

**UKUKHULA KOMFANA
ESIZWENI SAMAZULU**

Ngu -

MAGWEGWE ZEBLON MTHEMBU

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LWETHULWA UKUFEZA IZIDINGO ZEQUHUZU

LE -

MASTER OF ARTS

**EMNYANGWENI WEZILIMI ZABOMDABU
ENYUNIVESITHI YAKWAZULU**

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ISIFUNGO

Ngifunga ngiyagomela ukuthi:

Ukukhula komfana esizweni samaZulu umsebenzi ocwaningwe yimi. Yonke imithombo yolwazi okuthekkelwe kuyo iveziwe ngokusemthethweni futhi lo msebenzi awukaze ulethwe kwesinye isizinda semfundo ngenhloso yokuthola iqhuzu.

A handwritten signature in black ink, consisting of a large, stylized 'M' and 'Z' followed by a horizontal line.

M.Z. MTHEMBU

UMNIKELO

Lo msebenzi ngiwunikela ngenhliziyo emhlophe nangokukhulu ukuzithoba kubazali bami asebalala ubuthongo bafuthi uShiki noSilungwini (Mary). Ngithi nalapho bekhona ababone izithelo zembewu abashiya beyitshalile.

UKUBONGA

Ngabe ngiyixoki eliphindaphindiwe uma ngingamethuleli isigqoko uSolwazi u-Z.L.M. Khumalo ngokungicathulisa ezikhathini ezinzima ngenkathi sidiliza lo mthangala nokungiqwaqwada ngize ngiqonde. Ngithi kuye:

Mtungwa!
Mzilikazi!
Ume nje.

Ngibonga kakhulu kwisinqandamathe sami uZamanje uMaMbonambi ngokungihlala emagxalabeni, engigqugquzela lapho sengithanda ukufadabala.

Ngingelibale amachwane ami uNothando, uZamokuhle noWandile abahlale befisa sengathi ngingahlale ngiqhakazile.

Ngingakhohlwa abafowethu abalandelayo uDokotela u-V.J. Mthembu, uDokotela u-R.S. Khumalo J.B. Nene, R. Bhengu, M.W. Sibisi, nobaba uMnumzane N. Myeza ngokungiqoqa lapho sengiphaphalaza. Ngibonga kugcwale umlomo kudadewethu uThoko Mthembu ngokungilobela kahle lo msebenzi ngemishini yabelungu.

Okukhulu kunakho konke kuMvelinqangi ngokunginika amandla okuthi ngenze lo mzamo.

ISIFINYEZO

Lolu cwaningo lucubungula indlela umfana akhuliswa ngayo esizweni samaZulu nokubaluleka kwakhe. Lubheka imikhutshana eyenziwa kusukela ezalwa ekhula aze eluse, esenga, ebophela, ebuthwa aze abe insizwa lapho eseqomisa.

Isahluko sokuqala sizokwethula ucwaningo nenhloso yalo. Kuzovezwa umklamo wocwaningo nendlela ezosetshenziswa ngenkathi kubhekenwe nalo mshikashika. Kuzokwenekwa umlando omfishane ngendlela umfana akhuliswa ngayo esizweni sikaMalandela.

Isahluko sesibili sizobheka kabanzi imikhutshana namasiko enziwa mhlazane kuzelwe umntwana womfana. Kuzobhekwa amakhambi agezwa ngawo nezinyamazane ashunqiselwa ngazo. Ukubaluleka kokugcotshwa ngebomvu nakho kuzobhekwa ngeso lokhozi. Luzobheka ngokubanzi umkhutshana wokuklekla, ukuphehla, ukusokwa luze lumgojele lapho esekhula.

Isahluko sesithathu sizogxila lapho umfana eselusa noqeqesho aluthola khona. Sizomqala phansi lapho esalusa izinkukhu, sinyuke naye eselusa izimbuzi, aye emvemveni, emankonyaneni, amathole aze afike ezinkomeni. Izifundo ezitholakala ekwaluseni njengolwazi lwezilwane, izinyoni nemithi nakho kuzobhekwa. Imidlalo

enhlobonhlobo etholakala ekwaluseni njengokubhukuda, ukungcweka, ukudla iphaphu, nokuciba insema. Sizombheka lapho esebuthwa nalapho eseba udibi.

Isahluko sesine sizocubungula uqeqesho umfana aluthola ekhaya. Lapho kuzobhekwa ukusenga, ukuhlinza, ukuhlahlela, ukubophela izinkabi, nokudipha. Indlela yokuvunula sizoyifakela iso lapho ezofundiswa khona ukusika amabheshu nezinene. Ukugawula izintingo umfana efundiswa ukwakha isibaya nakho kuzovezwa.

Isahluko sesihlanu sizogxila lapho umfana esengene ebunsizweni, eseqomisa. Sizobheka izingqinamba nemikhutshana ephathelene nokuqomisa. Amakhambi asetshenziswayo ukuze insizwa ibe nogazi ezintombini njengobulawu nakho kuzofakelwa iso. Eminye imikhutshana eyenziwayo ukuzuza intombi njengokunqunda izimbangi ukuyiphonsa, ukuyithwala, ukukhuzela neminye nakho kuzocutshungulwa. Umkhosi wokubonga indaba nawo ngeke wabukelwa phansi.

Isahluko sesithupha sizobe sesiyiphothula le mbenge bese sihlaziya lonke ucwaningo siveze namakhambi (izincomo).

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ukukhula komntwana esizweni samaZulu kudlula amabanga amaningi anduba abe umuntu ophelele. Yilelo nalelo banga libamba iqhaza elibalulekile ekukhuliseni impilo yomntwana aze aphelele ebuntwini bakhe. Uma umuntu esewanqobe onke la mabanga, uye abe esethatha igxathu elibalulekile empilweni yakhe, lelo elokugana noma lokuganwa. Lokhu kufakazelwa uMsimang, (1925:249) lapho ethi khona:

Ukugana nokuganwa kungukuphelela kwalawo mabanga okukhula. Ongaganiwe kakapheleli ebuntwini, ngesiko owesilisa waziwa ngokuthi ungumfana kungakhathaleki noma eseneminyaka emingaki yobudala futhi ngeke ahlala ebandla aphendulane namadoda ngisho angaze abe mpunga ekhanda. Ngokunjalo owesifazane ongendanga uyintombazane aze afe, angeke ahlale esithebeni namakhosikazi, ngeke asike ivenge kanye nawo.

Lokhu kubuye kunanelwe uNyembezi, (1953:205) lapho uVusi eseqede isikole esefuna ukuthatha igxathu elilandelayo kanje:

UVusi wabona ukuthi into esemqoka wukuba aganwe. Wabona ukuthi kuyoba lukhuni ukuphelelisa izifiso zakhe uma engenaye umuntu azobambisana naye. Kuthe esezanelisile ukuthi akekho omunye ongamgculisa njengoJabulile wazibika kuye.

Ziningi izithelo zokuganana ezinhle kodwa okuyizona eziyinhlosongqangi ukuthola abantwana. Lokhu kuwukulandela umyalo oNgcwele oseBhayibhelini, encwadini kaGenesis, (1:28) lapho uMvelingqangi ethi khona:

Zalanani, nande, nigcwalise umhlaba, niwunqobe, nibuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezilwanyana ezinwabuzelayo emhlabeni.

Lokhu kuphinde kunanelwe uNyembezi, (1975:249) uma ethi:

Ukubaluleka ngokugana kunqonqoselwa kubantwana kusukela beqala ukubona izinto, kuthi uma kuzelwe umfana kuthiwe uyotholela unina umalokazana, uma kuyintombazane kuthiwe izinkomo zikayise.

Uma kuzelwe umntwana ekhaya, kuba khona intokozo engechazwe. Omama bayakikiza, kugiywe kube njeya. NgesiZulu kuthiwa ukuzal' ukuzelula amadolo, kuphindwe kuthiwe ukuzal' ukuzilungiselela noma ukuzal' ukwanda ngamazwani. Zonke lezi zaga zichaza ngokusobala ukuthi ukufika komntwana kuxegisela abazali imisebenzi eminingi ekade beyenza ngoba eminye yawo isizokwenziwa abantwana.

UKrige, (1950:61) ukubeka kucace bha ukubaluleka kokufika komntwana uma kuganenwe lapho ethi:

The birth of a child is important, not only as the advent of the individual into society, but as marking a further stage in the lives of its parents. The first child is especially important, for no marriage is considered complete before a child has been born.

Owesifazane ongabatholi abantwana usuke ebhekwe isambane. Isaga samaBhunu esithi:

Gaan slaap onder die piesangs boom.

savela ngokuthi uma intombi igana kutshalwa isithombo sikabhanana. Kumele ukuthi uma sesithela nomfazi abelethe. Uma lokho kungenzeki kuthiwa akayolala phansi kwaso lesi sikhlahla.

UShabangu, (1996:11) uveza uMaMthembu ebalisa ngokungatholi abantwana, aphinde amveze esethokoza ngenkathi intombazane yimbe imshiya nomntwana:

UMaMthembu waze walapha eGoli nje washiya elakubo laseNtshongweni, kwakungenxa yokungatholi bantwana emuva kokuba eseqede iminyaka emihlanu eganile. Indoda yakhe uMabuza osewafa njengoba iqala le ndaba, wamkhuphula ukuze bazame ngakodokotela bakuleli dolobha, bashintshe nomoya wendawo yakubo hleze umkhuba usekhaya kubathakathi bezwe lakubo. Akuphelanga sikhathi esingakanani uMaMthembu efikile eGoli yashona indoda yakhe. Eqinisweni uvalo lwamshaya lwameqa uMaMthembu lapho evelelwa yile ndaba yokugidlabezwa ngomntwana. Pho-ke uvalo lungeminye yemizwa eza ngomfutho omkhulu kodwa nokho lisheshe lidume ledlule. Le ntombazane yamthola lo mntwana ingamfuni. Kodwa-ke yena uyamfuna engenakumthola. Kungathini-ke ukuthi esephiwe lo mntwana abuye amlahle? Lo mcabango wamenza wazimisela ukuba azikhulisele lo mntwana.

Lo mbono uphindwe usekwe uXulu, (1981:195) lapho eveza khona uLizzie esehlanze ngedela ebalisa ngokungabatholi abantwana kanje:

ULizzie akaphiwanga abantwana njengoNtombi. Kukho konke lokho akasolanga lutho, ngoba okuyikhona okwakumbusa yikuthi, ukuba nabantwana kuyisipho sikaNkulunkulu, nokungabi nabantwana kuyisipho sikaNkulunkulu. Umntwana umphiwa evela ngaphezulu. Wayekusho-ke ukuthi, ukungatholi kwakhe uNkulunkulu ukwenza ngomusa wakhe, ukuze laba bantwana avume ukuthi uzobabheka ababheke ngothando olupheleleyo ayengeke alwahlukanisele abakhe ukuba wayenabo.

Kwesinye isikhathi kuhlukana imizi uma bengatholakali abantwana. Lokhu kuyafakazelwa uBhengu, (1985:80) lapha uMaJoli exoxa nowakwakhe uMzimela ethi:

Uyakhuluma MaJoli. Lokhu okuphawulayo kungamaqiniso amsulwa, ngoba ngempela ukuhlukanisa kwabashadile kusukela ezintweni eziningana, ezinye zazo ukungabatholi abantwana, nokungabi nesimilo esihle.

Uma owesifazane engabatholi abantwana imindeneni ayiphumuli. Ilala ingalele izama amakhathakhathana okunqoba lo mshophi. Izinyanga ziyaceba kukhokhwa izingxa, nezinkomo nezimbuzi ziwa ziwile kushwelezwa ezinyanyeni ukuthi zehlise umoya uma kuwukuthi lesi simo sidalwa yizona.

Kwenye inkathi indoda ize ithathe isithembu ngoba unkosikazi engabatholi abantwana ngoba inenkolelo yokuthi owesibili, hleze ayilamulele. Lokhu kufakazelwa uBhengu, (1985:30) lapho uMzimela exoxela owakwakhe uMaJoli ngesinqumo esithathwe indodana kaSimamane noMaKhathide sokuthatha isithembu kanje:

UMaJoli: Ngingajabula uma umfundisi ephumelela ukuyiqaqqa lenkinga. Kodwa-ke abefundisi abasifuni isithembu.

UMzimela: Yebo kunjalo MaJoli, kodwa uma isimo sicindezela kwenziwe njani?

UMaJoli: Isimo sini esingacindezela umuntu ukuba aganwe yisithembu, noma ayogana esithenjini?

UMzimela: Isimo senzalo nkosikazi yami. Phela khumbula ukuthi umuzi kuba umuzi ngezingane ezitholakalayo kulabo abaganene.

Uma kuzelwe umntwana wentombazane nakhona kuba khona inhloko yentokozo ngoba kukhona ukuthi izolethela uyise amabheka. Lisuke libafulathele uma intombazane igane kwandlwana noma emzini lapho kudliwa khona imbuya ngothi ngoba amathuba okubuya kwamabheka ayafiphala. Angiphathi-ke uma umntwana

kube umfana, izihlathi zivakashela izindlebe ngoba intokozo iyadlulela. Lokhu kudalwa ukuthi umana uzovusa umuzi kayise. UNyembezi, (1975:249) uyakucacisa lokhu uma ethi:

Banjalo nje okhokho babelwazisa uhlanga abayilo. Uma bezele izinsizwa eziningi babuye baqonde ukuthi uhlanga lolo lokhula lube isizwe phakathi kwezizwe, wayekhalelwa ozele amantombazane odwa kuthiwe mhla efayo igama lakhe liyocisha emhlabeni.

Lisuke limlahlile elakubo owesifazane uma engamtholi umntwana womfana. Inhliziyo yakhe iba neminjunju engachazeki. UMSimang, (s.a:3) ukuveza kahle lapho uMaSibisi ebalisa ngokungamtholi umfana ethi:

Yeka okwami mina kaMahlase! Hawu! Yeka okwami, kuyinqaba khona ngoba akufani nokwabanye. Nami ngangithi uThwala ngomzalela indodana kulomuzi wakhe, iGugu. Nami njengendlunkulu yaseGugwini ngangithi owakwami ngombusisa ngesipho somfana ozoba yinhloko nomengameli waleli Gugu lapho uThwala esekhothame, kodwa akusabanga njalo. Nami ngangithi uThwala ngomzalela inkosana nendlalifa, kodwa akusabanga njalo. Nami ngangithi ngiyofana nabantu bonke ngishiye induku ebandla, kodwa akusabanga njalo.

Lokhu kuphindwe kwesekelwe uBhengu, (1985:127) lapho eveza uSigodlosenkosi, ebalisa kumkakhe wesibili uMaMndaweni ngokungamtholi umfana kanje:

UMaMndaweni: Yenza kanjalo yise kaPalesa. Nawe uyazibonela nje ukuthi zimbiwe yinsele kulento engiyenzayo.

USigodlo: Kusobala ukuthi sizoceba masinyane MaMndaweni. Kukhona kodwa okungikhathazayo enhliziyweni yami.

UMaMndaweni: Ngabe yini ekukhathaza enhliziyweni?

USigodlo: Ukuthi asinaye umntwana womfana oyokuba indlalifa yethu esikhathini esizayo.

UMaMndaweni: Pho, lokho kukuhlupha ngani ngoba uyazi ukuthi sahlela umndeni sivumelene, uma-ke singasamtholi umntwana womfana asigwinye itshe. Indlalifa yethu sekunguye uPalesa.

UBhengu, (2005:02) uphinde akuveze lokhu lapho eveza khona uMaChiya ebalisa ngengane yomfana kanje:

UMaChiya wathinteka, wakhumbula ingxoxo yakhe noMaMthiya. Okwamthinta kakhulu igama elaliphawulwe uPhakathi lokuthi; 'Ukuba wayengumfana uHleziphi -.' yilo kanye elamenza acabange ajule ngoba ingane yomfana wayeyithanda kakhulu efisa ukuba nayo. Kwaba ngayo leyonkathi uMaChiya amxoxela konke okwakuphawulwe uMaMthiya mayelana nokuhambela odokotela, kakhulukazi udokotela Bhubesi, ukuze balashwe bathole abantwana. Khathi-simbe nomfana babengamthola.

Ngemuva kokuxoxa, nokubonisana ngaloludaba, umnumzane Phakathi wamlalela uMaChiya, wavuma ukuba baye kudokotela Bhubesi, futhi baye nakubathandazi ukuze kufezeke isifiso sakhe uMaChiya.

Bala-ke, baqala ukuzisondeza kubathandazi nakodokotela. Ngokuqhubeka kwesikhathi inhlanhla yenzeka. UMaChiya wakhulelwa, wase elokhu ehamba njalo emtholampilo njengenhlayenza kwabakhulelweyo.

Intokozo iba isimangaliso lapho kuzelwe umntwana womfana. UMhlongo, (1991:20) uveza le ntokozo kumntwana waseLangeni uNandi ngenkathi kuzelwe uShaka:

Sihambe isikhathi, zihambe nezinyanga. Kuyezwakala inkosazane yaseLangeni isingene exhibeni. Kungakabi nsuku zatshwala, kuyezwakala isizibone ukuba ngumuntu ngomfana. Babo! Kanti abakwaZulu baphika balala

amankeyana nje bayazikhohlisa? Ngempela sebeyibekile induku ebandla.

Kucaca ngokusobala ukuthi noma abantwana befana futhi belingana ngokwesabelo sikaMlenzemunye, abazali bona bathanda kakhulu abafana kunamantombazane. Lokhu kuvela kahle kuMsimang, (sa:7) laphe uMaSibisi ebalisela udadewabo uNtombini ethi:

Ozakwethu bonke bagone izintombi nezinsizwa. Kwabanye izinsizwa zingambili, kepha lena kaSibisi igone amantombazane odwa. Yilokho-ke engikuzele lapha Ntombini. Awungitshale ukuthi kuloya waseGugwini umuzi mina umfana ngoze ngimgone nini?

Uma esezelwe umntwana, abazali bakhe sebesalelwa ingcabhayi yokuveza umhlahlandlela wendlela abazomkhulisa ngayo nendlela abafuna aziphathe ngayo umntwana aze akhule. UMsimang, (1975:210) uyakufakazela lokhu uma ethi:

NgesiZulu kuthiwa libunjwa liseva, kuphinde kuthiwe umuthi ugotshwa usemanzi kubuye kuthiwe zibanjwa zisemaphuphu. Zonke lezi zaga kanye nezinye ezimqondo ufana nowalezi zichaza ukuthi umntwana ufundiswa esemncane lokho abazali bakhe abafisa abe yikho uma esekhulile.

Futhi kufanele kuqikelelwe ukuthi ngenkathi umntwana ekhuliswa kulandelwe inqubomgomo eyabekwa uMvelinqangi ngoba umntwana uma ephambuka, abazali bayophendula kuMdali uma bengamkhulisanga ngendlela efanele. Lokhu kuyacaca bha lapho sifunda incwadi yeZaga, (2:6) lapho iNkosi uSolomoni ithi:

Khulisa umntwana ngendlela eyakuba ngeyakhe, kuyakuthi lapho esekhulile angasuki kuyo.

Kusathombululeka konke lokhu, umntwana ugxila ezintweni ezilusikompilo ezikhombisa indlela okufanele aziphathe ngayo. Yehlukene kakhulu inqubomgomo elandelwayo lapho kukhuliswa umntwana womfana kanye nowentombazane ngoba nendlela yokuziphatha nayo ngokunjalo ayifani. Kodwa kufanele kucace ukuthi ukwenza lo msebenzi kusuke kungasiniswa mahleza ngoba kudinga ubuhlakani kanye nesineke.

1.2 Inhloso yocwaningo

Lolu cwaningo lwenzelwe ikakhulukazi ukuvuselela indlela yokuziphatha kwabafana emazingeni okukhula kwabo ahlukene. Kuyacaca enkathini yamanje ukuthi inhlonipho isiyafungwa kwelikaJama ngenxa yokuthi abafana abasawazi amazinga abakuwo nendlela okufanele baziphathe ngayo kulelo nalelo zinga. UKrige, (1950:61) uyakufakazela lokhu kubaluleka kwamazinga lapho umntwana ekhula lapho ethi:

Every individual passes through a number of well marked stages, none of which can be entered without preparation and ceremonial, and which even birth and death form but steps.

Yingakho-ke nje izwe selagcwala izingane eziyimihambima ezihlala emigwaqeni. Lokhu kuyinzalo yokuziphatha nokungahloniphi amazinga abo ngenkathi bekhula. Uma umfana ekhuliswe ngendlela, uyazi ukuthi kufanele aziphathe kanjani ukuze kugwemeke lezi zingane ezingondingasithebeni ezilala emigwaqeni, emahlathini nasemapayipini.

Uma umfana ekhuliswe ngendlela, lokhu kungenza ukuthi isifo leso esesidlondlobele esibhebhethekisa okomlilo wequbula, umashayabhuqe wombulala zwe, singanqandeka ngoba abafana bangayeka ukuhamba bebbabhalala. Lokhu futhi kungaphinda kunciphise imilanjwana esithe chithi saka izwe lonke.

Kufanele kukhumbuleke ukuthi inhlonipho ibaluleke kakhulu esizweni samaZulu ngoba sihlonipha abakhona nabangasekho, izinyanya. Ngakho-ke kufanele umfana aqaphele kakhulu ukuthi uhlonipha nalapho angabonwa khona ukuze izinyanya zimsingathe, zimuphe amathamsanqa. UMsimang, (1975:16) ukufakazela kanjena lokhu:

Umsebenzi wamadlozi wokwelusa abaphilayo emizini yabo.
Balwa nezifo nezitha namalumbo. Bakhulisa abantwana
balethe inhlanhla, inala nobuhle ekhaya. Impilo yonke
yamaZulu iyinto yinye nokwazisa amadlozi.

Lolu cwaningo luhlose futhi ukuvuselela amasiko enziwa nxa kuzelwe umntwana nalapho ekhula. Esikhathini samanje abantwana sebezalelwa ezibhedlela nasemitholampilo ngenxa yempucuko yaseNtshonalanga. Lokhu kudala ukuthi usana lufike emva kwezinsukwana ekhaya bese kuphazamiseka uhlelo lwesiko nemikhutshana efanele ukwenziwa.

Lokhu sekube nomthelela omubi ngoba sekwandise imigundatshani, amahlongandlebe nokhandalimtshelokwakhe abathe chithi saka izwe lonke. Kanti uma umntwana ezalelwe ekhaya, onke amasiko enziwa ngokohlelo bese naye ekhula ngendlela eyiyo neyamukelekile emphakathini.

Lesi sihloko sitonyulwe ngoba kuhloswe ukuveza ukubaluleka kokwalusa nokuqeqeshwa okutholakala khona okufana nokuzwana, ubuntu nobuchwepheshe. Lapho umfana ekhula, ulusa imfuyo ngokwezinga lakhe lokukhula eqala ezinkukhwini, aze agogode eselusa izinkomo zakwabo, uyahlakanipha abe yisomane sensengetsha.

Lolu cwaningo lwenzelwe ukuqwashisa isintu sonkana ngokubaluleka kokuzalelwa komntwana emndenini ophelele ngoba imilanjwana lena kukhona lapho elimala khona ngasekunceleni ingonyuluka yamasiko esiNtu. Uma umntwana ezelwe, ubadinga bobabili abazali bakhe ukuze akhule encela ulwazi kuyo yomibili imibele kuyise nakunina.

Uma ezelwe umntwana, uthola izeluleko kunina, amfundise nendlela yokukhuluma, azi ngisho namagama ahlambalazayo, aqosheme nayinhlamba. Ngakho-ke umntwana ubadinga bobabili abazali bakhe ukuze akhule ngendlela. UNyembezi, (1953:18) uyakufakazela lokhu lapho eveza khona uVusi ebalisa emva kokuvalwa kwezikole ngoba engesenalo ikhaya nabazali ethi:

Zonke lezi zinto zazimphatha kabuhlungu uVusi enhliziyweni ngoba ebona abantwana abanabazali babo bona bephatheke kahle, bengakwenzi lokhu okwenziwa nguye. Bonke abanye babehambile beye emakhaya, yena nakhu lapha ayekhona, futhi kungekho nakhaya ayengathi uya kulo.

Ukulondolozwa kwamagama esiZulu kungenye yezinhloso zalolu cwaningo ngoba sekuyacaca ukuthi ulimi lwethu lwebele seluthanda ukungenwa umdlavuzwa wokunganyelwa usikompilo lwaseNtshonalanga. Lokhu kungenxa

yezinguqunguquko esezikhona eziyinsakavukela umchilo wesidwaba kanye nokuhlanekezelwa kolimi. Lolu cwaningo luzoba umthombo lapho kuzolondolozwa khona amagama aqondene ngqo nokukhuliswa komfana okuzophuza kuwo izizukulwane ngezizukulwane.

1.3 Isizathu esenza kucwaningwe

Intshisekelo yalolu cwaningo isuswe ukubona indlela usiko-mpilo lwaseNtshonalanga oseluthanda ukudlondlobala ngalo, selungamela usiko lwamaZulu ekukhuliseni izingane. Uma singaqhathanisa okuncane nje, kuyindelelo ephindwe kashumi ukuthi umuntu omncane agqolozele umuntu omdala emehlweni uma umuntu ekhuluma. Ngosiko lwamaZulu akwamukelekile lokho ngoba nentombi iyakhophoza uma ikhuluma nesoka layo noma isiganile, ayibabheki nhlobo abasemzini. Lokhu kuyinhlanekezelelo yosiko lwaseNtshonalanga ngoba uma ungambheki umuntu emehlweni, kuthathwa ngokuthi usuke usenga ezimithiyo kulokhu enisuke nikuxoxa. Ngakho-ke kufanele uma ukhuluma nomuntu omdala umgqolozele ezinhlamvini zamehlo.

KwaZulu umntwana akalenzi iphutha lokuqophisana nomuntu omdala ngamazwi, angiphathi-ke khona uma kungumzali wakhe. Kodwa ngenxa yokushwabadela usiko-mpilo lwaseNtshonalanga, usuthola abantwana sebethekela lo mkhuba esizweni sakithi. UNTuli noNtuli, (1986:71) uyakuveza lokhu lapho uNomusa eqophisana noyise owayengafuni ukuba ayogana uSibanyoni owayenesithembu ethi:

Anginandaba-ke noMongameli bakho labo, ngithi nje ngiyogana kwaSibanyoni. “Uma ubaba engafuni ngizohamba ngenkani”. “Ngithi awuyi lapho!” “Ngiyaya.” “Ngithi

eyami ingane ayiyi ukuyogana esithenjini.” “Angiyi ukuyogana esithenjini ngiyogana uSibanyoni.” “Ngithi-ke awuyi Nomusa!” “Ngithi ngiyaya baba!” “Ngithi uma ngisaphila ngiwuyihlo awuyi entweni engiyibonayo ukuthi igwegwile!” “Ngithi ngiyaya baba. Okungcono ngingafanya.” “Ngithi awuyi lapho!” Ngesankahlu: “Ngiyaya”.

Ugqozi lwalolu cwaningo luphinde lwasuswa ukubona abafana beziphatha budedengu esizweni sakithi. Lokhu kufakazelwa indlela asebekhulelisa ngayo amantombazane esikhathini sanamuhla. Abafana abasenakho ukuzigqaja ngobunsizwa babo, balinde kuze kufike isikhathi lapho sebethatha khona. Sekuyinsakavukela ukubona abafana beyizibhodongo nezinqandamathe zabo, begonana emini kwabha, phambi kwabantu abadala. Lokhu kuyichilo elinobunuku esizweni zamaZulu. Angiyiphathi-ke eyokuxhakana. Usungafunga uthi amantombazane lawo awasakwazi ukuzihambela ngoba sonke isikhathi usuwafica exhakwe abafana.

Kulichilo kwaZulu ukuzalwa kwemilanjwana, lokhu kufakazelwa uMhlongo, (1991:15) lapho sekutholakala ukuthi intokazi yaseLangeni, uNandi isizithwele, kwafanele ukuba uSozidade alwethule kuMakhedama, uyise kanje:

Yebo, kunjalo wena waSesiweni. Akhophoze uNdunankulu kube sengathi umhlola owehlile wehlele yena. Bandleliphakathi! Izingane zethu zithi zisuka nje bese zibamba umkhonto ngasekudleni kwawo. Kanti amaqhikiza enzani? Kubhavumula inkosi kubonakala nje ukuthi lesi sehlo esibikwayo siyayinengwa.

UKrige, (1950:106) uhambisana noNjomane lapho ethi:

It is considered a disgrace for an unmarried girl to have a child at her father's kraal, and the first thing to be done on finding that a girl was pregnant was to hurry her off to marry someone.

Lokhu kukhombisa ngokusobala ukushabalala kwenhlonipho esizweni sakithi. Uhulumeni wakithi eMzansi ne-Afrika naye ubuye wabamba iqhaza elikhulu kulo mbulalazwe ngokuba ashaye imithetho enikeza abantwana amagunya namalungelo athe xaxa kunawabadala. Lawo malungelo asebenze bazikhukhumeze, inhlonipho nabo kwaba yiMpumalanga neNtshonalanga. Yonke imithombo yezindaba iqhakambisa amalungelo abantwana, awabadala aya ngokuncipha mihla namalanga. Uma singacaphuna isigatshana sikanombolo 28 unombolo 1(d) nonombolo 2 woMthethosisekelo wezwe lapho uhlaziya khona amalungelo abantwana, kungahlaluka ukuthi ngempela lo hulumeni ubagixabezile abantwana ngamalungelo eva lokhu osekuthuntubeze indlela yokuziphatha. Kuyacaca-ke ukuthi izingane zigixabezwa ngala malungelo nje uhulumeni ufuna amavoti. Akanendaba noma isizwe sibhuqabhuqwa yingculaza. Uveza ngisho imfalakahlana yokondla imilanjwana ukuze izingane zingalesabi ichilo. Uhulumeni akanendaba nanokuthi amagqabulambeleko namaqhashamlenze awakugani ukugana okuhle. Vele akanendaba nenhlalakahle yemindeni futhi akanamsebenzi nokwesaba uMavelakuqala. Lo mtheshwana ufundeka kanjena ngolimi lwasemzini:

1(d) Every child has the right to be protected from maltreatment, neglect, abuse or degradation.

2 A child's best interests are of paramount importance in every matter concerning the child.

Intshisekelo iphindwe yasuswa ukubona abafana sebehlulwa ukubona izigaba zabo noma amazinga abakuwo empilweni ngenkathi bekhula. Kule mihla esiphila kuyo sekuyinkinga ukwehlukanisa phakathi komfana, insizwa kanye nekhehla ngoba abafana sebenza noma yini eyenziwa abantu abadala. Akwethusi ukubona abafana

bemdibi munye namakhehla, bephuza ndawonye uma kunemicimbi. KwaZulu akulokothwa lokhu ngoba nezithebe imbala zazehlukaniswa ngononina. Akwenzeki ukuthi abafana badle sithebeni sinye nabadala ngoba akufanele nangengozi balalele izindaba zabamnumzane. Kuyajabhisa enkathini yamanje ukuthola abantwana bezungeze itafula, bedla nabantu abadala. Lokhu sekuze kwanikeza abantwana ithuba lokuba babuke amankanka abantu abadala ngenkathi kudliwa, into ephambene nenqubo yesiNtu.

Kubalulekile kwaZulu ukuthi yilowo nalowo mfana azise izinga akulo. Uma ungakayitholi imvume yokudluliselwa kwelinye izinga, uyalinda lize lifike. UBhengu, (1965:15) uyakuveza lokhu kubaluleka ngenkathi umfo kaNyambose efika komkhulu ezobuthwa lapho ethi:

Safika ekuseni komkhulu singumhlambi kazalusile, nakho-ke lokho kwakungabonakali ngoba sasilandela ibutho lamaNkamane. Induna-ke yasididiyela njengoba nakhu sasingenabutho, futhi singenanduna. Kwakuseyikhona inkosi isazosiklezisa isibekela eyethu induna.

Lolu cwaningo lubuye lwavuswa ukubona abazali sebethanda ukugalela zephuke ekukhuliseni izingane ngendlela efanele neyamukelekile esizweni sakithi. Sekuyajabhisa nokho ukuthi abazali banamuhla sebeyawubalekela umsebenzi wabo wokukhulisa abantwana, bawethwese abafundisi ezikoleni. Abanye abasenamahloni okuthi ubezwa sebelibeka ngembaba bethi: “Kanti banifundisani ezikoleni?” Kufanele kukhumbuleke ukuthi isikhungo sokuqala esikhulu lapho umntwana athola khona uqeqesho olujulile yisekhaya. Ezinye izindawo zisuke seziqinisa izikhonkwane nezinsika kosekwenziwe yikhaya. Kuyacaca ngokungephikiswe ukuthi ikhaya

umgogodla wokuqeqesha abantwana. Lokhu kusekelwa uBarbara noPeters, (1983:111) lapho bethi:

Traditionally, apart from the various initiation schools, the child received no formal education to mould him for his role in society. Today the ancient pattern has changed, with many children attending a Western-type school. Traditional education for the individual constitutes a gradual absorption into society and the acquisition of certain skills and behaviour patterns.

Intshisekelo iphindwe yasuswa ukubona izazi nezinzululwazi zithanda ukungalushayi mkhuba lolu hlobo locwaningo. Alukabi bikho ucwaningo oluqondene ngqo nokukhuliswa kwabafana. Iningi loSolwazi bacwaninge kakhulu ngokukhula kwamantombazane. Lokho sekwakhe isithombe esibi ezingqondweni zabafana sokuthi bona akufanele baqikelele ukuziphatha kahle abantu ababhekene nenselelo yokuziphatha kahle amantombazane. Lokhu kube nomthelela omubi kakhulu ekuziphatheni kwabafana.

1.4 Umklamo wocwaningo

Lolu cwaningo luzobheka kabanzi ukukhuliswa komfana esizweni samaZulu. Luzomukha phansi umfana nezingxabo zakhe kuqale ekuqaleni ekuzalweni kwakhe nemikhutshana eyenziwa mhlazane ezelwe, lumuke naye uthuli, lucubungula zonke izigaba zokukhula kwakhe aze afike ezingeni lokwalusa. Lungagcini lapho, luzobuye lubheke kabanzi lapho eseyibhobhodleyana, eseqala ukuqomisa nemikhutshana yakhona kuze kufike lapho ethatha khona eseyinsizwa esevusa umuzi kayise.

1.5 Indlela ezosetshenziwa uma kucwaningwa

UMthembu, (2000:7) ubeka kanje uma sekufikwa kulesi sigatshana:

Kufanele-ke ukuthi amageja abe bukhali ngoba ngenxa yomeno kwezinye izindawo, kuzodingeka lusishulwe ngezandla ukhula noma ngabe imbabazane imbala.

Uqinisile lapha umfoka Ngoza ngoba mningi imisebenzi esemagxalabeni.

Kuzovakashelwa abantu asebemnkantshubomvu, omakadebona ukuze basintongelise emadlelweni abo agcwele phama ingonyuluka yonke ngalesi sihloko. Lokhu sizokwenza ngoba sifuna ukuthola ulwazi-qangi ngalo msebenzi. Nolimi lukaMthaniya luyasho ukuthi inyathuko ibuzwa kwabaphambili. Imindeni lapho kunabafana khona nayo izovakashelwa ukuze kutholakale ulwazi ngqo ngokukhuliswa kwabafana. Kuzovakashelwa imindeni yasemakhaya kanye neyasemadolobheni ukuze sibone iqhaza eselibanjwe ukufika kwempucuko yase Ntshonalanga kwelika-Mageba.

Imitapo yezincwadi izovakashelwa ngokungenamkhawulo ukuze kubonakale ukuthi izingqalabutho nezingqwele kule ndima zayigabadula zagcinaphi.

1.6 Umlando ofingqiwe ngokukhuliswa komfana esizweni samaZulu

Abantwana bayisibusiso esihle ngendlela engechazeke esivela kuMlenzemunye. Uze afakaze uDavide ku Mahubo, (127:3 no 5) athi:

3. Bheka abantwana bayifa elivela kuJehova, isithelo sesisu singumvuzo.
5. Ibusisiwe indoda emgodla wayo ugcwele bona; abayikujabha lapho bekhuluma nezitha zabo esangweni.

Kodwa okufanele kukhunjulwe ukuthi akunoma ubani onegunya lokuthola umntwana noma abantwana. KwaZulu yilowo nalowo muntu owesilisa nowesifazane udlula emabangeni athize anduba athole invume yokuthola abantwana. Ibanga lokugcina kwakuyilelo lokuganana. UMsimang, (1975:47) ukubeka lokhu kukhanye bha lapho ethi:

Ukuganana kungumphumela neziqhamo zothando oluhle nolubusisekileyo; abantwana bayizithelo ezingumvuzo. Singebe nalo igunya lokuthi umuzi wesiZulu ungumuzi uma kungekho bantwana phakathi kwamasango.

Kuyacaca-ke ukuthi abantwana babaluleke kangakanani esizweni samaZulu kangangoba umakoti owayengabatholi abantwana usuke ebhekwe isambane kumbe ehudelwe yihubulu. UNyembezi noNxumalo, (1966:100) bayakwesekela lokhu lapho bethi:

Kwabe kuligugu kwaZulu ukuthola abantwana, njengoba kusenjalo namanje. Umakoti ongabatholi abantwana wayelashwa kucelwe nasemadlozini ukuba amsize.

Kuliqiniso elingephikwe ukuthi kuyisifiso sanoma imuphi umzali ukuthi uma umntwana wakhe esekhulile, abambe iqhaza elibonakalayo emphakathini. Wonke umzali uyafuna ukubeka induku ebandla. Ukuze-ke lokhu kufezeke, indlela eya khona iwummango odingwa ukuqwalwa ngoba miningi imikhakha okufanele kudlulwe kuyo anduba umntwana athathwe njengopheleleyo.

IsiZulu sithi: “Inkonyane yomdlandla yeqa lapho kweqa unina.” Kuliqiniso lokhu ngoba umntwana ubonela kubazali indlela okufanele aziphathe ngayo. Ngakho-ke kubalulekile ukuthi abazali bagcine onke amasiko neziyalo kusukela umntwana ezelwe aze aphelele ukuze ekugcineni bengabeki icala kubakhunkuli. Indlela okukhuliswa ngayo abantwana incike kakhulu ebulilini bakhe. Amanye amasiko nemikhutshana kuyefana kodwa kubuye kube khona okungahambelani. Ukusuka komntwana kwelinye ibanga engena kwelinye kunanelwa ngokwenziwa komkhosi othile. UKhumalo, (2005) ubeka kanje ngalokhu:

Umntwana engafaniswa nesitshalo okuthi izinga lokunisela kwaso lehluke izinga nezinga. Izitshalo ezincane nezinkulu aziniselwa ngokulinganayo. Ezincane zidinga amanzi amancane ngokunjalo nezinkulu zidinga amanzi amaningi. Nayo-ke imikhosi eyenziwayo ingafaniswa nokunisela ukuze ingane ikhule kahle ingaphazamiseki ndawo.

Umntwana womfana kwaZulu uthi engazalwa, bamshunqisele ngezinyamazane ukuze angeniswe ekhaya. Kuyothi engakhula aklekle, aphehlwe ukuze kuphume igazi elibi. Ngokuhamba kwesikhathi asokwe. Kufanele kungalitshalwa ukuthi uma umuntu ephuma ebangeni elithile, engeniswa kwelinye usuke esesimweni esibucayi. Ukuze-ke avikeleke, kufanele kucelwe izinyanya ukuba zimsingathe. Yingakho ehuqwa ngebomvu ukuze kuqinisekiswa ukuthi uvikelekile. Kwesinye isikhathi umkhosi lowo uphelezelwa ngokuhlathwa nokugaya utshwala, kumenywe uzalo nezihlobo.

Umfana ukhula njalo aze aluse emabangeni ahlukene, afunde nemikhutshana yasekwaluseni njengokudla iphaphu, ukuqhwagela, ukungcweka nokunye. Uzokhula njalo aze abuthwe, athole nezibongo, afike ebangeni lokuqonywa, ekugcineni naye

useyoze abone uma sekufike ezingeni lapho kufanele ayekokhela umlilo ukuze atholele uyise umnakwabo.

Emva kwalokhu useyothola abakhe abantwana ukuze enze lokhu akhuliswe ngakho. Lokhu kwembula imfihlakalo yokuthi inzululwazi kumbe izinjulamqondo zesizwe ziba yisimbelambela ngenxa yokuphindwaphindwa kwezehlakalo ezizukulwaneni ngezizukulwane. Kubakhona nokho ukuguquguquka lapha nalaphaya ngenxa yokuthi isiko liyakhula, liyaqonga, liyaqina futhi liyadlondlobala.

ISAPHLUKO SESIBILI

2.0 IMIKHUBA EYENZIWA UMA KUKHULISWA UMFANA

2.1 Isingeniso

UMsimang, (1975:210) uthi:

Okokuqala okufanele masikwazi ukuthi okhokho babefanisa ukukhula komntwana nokukhula kommbila wona okhula ngamalunga. Ngokunjalo umntwana wayeba namalunga noma amabanga okukhula. Ukusuka kwelinye ibanga engena kwelinye kwakuba nomkhosi obalulekile, kwenziwe isikothi elithize.

Kuliqiniso elingephikiswe leli asikhanyisela ngalo okaNonkosi. Uma umntwana ezelwe, miningi imikhutshana eyenziwayo kusukela mhla ezelwe aze afike ebangeni lapho esezimela khona. Yilelo nalelo banga liba nemikhutshana yakhona eyenziwayo ngoba ibalulekile. Le mikhutshana yenzelwa ukwethula nokugcoba umntwana ukuba abe yilunga eliphelele lomndeni ngokuthi aziswe ezinyanyeni okuyizona ekade zimsingathile ngenkathi esesiswini. Lokhu futhi kwenzelwa ukuthi aqine, engaphathwa izifo kalula futhi nabakhunkuli bengacanasi, bathi noma bethi bayagadla zephuke. Okukhulu kunakho konke ukuthi umntwana abe isakhamuzi esiqotho sangomuso emphakathini futhi abe ibutho eliqotho lokuvikela izwe nenkosi.

Kunenkolelo yokuthi uma kungaqikelelwanga amasiko athile ngenkathi umntwana ekhuliswa, umntwana akaphili kahle ekhanda futhi kumlandela ukhondolo lwemikhuhlane engapheli, kwenye inkathi engabatholi abantwana. Lokhu kufakazelwa uMyeza, (2003) lapho ethi:

Izinyanya abantu abanesikhwele esixakile. Uma kukhona usiko oluthize othe ngesizathu esithile wangalenza ziyathula isikhathi eside kodwa lapho seziludinga zikuqubukela esiswini njengotshwala zikudalele amashwa angapheli kwale noma usushweleza. Ukungabatholi abantwana enye yezindlela zokushaywa noma uma ubathola babe zidalwa noma behlale bephathwa imikhuhlane.

2.2 Umkhuba owenziwa mhlazane ezelwe

Ukufika komntwana emndenini kuba intokozo engechazwe. Nokho kuyaqikelelwa ukuthi lolu suku lufika nje zonke izinto sezimi ngononina ngoba abomndeni bazobhekana nomshikashika wokufeza imikhutshana namasiko athile. UNyembezi noNxumalo, (1966:99) balichaza kanje isiko:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo ejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa avellelwe yishwa yena noma umndeni wakhe noma nanaso sonke isizwe sakhe - kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Kufanele kuqikelelwe ukuthi inhlanzeko ibaluleke kakhulu ngenkathi la masiko enziwa. Inhlanzeko ayigcini ekubhekeni ukubukeka kwengaphandle lomuntu kepha nengaphakathi libhekwa ngokubanzi. Ngakho-ke bonke ababamba iqhaza kula masiko, kufanele bakuqikelele lokhu. UMsimang, (1975:212) uyakucacisa lokhu lapho ethi:

Ekwenzeni lelo nalelo sikothi kwakunezinyanga zakhona; njengokuthi nje izinyanga zokuklekla, zokudebeza, zokugweba noma ukusukula nokunye. Lezi zinyanga zazingelokothe zenze la masiko uma zingahlanzekile. Lokhu

kuhlanzeka kusho ukuthi owesilisa kahlangananga nowesifazane ngesikhathi enza isiko lelo; ngamafuphi singathi abesilisa babezila abesifazane, kanti futhi owesifazane ogezile kwakuthiwa akahlanzekile. Kanjalo nofelwe nophuma empini noma obulele. Yilokho okwakwenza ukuba kuthandeke ukuba le micimbi yenganyelwe yizalukazi ezingasagezi, okwakwethenjwa-ke ukuthi zihlanzekile.

Kuthi engazalwa umntwana, ababelethisi bageze umntwana ngamanzi antukuntuku afakwe embizeni embelwe emsamo lapho kukholelwa ukuthi kuhlala khona izinyanya zekhaya. Le mbiza isuke ihuqwe ngobulongwe ngoba ubulongwe lobu bunuka amakha amnandi esibaya sezinyanya; angiphathi-ke bona obethole, amakha aphansi esimanje awaliboni elidlalayo. UBryant, (1949:612) ukutolika kahle lokhu lapho ethi:

Immediately after delivery, the midwives wash the child in an infusion of umalali herb to ensure that it become a “good baby”. For this purpose, a basin had been scooped out of the earth in the rear of the hut, then smeared clean and smooth with cowdung.

La manzi agezwa ngawo umntwana asuke efakwe amakhambi athize azosiza ukuthiba ukukhala komntwana okungenasidingo ngenkathi ekhula. Kufanele kukhumbuleke ukuthi lapho emsamo, eduze nodonga yilapho kuzombelwa khona umzanyana kanye nenkaba nokunye okukade kusetshenziswa ngenkathi ebelethwa umntwana. Isizathu esidala ukuthi kugqitshwe endlini, kwenzelwa ukuthi ohodoba bengatholi nentuba encane yokwenza imisebenzi yabo engcolile.

Lokhu kufakazelwa uKrige, (1950:65) lapho ethi:

When the child is born, a small hole is made on the umsamo of the hut, and this is smeared over with dung to form a basin in which the baby is bathed. A small plant, the uMalali plant is

sometimes used for washing a newborn baby to make it quiet child, not given to crying, for the water is always medicated with some intelezi. This intelezi water is thrown away very carefully so that no wizard gets hold of it.

Kweminye imizi umzanyana uyaye uthathwe uyogqitshwa emgodini wesambane noma ngaphansi kwenguzuka yetshe. Lo msebenzi wenziwa phakathi kwamabili abantu sebelele. Nakhona lapha kusuke kugwenywa ukuthi izigilamkhuba zingaboni nangengozi. Wenziwa umuntu ofanele nothembekile ikakhulukazi ozalweni, okungaba inzalabantu yekhaya. Kepha imindeneni ayikhohlwa ukubhekisisa umuntu oqokelwe ukwenza lo msebenzi ngoba nakhona ozalweni umbango usuka emlotheni. Kokunye bayaphelekezelana ukuqinisekisa ukuphepha kozalo. UMaMhlongo, (2003) uphawula kanje ngalesi senzo:

Kuyingozi enkulu ukugqiba umzanyana budedengu lapho ongambiwa khona kalula ngoba abakhunkuli nonhliziyombi, bangasina bazibethele. Kwenye inkathi kube leyo ngane eyokuqala neyokugcina sebemvale inzalo.

Kwakhona ozalweni kunabathakathi bozalo (lineage sorcerers), onyawo zengqomfi uqobo lwabo abahlalela ukuhlela umndeneni ngekhubalo kumele bangaboni lapho kumbelwa khona umzanyana.

Kokunye umzanyana ugqitshwa ezaleni phakathi kwamabili ngethemba lokuthi lowo owenza lokho weluswe yizinyanya zekhaya esezalala ezaleni futhi eseziyiso lomndeneni ngakho ngeke aphazanyiswa lutho.

2.3 Ukugcoba ibomvu

Ibomvu libaluleke kakhulu esizweni sikaPhunga noMageba. Empeleni ibomvu yilona eliyivulandlela lanoma yimuphi umcimbi odinga ukuba kuthethwe kuwo idlozi. Empeleni ibomvu lakha ubudlelwano obuqinile phakathi kwesidalwa esingumuntu kanye nabangasekho, izithutha zekhaya. Nasekukhuliseni umntwana, esuka kwelinye izinga, eya kwelinye, ibomvu liyasetshenziswa. Umcimbi lapho lingasetshenziswanga khona ibomvu, kusuke kusiniswe amahleza ngoba izinyanya zisuke zingawamukelanga lowo mcimbi ngokuphelele.

Uma-ke umntwana esegezwe kahle izingcweti zakhona, ube naye esehuqwa ngebomvu ukuze kuthi nje zisuka, izindlela zakhe zivuleke, zibe mhlophe kuthi uma sekuthethwa idlozi nokuthi nazo izinyanya zimamukele kalula umntwana lona. Kwezinye izigodi naye umama womntwana uhuqwa ngalo ibomvu ngenkathi esezobeletha ngoba kukholelwa ukuthi usuke esesikhathini esibucayi ngakho kusemqoka ukuba akhongelwe insingatho yezinyanya zekhaya. Lokhu kufakazelwa uMyeza, (2003) lapho ethi:

Ibomvu leli akuyona inhlabathi eyejwayelekile njena kepha inhlabathi yezinyanya okuthi uma uhuqwe ngayo ngenxa yesimo esithize abaphansi basheshe babone ukuthi udinga ukuvikelwa. Kanjalo nowesifazane osuke esesimweni sokubeletha uhuqwa ngalo ngoba usuke ephakathi kokufa.

Kulokhu uMyeza uhambisana nezwi leBhayibheli elikuGenesisi, (3:16):

Wathi kowesifazane: Ngizokukubangela ubuhlungu obukhulu ekukhulelweni kwakho, uyakubeletha abantwana ngobuhlungu.

Impela owesifazane obelethayo usuke esenkingeni ngoba olunye unyawo lusuke lusekufeni nolunye lusekuphileni. Lidingeka ngempela-ke ibomvu kulolu khalo.

Omunye umsebenzi omkhulu webomvu ukuvimbela ukuqubuka nomuna emntwaneni. Kweminye imizi basebenzisa insindwane esikhundleni sebomvu. Insindwane yona ithe ukuhluka kancane kunebomvu ngoba yona iyagxotshwa, bese ithakwa namafutha enkomo unwali, bese ibunjwa ibe ngamagadangane.

UNyembezi noNxumalo, (1966:102) bathanda ukuhluka kwabanye ongoti mayelana nomsebenzi webomvu. Bona bathi ibomvu lisetshenziselwa ukuvimba ukuthi angabi nabo uboya obuningi njengesilwane umntwana kanje:

Umntwana wayehuqwa ngebomvu ukuze angabi noboya obuningi njengesilwane, wayehuqwa ngebomvu lapho kugcina khona ubuso.

Ngenkathi unina womntwana esezokhululeka, kubaswa umlilo okuzothi emva kokukhululeka, umntwana ashiselwe izinyamazane zakulowo muzi. Inhloso yalokhu ukuqinisa umntwana ukuze engahaqwa imimoya emibi. Lo mlilo uvutha kuze kuphele isikhathi sokugoqa. UBarbara noPeters, (1983:105) bayakunanela lokhu lapho bethi:

Part of the full traditional rituals associated with childbirth among the South Sotho and Bomvana is the lighting of a ritual fire as soon as the child is born. This fire is not allowed to go out as long as the period of confinement lasts.

Ukuze umntwana akhule eqinile, engahlale ethuka izanya noma ahaqe kalula ezinyamazaneni ezishiswayo azisali izilwane ezinkulu nezinolaka njengengwe nebhubesi. Lokhu kufakazelwa uBarbara noPeters, (1983:106) lapho bethi:

This fire is not allowed to go out as long as the period of confinement lasts. Much of the medicine administered to the newborn is intended to make it firm as it is considered to be 'soft' (not fully formed) immediately after birth. A Zulu baby may be given medicines made from the leopard's whiskers, salamander skins and lion's claws, as well as (if it is obtainable) an important traditional ingredient - crushed meteorite.

Isikhathi sokugoqa siyehluka ngokobulili bomntwana. Uma kuyintombazane, kuba yizinsuku eziyisithupha kanti uma kungumfana, liphela golokoqo isonto kodwa okufuneka kuqashelwe ukuthi kufanele kuze kuwe inkaba. Emva kwalokho umdlezane usinda indlu ngenhloso yokuyihlanza ngesihlanzi sobulongwe besibaya samathongo. Nakho okusewuphawu lokubakhongela ekusingatheni isipho sabo esingumntwana.

Emva kwezinsuku ezinhlanu kuya kweziyishumi inkaba yomntwana iyaphola ebese iyawa. Abomndeni kufanele bayiqaphele ngeso lokhozi ngoba uma ingaduka bengadlala abakhunkuli, inyanda ingamuka nesibopho uma bengaqaphele. Abanye bayashisa abanye bayigqibe lapho bengabonwa muntu kodwa emagcekeni omuzi. Lokhu kufakazelwa uMasondo, (1940:19) lapho ethi:

Inkaba yomntwana iyinto enkulu iyaqashelwa impela njengomzanyana. ithi ingawa, yenziwe lokho okwenziwa kulolohlobo lwabantu, ngoba akwenziwa ngokufanayo. Abanye bayayishisa. Umlotha wayo bawuphonse emfuleni umuke namanzi, abanye benze lokho njalo okuqondene nalolohlobo lwakhona.

Inkaba ibaluleke kakhulu kumuntu ongumZulu ngoba uma umZulu umbuza inkaba yakhe usuke umbuza ingonyuluka yemvelaphi yakhe. Yiyo futhi inkaba edala ukuba abantu bangabhunguki ngoba inkaba imbizela lapho azalelwa khona. Iningi lize lifise nokutshalwa lapho inkaba yalo ikhona.

2.4 Ukuklekla

Leli siko lalingekho ngaphambi kokubusa kweNdlovu edla abasondezeli bayo, iSilo uShaka. Leli siko lafika naye KwaZulu ngoba enenkolelo yokuthi ingane engakleklile izokhula ingacoshi kahle ezindlebeni futhi iyaphuza nokuqondisisa kahle izinto. Kungakho isiZulu sithi nje: uboklekla izindlebe. Lokhu okuchaza ukuthi ubolalelisisa, uzwisise, uqondisise ukuze wenze okufanele empilweni. UBarbara noPeters, (1983:108) bayakweseka lokhu lapho bethi:

Ear-piercing of young children is common in Nguni territory, where it is said to open the ears to understanding. The ears of this Mpondo boy were recently pierced and the hole is kept open with a piece of reed.

Kuthi uma izingane sezineshumi leminyaka noma ngaphezulu, zibe sezikulungele ukuklekla. Ngale nkathi abafana basuke sebelusa namantombazane esekwazi ukutholela izinkuni. Ngamanye amazwi, kungabantu abasebenemiqondo ephusaphusile. Ukuklekla lokhu kwenziwa ebantwaneni abantanganye sonke isigodi. Leli siko lenzelwa enduneni yesigodi noma kwankosana yozalo. Kwenye inkathi kuyenzeka ukuthi lolu siko lwenzelwe emzini wenyanga leyo ukuze baze baphume lapho isibona ukuthi sebekulungele ukugoduka. Ukuhlanzeka nxazonke kubalulekile KwaZulu. Ngakho-ke inyanga kwenye inkathi isaba ukuthi kungenzeka ukuthi

abantwana bahlangane nabantu abangahlanzekile bese umsebenzi wayo ufekele ngokuthi kwenye inkathi izindlebe zivuvuke zingakapholi izimbobo bese ithweswa icala lokungahlanzeki. Inyanga leyo isebenzisa insingo bese ifaka uthi ukuze imbobo ingavaleki.

Emva kwaleli siko kuba nendumezulu yomkhosi wokuhalalisela laba bantwana ngokungena kwelinye izinga. Kuhlatshwa izintondolo kwenye inkathi noma inkomo imbala kuye ngesibaya somnumzane. Abafokazane bahlala obala uma sekwenziwa lo mkhosi ngoba babamba beyeka bengazi ukuthi bazothathani bahlanganise nani.

Kufanele kukhumbuleke ukuthi iLemb' eleq' amany' amalemba ngokukhalipha, uShaka yilona elafika namaqhinga amaningi okuphaka impi. Yingakho lasungula leli siko ukuze abafana bethi uma sebebuthwa, babe ibutho elikhaliphile futhi elinodlebe, elikwazi ukucosha noma umyalelo onjani ngesikhathi sempa okuyisikhathi esibucayi nesidinga ubunyoningco nobuchwepheshe bokukhalipha nobuqhawe neso elibanzi.

2.5 Ukuphehla

UMsimang, (1975:214) wenaba kanje uma echaza leli siko:

Ukusukula phela ukuphehla noma ukugweba ingane. Kuphehlwa nje kuphungulwa igazi eliningi lokukhula. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki.

Kuyisiko elinobungozi leli elidinga ongoti ngoba uma lingenziwanga kahle, kungaphuma umphefumulo. Ingane ingopha kakhulu neshoba lize lilale amazolo uma

kungabhekiwe. Ingane igwetshwa isineminyaka elishumi kuya phambili kodwa kuyaqikelelwa ukuthi ingaze ikhule. Leli siko linobungozi ngoba kugwetshwa ngothi lomsenge noma lomuzi lufakwe ngemuva enganeni, kuphehlwe kuze kophe kakhulu, kuphume igazi elimnyama kuze kugcine sekuphuma eliklasile.

Ukuphehlwa komfana nentombazane akufani nhlobo. Amantombazane aphehlwa ngezintambo zomuzi eziphothiwe kanti abafana baphehlwa ngothi lomsenge. Umfana ongaphehlwanga uba negazi elibi lobulwane, abe umdlwembe kwenye inkathi abe inswelaboya uqobo lwayo. Umfana uthi engopha kancane, ayekwe ngoba kukholelwa ukuthi abafana banegazi elincane kunamantombazane. Amantombazane ayaphindwa mhlawumbe iziwombe zize zibe ngaphezu kwezimbili ngenhloso yokukhamisisa igazi elibi elingaholela ekutheni ingane ibe nempene, ukulobizela abantu besilisa. Lokhu okulichilo nehlazo kithi kwaZulu.

UFuze, (1979:39) uyakufakazela lokhu lapho ethi khona:

All the old people declare that a child who is not treated in this way can only grow up to be useless person, and a person over-heated by blood, being inclined to go astray and get into trouble and become thoroughly immoral sexually [ndinda] because of the large quantity of blood that was never drawn off. For this reason, the custom of rectal blood letting was rigidly applied to children to prevent them from becoming lecherous.

Lokhu kuphindwe kwenanelwa uMasondo, (1940:21) lapho ethi:

Ukugwetshwa kwabantwana lokhu kwabekwenzelwa umonakalo ukuthi ungaze wabakhona. Abokuqala babekholwa ukuthi uma umntwana engagwetshwanga, kwaphuma igazi elibi, uyothanda kakhulu abafana uma

kuyintombazane, nomfana kwabekuthiwa uyothanda kakhulu
amantombazane, babe nempene ebahluphayo bangaphumuli.

Babekholwa ngukuthi futhi uma umntwana engagwetshwanga
uyophenduka abe yisigcwelegcwele, ngoba
lingaphungulwanga igazi liphele elobulwane, kusale elobuntu.
Yikhoke lokhu okwabe kugwetshwa abantwana ngenxa yakho,
nempela babebanobuntu.

Abadala ezinsukwini zanamuhla bakhala ezimathonsi ngokuyekwa kwaleli siko ngoba
bathi ukuyekwa kwalo yikhona okunyuse kakhulu izinga lezinswelaboya kuleli
likaMthaniya. Yikho okwenyuse kakhulu nezinga lobundindwa, izingane
zamtombazane zithi zincane zibe nempene, zilangazelele abantu besilisa. Umuntu
wesifazane olangazelela umuntu wesilisa akathandeki kwaZulu. KwaZulu intombi
iqoma kanye qede ilotsholwe, iyogana. Ayiqomi ize iquleke njengalena eyabonwa
nguMfiliseni umfoka Magubane. Yisihlava esibi lesi esihaqe lesi sizukulwane
sanamuhla. Leli siko linenselele yokuthi libhekane naso lesi sihlava ngale kwalokho
azisenakusengwa nayinkehli.

2.6 Ukusokwa

Isiko lokusoka isiko elidala kwelikaMthaniya. Iningi lezizwe ezinsundu ziyakholelwa
kuleli siko. Umsuka nemvelaphi yaleli siko litholakala emibhalweni eyiNgcwele
lapho uMvelinqangi enza isivumelwano noAbrahama sokwenza uphawu
azohlukanisa ngalo isizwe sakhe kwabezizwe. Lokhu kufakazelwa uGenesis, (17:
10-14) kanje:

10. Yilesi isivumelwano sami phakathi kwami nawe nenzalo
yakho emva kwakho eniyakusigcina ukuthi bayakusokwa
bonke abesilisa bakini.

11. Niyakusoka inyama yejwabu lenu, kube luphawu lwesivumelwano phakathi kwami nani.
12. Onezinsuku eziyisishiyagalombili phakathi kwenu uyakusokwa, bonke abesilisa ezizukulwaneni zenu, lowo ozelwe endlini nalowo othengwe ngemali kowezizwe, ongesiye owenzalo yakho.
13. Makasokwe ozelwe endlini yakho nothengwe ngemali yakho; isivumelwano sami siyakuba senyameni yenu, sibe yisivumelwano esiphakade.
14. Owesilisa ongasokiwe, engasokwanga enyameni yejwabu lakhe, lowomuntu uyakunqunywa kubantu bakubo, ngokuba waphulile isivumelwano sami.

Leli siko lenziwa ngokuthi kusikwe ijwabu lesitho sangasese somfana bese kuthi ikhanda lesitho sakhe sobudoda sivele obala. Inhloso yokwenza leli siko eyokusiza umfana ukuthi angabi nenkinga uma esehlangana nowesifazane uma esekhulile. Leli siko alenzelwa ekhaya kepha lenzelwa entabeni. Abafana bahlala izinyanga ezimbili kuye kwezintathu khona entabeni beqeqeshwa emkhakheni wokuziphatha. Kuyothi mhlazane sebebuya kube umcimbi omkhulu emakhaya kuhlatshwe kufinywe ngendololwane ngoba umfana usuke esengene kwelinye ibanga lelo lobudoda. Lokhu kufakazelwa uPeters noBarbara, (1983:124) laphe bethi:

When the circumcision wounds begin to heal, a sacrifice called umdaga is performed by Thembu initiates. Each boy has to sacrifice a goat and eat the isipika (twitching flesh in the shoulder region) and the entire right shoulder. In Southern Nguni lodges, when the wounds have all but healed, a single beast is sacrificed. This marks the freedom of the youths to go out hunting, and also releases them from the taboos on drinking water, eating fresh food (maize), and smoking.

Owesilisa ongasokwanga kwaZulu uthathwa njengevaka futhi akathathwa njengendoda. Ubizwa ngomfana noma ngabe mdala kangakanani futhi akadli sithebeni sinye namadoda. Nabesimame imbala babemenza inhlekiso owesilisa

ongasokiwe uma ethi uzama ukubeka amazwana. UFuze, (1979:28) uyakwesekela lokhu lapho ethi:

An uncircumcised person was not recognised as a man, he was addressed merely as “boy” (umfana), however, old he might be, and regarded as worthless man and a coward who was afraid to face the spear at the flat stone (where circumcision were performed).

Leli siko nokho selashabalala kwelikaMthaniya liqedwa, umlomo ongakhulumi manga inkosi uShaka. Isizathu esihle nesizwakalayo asibekayo esokuthi leli siko lalimphazamisa ezinhlelweni zakhe zezempi ngoba abafana babechitha isikhathi esiningi entabeni, belindele ukuphola kwezilonda nokufunda ubudoda. Yena wabona kungcono ukuthi ubudoda bufundwe komkhulu ngesikhathi sokubuthwa.

UKrige, (1950:116) uyakufakazela lokhu lapho ethi khona:

It is generally believed that Shaka was responsible for the abolition of circumcision, which appears to have been practised before his time, for it is thought that the long training in the circumcision lodge and the concentration of all the attention of the men on the “school” would have been a serious hindrance to Shaka’s military projects.

UBryant kuKrige, (1950:117) uyayivikela inkosi uShaka ngokuthi abeke ngokusobala ukuthi leli siko laqala ukushabalala ngesikhathi soJama no Senzangakhona. Inkosi uShaka yena wayecoboshisa umshikashika owawuqalwe uyise noyisemkhulu lapho ethi:

Bryant states that circumcision was dying out already in the days of Jama and Senzangakhona and there is no doubt that this process must have been completed by the continuous

warfare in Shaka's reign and his reorganisation on different lines of the military system of the Zulus.

Noma kunjalo kusancomeka nokho ukuthi zisekhona izigodi ezisaligcinayo leli siko, lokhu kunomthelela omuhle ekuziphatheni kwabafana esizweni sakithi.

UShaka akaliqedanga nya leli siko kepha waveza indlela engcono neyonga isikhathi leyo yokuqhatha. Ukuqhatha kwehlukile kunokusokwa. UKhumalo, (2005) ulichaza kanje leli siko:

Ukuqhatha ukunquma umthambo ongaphansi esithweni sowesilisa ngokucumbuza untwentwesana olwehlukana umthambo nesitho sakhe sangasese ngeva lomsasane bese umthambo uboshwe uthi nsi ngosinga lwenkunzi uze unqamuke.

Ukuqhatha kwehlukile nokusokwa ngoba khona kwenziwa abafana ekwaluseni. Asikho isikhathi esichithwayo besentabeni njengokusokwa. Ukuze kusheshe kuphole izingqwele noma abafana abadala bayaye bamchamele umfana khona esilondeni ukuze kungabhibhi. UNene, (2003) ubeka kanje ngalo mkhutshana:

Umchamo uyikhambi elisetshenziswayo kwelakithi uma umuntu elimele opha kakhulu enesilonda noma exhoshwe wubuthi. Uma umuntu elimele opha, kunenkolelo yokuthi uma echanyelwa ukopha kusheshe kunqamuke. Kanjalo nesilonda sokuqhatha sisheshe siphole ngoba ingqwele iyingqwele ngoba isuke ikuxosha ngakho nezifo ezingadala ukuthi isilonda siphuze ukuphola ingazixosha.

Imfundiso ebitholakala ngenkathi abafana besentabeni isatholakala lapho abafana sebebuthwa. Omakade bebona bamabutho ngamabutho bavula isigcawu sokuyala

nokuqeqesha abafana ngendlela yokuziphatha nokuthi owesimame uphathwa kanjani. Liyancomeka leli siko lokuqhatha ngoba longa isikhathi.

2.7 Ukukhula

Ukukhula lokhu kuyigxathu elibalulekile kakhulu empilweni yomuntu. Leli banga lifika ngezindlela ezahlukene phakathi kwabafana namantombazane. Leli banga lihlukanisa inhloko nesixhanti ngoba lisuke selicacisa ukuthi intombazane isikhule ngokwanele, ukuthi isingakhulelwa kanti kumfana ichaza ukuthi usengakhulelisa. Lokho okuchaza ukuthi ubuntu bakhe sebuphelele. Umfana ngokujwayelekile ukhula uma eseneminyaka elishumi nesithupha noma kube ngaphansana uma ngabe enokhalo olulula.

Ngenxa yemfundiso enohlonze etholakala ekwaluseni, luqambe lufika lolu suku, umfana abe esazi kabanzi ngalo. Uzothi umfana engavakashelwa yisalukazi ashaywe izibuko, avuke ekuseni kakhulu kusemnyama nabafowabo, bakhiphe zonke izinkomo zakubo, kwenye inkathi nezomakhelwane, kusale kuphela amathole, bazise entabeni.

Lokhu kufakazelwa uBarbara noPeters, (1983:118) lapho bethi:

Professor Eileen Krige has described the traditional (and abbreviated) form among the Zulu. The boy awakens and leaves the homestead early in the morning following the discharge, taking the cattle and informing no one. When the homestead stirs, his and the animals' absence tells the story and the boys who have reached puberty, but have not been included in an age-regiment, set off to look for him.

UMasondo, (1940:21) naye uvuma ingoma efanayo lapho ethi:

Wabethi umfana mhla ethombile avuke ekuseni kakhulu
azikhiphe esibayeni izinkomo zakubo, nezabakhelwane bakhe,
zalukeye kude lapho eqonda ukuba ziyekhona; kuyasa azisekho
esibayeni besebebona nabadala ukuthi ukhona umfana
phakathi.

Kufanele kukhumbuleke ukuthi ngenkathi bekipha izinkomo zemizi
engomakhelwane, kusuke kungasiniswa mahleza ngoba phela abaninizo bayalwa uma
bezwele. Ngakho-ke kufanele abafana laba bahlome baphelele ukuze baphumelele
kulo mshikashika. Ngenkathi bethunga le mizi engomakhelwane, abafana baleyo
mizi nabo baba mdibi munye nalaba abehlwe yile nsambatheka. Bayahamba-ke
bewumshungu, behamba bekha ummbila emasimini nokunye okudliwayo abazofika
bakudle entabeni. Kubuye futhi kungcwekwe amavaka wona aqhube izinkomo.

UMyeza, (2003) uyakweseka lokhu lapho ethi:

Imfuyo yiwona mcebo omkhulu kwelikaMthaniya, ngakho
ayikho indoda evuma ukuthi umuntu adlalele esibayeni sayo.
Yingakho belwa nabafanyana uma bethi bakhipha izinkomo
noma bazikamhlophe ukuthi lokho kulisiko.

Kuzothi kungabonakala ukuthi izinkomo azibonwa esibayeni bese kujutshwa abafana
asebekhulakhulile nowabo ukuba bahambe baye entabeni bayomthungatha.
Bamthungatha yonke intaba, bathi bangamfica lo mfana okhulile, bamhuqe ngodaka
lwenkalankala futhi bamphuzise namanzi ayo. Inkalankala isetshenziswa ngoba
kunenkololo yokuthi uma ikulumile uguquka ubulili umntwana ngakho-ke uma
kusetshenziswa udaka noma amanzi ayo usuke usugonyelwe lo mshophi. Kwenye
inkathi kuba izingqwele uqobo khona entabeni ezithuma abafana ababili noma

abathathu ukuba ziyobika lowo osekhumile noma umakoti. Zifike zime enhla komuzi kubo walowo osekhumile, zibike ukuthi lowo usekhumile.

Uthi ungafika umbiko noma babone ukuthi “izinkomo zemukile”, kusuke esinamathambo sekuthunyelwa izigijimi ukuba ziyobikela omakhelwane ngalesi sehlakalo. Inhloso yalokhu imbaxambili. Eyokuqala ukudlulisa umbiko nje, kodwa okukhulu kunakho konke uwukucela izipheko komakhelwane ngoba uMnumzane wayezobhekana nomcimbi omkhulu. Ngaleyo nkathi futhi sekuzoqala umshikashika wokulungiselela lo mcimbi. Ngenxa yobukhulu nokubaluleka kwalolu hlobo lomcimbi, ukuwa kwentondolo kuMnumzane akundaba yalutho. Intokozo iqhilika izihlathi kwinhloko yekhaya nasemndenini imbala ngoba umfana esethathe igxathu elibalulekile empilweni wangena ebunsizweni. Sekuzophekwa nezibiliboco ezizodliwa ngenkathi sekugujwa lo mkhosi.

Emva kokuzwakala kombiko, sekuzosuka uthuli lwezichwe ngoba sekuzosuka izinsizwa ezishiselwa igazi, zihambe ziyolanda izinkomo ngodli khona entabeni. Laphaya entabeni “usingaye” lona usephahlwe izingqwele ngakho akubi lula nje ukuyolanda izinkomo, kusiphuka udaka uma sezilandwa. UMsimang, (1975:219) uyakwesekela lokhu lapho ethi:

Kuwo lowo mnyama izinsizwa ezingamashoshozela zizonele zibone ukuthi izinkomo azikho, bese zinikela entabeni sezizilandile, zihlome ziphelele. Kokunye ziyamema zibe lidlanzana kanti uma insizwa izethemba iyaphuma noma iyodwa. Yilapho kuzofike kukhethe khona ukhethi ngempela lapho sekuhlanganwa ngezifuba nangamahawu.

Akufanele abafana bavume ukuhlulwa ngoba akufanele nangengozi ukuthi izinsizwa lezi zihambe nenkomazi eyindlezane zize ziyoyisenga. Uma kungase kwenzekile lokho, kuchaza ukuthi ukuthomba kwakhe kufekelile. Lokho okusho ukuthi nezinto zakhe ngeke zamlungela. Uma abafana behluleka, okungenani bayashweleza bese izinsizwa zibadinde ngenduku ngesenzo sabo sokukhipha izinkomo. Izinsizwa-ke seziyoyibuyisela emuva inkomo leyo.

Ngenkathi izinsizwa zisalande izinkomo, umnumzane abamatasa elungisa amakhubalo nezintelezi zokuqinisa umfana wakhe. Lokhu kufakazelwa uKrige, (1950:89) lapho ethi:

While the boys are away, the father of the boy or his guardian will be preparing strengthening medicines with which to strengthen the boy when he arrives home. If the father knows something about medicines (knows intelezi), he may use his own medicines. Or he may get the medicines already mixed from someone else and use these, observing the instructions of the giver. In some cases a doctor is employed, but this is not at all essential. Amakhubalo nezintelezi, barks and herbs are used for this purpose and usually the medicine is very bitter, imihlaba or aloes being amongst the herbs.

Izinsizwa zazitheleka njalo zigcine seziyibutho eliphelele. Kuzothi lapho seliyozilahla kunina, uyise “kasingaye” athumele isigijimi ukuthi sibuyise izinkomo. Usingaye akabonwa abesifazane namantombazane njengoba nawo engabonwa abafana uma egonqile. Kuthi lapho sekuzongenwa esangweni usingaye ahaqwe izingqwele nawontanga yakhe. Amantombazane asezoshaya abafana ngezinswazi, efuna ukubona usingaye kodwa abafana abaphindiseli nangengozi ngoba kwakulisiko. Kodwa bavimbe ukuthi engamboni.

Lokhu kwesekelwa uKrige, (1950:91) lapho ethi:

The boy is instructed not to go out, and not to speak to women. While in the hut he is covered up, or if he is not, he will cover himself when anybody other than his mates approaches. He is hidden from view also by a screen specially made for the occasion, or an old mat may be used. He speaks only in whispers and has little boys to attend him. If someone makes a joke and everyone laughs, he has to hide in his blanket while laughing. He may not leave the hut except to relieve nature, and then he goes surrounded by the boys of his group who are in attendance on him. As the boy must not be seen, especially by women, he is either covered with a blanket when outside or he will walk in a bent position to avoid being seen.

Uma usingaye esefike ekhaya, uma ngaphandle kwesango neqembu lakhe kuze kufike uyise ezomqinisa. Ushiselwa izinyamazane, ancinde, akhothe nezibiba ezibabayo ezixutshwe necembe lenhlaba njengeqwaningi, isikhubabende, nempila. Ekugcineni-ke kwephulelwa ekhanda udengezi olubomvu tebhu njengophawu lokumqinisa. Sekuzobuswa ubusuku bonke, kusinwa, kujatshulwa kube njeya. Ngakusasa uma engagonqanga, usezokhipha izinkomo zakubo nezomakhelwane kuphela hhayi ezesigodi njengakuqala. Ngalelo langa izinkomo ziyobuya inhlazane bese ontanga bemgunda ngensingo besusa izinwele zobungane eseshiya ezobinsizwa bese engena emanzini okuzothi lapho ephuma, azethe izibongo kanye negama lakhe lobunsizwa. Ukungena emanzini usuke esekhombisa ukuthi usethathe elinye igxathu ngoba negama eliyisidlaliso kusuke sekuwukuphela kwalo lapha esezothola elobunsizwa azethe nezibongo ezizoba umlando wakhe. UJobe, (2003) uphawula kanje ngokuphuca izinwele:

Izinwele zisho lukhulu kumuntu ongumZulu. UmZulu akumane asuke agunde kungenzeke sigameko. Kuyagundwa uma umndeni ushonelwe ukukhombisa ukuthi kukhona okususiwe emndenini. Umakoti emva kwezinyanga

eziyisithupha uyagoduka "eyophuca" okukhombisa ukuthi useshiye konke okwakubo. Nomfana ukukhombisa ukuthi usehlukene nobungane usengena ebudodeni uyaphuca akhiphe izinwele zobungane. Usuke ehlola umuntu omane aphuce esikheleni kungenzeke lutho, angiphathi uma kungowesifazane.

Uma isiphothuliwe le ndima, usezobuyela ekhaya lapho azofika asenge. Uyise umhlabisa ngentondolo, kubuswe bese emva kwalokho yilowo nalowo abambe aze ngayo. Emva kwalokho usuke eseyibhungu usengeshela aqonywe kodwa uyayalwa ukuthi engadlaleli nangengozi esitsheni somnumzane. Intombi iyasomiswa ngoba yicala elibomvu ukona umntanomuntu. UKrige, (1950:93) uyakuveza lokhu lapho ethi:

He is often specially taught how to behave himself with girls. He is warned that now that he is capable of harming a girl by impregnation, he should keep as far as possible from the sexual organ of a girl and confine himself in any intercourse to the thighs. Boys are sometimes threatened and told that if they make any girl pregnant they will either be killed or if sent to white people, will be imprisoned for a long time and cause all their father's cattle to be confiscated.

