

**UCWANINGO OLUNZULU NGOKUZILELA UKUFA,
UKUGONQA NOKUGOYA ESIZULWINI / DEEP RESEARCH
ON ABSTINENCE DURING DEATH SECLUSION AND
RECLUSION IN ISIZULU**

KHENANI LLOYD MAKHOB

2017

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NGU-

KHENANI LLOYD MAKHOB

LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZO-

**BUDOKOTELA KWENZULULWAZI
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO
ENYUVESI YAKWAZULU**

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ISIFUNGO

Mina, **Khenani Lloyd Makhoba**, ngiyafunga ngiyagomela ukuthi lo msebenzi osihloko sithi: **Ucwaningo Olunzulu Ngokuzilela Ukufa, Ukugonqa Nokugoya Esizulwini**, ungowami isiminya. Imithombo yolwazi olusetshenzisiwe kulolu izezwe ngokuphelele ngasekugcineni kwalolu cwaningo. Lo msebenzi awukaze wethulwe kwesinye Isikhungo Semfundo Ephakeme ngaphandle kwesaseNyuvesi yakwaZulu.

MAKHOB K.L.

USUKU: _____

UMNIKELO

Lo msebenzi ungumnikelo esizweni sakwaZulu nezigaba zaso. Phakathi kwezigaba ezikhona singabala iZikhungo Zamasiko, ongoti bamagugu, izigcinamagugu, amaNyuvesi, izikole namasonto. Amasonto awudinga kakhulu lo msebenzi. Maningi kakhulu amakholwa angamaKhristu angenalwazi olugcwele ngamasiko esiZulu.

ISETHULO

Lo msebenzi ngiwethula kubazali bami abangasekho, ubaba uMbuyiseni Makhoba nakumama u-Ebbie uKaMaphumulo. Ngithi kubona nanku umsebenzi ababengithume wona. Noma sengephuzile ukubuya kodwa ngomusa weNkosi ngigcine ngibuyile.

AMAZWI OKUBONGA

Ngibonga uMdali ngokunginika ithuba namandla okufunda. Akwandele wonke umuntu. Ngibonga uMeluleki wami uSolwazi Z.L.M. Khumalo. Sekuyisikhashana engigququzela ethi akusetshenzwe kusakhanya, kusho nokho ukuthi kusahlwile kimi. Bekumele ngixolise kuye nasesizweni sonke ngokwephuza ukusuka kanti elisuka mumva likholwa izagila. Ngibonga isineke sakho Mzilikazi, Mntungwa. Azihlangani izandla Mashobane. Sekuyisikhashana ngikubuka ukwenza nakwabanye. INkosi ikubusise ngokungakhethi bala lamuntu.

Ngibonga umqakaqi walo msebenzi uNkosazane uNonhlanhla Msomi. Ngibonga isineke sakhe esingaphezu kokwenza. Ngithi kuyena unwele olude Nomndayi.

Ngabe ngigxazile uma ngingabashiya ngaphandle abalingani bami uDokotela M.Z. Mthembu, uDokotela S.L. Ntuli noDokotela N.M.A.R. Nzuza abafake igxalaba kulo msebenzi. Ngaphandle kwabo bewungeke lo msebenzi ube kuleli zinga. Ngibonga odadewethu esisebenza nabo uDokotela uZanele MaDlamini Buthelezi noNkosikazi uDudu MaNgubane Mbokazi ngokungibekezelela.

Ngibonga abafowethu nawodadewethu iningi labo elingogoti kulolu cwaningo. Bangingi kakhulu ngeke ngiqede ukubabala nokubagagula ngamagama.

Ngibonga izingane zami okuthe noma sekunzima kakhulu zangibekezelela. Ngiyabonga Fikile, Lindani, Mlondolozu, Nonduduzo nawe Kwanele. Ngibonga abazukulu uLuthando, uThaba, uLandile, uLindisipho, uNonhlanzeko, uBuhle, no-Enkosi.

Okokugcina nokubalulekile, ngibonga izitha zami. Bonke abamelene nami bayangigququzela ngandlela thize. Ngiyabakhuthaza ukuba baqhubeke ukuze ngikhuthazeke ukwenza sengenzela bona. Ngithi kubona mababone ukwenza kweNkosi. INkosi iyabathanda abahlushwa ngeze.

IQOQA

Lolu cwaningo lunezehluko eziyisithupha:

Isahluko sokuqala siyisethulo socwaningo. Sehlukaniswe izigatshana eziyisishiyagalombili. Isingeniso sethula amasiko esiZulu nendlela axoveke ngayo. Kunempikiswano nokungaboni ngaso linye esizweni ngamasiko. Phakathi kwalawo masiko okuphikiswana ngawo kuyabalwa nokuzila. Izimbangela zokulahleka kwamasiko ziningi. Enye yazo ukuncikana kwamaZulu nezinye izizwe. Enye yazo ukubuswa ngezinye izizwe ezinezinhloso ezishayisana nezesizwe samaZulu.

Intshisekelo yocwaningo yadalwa ukuba umcwaningi athole ukuthi amasiko aphaathelene nokuzila agcinwa ngezindlela ezahlukeneyo. Kwenye inkathi lezi zindlela ziyashayisana. Inhloso enkulu ngalolu cwaningo ukuhlola ukuthi ukuzila kuyisiko noma umkhuba nje. Enye inhloso ukwethulela umphakathi imvulamehlo ngamasiko, ikakhulukazi awokuzila.

Umklamo wocwaningo umayelana namasiko lapho kuzilwa khona. Kuphawuliwe ngokuzilela ukufa ngaphambi nangemuva komngcwabo. Ibaluliwe imigonqo ngokwahlukana kwayo. Ucwaningo lwenziwe ikakhulukazi eMbumbulu. Lokho akumvimbanga nokho umcwaningi ukuba aye nakwezinye izindawo. Ukuzila yisiko lesizwe sonke ngakho-ke umklamo ngokwendawo yokuqhuba ucwaningo uvulekile.

Isahluko sesibili sehlukaniseke iminxa emibili emikhulu. Kuchazwe amagama asetshenziswe ocwaningweni. Kufakwane umlomo nawongoti abehlukene. Kukhulunywe nawongoti abanolwazi lwasesikoleni ngobugugu namasiko. Abanye babo bafundisa kwaNgqondonkulu. Iningi labo lifundisa isiZulu nobugugu. Kuthintwe ongoti abathintana ngqo nokuzila. Izinyanga nezangoma zinolwazi oluthe thuthu ngemigonqo nokunye okwenziwa ngamathwasa. Kuthintwe ngisho abaholi bamabandla. Isizathu esimqoka salaba baholi ukuthi amakhohle angamaKhristu ayabaleka ekuphikeni amasiko.

Isahluko sesithathu sicacisa ngezindlela zokuqhuba ucwaningo. Kumele kucace ukuthi umcwaningi uluthola kanjani ulwazi. Usebenzise izincwadi azithola emitapweni yezincwadi. Ufunde amaphephandaba. Ulalele imisakazo. Ubuqe umabonakude. Ufunde imiqulu yabanye abacwaningi asebecwaningile ngamasiko esiZulu. Kubhekwe nezinsizakuhlaziya ezintathu ezihambisana nokuzila esiZulwini.

Isahluko sesine singokuzilela isifo. Kukhulunywe ngokukhala lapho kufiwe. Ukuhambelana lapho kufiwe kwenzeka kusaphalalwe umkhosi ngesifo, kwenzeka nasemuva komngcwabo. Ukuzila kwehlukene ngemikhakha. Kuyenzeka kuqalwe kusagulwa. Kuyashiyana ukuzila kwamalungu omndeni. Abafelokazi bazila isikhathi eside kunawo wonke amalungu omndeni. Amadoda avamise ukuzila ngenhliziyo. Esinye sezizathu zokuzila kwawo ngenhliziyo ukuba nesithembu. Umnumzane onesithembu akakwazi ukuzilela lo oshonile bebe besaphila abanye.

Isahluko sesihlanu sididiyele ukugonqa nokugoya. Kwehlukani siwe ukugonqa nokugoya. Ukugoya kwenziwa umalokazane emveni kokuchanguza emzini. Ukugonqa imikhuleko lapho kuthonjiswa khona izingane, kwemuliswa, ngomncamo nangomkhehlo. Umgonqo othe ukwehluka ngowamathwasa. Ukugonqa okuningi kulapho kukhuliswa khona izingane. Zigonqa kakhulu nakaningana izingane ezingamantombazane kunezingabafana. Isizathu salokhu ukuthi umuntu wesifazane nguyena oqiniswayo. Uneqhaza elikhulu emasikweni esiZulu. Yibona abesifazane abalinda isidumbu ubusuku nemini. Banenimba nesineke sokukhulisa izingane. Banesineke sokweluleka izingane ngakho-ke kumele bawulungele lo msebenzi wokwakha isizwe. Yibona abesifazane abathwala izingane izinyanga eziyisishiyagalolunye.

Isahluko sesithupha isiphetho. Sehlukani swa kathathu; izincomo, ukuhlaziya nokutholwe ocwaningweni.

SUMMARY

This research is divided into six chapters:

Chapter one is the introduction to research. It is divided into nine sub-topics. The hypothesis is the conflict about the customs pertaining to abstinence in isiZulu. There are different causes to culture diffusion in isiZulu. The neighbouring tribes and communities have contributed to this diffusion of customs. There are also political reasons to this diffusion.

Due to different and conflicting approaches in doing isiZulu abstinence customs the researcher got interested in doing this research. Another aim for this research is to find out if abstinence (ukuzila) is indeed a custom or one of the habitual rituals. Another aim is to open the eyes of the nation in as far as isiZulu customs are concerned.

The scope of research is on abstinence under the sub-topics; death, seclusion and reclusion in isiZulu. The research was based on UMbumbulu area. The topic is so wide that it was inevitable that the other places could be evaded. Abstinence is a nation-wide custom.

Chapter two is divided into two. The definition of terms is very essential in the research of this nature. Abstinence has its own terminology that is dominated by idioms. IsiZulu idioms, like in any other language, need to be explained. Experts on the research topic were interviewed. Academics on the topic were consulted. Amongst them are teachers and lecturers who have experience in teaching and dealing with isiZulu heritage. Experts who are hands on these customs were interviewed to give practical experience on the topic. Traditional healers were consulted. Ministers of religion, especially Christianity, were involved. The reason for contacting ministers of religion is that a lot of Christians are in controversy with isiZulu customs.

Chapter three is about research methods and theories used. Books were used to collect information. Newspapers were read. The researcher listened to different radio

stations. Dissertations and theses, on research done in isiZulu customs, were read.

Chapter four is on abstinence before and after burial. Mourning is vast during death. Different types of mourning are practised. Abstinence may occur even before death. In a case of an ill person, especially the elderly, people engage in mourning. Some members of the family engage more than others. Widows take longer time in mourning. Husbands may not get into mourning. One of the reasons for men not to mourn is polygamy. It will not be fair for the living wives if the husband mourned for the deceased. If the husband mourns he may not wear anything symbolising death.

Chapter five is about the seclusion and reclusion. Most of these ceremonies are arranged for the girls. Seclusion is practised during puberty stage. It is practised when the girl has become of age. It is practised when the bride leaves home for marriage. Reclusion is solely for the bride in preparation for being a full wife.

Chapter six is conclusion. It is divided into findings and recommendations. It is the summary of all chapters. Amongst the findings women engage more than men in these customs of abstinence. The reason for that being that they are in training. They are responsible for different projects including child rearing. They are good in advising the youth. They are closer to the child since they carry them nine months.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Inkulu impikiswano nombango ngokuzila esiZulwini. Ukuzila kungelinye lamasiko amadala akhona cishe ezizweni zonke. Ukuzila ngenxa yokufelwa kugcwele umhlaba wonke. Zonke izizwe ziyakuhlonipha ukufa. Uma sibheka incwadi kaGenesis siyathola ukuthi isiko lokuzila lidala. Kwakungazilwa nje kuphela kepha yayikhona nenzilo. Bukhona ubufakazi benzilo encwadini kaGenesis, 38:14 lapho kuthiwa:

Wayesekhumula izingubo zakhe zobufelokazi.

Le nkulumo ecashunwe ngenhla icacisa ukuthi inzilo iwuphawu olukhona nakwezinye izizwe. Lo okhumula inzilo nguThamari ongumGibhithe owendele ku-Abraham ongumHebheru. Kwakunini-ke kubhalwa incwadi kaGenesis? Le ncwadi eseBhayibhelini icashunwe ngoba inobufakazi obubhalwe phansi. Loku kucaphuna akusho ukuthi kuzolandelwa isizwe sakwa-Israyeli, okubhalwe ngaso eBhayibhelini, kulolu cwaningo.

UMsimang, (1975:146) ubeka kanje ngenzilo esiZulwini:

Kuqala inkosikazi ibihlala iyinhlekisa ngezikhumba zezimvu kuze kuphele iminyaka emithathu.

Loku okushiwo uThabizolo kuwubufakazi bokuthi inzilo (uphawu lokuzila) yayikhona kwaZulu. Imvu emnyama nayo indala esizweni samaZulu. Ukuzila esikhuluma ngako kulolu cwaningo kwehlukaniseke iminxa emibili emikhulu; isikhathi sokuzila nezimpawu zokuzila. Isikhathi sokuzila siya ngokuthi isizwe nesizwe sivumelene ngani. Kuya nangomndeni ukuthi uvumelene ngani. Izizwe ezimnyama zase- Afrika ziyazila. Incwadi kaGenesis, 50:3 ngaloku ifakaza ithi:

AbaseGibhithe bamlilela izinsuku ezingamashumi ayisikhombisa.

Lo abamlilelayo nguJosefa. Ufelwe nguyise. Abamlilelayo ngabaseGibhithe. IGibhithe lise-Afrika. Ngenxa yokuthi isizwe samaZulu siphila phakathi kwezizwe eziningi, isiko lokuzila seliyaxoveka. Lingelinye lamasiko adinga ukuba kubhalwe ngawo ukuze abantu bathole umhlahlandlela. Kuningi okulahlekile, esiZulwini, ngenxa yokungabhalwa komlando namasiko alesi sizwe. Kuningi okulahleke ngenxa yokuxova amasiko ngamabomu. Ukuze kucashunwe ebhayibhelini yingoba kuyagqoza okubhaliwe esiZulwini.

Izincwadi ezikhona zabhalwa abamhlophe. Nokho babengaluqondi kahle usikompilo namasiko amaZulu. Ababhali o-Bryant, Krige, Stuart, basiza ngokuibhala ngomlando nempilo yamaZulu. Luyadingeka ucwaningo olubheke ukuthi babebhala ngokuyikona yini. Ukufa kwesiko lokuzila kudala izinkinga ezahlukahlukene. Kudala uqhekeko emindenini nasesizweni samaZulu. Abantu abaningi bagcina bengalihloniphi leli siko ngoba bengayiqondi ingqikithi nomsebenzi walo. Ephephandabeni Ilanga, (April, 25-27: 2013:3) kuvela inkulumo ethi:

Uzofela ejele umfelokazi nezinkabi.

Amahlazo anjengaleli elitholakala kuleli phephandaba, acacisa ngokusobala ukuthi sekukhona ukungaqondi ngokuzila. Sekuyinsakavukela umchilo wesidwaba (sekuvamile) ukufunda nokuzwa ngamahlazo anjengaleli elaphuma kuleli phephandaba. Kusobala ukuthi lo mfelokazi akakwazanga ukuzila ngesikhathi edonsa isigwebo sasejele. Lo mfelokazi uze aboshwe ngoba edelela, ebukela phansi isiko lokuzila.

UNyembezi, (1958: viii) uveza ukubaluleka kokugcina amasiko laphe ethi:

Kepha uma kusekhona esinamaqiniso ngakho, kufanele sikulobe phansi ukuze izizukulwane ezizayo ziwafumane amaqiniso ngoZulu eqoqiwe akhwezwa kahle.

Ziningi izimbangela zokulahleka kwamasiko. Enye yazo ukudungeka kwamasiko edungwa ngamasiko ezinye izizwe.

Ukuzila okukhulunywa ngako kulolu cwaningo kumikhakha miningi. Olunye uhlobo lokuzila ngaphandle kokuzotha lapho kufiwe, ukugonqa nokugoya. Lolu hlobo lokuzila luyavela kuKhumalo, (1997:17) lapho ethi:

Umntwana ugoyiswa kulolu khalo ngenhloso
yokuzila konke okunye kepha aqoqele umqondo
wakhe lapho eya khona.

Njengoba “ezila konke okunye” kusho ukuthi uyazotha azithibe noma azinqande kwajwayele ukukwenza. Okushiwo uKhumalo, (1997) kufakazelwa uSangweni, (2014:50) lapho ethi:

Ithatha umfuziselo wokufa njengoba iphuma
igubuzele nje. Izilele ikhaya elisha eqonde kulo.

Ekufeni yilapho kuphela khona impilo. Ukufa ukuzidela. Ngomfuziselo wokufa uSangweni, (2014) uchaza ukulingisa ukufa. Ukugoya kuyingxenye yokuzila. Ukuzila ukukhala okusezingeni lesililo. Kungumkhuleko. Loku ‘kuqoqela umqondo’ okushiwo uMntungwa, (1997) umntwana kumnika ithuba lokuyalwa izalukazi.

Ukuzila lapho kufiwe ikakhulukazi emveni komngcwabo, kubonakala ngophawu olubizwa ngenzilo. Ukuthi inzilo ikhona esikweni lesiZulu kufakazelwa uZulu, (2006: 8) lapho ethi

Uma kukhona ofisa sikukhulume Bheki okuqondene
nokuthandana, linda ngize ngikhumule inzilo.

Lesi sicaphuno sisencwadini eyinovelu (Zulu, 2006). Nakuba kungumbono wombhali lo kepha ukhuluma ngokwenzekayo emphakathini wangempela. Isiko liyamphikisa lo mfelokazi ukuba akhulume ngezothando nokungena othandweni, esazilile. Inzilo iyahlonishwa esizweni samaZulu. Iwuphawu lwenhlonipho. Lo mbhalo uncike emasikweni esiZulu njengoba lo mfelokazi okhulumayo engumZulu. Inoveli incika empilweni yangempela yabalingiswa.

Le nzilo yiyona esusa umsindo omningi nombango phakathi kwesizwe samaZulu. Ingxenye enkulu yalolu cwaningo ukucwaninga ngesiko lesiZulu lokuzila nangayo yonke imikhuleko egcinwa lapho kuziliwe.

Ubufakazi bokuthi ukuzila isiko elidala esiZulwini bethulwa Isolezwe, (2017:17, kuMasingana) lapho kuthiwa:

Ukuzila esiZulwini yisiko elidala.

Le nkulumo ifakazelwa uMsimang, (1975:146). Loku kuchaza ukuthi ukuzila akufikanga nabamhlophe njengoba sekunezimpikiswano ngako namhlanje.

1.2 Intshisekelo yocwaningo

Sekuyisikhathi umcwaningi ekhathazwa impikiswano ekhona ngaleli siko lokuzila. Le mpikiswano seyidale uqhekeko emindenini eminingi. Abanye bacasha ngezinkolo eziningi abathi azihambisani naleyo yobuZulu. Ngokubona ukudungeka kwamasiko amaningi esiZulwini umcwaningi ubone kunesidingo salolu cwaningo. Okwasusa phansi umcwaningi, uhlelo olwalukumabonakude ngonyaka we-1997, lushayelwa uFelicia Mabuza-Suttle. Ngaloku uMakhoba, (2002:3) uthi:

Kwakukhulunywa ngenzilo. Owayephethe uhlelo naye wayenongabazane. Ayebamemile nabo babenongabazane. Yagcina inqola iphoseke (iphonseke) odongeni.

Ukuphoseka (ukuphonseka) kwenqola odongeni kuchaza ukulahleka noma ukuphuma emgwaqwei. Ukuphikisana ngokuzila nangenizilo kusekhona namanje. Ayanda amaZulu angenwe yinkolo yokusindiswa. Abasindisiwe balihlaba bayalihlikiza isiko lokuzila. UMakhoba, (2002:1) efakazela lo mbono uthi:

Ukuphikisana nokuklwebhana ngamasiko aphilhelene nesifo (nokufa) sekukuningi kakhulu esizweni samaZulu.

Umcwaningi ubona ziziningi ezinye izimo lapho kuzilwa nalapho kugonqwa khona esiZulwini ngaphandle kwalapho kufiwe.

1.3 Inhloso yocwaningo

Inhloso yalolu cwaningo ukubheka ukuthi ukuzila kuyisiko lesiZulu noma umkhuba nje wabambalwa. Kuzohlehlwa kubhekwe impilo eyayiphilwa, kubhekwe namasiko esiZulu. Kuzobhekwa ngeso elibanzi umkhuleko owenziwa lapho kulindiwe, lapho kugonqiwe, nalapho kugoyiwe. Lo msebenzi uyimvuselelo yamasiko nangezikhathi lapho kukhona izimo eziphikisana ngqo namasiko esizwe samaZulu. Lezi zinguquko ezihlasela ngqo amasiko uyaphawula ngazo uXulu, (2014:95) lapho ethi:

Ukuzila kuphelelwa isithunzi ngokugqama
kwamalungelo.

Ukuphelelwa isithunzi kusho ukuphelelwa inhlonipho nokwaziswa. Amazwi kaXulu achaza ukuthi kumele isizwe sihlale emasikweni aso. Kumele sikhanyiselwe ngobungozi bokuzigqilaza ngolwazi lwabezizwe, olukude naso noluthengwayo, sehlulwe olwaso olungadinge kuthengwa. Ukuduma nolwazi lwabezizwe uyeke olwakwenu kudala uqhekeko. Kukhukhumalisa nalaba abakholwa ukuthi anikwazi ukuzimela ngokwenu.

UMsimang, (1975:Isandulelo) uhamba emazwini kaNyembezi, acashunwe ngenhla, lapho ethi:

Phela ilanga seliphezu kwezintaba, kuzohlwa kube
mnyama, lolu lwazi lufuneke lungatholakali.

Lo msebenzi uzokuba imvulamehlo nomsusankungu kwabangenalo ulwazi olugcwele ngokuzila. Lo msebenzi uzama ukunqinda ijubane labasizakele ngemithetho emisha kaHulumeni. Kukhona abaveza ukuthi kudala baboshwa “imithetho” yesiko. Ngokwabo ngabe bakude kabi. Le mithetho osekusizakelwe ngayo uyayicacisa uMbatha, (2009:21):

Ngenyanga kaLwezi we-1996, uMnyango wezoBulungiswa (mthetho) wasungula isigungu esaseseke ukulinganiswa kwamalungelo ngokobulili kukhuthazwa inqubekela phambili yabesifazane eMnyangweni ukuba babe neqhaza abalibambayo kwezobulungiswa nasemiphakathini.

Ukubhekelela uhlangothi olulodwa, njengolwabesifazane, kuyaludala uqhekeko. Enye inhloso yocwaningo ukuveza ubunye nokulingana kwamaZulu emikhulekweni yawo. Loku kugqanyiswa umgonqo weSilo. Lo mgonqo uwuphawu lokuzotha nenhlonipho. Emkhulekweni wesiNtu akekho ongaphezu komthetho. Uma iSilo sikwazi ukugonqa, sihlale ndawonye sengathi siboshiwe, umuntukazane angehlulwa yini? Loku kuzila naloku kugonqa kuveza ngokusobala ukuthi abantu bayalingana esikweni. Bangahle bangalingani ngokombusazwe kepha ngokwesiko bamunye futhi akekho ongaphezu komunye.

Enye inhloso ukugqamisa isithombe sokuthi inkolo yobuKhrestu ayiphambani namasiko esiZulu. Bukhona ubufakazi kuJohane, 11:19 bokuthi bekukhalwa lapho kufiwe nangesikhathi sikaJesu:

Abaningi kubaJuda babefikile koMarta noMariya ukubakhuza ngomnewabo.

Igama “ukubakhuza” lichaza ukukhalisa nokududuza. Lapho kufiwe kufika abazokhalisa abafelwe bathi bazokhuza umhlola. Ukukhala kuwukuxosha ukufa. Ngenxa yokuthi kuyaxoshwa kuthiwa “kuyakhuzwa.”

1.4 Izindlela zokuqhuba ucwaningo

- Indlela yolucwaninga okubukhali ngolwazi lwendabuko.
- Indlela yokuphilisana komphakathi (*Sociological theory*)
- Ukufunda nokucwaninga izincwadi namaphephandaba
- Ulwazi olutholakala kongoti
- Ukufunda amaphepha ngenhloso yokuba ashicilelwe
- Ukwenza inhlobo ngokubuza abantu imibuzo eyahlukene.

1.5 Umklamo wocwaningo

Ucwaningo lubheka izinhlobo zokuzila esizweni samaZulu. Kuzocwaningwa ngokuzila, inzilo, ukugonqa, ukugoya, ukugeza nokukhumula. Ukuzila nenzilo kubhekiswe ekufeni. Ukugonqa kuvame lapho kwenziwa umhlunywana, umemulo nomkhehlo. NeSilo siyagonqa ngaphambi kokuba sibonane nabantu emikhosini yaseNdlunkulu. Nabaholi bamabandla bayagonqa ngaphambi kokuhlangana nebandla enkonzweni enkulu. Ukugoya ukukhuleka nokuhlonipha kukamalokazane emveni kokuchanguza emzini.

Amabandla amaningi enkolo ahlala ahlale azile. Kunezikhathi lapho loku kuzila kuyimpoqo khona. Isizwe sihlala sihlale sizile. Kuphuma izwi komkhulu, kuphalalwe umkhosi othi isizwe asizile. Kusuke kungumkhuleko omkhulu ngoba kokunye kunesomiso, indlala, umkhuhlane, nokufa kwabantu ubugingqigingqi.

Izinsizwa uma ziphuma impi zihlangana ndawonye enduneni yezinsizwa. Kwenye inkathi zilala khona ngaphambi kokuphuma ziye empini. Abazingeli uma bezophuma inqina balala ndawonye. Okuphawulekayo kulolu khalo ukuthi kunezinto abazizilayo. Okubaluleke kakhulu emgonqweni ukungayi ocansini.

Ucwaningo ngokuzilela ukufa, ukugonqa nokugoya lugxile esizweni samaZulu. Uma kukhona esinye isizwe esiphathekayo, sibalulwe ngoba kulinganiswa ngaso.

1.6 Imibono yongoti

Inyosi yeSilo uBuzetsheni Mdletshe, (2013) ithintwa ngalesi sihloko ithi:

Ngokwami inzilo nokuzila akwehlukene.
Kwakuzilwa impela kwaZulu. Namanje kusazilwa.

Inyosi yesizwe sakwaButhelezi, (2013) iphawula ngabafelokazi ithi:

Amakhosikazi omnumzane osedlule angena esibayeni, ekhala. Aphula amashoba ezinkomo ukuze zikhale izinkomo. Kuyakhalwa uma kufiwe.

Ungoti uBlose, (2002:157) uthi:

Emva kwesiko lokugunda, kulandela ukufakwa kwenzilo, indwangu emnyama.

UKhumalo, (1997:171) uphawula ngomgonqo uthi:

Yisikhathi lesi sokuzila kuyena ezilela inkonzo enhle.

1.7 Abazohlomula kulolu cwaningo

Abafundi basemaNyuvesi kuwo wonke amabanga, bazohlomula. Abafundi abenza ucwaningo bawudinga kakhulu umsebenzi onjengalona. Akucwangingiwe ngokwanele ngokuzila. Abafundisa amasiko nobugugu emaNyuvesi bazowudlulisela kalula kubafundi lo msebenzi. Okubhalwe phansi kwamukeleka njengokunohlonzo kunaloko okudluliswa ngomlomo.

Isizwe sonke samaZulu siyawudinga umhlahlandlela ngamasiko aphaathelene nokuzila. Ungasetshenziswa lo msebenzi ukuba kuqedwe ukungabaza nokushayisana kwemibono ngesiko lokuzila.

Izikhungo zobugugu zithintana kalula nomphakathi. Zingalusebenzisa lolu cwaningo zilusabalalise. UMnyango Wezobuciko Nobugugu neminye iminyango kaHulumeni bayaludinga kakhulu lolu cwaningo.

1.8 Imibuzo Yocwaningo

- Kungabe ukuzila kwafika nabeLungu?
- Kungabe inzilo yafika nabeLungu?
- Kungabe isizwe samaZulu salahlekelwa noma saxovekelwa amasiko aso ngokufika kwabamhlophe?
- Lolu cwaningo lungasisiza yini isizwe samaZulu ukuba sibuyele emgudwini wamasiko aso?
- Ngabe ukuzila kungumkhuleko esizweni samaZulu?

- Ngabe ukugonqa nokugoya kungumkhuleko wesiZulu?
- Ngabe ukugonqa kuyithuba lokufundela nokudlulela esigabeni esilandelayo?

1.9 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukuchazwa kwamagama nemibono yongoti

Isahluko sesithathu: Injulalwazi nezindlela zokuqhuba ucwaningo

Isahluko sesine: Ukuhlaziywa ngokuzilela isifo

Isahluko sesihlanu: Ukuhlaziya ngokugonqa nokugoya

Isahluko sesithupha: Inhlambuluko nokugeza nokukhumula

Isahluko sesikhombisa: Isihlaziyo, izincomo nesiphetho

1.10 Isiphetho

Ukuzila kuyingxenye yenxanxathela yamasiko esiZulu. Iyantuleka noko imibhalo yesiZulu, ebhalwe ngamaZulu ngamasiko esiZulu. Loku kudala ingqinamba kumcwaningi efuna ukuthola ulwazi oluphelele ngamasiko asashabalala. Okubhalwe phansi akunyamalali kalula. Sekukuningi kakhulu ukudungeka kwamasiko esiZulu. Ziningi kakhulu izinkolo nezinkolelo isizwe samaZulu esiphila eduze naphakathi kwazo. Ukucindezelwa kwaso lesi sizwe, kuye kwakapakela nasemasikweni aso. Ukuhlelwa kokucindezelwa kwamasiko esiZulu kutholakala kuLe Roy, (1906:15) lapho ethi:

And yet why should such educational methods as are employed, be detrimental to the native? To inculcate into his character obedience and respect to his superiors; to make a man of him by treating him with firmness, ... and above all to instil into his heart the principles of Jesus Christ which make for righteousness, and fit him for the life that now is, as well as for the life to come... These are the objects aimed at...

Kungangani ukuba lezo zindlela zemfundiso zibe yingozi kowoMdabu? Ukutshikitshela ekuziphatheni kwakhe ukuthoba nokuhlonipha abaphathi bakhe; ukumenza indoda ngokumphatha ngesandla esiqinile... Kuko konke kutshalwe enhliziyweni

yakhe imfundiso kaJesu Khristu ezomenza abe
ngcwele alungele impilo yamanje nezayo. Yizona
zinjongo ezihlosiwe lezi...

Amazwi acashunwe ngenhla awubufakazi bokuthi zazihlosiwe izinguquko ezenzeke
kumuntu oNsundu kule minyaka ephethwe ngabezizwe. Ukungqubuzana kwamasiko
nokuzingabaza kwabaNsundu kungumphumela wento eyayihleliwe. Uyalufakazela
uguquko emasikweni esiZulu uBryant, (1967:175) laphe ethi:

*And knew not how blest he was and happy; till the
White man came, and told him he was a savage and
a slave.*

Wayengazi ukuthi ubusiseke kangakanani futhi
weneme (ukhululeke) kangakanani, engakafiki
omhlophe owamtshela ukuthi uyibhinca nesigqila.

UBryant usivezela izinguquko nokuboshwa okwehlela abansundu ngokungena
kwenkolo yesiLungu. Usethulela igalelo labaMhlophe ekulimaleni kwamasiko esiZulu.
Emva kombuso wamaBhunu kungene umbuso wabantu (*democracy*). Ngeshwa
ayikakatholakali inkululeko yamasiko. Ayikabi khona imfundiso egcwele ngamasiko
abantu. Kubhalwe phansi nje ukuthi izilimi ezisemthethweni eNingizimu ziyishumi
nanye. Kepha namanje kusakhonya (kusaphethe) isiNgisi..Ukukhonya ukuphatha
nokuqhoqhobala. Udingeka ngempela umsebenzi walolu hlobo ukuze ukhulule
imiqondo yabantu.

ISAHLUKO SESIBILI

2.0 UKUCHAZWA KWAMAGAMA, IMIBONO YONGOTI, UKUQOQWA NOKUHLAZIYWA KOLWAZI

2.1 Isingeniso

Kulesi sahluko kuzogxilwa ekuchazeni ulimi namasiko. Kuzocoshwa kucubungulwe nemibono yongoti ngalolu cwaningo. Kuzochazwa ulimi, kuhlaziywa izithombe nophawu. Akwenele ukwazi ukufunda ulimi olubhalwe phansi kanti awuluqondi. Lolu limi lunencazelo (isemantiki) esabalele. Izizathu zaloko isakhiwo solimi nosikompilo lwabalukhulumayo. IsiZulu ulimi olusebenzisa iphimbo (*tonal language*). Amanye amagama alolu limi abukeka efana uma ebhaliwe kanti ayiMpumalanga neNtshonalanga. Okubhalwe phansi kuyahlupha uma okufundayo engakuqondi kahle.

Uyakufakazela loku uMbatha, (2015:11) lapho ethi:

“Kuvele umkhuhlane laphaya kwaNgcobo.”

Umuntu okuqonda kahle ukusetshenziswa kwegama elithi umkhuhlane kulesi sicaphuno, uwuqonda kahle umkhuhlane okukhulunywa ngawo lapha. Akuwona nje umkhuhlane wokugula noma ukunhlinhliza. Kwenzeke inhlekelele. Kufiwe. Igama umkhuhlane limele ukufa. Liyisihlonipho. Lena indlela yokugigiyela neyokuhlonipha olimini lwesiZulu. Ngokujwayelekile umkhuhlane ukugula. Le nkulumo ecashunwe ngenhla ithanjiswe ngamabomu. Lapho kufiwe lusetshenziswa kakhulu ulimi olugigiyelayo npoluhloniphayo. Ulimi olugigiyelayo luyagudlisela ukuze bangalimali abafelwe.

Mhla ziyi-13 kuNdasa onyakeni wezi-2016, umsakazi woKhozi wayefunda izindaba zehora lesihlanu ntambama. Umbhalo ayewufunda wawumi kanje:

Intsha ye-ANC izomasha ikhalela ukuthi kukhululwe uWalus owabulala uChris Hani.

Umsakazi wehlisa iphimbo egameni “kukhululwe”. Indlela umsakazi aphumisela ngayo igama “kukhululwe,” yaveza isithombe sokuthi intsha ye-ANC ifisa kukhululwe uWalus. Umbiko wawuqonde ukuthi intsha ikhalela ukuthi ukhululiwe uWalus. Ngokwayo bekungafanele akhululwe. Mukhulu umonakalo owadalwa yilo mfundi wezindaba kubalaleli ngokwehluleka ukugcizelela nokwenyusa iphimbo ekupheleni kwegama “kukhululwe.” Loku kuphumisela okudonsayo, bekuzokwenza leli gama libe senkathini esanda kudlula. Muningi umonakalo wolimi odalwa ukwehluleka ukuzikisa nokwenyusa iphimbo lapho kudingeka khona. Noko kulolu cwaningo kuzogxilwa emagameni aqondene nokuzila.

Kulolu cwaningo kusetshenziswe ulimi olulula, oluzwakala kunoma ubani. Zigwenyiwe izaga nezisho ezilukhuni. Kulolu limi kulukhuni “ukuthambisa” ulimi. Kungalesi sizathu kukhona lesi sahluko esichaza amagama asetshenzisiwe. Ucwaningo luhlaziyiwe ukuze zicace izinhloso zomcwaningi.

IsiZulu ulimi olufengqayo nolugigiyelayo. Ukugigiyela kuncikene nokuthathela. Lenzeka lapho-ke iphutha, ngokuphambanisa ukucasha nokuthathela. Ukugigiyela kusho ukuthi inkulumo icashile. Kunesidingo esinqala sokuba lolu limi luchazwe ngoba ludida ngisho abaninilo. Ukugigiyela olimini lwesiZulu kufakazelwa uNtuli noMakhambeni, (1998:8) ngokuthi:

Lokhu kugigiyela kungase kwenze ingane esencane
noma umuntu wezizwe ongasazi isiZulu adideke
ehluleke nokulandela kahle okuxoxwa okhulumayo.

Enganeni engumZulu, ubuciko-mazwi obuthi “ukuphathwa isisu” abusona isisho kepha yinkulumo eyejwayelekile. Okwenza iphike ukuthi isisho lesi, ukuthi selokhu yazalwa kukhulunywa kanjalo. Akushiwo ukuthi kubuhlungu isisu. Kuyagigiyelwa kuthiwe isisu “sikuphethe” sengathi sikuqukulile, usezandleni zaso. Inkulumo eyakhelwe phezu kwehaba.

Incazelo yalesi sisho iyakuveza ukuthi isisu sikuphatha ngempela. Kuzwakala kuyihaba ukuthi “ngiphethwe” isisu kodwa uma usubheka into esikwenza yona isisu uma sibuhlungu, uyabona ukuthi usuke usentendeni nasentandweni yaso. Sisuke senza umathanda njengoba kwenzeka uma uphethwe umuntu. Isisho inkulumo-buciko

egigiyelayo noma efengqayo. Umuntu ongasazi isiZulu akaqondi uma inkulumo ibekwe kuleli zinga. Kulolu cwaningo kunamagama nezigejane zamagama adidayo adinga ukuhlaziywa.

Umuntu owalufunda encwadini lolu limi ubuye avele obala uma sekukhulunywa. AbeLungu abafunde isiZulu bavamile ukuthi emngcwabeni nalapho beduduza bathi:

Siyaxolisa ngokufa kukaSibanibani (besho igama likamufi).

EsiLungwini ukudabukela abafelwe bakudlulisa ngamagama “*we are sorry.*” La magama ahunyushwa ngokuthi; “siyaxolisa,” esikhundleni sokuthi “siyadabuka.” Kuyenzeka emngcwabeni kucelwe umlungu ukuba akhulumele abebesebenza naye. Abantu bamane babukane, bengenakusho lutho uma umlungu ethi “Siyaxolisa ngokufa kukamufi.” Lo mlungu uphambanisa igama “siyadabuka” negama “siyaxolisa.” Ubefuna ukuhumusha igama lesiLungu elithi “*sorry.*” Kuba kubi kakhulu uma umufi ebulewe. Isithombe esakhekayo ngokuxolisa kwalo mlungu, ukuthi uyazi ngokufa kukamufi. Kuyenzeka kulolu limi ukhulume okungeyikona ngenxa yencazelo yalo ecashile nesabalele.

Loku kudideka kukhona nakubanini bolimi. Izintatheli eziningi ziphambanisa ukufa nokushona. Baningi abaphambanisa izisho ezikhuluma ngokufa. Sekujwayelekile ukuzwa abantu bekhuluma “ngokulala ngoJesu” esikhundleni sokulala ngenxeba. Kucacisiwe loku esahlukweni sesine.

2.2 Ukuchazwa kwamagama

2.2.1 Ubunzulu

Umsuka wegama ubunzulu ngu- “zul-.” Lo msuka usho ukungabi namkhawulo. Echaza leli gama uMbatha, (2014:538) uthi:

- Ukudepha komqondo ujule.
- Ukuzika kwendawo noma kwamanzi ashone phansi kakhulu.

Igama “ukudepha” negama “ukuzika,” yiwona angumgogodla walezi zincazelo. Ukudepha kusuka esiqwini sesiphawulo “de.” Isijobelelo “pha” siguqule umsuka “de” waba isenzo. Akumele leli gama liphambaniswe nelesiNgisi elithi “*depth*.”

NgokukaMbatha, (2014:108) ukudepha kusho:

Ukukhula kwento iye phezulu.

Ubude esiZulwini abusho ukuya phezulu kuphela. Busho nokululeka kuye phambili naphansi. Kulolu khalo ubunzulu buchaza ibanga. Kulolu cwaningo ukudepha kusho ubude ngokushona phansi nokuya phambili.

Encazelweni yesibili “ukuzika” kuchaza ibanga lokushona phansi. Isihloko socwaningo ‘Ucwaningo Olunzulu Ngokukuzilela Ukufa, Ukugonqa Nokugoya EsiZulwini’ sichaza ububanzi, ukujula, ukudepha nokuzika kokuzila. Kuzocwaningwa izinhlobo ezahlukenene zokuzila; ukuzila lapho kufiwe, kugonqiwe nalapho kugoyiwe.

2.2.2 Ukuzila

NgokukaMbatha, (2014: 770) ukuzila:

Ukugqoka izambatho ezithize ezikhombisa ukuthi ushonelwe noma kushone isihlobo sakho esisondelene kakhulu nawe; ukugwema izinto ezithile ungazenzi isikhathi esithile ngenxa yokushona kwesihlobo sakho.

Ngokukangoti uNdhlovu, (2016) uMthiya uqale ngokumele agcine ngako. Unikeza isibonelo sokuzila ngaphambi kokukuchaza ukuthi kuyini. Incazelo eshaya emhlozeni yilena ethi: “ukugwema izinto ezithile ungazenzi isikhathi esithile.” Ingxenye yokuqala yale ncazelo iqondene ngqo nokufa. Ikuphethe kokubili ukuzila nenzilo. Iqhakambisa kakhulu inzilo kunokuzila. Ayihambisani ncamashi nencazelo kangoti uMdletshe, (2013: kwaCeza) othi kuyena kuyafana inzilo nokuzila:

Kimina yinto eyodwa ukuzila nenzilo. Angazi Joko ukuthi ukwahlukaniseleni.

Ngokukangoti uMbuli, (2017) ukuzila nenzilo:

Ukuzila kuyinovela. Awuveli nje usuke uzile. Kukhona okusuke kwadunga iziziba. Kunga esenyama noma esomphefumulo noma esengqondo. Ukubuyiselwa esimweni esejwayelekile saleso siziba kudinga ukufinyela nokuziqoqa kuthi imiliba ebibukeka yeqana idonde. Imihlaba yesiqu esiwumuntu iyashazwa qede kudingeke isikhathi nesineke ukuze kuhlunyelelwe kabusha okuhlephukile. Nezwe sakhile kulo linobusika.

Izehlo eziholela ekuzileni zehlela konke okuphilayo, kungaba isihlahla; isilwane noma abantu, kanjalo namanzi; umhlabathi/inhlabathi nomkhathi nomoya.

Ngithe angiqale ngithi ukuzila kuyinovela... ngoba inovela indaba ende kanti nokuzila kuncike kusikhathi nokubheka kuyizolo okuthi nxa osuke ehlelwe okuthize enonkela kusenzeke sayizolo ujeqezo lwakhe lubuye nomuzwa womunyu okube sekumfaka kumkhathi wosizi. Usizi lwesikhathi esingesincane lesi. Lesi sikhathi sithi ngesokuzila.

Omunye uzila okuthile okuthi akuncikane nalowo msukasimo. Umkhathi wendumalo nomunyu. Leso simo siba yingci yokujubalala kwengqondo nomphefumulo, ugibele egagasini lezikhathi ezimnandi zayizolo qede kubuye izinyembezi nesilokozane maqede kumkhandle ocabangayo kumfikisele isibibithwane. Kuze kubonakale ngesiqu sehlo usizi olumgomothele.

Lo ngoti uthe ukwenaba ngokuzila. Kuyiqiniso ukuthi kunezikhathi lapho nemvelo izila khona. Izilwane egcekeni okwehle kulo isifo, zenza okungajwayelekile. Akekho ongakuphika ukuthi zisuke zizilile. Kulolu cwaningo kuzokwehlukaniswa ukuzila nenzilo. Kunesikhathi lapho umuntu ezithiba khona ekwenzeni akujwayele, lapho ezilile. Kuyaye kunqunywe ukuthi leyo misebenzi izogwenywa isikhathi esingakanani. Ungoti uMbuli uphatha nosizi ekuzileni. Ukuzilela ukufa kuwukukhala buthule.

Ukuzila ukulila noma umkhuleko obekelwe isikhathi. Uma esechazwa lawa magama, ukuzila nenzilo, uyagqama umehluko.

NgokukaMsimang, (1975:146) isikhathi sokuzila komfelokazi nasi:

Kuqala inkosikazi ibihlala iyinhlekisa iminyaka
emithathu.

Isikhathi sokuzila siya ngokuthi isizwe nesizwe sivumelene kanjani. Izingane zizila inyanga noma izinyanga ezintathu. Umfelokazi uzila unyaka kuya kwemibili. Abadala bazila izinyanga ezintathu. Kuyenzeka indoda izile unyaka lapho ifelwe inkosikazi. IBhayibheli liyafakaza ngobude besikhathi sokuzila kuGenesis, 50:3 lapho lithi:

AbaseGibhithe bamlilela izinsuku ezingamashumi
ayisikhombisa.

Olilelwayo la nguJosefa, efelwe uyise. Isichazamazwi sesiZulu siyaqhubeka nokuchaza igama ukuzila. Ingxenye yesibili yencazelo kaMbatha, (2014:770) iqhakambisa ukuzila ukudla:

Ukuyeka ukudla isikhashana noma izinsukwana.

Nakule ncazelo kusagcizelelwa ukugwema. Igama “yeka” liqonde ukugwema okusengxenyeni yokuqala yencazelo yaleli gama. Kuyavela futhi ukuthi ukuzila kunesikhathi okunqunyelwe sona. Amagama “isikhashana,” “izinsukwana” aveza ukuthi lolu hlobo lokuzila lunqunyelwe isikhathi esifishane. Kulolu cwaningo ukuzila ukudla kulinganiswe ngebandla. Umuntu uyakuzila ukudla noma eyedwa. Encwadini ngokukaMatewu, 4:2 sithola ukuthi:

Esezilile ukudla izinsuku ezingamashumi amane,
wagcina walamba.

Ubufishane besikhathi sokuzila kufakazelwa uNgcobo, (2008:14) lapho ethi:

Isifo lesi siyahlonishwa emakhaya; imisebenzi
enjengokulima ike ithi ukuma izinsukwana
komakhelwane.

Igama “izinsukwana” lisho isikhathi esifishane. Emveni kokuhlanjululwa kwezimbo, omakhelwane sebekhululekile ukuthi bangalima, benze neminye imisebenzi. Akuyona

imisebenzi kuphela emiswayo. Kuzilwa ukuhamba amabanga amade. Kuzilwa ukuqomisa nokuya ocansini. Ucansi lugwenywa ukwedlula konke okuzilwayo. Abaphansi ucansi balubuka njengento engcolileyo. Kakade kunjalo; ucansi lungcolile. Kugwenywa umsindo. Noma kuyiwa emaceceni abafelwe kabagiyi. Kukhulunyelwa phansi, kuhutshelwe phansi.

Igama ukuzila lisuka egameni lila. Ukulila ukukhala okunomunyu. Ukulila ukuthandaza. Ukulila ukuzwela omunye umuntu. Ukuzila kungumkhuleko ojulile oseqophelweni elingaphezu komkhuleko ojwayelekile. Ukuzila kungumthandazo wokuzinikela nowokuzincisha injabulo ngempokophelo yokuzuza loko okufunayo.

Singakwehlukanisa futhi ukuzila ngokuthi umkhuleko oyisililo sokuzokwenzeka. Okwesibili isililo okungenwa kuso ngempopo. Loku kuzila kokuqala kungamalungiselelo esimo esinzima umuntu azobhekana naso. Ukugoya nomgonqo ngumkhuleko wokuziqinisa. Ngumkhuleko wamalungiselelo. Ukuzila lapho kufiwe kuyazenzekela. Abafelwe bangena ngempopo esililweni, kabazikhetheli.

2.2.3 Inzilo

Leli gama uMbatha (2014:537) ulichaza athi:

- Izingubo noma izidwedwe kumbe izembatho zomuntu oshonelwe.
- Isimo sokuyeka imisebenzi ethile noma sokugqoka ngendlela ethile ngenxa yokuhlonipha ukufelwa isihlobo sakho.

Incazelo yesibili yalesi sichazamazwi ivumelana nongoti uMdletshe, othi yena akawuboni umehluko phakathi kwamagama “ukuzila” negama “inzilo.” UMbatha uyaqhubeka athi indlela yokuhlonipha ukufelwa isihlobo sakho. Ukufa kuyahlonishwa esiZulwini. Inzilo ingenye yezindlela zokukhombisa ukuhlonipha nokuzothela isifo. Emibhalweni eminingi yesiZulu eqanjiwe noma ephothiwe, liyatholakala leli gama.

UShabangu, (1984: 2) ngenzilo uchaza athi:

UMaMthembu lona wayefake ingubo emnyama
yenzilo, emahlombe egaxe isiphika esimnyama...
Ekhanda wayeshuqule ngeduku elimnyama,
entanyeni egaxe intanjana emnyama. Izembatho
zakhe zazixoxa indaba ngokwazo...
wayengumfelokazi.

Le ncazelo iveza ukuthi inzilo iwuphawu lokuzila. Izingubo ezimnyama ezigqokwe uMaMthembu ziyakhombisa ukuthi akaswenkile kepha uzilile. Ngaphezu kwezingubo azigqokile kukhona nentambo ephothiwe elenga entanyeni. Le ntanjana emnyama, ephothiwe, iwuphawu lwaloku kuzila. Isagcwalisa kona ukuthi uzilile. Igcwalisa ukuthi uzile ngoba efelwe. Nakuba le ndaba ingumphotho osuka ekhanda lombhali, incike empilweni esiyijwayele. Ngokuvamile umfelokazi ugqoka ngendlela okuchazwe ngayo umlingiswa onguMaMthembu.

2.2.4 Ukukhala

Ukukhala noma ukukhalisa abafelwe kunemiqondo eminingi. Ukukhala okusobala yiloko kokudinda isililo. Sehlukahlukene naso isililo leso. Kukhona ukukhala kumpongoloze, kumenyezwe. Kukhona ukuphuma kwezinyembezi kungabangwa umsindo. Kukhona nokuthwala imikhono ekhanda. Kukhona nokuzibhongqa phansi. Konke kubizwa ngokukhala noma ukukhalisa abafelwe.

UMsimang, (1975:142) loku kukhala ukuchaza athi:

Sekusuka esinamathambo isililo. Sizongquzuka kuze
kuyozwa nawomakhelwane imbala. Nabo beze
sebethwele imikhono emakhanda bekhala
bembongoloza.

NgokukaMbatha, (2014: 308) ukukhala:

- Ukukhipha izinyembezi kwenziwa ubuhlungu...
- Ukulila kwenziwa ubuhlungu emphefumulweni.

Loku kuchaza ukuthi ukukhala akuwona nje umdlalo wokuqhuba usuku. Kukhalwa ngoba kukhona umshophi nobuhlungu obuvelile ekhaya.

NgokukaMbatha, (2014:372) ukulila:

Ukukhala okunomunyu noma okunokudabuka.

Ukufa kukhama izinyembezi ngisho kumuntu owaziwayo ukuthi akasona isikhali, akatetemi. Akumangalisi ukuzwa ukuthi neNgonyama uShaka, iqhawe likaSenzangakhona, yakhala yambongoloza mhla kukhotheme unina, iNdlovukazi uNandi.

UGumbi, (1990:103) echaza lesi senzo uthi:

(Yasho iNkosi ngezwi elikhulu elesabekayo):
Maye...maye ngiyazisa ngomame! Hi! Hi! Hi!

Loku kukhala nokukhalisana kukhomba ukwenza kwesizwe samaZulu izinto ngokuhlangana. Kuyona le ncwadi uGumbi, (1990: 103) uphawula athi:

Isililo esaba lapho ngomuhla ka-10 ku-Okthoba
(mhla ziyi-10 kuMfumfu, ngonyaka we-) 1827
sasibanga umunyu.

Umqondo wesibili wokukhala yilowo weziboni. Abantu beza emndenini ofelwe ngenjongo yokuzowukhalisa (bezokhala kanye nawo). Bangena bededelana bafike bathi bobofiya endlini lapho kulindelwe khona. Basuke bezoduduza abafelwe, bezobesula izinyembezi. UMbatha, (2014: 56) igama “bobofiya” ulichaza athi:

Ukuhlala uthule ungasho lutho.

Kuwukuhlala uzinze udonse umoya. Kuwukuhlala delekece noma thelekence phansi.

Abazokhalisa abafelwe babizwa ngeziboni. Ngeziboni uMsimang, (1975:146) uthi:

Iziboni zifika ekuseni zifika ngesililo kodwa zibe
zizoduduza abafelwe zithi abalale ngenxeba.
Kokunye kuze kuphele isonto noma amabili kulilwa.

Ingxenye yokugcina yencazelo kaMsimang ingamdida umuntu owazi ukuthi kuqala bekulindelwa usuku noma izinsuku ezimbili bese umufi efihlwa. Loku kuchaza ukuthi iziboni ziyafika nasemuveni kumngcwabo. Amadoda afika ahlale esangweni athulise khona. Abesimame bangena endlini balindele khona. Kusuke kungasekuningi ukukhala izinyembezi nokuthwala imikhono ekhanda ngalesi sikhathi. Basuke bezimaziswa befudunyezwa laba abafelwe.

Umuntu omkhulu obeyiNkosi noma iNdlovukazi, ukhalelwa isizwe sonke. Kwaba njalo nasekukhothameni kweNdlovukazi uNandi. INgonyama uShaka yayingaduduzeki ngokuhamba kukanina. Kwadonsa isikhathi eside ukuyikhalisa. Kwaze kwalamula uGala kaNodade kuGumbi, (1990: 110) owathi:

Ngizozilahla amathambo kuyo iNgonyama
ngizokuthi ayiginye itshe. Ayixole akuqali ngayo
ukufelwa unina. Igodukile iNdlovukazi yakhalelwa,
kwazilwa, yatshalwa...Nezilwane zazila akwabe
kusasengwa, namasimu (nasemasimini) akwabe
kusalinywa...

Nakuba indaba kaGumbi iphothiwe, incike emlandweni owenzeka ngempela. Kusemlandweni ukuthi iNgonyama uShaka yayingathuliseki ngokukhothama kweNdlovukazi uNandi. Kwaze kwasiza uGala kaNodade owaqunga isibindi wayiqonda ngqo iNgonyama.

Ukuhlalisana nokuhambelana komakhelwane laphe kufiwe kufakazelwa uMavundla, (2009:29) laphe ethi:

Enziwa amalungiselelo omngcwabo (okutshalwa
kweNkosi) aqedwa. Nabantu babengena bephuma
bezokhalisa umndeni kwazise futhi ukuthi iNkosi
uMtshali yayiwumuntu wabantu.

Okuphawulwa umbhali kule ndaba kuyenzeka nasemphakathini wangempela. Loku kukhalisana kuyingxenye yokuzila. Abashonelwe bamiswa ngumphakathi idololo. Loku kukhala kwenziwa ngaphambi komngcwabo, ngosuku lomngcwabo nasemveni kwawo. Abantu abafelwe bayakhaliswa. Abazobona (iziboni) badabukile futhi bakhala kanye nabo abafelwe.

Abafelwe bafisa umngcwabo wabo usingathwe ngesizotha. Kulezi zikhathi lapho sekukhona amakhaza, abafelwe bakhetha ngisho uhlobo lwabangcwabi. Ukuthi abafelwe bayakhaliswa kufakazelwa uNtuli, (1982: 82) lapho ethi:

Uyaziwa ukuthi uye athobe kahle, kube ngumuntu okhalayo naye.

2.2.5 Ukudlula/Ukudlebeleka

Ukudlula ukwenza izinto eziphuthile ngenxa yokuthi awuhloniphanga ngesikhathi kufiwe. Kumele ngabe kuthiwa ukwedlulela. Kuya ngokuthi yini owayenza ngesikhathi sokuzila. Uma wawukhulumela futhi sewuyokhuluma noma ungasathandi.

Abangahloniphi ngesikhathi kufiwe bathola imiswazi. Umswazi ukushaywa noma ukufulathelwa idlozi. Kuyazilwa uma kufiwe. Akukhulunyelwa phezulu. Akukhulunywa njalo. Ayibi khona injabulo. Okhuluma kufiwe uyadlula, akhulume noma engasathandi.

2.2.6 Ubuntu

Leli gama lisukela emsukeni “nt” nasesiqwini “ntu.” Incazelo yesiNgisi yaleli gama ejwayelekile ngu- “*humanity*.” Leli gama lingaphezu kwalokho. Abantu basuselwa kukhokho wabantu ongu-Ntu. Abalezi zilimi zesiNtu uma bekhuluma ngesiNtu, ubuNtu, umuNtu baqonde ububona njengabaNtu abadabuka kuNtu. Ubuntu indlela yokuziphatha kwabantu. Bukhombisa ukuthi abantu behlukile ezilwaneni. Ubuntu ukuphilelana kwabantu. Ngaphansi kobuntu kukhona inhlonipho, ukwazisana, ukuhlengana, inhlanzeko nokuhlalisana. Lokho kuhlalisana kugajwe inhlonipho yokwazisa omunye umuntu.

2.2.7 Ukuhlonipha

Leli gama lisukela egameni amahloni. Amahloni ukwesaba ukwenza okubi. Ukugwajaza lapho wonile, abantu ungababuki emehlweni. Ukuhlonipha ukuveza ukuba namahloni. Isakhi “pha” esijotshelwe esiqwini sebizo “hloni” siguqule leli bizo laba isenzo. Incazelo yegama elisha ithi:

Yenza kube namahloni.

Lesi sigaba sencazelo singavezwa nangamanye amagama afana naleli; khalipha. Egameni “khalipha” kujotshelwe isakhi “pha” esichaza ukuthi “yenza” kube bukhali.

NgokukaMbatha, (2014:275) ukuhlonipha:

Ukuthobela abantu. Ukuziphatha ngokuzehlisa,
wazise abantu.

Ukuhlonipha kuningi kakhulu emasikweni esiZulu. UNgwenya T.M. ubhale umqingo weziqu zobuDokotela ngalesi sihloko. Aluphelele ucwaningo oluthinta isiko lesiZulu ingekho inhlonipho. Inhlonipho ivela kuwo wonke amasiko nezigaba ezibalulwe kulolu cwaningo. Ingane ethombile kumele iveze inhlonipho yalesi sigaba ekuso. Ayivunyelwe ukukhulumela phezulu.

Ibomvu ingane egcotshwa lona umzimba wonke liyayinqanda ekucevuzeni. Ngomemulo wayo intombi kumele ikhombise ukuzotha nokuhlonipha, kungenjalo ngeke izithole izibusiso ezivela kwabadala, abaphilayo nabaleleyo. Konke ukugonqa nokugoya kugajwe inhlonipho. Ingane engahloniphi ngesikhathi igonqile ngeke iphinde ihloniphe empilweni yayo yonke. Ukugoya kuyiqophelo elimqoka lenhlonipho. Umalokazane owehlulwa ukuhlonipha esagoyile ngeke aphinde alithole ithuba lokuveza ukuthobeka kwakhe. Igama “goya” lisuka egameni “goba”. Ukugoba ukuphela inkani nobuqhalaqhala.

2.3 Ukugonqa

Ukugonqa uhlobo lomkhuleko lapho ozilile ezifihla endlini isikhathi esimiselwe lokho. Leli gama linezincazelo ezihambisana nokuzithiba nokuzenqabela. Ukugonqa ukuzifihla ebantwini.

UMbatha, (2014:207) ukugonqa ukuchaza athi:

Ukuhlala wedwa endaweni ecashile noma esithele
ngenhloso yokufeza isiko elithile.

UMthiya encazelweni yakhe uqhakambisa indawo ecashile noma esithele. Kungaba kuhle uma le ndawo siyibiza ngendawo ekhethekile noma engcwele. Kuba idlangala, indlu noma ilawu lapho kuzogcinwa khona konke okuphathelene nesiko eligcinwayo. Ngokuvamile kugonqa intombazane. Zine izigaba zokugonqa kwentombazane. Umgonqo wokuqala ukungena kwentombazane ethombile endlini egonqela kuyo. Lo mcimbi ubizwa ngomhlunywana, umhlonyane noma umthombiso. Igama elidala lalesi sigaba umhlunywana (Isolezwe, 2016). Intombazane isuke ikhuliswa, ikhulekiswa kuleli banga engena kulo.

