

**UKUQANJWA KWAMAGAMA EMIZI EZIGODINI
ZAKWESAKWAMKHWANAZI KWADLANGEZWA**

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2010

ISIFUNGO

Ngifunga ngiyagomela ukuthi, **Ukuqanjwa Kwamagama Emizi Ezigodini ZakwesakwaMkhwanazi KwaDlangezwa**, umsebenzi ocwaningwe yimi. Yonke imithombo yolwazi okuthekelwe kuyo iveziwe ngokusemthethweni futhi lo msebenzi awukaze ulethwe kwesinye isizinda semfundo ngenhloso yokuthola iqhuzu.

Ndaba E.Z.

Usuku: _____

UMNIKELO

Lo msebenzi ngiwunikela ngenhliziyo emhlophe nangokukhulu ukuzithoba emndenini wami, esizweni sakwaMkhwanazi nasezweni lonke jikelele.

UKUBONGA

Ngabe ngilibhimbi uma ngingamethuleli isigqoko uSolwazi uZ.L.M. Khumalo ngokungicathulisa ezikhathini ezinzima ngenkathi sidiliza lo mthangala nokungiqwaqwada ngize ngiqonde. Ngithi kuye:

Mtungwa omkhulu!

Mzilikazi kaMashobane ume njalo wena weqhawe!

Ngibonga kakhulu kuNdlunkulu wami uLindiwe uMaMkhwanazi ngokungihlala emagxalabeni, engikhuthaza lapho sengithanda ukufadabala.

Ngiphinde ngibonge kakhulu umama intombi yakwaMncube ngolwazi anikele ngalo. UNdunankulu ubaba uMzikawukho Mkhwanazi, iziNduna zezigodi zonke nabo bonke abangicobelele ngolwazi ebengiludinga mayelana nocwaningo.

Okukhulu kunakho konke ukubonga kuMvelinqangi ngokunginika amandla okuthi ngenze lo mnikelo esizweni sakhe.

IQOQA

Lolu cwaningo luyimizamo enzulu yokuveza ubuhlakani isizwe samaZulu esabuphiwa nguMdali, kusukela kokhokho bawokhokho kuze kufike kulesi sizukulwane kuphinde kwedlulele esizukulwaneni esizayo. Kuyadumaza ukubona isizwe kuthi ngoba sehlulwa empini ngesinye isizwe bese silahla konke okungamagugu, amasiko, ubuhlakani, umlando, ulimi lwaso nakho konke okusichaza kangcono phakathi kwezinye izizwe ngoba sigcina sesingasaliqondi imuva nephambili laso. Kuze kwabhekwa ukuma komuzi wesiZulu ngokwehlukana kwezinhlangothi ngokugana kwabalobokazi. Isibonelo: iNdlunkulu, ikhohlo kanye neqadi.

Indawo lapha isibayo sakhiwa khona phakathi nomuzi ukuze wonke umuntu abone esibayeni ngaphandle kokusithaka. Ziningi izindlela okwakhiwa ngazo imizi kodwa lolu cwaningo lukwazile ukwehlukana imikhukhu, imizi yesilungu kuleyo eyakhiwe isiZulu phaqa. Lolu cwaningo lube nokulandelela lufuna iqiniso ngokuqanjwa kwamagama emizi ezigodini zakwesakwaMkhwanazi KwaDlangezwa. Kutholakale ukuthi ukuqanjwa kwamagama emizi kuvela emibhinqweni, ngokuklodelana, esimeni sendawo umuzi owakhiwe kuyo njalonjalo.

Isahluko sokuqala sicacisa kuthi bha izinhloso zalolu cwaningo. Kulezi zinhloso kuvela nenkuthazo ekhuthaze umcwaningi ukuba acwaninge ngalesi sihloko. Ubekwenza elandela ukusuka nokuhlala kwesiko elilandelwayo uma umuntu ephuma umuzi nokuqanjwa kwagama lomuzi. Kuso lesi sahluko kuyacaciswa ukuthi kubaluleke ngani ukuqanjwa kwagama lomuzi ngomuzi, kubukwa nendlela okuqanjwa ngayo amagama emizi ezigodi zakwesakwaMkhwanazi KwaDlangezwa. Kulesi sahluko kubhekwa nendima okuzohanjwa kuyo eyimingcele yocwaningo. Lokho kusiza ukuthi lo msebenzi ungahambi unhlanhlathela kodwa uqoqeke. Ucwaningo luvezile ukuthi obani okumele bahlomule. Imibono yezingcithabuchopho ilunothisile ucwaningo.

Isahluko sesibili sidingida ngemizi emibalwa engaphansi kwesigodi saseMangezi KwaDlangezwa ngaphansi kweNkosi uMkhwanazi. Kubhekwe ukuqanjwa kwamagama

emizi nenjula yakho kusukela ezikhonkwaneni ezehlukana indawo yakwaDlangezwa nendawo yaOngoye engaphansi kweNkosi uMzimela, kwedlulelwe eMatshemathathu kuze kuyogcina eNtingweni kwaLugweba ngaseMhlathuze esigodini seNduna uMnqayi.

Isahluko sesithathu kucutshungulwe ukuqanjwa kwamagama emizi kusukela ngaseMthungulwini eduze neThempeli laseNazareth eWozawoza. Kwagudlwa ngasesitolo kwaCaluza kodwa awangeqiwa umfula iNkonjane, kwagcinwa ngomuzi wakwaNgqondonkulu (University of Zululand). Kuphindwe kwehliwa ngomfula obheke eMangezi kodwa awangawelwa umfula uMangezi. Empeleni kuzungezwe isigodi esingaphansi kweNduna uMuntu Mkheseni Zibani. Ucwangingo luvezile ukuthi yiziphi izinto ezikhinyabeza inhlalakahle yabantu uma umuntu engaphumanga ngokusesikweni. Inhlupheko, amashwa, ukufa kwabantu nempahla njalonjalo. Ucwangingo luphinde lwaveza ngokusobala indlela okungalungiswa ngayo.

Isahluko sesine kucwangingwe ngokuqanjwa kwamagama emizi esigodini saseNkonjane kusukela emfuleni iNkonjane eduze neThempeli laseNazareth eDumisani, kukhushukwe kwaze kwayogcina ngasesikoleni eMvuzemvuze. Kuphindwe kwehliwa ngomgwaqo uN2 kwedlulwa ngasesitolo kwaZenzele kwaze kwayogcinwa ngomfula uMhlathuze. Empeleni kuzungezwe isigodi seNduna ubaba uMfakeni Julius Mkhwanazi.

Ucwangingo luthole ukuthi ukuqanjwa kwamagama emizi kuvela ekuklodelaneni, ekubhinqaneni, ekukhunkulaneni kwemindeni, ekuziphatheni kwabalobokazi ekhaya njalonjalo. **Isibonelo:** KwaGodlabathakathi, kwaPhumphele, kwaMntezinyele, kwaCezukukhuluma njalonjalo. Imiphumela yokukhala nokugedla kwamazinyo kumuntu othakathayo ekhaya lapho izikhuni sezibuya ngomkhwezeli nesiphetho sakhe okungukufa kwakhe nendlu yakhe.

Isahluko sesihlanu kucwangingwe imizi embalwa engaphansi kwesigodi saseMahunu ngaphansi kweNduna uMandlakayise Mnguni KwaDlangezwa. Kucutshungulwe ukuqanjwa kwamagama emizi nenjula yakho kusukela phansi olwandle ngaseThempelini laseNazareth eNelisiwe kwaze kwayogcinwa ngomgwaqo ohlukanisa isigodi

saseNahunu nelokishi lasEsikhawini ngakwaMcebisi. Kulesi sahluko ucwaningo luthole ukuthi ukuqanjwa kwamagama emizi invamisa impilo yomuzi iyalilandela igama lawo. Isibonelo: KwaHlengimpilo, Ekukhanyeni, kwaThandwayinkosi njalonjalo. Indlela umuzi owakhiwa ngayo: iNdlunkulu, ikhohlo, iqadi, isibaya, isokangqangi, amalawu ezintombi nezinsizwa njalonjalo. Kucwaningwe ngeqhaza lolimi lwesiZulu, amasiko namagugu esizwe.

Isahluko sesithupha siqukethe isihlaziyo socwaningo, kuvezwa konke okuthiwe kuzolandelwa. Ucwaningo lwenze iqoqa lawo wonke umsebenzi ovele ezakhiweni ezehlukene. Ucwaningo lubuye lwadingida izincomo ezihambisana nawo wonke umsebenzi oveziwe ezahlukweni ezahlukene. Esiphethweni salolu cwaningo zinconyiwe izinhlelo ezinegalelo ekususeni inkungu yokungazi ngokubaluleka kokuqanjwa komuzi igama.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Izizwe zonke ngokwehlukana kwazo ngaphansi komthunzi welanga uMvelingqangi wazinika indlela yokuphila eyahlukile esizweni ngasinye. Ngisho ulimi lwahlukene, ukugqoka nokudla abakudlayo imbala akufani. Isizwe sikaZulu yisizwe esikhaliphile nje ngokwemvelo. Izinto kwakudala emandulo sabe sikwazi ukuzihlela ngendlela enobuchule nobuchwepheshe.

Ubufakazi balokho ukwakhiwa komuzi. Kwakunendlela yokuthi umuzi wesiZulu wakhiwa kuphi, kanjani isimo sawo. Kusetshenziswa ini uma kwakhiwa umuzi, ukuhleleka kwezinhlangothi ngokwezindlu ngokulandelana kokugcagca kwabalobokazi. Indlu engenhla yakwagogo, iNdlunkulu, ikhohlo, iqadi, isokangqangi nesibaya phakathi nomuzi njengoba wakhiwe waba indilinga nendlu kaSokhaya ngenhla kwesibaya, konke lokhu kunencazelo ehambisana nakho ngokosiko.

Umuzi wesiZulu kwakuthi uma usuqediwe ukwakhiwa bese uqanjwa igama ukuze wehluke kweminye eyakhelene nayo kumbe ebude buduze nawo futhi libikwe njengokomthetho. Isibonelo esihle esisendaweni yakwaDlangezwa lapho kwakhe khona iNkosi yakwaMkhwanazi nesiKhwanazi esiningi nakuba zikhona ezinye izibongo ezakhele le ndawo yakwaDlangezwa eziningi nazo.

Okwenza kubelula ukuthi usheshe uqonde ukuthi kukhulunywa ngamuphi umuzi wakwaMkhwanazi, kufanele lowo okhulumayo asho igama lalowo muzi. Kokunye uma kunodwendwe emzini wakwaMkhwanazi thizeni, ukuze kusheshe kucace bha kuhle kwezinqe zesele, kufanele lowo okhulumayo asho ukuthi

kunomgcagco kwaMkhwanazi kwaNyoniphathela. Lapho-ke kuzosheshe kukhanye ukuthi usho kwaMkhwanazi kuphi.

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

1.2 Intshisekelo yocwaningo

Ubuhlakani isizwe samaZulu esabuphiwa nguMdali kusukela kokhokho bawokhokho kuze kufike kulesi sizukulwane kuphinde kwedlulele ezizukulwaneni ezizayo. Kufanele lobo buhlakani bungashabalali, kunalokho bande bukhule budlondlobale. Kuyadumaza ukubona isizwe kuthi ngoba sehlulwa empini ngesinye isizwe bese silahla konke okungamagugu, amasiko, ubuhlakani, umlando, ulimi lwaso nakho konke okusichaza kangcono phakathi kwezinye izizwe ngoba sigcina sesiyisikhonzi esifana nelulwane esingasaliqondi imuva nephambili laso.

Lokhu kufakazelwa ingcithabuchopho uKunene, (1995:isethulo) lapho ethi khona:

Uma-ke abanqotshiweyo sebandela amasiko abanqobi baphela wonke amandla nawemilando, nawolimi, naweqiniso okuyilo libenza abantu bengakehlulwa ngengqondo. Bangehlulwa ngengqondo-ke baphenduka izikhonzi. Kodwa izikhonzi azisoze zalingana nobukhulu babanqobileyo. Ngakho-ke abehluliwe bahlala njalo bekhonzile, bezama ukulandela, nokufana, nokunxiba enhlalweni abayilangazela kwababusayo. Ngamafushane abanqotshiweyo babenjengabafundi ababelokhu bethi: “Ngendlela

yabakhulu kwenziwa nje.” Bona bengesenayo eyabo indlela.

Okungangoba izingane ezikoleni zifundiswa okuthiwa yimithetho nendlela yokuloba izincwadi nokokuzicwaninga. Le mithetho ayiqondene nje nenkulumo nemibono yabantu. Iyimithetho yabelungu nabo abayincela mhlazane behluliwe. Lapha-ke eMzansi ne-Afrika sinecala, icala lokuba size siphakamise inhlalo yethu nemibono yethu ukuze i-Afrika nayo isibonge. Ingaze yathi: “Lokhu kwaseMzansi kungamagamanxandukwana futhi sekwesuthi imifino yodwa yabasesilungwini, yona idliwa ngabangenamazinyo.” Kuyobe kuyinhamba lokho ngoba thina sinawo amazinyo sinawo amasiko amakhulu ethu. Inamuhla kaliqali ngathi ikusasa lingokubona kwangayizolo ukuze abantu bandeduki. Okukhulu wukuthi abantu abayeke ukubelokhu bencela ebeleni okungelona elabo. Hleze unina abaqalekise bese beba njalo yizingane ezingasoze zakhula.

Kuyaye kumangaze uma ufika esigodini thizeni bese ukhuleka emzini othile ucele amanzi kumbe ubuza indlela, uthole uSokhaya mhlawube noma ngubani owakulowo muzi akutshele isibongo sakhona kodwa abe esethi igama lomuzi alikho. Esho lokhu kuneminye imizi yakulesi sibongo sakubo khona lapha esigodini. Lokho bese kudala indida yokuthi kazi behlukana kanjani imizi njengoba ingenagama futhi ingenazinombolo? Kokunye uthole umuzi usubizwa ngegama likaSokhaya, ngesibongo senkosikazi noma ngenye yezingane zakulowo muzi, into ebingenzeki kwaZulu. Usuthola kuthiwa kukwaZakhele, kukwaMaNdaba, kukwaMmeli. Empeleni konke lokho kubiza umuzi wabadala ngalawo magama okungesiwo awomuzi akuzwakali kahle kumuntu ongumZulu nowazi ukusuka nokuhlala kokwakhiwa komuzi wesiZulu nokuthi wethiwa igama umuzi ngokosiko.

Kwesinye isikhathi uthole ukuthi umuzi unagama amabili noma amathathu. Lokho kudalwa ukuthi indodana yetha umuzi kayise esuke isiwakhile ngelinye

igama noyise afike aqambe elakhe igama. Lapho-ke umuzi ugcine usunamagama angaphezu kwelilodwa. Isibonelo esihle, ngesakwaMkhwanazi kwaBanganoyise elaqanjwa uyise, elendodana yathi kusEnhlahleni. Yikho lokhu okuchukuluze imizwa yentshisekelo kwaze kwabonakala ukuthi lolu daba akelwethulwe ezithebeni, lucutshungulwe hleze kuphunye nekhambi ngoba vele injobo enhle ithungelwa ebandla.

1.3 Izinhlalo zocwaningo

Izinhlalo zocwaningo ukuthola ubuhle nokubaluleka kokwazi okungamagugu, amasiko nemilando yesizwe futhi okungamele kushabalale kuhle kwamanzi echithwa emhlabathini. Empeleni kumele kulondolozwe kugcinelwe izizukulwane ngezizukulwane ngoba isizwe yisizwe ngamasiko, ulimi nangemilando yaso futhi sihlonishwa ngalezi zinto uma sizilondolozile.

Lokhu kufakazelwa ingcithabuchopho uMsimang, (1975:iv) lapho ethi khona:

Uma thina maZulu sithi siphucukile masibhekise amehlo emuva sibone ibanga esesilimbile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela lesi naleso sizwe ugazi nesithunzi ukuze sihlonipheke. Izizwe zaseMpumalanga njengamaShayina nezinye, zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa (4000 B.C.). Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo, zinokuningi ezingakufunda ngobuhlakani bawokhokho bazo, kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo. Konke lokhu kungenze ngabheka emuva, kepha ngenkulu indumalo ngibona iyizolo lamaZulu selibonakala kaluvindi, kanti ikuthangi lona alisakhonjwa nangalukhalo.

Inhlosongqangi ukuthi thina maZulu kufanele sibhekise amehlo emuva kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe esezithuthukile futhi ezihlonishwayo ezinesithunzi ziwuqophe phansi umlando wazo. Abantu ababuswayo kuvamile ukuba bagcine bekholiwe wukuthi awabo amasiko nezenzo zabo zingezokulahleka futhi ababusi baphikelela ngayo leyo nhlamba yikhona ababuswayo baze bakholwe ukuthi abalutho. Uma sekufike kulelo banga kusuke sekuphelile. Ababusayo batshala ezabo izinhlamvu umuntu obeyindoda noma umfazi oqinile, ozaziyo, oziqhenyayo, aphenduke imfabanga, umphuphe woqobo kuhle kwelulwane. Ingani akaseyedwa, usenekhambi leli abamfake lona abambusayo, usengumlandeli akasaboni lutho ngendlela yesiko lakhe. Lokhu-ke kwenzeke kwabaningi lapha kwelakithi, kakhulu laba okuthiwa yizifundiswa namakholwa.

Ngaphezu kwalokho ukuthi abantu abampisholo ikakhulu abangamaZulu noma sebehhluliwe ngabamhlophe, amaNgisi namaQadasi kodwa abehluliwe emiqondweni. Akumele bakhohlwe ngamasiko abo, iqholo nobukhulu bomhlaba nemilando namagugu abo. Akufanele bavumele izizwe zixove konke okuligugu kubo. Ukwenza njalo kuyodedela izifika namithwalo ukuba zidavuze emafeni onke aboMdabu.

Lokhu kuphinde kufakazelwe ingcithabuchopho uKunene, (1996: Isethulo) lapho ethi khona:

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

lokho kwezizwe asebekuthathela phezulu. Kube futhi sebezama nokukhuluma njengazo, ngisho nokuhamba lokhu sebezama ukuhamba njengazo.

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

Kanjalo-ke thina sithi akungabi engathi impucuko yafika nabelungu. Impucuko yindala, impucuko ayiyinye, impucuko ingalokhu nalokhu, kwezizwe ngezizwe. Okuyiyo enkulu, yileyo yobudlelwana, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu. Ezinye zikhetha lokho eziyikho nezikufanisa nokwazo bese zithi impucuko yile! Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi.

1.4 Umklamo wocwangingo

Kuzobhekwa ukuqanjwa kwamagama emizi ezigodini zakwesakwaMkhwanazi kwaDlangezwa. Izigodi ezizobhekwa yilezi ezilandelayo: isigodi saseMangezi, isigodi saseNkonjane, isigodi saseMahunu, nesigodi sakwaKhandisa. Kuzobhekwa ukuqanjwa kwamagama emizi nenjula yawo kusukela kweyezinduna, abahlonishwa, abanumzane kuze kufike kweyabantu phaqa.

1.5 Ukubaluleka kocwangingo

Ucwaningo lwanoma yini engamagugu esizwe lubalulekile esizweni leso nakwezinye futhi izizwe. Kusemqoka futhi ulwazi lwedlulele ezizukulwaneni ngezizukulwane lunjengoba lunjalo lungaphazamiseki. Kusemqoka ukuqopha

phansi kwazise phela kudala abantu babengafundile. Ulwazi lwalwedluliselwa ngokuxoxelana kuphela. Isibonelo ngokuxoxelana izinganekwane, iziphicaphicwano nangokuxoxelwa ngabadala imilando njalonjalo. Uthole ukuthi ikhehla noma isalukazi sakomunye umuzi siliciko lokuthamunda indaba kodwa lowo mnotho ugcine ulahlekile.

Indaba yaso siyixoxa icace kuthi bha. Kanti ngapha komunye umuzi uthole ukuthi ikhehla noma isalukazi sakhona silibhimbi, indaba siyixoxa siyixove futhi siyihlanekezele ebese idinga ukuhlaziywa. Ekugcineni uthole ukuthi izingane zinolwazi olungafani ngenxa yokuthi zixoxelwe ngabantu abangafani, omunye unobuciko nokukwazi ukuhlela inkulumo yakhe ukuze isheshe izwakale futhi icace kanti omunye akaphiwanga ubuciko. Akakwazi ukuchaza kahle into akhuluma ngayo. Uvele abe libhimbi uma esekhuluma. Lolu cwaningo lubaluleke kakhulu esizweni jikelele ikakhulukazi isizwe sakwaMkhwanazi.

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

Lokhu kufakazelwa yizingcithabuchopho uNyembezi noNxumalo, (1996: Isethulo) lapho bethi:

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

1.6 Izindlela zokuqhuba ucwaningo

Ziningi izindlela zokuqhuba ucwaningo. Ukufunda izincwadi eziphathelele nocwaningo, amaphephandaba, uphenyo oselwenziwa kudala (Thesis), ukuxoxa

nabantu (Formal and Informal interview), isiqophamazwi (Tape Recorder), ukuthwebula izithombe (Video Camera) nokuthamela imikhosi ethile.

Zonke lezi zindlela ezingenhla zizosetshenziswa uma kunesidingo nezinsiza-kucwaninga ukuze kuzuzwe lonke ulwazi oludingekayo. Izalukazi namakhehla esizwe sakwaMkhwanazi azovakashelwa kuxoxwe nawo ukuze athulule lonke ulwazi analo ngokuqanjwa kwamagama emizi ezigodini zakwesakwaMkhwanazi kwaDlangezwa.

1.7 Imibono yongoti

UKunene, (1996: Isethulo) encwadini ethi “Amalokotho KaNomkhubulwane” uthi:

Le ntshumayelo yami iqonde ngqo kulabo abathi bangababhali. Labo babhali bagaba ngelokuthi bona sebethunga konke ngolwazi olukhulu oluthiwa ngolokuphenya (Theory). Kanti nalokho kumazi njalo akukona nokuqondene nolimi nenhlalo yabo. Ingani bona kabazi ukuthi emhlabeni lapha kunezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labobantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, kumbe ngabaseNdiya banendlela yabo ngisho nabaseKudukanemihlaba (Europhu) banezindlela zabo ezahlukenene. Umuntu namuphi ngeke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha lokhu akufani. Kakade kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

Ngamafuphi ziningi izindlela zokuqoqa ulwazi, zokulucwaninga nokuluhlunga. Kuwubuze ukuthola abacwaningi beqholosha ngendlela eyodwa noma ezimbili sengathi yisona sambelambelane leso.

Ingcithabuchopho uNxumalo, (1961: Incazelo) encwadini yakhe ethi: “Umtapo Wolwazi LwesiZulu” lapho ethi khona:

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

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

ULamula, (1967: Esandulelweni) sencwadi yakhe ethi: “Isabelo sikaZulu”, yena uthi:

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

Kuyiqiniso lokho okushiwo uLamula ukuthi isagwaca esihle ngesishoshayo funa sikholwe izagila. Yinhle futhi impangele ekhala igijima ngoba ayificezelwa esikhundleni. Kuhle ukusukumela phezulu.

UMsimang, (1975:vi) uphonsa awakhe amazwi enkuthazo kulokhu uthi:

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

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

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

UKunene, (1994:Isethulo) uphosa awakhe amazwi enkuthazo kulokhu uthi:

Kuvamile ukuba abantu ababuswayo bagcine bekholiwe wukuthi awabo amasiko nezenzo zabo zingezokulahleka futhi ababusi baphikelela ngayo leyo nhlamba yikhona ababuswayo baze

bakholwe ukuthi abalutho. Uma sekufike kulelo banga kusuke sekuphelile, ababusayo batshala ezabo izinhlamvu umuntu obeyindoda noma umfazi oqinile, ozaziyo, oziqhenyayo, aphenduke imfabanga. Ingani akaseyedwa usenekhambi leli abamfake lona abambusayo usengumlandeli akasaboni lutho ngendlela yesiko lakhe. Lokhu-ke kwenzeke kwabaningi lapha kwelakithi, kakhulu laba okuthiwa yizifundiswa. Ungezwa sebelokhu bevimbanisa ngesiNgisi, nawo Shekisiyiye (Shakespeare), umangale nje ukuthi laba bantu abanazo yini izazi zabo, abanakho yini ukuhlakanipha okungokwabo na? Ke, muvana nje kuzovuka isizukulwane esisha esizobe sibuzisa umbuzo ofanele sithi: Bathini ogogo, bathini obabamkhulu.

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

Pho-ke thina banamuhla sibulewe yikho ukwehlulwa njengoba esho umnta ka-Mdabuli ethi: “Ukwehlulwa okukhulu wukwehlulwa kwengqondo.” Kusobala-ke ukuthi okuyibo abehluliwe impela yibo laba abathi bafundile kanti bafunde nje lokho abakucosha ezikoleni. Kube nakho kuyimibono yabanye abantu bakwezinye izizwe. Kanti ukufunda kwempela yikho ukuba umuntu abe nemibono yakhe ayithekelisa kubantu nabo bayithekelise kwabanye. Ukufunda lokhu kokwehlulwa kugcizelela ukuthi abantu abazi lutho, abanalwazi olunzulu. Abanye baze bakholwe yilokho nayo ingqondo ize ithambe ize ithathe lokho ekutshelwayo.

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

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

Ekutholeni incazelo ekuqambekeni kwamagama ikomidi lezokuphathwa kolimi lwesiZulu lathola ukuthi akulula ukuba umuntu afinyelele emnyombeni nomongo nasengqikithini yokudabuka kwamagama. Kudingeka ingqondo ehlikihlile ekujuleni nasekwazini ukwakheka nokuqambeka kwegama.

Lokhu kufakazelwa uRaper, (1979:7):

At a cursory glance at any reasonably comprehensive list place names will probably indicate a number of things. Firstly, it will be noted that each name consists of a word or for more than one word.

Secondly, some of the name will immediately be understandable or apparently semantically transparent, while others will be semantically opaque. Thirdly, each name will be appellation of a particular or geographical entity.

Ngakolunye uhlangothi imvelaphi yegama kumele kubukwe isizinda salo. Lokhu kucaca ngokubuka umlando, indawo, isikhathi, isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma kucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe izinhloko ezakhe isizinda. Kugqama umbono, isizathu nokunye okungaba isisusa sokuqambeka kwento noma indawo ngenxa yokubona kwabantu.

Lokhu kufakazelwa uRaper, (1979:7):

Several comments on those observations might be in order. Place names or toponyms as they also called proper names. Each consists of spoken names or written form and internal content, sense or meaning. A name also refers to, or denotes an extra linguistic entity.

ISAHLUKO SESIBILI

2.0 AMAGAMA EMIZI ESIGODINI SASEMANGEZI

2.1 Isingeniso

Lapha kuzobhekwa imizi embalwa engaphansi kwesigodi saseMangezi KwaDlangezwa ngaphansi kweNkosi uMkhwanazi. Kuzobhekwa ukuqanjwa kwamagama emizi nenjula yakho kusukela ezikhonkwaneni ezehlukanisa indawo yakwaDlangezwa nendawo yasOngoye engaphansi kweNkosi uMzimela, kwedlulelwe eMatshemathathu kuze kuyogcina eNtingweni kwaLugweba ngaseMhlathuze esigodini senduna uMnqayi.

2.2 Amagama emizi esigodini saseMangezi

2.2.1 Esotherni

Esotheni ngumuzi woMnumzane wakwaZincume ogama lakhe nguMgenqeza. Ibutho lakhe nguNtabayezulu omdala. Umuzi wasEsotheni wakhiwe budebuduze nesikole samabanga aphezulu eMbuyiseni. Ukusuka esikoleni eMbuyiseni uya emzini wakwaZincume Esotheni cishe kungaba libanga elingamakhilomitha amabili.

USevula Zincume, (2007) ubeke kanje:

Umuzi kayisemkhulu uMpahlayengane wawulinxuluma. Uyise uMgenqeza ezalwa eNdlunkulu uMaDube. Kwathi esekhulile uyise futhi eseganiwe uMaMthethwa wasecela ukuphuma ayokwakha owakhe umuzi. Nebala ikhehla lamvumela. Abafowabo babenokumeya, kwazise wayemncane ngokuzalwa kodwa eyinkosana kubafowabo ngoba wayezalwa undlunkulu. Umuzi wawuqamba ngegama elithi

kusEsotheni ebhinqa abafowabo ukuthi bethanda bengathandi bazomotha njengoba eyinkosana bazogcina bamkothamele futhi bamhloniphe. Ngaphezu kwalokho ababukele konke akwenzayo nomndeni wakhe bamothe kahle. Ngaphezu kwalokho wathi kusEsotheni ngoba umuzi wakhiwe wabheka eMpumalanga. Ekuseni ngovivi lithi liphuma ilanga lihlabe kuqala emzini wakhe. Bonke abomuzi wakhe ngisho nemfuyo yakhe isheshe ilothe ngoba umuzi wakhe uwakhe esotherni noma esicelwini, lapha okuhlaba khona ilanga libe lingakahlabi kwezinye izindawo.

Umuzi wakwaZincume Esotheni wakhiwe waba linxuluma, kwazise waphinda waganwa uSokhaya, waganwa nguMaChili ikhohlo. Waphinda waganwa liqadi uMaMnguni. Ngaleyo ndlela umuzi wasEsotheni wakhula wadlondlobala. USokhaya wambusisa uMdali ngabantwana abangamashumi amabili nanye. Isifiso sakhe sagcina safezeka ngoba abafowabo bagcina sebemkothamela, sebede befika bezomotha njengenkosana yabo, sekusesotherni ngempela emzini wakhe. Wabe esefana nelanga kubafowabo eletha imfudumalo nangosizo ayebanika lona.

Umuzi wasEsotheni wakhiwe wabheka eMpumalanga. Isango elikhulu libheke eMpumalanga, elincane libheke eNtshonalanga. USokhaya wasEsotheni uMgenqeza washona ngonyaka we-1995. Umuzi njengamanje usuphethwe inkosana yakhe uSevula. USevula naye uphinde wawukhulisa umuzi kayise waba linxuluma. Naye umfo kaMgenqeza uganwe isithembu. UNdlunkulu uMaMbuyazi nekhohlo uMaMhlongo.

Ngasohlangothini lwesokudla uma uphakathi negceke ubheke esangweni izindlu zikaNdlunkulu uMaMbuyazi bese kuthi ngasohlangothini lwesinxele izindlu zekhohlo uMaMhlongo. Uma wenyukela ngenhla indlu yakwagogo kanye neqhugwane. Indlu okwakungekaSokhaya uMgenqeza isililawu elakhiwe kabusha lezinsizwa zikaSevula. Uma uya ngasesangweni kwakhiwe isibaya

sezinkomo nezimbuzi. Ngezansi komuzi ngamasimu okudla ummbila, ubhatata, izindlubu, amadumbe kanye nawomoba. Umuzi wasEsotheni ubiyelwe ngezihlahla zohalibhoma. Ngaleyo ndlela akulula ukufohla kwazise izihlahla zikahalibhoma ziyahlaba futhi ziyasika.

UKunene, (1994: Isethulo samazwi) ubeka kanje:

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

UKunene lapha ugcizelela ukuthi masizigqaje ngesiyikho kanye nokhokho bethu. Simbe siveze obala ubuhlakani bawokhokho nobethu thina esingezimpande zabo. Okuvela ekuqanjweni kwegama lomuzi wasEsotheni ukuthi uMnumzane Zincume wayenokuzethemba ukuthi uyinkosana ngokusemthethweni ebekwe ngabadala, abaphansi nabaphezulu. Ngakho-ke kumnyama kubomvu kumele abafowabo bagcine bemotha futhi bemkothamele njengoba eyinkosana yabo nebala kwagcina njengoba ayefisa. Ngaphezu kwalokho ilanga lihlaba kuqala emzini wakhe lingakahlabi kwezinye izindawo. Ngaleyo ndlela umuzi wakhe uwufanisa nesicelu lapho imfudumalo itholakala khona kuqala njengoba naye engowokuqala kuyise eyinkosana kwazise unina uNdlunkulu.

UKoopman, (2002:42) ubeka kanje:

In a number of African societies, names refer to the circumstances under which the child was born. Such circumstances might refer to the physical birth itself: a breech presentation, difficult labour, caesarean birth or something else unusual. The name may refer to the problems that the mother had during pregnancy. Family circumstances may referred to problems

in the marriage, unpaid 'bride-price,' illegitimate birth, status of the child.

2.2.2 Embusweni / Enjabulweni

Embusweni ngumuzi woMnumzane wakwaNdlovu ogama lakhe nguPhuphemkhulu. Ibutho lakhe nguNtabayezulu. Umuzi wakwaNdlovu Embusweni wakhiwe ezikhonkwaneni ezehlukana indawo yakwaDlangezwa ngaphansi kweNkosi yakwaMkhwanazi neyasOngoye ngaphansi kweNkosi yakwaMzimela. Cishe kungaba libanga elingamakhilomitha amabili nengxenywe ukusuka esikoleni eMbuyiseni noma ePhalane uya kwaNdlovu Embusweni.

Ubaba uPhuphemkhulu Ndlovu, (2007) ubeke kanje:

Kwathi esekhulile futhi esegcagcelwe uNdlunkulu uMaNgema wacela kuyise uZigizendoda ukuba aphume akhe umuzi wakhe. Nebala waliphuma ikhaya, waseliqamba igama wathi kusEmbusweni ngoba wazibona ebusa. Akazange ahlupheke ngesikhathi ewakha umuzi, kwavele kwaba lula. Waphinda waganwa ikhohlo uMaXulu. UMdali wambusisa ngezingane eziningi nangemfuyo ebulala inyoka. Wazithola ephakathi komhlane nembeleko, ekhomba ngophakathi, engeswele lutho aludingayo.

Umuzi wakwaNdlovu Embusweni wakhiwe isiZulu. Izindlu zotshani eziningi, iyodwa vo eyokhethe enamagumbi amathathu. Phakathi negceke kwakhiwe indlu kaSokhaya, ngenhla kwayo indlu yakwagogo. Uma uya ngasesangweni kwakhiwe isibaya sezinkomo. Ngezansi komuzi ngamasimu okutshalwe kuwo ukudla. Umuzi wakwaNdlovu Embusweni ubiyelwe ngezihlahla zomgwava namathungulu.

Ukuqanjwa kwegama lomuzi wakwaNdlovu Embusweni kufakazelana nokuqanjwa kwegama likaSokhaya elithi uPhuphemkhulu. Uyise uZigizendoda

wayemethe igama wathi uPhuphemkhulu ngoba wayenesifiso sokuthi indodana yakhe iphile kangcono kunaye njengoba yena wayekhulele koninalume, abazali bakhe basheshe baya kwagoqanyawo. Ngaphezu kwalokho amathuba awamvumanga kepha indodana yakhe inephupho nesifiso sokuthi ibuse ikhombe ngophakathi, ingesweli lutho eludingayo. Uyifisela ukuthi kubelula konke ekwenzayo naye uyojabula uma kujabule indodana yakhe. Nebala iphupho lakhe lafezeka ngoba indodana yakhe yakha umuzi kalula, yabusa yakhomba ngophakathi. Ngempela umuzi kwaba seNjabulweni noma eMbusweni.

UKoopman, (2002:191) ubeka kanje:

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

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

2.2.3 Ehlayeni

Ehlayeni ngumuzi woMnumzane wakwaNdlovu ogama lakhe nguMathandezikude. Ibutho lakhe uManukelana. Umuzi wakwaNdlovu Ehlayeni wakhiwe eduze nesikole esibizwa ngokuthi uMbuyiseni. Cishe kungaba libanga elingamakhilomitha amabili nengxenye ukusuka esikoleni uya emzini wakwaNdlovu Ehlayeni. Ngaphezu kwalokho wakhiwe emngceleni ohlukanisa indawo yakwaDlangezwa engaphansi kweNkosi yakwaMkhwanazi neyasOngoye engaphansi kweNkosi yakwaMzimela ngaseMatshemathathu.

Ubaba uMathandezikude Ndlovu, (2007) ubeka kanje:

Kwathi esekhulile futhi eseganiwe kodwa engakatholi mntwana. Wasecela ukuphuma ayokwakha umuzi wakhe. Ngaleso sikhathi wayegula, indlela owayegula ngayo yayiyimbi kakhulu ebangwa nezibi. Uyise uNqabayembube wamphendula wathi ihlaya lelo indodana yakhe elikhulumayo. Akekho umuntu ongathi egula kanje futhi engakabi namntwana ngisho oyedwa bese ephuma ikhaya. Uyothuma bani khona kulelo khaya. Ngesikhathi eseqala ukuba ngcono wabe esemvumela ukuba aphume ayokwakha umuzi wakhe.

Nempela waphuma wawuqeda nya, uyise wawuqamba ngokuthi kusEhlayeni ngoba kwakufana nokuthi umtshela ihlaya uma ecela ukuphuma umuzi kodwa ebe egula futhi engakabi nangane ngisho eyodwa vo. Ngemuva konyaka ephumile ubaba uMathandezikude wazibula ngendodana ayiqamba igama wathi uZamokwakhe. Empeleni uthi wayechaza ukuthi naye uzama okwakhe ngakho konke akwenzayo njengendoda futhi uzimisele ukwenza okwakhe okuhle. Emva kwalokho wathola abantwana abaningi uMdali ambusisa ngabo.

Umuzi wakwaNdlovu Ehlayeni ulinxuluma. Unezinhlangothi ezintathu uNdlunkulu uMaMhlongo, ikhohlo uKaMajozi neqadi uMaNtshangase. Kwakhiwe izindlu ezinkulu ezintathu, izifulathi ezine, izindlu zotshani ezimbili ezingolondo, indlu yakwagogo, phakathi nomuzi ngenhla kwesibaya sezinkomo indlu kaSokhaya. Isibaya sezinkomo sakhiwe phakathi nomuzi uma uya ngasesangweni. Lokho kwenza ukuthi wonke umuntu ongaphakathi komuzi abone kahle okwenzeka esibayeni ngaphandle kokusitheka. Ngezansi kwesibaya ngamasimu okudla njengommbila, ubhatata, amadumbe, izindlubu, izindumba njalonjalo kanye nehlati lendlulamithi. Umuzi wasEhlayeni ubiyelwe ngezihlahla zamathungulu, ziyahlaba futhi zicinene.

UFuze, (1979:1) ubeka kanje:

Our forebears tell us that all we black people originally came from the north. When we make close enquiry as to where this north may be, they point in an upward direction, but because no written records were left by those who came before us, all they can do is to point in that northerly direction upward of the country (enhla nezwe) which we hear referred to as the Horn of Africa near where the sea almost meets Suez Canal). It is said that when they left that curve (insonge) they dispersed throughout the country, skirting the sea and travelling westwards and southwards. Those who went westwards are known as the Ntungwa and those who skirted the sea and headed southwards as the Nguni.

UFuze ugcizelela ukubaluleka kokuqopha phansi umlando waleso naleso sizwe ngoba uma kungaqoshiwe phansi hleze kukhohlakale kugcine kungasazeki iqiniso lomlando nenjula yalabo bantu. Umuzi wakwaNdlovu Ehlayeni waqanjwa uyise kaSokhaya ngenhloso yokuqopha umlando njengoba wayegula uSokhaya ngesikhathi ecela ukuphuma umuzi. Yena wakubona kulihlaya ukuthi umuntu angaphuma kanjani umuzi egula ebangwa nezibi futhi engakatholi nabantwana ukuze athume? Lokhu kuqamba ngokubhinqa kwakuyiyona ndlela yokulondoloza umlando ukuze utholwe nayizizukulwane kwazise nezimpukane zazingabonwa.

UKoopman, (2002:42) ubeka kanje:

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

2.2.4 KwaPhumuzumlomo

KwaPhumuzumlomo ngumuzi woMnumzane wakwaNdaba ogama lakhe nguMbabane. Ibutho lakhe uManukelana. Umuzi wakwaNdaba kwaPhumuzumlomo wakhiwe ngasemfuleni uMangezi eduze kwezikhonkwane ezehlukana indawo yakwaDlangezwa engaphansi kweNkosi uMkhwanazi neyasOngoye engaphansi kweNkosi uMzimela. Lo muzi ubonakala kahle uma uqhamuka phezulu edanyini. Cishe kungaba amakhilomitha amathathu ukusuka kwaPhumuzumlomo uya esikoleni eMbuyiseni noma ePhalane.