UMasondo, (1940:23) ushayela isipikili kulombono lapho ethi:

Yisoke lesi isikhathi alaywa ngaso umfana lo, etshelwa ukuthi njengoba esethombile-nje ufanele aziphathe kahle impela, aqaphe angaboni abantwana babantu, ngoba kuluhlazo elesabekayo lelo, futhi licala elibi lelo. Uyakhonjiswa indlela afanele ukuhamba ngayo, uma ehlangana nentombazane, ukuze angayoni. Bayazi phela abadala ukuthi usezoqomisa manje, aqonywe, abesenza icala uma engalulekwanga. Phela utshelwa ukuthi asome-nje kuphela, angadluli kulokho, ngoba oke wakwenza lokho ubebulawa nokubulawa kwaZulu kusesendulo, mhlawumbe intombi isuswe ekhaya iyoganiselwa ixhegu kwenye indawo.

Kusukela ngosuku umfana ekhule ngalo udonswa ngendlebe ukuthi azwane namanzi ngoba uma kungenjalo uzoba nomsanka ogqashula ikhanda. Uyatshelwa ukuthi kusukela ngalelo langa ukushaywa izibuko kuzoba insakavukela ngakho kuzofanele njalo avuke kusemnyama eyogeza emfuleni futhi engabe esalala uma selimshayile. UMasondo, (1940:24) uyakweseka lokhu laphe ethi:

Into eyaziswayo kakhulu nanamuhla, ngukuthi umfana ufanele ageze umzimba mhla ethombayo, ngoba nxa engakwenzanga lokho uba nephunga elingapheliyo, umsanka owala noma kade eyogeza, anuke. Futhi sengathi umuntu ubangumluthu wesithutha, nxa ekhuluma namantombazane ethonbile, noma ehleka nawo amazinyo akhe ababomvu. Kodwa lokhu kwamazinyo abakunaki abanamuhla.

Kusukela osukwini lokuthomba, umfana uye ashaywe lizibuko ngezinye izinsuku, avuke kusemnyama ayogeza umzimba emfuleni, ngoba uye anuke uma engagezanga. Futhi ngamanyala ma umuntu edla nezibuko engaligezile. Uvuka kusemnyama bangamboni onina, angabe esalala nxa esephuma emfuleni, ngoba lizomphinda futhi.

Kuyacaca-ke ukuthi uma onke la masiko egciniwe egcinwa ngendlela efanele, umntwana ukukhula kahle empilweni futhi abe wutho olubonakalayo emphakathini. Uyazihlonipha, alesabe ihlazo nechilo elithela umuzi kayise ngamahloni kuze kuphume izinkomo zokuhlawula nokugeza imizi yabanumzane kanye nendawo yenkosi. Kufanele kukhumbuleke ukuthi izindlela okugujwa ngazo lo mkhosi zehlukile ezigodini ngezigodi kepha okubaluleke kunakho ukuthi liyaqashelwa njengeline lamazinga abalulekile empilweni yomfana.

ISAPHLUKO SESITHATHU

3.0 UKWELUSA

3.1 Isingeniso

Umunzane kwelikaMthaniya uhlonishwa, aziwe ngobuningi bemfuyo asuke enayo. Ubuningi bemfuyo ikakhulukazi izinkomo bukhombisa ngokusobala ukuthi lowo munzane umacaphuna kusale, uthulasizwe. Noma esikhathini samanje ukhondolo lwempucuko yaseNtshonalanga selwangena lwathi shi esikwenimpilo lwamaZulu lapho abanumzane sebehlonishwa ngamasentshana abasuke bewagqibe emabhange, kusathokozisa ukuthi liselikhulu kakhulu iqhaza elibanjwa imfuyo ezimpilweni zamaZulu. UMsimang, (1975:36) ubeka kanje ngalolu daba:

Namhlanje abanumzane bakithi sebehlonishwa ngokuba kwaziwe ukuthi banezimali ezilondolozwe emabhange, noma kumbe bafundisiwe, noma-ke banezitolo neminye imisebenzi enjalo. KwaZulu kusadliwa ngoludala kwakungekho konke lokho. Umunzane obesatshwa, ekhulekelwa, yilowo kuphela obenesibaya esibonakalayo.

Lokhu kuphinde kwesekwe uCope, (1968:19) lapho ethi:

The position of the cattle-fold in the centre of the Zulu kraal symbolizes the paramount importance of cattle in Zulu life. References to cattle pervade the praise-poems, and the concord *zi*, in the absence of a specific subject or object, refers to cattle (*izinkomo*). The language contains literally hundreds of terms for cattle, distinguishing them minutely as to horns, colourings, and markings. Cattle have praise-names, and the owner of a favourite or beautiful beast may compose and recite praises in its honour. Wealth is counted in terms of cattle, which constitute the basis of the ceremony. They have legal

value in marriage, for it is only the transfer of cattle according to the *lobola* custom that legalizes a marriage and legitimizes its issue.

Kuliqiniso elingephikiswe ukuthi yilesi naleso sidalwa esingaphansi komthunzi welanga sidinga ukweluswa ndlela thize uma sifuna ukuphila kamnandi nangendlela okuyiyo emhlabeni. Empeleni akekho umuntu noma isidalwa esingama ngomlenze owodwa, sizishaye isifuba sithi sona asinamalusi ngaphandle uma sifuna ukuphila impilo ephambene nenqubo yesiNtu. Kusukela eMakhosini kuze koMongameli bamazwe, kubantukazana kuze kushaye phansi ezilwaneni kanye nasezinambuzaneni imbala, sonke sinomalusi wethu uMvelingqangi. Lokhu kufakazelwa imibhalo engcwele emaHubeni 23:1-4, lapha uDavide ethi:

UJehova ungumalusi wami, angiyikuswela.
Uyangilalisa emadlelweni aluhlaza;
Uyangiyisa ngasemanzini okuphumula.
Ubuyisa umphefumulo wami;
Uyangihola ezindleleni zokulunga
ngenxa yegama lakhe.
Noma ngihamba esigodini sethunzi lokufa,
angesabi okubi, ngokuba wena unami,
intonga yakho nodondolo lwakho ziyangiduduza.

Lokhu kuphinde kufakazele ivangeli likaMphostoli uJohane, 10:11 lapho ethi:

Ngingumalusi omuhle. Umalusi omuhle udela ukuphila
kwakhe ngenxa yezimvu.

Nayo-ke imfuyo njengesinye sezidalwa sidinga ukweluswa. Kuleli gxathu sizogxila lapha umfana eseqala ukwelusa nemikhutshana eyenziwa ekwaluseni. Ukwelusa lokhu wumsebenzi okungasiniswa mahleza kuwona ngoba kunemingcele nemigomo ethize. Kufanele futhi kukhumbuleke kuthi ukwelusa lokhu akukhona nje ukuqapha

imfuyo ngeso lokhozi kodwa kufana nesikhungo soqeqesho sezinga eliphezulu.

UMsimang, (1975:180) uyakucacisa lokhu lapho ethi:

Akukhona ukukhalima izinkomo zingadli amasimu kuphela okwakwenza ukwelusa kubaluleke ekukhuleni kwabafana endulo: Imbangela yokubaluleka kokwelusa yinhlakanipho nolwazi olwaluzuzwa ngabafana ekwaluseni. Le nhlakanipho iqhathaniseka ncamashi nenhlakanipho ezuzwa ngabantwana banamuhla ezikoleni. Njengoba namuhla kuthiwa umntwana ongaqondisisi kahle izinto kayanga esikoleni, kokhokho umfana ongahlahlambile kahle kwakuthiwa akelusanga.

Umfana angeke ethi eqala ukwelusa, agagamele, aluse izinkomo. Uqala phansi njengazo zonke izimfundamakhwela, aluse izinkukhu, izimbuzi, amathole aze agogode ngokwelusa izinkomo. Yilelo nalelo zinga lokwelusa lineqhaza elikhulu elilibambile empilweni yomfana futhi elisalibambile nanamuhla. Ibanga lokukhula komfana yilona eliwumhlahlandlela wokuthi umfana kufanele aluse ini.

3.2 Ukwelusa izinkukhu

Umntwana ngaphambi kokuba ahambe ngokugcwele, uqale agaqe ngamadolo, acathule aze ahambe kahle. Naye-ke umfana uqala khona emagcekeni asekhaya ngokwelusa izinkukhu. Kufanele kukhumbuleke ukuthi naye umfana usuke esabhibhidla amagwebu ngalesi sikhathi ngakho naye kufanele alume umthamo angakwazi ukuwuhlafuna. Ngenkathi elusa izinkukhu, abadala kunaye bayakwazi ukumkhuza uma ephaphalaza engayibheki imfuyo ngendlela. Izalukazi namakhehla yibona abaqapha ngeso lokhozi ukuthi umfana ulandela yona ngempela inqubomgomo yokwelusa kuleli zinga.

Kuleli zinga alukho olutheni olwenziwa umfana ngaphandle kokulinda. Uma sekuyisikhathi sokulima, umfana ulinda izinkukhu, izimpangele nezinkawu ukuthi zingaqhwandi imbewu noma zicekele phansi izithombo. Izinkukhu ezigila lo mkhuba ziyalindwa bese ziphetshezwa ngamagabade uma ziza emasimini noma zivalelwe emahhokweni. Izinkawu zona zijikijelwa ngezagila, noma zesatshiswe ngezichuse kufakwe nonongekleni ukuthi zethuke uma zithi zicathamelela amasimu uma abafana bengekho. Unongekleni unodoli owakhiwa ube samuntu omkhulu ngezidwedwe noma ngotshani. Uma owakhile enekhono nomuntu imbala uyethuka uma sekuhwalele ecabanga ukuthi umuntu ngempela.

Izinyoni zona zilindwa ngezindwayimane noma ngezihlilingi. Uma zike zalubhada emasimini, abafana abananazi, bazithela phansi ngazo izindwayimane kumbe izihlilingi. Lokho kubenza bathole iqashana, bafunde nokuzingela kanye nokunemba. Kwenye inkathi abafana bayazicupha ngezihishe noma ngezife, bafake ukudla ezikuthandayo njengecombo kumbe ingqululwane, amabele noma umbila. Ziyothi ziyadla, zibhabheke kulezo zife. Ezinye izinyoni zihlakaniphile, ziyakwazi ukuzigwema izife zingabambeki, ezinye ziye zixakeke uma zihlangana nokudla okuningi esikhaleni bese zingakudli. Yingakho kwaze kwaqhamuka isaga esithi: "Impangele iyawusola ummbila." Enye indlela yokuzibamba ukuzicupha ngenomfi ukuze ngenkathi zithi ziyahlala, zibambeke zehluleke ukundiza. Noma kunjalo izinyoni ziyakusobozela ukudla emasimini uma zithola ithutshana yize abafana bekhona. Lokho kwenziwa ngabomu uMlenzemunye ngoba akafuni ukuthi izidalwa zakhe zibulawe yinkemane. Yingakho kwaze kwaqhamuka isaga esithi "Ziwadla elindiwe." Lapha kwakuqondiswe emabeleni kuphela kodwa kushiwo nakwezinye izitshalo.

Esinye isilwane esihlupha kakhulu ngokudla amabele imfene. Yona inomkhutshana wokozelisa abalindi ndlela thize bese zisina zizibethela. Lokhu kufakazelwa uMsimang, (1975:96) laphe ethi:

Uhlupho lwezinyoni emabeleni lwalungathi lungconywa lokhu zona ziyethuswa ngisho nangomnhlonhlo. Inkathazo enkulu kwakungeyokulinda izimfene. Zona zinele zibone ukuthi abalindi babukhali bese zibozelisa balale wo, zidle zize zigamanxe. Nakhona ekulindeneni kwakhiwa amadlangala. Wona aba nobamba ophakeme ukuze okuwo abone yonke insimu. Kubuye kubaswe nokubaswa kuthunqe intuthu yokwethusa zona izinyoni.

Ukwelusa izinkukhu kusiza kakhulu abafana ukuthi bazi kabanzi ngezinhlobo zezinyoni, imibala yazo nezithanda ukuhlupha emasimini njengejuba ntendele elidla amabele nentaka yona evuka ekuseni ngovivi bengakafiki abafana, izodla amabele. Bayazazi ezithanda ukudla amatshwele njengokholo, ukebe nokhozi nezidla amaqanda njengegwababa. Kuyabasiza futhi ukuthi bakwazi ukutolika imilayezo ethile eshiwo izinyoni ngokukhala kwazo. Isibonelo salokhu uphezukomkhono. Le nyoni ivela ukuthwasa kwehlobo. Ikhala ithi: "Phezu komkhono, wadi imbewu". Le nyoni isuke ichaza ukuthi akuhanjwe kuyolinywa sebethwese ihlobo. Ayazi-ke kulabo abahluleke ukubeka imbewu, bayidla ukuthi bona bazotshalani. Ngamanye amazwi iyabadabukela. Bazothi bangayizwa abafana ikhala le nyoni babikele abadala. Kwenye inkathi kutholakale ukuthi nabo sebeyizwile sebezohamba beyophendula futhi bayotshala emasimini izandulela emva kwezimvula zokuqala. Abafana bafunda nokwazi ukuhlukanisa ukukhala kwejubantondo nejubantendele. Ijubantendele yilelo elikhala lithi: "Vu! Vu! Vu! Vuku!" Yingakho lethiwe ukuthi ivukuthu. Kanti ijubantondolo uNyembezi noNxumalo, (1966:80) balichaza kanje:

Yijuba elincane elivamise emasimini lidla amabele,
nasemzini yabantu.

Lapho behumusha ukukhala kwalo abantu bayaye bathi lithi:

Amdokwe! Amdokwe! Amdokwe! Amabele!
Avuthiwe! Ehlanzeni!

Ijubantondo lisuke seliziceba ukuthi seliwahlolile amabele ngaphandle kwemvume yomnikazi, lawathola ukuthi asekulungele ukuvunwa. Bakwazi nokuhumusha ukukhala kukawuye noma uhhuyi bathi uthi: "Bay' otshwaleni! Bay' otshwaleni! Bay' otshwaleni!" Ngamafuphi bayeke ukuyolima, baya otshwaleni. Sengathi le nyoni iyabalilela ngokulibala amanzi amponjwana bebe bengalimile kazi bayodlani ngomuso.

Kuleli zinga lokwelusa izinkukhu abafana bafunda kabanzi ngezinkukhu. Bafunda ngemibala yazo njengempangele, emlotha, ebomvu bafunde nangobulili bazo nangokukhula kwamazinga azo. UMsimang, (1975:46) ubeka kanje ngalokhu:

Nayo inkukhu inazo izigaba zokukhula. Eyensikazi: itshwele, umvimbazane, isikhukukazi. Eyeduna: itshwele, ichogo (ixhogo) iqhude.

Bafunda nangohlobo lwazo izinkukhu njengobhatomu, izimolisi. Baphinde bafunde kabanzi nangezifo ezivame ukuphatha izinkukhu nokwelashwa kwazo njengomkhuhlane wesibindi olashwa ngokuthi sikhishwe ngeva. Uma ichithekelwe inyongo, iphuziswa amanzi anecena eligxotshiwe. Uma iphethwe uphenyane iphuziswa amanzi anomanyazini bese ihlikihlwa ngenhlaba emehlweni. Kufanele kukhumbuleke ukuthi ngaphandle kokuthi izinkukhu zeluselwa ukuthi zikwazi

ukwanda, zibuye ziluselwe ukuthi zingenzi umonakalo emasimini. Izinkukhu zingakushaya inkambabeyibuza uma ungaqaphele emasimini ngoba zingayiqhwanda yonke imbewu, ibuye idle nezitshalo ezisazohluma. Uma inkukhu inalo mkhuba noma ithanda ukuhlukumeza ezinye ngokulwa, iyaye inqunywe umlomo ongenhla ukuze itheneke amandla ingabe isakwazi ukuqhwanda nokulwa. Iyathithibala nje ngoba iyathunukala. Yingakho kwaze kwavela isaga esithi: "Inkukhu inqunywe umlomo". Kushiwo kumuntu osuke esethule engakhulumi ngoba engazi ukuthi uzothini ikakhulukazi uma kade esenga ezimithiyo kulokho akade ekusho.

Abafana baphinde bafunde nangokukhula kwazo izinkukhu. Bayabona ukuthi uma amachogwana eseqala ukukikiliga kanzinyana, asuke esekhombisa ukuthi asekhulakhulile, asezoqala ukuxosha. Ayothi uma esuka, aqale ukuhamba lukeke eduze kwezikhukukazi lapho esekhombisa uphawu lokweshela. Sebebona la machogwana esekwazi ukulutha izikhukukazi ngokuziqhwardela ukudla, zicubungula amagabade, kwenye inkathi kube ukudla mbumbulu. Ukuqaphela isikhathi ngenye yezinto abayifundiswa zinkukhu. Izinkukhu zikhala kathathu andube kuse. Ezokuqala zikhala ngehora lesithathu ekuseni, ezesibili zikhala ngehora lesine, ezesithathu ngehora lesihlanu. Kusukela ngehora lesihlanu zisuke sezehla emthini. Bayafunda njalo ukuthi indoda ilala obenyoni ukuze izwe izinto ezenzekayo ebusuku njengokukhonkotha kwezinja, ukukhala kwezinkomo, ukukhala kwamankonyane. Lokho kusho ukuthi indoda kufanele ilunguze phandle ingaze ificezelwe yimpi endlini. Kokunye ufunda ukwazi ukuthi abafowabo bavuka nini uma beya edibheni noma beyolima.

UMsimang, (1975:90) usibeka kanje isikhathi sokukhala kwezinkukhu:

--- kuzothi ngo-"3 a.m." bazi ukuthi sekuyintathakusa, ofuna ukuvukela ngoba enolwendo azoluhamba, usengavuka, babona ngokuphuma kwekhwezi, bezwe futhi ukukhala kwezinkukhu kokuqala.

Ekukhaleni kwezinkukhu zesibili, sekungu-4 emawashini, bona babebheka esibayeni, bafice ukuthi izimpondo zawoSohlanti, oMabhengwane, noSiyecaleni seziyabonakala noma imibala yezinkomo yona ingakabonakali, sebezothi-ke kumpondozankomo. Ngesikhathi sika-5 sekukhala izinkukhu zokugcina, sekuzontwela ezansi kushone ikhwezi besezehla izinkukhu.

Kuleli zinga abafana yibona abaxosha izinkukhu uma zizohlatshwa okungewona umsebenzi olula nokho. Ngakho-ke abafana bafunda amaqhinga okuzibamba njengokumboza ngamasaka noma baziluthele ehhokweni ngokuphosa ummbila usuka phandle uze ufike lapho ehhokweni. Lo mkhutshana kuba ngcono uma wenziwa umuntu ojwayele ukuziphakela izinkukhu ngoba uma kungenjalo zimane ziwushaye indiva zingawudli. Zisuke zisola ukuthi sengathi ziboshelwa amanqina enyathi. Yingako kwaze kwavela nesaga esithi: "Inkukhu iyawusola umbila".

Uma abafana sebeyibambile, bayethula kwabadala ukuba inqunywe. Imvamisa lo msebenzi wenziwa ngabesimame. Kuyenzeka inqunywe abesilisa uma leyo nkukhu kungeyokwenza isiko elithile. Kuyothi uma isinqunyiwe, ikhanda linikwe abesilisa, uma isichuthiwe yahlinzwa amathumbu anikwe abafana ukuthi bazitike ngawo. Bawakhuculula konke ukungcola ngokuwakhama bese bewathandela othini bawose. Ukubona kwabo kuhlinzwa inkukhu kwenye inkathi nabo bebamba kubahlomisela ingomuso uma sekuhlinzwa izimbuzi nezinkomo.

Kuleli banga abafana bafunda umkhutshana wokuqhatha amaqhude. Umfana uqhatha amaqhude akubo kuqala, kuhambe baze baqhathe nawakamakhelwane. Ngenkathi bewaqhatha basuke bewabongela bethi:

Qhude manikiniki!
Mnike isongo lakhe!

Amaqhude azothi engezwa le nhlokomo avukwe uhlevane, adumelane kusiphuke udaka. Isongo leli yilezi zimpaphe ezivukayo zime zibe yindingilizi emqaleni weqhude uma selidiniwe kube sengathi isongo. Uma elwa amaqhude kuba sengathi abanga la masongo ngoba uma elinye selihluliwe, ziyehla lezi zimpaphe kube sengathi selinikele ngalo isongo kuleyo mbangi.

Amaqhude asebenzisa amazipho, imizwezwe nemilomo ukulwa. UNyembezi, (1992:560) uyichaza kanjena imizwezwe:

Iva elicijile elimila ezithweni zeqhude.

Imizwezwe noma imiqhobhe imila eqhudeni uma selimnkantshubomvu. Uma liselincane liba nemihluhluwe yona engaqinile njengemizwezwe ngoba uma esemancane amaqhude awalwi into etheni. Noma ingaba mikhulu kangakanani imizwezwe, iqhude alibi nankinga. Yingakho kwaze kwavela nesaga esithi: “Akuqhude lasindwa yimizwezwe”. Lokhu kuchaza ukuthi umuntu uyazithwalela umthwalo wakhe njengomuntu onezingane eziningi. Le mizwezwe yiyo futhi ekhombisa ukuthi iqhude selilidala kangakanani.

Amaqhude ayaludonsa usuku elwa kuze kuphele ngokuthi elinye lijokole uma seligadle zephuka noma kuphele ngokuthi elinye liye koyisemkhulu. Lo mdlalo wokuqhatha amaqhude ubahlomisela ingomuso lapho sebelusa izinkomo, sebeqhatha izinkunzi. Kufanele kukhumbuleke ukuthi ngaphandle kokuthi amaqhude alwa uma eqhathiwe, abuye alwe njengazo zonke izidalwa zesilisa ezibanga ukwengamela izikhukukazi. Kwenye inkathi kulwa ingagamela yeqhude kanye nomagugelejele, ashayane kube yindaba. Ubhatomu ephuma ngaphansi kwemilenze, eshayana ngezifuba abebomvu izingedla.

3.3 Ukwelusa izimbuzi

Leli yizinga elithe thuthu ekwaluseni ngoba nomfana usuke esethe thuthu ngokwengqondo nangokomzimba. Kuleli zinga umfana ulusa nezimvu. Ngebhadi izimvu azinakiwe kangako uma uziqhathanisa nezimbuzi. Izimbuzi zibaluleke kakhulu kwaZulu ngoba uma kuthethwa idlozi ayisali. Uma kuzohlatshwa inkomo ekhaya kwendlalelwa ngayo. Inkomo ayibulawa kungazange kuqalwe ngembuzi uma kungumsebenzi. Isizwe samaZulu siyisizwe esaziwa kakhulu ngokuba nesihe ngakho imbuzi yaziwa njengempahla yesipho. Uma umuntu evakashile, uhlathiswa imbuzi. Abakhwenyane indlakudla yabo kuba imbuzi noma kuhambele izikhulu ziphiwa izimbuzi kwenye inkathi kube imvu. Akulokothwa nangengozi kuthethwe idlozi ngemvu ngoba imvu isilwane esidume ngokuthula. Kanti kubalulekile ukuthi uma kwenziwa lolu hlobo lo msebenzi isilwane sikhale. Yingakho imbuzi yadliwa yilolo nkatho lokuhlatshwa kwalo noma isikhala kuba nhlanga zimuka nomoya. Isaga esithi: "Ukukhala akusizi kwehlula imbuzi" abanye benezela nangokuthi: "Nembuzi

yaze yafa ikhala.” Savela kanjalo nesithi "Umuntu uyimvu" uma elungile, engathandi ukukhuluma. UMsimang, (1975:36) uyakweseka lokhu lapho ethi:-

Ngenxa yokuhlabela abaphansi, awukho umuzi wesiZulu owawungafunyanwa ungenayo imbuzi, yiyo kuphela ebithetha amadlozi. Lokhu kwakwethenjwa ngoba yona iyakhala lapho ibulawa. Yiqiniso ukuthi nenkomo yabe isetshenziswa kodwa kokuningi bekwendulela imbuzi kuthethwe ngayo abalele, kubeyikhona kuhlatshwa inkomo. Imvu ayizange nakanye yenze umsebenzi wabaphansi, ngoba yona ayilokothi ikhale ukukhala lokhu kubaluleke njena ngoba kuthiwa yikhona bezokuzwa abaphansi bese besondela bezokuzwa isikhalo leso.

Izimbuzi nezimvu zona zeluselwa buqamama nasekhaya ngoba zidinga utshani namacembe ezihlahla. Ngenxa yokuthi nazo zingenza umonakalo ezitshalweni, abafana bayaziqapha ngezinduku ukuthi zingasondeli ngakhona. Ngenkathi besendle abafana, bayaqapha ukuthi amazinyane engadliwa izilwane zasendle ezifana nezimpungushe, amakhanka, amankentshane, izimpisi, nezinye. Kufanele bagweme ukuthi onina bengahambi namazinyane uma esemancane kakhulu, engagakwazi ukuhamba ngoba kugcina sekungumthwalo wabo sebewaqukula noma sebewafihla uma esefunwa onina.

Kuleli zinga bafunda ubulili balezi zilwane namazinga okukhula kwazo. UMsimang, (1975:45) uwachaza kanjena amazinga okukhula kwezimbuzi:

Njengenkomo nembuzi inezigaba zokukhula. Encane esandakuzalwa kuthiwa izinyane. Izinyane leduna linele liqhume izimpondo kuthiwe isiphohlolwana kanti elensikazi kuthiwa isibhuzazana. Isiphohlolwana siyathenwa sibe intondolo. Uma singathenwanga siba impongo. Isibhuzazane sikhula sibe imbuzikazi.

Kwezinye izigodi iziphohlohlwana bazibiza ngokuthi iziphongwana. Uyaqhubeka uMsimang, (1975:45) ahlaziye kanje:

Izigaba zokukhula kwezimvu ilezi: Izinyane (imvu ezelwe ngakho kodwa), ixhumazana (imvu yensikazi esiphumile ebuzinyanyeni), inqama (imvu yeduna esikhulile), ixhukazi (imvu yensikazi esindala). Uma izinyane lenduna litheniwe lingakangeni ebunqameni kuthiwa yintondolo njengembuzi noma kuthiwe yihamula.

Abafana bafunda nokukhumisa izimbuzi nezimvu. Inhloso yomkhumiso ukuthi lezi zilwane zikhuluphale. Umkhumiso ohamba phambili yilowo owenziwa ngesigaxa sesihlahla sencamu. Izintondolo zona zikhunyiswa kathathu ngonyaka kanti ezinye imvamisa kuba kanye. Singasho singananazi ukuthi umhlahlandlela wokudla kwesimanje okuyimikhumiso abaseNtshonalanga bakuthathela esizweni samaZulu. Sekwaze kwaba khona nesaga esithi "Umkhumiso ulingene izintondolo". Okusho ukuthi leyo nto ilingene labo bantu ncamashi, angeke kusale lutho. Lesi saga sisuselwa ekutheni uma kugqulwa umkhumiso, awenziwa ube mningi, wenziwa ulingane nemfuyo leyo ngoba awusebenzi njalo. Ngaphandle kokuthi umkhumiso ukhuluphalisa izimbuzi nezimvu, ubuye ube ikhambi lokwelapha lezi zilwane esiswini uma zinenkinga nasemikhuhlaneni ethile. Ezimbuzini umkhumiso ubuye wenzelwe ukuthi izimbuzi zizale amaphahla.

Abafana bayaqapha ukuthi izimbuzi nezimvu zingangenwa izifo ngokungenasidingo. Bayazikhipha ngenhlazane sekuwe amazolo ukugwema ukuthi izimbuzi zingatholi amazolo ngoba amazolo nemvula inkukhu nempaka ezimbuzini. Yingakho isibaya sezimbuzi nesezimvu ziyaye zifulelwe ukugwema ukuthi zingatholwa imvula. Izimvu nezimbuzi ziyaye ziphathwe umkhuhlane olashwa kalula ngokuziphuzisa amacembe

omqaqongo agayiwe waxutshwa namanzi. Abafana bayaqeqeshwa ngamakhambi nemithi ethandwa izimbuzi nezimvu. Kuyaziwa ukuthi izimbuzi ziyazifela ngomthole. Uma zithola wona ziyafa ukukhuluphala.

Abafana baphinde bayinakekele le mfuyo uma isibuya ntambama ukuthi iphelele nokuthi ayikho yini exhugayo. Uma ikhona iyaxilongwa, ithole usizo olufanele njengokuyiphuzisa umuthi noma abike ukuze ifakwe umhlatselo noma iphuziswe umhlabelo. Zaziwa yibo abafana ezizelwe nezikhweliwe. Uma zithenwa yibona abazibambayo noma zihlatshwa yibo ababamba amanqina.

Kuye kwenzeka kuthi ngenkathi sebezibala kutholakale ukuthi impongo ayibonwa, ilahlekile. Kusuka esinamathambo isihanjwa, ibhekwa emizini engomakhelwane. Empeleni impongo isuke ingalahlekile kodwa isuke isagajwe ubumnandi bokukhwela bese ize ikhohlwa ukuthi kufanele ibuyele kwezakubo. Umfana uqhubeka njalo ede eyibheka komakhelwane, belandula, bemyalela phambili aze agcine eyitholile ngoba angeke abuyele ekhaya elambatha ngoba kuzothiwa ubudedengu, akayiqaphi kahle imfuyo. Hleze athole noswazi lokumphaphamisa.

Omunye umkhutshana okhonzwe abafana owokugibela izinqama nezimpongo. Izinqama lezi bazihlala izithonto, babembelele ezimpondweni zazo wena owabona umuntu eqhoqhobe injomane. Lokhu kusuke kungumdlalo nje wokuzejwayeza ukuthi ngelinye ilanga bayoziqhoqhobala izinjomane. Kuyenzeka lo mdlalo uphethe sekukhona abalimele noma sebephuke imilenze. Kwalani ukuba zibadubule ngesimongo esiswini qede umfanyana alale isithongwana. Bayazazi ngemibala yazo izimvu nezimbuzi zakubo. Phakathi kweminye kukhona ezimhlophe ezifana neziduli

uma zibuqamama eqeleni. Kukhona ezimnyama, kukhona ezinsundu. Kukhona ezimhlophe zibemnyama ngamakhanda. Ngisho kuzalwa izinyane, umfana ulibona nje ukuthi yinqama noma yimpongo yakwabani ngoba lifana nayo. Ngisho zilwa izinqama, uyazi ukuthi azilwi njengezimpongo ezisuka ziye phezulu qede zihlangane ngezimpondo. Izingama zilwa ngokuba enye ihlehle, bese ziza ngamandla zize zidudulane ngezimpongo. Ngakho bayazi ukuthi uma ihlehla inqama isuke ingabaleki kodwa ilande amandla. Kwaze kwavela isaga sezinsizwa esithi:

Yahlehl' inqam' umahlehla!
Yahlehla!
Ayihlehl' iy' emuva ayinaluvalo!
Ayije phambili ayinaluvalo.

Lokhu kuveza ubungozi benqama uma ihlehla ngoba iyolanda amandla okugalela ngamandla amakhulu nasabekayo.

Nezimbuzi bazazi ngemibala yazo ukuthi kukhona ezinsele, ezimhlophe, ezimpunga, ezimnyama, ezilikhanka nezinye nezinye. Bayazi futhi uma ihlatshiwe imbuzi noma imvu, bazokhama ezangaphakathi njengamathumbu, usu, umtshazo nopopopo. Bayazi ukuthi bazokosa umtshazo, bosele abadala amathumbu amhlophe ngoba amnandi ngoba anokubabababa ngenxa yokuthi zidla izihlahla. Lokho nabo kuyabelusa ngoba lezo zihlahla zingumuthi ezimvini nasezimbuzini kanye nakubo uma sebewuthola kwezangaphakathi.

Ngisho isiphekiwe, bayazi ukuthi bazokudla amanqina kuthi inhloko idliwe ngabadala besilisa. Konke lokhu bakufunda bekhula ukuthi inqunywa, yathiwe, ihlinzwe

kanjani imbuzi noma imvu. Ihlinzwa ngokuyidusha ngesithupha ukuze ingasaleli esikhunjani. Bafunda nokuthi ihlahlwa kanjani inhloko yayo.

3.4 **Ukwelusa imivemve, amankonyane, amathole, amaguqa**

Abakhapheyana yibona abelusa imivemve, amankonyane, amathole kanye namaguqa kuleli zinga. Yigxathu elibalulekile ngendlela engachazeki kunaleli banga ngoba kusuke sekunuka emakhaleni ukuba awelele ebangeni lokugcina ekwaluseni, lelo gxathu elokwelusa izinkomo. UNyembezi, (1992:524) uwuchaza kanje umvemve:

Inkonyane eqeda kuzalwa.

Leli banga lenkonyane lelanywa elenkonyane. Inkonyane yilelo banga lapho esemancane esalala emathombeni noma ezihulugwini futhi esaphila ngobisi. Asuke esakhulekwa emanqineni ngesisinga uma esethombeni noma exhibeni. Ngisho kusengwa, inkonyane ibanjwa ngumfana ngenqina, aguqe nayo eduze kukanina ukuze ayikhothe. Inkonyane iyashiyelwa uma unina eyisigqala ukuze idle isuthe. Uma unina efihla kumbe egodla, uyaphindwa umphehlu ukuze inkonyane ingahudi. Kokunye unina uze asilekwe ngobulongwe obumanzi emibeleni uma efihla ukuze inkonyane ingahudi ngoba lokho kuyingozi. Kuyenzeka uma unina egodla ubhambabulwa ashiywe ulimi. Savela kanjalo isaga esithi nenkomo iyashayelwa ubisi lwayo.

Inkonyane ikhula ize idle utshani yeluselwe ezaleni eduze kwesibaya. Ikhula ize ibeyithole yeluswa eduze komuzi ukuze ingahlangani nonina funa yenyise, kwephuke

ukhezo bese abelusi beshaywa. Sivela kanjalo isisho esithi: Lwephuka ukhezo! Kufanele avalelwe amankonyane namathole ekuseni angadli utshani obunamazolo ngoba buyingozi. Aze anikelwe ngenhlazane uma sekuzosengwa, kuklezwe kuphuzwe nehongo. Kuhle bazi kusemanje abafana ukuthi awanikelwa amankonyane kungafiwe. Uma bewanikela kungafiwe umuzi ungadliwa yizinswazi zemiswazi yabaphansi engaholela ngisho ekuphumeni kwesidumbu.

UNyembezi, (1992:159) ulichaza kanje iguqa:

Ithole elidala lenduna elisancela noma inkonyane esiphuma izimpondo.

Leli gama lisuselwa ekutheni leli thole lisuke selilidala ukuthi lingancela futhi selilide kuze kudingeke ukuthi liguqe uma lifuna ukuncela. Ubuguqa beguqa benza ukuba imbongi yeSilo uDinuzulu imbonge ithi:

Ithole loka Msweli
Elanyisa liguqile.

Kokunye kuze kudingeke ukuba lifakwe isamfonyo ukuze lingakwazi ukuncela. Phela isimfonyo senza ukuba unina ahlabeke bese elikhahlela iguqa lingabe lisancela.

Imimvemve namankonyane kweluselwa ezaleni noma eduze kwesibaya ukuze afunde ukudla utshani obuthambile ubabe aze ajwayele. Amathole wona aweluselwa kude edlelweni njengezinkomo kepha eluselwa budebduze nasemakhaya. Lokhu kwenzelwa ukuthi amankonyane engahlangani nonina futhi kwenzelwa nokuthi laba bafanyana bengahlangani nezingozi ezingaphezu kwamandla abo futhi kuthi noma

insika isithanda ukuwa, kube lula ukuthi bayoyivusa ekhaya ngoba basuke besebancane. Ngakho nokulamba kubona kusabajaha.

Laba bafanyana bayaqikelela ukuthi imimvemve namankonyane awahlangani nonina ngaphambi kokusengwa aze ahlange nabo uma esenikelwa ngenkathi sezibuya inhlazane. Asikho nasinye isidalwa esithanda ukuhlukana nomntwana waso noma ngasiphi isizathu. Nazo izinkomazi ziyakhalima zifuna ukuhlanguka namankonyane azo. Ngenkathi amankonyane nemivemve ezwa onina bebhonsa noma bekhalima noma ebona onina uqobo, avukwa uhlevane lokujabula, kutshakadule kuze kumise imisidlana. Kwenye inkathi bawaxosha baze bakhale, begwema ukuthi amankonyane engahlangani nonina. Ukubhonsa kwezinkomazi kuthiwa ziphunga imikhonto yezitha ezingase zihlasele umuzi.

Amankonyane awalaliswa nangengozi nonina ngoba uma kungenziwa njalo ngeke baluthole ubisi olwanele ngakusasa.

Omunye umkhuba othandwa yilaba bafanyana ukugibela imivemve namankonyane. Ngenkathi benza lo mdlalombumbulu bayawa kwenye inkathi balimale kokunye baphuke kodwa lokho akunakwa kakhulu ngoba kuthathwa ngokuthi bayaqina. Lokhu kugitshelwa kwamankonyane kuyatholakala nasemaBhunwini. Ziyashaywa-ke izingane zamaBhunu uma zigile lo mkhuba. Incwadi ethi Moreson Reeks Std 2 inenkondlo enemigqa ethi:

A ja a...
Die katte kwaad.
Kalwers word gery,
Hoenders ja en varkies vang,

Word almal pak laat kry.

UNyembezi noNxumalo, (1966:28) babeka kanje ngalo mdlalo:

Lo mdlalo udlalwa ngabafana. Amathole lawa agits shelwa ahanjiswe kubonwe ukuthi ngubani ozowiswa yithole. Kubonakale futhi okuzothi noma libhoka ithole angawi, aligibele lize lifoje. Lo mdlalo ufundisana ukugibela noma-ke uke ube yingozi uma kubanjwa amathole asekhule kakhulu anolaka. Awagits shelwa futhi esemancane kakhulu ngoba ukuwabulala lokho.

Abafanyana bafundiswa kabanzi ngokubaluleka nokunakekelwa kwemfuyo. Lisuke limshonele futhi ebhekwe isambane uqobo lwaso umfana osuke elahle imfuyo. Amathole namankonyane aqhele ukulahleka ngenkathi sekuyodijwa. Kujwayeleke ukuthi aduke alandele imihlambi okungeyona. Uma umfana ebenenhlanhla uma lihambe nomhlambi womuntu owethembekile ngoba uyaye afunisele ngalo ekudibheni okulandelayo uma kuze kwashaya isikhathi sokudibha bengakalitholi. Nokho kubanzima ukuqiniseka ukuthi imfuyo eyakini uma ingenalo uphawu. Yingakho-ke abafana bayafundiswa izindlela zokwenza uphawu nokuthi lwenziwa kanjani namagama azo izimpawu. Izimpawu ezenziwayo azifani asikwa esemancane. Lokhu kwenzelwa ukuthi umfana akwazi ukubona uphawu lwakubo. Kukhona uphawu okuthiwa isisila senkonjane. Lolu phawu lwenziwa echosheni lendlebe lufane nesisila senkonjane esifana nesisila senhlanzi. Kokunye kuba yiso elilodwa lesikeyi. Kokunye kuba ngamehlo amabili esikeyi. Kokunye kube amehlo amathathu esikeyi nezinye.

Inhloso enkulu yophawu ukufundisa abafana ukuqikelela izinto zomndeni, lokho okubenza bakwazi ukuthi baqikelele izinto zesizwe ngokuhamba kwesikhathi. Lokhu

kubahlomisela ukuthi bakwazi ukuqikelela izinto zabo uma sebenemindeni noma bengakabi nayo. Uma kusengabafana kuthiwe inkunzi isematholeni. Uma sebeganiwe kuthiwe yindoda yamadoda noma yindoda emadodeni. Benze izinto ezeplusile ngokomqondo ngezikhathi zonke kuze kuthiwe ubudoda abukhulelwa, udodile ndodana.

Uma seliya ngomutsha wendoda, abafana bavalela imivemve namankonyane exhibeni noma ethombeni kokunye esihulungwini. Amankonyane nemivemve akulaliswa nangengozi nonina. Uma kungase kwenziwe lelo phutha kungasho ukuthi abasafuni ukusenga ngoba amankonyane engazitika ubusuku bonke ngobisi. Amankonyane akhulekwa ngoqhotho lwentambo olubizwa ngokuthi isisinga enqineni. Inkonyane ayisheshi iyijwayele le ntambo ngoba isuke ingakajwayeli ukukhulekwa. Iyaye igxumagxume inkonyane izama ukuzikhulula, ekugcineni igcine isithobela umthetho. Yingakho kwaze kwavela nesaga esithi: "Inkonyane yethuka isisinga." Lokho kusho ukuthi umuntu into usandakuyiqala, akakajwayeli.

Amankonyane nemivemve kuze kuhlange nonina ngakusasa uma sezibuya inhlazane, esenikelwa ngenkathi sekusengwa ukuze athambise imibele, behlise kalula onina.

3.5 Ukwelusa izinkomo

Isuke isigcagcele esokeni kumfana uma esefike kuleli zinga. Ukwelusa izinkomo kuyiphupho nezifiso zawo wonke umfana. Usuke esefike eqophelweni nasesikhungweni sokugcina nesiphezulu lapha umfana ngoba yilapho ethola khona

ingonyuluka yoqeqesho. Kufanele kukhumbuleke ukuthi ukwelusa lokhu akukhona nje ukuqapha ngeso lokhozi izinkomo noma imfuyo ukuthi ingadli amasimu kepha kufana nesikhungo soqeqesho.

UMsimang, (1975:150) ukuveza kahle lokhu lapho ethi:

Akukhona ukukhalima izinkomo zingadli amasimu kuphela okwakwenza ukwelusa kubaluleke ekukhuleni kwabafana endulo: imbangi yokubaluleka kokwelusa yinhlananipho nolwazi olwaluzuzwa ngabafana ekwaluseni. Le nhlananipho iqhathaniseka ncamashi nehlakanipho ezuzwa ngabantwana banamuhla ezikoleni.

OkaNonkosi ubuye alucwaningisise lolu lwazi ebese eludidiyela ngononina, alufake ezibayeni ezinkulu ezintathu. Isibaya sokuqala yilapho abafana bethola uqeqesho mayelana nokunakekela imfuyo. Lapha umfana ufunda isikhathi sokukhipha, azi ukuthi izinkomo akufuneki ziphume ekuseni kakhulu lingakaphakami ilanga funa zithole amazolo bese ziphathwa umkhuhlane omubi okuthiwa yisashu. Lokhu kumfundisa ngokungananazi umfana ukuthi yini inhlazane. UMakhathini, (2003) uyichaza kanje inhlazane:

Ukukhaphela izinkomo ziyokudla ekuseni ngaphambi kokuba zisengwe kodwa kuqikelelwe ukuthi amazolo awasemangingi nelanga seliphakeme.

Le ncazelo kaGxabhashe iyahambisana nekaNyembezi, (2002:187) lapho ethi:

Inhlazane ukwaluka kwezinkomo ziyokudla ngaphambi kokusenga ekuseni noma isikhathi sasemini yasekuseni.

UMsimang, (1975:90) ubeka kanje ngenhlazane:

Ngesikhathi sika-5 sekukhala izinkukhu zokugcina, sekuzontwela ezansi kushone ikhwezi bese zehla izinkukhu. Emva kwalokho liyaphuma ilanga, ngesilungu u-6. Kuzothi ngo-7 kuphume izinkomo okhokho bebethi into eyenzeke ngo-7, yenzeke ziphuma inhlazane. Eyenzeke ngo-11 sezibuya zizosengwa bebethi yenzeke emini yasekuseni noma zibuya inhlazane.

Baphinde bafunde nendlela yokufuna izinkomo uma zibadukele ngokusebenzisa isilwanyana esincane okuthiwa unkomozingaphi. Lesi silwane sinekhanda elixegayo elikwazi ukuzungeza. Kuye kuthi lapho ligcine libheke ngakhona bafunele ngakhona.

Kulesi sibaya umfana uphinde afunde utshani obuhle obunothile nobunomsoco njengobabe, umnyankomo, insinde, intunga noqunga olusakhulayo. Baphinde bafunde notshani nezilwanyana eziyingozi njengendlolothi elikhula eduze nemifula lukhaphuzele lube luhlaza cwe kanti luyingozi ezinkomeni. Uma inkomo idle lobu tshani iqumba isisu iyoze ilashwe ngokuthi iphuziswe iyambazi noma iphuziswe izinsipho zotshwala. Kukhona nesilokozane inkomo engadabuli kuso okuthiwa umahambanendlwane noma unkulunkundleni. Lesi silokozane basetha leli gama ngoba sihlale sihudula indlwana eyakhiwe ngezinti ezisamhlanga. Siveza ikhanda laso, kuthi uma kuqhamuka okusasitha ilifake phakathi ikhanjana.

Izinkomo ziyawazi umahambanendlwana kodwa kuyenzeka ngeshwa ziwudle zingaqondile. Inkomo ikhihliza amagwebu ngokushesha, ingabe isakwazi ukudla. Uma kudenjeswele ukuyiphuzisa ubisi, ishoba lingalala amazolo. Kukuso lesi sibaya lapho abafana abafunda khona izikhathi zokukhwelana kwezinkomo nokuzivikela uma sezimithi. UMSimang, (1975:151) ubeka kanje ngalokhu:

Kungasengwa kukhanywe imilaza, kwethiwe amagula, izinkomo sezizoqala ukwetshisa khona esibayeni bese kuthiwa zisaphunga imikhonto. Kokunye zetshisa ngaphandle komuzi phansi kwezihlahla. Bangadla abafana sebezoziqhuba ziyophuza, ukusuka lapho sebezohlangana khona bashishizele amavukana nezinkunzi ukuba zikhwele izimanzi. Yilapho bebona khona nezithile ezizophunziwa izinkunzi ngokulo zizilandela kanti bese zibambile. Sebezofuna amafutha entothoviyane bagcobise, isithole leso ukuze siphephe.

Esinye isilokazane esiyingozi inkume. Abafana bayafundiswa ukuthi bangazidlisi izinkomo otshanini obuseduze nasemazaleni nalapho kugcwele khona izinkume. Inkume nayo iyingozi uma inkomo ithuke yayidla. Kufanele iphuziswe iyambazi elixutshwe namakhathakhatha athile ukuze ishoba lingalali amazolo.

Okunye abakufundayo abafana ukuthi baqaphele amaguqa amaduna uma eqhuma izimpondo. Bazishaya ngethunga ukuze zibuye kahle, limise kahle ikakhulukazi uma befuna lelo guqa libe yinkunzi ukuze likwazi ukuphosa kahle uma selibhekene nezinye izinkunzi ngomuso.

Kulesi sibaya abafana bafunda nokuqhatha izinkunzi. Awukho umdlalo othokozelwa abafana njengalona ekwaluseni. Kufanele kukhumbuleke ukuthi izinkunzi ziyinzalankomo. Ngaphandle kwazo izinkomo zingaba yindlala futhi ngeke zande. Noma zibaluleke kanjalo abafana bayaziqhatha. Abafana bafunda indlela yokuvava izinkunzi. Izinkunzi bazivava ngocelumba noma ngommese obukhali benze amabazela bese beyawaxhoza amabazela ngawo ucelemba noma basebenzise isihlabo ukuze zisuleke kahle izimpondo, zicije ngendlela afuna ngayo umfana. Kufanele kuqapheleke ukuthi ngenkathi beyivava inkunzi, kungaze kufike ehlezeni okuwumongo wophondo. UNgclosi, (2003) ubeka kanje ngokuvava:

Kuyingozi kakhulu ukuvava inkunzi kuze kuvele ihleza ngoba uma inkunzi isihlaba usentu izimpondo ziyaphuka.

Uma isivaviwe, abafana bagcoba izimpondo ngamafutha ukuze izimpondo ziqine zingephuki kalula. Enye indlela ejwayelekile yokulola inkunzi ukuyithela ngezibonkolo elunda noma ukuyiyisa esidulini. UMsimang, (1975:42) ubeka kanje:

Bazama ngayo yonke imizamo ukuba inkunzi yakubo yehlule zonke ezinye zesigodi leso. Kuthi ekweluseni bafune isidleke sezibonkolo emithini, bathi bangasithola basithathe basilahlele elunda lenkunzi. Zizoyiluma-ke izibonkolo kanti seziyayicija ukuba ibe nolaka olungayiwa. Kokunye bayisa endaweni eneziduli lapho izofike ihlabe khona uhentu, izimpondo zingacijeki kube zinungu. Okunye okulola inkunzi kuyenze yale ukhasha ukuyicija izimpondo, uziphendule ngembazo zibheke emuva. Lokhu okuphemulile usuzokugcina emsamo endlini engenhla. Ngiyihulule imfibinga enye inkunzi ingadlela ogageni.

Abanye baze basebenzise ngisho nemithi uqobo. Bayayigcaba ngamafutha ezinyamazane ezesabekayo njengengwe nenyathi, abanye bayigcobe ubuso ngamafutha ebhubesi ukuze elwa nayo imane itheneke amandla, ijokole ibone isilwane esesabekayo phambi kwayo.

Ukuyibongela futhi kungenye yezindlela zokuyifaka ugqozi. UNyembezi noNxumalo, (1966:31) ukweseka kanje lokhu:

Abafana banomdlalo wokweqhatha izinkunzi zezinkomo. Ezinye izinkunzi zize ziwufunde lo mkhuba kangangokuthi bathi abafana bangayibongela nje iqhwishe, kube sengathi kunyakaza ithuku ekhanda.

Mhlawumbe abafana bayibongela bathi:

Unkokhovula uzilubaluba
Kabhekeki, kakhweleki.
Usihulahula sihahelwe ngamaQadasi
Abathe ayasithathelela saqhwise.

UKhumalo, (1993:87) usebenzise lezi zibongo zenkunzi:

Unomalevulev' unomalekethe,
Unkobe zaphekw' emthini zanyanta,
Zakhwezelwa yimpaka nesikhova.
Ubhukuda kwesinengweny' emaholo,
Ilibal' ukubhibhidl' izingwebu.
Utotolol' isizib' esiziwa ngobhok' olubuthuntu.
Mama dlan' isixhanti,
Mina ngizondl' inqiklane.
Isilwan' esimdwayidw' umabovula,
Inkunzi yakith' ensizwa,
Yeb' iyazon' izithole,
Iyayon' imiqek' icwebezela.
Uvava lwenkunzi yakith' umajulukuqa.
Umahlab' ayihlangan' onjengetsheketshe,
Umahhuk' ephindelel' onjengofezela,
Umahhuk' ephindelel' onjengenkonkon' emakopela,
Umephul' aphaqaz' inkunzi yeduna,
Umephul' ashuphul' inkunzi yenyathi,
Iyakub' imaphund' imaphum' lela
Iyakub' impondo zimakhenkenene.
Usikhonya ngozi emahlozin' ehlanze,
Limnyama ligcike nangezinqawe.
Kuyawukhuz' amaw' ababaze,
Kuyawuzamul' iziwa zenanele,
Zimahhelekehle, zimangelengele.
Zindangala zamawa funelan' emigedeni
Kuhle kwezimbil' amanqunywamsila.
Ubundindind' intab' ezimandla,
Kazi kundindizel' izintaba nje
Kobanjan' emizini yamadoda?
Usephulamithi zenqokonqok' emidala!
Usingenisa ngesiphanga nendololwane,
Uyawungenisa ngeduna kubafo,
Uyawungenisa ngendlondl' ezizweni.
Ubufahlafahla ngonophico!
Ubufohlofohlo ngobemigoqo!

Ubunyikinyiki ngobezimpundu!
Kobhong' omalunda koludumayo,
Kodilik' imithangala kumajulukuqa.
Simvinco silufipha siyesabeka!
Imvukuzan' esibung' isiphuphutheki.
Umdabuladwesh' isibonkolo sophondo,
Umhlang' omalungangula lo njengezele,
Bazowuluma, uzobaxaka,
Bazowunhlanhlatha, bazowukhafula.
UVawulin' abafazi bakwaMbengo
Bayakhuluma bayahefuza!

Kwesinye isikhathi izinkunzi zilwa zilimazane ngomphoso noma enye ife nokufa uma iyihlabe kahle enxebeni. Isiko lilawula ukuthi uma inkunzi ibulewe ngenye zilwa, isixhanti saleyo efile sithathwa sidliwe ngabakuleyo nkunzi ebulele enye. Kungakho uKhumalo, (1993:87) ethi kulezi zibongo zenkunzi:

Mama dlan' isixhanti,
Mina ngizodl' inqiklane.

3.5.1 Ukungcweka nokweqhathwa

Isibaya sesibili yilapho umfana ethola khona uqeqesho mayelana nolwazi lokuzakha. Lesi sibaya sibaluleke kakhulu ngoba ukuziphatha nokuhlonipha umfana ukuthola lapha. Kukuso lesi sibaya lapho umfana eqhathwa khona. UNyembezi noNxumalo, (1966:31) bakuchaza kanje ukweqhathwa:

Lona ngumdlalo wabafana ekweluseni onjongo yawo enkulu
ukufundisa abafana induku nokubaqinisa ukuba bangabi
ngamagwala.

Kuthi kwelusiwe isuke ingqwele ithi: "Sibanibani uthizeni uthi wena ungumfana". Lo mfana lapho usho ukuthi uyakwehlula.

Uma usibanibani ethi yena akasiye umfana, kuliwe-ke kubonakale owehlulwayo.
Uma seziqina izinduku, ubonakala ngokusubatha ngejubane. Lapho lona okuthiwa
uyehlulwa engafuni ukulwa, kuyaye kuthiwe akamngqongqoze ekhanda ethi:

Ngqongqongqo mfana ngiyakwehlula!
Uphuz' ubisi lwembongolo.
Mina ngiphuz' olwesithole
sakithi uBhelebane.

Ukuqhathwa kufundiswa umfana inhlonipho ngoba uqala khona ekwaluseni
ukuhlonipha izingqwele, aphumele ngaphandle emphakathini ahloniphe abantu
abadala abaziyo nangabaziyo. Agcine eshloniphe umphakathi wonkana abadala
nabancane. Umhlaba awuhambe ngenhlonipho nentobeko.

Kukuso lesi sibaya lapho umfana efunda khona ukukhipha amangwevu ngenkathi
kungcwekwa. UNyembezi, (1992:342) uwachaza kanje amangwevu:

Induku eqhamuka ngaphezulu nangaphansi lapho
kungcwekwa ngezinduku noma kuliwa.

Ukukhipha amangwevu kuyindlela ekhombisa izinga eliphezulu lokulwa futhi umfana
usuke engafuni nangengozi ukugoba uphondo, esefuna ngenkani ukudla
umhlanganiso. Akekho-ke umfana ofuna ukubizwa ngevaka aze acwiliselwe iphaphu
emanzini. Ngenkathi umfana ekhipha amangwevu kufanele aqikelele ukuthi naye
zingamnethi. Ngakho kufanele abe nobuchule nobunyoningco bokuvika. Umfana
othi uma evika akhe upahla lwenkawu uba yibhece labanye.

Usuke ungemfana walutho kwaZulu uma ungakwazi ukushaya ikhwela. Ikhwela lingesinye sezikhali esidingekayo ekwaluseni. Uma izinkomo seziphambuka emzileni, zikhalinywa ngalo ikhwela. Uma umfana egiya noma ebongela inkunzi yakubo uma iqhathiwe, uyalishaya ikhwela ukuyipha umdlandla. Ikhwela libuye lisetshenziswe njengenye yezindlela zokukhuluma uma abantu beqhelelene. Libuye lidingeke uma umfana eseyinsizwa eseshela uma ekhuzela. Leli khwela lifundwa khona kulesi sibaya ngenkathi kusalusiwe. Abafana baze babambe isilwanyana esihlala emanzini esibizwa ngokuthiwa "imfundamakhwela". Lesi silwanyana basifakana olimini ngenkolelo yokuthi uma sike sabancinza ulimi, bazoba ngongoti ekushayeni ikhwela.

Kukuso lesi sibaya lapho umfana efunda khona imidlalo nemikhutshana yasekwaluseni njengokuqhwagela, iqanda lenjelane, ukubhukuda, ukushaya idadamu, ukutshuza ngisho nokudlala izingwenya uma kubhukudwa.

3.5.2 Izimo zemvelo nezilwane

Esesithathu isibaya yilesa sokufunda ngemvelo. Kulesi sibaya abafana bafunda nesimo sezulu, izinyoni ezinhlobonhlobo, izilwane, izinambuzane, izinyoka kanye nezilwane. Bafunda ukwazi ukuthi uma libalele kakhulu kuthiwa likhipha inhlanzi emanzini noma likhipha umkhovu etsheni. Bafunda nokubona isimo sezulu kusekude. Bayafunda ukuthi babone uma lizokhipha umkhovu etsheni, babona ngomlalamvubu ekuseni. Bayafunda ukubona izulu uma lizoduma noma lizona ngokuthi bafunde ukunaka ukuhlenganisa kwamafu nokuvunguza komoya. Bayatshelwa ukuthi uma kuvunguza inyakatho kusuke kuzona umvimbi. Isikhathi

esiningi uma lisahosha inyakatho kuthiwa lisekude. Uma seliwuphendula, lihosha iningizimu bayazi ukuthi lizoyishaya futhi seliseduze. Baqonda ngisho ishisandlu nesivuvu nesifudumezi esikhwezelwa ukunkeneneza kwezinyendle nezihlonono.

UNyembezi, (1953:43) ubeka kanje ukweseka lo mbono:

Ilanga lalingashisi nje, lalikhipha inhlanzi emanzini.
Kwakungekho ngisho nomoyana nje ohelezayo. Abafana
base belazi ukuthi livama ukuduma emini yantambama.
Yikho nje nangaleli langa kwathi noma belibona lihloma,
abaze bazikhathaza kakhulu.

Bafunda kabanzi ngenhlanzane, isikhathi lapho sekubuya izinkomo zizosengwa. Bayazi ukuthi kusho ukuthini ukuthi sebebade, selibantubahle nokuthi amathunzi asewukela noma selimathunzi ezintaba. Bafunda ukwazi ukuthi uma seliyoshona kuthiwa seliyozilahla kunina noma seliya ngomutsha wendoda. Lokho kusho ukuthini kubo mayelana nokubuya kwezinkomo, zivalelwe kusakhanya ukuze umnumzane akwazi ukuzibona kusakhanya. Uma kukhona egulayo, iphuziswe amakhathakhatha, nekokolayo ihlatshelwe. Bafunda kabanzi ngesikabhadakazi ukuthi kuphenduka umthala. Bayazi uma sekusa ukuthi kuphuma indonsakusa nekhwezi. Bayazi ukuthi sekumpondozankomo, sekuchinsa umthini nomchitha zingeje kanye nokuchama kwenkunzi ukuthi kusho ukuthini kumfana. Umfana kufanele achame kuqala inkunzi yakubo ingakachami ekuseni uma efuna ukuba yindoda.

Kulesi sibaya bafunda kabanzi ngokulima odedangendlale bamasimu besebenzisa izinkabi. Bafunda ukuklama izindima, baphinde baqeqeshwe kabanzi ngokubophela izinkabi, ukufakwa kwejoka nokufakwa kwezitilobho, bazi ukuthi kufanele sifakwe

kuliphi iso ukuze inkabi ingaklinyeki noma idonsele phezulu. Baqeqeshwa ukuhola izinkabi bagcine sebengongoti sebekwazi ukuziphosela nabo. Ukuziphosela ukuthandela izintambo ezimpondweni noma ejokeni uma ifolosi kuyinqudulu, ukuzidedela zilime ngaphandle komholi. Bayazazi ezingamafolosi, ezingamanasifolo, ezingamanasitili namatilos. Bayazazi futhi eziqala ijoka uma ziboshelwa nezingaliqali. Bayazazi ezisemseleni uma kuklanywa noma kulinywa ukuze zingashiyi amabhange. Bayazazi futhi ezihlabayo nezingahlabi. Uma bengalimi, basuke beklabise izinkomo. Ngenxa yoqeqesho abasuke sebenalo, bayazazi izindawo ezinotshani obumnandi nomsoco njengobabe, imbanjane, umnyankomo kanye nensinde noma bazikhothise emingceleni yamasimu akubo. Emva kokuvuna abafana bayaziyeka ukuba zingene emasimini zidle amahlanga bese kuthiwa ziyabhuqa, ziyahasha noma ziyahashaza. Ngaphambi kokuba ziwadle, ziyashunqiselwa. Lokhu kuyisiko lakwa- Mthaniya ukugwema izilwane ukuthi zingaguli. UMsimgang, (1975:42) ubeka kanje ngalokhu:

Okunye okusemqoka ukuzishunqisela izinkomo. Zishunqiselwa uma zizoqala ukudla amahlanga. Lokhu kusafana nokweshwama uma amaZulu ezoqala ukudla okusha. Izinkomo zona zishunqiselwa ngamakhambi aziwa yizinyanga (ngisazoxoxa ngawo). Kufike kubaswe ikloba lomlilo esangweni ngesikhathi sasekuseni bese zikhishwa izinkomo ukuze zeqe kulo mshunqiso zonke. Ziyashunqiselwa futhi lapho kufuneka ukuba zingalalelwa. Nakukho lokhu kulandwa inyanga yezinkomo ezofike izishunqisele ngenyamazane okuthiwa igogo. Izinkomo ezishunqiselwayo ziyabukeka, zinone, nemibala yazo ichache kahle.

Amahlanga anomsocho ngoba ngenkathi ziwadla zithola nommbila ongemuhle osale ngenkathi kuvunwa ngenxa yesimo sawo. Kungenzeka ukuthi ubungemuhle noma ubusungenwe zibungu. Izinkomo zidla amahlanga ngoNhlabi, Nhlangulana

noNtulikazi okuyizinyanga zasenkwindla nasebusika. NgoNcwaba, emva kwembozisamahlanga, kuyaphendulwa emasimini ukuze kuthukuswe ngoMandulo.

Ukubaluleka kokuqapha imfuyo nakho kutholakala kuso lesi sibaya. Usuke ebhekwe isambane umfana othi uma elusile wehluleka ukukhalima noma ukweqela izinkomo zaze zayodla amahlanga. Kutshutshumba inhliziyi uma umfana esezwa egconwa abantu noma abanye abafana eluse nabo becula noma seabememeza isaga bethi:

Mabele' bele zayigomfela,
Mabele' bele zayigomfela,
Uyoz' ayibonele; Uyoz' ayibonele.
Sidwaba sikanyoko gay' izimpothulo
Ekhaya.

Abanye bathi:

Leke' leke zayigomfela,
Leke' leke zayigomfela,
Uyoz' ayibonele, Uyoz' ayibonele.
Khanda lentulo
Gay' isicaba sezimpothulo
Nkomo zobuya nini embileni?

Usukwe echashwa ngenhlamba umfana osuke ehluleke ukukhalima izinkomo, ebizwa ngesidwaba sikanina kumbe ikhanda lentulo elacabanga ukuba abantu bafe. Lokhu kubikezela nokuthi abantu bazobulawa wumashayandawonye ngenxa yomfana owehlulwa wukwelusa.

Engezwa lesi saga noma lo mculo umelusi uvuka azithathe, anikele lapho izinkomo zona ngakhona. Inhloso yalokhu ukwenza umelusi ukuthi ahlale njalo eyiqaphile

imfuyo yakubo. Imvamisa bakwenza lokhu uma sebebona ukuthi sekuziwombana lo melusi ephunyukwa izinkomo ngakho kufanele afunde ukuvula amehlo uma elusile.

Okulandela lapha yuswazi ethelwa yizingqwele noma nabadala ngoba impahla iyakona ukudla okutshaliwe kokunye imizi ize imangalelane konkosi, kudliwe noma inkomo ngomonakalo. Uzozo wesilonda kumfana ukudliwa kwenkomo yakubo ngenxa yephutha lakhe lokubhudla ubuthongo emini elusile.

ULanga, (1997:18) usichaza kanje lesi saga:

Ukuthi mabelebele zayigomfela yisiZulu esidala.
Kungenzeka ukuthi amabelebele lawa ngamabele.
Ukugomfela lokhu kungasho ukudliwa yizinkomo kwento enamanzi efana nemfe kanjena. Ukuyiyekelela lokhu ukuthi umuntu aze azibonele, kwenza ukuthi umfana ahlale evule amehlo azi ukuthi akukho muntu ozomenzela umsebenzi wakhe.

Umfana owehlelewe yilo mshophi akalokothi alale ekhaya ngalelo langa ngoba esaba induku azoyithola ekhaya noma kumnininsimu. UMaphumulo, (1989:53) ukweseka kanje lokhu:

Umelusi wezinkomo wayengalingi elale ekhaya ngalelo langa ngoba uyazi ukuthi wayezoshaywa, noma kufike umnini wensimu ezomvimbezela ekuseni. Ubelala kwamalume wakhe noma kwabanye abafana kuze kuphele uthuthuva.

Kokunye umfana ulala esibayeni noma ethombeni namathole. Nakhona ulala obenyoni ngoba ulala ethuka. Kungakho kuze kuthi ulala obothi ngoba akwehlukene nokuthi ulele othini njengenyoni, uqaphele ingozi ezomehlela.

Ngenxa yolwazi olunzulu lwemvelo abafana abanalo bayaqikelela ukuthi uma izinkomo sezibuya ekhaphelweni bayaziklabisa uma seliya ngomutsha wendoda sezibhekise amabombo emakhaya. Bazikhothisa emingceleni yamasimu akubo lapho kukhona utshani obuhle obukhephuzelayo njengobabe kodwa kufanele baqaphele zingakhothi ukudla. Ngakho-ke bazama ngayo yonke indlela ukuthi ngenkathi ziklabile zibe ndawonye ukuze zingabahlubuki. Kuyenzeka baziklabise nasezimfundeni zemifula noma lapho kukhona khona ikhaba. UMahlase, (2003) ubeka kanje ngokuklabisa:

Umalusi ongaziklabisi izinkomo usuke engaphusile ekhanda ngoba yilapho zithola utshani ezizobetshisa uma seziyolala. Ziyakhuluphala nemibala yazo igqame uma zinakekelwa kanjalo.

Abafana bayaqikelela ukuthi uma sebebona ukuthi utshani abusebuhle kulelo dlelo bathungathe amanye asenotshanyana. Zizohamba zikhothakhotha kulawo madlelo zidlulele phambili zize zesuthe. Lowo mkhutshana ubizwa ngokuthi ukukhothisa. Uma izinkomo sezibuya inhlazane zisuke zisuthi kade ziphuma ekhaphelweni bese zithola ithuba lokwetshisa. Kuyenzeka zetshise khona esibayeni kusasengwa lokho kubizwa ngokuthi ukuphunga imikhonto. Imvamisa zetshisa ngaphandle komuzi kude le ngaphansi kwezihlahla. UMsimang, (1975:151) uyakweseka lokhu lapho ethi:

Kugasengwa kukhanywe imilaza, kwethiwe amagula, izinkomo sezizoqala ukwetshisa khona esibayeni bese kuthiwa zisaphunga imikhonto. Kokunye zetshisa ngaphandle komuzi phansi kwezihlahla. Bangadla abafana sebezoziqhuba ziyophuza, ukusuka lapho seziya

ekhaphelweni. Kungale nkathi lapho sebezohlangana khona bashishizele amavukana nezinkunzi ukuba zikhwele izimazi.

Ukwetshisa isikhathi lapho inkomo ikhipha khona utshani ekade ibufihle esiswini bese ibuhlafuna isibucolisisa bese iyabugwinya. Kulolu khalo, umfana ufunda ukwazi ukuthi inkomo inezisu ezine. Kukhona usu, itwani, ingobo nosinyaka. Inkomo uma idla idlela esiswini sokuqala okuyusu. Ngale nkathi isuke ibuthela nje ingahlafunisisi. Izokuthi ingathola ithuba lapho isisuthi noma ebusuku noma iphunga imikhonto, isizobuyisa utshani obusoswini isibuhlafunisise. Busuka lapha emlonyeni buye esiswini sesibili sebuyogaywa kuso okuthiwa yitwani. Kusuka lapha sekuya kwingobo sekulungela ukuya kusinyaka namathumbu ukuze kumuncwe yigazi. Okusalayo lapho sekwedlulela kupopopo ukuze kuyokuba ubulongwe. Ngakho izinkomo ziyetshisa ngenkathi ziphunga imikhonto noma emva kokuphuza amanzi emini noma esibayeni ebusuku. Ukwetshisa kubuye kuthiwe ukuhlwabula ngoba inkomo isuke ima izwa ubumnandi botshani ebudlile behla esiphundu. Isikhathi esiningi yetshisa iguqile ngamanye amazwi ilele. Kuyenzeka yetshise imile.

Ukuthanda nokunakekela imfuyo ezinye zezinto abafundiswa ukuthi baziqikelele, ngakho-ke abafana bayaqikelela ukuthi bayazipha ithuba lokuphumula. Lelo thuba lokuphumula libizwa ngokuthi ukuqula. Izinkomo ziyaqula zibe ndawonye imvamisa uma sezibuya kophuziswa amanzi emfuleni bese zilala zibe yiqulu ngaphansi kwezihlahla. Kuyenzeka inkomo iyithole isiqula iyodwa esibayeni noma edlelweni. Zikukhonzile izinkomo ukuqula emva kokudla noma kokuphuza amanzi. Kufanele kukhumbuleke ukuthi ithuba lokukhuthaza izinkunzi namavukana ukuba zikhwele izimazi ngoba wonke umfana uyathanda ukuba imfuyo yakubo yande.

Bafunda ngezinyoka eziyingozi ezinesihlungu esesabekayo njengemamba, umonya, ivezimazi, inhlangu nomdlambila. Umdlambila uyingozi kakhulu ngoba uyabaqeda abazingeli abazimfundamakhwela ngoba uzishaya sambila ikhanda lawo kanti nawo usuke uzodla zona izimbila. Uma uthuke wawelamela, kungcono ukuthi uthi galo yephuka kungenjalo ishoba liyolala amazolo ngoba uma uke wagadla kanye unobuthi obuyingozi obungalapheki, obungakusondeza noyisemkhulu ngemizuzwana.

UKhumalo, (1993:131) uyabuveza lobu bungozi lapho eveza umzingeli ebambene izibhodongo nomdlambila kanje:

Ayibike indaba yomdlambila nokuthi uwubulele kodwa uyezwa ukuthi naye uphelile. Kukhuzwe umhlolo. Kubizwe inyanga. Inyanga ifike ithi izokwenza nje izaba kodwa umdlambila awunamhlatshele. Okewabhekana nje nawo akawuphonsi umbalane ngoba umfutha ngomoya. Wayehlangene nazo zithutha, ziholwa ngemhlophe phambili.

Inyanga yazenza izaba zangempela kodwa umzingeli kwathi ngakusasa wavele wabola nje. Uma ethi uyazithinta, avele abhucuke. Uma bethi bayamphendula, babuye nesibhucu senyama kodwa esaphila futhi ekhuluma. Waze washona ngosuku lwesihlanu, sekuvimbanise sesisinye endlini. Iphunga ligqabul' amakhala, lehlula umsuzwane.

Bafunda nalezo zinyoka okuthiwa ngezamadlozi ezingabulawa njengomsenene, umabibini nalezo futhi ezingenabo ubungozi njengensakalubisi, ifulwa, umdlume nezinye.

Kukuso lesi sibaya lapho abafana befunda izilwane zehlathi ezinkulu njengamabhucsi, izingwe, izindlovu, izinyathi nobhejane. Lezi zilwane zonhlalu zaziwa ngokuthi omakhanya behlathi. Bafunda nezilwanyana ezincane

ezinjengonogwaja, ochakide, izimpungushe nezinye. Izihlahla nezithelo zasendle ezidliwayo njengamabhonsi, amahlala, amakhiwane, amaviyo, izindoni, imithunduluka nokunye nakho bayakufunda. Izihlahla ezenza izinduku eziqinile ezinjengomnqumo, inqayi, umsimbithi, amasethole, iphahla, icibo neminye. Bayaziqhenya ngisho beziphethe. Eziyingozi njengomdlebe, idungamuzi, umhlambamanzi bayazifunda. Bafunda nezihlahla zokwenza amakhambi nobulawu njengenhlokoshiyane, ubhubhubhu, ungqengendlela, imbozisa, uvuma, umkhanyakude nosehlulamanye. UJobe, (2003) uphawula kanje ngesehlulamanye:

Usuke ungendoda yalutho uma ungenayo le ntelezi. Ngithi umakhonya komakhonya. Uma uphalaze ngayo kuphuma neseminyaka isichitho. Angiphathi uma uphinde wagquma ngaso usuke usunqobile.

Lokhu kuphinde kufakazelwe uMsimang, (1975:324) lapho ebuchaza kanje lobu bulawu:

Yintelezi enenkani lena. Njengoba negama layo lichaza, yehlula amakhubalo ngamandla. Uma uthatha amaxolo ayo uphalaze uphinde uzigqume ngawo isichitho ngeke sikwenze lutho. Umuthi okhonzwe abanumzane lona, ubenzela isithoza.

Ukwazi izihlahla zokwenza ubulawu kuyabasiza ngoba kukulo leli banga lapho esebeqala khona ukweshela. Ngakho-ke uma bengawafundi amakhathakhathana afana nabo ubulawu hleze badlale izimbangi nesigcwagcwa ezintombini. Bafunda nobumqoka botshani obufana nesiqunga. Isiqunga esokunhlanhlathwa, ukhwife, ugeze, ugqume ngaso ngoba sisusa isinyama nomnyama njengethunzi lokufa. Kusemqoka kubo ngoba sebezongena ezingeni nokumbela nokungcwaba abantu.

Kufanele ugeze ngesiqunga emfuleni uma uyindoda ukade uye esifeni noma emngcwabeni ukuze ususe ithunzi lomufi nesifo.

Kufanele kukhumbuleke ukuthi ukwelusa akukhona nje ukusinisa amahleza ngoba kweluselwa emadlelweni endle lapho bengahlangabezana nezinhlolongobongo zobungozi. Kungenzeka bahlaselwe izilwane ezinobungozi njengezingonyama, izingwe, izintibane, izinkonkoni noma izinyoka ezinobuthi obunobungozi njengezimamba, umonya, ubhulube nezinye. Isimo sezulu naso siyalibamba iqhaza ekudaleni ubungozi emadlelweni. Lokhu kufakazelwa uNyembezi, (1953:42) lapho uVusi eseyibhobhodleyana eseqala ukwelusa ethi:

Kwakungunyaka omubi lo ngokuthi izulu lalithanda ukwelelesa. Laliduma libaneke, kuphambane imibane phezu uzwe kubanda amathumbu. Uma abafana bengakabuyi nezinkomo wawuyubone ngoyise sebehamba beshesha beyobheka ukuthi baphi abafana. Zase ziziningana izilwane zilimalela endle, zilinyazwa yiwo umphezulu. Unina kaVusumuzi yena wayengasathandi nokube aye nje nempela ukuyokwelusa. Pho-ke wayezokwenzenjani? Kanti nakuGumede wawusuke ufike umcabango wokuba afune umuntu ayokwelusa, umfana yena angayi.

Lokhu okungenhla kubafundisa nesiko lokuhlonipha ukuthi kukhona izinto ezingagagulwa njengezulu nje. Kuthiwa umphezulu futhi kuthiwe yinkosi. Owehlelwe yilo kuthiwa wehlelwe noma weleleswe umphezulu. Kukhona nokuthi lihlonishwa kanjani uma liduma noma libanika. Akuhanjwa ngendlela kodwa kuhanjwa eceleni kwayo futhi akugijinywa uma likufica okhalweni. Uma usendlini kuyazothwa. Akuhlalwa maqondana nomlindaziko ngoba kunesikhonkwane.

Ukwelusa kuyigugu elikhulu kubafana ngoba yilapho bethola uqeqesho olukhulu nolunzulu lwamasiko akwaZulu. Kwala noma sekufike usikompilo lwaseNtshonalanga, imfundo isizama ukuligoba uphondo leli siko, abafana abavumi ngoba basavuka kusempondozankomo bayokhaphela, anduba bababele esikoleni ngisho nangosuku lwedipha, baqala edibheni kanduba baye esikoleni. Nantambama balandela umgudu ofanayo, bathi bangabuya ezikoleni. baphikelele khona emadlelweni sebeyozilanda futhi baqikelele ukuthi ziphelele ngoba zizobalwa.

UNyembezi, (1953:04) uphinde akuveze kahle lokhu lapho uVusi eseqala ukufunda ibanga lesibili esebuya esikoleni ethi:

Noma wayesengena isikole nje uVusi, wayengakaziyeki izinkomo. Kwakuye kuthi njalo ntambama uma efika evela esikoleni athathe ukudla adle, akhumule izingubo zesikole bese ethatha isiswebhu sakhe ehamba eya kobuyisa izinkomo. Kwakungumsebenzi wakhe wemihla ngemihla. Uma izikole zivaliwe, umsebenzi wakhe bekuba yikho ukwelusa ilanga lonke.

