkhulu.

4.5 Isibaya sezinkomo

Isibaya sezinkomo sakhiwa ngaphandle kwesigodlo, emzini wokusengela izinkomo. Ngaphezu kwalokho ngaphandle kukhona umuzi wamabutho, aqaphe futhi avikele umuzi weSilo jikelele.

UMsimang, (1975:9) uthi:

Isibaya sezinkomo sasiba ngaphandle
kwehlalankosi, emzini wokusengela izinkomo
zeNkosi.

ISilo kuyenzeka kwesinye isikhathi selashwe inyanga yaso lapha esibayeni sezinkomo. Isibaya sezinkomo silithepeli lomuzi. Izinyanya zihlala esibayeni. USokhaya ukuze athole ukubika, ukucela izibusiso nokubonga kumele angene esibayeni athulule konke kwabadala bese ethola ukuphila ekhaya. Kanjalo neSilo ukuze selapheke kahle nabadala bebona ngeso lomoya bavume, siyelashwa esibayeni sezinkomo ngoba isibaya indawo yabadala emzini wesiZulu.

UZondi, (1980:50) uthi:

UMkabayi: Ungesabi Dingane, kusasa iNkosi izobe
yelashwa inyanga yayo enkulu lapha ekhaya,
izongeniswa esibayeni ihlanziselwe khona
njengoba ubona izinkomo zilaliswe ngaphandle nje.

UMkabayi ugcizelela ukuthi isibaya sezinkomo indawo yethongo engcwele njengoba esivezela ukuthi iNkosi uShaka izobe yelashwa inyanga yayo enkulu esibayeni sezinkomo. Ngaleyo ndlela izinkomo zizolaliswa ngaphandle kwesibaya ukuze zingaphazamisi lapho sekwelashwa iLembe eleqa amanye amaLembe ngokukhalipha.

Kwakuhlala njalo kunamabutho koMkhulu okuyiwona ayelinda ongangezwe lakhe, iSilo. Ngaphandle kukhona omunye umuzi wamabutho lapho ayehlala khona.

4.6 Isiphetho

Umuzi wakoMkhulu awakhiwa njengowomuntu phaq. Umuzi weSilo awakhiwa ngumndeni nangamalima kodwa wakhiwa ngamabutho. Kulisiko likaZulu ukuthi ibutho elincane elizobuthwa liqale ngokusetshenziswa lilime amasimu, lakhe umuzi weNgonyama nemizi yamabutho njalonzalo. Abesibhuda basika utshani bokufulela, bakhande izihlandla bakulethe koMkhulu. Amadoda agawula izigxobo nezintingo bazithwale bazilethe koMkhulu. Empeleni umuzi weNkosi wakhiwa isizwe sonkana. Ngaleyo ndlela wakhiwa uphele ngokushesha ngoba isizwe sonke jikelele sibamba iqhaza elikhulu.

Lokhu kufakazelwa uMsimang, (1975:9):

Okubalulekile mayelana nomuzi wakoMkhulu ukuthi wabe ungakhiwa ngamalima nokunjalo, kepha wabe wakhiwa ngamabutho. Kwabe kuphuma izwe lonke umuzi uphele ngelanga. Isimame sabe siletha izihlandla notshani bokufulela. Izinsizwa ziletha izigxobo nezintungo.

UKunene, (1994:Isethulo samazwi) uthi:

Imizamo yethu namuhla wukuba simbe siveze obala ubuhlakani bawokhokho nobethu thina esingezimpande zabo. Ngokuba empeleni isizwe esingasenayo imibono yaso siyofa futhi siyodlala ezinye izizwe. Sidlale ngisho nakho lokho okungebani okudlela esandleni, okube ngayizolo kungakagabi ngasikhali, bekuwuluntukazana.

UKunene ugcizelela ukuthi masizigqaje ngamasiko nobuhlakani bawokhokho bethu. Ngaphezu kwalokho singawalahlisi siwagcine amasiko ethu ukuze sithole ukuhlakanipha nokuphumula kwemiphefumulo.

Encwadini eNgcwele, uJeremiya, 6:16 sithola ukuthi:

Usho kanje uJehova, uthi yimani ezindleleni nibone, nibuze imikhondo yasendulo ukuthi iphi indlela enhle, nihambe ngayo, niyakufumana ukuphumula kwemiphefumulo yenu, kepha bathi asiyukuhamba ngayo.

Umuzi wakoMkhulu uhluka ngokuthi esikhundleni sendlu yangenhla kuba isigodlo. Isigodlo umuzi weNkosi lapho kuhlala khona iNkosi, uMdlunkulu weNkosi nezisebenzi. Izindlu ezisemqoka esigodlweni indlunkulu, amalawu eNkosi, izindlu zoMdlunkulu nezimvoko. Ngaphezu kwalezi kunezinye izindlu zakoMkhulu, izindlu zeziNduna izindlu zezinceku, izindlu zabalindi, izindlu zabaNtwana, izindlu zamabutho nezindlu zezimvali.

UMsimang, (1975:8-9) uthi:

Kunezindlu ezibalulekile kakhulu lapha esigodlweni njengendlunkulu. Ngapha nangapha emaceleni ayo ngamalawu eNkosi. Ngemuva kwendlunkulu yizindlu zoMdlunkulu. Ngemuva kwazo izindlu zezisebenzi ezibizwa ngokuthi imvoko. Ngezansi kwesigodlo uma ungena ngesango ukhangwa izindlu zeziNduna, zezinceku nezabalindi ngasesandleni sokuphonsa kanti ngakwesokhohlo ngezabaNtwana nezamabutho. Ukuyela ngasesangweni nhlangothi zombili yizindlu zezimvali.

Esigodlweni seSilo kuyahlonishwa, awubangwa umsindo futhi akungcoliswa phansi. Isibonelo akuvumelekile ukuphimisa amathe phansi. ISilo kuphela vo esingaphimisa amathe kungabi ndabazalutho. Uma uhlangana nezinyane leSilo uyaguqa ukhuleke uma seledlule bese usukuma uhambe. Uma kutholakala umuntu owephula umthetho uyajeziswa.

ULee-Corbin, (1989:18) uthi:

In the life of the Zulu there were some things called taboos that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not permitted to go. If you broke a taboo you were punished.

Ukuhlonipha yisiko lakwaZulu elihamba ukhalokazi. Abesilisa nabesifazane bayahloniphana, bahloniphe abadala bomuzi ngokungenzi izinto budlabha. Ngokunjalo naseSigodlweni seSilo kuyahlonishwa kakhulu, akungcoliswa phansi, akumenyezwa, akuliwa njalunjalo. Umuntu owephula leli siko uyajeziswa ukuze angaphinde one. Ngaphezu kwalokho nabanye abangahle beqe leli siko ukuze bangalokothi.

UNGema, (1994:6) uthi:

Uma kungena iNkosi yasEkuphakameni esontweni noma iphuma noma uhlangana nayo egcekeni uguqa phansi ngamadolo ize ihlale phansi esihlalweni noma ize ingene endlini, iyona kuphela eguqelwayo.

Esigodlweni kungenwa ngemvume. Akungeni noma ubani noma kanjani nje. Phakathi nendawo kwakhiwa udedangendlale wesibaya. Enhla nesibaya isihulugu, isibuya sokuhlambela iSilo ukuze insila yaso ingemuki nomfula. Udedangendlale wesibaya lona akuwona owezinkomo kodwa inkundla lapho kugujwa khona imikhosi yesizwe futhi kuvive khona amabutho. ISilo singena ngentuba engena sona sodwa kulesi sibaya.

UMsimang, (1975:9) uthi:

Phakathi nendawo kwakuba nodedangendlale wesibaya. Enhla nalesi sibaya kukhona isihulugu, isibuya phela sokuhlambela iNkosi ukuze insila

yayo ingemuki namanzi omfula. Yayingena kulesi sibuya ngentuba engenhla esibayeni engena yona yodwa. Isibaya lesi akusona esezinkomo kepha yiyona nkundla. Yilapho kugujwa khona imikhosi kuvive amabutho.

UDhlomo, (1968:17) ubeka kanje:

Wayesesukuma ngamawala waphonseka phandle esibayeni. Lethuka ibandla libona seyingena nje iNkosi esibayeni.

Amadoda esibayeni afikelwa uvalo ebona isimo sikaCetshwayo ahlale esigqikini sakhe nebandla lihlale phansi.

Imikhosi nemicimbi yonke yesizwe igujwa kulesi sibaya, ngaphakathi komuzi wakoMkhulu. Ngaphezu kwalokho amabutho nesizwe sonkana siyothela kulo dedangendlale wesibaya iNkosi.

Ngaphandle kwesigodlo emzini wokusengela izinkomo, yilapho kwakhiwa khona isibaya sezinkomo.

UMsimang, (1975:9) uthi:

Isibaya sezinkomo sasiba ngaphandle kwehlalankosi, emzini wokusengela izinkomo zeNkosi.

Ngaphezu kwalokho ngaphandle kukhona umuzi wamabutho, avikele umuzi weSilo jikelele. Amabutho eNkosi ahlala ekhona ubusuku nemini koMkhulu. Amabutho aphuma uma ejutshwe yizwi leSilo ukuyohlasela ndawana thize.

Lokhu kufakazelwa uDhlomo, (1937:102-103):

Emuva kwalo mkhosi kwaphuma impi yasObhalule ebizwa ngokuthi ekaKhukhulelangoqo. Lokho kusho ukuthi yasuka ekhaya kakwasala noyedwa kwabalwayo. Iphuma nje impi ekhaya iyohlasela kwaNgwane eSwazini. Lapha ekhaya amabutho ayekhona kwakungeleziMpohlo namanye amabutho amakhulu ayengekho ekhaya eye kohlasela kwezinye izigodi. Kwaphuma wona la mabutho asele lapha ekhaya aqonda khona kwaNgwane. Aphuma impi eyaziswa kakhulu ezimpini zikaShaka.

Ngokujwayelekile iSilo siba nezigodlo eziningi. Ngaleyo ndlela nezibaya ziba ziningi kwazise umuzi weNkosi uba nesibaya. INkosi uShaka yayinemizi eminingi. Eminye yemizi yile kwaDukuza, kwaBulawayo, kwaGugqu njalonjalo. Ezinye zezibaya zeNkosi uShaka yilezi, kwaShiyabantu emzini wakwaDukuza, Enhlangwini, kwaNjanduna njalonjalo.

Lokhu kufakazelwa uDhlomo, (1937:150):

Imizi kaShaka, kwaDukuza, kwaKhangalamankengana, kwaBulawayo elinye igama kukwaGibixhegu, Esiklebheni, Emkhandlwini, Ekukhethekeni, Empangisweni, kwaGugqu nakwaZwela.

Izibaya zikaShaka: Enhlangwini ngaseMushane, kwaShiyabantu ngakwaDukuza. KwaNjanduna ngenhla koMdloti, kwaGqikazi, kwaMpofu eduze kwaseBhiyafu.

Izindawo eziningi kwaZulu ziqanjwe ngamagama emizi nezibaya zaMakhosi. Ngaleyo ndlela kuqopheka futhi kugcineke umlando ngaleyo ndawo. Isibonelo kwaDukuza, Enhlangwini, Ondini, kwaBulawayo njalonjalo. Lokho kusiza ekutheni izizukulwane ngezizukulwane zihlale ziwazi, ziwukhumbula umlando

ongezimpande zawokhokho bazo. Ngaphezu kwalokho nazo ziwedlulisele ezizukulwaneni zazo ezizelamayo ngaphandle kokuphazamiseka.

UMsimang, (1975:9) uthi:

KwaBulawayo: Lona kwabe kungumuzi kaShaka. Wawethiwe leli gama nje ngoba uShaka wayekhumbula ukuhlupheka kwakhe esemncane ehlushwa abakwaQwabe nabaseLangeni. Kwathi emva kokuziphindisela kwakhe ngokubabulala, wayesakha lo muzi wathi kukwaBulawayo.

ISAHLUKO SESIHLANU

5.0 IMFUYO YOMUZI WESIZULU

5.1 Isingeniso

Ziningi izinto esezifuyiwe namhlanje ezahlukahlukene. Kukhona izinkomo zobisi nezenyama ezivela kwamanye amazwe apheya ezafika nabelungu. Kukhona izimvu zoboya ezazingaziwa kwaZulu. Ngaphezu kwalokho amahhashi nezimbongolo nakho futhi kwakungekho. Imithini noma yayikhona phambilini okwakungaziwa sampela kwaZulu.

UMsimang, (1975:36) ubeka kanje:

Kukhona izinkomo zobisi nezenyama ezivela kwamanye amazwe apheya ezafika nabelungu. Kukhona izimvu zoboya ezazingaziwa kwaZulu. Amahhashi nezimbongolo kwakungekho. Amakati noma ayekhona ayengesilo igugu.

Kulesi sahluko imfuyo yomuzi wesiZulu ezobhekwa yilena: izinkomo, izimbuzi, izimvu, izinkukhu nezinja. Ngaphezu kwalokho kubhekwe indawo lapho ilala khona ebusuku nemisebenzi yohlobo ngalunye lwemfuyo emzini wesiZulu nasesintwini jikelele.

ULee-Corbin, (1989:12) uthi:

The Zulus did not live in villages, but in homesteads. Each homesteads or umuzi had a hedge around it. Inside the hedge were several huts shaped like beehives. They were built with wooden poles and thatched with grass. The huts were built in a circle. In the centre of them a circular area was fenced off. At night the cattle

were kept there. At the end of the day the cattle are herded into the centre of the umuzi.

Ayikho into ebaluleke ukwedlula imfuyo kumuntu wakwaZulu. USokhaya uhlonishwa ngemfuyo anayo emphakathini. Imfuyo ebulala inyoka ikhomba ukucaphuna kusale koMnumzane. Imfuyo ibalulekile ngoba uma kubuswa noma kuhlushekiwe imfuyo iyadingeka ukufeza imisebenzi.

Uma kunodwendwe kumbe kushoniwe ekhaya kuhlatshwa imbuzi nenkomo. Lokho kuyisiko lesiZulu. Umuntu onezindodla zenkece kufanele ashintshanise ngazo ukuze athole inkomo, imbuzi noma imvu ukuze agcine lowo msebenzi okumele awenze, wenza njalo.

Lokhu kufakazelwa uGcumisa nabanye, (1992:49):

Endulo izwe lisabusa ayikho into eyayibaluleke ukwedlula imfuyo kumuntu wakwaZulu. Imfuyo eningi okungaba nguchibidolo lwezinkomo olubulala inyoka, umhlambi wezimbuzi noma wezimvu. Ngokubaluleka kwayo yayingalingani. Ukushiyana kwayo ngokubaluleka kwayo ngemisebenzi yayo. Ubunumzane bebubonakala ngemfuyo nezidingo ezifezwayo ngayo. yayikhomba ukudla kusale koMnumzane kungafani nanamuhla lapho ukuhlonishwa sekuya ngezikhundla, imfundo nemali okucatshangwa ukuthi unayo emabhange. Izinkomo zazibaluleke ukwedlula konke.

Namhlanje imfuyo isabalulekile. Nonezindodla ezingakanani zemali kudingeka ashintshanise ngazo ngokuthenga inkomo uma ezogcina imisebenzi enjengokulobola, ukuthetha amadlozi nokunye. Udinga imvu ukugcina imisebenzi yezinyanga neminye.

UBarrows, (1977:34) uthi:

Each of the Black Tribes in South Africa has its own percularities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a supreme being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propriated by the slaughter of a goat or ox depending on the importance of the occasion.

Abanumzane abaningi namhlanje sebehlonishwa ngoba kwaziwa ukuthi banezimali ezilondolozwe emabhange, kumbe bafundisiwe noma banezitolo neminye imisebenzi enjalo. Kusadliwa ngoludala kwaZulu kwakungekho konke lokho. UMnumzane uhlonishwa ngemfuyo yakhe ebulala inyoka. Ngaphezu kwalokho aganwe isithembu, umuzi kayise ube linxuluma. Emihlanganweni yibo ababeka izwi lihlonishwe yibo bonke abantu. Imfuyo ibalulekile laphe kubuswa kumbe kuhlushekiwe ukufeza imisebenzi ngemiphefumulo, ngenyama, ngenyongo njalonjalo yayo.

UMsimang, (1975:36) uthi:

UMnumzane obesatshwa ekhulekelwa yilowo kuphela obenesibaya esibonakalayo. Imfuyo kwaZulu ibiyinto enkulu. Onemfuyo eningi ubeba nesiqhimuqhimu somuzi, athathe abalobokazi abangamashumishumi. Izwi lalowo muntu beliba umthetho. Osekushiwo nguye bekungafelwa amathe kepha bekuthelelwa umquba. Emihlanganweni nasezimbizweni yibona abanemfuyo eningi ebebeba ngozihlalo nezikhulumi eziqavile.

ULee-Corbin, (1989:13) uthi:

When a man married he always gave cattle to the bride's family.

Kuphinde kufakazelwe u-Ebrahim nabanye, (2012:92-93) lapho bethi:

Cattle played a very important role in African farming societies as a person's wealth was mostly determined by the number of cattle he had. Cattle became a symbol of power and this led to the development of African farming societies becoming hierarchical.

Cattle became so important that customs grew around these animals. One such custom is that of lobola. This meant that if a man wanted to get married, he had to pay his future wife's family some cattle before he could marry her. This practice is still used today although the payment does not always involve cattle but cash as well.

USokhaya ofuyile uba sesimeni esihle sokondla umndeni wakhe ngokudla okunempilo, amasi nenyama. Uyena futhi oba sesimeni esihle sokukhonza abaphansi ngokubahlabela. Imfuyo igcina konke okugcinwa inkece. Imfuyo kukhokhelwa ngayo izinyanga zokwelapha, kulotsholelwane ngayo. Amaqhawe, izingwazi nezihlabani zixoshiswa ngemfuyo. Nanamhlanje izinto zentengo ephakeme zithengwa ngemfuyo. Konke lokhu kuyabonakalisa ngokucacile ukuthi imfuyo iyinto ebalulekile nesemqoka empilweni yomuntu.

Imfuyo yomuzi wesiZulu yenzelwa indawo lapho izolala khona ebusuku ngokwehlukana kwayo. Umuzi wesiZulu wakhiwa ube isigubudu. Izindlu zakhiwa sakuzungeza isibaya sezinkomo.

ULee-Corbin, (1989:12) uthi:

The huts were built in a circle. In the centre of them a circular area was fenced off. At night the cattle were kept there.

UNxumalo, (1951:13) ubeka kanje:

Phambi komuzi kwakwakhiwa isibaya sezinkomo
bese kugxunyekwa izimpundu esangweni
zokubamba imivalo nxa izinkomo sezivalelwe
ukuze zingafohli.

UNxumalo noNyembezi, (1966:39) bathi:

Isibaya sezimbuzi nezimvu zakhiwa ngaphandle
komuzi. Zike zihlaliswe futhi emaxhibeni akhelwe
zona.

Izinkomo zakhelwa isibaya phakathi nomuzi. Izimbuzi nezimvu zakhelwa isibaya ngaphandle komuzi. Kwesinye isikhathi zakhelwe amaxhiba aqondene nazo nje lapho zizolala khona ebusuku zinganethi. Izinkukhu zilala phezu kwezindlu noma phezu kwemithi etshalwe egcekeni. Izinja zilala ezithumbanjeni, ziqaphe umuzi wonke jikelele.

5.2 Izinkomo

Izinkomo imfuyo eqavile emzini wesiZulu. USokhaya onochibidolo lwezinkomo ezibulala inyoka uyahlonishwa emphakathini. Izwi lakhe liba ngumthetho, alifelwa amathe kodwa lithelwa umquba ngenxa yemfuyo yakhe. Umuzi wesiZulu ongenazo izinkomo uthathwa ngokuthi uyabanda futhi kusunkeni. Isizathu ukuthi uSokhaya akekho esimeni esihle sokondla umndeni wakhe ngokudla okunempilo, amasi nenyama. Umuzi wesiZulu onezinkomo kuthiwa uyaphila futhi ufudumele.

UMsimang, (1975:36) uthi:

UMnumzane obesatshwa, ekhulekelwa, yilowo
kuphela obenesibaya esibonakalayo. Imfuyo
KwaZulu ibiyinto enkulu. Osekushiwo nguye
bekungafelwa amathe kepha bekuthelelwa
umquba.....
..... Ofuyile ubeba sesimeni
esihle sokondla umndeni wakhe ngokudla
okunempilo, amasi nenyama.

Lokhu kufakazelwa uMkhize, (2009:4) uma ethi:

Umuzi wesiZulu kuthiwa kuphilwa kahle
kuyasuthwa, kunezinkomo, isibaya siyachichima
ngoba uMnumzane wakhona ewumele kahle
umuzi.

Ngaphezu kwalokho uSokhaya onezinkomo ukwazi ukugcina konke okugcinwa
ngenkece. Izinkomo zenza umuzi wesiZulu uhlonipheke ubenesizotha emndenini,
esigodini nasezweni lonke jikelele.

5.2.1 Isibaya sezinkomo

Isibaya indawo ebiyelwe lapho kulala khona imfuyo okungaba izinkomo, izimbuzi
nezimvu. Isibaya sezinkomo sakhiwa phakathi nomuzi. Izindlu zonke emzini
wesiZulu zakhiwa zizungeze futhi zibheke esibayeni. Isibaya sezinkomo sakhiwa
sizungezwe ngogange noma ngothango. Kumbelwa izigxobo zisondelane
zizungeze njalo. Izibaya zakhiwa ngemithangala yamatshe enhla nezwe
lakwaZulu njengasebaQulusini, eNquthu njalonjalo.

Isibaya sezinkomo sakhiwa sibe namasango amathathu kodwa awalingani. Isango
elikhulu eliqondana nesango lomuzi. Isango lesibili ngelendlunkulu neqadi.
Isango lesithathu ngelekhohlo nezindlu ezingaphansi kwalo. Enhla nesibaya
kwakhiwa isihulugu. Isihulugu indawo lapho kulala khona amankonyane.

Imigodi yopata imbiwa phakathi esibayeni. Isibaya sezinkomo indawo ehlonishwa yibo bonke abantu ekhaya ngoba ngesiZulu kukholwa ukuthi amathongo omuzi ahlala esibayeni.

UNxumalo noNyembezi, (1966:39) bathi:

Kuthi enkabeni yesiza kwakhiwe isibaya sezinkomo. Kulesi sibaya kunemigodi yopata phansi. Esibayeni futhi yilapho kukholwa ukuthi kukhona amadlozi. Isibaya sezinkomo sakhelwa sizungezwe ngogange noma ngothango. Kugxushwa izigxobo zithothane zizungeze njalo. Kwelasehla basebenzisa umthangala wamatshe. Isibaya sinamasango amathathu ngelikhulu, ngelendlunkulu nelekhohlwa. Kuthi laphaya enhla esibayeni kube ithombe lamankonyane.

UNxumalo, (1951:13) ubeka kanje:

Phambi komuzi kwakhiwa isibaya sezinkomo bese kugxunyekwa izimpundu esangweni zokubamba imivalo nxa izinkomo sezivalelwe ukuze zingafohli.

ULee-Corbin, (1989:12) uthi:

The huts were built in a circle. In the centre of them a circular area was fenced off. At night the cattle were kept there. At the end of the day the cattle are herded into the centre of the umuzi.