Ubaba uMbabane Ndaba, (2007) ubeke kanje:

Ikhehla elimzalayo laliganwe isithembu. Amakhosikazi amane, uNdlunkulu kunguMaNtanzu, ikhohlo uMaXaba, iqadi uKaMasuku kanye noMaDlamini. Yena uzalwa endlini yeqadi uKaMasuku. Ngokudabuka basuka kwelaseNhla nezwe ebaQulusini esigodini saseNhlambamasoka, lapho ikhehla elimzalayo lalakhe khona umuzi wasEmakuleni futhi lapho abakhulela khona baze baganwa. Inkinga kwabe kungamaQadasi ayebagqilaza emapulazini.

Uma unezinkomo eziningi kumbe izimvu okanye izimbuzi kuthiwe zinciphise ngoba usubangisana nonkosana. Ngenxa yokwenqaba kwekhehla ukunciphisa izimpahla zalo nokwenqaba kwabafana balo ukuyosebenza epulazini basebenzele ukuhlala endaweni, lagcina labachitha iBhunu lansondo u-Apie Swanepoel owayedume ngelikaNsika. Indawo yafunwa umfowabo kababa uMbabane, uMaqhude. Nempela wayithola ezansi nezwe esifundeni sasEmpangeni endaweni yasEmpembeni kwelakwaDube ngasolwandle. Nempela bakha bahlala kwakuhle umuzi wasEmakuleni uhlangene. Ngaleso sikhathi kwase kusele izalukazi ezimbili ekhaya, uNdlunkulu uKaNtanzu kanye neqadi uKaMasuku.

Ikhohlo uKaXaba lase lihambile unina kababa uMaqhude. Ehanjiswe ukuthi babexabene nomkhwenyana wakhe uNqabayembube, embambe efake inalithi esigujini samanzi. UNqabayembube wathi uma ewathela enkomishini wayibona inalithi eyabe ifakwe uKaXaba. Uma embuza ukuthi ubeyifakelani inalithi esigujini samanzi, wathi inhliziyo kayiphakelwa.

UMaDlamini inkosikazi yesine yabe seyaya kwagoqanyawo. Ubaba uMaqhude wenza imizamo eminingi ukubuyisa unina wakhe kodwa kwanhlanga zimuka nomoya, uyise engayihoyi leyo. Ubaba uMaqhude nezingane zakwabo bagcina sebevuke umbhejazane kulezi ezinye izingane zakwezinye izindlu.

Ngaphezu kwalokho kwaba nomsindo wokukhuluma ubangwa ubaba uMaqhude nezingane zakwabo bekhwelezela unina. UMaqhude wathi bonke abafowabo abazifunele ezabo izindawo, lena wazithengela ngemali yakhe ompondo ababili neshumi losheleni eNkosini yakwaDube uMagemegeme. Ngenxa yokukhuza kukayise umsindo ekhaya bake bazilatha abafowabo bakaMaqhude ukuyofuna ezabo izindawo. Kwakuthi njalo uma eholile ubaba uMaqhude kwaMaholoholo abuye esephuze iwayini. Afike achaphe wonke umuntu ekhaya ngenhlamba ethi abahambe emzini wakhe, ijalidi lakhe leli wazithengela.

Isigcino wahlakazeka umuzi, bonke abafowabo baphuma imizi yabo. Abanye baphindela kwelasebaQulisini emanxiweni, abanye bayokhonza endaweni yakwaDlangezwa.

Ubaba uMbabana ngomunye wabahamba bayokhonza endaweni yakwaMkhwanazi kwaDlangezwa. Wafike wakha umuzi wawuqamba igama wathi kukwaPhumuzumlomo. Empeleni wayebhinqa umfowabo uMaqhude owayesebahluphe kakhulu ebathuka, ebaxosha emzini wakhe. Konke lokhu

wayekwenza ngenxa yokuthi efuna kubuye unina
uKaXaba owayesexoshiwe ngesiphosiso sakhe.

UNqabayembube, ikhehla elibazalayo lake
lahlala langalandela amadodana alo ayesexoshwe
ile ndodana yalo enguMaqhude. Inkanankana
yenkinga eladibana nayo ikhehla inkinga
yenkengana / yenkemana, indlala yadla lubi.
Ngaphezu kwalokho uMaqhude waqhubeka
nokulwa noyise, ekhwelezela unina ukuthi
akavume abuye ekhaya.

Nebala ikhehla lagcina livumile wabuya
uKaXaba. Wafike waba nomsindo ekhaya,
okukhulu waqoma kwaNgcobo. Ngaphezu
kwalokho uma elele wayephupha njalo eklinywa
amakhehla nezalukazi zakwaNdaba. Yaqala
phansi ingxabano. Ikhehla uNqabayembube
wathatha imigodlagodla yakhe wathi useyohlala
ebaQulusini eNkosaneni yakhe uMfungelwa.
Nakhona akaphathekanga kahle. Wagcina wehla
wazohlala eqadini uKaMasuku unina kababa
uMbabane. Wafike wahlala waphatheka kahle
kwabasekhaya. Naye wawuqamba igama wathi
kukwaPhumuzumlomo, usekhathele ukukhuluma
izindaba ezibhedayo.

USokhaya wakwaPhumuzumlomo waganwa inkosikazi eyodwa uKaNcube.
UMdali wababusisa ngabantwana abaningi nangemfuyo ebulala inyoka. Umuzi
wakwaNdaba kwaPhumuzumlomo ulinxuluma. Kwakhiwe izindlu ezimbili
ezinkulu, olondo abane botshani kanye noguqasithandaze oyedwa okuyindlu
yakhwagogo.

Uma uya ngasesangweni phakathi nomuzi kwakhiwe isibaya sezinkomo.
Ngezansi komuzi insimu enkulu okutshalwa kuyo ukudla. Umuzi
wakwaPhumuzumlomo ubiyelwe ngezihlahla zikahalibhoma. Lokho okwenza
kuba lukhuni ukufohla uthango. Ngenhlanhla uSokhaya, ubaba uMbabane
nowakwakhe baseyimiqemane noma sebezidlela imali kadekle. Ekhaya sekusele
indodana yabo eyodwa nayo ewudlondlobalisayo umuzi kayise.

UMsimang, (1975:vi) ubeka kanje:

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu futhi angiqondile ukuthi thina singcono kunabo.

Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisana ngayo, njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abasendulelayo. Okwesibili ukuthi kuyoba intokozo kimina uma kuthi kokuhle abakwenzayo thina senezelele, kuthi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izindlela. Zulu!

UMsimang ugcizelela imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Ngaphezu kwalokho uveza ukuthi akasiyena umehluleli wokubi nokuhle kuphela uveza inkambiso ababehambisa ngayo njengoba yayinjalo. Okokugcina kuyoba intokozo kuye ukuthi kokuhle abakwenzayo thina sinezelele, kuthi emaphutheni abawenzayo, thina sifunde ukuqondisa ezethu izindlela.

Ukuqanjwa komuzi wakwaNdaba kwaPhumuzumlomo kugcizelela ngokusobala ukuthi uSokhaya wayesekhathele ukukhuluma izindaba ezibhedayo. Wagcina waphuma owakhe umuzi ukuze aphumuze umlomo wakhe ukuhlala ethetha amacala njengoba umfowabo uMaqhude wayenele aphuze izinyembezi zikaKhawini abachaphe ngenhlamba, athi abaphume awabo amakhaya. Indawo yakhe lena wazithengela ngompondo ababili neshumi losheleni eNkosini yakwaDube. Empeleni konke lokhu wayekwenza ngoba ekhwelezela unina uKaXaba ukuthi naye akabuye ekhaya.

Lokhu kufakazelwa nawuyise kaSokhaya uNqabayembube ngokuthi naye wawetha lo muzi ngegama elithi kukwaPhumuzumlomo ngoba esethole ikhaya

lapho ezophumuza khona umlomo wakhe ukuhlala ekhuluma, elwa nendodana yakhe uMaqhude. Nebala wahlala ngokuthula noxolo kwaPhumuzumlomo ngaphandle kokukhuluma izindaba ezibhedayo waze waya koyisemkhulu.

Siphinde sithole isifundo sokuthi uma umuntu ona ekhaya empeleni usuke one kwabaphilayo nabangasekho. Isibonelo: UKaXaba wayefuna ukubulala umyeni wakhe, ngenhlanhla wehluleka. Umyeni wakhe wamxosha namathongo akwaNdaba enyanya nakhu ebona amakhehla nezalukazi zakhona ngenkathi esebuyile emganweni wakhe esezohamba emhlabeni. Ngaphezu kwalokho wayevele wabuya ngaphandle kokushweleza, akhiphe inhlawulo ephuma kubo kwaXaba ngamanyala ayewenzile eganile emzini kaNdaba.

URaper, (1989:7) ubeka kanje:

A cursory glance at any reasonably comprehensive list of place names will probably indicate a number of things. Firstly, it will be noted that each name consists of a word or of more than one word. Secondly, some of the names will immediately be understandable or apparently semantically transparent while others will be semantically opaque. Thirdly, each name will be the appellation of a particular place or geographic entity.

2.2.5 KwaPhumezinhleni

KwaPhumezinhleni ngumuzi woMnumzane wakwaZibani ogama lakhe kwakunguMtebeza. Ibutho lakhe nguNtabayezulu. Umuzi wakwaZibani kwaPhumezinhleni wakhiwe eduze kwesizalo somfula uMangezi. Cishe kungaba libanga eliyikhilomitha nengxenye ukusuka kwaPhumezinhleni uya esizalweni somfula uMangezi. Umuzi wakwaPhumezinhleni kwakungumuzi weNduna yeNkosi uMuntongenakudla Mkhwanazi.

USicebi Zibani, (2007) ubeka kanje:

Ubaba wayezalwa emzini omkhulu onomama abahlanu. Umama kababa wayenguNdlunkulu, intombi yakwaBiyela. Ekhaya inhlalo yayiyinhle ibuye ibe yimbi. Eqinisweni yabe ikhohlisana ihlomile komame.

Umama kababa wamthola ubaba waba ngowesine kungamantombazane amathathu amadala. Kanti ugogo uMaZungu owayelikhohlo wayesethole abafana kuqala. Lokho kwaludala uhlevana ngoba inkosana kwase kusengathi izovela kwagogo omncane, ekhohlo. Kodwa ngokosiko lwesiZulu inkosana iphuma eNdlunkulu akukhathalekile ukuthi bakhona abafana esebezalwe kuqala ezindlini ezincane.

Ugogo uMaZungu wazama kaningi ukubulala ubaba uMtebeza ngokufaka umuthi emaguleni kodwa aphunyule lawo masi agcine edliwe ngezinye izingane. Isigcino kwaze kwayiwa emhlahlweni sekuhambe izingane zaze zambili emhlabeni kungaqondakali ukuthi yini ebulala izingane.

Isangoma uMaZiqubu safike sashaya ugogo uMaZungu ngeshoba lenkonkoni sathi nguye oseqede umuzi ngenxa yombango wobukhosana. Umkhulu uPhondolwendlovu waphinda wayohlola kwesinye isangoma sakwaMadondo, wathola incazelo efanayo neyesangoma sokuqala. Umkhulu uPhondolwendlovu wabe esemxosha umkakhe uMaZungu.

Nakuba bamhlawulela abakwaZungu ugogo uMaZungu kodwa wagcina esezihambe ngesingaye emganweni ngoba inhlalo ayibange isabamnandi. Impilo phakathi kwakhe nomkhwenyana wakhe yabamuncu, ngaphezu kwalokho naphakathi kwakhe nozakwabo bonke ngenxa yomkhuba ayesewugilile ekhaya.

Ubaba uMtebeza ngelinye ilanga bahamba baya emshadweni eMahunu behamba neNkosi

uMuntongenakudla Mkhwanazi. Alwa amabutho kwaphuma izidumbu eziningi. Abanye balimala kwaba ngozimakhaza. Ubaba uMtebeza wayelwa naye kuleyo mpi. Okumangazayo yena waphum engenamyocu ngisho owodwa. Naya akaze ukuthi waphuma kanjani ezinhleni njengoba impi yayibambene ngezihluthu.

Ngaleso sikhathi ubaba uMtebeza wayeseganiwe uNdlunkulu wakhe uMaMdletshe kodwa engakaphumi umuzi wakhe. Wabe esecela ukuphuma umuzi wakhe. Ikhehla elimzalayo lamvumela waphuma wakha umuzi wakhe. Ubaba uMtebeza wawuqamba ngegama elithi kukwaPhumezinhleni esho ngoba esinde kusukela emncane ekufeni okwasekuhleliwe. Kwathi nalapha esemdala wasinda ekufeni empini, waphuma ezinhleni engenamyocu abanye belimele, abanye beye kwagoqanyawo.

INkosi uMuntongenakudla wagcina wambeka induna esigodini saseMangezi ngenxa yokuhlabana kwakhe nangobuchule bobuhlakani ayenabo, uma kuthethwa amacala. Zazimbonga izinsizwa zithi: UGquzomgquzayo ongamgquzi akamgquzi. Uvela bembhensele. Mbhodlozi wezintango kwelaseMahunu. Ncuncu ephuza kwezinde iziziba.

Umuzi wakwaZibani kwaPhumezinhleni wakhula wadlondlobala. Imfuyo yabe ibulala inyoka. Wanele washona uSokhaya nemfuyo yaya ngokuya ishabalala. Umuzi wakwaPhumezinhleni njengamanje usuphethwe indodana encane uSicebi. Kwakhiwe izindlu ezimbili ezinkulu, izindlu ezimbili zotshani olondo kanye neqhugwane elilodwa. Phakathi nomuzi uma uya ngasesangweni kwakhiwe isibaya sezinkomo. Umuzi wakwaPhumezinhleni ubiyelwe ngezihlahla zamagwava kanye nezamathungulu. Ngezansi komuzi ngamasimu omoba nawokudla.

ULamula, (1976: esandulelweni) uthi:

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

ULamula lapha ugcizelela ukuthi sonke masisukume silobe ngokwakwenziwa ngomkhulu nawokhokho bethu, kuhle noma kubi. Lokho kuyosiza ngisho izizukulwane zethu ngoba umuntu ophumelelayo owazi imuva lakhe ukuze aqonde nephambili lakhe. Amathuba kwawaLindani uma singaqophi lutho konke kuyogcina kushabalale kuhle kwamanzi echitheka emhlabathini. Inamuhla libe yizolo kube sengathi konke bekuliphupho.

USokhaya wakwaZibani kwaPhumezinhleni wawuqamba umuzi ngegama elithi kukwaPhumezinhleni ngoba ebona impilo yakhe kusukela ekukhuleni kwakhe ede ephunyuka ekufeni okwabe sekuhleliwe ngunina omncane uMaZungu. Ngaphezu kwalokho wazibona ephunyuka ekufeni nasekulimaleni empini eyabambana ngezihluthu emsindweni odwendweni eMahunu, waphuma ezinhleni engenamyocu.

Ngaphezu kwalokho uSokhaya wakwaPhumezinhleni ngenxa yobuchule nobuhlakani ayebuphiwe uMdali wagcina waphuma ezinhleni zamadoda ngesikhathi iNkosi uMuntongenakudla Mkhwanazi embeka induna yesigodi saseMangezi. Kwazise phela nabanye abanumzane babekhankasile belindela ukuthi iNkosi izobabeka ubuduna.

UKoopman, (2002:42) ubeka kanje:

The name may refer to something that happened at the time the child was born. The father was drunk, sick, neighbours were fighting or even

simply that it was raining when the child was born.

Sometimes the circumstances belong to a wider arena than the immediate family or homestead. Names may refer to events of national importance: political elections or political groups, festivals battles and wars, natural disasters such as floods and earthquakes.

2.2.6 Entokozweni

Entokozweni ngumuzi woMnumzane wakwaMakhathini ogama lakhe uGovuzuphuthu. Ibutho lakhe nguManukelana omdala. Umuzi wakwaMakhathini Entokozweni wakhiwe egqumeni eduze kwesikhonkwane esehlukanisa indawo yakwaDlangezwa engaphansi kweNkosi uMkhwanazi neyasOngoye engaphansi kweNkosi uMzimela. Cishe kungaba libanga elingamakhilomitha amabili ukusuka emzini wasEntokozweni uya esikoleni eMbuyiseni. Umuzi wakwaMakhathini Entokozweni ubonakala kahle uma uzoqhamuka ngenhla kwentatshana eMatshemathathu uma uzongena ngesango elikhulu. Ngenhla kothango lomuzi wasEntokozweni kunesikhonkwane eside sikasemende esingumncele.

Ubaba uGovuzuphuthu Makhathini, (2007) ubeke kanje:

Ubaba uMxosheni babakhe endaweni yasObuka eNkosini yakwaBiyela esigodini sasEsiqhomaneni. Wazalelwa khona futhi wakhulela khona. Ngenxa yemibango yemingcele nokuthakathana okwabe kwenzeka phakathi koyise, yena akakuthandanga.

Kwathi esekhulile futhi eseganiwe uMaDlomo wacela ukuphuma kuyise uMxosheni ayokwakha owakhe umuzi. Nempela wamvumela uyise, waphuma wayokwakha endaweni yakwaDlangezwa esigodini saseMangezi. Umuzi wakhe wawuqamba igama wathi

kusEntokozweni esho ngoba yena wayengayithandi le mpilo eyabe iphilwa ngoyise nabafowabo yokuhlala behluphana becabanga okubi omunye komunye. Yena uzozihlalela ngokuthokoza emzini wakhe.

Nenhlanhla waphinda waganwa uMaMkhize ikhohlo. Ngaleyo ndlela umuzi wasEntokozweni wagcina usulinxuluma. Kwazise uMdali wambusisa ngabantwana abalishumi nesikhombisa kanti belu nemfuyo yabe ibulala inyoka nakuba manje isinciphile. Umuzi wasEntokozweni ngempela kusentokozweni ngoba amalunga omndeni onke ahlala ethokozile nabantu bangaphandle bafike bathokoze uma bengena kulo muzi ngisho nosuke edlula ezibuzela indlela uyazibonela futhi azizwele intokozo.

Umuzi wasEntokozweni wakhiwe kwaba izindlu ezintathu ezinkulu, izindlu zotshani ezine, isifulathi kanye neqhugwane. Isifulathi yindlu yezivakashi. Ngasesangweni phakathi nomuzi kwakhiwe isibaya sezinkomo. Ngezansi komuzi amasimu omoba kanye nokudla. Umuzi wasEntokozweni ubiyelwe ngocingo oluhlabayo futhi olusikayo okwenza kubelukhuni ukufohla uthango. Amasango mabili, elikhulu ngaphambili nelincane ngemuva.

UMsimang, (1975: iv) ubeka kanje:

Uma thina maZulu sithi siphucukile masibhekise amehlo emuva sibone ibanga esesilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo.

UMsimang ugcizelela ukubaluleka kokwazi imuva lomuntu ukuze azi nephambili ngokuthi kuqoshwe konke phansi. Izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo kusukela emandulo kuze kufike kuleli qophelo.

Kuyacaca ukuthi umuzi wakwaMakhathini Entokozweni waqanjwa uSokhaya ngoba esusela emuva esimeni senhlalo embi eyabe iphilwa ngoyise yokuzondana nokuloyana, ukuthokoza kungekho. Wazibekela umgomo wokuthi yena ufuna ukuphila ngokuthokoza. Wagcina wakha umuzi wasEntokozweni. Nempela kwaba sentokozweni emzini wakhe njengokufisa kwakhe.

2.2.7 Ezintandaneni

Ezintandaneni ngumuzi woMnumzane wakwaMakhathini ogama lakhe kunguMdanyana. Ibutho lakhe uSehlasenyuka. Umuzi wasEzintandaneni wakhiwe eduze kwegqunyana elibizwa ngokuthi kuseMatshemathathu. Empeleni kuseMatshemathathu ngoba kunamatshe amathathu amakhulu amade. Cishe kungaba libanga elingamakhilomitha amane kuya kwamahlanu ukusuka emzini wakwaMakhathini Ezintandaneni uya esikoleni ePhalane. USokhaya wasEzintandaneni ulikhansela lesigceme sama-31.

UMhlonishwa uMdanyana Makhathini, (2007) ubeka kanje:

Ubaba u-Alios wayeganwe ngamakhosikazi amabili. UNdlunkulu kunguMaMkhwanazi unina kaMdanyana nekhohlo uMaNxele. Umuzi kayise wawubizwa ngokuthi kusEkwazini. Kwathi sebekhulile futhi sebeganiwe nomfowabo omdala uKhebane bacela ukuphuma nonina bayokwakha umuzi wawabo. Uyise wabavumela, baphuma bawakha.

UMdanyana wawuqamba igama elithi kusEzintandaneni ngoba uyise wenqaba ukuzohlala nabo ngisho sebeyakhile indlu yakhe. Wathi uzibona befana nezintandane uyise ngendlela abaphatha ngayo ukhetha iphela emasini. Ngaleyo ndlela lo muzi ngowezintandane, izingane ezingenabazali.

Okwamangaza ukuthi ngesikhathi esegula esezoshona uyise u-Alios wacela uxolo, wathi

usezode eshintshanisa amasonto ahlale Ekwazini
elinye alihlale Ezintandaneni. Wakwenza kabili,
okwesithathu waseya koyisemkhulu.
Umphefumulo wakhe waphumela Ekwazini
kodwa ngoba wayethe uma ephangalala ithambo
lakhe abolifihla eNdlunkulu Ezintandaneni
nempela kwaba njalo.

Umuzi wasEzintandaneni wakhiwe kwaba izindlu ezimbili ezinkulu, ezotshani
ezimbili olondo nesifulathi esisodwa. Phakathi negceke uma uya ngasesangweni
kwakhiwe isibaya sezinkomo. Ngezansi komuzi amasimu okudla. Umuzi
wasEzintandaneni wakhula wadlondlobala, kwathi lo wasEkwazini wafa
waphela nya eseshonile uSokhaya wawo. Umuzi wasEzintandaneni ubiyelwe
ngendlela yokuthi akulula ukufohla, ubiyelwe ngocingo olusikayo. Amasango
mabili, elikhulu nelincane. Ngezansi komuzi insimu enkulu yomoba nokudla.

UMsimang, (1975:iv) ubeka kanje:

Uma thina maZulu sithi siphucukile masibhekise
amehlo emuva sibone ibanga esesilihambile
kusukela kobabamkhulu kuze kufike kuleli
qophelo esesikulo manje. Zonke izizwe
eziphucukile zibonakala ngemiqingo yamabhuku
omlando, akhombisa intuthuko yazo. Umlando
yiwona owenzela leso analeso sizwe ugazi
nesithunzi ukuze sihlonipheke. Lezi zizwe
zinokuziqhayisa ngokuningi ezingakufunda
ngobuhlakani bawokhokho bazo kanti
ngamaphutha ababewenza zinethuba elihle
lokuba zilungise eyazo imendo.

UMsimang ubalula ukuthi ngobuhlakani bawokhokho bethu sinethuba lokufunda
okuningi esingaziqhayisa ngakho kanti ngamaphutha ababewenza sinethuba elihle
lokuba zilungise eyethu imendo.

Ukuqanjwa komuzi wakwaMakhathini Ezintandaneni kusukela ephutheni likayise
kaSokhaya ngokukhetha iphela emasini. Wakhetha ukungahlali eNdlunkulu

noma sewakhiwe umuzi waseNdlunkulu, waqoma ukuhlala ekhohlo Ekwazini. UMhlonishwa uMdanyana wabona befana nezintandane, uyise engathandi ukuhlala nabo.

Okuhle ukuthi ekugcineni uMdali wamambulela ukuthi kufanele athembuze ngoba phela imizi yakhe yomibili lena. Nebala waphetha eshintshanisa amasonto, elinye alihlale eNdlunkulu Ezintandaneni, elinye alihlale ekhohlo Ekwazini. Ngaleyo ndlela thina sifunda ukuthi umnumzane onesithembu kumele asiphathe isithembu sakhe ngokufanayo. Ingabibikho indlu eyintandokazi nendlu eyisaliwakazi.

UKoopman, (2002:42) ubeka kanje:

In a number of African societies, names refer to the circumstances under which the child was born. Such circumstances might refer to the physical birth itself; a breech presentation, a difficult labour, caesarean birth or something else unusual. The name may refer to the problems that the mother had during pregnancy. Family circumstances may referred to problems in the marriage, unpaid 'bride-price,' illegitimate birth, status of the child.

2.2.8 Emagemfe

Emagemfe ngumuzi woMnumzane wakwaMasango ogama lakhe nguMtholephi Joseph. Ibutho lakhe uKhiphinkunzi. Umuzi wasEmagemfe wakhiwe eduze nosebe lwesizalo somfula uMangezi. Uma ugudla uthango lwasEmagemfe ukhangwa umhlanga omile osebeni lomfula kusukela enhla nehlashana elibizwa ngokuthi kukwaKhanda. Lo muzi wakhiwe phansi ethafeni ngaphansi kwegqunyana lentaba. Cishe kungaba amakhilomitha amane ukusuka emzini wasEmagemfe uya esikoleni eMbuyiseni. UMnumzane Masango wadabuka

kwaNongoma eNgome, wagcina esakhe endaweni yakwaDlangezwa ngenxa yokuhamba nomsebenzi ebona izwe walithanda.

Ubaba uMtholephi Masango, (2007) ubeka kanje:

Umuzi kababa wakhe wawakhe eduze nehlathi eNgome kwaNongoma igama lawo kukwaNtulomunye. Ngesikhathi esekhulile futhi eseganiwe uNdlunkulu uKaKhumalo wabe esecela ukuphuma ayozakhela umuzi wakhe. Nempela ikhehla uNqabayembube lamvumela waphuma wayokwakha umuzi wakhe endaweni yakwaDlangezwa esigodini saseMangezi.

Ukuze athole ukwakha kule ndawo wayexhumane nomnumzane Bhanoyi Ndaba ababesebenza naye emshinini kashukela e-Felixton naye owakhe esigodini saseMangezi. Wawuqamba igama wathi **kusEmagemfe** ngoba indawo akhe kuyo kunomhlanga okwakhiwa ngawo amagemfe. Ngaphezu kwalokho umuzi wakhe uwufanisa negemfe, lapho ezohlala nomndeni wakhe kamnandi khona, angahlushwa lutho, umzimba uncibilike kuphele izinhlungu zezifo nokukhathazeka kwezwe.

Empeleni uzibona efike wakha kwelingafelwa nkonyane hhayi kwelimagade ahlabayo. Igemfe – umhlanga ohushuziwe okuthi lapho ufuthwa utshiloze kamnandi ukhiphe unqambothi lomlozi, othi ungaguduza yonke imizwa, umzimba uncibilike, ubuthongo buthi lelele, kuphele umzwangedwa, isizungu, izinhlungu zezifo nokukhathazeka kwezwe.

Umuzi wasEmagemfe ulinxuluma. Kwakhiwe izindlu ezimbili ezinkulu, zokhethe. Enye ekaNdlunkulu uMaKhumalo, enye eyekhohlo uMaButhelezi. Izindlu eziningi zotshani ezingamalawu ezintombi nezinsizwa zakhona. Phakathi negceke indlu kaSokhaya eqondene nesibaya, ngenhla kwayo eyakwagogo kanye neyamakhosi, lapho elaphela khona abantu uSokhaya. Ngasesangweni kwakhiwe isibaya sezinkomo nesezimbuji. Ngasohlangothini lwesinxele somuzi kutshalwe

ihlathi lezindlulamithi. Umuzi wasEmagemfe ubiyelwe ngezihlahla zikahalibhoma ziyahlaba futhi ziyasika okwenza kube lukhuni ukufohla komuntu kumbe kwempahla uthango. Amasango mabili, elikhulu elibheke ngasemfuleni nelincane ngenhla komuzi. Leli elincane lisetshenziswa abasekhaya nezihlobo zakhona kuphela bese kuthi leli elikhulu lisetshenziswa yibo bonke abantu.

UKunene, (1996: Isethulo) ubeka kanje:

Kanjalo-ke sithi akungabi engathi impucuko yafika nabeLungu. Impucuko indala, impucuko ayiyinye, impucuko ingalokhu nalokhu kwezizwe ngezizwe. Okuyiyo enkulu yileyo yobudlelwane, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu. Ezinye zikhetha lokho eziyikho nezikufanisa nokwazo bese zithi impucuko yile. Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi ekube namuhla ukubhala lokhu kuthekela kukho.

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

Ukuqanjwa komuzi wakwaMasango Emagemfe kusukela esifisweni sikaSokhaya sokuba nomuzi awufanisa negemfe, lapho ezohlala nomndeni wakhe kamnandi khona. Angahlushwa lutho, umzimba uncibilike kuphele izinhlungu zezifo nokukhathazeka kwezwe. Kwazise igemfe umhlanga ohushuziwe okuthi uma ufuthwa utshiloze kamnandi ukhiphe unqambothi lomlozi othi ungaguduza yonke imizwa, umzimba uncibilike, ubuthongo buthi lelele. Kuphele umzwangedwa,

isizungu, izinhlungu zezifo nokukhathazeka kwezwe. Nebala isifiso nesicelo sakhe safezeka.

Lokhu kufakazelana nokubekwa uKunene ukuthi impucuko ingokwehlukana kwezizwe futhi ayiyinye. Isibonelo: Isizwe samaZulu kumbe esiNsundu naso sasivele sinazo izinto zokuzithokozisa ngomculo nakweminye imikhakha yempilo njengamagemfe, imiqangala, izimbomu njalonzalo. Impucuko indala, enkulu yileyo yokuhlalisana nezinye izizwe.

2.2.9 Embusweni

Embusweni igama lomuzi woMnumzane wakwaMnqayi ogama lakhe nguSiphosenkosi. Ibutho lakhe uKhiphinkunzi. Embusweni ngumuzi wenduna yesigodi saseMangezi. Umuzi wakwaMnqayi Embusweni wakhiwe ezansi nomfula uMangezi. Wakhiwe eduze nebhuloho laseMangezi elehlukanisa isigodi saseMangezi nesakwaKhandisa. Cishe kungaba libanga elingamakhilomitha amabili ukusuka ebhilijini ukhuphukela emzini wasEmbusweni. Wakhiwe ecabazini elingaphansi kwegqunyana elibizwa ngokuthi kukwaQomintaba. Umuzi wasEmbusweni ubonakala kahle usekude uma uzoqhamuka ngenhla egqumeni.

INduna ubaba uSiphosenkosi Mnqayi, (2007) ubeke kanje:

Umuzi kababa wakhe wabe ulinxuluma, kunomame abaningi. Umuzi omkhulu ngezinye izikhathi uba nokuxokozela, ukuxabana, inzondo, umbango njalonzalo. Induna uMnqayi uzalwa eNdlunkulu kodwa yena ungomncane endlini kwabo, inkosana uSithembiso.

Kwathi esekhulile futhi eseganiwe uNdlunkulu uMaMdletshe wacela ukuphuma ayokwakha owakhe umuzi. Nempela ikhehla elimzalayo lamvumela. Waphuma wawakha umuzi wawuqamba igama wathi **kusEmbusweni** ngoba

uthanda ukuthi bonke abomndeni wakhe bahlale ngokubusa kulo muzi.

Empeleni ngisho nabangaphandle uma befike emzini wakhe ufuna bafike babuse bakhombe ngophakathi, bafinye ngezindololwane kube njengasebukhosini. Ngaphezu kwalokho ufisa umuzi wakhe ube linxuluma, abe ngumnumzane onohlonze emphakathini futhi ahlale abuse nezingane zakhe kube sembusweni ngazo zonke izinsuku. Uma izinsizwa sezimbonga zithi: Mashiya, Mhlakaza nhlansi zibashise vela bembhensele. Isambane esamba umgodini sawulala ezinye zingayilali. Ngeke ungenze lutho Sathane, uJehova uyisihlangu sami imini nobusuku.

UMdali wambusisa ngoba ukufisa nokucela kwakhe kwenzeka. Umuzi wakwaMnqayi Embusweni ulinxuluma nezinhlangothi ezintathu. UNdlunkulu uMaMdletshe, ikhohlo uMaLuthuli, odume ngelikaMgqomozi bese kuba iqadi uMaMjadu. Ngaphezu kwalokho uSomandla wambusisa ngabantwana abalishumi nesishiyagalombili ngenhlanhla bandla anhlamvana bonke.

Kwakhiwe izindlu ezinkulu ezintathu zomame bakhona. Indlu eyisifulathi kaSokhaya phakathi negceke ngenhla kwesibaya, amalawu ezintombi nezinsizwa zakhona, indlu yakwagogo ngenhla kwekaSokhaya. Isibaya sezinkomo sakhiwe ngasesangweni ngaphakathi komuzi. Umuzi wasEmbusweni ubiyelwe ngocingo oluhlabayo kanti unesango elilodwa lokungena. Ngezansi komuzi amasimu amakhulu omoba inkosikazi ngenkosikazi nawokudla.

Ukuqanjwa kwegama lomuzi wakwaMnqayi Embusweni kusukela esifisweni sikaSokhaya sokuba nomuzi onokuthula nokubuswayo kuwo. USokhaya wayekhule ebona emzini kayise kukhona ukuxabana, inzondo, umbango njalonjalo. Wasezibekela umgomo wokuthi uma esekhulile, ufisa ukwakha umuzi wasEmbusweni. Lapho onke amalunga omndeni wakhe ezozithola ebusa khona. Hhayi njengoba kwakwenzeka emzini kayise. Uyise wayengenakho ukubusa

njengomnumzane ngenxa yenxokozelo yabomuzi wakhe. USokhaya wasEmbusweni wafunda ngephutha lomuzi kayise ukuze akhe umuzi wasEmbusweni kwabomndeni ngisho nakwabangaphandle. Ngenhlanhla isifiso sakhe safezeka. Empeleni walandela isisho esithi isihlakaniphi sifunda ngamaphutha abanye.

UKoopman, (2002:52) ubeka kanje:

Dancing praises refer to any special mannerisms during the high-kicking individual performance ukugiya dance, especially agility of foot movements and speed of movement. A very particular mannerism is referred to uQhud' elintam' ende ebona ngale kwentaba, which tells of a man who has the habit of dancing with his head well back as if looking up at a mountain.

2.2.10 Ekuthuleni

Ekuthuleni igama lomuzi woMnumzane wakwaNgobese ogama lakhe kunguNkunzi. Ibutho lakhe uManukelana. Umuzi wasEkuthuleni wakhiwe eduze kwenxiwa lomuzi weNkosi uNikiza Mkhwanazi kwaPhumengasholutho noma kwaPhumengenalutho. Cishe kungaba libanga eliyikhilomitha ukusuka emzini wakwaNgobese Ekuthuleni uya kwaMkhwanazi kwaPhumengasholutho. Umuzi wasEkuthuleni wakhiwe endaweni elithafa. Ubonakala kahle nxazonke ngisho ungaqhamuka ngasesikoleni ePhalane noma ngenhla eDanyini ukhangwa yinxulumakazi lasEkuthuleni. Ububanzi bawo cishe uvuleke ngamamitha alikhulu namashumi amabili, ukusuka ohlangothini lokuqala uya kolokugcina. Indlela owakhiwe ngayo uyindilinga.

UMnumzane Nkunzi Ngobese, (2007) ubeke kanje:

Ubaba wayeganwe isithembu, umuzi wakhe wasEnhlakanhlakeni ulinxuluma. Into embi

ukuthi kwakungekho ukuthula ekhaya,
kwakwande umsindo komame nasezinganeni
zikababa.

Kwathi esekhulile futhi esethathile uNdlunkulu
uMaMkhwanazi wasecela ukuphuma ayokwakha
umuzi wakhe. Nempela lamvumela ikhehla
elinguyise wayokwakha umuzi wakhe
ngasemzini weNkosi uNikiza esuka
ngaseNtingweni umfudlana, emzini kayise.
Wawuqamba igama wathi **kusEkuthuleni** umuzi
wakhe. Yena uzokwenza ngawo onke amandla
akhe ukuthi umuzi wakhe ube nokuthula noxolo
ngaso sonke isikhathi. Amaphutha abenziwa
uyise uzowagwema ukuze kube nokuthula
kowakhe umuzi. Isihlakaniphi sifunda
ngamaphutha abanye.

Ngenhlanhla waphinda wathatha ikhohlo
uMaMthiyane. Lokho kwakwenza umuzi
wasEkuthuleni waba linxuluma. Ngaphezu
kwalokho uMdali wambusisa ngabantwana
abalishumi nesithupha. Inkosana yakhe
uMzikhona usewandise kakhulu naye ngoba
uganwe ngamakhosikazi amane futhi uhlezi
emzini kayise Ekuthuleni. Okujabulisa uSokhaya
waseMaqungebeni Ekuthuleni ukuthi ngempela
umuzi wakhe unothando, ubunye nokuthula
kwabasekhaya nabangaphandle. Lokhu akucela
ezinyanyeni zakubo nakuMvelinqangi mhla
ephuma umuzi wakhe kwenzeka.

Umuzi wasEkuthuleni kwaNgobese wakhiwe waba izindlu eziningi eziyisifulathi
zomame bakhona kanye nabalobokazi bamadodana akhona. Ngaphezu kwalokho
kunamalawu amaningi ezintombi nezinsizwa zakhona.

Indlu kaSokhaya yakhiwe ngenhla kwesibaya sezinkomo, ngenhla kwekaSokhaya
indlu yangenhla yakwagogo. Isibaya esikhulu sezinkomo sakhiwe phakathi
negceke lomuzi. Lokhu okwenza kubelula ukubona imfuyo esibayeni noma
ngabe ukuyiphi indlu kwazise zonke izindlu zakhiwe zakha indilinga, zabheka

esibayeni emnothweni nalapho kunenkolelo yokuthi amadlozi omuzi ahlezi khona.

Umuzi wasEkuthuleni ubiyelwe ngocingo oluhlabayo. Amasango mabili, elikhulu nelincane. Elincane elingemuva komuzi lingena abasekhaya nezihlobo kuphela bese elikhulu lingena bonke abantu. Ngezansi komuzi amasimu amakhulu omoba, awokudla kanye nehlathi lowatela nezindlulamithi ngokwehlukana bese kuba inkambu yezinkomo enkulu uma wehlela ngasemfuleni uMangezi.

UMsimang, (1975: iv) ubeka kanje:

Izizwe zaseMpumalanga njengamaShayina nezinye zizamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa (4000 BC).

Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo.

UMsimang ugcizelela ukubaluleka kokuthi kumele sifunde okuhle okwenziwa ngokhokho bethu ukuze nathi sibe nokuziqhayisa ngabo kanti ngamaphutha ababewenza sinethuba elihle lokuba silungise ezethu izindlela.

OkaMqungebe wakhula ebona inxokozelo, inzondo, ukuthakathana okwakwenzeka emzini kayise Enhlakanhlakeni akangakuthanda. Kwathi lapho esekhulile wacela ukuphuma akhe umuzi wakhe wasEkuthuleni. Yena uzokwenza ngawo onke andla akhe ukuthi umuzi wakhe ube nokuthula noxolo ngazo zonke izikhathi. Amaphutha abenziwa uyise uzowagwema ukuze kube nokuthula kowakhe umuzi. Isifiso sakhe safezeka umuzi wakhe waba noxolo nokuthula.

2.2.11 KwaTapashiye

KwaTapashiye ngumuzi woMnumzane wakwaZincume ogama lakhe nguNtulindlela. Umuzi wakwaTapashiye uphume emzini omkhulu wasEsotheni. Umuzi wakwaZincume kwaTapashiye wakhiwe ngenhla komfula uMangezi eduze nomthombo Odotsheni. Cishe kungaba amakhilomitha amathathu ukusuka emzini wakwaTapashiye ezikoleni eMbuyiseni noma ePhalane. Umuzi wakwaZincume kwaTapashiye ubonakala kahle uma uqhamuka ngenhla ngaseDanyini. Ububanzi bawo cishe ungamamitha alikhulu namashumi amahlanu uma usuka ohlangothini lokuqala ngasesangweni uya kolokugcina.