Ukwelusa lokhu kuyisikhungo sezinga eliphezulu lapho umfana ethola khona uqeqesho olunzulu emikhakheni yonke yempilo. Kuhlomisa umfana ukuthi uma ethuke wabhekwa ngabakubo, waganwa isithembu, akwazi naso ukusibheka ngoba naso siyinkiyankiya, sidinga ukubhekwa, sinakekelwe ngazo zonke izindlela. Kuhlomisa umfana ukuthi ngelinye ilanga uma ucilo ethuke wazishaya endukwini, waphiwa ithuba lokwalusa amabutho noma isigodi, angananazi, asigxumele, asiphathe ngobumpetha nangesinwe. Nalapho kuvela elokuphatha isizwe, asiphathe ngempumelelo nangobunyoninco ngoba asikho isizwe esingaphumelela sibe nenqubekela phambili ngaphandle komholi ohlelekile noqotho noqeqeshekile ukuphatha isizwe. Lokhu kufakazelwa uDhlomo, (1952:20) lapho uZulu esekhala

emva kokukhothama kwenkosi uMpande esethumela izigijimi eMgungundlovu ukuthi akubekwe inkosi uCetshwayo esihlalweni kanje:

Kwaphela unyaka wonke kusahleziwe kuziliwe. Kuthe ekuqaleni konyaka ka-1873 uZulu wathuma izigijimi eMgungundlovu ziqhuba izinkabi ezine ezabe ziyisipho sikaHulumeni.

Zafika nezwi elithi:

UZulu udukuza ehlane uyaphuphutheka nje, kazi lapho eqonde khona. Umoya weNkosi umukile isizwe sesintula umalusi. UZulu ucela ukuba uHulumeni athume uyise wesizwe uSomtsewu ukuba azombekela uCetshwayo esihlalweni sikayise uMpande ukuze isizwe siphile futhi.

Lokhu okungenhla kugcwalisa khona ukuthi isizwe esingenankosi sifana nomhlambi ongenamalusi. Umhlambi ongenamalusi uba umhlambi kazalusile noma umlalandle. Kuba kwampunzi edla emini ngoba awunamthetho. Ezinye ziyalahleka, zintshontshwe, zife, zidliwe zimpisi nokunye ngoba engekho umbheki. Lo mfuziselo ufana nse nalowo wesizwe noma umndeni ongenanhloko, kuba kwamachangca. Kubalulekile ukuba umfana aqeqeshelwe ingomuso ukuze isizwe nesizwe, umndeni nomndeni ube nobuholi obunobuhlakani ekwenzeni nasekubukeni izinto.

3.5.3 Imidlalo yasekwaluseni

Abafana bachitha ingxenye enkulu yesikhathi sabo bekude nekhaya besekwaluseni. Baphuma ekuseni baze babuye ngenkathi lapho seliyozilahla kunina. Ngenxa yalesi simo abafana baphoqelekile ukuthi baveze khambi limbe lokuchitha isizungu; yingakho sebesungula imidlalo enhlobonhlobo. Kufanele kuqashelwe nokho ukuthi le

midlalo akuyona imidlalo nje yokunandisa noma yokuchitha isikhathi kodwa imidlalo ephusile, efundisa umfana amakhono athize mhlawumbe ngokomzimba noma ngokwengqondo. Akekho umfana ofisa ukuthi akhule abe yisimukanandwendwe, imfecemfece, imfeketho uqobo lwayo. Wonke umfana ufisa ukuthi akhule abambe iqhaza elibonakalayo emphakathini awakhele nasezweni jikelele. Umfo kaNgcolosi, (1965:02) ukuveza kahle lokhu lapho umfo kaNyambose eninga ebona abafana abadala bephila kamnandi kanje:

Ngakhula nginesifiso sokuba nami ngize ngibe yinto ethile ezweni. Ingani ngangibezwa ontanga uma selusile emagangeni benokondisa abafo abathile, kumbe abanewabo bebasho ngobugqi babo, nangobunsizwa! Kanti nakhona ekhaya odadewethu ngangibezwa uma bezivacela ezabo elawini, bengangixwayile. Kwakubakhona izinsizwa ababezibiza ngokuthi izinsizwana, uboya besaka, kumbe umkhunkutheka ithanga lasebusika - izinsizwana-mbuzana.

Miningana imidlalo abafana abazithokozisa ngayo ekwaluseni. Kukhona imidlalo yokubumba, ukudla iphaphu, ukungcweka, ukuqhwagela, ukubhukuda, iqanda lenjelwane, ukweqhatha izinkunzi, ukuzingela, ukucupha izinyoni kanye neminye. Umfo kaMaphumulo, (1993:106) naye ushayela isipikili kulokho lapho ethi:

Nakhona futhi ebusika abafana babezelusa izinkomo bazikhiphele emahlathini amnyama ayisinindolo. Miningi imikhuba emihle eyabe yenziwa ngabafana entabeni. Babeqembuleka amadlanzana. Babodwa ababekhonze ukusinga izinyosi, abanye babecupha izinyoni ngemigoga nangemiwowane kanti-ke abanye futhi onkabi laba babengamaphisi. UMzilikazi yena wabephakathi kwaleli qembu elabe seliqalile ukuzingela izinyamazane lihlome ngezihlangu namaklwa.

Kulokhu kucaphuna kumele kucaciswe ukuthi izinyoni ngeke zicushwe ngomwowe. Yizilwane ezinkulu ezicupheka kalula ngomwowe. Yikho ezibongweni zenkosi uShaka kuNyembezi, (1983:21) kuthiwa:

Ozulu lizayo, khwezan' abantwana,
Ngabadala bodw' abazozibalekela.
UDunjwa yedwa limkhandanisile.
Oye wakh' amanxiw' oThukela,
Lapha kucushw' isilo ngomwowe.

Kunokubikezela ukufa kukaShaka ngenxa yesife kumbe umwowe owawucushwe wuMkabayi, uMhlangana noDingane.

3.5.3.1 Ukubumba

UNyembezi, (1992:45) uluchaza kanje ubumba:

Uhlobo lwenhlabathi ethambile evuma ukuguquguqulwa isimo. Kubuye kuthiwe udongo noma udongwe.

Ubumba lolu lutholakala ezindaweni ezithanda ukuba namanzi njengasexhaphozini osebeni lomfula. Abafana bayalutapa besebenzisa izinti uma indawo iqinile kodwa uma indawo ithambile bayalutapa ngezandla. Isilinganiso salo siya ngokuthi bafuna ukubumba ini. Ziningi izinto ezibunjwayo kusukela ezilwaneni ezinhlobonhlobo, imifanekiso yabantu, imizi, izingqoko, izinyoni, izinkamba nokunye okuningi. Inhloso yalo mdlalo ukufundisana amakhono omsebenzi wezandla. Ngenkathi kubunjwa yilowo nalowo mfana wayeqikelela ukuthi into ayibumbayo iveze ubuchwepheshe obusezingeni eliphezulu ngoba kungenjalo uba yinhlekisa kontanga.

Ngaphambi kokuba umfana aqale ukubumba uyaqikelela ukuthi udongwe lwakhe lumanzi ngokufanele. Lokhu ukwenzela ukuthi umsebenzi wakhe ungaqhekeki ube nemifantu uma sewomile. Uma udongwe noma ubumba luqinile baluconsisela ngamanzi bese beyaluxova ngezandla luze luthambe ukuze bakwazi ukubumba kahle lusathambile. Ulwenza noma yini uma luseva. Isaga esithi: Lubunjwa luseva sisuselwa kulo uludongwe noma ulubumba. Manje abantu sebesisho ngendlela engesiyo uma bethi: Libunjwa liseva, isivumelwano sikamenzi uludongwe noma ulubumba. u-ulu- hhayi u-ili-. Lesi saga sichaza khona ukuthi into ilungiswa isenokulungiseka njengomfana eqeqeshwa ekwaluseni. Uma selulungile, umfana usengaqala abumbe isimo saleyo nto afuna ukuyibumba. Uma okubunjwayo sekuphelile, kuyahlotshiswa ngomcako noma ngamalahle. Abanye uma kungumuntu noma isilwane, bafaka imbewu yomsinsi ebusweni imele amehlo. Le misebenzi ishiywa khona ehlane ukuthi yome futhi kuyaziwa kamhlophe ukuthi akekho ongayilokotha ayithathe ngozwane. Kokunye iyagqitshwa ngobunono bekati ukuze ingafi.

Uma imisebenzi seyomile ngokufanele, kuyaqhoshelwana ngayo kuthi emihle kwenye inkathi bagoduke nayo beyokhombisa abazali. Abazali abalokothi bayigxeke, hleze abafana betheneke amandla.

3.5.3.2 Ukubumba izinkomo nokuziqhatha

Omunye umdlalo okhonzwe abafana yilowo wokubumba izinkomo njengenhloso yokuziqhatha. Babumba izinkunzi, izinkabi, izinkomazi kanye namankonyane. Umsebenzi obunjiwe wethiwa igama elithile nezinkomo nazo azisali. Abafana

bakhonze kakhulu ukubumba izinkunzi ngoba uma sezomile bayaziqhatha. ULanga, (1997:9) ubeka kanje ngalokhu:

Zibunjwa maqedane zethiwe amagama kanye nezihasho. Kuba amagama abazisusela wona ekhanda noma kuthathelwe emagameni ezinkomo eziphilayo, imvamisa lezo abazikhonze kakhulu. Zibe sezibekwa zinikwe ithuba lokoma ziqine. Zithi zingoma bese bedlala ukuziqhatha lezo eziyizinkunzi.

Akekho-ke umfana ofuna ukuthi eyakhe inkunzi igobe uphondo. Ngakho yilowo nalowo uyaqikelela ukuthi iqinile futhi yome ngendlela egculisayo. Ngenxa yelukuluku nempokophelo yokunqoba abanye abafana baze benze umkhonyovu, bafake izinti ezincane eziqinile phakathi ezimpondweni ngenkathi bebumba ukuze ziqine. Uma isiqalile impi-mbumbulu, abafana bazibamba maphakathi nesithupha kanye nomunwe wokukhomba. Abazinkamfuli nje ngesandla ngoba ngeke bakwazi ukuphonsa kahle. Uma esephonsa uyayitshekisa inkunzi ize ngophondo olulodwa. Uyode eshintshashintsha indlela yokuma elandela indlela agadla ngayo uzakwabo. UNene, (2003) ubeka kanje ngalokhu:

Ukunqoba kwenkunzi yakho kusezandleni zakho. Uma uhlulwe ukuphonsa ngesivini nangobuchule, inkunzi yakho iyophelela ezandleni.

Ziyoshukana-ke izinkunzi kuhlephuke izimpondo, kungami lapho nekhanda kwenye inkathi likhumzeke lize liphele. Ngenkathi bezilwisa bayayihasha, bezibongela ngempela. Uma isimo sesinjalo sekuchaza khona ukuthi leyo ehlephuke izimpondo yehluliwe. Nesaga esithi "Isigobe uphondo" savela kanjalo, kubukwa ukugoba kophondo uma izinkunzi zilwa ngempela. Noma kungemnandi ukwehlulwa kodwa kufanele ohluliwe akwemukele ngomoya woxolo, kungabe sekudaleka inzondo

yafuthi. Abanye abafana abafuni ukuzivuma izinduku, aze afise ukuziphindisela yena mathupha.

Abagcini ngokuziqhatha izinkomo abafana kuphela, babuye badlale umdlalo wokuzibophela. Lapha bakha izihlibi ngezinti ezithambile noma ngomhlanga. Kulo mdlalo ikhono lokwenza isihlibi libhekwa ngeso elibanzi. ULanga, (1997:9) uyakweseka lokhu lapho ethi:

Abadlali nje ukuziqhatha izinkomo zabo abazibumbile kodwa babuye badlale nokuzibophela lezo eziyizinkabi zidonse izihlibhi. Izihlibhi lezi bazakha ngezinhlanga ezisathambile, noma imihlanga nezinti. Kwesinye isikhathi badlale ukuthi zilime. Konke lokhu bakwenza nje badamane bephonsa iso emfuyweni abayelusile.

Lo ngumdlalo ophonsa itshe esivivaneni ekukhuleni komfana emsebenzini wezandla ngoba ufundisa umfana ukwenza umsebenzi wezandla ngobuchwepheshe nangobuchule.

3.5.3.3 Ukweqhatha izinkunzi

Omunye wemidlalo owenziwa abafana ekwaluseni yilowo wokweqhatha izinkunzi. Izinkunzi ezinye zigcina seziwujwayela lo mkhuba. Kuthi nje zingabongelwa ngabafana uzibone seziqhwisha kwenye inkathi zihlabe usentu. UNyembezi noNxumalo, (1996:31) bayakweseka lokhu lapho bethi:

Ezinye izinkunzi zize ziwufunde lo mkhuba kangokuthi bathi abafana bangayibongela nje iqhwishe, kube sengathi kunyakaza ithuku ekhanda.

UKhumalo, (1993:87) ubeka kanje ngalokhu:

Inkunzi ibongwa ngokuhlabana kwayo kwezinye izinkunzi endaweni. Ikakhulukazi yileyo naleyo nkunzi inezibongo zayo njengoba iqanjwa ngumniniyo noma ngabelusi bayo ukuba bayikhuthaze, bayicije ngazo uma isibhekene nezinye. Kokunye inkunzi ibongwa ngombala wayo, ngohlobo lwayo endaweni, ngomphoso wayo, amangwevu ayo phela. Inkunzi izakhela ugazi ngokungenhla kodwa ijika ibe undabuzekwayo uma isikhonya endaweni, bese kuthiwa ngumajulukuqa, umahlab' ayihlangani. Kubalulekile futhi ukwazi ukuthi uma inkunzi ibulale enye zilwa, isixhanti saleyo efile sidliwa ngumnikazi waleyo eyibulele ngokumhlabanela. Kuyinqubo yakithi kwaZulu lokhu ukuklomelisa lolo vava lwenkunzi ngobunkunzi bayo nokuyivimba ingabi nequnga.

UMaphumulo noThwala, (1989:31) babeka lezi zibongo ezilandelayo:

USigubudu sinengwenya,
Ubafazi baseNtindi,
Nibabi ngokufak' izinethi.
Ngoba ukuba niyakhehla,
Ngabe ngiyalithola iqatha.

Ziningana izindlela ezisetshenziswa abafana ukucija izinkunzi. Eyejwayelekile kakhulu yileyo yokuyithela ngezibonkolo elunda. Izibonkolo izilokazane ezincane ezihlala esidulini, okuthi uma zike zakutinyela, uzwe sengathi uphambana ikhanda, inhliziyo ibe ncane. Ngokunjalo nenkunzi ithi ingezwa lobo buhlungu ibe nolaka, kuthi uma ibhekene nenye, ibe nomfutho, ilwele ukufa nokuphila. UNyembezi noNxumalo, (1966:31) bayakweseka lokhu kanje:

Uma abafana befuna ukuyicija ngempela inkunzi ukuze ivukwe ulaka olukhulu, bamba isiduli bakhiphe izibonkolo bazithele elunda.

Lo mkhutshana wokucija inkunzi ngokuyithela ngezibonkolo uphinde usekwe uMsimang, (1975:42) lapho ethi:

Bazama ngayo yonke imizamo ukuba inkunzi yakubo yehlule zonke ezinye zesigodi leso. Kuthi ekweluseni bafune isidleke sezibonkolo emithini, bathi bangasithola basithathe basilahlele elunda lenkunzi. Zizoyiluma-ke izibonkolo kanti seziyayicija ukuba ibe nolaka olungayiwa. Kokunye bayisa endaweni eneziduli lapho izofike ihlabe khona uhlethu, izimpondo zingacijeki kube zinungu. Okunye okulola inkunzi kuyenze yale ukhasha ukuyicija izimpondo, uziphendule ngembazo zibheke emuva. Lokhu okuphemulile usuzokugcina emsamo endlini engenhla. Ngiyihlule imfibinga enye inkunzi ingadlela ogageni.

UBhengu, (2003) naye ushaye lela isipikili kulokho lapho ethi:

Usuke ungakaloli inkunzi yakho uma ungakayitheli ngezibonkolo. Uma ufuna ukuthi inkunzi yakho ibe "incushe" ungesabi ukuyithela ngezibonkolo. Uma wenze njalo inkunzi iba wuhlangahlanga ingafuni lutho phambi kwayo.

Enye indlela ekhonzwe ngabafana yokucija izinkunzi yileyo yokuzivava. Ukuvava okulola izimpondo zenkunzi zicije. Nakho ukuvava njengeminye imisebenzi kudingeka ubuchwepheshe ngoba uma kungenjalo izimpondo zingasala phansi nenkunzi yophe ize ife. Izinkunzi bazivava ngocelumba noma ngommese obukhali benze amabazela bese beyawaxhoza amabazela ngawo ucelemba noma basebenzise isihlabo ukuze zisuleke kahle izimpondo, zicije ngendlela afuna ngayo umfana. Kufanele kuqapheleke ukuthi ngenkathi beyivava inkunzi kungaze kufike ehlezeni okuwumongo wophondo. UNgcolosi, (2003) ubeka kanje ngokuvava:

Kuyingozi kakhulu ukuvava inkunzi kuze kuvele ihleza ngoba uma inkunzi isihlaba usentu izimpondo ziyaphuka.

Uma isivaviwe, abafana bagcoba izimpondo ngamafutha ukuze izimpondo ziqine, zephuze ukuphuka.

Ngenxa yokufuna udumo, abanye baze basebenzise imithi emibi ukusiza izinkunzi zabo ukuba zinqobe. Bayigcaba ngamafutha ezinyamazane eziyingozi njengobhejane, izingwe, izinyathi namabhubesi imbala. Abanye ngaphandle kokuyigcaba bayigcoba ngawo amafutha alezi zilwane ebusweni ukuze kuthi leyo elwa nayo ibone umfanekiso waleso silwane ebese ingenwa amanzi emadolweni igcine ngokujokola. Lo mkhuba awuthakaselwa kwelikaMthaniya ngoba ufaniswa ngqo nokuba umkhunkuli.

Lo mdlalo wokweqhatha izinkunzi kuyenzeka ugcine ngokuthi enye ife kodwa akekho obekwa icala ngalokho ngoba kusuke kudlalwa. Uma isifile inkunzi, ofelwe ukhipha isixhanti asise kumnikazi wenkunzi enqobile, okuwuphawu lokuthi uyazivuma izinduku futhi akubanjelwene magqubu ngoba bekudlalwa. Lokhu kufakazelwa uKhumalo, (1993:87) lapho ethi:

Inkunzi izakhela ugazi ngokungenhla kodwa ijika ibe undabuzekwayo uma isikhonya endaweni, bese kuthiwa ngumajulukuqa, umahlab' ayihlangani. Kubalulekile futhi ukwazi ukuthi uma inkunzi ibulale enye zilwa, isixhanti saleyo efile sidliwa ngumnikazi waleyo eyibulele ngokumhlabanela. Kuyinqubo yakithi kwaZulu lokhu ukuklomelisa lolo vava lwenkunzi ngobunkunzi bayo nokuyivimba ingabi nequnga.

UNyembezi noNxumalo, (1966:51) basichaza kanje isixhanti:

Isixhanti sikanye nelunda, sehlukana nenhloko. Inhloko inqanyulwa lapho kuphela khona intamo. Duze nje-ke lesi

sitho esisalayo yisixhanti. Sidliwa ngabanumzane besidlela endlini.

Kunenkolelo yokuthi inyama yenkunzi efe ngale ndlela ayilokothwa yosiwe ngoba lokho kungadala umkhokha wokuthi nenkunzi eyolama leyo ngokukhonya nayo iyohamba kanjalo. Lokhu kufakazelwa uLanga, (1997:21) lapho ethi:

Inyama yaleyo nkunzi efile ayilokothi yosiwe ngoba funa iphinde sona lesa nakuleyo nkunzi eyobekwa.

UBhengu, (2003) uphawula kanje ngokungosiwa kwale nyama:

Inyama eyosiwe kahle iyaye ivuze igazi futhi ayivuthisiswa kahle njengephekiwe. Ngaleso sizathu kulula ukuthi umuntu adle umuthi bukhoma ngoba ezinye zisuke zicijwe ngawo umuthi. Ophekiwe umuthi uyavuthwa nawo uphelelwe ngamandla.

Kuyenzeka ukuthi nabafana bagcine nabo sebelwa. Lokhu kungadalwa ukuthi lowo onkunzi yakhe eyehluliwe agxajelwe ikhanda ezwa iminjunju ebuhlungu yokwehlulwa ebese elibeka ngembaba elokuthi noma inkunzi yakhe yehluliwe kodwa yena ngeke wathintwa muntu. Kwenye inkathi acasulwe ukugconwa abanye abafana ngokwehlulwa kwenkunzi yakhe. Noma kunjalo abafana bayafundiswa ukuyidlulisa leyo ngxabano.

Kuningana okuhlonyulwa abafana ngalo mdlalo. Kodwa okukhulu kunakho konke ukufunda ikhono lokuqamba izibongo ebonela kontanga naye aze afikelwe ugqozi lokuqamba ezakhe esemncane. Eseziqambile izibongo uphinde afunde ikhono lobumbongi ngenkathi egqugquzela inkunzi yakhe ilwa ngoba uma imbongi iyibhimbi, inkunzi ayilutholi ugqozi. Abafana baphinde bafunde nokubaluleka

kwenkunzi, bayazise ukuthi iyona eyinzalankomo. Bayafunda futhi ukwamukela izimo ezingaphezu kwamandla abo njengokwehlulwa, bafunde nokuxola. Bafunda nezindlela zokucija izinkunzi ezinhlobonhlobo njengokuyithela ngezibonkolo, ukuyivava nakho ukuyibongela.

3.5.3.4 Ukudla iphaphu

Ukudla iphaphu ngomunye wemidlalo ekhonzwe kakhulu ngabafana abaselusayo kwelikaMthaniya. Kusuke kungemcimbi walutho uma abafana bengazange baludle ubhedu, okuwuphawu lokubusiseka komcimbi. Uma kuhlatshiwe, uSokhaya ukhipha iphaphu elihambisana nenhliziyo nalo ubhedu. UNyembezi, (1992:24) uluchaza kanje ubhedu:

Inyama yenhliziyi ekanye nephaphu edliwa yingqwele.

Uzothi engalikhipha izwi uSokhaya kohlalelayo ukuthi anike abafana iphaphu labo, ubone ngomshungu wabafana sebexhake ezabo, bekhukhusa beyophuma ngesango, beholwa ingqwele isiliphethe. Iphaphu leli alidlelwa ngaphakathi ekhaya kodwa ngaphandle lapho kungezukuphazamisa muntu ikakhulukazi abesifazane. Bathi bangafika enkundleni leyo abayikhethile abafana, kube wubutatata, yilowo enza umsebenzi othile. UMsimang, (1975:169) ubeka kanje ngalokhu:

Banele bafike enkundleni yabo yokudlela iphaphu abafana kube uchithi-saka lowo nalowo enza umsebenzi othile. Uyedwa ohlwaya izinkuni, omunye uza nezibi zokuphamba, omunye ubenga inyama, omunye wosa umbengo.

Lizokosiwa-ke iphaphu, inhliziyo nobhedu. Ubhedu lona luyosiwa luze luchosombale, kuthi uma ulubuka kuconse amathe. Abanye bagcina ngakho ukuconsa amathe ngoba ababe besalunuka uma sekuqhathwa ngoba ludliwa ozethembayo.

Emveni kokudla eyokuqala kusuka uthuli lwezichwe sekuqhathwa abafana kuqale ngayo inkwebane kuze kufike kwabadala. Inkwebane yona idla iphaphu (ibhakubha) elingemnandi njengobhedu, kuthi lowo owehluliwe elakhu balicwilise emanzini. Lokho kubanika umdlandla wokuthi yilowo nalowo alangazelele ukunqoba. Umgidi-ke uvalwa ngokuchonywa kobhedu lona oludliwa ingqwele. UNyembezi noNxumalo, (1966:28) bafakazela lokhu ngokuthi:

Ubhedu ludliwa yingqwele. Yilona olulwelwa du. Kuthi ingqwele eyesatshiwe lapho ifuna ezokulwa naye noma ehlule omunye obelwa nayo, iludle. Engabe kuliwe kakhulu njalo kuphophothwana amakhanda, izingqwele zingabe zisalunuka nobhedu lolo selubhuquzeke emhlabathini, bese luze lucoshwe ngabafana nje.

Luzothi lungachonywa othini, abafana babhekane emehlweni ukuthi wubani ozozidela amathambo, aqunge ayoludla uma kodwa ezethemba. UMsimang, (1975:169) ubeka kanje ngalokhu:

Izonele idliwe eyokuqala bese kuqala ukweqhatha abafana. Kuqalwa ngayo inkwebane. Koze kugcinwe ngezingqwele. Kukhona inyama enetebhe, esikwa enhliziyweni yosiwe ngokuthothonjaliswa ebizwa ngokuthi ubhedu. Luzonele luvuthwe bese luchonywa othini kuthi ingqwele ezizwayo iluthathe iludle. Lungachonywa ubhedu abafana bonke babukana eziqwini zamehlo kuyilowo ebheke ukuthi kazi luzodliwa ngubani. Nokho azidele umfana wakwabo. Uma bebaningi kakhulu anxuse untanga yakhe amethembayo athi abaludle naye. Bazonele balufake nje emlonyeni ibathelekele

inkumbula yonke yabafana. Kuzoshaywana kudeliswane
lapho. Kube mnandi kudele.

Kuyenzeka laba abadle ubhedu bayinqobe noma ibanqobe impi. Lokho kukhombisa bona ubungqwele. Sekwaba igama nje ukuthi ubhedu luyadliwa ngoba imvamisa ludliwa umhlabathi ngoba isikhathi esiningi izingqwele azilitholi ithuba lokuludla ngoba zisuke sezizinetha. NgesiZulu sithi uma into ihamba phambili ngobuhle noma ngokwenza kuthiwa "Idla ubhedu". Lesi saga saqhamuka ngalo mdlalo nale nyama eyigugu lezingqwele.

Bazothi bangawuqeda abafana umdlalo babuyele ekhaya sebehaya izaga, beholwa igosa lilandelwa izingqwele namashoshozela. Bahamba nje bayangqabashiya, bahambe bephundla izihlahla babuye badindane bodwa. Bazothi bengafika esibayeni, izinsizwa sezibalindele. Kuzosuka eyodwa engakabi mnkantshubomvu, igadle iphelele ebafaneni. Kuyojijimezwana nabafana bengazibekile phansi kuyoze kukhuze abadala ukuthi insizwa ayiyeke abakhapheyana. Emva kwalokho sebezongena endaweni yabo esibayeni, enhla nezinsizwa lapho bezofika banikwe idevu nobubende bese sebhilisa ngotshwala. Abanikwa umhluzi ngoba bangadala umonakalo, sebebamba izingane zamantombazane, okuyicala elibomvu.

Lo mdlalo uyisikhali esikhulu soqeqesho lwenhlonipho ngoba abafana bafunda ukuhlonipha izingqwele. Bayakhuthazeka abafana ukuthi bahlale belangazelela udumo lobuqhawe. UKhumalo, (1993:79) uyakweseka lokhu:

Kucaca kakhulu ukuthi ubuqhawe, ubungcwenti, inhlonipho ibonakala kwasebuncaneni babafana. Yingakho ungezwa abadala sebeyikha eyasekutheni, ubezwe sebethi, "inkunzi isematholeni". Kusuke kukhona osekubahlabe umxhwele

ngezenzo zalowo mfana, kungaba ubuqhawe uma ebhekene nabanye, amangwevu, ukusina nokugiya.

Isizwe sikufaka ebafaneni kwasebuncaneni ukwazisa ukubonga uma umuntu ekwenzele okukhulu uma ekubusisile, ngotshwala noma ngenyama. Lokhu kubonga kukhonjiswa ngokugiya kusuke umquba okanye uthuli uma iphaphu belidlele edlelweni.

UNene, (2003) ubeka kanje ngokudla iphaphu:

Uqeqesho olutholakala lapha lwedlula lolo oluthola ngokungcweka ngoba lapha kusuke kukhona isicoco esibekiwe. Futhi kuyamhlaza umfana ukudla ibhakubha elicwiliswe emanzini.

3.5.3.5 Ukungcweka

Ukungcweka kuyindlela yokuqeqesha abafana izindlela zokulwa. Bafundiswa onke amaqhinga okulwa kusukela ekubambeni induku, ukuvika kanye nokuphonsa. Okufanele kuqashelwe lapha ukuthi inhloso akukhona ukulwa ngoba basuke bengaqhathiwe abafana kodwa bonke basuke belwa ngomoya omuhle wokufundisana amakhono. Ngenxa yale nhloso kunenqubomgomo elandelwayo njengokuthi akulokothwa kushaywane emaqupheni, akugwazwana ngezimboko. Uma omunye ethuke wawelwa induku, uyalindwa ayicoshe kanti ukuba baqhathiwe, ngabe ubhekwe isambane lowo emwele ngoba zingamnetha zimnethile. UMsimang, (1975:167) uyakweseka lokhu lapho ethi:

Ukungcweka ngumdlalo omuhle wokufundisana induku. Wehlukene kakhulu nokuqhathwa. Uma niqhathwa nisuke nixatshaniswa nilwela ukufa nokuphila ngoba oxoshiwe uzokwenza intando yalowo omxoshile. Uma ningcweka akunjalo. Anilweli ukudelisana kuphela nifundisana induku nemiphoso, nawo onke amangwevu okulwa. Uma ningcweka

nihlonipha imithetho efana nokuthi owile akashaywa. Abangcwekisanayo abashayani emakhanda. Abashayani futhi emaqupheni. Ngokunjalo abagwazani ngezimboko.

Noma ukhonyana umoya wezikhova ngenkathi kungcwekwa ngoba kuyaziwa ukuthi lowo owehluliwe uzokwenza intando yalowo omehlulile kodwa uma omunye eshaya omunye kahle umshaywa asho enganazazi ukuthi, "Ngiyayivuma". Uma kwenzeka ziqhubeka zimnetha nakhona kufanele alikhiphe ligcwale umlomo kuzwe nabanye ukuthi uyayivuma usexoshiwe athi, "Maluju!" noma athi, "Khumu!". Ingqwele izothi akabaleke ukuze ibone ubuqiniso balokho. Nangempela ingqwele izomxosha ngemuva, iyahamba imbhamba ngenduku. Yingakho kwaze kwaqhamuka igama lokuthi ohluliwe kuthiwe "uyaxoshwa" ngoba usuke elandelwa ngemuva ebaleka.

Uma kungcwekwa kubukeka kahle uma abafana abangcwekayo bentanganye kodwa noma kunjalo, akusilona icala uma omdala engcwekisa omncane ngoba inhloso akukhona ukunqoba kodwa wukumntongelisa eshungwini lakhe eligcwele phama amaqhinga okushaya induku. Ngenxa yokuthi ukungcweka kuhlomisela abafana ingomuso nezindlela zokungcweka ziyehluka. Ngaphandle kwalena eyejwayelekile yokungcweka, abantu ngababili kuyenzeka bahlukane amaqembu amabili, bazishaye sampi. Bazobhulana babhulane kuze kubekhona abagoba uphondo.

Ngaphandle kokungcweka okujwayelekile lapho abafana beqhathwa khona ekwaluseni kuyenzeka abafana noma izinsizwa zingcwekisane uma zihlangana endleleni. Kufanele kukhumbuleke ukuthi kwelikaPhunga noMageba umuntu akahambi evathazela engaphethe ngisho uswazi lokushaya inyoka yodwa lolu. Kulisiko ukuthi umfana ahambe ezigaxile ezimbili. Uma behlangana endleleni, iyaye ibuze enye ukuthi "iyiliphi" ngabe ingelendoda noma ingelomfazi. Uma ike yathi

ingelendoda, kusuka uthuli lwezichwe kanje. UNyembezi noNxumalo, (1966:29)

bakweseka kanje lokho:

Ukungcweka ngumdlalo omdala wakwaZulu wokuvininyana amandla nobuchwepheshe bokudlala induku. Insizwa ifike ibuze enye lapho zihlangana, ithi: "Uyiliphi?" Uma iphendula ithi ingelendoda, kuphakanyiswa izinduku kubhulwane ukuba wena ongazi uthi bayalwa, baxabene. Kanti uma lena ebuzwayo iphendule yathi ingelomfazi, akwenziwa lutho, lokho kuyaye kukhombise ukuthi kayingabungabu ukungcweka, noma iyesaba.

Akekho namunye umfana kuleli likaMthaniya okhula engalangazeleli ukukhula abe yingqwele noma ukuba abe yiqhawe langomuso elizohlabana ezimpini. Kodwa indlela eya kuleyo ndumezi ivamise ukugcwala umeno. Umfana ufunda khona ekwaluseni la maqhinga okulwa angase amsize ukufeza amaphupho akhe ngenkathi kungcwekwa. UNgcolosi, (1965:03) uyakweseka lokhu lapho eveza khona umfo kaNosizila, uNyambose elangazelela ukuba naye akhule ahlabane abe yiqhawe njengomkhulu wakhe kanje:

Izindaba zikababamkhulu zazingikitaza isibindi, zingithinta umphefumulo wami. Ngezwa ubugubhagubha nobulangalanga ngaphakathi kwenhliziyo yami okokuba nami ngibe yileya nto ubabamkhulu ayeyiyona ngaleyo mihla yakhe.

Ngaphezu kwalokho izintombi zakithi kwaZulu aziyifuni insizwa elivaka ngoba ingahluleka ukuyivikela noma sebethathene. Ukungcweka-ke kwengezelela amathuba okuthi umfana uma eseyinsizwa zimthande izintombi ngoba zazi ukuthi insizwa ezinsizweni. UNgcolosi, (1975:03) uphinde akuveze lokhu lapho eveza khona uninakhulu kaNyambose ebeka isizathu esadala ukuthi amqome uyisemkhulu kanje:

Isalukazi esingukhulu naso ngangisilalela lapho sixoxela odadewethu ngobuntombi baso endulo. Naso sasixoxa size sithinte ukuthi ubabamkhulu samgana nje samukha ngobuqhawe, nangobugqame bakhe. Sasisho nokuthi bona zintombi zasendulo babebuthwa njengezinsizwa, bejutshwa futhi. Izinsizwa ezazingophuya zazingalokothi zithi kente kubona; okunye okwakuzileba, kuzosa kubhekile babekushiya kuthe thwi esidindini somtshiki.

Kuyacaca-ke ukuthi lo mdlalo ubaluleke kakhulu ekukhuleni komfana ngoba wakha umgogodla wempilo yakhe. Ubuvaka yisilwane esinyanywa ngendlela engachazeki kwaZulu ngoba nabanye abafana bayakugcona, bakuhleke. UKhumalo, (1993:81) uyaziveza lezi zibongo nokunyanyeka kobuvaka kanje:

Izibongo zabafana zibuye zicwase zigxeke ubuvaka nobunqolo babafana njengento embi nenyanyekayo. Umfana onjalo uyaye afaniswe nodadewabo bona behlalela ukuchoba onina nogogo wabo.

Nazi ezabafana abayiminqolo:

Umnqolo gombotsheni
Umachob' iy'ntwala zikagogo wakhe.
Umnqolo gombotsheni
Umachob' iy'ntwala zikanina.
Umaphundlwa ngontanga yakhe,
Akhal' ayeyethek' aphaphatheke
Eyoizishwathik' ezidwabeni zikanina.
Ath' unina "Phepha fana,
Yingozi yasekhaya!"

Enye yezindlela yokuqeda ubuvaka ukuthola abafana bemnqonqoza ekhanda umfana oyivaka besho ukuthi bayamxosha. Imvamisa basuke bethunywe yingqwele ukuthi bamchukuluze ukuze acasuke naye, azizwe esengenwa ugqozi nesibindi sokulwa.

Inhlosongqangi wukukhuthaza uthando lokulwa, ubuqhawe nobuqhawaga bese kukhutshazwa ubuvaka. UKhumalo, (1993:81) uyakweseka lokhu kanje:

Nqonqonqo mfana
Uphuz' ubisi lwembongolo,
Mina ngiphuz' olwesithole sakithi
UBhelebane.

Nalapha uMntungwa uthlelela umquba ubuqhawe ebe efenyisa ubugwala okuyisichitho seqaqa, intothoviyane, umqaqongo neshangaqube kubafana bezwe lakwaZulu.

Ngisho sekudliwa iphaphu umfana oyivaka lalicwiliswa emanzini. UBhengu, (1965:22) ukubeka kucace bha lokhu lapho eveza khona uNyambose engafuni ukuvumela amaSwazi amenze imfeketho, ivaka, igamanxandukwana uqobo lwalo kanje:

Kwakuqhubeka ukweyiswa izinsizwa zamaSwazi. Zazingidelela impela; kuthi noma kudliwa inyama elami iqatha zilicwilise emanzini. "Mamo! Kanti ingulube iya phambili nokukhuluphala!" Ngasho ngenhliziyo ngilamukela iqatha livuza amanzi. Phela kithi KwaZulu ngamagwala ayecwiliselwa amaqatha emanzini. Leso senzo sabe sichaza ukuthi lowo muntu ocwiliselwa iqatha lakhe emanzini uyigwala, ubaleka njengamanzi – igwala lamanzi. Lokhu kungukudelela okukhulu uma kwenziwa komunye umuntu. Lapha-ke eSwazini ngangilwa leyo mikhuba, ngenziwa imfivilithi.

Ukungcweka yisikhungo lapho umgogodla wempilo yomfana wakheka khona. Umfana ufunda inhlonipho ayithola ngokuhlonipha izingqwele elandela imiyalo yazo noma eminye engayithandi. Yilapho efunda khona ukubekezela kuthi noma zimnetha, eqhathwa ngenkani kodwa nangomuso avukele khona. Ufunda nokuthi

akhule abe yindoda eqotho yangomuso. Yingakho nje singeke sababeka icala abadala uma bekhala sebebona umfana egcwaneka bese bethi kudalwa ukuthi akazange akhishwe igazi elibi ekwaluseni noma umfana uma engaphaphami, eyimfecemfece, ewuntekenteke wenkobonkobo yegwala, bavele balibeke ngembaba bethi akelusanga.

3.5.3.6 Ukweqhathana

UNyembezi noNxumalo, (1996:31) babeka kanje ngalo mdlalo:

Lona ngumdlalo wabafana ekwaluseni onjongo yawo enkulu ukufundisa abafana induku nokubaqinisa ukuba bangabi amagwala.

Lo mdlalo udlalelwa ekwaluseni futhi wenganyelwa ingqwele. Akekho ophikisana nengqwele ekwaluseni ngoba ingumlomo ongathethi manga ngakho-ke izwi layo lingumnqamula juqu futhi aliweli phansi. Kuthi kumnandi kungonakele lutho, kwelusiwe, uzwe ingqwele isithi:- "Sibanibani, uthizeni uthi wena ungumfana." Uma umuntu ekubiza ngomfana usuke echaza ukuthi awukhulile ngokuphelele engqondweni nasemandleni ngakho-ke usuke ekutshela ngeziphansi ukuthi uyakwehlula. Uma usibanibani lowo engesilona igwala, uzophika ame ngentaba ukuthi ungumfana, ahoshe ezakhe, anikele kulowo omcela inselelo. Kuzoliwa-ke kushaywane ngempela kuze kube khona ogoba uphondo. Lowo ohlulwayo uthi engabona ukuthi ziyamnetha, acele empunzini noma acele umaluju.

Isuke ingaphelile indaba ngoba kungenzeka lowo ohluliwe abuye ayicele inselelo kulowo onqobile mhlawumbe iziwombana ezimbalwa. UNene, (2003) uphawula kanje ngokuqhatha:

Ukuhlehla kwenqama akusho ukwehluleka, kusho ukuyothatha umfutho. Nomfana ohluliweyo ngokunjalo kungenzeka abuye namangwevu ayicele inselelo kulowo omnqobile. Uma bemehlula iziwombe zize zibe ntathu noma ngaphezulu, uyaye ayivume naye ukuthi lowo uyamxosha nengqwele nayo ayibe isavuma ukubaqhatha.

Kuyenzeka abafana balimazane, bagqemane izingozi kodwa leso senzo asithathwa njengecala ngoba kusuke kudlalwa. Abafana bahamba baye emfuleni beyogezana izingozi lezo, baziphahleke ngobulongwe noma ngodaka okukhombisa khona ukuthi bekungaliwa. Udaka noma ubulongwe lobu bunqamula ukopha futhi benza nokuthi isilonda sisheshe siphole.

Kuyenzeka kube khona ongafuni ukuqhathwa ngoba edlala ubuvaka. Lowo mfana uyahlekwa, agconwe kuthiwe akaphinde la mazwi: "Umnqolo ogombetsheni, umachob' izintwala zikanina". La mazwi awamnandi ngoba umfana usuke efaniswa nodadewabo bona abahlalela ukuchoba onina nogogo wabo izintwala. Umnqolo umfana ohlala ekhaya, ongayi ekwaluseni. Lowo mfana ongafuni ukuqhathwa usuke efana nomfana osekhaya ngoba lapha ekwaluseni umfana uyazuza okuthile ngoba kuyisikhungo sokufunda.

Akugcini ngokuthi lo mfana agconwe kodwa ingqwele iyamqhatha njalo ukuze kuphume ubuvaka. Kwenye inkathi ingqwele ithumela abafana abancane kunaye beyomngqongqoza ekhanda, besho ukuthi bayamxosha ukuze athukuthele, alwe. Lokhu kufakazelwa uKhumalo, (1993:81) lapho ethi:

Abafana ngisho abancane ubathola bemnqonqoza ekhanda umfana oyivaka besho ukuthi bayamxosha. Basuke

bemcunula benzela ukuba acasuke bese elwa. Kwenye inkathi abafana basuke bethunywa yingqwele ukuba bamnqonqoze lowo oyivaka, ukuze abone ukuthi ubuvaka bubi buyenyanyeka. Isibindi namangwevu adla ubhedu. Bamnqonqoza bethi:

Nqonqonqo mfana
Uphuz' ubisi lwembongolo,
Mina ngiphuz' olwesithole sakithi
UBhelebane.

Ngenxa yale mpatho umfana ugcina naye esebona ukuthi akavuke azithathe, agcine naye esekwazi ukulwa afane nabanye abafana. Inhloso yalo mdlalo ukufundisa abafana induku nokubaqinisa, bangabi ngamagwala. Basuke sebesebenzisa ulwazi abaluqokelela ngenkathi bengcweka.

3.5.3.7 Ukuqhwagela

Abafana bazikhipha inhlazane izinkomo imvamisa bengayenyusile ngokwanele insika. Kwenye inkathi kuyenzeka inyuke ngokwanele kodwa ifike iwe bhu ngenkathi besalusile. Lesi simo abafana abasigqiziqakala ngoba bayazi ukuthi ukudla bayokuthola phambili ngoba banayo imvume yokuthatha ngozwane ukudla kwabantu emasimini. Leyo mvume yokweba ukudla emasimini ngenkathi abafana belusile ibizwa ngokuthiwa ukuqhwagela. UNyembezi, (1992:449) ukuchaza kanje ukuqhwagela:

Ukuqhwagela ukwebiwa kwemfe nommbila emasimini
ngabafana abelusayo, kwenziwa njengomdlalo.

Bazothi bengezwa inkemane abafana banikele emasimini lapho bezofika babhonyule ummbila noma bakhubule imfe. Bazothi bengakwenza lokho bese lokho abakutholile

bakubophele emaqakaleni ukuze bengabonwa muntu ukuthi kukhona abakwenzayo. Kufanele kukhumbuleke ukuthi yize noma lokhu kungathathwa njengokweba kodwa kumnininsimu kumshaya engeqiwa ntwala ngoba uyalahlekelwa ngakho angeke wathokoza ukubabona benza lo mdlalo.

Uma abafana sebewubophe kahle, bazowuhudula ngezinyawo. Obonayo abone umuntu ozihambela ngokukhululeka kanti phansi laphaya lukhulu aluphethe. Bazothi bengafika nawo lapho belusela khona, kubaswe umlilo, kudliwe bashaye esentwala.

Abagcini ngokuqhwagela ummbila nemfe kuphela abafana nawo ubhatata nezinkukhu kuyangena kulo mdlalo. ULanga, (1997:19) uyakufakazela lokhu kanje:

Kwesinye isikhathi bagubha ubhatata emasimini, baye nawo endaweni enesihlabathi esiningi eduze nomfula. Bafike bagubhe umgojana, bawufake lapho ubhatata bawugqibe bese bebasa umlilo ngaphezulu. Emva kwesikhathi bazobona ukuthi cishe usuvuthiwe, bawukhiphe bawudle sewuvuthiwe kamnandi.

Nezinkukhu ngokunjalo azisindi kulo mdlalo. Abafana badumela inkukhu noma ngekabani, baklunyule umqala ukuze ingakhali kakhulu. Bayimboza ngamahlamvu esagude noma ngamaphi amahlamvu angenza kahle lo msebenzi wokumboza. Izinkukhu bafike baziqhuthe kuthi lezo zimpaphe ezisalayo bazihangule ngomlilo. Emva kwalokho bazobasa umlilo esidulini bese beyosa. Isiduli sinomlilo omuhle ongenayo intuthu. Izothi ingavuthwa bayisobozele. Kokunye abayicuthi kepha bavele baxove udaka, bayimboze ngalo ingacuthiwe bese beyimbela esidulini, bayigqibe qede babase ngaphezulu esidulini. Ivuthwa lapho kube sengathi ibigazingwa esitofini. Izimpaphe zisuka nodaka uma isivuthiwe. Ngeke usinike

esingaboni nesibonayo ungake usizibe nje sengathi awusiboni. Nabafana benzenjalo. Balinganisa isikhathi, uma sebona ukuthi cishe isivuthiwe, babe sebethuma amavaka ukuba eyokweqela izinkomo. Ngenkathi besayokhalima izinkomo, izingqwele nabanye basala beshaya ikhuhle. Amavaka ayofica ngolwalulapha, agcine ngokuconsa amathe. Ngisho engayidlanga ngeke athi vu kwabadala. Uma eke asho, azowathola amanandinandi kuzingqwele. Ngale ndlela bafundiswa ukubekezela noma sekunjani ngoba ngelinye ilanga bazokuba udibi noma amabutho enkosi nesizwe. Bafundiselwa ukuthi ngisho sebekoMkhulu emadlangaleni uma sebeyobuthwa bangakhali ngendlala sengathi ngamanina. Futhi uma sebephuma izimpi bafundiselwa ukumela izimo ezinzima bebhokene nanobungozi besitha. Kokunye impi ize idle udaka qede iqhubeka iye lapho eyohlasela khona ngoba ngeke ibuye ilambatha, iphume impi kamabuyaze. Sivela lapho isaga esithi:

Ithi (impi) ingahamba, idle udaka.

Isuke igcwalisa isisu ukuze ikwazi ukubhekana nezitha. Kokunye ize incwele amahawu qede iququde noma yose uma sekunzima kodwa isuke iphokophelele ukuyonqoba izitha ejutshelwe ukuba iyozinqoba. Ibe ilokhu ithe nje:

Akashongo njalo okaNdaba!
Uyobuyelaphi?

Lokhu kokuthi bashaywe uma bephahluka emakhaya ngezimfihlo zasekwaluseni bafundiselwa ukuba nesifuba ngoba ngelinye ilanga bazophathiswa izimfihlo zesizwe nezakoMkhulu uma sebeyizinhlozi, izinceku, izinsila, ogqayinyanga noma izinduna. Uma uphethe imfihlo yesizwe noma yakoMkhulu awudli usiphahluka noma ube unomahemuhemu, undaba kazibuzwa sengathi wakhahlelwa yihashi esifubeni.

Futhi-ke indoda ayihambi nje ihefuza ngisho izifuba zebandla sengathi yinina. Namanina akhulumela futhi ayizaliwakazi ngoba angachitha imizi.

Indoda ephethe izindaba zakoMkhulu ngeke uyenze lutho uma isithe:

Ngiphethe isifuba sakoMkhulu.

Iyoze iyoziphefumula kumniniso okuyiSilo samabandla onke jikelele. Yuqeqesho olunzulu lolu.

Akujwayelekile ukuthi abafana babanjwe uma benza lo mdlalo ngoba bawenza ngobuhlakani. Uma kwenzekile ngeshwa nomninimpahla, angeke amubeka cala ngoba abafana basuke besemsebenzini omkhulu wokuqapha imfuyo. Abanye noma kwenzeka babona bayacimeza sengathi ababoni. Futhi okukhulu kunakho konke ukuthi isizwe sikaMageba siyaziwa ngokuphana.

Lo mdlalo ufundisa abafana ukucophelela uma benza izinto ngoba uma bengacopheleli bengabuya inqina kaMabuyaze uma beyoqhwa ngoba bengabhadanywa umnininsimu. Kuyabasiza futhi abafana ukwazi izikhathi zonyaka lapho izitshalo ezithile zitholakala ngazo.

3.5.3.8 Iqanda lenjelwane

Iqanda lenjelwane womunye wemidlalo ekhonzwe kakhulu abafana ekwaluseni.

UNyembezi, (1992:209) uwuchaza kanje lo mdlalo:

Into ethukusiwe lapho kucushwe khona noma indle efulelwe ngenhlabathi etatshiswa ongaqikeleli.

Ngenkathi izinkomo zisaklabile abafana bachitha isizungu ngokudlala imidlalo njengalo iqanda lenjelwane. Lo mdlalo udlalwa ngokuthi umfana ambe umgojana bese egqiba into ethize enyanyisayo ebese eyenga omunye ukuthi kukhona okuthile okuhle okugqitshiwe. Kuyagqitshwa umnenke, ixoxo elifile kodwa okujwayelekile kakhulu kuba yindle noma itshe lentaba. Umgqibi ulalisa ulimi ngenkathi ekhuluma, kuthi nalowo ozocinga akholwe ukuthi kugqitshwe into enhle. Uzoya emagange eyobheka, afike ahlangebezane nembibizane, athole into enyanyisayo njengalo itshe lentaba.

Uzothi engakutapa lokho okugqitshiwe, bamhleke bonke abanye abafana. Umtapi lapho uba ulwandle emva kokuyengwa, mhlawumbe agcine esezifikele mathupha kulowo obemyenga. Bazolamula abanye abafana mhlawumbe agcine esebohlile lowo otapile noma kwenye inkathi bagcine sebedumelene, baphundlane ngezinswazi.

Lo mdlalo imvamisa bawenza kumuntu ababona ukuthi akawazi njengabafanyana abaqala ukwelusa noma iminqolo lena engezi njalo ekwaluseni. Abafana abakade baqala ukwelusa angeke ubalokotho ubaluthe ngalo mdlalo ngoba sebeyawazi. Kuyenzeka ukuthi nabo omakade bebona balutheke ngenxa yokukhohlwa noma kwenye inkathi ngoba lowo ogqibile enekhono lokukhuluma nomuntu akholwe.

Inhloso yalo mdlalo kusuke kuwukubona indlela umuntu aziphatha ngayo uma ephakathi kwabantu. Ngamanye amazwi indlela yokufunda incwadi evaliwe engumuntu. Okwesibili ukufunda ikhono lokukhuluma kuthi uma ubeka into, umuntu akukholwe. Esinye isifundo esitholakala kulo mdlalo esokuqikelela ukuthi uma

utshelwa into wumuntu, ungabi uthathekile kodwa into uyicubungulisise ngaphambi kokuyenza. Lokho kunciphisa onhliziyo ezingaphandle, abahlale belobizela, belabelabela okungesikhona okwabo noma into esekude kunawe ngokobudala kuze kuthiwe, ubude abuphangwa. Umfana uyaqeqeshwa ukuthi umdaka awuphangwa ngoba ziseza izimvula zehlobo nezokulima. Ngakho-ke linda ithuba lakho elifanele, lizofika. Ungabi ulobilobi noma unwayinwayi.

3.5.3.9 Ukuciba insema

Ukuciba insema ngomunye wemidlalo okhonzwe kakhulu ngabafana ekwaluseni. Into edala ukuthi lo mdlalo ube nenasasa elikhulu kubafana wukuthi kunekhono elifundwayo elidingwa kakhulu ngabafana, lelo khono elokuciba. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:27) lapho bethi:

Lona ngumdlalo owawunesasasa elimangalisayo kwaZulu.
Kusobala ukuthi okwakwenza lokho yingoba lo mdlalo
wawufundisa abafana ukugwaza nokuciba bashaye khona.

UNyembezi, (1992:365) uyichaza kanje insema:

Insema isimila okudliwa imiqumbe yaso okuthela ngaphansi
kugingqwa ngabafana bezifundisa ukuciba izinyamazane.

ULanga, (1997:07) uyichaza kanje:

Insema ngumuthi otholakala kakhulu ezinkangala ehlobo.
Ebusika amakhasi ayo ayasha, ingabonakali. Insema
isithombo okudliwa imiqumbe yaso. Imiqumbe lena izimbali
ezingavuleki. Okuthela ngaphansi kwaleso sithombo kudlala
abafana befunda ngakho ukuciba izinyamazane.

Uma kubhekwa lezi zincazelo ezingenhla, insema ingachazwa njengesitshalo esisabhatata noma esisadumbe noma zambane.

UNyembezi, (1992:61) ubeka kanje ngokuciba:

Ukuciba ukujikijela ngento ecijile ngenhloso yokugwaza.

Lo mdlalo udlalwa ngokuthi abafana basimbe lesi sigaxa bese befuna indawo engumthezuka noma ewummango bephethe izinkande. Izinkande izindukwana ezicijiwe okuzocitshwa ngazo insema. Imvamisa izinkande zakhiwa ngomuthi wesiphampatho. Uma sebefikile kuleyo nkundla abafana, bama uhele noma uqhiwu. Babe sebekhetha umfanyana oyedwa ozosiza ekuphonseni insema ngenhla. Lowo msebenzana ubizwa ngokuthi ukwediya.

Umfana wokuqala uma ngezansi kuthiwa uma ethukwini. Labo abame lapho basuke bebhekwe isambane ngoba basuke beme endaweni ebhedayo, engafuna muntu ngoba kuchaza ukuthi uyisahluleki, awukwazi ukunemba. USibisi, (2003) uyichaza kanje le ndawo:

Ethukwini indawo ephansi ngendlela eyinqaba. Umfana omi lapho kufana nokuthi udla amathuku isibungu esivela emqubeni. Ngakho-ke naye uyefana nomquba. Ungumquba.

ULanga, (1997:07) ulichaza kanje ithuku:

Ithuku isibungu sasemqubeni, isibungu ebuchosheni bemvu
noma izindlu ezingasesangweni emzini wesiNtu, zabantu
abazitholwa.

Akekho noyedwa umfana othanda ukuba kuleyo ndawo. Umfana wokwediya usezoyiphonsa insema bonke abafana sebemi ngomumo nezinkande zabo. Yilowo kufuneka ayicibe ngenkathi idlula kuyena ngenkande. Kufuneka kukhumbuleke ukuthi nsema ndini awutotobi nje, uhamba ngesivini, okuzodingeka ukuthi nabafana babe nekhono lokunemba. Oyinembile ngaphambi kokuba ifike esigcawini usehlabene, usezonyuka ame ngemuva kwalowo obe ngenhla. Le ndawo engenhla kuthiwa kusedala noma ebukhosini futhi iyona ndawo ebabelwe uwonkewonke. Isigcawu lesi indawo lapho kuhlatshelwa khona insema.

Uzoqhubeka-ke umshikashika lowo beyihlaba insema, kuthi lowo obe nenhlanhla yokuyihlaba aze adundubale edala, ubuye abuyele ezansi ethukwini, azame khona ukukhuphuka njalo. Kukhona-ke abayihlaba baphumelele edala, njalo labo babizwa ngokuthi izinkunzi zayo. ULanga, (1997:08) usibeka kanje isizathu esidala ukuthi babizwe ngezinkunzi:

Babizwa ngezinkunzi zayo ngoba benqobile bekhombise
ikhono lokuba yizingcweti zokuyiciba.

Kuyenzeka ukuthi kubekhona abahlale bebuyela ethukwini njalo, abanye babo bagcina ngokuhoxa sebesaba ukuhlelwa. Abanye abalilahli ithemba ngoba bayazi ukuthi kukhona abazokuzuzwa uma bebekezela. Osedala naye akufuni ukunyakaziswa, ufuna ukuthi ahlale elapho njalo ngakho uhlale efinqile. Isaga esithi: "Insema isimi

ngokhande" naso savela ngenxa yalo mdlalo. Lesi saga sichaza ukuthi "ubuqili bakhe sebuvele obala". Ngaphandle kwalokho kunomqondo wokuthi umuntu usephelelwe ngamaqhinga. Abanye baze benezele ngokuthi "insema isimi ngokhande etsheni".

Uma lo mdlalo usuphelile, abafana bayaye bayithathe insema leyo esele benze ngayo imisebenzi yezandla. Bayaye benze abantu izinqola, amasondo kanye nezilwanyana. Konke lokhu kubafundisa ukonga ngokuthi ayikho into yokulahlwa nje esenokusebenza yenze okuthile.

Inhloso enkulu yalo mdlalo kusuke kuwukufundisa abafana ikhono lokunemba okuyikhono azolidinga kakhulu empilweni yakhe njengasezimpini noma kuliwa nje. Kuphindwe kufundise nekhono lobuchwepheshe emsebenzini wezandla. Baphinde bafunde nekhono lokubekezela ukuthi umuntu ugcine esephezulu uma ebekezela. Okunye abakufundayo ukubamba iqhaza emncintiswaneni, babekezele.

3.5.3.10 Ukudlala emanzini

Ehlobo ilanga lisuke likhipha umkhovu etsheni ngakho-ke kungalesi sikhathi lapho abafana bethokozela kakhulu imidlalo yasemanzini. Ebusika nakhona abafana bayadlala emanzini kodwa isasasa alibi likhulu njengasehlobo. UMsimang, (1975:170) uphawula kanje ngalo mdlalo:

Ngesikhathi sasehlobo, lapho lingasashisi selikhipha inhlanzi emanzini, abafana babezipholisa ngokubhukuda.

Le midlalo yasemanzini ayidlalwa noma kusiphi isiziba kodwa abafana bayaye bafune iziziba ezinkulu futhi ezijulile. Ngenxa yolwazi abanalo lwezemvelo abafana abamane bagxambukele noma kusiphi isiziba kodwa bayaqaphela ukuthi bengangeni kulezo ezinobungozi ezinezinyoka, izingwenya, namadwi ayingozi.

Miningi imidlalo edlalwa abafana uma belusile. Kukhona ukushaya idadamu, ukubhukuda, ukutshuza, ukudlala izingwenya, ukushaya intiki.

3.5.3.10.1 Ukubhukuda

Elinye igama elisho ukubhukuda ukuhlamba. Ukuhlamba lokhu ukuthi umfana akwazi ukuntanta phezu kwamanzi engacwili esebenzisa izandla nezinyawo ukugwedla. Ukubhukuda noma ukuhlamba singakuthatha njengeqophelo lokuqala emidlalweni yamanzi ngoba eminye imidlalo yasemanzini angeke akwazi ukuyenza uma engalazi leli zinga.

Ngenkathi bebhukuda bayeye badlale umqhudlwano wokuthi ngubani ozokhathala kuqala. Bayaye baziklamele ibanga abazolihlamba ukuze kubonakale ozodla umhlanganiso. Uma usuzoqala lo mqhudlwano, abafana kwenye inkathi bama ngaphandle komfula, kube khona oyedwa ozobabalela. Uyothi engabala afike esibalweni ethile, basukise okwenhlanvu yesibhamu sebeyoziphonsa emanzini. Kuba ukhethukhethi yilowo efuna ukudla ubhedu. Bazoya ngokukhathala abanye kuze kube khona onqobayo. Lowo onqobayo ubizwa ngongoti kulesi sigaba sokubhukuda. ULanga, (1997:15) ubeka kanje ngalo mqhudlwano:

Kuthi lapho bebhukuda badlale umqhudelwano wokuthi ngubani ozokhathala kuqala. Kuyaye kunqunyelwane ibanga okufanele umuntu alihlambe. Umuntu uyahlamba-ke eya ebuya. Kuyabalwa-ke ukuthi uze wahlamba ehamba leli banga kangaki ngaphambi kokuba athi usekhathale. Kulokhu kuqhudelana kwabo emanzini, yilapho kuvela khona amakhono okuhlamba. Kutholakale ompetha, ongoti bezinhlambi. Leli bizo-muntu inhlambi lisuselwa esenzweni hlamba.

Kwenye inkathi umqhudelwano uqala khona phakathi emanzini. Abafana abancane (inkwebane) ayivunyelwa ukubhukuda ezizibeni ezijulile kepha ibhukuda osebeni lomfula lapho kungajulile khona. Abafana abadala bayaye basebenzise yona inkwebane ukuqala lo mqhudelwano, ngaphandle uma kukhona umfana ongabhukudi ngalelo langa ngenxa yezizathu ezithile okungaba ukulimala noma ukuzila.

Izimfundamakhwela zona ziyalekelelwa ongoti ngokuthi baziphahle ngapha nangapha ziziqaphe ukuthi zingaminzi zize zijwayele. Enye indlela yokufundisa labo abasafufusayo ukuthi labo ababafundisayo babambane ngezandla zombili bazihlanganise ziqine. Kuzothi-ke lowo ofundayo alale ngesisu phezu kwezandla zalabo abamfundisayo. Kufanele kuqikelelwe ukuthi izandla zongoti labo ziba ngaphansi kwesisu salowo ofundayo. Lokhu kwenza kwenzela ukuthi lowo ofundayo akwazi ukufunda ukugwedla ngezingalo, ngezandla nangezinyawo.

3.5.3.10.2 **Ukutshuza**

UNyembezi, (1992:519) ukuchaza kanje ukutshuza:

Ukudabula emanzini noma emoyeni ngejubane.

Le ncazelo kaNyembezi ithanda ukungacacisi kahle ukuthi lolu hlobo lokubhukuda lwenzeka ngaphezu kwamanzi noma ngaphansi kwamanzi. Empeleni ukutshuza ukucwila umzimba wonke emanzini, ubambe umoya ungaphefumuli, uhambe ngaphansi kwamanzi leso sikhathi okwazi ukubamba ngaso umoya uze uphumele kwenye indawo usahamba phansi kwawo amanzi nalapho uqala khona ukuphefumula.

Lo mdlalo uthanda ukuba yingozi ngoba kuyenzeka omunye atshuze kanti ikhono lokuhlamba akanalo, azithole esephumela emajukujukwini esiziba bese ehluleka ukubuya noma aphefumule kabi amanzi angene ngomlomo ancisheke umoya. Kodwa-ke ngenxa yobungoti abanabo abafana, basheshe babone abafana bese bephuthuma beyomtakula.

Lo mdlalo udlalwa sakuqhudelana ngoba bayabalelwa bese beqala ukucwila, kuthi lowo okwaze ukucwila watshuza ibanga elide ngaphandle kokuvela ngaphezulu kube uyena onqobayo. Ikhona imigomo ebekwayo mayelana nezokuphepha. Izimfundamakhwela ziyayalwa ukuthi uma zihlangabezana nenkinga yokugwiliza emanzini azophakamisa izandla noma zimemeze ukuze zikwazi ukuthola usizo ngokushesha. Lokhu kuchaza khona ukuthi indlela yokuhlangula yesimanje yaseNtshonalanga ithekelwe kuyona lena yakwaZulu. Ongoti uma sebebona isimo sinjalo abananazi, bagxuma baziphonse ngalapho kwenzeka khona umonakalo bese betakula lowo ogwilizayo, bemphahle ngapha nangapha baze bayophuma naye osebeni lomfula. Uma ebesegwilize waze waphuza amanzi, bayamkhipha ngokuthi bamlalise ngomhlane bese bemgwedla ezinyaweni becindezela isisu. Amanzi lapho aphuma eziqhashela. Kokunye bamshaya ngesihlabathi esiswini, belokhu bemcindezela ngenhloso yokumkhipha onke amanzi abesegcwele esiswini.

3.5.3.10.3 **Ukushaya intiki**

Omunye umdlalo wasemanzini othandwa ngabafana ekwaluseni yilowo wokushaya intiki. UMakhathini, (2003) uyichaza kanje intiki:

Intiki noma intshiki ukubhukuda emanzini kodwa ube ulele ngomhlane.

Lo mdlalo nawo bawudlala ngokuqhudelana. Kunqunyelwane ibanga elithize okuzobhukudwa lona belele ngomhlane. Kuzothi lowo ofike kuqala kube uyena odla umhlanganiso. Nakhona lapha kuyenzeka ukuthi kube khona ogwilizayo. Ongoti bahlale bekhona ukutakula labo abasenkingeni.

Iqiniso elimqoka ukuthi nawo lo mdlalo udlalwa ngokugwedla ngezandla nezinyawo. Umahluko ukuthi kuwona umuntu usuke elele ebheke phezulu. Kufanele kube nokuxhumana nokuhambisana okuthile phakathi kokugwedla kwezandla nezinyawo ukuze umbhukudi angacwili noma azike.

3.5.3.10.4 **Ukulwa emanzini**

Omunye umdlalo ovamiswe ukudlalwa abafana yilowo wokulwa emanzini. Kulo mdlalo abafana bazishaya sampi ngokuthi beqembukelane kabili. Yilelo nalelo qembu lizetha igama lebutho elithize. Basebenzisa udongwe njengesikhali. Kwenye inkathi baluphonsa ngezandla, kwenye inkathi baluchome othini bese bejikijelana. UNyembezi noNxumalo, (1966:29) bayakweseka lokhu lapho bethi:

Umdlalo ovamisile futhi ukulwa ngodongwe emanzini kuqenjukwe amaqembu amabili kuthiwe ngamabutho empi. Kujikijelwana ngodongwe, kube ubuchaphachapha emzimbeni, ize idwenguke-ke enye.

Ngenkathi sekuliwa abanye bayajikijela bese becwila emanzini. Ukucwila emanzini kungenye yezindlela zokuvika. Elinye iqembu liyaye libacuthele labo abayizitha zalo bethi memfu, babanembe. Kushaywana baze babe manaphanapha udongwe kuze kube khona abagoba uphondo, babaleke baphumele ngaphandle kwesiziba.

Kuyenzeka lo mdlalo ube nobungozi ngoba kuyenzeka omunye bamnembe esweni. Noma kunjalo, akekho obekwa icala ngoba kusuke kudlalwa. Lo mdlalo uqeqesha abafana amakhono okubamba impi. Ubafundisa ukunemba, ukuvika, isibindi namaqhinga okuhlasela ngoba akwaziwa ukuthi impi ngempela iyobambana endaweni enjani. Kokunye impi ibambana endaweni eyugwadule noma eyinkangala njengeyaseSandlwana nje. Kepha kukhona izimpi ezifana neyaseNcome neyaseNdondakusuka lapha yabambana khona phezu kwemifula iNcome noma uThukela. Kulapho kwakudingeka khona-ke la makhono okulwa emaxhaphozini nemifula igola izintethe.

3.5.3.10.5 Umdlalo wezingwenya

Omunye umdlalo wasemanzini okukhonzwe ngabafana yilowo wokudlala izingwenya. Ingwenya iyaziwa ukuthi isilwane esiyingozi esingababheki abantu emanzini. Uma silambile, siyacutha emfuleni lowo singabonakali. Kwenye inkathi umuntu engabona ugodo luzintantela emanzini kanti sekunguyena umthakathi

wezindaba. Kwenye inkathi acuthe osebeni lomfula lapho kukhona utshani ukuze sizifanise nabo. Siyothi singanakile isitha, ivele ithi memfu, ikhale yemuke naso. Akekho othanda ukubhukuda esizibeni esinezingwenya.

Lo mdlalo udlalwa ngokuthi abafana babemaqembu mabili. Kuba khona iqembu elizoba izingwenya, kubekhona elizoba ngabantu. Sekuzothi-ke leli elezingwenya lijahe leli labantu ngenkathi kubhukudwa. Leli labantu lizothi galo yephuka, libalekela izingwenya. Ngenxa yokuthi abanye abanalo ikhono lokubhukuda, izingwenya ziyababamba laba abangabantu bese bebadonsela phansi emanzini, bagwilize kwenye inkathi. Kulo mdlalo umuntu usindiswa izikhwepha ukuze engacwiliswa emanzini. UNyembezi noNxumalo, (1966:29) bakuseka kanje lokhu:

Omunye umdlalo okhona ngowezingwenya. Kuba khona idlanzi labantu ababizwa ngokuthi izingwenya. Kuthi-ke uma kubhukushwa bona bahambe bebamba abanye abehluleka ukubaleka bebacwilisa emanzini baze bagwilize.

Lo mdlalo unobungozi ngoba uma kungaqasheliwe umuntu engaphangalala kudlalwa. Noma kunjalo lo mdlalo ufundisa abafana amakhono okuzivikela uma bebhekene nesimo esibucayi emanzini, ikakhulukazi uma bebhekene nazo izingwenya ngoba abafana abahlukani namanzi.

Uma udlalwa lo mdlalo, lowo osebanjiwe yizingwenya uyacwiliswa qede bese kuthiwa useyingwenya. Babe belokhu bebanjwa ngamunye ngamunye lize liphele leli qembu labantu. Emva kwalokho sebezoshintshana. Abakade beyizingwenya babe ngabantu, abakade bengabantu babe yizingwenya. Kuqhutshekwe nokubanjwana nokuvika izimo lezo ezibucayi zokuvika izingwenya noma uphunyuke sezikubambile

kodwa zingakakucwilisi. Kufuneka zize zikucwilise kuqala kuma uphenduka uba yingwenya.

3.5.3.10.6 **Ukushaya idadamu**

Ukushaya idadamu yilona gxathu lokuqala umfana afundiswa ngalo ukubhukuda. Idadamu indlela yokubhukuda lapho umuntu eshaya khona amanzi ewasaphaza ephambanisa izinyawo kodwa ebe ezilekelela ngokugwedla ngezandla.

Abafana bayaqhudelana ngokushaya idadamu. Bayaye baklame umgomo abazoqhudelana ngawo. Mhlawumbe bengaklama ukuthi basuke osebeni lwesiziba baye koluye usebe kanduba bayeke. Lapho ozodla umhlanganiso yilowo ozophuma phambili ashiye abanye behefuzela sebephelelwa umoya. Ngenkathi beqhudelana wena osuke ungemuva usuke uvelelwe ngoba ugcina ungasayiboni indlela kahle ngoba laba abaphambili basaphaza amanzi aqhashe kube njeya ngamasibomu ukuze nihlehle ningabalandeli eduze bese bephumelela.

Lo mdlalo ufundisa abafana ukukwazi ukuhlamba emanzini futhi bakwazi nokuwela emfuleni noma ngabe udla izindwani. Yize abafana beqeqeshwa nezindlela eziningi zokuzivikela uma bebhekene nezinkinga emanzini kodwa kuba khona abafayo. Cishe nesaga esithi "Inhlambi ifela emanzini" sadabuka kanjalo ngoba noma kunjani abafana bayawathanda amanzi baze banqotshwe ukufa. Le midlalo yasemanzini iqinisa imizimba yabo, ibafundisa namaqhinga okushesha baphulukundlele uma bebhekene nenkinga. Okukhulu kunakho konke ukuthi abafana abafuni ukuthi kuthiwe kukhona isiziba abasesabayo noma esibehlulayo ukunqamula kabili beze

beyophuma ngaphesheya noma sisikhulu, sibanzi kangakanani. Noma kuthiwa sinesilwane njengenyoka basithanda kabi baze badele ngokuba kube khona okwenzekayo. Bona uma sebefikile phezu kwesiziba, befuna ukubhukuda, bafaza inhlabathi phakathi bathi: Akuphume konke okulapha sekuzongena thina! Emva kwalokho basho phakathi. Okunye bayokubona emva kwendaba noma komonakalo.

3.5.3.11 Ukuzingela

Ukuzingela ngumdlalo obaluleke kakhulu ebafaneni. Isizathu salokho ukuthi lo mdlalo uyabasiza kakhulu ukweseka insika uma isithanda ukuwa ngenkathi besalusile. Lokhu kufakazelwa uMhlongo, (1991:02) lapho eveza khona indoda yaseLangeni, uMbengi edliwa unkatho lokuyobhoboza isifuba senkosi kwaZulu esezithela phezu kwabafana belusile kanje:

Aphendle nengswani yakhe uMbengi, athubeleze aqonde phambili. Uma ethi thushu kwelinye iwathanga abone imihlambi yezinkomo emihle. "Habo, ngoNjomane yini —", athuke esekhamelele ngephimbo ebuza kepha engenakuphendulwa muntu. "—— nakhu okungabafana. Kwenzenjani? Abanye basengamabhoxongwane kanti abanye sebeqatha. Sebengayibamba odibini!" Ukhuluma yedwa njena.

Akhe imikhala, asinge njengoba ebukela kude nje. Abone bebheke phansi behlangene ngamakhanda wena owabona iviyo lezintuthwane zididinga inyamazane esezihlabene ngayo. Kosiwa inyama lapha. Kuyacaca ukuthi zinyiwe ubhekle wazishiya. Abone ukuthi uyobe wephuzile umfo waseLangeni. Anikele esekhilikithela. Usondela khona useyasho ngengila: "Ayihhashi mabongwendlini." Lumphendule kuchwaze nje: "Ngena wethu — ungene uphelele!" Asondele esekhasazela. Ha, kanti kukhona ukudla okwedlula inyama?

Ngenkathi besalusile abafana bayaye bagawule imithi, babaze izinkezo, izingqoko, amaphini, izilwane ezinhlobonhlobo, izinduku kanye nezagila. KwaZulu akekho

umfana noma owesilisa ohamba elengise izandla engaphethe nduku ngoba induku yisona sikhali sakhe azivikela ngazo nxa ehlaselwa abanye abafana, izigila-mkhuba noma nje ashaye ngayo inyoka uma ethuka eyilamela. UMsimang, (1975:152) uyakweseka lokhu lapho ethi:-

Khona belu ekweluseni abafana babefunda ngamagama nemisebenzi yezinhlobohlobo zemithi yehlathi. Imithi eyabe isemqoka kakhulu empilweni yobufana ngeyezinduku. Phela induku nobhoko nesagila yizona zikhali zokuqala eziphathwa ngumfana azivikele ngazo uma ehlaselwa ngabanye noma esukelwa inyoka. Yizona futhi elusa ngazo nanqanda ngazo ontanga ukuze bangazichachazeli nje. Uma kunjalo, kufuneka ayazi imithi yezinduku engephuki kalula, nenomongo omncane hhayi ubhongabhonga nje. Izinduku zaziphathwa kahle zidiywe ezidunwini, kucijwe inhlabela. Lapho zisanda kugawulwa zazithukuswa emqubeni noma endaweni elithunzi ukuze zome lusica, zingagazulwa lilanga hleze zibelula. Uma kuhlatshiwe induku ibigcotshwa ngamafutha ukuze ihlale njalo icwebezela, ibe nombala omthubu kokunye ibemnyama. Lapho kuleziwe umfana ubengavumi kubekhona oweqa induku yakhe, kuthiwe owenze njalo umfakela iwa lokuba awe lapho impi isihlangene izitha zimeqe ngaphezulu. Yingalokho izinduku zazihlonywa ezintingweni lapho kungafinyeleli muntu kalula khona.

Ngenxa yolwazi olunzulu abafana abaluthola ekwaluseni bayayazi imithi eyenza izinduku eziqinile njengephahla, inama, isiphampatho, umhlwathi, inqayi, icibo, umnqumo, igqeba neminye. Ngalesi sikhathi besalusile abafana bagawula izinduku nezagila. Izagila ziyehluka, kubakhona lezo zokuhloba bese kuba khona lezo zokuzingela. Ezokuzingela azinabo ubuciko ngoba kugawulwa lapho kuhlangana khona amagatsha kusale iqhuzwana elingaba isagila. UDLudla, (2003) ubeka kanje ngalezi zagila:

Izagila zokuzingela inhloso yazo kusuke kungezokuphonsa noma ukujikijela ngakho-ke akudingeke bunyoninco ngenkathi zigawulwa ngoba kuyenzeka ngenkathi umzingeli

ejikijela silahleke. Ozingelayo uphatha zibe ningi
ukubhekana nalesi simo.

Okunye okudingeka kakhulu uma kuzingelwa nokuwumgogodla wokuzingela izinja. Ayikho neyodwa inqina engaphuma ngaphandle kwazo, ngakho awukho umuzi lapha kwelikaMthaniya ongayifuyileinja. Inja yilona sotsha lomuzi. Igada izihambi, ibikele umnininimuzi ngazo, naphakathi kwamabili abakhunkuli babikwa yiyo, uyizwe isishaya umkhulungwane. Nemimoya emibiinja iyakwazi ukuyihogela. Ngakhoinja iyanakekelwa kusukela izelwe. Uma izelwe isewumdlwane iphiwa umlaza namasi avutshwe ngezinkobe. Kufanele uma isakhula kuqashelwe ukuthi ikhishwa umnqantula, okuyisibungu esimila ngaphansi kolimi esivimba ukuthiinja ingakuthandi ukudla. Lesi sibungu sikhishwa ngeva. UMakhathini, (2003) uphawula kanje ngokukhipha umnqathula:

Kuyisihluku esingechazwe ukukhipha umnqantula ngento ebukhali njengensingo noma okucishe kufane nakho ngoba umdlwane usuke wophe kakhulu kwenye inkathi ugcine ngokufa. Iva yilona elingumakhonya ekwenzeni lo msebenzi.

Umdlwane udinga ukunakekelwa uma usandakuzalwa ngokuthi uxukuzwe isisu ukuze ungabi mapaklaza futhi usuthe. Lokhu kwenziwa ngokuthi ubanjwe ngezinyawo ezingemuva ubhekiswe phansi bese uyaxukuzwa. Nokho kufanele kukhunjulwe ukuthi lesi senzo asimnandi ngakho umdlwane uyakhala kakhulu ngenkathi kwenziwa lo mkhuba. Oyixukuzayo kufanele engenzi mawala.