Ukugonqa kuwukuzithiba, uqoqele umqondo wakho kulo mkhuleko obhekene nawo. Ukuhlala ndawonye endlini kuvula amathuba okwelulekwa. Kusondeza abalele. Abalele bayezwana nendawo ethule nenesizotha. Intombazane iphinda igonqe ngomemulo, nangomkhehlo, nangomncamo. Kula mabanga kuthiwa intombazane iyakhuliswa. Isuke ingena emkhulekweni wokuyiqinisa. Ilungiselelwa isikhathi esinzima sobufazi.

Encazelweni yakhe uMthiya ubalula ukugonqa uthi: “ukuhlala wedwa.” EsiZulwini akukho lapho umuntu egonqa khona yedwa. Iphisi elilala lodwa, livuke liyozingela, ngeke kuthiwe ligonqile. Kepha ayazila kumbe ayagonqa uma kunenqina. Ngaphambi kwenqina amaphisi alala ndawonye. Ubusuku bonke agonqile. Lapho ebingelelana asebenzisa ulimi lokuzingela. Obingelelayo uthi “amehlo enyamazane,” novumayo athi “amehlo enyamazane.”

Lezi zigaba ezine zokugonqa kwentombazane kungomhlunywana, ngomemulo, ngomncamo nangomkhehlo. Intombazane ingeniswa ngembuzi emgonqweni. Ingena nawontanga bayo. Ontanga bayo kungaba amantombazane omndeni noma omakhelwane. Kumele kube amantombazane ethenjwayo lapha ekhaya. Intombazane egonqile, ikakhulukazi ngomthombiso nangomemulo, isuke ingembethe. Kulula ukuthola izinsila zayo ngalesi sikhathi. Ngakho-ke kumele ihlaliswe abantu obethembayo umndeni.

2.3.1 Ithwasa

Umuntu ongenwe idlozi ozokuba isangoma, uya esangomeni esesangqwanjiswa ayothwasa. Ukuthwasa ukufundela ubungoma.

UMBatha, (2014:700) uthi ithwasa:

Umuntu ofundela ubungoma ongakaphothulwa.

Ithwasa liqeqeshwa isangoma. Ukuphothulwa isikhathi lapho ithwasa selifunde lagoda ebungomeni. Uma seliphothuliwe seliyisangoma. Selingabhula noma lilodwa lingaqashelwe isangoma esalithwasisayo. Ithwasa elisesigodlweni lisuke lisesikoleni, lifundiswa ngobungoma. Kuningi elikuzilayo ngalesi sikhathi. Lisuke lilawulwa isangoma esilithwasisayo.

UMsimang, (1975:304) ngokwethwasa ubeka kanje:

Njengoba izinyanga zanamhlanje zikufundela
emaNyuvesi ukwelapha, ezasemandulo zazethwasa.
Ukwethwasa yikho ukufundela.

Ukuthwasa ukufundela nokuqeqeshelwa ukuba isangoma. Uqinisile uMsimang uma elinganisa ngamaNyuvesi. Ofunda eNyuvesi akazethwesi iziqu noma imiyezane. Kuba ngabamfundisayo abamnika amagunya okuba yisifundiswa.

UNyembezi, (1966:299) uthi ukuthwasa ukungenwa umoya wobungoma. Ngokungenwa uNyembezi uchaza ukuthi ithwasa aliya esigodlweni ngokuthanda

kwalo. Lisuswa yilo moya olingenile ekhaya (kubo) liye lapho lizothwasela khona. Lo moya yiwo oliholela esangomeni esizolithwasisa. Loku kusho ukuthi lingena ngempopo kulesi sikhathi sokuzila. Ithwasa alizenzeli okwalo. Ligajwe imithetho nezimiso zesangoma esiliqeqeshayo. Lo moya olingenile yiwo olikhuzayo nolilawulayo.

2.3.2 Isangoma

Leli gama lisukela egameni “goma.” Ungoti uNzuza, (2016) leli gama ulichaza athi ukugoma ukuqinisa umuntu ngamakhambi. Lo ngoti wehluka kancane kuMbatha, (2014:205) othi ukugoma ukuqinisa ngemithi. Incazelo kangoti uNtuli, (2016) yehluke kancane kwezingenhla. Yena uthi:

Ukugoma ukwelapha umuntu ngenhloso yokuthi
avikeleke.

Ngokukangoti uXala, (2016) igama isangoma lakheke kanje:

Isi- + -a- + -in- + -goma

Isangoma ngumuntu owathwasiswa waqeqeshwa ekubhuleni. Ukugoma kungaphezu kokwelapha ngomuthi. Kugonywa ngamakhubalo. Amakhubalo awayona imithi kuphela kepha memimoya. Isangoma sehluke ngemimoya enyangeni. Yiyo le mimoya edala isangoma sibhodle njalo.

Amanyane amagama asho isangoma, isanusi noma umngoma. Umehluko phakathi kwesangoma nenyanga ukuthi sona siqinisa ekubhuleni kanti inyanga imandla ekwelapheni.

2.4 Ukugoya

Lapho umalokazana eqeda ukuchanguza, uyagoya. Ukuchanguza ukufeza yonke imicikilisho nochungechunge lokugana kukamalokazana.

Ukugoya uMbatha, (2014:210) ukuchaza athi:

Ukuhlala kukamalokazana emzini uma esanda
kugcagca ezihlonipha ngokungazuli.

Ukugoya izinga lokugonqa elithe thuthu. Umalokazana unikwa ilawu azogoyela kulo. Uhlaliswa intombazane ebizwa ngomhlalisi. Elinye igama lale ntombazane umakhotshana. Intombazane yakubo afika nayo emzini. Umalokazane akaphumeli phandle ngalezi zinsuku. Uthuma yena umhlalisi lo. Uphuma ngoba eyotheza noma eyokukha amanzi emfuleni. Emva kokungeniswa exhibeni isinyathelo esilandelayo esikuyotheza kukamalokazana. Lokhu kutheza kwehlukile kulokhu okujwayelekile. Kuyingxenye yokuzila kukamalokazana. Kumele kubonakale ukuthi uyakwazi ukulanda izinkuni ehlathini. Ixhiba liphelela ngoba kuneziko. Iziko aliphelele kungabasiwe. Kubaswa izinkuni. Ngakho-ke izinkuni ziyisisekelo sempilo ekhaya. Inyanda yakhe kumele ibonakale, icacise ukuthi umalokazana uzowakha umuzi.

Ukuthenza izinkuni uphawu olumqoka ekugoyeni kukamalokazana. Ubonakala ngobukhulu benyanda ukuthi unamandla angakanani. Ubonakala ngesikhathi asithathayo eyotheza ukuthi uyivila noma ukhuthule yini. Akahambi yedwa lapho eyotheza. Kunezimpelesi afika nazo emzini. Uphelezelwa yilezi zimpelesi nawodadewabo myeni wakhe.

NgokukaMsimang engosini yephephandaba iBayede, “Ulimi Namagugu” umlobokazi uhlaliswa izimpelesi ezimbili. Zihamba zimshiye ngokwehlukana. Kuhamba encane kuqala kulandele endala. Kuyatholakala lokhu ephephandabeni iBayede, (2016: 13):

Ngakusasa isizovalelisa impelesi encane, kusale
enkulu eyoze ivalelise emva kwamasono amabili.

EsiZulwini akukho lapho umuntu enza khona izinto yedwa ezenzela esithe. Kukho konke akwenzayo umbandakanya abanye. Ngesikhathi umalokazane efika emzini usuke ephahlwe izimpelesi. Ekugoyeni kwakhe uphelezelwa izintombi lapho eyotheza. Nalapho eyokukha amanzi uyaphelezelwa. Kuhlale kuneqoqo elimfudumezile nelimjwayezayo. Yizo lezi zintombi ezimsizayo zimngenisele akuthwele. Umalokazane uyalihloniphisa ikhanda. Kungalesi sizathu kumele angathwali lutho ekhanda nxa

engena egcekeni. Akathwali ngisho amehlo. Uthwala ekhanda nasemahlombe njengophawu lokuhlonipha.

Ngalesi sikhathi sokugoya umalokazana uhamba emva kwezindlu. Ngisho eya noma ebuya emfuleni uhamba emva kwezindlu. Ukugoya kuyisikhathi esihle sokufunda kukamalokazana. Kuleli lawu agoye kulo kude kungena umamezala nezalukazi zalapha ekhaya. Lezi zalukazi ngamakhosikazi amadala akulo muzi endeke kuwo. Azomeluleka amkhombise indlela lo muzi ophathwa ngayo.

Kule ncazelo sigoqa sithi ukugoya isikhathi sokuzila kukamalokazana engena egcwala emzini. Ukugoya kuphetha lapho engeniswa esibayeni nasendlini kayisezala. Lokhu kungeniswa kusho ukunikwa amagunya okungena kulezi zindawo. Empeleni umalokazana akangeni esibayeni nasendlini kayisezala. Uma esangeniswa usenemvume yokuthi uma isimo siphoka angangena. Uma kungenzeka basale bobabili noyisezala, axakeke uyisezala, usengangena endlini yakhe. Kukuleli banga lapho edla khona ukudla abekuzila lapha emzini.

Ukugoya kungumkhuleko wokuqinisa umalokazana ukuze abe ngumfazi okhulile emzini. Uqiniselwa ukwakha umuzi.

2.5 Ulimi lokuzila

Ulimi lwesiZulu lugcwele ukugigiyela nezifengqo. Ukugigiyela kuchaza ukungayisho into ngqo. Kusho ukufihla inkulumbo. Lokhu kugigiyela kulwenza lunotho ulimi lwesiZulu. Ziningi kakhulu izisho nezifengqo esiZulwini. Nokuzila kunolimi lwakho nje oluqondene nako. Kunolimi lomgonqo olwehlukile kolwansuku zonke. Amaphisi enqineni anendlela akhuluma ngayo eyehlukile olimini olujwayelekile. Iziboni zinendlela ezikhuluma ngayo eyehlukile olimini olujwayelekile.

2.5.1 Ulimi lwesifo

Ukuzila kuqala ngesikhathi okuzwakale ngaso umbiko wokufa. Maningi amagama aguqukayo lapho sekufiwe. Umuntu ophilayo unomzimba. Kepha uma esefile liyaguquka leli gama lomzimba ubizwe ngesidumbu. Ofileyo ubizwa ngomufi.

NgokukaMakhoba, (2002:16) ulimi lwesifo:

Akwehlanga lungehlanga/lungehliyo.
Lalani ngenxeba.
Duduzekani.

Ubizwa ngomuntu wesithathu umufi. Kujwayelekile ukuthi:

Ilele insizwa yakwethu.
Uhambile.
Sekumenele.
Umfowethu lo olele.

Kuthiwa uhambile yize isidumbu sakhe sisekhona, engakangcwatshwa. Maningi amagama asebenza aqondaniswe nesifo kuphela. Igama “umnyama” lisebenza kakhulu ngesikhathi sokuzila. Bangingi abaliphambanisa nobumnyama noma isinyama.

UNyembezi, (1992: 379) uthi:

Isinyama ukungabi nanhlanhla, ishwa.
Umnyama ukungabikho kokukhanya.

Ubumnyama igama eliphikisana nokukhanya. Igama isinyama lisho isidina noma ukungathandeki. Umnyama usho ukuba semanzini. Njengoba umfelokazi ehlala embozile usuke esemnyameni. Emva komngcwabo uyagezwa kususwe konke obekummbozile. Lo mnyama kumele abe kuwo kuze kuphele ukuzila. Useyophothulwa ngokugezwa.

Echaza lo mnyama ungoti uKhumalo, (2017) uthi:

Ukugubuzela lokhu kwenza umfelokazi abone
kakhulu. Umqondo wakhe uwuqoqele kulesi
sikhathi akuso esibalulekile.

Abantu abadala basifundisa ukuthi uma uhamba ebumnyameni, ungaboni kahle, vala amehlo kakhulu, uzobona. Kunesibusiso esiza sihlehla silethwa umnyama. Umfelokazi kuningi akuzilayo funa athele abantu ngomnyama. Lo mnyama ‘agugusheka’ nawo uma ewugcine kahle, wawahamba wonke amabanga awo, kunomvuzo osemfihlakalweni awutholayo.

Maningi amagama asetshenziswa esikhundleni sokufa. Amanye awo nanka: ukushona, ukuyosika ilala, ukugoduka, ukwenda. Wonke la magama ahlonipha ukufa. Kwenye inkathi umphakathi uze ucabange ukuthi igama “ukufa” liyinhlamba.

2.5.2 Ulimi lomgonqo

Zimbalwa izinkulumo ezenziwa emgonqweni. Kukhuluma izalukazi nawonina bezingane bezeluleka. Emveni kwezinkulumo abasemgonqweni bayahuba. Amahubo abo, ikakhulukazi omthombiso, agcwele ukubhina. Yilona lulimi olwehlukile lolu lokubhina. Nangomemulo kukhona ukubhina kodwa kugajwe amahubo okubonga nenjabulo ebhekiswe kubazali abamulisa intombi eyingane yabo.

2.5.3 Ulimi lwenqina

Lapho kuzingelwa amaphisi anolimi alusebenzisayo. Emilonyeni yawo awapheli lawa magama:

Amehlo enyamazane.
Ubonakele.
Ngathokoza.
Nakhuya!
Uthi.

Isibingelelo esithi amehlo enyamazane sichaza ukuthi wonke amaphisi kumele aqoqele umqondo wawo kulokhu ahlange ngako. Anesifiso sokuzibona izinyamazane.

Ukuthi ubonakele kuwukuhlonipha inyamazane enkulu, ingwe. Ayigagulwa ngegama. Igama ngathokoza lichaza ukuhlabana. Kuthi cosololo ephisini elishaye inyamazane. Kuba mnandi kakhulu uma liyishaye yawa. Lisuke ligqamisa ukuthi yilona eliyishayile.

Ukuthi nakhuya kuwukukhuzela, ukuhlaba umkhosi, nokukhuthaza amaphisi ngenyamazane evukile. Kuwukugqugquzela nezinja ukuba ziyixoshe inyamazane.

UMsimang, (1975:108) ngothi ufakaza athi:

Okokuqala ukuthi uma inyamazane isivusiwe ayigagulwa ngegama, iyahlonishwa. Uma kuvuke insimba kuthiwa: “Nanto uthi!”

Ziningana izinyamazane ezibizwa ngothi. Okusemqoka kodwa olimini lwenqina ukuhlonipha.

UKhumalo, (1994:26) uyakufakazela ukuhlonipha izinyamazane, abeke nesizathu sokungagagulwa kwazo:

Umqondo uthi ubuya ebe esephahlukile wathi: Nansi inyenge...! Iphelele emehlweni. Kuqhume izagila kube yinqaba. Ebuzwa ukuthi sekuqale nini ukuba yinyengelezi? Akuluthi kanti?

Elinye igama elimqoka enqineni umthonga. Umthonga iphisi elisuke liholo inqina ngalelo langa. Kuvame ukuba umthonga kube ngumuntu othanda ubuthongo. Ukhethwa ngenhloso yokuthi izinyamazane zifane naye, zibhudle ubuthongo. Kuningi okwenziwa umthonga. Ugade amaphisi ukuthi angayezi imithetho yenqina. Kuya ngokuthi inhloso yenqina iyiphi.

2.5.4 Ulimi lwamathwasa nezangoma

Izangoma zehlukene kaningana. Ithwasa lingenwa idlozi lesifazane noma lesilisa. Sizobalula ogoto namakhosi. Ithwasa elingenwe idlozi lesifazane kukhuluma owesifazane kulona. Noma ngabe ithwasa libulili buni, kukhuluma idlozi elingene

kulona. Ithwasa lesifazane elingenwe idlozi lesilisa, liyabhodla. Ithwasa lesilisa elingenwe yidlozi lesifazane lenza izenzo zablesifazane.

Ulimi olusetshenziswa ngamathwasa luya ngokuthi unina noma uyise uluhlobo luni. Umama noma ubaba onedlozi lesifazane amathwasa akhe azokuthi:

Thokoza gogo.

Kumama onedlozi lesilisa kuthiwa “Makhosi.” Lapho kubhulwa khona ngabalozi kuthiwa; “Zindlondlo ezinkulu.”

Ngisho zibingelelana izangoma namathwasa, kusebenza lona lolu limi. Azibizani ngamagama kepha zihloniphana ngokuthi:

Thokoza gogo!
Makhosi!

Inhlonipho yazo ziyiveza ngokugobodisa amakhanda ngesikhathi zibingelelana. Ezinye zishaya izandla sakuphahla ngesikhathi zithi: “thokoza gogo.” Lokhu kubingelela sekuyokuba yimpilo yazo ngisho sezaphothula.

2.5.5 Ulimi lokuhlonipha

Ukuzila kuwukuhlonipha ngokwako. Ukuhlonipha okugqamile yilokho okwenziwa umlobokazi. Kunamagama awazilayo, angawagaguli. Uma emzini kukhona ubaba onguNkomozakhe, umalokazane uzila wonke amagama anezinhlamvu “nkomo”. Igama inkomo kuyena imeshe. Isifo siyahlonishwa. Ukufa kunamagama amaningi adalwa yilesi simo sokuhlonipha. Umuntu ofe ngokugula kuthiwa ushonile. Ofe esemdala kakulu kuthiwa ugodukile. Omuke nomfula kuthiwa uynosika ilala. Kepha obulewe kuthiwa ufile.

Ngenxa yokusebenza kakhulu kwegama “ukushona” lapho kufiwe, sebebaningi abacabanga ukuthi yilona gama elisho ukufa leli. Leli gama lihloniphisa ukufa. Yindlela yokuchaza ukuthi umuntu ufe ngendlela elindelekile. Lokhu akufani

nalapho ukufa kumjumile umuntu. Akulindelekile ukuba umuntu anqamule ukuphila kwakhe azibulale. Lowo muntu ngeke sithi ushonile. Ekuzilengiseni kwakhe ufile.

Inkulu inhlonipho isemathwaseni. Ayalizila igama lowathwasisayo, angambizi “uyise” noma “unina” ngegama. Lapho ekhuluma naye athi; Makhosi! Thokoza gogo! Zindlondlo ezinkulu! Asho njalo ayaphahla, abheke phansi noma aguqile.

Amaphisi lapho ephume inqina anolimi ahlonipha ngalo izinyamazane. Lapho ebingelelana athi; Amehlo enyamazane. Kunezinyamazane ezingagagulwa. Lapho kuqhamuka ingwe kuthiwa; Ubonakele! Kubuye kuthiwe kuvuke uthi.

Umalokazana uyawazila amagama oyisezala nawabafowabo myeni wakhe. Kunamagama asolimini lwesiZulu abekelwe ukumela amanaye lapho kuhlonishwa. Inkomo kuthiwa imeshe. Imbuzi kuthiwa intshitane. Amanzi kuthiwa amandambi noma amacubane. Ukudla kuthiwa ukumaya. Ukuhamba kuthiwa ukukhija. Esikhundleni sokuthi phansi kuthiwa chinsi.

2.6 Ukugeza

Ukugeza kunhlobo ningi. Ukugeza okuningi yilapho kusetshenziswa khona amanzi. Abantu baqala ukugeza lapho kuqedwa nje ukungcwaba. Uyakufakazela lokhu uMakhaye, (1977:7) lapho ethi:

Esengcwatshiwe umfana amadoda ehlela emfuleni
eyogeza. Ageza ngomsuzwane qede ahlakazeka aya
emakhaya awo, kwase kusala ilanga lokuba abizwe
kuzogezwa izimbo.

Lo mbhali ubeka ngendlela okuvame ukuba kwenziwe ngayo lapho kufiwe. Lokhu okwenzeka embhalweni wakhe kujwayelekile empilweni yangempela. Ukugeza kuqala lapho kuqedwa ukungcwaba. Abakade bengcwaba behlela emfuleni ohambayo bayogeza.

Esikhathini samanje, ngenxa yokuba kude kwemifula, kweminye imizi okufihlwa kuyo kuba khona umswani wokugeza izandla obekwa esangweni. Kufakwa nesiqunga

kulowo mswani. Abanye bayaye bazehlukanise lezi zihlanzi; isiqunga sibe sodwa esitsheni nomswani ube ngesitsha sawo. Kokubili kunamanzi. Kulo lonke uhlobo lokugeza, amanzi ahlale ekhona. Lokhu kufakazela ukuthi amanzi yisona sihlanzi soMdabu. Kulesi sicaphuno kusetshenziswe umsuzwana. Umsuzwana ungesinye sezihlanzi okugezwa ngazo.

Okuvame ukusetshenziswa uma kugezwa; umlotha, isiqunga, umswani, umsuzwane, amanzi, intolwane, amakhubalo, notshwala.

2.7 Ihlambo lomnumzane

Umnumzane uyinhloko nensika yomuzi. Miningi imicikilisho namasiko agcinwa lapho kufe umnumzane ekhaya. Nguye yedwa ekhaya owenzelwa ihlambo. Ngokuvamile leli hlambo lenziwa emva kwezinyanga ezintathu angcwatshwa. UMbatha, (2014:264) ihlambo ulichaza athi:

Inqina ephunywa emva kokuzila kanti iyingxenye yokugeza umnyama ohamba nesifo.

Ihlambo lomnumzane liyiqophelo lokugeza. Kusuke kugezwa imikhonto yezinsizwa kumbe yabanumzane bendawo. Ngaleli langa kuphuma inqina. Lo mkhosi ubizwa ngokujikijela, ukukhipha ihlambo, ukuyolahla izagila. Inqina ithi lapho ibuya ukuyolahla izagila idlule emfuleni ihlambe. Ukuhlamba kujulile. Kuwukumkhulula umnumzane “asuke ebandla.” Lokhu kuchaza ukuthi akahambe kahle asuke lapho ebejwayele ukuba khona ebandla. Kuwukumkhulula nezikhali zakhe.

Inqina ekhishwa ngehlambo lomnumzane ifakazelwa uKhumalo, (1994:20) lapho ethi:

Kokunye njalo inqina iphuma ngenhloso yokukhipha ihlambo lomnumzane endaweni. Kuyaziwa... ukuthi uma kushone uSokhaya, kuthi emva kwesikhathi esithile ahamba, izinsizwa bese ziphuma inqina.

Nakulo leli siko kuyacaca ukuthi amaZulu enza izinto ngokuhlanganyela. Inqina ngeyamadoda noma izinsizwa zesigodi noma omakhelwane.

2.8 Ukubuyisa umnumzane nokukhumula komfelokazi

Ukukhumula inzilo kunemicikilisho nochungechunge lwamasiko. Akukona nje ukukhumula okufana nokususa okugqokiwe, ngenhloso yokuhlubula. Kuyagezwa kuqala bese isuswa-ke inzilo. Umfelokazi uyagoduka aye kubo. Uhamba nje seluhleliwe usuku lokubuyisa umnumzane. Lapho esekhumulile ugqokiswa izingubo ezintsha. Abakubo bayamphelezela lapho esephindela emzini wakhe. Umfowabo womnyeni wakhe noma omunye ombhekile umgqokisa izingubo ezintsha. Uhlangatshezwa amakhosikazi noma izalukazi esangweni embathiselwe lapho.

Echaza ukukhumula uMsimang, (1975:146) uthi:

Bekuba yileyo naleyo nkosikazi iye kubo, kuthi lowo
oyindlalifa yayo noma uyise uma esaphila, ayinike
inkomo yokususa umnyama...

2.9 Ukungenwa

Umfelokazi ukhumula ngehlambo elikhulu lomnumzane. Unelungelo lokungenwa ngomunye wabafowabo bomnumzane. Loko ukukhombisa ngokuthatha ivenge lapho amakhosikazi omuzi esedla inyama. Uma engalithathi ivenge kusho ukuthi usemuhle ngaphandle.

Echaza leli siko lokungenwa uMbatha, (2014:451) uthi:

Ukuthatha umfelokazi womfowenu abe umkakho.

Lo mbhali usho sengathi noma yimuphi umfowabo kamufi angamngena umfelokazi. Lo ongenayo usuke ebhekele umfowabo. Kumele kwe ngoganiwe owaziyo ngokuphatha umuzi. Kumele abe mudala kunomufi.

Echaza isiko lokungenwa nezizathu zalo uMngadi, (2001:83) uthi:

Nansi impongo, ayiganwe nakuganwa. Noma uyihlo
eseshonile isukeleka ngelikhulu ijubane ibalekela
uMama ngoba yesaba ukweshela, imngene.
Ngineqiniso lokuthi ukuba yayimncengile,
yamncokolisa, yamkhanyisela kahle nangezilokotho
zayo zokuvikela ifa lasekhaya namalungelo
abantabakhe, ngabe lapha ekhaya awukho upelepele,
ubaba obabayo.

Lawa mazwi ashiwo ikhaladi uDustin. Liyabazi ubuhle besiko lokungenwa. Umufi okukhulunywa ngaye la uNdlovu. Ufe esenamabhizinisi. Ukungenwa komkakhe bekuzovikela umnotho wasekhaya ungadlali amaqili.

2.10 Ukuphonsa igabade nokwembula itshe

Lo mkhosi uzwakala sengathi musha esikweni lokungcwaba kanti mudala. Okwenza ubukeke umusha ukuthi muningi enkolweni yobuKhristu. EsiZulwini wawenziwa ngendlela ethe ukwehluka kweyasesiLungwini. Kuyingxenye yesikompilo lamaZulu ukuphonsa itshe. Liphonswa esivivaneni liphinde liphonswe ethuneni.

2.10.1 Ukuphonsa igabade

Ngelanga lomngcwabo ngaphambi kokugqiba, umndeni unikwa ithuba lokuphonsa igabade. Kuba ngabesifazane abaphonsi igabade. Bona inhlabathi bayiphonsa ngezandla. Yindlela yokuvalelisa neyokukhombisa ukuthi baxhumene nomufi. Owayengekho ngelanga lomngcwabo uthathwa ngomdala walapha ekhaya ayomkhombisa ithuna. Ufike acoshe igabade aliphonse phezu kwethuna. Ngokwenza kanjalo usevalelisile kumufi. Ngolimi lwanamhlanje uthi “uthuli othulini.”

2.10.2 Ukubuyisa umnumzane / ukwembula itshe

Ngokwesiko lesiZulu umnumzane ubuyiswa emva konyaka noma kweminyaka emibili. Kunenkolelo yokuthi emva kwesonto angcwatshwa, isithunzi sakhe siyajokola siye emfuleni. Uhlala lapho aze akhushulwe ngehlambo lakhe. Esigabeni

sehlambo usuke engakabi namandla okuthi angaba idlozi. Emveni konyaka noma emibili, sekubohle ithuna lakhe, uyabuyiswa.

Ukwembulwa kwetshe kwenziwa ngabakholwa enkolweni yobuKhrestu. Kulolu cwaningo kubhekwe indlela yasendulo yokubuyisa umnumzane.

2.11 Ukuvusa amabele

Isiko lokuvusa amabele lidala esiZulwini. Lihambisana nesaga esithi intandanae enhle ngumakhothwa ngunina. Lesi saga sinezincazelo eziningi. Ezishaya emakhanda yile ethi ingane efelwe ngunina yondliwa kangcono ngunina ovundle siswini sinye nonina. Lapho indoda ifelwa inkosikazi, abasekhweni bathumela enye yamadodakazi ukuba iyohlalisa noma iyofudumeza umkhwenyana. Basuke beqonde ukuthi indodakazi yabo ayiyovala isikhala esishiywe udadewabo. Izinganae eseziyizintandane zifudumala kangcono uma zigadwe “unina” ezimaziyo. Kuvamile ukuba udadewabo kanina agcine eganile la ekhaya. Lively lapho igama umlamu. Umlamu igama elinqamulela umlamuli. Abalamu abafowabo nawodadewabo benkosikazi.

2.12 Ukuba sezibini

Umalokazana noma umame obelethe ubizwa ngomdleane. Elinye igama lokubeletha ukuteta. Uqala ukunakekelwa nokuzinakekela esakhulelwe. Kuningi akuzilayo esakhulelwe. Kuningi akuzilayo nalapho esebelethile. Umdleane uhlala exhibeni amasonto amabili noma amathathu. Kuya ngokuthi uthole nganeni. Ngalesi sikhathi kuthiwa usezibini.

2.13 Izinsizakuzila

2.13.1 Inyongo

KuMbatha, (2014: 534) inyongo kuthiwa:

Uketshezi olunombala oluhlaza oluba
sesikhwanyaneni esiseduze kwesibindi emzimbeni
wesilwane.

Lolu ketshezi yilona olubolisa ukudla. Luyakuthambisa ukudla lukwenze kufanele ukungena emgudwini wegazi emzimbeni. Lubalulekile lolu ketshezi. Ngaphandle kwalo ngeke ukudla kucoliseke ukuze kumunceke egazini. Inyongo iphethe impilo yomuntu noma yesilwane. Yikho lokhu okwenza ibaluleke. Umsebenzi wenyongo ukuxhumanisa. Ixhumanisa ukudla nomzimba womuntu noma wesilwane. Ixhumanisa umuntu nabalele. Abalele basondezwa iphunga layo kulowo othelwe ngayo.

2.13.2 Isiphandla

NgokukaMbatha, (2014: 549) isiphandla:

Isikhumba sembuzi esincwelwe salinganiselwa
ukugqizwa esihlakaleni.

Isiphandla siwuphawu lokuthi osifakile abonakale ukuthi nguye owenzelwe umsebenzi. Iphunga lembuzi liyabasondeza abalele. Badla ngalo iphunga. Omunye umsebenzi wesiphandla ukuvikela lowo osifakile.

2.13.3 Igazi lesilwane

Igazi lesilwane limsulwa. Isilwane asiguquki kulokho esiyikona. Imbuzi izala enye imbuzi. Inkomo izala enye inkomo. Isilwane asinasono. Igazi laso kulula ukuba linxusele abantu kwabalele. Igazi liyimpilo yesilwane. Abanye bathi lingumphefumulo. Baqinisile ngoba umphefumulo usegazini. Isilwane sisondelene nemvelo. Sidla imithi

eyahlukene. Le mithi yiyo eyelapha umuntu. Imbuzi ivamile ukuthaka izihlahla ezahlukene. Kungalesi sizathu isetsheniswa uma kwenziwa umsebenzi.

Ngokukangoti uSibiya, (2017) imbuzi:

Yisona silwane esihlatshelwa umsebenzi. Yiyona okubikwa ngayo emsamo. Imbuzi ixhumene nabalele. Kuya ngokuthi iyisma kanjani. Iqondene nabakini noma ikhabonyoko. Zimbili izandla; esobunxele sasekhabonyoko noma isidla, okuyisandla sakwenu. Ukuchitheka kwegazi kuwukushweleza nokuxhumanisa abaphilayo nabalele.

2.13.4 Utshwala

Utshwala besiZulu bunephunga elimnandi kwabalele. Bakhiwa ngemithombo yamabele. Amabele angukudla kwabadala. Muningi kakhulu umsebenzi wamabele esiZulwini. Axhumanisa abaphilayo nabalele. Abadala bayalithanda iphunga lawo. Ngisho kwenziwa muphi umsebenzi ekhaya kuyagaywa. Izinsipho zotshwala, amavovo, zithelwa egcekeni ukuze abalele balizwe iphunga lokudla kwabo.

2.13.5 Umbala omnyama

Umbala omnyama uhambisana namathunzi nomnyama. Umuntu oshonelwe ikakhulukazi umfelokazi kuthiwa unomnyama. Abanye bayaye baphambanise umnyama nesinyama. Umnyama ithunzi lobumnyama. Umuntu owafelwa uma engakagezwa unomnyama. Isinyama isidina. Ukuba nesidina ukungathandeki kubantu. Ziningi izimbangela zesidina. Abantu bangakwenyanya ngenxa yokuziphatha kwakho kabi. Bangakwenyanya ngenxa yamabulawo. Isidina esinjalo singasifanisa nesesinana. Ukumfoma komuntu njengesinana kumbangela isinyama nesidina kubantu.

Abafelwe basuke besemanzini. Izingubo ezimnyama (inzilo) zihambisana nomnyama abakuwo. Umbala omnyama uwuphawu lokulila nokuzila. Ungumbala ophansi ongahambisani nokuphapha. Ungumbala onesizotha. Kulindeleke ukuthi abazilile

bazotho bangabi ngamathatha. Kukhethwa wona njengombala wokuzila. Lo mbala awuchazi inhlanhla noma ishwa.

UMbatha, (2014:523) ngesinyama uthi:

Isinyama isimo sokungabi nanhlanya; ishwa,
umuswazi. Umnyama isimo sokungakhanyi.

2.13.6 Ibomvu

Ibomvu liyinsiza kuzila njengoba livamile ukusetshenziswa emikhulekweni eyahlukene esiZulwini. Liqala ukusetshenziswa ingane izelwe. Abadala bayalithanda ibomvu. Livamise ukusetshenziswa ngabesifazane. Elinye igama le bomvu isibhuda. Nabesifazane kuthiwa ngabesibhuda. Liyinhlabathi ebomvu esalubumba

2.14 Amagama angajwayelekile

Ukungayiwa > ukungalokothwa,
Ukuzilahla amathambo > ukuzijuba, ukuzidela

Kunamagama angasajwayelekile olimini lwesiZulu. La magama adinga ukuchazwa. Lawa magama achaziwe kunombolo 2.14 ngenhla. Ucwangingo aluvumi ukuba kusetshenziswe ulimi olulukhuni nolungejwayelekile. Kunenkinga yokugigiyela nokufengqa olimini lwesiZulu. Ngaleyo ndlela umcwangingo uyaphoqeka ukuba asebenzise ulimi olubukeka sengathi lulukhuni.

2.15 Imibono yongoti

NgokukaMbatha, (2014: 455) ungoti:

Umntu onolwazi olujulile ngento ethile, umpetha,
uchwepheshe.

UNyembezi, (1966:275) uthi:

Ungoti umpetha, uchwepheshe neqili.

Sizoligwema eleqili kulolu cwaningo.

Ulwazi oluphelele yilolo olunesisekelo. Kumele esikushoyo kube nobufakazi. Abukho-ke ubufakazi obedlula obomuntu. Ongoti abasetswenziswe kulolu cwaningo ngabantu asebenkantsha ubomvu emasikweni esiZulu. Akukhathalekile ukuthi bafunde kangakanani ngokwemfundo yaseNtshonalanga. Ocwaningweni kubhekwe ulwazi lwabo hhayi iziqu abanazo. Kukhona ongoti okukhulunywe nabo ngqo, ngohlelo lwemibuzo nezimpendulo. Phakathi kwabo kukhona nabefundisi benkolo yobuKhrestu. Kulaba befundisi kuthintwe izingqwayingqwayi ezimnkantsha ubomvu.

Ungoti uNdwandwe, (2017) ngamasiko namadlozi uthi:

Abefundisi abaningi abaseyizingane enkolweni balibulele ivangeli likaJesu. Umuntu agxeke idlozi kanti akazi kwakuthi yini idlozi. Uzwe umuntu ethi bekuthethwa idlozi ngesikhathi kuthethelelwa. Idlozi lithethwa emsamo. Akunoma ubani othetha idlozi kwakulowo msamo. Uyakhethwa umuntu onelungelo lokuthetha idlozi ekhaya.

Ungoti uNdwandwe ungubhishobhi ogcotshiweyo. Akakhohliwe ukuthi ungubhishobhi ongumZulu. Iqiniso lokuthi akhona amasiko uleneka njengoba linjalo.

UMbatha, (2016) ebuzwa ngenkolo yesiNtu uthi:

Kujulile. Inkolo yakithi yayivele ikhona, ikhona namanje, iyokuba khona njalo. Uma ungena enkolweni yobuKhristu unesisekelo esigcwele senkolo yakithi, uhamba ibangana ngoba usuke unolwazi oluyisisekelo.

Kimina imisamo mibili. Angikwazi ukuphazamisa umsamo wakithi kwaMthiya. Ukhona oshisa impepho kwethu. Mina angikwazi ukuya emsamu

waseMambatheni. Ukhona kodwa umsamu engishisa impepho kuwo. Lowo msamu usabalele ngoba mina ngishisela wonke umuntu “impepho.” Angisabhekile umndeni wakwethu eMambatheni kuphela.

Lo ngoti kuba sengathi uvukwa ihabiya uma esekhuluma ngamasiko esiZulu. Lo ngoti wayenesikhundla esikhulu ebandleni laseSheshi. UnguKhenoni osewathatha umhlaphansi. Kuyamangalisa loku. Okujwayelekile ukuthola abenkolo yobuKhristu bewahlaba bewahlkiza amasiko esiNtu. Kuyacaca kule nkulumo yalo makade ebona womholi ukuthi ukukholwa akusho ukuthi umuntu akaziqede ubuyena abe yinto entsha engalandeleleki. Noma umuntu esenegama elisha kumele litholakale elikayise.

UMagcaba, (2014) ngomgonqo wezintombi uthi:

Thina siyazihlola izintombi enkonzweni yethu.
Siyazigonqisa. Zingena isonto lonke emgonqweni.
Zisuke zifundiswa ngokuziphatha. Ngeke iwakhe
umuzi intombi engafundiswanga lutho.

Abantu esibaholayo ngabalapha emhlabeni.
Asithandi ukuba bangabi nalwazi ngempilo
yasemhlabeni kepha bebe bazi impilo yaseZulwini
kangcono.

Ekuqhubekeni nenkulumo nalo ngoti kuhlalukile ukuthi wayiphila ngokugcwele impilo yesiNtu ngaphambi kokugcotshelwa ubufundisi. Unolwazi lwazo zombili lezi zinkolo; eyobuKhristu neyesiZulu. UMengameli uMagcaba ukhulele eMpandwini eMbumbulu. Ukhule kusadliwa ngengxwembe endala. Wayesondelene kakhulu nomqambi wenkonzo i-J.C.C. Omunye wemigomo yale nkonziso ukugcina ubuntombi. Iyawalandela amasiko esiZulu yize ingaphansi kwenkolo yobuKhristu. UbuKhristu obuningi buyawahlaba amasiko esiZulu.

Ungoti uShezi (2013) ngomgonqo uthi:

Akekho umuntu owake wakha umuntu eyedwa.
Kuleli bandla kwakhiwa insizwa nentombi. Intombi
ibhekwa izalukazi. Uma zisuka lapho ekuhlolweni
zingena emgonqweni. Emgonqweni yilapho
zifundiswa khona. Akwenele ukubheka ubuntombi
nje kuphela umuntu engafundiswanga lutho.

Nabafana bayafundiswa emgonqweni wabasha. Siyabehlukanisa, abafana babe bodwa amantombazane abe wodwa. Kukhethwa izalukazi ezizokweluleka amantombazane nawobaba abazokweluleka abafana. Akusizi ukweluleka izintombi izinsizwa uzishiye ngaphandle.

Lo ngoti ugcizelela ukufundiswa kwabasha kunokubabheka. Enkonzweni yabo kabagcini ngokubheka umzimba wensizwa nentombi kepha nomphfumulo. Enye yezinhloso zalolu cwaningo ukuvula amehlo abantu ngokuthi kuningi okufundwa emasikweni esiZulu. Emigonqweni nasekuzileni okunhlobonhlobo kuningi okufundwayo. Ngokwalo ngoti umgonqo uyisikole sesiZulu.

Ungoti uButhelezi, (2005:10) ngamasiko uthi:

Asikho nesisodwa isizwe esake sakhula ngokucimeza nokuzivalela kumalutha nobuzwe baso.

UButhelezi uchaza ukuthi amasiko ayisisekelo sempilo yesizwe. Uthi kuwubulima ukubiza amasiko enu ngamalutha. Amalutha inkolelo ze noma inkolo eyigobongo. Yinto edusayo.

Amalutha uMbatha, (2014:383) uwachaza athi:

Into engekho efana nephupho.

Ungoti uButhelezi ugcizelela imvulamehlo ngamasiko. Ubalisa ngokugudluka kwesizwe samaZulu emasikweni aso. Enye yezinhloso zalolu cwaningo ukuvuselela uthando lwamasiko esiZulu. Akulula ukuthanda into ongayazi. Ocwaningweni olwenziwe kuyatholakala ukuthi baningi kakhulu abantu abangamaZulu abangenalwazi ngamasiko abo. Kukhona abangakaze bezwe ngomgonqo nangokugoya. Okwenza ungoti uButhelezi apha the eyamalutha ukuthi sebebaningi abaNsundu abanyemfisa inkolo yabo, amasiko abo bawabize ngamalutha. Basuke belandela imfundiso ethi indlela yokuphila eyaseNtshonalanga.

Baningi ongoti abanovalo lokuthi ulimi namasiko ezizwe eziningi kuzonyamalala uma kungaqashelwe ngemfanelo.

UDavid Crystal kungoti uSibiya, (2013: xi) uthi:

Ungoti wolimi odume umhlaba wonke, uDavid Crystal uxwayisa ngokuthi isigamu sezilimi eziyizi-6000 ezikhulunywa emhlabeni zisengozini yokushabalala eminyakeni eyikhulu ezayo futhi uma singenzi mizamo yokukunqanda lokhu, siyolahlekelwa ngumnotho wenhlobonhlobo yamasiko nezilimi, konke okungumgogodla wokukhula nokuthuthuka kwesiNtu. Ziningi-ke izimbangela zokufa nokushabalala kwezilimi, okungabalwa kuzo ukugwinyana kwamasiko, izinhlekelele zemvelo, ukushatshalaliswa ngenhloso kohlanga oluthile nokwehluleka koHulumeni ukuvikela izilimi zabo emiphumeleni edabukisayo yokuqonolwa ezinye izilimi.

Lokhu kuqonolwa kukhona nasolimini lwesiZulu. Ulimi lwesiZulu luqonolwe isiNgisi nesiBhunu iminyaka ngeminyaka. Akubanga ulimi lwesiZulu kuphela abaluqonelayo kepha bacindezela namasiko esiZulu ngenhloso yokuwaqeda. Emveni kwenkululeko yangonyaka we-1994, kumele amasiko abecindezelwe abuyiselwe endaweni yawo. Akulula nokho uma uHulumeni obusayo engazigqaji futhi engaqhubi phambili ubuzwe bakhe. Isizwe esizimisele ngenqubekela phambili sithi uma siqoba siqhakambise ukubaluleka kwamasiko aso.

Ungoti nombhali wencwadi eseBhayibhelini, uDaniyeli wayenolwazi ngamasiko. Uyakugcizelela ukuthi ukunqoba isizwe ngokuphelele ukusephuca ulimi namasiko aso. Kungakho kuDaniyeli, 1:3 ethi:

INkosi yakhuluma ku-Ashiphenazi, induna yabathenwa bayo, ukuba athathe kubantwana bakwa-Israyeli abozalo lweNkosi nezikhulu, abalethe, abafana abangenasici, ababukeka kahle, abanengqondo ekuhlakanipheni konke, abanolwazi ekwazini, abanokuqonda ekwazini, abanamandla ukukhonza endlini yeNkosi, abafundise izincwadi nolimi lwamaKhaledi. INkosi yabamisela isabelo semihla ngemihla sokudla kweNkosi nesewayini eliphuzayo, bondliwe iminyaka emithathu; kuyakuthi ngasekugcineni kwayo beme phambi kweNkosi.

La mazwi acacisa ukuthi imvamisa imibuso eyehlula eminye iyaye isebenzise isu lokwehlukanisa phakathi isizwe esinqotshiwe bese isiphatha ngenkululeko. Isizwe samaZulu sixovekile namhlanje ngenxa yokubusa ngokwehlukanisa (*devide and rule*) kwamaBhunu.

Inhloso yalawa mazwi ukuba abafana basebukhosini bakwa-Israyeli bafundiswe amasiko aseBhabhiloni nolimi lwakhona ukuze bakhohlwe ngulimi lwabo. Kumele bazibone bengcono kunabakwabo. Njengoba bezonikezwa isabelo sokudla kweNkosi newayini eliphuzayo bazozibona bengcono kunabakwabo. Imfundiso ze yaseNtshonalanga ithi ingane yomZulu izokuba ngcono uma seyifunde imfundo yasentshonalanga. Ekufundisweni kwayo kukhona nempucuko. Impucuko ukulahla amasiko.

Ukuphucuka uMbatha, (2014: 573) ukuchaza athi:

Ukufunda inhlalo entsha, ukuphucuzeka.

Lokhu kufunda inhlalo entsha kuchaza ukulahla okwakwenu udume nokwabezizwe. Kwenzekile lokhu emasikweni esiZulu.

Ungoti uVilakazi kungoti uNtuli, (1981: 129) ngokulahlekelwa uthi:

Namhl' iziqhaza zokuhloba
Uzikhiphile wazilahla phansi,
Awazi nalapho zasala khona,
Namanxiwa lapho zawa khona.

La mazwi uNtuli (1981:129) uwahlaziya ngokuthi:

The poet feels that all that was good in the culture is now discarded. The emptiness of the ear-lobe implies that there is no proper substitute for what is lost. The ear-lobe used to decorate have been removed and thrown away. You do not know where they were thrown. You do not know in which ruins they were abandoned.

Ephawula ngobunjalo bolimi lwesiZulu ungoti uNdlovu, (2017) uthi:

Ulimi lwesiZulu luyafengqa lugigiyele. Izinto aluzigaguli. Lokhu kugigiyela kwandisa izifengqo nezisho nezaga. Ukukhuluma ugwegwese kuchaza okuningi. Kungasetshenziswa ngenhloso yokufihla inkulumo. Kungasetshenziswa ngenhloso yokuthambisa, ukuze inkulumo ingalumeli. Kungasetshenziswa ngenhloso yokweqisa inkulumo, bangezwa labo okufiswa ukuba bangabi yingxenye yenkulumo.

Iziboni zisebenzisa ulimi oluthambile nolugigiyelayo ngenhloso yokududuza abagulelwayo nabafelwe. Uma isiboni sithi “akwehlanga lungehlanga” lukhuluma ngendlela ethathelayo negigiyelayo. Sikuhlosile lokhu. Yiyona ndlela engcono esingafinyelela ngayo ezinhliziyweni zabafelwe.

Ukukhuluma ugwegwese kuyamelapha okuqondiswe kuye. Kuyinhlonipho esiZulwini ukukhuluma ugwegwese, ukhulume sengathi uqondise komunye. Uma ngithi ubaba ubekhothile izolo, ngibe ngikhuluma naye, ngikhombisa inhlonipho. Ngikhuluma naye kepha angiqondisile kuye, ngiqondise kumuntu wesithathu. Angisho ukuthi ubedakiwe, ngithi ubekhothile.

Ephawula ngolimi lwezangoma uXala, (2017) uthi:

Izangoma zinolimi lwazo oluphuma luthi qekelele. Ulimi luhambisana nosikompilo nendlela abantu abacabanga ngayo. Ukubingelela kwezangoma kwehlukile kokujwayelekile. Lokhu kukhomba ukuthi ziphila impilo yazo enobungcwele bakhona ebungomeni. Ziphila impilo ephelele enolimi olutholakala kuzona kuphela. Ukuthi “thokoza gogo” ngeke ukuthole ndawo enye ngaphandle kwasolimini lwezangoma.

Lolu limi akusho ukuthi lusetshenziswa izangoma kuphela kodwa lusetshenziswa ebungomeni. Ukuthi ulimi lobungoma, kuchaza ukuthi phecelezi *ijagoni yezangoma*.

Lo ngoti ukhuluma iqiniso. Izangoma zinolimi lwazo oluzenza zehluke kwabanye abantu. Ukubingelelana ngendlela efanayo kukhombisa ukulingana nobunye. Lobu

bunye budalwa ukuhlalana okwakheka ngesikhathi zigonqile. Ngisho zingagonqa emaziko ehlukene izangoma, umgomo wokugonqa munye. Lolu limi ziyalufundela. Lungena kuzona lapho zisesigodlweni zigonqele ukuthwasa.

Ungoti uZungu, (2017) ngomgonqo uphawula athi:

Emgonqweni wamathwasa kusesikoleni sokuqeqesha. Ithwasa lihlala esigodlweni lingaphumeli ngaphandle. Kusuke kuyisikhathi sokufunda kulona. Lifundiswa imithi. Lifundiswa nokuziphatha kwesangoma. Siyahlonipha isangoma. Lapho sibingelela siyakhophoza, sifihle amehlo. Sikwenza kakhulu lokhu uma sibingelela esidala kunaso. Inkulu imfihlakalo isemgonqweni wethwasa.

Ungoti uDlungele, (2015) ngomgonqo uthi:

Umgonqo awupheli ebunyangeni. Nathi zinyanga ezindala sihlala sihlale singene emgonqweni. Kuya nangokuthi wathwasa kanjani. Emgonqweni yilapho kufundwa khona imithi. Ngeke imithi uyifunde ngelanga elilodwa. Ngeke futhi uyifundele ekhaya. Noma unedlozi eliphezulu, amaphupho akho ecaca, kumele uthwasiswe. Kumele ube naye ozokufundisa.

Ebuzwa ngesikhathi esimiselwe umgonqo uDlungele, (2015) uthi:

Mina ngathwasa ngonyaka we-1976. Ngaleso sikhathi umgonqo wawuthatha unyaka. Mina ngacishe ngaqeda iminyaka emithathu. Ngangingazi ukuthi loko kubikezela isikhathi samanje. Njengamanje umgonqo sewuyiminyaka emithathu. Lesi sikhathi sifishane kabi uma ufuna ukufunda kahle ngemithi.

Ukwelapha akuphelele uma ungayazi imithi. Kukhona imithi elula uma uphalaza ngayo kepha uma sewuchatha ngayo ibe inkinga. Umgadankawu nanku la egcekeni, muhle kabi ekuphalazeni kepha ngeke uchathe ngawo ngendlela othanda ngayo. Kumele uwenze ube lula uma sewuchatha.

Ungoti uNzuza, (2016) ngenhlanzeko uthi:

Umuntu kasisona isidumbu nje. Unomqondo ophilile
ohlanzekile. Unomphefumulo nomoya ohlanzekile.
Baningi abathi sebekhulile bese benqwamana
nezimo ezibahlehlisayo kudinga ukuba
bayohlambulula imuva labo.

Uyaqhubeka lo ngoti uNzuza, (2016) ngokugeza athi:

Umuntu ugeza ngoba kukhona ukungcola okuthe
kwamehlela. Lokhu kungcola kungaba semzimbeni,
emphefumulweni noma emoyeni.

Ngamahubo ungoti uXulu, (2016) uthi:

Amahubo ayimpilo yomZulu. Yonke imicimbi
yesiZulu igajwe ngamahubo. Ahlukahlukene
amahubo. Kukhona amahubo omthombiso. Kukhona
amahubo omemulo. Kukhona amahubo omkhehlo.
Awomthombiso agcwele inhlamba nokubhina.
Awomemulo agcwele ukubonga ikakhulukazi uyise
wentombi oyenzele umemulo.

Ungoti uMthembu, (2016) obhale umqingo weziqu zobuDokotela ngokukhuliswa
komfana uthi:

Umfana ungena emgonqweni ngelanga ashaywe
ngalo izibuko. Ukushaywa izibuko kubuye
kuhlonishiswe kuthiwe umfana uphuphe
isalukazi. Akukuningi lapho umfana egonqa khona.
Ngalena komgonqo wokukhula uyawathola
amathuba okugonqa uma kuzingelwa.
Angagonqa futhi egonqela ukuya empini.

Ungoti uMazibuko, (2016) ngenhlonipho kamalokazana uthi:

Phakathi kokuningi akugoyelayo umalokazana
inhlonipho ihamba phambili. Akaqali ukuhlonipha
ngoba esesemzini. Uqhubeka nenhloipho
ayifundiswe kwabo. IsiZulu sithi ugotshwa

usemanzi. Akulula ukufundisa umuntu omdala osendile, engakaze afundiswe kwabo.

Ephawula ngokugoya kukamalokazana ungoti uDlamini, (2017) uthi:

Ukugoya kunesibusiso. Umakoti ongagoyanga ubonakala ngombala. Akakwazi ukuthobela uninazala. Akakwazi ukubekezela. Sekwagcwala izehlukaniso nje kungenxa yawomalokazana abangagoyanga. Wehluleka ukubekezelela abasemzini aze ehluleke nawukubekezelela umyeni wakhe.

Ungoti uMhlongo, (2016) ngenhlonipho kamalokazana uthi:

Ingwe idla ngamabala. Umakoti ozihloniphayo naye uyahlonishwa. Mina abazali bomyeni wami babengithandela ukuhlonipha. Ngagcina sengiyintandokazi kamakoti ngenxa yokuhlonipha. Ngathobela ngisho ikati lakwaMhlongo. Ngagcina senginyamanambana kwabanye ozakwethu. Ngiyajabula kodwa ngoba ubaba uhambe emhlabeni sebeyibonile indlela. Indlela eya othandweni isekuhlonipheni nasekuzithobeni. Iqhalaqhala lentiyan e alithandeki. Awuwakhi umunzi uma ungusiyazi. IsiZulu sithi indlela ibuzwa kwabaphambili ngakho lokho.

Ngokungeniswa endlini kababezala ungoti uMhlongo, (2016) uthi:

Mina ngasheshe ngangeniswa endlini kababezala. Unamezala, uMaMtshali, wayebuthakathaka. Kwadingeka ukuba ngisheshe ngingeniswe ekamelweni labo ukuze ngibheke ubaba nomama. Umyeni wami wayesebenza ehlala eThekwini. Ngangifana nomuntu ogane ubabezala nomezala. Unjalo-ke umendo. Ngeke uhlale kuwona uma uzogana indoda yakho kuphela. Umakoti ugoyela ukugana wonke umuntu emzini. Ugane ngisho izingane nemfuyo yakhona.

Ungoti uZungu, (2017) uthi wangeniswa ukugula kukamamezala endlini kayisezala.

Uninazala wawa esekamelweni. Wathi uyammemeza lutho ukusabela. Wayetshelwe

uninakhulu ukuthi umalokazane uyangeniswa endlini kayisezala, akazingeneli. Kepha loko akusho ukuthi sekungaze kufe umuntu uma besele bobabili nomalokazane.

Abuya amazwi kaninakhulu. Wangena ekamelweni wamfica ewugodo ehlelwe ushukela egazini. Wamthela ngamanzi waphaphama. Wabe esehlaba umkhosi. Esebuya esibhedlela uninazala wathi kufanele asheshe angeniswe. Wangeniswa lingakapheli nesonto eganile.

Kunesikhathi esinzima, isikhathi sokufelwa. Baningi ongoti abaphawulile ngalesi sikhathi sokuzila. Ungoti uNdhlovu, (2016) uthi:

Kumele bakhale abafelwe. Kusuke kuxephuke inyama enyameni. Ukukhala kuwuphawu lothando ngalo osenishiyile. Kukhombisa ukusondelana nokuzwelana kwabantu. Bheka ngoba awukhaleli owakwenu kuphela. Ukhalela ngisho umakhelwane ngoba benibambene nibambisene kokuningi. Ukukhala kwakho kuyisililo osibhekise kwabalele nakuMvelingqangi. UMvelingqangi nabalele kuyabathinta ukukhala. Kunenkolelo yokuthi babe sebeyakumisa. Kunenkolelo yokuthi abantu bafa kangaka nje manje yingoba abasakhali lapho kufiwe.

Umbono walo ngoti uqhakambisa ubuhle bokukhala. Lo mbono uyashayisana nemibono emisha lapho kuncengwa khona abantu ukuba bangakhali lapho kushoniwe. Kuze kube khona namaculo afana naleli elithi: “Ningakhali bazalwane bami, sehlukene umzuzwana nje.”

Akulona iqiniso ukuthi bangathi abantu bezwa ubuhlungu bokulahlekelwa, kuthiwe abangakhali. Kuyaphambana loku nobunjalo neqiniso elisempilweni. Ubuhlungu buyazifikella. Ubuhlungu buyindalo. Akekho umuntu okwazi ukulawula ubuhlungu obusenhliziyweni yomunye..

Ephawula ngobude besikhathi sokuzila uNxumalo, (2016) uthi:

Bekuzilwa kuqala. Umama nje wazila iminyaka emithathu. Sasesikhohliwe nokuthi wayegqoka mbala muni, ekhushuzela nezingubo ezimnyama.

Waphuma lapho wangena ezijalimaneni. Sebeyakhala manje abafelokazi. Banezizathu zabo nabo abazibekayo. Akulona iqiniso kodwa ukuthi kwakungazilwa. Kusazilwa namanje. Kuba umndeni onqumayo ukuthi uzila kanjani. Sikhula thina beyandile ingubo emnyama. Seyiminingi neminye imibala manje. Yini njalo? Ukwanda kwezinkolo nezinkolelo.

Sawubona umehluko ngokuzilela ubaba. Zanda izinkomo zagcwala isibaya. Ziningi izibusiso ezizuzwa umfelokazi ngokuzila. Kunesibusiso ukuzila. Kungumkhuleko onihlanganisa nomphefumulo walo owashona.

Lo ngoti wethula ubufakazi bokuzila nokugqoka inzilo. Ukhuluma ngento ayibona yenzeka kwabo, hhayi inzwabethi. Uyasilamulela kulaba abakuphikayo ukuzila esiZulwini. Kusobala ukuthi wephuza ukwenziwa umsebenzi wokubuyisa uyise. Ukukhumula komfelokazi kwenziwa ngomsebenzi wokubuyisa umnumzane.

Ungoti uNjapha, (2017) uphawula kanje ngenzilo:

Ingubo emnyama ayiwona umswenko. Oyifakile usuke esengxakini. Ubonakala ngombala ukuthi uzilile. Ngisho ekhanda ugundwa kabi nje. Kunezinto okumele azizile. Uzila amabanga amade. Uzila amasi. Uhamba agwegwese lapho ebona umhlambi wezinkomo, angawudabuli. Uma edla amasi esazilile izinkomazi zifa imibele lungaphumi ubisi.

Ngokulothisa ungoti uSabela, (2017) uthi:

Iyinkinga indaba yokulothisa mfowethu. Le nto asikayijwayeli kule ndawo. Ikhona indoda eke yasixaka. Kuthiwa yathi ifuna ukulothiswa. Bangingi abanga yanga kulowo mngcwabo. Ngibona sengathi le nto izosehlukenisa phakathi uma iqhubeka. Asazi nokuthi lenziwa kanjani ihlambo lomnumzane oshisiwe. Lona itshe lakhe liyokwembulwa kanjani?

Lo ngoti ukhala ngokuthi ukulothisa kuyinto entsha. Bangingi abangakwamukeli ukulothiswa. Bakholwa ukuthi kuyisiko labezizwe. Imibuzo yalo ngoti ayiphenduleki.

Umuntu usondelene nenhlabathi. Wadabuka khona enhlabathini ngakho-ke noma efa uya khona. Izizwe ezinsundu ziyakholelwa enhlabathini nasekusondelaneni nayo. Umuntu ungcwatshwa enhlabathini. Ngemisebenzi yakhe kuyiwa ethuneni lakhe kwenziwe inkonzo yakhe. Izihlobo ezingabanga khona emngcwabeni ziya ethuneni ziyophonsa itshe.

Ungoti u-N.G.Sibiya ebuzwa ngokuthi kungani inzilo ifakwa esandleni sokudla, uphendule wathi:

EsiZulwini kuthathwa ngokuthi isandla sokudla yisona esisebenza njalo. Ngisho umuntu exhawula uxhawula ngesokudla. Ngeke kunambitheke ukuxhawulwa ngesandla esinenzilo. Ukufa kuyisinxele, kuyathukwa.