UNtulindlela Zincume, (2007) ubeka kanje:

Umuzi wakubo wawulinxuluma. Uyise uMgenqeza enganwe ngamakhosikazi amabili, uNdlunkulu uMaMthethwa ikhohlo uMaChili. Endlunkulu kokaMthethwa akutholakalanga mfana, kwaba isiqhoqho samantombazane odwa ayisikhombisa. Kwathi ekhohlo kwaxuba abafana namantombazane. Kwatholakala abafana abahlanu namantombazane amane.

USokhaya wakwaTapashiye uzalwa ekhohlo, uMaChili odume ngelikaMtshezi. Kwathi eseganiwe uNdlunkulu wakhe uMaMbuyazi wasecela ukuphuma ayokwakha owakhe umuzi. Ikhehla elinguyise lamvumela kodwa lathi angakhi kude, akakhe endaweni yalo kwazise inkulu futhi ukuze babhekane. Umuzi wakhe wawuqamba igama wathi **kukwaTapashiye** ngoba ebunsizweni bakhe ubetapa eshiya ezintombini elisoka lamanyala.

Ngaphezu kwalokho useganwe kathathu uNdlunkulu uMaMbuyazi, ikhohlo uMaMhlongo neqadi uMaMthembu. Ikhohlo neqadi bobabili sebahamba bawushiya umgano. Batapa bashiya izinkomo nezimpahla zakhe betapela oyise nemindeni yabo. Ngenhlanhla usebuye waganwa kabili ukuvusa indlu yasekhohlo neyeqadi,

uMaXulu noMaMthembu. Ngaphezu kwalokho yena uyimpunyela, isiquzi esingadli selwa zamuntu. Unemali nepulazi yena futhi akalambi bayotapa bamshiye okaSibhongo akaswele lutho aludingayo.

Umuzi wakwaTapashiye wakhiwe kwaba izindlu ezintathu ezinkulu zomame bakhona, bese kuba izindlu eziningi eziyisifulathi zokhethe kanye nezotshani olondo okungamalawu ezintombi nezinsizwa zakhona. Indlu kaSokhaya iphakathi nomuzi, ngaphambi kwayo isibaya sezinkomo kanti ngemuva kwayo indlu yakwagogo. Umuzi wakwaTapashiye ubiyelwe ngobhoqobhoqo.

Inhloso yokuwubiyela ngobhoqobhoqo ukubiyela umuzi. Okwesibili ukuvimbela izulu lingangeni ekhaya uma liduma. Uyawushaya kumbe awephule bese ukhala ubisi, ngaleyo ndlela uvimbela izulu lingangeni ekhaya. Amasango mabili, elikhulu nelincane. Elikhulu lisetshenziswa yibo bonke abantu kanti elincane lisetshenziswa abomndeni nezihlobo. Ngezansi komuzi ngamasimu amakhulu omoba.

UKunene, (1996: Isethulo) ubeka kanje:

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

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

UKunene ugcizelela ukuthi ukuhlakanipha kwehlukene ngamazwe ngamazwe. Okusho ukuthi abaseShayina, abaseNdiya, abaseNingizimu Afrika namanye amazwe banendlela yabo. Umuntu namuphi ngeke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

USokhaya wakwaZincume kwaTapashiye ukhombise ubuhlakani nobuqhawe ngokuba lisoka ngoba lokho kuyinkomba yokuthi uligagu futhi uliciko lokucupha ukukhuluma. Izintombi wayezihila zihileke. Kwathi nalapho esekhulile waganwa isithembu, wakha inxulumana. Konke lokho kugcwalisa inhlakanipho, amandla, isiphiwo nobuqhawe ngoba omunye wayengeke akwazi ukwakha umuzi omkhulu, aganwe ephindelela.

Esizweni esiMpisholo kungakandi izifo, ubusoka nokuganwa isithembu kukhomba inhlakanipho nobuqhawe kuleyo ndoda ngoba baningi abasuke befisa ukukwenza lokhu kodwa amandla nobuhlakani bangabi nakho.

Ukuqanjwa kwegama lomuzi wakwaZincume kwaTapashiye ubeka ngokusobala ukuthi uSokhaya ungumuntu oyimpunyela, isiquzu esingadli nselwa zamuntu, umacaphuna kusale. Kusukela ebunsizweni esaqonywa nalapho eseganwa ubengacicizi. Ngokunjalo nabesimame bazotapela abemindeneni yabo izinkomo. Nakhu abanye begcagca baphinde bawushiye umgano.

Indlela okwakhiwe ngayo umuzi ukhombisa inhlakanipho yesizwe samaZulu. Isibonelo: Isibaya sakhiwe phakathi nendawo ukuze wonke umuntu olapha ekhaya abone esibayeni ngaphandle kokusitheka.

URaper, (1989:1) ubeka kanje:

The place names of Southern Africa present, fascinating and intriguing linguistic, cultural, sociological and psychological patterns. The

oldest names are those of the San (Bushmen) and Khoekhoen (Hottentots) probably the true indigenous people of the country and those of the African people.

2.2.12 **EMthunzini / Esihlangwini**

EMthunzini ngumuzi woMnumzane wakwaNdaba omagama akhe kunguZakhele Zibukwazi. Ibutho lakhe uDakwangukusutha omncane. Umuzi wakwaNdaba eMthunzini uphume kowakwaPhumuzumlomo ongokayise. Umuzi waseMthunzini wakhiwe egqumeni elingumncele ohlukanisa indawo yakwaDlangezwa kweseNkosi uMkhwanazi neyasOngoye kweseNkosi uMzimela. EMthunzini kubonakala kahle uma uqhamuka ngakwaZondomunye, eDanyini noma uqhamuka ngasOngoye ehlathini lakwaKhanda. Cishe kungaba amakhilomitha amabili nengxenywe ukusuka kwaNdaba eMthunzini uya esikoleni eMbuyiseni noma ePhalane.

UZakhele Ndaba, (2007) ubeka kanje:

Umama intombi yakwaMncube wahlala eside isikhathi engamtholi umntwana womfana, ethola amantombazane odwa, kusukela ngonyaka we-1959 egana. Abanakwabo babethola ngapha nangapha ngokuxuba abantwana. Le nto yokungamtholi umntwana womfana yayimudla ngaphakathi kodwa engazi ukuthi uzokwenza kanjani. Kwathi esethole abantwana abane bamantombazane, kwafika iNkosi iLanga u-J.G Shembe ngonyaka we-1967 ngenyanga kaNhlangulana, ethempelini laseGibizisila, eMpembeni.

Umama wayengakholwa eNazaretha Ekuphakameni, wayezikholelwa eZayoni. Wahamba nabanakwabo wayozicelela kuShembe ingane yomfana nabo beyozicelela okwabo. INkosi iLanga yalalela isicelo sakhe yase ithi: Mlobokazi ubofike upheke uphakele bonke abantu jikelele abomndeni bese ushanela igceke

lonke ngisho nasezinhlangothini zabanakwenu, oKaNtshangase, uKaNsibande noKaQwabe. Elokugcina yathi iNkosi imbusise wasukuma wahamba. Wafika ekhaya wenza njengoba etsheliwe. Wathi uqalwa unyaka we-1968 wabe esekhulelwe. Ngawo unyaka we-1968 ngenyanga kaMandulo zinga- 21 wateta umfana.

Kwajabula wonke umuntu ekhaya. Umkhulu kaSokhaya wamqamba igama wathi uZakhele ngoba uShembe uzakhele lo mfana bona behlulekile ngemicakathi. Ugogo kaSokhaya wamqamba igama wathi uZibukwazi ebhinqa umama kaSokhaya ngoba ubengasho lutho, ubebaziba bonke sengathi akazi ebebemhleka bekhuluma kabi ngaye. Ubaba nomama bathi siwutholile umthunzi wokuphumula. Phinde sishiswe ilanga noma sinethwe zimvula sihambe sifunana nosizo lwengane yomfana. Nanamuhla uMdali ngesandla sikaShembe siyitholile insika nesihlangu somuzi wethu. Bahamba beyobonga kuShembe, waphinda wathi iNkosi ibabusise.

USokhaya waseMthunzini wanele waganwa uNdlunkulu uMaMkhwanazi wasecela ukuphuma owakhe umuzi. Nebala ikhehla elinguyise lamvumela. Wawakha isidumo wawuqamba igama wathi **kuseMthunzini wokuphumula** ngoba ezifanisa nomthunzi kubazali bakhe, ikakhulukazi unina uMaMncube futhi eyisihlangu sakhe nakubanakwabo. Njengoba wayesevusa indlu yakwabo.

Umuzi waseMthunzini wakhiwe kwaba izindlu ezimbili ezinkulu zabalobokazi bakhona. Indlu kaSokhaya, indlu yangenhla kwagogo nesibaya sezinkomo phakathi nomuzi uma uya ngasesangweni. Ubiyelwe ngocingo oluhlabayo, amasango mabili, elikhulu nelincane. Ngezansi komuzi odedangendlale bamasimu. USokhaya waseMthunzini indoda ekhonze amasiko esintu.

UZakhele Ndaba, (2007) ubeka kanje:

Uma kubuswa emzini waseMthunzini kwaNdaba
uzwa izinsizwa sezimbonga uSokhaya zithi:

USimayedwa njengelanga
Ikhamb' elimile lodwa ngakwaKhanda
Amany' amakhab' emil' izixexeleku.
Isangom' esibhula ngamaphupho
Eziny' ezibhula ngamathambo nangabalozi.
Umahlasela ngepeni abanye behlasela ngemikhonto.

UKunene, (1996: Isethulo) ubeka kanje:

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

UKunene ugcizelela ukubaluleka kokuzigqaja kwabantu ngemvelaphi yabo,
amasiko abo, ngemilando yabo, amagugu abo njalonjalo. Uma abantu belahla
okwabo, lokho kudedela onobhadabhada bezizwe badavuze emafeni onke
aboMdabu.

Siyathola ukuthi ukuqanjwa kwegama lomuzi wakwaNdaba Emthunzini kusukela
kumvelaphi nomlando kaSokhaya. USokhaya njengoba unina uMaMncube
wayemcele eNkosini iLanga uShembe naye wazibona esethole umthunzi
wokuphumula nesihlangu sakhe. USokhaya naye wayezifanisa nesihlangu
nomthunzi kubazali bakhe, lapho beyophephela khona ngazo zonke izikhathi
yingakho umuzi wakhe wawuqamba ngokuthi kusEmthunzini.

Lokhu kuphinde kufakazelwa uMsimang, (1975: v):

Mina kule ndaba angiqondile ukulanda ngempilo nangemisebenzi yamakhosi akwaZulu, kepha ngiqonde ukulanda ngoZulu luqobo. Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi unguMzulu. Ngabe laba bantu babehlala emzini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihlangemihla? Ngabe babekholwe nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo nje kubalulekile.

Kuyavela ukuthi indlela imizi eyayakhiwe ngayo yabe iyindilinga, yehlukene izinhlangothi ngokugana kwabalobokazi. Isibonelo nakhu uMaMncube unina kaSokhaya izwi lithi akofika ekhaya ashanele lonke igceke ngisho nasezinhlangothini zabanakwabo bese ephakela wonke umuntu ekhaya.

Sithola inkolo yobuNazaretha ihambisana namasiko ababewagcina nakhu kuthiwa akashanele ibala, aphakele wonke umuntu ekhaya hhayi umkhwenyana wakhe nezingane zakhe kuphela, ekugcineni wasizakala. Empeleni ngokwenza okwakushiwo izwi likaShembe, wayephakela abaphilayo nabangasekho basemzini.

Okubalulekile ukuthi kufanele kungashabalali okungamagugu ethu. Izizukulwane zethu zihlale zazi ngemvelaphi yazo, imilando yazo, imisebenzi eyabe yenziwa okhokho bethu, indlela imizi eyayakhiwe ngayo, inkolo ababekholelwa kuyo njalonjalo.

2.2.13 KwaZenzele

KwaZenzele ngumuzi woMnumzane wakwaDube ogama lakhe uTetema. Ibutho lakhe uManukelana. Umuzi wakwaDube kwaZenzele wakhiwe phesheya komfula uMangezi, egqumeni lakwaLugweba. Umuzi wakwaDube kwaZenzele uphume emzini omkhulu wasEmbusweni phesheya komfula iNkonjane. Cishe kungaba ibanga elingamakhilomitha amabili nengxenye ukusuka esitolo eThathafalaza uya kwaDube kwaZenzele.

UMnumzane Tetema Dube, (2007) ubeka kanje:

Ubaba wakhe wabe akhe inxuluma, enamakhosikazi amahlanu. UMnumzane Tetema Dube wabe ezalwa eNdlunkulu. Kwathi esekhulile wahamba wayozisebenzela eThekwini, kwa-Cut-rite and Cutson. Wasebenza waqongelela inkece waze wazilobolela uNdlunkulu wakhe uMaNcube. Ikhehla elinguyise alikhiphanga ngisho eyomqholiso ukumelekelela njengendodana yalo endala futhi eyabe imelusela izinkomo.

Into elamtshela yona ukuthi nalo lazilobolela konke lalizenzela naye akazenzele angabheki lutho kulo. Waphinda waganwa likhohlo uMaChili. Ikhehla elimzalayo lathi angabona amehlo esibungu ethi ucela limelekelele. Ngenhlanhla wazishaya zaphhelela zaba lishumi nesithupha kwaChili. Uyise kaMaChili kwakuyinduna yeNkosi uLindelihle Mzimela onguyise weNkosi uMpiyezintombi Mzimela.

Emva kweminyaka emibili eganwe uMaChili ikhohlo, wabe esecela ukuphuma owakhe umuzi, nebala ikhehla elinguyise lamvumela. Waphuma wakha phesheya komfula uMangezi. Umuzi wakhe wawuqamba igama wathi kukwaZenzele. Wayebhinqa uyise ongazange amnike ngisho eyodwa inkomo ngesikhathi elobola kodwa izinkomo zibe zigcwele isibaya.

Empeleni konke wazenzela yingakho aqamba umuzi wakhe ngegama elithi kukwaZenzele. Waphinda waganwa umfo kaNzwakele, uDube limthende iqadi uKaMasinga. Ngaleyo ndlela umuzi wakwaZenzele wakhula waba linxuluma.

Umuzi wakwaDube kwaZenzele wakhiwe kwaba izindlu ezintathu ezinkulu zabalobokazi bakhona. Indlu kaSokhaya yakhiwe ngenhla kwesibaya sezinkomo. Indlu yakwagogo ngemuva kwekaSokhaya namalawu ezintombi nezinsizwa zakhona. Isibaya sakhiwe ngasesangweni ngaphakathi komuzi. Umuzi ubiyelwe ngocingo oluhlabayo. Amasango mabili okungena. Ngezansi komuzi insimu yokudla kanye nehlathikazi lezindlulamithi elitshalwe laze layogcina ngomfula uMangezi. Ngasohlangothini lwesokunxele somuzi kwakhiwe inkambu yezinkomo. Le nkambu ixhunye othangweni lomuzi.

UMsimang, (1975:vi) ubeka kanje:

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

UMsimang ugcizelela ukubaluleka kokubhekana kokhokho bethu nezinkinga bagcine bazehlule. Aphinde agcizelele ukubaluleka kokulondolozwa kokwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abazendulelayo.

Okokugcina ukuthi kokuhle abakwenzayo thina senezezele, kuthi emaphutheni abo thina sifunde ukuqondisa ezethu izindlela. Ukuqanjwa kwegama lomuzi wakwaDube kwaZenzele kuyavela ukuthi kusukela ekutheni ubaba kaSokhaya akamphanga uSokhaya izinkomo zokulobola. Wavele wamtshela ukuthi naye wazilobolela konke wazenzela ngakho-ke naye akazenzele ekubeni izinkomo zazigcwele isibaya. Ngaphezu kwalokhu wayekade emelusela izinkomo nezimbuzi futhi ngokosiko lwesiZulu uyise uyamelekelela umfana wakhe uma enazo izinkomo. Okuhle ukuthi uSokhaya wagcina ephumelele ukuzakhela umuzi wakhe kusukela ezilobolela konke wayezenzela.

2.2.14 **Emqekwini / Ogomaneni**

Emqekwini ngumuzi woMnumzane wakwaMncwango omagama akhe uNcasancasa Qolotha. Ibutho lakhe uKhiphinkunzi omncane. Umuzi wakwaMncwango Emqekwini wakhiwe ngasezikhonkwaneni ezehlukana indawo yakwaDlangezwa neyasOngoye ngenhla komthombo Odotsheni. Emqekwini kubonakala kahle uma uqhamuka ngaseMatshemathathu noma ngaseDanyini ngenxa yokuthi wakhiwe endaweni engumumango. Cishe kungaba libanga elingamakhilomitha amabili ukusuka esitolo eGugulethu noma esikoleni ePhalane uya emzini wakwaMncwango Emqekwini.

UMnumzane Ncasancasa Mncwango, (2007) ubeka kanje:

Ubaba wakhe wayakhe ezansi noMhlathuze kwaLugweba eNtingweni. Umnumzane Ncasancasa uzalwa ekhohlo uMaDube. Kwathi eseganiwe uNdlunkulu wakhe uMaMKhwanazi wasecela ukuphuma akhe owakhe umuzi. Waphuma wakha umuzi wakhe ngasemnceleni ohlukanisa isigodi saseMangezi nesasEmthintombi. Wawuqamba igama wathi **kusEmqekwini**. Wathi kusEmqekwini ngoba uwakhe endaweni ayehlelayo ogomaneni. Ikhehla elinguyise lawuqamba igama lathi

kusOgomaneni. Lisho ngoba indodana yalo yakhe endaweni esogomaneni, eyehlelayo.

Umuzi wasOgomaneni wakhiwe kwaba izindlu ezimbili ezinkulu zabalobokazi bakhona. Ngasohlangothini lwesokudla uma umi phakathi nomuzi ekaNdlunkulu uMaMkhwanazi. Ngasohlangothini lwesokunxele uma umi phakathi negceke eyekhohlo uMaSikhakhane. Indlu kaSokhaya iphakathi nomuzi iqondene nesibaya sezinkomo. Ngemuva kwekaSokhaya indlu yakwagogo kanye namalawu ezintombi nezinsizwa zakhona. Ngezansi komuzi insimu yokudla kanye nehlati lezindlulamithi. Umuzi wasOgomaneni ubiyelwe ngezihlahla zikahalibhoma kanye nezikabhoqobhoqo.

Uma kubuswa Ogomaneni uzwa izinsizwa sezimbonga uSokhaya. UNCasancasa Mncwango, (2007) ubeka kanje:

Ncasaza Mancasancasa mlenze weqhude .
Mbhodlozi wezintango eMatshana.
Iqhud' elimzwezwe.
Jayiva zimnike, swidi mantombazane.
Khencekhence mzimb' okhal' imali.

UMsimang, (1975: v) ubeka kanje:

Mina kule ndaba angiqondile ukulanda ngempilo nangemisebenzi yamakhosi akwaZulu luqobo. Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emzini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwa nkolo yini? Yimaphi amasiko abo, babewagcina kanjani?

Ukuqanjwa kwegama lomuzi wakwaMncwango Emqekwini kusukela ekutheni umuzi wakhiwe endaweni eyehlelayo ogomaneni. Emqekwini yindawo

engaqondile, eyehlelayo ngendlela yokuthi ithanga ungalibeka phansi livele liziginqikele, uyolilanda ezansi.

UMsimang ugcizelela usikompilo lwawokhokho nendlela imizi eyayakhiwe ngayo. Izindlu babezakha zibe yindilinga bese isibaya sibe phakathi negceke ukuze wonke umuntu olapha ekhaya abone okwenzekayo esibayeni ngaphandle kokusitheka. Izinhlangothi ngokwehlukana kokugana kwabalobokazi kusukela kuNdlunkulu kuze kuyofika eqadini. Imisebenzi yabo kwakungukulima, ukufuya, ukuzingela izinyamazane njalonjalo. Inkolo ababekholelwa kuyo eyokwazisa uMvelinqangi owavela kuqala nokugcina amasiko ngoba babesaba ukuthi uma ungawagcini amasiko, uzovelelwa ngamashwa kodwa uma uwagcina uzothola izinhlanhla nezindlela zakho zibemhlophe. Ngokunjalo nomuzi wasEmqekwini siyazithola zonke lezi zimpawu.

URaper, (1989:6) ubeka kanje:

Generally speaking it may be stated that the structure of place names varies according to the language of origin of the names. Compounded names generally consist of a term indicating the type of feature to which the name refers (mountain, river etcetera) and a term which describes qualifies or modifies it. It will be noted that in most cases and in most languages, the specific term precedes the generic term precedes the specific are Amanzimtoti, Lake Meritz, Mount Frere, Ntababomvu, Port Dunford and Thabatshweu.

ISAHLUKO SESITHATHU

3.0 AMAGAMA EMIZI ESIGODINI SAKWAKHANDISA

3.1 Isingeniso

Kulesi sahluko kuzobhekwa ukuqanjwa kwamagama emizi kusukela ngaseMthungulwini eduze neThempeli laseNazareth eWozawoza, kugudlwe ngasesitolo kwaCaluza ungeqiwa umfula iNkonjane, kugcinwe ngomuzi wakwaNgqondonkulu (University of Zululand). Kuphindwe kwehliwe ngomfula obheke eMangezi kodwa ungawelwa umfula uMangezi. Empeleni kuzozungezwa isigodi esingaphansi kweNduna uMuntu Mkheseni Phillip Zibani.

3.2 Amagama emizi esigodini sakwaKhandisa

3.2.1 KwaSinqekasiphumi

KwaSinqekasiphumi ngumuzi woMnumzane wakwaCele ogama lakhe u-Elija. Ibutho lakhe uKhiphinkunzi. Umuzi wakwaCele kwaSinqekasiphumi wakhiwe ngezansi kwenkantolo yesizwe sakwaMkhwanazi kanye nomuzi weNkosi uMuntongenakudla Mkhwanazi onguyise weNkosi ebusayo uMkhontokayise Mkhwanazi. Umuzi wakwaSinqekasiphumi ubonakala kahle uma uzoqhamuka ngasemzini kaNdunankulu uWilson Mkhwanazi. Lo muzi wakwaCele wakhiwe endaweni engumumango obheke emhosheni kanye nomthombo obizwa ngokuthi kukoVaxu.

UMnumzane Cele, (2007) ubeke kanje:

Kusukela ebuncaneni bakhe wakhula engumuntu ozibhekisisayo izinto. Ubuhle nobubi kanye nendlela izinto ezenzeka ngayo zenziwa ngabantu. Wanele waganwa uNdlunkulu wakhe

uKaMathenjwa, wasecela ukuphuma ayokwakha owakhe umuzi. Ikhehla elinguyise alibanga nazihibe, lamvumela, waphuma umuzi wakhe.

Wawakha masinyane wawuqamba igama wathi **kukwaSinqekasiphumi.** Wathi

kukaSinqekasiphumi ngoba wazibekela umgomo wokuthi uma elobola noma kulobola enye yamadodana akhe, kuyoba nguyi umkhongi noma ilunga lomndeni wakhe ukuze isinqe esinikwa umkhongi ngelanga lomgcagco singaphumi siye emizini yabantu. Ngaphezu kwalokho, umkhongi uma kungumuntu wangaphandle kuyenzeka abe nobuqili thizeni.

Isibonelo: Umkhongi wakhe wadla imali eyabe ililobolo. Wagcina ephokeka ukuba ayigcwalise yena mathupha ukuze aphumelele kulo msebenzi ayewuthumele umkhongi wakhe, uMatshwele Mkhwanazi. Kwaze kwaba iziqubu ezintathu ebona abakhongi begcweleza ababakhongelayo. Abanye bacuye, bathakathe babhidlize lo mshado abathi bayawukhonga kanti bangabakhunkuli. Ngaleyo ndlela wanquma ukuthi yena uyokhangelwa uyise noma abafowabo bese izingane zakhe zikhangelwa nguyi noma zikhongelane zodwa. Into yonke ethinta ilobolo nomgcagco uqobo inqunyuzwe, iphathwe umndeni wakhe. Abantu bangaphandle babe zibukeli kuphela.

Umuzi wakwaNdosi wakhiwe kwaba indlu eyodwa enkulu kaSokhaya nowakwakhe. Izindlu ezine eziyisifulathi zokhethe, izindlu ezimbili zotshani ezingolondo kanye neqhugwane. Uguqasithandaze lo indlu yamakhosi kaNdlunkulu wakhe uKaMathenjwa njengoba eyisanuse. Phakathi nomuzi uma uya ngasesangweni kwakhiwe isibaya sezimbuzi. Ngezansi komuzi kunensimu yokudla kanye nehlathe lezindlulamithi. Umfo kaNdosi uNkomisengwilele ubiye umuzi wakhe ngocingo kanye nangamatshe amhlophe. Amasango mabili, elikhulu ngezansi nelincane ngenhla komuzi.

UMnumzane Cele, (2007) ubeke kanje:

Uyindoda ethanda kuhlalwe kubuswa kukhonjwe ngophakathi emzini wakhe. Ngaphezu kwalokho isivakashi kumbe isihambi uma sethuke sakhuleka emzini wakhe, singafiki kwakhe kube kwadlulawafa indlala kodwa siphume sikutholile okuya ngasethunjini. Uma kubuswa kwaMagaye kwaSinqekasiphumi uzwa izinsizwa sezimbonga zithi:

Yadl' intshebe yembuzi.
Ntambo zolwembu.
Gigizintaba ngokugiga abakayise.
Hlahla lavimba kwabezizwe
Uhududu kaseyili.
Awudonsi uyangikhohlisa
Majike duze njengenqayika.

Ukuqanjwa kwegama lomuzi wakwaCele kwaSinqekasiphumi kusukela ekuboneni kukaSokhaya ukungathembeki kwabakhongi. Isibonelo: Umkhongi adle imali yelobolo, aphambanise inkulumo njalonjalo. Lesi sehlo nokaNdosi sake samehlela. Yingakho wagcina waqamba umuzi wakhe ngokuthi kukwaSinqekasiphumi. Lokhu wakusho ngoba efuna ukunqamula ubugebengu obenziwa umuntu osuke ethenjwe ukuyolobola kodwa yena agile umkhuba ekubeni ekugcineni ezonikwa isinqe ngelanga lomgcagco.

OkaMagaye siyathola ukuthi uyindoda ethanda kuhlalwe kukhonjwa ngophakathi emzini wakhe. Uma kubuswa uzwa sezimhasha izinsizwa. Ezibongweni zakhe siyathola ukuthi ungumuntu onentshebe njengeyembuzi nolutswahla. Ngaphezu kwalokho wavimba kwabezizwe ukuthi bathole isinqe senkomo uma kade kulotsholwa sekungumgcagco ngokuthi athi umkhongi wangaphandle akamdingi, ufuna abakwabo kuphela. USokhaya ungumuntu ophuma eceleni njengojosaka kokwenziwa ngabaningi, uvele enze obekungalindelekile, ashaye ingwijikhwebu.

Ukubona kanye ukubona kabili. Isihlakaniphi sifunda ngamaphutha abanye. Ukuhlakanipha kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

Emhlabeni lapha kunezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labo bantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, kumbe ngabaseNdiya banendlela yabo, ngisho nabaseKudukanemihlaba (Europhu) banezindlela zabo ezahlukeneyo. Umuntu namuphi ngenke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha lokhu akufani. Kakade kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

UKoopman, (2002:189) ubeka kanje:

From the Stuart Archives comes the name of one of Mpande's homesteads Ekuweleni (place of crossing over). This is a reference to Mpande's decision to cross the Tugela River and seek an alliance with the Boers.

3.2.2 KwaNcenginhliziyiyo

KwaNcenginhliziyiyo ngumuzi woMnumzane wakwaMjadu ogama lakhe uMfanomncane. Umuzi wakwaMjadu kwaNcenginhliziyiyo wakhiwe eduze kothango lwesikole sakwaKhandisa eceleni kwamaliba omphakathi. Cishe kungaba ibanga elingamamitha angamashumi ayisishiyagalombili ukusuka kwaMjadu kwaNcenginhliziyiyo uya esikoleni kwaKhandisa.

UMfanomncane Mjadu, (2007) ubeke kanje:

Wahlukumezeka kakhulu ingoduso yakhe yakwaNxumalo athola kuyo amaphahla abafana, bagcina behlukana. Wayeseqalile ukulobola esezikhiphile izinkomo ezine. USathane wangena phakathi kwabo wabehlukanisa. Isizathu akathembekanga okaNxumalo umntwana.

USokhaya wayesezinikele ngenhliziyo yakhe yonke kule ntokazi. Wagcina wathatha isinqumo sokuthi ngeke esathatha muntu wesifazane ukuba amgane ngendlela aphoxeka ngayo. Kwahamba kwahamba isikhathi wancenga inhliziyo, waphinda walobola intombi yakwaZulu. Yona yamhlonipha, yamthobela baze baganana nanamhlanje basahlezi ndawonye futhi uyethemba sebeyohlukaniswa ukufa. Wabe esecela ukuphuma emva kweminyaka emine eganiwe okaNdabezitha esuka phesheya kweNkonjane emzini kayise. Wakha umuzi wakhe wawuqamba igama wathi kukwaNcenginhliziyi. Wathi kukwaNcenginhliziyi ngoba wayesenqumile ukuthi empilweni yakhe ngeke esaganwa kodwa wagcina esencenge inhliziyo yakhe ukuthi ayixole, akulahlwa mbeleko ngakufelwa. Ngaphezu kwalokho amandla endoda kawapheli nakuba kuthiwa ukubona kanye ukubona kabili.

Umuzi kamfo kaMhlanembili wakwaMjadu kwaNcenginhliziyi wakhiwe kwaba indlu eyodwa enkulu enamagumbi amane nezindlu ezimbili zotshani olondo. KwaMjadu kwaNcenginhliziyi kubiyelwe ngocingo oluhlabayo kanye nezihlahla zamagwava. Amasango mabili, elikhulu ngenhla ngasemgwaqeni nelincane ngezansi komuzi. Ngezansi komuzi insimu yokudla okutshalwa kuyo umbila, amadumbe, ubhatata njalonjalo.

Ukuqanjwa kwegama lomuzi wakwaMjadu kwaNcenginhliziyi kusukela esehlweni esehlala uSokhaya. Umfo kaMjadu waba neshwa wathandana

nentokazi yakwaNxumalo baze bathola izingane kanti le ntokazi inenhliziyi elithatha. Wayeseqalile ukuyilobola, yamhlaza ngokuthi imbhanqe nabanye abafokazi, baphetha ngokwehlukana. Wagcina esezibekele umgomo wokuthi ngeke esaganwa kodwa wagcina encenge inhliziyi ukuthi ayixole, akulahlwa mbeleko ngakufelwa. Ngaphezu kwalokho amandla endoda awapheli, waphetha ngokuganwa intombi yakwaZulu. Yingakho umuzi wakhe wawuqamba ngokuthi kukwaNcenginhliziyi ngoba ezibhinqa yena ukuthi uncenge inhliziyi, empeleni wayesezinqumele ukuthi ngeke esaganwa futhi akhe umuzi.

USokhaya wakwaNcenginhliziyi uvela engumuntu othi eselahle ithemba ngenxa yobunzima abhekane nabo ekugcineni akhumbule ukuthi akulahlwa mbeleko ngakufelwa agcine enqobile.

Lokhu kufakazelwa uMsimang, (1975:vi):

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

UKoopman, (2002:188) ubeka kanje:

If we accept that a homestead consists not only of the location and the physical structure but the inhabitants as well, then part of the description of the homestead will concern the type of person or persons who are living there.

3.2.3 Esondlweni

Esondlweni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uMgende kaMbuyiseni. UMnumzane Mgende ungumfowabo weNkosi uMuntongenakudla, uzalwa eNdlunkulu uMaDube. Ibutho lakhe uManukelana. Umuzi wakwaMkhwanazi Esondlweni wakhiwe ngasesangweni leNyunivesithi YakwaZulu eduze kwesitolo sokudla notshwala esibizwa ngokuthi kukwaZakhele. Cishe kungaba libanga elingamamitha angamakhulu amabili ukusuka esangweni leNyunivesithi YakwaZulu uya kwaMkhwanazi Esondlweni.

Ubaba uMkhwanazi, (2007) ubeke kanje:

Kwathi eseganiwe uMaDlamini wasecela ukuphuma owakhe umuzi. Ngaleso sikhathi lalingakabibikho ilokishi laseVulindlela ngoba nomuzi wakubo kwaZondomunye wawusakhe enxiweni eliphambi kwesikole saseDlangezwa okumanje sekulilokishi. Waphuma wakha umuzi wakhe ngaphesheya ngasegqunyaneni okwakwakhe kulo iNkosi uZibizendlela kwaSalabuse owayengumnewabo weNkosi uMbuyiseni. Umuzi wakhe wawuqamba igama wathi kusEsondlweni. Wathi **kusEsondlweni** ngoba kusukela engakaqedi ukuwakha kwakunabantu ababehlala emzini wakhe bengakhokhi imali, bephila njengamalunga omndeni wakhe. Ngaphezu kwalokho nabantu ababeqhamuka ngaphandle kwezwe laseNingizimu Afrika njengaseSwazini, eMozambique njalonjalo ngenxa yomsebenzi eNyunivesithi naseMshinini kashukela e-Felixton babefikela kulo muzi wakhe. Bafike bahlale bakhululeke bangahlushwa lutho. Ngaphezu kwalokho nabafundi bakwaNgqondonkulu ababesuke beswele indawo yokuhlala ngenxa yokuswela imali, wayebahlalisa ngaphandle kokubakhokhisa ngisho indibilishi yodwa le.

Ngaleso simo umuzi wakhe wawuqamba ngegama elithi kusEsondlweni ngoba kulo muzi wakhe kondliwa bonke abantu abafika bezocela usizo ngokwehlukana kwabo akukhethwa iphela emasini. Empeleni kulo muzi wakhe kondliwa abantu ngokubanika indawo bahlale, bengakhokhi lutho, bagcine baphiwe nokudla mahhala. Eqinisweni umuzi wakhe ulikhaya labantu bonke beNkosi, kondliwa abantu ngendawo, ngokudla nangokomphefumulo.

Umuzi wasEsondlweni wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla somuzi ekaNdlunkulu uMaDlamini kanye neyezingane nezivakashi eziyizihlobo. Indlu yakwagogo eceleni kwayo indlu eyisifulathi kaSokhaya aziphumulela kuyo. Ngasohlangothini lwangakwesokunxele kwakhiwe izindlu ezinde ezinamagumbi alishumi uhlangothi ngalunye. Lezi zindlu ziyizinhlangothi ezimbili. Phakathi nomuzi kwakhiwe isibaya sezinkomo. Ngezansi komuzi emhosheni kunensimu lapho kutshalwa khona ummbila, amadumbe, umdumbula njalonjalo. Umuzi wasEsondlweni ubiyelwe ngothango lwefolishi kanye nezihlahla zomsilinga nendlualamithi. Amasango mabili, elikhulu ngenhla nelincane ngezansi.

Ukuqanjwa kwegama lo muzi wakwaMkhwanazi Esondlweni kusukela ekuhlaleni kwabantu, baphiwe nokudla mahhala. Kwakungakhethwa iphela emasini, abaseNingizimu Afrika, eMozambique, eSwazini njalonjalo babefika kulo muzi bondliwe njengezingane ngokubanika indawo bahlale bangakhokhi ngisho indibilishi, ngokudla nangokudla komphefumulo. Yingakho uSokhaya waqamba umuzi wakhe ngokuthi kusEsondlweni ngoba lo muzi wondla bonke abantu beNkosi, ulikhaya labo bonke abantu.

UKunene, (1996: Isethulo) ubeka kanje:

Kanjalo-ke sithi akungabi engathi impucuko yafika nabelungu. Impucuko yindala, impucuko ayiyinye, impucuko ingalokhu nalokhu

kwezizwe ngezizwe. Okuyiyo enkulu yileyo yobudlelwana, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu. Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi ekube nanamuhla ukubhala lokhu kuthekela kukho.

3.2.4 KwaZisize

KwaZisize ngumuzi woMnumzane wakwaGabela ogama lakhe uRobert M. Gabela. KwaZisize kwakhiwe phambi kwesango lesikole sakwaKhandisa. Cishe kungaba libanga elingamamitha angamashumi ayisikhombisa ukusuka esangweni lesikole kwaKhandisa uya kwaGabela, KwaZisize. Umuzi wakwaGabela KwaZisize wakhiwe eduze kwenxiwa lokuqala lomuzi weNkosi uMbuyiseni. Njengoba iNkosi uMbuyiseni yathi uma iphuma umuzi wayo isuka emzini kayise uNgogwana kwaNyoniphathele, yakha umuzi wakwaZondomunye lapho osekwakhiwe khona isikole sakwaKhandisa namhlanje.

UMnumzane M.R. Gabela, (2007) ubeke kanje:

Abazali bakhe kabaganananga. Bazala yena qede behlukana. Unina wagana engxenye yena wakhulela ekhakonina kwaNtuli. Wanele wakhula waganwa uMaPhakathi. Wayesecela ukuphuma owakubo umuzi. Nebala uninalume uNyawozekewu wamvumela, waphuma wakha umuzi wakhe wakwaGabela. Inkinga kwaba ukuthi uzomthathaphi uyise ambikele umuzi ngokwesiko lesiZulu njengoba uyise babengaxhumene futhi eseshonile uma ezwa.

Wahamba elala evuka efuna abozalo lukayise ukuze abike umuzi ngendlela efanele futhi athethe nedlozi lakubo kwaGabela. Ngenhlanhla umfowabo kayise, ubaba kaSolwazi R.V. Gabela wayesadla anhlamvana. Kwehlukene izindlu kodwa umkhulu wabo munye. Wabe esembikela umuzi naye wamemukela egameni likamfowabo emndenini ophilayo nosulele wakwaGabela.

Umuzi wawuqamba igama wathi **kuKwaZisize** ngoba wayengeke asizwe muntu ukuba akazisizanga. Kwazise wayenenkinga, konke wayekuthola kuchitheke ezandleni kanti inkinga kufanele akhe umuzi wakubo hhayi owasekhakonina kwaNtuli. OkaNsele uMdali wambusisa ngendodana eyodwa, akaphindanga wathola umntwana. Wayiqamba igama wathi uDumisani ngoba izinkinga zakhe ekugcineni zaxazululeka kodwa wayelokhu engayekile ukuwa phansi ngedolo edumisa uNkulunkulu.

Umuzi wakwaGabela KwaZisize wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla somuzi ekaSokhaya bese kuthi engezansi eyendoddana yakhe uDumisani nomlobokazi wayo uMaMhlongo kanye nabantwana. Uma uya ngasesangweni kwakhiwe isitodlwana (Tuck shop) naso wasetha ngegama lomuzi. Ngasohlangothini lwesokunxele somuzi kwakhiwe inxanxathela yemiqasho. Le nxanxathela yemiqasho iyizinhla ezintathu. Uhla ngalunye kunamagumbi okulala ayisishiyagalombili. Umuzi waKwaZisize ubiyelwe ngocingo oluhlabayo. Isango linye lokungena lisishe liqondane nelesikole sakwaKhandisa.

Ukuqanjwa kwegama lomuzi wakwaGabela KwaZisize kusukela esenzweni sabazali bakaSokhaya sokuthi bangaganani. Leso senzo samhlukumeza uSokhaya nakuba wayephatheke kahle kwaninalume. Ekukhuleni kwakhe wakhungathwa izinkinga kanti kufanele ayovusa umuzi wakubo, aphume ekhakonina kwaNtuli. Walala evuka efuna abozalo lwakhe ukuze abike umuzi ngendlela efanele futhi athethe idlozi lakubo kwaGabela. Ngenhlanhla wathola umfowabo kayise wambikela kahle ngokosiko. Umuzi wawuqamba ngokuthi kuKwaZisize ngoba wayengeke asizwe muntu ukuba akazisizanga, awe evuka axazulule inkinga. Ekugcineni izinkinga zakhe zaxazululeka naye waphila njengabantu bonke.