Nomainja isidla, idinga ukunakekelwa. Iphiwa amathambo nenyama engatheni uma kuhlatshiwe, ihlomule kakhudlwana uma ibambile ngoba inikezwa amathumbu,

amanqina namathambo enyamazane. Lokhu kwenzelwa ukuthi ibone ukuthi uma ibambile nayo izothola, igcine isikuthanda ukuzingela.

Kubalulekile ukuthiinja inakekelwe ngokuya ethunjini. Umainja ingayitholi impatho efanele nayo igcina isiguqula indlela yokuziphatha. Isaga esithi: "Ithi ingalamba iphenduk' inkentshane". Lesi saga sikubeka ngokusobala ukuthi umainja inganakekelwa ingaphenduka isitha ekhaya iqhobozele imfuyo. UNyembezi, (1954:188) uyakweseka lokhu laphe ethi:

A dog will not interfere with domesticated animals like goats, sheep, etc. which would be its natural food in the wild state. That, however, depends on whether the dog is well fed. If it is not well fed and starves, the drive of hunger causes its wild nature to reassert itself, and the dog forgets the artificial barriers set for it. It will wreak havoc even among domesticated animals.

Even with human beings the same thing happens. The pangs of hunger will cause one to do things which, ordinarily, one would never think of doing. Hunger makes one forget oneself. The same may be said of a person who is in desperate circumstances. He will try anything in the hope that he may be saved.

Nayo njengemidlwane iphathwa izifo kodwa esithanda ukungayiniki thuba yilesi okuthiwa usekela. Inja ephethwe yilesi sifo ibonakala ngokuqhaqhazela, ungathi ingenwa amakhaza. Lilula ikhambi lalesi sifo ngoba umniniyo umane ayisike ingxenye yendlebe bese iyelulama. UMsimang, (1975:46) ubeka ngalesi sifo:

Ezindala zona zihlushwa usekela. Uma uyingene uyibona ngokungenwa amakhaza, ivevezele libalele. Bebesimze bayisike indlebe, kube isiyelashiwe njalo.

Inja ekhonzwe kakhulu uma kuzingelwa kuba ichalaha. Ichalahainja enkulu yenduna. Isizathu salokhu ukuthi linamandla futhi linejubane liyakwazi ukubhekana nezilwane ezinenkani njengezinyamazane. Amachalaha futhi akujwayele ukuhlale elwa ebanga zone belu izinjakazi ikakhulukazi ngesikhathi sokukhwelana. Injakaziinja yensikazi esikhulile. Injakazi ayinawo amandla njengechalaha futhi nejubane layo alilikhulu. Olunye uhlobo lwenja olukhonzwe kakhulu ekuzingeleni ibhansi. UNyembezi, (1992:21) ulichaza kanje ibhansi:

Inja yokuzingela elukhocosi.

Inja iyinga ngokubamba iqhaza elibonakalayo uma kuzingelwa. Inja engazingeli ayithandwa muntu, ibizwa ngamagama angemnandi njengokuthi iwumquba, umqulathi, umgodoyi, umhogwane namanye ahambelana nawo. NesiZulu siyasho ukuthi "Kubamba ezingelayo". Lokho kususelwa khona ekutheniinja engazingeli ayitholi lutho nomuntu ongazizameli akazuzi lutho. Inja ezingelayo nehlabanayo ekuzingeleni nomniniyo uyahlomula futhi uyaqhilika intokozo. Nesaga esithi "Inja ibambela umniniyo", savela kanjalo. UNyembezi, (1954:214) usitolika ngolimi lwasemzini lesi saga kanje:

Inja ibambela umniniyo. (A dog catches [buck] for its owner).
Just as the buck caught by a dog when hunting belongs to the
owner of the dog, a servant also labours for his master.

Abafana abazingeli into etheni kuleli banga futhi nokuzingela kwabo akuhlelelwa njengenqina. Bayaye bakhaphele izinkomo ekhaphelweni, kwenye inkathi bacele abafanyana ukuba baqaphe imfuyo. Noma ukuzingela kwabo kungekhona okweqophelo eliphezulu nabo benza okusemandleni abo futhi baqala nokufundisana

belandela imithetho yayo inqina. Bayaqaphela ukuthi uma konke abakuthole ngenkathi bezingela abakudli kodwa baze bakwethule emakhaya noma ngabe kuncane kangakanani. Abadala nabo bayababonga abafana banconcoze ukuze babaphe ugqozi. Bayafunda imithetho ethile yenqina njengokuthi uma kuvuka inyamazane, ayibizwa ngegama ngoba uma kwenzeke njalo, leyo nyamazane ngeke besakwazi ukuyibulala. UNxumalo, (1951:69) uyakweseka lokhu lapho eveza uDodo exoxa noManiki ethi:

Lalela uze ubhasobhe-ke. Uma uzwa bethi, 'ubonakele!' Uboqonda ukuthi sekuvuke isilo," kumpempeza uDodo. Ungezwa futhi bekhala ngokuthi, 'Enhla, ezansi, amathole,' bese wazi ukuthi sekuvuke izingulube. Usheshe ucinge umuthi ngoba ingulube iyokwedlula nawe. Cha-ke uma uzwa besho 'uluthi' ubokwazi ukuthi basho insimba.

Wabuza uManiki wathi, "Basuke bekuhloniphelani bangakubizi ngamabizo akho?"

Kuthiwa uma ukubize wakugangalaza kusuke kucashe kungabe kusabulawa. Uma uke walokotha-nje wakubiza ngegama lakho lokho okuhlonishwayo, izinsizwa eziseduze nawe ziyokuphophotha ngezinti zemikhonto zithi, 'Suka lesisiphukuphukwana!'

Bayafunda futhi nokuthi uma uhlaba inyamazane kufanele uthokoze kunanele namawa, kuzwe bonke ohamba nabo. Lokho kwenzelwa ukuthi noma kwenzekile wayihlaba yangawa inyamazane kodwa nozoyiqedela azi ukuthi ivuswe uwe ngoba phela nakhu uthokozile kwezwakala. Uma ungenzanga njalo, ozoyiqedela unelungelo lokuyiqola, athi ivuswe nguye ngoba engekho omemeze wakhombisa ukuthokoza. Lokhu kufakazelwa uNyembezi, (1951:70) lapho uDodo eyala uManiki ethi:

Uma ushaya unogwaja noma uhlaba inyamazane ubothokoza. Umemeze kakhulu kuzwe umuntu wonke. Wayemchazela ethi "Uyabona njengoba singabalapha eMathunzi nje, unele

uyihlabe inyamazane uthokoze ngokuthi, Mamo, Amathunzi ezintaba!" Uyozwa-ke abakini sebenanela ngokuthi; "Thunzi, thunzi." Noma uyihlabe yamuka, bayiqedela ngaphambili, sekungeyakho ngoba uthokozile kwezwakala. Ukhumbule phela ukuthi lowo okuqedelele inyamazane yakho uzomhlomulela umlenze." Kugeceza uDodo.

Uma kuphunywe inqina abantu enihlangana nabo anibabingeleli ngendlela eyejwayelekile futhi anibabuzi nampilo. Kodwa babingelelwa ngokuthi uthi "Ngamehlo enyamazane"; nabo baphendule ngokuthi; "Ngamehlo ayo." UNxumalo, (1951:70) uphinde akweseke lokhu lapho ethi:

Ungasho kwesihlangana nabo ukuthi sanibonani; ngisho phela abaya enqineni. Ubothi "Ngamehlo enyamazane!" Bona bovuma ngokuthi; "Ngamehlo ayo."

Uma le migomo ingalandelwanga, abazingeli bangabuya belambatha. Yingakho kwaze kwavela nesaga esithi: "Baphum' inqina kaMabuyaze". Okuchaza ukuthi babuye behambaze befana nomuntu ongembethe. Lokhu kufakazelwa uNyembezi, (1990:117) lapho echaza lesi saga kanje ngolimi lwasemzini:

Baphum' inqina kaMabuyazi. (They went on a hunting expedition of Mr Mabuyazi, i.e. Mr Come back-empty).

The expression centres in the words ukubuya ze, to return empty. When a hunting expedition sets out, the people at home expect to see them return with animals which they have killed.

When, therefore a person goes out on a fruitless errand, he is likened unto a hunting expedition which goes out and returns empty-handed.

Noma-ke abafana bengakayiphumi inqina kodwa ngenkathi bezingela besalusile, bayazama ukuziqhelanisa nemikhutshana eyenziwa khona ngoba lokhu kubahlomisela

ingomuso lapho nabo sebefike kulo izinga lokuthi nabo bazimbandakanye nayo. Bakhona abafana asebekhule ngokwanele ukuphuma inqina abaselusayo, yibona-ke laba bafana abacobelela abafanyana ulwazi nemigomo yokuzingela.

Abafana kuleli zinga bazingela ngokungakwamandla abo. Bazingela izinyoni namabuzi. Amabuzi azingelwa ngokuthi abafana baqembukelane amaqembu amabili. Abanye bazongena emavungwini phakathi esikhotheni beyowathusa, elinye iqembu lisuke seliqaphe ngeso lokhozi emzileni lapho ehamba khona ngezagila nangezinkande. Amabuzi phela awawushintshi umzila ahamba ngawo yingakho kulula ukuwazingela. Ngenkathi besaqembukelene, bahlabelela iculo elisamdlalo kepha libapha umdlandla wokwenza lo msebenzi ngempumelelo. ULanga, (1997:21) ulibeka kanje leli culo:

Kuzobe sekuhlatshelelwa kanje:

Iqembu 1	:	Imbimbi ju!
Iqembu 2	:	Ha!
Iqembu 1	:	Idla abantwana!
Iqembu 2	:	Ha!

Noma-ke kuhlatshelelwe kuthiwe:

Igosa	:	Wena yo!
		Wena yo!
Abavumayo	:	Amabuzi
Igosa	:	Awubheke
		ngizokuhlinzel' injelane
Abavumayo	:	Amabuzi!

Bazosho belokhu bephindelela beshaya nehlombe. Ayothi angaqhamuka amabuzi, bawacibe ngezinkande. Lawo ahlatshiwe bayawathatha, bawebule, bawose noma aphekwe. Bayawadla banike nezinja uma bethanda.

Ikhono lokuciba balifunda kulo mdlalo okuyilona abazolidinga uma sebezingela beciba izinyamazane. Nekhono lokuhlinza baliqala khona lapha ngenkathi behlinza amabuzi.

Izinyoni zona bazicupha ngezihishe, izife nangenomfi. Izihishe zenziwa ngokuthi kwakhiwe imigoga bese kufakwa izinti bese kufakwa nentambo eyisihishe. Maphakathi nezihishe kufakwa icombo noma umgqakazo ukuheha izinyoni. Ziyothi zithi ziyokudla ukudla, ugwibike umgoga, inyoni ibambeke esihisheni. Enye yezindlela zokuzingela izinyoni ukuzicupha ngenomfi. Inomfi inindwa lapho kuvamise ukuhlala khona izinyoni. Ziyothi ziyahlala bese zinamathela unomphela zehluleke ukundiza bese abafana beyazicoboshisa.

Enye yezindlela yileyo yokuzicupha ngezife. UNxumalo noNyembezi, (1966:28) babeka kanje ngale ndlela:

Kanti lapho zicushwa ngezife kufuneka inhlava, inhlwabusi noma okunye okudliwayo okungahawukelwa yizinyoni. Lokhu kudla kubekwa phakathi nendawo othini oluthintene noluseke itshe ukuze ithi ingathi iyathinta inyoni liwe itshe iciphizeke ife noma ilimale kakhulu.

Le ndlela yokucupha yaze yadala isaga esithi "Itshe limi ngothi Nkombose kababa" ngoba izinyoni zaze zawufunda lo mkhuba wabafana wokuzicupha kanje sezibona ukuthi nakwaMadala eJuteni alikaze itshe lime ngothi kungonakele lutho.

Enye yezindlela eyejwayelekile yileyo yokusebenzisa izindwayimane. UNyembezi, (1992:326) uyichaza kanje indwayimane:

Into yokushwiba amatshe ngamandla amakhulu noma isidubulo sezinyoni.

Le ndlela iyona esingathi ilula kunezinye ngoba uma umfana ekwazi ukunemba, uyazibhuqabhuqa izinyoni. Kodwa nakho akulula ngoba nazo ziyayifunda imikhutshana eyenziwa abafana enenjeje. Kwenye inkathi zithi zingambona umfana ethi ulula indwayimane leyo, zishaye zichithe, ngakho nabafana bayazifihla.

Lo mdlalo muhle ngoba uyabasiza abafana ukuthi bazi izilwane ezinhlobonhlobo eziyingozi nezingeyona. Kuphinde kusize abafana ukuthi balazi inxeba uma sekuhlathwa ngoba befunda khona ekwaluseni. Ikhono lokunemba nelokuciba uhlabe esikhonkosini kufundwa khona lapho ekwaluseni ngenkathi beciba amabuzi ngezinkande nangenkathi beshaya izinyoni ngezindwayimane. Ngenkathi beshaya izinyoni bafunda nezinhlobo zazo izinyoni. Amakhono okuhlinza nawo avuswa khona lapho ngenkathi behlinza amabuzi. Lokhu kufakazelwa uLanga, (1997:22) lapho ethi:

Bafunda ukuhlinza nokwebula. Abafana laba baye balingise lapho kuhlinzwa, okuyisikhunjana sebuzi baseneke elangeni kuhle okwesenkomo noma esembuzi.

3.5.3.12 **Ukwelenyoni**

Lo mdlalo ungomunye okhonzwe kakhulu ekwaluseni. Udlalwa ngokuthi abafana bagibele emithini baze bafike phezulu. Lowo mfana okwaze ukuthi athi chwa yedwa phezulu kunabo bonke njengenyoni ihleli esicongweni sesihlahla uyena odla umhlanganiso. ULanga, (1997:23) uyakweseka lokhu lapho ethi:

Kulo mdlalo abafana bagibela ezihlahleni. Lokhu bakwenza ngokuncintisana. Kubhekwa ukuthi ubani ozokwazi kugibela aze ayofika phezulu kwelenyoni lapho abanye okungenzeka bangakwazi ukufinyelela khona. Lo mdlalo uyingozi uma abafana bephikisana ngokufinyelela egatsheni lokugcina ngoba ayantenga bawe balimale.

Lowo ogibele waze wayothi chwa kwelenyoni ube esebuza kwabanye athi:

Obuzayo	:	Ngikuphi mina?
Abaphendulayo	:	Ukwelenyoni
Obuzayo	:	Nina?
Abaphendulayo	:	Siphansi.

Emva kwalokho ebe esehlabelela athi:

Inkosi yakithi
Bayithumele ePitoli
Ukub' iyogada
Abant' ababoshwayo
Wo! wo-wo-
O! O! OO!

Sawubona mntakankehli
Sigaxa sikabhatata.

Inhloso enkulu yalo mdlalo ukufundisa abafana isibindi ngoba amagwala awanandawo kwaZulu. Lo mdlalo uphinde ube lusizo kakhulu kubafana lapho bebhekene nezilwane zasendle eziyingozi bengasenayo indlela yokubaleka bese beqhwakela kuso isihlahla leso. Abanye abafana kuphinde kubasize lapho bethuke baba izinhlozi ngoba izinhlozi uzithole sezilenga ezihlahleni, zihogela imimoya futhi zifuna nokusinga kahle.

3.6 Ukubuthwa

Ngenkathi umfana ekhula, ukhula aze afike ebangeni lokuba yibhungu, engami lapho akhule aze afike ebunsizweni. Kukuleli zinga lapho esethola ithuba lokubuthwa.

Igxathu elibaluleke ngendlela engechazeke kumuntu wesilisa leli ngoba yilapho efezekisa amaphupho akhe namakhono ekade ewafunda esakhula. Kufanele kukhumbuleke ukuthi kubuthwa abafana asebekhulile, bathomba hhayi amabhobhodleyana nje. UMasondo, (1940:32) uyakweseka lokhu lapho ethi:

Kwabekuthi nxa sebekhulile-ke abafana, sebethombile phela, besebuthwa yinkosi. Babesuka bayokwalusa izinkomo zenkosi bakleze kuzo, bese kubonakala ukuthi sebefuna ukubuthwa, ngoba nakhu sebezokleza kwezenkosi eziqondene nalokho.

UNyembezi, (1992:46) ulichaza kanje leli gama:

Ukuqoqela ndawonye ontanga nezinye izinsizwa ezithi kazibe kulelo banga, babe liqembu (imvamisa lempi) bethiwe igama.

Le ncazelo iphinde yenanelwe uKrige, (1950:106) lapho ethi:

The next stage after puberty is the incorporation of a man into full tribal membership is his "grouping up" with others of his age into a regiment.

Uma abafana sebezibona ukuthi sebekhule ngokwanele ukuthi sebengabuthwa, baye bakukhombise ngandlela thize lokho. Leyo ndlela ngeyokuthi umfana abaleke ekhaya aqonde ngqo emzini wenkosi obekelwe ukwenza lowo msebenzi. Uzothi engafika khona azidlise satshanyana ebese elusa izinkomo zenkosi. Akagcini lapho, usezosuka akleze khona lapho ezinkomeni zenkosi okuwuphawu olukhulu lokuthi usefuna ukubuthwa. Induna enkulu yenkosi isizofunda kwezayo bese udaba ilwethula kuMlomo ongathethimanga. UNyembezi noNxumalo, (1966:108) bayakweseka lokhu lapho bethi:

Lona kwakungumkhuba oqavile wakwaZulu. Bekuyaye kuthi kungaphela mhlawumbe iminyaka emibili noma emithathu abafana bakhula, baye komkhulu, beluse izinkomo zakhona, bese bedebekleza. Isizobonake induna yenkosi ukuthi laba bafana sebecela ibutho labo.

Lokhu kuphindwe kufakazelwe uMasondo, (1940:32) lapho ethi:

Kwabekuthi nxa sebekhulileke abafana, sebethombile phela, besebubuthwa yinkosi. Babesuka bayokwalusa izinkomo zenkosi, bakleze kuzo, bese kubonakala ukuthi sebekufuna ukubuthwa, ngoba nakhu sebezokleza kwezenkosi eziqondene nalokho. Owabeqondene namabutho kwabekuyinduna enkulu yempi, ithi nxa isisibona isikhathi ukuthi sesilungile sokubuthwa, nanxa isibabona ukuthi sebaningi abafana asebekufanele ukubuthwa, ibisiluyisa enkosini loludaba. Inkosi ibisilwamukela ukuba ibabuthe.

Uma inkosi isikhiphe izwi lokuthi abafana abakulelo banga sebengabuthwa, zonke izinduna ziyabaqoqa babe iviyo bese ihamba nabo iyobathula enkosini. Bazofika komkhulu abafana bakhe amadlangala akake umuzi wenkosi. Amadlangala indlwana eyakhiwa endle yesikhashana yokulinda amabutho. Ngenkathi besalindile, bayasebenza, bakhe imizi yenkosi, beyivuselela lapho ingasalungile khona, bavuselele nesibaya senkosi. Ngaphezu kokulungisa imizi yenkosi amabutho aphoqelekile ukuthi ashiye igama komkhulu ngokuthi nawo akhe indlu ezobizwa ngegama lawo. Ngaphezu kokulungisa umuzi wenkosi amabutho ayalima, atshale kwenye inkathi agcine esevuna nokuvuna ngoba side kakhulu isikhathi esichithwa ekubuthweni. Imvamisa ayesinda ekulimeni ngoba kwakubuthwa ebusika. Ngenkathi ekomkhulu ukudla kusuke kuyinala ngoba amakhosikazi nodadewabo bayabalethela ukudla kanye notshwala kodwa nawo ayazenzela okuningi. Lokhu kufakazelwa uMasondo, (1940:33) lapho ethi:

Miningi imisebenzi eyabe yenziwa komkhulu nxa kusembuthweni, ngoba babeziphekela, bezikhelela amanzi, bezitheza nezinkuni, besinda nalapho behlala khona, kungabi libhuqu sengathi abayibona abantu. Namasimu enkosi abelinywa ngamabutho, ngoba inkathi yokubuthwa kwamabutho yayiba sebusika, lapho sekuvuniwe.

Amabutho avuka njalo ekuseni enze le misebenzi bese kuthi uma seliphakeme baye esibayeni lapho bezohlangana khona nenkosi noma izinduna zayo kudingidwe izindaba zombuso. UMsimang, (1975:345) uyakweseka lokhu lapho ethi:

Ngesikhathi sasemini ayaye aye esibayeni noma enkundleni ayokotha ibandla kokunye abonane nenkosi kubhungwe ezombuso. Kulapho amadoda ayenikezana imiqondo, kuthiwe athungela injobo ebandla.

Ukubuthwa lokhu akukhona nje ukusinisa amahleza. Izinsizwa namabhungu bayahlushwa bashaywe kanzima uma nje benze iphutha elincane. Uma izinsizwa zithuke zahilizisana, zidedelwa udede kuthiwe azishayane zikhiphane inkani. Kuyoze kuphethe ngokuthi enye igobe uphondo. UMsimang, (1975:344) uyakuveza lokho lapho ethi:

Bebekhacana behlohlolozana kungekho oncenga omunye. Owesindwe izinyawo ubedindwa ngenduku. Owehlulayo nowehlulwayo ubebonakala ngombala. Oshisekayo wayededelwa iqhude nalowo abhongelana naye kuthiwe abashayane udede badelisane inkani. Onqobile usezothola izibongo khona lapho. Ayephila impilo yezixhwanguxhwangu amabutho. Kungumsebenzi wezinduna ukuwabophela ejokeni lo mthetho.

Inhloso yalokhu kuphathana ngesihluku ukwakha amabutho aqinile, angewona amagwala nemifece. Noma amabutho eziphatha budedengu nangobudlova, izinduna zikhona ukugcina umthetho ukuze lo mcimbi ungaphumi esandleni.

Inhloso yokubuthwa ukwandisa amabutho enkosi. Amabutho kufanele kube abantu abaqinile, abanesibindi namandla, kungabi imifece. Yingakho babephathwa kanje ukuze kufezuke lezi zinhloso. Umfo kaKrige, (1950:107) uyakwesekela lokhu lapho ethi:

The most important part in the ukubuthwa old was the strengthening of the men so as to instill into them the courage and strength that is required of every member of the King's army.

Nezintelezi ezisetshenziswa bebuthwa nazo ziyaluma, bazinwaya bezinwayile. Inhloso yalokhu kubaba kubenza babe nesibindi futhi balangazelele impi.

Ngesikhathi besalinde emadlangaleni, inyanga yenkosi iyabasebenza ngezintelezi zezempi. Le nyanga ayelaphi eminye imizi ngaphandle kokubhekana nokwelapha inkosi. Ngosuku olukhulu lokubuthwa, inkosi inikeza izinsizwa inkunzi emnyama okuthiwa eyemibengo. Le nkunzi iba mnyama ngoba inhloso kuwukukhipha isinyama lapha emabuthweni. Le nkunzi ayibulawa ngokugwazwa ngemikhonto kodwa ibulawa ngezandla ngokuthi yephulwe ithambo le ntamo. Kufanele kukhumbuleke ukuthi nayo inkunzi lena isuke isikhothiswe imithi nezintelezi ezinzima ukuze ingadluli nomunye uma isibulawa ngoba uma kube njalo kusho ukuthi kukhona abazosala enkundleni. Ngenxa yalesi simo, inyanga ikhipha izinduku zayo zokugcina ukugwema ukuba ingozi ingenzeki.

Le nkunzi yemibongo ihlinzwa ngokukhulu ukushesha uma iqeda ukuwa ukuze kusikwe imidikizo ezothakwa nezintelezi zokuqinisa amabutho. Emva kwalokho inyanga izothatha inyongo iyithake nezintelezi yenze umuthi wokuncinda. Yilelo nalelo butho lifike lincinde bese lithatha iqatha embengweni ekugcineni kuncinda yona inkosi. Lokhu kufakazelwa uMsimang, (1975:343) lapho ethi:

Ngalo leli langa, amakhosikazi emizi eseduze aletha utshwala balo mkhosi. Amabutho wona anikela ehlathini eseyotheza izinkuni ezizokosa le nyama. Yiwona futhi azobasa umlilo le ngasesangweni ukuthatha kokusa. Sekuzophuma inyanga nolukhulu udengezi ithele kulo inyongo yale nkunzi namacwiyo okukhanda kanye nentelezi yokuncinda. Amabutho asezofika ancinde qede eke udengezi bese ethatha iqatha kule mibengo yenkunzi.

Kufanele kukhumbuleke ukuthi alikho ibutho elingenagama ngoba ibutho igama yilona eliqagula iminyaka yomuntu. Ilanga lokwethiwa kwegama yilo leli lokudliwa kwemibengo ethakiwe yenkunzi emnyama. Inkosi iliqamba igama ibutho qede ebese lishuphula inkunzi. Igama lebuthe liqanjwa ngezizigaba ezithile emlandweni wenkosi noma kwenye inkathi izifiso zayo. Lokhu kufakazelwa uMsimang, (1975:342) ngokuqanjwa kwebutho leNkosi uSolomoni, uPhondolwendlovu lapho ethi:

Ngenkathi u "Prince of Wales" ehambele kwaZulu ngo 1925 inkosi uSolomoni yamupha isipho esinenani elikhulu, amazinyo endlovu, ukuze lokhu kube nesikhumbuzo uSolomoni wabe esebutha uPhondolwendlovu.

Emva kokuncinda amabutho athwala izikhali ekhanda ebese inyanga iwachela ngentelezi yempi. Lizonele lingabizwa ibutho, linanele ngokukhuleka u- "Bayede". Ibutho liba nesinzizwa ezicela ekhulwini noma ngaphezudlwana.

Emva kwalo mcimbi inkosi ishiya wonke umsebenzi emagxalabeni kaNdunankulu wesizwe, ihambe iyoziphumulela. Kungalesi sikhathi lapho uNdunankulu esethola ithuba lokuyala amabutho ewatshela ukuthi engalokothi ahlangane nesifazane ngenkathi esabhekene nalo mshikashika ayoze ababone uma esephume emadlangaleni. Bayochazelwa ukuthi uma bedlule lo myalo izintelezi abagezwe ngazo ziyakufekela basale enkundleni uma isibambene. Inhlonipho iyaqhakambiswa, ukuthi abahloniphe omncane nomdala, isizwe, izinduna nezinduna zempi. Lokhu kufakazelwa uMsimang, (1975:344) lapho ethi:

Inkosi isizoshingila ishiye inkundla, kusale kulawula indunankulu. Iyona ezoyala leli butho elisha ukuba lizihloniphe, lizile isifazane, lihlale emadlangaleni kuze kwedlule isikhathi sokuhlanza ngentelezi yempi.

Lokhu kuphindwe kwesekelwe uMasondo, (1940:34) lapho ethi:

Lapha kwomkhulu miningi imiyalo amabutho ayalwa ngayo ngamadoda amadala. Yonke le miyalo babeyalwa ngayo besesibayeni sakwomkhulu, njengokuthi abahloniphe abakhulu kunabo bonke abantu abadala, bangaboni abantwana babantu. Futhi babeyalwa nangokuxabana, ukuthi bangaxabani, bayihloniphe imizi yawoyise, nokungaphindisi uma eshaywa ngumuntu omdala ongangoyise.

Emva kokuwayala amabutho isizowatshela ukuthi azikhethele induna nokubatshela nokuthi inkosi ibasikise amahawu anjani. Kufanele kukhumbuleke ukuthi yilelo nalelo butho linehawu lalo elingefani nelelinye. Yilokho kungefani okwenza amabutho kube lula ukuwahlukanisa futhi ngenxa yokuhloniphana, izinsizwa ziyakugwema ukubizana ngamagama kodwa zithanda ukubizana ngebutho abakulo.

Kuvela elomhlathi ensizweni uma izwa enye iyisika ngebutho ngoba lokho kuveza ukuthi useyindoda, usedlule ebunzimeni obukhulu kodwa waphumelela.

Undunankulu ngenkathi eyala amabutho akakhohlwa ukuwakhumbuza ukuthi yini umsebenzi wamabutho. Uyabachazela ukuthi inhlosonqangi yokubuthwa ukuthola abantu abazovikela inkosi. Ngakho-ke inkosi ingababiza noma yinini ngakho-ke abohlale belindile ukubizwa inkosi uma isibadinga. UMsimang, (1975:344) uyakweseka lokhu lapho ethi:

Induna yayiqhubeka ukuyala amabutho iwatshele ukuba ahlale elindile ukubizwa yinkosi azolwela isizwe, asivikele lapho sihlaselwe izitha. Emva kokuyalwa sekuzoqhubeka ukubonga amakhosi nokugiya. Sekuzophuzwa utshwala bese kuchithekwa kubuyelwa emadlangaleni.

Emva komcimbi wosuku izinsizwa ziyadedelwa ukuthi zizibusise. Ziyagiya, zisine kuqhathwane. Kungalesi sikhathi lapho izinsizwa zithola khona izibongo, zibongelwa ontanga, imvamisa abavela sigodini sinye nayo. Noma inkosi isingasekho ukuthamela umcimbi kodwa izinduna zisuke zikhona ukuba yiliso lenkosi. Izinsizwa ezihlabanayo ngobuqhawe inkosi iyazithanda futhi ayigcini ngokuzithanda, iyaye iziklomelise ngokuzixoshisa ngezinkomo ezithile. Lokhu kufakazelwa uBhengu, (1965:17) lapho uShiyabantu umfo kaNyambose ebamba inkunzi esesele yedwa kanje:

Bonke abantu ababekhona komkhulu abawuhlanganisanga umlomo bebabaza isibindi sami sokusukela isilwane esigadalala kalula nje. Izinduna zakunokondisa lokho. Kwaba sengathi kwakukhona eyayizongixoshisa khona inkosi ngesibindi sami sobuqhawe engangisibonakalisile. Ngaba yindaba egudwini. Inkosi yangibuza ukuthi ngingubani, ngizalwa ubani. Ngayitshela ukuthi

nginguShiyabantu; ngizalwa uNosizila kaMbobozehluzo
wakwaNyambose. Inkosi yayimazi ubaba ngoba
kwakunguntanga. Yathi:

'Wena ungokaNosizila ngokusizila
amadoda nabafazi;
Abasingise enhla nasenzansi.
Usanda sithebeni njengensonyama!

Wo-o-o! Mfana uyihlo ngiyamazi, uyiqhawe ufuze ikhehla
elinguyihlomkhulu uMbobozehluzo ---

Ingungumbane emev' azinsansa,
Usikhumba sehlula abashuki;
Umgwazi kaTikoloshe aziqhaqhele;
Ingani abanye bayaqhaqhelwa.
Ngiyabona mfana nawe uzofuza bona oyihlo.

Amazwi enkosi angithokozisa, angigunyaza ukuba ngenze
izimanga zobuqhawe ukuze inkosi ingenze ngibe yinto
ethile.

Izibongo lezi yizona eziyincwadi yomfana ngoba ukuhlabana kwakhe kuvela khona
ezibongweni. Abathola izibongo yilabo abahlabanayo. Lokhu uyakweseka umfo
kaKrige, (1950:113) lapho ethi:

Every member of a regiment, however, accumulates his own
special praises, which are added to from time to time in his life
as he distinguishes himself. During the *buthwa* period the
boys are closely watched and will be given praises for any
boldness or courage displayed. Every member does not get
praises at this time - only those who distinguish themselves in
the hunts and fights of this period. The praises given will
always serve to bring back to memory whatever deed of
courage they were given for. These praises are sung by each
individual himself, but more usually by others present when he
giya's.

Ukubuthwa lokhu kunikeza umuntu igunya lokugiya *emphakathini*. Insizwa
engazange ibuthwe ayilokothi igiye *emphakathini* ngoba ithathwa njengomfana.
Noma insizwa igiya ayigiyi ngezibongo zenye insizwa ngoba lokho kungadala

uthuthuva futhi insizwa ayigiyi uma enye ingakahlali phansi ngoba lokho kungadala ingxabano ngoba kukhombisa indelelo. UKrige, (1950:114) uyakweseka lokhu lapho ethi:

There is, however great importance to the order of giya'ing when regiments are gathered together (say, at a wedding). No one dare giya before a well-known brave who has rendered conspicuous service in many wars. To begin to giya before he has finished will be risking a fight - hence the giya'ing time is very often the beginning of a fight. When a prominent member of a regiment giya's, his mates always wait until he sits down; if one of them jumps in, he will be risking a fight in the ring. Thus for a party to giya is to defy the opposite party to giya before it has sat down. In a word, the strongest giya's first. Before two sides meet for a fight, jeering, shouting, and giya'ing have first to be done to arouse the fighting blood of the men concerned.

Ngakusasa ukusa kuzokwaziwa yizo izinsizwa sezivukela ukuyophalaza. Yileyo naleyo nsizwa iphatha ukhamba lwayo, ifike yethelwe umuthi wokuphalaza inyanga yempi bese iyaphalaza kude ngaphandle komuzi. Ngenxa yobuningi bamabutho umuthi uthakwa embizeni enkulu ukuze athole wonke amabutho. Emva kwalokho bachelwa ngentelezi encinzayo ukuze nabo babe wudlambedu uma isibambene futhi behlale belangazelela impi. Lokhu kufakazelwa uMsimang, (1975:344) lapho ethi:

Emva kokuhlanza sekuzogezwa ngawo futhi lo muthi sekususwa intelezi yempi ebebechelwa ngayo. Phela inamandla esabekayo futhi iyaluma kangangoba abanye babeze bavele amadunguza bezenwaya. Ibaba nje yenzela ukuba bebebukhali bafune impi. Yilokho okwakwenza baphile impilo yobudlova ngesikhathi bekoMkhulu.

Emva kwalo mshikashika inkosi ibisikhetha izinkomo ezikhuluphele emhlambini wazo inike amabutho ukuthi abazitike. Inyama yalezi zinkomo ayithakwa namithi

ngoba eyokubusa sekubongwa. Ayifani naleyo yenkunzi yemibengo ethakwa nemithi enzima yempi nebabayo.

Isikhathi sokubuthwa siqagulwa inkosi uma isiyanelisiwe ukuthi amabutho aselolongwe ngokwanele ukuthi angasivikela isizwe sayo. Imvamisa lolu qeqesho alubi ngaphansi kwezinyanga eziyisithupha. Amanye amabutho ziyoba isishiyagalombili. Lokhu kufakazelwa uKrige, (1950:112) laphe ethi.

In the old days the "buthwa" lasted about six months or more but its duration depends wholly on the King's will which no one has any right to question.

Incazelo engenhla yomfo kaKrige ithanda ukuphaphalaza ngoba uchaza sengathi lo mkhuba wokubuthwa awusenziwa ngoba usebenzisa igama elithi "old days" elichaza ukuthi "ezikhathini zakudala" ekubeni nanamuhla ezindaweni ezithile lisenziwa leli siko ngempumelelo nangesasasa.

Leli siko imvamisa lenziwa ebusika amasimu esevuniwe, ukudla kuyinala ukugwema ukuthi amabutho abulawe yinkemane. Amanye amabutho afika alime aze avune ehlezi khona komkhulu.

Ngelanga lokugcina, sekuphothulwa kwenziwa umkhosi omkhulu ziwe, ziwile izinkomo. Kufanele kukhumbuleke ukuthi imfuyo komkhulu ihlale iyinala ngoba isizwe sihlale sihlale sihambise imfuyo komkhulu ukuyokhonza. Ngakho-ke ukwenza umcimbi walolu hlobo akuyona inkinga enkosini. Amabutho akleliswa ngononina ngaleli langa eholwa induna yawo. Inkosi yona ihlala maphakathi nendawo nezinduna zayo. Amabutho afike eze ngokulandelana, afike ame kanyekanye

aphakamise izandla akhuleke kanyekanye athi "Bayede! UyiZulu!". Kungaleyo nkathi lapho uNdunankulu wenkosi ezonika induna yebutho lelo imikhonto namahawu emabuthweni. Ekugcineni induna ithola elayo ihawu elithe xaxa ngobukhulu futhi elihlobahlobile kunelamabutho. Kuyadliwa kugiywe emva kwalo mcimbi bese amabutho ebuyela emadlangaleni.

Ngakusasa amabutho abuyela emakhaya kodwa ngaphambi kokufika emakhaya adlula enduneni enkulu yesigodi lapho afika khona afinye ngendololwane. Nakhona lapha induna iyawahlabisa amabutho ayo, kugiywe, kuhutshwe bese amabutho eshiya izikhali zawo ayozithatha mhlazane kunempi noma amabutho ebizwe komkhulu ngoba amabutho awalokothi ahambe evathazela kuhle kwamanina komkhulu, ahamba ephethe izikhali. Futhi kufanele sikhumbule ukuthi inkosi iwazi ngamahawu eyawasikela wona amabutho, alikho ibutho elingavikela isizwe lingaziphethe izikhali. Inhloso yokudlula enduneni wukuyihlonipha ngeqhaza elibambile ngenkathi amabhungu nezinsizwa kubuthwa futhi izinduna ziyiso lenkosi ngakho nazo ziyawuthokozela lo mcimbi.

Emva kokudlula emzini wenduna yesigodi amabutho asuke esebhekise amabombo emakhaya. Ekufikeni emakhaya bazofika imbiza isizwiwa ngothi ngoba uyise wensizwa noma ibhungu elibuthwayo uwisa imbuzi, uma kungumnumzane ongumacaphunakusale inkomo nayo iyawa. Inhloso yalo mcimbi ukubonga abangasekho ukuthi bakwazile ukusingatha umntanabo ngenkathi ebhekene nomshikashika wokubuthwa ngoba kuyenzeka abanye bengabuyi basale khona komkhulu. Abanye kuyenzeka ishoba lilale amazolo ngenkathi beqhathwa, abanye

balinyazwe inkunzi ngenkathi bezama ukuyibulala. Lokhu kufakazelwa uBhengu, (1965:16) lapho ebalisa ngokusinda kwakhe emveni kokubambana nenkunzi ethi:

Kwase kuseduze ngishayeke phansi. Ngezwa izwi lithi: 'Yehheni wemavaka! Inkosi kanti ibiklezisa umfo kaNosizila yedwa yini na? Nambukela nje! Nenzani Dlambedlu?' Kulapho-ke bayithelekela bonke bayibamba nangezimpondo - wena owabona amatsheketshe ebunganyele intethe. Ngale nkathi yaseyikhathele inkunzi, nokho ababili bafela khona esibayeni. Kwathi abambalwa bathola amanxeba nemiga emibi. Mina-ke yathi ithi dindilizi phansi ngase ngithe ja laphaya, sengifikelwe iziyiyane.

Ngenxa yalesi simo kubalulekile ukuthi izinyanya zibongwe ngeqhaza elikhulu ezilibambile ngesikhathi salo mcimbi. Kulo mcimbi kuba khona amalunga endawo ebutho lakhe. Kuyaye kuhlelwe kahle ngenkathi sekubuywa ukuthi umcimbi wokubonga uzoqala kwabani, kulandele okabani ukuze kungabibikho ukungqubuzana kwayo. Kuyadliwa, kuphuzwe notshwala obunye obulethwe ngomakhelwane emva kwalokho kuvalwa umgido ngokugiya lapho ontanga beqephuzana ngezibongo abazithole khona ekubuthweni.

Emveni kokubuthwa izinsizwa zisuke sezisalelwe umshikashika wokuganwa. Noma ngabe insizwa isikuphokophele kangakanani ukuganwa, ayilokothi nangengozi ikwenze lokho ingazange ithole imvume enkosini. Leyo mvume evela enkosini ibizwa ngokuthiwa ukujutshwa. Ngakho-ke ukuganwa kuthatha isikhathi esidana ngoba izinsizwa nezintombi zisuke zisemseni wenkosi. Izintombi nazo ziyaye zijutshwe yiyo inkosi izitshale ukuthi zizogana liphi ibutho. Noma ngabe lelo butho lilidala kangakanani azilokothi zilifele phansi elenkosi. Noma ngabe kungenzeka kukhona intombi esiqome umshoshaphansi ngaphandle kwemvume yenkosi, lowo

maqondana usala phansi, kuchume elenkosi. Lokhu kufakazelwa uKrige, (1950:119)

lapho ethi:

In the days of the Zulu military system, no man could get married until the king had ordered his regiment to put on the head-ring, and as a result marriage came to be long deferred, for the Zulu kings did not like married warriors. When a regiment was ordered to marry, all the marriageable girls that had accumulated since the previous order had been given, were formed into a regiment and told off to khehla and marry into that group of men. Very often many of these girls already had sweethearts among the boys of their own intanga, but these they had to reject in order to marry the older regiment.

Emlandweni waKwaZulu sinye vo isigameko lapho izwi lenkosi lake laphikiswa khona. Okuthusayo ukuthi leso sigameko senziwa abantu besifazane, izintombi zeNgcugce. Lezi zintombi zajutshelwa ukuba zigane amabutho uDlokwe kanye noNdlondlo. La mabutho ayethe ukukhula kunalezi zintombi. Izintombi zakhononda zathi ucu alulingani ngoba zifuna ukugana ontanga, ezinye kuthiwa zasezivele seziqomile. Kwabe ziyinyathele emsileni iNkosi uCetshwayo ngoba yakhipha izwi lokuthi aziyiswe kwagoqanyawo lezo zintombi ngoba zazikhombise enkulu indelelo futhi ngaphezu kwalokho kuphinde adelelwe yisimame. Lokhu kufakazelwa uDhlomo, (1952:26) lapho ethi:

Inkosi uMpande ugoduka-nje uDlokwe neNdlondlo asazihlalele-nje kawakajutshwa. Into yokuqala-ke eyenziwa nguCetshwayo ukujubela la mabutho ukuba aganwe. Wajubela izintombi zeNgcugce, ibutho elelama iSitimane.

Kwenzeka umhlola ongazange wenzeke kwaZulu ukuba ibutho lezintombi lidelele izwi lenkosi. Kuthiwa uthando phela kaluncengi zinkobe zamuntu uma sekukubi. Zenqaba izintombi ezinye zayolala endle zibaleka. Kukuwo-ke lowonyaka ka-1876 lapho kwenzeka leyo ndaba embi. Kwathi ngoba uCetshwayo eyiNkosi ebuse izwe waphaka amabutho

ukuba ayozifuna izintombi lezo emizini yawoyise, zigane ngenkani, ezingavumi zibulawe.

Le ndaba inkulu kakhulu kwazise njengoba bese sishilo yasusa olubi uthuli eNatali kwathiwa uCetshwayo ulibulele izwe. Uziqede nya izintombi zakwaZulu. Kepha iningi lalabo ababezizwa ngezindlebe ezivulekileyo ngempela lezi zindaba bathi izintombi ezafayo isibili kazeqanga nempela nje eshumini. Ezinye zabaleka ebusuku zaziganisa kulabo ezibathandayo; ezinye zaziphonsa kuwo amabutho lawo ezabe ziwala. Zathi okungenani yikho lokhu okungcono kunokushiya amabele emnandi kangaka. KwaZulu okuyikhona kwethusa izwe kakusikhona ukubulawa kwalezo zintombi eziyingcosane; okwethusa yikho lokho ukuba kubekhona izintombi ezingedelela izwi leNkosi yakwaZulu.

3.7 Ubudibi

Isikhathi sokubuthwa isikhathi lapho kumatasatasa khona kakhulu komkhulu. Ngenxa yalesi simo izinsizwa ezizobuthwa kanye namabutho amadala azobamba iqhaza kulo mcimbi akakwazi ukugcina yonke imisebenzi okufanele ngabe bazenzela yona, ngakho baze bafike nabantu abazobasiza. Labo bantu babizwa ngokuthi izindibi. UNyembezi, (1992:77) uchaza kanjena udibi:

Umfana othwalela insizwa noma ibutho izimpahla uma kuyohlaselwa.

USolwazi uMaphalala ephephandabeni Ilanga, Ntulikazi, 10-12 ubeka kanjena ngalokhu:

Izindibi okungabafana abangakathombi, zazikhethwa ukuze zilale laphaya esibayeni lapho kuhlatshelwe khona inkunzi emnyama. Kodwa kwakungadingekile zichame ubusuku bonke ngenkathi zilele lapha futhi kwakukhona abaqaphayo ukuthi konke kuhamba ngesiko.

Kwakudingeke ukuba zingalokothi zihambe ebudeni bobusuku, kodwa zize zihambe ekuseni ngenkathi sezikhululwa. Phela laba bafana abayizindibi babethathwa njengabantu abasemsulwa ngokuthi babengakahlangani nabantu besifazane. Ukuthi bangachami kwakugcizelela isimo sokuzila ngobunzima okwakuzobhekwana nabo.

Lo msebenzi wenziwa abafana asebeqinaqinile ngoba eminye yemisebenzi idinga izikhwepha njengokukha amanzi, ukutheza izinkuni; ukuthwala amacansi nezigqiki. Isuke igcagcele esokeni ebafaneni abasuke bekhethelwe ukwenza lo msebenzi ngoba ufiswa uwonkewonke. Yingakho laba bafana bezigqaja ngokwenza lo msebenzi futhi ubahlanganisa nabantu abaqavile nababalulekile. Lokhu kufakazelwa uBhengu, (1965:32) lapho eveza uShiyabantu engamathe nolimi noKunene umnumzane weSwazi ebeka kanje:

Kwathi ngelinye ilanga ngikhona ekhaya ngangingahambile nomnumzane njengoba ngangivamise ukuhamba naye uma kuyiwa komkhulu ngiwudibi lwakhe, noma ehambela kwabanye abanumzane.

Umsebenzi omkhulu ngesikhathi sokubuthwa ukuba umxhumanisi phakathi komphakathi ongaphandle kanye nalabo abasuke bebuthwa. Amabutho awavumelekile nangengozi ukuxhumana nalo mphakathi ikakhulukazi abesimame ngoba kukholelwa ukuthi izintelezi abazisebenzisa lapha ekubuthweni zingafekela. Izindibi yizona ezilanda ukudla okusuke kulethwa ngomama komkhulu ngenkathi kubuthwa. Abesimame bagcina ngaphandle kothango nokuyilapho behlangana khona nezindibi futhi yizona izindibi ezosela amabutho inyama. Lokhu kufakazelwa uMasondo, (1940:34) lapho ethi:

Lapha embuthweni kukhona udibi, udibi lolu ngabafana abathwalayo, bathwala izimpahla ikakhulu zawoyise,

isigqiki, amacansi, isigubhu, igudu nezintshumo, izambatho nokunye asuka uyise efuna ukukusebenzisa. Bona balala kwawabo amadlangala, bangabi ndawonye nawoyise.

Kwabekuthi nxa abesifazane beletha ukudla kwomkhulu, uma kukhona amabutho, bakubeke kude bangasondeli eduze, udibi beselukulanda kuleyondawo. Abesifazane babengafuneki nempela, noneso ngasesigodlweni ubeyiswa kwagoqanyawo, uma ekewabonwa ukuthi uneso ngakhona.

Okunye okufuneka kukhumbuleke ukuthi izindibi azilokothi zihlale namabutho emadlangaleni azo. Zihlala kwawazo amadlangala aqhelaqhelile kwawamabutho. Inhloso yalokhu ngukuzikhipha inyumbazane izindibi ukuze zibone ukuthi zilapha njena ngengxaphephe; ithuba lazo alikafiki. Ziyahlushwa ziphathwe kabana ngamabutho. Kwenye inkathi inhloso kusuke kungekhona ukucwasa kodwa kungukuziqinisa izindibi lezi. UKrige, (1950:11-12) uyakweseka lokhu lapho ethi:

The women carrying this food place it at some distance away from the "amadlangala" and the carriers (udibi) fetch food from there. These carriers also do all the roosting of the meat.

They occupy a few of the amadlangala set apart for them and are treated rather harshly (bahlakanishiswe) because they are servants. They eat alone and are a group.

Noma izindibi zibukelwa phansi, ziyathanda nazo ukuba sematheni ngokuthi zihlabane. Kuyenzeka insizwa izithole isibhuquza phansi, isishaywe udibi. Ezinye izindibi zinalo ulwazi lokulwa ngoba zisuke kade zazihamba namabutho amnkantshabomvu eziqeqesha noma zibone okwenziwayo. Imvamisa izindibi kuyenzeka zihlabane uma kusempini. Kuyenzeka kuthi uma ibambene nodibi selubona isimo, luzithole seluphakathi empini. Kuyenzeka lokho kubamba kwalo iqhaza empini kuluholele ekuhlabaneni bese luthola udumo. Lokhu kufakazelwa uMasondo, (1940:34) lapho ethi:

Abafana laba, udibi, babeyizisebenzi zawoyise-nje
bebakhelela amanzi ngezigubhu, babagayele uma kufuneka.
Amaqhawe nakubo abebonakala, ikakhulu uma kuyimpi,
ngoba nodibi oluthukuthelayo lwabeluhlabana, khona
luthwala.

Ubudibi buyigxathu elibalulekile empilweni yokukhula komfana. Yilapho umfana
evuleka amehlo ngokubona umhlaba. Ufunda izinto eziningi njengokwazi
imikhutshana ephathelene nokubuthwa, imithetho nemikhutshana ephathelene
nokuphakwa kwempi nemicimbi eminingi echanjelwa abanumzane ngoba abasali
lapho kuphuma abanumzane. UBryant, (1949:497) uyakufakazela lokhu lapho ethi:

We have already in a preceding chapter outlined the first part
of boy's debut into public life - how at about the age of 14
years, he blossomed forth into udibi (or luggage carrier). This
was really the commencement of his public career, for now he
first left home, to serve the general community and the state.
He remained with the private family where his father may had
placed him "to carry" (ukutwala) usually until the attainment
of puberty, when he might return home. The boys were
always very proud of this new advancement in life, the ubudibi
(or carriership). They already feel they were growing "men"
and it was common question put to youths in after life "Wa
twalel' ubani?" (For whom did you carry) and they fancied
themselves radiant with some of the reflected glory, if they
could reply with the name of some great men.

ISAPHLUKO SESINE

4.0 UKUQEQESHA KWASEKHAYA

4.1 Isingeniso

Uqeqesho lomfana alugcini kuphela endle ngenkathi esekwaluseni kepha nasekhaya miningana imisebenzana ayenzayo nemkhulisayo ngokwengqondo nangokomzimba. Eminye imisebenzi isuke isenokuhlobana naleyo nemfuyo njengokusenga, ukuhlinza, ukudibha nokubophela. Eminye imisebenzi ikhulisa umfana imenze akhaliphe abe yindoda eqotho. KwelikaMthaniya usuke ungendoda yalutho uma ungakwazi ukusika ibheshu, wakhe isibaya nokugawula izintingo, ubambe iqhaza ekwakheni umuzi uqobo. Kuleli gxathu sizogxila kule misebenzana ephathelene noqeqesho lwasekhaya.

4.2 Ukusenga

Esinye isigaba esisemqoka esiqondene nokukhula komfana, ukufundiswa ukusenga. Empeleni kungashiwo nje ukuthi abafana bafundiswa ukusenga kodwa baye bazifundele bona ngokubuka beqaphela okwenziwa abanewabo. Abafana abalindi kuze kudedelwe amankonyane kepha bavamise ukuguda izinsengwakazi ezingenalo ulaka ekwaluseni. Ukuguda lokhu ukusenga inkomazi ubisi lungakehliswa inkonyane ingekho. Abakhapheyana abaningi bafunda lapha ukusenga bekususela ekuklezeni. Ukukleza ukusengela emlonyeni okuvamise ukwenziwa ngabafana.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:44) uma bechaza ukusenga bethi:

Nawo lo msebenzi umiselwe abesilisa ngaphandle-ke uma ekhaya bengekho abafana. Lapho-ke kusenga namantombazane. Ukusenga kunomthetho wakho, kusengwa izinkomo zendlunkulu kuqala, kusengelwa emathungeni ahlukene.

Kufanele sikhumbule ukuthi ngokosiko lwesintu imbuzi ayilokothwa isengwe. Kuyichilo elingechazeke ukusengwa kwembuzi ngoba kwamibelana yayo ithambile. Noma kunjalo zisekhona izindawo eziwenzayo lo mkhuba zize ziphuze ngisho nobisi lwazo imbala. Abafanyana kwelikaMthaniya bangabanye balezi zigilamkhuba ngoba nabo bayazisenga benzela ukufunda ikhono lokusenga, hhayi ngenhloso yokufuna ubisi. Eqinisweni ukusenga umsebenzi wabafana. Kusuke kuyisimo esinzima nesibucayi uma sekusenga amantombazana. Kungakho nje isiZulu size sithi: Seziyosengwa yintshikizana noma seziyosengwa yinkehli. Lokho kukodwa kuchaza ukuthi izinkomo zomnumzane azilokothwa zisengwe owesibhuda uma izinto zihamba ngosiko.

Ukusenga lokhu akumane kuthathelwe phezulu. Kwenziwa amalungiselelo kusenesikhashana ngoba ziningana izinto ezidingekayo. Nazi izinto eziqoqwayo uma kulungiselelwa lo mshikashika. Amathunga, izinkamba, amagula, iziphandolo nezintambo. Lokhu kwenziwa abafana kubhekwa ukukhula kwabo kusukela komdala kuze kuyoshaya komncane. Yilowo nalowo uphatha lokho okusemandleni akhe.

Ngaphandle kwezinto ezidingekayo uma kusengwa kuphinde kubekhona imigomo elandelwayo uma kusengwa. Owokuqala ukuthi izinkomo azisengwa noma yinini,

zisengwa ngenhlazane. Lokhu kwesekelwa uMsimang, (1975:90) lapho echaza izikhathi zosuku kanje:

Ngesikhathi sika-5 sekukhala izinkukhu zokugcina, sekuzontwela ezansi kushone ikhwezi bese zehla izinkukhu. Emva kwalokho liyaphuma ilanga, ngesilungu u-6. Kuzothi ngo-7 kuphume izinkomo okhokho bebethi into eyenzeke ngo-7 yenzeke ziphuma inhlazane. Eyenzeke ngo-11 sezibuya zizosengwa bebethi yenzeke emini yasekuseni noma sezibuya inhlazane.

Lokhu kuphinde kufakazelwe uMasondo, (1940:9) lapho ethi:

Phakathi komuzi bonke abantu banemisebenzi yabo eqondene nabo. Abafana abakhulu balusa izinkomo bavuke ekuseni zaluke inhlazane zize zibuye sezizosengwa nxa ilanga lithi ukuphakama impela. Abancane balusa amathole baqaphele namathunga abazwe ngomuthi okuyiwona okusengelwa kuwo, nemichilo yokuzibopha izinkomo nxa zisengwa kanye nezifaso (iziphandolo).

Kuyenzeka-ke inkomo isengwe noma ngasiphi isikhathi. Lokhu kwenzeka uma kukhona isimo esithile okufanele kubhekwane naso. Uma kukhona osedle wagwinya ubuthi, kuyaye kudingakale ubisi, axakwe ngalo ukuze ubuthi budambe. Ngaphandle kokuthi lubalulekile ekudliweni, luphinde lube neminye imisebenzana ngoba ngisho nowesimame uma encelisa, ayilokothi imthinte inyoka ngoba ziyaluhlonipha ubisi. Ukuthi ubisi luthakwe nayiphi intelezi lena edambisa izinyoka, lokhu akwaziwa muntu, kuyimfihlo kaMvelinqangi engambulelwe noma ubani.

Okunye okufanele kukhumbuleke ukuthi akusengwa noma iyiphi inkomo kodwa kusengwa inkomazi encelisayo ukuze kutholakale ubisi. Uma inkomazi ingancelisi, aluphumi ubisi olungadliwa, kuphuma ingcosana nje futhi engamanzi, engashubile

njengobisi lwempela. Ngakho-ke usuke uzikhohlisa nje uma usenga inkomo engancelisi noma ubhozomele inkomo emithiyo. Yingakho kwaze kwavela nesisho esithi: "Ukusenga ezimithiyo", lokhu okusho ukuthi umuntu ukhuluma iphutha noma uhubhuza ilumbo ngoba nasenkomeni emithiyo ngeke walubona ubisi.

Uma kusengwa akuqalwa noma ngayiphi inkomo kodwa kusengwa ezasendlunkulu kuqala. Kuye ngokulandelana kwezindlu kuze ezeqadi ngoba ingumalokazane wasendlunkulu. Kulandele ikhohlo kugcine ezesokanqangi nezamabibi. Isizathu salokho kuwukuhlonipha amazinga emizi ukuze kungaqubuki ingxabano ngoba uma kwakungenjalo, bonke babezofuna kuqale ezabo izinkomazi bese kugcina sekunothuthuva. UNyembezi noNxumalo, (1966:44) bayakufakazela lokhu lapho bethi:

Ukusenga kunomthetho wakho, kusengwa izinkomo zendlunkulu kuqala, kusengelwa emathungeni ehlukene.

Lokhu kuphinde kwesekelwe uMasondo, (1940:9) lapho ethi:

Ngale nkathi ukudla sekulungile ezindlini ngoba awathululwa amasi emaguleni kungakasengwa, kulindwa izinkomo anduba amasi athululwe adliwe. Futhi nxa abafana besenga, abasengi uma zingakaqali ukusengwa ezasendlunkulu, bangajeza uma beqala ngezezindlu ezincane. Lokhu phela kubonakalisa inhlonipho nobukhulu basendlunkulu.

Uma kusengwa kuye kubhekwe ukuthi ubani osengelwayo njengokuthi abanumzane bavamise ukuqungelwa ihongo. Uma kuqungwa ihongo, kuye kuthathwe umlaza kusengelwe phezu kwawo bese kuqubuka izaqheqhe zibheke phezulu. UNyembezi, (1992:200) ulichaza kanje ihongo:

Ihongo amangqanga akhushulwa ubisi emlazeni, noma umlaza osengelwe ubisi.

Ihongo liyaphuzwa yinoma ubani kepha abafana nabantwana balapha ekhaya. Umnuzane uvutshelwa amasi ezaqheqhe zegula lakhe okuvamise ukuba ngawenkomo esincelisa ithole ngoba asemnandi futhi anamafutha awafani nawamankonyane. Umnumzane udla amasi ethole ngoba awekhethelo. Kuyenzeka ukuthi uma esedlile okhambeni bese eshiyela abantwana bamadodakazi, okungabazukulu bakhe abavakashile noma abahlala koninalume. Laba bantwana bayizitatanyiswa, bayathandwa kakhulu, baphathwa kahle yingakho nje bayaye bashiyelwe lolu hlobo oluphambili lwamasi. Okubalulekile ukuthi lowo noma labo abashiyelwe ngumnumzane okhambeni lwakhe, abadli ngokhezo lwakhe. Bayaluqoqa baludidiyele ngesampontshi, balukhweze ethala. Bona badla ngezandla zabo, bakhe ngesinye, bathele kwesinye beyima befaka emlonyeni. Isandla abakha ngaso okhambeni abasikhothi ngolimi/ngamathe ngoba basazokukha ngaso futhi.

Isimo sezulu yisona esenza kuqokwe indawo ethize okuzosengelwa kuyo ngalelo langa. Uma kukuhle nje, izulu licwathile, kungekho daka esibayeni, kuye kusengelwe khona njengokujwayelekile. Uma kunodaka kuye kuqokwe enye indawo engaphandle kwesibaya kusengelwe kuyo. Lokhu kufakazelwa uMasondo, (1940:9) lapho ethi:

Uma izulu lina izinkomo zisengelwa enkundleni ngaphandle kwesibaya lapho lungekho khona udaka oluningi. Inkomo efihlayo iyasilekwa ngobulongwe emibeleni kwenzelwa ukuba inkonyane inganceli, ize isengwe ntambama.

Isikhathi esiningi kusengelwa khona esibayeni ngoba okhokho asebalala bafuna ukuzibona, bazizwe zisengwa lapha ethempelini loMdabu.

Izinsengwakazi zehlukene, kukhona eziboshwayo uma zizosengwa, kubekhona ezingaboshwa, ezimane ziqhutshwe ziye endaweni lapho kusengwa khona zifike zithithibale. Kokunye umfana uthi ngqongqongqongqo, eyenwaya ukuze ithobe bese eyisanga. Uma inkomazi inolaka, ingafuni ukuthambela umthetho iboshelwa intambo ekhanda bese iboshelwa esibondeni simbe esiqinile, sambelwa kahle endaweni enhle okuthiwa yipani. Lesi senzo sibizwa ngokuthi ukuyigaxa. Iphinde iboshwe namanqina angemuva. Lokhu kuboshwa kwenkomo kudalelwa nawukuvathela kwayo ikhaba lowo osuke ebambe intambo ngemuva. Inkomo ayikwazi ukukhaba oyisengayo. UNyembezi, (1983:27) uveza uShaka njengenkomo eyisimangaliso uma ethi:

Umasengomahle, inkonyana yenkomo,
Kwangixak' ukukhaba kwale nkomo,
Yakhab' osengayo, yadel' umbambi.

Uma inkomazi isikulungele ukusengwa, umsengi uyaye acele abafanyana ukuba banikele inkonyane. UNene, (2003) ukuchaza kanje ukunikela:

Ukudedela inkonyane ukuba iyoncela kunina. Inhloso yalokho kungekhona ukuncela ngempela ngoba kufanele yesuthe kodwa kungukuthambisa imibele ukuze inkomazi yehlise kahle.

Lokhu kuphindwe kusekelwe uMasondo, (1940:9) lapho ethi:

Uma isizosengwa inkomo umfana unikela inkonyane eyibiza ngebizo layo iphume esibayeni sawo iqonda kunina ifike incele. Ithi ingehlisa inkomo abeseyishaya emanqineni umfana eyisusa athi osengayo ithunga alibambe ngamadolo asenge nxa eseyifasile, luthi lunganqamuka ubisi aphume ngaphansi kwayo ibuye incele inkonyane. Ithi ingehlisa futhi angene ayisenge eseyiphinda umphehlu, zonke zisengwa kanjalo.

Kuliqiniso elingephikwe ukuthi inkonyane iyadedelwa ukuba iyoncela ukuze ithambise imibele ngaphambi kokuba inkomazi isengwe. Kodwa okaNyambose uthanda ukushaya eceleni uma ethi ngenkathi inkonyane inikelwa ibizwa ngegama. Amankonyane awanawo amagama, abafana bawazi njengoba bezazi ukuthi azalwa iyiphi inkomazi. Okwesibili aphaphalaza ngakho uMasondo ukuthi zonke izinkomazi uma zisengwa ziphindwa umphehlu. Lokhu kuliphutha ngoba umphehlu uphindwa kulezo ezisuke zilufihlile ubisi zifihlele amankonyane. Lokho kwenzelwa ukuthi angatholi ubisi oluningi ebese ezithola eshuda kwenye inkathi agcine esefile ebulawa ubisi.

Uma isinikelwe inkonyane iye iyekwe incele kuze kube yisikhathi lapho inkomazi seyezhisile, lokhu kubonakala ngokuba inkonyane ikhihlize amagwebu bese umfana etshelwa osengayo ukuthi akayisuse. Imimvemve yona ibanjwa ngenqina kumiwe nayo eceleni. Akukuhle futhi akuthandeki ukuguda inkomazi ngoba isuke yephuze ukwehlisa futhi izwa nobuhlungu. Kungumsebenzi womfana futhi ukuthi abe nesiqiniseko sokuthi inkonyane ayimphazamisi osengayo aze aphinde amtshele ukuthi akayidedele futhi. Uma inkomazi isithanda ukugodla ingasehlisi, inkonyane iyadedelwa kuze inxenxe unina qede ehlise futhi bese iphindwa umphehlu. Lo mshikashika wokusenga uthi awube umsebenzana ngoba akusengelwa nje noma

kusiphi isitsha kodwa zikhethiwe. Ngakho-ke kufuneka umfana akhaliphe azazi izitsha zokusenga.

Ithunga yisona sitsha esihamba phambili uma kusengwa. Lokhu kwenziwa wukuthi liyakwazi ukuzimela kanti futhi liyabambeka ngamathanga ngenxa yezibambo zalo okuthiwa amansumpa. Kuyenzeka lingavumi ukuma kahle ithunga. Yingaleso sikhathi lapho umfana ebamba khona iqhaza ngokulibamba. Yikho kukhona nesisho sesiZulu esithi: "Selidumela emansumpeni", ngenxa yokuthi amansumpa lawa athi awabe ngaphezudlwana kunethunga, okuthi uma ubisi selikuwo, lisuke selidumela phezulu, selizogcwala. Naso-ke lesi saga sichaza ukuthi izinto sezizolunga ngoba ithunga selizogcwala. Lokho kunenjula enkulu ngoba phela amasi nobisi yikhona kudla okukhulu komndeni. Umndeni okusengwayo kuwona awukhumi nje uphuthu lumhlophe kepha ayaluthiba ngamasi nangobisi. KwaZulu lowo mndeni ukhomba ngophakathi ngoba ubisi namasi ukudla okuphelele nokunonophele futhi okunonophalisayo kuvikele nezifo, kuqinise namathambo omzimba ngenxa yokuthi kuyizakhamzimba.

Uma kuqungwa ihogo akusetshenziswa ithunga kodwa kusetshenziswa ukhamba noma esinye isitsha esincane esingenza ukuthi ubisi lufike lusenomfutho emlonyeni ukuze ludlule luyoshaya phansi esinqeni, kwakheke kahle izaqheqhe.

Kukhona ubuciko obuthize obuye benziwe umsengi uma engena ngaphansi kwenkomo. Umsengi akamane ayibhozomele nje inkomo, angene noma ngakuluphi uhlangothi. Inkomazi uma izosengwa ingenwa ngasesandleni sokudla. Uma esengenile umsengi, kufanele ayinxenxe kahle ukuze iludedele kahle ubisi, ingagodli.

Lokhu umsengi engakwenza ngokuyinwayanwaya ibele noma kwenye inkathi ayibongele ukuze yehlise kahle kokunye ayilolozele ngokushaya ikhwela lokuyikhuthaza. Emva kwalokho usengakhululeka asenge kahle.

Kuyenzeka kuthi ngenkathi kusengwa inkomo ilugodle ubisi, ingalukhiphi ngokufanele emibeleni. Ngenxa yolwazi analo umsengi ngemfuyo yakubo, uyaye akubone lokho ngoba uyasazi isilinganiso esikhishwa yileyo naleyo nkomazi. Uma ebhekene nesimo esinjalo, uyaye aphinde ayisenge leyo nkomazi emveni kokuthi kade esededele inkonyane yancela okwesibili. Lesi senzo esinjalo sibizwa ngokuthiwa ukuphinda umphehlu. Lokhu kusekelwa uNyembezi, (1992:401) lapho echaza khona kanje:

Umphehlu ukungena inkomo uyisenge okwesibili inkonyane
isike yadedelwa yancela.

Emva kokusengwa inkomazi iyadedelwa ukuba iyohlangana nenkonyane. Lesi senzo sibizwa ngokuthi ukuyiqaqqa.

Ngaphambi kokuba basenge abafana, bakhipha amathunga namagula. Amathunga ayaqongqothwa qede kuthelwe amanzi okugeza izandla kulowo ozosenga. Kube sekukhanywa umlaza emaguleni ukuze kwenziwe ihongo. Umlaza ukhanywa ngombhotshozelwa ongaphansi eguleni. Emva kwalokho kuchathekwa izaqheqhe ngoba akwethelwa phezu kwazo. Kusengwa nje amagula asenhla kwesibaya ukuze kwethiwe ubisi lwaleyo naleyo nkomo eguleni elifanele uma iqedwa ukusengwa. Kwethiwa ngethunga kusetshenziswa ikhono lokwetha ngezithupha, kwaze kwavela

isisho esithi: izithupha ziya eguleni. Lokhu kuchaza ikhono elinzulu lokwetha ngazo kungachitheki ngisho ithonsi lobisi phansi.

Ukusenga lokhu kungabukeka kuwukhlukumeza inkonyane kanye nensengwakazi ngokwenkolelo yesiko laseNtshonalanga eliphathelene nokuphathwa kwezilwane. Iqiniso lithi ukusenga lokhu kuyayisiza inkonyane ngenye indlela ngoba uma inkonyane isincele ubisi oluningi, iyaye ikhishwe isisu maqedane igule kwesinye isikhathi igcine ngokuthi ishoba lilale amazolo, ife. Ngakho-ke ukusenga kwenza ukuthi le mpicabadala igwemeke kanti futhi ubisi luyayishisa imanzi. Yikho nje ize izisenge. Noma kunjalo lokho akusho ukuthi umsengi kufanele asenge lonke ubisi enkomazini. Kufanele ashiye okungenani umbele owodwa, ashiyele inkonyane. Umsengi owenza lo mkhuba wokusenga lonke ubisi kuthiwa ufaka amazipho. Nesisho esithi "ukufaka amazipho" noma "ukushonisa amazipho" saqhamuka kulesi senzo esichaza ukuthi umuntu unamathele entweni, akafuni ukuyidedela. Kanti inkomo iyasilekwa ngobulongwe uma ifihla ukuze inkonyane ingakwazi ukuncela eminye imibele ukuze ingahudi qede ife.

4.3 Ukuhlinza nokuhlahlela

Isizwe samaZulu isizwe esiwagcinayo amasiko aso. Inkolelo yawo eyokuthi impilo yomuntu akaziphathele yona kepha iphethwe izinyanya noma amadlozi. UNyembezi noNxumalo, (1966:99) balichaza kanje isiko:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho - okuthi lapho muntu eyeqa imithetho

okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe - kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Isiko lenzelwa izimo ezithile njengokubonga, ukushweleza uma wonile kwabaphansi, kanye nokucela inhlanhla kokuthile. Uma wenza elinye lala masiko usuke ungawulandelanga umgudu kahle uma ungazange uhlabe imbuzi noma inkomo.

Ukuhlaba inkomo kudinga ukwenziwa umuntu ongungoti, olaziyo inxeba ngoba kungenjalo isikhumba singaba mbobo mbobo uma sithole imfundamakhwela.

UKhumalo, (2005) uphawula kanje ngokubulala inkomo:

Zimbili izindlela ebulawa ngazo inkomo. Eyokuqala eyokuyihlaba emfukulweni lapho uboyo buthambe khona futhi kunebalana noma ukuyiciba ngomkhonto ngaphansi komkhono ngenkathi ithi iyawuphakamisa. Le ndawo iqondene nenhliziyo ngakho isheshe ife. Ingawa inkomo umhlabi ube eselala phansi. Lokhu kuyinkolelo yokuthi uma elele phansi nayo izosheshe iphelelwe ngamandla ife.

Uma sekuhlatsiwe nakhona inkomo noma imbuzi ayimane ibhozonyelwe nje ihlinzwe kepha nayo ilandela imigudu ethile. Uma inkomo isiwile umnumzane ube esekhetha muntu ozoba yiso lakhe ekungameleni lo msebenzi aphinde akhethe nomhlahli. Isizathu salokho ukuthi umnumzane wekhaya akavumelekile ukuthi abambe iqhaza uma kuhlabe yena ngoba lokho kukhombisa ubugovu. Lokhu kufakazelwa uMsimang, (1975:128) lapho ethi:

Ingawa inkomo, abafana sebekhipha lezi ezinye esibayeni. Umnumzane usekhetha lowo ozoba yiso lakhe ekuhlinzeni. Usekhetha futhi indoda enephimbo lokuhlahla nokukhipha izitho. Laba yibona abazokwengamela umsebenzi. Amadoda akhethana ngokwethembana. Umsebenzi

ochithelwa igazi lenkomo, ungobaluleke kakhulu
empilweni kaZulu, awukho ongaphezulu kwalowo.

Iqhaza elibanjwa umnumzane ohlabile elokuyatha kuphela leyo nkomo bese ebuyela
endlini. Uma inkomo isifile, abafana bayayiphendula, ilale kahle, ibheke phezulu
ingabheki nangengozi ezansi emveni kokuba sebezikhiphile izinkomo. USibisi,
(2003) ukuchaza kanje ukwatha:

Ukuhlahla indlela ezolandelwa abazohlinza ngokuthi kusikwe
isikhumba sibe umugqa sihambe kuleyo ndawo okufanele
abahlinzi bayilandele uma sebehlinza.

Isiko lesiZulu alivumi nangengozi ukuthi umuntu athinte ukudla engazange azihlambe
izandla. Noma ngabe uligcokama elingakanani kodwa uma uzothinta ukudla udlula
emanzini. Ngaphandle kwenhlanzeko kwenzelwa nokuthi uma kukhona obephethe
amakhathakhatha athile, obubi nawo asale khona emanzini. Kungumsebenzi
wabafana ukuletha amanzi, nemimmese. Uzothi engahlamba umnumzane, eyathe
inkomo. UMsimang, (1975:128) ubeka kanje ngalokhu:

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

Uma eyatha uqala ekhanda ehle njalo esibeleni aze ayophuma emkhonweni. Uma
umnumzane eseyihlahlile indlela, sekuzoqala umshikashika wokuhlinza. Kuleli
banga abafana ababambi iqhaza elitheni ngaphandle kokubambela abahlinzi. Yibona
futhi abafana abanikeza abantu abadala amanzi okuhlamba baphinde balole
nemimmese. Umhlinzi oqokwe umnumzane usezoqala ngaso isifuba maphakathi naso,

eze ezinkwapheni amuke nayo uthuli esekhuphuka nogalo aze ayofika phansi emanqineni. Isiko lesiZulu alivumi ukuthi amanqina ahlinzwe, ngakho nomhlinzi amanqina akawalokothi, kepha aklaywa maphakathi enjalo adliwe ngabafana ngakusasa. Emva kwalokho umhlinzi uhlinza isikhumba esehlise emanqineni, aye emikhonweni aze ayoma ngesiphanga nesixhanti. Nasemilenzeni kwenziwa ngokufanayo aze ayoma ngesinqe. Uma isikhumba sesehlile saba ngaphezu kwezimbambo, asibe sisahlinzwa ngemimmese kepha siyagxushwa, siqindwe ngezandla noma ngesidunu sembazo ukuze sehle kalula. Lokhu kusiza ekubeni inyama ingasileli esikhumbeni.

Abafana bahlale bebaningana lapho kuhlinzwa ukuze nabo bafunde futhi bathunywe. NgesiZulu kunokhamba lokuhlaba inkomo. Lolu khamba umnumzane ulukhipha ngesikhathi kuhlinzwa aluse esibayeni ukuze bedle beqhabula abahlinzi. Utshwala buhlale buyinala kwelikaMthaniya uma kuwumcimbi wokubusa ngaphandle uma kuvele umshophi ekhaya. Lokhu kufakazelwa uMsimang, (1975:129) lapho ethi:

Ngaso lesi sikhathi sokuhlinza, umfana usezothunywa kumnumzane eseyocela ukhamba lwabahlinzi. AmaZulu athanda ukuba kusetshenzwe kudliwa, bonke beneme. Munye kuphela umsebenzi osetshenzwa kungabuswa ngotshwala, lowo-ke isifo nokuphathwa kwaso.

Lokhu kuphinde kufakazelwe uKrige, (1950:58) lapho ethi:

Apart from its economic value as a food, beer is of great social importance. No ceremony is complete unless there is beer; at weddings, at all ceremonies marking the different stages in the life of an individual there must be beer, and when a man wishes to entertain his friends he invited them to a beer party. Here the men sit in a circle,

and it is etiquette for the host first to taste the beer and then pass it round to the others.

Kuyothi kungaqedwa ukuhlinza, umhlinzi aqale akhiphe izitho namantshontsho.

UNyembezi, (1992:271) uwachaza kanje amantshontsho:

Amantshontsho amaqashana enyama ebomvu ehambe isikwa lapho kuhlinzwa inkomo, inikwa labo abakade behlinza.

USibisi, (2003) uphawula kanje ngamantshontsho:

Ngesiko lesiZulu inyama ayidliwa ngosuku okusuke kuhlatshwe ngalo kodwa iyalala ize idliwe ngakusasa isike yabekwa emsamo yakhothwa izinyanya. Ukudla inyama ngosuku lolo kufana nokweba yingakho kwaze kwavela leli gama elibi kangaka "lokuntshontsha".

Intshontsho lokuqala elikhishwa umhlinzi yilelo okuthiwa yikhobalo. Inhloso yalo ukubamba umlilo ngoba ngokosiko umlilo akufuneki uvuthe wodwa. Okwesibili ukuthi kufanele kuzwakale nakomakhelwane ukuthi umnumzane uhlabile ngokuthi kunuke usi. Ukukhipha amantshontsho akuwona umdlalo kudinga ubuchwepheshe. Umhlinzi ongenabuchule engazithola esebekwa icala lokucwiya uma engaqikeleli. Abasizi bomhlinzi bonke bathola amantshontsho abazofakazisa ngawo emakhaya ukuthi kade bebanjwe umsebenzi emzini womnumzane. Lokhu kufakazela uMasondo, (1940:12) lapho ethi:

Abayihlinzayo inkabi bayantshontsha basika amaqashana enyama abizwa ngokuthiwa amantshontsho, bahamba nawo sebeya emakubo kubonakale ngakho ukuthi kade beyonhlinza, bawahloma ngezinti, kodwa abanumzane abahloniphekayo bawathwalelwa yizingane zalapho.

UMsimang, (1975:129), uwahlela kanje amantshontsho:

Amantshontsho enkomo phela ilawa: Emkhonweni kukhishwa uvutshana osesikhinkilini, kwehliwe kukhishwe isiphapha esingaphakathi emkhonweni, kuphethwe ngokukhishwa koqwanga uma kungezukuphishwa 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. Umhlinzi oneso usengasikela abasizi bakhe ufu, amathumbu, namathambo omfunkulo. Mangiphawule belu ukuthi izinxonxo lezi inyama ethambile nenhle kakhulu efanele abakhethiweyo.