Isibaya sezinkomo sakhiwa ngemithi eqinile engasheshi ibole. Uma kungesomthangala wamatshe kusetshenziswa amatshe amakhulu aqinile. Eminye yemithi esetshenziswayo yilena: icibo, uthathawe, umthathe, umshashane njalonjalo. Yonke le mithi iqinile ayiboli kalula. Le mithi ayinabungozi ngokufakwa ekhaya. Ngaphezu kwalokho eminye yale mithi izimpande namaxolo ayo asetshenziswa izingedla ukwelapha abantu nezilwane.

5.2.2 Imisebenzi yezinkomo

Abantu bayazithanda izinkomo. Bazithandela usizo lwazo. Ziningi izinto izinkomo ezisiza ngazo abantu. Izinkomo zisiza ngenyama nobisi, okungukudla okunempilo emizimbeni yabantu. Inyama yenkomo yenza imizimba yabantu ibe namandla. Ubisi lwenkomo lusiza ngokukhulisa futhi luqinise amathambo.

UCebekhulu nabanye, (1992:27) bathi:

Usizo lwayo iluqedela ngenyama yayo emnandi, eyondla imizimba yethu, sikhule sibe namandla. Ibuye inezele ngobisi lwayo olukhulisa luqinise amathambo ethu, singabi imfecemfece.

Lokhu kufakazelwa uBasson nabanye, (1993:270) lapho bethi:

Food serving as building components in the body are meat, fish, eggs, milk, dry legumes, nuts etc. These nutrients are used to repair damaged cells, form new cells and manufacture new cell membranes and protoplasm. They are essential in providing energy to the body, regulating body processes, affording protection and providing fluid to the body.

UHolley nabanye, (2005:145) bathi:

Nguni cattle, their cows produce high quality milk and yield good quantities under good management. They also produce high quality meat with good marbling.

UKhumalo nabanye, (2005:121) babeka kanje:

Cattle are kept for two main purposes: beef production and dairy production.

Inyama yenkomo inezakhamzimba eyondla ikhulise ngazo imizimba yabantu. Ubisi lwenkomo luyasiza kakhulu ngokondla imizimba yabantu abancane nabadala. Incumbe yabantwana yenziwa ngobisi. Ubisi luphinde ludliwe seluvuthiwe selungamasi luvutshwe nomcaba.

Izinkomo zisebenza omkhulu umsebenzi wokulima emasimini. Ngaleyo ndlela sigcine sikwazi ukulima sitshale kalula ukudla njengombila, ubhatata, amadumbe, izindlubu njalonjalo. Imindeni ikwazi ukondleka ngokudla okunomsoco nezakhamzimba. Izinkabi ikakhulukazi eziboshelwayo zisize uma kulinywa amasimu. Ziphinde ziboshelwe zithuthe amanzi ngezihlibhi, zithwale impahla njengezintingo zokwakha izindlu.

UCebekhulu nabanye, (1992:27) bathi:

Inkomo isebenza kanzima ngokuzikhandla ilima emasimini ukuze atshale adle umniniyo.

UKhumalo nabanye, (2005:111) bathi:

Cattle are used for many tasks around the farm, such as ploughing the fields, loading wood and fetching water.

Before trains, motorcars and aeroplanes were invested, people used animals like horses and oxen to pull vehicles such as wagons and carts to transport them from place to place. Today some people still use carts pulled by mules, donkeys, horses and oxen.

Izinkabi kuyenzeka zithwale ngesihlibhi umuntu ogulayo kumbe oseye kwagoqanyawo. Lokhu kwenzeka ngenxa yokuswela izinto zokuthutha ezisheshayo njengezimoto, amabhanoyi njalonjalo. Ngaphezu kwalokho ukuswela ingqalasizinda njengemigwaqo, amabhuloho njalonjalo.

Isikhumba senkomo lapho isihlatshiwe sisebenza omkhulu umsebenzi. Isikhumba siyashukwa sithambe okwesidwedwe kuqoshwe imvunulo ngaso. Kuqoshwa amabheshu, izidwaba, amahawu, imiqhele nokunye.

Lokhu kufakazelwa uKhumalo nabanye, (2005:111-112):

For thousands of years people have used the skins, furs and wool of animals to cover themselves and keep warm. Some animal skin like zebra, cattle, goats, and sheep are used as floor mats.

U-Ebrahim nabanye, (2012:93) bathi:

Skins used to make clothes, sandals and shields.

Izikhumba zezinkomo ziyashukwa zithambe, zigcotshwe amafutha zithwishilwe kahle. Emva kwalapho zisetshenziswe njengeziphuku zokuhlala nokulala abantu. Ngokosiko lwesiZulu umuntu oseye kwagoqanyawo wembathiswa isikhumba senkomo lapho efihlwa. Kuyenzeka abanye basifake nomufi endlini yakhe yokugcina. Kwesinye isikhathi basibeke phezu kwendlu kamufi kuze kube siyaguga sizibolele siphele. Ngokwesiko lesiZulu isikhumba senkomo ehlatshiwe ngoba kushoniwe akuhlalwa kuso ngoba kuthiwa ibheshu lakhe uma kungowesilisa, isidwaba sakhe uma kungowesifazane.

Ziphinde zisetshenziswe njengezivalo uma kwenziwa onobhadula. Isikhumba senkomo sisikwa senziwe imidweshu yezintambo, izinqotho bese kuboshwa ngazo izinkomazi uma zisengwa. Isikhumba senkomo siyashukwa sisikwe imidweshana imvamisa iyelukwa bese iboshelwa endukwini kuthiwa isiswebhu. Iziswebhu zoqhotho zivamise ukuphathwa ngabanumzane. Uma isibhaxu lesi esiqhumisa kuduma amawa kubaleke kwasani. Ngaphezu kwalokho isikhumba senkomo kwenziwa ngaso inkulathi. Inkulathi isikhumba senkomo, sokubamba

esihlanganisa ukudla komkhonto nenduku yawo. Ucelemba ofelwe isiphatho wenzelwa inkulathi.

UKrige, (1936:45) uthi:

It is closed at night by means of a wicker door (isicabha) which is fastened by means of a cross tick unobhadula. The ends of which are inserted into loops of skin placed for them on the inside.

UKunene, (1996:Isethulo) uthi:

Ingani bona kabazi ukuthi emhlabeni lapha kunezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labo bantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, kumbe ngabaseNdiya banendlela yabo, ngisho nabaseKudukanemihlaba (*Europe*) banezindlela zabo ezahlukenene.

Umuntu namuphi ngeke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha lokhu akufani, kakade kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

UKunene ugcizelela ukuthi ukuhlakanipha kwehlukene ngamazwe ngamazwe. Akumele kube nesizwe esibukela phansi esinye isizwe. Ngaleyo ndlela abaseShayina, abaseNdiya, abaseNingizimu Afrika, abaseGibhithe, abaseNtaliyana namanye amazwe banendlela yabo yokuhlakanipha uma benza izinto.

Izikhumba zezinkomo ziyashukwa zithambe zifakwe imithi ethile bese kwenziwa izicathulo, izikhwama, amabhande, amabhantshi, amabhulukwe, amabhola njalonjalo.

UNhlumayo nabanye, (1993:93) bathi:

Yisikhumba nje senkomo eyafa kudala, sashukwa sase sithungwa kahle. Kuthi lapho sesibekwe enkundleni yezemidlalo ubone amadoda eseyaluza, ecinga ubala. Uyedwa nje oselokhu esukuma, abanye sebelokhu bekhahlela ubala abanye bayagxumagxuma.

UCebekhulu nabanye, (1992:28) bathi:

Ngisho isihlatshiwe yadliwa iba wusizo olukhulu ngesikhumba sayo. Buka nje sinezicathulo, amabhande, izikhwama nokunye okwenziwa ngesikhumba.

Isikhumba senkomo sibaluleke kakhulu esintwini. Isikhumba senkomo uma sesishukiwe salungiswa kahle siba ibhola lokudlala kuchithwe isizungu, kujatshulwe ezinkundleni zemidlalo, emakhaya njalonjalo.

Isikhumba senkomo kwenziwa ngaso isigubhu sokusina ingoma, sokudumisa uma kukhonzwa uNkulunkulu, sokuhlolela abantu uma bezobhula ohlanyeni, njalonjalo. Ngaphezu kwalokho ezinye izinyanga zisebenzisa izigubhu zoselwa ezinungwe yonke indawo ngesikhumba senkomo. Imvamisa lezo zigubhu zihlala imicakathi elukhuni ethakwe nezilwane.

Inyanga uTembe, (2012) uthi:

Isigubhu sabalozi nokufemba sinungwa
ngesikhumba ngoba siqukethe amakhosi.
Amakhosi kumele ahlale embethe.

INKosi uShembe, (1940:16) ithi:

Mbongeni ngezigubhu nokusina. Ngokuba umusa wakhe uhlezi phakade. Mbongeni ngezigubhu

ezinamandla. Ngokuba umusa wakhe uhlezi phakade.

Izimpondo zenkomo zenza imisebenzi eminingi. Izimpondo zenza imihlobiso njengezinyoni, izibani zokukhanyisa njalonjalo. Izimpondo zinqunywa kahle phambili bese kwenziwa izimpondo zokuchatha. Izimpondo ziyasetshenziswa njengamacilongo emidlalweni, emibuthanweni yomphakathi, emgidini yokudumisa njalonjalo. Ngaphezu kwalokho izimpondo zisetshenziswa izinyanga ukugcina imicakathi yazo nokutshopa abagulayo.

U-Ebrahim nabanye, (2012:93) bathi:

Horns used for trumpets as holders and for medicine and herbs.

UCebekhulu nabanye, (1992:28) bathi:

Cishe imizi eminingi inemifanekiso yezinyoni ezenziwe ngophondo lwayo inkomo le. Amathambo wona senza ngawo umanyolo.

INkosi uShembe, (1940:123) ithi:

Vuthelani icilongo. Batsheleni sesilizwile. Icilongo lezwi lakhe mazilazi zonke izizwe.

Vuthelani icilongo zilindele zonke izizwe. EmaMpondweni makube njalo mazilazi zonke izizwe.

Izimpondo zenkomo zenza omkhulu umsebenzi uma kuhlatshiwe ngoba zihlonywa phezu komnyango endlini yangenhla. Ngaleyo ndlela zikhombisa, zifakaza, zigcwalisa ukuthi bekuhlatshiwe kulo muzi. Amathongo alo muzi awabone, emukele, athokoze, abheke, alethe izinhlanhla ekhaya.

UKhumalo nabanye, (2005:111) bathi:

In some cultures people slaughter animals such as cattle, goats or sheep as part of ceremonies to pray or to honour the ancestors.

U-Ebrahim nabanye, (2012:93) bathi:

Cattle were also sacrificed to gain the goodwill of the ancestral spirits.

Ngokosiko lwesiZulu uma kuzoganiselwana kulotsholelwana ngezinkomo. Amabheka akhishwa umkhwenyana aye kubo kamlobokazi. Empeleni umkhwenyana usuke ebonga kumukhwe nomkhwekazi wakhe ngokumzalela, bamkhulisele le ntombi njalonjalo.

ULee-Corbin, (1989:13) ubeka kanje:

When a man married he always gave cattle to the bride's family.

UKhumalo nabanye, (2005:111) bathi:

In certain cultures in Africa before marriage a man must pay lobola to the family of the bride as a sign of thankfulness and appreciation for a wife. Lobola is usually paid in the form of cattle.

U-Ebrahim nabanye, (2012:93) bathi:

Cattle became so important that customs grew around these animals. One such custom is that of lobola. This meant that if a man wanted to get married, he had to pay his future wife's family some cattle before he could marry her. This practice is still used today, although the payment does not always involve cattle but cash as well.

U Mnumzane onabantwana bamantombazane abaningi kuyaye kuthiwe uzonotha, isibaya sigcwale izinkomo lapho sebelotsholwa.

Umuzi wesiZulu wakhiwa izinsika ezine eziyisisekelo. Umuzi insika yokuqala yomsamo, ikhona insika yesibili. Iziko insika yesithathu bese kuba amathongo insika yesine. Kulisiko lesiZulu ukuba umuzi wesiZulu ubikwe kwabaphilayo nabangasekho. Kusetshenziswa inkomo ukubabikela ngomuzi wabo uSokhaya asuke esewakhile.

UNtuli, (2010:34) uthi:

Umuzi ubikwa ngenkomo, uma uhlaba imbuzi usuke usabangenisa nje abakini abangasekho.

UBarrows, (1977:34) ubeka kanje:

Each of the Black tribes in South Africa has its own peculiarities of dress. Dialect, custom, ornamentation and ritual but broadly speaking them all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense.

They all believe in Supreme being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or depending on the importance of the occasion.

UMkhize, (2009:37) uthi:

Ukuhlaba nokugcina amasiko ngezilwane iyona mpilo yomuntu omnyama wase-Afrika. Okungekhona nje ukuthi wase-Afrika kuphela nezinye izizwe imbala nazo ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo

zazo. Encwadini kaLevitikus, uMoses uyayalelwa kakhulu uNkulunkulu ukuthi yiziphi izilwane okufanele zihlatshwe futhi kanjani. Okugqama kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisencane zingakatholi abantwana okunye zingakakhweli nokukhwela.

UKhumalo nabanye, (2005:111) bathi:

In some cultures, people slaughter animals such as cattle, goats or sheep as part of ceremonies to pray to or to honour the ancestors.

Izizwe eziNsundu e-Afrika zigcina imisebenzi ngokuhlaba izilwane. Ngokosiko lwesiZulu imisebenzi yenziwa ngezimbuzi nezinkomo, kuye nangokubaluleka nobukhulu bomsebenzi, njengesifo, udwendwe njalonjalo. Ngokunjalo nezizwe ezingaphesheya kwezilwandle ziyazihlaba izilwane ngendlela yazo ukuze zigcine imisebenzi yazo ngokulandela amasiko nenqubo yezinkolo zazo. Izilwane zisebenza umsebenzi omkhulu wokuxhumanisa, wokubonga, wokucela njalonjalo phakathi kwabaphilayo nabangasekho. Ngaphezu kwalokho izilwane ziyahlatshwa ukuze zibe umhlatshelelo kuMvelinqangi.

Izindlu zesiZulu zisindwa ngobulongwe bezinkomo. Ubulongwe buhlanganiswa namanzi bese ubuxova buze bube njengeyambazi. Emva kwalapho bese buhuqwa kahle phansi kusukela emsamo kuze kuyophunywa emnyango.

Lokhu kufakazelwa u-Odoli, (1999:27) lapho ethi:

The floor is smeared with cattle dung which dries and hardens.

UMsimang, (1975:6) uthi:

Omakoti basho ngedolo bayigandaye, bayigudle,
bayisinde. Kuzogandaywa ngenhlabathi

yekhethelo engadabuki nengagugumuki, efana nesidaka noma untunyeni. Emveni kwalokho isizosindwa ngobulongwe bese igundwa ngonwali ukuze ibe mnyama icwebezele kuhle kweyesiLungu epholishwayo.

UNxumalo, (1969:2) ubeka kanje:

Indlu yabantu ivama ukugandaywa kahle, igudlwe icwebezele, isindwe njalo ngobulongwe.unwali luyasetshenziswa uma kufuneka ukuba indlu ingasheshi igubhuke futhi ihlale njalo ikhazimula.

UKrige, (1936:45) uthi:

The floor is made of a mixture of art-heap and clay and beaten hard with stones, after which the surface is made smooth. Two or three times a week this surface is smoothed over with cow-dung which by hard rubbing with a smooth stone now and then is kept in a very good condition.

Indlu yesiZulu igandaywa ngesiduli. Emveni kokugandaywa bese isindwa ngobulongwe. Emva kwesikhashana kuyoma futhi kuqine phansi. Indlu yesiZulu engasindwa iyagqebhuka futhi ingcole kalula ngokushesha. Ukusindwa kwendlu ngobulongwe kwenza indlu ihlale ihlanzekile, ibukeka futhi ingagubheki kalula phansi. Ubulongwe obusebusha businda kahle kunobulongwe osebunezinsuku. Indlu igudlwa phansi ngonwali ukuze ibe mnyama futhi icwebezele. Unwali amafutha omhlwehlwe awomisiwe okugudlwa ngawo indlu phansi ukuze icwazimule.

Uma kuhlatshiwe kunomsebenzi ekhaya, inyongo yenkomo ifakwa uSokhaya esihlakaleni sesandla sokudla. Lokho kuluphawu kwabaphilayo nabadala ukuthi nangu obenze umsebenzi lapha ekhaya. Ngaphezu kwalokho uma kukhuliswa, kukhehla intombazane njalonjalo inyongo yenkomo ifakwa esihlakaleni sesokudla yileyo ntombazane. Kwesinye isikhathi inyongo iyafuthwa igaxwe emsamo

endlini yangenhla. Ngaleyo ndlela abaphansi bakulowo muzi bayifake bona. Ngokwesiko lesiZulu abaphansi bahlala emsamo. Umsamo indawo ethathwa njengengcwele, umuntu wangaphandle akalubeki emsamo wakomunye umuzi.

UNyembezi noNxumalo, (1966:42) bathi:

Enhla kuthiwa kusemsamo. Lena indawo ehlonishwayo ngoba kukholwa ukuthi nezinyanya zihlala khona. Lapha kubekwa izimpahla zasekhaya. Umuntu okungesiye owasekhaya akavunyelwe ukuya emsamo.

Lokhu kufakazelwa uMkhize, (2009:66):

Indlu yethongo indlu lapho ikakhulukazi kuhlala khona idlozi emsamo.

Kuphinde kufakazelwe uKrige, (1936:46):

The most important part of every hut is umsamo, situated right at the back and marked off by a border called umbundu. It is here that the spirits are thought to dwell here or in the cattle kraal and no one is allowed at the umsamo except the kraal head the woman of the hut when she is working there.

Ngokwesiko lesiZulu uSokhaya kuphela ovumeleke ukuhlala ngokuguqa emsamo abike okumhluphayo futhi acele akufisayo kwabadala maqondana nomuzi kayise. Owesifazane omdala angasondela emsamo ngenhloso yokwenza umsebenzi othile njengokushanela, asinde, ahuqe ngonwali bese eqhela. Kuyinkolelo kumaZulu ukuthi akuvumelekile ukuhlala, ukulala, ukudlala nokubanga umsindo emsamo. Umsamo uyindawo engcwele, ehlonishwayo nenesithoza ehlonishwa yibo bonke abantu ekhaya, ngisho nabangaphandle imbala bayawuhlonipha umsamo womunye umuzi.

Inyongo, umswani njalonjalo lezi zinto ziyinsila yomuzi. Ngaleyo ndlela kuphathwa ngokucophelela kuhle kwezikhali zamaNtungwa. Uma kungalahleka lokho kungasho ukonakala komsebenzi. Amanzi enyongo, umswani, kuyahlanganiswa kuthelwe emanzini kugezwe ngaphandle komuzi. Lokhu kwenziwa ngabomndeni kuphela. Kulisiko ukuba umuntu wangaphandle angagezi ngenyongo nomswani wakomunye umuzi.

UMpanza, (1994:7) uthi:

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

ULevine, (2005:9) ubeka kanje:

*It is a poor nation that does not know its own
culture. Ghana showed us the way, the first African
colony to gain independence way back in 1957,
followed by every other African country down to us,
last of all we came late in turning the psychological
corner towards self-knowledge.*

Kusemqoka ngendlela emangalisayo ukuthi zonke izizwe zazi, zizigqaje, zihloniphe zigcine amasiko, imvelaphi yazo, imikhuba njalonjalo yazo. Amasiko yiwo abumba imiphakathi nezizwe kube ngumndeni owodwa. Izizwe eziningi ngaphansi komthunzi welanga ziyayithanda, ziyayisebenzisa, ziyayihlonipha, ziyayidla, zigcina imisebenzi yabadala, yobuhlungu, yokujabula njalonjalo ngayo inkomo, ngaleyo ndlela inkomo ibaluleke kakhulu empilweni yesiNtu jikelele.

5.3 Izimbuzi

Izimbuzi imfuyo elandela izinkomo ngokubaluleka esizweni samaZulu. Ngenxa yezinguququko esenzekile empilweni kaZulu ikakhulukazi ukuncipha kwezinkomo, sekungathi imbuzi ibaluleke ukwedlula inkomo kanti phinde. Lokhu

kudalwa ukuthi izimbuzi zisatholakala ngamanani angcono kunezinkomo. Izinkomo sezimba eqolo ngamanani. Ngaleyo ndlela abantu baphephela ezimbuzini ukufeza imisebenzi ethile. Emandulo eminye imisebenzi kwakungelokothwe yenziwe ngezimbuzi. Imisebenzi eyayigcinwa ngezinkomo ezihamba ngamasondo.

UMsimang, (1975:44) uthi:

Emva kwezinkomo kuza izimbuzi.

UGcumisa nabanye, (1992:61) bathi:

Imbuzi ilandela inkomo ngokubaluleka kumZulu.
Ezikhathini zanamuhla ukubaluleka kwayo sekuthi
akwedlule okwenkomo.

Lokhu kubangwa yizinguquko esezenzekile empilweni kaZulu, ikakhulukazi ukuncipha kwezinkomo. Miningi imisebenzi osekwemukeleka ukugcinwa kwayo ngezimbuzi namuhla, okwakungelokothwe kwenziwe emandulo.

Into eligugu kubafuyi bezimbuzi ukuzikhumisa. Kukhona umkhumiso wokuba zikhuluphale. Incamu isetshenziswa kakhulu, kuqothwa isigaxa sayo ebese zikhunyiswa ngokhezo izimbuzi. Izintondolo imvamisa zikhunyiswa kathathu ngonyaka kanti ezinye zikhunyiswa kanye onyakeni. Ngaleyo ndlela sekwaze kwavela isisho sesiZulu esithi: Umkhumiso usulingene izintondolo. Izintondolo zihlatshiswa labo abaqavile nabahloniphekile. Inyama yazo imnandi ngokunona.

UMsimang, (1975:45) uthi:

Izimbuzi ziyakhunyiswa futhi kwenzelwa ukuba zizale amaphahla kanti wona lo mkhumiso welapha izilwane esiswini. Umqoqongo ungumathatha kanye emikhuhlaneni yezilwane.

Izimbuzi eziphethwe umkhuhlane zibonakala ngokuhefuzela njengomuntu onephika. Uma ihlatshwa noma izifela, uthola amathumbu ekhukhumele futhi egcwele amanzi, lezo zimbuzi zingelashwa ngokuphuziswa amacembe omqoqongo agayiwe axutshwa namanzi. Izimbuzi zithanda amaqabunga emithi. Ziwakhonze ukwedlula ngisho utshani. Emahlanzeni zidla kakhulu amahlamvu omthole nokunye. Izimbuzi lapho zikhuluphala ziqhume azidingi ngisho ukukhunyiswa.

5.3.1 Isibaya sezimbuzi

Yonke imfuyo yomuzi wesiZulu yakhelwa indawo lapho izolala khona ebusuku. Izimbuzi zakhelwa isibaya ngaphandle komuzi. Kwesinye isikhathi zakhelwa amaxhiba aqondene nazo nje lapho zizolala khona ebusuku zifudumale, zinganethi futhi zivikeleke.

UMsimang, (1975:45) uthi:

Izimbuzi zithanda lapho kulibhuqu khona. Ngisho isibaya sazo kufuneka sifulelwe. Uma sinetha izimbuzana lezo zingenwa umkhuhlane zonke, zigule, zife.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:39):

Izibaya zezimbuzi nezimvu zakhiwa ngaphandle komuzi. Kugxushwa izigxobo zithothane zizungeze njalo. Kwelasehla basebenzisa umthangala wamatshe. Zike zilaliswe futhi emaxhibeni akhelwe zona.