2.16 Isiphetho

Kulesi sahluko kuchazwe amagama angumgogodla wocwaningo. Lawa magama asetshenziswe kakhulu esahlukweni sesine nesesihlanu socwaningo. Kulesi sahluko kuvezwe imibono yawongoti. Mithathu imikhakha yokuzila ebalulwa kulolu cwaningo; ukufa, ukugonqa nokugoya. Kuthintwe ongoti bayo yonke le mikhakha ukuba balethe ubufakazi baloku okucwaningwayo. Kubuzwe abantu, abehlukene ngamabanga empilo, ngokuzila esiZulwini.

Lesi sahluko sibalulekile ocwaningweni. Amagama esiZulu ayakudinga ukuchazwa. Ziningi izizathu zalokhu. IsiZulu siwulimi olugigiyelayo. Lolu limi lucashela ngisho abantu abadala abangabanikazi balo. Kunzima kakhulu enganeni yanamhlanje ukuqonda ulimi lwesiZulu ngokuphelele. Ukuchazwa kwamagama kwenza kube lula ukufunda lolu cwaningo nokuluqonda. Ocwaningweni lwalolu hlobo imibono yawongoti iyimpoqo. Lolu cwaningo luncike emasikweni, okuyinto eyenzeka emphakathini. Ngabe siyengula uma singawuthinti umphakathi, ngasohlangothini lwawongoti. Ongoti abathintiwe bamikhakha mining. Kukhona abafundisa ngamasiko. Kukhona abanolwazi ngqo lwamasiko bengafundisi ngawo. Iningi labo lithintana ngqo

nemigonqo okukhulunywa ngayo. Bathintiwe nabafelokazi abaziyo ngenzilo ngoba bake bayifaka.

Kukhulunywe umlomo nomlomo nezinyanga nezangoma ezaziyo ngokugonqa. Ezinye sezike zathwasisa amathwasa ehlukeni. Kukhulunywe namakhosikazi aziyo ngomgonqo nokugoya kukamalokazane. Kukhulunywe nabasondelene neSilo, abaziyo ngomgonqo weSilo.

Ulwazi oluqoqiwe luhlaziyiwe. Kusetshenziswe izinsiza kuhlaziya ezimbili, okuwucwningo-simo nocwaningo-sibalo. Ukuqoqwa kolwazi kuwubufakazi obuqanda ikhanda ukuthi ucwaningo lwenziwe ngokubuza abantu emikhakheni eyahlukene. Ukuhlaziywa kolwazi oluqoqiwe kuqeda ukuhlawumbisela ngalokhu okucwaningwayo.

ISAPHLUKO SESITHATHU

3.0 INJULALWAZI YOKUQHUBA UCWANINGO NEZINSIZA KUHLAZIYA EZISETSHENZISIWE

3.1 Isingeniso

Lesi sahluko singumgogodla wokuthi ucwaningo luzoqhuthswa kanjasil. Sicacisa ukuthi yiziphi izinjulalwazi ezisetshenzisiwe. Kungani kuisetshenzisiwe lezo zinjulalwazi.

Kulesi sahluko kuzolandelwa izinjulalwazi okuthiwa Ukuhlaziya Bunzulu ezoMdabu (*A Critical Indigenous Theory*) nenjulalwazi okuthiwa Ubukoloninya (*Decolonization*). Kuzosetshenziswa isu elibizwa ngoCwaningo-luhlonze (*Qualitative method*). Maningi amasiko osekucwaningwe ngawo. Bonke laba bacwaningi, ngandlela thize, bayakuthinta ukuzila. Kuzosetshenziswa izindlela zokuqoqa ulwazi ezahlukenene; eyokufunda izincwadi, amaphephandaba namajenali, eyokubuza abantu imibuzo, eyokuqopha, eyokuhlwaya ulwazi kubantu, Ulwazi olutholakala ezincwadini, noma ezaluhlobo luni, lumqoka. Aziziningi izincwadi ezikhuluma ngokuzila ngqo. Kuningi kodwa okuthinta ukuzila okusezincwadini eziyimiphoto. Iningi lazo amanoveli nezinkondlo.

Izincwadi ezingumphotho zinezindaba ezisuka emakhanda ababhali. Labo babhali izindaba zabo zincike empilweni yangempela yalabo ababhala ngabo. Kwenye inkathi basebenzisa izindawo ezaziwayo ezikhona empilweni yangempela. Kulolu cwaningo le mibhalo icashunwe ngoba imibhalo iyisibuko sempilo. Ababhali bayaye baqikelele ukuthi amasiko abakhuluma ngawo yilawo akhona empilweni yangempela. Basuke befuna imibhalo yabo ikholeke.

IBhayibheli lisetshenzisiwe njengenywe yezincwadi ezindala. Liwubufakazi bokuthi ukufa nokukuzilela into eyenzeka ezizweni zonke. Zikhona namhlanje izizwe ezingasazili kepha umlando uveza ukuthi zake zakuzilela ukufa. IBhayibheli linomlando okufinyeleleka kalula kuwo. Sithola ulwazi kulo lokuthi abaseGibhithe

babezila isikhathi esingakanani. Sithola ulwazi lokuthi abakwa-Israyeli babekuhlonipha kangakanani ukufa.

Kuzofundwa amaphephandaba, ikakhulukazi esiZulu. Ukuzila, emveni kokuthola inkululeko ngonyaka we-1994, kuyindikimba esematheni esiZulwini. Ikhona impikiswano nokungaboni ngaso linye ngesiko lokuzila. Kungalesi sizathu amaphephandaba egcwele ukuzila.

3.2 Izinjulalwazi zokuqhuba ucwaningo

3.2.1 Injulalwazi yokuhlaziya bunzulu ezomdabu (*Critical Indigenous Theory*)

Uma sikhuluma ngobu-Afrika sikhuluma ngenqubo esabalele. E-Afrika kunezizwe eziningi. Sizolandela lezo zizwe ezinenqubo yesiNtu. Kulolu cwaningo sizogxila kakhulu ekuhlanganeni kwamaZulu ngobuntu. Kuzolandelwa amasiko akwaNtu. Kunendlela okwenziwa ngayo izinto esiZulwini ebizwa ngesiNtu. Yisona-ke lesi siNtu lolu cwaningo oluncike kuso.

Echaza indlela uMbatha, (2014:436) uthi:

Inqubo okuhanjiswa ngayo izinto.

IsiNtu esikhuluma ngaso siyazihlonipha izigaba zabantu. Le nhlonipho isuka phezulu kuMvelingqangi ize iyoshaya phansi enganeni ezelwe. Izizwe zakwaNtu zikholelwa kuNkulunkulu oyedwa. Isizwe okucwaningwa ngaso kulolu cwaningo ngamaZulu. Lesi sizwe siyakwazisa ukulandela kwabantu ngokuzalana nangezikhundla zabo emphekathini. Zonke lezi zigaba nenhlonipho yakhona zigcwaliswa ngamasiko okuyiwona angumgogodla wempilo yomZulu.

Uyakufakazela loku uBlose, (2002:198) lapho ethi khona:

Idlozi elikhulu kunawo wonke amanye linye vo,
uMvelingqangi.

AmaZulu anendlela akhonza ngayo lo Mvelinqangi; amkhonza ngamasiko nangemisebenzi. Konke lokhu (amasiko nemisebenzi) kuthinta abalele. Laba abalele, kumbe amadlozi, bangamawele (bayatetema) ngakho-ke badinga ukuhlonishwa.

UBlose, (2002:198) uthi ukuzila ngelinye lamasiko ahlanganisa isizwe nabalele:

Ukuze abantu bakulo mhlaba bakwazi ukukhuluma naye... badinga amanxusa okubedlulisela izifiso zabo, amadlozi.

Amazwi kaNdelu afakazelwa uManyathi, (2002:13):

Ucwaningo luthi indlela yokukhuluma nawo (amadlozi) kuye kuthi umuntu omdala emndenini kube nguyena oshisa impepho akhulume nawo.

Kuyiqiniso elisobala ukuthi amaZulu anosikompilo lokuhlanganyela nokwenza izinto ngeningi. Kulobo buningi kunohlelo nokulandelana kwezinto ngawononina. Ubuholi bakhona buthe qecelele. Anohlelo lokukhonza. Ekhaya munye umholi. Nguyena oshisa impepho emsamo. Esizweni munye umholi, iNkosi. Yiyona elawula isizwe. KunoNkulunkulu oyedwa. Nguyena owavela kuqala, ngakho-ke akaphikiswa. Kunezimiso ezingayiwa nezingezanyazanyiswe muntu.

Amasiko ayingxenye yalolu chungechunge lwezigaba zenhlonipho. Ukuzila okukhulunywa ngako kulolu cwaningo kuyingxenye yalezi zigaba zenhlonipho. Umuntu akakwazi ukuziyela kuMvelinqangi ngokwakhe. Umkhuleko awenzayo uncike kwabadala kunaye. Umuntu akayilawuli impilo yakhe kepha uphethwe. Abadala kunaye banamandla nolwazi oluthe thuthu kunaye. Kumele azi ukuthi indlela ibuzwa kwabaphambili uma efuna ukulungelwa ikusasa lakhe.

Amasiko awasali ngaphandle ngisho kwenziwani esiZulwini.

Loku kufakazelwa uMavundla, (2009:30):

Isizwe nomndeni sahlela ukubeka uMduduzi esikhundleni sikayise ngokushesha nje uma sekudlule imicikilisho engokwesiko.

Ngisho ukubekwa kweNkosi kudinga umphakathi. Ngisho leyo iNkosi ezobekwa ingaba nalo ulwazi lokuthi yiyona ezobusa, emva kukayise, ayizithatheli isihlalo sobukhosi.

3.2.2 Ubukoloninya (*Decolonization*)

Abamhlophe bafika kwaZulu isizwe singakwazi ukubhala. Maningi amasiko ababhala ngawo. Phakathi kwabo sibala ababhali abanjengawo Krige, Stuart, Bryant nabanye. Waba muhle umnikelo wabo. Kukhona kodwa ukungabaza. Ngabe babesiza isizwe samaZulu besigcinela umlando waso? Ngabe babezisiza bona begcwalisa izinhloso zabo zokuza kwaZulu? Uyazifakazela lezi zinsolo uLeRoy, (1906) lapho ekhuluma khona ngezinhloso nemigomo yokuphatha umuntu omnyama.

Ubukoloninya igama elakhiwe kulolu cwaningo, elisho ubunkipha bukoloni. Lakhiwe isijobelelo noma isenzukuthi “nya,” esisho ukuphela noma ukunyamalala kwento. Isibonelo esihle segama elinjengaleli “uhlanya.” Uhlanya luchaza umuntu ophelile uhla. Uhla nya kuchaza ukuthi alukho uhla noma luphelile nya.

Emveni kweminyaka engamashumi amabili, kweve, izwe lathola inkululeko, omunye wemikhankaso yokuzithola ukuthi singobani lesi sizwe sisukaphi. Sekumele lesi sizwe sisuse ubukoloni obusemakhanda aso. Isichazamazwi i-Oxford Advanced Learner’s Dictionary, (2000: 217) igama *colonize* silichaza kanje:

To take control of an area that is not your own, especially using force, and send people from your own country to live there.

Ukuthatha ngendluzula indawo okungeyona eyakho, uthumele abantu bakho bayohlala khona.

Enye injongo yalolu cwaningo ukuhlela kubhekwe impilo eyayiphilwa ngamaZulu bengakafiki abamhlophe phakathi kwawo. Isizwe samaZulu senza izinto ngokuhlanganyela. Lapho kushoniwe, kulilwa, kuba khona omakhelwane abahlalisa abashonelwe. Zonke izinsuku engakangcwatshwa oshonile kuba nomlindelo. Umlindelo ukuhlalisa laba abashonelwe. Nasemva komngcwabo baphinde bahlaliswe

laba abashonelwe. Omakhelwane bashiya imizi yabo bazimazise abafelwe. Izihlobo ezisuka kude naseduze zihlala isikhashana kulo muzi ofelwe. Ziqala ukulala kulo muzi kusashonwe ngakho kodwa. Ziyasala nangemumva komngcwabo. Loku akwenziwa esiLungwini. Kusobala ukuthi abeLungu ababebhala ngamasiko esiZulu abayiqondanga ngokugcwele indaba yalawo masiko.

Ngisho abamhlophe sebewasebenzisile amandla abo, bafaka ubukoloni emakhanda abantu, kabayekanga ukuhlangukanyela emasikweni abo. Sebengeniwe abantu ubukoloni, abuphelanga nya ubuZulu babo kubona. Leyo nhlese yobuZulu ingavuseleleka ngokuthi basuse ubukoloni obusemakhanda abo

Ithwasa lingena namanye emgonqweni. Intombazane ethombile nalapho yemuliswa, ayingeni yodwa emgonqweni kepha iba nabahlalisi. Umlobokazi lapho egoyile uba nomhlalisi. NeSilo siba nensila yaso lapho sigonqe khona.

Loku kuchaza ukuthi awukho umkhuleko womuntu ngayedwana esiZulwini. Akekho umuntu okhuluma neNkosi yakhe yedwa. Ngisho oshisa impepho ukhulumela iningi. Ukwenza izinto ngokwelekelelana kuvela ezageni ezinjengalezi:

Umuntu ngumuntu ngabantu.
Akwedlulwa ngendlu yakhiwa.
Indlovu ihlatshwa ngumuntu wonke anduba iwe.
Umlandu ubanjwa inkume.
(Nyembezi 1965:146).

Omakhelwane bahlangana kukuhle, bahlangane kukubi. Baphila ngokwelekelelana nokusizana. Kuyo yonke imicimbi nalapho kuhlatshwe khona ngehlambo lomnumzane, nangokubuyiswa kwakhe, kuba nabantu abanengi. Iningi lalaba bantu ngomakhelwane. Kepha nozedlulela ngendlela uyaphambuka angene. Kule micimbi akukho mgomo nesimbelambela sezimemo, njengasesiLungwini kepha kuyamenyezela ukuthi iyokuba ngaluphi usuku. Abezizwe ikakhulukazi abeLungu esihlala nabo banesibalo sezimenywa.

Isizwe sinenqubo yaso eyakhelwe phezu kwemithetho, (iningi layo engabhaliwe phansi), namasiko nobumbano.

Uyakufakazela loku uNxumalo, (1969:90) kuMbonambi, (2010:3) ngokuthi:

UZulu isizwe esilungile nesihle esihlonipha inkuliso yaso, imithetho yaso nenkulisa yezinye izizwe nemithetho yaso. Kodwa banje uma besahlonipha amasiko abo, bazi ukuthi ukuziphatha kabi kuhlambalaza bonke abantu bakubo.

Umkhosi wokufa uyaphalalwa kepha akumenywa muntu. Wonke umuntu uyazazela ukuthi kumele aye kokhala lapho kwehle khona isehlo. Ukuzila kuqala ngesikhathi okuhlatshe ngaso umkhosi wokuthi kukhona osedlulile emhlabeni.

Uyakufakazela loku uBhengu, (1991:41) lapho ethi:

Emakhaya siyaphuthunywa isidumo. Ngokuphazima kweso kwase kugcwele abantu sekuyinqaba, sesembozwe ngeshidi elimhlophe khona esigangeni lapho isidumbu sikaMondli.

Omakhelwane bashiya phansi yonke imisebenzi babemdibi munye nomndeni oshonelwe. Abezile nje ukuzobukela njengoba sekukhona odlulile kepha bayingxenye yomndeni. Sebeqala ukuwukhalisa. Kuzila isigodi sonke. Nabu ubufakazi kuBhengu, (1991:46):

Umshungu lowo wabantu wasuka esigangeni waqhubekela kwaNgwane ekhaya, kwafike kwaqoqwa izimphahla, zanqwatshelewa endlini yimbe kwavulwa indawo lapho kwakuzolindelwa khona.

Kuqoqa bona omakhelwane belu, ikakhulukazi abaseduze nomndeni. Le ndlela yokuhamba ucwaningo ngokulandela ukuphilisana kwabantu, izeza ubumbano nokuhlangana okuyisimangaliso. Kuyagqama kuBhengu, (1991:3) lokhu:

Imikhuba kanye nezinto ababekholelwa kuzo wukuhloniphana, ukwazisana, ukukhonzana, ukuhambelana.

Ukuhlalisana komphakathi kugqama kakhulu lapho kushoniwe. Omakhelwane bayabahambela abashonelwe. Basuke bezobona, bezoduduza futhi bezokhuza umhlola.

Lokhu kubona kwenziwa ngisho sekwedlula isikhathi sokuzila. Uma umuntu wayengavelanga ngaleso sikhathi uba “necala” ayoze aligudluze emphefumulweni wakhe mhla wazohlenganisa amehlo nabafelwa.

Uyakufakazela loku uHodie, (1982:148) lapho ethi:

UMaMadela yena wayeke wayithola nje ngenye
inkosikazi eyayizomlilela ngoMlangeni owayeshone
ingekho iseGoli.

Lo mbhali ufakazela ukuthi ngisho sasingekho isihlobo emngcwabeni, ngenxa yokuthi asizwanga noma sasibambekile, kumele siyoveza ubuso lapho okwashonwa khona. Kuyindlela yokukhalisana ukuvela ngisho ungezwanga ngabomndeni. Noma sekuyisikhathi kwafiwa, uyabakhalisa abafelwe.

Ngisho nezinye izizwe ziyayazi inhlalo yobunye. Uyakufakazela loko uTimasheff, (1967:4):

Sociology is not interested in man's body or his functioning of his organs or in his mental processes as such. It is interested in what happens when man meets men; when human beings form masses or groups; when they cooperate, fight, dominate one another, persuade or imitate others, develop or destroy culture.

Ukuhlalisana akubhekile ukuthi umzimba womuntu nezitho zawo nengqondo kusebenza kanjani. Kubheka ukuthi kwenzekani uma umuntu ehlangana nabanye, uma abantu behlangana njengoquqaba noma amaqoqo; lapho belalelana, belwa, beqonelana, bencengana, belingisana, nalapho bevuselela amasiko abo noma bewabulala.

UMazibuko kuMyeza, (2017:10) ngokuhlalisana komphakathi uthi:

Abantu bayinxenye yomphakathi futhi bayinxenye yezinxoxo (yezingxoxo) eziqhubekayo kulowo mphakathi.

Umphakathi ngabantu. Ukuphelela komphakathi kusendleleni abantu abaphilisana ngayo.

3.3 Izinhlolo Zocwaningo

3.3.1 Ucwaningo- luhlonze (*Qualitative*)

Le ndlela yokuqhuba ucwaningo incike encazelweni yolimi ngezithombe nezimpawu. Kulolu cwaningo kunophawu oluningi ekuzileni nasenzilweni. Kungabe aluphelele lolu cwaningo uma zingaphathwanga izimpawu ezinjengebomvu, ukugunda ikhanda, ukugeza, izingubo ezigqokwa ngabazilile nolimi olugcwele izifengqo. Kungumsebenzi womcwaningi ukuchaza lezi zimpawu. Abantu abadala bayazi ukuthi zisho ukuthini izimpawu zokuzila. Uyakufakazela lokhu uMngadi, (2001: 36) lapho ethi:

UDustin wayekade ethiywa yizo izingubo lezi ezimnyama uMaShezi ayethi ziwuphawu lothando emoyeni wakhe.

Lolu phawu luyamvimba uDustin ukuba angesheli. Kuyena izingubo ezimnyama ziyisithiyo. Okuhle kodwa ukuthi uyazi ukuthi zisho ukuthini, yingakho engamesheli nje uMaShezi. KuMaShezi ziwuphawu lothando. Njengoba wayethe kumyeni wakhe bayohlukaniswa ukufa, kumele awahambe ngokugcwele amabanga okumzilela. Kuyena ziwuphawu lwenhlonipho. Ziyamvikela. Lokho kuvikeleka kubonakala ngokuba uDustin, nakuba eyikhaladi, angakhululeki enze umathanda. Nakuba kungumbhalo osuselwe ekhanda lo, indlela enza ngayo uDustin ihambisana nesiko okuqhutshwa ngalo emphakathini. UDustin njengomuntu okhule phakathi kwamaZulu wazi kahle ngamasiko awo.

Yonke imisebenzi eyenziwayo ihambisana nophawu. Ukukhumula kusho impumelelo nenkululeko, nesicongo sothando. Uyakufakazela loku uMngadi, (2001:35) lapho ethi:

Wazilahla izingubo ezimnyama uMaShezi, kwabanjwa inkonzo lavulwa itshe.

Ukulahla izingubo ezimnyama kusho ukukhumula inzilo. Kule noveli kaMadlokovu amasiko agcinwa ngempela akulingiswa. Abalingiswa bakhona benzisa okwabantu

abaphilayo. Ukuvulwa kwetshe kusho ukwembula itshe. Phambidlana komcimbi itshe limbozwa ngendwangu. Kuvamise ukuba indwangu emhlophe. Lapho selibusiswa liyembulwa.

Ukukhumula, inkonzo, nokuvulwa kwetshe izimpawu zokuhlangana. Zifakazela kona ukuthi amaZulu ngabantu abenza izinto ngeningi nangokuhlangana. Itshe liyisikhumbuzo saphakade sokuthi lapha kulele igugu lethu, umuntu esimthandayo nesimazisayo. Igugu lokuqala emagugwini ephelele ngothi lwawo, yileli elingumuntu. Ubaluleke ngokwedlulele umuntu lapho esefile.

Ukuhlonipha indawo (ithuna) okulele kuyo umuntu akukona okwakwaZulu kuphela. Uyakufakazela loku uMatewu, (27: 66) laph ethi:

Base behamba, baligcina iliba, babeka uphawu
etsheni bekanye nabalindi.

Etsheni lesikhumbuzo kuqoshwa igama likamufi. Leli gama elisetsheni likhombisa ngisho izizukulwane ukuthi isihlobo sethu silele la. Itshe ngokwalo liwuphawu lokuhlonipha olele. Igama lakhe limenza ehluke kwabanye. Itshe lesikhumbuzo linesakhiwo esehlukile, othi lapho usithi nhla, ubone ukuthi kulele umuntu la. Ukuze ubone ukuthi liyahlonishwa ithuna bheka ngoba alikhonjwa ngomunwe. Uma kuphoqa ukuba likhonjwe, olikhombayo ufingqa isibhakela. Akuhanjwa phezu kwethuna. Akudatshulwa emathuneni. Ayahlonishwa azilwe amathuna. Awubangwa umsindo emathuneni. Akudlelwa emathuneni.

Izimpawu zehlukene ngezigaba namazinga. Kukhona uphawu lomndeni, nophawu lwesizwe nophawu lukazwelonke. Izimpawu ziveza ngisho izigaba zabantu.

Ngaloku uMakhoba, (1994:15) uthi:

Ngaphandle kwezimpawu asikwazi ukwehlukanisa
abantu ngezinhlobo zabo.

Ukuzila komfelokazi kwehlukile kokwezingane nomnumzane. Umfelokazi uzila isikhathi eside kunawo wonke umndeni. Kunezimpawu abonakala ngazo ukuthi uzilile.

Izingubo ezimnyama zingagqokwa yinoma ngubani kepha ezokuzila zinomehluko. Okudida uBhekani encwadini kaZulu ukuthi umfelokazi uTholakele ugqoke izingubo ezimnyama ezifana nezakhe, wonke umuntu.

Ngaloku uZulu, (2006:13) uphawula athi:

“Izingubo ezimnyama-ke zona?”
“Leziya Sifiso ezomswenko nje, akusiyo inzilo.”

Nakuba egqoke inzilo uTholakele kepha indlela agqoke ngayo ayinaso isithunzi esijwayeleke enzilweni. Kwenziwe ngamabomu ukuba inzilo yakhe ibe samswenko ukuze kugqame ukuthi akazilile ngokugcwele nangendlela ejwayelekile. Nasempilweni jikelele bakhona abantu abacasha ngesiko njengoTholakele otholakala kule noveli. Lobu bulula “bomfelokazi” bugqama kuZulu, (2006:7) lapho kuthiwa:

Isiketi asigqokile sinezinkinobho phambili ezisuka
phezulu ziphele ezansi.

Indlela agqoke ngayo umfelokazi onguTholakele ayifani neyomfelokazi onguMaMthembu encwadini kaShabangu, (1984:2). Lapho umuthi nhla uMaMthembu, awumesweli umfelokazi.

Isiphandla nenyongo ziwuphawu olumhlusayo kwabanye owenzelwe umsebenzi. Uyakufakazela lokhu uButhelezi, (1996: 152) lapho ethi:

Yebo Vukuzithathe, ngibe nokuxhumana
nabangasekho ngale nyongo oyibona ngiyigqokile
(engiyifakile) kanye nalesi siphandla engisigqokile
(engisifakile). Lezi (kulezi) zinsuku ezintathu ngibe
nokuphefumula umoya owawuphefumulwa
ngobabamkhulu nawokhokho ngazizwa nami
ngingumuntu ngigcwele (ophelele).

Ezinye izimpawu ezikulolu cwaningo nazi:

Ibomvu, ishoba lenkonkoni, iminqwambo, isithwalambiza.

Zikhona nezimpawu ezingabonakali ngeso lenyama. Isangoma esingenwe indiki sizwakala ngokubhodla noma ngokundonda. Kuyacaca ukuthi lesi sangoma sisuke singenwe ngamakhehla (umkhulu wethwasa). Sibhodla ngisho kungesesifazane. Okunye okuphawulekayo ngalesi sangoma noma ithwasa sinamandla amangalisayo. Esesifazane siyazifikela kumuntu wesilisa.

3.4 Ukuqokelela Ulwazi

Emva kwesiphetho salolu cwaningo kunohla lwemithombo yolwazi. Lolu hla lunezincwadi namaphephandaba afundiwe. Aziziningi kakhulu izincwadi zesiZulu ezikhuluma ngqo ngamasiko. Kepha baningi asebecwaninge ngamasiko esiZulu. Ukuthi baningi akuchazi ukuthi sekugogodiwe ngawo. Usemningi umsebenzi nolwazi okumele lwethulelwe isizwe.

Ababhali bezincwadi ezingumphotho (*fiction*), amanoveli, izindaba ezimfishane nemidlalo, bavamile ukukhuluma ngamasiko. Baphawula ngamasiko ngisho bengaqondile ukubhala ngaleyo ndikimba. Lokhu kuluphawu lokuthi abakubhalayo akwehlukile kakhulu kokuphilwa ngumphakathi abawubhalelayo. Sizobalula ababhali abambalwa balolu hlobo, abavelayo emithonjeni yolwazi; uBhengu, V.M.; uMathaba, S.; uMathenjwa, L.F.; uMbatha, T.P.; uMngadi, M.J.; uNgubo, G.; uNtombela, T.E.; uNtuli C.S.Z noNtuli D.B.Z; uShange, A.; uZulu, G.S. nabanye ababhali.

Abamaphephandaba baphawula mhla kwasa ngamasiko. Kukaningi bebabaza imikhuba egilwa ngabafelokazi. Bayaye baveze ngisho izithombe zabemulayo nabenzelwa umhlonyane. Lapho amaphephandaba engakagxili khona isemgonqweni nasekugoyeni.

3.4.1 Ulwazi olutholakala kongoti

Ongoti ababalulwe kulo msebenzi behlukene kabili. Kukhona abayizazi-masiko okukhulunywe nabo ngqo, kepha kababhale ncwadi. Inyosi yeSilo uMdletshe inolwazi ngamasiko esiZulu. Ibuzwe imibuzo mayelana nokuzila lapho kufiwe. Ibuye yabuzwa imibuzo ngemigonqo eyahlukene. Nanka amazwi kaMdletshe, (2017):

Umgonqo weSilo isikhathi lapho iMbube izithukusile ikhuleka emakhosini asalala. INgonyama umnikazi wesiko. Asikwazi ukuyilawula ukuthi yenzeni ngomgonqo wayo. Kwenele uma izile ngenhliziyo. Asikwazi futhi ukuyinqumela ukuthi ibona bani nini. Asikwazi ukuyinqumela ukuthi izila isikhathi esingakanani futhi ihamba kuphi ibuye nini. Ngabe phela sesinqinda Ongangezwe lakhe ezweni lakhe.

Ukufakana imilomo nawongoti kusiza umcwaningi ukuthi athole ulwazi ngqo lushisa. Lolu lwazi uluthola kubantu abasondelene nalowo mkhakha okubuzwa ngawo. Uluthola kubantu abamnkantsha ubomvu abalihambile leli banga umcwaningi adinga ukuchushiswa kulona. Mayelana nokugonqa kubuzwe kubantu asebakhe bagonqa nasebakhe bagoya.

3.5 Amapharadayimu

3.5.1 Ipharadayimu Yokuhumusha (*Interpretive Paradigm*)

Ulwazi olutholakele kumele luhunyushwe. Loku kuchaza ukuthi umcwaningi unohlangothi aluthathayo, nakuba engaphumeli obala. Kunendlela ahlaziya ngayo izinto. Loko kuhlaziya kubizwa ngokuihumusha. Konke okucwaningiwe kumele kube nencazelo. Lolu cwanningo luhunyushwa ngokuthi lungoloMdabu. NgezoMdabu uCrystal, (1992:127) uthi:

Ethnolinguistics is the study of language with reference to its cultural context. The term is often used in a very general way to include the subject matter of anthropological and ethnographic approaches to language ethnosemantics.

Ukucwaningwa kolimi ngokomdabu ukufunda ngolimi kuncikwe emasikweni alo. Leli temu lijwayele ukusetshenziswa ngendlela edidiyelayo lifake nemvelaphi yabantu nobuzwe babo ngendlela yolimi nencazelo yoMdabu.

Abantu bahumusha konke abakuzwile nabakwaziyo. Kuyindalo loku kuhumusha. Kunendlela isizwe nesizwe esibona ngayo izinto. Abantu bayayitolika impilo nemvelo

abaphila ngaphansi kwayo. Kungako kukhona ngisho isiZulu sezinyoni. Ijuba lisuke liziculela ngolimi lwakubo, bona bathi lithi:

Amdokwe, amdokwe, amabele avuthiwe.

KuNtuli noNtuli, (1986:1) ngolimi lwezinyoni kuvela inkulumo ethi:

Thina bantu sithi sihlakaniphe kakhulu.asivumi
ukuthi kukhona esingakwaziyo. Sazi ngisho
izilimi zezinyoni. Siyalwazi ulimi lwamajuba.
Siyalwazi ulimi lwezikhova. Siyalwazi ulimi
lwawothekwane. Akuhluphi neze ukuzwa ukuthi
inyoni ikhuluma ithini ngoba zonke zikhuluma
isiZulu.

Inyoni isazela kuphi isiZulu? UNtuli uphawula sakubhuqa uma ethi: *akuhluphi neze ukuzwa ukuthi inyoni ikhuluma ithini ngoba zonke zikhuluma isiZulu.*

Nakulolu cwaningo kuningi ukuhumusha okuzokwenziwa kuthathelwa emibonweni yabantu. Isazi ngenqubo yocwaningo namasiko uWolcott, (2009:30) ngokuhumusha uthi:

A human activity that includes intuition, past experience, emotion, personal attributes of human reseachers that can be argued endlessly.

Umshikashika woluntu ombandakanya ukuqagela, ulwazi oludlule, ukuthinteka kwabantu, iminikelo yabo ekucwaningeni okungaphikiswana ngako kuse.

Loku okushiwo nguWolcott kuyindlela yokuphila kwabantu. IsiZulu size sithi abantu kabayi nganxanye bengemanzi. Kuyamsiza umcwaningi ukukhumbula ukuthi abantu abathathi noma yiluphi ulwazi abaluzwayo. Bayakucubungula konke abakuzwayo bekuqhathanisa nabakwaziyo. Ngisho okungabhaliwe phansi bayakucubungula. Kuyimpilo yabantu banoma yisiphi isizwe ukuthola ulwazi oludluliselwe kubo ngomlomo.

Umuntu akugqokile kuwuphawu lokuthi uphila mpiloni futhi uwuhlovo luni lomuntu. Umfelokazi ubonakala ngenzilo. Ithwasa libonakala ngebomvu noma ngomcako. Isangoma sibonakala ngemiyeko noma imingqwambo. Alisali ibomvu ezangomeni. Ngebomvu uMyeza, (2017:127) uthi:

Ibomvu umuthi omkhulu wezangoma, liwuphawu
lobukhona kwabaphansi ngoba liyinhlabathi
yabaphansi ngokuba umxhumanisi phakathi
kwamazwe amabili, izwe labaphansi nezwe
labaphilayo.

3.5.2 Ipharadayimu yokushayisana / Ukuphikisana (*Conflict*)

Ukungqubuzana nokuphikisana kuyingxenye yempilo. Umuntu eyedwa uyaziphikisa ikakhulukazi uma kufanele athathe isinqumo. Abanye baze bathi umuntu unezinhliziyoz ezimbili. Abantu abayi nxanye bengemanzi. Loko kungaboni ngaso linye sikubiza ngokungqubuzana noma ngokushayisana kwemibono. Loku kushayisana kwemibono kwenza abantu bangenzi izinto ngokuphuthuma, bemi ngezinyawo. Umqondo wesibili usho ukuhlolisisa kuqala kungakathathwa izinqumo.

Loku kuhlolisisa kudala ukuba kuthathwe izinqumo ezihloliwe kwavunyelwana ngazo. Isizwe samaZulu saziwa ngokuhlangana nokuhlanganyela ekwenzeni izinto. Asibi kodwa umshungu ovumelana ungacabanganga. Loku kushayisana kwemibono kudala ukuba zonke izinqumo eziphusile zithathwe kucatshangisise. Isinqumo esithathwe emveni kokushudulisana siba ngesihlukile. Le nkulumbo ifakazelwa uWolcott, (2009) njengoba ethi kunempikiswano engapheli, okuhunyushwa ngokuthi abantu abayi nxanye bengemanzi. Umuntu uyaphila, unengqondo. Kungalesi sizathu ucwaningo kumele luveze obala ukuthi abantu abathintekayo ocwaningweni bacabanga kanjani. Umcwaningi ubacabangele yini,

3.6 Ucwaningo-luhlonze (*Qualitative Approach*)

Okucwaningwayo kusuke kusemphakathini nasemvelweni. Uma bekungekho obala kumele kuvezwe futhi kwenziwe kube sobala. Kumele kube ngokwamukelekayo kubantu. Leli lisu lokucwaninga lethula ubufakazi liqede nokungabaza. Liyisu

elisabalele nelendlelekile noma oluvulelekile. Kulolu cwaningo kukhulunywa ngokuzila okwenziwa ngabantu. Echaza ucwaningo-luhlonze uJoyner, (2013:73) uthi:

A qualitative perspective emphasizes a phenomenological view in which reality inheres in the perceptions of individuals.

Indlela ebizwa ngocwaningo-luhlonze igcizelela umbono ngezinto eziphilayo noma ezikhona empilweni, eziyizinsika zempilo, lapho iqiniso libusa lamukeliwe ekucabangeni komuntu ngamunye.

Empilweni kukhona amaqiniso amiyo, aziwa nayingane encane. Loku kwenza ocwinaingayo angadavuzi. Akwenzayo kuncike emaqinisweni aziwayo. Emphakathini kuyaziwa ukwelamana nokuhlobana kwezinto. Kwenzeka kakhulu loku ezintweni ezithinta amasiko nosikompilo lwabantu.

Enye yezindlela zokufakazela ukuthi loku kuzila kuyenziwa, ukuthinta amalungu omphakathi, kutholwe ubuqiniso bocwaningo. Umcwaningi akumele anhlathathe noma aziklayele nje sengathi uqamba indaba.

UMyeza, (2017:12) ucwaningo-luhlonze uluchaza athi:

Ikhwalithethivu isho ukuqonda kabanzi ngento ethile noma kungaba uhlobo lwabantu abathile.

Loku kufakazela inkulumbo engenhla echaza ukuthi ucwaningo lubhekiswe kubantu noma emvelweni. Akumele lube semkhathini ongathintene ngalutho nabantu nemvelo. Kulolu cwaningo kuthintwa kakhulu isizwe samaZulu nendlela yaso yokucabanga. Kubhekwe ingxenye enkulu lapho kukhuliswa futhi kufundiswa khona ngamasiko. Ubugugu busuka kwabadala behlele esizukulwaneni ngesizukulwane.

Liyakufakazela loku iBhaybheli, (1959: 63) lapho lithi:

Esikuzwileyo sakwazi, nawobaba abasitshela kona, asinakukufihla kubantwana babo... ukuba bafundise abantwana babo, ukuze isizukulwane esilandelayo sazi.

Kwawasiza amaHebheru ukuwubhala phansi umlando wawo. Ibhayibheli liveza usikompilo namasiko amaHebheru. Ucwangingo lungenye yezindlela zokuvukuza nokulondoloza lobu bugugu.

3.7 Ubunjalo nobuqiniso bempilo (*Realism*)

Umphakathi uyazi ngempilo yawo. Abantu bayazana. Ocwaningayo kumele angazithatheli izinqumo. Kumele abufunise ubuqiniso baloku akutholayo. Kungenzeka athole ulwazi olungaphelele. Bonke abantu banohlangothi abaluthathayo empilweni. Uyakufakazela loku uPhilliber, (1981:51) lapho ethi:

We must be accountable for the accuracy of our measures. Validity means that we are measuring what we intend to measure.

Sinengcabha ngokuqonda kwesikukhethile. Ubuqiniso busho ukuthi sikala noma sihlaziya esiqonde ukukuhlaziya.

Ukuzila kuyinto ekhona esiZulwini. Lolu cwangingo lakhelwe phezu kwento ekhona. Okusele ukuveza ubuqiniso bako ukuzila. Ongoti bafakazela lelo qiniso. Ababhali bezincwadi bafakazela iqiniso elikhona ngokuzila. Bakhona abacwaningi abalithintile isiko lokuzila ocwaningweni lwabo.

3.8 Isiphetho

Lesi sahluko simayelana nezindlela namasu asetshenzisiwe lapho kwenziwa ucwangingo. Isizwe silawulwa ulimi namasiko aso. Uma isizwe siyilahla le migogodla emibili siyafa. Ukuthi ulimi lungumgogodla wesizwe kuqiniswa nguNdimande-Hlongwa, (2009: 1):

Kukona konke umuntu akwenzayo, ecabanga, ebhala, usebenzisa ulimi. Ulimi namanje lusabambe iqhaza elikhulu ekutheni abantu baphile ngendlela abaphila ngayo manje.

Konke ukuzila esiZulwini kunolimi lwako. Lolu limi lucashile kumuntu wezizwe. Okwenza lucashe lolu limi ukuthi luyagigiyela. Loku kugigiyela kudalwa nawukuthi kulolu limi iningi kakhulu inhlonipho. Kunamagama agwenywayo ngenxa yenhlonipho. Inhlonipho yesizwe samaZulu nosikompilo lwawo ibonakala igqame olimini. (izibonelo)

Ukugigiyela nokucasha kolimi lwesiZulu kuyamphoqa umcwaningi ukuba ahlaziye amagama nensebenzo yawo.

Amasiko nemisebenzi egcinwayo, ikakhulukazi yabadala, ayabahlanganisa abantu. Akukho lapho abantu benza khona izinto ngayedwana. Loku kuhlanguka kudala ubunye. Izindlela zocwaningo ezisetshenziswe kulesi sahluko zihambisana nosikompilo lwawo amaZulu. AmaZulu enza izinto ngokuhlanguka nokuhlanganyela. Indlela yesiNtu yokuphila nokuphilisana ithi umuntu uyamdinga omunye.

UBlose, (2002) ubhale umqingo weziqu zobuDokotela ngenhlanzeko emsebenzini wabadala. Kuyo yonke imisebenzi nemicimbi kukhona inhlanzeko nenhlonipho. Kuyo yonke imisebenzi nemicimbi kuyazilwa. Unkankanya cishe yonke inhlanzeko etholakala emsebenzini wabadala. Umfana ogonqile umbiza ngomthombi:

Ugonqa emsamo wale ndlu.
(Blose, 2002:65).

Luningi ulwazi olutholakala kubacwaningi abacwaninga ngamasiko esiZulu. Kukhona abacwaninge ngamasiko bengaqonde kukhuluma ngokuzila. Ukuzila njengengxenywe yamasiko ebalulekile kuyatholakala kule miqingo. Awukho umsebenzi ongazilelwa. Kushiyana izinhlobo zokuzila.

Amasu asetshenziswe kulesi sahluko aveza ukuthi abantu bacabanga kanjani. Abayi nxanye bengemanzi. Impilo bayihumusha ngezindlela ezahlukeneyo. Amasu nezindlela zokucwaninga zidingeka kakhulu futhi zihlaziye. Noma sekwenziwe konke kepha alweneli ulwazi nenqubo okuyiyona yona iyangabazeka.

Ngalolu ngabazane uPhilliber, (1981 :125) uthi:

There will never be 100 percent agreement among observers, even if there were, the question of validity seems ultimately unanswerable, except within the realm of our interpretations as fallible and biased human beings.

Akusoze kwaba khona ukuvumelana okuyikhulu ekhulwini kubaqapheli noma ngabe kwakukhona, ubuqiniso bokuhlaziwayo busala bungaphendulekile, ngaphandle uma sizoncika ekutheni ukuhumusha kwethu, njengabantu, kunamaphutha futhi kuchemile.

ISAPHLUKO SESINE

4.0 UKUZILA LAPHO KUFUWE

4.1 Isingeniso

Ukufelwa kubuhlungu. Kusuke kuxebuke inyama enyameni. Abantu asebephile ndawonye isikhathi eside bagcina benyamanye. Baphila ngokubambisana nokuhambelana kukho konke abakwenzayo. Bagcina bemunye nangemiphefumulo. Lobu buncy abupheleli emndenini nasezihlotsheni kepha bukapakela nakomakhelwane. EsiZulwini ubukhelwane buhamba ibanga elide. Ubukhelwane abusho ukuba seduze komunye nomunye kepha buchaza ukwelekelelana lapho kwakhiwa.

UKhumalo, (1994:81) ngenhlalo yasemandulo uthi:

Obabamkhulu babesiselana, behlabisana, belimisana,
bevunisana, bengcwabisana nokunye nokunye.

Okudala uMntungwa athi “nokunye nokunye” ukuthi akakwazi ukuqeda konke okwakuhlanganwa kukho esiZulwini. Awukho umcimbi obewenziwa emzini mumbé ungazi umndeni nawomakhelwane. Ukuhlangana kwabo kwakumsulwa kugajwe ngubuntu. Babugajwe ngubuncy nokuthi umuntu ngumuntu ngabantu. Lobu buntu buvuselelwa ukuhlangana nokuhlanganyela kukho konke okwenziwayo. Le nkulumo ifakazelwa uMdlalose, (2010:30):

Ubuntu buyisisekelo sethu njengama-Afrika.

Ukwenza izinto ngokwehlukana esikhathini sanamhlanje, kubungenela njengomdlavuza ubuntu. Sekujwayelekile nje ukuthi abantu baphilise okwezinhle. Ngezizathu ezahlukené abantu sebengosiphila ngayedwana. Uyayihlaba le mpilo uMdlalose, (2010:31) lapho ethi:

Hhayi lokhu kuphila esesikuphila namhlanje la
umuntu esezibheka yena yedwa nje kuphela
engasenandaba nokuthi owakhe umakhelwane
udlani...

Amazwi kaMdlalose afakazelwa uMbuyazi ephephandabeni Isolezwe, (2013:10) othi:

Ukuzila nokuzotha akusabonwa namhlanje.

Igama Ubuntu lilokhu liphindwaphindwa kulesi sahluko. Liyadinga ukuchazwa. UMakhoba, (2013:8) ngezimpawu uthi:

Izimpawu zobuntu ukwazisa omunye umuntu.
Kwenye inkathi akubi ngumuntu kuphela
owaziswayo kepha imvelo nendalo yonke.
Ukwazisana kuwuphawu lobuntu. Uma umuntu
ezazi ukuthi ungubani uzobazi nabaseduze kwakhe
abazise.

Umuntu unobuntu ngenxa yokwehluka esilwaneni. Umuntu unonembeza. Yiwo lo nembeza omenza azwele omunye umuntu. Yiwo lo nembeza omenza akhumbule ukuthi uyamdinga omunye. Okwenzeka komunye kungenzeka nakuye. Lokho kudingana kudala abantu bahlanganyele kukho konke. Lokho kudingana kudala kube sesihlokwini solimi lwabo ukuthi umuntu ngumuntu ngabantu.

Okudala kunciphe ukuzotha nokuzila ukuphela kwenhlonipho. Abantu abangahloniphani baya ngokuya beqhelelana noma bakhe ndawonye. EsiZulwini ubukhelwane buhamba ibanga elide. Lobu bukhelwane bucaca nasezageni zesiZulu, kuNyembezi, (1966:146) ezinjengokuthi:

Akwedlulwa ngendlu yakhiwa.
Wadlula ngendlu isakhiwa kayibeka qaza.

Kuqala bewuthi uma wedlula mzini thizeni kwakhiwa uchezuke ungene. Bewungabuzi mbuzo kepha ubambe noma iqhaza nje. Iqhaza libanjwa uma kufulelwa. Ekuqaleni kwentambo yokufulela kunetulo kumbe usungulo. Ekugcineni kwale ntambo kuneqhaza. Iqhaza livimba ukuba intambo ingaphumeli yonke ngaphezulu. Obambe iqhaza uba ngaphakathi endlini eyakhiwayo. Ophethe itulo uphezu kwendlu. Obambe iqhaza unomsebenzi omkhulu wokwelekelela lo ofulelayo.

Akugcini ngomsebenzi kepha noma wedlula kuhlatshiwe ngisho umuzi ungawazi, uyaphambuka ungene. Bazokukhomba esithebeni bethi; “Ayihhashi!” Lokho kuchaza ukuthi ayibulali inyama yesilwane esihlatshiwe. Ngakho-ke esiZulwini umakhelwane akuyena nje umuntu enincikene naye ngokuhlala. Ngumuntu enakhisene naye. Lokhu kwenzisana noma ukwenzelana, okusegameni “khelana,” kusho ukuthi omunye wakhela omunye nomunye akhele omunye.

Igama umakhelwane lingacazwa ngokwesakhiwo kanje:

U- + -mu- + -akh(a)- + -ela- + -iw- + -ana.

Isakhi umu- isiqalo sebizo esiphelele. Isiqalo u- isiqalo ngqa sebizo. Isakhi -mu- isiqalo ngqo. Isakhi -akh- umsuka. Isakhi-ela isijobelelo esikhomba ukwenzela. Isakhi -iw- isijobelelo esikhomba ukwenziwa. Isakhi -ana isijobelelo esikhomba ukwenzana. Ukwakhelana ukwenzela omunye nibe nenzisana futhi nenzelana. Lokho kusho ukuthi uyazenzela nawe ngesikhathi wenzela yena. Kukhomba ukwenzelwa nokwenzana nokwenzisana.

Lokhu kwakhelana akugcini lapho kubuswa kuphela. Kuhlangukwa ngisho ngezikhathi zobunzima. Ukufelwa isikhathi sobunzima. Umuntu okuhambela ngesikhathi sobunzima nesokufelwa, awumlibali. EsiZulwini kuyimpoqo ukuhambela umakhelwane oshonelwe. Kugcina kufana nesiko lokhu kuhambelana.

Lolu cwaningo lubhekene ngqo nempilo yomuntu nokuphela kwayo. Uyahlonishwa umuntu kepha uhlonishwa kakhulu lapho engasekho. Akathi angafa umuntu kube sekuphelile ngaye. Amasiko esiZulu athi awafane nawamaHebheru. Lezi zizwe zehluka kancane ekuhlonipheni umuntu ongasekho. AmaHebheru kuJobe, (20:07) athi:

Noma ubukhulu bakhe bukhuphukela ezulwini,
nekhanda lakhe lifinyelela emafwini, uyakubhubha
kuze kube phakade njengamasimba akhe.

IBhayibheli elidala lalithi; umuntu ufa aphele njengamasimba akhe. EsiZulwini akunjalo. Umuntu osefile uqala impilo entsha. Umnumzane ofe esemdala wenzelwa yonke imisebenzi ephathelene nokuzila ukuze abe yidlozi elihle. Lokhu kuzila

kungumkhuleko. Okunguyena muntu ozilelwa ngokugcwele umnumzane wekhaya. Nguyena oba yidlozi ekhaya. Kusho ukuthi uma amaZulu engabhala isisho esigudla kulesi samaHebheru angathi: “Umuntu akapheli ngokufa kwakhe kepha ufela ukuba aphile phakade.”

Umuntu unomphefumulo ongafani nowesilwane. Wona umphefumulo womuntu uthe ukuqamatheka ngoba ungowomuntu. Yiwona lo mphefumulo owakha unembeza kumuntu. Yiwona umphefumulo oyimpilo yomuntu. Umphefumulo uyinto eyodwa nomoya kumuntu. Ngisho sewuphumile (sewufile) lo mphefumulo, uyaphila. Uphila ezweni lakwaMoya. Kufa inyama kepha umphefumulo uqhubeke uphile. Kuzo zonke izizwe umuntu uyigugu lokuqala.

Uyahlonishwa umuntu. Umuntu esiZulwini uhlonishwa kakhulu lapho esefile. Kuhlonishwa ngisho igama abebizwa ngalo kuthiwe “umufi.” Kuhlonishwa impahla yakhe, kuhlonishwe nendawo abelala kuyo. Kuhlonishwa nengcwaba azongena kulona, kuthiwe indlu yakhe yokugcina. Ithuna alele kulo alikhonjwa ngomunwe kepha kufingqwa isibhakela uma likhonjwa. Yiyo le nhlonipho edala ukuba isidumbu sakhe siphathwe ngesizotha, kukhulunyelwe phansi. Nokumzilela umufi kuwuphawu lokumhlonipha nokumazisa. Lokhu kuzila kungumkhuleko ojulile.

Inhlonipho nokuzila kuqhakanjiswa iphephandaba Inkazimulo, (2016:2):

Isisusa sokuzila kwakuyikuhlonipha.

Le nhlonipho iyingxenye yomkhuleko wokuxhumanisa abaphilayo nabalele. Ngisho unyawo lubekwa ngesizotha lapho kuyongcwatshwa. Akukhulunyelwa phezulu. Ngisho ihubo lihutshwa ngesizotha. Inkulu inhlonipho nesizotha esivezwa ngabantu lapho kuthwelwe isidumbu. Ngale nhlonipho uSibiya, (2007:92) uthi:

Udinga inhlonipho nesizotha,
Udinga kunyathelwe ngesizotha,
Kuthwelwe udaka oluzothatha
Uhambo oluya kwabangasekho,
Abakhona ngobukhona bobungekho.

Isidumbu siyahlonishwa esiZulwini. Abantu bakwaZulu ukubaluleka kwesidumbu babekwazi ngisho ingakafiki le nkolo esikhonya manje. Njengoba le nkondlo

okucashunwe kuyo ithi: “abakhona ngobukhona bobungekho” ichaza ukuthi bakhona lapho ekunyamalaleni kwabo. Sebenamandla angaphezu kwale mpilo yasemhlabeni. Abasezweni lakwamoya sebeephila ingunaphakade.

Ungoti uDonda, (2016) ngomoya kamufi ukholwa ukuthi:

Ukuthula kumbe ukukhulumela phansi kunezizathu ezingqala. Kunenkolelo ethi umoya noma umphefumulo kamufi usuke usekhona phakathi kwabaphilayo. Umphefumulo awusishiyi isidumbu umufi engakangcwatshwa. Umsindo uyawuphazamisa umphefumulo. Ekugqabukeni komphefumulo bayafika “laba abamlindle.” Umufi uyahlangatshezwa. Abadala abezwani nomsindo. Wonke umuntu unomoya kumbe umuntu wakubo ahamba naye. Lo moya uyamshiya uye lapho kushonwe khona. Yingakho kumele wonke umuntu oshonelwe aye lapho kushonwe khona.

Lo ngoti uveza izizathu zokuhlonipha isidumbu lapho kufiwe. Inkonzo ebucayi le yokuphelezela umuntu ongasekho. Kuyenzeka umphefumulo uduke kumbe uphambane nesidumbu uma singahlonishwanga. Isidumbu sibaluleke ngoba yilapho bekuhleli khona umphefumulo. Umphefumulo ngokaNkulunkulu. Yiwona oxhumanisa abaphilayo nabalele.

Kubuhlungu ukufelwa. Ukugqabuka komphefumulo kungukunqamuka kokuxhumana enyameni. Izinga lokuxhumana liyaye lithi thuthu uma ukufa sekumthathile omunye. Ukuxhumana kuyasuka enyameni kube semphefumulweni. Baxhumana ngomoya ngoba osefile akakwazi ukubuye abesenyameni. Usesezweni lakwamoya. Ziningi izindlela abazama ngazo laba abaphilayo ukuxhumana nalo osefile. Ukumzilela uphawu lokuqala lokumkhulekela. Lokhu kuzila kukhombisa ukuthi lona osefile ubaluleke kakhulu kangakanani.

Liyahlonishwa izwi longasekho, ikakhulukazi umnumzane. Umnumzane owayethe angazilelwa, ngasizathu simbe, akumele azilelwe. Ngaloku uMsimang, (1975:142) uthi:

Okushiwo umuntu ofayo kuyenziwa,
uma kungenziwanga uba luhlupho.

Ukuhlonishwa kwezwi likamufi kukhombisa amandla omuntu ongasekho. Lokhu kuhlonipha kuyavela kuMathaba, (2012:1) lapho ethi:

UMangena wazisholo yena esaphila wathi ufuna
ukulothiswa uma eseshonile.

Isihloko senoveli okucashunwe kuyo lawa mazwi angenhla sithi: “Intando Kamufi.” Lesi sihloko sigcizelela ukuthi kubalulekile okwashiwo umufi esaphila. Nokho lawo mazwi ahlaziywa ngabadala ubuhlonze bawo. Kule ncwadi inkulumo kaMangena ihlaziywa nguyise uMnguni ubuqiniso bayo. Nokho uyehluleka uMnguni ngoba uMangena wakubhala phansi akushoyo engakafi.

Ukulothisa isidumbbu kuyinto entsha. Ayikangeni kahle enqubweni yesikompilo lesiZulu indaba yokulothisa. Ungoti uSabelo, (2017) ngokulothisa uphawula athi:

Iyinkinga mfowethu indaba yokulothisa umuntu.
Asazi ukuthi ithuna lakhe liyokhonjwa kuphi. Khona
esenzelwa umsebenzi kuphunywa kubhekwephi?

Kubuhlungu ukwehlukana nomuntu ebeniphila naye. Lobu buhlungu bukhulu kakhulu kwabesifazane. Ukuxebuka kwenyama enyameni kubona kwenzeka impela. Umuntu uvundla esiswini sabo abesifazane izinyanga eziyisishiyagalolunye. Ukufa kwakhe kuthinta izinseka zabesifazane. Ubuhlungu bokufelwa buqhakanjiswa uMathenjwa, kuMathenjwa, (1994:23) lapho ethi:

Ngeluka ngezintaba namathafa
Ngenziw’ iminjunju, nezinhlungu zakho,
Ingqond’ iphunduleke,
Ngiphenduk’ uhlanya ngingelona.

Isihloko senkondlo okucashunwe kuyo lawa mazwi, sithi: “Wangembula Kufa.” Le nkondlo ikhuluma ngokufa. Ukukhethwa kwamagama; “iminjunju,” “izinhlungu,” “ingqondo iphunduleke,” “ngiphenduk’ uhlanya,” kugqamisa ukuthi kubuhlungu kangakanani ukufelwa.

Usizi lokufa luphawulwa uXaba, (1940:73) laphe ethi:

Kwenyelisa kabi ukuzwa isililo ekhaya, kakho
(akekho) olungamngeni usizi.

Ukugudluka kwelunga lomndeni nelomphakathi kushiya isilonda esingapholi kalula. Kukhalelwa ngisho umuntu obebukeka engelutho esaphila. Kukhalelwa ngisho umuntu obengahambisani nomphakathi. Kusuke kukhaliswa umndeni oseleyo. Abantu abayi nganxanye bengemanzi njengoba kukhaliswa ngisho abafelwe isigebengu nomthakathi.

Ngokukhalisa bonke abafelwe uBhengu, (2006:45) ubeka kanje:

Benza ubuntu abantu baseNdwedwe. Yize
ayenyamanambana kwabaningi uNkabinde, baphuma
ngothi lwabo mhlalengcwatshwa.

UBhengu ulinganisa ngomphakathi waseNdwedwe owagcinayo amasiko. Nakuba le ndaba yakhiwe kodwa ikhuluma ngendawo esiyaziyo. Inesizinda esisondele empilweni yangempela. Lokhu akushoyo umbhali kuyisibonelo sokuthi ukufa kuhlonishwa kangakanani. Isizwe samaZulu saziwa ngenhlonipho. Umuntu uyahlonishwa, uyaziswa. Uhlonishwa kakhulu laphe esefile. Ngaloku kuhlonipha uKhumalo, (1994:82) uthi:

Kuyahlonishwa kuzilwe isikhathi esithile. Hhayi
kuphela umndeni kepha ngisho isigodi.

Ukuzila kungumkhuleko ohlanganisa abantu emazingeni ahlukenene. Njengoba esechazile uKhumalo, akuhlangani umndeni wodwa kepha nesigodi abephila kuso umufi. Isizwe samaZulu sihlalngana kufiwe noma kubuswa. Ukuzila akuyona into yomndeni kuphela. Lokhu kukhombisa ukusondelana nokuphilelana kwabantu. Ukuthi ukufa okukawonke wonke kufakazelwa iphephandaba i-The North Coast Courier, (2017:6):

Death is not a private matter it is the concern of everyone. When a man dies, his family neighbours are expected to go and stay at his house with his widow.

Ukufa akulona udaba lomndeni, kuthinta wonke umuntu. Uma indoda ishona, omakhelwane bayo balindeleke ukuba baye emzini wayo bayozimazisa umkayo osengumfelokazi.

Kwenye inkathi uma kufe isikhulu, kuhlanguka isizwe sonke. Ukuzilela ukufa kwehlukile kwezinye izinhlobo zokuzila. Akumenywa muntu ukuba azile. Lapho sewuphalelwe umbiko ngesililo wafika komakhelwane, sekuqala inkonzo yokuzotha neyesililo. Ngaleso sikhathi sokuzwakala kombiko okade elima uyema ekulimeni kwakhe, abeke phansi ikhuba. Olima ngezinkabi uyazikhumula noma azikhuze zibheke ekhaya.

UNgcobo, (2008:14) lokhu ukuqinisa kanje:

Isifo lesi siyahlonishwa emakhaya; imisebenzi
enjengokulima ike ithi ukuma isikhashana.

Akumi imisebenzi ebeyenziwa ngumndeni kuphela kepha kuma isigodi sonke.

Iphephandaba Ilanga, (2013:16) ngokuzila lithi:

Kusukela ufikile umbiko wokuthi kukhona
oseshonile, impilo iyaguquka ngaso lesi sikhathi.
Ngisho othola umbiko esemasimini, uyeka khona
lapho ngoba yisuke sekuqale ukuzila. Uma sekuvele
isifo umsindo awubangwa, kukhulunyelwa phansi.

Impilo iguqulwa inhlonipho nokwazisana kwawomakhelwane. Akuzona izihlobo zodwa ezimayo ekusebenzeni lapho zithola umbiko, nawomakhelwane bayema. Lokhu kukhombisa ubunye nokubambisana komakhelwane. Ngisho bebexabene ukufa kuyabahlanguka.

4.2 Ukuzilela ukufa

Ukuzila isiko elidala kwaZulu. Kulesi sahluko sizobheka ukuzila lapho kufiwe. Kuyenzeka nokho kuzilwe kungakafi muntu. Ngakho-ke sizobheka ukuzila okwenziwa ngaphambi kokufa nokwenziwa lapho kufiwe kungakangcwatshwa nalokho okwenziwa sekungcwatshiwe. Lokhu kuchaza ukuthi ukuzilela ukufa, okukhulunywa ngakho kulolu cwaningo, kwehlukene kathathu. Kukhona ukuzila ngenxa yokugulelwa. Kuyazilwa lapho sekuphume umphefumulo. Kuyazilwa nasemveni komngcwabo.