Omunye umshikashika odinga ubuchwepheshe ukukhipha izitho ngononina. Akuwona umsebenzana lona kepha udinga ukucophelela ngoba kufanele umhlinzi akwazi ukuziveza obala, ngokungananazi zonke izitho; ziphelele. UMsimang, (1975:130) uphawula kanje ngalokhu:

Ngisho khona ezikhathini zawokhokho akuzange kwaba into elula nakancane. Umuntu onephimbo lokukhipha izitho ubehlonishwa. Ngisho esegugile, ubelandwa khona esezihlalele ebandla nomnumzane kuthiwe siyahlonishwa, ngoba nabazosidla bayahlonishwa ukuze umsebenzi wonke uhlonipheke.

Uma kuhlinzwa akuqalwa noma ngaluphi uhlangothi kodwa kuqala ngasohlangothini lwesokudla. Kuqalwa ngokukhishwa kwebele bese inqindwa amanqina, kuze emkhonweni wakhona ngakwesokudla nomlenze wakhona. Lokhu kuphinde kwenziwe nasesandleni sobunxele. Emveni kwalokho kukhishwa imikhelo nensonyama. Insonyama inyama ephambili noma eyekhethelo edliwa izitatanyiswa. Imnandi futhi ithambile, ngeke wasinika esingaboni. Usezoqhubeka umhlinzi akhiphe insonyama nengxenywe yendlebe ehle nemihlubulo aye ayodlula esinqeni aze

ayoma ezonxoxweni. Umhlinzi kufanele aqikelele ukuthi ngenkathi ekhipha insonyama engasoni isifuba ngoba kungenjalo abalobokazi bangavuka umbhejazana bayidube inyama, okuyisimo esingasihle esingalulaza umnumzane. Yingakho kwaze kwavela nesaga esithi libafazi bedube inyama ngoba bebona sengathi inyama yabo icwiyiwe. Umnumzane angaze aphoqelegele ukuwisa enye inkomo ukudambisa lesi simo. UNene, (2003) uzichaza kanje izinxonxo:

Izinxonxo inyama yekhethelo esikwa ngasesinqeni senkomo ngasethanjeni lenyonga. Ayinalo ithambo ithambe kamnandi. Ngolimi lwasemzini yile nyama ebizwa ngokuthiwa "isiteki".

Uma kuhlinzwa kubalulekile ukuba umhlinzi abophe ifindo eshobeni ukuze inyama ingabaphathi kabi eziswini. Libe selinqunywa liyobekwa ekusithekeni ukuze linganyakaziswa bese kuhuda abantu abadle inyama. Amashoba kubuye kuhlotshwe ngawo. Inkulathi kuqiniswa ngayo izimpiselo zemikhonto ikakhulukazi amaklwa nezijula. Umhlinzi usezoqhubeka akhiphe inqikla ehle nesifuba eqaphela ukungayoni imihlubulo. Uzodlulela ontwini noma ebeleni kuya ngokuthi umhlinzi uwaynele ukuqala ngakuphi.

Uma esekhipha okwangaphakathi uqala akhiphe amathumbu ebese elandelisa ngephaphu nenhliziyo. Ubese elandelisa ngemikhono aklunyule imilenze emanyongeni. Emveni kwalokhu bese kubhotshozwa imihlubulo kwenziwe izibambo ukuze kube lula ukuyibamba. Uma kukhishwa imihlubulo kuqala ngasohlangothini lwasokunxele kuye kwesokudla. Umhlinzi usezokhipha amagama adliwa ngabafana.

Uma sekukhishwa isibindi umhlinzi uyaqaphela ukuthi sisuka lapho siqonde ngqo kumnumzane. Isizathu salokho ukuthi siqukethe isithwana esibaluleke ngendlela eyisimanga esibizwa ngokuthiwa inyongo. Inyongo lena ithathwa njengensila yekhaya. Ukuduka kwayo kungabahlalisa lubhojozi abomndeni ngoba besabela impilo yabo kubakhunkuli. Inyongo lena noma ibukeka incane kodwa yenza umsebenzi omkhulu ngoba iyona exhumanisa abaphilayo nezinyanya. Umnikazi womcimbi uconsiselwa ngayo ezinyaweni ize iconsele phansi bese eyihlikihla ngoqukula. Lokhu kwenzelwa ezimpundwini zesibaya ngoba esibayeni ikomkhulu lezinyanya. Ukuyihlikihla kuchaza ukufezekisa ukuxhumana komnini mcimbi namadlozi. Uma isala, ichithwa emsamo bese kugezwa isikhwama sayo bese iphundulelwa emveni kokusikwa ngasemlonyeni igqishwe umhlwehlwe bese ifakwa usingaye esandleni sokuphonsa uma kungowesilisa, owesifazane kwesokunxele. Eminye imizi abayigqishi ngomhlwehlwe kepha bayayifutha ngophaphe, ikhukhumale bese iyalengiswa. Uma kungeyembuzi ilengiswa ekhanda. Kepha uma kungeyenkomo kuba sesihlakaleni yenziwe isiphandla.

Uma umnumzane ekade ehlabile ubonakala ngokulengisa inyongo. Uma ejwayele ukuhlaba njalo ubonakala ngokuzilengisa zibe ningana esihlakaleni. Sekwaze kwaqhamuka nesaga esithi: "ufake inyongo nesinye khona kuzothiwa uhlabe zambili". Lesi saga sisetshenziswa kumuntu ofuna ukuba yinto angeyona, athi engumfokazana azenze umnumzane, ngoba uma unganakile isinye sicishe sifane nenyongo. UMasondo, (1940:15) uyakweseka lokhu lapho ethi:

Mayelana nokuhlaba inkomo kwabekuthi nxa inkomo ihlatshiwe umuntu omkhulu ohambele lapho ekhaya, noma isihlobo, athelwe ngenyongo ezinyaweni nasezandleni besesenziwa isihibe isikhwama senyongo asifake esihlakaleni.

Kodwa uma ehlatshiswe imbuzi sabesifuthwa isikhwama abesesifaka ekhanda ezinweleni. Kwabekuthi nxa kuhlatshiswe ogulayo, athi ethelwa ngayo, kubekukhulunywa nabaphansi, bencengwa ukuba bamzwele bamphilise ngokumcelela kuMvelinqangi, ngoba bona sebeseduze naye.

Bavamile abantu ukusisebenzisa lesi saga sokuthi: "Ufake inyongo nesinye khona kuzothiwa uhlabe zambili."

Lokhu kushiwo kumuntu ozithwele noziqhayisayo ngento eyodwa ayenzile kubesengathi akakho omunye umuntu omadlulayo. Uqobo lwayo inyongo ikhomba ukuhlonishwa nokwaziswa ukuthi umuntu ngumuntu onesithunzi, ngoba umfokazana olula-nje wabengaze angahlatshiswa ndawo.

Futhi wabethi nxa ehamba umnumzane eqonda kwenye indawo ekude ayetsheleke inyongo, ikakhulu nxa eyibona ukuthi anayo isindala angaze ahamba engenayo entsha. Phela wabenzela ukuthi ahambe ehlatshiswa kuyo yonke imizi lapho ezolala khona ngoba bembona ngenyongo ukuthi ngumuntu omkhulu ohloniphekayo.

Esinye isitho esikhishwa esibindini impundu. Impundu ayilokothwa idliwe intsha ngoba kunenkolelo yokuthi uma uke wayilokotha uzoba nesifo sokulibala. Ngakho-ke impundu iyaye idliwe izalukazi ngoba vele sezikhulile nokukhohlwa sekuyinsakavukela umchilo wesidwaba kuzona futhi uma zikhohliwe, akekho ongazibeka icala.

Abafana yibona ababhekana nalo mshikashika wokukhipha okwangaphakathi ngaphansi kweso elibukhali lomama. Abafana baqale bakhame umswani bawundlale emqubeni eduze kwesikhumba ukuze badonsele kuwo konke okwangaphakathi. Okwangaphakathi kukhanyelwa phezu komswane ukuze kungahaqwa ngumquba bese kulumela. Omama bayaqikelela ukuthi okwangaphakathi kuyahlanzisiswa ikakhulukazi itwani. Lokhu kufakazelwa uMsimang, (1975:131) lapho ethi:

Okwangaphakathi sekuzokhishwa, abafana bachithe umswani emqubeni, bakhame amathumbu, bashiye itwani kuphela ngoba lona kufuneka liye komame lilokhu liyisigubhu.

Ngenkathi sekukhishwa okwangaphakathi kuyaye kuqoqwe igazi okuzophekwa ngalo ububende balifake okhambeni. Igazi eliphume enxebeni ngenkathi ihlatshwa alilokothwa lisetshenziswe noma lidliwe ngoba kunenkolelo yokuthi lingaba nomkhokha ngoba inkomo isuke ibulawe ngomkhonto okuyisikhali ngakho uma lisetshenziswa kungaba khona ongahamba ngesikhali emndenini. UKrige, (1950:56) uphawula kanje ngaleli gazi:

When the carcase is opened, the blood is dished out with a cup and the people who skin the beast usually get a full pot. Cooked blood and fat are very popular and various dishes are made from them. Colloped tripe and coagulated blood, dried and ground, forms one dish, while chopped fat mixed with dried blood, or even chopped fat alone, is eaten after the liquid fat is removed. The rectum is stuffed with lumps of fat, fastened at each end like a sausage and boiled and eaten.

Isitho okugcinwa ngaso ukukhishwa kuba isixhanti. Isixhanti sisuke sihlange nenhloko. Umkhiphi wezitho kufanele abe nobungoti ukuhlukanisa inhloko nesixhanti. Isixhanti lesi isitho senkomo esihamba nelunda ukusuka lapho inhloko yahlukana khona nentamo.

UGcumisa noMthiyane, (1992:59) basichaza kanje isixhanti:

Inyama ephakathi kwentamo nesifuba. Kuvame ukuba yizimbambo ezimbili, izicubu zentamo kanye nethambo layo intamo. Sidliwa abanumzane.

Emveni kwalokho sekuzonqunywa ngesikhali esibukhali futhi esisindayo njengembazo amathambo omfunkulu kuze kuyofika esinqeni. Kwezinye izindawo inhloko nesixhanti akuhlukaniswa kepha kuyahlinzwa kanyekanye. Kufakwa induku ecijile emfunkulwini ukuze kuhlaleleke kahle. Kufakwa ngaphansi embizeni ukuze kuvuthwe kahle kucolisiseke. Uma kuvuthwe kahle kuthiwe "idubukele" okuchaza ukuthi ivuthiwe kahle. Uma inhloko nesixhanti kuvuthwe kahle kuba nenyama eningi. Kwehlukaniswa uma sekulungile inhloko idliwe ibandla isixhanti abanumzane. Okufanele kuqapheleke ukuthi inhloko kanye nesikhumba akweqiswa othangweni njengezinye izitho kepha kuphuma ngesango, kugudle ngasohlangothini lwesokuphonsa kuze kuyothi cababa ofukwini. Isizathu salokhu ukuthi inhloko nesikhumba kumele yona inkomo uqobo ngakho-ke uma kweqiswa uthango kufana nokuthi ufohlisa izinkomo, into eyichilo kwelikaMthaniya. Kufanele kukhumbuleke ukuthi isitho nesitho esikhishwayo silengiswa othangweni lwesibaya ukuze sivuze igazi lonke ngoba ayingeniswa iconsa igazi inyama ngoba iba mnyama futhi inganambitheki. UMyeza, (2003) ubeka kanje ngaleli siko:

Ngaphandle kwesizathu sokuqikelela inhlazeko, kunokusabela ukuthi igazi eliningi endlini lingadala umkhokha wokuthi kube khona ukugobhoza kwegazi ekhaya.

Engaqeda umkhiphizitho ube esebikela umnumzane ukuthi obekwethweswe emagxalabeni usekuphothulile. Emveni kokubonga umnumzane ube esethuma umfana ukuthi eyokwetha isicathulo, angene naso exhibeni. Lendlu ihlonishwa ngendlela eyisimanga ngoba emveni kwalokho akusabe kusangena noma wubani kepha kungena izethenjwa zekhaya. Angiphathi abesimame ababe besadlula nakudlula ngakhona ngoba abesifazane abasondeli ngalapho kunento ephathelene

namadlozi njengasesibayeni. Nasexhibeni ma sekunenyama abasondeli ngoba kukholelwa ukuthi nabo bakhona bakugadile ukudla kwabo.

Emva kwalo mshikashika wokuhlinza sekuzokosiwa amantshontsho. Uma umnumzane esethume lowo amethembayo, invamisa okuba indodana yakhe ukuba isike amantshontsho emlenzeni, phansi komkhono, esinqeni kanye nasemathunjini amhlophe. Abafana kuba yibona abahamba beyowosa esibayeni. UGcumisa noMthiyane, (1992:59) bawachaza kanje amantshontsho:

Amaqatha amakhulu noma izicubu namathambo okusikwa ezindaweni ezithile emzimbeni wenkomo emuva kokuhlinza. Le nyama inikwa abahlinzi baya nayo emakhaya beyiphethe ngezinti ichonywe kuzo.

Kufanele kukhumbuleke ukuthi inyama kwelikaJama yosiwa esibayeni ngoba isibaya ikomkhulu lezinyanya ngakho kufanele zidle nazo. Bazothi bangaqeda abafana ukuyosa bawethule kumnumzana. Umnumzane usezowadidiyela ngononina kwezinye izingqoko abela nabanye abasendlini, bese kusindwa ngobethole. Lokhu kufakazelwa uMsimang, (1975:132) lapho ethi:-

Umlilo selokhu uvuthe njalo belu, kanti neziko kusalo kuyilo lelo, ngoba akubuye kudalwe elinye. Kulisiko eligcinwayo ngesiZulu ukuba inyama yoselwe ngaphandle kwesibaya, kanti futhi ayoselwa endlini. Iziko elingaze lidandwe ngokwesibili elokupheka.

La mantshontsho ebandla osiwa kanyekanye afakwe ogqokweni, abuyiselwe kumnumzane lowo oqondene naye. Yena-ke usezocela ezinye izingqoko ukuze abele bonke abasendlini, kudliwe. Sekuzongena notshwala futhi kuqhutshekwe nokuphuza. Labo abekade behlinza, sebezothatha amantshontsho abo lawo asesibayeni abawahlome ezagileni, bavalelise bahambe.

Lokhu kuphinde kusekelwe uMasondo, (1940:12) lapho ethi:

Ngosuku lokuhlaba kudliwa inyama yokosa ebizwa ngokuthiwa ngeyezoso, ngoba phela nansi iyosiwa. Ukuphatha inyama kwabekungumsebenzi wamadoda, nokuyosa inyama kwabekwenziwa yiwo. Insizwa eyosa inyama yabiyibenga iyose isibengiwe, ithi nxa isiletha eyokugcina imibengo ifike ithi emadodeni, "sengidiniwe." Besebebona nabo ukuthi uqonda ukuthi isiphelile inyama.

Abahlinzi bona babuye bathole awabo okuhlinza. Ukukhombisa intokozo nokubonisa izwe ukuthi kade besiza umnumzane bayaye bawachome ezagileni uma sebehamba. Abahlinzi bona awabo amantshontsho bawathola khona esibayeni ngenkathi behlinza. Amantshontsho okugcina kuba yilawo omuzi ikakhulukazi enzelwa abesifazane. Ngenkathi kuhlinzwa noma sekukhishwa izitho abayilokothi nakancane abesimame inyama kangangoba abavumelekile ngisho nokusondela ngakhona. UKhumalo, (2005) ubeka kanje ngalokhu:

Inyama ingukudla okusingathwa abaphansi ngakho-ke abesifazane bayayihlonipha, ngisho esibayeni abalokothi balubhade ngoba isibaya ikomkhulu lezinyanya.

Uma esehambile amadoda akade elekelela umnumzane esezocela enye yamadodana ukuba iyobabhekela emlenzeni. Uma isithuliwe komama eyokosa, bacela abafana ukuba babasize ngokubosela. Emveni kokudla leyo eyokosa, sebengenela isigubhu basifumuze luhlaza. Isigubhu lesi sibalulekile kakhulu ngoba isithembu asilokothi sihlale esithebeni ngakusasa uma singadliwanga. Ephekiwe idliwa emva kwesigubhu uma singadliwanga. Naye umnumzane uyayaba ngononina. Unikeza amadodakazi nomama eyawo namadodana akhe ngokunjalo eabeka ngokwelamana kwezindlu zabo bese kuphuma isicathulo sokugcina sokulala.

Uma umkhiphizitho esezikhiphe ngononina izitho, ubese ebuya ngakusasa lingakaphakami ilanga esezoqedela umsebenzi wakhe ngokuthi ezohlahlela. Lo msebenzi wokuhlahlela wenziwa esibayeni. Isibaya kwaZulu sibaluleke kakhulu ngoba siyikomkhulu lezinyanya. Yingakho nomnumzane wekhaya efihlwa enhla nesibaya ukuze abheke kahle imfuyo yakhe futhi ayandise.

Nakho ukuhlahlela kunemigomo yakho ethile elandelwayo. Uma inyama isiphindela esibayeni ukuyohlahlelwa ilandela indlela engene ngayo ngenkathi iya exhibeni. Inhloko iyona engena kuqala njengokuhamba kwayo kuqala, bese kulandela ezinye izitho. Iqhaza labafana lapho sekuhlahlelwa liya likhula ngoba yibona abangenisa izingqoko, izimbazo, izinqindi namanzi okuhlamba nokunye okungahle kudingeke uma kuhlahlelwa.

Isitho sokuqala esihlahlelwayo inhloko emva kokuba isihlinziwe. Kubalulekile ukuthi umhlahli acophelele kakhulu uma ehlahlela inhloko ngoba iwukudla kwebandla. Uma inhloko ibe ivithi yangabonakala kahle, amadoda ayayiduba, engayidli. Lokho kuduba kuhlaza umnumzane wekhaya nokungamholela ekutheni umnumzane ahlawuliswe ibandla noma induna yesigodi. Inhloko uma sekuphekwa ifakwa ngaphansi kanye nesixhanti yingakho kwaze kwavela isaga esithi 'idubukele' okuchaza ukuthu ivuthwe kahle. Umhlahli ulandelisa ngokukhipha ukhanda. Ukhanda ile ngxenye yenhloko ehamba nezimpondo. Uma selukhishiwe ukhanda luyaye luhlonywe phezu komnyango wendlu engenhla lubheke esibayeni somuzi. Kwenye inkathi luchonywa ezimpundwini zesibaya ngoba isibaya yilapho kuhlala khona izinyanya ngakho uma luchonywe apho ziyabona ukuthi imfuyo yazo ikuphi.

Ubuchopho buhlala obala emva kokukhipha ukhanda, lona ludliwa amakhehla. Abafana bazitika ngamehlo ngoba awabo bazosela wona. Lokhu kufakazekwa uMsimang, (1975:133) lapho ethi:

Ngaphambi kokuba enze noma yini umhlahli, kufuneka ahlambe izandla. Uzoqala ngokuhlahla inhloko. Uzohlinza kuqala isikhumba senhloko. Uzolandelisa ngokukhipha isikhanda. Ubuchopho uyabulahla noma abunike izinja. Amehlo wona uwanika abafana bawose. Phela inele yangena njena esibayeni, bawuphemba umlilo kulo lelo ziko layizolo.

Imihlathi (izibankwa) zona ziyosiwa ngabafana kudliwe imvove ephakathi emnandi ngendlela emangalisayo. Umthombo noma inkotha idliwa abanumzane ngoba ithambile futhi ngeke wasinika esingaboni.

Ngenkathi umhlahli ehlahlela inhloko ubese ehlukenisa inhloko esixhantini kodwa abanye abakuhlukanisi. USibisi, (2003) usichaza kanje isixhanti:

Isixhanti isitho senkomo esihamba nelunda ukusuka lapho inhloko yahlukana khona nentamo.

Inhloko idliwa izinsizwa kuthi isixhanti sidliwe abanumzane ngoba yibona abangamele imizi. Bonke ubunzima buthwalwa yibona njengoba nesixhanti sisekela inhloko kanye nomzimba wenkomo. Sekwaze kwaba nesaga esithi: "Kwehlukana inhloko nesixhanti." Lesi saga sichaza ukuthi sekusesikhathini somnqamula juqu, amanga namaqiniso azohlala obala njengoba inhloko naso isixhanti sekwahlukanisiwe, kungasekho ukudideka ukuthi iyiphi inhloko, yisiphi isixhanti? Lokhu kuchaza ukuthi umhlahli kufanele akhaliphe, akwazi kahle ukuyihlukanisa inhloko esixhantini.

Emveni kokukhipha amehlo, umhlathi uba eseqhubekela emhlathini kanye nasedevini. Nakho ukukhipha ngobuchule imihlathi lena ayihlukanise kahle lapho ihlangana khona. Izibankwa lezi ziyosiwa kudliwe imvove ngabafana. Idevu nalo kufanele alikhiphe kahle ngoba isitho sabo abafana. Idevu yilengxenywe engenhla emlonyeni wenkomo. Kanti impumulo ingenhla kwedevu. UGcumisa noMthiyane, (1992:60) balichaza kanje idevu:

Impumulo noma ikhala lenkomo.

UGcumisa noSikhangane bathanda ukuphaphalaza ngoba idevu nempumulo kwehlukene. Ingxenywe engezansi komlomo kuthiwa inkamazi. Le ngxenywe ibizwa kanje ngoba inkomo ikha ngayo amanzi uma iphuza, yona idliwa abantu abadala.

Ukusuka esixhantini ubese edlulela esifubeni. Isifuba lesi yingxenywe eyabelwa abesifazane asebeginile ngoba singaphansi enkomeni ngakho sinokukhombisa intobeko. Esifubeni ukhipha amaguma amabili. Amaguma uwachaza kanje uNyembezi, (1992:157):

Izimbambo zesifuba, sezehlukaniswe esifubeni esiphekiwe kuthiwa amaguma.

Iphaphu nenhliziyo kuyakhishwa kudliwe abafana uma sebeyodla ubhedu ngaphandle komuzi. Umhlathi ubese ekhipha imihlubulo eqala ngawosokunxele ebese ewelela kowosokudla. Imihlubulo iyabhotshozwa kwenziwe izibambo ukuze kube lula

ukuyibamba. Imihlubulo idliwa amantombazana. UGcumisa noMthiyane, (1992:59)
bayichaza kanje imihlubulo:

Imihlubulo amacala noma izinhlangothi zomzimba
wenkomo. Zisukela emikhonweni ziyofika emilenzeni.
Yilapho kususwa khona insonyama. Yinyama yabafazi.

Umhlahli ubese ebhekana nomganga kanye novalo, avithize ngembazo noma okusambazwana ithambo likangiklane ehle njalo abheke emilenzeni afike ahlukanise ugalo nelifuphi. Elifuphi yilelo thambo elingenhla emilenzeni wenkomo. Udlulela emikhonweni ayinqamule nayo ayehlukanise. Kufanele kukhumbuleke ukuthi omunye umkhono owebandla. Okufanele kukhumbuleke ukuthi ngokosiko lwesiZulu isinqe asihlalelwa nezinye izitho kepha sinikezwa ilanga laso emveni kwezinsukwana. Isizathu sokungajahwa kwaso ukuthi sidliwa kuphela abalapha ekhaya nabasondelene kakhulu nabo emveni komcimbi. Amanqina kanye nebele kudliwa ngamadoda ngelanga elilandelayo.

Abafana baphinde bakufunde ukuhlinza khona ehlanzeni ngenkathi besalusile. Kuyenzeka isilwane sizifele khona lena entabeni kodwa ngokosiko lwesiZulu asiyekwa sidindilizile, siqumbile. Umnikazi wempahla uyaye acele abafana bakhe ukuthi basihlinze bengaphansi kweso elibukhali lomuntu omdala ukuze abafundise uma sebephaphalaza. Lokhu kufakazelwa uNene, (2003) lapho ephawula kanje:

Ngokosiko lwesiZulu ingcuba ayilokothwa ishiywe idindilizile endle ngoba lokho kungaletha umkhokha wokuthi imfuyo yomnumzane owenze lokho ibhuqabhuqeke, iphele nya. Kepha iyahlinzwa ngabafana kodwa ingadliwa.

Emveni kokuyihlinza bakhipha zonke izitho ngononina bese yonke inyama ishiywa khona lapho endle kanjalo, idliwe izilwane zasendle nezinyoni ezifana namanqe namagwababa. Sinye kuphela isitho esithathwayo uma kwenziwa lesi senzo. Leso sitho ubende. Isizathu salokho ukuthi ubende luhanjiswa kumdiphi bese yena aludlulisele kweziphathimandla zezempilo ukuba ziyohlaziya imbangela yesifo. Kufanele kukhumbuleke ukuthi ukudibha lokhu akukhona okokudabuka kwelikaMthaniya kepha kwafika nabaMhlophe. Ngaphandle kokucubungula imbangela yesifo, ubende yilona okusulwa ngalo kumdiphi inkomo noma ehlatshiwe ukuze ahlale elazi inani lezinkomo zomuzi ngomuzi.

Abafana babamba elikhulu iqhaza lapha kuhlinzwa ngoba yibona ababambayo ngenkathi kuhlinzwa, yibona abaletha amanzi okugeza izandla. Yibona abaletha izingqoko, izinqindi nokunye okudingeka ngenkathi kuhlinzwa. Yibona abahambisa inyama ofukwini, yibona futhi abalala lapho kugcinwe khona inyama. Abafana yibona abakhama amathumbu nomswani baphinde baqikelele nokuthi uma kuhlatshiwe umlilo uhlale ukhona. Isikhumba ngumsebenzi wabo ukuthi babone ukuthi senekiwe ngendlela efanele. Indlela okuyiyo yileyo yokuthi sibethelwe phansi ngezintana siqonde sithi thwi, sonke sithole ilanga bese sithelwa ngeswayi ukuze singadliwa izilwanyana. Noma kunjalo abafana nabo bayahlomula emva kokuhlinza ngoba bathola iphaphu, inhliziyu nobhedu abaludlela ekwaluseni ngenkathi bengcweka. Kubalulekile ukuthi abafana bakufunde ukuhlinza ngoba lokho kubahlomisela ingomuso uma nabo sebengabanumzane, sebengamele imizi yabo. Umnumzane ongenalwazi mayelana nokuphathelele nemfuyo usuke eyisilahlanaboya ngoba imfuyo ingumgogodla wempilo yesiNtu.

4.4 Ukudipha

Asikho nasinye isidalwa esingama ngamlenze munye sithi sona siyophila ingunaphakade. Sonke sisahlalelwe umshikashika necala elikhulu lokufa. Ukufa yikhona okusixhumanisa nezinyanya zethu futhi ngakho ukufa abanye bethu baphenduka izinyanya. Nabenkolo yobuKristu bakholelwa wukuthi indlela yokulala ubuthongo balindele ukuvuka, bahlulelwe ukuze babone umbuso ozayo, yiyo eyokudlula ekufeni. Ukufa kwadalwa uMvelinqangi ngabomu. Lokhu kufakazelwa uMphrofethi uMoses encwadini kaGenesis, 3: 1-5 lapho ethi:

Inyoka yayinobuqili kunazo zonke izilwane zasendle abezenzile uJehova uNkulunkulu. Yathi kowesifazane: Ngempela uNkulunkulu ushilo yini ukuthi: Ningadli emithini yasensimini na?

Owesifazane wathi enyokeni: Singadla izithelo zemithi yasensimini, kepha ngezithelo zomuthi ophakathi nensimu uNkulunkulu ushilo ukuthi: Ningazidli, ningazithinti ukuba ningafi.

Inyoka yathi kowesifazane uyazi ukuthi mhla nizidla, kuyakuvuleka amehlo enu, nibe njengoNkulunkulu, nikwazi okuhle nokubi.

Nazo-ke izinkomo nezimbuzi zibhekwe izembe lokufa. Igama elithi ukufa lavela ngoba kukhona isifo esikhinyabeze lesi sidalwa size sihluleke ukumelana nokuphila. Indlela yokuvikela izifo ezinkomeni nasezimbuzini eyokuzicwilisa ediphini. UNyembezi, (1992:80) ukuchaza kanje ukudipha:

Ukungenisa izilwane emanzini athakwe ngomuthi wokubulala izilokazane ezinjengemikhaza ngenhloso yokuthi zife.

Kufanele kukhumbuleke ukuthi lo mkhuba wokudipha ungowokufika lapha kwelikaMthaniya ngoba wafika noNdlebezikhanyilanga. Leli gama elithi dipha lingumfakela ovela egameni lesiNgisi elithi "dip" okuchaza ukucwilisa. Kufanele kukhumbuleke ukuthi ngaphambi kokufika kwalo mkhuba, akusho ukuthi abantu bakaJama babengenayo indlela yokwelapha izifo ngamakhambi esiNtu. USibisi, (2003) uphawula kanje ngalokhu:

Sesifikile isikhathi lapho abantu ikakhulukazi aboMdabu sekufanele bapheze ukushayela amaQadasi icilongo sengathi eza nalukhulu, nathi boMdabu sasinayo indlela yokwelapha imfuyo ngaphambi kokufika kwabo.

Empeleni kufanele kukhumbuleke ukuthi inhlosonqangi yamaQadasi ukusungula amadiphu, kwakuwukunciphisa imfuyo yaboMdabu ngokuthi bakwazi ukuyilawula. Umuzi nomuzi wawubekelwa umgomo nenani lezinkomo okufanele ube nazo. Yingakho abaMdabu bengazange bayamukele ngezandla ezimhlophe le nqubo ngenkathi ifika. Noma kunjalo, bagcina bebhongele emswanini.

Amanzi asediphini afakwa imithi ethile ebulala izinambuzane emizimbeni yemfuyo. Lapha ediphini kunomuntu owengamele lo msebenzi obizwa ngokuthi umadibhana. Umsebenzi wakhe ukuhlela kahle lonke uhlelo lokudipha. Umadibhana uyena oqaphela ukufika kwezinkomo ngokulandelana kwazo ukuze noma sekuqala ukudipha zingene ngalolo hlelo. Uyena ogcina ulwazi lwenani lwezinkomo zemizi ngemizi ukuze aqikelele ukuthi zonke ziyadipha ukugwema ukubhebhetheka kwezifo. Yingakho nabanini zinkomo uma zifile noma zihlatshiwe behambisa ubende njengobufakazi bokuthi isifile ukuze yesulwe emabhukwini.

UNene, (2003) uyanaba ajule mayelana nokuhanjiswa kobende kumadibhana athi:

Ngaphandle kokusula inkomo emabhukwini kamadibhana enye injongo yokuhambisa ubende ukuthi aphenye imbangela yokufa kwaleyo nkomo. Lokhu kusiza ukuqikelela ukutholakala kwezifo ezibhedukayo nezithathelanayo ezingabhuqabhuqa imfuyo.

UMdiphi uqeqeshiwe ukuthi akwazi ukubheka kabanzi imbangela yokufa kwenkomo.

Uyakwazi kubona uma inkomo izifele futhi uyakwazi ukubona uma ibulawe isifo esithize. Uyaye asebenzise isibuko okuyisona esimqekethela imbangela yesifo.

Uma sekuqalwa ukudipha umadibhana ulungisa amabhuku anengqikithi yezinkomo zemizi ngemizi. Kubalulekile ukuthi umadibhana kube umuntu ozibonayo izimpukane ukuze akwazi ukuthikitha lezo ezifikile zomuzi ngomuzi. Kufanele kukhumbuleke ukuthi ukudipha lokhu kwafika noNdlebezikhany'ilanga njengakho ukubhala. Nabafana nabo baphatha ezasemakubo izincwajana zediphu. Lokhu kufakazelwa uButhelezi, (1996:35) lapho uZithelile elungiselela ukulwa noKhanjana ethi:

Uyeyisa Khanjana. Ngizokukhombisa. Ngifunga umama uLinono eMbongolwane, kusho uZithelile esethatha intambo elenga incwadi yasediphini eyiphonsa emhlane, kwathi ingutshana yakhe ephephezelayo wayikhwica nhlangothi zombili ephentini lakhe.

Izinkomo zidipha kanye ngenyanga ngakho-ke kuyacaca ukuthi isuke iyizindimbane imfuyo. Lokho kuphoqa abafana ukuthi bavuke ngezintathakusa - bababele ediphini ukuze bafike kuqala ngokunjalo bakwazi ukusheshe babuye. Kufanele kukhumbuleke ukuthi iningi lalaba bafana basuke besahamba isikole ngakho-ke kufanele bavuke

ukuze basheshe babuye. Umgomo wasediphini yilowo wokuthi ofike kuqala, usizwa kuqala. UButhelezi, (1996:33) lapho eveza khona uCele ebukela khona umshana wakhe uZithelile ekhalima izinkomo esebuya ediphini:

Amehlo kaCele ehlala ngezansi ezivandeni ezazembethe izinhlanga kanye nobuhlalu bamabhece, osolozu namathanga. Budebudeze nezivande, ingane kaLinono, uZithelile, wayekhalima izinkomo zakubo elwa nokuzahlukanisa nalezi zinkomo ezazisaya ediphini, nakhu phela ezakhe zase zibuya khona ediphini. Wayelivukela idiphu uZithelile ukuze afike ngesikhathi esikoleni, yize idiphi lalibuqamama nakubo. Wayegijima azishaye azikhombe indlela izinkomo, kuthi nje lapho esethi seziyahamba, zizwe ukubhonsa kwezinkomazi nokukhonya kwenkunzi yakwaKubheka, kulezi ezisaya ediphini. Kwakusuka eyodwa iphendule ikhanda ibisiphendula ilandele ezinye izinkomo ezisaya ediphini.

Ngenxa yalesi simo sokuvuka kuyenzeka uma kusebusika amakhaza eshubisa umnkantsha afakazelwa yisithwathwa nombayiyane, abafana babase umlilo ukuze bothe ngenkathi besalindile. Yithuba-ke leli labafana lokuthi bafunde ukuphehla uzwathi, okungumsebenzi abazogcina sekungowabo imihla namalanga. Ukuphehla uzwathi kungumsebenzi wabesilisa ikakhulukazi abafana. Lokhu kufakazelwa uMsimang, (1975:106) lapho ethi:

Ukuphehla uzwathi kwakungumsebenzi wabesilisa, ikakhulukazi abafana, nanxa nabesifazane babeluphehla nje. Kuphehlwa ngezinkuni. Kukhethwa imithi eqinile, yona kanye lena eyenza amalahle okupheka insimbi, esesilande ngayo kabanzi lapha ngenhla. Phela ngisho isiqathongo, isihlakothi neminye. Le mithi iyabazwa kuhle kwamapulangwe. Sekuzothi phakathi nendawo lolu thi lubholwe imbobo ezongena ibhaxa lokuphehla. Usezoqala-ke umfana ephehla luze lushise ukhuni bese kuqathaka izinhansi ezisamalahlile. Kubekwe izibi noma idaka lapha ngaphansi, izinhansi lezi zizoqathakela kulo bese lokhela. Usuwokhelekile njalo umlilo.

Umadibhana esizwa yizinduna baqala umsebenzi ngokubiza ezalowo ofike kuqala. Ziye zilandelana ngokufika kwazo kepha uma kufika ezabakhulu namakhosi njengezinduna, zona azimiswa emgqeni, ziyaye zedluliswe. UBhengu, (2003) uyakuveza lokhu lapho ethi:

Lingawa licoshwe zinkukhu uma ungase ubone ezakwethu zibambe ujenga ediphini. Phela thina singabasebukhosini lapha eNtunjambili ngakho sinelungelo eligcwele esalinikwa uMvelinqangi. Noma sivuka kepha asizilulazi sivuke njengabantukazana sivuka ekuseni sekuhambeka.

Uyaye uqhubeke umcimbi zize ziphele zonke izinkomo. Kufanele kukhumbuleke ukuthi imimvemve namankonyane angakakhuli ngokwanele awalokothi angene ediphini. Imimvemve ngoba isuke ingakakwazi ukuhamba iyabikwa ukuthi isaphila kanti amankonyane ayafundiswa. Kwenye inkathi aze adudulwe ngezandla uma esaba ukungena ediphini. Kokunye adonswe ngeziswebhu uma esephakathi noma ephenduka phakathi aze ayophuma phambili.

Kungaqedwa ukudipha amankonyane ayaye akhethwe kanti izinkomo zona zikhaphelwa emadloleni. Kungalesi sikhathi lapho abafana bethola ithuba lokuqhatha izinkunzi. Ziyaye zidumelane izinkunzi yilesi nalesi sigodi sibongela eyakubo kuze kube khona egoba uphondo. Lo mdlalo ungagcina usuqhathe izigodi ngoba kuyenzeka abaninzi izinkunzi bagcine sebedumelene bese abanye abafana bachwaze sebefaka ugqozi kulaba abalwayo, lokhu okugcina sekuholele ekutheni kwabona badumelane, kuqubuke eyezigodi, kube yimpi enkulu neyesabekayo.

Omunye umdlalo okhonzwe ediphini kakhulu ngabafana yilowo wokuqhathwa. Ngenxa yokuthi lo mdlalo kuleli zinga ujoywaye ngokuphetha kabi, sekubambene

izigodi, abafana bahamba bephethe izinduku. Eqinisweni umfana uhamba ephethe izinduku ezimbili, eyokugadla neyokuvika kepha akaluphathi ubhoko. Ngale kwalokho angadindwa ngabanye abafana uma evathazela njengenina noma uzithola esevika ngengalo uma eyokuvika engayiphethe. Ngisho ihawu lingekho akunalutho ngoba kunomthetho wokungashayi amaqupha omunye umfana. Lokhu bakwenzela ukuthi uma kwenzeka kuphuma esandleni lokhu kuqhathana, bakwazi ukuyibamba impi. Uma le mpi yasediphini ingafakelwa iso lokhozi kungagcina sekulwe unomphela lezo zigodi. Umfo kaNgcolosi, (2003) uyakweseka lokhu lapho ethi:

Ingxabano yabafana yasediphini ingadala imbedumehlwana uma ingathathelwa izinyathelo ezinqala. Kufanele izinduna zisheshe zihlangane ziwubhule lo mlilo ungakabhebhetheki ngokungako ngoba kungenjalo abantu bayolala obenyoni isibambene.

Lokhu kufakazela uButhelezi, (1996:34) lapho eveza intombazanyana uZithelile elwa nomfana uKhanjana kanje:

Wayezishaya ezinye izinkomo uZithelile eziqhelisa ukuba akhethe ezakwabo, kanti kuzothi kusenjalo mhlomunye, ezwe ngesagila sihlala ezimpondweni zenkonekazi yakubo. Sahlala, sasesigxuma leso sagila sashaya uZithelile ehloombe. Walibamba ihloombe epholisa iminjunju uZithelile. Izinduku zakhe zombili wayengazilahlele phansi kodwa ezigodle ekhwapheni langasokunxele. Intukuthelo yambhadama masisha yangashiya ndawo yokwesaba noma ukucabanga. Njengesotsha elilodwa lisesigcawini sezitha, wabezwa abafana bemhleka kakhulu bethi, "Wahlabana Khanjana; washaya inkonekazi nomlusikazi kanyekanye. Kade sasisho sithi *ntombazane yini lena ebangisana nathi idiphi?*"

UZithelile wacushacusha ngesivinini phakathi kwezinkomo, wena owabona umpetha womdlali webhola lezinyawo, uTeenage Dladla ejika abadlali. Ngokuphazima kweso wayesephambi kwesihlofuhlofu esinguKhanjana. Wasihlohlolozwa ngenduku wathi, "Wenzani Khanjana le mfongothi yemfucumfucu yeselelesi? Ungishayelani?"

Ngenzeni kuwe Khanjana? Kungabe isono sami ngukuba yintombazane?"

Ungibone ngenzani Zi?" Kubuza uKhanjana edavuzela ngamabhuzi afika emadolweni, emukelana nomphuphe wejezi elibomvu labesifazane elilenga izikhwama ziqonde emadolweni, ikakhulu isikhwama sobunxele esasisindwa yimfiliji. Noma izikhwama zazisemadolweni, imuva lejezi laligcina eqolo.

Ungathini ukuthi ungibone ngenzani Khanjana sewucishe wangilimaza? Ubuzothini ukube ungilimazile ekhanda, noma wangikhipha iso ngenduku?" Kubuza UZithelile amehlo ethe njo kuKhanjana.

Ukuba ngikunembile, bengizothi 'Wadla Khanjana ungaqali! Wadla Khathide ngomlusikazi.' Manje ngehlulekile ukukunemba. Pho kukuhlupha ngani wena Zi ukugeja kwami? Ukuba ngikushaye ekhanda ngabe sesiyokugeza emfuleni manje. UZithethile. Sibageza mihla namalanga abafana abangakwazi ukuvikela amakhanda noma amakhala. Leyo, yindlela yasekwaluseni. Ukuba ngikukhiphe ihlo phela ubusuzoba yindlobho njengenqudulu yakini. Manje UZithethile ucabanga ukwenzani ngalokho?" Kubuza uKhanjana esondela kungathi ulindele ukuba u-UZithelile ahlehle.

Bahleka bonke abafana begijima sebesondelela ukuba bazobona lo mdlalo ababewukhwezela. Bazikhohlwa izinkomo okwesikhashana besahehwa uzibuthe wempi eyayifufusa. Wathi ukuhlela kancane ngesifuba uZithelile, wenyusa isifuba wakhombisa ukuthi akumdikizisi loku kudelela kukaKhanjana.

UKhanjana yena wayenguntongo, umbijana osindwa ngamabhuzi kodwa ethembe nje ukuba ngumfana. Imikhono yayingangezingalo zephela, nezandla zimfushane. Ngaphandle kwezwi, akukho nokukodwa okwakwethembisa amandla kule ndojeyana eyayishaye UZithelile ngesagila futhi yase imdelela.

UZithelile wathatha wathi: "Usho ukuthini ukuthi ubuzozibongela ngokungishaya kwakho Khanjana? Usho ukuthini ukuthi inqudulu yakithi yindlobho? Kanti ungishaye ngabomu? Ngizokufundisela amanye amantombazane Khanjana! Akwenziwa kimi loko. Ngimfunge umama uLinono eseMbongolwane. Ngiyifunge ingane yakwethu uHlanganisani," kusho UZithelile elungisa

izinduku zakhe, efola kancane ekhomba uKhanjana ngenduku.

"He-he-he Khanjana! Naku uzoshaywa yintombazane," kusho abafana beshaya izinkomo beziqhelisa ukuze inkundla yabo ivuleke. Wazungeza uZithelile kubonakala kuthi nakhu sekuzochitheka izishebo uma uKhanjana engabhekile.

UKhanjana owayesesele nenduku eyodwa, wabona ukuthi kuhle enze isiviko ngejezi lakhe. Imfiliji wayishutheka ebhuzini langakwesokudla, wayesethi kukhokhoba naye elungela ukugalela. Bazungezana isikhashana kungekho ogalela kuqala. Bathi lapho abafana bebona ukuthi akekho ogalelayo, babashoshozela ngokuthi, "Qhude manikiniki! Mnike isongo lakhe! Ukhumbule Khanjana ukuthi inxeba lentombazane lithatha iminyaka emihlanu ukuphola."

Babelokhu beshilo abafana bethi, "Nako-ke phela Khanjana. Naku usuzoshaywa yintombazane." La mazwi amfudumeza uKhanjana, amdudula wagalela ngokufutheka ethi unemba ikhanda. Wahlanganisa uZithelile waze waguqa. Kwakhala ubufahlahla izinduku zihlangana emoyeni. Wathi ukuhleka uZithelile, wasukuma wadlalisela nenduku yokugalela eyidlalisa emoyeni. UKhanjana wathi dedelele, kungathi loku kuvika kuka uZithelile kumnike umlayezo othile. Omunye wabafana wakhipha imfiliji emlenzeni kaKhanjana. Wayithintitha kathathu, wayimfilizisa kabili kathathu wase ethi, "Ayi Khanjana! Shaya intombazane lena sihambe. Nazi izinkomo seziyosithela. Akunamantombazane azodelela abafana kulesi sigodi sakithi. Kuhle siyibeke endaweni yayo intombazane ebhensayo."

Waphimisela isandla sokudla uKhanjana, wase esondela ukugalela futhi. Wagxuma uZithelile waphiqilika ezinyukunya embuka uKhanjana ngeso lokuhlola insimu. Wathi lapho ema khona, wagalela masishane emaqupheni uZithelile. Yaqhasha induku kaKhanjana yabheka phezulu. Wamphuthuma uZithelile wayikhipha amangwevu eyiphonsa edolweni ihlangabezana nesiviko anye naso isandla esisamaqupha ophayo. Noma ikhanda likaKhanjana lase lihleli obala linganembeka kalula, wazibamba uZithelile ukuze angamshayi ekhanda. Esikhundleni salokho, wamvuba ezithendeni zezinqe. Wajanqula wabuye wagongobala uKhanjana ezikhalela ethi, "Uyangirobha Zi! Uyangirobha Zi!"

Ngenxa yokuthi imfuyo isuke iyisinindolo, kuyenzeka ukuthi enye imfuyo iduke.

Kungale nkathi-ke lapho umfana kufanele akhombise ikhono lokuqikelela imfuyo

yakubo ngokuba abe neso kuyo. Okuvamise ukuduka kakhulu kujwayele ukuba zinkunzi, izimpongo kanye namankonyane. Izinkunzi nezimpongo zisuke zilandela izimanzi, zifuna ukukhwela, zigcine sezidukelene nomhlambi wakubo kanti amankonyane ngenxa yokuthithiza nawo alandele imihlambi yakwezinye izindawo. Ngenxa yokuthi isizwe sikaMageba isizwe esinobuntu, imfuyo edukile kubuywa nayo ngediphu elilandelayo. Noma likhona ithenjana lokuthi uyayithola ngokuzayo imfuyo umfana kodwa inkinga enkulu ukwethula udaba ekhaya ngoba wazi kamhlophe ukuthi uyoyikhoth' imbenge yomile. Akathandeki kwelikaMthaniya umfana ongumthothongo nomthithimbili, oyisahluleki emfuyweni.

Kwezinye izindawo lo mkhuba wokudipha sewashabalala. Lokho kwenziwa ngenhloso abamhlophe ngoba bebona umnotho wabomdabu usudlondlobala usuthanda ukwengamela owabo. Uma imfuyo ingasadishwa, iba umsobo wezifo bese ishabalala. Noma kunjalo kufanele simtuse uhulumende ophetheyo njengamanje ngoba usukwazile ukusungula umkhankaso ozolwa nale nkohlakalo eyenziwa abamhlophe ngokuthi usungule uhlelo lokuwavuselela amadiphu. Lokhu kufakazela isihlokwana esiphume ephephandabeni "Isolezwe" lomhla ka-30 July 2004 ikhasi 2, ngaphansi kwesihlokwana esithi "Amadiphu ayeza nangakini", lapho intatheli uGugu Ndlovu ibeka kanje:

Umkhankaso womnyango Wezolimo Nezemvelo KwaZulu-Natal ozodla izigidi ezingamashumi amane nesishiyagalombili (R48 million) ukuvuselela isiko lokufuya izinkomo eliyinqayizivele ezindaweni zabantu abamnyama selihambe ibanga elide kusukela kwathatha uhulumeni wentando yeningi.

Lesi samba semali esizolokhu sikhishwa kancane kancane kuze kube asevuselelwe wonke amadiphu ezindaweni zasemakhaya KwaZulu-Natali ubekelwe isamba semali esiyizigidi eziyisishiyagalolunye (R9 million) kulo nyaka

wezimali (2003/2004). Lesi samba sizosiza ekuvuseleleni amadiphu abekade engasasebenzi ezigodini zamakhosi eminyakeni engaphezu kweshumi nanhlanu ngenxa yokuqembukelana kwezigodi kanye nezepolitiki. Inani lamadiphu okulindeleke ukuthi alungiswe alinganiselwa enkulungwaneni namashumi ayisithupha (1060) ukuze kunqandwe izifo ezihlasela izinkomo zizibulale zizondise futhi ziziphendule izinyumba.

Ngaphambilini uhulumeni wobandlululo waluvala uhlelo lokunikezela ngemithi yokudipha ezindaweni zabantu abamnyama. Lokhu okwadala ukuthi inqwaba yemfuyo yabantu abamnyama ife ibulawa izifo. Lena kwakuyindlela uhulumeni wobandlululo ayephoqa ngayo abantu bakithi ukuthi banciahise inani lemihlambi ababenayo.

Idiphu lingesinye sezikhungo zoqeqesho lapho umfana ethola khona indlela yokuphatha imfuyo ngenkathi ekhula. Kuyamsiza umfana ukuthi afunde izifo, akwazi ukuqapha imfuyo ingaduki. Ngaphezu kwalokho kuyamsiza ukuthi azikhulise yena ngokomqondo, akwazi ukuzivikela ngenkathi eqhathwa aphinde akwazi ukuzivikela nasemakhazeni ngokuthi afunde ukuphehla uzwathi.

4.5 Ukubophela

Asikho nasinye isidalwa esingasebenza ngendlela efanelekile nesezingeni uma insika isiwile. Isizathu esikhulu esidala ukuthi izilwanyana nabantu bazikhandle ngokusebenza ukuphoqwa umashayandawonye. IsiZulu siyakweseka lokhu lapho sithi: "Isihlala ndawonye sidla amajwabu". Noma zikhona ezinye izidingo eziphoqayo ukuthi abantu basebenze kodwa esikhulu yiso esokufuna ukondla umzimba ukuze usebenze kahle. Emadolobheni abantu sebaphephela ezitolo uma befuna ukudla ngenxa yokuswela izindawo zokutshala. Emakhaya baphila ngokuzilimela odedangendlale bamasimu ukuze bathole kudla okunomsoco nokusekusha. Akulula nokho ukulima la masimu ngezandla ngoba kungathatha

isikhathi eside, yingakho besebenzisa izinkabi ukuwalima. Lo mkhuba wokusebenzisa izinkomo ukulima amasimu kuthiwa ukubophela. UNene, (2003) ukuchaza kanje ukubophela:

Ukubophela isiko lokusebenzisa izinkomo ikakhulukazi izinkabi ukulima amasimu ngokuthi zidonse igeja.

Akukhona ukusinisa amahleza ukwenza lo msebenzi ngakho-ke abafana badinga uqeqesho olunzulu. Lolu qeqesho baluthola ngokuthi babambe iqhaza ngenkathi kulinywa noma bedebephosa ihlo ngenkathi abadala kunabo benza lo msebenzi. Okubalulekile ukuthi izinkabi eziboshelwayo ziqeqeshwe ukuze zingahluphi uma sezifakwa ijokwe. Kulukhuni futhi kungaba yingozi ukubophela izinkomo ezingaqeqeshiwe ngoba ungazithola sezilimaza abantu.

Kungumsebenzi wabafana ukuthi uma kuzoboshelwa balale sebezihlele ngononina izinto ezizodingeka lapho sekuboshelwa. Abayaqikelela ukuthi amajokwe, izitilobho nazo izikeyi zimi ngononina. UNyembezi, (1992:218) usichaza kanje isikeyi:

Isikeyi ukhuni olubaziwe olufakwa ejokweni okuboshelwa kulo isitrobho noma insimbi efakwa ejokweni.

Ngenxa yokusinda kwejokwe abafana kwenye inkathi bayehluleka ukulifaka enkabini, ikakhulukazi uma inkabi ingaqeqeshiwe. Ngaphandle kwalokho ijoka liyasinda, lidinga umuntu omdala. Yingakho kwaze kwavela nesisho esithi: "Ukubophela ijoka entanyeni," okuchaza ukuthi lowo muntu uthwele ubunzima. Ngenxa yalesi simo kuba abantu abadala abenza lo msebenzi. Kodwa uma izinkomo ziqeqeshiwe, abafana nabo bangazigaxa ijoka. Kungumsebenzi wabafana ukukhipha

izinkomo esibayeni ukuze kuhlungwe lezo ezizoboshelwa. Ngenxa yokwazi kabanzi ngezinkabi zakubo abafana bakhetha isipani esifanele. Isipani isipani ngokubambisana ngokuphelele. Kwenye inkathi uthola esipanini kukhona ezizacile nezidivile. Lokhu akusho ukuthi ezacile ayinamandla nayo ibamba elikhulu iqhaza empumelelweni yesipani. Yingakho kwaze kwavela nesaga esithi: "Iboshelwa noma izacile". Lokhu okusho ukuthi noma umncane kodwa amandla onawo ayalingana nokhuluphele.

Uma selifakiwe ijoka, kwafakwa negeja, kuyaye kubhekiswe amabombo emasimini. Ukuze igeja lingalimali, lithuntubezeke, kuyaye kusetshenziswe isihlibhi ukulihambisa uma amasimu ebuqamama nasekhaya. Uma amasimu eseduzane nasekhaya, igeja lilala khona emasimini.

Ngenkathi amabombo ebhekiswe emasimini ekuseni abafana bayazihola baze bayofika khona emphelelandaba. Uma sekufikiwe emasimini abadala bayaye babuke isimo sendawo. Kuyenzeka ukuthi indawo ingabi nankinga, imane iqonde. Kwenye inkathi indawo ibe umthezuka. Uma indawo iwumthezuka, kudingeka abazolima babe nobungoti ukuyiklama le ndawo. Indawo ekulesi simo iqalwa ngezansi kwenyukwe nayo ize iyophothulwa. Lokhu kwenzelwa ukuthi izilwane zingagqilazeki uma sezilima. Uma indawo iqondile, kujabula nesinedolo. UJobe, (2003) ubeka kanje ngalokhu:

Isuke igcagcele esokeni uma indawo iyithafa noma iqondile,
ngoba uma injalo umsebenzi awubi umqansa usheshe uphele
nezinkomo azigqilazeki.

Uma sekuqaliswa ngalo mshikashika wokulima, kubakhona umfana ohamba phambili okunguyena oziholayo, ezidonsa ngentambo. Ngemuva kwezinkabi kubakhona omunye obambe igeja. Umfana obamba igeja kudingeka kube umfana osekhlakhulile, onamandla ngoba kufanele alekelele ukuthi igeja lishone phansi futhi lingaphunyuki. Kubalulekile ukuthi izinkabi zihambe ngomugqa zilandelane ukuze nensimu ilimeke kahle kungabibikho lapho esala khona. Lokho futhi kusiza ukuthi umfutho wezinkomo wokudonsa uqoqeke ube yinto eyodwa nomsebenzi uhambe kahle.

Ukuze izinkabi zithole umfutho umfana ozikhuzayo uyaye acule, azikhuze ukuzifaka ugqozi. Kwenye inkathi umfana engazikhuza kanje:

Magalela ekude kwazwakala
Magaqa ngokhalo njengemfene yomthakathi
Sikhwishikhwishi esijikel' omakhelwana
Dalimed' odubul' izulu.

Ngaphandle kokuzikhuza kuyenzeka azibone sezitefa, zingasafuni ukudonsa ngendlela, lapho usebenzisa isiswebhu ukuzithusa. Akukuhle futhi akuthandeki ukushaya imfuyo. Lokhu kufakazelwa uBhengu, (2003) lapho ethi:

Kuyichilo futhi kuyisihluku esingechazeke ukuba nesandla esilula emfuyweni. Kuyazwela kumniniyo kube sengathi ushaya yena uqobo. Yingakho kwavezwa isiswebhu okuthi uma usishaya eceleni kwesilwane sibe nomsindo omkhulu isilwane sethuke sicabange ukuthi uyasishaya. Isilwane asishaywe uma kunesidingo ngempela.

Izinkabi ezithwala kanzima yilezo ezingamafolosi ngoba yizona ezidonsa lezi ezingemuva. Uma lezi eziphambili zingasebenzi ngendlela umsebenzi uyatefa,

ungahambi ngendlela. Kepha noma kunjalo kushaywa zona lezi ezingaphambili, amafolosi yize zisebenza kanzima. Yingakho kwaze kwavela nesisho esithi: "Kushaywa edonsayo" okuchaza ukuthi isikhathi esiningi abantu abasebenza nzima abahlale begxekwa ngokungasebenzi. Kwenye inkathi baze banikezwe omunye umsebenzi ngaphezulu.

Ngenkathi kulinywa kufanele izilwane lezi zifundiswe ulimi lwakhona. Uma sekufanele zime, azimiswa ngenkani kepha uzimisa ngokuzikhuza. Kwenye inkathi umfana engazikhuza ngokushaya ikwela lokuzimisa noma athi:

Woganewu!

Uma sekufanele ziqale futhi, umfana engazikhuza ngokushaya ikhwela noma athi:

"Azishe"!

Ngenxa yokuthi izilwane ziyafundiseka nazo izinkabi zigcine sezikwazi ukulima ngaphandle kokuthi kube khona oziholayo. Uma izinkabi sezikwazi ukwenza lo mkhuba, leso senzo kuthiwa ukuziphonsela. UNene, (2003) usichaza kanje lesi senzo:

Leli ikhono lomqeqeshi elivezwa izinkabi lapho sezikwazi ukulima ziye phambili zingaholwa muntu. Umholi umane abophele intambo yokuzihola ezimpondweni noma ekhanda bese zizihambela.

Ngenxa yokuthi lo mshikashika uqala ekuseni, kuye kuthi uma seliphakama ilanga nazo ziphunyezwe, zikhunyulwe, zihambe ziyokweklaba ukuze zibuyise amandla.

Kwenye inkathi ziyaye ziyekwe zikhothakhothe khona lapho emasimini. Ubuye uqale lo mshikashika mantambama uma selithanda ukupholaphola ilanga. Kwenye inkathi izinkomo ezenza lo msebenzi ziyashintshwashintshwa ngayinye kwenye inkathi ziphunyuzwe bese kuphinda zona lezo. Uma ilanga seliyozilahla kunina, umsebenzi wosuku usuke usuphothuliwe. Izinkabi zibe sezibhekisa amabombo ekhaya. Yingakho kwavela isaga esithi: "Sezibuya namajoka", uma sebebona ukuthi sekuntambama, yilowo nalowo kufanele asondele ngasemgodini wakhe.

Ukulima amasimu kungathatha isikhathi eside kuye ngobukhulu bamasimu nangokusheshisa kwabafana. Ukubophela kungezinye izindlela zokukhulisa umfana. Umfana ukhula azi kamhlophe ukuthi umndeni udinga ukunakekelwa ngokuya ethunjini futhi azi nokubaluleka komhlabathi. Ukubophela nokulima ngezinkabi kungumsebenzi wabafana osemqoka ikakhulukazi entwasahlobo nasehlobo. Ngaphezu kwalokho ukulinda izinyoni zingadli amabele uma esekhahlele. Lokhu bakwenza ngokuzijikijela ngamatshe nangezindwali. Kokunye baze bakhe nezichuse emasimini ukuze bethuse izinyoni, zibone sengathi ngabantu balinde amasimu kanti yugodo olwembeswe isaka, lwethweswa isigqoko njengomuntu. Kuyihlazo ukulala kwamasimu angalinywa abafana bekhona ekhaya. Kungokunye uma kukhona nezinkabi kepha behlulwe/bavilaphe ukubophela bayolima. Kuyichilo ukuthi amabele adliwe izinyoni abafana bekhona ekhaya. Kodwa elikhulu elokuthi amabele adliwe izinyoni elindiwe, umfana elele kuze kuthiwe: Zawadla elindiwe!

4.6 Ukusika amabheshu nezinene

Isizwe nesizwe sehlukaniseka kalula ngemvunulo yaso namaZulu ngokunjalo. UmZulu wangempela uyaziqhayisa ngemvunulo yesiNtu. Noma-ke sekwavela isithikamezo esiwusikompilo lwaseNtshonalanga esesithanda ukusibekela leli siko lesiNtu kepha kuyathokozisa ukuthi sezibuya emasisweni kubantu bakithi ngoba sebeyayeka ukuba amalulwane, othathekile, sebeyawathanda amasiko abo. Lokhu kufakazelwa uMsimang, (1975:172) lapho ethi:

Kuyathokozisa nokho ukubona ezigodini ezimbadlwana kuleli lakithi, abantu bembethe izinto zakubo zomdabu, zibanika isigqi, isithunzi, ubuhle, igugu, neqholo. Phela izingubo zawokhokho kwabe kungeziphambili ngakho konke, inani nobuhle. Lezi zingubo zazinomsebenzi othile eziwugcinayo ngaphandle kokufihla umzimba. Yizona ezabe zikhombisa amabanga okukhula, ngoba phela ukwembatha kwengane akufani nokwetshitshi noma kwebhungu, kunomehluko futhi okweqhikiza nokwensizwa, okwenkehli, okomakoti, okwenkosikazi, nokwesalukazi. Ngokunjalo namadoda ehlukile emaxhegwini ngazo izembatho. Okunye futhi esikufundiswa izembatho, izikhundla zalabo abembethe. Inkosi ayembathi njengenduna noma inceku yayo, kanti futhi umuntukazana akembathi njengomnumzane. Ngokunjalo izembatho ziyasitshela ukuthi lona yinyanga, lona isangoma, lona ithwasa njalunjalo. Kukhona izembatho ezikhombisa abazilile, abaphume inqina, abayosinisa, abayohlasela ngisho nezintombi eziyogana noma yimuphi umkhosi kwaZulu cishe ukuthi wawunemvunulo yawo.

Imvunulo evunula abafana, amabhungu, izinsizwa, amadoda kanye namaxhegu ayifani. Nemvunulo ihlukene ngemikhosi yayo, umkhosi nomkhosi unemvunulo yawo. Imvunulo yiyona ekhomba amabanga okukhula. Ukwembatha kwengane akufani nokwetshitshi noma kwebhungu, okweqhikiza nokwensizwa kwehluke kakhulu ngokunjalo okwenkehli nokukamakoti nesalukazi nakho akuhambisani, amadoda namaxhegu nawo ambatha ngokwehluka.

Uma umfana ekhula uyaye afundiswe ukusika amabheshu nezinene. Kwenye inkathi akafundiswa uyaye abe neso elibukhali, abukele abadala uma besika. Abafana basika okungangamandla abo ngoba nakubona abadala ukusika amabheshu akukhona okukawonkewonke, kuyisipho somntakabani.

Abafana bafunda ngazo izikhumba zonogwaja, izimbila, izimpunzi, izinkawu kanye nezinsimba. Abafana bayaye bafundiswe ukuthi sishukwa kanjani isikhumba. Uma bebambe kahle bakhula bengongoti kulo mkhakha. UNene, (2003) uphawula kanje ngalokhu:

Abafana bafunda ukusika amabheshu ngenkathi behlinza
amabuzi bese bethatha isikhumba uma sesomile basisike benze
amabheshwana abawagqokisa abantu babo bebumba.

Kuleli banga bafunda nangezilwane ezenza izinjobo nezinene zekhethelo njengobuhlala, insimba, inkoni, ububhibhi, insimango nezinye.

Kufanele kukhumbuleke ukuthi umfana yena akanquni isikhathi eside njengentombazane kepha uyise usheshe amqophele ibheshu esemncane, engakalusi ngisho namankonyane. Kuthi engakhulakhula asikelwe elempunzi noma elezinyane lemvu noma lembuzi. Ngaphandle kwalokho umfana uyoze abe qatha lapho izingqwele zizomakhela khona umncwado kakhova khona endle. Uma esephothulile esebuya entabeni usezosikelwa ibheshu lomphunzo noma lenkonyane. Ngenkathi ekhula, ibanga nebanga ufunda amakhono okusika aze agcine naye esengungoti.

Lokhu kubamba iqhaza komfana ekusikweni kwamabheshu nezinene kufundiswa umfana ukubaluleka kokuhlaba. Umfana azi kamhlophe ukubaluleka kwemvunulo nezinhlobonhlobo zazo, kuthi noma sekufika ibanga lokweshela avunule ngendlela eheha izintombi ngoba insizwa evunule yaconsa ayiluthezi olunenkume ezintombini.

4.7 Ukugawula izintingo

Kulikhono elidinga ukutiswa ukuthi umuzi wesiZulu wakhiwa kusetshenziswa izinto zemvelo. Okumangalisayo ukuthi noma ungafakwanga ozipikili nose mende besimanje indlu yesiZulu iyakwazi ukumelana nayo yonke inhlobo yesimo semvelo. Uma yakhiwa kudingeka izinto ezifana notshani, izintingo, itulo, izingxobo, amaxolo okubopha izintingo njengexolo locacane, umaqubashane, ingcobosi, nawenxoza. UNxumalo noNyembezi, (1966:37) baphawula kanje ngokwakhiwa komuzi wesiZulu:

Umuzi wakwaZulu wakhiwa ngesikhulu isinono futhi
kucoshelelwa izinto eziningi lapho wakhiwa.

Wonke umuntu kwaZulu ubamba iqhaza elibonakalayo lapho kwakhiwa umuzi (inxuluma). Amantombazane akha amanzi abuye asize omama ukusika utshani bokufulela. Abesifazane bayafulela kanti umsebenzi omningi uhlala emagxalabeni abantu besilisa bembela izintingo bambe nomsele ozozungeza lapho kuzogxunyekwa khona izintingo. Iqhaza elibanjwa abafana yilelo lokugawula izintingo. Lokhu kufakazelwa uMsimang, (1975:5) lapho ethi:

Ukwakha indlu kungumshikashika wabesilisa nabesifazane.
Ukuze umsebenzi uhambe kalula kumenywa ilima, kugaywe.
Nabedlula ngendlela bazobona ukuthi kuyasindwa kule

ndawo bese bebamba iqhaza nabo ukuze baphuziswe phela.
Savela kanjalo isaga esithi: "Akudlulwa ngendlu yakhiwa."

Uma kugawulwa izintingo kukhethwa uhlobo oluthize lwezihlahla eziqinile nezingadliwa kalula umuhlwa njengecibo, uthathawe, umshashane, umthathe neminye. Abafana baphuma umkhankaso wokuzigawula baphinde bazicije ukuze zikwazi ukungena kalula emhlabathini. Kufanele kukhumbuleke ukuthi izintingo zigawulwa kusenesikhashana ngaphambi kokuthi kwakhiwe ngoba zidinga ukuthi zomiswe bese zicwiliswa isonto noma ngaphezulu emanzini afakwe ubuthi obuzovikela ukuthi zingadliwa umuhlwa. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:41) lapho bethi:

Ngaphambi kokuba zisetshenziswe izintingo ziyaxhozwa lapho sezigawuliwe bese ziyekwa sezoma. Zithi zingoma zicwiliswe isonto lonke noma kweve.

Izintingo yizona ezidingeka kakhulu ngoba uphahla lwendlu lwakhiwa ngazo kusukela phansi. Izigxobo zisetshenziswa ekumiseni umnyango nasekumiseni izinsika nasekwakheni umshayo. Ngakho-ke kubalulekile ukuthi zihlale ziziningi, zingapheli uma sekwakhiwa.

Lo msebenzi wokubamba iqhaza uma kugawulwa izintingo kusiza ukuhlomisela umfana ngomuso, abone ukubaluleka kokuba nomuzi uma esemdala. Kuyaziwa ukuthi kwelikaMthaniya indoda engenamuzi iyisilahlanaboya. Nendoda enomuzi oyifukwana sengathi yindlu kathekwane ayincomeki KwaZulu ngoba ngisho isiphakathi kwamanye amadoda ebandla ibe ilokhu idliwa isazela sokuthi ingufukwe ophuma efukwini likathekwane.

4.8 Ukwakha isibaya

Umnumzane kwelikaMthaniya ubonakala ngemfuyo anayo. Noma seluthanda ukungena ukhondolo lwemali lapho abanumzane sebehlonishwa ngamasentshana abawathukuse emabhange nokho kuyatuseka ukuthi noma kunjalo, iningi lisanamathele ekubalulekeni kwemfuyo njengomnotho obalulekile. Lokhu kufakazelwa uMsimang, (1975:36) lapho ethi:

Namhlanje abanumzane bakithi sebehlonishwa ngokuba kwaziwe ukuthi banezimali ezilondolozwe emabhange, noma kumbe bafundisiwe, noma-ke banezitolo neminye imisebenzi enjalo. KwaZulu kusadliwa ngoludala kwakungekho konke lokho. Umnumzane obesatshwa, ekhulekelwa, yilowo kuphela obenesibaya esibonakalayo. Imfuyo kwaZulu ibiyinto enkulu. Onemfuyo eningi ubebanesiqhimuqhimu somuzi, athathe omakoti abangamashumishumi. Izwi lalowo muntu beliba umthetho. Osekushiwo nguye bekungafelwa amathe kepha bekuthelelwa umquba. Emihlanganweni nasezimbizweni yibona abanemfuyo eningi ebebeba ngosihlalo nezikhulumi eziqavile. Konke lokhu kuyabonakalisa ngokusobala ukuthi imfuyo ibiyinto ebaluleke kangakanani. Ofuyile ubebasesimeni esihle sokondla umndeni wakhe ngokudla okunempilo; amasi nenyama. Uyena futhi obebasesimweni esihle sokukhonza abaphansi ngokubahlabela. Ngaphandle kwakho konke lokhu, imfuyo ibigcina konke osekugcinwa imali kulezi zikhathi. Bekukhokhelwa ngayo izinyanga zokwelapha. Bekulotsholelwana ngayo. Amaqhawe, izingwazi nezihlabani bezixoshiswa ngayo. Izinto zentengo ephakeme bezithengwa ngemfuyo.

UKrige, (1950:185) naye ushayeleva isipikili kulo mbono lapho ethi:

Of all the activities which are considered the special sphere of men, the most important in tribal economy is certainly the rearing and the care of cattle. Cattle provide meat and *amasi*, the mainstay of the Zulu diet, as well as hides for shields and for clothing, while the wealth of a man is always reckoned in cattle, since it is with cattle that he must acquire wives for himself and his sons and pay doctor's fees when there is illness

in his kraal. Such being the case, it is not surprising to find the greatest care taken of these valuable possessions, the loss of which is the greatest disaster in the eyes of any Zulu.

Ngenxa yokubaluleka kwemfuyo kubalulekile ukuthi ibe nendawo ephephile lapho izogcinwa khona. Yilesi sizathu esidala ukuthi imfuyo yakhelwe ngamatshe noma yakhelwe ngezingodo eziphiciwe noma ezithontelene. Leso sakhiwo sibizwa ngokuthiwa isibaya. Isibaya sakhiwa maphakathi nezindlu ukuze bonke abantu babe neso kuso. Lokhu kwesekelwa uMsimang, (1975:06) lapho ethi:

Umuzi wesiZulu bewakhiwa kanjena. Uma uqhamuka ngaphambili ububhekana nezimpundu ezimbili zesango lothango. Ngaphambidlana sekuyisango lesibaya. Uma weqisa amehlo phezu kwesibaya, nanso indlu ebhekene nawe, leyo yindlunkulu, iphakathi nomuzi.

Kusuka endlunkulu, umuzi wesiZulu uphuma izimpondo ezimbili ube isigubudu ufune ukuhlangana ngasesangweni. Uyisidingilikazi esihle esibuyile kuhle kwamaphiko okhozi. Izindlu zonke zibheke isibaya, kwathi ngemuva kwazo kwaba izibuya zokweneka imithombo nokunye, zona ziphiciwe zaba sazibayana kanti phansi zisindiwe zaba imiqengeqe. Khona ngemuva belu kwakhiwe izinqolobane nezingoma zokulondoloza izinto ezifana nezinkezo, izigqengele, ikhwani lokweluka nokunye okungadala amafuhlufuhlu endlini.

Ukwakha isibaya kungumsebenzi wabantu besilisa. Iqhaza elikhulu elibanjwa abafana yilelo lokusivuselela lapho sesithanda ukukhathala, sesiwohloka. Abafana basebenzisa ulwazi olunzulu lwezihlahla abaluzuze ekwaluseni. Bayazazi ngokungananazi izihlahla ezingenza isibaya esiqinile nezilungele lo msebenzi njengomthume. Ngenkathi benza lo msebenzi bawenza ngaphansi kweso elibukhali labadala ngoba isibaya siyahlonishwa ngoba siyikhaya labadala. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:39) lapho bethi:

Kuthi enkabeni yesiza kwakhiwe isibaya sezinkomo. Kulesi sibaya kunemigodi yopata phansi. Esibayeni futhi yilapho kukholwa ukuthi kukhona amadlozi.

Abafana bayaye bambele izingxobo eziqinile zokubiya zithontelane ukuze nangengozi umuntu noma inkomo ingakwazi ukungena noma ukuphuma. Uma isimbiwe imigodi, zafakwa nezigxobo, abafana babamba elikhulu iqhaza ekugxisheni izigxobo ukuthi ziqine, zingawi kalula. Lokhu kufakazelwa uNene, (2003) lapho ethi:

IsiZulu sithi inkunzi isematholeni. Abafana kwelakithi (kwaZulu) yibona abamisa isibaya. Bamba imigodi baphinde bayigxishe ngenhlabathi kwenye inkathi bayigxishe nangamatshe ukuze izigxobo zime zithi mpo futhi zingazanyazanyiswa yilutho. Akuwona umsebenzi wokusinisa amahleza lona kepha ukhombisa ngokusobala iqhaza elizobanjwa abafana ngomuso.

Iqhaza elibanjwa abafana emisebenzini yasekhaya liyabasiza ukuthi uma sebekhulile babe neso elinzulu ekunakekeleni imfuyo. Bayazidibhisa, bakhe izibaya, babophele izinkomo, bafunde nokuhlinza, bazi izinhlobonhlobo zezitho nokulandela isiko lapho behlinza. Bafunda ukusenga lokho kuba hlomisela ukuthi bakwazi ukuthiba umashayandawonye ngomuso. Ukubaluleka kwemvunulo nemvunulo namasiko bakufunda khona ngenkathi befunda kusika amabheshu nezinene ngokwezinga labo.

ISAHLUKO SESIHLANU

5.0 IMIKHUBA EPHATHELENE NOKUQOMISA

5.1 Isingeniso

Ukuganwa nokugana kuyigxathu elibaluleke kakhulu empileni yomuntu. Akubalulekile nje kulowo osuke eganwa noma egana kepha kunanelwa kakhulu ngabazali, izihlobo nomndeni wonkana ngoba kusuke kufezekiswa inhloso yomuntu wonkana kanye nekaMvelinqangi. Lokhu kufakazelwa uMphrofethi uMoses encwadini ka Genesis 1:27-28 lapho ethi:

UNkulunkulu wamdala umuntu ngomfanekiso wakhe; wamdala ngomfanekiso kaNkulunkulu; wabadala owesilisa nowesifazane.

UNkulunkulu wababusisa; uNkulunkulu wathi kubo: Zalani, nande, nigcwalise umhlaba, niwunqobe, nibuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezilwanyana ezinwabuzelayo emhlabeni.

Umuntu ongaganiwe nongaganile kwelikaMthaniya akanaso isithunzi neze futhi uthathwa njengomuntu ongakhulile ngokwengqondo nangokomzimba. Owesilisa noma engaba neminyaka engakanani edla amazimba ubizwa ngomfana, ngokunjalo nowesifazane ongaganile ubizwa ngentombazane noma ngomjendevu. UNyembezi, (1992:209) uwuchaza kanje umjendevu:

Umjendevu owesifazane osemdala kodwa ongabonaze ende.

Ukungahlonipheki kowesifazane ongendile kubuye kufakazelwe uVilakazi, (1990:148) laphe beveza imikhakha yokusina ebandleni lama Nazareth kanje:

The maidens (izintombi) are distinguishable from married women, and also distinguishable from unmarried mothers. The unmarried mothers have no places in ukusina, and even in Zulu culture, in general, there is no honoured place for an unmarried mother.

Ngaphezu kwalokhu akahlali esithebeni sinye namakhosikazi, asike ivenge kanye nawo. Kepha uhlala namantombazane akhangezwe. Empeleni igqabulambeleko alisiyo intombi futhi aliye umfazi. Izintombi nabafazi bayaliphika.

Lokhu kuphinde kwenanelwe uSibiya, (1997:88) laphe eveza indodakazi kaGumede, uNomthandazo ijabulele ukushada nensizwa yakwaMkhwanazi kanje:

Lobu budididi obungaka bubangwa ukuthi intombi yalapha ekhaya uNomthandazo iyashada namhlanje. Ishada noswahla lwensizwa yakwa Mkhwanazi. UNomthandazo naye ujabule ngempela, noma lukhona uvalo phela lokuthi uya kwamfazi ongemama. Kodwa ubuso bakhe bulokhu bumomotheke njalo. Ingani namhlanje igama likazenda zamshiya lizohlukana naye. Phela akasemncane neze, izingane zakwabo ezimlamayo sezigane zonke. Kanti futhi nontanga yabo sebamshiya kudala. Ithemba ubesalilahla kudala.

UMthembu, (2000:13) ushayeleva isipikili kulokhu laphe eveza ngokusobala ukubaluleka kokugana nokuganwa kanje:

Owesilisa noma owesifazane, kubhekeke ukuthi aganwe noma agane uma esekhulile. Kuyichilo ukuthi owesifazane agugele ezinsisheni. Kanjalo futhi nowesilisa kuyichilo ukuthi aze abizwe ngesishimane. Kwesinye isikhathi kuze kuphume ngisho odadewabo bayomfunela intombi. Uma-ke lesi

sigcwagcwa simlandela njalo umuntu, kushwelezwa kwabaphansi bese ngemuva kwalokho indlela ibe mhlophe.