Isibaya sezimbuzi sakhiwa sehlukane nesezimvu yize zakhiwe ngaphandle komuzi zombili. Izibaya zezimbuzi nezimvu zakhiwa zisondelane ngasohlangothini lwasekhohlo. Empeleni izibaya lezi zakhiwa ngasemuva komuzi hhayi phambi komuzi. Isibaya sezimbuzi sakhiwa singanethi ukuze zikwazi ukukhosela,

kwazise azizwani nemvula. Yingakho kwesinye isikhathi zilaliswa emadladleni akhelwe zona.

Isibaya sezimbuzi sakhiwa ngezixobo eziqinile sibe indilinga. Izixobo zimbela zisondelane zizungeze njalo. Kuyenzeka isibaya sezimbuzi sakhiwe ngamatshe.

INduna uMakhathini, (2012) ubeka kanje:

Ngemuva komuzi kwakhiwa isibaya sezimbuzi nezimvu. Izimpundu zigxunyekwa esangweni zokubamba imigoqo uma sezivalelwe ukuze zingafohli.

Isibaya sezimbuzi siba nesango elilodwa. Isango livalwa ngemigoqo enqunyiswa ithothane ukuze zingafohli. Amazinyane alaliswa emaxhibeni aze akhule abe iziphohlohlwana nezibhuzazana bese ededelwa alale esibayeni sezimbuzi ezindala. Lokhu kwenzelwa ukuthi avikeleke emakhazeni, emvuleni, ekudliweni izinja njalonjalo.

Imbuzi encane esanda kuzalwa kuthiwa izinyane. Izinyane leduna linele liqhume izimpondo kuthiwe isiphohlohlwana kanti elensikazi kuthiwa isibhuzazana. Isiphohlohlwana siyathenwa sibe intondolo. Uma singathenwanga siba impongo. Isibhuzazana sikhula sibe imbuzikazi.

5.3.2 Imisebenzi yezimbuzi

Imisebenzi yezimbuzi miningi futhi yehlukene izigatshana. Isigaba sokuqala esokufeza imisebenzi ngokosiko lwesiZulu. Isigaba sesibili ukondla imizi ngenyama nobisi lwazo. Isigaba sesithathu izikhumba zezimbuzi zisebenza ukuhlala abantu futhi bazembathe. Isigaba sesine izimpondo zezimbuzi zisebenza njengezinungu zokutshopa abantu uma begula. Ngaphezu kwalokho izimpondo

zezimbuzi zigcina amakhubalo athile ezinyanga. Isigaba sesihlanu izimpondo zezimbuzi zisebenza ukwenza imihlobiso.

UHolley nabanye, (2005:147) bathi:

Many people slaughter goats for cultural / traditional purposes. There are three products that we get from goats: meat, milk and mohair. Goats are small enough to be kept by a household and they produce sufficient milk and meat meet the average family's daily needs.

UKhumalo nabanye, (2005:112) bathi:

Some animal skin like zebra, cattle, goats, sheep are used as floor mats or wall hangings to decorate homes.

U-Ebrahim nabanye, (2012:93) bathi:

Horns are used for trumpets, as holders and for medicine and herbs.

Izimbuzi zisetshenziswa ukwenza imisebenzi eyahlukene ngokosiko lwesiZulu. Kukhona imbuzi yokubika inxiwa, imbuzi yembeleko, imbuzi yesiphandla, imbuzi yamakhubalo, imbuzi yokwemula, imbuzi yendlakudla, imbuzi yokugeza amadodakazi, imbuzi yokuklekla, imbuzi yomncamo, imbuzi yokucela abantwana, imbuzi yokukhehla, imbuzi yokukhula kwentombazane, imbuzi yokwephuca, imbuzi yokunqwambisa, imbuzi yokukhipha ithwasa, imbuzi yogxa, imbuzi yokuhlonipha abaphansi, imbuzi yokudla nembuzi yomphako.

Imbuzi yokubika inxiwa ihlatshwa uma kubikwa kwabadala inxiwa elisha. Lokhu kwenzeka uma umuzi uthutha usuyokwakha enxiweni elisha kumbe kuphuma enye indodana isiyokwakha umuzi wayo, eqinisweni okungewona owayo. Ngokosiko lwesiZulu yakhela uyise noyise wayakhela uyise wakhe njalonzalo.

Imbuzi yokubika inxiwa ihlatshwa kungakakhiwa umuzi. Isizathu kwenzelwa ukuthi bazi abaphansi kungakaqalwa ukuthi sekuzokwenziwa ini. Kwazise abalele izithutha bafuna ukucathuliswa kuyo yonke imisebenzi yomuzi ukuze bangacasuki, bangasali, bahambe phambili njengezinhloko zemizi kukho konke okwenziwayo futhi banqobe nezitha zomuzi wabo.

UGcumisa nabanye, (1992:62) bathi:

Imbuzi yokubika inxiwa, lena yimbuzi ehlatshelwa ukubikela abaphansi uma kuthutha umuzi wonke usuka enxiweni elidala uya enxiweni elisha noma kuphuma enye yamadodana isiyokwakha owayo umuzi.

UBarrows, (1977:34) uthi:

Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a supreme being of which everything in nature is a living attribute and on a slightly lower level they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the accession.

Uma kungalandelwa okulisiko izithutha zingahle zithukuthele bese zidedela izitha, imikhuhlane, amashwa njalonjalo phakathi komuzi. Yingakho izinyandezulu kuthiwa izithutha zingenza okuhle noma okubi phakathi komuzi. Abadala kufanele bahlonishwe ngazo zonke izikhathi.

UMakhathini, (1965:2) uthi:

Ancestors are sometimes called fools, izithutha i.e. they are still able to act foolishly or irresponsibly.

UClark, (2000:6) uthi:

People's ancestors are responsible for their families daily lives. If the ancestors are happy their families lives will be happy. If the ancestors are angry, they will cause their families harm.

Yingakho kufanele abaphilayo babike konke abafuna ukukwenza emzini yawoyise ukuze izithutha zemizi zihlale zijabule futhi zazi konke ngemizi yazo. Ngaleyo ndlela kuyogwemeka izinhlopheko nakho konke okungahle kucasule abalele.

Umuzi uma usuwakhiwe uSokhaya uphinda ahlabe imbuzi yokubangenisa abaphansi ekhaya. Ngaphezu kwalokho ahlabe inkomo ukubabikela, ukubabonga nokubapha ukudla ngomuzi esebewakhile. Ngaphezu kwalokho ecela ukuthi bawubheke, bawuvikele futhi bawuphe izinhlanhla.

UNtuli, (2010:34) uthi:

Umuzi ubikwa ngenkomo, uma uhlabisa imbuzi usuke usabangenisa nje abakini abangasekho.

Imbuzi yesiphandla kuba imbuzi ehlatshelwe umsebenzi oqondene nento ethile ethinta ikhaya kumbe umuntu, oyilunga lekhaya. Uma kade kwenziwe umsebenzi mhlawumbe umuntu ebonga okuthile akuzuzile ufaka isiphandla. Isiphandla isikhumba sembuzi esincwele salinganiselwa ukugqizwa esihlakaleni. Isiphandla sisikwa esiphongweni sifakwe esihlakaleni sokudla. Kuyenzeka abanye basifake esihlakaleni sesinxele ngenxa yezizathu ezithile. Isibonelo lapho kukhulume ithongo lathi asifakwe esihlakaleni sesokunxele.

UMkhize, (2009:44) uthi:

Kukhona ukufakwa kwesiphandla okwejwayelekile ukuthi isiphandla sisifaka njalo ngasesandleni sokudla. Kukhona ukufakwa kwesiphandla okuza ngasesandleni sokunxele, lapho lisuke lizikhulumele lona ithongo ukuthi ngalo msebenzi owenzile, sicela ukuthi isiphandla sifakwe ngakulesi sandal ayi lesi sokudla esijwayelekile.

UMsimang, (1975:115) uthi:

Ngaphandle kokuthetha idlozi nokubusa nje, imbuzi inomsebenzi omkhulu wokucelela abomuzi izinhlanhla. Uma kukhona owomndeni onamashwa noma umnyama othile uhlatshiswa imbuzi. Kokunye isiphandla lesi senziwa ngoba kubongwa okuthile okuvela kuwo amathongo.

Umuntu othetha idlozi uyachaza okuyinjongo yeziphandla leso. Uma sekuhlhlwa ngakusasa ungeniswa endlini yangenhla lowo oqondene nomsebenzi ayothelwa ngenyongo. Kwesinye isikhathi kufuthwe isinye senyongo sibe ibhamuza, somiswe bese siboshelwa ekhanda. Abanye basika isikhumba senqina kanti abanye basika isikhumba esiphongweni ukwenza isiphandla. Kusemqoka ukuthi osifakile angasilahli. Uma kwenzeka sigqabuka kumele asigcine size sishiswe umuntu omdala ekhaya. Abanye abasishisi bayasigqiba. Imbuzi kuphela eyenza isiphandla ngokosiko lwesiZulu. Abanye basisika enqineni lembuzi isikhumba sesiphandla.

UGcumisa nabanye, (1992:62) bathi:

Nanxa ukufakwa kwesiphandla kungasakhethi ezinsukwini zanamuhla, imbuzi yesiphandla kwakuba yileyo ehlatshelwa ukubonga nokucela izinhlanhla ezinyanyeni. Esikhumbeni senqina lale mbuzi kwakusikwa isiphandla sifakwe yilowo ocela izinhlanhla noma obongayo.

Inyongo yale mbuzi iyasetshenziswa ukumthela ngayo kuqukulu. Ngaleyo ndlela kwenzelwa ukuthi abe nonyawo oluhle abakubo bahambe naye zonke izindlela bamkhanyisele futhi bamuphe izinhlanhla.

Isiphandla siluphawu kwabaphilayo nabangasekho ukuthi usibanibani wenze umsebenzi wokucela kumbe ukubonga izinhlanhla kwabadala. Ngokubahlabela imbuzi usuke ebacela futhi ebakhuthaza ukuthi basukumele phezulu bamuphe izinhlanhla. Kwesinye isikhathi ebonga.

Imbuzi yokugeza amadodakazi ihlatshwa uma kudlule omunye wabazali emhlabeni. Kuyenzeka kuhlatshwe inkomo ukugeza amadodakazi aganile. Impahla le ihlatshwa iqondaniswe namadodakazi endile. Ngokosiko le mpahla ihlatshwa emuva kwehlabo. Le mbuzi iyahlatshwa kukhishwe inyongo nomswani kuhlanganiswe namanzi. Emva kwalapho onke amadodakazi agcagcile ageza imizimba ndawonye bese engena ekhaya. Ngaleyo ndlela sebegezile umnyama ngoba amadodakazi akufanele ahlale emizini eneminyama namathunzi.

UMsimang, (1975:1460 uthi:

Masinyane nje emva kwehlabo kugezwa amadodakazi asagana ngoba wona akufuneki ahlale emizini eneminyama. Ekugezeni kwawo kuthathwa umswani nenyongo agezwe yisalukazi laphaya ngaphandle komuzi.

UGcumisa nabanye, (1992:63) bathi ngembuzi yokugeza amadodakazi:

Yimbuzi ehlatshelwa amadodakazi asagana. Ihlatshwa emuva kwehlabo. Izwe lisabusa kwakuhlatshwa inkomo. Asuke egeza umnyama.

Akufakwa isiphandla kule mbuzi. Into edingekayo inyongo nomswani wayo ukuze bageze bahlambuluke. Imvamisa amadodakazi aqoqwa indlalifa bese ehlatshiswa imbuzi kumbe inkomo, ewabhanqe onke.

Ngaphambi kokugeza ngenyongo nomswani, amadodakazi aqala ngokugeza ngamanzi anomlotha. Kula manzi kufakwa uhlamvu olumhlophe lobuhlalu ageze ngalo kodwa lona luyekwe luphume phakathi kweminwe. Kwesinye isikhathi kuyenzeka uma ubuhlalu obumhlophe bungekho kufakwe inkece emhlophe.

Imbuzi yomncamo ihlatshwa kusasele izinsuku ezimbalwa kufike usuku lodwendwe. Ngokosiko umntwana uyahlatshiswa imbuzi nenkomo uma umgcagco ususondele. Lokhu ukudla aphiwa khona kuthiwa umncamo. Umncamo uyawudla esekubo umntwana uphinde ube umphako ngosuku lodwendwe. Imbuzi yomncamo ihlatshwa kuqala. Yona ingeyokubika kwabadala ukuthi ingane ethile isiyogana kwabani, endaweni ethile futhi ngosuku oluthile. Ngaleyo ndlela abaphilayo nabaphansi sebezokwazi kahle kamhlophe ukuthi kuzokwenziwa ini emzini wabo.

UGcumisa nabanye, (1992:64) bathi:

Umntwana uyancanyiswa uma sekusondele izinsuku zokushada. Kubikwa ngayo kuqala kwabaphansi ukuthi umntanabo useyahamba. Yendlalela inkomo.

Ngaleso sikhathi kuhlatshwa imbuzi yomncamo usuke esegonqisiwe umntwana endlini kwabo, esebanjiswe insika yakwabo ephakathi nendawo. Yiyo ezomnika amandla okubhekana nekusasa. Omakoti nonina bayamhlalisa, bamyale, bamfundise ngamasu okuba qotho emzini. Imbuzi yomncamo ingeyokucelela umntwana izinhlanhla nezibusiso emendweni wakhe.

UMsimang, (1975:278) uthi:

Ngaphambi kokuba kuhlatshwe inkomo, kubikwa kuqala kwabaphansi ngembuzi. Iyona ecelela umntwana indlela enhle nomendo omuhle.

INduna uMakhathini, (2012) ubeka kanje:

Imbuzi yomncamo ihlatshwa kuqala ngaphambi
kokuhlatshwa kwenkomo yomncamo. Kubikwa
futhi kucelwe ngayo izinhlanhla kwabalele.

Le mbuzi ihlatshwa idliwe iphele kungakafiki usuku lomgcagco. Amakhosikazi akhethiwe ukuba ayomisa umntwana aphuma nokudla kwakhe ayomlungisela isikhundla, ngelanga lomncamo. Ngokosiko lwesiZulu umntwana ngeke akudle ukudla kwasemzini ngelanga lodwendwe. Yingakho kufanele kwenziwe umncamo, ukudla okulungiselwe umuntu ozothatha uhambo. Isitho ayosidla phambili esiphathwa yila makhosikazi insonyama nomhlubulo wenkomo yomncamo.

Imbuzi yamakhubalo ihlatshwa emva komngcwabo. Kulandwa inyanga eyokwenza amakhubalo okuqinisa abomndeni ukuze bangamlandeli umufi. Uma kwenziwa amakhubalo kuhlatshwa imbuzi umlulama nesikhiphamhlola kuhlanganiswa namakhubalo athile. Imbuzi yamakhubalo iphekelwa ngasesangweni. Imizi eminingi ivamise ukuhlaba inkomo ukuze badle bonke laba abebesemangcwabeni, sebegezwa phela.

UMsimang, (1975:143) uthi:

Amakhubalo lana awahlanganiswa nenkomo leyo
noma imbuzi. Wona adliwa abomndeni kuphela,
kuthiwe awokubaqinisa ukuze bangamlandeli lowo
oshonile.

UGcumisa nabanye, (1992:63) bathi:

Lena yimbuzi ehlatshwa uma kushoniwe. Ihlatshwa
ngakusasa kade kungcwatshwa ngayizolo. Iphekwa
ngaphandle komuzi noma ngasesangweni. Iphekwa
nemithi yamakhubalo.

Ngalo ilanga lamakhubalo kuqalwa ukuzila. Amakhosikazi ahamba aya emfuleni ayogunda izicholo bese zigqitshwa. Isicholo izinwele zomuntu oganile ezithungwa zibe umbhoshongo. Ngaleyo ndlela basuke beveza ukuthi umkhwenyana wabo owabachola usekobandayo. Abantwana nabo bonke abomndeni bayagunda emakhanda. Amakhosikazi ahloma izinti emakhanda ukuze angazenwayi ngezandla. Le nkomo noma imbuzi yamakhubalo idliwa yonke iphele ngalo lelo langa. Inyongo yayo ichithwa emlotheni, amathambo ayo ashiswe.

UMsimang, (1975:144) uhluba udlubu ekhasini uma egcizelela lokhu:

Umfowabo kamufi okunguyena osesele engamele ubulala izimvu kuzo zomufi. Zibe ngangesithembu somufi ngenani ukuze kutholakale izikhumba zokuzila amakhosikazi. Kokunye kuba yileyo naleyo nkosikazi izile ngezikhumba ezimbili, esinye ngemuva esinye ngaphambili. Njengoba amakhanda egundiwe nje kushuqulwa ngeziphuku.

Isiphuku ingubo yesikhumba eshukwe kakhulu yathamba. Isiphuku umuntu uyakwazi ukulala ngaso futhi asithwale ekhanda. La makhosikazi abukeka njengeziyiko, awukhohlwa umuntu ofelwe yizwe. Izingane zizila ngezikhumba ezingagcwele. Kusikwa ingxenye ethile yesikhumba ilengiswe emqaleni. Amadoda nozalo lonke bazila ngezintanjana zezikhumba zezimvu, eziphothwa maqede zilengiswe ezintanyeni.

Umemulo ngumsebenzi noma ijadu elenzelwa intombi esikhulile kepha ingakaqomi, imisile ngokuzithandela kokunye ngokufisa ukuthokozisa uyise. Intombazane ingeniswa emgonqweni ngokuhlatshiswa imbuzi kuphiswe notshwala. Le mbuzi ihuqa ngayo ibomvu. Igonqiswa ngezinye izintombi eziyintanga yayo. Intombazane igonqela endlini yakwabo, ihlale njalo ibambe insika yomlindi. Isizathu ukuthi leyo insika enamandla okuyiphasa iyiqinise

njengoba iphase indlu. Isinye senyongo siyafuthwa sibe libhamuza isithwale ekhanda.

UMsimang, (1975:246) ubeka kanjena ngembuzi yomemulo:

Kungafika ilanga lokuba kuse kwemulwa, intombi ingena esibayeni nontanga iphethe umkhonto kayise izibona inkomo. Kubikwa ngembuzi noma ezimbili, kubikelwa abaphansi ngohlobo lomsebenzi ozokwenziwa. Ingena esibayeni nje ibhince isidwaba.

Uma isiyibonile inkomo ihaya inkondlo yayo, ziyivumele izintombi nezinsizwa. Emva kokusinela inkondlo sekuzosinwa isisuso nesigubho bese intombi igqashiya ibuyela endlini. Izosala ibulawa inkomo emveni kokubika umsebenzi.

Intombi ithelwa ngenyongo isikhwama sayo isifake esihlakaleni. Phakathi kwamabili kuzongena uyise noma umnewabo wentombazane nembiza yotshwala ezovula umgonqo ngembuzi. Kuzophuzwa lobo tshwala kuthi lapho kukhala izinkukhu, ukhukhule umthimba uqonde emfuleni uyogeza. Emva kwalapho ukhuphuke uyohlala phansi kwesihlahla.

Ngakusasa bayaphelela abozalo, omakhelwane nezimenywa. Sekuyaphekwa kuphuzwe kudliwe. Okunye ukudla kusikwa esihlahleni emthimbeni. Ngokuthambama kwelanga umnumzane uthumela izwi lokuthi awukhuphuke umthimba. Umthimba ukhushulwa ngembiza yotshwala. Uma sebezoyiqeda imbiza ukuyiphuza esihlahleni eyokwembathisa umntwana.

UMsimang, (1975:247) uthi:

Unqwambisa njengesangoma bese eboshwa
ngezintambo zomthombe. Ugaxa isibopho
sensindwane nemepho.

Iminqwambo ngeyokumema idlozi, umthombe ngowokweva. Umthombe umuthi onenkani, odla eminye ngokumila kuyo. Impepho enye isala endlini kwabo ithunqiswe namafula ayo le nkomo. Usezokhuphuka umntwana esalokhu ehulile. Uma efika ekhaya unina uzomgeza ibomvu bese amanzi achithwe esibayeni. Ngokosiko lwesiZulu isibaya indawo yamathongo, engcwele nehlonishwayo. Ngaphezu kwalokho imisebenzi ethinta abaphansi ibikwa esibayeni.

UMthembu, (2002:44) ubeka kanje:

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

UKrige, (1936:42) ufakaza kanje ngobuthempeli nobungcwele 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.

Emva kwalapho avunule ngamambatha nobuhlalu, apha the umkhonto kayise. Uzobuyela esigcawini eseholwa uyise ngengalo, uyise ehuba ihubo lomuzi. Uzothi ukuhambahamba esibayeni bese ebika umntanakhe amkhulisayo ethi makabonwe ngabantu. Emveni kwalapho uyise usezoyohlala enhla nesibaya.

Umntwana usezoqala ahaye inkondlo yakhe, kusinwe kudele. Ekugcineni uzoyohloma umkhonto phambi kukayise.

UMsimang, (1975:248) uthi:

Kuqala wawuhlonywa phambi kwalowo
ebimlindisile intombi imethembise ukuthi
izomqoma.

Ngalokho intombi yayikhombisa ukuthi thokola themba amathunzi ayewukela. Uma kuphela lo msebenzi usengayilobola ngoba ikhombisile ukuthi ikhetha yena ezeshelini zayo. Izimbangi eziyizingwadi kwakwenzeka zivele ziyishaye ziyilimaze le nsizwa ekuhlathshwe umkhonto phambi kwayo iyagiya ibonge okuhle. Ngokunjalo noyise womntwana uma usuhlatshwe phambi kwakhe umkhonto ugxuma agiye, kukikize omame. Emva kokugiya sekuzoholwa amahele kuphethwe umsebenzi.

Imbuzi yembekeko yimpahla enikezwa umntwana nguyise emkhunga. Umntwana ungeniswa esibayeni ngaso lesi sikhathi enziwe usiko lwakubo. Yilolo nalolo hlobo lunosiko lwakubo. Abanye imbeleko kuba inkomo, imvamisa umntwana lowo uma elizibulo.

UMsimang, (1975:52) uthi:

Abanye baye bakhombise ukubonga nokuthokoza
kwabo ngokuba bahlabe izintondolo kokunye
ngambili benze imbeleko.

Kolunye uhlobo usiko lwakhona kuba ukuklekla, ukudebeza, ukunikwa komntwana inyama ethile elusiko lohlobo lwakubo ayidle esibayeni njalonzalo. Ngokwenza lo msebenzi umntwana usuke esepheleliswa osikweni lwakubo.

Ukuklekla isiko elasungulwa iNkosi uShaka. Nanxa lelo nalelo khaya lingazikleklela abantwana balo, kungumgomo ukuthi abantwana abayintanganye benziwe iviyo linye. Bahlanganyela kwankosana yozalo noma endaweni yesigodi. Kuklekla amantombazane nabafana, izingane eseziphumile ebuntwaneni, esezineshumi leminyaka nangaphezulu. Ngokujwayelekile inyanga ezobaklekla ibamemela ekhaya layo balale khona mhla kuzosa beklekla. Ekuseni bavuka bayoklekla esibayeni noma ngaphandle komuzi. Osekleklile ufaka uthi ukuze zingavaleki izimbobo. Uma zike zavaleka zisuke zivuvuke kube buhlungu kakhulu lapho sekuphindwa kukleklwa.