Ukuzila ngaphambi kokufa kwenzeka uma kugulwa kakhulu. Lokhu kuzila akuvamile. Kwenziwa kakhulukazi uma kugula umuntu omdala ekhaya. Kwenzeka nalapho iNgonyama uShaka ilimele. UDhlomo, (1966:57) uyakucacisa lokhu:

Yonke leyo nkathi uShaka egula kwabe kuzilwe
kulo lonke izwe. Kungekho okuphathayo nje ukudla.

Kwakulimele umuntu ongavamile ukulimala. Kwakumele sikhale isizwe sivale leli phutha. Ilimala kanjani nje iNgonyama bekhona abayiqaphile?

UMsimang, (1975:141) ngaloku kuzila uthi:

Uma umnumzane esegulela ukufa, sekubonakala
ukuthi sekusele ilanga, uyaye ahlaliswe abesilisa
abaligazi lakhe.

Laba abamhlalisile kuthiwa abahlalisi. Lokhu kuzila akunqunyelwe sikhathi. Kufanele kungabi nasikhathi esinqunyiwe ngoba kufika kungalindelwe. Akwaziwa ukuthi ogulayo uzogula isikhathi esingakanani. Nenkosikazi yekhaya nayo iyahlaliswa uma ificwa yilesi sikhathi esinje. Abamhlalisile basuke besemkhulekweni, befisa alulame lo ogulayo. Siyaguquka isimo egcekeni. Ngisho nemfuyo ungathi iyezwa ukuthi kuyagulwa lapha ekhaya. Izinja azikhonkokhonkothi kepha zivama ukushaya umkhulungwane. Akukhulunyelwa phezulu. Kuningi okuzilwayo. Abomndeni bayakugwema ukuya ocansini.

Lo mlindelo ungathatha noma isikhathi eside kangakanani. Umuntu akaqedelwa njengenkomo.

UKhumalo, (1994:84) ngokuqedela umuntu, uthi:

Kithi kobantu umuntu akaqedelwa engenkomo.

Zikhona izizwe ezimhlophe ezimqedelayo umuntu osegule kakhulu. Leli siko labamhlophe libizwa phecelezi, *euthanasia*. Kobantu umuntu omdala uzicelela yena indlela. Omunye uyaye athi ucela ukuhlatselwa inkomo, eyigagula ngegama. Iyothi isahlinzwa acele ukuphuthunyiselwa isibindi. Bamnike asidle. Kwenye inkathi iyokuthi

iqedwa ukuhlinzwa kudala eziphumulele. Yikona-ke ukugoduka lokho. Ukuthi umuntu akaqedelwa kufakazelwa isaga esikuNyembezi, (1966: 145) esithi:

Umuntu akafi ukuguga wephulwa ukufa.

4.2.1 Isililo

Igama ukulila uMbatha, (2014:457) ulichaza athi:

Ukukhala okunomunyu noma okunokudabuka

Umunyu uchaza usizi. Inhloso-ngqangi yalokhu kukhala ukwedlulisa ubuhlungu noma ukudabuka okusemphefumulweni. Lesi sililo sehlukile ekukhaleni okwejwayelekile kwansuku zonke. Ukukhala okunomunyu. Abalilayo bakhombisa ukusondelana nalo okhalelwayo. Ukudabuka nokukhala kusemazingeni ehlukenene. Kujwayelekile ukuba abakhalayo bakhalele umuntu abamaziyo. Bangamdabukela nje abangamazi kepha akujwayelekile ukumkhalela umuntu obungamazi. Akulula ukusola umuntu othi ngabe uyadabuka ngalo muntu oshonile kepha ngeshwa ubengamazi.

Ukukhalela ngisho umuntu obungamazi kuyenzeka kwabesifazane. Izinkophe zabo zigcwele izinyembezi. Amadoda awamkhaleli umuntu angamazi. Awakhali kalula ngisho kushone umuntu amaziyo. Kulukhuni satshe kuwona ukukhalela umuntu angamazi.

Ukukhala kakhulu kumpongolozwe lapho kufiwe kuyinhlabamkhosi. Kusuke kubikwa kwabalele kuthunyelwa nomyalezo komakhelwane. Akutshelwa nje izihlobo zodwa kepha wonke umuntu. Ukukhala komndeni akuhlelwa. Siyazisukela isidumo sokukhala lapho sekubikiwe ukuthi ubani akasekho. Abakhala kakhulu ngabesifazane.

UMaNhlebele kuShange, (1992:152) uthi:

“Useshonile unyoko mntanami.”

Emveni kwalawa mazwi kusuka isidumo, uThandi ekhala. Isililo esikhulu nesiningi ngesabesifazane. Amazwi acashunwe ngenhla asendabeni kaShange, eyinovel.

Ababhali bamanoveli babhala ngosekwake kwenzeka. Imibhalo yabo, engumphotho, incike kakhulu empilweni yangempela.

Ukuthi akuhlelwa ukukhala kuyavela kuMakhoba, (2002:10) lapho ethi:

Kuba ukugqabuka nje komphefumulo kusuke esinamathambo. Abesifazane bakhala bampongoloze kuzwe umuntu ophesheya komfula. Kuseyiyo njalo inhlabamkhosi ukukhala. Sebedlulisa umbiko wokuthi selisilahle. Uma bekuvele kugulwa kulo muzi, abezwayo sebezolahla amageja bathi: ‘Wo! Sekumenele umfo kabani.’

Ukufa akujwayeleki. Ukufa kuyajuma. Ngisho bekugulwa kuba ngokunye uma sekufika umbiko wokuthi umuntu akasekho. UThandi, oyindodakazi kaMaKunene, lapho ethola umbiko ngokufa kukanina, akakuhleli ukukhala. Kuyavela kuShange, (1992:152) ukuthi:

Wehluleka ukuzibamba uThandi, waqandula. Isililo sakhe sagcwala isibhedlela sonke, kwahlaba enhliziyweni kanoma ngubani.

Lo mlingiswa onguThandi umele uhlobo lwabesifazane olwehlulekayo ukuzibamba. Bangingi abantu abanjengoThandi empilweni jikelele. Lawa mazwi asembhalweni oyinoveli aletha ubufakazi bokuthi abaesifazane abanjengoThandi badazuluka bakhale uma bethola umbiko wesifo.

Lesi sililo sikhomba ukusondelana phakathi kozalo. Akuhlelwa ukukhalela isihlobo esiseduze. Akukhethwa ukuthi kukuphi nini lapho kuzwakala khona umbiko. Oshonelwe akakwazi ukuzibamba athi: “ngiyokhalela ekhaya.” Sehlukile lesi sililo kwesomakhelwane. Umndeni kaMbongeni Ndlovu kuMngadi, (2001:18) uyehluleka ukuzibamba, uthi:

Phinde, sazithulela ingunaphakade isidumbu singasenakuphashanyiswa namvula (nayimvula) yezinyembezi eyasithela; naqanduqandu lwesililo esasuka lapho; nakubalisa nokukuthethisa ukufa.

Isililo siwuphawu lobuntu nophawu lokuxhumana. Siwuphawu lwase-Afrika olukhomba ukuzwelana. Kuyavela loku kuButhelezi, (1997:60) laphe kuthiwa:

Lo musho walandelwa yisililo esaletha omame
ababili, omunye kungumninimuzi. Nalabo mame
baqala isililo ngesiShona. Umunyu nezinyembezi
zakuhumusha ababekusho ngesiShona.

Kule ndaba kushone umfana waseNingizimu-Afrika, eshonela eMozambikhi. Ngenxa yezinseka labo mame bayadazuluka bayakhala. Isililo sase-Afrika siyefana. Abakusho ngezilimi ezehlukene kuyefana esililweni. Okwenza kufane isiko lokukhala. Bonke omame abazele banezinseka. Umama uyamkhalela nomuntu angamaziyo. Lokhu kukhalisana kuyisiko lase-Afrika. Labo mame bakhombisa ukuthi ukukhalela ukufa kwenziwa i-Afrika yonke.

Isililo siyingxenye yenqubo yempilo kuma-Afrika aNsundu. Umuntu ngumuntu ngabantu. Umfowenu umthola ekuhambeni. Okwenzeka kulaba bafana abangamaZulu, bekhaliswa ekuhambeni, kuyisibonelo sokuthi isihambi siphathwa kahle e-Afrika. Isililo lesi siyinkonzo nomkhuleko. Lo mkhuleko uButhelezi, (1997:60) uwubiza ngemithandazo yesililo:

Lokhu kukhala koGamucharai, noTendai noQinisela
namakhosikazi amabili ayehlala kulo muzi,
kwangenisa inkonzo nemithandazo yesililo. Bonke
bakhala kwaze kwacishe kwaba kwamabili,
kwalandwa nomakhelwane nabo bezolila.

Akulona ihaba ukuthi “bakhala kwaze kwacishe kwamabili.” Ukukhala kuyagqugquzelwa esiZulwini. AmaZulu ayazi ukuthi ukukhala kuyiselapho. Akufani nokwamakholwa anamhlanje athi abafelwe mabangakhali. UVilakazi, (1979:30) uyakuphika loku kungakhali:

Khalani nina zintandane,
Nilil' izinyembezi ezinde,
Nina zingane zikaZulu!
Manimbongoze nenz' umqongo
Wamazw' agcwel' izinyembezi!
Khalani kuze kuzw' izulu
Ekuseni nasebusuku,

Khona kuyokusa kugcwele
Izinyembezi zamathongo,
Zivuthuke phezu kotshani!

Le migqa icashunwe enkondlweni kaVilakazi, B.W. ethi: “Khalani MaZulu.” Isihloko sisodwa siveza ukuthi ukukhala kukhona futhi kwamukelekile esiZulwini. Ithi imbongi kumaZulu; “Nili” izinyembezi ezinde,” okuchaza ukukhala unganqamuki. Mabakhale bangazibambi, bakhale bampongoloze. Umqongo wamazwi usho ukukhalela phezulu. Esimweni esinjengalesi kuyakhuthazwa ukukhala. Kuphikisana impela nesikholwa esithi akungakhalwa. Amakholwa aze abe naneculo elithi; “Ningakhali bazalwane bami.”

Ukukhalisa abafelwe kuwuphawu lokuzwelana futhi kuwuphawu lobuntu. Omame abaNsundu banezinseka, abakhethi ukuthi bakhalela bani. Bonke abantu “bazalwa” yibo. Isaga esithi intandane enhle ngumakhothwa ngunina sibanzi. Yikho lokhu okudala ukuthi labo mame abangamaShona bakhalele lo mfana oshonile yize bebengamazi. Bekukhalwa ngempela lapho kufiwe. Namanje kusenzeka. Lokhu kukhala yikona okuqoqa omakhelwane.

UMsimang, (1975:142) ngalokhu kukhala uthi:

Sekuzosuka esinamathambo isililo. Sizongquzuka
kuze kuyozwa ngisho omakhelwane imbala. Nabo
beze sebethwele imikhono emakhanda bekhala
bembongoloza.

Ukukhala kwawomakhelwane kukhombisa ubunye nokuzwelana nabafelwe. Nabo basho njengomndeni ukuthi kuxebuke inyama enyameni. Lokhu kukhalisana kukhombisa ukuphilelana nokusondelana. Ngokusondelana ngalolu hlobo bagcwalisa inkolelo kaTimasheff, (1967:145) ethi:

Society, for Cooley, is a living whole made up of different segments, each of which has a special function. It may also be considered as a complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest.

Umphakathi, ngokukaCooley, impilo ephelele eyakhiwe izingxenyana, ezinomsebenzi oqamathekile ngokwehlukana kwazo. Ungabukwa nangokuthi uyizakhiwo eziyinkimbinkimbi noma inqubo ephila ikhuliswe ukuhlanganiswa ndawonye, kuphume ubunye obuthi bungathintwa ingxenye yabo kube buthinteke bonke.

Lokhu kukhala kuhlelekile. Akunele kuzwakale isililo bese bonke abantu bengquzuka bekhala. Bayahamba baye kulowo muzi okushonwe kuwo bayokhalela khona.

UXaba, (1940 :73) ukuchaza kahle loku ngokuthi:

Akukhalwa kungakafikwa eduze nomuzi (okushonwe kuwo), baqala sebengasesangweni ukukhala. Bakhala babalise bethi: “Maye ngomntakababa! Maye ngomntakababa, ingabe uthathwa yini engakaya?”

Kukhala omakhelwane kukhale nezihlobo ezisuka kude, zikhalisa abashonelwe. Nazo izihlobo kuyenzeka ziphelezwe omakhelwane bazo.

UNyembezi, (1966:136) uyakufakazela loku ngokuthi:

Lapho kushoniwe kwaZulu kwakusuka abantu ekudeni bazokhala. Noma sekuphele iminyaka eminingi, uma ningazange nibonane nomuntu owashonelwa, kufanele uqale ukhuze umhlola.

Ukukhuza umhlola uhlobo lokukhalela abashonelwe. Kona kuvamise ukwenziwa uma umufi efe ngengozi. Ukufa ngengozi kudala umkhokha ukufa kwande emndenini. Loku kukukhuza kusakukuvala ukuba kungaqhubeki. Kuwukuthethisa abalele ukuba bangavumi abantu baphoqoke kalula egcekeni. Ukukhuza umhlola kwezinye izindawo kubizwa ngokukhuza umuga.

Ukukhala akunqunyelwe sikhathi. Uma ungakawahlanganisi amehlo nomuntu owashonelwa awuphumuli emphefumulweni. Loku kuyizinkomba zokusondelana nokwazisana. Kwandisa amathemba namagunya okuthi umuntu akayedwa. Ukuthi umuntu ngumuntu ngabantu, akusona nje isaga kepha amaZulu ayakuphila. Kumnika isibindi umuntu oNsundu ukusingathwa lapho efelwe. Umuntu akafi ngokufa komunye.

Iziboni ezilokhu zithelekile, ngisho kukudala kwafiwa, zenza abafelwe bangabi yizinhla kepha bazi ukuthi ababodwa.

Emphakathini kunezinhla zabantu. Bonke baneqhaza abalibambayo. Abantu abakhala kakhulu, baphumisele, ngabesifazane. Badaliwe ukuba babe nezinseka. Kuyatholakala loku kuJeremiya, 9:20:

Yebo, zwanini izwi likaJehova nina besifazane, ...
nifundise amadodakazi enu ukukhala.

Abesifazane bayafundiswa ukukhala. Incwadi kaJeremiya ibhalelwe amaHebheru. Ngokwale ncwadi amantombazane amaHebheru ayafundiswa ukukhala. Asuke elungiselelwa ukukhala lapho esengamakhosikazi. Amantombazane afuze onina. Uyakufakazela loku uNyembezi, (1966: 141) lapho ethi:

Inkonyane yomdlandla yeqa lapho kweqa unina.

EsiZulwini ukukhala kweyamaniswe nabesifazane, amanina. Indoda ekhalayo kuthiwa iyinina. Ayikho-ke indoda ethanda ukubizwa ngenina. Ngaloko uButhelezi, (1997:16) uthi:

“Hhayi, kahle Qinisela. Musa ukulila okwenina
singakakwenzi esakuphumela ekhaya.”

Ophawulayo la uchaza ukuthi ukukhala kuvala ingqondo. Igama lalo mlingiswa okhuzwayo uQinisela. Kumele aqinisele njengegama lakhe. Ukukhala kukaQinisela kungahle kuwone umsebenzi wabo; “singakakwenzi esakuphumela ekhaya.” (Buthelezi, 1997:16). Indoda kufuneka izibambe ingakhali kuze kuvaleke ingqondo. Indoda kwethenjelwe kuyo.

Isililo kwenye inkathi sikhonjiswa nangezinye izimpawu nangezitho zomzimba. Kuvamile ukuba abesifazane bathwale imikhono ekhanda uma bekhombisa ukukhala okunomunyu. Uyakufakazela lokhu uMsimang, (1975:142) lapho ethi:

Nabo beze sebethwele imikhono ekhanda (emakhanda).

Ukuthwala imikhono (izandla) ekhanda kukhombisa ukuthi awusazi ukuthi kumele wenzenjani. Okwenziwayo kwenziwa ngezandla. Uma umuntu ezithwala izandla usho ukuthi akukho angakwenza; sekungaphezu kokwenza. Wenza kanjalo noMaMchunu kuZondi, (1994: 98):

Kusenjalo kungene uMaMchunu ethwele izandla ekhanda.

Ukuthwala izandla ekhanda kuwuphawu lwesililo esikhulu. Owesifazane owenza lokhu usuke edlulisa ukudabuka kwakhe ekudlulisela kwabafelwe. Naye usuke ekhipha ilukuluku elisenhliziyweni yakhe ngokufelwa, efuna ukudatshukelwa. Kuvamile ukuba kube abesifazane abakhombisa ukukhala kwabo ngokuthwala imikhono ekhanda.

Obunye ubufakazi obusezincwadini obukaBhengu, (1991:40) lapho ethi:

Kwenzeka konke loku nje uNobuhle usethwele imikhono ekhanda, udinda esikaNandi.

Ukudinda isililo kuchaza ukukhala okungalawuliwe. Igama dinda livamise ukuchaza ukushaya okungenamkhawulo. Umuntu okudinda ngenduku ukushaya noma kuphi emzimbeni noma yikangaki. Ngokunjalo nesililo esidindwayo sisuke singalawuliwe. Odinda isililo ukhala akhamuluke, alikhiphe lonke izwi lakhe.

Echaza ukudinda uMbatha, (2014: 113) uthi:

Ukudinda isililo, ukukhala kakhulu.

Ukudinda esikaNandi ukukhala ungathuliseki. Ekukhothameni kweNdlovukazi uNandi, abantu babekhala bengathuliseki. Abanye babekhala ngalolu hlobo ukuze bajabulise iLembe, iNdodana kaNandi. Kwaphela isikhathi eside abantu bezilile.

UGumbi, (1990:103) ngaloku ubeka kanje:

Njengoba iNdlovukazi isigodukile izulu nomhlaba kuzohlangana kulilele unina wesizwe sonke. Ukusukela manje akulinywa, akuhlakulwa futhi akuvunwa. Ubisi aluzukudliwa kuyosengelwa phansi

emhlabathini ludliwe ngabaphansi. Kuzozilwa unyaka wonke.

Le nkulumo ifakazela ukuthi ukukhala kubanzi, akukona nje ukukhipha izinyembezi kuphela. Kuwuchungechunge lokuzila. Amagama “akulinywa,” “akuhlakulwa” futhi “akuvunwa” ayizimpawu zokulila. Ukukhala umpongoloze, uthwale nemikhono ekhanda kwenziwa ngabantu besifazane. Indoda ekhala ngalolu hlobo kuthiwa iyinina. Kuyayithunaza indoda ukubizwa ngenina. Uma ikhala ngokuziqoqa isuke ibambe isithunzi sayo. Yiyona engumvikeli wababuthakathaka, abesibhuda. Kungebe kuhle ukuthi amakhosikazi nezingane bakhala bayaqandula nendoda iyambongoloza ikhalela phezulu. Ubani ozothulisa abakhalayo uma nendoda ikhala imbongoloza?

Indoda ayizithwali izandla ekhanda. Indoda kwethenjelwe kuyo. Uze athi uNyembezi, (1966: 167) ngaloku:

Okwehlula amadoda kuyabikwa.

Indoda ethwala izandla ekhanda yenzisa okwenina. Ngendoda enjalo uNyembezi, (1966: 207) uthi:

Nginkomo!

Ukuba nkomo isisho esishiwo insizwa eseyehlulekile ekungcwekeni. Loko kuchaza ukuthi seyehlulekile. Ukuthi nginkomo kuchaza ukuthi angilwi, sengehlulekile. Ayibe isashaywa insizwa uma isithe “nginkomo.” Ukuba nkomo kusho ukufana nenkomo yona engahlomile. Insizwa iwasho lawa mazwi ibeka izinduku zayo phansi. Ayishaywa insizwa uma ingaziphethe ezayo izinduku. Ukukhala kwendoda ize ithwale izandla ekhanda kusho ukuthi seyehlulekile. Elinye igama elichaza ukwehluleka nokuthi “sengithi khumu ekungcwekeni,” ngelithi Maluju. Ayifinyeleli kalula indoda kuleli gama. Kumele izabalaze ingasheshi yehluleke. Akuwona amagama okumele abe sesihlokweni solimi lwendoda lawa athi, nginkomo noma maluju.

Ubufakazi obuningi ngokuthwala imikhono ekhanda bucashunwe ezincwadini. Nakuba izincwadi zingumphotho, zikhuluma ngokwenzekayo empilweni yangempela. Ababhali bazama ngakho konke ukuba imibhalo yabo ikholeke. Izenzo zabalingiswa babo kumele zihambisane nalezo zomphakathi abawubhalelayo. Kungalesi sizathu

kucashunwe ezincwadini zabo kwangathi lokhu kuthwala imikhono ekhanda kwenzeka ngempela.

Abanye ikakhulukazi abesifazane bazibhuquza phansi emhlabathini. Uthando lwalona ofile balukhombisa ngokuzigingqa phansi. Kuvamise ukuba ngabesifazane abazigingqa phansi.

Ngokuzigingqa phansi uBhengu, (1991:41) ubeka kanje:

Wethuka washaywa yintwabi, wase ephuthuma ethi
akabambe loku okunguNobuhle okwakuloku
kuzigingqe njalo phezu komfowabo, kukhala
kuqandula.

Umlingiswa uNobuhle ukhombisa ukuzwelana okukhulu nomfowabo osefile. Uyehluleka ukuzibamba. Ukuzibhongqa kwakhe kuwuphawu abakhombisa ngalo ukulila abesifazane. Kungaphezu kokumpongoloza ngengila. Umlingiswa uNobuhle ubona sengathi kukhala kwakhe “eqandula” akwenele, kungcono akuveze ngokuzigingqa phansi.

Ukuzibhuquza emhlabathini kuwuphawu lokwehla nokuzidela kwabakhalayo. Inkosi uDavide iyazikhohlwa ukuthi iyindoda futhi iyiNkosi laphe ifelwe. Iyazehlisa ilale phansi emhlabathini. Uthando enalo ngengane lwaluyigabhile. Ukukhala ngalolu hlobo kukhombisa umkhuleko onamandla nokusondelana neNkosi. Ubufakazi baloku busencwadini, (2 Samuweli, 12:16) ethi:

UDavide wamncenga uNkulunkulu ngomntwana;
uDavide wazila ukudla, wangena, walala
emhlabathini ubusuku bonke.

Ukukhala kukaDavide kufakazela ukuthi kukhala kungumkhuleko. Isililo sithinta ngisho abalele. Amazwi enyosi uMdletshe, (2013) ayimfakazo uma ithi ukufa kuyethukwa.

Lawa mazwi kaMdletshe achaza lesi simo sokuvezela abalele ukungaphatheki kahle ngesifo. Akuthukwa ngamazwi kuphela kepha nangezenzo. Sizwa kuthiwa neLembe ladazuluka lakhala ekukhothameni kweNdlovukazi uNandi. Ubufakazi baloku okushiwo uMdletshe butholakala kuGumbi, (1990: 102) laphe kuthiwa:

(Yasho iNkosi ngezwi elikhulu elesabekayo):

Maye...maye, ngiyazisa ngomame! Hhi! Hhi! Hhi!

Ukukhala kwalawa Makhosi (iNkosi uDavide neNgonyama uShaka) akwethusi ngoba wona akukho sithunzi esiwehlelayo emveni kokukhala. Umunyu ubenza bazikhohlwe ukuthi banaziphi izikhundla. Akulona-ke iqiniso ukuthi indoda ayikhali. Kuya ngesimo. Uyakufakazela ukukhala kwendoda uNxaba, (1996: 14) lapho ethi:

Ekukedeni kwakhe ukuyibukeza incwadi,
wasikhihla isililo, buka-ke kukhala umuntu
onembodlongo yezwi. Lapha kwamane kwaba
sengathi izindonga zendlu nazo ziyananela
ngokuzamazama.

Nakuba indaba kaNxaba ingumphotho iyakholeka. Okwenza kukholeke lokhu ukuthi vele le ndaba ingumphotho. Umbhali wendaba unalo ilungelo lokuqamba. Angenalo ilungelo lako ukusho izinto ezingasoze zenzeka empilweni. Kungaba ihaba ukuthi lo mlingiswa wakhihla isililo ngembodlongo yezwi kepha kuyinto engenzeka.

Siyabuthola obunye ubufakazi bokukhala kwendoda kuMdlalose, (2010:92) lapho ethi:

Wayengasekho uDumile. Ahluleke ukuzibamba
uKhumalo, akhale: “Awu madoda ngothunjana
wami!”

Akucaci lapha noma umlingiswa uKhumalo usho la mazwi kuphela noma ukhala aphumisele. Noma ngabe ukhala ngokumpongoloza noma uyasho nje kuphela, okuqondiwe ngokucaphuna la mazwi ukuveza ukukhala kwendoda lapho kufiwe.

Ukukhalela isifo akugcini kwabafelwe kepha nemfuyo iyalila. Imfuyo iyalandwa emadlelweni ukuba nayo “izokhala.” Isigaba sokugcina sokukhala ngaphambi kokungena emseleni, yilapho amakhosikazi engena esibayeni ekhala, aphule amashoba ezinkomo ukuze nazo zikhale.

Ngokukhala kwemfuyo ungoti uButhelezi, (2013) uthi:

Imfuyo yomnumzane kumele ibuyiswe ingeniswe esibayeni. Sekuzophuma amakhosikazi akhe, angene esibayeni, aphule amashoba ezinkomo, ukuze zikhale.

Okumangalisayo ukuthi ngesikhathi izinkomo zikhala nezinja zishaya umkhulungwane. Izinkukhu nazo zibanga umsindo sakusola. Zikhala sakuxwaya kube sengathi kukhona ezikubonayo. Kuba isikhashana nje bese kuthula cwaka. Ukusola ukukhuza (Mbatha, (2014:659). Kuyamangalisa ukukhuza kwemfuyo egcekeni, ikhuza ukufa. Kuyamangalisa ukuxhumana kwemfuyo nabalele.

Ukukhala kunamazinga ehlukenene. Loku kukhalisana kuyenzeka kube nehabana. Isihloko esiphume ephephandabeni iNkazimulo, (2016:4) sithi:

Izililo Ngokudlula Emhlabeni KukaSr Dkt N.G. Biyela.

Lesi sihloko sifakazela ukusabalala kokukhalisana. Kulesi sihloko kunegama elingajwayelekile, “izililo.” Isililo asinabo ubuningi. Kepha kuyezwakala ukuthi intatheli ithathwe ubuningi babantu abakhalela lo Dokotela oshonile nabakhalisa umndeni. Intatheli ikwenze ngamabomu ukuba kube nehaba. Ifuna ukugqamisa isithombe sokukhala okwehlukahlukene. Ekushoneni kwalo Dokotela kwakhalwa ezindaweni ezahlukenene. Izililo ziqonde ukukhala okwehlukene ezindaweni ezehlukenene.

4.2.2 Ubugqi bokukhalelana

Ukufa kuyabahlanganisa abantu. Loku akuchazi ukuthi kumele kufiwe ukuze abantu bahlangane. Kuyafiwa ngisho kukade kungangenelwana. Kuthi kungafiwa bese kwanda ukukhuluma okunjengokuthi “ofileyo akabanjelwa zwi.” Kuyithuba elihle lokubuyisana ukufa. Akuxoshwa muntu esifweni. Ngisho abantu babesongelene kuba ngokunye uma sekufiwe. Okungenani kungenziwa inhlambuluko kunokuba lo oseleyo angayi ukuyobona lapho kufiwe khona. Ukukhalelana akunamngcele. Ubuntu bugqama kakhulu ngesikhathi sokukhalelana. Ukukhalelana nokuhambelana lapho kufiwe kuwuphawu lokukholwa esiZulwini.

Uyakufakazela ukukhalelana uJakobe, 1:27 lapho ethi:

Ukukhonza okumhlophe okungenabala phambi
kukaNkulunkulu uBaba, yilokhu ukuhambela
(kokuhambela) izintandane nabafelokazi osizini
lwabo nokuzigcina kungabi icala lokwezwe.

Inkolo yamaHebheru neyamaZulu ngokuzila ithi ayifane. Ukukhala okukhulunywe ngako kule ncwadi kaJohane kuhambelana nesifo; “izintandane nabafelokazi”.

Ukuhlangana nokukhalisana kwabaphilayo kuthinta ngisho abalele. Ukukhala kuyindlela yokuthinta abalele. UShabangu, (2000:10) loku kukhala ukubiza ngokukhwaza:

Yindlela le yokukhwaza izithutha, zikhwazwa
ngompongo wezwi (ngompongo wezwi)
nagezinyembezi.

UShabangu ukukhala ukweyamanisa nabalele. Kunenkolelo ethi kuvuma abalele ukuba kungene ukufa ekhaya. Uma bekhala laba abaphilayo bayezwela abalele. Ukukhala kungumkhuleko ovulela umufi indlela eya koyisemkhulu. Izinyembezi namazwi akhalayo kuthinta abalele. Ukukhwaza ukubiza noma ukumemeza igama lomuntu sakuhlwaya ngoba ungamazi lapho ekhona ngqo. Kungukumemeza umuntu ongabonakali. Abalele bafana nababhacile ngoba ababonakali. Laba abakhalayo bayanxenxa banxusa abalele ukuba bamukele umufi.

Ngokukhala ungoti uButhelezi, (2013) uthi:

Abalele abawufuni umsindo. Uma abafelwe bekhala
bayadabuka bajabhe abalele. Ngaleyo ndlela
sebeyokunqanda ukufa ngokuzayo.

Lo ngoti ufakazela umbono othi “kuvuma abalele ukuba kungene ukufa ekhaya.” Ukuthi sebeyokunqanda ukufa ngokuzayo kuchaza ukuthi banamandla okukulawula ukufa, kungezi mawala. Abakhalayo abakhaleli nje ukubukwa kepha bayakhuleka. Bakhuleka kwabalele.

Kuyabaphoqa omakhelwane nezihlobo ukuhambela abafelwe. Ukungabahambeli abafelwe kungubuthakathi. Umthakathi ongafuni ukuthi abantu baphile, bande. Njengoba kuthiwa ukwanda kwaliwa umthakathi kusho ukuthi uyajabula uma kufiwa. Kuyisiko lesiZulu ukukhalisa abafelwe. Kukhaliswanwa ngisho bekungangenelwana. Kungalesi sizathu kuthiwa ukufa kuyabahlanganisa abantu.

4.2.3 Ukufa okungakhalelwa

Kukhona ukufa okungakhalelwa uma kwehlile. Umuntu obesemdala kakhulu akakhalelwa lapho efile. Yebo kona kusuke kuxephuke inyama enyameni kepha akufani nokomuntu obengakagugi. AmaZulu ayazi ukuthi akekho umuntu oyohlala ingunaphakade emhlabeni. Ziyehla izinyembezi emndenini kepha asibi sikhulu isililo. Nawomakhelwane abakhali njengoba benza kumuntu obengakagugi. Kukhona nokumbongela lo ofe esemdala ngoba uyagoduka uya kwabakubo.

UMsimang, (1975:140) ngalokhu uthi:

Kukhona futhi enye inhlobo yesifo. Ilena okuthiwa ukugoduka. Umuntu ogodukile usuke engasabizwa ngokuthi umuntu, kusuke sekuthiwa idlozi. Ingani phela akukhulumile besekwenzeka njengamagama akhe. Empeleni akube kusakhalwa kulo muntu, kodwa yena uzilelwa impela.

Umuntu ufa aye kwabakubo. Leli gama lokugoduka lisho ukuthi uya kwabo. Angakhalelelwani-ke umuntu oya kwabo? Kunokuba kukhalwe kungajatshulwa. Kepha-ke ngenxa yokuhlonipha ukufa nabalele, akujatshulwa. Lokhu kuchaza ukuthi amaZulu njengoba esuke ekhala lapho kufiwe asuke engasho ukuthi makungafiwa kepha athi ukufa akufike ngesikhathi esifaneleyo. Ngokubala kwanamhlanje umuntu ogodukile ofe eseniminyaka eyikhulu nangaphezu kwalokho.

Okunye ukufa okungakhalelwa kulapho umuntu ezibulele. Kuyishwa nomkhokha ukuzibulala. Echaza igama bulala uMbatha, (2014:63) uthi:

Ukukhipha umphefumulo kokuphilayo noma ukuqeda ukuphila kokuthile.

Ngokujwayelekile umuntu ukhipha umphefumulo wesilwane noma akhiphe owomunye umuntu. Ukuzibulala noma ukuzikhipha umphefumulo akujwayeleki futhi akwamukelekile. Kungakho lo muntu ozibulele engakhalelwa futhi engazilelwa. Kunokuba akhalelwe wethulwa ngesibhaxu lapho ezilengise khona. Esikhundleni sokukhala abantu bakhuza umhlola.

Ngokungemukeleki kokuzibulala Isolezwe, (2016:3) lithi:

Umphakathi waseNamibia, eNanda, ukhuza umhlola ngesehlakalo lapho owesilisa oneminyaka engama-44 ezilengisile emva kokukhala ngokuthi umkakhe oneminyaka engama-54 uqome umakhelwane wakhe.

Ngokuqoma intatheli iqonde ukuthandana. Ngeke umfazi ongaka aqome. Kuqoma itshitshi. Nalo itshitshi liqoma kanye. Okwenza lo mphakathi ukhuze umhlola ukuthi lo muntu ozibulele uqede impilo yakhe singakashayi isikhathi sokufa kwakhe. Kungalesi sizathu (sokuziqeda impilo) kuthiwa ufile lo ozibulele. Kuyishwa ukuzibulala ngakho-ke kungaletha umkhokha emndenini ukukhala.

Ungoti uMbatha (2014: 324) umkhokha uwuchaza athi:

Isenzo esibi esihambisana namashwa omuntu, ishwa, umswazi.

Umkhokha ungachazwa ngokuthi ukhondolo (into eyenzeka iphindelela) lokwehlelwa ngamashwa. Umswazi usukela egameni uswazi. Uswazi lusetshenziswa lapho kushaywa umuntu. umuntu owehlelwe umkhokha uyefana nomuntu olahliwe kumbe oshayiwe.

Ukukhalela umuntu ozibulele kwandisa amashwa. Nabanye bangakubona njengento enhle bazibulale nabo. Ukungamzileli ozibulele kungukuthuka ukufa kwalolu hlobo. Kunokuba bamkhalele abantu, ofe ngokuzibulala, bayamthuka.

Ukufa kuyohlale kukhona ngoba kudaliwe. Ukuzibulala noma ukuqeda ukuphila singakashayi isikhathi akwamukelekile. Wonke umuntu ophilayo, onomphefumulo

uphetha ngokufa. Ihubo laseMabheleni, eGcotsheni, lichaza ukuthi akekho ongeyukufa. Liculwa ungoti uNtuli, (2016) lapho ethi:

Kakh' oyogcin' umhlaba,
Kakh' oyophelela phezulu,
Asikho sonke.

Leli hubo likangoti uNtuli lifakazelwa uNtuli, (1961:160) othi:

Akekho oyogcin' umhlaba yedwa nje,
Kasikho sonke,
Akekho oyophelela phezulu,
Akek' ohambay' ezweni,
Ngisho othakathayo
Ngeke aphelele phezulu.

Incwadi kaJobe, eBhayibhelini ikhuluma kabanzi ngokufa. Kwenye indawo iveza ukuthi abantu bayashiyana empilweni kepha ekufeni bayafana futhi bayalingana. Inkulumo yakhe ifakazela ukuthi wonke umuntu uyafa. Wonke umuntu wakhiwe ngenyama ngakho-ke uzokufa. Ubufakazi sibuthola kuJobe, 14:1 lapho ethi:

Umuntu ozelwe ngowesifazane imihla yakhe
mifushane...

Inkulumo kaJobe ifakazelwa uMshumayeli, 3: 1 – 2 othi:

Konke kunesikhathi sako, yonke indaba inomzuzu
wayo phansi kwezulu. Kukhona isikhathi sokuzalwa
nesikhathi sokufa.

NgokukaMshumayeli kusobala ukuthi empilweni yomuntu zimbili izikhathi ezimqoka; esokuzalwa nesokufa. Lezi ezinye izikhathi empilweni yomuntu ziphakathi kokufa nokuphila. Akekho ongeke afe. Kubukeka kuwubuwula ukuziqeda ukuphila ngokuzibulala kanti vele uzokufa noma ungazibulalanga.

Okunye ukufa okungakhalelwa okwewe. Lokhu kufa kubizwa ngokwendiswa kwewe. Alisavamile leli siko. Kulula ukuthi abantu bagcine bengazanga ukuthi obekhulelwe utete amawe. Ababelethisi bathatha iwele lelo okumele lendiswe “bayolithukusa” ezaleni kungakazi muntu. Nakhona lapho ekwendisweni kwalo kuya ngezimo. Kuvamise ukuba kwendiswe leli eliphuma kuqala ngoba kuthiwa

lingelincane. Kepha esimweni lapho kungumfana nentombazane kwendiswa intombazane. Uma kukhona elinobuthakathaka, kwendiswa lona (Khumalo, 1994).

4.2.4 Ukungena emseleni

Isidumbu sibekwa endlini, emseleni. Abesifazane abadala yibona abangena emseleni balinde. Namhlanje sehlala emacansini. Lapho kushone umnumzane kungena inkosikazi yakhe noma amakhosikazi akhe, ngokwelamana kwawo. Izingane ziyaxoshwa kule ndlu. Umsebenzi omningi wokuzila uthwalwa ngabesifazane asebeginile. Ngisho nabangazele banazo izinseka. Ukukhala kuhambisana nezinseka.

UShabangu, (2000: 9) ngezinseka uthi:

Njengoba kungabantu besifazane abasuke belila, begobodisile ngenxa yobuhlungu bezinseka, kusuke kuxebuke inyama enyameni kubo. Kungakho-ke kuba yibo abesifazane abahayiza kudume izinkalo uma kukhona oshonile.

Elokuhayiza liyihabana kepha ukukhala kwabo beqandula kuyefana nokuhayiza. Umuntu ohayizayo ukhala sengathi unofufunyane. Kuyenzeka nasesifweni kube khona abesifazane abakhala bangathuliseki sengathi banofufunyane.

Izinseka eziphawulwa uShabangu zikhona nakuMbatha, (2014:501) lapho ethi:

Izinseka ubuhlungu obuzwakala kumuntu (obuzwiwa ngumuntu) wesifazane emva kokubeletha.

Bonke abantu bazalwa ngabesifazane. Ukuba nezinseka ikwabo kusho ukudabukela noma yimuphi umuntu. Ubufakazi bokuthi wonke umuntu uzelwe ngowesifazane bukuJobe, 14:1 lapho ethi:

Umuntu ozelwe ngowesifazane imihla yakhe mifushane igcwele ukuyaluza.

Izinseka zibalulekile ekukhaleni. Kunomehluko ukukhala kwamadoda angenazininseka nokukhala kwabesifazane bona abanezinseka. Izinseka ziyavuka kwabesifazane uma kukhona isimo esidabukisayo. Ngisho lowo osebunzimeni emdala, ziyavuka izinseka

kumfazi ozele. Amadoda awanazo izinseka yingakho ephuma kule ndlu enesidumbu ayolindela phandle.

UMsimang, (1975:142) ngaloku uthi:

Isilisa naso sesizophuma, sekuzongena isimame
sodwa manje.

Abesilisa baphuma nje badedela omame ukuba bathathe indawo yabo, bafeze indima yabo. Lapho kulindelwe khona isidumbu kuphenduka indlu yesililo. Abakwaziyo ukugwinya itshe ngabesifazane asebekhulile. Bayakwazi ukulalela nokubekezelela laba abazobakhalisa. Kuyenzeka phela abazokhalisa baphaphalaze. Amadoda awakwazi-ke ukubekezelela bonke abantu. Aphuma nje ayokwenza owawo umsebenzi. Kumele abheke amanye amadoda eze esililweni. Kumele abheke ukuthi kuyaqhubeka phandle. Muningi umsebenzi odalwa isifo.

Iningi labantu abadala sekuke kwabehlela ukufa. Ukuthi “akwehlanga lungehliyo,” kusho ukuthi akuqathakanga lutho oluvela ezulwini. Akwenzekanga obekungalindelwe. Basho into asebeyiqaphele isikhathi eside yenzeka. Nabo sebeke bashonelwa. Kuzwakala kangcono uma umfelokazi ezokhaliswa ngabanye abafelokazi abadala, asebeke bangena emseleni phambilini. Akuzwakali kahle ukukhaliswa nokwelulekwa yingane.

4.2.5 Iziboni nolimi lwesifo

Uma sewuhlatshiwe waphalalwa umkhosi omakhelwane banikela lapho kufiwe khona. Ababingeleli muntu endleleni. Sebesiqalile isizotha nokuhlonipha isifo. Bangaba nakho nje ukungundazela njengoba bephatheke kabi kodwa kabakhulumeli phezulu. Abanye kwabesifazane isililo basidinda besesegcekeni. Abanye njalo baze bangene kule ndlu okulindelwe kuyo kube yima bekhala.

UXaba, (1940:74) ngokukhala uthi:

Abeze esililweni bangena ndlininye lapha isidumbu
sikhona. Bathi banganqamuka ukukhala
ngokumemeza nangokubalisa, bese bekhona

(kuyikhona) bebuza ukuthi: “Bekwenzenjani kodwa kangaka?”

Inhloso yeziboni ukududuza nokuqinisa abafelwe. Abakhali ngomlomo nje kuphela. Bathwele ukudla okunhlobonhlobo. Lokhu kudla kubizwa ngezipheko.

Ngokuphekisa abafelwe uMsimang, (1975:146) uthi:

Abanye bafika nezipheko ngesikhathi bezolila.

Izipheko zikhombisa ukuhlangukanya nobuntu. Akukhathalekile ukuthi kuyabuswa noma kuyalanjwa lapho kufiwe khona, abeze esililweni bafika bephethe. Yingxenyekhombisa ukukholwa kwabantu bakwaZulu le. Bafakazela izwi elitholakala kuJakobe, 2:17 elithi:

Kanjalo-ke nokukholwa, uma kungenayo imisebenzi, kufile ngokwakho.

Abantu bakwaZulu abagcini nje ngokuhambelana kepha bayabhekana, baqaphelane, baphane. Bayalivala ihlazo nobunqunu bomunye. Bagcwalisa izwi elikumaHebheru, 10:24-25:

Masiqaphelane, ukuze kuvuswe uthando nemisebenzi... Singakuyeki ukuhlangukanya...

Abantu abazokhalisa abafelwe babizwa ngeziboni. Ukukhala lokhu kujulile. Akukona nje ukumpongoloza ngezwi kepha ukudabuka abakuthwele emizimbeni nasolimini lwabo. Bakhala baqede bathi nya bese kuba yima bekhuluma. Iziboni kuba ngabantu abadala abakwaziyo ukududuza. Abashonelwe kuthiwa basemanzini. Basuke befana nabantu abacwilile. Ukufika kwabantu abadala bezoduduza, kubuyisa ithemba kulaba abasemanzini. Ulimi lwesiZulu lucebile ngezihlonipho. Nokufa kunolimi lwako.

Amazwi eziboni ahambisana nemizwelo nemihelo efinyelela ngqo ezinhliziyweni zabafelwe. Akuwona amazwi kuphela kepha nendlela eziwakhipha ngayo ibalulekile. Ziwakhipha ngesizotha nangokunensa. Azihathuzi lapho zikhuluma. Inkulumo yazo nokukhetha amagama kwazo kuyiselapho kwabafelwe. Yingakho nje esifweni kukhuluma abantu abadala. Indlela abahlezi ngayo inesizotha nenhlonipho. Imvamisa kuyaguqwa ngesikhathi kukhaliswa abashonelwe. Ukuguqa kwabo kukhombisa

ukuhlonipha isidumbu nabaleleyo. Bayawakhetha amagama abawashoyo hleze baphatheke kabi abashonelwe. Siyahlonishwa isidumbu. Uyakufakazela lokhu uBlose, (2002: 141) lapho ethi

Kuyahlonishwa ukufa. Umzimba okade waziwa
ngomzimba usuyisidumbu.

Ukuguquka kwegama “umzimba” liba “isidumbu,” kubalulekile. Leli gama lenza abafelwe baye ngokwamukela ukuthi umhlobo wabo akasekho. Akusheshi kungene engqondweni yabafelwe ukwamukela ukuthi umhlobo wabo usefile. Ukubiza isidumbu ngomzimba kuzwakala sengathi usaphila lo osefile. Lokho kungenza abafelwe bephuze ukwamukela. Ukukhuluma kweziboni kuyiselapho ngakho-ke kubalulekile ukukhetha amagama okukhala.

Sewukhona umkhuba wokubiza isidumbu ngomzimba. Sengathi leli gama, umzimba, ngelesiXhosa. Abanye, ikakhulukazi izintatheli, bakhombisa ukungawuqondi umehluko phakathi kwesidumbu nomzimba. Kubona ngamagama amqondofana lawa. Ephephandabeni Isolezwe, (2016: 12) kuvela inkulumo ethi:

Sinethemba lokuthi lo mzimba uyogcina ezandleni
zomndeni walo (wawo).

Intatheli lapha ikhuluma ngesidumbu kodwa isibiza ngomzimba. Ukubiza isidumbu ngomzimba kuveza umqondo wokuthi uyaphila lo otholiwe.

Odabeni olufanayo isidumbu nomzimba kusetshenziswe kwabhekiswa kumufi oyedwa. Ephephandabeni Isolezwe, (2016: 12) kuvela inkulumo ethi:

Ukuzotakula umzimba wendoda engaziwa...
Lesi sidumbu sitholwe silenga ehlathini.

Le ntatheli iwasebenzisa budedengu lawa magama asho okwehlukene. Emgqeni ongenhla kusetshenziswe igama “umzimba,” kongenzansi kwasetshenziswa igama “isidumbu.” Kungenzeka ukuthi emqondweni wale ntatheli isidumbu nomzimba yinto eyodwa.

Nokho basekhona abalisebenzisa kahle igama isidumbu. Ephephandabeni Ilanga, (2016:3) kuvela inkulumo ethi:

Kube novalo kwabesifazane kutholakala isidumbu
sowesifazane...

Namanye amaphephandaba anazo izintatheli ezilisebenzisa kahle igama “isidumbu.” Ephephandabeni Isolezwe, (2017: 3) kuvela le nkulumo:

Inkosikazi namadodana amabili kaMnuz Bheki
Shandu, wodumo lwenyanga ebhila izidumbu
inqunu eMandeni, ichaza uShandu njengesihogo.

Ekududuzeni abasemanzini, avamile amazwi athi: “akwehlanga lungehliyo.” Lawa mazwi akhethwa yingcweti kamakade ebona. Aqinisa laba abafelwe bazi ukuthi akuqali ngabo. Lawa mazwi achaza ukuthi akusona isehlo ukufa kepha kuyinto okumele siyilindele ngoba ayiqali ukuba khona (Makhoba, 2002:17). Abafelwe kuya ngokuya kuqwebuka emiqomdweni yabo ukuthi ukufa kukhona. Ukufa kuhambisana nokuphila, uma nje kusekhona ukuphila nokufa kuyokuba khona.

Izisho ezibhekiswe kwabafelwe zingamazwi ahlakaniphileyo. Amazwi aqanjwa ngabantu abadala. Lawa mazwi elapha umphefumulo. Omakadebona, bamakhehla nezalukazi, benza umthwalo waba lula kwabazokhala ngoba kunenqolobane yezisho abacaphuna kuyo. Lezi zisho zinothisa ulimi. Ziwulimi lwenduduzo.

Lezi zisho ziqoqekile. Zingumgudu oqondisa abaduduzayo banganhlanhlathi. Kuyanhlanhlatheka uma ukhuluma indeyinde emngcwabeni. Imikhuleko yesiZulu ayithemelezi. Basuke sebedonsile abakhalayo uma beqisa emizuzwini emihlanu beduduza.

Izisho ziwulimi olufengqiwe lwafingqwa. Lokhu kufengqwa kucebiswe ukukhethwa kwamagama. Ukukhethwa kwamagama kwenza kuthi cosololo ezinhliziyweni zabafelwe. Lezi zisho ziyinduduzo ephelele. Sizophawula ngezimbalwa ezijwayelekile. Akulula ukuqeda le nkulumo buciko. Izisho ziqanjwa mihla kwasa. Kuya nangobuciko balowo okhalisayo.

(a) Ukulala ngenxeba

Isigejane samazwi athi “lalani ngenxeba” sijwayelekile esifweni. Yindlela yokududuza abafelwe. Lawa mazwi ayatholakala kuMakhoba, (2002:18) lapho ethi: “**Lalani ngenxeba.**” Abadala bayazibhekisisa izinto ngaphambi kokuqamba isisho noma isaga. Ukulala ngenxeba isisho sesiZulu esichaza ukubhekana ngqo nobuhlungu. Echaza isisho uMakhoba, (2014: 9) uthi: “Inkulumo-buciko eyakhelwe phezu kwehaba.”

Isisho siyinkulumo ejulile negxilile. Siyaguquka nenkathi kepha lokho akusho ukuthi asinaso isakhiwo. Ukujula kwaso kubonakala uma sesihlaziywa. Kuvela imiqondo eminingi nesabalele. Nalolu limi lwesifo luyagigiyela, lufingqiwe lwafingqwa.

Ukulala ngalo inxeba kusho ukulifihla isitha singaliboni. Siyasizakala isitha uma sibona ubuthakathaka bakho. Lawa mazwi awanako ukuzenzisa nokukhohlisa. Enza babone laba abasemanzini ukuthi iziboni ziyabazi ubuhlungu obusezinhliziyweni zabo. Ukulala ngalo inxeba kulenza lisheshe livaleke liphole. Kumele lesi sisho sichazwe ngoba sekwaba kuningi ukukhuluma. Namhlanje abantu, ikakhulukazi amaKhristu, sebevamisile ukuthi: “lalani ngoJesu!” Amakholwa asho lawa mazwi asuke ememeza, ethi ayaduduza.

Akunanhlonipho ukuthi lalani ngoJesu. Okokuqala nje mudala kakhulu ukuthi kungaphathwa igama lakhe ngeze. Akulona iqiniso ukuthi abafelwe bangalala ngoJesu. Basuke bezomthatha kuphi? UJesu washo wathi useyahamba, abasele uzobashiya noMoya oyiNgcwele kepha amakholwa awakukholwa lokho. Mhlawumbe kungaba ngcono ukuthi: “lalani ngoMoya oyiNgcwele.”

Abaningi, ikakhulukazi intsha, bazisebenzisa budedengu lezi zisho ngenxa yokungazi. Mhla ziyi-11 kuZibandlela wonyaka wezi-2016, ngehora lesibili ntambama, emsakazweni uKhozi, umsakazi wathi umufi uRiot Mkhwanazi “akalale ngenxeba”. Lo msakazi owayekhuluma kanje ukhombisa ngokusobala ukuthi akasazi lesi sisho ukuthi sisetshenziswa kanjani. Noma singaba nalo inxeba isidumbu, ukulala ngalo ngeke kube namqondo ngoba akusekho kuphola kwanxeba kofileyo.

(b) Ukukhuza umhlola

Inqolobane Yesizwe inayo incazelo ngokukhuza umhlola. UNyembezi, (1966:137) ngalokhu ubeka kanje; U”kukhuza umhlola.”

Lesi sisho ukukhuza umhlola sisetshenziswa kakhulukazi uma umufi efe ngokuzibulala noma emuke nomfula noma eleleswe umphezulu. Konke ukufa akwejwayeleki kepha kukhona okungamukeleki nhlobo. Kunenkolelo yokuthi ukufa okunjengalokhu okubalwe ngenhla kungumkhokha. Ukukhuza umhlola kufana nokuthi “hamba kufa!”

UKhumalo kuMakhoba, (2002:23) lokhu kukhuza ukubiza ngokukhuza umuga. Igama umuga kuMbatha, (2014:171) “isenzo esethusayo, isenzo esibi.”

Ukufa ngengozi kuyakhuzwa. Abadala bakhuluma baze bakhwifela ngisho amathe esimweni esinjengalesi. Bawakhwifela ikakhulukazi uma umufi ezibulele. Umuntu omdala akasenahlazo futhi akabanjelwa lizwi. Usuke esefana nedlozi. Akukhulumile kuyenzeka. Ukukhuza kwakhe lolu hlobo lokufa kusebenza impela. Amazwi akhe angumkhuleko. Izwi labadala liyisibusiso, liyisiqalekiso.

Ukufa kozumo noma ngengozi okuvamile yilokhu okutholakala ephephandabeni iLanga, (2013:16):

Ukumuka nomfula, ukuminza esizibeni,
ukudutshulwa, ukufa engozini yemoto, ukudilikelwa
imigodi yasezimayini, ukubanjwa ugesi, ukusha
nendlu...

(c) Ukuhlanganisa amehlo

Siyatholakala lesi sisho kuNyembezi, (1966:197) “ukuhlanganisa amehlo.” UNyembezi ukuhlanganisa amehlo ukubiza ngokududuza abashonelwe. Kukhombisa ukusondelana. Akukona nje ukuzwelana kuphela kepha nokubonana amehlo namehlo. Akwenele ukuzwa nje ukuthi kufiwe kepha kumele abakhalayo babonane nabafelwe. Ukubonana kusho ukuhlangana nobunye. Ukubonana kungaphezu kwamazwi. Kubanika ithemba

laba abashonelwe. Isisho nje ukuthi amehlo ayahlangana. EsiZulwini akubukwana emehlweni.

Ngisho bengashongo lutho abazohlanganisa amehlo, ubukhona babo bunohlonze. Asipheli kwabafelwe isithombe sabantu abaningi abebesemngcwabeni. Basala nesithombe esilokhu sibaduduza. Ubuningi nokwenza izinto ngokuhlangana kuyinduduzo ephelele.

Incazelo esobala yalesi sisho ithi umuntu uthatha iso lakhe alisondeze kwelomunye, athintane, ahlange. Kuyihabana lokhu. Incazelo yesisho ithi ukuhlanganisa amehlo ukubonana amehlo namehlo. Amehlo amabili abona kangcono kuneso elilodwa. EsiZulwini ukuhlangana akushunyayelwa, kuyenziwa. Kuzwakala kuyihaba ukuhlanganisa amehlo kepha imiphumela yako mikhulu. Ukubonana kunika ithemba. Isaga esithi: “abake babonana baphinde babonane”, siwuphawu lokuphilelana (Nyembezi, 1966:157).

Igama elithi iziboni lisukela kulesi sisho sokubonana noma sokuhlanganisa amehlo. Akwenele ukukhalisana uma ungayanga ukuyobonana amehlo namehlo nabafelwe. Namhlanje sekwaba khona ukuxhumana ngezingcingo nokubhalelana. Ngisho zingasetshenziswa lezi zindlela ezinqamulelayo kodwa kazanele kungahlanganiswanga amehlo nabashonelwe.

(d) Akwehlanga olungehliyo

Kafishane lesi sisho sichaza ukuthi akuvelanga isehlo esidilika ezulwini. Sithi abafelwe abakwamukele kunjengoba kunjalo ukufa. UMakhoba, (2002:17) usihlaziya kanje lesi sisho:

La mazwi achaza ukuthi yinto engaqali le.
Kusho ukuthi kwehle into eyehlayo vele.

IsiNtu sinenduduzo ephelele neyiqiniso. Abadala, omakade bebona, yibona abethula lawa mazwi. Ngempela akukho lapho isifo sehla khona ngokokuqala. Kwehla okwake kwehla. Kuyabaduduza kubasize abafelwe baqonde ukuthi akuqali ngabo ukufelwa. Lawa mazwi ayiselapho esiphelele. Awanako ukuzenzisa.

Ungoti uSolwazi J. Maphalala emngcwabeni kaSolwazi P.T. Sibaya (ziyi-15 kuMandulo, 2016) uthi ukwehluka kancane:

Mangiqale ngokwedlulisa amazwi enduduzo athi
akwehlanga lungehlanga.

Esikhundleni sokuthi akwehlanga lungehliyo uthi akwehlanga lungehlanga. Amazwi athi akwehlanga lungehlanga ayefana nalawa athi akwehlanga lungehliyo. Achaza ukuthi akwehlanga olungakaze lwehle. Ukwehla okukhulunywa ngakho la isehlo. Isehlo isenzeko esivela kungalindelwe. Siyefana nento edilikayo ivela phezulu. Akulula ukukuvimba ukufa.

(e) Ukuba semanzini

Abafelwe bayefana nabantu abacwile emanzini. Lesi sisho siyihabana nokho. Zonke Izisho zakhelwe phezulu kwehaba. Ubuciko obukulesi sisho benza bakwamukele ukufa labo abashonelwe. Kubanika ithuba lokuvuma “ukucwila” bangene shi esililweni. Uma bevuma basheshe basinde. Umuntu osemanzini akakwazi ukwenza intando yakhe. Kulawa manzi abafelwe basuke bengangenanga ngentando yabo. Kusuke kuyisimo sokumanta nokucwila emanzini. Basuke bedabukisa. Abakwazi futhi “ukuhlamba” baphume. Imizimba yabo isuke idikibele nomoya uphansi.

(f) Isitsha esihle asidleli

Lawa mazwi athe ukwehluka wona ngoba ayisaga. Nawo analo ihaba kodwa ayasondela eqinisweni elithi izinto ezinhle azihlali isikhathi eside. Lawa mazwi enduduzo asetshenziswa uma kuhambe umuntu osemusha nobewusizo emphakathini. Achaza ukuthi abafelwe kumele bamukele ukuthi sivamile ukuphunyuka sife isitsha esihle. Okwenza sife kalula ukuthi sibanjwa ngokucophelela kakhulu. Kubuhlungu ukufelwa isitsha osithandayo. Lawa mazwi ayiselapho kwabafelwe. Babona ingane yabo ibalulekile emehlweni eziboni.

(g) Ukugoduka

Umuntu ufa aye kwabakubo. Ukugoduka ukuya ekhaya. Ukufa komuntu omdala kuyisibusiso. Ufa sekulindele wonke umuntu. Akungabazeki ukuthi lo muntu, uma ebeziphethe kahle, uba yidlozi alihle. Uyakwamukela ukufa. Akafani nafa emncane, ophoqozwa ukufa. Lokhu kugoduka kuyisisho. Lesi sisho sichaza ukuthi ukufa ngokwabantu abadala. IBhayibheli liyazisho izinsuku okumele ziphilwe ngumuntu emhlabeni, lithi zingamashumi ayisikhombisa. Nakuba esiZulwini ingabekiwe iminyaka yokugoduka kodwa kulindeleke ukuba umuntu agoduke esenekhulu leminyaka noma ngaphezudlwana kwalokho.

Ubufakazi beminyaka yokugoduka bukhona ephephandabeni Ilanga, (2013:16):

Bese kuba wukufa komuntu osekhulile ngeminyaka okuye kuthiwe ugodukile. Kudala lolu hlobo lokufa belujwayelekile ngoba bebhukha impela abantu baze babe badala, badonswe ngezikhumba.

Incazelo yaleli phephandaba ithi bekugoduka abantu asebhukha kakhulu, asebehudulwa ngezikhumba. Nalo leli phephandaba aliyigaguli iminyaka. Uzibonela wena mfundi ukuthi umuntu osedonswa ngesikhumba, mdala impela. Ngokufa komuntu esemdala uMakhoba, (1994:11) uthi:

Omunye njalo alande kanje: “Ngibona ukhulu nanguya uyangibiza.”

(h) Ukushona

Leli gama lisebenza njengesisho. Liyingxenye yolimi lokuhlonipha. Lihlonipha ukufa. Lithi alifane nokuba semanzini. Ukushona ukucwila. Ukuzika kwento ingabe isabonakala. Ukungena usithele enhlabathini ungabonakali. Nokho ukuhlonipha akumele kusetshenziswe nalapho kungangeni khona. Sebhukha leli gama abaliphambanisa nokufa. Kukhona lapho lingasebenzi khona leli gama, yize kufiwe. Sekuyinsakavukela umchilo wesidwaba ukuzwa abezindaba besisebenzisa budedengu lesi sisho. Ubufakazi butholakala emsakazweni uKhozi, (10 kuLwezi ngonyaka wezi-2016):

Bamdubule washona.