Nowesilisa owehlelewe yilo mshophi naye kuba nokhondolo lwezinto angahlomuli kuzo. Lokhu kunanelwa uMsimang, (1975:249) lapho ethi:

Ukugana nokuganwa kungukuphelela kwalawo mabanga okukhula. Ongaganiwe kakapheleli ebuntwini, ngesiko owesilisa waziwa ngokuthi ungumfana kungakhathaleki noma useneminyaka emingaki yobudala, futhi ngeke ahlala ebandla aphendulane namadoda ngisho angaze abe mpunga ekhanda.

Ngaphezu kwakho konke lokhu, owesilisa uphinde athole nebansela noma esevakashela koyisemkhulu ngoba nabo abangasekho abamamukeli kahle, bayamcwasa. Owesilisa ofe ekulesi simo ufihlwa ngandlelana thize, enganambitheki. UMyeza, (2004) ubeka kanje ngalokhu:

Owesilisa ofe engaganiwe ufihlwa ekuseni, nabantwana bengatshelwa. Ufihlwa eduze nosebe lomfula ukuze uma kufika izikhukhula kwenye inkathi zimuke naye, adliwe izilwane. Uma abantwana bembuza bayaye batshelwe ukuthi umalume uyosebenza eGoli. Kuyaziwa-ke ukuthi umuntu kuyenzeka adliwe izindunduma engabe esabuya eGoli.

Lokhu kwenziwa ngoba kukholelwa ukuthi uzobuya abe idlozi elibi kungcono engabuyeli ekhaya.

Lesi simo asisihle nhlangothi zombili ngoba ngokwesiko lesiNtu uma umntwana ekhula kusuke kunethemba lokuthi uma kungumfana uzothathela unina umalokazana kanti uma kungowesifazane uzotholela uyise amabheka.

Uma umfana esengene ezingeni lobunsizwa usuke esebhekene nomshikashika omkhulu wokuthi athole ithambo lakhe. Indlela eya kuleli gxathu ayilula, igcwele umeno odinga ukuhlakulwa. Uma insizwa izindela ukuzamela abakubo umalokazane, nabo bagcina sebemkhumbuza ngokubaluleka kwaleli gxathu. Lokhu kufakazelwa uMsimang, (1975:249) laphe ethi:

Uma umfana elokhu eyiziba eyokuthatha kanti usekhulile, wayekhunjuzwa nje bo, isalukazi simtshale ukuthi asiselutho, umfana akazibhekele ozomphekela. Nekhehla nalo wawungalizwa selithi: 'Mntanami sengikhulile, sengizoya koyihlomkhulu, ngakho bengingathandi ukuba ngikushiye ngingakakwakheli umuzi.' Ngokunjalo amadodakazi ayephekwa ngembiza encane, kungafuneki agugele ezinsisheni.

Inye vo indlela insizwa ethola ngayo uSofasilahlane wayo, leyo ndlela ibizwa ngokuthiwa ukuqomisa. Lesi senzo asilula nokho ngoba sidinga ubuhlakani nobuciko obuyisimangaliso. Insizwa kwaZulu ayimane ibone intombi ixoxisane nayo, nayo ibisivumela phezulu. Kodwa kuba umshikashika ongathatha iminyaka nayo intombi isaziqhenya ngobuntombi bayo. Noma ngabe nayo izifela kangakanani ngaleyo nsizwa, iyozibamba kuze kufike isikhathi esifanele. Imvamisa kuba iqhikiza elinika intombi leyo umhlahlandlela. Lokhu kufakazelwa uMasondo, (1940:27) laphe ethi:

Amaqhikiza abeba nendawana, mhlawumbe emifuleni, lapha abethi nxa esesibona ukuthi sesiside isikhathi amatshitshi engaziphenduli izinsizwa, abesewabizela khona, ewajuba ukuthi mawazikhulumise izesheli zawo manje.

Nangaphandle kokujutshwa intombi evumela phezulu isuke ikhombisa ukuba nesimilo esixegayo. Kulichilo lapha kwelikaMthanyiswa ukubona intombi yenza lesi saga. Noma uthando lungayishisa kangakanani kepha iyazithiba isikhathi impela

ukuze ikhombise insizwa leyo ukuthi iyaziqhenya ngobuntombi bayo. UNyembezi, (1983:206) uyakuveza lokhu lapho eveza uJabulile ezibamba isimilo engafuni ukusheshe akhulule uVusi noma wayesemaze iminyaka futhi bakhula naye kanje:-

Noma uJabulile wayengakulindele ukuthi uVusi angamkhulumisa kanje, kodwa akexwayanga ngoba kwakungumuntu abakhule naye emqonda kahle. Kodwa uJabulile wabona kufanele ukuba agcine isiko lezintombi ezizihloniphayo angasheshe avume kube sengathi uthi ngibonwa yini. Walokhu esho lokhu esho lokhu engavumi ukuphuma nezwi. Kwakumnandi kuye ukuzwa uVusi ekhipha amagama obuciko nobuhlakani ezama ukuthambisa inhliziy o esikade yathamba.

Esinye isizathu sokungavumeli phezulu ukuzipha isikhathi sokufunda kabanzi ngensizwa leyo. Lokhu kufakazelwa uNtuli, (1999:33) lapho eveza uThulisiwe ephawula ngesimilo sesesheli sakhe uHlanganani kanje:

Ngaqala ukumazi kangcono-ke manje uHlanganani. Yinsizwa enesithunzi. Uyahlonipha. Uma ekhuzwa uyakhuzeka. Lokhu abakubona kunjengegqajo, amahloni. Kodwa uyakwazi ukuncoma okungenahaba uma kuncomeka. "O, kanti mina ngadla ngokwakheka nje. Hlahla?" Ngangilinqamula kanjalo igama lakho, ngibone ukuthi uphatheka kahle. Ngoba baningana onobuhle abangedlula le kude?"

Insizwa nayo ayimane ibhozomele noma iyiphi intombi kepha iyaye icubungulisise ibheke leyo enesimilo esihle nezothokozelwa abazali. Imvamisa abantu abadala baba neso ekuziphatheni kwabantwana ikakhulukazi ezinganeni zamantombazane. Kwenye inkathi ungabathola begigiyela besho ukuthi umntwana wakwabani usukasambe wentombi eziphethe kahle. Bakuveze nokuthi engathokoza uma angase abe umalokazane. Lokhu kufakazekwa uDamane, (1987:41) lapho eveza khona uZabantu noMaMwelase bebanga uPhumla intokazi kaMaZwane kanje:

Cha phela Zabantu, isikhathi sisekhona, uzoyetshisa lendaba uMaZwane, abesebona okufanele akwenze. Thina besimcela nje ukuthi aseboleke intombi yethu lena ihambe nathi. Phela akekho onezwi lesolo njengoPhumla lapha esontweni, wena Zabantu. Kunanela uMaMwelase.

Iyasho phela bo ingane kaKhumalo ngezwi layo ntombi, ngize ngithi kazi uyosebenza nini uDumisani athathe le ngane. Uyazi, ngimkhonze kabi uPhumla, MaZwane. Kuphawula uZabantu ngezwi elipholile. Habe, Zabantu, kanti uhleli nje ugaqele umakoti wakwami? Kubuza uMaMwelase emangele.

Hha, MaMwelase, uPhumla lona ngaziqokela yena kudala, esandakuzalwa. Ngangiyobona uMaZwane esibhedlela eyoteta. Ngathi uma ngizwa ukuthi utete intombazane, ngathi umakoti wakwami loyo. Akunjalo MaZwane?

Kunjalo Zabantu. Kodwa bengingathi nikhuluma eyokuhamba ... Senikhuluma ngendaba yokugana kwengane yayizolo lena ... Hhayi, kahleni makhosikazi. Kukhuza uMaZwane.

Ngokunjalo nezinsizwa ziba neso ekukhuleni kwezintombi. Intombi enesimilo engewona uthathekile, ivamise ukulangazelelwa abaningi. Izesheli zibanga zibangile zifuna le mbali enompe olumnandi. UNtuli noMakhambeni, (1998:144) bayakweseka lokhu lapho beveza khona uMakhosini elobela uNomanzi incwadi ezibika kanje:

Nomanzi sengikhulile sengifanele ukuganwa. Kade ngakwazi usafunda isikole samantombazane. Kade ngibuza kwabakufundisayo ukuthi uyintombazane enjani, nakubantu bonke abakwaziyo izwi labo elokutusa kuphela. Ngibuza njalo ngoba isifiso sami ukuthola umfazi oyintombi yoqobo, onesimilo esihle. Bonke bathi awuzange uqome umfana. Amazwi owawathembisa umfundisi wakho ukuthi awusoze wayazi indoda ungakashadi wawagcina. Ilokhu osekuhole inhliziyo yami ukuba ngikuthande kangaka, kunje nginethemba ukuthi uzongivuma.

Lokhu kuphindwe kwesekwe uDamane, (1987:33) lapho eveza abangani abakhulu uMango noLodi bexoxa ngoPhumla kanje:

Cha, mfo kaZondi, uma ukhuluma ngesimilo salentombazane, nami ngiyasithanda. Ukuba nje angizange ngizifake lapha kwaNgobese, ngabe nami ngazama ukuzibika kuPhumla. Ahleke. Hhayi, kodwa ngeke afike kuMaNgobese, umakoti wami madoda. Phela muhle uBusisiwe, Lodi. Kanti nesimilo unaso.

Cha nsizwa, ngivumelana nawe kulokho. Ulanga phuma sikothe phela umntakaNgobese. Kanti namehlo akanawo. Nangu ilokhu ebambelele kuwe sengathi ubanjwe inomfi. Bahleke baze babambane ngezandla. Kukhale insimbi, baqonde emaklasini.

Isuke igcagcele esokeni kubazali nezihlobo uma umntwana ehlelwe yile mana yokuthatha noma yokuthathwa. Izihlathi zivakashela izindlebe ngenxa yenjabulo uma umntwana ehlelwe yile nhlanhla. Intokozo iphindwa kaningana uma abaganene baziwa ngabazali. Angiphathi-ke uma umfana ezalwa umacaphunakusale abazali nezihlobo bathokoza kuze kweve. UMhlongo, (2003) ubeka kanje ngokubaluleka kokukhetha intombi enesimilo:

Ndodana, khumbula ukuthi ikhiwane elihle ligcwala izimpethu. Ngakho-ke uma ukhetha intombi ungaluthwa ubuhle bayo, kepha qikelela kakhulu isimilo sayo ngoba yisona esiwumgogodla wokwakha ikhaya eliphusile.

UXulu, (1994:01) uyakuveza ukubaluleka kokugana emzini owaziwayo, odla izambane likampondo, lapho eveza uMathikalala ephoqa uKoto ukuthi aqome uMagqubu kanje:

(UKoto uxoxa noMathikalala, iqhikiza lezintombi zakwaSalabenaba. Basendlini yamantombazane.)

Mathikalala: *(Esho ngokufutheka.) Sewuze wagcina utheni ngoMagqubu wasoSongweni weKoto? (Athule*

nje uKoto.) Ngikhuluma nawe ngithi uthini ngofahlas iwasoSongweni na?

Koto: *(Ubheke phansi.) Angisho lutho. Ingani uyazi nje dadewethu omkhulu ukuthi mina angimthandi.*

Mathikalala: He! He! He! Uthanda bani? *(Angaphenduli uKoto.)* Ngiyabuza? Ungayeka insizwa enjena siyazi sonke futhi izalwa wumnumzane odla asuthe, owaziwayo endaweni, uShiyabekhala, ngabe uqondeni nje?

Noma-ke kungabanganjalo uma umfana esevelile, wawuhlonipha umuzi womnumzane nakho lokho kusale sekuthokozelwa. Lokhu kufakazelwa uGcumisa noKheswa, (1996:08) lapho beveza khona uNgcolosi nomkakhe bekhathazekile ngokuthola isizumbulu semali abangasazi eposini kepha abasola ukuthi mhlawumbe ngabe ivela kumkhwenyana wendodakazi yabo kanje:

UNTombini bekwanele esithumelela lolo badlana abedamane esithumelela lona. Bekufanele athi uma ezibona esekhulile aqome njengezingane zendawo zonke. Aqome umfana wendawo ozalwa umnumzane owaziwayo onesibaya, owazi inhlonipho yokucelwa kwentombi yomnumzane. Kusho uBhengu eshutheka imvilophu enemali ekhukhwini abelokhu ekhuluma eyiphethe. Nanxa ayekhuluma abuthe intshweqa ebunzini kodwa uma esathule elalele umkakhe ephawula wayebonakala ukuthi lesi samba semali esingaka simjabulisa ekujuleni kwenhliziyo uBhengu. UMaNzuza-ke yena okwakhe ukujabula kwakubhalwe ngisho ebusweni kuye. Kwakumesasisa kokubili ukunotha kwabo nokugana kwendodakazi yabo.

Uma umuntu eseqokelele afuna ukuba abe yithambo lethambo lakhe, akabe esafuna kuphazanyiswa muntu. Uthando luyisilwane esingechazeke. Lubopha ababili babe munye, kube wubibi bobunye nobunye bobubili. Lona lube yintambo kamdonsiswana, esonga imindeni emibili ube munye. UMkhize, encwadini kaMsimang, (1988:242) enkondlweni yakhe ethi, “uthando” uluchaza kanje uthando:

UMkhize yena wagiya ezithendeni zikaMade. Injongo kuseyiyo belu yokuphonsa itshe esivivaneni sezinkondlo ezichaza ubunjalo bothando. Impela abantu babuka ngokubuka. OwaseMbo yena ubona ubuhle bodwa. Yena ubona uthando luyisimangaliso, lujulile, luqinile kuhle kwentambo yosinga. Ulubona luyisimbelambela, into engaguquki, engapheli. Asazi nokho ngoba abanamuhla bathi okungapheli kuyahlola. Nokho kasinendaba nabo, sinendaba nokushiwo yile mbongi ngothando:

Yintoni lena bakithi
Ejulise okwesiziba sizonzobele?
Ayibonwa ngamehlo bakithi,
Iyingaba okwesidumbu silele
Izazi nezihlakaniphi zehlulekile
Aziyiboni ...

Uthando luyintambo elukhuni,
Ayigqashuki ngisho idonsiwe,
Ibopha izithandani okwezinkuni,
Bahlangane babe munye.

.....
Ilanga lingawa phezulu
Zisale izithandani zombili
.....
Izintaba zingadilikela phansi,
Zimboze zigcwalise izigodi zonke,
Uthando lona luzimelele phansi
.....

Babuye baluchaze bathi aluboni, alubambeki futhi alunambala. Noma lunalezi zici ezibaliwe, lungaboni lunjalo luxabanisa zona izithandani uqobo ngenxa yesikhwele. Ngisho nabantwana bokhalo lunye bayabulalana ngenxa yalo. URadebe, (1993:38) ukucacisa bha lapho eveza abantwana bakwaMntungwa, uSidlova noMhawukeli bebanga intombi ewumzala wabo uNomgobhozi kanje:

Ngenzenjani mama, phela uSidlova ugweva noNomgobhozi, angeke ngisakwazi nokumtshela ukuthi ngiyamthanda. Kungcono-ke uma ngingeke ngimbone nsukuzonke, njalo uma ngimbona ngizwa ngihlatshwa ngumkhonto enhliziyweni.

Hhayi ngoba ngimzonda kepha ngifikelwa yinzondo ngoba kungengisize ngalutho ukumtshela ukuthi ngiyamthanda lokhu uSidlova usengihambe phambili. NgoMsombuluko ngiyahamba, sengizohlala emagcekeni ekholishi nsukuzonke Mama, ungangincengi ngoba angeke ngincengeke. Lobu buhlungu engibuzwayo ngokubona umuntu engimthandayo ngingeze ngenza lutho nokho sebevile ezingeni umuntu angalimela.

5.2 Izingqinamba eziphathelele nokuqomisa

Ukuqomisa lokhu kungumshikashika uqobo lwawo ngoba noma insizwa isiyibonile intombi efa ngayo, ibhekana nezingqinamba eziningi. Eyokuqala kungaba ukuthi kwayona inomnqantula. Ukuba nomnqantula yindlela eqondile eya ekubeni insizwa ibe wuvukuvale wesishimane. Lokho okusho ukuthi ayinalo ikhono lokubeka amazwi abe mnandi, akitazayo nanembayo entombini. UBhengu, (1965:08) uyakuveza lokhu lapho uNyambose ecobelela uNgqamuzana umfo kaNdolozane ngamasu obusoka kanje:

Yebo ntanga, akukho okwahlula amadoda. Ake ungifahlaezele ngizwe. Ngasho ngomoya owawubonisa umdlandla.

Cha mfo kaNosizila; ngibhobosa isifuba sami kuwena ngoba ngikwethemba, futhi uyisoka. Ngalenkathi ngema ngambuka emehlweni, ibunzi lakhe laguquka, wakhwantabala, wacubhuka kwabasengathi lwalulukhulu udaba ayeza nalo. Waqhuba wathi: Sengikhathele ukukhohliswa izinyanga zithi zinginika imithi yezintombi, kanti zinginika imfukunyane nje. Manje wethu, naliya ijongosi lakwaMzobe, leliya eliyididisholo, elithe chwa isichumo ekhanda - selingishikilisile wethu. Ngithi-ke mfo kaNosizila ake ungithungise nansi injobo. Yakhuluma insizwa yazeyabuna kuhle kwembune ikhambi lezinsizwa. Sasimi sixoxa, ngabona ukuthi umfo kaNdolozana wayekhuluma nje ehluphekile impela, uma ngangingase ngingamgqashuleli ikhambi lokuphengula lolo lusizi ayephezu kwalo wayengangizonda.

Ngathi: Yebo wethu, ngiyakuzwa ukukhala kwakho. Nokho-ke sizobuye siluxoxe lolu daba lwakho ngikucebise amaqhinga okuphumelela.

Cha wethu, angifuni amaqhinga, ngifuna ungicobelele ngo -- Hhayi mfo kaNdolozana! Indaba isemaqhingeni nasolimini oluswabukileyo. Awukho umuthi wezintombi, kade kusho wena khona manje.

Ukhona umuthi mfo kaNosizila. Musa ukungibamba emehlweni ngibhekile njengempatha. Washo uNgqamuzana engibuka ngamehlo ayegcwele usizi.

Cha bo! Wethu ngiyagcizelela ngithi indaba isolimini olungenamqantula. Asiluyeke lolu daba ngoba nak -- Wangiphazamisa ngingakaligcini.

Cha wethu, ake silucubungule lolu daba ngoba uyangiphica. Inhliziyo yami ibuhlungu kabi. Ngicabanga ngingaqedi ngaleli jongosi lakwaMzobe. Uma ungase ungisize mfo kaNosizila ngiyizuze lentombi, angisoze ngakukhohlwa - ngiyokubonga ngokukhulu. Wakhuluma waze wandwaza okomuntu edle umthunzi wezinkukhu. Ngambona ukuthi wayegajwe uthando lwentombi; wayengasafuni nokungizwa, esenentamo elukhuni njengentamo yehhashi lenqaba ukuphuza amanzi.

Ngathi kuyena: Wethu ungakathazeki enhliziyweni yakho, intombi izokuqoma nje uma sesike sahlala phansi sacebisana.

Futhi amazwi ayo insizwa akayihileli intombi. Intombi ayineliseki ukubukeka kwensizwa ngaphandle kuphela kepha kufanele ibe nomqondo okhaliphile. Ukukhalipha kuvela ngamazwi anobuhlakani okwazi ukuhilela ngayo intombi igcine ingasakwazi ukuthi izophendula ithini. Lokhu kufakazelwa uMasondo, (1940:27) lapho ethi:

Nanxa esewajubile amaqhikiza, amatshitshi abengawakhulumi amazwi amaningi, ngaphandle kokuthi, "Ngiyeke wena mfokazi bo, angikuthandi." Isho sengathi ithukuthele, kanti iyazenzisa nje. Insizwa nayo ikubonakalise ukuhlakanipha kwayo lapho iyiphendule intombi, kuse kuthi nge. Uma iyisinothongwana sensizwa, ibisiyesaba njalo ukuyoshela,

ngoba intombi ifika imkhulumise kabana, imdlavuze-nje
ngoba ingamncengi.

Eyesibili ingqinamba ukuba nyamanambana emaqhikizeni. Kufanele sikhumbule ukuthi amatshitshi awalokothi akhulumise izesheli uma engakajutshwa amaqhikiza. Uma engakajutshwa awathi vu ezeshelini, amane aphenduke izimungulu mbumbulu azibuke nje izinsizwa engazikhulumisi. Savela kanjalo isaga esithi: “Ephendula isoka isuke isizoqoma.” Insizwa ewumakade ebona futhi ephusile ekhanda imane ifunde kwezayo ukuthi umntanomuntu akakanikezwa igunya lokukhuluma nezesheli. Noma kunjalo, insizwa ekhaliphile ayidikibali bese ijokola, iyabelesela ngoba angeke yazi mhlazane itshitshi lelo selivulwe umlomo. Yeshelela phezu kwenkolelo yokuthi amazwi amtoti ayoyigoqoza ayibulalele okhukhweni lwayo kumbe embhedeni wayo intombi leyo. UMasondo, (1940:27) uyakweseka lokhu lapho ethi:

Kwabekuthi nxa insizwa iyoqomisa etshitshini, ifike ilikhulumise lithule-nje lingayiphenduli nempela, ngoba amaqhikiza aliphethayo elitshelile ukuthi lingaze lakulokotha ukuyiphendula insizwa eyeshelayo, uma ingakajutshwa. Insizwa ibiyeshela uma izintombi zingekho ekhaya, mhlawumbe nxa ziyokha amanzi noma ziyotheza.

Ibiyathe insizwa iyalivimbela itshitshi ithi lizoyiphendula, phinde, lithule-nje lale, noma ithi ilibamba kalukhuni lizithulele-nje, ize iqede ijokole iqonde ekhaya.

Amaqhikiza abeba nendawana, mhlawumbe emfuleni, lapha abethi nxa esesibona ukuthi sesiside isikhathi amatshitshi engaziphenduli izinsizwa, abesewabizela khona, ewajuba ukuthi mawazikhulumise izesheli zawo manje.

Noma ingasha amashushu kangakanani intombi leyo ngensizwa izwi lokugcina ilibonisana neqhikiza. Iqhikiza linamandla okugudluza isinqumo esesicatshangwe intombi ngensizwa. Imvamisa izintombi ziziqokela zona amasoka. Kubalulekile ukuthi uma uyisesheli ube amathe nolimi neqhikiza ukuze lingakunyundeli. Lokhu

kuvezwa kahle uXulu, (1994:27-28) lapho eveza iqhikiza lwakwaSalabenaba uMathikalala lingafuni nakuyizwa indaba yokuthi uKoto aqome uMhalaza insizwa yaseNhlabeni kepha lifuna uMagqubu waseSongweni kanje:

Mathikalala: Uyahlanya uma esho njalo. Kudala uKoto ngamkhulula, yena wabona ukuthi ngisangene. Akekho-ke umuntu okhululwa kuze kube kabili.

Mjujo: Asikhumbuli-ke nokho. Konje wamkhulula ngoba wayesefuna ukuyaphi?

Mathikalala: Akudingi ukuthi umuntu aze afune ukuya kuphi. Uma nje mina njengeqhikiza sengimbona umntanensizwa ukuthi kudala ephatheke kabi ehamba indlela eyodwa, kuhle ngitshele intombi yakwethu leyo ukuthi isikhululekile isingamkhipha osizini. UKoto-ke ngathi mina akakhulule uMagqubu wasoSongweni osizini. Naye uwufakazi walokho. Sengiyamangala-ke futhi uma senithi angikhulule uKoto. Usefile yini uMagqubu?

Qondeni: UKoto akahlanganise lutho nje noMagqubu. Noma ngabe ukhona noma ngabe ufile. Kudala uKoto ebika dadewethu omkhulu ukuthi akamfuni uMagqubu. Ngeke futhi aze amqome nanini. Pho-ke kungasiza ngani ukulokhu ubelelele umuntu ngento angayifuni ngoba nje emncane? Kuhle uKoto aye lapho ethanda khona, akhombe kwanhliziyongise. Sonke nje siqome amasoka esiwezwa ngaphakathi futhi esiziqhenyayo ngawo, ngoba siwathanda.

Mathikalala: (Useyasola ukuthi kanti indaba ikuphi) Lapha emzini kababa uma kuseyimi iqhikiza akekho umuntu ozokwenza umathanda. Uma sengikhulumile, sengikhulumile futhi ngiqedile angikwazi ukukhuluma into eyodwa kuze kube phakade mina. Uma ningasafuni kugcine izwi lami qokani elenu iqhikiza bese ningibulala emveni kwalokho. Niyezwa?

Ngaphandle kwakho konke osekubaliwe, okunye okuthandwa kakhulu izintombi ukuthola insizwa eyigagu ekusineni. Kujwayelekile ukuthi uma umuntu eyigagu agcine esegixabezwe ngezikhundla zobuholi. Ezinye izinsizwa kumbe inikezwe induna noma inkosi igunya lokuhola izinsizwa. Uma kuphunywe udwendwe noma

kunecece izinsizwa yilapho zikhipha khona unyawo ezintombini nasezimbangini zidlisela. Lokhu kufakazelwa uXulu, (1994:07) lapho eveza izinsizwa zasoSongweni uMagqubu, uQithi, bexoxa kade bephuma emsindweni wakwaMkhwanazi kanje:

Magqubu: Wewu! Bafowethu sibusile kwaMkhwanazi. Futhi umuntu ngabe unomona nje uma engathi kukhona akhala ngakho. Phela uMkhwanazi uyikhiphile inyama.

Mpondo: Kunjalo khona. Yindoda leyaya. Noma nje ubezihlabele ebusisa umuzi wakhe kodwa bekungathi wudwendwe. Angiyazi leya nto.

Qithi: Yebo! Izintombi nje ebeziyindlala.

Magqubu: Awazi yini ukuthi izintombi aziyi emicimbini enjena? Uma ufuna izintombi ubokuya ememulweni nasejadwini kanye nasodwendweni. Lapho zisuke zibuthwa phela. Thina masoka nje asicushwa ngomemulo. Sihlala sikhona futhi sidlisela.

Qithi: Awu! Ngiyabona. Uyisoka layiphi konje Mshazi? Sengathi ngithanda ukukhohlwa impela. (Esho embuka ngokumeba).

Magqubu: (Ukhipha amehlo ngaphandle) Wongibuza kuKoto wakwaSalabenaba. Ungazi kahle futhi lapho ehamba khona uyazi ukuthi kukhona insizwa yasoSongweni.

Umagqub' ogadle kom' imifula.

Umkhahleli wengane kaPeteza yakhal' ekhwanini.

Yimi lowo.

Ukuba nekhono lokulwa ngeminye yemiyezane ethanda ukunikeza insizwa amaphuzu athe xaxa uma isiphonsa amazwana entombini. Izintombi aziyifuni insizwa engeke ikwazi ukuyivikela uma bethuke behlaselwa izitha. Ngokunjalo futhi aziyifuni insizwa engadlali, iqhathwe noma kunemicimbi. Inhliziyo yentombi iyagxumagxuma uma isoka layo lihlabana emdlalweni. Lokhu kuhlabana kungavulela amasango okuba izinduna nazo zibe neso elihle kuleyo nsizwa ekhombisa ikhono, ziyigixabeza ngesikhundlana. UBhengu, (1965:4) uyakuveza ukubaluleka kobuqhawe lapho eveza

khona uNyambose eseqonywe ijongosi lakwaMdunge emva kokubhuquzisa umfo wase Mayezeni kanje:

Ijongosi leliya lakwaMdunge lagcina ngokungiqoma. Kwahlaluka ukuthi lancanywa ukubhuquzisa kwami lowa mfokazana saweMayezeni. Leso senzo sangikhumbuza amaxoxo esalukazi esingukhulu sithi samgana nje ubabamkhulu ngoba sasincanywa ubuqhawe bakhe.

Ingqinamba enkulu kunazo zonke eyenza insizwa ihlale imi ngamanzonzwane entombini izimbangi. IsiZulu sithi: "Akukho soka ladla kahle imbangi ikhala." Lesi saga sisho ukuthi noma intombi ingakuthanda igcine ikuqomile kodwa nezimbangi nazo azizibeki phansi, ziyaqhubeka nokweshela. Ukuze insizwa ithandeke entombini miningana imikhutshana eyenziwayo ukuze ibe nogazi. Insizwa ingageza ngobulawu, isebenzise izigqabo nezimonyo. Uma ihluleka lapho ingayiphonsa nokuyiphonsa intombi kwenye inkathi iyithwale. Miningana nemikhutshana eyaye yenziwe uma izinsizwa zihlangana nezintombi noma zifuna ukuqomisa. Izinsizwa ziyakhuzela, zibuze kuqala izibongo zezintombi nokuthi sezakhomba phi, zicele ukuthi izintombi zishikile kwenye inkathi zishaye inyoka endleleni.

5.3 Imikhutshana ephathelene nokuqomisa

Izintombi kwelikaMthaniya ziyaziqhayisa ziphinde ziziqhenye ngobuntombi bazo. Intombi noma yazi kamhlophe ukuthi iyogcinela kwamfazi ongemama kodwa noma kunjalo ayimane ithi ingathola isesheli ibe uthathekile, ivumele phezulu. Lokho kungasho ukuthi leyo ntombi ixegelwa isimilo. Nesoka eliyeshela isikhathi eside intombi, izabalaza liyaziqhenya ngoba lisuke lazi ukuthi leyo inkomba yesimilo esihle. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Lo mshikashika wokuqomisa wawuqhubeka amasonto, izinyanga, kanti kokunye kuze kuphele iminyaka ethile. Intombi eyeshelwe isikhathi eside yayenza ukuba isoka layo liziqhenye ngayo kanti esheshe yaqoma kwakuthiwa ilula, ayinasimilo. Okunye okwakwenza ukuba kuphele iminyaka kulo kweshelwe intombi kepha ingaqomi ukuthi izimbangi lezi zazike ziyisukele intombi kanti ayikajutshwa nakujutshwa.

Amabanga okukhula abalulekile kakhulu esizweni sikaPhunga noMageba. Intombi ayilokothi iqome ingakajutshwa noma ngabe isithanda kangakanani. Izothi ingajutshwa izinsizwa ziyigasele ubuthaphuthaphu wena owabona izinyosi zibunganyela imbali. Ngenxa yokugajwa uthando nokubalekela izimbangi kuyenzeka izinsizwa ziyibhozomele ingakajutshwa intombi. Inhloso yalokhu ukucubuza amagabade ukuze kuthi uma sekufika isikhathi, ibe isiyazi ukuthi izoqoma bani. UMsimgang, (1975:231) uyakweseka lokhu lapho ethi:

Ngishilo ngathi kwakuze kuphele kokunye iminyaka intombi yeshelwa kepha ingaqomi. Lokho kwakwenziwa ngoba izinsizwa zazinele ziyithande intombi bese ziyeshela ngisho ingakajutshwa. Phela zazizilungiselela, zenzela ukuba kuthi mhla ijutshwa ibe isilazi okuyilona bele ezolidla.

Ngenxa yalesi simo kuyacaca ukuthi intombi iba nezesheli eziningi. Lesi simo siyayiphoqa insizwa ukuthi ibe nogazi, ithandeke, ingabi nesigcwagcwa entombini uma ifuna ukudla umhlanganiso. Ukwakha ugazi kudingeka insizwa ukuthi isebenzise amakhathakhatha afana nokusebenzisa ubulawu, amakhubalo, izimonyo kwenye inkathi nezigqabo imbala.

5.3.1 Ukusebenzisa ubulawu

Wonke umuntu othanda ukuthandeka emphakathini uyabusebenzisa. Ubulawu busetshenziswa abantu abadala, izintombi kanye nezinsizwa. Ubulawu busiza ukuqeda isidina, izinduna nomsanka imbala. UMsimang, (1975:322) ubuchaza kanje ubulawu:

Ubulawu umuthi wokuphalaza onamandla okugeza igazi, ukhipha izindenda esifubeni umuntu aphile kahle isifuba singacinani, ubuye futhi ukhiphe inyongo nesidina kumuntu, igazi lakhe liklase athandeke abe newozawoza. Nanxa ubulawu buligugu lezesheli, amabhungu, izintombi, namasoka, nabadala nabo bayabusebenzisa ubulawu ukuze bahlale bephila kahle futhi benesasasa.

UBryant, (1949:564) naye uphonsa itshe esivivaneni ngokubeka kanje ngobulawu:

But if his protestations proved of no avail, what then? He never threw up the sponge, but had immediate recourse to the more powerful, if less amiable, means of artifice. And the "art" he employed was the science of magic. This particular branch of the magical science was termed "ubulawu". In its simplest form this "ubulawu" consisted of certain medicines supposedly possessing suitable powers. Of these, the Zulu youths possessed a whole pharmacopoeia, mostly emittics and mainly herbal. So the amorous youth proceed to wash himself internally with, for example, an infusion of uMaguqu roots, to make him "feel nice", others of the uQume to make him "look lovable" those of the iPopomo, to bring him good luck and those of uNginakile, to make her to dream of him at nights.

Okufanele kuthokozelwe ukuthi ubulawu akuwona umuthi ohlobene nobubi njengokuthakatha kepha yikhambi lokuzilungisa ukuthi umuntu athandeke abe newozawoza. Lokhu kufakazelwa uBhengu, (1965:7) lapho eveza khona umfo kaNyambose uShiyabantu ezincoma ethi:

Ukuqonywa kwami yijongosi lakwaMdunge kwangimilisa amaphiko, ngaphaphazela njengehobhe. Ukugingqa kwami umfo waseMayezeni kwangimilisa umdlwenga ngaba njengeNgonyama. Izintombi zazingiqoma ubuthaphuthaphu, engasengiyithandile ngayiqoka yayingangali. Iningi lowethu laselingidlinzela ukuthi ngangisebenzisa izigqabo, nezimonyo zokuthambisa izintombi. Lowo mcabango wawungamanga ngoba ngangingayisebenzisi imithi, ngaphandle kobulawu obumhlophe benhlanhla undlelazimhlophe.

UBhengu, (2003) uphawula kanje ngobulawu:

Ubulawu buhlukene imikhakha emibili, kukhona obubomvu nobumhlophe. Obubomvu yibona obusiphula isifo nezingxabo kanti obumhlophe obokucofiya noma ukupholisha umsebenzi owenziwe obubomvu.

UMyeza, (2003) yena uphawula kanje ngobulawu:

Ubulawu bunye vo, obumhlophe kuphela. Kunokudideka kubantu bathatha amakhubalo bathi ubulawu obubomvu.

NgokukaMyeza, (2003) uthi ngaphambi kokuba insizwa igeze ngobulawu obubomvu kufanele iqale isebenzise amakhubalo. Inhlosonqangi yanoma yiliphi ikhubalo ukukhulula lowo olisebenzisayo esimweni esithile. Uma insizwa noma ibhungu isebenzisa amakhubalo isuke ifuna ukuzikhulula ebushmaneni.

Amakhubalo alandelayo iwona asetshenziswayo ukukhipha isidina, isigcwagcwa nomsanka. Umphumeleli ukuze insizwa iphumelele esicelweni sayo entombini, intolwane yokuhlanza igazi, umkhanyakude ukuze insizwa ithandeke, umganu ukuhlanza ingaphakathi, ungwavuma wenza intombi izothe kanye nomusa owenza intombi ibe nomusa ikuzwele. Intolwane yona ibuye isebenze yodwana ukwenza

imbiza yokuhlanza ingaphakathi. La makhubalo insizwa ivuka iphalaze ngawo entathakusa zingakavuki izimbangi, igqume ekuseni nantambama iphinde igeze futhi ngawo.

La makhubalo insizwa ingawasebenzisa isonto elilodwa kuya kwamabili. UMyeza, (2003) uphawula kanje ngokusetshenziswa kwamakhubalo:

Amakhubalo awanabungozi obutheni uma uwasebenzise kwaze kwadlula izinsuku obekelwe zona kodwa ubungozi obukhona yilapho uwasebenzisa izinsuku ezingaphansi ngoba awangeni agxile egazini, ngakho-ke umsebenzi wawo awubi nazithelo.

Uma insizwa isiwasebenzisile amakhubalo ibisidlulela ebulawini obumhlophe. Lobu obokumgeza ukuthi athandeke. Kufanele kukhumbuleke ukuthi noma yimuphi umuthi ongena ekhaya ngenhloso yokuhlanza impilo uyaye ubikwe kwabangasekho ukuthi bawamukele, bawuvumele ukuthi usebenze ngendlela. UMyeza. (2003) uyakweseka lokhu lapho ethi:

Umuzi noma ngabe okabani awuphethwe abaphilayo kepha wenganyelwe abangasekho kanye nezimpilo zabo. Ngakho-ke uma kukhona umcimbi noma owaluhlobo luni bayabikelwa. Kanjalo noma kukhona amakhathakhathana kufanele athulwe kuzo izinyanya ukuze ziwabusise ukuthi asebenze ngendlela.

Ubulawu kanye namakhubalo kubekwa emsamo endaweni ehloniphekile lapho bungezukunganywa khona abangafanele ikakhulukazi abesifazane. Kuyenzeka abanye babubeke osebeni lomfula lapho bugcina sebuphuzwe imamba. Insizwa esebenzise lobo bulawu iba nesithunzi kepha ithandeke. Kuyenzeka futhi bubekwe ezaleni lapho insizwa iyaye ibusebenzise kuze kuchayeke phansi kuze kuphume

inyoka (inkambaphansi) izobuphuza. Lokhu kuyinkomba yokuthi lobu bulawu buthakwe kahle futhi busebenza kahle. Ubulawu obuhambisana nezinyoka obasemaMpondweni kanye nasemaBhaceni. Uma busetshenziswa ngowesifazane kwenza izinto zimhambele kahle kepha abantwana bakhe besilisa bayafa uma engabasusanga wayobabhacisa kweminye imizi. Okunye wukuthi le nkambaphansi ebizwa ngomamlambo iyishaya iyiqothule imfuyo phakathi kwekhaya. Kuyelulekwa nje-ke ukuba kusetshenziswe ubulawu, hhayi izinyamazane.

Imithi esetshenziswa ebulawini ayifani. Ukwehlukana kwayo kuhambelana nokusebenza kwayo nenjongo yalowo oyisebenzisayo. Nansi imithi ejwayelekile uma kuthakwa ubulawu bokuyoshela: unhlanhl'emhlophe ovula zonke izinhlanhla kodwa mubi ngoba igcina insizwa isiyisoka lamanyala. Ungqengendlela wona ufakelwa ukuthi intombi iyoza igijima ngendlela iza ensizweni; umphenduli ozophendula inhliziyi yentombi, uvuma (omhlophe) ozokwenza intombi isheshe ivume, udumaphansi ofakelwa ukuthi nezinyanya zimsekele kulo mshikashika, umlomomnandi ofakelwa ukuthi intombi izwe amazwi aphuma ensizweni emnandi, nawo lo muthi mnandi siqu sawo abanye bawubiza ngokuthi wumnanda laveshe, umunyu ozokwenza intombi ibe nomunyu iyizwele insizwa uma isizibika, umayime ukuze intombi ikwazi ukuma inikeze insizwa ithuba lokuzibika. Kumele othakayo akuqaphele ukuba ungqengendlela, ummemezi nomunyu kungandiswa ngoba yomibili le mithi iyasetshenziswa uma kwenziwa izizwe. Ezinye izintombi kwelakithi zingamashinga, azivumi ukuma uma ziqonyiswa. Lokhu kufakazelwa uMsimang, (1975:223) lapho ethi:

Kwakuyisiko elenziwayo ukuba inele ikhuzele maqede insizwa bese iwanquma amazwi ayo, ingalindeli mpendulo,

kepha intenguze ngobusoka nangobugagu. Intombi yayinganaki noma kukhuluma umuntu yini noma kukhuluma isilwanyana, yayivele idlubulundele iqhubeke nekwenzayo. Lokho kwakudala ukuba zeshelwe kabuhlungu ngokubanjwa nangokuvinjwa nangokusontwa izingalo. Yayaziwa njengesoka lamanyala insizwa eyayivele ikhulume nentombi ime kanti ayiyibambi futhi ayiyivimbi. Leyo nsizwa kwakuye kuthiwe inesikali, iyazeleka izintombi.

Umaguqu ungomunye wemithi ebalulekile ngoba usebenza ukuguqula inhliziyo yentombi ibe nozwelo, isidana sona sifakelwa ukuthi intombi ivume noma yini eshiwo isesheli, ummemezi omhlophe ohlanza igazi, inhlokoshiyane (isihlokothi) eqeda ububi obufana nezinduna esikhunjeni, ubhubhubhu owenza ingwebu emhlophe ngenkathi ubulawu sebuphehlwa. Owokugcina okufanele ungasali uvuka. Uvuka ufakelwa ukuthi uvuse yonke le mithi ukuthi isebenze emzimbeni ngoba isuke igawulwe ehlathini ebese efana nefile, ukufaka uvuka isuke isivuswa ukuthi iphile egazini lomuntu.

Imvamisa ubulawu busetshenziswa isonto elilodwa kuya kwamabili. Kuyenzeka kube ngaphezulu kwalokho ngomyalelo wenyanga leyo noma uma insizwa qobo ibona ukuthi ayikalapheki ngendlela. UBhengu, (2003) uyakweseka lokhu lapho ethi:

Le mithi ingasetshenziswa isonto kuya kwamabili. Noma kunjalo kuba khona izimo lapho lesi sikhathi singagcinwa khona ngenxa yokujula kwesifo. Insizwa ingaqhubeka ibusebenzise ize ibone ukuthi "isihlanzekile" egazini.

Insizwa ivuka ekuseni kusempondozankomo ibuphehle ubulawu ngebhaxa lephahla ngoba lona liqinile. Abanye basebenzisa ibhaxa likabhubhubhu ngoba phela yilona elenza igwebu. Lizothi lingakhephuka igwebu, ilihubuluze ebese ibheka ngakubo kwasesheli qede ikhwife isimemeze ngegama isesheli. Emva kwalokho isizobuphuza

bese iyaphalaza. Isizathu esidala ukuthi kuvukwe intathakusa ukugwema ukuthi izimbangi zingaphalazi kuqala zingaze ziyengame bese iba nesigcwagcwa entombini. Esinye isizathu esokuthi kwayona intombi leyo iqambe ithi iyavuka, insizwa isiqedile ngayo. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Kuphalazwa ekuseni kakhulu, ukukhala kwezinkukhu, wena owazi amathwasa. Kwakuthiwa ohlanza muva ezinye izinsizwa nezimbangi sezihlanzile umane athathe isidina sazo ngoba zona zisuke sezimeleke ngesithunzi, futhi kwakwaziwa ukuthi neke esalunga kuleyo ntombi ayibangayo.

Uma insizwa isikhwifile isizobuphuza ibugcwalise isisu ebese iphuma iyophalazela ngaphandle komuzi. Isizathu salokhu ukuthi akufuneki ukuthi ukungcola namashwa kuphumele ngaphakathi komuzi. Ukugquma ingagqumela elawini layo insizwa noma exhibeni ngoba kudingeka umlilo. Insizwa izobubeka eziko ngembiza ubulawu, kuthi lapho sebubila ibephule, ibubeke eceleni bese izigquma ngesibhalala esisodwa noma ngaphezulu. Kufanele iqikelele ukuthi akungeni moya ukuthi umuthi lona ungene ngqo emzimbeni, ijuluke ibe manzi te, kuphume onke amabhadi nezichitho. Emveni kwalokho lobo bulawu igeza ngabo ngaphandle komuzi. UMsimang, (1975:323) uyakweseka lokhu lapho ethi:

Emva kwalokho usezophuza kakhulu agcwalise isisu bese eyophalazela phandle. Phela ubulawu buzophuma nesinyama nomuncu nesidina konke okuyizinsila ezingehlanelwe endlini.

Lo mkhutshana wokuphalaza wenziwa kanye vo ngosuku kanti ukugquma kwenziwa kabili ekuseni nantambama lapho sekunqundeka amehlo. Kunenkolelo yokuthi ekuseni kakhulu nantambama, sekuhwalele izinyanya zisuke zisebenza ngamandla kanti emini uma seliphumile ilanga ziyatefatefa. Kuyenzeka ukuthi sigcwagcwa ndini

ube neyesele inkani. Kulesi simo insizwa iyaphoqeleka ukusebenzisa izimbiza zokuchatha nezokuphuza. Izimbiza zokuchatha zithakwa ngale mithi elandelayo: umthombo ngoba wona ugeza ingaphakathi uqede nezilonda, umathukulula wona uyageqa udonse konke okungadingekile emzimbeni kepha kufanele uqashelwe ngoba ungaba yingozi uma ungasetshenziswa ngendlela. Umuntu oyisebenzisayo kufanele angeqi kulawo malunga ashiwo inyanga. Lokhu kufakazelwa uMhlongo, (2003) lapho ethi:

Umathukulula uthukulula zonke izifo njengegama lawo.
Kodwa noma kunjalo uma usetshenziswa budedengu insizwa
ingaya kwagoqanyawo ngoba uyadonsana kakhulu umuntu aze
aphelelwe amandla.

Ingunduza omunye yemithi eyakha izimbiza ezinohlonze. Iyakhuculula konke ukungcola ngaphakathi, ihlanze ngisho nezinso imbala. Insizwa ingachatha kanye ngosuku ekuseni noma ntambama noma kabili ekuseni nantambama kuye ngomyalelo wenyanga leyo.

Ukuphelelisa lo msebenzi wokukhipha isidina nokuhlanza igazi ukuze insizwa ithandeke, insizwa ingasebenzisa izimbiza eziphuzwayo. Lezi zimbiza ziyasiza kakhulu ukukhipha nezingxabo isifo sezintwala. Izimbiza eziphuzwayo zingasetshenziswa isikhathi eside ngoba azinabo ubungozi obutheni ngaphandle uma uphuze ngaphezu kwesilinganiso obekelwe sona kuze kube kaningana lapho ungazithola usuhanjiswa isisu kakhudlwana.

5.3.2 Ukukhafula

Insizwa ilala obenyoni uma ingakayihluli intombi. Ngakho-ke izama yonke imizamo ukuthi igcine isiyinqobile. Enye yemikhutshana esetshenziswa zinsizwa yileyo yokuyikhafula intombi. UMyeza, (2003) ubeka kanje ngalo mkhutshana:

Ngaphambi kokuba uyikhafule intombi, kufanele uzame maqhinga mambe ukuthi nazane nayo. Uma usuyazi uzame ukuyifundisisa wazi nezindlela zayo. Emva kwalokho idumba umdlalo othile okungaba umemulo, icece lapho izintombi zisuke ziyinsada ukuze uthole ithuba lokuxoxisana nentombi leyo uyazi ingonyuluka yayo. Lokho kwenzelwa ukuthi uma usuyikhafula uyibize kahle ngamagama ayo ubheke nalapho ihlala ngakhona.

Imvamisa lo mkhutshana wokukhafula insizwa ikhalela kuwona uma isigalele zephuka entombini kodwa ezinye izinsizwa zinele zingayithanda intombi zingapholisi maseko, ziyikhafule. UMyeza, (2003) ubeka lezi zithako ezilandelayo zokuthaka lo muthi: abaphaphi lo muthi njengegama lawo wenza intombi iphaphazele ibe nelukuluku lokubona insizwa nenhliziyo yayo ithambe. Umzaneno, lo muthi wenza intombi ukuthi ize lapho insizwa isho khona. Umunyu, wona wenza intombi ibe nozwelo, iyizwele insizwa. Umwelele, lona wenzela ukuthi uma isithakiwe umuntu wokukhafula ukwazi ukuwela imifula nezintaba uze ufike qathatha entombini. Unozililo, wona ufakwa kancane ngoba wenzelwa ukuthi intombi kuthi uma izwa igama lensizwa imane ifikelwe isibibithwane. Isizathu sokuthi ufakwe kancane ukugwema ukuthi intombi ingabi yinhlekisa ngoba ingahlala ikhala njalo. Ngaphezulu kwalokho usuke usufakiwe umunyu ocishe wenze umsebenzi ofanayo nonozililo.

Imfeyenkawu nayo ayisali ngoba yenza amaphupho ukuze intombi iphuphe kahle ngensizwa. Indabulaluvalo eyikhubalo hhayi eyitshe yona yenzelwa ukuthi intombi iyesabe insizwa uma icabanga ngayo. Umthunyelwa, nawo ucishe wenze umsebenzi ofanayo nomwelela ngoba yomibili yenza ukuthi umuthi ufike ngqo lapho uthunyelwa khona.

UMyeza, (2003) uthi le mithi ithakwa kanje:

Yonke le mithi iyaqothwa ibe impuphu ebese ifakwa esigujaneni bese kufakwa namanzi olwandle. Isigujana singalinganiselwa ebhodlelaneni elincane elibizwa ukuthi iniphi. Emva kwalokho ufakwa namaconsi ambalwa omchamo. Lo mchamo kufanele kube owokuqala ngenkathi insizwa ivuka. Uma isifakiwe yonke insizwa izoyishukuza esigujini.

Uma lo muthi usuthakiwe insizwa ivuka ekuseni ukuphuma kwelanga iphuze ukhezo olulodwa noma ezimbili iwumumathe emlonyeni bese ikhwifa ibhekise ngakubo kantombi ithi "Sibanibani ngithi ngikufuna la." Liyothi seliyozilahla kunina iphinde sona leso. Kwenye inkathi iwubeka entendeni yesandla bese iwuphephetha. Isizathu esidala ukuthi kukhwife ekuphumeni nasekushoneni kwelanga ukuthi kunenkolelo yokuthi imisebe yelanga ngenkathi liphuma nangenkathi seliyoshona iba namandla. Yikho nje izintombi kumele ziyibalekele imisebe yokuqala yelanga, uyexwaye inyanga nezinkanyezi ngoba ikhwifwa kutshelwe khona ukuba kuyithwalele umuthi kuwuse enhliziyweni yentombi. Lokho kwenza ukuthi nomuthi uhambe kalula usebenze ngamandla emisebe yelanga. Isikhafulo sisetshenziswa izinsuku ezintathu kuya kweziyisikhombisa kulandelwa imilayelo kandlelazinuk'imswane. Emveni kwalokho kufanele insizwa iqukelele ukuthi ayizisondezi entombini leyo hleze ifike umuthi ungakasebenzi kahle emzimbeni wentombi. Uyoze abonane nayo uma

esephothule lo mshikashika wokukhafula. Buyangabazisa ubunyanga benyanga eyakha izikhafulo. Phela umuntu okhafuliwe ngongqengendlela, abaphaphi, ummemezi, abangqongqozi nomunyu ugcina efikile lapho abizwa khona, aquleke bese exajelelwa agcine esewumfazi wakhona. Wubuthakathi-ke lobo, akubona ubunyanga.

5.3.3 Isimonyo

Iningi labantu linenkolelo yokuthi isimonyo nesigqabo kuyinto eyodwa. Lokhu kufakazelwa uMsimang, (1975:328) lapho ethi:

Isigqabo ngamafutha, isimonyo luketshezi. Ngaphandle kwalo mehluko, isigqabo nesimonyo into eyodwa.

UBhengu, (2003) uphika uhlanza obayizolo ukuthi lezi zinto ziyefana. Isimonyo senzelwa ukuthi uthandeke. UBhengu, (2003) usichaza kanje isimonyo nesigqabo:

Isimonyo ngamafutha aluketshezi agcotshelwa ukuthi umuntu athandeke kubantu. Kanti isigqabo esokwenza umuntu asabeke.

Lokhu kuphinde kunanelwe uNyembezi, (1992:305) lapho ethi:

Isimonyo umuthi ogcotshwa ebusweni wokwenza umuntu athandeke, umuthi wokuziphaqula.

Iningi lemithi esetshenziswa uma kuthakwa isimonyo yileyo esetshenziswa ebulawini njengomkhanyakude nomphumeleli. Ezinye izithako kuba ngamafutha ezilwane nezinyoni ezingenalo ulaka kangakho. Amafutha enhlwathi awasali ngoba

inemibalabala emihle, ekhangayo futhi inethonya ngokusebenzisa le mibala. Uma ubhekene nayo umane undwaze, kungavumi ukuthi ubaleke, igcine ngokukusobozela. Uma isimonyo sithakwe nala mafutha nentombi igcina isiyithambela insizwa. Kufanele kukhumbuleke ukuthi izintombi zakithi zingamashinga. Kwenye inkathi azivumi sanhlobo ukuma uma ziqonyiswa. Lokhu kufakazelwa uMsimang, (1975:328) lapho ethi:

Izintombi ezizala thina zabe zingamashinga. Ibhungwana nje lalingazivimbeli ngaphambili lapho liqomisa. Uma like lavimba ngaphambili endleleni intokazi yakwabo ibiliqulela ngembiza yamanzi kanti uma iphuma kotheza ibilisho ngenyanda yezinkuni. Lokho kwakulihlazo lamahlazo, ichilo elibi elikhombisa ngokusobala ukuthi ibhungwana ndini alinasikali ezintombini. Selizoshabasheka lifunana nezigqabo. Le nsizwa izezonele iyibone intombi lapho iyifesele khona bese ilukhipha uphondo lwansondo ikwapune la mafutha izigcobe ngawo ebuzini noma emashiyeni njengokuyala kwenyanga.

Amanye amafutha asetshenziswayo kuba amafutha endlanzi ngoba yona iyathandeka nensizwa uma igcobe wona izothandeka entombini. Amafutha emvubu eyisithole ukuze igazi lentombi lihalele insizwa, amafutha enkawu ngoba unkabi lona uyathanda ukunakwa ngakho azoyiqhweba intombi. Isipatshi sona senza intombi ithatheke ifune ukunamathela njengozibuthe ensizweni. Udumbakasibumbu awusali ngoba uvusa imizwa entombini ifise ukutomotwa insizwa.

Ngaphandle kwala mafutha ezilwane nezinyoni nemithi uBhengu, (2003) uthi sithakwa nalawa makhubalo alandelayo, umunyu, indabulaluvalo, umusa kanye nengobamakhosi. Isizathu esidala ukuthi kufakwe ingobamakhosi ukuthi intombi ithambeke isicelo sensizwa.

Isimonyo sithakwa ngokuqothwa kwamakhubalo bese ehlanganiswa namafutha. Insizwa isigcoba ebusweni kusasele ibangana ukuthi ihlangane nentombi. Lokhu kwenzelwa ukuthi iqambe ithi ihlangana nentombi ebese sesigxilile egazini sesisebenza futhi uma isifaka kusekude kakhulu, singafika sesikhathale, sesithiywe imithi yezimbangi.

5.3.4 Isigqabo

UNyembezi, (1992:148) usichaza kanje isigqabo:

Isigqabo umuthi ongamafutha ogcotshwa emashiyeni ukuba umuntu abe nesithunzi noma nenhlanhla.

Isigqabo sehlukile kunesimonyo ngoba sona inhloso yaso ukuthi umuntu abe nesithunzi, asabeke kulowo asuke efuna kuyena okuthile. Kanti isimonyo esokuthi umuntu athandeke. Ngenxa yalokhu ukugqaba kungafaniswa ncamashi nokuthakatha. Lokhu kufakazelwa uMsimang, (1975:328) laphe ethi:

Konke lokhu kokwenza uthando noma ukwesatshwa noma ukuhlonishwa ngomuthi ngikubona kufana nse nobuthakathi, ngakho ukuthi isigqabo sithakwa ngamafutha mani ngizokuxoxa sengilanda ngobuthakathi.

Isigqabo sithakwa ngale mithi elandelayo: insindabathakathi eyenza ukuthi abe nesithunzi akusinde, inyokiziphinda eyenza ukuba umuntu afane nenyoka uma umbheka, indabulaluvalo (eyitshe) eyenza ukuthi lowo obhekene naye ashaywe uvalo kuxege amadolo uma ekhuluma nawe, akuhloniphe ngenxa yokukwesaba, usehlulamanye inkosi yezintelezi, wona wenza umuntu abe nesithunzi futhi iwanqoba

onke amakhubalo nezintelezi, bese kufakwa nompikayiboni osetshenziswa uma ibambene. Uma amabutho esebenzise lo muthi elinye ibutho elibhekene nalo aliliboni, nakhona lapha intombi ayibe isabona lutho olubi ensizweni.

Isigqabo sithakwa ngamafutha ezilwane ezisabekayo neziyingozi ngoba inhloso yaso eyokuthi wesatshwe. Amafutha emamba, ebhubesi nawengwe awasali. Kwenye inkathi la mafutha nemithi kuthakwa nenhlabathi yonyawo lapho intombi igxobe khona. Isuke igcagcele esokeni uma insizwa ikwazile ukuthola umchamo wentombi leyo ngoba kusuke kufana nokuthi ithole izinsila zayo, yingakho ukugqaba kufaniswa nokuthakatha.

Le mithi, amafutha nenhlabathi yonyawo kanye nemichamo kuxutshwa ndawonye nale mithi uma isiqothiwe bese kufakwa ophondweni noma ebhodloleni elincane. Kuyothi lapho insizwa isibabele ukuyozibika isigcobe kancane emashiyeni. Noma ngabe intombi inenkani kangakanani iyathamba voshosho, inikeze insizwa ithuba lokuzibika. Isizathu esenza ukuba insizwa ingasigcobi kusekude isigqabo ukuthi singashaywa umoya, iqambe ifika entombini sesiphuphile. UMyeza, (2003) ubeka kanje ngalokhu:

Ngaphandle kokwesabela ukuphupha kwesigqabo kunokwesabela ukuthi uma insizwa inqamula izintaba ingazithola isilandelwa omgodi onganukwanja noma imijendevu behehwa isigqabo noma isimonyo bese iyinakashela insizwa ibe yisinama udu.

Izinsizwa ziyagqaba uma kunemicimbi ethile ukuze zibe nesithunzi, zingathathwa kalula ezinye izinsizwa. UXulu, (1994:79) lapho uveza izinsizwa zaseNhlambeni zibhunga kanje:

Insizwa yokuqala: Awu! Wethu yini sengathi kukhona okungezukuphambana kahle lapha.

Insizwa yesibili: Usho ngani ntanga yethu?

Insizwa yokuqala: Ngizwa igazi lami lingeneme nje. Uyazi mina angimi kanje odwendweni. Ngiyaye ngehle ngenyuka ngifuna amatshitshi amancane. Angibuyi nje odwendweni ingekho intombi esike yangikha. Kodwa namhlanje akuvumi lutho. Kuthi nje angilale noma ngibe ngilokhu ngizulazula lapha phandle. Bengifisa nokuhamba neqembu leli elihamba layolanda udwendwe. Kodwa umoya ngezwa ushona phansi nje.

Insizwa yesibili: Nokho wethu mina angiboni lutho. Wena bekumele uvuke uphalaze noma uchathe uma uza emsindweni onjengalona. Amabhungu amaningi eza lapha egqabile bese kuthi nina enintekentekana nizithole senidlalelwa yincele. Wacina nini wethu ukuzigquma ngohlunguhlungu?

Insizwa yokuqala: Angiphuthi nanini ukuzigquma. Ngikhuluma nje kunentelezi yami yokuqina engisandakuyithola. Yona-ke eyokugquma nokuphalaza. Okuyitshithsi lapho akwedluli kanti nenhliziyo yami iyenza ithi nje kla! Kodwa-ke okusemqoka kakhulu wukuthi leyo ntelezi ngibuye nayo kuMkhomazi, le kwaMhlabuyalingana. Akekho-ke onayo lapha kule ndawo. Akulula-ke ukuthi kube khona insizwa engeleka ngeyayo uma kunjalo. Into nje bafowethu ngahlangana nale nsizwa okuthiwa wuMagqubu yasoSongweni, ngathi uma ngibuza ukuthi iyaphi ngoba izwe libi nje yathi izibulawelwa wutwayi. Ngathula-ke ngoba nami ngingafuni ukulokhu ngigubha insizwa ngezindaba zayo.

5.3.5 Ukuphosa

Kuliqiniso elingephikwe ukuthi izintombi zakithi kwaZulu zingamashinga. Kukhona ezehlula insizwa isisebenzise obokugcina ubulawu ngisho neziphambili izigqabo. Uma insizwa isifike kwangqingetshe iyaye ithathe elinye igxathu ibabele enyangeni iyofuna eminye imithi ethe ukudlondlobala okuthiwa iziphonso. UNyembezi, (1992:414) uzichaza kanje iziphonso:

Iziphonso umuthi osetshenziselwa ikakhulu ukudala intando entombini.

UMhlongo, (2003) uphawula kanje ngokuphosa:

Ukuphonsa umkhutshana osetshenziswa izinsizwa uma onke amagalelo ayo esephelele ezeni. Kuyenzeka kwenye inkathi insizwa ikwenze ngoba iyisigangi ithanda ukudlala ngezintombi noma ngoba idlala umona isibona kuthi isigalele zephuka intombi isikhombe kwenye indawo.

UBryant, (1949:565) umeseka ngokugcwele uNjomane lapho ethi:

Should all the preceding measures prove ineffective to bring the girl down, the exasperated youth might have recourse to the sterner method of taking reprisals by 'throwing at her' (*ukuposa*). Here other weird mixtures (*isiphoso*) of animal and snake fats, excrements and vomits, chemicals and plants, would, by some stealthy device, be brought into contact with the person of the recalcitrant girl, with the magical result that she would become afflicted with hysteria, or go insane, or, better still, become 'blind' to the charms of the rival swain, and even grow to dislike him.

Leli gama elithi iziphonso lavela ngokuthi lo muthi ukwazi ukuthi uma insizwa iwuthumela ikude kube sengathi iyawujikijela kodwa ufike qathatha entombini

esigaguliwe. Lo mkhutshana wokuphosa kuyindlela ethanda ukuba nenjeje yokweshela ngoba intombi iyahlukumezeka ngokwenyama nangokomoya futhi inamanenjana okuthakatha. Intombi ingagula emzimbeni, iphambane ikhanda kwenye inkathi zigcine zingasehlanga zonke emthini unomphela noma iye koyisemkhulu. Lokhu kufakazelwa uXulu, (1994:88) lapho eveza khona isalukazi sesitshela uSayinkentsha uyise kaKoto ukuthi usephangalele emveni kokudliswa uMagqubu isesheli awayengasithandi kanje:

Isalukazi: Sengathi mfana awuzwa kahle noma wenza sengathi awuzwa uhambisa isikhathi. Ngiyakuzwa wena mfana ka Phefeni usemncane. Umhlaba ungcolile mfana wami. Lokho uzokwazi namhlanje. Hlanza ngedela. Lokhu wena obuzithukusele khona uthi uzokukhipha namuhla ngosiko kwenqabile. Noma-ke mangithi kuziphumele khona kuqala, kwahamba kwasishiya. Siseleze nje mfana wami, sihamba ngezandla. Pho-ke nasabeNhlambeni sebeyogeza izandla. Intombi yayingadalelwe bona; yayidalelwe ithuna, mhlawumbe isiyogcagca kwelawokhokho. Nyuka-ke mfana uyoyithinta izinyawo intombi yakwakho. Ngamafuphi nje ndodana usuyolala ngenxeba. Umntwana wakho uphalaze kabili kathathu wabe esethule njalo. Akasekho emhlabeni uKoto indodakazi yakwaSalabenaba. Yenyuka nawe uyozidelela.

(Sekugcwele abantu emnyango, abanye bayahuba abanye bayakhala, izimpahla zikaKoto ziwumfunzana laphaya kanti naye ulele eduze kwebhokisi lakhe. Umbozwe ubuso ngendwangu emhlophe. USayinkentsha ahambe ayozidelela, maqede aphumele phandle, akhulume nabantu.)

Sayinkentsha: Ngifuna nilalele kahle bandla lakwethu. Umhlaba usuphinde lokho futhi. Imbali yami ebikhula kahle kangaka ibatshazwa yizwe lonke isibunile, ngomzuzwana nje.

Kuba isiphetho esincomekayo uma insizwa igcina ngokuwudla umhlanganiso ngoba inhloso yokuphonsa intombi eyokuthi izwe uthando luvutha ebese ithatha indlela ebheke ngqo kwansizwa ingasafuni kuzwa lutho. Iziphonso lezi zehlukene kathathu. Kukhona izizwe, isipoliyane kanye nofufunyane.

5.3.5.1 Izizwe

UNyembezi, (1992:560) uzichaza kanje izizwe:

Omoya ababi abangena kumuntu ahlanye, ufufunyane.

Izizwe zenziwa ngemimoya yabantu esebafa. Insizwa noma inyanga ithatha iqatha lenyama ihambe iyolibeka phezu kweliba ukuze lidliwe izintuthwane eziphuma phansi ekade zidla ongasekho. Leli qatha selizohangulwa emlilweni kanye nezintuthwane lezo bese kuyagaywa.

Inhliziyo yejuba nayo ayisali ngaphandle ngoba ijuba isilwane esindizayo futhi sidume kakhulu ngokuba nothando olumnene. Ithambo lokhakhayi ikakhulukazi lomuntu owafela empini noma lomuntu owafa elwa noma engafelanga empini. Inhloso yalokhu ukuthi intombi leyo uma isiphonswa ihlukumezeke bese isheshe ithamba.

Kusuke kungezona iziphonso uma ulimi lomuntu lungekho. Iziphoso uma sezifika entombini kufanele zifike zikhulume ngakho-ke ulimi lufakelwa lowo msebenzi. Izinto ezicoshwa endleleni ekade zisetshenziswa abantu ngenkathi behamba noma

bezidla njengamagobolondo amagwava, izinhlamvu zezindoni, utshani obukade buphicwa umuntu endleleni echitha isizungu wabe esebulahla namagobolondo amahlala nokunye okufana nalokhu. Lolu vucu lwenzelwa ukuthi iziphonso nazo uma sezithunywa zingahlali phansi nazo zihambe zingakhathali. Izibi ezinhlanganweni zemigwaqo nalapho kade kubanjelwe khona imbizo noma umhlango nazo ziyisithako esibalulekile. UMyeza, (2003) uphawula kanje ngalezi zibi:

Iziphonso zithi zingafika engqondweni yentombi iphithane ikhanda, izwe imisindo enhlobonhlobo engayejwayele, ibone izinhlobonhlobo zabantu benza izinto ezinhlobonhlobo kuyona. Lokhu kudala ukuthi ingqondo iphithane bese yethuswa yilokhu nalokhuya bese ihayiza. Yingakho kudingeka lezi zibi ukwenza isithombe sokuphithana kwengqondo entombini.

Imimoya eqhamuka kuwo wonke amagumbi amane omhlaba nayo ayisithako. Yingakho izizwe zibuye zibizwe ngokuthi yimimoya yezwe. Imimoya ithathwa ngokuthi kukhiwe amaqabunga alalele ngalapho kuvela khona umoya. Isizathu sokuthatha imimoya esokuthi uma iziphonso sezithunywa zihambe kakhulu noma ngabe kuphephetha muphi umoya. Ithambo lokhakhayi lomkhovu liyasetshenziswa ukuze isiphoso sikwazi ukuchusha phakathi kwabantu nezilwane. Phela umkhovu wenziwa ngokuthi umthakathi amithise indangala yakhe, bese izala into engemfene futhi engemuntu nekhuluma ishwashwathe. Lezo zingane uma sezizalisana zodwa kuphuma umkhovu. Lowo-ke kuthiwa wumkhovu wasekhaya. Ukhona-ke owentaba oneso elilodwa. Akulona iqiniso ukuthi umkhovu awubonakali. Ukuba awubonakali ngabe acoshakala kanjani amathambo okhakhayi afakwa uma kuboshelwa izizwe? Amathambo ezilwane ezinenkani njengebhubesi, ingwe, inyathi, ubhejane kanye

nengulule nawo awasali. La mathambo enzelwa ukuthi noma engafika intombi iqine kangakanani kepha iziphonso zidlubulundele zingene futhi zibe nenkani ukuphuma.

Iziphonso zibuye zithakwe nala makhubalo alandelayo:
uchwashaphezukwent'enkulu. UMhlongo, (2003) uphawula kanje ngaleli khubalo:

Uchwashaphezukwent'enkulu ngumuthi okwazi ukumila phezulu, kwelenyoni phezu kweminye imithi. Uyakwazi futhi ukumila endaweni encane nengekho.

Leli khubalo lidingeka kakhulu eziphonsweni ukuze zikwazi ukusebenza noma isimo sibheda kuthi ithuba elincane elivelayo zisebenze kahle iziphonso. Umzaneno ngelinye lamakhubalo anedumela ekuthakweni kweziphonso. Ngenxa yokuthi inhlosonqangi yeziphonso eyokuthi intombi iqonde ngqo kubo kansizwa, umzaneno usiza ukugqugquzela ukuthi intombi ize ngalapho iphonswe ngakhona. Okuhluphayo ngomzaneno wukuthi uletha intombi kanye nembangi ngesikhathi sinye. Uma usetshenziswe wumzingeli kuza inyamazane kanye nebhumbesi, ingwe, inyathi kumbe imamba. Usimanaye naye ungamanye wamakhubalo onohlonze. Usimanaye wona usiza ukuthi iziphonso zibe nayo shaqa intombi zenze lokho ezikuthunyiwe zemuke nayo uthuli intombi.

Ummemezi, abangqongqozi, abaphaphi nongqengendlela ngamanye amakhubalo abalulekile eziphonsweni. Insizwa ingakwazi ukuzithakela lezi ziphonso zodwa zisebenze. UMsimang, (1975:329) ubeka kanje ngomsebenzi walezi ziphonso:

Le mithi njengoba ngiyilandelisa nje isebenza ukuthi ummemezi uzoyimemeza intombi. Iyothi isalele izwe sengathi kukhona ongqongqozayo. Ukuphuma kwayo lokho ingane

yabantu iphuma ngengqondo yasephusheni, yokusangana, Ingaphuma kuzoba sengathi imile izimpiko (abaphaphi). Isizothi ngqe ngendlela iqonde kwamphonsi oyiphonsayo. Izonele ingene endlini bese ixajelelwa. Igcatshwe incindiswe yenziwe konke okushiwo yinyanga bese kuthathwa nezinsila zayo ibethelelwe.

Umwelela nawo ungomunye wezithako ezibalulakile. Umwelela wona njengegama lawo ukwazi ukuwela imihosha unqamule nezintaba. Unozililo naye akasali ukwenzela ukuthi intombi ikhale ize ibe nesibibithwane uma isiphonsiwe. Indabulaluvalo eyikhubalo neyitshe nayo iyisithako. Yona ifakelwa ukuthi intombi ishaywe uvalo ebese isheshe ithamba. Umunyu nawo uyisithako ukuze intombi isheshe ibe nozwelo oluhambisana nosizi. UMSimang, (1975:328) ubeka kanje ngomunyu:

Mkhulu impela umsebenzi wokususa isiphoso. Inyanga ifuna imithi eqondene nalo msebenzi. Nansi esemqoka: Umunyu; insizwa ebushaya kahle ngempela ubulawu kuthiwa kwakuthi lapho intombi iyiphuphile kuse inomunyu iyicabanga kufike izinyembezi ize ifise ukuyibona. Kothi ntambama lapho isiqhamuka insizwa yakwabo ikekela noma ishaya ugubhu lwayo izodlulisa uthi lomzimba, iwachithe ebisiwakhile intombi, iphume futhi nembiza inikele emthonjeni kanti seyenzenela lo mfokazi ithuba elihle lokuba azibike.

Unhliziyonkulu nemfeyenkawu nayo iyadingeka lapho kuthakwa iziphonso.

UMhlongo, (2003) uphawula kanje ngala makhubalo:

Unhliziyonkulu ngumkhwezi weziphonso, wenza iziphonso zibe namandla kanti imfeyenkawu yakha uthando ngenkani nalapho lungekho khona.

Ungiboniseleni elinye lamakhubalo elithaka iziphonso. Leli khubalo yilona elihamba lithungatha intombi lapho ingakhona lize liyigojele.

Izithako zokuhlanganisa iziphonso ziyehluka ngolwazi lwezinyanga kodwa noma kunjalo akhona amakhubalo ayisisekelo sazo iziphonso njengommemezi, abaphaphi, ungqengendlela, umunyu, indabulaluvalo, unhliziyonkulu kanye nezintuthwane zasemalibeni.

Uma insizwa izitholile iziphonso iyaye izibike kwabangasekho ukuthi ezayo ngokuthi ihlabe imbuzi ebese ikhipha imidikizo yayo ukuze nentombi izohlala ithuka njalo uma sezisebenza yenziwa imidikizo. Iphinde izikhunge ngeqhude bese iconsisela iconsi legazi layo nelembuzi kanye nenyongo kuzona iziphonso. Uma isikwenzile lokho ishisa impepho isibika ezinyanyeni ukuthi iziphonso ezayo sezilungile. Indlela okuthunyelwa ngayo iziphonso yehlukahlukile. UMyeza, (2003) ubeka lezi zindlela ezilandelayo:

Uma sezididiyelwe iziphonso insizwa ingazisebenzisa ngokuthi izishaye ngebhaxa lephahla kuze kukhihlike ingwebu, bese iyihubuluza bese ibheka kubo kwantombi iyibiza ngegama bese ikhafula. Kwenye inkathi ingazihlikihla esandleni bese izikhulumisa nayo ishaye sengathi iyayidlalisa bese iyithinta esijungujungwini. Enye indlela eyokuzihlikihla oswazini bese ukhuluma nalo ulutshele inhloso yakho bese uzama ukuthola ithuba endaweni ephithizelayo njengasemsindweni uyithwatshule ngalo kwasakudlala.

Kwenye inkathi intombi ingadliswa uma insizwa ingamathe nolimi nesihlobo esithile sentombi. Lokhu kufakazelwa uXulu, (1994:72) lapho eveza khona uMagqubu isesheli sikaKoto ayengasifuni nakusibona sincenga uMathikalala iqhikiza lakwaSalabenaba kanje:

- Magqubu: (*Ukhathazekile.*) Ngiphelelwa amazwi. Kulukhuni ukukhuluma indaba eyimfihlo, ngisho nokuyikhuluma nalowo eyimfihlo naye ngoba phela utshani nabo buyezwa bunezindlebe, kanti busuka bunyenyezele obuseduze kwabo, nezintaba lezi zibukeka ziqhelelene nje emini, kuthi kungahlwa zisondelane zixoxe izigameko zosuku. Ngakho-ke ayikho indaba eyimfihlo uma nje kukhona abayixoxayo. Okusemqoka-ke njengoba ucu lungakaze luphume nje kuhle kube yindaba nathi esingayixoxi, ngoba phela uma isizwakala sizoba yinhlekisa yezwe, noKoto athi nje ngavele ngabona. Singelibalekele iqiniso lokuthi uKoto ngiyamthanda, futhi-ke ungifanele. Wena ngiyakudinga, futhi impilo yami iyize uma ungekho. Ngiyasazi isibindi sakho, nobuqhawe bakho. Yingakho nje sengithi angikunxuse ungenzele lesi sicelo sami sokugcina esiphathelene noKoto.
- Mathikalala: Uma nje uvuma ukuthi mina ngiyoba owokuqala embusweni wasoSongweni noma ngabe ugcagca kuqala noKoto, kulungile. Nami ngingajabula ukugana ndawonye noKoto ngoba ngiyamthanda umntakababa yikho nje ngimfunela wena, insizwa enothileyo.
- Magqubu: Lokho Qhikiza lakwaSalabenaba kungephikiswe futhi ngiyafunga ngiyagomela ngithi wena ungundlunkulu wami oyokwelanywa wuKoto. Sengiyobuye ngibone-ke engxenye ngimisa kanjani, uma nina bafazi bami senigqiza nigqigqizela oSongweni.
- Mathikalala: Mahle lawo mazwi Mshazi wami. Pho manje ufuna ngikwenzeleni?
- Magqubu: (*Uyahleba.*) Ngithi kuwe thatha nali ibhodlelana. (*Amnike ibhodlelana elinensizi emnyama.*) Ngifuna ukuthi kuthi kulalwa kusasa uKoto abe esesoSongweni. Uyokukha kancane nje ngokhezo lweshungu lakho; iziqubu zibe mbili, ekuseni nasemini. Uwufake enyameni yakhe le yomncamo. Ungeqisi kulokho engikushilo hleze agule kabana. Izinsizwa zona zizohlale zicuphile ukuthi uma engafiki kuze kulalwe kusasa, zimlande ngomhlomunye entathakusa uma nje seluthi luyaphuma udwendwe. Uqaphele-ke igazi likaKoto lisezandleni zakho, ungamsindisa noma umbulalise. Kuwe uyophila noma afe.

Ezinye iziphonso zingafakwa njengomeqo. Insizwa ingazifaka lapho intombi ijwayele ukuhamba ngakhona kepha izibize ngegama ukuthi ngezikabani ukuze zingatholwa abangazifanele.

Abanye uma bekhwifa bakholelwa wukuthi iziphonso zisebenza kahle ngamandla elanga noma enyanga. Lokhu kusekelwa uMsimang, (1975:329) lapho ethi:

Esinye isiphoso ummemezi, abangqongqozi, abaphaphi nongqengendlela. Le mithi ithakwa yomine lukhambeni lunye. Insizwa isizoyishaya ngebhaxa layo lephahla kusuke ingwebu emhlophe ikhihlike okhambeni. Le ngwebu isizohatshulwa kuphunyelwe phandle kubhekwe kubo kwantombi bese ikhwifwa. Ikhwifwa ngelanga noma ngenyanga. Lokho kusho ukuthi ikhwifwa uma liphuma noma lishona kanjalo futhi nangenyanaga. Yilokho okwakwenza intsha yenqatshelwe ukulala kuze kuphume ilanga ngoba kuthiwa izocindezelwa iziphoso.