Izingane ezikleklile zihlala emzini womklekli kwesatshwa ukuthi uma zibuyela emakubo kungakapholi izimbobo zingasuke zihlangane nabantu abangahlanzekile izindlebe zibhibhe. Ngaleyo ndlela kuthukeke inyanga yokuklekla kuthiwe yiyona ebingahlanzekile ngesikhathi yenza usiko lokuklekla.

UMsimang, (1975:213-214) uthi:

Mhla izingane zibuyela emakubo kugujwa umkhosi omkhulu, kuhalaliswa phela ngokungena kwazo ebangeni elisha lokuthuthuka. Kuwa izintondolo, kuye ngokubaluleka kwabazali nabantwana.

Izingane zezikhulu amazibulo, amakhosana kuqalwa ngabo eviyweni uma sekukleklwa. Ngokunjalo lapho sebefika emakhaya kuya ngokubaluleka kwabazali nabantwana uhlobo lwembuzi ehlatshwayo kubongwa ukuklekla kwabantwana ngempumelelo.

Imbuzi yendlakudla yehlukene kabili. Kukhona indlakudla yomkhongi neyomkhwenyana. Zonke izindlakudla ziphuma sezikhishiwe ezamalobolo. Indlakudla isemqoka ngendlela emangalisayo. Indlakudla ichaza ukwamukelwa ngokugcwele kwabasemzini ukuthi sebeyizihlobo lapha ekhaya. Ngaleyo ndlela umkhwenyana usengafika adle nabo, acaphune izinkobe ahlafune, angene

esibayeni asenge, angazili lutho. Uma kukhona akubona konakala angabukeli njengesihambi kepha akulungise.

Umkhongeni omkhulu ophiwa indlakudla. Umkhongeni omncane akayitholi indlakudla. Uma abakhongi sebezishaye zaphelela ezamabheka ngokuthunywa umkhwenyana, umkhongeni omkhulu unikwa imbuzi eyindlakudla yakhe. Emva kwalapho umkhongeni omkhulu azibongele kanye nahamba nabo bese ibulawa, iphekwe idliwe.

UMsimang, (1975:267) uthi:

Kule ntombi ebiqomile uthi angazibala zonke umkhongeni omkhulu bese ecelwa ukuba azokwemukela isijingi sakhe. Nempela sekuzonqunywa ilanga azoba ngalo nomphelekezeli wakhe, umkhongeni omncane. Nokho umkhongeni omncane yena akanikwa eyakhe indlakudla, babhanqwa kuyo leyo yomkhongeni omkhulu.

Indlakudla yomkhwenyana iyagcina. Lena kuba yimbuzi yokugcina ngci kweziningi ezibulawa kugcinwa isiko lezindlakudla. Umkhwenyana uyabizwa umukhwe wakhe emva kokuqeda ukulobola. Ngalelo langa usuke ezomnika indlakudla, okuyimbuzi yokubonga ilobolo, yokumemukela abe yingane yakhe, yokumkhulula angazili lutho lapha ekhaya nokumfisela izilokotho ezinhle emshadweni nasenhlalweni yabo.

UMsimang, (1975:272) uthi:

Lena sekuyindlakudla yokugcina. Umukhwe uzoyethula indlakudla athi: “Mkhwenyana! Okokuqala ngithi angibonge kuwe izinkomo ongilobolele ngazo. Okwesibili ngithi yamukela nasi isijingi sakho. Ngaso ngithi usungumntanami. Ngaso ngithi uma ufica unyoko edla izimpothulo, ungazibongi kodwa nawe ufike ucaphune. Uma ubona abafana balapha ekhaya behleli eziko kanti

izinkomo zidla amasimu ufike ubafake induku.
Ngikuzele namuhla mntanami.”

UMkhombi “intethemanqondo,” (2002) naye uyavumelana nokushiwo ngenhla:

Nganele ngazishaya zonke ngilobola uNdlunkulu,
uMaMkhwanazi, ikhohlo uMaGumede neqadi
uMaMsomi bangihlabisa bonke izintondolo
izindlakudla zami ngoba ngingumkhwenyana.

Emva kwalapho umnewabo wentombi usezokwengamela umsebenzi wokubulala, wokuhlinza nokupheka indlakudla yomkhwenyana. Ukudliwa kwezindlakudla zonke kuyafana. Yileyo naleyo inomgomo ofanayo wokusetshenzwa kwenyongo nokosiwa kwezibindi.

Izinyongo ziyafuthwa ziboshelwe ezinweleni zomkhongi omkhulu uma kuyindlakudla yomkhongi. Ngokunjalo uma kungeyomkhwenyana inyongo iboshelwa ezinweleni zomkhwenyana. Izinyongo ziluphawu lokupha nokuqashambela komnumzane. Izinyongo zikhombisa ukuthi labo basemzini sebeyizihlobo nabantu bakulo muzi wakwamakoti. Ngaphezu kwalokho yizona ezihlanganisa amathongo abakwamkhwenyana nabasekhweni lakhe.

Ngokosiko ukuhlatshiswa indlakudla nokuyidla kunikeza lowo onikwa indlakudla ilungelo lokudla noma yikudla kuni kwasemzini. Ngaleyo ndlela usefana nabantu balapha ekhaya akasezukulula lutho olungukudla kwalapha ekhaya. Ngaphezu kwalokho uma efika kusetshenzwa naye usezokwelekelela.

Imbuzi yokucela abantwana ihlatshwa lapho kucelwa kwabadala inhlanhla enkulu yokuthola abantwana. Le mbuzi ihlatshwa uma umlobokazi engabatholi abantwana. Empeleni ukuhlatshwa kwale mbuzi kuba ngumzamo wokuqala wokuthola abantwana. Kwesinye isikhathi ithi ingahlatshwa le mbuzi yokucela abantwana ngokushesha umlobokazi abambe, abathole abantwana. Ngaphandle kokusebenzisa amakhambi.

UGcumisa nabanye, (1992:63) bathi:

Lena imbuzi yokucela inhlanhla enkulu kakhulu.
Inhlanhla engabantwana. Kuba umsamo wokuqala
owenziwayo lona uma umakoti engabatholi
abantwana.

Ngenxa yokuba nayo le mbuzi eyokucela kungashiwo ukuthi iyefana nalena yesiphandla. Nokho ukucela okungefani. Lokhu kwazise into ecelwa lapha inkulu ngendlela emangalisayo. Umlobokazi uyasifaka isiphandla ukuze kugcwale kwabaphansi nabaphilayo ukuthi yilo mlobokazi ocelelwayo.

Imbuzi yokukhula kwentombazane ihlatshwa nguyise wentombazane ebonga ukukhula kwengane yakhe. Ngalesi sikhathi isuke isesesigabeni sokuhlosa. Ngale mbuzi uyise usuke eyibongela, eyicelela futhi eyifisela ukukhula kahle ize ithole umendo omuhle ingane yakhe.

UMBatha, (2006:492) uthi:

Umhlonyane – imbuzi ehlatshelwa intombazane
eyinkomba yokufika ezingeni elithile lokukhula.

UGcumisa nabanye, (1992:64) bakugcizelela kanje lokhu:

Lena phela imbuzi yomhlonyane. Ihlatshiswa indodakazi ekhulileyo. Ihlatshiswa nguyise lapho ihlosa isineminyaka eyi-13 kuya kweyi-14. Uyise usuke eyifisela ukukhula ize igane indodakazi yakhe.

Kubalulekile ukuthi uyise ayihlabise ingane yakhe imbuzi yokukhula. Indodakazi ebongwa ukukhula iyagonqa endlini kwabo. Amantombazane angontanga ayayihlalisa bese ngantambama basine bashaye ingoma. Ngosuku lomhlonyane amantombazane avuka intathakusa ayogeza emfuleni. Uma ebuya lapho uyise abakhombise imbuzi abonga ngayo ukukhula kwendodakazi yakhe. Emva

kwalapho bese ihlatshwa, iphekwe, idliwe. Umntwana owenzelwe umhlonyane ufakwa isiphandla saleyo mbuzi.

Imbuzi yokukhehla intombazane eyokuqala ikhishwa ngabasemzini lapho iyogana khona. Umkhongi uthunywa ngabakwamkhwenyana ukuthi aqhube imbuzi yokukhehla ingoduso ayihambise emzini. Eyesibili ihlatshwa uyise wentombazane, leyo isuke iphuma kuyise naye usuke ekhehla indodakazi yakhe. Ngaleyo ndlela zigcina zimbili izimbuzi ezihlatshiswa intombazane uma ikhehla.

UGcumisa nabanye, (1992:64) bathi:

Intombazane ihlatshiswa imbuzi yokukhehla abakwayo. Bayikhehla lapho isiyingodusi. Le mbuzi iqhutshwa ngumkhongi ayiyise ekhweni lapho ekhonga khona. Noyise wentombazane uhlaba eyakhe imbuzi akhehle umntanakhe.

Zombili lezi zimbuzi zihlatshwa ngosuku lunye. Empeleni zendlelela inkomo egcina ihlatshwa.

Imbuzi yokwephuca ihlatshiswa umlobokazi emva komgcagco ngabakubo ngesikhathi evakasha okokuqala endile. Le mbuzi umshisanyongo ngoba ngayo usuke esekhumula inyongo yaleyo mbuzi yakubo yomkhehlo. Yingakho uma unkehli evakasha okokuqala ekhaya kubo ufike athi yasha inyongo. Ngaleyo ndlela uchaza ukuthi usezowohloza ashise inyongo yomkhehlo.

UGcumisa nabanye, (1992:64) bathi:

Kuye kuthi lapho umakoti esebuyele kubo ukuyophindumkhondo afike ahlathiswe imbuzi yokwephuca. Le mbuzi uyidlela khona kubo.

Njengoba le mbuzi eyidlela khona kubo umakoti uyaliphatha iqatha layo ukufakazisa emzini. Ngokunjalo nokudla kwesiNtu njengefutho, ubhatata, amadumbe njalonjalo ufika ekuphethe kudliwe esuka nakho kubo.

Imbuzi yokunqwambisa ihlatshiswa ithwasa. Le mbuzi ihlatshwa uyise wethwasa ukuze kutholakale iminqwamba. Imvamisa kuhlatshwa imbuzi emnyama noma ebomvu kumbe ensundu. Le mbuzi ihambisana nobulawu bakhona azode evuka intathakusa ephalaza ngabo.

UHolley nabanye, (2005:147) bakugcizelela konke lokhu:

Many people slaughter goats for cultural / traditional purposes. There are many different for this. Red or Brown goats are slaughtered when a trainee Sangoma completes his/her training.

UGcumisa nabanye, (1992:64) bakubeka kangcono lokhu:

Imbuzi ehlatshelwa ukunqwambisa phela ukuhlatshiswa kwethwasa imbuzi lihlatshelwa nguyise ukuze kutholakale iminqwamba. Yimbuzi emnyama lena ehambisana nobulawu.

Imbuzi emnyama iyasetshenziswa futhi ukugeza umuntu umnyama, axoshe amashwa namabhadi ngenxa yokukhunkula kwabakhunkuli.

UHolley nabanye, (2005:147) bathi:

Black goats are slaughtered to get rid of witchcraft.

Kusetshenziswa inyongo nomswani namakhubalo athile ukugeza umuntu umnyama.

Imbuzi yokukhipha ithwasa ihlatshwa uma seliphothulile ukwethwasa ithwasa. Le mbuzi ihlatshwa kubo kwethwasa ukulemukela nokuvuma idlozi. Ngalesi sikhathi lisuke seliphuma esangomeni ebelethwasa kuso seliphindela ekhaya.

UGcumisa nabanye, (1992:64) bathi:

Yimbuzi eyendulela inkomo yokungenisa ithwasa kubo lena. Usume selikhishwa kwamngoma ebelethwasa kuye. Selibuyela kubo. Liyahlatshiswa nguyise ekhaya kubo le mbuzi.

Uma isihlatshiwe le mbuzi yokukhipha ithwasa kube sekuhlatshwa inkomo sekuphothulwa wonke umsebenzi wokwethwasa, wokuvuma nokwemukela idlozi ngokuphelele.

Imbuzi yogxa ikhokhelwa inyanga ingakaqali ukwelapha. Imvulasikhwama senyanga. Imbuzi yogxa ayibuyeli emuva ngisho engasindanga obelashwa. Kuyenzeka kube imali esikhundleni sembuzi.

UMBatha, (2006:431) uhluba udlubu ekhasini:

Ugxa okukhokhelwa inyanga ingakaqali ukwelapha. Imali yokuvula isikhwama senyanga.

UGcumisa nabanye, (1992:65) bathi:

Lena yimbuzi yemithi ekhokhelwa inyanga ngenkathi iqala ukwelapha. Ngenxa yokufa kwezwe le mbuzi sekwaba imali. Ayibuyeli emuva ngisho obelashwa engasindanga.

Uma esesindile lowo obelashwa inyanga ibe seyikhokhelwa inkomo yayo yokwelapha. Ngokosiko lwesiZulu inyanga ayiyibizi inkomo yayo engakasindi lowo ogulayo.

Imbuzi yokuhlonipha abaphansi ihlatshwa ngenhloso yokuhlonipha, ukubusisa, ukwazisa nokukhumbula amathongo omuzi. Le mbuzi ihlatshwa kungonakele lutho. Kweminye imizi ihlatshwa kabili noma kanye ngonyaka. Empeleni kuya ngokuqashambala komnumzane wekhaya.

UGcumisa nabanye, (1992:64) bathi:

Umnumzane odla kusale nokwazisayo ukubaluleka kwamathongo kuthi okungenani kanye ngonyaka agingqe ugadlakazi lwentondolo. Uhlabela abaphansi noma kungonakele lutho.

Imbuzi yokudla nembuzi yomphako zimbuzi ezihlatshiswa isivakashi kumbe isihlobo esihlonishwayo uSokhaya. Uma sifika lesi sivakashi noma isihlobo sihlatshiswa imbuzi. Sidle sijabule. Ngokunjalo uma sesihamba siphinde sihlatshiswe imbuzi engumphako.

UGcumisa nabanye, (1992:65) bathi:

Isivakashi noma isihlobo esihlonishwayo umnumzane odla kusale usihlabisa asiphe ukudla uma sihambele kwakhe. Uma sesihamba asihlabise isiphongwana sembuzi engumphako.

Le mbuzi engumphako isivakashi sinikwa uhlangothi lube umphako wendlela. Uhlangothi lwesibili lusala lapha ekhaya ludliwe abomuzi.

Izimbuzi ziyasetshenziswa ukugcina imisebenzi ngokulandela imibala yazo. Imbuzi emhlophe ngeyokucela izinhlanhla, ukubonga, ucela intethelelo njalonjalo. Imbuzi ebomvu kumbe empunga isetshenziswa ukwethwasisa amathwasa nokuvuma idlozi.

Imbuzi emnyama isetshenziswa ukukhipha umnyama nezifo eziphathelene nobukhunkuli.

UHolley nabanye, (2005:147) bathi:

Many people slaughter goats for cultural or traditional purposes. There are many different for this: White goats are slaughtered for requests, thanks giving and celebrations, apologies, cleansings. Red or Brown goats are slaughtered when a trainee sangoma completes his/her training. Black goats are slaughtered to get rid of witchcraft.

5.4 Izimvu

Izimvu ngenye yemfuyo yomuzi wesiZulu. Izinyane yimvu ezelwe esencane. Ixhukazana yimvu yensikazi esiphumile ebuzinyaneni. Ixhukazi imvu yensikazi esindala. Inqama imvu yeduna esikhulile. Uma izinyane leduna litheniwe lingakangeni ebunqameni kuthiwa intondolo njengembuzi noma kuthiwe yihhamula

5.4.1 Isibaya sezimvu

Isibaya sezimvu sakhiwa ngaphandle komuzi eceleni kwesezimbuzi. Kwesinye isikhathi zakhelwa amaxhiba aqondene nazo. Ngaleyo ndlela zifudumale, zinganethi futhi zivikeleke.

UNyembezi noNxumalo, (1966:39) bakufakazela kanjena lokhu:

Isibaya sezimbuzi nezimvu sakhiwa ngaphandle komuzi. Kugxushwa izigxobo zithothane zizungeze njalo. Kwelasehla basebenzisa umthangala wamatshe. Zike zilaliswe futhi emaxhibeni akhelwe zona.

Izibaya zezimvu nezimbuzi zakhiwa ngasemuva komuzi hhayi ngaphambi komuzi. Isibaya sezimvu siba nesango elilodwa. Isango livalwa ngemigoqo enqunyiswa ithothane ukuze zingafohli.

5.4.2 Imisebenzi yezimvu

Imvu ibaluleke ngenyama yayo emnandi. Yondla imizimba yabantu ukuze ibe nempilo ngezakhamzimba zayo. Isikhumba sayo sinoboya obuntofontofo obufudumalisayo.

U-Ebrahim nabanye, (2012:93) bathi:

Mutton for weddings, feasts, ceremonies and funerals.

UKhumalo nabanye, (2005:121) babeka kanje:

Sheep are ruminant animals as well. They are kept for mutton production and also for their wool and pelt.

UHolley nabanye, (2005:146) bagcizelela kanje ngemisebenzi yezimvu:

Sheep are farmed for meat and wool.

Isikhumba semvu sisetshenziswa ukuhlala nokulala kuso. Siyafudumeza ngobuntofontofo baso. Siyasetshenziswa ukuhlobisa odongeni endlini ngokuthi silengiswe.

UKhumalo nabanye, (2005:112) bathi:

Some animal skins like zebra, cattle, goats, sheep are used as floor mats or wall hangings to decorate homes.

Isikhumba semvu siyasikwa ingxenye encane ishiswe, ihogelwe umuntu ophethwe ikhanda ukuze liphele.

UNdaba, (2013) naye ufakaza ngomsebenzi wesikhumba semvu:

Uma ngiphethwe likhanda kabuhlungu ngihogela
isikhumba semvu esishisiwe liphele nya.

Isikhumba semvu sisebenza ukwakha okokwembatha. Ngaphezu kwalokho isikhumba semvu kuzilwa ngaso uma kushoniwe ekhaya. Amakhosikazi omnumzane asigaxa ngaphambili nangemuva. Isiphuku asithwala ekhanda njengoba izinhloko asuke esezigundile.

UMsimang, (1975:144) uhluba udlubu ekhasini:

Umfowabo kamufi okunguyena osesele ubulala izimvu kuzo zomufi, zibe ngangesithembu somufi ngenani ukuze kutholakale izikhumba zokuzila amakhosikazi. Kokunye kuba yileyo naleyo nkosikazi izile ngezikhumba ezimbili, esinye ngaphambili esinye ngemuva. Njengoba amakhanda egundiwe nje kushuqulwa ngeziphuku. Abantwana bazila ngezikhumba ezingagcwele. Amadoda nozalo lonkana bona bazila ngezintanjana zezikhumba zazo izimvu.

Izintanjana zezikhumba zezimvu ziyaphothwa maqede zilengiswe ezintanyeni. Kuzilwa ngesikhumba semvu ngoba yisilwane esithobile futhi esingenamsindo. Ngokunjalo nomuntu ozilile kulindeleke ukuthi azithobe, angabangi umsindo.

Amafutha emvu ayasebenza ukubulala, ukuthambisa nokuvikela abantu emithini yabakhunkuli. Ngaphezu kwalokho ukuvikela nokudlulisa umphezulu ungadlaleli kubantu nasekhaya.

UMsimang, (1975:322) uthi:

Inyanga yezulu uma isisebenza umsebenzi
wokuxosha izulu ibanqunu kwesingenhla.

Ngaphezu kwalokho igcobe umzimba ngamafutha emvu empisholo ukuxosha umphezulu.

Umuzi uyabethelwa ukuze izulu lingadlaleli ekhaya. Inyanga igawula izikhonkwane kumbe ithume uhlaka lwayo. Izikhonkwane kuba izinti ezilingana nomunwe ubude ziyacijwa. Izikhonkwane eziwayelelele: umnqandane, umqoqongo, umntulwa, umbinda, umazwenda njalonjalo. Lezi zikhonkwane zibhixwa ngemithi ethakwe namafutha emvu. Kukholwa ukuthi imvu ithobile. Ngaleyo ndlela amafutha ayo athobisa aqede amandla izulu noma ngabe libi kanjani.

UMsimang, (1975:319) uthi:

Kuditshaniwa insizi yezulu, imithi ethile namafutha emvu nawendlovu.

Abathakathi basebenzisa ikhanda lemvu ukuloya abantu. Ikhanda lemvu liyabathambisa, bathobe baphenduke imithothongo. Bangaliboni iqiniso ukuthi umthakathi nguyele ozenza muhle.

UTembe, (2013) ufakaza kanje ngekhanda lemvu:

Wabhubha waphela umuzi wakithi kanti usetshenzwe ngekhanda lemvu. USigodongo umfowabo kamkhulu. Kwalamula ukufika kukaShongwe inyanga yaseSwazini. Yahlola yakubona lokho nokuthi lagqitshwa kuphi. Lambiwa latholakala kwaphela ukufa ekhaya.

5.5 Izinkukhu

Izinkukhu yizona nyoni zasekhaya. Siyathola ukuthi ngezikhathi zawokhokho kwakuyiyona mfuyo yenkosikazi ekhaya. Yayithenga ubuhlalu, amacansi

nokunye okuyizidingo zayo. Kanti namuhla akusenjalo sesithola namadoda ethelela izinkukhu ummbila ngenhloso yokuzibala ngoba sekungezawo.

UKhumalo, (2012) ufakaza uthi:

Selafa izwe amadoda asabala izinkukhu kuhle komuntu wesimame ngoba engasenankomo nambuzi. Mina lapha ekhaya likababa angizazi nokuthi zingaki ngoba nginake izinkomo nezimbuzi zikababa.

UGumede, (2012) uyavumelana noKhumalo:

Yimihlola le. Sesiya sibone amadoda ephethe lezi zinkukhu okuthiwa ngolamthuthu, okuthi noma ukubophe ngentambo kungezwa noma usukukhumulile. Ukufa kwezwe lokhu. Yingakho sekwagcwala izifo eziningi ngalezi nkukhu zemishini. Thina boPhakathwayo asisoze sayidla le nto enamfuka esandleni ungakayidli.

Kulolu cwaningo siyathola ukuthi izinkukhu zivamise ukutholakala ezaleni ziqhwandaqhwanda okuya ngasethunjini. Kwesinye isikhathi ziyatholakala nasebaleni zingqofa ezikungqofayo. Uma ilanga lishisa izinkukhu zivamise ukukhosela emthunzini wezindlu noma wezihlahla.

Iqhude inkukhu yeduna. Isikhukhukazi inkukhu yensikazi okuyiyona ezalela amaqanda. Itshwele umntwana wenkukhu. Umvimbazane inkukhu yensikazi esiphumile ebutshweleni. Ichogo inkukhu esiphumile ebutshweleni kodwa engakabi iqhude.

5.5.1 Isihulugu

Njengayo yonke imfuyo yomuzi wesiZulu nezinkukhu ziyenzelwa indawo yokulala nokuvikeleka ebusuku. Izinkukhu zilala phezu kwezindlu esicongweni,

phezu kwezihlahla egcekeni lomuzi. Kuyenzeka zilale emaxhibeni akhelwe zona noma amadala.