Umuntu ofe ngengozi akashoni, uyafa. Amagama amqondofana awalingani ngokwenzazelo. Ukushona ukufa komuntu ngendlela ejwayelekile. Ongalwazi kahle ulimi uyaye athi uyaduduza uma esebenzise leli gama esikhundleni sokufa kanti useyephaphalaza. Zisuke zibuhlungu izinhliziyi zabalahlekelwe isihlobo ngokudutshulwa. Abezindaba uma bethi “ushonile” kuba sengathi uzikhethela noma ufe ukufa okujwayelekile.

Buningi ubufakazi bokuthi izintatheli zisisebenzisa budedengu lesi sisho.

Isolezwe, (2016:12) ngokushona lithi:

Amaphoyisa aphenya icala lomuntu otholwe
eshonile ehlathini.

Noma ngabe akabulawangwa lo mufi otholakale ehlathini akulula ukuthi kuthiwe ushonile ngoba akafanga kahle. Kungenzeka kokubili ukufa nokushona kulesi sidumbu. Njengoba engaziwa ukuthi ufe kanjani, kungcono kuthiwe ufile. Okuyilona gama lalesi senzo ukufa, hhayi ukushona.

Akulona iphephandaba Isolezwe kuphela elinalo mkhuba. Cishe wonke nje amaphephandaba esiZulu akhuluma kanjena. Izintatheli nabafundi bezindaba, ngabantu abaphila emphakathini. Bakhuluma njengoba ukhuluma umphakathi.

Iphephandaba Ilanga, (2016:3) ngaleli gama lithi:

UMnu. Khiye Mbambo abehamba naye washonela
khona lapho ngesikhathi bebuya ediphini bevukelwa
ngumuntu endleleni wadedela inhlamvu...

Akekho obengabeka le ntatheli icala uma ithi “naye wafela khona lapho” noma wafa ujuqu. Ngokwayo le ntatheli ithi iyahlonipha kanti seiyaphaphalaza. Ummeli ohlakaniphile angasebenzisa lawa mazwi amkhiphe phambili umbulali. Le nkulumbo ecashuniwe ichaza ukuthi nakuiba adutshulwa uKhiye Mbambo kepha akabulawangwa ukudutshulwa. Wazifela emveni kokuba edutshuliwe.

Igama ukushona lisetshenziswa ngokushintshana nelithi ukufa. Izintatheli eziningi zikhombisa ukungawazi umehluko phakathi kokufa nokushona. Isihloko esiphume ephephandabeni Isolezwe, (2015:10) sithi:

Iminjunju kwabafelwa eMarikana ngombiko.

Eceleni kwesithombe somngcwabo, ekhasini elifanayo nelingenhla, kuneqoqa elithi:

Umngcwabo kaMnu. Mgcineni Noki ongomunye
wabashona eMarikana.

Kuyashayisana okutholakala kulezi zicaphuno. Izintatheli zibhala sengathi igama ukufa liyalingana nelithi ukushona. Amagama amqondofana kawalingani. Kukhona elisho ngqo ngencazelo yegama, kukhona elichaza leli lokuqala. Igama “shona” liyisihlonipho saleli elithi “fa.” Ukushona kuchaza ukusithela noma ukuhamba komuntu. Uma lisetshenziswa esikhundleni selithi “ukufa” lisuke lihlonipha ukufa, hhayi ukuthi liyikona. Kushona umuntu ebesilindele ukuthi afe. Kungaba ogulayo noma ozithulelayo nje engagulanga.

Uma umuntu ebulawa ufa engalindele. Umuntu ozibulalayo ufa kungakabi isikhathi sakhe sokufa. Ukuhloniphisa ukufa okuvela ngenxa yokuzibulala kungakhuthaza abantu ukuba bazibulale. Ngeke nje umuntu odutshuliwe kuthiwe ugodukile noma ebesemdala kangakanani. Ngeke umuntu obulewe kuthiwe sekumenele noma selisilahlele. Ukubulawa kuwukufa kozumo. Impilo yakhe isuke inqanyulwe singakashayi isikhathi.

Ukufa kozumo okujwayelekile yiloko kokuminza noma ukumuka nomfula. KuNtuli, (1961: 84) kuyavela loku kufa:

Besinomsebenzana kudadewethu owalahlekelwa
yingane yakhe kwaze kwatholakala ukuthi yemuka
nomfula yafa ayabe isatholakala.

Ukusetshenziswa kwegama “yafa” kucacisa ukuthi umuntu owemuke nomfula akashoni, uyafa.

Kumele kucace ukuthi igama “shona” lisetshenziswa uma kuhloniphiswa ukufa komuntu okwejwayelekile. Kepha awalingani lawa magama. Ofileyo noma oshonile ubizwa ngomufi. Ngeke abizwe ngomshoni ngoba akubona bonke abantu abashonayo. Kudala imikhokha nemiswazi ukuthi umuntu ofe ngengozi ushonile. Ukufa okunjengalokhu kuyathukwa ukuze kungandi. Uma kuhlonishiswa, kugqokiswa kahle, kuyanda.

Baningi kakhulu abenkolo yobuKhrestu abakwazisayo ukuhloniphisa ukufa bathi ukushona. Sekukhona ngisho abantu abathi isilwane esifayo, umuntu uyashona. Inkulumo edukisayo le yamaKhtrestu ngoba awasho ukuthi “uJesu wasishonela” kepha bathi “uJesu wasifela” (ungoti uSithole, 2017). Kuze kube khona iculo elithi “UJesu wasifela eKhalvari, ngenxa yezono zthu.” Uma ungathi uJesu wasishonela eKhalvari bangakudla bakufele abantu (bangakubulala).

(i) Selisilahlile

Abafelwe bayefana nabantu abalahlwe icala. Abebephelezele obekwe icala babuya begwajaza uma limlahlile. Ngenxa yokuba munye nobekwe icala, lisuke libalahle bonke. Wonke umuntu uzokufa. Ongakafi unecala. Ngamanye amazwi umuntu ophilayo akanako ukuphumula. Uze aphunyuzwe igodi. Kepha ekufeni kwakhe icala lingelalaba abasele. Ukuphuma komphefumulo wesihlobo kufana nokushaywa ngenhlanekela. Ngisho ngabe ubegula umufi, ukufa kwakhe akwamukeleki.

Kwaba njalo nasemndenini ukufa kukaMbongeni Ndlovu kuMngadi, (2001:18):

Bengakholwa ukuthi wayesehambe ngempela,
besenethenjana lokuthi uzophaphama, babiza
uDokotela.

UDokotela obebizelwe ukuzohlola ukuthi ufe ngempela yini uMbongeni, ubashiya namazwi atholakala kuMngadi, (2001: 19) athi:

Impela selisilahlile.

Ehla kangcono lawa mazwi kunokuthi “impela usefile.” UDokotela uhlonipha imizwa yabashonelwe ngokusebenzisa ulimi lokuhlonipha kule ncwadi. Isisho esithi

selisilahlile sichaza ukuthi kungaphezu kwamandla akhe naye uDokotela. Uyazimbandakanya nomndeni ofelwe. Akasho ukuthi “selinilahlile.” Lo Dokotela ukhombisa ukulwazi usikompilo lwamaZulu. Iziboni nabakhalisa umndeni baba mdibi munye nawo.

Maningi amagama ahloniphisa ukufa kule ncwadi kaMngadi, (2001:18). Lawa mazwi akhandene ndawonye ekhasini elilodwa, ayagigiyela; “waphelela ezandleni,” “wayesedlule,” “wayesehambe ngempela.”

(j) Ukubhongela emswanini

Izinkomo ziyezwa lapho okwafela khona enye inkomo. Zisuke zizwa iphunga lomswani. Zibhonga kabuhlungu, zikhamuluke zikhale. Zizungeza leyo ndawo okwafela kuyo enye zize zicishe zihlabane. Nawe ungumuntu uyabuzwa ubuhlungu uma izinkomo zibhonga ngalolu hlobo. Zisuke zingeke zisayivusa inkomo eyafa. Neziboni ezisebenzisa lesi sisho zisuke zichaza ukuthi ngeke zimvuse umufi kodwa zibuhlungu ngokufa kwakhe. Inkulumo kaMengameli uJacob Zuma, (uKhozi; ziyisi-7 kuZibandlela wezi- 2016) imi kanje:

Sizobhonga emswanini ngokushiywa uNkwali yeNkosi.

Akulona iqiniso ukuthi isiko liguquka nezikhathi. Lokhu kuguquka okubatshazwa ngabahlaziyi banamhlanje, kusinika umqondo wokuthi isiko liguquka njengesimo sezulu. Isiko liguqulwa ngabantu ngezinhloso zabo ezahlukenene. Aliziguqukeli.

Ukuzama ukuguqula lezi zisho eziwulimi lwesifo kubulala usikompilo nendlela yokukhuluma yesiNtu. EsiNtwini uyahlonishwa umuntu omkhulu. Uhlonishwa kakhulu uma eyisihambi. Akusona isiZulu ukuthi “lalani ngoJesu.” Ngisho kungalaleka ngoJesu, abanikazi bolimi, ikakhulukazi abadala, ngeke bavume ukuba kukhulunywe kanjalo. Ngeke bavume ukuba umuntu omkhulu kangaka kudlalwe ngegama lakhe.

(k) Ukudunguzela

INkosi ayilinganiswa nabafokazana. Ngabafokazana abagulayo, iNkosi ayiguli. Kuyaye kulinganiselwe kuthiwe iyadunguzela. Akekho okuqonda kahle ukudunguzela ngaphandle kokuthi kuyigama elihloniphisa ukugula kweNkosi.

Uyafakaza ngokudunguzela uMbatha, (2015: 64) lapho ethi:

Isizwe sona sihlonipha okuphathelene neNkosi yohlanga kuphela. Ithi iNkosi uma igula kungashiwo ukuthi iyagula kodwa kuthiwe **iyadunguzela**. Uma ishonile akushiwo ukuthi ishonile kodwa kuthiwa **ikhotheme**. Ukungcwatshwa kweNkosi kona kuthiwa **ukutshalwa**.

(l) Ukukhothama

INkosi iyahlonishwa. Ayilingani nabafokazana. Kunolimi oluqondene nayo nje shwi. Njengoba lapho igula kuthiwa iyadunguzela, nalapho seyidlulile emhlabeni kuthiwa ikhotheme. Ukukhothama ukufa kweNkosi. INkosi kufana nokuthi igobile nje ekufeni kwayo. Akuthathi isikhathi eside ihambile, kubekwe enye esikhundleni sayo. Isihlalo sobukhosi asihlali singenamuntu. Uma kwenzeka ukuthi inkosana iseyincane kubekwa ibamba. Ngaleyo ndlela-ke isuke ingafile kodwa isathe gozololo. Igama ukukhothama limele leli elithi ukufa. Kuyavela loku kuNyembezi, (1982: 31) lapho kuthiwa:

Nakho sekufa noyise uSenzangakhona.

UNyembezi akadidekile kulo musho wakhe. Wazi kahle ukuthi inkosi kuthiwa ikhotheme. Uyakuphinda loku uNyembezi ekhasini lama-34 lapho ethi nakho-ke uDingiswayo esefa. Ekhasini lama-44 uyaliphinda leli lokufa; “lafa-ke iqhawe elikhulu”. Nasekhasini lama-57 uNyembezi usasebenzisa igama ukufa.

Loku kusetshenziswa kwegama ukufa kuchaza ukuthi yilona gama elihlonishwayo kuthiwe inkosi ikhotheme, esikhundleni salo.

(m) Ukutshalwa kweNkosi

Ukutshalwa ukungcwatshwa kweNkosi. Kuyahlonishwa ukungcwatshwa kweNkosi. Ukungcwaba kuwukufaka isidumbu enhlabathini silale khona ingunaphakade. INkosi kayifi. Iyahluma lapho sekubekwa elandelayo esihlalweni.

4.2.6 Ubude besikhathi sokuzila

Ukuzila kuyisiko lesizwe kepha isikhathi sokuzila siyehlukahlukana. Sehluka ngokwamazinga nokuhlobana kwabantu. Silawulwa kakhulu umndeni nayilowo ozilelwayo imbala. Umnumzane ngazizathu zimbe, onqume ukuthi kungazilwa, akuzilwa. Ukuzila kuhambisana kakhulu nenhlonipho. Umnumzane owashiya izwi lokuthi azilelwe isikhathi esingaka, ngeke lephulwe izwi lakhe.

Siyashiyana isikhathi sokuzila. Ukuzila kwawomakhelwane kuthatha isikhashana esifishane kunesomndeni. wuphawu lobuntu. Omakhelwane isifo basihlonipha ngokuzila, bayeke imisebenzi abayenzayo. Nakho ukuyeka imisebenzi kuyashiyana. Ngaloku uMsimang, (1975:145) uphawula kanje:

Phela kunele kuzwakale ukuthi kasekho ubani, bonke
abakulowo mfula bazile.

Abakulowo mfula abashiwo lapha ngawomakhelwane abaseduze nomuzi kamufi. Nobukhelwane buyashiyana. Uma kushone umuntu omkhulu onjengeNduna kanje, kuzila isigodi sonke. Okusemqoka kulolu khalo ukuthi omakhelwane bayazila. Bazila isikhathi esifishane kunesomndeni. Isigodi sonke asisebenzi. Akukhulunyelwa phezulu. Amacece kodwa kawemi. Kulawo macece noma ijadu kuhutshelwa phansi. Lokhu kwenzeka kakhulukazi uma kushone umnumzane endaweni. Ingane ayizilelwa njengomuntu omdala.

UMsimang, (1975:145) uyakubala okwenziwa omakhelwane:

Okuzilwayo amacece neminye imidlalo nemigidi.
Kuzilwa futhi ukuhlabelela, ukweshela nokuqoma.

Kuqala umufi ubehlala usuku noma ezimbili, angcwatshwe. Omakhelwane bebethi gozololo emisebenzini yabo, kungcwatshwe kuqedwe bese bevukela emisebenzini yabo. Kuyethusa ukubona umakhelwane osebenzisa igeja kufiwe endaweni. Lowo makhelwane kuthiwa akanabuntu. Sekwaze kwaba khona isisho esihambisana nalesi simo. KuNyembezi, (1966: 187) lesi sisho sibekwe kanje:

Ukudlala ngegeja kuziliwe.

Lesi sisho sifakazela ukuthi alilokothwa igeja lapho kusaziliwe. Igeja yilona elisetshenziswa kakhulu ekulimeni. Ukuzila kwamalunga omndeni kuyashiyana. Izingane zizila izinyanga ezintathu. Izinyanga ezintathu isilinganiso esejwayelekile.

UMsimang, (1975:145) uyakufakazela lokhu:

Bonke abozalo bayazila, nokho bona bazila
izinyanga ezintathu.

Laba abozalo akhuluma ngabo uMsimang ubaqhathanisa nomfelokazi. Umfelokazi uzila isikhathi eside kunamanye amalungu omndeni. Isikhathi sokuzila komfelokazi siphawulwa ungoti uNxumalo, (2016) lapho ethi:

Bekuzilwa kuqala. Umama nje wazila iminyaka emithathu.

Lo ngoti noma engasashongo ukuthi unina wayezilele bani, kuyacaca ukuthi wayezilele uyise. Kusobala ukuthi ungumfelokazi. Uyasigagula isikhathi asizilayo, “iminyaka emithathu.” Isiko lokuzila nobude besikhathi kulawulwa kakhulu izimiso zomndeni. Omunye uyazinqumela ukuthi yena uzozila isikhathi esingakanani. Kungenzeka ukuthi unina kalo ngoti wayezinqumele yena ukuzila iminyaka emithathu. Iminyaka emithathu isikhathi eside ekuzileni. Akusavamile emihleni yanamuhla ukuba umfelokazi azile iminyaka emithathu.

Izingane bezizila ngokulengisa umsingizane noma imizi entanyeni. Namhlanje sezafakwa izidwejana ehlo mbe langakwesobunxele. Nokho inzilo iya ngomndeni. Kweminye imindeni kusetshenziswa indwangu emnyama, kweminye njalo kube ngeminye imibala, okuvunyelwene ngayo. Kukhona abakhulwa ukuthi indwangu

emnyama yafika namaNgisi. Yebo kunjalo. Kepha awafikanga nendwangu emnyama kuphela. Indlela amaZulu agqoka ngayo namhlanje avamise ukusebenzisa izingubo ezakhiwe ngendwangu. Ukukhetha umbala omnyama akuhlohlwanga ngamaNgisi esiZulwini. EsiZulwini kwakhethwa umbala omnyama ngoba uhambisana nemibala eyayivele isetshenziswa endulo. Endulo umfelokazi wayeyikazela ngezikhumba zemvu emnyama, iminyaka emibili noma ngaphezulu.

Namhlanje azisekho izikhumba zemvu emnyama ezanele ukuzila. Kusetshenziswa indwangu emnyama ngoba yona iyatholakala. Indwangu emnyama inombala ozothile. Neminye imibala yendwangu iyasetshenziswa.

Okubaluleke kakhulu ubude besikhathi sokuzila. Ngisho lapho ingasetshenziswa khona inzilo, buyanqunywa ubude besikhathi sokuzila. Amadoda awavamile ukufaka inzilo. Indoda eshonelwe inkosikazi, ivamise ukuzikhethela ukuthi izila isikhathi esingakanani. Kuyenzeka enye izile unyaka noma ngaphansana kwalokho. Akulona iqiniso ukuthi indoda ayizili. Indoda engamzilelanga umkayo iba namashwa. Ayihlali isikhathi eside emveni kokushonelwa. Kuvamile ukuba amadoda azile ngenhliziyo.

Kunezizathu ezahlukeni ezidala ukuba amadoda angazili. Amadoda abuthakathaka. Awakwazi ukubekezela njengabesifazane. Indoda esiganiwe ayibe isakwazi ukupheka nokuzinaka. Inele ingaganwa inike umkayo wonke amagunya okuyinakekela. Ngokushona kwaleyo nkosikazi indoda yembuleka izinqe. Kuba nzima kakhulu uma indoda efelwe inesithembu. Kuyawalimaza amakhosikazi asele ukuzila kwendoda. Kuwathela ngomnyama amakhosikazi asele ukuzila kwendoda ebe wona esadla anhlamvana.

4.2.7 Kungani amadoda engakhali aphumisele?

Amadoda angabavikeli balabo ababuthakathaka. Lowo msebenzi awenza isimo sivuma noma siphika. Ahlale eqaphile ukuthi konke kuphephile. Ukukhala uqandule kuyawuvala umqondo. Ukukhala kwakhe wonke umuntu kunika izezelesi intuba yokuganga. Ngaphandle nje kwezezelesi kumele kungakhalwa kuze kuvaleke imiqondo hleze kwenzeke amaphutha nomonakalo ongeke uphinde ulungiseke.

Ngalo monakalo uBlose, (2002:141) ubeka kanje:

Uma usufikile umzuzu obuhlungu wokuxebuka
kwenyama enyameni abomndeni kufanele ukuthi
bathi belila babe bengakhohliwe yizinto ezibalulekile
njengokucimezisa lowo osuke eseshonile.

Ngesikhathi isifazane sikhala sizibhongqa phansi asikwazi ukuqaphela yonke into. Ezikhathini zanamhlanje lapho inhlonipho seyancipha, kuyenzeka abanye omakhelwane baphuthume ukuyosiza lapho kushonwe khona kanti sebezisiza bona. Basuke besiza isisiza kanjani, befuna ukuzihlomulela kwabangakuthola (Sibusiso Ntuli, 2016).

Ukungakhali kwamadoda kuyazidala izinkinga. Ngenxa yokwaziwa ngokuqiniseka ithi noma seyifelwe umkayo indoda abantu bathathe ngokuthi ayizwa buhlungu. Kubuhlungu ukufelwa umuntu enisondelene naye. Umfelokazi noma abafelokazi balaliswa ngamanye amakhosikazi ngisho sewedlulile umngcwabo. Kulula nje ukuba indoda efelwe ilale yodwa. Kulezi zikhathi zamanje sekujwayelekile ukuthi kuphele umngcwabo wonke umuntu aphuthume kwakhe. Ezinye zezizathu zalokhu ukuthi abantu bayasebenza, abahlali ndawonye. EsiZulwini indoda efelwe umkayo ayilali yodwa, ilaliswa abafowabo emva komngcwabo. Uma ingenabo abafowabo ilaliswa ngamadoda angomakhelwane.

Kulukhuni ukwamukela ukuthi umuntu ebenilala naye anisayophinde nilale ndawonye naye. Ofelwe udinga ukuhlaliswa aze ajwayele, emukele isimo. Abantu abadala bebekwazi ukwelapha umphefumulo oshonelwe. Abafelwe badinga kakhulu ukwelashwa emva komngcwabo. Kungalesi sizathu iziboni zibahambela nasemva komngcwabo. Lokhu kuzila kungathatha ngisho amasonto amabili kuya kwamathathu.

4.2.8 Kungani omame bezila kakhulu kunabanye?

Abesifazane bakhula ngokuqeqesheka. Basuke belungiselelwa ukwakha imizi yamadoda lapho beyokwendela khona. Bayakwazi ukumelana nezimo ezinzima. Ukuzila kudinga isineke nokubekezela. Inkonzo yesizotha nokubekezela

ngeyabesifazane, kakhulukazi abadala. Kuzila abesifazane abadala ngakho ukuthi bona basuke sebevuthiwe empilweni.

Abesifazane banezinseka. Yibona abathwala izingane izinyanga eziyisishiyagalolunye. Lokhu kubenza basondelane kakhulu “nezingane zabo.” Wonke umuntu uzalwe ngowesifazane. Lezi zinseka ziyavuka uma bebona umuntu esosizini. Zivuka kakhulu uma kukhona oshonile.

Esinye isizathu sokuthi kuzile bona ukuthi benda. Ukwenda ukuzilahla. Yibona abakha imizi. Bayakha nangemikhuleko. Ukuzila kuwuhlobo lomkhuleko ojulile. Kungumkhuleko oxhumanisa abaphilayo nabalele.

4.3 Ukuzila ngosuku lwesifo nasemveni komngcwabo

Ukufa kuyahlonishwa esiZulwini. Kukhona abacabanga ukuthi ukuzila yisenzo noma isiko lakudala. Namanje kusazilwa kuhlonishwe isidumbu. Ephephandabeni Isolezwe, (2016: 13) kutholakala amazwi athi:

Siphoqelekile ukuba kuthuliswe umsindo
nokusebenza kume kuze kube kuthathwa izidumbu
zabo.

Le nkulumo engenhlala ngeyomnikazi wendawo yokungcebeleka eClermont, lapho kufe khona ababili ngokuzidubula. Ngokuhlonipha izidumbu abakwazanga ukuqhubeka nokusebenza. Lokhu kwenzeka edolobheni lapho abanye abantu bekhola ukuthi awasagcinwa khona amasiko.

Lapho omakhelwane beqeda ukungcwaba behlela emfuleni ohambayo bayogeza. Amakhosikazi awahambi wonke, ikakhulukazi uma kushone umnumzane. Ahlalisa umfelokazi njengoba ekade emzimazisile. Odadewabo mfelokazi balala naye endlini lapho ebelala khona nomyeni wakhe. Bayamgada ukuthi uyadla yini. Bayamelekelela kukona konke.

Ngakusasa omakhelwane bavukela khona lapho kushonwe khona. Amadoda afike ahlale athi shaye esangweni, amakhosikazi angene ngaphakathi. Basafika abantu

abavela kude bezobona futhi bezophonsa itshe. Lawa madoda ahlezi esangweni yiwona abangenisayo. Yiwona achazayo ukusuka nokuhlala kwakho konke osekwenzekile. Loku kuchaza ukuthi ukulinda kwenziwa ngaphambi komngcwabo nangemumva komngcwabo.

4.3.1 Ukugeza nokugunda

Ukugeza kwehlukene izigaba eziningana. Kukhona ukugeza okwenziwa lapho kuqedwa ukungcwaba. Abantu abebesemngcwabeni behlela emfuleni bayogeza. Abanye babekelwa amanzi okugeza esangweni. Lawa manzi avamise ukuba nomswani. Amadodakazi, ikakhulukazi asagana, ayathelelwa amanzi. Lapho kungcwatshwa uyise, amadodakazi ahamba kungakaqedwa ukungcwaba. Kuthiwa uma ehlala isikhathi eside isithunzi sikayise singase sihambennawo.

Athelelwa ngumfowabo omdala nomaathelelwe ngomunye wawoyise. Amanzi abagezwa ngawo izandla anohlamvu lobuhlalu obumhlophe noma uhlamvu lwemali emlophe. Lo mbala omhlophe uyisihlanzi nophawu lwendlela emhlophe.

Ngalo lelo langa okungcwatshwe ngalo, umndeni ugunda zonke izinwele. Ukuphuca ikhanda kuwuphawu lokulila nokuzila. Izinwele, kakhulukazi kwabasifazane, ziwuphawu lokuhloba. Ubuhle bomuntu wesifazane busezinweleni. Lokhu kugunda kubaluleke kakhulu kumfelokazi. Selokhu akhehla inhloko ikhanda ulithinta ngemvume yomyeni wakhe. Ukugunda kuyena kuwuphawu lokuphucwa indoda yakhe, athi, ngomshado wakhe, bayokufa balahlane nayo. Ukugunda kuyena kuwuphawu lokulila nokukhombisa ukulahlekelwa.

Ukubaluleka kwezinwele kuphawulwa uKhumalo, (1994: 82) lapho ethi:

Abantu bangekwethuke ukuzwa ukuthi kunabantu abaningi abangalokothi benze iphutha lokugunda kubagundi noma kuphi. Kubangelwa yini lokho? Inkolo nosiko lwakhe lwazisa izinwele njengegugu lakhe elesabekayo nokumele alazi ngaso sonke isikhathi ukuthi liphelelephi. Ukugunda kuwuphawu lokuzila kithi kobantu. Umama nje akalokothi athinte ikhanda ngesikelo ngoba lokho kusho

okuthile. Uphuca kuphela mhla eshonelwe ngumyeni wakhe, njengosiko lokumzilela.

Le nkulumo icashunwe embhalweni owubuciko-mbono (i-eseyi). Ubuciko-mbono abufani nendaba ephothiwe, esuka ekhanda lombhali. Umbhali usuke eveza uvo noma umbono wakhe ngakubona kwenzeka emphakathini. Busondelene kakhulu namaqiniso nezinto ezenzeka ngempela emphakathini. Umbhali akathandabuzi ngoba ukhuluma ngokwenzekayo emphakathini. Uma uMntungwa ethi: “Ukugunda kuwuphawu lokuzila kithi kobantu,” ukhuluma ngento ayaziyo futhi eyiqiniso.

Ukuphuca ikhanda kungaphezu kokugunda. Kuwukuzisusa zonke izinwele kusale ijwabu lekhandu kuphela. Iphephandaba Isolezwe, (2018:1) liphawula ngokuphuca lithi:

Ukuphuca kuwuphawu lokuqala kabusha. Uma intombi iphuca ngomemulo wayo isuke seyingena esigabeni esisha. Isusa lonke unwele olusemzimbeni, ingene emgonqweni imsulwa. Ukuphuca uphawu lokuba msulwa.

Ukugunda izinwele kuwukususa umnyama nokuvula amathuba okuba izinwele zihlume kabusha. Ukuhluma kabusha kwezinwele kuwuphawu lokuphila.

4.3.2 Ukulinda ithuna

Ukulinda ithuna kuseyingxenye yokuzilela umufi. Loku kwenziwa kakhulukazi uma kuhambe umnumzane. Ngumnumzane oba yidlozi ekhaya. Umkhuleko wokumzilela kumele wenziwe ukuze abe yidlozi elihle. Emva komngcwabo amadoda ayadedelana ngokuqapha ithuna.

NgokukaZulu kuMakhoba, (2002:63) kuthiwa:

Zimbili izizathu ezimqoka ngokuqashelwa kweliba. Esokuqala ukuqinisekisa ukuthi abakhunkuli abasondeli bayoganga elibeni. Esesibili ukubona ukuthi isithunzi sikamufi siphume sashona ngaphi.

Kunenkolelo ethi umphefumulo uphuma qede usilinde isidumbu. Awuhambi ungenaqiniso lokuthi isidumbu silele endaweni efanele. Kungakho nje amaZulu engakholelwa ekulothisweni kwesidumbu. Umuntu owafela endle uyalandwa ngoba umphefumulo wakhe usuke ulapho efele khona. Ulandwa ngehlamvu lomlahlankosi.

Ungoti uDonda, (2017) uyayifakazela indaba yomphefumulo ongaphumuli isidumbu singakabekwa endaweni efanele.

Emveni kokungcwaba umphefumulo ulokhu uphezu kwethuna izinsuku ezimbili noma ezintathu. Emva kwalezi zinsuku uyaphuma ujokole. Ukuphuma kwawo ufulathela ikhaya kusho ukuthi umniniwo uhambe kahle. Uma uphuma ubheka ngasekhaya kusho ukuthi umnumzane akahambile. Kunenkulamo emenza angahambi. Kuzophunywa kuyiwe kwababonayo ukuze kulungiswe lokho okukhalelekayo. Kwenye inkathi kuphuma isalukazi sikhulume sakuthetha egcekeni, sithi akafike nangamaphupho.

Kuleso sikhathi umphefumulo usabheke isidumbu sawo yithuba elihle kubakhunkuli lokubhila ithuna. Kulula ukuba bawubhekise lapho bethanda khona umphefumulo ngoba usuke uselula noma ubuthakathaka. Kungakho-ke kubalulekile ukuqapha ithuna ngalezi zinsuku.

Njengoba uZulu ekhuluma ngesithunzi sikamufi uchaza ukuthi yindlela lo mphefumulo obonakala ngayo. Uphuma uyisithunzi. Kumele baqaphele laba abamqaphile, bangalali ngoba leso sithunzi asisho uma sesiphuma.

4.3.3 Ukudla amakhubalo

Ukudla amakhubalo emveni kokungcwaba, kuyingxenye yokuzila nokugeza. Kunemithi edliwayo engasali lapho kwenziwa amakhubalo. Kunemithi eqeda isidina. Kunemithi eqeda ukukhathala nokwehla nokutubeka komzimba. Eminye yayo unukani, isiqunga, uvimbukhalo.

4.3.4 Izikhathi nezizathu zokungazili

Umuntu ofe ngengozi akazilelwa. Ukufa ngengozi kuwukufa kozumo. Kuwukufa okungalindelekile. Kungumkhokha ukubulawa nokuzibulala. Uma kuzilelwa lo muntu kudaleka ukhondolo, bese ukufa okunjengaloku kuvama.

Kuyenzeka kufiwe kodwa kungazilwa ngendlela eyejwayelekile. Ukuzila esizobhekisa kukona kulolu khalo yiloko kokufakwa inzilo. Umnumzane othe angazilelwa, uchaza ukuthi kugwenywe izimpawu zokuzila lapho eseshonile. Ugcizelela kakhulu ukuthi angazilelwa ngokugqoka inzilo. Loku uvamise ukukukhuluma nenkosikazi noma namakhosikazi akhe. Kuba kuhle kakhulu uma ebatshela nabafowabo, esaphila. Umnumzane ongacacisanga ngokugcwele udala ungabazane ngokuthi inkosikazi noma amakhosikazi akhe aqinisile ngempela yini.

Ngenxa yaloku kungabaza abanye bayabushiya ubufakazi bokuthi ngempela abafuni ukuzilelwa. UMathaba, (2012:39) ngokungazilelwa ubeka kanje:

Okwesibili angifuni ukuba umkami uMaDube
angizilele uma sengifile.

UMangena endabeni kaMathaba ethi: ‘Intando Kamufi’ wabhala incwadi esaphila. Le ncwadi uyishiya kummeli wakhe njengobufakazi bokuthi umkakhe angamzileli. Esimweni esinjengalesi akekho ongeqa lawa mazwi. Inkukhu isuke isinqunywe umlomo ngoba ofileyo akabanjelwa zwi. UMnguni, uyise kaMangena, upaquza aze azimele njengewashi ngalolu daba. Akukho angakwenza ngoba umufi wakubhala phansi afisa kwenzeke lapho esethule.

Nakuba bukhona ubufakazi obubhaliwe bokuthi uMangena wathi makalothiswe kepha uyise akakholwa. Okwenza angakholwa ukuthi leli siko lokulothisa alamukelekile kahle esiZulwinni. Kusenemibuzo abayibuzayo abantu ngokulothiswa.

Umnumzane usuke ebhekise enzilweni, hhayi ukuzila. Kulesi simo abantu bazila ngenhliziyo. Yibona abaziyo ukuthi kumele bazothe, bangakhulumeli phezulu, bangahambi amabanga amade. Umfelokazi akazidabuli izinkomo. Akangeni esibayeni kuze kufike isikhathi sokukhumula. Nakuba ebengazilile ngezingubo kepha imithetho

yokuzila uyigcina yonke nesikhathi sokuzila siyalingana nesalowo efake inzilo. Emndenini lapho umfelokazi ezila khona unyaka, nalona ongayifakile inzilo uzila unyaka. Umsebenzi wokukhumula uyenziwa noma engayifakanga inzilo.

Ukukhumula inzilo yisiko eligcinwa ngisho inzilo beyingafakwanga. Lokhu kuveza ukubaluleka kwesiko ngaphezu kwezingubo zokuzila noma izimpawu ezibonakalayo zokuzila. Ibalulekile inzilo kepha ukubaluleka kwayo akuledluli isiko lokuzila. Yingakho nje kuvumelekile ukuzila ngenhliziyo. Ozile ngenhliziyo naye uzile ngokugcwele.

Kuyenzeka ukuthi kuvele omunye umkhuhlane kusaziliwe. Ayibe isafakwa inzilo emndenini okukhandanise kuwo ukufa. Kuyenziwa kodwa ukuzila okujwayelekile njengokungahambi amabanga amade nokugwema amajadu. Akekho umuntu ongazilelwa. Kepha inzilo kuyenzeka ingafakwa.

Abafelokazi abanabayeni abalothiswa bonke bathi kabayifakanga inzilo. Awabhaliwe amagama abo kulolu cwaningo. Isizathu sokungaveli kwamagama abo ukuvikela isithunzi sabo.

Lokhu okwenziwa umfelokazi, uMaDube ongumka Mangena kule noveli, kukhona nasemphakathini wangempela. Umlingiswa uMaDube akamzilelanga umyeni wakhe. Kungenzeka ukuthi ucahsa ngamazwi kaMangena. Nokho kuyavela ukuthi umufi wayewabhale phansi lawa mazwi. Amazwi abhalwe phansi angubufakazi. Lawa mazwi enza ukuba uyise kaMangenza, uMnguni limlahle icala. Nasemphakathini ojwayelekile inkantolo imkhipha phambili olveza ubufakazi bokuthi umufi wayethe angenzelwa ukuthi.

4.4 Ukufakwa inzilo nokuzila

Umndeni nomndeni uyazikhethela ukuthi usebenzisa luphi uphawu lokuzila. Kulezi zikhathi zamanje abantu sebesebenzisa izidwedwe ezimnyama noma omunye umbala njengophawu lokuzila. Emandulo umfelokazi wayembathiswa isikhumba noma izikhumba zezimvu. Kwakukhethwa imvu emnyama. Imvu emnyama isetshenziselwa ukukhipha ishwa noma umnyama. Imvu ikhethwa ngenxa yokuthi iyisilwane esingathi

vu, ngisho sihlathwa. Lokhu kuba nomthelela omuhle kubafelokazi. Lapho bezilile bathula njengayo imvu.

Kulezi zikhathi zanamhlanje kuthengwa indwangu emnyama bese kuthungwa ngayo ingubo yomfelokazi. Le ndwangu isikwa iziqeshana ezizofakwa izingane. Umfelokazi nezingane bayigqokiswa isalukazi salapha ekhaya inzilo. Imizi iyashiyana. Ngokujwayelekile umfelokazi uhamba kungakaqedwa ukugqiba ayogeza emfuleni ohambayo. Kumele kube ngumfula ohambayo ukuze wemuke nomnyama. Ugeza ngomsuzwana nesiqunga. Isalukazi simphuca ikhanda (uyagunda). Akazishayeli phansi izinwele kepha ugunda lonke ikhanda. Ukhunyulwa izingubo abezigqokile zimbelwe khona eduze komfula. Isalukazi simgqokisa nje siyakhuluma. Siyamyala simtshela ukuthi inzilo le iyahlonishwa. Umfelokazi akazikhulumi izindaba. Akawahambi amabanga amade. Akazidabuli izinkomo. Akahlali afulathele abantu, abanike isiphundu. Akawadli amasi.

Izingane ziziliswa ngomsingizane noma ngemizi yotshani. Kweminye imizi ziphothelwa intambo ziyilengise entanyeni. Kweminye imizi zifakwa izidwejana ezimnyama ehlombe langakwesobunxele. Izingane zizila amasonto amathathu noma ngaphansana kwalokho. Okudala zizile isikhathi esifishane ukuthi zisheshe zilibale ukuthi zizilile. Izingane zikhonze ukuzidlalela nezinye. Kulula nokuba ziyilahle inzilo. Inzilo iyizinsila zomndeni ngakho-ke kumele iqashelwe.

Umfelokazi uzila okungenani unyaka. Amanye amakhosikazi ayayizila iminyaka emibili noma emithathu. Imvamisa yamakhosikazi adonsayo ekuzileni yilawo azithathela wona isinqumo sokuzila isikhashana.

Ungoti uNxumalo, (2016) ngobude besikhathi sokuzila uphawula kanje:

Umama wazila iminyaka emithathu yonke.
Sasingasazazi izingubo zakhe.

Ungoti uCele kuNgwenya, (2015: 178) ngokuzila komfelokazi uthi:

Umfelokazi uze akhunyulwe ngokwesiko uma
sekushaye isikhathi. Inzilo ikhunyulwa ngesikhathi

sasebusika onyakeni. Umsebenzi owenzelwa ubaba waziwa ngokuthi umsebenzi wesihlangu. Ilapho kuhlatshwa khona inkomo njengoba kusuke kuhlonishwa umnumzane wekhaya, namadoda endawo agiya aqephuze esibayeni.

Noma lo ngoti engasigaguli isikhathi kuyacaca ukuthi asisifishane njengesezingane.

4.4.1 Ukuziphatha komfelokazi

Ngaphambi kokugcagca intombazane iyakhehla. Emveni kokukhehla inhloko ayibe isaligunda ikhanda. Uma kuba nesidingo esikhulu sokuba igunde icela umyeni wayo ayiphungule. Iqala ukuthintwa ekhanda ngoba seyiphindela kubo iyophuca. Ukuphuca ikwenza emveni kokugoya. Nakhona ukusho nje ukuthi iyaphuca ngoba ayiphucwa ekhanda. Unina uyigunda laphaya lapho ingane ingasikwa khona izinwele seyibeletshwa. Ekushoneni komyeni wayo iphinda iphuce. Seyiphucela la emzini wayo manje. Iphucwa isalukazi salapha ekhaya.

Ukuzila komfelokazi kufana nokugoya. Uphindela esigabeni sokuhlonipha ayengene kuso esengumlobokazi. Uyawazila amasi lapho esagoyile. Uyakugwema ukudabula izinkomo. Imfuyo iyahlonishwa futhi iyanakekelwa. Uhamba amabanga amafishane. Ugwema ukuhlala nabantu abanengi. Ugwema isixuku. Uyazizila izindaba, akhulume abuye nganeno. Ukukhuluma ngalesi sikhathi kungamdlulisa noma kumenze adlebeleke.

4.4.2 Ukudlula / Ukudlebeleka

Ukudlula nokudlebeleka ukwenza izinto eziphuthile ngenxa yokuthi lezo zinto wazenza kufiwe. Ukukhuluma kakhulu ngesikhathi sokuzila kuyamdlulisa umuntu akhulumele futhi. Ukhuluma ngisho engasathandi. Ukhuluma ngisho eyedwa. Uzwa bephawula abantu bethi: “lo wakhuluma kufiwe.” Umuntu uyadlula nangokusebenza. Abantu abahlala ndawonye ngokwesigodi nangokomndeni banemithetho abaphila ngaphansi kwayo. Nakuba bekhululekile futhi bephilelana, kunemingcele abangayeqi.

Ungoti uNzuza, (2016) ngokudlula uthi:

Kunesiyingi umphakathi nomphakathi ophila kuso. Lokhu kwenzeka kungafe muntu. Ukufa koyedwa wabantu abakulesi siyingi kuyayiphazamisa kuyinciphise imingcele yempilo. Le “mithetho” iyaziwa, wonke umuntu ubhekeke ukuba angayephuli. Lapho kuvele isifo komunye wemindeni, kuyaziwa ukuthi kumele kuzile isigodi sonke. Okuvamile ukuba abantu bayeke ukusebenza. Oqhubekayo nokusebenza yize eseyizwile inhlabamkhosi, wephula izivumelwano. Uyaphuma noma uyadlula emingceleni yempilo. Lokhu kufohla yikona okumdalela ukudlula. Njengoba esebenze kufiwe, bonke omakhelwane bemile ekusebenzeni, useyosebenza ngisho engasathandi. Useyosebenza engahlelanga futhi engakucabanganga ukusebenza.

Umbono walo ngoti uveza ukuthi emphakathini wamaZulu kunezimiso nemithetho ebekiwe. Igama “kuyaziwa” lichaza ukuthi lezi zimiso, nakuba zingabhaliwe phansi, zilindelekile elungeni ngalinye lomphakathi.

Ungoti uNtuli, (2016) ngokudlula uthi:

Uma kufiwe umndeni nomndeni weluleka izingane zawo ngokuziphatha kulesi sikhathi sokuzila. Ongazilalelanga izeluleko ubonakala ngombala. Umuntu owehlulwa ukuzotha nokuhlonipha ngesikhathi kufiwe ngeke aphinde ahloniphe lutho. Usuke enesibindi esibi umuntu ongakwesabi futhi ongakuhloniphi ukufa. Isijeziso sakhe ukudlula, asebenze kweqe kodwa ingabonakali into ayisebenzayo.

Lo ngoti uchaza ukuthi abadala kumele bafundise izingane indlela yokuziphatha ukuze zingangeni ezingozini ezifana nokudlula. Ukudlebeleka kona kuthe ukwehluka kancane. Ngesikhathi kufiwe kumele abantu bazenqabele ukujabula. Akuhlatshelelwa, akusinwa, akuqomiswa, akujatshulwa. Ojabule ngalesi sikhathi uyadlebeleka ajabule ngisho kungekho okujabulisayo. Injabulo iyamgabha ajabulise okuhlanya. Ukudlebeleka kusho ukuba namagwagwa nje ezindlebe ezingezwa lutho. Odlebelekele uphelelwa amahloni nenhlonipho. Wenza izinto eziphambene. Angahlabelela kakhulu endaweni yokuthula kanti wahlabelela kufiwe.

Ukudlula nokudlebeleka kuyimiswa ashaywa ngayo owehluleka ukuzotha kufiwe. Ukuzila okuningi kulindeleke kumfelokazi njengomuntu owakha umuzi. Udlula kakhulu yena kunabanye. Kunabafelokazi namhlanje abahamba bekhuluma ngobunzima bobufelokazi kanti bahlulwa ukuzila kufanele bazile. Bakhuluma bacevuze ngisho bengasathandi ngoba bakhuluma kufiwe. Umuntu uyadlula nangamafindo awabopha kufiwe. Ukunqanda lokho kudlula kuyaye kwenziwe inhlambuluko kungakangcwatshwa.

4.5 Isiphetho

Kulesi sahluko kubhekwe kakhulu ukukhala noma isililo lapho kufiwe. Kubhekwe ukuzila nenzilo. Ukuzila kuyisikhathi sokulila nokukhuleka. Isikhathi lapho umuntu egwema khona ajwayele ukukwenza. Isikhathi sokuzotha ngoba kuhlonishwa ukufa. Kungukukhulekela nokukhulisa oshonile ukuze abe yidlozi elihle. Ofileyo uchushiswa, aqiniswe ngabaphilayo endleleni yakhe eya koyisemkhulu.

Ngokulandelana kwamasiko agcinwa lapho kufiwe, bekumele kubhekwe nokugeza nokukhumula. Isihloko salolu cwaningo sithi Ucwangingo Olunzulu ngokuzilela ukufa, ukugonqa nokugoya EsiZulwini. Ukuze nenhlambuluko kuzophawulwa nje ngako kepha ngeke kugxilwe kukho ngoba kungaphandle kwalolu cwaningo

Isiko inqubo yesizwe edluliselwa esizukulwaneni ngesizukulwane. Le ncazelo isitshela ukuthi isiko liyema lilinde abazoligcina, balidlulisele esizukulwaneni esilandelayo. Lifa uma sekukhona abangaledluliseli ezizukulwaneni ezilandelayo. Isiko lokuzila esiZulwini lidala, lilokhu ldluliselwa ezizukulwaneni ngezizukulwane. Kunobufakazi balokhu obutholakala ebhayibhelini Ihubo, 78 :3-6 lapho kuthiwa:

Esikuzwileyo sakwazi, nawobaba abasitshela khona
asinakukufihla kubantwana babo... ayala ngawo
obaba ukuba bafundise abantwana babo, ukuze
isizukulwane esilandelayo sazi, abantwana
abayakuzalwa, bavuke, batshele abantwana babo.

Isiko inqubo yempilo noma imithetho yempilo esiphilwe isikhathi eside. “Imithetho” engabhaliwe phansi kepha eyaziwayo.

Kukhona abaqhakambisa ukuthi isiko liguquka nesikhathi. Indlela ebekwe ngayo le nkulumo iyadukisa. Ibekwe sengathi isiko lihlala lihlale liguquke. Aliziguqekeli njengezulu. Liguqulwa ngabaninilo. Ziningi izizathu zokugudluka nokuguqula indlela yokuphila. Ukuzila okukhulunywe ngakho kulesi sahluko akukusha. Okusha uhlobo lwenzilo oselusetshenziswa esikhathini sanamhlanje. Kudala umfelokazi wayembatha izikhumba zezimvu ezimnyama (Msimang, 1975:146). Namhlanje seziyivela kancane izimvu yingakho sebembatha izingubo ezimnyama.

Abanye bakhala ngokuthi le ngubo emnyama ayiqalwanga kahle eNgilandi. Yayingeke iqalwe kahle ingubo yesililo. INdlovukazi yayizikhethela ukuzila ngayo. Ayithandeki vele. Umbala omnyama kuthiwa unzotha ngenxa yesithunzi sawo. Ububi balo mbala yibona obukhomba ukuzila. Inzilo kumele ibe nesithunzi ingabi umswenko. Kumele yesinde ukuze ithuke ukufa. Kumele yesabeke ukuze abantu bamhloniphe umfelokazi, bamnike indawo yakhe.

Ngaloku ungoti uNjapha, (2017) uthi:

Inzilo ayiwona umswenko.

Inzilo iwuphawu lokukhala. Ingukhulum' ethule nakulabo abangazi ukuthi lo muntu ufelwe. Abantu bahlonipha uphawu. Bayaluqonda ukuthi lumele ini. Ingubo emnyama ayikona ukuzila kepha imele kona. Umfelokazi nomunye ofelwe, angaphambuka nayo inzilo isemzimbeni. Lokhu kwenzeka kakhulukazi uma oyifakile engenalwazi oluphelele ngayo. Kungakho nje izingane ziyalwa zidonswe ngendlebe ukuthi ziyihloniphe inzilo.

Abanemibuzo ukuthi kungani amaZulu engalikhuthazi isiko lokulothisa, bayaphenduleka kulesi sahluko. Ukulothisa noma ukushisa isidumbu kuyawudidisa umphefumulo. Umphefumulo walowo muntu awuphumuli ngoba awusibonanga isidumbu ukuthi sibekwe kuphi.

Kulesi sahluko kuyavela ukuthi inzilo ayifikanga nabeLungu njengoba sebebaningi abakholelwa kulokho.

Umfundi wephephandaba Isolezwe, (2016: 10) uthi:

Indaba yokugqoka inzilo ayihlangene nhlobo nathi.

Baningi abantu abakhuluma lolu limi lokuthi esiZulwini kayikho inzilo. Kuyethusa ukuthi isizwe esisihlonipha kangaka isifo singangamzilela oshonile. Kuyethusa ukuthi ozilile angangabi nalo uphawu abonakala ngalo. Uphawu lubalulekile esiZulwini. Ukugqoka ngendlela engafani kwenza bahloniphane ngokwezigaba zabo. Izimpawu zikhuluma zithule. Akekho oweqa uphawu angaluhloniphi.

Kulesi sahluko kuyavela ukuthi isifo siyahlonishwa. Kunamagama ahloniphisa isifo; ukushona, ukugoduka, ukukhothama. Kepha lawa magama akumele kube yiwona asetshenziswa njalo. Igama shona selithanda ukuvelela kube sengathi yilona elimele ukufa, kanti kusuke kuhlonihswa nje qha. Siyakubona loku kuNyembezi esebenzisa igama ukufa esikhundleni sokukhothama kwamakhosi.

ISAPHLUKO SESIHLANU

5.0 UKUGONQA NOKUGOYA

5.1 Isingeniso

Ukugonqa nokugoya kuncikene. Abanye baze bakuphambanise kanti kwehlukene. Kokubili kuyingxenye yomkhuleko wesiZulu. Kokubili kungumkhuleko wokuzila. Ngalesi sikhathi kuningi okugwenywayo, kuzilwe. Kuningi okuhlonishwayo kungenziwa ngesikhathi sokugonqa nangesikhathi sokugoya. Kulesi sahluko ucwaningo luzoveza ukubaluleka komgonqo nokugoya esiZulwini. Luzoveza yonke inhlonipho nezimpawu zokuzila ezigcinwa ngabagonqile nabagoyile.

Umgonqo wenziwa ikakhulukazi uma kukhuliswa izingane. Izigaba zokukhuliswa kwentombazane kulapho yenzelwa khona umhlonyane (umhlunywana) noma umthombiso. Kuphinde kugonqwe lapho intombazane yemuliswa. Iyagonqa intombi ngomkhehlo wayo. Iyagonqa ngomncamo wayo. Kulolu khalo lapho incamiswa khona isuke seyibizwa ngomntwana. Ziyagonqa izintombi ngomkhosi kaNomdede. Ziyagonqa izintombi uma ziyolima insimu kaNomkhubulwane. Liyagonqa ithwasa ngaphambi kokuphuthula libe isangoma. Uyagonqa umfana lapho ethomba.

Omunye umgonqo obalulekile ngoweNgonyama noma iSilo lapho sizohlangana nabantu emikhosini yaseNdlunkulu. Siyagonqa iSilo uma kuzophuma impi. Siyagonqa iSilo ngomkhosi woselwa. Amakhosi aseNdlunkulu ayagonqa ngaphambi kokuhlangana nesizwe asiphethe. Ayagonqa amaphisi elungiselela inqina. Ngisho abaholi bamabandla bayagonqa ngaphambi kwemikhosi emikhulu yebandla. Ngamavukana kuphela angayazi imfihlakalo yokugonqa.

Ukugoya izinga elithe thuthu lokugonqa kowesifazane emendweni. Ogoyile usuke esewelega ebufazini. Kugoya umalokazana. Ukugoya akuphelele uma umalokazana engagonqanga. Umgonqo awuqale ngomncamo wakhe uwuqedela emzini ngesikhathi egoyile. Ngakho-ke ukugonqa kwakhe emzini kumhlanganisa nabazali bakhe abasha, abaphilayo nabalele basemzini. Isikhathi sokugoya emzini siqanda umalokazane

angaphaphi athi usewele ngelibanzi. Kuqhubeka inkonzo yesizotha eqale ngomncamo kwabo. Kuyinkonzo yokuzehlisa ukuze umalokazane afunde kahle izimiso zomendo nenqubo yasemzini.

Sisuke singakashayi isikhathi sobukhosikazi. Njengoba igama lisho ukuthi umalokazana lichaza ukuthi ungumama osemncane ongakabi inkosikazi. Ukugoya isikhathi sokufundela ubukhosikazi. Umalokazane ozilile, wazotha ngesikhathi engena emzini uhamba ibanga elide nomendo wakhe. Iqhalaqhala liyehluleka. Okwenza lehluleke ukuthi lifika emzini lithwele amehlo lizitshela ukuthi yilo yilo. Abantu abadala abazikhathazi ngeqhalaqhala. Ungathi bathi “nanka amehlo enhloko, siyoke sibone.” Izalukazi zingasho njalo konakele, awukho lowo mendo.

Ukuzilela inkonzo ongena kuyo kungumkhuleko nomhlahlandlela. Kusuke kukhulekwa kwabalele okuyibona abaphethe impilo yomuntu. Umkhuleko wenziwa ngenhlonipho nesizotha. Wonke umsebenzi wabadala wenziwa ngenhlonipho. Uma abalele bengahlonishwanga bayawuduba umsebenzi, kuthiwe wonakalile. Isilwane sokubika umsebenzi sinezimpawu esibonakala ngazo. Isolezwe, (2017:10) liyakufakazela ukuthi isilwane sokubika umsebenzi kumele zinakwe izimpawu zaso:

Isilwane esizohlatshwa siphuma qekelele sisuke
kwezinye.

Uma umsebenzi ungafanele ukuthi wenziwe, lesi silwane kokunye siyafa. Isilwane sokugcina umsebenzi siyisihlengo nomnikelo. Lapho sesibikiwe empephweni sisuke sesimele laba okubikwe kubona. Singumhlanganisi phakathi kwabaphilayo nabalele. Siphethe zonke izimpawu negazi labalele.

Kunezimpawu ababonakala ngazo abagonqile nabagoyile. Ezinye zalezi zimpawu isiphandla, ibomvu, inzilo, umlotha, ukuphuca ikhanda, ubunqunu, ubusenga, amahubo, ukuhlala ndawonye, ukuzotha, ukugeza nakho konke okuhambisana nomsebenzi lowo. Owahambe wonke amabanga okuzila uyazinza kakhulukazi emendweni. Ongahloniphanga ngalesi sikhathi somgonqo nokugoya ubonakala ngombala. Izahlukaniso eziningi zidalwa ukungazili ngesikhathi esifaneleyo. Ukungazili kuhambisana nokungahloniphi.

5.2 Ukuzilela umsebenzi wabadala

Noma imuphi umsebenzi wesiZulu uyazilelwa. Ukwenza umsebenzi ekhaya kuthinta abalele. Abalele bayahlonishwa. NgokukaMbatha, (2014:624) umsebenzi idili:

Idili elenziwa ekhaya njengokubuyisa osashona.

Izisekelo ezimqoka ekwenzeni umsebenzi wabadala, ukugaywa kotshwala nokuhlatshwa kwesilwane. Isilwane esihlatshwayo ngesidliwayo. Ngisho isilwane leso singezukudliwa, sizolahlwa ngasizathu simbe, kuba isilwane esidliwayo.

Incazelo kaMbatha kayiphelele. Idili kungaba nangumcimbi okungahlatshiwe futhi kungagayiwe kuwo. Idili kungaba umcimbi wokubusa nokuzisimeka ngezibiliboco bengadingekile abalele. Umcimbi onjalo ngowokungcebeleka. Umsebenzi owenzelwe abadala ngowokukhuleka. Kuzilwa nje ngoba kuyakhulekwa.

Ngaphambi komsebenzi umnumzane ubikela inkosikazi yakhe nomndeni ngomsebenzi ozokwenziwa. Sekumele bawuzothele lowo msebenzi. Unele ungabikwa umsebenzi amalunga omndeni aseyaziqoqa abe nesizotha. Ahamba asheshe abuye, azinqande. Nasenjabulweni ayazinqanda. Lokhu kwenzeka kusacwilisiwe ngakho kodwa (Blose, 2002). Umsebenzi awuzothelwa abazongena emgonqweni noma ekugoyeni kuphela kepha umndeni wonke. Kuzotha ngisho izimpelesi ezizongena emgonqweni.

Umsebenzi awuphelele kungahlatshiwe. Isilwane esizohlatshwa sikhethwa kusekude. Kunezizathu ezahlukene zokukhetha isilwane. Isilwane esizohlatshwa siba nezimpawu ezikhomba ukuthi umcimbi uzohamba kanjani. Asikho isidingo sokuya kohlola kungakabonakali zimpawu nazinsolo ngokungahambi kahle komsebenzi. Ezinye zalezo zimpawu ukuba isilwane esikhonjiwe sife. Sekungaphunywa-ke kuyiwe kohlola.

5.3 Ukugonqa/umgonqo

Ukugonqa igama elihlobene nokugoqa. Ukugoqa kusho ukuqoqa utho lungasabalali. Amanye amagama ahlobene nomgonqo ukuvimba, ukuthiba, ukufaka imigoqo, ukuvalela, ukunqabela, ukunqanda, ukugweba, ukukhuleka, ukubopha nokuzotha.

Kungumkhuleko onesizotha othinta abadala. Yonke imikhuleko yabadala iphathwa ngesizotha, ngenhlonipho nangenhlanzeko.

UMakhoba, (2013:116) umgonqo uwuchaza athi:

Umgonqo uyingxenye yokuzila. Ukuzila ukuzenqabela noma ukwenqaba. Into enqabile into engatholakali kalula.

Ukuzila kusabalele. Umgonqo uhlobo lokuzila olumiselwe isikhashana. Lokhu kwenqaba okushiwo nguMakhoba, kungachazwa futhi njengento eyivela kancane. Umgonqo umkhuleko omiselwe isikhathi esifishane. Kungaba isonto noma amabili.

UNyembezi, (1966:106) ngokugonqela umhlunywana uthi:

Lapho sekubonakele ukuthi intombazane ikhulile, kwakwakhiwa idlangala okuthiwa ngumgonqo.

Leli dlangala lahlukaniswe le ntombazane ekhulayo. Inhloso la ukuba le ntombazane yehluka kwezinye izingane. Ukwakhelwa idlangala kusakuyivalela ingabonwa abantu. Lokhu kuvalelwa kuchazwa ngamagama ahlukeni. Idlangala eyakhelwe lona ngesikhashana njengoba nalo mkhuleko, wokukhuliswa, engena kuwona kungowesikhashana. Inhloso yokungena edlangaleni ukuzila. Intombazane igonqa isonto lonke noma amasonto amabili. Kuya ngemindeneni. Kweminye imindeneni ayihlali isikhathi eside intombazane ethombile emgonqweni.

Ngendlu okugonqelwa kuyo uMsimang, (1975:215) usho okwehlukile kokucashunwe ngenhla:

Mhla yehlelwa yilowo mhlola unina uzonele ayitshele amasu okuzihlanza maqede ayingenise endlini kwabo...

Endlini kwabo kwehlukene kakhulu nasendlangaleni elishiwo uNyembezi ngenhla. Okubalulekile nokho ukungena kwayo emgonqweni. UMsimang akayiphathi eyedlangala. Labo ngoti baveza umgonqo engena kuwo intombazane njengendawo

ekhethiwe noma ekhethekile. NgokukaNyembezi umgonqo wenzelwa edlangaleni kanti ngokukaMsimang, (1975: 215) umgonqo wenzelwa endlini:

Laphaya endlini intombazane isizohuqwa ngebomvu yenzelwe nomgonqo ezohlala kuwo (umgonqo wenziwa ngamacansi noma ngezingubo zokulala kuhenqwe ngasemseleni ukuze kuthi lowo ogonqile, ahlale ngale kwesihenqo lesi, angabonwa ngabaphuma bengena endlini).