Uma intombi esisetshenziwe ngeziphonso yethiwa igama elisha kuthiwe umantombana kanti umphonsi kuthiwe indoda. Okufanele kuqapheleke ukuthi uma intombi iphonswe ngezizwe ayihayizi kakhulu njengaleyo ephonswe ngezipolinyane noma ngofufunyane kepha iyakhala idlubulundele ifuna ukuya kubo kwasesheli kwenye inkathi ize isibize ngegama. Uma intombi ithuke yasibiza isigangi leso kuba nengozana ngoba abafowabo noma izihlobo zentombi bangathatha izinyathelo ezinqala. Lokhu kufakazelwa uMsimang, (1975:228) lapho ethi:

Okunye futhi okusha ukuba intombazane iphoswe ngemithi emibi ethakwe nesithende sezulu, okuthi lapho lizoduma yesindwe amahlombe kokunye ihayize isipolinyane. Okuhle ukuthi ithi lapho ihayiza, imusho ngegama lowo oyithakathile, ukuze abanewabo baqondane naye. Kufana naye lona ophosa intombi ngabaphaphi, kuhle ngoba iyaye ihayize kanti sebeyayizwa abanewabo bayilandeke lapho isintininiza ngendlela, baye bayobona kulowo muzi wezigilamkhuba. Uma

benesibindi bangabe besabuza, bawuthungele ngomlilo umuzi lowo wabathakathi, kodwa baqale ngokuthatha udadewabo kuqala babaleke naye. Kokunye bagwaze leso sishimane sesoka ngomkhonto kungabindabazalutho phansi naphezulu.

5.3.5.2 Isipoliyane

UMyeza, (2003) usichaza kanje isipoliyane:

Isipoliyane yilezo ziphonso ezenza intombi ukuba isangane ebese ikhalela phezulu ihayiza kakhulu ingafuni nokuzwa isibheke ngqo kubo kasesheli. Iyadlubulundela ibe namandla asabekayo ifuna ukuya lapho kwasesheli. Abanye isipoliyane basibiza ngofufunyane.

Izithako eziningi ezenza isipoliyane ziyefana nalezo ezenza izizwe ngaphandle kwezimbalwa. Izithako ezihambisana nezulu azishiywa ngaphandle njengomsila kaxamu. Uxamu uma liduma uyagxuma ubheke phezulu ulikhuze izulu usebenzisa umsila. Isithende sezulu kanye nenyama yenkonjane nayo ayisali ngoba kwenzelwa ukuthi ntombi ndini uma liduma izulu noma kushintsha umoya isindwe amahlombe ipaquze. Inkonzane lena inyoni yezulu. Inhloso yalokho ukuyizwisa ubuhlungu intombi leyo. Lokhu kufakazelwa uMsimang, (1975:228) lapho ethi:

Okunye futhi okusha ukuba intombazane iphoswe ngemithi emibi ethakwe nesithende sezulu, okuthi lapho liduma yesindwe amahlombe kokunye ihayize isipoliyane.

Inyama kathekwane nayo iyisithako esibalulekile. Isizathu sayo ukuthi uthekwane uhlale uziqhayisa noma uwodwa ukuthi wona muhle. Nentombi izokwenza leyo migilingwane uma isiphosiwe isiyodwa. Inyama yenkankane nayo iyadingeka. Lona lithandelwa ukunkeneneza kwalo ukuze nentombi nayo ikhale uma isiphosiwe. Itshe

elitholakala phansi esizibeni noma esiweni. Lona lithakelwa ukuthi ihlale inomunyu icabange nokuzibulala imbala uma ingalitholi ithuba lokubona isesheli. Inhliziyo yejuba nayo iyisithako esiqavile. USibisi, (2003) ubeka kanje ngayo:

Ijuba yinyoni yothando futhi ethanda ukuba ihambe nomaqondana wayo. Alithandi ijuba ukuba ngalodwana futhi uma likuleso simo liyalila kanti vele linesililo salo semvelo elihlale linaso kungonakele lutho. Kanjalo-ke nentombi uma iphoswe ngalo izohlala ikhala uma iyodwana.

Ithambo likatokoloshe nalo alisali ngoba utokoloshe ugila yonke imikhuba emibi. Umalilisa nonozililo nomhayiza nabo abasali. Umalilisa wenza intombi ibe nesibibithwane ingakakhali kanti unozililo wenza ukuthi ihlale ikhala. Abaphaphi abangqongqozi nongqengendlela nabo abasali. Udumaphansi wona usiza ukukhuphula izinto ezingaphansi komhlaba nezifihlekile ukuthi zivele obala. Umahlokoloza ukuze uhlokoloze zonke izinto ezingase zibe izithiyo. Umunyu ukuze intombi ibe nozwelo. Ugebelweni ufakelwa ukuthi uma intombi iba nenkani igcina ngokuya koyisemkhulu. Usehlulamanye ukuze intombi ithi noma ngabe izamani yehluleke. Inyok'iziphinda noma insontana nayo iyisithako. Lo muthi usontekile wamisa okwenyoka wenzela ukuthi intombi ihlale ikhala sengathi ibona inyoka.

Indabulaluvalo eyikhubalo nayo iyisithako ngoba yenza intombi ihlale ishaywa uvalo bese ithamba. Izibi zendlela nezibi zalapho kade kuhlangele khona abantu abaningi njengomhlangano nazo ziyadingeka. Izibi lezi zenzela ukuthi intombi iphithane ikhanda izwe izihlonono njengoba uma abantu bebaningi kuba nobuhomuhomu.

Izithako ziyehluka, ziya ngokuthi insizwa ihlose ukuyenzani intombi leyo. Abanye bangafuna ukuba ize kubo abanye bafuna ukuyizwisa ubuhlungu kanti abanye bafuna

ukuthi imane izibulale ukuze ingatholwa muntu ikakhulukazi uma insizwa ibona ukuthi amathuba okuyihlula intombi mancane. USibisi, (2003) uphawula kanje ngalokhu:

Ukuphonsa intombi ngesipoliyane kuwukuthakatha obungetolikwe kuhlangene nobushimane. Kepha uma usufaka izithako zokuba intombi izibulale kuwubushimane nokuthakatha obudlulele. Insizwa eyenza lo mkhuba kufanele ijojwe.

Indlela ezisetshenziswa ngayo izipoliyane iyefana naleyo ezisetshenziswa ngayo izizwe. Ziyakhafulwa insizwa ikhwife, iyithwansule ngoswazi noma isebenzise isihlobo ukuloya intombi. Enye indlela esithanda ukujwayeleka yileyo yokusebenzisa imfengwane. Insizwa ithi ingaqeda ukushaya iziphoso ngebhaxa ihubuluze ingwebu bese ibiza intombi leyo ngegama emveni kwalokho bese ishaya imfengwane. Kunenkolelo yokuthi umsindo wemfengwane uhamba ufike ngqo entombini futhi izwa umkenenezo omnandi.

Uma intombi isifike kwasesheli izogcatshwa, incindiswe bese kuqokelelwa nezinsila zayo ukuthi ingabe isanyakaza kulelo khaya. Lokhu insizwa ikwenza uma ibifuna ukuba iyigane. Intombi iyothi ibuya ingqondo bese kukudala yaganiswa. Insizwa emveni kwalokho isiyothumela abakhongi ukuze kwazeke ukuthi ukuphi umntwana wabantu. Lokhu kufakazelwa uMsimang, (1975:329) lapho ethi:

Izonele ingene endlini bese ixajelelwa. Igcathwe incindiswe yenziwe konke okushiwo yinyanga bese kuthathwa nezinsila zayo ibethelelwe. Ubuthakathi obuphindiwe lobu. Angazi noma lokhu kwakwenzeka ngempela yini, nokho lokho akusikho okwami, okwami ukulanda umlando njengoba unjalo. Emveni kwakho konke lokhu usezophaphama umntanomuntu ephusheni amangale ukuthi ufike kanjani kubo kwaleli xila

angalifuni kangaka. Pho uzobe esenzani eseyisiboshwa nje. Ixila ndini eliyisigwadi selizothumela abakhongi kuyise bayothi akafunele nganeno. Uma uyise ebemukele abakhongi, isife olwetshe intombi, isiyoye yende nakanjani. Phela ngeke isamkhiphisa uyise ukudla emlonyeni. Lokho ihlazo nokuhlambalaza.

5.4 Ukunqunda izimbangi

IsiZulu sithi: "Akukho soka ladla kahle imbangi ikhala". Lokhu kuchaza ukuthi umncintiswano uba mkhulu kakhulu uma kweshelwa intombi, yileyo naleyo nsizwa ihlalele ovalweni ngoba kungaziwa mbhantshi nakujiya. Uthundazime wentombi uba nensada yezesheli, igcine nayo ingazi ukuthi izophendula bani, iyeke bani ngoba kwenye inkathi zimane ziyithelekele kanye kanye izinsizwa kuchitheke uphoko. Insizwa edla ubhedu yileyo enogazi neliqhalaqhala. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Kokunye intombi yayiba namanxila amaningi uma mhlawumbe iyinhle kakhulu noma inogazi noma ikhuthela noma inesikhundla esithile njengokuthi nje izalwa isikhulu. Kwakwenzeka-ke ukuba izesheli zihlangane emfuleni zizoyibanga. Ezingamagwala zazingabe zisavuka, kanti amasoka namaqhalaqhala ayeyihlanganyela, nayo idle ngokulalela lowo onogazi kuyo.

Insizwa eyigwala isuke izalelwe yinja endlini uma isimo sinje. Ngakho-ke ithi ingabona ukuthi izimbangi enazo ziyibhincisela nxanye ithungathe amakhathakhatha okuphunga izimbangi. Inhloso enkulu yokwenza lo mkhuba ukwehlisa ilukuluku nogqozi lokweshela ezimbangini igcine insizwa sekuyiyona kuphela eshela intombi. Ukuze insizwa iphumelele kulesi simo kufanele isebenzise le mithi elandelayo: indina owenza imbangi ibe nyamanambana entombini, umhlakazanhansi ukuze konke okuzanywa izimbangi kuphelele emoyeni, umsuzwana ukuze izimbangi zinuke iququ

njengalo iphunga lomsuzwane. Imfingo kanye nekhathazo nayo ayisali ukuthi ithene imbangi amandla okuyozibika entombini. Udukanezwe nawo ngomunye wemithi esetshenziswayo. Udukanezwe ufakelwa ukuthi izimbangi zimane zikhohlwe intombi. Umayime wona njengegama lawo wenzela ukuthi izimbangi zime ukuyokweshela intombi. Uvimbukhalo ngomunye wemithi esetshenziswayo. UMhlongo, (2003) ubeka kanje ngalo muthi:

Uvimbukhalo ngomunye wemithi enamandla esetshenziswayo ukunqunda izimbangi. Lo muthi wenza udonga phakathi kwezimbangi nentombi. Imbangi ingaphuma kubo imagange ibabele entombini kodwa izothi uma isendleleni ifikelwe ukwenqena ibone indlela eya entombini ingasabalulekile icabange ezinye izindlela.

Le mithi isetshenziswa ngokuthi insizwa ihambe iye endleleni eya kubo kantombi ingabonwa muntu. Izothi ingafika ifike iphalaze noma igeze maphakathi nendlela ikhulume ilibeki ngembaba ukuthi izimbangi mazikhathale. Lo mkhutshana ingawenza kanye ngoba ubucayi. Uma indlela yokuwenza endleleni ingaphumeleli insizwa ingawenza lo mkhutshana ngaphandle komuzi wakubo. Asikho isikhathi esinqunyiwe sokwenza lo mkhuba ngoba kuya ngokuthi ithuba lokungabonwa livela nini.

Omunye umkhuba ongenziwa insizwa ukuthi imane iyifake isichitho ingafunwa muntu ngaphandle kwayo. Nazi izithako ezibalulekile uma kwenziwa isichitho: amafutha eqaqa ukuze intombi izimbangi ziyizwe ineququ umsanka ongafunwa muntu, amafutha emfezi ukuze abantu bangasondeli kuyo ngoba nemfezi uma ikhwifa bayabaleka. Indle yomthini nawo ayisithako esiqavile. Indle yomthini iyindlala, akulula neze ukuyithola ngakho-ke nentombi ngokunjalo kuzoba inzukayikeyi

ukuyithola. Indle kabhejane nayo iyadingakala ngoba nayo iyindlala njengayo eyomthini.

Amakhubalo alandelayo asiza kakhulu ukwakha isichitho. UMyeza, (2003) ubala la makhubalo alandelayo: umlahleni, unukani, indina, umsanka amakhubalo amandla esichithweni. Onke la makhubalo afana ngento eyodwa okuyiphunga elibi. Inhloso yephunga ukuthi nentombi ibe nephunga elinganambitheki ezinsizweni.

La makhubalo nale mithi kuhlanganiswa ndawonye bese insizwa izama imizamo ukuthola umchamo wentombi leyo. Isizothatha uswazi lompetsishi olubhiliwe bese ihlakaza le ndle isifakwe le mithi yesichitho imemeza igama lentombi nezimbangi ngayinye. Konke lokhu kwenzelwa endlini yangasese noma ngaphandle kwayo. Lo mkhutshana wenziwa izikhathi ezintathu kuya kwezine. Emveni kwalokho intombi izoba mgodi onganukwanja.

Imithi yokwenza isichitho imithi enamandla kakhulu. Ngenxa yalesi simo insizwa iyaphoqeleka ukuthi emveni kokuyisebenzisa izihlanze ukuze nayo inganganyelwa yile mithi igcine nayo isinyamanambana kubantu. Insizwa isizohlenganisa le mithi elandelayo, umathunz'ezintaba noma umganu. Umganu muhle kakhulu ekukhipheni isigcwagcwa. Isikhukhukazi esimatshweletshwele, usolo phela nalo alusali. Usolo luthanda ukumila onqenqemeni lwehlathi noma lugudle ulwandle, kube sengathi usolo yilona olwengamele ihlathi noma ulwandle futhi lufaniswe nesikhukhukazi esingamele amatshwele sengathi sengamele konke okuphakathi ehlathini. Untungwanazibomvana nesichithamlilo nakho akusali. Isichithamlilo sichitha bonke abangadalela insizwa isinyama. Insizwa isizogquma isikhathi esiyisonto ngale mithi.

Ngaphambi kokuba inikele iyobona umonakalo ewudalile entombini, insizwa ibulala inkukhu emnyama iconsisele iconsi elilodwa emanzini ezogeza ngawo. UMhlongo, (2003) uncoma la makhubalo alandelayo ekuzigezeni:

Umpumeleli ukuze izindlela zayo zikhanye iphumelele,
unhliziyonkulu ngoba usheshe uqhakaze imbali emhlophe
ukuzokwenza nezinto zensizwa zisheshe ziqhakaze.
Umphenduli ukuze izinto zonke ziphenduke zivune insizwa
kanye nomkhanyakude ukuze izinto zayo zikhanye zithandeke.

Uma isikuthakile konke lokhu negazi lenkukhu isizohamba iyogeza ngaphandle komuzi. Phela isinyama sikhishwa ngaphandle komuzi. Emveni kwalokho insizwa isinayo inkululeko yokuhlola isimo ukuthi izinduku zayo ziyaphumelela noma ziyephuka.

5.5 Ukuthwala intombi

Ayikho nayinye insizwa efuna ukuduma ngobushimane lapha kwelikaJama. Uma insizwa isizame onke amaqhinga okwakha uthando entombini kepha ingaphumeleli ibisithatha isinqumo sokuyithwala intombi. Kuyenzeka ukuthi ntombi ndini uthanda omunye, alukho nhlobo uthando eseshelini leso. Insizwa ibisihlanganisa amakhanda nezinsizwa zangakubo kwakhiwe uzungu uma kunecece noma umdlalo othile lapho leyo ntombi iyobe ikhona. Uma kuzokwenziwa lo mkhuba kufanele izinsizwa zihlome ngoba kungenzeka kubheduke impi phakathi kwazo nezinsizwa zangakubo kantombi. Lokhu kufakazelwa uXulu, (1994:68) lapho eveza khona uMagqubu noMathikalala benza uzungu lokuyothwala uKoto kanje:

Mathikalala: Uzomvimba ngani uKoto kuleyo ndlela aseziqokele yona? Ngitshele.

Magqubu: Lokho kuzofezeka ngezindlela ezimbili. Sengicabangisisile. Okokuqala nje izinsizwa laphaya oSongweni ziyishumi, kanti uma ngibala nje ezaseThunzini lilonke ziyahlangana aphume amashumi amane kuya kwamahlanu. Zonke lezi zinsizwa ziyamazi uMagqubu futhi usizi lwakhe ziyalwazi. Isinqumo-ke esengisithathile esokuthi ngithi uma ngifika ekhaya namuhla ngihlabe uphondo lwempi. Zonke-ke izinsizwa ziyazi uma lukhala ukuthi sekonakele. Ziyobe-ke seziphuthuma lapho lukhala ngakhona. Lapho-ke ngibafunge oMshazi bebonke ezweni kuyofa gula linamasi. Sekuyothi-ke zingaphelela izinsizwa oSongweni kuphume inqina alandwe uKoto, seziyomthwala phela. Lapho siyongena kwaSalabenaba, sishaye wena nja, wena nkomo wena nkukhu sithathe intombi sihambe nayo. Ngakusasa kuyosa kumi umhlambi wezinkomo ezingamashumi amabili noma amathathu esangweni, uphuma oSongweni ngoba phela siyobe sishweleza ulaka futhi sesilobola njalo. Uyobe eqala-ke uKoto ukulotsholwa ngempela hhayi lo mdlalo wesishimane saseNhlabeni esikhipha izinkomo eziyisithupha kanye nemali. Izwe lonke liyokwazi ukuthi uKoto ulotsholwe ngezinkomo ezithi mo! Hhayi umkhoshokhosho wemali. (*Athule abheke uMathikalala.*)

Mathikalala: Hawu! Uthi awubhedli yona impi kodwa! Sengathi kuzochitheka igazi phela kubangwa uKoto. Angizukuvumelana-ke mina nalokho. Ngeke nje kuze kulunge. Futhi phela ngeke uqhathe impi ezweni lenkosi. Ungaboshwa izandla nezinyawo, okukanye ubulawe nokubulawa, ungaphinde-ke ujabulele ukuba noKoto lowo. Uma ufika nezinsizwa ezingako emzini wakithi uthi ngeke uphume ngesamagundane nje?

Magqubu: Asithintwa thina. IThunzi liyaziwa. Izinsizwa ezike zizame inhlanhla lapha kithi uYanguye kodwa naye akasondeli uma sesivuke umbhejazane. Ngakho-ke ngiyazi mina ukuthi le nto engiyishoyo izofezeka njengoba ngisho.

Wena nje kuyomele usheshe usilayele indlu
lapho uKoto engakhona.

Uma usuphumelela lo mkhuba insizwa izovuka ngakusasa ithumele abakhongi
ukuyobhula umlilo.

Esinye isizathu esidala ukuba intombi ithwalwe ukuba abakubo bengafuni ukuba igane
leyo nsizwa ngoba bona befuna ethile mhlawumbe ngoba leyo izalwa kwandlwana
noma kwenye inkathi ingadumile. Uma insizwa ibhekene nalesi simo esinje,
iyithanda ngempela intombi iyaphoqelesa kuthi iyithwale. Lokhu kufakazelwa
uNyembezi noNxumalo, (1966:115) lapho bethi:

Kwakulisiko lakwaZulu ukuba intombi ithwalwe yisoka
nezihlobo zalo noma ngabangani. Lokhu kwakuvame ukuba
kwenziwe uma kulukhuni ukuba umuntu agcagce nentombi
ayithandayo ngendlela efanele. Mhlawumbe kwakungavimba
abakubo kantombazane benqikaza ukuyiganisa intombi yabo.
Kwakwenziwa futhi uma intombi ihlangene nomuntu
emthanda kakhulu kanti isiyingoduso. Mhlawumbe uyise
wentombazane njalo uyiganisa lapho ibingathandi khona.
Kwesinye isikhathi kwakuze kufike ebangeni lokushada
ngempela, kodwa kuthi ebusuku kuzoshadwa ngakusasa
athwalwe umakoti.

Izinsizwa azifuni ukwaliwa ngoba lokho kuzidumisa kabi futhi kuwumshophi. Uma
insizwa yaliwe yintombi kanti uthando lusaphuphuma ngaphakathi ensizweni
nakhona kulesi simo yakha itulo lokuthi ithwalwe intombi. Lokhu kufakazelwa
uMsimang, (1975:228) lapho ethi:

Okunye futhi okubi ukuthwala intombi uma seyalile. Phela
isoka liye limeme izinsizwa nontanga zalo ihlaselwe ingane
yabantu embuthanweni othile noma ejadwini. Kuyothi lapho
nayo isilungela ukugoduka ibhekise amabombo ngasekhaya,
kanti ayibuzanga elangeni. Lizoqhamuka isoka eselaliwe

nabangane balo ithathwe ngendluzula idonswe isontwe ingalo yephuke kubenjeya. Ishaywe nayo ikhale. Uma kunabanewabo ececeni lelo kusuke impi kuliwe. Uma abakwasokela benqobile iyoganiswa ngenkani. Emva kwezinsukwana kuthunyelwe abakhongi kuyise, iyocelwa. Pho-ke izinkomo ziyalutheza yini olumanzi? Ende umntanabantu endele endodeni abengasayithandi.

Nakhona belu kusuka esinamathambo ngoba mhlawumbe kuyenzeka kulowo msindo kube khona abafowabo bentombi kumbe isoka elisha bese zidumelana kubekuncane indawo. Ngenkathi intombi ithwalwa ayincengwa ngoba isuke nayo ingafuni izabalaza yingakho kusetshenziswa indluzula uma kwenziwa lesi siga. Kuba ngcono uma intombi ithwalwa yilabo balapho ithanda khona mhlawumbe uma uyise efuna igane kwenye indawo kanti yona izifela ngomunye. Uma ithwalwa yilowo ezifela ngaye kuthi cosololo enhliziyweni yayo.

Kuzo zonke izimo zokuthwalwa kwentombi, ekugcineni kufanele kwazeke ukuthi umntwana wabantu unyamalele nje ulibhekisekuphi. Yingakho ekugcineni abenze lesi siga bayaziveza basho ukuthi abakubokantombi abafunele neno. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:113) lapho ethi:

Lapho isithwaliwe intombi, abayithwalile babethumela izwi kubo kantombazane bathi abakwasibanibani kabafunele neno. Bese kushaywa izinkomo-ke, abakubo ntombazane baphindisele ezalabo bantu akade befuna indodakazi yabo kuqala.

Noma intombi ibingenalo uthando lwensizwa ekugcineni lugcina selwakhekile kwenye inkathi ngokusetshenzwa ngemithi kanti kwenye ngokusabela ukuphindisela izinkomo emuva ngoba izinkomo aziluthezi olunenkume kwelikaMthaniya. Kwenye inkathi intombi ayidingi kuthwalwa ngoba kuyenzeka uyise ayithume ukuba

Ngaphandle kwakho konke lokhu osekubaliwe izintombi zinalo ilungelo lokuthi uma zishiswa uthando lwensizwa yimbe kepha kutholakale ukuthi insizwa ayiboni futhi ayizibiki, intombi imane izidele amathambo iye ngqo kubo kwansizwa iyoizibika. Intombi ihamba nezinye noma izihlobo bafike ngesokusa kubo kansizwa behuba amahubo okulanda izinkomo. Bazothi bengafika ophumayo azibuze ukuthi zima ngobani bese zilisho igama layo. Uma insizwa ingayithandi intombi imane ishaye ichithe ekhaya zithi ziqambe zifika zifike sekukhala ibhungane. IsiZulu-ke asivumi ukuthi intombi ime ngomuntu ongekho. Lokhu kufakazelwa uMsimang, (1975:228) laphe ethi:

5.6 Ukukhuzela

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sehlo. Noma ngabe intombi ingayithandi iyayikhuzela kepha icophelele kungafani noma ikhuzela intombi eyithandayo. Lokhu kufakazelwa uKhumalo, (1993:68) lapho ethi:

Kithi kwaZulu kunenkolelo yokuthi intombi ayedlulwa, ngakho insizwa inesibopho sokukhuzela uma kwedlula intombi noma izintombi ngoba iqinisile okanye igcina isiko. Uma-ke igcina isiko, iyaye ikhuzele ibuye nganeno ngoba phela nomgod' onganukwanja usungahle uthi ngibonwa ngubani, umnakashele aze awukhombe onotshwala.

Uma intombi sekuyinsakavukela ukuba ingakhuzelwa uma ihlangana nezinsizwa abazali baphatheka kabi bese bephoqelesa ukuba babhukule bafune amakhathakhathana okudambisa lo mshophi. Isizathu esidala ukuthi banyakaze ukuthi uma bebukela bengathathi zinyathelo hleze umendo iwuzwe ngendaba okuyisimo esingathandwa muntu ngoba bonke abazali babheke amabheka. Uma insizwa yenze lesi senzo kufana nokuthi iyethukile intombi ngoba kusuke kuchaza ukuthi ayintombi yalutho. UMsimang, (1975:225) uyakweseka lokhu lapho ethi:

Intombi ethe idlula ezinsizweni azayikhuzela kwakuthiwa inomnyama omubi. Yayiye yenzelwe nayo ubulawu ukuze ibenogazi. Uma kwehlula lapho, kwakubikelwa isalukazi bese yenzelwa umsebenzi kukhulunywe nabaphansi ukuba basuse umnyama lowo, ifakwe isiphandla saleyo mbuzi. Kwakulichilo kabi ukuba intombi yedlulwe izinsizwa. Phela babengathakaselwa muntu ozendazamshiya, nemijendevu egugela ezinsisheni kule kwebutho leNgcugce.

Kulisiko elithokozelwa uwonkewonke ukuzwa insizwa ikhuzela intombi qede izibonge. Kuthi cosololo nasentombini ngoba ibona ukuthi ubuntombi bayo buyabonakala futhi buyatuseka. Lokho kufakazelwa uNyembezi noNxumalo, (1966:111) lapho bethi:

Intombi yayithanda (noma yayingakhombisi) lapho ikhuzelwa ngoba leso kwakuyisibonakaliso sokuthi nempela izinsizwa siyayibona ukuthi nayo iyintombi.

UKhumalo, (1993:68) naye ushayelela isipikili kulo mbono lapho ethi:

Kuyiqiniso elingephikwe ukuthi intombi uma ikhuzelwa igazi liyasukuma, ishayele phezulu, nayo izizwe iyintombi phakathi kwezinye izintombi, uZulu ephelele phela.

Ezinye izintombi zikhombisa ngenkathi insizwa ikhuzela ukuthi lukhona uthando noma cha. Kwenye inkathi noma ngenkathi insizwa ikhuzela iyona ebeka umhlahlandlela ukuthi insizwa izophumelela noma cha, okusho ukuthi isuke izwa amanzi ngobhoko.

Ngenxa yokuthi insizwa iphoqekile ngokwesiko ukuthi uma ikhuzela intombi ingakhethi ukuthi intombi inhle noma imbi noma iyayithanda noma cha kuyenzeka ikhuzele nomgodi onganukwanja. Uma ihlangabezane nale mbibizane kufanele ikhuzele ibuye nganeno ngoba ingagcina isingene kunoxhaka ingahlosile. Uma ikhuzela intombi efayo ngayo, kufanele ikhuzele ize ime ngonyawo olulodwa. Uma insizwa ikhuzela intombi eyeshelayo futhi eyizwa ngaphakathi ayimane iyikhuzele esigcawini kubona noma ubani kepha iyicuthela ndaweni yimbe okungaba sesikhotheni noma icuthe ngesihlahla bese ivumbuka intombi ingazelele, ikhuzele ukuze intombi ishaywe uvalo bese itatazela. Ngenkathi isakhungathekile kulula ukuthi insizwa imane iyihile ngamazwi ivume ingaqondile. UKhumalo, (1993:68) uyakweseka lokhu lapho ethi:

Ngiyamthanda umthakathi wezindaba wensizwa uma ebuthise emenweni ngasemthonjeni. Phela usuke elinde itshitshi elithile ukuba azibike ubuze bakhe nobendlu yakwabo. Koba aliqhamukile lelo tshitshi, wocuthisa okwekati lilindele ukusuka lihlale enyonini okanye egundwaneni. Uyoliyeka itshitshi lize, lize, lize kube sengathi uthi wazithela msobho eswayini, wazithela ogibeni ungasaqali. Ngale nkathi inhliziyi yebhungu isuke isiduduza ngamandla esifubeni sengathi usephezu kwempi. Liyothi nje uma lithi liyedlula itshitshi lingazelele, insizwa iyosukisa okonyazi lwemamba emnyama, indlondlo phela lapho isagadla. Umthakathi wezindaba uyokhonyisa okwenkunzi - kudume amawa sengathi yuhlanya selusukwe yibhungane entwasahlobo.

Izindlela zokukhuzela zehlukile izigodi ngezigodi. Insizwa ayimane idazuluke ikhuzele nje, kufanele emveni kokukhuzela insizwa izihashe ibeka umlanjwana ngayo ukuze intombi yazi ukuthi ibhekene nensizwa yakwabani, kuphi nezalwa abantu abanjani nabakuliphi izinga ngokwempilo. Isuke igcagcele esokeni uma insizwa izalwa emndenini odla izambane likampondo ngoba kubalula ukuthi intombi ilutheke kalula. Lokhu kufakazelwa uMsimang, (1975:225) lapho ethi:

Kuningi ukukhuzela futhi kwehlukahlukile ngezigodi ngezigodi, kepha yileyo naleyo nsizwa yakwaZulu yayinele ikhuzele maqede bese izihashe yazisa izintombi ukuthi yona ingubani kabani. Phela uma uyise enesikhundla esithile noma enguthilasizwe wesigodi, ingahle ibenegugu lakho lokho intombazane, bese ilutheka ngomfana lowo ozibongayo.

Ziningana izikhuzelo ezikhona kithi kwaZulu futhi yileso naleso sinomlayezo othile esiwethulayo entombini. Nasi esinye esijwayelekile:

Dudlu mntanethu! Zala abantu ziy' ebantwini, akukho ntombi yagana inyamazane!

Kulezi zikhuzelo insizwa isuke iyitshela ingcaca intombi ukuthi noma ngabe isiqomile iqome umuntu ofana nayo hhayi isilwane. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Ngokusho njalo insizwa isuke izibika ikakhulukazi entombini eliqhikiza ithi, nayo ingumuntu njengesoka layo. Kokunye isuke izibika etshitshini, ithi, noma lingayala lophelela komunye ongumuntu njengayo, hhayi isilwane.

Esinye isikhuzelo yileso esithi: "Oseyishayile akakayosi, oseyosile akakayidli nosevidlile udle icala." Lesi sikhuzelo sikubeka ngokusobala ukuthi ayikho insizwa engama ngamlenze munye ithi uma isiqonyiwe intombi ngeyayo angeke yadlulela kwabanye. Intombi iyalala isoka iqome abanye. Ngamanye amazwi intombi iyakhishwa esokeni kungabi ndabazalutho.

Esinye isikhuzelo esejwayelekile esithi: "Gegelagege, ntaba zonke ziyangigegela." Lesi sikhuzelo insizwa isuke izincengela entombini ukuthi iyizwele. Kuyaziwa ukuthi izintaba ziyinto engaphili ngakho-ke azikhulumi ngakho ngeke zikwazi ukuyihleka. Ngakho-ke uma isihlekwa nayizintaba kusho ukuthi zonke izinto ziyayibhedela ngakho icela intombi iyizwele ukuqeda lo mshophi. USibisi, (2003) uphawula kanje ngalesi sikhuzelo:

Ukuthi gegelagege kusho umsindo owenzeka uma umuntu ekhuluma phakathi kwezintaba noma emaweni. Kuba nomsindo omkhulu ophindaphinda okushoyo kube sengathi izintaba namawa nakho kuyananela ekuhlekeni.

Izinsizwa zingakhuzela zithi: "Iyaphi emazolweni." Intombi uma izohlangana nezinsizwa ziyayisinda bese ibona kungcono ukuthi ingahlangabezani nazo.

Izinsizwa zinomkhutshana wokuthi uma intombi ihamba yodwa zidlale ngayo, yileyo iphonse amazwana angemnandi entombini, kwenye inkathi ziyiteketisa. Ngalesi sizathu izintombi ziyazigwema izinsizwa uma zihamba ngazodwana bese zikhuzela izinsizwa ukuthi noma ingabaleka ihambele buqamama kuhle kwelanga lasebusika ziyoze zinqwamane nayo ziyeshele. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Iyaphi emazolweni. Lapho kusuke kushiwo entombini enhlanhlathayo mhlawumbe ngoba ibona izinsizwa ziziningi, bese zikhuzela ziyazisa ukuthi ziyoze ziyibone.

5.7 Ukushikila

Izintombi kwaZulu zifundiswa ebunganeni bazo zisencane, ziqambe seziba ngamatshitshi zibe sezazi kamlhophe ukubaluleka kokunakekelwa kwemizimba yazo. Amaqhikiza abamba iqhaza elikhulu ekuziphatheni kwezintombi elekelelana nomama. Intombi enamabele awile nezinque ezithambile ayithandeki kwelakithi ngoba kusuke kukhombisa ukuthi isimekeziwe. Ngenxa yalesi sizathu izintombi ziyiphathisa okwezikhali zamaNtungwa imizimba yazo nabazali bayayalisisa. Lokhu kufakazelwa uDlamini, (1996:05) lapho eveza khona uMaMbedu eyala abazukulu bakhe kanje:

Kuyoba ngcono uma kuyoba njalo. Into eguqula isimo somuntu wesifazane sibe njengalawa ma-apula eniwaphethe umuntu wesilisa. Ukukhangisa ngabo bonke ubukhazikhazi bomhlaba. Akwethembise izulu nomhlaba kanti ufuna ukuhlanekezela ubuwena abufanise nalawa ma-apula abolile. Wena-ke uyabathe-ke uzwa lezi zethembiso kanti usenga ezimithiyo. Ngqonde ukuthi ubungane obudinga wena usebenzise umzimba wakho kowesilisa nibugweme, ngoba banele babone ukuthi ulula ngaleyo ndlela bathi bu okwezinambuzane. Wena-ke uze

ube ipigogo ngoba uthi uyintandokazi kanti bonke bafuna ukuzwa amanzi ngobhoko. Ngezinhliziyo bathi lala lulaza sizokwengula.

Intombi enomzimba ongasaphelele neseyoniwe umfana ayibi naso isibindi sokuveza umzimba wayo, angiyiphathi eyokushikila. UNyembezi noNxumalo, (1966:112) balichaza kanje leli siko:

Ukushikila elinye isiko lokujabulisana nezintombi kwakuyikucela izintombi ukuba zishikile. Yayingaphenduli intombi, yayivele ifulathele yembule, ikhombise izinqe, bese insizwa ibonga-ke mhlawumbe isitusa nokuma kahle, isizihambela intombi.

Nalo leli siko laliphathelene nokuqomisa ngoba insizwa yayinakho ukuqala ibalisa, ize ibe yisesheli nje bo esivuthiwe.

Kungumkhuba wesiZulu ukuthi uma insizwa ihlangana nezintombi bese idumba eyodwa iyicele ukuba iyembulele. Isuke igcagcele esokeni entombini ezethembayo uma insizwa yenze leso sicelo ngoba ayinanazi imane iliphakamise ngokukhululeka ipense. Uma intombi imanqika ukwenza leli siko, kusho ukuthi kukhona okushaya amanzi. Lokhu kufakazelwa uMsimang, (1975:225) lapho ethi:

Uma intombi izenyeza ngomzimba wayo, kwakusho ukuthi ayiphilile, kukhona ekufihlayo njengokuthi ikhulelwe. Yingalokho zazihamba ngamabele ngaphandle ukuze izinsizwa zizibambe khona emabeleni ziwezwe ukuqina kwawo okukhombisa ukuthi leyo ntombazane ayikonakali. Yilokho okwakuzikhuthaza ekuziphatheni kahle ukuze zingabi nakuzinyeza.

Inhloso yensizwa yokucela ukuthi intombi iyishikilele ukufuna ukubona ukuma kwedanda nokushikila kwayo. Intombi enedanda elibanzi isuke izifakele isibunge

ezinsizweni ngoba liyathandeka. Izinsizwa ziyeshela ubuthaphuthaphu nayo ize idideke. Lokhu kufakazelwa uMsimang, (1975:226) laphe ethi:

Intombi edanda libanzi yabe yaziswa kakhulu. Intombi eyisidudla yabe ingaluthezi olumanzi. Yisilungu lesi esesifundise amantombazane akuthi ukuzondisa bathi bafuna i-figa. Intombi eshikile kakhulu wawungezwa kuthiwa isuzela kude noma kuthiwe isuzela oNdini. Ubuhle bensizwa kwabe kuyizinkomo nokuhlabana kuphela, kukhona nje-ke okunye okufana nobugagu, nobuntengu, bobuciko.

Lo mkhutshana uyatuseka ngoba namatshitshi uwafica ekuthokozela ukuzihambela ngamabele awo amile athi mpo. Izinsizwa zinalo ilungelo lokuwatobotoboza amabele zizwe ukuthi asaqinile futhi zingabekwa cala. Kusatuseka ukuthi noma iziphathimandla zikubona kuyicala ukwenza lokhu izigodi eziningi kwelikaMthaniya zisalenza leli siko ngempumelelo. Intombazane ayilokothi imboze amabele ngaphandle kosenomntwana onelungelo lokuwamboza. UMsimang, (1975:177) uyakweseka lokhu laphe ethi:

Kwabe kulisiko kuqala ukuba intombazane ihlale njalo iwavezile amabele. Bekuthiwa ihlola umuga uma intombazane ike yemboza amabele. Phela lokho bekuchaza ukuthi ikhulelwe. Umuntu osenomntwana kuphela ongawavezi amabele ngesiZulu. Amabele ayeze asithwe isiphuku kuphela ngoba isona ebesembathwa laphe kuhanjwa izwe noma kumakhaza.

Isuke iphakathi komhlane nembeleko insizwa ezalwa nezintombi hhayi ngoba izodla izibondlo noma amabheka kepha ngoba kuyenzeka odadewabo bambonele intombi bese bayamshelala yona uthuli. Kuyenzeka kwenye inkathi zize ziyigojele insizwa ingazange ibeke ngisho elilodwa leli. Uma kuvela isimo esinje nabo

odadewabo wensizwa banelungelo lokucela ukuthi intombi leyo ibashikilele uma behlangana nayo. Lokhu kufakazelwa uBryant, (1949:566) lapho ethi:

In the Zulu youth's search for a typical beauty, none helped more faithfully and effectively than did his sisters. Their brother's need was always in their minds, and as they moved about the land and kraals, they kept eyes open for anything he might admire. Going along the road, many a strange girl they would chance to meet. Saluting her, and in playful imitation of their brother's custom, they would beg of her to 'choose' (ukuqoma) them in marriage. The other girl having consented, they would ask her to 'uncover' her person (ukwambula); whereupon she would expose her buttocks for their admiration. Upon reaching home, "Oh! what a beautiful daughter So-and-so has", would be their report to their brother.

Leli siko liyancomeka kakhulu ngoba lenza izintombi zakithi zihlale ngamazonzwane ziyiqaphe ngeso lokhozi imizimba yazo. Ngokwenza njalo ngeke zaba yisisulu sabafana futhi nesifo lesi esiwumbulalazwe zingathiyeka.

5.8 Ukushaya inyoka endleleni

Kusancomeka ukuthi izinsizwa nezintombi ezindala namakhehla akhona lapha kwelikaJama basenemizimba eqinile. Iningi labo lisagabadula ngonobhadula kusukela kusempondozankomo lize liyozihlala kunina kepha bengabiki kuxhwala. Yingakho iningi labantu kwelikaMthanyia bengaphathwa kalula izifo ngoba bayazivocavoca ngokuhamba amabanga amade belibhada phansi. Izinsizwa zona zijwayele ukuligabadula ngezinyawo uma ziyokweshela noma ziya emsindweni ethile. Azihambi zivathazela, ziphatha izinduku ukuze zikwazi ukuzivikela. Endleleni izinsizwa zihlangana nabantu abanhlobonhlobo kubingelelwane ziqhubeke nohambo lwazo. Kepha uma zihlangana nezintombi, ziyama zeshele

ngoba isiko lesiZulu alivumi ukuthi intombi idlulwe uma isimo singavumi mhlawumbe izinsizwa ziyaphutha ziye zicele ukuthi izintombi lezo zishaye inyoka endleleni. UNyembezi noNxumalo, (1966:111) bawuchaza kanje lo mkhuba:

Ukushaya inyoka endleleni kusho ukukhetha insizwa eyodwa kweziningi okwakungaba yiyona owawungayiqoka ukuba wawunokuqoma kuzo.

Lo mkhuba wenziwa ngokuthi uma izinsizwa zihlangana nezintombi zingahlose kweshela ziphonse phansi izinduku bese zicela ezintombini ukuthi zishaye inyoka endleleni. Yileyo naleyo ntombi isizokhetha induku eyodwa eyibona iyinhle. Kuyothi uma sezikhethile zonke bese bevela abanikazi bazo, babonge kuhlekwe kube njeya bese kuyahlukwana. Lokhu kukhethana ngezinduku akusho ukuthi izintombi ngokwenza njalo sezizithwalise ijoka lokuthi seziqomile ngempela kepha kusuke kudlalwa. Lokhu kufakazelwa uMsimang, (1975:226) lapho ethi:

Kwakulisiko elihle futhi ukuthi lapho izinsizwa zihlangana nezintombi bese ziphonsa izinduku zazo phansi bese zithi ezintombini: "Ake nishaye inyoka endleleni!"

Ngalokho zisho ukuthi izintombi azikhethe induku kweziphonswe phansi. Uma zizikhethile, kusho ukuthi ukuba bekuqonywa ngabe zimqomile umnini nduku leyo eziyikhethile. Kwakungumkhuba nje wokudlala lowo, kwakungasho ukuthi leyo nsizwa isizothi iqonyiwe ngempela, nokho kwakuba intokozo, nento yokuklolodela ontanga ngokuthi umnininduku leyo ekhethiwe ulisoka.

Kwenye inkathi kuyenzeka izintombi zibe zincane ngobuningi kunezinsizwa, lokho okuchaza ukuthi amathuba okukhethwa ezinsizweni mancane. Lezo nsizwa ezikhethiwe esimweni esinje ziye zizigqaje ngokuthi zingamasoka ziqholoshele ontanga.

Noma lo mkhutshana kungumdlalo izinsizwa ezikade zazinethwa zimvula zingenandawo yokukhosela ziyalisebenzisa leli thuba ngokuthi ziyibuze intombi ukuthi ingeyakwabani bese iphosa amazwana izwa amanzi ngobhoko. Kwenye inkathi kugcinwe sekuxhunyenwe insizwa ibe isesheli esivutha uphondo. Usungathola ukuthi mahlayeni insizwa isiyehlulile intombi. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:111) lapho bethi:

Lokhu ukudlala nje, imvamisa akukho nsizwa ebe isisizakala ngokuthi leyo ntombi sekungeyayo. Kodwa-ke insizwa engumakadebona yayibekisa bese ilokhu ilandelandela, incengancenga, kuze kulunge kanti kwakuqale nje ngomdlalo.

USibisi, (2003) uphawula kanje ngalo mkhutshana:

Lo mkhutshana wethiwa leli gama ngesizathu sokuthi uma insizwa inqamula izinkalo ayihambi ivathazela njengenina kepha iphatha izinduku ezimbili okuzothi noma kuqhamuka inyoka ikwazi nokuyishaya. Akwaziwa-ke ukuthi nyoka ndini uyoqhamuka nini. Nezintombi eziqhamuka kungazelelwe zifaniswa nokuthushuka kwenyoka endleleni.

Muhle lo mkhutshana ngoba ezinye izinsizwa zigcina zidle umhlanganiso, ufundisa izintombi inhlonipho ngoba nesiZulu siyasho ukuthi "ihlonipha nalapho ingeyukwendela khona."

5.9 Ukubuza kuqala

Isizwe samaZulu isizwe esibazisa ngendlela eyisimanga ubuhlobo. Noma ubuhlobo bungakude kangakanani mhlawumbe ngokhokho kodwa umZulu uyakuqhanda

abusondeze eduzane lobo buhlobo. Uma umZulu ehlangana nomuntu uyamguda embuza nemvelaphi yakhe ukuze athole kahle ukuthi abukho ubuhlobo.

Uma insizwa ihlangana nentombi ayilokothi yeshele ingakayitholi imvelaphi yentombi. Insizwa iyabuza ukuthi "Mntanethu ungowakwabani?" Intombi isizozisho ukuthi ingeyekwabani ekutheni. Noma intombi ingathandi ukunikeza isesheli ithuba lokuzibika kodwa iyaqikelela ukuzisho ukuthi ingeyakwabani. Inhloso yalokhu ukuthi ingasheli isihlobo sayo. Lokhu kufakazelwa uMsimang, (1975:225) lapho ethi:

Kwakungumkhuba wesiZulu futhi ukuba kuthi nxashana insizwa ihlangana nezintombi engazazi, ingalokothi yeshele ingakabuzi ukuthi zizalwa kobani, nokuthi zithanda kobani. Phela kwakwesatshwa ukuthi umuntu angahle eshele isihlobo sakhe noma intombi eqome isihlobo sakhe.

Ngaphandle kokusabela ubuhlobo izinsizwa azilokothi zeshele intombi eqome ontanga esigodini sinye ngoba intombi eqome esigodini iyahlonishwa kube sengathi iqome isigodi sonkana. Ngaphandle kokuhlonipha ontanga kunokusaba ukuthi zingaxabana izinsizwa zesigodi lokho okungaba lihlazo. Yingakho enye inhloso yokubuza kuqala ukuthi zithanda kobani ukuze kugwemeke le nxushunxushu. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:112) lapho bethi:

Kwakulisiko lakwaZulu ukuba ngaphambi kokuba insizwa yeshele entombazaneni iyibuze ukuthi yakhombaphi. Isho-ke intombazane ukuthi iqome kwabani, noma-ke ilandule ithi iseyingane ayikakakwenzi yona lokho. Ukubuza kwakwenzelwa ukuba umuntu angakhulumisi intombi ethanda "kubo", abesibongo, izihlobo zakhe, noma ontanga yabo esigodini esisodwa.

USibisi, (2003) yena ubeka kanje ngaleli siko:

Empeleni ukubuza kuqala kuwukuzwa amanzi ngobhoko.
Intombi elishinga imane ibe isimungulu uma ukhuluma nayo
ingavumi nokukunikeza nethutshana kanti uma ima ivuma
ukukukhulumisa ithemba liba khona.

Yize izinsizwa zibuza ukuthi ntombi ndini wakhombaphi zisuke zikwazi ukwehlukanisa phakathi kwetshitshi, iqhikiza kanye nengodusi. Lokhu zikubona ngemvunulo. Itshitshi elingakajutshwa libonakala ngokumbatha umutsha kanye nesigege kuphela kanti eselijutshiwe libonakala ngokugqoka unomndindi noma isidiya kanti iqhikiza lona libonakala ngokuhlonipha ekhanda liphinde lihloniphise amabele ngobuhlalu obuyizibebana. Ngezansi kuba injweza kuthi ngaphezulu kube umutsha wamaqhikiza. Ingodusi yona iyawuhlonipha umzimba ngoba isinelungelo lokusinisa ezindwendweni ngakho umzimba liyawuhlonipha ngoba seyacelwa. Imbatha isidwaba nezitshodo kanye nezicwayo. UMsimang, (1975:178) uyakweseka lokhu lapho ethi:

Ingodusi ibonakala ngokwembatha isidwaba bese yenza uxolo phezu kwamabele kepha ingawavali. Ikhanda lona ilihlonipha ngeziquhova zobuhlalu noma zensonto.

Kusancomeka ukuthi leli siko lisalandelwa lapha kwelikaMthaniya ngoba liwumgogodla ekuvimbeleni ukuganana kwezihlobo. Ezinye izizwe ziyawenza lo mkhuba wokuganana kwezihlobo ngoba zikholelwa ekutheni uma intombi igane isihlobo izophatheka kahle. Lokhu kufakazelwa uMsimang, (1975:225) lapho ethi:

Kwabe kulichilo elikhulu lelo kumaZulu. Wona abe engafani neminye imihlobo njengezizwe zaseNyakatho, ikakhulukazi abeSuthu abathanda ukuqonywa nokuganwa yizo kanye izihlobo zabo bese kuthiwa izinkomo zibuyele esibayeni, kuphinde kuthiwe uyophatha kahle umasibanibani ngoba eyisihlobo sakhe. Kuhle nakho lokho, yilesi naleso sizwe sinamasiko aso.

IsiZulu sithi lixhoshwa libhekile, lokho okuchaza ukuthi kwenye inkathi umuntu uqikelela ukuthi angalenzi iphutha kodwa lenzeke. Nakho lapha ekuqomaneni kuyenzeka ithi ibuze iqedile kutholakale ngesikade ukuthi kunobuhlobo obukhona ikakhulukazi ngawonina noma ngoninakhulu. Uma kunalesi simo kuhlatshwa imbuzi emhlophe ukubhula umlilo ngalelo phutha ngoba kunenkolelo yokuthi uma lingenziwanga leli siko, labo abaganene kanjalo bangazithola bethola abantwana abangaphilile ngokwengqondo noma bakhubazeke emzimbeni. Leli siko lokuhlatshwa kwale mbuzi kuthiwa ukubulala igula. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:113) lapho bethi:

Inkolo ukuthi lapho izihlobo zithuke ziganana kungenziwanga imicimbi efanele, zizala izilima ngoba amadlozi asuke engawuthakaselanga umshado wazo.

Kuhlatshwa imbuzi emhlophe, kucelwe kwabaphansi ukuba bathalalise, bese beganana-ke labo abathandene beyizihlobo. Lokhu kwenziwa ngaphambi kokuba kushadwe.

NoMsimang, (1975:225) naye ushayela isipikili esekela lo mbono lapho ethi:

Kwakuthi uma kwenzekile ngephutha elikhulu ukuba insizwa ithandane nentombi eyisihlobo sayo, kokunye ngawonina noma ngawoninakhulu, kuhlatshwe imbuzi emhlophe kanti uma kuyisihlobo esiseduze kuhlatshwe inkomo emhlophe kuhlazwe idlozi. Kwakukholwa ukuthi uma kungenziwanga lokho, abantwana abayozalwa yilabo bantu bayoba izidalwa. Kokunye babevele baxole labo abaqomene, behlukane lungazange luphele.

Leli siko lihle kakhulu ngoba ligwema ukuthandana kwezihlobo, ukweshela intombi eqome ontanga esigodini esisodwa okungadala uthuthuva.

5.10 Ukwedlulisa uthi lomzimba

IsiZulu sithi "Izintaba ezikude zingumasithela." Lesi saga sisetshenziswa izithandani noma izesheli lapho sezibulawa umzwangedwa sezilangazelela ukubona ontabaziyadiika noma labo ezisazama ukubenza bona. Alukho olutheni olungenziwa intombi uma ikhumbule isesheli sayo ngoba noma ngabe izosiqoma akufanele ikhombise ukuba lula. Ngaphandle kwalokho usikompilo lwesiNtu aluhambisani nokuthi intombi ihambe ifuna isesheli; lokhu ngabe ukuzilulaza okuphindiwe. Insizwa yona inalo ilungelo eligcwele lokuthi uma ibona ukuthi ishiswa uthando kepha isimo singaphezu kwamandla ayo ukuthi ithole ithuba lokuyoyifesela, imane izidele amathambo, inikele ngakubo kwentombi iyoqidlisa satshanyana ngethemba lokuthi ucilo uzothuka ezishaya endukwini, iyibone intombi leyo. Lokhu kusekelwa uMsimang, (1975:227) lapho ethi:

Kwakuthi lapho insizwa izwa ikhumbule isesheli sayo kepha ibona ukuthi ithuba lokuyoyifesela alikho, imane izidele amathambo iyokwedlulisa uthi lomzimba. Kokunye yayivunula nje kuphela bese inikela khona kanti kwesinye isikhathi yayiye ithathe ugubhu lwayo noma abadlokwe, (kuthe kunafika abelungu zinsizwa zeshela ngezinkositini nangezizingci) inikele khona. Lapho ayizukulushaya ugubhu izidlala ngalo. Izohaya lapho kudume amawa kwenanele imihosha, koye kuzwakale kuso isesheli imbala. Lapho isihamba ikekela ilingisa ilanga lasebusika insizwa yakwabo, ilokhu izibonge njalo. Kuthi ingani iya eduze, kepha ike inqamule amaqele, yewuse izintaba, ithathela kuze kube sengathi iya kwenye indawo kanti qha.

Insizwa ilala obenyoni uma ingakayihluli intombi, icabanga amaqhinga okuyihila. Uthando uma selukugabhile uvaleka amehlo, uzibone usuwenze into engaqondakali. Nensizwa ngokunjalo kuye kwenzeke ithuba lokuyozibika entombini lingaveli yize insizwa ikwazi lapho intombi ikha khona amanzi noma lapho itheza khona. Kwenye inkathi kuthi noma seyihlelile nentombi ukuthi bazobonana nini kepha insizwa ibone lolo suku selukude kakhulu ikakhulukazi uma ibona ukuthi umango uyehlela ngasentombini.

Uma insizwa ibhekene nalezi zingqinamba imane izidele amathambo, ithathe ugubhu lwayo okungaba yinkositini noma isigingci, ivunule iconse iqonde ngakubo wentombi. Lapho isuke isikhipha unyawo isihaya kudume amawa nemihosha ukuze nesesheli siphume sidonswa yilo mnkenenezo wogubhu, sizame amaqhinga okuphuma siyozwa amazwi amtoti kule nsizwa. Uma isimo simi mazonzo, isesheli singenawo amaqhinga okuphuma, insizwa imane izidele amathambo iyozielisa amanzi kubo kwayo intombi. Nayo-ke isuke isicuthile ukuthi uma izicelisa amanzi kube yiyona eyikhelelayo. Ngenkathi iwaphuza ilokhu iwajikijela amazwana. Noma abadala bengengane, bebona bayathalalisa ungathi ababoni ngoba bawabheke ngabomvu amabheka. UMsimang, (1975:227) uyakweseka lokhu lapho ethi:

Uma ngabe inesikali eseshelini, sasiwachitha ngisho sesibuyile emfuleni amanzi, sesenza iqhinga lokuphuma siyohlangana nale nsizwa, kesizwe aphuma emlonyeni wayo. Uma singalitholanga iqhinga lokuphuma, yayizidela insizwa yakwabo yenziwa uthando, iye iyongena emzini lowo ikhuleke phandle qede icele amanzi. Uma iphuziswe iyo leyo ntombi, iyothi iwaphuza ibe iwanquma amazwi.

Lihle leli siko ngoba kwenye inkathi insizwa ithola ithuba elanele lokuzibika entombini ingaphazanyiswa izimbangi. Kwenye inkathi igcine isiwudlile umhlanganiso entombini ngoba intombi ukuthi iyasha ngempela insizwa wuthando.

5.11 Ukuqonywa

IsiZulu sithi "okungapheli kuyahlola". Lokhu kusho ukuthi yonke into eyenziwayo ihamba ihambe kufike isikhathi lapho kufanele iphetheke. Kungenzeka isiphetho sibe sihle kumbe sibe sibi. Nawo-ke lo mshikashika wokuqomisa uyaye ufike emaphethelweni ngokuthi intombi iyiqome insizwa noma igcine ngokwala ukhasha ingafuni ukuzwa lutho ngaleyo nsizwa. Intombi imane ilikhiphe lime ukuthi ucu aluhlangani entanyeni, lokhu okuchaza ukuthi yize insizwa isibeke kangaka, uthando ayinalo.

Okuthokozelwa uwonkewonke yilapho intombi isiyivuma insizwa. Noma intombi ingashiswa uthando ngosuku lokuqala ibonene nensizwa, ayilokothi nangengozi ivume ngelanga noma ngesikhashana ngoba lokho kungachaza ukuthi ixegelwa isimilo. UNyembezi, (1963:206) uyakuveza lokhu lapho eveza khona uJabulile ezibamba isimilo engafuni ukushesha aqome uVusumuzi owayemaze iminyaka bekhula naye ethi:

Noma uJabulile wayengakulindele ukuthi uVusi angamkhulumisa kanje, kodwa akexwayanga ngoba kwakungumuntu abakhule naye emqonda kahle. Kodwa uJabulile wabona kufanele ukuba agcine isiko lezintombi ezizihloniphayo angasheshe avume kube sengathi uthi ngibonwa yini. Walokhu esho lokhu esho lokhu engavumi ukuphuma nezwi. Kwakumnandi kuye ukuzwa uVusi

ekhipha amagama obuciko nobuhlakani ezama ukuthambisa
inhliziyo esikade yathamba.

Intombi ishelwa isikhathi eside ukuze nesoka lelo kuthi uma isiliqomile lizigqaje
ngayo. Lokhu kufakazelwa uMsimang, (1975:224) lapho ethi:

Lo mshikashika wokuqomisa wawuqhubeka amasonto,
izinyanga, kanti kokunye kuze kuphele iminyaka ethile.
Intombi eyeshelwe isikhathi eside yayenza ukuba isoka layo
liziqhenye ngayo kanti esheshe yaqoma kwakuthiwa ilula,
ayinasimilo. Okunye okwakwenza ukuba kuphele iminyaka
kulo kweshelwe intombi kepha ingaqomi ukuthi izimbangi
lezi zazike ziyisukele intombi kanti ayikajutshwa
nakujutshwa.

Okunye okufanele kukhumbuleke ukuthi itshitshi alilokothi liqome lingakajutshwa.

Uma izinsizwa ziphonsa amazwana okushela zingakajutshwa zimane
zingazikhulumisi. Lokhu kungukuhlonipha umthetho obekwe amaqhikiza.

UKrige, (1950:104) uyakweseka lokhu lapho ethi:

After her first menstruation, the young men begin to take more
notice of a girl, but she may not answer them when they speak
to her, until she has been given permission to do so by the
older girls who already have sweethearts (the amaqhikiza). A
young man may talk to a girl as much as he likes at this stage,
and he may even catch the girl and twist her arms to try to get
her to speak, but she will not do so. She will not even say,
"Leave me alone," but will simply keep quiet.

Lo mbono uphindwe wesekelwe uMasondo, (1940:27) lapho ethi:

Kwabekuthi nxa insizwa iyoqomisa etshitshini, ifike
ilikhulumise lithule-nje lingayiphenduli nempela, ngoba
amaqhikiza aliphetheyo elitshelele ukuthi lingaze lakulokotha
ukuyiphendula insizwa eyeshelayo, uma ingakajutshwa.
Insizwa ibiyeshela uma izintombi zingekho ekhaya,
mhlawumbe nxa ziyokha amanzi noma ziyotheza.

Ibeyathe insizwa iyalivimbela itshitshi ithi lizoyiphendula, phinde, lithule-nje lale, noma ithi ilibamba kalukhuni lizithulele-nje, ize iqede ijokole ihamba iqonda ekhaya.

Uma esejutshiwe amatshitshi, izinsizwa ziwashela ubuthaphuthaphu. Amaqhikiza ayasinaka isikhathi kuthi uma esebona ukuthi amatshitshi kufuze ngabe aseyibonile insizwa azoyikha abese ebiza umhlangano okuthiwa yintandi. Inhloso yalo mhlango kusuke kungukutshela amatshitshi ukuthi akhulule abafokazi. Ngamanye amazwi amatshitshi asenikezwa imvume yokuthi asengaqoma. Lokhu kufakazelwa uNyembezi noNxumalo, (1966:110) lapho bethi:

Nezintombi zazinaso isigaba esasinokufaniswa nokubuthwa; nokho-ke ukujutshwa kwamantombazane kwakungenayo imininingwane eyayenziwa lapho kubuthwa izinsizwa.

Injongo yalokhu kujutshwa kwezintombi kwakuyikwazisa izintombi ukuthi sezingaqoma. Lokhu kusho ukuthi-ke kayikho intombi eyayithanda umuntu ingajutshwanga, futhi ingatshenanga muntu.

Bekuthi lapho esejutshiwe-ke amantombazane kuphele isikhashana bese kuhlango umhlangano okwakuthiwa yintandi. Lapha amantombazane ayebuzwa ukuthi asekhombile yini, uma emaningi angakakhombi elulekwe ukuba aphumuze "abantababantu": izesheli.

Lo mbono uphindwe wesekelwe uKrige, (1950:104-5) lapho ethi:

After another period varying from six months to a year, the amaqhikiza again call the younger girls to the river where they hold a meeting called intandi. Here they say phumuzani abafokazi - give the men a rest, by which is meant that the younger girls may now choose a sweetheart and tell the men whom they love that they have affection for them.

Uma amatshitshi esejutshiwe, amaqhikiza ayawaqeqesha kabanzi ukuthi izinsizwa azoziphendula kanjani nokuthi iziphi izimo zokukhuluma okufanele azigweme uma ephendula ukuze engahilwa izinsizwa ngamazwi, aqome umuntu ongafanele futhi engaqondile. Lokhu kufakazelwa uMsimang, (1975:231) lapho ethi:

Izintombi lezi zaziyalwa ngamaqhikiza ukuthi zizophendula zithini ngoba uma ziphendule zabheda, insizwa yayisuke ibonge bese iqonda emaqhikizeni iyocela ucu lwayo. Amaqhikiza asezoyibuza intombi kutholakale ukuthi yona ayiyiqomanga insizwa, kepha ihiliwe, isizothethiswa kuthiwe ingunondindwa iqoma iphike, idla amazwi ensizwa.

Nanka amagama ayeqashelwa kakhulu ukuba intombi ingawasho uma yeshelwa:

"Ngiseyingane." Uma isesheli sike sathi siseyingane, insizwa ibisuke ibuze odadewabo ukuze phela bayikhombise indlela ngoba yona iseyingane. Lokho kwakusho ukuthi isiqomile intombi.

"Mina angiyazi le nto oyikhulumayo." kwakube igadlile futhi uma isho njalo. Insizwa ibisuka ibonge kuphela ibisiqonda emaqhikizeni iyocela ucu.

IsiZulu sithi: "Unya lwabasha luyaphindana", siphinde futhi sithi "kwehla ngamphimbo munye". Lezi zaga zombili zinobudlelwane ngoba zombili ziveza ukuphatheka kabi okulandelwa impindiselo. Ngokunjalo nentombi uma isiqoma insizwa ayimane ilimise ngesihloko ukuthi seyhlelekile kepha yilapho ithola ithuba lokuziphindiselela ensizweni ngoba nayo ngenkathi iyeshela izama onke amaqhinga okuyihlela nokuyijija ngamazwi ukuze ivume ingaqondile.

Ziningana izindlela intombi evuma ngazo. Intombi ingathi ensizweni "Hamba uyolanda iduku elinamachopho ayisihlanu." NakwaMadala eJudeni alikazi libonwe lolu hlobo lweduku ngoba alikho kepha kuyindlela yokusho ukuthi insizwa

ayixhawule okokugcina ngoba phela seyehlulekile. Ngokosiko lwesiZulu abantu abathandanayo abaxhawulani. Uma insizwa kuyinsizwambuzana, isiduphunga izolwayiza ingazi ukuthi ilithengephi leli duku, lapho intombi ivele izibonele ukuthi ihlangene nesiphukuphuku esadl' amahlul' omkhaza. Lokhu kufakazelwa uMsimang, (1975:232) lapho ethi:

Kokunye ibithi" "Hamba uyolanda iduku elinamachopho ayisihlanu." Lokhu ngokusha empeleni, ngoba phela amaduku afike nabelungu. Nokho-ke isisho esethekeliwe lesi, naso sihle. Ngaso intombi isuke isithi bamba ithambo okokugcina ngoba asisayikuphinda sixhawulane. Phela izithandani azixhawulani ngesiZulu. Insizwa eyisiduphunga yayimane ixakwe nje ukuthi intombi ngabe isiqondiseni. Kokunye yayivalelisa ithi isayocabanga impendulo yale nkilikiqi, kokunye iqhubeke yeshele, bese ibona intombi ukuthi ngesathunywa ugwayi sabuya nomlotha lesi.

Kwenye inkathi ithathe iduku ilenze amachopho amathathu ibisiliphatha ngesandla ibilokhu ithi: "Kangisafuni manje ukubeleselwa nguwe." Ngelokhu intombi isuke ichaza ukuthi inhliziyi yayo isiyinika le nsizwa ngoba la machopho amise okwenhliziyi. Nakulesi simo insizwa edunguzela ngokwengqondo ngeke yabona ukuthi kuthiwani.

Enye indlela yileyo yokuthi uma sifika isesheli mhlawumbe ngasemfuleni, intombi ithumele intombazanyana ukuba ishaye isesheli ngoswazi, kwenye inkathi lowo msebenzi wenziwa iqhikiza. UNyembezi noNxumalo, (1966:112) bayakweseka lokhu lapho bethi:

Kungasabanga njalo-ke isesheli sithi singafika sithi du ngasemfuleni, kusuke intombazanyana encane, isishaye ngoswazi, noma ishaywe iqhikiza uqobo. Lapho insizwa isikubonile noma isikuzwile okunye kwalokhu, yayisukuma

yeqe amangqashu, ibonge ngobuciko okumhlophe okufana nezihlabathi zolwandle.

UMasondo, (1940:28) naye uyakweseka lokhu lapho ethi:

Uma iqoma intombi yabingasho ukuthi, "Sengikuqomile manje." Mhlawumbe wabethi angafika umfo lowo, abeseshaywa yingane ngoswazi intombazanyana-nje esencane, noma yilona iqhikiza eliqondene nayo leyontombi eqomayo. Kwesinye isikhathi yona intombi uqobo ithambise amehlo-nje ithi, "Salusungiyeka manje usafunani." Noma isho okunye-nje okubonakalisa ukuthi iyamqoma.

UMaMhlongo, (2003) ubeka kanje ngalo mkhuba:

Ngalesi senzo intombi isuke izwa amanzi ngobhoko ukuthi uma isiphambukile endleleni nsizwa ndini iyoyiphatha kanjani. Uma ithe ingane, noma iqhikiza kumbe yona uqobo ithi iyayithintathinta ngoswazi, insizwa ivuke umbhejazane iphindisele, lokho kobe kuchaza ukuthi intombi ihlangene nezimbila zithutha ngoba kusho ukuthi noma sebeganene iyofa isibhaxu. Noma kungaba buhlungu kangakanani insizwa kufanele ibekezele okungenani ingamane ithi galo yephuka kunokuphindisela. Phela indlela eya empumelelweni idlula ebunzimeni.

Kwenye inkathi intombi ingayibuza insizwa ukuthi "Zingaki izinkukhu zakini."

Uma ibuza kanjalo isuke ifuna ukwazi ukuthi zingaki izinkukhu okuyofanela iziphe ukudla uma isigane kubo wesesheli leso. Ngokusho njalo isuke ifihla ukuthi isiyiqomile insizwa. Uma insizwa idunguzela emqondweni, iyadideka kwenye inkathi igijime ibabele ekhaya isayobala lezo zkhukhu. Abayaziyo indaba bamane bayihleke usulu.

Amanye amazwi ashiwo intombi uma iqoma yilawa: "Sala usungiyeka manje, usafunani." Noma "Mina sengikuphendulile, angisazi ukuthi ufunani manje."

Noma ithi: "Awungiyeke mina sengikhathele." Onke la mazwi intombi isuke isho ukuthi isiyehlulekile, uthando lumi ngenhla. Nakhona uma insizwa ingahlakaniphile, kuzomane kuhlwe emini, ijabule ife intombi ngoba phela kwehla ngamphimbo munye.

UXulu, (1994:20) uyakuveza lokhu lapho eveza khona uKoto esekhophoza emva kokuqoma uMhalaza insizwa yase nayo igiya emva kokuqonywa kanje:

Koto: Yazike muntu wezizwe ukuthi nami angiziphethe. Uyalazi iqhikiza lakwaSalabenaba uMathikalala. Bonana naye-ke ngoba mina udaba lwakho luyangehlula. (Uyakhophoza ubheka phansi).

Mhalaza: (Agiye, azibongele.) Wadla 'Mhalaza wezintombi'. Wadla 'Nkomo seluk' emaqeleni ngoba emathafeni zesaba izulu ukuduma." Wadla 'Mthathi wezintombi izimbangi zifake imisila ngaphansi kwemilenze ziqhube ziyokhala konina." (Ayeke ukugiya.) Mntanethu ngiyabonga. (Uyahefuzela) Thina nawe sesiyokwakha umuzi wethu phezu kwalesi sisekelo esesisibekile. Pho-ke nami le ndaba ngiyoyixoxa ngiyithini lokhu ngihambaze nje ngiyavathazela? Abafowethu bayoyemukela kanjani indaba yami uma nginje?

Amaqhikiza yiwona aphethe le nkonzo yokuqoma kwamatshitshi futhi aba nomthelela omkhulu ekuqokweni kwesoka yitshitshi. Uma isesheli sinyamanambama eqhikizeni, kuyenzeka sibuye nenduku yombangandlala. Uma lisemithanjeni yalo, liwudla ngokushesha umhlanganiso ngoba iqhikiza liyalincenga itshitshi. Uma nalo libuthaka, lingakwazi ukumelana namangwevu eqhikiza, ligcine ligobe uphondo. UXulu, (1994:12) uyakweseka lokhu lapho eveza uMathikalala iqhikiza lasesigodini saseSalabenaba ligququzela itshitshi lakhona uKoto elibangwa izinsizwa kanje:

Mathikalala: (Usethukuthele). Obani labo? Wo, uwusimuka nandwendwe wena. Usuthathwe yilesi sigqishabelana saseNhlambeni, esihlale sichizile sibe singazi nanyaka? Uzozisola ntombi yami. Lo muntu wabantu osumthembisile uthi akeze njani? Khuluma!

Koto: Angikaze ngethembise muntu mina dadewethu, nawe ...

Mathikalala: Thula! Noma ngabe uthini-ke mina ngimthembisile ukuthi ngizokhuluma nawe. Ngeke-ke uleqe elami izwi. Uyangizwa?

Koto: Pho yini ungamqomi wena dadewethu ngoba usumthembisile futhi uyamthanda?

Mathikalala: (Athule kancane, uthukuthele kodwa uyazibamba.) Sengathi usukhohliwe ukuthi ngiwuMathikalala mina, iqhikiza lezintombi zakwaSalabenaba. (Athi ukuthula.) Akekho lapha kulo muzi kaPhefeni ongenza umathanda. Uma izwi sengilikhiphile, ngilikhiphile. Ngifana nelanga elingehlehliselwe ekujuleni kolwandle uma seliphumile. Wena wenziwa wukungazi. Ungaphindi uthi mina angiqome isesheli sakho. Ngiyokubulala ufe kabili, ngimfunge ubaba. Angithi uyalazi elami isoka uMdilili? 'uMdilili bafazi dedani nezingane nansi inkanyamba.' (Ahleke uhleko olunokubhuqa.) Ge! Ge! Ge! Elokugcina-ke qoma uMagqubu wena.

Koto: Ngeke ngimqome, angimfuni. Zikhona izinsizwa ezisebenza eThekwini ezithi uma zibuyile kubonakale ngodadewabo beqiyinga bephuma esitolo. Izinsizwa ezithi uma zifika emsindweni zihlaba ingoma kusokole okuyizinsizwana, kungazi ukuthi kumele kwenze njani.

Ziyahloba izinsizwa phandle lapha, zinhle futhi, zinekusasa elifana nembali elalelwe amazolo, okusa ihlobe njengehlobo lesibili. Ngingamane ngidliwe yizintaba zeTheku, ngindize phezu kolwandle njengejuba lilahlekile.

Mathikalala: Isalakutshelwa sibona ngomopho. Ngeke uqhathe izinsizwa kalula nje endaweni. Ngeke uqome uMhalaza uze umgane kulo muzi kababa. Angifuni lutho nje olwaseNhlambeni. Uma weqa izwi lami

uyozisola. Futhi ngiyoke ngibone, ngiwafunge amaPhemba ehlangene.

Koto: Usungaze ufunge dadewethu nje sengenzeni? Impela ngiyabona ukuthi inhliziyo yakho ibuhlungu. Kodwa ayikho into engingayenza. Ngigajwe wuthando lwensizwa ehlala ngale kwezintaba zasemafini. Ufufunyane lwensizwa ethi uma ihamba kube sengathi izondiza.

Mathikalala: Yenziwa wubufishane sengathi igibela imfene.

Uma seliyikhombile insizwa, layiqoma itshitshi, amaqhikiza abese eqhubekela phambili nenkonzo yawo yokuwayala amatshitshi ukuthi akaqiniseke ukuthi aqome umuntu amthanda ngempela, akadidekile ngoba ayifuneki intombi ezodicilela phansi izintombi zesigodi kuthiwe omaqomanjalo. Lokhu kufakazelwa uMsimang, (1975:232) laphe ethi:

Angayalwa kanje amatshitshi, asezodonswa ngezindlebe ukuba akhethe kahle angamane athutheke nje ngoba lowo okhethiwe kofuneka kuthandanwe iminyaka naye ukuze zingadumi ngokuthi zingosimukanandwendwe izintombi zesigodi lezo uma sezisheshe zala amasoka kanti kwenziwa ukuthi zawaqoma ngokuxinwa amazwi zingawathandi ngempela.

Ayifuneki intombi eyikhasi lomgqwabagqwaba elipheshulwa wumoya.

Uma intombi isilikhiphile elokuthi seyhlelekile insizwa, ibe isicela ukuxhawula entombini. Lokhu ikwenzela ukuthi iqiniseke ukuthi intombi iyiqome ngempela noma iyihlile. Uma iyihlile izogxuma ime ngentaba kodwa uma ibivume ngoba iyithanda ngempela insizwa, izongundaza ingafuni nesandla kodwa umakade ebona wensizwa uzosidonsa ngenkani isandla axhawule. UMyeza, (2003) ubeka kanje ngalokhu:

Intombi uma isilimise ngesihloko ukuthi iyayivulela insizwa inhliziyo yayo iqala ngaleso sikhathi ukuyihlonipha, ikhophozele ingafuni nokuyibheka sengathi iyazisola ngento eyenzile. Yingakho nokuxhawula kuba yinkingana ngoba kusuke kukhona lowo nembezana wokuthi sengathi ilula.

Ingavuma intombi, insizwa izibona isikwelenyoni yinjabulo. Lapho imane ihlanye, igxume, igiye, kusiphuke udaka, lapho ayisazibongeli ithi woza mhlola. Ngenkathi izisho izibeka ngokusobala imvelaphi yayo nokuhlabana kwayo. Lilonke le ntombi isuke ikhulule insizwa ezitolotolweni zejele lemicabango. Iyephule empini yokubukana ngamehlo nezingunguluzane zezesheli zesikhathi eside. Insizwa ithokoziswa wukufezeka kwephupho layo leminyaka, okuyinkomba yokuthi iyogcina ihlezi nesithandwa sayo imihla ngemihla, umnyama nonyezi kuze kulamule uSimungunya gazi ongukufa. UMsimang, (1975:233) uyakweseka lokhu lapho ethi:

Kepha uma intombi ilikhiphe ngenhliziyo yayo yonke elokuqoma, izomane ingundaze nje ingavumi nesandla kepha ingenqabi. Insizwa elisoka isizosithatha ngenkani isandla, inele ixhawule kube sengathi kukhona okuyenwaye elunda. Igxume lapho igelekeqeke, igiye into engaziwayo, izibonge ubuthaphuthaphu, ilokhu ituse ukuthi:

"Ngadla mina sibanibani othe wathi. Ngadla mina kabani wakobani." Phela izibongela ngokuba ikhethwe intombi phakathi kwezimbangi ebeseziyidlisa kwehle ngomgogodla.

UXulu, (1994:20) uyakweseka lokhu lapho eveza insizwa yakwaBiyela uMhalaza ezibongela emva kokwehlula itshitshi lakwa Salabenaba uKoto kanje:

Koto: Yazike muntu wezizwe ukuthi nami angiziphethe.
Uyalazi iqhikiza lakwaSalabenaba uMathikalala.

Bonana naye-ke ngoba mina udaba lwakho
luyangehlula. (Uyakhophoza ubheka phansi.)

Mhalaza: (Agiye, azibongele.) Wadla 'Mhalaza
wezintombi'. Wadla 'Nkomo zeluk' emaqeleni ngoba
emathafeni zesaba izulu ukuduma.' Wadla 'Mthathi
wentombi izimbangi zifake imisila ngaphansi
kwemilenze ziqhube ziyokhala konina'. (Ayeke
ukugiya.) Mntakwethu ngiyabonga. (Uyahefuzela.)
Thina nawe sesiyokwakha umuzi wethu phezu kwalesi
sisekelo esisibekile. Pho-ke nami le ndaba
ngiyoyixoxa ngiyithini lokhu ngihambaze nje
ngiyavathazela! Abafowethu bayoyemukela kanjani
indaba yami uma nginje?

Uma kukhona izinsizwa zangakubo zothi zingamuzwa egiya eqephuza nazo zisike
elijikayo zimusho. Ngaleso sikhathi insizwa isuke isisha ingabaselwe. Igiya
ikekele, ibiphe ungathi umhlaba iyawenyanya kanti cha igajwe injabulo. Lokhu
kufakazelwa uMsimang, (1976:09) laphe ezeza khona uWashesha ezibongela
emveni kokuqonywa itshitshi lasemaMbatheni uHleziphi nezinsizwa zangakubo
sezinanela kanje:

(*Ashingile ahambe uHleziphi, asale ekhuluma yedwa uWashesha.*)
Washesha: Ngabe ngiyaphupha ngilele kusebusuku yini?
Ngabe sengimehlulile ngempela uHleziphi? Hawu
bantabakababa! Ngadla! Ngadla mina Guqa badele
eMhlathuze! Bathi kazi uyofa nini bamsik' amahawu.
Usifuza mizi bosale beyakha.