UMbatha, (2006:510) uthi:

Isihulugu indawo elala izinkukhu, ilihhoko.

5.5.2 Imisebenzi yezinkukhu

Izinkukhu yizona zilwane ezivulekile ukuthi zingahlatshwa noma ngubani noma nini ekhaya. Ayilindi uSokhaya ukuze ihlatshwe. Inkukhu yisona silwane esinenyama emnandi ukwedlula ezinye izinyoni futhi yiyona nyama evame ukutholakala cishe yonke imizi ukondla imindeni nokubheka izihambi. Kuyona sibuye sithole amaqanda okondla umndeni.

UBasson nabanye, (1993:270) bathi:

Food serving as building components in the body are meat, fish, eggs, milk, dry legumes, nuts etc. These nutrients are used to repair damaged cells, form new cells and manufacture new cell membranes and protoplasm. They are essential in providing energy to the body, regulating body processes, affording protection and providing fluid to the body.

Inyama yenkukhu namaqanda ayo kondla imizimba yabantu ngezakhamzimba ezitholakala kuyo. Zivikele imizimba ezifeni ezinhlobonhlobo ngezakhamzimba ezitholakala enyameni nasemaqandeni.

UHolley nabanye, (2005:153) babeka kanje ngemisebenzi yenkukhu:

Chicken farming is the most common type of poultry farming in South Africa. Commercially, chicken are

raised for meat and eggs but also kept in many households.

Kuyavela ukuthi amaqubu ayo inkukhu asebenza ukwenza izigqoko zabesifazane, izikhafu nemiqamelo. Amaqubu kuhlotsiswa ngawo izigqoko, izimpahla zokugqoka, izinduku nokunye.

UKhumalo nabanye, (2005:112) bathi:

Certain animals are used for decorative purposes. For example feathers of birds such as the ostrich, chicken etc. are used for decoration. Porcupine quills are also popular for decoration.

Ubumqoka benkukhu buyabonakala uma kwenziwa imisebenzi yabangasekho. Ithathwa njengomxhumanisi kwabaphilayo nabalele. Inkukhu ibaluleke ngobuchule bayo bokukikiliga lapho sekusa. Isuke ivusa abalele ibatshela ukuthi sekusile. Lokhu ikwenza nsuku zonke kungekho oyitshela isikhathi.

UMkhize, (2009:37) ugcizelela ngokubaluleka kwezinkukhu ekugcineni amasiko:

Ukuhlaba nokugcina amasiko ngezilwane iyona Mpilo yomuntu oMnyama wase-Afrika okungekhona nje ukuthi wase-Afrika kuphela nezinye izizwe imbala nazo ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Encwadini ka-Levitikus, uMoses uyayalelwa kakhulu uNkulunkulu ukuthi yiziphi izilwane okufanele zihlatshwe futhi kanjani. Okugqama kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisencane zingakatholi abantwana okunye zingakakhweli nokukhwela.

UKhumalo nabanye, (2005:111) bathi:

In some cultures, people slaughter animals such as cattle, goats or sheep etc. as part of ceremonies to pray to or honour the ancestors.

Abaphansi bafuna izilwane ezikhaliphile njengayo inkukhu. Yingakho amathwasa echonywa isidlukulu senkukhu ekhanda ukuze ahlale ekhaliphile. Inkukhu nesidlunkulu sayo kubalulekile ethongeni.

Kulolu cwaningo kuyavela ukuthi inkukhu iyasetshenziswa emithini yokuhlamba nokugeza izithunzi kumuntu othwasayo ukuze angene edlozini. Kuyacaca ukuthi inkukhu ngeyokususa izithunzi kubantu abethwasayo.

UHlongwa, (2013) uthi:

Izinkukhu akuzona ezokususa isithunzi emathwaseni kuphela kodwa izinyanga nabathandazi bayazisebenzisa uma kulahlwa umuntu, esuswa isilwane kumbe umnyama othile.

UNdlela, (2012) ufakaza ngomsebenzi wenkukhu:

Inkukhu iyasetshenziswa uma kuyolahlwa ingane noma umuntu omdala esishozini. Kanti futhi iyasetshenziswa ukwenza imisebenzi yabangasekho noma ukuthayiza kwabadala.

UNdaba, (2014) uthi:

Isitibhili senkukhu siyasiza ekwelapheni indlebe uma usiconsisela kuyo. Izinkukhu ziyasetshenziswa ngokuthengiselana izinto ezinjengensonto, ubuhlalu, abathunga amacansi nokunye.

Izinkukhu ziyasetshenziswa izinyanga nabathandazi ukugeza abantu iminyama nokucela izinhlanhla njalonjalo. Imvamisa emhlophe isetshenziswa ukucela izinhlanhla, ukubonga nokuxolisa kwabaphansi. Inkukhu ebomvu isetshenziswa uma kwethwasa ithwasa. Ithwasa liyithwala ekhanda ngesikhathi kuthethwa idlozi. Emva kwalapho bese ibulawa, igazi layo lihlenganiswe namakhubalo okwethwasa kanye nenyongo kugeziswe ithwasa. Inkukhu emnyama isetshenziswa umuntu onomnyama, amashwa nothakathiwe ukususa leyo nkinga. Kwesinye isikhathi kuyenzeka esibonakalisweni kubonakale umbala oyimpangele esikhundleni semhlophe ukucela inhlanhla nokumhlophe.

5.6 Izinja

Izinja yizilwane ezifuywayo emizini yabantu abaNsundu nabaMhlophe. Abafuyi bezingcanga bazipha ukudla okuphekiweyo. Abathandi ukuba zidle okuluhlaza ngoba bathi zizokweba ngisho zinganikiwe. Abafuyi bezinja ikakhulu bazipha amasi, amanqina, amathumbu namathambo ezinyamazane lapho zibambile kumbe kungamaphisi enqineni. Ngaphezu kwalokho uma kuhlatshiwe ziyaphiwa inyama namathambo zijabule.

UMsimang, (1975:45) uthi:

Umdlwane uphiwa umlaza namasi avutshwe ngezinkobe ezigayiwe zahhadlazwa. Kanjalo nezinkulu zona-ke zithola amathumbu, amanqina namathambo ezinyamazane uma zibambile noma abanikazi bazo enqineni.

Izinja yizilwane ezicishe zibe ngangembuzi. Izilwane eziyigugu esintwini sonkana nesezaphila isikhathi eside nabantu nezikhonze kakhulu abaninizo.

I-Britanica Encyclopedia Umqulu 4, (2000:262) iyakufakazela okushiwo ngenhla:

*Dog is an animal that has lived with people as pet
for more than 10 000 years longer than any other
animal.*

Siyathola ukuthiinja yisilwane esizwayo uma sikhuzwa ngoba nayo inegama ebizwa ngalo. Igama lenja livame ukukhomba isici esithile noma ukubhinqa okuthile emndenini. Amanye amagama ezinja yilawa: Solendoda, Shikishi, Bamzondani njalonjalo.

Inja inomsila omude evame ukuwusebenzisa ukukhombisa izinto ezithile. Siyathola ukuthi uma ngabe ijabulela umniniyo noma ithola ukudla iyawutshikizisa umsila ukukhombisa injabulo. Kwesinye isikhathi uma ibona isitha sayo iyawumisa umsila ubheke phezulu ikhonkothe. Uma ishaywa noma yesatshiswa iwufaka phansi kwemilenze ijokole.

I-Compton's Encyclopedia Umqulu 6, (1988:192) ithi:

*A dog fits easily into family life. It thrives on praise
and affection to its master.*

Kulolu cwaningo siyathola ukuthiinja yisilwane esivame ukuhlala ekhaya. Yingakho kuthiwa inkatha yezala ngoba ivame ukuzihlalela ezaleni noma enhla kwesibaya.

5.6.1 Isithumbanja

Isithumbanja indawo phambi komnyango lapho kuhlala futhi kulala khona izingcanga. Kweminye imizi izinja zakhelwa izindlu ezimfushane ezingonxantathu ukuze zihlale, zilale futhi zikhosele khona uma lina noma kunomoya.

UMbatha, (2006:1204) usichaza kanje isithumbanjanja:

Indawo eseceleni komnyango wendlu yesiZulu
ngaphandle lapho kuvame ukulala khonainja.

Isithumbanjanja sakhiwa sibe yindlu kepha yindawo nje phambi komnyango endlini
yesiZuluinja evele izilalele kuyo ibheke umuzi.

5.6.2 Imisebenziwenja

Inja ingugqayinyanga omangalisayo, isizwa yikhala layo ehogela ngalo
lehlukanise umoya. Inja iyakwazi ukuhlukanisa isihambi kanye nomuntu
wasekhaya.

UMkhombi “Intethemanqondo,” (2012) naye uyafakaza ngomsebenziwenja:

Inja ihlakaniphe ukwedlula umuntu ngoba iyakwazi
ukubandlulula isigebengu phakathi kwabantu
abaningi, ukubona umuntu ongcolile
njengomkhunkuli ivele inengwe kuthi ayimbulale.

Yingakho nje umuntu osukelwa yizingcanga phakathi kwabantu engabazisa kuze
kuthiwe akayeke lokho akwenzayo okubonwa yizinja. Umsebenziwenja uyavela
futhi lapho isivikela umniniyo kulabo abasuke bemhlasela noma bemenzakalisa.

UNdlela, (2012) uthi:

Phelainja iyamazi umniniyo, iyamthanda ize
imkhonze kakhulu njengesihlobo sayo. Ikhombisa
uthando lwayo ngokuyaluzisa umsila ize
igxumagxume ikudlalisa. Yingakho-ke uma
umniniyo ebhekene nengozi, iqoma ngisho ukufa.

Ukubaluleka kwezinja esizweni sikaZulu kusobala ngoba izinja ziyahlonishwa.
Kufanele ngoba zinomqondo ohlakaniphile. Uma uyikhuza iyezwa. Uma usasazela

iyezwa isuka amagqozo ihlale. Uma uthi ayiphume endlini yenza njengoba ushilo. Uma uyithuma iyahamba yenze njengoba ithunyiwe. Siyathola ukuthi uma inja ifundiswe kahle iyakwazi ngisho ukwelusa izinkomo.

UMkhombi “Intethemanqondo,” (2012) uyavumelana nokushiwo ngenhla:

Kwanele kwathiwa zonke izingane aziye esikoleni, kwazimuka ikhanda kimi ngoba ngaphenduka umfana wezinkomo. Ngabona nami kungcono ngizifundisele uBhengenyanana esho ekhomba inja. Yiyona-ke esingisiza ekwaluseni izinkomo. Nginele ngivule umgoqo bese eziqhuba eziyisa emadlelweni, uyakwazi ukuzishekelela ukuba zingayi ekudleni kwabantu. Nantambama ngivele ngime laphaya egqumeni ngimemeze bese iziqoqa izibuyisa ekhaya.

Kuyabonakala ukusebenza kwezinja ezindaweni ezinezigebengu nabakhunkuli, izinja ziyasebenza ukuxwayisa abanikazi ukuthi kukhona okushaya amanzi. Kuyavela ukuthi inja eqeqeshwe kahle uyakwazi ngisho ukuyithuma esitolo ngokuthi uyilengise isikhwama entanyeni, ubhale lokho okufunayo, ufake incwadi esikhwameni, izobuya nakho konke obukufunile.

Kuyavela ukuthi izingcanga ezifundiswe kahle ukulandela umkhondo othile kungaba izigebengu, izikhali, izidakamizwa, izinyamazane nokunye okucashile zikuvumbulula zikubeke obala. Uyavela futhi umsebenzi wezingcanga uma zihola izimpumputhe zihambe izwe namadolobha ziwaqede ngaphandle kokuba nenkinga.

UNdlela, (2012) uncoma ukwethembeka kwenja yakhe:

Nansi eyami ibhidi lakwabo ifundisekile, yayithi uma ibamba inyamazane sizingela iyidle, ngayishaya, ngayikhothisa manje noma ngingekho uma ike yabamba inyamazane iyodwa ibuya nayo ekhaya kudliwe nayo ngiyiphekele okwayo kwangaphakathi.

5.7 Isiphetho

USokhaya ofuyile uba sesimeni esihle sokondla umndeni wakhe ngokudla okunempilo, amasi, inyama namaqanda. Ngaphezu kwalokho ubasesimeni esihle sokukhonza abadala ngokubahlabela. Imfuyo igcina konke okugcinwa ngenkece. Namhlanje izinto zentengo ephakeme zithengwa ngemfuyo.

Ucwaningo luyakuveza ngokucacile ukuthi imfuyo iyinto ebalulekile nesemqoka empilweni yomuntu. Ayikho into ebaluleke ukwedlula imfuyo kumuntu wakwaZulu. Imfuyo ibaluleke ngoba uma kubuswa noma kuhlushekiwe iyadingeka ukufeza imisebenzi. Umuntu onezindodla zenkece kufanele ashintshanise ngazo ukuze athole inkomo, imbuzi noma imvu ukuze agcine lowo msebenzi okumele awenze.

UGcumisa nabanye, (1992:49) bayavumelana ngokushiwo ngenhla:

Endulo izwe lisabusa ayikho into eyayibaluleke ukwedlula imfuyo kumuntu wakwaZulu. Imfuyo eningi okungaba nguchibidolo lwezinkomo olubulala inyoka, umhlambi wezimbuzi noma wezimvu.

UMsimang, (1975:36) uthi:

UMnumzane obesatshwa ekhulekelwa yilowo kuphela obenesibaya esibonakalayo. Imfuyo kwaZulu ibiyinto enkulu. Onemfuyo eningi ubeba nesiqhimuqhimu somuzi, athathe abalobokazi abangamashumishumi. Izwi lalowo muntu beliba umthetho. Osekushiwo nguye bekungafelwa amathe kepha bekuthelelwa umquba. Emihlanganweni nasezimbizweni yibona abanemfuyo eningi ebebeba ngozihlalo nezikhulumi eziqavile.

U-Ebrahim nabanye, (2012:92-93) bathi:

Cattle played a very important role in African farming societies as a person's wealth was mostly determined by the number of cattle he had. Cattle became a symbol of power and this led to the development of African farming societies becoming hierarchical.

Imfuyo yenza umuzi wesiZulu uhlonipheke, ufudumale emndenini esigodini nasezweni lonke jikelele. Ngaphezu kwalokho umniniyo imakhela isithunzi nogazi emphakathini nasezweni lonke jikelele.

Imfuyo yomuzi wesiZulu ngokwehlukana kwayo iba nendawo lapho ilala khona ebusuku. Izinkomo zakhelwa isibaya. Isibaya sezinkomo sakhiwa ngemithi eqinile. Isibaya sezinkomo sakhiwa phakathi komuzi. Izindlu zonke emzini wesiZulu zakhiwa zizungeze futhi zibheke esibayeni sezinkomo. Izigxobo zimbelwa zisondelane zizungeze njalo. Kwezinye izindawo izibaya zakhiwa ngemithangala yamatshe njengasebaQulusini, eNquthu, eDumbe njalonjalo.

Isibaya sezinkomo sakhiwa sibe namasango amathathu kodwa awalingani. Isango elikhulu liqondana nesango lomuzi. Isango lesibili esibayeni ngelendlunkulu neqadi. Isango lesithathu ngelekhohlo nezindlu ezingaphansi kwalo. Ngenhla kwesibaya sezinkomo kwakhiwa isihulugu.

UNxumalo, (1951:13) uthi:

Phambi komuzi kwakhiwa isibaya sezinkomo bese kugxunyekwa izimpundu esangweni zokubamba imivalo nxa izinkomo sezivalelwe ukuze zingafohli.

UNyembezi noNxumalo, (1966:39) bahluba udlubu ekhasini uma begcizelela lokhu:

Kuthi enkabeni yesiza kwakhiwe isibaya sezinkomo. Kulesi sibaya kunemigodi yopata phansi. Esibayeni futhi yilapho kukholwa ukuthi kukhona amadlozi. Kugxushwa izigxobo zithothane zizungeze njalo. Kwelashenla basebenzisa umthangala wamatshe. Isibaya sinamasango amathathu ngelikhulu, ngelendlunkulu nelekholwa. Kuthi lapha enhla esibayeni kube ithombe lamankonyane.

U-Lee-Corbin, (1989:12) uthi:

The huts were built in a circle. In the centre of them a circular area was fenced off. At night the cattle were kept there. At the end of the day the cattle are herded into the centre of the umuzi.

Isibaya sezinkomo siyindawo engcwele, silithempeli lomuzi. Uma kunomsebenzi njengomgcagco, ukubikwa kwengane ekhaya, incedeza njalonjalo kuthethwa idlozi esibayeni. Ngokosiko lwesiZulu kukholelwa ukuthi amathongo omuzi ahlala esibayeni sezinkomo. Yingakho yonke imisebenzi ethinta izidalwa kungenwa esibayeni kubikwe khona.

UMthembu, (2002:44) uthi:

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

UKrige, (1950:42) ufakaza kanje ngobuthempeli nobungcwele 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) 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.

Inkolo yamaZulu ithi esibayeni yilapho kukhona imbizimbelwe yamathongo omndeni ayichazi ukuthi umuzi ongenasibaya awunamathongo. Okuyiyonayona imbizimbelwe yamathongo umsamo ikakhulukazi umsamo wendlu engenhla. Ngenxa yobungcwele besibaya cishe yonke imisebenzi yamathongo omndeni yenzelwa esibayeni. Isibaya indawo yomkhuleko wasekhaya. Yinkundla yokuthetha idlozi. Idlozi alithethwa noma yinini esibayeni. Isuke inkulu imqoka into edinga kungenwe esibayeni kuthethwe idlozi.

Ziningi izinto izinkomo ezisiza ngazo abantu. Izinkomo zisiza ngenyama, ubisi, izikhumba, izimpondo, ukulima emasimini, ubulongwe, ukulobola, ukugcina imisebenzi yesiNtu ekhaya, amathambo njalonjalo.

UHolley nabanye, (2005:145) bathi:

Nguni cattle, their cows produce high quality milk and yield good quantities under good management. They also produce high quality meat with good marbling.

UKhumalo nabanye, (2005:111) bakugcizelela kanje ukubaluleka kwezinkomo:

Cattle are used for many tasks around the farm such as ploughing the fields, loading woods and fetching water.

U-Ebrahim nabanye, (2012:93) bathi:

Skins are used to make clothes, sandals and shields.

UCebekhulu nabanye, (1992:28) bathi:

Cishe imizi eminingi inemifanekiso yezinyoni ezenziwe ngophondo lwayo inkomo le. Amathambo wona senza ngawo umanyolo.

U-Lee-Corbin, (1989:13) uthi:

When a man married he always gave cattle to the bride's family.

Izimbuzi imfuyo elandela izinkomo ngokubaluleka esizweni samaZulu. Izimbuzi zakhelwa isibaya ngaphandle komuzi.

UNyembezi noNxumalo, (1966:39) bathi:

Izibaya zezimbuzi nezimvu zakhiwa ngaphandle komuzi. Kugxushwa izigxobo zithothane zizungeze njalo. Kwelasehla basebenzisa umthangala wamatshe. Zike zilaliswe futhi emaxhibeni akhelwe zona.

Isibaya sezimbuzi siba nesango elilodwa. Isango livalwa ngemigoqo enqunyiswa ithothane ukuze zingafohli. Ngokujwayelekile isibaya sezimbuzi siba sincane ngobukhulu kunesezinkomo. Ngaphezu kwalokho isibaya sezimbuzi siba nendawo yokukhosela kumbe uphahla olwenziwe ngezingodo ezithothene ukuze izimbuzi zivikeleke emvuleni nasemoyeni.

Imisebenzi yezimbuzi miningi ngokosiko lwesiZulu. Kukhona imbuzi yokubika inxiwa, imbuzi yesiphandla, imbuzi yamakhubalo, imbuzi yendlakudla, imbuzi

yembeleko, imbuzi yokuklekla, imbuzi yomncamo, imbuzi yokukhehla, imbuzi yokukhula kwentombazane, imbuzi yokugeza amadodakazi, imbuzi yokwemula, imbuzi yokuphuca, imbuzi yokunqwambisa, imbuzi yokukhipha ithwasa, imbuzi yogxa, imbuzi yokucela abantwana, imbuzi yokuhlonipha abaphansi, imbuzi yokudla nembuzi yomphako.

UHolley nabanye, (2005:147) bathi:

Many people slaughter goats for cultural / traditional purposes. There are three products that we get from goats: meat, milk and mohair. Goats are small enough to be kept by a household and they produce sufficient milk and meet the average family's daily needs.

Izimbuzi ziyasetshenziswa ukugcina imisebenzi eyabe igcinwa ngezinkomo. Lokhu kudalwa ukusweleka nokumba eqolo kwezinkomo.

Izimvu imfuyo yesithathu ilandela izimbuzi esizweni samaZulu ngokubaluleka kwemisebenzi yayo. Isibaya sezimvu sakhiwa ngaphandle komuzi eceleni kwesezimbuzi. Kokunye zakhelwa amaxhiba aqondene nazo. Imvu ibaluleke ngenyama yayo emnandi. Isikhumba sayo sinoboya obuntofontofo obufudumalisayo. Isikhumba semvu sisebenza ukwakha okokwembatha. Ngaphezu kwalokho isikhumba semvu kuzilwa ngaso uma kushoniwe ekhaya.

UMsimang, (1975:144) uthi:

Umfowabo kamufi okunguyena osesele ubulala izimvu kuzo zomufi, zibe ngangesithembu somufi ngenani ukuze kutholakale izikhumba zokuzila amakhosikazi. Kokunye kuba yileyo naleyo nkosikazi izile ngezikhumba ezimbili, esinye ngemuva esinye ngaphambili.

Njengoba amakhanda egundiwe nje kushuqulwa ngeziphuku. Abantwana bazila ngezikhumba ezingagcwele. Amadoda nozalo lonkana bona bazila ngezintanjana zezikhumba zazo izimvu.

UKhumalo nabanye, (2005:121) bathi:

Sheep are ruminant animals as well. They are kept for mutton, production and also for their wool and pelt.

Isikhumba semvu sisetshenziswa ukuhlala nokulala kuso. Siphinde sisetshenziswe ukwelapha ikhanda uma umuntu ephethwe ikhanda. Siyashiswa umuntu asihogele bese kuthi damu kuphele ubuhlungu ekhanda. Ngaphezu kwalokho izinyanga zisithaka nezinyamazane uma zelapha abantu.

Izinkukhu yizona nyoni zasekhaya. Ngezikhathi zawokhokho izinkukhu kwakuyimfuyo yamakhosikazi ekhaya. Omame babeyisebenzisa ukuthenga ubuhlalu, amacansi njalonjalo. Namuhla akusenjalo usuthola izinkukhu sezifuywe ngisho nangamadoda.

UKhumalo, (2012) uthi:

Selafa izwe amadoda asabala izinkukhu kuhle komuntu wesimame ngoba engasenankomo nambuzi. Mina lapha ekhaya likababa angizazi nokuthi zingaki ngoba nginake izinkomo nezimbuzi zikababa.

Izinkukhu zilala phezu kwezindlu ezicongweni naphezu kwesihlahla egcekeni lomuzi. Kuyenzeka zilale emaxhibeni akhelwe zona noma amadala. Inyama yenkukhu yiyona nyama evame ukutholakala cishe imizi yonkana ukondla imindeni nokugada izihambi. Kuyona sithola amaqanda okondla umndeni.