Ukuhuqwa kwentombazane ngebomvu, okushiwo nguMsimang, kuyindlela yokuyixhumanisa nabalele. Abadala basuke behlonishwa ngebomvu. Njengoba seyihuqwe ngebomvu wonke umuntu usezoyihlonipha ngoba unolwazi lokuthi ingene kusiphi isigaba. Uphawu lwebomvu lwenza ihlonishwe ngabaphansi nangabaphilayo. Bonke bayinika indawo yayo. Naye umgonqi ibomvu liyamnqanda limzothise. Ukoma kwalo ebusweni limenza azithibe. Intombazane egonqile ayikhulumeli futhi kepha iyahuba. Yingakho nje ihlaliswa ngamanye amantombazane azoyiculisa. Amaculo abawaculayo abizwa ngamahubo omthombiso. Amahubo akha ubunye nokuthula. Athinta umphefumulo ngqo. Baze bathi abantu “singacula kanyekanye kepha ngeke sikhulume kanyekanye.”

Izimpawu zokuzila ezinjengebomvu zihlonishwa nguye wonke umuntu. Akubona abalele kuphela okumele bambone ogonqile kepha nabaphilayo. Izimpawu zikhanyisa umgonqi ukuze kuhlonishwe isigaba angena kusona. EsiZulwini isiko aligcinwa ngumuntu ngayedwana. Konke okwenziwayo kwenziwa ngokuhlanganyela nangenhlonipho. Leli bomvu laziwa nguye wonke umuntu ukuthi liwuphawu lokuzila futhi balihlonipha ngokufanayo.

Incazelo kaMsimang iyayibulala le nhlonipho nokuhlanganyela esikuphawulayo. Amagama okugcina athi “angabonwa ngabaphuma bengena endlini” achaza ukuthi lo ogonqile akekho endaweni ekhethekile. Ngisho engenzelwanga idlangala umgonqi, indlu agonqele kuyo iyahlonishwa. Akubi yindlu okuzophunywa kungenwa kuyo. Kepha kungenzeka kube umuzi ocikizayo lapho kuthonjiswa khona intombazane. Uma bengenazo izindlu kusho ukuthi bayaphoqeka ukusebenzisa indlu enabantu abaphuma bengena. Kuleso simo kuyaphoqa ukuba kwakhiwe idlangala.

Isihenqo sigcwalisa kona ukunqanda nokuvalela. UShabangu, (1999:25) uyafakaza ngokwakhiwa komgonqo:

Kwakhiwa umgonqo bese ihlaliswa kuwo le
ntombazane ekhulile, igonqe (igoye).

Nakuba uShabangu engachazi noma umgonqo indlu noma indawo khona endlini, kuyacaca ukuthi usuke ukade ungekho lo mgonqo, wakhelwa lesi sikhathi salo mcimbi. Nokho ukuveza ngokusobala ukuthi umgonqo uyakhiwa. Uyalifakazela idlangala uMbatha, (2014: 207):

Idlangala okuhlala kulo intombazane ezinsukwini
zayo zokuqala ukuthomba.

Incazelo kaMthiya yinhle. Kepha ibeka sengathi umgonqo wenzelwa intombazane ethombile kuphela. Iphinda igonqe intombazane ngomemulo, ngomkhehlo nangomncamo. Nomfana uyagonqa ngelanga lokukhula noma lokuthomba kwakhe.

5.3.1 Ngomthombiso/ngomhlonyane

Lo mcimbi wenzelwa intombazane ethombile. Igama umhlonyane lisha. Igama elisho ngqo lesi sigaba umhlunywana. Laguquka leli gama ngenxa yokuhlonipha nokuzila igama “inhlunu.” Intombazane isuke iqala ukugeza. Ukugeza ukungena kwentombazane ezinsukwini zayo. Ilanga ekhula ngalo leli. Isuke iqala ukungena ezinsukwini zayo.

NgokukaMbatha, (2014: 194) ukugeza:

Ukuya esikhathini, ukuqaka.

Ingane yentombazane isuke ithombile ngaleli langa. Ingane esigabeni sokukhula, ilungiselela ukuba intombi. Ngelanga engene ngalo esikhathini ingeniswa emgonqweni. Kukhethwa indlu ezogonqela kuyona. Ingane namanye amantombazane angontanga bayo. Kungaba ngawalapha ekhaya noma akomakhelwane. Kumele kube izingane

ezingontanga kodwa ezingakathombi. Okuphawulekayo ukuthi lezi ezingakathombi zizogeza nazo kulo mgonqo. Ziyophuma sezithombile.

Lokhu kubambisana kuwuphawu lokwenza izinto ngokuhlanganyela. Kuyimfihlo yokuqala ukubuthwa. Seziyokhula ziyibutho eliyimbumba elingahlanganiswe ubuntanga nje kuphela. Seziyoqaphelana zibhekane ukuba zingawi ziphume kalula kulesi sigaba ezingena kuso. Kuyisibopho sokuziphatha wesaba ihlazo lokwephula isethembiso. Ukungena emgonqweni walesi sigaba kuwukuzibophezela embuthweni wobuntombi. Ukuthathelana ngokugeza (ukungena ezinsukwini) kuwuphawu lobunye nolokuhlangana.

Nakuba yehlukana imibono ngendawo okugonqelwa kuyona, okwenziwa ezinganeni ngaleli langa kuyefana. NgokukaNyembezi, (1966:106) umgonqo idlangala:

Lapho sekubonakala ukuthi intombazane ikhulile,
kwakwakhiwa idlangala okuthiwa umgonqo.

NgokukaMsimang, (1975:235) intombazane igonqela endlini kwabo:

Mhla yehlelwa yilowo mhlola, unina uzonele
ayitshele amasu okuzihlanza maqede ayingenise
endlini kwabo.

Endlini kwabo kwehlukile edlangaleni elishiwo nguNyembezi ngenhla. Kwabo kusondelene kakhulu nenhliziyo yayo. Ikhululekile endlini yakwabo. Okusemqoka nokho ngendawo yalo mkhuleko, ukuqoqeka nokuzotha kwayo. Intombazane egonqile ithi ingangeniswa kule ndlu bese ihlubula. Isalukazi salapha ekhaya siyihuqa ngebomvu umzimba wonke. Abahlalisi bayo nabo bayahlubula bahuqwe ngebomvu. Ukuba nqunu nokuhuqwa ngebomvu izimpawu zomkhuleko nokusondelana nabalele. Lezi zimpawu zikhombisa ukuba msulwa. Lezi zingane zisuke zingakabi namahloni ngemizimba yazo engcwele, engakaze ithintwe ngowesilisa (intombi nto, engakaze ilale nowesilisa).

Izalukazi nawomame bezingane bazinika izeluleko ezinhlobonhlobo ngokuziphatha. Bazifundisa inhlanzeko. Bazifundisa ngokubaluleka kwalesi sikhathi ezingena kuso. Njalo uma zingene endaweni yazo kumele zizotha. Azisondeli kubantu besilisa.

Azibaphekeli azibenzeli lutho oyise nabafowabo. Sekuyokuba njalo ngisho sezingamakhosikazi. Ziyelulekwa ngokuthi uma zikulesi sikhathi zisuke zingcolile. Ukungcola okuhle kodwa ngoba kuwuphawu lokukhula. Uphawu lokuvuthwa njengoba sezingakhulelwa uma zihlangana nabesilisa abathombile.

Ukwelulekwa kwabagonqile yithuba lokufunda. AbeLungu imfundo bayichaza kabili; imfundo yasesikoleni neyasekhaya. Eyasesikoleni bathi imfundo ehlelekile (*formal education*), eyasekhaya bathi ayihlelekile (*informal education*). NgesiNgesi imfundo ehlelekile ichazwa kanje:

Education received in a school, college or university, with lessons, exams etc.

Imfundo etholakala esikoleni, ekolishi noma eNyuvesi enezifundo, ukuhlolwa nokunye.

Ngokwesichazamazwi i-Reader's Digest Great Illustrated Dictionary, (1984:538) igama *education* lichazwa kanje:

1. *The act or process of imparting knowledge or skill; systematic instruction.*
 2. *The obtaining of knowledge or skill through such a process.*
 3. *The knowledge or skill obtained or developed by such a process.*
-
1. isenzeko noma inqubo yokukhipha ulwazi noma ikhono; ukufundisa okuhleliwe.
 2. Ukutholakala kolwazi noma ikhono ngaleyo nqubo.
 3. Ulwazi noma ikhono elitholakele noma oluthuthukiswe ngaleyo nqubo.

Umbuzo uthi imigonqo nokugoya akuyifezi yini le migomo yemfundo ebalwe ngenhla?

Leli gama lokungahleleki liveza isithombe esingeyiso ngemfundiso etholakala emgonqweni. Izikhathi okufundwa nokufundiswa ngazo izingane zisobala esiZulwini. Konke okubalwe emfundweni ehlelekile kukhona nakulena yesiNtu. Umehluko ukuthi yenzeka ngezikhathi ezahlukene. Isikole sakhona asibonakali kepha sikhona. OSolwazi bakhona izalukazi namakhehla. Umgonqo isikhathi esisobala sokufunda. Asikho

isidingo sokuthi loku kufunda akuhlelekile. Kungcono lezi zikole zehlukaniswe ngokuthi imfundo etholakala ekhaya imfundiso. Leyo etholakala esikoleni imfundo.

Kuyinhamba ukuthi isikole sesiZulu asihlelekile (Zwane, 2017). Le ncazelo ingenye yezimbangela zokuba abantu bawabukele phansi amasiko abo. Lokhu kuveza isithombe sokuthi okwesiNtu kusemumva. Kuveza isithombe sokuthi imfundo yafika nabeLungu. Imfundo yayivele ikhona. Inqubo yokufunda esiZulwini ayifani neyasesiLungwini.

Imfundiso (imfundo yesiNtu) inezigaba eziqophelekile ukuba khona, ezenza ofundiswayo angakhohlwa. Okwenza ukuba angakhohlwa ubufishane besikhathi somgonqo. Kulesi sikhathi esifishane, ufunda okuningi. Umgonqo ogcinwa isonto noma amasonto amabili uhlala uyisithombe esigqamile empilweni yengane. Uhlala uyisithombe kontanga bayo nasemndenini nasesigodini sonke. Izinto ezenziwe ngokuhlanganyela nasesidlangalaleni, azedluli kalula emakhanda abantu. Kepha imfundo yasesikoleni ngeyomuntu ngamunye. Imfundo yaseNtshonalanga iyathathela. Ingane ifundiswa unyaka wonke kube yima idlulela ebangeni elilandelayo.

Ukuhlubula kwamantombazane agonqile kuyawahlanganisa. Umuntu omazi enqunu umazi kangcono. Lokhu kuhlangana kuyingxenye yokubuthwa. Sebeyokwazana impilo yabo yonke abantwana abagonqe ndawonye. Ukwazisana nokuhlangana kwabantu esiZulwini akuzenzekeli kepha bahlanganiswa imicimbi enjengalona. Ibomvu libenza bafane balingane. Alishunyayelwa ivangeli lobunye ngoba liyenziwa. Okunye ukuxhumana okubenza babe munye balingane, amahubo. Amahubo anqanda ithuba lezindaba. Enza babone ukubaluleka nesizotha salo mkhuleko abangena kuwo. Amahubo afinyelela kalula kwabalele kunokuthemeleza ngenkulumo.

Le nkulumo ifakazelwa uKonig, (1994:69) uma ethi:

People learn, without instruction or formal training, to understand symbolic information which eludes direct perception and conceptual comprehension.

Abantu bafunda ngisho ngaphandle kwesikole nokuqeqeshwa okuhlelekile, ukuqonda ulwazi olutholakala ngezithombe eziveza ngqo okusemqondweni nokuqondisisa ubunjalo bezinto.

Lawa mazwi afakazelwa ungoti uXulu, (2017) lapho ethi:

Imigonqo ikuphethe kokubili, ukuhleleka nokungahleleki. Lapho iqala khona (*point of departure*) ihlelekile. Kuyaziwa futhi kuhlelekile ukuthi kuqalwaphi, kwenziwani ngomgonqo. Sekungehluka lapha nalaphaya nomndeni ngomndeni. Kukhona isikhathi sokungena emgonqweni. Kukhona isikhathi sokwelulekwa. Kukhona isikhathi sokusina lapho sekuphothulwa umgonqo. Konke loku kwenzeka ngokwelamana.

Umkhuleko wesiZulu uhambisana nokuchitheka kwegazi egcekeni. Mabili amaphunga amqoka ezinyanyeni; igazi notshwala besiZulu. Okuyilona gazi abasheshe balizwe ngelembuzi. Abaphansi bayalithanda iphunga lembuzi (Khumalo, 1997). Intombazane ingena ngembuzi emgonqweni. Ingena isonto lonke noma amasonto amabili.

UShabangu, (1999:30) uthi ukwehluka ngembuzi yomgonqo:

Mhla iphuma emgonqweni uyise uhlaba imbuzi okuyiyona ezokhulunyelwa ngayo (okuzokhulunywa ngayo) kwabaphansi, kushiswe impepho. Kusuke kubongwa ukuthi intombazane leyo bayithombisile. Okungukuthi bayibeke ezingeni lobuntu nelobudala. Imbuzi yokuthombisa ibizwa ngokuthi ingqiba-bomvu noma imbuzi yomhlonyane.

Indlela abeka ngayo uMbhele iveza isithombe sokuthi lo mcimbi ubikwa sewenziwe. Ukhuluma ngokubonga umgonqo ngaphezu kokungena kuwona. Kuyezwakala okokubonga nokokuphuma emgonqweni, kususwa ibomvu kodwa okokubika akuzwakali kahle. Lokho kuchaza ukuthi kuqala kugonqwe kube yima kubikwa umsebenzi. Wonke umsebenzi wabadala uyabikwa ngaphambi kokuba wenziwe (Blose, 2002).

Ngokuchitheka kwegazi ungoti uSibiya, (2016) uthi:

Wonke umsebenzi ophatha abadala udinga ukuchitheka kwegazi. Kuya ngokuthi uluhlobo luni, isandla sobunxele esasekhabomama. Isandla sokudla esakithi. Imigonqo imisebenzi enokuchitheka

kwegazi egcekeni. Isikhathi esiningi kusuke kubongwa kwabadala. Ababongwa-ke ngeze. Ukunuka kwegazi egcekeni kugcwalisa ukuba khona kwabadala. Izingane zingena ngembuzi emgonqweni, zikhishwe ngayo futhi.

Kuyagaywa. Umsebenzi wesiZulu awuphelele kungagayiwe ekhaya. Njengoba kuthiwa badla ngephunga kuqondwe nelotshwala hhayi imbuzi kuphela. Utshwala buyimpepho eshiswa ngisho nayizalukazi. Uma engekho oshisa impepho ekhaya nowesifazane uyakhuluma otshwaleni obugaywe ekhaya. Kuthelwa utshwala osebubila kodwa bungakahluzwa kumancishana. Lo okhulumayo ubeka yonke imikhuleko yakhe phambi kwalo mancishana qede awubeke emva kwembiza. Nomnumzane uyakhuluma kumancishana. Kukhona izikhathi lapho kungavumelekile ukushisa impepho ekhaya. Impepho ayizwani nomsindo. Uma ishiswa kunenxokozelo ekhaya iphenduka idungamuzi.

5.3.1.1 Isiphandla

Ukuphandla ukuba ngapha nangapha komuntu noma kwento ngenhloso yokuyivikela. Ukuhaqa. Isiphandla umsweswana wesikhumba esisikwe embuzini ehlatshelwe umsebenzi. Sifakwa esihlakaleni salowo owenzelwe umsebenzi.

UMbatha, (2014:549) uthi

Isiphandla isikhumba sembuzi esincwelwe salinganiselwa ukugqizwa esihlakaleni.

Nakuba engasho uMbatha ukuthi sifakwa esihlakaleni sikabani, isiphandla sifakwa kulowo owenzelwe umsebenzi. Umsebenzi wesiphandla ukuvikela lowo owenzelwe umsebenzi. Abalele bamuzwa ngephunga lembuzi elisesiphandleni. Usifaka isikhathi esingangenyanga noma ngaphezulu kwalokho. Isiphandla siwuphawu lwesizotha. Umuntu osifakiwe akaphaphi. Usuke esemkhulekweni wabadala abadinga isizotha ngaso sonke isikhathi.

Kusikwa isikhumba sembuzi ehlatshelwe abadala. Le mbuzi isuke ibikiwe empephweni. Yingakho nje kuyihlaya ukuthi kukhona amaNdiya adayisela abantu

iziphandla. Asuke ezisike embuzini nje abayihlabele ukuyidla. AmaNdiya adayisa iziphandla acabanga ukuthi zingumhlobiso. Isikhumba sokwenza isiphandla sisikwa entanyeni noma maqondana nenhliziyo yembuzi.

Ungoti uDonda, (2017) ngesiphandla uthi:

Sisikwa entanyeni yembuzi ehlatshelwe umsebenzi.
Isiphandla sifakwa esandleni sokuphonsa. Uma
umsebenzi ungowasekhabonina sifakwa esandleni
sokhohlo.

Ungoti uNtuli, (2017) uthi:

Isiphandla sisikwa entanyeni kuyela ngasenhloko.
Ekhanda yindawo eqinile neqamathekile embuzini.

Ungoti uMathenjwa, (2017) naye usho okuthi akufane nokushiwo uDonda noNtuli. Kuyezwakala okushiwo yilabo ngoti. Isiphandla asisikwa noma kuphi embuzini.

Leli gama elithi isiphandla lisuka egameni “phahla.” KuMbatha, (2014:545) ukuphahla:

Ukufaka phakathi, ukuhaqa.

Ofakwe isiphandla ukakwe ngabadala, bahamba naye. Kuya ngokuthi umsebenzi uyisima kanjani. Isiphandla sifakwa esandleni sokudla. Uma ehlatshiswe abasekhabonina noma enza umsebenzi oqondene nabo, isiphandla usifakwa esandleni sobunxele.

5.3.1.2 Ibomvu

UShabangu, (1999: 26) uthi:

Ibomvu liwudaka olubomvu olutholakala
ezindongeni lungamadwala.

Kuyihabana nokho ukuthi ibomvu lingamadwala. Ibomvu uhlobo lwenhlabathi ebomvu, eqinile kepha ayilona idwala. Uyaziphikisa uShabangu uma ethi udaka lungamadwala.

Le nhlabathi ebomvu ikhethekile icolisisekile. Iyinhlabathi yabaphansi.

NgokukaManana, (1984:29):

Leli idongwe (lolu udongwe) lutatshwa ezindaweni
ezingamawa nakwezinye eziyimisaho lilondwe
(lulondwe) ngokuba lubunjwe lube izimbulungana.

Ngokwenzazelo kaManana ibomvu alitholakali kalula. Ngedongwe uqonde udongwe noma ubumba. Kusale ukuthi asho ukuthi udongwe olubomvu ngombala. Ngokujwayelekile uma sikhuluma ngobumba siqonde lolu olwaziwayo, olumpunga. Sisuke siqonde lolu okubunjwa ngalo izinkamba nezimbiza.

NgokukaMbatha, (2014:58) ibomvu:

Inhlabathi ebomvu ezishaya salubumba egcotshwa
emzimbeni wengane esencane uma iqubukile ebuye
igcotshwe enkehlini yabesifazane ukuze ibe bomvu
bese futhi ihuqwa emzimbeni womuntu othwasela
ubungoma.

Incazelo kaMthiya, ethi le nhlabathi isalubumba, iyihlaba esikhonkosini. Ukuthi le nhlabathi isalubumba kwenza uhlaluke umehluko phakathi kwebomvu nesibomvu. Le ncazelo ibala nomsebenzi walo ibomvu nakuba ingawuqedile. Liyasebenza nangomhlunywana, nangomemulo nangomkhehlo. Ogonqile ubonakala ngako ukukhatha ibomvu.

NgokukaMsimang, (1975:216):

Ibomvu leli linomuga othile. Uma amantombazane
elihuqile asuke ekhulile.

Ngomuga uMsimang uqonde uphawu. Leli gama linezincazelo ezimbili kuMbatha, (2014:171). Eyokuqala isenzo esethusayo noma isenzo esibi. Okwesibili isibazi esidalwe ukushaywa. Umudwa odalwe ukulimala. Umuga uphawu olugqamile oluveza ukuthi umninilo walimala. Ibomvu liyamgqamisa lo othombayo. Abadala bambona ngalo ibomvu. Ibomvu liyingxenye yokuzila ebalulekile.

NgokukaKhumalo, (1997:362) ibomvu lichaza:

Ibomvu inhlabathi lena ebomvu ethintene kakhulu nabalele. Ibonakala kakhulu emathwaseni nasezangomeni ngoba kungabantu abahlala bethintene nabasingethe izimfihlakalo zabalele.

Incazelo kaMntungwa ichaza uhlobo lwenhlabathi nomsebenzi wayo. UKhumaalo uveza ukuthi le nhlabathi ngeyabalele noma abadala. Amathwasa awehlukani nebomvu. Aligcini ngamathwasa kepha nengane ekhulile ibonakala ngalo ibomvu. Uyawahlukanisa amabanga lapho kugcotshwa khona ibomvu uKhumalo, (1997:362):

Libonakala futhi uma kukhula umntwana eze eyongena emgonqweni. Umntwana usuke ezilile ehlonipha abadala abasuke bemvakashele.

Ulimisa ngesihloko uMashobane elokuzila. Okusemqoka kulo mkhuleko ukuzila. Ukuzila ukuzotha ngesikhathi somkhuleko. Ibomvu liwuphawu lomkhuleko esiZulwini. Ozilile uphuma athi qekelele. Ubonakala ngombala. Lihlanganisa ingane ekhulile nabangasekho njengoba liyinhlabathi yabo. Inhlabathi uphawu lokufa nokuphila. Umuntu wakhiwe ngenhlabathi, uphelela kuyona futhi.

UMthembu, (2006:24) ngebomvu uthi:

Ibomvu libaluleke kakhulu esizweni sikaPhunga noMageba. Empeleni ibomvu ilona 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.

UMvelase ibomvu ulibiza ngevulandlela lanoma yimuphi umsebenzi wesiZulu. Ngevulandlela uqonde uphawu. Uvumelana noKhumalo laphe ethi ibomvu “lakha ubudlelwano obuqinile phakathi kwesidalwa esingumuntu kanye nabangasekho.”

Amathwasa ayehlukana kulolu phawu. Amanye agcoba ibomvu, amanye agcoba umcako. UMsimang, (1975:306) ngalokhu uthi:

Uma umngoma lowo athwasa emanzini waphuma esemhlophe qhwa umcako, onke amathwasa akhe ayohuqa umcako. Uma ethwasa ngaphandle onke amathwasa akhe ayohuqa ibomvu.

Amathwasa avuka zonke izinsuku kusempondo zankomo ayogeza emfuleni. Uma ebuya ukuyogeza aphinde azihuqe ngebomvu noma ngomcako umzimba wonke. Lokhu kuzihuqa sekuyokuba impilo yawo yasemgonqweni ayoze aphothulwe. Uyayibala imisebenzi yebomvu uMsimang, (1975:211) laphe ethi:

Uma umuntu ephuma ebangeni elithile engeniswa kwelinye kwakwaziswa kakhulu ukuthi usesimweni esibucayi, okudingeka njalo kuthethwe idlozi, izithunywa zakwabo zimhaqe. Lokhu kwakubonakaliswa ngokuthi ahuqe ibomvu.

Kuyahlaluka kule ncazelo ukuthi ibomvu uphawu lwabadala. Abadala bayanxenxwa. Odinga izibusiso kumele azile, ahloniphe abaphilayo ahloniphe nabalele. Ohuqe ibomvu uyahlonishwa. Ibomvu liwuphawu olusobala nolugqamile kubantu. Ithwasa elihuqile libingelelwa kuthiwe: “Makhosi!” Asikho isidingo sokubuza ukuthi ithwasa leli futhi lisemkhulekweni. Ukuba bekuyisikole sanamhlanje, abahuqile besiyokuthi bafake umfaniswano.

Abanye ibomvu nomcako bakwehlukana ngobulili. Umcako ngowabesilisa kanti ibomvu ngelabesifazane. Ibomvu libizwa ngesibhuda ngakho ukuthi lihambisana nesifazane. UMbatha, (2014:46) uthi:

- Isibhuda umuthi wokugcoba isicholo osenza sibe bomvu, ibomvu, insoyi.
- Umuntu wesifazane.

Kuthiwa umuntu wesifazane ngoba ibona abesifazane abavamise ukugcoba nokugcotshwa ibomvu. Ibona abakhehlwayo, bakhathwe insoyi. NgokukaMsimang ibomvu limbiwa ezintabeni ezinalolu hlobo lwenhlabathi ebomvu. Umcako wona umbiwa umbiwa phezu kwemifula. Amathwasa avuka ekuseni nsuku zonke ayogeza emfuleni. Emva kokugeza azihuqa ngebomvu noma ngomcako. Aseyozihuqa kanjalo umgonqo wonke.

5.3.1.3 Ubulawu

Ubulawu umuthi omhlophe ohlanganisiwe wafakwa okhambeni ngenhloso yokuhlanza igazi. Kwande umuthi omhlophe kulolu khamba.

UMBatha, (2014:449) uthi ubulawu:

Umuthi wokuphalaza wenhlanhla.

Umgonqo awuphelele bungekho ubulawu. Ogonqile unokhamba lobulawu aphilaza ngabo. Imithi evame ukuxutshwa lapho kwakhiwa ukhamba lobulawu, umganu, umdabu, igabade lendlela, umpha amephuce, umahogo, izinhlamvu zamabele nomavumbuka. Le mithi yenza okwehlukene kogonqile. Imenza abe nogazi. Iyamvikela. Umahogo nje umvikela ukuba angamili izinduna. Umpha amephuce umvulela indlela yomendo.

Le mithi esebulawini imakhela ugazi. Ubulawu benza ogonqile athandeke kwabaphilayo nabaleleyo. Ubulawu buyamqinisa ogonqile. Isigaba angena kuso simsondeza ekuganeni, akhe umuzi. Kusho ukuthi bungumxhumanisi. Kuyacaca lokhu kuhrangabezana nabalele lapho lobu bulawu benzelwa ithwasa.

UMsimang, (1975:307) uthi:

Ubulawu bamaziko ngamaziko nobamathwasa ngamathwasa buyehlukana; kepha zonke izinkamba zivame ukuba zifakwe umuthi wenhlanhla, ubani, ubhubhubhu, umadlozana noqhume.

Okwamathwasa kuthe ukwehluka ekugonqeni kwezingane. Imithi yamathwasa iya ngokuthi yimiphi elethwe ithongo ebusuku. Nayo iyaliqinisa ithwasa liye ngokuqeqesheka lize libe yisangoma ngokugcwele.

5.3.1.4 Amahubo omthombiso

UMbatha, (2014:285) ihubo ulichaza athi:

Ingoma yempi noma yesizwe noma ehaywa uma
kwenziwe isiko elithile.

Izinhlobo zamahubo ziningi. Kungakho echazwa kuthiwe ihubo lokuthi; ihubo lempi, ihubo lomthombiso, amahubo omemulo, omkhehlo nawodwendwe. Lingumkhuleko oqondene nalowo mcimbi owenziwayo. Amahubo omhlunywana azwakala ngokuqina kwamagama asetshenziwayo. Abaningi bathi ayinhlamba la mahubo. Badidanisa inhlamba nokuqoshama kolimi. Emhlunywaneni kusuke kufundiswa izingane ngamaqiniso empilo ezizohlangana nayo ebudaleni. Kula mahubo izitho zomzimba, ikakhulukazi zangasese, zibizwa njengoba zinjalo.

Umgonqo uyisikole noma isikhathi sokufundela. Lo mkhosi ugcinwa esikhathini esifishane, isonto noma amasonto amabili. Kulesi sikhashana kumele abagonqile bafunde konke ngempilo nangesigaba abenyukela kuso. Amatshitshi asuke elungiselelwa ukungena ebuntombini. Izintombi zifundela ukungena ebuqhikizeni. Amaqhikiza adlulela ebunkehlini. Izinkehli seziyizingoduso, kuye kufike esicongweni sempilo lapho owesifazane eseba ngumfazi womuzi wakhe. Imfundiso ingena kalula ngokuhuba. Akulula ukukhohlwa ihubo. Ihuba liyaphindwaphindwa. Liyanguka ligxile kumuntu libe yingxenye yempilo yakhe.

Liyindlela yokunxenxa abalele ukuba babe khona kulowo mcimbi. Ukuhuba kuyizwi leningi, akufani nalapho umuntu ezisho yena noma ezicelela ngayedwana. Lenza abalihubayo balingane, bahlangane. Ihubo lingumbumbi womgumanqa wezintombi.

UDonda, (1999:16) amahubo uwachaza ngokuthi:

Amahubo awuhlobo oluthile lokuhaya. Imvamisa ahutshwa ngezikhathi ezithile. Kungaba yilawo ahutshwa kwesweswe kuyoganiswa, kuncanywa, kumbe awokwemulisa, awokweshwama, awokubekwa kweNkosi neminye imikhosi engenalo uhlevane losizi lokufa.

Njengoba le ngane ethombile kuthiwa iyakhuliswa, ihlanganiswa namanye amatshitshi belungiselela ubuntombi. Isisekelo nesiqalo sokuhlangana nabanye besifazane kwakhiwe imizi. Abesifazane yibona abakha imizi. Umthombiso uyisisekelo sokwakha abesifazane ukuze bakwazi ukwakha imizi ebudaleni babo.

UChiliza, (1998:4) uthi:

Amahubo angumthandazo oqonda ngqo kwabaphansi nakwabaphezulu. Kubongwa konke okwenziwa nguMvelingqangi, ngesandla sezinyanya, ekwenzela isizwe.

Amahubo angumkhuleko ohlanganisa isizwe. Isizwe esihuba amahubo siphila ndawonye sibambisane kukho konke esikwenzayo. Asenza silingane leso sizwe. Akumenyezela ukulingana ngoba kuyazenzekela ezimweni ezihlanganisa abantu njengalapho behuba ndawonye. Ukuthi amahubo angumkhuleko kufakazelwa uHlongwane, (1995:1) lapho ethi:

Amahubo empi lawa awuhlobo oluthile lwezinkondlo.

Inkondlo ingumkhuleko wesiZulu. Ohaya inkondlo usuke ethula imizwa yakhe; ebalisa noma ekhomba ukuthakasa okusezingeni eliphezulu. Ukuphindaphinda okutholakala enkondlweni kuwuphawu lokugcizelela nokukhombisa ukudingeka kwalokhu okuhaywa ngakho. Ukuthi inkondlo ingumkhuleko kufakazelwa uKhumalo, (1997: 346) lapho ecaphuna uKhumalo, (1993:52) ethi:

Lena ingoma eyaziwa nesemqoka kabi emlandweni womgcagco. Yaziwa ngelenkondlo yomntwana ngoba intombazane uma isiphuma kumele ikhuleke

ezithutheni zakubo ukuze ziyilonde emendweni.
Nasemzini imele ukufika ikhuleke ikhulekele
ukungena ezithutheni zasemzini. Ngakho-ke ingoma
ithathwa njengomkhuleko womntwana (umakhoti).

Amahubo awuphawu lwenhlonipho. Uba munye oholayo laba abanye bayavuma noma bayananela. Izingane ezigonqile zifunda ukukhuleka ngamahubo. Zikhuleka kwabadala abaphilayo nakulabo abangasekho. Zifunda inkonzo yokuthobelana nokulalelana. Seziyokwazi ukuthi ekuhubeni kuyalinganwa futhi kuyalalelwana. Kunikwana amathuba futhi kuyalindwana. Inkonzo yokulinda ihamba ibanga elide empilweni yomuntu. Ifundisa ukubekezela.

UMaphumulo noThwala, (1996: 36) ngamahubo bathi:

Amahubo angamaculo ahlukene aboMdabu. La
mahubo enza imisebenzi eyahlukene... Kukhona
namanye amahubo ahutshelwa imicimbi ethize.
Yileso naleso sibongo sinehubo laso. Imishado
kanye nezindwendwe konke kunamahubo aqondene
nakho. Uma intombazane noma umfana efike
ezingeni lokuba akhule, nabo babeculelwa amahubo
aqondene nalokho.

Amahubo omthombiso agcwele ukubhina. UNyembezi, (1966: 229) ngokubhina uthi:

Sebenzisa inhlamba. Hlabelela izingoma
ezingahloniphi.

Isikhathi esiningi la mahubo abhina abafana. Intombazane isuke ifundiswa ukuzivikela ebafaneni nasezinsizweni lapho ziyeshela. Ifundiswa ukuzigqaja ibe yintombi ezethembayo.

Ungoti uXulu, (2016) uthi:

Yonke imicimbi yesiNtu igajwe ukuhlabelela.
Imisebenzi emikhulu yasekhaya ayiphelele uma
kungahutshwanga. Ihubo eliwabeka induku wonke
amahubo, ihubo lomndeni. Leli hubo
alihutshwahutshwa noma yinini. Lihlatshwa
emicimbini emikhulu ehlanganisa umndeni.

Liyahutshwa lapho kushoniwe. Liyahutshwa lapho kukhishwa umntwana. Ihubo elihlonishwayo elihutshwa ngesizotha.

5.3.1.5 Izeluleko

Emgonqweni kude kungena izalukazi zizoyala intombazane. Eyalwa ngako kakhulu ukuziphatha. Njengoba ingena kulesi sigaba seyikhulile. Uma ihlangana nomuntu wesilisa seyingakhulelwa. Bayitshela ngenhlanzeko ukuthi ihlala kanjani uma isenyangeni yayo. Ayisondelani nabantu besilisa. Ziningi izizathu zokungasondelani nabesilisa ngale kokulala nabo. Ngisho abafowabo kumele iqhelelane nabo. Owesilisa osondelana nowesifazane osezinsukwini zakhe, uba buthakathaka. Iyayalwa ukuthi ingabaphekeli abesilisa ikulesi simo. Ngaloku uShabangu, (1999:29) uthi:

Bayamfundisa ngenhlanzeko nangokuziphatha uma ephakathi kwabantu besilisa ekulesi simo.

Laba abamfundisayo ngamakhosikazi nezalukazi zalapha ekhaya. Le nkonz o eqala namhlanje ogonqile useyophila nayo aze angene emendweni lapho kubhekwe khona ukuba athole izingane. Ukwelulekwa kufundisa izingane ukulalela nokuthoba. Ingane ngakwazi ukulalela akulula ukuba ihlale emendweni. Akulula ukuba ithobele indoda eyiganile. Umendo ukuzilahla. Loko kuzilahla kuyafundelwa.

Le nkonz o yokugonqa kwezingane ndawonye ihlanganisa iqinise nobukhelwane. Njengoba kugonqe nezingane zawomakhelwane nawonina banelungelo lokungena emgonqweni bezoziyala. EsiZulwini izinto zenziwa ngeningi nangokuhlangana. Zibalulekile lezi zeluleko ekuvuleleni umendo nasekucenteni indlela ebheke emzini ngelinye ilanga. Abafunde ukuhlangana nabanye ebunganeni babo bayokugcina nasebudaleni babo.

5.3.1.6 Ukusina esigcawini

Ukusina kuyindlela yokudumisa. Kuyingxenye enkulu nesiphetho somgonqo. Kusinwa esigcawini lapho sekukhishwa ingane egonqile.

UMbatha, (2014: 654) uthi ukusina:

- Ukugida kwesiNtu okunhlobonhlobo.
- Ukugubha umgcagco.

Umuntu wakhiwa ingaphandle nengaphakathi. Emkhulekweni wesiZulu akusali ngaphandle ukusina. Kudlaliswa umzimba wonke. Ngaleyo ndlela ingane ikhuliswa nxa zonke. Loku kusina kuqala zisagonqile izingane. Le ndlela yokusinela endlini noma edlangaleni okugonqelwe kulo isakufundela. Ukusina esigcawini kuphetha kuningi. Kubongwa kwabalele ngokuphumelela komsebenzi. Babongwa nangokukhula kwengane ebigonqile. Lohu kukhula kubalulekile kumuntu. Ngelinye ilanga uyokwakha umuzi andise umndeni. Angawandisa kanjani engathombanga?

UNyembezi, (1966:35-37) uchaza izinhlobo ezingama-31 zokusina:

- Ugwembe
- Igwija
- Ijadu
- Ukukhomba
- Ukusina
- Ukuqubula
- Amagaqa
- Amagodololo
- Amakhwishi
- Umchwayo
- Umbhiyozo
- Umgebhulo
- Umgido
- Umgqigqo
- Umjadu
- Umklezo
- Umphendu
- Umphiqilo
- Umqokozo
- Umshikilelwana/o
- Umshoshaphansi
- Umsombozo
- Umvumo
- Indlamu
- Ingege
- Inkankelana
- Inklazo

- Umgxushulo
- Isigekle
- Umqhuqhumbelo
- Isishameni

5.3.2 Ngomemulo

Umemulo umcimbi lapho uyise wentombazane eyikhulisa khona futhi eyibonga ngokuziphatha kahle kwayo. Igama emula lihlobene nokwembula noma ukwengula. Ukwemula ukususa ulwebu olusemehlweni, ukususa inkungu nofasimbe. Lokhu kukhulisa intombazane kuwukuyiqwebula amehlo. Isuke seyilungiselelwa umendo. Uyise uyisusa ungwengwezi emehlweni.

UMBatha, (2014:143) uthi umemulo:

Ukwenzelwa idili kwenzelwa intombazane
lokukhombisa ukufika ebangeni elithile lokukhula.

UMthiya akalisho ligcwale elokukhula. Ibanga elithile kungaba yinoma yiliphi ibanga. Le ncazelo ibulawa igama “elithile.” Leli gama alichazi ngqo ukuthi kunini lapho le ngane ikhula khona. Esikhundleni somcimbi uShandu uthi idili. Idili alizwakali lingumkhosi. Idili lihambisana kakhulu nokudla kanti umemulo ungaphezu kokudla. Idili livamise ukwenzeka ngelanga elilodwa noma isikhathi okubuswa ngaso ngezibiliboco. Kuningi kakhulu okwenziwa ngomemulo. Umemulo uchungechunge lwamasiko alandelwa ngenhloso yokukhulisa lo mntwana owemulayo.

NgokukaNyembezi, (1966:241) igama emula lisho ukuthi:

Enza idili lokukhulisa intombi.

Nakule ncazelo kukhiwe phezulu. Kusetshenziswe igama idili sengathi usuku lokuzijabulisa ngokudla nje kuphela. Umemulo awulona idili kepha uyingxenye yesiko lokukhulisa intombi. Umcimbi wokubonga nokwethula ingane kwabadala. Umkhuleko wokuba amathongo ayibheke ingane ohambweni lwayo oluya emendweni.

UMsimang, (1975:245) uthi umemulo:

Ngamafuphi singathi umemulo kwabe
kungumsebenzi noma ijadu elenzelwa intombi
esikhule kakhulu kepha ingakaqomi, imisile,
ngokuzithandela, kokunye ngokufisa ukuthokozisa
uyise.

UThabizolo uwuchaza kahle lo mcimbi wesiZulu uma ethi: “umsebenzi” noma “ijadu.” Azwakala kangcono la magama kunedili. Bekumele nokho intombi ayibize ngetshitshi ngoba isuke ingakaqomi. Intombazane engakaqomi ibizwa ngetshitshi. Kuyezwakala okushiwo uThabizolo kepha okumqoka kakhulu ngale ngane emuliswayo ukuthi isagcwele.

Uma uyise wentombazane ebona ingane yakhe ilokhu iziphethe kahle kanti seyikhulile uyenzela umemulo. Indlela yokuyibonga le neyokuyivula amehlo. Umemulo wenzelwa itshitshi. Uyise usuke ethi seyingaqoma ingane yakhe. Usuke ekhombisa umphakathi ukuthi ingane yakhe seyikhulile seyingaya emendweni. Uthi gabi gabi nginentombi kwami. Usuke eyethwesa umqhele ngokuziphatha kahle kwayo. Uyinika igunya lokukhetha phakathi kwezesheli zayo, iqome.

Encazelweni ngomemulo kuthiwe ukususa ungwengezi. Kungalesi sizathu kwemuliswa intombi. Alukho ungwengwezi ongalususa kumuntu ongagcwele. Kuyagcizelelwa kulolu cwaningo ukuthi kwemuliswa intombi nto.

5.3.2.1 Ukungena emgonqweni

Ukungena emgonqweni womemulo akufani nokungena kowomhlunywana. Umhlunywana wenzeka isigubhukane. Kumele wenziwe ngelanga intombazane ekhule ngalo. Umemulo unethuba lokulungiselelwa. Kunembuzi ehlatshwa ingane ingakangeni emgonqweni. Imbuzi yokubika kwabadala. Wonke umsebenzi wesiZulu ubikwa ngembuzi. Yiyona eyiswa emsamo kukhulunywe empephweni. Umemulo umsebenzi wenkomo kepha ngeke inkomo iye emsamo kubikwe ngayo umsebenzi. Ingane ithelwa ngenyongo yale mbuzi, ifakwe isiphandla nguyise esandleni sokudla.

UMsimang, (1975:246) ngokungena emgonqweni uthi:

Yabe ingeniswa emgonqweni ngokuhlatshiswa
imbuzi kugaywe notshwala. Le mbuzi yabe ihuqa
ngayo ibomvu. Lapha emgonqweni igonqiswa
ngezinye izintombi eziyintanga yayo. Yabe igonqela
endlini yakwabo, ihlala njalo ibanjiswe insika
yomlindi. Leyo phela insika enamandla okuyiphasa
iyiqinise njengoba iphasa indlu.

Ukubamba insika kubalulekile enganeni egonqile. Ngomemulo nangomncamo le ngane
iphinda iyibambe le nsika. Kanti isho ukuthini insika? NgokukaMbatha, (2014:502)
insika:

Isigxobo esiqatha esiba ngaphakathi endlini
yesiZulu okuyisona siphase izintungo nemishayo.

Insika ibalulekile endlini njengoba yenza umsebenzi osemqoka wokumisa indlu.
Omune umqondo wensika into eqinile noma eqatha ongathembela kuyo. Ngaphandle
kwesigxobo esishiwo nguMthiya, noma yini enye emisa impilo ibizwa ngensika. Ubaba
wekhaya owondlayo ubizwa ngensika. Kungakho nje kuthiwa kuwe insika uma
kushone umnumzane wekhaya. Kuqondwe umuntu obekwethenjelwe kuye.

Ukubamba insika kwentombazane noma intombi esemgonqweni kuwuphawu
lokubambelela kokwethembayo. Kungumkhuleko nokuzimelela kokwakwenu.
Kuseyiyona le nsika ebanjwa unina womntwana ngokuphuma kodwendwe. Insika
ebibanjwe umntwana ngomncamo isala ibanjwe unina ngomgcagco wendodakazi
yakhe. Kuwuphawu lokunikezelana ngamandla. Insika inguphawu lwamandla ekhaya.

Imbuzi yokuqala ehlatshiswa yona ibizwa ngembuzi yokuhuqa ibomvu noma imbuzi
yokubika umemulo. Ukubizwa ngokuhuqa ibomvu kukhombisa ukuthi ibomvu
libaluleke kangakanani kulo msebenzi wabadala. Okunye okubalulekile kulo msebenzi
inyongo. Ingane ithelwa ngenyongo bese isikhwama sayo sifuthwa sichonywe ekhanda
layo. Njalo lapho umnumzane eyihlabisa emgonqweni wayo isikhwama senyongo
usichoma ekhanda layo. Loku kusho ukuthi uma ihlatshiswe izimbuzi eziyishumi
iyophuma ithwele izinyongo eziyishumi. Kepha abanye bakholwa ukuthi yinye imbuzi
okufakwa isiphandla sayo. Ingane ithelwa ngenyongo yaleyo mbuzi.

Nalapho izingane sezingenile emgonqweni uyise ulokhu ezihlabisile. Lezi zimbuzi ezihlatshelwa umgonqo azinambandela otheni. Intombi eyemulayo ilokhu ifakiwe iziphandla zalezi zimbuzi. Lezi ziphandla zingamaqaphelo nophawu lokuthi yahlatshiswa kangaki ngomemulo wayo. Lezi zimbuzi ehlatshiswa zona ziyisipho nezibusiso ezivela kwabaphilayo balapha ekhaya. Ziwuphawu lothando nokubonga. Owemuliswayo angahlatshiswa ngisho izimbuzi ezingaki.

Isigaba sokuqala sokungena emgonqweni yilesa sokuhluqwa ngebomvu. Izingane zihluqwa isalukazi salapha ekhaya. Sizihluka nje siyakhuluma, siyaziya. Ibomvu leli inhlabathi yabadala. Izingane ezihluqwe ngebomvu zinophawu ezibonakala ngalo kwabaphansi. Ibomvu linephunga elisheshayo ukufinyelela emakhaleni abalele. Liyinhlabathi ethe phecelezi esondelene nabalele.

5.3.2.2 Umhlalisi / Impelesi

Kunentombazane okumele ibe seduze kowemuliswayo. Ibizwa ngomhlalisi noma impelesi. Yiyona eyisandla sokuphonsa sowemulayo. Umemulo ungumfuziselo womendo. Nangamhla igcagca le ntombi iyokuba nazo izimpelesi. EsiZulwini umuntu uyamdinga omunye ukuze bahlangane babe isizwe esibumbene.

UMBatha, (2014:406) impelesi uyichaza athi:

Intombazane ephlezela umakoti.

Kumele kube intombazane eyethenjwayo la ekhaya. Impelesi iphatha izinsila zengane eyemuliswayo. Ngezinsila kuqondwe ubuze bayo. Kulula kule ntombazane ukucwiya izinsila zale ngane eyemulayo, iyigile. Ngezinsila uKhumalo, (1994: 81) uthi:

Phezu kokwenzisana konke lokhu, iso laluhlala libanzi ngoba nje ayikho into eqashelwa ngumuntu njengensila yakhe.

Lawa mazwi kaKhumalo acashunwe ebucikweni-mbono *Ubugugu*. Kulobu buciko-mbono uKhumalo ukhuluma ngezinto ezingamagugu ezisondelene nomuntu. Ubukhona bezimpelesi busho ukusondelana nokuhlangana. Kepha khona lapho

kumele kuqashelwe ngoba iningi liyabona ububende. Kuyintwana ebucayi ukuhamba nqunu uhlubulele omunye umuntu. Isengalingeka noma ithengwe kalula impelesi. Izimfamona azipheli.

5.3.2.3 Ukucimela

Ukucimela ukuvala amehlo. Nokho incazelo yalo kulolu cwaningo isezingeni lolimi olugigiyelayo. Laqambeka ngokuthi ophiwayo kumele angasibheki isipho ukuthi sikhulu noma sincane kangakanani. Kumele “avale amehlo” angaseyi isipho asamukelayo. Wamukela noma yini ayiphiwayo. Ukuphiwa kuyisibusiso nenhlanhla.

UMBatha, (2014:89) ubeka kanje ngokucimela:

- Ukucela izipho okuyisenzo sokuvalalisa ezihlotsheni kwentombazane ezogcagca.
- Ukuvala amehlo; ukucimeza.

Kule ncazelo bekumele kuqalwe ngalokhu okugcinwe ngako. Ukucela izipho kusukela ekuvaleni amehlo ungasibuki isipho ukuze ungaseyi. Inkonzo yothando nobunye. Inkonzo yokukhulekela intombi nokuyivalelisa njengoba seyiya emendweni.

5.3.2.4 Ukulanda umkhonto / Ukuyocimela ekhabonina

Kubalulekile ukuba intombi eyemulayo ilande umkhonto ekhabonina. Akuqondiwe umkhonto wangempela. Isiko lokuthi ingane “iyagana” noma “iyenda.” Umemulo ungumfuziselo womendo. “Umyeni” wentombi emuliswayo ngumkhulu wayo. Ngomemulo abasekhabonina baba ngabayeni. Esigcawini babizwa ngabasemzini. Bangayinika umkhonto wangempela ekhabonina. Intombazane isina ngomkhonto wakubo. Yiwona futhi esina ngawo nangomgcagco wayo. Ikhona kodwa ingane “ephethwe” ekhabonina. Amasu awafani. Kuyenzeka enye ingane ithi izaleke kahle, ikhulele kwabo, izinto zayo zilungiswe ekhabonina. Ingane engenayise, engeyasekhabonina, isina ngomkhonto wasekhabonina.

Umemulo umcimbi lapho ubaba wentombi esuke eyibonga ngokuziphatha kwayo. Mhlawumbe imisile intombi kayiqomi kanti seyikhule ngokwanele. Ngomemulo uyise “uyayijuba” ukuba iqome. Uyise uyakhangisa ngentombi yakwakhe uthi “gabi gabi” kunoma ngubani ongafisa ukuyilobola.

5.3.3 Ngomkhehlo

Ingoduso kumele ikhehlwe inhloko ngaphambi komgcagco. Lo mcimbi iyawulungiselela inkehli. Inkehli intombi esilotsholwe yaqedwa eseyilinde ukugcagca. Zimbili izigaba zokukhehla. Intombi noma iqhikiza likhehlwa nguyise. Ingane ikhuliswa ngabasekhaya. Abasemzini bahlongoza umkhehlo sakukhumbuza uyise wengane ukuthi sebeyidinga emagcekeni akubo. Abasemzini bafika nesidwaba, isibhuda nembuzi yokukhumula iqhikiza umbhelenja.

Lezi zimpahla zifika nomkhongi ephelezelwa odadewabo mkhwenyana. Bafike bakhuleke imbuzi esangweni bacele umlobokazi. Baphethe isidwaba abazomgqokisa sona. Sebezomgcoba ibomvu/insoyi bamthunge inhloko.

Ukukhehla uMbatha, (2014: 315) ukubiza ngokuthi:

Ukuthunga isicoco, ukuthunga inhloko.

Inhloko iwuphawu lokuthi lo wesifazane useyogana. Iyisicoco sokunqoba nokuwedlula wonke amabanga anzima. Iwuphawu oludinga ukuhlonishwa. Ukuhlonishwa kwalo ukuhlonipha umuzi lo oganayo endela kuwo.

UMsimang, (1975: 273) ubeka kanje:

Okhehlile ubehlonishwa ngoba kwaziwa ukuthi
usengumkamuntu.

Ngelanga ekhehlwa ngalo ingoduso ibhinciswa isidwaba. Isuke seyingena ebangeni lobufazi. Kumele isizothele lesi sigaba engena kuso. Abasemzini basuke bethi sebeyayidinga ingoduso yabo, bayidinga ekhaya izokwakha umuzi. Batshela izwe lonke

ukuthi ayingabe isaphazanyiswa ingoduso yabo. Noyise wentombi usuke esethi isingaphuma ingane yakhe iyophemba ubuhlobo emzini.

Zimbili izimbuzi zomkhehlo ezimqoka. Kunembuzi efika nabakhongi nodadewabo mkhwenyana nensoyi (isibhuda, ibomvu) yokukhehla inhloko. Uyise wenkehli ukhipha imbuzi abika ngayo umkhehlo. Ingane yakhe uyingenisa endlini abike emsamo ukuthi useyayikhehla. Isizothelwa ngenyongo yelulekwe ngebanga engena kulo. Le nhloko eyethweswayo ayiseyukuphathwa muntu ngaphandle kwemvume yomkhwenyana. Isidwaba lesi isiyovunula ngaso impilo yayo yonke. Akaseyena owalapha ekhaya lo mntwana. Useyagoduswa, uyiswa kwabo.

Ngokukangoti uSibiya, (2017) ingoduso ikhehlwa nguyise. Imbuzi yomkhehlo ile ekhishwa nguyise. Umkhongi nawodadewabo mkhwenyana bafika nembuzi yokumkhumula umbhelenja. Bafika nesidwaba nensoyi. Ngeke bamkhumule umbhelenja mahhala. Imbuzi le abafika nayo imnika amagunya okuba ngumfazi. Isigaba angena kusona kumele sigqamele noma ubani. Imbuzi nenhloko nesidwaba izimpawu zokuthi umntwana uwelela esigabeni esisha, isigaba sobufazi.

Ungoti uZwane, (2017) uthi zonke izigaba zokukhula kwentombazane zihambisana nokuguquka kwendlela intombazane ebhinka ngayo. Inkehli ibhinciswa isidwaba. Ekhanda ithungelwa inhloko Le ndlela yokuvunula seyiwuphawu lwasemzini. Sekuyizinkomba zokuthi seyingumuntu wabantu. Seyingumuntu wasemzini. Lolu hlobo lokuvunula lukhombisa ukuhlonipha ikakhulukazi abasemzini.

Inkehli ingena emgonqweni oyithuba lokuyiwelisa idlule esigabeni sobuqhikiza. Seyiwelela esigabeni sokuba ingoduso. Echaza ingoduso uMbatha, (2014: 454) uthi:

Intombi esilotsholwe yaqedwa esingagcagca noma nini.

5.3.4 Ngomncamo

NgokukaMbatha, (2014:422) ukuncama:

Ukudla ngaphambi kokuthatha uhambo.

Umncamo ukuhlalisa umntwana ngaphambi kokuba aphume ekhaya eya emzini. Uhlatshelwa inkomo. Luyehlukana ulwazi lwawongoti ngale nkomo yomncamo. Abanye bathi kuba inkomazi enesu elilodwa. Isizathu salokho ukuba nomntwana afike azale emzini. Abanye bathi kumele kube isithole. Bathi isithole siwuphawu lokuthi umntwana usagcwele. Incazelo kaMthiya isho ukupha umntwana ukudla ahambe esuthi. Usuke engakayidli inyama yasemzini.

NgokukaMsimang, (1975:279) esinye sezizathu zomncamo ukuthi:

Phela ngeke akudle ukudla kwasemzini ngelanga
lodwendwe.

Kule ncazelo uThabizolo ngokudla uqonde inyama. Umntwana usuke esanikwa kudala indlakudla. Kunezizathu zokuba angayidli inyama yasemzini. Okuthinta izinkomo uyakuzila. Inkomo iygugu lalapha ekhaya. NgesiZulu umuntu udla amasi akwabo. Umalokazana usuke engakangeni ngokugcwele emzini.

Incazelo kaNyembezi, (1966:272) iyefana nekaMbatha ethi:

Yidla ngaphambi kokuhamba.

Lokhu kuncamisa kusabalele. Umntwana ufunzwa ukudla komlomo nokomphefumulo. Ngaleli langa ungena emgonqweni. Izalukazi namakhosikazi aphuma engena emeluleka.

Enye incazelo yomncamo ukudela. Ukudela kubanzi ngokwako. Kusho ukwaneliseka noma ukukholwa.

NgokukaMbatha, (2014:107) uthi:

Ukwaneliseka ungabe usafisa lutho olunye;
ukugculiseka

Ukuncamisa umntwana ukumgculisa. Usuke esekhishwa kwabo. Kuthiwa akahambe edelile, enelisekile. Umncamo isigaba sokugcina esekwabo. Ubizwa ngomntwana kulolu khalo ngenxa yobucayi besigaba akusona. Ugonqa isonto lonke. Uyise umhlabisa imbuzi okukhulunywa kuyo emsamo. Uyise ubikela abalele ngokuphuma kwengane, ayicelele izindlela ezimhlophe. Le mbuzi yendlalela inkomo yomncamo.

Ngale mbuzi uCele, (2010: 26) uthi:

Le mbuzi ngeyokuvaleliswa komntwana phakathi
komuzi ukuthi useyahamba useyogana.

Emgonqweni umntwana ubambe insika yakwabo. Le nsika iyona emnika amandla. Le nsika iludondolo ayolukhumbula lapho sekunzima emendweni. Uyenaba ngale nsika uKhumalo, (1997:173):

Insika yendlu igxunyekwa phakathi nendlu ukuze
iseke indlu. Ngakho indlu izimelela ngayo le nsika
qede ikwazi ukusimama nokumelana nanhloboni
(nananhloboni) yezivunguvungu. Lokhu kuzimelela
komntwana ngensika yakwabo kuwukumgoma
ngandlela thile ngamandla emfihlakalo yezidalwa
zakwabo. Uyazimaziswa ukuba akwazi ukuma aqine
ngqi kubo bonke ubunzima basemzini.

Unina ngeke ahambe nodwendwe. Uzosala abambe le nsika ebibanjwe indodakazi yakhe. Lokhu kubamba insika kukanina kuwuphawu lomkhuleko. Ufana nomuntu obambe umoya. Uthi ngenhliziyo inkonzo enhle mntanami. Abalapha ekhaya, asebalala, baze babe naye umntwana. Njengoba umntwana ebambe insika uhleli phezu kwenkatha. Ngaloku uKhumalo, (1997: 173) uthi:

Akagcini nje ngokuzimeleliswa ngensika kodwa
futhi nansi inkatha athe ze kuyona.

Inkatha ahleli phezu kwayo inemithi emqinisayo. Ngenkatha uMbatha, (2014:477) uthi:

Utshani obusongiwe benziwa isiyingi esibekwa
ekhanda nxa umuntu ebeka umthwalo ekhanda.

Inkatha ivimba ukuhlathswa umthwalo kulo owuthwele. Ikhona nenkatha ebekwa emsamo ekhaya. Le nkatha nayo yenziwe ngotshani. Yona ithwala izinkinga zekhaya. Idonsa yonke imimoya emibi iyiqede amandla. Nangalesi sikhathi sokugcagca komntwana ziningi izimfamona nezimbangi. Ngenkatha kugadwe yonke leyo mimoya nezikhafulo.

Ngalesi sikhathi usuke ebuthaka umntwana. Uyadinga ukuqiniswa. Okhalo usuke eboshwe ngesibhamba sikanina. Umgonqo ngumkhuleko ohlanganisa abaphilayo nabalele. Umntwana welekelelwa ngabaphilayo bamxhumanise nabaleleyo. Ngalo mkhuleko uKhumalo, (1997: 174) uthi:

Ubumqoka bomgonqo bufana nse nesiguqo lapho
umndeni wonke usuke ukhulekela khona umntwana
wawo nganhliziyonye.

Okushiwo uMntungwa kungubufakazi bokuthi ukuzila okukhulunywa ngako kulolu cwaningo kungumkhuleko wesiZulu onzulu. Lo mkhuleko upheleliswa ukugaywa kotshwala nokuchitheka kwegazi (ukuhlathswa kwsikwane somsebenzi). Umntwana ungena ngembuzi emgonqweni. Uyise umdonsa ngengalo eyomkhombisa inkomo yokumncamisa. Angazingenela ehaqwe izimpelesi. UKhumalo, (1997:178) ngokungena esibayeni uthi:

Kungalesi sikhathi lapho umntwana ephuma khona
ngenhlonipho nezimpelesi zakhe ebange esibayeni.
Esibayeni ufika qede enyukele enhla nesibaya lapho
afike aguqe khona kanye nabaphelekezeli bakhe.
Uze lapha esibayeni ngoba kuyuphawu lwesiNtu
ukuba uyise amkhombise inkomo amcola ngayo.

Le nkomo iphethe kuningi. Iwuphawu lokukhishwa komntwana eseya lapho “engowakhona.” Le nyama izomxhumanisa nabalele bakubo, imxhumanise

nabasemzini. Kungalesi sizathu kumele kube yinkomo yakwabo. UKhumalo, (1997: 179) uyakugcizelela lokhu laphe ethi:

Kufanele kube yisilwane salapha ekhaya. Kufanele kube yisilwane abasaziyo abaninimuzi futhi esiyinsila yalapha ekhaya.

Akugcini ngokuba kube inkomo yakwabo kepha ingenye yezamabheka. UKrige kuKhumalo, (1997: 179: ngale nkomo uthi:

*When the bride is about to leave home, a beast known as **ukuncamisa** or **inkomo yokucola**, is slaughtered for her by her father - this must be one of the lobola cattle.*

(laphe umntwana esezolishiya ikwabo, uhlatshelwa nguyise inkomo ebizwa ngenkomo yokumncamisa noma inkomo yokucola, kumele kube ngenye yezelobolo (yezamabheka)).