Izono zokhokho noyise zehlela kubantwana. Ekugcineni kuhlupheka abantwana ngamaphutha abazali. USokhaya wakwaGabela KwaZisize wazithola esenezinkinga ngenxa yamaphutha abazali bakhe ngokuthi behlukane. Empeleni

ngamaphutha abawenza sinethuba elihle lokuba silungise ezethu izindlela nesisho sesiZulu sithi isihlakaniphi sifunda ngamaphutha abanye.

Lokhu kufakazelwa uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye zinemabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC)... Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo kanti ngamaphutha ababawenza sinethuba elihle lokuba zilungise eyazo imendo.

UKoopman, (2002:39) ubeka kanje:

Names referring to the state of mind of the parents in the central reaches of Africa are frequently negative. Such names refer to the constant imminence of sorrow, death, poverty or misfortune.

3.2.5 KwaZiqinele

KwaZiqinele ngumuzi weNduna yesigodi sakwaKhandisa, uMnumzane Mkheseni Phillip Zibani. Ibutho lakhe uManukelana. Umuzi wakwaZibani kwaZiqinele wakhiwe budebduze naseDanyini kanye nenkantolo yesizwe sakwaMkhwanazi. Cishe kungaba ibanga elingamakhilomitha amathathu ukusuka enkantolo yesizwe noma eDanyini ulibangise kwaZiqinele emzini weNduna uZibani.

INduna uZibani M.P., (2007) ubeke kanje:

Ikhehla elinguyise labe liganwe isithembu, amakhosikazi alo emathathu. Induna uZibani izalwa eNdlunkulu uMaDube. Ngesikhathi eselobola uyise akamnikanga nkomo ngisho neyokuqholisa umlobokazi wakhe uMaXulu

kepha wathi naye akathenge ezakhe **aziqinele** njengendoda naye wazilobolela ngesithukuthuku sakhe amakhosikazi akhe onke akasizwanga muntu. Nebala wazilobolela intombi yakwaXulu. Emva kweminyaka emithathu wacela ukuphuma ayokwakha owakhe umuzi. Ngenhlanhla uyise uQobokwakhe wamvumela, waphuma owakhe umuzi. Wawakha umuzi wawuqeda; wasewuqamba igama wathi **kuKwaZiqinele**. Wathi kuKwaZiqinele ngoba kukho konke ayekwenza kusukela elobola, eganwa, akha umuzi nangesikhathi eziphembela izinkomo akasizwangwa, kwaba isithukuthuku sakhe. Wabhinca ibheshu lakhe laqina, waziqinela naye njengendoda.

Wabuye waphinda waganwa uMaGumede ikhohlo. Ngaleyo ndlela umuzi wakhe wakhula wandlondlobala. Ngaphezu kwalokho uMdali wambusisa ngabantwana abayisikhombisa kuNdlunkulu uMaXulu nabayisihlanu ekhohlo kuMaGumede. Imfuyo yakhe yayibulala inyoka nakuba manje isinciphile. Izinto zakhe zonke zabalula waba undlelazimhlophe. INkosi uMuntongenakudla wambeka induna ngonyaka we-1974, emva kokushona kwenduna uMtebeza Zibani ongumnewabo kayise ngokwehlukana kwezindlu. Nalapho futhi esebekiwe, ubuduna kwadingeka aziqinele njengendoda ngoba abafowabo abazalwa induna uMtebeza kanye nabanye abanumzane babesifuna lesi sikhundla sokuba induna yeNkosi. Ngamandla kaNkulunkulu nanamuhla useyinduna yeNkosi, nguMdali omqinisile waba isihlangu sakhe phezu kwezivuvaba aseke wabhekana nazo.

Umuzi wakwaZibani KwaZiqinele wakhiwe kwaba izindlu ezimbili ezinkulu. Engasohlangothini lwesokudla ekaNdlunkulu uMaXulu bese kuthi le engasohlangothini lwesinxele eyekhohlo uMaGumede. Amalawu ezinsizwa nezintombi zakhona akhiwe phakathi negceke uma uya ngasesangweni. Indlu yakwagogo, uguqasithandaze yakhiwe phakathi negceke, ekaSokhaya iqondene nesibaya ngenhla kwaso. Umuzi ubiyelwe ngocingo kanye nezihlahla

zikaHalibhoma. Ngezansi komuzi udedangendlale wamasimu omoba kanye nawokudla njengommibila, ubhatata, izindlube njalonjalo.

Umhlonishwa induna uZibani wawuqamba umuzi wakhe ngokuthi kuKwaZiqinele ngenxa yesenzo sikayise sokuthi akazenzele konke angalindeli lutho kuye naye wazenzela, akaziqinele naye abhince liqine ibheshu lakhe. Okwesibili yingoba uSokhaya kukho konke ayekwenza kusukela elobola, eganwa, akha umuzi futhi eziphembela izinkomo akasizwanga muntu, kwaba isithukuthuku sakhe. Okwesithathu iNkosi uMuntongenakudla Mkhwanazi yambeka iNduna yesigodi sakwaKhandisa ngonyaka we-1974. Nalapho esebekilwe, ubuduna kwadingeka aziqinele njengendoda ngoba abafowabo abazalwa iNduna uMtebeza eyabe isikhothame nabanye abanumzane babesifuna lesi sikhundla sokuba iNduna yeNkosi.

Lokhu kufakazelwa uMsimang, (1975:vi):

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

Sithola uyise kaSokhaya enza iphutha ngoba ethi naye akalotsholelwanga. Ngaleyo ndlela nendodana yakhe kumele ithwale kanzima nayo iziqinele ekubeni izinkomo zazigcwele isibaya. Ubuhlakani ukuthi uSokhaya akaphelanga amandla, waziqinela naye njengendoda futhi waphumelela, waphetha eseyiNduna yeNkosi.

UKoopman, (2002:42) ubeka kanje

In a number of African societies, names refer to the circumstances under which the child was born. Such circumstances might refer to the physical birth itself: a breech presentation, a difficult labour, ceasarean birth or something else unusual. The name may refer to problems that the mother had during pregnancy. Family circumstances may referred to problems in the marriage, unpaid 'bride-price,' illegitimate birth, status of the child.

3.2.6 Entabeni

Entabeni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uMathandela Wilson. Umuzi wakwaMkhwanazi Entabeni wakhiwe ngezansi kwaseDanyini maqondana nomuzi kaNdunankulu uWilson Mkhwanazi. Cishe kungaba libanga elingamakhilomitha amahlanu ukusuka eDanyini noma KwaZondomunye uya kwaMkhwanazi Entabeni. USokhaya wasEntabeni unguMfundisi webandla laseZiyoni futhi ugane uMaXulu.

Ubaba uMfundisi Mkhwanazi M.W., (2007) ubeka kanje:

Uyise kwakungumuntu olibhunguka akakhanga umuzi njengokwejwayelekile. Babehamba behlala kubafowabo bakayise nasezihlotsheni. Wanele waganwa uMaXulu wakha umuzi wakubo. Wawuqamba igama wathi **kusEntabeni**. Wathi kusEntabeni ngoba wakha engakhishwanga uyise njengabo bonke abantu kwazise ikhaya lalingekho elikayise, kunguye oqala ukwakha umuzi kufana nokuthi usuka entabeni, uyokwakha entabeni. Wathi umuzi wakhe uwufanisa nentaba yaseSiyoni okukhulunywa ngayo eBhayibhelini. Umuzi wawakha egqumeni elisantaba. Wathi ucela uMdali leli gquma aliphendule umuzi wakhe njengoba akha yedwa okhalweni. Nebala kwaba

njengokucela kwakhe, wakha wavuthwa wafudumala umuzi wakhe wasEntabeni. Walanda uyise ezinkompolo zakwaMakhandezinyoni, umlungu wezimoba eMthunzini. Ikhehla elinguyise lafike labonga lase lithi lo muzi wakhe wodwa zwi egqumeni ngakho-ke igama lawo **kusEntabeni yabaKhwanazi**. Kwaphela unyaka owodwa nengxenye ikhehla elinguyise libuyile ekhaya lahlabeka laphetha ngokuya kwagoqanyawo. Isalukazi esingunina uMaZibani saqhuba emide iminyaka saze sedlula emhlabeni ngonyaka we-1998.

Umuzi wakwaMkhwanazi Entabeni wakhiwe kwaba izitezi ezimbili. Esingasohlangothini lwesokudla somuzi ngesikaSokhaya kanti esisohlangothini lwesokunxele ngesendodana kaSokhaya uDumisani. Olondo botshani ababili kanye nezifulathi ezimbili. Phakathi negceke kwakhiwe isibaya sezinkomo. Phambi kwesango ngaphandle komuzi kwakhiwe indlu yesonto. Umuzi ubiyelwe ngezixobo ncingo oluqinile ngendlela yokuthi akulula ukulufohla uthango. Ngezansi komuzi ngodedangendlale bamasimu omoba kanye nehlathi lezindlulamithi. UMdali wambusisa okaNdonga kwathi ubugqila nobuntandane wabuphendula ubucebi. Wamupha abantwana abayisishiyagalombili nemfuyo ebulala inyoka. Izinkomo zakhe zibalelwa emashumini amathathu kuya kwamane.

Ukuqanjwa kwegama lomuzi wakwaMkhwanazi Entabeni kusukela esenzweni sikayise kaSokhaya sokungakhi ikhaya futhi abhunguke. Izingane zakhe zikhulele ezintabeni. USokhaya ngokubona isidingo sokwakha ikhaya lakhe njengabo bonke abanumzane naye walakha, waliqamba ngokuthi kusEntabeni. Wathi kusEntabeni ngoba yena ufana nomuntu okhulele entabeni okade engenakhaya futhi ezokwakha entabeni.

Ngaphezu kwalokho umuzi wakhe uwufanisa nentaba yaseSiyoni. Ngokunjalo noyise kaSokhaya wawuqamba ngokuthi kusEntabeni yabaKhwanazi ngoba kade engabakhele, bebesentabeni kodwa indodana yakhe, iyintaba yabaKhwanazi.

Lokhu kufakazelwa uMsimang, (1975:iv):

Uma thina maZulu sithi siphucukile masibhekise amehlo emuva sibone ibanga esesilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela lesi naleso sizwe ugazi nesithunzi ukuze sihlonipheke.... Lezi zizwe zinokuziqhayisa ngokuningi ezingakufunda ngobuhlakani bawokhokho bazo kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo.

3.2.7 Eshayamoya

Eshayamoya ngumuzi woMnumzane wakwaDube ogama lakhe uMandlenkosi Sihluthu. Umuzi wakwaDube Eshayamoya wakhiwe phambi kwesango lesikole eMantshangule. Cishe kungaba libanga elingamamitha angamashumi amahlanu ukusuka esangweni lesikole eMantshangule uya kwaDube Eshayamoya. Empeleni umuzi wasEshayamoya wakhiwe ngezansi kwamangcwaba akwaKhandisa, wona uqondene nedlinza leNkosi uMbuyiseni.

Ubaba uDube M.S., (2007) ubeka kanje:

Umuzi wakubo wawakhe kwaDukuza esigodini saseTshana. Igama lomuzi wakubo kusEnxaphanxapheni. Uyise uNqabayembube eganwe isithembu, amakhosikazi amahlanu. Yena uzalwa ekhohlo uMaMpanza. Iningi liyabona ububende. Ngokunjalo nakwaDube emzini wasEnxaphanxapheni kwakungekho

ukuthula kahle hle. Kwakukhona ukuxabana, inzondo nokukhunkulana komame. Lo moya omubi wagcina wachithekela nakubo njengezingane. Ngebhadi ikhehla elinguyise kwakungumuntu othatha izinto kancane.

Ngaphezu kwalokho washeshe wedlula emhlabeni. Izinto zasale zaphithana kakhulu sekubangwa ifa lezinkomo, izimbuzi, izimvu, amasimu ngisho amageja okulima ngezinkabi nogandaganda. Ngesikhathi kushona uyise, uSokhaya wayeseganiwe uNdlunkulu wakhe uMaMkhwanazi kodwa engakaphumi umuzi. Emva kokuba sekuphele unyaka afihlwa uyise kwenziwa nehlabo. Wabe esecela emndenini ukuphuma owakhe umuzi. Umndeni wamvumela waphuma wayokwakha umuzi wakhe endaweni yakwaDlangezwa esigodini sakwaKhandisa ngaphansi kweNkosi yakwaMkhwanazi. Ngaleso sikhathi wayeshayela ibhasi elalibizwa ngokuthi Ingudla ngoba laliphuma ligudle izintaba zaseNgudwini kweseNkosi uZulu. Umuzi wakhe wawuqamba igama wathi kusEshayamoya.

Wathi kusEshayamoya ngoba wayesezozihlalela ngokuthula noxolo ashaywe ngumoya. Ngaphezu kwakho konke aphume phakathi kombango womndeni futhi usezozihlalela ngokukhululeka. Nebala kwaba njengesifiso sakhe. Wakha umuzi olinxuluma kwazise wabuye waphinda waganwa ikhohlo uMaMhlongo. Ngaphezu kwalokho uMvelinqangi wambusisa ngabantwana abaningi, imfuyo ebulala inyoka, izinhlanhla nezibusiso. Wagcina esezisebenza esenguSomatekisi ongasukumi phansi. Amatekisi akhe agcina ebalelwa eshumini.

Ngenxa yokuthi imboni yamatekisi iphethwe ngoshayasibhamu, abakhunkuli, kubangwa nemizila, wagcina nokaNzwakele, uDube elimthende ephundleka kuhle kwesihlahla ebusika. Wagcina engesenawo amatekisi ngisho elilodwa. Wawathengisa amanye ezifela. Useziphilisa ngokulimela abantu ngogandaganda

aphinde abathwalele izimoba uma seziya
emaphayindini.

Umuzi wakwaDube Eshayamoya wakhiwe kwaba izindlu ezimbili ezinkulu. Lena engakwesokudla ekaNdlunkulu uMaMkhwanazi, eceleni kwayo ngamalawu ezintombi nezinsizwa zaseNdlunkulu. Ngasohlangothini lwesinxele somuzi eyekhohlo uMaMhlongo bese kuthi eceleni kwayo ngamalawu ezintombi nezinsizwa zasekhohlo. Phakathi negceke kwakhiwe uguqasithandaze omkhulu bese eceleni kukaguqasithandaze kube ulondo wotshani kanye nendlu kaSokhaya.

Uma uya ngasesangweni kwakhiwe isibaya sezinkomo. Umuzi wasEshayamoya ubiyelwe ngocingo oluhlabayo kanye nezihlahla zamashoba. Amasango mabili elikhulu ngasemgwaqeni nelincane ngemuva komuzi elisetshenziswa kakhulu abasekhaya. Ngezansi komuzi insimu enkulu yomoba neyokudla okulinywa kuyo ummbila, ubhatata, amantongomane njalonjalo.

Ukuqanjwa kwegama lomuzi wakwaDube Eshayamaoya kusukela enhlalweni eyayiphilwa emzini kayise kaSokhaya Enxaphanxapheni. Kuyavela ukuthi kwakungumuzi onenxokozelo, ukuxabana, inzondo nokuloyana okwakuqale komame bakhona kwagcina sekuchithekele nasezinganeni.

USokhaya ngenxa yokunganeliseki yilesi simo esilubhojozi, waqoma ukuzakhela owakhe umuzi. Wawuqamba ngokuthi kusEshayamoya ngoba wayesezozihlalela ngokuthula noxolo ashaywe ngumoya esephumile phakathi kombango womndeni. Nebala isifiso sakhe safezeka, wahlala ngokukhululeka wagcina esenguSomatekisi.

Umuzi wakwaDube Eshayamoya wakhiwe ngendlela yesintu nakuba kukhona okwehlukile. Okukuqala ukwehlukana ngezinhlangothi ngokugana kwabalobokazi, amalawu ezintombi nezinsizwa zakhona. Indlu kaSokhaya, uguqasithandaze, amasango, elikhulu nelincane nokusetshenziswa kwawo.

Ukubiywa komuzi, amasimu okudla lapho kulinywa khona ukuze kudliwe futhi kuphilwe kusemqoka. Okwehlukile ukwakhiwa kwesibaya ngasesangweni.

Lokhu kufakazelwa uMsimang, (1975:v):

Mina kule ndaba angiqondile ukulanda ngempilo nangemisebenzi yamakhosi akwaZulu, kepha ngiqonde ukulanda ngoZulu luqobo. Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emzini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwe nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo nje kubalulekile.

UKoopman, (2002:192) ubeka kanje:

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

3.2.8 Othandweni

Othandweni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uNdlavele kaMuntongenakudla. USokhaya wasOthandweni ungumfowabo weNkosi uMkhontokayise Mkhwanazi, behlukene ngezindlu. UMnumzane Ndlavele uzalwa ekhohlo uMaGumede. Umuzi wasOthandweni wakhiwe ngemuva komuzi weNkosi uMkhontokayise, behlukaniswa ucingo. Cishe kungaba libanga elingamakhilomitha amabili ukusuka emzini kayise kwaZondomunye uya Othandweni. Lo muzi wakwaMkhwanazi Othandweni ubonakala kahle uma umi ngaphesheya ekhaya elikhulu kwaZondomunye. USokhaya wasOthandweni unguMvangeli weThempeli laseWozawoza lamaNazareth.

UMgcotshwa uMkhwanazi, N. (2007) ubeka kanje:

Umuzi kayise, iNkosi uMuntongenakudla wabe ulinxuluma. Kuphithizela oNdlunkulu, abantwana, imfuyo kepha uthando nenhlonipho efanele kungekho kwabozalo lwakhe kodwa kuchume inzondo nokukhunkulana kepha kube kuhlekiswana sengathi akukho lutho. INkosi uMuntongenakudla yaphetha ngokukhothama ngesikhali sesandla sowozalo lwayo. Wanele wakhula waganwa uNdlunkulu uMaShandu, wasecela ukuphuma ayokwakha umuzi wakhe. Ngaleso sikhathi uyise, iNkosi uMuntongenakudla wabe esekhotheme. Wahamba wabikela uyise omncane futhi ongumfowabo kayise uMgende kanye nomfowabo kamkhulu wakhe uCeza Mkhwanazi. Bobathathu babe sebevumelana ngazwi linye ukuthi igama lomuzi kusOthandweni. USokhaya wathi kusOthandweni ngoba ufisa umuzi wakhe ubelinxuluma, kube umuzi wawowonke umuntu. Ngaphezu kwakho konke **kube umuzi oyimbewu yothando noxolo kwabozalo lwakhe ngisho nasesizweni sonkana sikayise kwaMkhwanazi, kwaDlangezwa ngisho nasemhlabeni wonke jikelele.**

Nebala isicelo nesifiso sakhe safezeka. Umuzi wasOthandweni ulinxuluma, uthandwa ngabantu bonke; abacela usizo bafike baluthole. Empeleni ngumuzi oshumayela uthando. OkaNkwaliyenkosi wabuye wathatha uMaNgema olikhohlo.

Umuzi wakwaMkhwanazi Othandweni wakhiwe waba linxuluma. Ububanzi begceke cishe bungaba amamitha angamakhulu amabili. Kwakhiwe izindlu ezintathu ezinkulu. Ngasohlangothini lwesokudla somuzi indlu kaNdlunkulu uMaShandu. Ngenhla kwayo ngeyeNkosana kaSokhaya, uPhakamani nomkayo iNkosazana yaseBukhosini bakwaZungu. Phakathi nomuzi uguqasithandaze nendlu kaNdlunkulu uMaGumede umama kaSokhaya. Ngasohlangothini lwesokunxele indlu yekhohlo uMaNgema. Uma uqhubeka negceke bese kuba izindlu ezine eziyisifulathi zezivakashi nezihlobo kwazise umuzi ohanjelwa izinhlobonhlobo zabantu. Isibaya sakhiwe ngasesangweni elikhulu eliphumela emgwaqeni omkhulu obheke emfuleni uMangezi. Ngenhla komuzi isango elincane elisetshenziswa kakhulu abasekhaya.

Ukuqanjwa komuzi wakwaMkhwanazi Othandweni kusukela empilweni eyabe iphilwa kudala emzini kayise kaSokhaya kwaZondomunye. Kuyavela ukuthi impilo yabe ingeyinhle, kukhona ukuzondana, ukuloyana nokubulalana. Isibonelo: INkosi uMuntongenakudla onguyise kaSokhaya wabulawa ngesikhali ngomunye womndeni.

USokhaya wasOthandweni akayithandanga le mpilo. Wazibekela umgomo wokuthi uma esekhulile uyokwakha umuzi awuqambe ngokuthi kusOthandweni. Leli khaya kuyoba umuzi oyimbewu yothando noxolo kwabozalo lwakhe ngisho nasesizweni sonkana sikayise kwaMKhwanazi kwaDlangezwa nasemhlabeni wonke jikelele.

Umuzi wakwaMkhwanazi Othandweni wakhiwe isintu njengawo okayise kwaZondomunye, ulinxuluma, imfuyo ibulala inyoka, kuphithizela wena mame

nezingane. Amasimu amakhulu omoba nawokudla, okulinywa kuwo ummbila, ubhatata njalonjalo. Okwehlukile impilo ephilwa khona ingeyokuhlalisana kahle, uthando nokuhloniphana njalonjalo.

Lokhu kufakazelwa uMsimang, (1975:vi):

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

Kuphinde kufakazelwe uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye, zinemabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC). Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo. Konke lokhu kungenze ngabheka emuva kepha ngenkulu indumalo ngibona iyizolo lamaZulu selibonakala kaluvindi kanti ikuthangi lona alisakhonjwa nangalukhalo.

UKoopman, (2002:191) ubeka kanje:

A large number of homestead names reflect the immate's desire for peace, good health and

happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grandparents always wish that cardiality would prevail in their homestead. In some cases gratifying peace already existed and a wish was expressed through the name that nothing should disturb it.

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

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

3.2.9 KwaMandlakayise

KwaMandlakayise ngumuzi woMnumzane wakwaCaluza ogama lakhe uLucky ongumfowabo kaBafanyana Caluza onguMhwebi. Umuzi wakwaCaluza kwaMandlakayise wakhiwe budebduze nesikole eQhakaza. Cishe kungaba libanga elingamakhilomitha amabili nengxenywe ukusuka esikoleni eQhakaza uya emzini wakwaCaluza kwaMandlakayise.

UMhlonishwa uCaluza, L., (2007) ubeka kanje:

Ikhehla elinguyise uNtabayezulu wabe engumuntu ofundile enguthisha futhi enguSomabhizinisi. Ngokudabuka basuka eMgungundlovu esigodini sakwaMachibisa. Bona bazalelwa eMgungundlovu kodwa bakhulela endaweni yakwaDlangezwa ngisho nemfundo abanayo bayifunda ezikoleni zakwaDlangezwa. Uyise nonina baphetha ngokushona, ngenhlanhla basebekhulile nomfowabo uBafanyana futhi sebeganiwe. Baliqhuba ibhizinisi likayise, isitolo, izinkomo nezimbuzi ezidayisayo nokulima odedangendlale bamasimu omoba.

Kwathi ngokuhamba kweminyaka baphambana nomnewabo uBafanyana. Wagcina ephume

owakhe umuzi uBafanyana, wawakha elokishini eVulindlela enombolo 214. wasala uSokhaya ekhaya. Emva kwalokho wawulungisa umuzi kabusha. Wawuqamba igama wathi **kukwaMandlakayise** ngoba kuncane okwenziwa nguye ukulungisa umuzi kabusha, okukhulu kwenziwa uyise. Isibonelo: Isitolo sakhiwa uyise, amasimu aqalwa uyise, ukuthengisa izinkomo nezimbuzi nguye uyise belu ngisho izindonga zezindlu amandla kayise. Ngakho-ke konke akwenzayo nanakho kusukela emandleni kayise. Yingakho umuzi wakhe kukwaMandlakayise. Ngisho nokulobola umkakhe uMaMnguni wasenduneni uMgqomo kaMvuzemvuze ngamandlakayise.

Umuzi wakwaCaluza kwaMandlakayise wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla ngekaSokhaya nomkakhe uMaMnguni bese kuthi eceleni kwayo ngeyayihlala umnewabo uBafanyana kanye nolondo ababili botshani. Uma uya ngasesangweni ubhazabhaza wesitolo okudayiswa kuwo ukudla nezinto zokwakha futhi okuholelwa kuwo izalukazi, amakhehla nabeqolo.

Isibaya sezinkomo nezimbuzi sakhiwe enhla negceke maqondana nalapha okwakwakhe khona indlu kababa kaSokhaya. Umuzi wakwaMandlakayise ubiyelwe ngocingo oluhlabayo. Amasango mabili, elikhulu ngasemgwaqeni elingena bonke abantu kanye nelincane ngemuva komuzi elisetshenziwa abasekhaya imvamisa. Ngaphezu kwalokho ubiyelwe ngezihlahla ezinkulu zendlulamithi.

Ukuqanjwa kwegama lomuzi wakwaCaluza kwaMandlakayise kusukela ekuzameni ukulungisa kabusha umuzi kayise kaSokhaya ngesikhathi sebehlukene nomfowabo uBafanyana. USokhaya wabona imizamo yakhe injengethonsi lamanzi olwandle, ukulungisa kabusha umuzi ngendlela owawakhiwe ngayo. Yingakho wawuqamba kabusha igama wathi kukwaMandlakayise ngoba ephakamisa futhi etusa ubuqotho, ubuhlakani namandla kayise, okunguyena

owasebenza omkhulu umsebenzi ukwakha lo muzi. Ngaphezu kwalokho konke abanakho nabayikho kusukela ezithukuthukwini namandla kayise.

Lokhu kufakazelwa uKunene, (1994: Isethulo):

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

Kuphinde kufakazelwe uLamula, (1967: Isandulelo):

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

3.2.10 KwaNolele

KwaNolele ngumuzi woMnumzane wakwaNzuza ogama lakhe uMbibi. Ibutho lakhe uManukelana. Umuzi wakwaNolele wakhiwe eduze nesitobhi saseDanyini kanye nenkantolo yesizwe sakwaMKhwanazi cishe kungaba libanga elingamakhilomitha amabili ukusuka enkantolo yesizwe kumbe eDanyini uya emzini wakwaNzuza kwaNolele. Lo muzi ubonakala kahle uma uqhamuka ngenhla ngaseDanyini. USokhaya wakwaNzuza kwaNolele unguMfundisi webandla laseZayoni. Umuzi wakwaNolele ubonakala ngezindwangu zezayoni eziphephezelayo. Zivuselelwa njalo uma sezigugile, kuphindwe kuchonywe ezinye ezintsha ezigxotsheni ezinde.

UMnumzane Mbibi Nzuza, (2007) ubeke kanje:

Umuzi kayise wawulinxuluma futhi uyise
enabantwana abaningi. Yena unguthunjana
kwabo. Ngaphezu kwalokho wayeyingane

enganakekile. Baphuma bonke abafowabo bakha imizi yabo kodwa inhlalo yabo nezingane zabo ayibanga yinhle. Lokhu kufakazelwa ukuthi ikhehla nesalukazi ababazalayo abathandanga ukuhlala nabo.

Kwathi esekhulile futhi eseganiwe uNdlunkulu wakhe uMaDube wasecela ukuphuma ayokwakha owakhe umuzi. Ikhehla elinguyise uZiyahayiza lamvumela kodwa lathi angakhi kude, akakhe endaweni yalo. Nebala wakha umuzi wakhe, wawuqeda isidumo. Uyise wawuqamba igama wathi **kukwaNolele** ngoba uSokhaya kwakuyingane enganakekile, ebhekise ikhanda phansi futhi ekukhuleni kwakhe enokhwekhwe olungapheli imbuzibeyishuka, utwayi ngenhlanhla olwagcina luphelile esekhulile. Ngaphezu kwalokho wayeyingane ethanda ubuthongo, alale kuze kuphume ilanga, evuswa njalo ekuseni. Yingakho uyise wawuqamba ngokuthi **kukwaNolele ngoba ethi kanti nolele uyakwazi ukwakha umuzi kungabi ndaba zalutho, yena ubengamethembi.**

USokhaya waganwa undlunkulu wakhe uMaDube kodwa akatholanga mntwana kuze kube inamhlanje. Udokotela u-De Beer wabatshela ukuthi uNdlunkulu uMaDube akanayo inzalo. UNdlunkulu uMaDube nguyeyi owathi uSokhaya akafune intombi aphinde aganwe. Nebala umfo kaMshazi kaMaqhoboza waganwa ikhohlo uMalinda.

UMvelinqangi wababusisa ngabantwana abayisithupha. USokhaya waphinda waganwa uMaVumase iqadi nakuye wathola abantwana abayisikhombisa. Ngaleyo ndlela umuzi wakwaNzuza kwaNolele waphenduka inxuluma. Izinkomo nezimbuzi zakwaNolele zingumhlambi omkhulu kwazise uNdlunkulu uMaDube ungumthandazi. Abantu abagulayo nabadinga usizo olunhlobonhlobo ubelapha bese bemkhokhela imali, izimbuzi ngisho nezinkomo imbala.

UNhlanhla Mtaka, (2007) ubeka kanje:

KwaNodwengu noma **kwaNolele** ngamanxiwa esigodlo seSilo uMpande kaSenzangakhona eduze kwasOlundi Holiday Inn. Kulapho iSilo uMpande satshalwa khona ngemuva kokukhothama kwaso ngonyaka we-1872 kanye netshe lesikhumbuzo ebangeni elingamamitha angamakhulu amathathu (300m) ngaphambi kwehhotela iholiday Inn Olundi. Eduze kwale ndawo kunomfula uNtukwini lapho iZilo uMpande noCetshwayo zazigeza khona namabutho uma kwenziwa umkhosi wokweshwama njalo ngonyaka.

Umuzi wakwaNzuza kwaNolele wakhiwe kwaba izindlu ezintathu ezinkulu. Ngasohlangothini lwesokudla somuzi ekaNdlunkulu uMaDube kulandele eyekhohlo uMaLinda maphakathi ngenhla negceke. Ngasohlangothini lwesokunxele somuzi eyeqadi uMaVumase eceleni kwayo bese kuba amalawu ezinsizwa nezintombi zakhona. Izibaya zezinkomo nezimbuzi zakhiwe phakathi negceke ngokusondelana.

Indlu yesonto yakhiwe ngaphandle kothango lomuzi. Umuzi wakwaNzuza kwaNolele ubiyelwe ngocingo oluhlabayo kanye nezihlahla zikawatela. Amasango mabili, elikhulu ngasemgwaqeni nelincane ngenhla komuzi. Phambi komuzi amasimu amakhulu, eyodwa ngeyomoba, enye ngeyokudla, okutshalwa kuyo ummbila, ubhatata njalonjalo.

Ukuqanjwa kwagama lomuzi wakwaNzuza kwaNolele kusukela ekwenzeni kukaSokhaya ngesikhathi esakhula. USokhaya lo wayeyingane enganakekile, ebhekise ikhanda phansi, engaphapheme njengontanga yakhe. USokhaya wayenokhwekhwe olungapheli imbuzibeyishuka, utwayi ngenhlanhla olwagcina luphelile esekhulile.

Ngaphezu kwalokho wayeyingane ethanda ubuthongo kuze kuphume ilanga, evuswe njalo ekuseni. Yingakho uyise wawuqamba lo muzi ngokuthi kukwaNolele ngoba ethi kanti nolele uyakwazi ukwakha umuzi kungabi ndaba zalutho, yena ubengamethembi, impela ayihlabi ngakumisa.

USokhaya wakwaNzuza kwaNolele ukwenza kwakhe, kusukela ekuzalekeni kwakhe, uchoko, ubukhulu ngomzimba njalonjalo kufana nokweNkosi uMpande. Kuyavela ukuthi kwakuyizingane ezinganakekile, ezibhekise amakhanda phansi, imizimba emibi ngokuphathwa utwayi ngenhlanhla olwagcina luphelile sebekhulile. Ekugcineni baphenduka amakhosi abantu abakhulu, baganwa izithembu, bathola abantwana abaningi, bakha amanxuluma, baba nemfuyo ebulala inyoka, bagewalisa isisho sesiZulu esithi: 'Umuntu akalahlwa.'

Amagama emizi asinika umlando, amasiko, imikhosi njalonjalo ngalokho okwakwenziwa endulo. Isibonelo: Eduze komuzi weSilo uMpande kwaNolele kunomfula uNtukwini lapho iZilo uMpande noCetshwayo zazigeza khona namabutho uma kwenziwa umkhosi wokweshwama njalo ngonyaka.

Lokhu kufakazelwa uKunene, (1996: Isethulo):

Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengehluliwe ngengqondo bayofihla amasiko abo, bayofihla abakwaziyo ngemilando yabo, baze bangazivumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni onke aboMdabu. Konke lokhu kubangwa yikuba bona aboMdabu sebekhekezela ezizweni ngezimbenge zabo kuze kucace nakuzo izizwe ukuthi: Bona ababantu bakubukela phansi okwabo.

Kuphinde kufakazelwe uMsimang, (1975:v):

Mina kule ndaba angiqondile ukulanda ngempilo nangemisebenzi yamakhosi akwaZulu, kepha ngiqonde ukulanda ngoZulu luqobo. Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kungangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwe nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo nje kubalulekile.

3.2.11 Ensalabekhuluma

Ensalabekhuluma ngumuzi woMnumzane wakwaZibani ogama lakhe uMantondeyana. Ibutho lakhe uKhiphinkunzi. Umuzi wakwaZibani Ensalabekhuluma wakhiwe ngezansi komuzi weNduna uMkheseni Zibani kwaZiqinele. USokhaya wakwaZibani Ensalabekhuluma ungumnewabo weNduna uZibani. Cishe kungaba libanga eliyikhilomitha ukusuka emzini weNduna kwaZiqinele uya kwaZibani Ensalabekhuluma. USokhaya wasEnsalabekhuluma uyinyanga edumile kwazise welapha zonke izinhlanga abaMnyama, abaMhlophe, amaNdiya namaKhaladi.

UMnumzane Zibani M., (2007) ubeke kanje:

Umuzi wakubo Enhlakanhlakeni wawulinxuluma. Uyise eganwe isithembu omame beyisihlanu. Yena uzalwa iqadi uMaMkhwanazi. Kwathi esekhulile futhi eseganiwe uNdlunkulu wakhe uMaMlondo wasecela ukuphuma umuzi wakhe. Uyise

wamvumela, wamnika indawo, wakha umuzi wakhe. Nebala wawakha wawuqeda isidumo. Wawuqamba igama wathi **kusEnsalabekhuluma** ngoba usephumile emzini kayise obunokukhuluma okubi, ukuloyana, ukuxabana nombango. Usezozihlalela ngokukhululeka, bayosala bekhuluma, yena usezikhiphile ekukhulumeni okubabayo kwabozalo lwakhe.

Waphinda waganwa ikhohlo uMaMthembu. Emva kweminyaka emine waphinda waganwa iqadi uMaMlondo udadewabo kaNdlunkulu. UMdali wambusisa ngabantwana abaningi. Ngaleyo ndlela umuzi wasEnsalabekhuluma waphenduka inxuluma.

Umuzi wakwaZibani Ensalabekhuluma wakhiwe kwaba izindlu ezintathu ezinkulu. Ngasohlangothini lwesokudla somuzi enhla negceke eyekhohlo uMaMthembu. Ngasohlangothini lwesokunxele somuzi eyeqadi uMaMlondo udadewabo kaNdlunkulu. Phakathi nezindlu zomame kwakhiwe amalawu ezintombi nezinsizwa zakhona.

Indlu kaSokhaya imaqondana nesibaya, eceleni kwayo indlu yamakhosi lapho elaphela khona abantu. Emva kwayo iqhugwane lapho kuhlala khona imicakathi yakhe futhi akungeni muntu wesifazane kuyo uma esesikhathini. Isibaya sezimbuzi nezinkomo kwakhiwe phakathi negceke. Uma ukunoma iyiphi indlu uyabona esibayeni, awusithwa lutho. Umuzi wasEnsalabekhuluma ubiyelwe ngocingo oluphakeme. Amasango mabili, elikhulu nelincane. Kutshalwe izihlahla ezinde zesundu phambi kwesango elikhulu aziphiwa umlungu uNtomboyi (Tom Boy) emsize ngakho ukwelapha. Ngaphambi komuzi odedangendlale bamasimu omoba.

Ukuqanjwa kwegama lomuzi wakwaZibani Ensalabekhuluma kusukela ekuphumeni kukaSokhaya emzini kayise Enhlakanhlakeni obunokukhuluma okubi, ukuloyana, ukuxabana nombango. UMnumzane Zibani wayesho ngoba

esezozihlalela ngokukhululeka, ethi abasale bekhuluma, yena usezikhiphile ekukhulumeni okubabayo kwabozalo lwakhe.

Ukwakhiwa komuzi wakwaZibani Ensalabekhuluma wakhiwe ngendlela yesiZulu. Izinhlangothi zokwehlukana kokwelamana kwabalobokazi bakhona. Isibaya siphakathi negceke ukuze wonke umuntu osekhaya abone esibayeni ngaphandle kokuphazamiseka. Ngaphezu kwalokho uSokhaya ungumuntu onobuhlakani, impucuko, ubudlelwane nokuhlalisana nezinye izizwe. Isibonelo: USokhaya uyinyanga edumile, eyelapha zonke izizwe, ubudlelwane nokuhlalisana ngaphandle kokucwasana nezinye izizwe.

Lokhu kufakazelwa uKunene, (1996: Isethulo):

Kanjalo-ke sithi akungabi engathi impucuko yafika nabelungu. Impucuko yindala, impucuko ayiyinye, impucuko ingalokhu nalokhu kwezizwe ngezizwe. Okuyiyo enkulu yileyo yobudlelwana, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu. Ezinye zikhetha lokho eziyikho nezikufanisa nokwazo bese zithi impucuko yile. Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi nanamuhla ukubhala lokhu kuthekela kukho.

UKoopman, (2002:192) ubeka kanje:

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

3.2.12 ETshaneni

ETshaneni ngumuzi woMnumzane wakwaMnqayi ogama lakhe uMonzomonzo. Ibutho lakhe uKhiphinkunzi. Umuzi wakwaMnqayi eTshaneni wakhiwe entatshaneni ngenhla komfula iNkonjane eduze nesikole eQhakaza. Cishe kungaba libanga elingamakhilomitha amabili ukusuka esikoleni eQhakaza uya kwaMnqayi eTshaneni. USokhaya waseTshaneni uyikhansela lesigodi sakwaKhandisa.

UMhlonishwa uMnqayi, M., (2007) ubeke kanje:

Uyise wayeganwe isithembu, omame bebabili. Yena uzalwa eNdlunkulu uMaMjadu. Umuzi kayise wawulinxuluma wakhe ethafeni esigodini sasEmatholonjeni, igama lawo kukwaPhikakuphi. Kwathi esekhulile futhi eseganiwe uMaNzuza, wasecela ukuphuma akhe owakhe umuzi. Ikhehla elinguyise laqale lashaya amakhala ngoba ngaleso sikhathi uSokhaya wayesenengane eyodwa futhi isencane. Ngaphezu kwalokho wayezokwakha aqhele ekhaya. Ngenhlanhla lagcina limvumele ukuba aphume ayokwakha umuzi wakhe.

Nebala okaMashiya waphuma wayokwakha esigodini sakwaKhandisa. Wanele wahlaba isoyi lase lifika ikhehla elinguyise, uQobokwakhe lizombikela umuzi. Umuzi lawuqamba igama lathi **kusEtshaneni** ngoba umuzi omncanyana futhi owakhiwe phakathi kwemizi emikhulu yakwaMkhwanazi neyakwaMnguni. Ngaphezu kwalokho lo muzi wakhiwe eduze kwentatshana enetshe elisamuntu.

UKhumalo, (2007) ubeke kanje:

ETshaneni yintatshana esenyakatho noMkhuze okwalwa kuyo impi yoSuthu noMandlakazi kuNhlangulana 5 ngonyaka we-1884. Impi

yayiholwa nguMntwana uNdabuko kaMpande. Impi kaMandlakazi yehlulwa ngoba amaNgisi ayengazange ayihlomise ngezibhamu. Wabaleka uZibhebhu wagcina ezinze eMandeni, waze wabuyela kwaMandlakazi zingama-24 kuLwezi ngonyaka we-1887.