UHolley nabanye, (2005:153) babeka kanje ngemisebenzi yezinkukhu:

Chicken farming is the most common type of poultry farming in South Africa. Commercially, chicken are raised for meat and eggs but also kept in many households.

Izinkukhu ziyasetshenziswa izinyanga nabathandazi ukugeza abantu iminyama, amashwa, ukucela izinhlanhla njalonzalo. Amaqubu ezinkukhu ayasetshenziswa ukwakha imihlobiso, imishanelo yokuthintitha uthuli njalonzalo. Izitibhili zezinkukhu ziba umanyolo emasimini. Izitibhili zezinkukhu zelapha umbandama ngokuthi zigcotshwe phezu kombandama.

Izinja ziyizilwane ezifuywayo emzini yabantu abaNsundu nabaMhlophe. Izinja zilala ezithumbanjeni. Izinja zinomsebenzi obalulekile ekhaya ngoba zibheke imizi emini nasebusuku, zeluse imfuyo yasekhaya, zithunywe ezitolo njalonzalo.

UMkhombi “intethemanqondo,” (2012) uvumelana nokushiwo ngenhla:

Kwanele kwathiwa zonke izingane aziye esikoleni, kwazimuka ikhanda kimi ngoba ngaphenduka umfana wezinkomo. Ngabona nami kungcono ngizifundisele uBhengenyanana esho ekhombainja. Yiyona-ke esingisiza ekwaluseni izinkomo. Nginele ngivule umgoqo bese eziqhuba eziyisa emadlelweni, uyakwazi ukuzishekelela ukuba zingayi ekudleni kwabantu. Nantamabama ngivele ngime laphaya egqumeni ngimemeze bese iziqoqa izibuyisa ekhaya.

Izinja ziyasebenza ukuxwayisa abanikazi ukuthi kukhona okushaya amanzi. Ngaleyo ndlela abaqaphele kumbe baphume noma babheke phandle. Ngaphezu kwalokho ziyakwazi ukulandela umkhondo othile okungaba isigebengu, izikhali, izidakamizwa, izinyamazane nokunye okucashile.

Amadoda asengamadoda ayazi ukuthi ubuhle bendoda zinkomo zayo. Ayayazi imfuyo yawo ngezikhathi zonke. Ngaphezu kwalokho izalusela yona mathupha imfuyo yayo. Ngaleyo ndlela ithi nxa izala izalele umfuyi kuphela hhayi nomalusi. Imfuyo yoMnumzane yiyo echaza ukucaphuna kusale kukaSokhaya, isithunzi somnumzane nesimo somuzi wakhe endaweni nasezweni lonke jikelele.

UKhumalo, (1994:72) uthi:

Iqholo lendoda nendoda lisemfuyweni yayo ngoba yiyona eyishoyo ngisho yona ingakathi vu ngomlomo wayo.

UbuMnumzane bubonakala ngemfuyo nezidingo ezifuywayo ngayo. Ukuhlonishwa namuhla sekuya ngezikhundla, imfuyo nemali okucatshangwa ukuthi umuntu unayo emabhange. Imfuyo isemqoka ukwedlula konke empilweni yomuntu.

Kubalulekile ukuthi umuzi nomuzi ube nemfuyo. Ngesinye isikhathi uma kuza umkhuhlane, ukufa njalonjalo kwehlela emfuyweni. Ngaleyo ndlela kusinde amalungu omndeni.

INkosi uBiyela, (2006) ithi:

Bantu bakababa anoqinisekisa ukuthi emizini yawoyihlo niyafuya imfuyo njengezinkomo, izimbuzi, izimvu, izinkukhu njalonjalo. Mina sengifelwe izinkomo ezinhlanu zifa nje kalula. Ekugcineni ngathola ukuthi ukhokho wami uDumezweni ucela inhlawulo ngoba wazibulala akangene emndenini. Kucishe kwafa abantu kepha imfuyo kwayiyona ethenga imiphefumulo yabantu.

Imfuyo iyohlala ibalulekile ngemisebenzi eyahlukahlukeneyifezayo ezimpilweni zabantu.

ISAPHLUKO SESITHUPHA

6.0 UKUBIYWA KOMUZI WESIZULU

6.1 Isingeniso

Uthango kuyenzeka kube udonga, izihlahla kumbe izigxobo ezibiyele umuzi. Umuzi wesiZulu ubiyelwa ngothango ukuze abantu bangene ngesango elifanele, bangafohli. Kusetshenziswa imithi eqinile ukubiywa umuzi njengomunga, isihlehle, umthuma njalonjalo. Uthango lomuzi wesiZulu luba nesango elilodwa elikhulu eliqondene nalesi sibaya sezinkomo. Leli sango elikhulu lingena bonke abantu abasekhaya nabangaphandle. Ngaphezu kwalokho kuba namasango amabili amancane, izintuba. Isango lendlunkulu neqadi, elesithathu eliphuma ikhohlwa nezindlu ezingaphansi kwalo.

UNyembezi noNxumalo, (1996:39) bafakazela okushiwo ngenhla bathi:

Uthango oluzungeze umuzi wonke luyakhiwa ngomthuma, ngomunga nangesihlehle. Uthango lunamasango amathathu. Kufike kube ngelikhulu elimaqondana nesango elikhulu lesibaya, kube ngeliphuma abasondelene nomuzi isango lekhlhlwa neliphuma iqadi nendlunkulu.

NoLee-Corbin, (1989:12) ugcizelela uthi:

The Zulus did not live in villages, but in homesteads. Each homestead or umuzi had a hedge around it.

Phambi kwesango elikhulu kuvama ukubakhona inqwaba yomzala ophuma kuzo zonke izindlu. Indawo lapho kuchithwa khona umzala kuthiwa kusezaleni. Isango lakomkhulu liqashwa izimvali.

6.2 Isango

Ngaphambi kokuba uqalwe ukubiywa umuzi wesiZulu kufanele kugxunyekwe izimpundu esangweni elikhulu. Izimpundu lezi zigxunyekwa ziqondane ngqo nesango lesibaya sezinkomo. Kugxunyekwa izigxobo ezimbili ngapha nangapha zisondelane futhi zilinganisane. Imvali ilivala ngemigoqo leli sango. Uma livalwa leli sango iyifaka imigoqo ngokuyiphambanisa ukuze kungafohli abantu, izinkomo, izimbuzi, izimvu njalonjalo.

UNxumalo, (1951:1) uhluba udlubu ekhasini uma egcizelela lokhu:

Lapha emahlanzeni usafica umuzi obiyelwe kahle ngothango lwezigxobo noma ngothango lukasondelangange. Abanye nxa bethanda batshala umsululu uthi gimbici kusale isango elinezimpundu ezimbili. Isango lothango liyaqondana lithi ngqo nelesibaya.

Ngaphezu kwalokho isango lomuzi lakhiwa liqondane nomnyango wendlu yangenhla. Ngokosiko lwesiZulu izinyanya zihlala esibayeni nasendlunkulu. Indlu yangenhla yindlu yamathongo omuzi. Ngaleyo ndlela kubalulekile ukuthi umuntu athi engena esangweni ekhuleka izinyanya zomuzi zimuzwe futhi zimbone kahle, kwazise imizi ngeyabadala. Yingakho isikhanda sihlonywa phezu komnyango endlini yangenhla ukuze abadala balapha ekhaya babone futhi kugcwaliseke ukuthi kade kwenziwe umsebenzi wokuchitha igazi.

Empeleni konke okwenziwa lapha ekhaya kuyabikwa kwabaphansi ngaphambi kokuba kwenziwe. Uma bengabikelwanga bayathukuthela bathelwe ngamanzi. Ekugcineni badelele izitha namashwa ekhaya. Umsebenzi wamathongo ekhaya ukuletha izinhlanhla, ukuvikela abasadla anhlamvana njalonjalo.

UMpanza, (2007) uthi:

Kungaba lichilo elikhulu ukuthi kuze kuchithwe igazi ekhaya eliqondene nomsebenzi othile nomndeni kungazange kubikwe. Phela abangasekho njengoba beyiso lomuzi kufanele konke okwenzekayo babikelwe ngoba ikusasa lomndeni likubo. Uma kungenzekanga lokhu, imishophi emibi ingeza ilakanyana bese kuthiwa ulaka lwabaphansi abantu bezenze bona.

UNkosi, (1996:12) uhluba udlubu ekhasini uma egcizelela lokhu:

Umsebeti wemadloti kuphephisa onkhe emalunga emndeni etingotini, etifeni, etitseni nasekulweni nemalumbo. Kuko konkhe loku emadloti afuna kubongwa angakhohlwa. Kufanele emadloti abikelwe ngakho konke lokwenteka ekhaya njengekuhlaselwa kwemindeni, kufika kwemuntfu lomusha ekhaya nalo kunye.

Isango elikhulu ngelokungena bonke abantu, abomndeni nabangaphandle. Ngaphezu kwalokho yonke into engena kulo muzi kufanele ingene ngesango elikhulu njengezinkomo, izimbuzi, izimvu, amanzi njalonjalo, kungafohli. Ngokunjalo yonke into ephuma kulo muzi kufanele iphume ngesango, ingafohli.

Isihambi sikhuleka esangweni sithi: E! Nina basekuthini, sikhulekile ekhaya. Emva kwalapho kuvela oyilunga lomndeni ambingelele ezwe ukuthi ulibangise kuphi. Emva kwalapho aphindele endlini ayobika kwabadala bese bemamukela. Uzongeniswa ngalo isango akhuphuke ngasohlangothini lwesokudla agudle isibaya sezinkomo aze ayongena lapho ekhonjwe khona. Ngokunjalo uma esengena emnyango wendlu akhonjwe kuyo uzokhuleka emnyango bese ekhothama angene.

UNxumalo, (1969:1) uthi:

Umthetho wesiZulu uthi nxa ungena emzini wabantu, ungena ngasesandleni sokunene, uhambe ugudle isibaya njalo uze uyongena lapho uyongeniswa khona. Nxa ufika emnyango uyakhuleka uthi: E! Nina basekuthini, sikhulekile. Uma umuntu okhulekayo kuyisihambi esingaziwayo, kuphuma omunye kulaba abasendlini akubingelele. Nxa usuvumile akubuze lapho uqhamuka khona nalapho ulibangise khona.

Mhlawumbe angaze abuze nokuthi uhamba ngani lapho uhambela khona. Usezongena endlini akubike kahle kubanumzane bomkhaya, sewuzongena-ke nxa kuthiwa ngena.

Ungena nje phela uyagaqa, ungena wenyukele ngenhla ngasesandleni sokunene uma ungowesilisa kanti uma ungowesifazane wenyukela ngasesandleni sokhohlo.

UKrige, (1936:46) ukubeka kangcono lokhu:

Sex-distinctions important in all spheres of social activity among the Zulus, are shown even in their huts, for custom lays it down that the right side is, the men's side (isilili samadoda) while the left side is for the women (isilili sabesifazane) and men and women will always keep to their own side of the hut.

Men sit on the right hand side of the door and women sit on the left. Children also sit on the left hand side towards the end of the hut, furthest from the door.

(Odoli, 1999:27).

Sebezokubingelela bonke ngamunye ngamunye. Nxa unyawo lwakho lwethuke luba luhle, wabafumana bebusa ngotshwala buzoke bulandulwe kuqala, kubikwe indlala kuyima uphuziswa.

Umlotha wazo zonke izindlu emzini wesiZulu uchithwa phambi kwesango endaweni ebizwa ngokuthi kusezaleni. Izala indawo esekupheleni kwegceke lapho kulahlwa khona izibi.

Phambi kwesango kuvama ukubakhona inqwaba
yomlotha ophuma kuzo zonke izindlu.
(Nxumalo, 1951:1).

Ngokosiko lwesiZulu izala indawo ehlonishwayo. Umuntu wangaphandle akufanele atholakale ehamba, ehlezi, ethatha umzala ezaleni njalonjalo. Umzala uyizibi, insila nekhambi lalapha ekhaya. Ngaleyo ndlela abantu abalukhuni bangaganga ngomlotha bese kuvela imikhuhlane namashwa. Uma umuntu wangaphandle etholakala ezaleni lomuzi, lokho kuyicala. Kumele achaze ukuthi wenza ini ezaleni lomuzi wabantu. Ngaphezu kwalokho ahlawule ngoba utholakale endaweni engafanele ebucayi yomuzi.

ULee-Corbin, (1989:18) uthi:

In the life of the Zulus there were some things called taboos, that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not permitted to go. If you broke a taboo you were punished.

Emizini yaMakhosi nezikhulu kuvame ukuba kwakhiwe izindlu ngasesangweni ohlangothini lwesokunxele uma ungena. Lezi zindlu zihlala izimvali zesango lakoMkhulu. Emizini yaMakhosi nezikhulu zezwe kuba nendlu kagqayinyanga eduze kwesango. Imvali umuntu omsebenzi wakhe ukuqapha isango noma umnyango.

UNxumalo, (1969:1) uthi:

Emzini yabanumzane njengoMsenteli kaZibhebhu owakhe phesheya koMsebe, ufica kwakhe umuntu

ngasesangweni ohlangothini lwasekhohlo.
Umsebenzi walo muntu ukuvula isango lomuzi.

UKrige, (1936:42) ungufakazi oqanda ikhanda uma efakaza ngokuqashwa kwesango:

There would in such kraals also be one or two izimvali whose business is to look after the entrance. These gate-keepers had their huts next to the gate.

Kuyiqiniso elinobufakazi lokhu okushiwo uKrige ngenhla futhi uNyembezi noNxumalo, (1966:39) bayavumelana naye:

Umuzi omkhulu kangaka wawuba nezindlu zezimvali ezazibheka amasango. Kanti-ke emizini yaMakhosi kwakuba nendlu kagqayinyanga noma yomvali eduze kwesango.

Uma kuhlatshiwe lapha ekhaya lomnumzane, lo muntu oyimvali yesango wabelwa ingobo. Ingobo ingxenye yesisu sesilwane esetshisayo esinamagunjana athi awafane nawamakhekhe ezinyosi. Nxa kuhlatshiwe izinkomo noma izimbuzi eziningi uye athole izingobo eziningi naye. Lokhu kufana nesibopho sesiZulu ngokosiko ukuba kugcineke futhi kuhlonishwe izizukulwane ngezizukulwane. Uma kungenzekanga lokhu kukhombisa ubudedengu obukhulu.

Isango lomuzi wesiZulu lihlala livaliwe imini nobusuku. Livulwa nxa kukhona okhulekayo ngenhloso yokungena kumbe ephuma. Liphinde livulwe lapho kungeniswa noma kuphuma imfuyo yomuzi qede livalwe. Izimpundu zesango kuba izigxobo ezinkulu kunalezi ezibiyile othangweni. Inhloso enkulu ukuthi zigqamise isango elikhulu. Ngaphezu kwalokho zikwazi ukuthwala imigoqo eqatha uma selivaliwe isango ukuze kuqinisekise ukuthi umuzi nomndeni nemfuyo kuphephile ngaso sonke isikhathi ezitheni nezinswelaboya ezinokugcwaneka kwesinye isikhathi.

6.3 Izintuba

Izintuba amasango amancane omuzi aphuma abasekhaya nabasondelene nomuzi kuphela. Umuzi wesiZulu uba nezintuba ezimbili, eyokuqala ilisango lendlunkulu neqadi, eyesibili ilisango lekhohlwa. Ngokosiko lwesiZulu abantu bangaphandle, omakhelwane, izivakashi, izithunywa zeNkosi njalonjalo abalokothi bangene ngezintuba zomuzi, baphoqelekele ukungena ngesango elikhulu.

UMntwana uMagogo Buthelezi, (1970:61) uhuba ihubo eliphoqeleta abantu ukuba bangene ngesango elithi:

Yeka bo!
Yeka bo!
Ongangeni ngesang' uyafohla,
Yeka bo!
Yeka bo!
Awuvunyelwe nawe mfundisi.

Ukuphathwa komuzi wesiZulu kuhambisana nentando yabadala. Uma umuzi wakhiwe, ubiyelwa ngothango. Akusiyona inhlonipho ukuthi umuntu angene nanoma yikuphi ngokufohla kodwa kulindeleke ukuba angene ngesango.

Ivangeli ngokukaJohane, (101:1) 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 ulisela nomphangi.

Kunokuxhumana okunzulu phakathi kwehubo likaMntwana uMagogo kaDinuzulu kanye nevesi leBhayibheli elingenhla. Uchaza ngokusobala okaNdaba ukuthi abafundisi benkolo abanhlanhlathayo nabangayihloniphi imidiyo yezwe.

Ubadonsa ngendlebe ukuthi abayeke lokhu abakwenzayo, bakhuleke kumlindimasango uma ebavulela ayobethula endlunkulu.

UNyembezi noNxumalo, (1966:39) bathi:

Uthango lunamasango amathathu. Kufike kube ngelikhulu elimaqondana nesango elikhulu lesibaya, kube ngaphuma abasondelene nomuzi isango lekhohlwa neliphuma indlunkulu neqadi.

Ugqayinyanga kuyenzeka ethuke edlula eduze nentuba ngenhloso yokuhlola umuzi womnumzane ukuthi akufohli lutho ngezintuba. Imfuyo yomuzi iphoqelekile ukuthi ingene noma iphume ngesango elikhulu lomuzi. Isizathu umuzi wesiZulu ngowabadala futhi uyahlonishwa. Ngaphezu kwalokho imfuyo yomuzi wesiZulu ngeyabadala.

6.4 Uthango

Uthango kungaba izigxobo, izihlahla kumbe udonga okubiyele umuzi. Umuzi wesiZulu ubiywa ngothango lube yindilinga. Umuzi ubiywa ngabantu besilisa njengoba nesibaya sakhiwa izinjeza. Isizathu kufanele kumbiwe imigodi ejulile nezigxobo zigxushwe ziqine zithi ngqi. Ngaleyo ndlela uthango luyaqina lungasheshi lukhathale kalula. Kusemqoka ukuthi uthango lungafohlisi lutho, inkomo, imbuzi, imvu ngisho inkukhu imbala. Lokho kunqanda ukukhuluma, ukulahleka kwemfuyo njalonjalo.

UNxumalo, (1951:1) uthi:

Lapha emahlanzeni usafica umuzi obiyelwe kahle ngothango lukasondelangange. Abanye nxa bethanda batshala umsululu uthi gimbici kusale isango elinezimpundu ezimbili.

UNyembezi noNxumalo, (1966:39) bayakuqinisekisa nabo lokhu okushiwo ngenhla:

Uthango oluzungeze umuzi wonke lungakhiwa
ngomthuma, ngomunga nangesihlehle. Uthango
lunamasango amathathu. Kufike kube ngelikhulu
lesibaya kube ngaphuma abasondelene nomuzi.
Isango lekhohlwa neliphuma iqadi nendlunkulu.

Izigxobo zimbelwa zithothane ukuze kungafohli lutho. Inhloso yokubiya umuzi ukuthi bonke abantu abangenayo bangene ngesango nabaphumayo baphume ngesango. Ngaphezu kwalokho nemfuyo yomuzi ingene ngesango noma iphuma iphume ngesango, ingafohli. Isango lothango liyaqondana lithi ngqo nelesibaya sezinkomo.

UMthembu, (2000:48) uchaza kanje:

Enxulumeni kukhona umgudu okwehla kwenyuka kuwo abaphansi. Isango lothango lomuzi, libhekene nesango lesibaya. Okuthi uma uphakamisa amehlo nansi intuba iqondene nomnyango wasendlunkulu. Ngaphambi kokuba ungene endlini kwethu kukhona isikhonkwane sezulu, esiqondene nomlindaziko nensika yendlu. Uma uphumela ngaphandle kwendlu uphakamisela amehlo othangweni welamela intuba. Lo mgudu uyindlela okwehla kwenyuka abaphansi kuwo emzini wakhile.

Ngenxa yokubakhona kwabadala yingakho kufanele ukuthi izinto zonke zihlonishwe futhi kube nentobeko ekhaya eba amakha amnandi kwabangamele inxuluma. Abasahamba ngezinyawo kulo mhlaba weshongololo, izinkinga nezinsizi zabo bazitshela amathongo wona abe esezithutha eziyisa kuMlenzemunye. Izimpendulo zalezo zicelo uMvelingqangi uthuma zona izithutha zithuthe zibuyise kulaba abasadla anhlamvana.

Isizwe sikaZulu asiwakhonzi amadlozi kepha siwathatha njengezithunywa kanye nabaxhumanisi, abaxhumanisa abahlala kwelimagade ahlabayo, okungumhlaba weshongololo, izibankwa nezibangamlotha kanye namaфу, uQili uqobo lwakhe.

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

Inkosikazi kanye nabo bonke abalobokazi bomuzi bazithola benesibopho sokuhlonipha uSokhaya ngoba bembona naye ehlonipha. Ukuhlonipha komame kugobhozela ezinganeni. Inhlonipho igcina iwengamele yawembatha umuzi wonke. Yile nhlonipho ethuthumelisa izihambi, izenze noma zingena, zingene zishwabane ulimi.

Konke lokhu kusikhombisa ngokusobala ukuthi impilo yomuntu ongumZulu incike Nkomo ezinyanyeni. Ngaleyo ndlela kusobala ukuthi kufanele kugcinwe umthetho nesiko ngoba umuzi akusiwona okaSokhaya kepha kukhona abanikazi abawubhekile okufanele bahlonishwe futhi kugcinwe konke abakudingayo.

Ngokosiko lwesiZulu kungenwa ngesango emzini wabadala noma ngabe uxakwe yini. Umuntu owephula leli siko, usuke edelela abanikazi bomuzi nomuzi uqobo. Uyajeziswa umuntu owephula leli siko kwazise umuzi wesiZulu uyahlonishwa.

UMsimang, (1975:13) uthi:

Noma ngabe usuficwe izulu noma ngabe uhujwa izitha ngeke wangena ngenhla noma ufohle uthango kepha ungena ngesango. Izintuba zikhona kepha zingena ziphume abasekhaya kuphela.

ULee-Corbin, (1989:18) ufakazela lokhu okushiwo ngenhla nguMsimang:

*In the life of the Zulus there were something called
taboos that were forbidden. For instance there
were certain areas inside the homestead where
outsiders or non-kinsmen were not permitted to go.
If you broke a taboo you were punished.*

Isihambi sikhuleka esangweni ngaphandle komuzi bese singeniswa.

UVilakazi, (1980:1) uveza ukuthi ukungena enxulumeni leNkosi kubiza ukuba umuntu akhuleke angafohli ukuze angaqondani nemibombo yezinyathi:

Emasangweni akwaDukuza,
Emzin' omkhulu kaNdaba,
Ngem' othangweni ngakhuleka,
Ngakhuleka laze layoshona.

Kuyacaca ngokusobala ukuthi umuntu kumele alinde kunoma afohle. Uma umuntu esevunyelwe ukungena ngaphakathi kwenxuluma udlula kumlindimasango.

UVilakazi, (1980:1) uchaza kanje:

Wangithatha phansi wangiphonsa phezulu.
Ngabon' umlindimasango evula.
Ngangena ngishwaben' ulimi,
Ngahlala ngaphakathi kwakho Dukuza.

Lokhu kusibonisa ukuthi umuntu okhulekela isikhundla emanxulumeni ungena esaba ethuthumela ngenxa yesithunzi somuzi oyinxuluma. Isithunzi sidalwa yizindlu zawo, ukuma kwazo, ukuhleleka kwazo nanokuzihlonipha kwabantu abaphakathi kwawo. Yilesi sithunzi somuzi esenza ukuba umuntu ashwabane ulimi. Yingakho umlindi masango kufanele ayomkhulekela endlunkulu ngoba yena useshwabane ulimi.