Lokhu kusagcwalisa inkonzo yokuxhumana nabasemzini. Kuveza ukuthi ukulobolelana akuwona nje umdlalo wokuthenga umuntu ozokuba yinkosikazi. Kuwukuhlanganisa imindeni emibili, ukuze kuphume umndeni omusha oyingqonqodwane. Ukuhlatshelwa inkomo engenye yezamabheka kuwukumakhela isizinda esiqinile umntwana.

Le nkomo kumele kube yinsikazi. Uyise ukhetha inkomo enhle nekhuluphele. Isizathu salokhu uthando nokubonga. Ubonga indlela ingane yakhe eziphathe ngayo. Kungaba inkomazi eseyincane noma kube isithole. Kwenye inkathi uma kwenzeka kuba ngesimithi, ukhetha sona. Kunenkolelo yokuthi uma umntwana ehlatshiswa isithole esesibambile, naye uyofika kumhambele kahle emzini.

Kufika umkhongi azokhipha udwendwe. Umkhongi ufika kusadliwa inyama. Naye uyanikwa le nyama. Ukufika komkhongi ngalesi sikhathi semnyama kuwuphawu lokuhlanganisa imindeni. Nguyena umkhongi owaqala le ndima esiya ngasemaphethelweni. Nguyena futhi ozoyikhathula.

UMsimang, (1975:279) ngale nyama uthi:

Usezonikwa inyama yakhe yensonyama esikwe
kuyo leya yomntwana. Uyidla njena uyajejeza
ngoba izintombi zingahle zingene khona manje
zimthele ngobulongwe.

Umkhongi unele angamemezela ukuthi aluphume udwendwe abe esethathela
ngejubane. Ubalekela ukushaywa. Izintombi zisuke sezilungise izinswazi zokumshaya.
Kwenye inkathi uthelwa ngobulongwe. Kunemidlalwana eyenziwa lapho
kwendiselwana. Le midlalo kukhona ekwakhayo. Ichaza ukuthi ingane ayiphumi nje
mahhala nakalula kwabo. Lokho kuyoyiqinisa ihlale emendweni.

5.3.5 Umgonqo wethwasa

Ithwasa ligonqela lapho lithwasiswa khona. Ziningi izindlela elifika ngazo lapho
lithwasa khona. Ngokuvamile lifika lihayiza kulo muzi elizothwasela kuwo. Lisuke
liboniswe idlozi lalo ukuthi kumele liphume libheke kuphi. Liqala ngokuhlabeka ligule.
Ukugula kwalo kunomhayizo. Liyaqikileka lilokhu lifuna ukubaleka. Liyaqashelwa
ukuba lingazilimazi. Lapho selisukwa yilolu fufunyane, qede ligcwale indlela,
bayalilandela, baleluse. Lihamba lisheshe endleleni. Elinye liyanyenya kuvukwe
lingasekho.

Umuntu ongenwa idlozi kuvamile ukuba agule abangwe nezibi lapho lingakabhoboki
idlozi. Omunye uphathwa ikhanda elingapheli. Kuzanywe yonke imizamo. Kuyiwe
koDokotela, bathi ababoni lutho. Kusuke kufanele bangaboni lutho ngoba kumele
“bezwe” ukuthi isiguli sinabadala. Ukugula komuntu ongenwe idlozi kufakazelwa
uMdlalose, (2009: 18) lapho ethi:

Liba libi ikhanda lemimoya, lishaya liphume
ngamehlo. Lo muntu uhlala enomzimba obuhlungu,
ahlale ekhathele engazi ukuthi enzeni. Uhamba
kabuhlungu esindwa amahlombe. Kuthi makazamule
njalo njalo. Uhlala enomunyu.

Uyaqhubeka umbhali athi idlozi lizibhobokela lona. Uma lingakabhoboki umuntu angagula aze afe. Omunye uphathwa isifuba onde. Kusuke kungakaqondakali ukuthi umuntu uguliswa yini. Kuyokuthi ngelinye ilanga libhoboke idlozi.

UMsimang, (1975:305) ngaloku uthi:

Ukubhoboka kwedlozi ilokhu ukuba kuthi khona ebusuku njalo, lona ogulayo ezwakale esesina yedwa. Usina njalo uyahayiza (umngoma); kokunye uyabhonga (umndiki).

Usina ehayiza nje akaziboni ngenxa yokuthi kusebenza umoya omngenile. Noma esesuka ngejubane elibhekise lapho eyothwasela khona usuke engazi ukuthi wenza ini nokuthi ukuphi. Ithwasa lithi lingangena egcekeni lisho ngengila lihlaba ingoma yalo. Kwenye inkathi liyawa likhihlize amagwebu.

NgokukaNyembezi, (1966:128) ngokungenwa idlozi uthi:

Lapho sekubonakele ukuthi uyethwasa, wayesiwa (wayeyiswa) esangomeni esidala simthwasise. Sasimmbela imithi yokwenza ubulawu, aphalaze, simfundise inhlalo yezangoma yokuzila izinto ezithile.

Kuningi okuzilwa isangoma. Kunemibala esiyigwemayo. Umb ala omnyama siyawuzila, siwugweme. Siwujwayele kodwa umbala obomvu nomhlophe. Le mibala imibala ejwayelekile yobuhlalu. Nokudla siyakukhetha.

Ngokudla okungadliwayo izangoma, uNyembezi, (1966:128) uthi:

Nakhu ukudla okuzilwa isangoma esethwasayo: inyama yembila, imbumba, inyama yemvu, inyama yengulube nobhontshisi.

Ngesikhathi somgonqo liyaqashelwa ithwasa ukuthi alikulokothi ukudla okungamele likudle. Usigozolo oethwasisayo uyakubhekisisa lokhu. Uma lephule umthetho lijeziswa kanzima. Ngesikhathi lisagonqile aliyi ocansini. Emgonqweni nakulo lonke

uhlobo lokuzila, ucansi yilona olugwenywa kakhulu. Ukuya ocansini kuyamngcolisa umuntu. Ozilile kumele abe msulwa lapho esasondelene nabalele. Amathwasa esifazane alala ngokwehlukana nawesilisa.

5.3.5.1 Indawe

Indawe ithongo elingena ithwasa ngendlela enganalulaka. Omunye umuntu uzalwa nawo umoya wendawe, akhule nawo. Kuyenzeka kuthathe isikhathi eside ukuba libhoboke leli thongo ngoba alinandluzula. Indawe idlozi lesifazane. Kuvamile ukuba indawe kube ngelasekhabonina lethwasa.

Ngobulili baleli thongo uMsimang, (1975:305) uphawula athi:

Indiki livama ukuhamba kanye nendawe,
okunguninakhulu wethwasa.

Leli gama, uninakhulu, liveza ukuthi leli dlozi ngelesifazane.
UMsimang ufakazela inkulumo ethi indawe idlozi lesifazane.

UMBatha, (2014:433) indawe ulichaza athi:

Ukugula komuntu kokungenwa umoya wokubhula
kube sengathi uzothwasa.

Lisuke selibhoboka indawe uma onalo selingulisa. Ngokujwayelekile aliwona umoya onolaka.

Kulukhuni ukwelapha ithwasa elingenwe amandiki namandawe kanyekanye. Alibhoboki kahle. Ukubhoboka kwethwasa kusho ukucacisa ukuthi idlozi elilingenile liyisima kanjani, ngelasekhaya noma ngelasekhaya konina? Kuthi lapho kucaca khona bese kufanele elashwe ngokwehlukana la madlozi. Kuqalwa ngelasekhaya konina. Izizathu zokuqala ngelasekhaya konina ukuthi lona alinalo ulaka. Okwesibili abasekhabonina banenimba, bahle ekulivikeleni ithwasa. Indiki lithatha isikhathi lelashwa ngoba linolaka nenkani. Kufanele libe njalo, lingumkhulu wethwasa. Ithwasa elingenwe ngamandiki namandawe lihlala isikhathi eside esigodlweni.

5.3.5.2 Indiki

UNyembezi, (1966:433) ngendiki uthi:

Indiki umoya omubi, izizwe.

Le ncazelo ayichazi ukuthi umoya ovela kuphi futhi ohlose ini.

UMsimang, (1975:305) ulichaz kanje ithongo:

Amathongo lana ehluahlukene. Kukhona idlozi, okusho ukuthi uyise wethwasa. Kukhona indiki, okusho ukuthi uyisemkhulu wethwasa. Indiki livama ukuhamba kanye nendawe, okunguninakhulu wethwasa.

Incazelo kaMsimang iveza umehluko othe bha phakathi kwendiki nendawe. Indiki idlozi lesilisa; uyisemkhulu wethwasa. Linesidlozana. Alilincengi ithwasa. Ithwasa elingenwe indiki liyahayiza libhodle.

UMBatha, (2014: 433) ngendiki uthi:

Indiki isifo esiphatha umuntu imvamisa wesifazane esimenza akhalele phezulu; izizwe.

Okwenza lo moya ubizwe ngezizwe ukuthi kuyenzeka ube yinhlanganisela yemimoya. Umuntu uyangenwa umoya omubi. Kusuke kungelona idlozi lakwabo kepha kusuke kuyimimoya ezulayo. Imgulisa impela-ke leyo mimoya. Ithwasa elingenwe yilo moya kumele lelashwe kuqala.

Kuyenzeka amandiki abe maningi ethwaseni. Ithwasa elinjalo lisuke lingenwe amabutho. Ithwasa elinamabutho aliguqi futhi alijwayele ukuhlala phansi. Lihlala lihlahle amehlo, liphuthuma. Naleli thwasa akulula ukulelapha. Amabutho anamandla nolaka.

5.3.5.3 Amabutho

Amabutho imimoya emibi eyinhlanganisela. Umuntu ongenwe ngamabutho ufana nohlanya. Uma kwenzeka le mimoya imthumela esangomeni, leso sangoma sisuke sibhekene nomqansa. Umqansa usekutheni isangoma esithwasisa ithwasa elinamabutho kumele siqale sikhuphe wona andukuba simthwasise ngendlela ejwayelekile. Inkinga enkulu ngamabutho ukuthi ayakwazi ukucasha.

5.3.5.4 Amakhosi

EsiZulwini kuyahlonishwa. Amadlozi anamagama amaningi ahlonishwa ngawo; abadala, abalele, amathongo, izithutha. Abadala ababizwa ngamakhosi bathe ukwehluka emadlozi. Bahlonishwa kakhulu bona ngoba banomsebenzi owehlukile wokubonisa isangoma. Bangamakhosi ngoba yibona abalawula isangoma. Bangamakhosi ngoba basuke ‘bemngenile’ noma ‘bembusa’ umngoma.

Isangoma uma sibhodla sikholwa ukuthi amakhosi akusona asuke efuna ukukhuluma. Siwabongela ngokuthi: “Makhosi!” Leli gama lisebenza futhi lapho isangoma sesibhula. Ababhulelwayo kumele bakhombise inhlonipho, idlozi lesangoma balibize ngamakhosi. Kumele bananele ngokuthi ‘makhosi’ lapho isangoma sisho esikushoyo. Lokhu kuwulimi lwakhona ekubhuleni futhi kuyasikhuthaza isangoma noma isanusi.

Lolu hlobo lwamadlozi yilona olujwayelekile ebungomeni. Noma isiphi isangoma asixwayi uma sibizwa ngamakhosi. Ukuthi ‘makhosi’ indlela abantu abaveza ngayo ukuhlonipha isangoma. Lokhu kuchaza ukuthi kunamagama okuzila asetshenziwa yisizwe sonke. Kukhombisa izinga lokuhlonipha esizweni sonke samaZulu. KumZulu inhlonipho iyingxenywe yesiko. Le nhlonipho izezwa ngokuthi lapho kukhulunywa nesangoma kubhekiswe kumuntu wesithathu. Uyakuveza loku uMsimang, (1975: 314) lapho ethi:

Kuthiwani? Angizwa. Athini amakhosi?

Ngenxa yenhlonipho isangoma sigcina sekuyisona uMakhosi, kungasewona nje amakhosi akusona. Kugcina kuyigama laso uMakhosi. Isangoma siyahlonishwa,

asibizwa ngegama. Lokho kuchaza ukuthi igama lesangoma liyazilwa. KuMathenjwa, (1995: 38) sithola loku:

Makhos' amakhulu nokuba siyaphila siphilela nina
Makhosi!

Le nyanga ekhulekelwayo ngeyakwaMbeje. Esikhundleni sokuba ibizwe ngoMbeje ibizwa ngaMakhosi. Kuthiwa “Makhos' amakhulu!” Aphindwe kaningi la “Makhosi” kule ncwadi. Lokhu kuveza ukuthi noma inoveli isuka ekhanda, kumele ibe isibuko sempilo. Iyakholeka indaba yombhali okhuluma ngezinto ezikhona empilweni yangempela.

5.3.5.5 Izindlondlo

Izindlondlo ngamathongo asesangomeni esibhula ngabalozi.

UMBatha, (2014:379) uthi ngabalozi:

Imimoya eshaya amakhwela uma kubhulwa.

Le mimoya eshaya amakhwela iba sophahleni lwendlu lapho kubhulelwa khona. Amakhwela lawo asuke eshaywa yizilwane umangothobana azibiza ngezindlondlo. Umangothobana isangoma esibhula ngabalozi. Ngesikhathi kukhala amakhwela lawa azwakala emishayweni yendlu, umangothobana uthi: “Zindlondlo ezinkulu.”

UMsimang, (1975:312) ngesangoma esingenwe idlozi eliyinyoka uthi:

Phela kuningi ukwethwasa okuvela umuntu esakhishwa, esebhula (esebhulela) abantu. Omunye uyaye aphuphe ebona abantu abaningi emanzini, kanti kufuneka ayokwethwasa emanzini. Nangempela uzothathela khona ebusuku aye kwesinezingwenya isiziba. Kokunye uzofika khona kulele ubhambalala lwenyoka ngaphandle kwamanzi bese lumhwitha lumfaka emanzini.

Ungena emanzini egqokile kepha akamanti. Inyoka ihamba naye njalo ize iyofika okhunjinini lomfula lapho kungekho manzi khona. Uhlala lapho izinsuku ezintathu kweve. Inyoka ilokhu imkotha. Uyophuma lapho emhlophe wu umcako. Ukuphuma kwakhe kukabili, angaphuma yedwa noma aphume naye ufeleba.

Wehlukile umgonqo wesangoma sabalozi. Ukuhlala emanzini izinsuku akwenele. Sekumele siye kothwasa ogedleni lukamangothobana obhula ngabalozi. Lokhu kuchaza ukuthi lolu hlobo lwesangoma luthwasa kabili.

5.3.5.6 Ogogo

Isangoma esangenwa indawe, uninakhulu wethwasa, siba nedlozi elibizwa ngogogo. Ugogo uvamise ukuba ngowasekhabonina. Lesi sangoma sihlonishwa ngokuthi: “Thokoza gogo!” Lokhu kushiwo lapho sibingelelwa nalapho kwenanelwa, siphahla. Ogogo bayawuthanda umsindo wokuphahla. Ukuphahla ukushaya izandla lapho ugogo ebhula. Lokhu kushaya izandla kuthe ukwehluka ekushayeni ihlombe. Umsindo wakhona uqoqekile ngoba izandla zishayelwa phansi. Abazishayayo bazishaya sakukhwahla.

5.3.5.7 Inono

NgokukaMbatha, (2006: 853) inono:

Umuntu ongezwani nokungcola othanda
ukuhlanzeka; iqhathanzipho.

Elinye igama lenono igcokama. Igcokama lenyanya ubala. Alifuni ngisho ukuthintwa ngamazolo. Inono liyazithanda. Alifuni ukuthintwa yilutho oluzolungcolisa. Kulolu cwaningo kubhekwa nye incazelo yenono, engaphezulu kwale echazwa uMbatha. Kukhona inono eliyidlozi elingena ithwasa.

UNtombela kuMdlalose, (2009: 27) uthi:

Inono imimoya yabantwana abahamba besebancane,
lihambisana nedlozi lasemanzini.

Liyazichaza leli gama lenono. Umoya wengane usuke umsulwa. Ingane ifa ingakabi namacala ngakho-ke umoya wayo umsulwa. Ngenxa yokuba ingane, lo moya awuhambi wodwa kepha uhamba nawonina. Uhambisana nendiki nendawe. Uvamise ukuhambisana kakhulu nendawe. Indawe uninakhulu wethwasa. Indawe ngelesifazane. Abesifazane banenimba. Kusobala ukuthi “bayigadile” ingane.

Kumele kucace nokho ukuthi umoya lo, akulona idlozi. Idlozi umuntu owafa esemdala. Amazwi kaMahlobo achaza ukuthi kiuyenzeka ithwasa libe nengxubevange yedlozi. Ngaphandle kwendiki nendawe ikhona eminye imimoya engena ithwasa.

5.3.5.8 Ubude besikhathi sokugonqa kwethwasa

Kuyashiyana ukugonqa. Ngokusemthethweni kule minyaka ukugonqa kuthatha iminyaka emithathu. Bakhona kodwa abagonqa unyaka owodwa. Lokho kuhambisana nedlozi lwethwasa ukuthi likhuthale kangakanani.

UMyeza, (2017:134) ngobude besikhathi sokugonqa kwethwasa:

Ukukhuthala kwedlozi lalowo owethwasayo
(othwasayo) yikona okuhlonza (okulawula) isikhathi
ukuthi sizoba side kangakanani.

Ithwasa elinedlozi eliyisijaka liyahlala nangaphezu kweminyaka emithathu lingaphothulwa. Unina wethwasa obonayo ukuthi selikulungele ukuphuthulwa.

Ungoti uDlungele, (2016) ngobude balesi sikhathi uphawula uthi:

Mina ngathwasa ngonyaka we-1976. Ngaleso
sikhathi umgonqo wawuthatha unyaka. Mina
ngacishe ngaqeda iminyaka emithathu.

Le minyaka emithathu acishe ayigonqa uDlungele seyisemthethweni namhlanje. Lo mthetho washayelwa ukuba lingagolimi ithwasa. Uzama ukuqeda izangoma ezidla imbumba. Washayelwa ukuba lenyuke izinga lezangoma. Kumele amathwasas aqeqesheke ngokugcwele ukuze zibhule into ephusile.

5.3.5.9 Imithi yokukhothisa amandiki, amandawe nenono

NgokukaMyeza, (2017:56) imithi edliwa ithwasa elinale mimoya ebalwe ngenhla, yile:

- Umpikayiboni
- Ugebeleweni
- Ungikhawuleni
- Umpunyumpunyu
- Umathinta
- Uhlabazihlangane
- Umaphipha
- Uhlunguhlungu
- Isibhaha
- Umabopha
- Umpindamshaye

5.3.6 Umgonqo weNkosi / weSilo

iSilo uma sizohlangana nabantu emikhosini yaseNdlunkulu, kumele sizigqume ngokuzivalela. Singena emgonqweni isonto lonke.

NgokukaMbonambi, (2010:27):

Ngakho-ke uma kuzogujwa uMkhosi woMhlanga iSilo siye (siyaye) singene emgonqweni ekuqaleni kwesonto lomkhosi. Ezinye izinhlelo zeNgonyama ziyama ngoba kusuke kufanele ibe sesigodlweni okuzogujelwa kuso umkhosi.

Nalapho kuphuma impi iSilo siyagonqa. Ngaphambi kokugonqa sibuzwa eziNduneni sifune iseluleko sokuthi singayiphaka yini impi. Uma ziphika iziNduna ngeke iphakwe impi. Uma zivuma sesizongena emgonqweni. Emgonqweni kusemkhulekweni, sikhuluma nabadala.

UMsimang, (1975:338) ngomgonqo wenkosi uthi:

Uma zivumile iNkosi isizophuma elawini iyolala
endlini engenhla, iNdlunkulu, lapho okunenkatha
yobukhosi (khona) phela kanye nazo zonke
izimfihlo zobukhosi.

INgonyama ayiphoqiwe ukungena emgonqweni. Angaphoqwa ubani umnikazi wesiko?
Kusuke kuyisikhathi esaziyo ukuthi esokuzila. Uma ithanda ingazila ngenhliziyo.
Akekho futhi ongayilawula athi ayigonqe isikhathi esingakanani. Ngesikhathi
somgonqo ikhululekile ukwenza eminye imisebenzi edinga yona.

5.3.7 Umgonqo womfana othombile

Kunezimpawu abonakala ngazo umfana ophuphe isalukazi. Ukuphupha isalukazi
ukushaywa izibuko. Kuhlonishwa ukuthi uthombile. Ngelanga athombe ngalo uvuka
emanzi ezithundele. Uvuka angatsheli muntu akhiphe izinkomo esibayeni kude kude
entabeni. Abanewabo bayobona ngokunyamalala kwakhe nezinkomo ukuthi kukhona
okwenzekile. Bayaphuma bayomfuna. Lapho bemthola khona bamgcoba udaka
enkabeni. Kabagcini ngokumhuqa ngodaka kepha bamphuzisa amanzi enkalankala:

UNyembezi, (1966: 195) uthi:

Bese futhi bemphuzisa amanzi enkalankala.

Amanzi enkalankala ashiwo uNyembezi ithombonkala. Ithombonkala ngokukaMbatha,
(2014: 690):

Amanzi amile (angahambi) ambozwe ulwelwesi
olubomvu.

Kusuke kungamanzi agqwaliswe ukuthi awahambi. Lawa manzi elapha kakhulukazi
esingenzansi. Ayamgoma umfana angabi bukhali esifazaneni.

Abanewabo bayamhaqa babuyele naye ekhaya. UMsimgang, (1975: 220) ngaloku uthi;

Kwakuthi lapho sekuyongenwa esangweni umakoti
(umfana othombile) ahaqwe izingqwele nawontanga
yakhe ukuze angabonwa ngabesifazane.

Ukumhaqa kuchaza ukumfaka phakathi kwabo, bamsithe. Ngalesi sikhathi “umakoti”
ubuthakathaka. Akumele abonwe, ikakhulukazi amantombazane.

Umthombi uthule akathi vu. Uhlangatshezwa uyise esangweni ezomqinisa emkhotisa
izihlungu. Uma uyise engasekho ukhotiswa omunye wawoyise. Kweminye imizi
isalukazi esenza lo msebenzi. Kuba isalukazi kufanele. Phela ugogo lo “uyintombi”
yakhe umfana. Kungakho kuthiwa uphuphe isalukazi ngalolu suku. Uzothathwa isona
isalukazi lesi siyomngenisa emgonqweni. Simhuqa ngebomvu umzimba wonke.
Simhuqa nje siyakhuluma siyamyala. Simtshela ngobungozi bokusondelana
namantombazane. Njengoba ethombile nje usengakhulelisa uma elala nowesifazane.
Welulekwa kakhulu ngokukhetha nalapho eseqomisa, angesheli izintombi ezindala
kunaye. Uyelulekwa ukuthi kuyichilo ukulala namaqhashamlenze.

NgokukaMbatha, (2014:594) iqhashamlenze yileli:

Intombazane ezalele ekhaya ingakashadi; igqinkehli.

Ufundiswa ukuzigcina eyinsizwa. Ufundiswa ukuhlonipha umzimba wakhe agcine
ugwayi kagogo umsulwa. Ufundiswa nokuthi akulalwa nowesifazane osezinsukwini
zakhe.

5.3.8 Ukuzila kokhulelwe

Ngaphambi kokuba sikhulume ngomgonqo womdleane kumele simthathe
esakhulelwe. Isizathu salokhu ukuthi owesifazane ukuzila ukuqala esakhulelwe.
Ukuzila okuningi kuhambisana nokuhlonipha lo muntu ozayo, osesiswini. Akagcini
ngokuhlonipha ingane ayithwele kepha naye uyazihlonipha.

Ngokuhlonipha kokhulelwe uMsimang, (1975:42) ubeka kanje:

Okubaluleke kakhulu kwabakhulelwe ukuba baziphathe ngokuzihlonipha bahloniphe nemizimba yabo.

Inhlonipho ihamba ibanga elide kokhulelwe. Uyazinqabela aziqoqe. Ukuziphatha kahle kwakhe kuwukukhombisa uthando enganeni azoyizala. Ufuzo luyeqa. Uma engaziphathanga kahle ekhulelwe leyo ngane iyokhula ingaziphethe kahle. Kumele azothe ukuze angazali ingane ephaphile noma eyisilima.

Kukhona lapho okhulelwe ephoqelesa khona ukuba athande lokhu okuthandwa yingane esesiswini noma azonde lokhu okuzondwa yingane esesiswini. Lokhu kwenza intando yengane kubizwa ngokuthandiswa.

Ngokuthandiswa uShabangu, (2000:70) ubeka kanje:

Kuba njalo nakowesifazane okhulelwe enyangeni yesithathu. Kuba nezinto azikhonzile angagula nokugula uma engazitholi. Kusuke kungenguye ozilangazelelayo, zisuke zithandwa yingane le ayikhulelweyo.

Ingane esesiswini ixhumene nonina lo oyithwele. Loku kuthandiswa kukhombisa ukuthi sekungumuntu lo osesiswini, useyacabanga. Sekungumuntu uyaphefumula. Uphefumula ngonina. Unina kumele ayihloniphe imizwa yalo muntu amthwele. Umuntu uyahlonishwa. Uhlonishwa engakafiki emhlabeni.

Uyakufakazela loku uMakhoba, (2013:1) lapho ethi:

Ngokomlando nangokwemvelo umuntu nguyena omqoka phezu kwakho konke.

Ukuxhumana okuningi kubantu kuza ngomlomo. Yingakho kuthiwa umlomo yishoba lokuziphungela. Ingane engakazalwa ayikwazi ukukhuluma. “Ithuma” yena unina lo.

Lokho ekufunayo unina ukufuna aze akuthole. Uma esekudlile kuthi cosololo enganeni ngoba seyikutholile ebikufuna. Kukhulu ukuxhumana phakathi kwengane nonina.

Ngaloku uShabangu, (2000:70) uthi:

Konke phela okutholwa yingane kufika kuyo ngomzimba kanina. Kungakho-ke kuba ngunina owedlulisa okuthandwa yingane ngegazi lakhe kuze kuyofinyelela kuyo ngentambo yomzanyana okuyiyo axhumana ngayo nengane yakhe.

Kuvamile ukuba okhulelwe athandiswe inhlabathi. Uyaye athande iphunga layo. Kuyaye kuhlekise uma abakhulelwe sebehambisana sengathi bayotheza, befuna uhlobo lwenhlabathi abaludlayo. Inhlabathi isondelene nomuntu. Ngokwenkolo yobuKhristu umuntu wabunjwa ngenhlabathi. Ngokwenkolo yesiNtu umuntu udabuka ohlangeni. Nalo uhlanga luphuma enhlabathini. Umuntu uphethela khona enhlabathini. Ingane isuke ithandisa unina ikhaya layo, lapho iqhamuka khona nengubo yayo yokugcina, lapho iyophelela khona.

Ukuzinika isikhathi ngengane yakhe, okhulelwe kukhombisa ukuzila okusezingeni eliphezulu. Ingane iqalwa isesiswini ukukhuliswa. Kungakho nje kumele kubhekwe ngisho indlela okhulelwe agqoka ngayo. Ugqoka izinto ezimxegayo ezingezukuyigqilaza ingane. Abantu bakwaZulu babeyizifundiswa yize bengayanga esikoleni sale mfundo yaseNtshonalanga, okuthiwa ihlelekile.

Okhulelwe uzila ngisho ukuhamba ebumnyameni. Uhamba amabanga amafishane ukuze angayigqilazi ingane esesiswini. Ubheka izinto ezinhle neziukekayo ukuze ingane yakhe ifuze lezo zithombe azibukayo. Okhulelwe uyakuhlola akufaka ekhanda lakhe agweme amawongowongo amenza ahlale ephatheke kabi ngoba uyoza ingane enjalo. Akumele alunguze emnyango ngoba uyoba nenkinga mhla ebeletha. Uyothi uyateta ingane ilunguze bese iphindela emuva.

Njengayo yonke imikhuleko, ukuthandiswa kungokwesikhashana. Umuntu uyathandiswa noma aliswe ngesikhathi ekhulelwe. Omunye waliswa umyeni wakhe kuthunquke uthuli.

5.3.9 Umgonqo womdleane

Umdleane ngowesifazane osanda kubeletha. Uphathwa kahle umdleane. Kuthiwa umnyama noma usangcolile umuntu osanda kubeletha. Uhlala endlini emiselwe lokho kuzila, agonqe. Kuya ngokuthi uzele nganeni. Uma kuyintombazane uhlala ezibini amasonto amathathu. Uma kungumfana amzele, uhlala ezibini amasonto amabili. Okwenza kwehluke ukuzilela umfana nokuzilela intombazane ukuthi intombazane ibuthakathaka kunomfana. Inkaba yentombazane iyephuza ukuwa. Kusuke sekuqala inkonzo yenhlanzeko entombazaneni. Lokhu kuzila kukanina kuwuphawu lwenhlanzeko. Ukuba sezibini kusachaza kona ukungcola.

Uyakuchaza ukuba sezibini uMbatha, (2014:53) lapho ethi:

Ukuhlala kowesifazane endlini osanda kubeletha
angaphumi endlini.

Iphephandaba Isolezwe, (31 kuMasingana, 2017) ngaloku lifakaza kanje:

Umdleane nengane kabahlanzekile futhi
babuthakathaka ngalesi sikhathi. Umdleane akabe
esaphuma endlini abelethele kuyo. Uphuma uma eya
ngaphandle, ezimbozile. Kuthiwa usezibini.

EsiZulwini iyaziswa inhlanzeko. Umdleane usuke esangcolile. Akapheki. Uma kwenzeka epheka lokho kudla ngeke kudliwe ngabesilisa. Ukuhlala kwakhe endlini egonqile, kuvikela usana olusebuthakathaka. Esinye sezizathu zokugonqa amasonto amathathu, uma ezele intombazane, ukuthi ibucayi kunomfana. Kulo mgonqo kulokhu kungena izalukazi zizokweluleka umdleane. Zimtshela ukuthi ingane iphathwa kanjani. Kuyedlulela entombazaneni ngoba inendlela ephathwa ngayo ethe ukwehluka kweyomfana.

Ukugonqa kwakhe kunika uyise wengane ithuba lokuyetha igama. EsiZulwini akuxhanyazelwa. Konke kunesikhathi sako. Ingane ayiphelele ingenalo igama likayise. Lokhu kuveza ukubaluleka kokuba nobaba. Yebo ingane isondelene kakhulu nonina ngoba uyithwala izinyanga eziyisishiyagalolunye kepha kayizalwa nguyena kuphela. Ilanga ingane elethwa ngalo kuyise liyingqophamlendo. Usuke ezoyibona futhi ebonga

kunina ngokumzalela le ngane. Okusemqoka kakhulu ngaleli langa ukuthi uyetha igama. Leli gama liqamathekile kunawo wonke ingane eqanjwa wona; elikayise.

5.3.10 Umgonqo wamaphisi / inqina

Umuntu ozingela izinyamazane ubizwa ngephisi. UMbatha, (2014:567) uthi:

Iphisi umuntu othanda ukuzingela, ingcweti
ekuzingeleni, umzingeli.

Elengcweti lichaza ukuthi iphisi umuntu ojwayele ukuzingela futhi ungungoti kukho. Akusukelwa noma yimuphi umzingeli abizwe ngephisi. Amaphisi anohlelo lokuzingela. Kungakho nje egonqa ngaphambi kokuphuma inqina. Inqina ilapho kuhlanguka amaphisi ehlukeni azingele endawonye.

UMbatha, (2014:495) inqina uyichaza athi:

Abantu abanengi besilisa abazingela ndawonye
(bendawonye).

Okwenza uMbatha athi ngabesilisa ukuthi kuvamise ukuthi kuzingele abesilisa. Ekuzingeleni kubhekwa nayo yonke inhlobo yesilwane sasendle. Leso silwane sisuke singumdlwembe nje futhi siyingozi. Kungalesi sizathu bengazingeli abesifazane. AmaZulu ayisizwe esibahloniphayo nesibavikelayo abesifazane. Bayazitsha ezifayo kungakho bengafakwa ezimweni ezibucayi. Uma kunempi kuphuma amadoda nezinsizwa.

Amaphisi alala ndawonye uma ezovukela enqineni. Abesifazane abangeni endlini elele amaphisi. Asuke esemkhulekweni. Lo mkhuleko wawo uphethe kuningi. Kumele akhuleke ngaphambi kokukhipha umphefumulo ongenacala. Yebo wona azingelela ukudla. Azingelela ukuthola izikhumba zezinyamazane. Azingelela ukwenza izihlungu ezikhothiswa izingane ezizelwe kepha akukona nje ukusobozela imvelo. Bayafundiswa ukuthi kuzingelwa nini futhi ngezingakanani izinyamazane ezizingelwayo. Abayilokothi inyamazane ezele ngoba isuke incelisa. Kuwukungabi nabuntu

ukwehlukanisa inyamazane nesixhumo sayo. Abazizingeli izixhumo. Babekela ikusasa. Izixhumo ziyizinyamazane zakusasa.

Imfundiso ngokuzingela amaphisi ayithola emgonqweni. Inqina ithe ukwehluka ekuzingeleni okujwayelekile. Abazingeli bangaphuma ngabodwana bayofuna izinyamazane. Akukho kuhlangu nakufundisana okuba khona uma bephuma ngabodwana, bezilawula. Inqina inomehluko ngoba kuyazilwa kuyo. Kuwukuhlonipha imvelo ukuzila ngaphambi kokuzingela. Kuwukuzihlonipha wona amaphisi ukuzila ngaphambi kokuyozingela.

Ukuzila kungumkhuleko owenza abe msulwa amaphisi. Ongazilanga uba buthakathaka, alimale kalula. Inqina ilawulwa umthonga. Ngaphambi kokuphuma inqina kunemigomo ebekwayo okuzozingelwa phezu kwayo.

UKhumalo, (1994:21) ngokuhlonipha kwamaphisi uphawula athi:

Ngaphezu kwakho konke lokhu, amaphisi ayayihlonipha futhi ayayazisa imvelo nokuvikeleka kwayo. Akukhona nje ukuthi uma ephuma inqina, yingoba ehlose ukuyoqotha imbokode nesisekelo ehlanzeni.

Ukuhlonipha imvelo, esikuthola kuKhumalo, kubaluleke ngaphezu kwenqina. Ngokwazi ukuthi isisu esihle esibekelwa ngaphandle, amaphisi ayayonga imvelo. Uma bebulala besizila, bazodlani kusasa? Ukuqotha imbokode nesisekelo, okushiwo uKhumalo, ukushaya ikhuhle. Izinyamazane ezizele nezinyamu zazo bayaziyeka. Kumele imvelo iqhubeke yande ukuze basizakale ngesikhathi esizayo.

Umgonqo wamaphisi ngowokukhulekela ukuphepha. Akuwona umdlalo ukuhlasela izilwane endle. Ukuzingela kuwukuzibeka engcupheni. Izinyamazane azivumi ukubulawa kalula nje. Nazo ziyazivikela. Ziyalwa ezinye, ikakhulukazi ezinkulu, kufe ofayo. Insele ingenye yezinyamazane okungelula ukuzibulala. Bafundiswa ngisho inhlonipho ebhekiswe ezilwaneni ezizingelwayo. Yingakho nje kunezinyamazane ezingagagulwa ngamagama.

Ngisho bebingelelana kunolimi lwamaphisi abalusebenzisayo, bathi: “Amehlo enyamazane” novumayo asho okufanayo. Ngisho kuphalalwa umkhosi wenqina kusetshenziswa ulimi lokuhlonipha.

Ngaloku uMsimang, (1975:107) uphawula kanje:

Uma kuphalalwa lo mkhosi kuyahlonishwa kuthiwe:
'Me! Inqina ngomuso iyohlanganela kwamthonga
usibanibani.'

Umthonga umholi wenqina. Kukhethwa umuntu obuthanda ukufa ubuthongo. Lokho kwenzelwa ukuthi zilale izinyamazane. Inqina iyazila. Njengoba amadoda elala ndawonye kuwuphawu lokuthi awayi ocansini, okusho ukuthi awahlangani nabesifazane. Nokudla akudlayo kuyakhethwa. Muningi umkhuleko owenziwa ebusuku obandulela ukuphuma kwenqina.

Uyaphawula uMsimang, (1975:107) ngaloku, lapho ethi:

Amakhosikazi wona aphendukezela izidwaba ukuze
zithonyeke izinyamazane.

Ukuphendukezela izidwaba kungumkhuleko ojulile, ongenziwa nje kungonakele lutho. Lokhu amakhosikazi akwenza uma kuphuma impi. Inqina iyafana nempi. Kungenzeka amadoda ahambe angabuyi esedwengulwe yizilwane zasendle. Ngale kokuthi zilale izinyamazane kumele zithonyeke neziyingozi zitheneke amandla.

Inqina yakoMkhulu iphuma uma kuzingelwa izilo ezinkulu; amabhubesi, izingwe, izindlovu nawobhejane. Izikhumba zalezi zilwane ziyadingeka eNdlunkulu. ISilo sivunula ngezikhumba zezilo ezinkulu. Umuntukazana akavumelekile ukuvunula ngengwe. Ngakho-ke inqina yakoMkhulu ibaluleke ukwedlula ukwenza. Amaphisi alala ndawonye koMkhulu.

NgokukaMsimang, (1975:109) ngenqina yakomkhulu:

Umehluko ukuthi kule nqina kusebenza inyanga
yakomkhulu, ichele ngezintelezi sengathi ichela
impi. Injalo nje le nqina iphumela khona komkhulu.

Amaphisi ale nqina ayefana namabutho. Angalihlala nesonto lonke komkhulu. Kumele aphume inqina ehlanzekile, ehlambulukile futhi efanele ukubulala izinyamazane zakomkhulu. ISilo sisondelele nendalo. Njengoba siyikhanda lesizwe sakhethwa ngabaphansi. Ngakho-ke noma senza ini kumele sibabikele abaphansi. Isizathu sokuthi inqina yakomkhulu ihlale isikhashana eNdlunkulu ukuthi iSilo kumele siyibike kwabaphansi. Isuke iyobhekana nezilwane eziyingozi ngakho-ke kumele isingathwe ngabaphansi. Iphisi elingagonqanga liba lula, lidliwe imikhokha.

Abaphansi iphisi balipha inhlakanipho nesibindi. Lapho kuzingelwa ibhubesi kwakhiwa idlangala eliqinile. Lishiywa phezulu lingafulelwe kepha linezintingo ezakhiwe zaqina. Leli dlangala lakhiwa eduze kwalapho ebuthise khona umthakathi wezindaba. Kwakhiwa umvalo oqinile. Uma selakhiwe laqedwa lathiwa du idlangala, kungena amaphisi nemikhonto ayimise ayibhekise phezulu. Sekuzosuka iphisi elinejubane liyoletusa ibhubesi. Libe selilisukela. Libaleka liyophonseka edlangaleni livale. Ibhubesi lizogxuma liziphonse ophahleni. Lifike ligaxele ezintandeleni. Amaphisi alibhokode ngemikhonto. Libhonge, life. Akafi nokho kalula umthakathi wezindaba. Ufa ezendlalele.

Ezinye izilwane eziyingozi ingwe, indlovu, inyathi nensele. Iphisi elingagonqanga ngeke libhekane nalezi zilwane, lisala enkundleni. Umgonqo wamaphisi ungumkuleko onzulu. Ungamalungiselelo okubhekana nalezi zilwane eziyingozi. Ngabaphansi kuphela abapha amaphisi amandla nenhlakanipho yokubhekana nalezi zilwane.

5.4 Ukugoya kukamalokazana

Ukugoya kusukela egameni “goba.” Inguquko yomsindo “b” eba ngumsindo “y” ibizwa ngenguqukomlando. Kuhlobene namagama “nqanda,” “gweba,” “qeda inkani,” “ehlula.” La magama azwakala emabi enempi. Okwenza angezwakali kahle ukuthi isigaba angena kusona umalokazana asilula. Ukufundela ukuphatha umuzi akuyona into

encane. Ukugoya ukugonqa okuthe thuthu. Yonke imigonqo ithatha isikhathi esingangesonto noma amasonto amabili. Ukugoya kungathatha izinyanga eziysithupha noma ngaphezu kwalokho.

KuKhumalo, (1997:488) ukugoya kuchazwa kuthiwe:

Yisambulo lesi sobumqoka nobunzulu bomgonqo njengesiguqo sokuxhumana nabalele nganhliziyonye nomqondo wonke ngokuphelela kwakho. Isambulo salesi siguqo esingumgonqo ngesokuthi manje kuhlanganiswa imuva nephambili ngomfuziselo wokufa nokuzalwa. Ngokwendabuko, lokhu kwelamana ngokuba kufike ukuzalwa kuqala kwelanywe ukufa. Kulokhu imvelo iveza umntwana egonqa, okungumfuziselo wokufa kubo ebesezogonqa emzini, okuyuphawu lokuzalwa kwakhe lapha ekhaya.

Ukugoya kungumfuziselo wokuzalwa kabusha. Ingane ifundiswa iyincane kwabo. Nomalokazane akabizwa ngomntwana ngephutha. Usuke eyingane ezelwe. Ungena ngokuzila emzini. Ukuxhumana kwasemzini nekubo kubonakala ngoba wembatha sona leso siphuku ayesembethe ngomgonqo womncamo kwabo. Njengomuntvu ozelwe kumele afundiswe. Ulungiselelwa ukuba inkosikazi noma inzalabantu kulo muzi angena kuwo.

NgokukaMsimang kuKhumalo, (1997:488) ugonqa ngesiphuku sakwabo:

Umakoti lona uzonele abuyele ekhaya, bese enzelwa umgonqo ngesiphuku leso ayesembethe ngesikhathi egonqe kwabo ngaphambi komncamo. Akufuneki enye ingubo, kufuneka leyo akhalela kuyo.

Yonke imigonqo angene kuyo ubesekwabo umalokazane. Uyaqala manje ukugonqela emzini. Ungena esigabeni sokugcina sokuxhuma yonke imigonqo aseke wangena kuyona. Ungena nomyeni wakhe kulo mgonqo. Ukungena kwabo bobabili kuwuphawu lokuhlangana. Sebeqala umshikashika wokubambisana impilo yabo yonke baze bahlukaniswe ukufa. Ukugonqa okwelama lokhu sekuyokuba ukungena emseleni esezilela umyeni wakhe. Sekuthanda ukwenyukela. Kuningi okuzwakala sengathi

kuyinhlehlendamumva. Kuvamile ukuba kuthiwe umalokazane akakwenzi ukuthi. Uxwayiswa ngezivivinyo azothi angadlula kuzo kube usewele ngelibanzi.

Lezi zivivinyo zimbalwa. Kunezindawo azizilayo umalokazane. Uyasizila isibaya angangeni kuso kuze kudlule leli banga lakhe lokufundela. Uyayiziba indlu kayisezala aze angeniswe kuyo ngesikhathi esifaneleyo. Kunokudla akuzilayo aze adliswe kona ngesikhathi esifaneleyo. Inyama yasemzini uyayizila. Usuke ehlonipha izinkomo zomnumzane angena ngazo lapha ekhaya, hhayi ngoba encishwa inyama. Kuyisimiso lesi sokuba afunde ukuzithiba nokungazithatheli. Kusetshenziswe inyama, ukudla okuhalelekayo, njengengxenye yezivivinyo zakhe.

Umalokazana usuke efunda umuzi. Ukuze abe ngumfazi ophелеle emzini kumele ahloniphe zonke izigaba okudlulwa kuzona emendweni. Ukugoya ithuba elihle lokufundela ubukhosikazi. Kulesi sahluko kubhekwe “izivivinyo” adlula kuzona anduba abe yinkosikazi ngokugcwele

Incazelo kaMbatha, (2014:210) ihamba kuwona amagama okugoba nokuthoba:

Ukugoya ukuhlala kukamalokazana emzini uma
esanda kugcagca ezihlonipha ngokungazuli.

Leli siko lenziwa umalokazana esanda kuchanguza. Umalokazana kunemigomo ayigcinayo aze akhule abe inkosikazi ngokugcwele. Akathi efika nje umalokazana abe eba inkosikazi. Lokhu kuhlonipha kwakhe nokuzila kwenza ukuba angabangi nomamezala noma nawomamezala. Kwenza ayazi indawo yakhe emzini.

Incazelo kaNyembezi, (1966:249) nayo kayehlukile kakhulu. Echaza igama goya uthi:

Hlala (njengomakoti) ubheke udonga, uhlonipha.

Okwenza yehluke kancane le ncazelo ukuthi uNyembezi umakoti umfake kubakaki sengathi ukugoya okukanoma ubani. Ubeka sengathi nomakoti uyabalwa ekugoyeni. Ukugoya okukamalokazana vele. Okunye ukugoya okusesiZulwini kusukela kulokhu kukamalokazana.

Ukugoya kukamalokazana kubikezela ukugona. Kuba kuhle kakhulu uma ezibula ngomfana. Amalungiselelo okuthola le ngane yomfana enziwa umakoti esesemgonqweni.

Umalokazana ufunda intobeko ngesikhathi egoyile. Ungoti uNene, (2016) ubeka kanje ngenhlonipho kamalokazane:

Umlobokazi uyahlonipha emzini. Ukuzithoba kwakhe kuyamakha kumenze abe nesithunzi. Uma ezithobe ngalesi sikhathi sokungena emendweni useyothobeka njalo. Ukuhlonipha kwakhe kuthenga ukuhlonishwa ngabomndeni. Kumakhela isithunzi. Useyokuba inkosikazi enohlonze emndenini.

Le nhlonipho akayiphili yedwa. Uyiphila nabanye abalobokazi. Ungena emkhandlwini wabesimame balapha ekhaya. Umkhandlu akuyena nje uninazala kuphela kepha ibona bonke onina nomndeni wonke. Umndeni imizi yonke yakuleli khaya.

UMbatha, (2014:433) umndeni uwuchaza athi:

Umndeni abantu bozalo; usendo.

Le ncazelo iwuveza ngokusobala umehluko phakathi komndeni wesiLungu nowesiNtu. EsiLungwini umndeni ubaba wekhaya nomkakhe nezingane zabo. EsiZulwini kungaphezulu kwalokho. Usendo ulungelunge lokuzalana komndeni. Umndeni wakhiwa amakhaya amaningi anabantu abazalanayo. NgesiLungu uma kuchazwa lo mndeni wesiNtu kuthiwa “umndeni owengeziwe” (*extended family*).

Umalokazana uzizwa efudumele phakathi komndeni awugoyela. Akabasweli abantu afakana nabo imilomo ngezikhathi zobunzima. Akabi intandane. Ufunda ukwenza izinto ngokuhlanganyela nabanye ikakhulukazi abesifazane. Ngezikhathi zokuxakeka akakwazi ukuphindela kubo lapho akhishwa khona kwathiwa indawo yakhe iphelile. Ukugoya kuwukumesula kwabo ingunaphakade. Kungukumxhuma nabasemzini, abaphilayo nabalele.

5.4.1 Ukungena exhibeni

Ixhiba yindawo ebaluleke ukwedlula zonke ekhaya. Yilapho kuphekwa khona. Ukudla kuyinsika yempilo.

UMbatha, (2014: 745) echaza ixhiba uthi:

Ixhiba indlu yesiZulu yokuphekela.

Akulula ukuba owesifazane azingenele nje exhibeni lenye inkosikazi, engangeniswanga. Yiyona le ndawo eyenza inkosikazi yekhaya izizwe ubukhosikazi. Ixhiba liyiqholo lenkosikazi ngoba ilapho yondla khona umyeni wayo nomndeni wonke. Umalokazana ungeniswa ngembuzi exhibeni. Le mbuzi iyamkhulula imnika igunya lokungena khaxa exhibeni.

Ukungena exhibeni kuyigxathu elisondeza umalokazana ebukhosikazini balapha ekhaya. Ungeniswa uninazala kuleli xhiba. Noninazala wayengeniswe uninazala. Lokhu kunikezelana kuyintambo nochungechunge lwempilo nokumisa insika kwamakhosikazi alapha ekhaya. Kuwukukhulisana okuthi mawukhule, wande, ume umuzi.

UMsimang, (1975:295) ngaloku uthi:

Ngalo lelo langa okuhamba ngalo impelesi yokuqala, uninazala kamakoti uphinda angene kuye ngembuzi yokumngenisa exhibeni embikela ukuthi akafuni antandaneke, noma alinde ukufunzwa sengathi ingane, kuhle naye ayozi bonela exhibeni. Usho la magama ebe emhola ngengalo eyomngenisa exhibeni.

Ukungeniswa kukamalokazana exhibeni isigaba sokuqala esimkhululayo. Lesi sigaba simxhumanisa noninazala. Uzizwa emukelekile futhi ethenjwa ukuthi angawuphekela umndeni omusha. Umalokazana ongangeniswanga exhibeni uhlale ewunyube engazethembi ukuthi wamukeleke ngokugcwele emzini.

5.4.2 Ukutheza

Ukutheza ukulanda izinkuni zokubasa ehlathini. Izinkuni kuyingxenye yempilo yasekhaya. Izinkuni yizona okubaswa ngazo eziko. Iziko liyisisekelo sempilo yasekhaya. Echaza iziko uMbatha, (2014:770) uthi:

Indawo lapho kubaswa khona endlini.

Umalokazana kumele azikhombise ukuthi umndeni uzowusimamisa. Umndeni ungathembela kuye. Usahamba ezinyathelweni zawoninazala nabo abatheza ngesikhathi begoyile. Yingakho nje kumele abuye nenyanda ebhekile. Uphelezelwa odadewabo basemzini nezimpelesi zakhe ngesikhathi eyotheza. Eyakhe inyanda kumele izedlule ezalaba abanye.

5.4.3 Ukuhamba emva kwezindlu

Lapho kuhlatshiwe umalokazana uhamba emva kwezindlu. Isizathu esimqoka sokuhamba emva kwezindlu ukuhlonipha izindlu zawoyise. Kungenzeka abone ubunqunu bukayise uma ezodlula phambi komnyango. Isizathu esimqoka sokuhamba emva kwezindlu inhlonipho. Kuwuphawu lokukhombisa isigaba akusona umalokazana. Akusho ukumbukela phansi noma ukungemukeleki lapha ekhaya kepha isigaba okumele adlule kuso.

Izindlu azilingani ekhaya. Kukhona izindlu ezihlonishwayo. Indlu kayisezala ibalulekile ngeke umalokazane angene kuyo engakangeniswa ngokusemthethweni. Lokhu kuhamba emva kwezindlu kumenza abe neqiniso lokuthi uyazihlonipha lezi zindlu.

5.4.4 Ukusika idaka

Umalokazane uyayizila inyama yasemzini aze anikwe igunya lokuyidla. Uma kwenzeka kuba khona umsebenzi ekhaya, engakanikwa igunya, uninazala lokho

ukulungisa ngokuthi umlobokazi wakwakhe akasike idaka. UMsimang, (1975:298)
ngokusika idaka uthi:

Sekuzosuka uninazala athathe idaka esibayeni
alifake ogqokweni kanye nenyama ethile
kweyomakoti amnike umalokazane wakwakhe athi
akalisike ngesinqindi. Usengayidla-ke inyama
yasemzini ngoba usesikiswe idaka lazo.

Umakoti usexhumene nezinkomo zalapha ekhaya njengoba esesikiswe umquba wazo.
Idaka umquba omanzi osaligabade. Isibaya siyisizinda esibalulekile ekhaya.

5.4.5 Ukungeniswa esibayeni

Isibaya sihlonishwa kakhulu ekhaya. Siyindawo okulele kuyo abanumzane bekhaya.
Umnumzane ungcwatshwa esibayeni. Esibayeni yilapho kuhlala khona imfuyo yalapha
ekhaya. Inkomo ibaluleke ukwedlula ukwenza ekhaya. Yiyona okuxhunyanwa ngayo
nabalele. Wonke umuntu ekhaya uxhumene ngandlela thize nesibaya. Nomalokazane
kumele aziswe futhi abikwe kwabangasekho balapha ekhaya.

Umalokazane uyasigwema isibaya. Uyazizila nezinkomo angazidabuli. Ngaphandle
kokuba umalokazane, umuntu wesifazane akazidabuli izinkomo. Kuyagcizelelwa
ukungazidabuli izinkomo kulesi sigaba akusona. Lapho esegoyile waqeda ube esenikwa
amagunya okungena esibayeni. Uyisezala umcela ukuba agaye. Usezomlethela
isicathulwana leso esibayeni. Ubabezala usamukela nje uhlezi ngasesangweni lesibaya.
Usezomtshela-ke ukuthi usenamagunya okungena esibayeni uma kunesidingo
esiphuthumayo. Ngaloku uMsimang, (1975: 299) uthi:

Umnumzane uhleli enhla nesibaya belu, ubheke
esangweni. Umakoti usezofike alubeke phambi
kukayise qede aphungule bese emnika aphuze.
Emva kwalokho naye uyisezala usezophuzisa
umalokazane wakhe bese ekhuluma ethi:
“Sengikungenisile-ke esibayeni mntanami. Ngithi-
ke usuyongena njalo lapha, kungabikho
ukuqhuzuka.”

Ukungeniswa kwakhe esibayeni akuchazi ukuthi sekuyindawo azohlala kuyo. Abesifazane abangenangeni esibayeni ngisho sebesiphothulile lesi sigaba sokugoya. Isizathu sokuba bangangeni njalo ukuthi isibaya siyindawo engcwele. Kulapho kuhlala khona abaphathi bomuzi. Umalokazane uhlonipha izinhloko zekhaya ezilele esibayeni. Uhlonipha izinkomo ezingumnotho namagugu ekhaya.

Ngesibaya uMakhoba, (2013: 76) uthi:

Ngolimi lwanamhlanje singathi isibaya iThempeli
lasekhaya.

Umuntu wesifazane uyaqaphela ukuba angazidabuli izinkomo. Uma engena esibayeni kufana nokuthi ungena phakathi kwazo ngisho zingekho. Abesifazane babuthakathaka. Kuyenzeka babe sendaweni yabo. Ziyalimala-ke izinkomo, mhlawumbe ziphunze noma zidabuke imibele uma bezidabula. Imfuyo iyaziswa ekhaya. UMnumzane osuthayo ubonakala ngesibaya sakhe.

Ngokubaluleka kwesibaya uMakhoba, (2013: 77) uthi:

Yisizinda sekhaya isibaya. Yilapho kufihlwa khona
umnumzane wekhaya uma eshona.

UMakhoba ufakazelwa uMthiyane, (2014:56) lapho ethi:

Esibayeni umakoti ungena nalo ukhamba eguqile
(aguqe) ngoba isibaya sihlala abaphansi.

Ukungeniswa kukamalokazane esibayeni ukumxhumanisa nezinsika zekhaya, abalele.

Ungoti uMhlongo, (2016) ngenhlonipho kamalokazana uphawula kanje:

Ubaba walapha ekhaya (ubabezala) wayengithanda
kabi. Yini-ke? Ngangimhlonipha. Wawungathi
ngigane yena kunobaba kaMandla. Wangifundisa
okuningi. Okuningi yikhathi ngikubona manje.
Ngiyakhumbula nje engingenisa esibayeni.
Ngasheshe ngangeniswa mina esibayeni salapha
ekhaya. Obaba nomama babeyisiZulu, bewagcina

amasiko. Lezo zinkomo ababethe angizihloniphe zisekhona nanamhlanje, azipheli. Seziphelile komakhelwane. Isibaya siyahlonishwa. Umalokazane akangeni esibayeni. Kugaywa utshwala abe esengeniswa-ke. Konke okuthinta abalele kugayelwa utshwala. Kufana noma kuzolungiswa amathuna, kugaywa utshwala.

Lo ngoti uphawula nangokubaluleka kokugaya. Yonke imisebenzi yabadala igayelwa utshwala. Kweminye imisebenzi ngisho lingachithwanga igazi, uma kugayiwe kwenele. Ukungeniswa kukamalokazana esibayeni akudingi gazi.

5.4.6 Ukungeniswa endlini kababezala

Umalokazana uyayizila indlu enkulu emzini. Kuwuphawu lwenhlonipho ukuqhelelana phakathi kukamalokazana noyisezala. Igebe eliphakathi kukamalokazana noyisezala liyalingana negebe eliphakathi kukamkhwenyana nomkhwekazi wakhe. EsiZulwini iyaqaphelisiswa le nhlonipho. Umalokazana uyayihlonipha indlu kayisezala. Uhlonipha konke nje okukayisezala. Kuhamba kuhambe kube nesidingo sokungena endlini kayisezala. Ngakho-ke kumele angeniswe ngokwesiko lalowo muzi.

Ungoti uNdlovu, (2017) ngaleli sikwana uthi:

Kuyenzeka ngokuhamba kwesikhathi ubabezala aludinge usizo lukamalokazane. Babobabili endlini. Enze njani ubabezala? Nakhu phela udinga usizo! Ngeke ahlupheke enomalokazane wakwakhe. Ngaleyo ndlela uyadinga ukusheshe angeniswe umalokazane endlini kayisezala. Ungeniswa ngotshwala. Kumele lobo tshwala bugaywe nguyena umakoti.

Kusuke kujatshulwe. Kungenzeka kuhlatshwe ichogwane lapho kungeniswa umalokazane. Lokho akusho ukuthi sekunomsebenzi odinga omakhelwane. Ekhaya kufuneka kuhlale kuhlale kuxokozelwe.

5.4.7 Ukuphuca

Ukuphuca ukugunda ususe zonke izinwele ekhanda. NgokukaNyembezi, (1992: 416) ukuphuca kusho ukuthi:

Susa zonke izinwele kungasali lutho, phucula.

Ukuphuca kuwuphawu lokuqala kabusha. Ikhanda liphucwa ngoba izinwele sezikhuliole, sekumele kuhlume ezintsha. Ngomhlunywana nangomemulo izingane ezisemgonqweni ziyaphuca. Ukuphuca kuwuphawu lwenhlanzeko nobumsulwa.

Umalokazana isu lakhe lokuqala ulibelethela kwabo. Usuke eseyiklume kulolu khalo lokuzala, ngakho-ke udinga isandla sikanina. Kumele le ngane ixhumane nekhobonina. Ukugoduka aye kubo kubizwa ngokuphuca. Emva kokuteta ungena exhibeni (ezibini). Isigaba esilandela ukuba sezibini ukuhlatselwa kwakhe imbuzi. Imbeleko abeletha ngayo ingane yakhiwa ngesikhumba sale mbuzi.

Imbeleko uMbatha, (2014: 390) uyichaza athi:

Iskhumba noma umkhando wezindwangu
wokubeletha ingane.

Imbuzi ihlinzwa angasuswa amanqina nezinselo zakhona. Lesi sikhumba kubelethwa ngaso ingane. Ayigugi imbeleko. Nesu elilandelayo seliyobelethwa ngale mbeleko. Echaza isu uMbatha, (2014: 661) uthi:

Izingane esezitholwe ngumuntu wesifazane
eziphilayo nesezashona.

Kweminye imizi yonke ingane yenzelwa imbeleko. Kweminye zonke izingane ezelama izibulo zibelethwa ngembeleko yalo. Lokho kuchaza ukuthi imbeleko yenziwa kanye. Umalokazane uphuca kanye. Lokho kuchaza ukuthi ingane yokuqala kuphela ayitetela kwabo.

5.4.8 Ulimi lokuhlonipha

Umalokazana uyahlonipha emzini. Uqala esayintombi eqomile ngakho kodwa. Isoka lakhe uyalihlonipha azile negama lalo. Ulibiza ngebutho lalo noma ngesithakazelo. Umyeni wakhe ukhuluma naye sengathi ukhuluma nomuntu wesithathu. Uyachobozela angambheki emehlweni lo athandana naye. Ukhulumela phansi angammemezi umyeni wakhe.

Abasemzini, ikakhulukazi abafowabo myeni nawoyise, umalokazana uyabazila. Amagama abo uyawagwema angawagaguli. Uhlonipha ngisho iziqu zalawo magama. Uma esiqwini segama lomnumzane kukhona unkomo, umalokazana akasayukulibiza igama elithi “Nkomo.” Njalo useyokuthi inkomo imeshe noma imata. Ngisho sesidlulile isikhathi sokugoya umalokazana uyalizila igama likayisezala.