Umuzi wasETshaneni wakhiwe kwaba indlu eyodwa enkulu okungekaSokhaya nomkakhe uMaNzuza. Izifulathi ezimbili nendlu yotshani. Isibaya sezinkomo sakhiwe ngasesangweni. Umuzi wasETshaneni ubiyelwe ngezihlahla zikabhoqobhoqo kanye ncingo oluhlabayo. Ngezansi komuzi insimu yokudla. Ukuqanjwa kwegama lomuzi wakwaMnqayi ETshaneni kusukela esimeni sawo sobuncanyana phakathi kwamaxuluma abaKhwanazi nabaseMazimeleni. Uyise kaSokhaya uQobokwakhe wayewufanisa netshanyana phakathi kwamatshe amakhulu amadwala. Ngaphezu kwalokho lo muzi wakhiwe eduze kwentatshana **enetshe elisamuntu.**

Umuzi wasETshaneni kuyavela ukuthi walilandela igama lawo, awusilona inxuluma. USokhaya waganwa inkosikazi yaba yinye, izingane ezintathu, umhlanjana wezinkomo, izindlu ezimbalwa nensimu eyodwa yokudla.

ETshaneni siyathola ukuthi indawo eyintatshana esenyakatho noMkhuze enomlando esizweni samaZulu ngokuthi yilapho okwalwa khona impi yOsuthu noMandlakazi kuNhlangulana zi-5 ngonyaka we-1884. Amabutho asOsuthu ayeholwa uMntwana uNdabuko kaMpande. Amabutho kaMandlakazi ehlulwa ngoba amaNgisi ayengazange ayihlomise ngezulu lezandla ngalolo suku. Wabaleka uZibhebhu wagcina ezinze eMandeni, waze wabuyela kwaMandlakazi zingama-24 kuLwezi ngonyaka we-1887.

Lokhu kufakazelwa uLamula, (1967: Isandulelo):

Phuthumani bo izikhathi ziyasishiya. Amathuba kawalindani, limathunzi phezu kwezintaba,

khona manje kuzohwalala, kuhlwe, inamuhla libe yizolo, kube sengathi konke bekuliphupho uma singaqophi lutho oluyofundwa yizizukulwane zethu ngokhokho bazo.

Kuphinde kufakazelwe uKunene, (1996: Isethulo):

Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengehluliwe ngengqondo bayofihla amasiko abo, bayofihla abakwaziyo ngemilando yabo, baze bangazivumeli izizwe zixove konke okuligugu kubo.

ULugg, (1968:6) ubeka kanje:

Etshaneni – place of the small stone or rock. On the Southern spur of the Ubombo Range overlooking Mkuze railway station and scene of Zibhebhu's defeat by King Dinuzulu with the assistance of the Boers in 1883.

3.2.13 KwaZishiyezodwa

KwaZishiyezodwa ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uMzikawukho Wilson. USokhaya wakwaMkhwanazi kwaZishiye unguNdunankulu weNkosi uMkhontokayise Mkhwanazi kanye nesizwe sonkana sakwaMkhwanazi kwaDlangezwa. Ibutho lakhe uManukelana. Umuzi wakwaMkhwanazi kwaZishiye wakhiwe budebuduze nomuzi weNkosi eseyakhothama uMuntongenakudla Mkhwanazi, kwaZondomunye ngezansi kwenkantolo yesizwe sakwaMkhwanazi. Cishe kungaba ibanga elingamakhilomitha amabili ukusuka kwaZondomunye noma enkantolo yesizwe uya kwaMkhwanazi kwaZishiye.

UNdunankulu uMkhwanazi, M.W., (2007) ubeke kanje:

Ikhehla elinguyise, uNqabayembube washeshe waya kwagoqanyawo bona besebancane kakhulu. Umuzi kayise wagcina ubhidlika, bona bakhulela kubanewabo bakayise. Kwathi esekhulile futhi eseganiwe uNdlunkulu wakhe uMaShandu wasecela ukuphuma ayokwakha umuzi wakhe. Nebala uyise omncane uMaposi wamvumela waphuma. Wakha umuzi wakhe masinyane, wawuqamba igama wathi **kukwaZishiyezodwa**.

Wathi **kukwaZishiyezodwa** ngoba uyise wabashiya bebancane, bakhulela emzini yabantu ngenxa yokushona. Ngaleyo ndlela bakhula sebezintandane, bedla amasi emizi yabantu, behlupheka sebeshiywe uyise bodwa.

USokhaya wakwaZishiye waphinda waganwa ikhohlo uMaBhengu. Ngaleyo ndlela umuzi wakhe waphenduka inxuluma. Ngaphezu kwalokho uMdali wambusisa ngabantwana abaningi kanye nemfuyo. UNdunankulu uMkhwanazi ungumnumzane ohlala ahlale ahlabe kubuswe ekhaya. Uma sekuzalele ihloko hloko kubuswa izinsizwa ziyaye zimbonge zithi:

Unkunz' ebombu yizingazi zabathakathi
namasela.
Umaswezisela umnumzane ngokungenela
iziklabhu zakhe.
Shodivishini isibal' esehlula izifundiswa.
Bhej' obomvu onjengentolwane.
Mlung' omnyama ony' inhlabathi abanye
beny' obholothi.

Umuzi wakwaMkhwanazi kwaZishiye wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla uma ungena esangweni ekaNdlunkulu uMaShandu bese kulandela amalawu ezintombi nezinsizwa zaseNdlunkulu. Ngasohlangothini lwesokunxele somuzi indlu yekhohlo uMaBhengu bese kulandela amalawu

ezintombi nezinsizwa zasekhohlo. Izindlu ezimbili zotshani. Isibaya sezinkomo sakhiwe phakathi negceke ngokuyela ngasesangweni. Umuzi ubiyelwe ngocingo oluhlabayo. Amasango mabili okungena, elikhulu ngasemgwaqeni nelincane ngemuva komuzi. Ngezansi komuzi ngamasimu amakhulu omoba nawokudla.

Ukuqanjwa komuzi wakwaMkhwanazi kwaZishiyezodwa kusukela ekuhambeni emhlabeni kukayise kaSokhaya besebancane. Ngaleyo ndlela bakhula beyizintandane, behlupheka, bekhulela emzini yezihlobo. Yingakho uSokhaya waqamba umuzi wakhe ngokuthi kukwaZishiyezodwa, ebhinqa uyise ukuthi izingane zakhe eziyibo wazishiya zodwa zizintandane futhi uyise wayeyindoda enguphaqu, engenasikhundla emphakathini, waphetha ngokushesha aye kwagoqanyawo. USokhaya yena kodwa uyindoda ehlakaniphile, enohlonze emphakathini nasesizweni sakwaMkhwanazi. INkosi uMkhontokayise Mkhwanazi yaze yambeka ukuba uNdunankulu wayo nesizwe sakwaMkhwanazi.

Lokhu kugcwalisa ukuthi umuntu ongelutho, ongenasikhundla, umuntukazana kuyenzeka azale umuntu omkhulu futhi umuntu akalahlwa.

USokhaya wakwaZishiyezodwa kuyavela ukuthi uyindoda eyachitha igazi ngokudubula abulale isela elantshontsha izinkomo zakhe. Walibulala ngezansi komuzi seliziqhuba lihamba nazo ebusuku. Ungumuntu omfishane kodwa onobuhlakani obehlula izihlakaniphi eziningi. Ngaphezu kwalokho ungumuntu ompofu ngokwebala futhi uzifanisa nomLungu yize emnyama ngokwebala. Isibonelo: Uthi ungumLungu omnyama onya inhlabathi, abanye benya obholothi. Obholothi ukudla okumnandi, iziyoliyoli, izishebo ezibomvu zakobeLungu.

Lokhu kufakazelwa uKunene, (1995:Isendulelo):

Lapha-ke eMzansi ne-Afrika sinecala, icala
lokuba size siphakamise inhlalo yethu nemibono
yethu ukuze i-Afrika nayo isibonge. Ingaze
yathi: “Lokhu kwaseMzansi

kungamagamathandukwana futhi sekwesuthi
imifino yodwa yabasesiLungwini, yona idliwa
ngabangenamazinyo sinawo amasiko amakhulu
ethu. Inamuhla kalinqali ngathi ikusasa
lingokubona kunangayizolo ukuze abantu
bangeduki.

Ubuntu bomuntu yinzululu. Ibanga lomuntu liphawulwa ngezenzo, elesilwane
liphawulwa ngezimpondo. USokhaya wakwaZishiyezodwa simthola enezenzo
ezinkulu ezinhle zobuntu. Okuningi okuhle waqala ukukwenza esemncane
wagcwalisa isisho esithi ubudoda abukhulelwa.

ISAHLUKO SESINE

4.0 AMAGAMA EMIZI ESIGODINI SASEN KONJANE

4.1 Isingeniso

Kulesi sahluko kuzobhekwa ukuqanjwa kwamagama emizi esigodini saseNkonjane kusukela emfuleni iNkonjane eduze nethempeli laseNazareth eDumisani; kukhushukwe kuze kuyogcinwa ngasesikoleni eMvuzemvuze. Kuphindwe kwehliwe ngomgwaqo uN2, kwedlulwe ngasesitolo kwaZenzele kuze kuyogcinwa ngomfula uMhlathuze. Empeleni kuzozungezwa isigodi seNduna ubaba uJulius Mfakeni Mkhwanazi jikelele.

4.2 Amagama Emizi esigodini saseNkonjane

4.2.1 Ethembeni

Ethembeni ngumuzi woMnumzane wakwaMnguni ogama lakhe uShwiliza. Ibutho lakhe uNtabayezulu. Umuzi wakwaMnguni Ethembeni wakhiwe phezu komfula iNkonjane eduze kwethempeli laseNazareth eDumisani. Cishe kungaba libanga elingamamitha angamakhulu amabili ukusuka ethempelini eDumisani uya kwaMnguni Ethembeni.

UMnumzane Mnguni S, (2007) ubeke kanje:

Umuzi wakubo Emnyameni wabe ulinxuluma, omame beyisihlanu. Yena uzalwa endlunkulu uKaMasuku. Izingane zakwabo ezimelamayo ezintathu zashona zonke sezikhulile kanti umkhuba usekhaya. Kwathi emva kwesikhathi eside, unina wateta amantombazane amabili endala uNontombi, encane uMxege. Kwathi lezi zingane seziphakathi kweminyaka elishumi kuya

kwelishumi nanhlanu washona unina
uKaMasuku. Ngenhlanhla uSokhaya
wayeseganiwe uMaMthiyane kodwa
engakaphumi umuzi.

Emva kweminyaka emibili eshonile unina wabe
esecela ukuphuma ayokwakha umuzi wakhe.
Nebala uyise uZibizendlela wamvumela,
waphuma umuzi wakhe. Wawakha ngaphesheya
komfula iNkonjane esuka esigodini saseChibini.
Ikhehla elinguyise lawuqamba igama lathi
kusEthembeni ngoba selethembele kuye ukuthi
avuse indlu yakoKaMasuku njengoba bedlula
bonke abafana bakwabo, sekusele yena yedwa
ngakwabo. Ngaphezu kwalokho kwalona
selethembe yena ukuthi nguyena oseyofihla
ithambo lalo. Empeleni konke okudinga
ukulungiswa; ukuqoqwa nokubhekwa
kwempahla selethembe yena. UMvelinqangi
wambusisa ngabantwana abayisikhombisa,
imfuyo nenhlalakahle.

Umuzi wakwaMnguni Ethembeni wakhiwe kwaba indlu eyodwa enkulu
kaSokhaya nomkakhe. Izifulathi ezimbili, ulondo wotshani kanye neqhugwane.
Isibaya sezinkomo nezimbuzi kwakhiwe phakathi negceke. Umuzi ubiyelwe
ngezihlahla zendlulamithi nezikamango. Ngezansi komuzi kunensimu yokudla.

Ukuqanjwa kwegama lomuzi wakwaMnguni Ethembeni kusukela esehlweni
esehlela umuzi kayise kaSokhaya Emnyameni. Siyathola ukuthi umuzi wakubo
kaSokhaya kwakulinxuluma, omame beyisihlanu.

Izingane zakwabo ezimelamayo ezintathu zedlula emhlabeni kanti umkhuba
usekhaya. Lokho kwakuchaza ukufa kwendlu yakwabo kaSokhaya. Ngenhlanhla
uSokhaya wakhula waze waganwa intombi kaMthiyane, yavuka indlu
yakoKaMasuku.

Ikhehla elinguyise yingakho umuzi lawuqamba ngokuthi kusEthembeni ngoba
selethembe uSokhaya ukuthi avuse indlu yakwabo kwazise bedlula bonke abafana

bakwabo, sekusele yena yedwa ngakwabo. Ngaphezu kwalokho nalo selethembe yena ukuthi useyofihla ithambo lalo nakho konke okudinga ukulungiswa, ukuqoqwa nokubhekwa kwempahla.

Lokhu kufakazelwa uKunene, (1995:Isandulelo):

Inamuhla kaliqali ngathi ikusasa lingokubona kwabangayizolo ukuze abantu bandeduki. Engikuqondile okukhulu kuqondene naleso sizukulwane sona siyoqhibuka ezidulini zomhlaba wethu, sona siyozazi, size ziyazisise nemilando, nolimi lwethu olunezalo izindlela nezigigaba zokulubeka.

Kuphinde kufakazelwe uKunene, (1994:Isethulo):

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

4.2.2 Ekujabuleni

Ekujabuleni ngumuzi woMnumzane wakwaDube ogama lakhe uMfacane. Ibutho lakhe uSehlasenyuka. Umuzi wakwaDube Ekujabuleni wakhiwe ngasempambanamigwaqo ngenhla kwalapho uMnumzane Caluza edayisela khona izinkomo, izimbuzi, izimvu nezinkukhu. Cishe kungaba libanga elingamamitha

alikhulu ukusuka empambanamigwaqo uya kwaDube Ekujabuleni. Umuzi wakwaDube Ekujabuleni ubonakala kahle uma uqhamuka ngenhla ngomgwaqo uN2 wehlela empambanamigwaqo.

UMnumzane Dube M, (2007) ubeka kanje:

Umuzi kayise wawunokuxokozela; umbango nokukhukulana. Wawakhiwe phesheya komfula uMangezi eduze komuzi weNkosi uNikiza, kwaPhumengasholutho. Kwathi esekhulile futhi eseganiwe uMaSikhakhane wasecela ukuphuma ayokwakha owakhe umuzi. Ngaleso sikhathi wayengakatholi mntwana kodwa sekuphele iminyaka emihlanu egcagcelwe.

Ikhehla elinguyise uNgqantuza alisemukelanga isicelo sakhe ngenxa yokuthi wayengakabi nangane, libuza ukuthi uzothuma bani kulelo khaya. Wabuye waphinda wacela ekhehleni elinguyise ukuphuma, walichazela ukuthi wandisa imizi yalo, izingane usazozithola futhi uzokwakha eduze. Ngenhlanhla lagcina limvumela. Waphuma wakha phesheya komfula iNkonjane. Umuzi wakhe wawuqamba igama wathi **kusEkujabuleni** ngoba usezozihlalela ngokujabula. Ngaphezu kwalokho uphumile emzini wenxokozelo, ukuxabana, umbango nokuloyana okwenziwa uzalo lwakhe ngenxa yomona. Kwaphela unyaka ephumile ekhaya wakha owakhe umuzi, waqala wathola abantwana. Umdali wambusisa ngabantwana abayisishiyagalombili, inhlalakahle nemfuyo. Kwahamba kahle konke njengokufisa kwakhe.

Umuzi wakwaDube Ekujabuleni wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla somuzi ekaSokhaya nomkakhe uMaSikhakhane bese kulandela izifulathi ezimbili zezintombi nezinsizwa zakhona ezingakaganwa. Izindlu ezimbili zotshani olondo. Ngasohlangothini lwesokunxele indlu yenkosana yakhe uMazwendoda esiganiwe. KwaDube Ekujabuleni kubiyelwe ngocingo oluhlabayo. Amasango mabili elikhulu ngasemgwaqeni wetiyela uN2

nelincane ngezansi komuzi. Ngezansi komuzi kutshalwe ihlathi elikhulu lezindlulamithi.

Ukuqanjwa kwegama lomuzi wakwaDube Ekujabuleni kusukela esimeni senhlalo nempilo eyabe iphilwa emzini kayise kaSokhaya. Kwakunokuxokozela, umbango, ukuthakathana, ingekho injabulo. USokhaya wazibekela umgomo wokuthi uma eseganiwe uyokwakha umuzi onokuthula, uxolo, uthando nenjabulo.

Yingakho umuzi wakhe wawuqamba ngokuthi kusEkujabuleni ngoba efisa umuzi wakhe uhlale unokujabula kubo bonke abomndeni wakhe. Ngaphezu kwalokho izihlobo, abangane, abezizwe nezivakashi zifike zijabule uma sezingene emzini wakhe. Nebala isifiso nesicelo sakhe safezeka.

Lokhu kufakazelwa uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye, zinamabhuku omlando olanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC).

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

Kuphinde kufakazelwe uBryant, (1949:xi):

The importance of this work may not be fully realised at the present moment, but its lasting value will be better appreciated a hundred years hence, when Native-born historians, the beginning to emerge will be highly thankful for

our having herein put on permanent record this account of the simple civilisation of their forefathers.

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

UKoopman, (2002:191) ubeka kanje:

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

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

4.2.3 Etsheni

Etsheni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uNtabeni Joshua. Ibutho lakhe uManukelana. Umuzi wakwaMkhwanazi Etsheni wakhiwe ngezansi kwesitolo kwaZenzele ngasempambanamigwaqo yakwaDlangezwa. Lo muzi ubonakala kahle uma umi ngenhla kwesitolo kwaZenzele. Cishe kungaba libanga eliyikhilomitha ukusuka esitolo kwaZenzele uya kwaMkhwanazi Etsheni.

UMnumzane Mkhwanazi N.J., (2007) ubeke kanje:

Umuzi kayise kwaBhekindlala wawakhe phezu
kwezintaba zasOngoye esigodini
sakwaVelabahleke. Uyise wayeganwe
amakhosikazi amabili, uMaNtshangase
noMaMthethwa. Yena uzalwa ekhohlo
uKaMthethwa. Umuzi wakubo wawakhe
ngezansi kwetshe elikhulu elibizwa ngokuthi
Itshe lentombi.

Unina wakhe uMaMthethwa kwakuyinkosikazi
eqinile hhayi umsobo. Wahamba nabanye
besifazane esezithwele sekuyinyanga yakhe
yokuteta beyotheza izinkuni. Bathi besatheza,
bebekelela izinyanda kwezwakala
okaMbikwana, uMaMthethwa esekhala
ngobuhlungu ehlala phansi kanti useyasikwa.
Bazama ukumbeletha baye naye ekhaya
izinhlungu zathi ngila. Kwathi sebengasEtsheni
lentombi aqhuma amanzi, wayishaya phansi
ingane. Wateta insizwa bathi befika ekhaya yase
yehlukene inhloko nesixhanti. Leyo ngane
kwabe kunguSokhaya wasEtsheni. Uyise
wamqamba igama wathi **uNtabeni** ngoba
utetelwe entabeni.

Kwathi esekhulile futhi eseganiwe undlunkulu
wakhe uKaMakhwasa wasecela ukuphuma
ayokwakha owakhe umuzi. Ngenhlanhla uyise
wamvumela, waphuma wayokwakha umuzi
wakhe. Wawakha kwaDlangezwa esigodini
saseNkonjane ngaphansi kweNkosi
yakwaMkhwanazi. Uyise uMaphitha
wawuqamba igama wathi **kusEtsheni**. Empeleni
wathi kusEtsheni ngoba uSokhaya watetelwa
eduze kwasEtsheni lentombi phezu kwezintaba
zasOngoye.

Itshe lentombi liphezulu ezintabeni zOngoye
endaweni yeNkosi uMzimela, eduze kwendlela
endala okwakuhanjwa ngayo kusukela endulo
uma abantu bephikelele kwaMthethwa kusukwa
eLangeni.

USokhaya waphinda waganwa ikhohlo uMaMdluli. Ngaleyo ndlela umuzi wakhe waphenduka inxuluma. Ngaphezu kwalokho uMdali wambusisa ngabantwana abaningi, inhlalakahle nemfuyo ebulala inyoka nakuba manje isinciphile.

Umuzi wakwaMkhwanazi Etsheni wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla somuzi ekandlunkulu uKaMakhwasa bese kulandela amalawu ezintombi nezinsizwa zasendlunkulu. Ngasohlangothini lwesokunxele somuzi eyekhohlo uMaMdluli kanye namalawu ezintombi nezinsizwa zakwakhe.

Izindlu ezimbili zotshani olondo kanye noguqasithandaze owakhiwe phakathi nomuzi. Isibaya sezinkomo sakhiwe phakathi negceke uma uya ngasesangweni. Umuzi wasEtsheni ubiyelwe ngocingo oluhlabayo. Amasango mabili elikhulu nelincane. Ngezansi komuzi kunensimu okutshalwa kuyo umbila, amadumbe, ubhatata njalonjalo.

Ukwethiwa kwegama lomuzi wakwaMkhwanazi Etsheni kuvela esehlweni esingajwayelekile lapho uSokhaya atetelwa entabeni eduze nEtshe lentombi. Yingakho uyise wamqamba igama wathi uNtabeni ngoba utetelwe entabeni. Umuzi wawetha ngokuthi kusEtsheni ngoba ebhinqa uSokhaya owatetelwa Etsheni lentombi.

Umuzi wakwaMkhwanazi Etsheni wakhiwe isiZulu, unezinhlangothi ezimbili. Uhlangothi lwasendlunkulu lwakoKaMakhwasa olungakwesokudla somuzi bese kulandela amalawu ezintombi nezinsizwa zasendlunkulu. Ngakwesokunxele somuzi uhlangothi lwasekhohlo lukaMaMdluli kanye namalawu ezintombi nezinsizwa zakhona.

Ukwakhiwa kwesibaya phakathi negceke uma uya ngasesangweni kwenzelwa ukuthi bonke abantu bomndeni babone ngaphandle kokusitheka noma yini eyenzeka esibayeni.

Lokhu kuveza ngokusobala ukuthi ukuhlakanipha kuhambelana nezigodi ngezigodi zabantu.

Lokhu kufakazelwa uKunene, (1966: Isethulo samazwi):

Emhlabeni lapha kunezingwazi ngezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labo bantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, kumbe ngabaseNdiya banendlela yabo, ngisho nabasekudukanemhlaba (Europhu) banezindlela zabo ezahlukeni. Umuntu namuphi ngeke nje aqhoshele phezulu athi nansi indlela efanele konke ukuhlakanipha. Kakade ukuhlakanipha lokhu akufani. Kakade kuhambelana nezigodi ngezigodi zabantu bemihlaba ngemihlaba.

Kuphinde kufakazelwe uMsimang, (1975:iv)

Amagama athi iyizolo nekuthangi ngiwasebenzise ngabomu ngoba uma sicabanga ngemlando wamaZulu oqala kuShaka ngonyaka we-1785, lokho kumane kube yinto yayizolo nje lapho sekuqhathaniswa nomlando wabeLungu owaqala ngonyaka wa-31 BC. Ngokunjalo futhi uma siqhathanisa ukufika kwabeNguni eminyakeni engamakhulu amahlanu eyedlule, kumane kufane nekuthangi lapho sesikuqhathanisa nombuso wezizwe zaseMpumalanga oqala eminyakeni ezinkulungwane ezine uJesu engakazalwa. Okufike kube buhlungu kakhulu yikho lokho esengikuphawulile ngenhla kokuthi izolo nekuthangi lamaZulu seliluvindi.

Lokho ngikusho ngoba bambalwa kakhulu abeNguni abangakulandisa ngokusuka kwabo emachwebeni amakhulu kweliphakathi ne-Afrika, behlela kuleli le-Afrika eseNingizimu. Ingani kwayena uShaka lona odume kangaka, amaZulu azikhona nje ukuthi uShaka kwakuyiNkosi ayabe ibusa ngegazi, abanye bazi ukuthi uShaka wabe eliqhawe elanqoba zonke izizwe lakha umbuso wamaZulu. Uma ungabuza ukuthi iziphi lezo zizwe ezanqotshwayo kwabanye zingayima emthumeni.

UKoopman, (2002:42) ubeka kanje:

In a number of African societies, names refer to the circumstances under which the child was born. Such circumstances might refer to the physical birth itself: a breech presentation, a difficult labour, caesarean birth or something else unusual.

4.2.4 Ezinyosini

Ezinyosini ngumuzi woMnumzane wakwaMnguni ogama lakhe uBhekinkosi. Umuzi wakwaMnguni Ezinyosini wakhiwe eduze kwesikole eMvuzemvuze. Cishe kungaba libanga elingamamitha angamakhulu amathathu ukusuka esikoleni eMvuzemvuze uya emzini wakwaMnguni Ezinyosini.

UMnumzane Mnguni, B., (2007) ubeka kanje:

Kwathi esekhulile futhi esethathile intombi yakwaXulu wasecela ukuphuma ayokwakha umuzi wakhe. Ngenhlanhla uyise uShwiliza kaPhazamisa intombi iya esokeni wamvumela. Kwathi mhla ezobekwa induna uNgungunyane Mkhwanazi kaZibizendlela wakwaSalabuse nebandla, lapho ibandla selihlezi lithe wathalala, uyise esewuhlabile umkhonto wenxiwa.

Kwavumbuka inkatha yezinyosi, ibandla lahlakazeka lesaba ukutinyelwa zinyosi. Okwamangaza ukuthi lezo zinyosi azitinyelanga ngisho oyedwa kwababekhona. Zavele zandiza zahamba zaya lapho bengazi khona nabo. Uyise wabe esewuqamba igama wathi **kusEzinyosini** ngoba kuthe ebekwa uSokhaya kuleli nxiwa, kwavumbuka inkihlankhli yezinyosi maqedane yangahlaba muntu, yavele yazindizela yaya lapho bengazi khona.

USokhaya wawakha wawuqeda isidumo umuzi wakhe wasEzinyosini. Uyise wamnika izinkomo ukuze asengele izingane ubisi.

Elinye igama lakwaMnguni Ezinyosini kusEkhayelihle. USokhaya yena wawuqamba wathi **kusEkhayelihle** ngoba ufisa ikhaya lakhe libe lihle, lakheke kahle, kube umuzi othandwa ngabantu futhi onokuthula noxolo. Ngenhlanhla konke kwamhambela kahle njengokufisa kwakhe okaMzimela umntwana.

Umuzi wakwaMnguni Ezinyosini wakhiwe kwaba indlu eyodwa enkulu, izifulathi ezimbili, indlu yotshani ulondo kanye neqhugwane. Isibaya sezinkomo sakhiwe phakathi negceke uma uya ngasesangweni.

Umuzi wasEzinyosini ubiyelwe ngocingo nezihlahla zendlulamithi. Amasango mabili, elikhulu elibheke emgwaqeni uN2 nelincane elibheke ezansi emthonjeni. Ngezansi komuzi kunensimu yokudla, okutshalwa kuyo umbila, ubhatata, amantongomane njalonjalo. Ngezansi kwensimu yokudla kutshalwe ihlathi elikhulu lezindlulamithi.

Ukuqanjwa komuzi wakwaMnguni Ezinyosini kusukela esehlweni esaba ingqophamlando. Lapho kwavele kwavumbuka inkatha yezinyosi ngesikhathi ezobekwa uSokhaya. Isimanga ukuthi lezo zinyosi azihlabanga ngisho oyedwa, zavele zandiza zahamba zaya kude.

Elinye igama lakwaMnguni Ezinyosini kusEkhayelihle. Lona lisukela esifisweni sikaSokhaya ukuthi umuzi wakhe kube ikhaya elihle ngokwakheka, libe nothando, ukuthula noxolo kubo bonke abantu.

Lokhu kufakazelwa uBryant, (1949:xi):

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

Kuphinde kufakazelwe uFuze, (1979:1)

Our forebears tells us that we black people originally came from the north. When we make close enquiry as to where this north may be, they point in an upward direction but because no written records were left by those who came before us, all they can do is to point in that northerly direction upward of the country (enhla nezwe) which we hear referred to as the horn of Afrika near where the sea almost meets (Suez Canal). It is said that when they left that curve (insonge) they dispersed throughout the country, skirting the sea and traveling westwards and southwards. Those who went westwards are known as the Ntungwa and those who skirted the and headed southwards as the Nguni.

4.2.5 KwaQedusizi

KwaQedusizi ngumuzi woMnumzane wakwaMncube ogama lakhe uZwelibanzi. Ibutho lakhe uKhiphinkunzi. Umuzi wakwaMncube kwaQedusizi wakhiwe ngenhla kwesitobhi sebhasi kwaVilakazi. Empeleni lo muzi wakhiwe wancika eduze komgwaqo uN2. Cishe kungaba libanga elingamamitha alikhulu

namashumi amahlanu ukusuka esitobhini kwaVilakazi uya kwaMncube kwaQedusizi.

UMnumzane Mncube Z, (2007) ubeke kanje:

Ngokudabuka basuka kwelasehla nekwaZulu, ebaQulusini esigodini saseMvunyane. Uyise wakhulela ekhakonina kwaMhlungu ngenxa yokushonelwa abazali besebancane. Kwathi esekhulile, waganwa uMaButhelezi undlunkulu noKaMlambo ikhohlo. Emva kwalapho waphuma ekhakonina wakha umuzi wakhe. Wawuqamba igama wathi kusEzintandaneni. Kundlunkulu uMaButhelezi akatholanga ndodana, wathola amantombazane odwa. Kwathi ekhohlo kuMaMlambo wathola izinsizwa ezintathu endala uZwelibanzi, uMthokozisi noPitshana.

Kwathi esekhulile futhi eseganiwe uSokhaya uMaKhumalo wasecela ukuphuma ayokwakha umuzi wakhe. Ngenhlanhla lamvumela ikhehla elinguyise. Waphuma wayokwakha kwelasezansi Empangeni, KwaDlangezwa kweseNkosi uMkhwanazi esigodini saseNkonjane ezweni eliphethwe ngabantu hhayi amaQadasi. Uyise wawuqamba igama wathi **kukwaQedusizi** ngoba indodana yakhe iqede usizi, izinhlopheko nobandlululo ngokuthi yakhe endaweni ebuswa ngabantu.

Ngaphezu kwalokho abasezukulugqilazwa ngamaQadasi, bawasebenzele mahhala emapulazini ukuze bahlale endaweni. Ngaphezu kwakhokonke umuzi wakhe usezowuthutha uzokwakha ezweni labantu, aqede usizi nenhlupheko ukuze nezingane zakhe zithole ukufunda, zehlukane nokungena ipulazi zisebenzele ubala. USokhaya waphinda waganwa Ikhohlo uMaShandu. Ngaphezu kwalokho uMvelinqangi wambusisa ngabantwana abalishumi nesikhombisa nemfuyo ebulala inyoka. Izinkomo zakhe zibalelwa emashumini amane kuya kwamahlanu.

Umuzi wakwaMncube kwaQedusizi wakhiwe kwaba izindlu ezimbili ezinamagumbi amane ngayinye futhi ezifanayo zomame bakhona. Inxanxathela yamalawu ezintombi nezinsizwa zakhona. Iqhugwane phakathi nomuzi. Isibaya sezinkomo sakhiwe phakathi negceke uma uya ngasesangweni. Umuzi wakwaQedusizi ubiyelwe ngocingo oluyimicu enameva ahlabaya. Amasango mabili elikhulu nelincane. Ngezansi komuzi insimu enkulu okutshalwa kuyo umbila, izindlubu, ubhatata njalonjalo.

Ukuqanjwa komuzi wakwaMncube kwaQedusizi kusukela empilweni eyabe iphilwa uyise kaSokhaya nomndeni wakhe kwelasebaQulusini. Kuyavela ukuthi babephila endaweni engamapulazi abelungu, lapho ubandlululo lwaludla umunyu.

Abantu ababakhele lelo pulazi babesebenzela umlungu bangakhokhelwa nkece kodwa kube ukuthi bahlezi endaweni yomlungu. Umnumzane uma enezingane esezikhulile kube yizo ezimngenela epulazini, zingasifundi isikole. Ngaphezu kwalokho uma ziningi izingane kulowo muzi, ziyongena ngazimbili epulazini.

Ngokuthutha kukaSokhaya kwelasebaQulusini kwabe uqede usizi emndenini wakhe. Kwazise izingane zakhe zabe sezizofunda isikole. Ngaphezu kwalokho nabo bakhululeke ukuphila ngaphansi kwencindezi yokusebenza amapulazi abelungu qede bangakhokhelwa ngisho indibilishi. Sebezozifuyela izinkomo, izimbuzi nezimvu ngokuthanda ngisho ngabe ziningi kangakanani ngeke kusho muntu ukuthi nciphisa imfuyo ukuze ungabangisani nonkosana, umlungu wepulazi.

Lokhu kufakazelwa uBryant, (1949:xiii):

This book is mainly a work of reference and information, a record of the older system of Zulu life and custom for enlightenment of those seeking knowledge thereon.

Again the book is written not solely to serve the purposes of anthropological and ethnological students but also to meet taste and requirements of that much larger public which comprises missionaries, government officials, native overseers, farmers and other such who though uninterested in the science of the subject, are nevertheless just as deeply interested as the scientists in the life and history of the native people amidst whom they live and work.

USokhaya wakwaQedusizi wabalusizo, umkhululi ebugqilini bakwaQadasi emndenini wakubo. Wafana nalamadoda aqopha umlando esizweni samaZulu. Umsebenzi abasenzela wona mkhulu kakhulu futhi singeke sababonga ngokwanele.

Lokhu kufakazelwa uMsimang, (1975:v):

Lo msebenzi abawenzelanga thina kuphela kepha bawenzela nezizukulwane zethu eziyofika emhlabeni wenguqunguquko nokudideka. Umzulu lapho esekhuluma isiShangane, umXhosa esehamba ngesiko lamaVenda, abaPedi sebeqhuba ngesiSwazi, izizukulwane ezintsha zingasenakwazi ukwehlukanisa isiZulu nokungesiZulu. Yilapho-ke la kuyovela khona ukubaluleka kwemisebenzi yawo-Dr A.T Bryant, J. Stuart, R.C. Samuelson, Grant, Colenso nawo E.J. Krige nabanye engingeke ngibaqede ukubabala ngamagama.

Okunye okufike kungihlabe umxhwele futhi ukuthi isibani esakhanyiswa yilaba beLungu saye salandelwa ngezinye izinsizwa zikaZulu, nazo zaliphonsa itshe esivivaneni ngokuqopha okuthile okungumlando wawokhokho. Nazo ngeke ngaziqeda ukuzibala ngamagama kepha ezimbalwa zazo yilezi, P. Lamula, R.R.R. Dhlomo, Sibusiso Nyembezi, J. Dube, B.W.Vilakazi, J.A.W. Nxumalo, M. Fuze, O.L. Shange nabanye.

UKoopman, (2002:42) ubeka kanje:

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

Sometimes the circumstances belong to a wider arena than the immediate family or homestead. Names may refer to events of national importance: political elections or political groups, festivals, battles and wars, natural disasters such as floods and earthquakes.

4.2.6 KwaGodlabathakathi

KwaGodlabathakathi ngumuzi woMnumzane wakwaMakhathini ogama lakhe uQililabhajwa. Lo muzi wasuka phezulu ezintabeni zOngoye, wakhiwa ezansi nomfula iNkonjane ngezansi komuzi wendodana yeNkosi uNgungunyane kaZibizendlela wakwaSalubuse. Cishe kungaba libanga elingamamitha angamakhulu amathathu ukusuka kwaSalabuse uya kwaMakhathini kwaGodlabathakathi.

UMnumzane wakwaMakhathini Q, (2007) ubeke kanje:

Umuzi kayise wawulinxuluma, omame bebane. Yena uzalwa ekhohlo uMaZibani. Empeleni umuzi kayise wawakhiwe phezu kwezintaba zOngoye ngasesitolo kwaMadolo endaweni yeNkosi uMzimela. Unina uMaZibani wafaka umuthi ekudleni kwengane kazakwabo undlunkulu uMaBiyela kanti ngenhlanhla ikhehla elinguyise kaSokhaya liyambona.

Kwathi uma bebuya ekuhlakuleni Ohlangeni eMhlathuze undlunkulu uMaBiyela nalaba abanye omame, ikhehla elinguyise kaSokhaya selikushintshile lokho kudla okwabe kunomuthi

owawufakwe unina uMaZibani lase lizithulela. Ngelikhulu iqholo nesasasa unina uMaZibani wathatha lokho kudla wakunika ingane kazakwabo uMaBiyela. Kwathi lokho okunye wakunika ingane yakhe ukuba zidle. Nebala zadla izingane zashaya esentwala kanti akabuzanga elangeni ngoba phela kwasekuphambene izinkomishi. Lathi liyozilahla kunina ingane kaMaZibani isibangwa nezibi. Amehlo asemhlophe isisu sesilibhamuza, iphalaza ingaqedi.

Bayiphuthumisa esangomeni uMaZiqubu sakwaNqakwe. Bathi bengena sasibokhela, sithimula, sibhodla. Emva kwalapho bangena emakhosini bahlola. Isangoma sanuka uMaZibani, samshaya ngeshoba lenkonkoni sathi nguye ofake umuthi ekudleni kwengane yakhe ethi ubulala ingane kaMaBiyela kwaphambana izinkomishi, idlozi lenqaba. Akukho azobasiza ngakho abaphume bahambe. Nangempela baphuma bahamba, ikhehla elinguyise nomkalo abane nengane.

Bathi bengena ekhaya wawuphuma umphefumulo enganeni. Ikhehla elinguyise lase libatshela ukuthi limbonile uMaZibani efaka umuthi ekudleni kwengane kaMaBiyela lase likuthulula, liphambanisa ukudla ezitsheni, okwengane kaMaBiyela okunomuthi lakuthela esitsheni sengane kaMaZibani ukuze ezwe le nto abethi uyizwisa uMaBiyela. Waqala waphika uMaZibani kodwa wagcina wavuma ngenxa yokulahlwa unembeza nokubona ukuthi vele inhlanzi yabe isishelwe ngamanzi. Ingane yafihlwa kahle ngesizotha.

Emva kwalapho kwadingeka ukuba ayolanda inhlawulo uMaZibani ngechilo alenzile emzini kaMakhathini. Nebala wabuya nayo imbuzi nenkomo ukuzohlawula amanyala awagilile emzini. Emva kwalapho impilo ayibange isabamnandi, yavele yabamuncu phakathi kukaMaZibani nabomndeni.

Kwathi angaganwa uSokhaya uMaMkhwanazi, wasecela ukuphuma umuzi wakhe. Uyise uQondile wamvumela, waphuma umuzi wakhe nonina uMaZibani. Uyise wawuqamba igama wathi kukwaGodlabathakathi ngoba unina kaSokhaya, uMaZibani uyathakatha waze wabulala nengane yakhe ethi ubulala ekazakwabo. Yena ubengazi ukuthi ugodle nabathakathi ubethi wandisa umuzi kayise. Kuhle-ke ngoba indodana yakhe isimakhele umuzi abahlale, uMaZibani ehlukane nokuthakatha ngoba akumbuyiselanga lutho kepha wazuza ukukhala, ukugedla kwamazinyo nokuhlazeka emndenini.

Ngenhlanhla umuzi wakwaMakhathini kwaGodlabathakathi wasimama nakuba manje usukhombisa ukubhubha ngoba uSokhaya uQililabhajwa usesele yedwa. Izingane zonke zabafana sezashona nomkakhe uMaMkhwanazi kanye nesalukazi uMaZibani.

Umuzi kaMakhathini kwaGodlabathakathi wakhiwe kwaba izifulathi ezimbili nezindlu zotshani ezintathu. Umuzi wakwaGodlabathakathi ubiyelwe ngezihlahla zamagwava nohalibhoma.