Emva kwalapho sikhuphuke ngasohlangothini lwesokuphonsa bese sigudla isibaya size siyofika endlini esikhonjwe kuyo. Isizathu kulisiko likaZulu ukuthi isihambi singene ngasesandleni sokunene. Lokho kuluphawu olukhombisa ukuthi isihambi leso singena emzini wabadala ngobuhle, inhlonipho nokuzithoba hhayi ngendelelo nempi.

Isihambi uma sesifika emnyango siphinda sikhuleke kuze kuvele ozosamukela asingenise. Ngaphambi kokuba singene emnyango siyakhuleka sisho isibongo kumbe isithakazelo sakulowo muzi. Isizathu esikhulu sokukhuleka emnyango ukucela imvume yokungena endlini kwabaphilayo nabangasekho. Kwazise lapha endlini njengoba isihambi singena kukhona abasadla anhlamvana nabalele. Isihambi singena senyukele ngenhla ngasesandleni sokunene uma kungesecilisa kanti uma kungesesifazane senyukela ngasesandleni sokhohlo. Sebezosibingelela bonke ngamunye ngamunye. Uma sibe nonyawo oluhle safika kubuswa, kuzoke kulandulwe kuqale kubikwe indlala kuyima siphiwa ukudla.

UNxumalo, (1961:1) ufakazela okushiwo ngenhla:

Umthetho wesiZulu uthi nxa ungena emzini wabantu, ungena ngasesandleni sokunene, uhambe ugudle isibaya njalo uze uyongena lapho uyongeniswa khona. Nxa ufika emnyango uyakhuleka uthi “E! Nina basekuthini, sikhulekile ekhaya.”

Uma umuntu okhulekayo kuyisihambi esingaziwayo, kuphuma omunye kulaba abasendlini akubingelele. Nxa usuvumile akubuze lapho uqhamuka khona nalapho ulibangise khona. Usezongena endlini akubike kahle kubanumzane bomkhaya.

Sewuzongena-ke nxa kuthiwa ngena. Ungena nje phela uyagaqa, ungena wenyukele ngenhla ngasesandleni sokunene uma ungowesilisa kanti uma ungowesifazane wenyukele ngasesandleni sokunxele.

UKrige, (1936:46) uhluba udlubu ekhasini uma egcizelela lokhu:

Sex-distinctions important in all spheres of social activity among the Zulus, are shown even in their huts, for custom lays it down that the right side is, the men's side (isilili samadoda) while the left side is for the women (isilili sabesifazane) and men and women will always keep to their own side of the hut.

Men sit on the right hand side of the door and women sit on the left hand side of the door.
(Odoli, 1999:27).

Ukuhlala ngobulili yinto elisiko ngokwesiZulu. Inhloso yokuhlala ngale ndlela yobulili isukela ekutheni abesilisa bamele isandla sokudla esinamandla okunqoba ngokuvikela kanti abesifazane bamele isandla sokunxele esisenhliziyweni esinothando nokunakekela.

Uthango lomuzi luyinkomba yokuthi umuzi uqala lapha ugcine lapha. Ngaphezu kwalokho uthango lwenza umuzi uzothe, uhlonipheke, ubenesithunzi, uvikeleke, ungafohlwa njalonjalo. Uthango lomuzi luba lude ukuze abantu nemfuyo bangakwazi ukulweqa. Uthango lomuzi wesiZulu njengoba kuyizigxobo ezithothene kumbe izihlahla zomsululu noma izihlahla zikasondelangange, umuntu ongaphandle kothango akakwazi ukubona kahle into engaphakathi. Ngokunjalo nongaphakathi akakwazi ukubona kahle okungaphandle kothango

6.5 Isiphetho

Isizwe nesizwe sinamasiko aso, amanye ahlukile kwezinye izizwe. Ngaphezu kwalokho kungumgomo wesizwe ukuwalondoloza ukuze nezizukulwane ziwazi, ziwenze nazo ziwagcinele izizukulwane ngezizukulwane. Umuzi wesiZulu ubiywa ngezigxobo, izihlahla kumbe udonga. Kubiywa ngemithi eqinile yekhethelo njengesihlehle, umunga, umthuma njalonjalo. Kugxunyekwa izimpundu esangweni elikhulu ngaphambi kokuba kuqalwe ukubiya umuzi

wesiZulu. Ngokosiko lwesiZulu isango elikhulu lakhiwa liqondane ngqo nesango lesibaya sezinkomo.

UMntaka, (2015) ohlelweni lomsakazo uKhozi unalobu bufakazi:

Isiko liyimvelaphi yethu. Ngakho-ke umuntu kufanele abambelele esikweni lohlanga lwakhe ngoba neBhayibheli liyaliseka isiko. Amasiko ethu awasiyona imikhuba. Ngakho-ke noma likhona iBhayibheli abantu abaningi asebebambelele kulo kepha mawangalahlwa amasiko esizwe.

Kuyagcizelelwa lokhu kubaluleka kokunamathela kwaleso naleso sizwe emasikweni aso. UXulu, (1994:3,9) ubeka uthi:

Sayinkentsha: wukungazi nje kwaphela okubulala abantu. Ngeke nanini uze uyiphile impilo yesinye isizwe ngoba sona siphila nje sihambisana nawo wonke amasiko aso. Wena-ke ungumuntu nje ungasithathaphi isikhathi sokubhekisisa wonke amasiko nemikhuba yakoBelungu.

Ngokwesiko lwesiZulu umuzi awufohlwa ngokuthi ungene ngenhla kwawo kumbe ufohle uthango noma ngabe uxakwe yini. Kulisiko ukuthi abantu, imfuyo noma ngabe yini ingene futhi iphume ngesango. Umuntu owephula leli siko ufana nomkhunkuli kumbe isigelekeqe somgulukudu.

Encwadini eNgcwele uJohani, 10:1-3 sithola ukuthi:

Ngiqinisile, ngiqinisile ngithi kini ongangeni ngesango esibayeni sezimvu, kodwa ekhwela ngenye indawo, lowo uyisela nomphangi. Kepha ongena ngesango ungumalusi wezimvu. Umlindisango uyamvulela lowo nezimvu ziyalizwa izwi lakhe.

UHlongwane noSeme, (2012:iv) bathi:

Esifisa kukhanye abantu wukuthi amasiko
ethu kawayona inkolo futhi kawashayisani
nezinkolo esinazo kwelakithi. Inkolo kayilona
isiko nesiko kaliyona inkolo.

Umuntu otholakala efohla uthango lomuzi wesiZulu uyajeziswa. Ngalokho kumjezisa kwenzelwa ukuthi afunde ukuhlonipha umuzi wabadala, azihloniphe naye uqobo futhi ahloniphe abanye abantu. Imvali ilivala ngemigoqo leli sango. Isango lomuzi wesiZulu lihlala livaliwe imini nobusuku. Livulwa nxa kukhona okhulekayo ngenhloso yokungena noma yokuphuma.

Ucwaningo luyakuveza ngokucacile ukuthi izintuba amasango amancane omuzi aphuma abasekhaya nabasondelene nomuzi kuphela. Izintuba zomuzi wesiZulu ziba mbili, eyokuqala ilisango lendlunkulu neqadi, eyesibili ilisango lekhohlwa.

Uyakufakazela lokhu uMsimang, (1975:13):

Noma ngabe usuficwe izulu noma ngabe
uhujwa izitha ngeke wangena ngenhla noma
ufohle uthango kepha ungena ngesango.
Izintuba zikhona kepha zingena ziphume
abasekhaya kuphela.

Ucwaningo luyakucacisa bha ukuthi ukubiywa komuzi kuwenza uzothe, uhlonipheke, uvikeleke, ungafohlwa njalonjalo. Ngaphezu kwalokho kwenza kube lula ukubona ukuthi uqala kuphi, ugcine kuphi. Ngaleyo ndlela kusemqoka ukuthi umuzi nomuzi ubiywe.

ISAHLUKO SESIKHOMBISA

7.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

7.1 Isihlaziyo socwaningo

Kuleli gxathu kuzocutshungulisiwa kuphinde kuhlaziywe ucwaningo. Izincomo nazo zizonikezwa inkundla yazo bese kuphethwa imigawulo ibekwe ethala. Uma kuphethwa indaba yokuhlaziywa kocwaningo kubonakala isiko labaMpisholo, isiko lokwakhiwa, ukuhlonishwa nokunakekelwa kwemizi yesiZulu lingujikelele owengamele zonke izihlokwana ezithintiwe kulo msebenzi. Inhloso ukuqhakambisa isiko elabe lenziwa emandulo, isiko lokwakhiwa nokuphathwa komuzi wesiZulu.

Leli siko lokwakhiwa komuzi wesiZulu ngendlela yendabuko liye lavunjululwa ukuze kusizakale indlu eNsundu engenalo lolu lwazi. Kukhunjuzwa nalabo abalaziyo kodwa asebehungulekile. Bakhuthazwa ukuba bajeqeze emuva babuke ukuthi akukho yini abangakucaphuna bakusebenzise ekuxazululeni izinkinga okungabe bahlangabezana nazo. Bayakhunjuzwa ngoba okungumgogodla wabo kabasakushayi ndiva.

Sebehamba bemfimfitha konke okungamakhafilithi ezinye izizwe nokugcina kubabangele izinkinga ezingadala ukuthi bagcine bedidekile.

UKhumalo, (1994:1) uthi:

Namuhla ingabadi izithola isehlane, iyingaza ize izibone ivivinywa. Namuhla ingabadi izithola isoswini, idunguza kumnyama emuva kumnyama phambili. Namuhla ingabadi izithola isemafozini nasemahlozini ivika izimamba nezindlondlo. Kunamuhla ingabadi izithola isethunzini elimsithi, kungathi nguhlongasibi

wokulahlwa kokuphela, ukukhala, yisililo
nokugedla kwamazinyo.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

Empeleni ayikho into eyenyanyeka ngaphezu
kwalabo bantu abayizikhonzi abangasenalo
iqholo nobukhulu bomhlaba namasiko abo.
Labo asebethi nje: “Phela thina sesiphucukile,
sesizishiyile izindlela zakudala nezobuqaba,
sesingabesimanje.”

Bathi isimanje njalo besho inhlalo yabezizwe.
Kube kokunye leyo nhlalo akuyona kumbe
nephezulu nephakeme kuzo zona izizwe lezo.

Kuyahlaluka ukuthi isizwe nesizwe kubalulekile ukuthi sizithande singazenyazi
ngobusona. Isiko liyinsila yomuntu kangangoba uma lingagcinwanga umuntu
uzithola esebhukuda obhukwini esedlala ukuhlupheka. Izitha sezizenzela
umathanda phezu kwakhe.

Umongo walolu cwaningo ulele ekutheni inzululwazi yabantu yabe ibasebenzela
emandulo, isasebenza nanamuhla futhi isayobasebenzela nangesikhathi esizayo.
Intshisekelo ibisuswe ukulahleka komongo nesigqi sikaZulu ekuziqhayiseni
ngokwakhiwa kwemizi yesiZulu nangobumbongi ekuqanjweni kwemizi
yobabamkhulu nokhokho bethu. Namuhla imizi eminingi kwakhiwe nje isigabaza
ngendlu eyodwa enkulu enamagumbi ehlukeni kumbe nendlu yotshani eyodwa
qha ngaphandle kwendlu yakwagogo, yangenhla, ilawu likaSokhaya, izindlu
zabalobokazi, amalawu ezintombi nezinsizwa namalawu ezimvali nomdliwa
ngezibongo qha ngaphandle kwamagama ayehlusa emzini nomuzi. Ebese lokho
kudala ukulahleka kosiko lokwakhiwa komuzi wesiZulu ngendlela efanele neyiyo.
Ngaphezu kwalokho kudala ukudideka uma leyo mizi iyisibongo esifanayo
ingenamagama. Yikho okhokho babeqikelela ukuthi imizi ngisho ngabe
inesibongo esisodwa kodwa iyokwehlukaniswa ngamagama ayo.

Ukuklanywa kwalo msebenzi kusinga ngqo ingqikithi yokwakhiwa komuzi wesiZulu kusukela kusukwa enxiweni elidala kwakhiwa enxiweni elisha, ukuqanjwa kwegama lomuzi, imizi yakoMkhulu, imizi yabantu phaqa, imfuyo yomuzi wesiZulu nokubiywa komuzi wesiZulu. Yikho kube nesidingo sokuthungatha umkhondo kuzingwevu, kuzimpunga, kuzindalabantu nakuzinzalabantu injula yokwakhiwa komuzi wesiZulu. Kufakanwe nabo imilomo kwaqoshwa, kwathwetshulwa yonke imininingwane nemicikilisho ebeyingonyuluka, yonke igciniwe yaqoshwa ngononina.

Ucwaningo luthole ukuthi ngokosiko lwesiZulu ngaphambi kokuba kuthuthwe enxiweni elidala, kuyaye kuchithwe igazi lembuzi nenkomo kubikelwe amathongo omuzi ukuthi sekuyasukwa enxiweni elidala sekuyokwakhiwa enxiweni elisha.

UBarrows, (1977:34) uthi:

They all believe in Supreme Being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

UKhumalo, (1997:185) naye uyakweseka lokhu:

Abantu abalele, akuqikelelwe futhi baqondisiswe ukuthi bangamakhanda emindeni. Abangalokothwa bashiywe ngaphandle noma beze ngemuva uma kwenziwa imikhosi yemindeni, yesizwe nakho konke okuthinta imizi abayakhile.

Ngaleyo ndlela kwenzelwa abadala baqonde ukuthi sekwakhiwe kuphi futhi, bahambe nabantwana babo bababheke futhi babavikele kukho konke okubi. Uma

abaphansi bebikekwe ngemikhosi yemindeni nakho konke okuthinta imizi abayakhile, akuveli imikhuhlane, izinhlupheko, imiga, amashwa phakathi komuzi.

Umuzi wesiZulu wakhiwa kulandelwe isiko lesizwe samaZulu. Izindlu zakhiwa zehlukane: indlu yakwagogo, indlunkulu, ilawu likaSokhaya, amalawu ezintombi nezinsizwa, izindlu zezimvali nomdliwa. Izindlu zakhiwa zibe yisigubudu ngokubaluleka kokulandelana kwazo. Isibaya sezinkomo sakhiwa phakathi negceke bese esezimbuzi nezimvu sakhiwa ngaphandle komuzi kumbe kusetshenziswe amaxhiba amadala njengezibaya zezimbuzi nezimvu.

UMsimang, (1975:4) uthi:

Kungaliphutha elikhulu ukuba izindlu zesiZulu zibekwe noma kanjani nje. Kufanele zilandeliswe ngononina bazo ngobukhulu nokubaluleka kwazo. Indlu ebaluleke kunazo zonke kuMnumzane yindlu kanina. Uma esaphila uzongena kuyo uma esashona izoba ixhiba lasendlunkulu.

Emva kwalena sekuzomiswa indlunkulu okuyilona khanda lomuzi. Emva kwalezi ezimbili sekungabekwa ezamakhosikazi. Akumgabagonsi ukuthi kuqalwa ngayiphi kuya nje ngokukhuthala komakoti boMnumzane. Emveni kokumiswa kwezindlu sekuzokwakhiwa isibaya sibe udedangendlale wesidingilikazi phakathi komuzi, kugcinwe ngokwakhiwa kothango oluzungeze umuzi gimbici.

Izindlu zonke emzini wesiZulu zakhiwa zibe ngamaqhugwane. Indlu yesiZulu yakhiwa yibandla nabanye abelekeleli abaphuma kweminye imizi.

Ucwaningo luthole ukuthi ukuqanjwa kwegama lomuzi wesiZulu kusemqoka ngoba kwenza kubelula ukwehlukana imizi yesibongo esifanayo kumbe eyoMnumzane oyedwa eyakhe ngokwehlukana. Umuzi oqanjwe igama libi noma

lihle, lokho kungubufakazi bokuthi lowo muzi ubikiwe ngokosiko lwesiZulu nabaphansi, sebeyawazi ukuthi ukhona njengayo yonke imizi yasemndenini yakuleyo ndlu.

Amagama amaningi emizi aqanjwa ngokubhinqa ngenhloso yokuveza izifiso, imicabango, izehlo nezinhloso ngalowo muzi.

UKoopman, (2002:191) uthi:

A large number of homestead names reflect the inmate's desire for peace, good health and happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cordiality would prevail in their homestead. In some cases, gratifying peace already existed and a wish was expressed through the name that nothing should disturb it. The following are all very popular names for homestead expressing similar wishes: Ekuphumuleni (place of rest). Entokozweni (place of joy). Ekujabuleni (place of happiness).

Kwesinye isikhathi kuyenzeka uthole umuzi unamagama angaphezu kwelilodwa. Lokho kubangwa ukuthi uyise kaSokhaya uqamba elakhe nendodana iqambe elayo. Ngaleyo ndlela umuzi ugcine usunamagama amabili noma ngaphezu kwalokho.

Ucwaningo luyakuveza ukuthi umuzi ubikwa ngembuzi nenkomo kwabadala. Ngaphezu kwalokho kugaywa utshwala besizulu.

UGcumisa nabanye, (1992:62) uthi:

Imbuzi yokubika inxiwa, lena yimbuzi ehlatshelwa ukubikela abaphansi uma kuthutha umuzi wonke usuka enxiweni elidala uya

enxiweni elisha noma kuphuma enye
yamadodana isiyokwakha owayo empeleni
okungewona owayo kepha okungokayise uma
edla amabele kumbe esalandela oyise. Le
mbuzi yendlalela inkomo.

NoThabizolo ugcizelela lokho:

Ngaphandle kwenkomo nembuzi asikho esinye
isilwane ebasisetshenziswa ngesiko lesiZulu.
UZulu wabe ekholwa ukuthi igazi nenyongo
yalezi zilwane kuphela elingaba umnikelo
ogcwele nophelele kwabaphansi, okuyibona
bephethe imizi.

(Msimang, 1975:124).

USokhaya ushisa impepho athemeleze abikele abakubo abadala endlini enkulu.
Ubabikela nje wethula nesilwane ababikela ngaso futhi ecela izinhlanhla,
ukuphila, inhlalakahle, ukuvikelwa ezitheni njalonjalo phakathi komuzi. Ngaleyo
ndlela usuke enzela baqonde ukuthi kwenziwa ini, bawamukele lowo msebenzi
ukuze ube yimpumelelo. Amathongo omuzi ahlala endlunkulu nasesibayeni
sezinkomo. Ngaphezu kwalokho izinyanya zidla ngephunga. Yingakho
kuhlathwa imbuzi nenkomo ngoba zinephunga lazo elehlukile. Ngaphezu
kwalokho ziyakhala uma zihlathwa, azifani nemvu yona engakhali.

Ucwaningo luthole ukuthi akukuningi kakhulu okwahlukanisa umuzi wakoMkhulu
kowomuntukazana. Umuzi weNkosi wakhiwa ngamabutho kuphela hhayi
umndeni namalima njengeyabantu phaqa. Ukwakhiwa komuzi weNkosi
kungumsebenzi wesizwe sonkana. Isigodlo sinezindlu ezibalulekile
nezingatholakali emizini yabantu phaqa. Yilezi ezilandelayo: indlunkulu, amalawu
eNkosi, izindlu zomdlunkulu, imvoko, izindlu zeziNduna, izindlu zezinceku
nabalindi, izindlu zabaNtwana nezamabutho, izindlu zezimvali, isibaya semikhosi
namabutho nesibaya sezinkomo.

UMsimang, (1975:8-9) uhluba udlubu ekhasini:

Kunezindlu ezibaluleke kakhulu lapha esigodlweni njengeNdlunkulu. Ngapha nangapha emaceleni ayo ngamalawu eNkosi. Ngemuva kweNdlunkulu yizindlu zoNdlunkulu. Ngemuva kwazo izindlu zezisebenzi ezibizwa ngokuthi imvoko.

Ngezansi kwesigodlo uma ungena ngesango ukhangwa izindlu zeziNduna, zezinceku nezabalindi ngasesandleni sokuphosa kanti ngakwesokhohlo ngezabaNtwana nezamabutho. Ukuyela ngasesangweni nhlangothi zombili yizindlu zezimvali.

Isigodlo umuzi weNkosi lapho kuhlala khona iNkosi, uNdlunkulu weNkosi nezisebenzi. Umuzi wakoMkhulu wakhiwa ube nesigodlo kanti owabantu phaqha ukuba nendlu yangenhla. Isigodlo silinxuluma lomuzi sona ngokwaso. Esigodlweni seSilo kuyahlonishwa, awubangwa umsindo futhi akungcoliswa phansi. Esigodlweni kungenwa ngemvume. Akungeni noma ubani noma kanjani nje.

ULee-Corbin, (1989:18) uthi:

In the life of the Zulus there were some things called taboos that were forbidden. For instance there were certain areas inside the homestead where outsiders or non-kinsmen were not permitted to go. If you broke a taboo you were pushed.

Isizwe nesizwe sinamasiko aso okumele siwathande futhi siwagcine. Ngaphezu kwalokho esiwenza sehluke, sithandeke futhi sihlonipheke kwezinye izizwe. Amasiko nemikhuba yesizwe ngesizwe kumele ihlonishwe yileso sizwe nezinye izizwe. Ngaleyo ndlela izizwe ziyokwazana kahle zingabukelani phansi.

UMntaka, (2015) ohlelweni loMsakazo wesiZulu unalobu bufakazi:

Isiko liyimvelaphi yethu. Ngakho-ke umuntu kufanele abambelele esikweni lohlanga lwakhe ngoba neBhayibheli liyaliseka isiko. Amasiko ethu awasiyona imikhuba. Ngakho-ke noma likhona, iBhayibheli abantu abaningi asebebambelele kulo kepha makangalahlwa amasiko esizwe.

Kuyagcizelelwa lokhu kubaluleka kokunamathela kwaleso naleso sizwe emasikweni aso. Uyabeka uXulu, (1994:39) uthi:

Sayinkentsha: Wukungazi nje kwaphela okubulala abantu. Ngeke nanini uze uyiphile impilo yesinye isizwe ngoba sona siphila nje sihambisana nawo wonke amasiko aso. Wena-ke ungumuntu nje ungasithathaphi isikhathi sokubhekisisa wonke amasiko nemikhuba yakobeLungu.

Ucwaningo luthole ukuthi isizwe nesizwe sinamasiko aso nokuthi kungumgomo wesizwe ukuwagcina. Yingakho kubalulekile ukuthi ulwazi olungamagugu esizwe lulondolozelwe izizukulwane. Njengoba izinto ezaziwa yinoma ngubani namuhla, kusasa ziyobe zingasaziwa sezifana nensumansumane.

Ukwakha isibaya sezinkomo, sezimbuzi nezimvu ngeminye imisebenzi ebalulekile evezwe ucwaningo. Isibaya yisona esichaza ukuma kwendoda ngochibidolo lwemfuyo enayo ngakho kufanele sinakekelwe. Isibaya siyasebenzisana ngoba cishe unyaka nonyaka sidinga ukuvuselelwa.

UDonda, (1997:9) uthi:

Izinkomo zidalelana umsebenzi omkhulu. Ukwakha isibaya njalo ngonyaka akungumngani wamuntu. Uma kungenziwa lokho zizofohla zone, amacala embule ingubo

angene. Ubani ongathula athi du umhlaza wakhe uqedwe yizinkomo? Phinde.