Siyafakaza isihloko sephephandaba iSolezwe, (2017:11) esithi:

Umalokazane kunamagama okungafanele awagagule.

Lo malokazane wayenenkani engawahloniphi amagama awoyisezala nawabafowabo myeni wakhe. Wayekhulelwe. Sekufike isikhathi sokuba abelethe akubeletheke. Kwase kuphele izinyanga ezilishumi nantathu ekhulelwe. Waze waya kwababonayo. Bamtshela ukuthi wedelelile emzini ngakho-ke abalele bamthukuthelele. Kwadingeka ukuba ahlawule ukuze abelethe. Inhlonipho iyingxenyane enkulu yesiko lesiZulu. Kunamagama alondolozwe enqolobaneni yesiZulu angobhekizehlakalo. Umalokazane utomula kuwona lo mthangala.

KuMsimang, (1975:93) kuvela amagama ambalwa okuhlonipha:

Umfana > umchakisana

Inkomo > imata

Amanzi > amacubane

Imbuzi > intshitane

Okubili > okunkwica

Ngolimi lokuhlonipha uNgwenya, (2015:59) uthi:

Olimini lwesiZulu kunamagama asetshenziselwa
ukuhlonipha izimo kanye nabantu abathile. Lokhu
kusiza ekugwemeni amagama alumelayo
nahlabalazayo. Omakoti banamagama
akhethekileyo abawasebenzisayo emzini lapho
begane khona ukutshengisa inhlonipho.

Le ncazelo kaMntimande iveza ukuthi ulimi lokuhlonipha ngamagama
angasetshenziswa njalo olimini olujwayelekile. Ngamagama asenqolobaneni abheke
izehlakalo. Amagama abheke izimo lapho kumele kuhlonishwe khona, kuzilwe noma
kugwenywe igama lelo. Umalokazane akahloniphi ngolimi kuphela kepha ngawo
wonke umzimba wakhe. Inhlonipho uyiveza nangokufihla amehlo. Uyashalaza
angabagqolozeli abasemzini emehlweni lapho ekhuluma nabo. Ukukhophoza
kuyingxenye yokuhlonipha kwakhe. Ngisho iphimbo kumele liveze isizotha,
akhulumele phansi.

UNgwenya, (2015: 148) ngolimi lokuhlonipha, uqhubeka athi:

Nalapho ekhuluma nomyeni wakhe kumele aqaphele
ukuthi ulilawula kanjani iphimbo lakhe.
Angakhulumi ngendlela engenza abanye bacabange
ukuthi uyathetha. Nalapho ekhuluma namalunga
amadala omndeni, makakhopozele angawabheki
emehlweni.

Umalokazane ukhulumela phansi. Ngisho esedlulile ebangeni lokugoya umfazi
owendile akaliphakamisi izwi lapho ekhuluma nomyeni wakhe nalapho ekhuluma
nabasemzini. Uzijwayeza ukubheka phansi. Le nhlonipho yenza ahlonipheke kakhulu
abe nogazi kwabasemzini. Bamazisa ngenhlonipho yakhe. Nomyeni wakhe uba
nesithunzi kuthiwe ‘waganwa uSibanibani.’

Naye umalokazane uyahlonishwa. Ubizwa ngesibongo sakubo noma ngegama likayise.
Alilokothwa igama likamalokazane. Uma engowakwaButhelezi kuthiwa
nguMaButhelezi. Uhlonishwa nguye wonke umuntu emzini. Ukubizwa kwakhe
ngesibongo sakubo kwenza singapheli njengoba esendile. Kwenza nokwaziswa

nokuhlonishwa kwabasekhweni kungapheli. Lapho ebongwa uyathakazelwa kuthiwe Shenge noma abizwe ngezinye izithakazelo zakwaButhelezi.

Lokhu kubizwa ngo-“Ma-“ kuchaza ukuthi uyinxusa lakwabo lapho ende khona. Lesi sakhi esingu “ma-“ sinqamulela ukuthi “mama”. UMaButhelezi unqamulela ukuthi Mama uButhelezi. Ukubizwa kwakhe ngesibongo sakubo kukhombisa ukuthi umuntu wesifazane uyahlonishwa esiZulwini. Isibongo sakhe asipheli. Sigqama kakhulu lapho eseganile. Umalokazane ongahloniphi uphoxa umuzi wakubo. Abantu babona imfundiso yasekhweni kumlobokazi. Uma engahloniphi bathi akafundisekanga kahle. Imigonqo adlula kuyo yiyona emakhayo. Uthi eqambe efika esigabeni sokugoya abe eseluqaqadu, esaqeqesheka ngokugcwele.

Ukuhlonishwa komuntu wesifazane kugcizelelwa uMakhoba, (2013:66) lapho ethi:

Ukuze ubone ukuthi inkosikazi iyahlonishwa, bheka
ngoba kayibizwa ngegama layo kepha ngesibongo
sakubo. Uma ingeyakwaDlomo kuthiwa
mguMaDlomo.

Kumele igcizelelwe le nhlonipho eshiwo uMakhoba ukuze kugwenywe imikhuba eminingi emisha. Kunendlela entsha yokubiza amakhosikazi ngezibongo zalapho ende khona. Ephawula ngaloku uMakhoba, (2013:66) uthi:

Uma leyo ndoda inguMakhaye, emzini wayo
ikwaMakhaye. Uma iganwe intombi yakwaMkhize,
leyo nkosikazi inguMaMkhize. EsiZulwini asisho
ukuthi inkosikazi kaMakhaye, ngumama uMakhaye.
KuyisiLungu lokhu, phecelezi kuthi; Mesis
Makhaye.

Kuyunhlambana ukubiza inkosikazi ngomama walapho yende khona. UMaButhelezi owendele kwaNgcobo kuyinhlamba ukumbiza ngomama uNgcobo. Lokhu kuchaza ukuthi uzalwa uNgcobo ekubeni ende khona. NgokwesiZulu intombi ayendeli ezihlotsheni. Kuyinhlamba futhi ukuba ibe nezibongo ezimbili kuthiwe inguButhelezi-Ngcobo. Lokhu kuchaza ukuthi mabili amadoda akhe umuzi; uButhelezi noNgcobo. Ukuhlonishwa kwabesifazane kuyaphambana nalokhu. Kungukumhlonipha isibili umalokazane ukumbiza ngesibongo sakhe.

5.4.9 Ukuguqa nokunye ukukhuluma ngezenzo

Inhlonipho ihamba ibanga elide esiZulwini. Ayilona nje ulimi kuphela kepha ibonakala nasezenzweni. Engakakhulumi umalokazane kunezimpawu zenhlonipho abonakala ngazo. Ukugqoka kwakhe okunesizotha kumakhela ukuhlonishwa emzini. Kuhlonishwamna kabili. Lokhu kuchaza ukuthi ukuhlonipha kuyathengana. Abantu bakuhlonipha ngendlela obahlonipha ngayo wena. Ukwenza kwakhe nokuthoba kwakhe kuyikhuluma kuyiqede indaba yenhlonipho. Isizotha umalokazane usikhombisa nangezinye izitho zomzimba ngaphandle kolimi alusebenzisayo. Usebenzisa izandla, amehlo, namadolo ekukhombiseni inhlonipho. Ngisho ukugqoka kwakhe kukhomba izinga lokuhlonipha kwakhe.

Ukuguqa kuwuphawu lokuthoba nenhlonipho. Uphawu olubonakalayo lokwehla. Kunezindawo zikamalokazana okungamele zivele kwabesilisa. Amatsweba avela kalula uma owesifazane engathobi aguqe. Akumele nangengozi abesilisa, ikakhulukazi abasemzini babone izindawo ezifihlekile noma ezikude kumalokazana. Le nhlonipho yesiZulu ivimba izilingo. Akuvamile esiZulwini ukuba kuzwakale amahlazo okulahlekelwa isimilo kumalokazana. Noma kwenzeka silahleka ngeke kube lula ukuba sibe lapho endele khona ngoba kunegebe phakathi kwakhe nabafowabo nawoyise bomnyeni wakhe. Leli gebe lidalwa inhlonipho ehambisana nokubaguqela abasemzini.

5.4.10 Ukugqoka

Umalokazane usuke esewelile ebangeni lobuntombi. Kumele kube nomehluko obonakalayo oveza lesi sigaba asekusona. Kunezimpawu abonakala ngazo umlobokazi. Isidwaba asigqokiswa mhla ekhehla inhloko akehlukani naso. Inhloko leyo ihloniphisa ikhanda. Akumele abantu babone ubuze bukamalokazana. Nalapho kungabhincwa sidwaba khona ziyelulwa izingubo. Umalokazana kumele agqoke izingubo ezishaya ngezansi kwamadolo. Kuyihlazo ukuvela kwamatsweba kamalokazana. Emahlombe uhlala embethe. Ayiphathwa-ke eyamabele, akawavezi nangephutha.

UNgwenya, (2015: 149) uyakufakazela lokhu kugqoka lapho ethi:

Emzini inkosikazi igqoka ngendlela ehloniphekile enesithunzi. Lokhu kwenza ukuthi ingahlambalazeki ilulazeke, noyibonayo abone ukuthi inkosikazi, ayihloniphe.

Umalokazana ogqokisa okwentombi usuke ethi: “Ngisengashelwa mina.” Kuyinhlamba ukuba umalokazana owembeswa agqokise okwentombi. Usuke ethuka abasemzini uma egqokisa okwentombi.

5.4.11 Isizotha

Isizotha siyamakha umalokazana akhule abe yinkosikazi enohlonze nenogazi. Uyathandeka umalokazana ozithobayo. Uthandeka emndenini athandeka nasemphakathini. Lesi sizotha simnika ithuba lokukhula. Ukwehla kumnika indawo nethuba elibanzi lokukhuphuka. Ukukhukhumala nokuphakama kuyayinciphisa indawo yokukhula. Abakubo banegqabho nokuziqhayisa ngaye.

UNyembezi, (1992:558) ngesizotha uthi:

Isimo esenza ukuba umuntu ahlonipheke, isithunzi, isigqi.

Ngesigqi uNyembezi uqonde ubugqi. Ukuzotha nokwehla kwenza umuntu ahlonipheke. Leli gama liphambana nokuba iqhalaqhala. Iqhalaqhala umuntu ongenamahloni, othwala amehlo.

Igama ukuzotha uMbatha, (2014:774) ullichaza athi:

Ukuba nomoya ophansi ungaphaphi; ukuthoba.

Ukuthoba kubalulekile emendweni. Lo ozithobayo uzakhela ugazi. Ungena athi khaxa ebufazini enesithunzi esidalwa isizotha azakhele sona.

IBhayibheli kuPetro, 5: 6 liyakufakazela loku:

Ngalokho zithobeni phansi kwesandla
sikaNkulunkulu esinamandla ukuze aniphakamise
ngesikhathi esifaneleyo.

Isikhathi esifaneleyo sokuphakanyiswa kukamalokazane ngesobukhosikazi. Umndeni nomphakathi ulisho ligcwale elokuthi inkosikazi ngoba wagoya kubuka wonke umuntu. Wayikhathula indima yokufundela ukuba inkosikazi. Unamagunya onke okuphatha umuzi. ElikaNkulunkulu liyifanele le nkongo kamalokazane. Akazithobi kulaba basemzini abaphilayo kuphela kepha nakoNkulunkulu baleli khaya. Ngokuzithoba usuke ethandaza kubona ukuba bamnike amandla nesithunzi.

5.5 Abafana ngako umlobokazi nomfelokazi

Umalokazane akawahambi amabanga amade. Akahambi yedwa. Uphelezela ngawodadewabo basemzini noma aphelekezelwe umhlalisi (intombazane afika nayo emzini). Le ntombazane ibuye ibizwe ngomakhotshana. Kuyenzeka ihlale isikhathi eside emzini. Nomfelokazi akawahambi amabanga amade. Lokhu kuqoqeka kuwuphawu lokuzila. Ukuzila ukuziqoqa nokuzikhalima. Kabamgqolozeli umuntu emehlweni. Ukukhophozelela ikakhulukazi abesilisa, kuwuphawu lokuhlonipha abayeni babo.

Umlobokazi uyayizila inyama yasemzini aze anikwe igunya lokuyidla. Umfelokazi uyayikhetha inyama ayidlayo, ngisho eselinikiwe igunya. Udla inyama engumjwaqu. Bobabili umalokazane nomfelokazi kabawadli amasi. Umalokazane uze anikwe igunya lokuwadla ngesikhathi esifanele. Enye inkosikazi ayibe isawadla nhlobo amasi. Umfelokazi uwazila ngenxa yokuthi kungase kushe imibele yezinkomo uma ewadla. Bobabili bayawugwegwesela umhlamnbi wezinkomo. Ngokujwayelekile nje abesifazane abazidabuli izinkomo noma ngabe ezakomunye umuzi. Kepha umalokazane nomfelokazi bayagwegwesa esikhundleni sokudabula izinkomo. Imfuyo, ikakhulukazi inkomo, ibalulekile. Bobabili bayasizila basihloniphe isibaya.

5.6 Isiphetho

Kulesi sahluko kubhekwe kakhulu ukuzila okubili, ukugonqa nokugoya. Kuyahlaluka ukuthi lezi zinhlobo zomkhuleko zihlobene kodwa zisho okubili okwehlukene. Kuyo yonke imigonqo kukhona inhlonipho nokuzithiba isikhashana esimiselwe lowo mkhuleko. Umgonqo isikhathi sokufunda. Abagonqile kumele bafunde ukulalela labo abaziyo, abadala. Indlela ibuzwa kwabaphambili. Izingane ezigonqile zifunda kwabadala abake bagonqa nabo. Izalukazi namakhehla yibona abangoSolwazi ngamasiko. Lolu lwazi luyanikezelwana, lusuka kwabadala luya kwabancane.

Umgonqo uyabahlanganisa abantu, ikakhulukazi ontanga. Ogonqile uba nezimpelesi, okungabantu asondelene nabo. Sekuyokuba ngabantu abaseduze kwempilo yakhe njalo. Ukugonqa kungumbutho. Ingane ingena nawo ntanga bayo emgonqweni abagcina beyibutho layo.

Ukugoya izinga lokugonqa elithe thuthu. Kuwukufundela ukuba inkosikazi. Inkosikazi eyagoya iwubamba uthule umuzi. Isikhathi sokuba umalokazane afunde indawo entsha afikayo kuyo. Kuwubuphukuphuku ukungabuzi kwabaphambili. Ukugoya kuyithuba lokuzehlisa nokuzithoba. Uyathandeka umalokazane ozithobile kunoyithatha elizenza isazi. Alivamile iqhalaqhala ukwakha umuzi. Ukugoya kufundisa umalokazane ukuthi konke kunesikhathi sako. Njengoba ethobela oninazala kusasa kuzokube kuthotshelwa yena. Nalabo mamezala bake baba ngawomalokazane bathobela oninazala, baphumelela. Ukugana kuwuchungechunge lokungena kwawomalokazane ekhaya.

Ukugoya kuyisango lokungena ebukhosikazini. Umalokazane ungena ebukhosikazini esaziwa ngabaphilayo nabaleleyo. Kuyithuba lokuzethula emndenini. Umgonqo nokugoya kunika abesifazane ithuba lokwenyukela ngasenhla. Lapho ephothula khona umalokazane kuguquka ngisho indlela agqoka ngayo. Usuke esedlulile ebangeni lokuba umalokazane eseyinkosikazi yekhaya.

Kuningi angena ngako ebukhosikazini. Okunye kwako ukuthola umntwana. Engakamtholi umntwana ubegqoka umbhodiya.

Echaza umbhodiya uMbatha, (2014: 41) uthi:

Ingubo yesikhumba sempunzi eyisimbozo samabele
kumakoti ongakamtholi umntwana, isicwayo.

UNyembezi, (1975: 6) umbhodiya uwuchaza kanje:

Ingubo yesikhumba sempisi eyembathwa ngumakoti
amboze amabele, kuze kufike isikhathi lapho ethola
khona umntwana. Lokhu kwembatha kuthiwa
ukucwaya (ukuchwaya).

Ngesikhathi sokuchwaya umalokazane ubizwa ngengcwayi. Lezi zigaba zibalulekile ekukhuleni kukamalokazane eze eba inkosikazi. Umalokazane akathi angasina nje esigcawini useyinkosikazi yomuzi. Uyakufundela ukuba inkosikazi. Indlela agqoka ngayo ikhomba isigaba akusona. Uhlonishwa ngendlela agqoke ngayo. Naye uyazihlonipha enze njengokufanele umalokazane. Asikho isidingo sokuthi aze asisho isigaba akusona, izingubo azigqokile ziyamdalula.

Ithwasa lisuke lifundela ubungoma. Isangoma siyabhula. Ithwasa kumele likwazi ukubhula ukuze liphothulwe. Ukuze libe uqaqadu ekubhuleni kumele ligcine izimiso nemigomo yasebungomeni. Kunendlela elisondelana ngayo nabalele. Ibomvu inhlabathi yabalele. Ukugcoba ibomvu kusondeza ithwasa kwabalele. Ukugida nokuhuba kuxhumanisa ithwasa nabalele. Ngokuya lisondelana nabalele liya ngokuya likhula ekubhuleni.

NgokukaMbatha, (2014: 48) ukubhula kusho:

Ukuya esangomeni uyohlwaya mayelana nezinto
ongaziqondi ngawe ezingakuphethe kahle.

Ngiyalithanda elokuhlwaya encazelweni kaMthiya. Ukuhlwaya ukufuna, ungakwazi kahle okufunayo ukuthi kukuphi nendawo. Loku kukhomba ukuthi isangoma siyaqagela. Sisebenzisa inzwa yokuqagela. Ziyisihlanu izinzwa emzimbeni womuntu; inzwa yokubona, inzwa yokuthinta, inzwa yokuhogela, inzwa yokulalela nenzwa

yokunambitha. Ikhona kodwa eyesithupha, ebizwa kuthiwe inzwa yokuqagela. Ivamise kwabesifazane. Kungalesi sizathu ziziningi izangoma zabesifazane kunezabesilisa.

Ukubhula ukushaya kuphindelelwa ngendlela engahlelekile. Uma umuntu ethi uzokubhula ngenduku kusho ukuthi uzokushaya noma kuphi, ephindelela futhi engabali. Kulokho kukushaya kwakhe kuzogcina kuzwelile, aneliseke. Ukubhula ukufunisela. Obhulayo ushaya konke, kuzogcina kufikile emgqikithini naseqinisweni.

ISAPHLUKO SESITHUPHA

6.0 IZINCOMO, IZIPHAKAMISO NESIPHETHO

6.1 Isingeniso

Ukuzila kujulile esiZulwini. Bangingi nokho abakuphikayo. Ukukuphika kwabo kudalwa izimbangela ezahlukeni. Abanye benziwa ukungazi ngokuzila. Abanye benziwa ubudedengu. Abanye bathi noma bazi kodwa bafune ukuveza ukuthi sebephendukele kangakanani kwezinye izinkolo. Ukuphenduka kubona kusho ukwehlukana nobuzwe babo. Kusho ukuba ngokunye ngaphandle kwalokhu abadalwa baba yikona. Emibuzweni ababuzwe yona abantu kuhlalukile ukuthi iningi labo alinalwazi olugcwele ngamasiko, ikakhulukazi lawo aphaathelene nokuzila. Ngaleso sizathu ucwaningo luthole ukuthi kumele kufundiswe ngamasiko esiZulu.

Kuningi ukungaboni ngaso linye ngamasiko esizweni samaZulu. Lokhu kungaboni ngaso linye kudalwa ukudungeka kwamasiko esiZulu. Ukugxambukela kwezinye izinkolo enkolweni yamaZulu kudale olukhulu uqhekeko nokungethembani. Izinkolo ezahlukeni, kubalulwa inkolo yobuKhristu, zisididile isizwe zasehlukana phakathi. Maningi amaZulu aphika amasiko awo adume namasiko ezinye izizwe. Izizwe ezinenhlanhla yokuba kuthandwe amasiko azo, ngezabamhlophe, ikakhulukazi amaNgisi.

Okwenza okwabamhlophe kuhambe phambili ukuthi babutshalile ububi bamasiko esiNtu. Imfundiso ngqo ngokuphathwa komuntu onsundu iyatholakala embhalweni kaLe Roy, (1906:15). Le nkulomo iveza ngokusobala ukuthi abamhlophe babenohlelo abalumisile lokuqeda amasiko nenqubo yempilo yabansundu kuleli. Unyaka we-1906 ukhombisa ukuthi seyiminingi kakhulu iminyaka uhlelo lokubulala amasiko lwaba khona.

Isizwe esinqobe esinye sasicoboshisa, sibulala amasiko aso ukuze sisibuse kahle. Emveni kwempi yaseSandlwana amaNgisi azama ngayo yonke indlela ukuqeda amasiko esiZulu kubantu. Bangingi abantu abazidela bashiya amasiko abo emveni kwale mpi. Abanye babo bangena bagcwala enkolweni yobuKhristu, bashiya phansi amasiko

abo. UHlela noNkosi babhale incwadi ethi: 'Imithi Ephundliwe.' Le ncwadi ikhuluma ngempi yaseSandlwana kepha inqinda amandla kaZulu ngoba ayikutusi ukunqoba kwakhe (uZulu) eSandlwana.

Baningi namhlanje abantu asebelahle ithemba ngokuthi kuyobuye kubuyelwe emasikweni esiNtu. Babuka izinga lomonakalo nendlela ezinye izinkolo esizingene zagamanxa ngayo esiZulwini bese bephela amandla. Bayakhohlwa ukuthi isizwe sakithi yisona esizibeke engcupheni yokulahlekelwa ubusona. Izingane azikwazi ukugcina amasiko uma kukhona abantu abadala abawajivazayo. Ziqembukelana phakathi uma kusekhona abantu abathi kuwukhukumeza ilungelo lengane ukuyibheka ubuntombi bayo.

Ungoti uXulu, (2017) uphawula kanje:

Kubi ukukhuluma sengathi la masiko esikhuluma ngawo asagcinwa. Uzwe umuntu ekhuluma ngokumisa iduku. Isenziwa kuphi nje leyo nto?

Lo ngoti uyakhohlwa ukuthi umlando ubanjwa inkume. Mukhulu umonakalo owenzeka ngokungena kwezinye izinkolo emasikweni esiZulu. Sekukuningi kakhulu ukungazethembi esizweni samaZulu. Akulona iqiniso ukuthi abasekho nhlobo abantu abasawagcina amasiko esiZulu. Leyo mithonseyana egcina amasiko esiZulu ibambe umlando othi kwake kwaba nje. Ucwangingo lwenziwelwa izizukulwane. Ubugugu obezizukulwane. Ukulahleka kwamanye amasiko akusho ukuthi abantu abasonge izandla. Akulahlwa mbeleko ngakufelwa.

Ephendula umbono kangoti uXulu, ungoti uMbuli, (2017) uthi:

Akulahlwa mbeleko ngakufelwa. Siyefana thina nabakwa-Israyeli ababegqilazwe abaseGibhithe iminyaka. Abawalahlanga kodwa amasiko abo. UJosefa wathatha isidumbu sikayise wayosingcwaba ezweni lakubo. Naye ngokunjalo wathwalwa wayongcwatshwa ezweni lakubo. Akulona iqiniso ukuthi seyiphele nya inkambiso nenqubo yesiZulu phakathi kwamaZulu. Basekhona nje abantu abawagcina ngokuphelele amasiko esiZulu.

Basekhona abayigcina yonke imikhosi yokukhulisa ingane, ikakhulukazi yentombazane. Basekhona abantu abahambelanayo kuyo yonke imicimbi, yenjabulo neyosizi. Bahambelana lapho kwendiselwana, bahambelane nangemingcwabo. Bahambelana kunomemulo bahambelane kunomkhehlo. Bahambelana kuyo yonke imicimbi.

Lo ngoti uqinisa uZulu idolu ngokuthi akulahlwa mbeleko ngakufelwa. Lokhu kuchaza ukuthi awuthi ngoba nakhu ufelwe ingane bese ulahla ithemba lokuthi uyobuye uyithole enye. Muningi umonakalo owenzekile kwaze kwalahleka amasiko kodwa khona kunjalo akumele abaninimasiko balahle ithemba. Kusengenzeka isimo sibuyele lapho sasikhona. Kukhona ababhali ababhalayo ngalezi zinto beqonde ukuvukuza nokuvuselela amasiko.

Umbhali uNxaba, (1997) encwadini “Kwake Kwaba Nje” uveza ukuzabalaza kwabantu bebhokene nalesi sikhondlakhondla esinguHulumeni wabaMhlophe. Ngaleso sikhathi kwakubusa uHulumeni wabaMhlophe owawuduna izindawo zabantu. Amazwi kaMagubane kuNxaba, (1997: 18) aveza ukubaluleka kwamadlozi:

Cha, cha, uyaganga lo Hulumeni. Okwakobani nje ukwehlukana nezinyanya zakini uyozilahla kuyo yonke imimoya ongayazi ongaze uhlangane nemincwi (nemingcwi)?

Lapho umuntu ekhulele khona kukhona izinsila zakhe namadlozi akhe. Akulula ukwehlukana nendawo yakini enayishiyelwa ngoyihlomkhulu. Yikho lokhu okudala abantu balwe uma bephucwa umhlaba. Abakulwela kakhulu amathuna oyisemkhulu abawashiya dengwane uma besuswa ezindaweni zabo.

Umbhali uMngadi ufakazela uNxaba ngokungabi bikho kwamalungelo nendawo esintwini. Lokhu okucashunwe ngenhla kuyinkomba yokuthi ungakanani umzabalazo okubantu ngamasiko abo. Kuyakhuthaza ukuzwa abantu abehlukene beziqhayisa ngamasiko abo. KuSolezwe, (langomhla ziyishumi kuLwezi, 2017) sithola amazwi athi:

Umfundisi (u)Makhanya uthe akukho okubi uma imindeneni inenkonzo yokukhumbula amalungu ayo

njengoba kuye kuhambisane nokuthi eminye ize yembule amatshe ezikhumbuzo zalowo (zalabo abasuke bemkhumbula) asuke emkhumbula. “Ayikho into emnandi njengokubona umndeni ubumbene uzokhumbula ilungu lawo elashonayo.”

Kuyathokozisa futhi kunika ithemba ukuzwa umfundisi oqeqeshiwe ekhuluma kanje. Sengathi bangaqeqesheka bonke bakwazi ukwenza umehluko phakathi kwenkolo yobuKhrestu nenkolo yesiNtu. Amazwi alo mfundisi akhomba ukuthi inkolo yobuKhrestu neyesiNtu akuxabani ndawo. Okwenza kube sengathi kuyaxabana izintshumayelo zabangenalo ulwazi olugcwele. Kukhona abanele baphenduke bese begxibha inkolo yakubo yesiNtu.

Ungoti uPhungula, (2017) ngamasiko uphawula athi:

Kuyiphutha ukuthi abantu abagcina amasiko abasekho. Ngakithi nje lisamiswa iduku. Izinsizwa zizibhudla ziphelele ziye odwendweni. Izintokazi zivunula zithi shi ziye emaceceni, emigonqweni nasemikhehlweni.

Okujabulisayo ukuthi lo ngoti ungumfundisi. Noma yena engawahambi amacece uyakubona okwenzekayo. Akawahlabi futhi amasiko. Kubi kabi ukuba umuntu anele aphenduke bese ehlaba izinto zakubo (Makhoba, 2013).

AmaNgisi aletha izinguquko eziningi empilweni yamaZulu. Enye yalezo zinguquko indlela yokugqoka. Amadoda angamaZulu ayeka amabheshu agqoka amabhulukwe. Amakhosikazi ayeka izidwaba agqoka izingubo. Le ndlela yokugqoka ibizwa ngesikholwa. Emakholweni abantu bathola izikhundla ezahlukeni. Abagcotshiwe njengabefundisi bagqoka ngendlela ehlukeni kweyabanye. Bagqoka okhololo. La maNgisi afika nengubo emnyama yokuzila. AmaZulu awuthanda umbala omnyama ngoba wawusukela embaleni wemvu emnyama okwakuzilwa ngesikhumba sayo.

Kuyamangalisa ukuthi kukhona abangayifuni nalapho ihambe khona ingubo emnyama, bathi yafika nabeLungu. Akekho owake wakuphika loko. Umbuzo uthi ezinye izingubo ezinjengawokhololo zafika nobani? Nazo zafika nabeLungu. Ukuphi umehluko uma sekuyingubo emnyama yokuzila? Kubukeka sengathi kuyizaba nje ukubambelela

embaleni wezingubo zokuzila. Okusemqoka isiko lokuzila. Kuyiqiniso elingephikwe ukuthi ukuzila kudala esizweni samaZulu. Kulolu cwaningo kuvezwe izinhlobo eziningi zokuzila. Akugxiliwe ekuzileleni ukufa kuphela.

Esahlukweni sesine kugxilwe ekuzileni kuzilelwa isifo. Kuvezwe umehluko ophakathi kokuzila nenzilo. Ukuzila isenzo sokukhuleka esithatha isikhathi esinqunyiwe. Sinqunywa umndeni noma isigodi ngokuvumelana. Inzilo uphawu ababonakala ngalo abazilile. Kuvamise ukuba kusetshenziswe izidwedwe ezimnyama. Lezi zidwedwe zafika nabeLungu. Zafika zangena khaxa embaleni wokuzila esiZulwini. Umfelokazi ubebonakala ngokuba mayika embethe izikhumba zemvu emnyama (Msimang, 1975: 146). Lokhu kwaqondana nokuthi abamhlophe bafike nengubo emnyama. Yemukeleka le ngubo ngenxa yombala wayo ozothile.

Esahlukweni sesihlanu kuhlangukwe zonke izinhlobo zokuzila. Ukuzila kubizwe ngomgonqo nangokugoya. Kutholakale ukuthi ziningi izifundo ezizuzwa ngabagonqile nabagoyile. Izikhathi zokugonqa nezokugoya yizikhathi zokufundela. Izikhathi zokuqeqeshwa. Okutholakale kulolu cwaningo ukuthi ukugonqa nokugoya ngumkhuleko oyisikole sesiZulu. Kuningi kakhulu okufundwa emgonqweni nasekugoyeni. Uma umuntu ephuma kulowo mgonqo wedlulela esigabeni esilandelayo. Itshitshi lingena ebuntombini. Intombi iba yiqhikiza emva komemulo. Inkehli iba ingoduso ngokugcwele lapho seyikhehlile. Umalokazane uba yinkosikazi emva kokuphuthula ukugoya kwakhe.

Lezi zigaba zempilo zincikene nabesifazane kakhulu. Isizathu esinqala sokuba kube ngabesifazane ukuthi yibona abakha imizi yabanumzane. Bangingi abesifaane abayizangoma. Kunenkolelo yokuthi ziyisihlanu izinzwa kumuntu. Ikhona nenzwa yesithupha, inzwa yokuqagela. Kwabesifazane idlulele le nzwa yesithupha. Ngenxa yobuningi bale nzwa yesithupha kwabesifazane, ziningi izangoma zabesifazane,

6.2 Izincomo

Iyancomeka imikhankaso yokuvuselela amasiko. Umkhosi womhlanga sewunesikhashana wabuyiswa esizweni zamaZulu. Ngonyaka we-1984 umntwana wakwaMinya, uGideon, waqala umkhosi womhlanga eShowe. ISilo sabe sesiWuthatha

kuba ngowesizwe sonke. Maningi amasiko avuselelwa ngomhlanga. Kuningi nokubuya kwethemba emantombazaneni ahamba umhlanga. Ayakhuthaza amazwi eSilo esiwashiyela abantu baso emkhosini woMhlnga.

KuBayede, (2017: kuNhlolanja, 16) sithola lawa mazwi:

Nathi njengoZulu sinokwethu esikholelwa kukho.

Isiko lokuncwada noma lokusoka elalimiswe iNgonyama uShaka selivuselelwe. Uyabonakala umehluko odalwe yileli siko. Libuyisa ukuzethemba ebafaneni. Libuyisa ukuhlonipha kwabesifazane behlonipha abesilisa. Iyancomeka indlela eligcinwa ngayo leli siko. Intaba okwakuyiwa kuyona lapho kusokwa abafana, seyimelwe izibhedlela nawodokotela.

Isiko lokweshwama lenziwa minyaka yonke eNdlunkulu. Isiko lesivivane ligcinwa minyaka yonke eNdlunkulu. Amaphephandaba anezingosi ezivuselela amasiko. Iphephandaba iBayede linengosi ekhuluma ngqo ngamasiko esiZulu. Iphephandaba iSolezwe linengosi ekhuluma ngobugugu. Le ngosi iqinisa kakhulu emasikweni nasolimini lwesiZulu. Iphephandaba iLanga, eliphuma njalo ngoMsombuluko, linengosi ekhuluma ngamasiko esiZulu. Iphephandaba iLanga Langesonto linengosi ethe ukwehluka kweyangoMsombuluko nayo ekhuluma ngamasiko.

UHulumeni unemizamo ayenzayo yokuhlanganisa isizwe ikakhulukazi ngenyanga yobugugu, uMandulo. UMnyango Wezobuciko Namasiko uhambela izindawo ezahlukeneyo uvuselela amasiko. Loku kusuke kwenziwa kumiwe ngezinyawo. Ezikoleni kunemidlalo evuselela imidlalo yesiNtu namasiko. Sengathi le mizamo ingenziwa ngendlela ezinzile. Kunokuba kwenziwe imicimbi kanye ngonyaka, lolu hlelo lungafakwa ezikoleni lube yingxenye yezifundo.

Kuyancomeka ukuthi kugezwe emva komnyama obewehlele abantu. Kuningi ukugeza okwenziwa emva kwesifo. Ngelanga lomngcwabo abantu bathi bangaqeda ukungcwaba behlele emfuleni bayogeza. Bageza ngesiqunga nangomsuzwane. Noma ingekho le mithi bayageza ikakhulukazi uma kungumfula ohambayo. Abomndeni bageza nangomswani ohlanganiswe nesisiqunga.

Abantu abaningi, ngenxa yezinkolo ezintsha, abasakholelwa ekugezeni emva komngcwabo. Laba bantu bahamba namathunzi nomnyama wokufelwa. Kungalesi sizathu sekufiwa kangaka. L;oku kufa abakuthwele lkunomthe;lala nakwabanye abangahlobene nabo. Izingozi eziningi emigwaqweni zidalwa ngabantu abangalandwanga. Imimoya yabo ayikutholi ukuphumula njengoba isesigangeni, ingalandwanga. Kunconywa ukuba balandwe abantu abafela endle.

6.3 Okutholakale ocwaningweni

6.3.1 Ukuzila komfelokazi

Umfelokazi uzila isikhathi eside kunamanye amalunga omndeni. Izizathu zalokhu ukuthi uyinkosikazi yekhaya. Ukuqeqeshelwe ukuzila. Waqeqeshwa eseyitshitshi engena emgonqweni wokuqala. Waqeqesheka ngomemulo, lapho agonqa khona okwesibili. Waqeqesheka ngomkhehlo. Waqeqesheka ngomncamo. Le migonqo yayithatha isikhathi esifishane. Waqeqesheka kakhulu ekugoyeni esengumalokazane. Ukugoya kuthatha isikhathi eside kunemigonqo yokukhulisa intombazane. Kuvamile ukuba kube ngumyeni ohamba kuqala emhlabeni. Ukugoya yisikhathi sokuqeqesha inkosikazi ikwazi ukuphatha umuzi ngisho indoda ingasekho.

Ukuzila kunika umfelokazi isikhathi sokuninga ngekusasa lomuzi wakhe. Unyaka noma inminyaka emibili imnika amandla okuba aqine, amelana nezimo zonke zempilo. Ufunda ukuba ngumama nobaba wekhaya. Sithi siqambe sishaya isikhathi sokukhumula abe esazi noma uzongenwa noma uzobonwa ngaphandle. Ukubonwa ngaphandle kwenzeka uma umfelokazi exinwe kabi ngumufo wangaphandle. Okuyilona siko elilindelekile ngelokungenwa komfelokazi kunelokubonwa ngaphandle.

Ucwaningo-sibalo luveza ukuthi baningi namhlanje abafelokazi abanolwazi olungagcwele ngokuzila. Baningi abathi bangeniswa ngempopo ekuzileni. Kabachazelwanga ngisho isizathu sokungena emseleni, bagonqe. Babe baningi abangakaze bafundiswe ngokuzila nangamasiko jikelele.

6.3.2 Ukuthwasela ubungoma

Ithwasa lingenwa yidlozi. Amadlozi ahlukene. Kukhona idlozi lasekhabonina lethwasa. Libizwa ngendawe. UMsimgang, (1975) leli dlozi ulibiza ngoninakhulu wethwasa. Kukhona idlozi elibizwa ngendiki elinguyisemkhulu wethwasa. Kukhona amabutho. Idlozi elihambisana namanye. Ithwasa elinamabutho libonakala ngokuba nolaka nokuhamba lidlwathuzele. Lihlala lihlale lisine. Liyakuthanda ukubhodla. Inono njengegama lalo liyinono. Leli dlozi liyaziqhenya aligidagidi kungonakele lutho. Inono, ngexxa yokuthi liyidlozi lengane, lihamba nawonina nawogogo balo.

6.3.3 Umgonqo weSilo

ISilo siyazisa yonke imikhosi yaseNdlunkulu. Ngaphambi kokuba sihlengane nesizwe siyazeba noma siyanyomuka kubantu. Ngaphambi komkhosi lowo kumele sithandaze. Ngalesi sikhathi sokuzeba sisuke sikhuluma namakhosi amadala asalala. Akuyona nokho impoqo ukungena kweSilo emgonqweni. Siyasazisa isikhathi sokuzila kepha singazila ngenhliziyo. Kukusona ukukhetha noma siyangena yini emgonqweni. ISilo asiyena umfokazana.

6.3.4 Umgonqo wamaphisi

Umgonqo wamaphisi ukuzehlukanisela nokukhulekela ukuphepha ngesikhathi sekuzingelwa. Amaphisi ayayishiya imizi yawo akhethe ukulala ndawonye. Ukulala ndawonye kwenza ukuba athembane ekutheni akekho ohlangane nowesifazane ngobusuku obandulela inqina. Izinyamazane ziyahlonishwa. Kukhona neziyingozi ezingakhipha izidumbu. Kudingeka umkhuleko ozokwenza amaphisi abe msulwa ngaphambi kokuhlasela imvelo.

Ukuzingela kukhombisa ukuthi isizwe sakwaZulu sixhumene nemvelo. Umgonqo wamaphisi ukhomba ukuthi abazingeli bayayihlonipha imvelo. Kabayi nje ukuyobulala nokucekela phansi imvelo. Kungalesi sizathu bengazibulali izindlezane nezinyamu. Kungalesi sizathu bezingela ebusika. Ehlobo izinyamazane zisuke zizele zilandelwa izixhumo.

6.3.5 Imigonqo yamantombazane

Imigonqo eminingi ngeyamantombazane. Umfana ukhuliswa kanye ngelanga athombe ngalo. Intombazane ikhuliswa ngomhlunywana, ngomemulo, ngomkhehlo, ngomncamo nangokugoya seysisemzini. Kulokho kugoya kwayo kukhona nokugonqa. Omunye angabuza ukuthi kungani amantombazane egonqa kaningi.

Ungoti uDonda, (2017) unayo impendulo yaloko lapho ethi:

Umuntu wesifazane uyahlonishwa kwaZulu. Ukhula ngokunakwa nokuqiniswa ngoba nguyena owakha umuzi. Ayikho indoda engakha umuzi iyodwa. Ukungena emgonqweni kufana nokungena esikoleni sekusasa elingumuzi. Imizi eyakhiwe kahle nephumelelayo yakha isigodi esiphilayo. Izigodi eziphilayo zakha isizwe esiqinile. Kunemithi engasali ngaphandle uma intombazane igonqile. Nansi eminye yayo: Umganu, umdabu, igabade lendlela, umpha amephuce, izinhlamvu zamabele, umahogo, umavumbuka, uvimbukhalo, unukani.

Uyayichaza imisebenzi yale mithi ungoti uDonda. Konke lapho kuvikelwa umuntu wesifazane aze abe uyenda. Unukani uvala isidina. Uvimbukhalo uvimba okubi nemimoya kusekude. Umupha amephuce udala amathuba okuzala emendweni. Abesifazane babuthakathaka kungakho beqiniswa ngale mithi.

Umgonqo ithuba lokufundisa. Abesifazane bafundiswa ukuziphatha. Bafundiswa ngezinto ezingamachilo namahlazo. Kunomehluko omkhulu phakathi kwechilo nesono.

UNyembezi, (1992:57) ichilo ulichaza kanje:

Into engathandeki ebangela amahloni; ihlazo.

UMbatha, (2014: 80) ichilo ulichaza athi:

Okungathandeki okubangela amahloni; ihlazo.

Kungenzeka ukuthi incazelo kaMthiya isukele kwekaNyembezi njengoba zifana.

UNyembezi, (1992: 188) ihlazo ulichaza athi:

Into enukubezayo, ethunazayo, edumazayo; ichilo.

Ihlazo uMbatha, (2014: 268) ulichaza athi:

Isenzo esithunazayo; ichilo.

Zithi azifane izincazelo zalaba babhali. Umehluko omkhulu ukuthi uMbatha uyalibalekela igama “into”. Abesifazane bafundiswa kabanzi ngechilo nehlazo esiZulwini. Lokhu kubenza bahambe ngokuzicwecwa nangokuzihlonipha. Bayesaba ukuthela imindeni, isigodi nesizwe sabo ngehlazo.

Isono uNyembezi, (1992: 389) usichaza athi:

Isenzo esiphambene nokulunga, ububi.

Incazelo kaMbatha, (2014: 539) ngesono ithi:

Okungahambi ngomthetho; isenzo esingalungile.

Umehluko omkhulu phakathi kwechilo nesono ukuthi ichilo liyamvimba limexwayise umuntu ukuba angangeni ehlazweni. Isono sincike kakhulu kosekwenzekile. Siwukuphaphalaza. Siwukwephula umthetho. Ibhayibheli, eligcizelela isono libuye liziphikise. Liveza ukuthi akekho umuntu ongenasono. Encwadini ka 1 KaJakobe, 1:8 kuvela ukuthi:

Uma sithi asinasono siyazikhohlisa, neqiniso alikho kithi.

Abesifazane bafundiswa ngokubaluleka kwabo nokwezitho zomzimba wabo. Yibona abakhulelwayo bazale izingane, bazincelise. Yibona abaseduze nezingane. Ngakho-ke kumele babe yisibonelo esihle.

6.3.6 Izibusiso neziqalekiso

Ikhaya eliwagcina kahle amasiko liba nezibusiso. Isibusiso esisobala ukwanda kwemfuyo nobuhle bayo. Uyakufakazela lokhu ungoti uNxumalo. Emveni kokuzilela kahle uyise bayibona imiphumela. Uthi zanda izinkomo zagcwala isibaya. Ngobungozi bokungaligcini isiko uNyembezi, (1966: 99) uphawula athi:

-okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avellelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe.

Okushiwo uNyembezi kufakazelwa uMsimang, (1975: 12) lapho ethi:

-futhi okukholekayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.

Kusobala ukuthi uma kwenziwe kahle kunezithelo ezinhle. Ngezithelo ezinhle ungoti uNxumalo, (2016) uthi:

Sawubona umehluko ngokuzilela ubaba. Zanda izinkomo zagcwala isibaya. Ziningi izibusiso ezizuzwa umfelokazi ngokuzilela umyeni wakhe.

Okuphikisana nezibusiso iziqalekiso. Umfelokazi uvulela umndeni wakhe izibusiso ngokuzila. Ongazilanga wandisa amashwa nokungachumi kwezinto ekhaya. Ukuzila kumele kwenziwe ngenhliziyo evumayo. Lezi zibusiso azibi bikho uma umfelokazi eziliswe “ngempopo.” Ocwaningweni kutholakale ukuthi bakhona abafelokazi abakholwa ukuthi baphoqwa ukuba bazile. Kuvamile ukuthi intombazane engene kuyona yonke imigonqo, ithole umendo.

Emveni kokuthola inkululeko ngonyaka we-1994, kwanda isiqubulo esithi: Mazibuyele emasisweni. Kulolu cwaningo kuphakanyiswa ukuba abantu bazifune bazithole. Bavukuze amasiko abo. Uma kunokwenzeka babuyele kuwona bengenamahloni.

UMakhoba, (2013) ngaloku uthi:

Ngakho-ke asikho isizwe okumele sibe namahloni
ngamasiko aso.

Siyadingeka isikole esizofundisa ngqo ngamasiko esiZulu. Akhona amabandla awagcinayo amasiko esiZulu. Phakathi kwalawo mabandla singabala ibandla lakwaShembe, ibandla laseJerusalem Christian Church nebandla laseMakhehleni. Okugqamayo ngalawa mabandla ukuhlolwa kwezintombi. Nokho lawa mabandla awazona izikole. Kuleso sikole abantu bangafunda ukuthi ukuzila kuyisikhathi sokufunda nokukhulisa umuntu.

Okwenziwa uMnyangoWezobuciko Namasiko akwenele. Kumele ugquguqzele futhi uxhase ababhali bezincwadi ababhala ngqo ngamasiko esiNtu. Abashicileli abazithandisi izincwadi ezingemphotho (*non-fiction*). Umbhali walolu hlobo lwemibhalo udinga nayo imibhalo yakhe engenamali yokushicilela nokugaya lezo zincwadi.

Kuphakanyiswa ukuthi ukufunda ngamasiko kungene ezinhlelweni zezifundo ezihlelwayo ngokuphela konyaka. Kungaba imvuselelo enkulu ukufundwa kwamasiko ngenhloso yokuhlola abafundi. Bangaziqhayisa kakhudlwana ngamasiko abo uma ekhona ezitifiketini zabo zemfundo.

Kulolu cwaningo kuphakanyiswa ukuba omalokazana bagoye. Ukugoya kusondeza umalokazana kuninazala. Kuvulela umalokazana ithuba lokuwazi kahle umuzi endele kuwo. Ukugoya kusondelanisa umlobokazi nomyeni wakhe. Akulula ukuba inkosikazi eyagonqa ihlukanise nomyeni wayo. Akulula ukuba leyo nkosikazi yemuke emzini wayo. Ukugoya kuwukufundela ubukhosikazi. Inkosikazi eyagoya iyakwazi ukuzilela umyeni wayo. Ayiphoqwa isiko ukuze izilele umyeni wayo. Inkosikazi eyagoya iba

inkosikazi eyendile. Ukwenda ukugana wonke umuntu wasemzini. Ukwenda ukuzilahla, uzikhohlwe ukuthi ungubani.

Kuphakanyiswa ukuba aqhubeke amaphephandaba nokubhala ngamasiko. Kuyokwenzeka sesadlula lesi sizukulwane esikhona, avele mvelivelayo awavundulule la masiko. Kuyokuba kuhle ukuba alondolozwe lawa masiko ukuze ngelinye ilanga sekwaphele konke, izizukulwane zithi “Kwake kwaba nje.” Kukhuthazwa ababhali ukuba babhale ngamasiko esiZulu. Ziyantuleka izincwadi zalolu hlobo esiZulwini.

6.3.7 Ukuchitheka Kwegazi

Umsebenzi wesiZulu awuphelele kungahlatshwanga silwane. Izilwane ezihlatshelwa umsebenzi wesiZulu, imbuzi nenkomo. Igazi lalezi zilwane linomphefumulo ongenacala. Izilwane azinasono, ngakho-ke umphefumulo wazo awunacala. Igazi lesilwane linxusela abaphilayo kwabalele. Ungoti uSibiya, (2017) ngegazi lesilwane uphawula athi:

Abantu abaqondi ukuthi kungani kuhlatshwa imbuzi lapho kunomsebenzi. imbuzi ixhumanisa abaphilayo nabalele. Egazini layo kunomphefumulo. Lo mphefumulo uthenga lo womuntu ophilayo. Umphefumulo wesilwane umsulwa. Lesi sandla sakho sobunxele ikhabonyoko. Isidla esakini. Uma uhlabela abakini isandla sokuphonsa leso. Uma uhlabela abakomalume isandla sobunxele.

Ukuchitheka kwegazi kufakazelwa incwadi kumaHebheru, 9:22 lapho kuthiwa:

Yebo, cishe zonke izinto zihlanjululwa ngegazi ngokomthetho; ngaphandle kokuchitha igazi akukho ukuthethelelwa.

Lawa mazwi atholakala ebhayibhelini afakazela ukubaluleka kokuchitheka kwegazi.

Ephawula ngesilwane esihlatshelwa umsebenzi ungoti uNgcobo, (2017) uthi:

Kahle hle naleso silwane esihlatshelwa umsebenzi kumele kube ngesasekhaya. Uma kungenjalo

masihlale la ekhaya noma isonto ngaphambi kokuba sibulawe. Nomnikelo wakho uyawahlukanisela. Wugcine kuwe izinsuku ngaphambi kokunikela.

Lo ngoti ungumfundisi ogcotshiweyo. Nakuba engakholelwa ekuhlabeni kepha uyazi ukuthi kungumnikelo ohlanzekile. Wayekhuluma ngokunikela eze alinganise nangokuhlaba.

6.3.8 Ngabe ukuzila kuyisiko noma umkhuba?

Ukuzila kuyisiko lesiZulu. Ucwaningo luthole ukuthi kuyinqubo yesizwe samaZulu ukuzila. AmaZulu azila ngezindlela ezahlukeneyo. Kuyisililo lapho kufiwe, nomkhuleko wokunxusa emigonqweni. Kuyisiko elihlelekile ukuzila. Lapho kuzilwe khona kutholakala izifundo ezihlelekile (formal). Kuqala umuntu ezelwe kuze kuyofika lapho esengumfelokazi. Uyakuchaza loku kuhleleka uNyathikazi, (2017) lapho ethi:

Wonke umsebenzi unokuzila. Wonke umsebenzi uhlelekile. Kungalesi sizathu kuthiwa umsebenzi wonakele uma kukhona okungahambanga ngendlela. Uzwa sekuthiwa umsebenzi wonakalile. Loko kuchaza ukuthi kunendlela nenqubo okumele kuqhutshwe ngayo. Inqubo isiko.

6.3.9 Ngabe igama ukufa liyinhamba?

Ucwaningo luthole ukuthi igama lokufa yilona elisichaza kangcono lesi senzeko okuthiwa ukufa. Yilona gama elaqanjwa elisho kona ukufa. Sekuvamile ukuba kusetshenziswe igama “ukushona” lize livale indawo yegama lendabuko, elithi ukufa.

UStuart, (1929: 84) akalisebenzisi igama ukushona lapho ekhuluma ngokufa:

Lapa se ku za uku-fa kona uNozishada kaMaqoboza.

Lapho osekuzokufa khona uNozishada kaMaqhoboza.

UStuart, (1929:85) uyaliphinda igama ukufa lapho ethi:

So-ku-fa oSonsukwana kaGqwathaza.

Sekufa oSonsukwana kaGqwashaza.

UDhlomo, (1936: viii) uhamba ezinyathelweni zikaStuart, lapho ethi:

Vezi kofa abantu, kosala izibongo,

Laba babhali abakuphathi ukushona ngoba empini akushonwa, kuyafiwa. Umuntu obulewe uyafa, akashoni.

6.4 Isiphetho

Inhloso yalolu cwaningo ukubheka konke okuphathelene nokuzila esiZulwini. Kuningi okuhlobene nokuzila esiZulwini. Kuningi ukugeza okwenziwa emva kokuzila. Lolu cwaningo alugxilile ekugezeni nasenhlambulukweni. Ukuzila kungumkhuleko. Umkhuleko onezinhloso ezahlukene. Umkhuleko onokubonga, ikakhulukazi abalele. Ukuzalwa kwengane ekhaya kuyisibusiso. Kunenkolelo yokuthi ingane ivela kwabadala. Ngakho-ke kumele ibongwe. Ukuzila komdleane kuhlenganisa nalokhu kubonga nokuhlonipha abalele.

Ukuzila kungumkhuleko wokunxenxa abalele kucelwa nezibusiso. Kuyo yonke imigonqo kugwenywa kakhulu ukuya ocansini. Abadala kabasondelani nokungcola komuntu. Ukuya ocansini kuyamngcolisa umuntu. Umdlezane kuthiwa usezibini ngoba emveni kokubeletha usuke engcolile. Nengane ayizele isuke ingcolile. Umfana oshaywe izibuko usuke engcolile. Kungakho kumele angene emgonqweni. Intombazane ethombile isuke ingcolile. Ukungena kwabo emgonqweni kubanika ithuba lokuzihlanza.

Isiphetho semigonqo ngukugeza ngamanzi nangezinye izihlanzi. Izintombi ezigonqile zivuka njalo kusempondo zankomo ziyogeza emfuleni. Lapho kuqedwa ukungcwaba abantu behlela emfuleni bayogeza. Kubalulekile ukugeza komfelokazi emanzini amaningi omfula ohambayo ngaphambi kokungena ekhaya. Kubalulekile ukuthelelwa kwamadodakazi alapha ekhaya amanzi. Amadodakazi aseshadile awalindi nokuthi kuze kuqedwe ukugqiba. Wona awabe esaya nasemfuleni. Ema esangweni alindele ukuthelelwa amanzi. Kuba ngamanzi amsulwa noma axutshwe nomswani nesiqunga.

Emveni kwamasonto ambalwa kugezwa izimbo. Abanye lokhu bakubiza ngomxokozelo. Ngelanga lomngcwabo abantu bafika namageja bezolekelela. Lawo mageja asuke engasahlambulukile. Bawashiya kulowo muzi obekungcwatshwa kuwo. Sebeyowalanda emva komxokozelo. Amadoda nezinsizwa zendawo, ngehlambo lomnumzane, badlula emfuleni bahlambe. Babuya nezinyamazane ezinhlobonhlobo. Ukuchitheka kwegazi kuyindlela yokuzihlanza. Igazi lithenga imiphefumulo. Igazi limela abantu libaxhumanise nabalele. Abalele baphethe amandla okugeza nokuhlambulula.

Umfelokazi kumele ayokhumula kubo. Uhlatshelela imbuzi kwabo. Lelo gazi yilona elimhlanzayo nelimkhululayo. Uthelwa ngenyongo. Inyongo leyo imhlanganisa nabalele. Ugezwa ngenyongo nangomswani. Kwabo kumele abuye nenkomo ezohlatshwa ngelanga lokubuyisa umyeni wakhe. Lapho esebuyela emzini wakhe abomndeni bamhlangabeza esangweni bamgqokise izingubo ezintsha, bamkhunge ngeziph. Ukumkhunga kuwuphawu lokuthi uzelwe kabusha. Ukhungwa njengengane. Uhlatshelela imbuzi azogezwa ngenyongo yayo nalapha emzini wakhe. Usekhumulile ngokugcwele emva kokuhlatshelela imbuzi.

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ISENGEZO

UHLELOMBUZO / QUESTIONNAIRE

A. IMIBUZO EBHEKISWE EZANGOMENI NASEZINYANGENI EZITHWASISAYO

1. Uyathwasisa?

2. Sewunesikhathi esingakanani uthwasisa?

3. Unawo amathwasa owathwasisayo noma osuke wawathwasisa?

4. Mangaki amathwasa asedlule esandleni sakho?

5. Ngokuvamile ithwasa lihlala isikhathi esingakanani esigodlweni sakho?

6. Yini ukuthwasa?

7. Yikuphi okuzilwa ithwasa lingakwenzi?

8. Ligqoka ini ithwasa?

9. Usho ukuthini umbala obomvu?

10. Zingaki izilwane ezihlatshelwa ithwasa?

11. Kungani kumele kuhlatshwe?

12. Ukhona yini umehluko phakathi kwesangoma esibhula ngabalozi nesibhula ngeshoba?

13. Ligcotshelwani ibomvu?

14. Yini amagobongo?

15. Yini indawe?

16. Yini indiki?

17. Ngabe ithwasa lidla ukudla okukhethekile?

18. Kudla kuni lokhu okudliwa ithwasa?

B. IMIBUZO EBHEKISWE KOMALOKAZANA NAMAKHOSIKAZI

19. Wagcagca?

20. Wasina esigcawini?

21. Ukuthelwa ngenyongo emzini kuchaza ukuthini?

22. Wagoya?

23. Wagoya isikhathi esingakanani?

24. Kusiza ngani ukugoya?

25. Ukhona umgonqo owangena kuwo usagoyile?

26. Yehluka ngani inkosikazi eyagoya kwengagoyanga?

C. IMIBUZO EBHEKISWE KUBAFELOKAZI

27. Seyimingaki iminyaka washonelwa umyeni wakho?

28. Sewakwemukela ukuthi wahamba?

29. Wamzilela umyeni wakho?

30. Wazila kanjani?

31. Wazila iminyaka emingaki?

32. Kukhona yini ukwelapheka okwadalwa ukuzila?

33. Ngokwakho kumele igqokwe inzilo?

34. Kungani uthi ayigqokwe noma ingagqokwa inzilo?

35. Yimuphi umbala ohambisana nokuzila?

36. Kwakuzilwa ngani bengakafiki abamhlophe nengubo emnyama?

37. Uyavumelana nezinhlangothi zabafelokazi esezigcwele izwe lonke?

38. Sekela impendulo yakho ku-11 ngenhla. Kungani usho kanjalo?

D. IMIBUZO EBHEKISWE KWABASONDELENE NOBUKHOSI

39. Wazi ini ngomgonqo weSilo noma weNkosi?

40. IziNgonyama/amakhosi agonqa nini?

41. Ingena nobani iNgonyama/iNkosi emgonqweni?

42. Igonqa isikhathi esingakanani iNgonyama/iNkosi?

43. Idla ini iNgonyama/iNkosi ngesikhathi isemgonqweni?

44. Sikhona yini isikhathi lapho iNgonyama/iNkosi igcoba khona ibomvu?

45. Ligcotshelwani ibomvu emgonqweni?

46. Likhona yini igazi elichithekayo ngomgonqo weNgonyama/weNkosi?

47. Ikhona yini imithi edliwa iNgonyama/iNkosi ngesikhathi igonqile?

48. Mithi mini edliwa yiNgonyama/iNkosi emgonqweni? Ngeyani leyo mithi?

E. IMIBUZO EBHEKISWE KONGOTI BAMASIKO

49. Igama nesibongo sikangoti.

50. Iminyaka kangoti.

51. Indawo otholakala kuyo.

52. Ungungoti kwezamasiko esiZulu?

53. Kukhona okuphathekayo okwenza ubizwe ngongoti wamasiko esiZulu?

54. Ngabe ukuzila kuyisiko esiZulwini?

55. Zingaki izinhlobo zokuzila ozaziyo? Sicela uzigagule lezo zinhlobo zokuzila.

56. Kungani umuntu ozibulele engazilelwa?

57. Kungani kungena amakhosikazi emseleni lapho kufiwe khona?

58. Umfelokazi uzila isikhathi esingakanani?

59. Indoda efelwe unkosikazi izila isikhathi esingakanani?

60. Ingabe ukulila kuyingxenye yokuzila?

61. Kukhalelwa ini uma kufiwe?

62. Ihlambo lomnumzane lenziwa emva kwesikhathi esingakanani?

63. Yini ukulahla izagila?

64. Ukhumula nini umfelokazi?

65. Uphoqiwe yini umfelokazi ukungenwa?

66. Yini ukuvusa amabele?

67. Kusho ukuthini ukuthi intandane enhle ngumakhothwa unina?

68. Khetha amagama okuhlonipha ukufa. Bonisa ngophawu ✓

- Ukushona
- Ukugoduka
- Ukuyosika ilala
- Ukwendiswa kwewe
- Konke okungenhla

69. Amazwi ajwayelekile okukhala yilawa: Bonisa ngophawu ✓

- Akwehlanga lungehliyo
- Lalani ngenxeba
- Duduzekani
- Ukufa kuyinuku
- Konke okungenhla