Ukuqanjwa komuzi wakwaMakhathini kwaGodlabathakathi kusukela esenzweni sobukhunkuli bukanina kaSokhaya. Unina kaSokhaya, uMaZibani wabulala ingane yakhe engaqondile ethi ubulala ekazakwabo uMaBiyela ngokufaka umuthi ekudleni. Ngesikhathi egila lo mkhuba elakubo lamlahla ngoba uyise kaSokhaya wambamba oqotsheni. Emva kwalokho waphambanisa ukudla kwezingane ezitsheni wabe esezithulela sengathi akazi lutho.

UMaZibani wagcina edlise ingane yakhe ukudla okunobuthi yaphetha ngokuya kwagoqanyawo. Kwathi noma sekuthathwa izagila kuyiwa ezinhlangeni wafike wanukwa. Ngaphezu kwalokho wamtshela kwezikabhoqo umyeni wabo ukuthi umbonile egila lesi siga naye oKaZibani wagcina walahlwa unembeza, walivuma icala.

Kwathi uma uSokhaya esephuma umuzi wakhe nonina, uyise wawuqamba igama wathi kukwaGodlabathakathi ngoba yena wayeganwa ngenhloso yokwandisa umuzi kayise kanti akazi ukuthi usegodle nabathakathi.

Lokhu kufakazelwa uLamula, (1967:Isandulelo):

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

Kuphinde kufakazelwe uMsimang, (1975:vi):

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

La mazwi kaLamula noMsimang ngibona sengathi kufanele isizwe siwazwisise bese sifunda kuwo ngokubi nokuhle okwenziwa okhokho baso ukuze nezizukulwane zabo zazi ngalabo abazendulelayo. Ngaphezu kwalokho isizwe senezelele kokuhle abakwenzayo futhi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izinkambo.

UKoopman, (2002:192) ubeka kanje:

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

4.2.7 Onyaweni

Onyaweni ngumuzi woMnumzane wakwaKhoza ogama lakhe uMahumela. Ibutho lakhe uManukelana. Umuzi wakwaKhoza Onyaweni wakhiwe ngezansi kwesitobhi sebhasi kwaMthethwa. Cishe kungaba libanga elingamamitha angamashumi ayisithupha ukusuka esitobhini kwaMthethwa uya kwaKhoza Onyaweni.

Ubaba uKhoza M, (2007) ubeke kanje:

Umuzi kayise Enzwabesho wabe ulinxuluma, eganwe ngamakhosikazi amahlanu. Yena uzalwa eqadini uKaNdwandwe. Uyise uSivaluvalu wayeyinyanga. Ngenxa yesikhwele kuKaNdwandwe, ugcina esehambahamba ezinyangeni ukuze azitholele intando nesichitho sokuchitha abanakwabo.

Kwakuthi njalo uma sekulelwe, kuzwakale into ehwayayo esivalweni kule ndlu okulele kuyo uyise kaSokhaya nalowo mame omenyiwe. Into exakayo kwakungukuthi uma kumenywe uKaNdwandwe kuyoze kuse kungahwayanga

lutho. Lesi senzo samangaza wonke umuntu ekhaya.

Wazama kaningi ukuyikhuza le nto uyise kaSokhaya kodwa kwabanhlanga zimuka nomoya, kwafana nokuthi uthela amanzi edadeni. Wagcina walanda inyanga yaseSwazini uMliwa Shongwe ukuba azomcuphela lesi sigila mkhuba esigila lo mkhuba ekhaya. Nebala yafika yacupha inyanga, yathi umenzi walesi senzo **uyobonakala ngokuphambana ikhanda, akhulume izimfihlo zakhe nangokubola unyawo lwesokudla.** Kwake kwathi gozololo inyanga isanda kucupha.

Inyama yavuka ogqokweni uKaNdwandwe wathi ufuna ukubona ukuthi ngempela kuzokwenzeka na? Lokho okwashiwo inyanga yaseSwazini uShongwe ngoba naye uzethembile benenyanga yakhe uBalekani. Kwathi ngakusasa kade ewuphindile lowo mkhuba wakhe, emva kokuba kucushiwe, wezwakala ekhuluma yedwa engaqedi, ehla enyuka nomuzi esephambana umqondo. Lathi liyozilahla kunina unyawo lwaseluvuvukele lwangakwesokudla. Ngebhadi uyise kaSokhaya wayevuke ekuseni wayokwelapha kwelasebaQulusini kwazise naye wayeyinyanga. Bamthoba bemthobile lutho olubaziweyo kwanhlanga zimuka nomoya, kwagcina sekubona nomakhelwane.

Ngosuku lwesine wabuya ubaba kaSokhaya, wazama ukumbuza ukuthi uwugilelani umkhuba ekhaya. Kunokuba amphendule, wayevele amtshele zonke izimfihlo zokukhohlakala kwakhe nokuthi ukhendla kuBalekani inyangamthakathi.

Inkinga naye okaMakhathini wayengazi ukuthi uzomelapha ngani ukuze asinde ngoba wayeseke wathi ukumelapha phinde ukusinda, kunalokho kudlobe kuye phambili. Abakubo kwaNdwandwe base bebikelwe nabo bafika babhema bakholwa ingane yabo ikhuluma amahlazo ayo.

Isigcino ikhehla lalanda inyanga yalo eyayicuphile. Inyanga yafike yamkothisa yamgcaba nebala umqondo wabuya nokubola konyawo kwabohla kwagcina kwaphela. AbakwaNdwandwe bamhlawulela umntwana wabo wasephindela emzini.

Kwathi esekhulile futhi eseganiwe uSokhaya uMahumela wasecela ukuphuma nondlunkulu wakhe uMaShandu ngokwakha umuzi wakhe. Uyise wamvumela, waphuma wakha umuzi wakhe esigodini saseNkonjane esuka Eshowe esigodini saseNdlangubo. Uyise wawuqamba igama wathi **kusOnyaweni** ngoba unina uKaNdwandwe wayeganga, wacushwa inyanga yaseSwazini onyaweni waphambana umqondo wakhininda konke ukukhohlakala kwakhe ayekwenza ekhaya.

Ngaphezu kwalokho wathi **kusOnyaweni** ngoba umuntu owayeganga ekhaya kwakungomunye wamakhosikazi akhe, empeleni kwakungaphansi kwezinyawo zakhe. USokhaya wasOnyaweni waphinda waganwa ikhohlo uMaDube neqadi uMaGumede. UMdali wambusisa ngabantwana abaningi, imfuyo nenhlalakahle. Ngaleyo ndlela umuzi wakhe waphenduka inxuluma.

Umuzi wakwaKhoza Onyaweni wakhiwe kwaba izindlu ezintathu ezinkulu zomame bakhona. Ngasohlangothini lwesokudla uma ungena esangweni ekandlunkulu uMaShandu, kulandele eyekhohlo uMaDube bese kugcina eyeqadi uMaGumede. Izindlu ezimbili zotshani olondo, iqhugwane phakathi negceke nezifulathi ezingamalawu ezintombi nezinsizwa zakhona. Isibaya sezinkomo sakhiwe phakathi negceke uma uya ngasesangweni.

Umuzi wasOnyaweni ubiyelwe ngamatshe acakwe ngomcako omhlophe kanye nocingo oluhlabayo. Ngezansi komuzi kunensimu okutshalwa kuyo umbila, ubhatata, amadumbe njalonjalo.

Ukuqanjwa komuzi wakwaKhoza Onyaweni kuvelwa esehlweni esabe sicushwe inyanga maqondana nalowo muntu okhunkulayo ekhaya ukuthi uyophambana umqondo akhininde zonke izimfihlo zakhe zokonakala futhi avuvuke onyaweni lwangakwesokudla. Nebala uKaNdwandwe unina kaSokhaya kwehlela yena konke okwakushiwo inyanga yaseSwazini eyayizocupha.

USokhaya eseganiwe waphuma umuzi wakhe nonina. Uyise wawuqamba ngokuthi kusOnyaweni ngoba ebhinqa unina kaSokhaya uKaNdwandwe owahlala obala kuhle kwezinqe zesele. Inyanga yayithe uyovuvukala onyaweni lwangakwesokudla umkhunkuli yingakho ethe lo muzi ngokuthi kusOnyaweni.

Ngaphezu kwalokho wayeveza ukuthi umuntu obethakatha emzini wakhe ubengaphansi kwezinyawo zakhe. Lokho okusho ukuthi umthakathi ndini ungomunye wamalunga omndeni wakhe.

Ukuqanjwa kwegama lomuzi wakwaKhoza Onyaweni kuyisikhumbuzo emndenini wakwaKhoza nasesizweni jikelele ukuthi umuntu owenza okubi isiphetho ukwehlelwa okubi futhi akukho okufihliwe okungeyukwembulwa ekugcineni.

Ngaphezu kwalokho isalakutshelwa sibona ngomopho. Isibonelo ukuba uKaNdwandwe walalela emva kokuba inyanga isibayalile ngokuzokwehlela umthakathi uma eqhubeka nokuloya wayeyophunyula kunoxhaka.

Isihlakaniphi sifunda ngamaphutha abanye. Sinokuziqhayisa ngokuhle ababekwenza futhi sinethuba lokulungisa ezethu izindlela ngokufunda ngamaphutha ababewenza. Ngaphezu kwalokho sinethuba lokwethayisela ebuhlakanini ababenabo okhokho bethu kuyo yonke imikhakha yempilo.

Lokhu kufakazelwa uMsimang, (1975:iv):

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

Kuphinde kufakazelwe uKunene, (1996:Isethulo):

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

4.2.8 KwaNcenginhliziyiyo

KwaNcenginhliziyiyo umuzi woMnumzane wakwaMkhwanazi ogama lakhe uMaposi. Umuzi wakwaMkhwanazi kwaNcenginhliziyiyo wakhiwe ngezansi kwesitolo kwaZenzele eduze komuzi weNkosi uNgogwana kwaNyoniphathele. Cishe kungaba libanga elingamamitha angamakhulu amabili ukusuka esitolo kwaZenzele noma kwaNyoniphathele uya kwaNcenginhliziyiyo.

Ubaba uMfakeni J. Mkhwanazi iNduna, (2007) ubeke kanje:

Uyise uMaposi wayezalwa iNkosi uNgogwana kuMaMnqayi ikhohlo. INkosi uNgogwana yamakhela umuzi uMaMnqayi yawuqamba igama yathi **kusEzinhlwini**. Amadodana eyawathola kuMaMnqayi uMafikazinyunda, uMaposi noMancinza. Bobathathu bakhulela baze baganwa kulo muzi wasEzinhlwini. Omunye wamakhosikazi kaMafikazinyunda owayeyisangoma uMaZibani, nguye owahlakaza umuzi wasEzinhlwini. UMaZibani wayebonakala njalo esesesibayeni esesenga izinkomo. Kwabacasula abafowabo bakaMafikazinyunda nabobonke omame ekhaya ngisho nalaba ababegane uMafikazinyunda. Okwaxaka ukuthi lingezwakali izwi eliqinile eliphuma kuMafikazinyunda njengomkhwenyana kaMaZibani ukuthi akhuze umkakhe futhi ahlawule ngokugcogcoma, asenge nezinkomo esibayeni kunalokho wayevele athalalise.

Wagcina waphuma umuzi wakhe umntwana uMaposi. Wawuqamba igama wathi kukwaNcenginhliziyi ngoba wayesencenga inhliziyi yakhe ukuthi ayixole ngesenzo sikaMaZibani unkosikazi kamfowabo. Inxiwa lokuqala lwakwaNcenginhliziyi liphakathi ehlathini kwaMahlathi. Uma usuka empambanamigwaqo kwaDlangezwa uhambe ngomgwaqo oya Esikhawini umuzi wakwaNcenginhliziyi wawakhiwe lapha okunothi lwakwaVodacom. Ngaleso sikhathi ihlathi lalingakabibikho.

Kwathi sekutshalwa ihlathi yasuswa yonke imizi eyayakhe kwaMahlathi nomuzi wakwaNcenginhliziyi wagudluzwa. Wathutha wakha ngasesitolo kwaZenzele njengoba nanamuhla usekuleyo ndawo. Umuzi wakwaNcenginhliziyi wawulinxuluma omame be bathathu. Undlunkulu kunguMaDube, ikhohlo uMaNxele unina wenduna uMfakeni J. Mkhwanazi, iqadi kunguMaSikhakhane.

Ngaphezu kwalokho okaNdonga wambusisa
ngabantwana abaningi nemfuyo ebulala inyoka
uMdali.

Umuzi wakwaNcenginhliziyi wakhiwe kwaba izindlu ezimbili ezinkulu, izindlu ezintathu zotshani noguqasithandaze. Isibaya sezinkomo sakhiwe phakathi negceke ngokuyela ngasesangweni. Ngezansi komuzi kunehlathi lezindlulamithi aziphiwa ngabelungu ababebasuse endaweni yabo ngesikhathi betshala ihlathi.

Ukuqanjwa kwegama lomuzi wakwaMkhwanazi kwaNcenginhliziyi kusukela esenzweni somunye wabalobokazi bakaMafikazinyunda, umfowabo kaSokhaya. UMaZibani wayeyisanuse, okwahlakaza umuzi wasEzinhlwini ukubonakala kukaMaZibani esesenga izinkomo esibayeni. Lesi senzo sikaMaZibani senyelisa bonke abantu ekhaya. Kwazise ngokwesiZulu onke amalunga omndeni ngokwehlukana ngobulili anemisebenzi yosuku ngosuku eqondene nawo.

Lokhu kufakazelwa uBryant, (1949:178):

Besides the aforesaid general duties pertaining to the daily needs of the kraal or family, everyman had some small private task of his own, where with, in a leisurely sort of way to occupy his time, for example, a new stick to pare or polish an umutsha to make or repair, a hatchet or assegai to grind, his hair or headring to have dressed, a medicinal herb for himself or family to search for on the veld or a visit friendly or on business, to pay some neighbouring kraal.

The boys up to the age of eighteen or more, daily went out with the stock, those of seven or eight with the sheep or goats, those older with the cows when the dew was off the grass, returning with the cattle, first towards midday for milking (inhlazane) and finally in the evening after sundown, thus spending the whole of their days in the exhilarating sunshine and in the invigorating free life of the open veld.

The wives and their daughters as already said developed the duty of keeping house and cultivating the fields.

Okwamangaza ukungezwakali kwezwi eliqinile lokumkhuza lomyeni wakhe uMafikazinyunda. Ubaba uMaposi wabona kungcono ukuphuma owakhe umuzi. Nebala waphuma wakha umuzi wakhe wawuqamba igama wathi kuKwaNcenginhliziyi ngoba wayesencenga inhliziyi yakhe ukuthi ayixole ngesenzo sikaMaZibani unkosikazi kamfowabo.

Ziningi izinto ezazibacunula ngalesi senzo sikaMaZibani. Okokuqala kwakungaqondakali noma wenzela ukufaka umuthi obisini emqenqeni ngesikhathi esenga.

Okwesibili akuvumelekile ukuba abalobokazi bagcogcome esibayeni, kwazise isibaya sithathwa njengendawo lapho kuhlala khona abadala bomuzi abangasekho.

Okwesithathu wayeqonela umyeni wakhe ngokufa nabo bonke abesilisa abakulo muzi wasEzinhlwini ngoba phela abesilisa okufanele bagcogcome esibayeni, beluse, basenge, benze yonke imisebenzi ethinta imfuyo yomuzi.

Lokhu kuphinde kufakazelwe uMsimang, (1975:iv):

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

eyizinkulungwane ezine uJesu engakazalwa, (4000 BC).

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

Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo, zinokuningi ezingakufunda ngobuhlakani bawokhokho bazo, kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo.

UKoopman, (2002:39) ubeka kanje:

Names referring to the state of mind of the parents in the central reaches of Africa are frequently negative. Such names refer to the constant imminence of sorrow, death, poverty or misfortune.

4.2.9 Esabelweni

Esabelweni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uMancinza. Umuzi wakwaMkhwanazi Esabelweni wakhiwe eduze kwesitobhi sebhasi kwaCeza, ungemuva komuzi weNduna endala eseyakhothama uMagametshitshi Mkhwanazi kwaPhumphele. Cishe kungaba libanga elingamamitha alikhulu ukusuka esitobhini kwaCeza noma kwaPhumphele uya Esabelweni.

INduna uMkhwanazi Mfakeni J, (2007) ubeke kanje:

Uyise omncane uMancinza naye waphuma emzini wasEzinhlwini ngenxa yaleso senzo esibi sikaMaZibani owayeyisangoma esenga

izinkomo, owayengumkamfowabo uMafikazinyunda. USokhaya wasEsabelweni wayengumuntu ongawuthandi umsindo futhi wagcina eselikholwa. Ngenxa yokunengwa yileso senzo sikaMaZibani, wabona kungcono aziphumele owakhe umuzi.

Nebala wawuphuma wawakha ngasemgwaqeni uN2 eduze kwesitobhi kwaCeza. Wawuqamba igama wathi kusEsabelweni ngoba usezitholele indawo yakhe eyisabelo sakhe, angeke aphazanyiswe muntu kuyo. USokhaya waganwa unkosikazi oyedwa uMaGumede ngenxa yenkolo yakhe yobuKristu. USokhaya wasEsabelweni akabatholanga abantwana babafana kwaba izintombi ezintathu kwama lapho.

Ngenxa yokholo lwakhe akathathanga unkosikazi wesibili noma sebembonisa abomndeni. Impendulo ayebanika yona wayevele athi kusho ukuthi isabelo sakhe ukuthola amantombazane odwa. Njengamanje umuzi wasEsabelweni uhlala indodakazi yakhe engagananga nezingane zayo. Ngaphezu kwalokho umuzi wasEsabelweni wawumncane nemfuyo ilidlanzana yagcina yaphela.

Umuzi wasEsabelweni wakhiwe kwaba izindlu ezintathu eziyisifulathi zokhethe nezindlu ezimbili zotshani. Ngezansi komuzi kunehlathi lezindlulamithi, ababeziphiswa ngabelungu ababezotshala ihlathi lezindlulamithi kwaMahlathi.

UMnumzane Mancinza Mkhwanazi waphuma umuzi wakhe wawuqamba ngokuthi kusEsabelweni ngoba ethi usezitholele isabelo sakhe. Lapho angeke esahlushwa muntu khona njengoba bebehlushwa uMaZibani, unkosikazi kamfowabo uMafikazinyunda.

Ngaphezu kwalokho uSokhaya wayengumuntu wokuthula noxolo, engawuthandi umsindo ekhaya. Waphetha ngokuba emukele inkolo yobuKristu, waganwa umame oyedwa uMaGumede ngenxa yenkolo yakhe.

USokhaya wasEsabelweni akabatholanga abantwana babafana, wathola amantombazane amathathu kuphela. Kwathi noma bezama abomndeni wakhe ukuthi akathathe ikhohlo hleze athole abafana ukuze umuzi wasEsabelweni ungashabalali, wala waphetha. Impendulo ayebanika yona wayethi kusho ukuthi isabelo sakhe ukuthola amantombazane odwa. Nebala umuzi wasEsabelweni waphetha ngokuba ungabi nandodana.

Imfuyo yakhona yayilidlanzana yagcina yaphela. Ngaphezu kwalokho umuzi nakuba usekhona ukhombisa ukushabalala, ngokwenkolo kaSokhaya konke lokho kuyisabelo sakhe. Kwazise nangesiZulu kunesisho esithi: "Bonke abantu bazalwa befumbethe."

Lesi sisho siveza ngokusobala ukuthi iziphiwo zabantu azifani ngisho bangazalwa ndawonye. Iqiniso yilowo nalowo unesiphiwo sakhe asiphiwe uMdali.

Lokhu kufakazelwa uKunene, (1995:Isandulelo):

Uma-ke abanqotshiweyo sebelandela amasiko abanqobi kuphela wonke amandla nawemilando, awolimi naweqiniso okuyilo libenza abantu bengakehlulwa ngengqondo. Bangehlulwa ngengqondo-ke baphenduka izikhonzi. Kodwa izikhonzi azisoze zalingana nobukhulu babanqobileyo. Ngakho-ke abehluliwe bahlala njalo bekhonzile, bezama ukulandela, ukufana nokunxiba enhlalweni abayilangazela kwababusayo.

Okwesibili uma abanqotshiweyo sebengene kulo lonke lolu bhuku ababe besazazi ukuthi babengobani nokuthi sebeyizikhonzi eseziphundleke ingqondo. Baze babe lokhu befundisela nangababeyikho. Kokunye babe sebetshelwa yibo labo abangabanqobi babo okuyiyona milando yabo namasiko abo. Phela babatshela nje sekungale ndlela abafuna leso sifunda sibengayo. Uma abanqobi nezazi zabo sebezibeka izinto, bazibeka babophe amafindo

ukuba baphakamise okwabo. Kwenye inkathi abanqobi baze bafunge bathi yibo abaphethe lonke iqiniso lokuphila ngisho nalo lelo nelasekudluleleni phambili kwelamaThongo lapho wonke uwonke esekuMvelinqangi. Lokhu bakwenza ukuze abanqotshiweyo babeyiziboshwa ngengqondo nasenhlalweni yabo yomhlaba neyanininini.

4.2.10 KwaPhumphele

KwaPhumphele ngumuzi weNduna endala eseyakhothama uMagametshitshi Mkhwanazi. Ibutho lakhe nguNtabayezulu omncane. Umuzi wakwaMkhwanazi kwaPhumphele wakhiwe phambi kwesitobhi sebhasi namatekisi kwaCeza futhi uqondene nomuzi weNduna uMfakeni J. Mkhwanazi Ekwenabeni, behlukaniswe umgwaqo uN2.

UMnumzane Mkhwanazi M, (2007) ubeka kanje:

Umuzi kayise Endabulo wawulinxuluma, omame bebahlanu. Yena uzalwa ekhohlo uMaSikhakhane. Uyise uSolikhalamanzi wawakhe emagcekeni akwaNgqondonkukulu Ongoye (UZ) lapho kwakudayiselwa khona izinkukhu kuqala. Ngenkathi sekwakhiwa iNyuvesithi babe sebegudluzwa ngaphandle kokukhokhelwa ngendawo yabo nangamandla abo bakha imizi.

Ngaleso sikhathi wayeseganiwe uSokhaya uMaSibiya undlunkulu wakhe. Wacela ukuphuma ayokwakha umuzi wakhe. Nebala uyise uSolikhalamanzi wamvumela. Waphuma wakha ngaphesheya komfula iNkonjane ngasesitobhini kwaCeza. Umuzi wakhe wawuqamba igama wathi **kukwaPhumphele** ngoba abelungu babasusa endaweni nasemizini yawoyise ngenkani bathi abaphume baphele ngoba bafuna ukwakha uNgqondonkulu nabo bese behlala khona. Into eyayimnenga kakhulu okaNkwaliyenkosi ukuthi abakhokhelwanga

ngisho indibilishi, nomuzi weNkosi
uMuntongenakudla Mkhwanazi
kwaZondomunye wasuswa. INkosi yayokwakha
ngaseDanyini eduze kwesonto laseGospel.

Waphinda waganwa okaShamase uMaMnqayi
ikhohlo. Ngaleyo ndlela wakhula umuzi
wakwaPhumphele wabalinxuluma. INkosi
uMntongenakudla yambeka uMagametshitshi
ukuba induna yesigodi saseNkonjane ngenxa
yegalelo, ubuhlakani nobuchule ayebukhombisa
uma kuthethwa amacala kumbe kuxoxwa nje.
UMvelinqangi wambusisa ngabantwana
abalishumi nesihlanu, imfuyo ebulala inyoka
nobuhlakani.

Umuzi wakwaPhumphele wakhiwe kwaba izindlu ezintathu ezinkulu.
Ngasohlangothini lwesokudla uma ungena ekandlunkulu uMaSibiya namalawu
ezintombi nezinsizwa zakwakhe.

Indlu kaSokhaya yakhiwe phakathi negceke ngenhlana kwesibaya sezinkomo.
Izindlu zotshani zimbili. Umuzi wakwaPhumphele ubiyelwe ngezihlahla
zendlulamithi namatshe amhlophe ngaphakathi. Ngezansi komuzi kutshalwe
ihlathi lezindlulamithi.

Ukuqanjwa komuzi wakwaMkhwanazi kwaPhumphele kusukela esenzweni
sabelungu ngesikhathi bezokwakha uNgqondonkulu Ongoye (UZ). Lapho abathi
bonke abantu abakhe kule ndawo abaphume baphele ngoba bafuna ukwakha
iNyuvesithi. Ngaphezu kwalokho ababakhokhelanga ngisho indibilishi yodwa le.
Umhlonishwa ubaba uMagametshitshi samcasula lesi senzo kodwa ngenxa
yesikhathi okwakuphilwa kuso sobandlululo wayengenazwi lokuphikisa. Nebala
waphuma waphela wayokwakha umuzi wakhe phesheya komfula iNkonjane
phambi kwesitobhi sebhasi namatekisi kwaCeza.

Wawuqamba igama wathi kukwaPhumphele ngoba abelungu babasuse endaweni
nasemizini yawoyise ngendlovu yangena, bathi abaphume baphele ngoba bafuna

ukwakha umuzi wakwaNgqondonkulu nabo bese behlala khona. Leli gama lomuzi wakhe liyoba isikhumbuzo esizweni sakwaMkhwanazi ukuthi abelungu bathi abaphume baphele. Yingakho umuzi wakhe wawuqamba ngokuthi kukwaPhumphele ebhinqa amabhunu.

Lokhu kufakazelwa uFuze, (1979:65):

Here are the names of Zulu royal residences: Nobamba, Siklebheni, Bulawayo (Gibixhegu), Mbelebele, Dukuza, Khandelamankengane, Ekukhethekheteni and others that I do know well. Nobamba was the home of Senzangakhona, as well as Siklebheni. Bulawayo was named after a capital of Mzilikazi kaMashobana of the Khumalo clan, who was driven by Shaka and fled towards Mashonaland. The name Gibixhegu (oust the old man) is a reference to Mzilikazi, because his capital in Mashonaland is still known as Bulawayo.

Ngaphezu kwalokho ubaba iNduna uMagametshitshi kwakuyindoda ekhaliphile nejulayo ngengqondo. Isibonelo iNkosi uMuntongenakudla yaze yambeka ukuba abe iNduna yesigodi saseNkonjane.

Ukuqamba kwakhe igama lomuzi wakhe kwakuqopha umlando ngokwakhiwa kweNyunivesithi nokukhombisa indlela umthetho owawumi ngayo, ukhetha iphela emasini, uvuna abelungu, ubandlululo ludla umunyu. Abantu abaMpisholo bengenamalungelo, okwabo kungukukhothamela futhi babe yizikhonzi zabamhlophe.

UKoopman, (2002:189) ubeka kanje:

Narrative, anecdotal names, commemorative names. Among his example are KwaPhumphele (get out completely) which echoes the words which were uttered when one of the members

was told to leave the common homestead and KwaDeqheluka (keep on shifting) which refers to the family's continual removal from one area to another until they arrived at this destination.

4.2.11 **KwaMntezinyele / Kwazinyele**

KwaMntezinyele ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe uGamalabakhwanazi ungumnewabo weNduna endala uMagametshitshi Mkhwanazi. Umuzi wakwaMkhwanazi kwaMntezinyele wakhiwe ngezansi kwesitolo sakwaMfeka. Cishe kungaba libanga elingamamitha angamakhulu amabili ukusuka esitolo kwaMfeka uya kwaMkhwanazi kwaMntezinyele. Lo muzi wakhiwe phakathi kwezihlahla zikakotapeya nesihlabathi eaibomvu.

UMnumzane Mkhwanazi, G., (2007) ubeka kanje:

Waganwa undlunkulu wakhe uMaMthethwa owayebizwa ngokuthi okaSishi, waphinda waganwa uMaMthethwa ikhohlo obizwa ngokuthi oKaMagadeni. La magama oKaMthethwa ababizwa ngawo awoyise. Wahhala eside isikhathi engaphumile umuzi wakhe elokhu ehlezi kubo Endabulo. Kwathi emva kweminyaka engaphezu kweshumi eganiwe wasecela ukuphuma umuzi wakhe. Waphuma wakha ngezansi kwesitolo sakwaMfeka. Umuzi wakhe wawuqamba igama wathi **kukwaMntezinyele** ngoba omkakhe ngabantu abangamanuku, abaphuzukuvuka, abavilaphayo futhi abayizidenga ekubeni yena eligcokama futhi eligagu. Lesi senzo somkakhe wayengasithandi ezama ukubakhuza kube nhlanga zimuka nomoya, athiye ukuthi uyabathanda futhi bayamhlonipha.

INkosi yambusisa ngabantwana abalishumi nesithupha. Imfuyo yakhe ilidlanzana yayivele ingamthandi.

Umuzi wakwaZinyele wakhiwe kwaba izindlu ezimbili ezinkulu zomame bakhona. Izindlu ezimbili zotshani olondo, uguqasithandaze nezifulathi ezingamalawu ezintombi nezinsizwa zakhona. Isibaya sezinkomo sakhiwe ngasesangweni ngaphakathi komuzi. Ngezansi komuzi kunensimu yokudla.

Ukuqanjwa kwegama lomuzi wakwaMkhwanazi kwaMntezinyele kusukela esenzweni sabalobokazi bakaSokhaya. Abalobokazi bakaSokhaya babengabantu abangamanuku, abavilaphayo, abaphuzukuvuka futhi abayizidenga ekubeni umyeni wabo eligcokama futhi eligagu.

USokhaya wasebuka wasenyanya lesi senzo somkakhe, wazama ukubakhuza kodwa kubenhlanga zimuka nomoya. Into eyayimthiya ukuthi wayebathanda nabo bemhlonipha.

Kwathi lapho esephuma umuzi wasetha umuzi wakhe ngokuthi kukwaMntezinyele ebhinqa omkakhe ngenhloso yokuthi bayeke ubunuku, ukuvilapha nobujila. Impilo eyayiphilwa umndeni wakwaMkhwanazi kwaMntezinyele siyithola inobuhle nobubi. **Isibonelo:** ububi ukuvilapha, ubunuku nobujila babalobokazi bakaSokhaya kanti ubuhle umyeni wabo wayebathanda nabo bemhlonipha.

Lokhu kufakazelwa uMsimang, (1975:iv):

Isizwe saseMpumalanga njengamaShayina nezinye zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC)...

Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo kanti ngamaphutha abawenza zinethuba elihle lokuba zilungise eyazo imendo.

Ukwakhiwa komuzi wakwaMkhwanazi KwaZinyele wehlukene izinhlangothi ezimbili, endlunkulu nasekhohlo. Lokho kwakudalwa ukuthi uSokhaya unesithembu. Isibaya sezinkomo sakhiwe phakathi negceke, konke lokho kungubuhlakani nokuveza umlando wesizwe samaZulu ukuthi umuzi womnumzane wawakhiwa kanjani.

Lokhu kufakazelwa uMsimang, (1975:v) laphe ethi:

Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emizini eyakhiwe kanjani?

Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwe nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubalulekile ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala, izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo nje kubalulekile.

UKoopman, (2002:188) ubeka kanje:

If we accept that a homestead consists not only of the location and the physical structure but the inhabitants as well, then part of the description of the homestead will concern the type of person or persons who are living there. If such name is a critical one given by members of the community rather than by the household head himself, then there are certainly elements of social message as well as description. For example, eNkanini (obstinacy) whose inhabitants were obviously notorious for their stubbornness.

4.2.12 **Enkathazweni**

Enkathazweni ngumuzi woMnumzane wakwaMakhathini ogama lakhe uMasophetheni. Ibutho lakhe uManukelana. Umuzi wakwaMakhathini Enkathazweni wakhiwe budebuduze nesikole iMvuzemvuze. Cishe kungaba libanga elingamakhilomitha amathathu ukusuka esikoleni eMvuzemvuze uya kwaMakhathini Enkathazweni.

UMnumzane Makhathini M, (2007) ubeka kanje:

Umuzi kayise wawakhe ezintabeni zOngoye, igama lawo kusEnhlabedunusa, ulinxuluma, omame beyisithupha. Yena uzalwa endlunkulu uKaMathaba. Wanele waganwa undlunkulu uMaDindi nekhohlo uMaNdlovu wasecela ukuphuma ayokwakha umuzi wakhe. Ngenhlanhla lamvumela ikhehla elinguyise, uMpahlayengane. Waphuma wayokwakha KwaDlangezwa eNkosini yakwaMkhwanazi esigodini saseNkonjane. Umuzi wakhe wawuqamba igama wathi **kusEnkathazweni** ngoba umuzi kayise wawunokuxabana, inzondo, ukukhukulana nokuhlebana. Yena usezozakhela umuzi wakhe onokuthula, uthando nobunye aphume enkathazweni.

Waphinda waganwa iqadi uMaMthethwa, wagcina ngoMaDindi ongowesine ongudadewabo kendlunkulu wakhe uMaDindi. Ngaleyo ndlela umuzi wakhe waphenduka inxuluma. Ngaphezu kwalokho uMdali wambusisa ngabantwana abangamashumi amabili nesithupha, imfuyo ebulala inyoka, inhlalakahle nokuhlakanipha. Konke ayekufisa kusukela eqala akha umuzi uMvelingqangi nezinyanya zakubo bambusisa ngakho, imithandazo yakhe yaphenduleka.

Umuzi wakwaMakhathini Enkathazweni wakhiwe kwaba izindlu ezine ezinkulu zomame bakhona. Inxanxathela yamalawu ezintombi nezinsizwa zakhona. Indlu

kaSokhaya iqondene nesibaya emva kwayo kuneqhugwane. Isibaya sakhiwe phakathi nebala. Umuzi ubiyelwe ngamatshe amhlophe ncingo oluhlabayo. Amasango mabili elikhulu nelincane. Amasimu amakhulu omoba ngezansi komuzi. Ngasesinxeleni somuzi kunehlathi lezindlulamithi.

Ukuqanjwa kwegama lomuzi wakwaMakhathini Enkathazweni kuvela empilweni eyabe iphilwa kubo kaSokhaya. Kwakulinxuluma, unokuxabana, inzondo, ukuloyana nokuhlebana. Le mpilo eyabe iphilwa Endlabedumisa, uSokhaya wakhula akangayithanda. Kwathi laphe esephuma umuzi wakhe, wawuqamba igama wathi kusEnkathazweni ngoba umuzi kayise wawunokuxokozela, inzondo, ukuthakathana njalonjalo.

Yena usezozakhela umuzi wakhe onokuthula, uthando nobunye, aphume enkathazweni. Nebala umuzi wakhe wabanokuthula, uthando nobunye njengokufisa kwakhe. Ngaphezu kwalokho siyathola ukuthi kwakuligugu ukuba umnumzane athathe isithembu futhi lokho kwakuveza ukusutha komnumzane.

Lokhu kufakazelwa uMsimang, (1975:vi):

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu, futhi angiqondile ukuthi thina singcono kunabo.

Angisiyena umahluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazingalabo abazendulelayo.

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

Ukwakhiwa komuzi wakwaMakhathini Enkathazweni, kuveza ngokusobala ukuthi ubaba uMasophetheni wayeyindoda enesithembu, esuthayo futhi ehlakaniphileyo. Ukwakhiwa kwesibaya phakathi negceke kwakwenzelwa ukuba wonke umuntu athi eselawini lakhe akwazi ukubona esibayeni ngaphandle kokusitheka. Ngaphezu kwalokho isibaya siyindawo lapho kuhlala khona umnotho womuzi kanye nabadala abangasekho.

Kuphinde kufakazelwe uKunene, (1996:Isethulo):

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

Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni onke aboMdabu. Konke lokho kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo. Kuze kucace nakuzo izizwe ukuthi: “Bona aba bantu bakubukela phansi okwabo.”

4.2.13 Ekwenabeni

Ekwenabeni ngumuzi weNduna uMfakeni J. Mkhwanazi. Umuzi wasEkunabeni wakhiwe phambi kwesitobhi sebhasi kwaCeza. Uma usuka empambanamgwaqo kwaDlangezwa ulibangise Empangeni wona ungasesandleni sokunxele. Cishe kungalibanga elingamamitha angamashumi amahlanu ukusuka esitobhini kwaCeza uya kwaMkhwanazi Ekwenabeni.

INduna uMkhwanazi, M.J., (2007) ubeka kanje:

Uyise uMaposi wayakhe umuzi wakhe wakwaNcenginhliziyi, eganwe ngomame abathathu. Undlunkulu kunguMaDube, ikhohlo kunguMaNxele ozala uSokhaya, iqadi kunguMaSikhakhane. USokhaya wanele waganwa wasecela ukuphuma umuzi wakhe. UMaposi wamvumela, waphuma wakha umuzi wakhe. Uyise wawuqamba igama wathi **kusEkwenabeni** ngoba usenomuzi wesibili usenebe. Empeleni wayetshela unina uMaMnqayi ukuthi **mame sengenebe indodana yami isingakhele omunye umuzi.**

Nebala uSokhaya wahlala wenaba njengokusho kukayise. Waphinda waganwa uMaBhengu ikhohlo. Umuzi wasEkwenabeni waphenduka inxuluma. UNkulunkulu wambusisa ngabantwana abalishumi nane, imfuyo, inhlalakahle nokuhlakanipha.

INkosi uMkhontokayise Mkhwanazi yambeka iNduna ngenxa yokukhalipha nokwazi umlando womndeni wakubo ngendlela ecacile. Kwathi noma eyichazela iNkosi ukuthi kufanele induna iphume endlunkulu ngoba yena uzalwa ekhohlo, iNkosi yathi ithanda ubuchopho bakhe esikushilo iyakwazi futhi izwi layo lingumlomo ongathethi manga, yambeka kanjalo iNduna yesigodi saseNkonjane.

Umuzi wasEkwenabeni wakhiwe kwaba izindlu ezimbili ezinkulu. Ngasohlangothini lwesokudla somuzi ekandlunkulu uMaNtombela, izifulathi ezimbili okungamalawu ezintombi nezinsizwa zasendlunkulu. Ngasohlangothini lwesokunxele indlu yekhohlo uMaBhengu. Olondo babili botshani. Isibaya sezinkomo sakhiwe enhla nomuzi ngenxa yokuthi umuzi wakhiwe wabheka emgwaqeni omkhulu uN2. Ngemuva komuzi kunensimu enkulu okutshalwa kuyo umbila, amadumbe, ubhatata, izindlube njalonjalo.

Ukuqanjwa komuzi wakwaMkhwanazi Ekwenabeni kuvela enjabulweni, lapho uyise kaSokhaya uMaposi ezibona esenebe ngoba indodana yakhe isimakhele umuzi. Siyathola ukuthi umhlonishwa uMaposi kaNgogwana, wayenguNdunankulu weNkosi kuMuntongenakudla, wakuveza ukuthi sengathi amakhosi angahlala ekhetha olibeni lwakhe izinduna.

Nebala isifiso sakhe safezeka ngoba indodana yakhe ubaba uMfakeni uyiNduna yesigodi saseNkonjane. Ngaphezu kwalokho kuyabonakala izinkamba zesicelo nesifiso somhlonishwa uMaposi ngoba iNduna, ubaba uMfakeni ungumuntu ongaphilile kahle egazini. INkosi uMkhontokayise seyajuba umnewabo weNduna uJoshwa ukuba abe lisekela leNduna. Lokho kumbeka emathubeni okuba iNduna ngokugcwele uma kungenzeka iNduna yedlule emhlabeni.

Lokhu kufakazelwa uFuze, (1979:43):

When Ndaba was still a boy who herded cattle along with other boys of his age, he made a prediction through the song that he composed for himself and his age group (intanga) as follows:

Ndaba is a King! Oye! Ha! Oye!
But the song has since been changed and chanted as follows:

Ha! Oye! Ji ji ji!

All the words used in singing it have been dropped. It was composed by Ndaba while still a herd boy, foretelling that there would come forth from his descendant's one who would rule many clans. And he Ndaba begot Jama, Jama begot Senzangakhona, Senzangakhona begot Shaka, Dingane Mpande and other numerous sons.

Indlela owakhiwe ngayo umuzi wasEkwenabeni ukhombisa indlela umuzi wesiZulu owawakhiwa ngayo emandulo nakuba izakhiwo zixube nezesilungu. Umuzi wakhiwe wehlukana izinhlangothi ngokugana komame bakhona.