Ucwaningo lukubeke kwacaca bha ukuthi ngaphandle kokuvikela imfuyo isibaya sineqhaza elikhulu empilweni yomZulu ngoba siyikomkhulu lamathongo omuzi. Umsebenzi usuke ungaphelele uma kungedlulwanga esibayeni.

UDonda, (1997:3) uyakweseka lokhu:

Isibaya yiyona ndawo lapho abadala bomuzi behlala khona. Yingakho-ke imibiko yonke nezicelo zonke zenzelwa esibayeni. Yiso esiYiThempeli lamaZulu. Uma kuyoganiswa kuphunyelwa esibayeni. Uma kuphuma impi yeNkosi, iphumela khona esibayeni. Yilapho abalele behlala khona baphume nabo baziphelekezele izingane zabo. Imikhuhlane yonke ibonakala esibayeni. Uma ingane igula kuye kuthiwe ukufa akuye ezinkomeni. Nempela kuye kugule impahla kusinde abantu.

Uma kufa izinkomo esibayeni kufuneka indoda ithathe izinduku iye kwabanamanga iyoza ukuthi ithini incwadi eyibhalelwe ngabaphansi. Suke ifuna ukuthi lokho okubikwayo kuyifice isimi ngenkomo. Imizi enezinkomo ayihlaseleki kalula ngoba uma izinkomazi zibhonga zisuke ziphunga yona imikhonto yezitha. Isililo engabe sikhawala ngabantu sigcina sikhawala yizo izinkomo.

Kuyavela ukuthi inkolo kaZulu ithi esibayeni sezinkomo yilapho kukhona imbizimbelwe yamathongo omndeni, ayisho ukuthi umuzi ongenasibaya awunamathongo. Okuyiyonayona imbizimbelwe yamathongo umsamo ikakhulukazi umsamo wendlu yangenhla.

Ucwaningo lukuvezile ukuhlinza nokuhlahlela njengeminye yemisebenzi ebalulekile eyenziwa uma kuhlatsiwe emzini wesiZulu. Isizwe sikaPhunga noMageba yisizwe esithandayo ukubusa ngaleyo ndlela ukuhlaba kuyinsakavukela

kusona. Umuzi wesiZulu ongahlabi abantu abawuthandisizi. UZulu uhlaba kumnandi noma kunosizi. Uma kwehle inhlanhla kuyahlatshwa. Uma sicela noma sibonga umcimbi usuke ungaphelele uma kungachithekanga igazi.

UDonda, (1997:5) uthi:

Abantu abangajwayele baba namehlo amnyama
uma beyiphethe. Umuzi ongavamisile ukuba
nenyama awuthandeki.

Ucwaningo luthole ukuthi imvunulo iyincwadi efundeka uyikhiphe ngale ngomuntu. Ngemvunulo wazi ungabuzanga ukuthi umuntu okusiphi isigaba. Kungaba ijongosi, itshitshi, iqhikiza, inkehli, ingoduso, ibhungu, insizwa.

UKhumalo, (1997:92) uyakweseka lokhu:

Ngisho isimame sakhona kwaMalandela,
ijongosi nje ngesigege salo, lishaye nje lingazi
nakwazi. Lizenyezaphi? Lithi buka ukhawule
ngefusi. Izinkehli, ingani nazi izinhloko, bala
sezikhehlile nezidwaba zazo ziyakhuluma
manje. Izingoduso phela zisezingeni lokwazisa
nokuhlonipha ngoba seziceliwe zaze zakhehlwa.
Izidwaba zazo-ke sezimele ukuthi thuthu. Phela
seziphakathi kwesigaba samaqhikiza nesomame
manje.

Omame eyabo sekungethi nje thina
sizinzalabantu. Izidwaba nje zizodwa zisho
ezansi kwamadolo. Izinhloko zabo sezithe
ukuba zinde kunalezi zezinkehli. Omunye-ke
uyabuza ukuthi lezi ezinkulu zona? Ubuke
njalo ubuhle bemvelo yakithi, sithi simunye.
Kodwa nje ikakhulukazi amaChunu ngeke
akulahlekela ngisho angafika uZulu ezinkumbi.
Izicholo zabo! Zize zathi ukuba yimbenge.
Zinkulu.

Kuyavela ukuthi imvunulo yesiZulu inhle, iyathandeka futhi ihloniphekile. Ngaphezu kwalokho uma umuntu esevunule upha iso lingadeli ukude libuka.

Kuthe lapho umsebenzi wocwaningo usuhlanganisiwe kwatholakala ukuthi ukuceba kwempilo, kolimi namasiko esizweni samaZulu kusingethwe izilwane yingakho kulindeleke ukuba zinakekelwe futhi zithandwe yisiNtu. Kusobala-ke ukuthi isiNtu nezilwane kuncikene kumunye akuhlukaniseki, impilo yabantu incike ezilwaneni, kanjalo neyezilwane esiNtwini. Izinkomo, izimbuzi, izimvu, izinkukhu, izinja njalonjalo izilwane ezifuywa emizini yesiZulu.

7.2 Izincomo

Ucwaningo luphakamisa ukuthi le ngqikithi namagugu ayixoxwe emakhaya nasemindenini ukuze kungabibikho nokukodwa okushabalalayo. Ayingagcini nje ngokuxoxwa ngomlomo ilalelwe ngendlebe kepha ayiqoshwe phansi ngenhloso yokukhweza ethala ukuze izizukulwane ngezizukulwane zincele kulo mbele ogwansile. Kuyishwa ukuba abantwana besiNtu banceliswe ngofile onondlini namahinikazi babe behudula amabele phansi bentula abasengi. Kuyishwa ukuba zithi zehlisile ngenhlazane, zibhonse zize zibe nesilokozane zize zisengwe inkehl.

Ucwaningo lukhuthaza ukuthi izingane ziqonde ngokuphelele ukusuka nokuhlala ngokwakhiwa komuzi wesiZulu. Ngaphezu kwalokho zikwazi kahle ukubala imizi yakubo ngamagama ayo kanye neyomakhelwane ezigodini. Kukhuthazwa ukuba ezinhlelweni zeMinyango Yezemfundo, Ubuciko, Amasiko nezokungcebeleka kuqhudlwane ngolwazi olunzulu ngokwakhiwa kwemizi yesiZulu nokwethiwa kwamagama emizi eyahlukahlukene. Kusukela kweyaMakhosi, iziNduna, iziphakanyiswa, abanumzane neyabantu phaqa.

Isincomo esinqala nesizibeka induku zonke ezinye yileso sokubuyela emasikweni endabuko.

Amasiko yiwona angumgogodla wakho konke ukucabanga, ukukhuluma nokwenza koMdabu oyingqalabutho waleso naleso sizwe. Ukuphumelela kwethu kusasa kuzinze kulokho esiyikhona ngoThongolikhulu.

UManana, (1997:187) uthi:

Singebe naphambili imuva singalazi.

UKunene, (1996:Isethulo) uthi:

Empeleni ayikho into enyanyeka ngaphezu kwalabo bantu abayizikhonzi abangasenalo iqholo nobukhulu bomhlaba namasiko abo. Labo asebethi nje: “Phela thina sesiphucukile, sesizishiyile izindlela zakudala nezobuqaba, sesingabesimanje.” Bathi isimanje njalo besho inhlalo yabezizwe. Kube kokunye leyo nhlalo akuyona kumbe nephezulu, nephakeme kuzo zona izizwe lezo.

Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni onke, aboMdabu. Konke lokho kubangwa yikuba bona aboMdabu sekhekhezela ezizweni nangezimbenge zabo. Kuze kucace nakuzo izizwe ukuthi: “Bona ababantu bakubukela phansi okwabo.”

UKhumalo, (1994:1) uhluba udlubu ekhasini:

Namuhla ingabadi izithola isehlane, iyingaza ize izibone ivivinywa. Namuhla ingabadi izithola isoswini, idunguza kumnyama emuva kumnyama phambili.

Nanamuhla ingabadi izithola isemafozini nasemahlozini ivika izimamba nezindlondlo. Kunamuhla ingabadi izithola isethunzini elimsithi, kusengathi nguhtonlongasibi wokulahlwa kokuphela, ukukhala, yisililo nokugedla kwamazinyo. Ingabadi namuhla izithola

isokhalweni lwezimpisi namankentshane
omadephuna egijima.

Impela sekuphilwa ezweni lapho sekukhuthazwa ukuba zonke izinhlanga ziwazi futhi ziwahloniphe amasiko ezinye izinhlanga. Akushiwo ukuthi lahla kumbe ubukele phansi okuyinsika yesizwe sakini nenincike ngayo bese ubamba uyeka okwezinye izizwe kuhle kwempumputhe iphumputha okuthile. Isizwe esenzenjalo sibonakala ngokuba sibe nezinkinga ezingaziwayo. Izinto zizolunga uma abantu benamathela kokwabo, bakuthande, bakuhloniphe, bakuphathise okwezikhali zamaNtungwa, bangabizi amathongo abo ngemimoya emibi.

Abantu abalele akuqikelelwe ukuthi baqondisiswe ukuthi bangamakhanda emindeni. Abangalokothwa bashiywe ngaphandle noma beze ngemuva uma kwenziwa imikhosi yemindeni, yesizwe nakho konke okuthinta imizi abayakhile. Lokhu kubiza ukuba kulandelwe yonke imigudu kusukela ekuqaleni kuze kuphethwe imbenge ngokwakhiwa komuzi wesiZulu.

Okungayisexwayiso esikhulu nesifundo maqondana nokuqanjwa kwamagama emizi yesiZulu ukuthi akucatshangwe kabili nxashane kwethiwa umuzi ngoba igama lomuzi liyawulandela. IsiNtu sengathi singafunda ukuqamba imizi ngamagama anezibusiso namathamsanqa kunokukloda nezibhinqo eziphenduka iziqalekiso empilweni yomuzi.

Akuvuseleleke konembeza boMdabu ukuthi umuzi ungowomndeni, ungowomphakathi nesizwe. Umuzi wesiZulu wakhiwe ngendlela efanele futhi uqanjwe igama noma ngabe wakhiwe kuyiphi indawo.

7.3 Isiphetho

Ngalezi zincomo esezibaliwe akuxakwa muntu ukuba agwinye umthamo uma umphimbo wakhe ungavumi. Ngaleyo ndlela kuchazwa ukuthi akuphoqwe muntu ukuba abuyele enqubeni yesiNtu ayeke inqubo yesiLungu.

Ngalolu cwaningo kwakhiwa inqolobane yamagugu kaZulu okuzothi lapho kukhona abafisa ukujejeza emuva kulo mkhakha bayithole ichichima le nqolobane. Sekuyoba kumuntu ukuzikhethela kodwa isibekwe ezithebeni.

Uyagcizelela lapha uNgubane, (2000) ohlelweni Inqubo yase-Afrika:

Asiphoqi muntu ukuba alandele inqubo yasendulo kepha siyakhanyisa nje ukuthi kwakunje, kwakwenziwa kanje. Sizama ukuveza ukuthi impilo yabe iqhubeka bengakafiki abaMhlophe. Ayekhona amasiko obuhlakani babantu. Sizama ukusho ukuthi abantu basangaphila leyo mpilo, basangabuyela emuva noma bathathe abakubona kukuhle enqubeni yasendulo bakujabulele enqubeni yamanje.

Iqiniso elingujikelele nelimile lithi yilesi naleso sizwe sinamasiko aso esizimelele ngawo. Isizwe esingenamasiko aso noma ngabe sesangenwa inkolo yobuKrestu, sifaniswa namalulwane uma silahla amasiko aso. Isiko nenkolo yinto eyodwa, akufanele kwehlukaniswe.

UMpanza, (1994:7) uthi:

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

Umongo walo msebenzi ngothi inzululwazi yabantu abaNsundu yayisebenza emandulo, isasebenza nanamuhla, isayosebenza nangesikhathi esizayo. Bonke lobu buhlakani nobuchule babantu abaNsundu buyize leze uma bungahambisani nokuhlonipha abantu abangasekho. Bonke lobu buhlakani buthi benziwa kube kubanjelelwe emithethweni ethile engamasiko esizwe njengakho nje ukunamathela esikweni eliyilo lokwakhiwa komuzi wesiZulu.

Ucwaningo luthole ukuthi yonke into yenzeka ngoba kunezizathu ezithile ezithe zasithezwa ekutheni ziqondwe yisiNtu. Ukulahleka kolwazi lolimi nesiko kusho ukugqabuka kwegoda lokuxhumana phakathi komhlaba wabaphilayo nomhlaba wamathongo.

Lokhu kufakazelwa uNxumalo ephephandabeni Ilanga mhla ziye-7-9, (2005:5):

Izifungo nezethembiso ezenziwe ngolimi
lokwehekela ziba umculo osheshe uphole
kunalezo ezenziwe ngolwebele ezinesibopho
sokuqiniseka esizweni.

Uma isizwe sazi ngokwaso futhi siluqonda ulimi lwaso namasiko aso siyoshaya imithetho ezweni lakubo ezwakalayo neqondwayo yibo bonke abantu. Siyolulekana ngesikwaziyo ngalo ulimi lwaso olubhince usikompilo nezinkolelo zabo ezibhince imigogodlangqangi yomendo yokuqhuba izinto.

Selokhu kwathi nhlo isizwe sibekiselana ngesikwaziyo kanjalo nalokho esikubonile. Akukho ntuthuko eyobakhona uma ulimi namasiko kucekelwa phansi. Zonke izizwe zomhlaba eziseqophelweni eliphezulu ngentuthuko nobuchwepheshe zithuthuke nje ngolimi lwazo namasiko azo.

Okuye kwahlaluka kulolu cwaningo ukuthi uma kubukwa indlela umuzi wesiZulu okufanele wakhiwe futhi uphathwe ngayo kulokhu kuthinteka abaphansi ezintweni eziningi ezithinta impilo yomuzi. Isizathu ukuthi yibo laba bantu asebengale kwelemimoya asebengabaxhumanisi phakathi kwabaphila nganeno noMvelingqangi. Kusukela emandulo kuze kube manje, abantu abasaqhubeka ngenkolo yesiNtu bayazi ukuthi abanakumqonda ngqo uMdali ngenxa yobukhulu nokubaluleka kwakhe. Bayazi ukuthi kumele bazincengele kwabaphansi ukuze bakwazi ukuhambisa izicelo nezikhalo zabo kuMvelingqangi, babuye nezimpendulo.

Uyakuchaza uGehman, (1989:154) lokhu kuxhumana kwethongo:

They go so far as to say that no one can approach God directly but must pass through the ancestors, reciting the names of all those forefathers who have gone on before.

They in turn intercede with the more new nameless spirits, who will do the same until the message is given to God. The ancestors thus form a chain of communication through which the living relay their prayers to God.

Ucwaningo luthole ukuthi ukwakhiwa kwemizi yesiZulu kusukela kweyaseBukhosini kuze kweyeziNduna, eyeziPhakanyiswa, eyabaNumzane neyabantu phaqa, umehluko muncane. Umehluko ukuthi eyakoMkhulu inesigodlo kanti yonke le eminye inezindlu zangenhla noma izindlu ezinkulu okuyizona zinsika zemizi.

Okuhle ngokuqanjwa kwamagama emizi yesiZulu ukuthi aqopha umlando ngalokho okwakwenzeka ngaleso sikhathi kuhle noma kubi futhi aveza izifiso nezilokotho ngalowo muzi. Izizukulwane ngezizukulwane zihlale zazi imuva nephambili ngolwazi lwala magama nenjula yawo ngoba aqukethe umlando oligugu kulowo mndeni nasesizweni sonkana jikelele.

Encwadini eNgcwele amazwi okuhlakanipha eNkosi uSolomoni, Izaga 3:13-14 zilandisa ukuthi:

Ubusisiwe umuntu othola ukuhlakanipha nomuntu ozuza ingqondo, ngokuba inzuzo yakhe inhle kunenzuzo yesiliva nokutholakalayo kukho kunegolide.

Okuyisona sitha esingabandlululi ngebala ngokobulili, ngokweminyaka nangobuzwe ukungazi njengoba elanda uNene, eMsakazweni uKhozi, zinga-25 kuMasingana ngonyaka we-1995) uma esika elijikayo:

Ignorance is the first human destruction. The down fall of any nation is mental poverty of which is ignorance.

Akungabazeki ukuthi ngokulotshwa phansi kwakho konke okungamagugu esizwe uZulu nomhlaba sebeluphungile ulaka lobubha obukade buhlalele isizwe.

UKunene, (1995:Isandulelo) uthi:

Lapha-ke eMzansi ne-Afrika sinecala, icala lokuba size siphakamise inhlalo yethu nemibono yethu ukuze i-Afrika nayo isibonge. Ingaze yathi: “Lokhu kwaseMzansi kungamagamanxandukwana futhi sekwesuthi imifino yodwa yabasesiLungwini, yona idliwa ngabangenamazinyo.” Kuyobe kuyinhlamba lokho ngoba thina sinawo amazinyo sinawo amasiko amakhulu ethu. Engikuyondile okukhulu kuqondene naleso sizukulwane sona siyoqhibuka ezidulini zomhlaba wethu, sona siyozazi, size siyazise imilando nolimi lwethu olunezalo izindlela nezigigaba zokulubeka.

Sekuyothi noma abezayo beqopha ezabo izinganekwane nezindaba nezinkondlo babuze kulo ulimi ukuthi luthini lona.

Inamuhla kaliqali ngathi ikusasa lingokubona kwangayizolo ukuze abantu bangaduki. Okukhulu ukuthi abantu abayeke ukubelokhu bencela ebeleni okungelona elabo. Hleze unina abaqalekise bese beba njalo yizingane ezingasoze zakhula.

Kulo lonke lolu cwaningo kuyavela ngokusobala ukuthi ukwakhiwa komuzi wesiZulu kwakhelwe phezu kwesisekelo esiyisonasona. Yikho lokhu okuzinzisa kusimamise umuzi kuzona zonke izivunguvungu zomhlaba. Izikhonkwane ezizinsika zobumakade bomuzi yilezi ezilandelayo: UNsikankulu nguyena oyinqaba yenqanawe yokwakheka nokuqanjwa kwamagama emizi yesiZulu.

Kuyindumiso ebabazekayo kuyena phezulu emaZulwini ukuthola uMdabu ubambelele efeni lawo awabela lona mhla edabula umhlaba.

Isikhonkwane eselama lesi yilesa sokuchushisa izinto ngomkhondo wesiko lokhokho bethu kuze kube nomendo ongumkhondo wayo yonke imizukulu. Ukwakhiwa nokuqanjwa amagama kwemizi yesiZulu kwaziwa njengoba kunjalo ngokunikezelana kwezizukulwane. Kuhanjwa ngenyathuko eyabhudulwa ngokhokho nabo ababeyikhonjelwe nguthongolikhulu.

UMpanza, (1994:7) uthi:

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

UKhumalo, (1994:1) naye uyakugcizelela lokhu:

Umiselo lwendabuko phezu kwesiNtu ukubusa umhlaba. Makhathaleni ingabadi yaphundulwa yize leze, yaphunyukwa ngokukhona ngokungekho yasala bulanza. Isiyabalandela emkhondweni ibuye namaqubu entenesha. Iziphiwo ezaziyifa lesiNtu njengendlalifa yendabuko, sezaba semajukujukwini obumnyama. Okwakusesifubeni sesiNtu namhlanje kusemajukujukwini kudekude. Okwakusezandleni zesiNtu namhlanje kusemajukujukwini.

Okwakusemahlombe esiNtu namhlanje kule emajukujukwini. Okwakusemandleni esiNtu namhlanje kukude le emajukujukwini. Okwake kwasenhliziyweni yesiNtu, ayikhulunywa nakukhulunywa eyakho. Okwake kwaphethuza engqondweni yesiNtu, kwayibusa namuhla kukhulunywa ngeMpumalanga neNtshonalanga.

UMsimang, (1975:iv) uthi:

Uma thina maZulu sithi siphucukile
masibhekise amehlo emuva sibone ibanga
esesilihambile kusukela kobabamkhulu kuze
kufike kuleli qophelo esesikulo manje. Zonke
izizwe eziphucukile zibonakala ngemiqingo
yamabhuku omlando, akhombisa intuthuko
yazo. Umlando yiwona owenzela lesa naleso
sizwe ugazi nesithunzi ukuze sihlonipheke.

Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini
imisebenzi yabo yemihla ngemihla? Ngabe babekholwa nkolo yini? Yimaphi
amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza
akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala
izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo
nje kubalulekile. Njengoba nje kwamiswa nguSimakade ekudabukeni komhlaba,
kuyokuma futhi kuze kube phakade.

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Academy of Science

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ISENGEZO

UHLAMBUZO / QUESTIONNAIRE

Esikhathini sakho esingengakanani ngicela uphe iso wabelane ngolwazi ngokusiza ukugcwalisa le nhlolovo yocwaningo. Ucwangingo luhlose ukuphenya iqhaza okumele libanjwe yisizwe ukuthuthukisa kuqhakanjiswa kugcinwe isiko lokwakhiwa komuzi wesiZulu ngendlela eyiyo. Khombisa impendulo yakho ngalolu phawu (✓):

1. Khombisa izinga lokwakhiwa kwemizi yesiZulu ngokosiko lwesiZulu.

Liphezulu ☐ Liphakathi ☐ Liphansi ☐

Akukho ☐

2. Ucabanga ukuthi ukuxuba izindlu zesiLungu nesiZulu kunawo yini umthelela ekwakhiweni komuzi wesiZulu ngokosiko?

Yebo ☐ Qha ☐

3. Ucabanga ukuthi lo mkhuba wokuxuba izindlu zesiLungu nezesiZulu uqhamuka kuphi/ kudalwa yini?

Chaza:

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4. Ucabanga ukuthi lo mkhutshana unamiphumela mini ekwakhiweni komuzi wesiZulu ngokosiko?

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5. Ucabanga ukuthi kubalulekile yini ukuthi imizi yamaZulu yakhiwe ngokwesiZulu?

Yebo

☐

Qha

☐

Chaza:

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6. Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokuthuthuka kwezwe nokuthuthuka kokwakhiwa kwemizi yesiZulu ngokosiko?

Yebo

☐

Abukho

☐

Kungenzeka

☐

Kungenzeke

☐

Chaza:

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7. Ucabanga ukuthi bukhona yini ubudlelwane phakathi kokukhula komuntu ngokupheleleyo ngokwengqondo nokuqonda ngemvelaphi yakhe?

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8. Ngokucabanga kwakho ingakanani indima okusafanele ilinywe ukutshala uthando lwamasiko kuZulu?

Isebanzi

Iphakathi

Incane

Ayikho

9. Kubaluleke ngani ukubethela inxiwa elisha?

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10. Zakhiwa zilandelane kanjani izindlu emzini wesiZulu?

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11. Isemqoka ngani indlu yakwagogo kuSokhaya futhi inamsebenzi muni ekhaya?

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12. Ibaluleke ngani iNdlunkulu nesibaya emzini wesiZulu?

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13. Kubaluleke ngani ukubikwa komuzi kwabaphansi nabasadla anhlamvana?

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14. Kubaluleke ngani ukuqanjwa kwegama lomuzi emzini wesiZulu?

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15. Yini umehluko phakathi komuzi wakoMkhulu nowomuntu phaqa?

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