(*Athi esagiya eqephuza kuqhamuke abangani bakhe uMmemezi
noQumbu, bebutho iNgobamakhosi.*)
Mmemezi: Wathokoza ntanga yamashinga, usuyehlule yini na?
Washesha: Sengihlabene mina Washesha kwabakwaZwide!
(*Agiye futhi bamqaphuze.*)

Mmemezi/Qumbu: Wadla Washesha njengonyazi.
UMthathi wentombi ayinikele abezizwe
Ngoba ayinikela abakwaHlajakazi.
Usifuza mizi bosale beyakha
Ngoba efuze eyawoMabhoko phansi kweSihlungu.
Kwakungabangwa lutho njalo koMabhoko,
Kwakubangwa izintonjana zaseSihlungu,

Ezehla ngoMhlathuze zafike zaqoma,
Uguqa bethembe eMhlathuze,
Beth' uzokufa bamsik' amahawu.
Inkunzi yakithi koPhuz' ukumula,
Inkunzi okukaded kwasa ziyithibela
Ezezibaya ngezibaya!

Noma isadidekile insizwa, igajwe uthando ibuye ikhumbule ukuthi kufanele nomuntu oyinikeze le njabulo ingamkhohlwa, ibonge nakuyena. Nakhona ngenkathi ibonga iyacikoza. UBhengu, (2003) ubeka kanje ngalokuthi:

Kubalulekile ukuthi insizwa uma isibonga ikhombise ukuba nobuciko entombini. Lokhu ikwenzela ukuthi amazwi okugcina yeshela kufanele ahlale enkeneneza ezindlebeni zentombi.

UMsimang, (1975:233) uthi insizwa ingabonga kanje:

Mntanethu! Uyazi phansi, uyazi phezulu, izulu liyaduma!
Wule. Iphinde ithi: "Ngibonga uthando olumhlophe olunjengezihlabathi zolwandle. Ngibonga intambo ende engumdonsiswano, efinyelela ezulwini."

UMaMhlongo, (2003) uphawula kanje ngale ndlela yokubonga:

Ngale ndlela yokubonga insizwa isuke itshela intombi ukuthi isiyalwazi lonke usizi lwayo ngoba sesiside isikhathi izibika kuyona futhi nempilo ngaphandle angeke ilunge uma ingekho eduzane nayo. Iphinde ibonge inconcoze ukuthi ekugcineni isizophumula ngoba kade yeshela.

Uma lo mzuzu wokuphithana ikhanda usudamukile ensizweni, ibisicela insizwa ubufakazi bokuthi ngempela isiyiqomile. Intombi izoyilayela ukuthi ayihambe iye emaqhikizeni insizwa ukuyolanda ucu. Lokhu kufakazelwa uMsimang, (1976:08) lapho eveza uHleziphi elayela uWashesha lapho ezothola khona ucu kanje:

Hleziphi: Kepha uze ungixine kabuhlungu kangaka mfo kaNxumalo na? Impendulo yakho kangikabi nayo ubungeze wabuya ngelinye ilanga na? Uphange umdaka linile yini?

Washesha: Ngiyawuphanga umdaka nkosazana, ngibe futhi ngiwuphanga ngifanele ngoba ngilibutho lenkosi elilinde ukubizwa koMkhulu noma nini. Ngakho ikusasa akusilo elami. Uma uthi ngize ngibuye ngelinye ilanga unginika ithemba wena wakoManyosi. Uma-ke unginika ithemba nginike nombambanhliziyo ukuze ngilindele ngokududuzeka.

Hleziphi: Ngiyakuzwa Washesha, kepha ongenicela khona akukho kwezami izandla.

Washesha: Ngilaye izandla ezikuphethe ngizokuya kuzo ngikulande nkosazana emhlophe.

Hleziphi: Uyamazi udadewethu osalusile. Ngidedele ngihambe amanzi ayadingeka ekhaya.

Kwenye inkathi intombi isuke iluphethe mathupha bese iyayifaka insizwa. Uma ucu lusemaqhikizeni insizwa izobabela khona. Ingafika insizwa, kuhlangukiswa amakhanda ukuze bathole iqiniso ukuthi le nsambatheka yendaba efika nensizwa ngabe ayisengi yini ezimithiyo. Lokhu kufakazelwa uMsimang, (1975:233) lapho ethi:

Iphinde igiye futhi. Phela kubasengathi idunyelwa ikhanda. Nayo intombazane imane ikhexe nje. Ngineqiniso lokuthi ayizilibali iyizinto ezinkulu emhlabeni. Ukusuka lapho isizonikela emaqhikizeni insizwa iyocela ucu lwayo. Kokunye intombi isuke ilwenzile yalunika odadewabo. Bona sebezobahlanganisa ukuze bezwe ukuthi ngabe lokhu okufika nomfokazi kungamaqiniso yini. Izothi ingavuma phambi kwakhe umfokazi intombi bese ebonga nakuwo amaqhikiza esecela nelanga lokulanda ucu lolo. Nembala selizonqunywa ilanga nendawo yokuhlangukela bese ihamba insizwa, ikekele njalo ihaya ingoma yayo eyikhonzile, inkondlo yayo.

Insizwa ilala obenyoni ilindele usuku lokuyolanda ucu uma intombi leyo ingaphumelelanga ukuyinika ngalo lolo suku eyiqome ngalo. Ngenxa yenjabulo insizwa ibisimema izihlobo ukuba zithamele lo mkhosi wokunikezwa kocu. Leli siko libizwa ngokuthi ukubonga indaba.

5.12 Ukubonga indaba

UMasondo, (1940:28) ubeka kanje ngaleli siko:

Lapho insizwa ibonge, ijeqeze, ijabule ife, ngoba phela isiqonyiwe. Ibisibuza ukuthi usuku olufanele ukuyibonga indaba yiluphi, besezimtshela izintombi, kodwa uma iqhikiza lingekho, uzoya ngakusasa kulo, ayolibuza usuku lokuyibonga indaba.

Isuke igcagcele esokeni ensizweni ngoba kusuke kuwusuku lwamanqamu lapho isithola isiqiniseko sangempela sokuthi isiyiqomile intombi. Ukuvuma kwentombi phambi kwesoka, bebobabili akusho lutho ngoba kusuke kungekho fakazi. Kungenzeka ukuthi ntombi ndini ulale uphenduka, kuthi ngokuhamba kwesikhathi intombi ihlanze obayizolo ukuthi yona ike yayiqoma insizwa. Isimo esinje asiqhelekile kwelikaMthaniya kepha akwaziwa ukuthi umuntu ikusasa limbekeleni.

Ngenxa yalesi simo umphathi wale nkonzo, iqhikiza, yilona elibamba iqhaza elikhulu nelibonakalayo uma sekwenziwa uhlelo lwale nkonzo. Ngaphandle kokuhlela le nkonzo emnandi iqhikiza liba ufakazi oqandula ikhanda ukuthi ngempela sekukhona ubuhlobo phakathi kwalaba bantu. UJobe, (2003) uphawula kanje ngalo mcimbi:

Noma kwelakithi indaba yokuloba phansi izivumelwano kuyinto engakhonziwe ngokungako kepha ikhona indlela okushicilelwa ngayo izivumelwano. Leyo ndlela kuba wukwethembana phakathi kwabantu becindezelwa kakhulu onembeza babo.

Uma intombi isilulandulile ucu yalukhomba eqhikizeni nembala insizwa ibe isibabela kulona iqhikiza isiyocela usuku lokubonga indaba. Insizwa isizocela oyedwa kubanewabo noma umngane uma abakubo begazi bengekho nodadewabo oseliqhikiza uma ekhona. Ngakolunye uhlangothi intombi ayilokothi iyithi vu le ndaba hleze kuchitheke gula linamasi. Intombi ifika nontanga kuphela. Kuyamangalisa ukuthi abazali bentombi bawalindele amabheka kepha uma intombi ithatha igxathu eliya khona ekuwatholeni, bavukainja ebomvu, bengafuni nengane yabo. Ngenxa yalesi simo intombi ibifihla bayoze bezwe ngosibhincamahasana noma babone ngendlela intombi esivunula ngayo. UNyembezi noNxumalo, (1966:113) bayakweseka lokhu lapho bethi:

Indaba ibongwa yisoka nezihlobo zalo nabangani kanye nabakwantombazane. Intombazane inokukwenza lokhu bengakazi abakubo, kodwa abakubomfana basuke bekwazi.

Ngakolunye uhlangothi nalo iqhikiza licela ontanga okungamanye amaqhikiza ukwenza lo mcimbi ube nesizotha. Lo mkhosi wenziwa ntambama seliyozilahla kunina ngoba ngaleso sikhathi iningi lemisebenzi yosuku isuke isifeziwe futhi kusuke sekuyisikhathi sokuthi izintombi ziyokha amanzi bese zithola nentuba yokubona izithandwa zazo. Iqhikiza yilona elingubhongoza kule nkonzo nendawo yomhlangano ikhonjwa yilo lokhu kufakazelwa uMaMhlongo, (2003) lapho ethi:

Kungumthwalo weqhikiza ukuba liphelelise inkonzo ekade layiqala. Kuba enkulu intokozo uma selizoyiphetha le mbenge

ngakho liyaqikelela ukuthi likhipha unyawo ekuhlelweni kwalo mcimbi.

Kungafikwa endaweni leyo, iqhikiza kuyilona eliba umqondisi wohlelo. Alibe lisananaza iqhikiza, limane lihlale endabeni emveni kokubingelela, libuze ukuthi ngempela liyayivulela yini insizwa inhliziyi yayo esidlangalaleni ukuze babe ofakazi. Intombi izomane ikhophoze ivumele phansi. Ingavuma intombi, iqhikiza selizokhipha ucu olumhlophe qwa njengezihlabathi zolwandle. Ukujabula kwensizwa kuvame ukuhambisana nokubuhlungu ngoba ngenkathi ilwamukela ucu ithola nebansela yokudliwa yizinswazi, ishaywe izintombi namaqhikiza. Noma insizwa ingezwa iminjunju engakanani ayilokothi iphindisele ngoba uma yenze njalo kungasho ukuthi nentombi iyothwala kanzima yisibhaxu uma sebeganene. Akusho phela ukuthi insizwa ingase izwe ukutshutshumba kweminjunju yezinswazi ngoba ayinenetshulwa kepha iyathwansuthwansulwa nje. Nakhona lapho kusuke kungakhiswa sibhongo kepha kusuke kungumdlalo wokugcina isiko elaziwayo. Lokhu kufakazelwa uMsimang, (1975:236) lapho ethi:

Kwakuthi kungahlanganwa kubingelelwane bese iqhikiza libhekisa entombini libuze kuyo ukuthi iyamvuma yini umfokazi phambi kwabantu na? Intombi isizokhiyazela ikhombisa ukuvuma ngamahloni. Lokho kwakwenzelwa ukuba kuthi lapho kuvela ingozi yokoniwa kwentombi, azeke oyonile. Ingavuma intombi, iqhikiza selizoyinika insizwa ucu lwayo ebesengiluchazile, olumhlophe qwa. Yabe ishaywa nakhona emandulo.

UJobe, (2003) uphawula kanje ngaleli siko:

Ngaphandle kokuthi iqhikiza lisuke lifuna isiqiniseko sokuthi liyayivuma ngempela insizwa kepha lisuke lifuna ukuthi uma kwenzeka insizwa yadlala ezitsheni ezifayo ikwazi ukuyethwesa icala.

Ingaluthola ucu insizwa ibe isiyeqa amangqamngqeshe injabulo, igiye nalabo abayiphelezelayo bayibongele. Sekuhlukwene insizwa izohamba ihuba, ihuba amahubo anenjabulo ize iyongena ekhaya. Ngenkathi ihuba kusuke sekuhwalele nemisindo isimincane ngakho nasekhaya basheshe bezwe ukuthi isihlabene insizwa. Iyothi ingangena egcekeni kukikizwe lapho ucu seluyabhebhezela entanyeni uma ithanda ifike ilugaxe unina okuwuphawu lokuthi kungenzeka le ntombi kube umalokazana wakwakho. Lokhu kufakazelwa uMsimang, (1975:237) lapho ethi:

Nembala inele ifike iqonde kwabo igaxe unina ngocu. Mamo isalukazi sansondo, sigxume sibheke phezulu, siphume sigelekeqeke, sizwakale ngenkwazi sesikikizela. Sizokikizela kwenanele bonke ozakwabo ngoba bheka, yabe iligugu intombi kuqala. Kuzophuma wonke umuzi kukikizelwe, ukungena kwesoka elawini belu, seliphuma nophondo lilushaya. Luzoduma kuzwe omakhelwana intsha izoza isintantatheka, kuyilowo nalowo ethi: "Kwaze kwakuhle kwethu." Bonke bejabulile ngoba intombi ethande oyedwa wabo ibathande bonke. Phela abantwana besigodi sinye babazisana sengathi abamfazi munye.

Indlela okubongwa ngayo indaba yehlukile ezigodini ngezigodi. UBhengu, (2003)

ubeka kanje ngendlela indaba ebongwa ngayo eMakhabeleni:

Lo mcimbi wenzelwa isinyelela abazali bentombi bengazi. Iqhikiza yilona elihlela kahle lo mcimbi endle. Kukhethwa insizwa esukile egadeni iphathe iduku. Kuzothi kungafikwa emphelelandaba lowo ophethe iduku amele kude, uqale umcimbi izinsizwa zisukume ngayodwana zibonga zize ziphele bese izintombi zisukela lowo ophethe iduku zimjahe. Kuyenzeka zimthole kwenzeke zingamtholi lokho akusho lutho kepha kuba lihlazwana uma izintombi ziyitholile le nsizwa ngoba lokho kusho ukuthi akunsizwa yalutho.

UNyembezi noNxumalo, (1960:113) bayameseka ngokugcwele uBhengu lapho bethi:

Kukhethwa insizwa enejubane iphathe uthi olude okuchonywe kulo iduku. Kufikwa endle kuhlalwe phansi kubongwe, izinsizwa zilokhu zisukuma ngayinye. Kushiyelelwa ugwayi amantombazane alethe notshwala asuke ebenze abuletha ngokucashisa. Nangaso lesi sikhathi lona ophethe iduku umele kude. Kuzokuthi enganazezele zimsukele izintombi ezisencane zimxoshe zifuna iduku. Kuyenza azishiye, kuyenza zimfice zephule ukhuni zithathe iduku.

Emveni komcimbi isoka linikeza intombi isipho samasentshana athize. Intombi yona ikhipha unyawo yenzele insizwa imvunulo ehlabahlosile iyiqala ozwaneni ize iyoyikhipha ekhanda. Amandla okwenza lokhu iwathola ngokuthi izilimele izife itshale izinhlobonhlobo zokudla, ifuye ngisho nezinkukhu imbala. Lokhu zikwenzela ukuthi zingahlali zingokhangezile nokuthi uma sekufika lesi sikhathi zikwazi ukuzimela. Lokhu kufakazelwa uMsimang, (1975:237) lapho ethi:

Ukuthi intombi kufuneka ivunule kahle kwabe kungewona umthwalo wesoka, kepha kwakungukukhuthala kwayo, nobunono, nokuzithanda kwayo, ngoba konke yayizenzela, yayingathengi lutho esitolo ngoba izitolo zazingekho. Okuthile kwabe kuthengwa ezinyangeni ezingompetha bakho, njengezindondo, izidwaba, nokunye okwakungenziwa ngowonkewonke, kwabe kuthengwa ngamabele ezilimele wona intombi. Empeleni onke amatshitshi ayenezife zawo, enezinkukhu zawo, enezidumbe zawo, nezindlubu zawo. Ingwe yabe idla ngamabala, intombi ithandwa ngokukhuthala kwayo.

Ngenkathi izinsizwa zisukuma zibonga ngazodwana, zithi uma sezihleli phansi zizitike ngamahabulo. Utshwala lobu bufika nazo izintombi kodwa ekhaya bengazi. Kwelakithi kwaZulu umcimbi usuke ungaphelele uma kungabuswanga ngotshwala. Lokhu kwesekelwa uNyembezi noNxumalo, (1960:113) lapho bethi:

Kufikwa endle kuhlalwe phansi kubongwe, izinsizwa zilokhu zisukuma ngayinye. Kushiyelwana ugwayi amantombazane alethe notshwala asuke ebenze abuletha ngokucashisa.

Lo mbono uphinde usekwe uKrige, (1950:123) lapho ethi:

When a girl has decided to accept a lover, i.e. has *qoma'd*, which, it will be remembered, she may only do after receiving formal permission from the older girls, a special ceremony is observed by means of which the boys *bonga* or thank the girls. The boy, accompanied by his friends, arrives somewhere in the vicinity of the kraal where the girl and her friends will meet them. Sometimes a special spot is selected beforehand; at others the parties simply proceed to places traditionally used for this purpose, and the girls seat themselves and wait for the boys to find them. The girls generally provide beer, having surreptitiously made it at home and carried it to the meeting place, while the boys, and more especially the bridegroom, have brought presents for the girls. When the parties meet, the young men address the girls, thanking them for having chosen one of their party, and the girls will return the compliments, asking that they be treated well and not deceived by the boys. The prospective bridegroom then gives his sweetheart a present (valued at about a f1), while the other boys give smaller presents to her companions, and the girls in their turn present the young men with beads.

Emveni kwalo mcimbi yilelo nalelo qembu libamba elifike ngayo. Imvamisa izinsizwa ziyaye zizikhaphe izintombi kuhanjwe kuncokolwa futhi kungaleso sikhathi lapho insizwa ithola ithutshana lokuncokola nentombi. Uma sekwehlukene izinsizwa zihambe zihuba amahubo enjabulo okothi noma sebefika ngasekhaya nabo bazizwele ukuthi "kuhle kwethu."

Lingaqoma itshitshi nemvunulo liyayishintsha. Intombi ibhinca isigege hhayi incibe ngoba uma isiqomile kufanele iwuhloniphe umzimba wayo. Isigege sithe ukuba

banzi kunencibe ngalokho simboza kahle ingaphambili. Lokhu kufakazelwa uKrige, (1950:124) lapho ethi:

Up to now the girl has worn a plain *incibe* leaves or cloth, but the day she accepts a lover she wears an *isigege* which is wider than the *ubendle*, sometimes having a flap right round the waist and decorated with red and white beads. She now also wears a red cloth hanging from her shoulders instead of the white one worn before. It is thus obvious to all that she is an engaged girl, though her father does not yet officially "know" of her engagement.

Intombi kwaZulu iqoma isoka elilodwa. Ayilokothi iqome elinye isoka ingakalali elidala futhi ayilokothi iqome esigodini esisodwa ngoba uma isiqome kuso kuthathwa ngokuthi izinsizwa zendawo ezandawonye ngakho isuke iqome abafowabo. Okunye futhi okuhle ukuthi izinsizwa azesheli esigodini sakubo ngoba phela labo odadewabo. Yingakho kwaze kwavela isaga esithi: "Induku enhle igawulwa ezizweni." Nentombi ngokunjalo ayilokothi iqome esigodini sakubo ngoba abafowabo labo. UMsimang, (1975:237) uyakweseka lokhu lapho ethi:

Kuzophuma wonke umuzi kukikizelwe, ukungena kwesoka elawini belu, seliphuma nophondo lilushaya. Luzoduma kuzwe omakhelwana intsha izoza isintantatheka, kuyilowo nalowo ethi: "Kwaze kwakuhle kwethu." Bonke bejabulile ngoba intombi ethande oyedwa wabo ibathande bonke. Phela abantwana besigodi sinye babazisana sengathi abamfazi munye. Okujabulise oyedwa wabo kakubajabulisa bonke. Kanjalo okuphathe kabuhlungu oyedwa wabo kwakubaphatha kabuhlungu bonke. Yingalokho insizwa yayingeke yeshela esigodini sakubo, ngoba kwakuthiwa yeshela odadewabo. Nentombi eqome esigodini sakubo kwakungentombi yalutho, kwakuthiwa ithandana nabafowabo. Yeka ukwazisa ubuhlobo kuqala.

Kuyacaca ukuthi indlela eya ekuqonyweni ayilula, idlula ezingqinambeni eziningi njengokuvika izimbangi, ukungathandwa amaqhikiza nokuba insizwa ingabi nogazi

kwasanhlobo entombini leyo. Noma zikhona lezi zithiyo insizwa yangempela izama ngawo wonke amandla ukuzigudluza ukuze izuze imbali leyo. Kwenye inkathi ize izidele ifise nokunikela ngempilo yayo. Lokhu kufakazelwa uBhengu, (2005:63) lapho eveza uDanisa ebalisa ngentombi yakhe uHleziphi adukelana nayo esayithanda kanje:

"Wo, mfo kaSikhumbasenyathi kuyosiza ukuba ngingamtholi, futhi ngingamazi lapho ekhona. Kodwa uma nje ethuke ucilo ezishaya endukwini! Awu! Amathe ayobuyela kwasifuba - ngifunga uBhekuzulu esemadlinzeni. Ngiyakutshela mfo kaSikhumbasenyathi, uyokuzwa nangendaba." Washo wagoloza uDanisa, amehlo abayizimbulunga ngaphandle.

"Uma eseganile uyokwenzenjani Joni?"

"Yikho lokho okungiqeda amandla Maqakamba ngoba angazi ukuthi ngiyokwenzenjani, ngoba angiboni ukuthi nalowo oyobe eganwe nguye uyokudla kahle, aphuze kahle, kukhona imbangi ikhala. Ngizimisele ukumhlukanisa nalowomyeni wakhe. Kungenjalo kuyochitheka igazi, okungenani ngimzuze ngezikhwepha. Phela nginesibindi esibi muva nje Maqakamba. Selokhu ngaya eNyakatho Afrika nje angikwesabi neze ukufa. Ngiyabona ukuthi ngavika kakhulu izinhlamvu, futhi ngaphatha kakhulu izidumbu. Ukufa angikwesabi neze."

"Joni sala usukhohlwa yilentombi, uzishelele ezinye izintombi. Ngabe ukuphela kwayo yini intombi enhle ezweni? Ingani zigcwele ezifana nayo laphaya esibhedlela, zona kanye izichwichwichi, amaqhathanzipho uqobo lwawo angamalandakazi. Hamba uyoshisa umbango esibhedlela, uhlukane nalomqondo ongasile. Uzinyezani uyinsizwa nje?" Washo uMaqakamba waphuma etendeni, wamshiya uDanisa ethe njo phansi, inkuku inqunywe umlomo.

Uma insizwa isiqonyiwe sekufanele idlulele egxathwini elilandelayo lokuthi ikhethe intombi ezokwakha nayo umuzi. Uma insizwa isithathile, isuke isingene ezingeni elithe thuthu nelokugcina lelo elokuba indoda.

ISAHLUKO SESITHUPHA

6.0 ISIHLAZIYO NESIPHETHO

6.1 Ukuhlaziywa kocwaningo

Kuleli gxathu kuzocutshungulisiwa kuphinde kuhlaziywe ucwaningo. Izincomo nazo zizonikezwa inkundla yazo bese kusongwa imigawulo ibekwe ethala. Kuzophinde kubhekwe ngokubanzi ukuthi akukho lapho sibuke khona buthuntu sashiya izinto zingaphothuliwe zilenga ngenkathi kuqhutshwa ucwaningo kushadiswe nomqulu wonkana kube imbumba.

Kuliqiniso elingephikwe ukuthi umntwana uyisibusiso esingachazeki kubazali nasemphakathini wonkana. Angiphathi uma umntwana kuwumfana injabulo iphindwa kaningana kubazali. Lokhu kufakazelwa uBhengu, (2005:2) lapho uMachiya exoxa nowakwakhe uPhakathi kanje:

UMaChiya wathinteka, wakhumbula ingxoxo yakhe noMaMthiya. Okwamthinta kakhulu igama elaliphawulwe uPhakathi lokuthi; 'Ukuba wayengumfana uHleziphi -.' yilo kanye elamenza acabange ajule ngoba ingane yomfana wayeyithanda kakhulu efisa ukuba nayo. Kwaba ngayo leyonkathi uMaChiya amxoxela konke okwakuphawulwe uMaMthiya mayelana nokuhambela odokotela, kakhulukazi udokotela Bhubesi, ukuze balashwe bathole abantwana. Khathi-simbe nomfana babengamthola. Ngemuva kokuxoxa, nokubonisana ngaloludaba, umnumzane Phakathi wamlalela uMaChiya, wavuma ukuba baye kudokotela Bhubesi, futhi baye nakubathandazi ukuze kufezeke isifiso sakhe uMaChiya.

Bala-ke, baqala ukuzisondeza kubathandazi nakodokotela. Ngokuqhubeka kesikhathi inhlanhla yenzeka. UMaChiya wakhulelwa, wase elokhu ehamba njalo emtholampilo njengenhlayenza kwabakhulelweyo.

Naye uHleziphi uphinde aphaatheke kabi uma engasabatholi abantwana. UBhengu, (2005:71) uyamveza lapho exoxa nomngane wakhe uTholakele kanje:

Impela awuphazami Tholakele. UNkulunkulu unami. Ngesinye isikhathi ngike ngidideke uma ngijulisa ukucabanga kwami. Angazi noma lokhu kungehlela ngoba ngiyintandane yini? Washo uHleziphi ngezwi elalikhulumela phansi liqukethe usizana olwaluhambisana nenkumbulo yabazali bakhe abamshiya esemncane, waqhuba ngawo umoya ophansi: 'Okwenzeka kimina Tholakele kuyinkinga nengwadla engenakuqaqululwa muntu ngaphandle koMdali wezulu nomhlaba. Kodwa okungiphethe kabi Tholakele ukuthi anginaye umntwana, futhi ithemba anginalo lokuthi ngiyoke ngize ngimthole.'

'Hayi nkosikazi Malebhu, akulahlwa mbeleko ngakufelwa. Ukhumbule kuthi wena kwenzeka izinto eziyivela-kancane. Usenokuphiwa ingane noma nini ngesu likaNkulunkulu.' Washo uTholakele ephokoshela ucezwana lwewolintshi.

Ukungabatholi abantwana kuyisiqalekiso esibi kubazali ikakhulukazi kwabesifazane ngoba iminwe ihlale ibhekiswa kubo. Inkolelo kaZulu ibeka abesibhuda ingcabha ngokungatholwa kwabantwana. Abesilisa bona bahlale bemsulwa abatholi manembe ngoba ubudoda babo abungatshazwa. Lingawa licoshwe zinkukhu uma ungake uzwe kuthiwa kukhona inyumba yowesilisa. Ngakho umfazi ozalayo uyintandokazi kwelakithi. Lokhu kufakazelwa uMadondo, (1940:18) lapho ethi:

Umfazi ozalayo wabe aziswa KwaZulu kusekuqala ngoba ewandisa umuzi walapho endeke khona. Wabethi nxa engabatholi abantwana elashwe enzelwa ukuba abe nabo ukuze abengumfazi ohloniphekayo ekhaya.

Kuyavela ukuthi amaZulu ngabantu abanamathelene namasiko kanye nemikhutshana ehambisana nawo. Owesimame ozithwele uphoqelekele ukuba agcine imithetho nemiyalo ethile eqondene nabesimame abakuleso simo. Isibonelo salokho owesimame ozithwele akavunyelwe ukuthi alunguze abuye aphindele emuva endlini ngoba kunenkolelo yokuthi mhla ekhululekayo umntwana uzovela abuye aphindele emuva. Lokho okungamnika inkinga enkulu uma sekufike isikhathi sokuthi akhululeke.

Elinye lamasiko elenziwayo ukuhuqwa ngebomvu. Ibomvu akuyona inhlabathi eyejwayelekile kepha inhlabathi yezinyanya. Lokhu kuhuqwa kunhlosombili. Eyokuqala ukuhlenganisa umntwana nezinyanya. Okwesibili ukususa uboya ebusweni ukuze umntwana engafani nesilwane. UMadondo, (1940:19) uyakuveza lokhu lapho ethi:

Uhuqwa ngebomvu umntwana enzelwa ukuba buphuke uboya
kubonakale lapho ubuso bunqamuka khona, imbungana lena
ebakhona iqothuke iphele.

Kuyavela ukuthi ukuthunqiselwa komntwana ngezinyamazane nakho kulisiko. Lokhu kwenzelwa ukuthi umntwana aqine engangenwa izifo kalula engahaqwa yimimoya emibi futhi akhule ekhaliphile. Umntwana uthunqiselwa ngezinyamazane eziqondene nobulili bakhe. Umfana usetshenzwa ngezabafana eziqinileyo benzela ukuba akhule enamandla nesibindi sokubhekana naso sonke isimo senhlalo. Intombazane isetshenzwa ngezithambileyo ngoba kukholelwa ukuthi umzimba wayo untekenteke. Umntwana ongenziwanga leli siko noma ngenkathi belenza benza ubuhwaqahwaqa uthanda ukuthuntubezeka emqondweni kunontanga bakhe.

UMadondo, (1940:20) uyakweseka lokhu lapho ethi:

Bavamile abantu ukuthi bathi kumuntu ongahlakaniphile,
kaziphelelanga. Phela basho zona izinyamazane lezo.

Umfana ukhula njalo ngokwamazinga akhe enziwa nesiko elifanele kulelo nalelo zinga. Uyaphehlwa, asokwe aze afike ezingeni lapho esekhulile khona noma esethombile. Kulisiko ukuthi umfana ethi engathomba avuke ekuseni akhiphe izinkomo esibayeni nezomakhelwane azalukele kude nalapho zivame ukweluka khona. Ukukhipha izinkomo kuwuphawu lokuthi abadala babone ukuthi umfana usekhulile.

Lokhu kufakazelwa uTyrell, (1983:118) lapho ethi:

Professor Eileen Krige has described the traditional (and abbreviated) form among the Zulu. The boy awakens and leaves the homestead early in the morning following the discharge, taking the cattle and informing no one. When the homestead stirs, his and the animals' absence tells the story and the boys who have reached puberty, but have not been included in an age-regiment, set off to look for him.

Owabo bayaphuma beyombheka, bathi bangamthola bamhuqe ngodaka lwenkalankala bamphuzise namanzi ayo. Ontanga bayazibuyisa izinkomo emveni kokugagazisana nabanewabo afike ekhaya ancindiswe ngemithi ethile kodwa impila nenhlaba akulokothi nangengozi kusale. Kufanele kukhumbuleke ukuthi imithi ayiphathwa abantu abangafanele. Owesilisa okade ehlangene nowesifazane, ofelwe, akalokothi azihlanganise nemithi. Umfana ugoyiswa elawini ahlale emsamo nontanga azithobe, engakhulumeli phezulu, engagegetheki ngoba umsamo lona uthathwa njengekomkhulu lamadlozi. Kuzanywa ngazo zonke izindlela ukuthi

umfana engabonwa abesifazane ngoba lokhu kungasho umshophi. Ngenkathi esegoyile yilapho ethola khona uqeqesho olunzulu mayelana nokuziphatha nokuthi leli zinga akulo lichazani. UKhumalo, (2005) ubeka kanje ngalokhu:

Ngenkathi egoyile umfana abadala bageqa amagula ngendlela okufanele aziphathe ngayo, ikakhulukazi ebudlelwaneni azoba nabo nabesifazane. Bayamyalisisa ukuthi engadlaleli ezitsheni ezifayo, one umntwana womuntu ngoba kwayena uqobo uzehlisa isithunzi.

Ukubaluleka kwemfuyo kungokunye okuvezwe ucwaningo ngoba ngaphandle kwemfuyo ikakhulukazi izinkomo singadlala inkemane. Izinkomazi ziyasengwa sithole ubisi namasi, izinkomo ziyahlatshwa sithole inyama, izinkabi ziyaboshelwa kulinywe ngazo. UGcumisa, (1992:49) uyakweseka ukubaluleka kwemfuyo lapho ethi:

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 kwakuya ngemisebenzi yayo. Ubunumzane bebubonakala ngemfuyo kanye nezidingo ezifezwayo ngayo. Yayikhomba ukudla kusale komnumzane kungafani nanamuhla lapho ukuhlonishwa sekuya ngezikhundla, imfundo nemali okucatshangwa ukuthi unayo emabhange. Izinkomo zazibaluleke ukwedlula konke.

Nanamuhla imfuyo isabalulekile. Nonezindodla ezingakanani zemali kudingeka ashintshanise ngazo ngokuthenga inkomo uma ezogcina imisebenzi enjengokulobola, ukuthetha amadlozi nokunye. Udinga imbuzi ukuthetha amadlozi neminye imisebenzi. Udinga imvu ukugcina imisebenzi yezinyanga neminye.

Lo mbono uphindwe wesekwe uKhumalo, (1994:72) lapho ethi:

Igama elithi imfuyo uma ledlulile nje emadlebeni, umuntu uyaye athathe ngokuthi kuqondwe lezo zilwane ezifuywe ekhaya kuphela. Libukeka lenebe kakhulu kunalokho leli gama. Umazihlonza uqagula ukuthi yonke imfuyo ingeYakhe. Esezulwini uma ikhona, esemkhathini, esemhlabeni phansi nasemanzini ngaphansi komhlaba ingeYakhe. Ingani ngisho abafuyi abafuye emhlabeni bayizimvu zaKhe.

Iqholo lendoda nendoda lisemfuyweni yayo ngoba yiyona eyishoyo ngisho yona ingakathi vu ngomlomo wayo. Abanye bangakuchitha namanzi lokhu okungenhla ngoba bazi ukuthi kwakuyinto nenkolelo yakudala leyo. Bangakusho lokho bekushiso ukuthi bona sebefuyela emaphaketheni nasemabhange. Sebakholelwa ukweluselwa izinkomo nezimbuzi zabo, zithi uma zizala zibazalele bobabili, umfuyi nomalusi. Indoda eseyindoda yazi ukuthi ubuhle bendoda zinkomo zayo. Iyakwazi futhi iyayazi imfuyo yayo ngezikhathi zonke. Izalusela yona mathupha imfuyo yayo.

Lolu cwaningo lukubeka kucaca bha ukubaluleka kokwalusa umfana uma esakhula. Kuyavela ukuthi umfana ulusa okumlingene eqala phansi enyuke aze afike ezinkomeni. Ingcwenga yoqeqesho olutholakala ekwaluseni nalo luyaqhakanjiswa ngoba luwumhlahlandlela ekukhuleni kwakhe futhi lwakha isisekelo esiqinile sempilo. Ngaphandle kokuthola uqeqesho lwengqondo nolomzimba nalo luyatholakala. Yingakho uma umuntu esekhulile umuzwe ezigqaja ethi: "Mina ngelusa." Lokho kuchaza ukuthi uphelele engqondweni futhi nezikhwepha nazo akazitsheleki kumuntu uma sezidingeka ngoba uqeqeshwe ngokwanele ekwaluseni eqhathwa nangenkathi engcweka.

Kuyavela ukuthi lapha ekwaluseni kufundwa izinto eziningi njengokuzingela, ukungcweka, ukubhukusha, ulwazi lwezinyoni nezinyamazane nemikhutshana yazo.

Kufundwa namakhambi obusoka njengobulawu namaqhinga okweshela imbala.

UDonda, (1997:09) uyakuveza ukubaluleka kokwelusa lapho ethi:

Kusuke kwelusiwe lapha abafana befunda khona imikhuba ebalulekile yesizwe. Kufundwa ukuhlonipha izingqwele. Zike zibathume ukuyoqhwagela bangathi vu, futhi bangasho emakhaya. Kukule ndawo lapho befunda khona ukuhlaba insema ngezinkande. Basuke bevivinywa ukuze babe yizingwazi zesizwe. Bafundiswa ukushaya induku uma beqhathwa ukuze bakwazi ukubekezelela ubuhlungu bempilo uma sebekhulile, bakwazi futhi ukulwela inkosi yabo. Kufuneka abantu abanesibindi abangahlehli nakanci. Kusendle lapha kufundwa khona amagama ezilwane kanye nemithi yasendle. Abanye babegcina bengamaphisi okuyinto edingekayo eqhaweni lesizwe. Isilo uShaka, uCetshwayo, abantwana uShingane kanye noDabulamanzi babengamakhulu amaphisi. Yikho-ke babengamaqhawe anuka igazi labafo nangamakhala. Ukuphunyuka kwabo emabhubesini nakwezinye izilwane eziyingozi, kwabanika umqhanagu kanye nosikisiki lwempi. Ulwazi lwemithi eyayibenza bangashaywa nxa izinkomo zonile kwakugcina kubenze ezinkulu izinyanga ezingaze zigcine zihole izinkomo.

Kuba ligxathu elibalulekile futhi nelithokozisayo ukuthi uma umfana esekhulile wathomba ahambe aye kobuthwa komkhulu. Ukubuthwa lokhu kubalulekile ngoba ubudala bomuntu buthathelwa eminyakeni yebutho lakhe. UMasondo, (1940:32) uyakweseka lokhu lapho ethi:

Kusekuqala, bonke abantu abansundu babaziwa ngamabutho abo, ngoba kwabe kuyiwona abalinganisa ngawo ubudala babo.

Kwabekuthi nxa sebekhulile-ke abafana, sebethombile phela, besebubuthwa yinkosi. Babesuka bayokwalusa izinkomo zenkosi, bakleze kuzo, bese kubonakala ukuthi sebefuna ukubuthwa.

Noma izinsizwa ziphathwa ngesandla sensimbi ekubuthweni kodwa lokho kuba nomthelela omuhle kuzo ngoba kuzenza zibe ngamabutho aqinile akwazi ukubekezelela nezimo ezinzima. Izibongo nazo zitholakala khona lapha ekubuthweni uma insizwa ikhombise ubuqhawe. Izinsizwa ziyayalwa ngamabutho aseminkantshabomvu khona ekubuthweni mayelana nendlela yokuziphatha eqotho neholela ebudodeni.

Kulapha ekubuthweni lapho okuvela khona abafana ababa zindibi. Laba bafana baphathela obaba abadala izigqiki, amacansi nezambatho. Baphinde basize ngokukhela oyise amanzi basize nalapho bedingeka khona. Kuyavela nokuthi umbala wamahawu webutho lelo elibuthwayo utholakala khona belu komkhulu ngenkathi yokubuthwa. Emva kokubuthwa izinsizwa ziswela amaphiko ngoba zisuke sezinemvume yokuzigqaja ngokuzibiza ngensizwa ephelele nangebutho layo. UBhengu, (2003) uphawula kanje ngokubuthwa:

Insizwa engabuthiwe isuke fana nengane "engenagama" ngoba insizwa yomZulu ivukelwa amadlingozi uma ibizwa ngebutho layo ngoba iyabazi ubunzima edlule kubo ngenkathi isekubuthweni.

Ucwaningo luveza obala ukuthi indoda kwelikaMthaniya iba indoda uma isithathile. Nokho ukuthatha lokhu akukhona nje ukugwaza ibhece, kuwumshikashika impela ngoba insizwa ayimane ikhombe intombi eyithandayo bese nayo iyayiqoma noma igcine isiyiganile ngaleso sikhathi. Insizwa kufanele iqwale ummango wokweshela. Noma kuyimvelo ukuthi intombi iyogcina iqomile kodwa kufanele kwazeke ukuthi intombi ayiyikhethe insizwa ngobuhle kuphela kodwa ibheka nokukhalipha

komqondo wayo. Ngakho insizwa kufanele ukuthi ngenkathi izibika iwahlele ngobunyoinco amazwi ayo ikwazi ukuyihila intombi futhi icikoze.

Lokhu kufakazelwa uKhathazile eseqala ukuthambela uGasa umfo kaMgodi ngoba ethathwa ubuciko bokukhuluma kwakhe kanje:

Ngokuhamba kwesikhathi ngaqala ngawachitha amanzi uma sengiyibona le nsizwa isikekela, ishaya inkositini yayo. Nakhu phela sengibona ukuthi ucu seluyahlangana entanyeni. Kodwa ngenxa yokuthi wawungasheshi uvume, ngathalalisa. Kwakuyihlazo ukuvuma insizwa iqala nje ukweshela sengathi ubuyilindele.

Iliciko lokukhuluma insizwa lena. Sengathi ungahlale uyilalele uma isibalisa ngezinsizi zayo. Isho nokuthi ayisalali ebusuku iphupha mina, uma ngingayiqoma kuzobe ngivulel' izulu nomhlaba.

Insizwa enomnqantula ivame ukuba isishimane, uvukavale uqobo lwakhe. UMolefe, (1991:84) uyakuveza lokhu lapho inkosi yasemaBovini uMgidi ehilizisana nenduna yakhe uMsanka eyithulisa kanje:

Thula Msanka, ulibhimbi, angazi ukuthi umkakho wakuqoma kanjani.

UTyrell, (1983:140) ushayela isipikili lapho ethi:

This betrothal is a fairly loose arrangement - in fact a boy may be betrothed to several girls at the same time. A real lady's man who has flown the flag of several maidens is termed a *soga* - an enviable reputation. The unfortunate youth who does not quite make it with the fair sex is the *shimane* and he is open to the mockery of society.

Ingaqonywa insizwa igiya iqephuze injabulo. UBhengu, (2005:15) uyakweseka lokhu lapho eveza uDanisa egiya emva kokuqonywa uHleziphi kanje:

Ngokuqhubeka kwesikhathi belokhu beludingida udaba lwabo, kwaze kwafika lapho ucu lwaseluvuma ukuhlangana entanyeni kaDanisa. Laselidumela emasumpeni kumfo wakwaDludla. Naye eseziqhweba inqulu lapho ebuka uHleziphi noma ezihambela nje laphaya. Asho ngenhliziyo athi: "Iyoze iyikhothe." Ngempela yaze yayikhotha ngoba kwathi ngolunye usuku wathola incwadi uDanisa ilotshwe nguye uHleziphi esesamukela isicelo sakhe.

Wanela ukuyifunda nje uDanisa wezwa ukuthi wehlelwe yizulu, waziqaphuza wathi:

"Ngadla mina Manyelela,
Onyelelisa okomoya wobusika,
Uncinci wafika.
Umdlana unezimindlela,
Ufulathela zimbuke amanxa,
USithaphuka singamakha. Kuhle kwethu, kusindwe ngobethole!"

Washo qede wawa phezu kosiba nephepha, wayiphendula leyo ncwadi, wabonga okuhle okumhlophe wangcongcoza.

Kufanele kukhumbuleke ukuthi nezintombi nazo ziyaqeqeshwa amaqhikiza zinikezwe umphako wamazwi okufanele ziphendule ngawo izesheli. Yingakho kufanele insizwa ikwazi ukuyiphica intombi ngamazwi. Kwenye inkathi ivume ingaqondile ukuvuma. Yingakho ezinye zazisho ukuthi "Mntanomuntu usungehlule." Lokho kwakusho ukuthi usungehlule ngamazwi.

Kuyavela nokuthi isimilo sentombi sibhekwa ngeso elibanzi lapha kwelikaMalandela. Abazali nabo bayaye basike elijikayo ngokuthi uma intombi inesimilo esihle bafise sengathi ingaba umalokazane wakwabo. Kwenye inkathi kucishe kuchitheke uphoko abesifazane sebebanga intombi enesimilo esinjalo.

UDamane, (1987:41) ukubeka obala lapho uZabantu noMaMwelase bebanga khona ingane kaKhumalo uPhumla kanje:

"Iyasho phela bo ingane kaKhumalo ngezwi layo ntombi, ngize ngithi kazi uyosebenza nini uDumisani athathe lengane. Uyazi ngimkhonze kabi Phumla, MaZwane." Kuphawula uZabantu ngezwi elipholile.

"Habe, Zabantu uhleli nje ugaqele umakoti wakwami?" Kubuza uMaMwelase emangele.

"Hha, MaMwelase, uPhumla lona ngaziqokela yena kudala, esandakuzalwa."

Kuyavela ukuthi izinsizwa zifunda amakhono amaningana ngenkathi zisekwaluseni. Kulesi sikhungo miningana imikhutshana efundwayo kuhlangane nawo owokushela. Kufundwa nezinhlobonhlobo zamakhambi kuze kufike nakulawo enza izinsizwa zithandeke njengobulawu nezigqabo. Kuyenzeka ukuthi kwenye inkathi insizwa igcine iguqile, igalele zephuka kuleyo ntombi ebithi iyazibika kuyona. Lokho kungadalwa ukuthi intombi ayinalo sanhlobo uthando noma kudalwe umoya wezikhova weqhikiza njengoba kuvezwa uXulu, (1994:15) lapho uPhumalangasikothe intokazi yakwaSalabenaba uKoto ixoxa noThileyi ibalisa kanje:

Ngivume kuphi usizi lungikhungethe nje? Ngimazise ngosizi lwami lokuthi phela angiziphethe kodwa ngisezandleni nasenhliziyweni emhlophe yeqhikiza lakithi uMathikalala. Kodwa sengathi indaba yami iyamcika nje. Uyosuke enqabe nocu lukaMhalaza uma ngimvuma noma amane amshaye ..."

Kuyavela ukuthi insizwa ayimane ihlanze ngedela noma ilibale kalula uma ucu lungalingani kodwa nayo ihlanganisa amathambo ekhanda uma iyithanda intombi. Kwenye inkathi iyayiphosa intombi leyo noma imane iyithwale. Umfo kaXulu,

(1994:50) uyakuveza lokhu lapho uPizi noMpondo befuna ukusiza isishimane esinguMagqubu kanje:

Pizi: (*Ukhombisa ukwaneliseka yike nkulumo kaSigemane.*)
Wakhuluma Sigemane. Mina ngithi asihlome manje, le ntonjana siyilalele endleleni uma iya koninalume, siyithwale, siyilethe lapha ebese siyifaka isidwaba, kuse sihambe siyomemeza koSayinkentsha.

Mpondo: (*Aphendule ngokushesha*)
Muhle lowo mqondo wakho mfowethu. Kodwa kunenxeba engilibonayo. Uyabona umuntu akayithwali intombi uma ingazange imqome. Uma enze njalo kungase kudliwe isibaya sakhe sonke. Akumele ukuthi uma sigadla, kubuye kwephuke izinduku zethu. Kumele sigadle kwephuke izinduku zabafo.

Umfo kaXulu, (1994:72) uphinde aveze uMagqubu esezama ukusebenzisa umuthi kanje:

Magqubu: (*Uyahleba.*) Ngithi kuwe thatha nali ibhodlelana. (*Amnike ibhodlelana elinensizi emnyama.*) Ngifuna ukuthi kuthi kulalwa kusasa uKoto abe esesoSongweni. Uyokukha kancane nje ngokhezo lweshungu lakho; iziqubu zibe mbili, ekuseni nasemini. Uwufake enyameni yakhe le yomncamo. Ungeqisi kulokho engikushilo hleze agule kabana. Izinsizwa zona zizohlale zicuphile ukuthi uma engafiki kuze kulalwe kusasa, zimlande ngomhlomunye entathakusa uma nje seluthi luyaphuma udwendwe.

Kufanele kukhumbuleke ukuthi ukuphonsa nokuthwala kuwuphawu lobushimane ngoba kukhombisa ukuthi insizwa ndini leyo inomnqantula.

Ucwaningo lubuye lukuveze nokuthi umzwangedwa lona akuyona into yamanje noma eyafika namaQadasi, wawukhona nasemandulo. Insizwa nentombi bathi

bengaqomana bashukwe yilesi sifo somzwangedwa. Ngenxa yesimo sesiko lakwaMthaniya intombi ayinalo ilungelo lokuphuma ekhaya iyothungatha isoka ngakubo. Intombi ifela ngaphakathi kuze kufike isoka lelo ngoba kulichilo elingachazeki elingahlaza umndeni nesigodi sakubo ukuyothungatha isoka. Umuntu ongunya lokuthiba lo mzwangedwa kuba yilo isoka ngokuthi lihambe liye ngakubo kantombi liyodlulisa uthi lomzimba. Kwenye inkathi liphatha isibuko lithi lingaqondana nekubo kantombi lisibhekise ngakhona ukukhanya kuhlabe ngqo khona. Intombi ibe isiyifunda ivaliwe ukuthi usefikile uNtabaziyadilika wayo bese nayo izama icebo lokuphuma ekhaya. Icebo elalilula kunamanye yilelo lokuthatha imbiza intombi inikele emfuleni ngoba emfuleni kwakusemphelelandaba. UMaMhlongo, (2003) ubeka kanje ngalokhu:

Umfula lona kusemphelelandaba. Zonke izindaba zikhinindwa uma kuyiwa khona futhi nezinqumo eziningi zithathwa khona njengakho ukuqomana. Ukuba umfula uyakhuluma ngabe uzixoxa zingapheli. Uyiphalamende uqobo lapho kuthathwa khona izinqumo.

Isiko lokukhuzela nalo liveziwe njengomkhutshana obalulekile futhi othokozelwa amasoka nezintombi. Intombi okuthi uma idlula insizwa ingakhuzelwa ikhombisa ukuba nophawu lwesinyama. Izinsizwa ziyazikhuzela izintombi noma zingahlose lutho kodwa zenzela ukuthi izintombi zizibone zibalulekile futhi zisenalo nethuba lokuthathwa. Izintombi nezinsizwa zasemadolobheni zisakhala ezimathonsi ngokushabalala kwaleli siko kwezinye izindawo.

UMolefe, (1992:05) uyakucacisa lokhu lapho uMmeli uMyende noZenzi beteketisana kanje:

Myende: Sawubona ntombenkulu. Ngafisa ukuba yinsizwa yakwaZulu ngenkathi kusadliwa ngoludala. Ngabe ngiyakhuzela-ke manje.

Zenzi: (*Emamatheka.*) Namanje ungakhuzela. Sewuzohlushwa yikhona ukuthi bazokuhleka abantu basedolobheni.

Myende: Bazobona kodwa ukuthi ngiyayithanda le ntombi.

Kubuye wasekelwa kahle uMolefe, (1991:84) lapho inkosi uMgidi ebhinqa khona induna yakhe enkulu uMsanka kanje:

Mgidi: Khuzela Msanka, nazi izintombi zingena!

Msanka: Nda ... Nda ... Ndabe ...

Mgidi: (*Amyeke uMsanka, abhekane nezintombi. Abe muhle.*)
Zintombi! Nacina nini ukukhuzelwa? (*Kuthi nya.*)
Nisho ukuthi noma nisemfuleni niyogeza akukho mabhungwana azingela onogwaja ayaye ashwashwathe amazwana eningawezwa kahle awabhekise kini? Lafa elihle kakhulu! Wena nkosazana linda izwi lapha emnyango.

Ucwaningo luphinde lukuveze nokuthi ngeke ufakwe amasongo kaSigonyela uma ucela intombi ukuthi ikushikilele. KwelikaMthaniya intombi iyakuthokozela kakhulu lokho ngoba ithola ithuba lokwazisa izwe lonke ukuthi yona iseyintombi ngempela ubuntombi bayo busagwele futhi ayixegi ndawo.

Okukhulu kunakho konke okuvezwe ucwaningo ukukhombisa ubuhle nokubaluleka kokuzalwa komntwana emndenini ophelele futhi ozinzile. Umntwana ubadinga bobabili abazali bakhe ngenkathi esandakuzalwa, ekhula aze abe yindoda. Isizathu salokhu ukugwema izinkinga ezibakhona uma amasiko athile engenziwanga ekhaya eliphelele. Kuliqiniso ukuthi abantwana abayimilanjwana imvamisa bakhula bentekenteke ngenxa yokuthi abenzelwanga amasiko athile ngokuthi abazali

abahlalisene. Umndeni ophелеle uba yisibuko kubantwana nabo bathole ugqozi ukuthi langalimbe nabo babe nemindeni yabo.

UMkhize, (1965:06) uyakuveza lokhu lapho uButhelezi exabana khona nowakwakhe uMaNtombela ngenxa kaDambuza owafika nonina kanje:

Buthelezi: Kade kwasa ngikutshela ngithi ngingabothi nxa ngibonisa umfana ukuthi wonile wena umtshela ukuthi akonile, ngoba kuzomona lokho, akhule engazi ukuthi okuhle yikuphi, okubi yikuphi ngoba nakhu siphikisana phambi kwakhe.

MaNtombela: Into wena Buthe ...

Buthelezi: Wena-ke awuzwa. Ubona ukuthi ngihlupha umntanakho ngoba engaphumi emathunjini ami, ngiyamzonda, yikho ngimthethisa nje. Konke lokho ukusho phambi kwakhe yikhona kuzogcizeleleka nakuye ukuthi ngiyisitha sakhe. Wena ungumvikeli wakhe.

MaNtombela: Chabo-bo.

Buthelezi: Kulungile-ke sengimyeke phansi. Noma enzani enzani ngeke ngisasho lutho, ngingeke ngisamkhuza, ngingeke ngisamsola, ngizobuka nje. Ngiyethemba ukuthi kuzokwanelisa lokho ngoba sengimxegile umntanakho njengokusho kwakho. Kodwa soyicela ivuthiwe.

Lokhu kuphinde kwesekwe uBhengu, (2005:3) lapho eveza uMsani noMaMthiya behlupha uHleziphi emva kokushonelwa abazali kanje:

Isehlo sengozi yebhasi samphoqa uMsani noMaMthiya ukuba bagcine uHleziphi emzini wabo, futhi bafune izihlobo ezaziqondene noHleziphi ngegazi. Imizamo yomnumzane Msani ayiphumelelenga ukuba bathole ababeyizihlobo zikaHleziphi. Ngokuhamba kwesikhathi uHleziphi ekhula esenezindleko eziqondene naye nje yedwa, waba ngumthwalo onzima kuMsani noMaMthiya. Baqala ukumphathisa

okwenyongo yenyathi, bambandlulula ngezenzo, nanxa babengakhulumi ngemilomo amagama okubandlulula.

Ucwaningo lukubeke kwacaca bha iqhaza elibanjwa umfana emisebenzini yasekhaya. Umfana akagcini nje ngokwelusa kodwa uthi engabuya ekwaluseni aklelise amagula eselungiselela ukusenga. Amasi awukudla okubaluleke ngendlela engechazeke kwelikaMthaniya. Lokhu kufakazelwa uDonda, (1997:4) laphe ethi:

Inkomo-ke ithandelwa ubisi lwayo. Amasi ayayixosha indlala. Abafana babuya sebewaqhuba amahinikazi, onondlini kumbe izinsengwakazi zakwabo. Izigqala bagcina ngazo ngoba azinalubisi kanti futhi zinemibele elukhuni. Zithi uma izinkomazi zisaphunga imikhonto bebe bekipha amathunga namagula, bavule incotho emibhotshoselweni ukuze kukhameke umlaza. Sekuzohlanjwa izandla qede kusengwe. Uma sekusengiwe kuzokwethiwa kugcwale amagula. Umlaza uzophuzwa, omunye kwenziwe ngawo ihongo. Nakanjani ntambama kuzodliwa umthamo obandayo. Uma kudliwa inkomo ihamba phela izingane zikha ngezandla zokudla zithele kwezokunxele ngaphambi kokuba zidle. Ekugcineni izandla zizokwesulelwa eziswini ukuze iziswana zabo zithambe. Phela ngalezo zikhathi yayingandile imimfuma yamafutha. Abadala indwamba babeyinwampela ngezinkezo ezazihlala esampontshini. Amasi-ke ayedlelwa ezinkambeni. Kuyafika lokhu ukuba adlelwe ezindishini futhi adliwe ngezipunu.

Abafana yibona futhi ababamba elikhulu iqhaza ekulimeni odedangendlale bamasimu. Kufanele kukhumbuleke ukuthi isizwe samaZulu sithanda ukudla okusha okungakaphelelwa isikhathi. AmaZulu adla amasi amasha, izithelo, izitshalo nemifino emisha. Izitshalo zihlale ziyinala emasimini ngoba abafana bangongoti ekulimeni besebenzisa izinkabi. Basazi njengoba bezazi isipani esenza umsebenzi obonakalayo nophusile. Bayakwazi ukuklama indima bacubungule indlela elula abazoyilima ngayo.

Ukwakha isibaya kungeminye yemisebenzi ebalulekile ovezwe ucwaningo. Isibaya isona esikhombisa ukuma kwendoda ngobuningi bemfuyo enayo ngakho kufanele sinakekelwe. Isibaya siyasebenzisana ngoba cishe unyaka nonyaka sidinga ukuvuselelwa. Lokhu kufakazelwa uDonda, (1997:9) lapho ethi:

Izinkomo zidalelane umsebenzi omkhulu. Ukwakha isibaya njalo ngonyaka akumngani wamuntu. Uma kungenziwa lokho zizofohla zone, amacala embule ingubo angene. Ubani ongathula athi du umhlaza wakhe uqedwe yizinkomo? Phinde. Kungenzeka futhi abafana zibaphunyuke uma bengavimbanga kahle zone. Kunabanye abanemikhuba emibi yokujabula uma izinkomo zabanye abafana zidla insimu. Uzwa behlabelela bethi:

"Lekeleke zayigomfela,
Lekeleke zayigomfela,
Uyoz' azibonele,
Aphel' amakhasana."

Ucwaningo lukubeke kwacaca bha ukuthi ngaphandle kokuvikela imfuyo isibaya sineqhaza elikhulu empilweni yomZulu ngoba siyikomkhulu lamadlozi. Umsebenzi usuke ungaphelele uma kungedlulwanga esibayeni. UDonda, (1997:3) uyakweseka lapho ethi:

Isibaya yiyona ndawo lapho abadala bomuzi behlala khona. Yingakho-ke imibiko yonke nezicelo zonke zenzelwa ezibayeni. Yiso esiyithempeli lamaZulu. Uma kuyoganiswa kuphunyelwa esibayeni. Uma kuphuma impi yenkosi, iphumela khona esibayeni. Yilapho abalele behlabeka 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 iyozwa ukuthi ithini incwadi eyibhalelwa ngabaphansi. Isuke ifuna ukuthi lokho okubikwayo kuyifika isimi ngenkomo.

Imizi enezinkomo ayihlaseleki kalula ngoba uma izinkomazi zibhonga zisuke ziphunga yona imikhonto yezitha. Isililo engabe sikhalwa ngabantu sigcina sikhalwa yizo izinkomo.

Abafana angeke wabatolikela ngezihlahla ezinezintingo eziqinile nezingadliwa kahula umuhlwa ngoba indima yabo leyo abayigogodele ekwaluseni. Bayawazi umtholo, umluthu, isahlukothi, ugagane kanye nesinqawe.

Ucwaningo luveze ukusika amabheshu njengeminye imisebenzi ebalulekile efundwa umfana. UmZulu uzizwa kahle uma ehlobile ngemvunulo yakhe yesiNtu.

UKhumalo, (1994:91) uphawula kanje ngokuvunula komZulu:

Uma uphendula amehlo, ubuya endlini kwethu, udela ngeyokosa impela. UZulu sekuthiwa uvunule, kuphithana ikhanda! Ubuhle bemvunulo kaZulu abanengi baze bathi benziwa ukuthi busazinze nya, nya, nya ekudabukeni kwengabadi. Imvunulo yezikhumba zezilwane zemvelo, iwuphawu oluthi alube seqhulwini uma ingekhona echosheni lemavunulo ngokwesabelo sikaMvelingqangi. Phela uMveli abantu wayebaphe nje isikhumba qha ukuba sibe yimvunulo yabo, ukuba sibe yiqholo nomqhanana wabo. Buka imvelo, yonke yaziwa ngezikhumba zayo zendabuko. Yithi esathi ngokwehluleka ukugcina ubuhle negqabo ngophawu lukaMenzi, sathuka sesizenyeka, sabhinca amahlamvu ezihlahla kuze kube namhlanje.

EzaKwaZulu zisho ngezinkomo zakwabo, ithi ukuyandlazela ishaya emaqakaleni. Injani bona ubuhle? Iyacwebezela uboya bulele buthule buthe nje du. Iphelekezelwa zinjobo zakwabo, esezithakwe ngezinyamazane zekhethelo. Sona isinene sakhona? Kuthule kuthe nje du, into ebihlalelwe kwaphela isikhathi yepothwa. Zisho ngongiyane, imiqhele, izicoco phela. Zizodwa ezisho ngamadlokolo uma kungeminyakanyaka eshaya ngezinsiba zezinyoni zezulu. Yimigexo, yimitamatama. Ngamadavadi, zingxabulela ezimlobolobo phansi. Hha! Isivunule insizwa yakwaZulu kuthi buka nje. Ebese isho ngenkomo yakwabo lapha, ingabe ngumdlelo, iyokweshela, ingabe nguncusha, ingabe yinkomo yonke, isihlangu phela. Ngisho izinduku zakhona, zenziwe! Umzaca, iwisa, ubhoko, kucanwe isisoka. Umgobo kukhuluma insimba, insimangwe, inkawu, iklolodo. Hhawu!

bakithi! Ubuhle kodwa lobuya? Uboke nje ubuke oLisho
lapha eMdubane, ubone le nto ebabazeka
ngokungakhulumekiyo.

Noma kuleli zinga umfana engenzi olubabazekayo kepha wenza okusemandleni
akhe. Uphosa iso elibanzi ngenkathi abadala benza lo mshikashika ukuze bahlomele
ingomuso. Ingani nesiZulu siyakufakazela lokho lapho sithi: "Inkunzi isematholeni."
Umfana okhula engumthithimbila, isinokwe soqobo esingakwazi ukwenza lutho
asithandeki kwelikaMthaniya ngoba uyokhula abe indoda engenasithunzi ephila
ngokwenzelwa amanye amadoda.

Imvunulo iyincwadi efundeka uyikhiphe ngale, ngomuntu. Ngemvunulo wazi
ungabuzwanga ukuthi umuntu okusiphi isigaba. Kungaba ijongosi, itshitshi,
iqhikiza, inkehli, ingoduso, ibhungu, insizwa. UKhumalo, (1997:92) uyakweseka
lokhu lapho ethi:

Ngisho isimame sakhona kwaMalandela, ijongosi nje ngesigege
salo, lishaye nje lingazi nakwazi. Lizenyezani? Lithi buka
ukhawule ngefusi. Izinkehli, ingani nazi izinhloko, bala
sezikhehlile, nezidwaba zazo zesiya khuluma 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 sezi the ukuba
zinde kunalezi zezinkehli. Omunye-ke uyobuza ukuthi lezi
ezinkulu zona? Ubukey njalo ubuhle bemvunulo yakithi, sithi
simunye kodwa uMsinga nje ikakhulukazi aMachunu ngeke
akulahlekela ngisho ungafika uZulu ezinkumbi. Izicholo zabo!
Zize zathi ukuba yimpenge. Zinkulu!

Ucwaningo lukuvezile ukuhlinza nokuhlahlela njengeminye yemisebenzi ebalulekile
eyenziwa umfana ngenkathi ekhula. Isizwe sikaMalandela isizwe esithandayo
ukubusa nakho ukuhlaba kuyinsakavukela kusona. Umuzi ongahlabi abantu

abawuthandisisi. AmaZulu ahlaba kumnandi noma kunomunyu. Uma kwehle inhlanhla siyahlaba, uma sicela noma sibonga umcimbi usuke ungaphelele uma kungachithekanga igazi. Pho umnumzane ongahlabi ngabe ubanjwe yini? Ngabe azimehleli zonke lezi zigameko? UDonda, (1997:5) ubeka kanje ngalokhu:

Ngaphandle kwamasi kukhona inyama. Umnikazi wenkomo ingeyakhe nje uma isamdalela amacala, idla amasimu abantu, nenkunzi igwaza izinkomo zabantu. Kuyingcosana kabi okwakhe uma isihlatshiwe. Inyama-ke yivelakancane futhi inyama yinyama ngokunyamalala.

Abantu abangayejwayele baba namehlo amnyama uma beyiphethe. Umuzi ongavamisile ukuba nenyama awuthandeki. Umuzi kaShingana wethiwa yinkosi uMpande ngokuthi kuSonkweni ngenxa yokwesweleka kwenyama kulowo muzi. Phela inyama yiyo edala ukuba abantu bahloniphane futhi bazazi izikhundla zabo.

Zonke izitho enkomeni zinabanikazi bazo, ngakho-ke umfana uyafundiswa indlela yokuhlinza nokuhlahlela. Uqale abambe ngenkathi kuhlinzwa, afunde ngokuhlinza izingcuba endle agcine naye esegogodile esengungoti kulo mkhakha. Ngaphandle kokwazi izitho ufunda nokubaluleka kwazo. Uyatshelwa ngokubaluleka kwenyongo ukuthi iyinsila yekhaya futhi uma ike yaqhuma ingakakhishwa enyameni leyo nyama ngeke idleke ngenxa yokubaba. UDonda, (1997:06) ubeka kanje ngenyongo:

Into ebebesi isuke ingavuthiwe, iluhlaza ngakho-ke isuke ibaba. Into eabayayo yinyongo. Ayidliwa inyongo kodwa yindoda eyisebenzisayo. Yindoda egaxa inqalathi yenyongo uma ihlabile. Yiyo echela ngenyongo izinto ezidinga ukuhlanjululwa. Inyongo-ke iyababa. Uma ike yachithekela enyameni leyo nyama imane ibabe ingabe isadleka. Isibindi-ke sona simane sivuthwe. Indoda yamadoda neNkosi yokuthula bake bayiphuzisa amanzi axutshwe noviniga kanye nenyongo. Akekho umuntu owayengaqeda ukoma ngento enjalo.

Umfana ekhula ewazi amantshontsho, azi ukuthi insonyama, isixhanti, icwiyo, iguma nenkotha kudliwa abanumzane. Akatolikelwa ukuthi umhlubulo, ungiklane, ithebe, umtshazo, untu, (uluntu), inanzi, usu, nosinyaka okomama. Abafana bona bazitika ngobhedu (inhliziyi kanye nephaphu), ubende nedevu. Bakhula bazi kamhlophe ukuthi impundu ayidliwa yinona ubani kepha idliwa izalukazi ngoba ibanga ukukhohlwa ngakho ayibafanele abantu abasha. Ilunda elenkosazana yakuleyo ndlu okuhlathwe kuyo.

6.2 Izincomo

Ukufika kwempucuko yaseNtshonalanga ifike nokhondolo olwenza ukuba amasiko esiNtu athande ukusibekelwa awezizwe. Uma sibheka esikhathini samanje buningi ububi obenziwa abafana ngoba bengasakhuliswanga ngendlela futhi bengenzelwanga amasiko athile nafanelekile.

Kuyanconywa ukuthi uHulumeni osezintanjeni uzame ukubuyisela isithunzi samakhosi ukuze kube iwona asabalalisa ivangeli ebantwini bayo ukuze zibuye emasisweni. Amasiko awumngogodla wobuntu nobuzwe bakhe, ngaphandle kwawo isizwe singashabalala. UMPanza, (1994:7) ubeka kanje mayelana nokubaluleka kwesiko:

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

Kuyanconywa ukuthi amakhosi nawo abhunkule ashumayela ivangeli lokuqhakambisa ukubaluleka kwesiko kubantu bonkana ukuze abantu bangabi amalulwane, banamathele emasikweni ezinye izizwe, bakhohlwe imvelaphi yabo.

Kuyanconywa ukuthi uMnyango Wezemfundo wenze uhlelo oluthize lapho izingane zasemadolobheni zingavakashela imindeni yasemakhaya isikhathi esithize ukuze zifunde, zivuselele amasiko esiNtu nemikhutshana yakhona.

Kuyanconywa ukuthi izikole nazo zibambe iqhaza zifundise abantwana ngendlela yokuziphatha. Intshumayelo yokuziphatha mayingabhekiswa emantombazaneni odwana ngoba kuyiwona asala nomthwalo emva kokuhlekisana. Abafana nabo mabalulekwe baboniswe ukululazeka kwabo uma sebethole abantwana abangabahlelele futhi nesikhathi singakavumi. Lesi sincomo singalehlisa izinga lezingane eziyimilanjwana ngoba isikhathi esiningi abafana bayawabhozomela amantombazane noma engavumile besebenzisa izikhwepha. Ukusetshenziswa kwezikhwepha akulungile kuwukudlwengula. Lo mkhuba uyasehlisa usiphoxe isizwe ngakho kufuneka ulahliswe okwenyongo yenyathi. Uma intsha nesizwe kungagqugquzelwa ukuba kunamathele emasikweni, cishe nesifo lesi esithanda ukushabalalisa isizwe, ingculaza ingagcina isihlanze ngedela.

Kuyanconywa futhi ukuthi isikole njengesizinda lapho intsha ichitha khona isikhathi sayo esiningi izikole zenze imincintiswano ethile ezovuselela inhlonipho nokubaluleka kwamasiko. Izikole maziqhakambise imigubho ephathelene namasiko esiNtu nabantwana babambe iqhaza elibonakalayo kuleyo migubho. Kuyanconywa

nokuthi abafundisi bezingane zesikole bangakhombi ngeminwe kepha babambe iqhaza elibonakalayo ekuphumeleliseni amasiko esizwe.

Kuyanconywa ukuthi nezibhedlela noMnyango Wezempilo nazo zibambe iqhaza ngokuthi abafana bengasokwa ezibhedlela kodwa basokwe emakhaya ngaphansi kweso elibukhali lodokotela noma labezempilo ukuze babone ukuthi leli siko lenzeke ngokuphepha. Futhi leli siko lingabamba iqhaza elibonakalayo ukudambisa izifo ezithathelana ngokocansi ngoba uma umfana eqhathulile ijwabu lesitho sakhe sangasese liyahlehla bese ephelwa indawo yokucasha amagciwane.

Kuyanconywa ukuthi uHulumeni osezintanjeni agququzele ukuvuselelwa kwezifundo zezolimo ezikoleni, ezikhungweni zemfundo ephakeme kanye nasemiphakathini jikelele. Uma abantu bengakwazi ukuthi yilowo nalowo mndeni ube nesivanjana sawo imindeni ingasimama ngoba bengayeka ukulokhu beyothenga ezitolo futhi badle ukudla okusha nokunomsoco ngoba kuyabonakala ukuthi ezindaweni lapho kusagcinwa khona amasiko abantu abahlaselwa kalula izifo ngoba bayazilimela lokho okwenza abafana bawenze umsebenzi wabo wokubophela.

Kungashayelwa ihlombe uma uMnyango wezeMidlalo ungagququzelwa ukubuyiswa kwemidlalo yesiNtu ezikoleni nasemiphakathini njengokungcweka, ukuciba insema. Uma le midlalo ingabuyiswa inganciphisa ubugebengu entsheni nakubo abadala bese igcina abafana benemizimba eqinile. Kuyancomeka ukuthi uHulumeni wesiFundazwe sakithi usuqalile ukubona isidingo salokho ngoba ngomhla ka-06 kuNcwaba 2005 bekukhona umncintiswano ePort Dunford mayelana neminye yale midlalo.

6.3 Isiphetho

Kulolu cwaningo kuyavela ukuthi abazali abaningi bayathanda ukuba nabantwana uma sebhleli ndawonye ngokomthetho. Kodwa iningi labazali lithokoza ngokweqile uma umntwana kungumfana ngoba kusuke kujatshulelwa ukuthi uzovusa umuzi kayise ngokuqhubezela isibongo sikayise phambili. Akufani nentombazane yona ethi ingagcagca isilahle phansi isibongo sakubo isithatha esasemzini. Okwesibili umfana uma eyizibulo kubo uba indlalifa. Ngokwesiko lesiZulu umuntu wesifazane akalokothi abe indlalifa ngoba kuthathwa ngokuthi ungumntwana ngakho udinga umbheki noma engaba mdala kangakanani noma eseshadile imbala. Impucuko yaseNtshonalanga isithande ukugixabeza abesifazane amandla athe xaxa kwenye inkathi acishe adlule nawabesilisa. UShange, (1992:9) uyakuveza lokhu lapho uDlamini eklolodelwa umalokazane wakwakhe uDaisy ethi:

"We ma, waze wahlupheka Dlamini, ngaze ngakudabukela. Amafa kanti aqhawagwa kanje? Ngoba bengithi ungumuntu osile nje nokwazi ukuzisebenzela?" Kusho uDaisy ebabona besukuma sebehamba, naye esebavalelisa ngamazwi. "Wawungatsheli ngani uThemba esaphila ukuthi uma efa kube khona akushiyela khona? Wathula waqoma ukuthi uyoza uzobangela mina umsindo. Ushaye phansi-ke, angigitshelwa ekhanda mina. Futhi-ke uma ufuna ukwazi, mina ebandleni lethu asizili uma sishonelwe, sibe silokhu sidunyelwa sifaka izingubo ezimnyama, into engathi shu. Yazini lokho-ke, uma nifuna ukwazi."

Ocwaningweni kuyavela ukuthi umfana ubamba iqhaza elibalulekile ukufeza imisebenzi yasekhaya. Umfana uyelusa, asenge, abophele izinkabi, azingele futhi uyena umfana ovusa umuzi kayise uma uyise eseye kwelamathongo.

Noma uHulumeni osezintanjeni ungenza noma yimiphi imizamo ukwehlisa isithunzi sowesilisa, iqhaza elibanjwa umfana lohlale likhona kwelikaMthaniya, ngeke lagotshiswa uphondo yimithetho engenasisekelo, ethekelwe kwezinye izizwe namasiko. Empeleni asikholwa ukuthi uHulumeni uyakuthanda ukukhweza abesifazane emakhanda abayeni bawo nezingane phezu kwamakhanda abantu abadala. Ikhonco lakhe elibuthakathaka wukuthi ufuna ukwandisa amavoti ngenxa yobuningi besifazane kanye nentsha. Phela wukukhethwa ngo “Elethu!” okungamenza ahlale eziqhoqhobe izintambo zombuso. Bese lilimala-ke isiko ngenxa yolobilobi wokuthanda umbuso wezwe.

Ukunonophala kolimi kuvela kucace bha lapho umfana ekhula. Umfana ubonakala ekhula ukuthi uzoba indoda enjani. Abanye benza ubudoda besebancane yingakho kunesaga esithi: “Umthente uhlaba usamila” noma “Inkunzi isematholeni,” noma enze okungaphezu kwakhe kuthiwe: “Ubudoda abukhulelwa.” Lolu limi olumtoti nolunotho kangaka lwezisho nezaga luzobekwa emathongwaneni kumbe emashungwini (emitatsheni yolwazi) lapho izizukulwane zezikulwane ziyopilomba zibuye ziyontongela khona uma seziqalekele ulwazi.

Kuyacaca bha ukuthi ukukhulisa umntwana ongumZulu ngosikompilo lwaseNtshonalanga kuyamthuntubeza umfana ngokomqondo ngoba kuyaphambana nenqubo yesiNtu futhi maningi amagxathu aweqayo abalulekile empilweni angamenza indoda eqotho nehloniphekile emphakathini. Lokhu kweqeka kwamazinga kufana nokuhamba kwexoxo lona olunohambo olungahanjwa ngokuphelele ngoba indawo eningi yeqiwe. Akufani nokuhamba komnenke wona esikwazi nokulandela imilobo lapho uhambe khona. Nalokhu okuvallelwe kulo

mqingo kutholakale ngokulandela yona kanye imilobo eshiywe yisiko. Umntwana owehlelwe yilo mshophi wokujombajomba nokweqa amazinga ukhula engazazi kahle imvelaphi yakhe nezinsalelo abhekene nazo ibanga nebanga. Lokhu kufakazelwa uTyrell, (1983:136) lapho ethi:

In Western society the young person faces an uncomfortable growing-up time. The passage from childhood to maturity often entails a protracted series of encounters between older and younger generations, with the younger fighting for a recognition not easily accorded them by the older. By contrast, initiations in African society are easier on the different age-groups, providing a clear set of rules dictating behaviour towards one another. The prospective initiate is removed from society to undergo experiences which separate him or her from society at large, as previously perceived. However this procedure effectively binds the initiate into a specific social group and it is as a member of this group that he or she is not only welcomed back into society, but given an acceptable mode of self-expression and participation.

Kuyiqiniso elingephikwe ukuthi umuzi ongenaye umfana ubonakala ngombala ngoba imisebenzi abamba iqhaza kuyona iyasilela. Noma bengayenza abesibhuda kepha ubumpetha, ubunyoninco nobuchwepheshe awenza ngayo umfana buyasilela. Noma intombazane ingalusa kodwa kukhona lelo zinga nekhono eliyimvelo kumfana engeke yafika kulo. Umuzi onganaye umfana kuba kwampunzidlemini, udlala izinswelaboya kanti umfana uma ekhona, ziyesaba ngoba ziyazi ukuthi kukhona okusina kuzijeqeza.

Umfana akagcini ngokuba umfana. Uyakhula adlondlobale aze afike ezingeni lokuba indoda. Umuzi ongenandoda awunaso isithunzi futhi awukho ngoba owesifazane uma ezocela inxiwa ehamba yedwana, induna noma inkosi iyalandula

ngoba umuzi ubizwa ngowesilisa. Umuzi kungaba kwaGumede, Mvelase kodwa kungathiwa kwaMaMbatha sekuchaza ukuthi lowo uganile esibongweni esithile.

Okukhulu kunakho konke ukuthi umfana uvusa umuzi wakubo ukuze lihlale likhona igama lakubo. OVusumuzi, oBhekuyise, Bhekabakubo, oMzwandile, oMuzikayise, oBhekumuzi, oZuzumuzi amagama akhombisa ukubaluleka komfana ekuvuseni umuzi wakwabo.

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