Undlunkulu uMaNtombela ngasesandleni sokudla somuzi nekhohlo ngasesandleni sokunxele somuzi. Isibaya sezinkomo sakhiwe phakathi negceke ngokuyela ngasesangweni. Indlu kaSokhaya iqondene nesibaya, eceleni kwayo indlu yangenhla kwagogo. Empeleni isakhiwo somuzi wasEkwenabeni usikhumbuza indlela abanumzane kusadliwa ngoludala ababakha ngayo imizi.

4.2.14 Esikhotheni/ KwaCezukukhuluma

Esikhotheni umuzi woMnumzane wakwaMkhwanazi ogama lakhe uMahlalethanyeni. Ibutho lakhe uNqabayembube. Elinye igama lakwaMkhwanazi Esikhotheni kukwaCezukukhuluma. Umuzi wakwaMkhwanazi Esikhotheni wakhiwe ngasesitobhini kwaCeza. Cishe kungaba libanga elingamamitha angamashumi ayisikhombisa ukusuka esitobhini kwaCeza uya kwaMkhwanazi Esikhotheni.

UMnumzane Mkhwanazi, M.N., (2007) ubeka kanje:

Uyise uMahlalethanyeni wanele waganwa uMaDube undlunkulu wasecela ukuphuma ayokwakha owakhe umuzi. Uyise kaMahlalethanyeni akavumanga wathi ngeke kulunge ngoba akakabi nangane. UMahlalethanyeni wathi akanandaba nakho konke lokho yena usephuma umuzi wakhe. Nebala waphuma wakha umuzi wakhe. Uyise, uSigodongo wawuqamba igama wathi **kusEsikhotheni ngoba lo muzi wakhiwe ngaphandle kwemvume yakhe. Ngakho-ke uwufanisa nomuzi osentabeni kumbe osesikhotheni nje ongenanhlanhla nadlozi.**

USokhaya yena wawuqamba igama wathi **kukwaCezukukhuluma** ngoba yena uqonde ukuceza ukukhuluma okubabayo emzini kayise. Empeleni akaqonde khona ukudelela uyise uma ephuma umuzi wakhe kodwa uzikhipha esidlwadlweni sezindaba, ukuloyana nokuxabana.

UMdali wambusisa ngabantwana abayisikhombisa. Imfuyo yakhe yayigqoza ukwanda. Kwesinye isikhathi ithi ukuba umhlanjana ivele ife. Izingane zaziba nomkhuhlane zibangwe nezibi zicishe ziyosika ilala. Ngenxa yokholo lwakhe, waqala wakushaya indiva. Okwamvusa emaqandeni ukushona kwezingane zakhe ezimbili zilandelana.

Wathi uma ethatha izagila, eya ezinhlangeni, zonke ayezihamba izinhlanga zazimshela ukuthi waphuma umuzi ngesinxele, kumele akushweleze. Nebala wakushweleza, inhlalo yaba yinhle, kwanqamuka umkhuhlane nokufa ekhaya.

Igama **lesitobhi sakwaCeza** lavela ngegama lomuzi **wakwaMkhwanazi kwaCezukukhuluma** ngoba ngaleso sikhathi uqala ukwakhiwa yayingekho eminye imizi eseduze komgwaqo ngaphandle kwalo wakwaCezukukhuluma.

Ngeshwa uSokhaya wahamba emhlabeni ngonyaka we-2002. Umuzi usuphethwe indodana yakhe uNkonzo M. Mkhwanazi. Umuzi wasEsikhotheni wakhiwe kwaba indlu eyodwa enkulu, izindlu ezimbili zotshani nezifulathi ezimbili zokhethe. Ngezansi komuzi kuze kuyofika eMhlathuze ngamasimu amakhulu okulinywa kuwo umbila, amadumbe, ubhatata, amantongomane njalonjalo.

Ukuqanjwa kwegama lomuzi wakwaMkhwanazi Esikhotheni lisukela ekuphumeni ngesinxele kukaSokhaya engavumelananga noyise uMpahlayengane. Lapho uyise ayembonisa ukuthi angaqale aphume ngoba wayengakabi nengane uSokhaya ayezoyithuma kulelo khaya.

USokhaya waphuma ngenkani wakha umuzi wakhe, wawuqamba igama wathi kukwaCezukukhuluma ebhinqa abakwabo ngoba emzini kayise kwakunenkoxozelo nokukhuluma okushubile, kungekho ukuthula.

Ngakho-ke useyozakhela umuzi wakhe lapho ezohlala khona ngokuthula, aceze ukukhuluma izindaba ezibhedayo, ezikhulunywa emzini kayise. Siphinde sithole nokuvela kwegama lesitobhi sebhasi namatekisi kwaCeza ukuthi lisukela egameni lomuzi wakwaMkhwanazi kwaCezukukhuluma.

Uyise wawuqamba igama wathi kusEsikhotheni ngoba lo muzi wakhiwe ngaphandle kwemvume yakhe. Ngakho-ke uwufanisa nomuzi osentabeni kumbe osesikhotheni nje ongenanhlanhla nathongo eliwubhekile.

Umphumela wokuphuma ngesinxele ekhaya kukaSokhaya wamehlela, ekugcineni wakushweleza ngempahla kwabaphansi nabaphezulu uxolo waluthola. Siyathola ukuthi ukuphambana nesiko umuntu kumdonsele amashwa. Ngaphezu kwalokho kulisiko lwabantu abangamaZulu ukuthi uma indodana isiphuma umuzi, kumele abaphilayo bavumelane ukuze nabaphansi bavumelane futhi kubulawe impahla kugaywe notshwala.

Lokhu kufakazela izwi leNkosi eBhayibhelini Exodus 20:

Hlonipha uyihlo nonyoko ukuze izinsuku zakho zande ezweni.

Okuboshwe emhlabeni kuboshwe nasezulwini.

Uyise kaSokhaya wayiqalekisa indodana yakhe ngempela yahlupheka kodwa sebebuyisene nebala izinkinga zaxazululeka.

Lokhu kufakazelwa uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye, zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza Eminyakeni eyizinkulungwane ezine uJesu engakazalwa (4000 BC).

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

Kuphinde kufakazelwe uMsimang, (1975:v):

Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla. Ngabe babekholwe nkolo yini? Yimaphi amasiko abo? Babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo, kanti kunjalo nje kubalulekile.

ISAPHLUKO SESIHLANU

5.0 AMAGAMA EMIZI ESIGODINI SASEMAHUNU

5.1 Isingeniso

Lapha kuzobhekwa imizi embalwa engaphansi kwesigodi saseMahunu ngaphansi kweNduna uMandlakayise Mnguni kwaDlangezwa endaweni yeNkosi uMkhwanazi. Kuzobhekwa ukuqanjwa kwemizi nenjula yakho kusukela phansi olwandle uma usuka ngaseThempelini laseNazareth eNelisiwe kuze kuyogcinwa ngomgwaqo ohlukanisa isigodi saseMahunu nelokishi lasEsikhawini ngakwaMcebisi.

5.2 Amagama emizi esigodini saseMahunu

5.2.1 Ekukhanyeni

Ekukhanyeni ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe nguMafikazichopha. Ibutho lakhe nguDakwawukusutha. UMnumzane Mkhwanazi uyinyanga enkulu welapha lonke uhlobo lwabantu, abantu abaNsundu, abeLungu, amaNdiya namaKhaladi. Umuzi wakwaMkhwanazi Ekukhanyeni wakhiwe eduze nesitobhi okuthiwa kukwaMnguni.

UMkhwanazi, (2007) ubeka kanje:

Kwathi esafunda amabanga aphansi wayedamane ephupha ewela imifula emikhulu efake olozisi ezihlakaleni futhi abone esehlinza inyoka. Kwesinye isikhathi aphuphe emba imithi naye angayazi ikhonjwa likhehla. Leli khehla kube sengathi uyisemkhulu wakhe kodwa kungacaci kahle. Ngaleso sikhathi uyisemkhulu noyise babesadla anhlamvana. Isigcino wagcina eseboniswa esegunjini lokufundela (classroom).

Kokunye ngisho umfundisi efundisa avele afikelwe ukukhala aklewule wagcina eseyekile ukufunda isikole. Wabe esehamba eyokwethwasa esangomeni sakwaMhlongo Embongolwana. Nebala wethwasa konke kwashesha kwalunga; waphothula kwazise nedlozi elamngena libukhali. Wathi uma esebuya ekhaya konke kwabe sekumkhanyela ukuthi wangenwa idlozi elingumfowabo kayisemkhulu owabe eyinyanga.

Kwadlula unyaka nesigamu wabe eseganwa uMaGumede. Kwedlula isikhathi esingangonyaka wabe esecela ukuphuma owakhe umuzi. Waphuma wakha ngaphandle komuzi kayise. Ubabamkhulu wakhe wayesegula ngaleso sikhathi kodwa wavuka wadondolozela wafika kulo muzi, wabhekisa ikhanda phansi wathula isikhashana wasewuqamba igama elithi kusEkukhanyeni ngoba konke kwavele kwakhanya kusukela ebunganeni bakhe umzukulu wakhe ukuthi uzoba inyanga. Kusukela emaphusheni akhe nasekubonisweni izimfihlakalo nezifo zabantu nokuthi bazosinda kanjani esesesikoleni.

Umuzi wakwaMkhwanazi Ekukhanyeni wakhiwe waba linxuluma. UMkhwanazi wabuye wathatha ikhohlo uKaMajozi. Kwakhiwe izindlu ezimbili ezinkulu, izifulathi ezintathu nolondo ababili abakhulu namaqhugwana amabili asebenzela kuwo umsebenzi wokwelapha. Ngasesangweni kwakhiwe isibaya sezinkomo. Imfuyo yakhe ibulala inyoka. Izinkomo zakhe zibalelwa emashumini amathathu kweve. Ngenhla komuzi ngasohlangothini lwesokudla utshale izihlahla zendlulamithi. Umuzi wakwaMkhwanazi Ekukhanyeni ubiyelwe ngendlela yokuthi akulula ukufohla. Unamasango amabili, elikhulu elingena wonke umuntu nelincane elingena abasekhaya nabazihlobo kuphela.

Ukuqanjwa kwegama lomuzi wakwaMkhwanazi Ekukhanyeni lisukela ezehlweni ezazehlela uSokhaya kusukela ekhula waze wabamdala. Konke kwavele kwakhanya ukuthi uzoba ugedla. Kusukela emaphusheni akhe nasekubonisweni

izimfihlakalo nezifo zabantu nokuthi bazosinda kanjani esesesikoleni. Isisho sesiZulu sithi umthente uhlabisa usamila. Ngempela nakuSokhaya kwakhanya eseyingane ukuthi uzogcina esekhanyisela futhi elaphe abantu.

Lokhu kubikezela kwezibonakaliso kuSokhaya kwakukhombisa ukuthi uzokhomba ngophakathi abase ngoba uzokwelapha athole izinkomo, izimbuzi, izimvu, inkece njalonjalo.

Lokhu kufakazelwa uFuze, (1979:43):

When Ndaba was still a boy who herded cattle along with other boys of his age, he made a prediction through the song that he composed for himself and his age group (intanga) as follows:

Ndaba is a King! Oye! Ha! Oye!

But the song has since been changed and chanted as follows:

Ha! Oye! Ji ji ji!

All the words used in singing it have been dropped. It was composed by Ndaba while still a herd-boy, foretelling that there would come forth from his descendants one who would rule many clans. And he, Ndaba begot Jama, Jama begot Senzangakhona, Senzangakhona begot Shaka, Dingane, Mpande and other numerous sons.

Ekugcineni kwagcwaliseka zonke izibonakaliso zikaSokhaya, waba inyanga enkulu edumile elapha izifo ezinhlobonhlobo. Ngaphezu kwalokho wakha siqhimuqhimu somuzi waba njengeNkosi.

5.2.2 Osizweni

Osizweni umuzi woMnumzane ogama lakhe uBhekizizwe Mlaba. Ibutho lakhe nguNtabayezulu. Umuzi wakwaMlaba Osizweni wakhiwe eduze kweThempeli laseNazaretha okuthiwa iNelisiwe. Lo muzi wasOsizweni uhlukaniswe umgwaqo phakathi kwawo neThempeli laseNazaretha eNelisiwe.

USokhaya uBhekizizwe Mlaba, (2007) ubeka kanje:

Ngokudabuka basuka enhla nezwe lakwaZulu, endaweni yaseNquthu besuswa luhlupho lwamaQadasi. Wafika wakha endaweni yaseMahunu. Waqamba umuzi wakhe igama elithi kusOsizweni ngoba wabona usizo oluvela kuMdali. Lapho eesezozakhela, afuye, alime enze konke ngaphandle kokugqilazwa ngamaQadasi. Ngaphezu kwalokho akusekho muntu emzini wakhe ozoyosebenzela ukuhlala endaweni yomlungu ebe engaholi ngisho indibilishi yodwa le.

Ngaphezu kwalokho njengoba akhe eduze kweThempeli, umuzi kaShembe, lo muzi wakhe uyanikela ngawo ukuthi ube lusizo emakholweni asEkuphakameni uma bezokwenza isikhumbuzo seNkosi iLanga u-J.G. Shembe ngokuthi abalalise abadinga indawo yokulala nabafuna ukubeka izinqola zomlilo ababekise egcekeni kwakhe nakho konke angakwazi ukubasiza ngakho. Njengoba umuzi wakhe kusOsizweni akabandlululi muntu ngebala; ngokwenkolo, ngokobuhlanga, ngokobulili njalonjalo bonke abantu bemukelekile.

Umuzi wasOsizweni kwaMlaba wakhiwe waba linxuluma. Kwakhiwe izindlu ezintathu ezinkulu. Eyokuqala ngekaNdlunkulu uMaKhumalo, eyesibili ngeyekhohlo uMaMbambo, eyesithathu ngeyeqadi uMaMjadu. Kwakhiwe futhi izindlu ezintathu zotshani, isokangqangi, izifulathi ezintathu nguqasithandaze ababili. Phakathi negceke uma uya ngasesangweni kwakhiwe isibaya sezinkomo.

Ngezansi komuzi ngamasimu omoba nawokudla, lapho betshala khona umbila, amadumbe, ubhatata nakho konke okuzitshalo. Umuzi waOsizweni kwaMlaba ubiyelwe ngezicobo zodwa kwangafakwa cingo kodwa akulula ukufohla ungene ngaphakathi kumbe uphumele ngaphandle komuzi, ngaphandle kokuphuma ngesango.

Ukuqanjwa kwegama lomuzi wakwaMlaba Osizweni kusukela esenzweni samaQadasi lapho ayebandlulula khona abantu abamnyama. Isizwe esimnyama sasigqilazwa abeLungu ngokuthi babasebenzele emapulazini abo kodwa bangabaholeli basebenzele ukuhlala endaweni yoMlungu. OkaXimba wazibona esethole indawo elusizo kuye nabomndeni wakhe ngoba usezokwakha ngokuthanda, afuye ngenkululeko kungasho muntu ukuthi akanciphise imfuyo uma isibulala inyoka ngoba usebangisa unkosana epulazini. Izingane zakhe sezizofunda ngokukhululeka zigcine lapho ezithanda khona ngaphandle kokuyekiswa amaBhunu athi azizongena epulazini.

Ngaphezu kwalokho njengoba umuzi wakhe ewakhe eduze neThempeli laseNazareth eNelisiwe unikela ngawo ukuba ube lusizo emakholweni asEkuphakameni uma ezokwenza isikhumbuzo seNkosi iLanga u-J.G. Shembe ngokuthi abalalise abadinga indawo yokulala nofuna ukubeka izinqola zomlilo ababekise ebaleni kwakhe nakho konke angakwazi ukubasiza ngakho.

Siyathola ukuthi ukuqanjwa komuzi wakwaMlaba, Osizweni kusikhumbuzwa esikhathini sobandlululo esesadlula. Mhlawumbe izizukulwane ezizayo ezingagcina zingasasiqondi kahle uma kungalotshwa lutho ngaso ukuze nazo zifunde zazi ngemuva lazo kusukela kokhokho bazo kuze kube kuleli qophelo ngoba umuntu ohlakaniphile nophumelelayo owazi imuva lakhe nezimpande zakhe ukuze azi nephambili lakhe.

Lokhu kufakazelwa uLamula, (1967:Isandulelo):

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

OkaXimba wayeqopha umlando ngokwetha umuzi wakhe ngokuthi kusOsizweni
ebhinqa amaNgisi namaQadasi ngobandlululo ayelubhebhezela elubhekise
esizweni esiMpisholi.

Ngakolunye uhlangothi wayeveza umusa nothando kubantu bonke ngokunikela
ngomuzi wakhe ukuthi ube lusizo. Ekugcineni konke kwahamba njengoba
ayefisa. Umuzi wakhe waba inxuluma, wathola izibusiso ngempela kusOsizweni
ngegama nangokwenza.

5.2.3 KwaHlengimpilo

KwaHlengimpilo igama lomuzi woMnumzane wakwaMjadu ogama lakhe
nguMntukhona. Ibutho lakhe nguManukelana. Umnumzane Mjadu
unguMfundisi ebandleni laseNazareth Baptist eThempelini laseNelisiwe. Umuzi
wakwaMjadu kwaHlengimpilo wakhiwe phakathi kwezikole ezimbili, iQantayi
isikole esikhulu neMntukhona isikole samabanga amancane. Kuthi akube libanga
elingamakhilomitha amabili nhlangothi zombili ukusuka emzini wakwaMjadu
kwaHlengimpilo uya eQantayi noma eMntukhona.

Ubaba uMntukhona Mjadu, (2007) ubeke kanje:

Umuzi kayise wawulinxuluma eganwe
ngamakhosikazi ayisishiyagalolunye.
UMaMkhwanazi unina wakhe wayelikhohlo
futhi endlini kwabo nguye izibulo.
Ngokungalingani kweziphiwo ezivela kuMdali,

ukungacabangi ngendlela efanayo njalonjalo, isihlava sabe sesingena kuba fowabo. Inzondo nokuthakatha kwadla lubi. Ngaleso sikhathi wabe eseganiwe uNdlunkulu uMaDube kodwa engakaphumi umuzi.

Ukugula nokufa kwangenisa endlini yakwabo. Ngenhlanhla ikhehla elimzalayo uNqabayembube lashesha labona kanti naye washesha wabona nezinhlanya zabe sezimtshelela ukuthi umkhuba usekhaya. Iqhinga elingamhlenga ukuba aphume owakhe umuzi uzothola ukuphila ashaywe umoya. Nebala wacela kuyise ukuphuma ayokwakha owakhe umuzi. Ngesikhathi esewakhile uNqabayembube, ikhehla elimzalayo lafike lawuqamba umuzi igama elithi kukwaHlengimpilo ngoba lalibhinqa undodana walo ukuthi ubehlenga impilo yakhe nabantwana bakhe ngokuphuma elakhe inxiwa.

Naye uSokhaya uMfundisi uMjadu wawuqamba umuzi wakhe wathi kukwaHlengimpilo. Empeleni naye wayebhinqa abafowabo ukuthi njengoba esephume umuzi wakhe uzama ukuhlenga impilo yakhe nezingane zakhe enzondweni nasebuthakathini obuvela kwabozalo lwakhe. Uqhube wathi konke kwahamba kahle njengokufisa kwakhe. Umuzi wakhe waba nempilo, imfuyo ebulala inyoka, Izingane eziningi njalonjalo.

Waphinda waganwa ikhohlo uMaMkhize, waganwa futhi iqadi uMaDube udadewabo kaNdlunkulu wakhe. Umuzi wakwaMjadu kwaHlengimpilo wakhiwe waba linxulumana. Izindlu ezintathu ezinkulu, zomame bakhona, izifulathi ezine, izindlu zotshani ezimbili neqhugwane. Phakathi negceke uma uya ngasesangweni kwakhiwe isibaya sezinkomo, eceleni kwaso isihulugu bese kuba isibaya sezimbuzi. Ngezansi komuzi ngamasimu omoba nommbila.

Ngaphezu kwalokho kunesikole samabanga aphansi esaqanjwa ngegama likaSokhaya wakwaHlengimpilo kwathiwa uMntukhona.

UMjadu, (2007) ubeka kanje:

Lesi sikole esibizwa ngegama lakhe sasungulwa nguye nabanye abanumzane bendawo. Yena wanikela ngendawo yakhe. Nalapha sesakhiwa nguye owayehamba phambili ekwakhiweni kwaso. Kusukela kwakhiwa amabhulokhi okwakha nokusakha uqobo. Lesi sikole saseMntukhona okwamanje siqala ebangeni lokuqala sigcine ebangeni lesithupha (grade 6).

Ukuqanjwa komuzi wakwaMjadu kwaHlengimpilo kusukela esenzweni somona, ubukhunkuli, unya njalonjalo esasenziwa abozalo lukaSokhaya belubhekise kuye uqobo. Wazithola eshlezi kalubhojozi, ukugula nokufa sekungenise endlini yakwabo.

Ngenhlanhla uyise washesha wawubona lo mkhuba noSokhaya washesha wawubona nezinhlanya zabe sezimtshele ukuthi umkhuba usekhaya. Isu elingamsiza ukuphuma umuzi wakhe ukuze ahlenge impilo yakhe nomndeni wakhe.

Siyathola ukuthi uSokhaya benoyise bavela bengamadoda anobuchopho obukhaliphile ngoba bashesha ukubona inkinga nesixazululo sayo. Okwesibili bayifuna kwabacwaninga izimfihlakalo, izifo nezinto ezihlupha abantu ngokwehlukahlukana.

Isigcino bawuthola umsuka nesixazululo sayo, emva kwalokho abawenzanga umsindo ekhaya kodwa baxazulula inkinga ngokuthula nebala yaxazululeka.

Lokhu kufakazelwa uMsimang, (1975:vi) :

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazozonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu,

futhi angiqondile ukuthi thina singcono kunabo, angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abazendulelayo. Okwesibili ukuthi kuyoba intokozo kimi uma kuthi kokuhle abakwenzayo thina senezezele, kuthi emaphutheni abawenzayo thina sifunda ukuqondisa ezethu izindlela. Zulu!

Ubuhlakani, impucuko ayiyinye yehlukene ngamazwe ngamazwe angaphansi komthunzi welanga. Ukukwazi ukuhlola welaphe umuntu asinde, ubethele umuzi njalonjalo ngaphandle kokukufundela ezikoleni. Lokho kungukuhlakanipha nesiphiwo esivela kuMdali ezinye izizwe ezingakuphiwanga. Isizwe nesizwe akumele sicwase kumbe sibukele phansi esinye isizwe ngobuhlakani baso ngoba kukhona ubuhlakani obukhulu obungalotshiwe phansi.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

Kanjalo-ke sithi akungabi engathi impucuko yafika nabelungu. Impucuko yindala, impucuko ayiyinye, impucuko ingalokhu nalokhu kwezizwe ngezizwe. Okuyiyo enkulu yileyo yobudlelwano, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu.

Ezinye zikhetha lokho eziyikho nezikufanisa nokwazo bese zithi impucuko yile. Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi ekube nanamuhla ukubhala lokhu kuthekela kukho.

UKoopman, (2002:192) ubeka kanje:

In an ideal society, all people would live in peace and harmony. That is not so and has never been so since homesteads were first named can be seen by the equal large number of homestead names that reflect social tension: whether jealousy among co-wives, in-fighting among co-heirs of an inheritance, the eternal suspicions of

the mother-in-law, the suspected witchcraft of neighbours.

5.2.4 KwaThandwayinkosi

KwaThandwayinkosi umuzi woMnumzane wakwaNdlovu ogama lakhe nguMfungelwa. Ibutho lakhe kwakunguNtabayezulu. Umuzi wakwaNdlovu kwaThandwayinkosi wakhiwe eduze kwehholo lomphakathi laseMahunu cishe kungaba libanga elingamakhulu ayisikhombisa amamitha (700m) uma usuka kwaThandwayinkosi uya ezikoleni eQantayi.

Empeleni lo muzi wakwaThandwayinkosi wakhiwe eduze nasempambanweni yomgwaqo ongena ehholo lomphakathi, oya ezikoleni eQantayi, olibangise olwandle noqhamuka Esikhawini.

UPhiwayinkosi Ndlovu, (2007) ubeka kanje:

Kwathi sebekhulile baganwa, umfowabo uMfungelwa noyinkosana yabo wagula ngengqondo eside isikhathi. Bonke baphuma imizi yabo kodwa lutho umfowabo uMfungelwa Ndlovu ngenxa yokugula. Emva kwesikhathi eside kwafika inyanga yaseSwazini, umnumzane Mdliwa Shongwe. Inyanga le yafike yakha phesheya komfula iNkonjane ngenhla kwempambano yomgwaqo wakwaDlangezwa. Yiyo-ke leyo nyanga eyafike yakhipha amabhungane kuSokhaya wakwaNdlovu kwaThandwayinkosi, nebala wasinda.

Kwase kuzanywe ezindaweni eziningi kodokotela, kubathandazi nasezinyangeni. Le nyanga yakwaShongwe yabe inguMfundisi webandla laseZiyoni. Yanele yamthandazela, yamelapha wasinda yamtshela ukuthi iNkosi uMdali wezinto zonke iyamthanda yamdala ngenjongo yokufeza inhloso ethile engafani neyomunye umuntu. UNdlovu esesindile wakhetha iNkosi wakholwa ebandleni

laseZayoni elaliholwa uMfundisi uShongwe.
Emva kwalapho waphuma umuzi wawuqamba
igama wathi kukwaThandwayinkosi esho ngoba
iNkosi ikhombisile ukuthi iyamthanda inenhloso
futhi ngaye, yamvusa esefana nofile egula
ngengqondo.

USokhaya waganwa ngamakhosikazi amabili uMaMjadu uNdlunkulu nekhohlo
uMaNgema. UMvelinqangi wambusisa ngabantwana abanengi nemfuyo ebulala
inyoka. Umhlaba kawunoni ngoba naye okaGatsheni sewaya koyisemkhulu.
Washona ngonyaka we-2000, eseneminyaka engamashumi ayisishiyagalolunye
nesithupha. Isifiso sakhe safezeka ngoba wayefisa ukuthi umuzi wakhe ukhule
udlondlobale ngoba wayethandwa yiNkosi futhi wawuphiwa yiNkosi. Yingakho
aqamba indodana yakhe wathi uPhilangenkosi nokuyiyo njengamanje ephethe lo
muzi wakwaThandwayinkosi.

Umuzi wakwaNdlovu kwaThandwayinkosi wakhiwe waba linxuluma. Kwakhiwe
izindlu ezimbili ezinkulu, izifulathi ezintathu, izindlu zotshani, olawondi ababili
neqhugwane. Phakathi nomuzi uma uya ngasesangweni kwakhiwe isibaya
sezinkomo. Ngezansi komuzi ngamasimu okudla nehlati lezindlulamithi.
Ngendlela obiyelwe ngayo umuzi wakwaThandwayinkosi akulula ukufohla
ungene noma ngaphi, isango elikhulu ngezansi nelincane ngenhla.

Ukuqanjwa kwegama lomuzi wakwaNdlovu kwaThandwayinkosi kusukela
ekuguleni ngengqondo kukaSokhaya. Ekugcineni waluthola usizo wasinda
ngokuthandwa yiNkosi. INkosi yasebenzisa isandla senyanga uMfundisi
uShongwe webandla laseZiyoni, yamkhulekela yamelapha wasinda. Ekugcineni
yamtshela ukuthi uNkulunkulu iNkosi yamakhosi iyamthanda futhi inenhloso
ngomuntu ngomuntu eyehlukile ngokwehlukana kwabantu.

Esesindile wabe esekhetha iNkosi kulo ibandla lamaZayoni elaliphethwe
uMfundisi uShongwe. Wakha umuzi wawuqamba igama wathi

kukwaThandwayinkosi ngoba iNkosi, uMdali yiyo emsindisile yamkhombisa ukuthi iyamthanda, inguMsindisi wabo bonke abantu abayethembayo.

Sithola uMvelingqangi esivezela ubukhulu bakhe ukuthi bonke abantu banokuhlakanipha ngokwehlukana kwemihlaba ngemihlaba kodwa yena munye. Umthandazi, uMfundisi uShongwe ungowase-Afrika eSwazini. Uqhamuka nosizo emva kokuba sekwehlulekwe ezindaweni eziningi ukwelapha uSokhaya. Lokho kufakazela ukuthi inhlakanipho iyashiyana enkulu ngeyokuhlalisana kwethekeliswane ngolwazi ukuze isizwe nesizwe siphile, sithuthuke, sikhule sidlondlobale ngolwazi olunhlobonhlobo.

Lokhu kufakazelwa uKunene, (1996:Isethulo) lapho ethi:

Ingani bona kabazi ukuthi emhlabeni lapha kunezingwazi ngezingwazi eziqondene nenhlalo nemibono ezisukela esiswini salowo mhlaba labobantu abakuwo. Okusho ukuthi nakuphi abakwenzayo kumbe abaseShayina banendlela yabo, ngisho nabasekudukanemihlaba (Europhu) banezindlela zabo ezahlukene.

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

UKoopman, (2002:191) ubeka kanje:

A large number of homestead names reflect the immate's desire for peace, good health and happiness.

5.2.5 Empoqweni

Empoqweni ngumuzi woMnumzane wakwaMwandla ogama lakhe ngu-Isaac. Umuzi wakaMwandla Empoqweni wakhiwe eduze kwesikole iQantayi. Cishe

kungaba libanga elingamamitha angamakhulu amabili ukusuka emzini wasEmpoqweni uya esikolei iQantayi. Ibutho likaSokhaya uKhiphinkunzi.

UMnumzane I. Mwandla, (2007) ubeka kanje:

Umuzi kayise Ekuphileni wabe ulinxuluma kodwa kunokuthula, uxolo nokuzwana kusukela konina kuze kufike kubo. Yena uzalwa ekhohlo. Kwathi nalapho eseganiwe uNdlunkulu wake uMaDube akangacabanga ukuphuma owakhe umuzi. Waphinda waganwa ikhohlo uMaSithole lutho ukuphuma umuzi wakhe. Kwaze kwaphefumula ikhehla elimzalayo uNqabayembube, lamcela ukuba alandisele umuzi nalapho, nalapho wake wazindela. Labuye lamcela ukuba aphume akhe umuzi kodwa angayi kude.

Nebala waggcina ephuma umuzi awuqamba igama wathi kusEmpoqweni ngoba yena ubengathandi noma ubengakathandi ukuphuma owakhe umuzi njengoba wayesekhulile futhi eseganiwe. Empeleni wayethanda ukuhlala khona ekhaya likayise nabafowabo kodwa ngesicelo sikayise uNqabayembube waggcina ephoqeka ukuba aphume ayokwakha owakhe umuzi nezingane zakhe.

Umuzi wakwaMwandla Empoqweni ulinxuluma. Kwakhiwe izindlu ezinkulu ezimbili zomame bakhona, indlu kaSokhaya phakathi negceke ngenhla kwesibaya, inxanxathela yamalawu ezintombi nezinsizwa zakhona. Uma uya ngasesangweni kwakhiwe isibaya sezinkomo. Ngezansi komuzi ngamasimu ommbila, ubhatata namadumbe. Ngenhla komuzi kutshalwe ihlathi lezindlulamithi.

UBhekuyise Mwandla, (2007) ubeka kanje:

Ubaba yindoda ekhonze amasiko esiZulu nokuthi kubuswe ekhaya. Uma sekujatshulwa

kade kubuswa, kufinywa ngendololwane
izinsizwa ziyaye zimbonge zithi:

Wadla Mdlekedle kaBheseni,
amashwayimbana izinqe zengane.
Isambane esamba umgodi sawulala
engani ezinye izambane zimbimigodi
zingayilali.

Ukuqanjwa komuzi wakwaMwandla Empoqweni kusukela enhlalweni eyabe iphilwa emzini kayise kaSokhaya. Umuzi kayise kaSokhaya Ekuphileni nakuba wawulinxuluma wabe unokuthula, uxolo nokuzwana kusukela komame kuze kufike kubo. Ngendlela okwakumnandi ngayo uSokhaya wagcina engasacabangi ukuphuma umuzi njengoba ayesethathile omame baze bababili.

Uyise uNqabayembube wagcina wayicela indodana yakhe ukuba imandisele imuzi yakhe. USokhaya wabamadolonzima. Kwaze kwaba kabili ikhehla elinguyise limcela ukuba alandisele imizi yalo. Ekugcineni uSokhaya wavuma waphuma umuzi wakhe.

Wawuqamba igama wathi kusEmpoqweni ngoba yena ubengakathandi ukuphuma umuzi kodwa ngokuthobela isicelo sikayise uyaphoqeka ukuphuma umuzi wakhe. USokhaya nakuba ayephume engakathandi simthola enesibusiso. Umuzi wakhe ulinxuluma, imfuyo ebulala inyoka, izingane eziningi. Ngaphezu kwalokho umuzi wakhe unokuthula, uxolo nokuzwana njengokayise. Konke lokhu kudalwa inhlonipho nokulalela izwi lomntomdala ekhaya.

Lokhu kufakazelwa uKunene, (1995:Isendulelo):

Lapha-ke eMzansi ne-Afrika sinecala, icala lokuba size siphakamise inhlalo yethu nemibono yethu ukuze i-Afrika nayo isibonge. Ingaze yathi: “Lokhu kwaseMzansi kungamagamathandukwana futhi sekusuthi imifino yodwa yabasesilungwini, yona idliwa ngabangenamazinyo.” Kuyobe kuyinhamba

lokho ngoba thina sinawo amazinyo sinawo amasiko amakhulu ethu.

Esikuqondile okukhulu kuqondene naleso sizukulwane sona siyoqhibuka ezidulini zomhlaba wethu, sona siyozazi size siyazisise nemilando nolimi lwethu olunezalo izindlela nezigigaba zokulubeka. Inamuhla kaliqali ngathi ikusasa lingokubona kwangayizolo ukuze abantu bandeduki.

UKoopman, (2002:189) ubeka kanje:

From the Stuart Archives comes the name of one of Mpande's homesteads – Ekuweleni (place of crossing over). This is a reference to Mpande's decision to cross the Tugela River and seek an alliance with the Boers.

5.2.6 Embhongankomo

Embhongankomo ngumuzi woMnumzane wakwaMwandla ogama lakhe nguNtabeni. Ibutho lakhe nguManukelana omdala. Umuzi wakwaMwandla Embhongankomo wakhiwe eduze kwesikole samabanga aphansi okuthiwa iMntukhona. Cishe kungaba libanga elingamamitha angamakhulu ayisikhombisa ukusuka kwaMwandla Embhongankomo uya ezikoleni eMntukhona. Umuzi wakwaMwandla Embhongankomo wakhiwe waba linxuluma.

Ubaba uNtabeni, (2007) ubeka kanje:

Kwathi eseganiwe uNdlunkulu wakhe uMaHlabisa wasecela ukuphuma ayozakhela owakhe umuzi. Nebala uyise wamvumela. Okwamangaza ukuthi mhla esethatha izinkomo zakhe ayeziphiwe uyise, zabhonga indlela yonke zaze zayofika emzini wakhe. Kwathi noma sezifikile zathatha isikhathi eside ukuyeka ukubhonga. Ikhehla elimzalayo lathula lase lithi lo muzi kusEbhongankomo ngoba bekubhonga izinkomo indlela yonke. Lokhu kubhonga kwezinkomo kwakukhuluma. Emva kokuba

esakhile wavelelwa umkhuhlane kwagula izingane zabangwa nezibi kwakubi impela. Kwaze kwafa nezinkomo ezimbili, zivele ziqimuke zizifele nje ngaphandle kokugula. Wagcina wathatha izagila benomfowabo uMaqhude baya ohlanyeni. Isangoma uMaZiqubu safike sathi kukhala abaphansi akaziwa ukuthi ukuphi. Kwakumele agaye utshwala abike ngembuzi ukuthi usephuma umuzi. Aphinde futhi lapho esakhe khona agaye utshwala abike ngembuzi ukuthi usephume umuzi, nakhu lapha asakhe khona acele bambheke nomuzi wonke babe yisihlangu sakhe.

Nebala wakwenza lokho njengokusho kwesangoma kwaphela ukugula kwabantu ekhaya nokufa kwezinkomo kwanqamuka. Yena uthi wayegaye utshwala wabika ngembuzi esesemzini wakhe. Wayengabikanga ekhaya ngembuzi mhla ephuma. Empeleni wayebikele uyise nabaqowabo kwaphela lapho akangabika kwabalele ogo noyisemkhulu bakhe.

USokhaya waganwa ngamakhosikazi amane. UNdlunkulu uMaHlabisa, ikhohlo uMaMhlongo, iqadi uMaMjadu kanye noMaMlondo. Umuzi wakwaMwandla Embhongankomo wakhiwe waba linxuluma. Kwakhiwe izindlu ezine ezinkulu zomame bakhona, phakathi negceke indlu kaSokhaya, amalawu ezintombi nezinsizwa zakhona. Isibaya sezinkomo sakhiwe phakathi nomuzi uma uya ngasesangweni. Ngezansi komuzi ngamasimu okudla nawomoba. Imfuyo yakhe ibulala inyoka, izinkomo zicela emashumini amathathu kanye nezimbuzi. Umuzi wasEbhongankomo ubiyelwe ngezixobo zodwa ngendlela yokuthi akufohleki. Amasango mabili elikhulu ngezansi komuzi nelincane ngenhla komuzi.

Ukuqanjwa komuzi wakwaMwandla Embhongankomo kusukela esigeni esasigilwa izinkomo ngesikhathi esezisa emzini wakhe uSokhaya. Izinkomo zazihamba zibhonga indlela yonke. Kwathi nalapho sezifikile ekhaya zaqhubeka zabhonga isikhashana zase ziyeka. USokhaya lesi senzo akasithathelanga phezu kanti sasikhuluma. Kwaphetha ngokuba avelelwe umkhuhlane, kwagula izingane

zibangwa nezibi. Isigcino kwafa izinkomo ezimbili zivele ziqimuke zizifele nje ngaphandle kokugula.

Wagcina wathatha izagila uSokhaya baya nomfowabo ohlanyeni. Isangoma samhlubela udlubu okhasini, sathi kukhala abaphansi akaziwa ukuthi ukuphi. Kwakufanele agaye utshwala abike ngembuzi ukuthi usephuma umuzi. Aphinde lapha esakhe khona agaye utshwala abike ngembuzi. Nebala wakwenza lokho kwanqamuka ukugula nokufa kwezinkomo ekhaya, wahlala ngokuthula wakhululeka.

Sithola uSokhaya engumuntu owagcinayo amasiko futhi olalelayo nakuba aphunduleka ngesikhathi ephuma umuzi wakhe. Akangafana nalabo bantu abathi sebephucukile amasiko abasawagcini ngoba ayizindlela zobumnyama futhi sebeyakholwa, bona sebephila impilo yesimanje.

Lokhu kufakazelwa uKunene, (1996:Isethulo):

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

Isihlakaniphi sifunda ngamaphutha abanye. Sinethuba elihle lokufunda ngokuhle okwenziwa ngokhokho bethu kanti ngamaphutha abawenza sinethuba elihle lokulungisa ezethu izindlela.

Lokhu kufakazelwa uMsimang, (1975:iv) lapho ethi:

Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo, zinokuningi

ezingakufunda ngobuhlakani bawokhokho bazo kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyayo imendo. Konke lokhu kungenze ngabheka emuva kepha ngenkulu indumalo ngibona iyizolo lamaZulu selibonakala kaluvindi, kanti ikuthangi lona alisakhonjwa nangalukhalo.

UKoopman, (2002:35) ubeka kanje:

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

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

5.2.7 KwaBongangokubi / KwaMntubongangokubi

KwaBongangokubi ngumuzi woMnumzane wakwaMkhwanazi ogama lakhe nguMaqiqi. Ibutho lakhe uSehlasenyuka. Umuzi wakwaBongangokubi wakhiwe eduze nesitobhi esibizwa ngokuthi kukwaMnguni. Cishe kungaba libanga elingamakhilomitha amathathu ukusuka kwaMkhwanazi kwaBongangokubi uya esikoleni eQantayi. Umuzi wakwaMntubongangokubi wakhiwe eduze kweThempeli laseNazaretha elibizwa ngokuthi kuseNdabenkulu.

UMnumzane Maqiqi Mkhwanazi, (2007) uthi:

Umuzi kayise kwakulinxuluma. Igama lawo kukwaKhawiximikhono. Uyise wayeganwe amakhosikazi amahlanu. Umama wakhe uMaSikhakhane ngowesine ngokugana uyise uPhondolwendlovu. Kwathi ngokushona kukayise uPhondolwendlovu, umuzi kayise wahlakazeka. AbaseNdlunkulu nabaseqadini

basala ekhaya. Kwathi abasekhohlo, indlu yesine neyesihlanu izelamani oMaZikhali bobabili. USokhaya wayesemncane ngaleso sikhathi, esafunda amabanga aphansi ezikoleni. UNojabula umfowabo omdala ozalwa ekhohlo uMaGumede wakha umuzi wakwaBhekonjani. Wabakhulisa kahle ngisho odadewabo sebegana babekhishwa umfowabo uNojabula. Ngesikhathi eseganwa uSokhaya wamelekelela umfowabo uNojabula ngezinkomo zokulobola. Waganwa uMaBiyela kwakuhle ekhaya. Ngokuhamba kwesikhathi watshela umfowabo uNojabula ukuthi usecela ukuphuma umuzi wakhe. Umfowabo wamkhombisa indawo ngaphesheya komthombo eMabilindini nebala uSokhaya kwaba sengathi uyavuma. Empeleni kwasekukhona ukungezwani phakathi kukaSokhaya nomfowabo uNojabula mayelana namabheka ayelobole odadewabo bakaSokhaya. Okwamangaza wonke umuntu ekhaya ukuthutha kukaSokhaya ebusuku kungazelele muntu. Kwaso ngolwalula sekukhala ibhungane ezindlini zakhe.

USokhaya wakha umuzi wakhe endaweni yaseMahunu esuka kwaShikishela eMtubatuba. Wanele wakha wayiqeda indlu wasebiza umfowabo ukuthi akazombeka ngokwesiko. Umfowabo uNojabula wafika wawuqamba igama wathi kukwaBongangokubi. Ebhinqa umnewabo amkhulise njengengane yakhe, waze waganelwa ezandleni zakhe kanye nodadewabo bakhishwa nguye. Ekugcineni bambonga ngenyongo yenyathi, ngokubi kuhle komkhunkuli wezigodo. Bahamba ebusuku bengasamtshelile ukuthi sebethutha, wabona ngolwalula. Wezwa ngosibhinca makhasana abasiki bebunda ukuthi umnewabo usegobe amadlangala kwaDlangezwa esigodini saseMahunu. Lokho kwamphatha kabi ukuthi ingane kayise ihambise okomuntu oxoshiwe noma ebalekela ubuthakathi.

Umuzi wakwaBongangokubi wakhiwe kwaba izindlu ezimbili zokhethe kanye nolondo ababili botshani. Ubiyelwe ngezihlahla zamagwava nezamathungulu. Ngaphambi komuzi kunensimu enkulu yomoba.

Ukuqanjwa komuzi wakwaMkhwanazi kwaMntubongangokubi kusukela esenzweni sikaSokhaya. Lapho ethutha ebusuku engamtshelile umfowabo njengoba ayekhuliswe nguye. Ngaphezu kwalokho odadewabo babekhishwe ngumfowabo nezindleko zemigcagco yabo ngisho nekaSokhaya yayithwelwe ngumfowabo uNojabula. Ekugcineni usembonga ngokubi usemlwisa ngamabheka odadewabo ekubeni akadlanga nkomo umfowabo.

Umfowabo uNojabula wafika wawuqamba wathi kukwaMntubongangokubi ngoba umnawabo umbonge ngokubi ekubeni wamkhulisa uSokhaya kanye nodadewabo. Ekugcineni uselwa naye usethutha njengomthakathi kumbe umuntu obalekela ukukhukulwa abulawe ngokuthutha ebusuku kwesikabhadakazi futhi angamtsheli usebona ngolwalula. Usezwa ngosibhincamahasana ukuthi ingane kayise ithuthe yayokwakha kwaDlangezwa esigodini saseMahunu. USokhaya wagcwalisa isisho esithi umlungisi uzithela isisila.

Lapha sithola uSokhaya bekhula beyizintandane kodwa wabakhulisa kahle umfowabo uNojabula. Lobo buntandane bangabuzwela, umfowabo walima indima kayise nonina wabafukamela ngemfudumalo. Wabakhulisa, wabafundisa, wamgcwalisela ilobolo izinkomo ezinhlanu nodadewabo wabaganisa, wabamela. Ekugcineni umnewabo wambonga ngokubi.

Lokhu kufakazelwa uMsimang, (1975:vi):

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazozonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu futhi angiqondile ukuthi thina singcono kunabo. Angisiyena umahluleli wokubi nokuhle kuphela

ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abasendulelayo. Okwesibili ukuthi kuyoba intokozo kimi uma kuthi kokuhle abakwenzayo thina sifunda ukuqondisa ezethu izindlela, Zulu!

UKoopman, (2002:188) ubeka kanje:

If we accept that a homestead consists not only of the location and the physical structure but the inhabitants as well, then part of the description of the homestead will concern the type of person or persons who are living there.

5.2.8 KwaDelumbuso

KwaDelumbuso ngumuzi woMnumzane wakwaMnguni ogama lakhe uMandlakayise. Umuzi wakwaMnguni kwaDelumbuso wakhiwe ngasesitobhini esibizwa ngokuthi kukwaMnguni. Cishe kungaba libanga elingamamitha angamakhulu ayisikhombisa ukusuka ehholo lomphakathi uya emzini weNduna uMnguni kwaDelumbuso.

INduna uMandlakayise Mnguni, (2007) ithi:

Wakhulela kwamalume wakhe ngenxa yokushonelwa abazali esemncane. Umalume wakhe uMasiphula wamkhulisa kahle njengendodana yakhe. USokhaya waze waganelwa emzini kamalume wakhe, uNdlunkulu wakhe uMaButhelezi. Wayengaconsi phansi kumalume wakhe. Konke ayekucela wayeshesha amenzele umalume wakhe.

Kwaphela iminyaka emibili eganiwe, wasecela ukuphuma akhe umuzi wakubo. Uninalume uMadela waya le nale engathandi ukuthi umshana wakhe aphume ngenxa yokumcabangela ukuthi hleze ahlupheke esethi

wakhe lowo muzi. Wagcina emvumele ukuba ayokwakha umuzi wakubo. Waphuma wawakha isidumo. Wawuqamba igama wathi **kukwaDelumbuso. Wathi kukwaDelumbuso ngoba wadela umbuso wasekhakonina.** Ehlezi ekhomba ngophakathi, ephakathi komhlane nembeleko. Waqoma ukuyovusa umuzi wakubo. Nempela kwaba njengesifiso sakhe. Wawakha umuzi wakhe kalula. Waphinda waganwa uSokhaya ikhohlo uKaMlambo. Lokho kwawukhulisa umuzi wakwaDelumbuso. UMdali wambusisa ngabantwana abalishumi nesikhombisa.

Umuzi wakwaMnguni kwaDelumbuso wakhiwe waba nezinhlangothi ezimbili. Ngasohlangothini lwesokudla uma umi phakathi nomuzi izindlu zikaNdlunkulu uMaButhelezi. Ngasohlangothini lwesokunxele izindlu zasekhohlo uMaMlambo. Indlu kaSokhaya iphakathi nomuzi. Indlu yakwagogo ingemuva kwekaSokhaya. Phakathi nomuzi uma uya ngasesangweni kwakhiwe isibaya sezinkomo. Umuzi wakwaDelumbuso ubiyelwe ngamatshe acakwe ngopende omhlophe. Amasango mabili, elikhulu nelincane.

UMnguni M., (2007) ubeka kanje:

Uma kubuswa emzini wakhe, izinsizwa ziyaye zimbonge zithi:

Sikeyi jikel' eshobeni.
Mthakathi wezindaba.
Umnyama nomatiyela,
umnyama nduku zezulu,
Mbhubho wendlovu.
Khab' elakhulel' ekhokho
amany' ekhulel' emakubo.

Ukuqanjwa komuzi wakwaMnguni kwaDelumbuso kusukela ekuphathekeni kahle kukaSokhaya kwaninalume. Wayengaconsi phansi kumalume wakhe uMadela. Wamkhulisa kahle umntakadadewabo ngezandla ezifudumele wamlobolela waganwa. USokhaya wayenentshisekelo yokuvusa umuzi wakubo. Wanele

waganwa uNdlunkulu wakhe uKaButhelezi, wasecela ukuphuma umuzi wakhe kuninalume.

OkaGqigqi kaNzamela waqale waya le nale ebona sengathi umshana wakhe hleze ahlupheke kodwa ekugcineni wamvumela. USokhaya waphuma wakha umuzi wakhe wawuqamba igama wathi kukwaDelumbuso ngoba udele umbuso ekhakonina, ekhomba ngophakathi, ephakathi komhlane nembeleko. Waqoma ukuyovusa indlu yakwabo. Wagcwalisa isisho esithi, uma kutetwe umfana umuzi uvukile.

USokhaya uvela engumuntu othanda umlando wakhe ngokhokho bakhe, ungashabalali ngokuthi avuse umuzi kayise. Ngaphezu kwalokho indlu yakwabo ingapheli. Umuntu ophumelelayo owazi imuva lakhe ukuze azi iphambili lakhe. USokhaya uvela engumuntu onokuziqhenya nokuzigqaja ngesibongo sakhe nangezimpande zakhe.

Lokhu kufakazelwa uKunene, (1994:Isethulo) lapho ethi:

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

5.2.9 Entuthukweni

Entuthukweni ngumuzi woMnumzane wakwaMthiyane ogama lakhe uBhekinkosi. Umuzi wakwaMthiyane Entuthukweni wakhiwe ngezansi kwesikole eQantayi. Cishe kungaba libanga elingamamitha angamakhulu amabili ukusuka ezikoleni eQantayi uya kwaMthiyane Entuthukweni. Lona umuzi weKhansela eliphethe isigceme 18. Mhlawumbe kungaba libanga elingamamitha

alikhulu ukusuka emzini wasEntuthukweni uya ezakhiweni ezabe zilihhotela laseMahunu eligudle Ulwandle ezashiswa ngomlilo.

UMhlonishwa u-B. Mthiyane, (2007) ubeka kanje:

Wazalelwa endaweni yakwaSokhulu. Uyise wasethutha ezokwakha kwaDlangezwa esigodini saseMahunu ngonyaka we-1950. Wafike wakha umuzi wasEnhlangwini. Uyise wayenamakhosikazi amabili. UNdlunkulu kunguMaNduli, ikhohlo kunguMaHadebe. USokhaya uzalwa ekhohlo.

Ngemuva konyaka we-1976 unyaka okwakhothama ngawo umholi webandla lakwaShembe uJohannes G. Shembe, kwaba nombango phakathi komndeni wakwaShembe ukuthi ubani ozohola ibandla. Kwaliwa kwachitheka igazi. Kulwa izinhlangothi ezimbili olwasEkuphakameni olwaluholwa iNkosi uLonda indodana kaMfundisi u-J.G. Shembe kanye nabaseBuhleni ababeholwa iNkosi u-Amos Khula Shembe ongumnawabo woMfundisi u-J.G. Shembe.

Leso sixakaxaka sadala ufa olukhulu ebandleni. Amanye amaThempeli aphela nelaseNelisiwe lahlakazeka. Ondlebezikhanyilanga bathola inxeba lokuthatha indawo. Bakha ihhotela ngezimali ezishisiwe phezu komuzi kaShembe.

Wanele waganwa uSokhaya uNdlunkulu wakhe uMaYengwayo, wasecela ukuphuma ayokwakha umuzi wakhe. Nebala uyise wamvumela. Wakha umuzi wakhe wawuqamba igama wathi **kusEntuthukweni**. Wathi kusEntuthukweni ngoba wayenesifiso nephupho, lokuthuthukisa isigodi sakubo, kwazise izikole nemitholampilo kwakungabakhwekazi. Izingane zazifunda ezikoleni zasEsikhawini. Nomuntu ofuna ukuya emtholampilo wayephoqeka ukuba aye Esikhawini.

Ngaphezu kwalokho alungise konke okonakele esigodini. NjengeThempeli laseNelisiwe, livuke ngoba phela isonto liphilisa, lisondeze abantu kuNkulunkulu. Wazama ebambisene nenduna endala uMbhele uMfundisi uMntukhona Mjadu kanye nenduna entsha uMnguni ukuthi intuthuko ifike esigodini sakubo. Nabo abazi zashiswa yini izakhiwo zehhotela ngoba zazihlala zigadiwe ubusuku nemini ngamaphoyisa. Zasha zangqongqa sekusele izingebhezi zezindonga. AbeLungu ngokungaqondi bavele bashisa umlilo ngesikhathi bakha ihotela kanti bashisa umuzi kaShembe. INkosi u-M.V. Shembe, uThingolwenkosazane yasho yathi imizi yonke kababamkhulu, usefikile kuyo wathi uzoyivusa. Nempela balivusa iThempeli laseNelisiwe okumanje isikhumbuzo seLanga, iNkosi u-J.G. Shembe sigujelwa kulo leli Thempeli. Ngaphezu kwalokho bonke abantu baphuza amanzi ahlanzekileyo futhi bakhanyisa ngogesi. Izingane sezifunda ezikoleni eziseduze. Konke lokho okuyimizamo yentuthuko eyabe iliphupho nesifiso sakhe. Njengoba aqamba umuzi wakhe ngesifiso nephupho lakhe elagcina lifezekile.

Umuzi wakwaMthiyane Entuthukweni wakhiwe kwaba indlu enkulu kaSokhaya nomkakhe. Izindlu ezimbili zotshani kanye nezifulathi zokhethe ezimbili. Umuzi wasEntuthukweni ubiyelwe ngocingo oluhlabayo, ngaphakathi wazungezwa ngamatshe amhlophe. Amasango mabili elikhulu nelincane. Ngezansi komuzi insimu enkulu yomoba.

Ukuqanjwa komuzi wakwaMthiyane Entuthukweni kusukela entshisekelweni nephupho likaSokhaya lokuba athuthukise indawo yakubo. UMhlonishwa B. Mthiyane onguSokhaya wasEntuthukweni wasetshenziswa uNkulunkulu ukukhipha isigodi sakubo osizini asifake enjabulweni.

Singabala izikole, imitholampilo, ihholo, izinkundla zezemidlalo njalonjalo, kwakungabakhwekazi. Umphakathi wawuhamba amabanga amade ukuze uthole lezi zikhungo bese usizakala.

Ukushiswa kweThempeli laseNelisiwe nakho kwadala enkulu inhlupheko ngoba isonto indawo ephilisa abantu futhi ibasondeza kuMdali. Ngaleyo ndlela kwase kufanele amaNazaretha akhonza eThempelini enelisiwe ajokole ayokhonza emaThempelini akude.

Usokhaya uvela engumuntu onokuzethemba othanda intuthuko, ukulungisa okonakele nomlando olanda ngempilo yabantu abaNyama. Ngaphezu kwalokho amaphutha enzeka alungiswe ukuze isizukulwane esizayo sifunda okuhle futhi sona singabe sisawaphinda lawo maphutha.

Lokhu kufakazelwa uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabeyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC)... Lezi zizwe zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo kanti ngamaphutha abawenza zinethuba elihle lokuba zilungise eyazo imendo.

Ekugcineni isifiso sikaSokhaya safezeka isigodi sakubo sathola intuthuko, iThempeli laseNelisiwe lavuka, konke kwahamba kahle kwaqonda njengothi lomkhonto.

Lokhu kuphinde kufakazelwe uMsimang, (1975:v):

Ngifuna ukulanda ngalaba bantu abasenzela umlando ongaka emhlabeni jikelele, kangangoba ngisho abamhlophe bayakwazisa uma uthi ungumZulu. Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwe nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala

izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo, kanti kunjalo nje kubalulekile.

Kuphinde kufakazelwe uKunene, (1996:Isethulo):

Kanjalo-ke thina sithi akungabi engathi impucuko yafika nabeLungu. Impucuko yindala, impucuko ayiyinye, impucuko ingalokhu nalokhu, kwezizwe ngezizwe. Okuyiyo enkulu yileyo yobudlelwana, yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni wethu. Ezinye zikhetha loko eziyikho nezikufanisa nokwazo bese zithi impucuko yile! Kanjalo-ke kukhona ubuhlakani obukhulu emhlabeni obabungalotshiwe phansi ekubeni namandla ukubhala lokhu kuthekela kukho.

5.2.10 KwaHlekezonda

KwaHlekezonda umuzi woMnumzane wakwaMkhwanazi ogama lakhe uNkosinathi. Umuzi wakwaMkhwanazi kwaHlekezonda wakhiwe eduze nesitobhi sakwaQhwizumentshiso. Wakhiwe eduze komgwaqo oya olwandle lwaseMahunu. Cishe kungaba libanga elingamamitha alikhulu ukusuka kwaHlekezonda uya ebhodlelasitolo kwaQhwizumentshiso. Umuzi wakwaHlekezonda wakhiwe eduze kwesikhonkwane esingumngcele ohlukanisa nesigceme se-18 nesigceme se-17. Ngaphandle kothango lomuzi wakwaMkhwanazi kwaHlekezonda kunothi lakwaVodacom.

UNkosinathi Mkhwanazi, (2007) ubeka kanje:

Umuzi kayise wawumkhulu futhi ungenakho ukuthula. Ngaphezu kwalokho nabafofowabo bakayise babenokungezwani bembuluzelana. Izingane zakwabo kaSokhaya ezintathu zashona kwanukeka umndeni.

Kwathi eseganiwe uSokhaya nguNdlunkulu wakhe uMaZibani wasecela ukuphuma ayokwakha umuzi wakhe. Ngenhlanhla uyise wamvumela. Wawakha isigubhukane umuzi wawuqamba igama wathi kukwaHlekezonda. Wathi kukwaHlekezonda ngoba umndeni wakubo uthi uhlekisana kodwa ube uzondana futhi ubulalana.

Ikhehla elinguyise lafike lawuqamba igama lathi kukwaZisize. Empeleni lalibhinqa indodana yalo ukuthi izisizile ngokuphuma owayo umuzi. Hleze ithole ukuphila njengoba yaphuma yayokwakha kwaDlangezwa esigodini saseMahunu. Isuka kwaNkomokayixosha esigodini sasEmadwaleni. UMdali wambusisa okaVeyane ngabantwana abayisikhombisa.

Umuzi wakwaMkhwanazi kwaHlekezonda wakhiwe kwaba indlu eyodwa enkulu, izifulathi zokhethe ezimbili, ulondo wotshani kanye noguqasithandaze oyindlu yangenhla. Ngasesangweni ngaphakathi komuzi kwakhiwe isibaya sezinkomo. Umuzi wakwaHlekezonda ubiyelwe ngocingo, ngaphakathi ubiyelwe ngamatshe amhlophe.

Ukuqanjwa komuzi kwakwaMkhwanazi kwaHlekezonda kusukela enhlalweni eyabe iphilwa kubo kaSokhaya. Kwakunokuzondana, ukuthakathana, ukubulalana njalonjalo kodwa kube kuhlekiswana sengathi konke kuhamba kahle. Empeleni yayikhohlisana ihlomile, ihlangene phezulu kanti phansi ingamahele. Kwagcina kwashona izingane ezintathu zakwabo kaSokhaya, kwanukeka umndeni.

Uyise kaSokhaya wawuqamba ngokuthi kukwaZisize ngoba indodana yakhe izisizile ngokuphuma umuzi wayo, yayokwakha kude. Hleze ithole ukuphila, ihlale kahle njengoba isiphumile esijwini nezingane zayo.

Nebala okaVeyana wahlala wanethezeka kwaDlangezwa esigodini saseMahunu. Kwagcwaliseka igama elaqanjwa nguyise kwaZisize ngempela wazisiza.

USokhaya simthola eyindoda ephumelelayo ngokusebenzisa ubuchopho ukunqoba izinkinga ayebhekene nazo.

Lokhu kufakazelwa uMsimang, (1975:vi):

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazozonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo engcono kuneyethu futhi angiqondile ukuthi thina singcono kunabo. Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abazendulelayo.

Okwesibili ukuthi kuyoba intokozo kimi uma kuthi kokuhle abakwenzayo thina senezezele kuthi emaphutheni abawenzayo thina sifunda ukuqondisa ezethu izindlela. Zulu!

Ulimi lwesiZulu luyifa lesizwe sakwaZulu esizigabisa ngalo. Ukunethezeka kwesiZulu kusezandleni zamadodana namadodakazi akhe uZulu. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela leso naleso sizwe ugazi nesithunzi ukuze sihlonipheke.

USokhaya wakwaHlekezonda uvela efana nonsinsi lwenkunzi, olubhekana nenkinga ekugcineni luyinqobe. USokhaya wabuka isimo senhlalo esibi ekhaya kubo, lapho kwakunokukhukulana, ukuzondana, ukubulalana njalonzalo. Wafuna iqhinga lokuyinqoba le nkinga ayebhekene nayo. Wagcina walithola ngokuthi acele ukuphuma umuzi wakhe.

Lokhu kufakazelwa uNhlanhla Mtaka, (2007):

Vezi kof' abantu,
Kosal' izibongo.
Yizona zosala zibadabula.
Yizona zosala zibalile' emanxiweni.

Thina-ke, Mntanenkosi sithi
Mfundi kof' abantu,
Kosal' amabhuku.
Yiwon' ayosal' eziqeketha.
Yiwon' ayosal' ebakhaxis' imilomo.

Lokhu kuphinde kufakazelwe uLamula, (1967:Isandulelo):

Phuthumani bo izikhathi ziyasishiya, amathuba
kawalindani, khona manje kuzohwalala, kuhlwe,
inamuhla libe yizolo, kube sengathi konke
bekuliphupho uma singaqophi lutho
oluyofundwa yizizukulwane zethu ngokhokho
bazo.

UKoopman, (2002:192) ubeka kanje:

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

ISAPHLUKO SESITHUPHA

6.0 ISIPHLAZIYO, IZINCOMO NESIPHETHO

6.1 Isiphhlaziyo socwaningo

Wonke lo msebenzi ubugxile ekuqanjweni kwamagama emizi ezigodini eMangezi, kwaKhandisa, eNkonjane naseMahunu kwesakwaMkhwanazi KwaDlangezwa. Intshisekelo ibisuswe ukulahleka komongo nesigqi sikaZulu ekuziqhayiseni ngobumbongi ekuqanjweni kwemizi yoyisemkhulu nokhokho babo. Namuhla imizi eminingi kwakhiwe nje isigabaza ngezibongo qha ngaphandle kwamagama, ayehlusa emzini nomuzi. Ebese lokho kudala ukudideka uma leyo mizi iyisibongo esifanayo. Yikho okhokho babeqikelela ukuthi imizi ngisho ngabe inesibongo esisodwa kodwa iyokwehlukaniswa ngamagama ayo.

Nangaphezu kwakho konke lokhu, isiko lokuqanjwa kwemizi lihambisana nenhlonipho ukuthi kungagulwa nje amagama abanumzane noma kanjani. Inhlosongqangi yalo msebenzi ukuvumbulula ubuhle nokubaluleka nokwazisa amagugu esizwe asethanda ukushabalala. Enye inhloso ukulondolozela izizukulwane ngezizukulwane ingqikithi nesithunzi semvelaphi salowo nalowo muzi. Lokho kutholakala ezintweni ezibukeka ziyize kobuka ngeso lenyama kodwa injula yazo ibe iyisisekelo somsimazwe oyisimakade.

Ukuklanywa kwalo msebenzi kusinga ngqo ingqikithi yokuqanjwa kwamagama emizi yakwesakwaMkhwanazi kusukela kweyaBahlonishwa kuze kweyeziNduna, kuze kweyabaNumzane kuze kuyofika ebantwini phaqa bezigodi zaseMangezi, eNkonjane, kwaKhandisa naseMahunu. Yikho kube nesidingo sokuthungatha umkhondo kuzingwevu, kuzimpunga, kuzindalabantu nakuzinzalabantu injula yamagama emizi ngemizi eyakhele lezi zigodi. Kufakanwe nabo imilomo

kwaqoshwa, kwathwetshulwa yonke imininingwane nemicikilisho ebeyingonyuluka. Yonke igciniwe yaqoshwa ngononina.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaZincume esigodini saseMangezi kusEsotheni. Injula yaleli gama lomuzi ukuthi uSokhaya babenokumeya abafowabo, kwazise wayemncane ngokuzalwa kodwa eyinkosana kubafowabo ngoba wayezalwa uNdlunkulu. Ngaphezu kwalokho wayebatshele ukuthi kumnyama kubomvu bazomotha njengoba eyinkosana, bazogcina bamkhothamele futhi bamhloniphe. Umuzi njengoba wakhiwe wabheka eMpumalanga usesicelwini yingakho awuqamba ngegama elithi kusEsotheni.

Lokhu kufakazelwa uKhumalo, (1994:30) laphe ethi:

Khona impela lokhu okulandulwa kukhona ngoba kungento yalutho emehlweni omhlaba, athi akulandwe, khona kanye. Afike akuthintithe intuthu, uthuli neququ lezimpongo namaqaqa, akubeke esihlalweni. Isintu sidimede sikhungatheke nje, sikhaxe imilomo.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNdlovu esigodini saseMangezi kusEmbusweni elinye kusEnjabulweni. Injula yaleli gama lomuzi ukuthi uSokhaya wazibona ebusa. Akazange ahlupheke ngesikhathi ewakha umuzi, kwavele kwabalula. Umdali wambusisa ngezingane eziningi, imfuyo ebulala inyoka, umuzi onokuthula, uxolo nenjabulo. Wazithola ephakathi komhlane nembeleko, ekhomba ngophakathi, engeswele lutho aludingayo.

Lokhu kufakazelwa uYefim, (2002:4):

For most people a metaphor is regarded as a tool that helps us enhance the way we speak, but its importance is much greater than this. Metaphor greatly influences the way we think, the way we see things and the way we act.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNdlovu esigodini saseMangezi kusEhlayeni. Injula yaleli gama lomuzi ukuthi uSokhaya waphuma umuzi egula ebangwa nezibi futhi engakatholi mntwana. Kwakufana nokuthi umtshela ihlaya uyise uma ecela ukuphuma umuzi wakhe ekuleso simo.

Ngokunjalo ekuqambeni nasekuqhathaniseni umuntu uthathela kulokho akubonayo nakwaziyo.

Lokhu kufakazelwa uVilakazi, (1935:29):

Isiphuku kungutshani.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNdaba esigodini saseMangezi kukwaPhumuzumlomo. Injula yaleli gama lomuzi ukuthi uSokhaya wayesephumile kwabakwabo emzini lapho kade kunokukhuluma khona kubangwa into elubala. Usephumuze umlomo wakhe ukukhulunyiswa, umfowabo uMaqhude owayesebahluphe kakhulu ebathuka, ebaxosha emzini wakhe ekhwelezela unina uKaXaba.

UStewart, (1954:7) uthi:

Manufactured names are toponyms constructed from other names.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaZibani esigodini saseMangezi kukwaPhumezinhleni. Injula yaleli gama lomuzi ukuthi uSokhaya wasinda kusukela emncane ekufeni okwasekuhleliwe. Kwathi nalapha esemdala wasinda ekufeni empini eyalwa kunomgcagco esigodini saseMahunu kwaDlangezwa. Waphuma ezinhleni engenamyocu abanye belimele, abanye beye kwagoqanyawo.

Lokhu kufakazelwa uKhumalo, (1994:34):

Ngoba impela ukwenza kwakhe kuxakile,
kokunye njalo uthole ukuthi zishayane bukhoma
izimoto noma iginqike ibe yikopi. Nobani ofika
lapho noma oyibonayo leyo moto, uvele athi nje
akuphumanga ngisho oyedwa lapha.

Bethuka isimanga bezwa kuthiwa waphuma
noma baphuma bengenawo ngisho umyocu
wodwa lona.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMakhathini esigodini
saseMangezi kusEntokozweni. Injula yaleli gama lomuzi ukuthi uSokhaya
wayengayithandi le mpilo eyabe iphilwa ngoyise nabafowabo yokuhlala
behluphana becabanga okubi omunye komunye. Yena uzozihlalela ngokuthokoza
emzini wakhe yingakho ewuqambe ngegama elithi kusEntokozweni ngempela
kwaya ngesifiso nesicelo sakhe kuMdali kwabanjalo.

Lokhu kufakazelwa uMathews, (1974:13):

Naming is the more or less the same worldwide.
It is infact a practice that is given more time and
careful thought as it reflects exactly what people
think and intend about anything they name at
that point and time. It is the projection of how
people comprehend and view the world around
them.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMakhathini esigodini
saseMangezi kusEzintandaneni. Injula yaleli gama lomuzi ukuthi uyise
kaSokhaya wenqaba ukuzohlala nabo ngisho sebeyakhile indlu yakhe, waqoma
ukuzinza ekhohlo koKaNxele. USokhaya wathi uzibona befana nezintandane
ngendlela uyise abaphatha ngayo ngokukhetha iphela emasini. Ngakho-ke lo
muzi ngowezintandane, izingane ezingenabazali.

Ngokunjalo ekuqambeni nasekuqhathaniseni umuntu uthathela kulokho akubonayo nakwaziyo. Amazwi athulwe ngobunkondlo kaVilakazi ayakugqamisa lokhu:

Umlalane ngumphefumulo wami.
(Vilakazi, 1935:45).

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMasango esigodini saseMangezi kusEmagemfe. Injula yaleli gama lomuzi ukuthi uSokhaya wawakha endaweni enomhlanga okwakhiwa ngawo amagemfe. Ngaphezu kwalokho umuzi wakhe uwufanisa negemfe, lapho ezohlala nomndeni wakhe khona angahlushwa lutho, umzimba uncibilike kuphele izinhlungu zezifo nokukhathazeka kwezwe.

URaper, (1979:7) uthi:

Thirdly, each name will be appellation of a particular or geographical entity.

Ucwaningo luthole ukuthi umuzi weNduna yakwaMnqayi esigodini saseMangezi kusEmbusweni. Injula yaleli gama lomuzi ukuthi uSokhaya uthanda bonke abomndeni wakhe bahlale ngokubusa kulo muzi. Ngaphezu kwalokho nabangaphandle uma befike emzini wakhe ufuna bafike babuse bakhombe ngophakathi, bafinye ngezindololwane kube njengasebukhosini. Ufisa umuzi wakhe ube linxuluma, abe ngumnumzane onohlonze emphakathini.

UMathews, (1974:13) ubeka kanje:

Naming is more or less the same worldwide. It is infact a practice that is given more time and careful thought as it reflects exactly what people think and intend about anything they name at that point and time.

It is the projection of how people comprehend
and view the world around them.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNgobese esigodini saseMangezi kusEkuthuleni. Injula yaleli gama lomuzi ukuthi uSokhaya uzokwenza ngawo onke amandla akhe ukuthi umuzi wakhe ube nokuthula noxolo ngaso sonke isikhathi. Amaphutha abenziwa uyise uzowagwema ukuze kube nokuthula kowakhe umuzi. Isihlakaniphi sifunda ngamaphutha abanye.

UMathews, (1974:13) ubeka kanje:

Whenever people of any sort, from ancient to modern times come into a land that is new to them, a land where they mean to settle and make their homes, they begin at once to name their surroundings this is something that cannot wait.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaZincume esigodini saseMangezi kukwaTapashiye. Injula yaleli gama lomuzi ukuthi uSokhaya kusukela ebunsizweni bakhe ubetapa eshiya ezintombini, elisoka lamanyala. Ngaphezu kwalokho useganwe kathathu. Ikhohlo neqadi sebahamba bawushiya umgano. Batapa bashiya izinkomo nezimpahla zakhe betapela oyise nemindeni yabo. Ngenhlanhla usebuye waganwa okwesine nesihlanu ngenhloso yokuvusa indlu yasekhohlo neyeqadi eganwa uMaXulu noMaMthembu. Ngaphezu kwalokho yena uyimpunyela isiquzi esingadli nsela zamuntu. Yena unemali nepulazi futhi akalambi, bayotapa bamshiye oKaSibhongo, akaswele lutho.

UMbuli, (2005:131) uthi:

Abantu bakwaZulu babeqamba okuthile ngento abayibonile kungaba ngesimo sokufanisa noma sokungathekisa okukanye ngenye indlela yokufenqa leyo yinto.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNdaba esigodini saseMangezi kuseMthunzini elinye kusEsihlangwini. Injula yaleli gama lomuzi ukuthi uSokhaya uzifanisa nomthunzi kubazali bakhe ikakhulukazi unina uKaNcube. Ngaphezu kwalokho uyisihlangu sikanina nakubanakwabo njengoba wayesevuse indlu yakwabo.

URaper, (1979:7) uthi:

There are names which do not have readily discernable meaning; there are also names which are not leaving to the entities for example, geographical names used for cultural features.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaDube esigodini saseMangezi kukwaZenzele. Injula yaleli gama lomuzi ukuthi uSokhaya wayebhinqa uyise ongazange amnike ngisho eyodwa inkomo ngesikhathi elobola kodwa izinkomo zibe zigcwele isibaya. Empeleni konke wazenzela yingakho aqamba umuzi wakhe ngegama elithi kukwaZenzele.

UStewart, (1954:21) uthi:

Some authorities maintain that names are the most meaningful of all words. If, as it has been shown names generally contain virtually no descriptive or lexical meaning something else must be meant. That something is connotative meaning.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMncwango esigodini saseMangezi kusEmqekwini elinye kusOgomaneni. Injula yaleli gama lomuzi ukuthi uSokhaya wakha endaweni eyehlelayo ogomaneni. Emqekwini noma ogomaneni indawo engaqondile kodwa eyehlelayo ngendlela yokuthi ithanga ungalibeka phansi livele liziginqikele uyolilanda ezansi.

Lokhu kufakazelwa uKoopman, (2002:125):

Place named after their physical features. Certain the most common type of place name is that with an underlying meaning which is a physical description of the place name refer to some of those are immediately obvious. For they refer to geographical location, soil and stones shape and size behaviour of geographical entity such as river, wind movement colour, metaphorical description, other geographical phenomenon such as rain experienced and mist, spring found in the place.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaCele esigodini sakwaKhandisa kukwaSinqekasiphumi. Injula yaleli gama lomuzi ukuthi uSokhaya wazibekela umgomo wokuthi uma elobola noma kulobola enye yamadodana akhe, kuyoba nguyi umkhongi noma ilunga lomndeni wakhe ukuze isinqe esinikwa umkhongi ngelanga lomgcagco singaphumi siye emizini yabantu. Ngaphezu kwalokho umkhongi uma kungumunntu wangaphandle, kuyenzeka abe nobuqili thizeni. Umkhongi wakhe wadla inkece eyabe ililobolo. Wagcina ephoqeka ukuba ayigcwalise yena mathupha ukuze aphumelele kulo msebenzi ayethumele umkhongi wakhe uMatshwele Mkhwanazi ukuba awenze.

Kwaze kwaba iziqubu ezintathu ebona abakhongi begcweleza ababakhongelayo. Abanye bacuye, baloye, babhidlize lo mshado abathi bayawukhonga kanti bangabakhunkuli. Ngaleyo ndlela wanquma ukuthi yena useyokhongelwa uyise kumbe abafowabo bese izingane zakhe zikhongelwa nguyi noma zikhongelane zodwa. Into yonke ethinta ilobolo nomgcagco uqobo inqunyuzwe, iphathwe umndeni wakhe. Abantu bangaphandle babe zibukeli kuphela.

Lokhu kufakazelwa uKunene, (1994:Isethulo) lapho ethi:

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMjadu esigodini sakwaKhandisa kukwaNcenginhliziyi. Injula yaleli gama lomuzi ukuthi uSokhaya wayesencenga inhliziyi ngoba wayesenqumile ukuthi empilweni yakhe ngeke esaganwa. Wagcina esencenga inhliziyi yakhe ukuthi ayixole, akulahlwa mbeleko ngakufelwa. Ngaphezu kwalokho amandla endoda awapheli nakuba kuthiwa ukubona kanye ukubona kabili. Ngendlela ingoduso yakhe eyamhlaza ngayo esigodini.

UKoopman, (2002:125) uthi:

Place names are also given for reason.

Ucwaningo luthole ukuthi umuzi woMhlonishwa wakwaMkhwanazi esigodini sakwaKhandisa kusEsondlweni. Injula yaleli gama lomuzi ukuthi uSokhaya kusukela engakaqedi ukwakha kwakunabantu ababehlala emzini wakhe bengakhokhi imali bephila njengamalunga omndeni wakhe. Ngaphezu kwalokho nabantu ababeqhamuka ngaphandle kwezwe laseNingizimu Afrika njengaseSwazini, eMozambique njalonjalo ngenxa yomsebenzi eNyunivesithi nasemshinini kashukela eFelixton babefikela kulo muzi wakhe. Bafike bahlale bakhululeke, bangahlushwa lutho.

Ngaphezu kwalokho nabafundi bakwaNgqondonkulu ababesuke beswele indawo yokuhlala ngenxa yokuswela imali yokukhokha, wayebahlalisa ngaphandle kokubakhokhisa ngisho indibilishi yodwa le. Ngaleso simo umuzi wakhe wawuqamba igama elithi kusEsondlweni ngoba kulo muzi wakhe kondliwa bonke abantu abafika bezocela usizo ngokwehlukana kwabo, akukhethwa iphela

emasini. Empeleni umuzi wakhe ulikhaya labantu bonke beNkosi, kondliwa abantu ngendawo yokuhlala, ngokudla nangokomphefumulo mahhala.

UNuessel, (1992:48) uthi:

Incident names usually refer to a particular occurrence in a given locale.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaGabela esigodini sakwaKhandisa kukwaZisize. Injula yaleli gama lomuzi ukuthi uSokhaya wayengeke asizwe muntu ukuba akazisizanga. Kwazise wayenenkinga, konke wayekuthola kuchitheke ezandleni kanti isixazululo senkinga kufanele akhe umuzi wakubo hhayi owasekhakonina kwaNtuli.

Lokhu kufakazelwa uKoopman, (2002:39):

Names referring to the state of mind of the parents in the central reaches of Africa are frequently negative. Such names refer to the constant imminence of sorrow, death, poverty or misfortune.

Ucwaningo luthole ukuthi umuzi weNduna kwaZibani esigodini sakwaKhandisa kukwaZiqinile. Injula yaleli gama lomuzi ukuthi uSokhaya kukho konke ayokwenza kusukela elobola, eganwa, akha umuzi nangesikhathi eziphembela izinkomo, akasizwanga muntu, kwaba isithukuthuku sakhe. Wabhinca ibheshu lakhe laqina, waziqinela naye njengendoda. Wagcwalisa amazwi kayise ayemtshele wona okuthi naye akathenge ezakhe izinkomo, aziqinele njengendoda naye. Wazilobolela ngesithukuthuku sakhe, amakhosikazi akhe onke, akasizwanga muntu.

Lokhu kufakazelwa uMsimang, (1975:vi):

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini sakwaKhandisa kusEntabeni. Injula yaleli gama lomuzi ukuthi uSokhaya wakha umuzi engakhishwanga uyise njengabo bonke abantu. Kwazise ikhaya lalingekho elikayise, kunguye oqala ukwakha umuzi, kufana nokuthi usuka entabeni, uyokwakha entabeni. USokhaya wathi umuzi wakhe uwufanisa nentaba yaseSiyoni okukhulunywa ngayo eBhayibhelini. Ikhehla elinguyise lafike labonga libona indodana yalo seyakhe umuzi, libuya ekubhungukeni. Lawuqamba igama lathi kusEntabeni yabaKhwanazi ngoba wakhe wodwa zwi egqumeni.

Lokhu kufakazelwa uKhumalo, (1994:34) laphe ethi:

Uma engaphenduli mihla yonke, ngubani kanti
umondli wabafelokazi, wemihambima,
wezimpabanga nondingasithebeni? Ingani kuke
kuthiwe akwaziwa ukuthi ingane izoya ngani
esikoleni kulo nyaka, kubanjwe kuyekwe?
Uyazi Yena ukuthi leyo ngane, yize icokofula
imbuya ngothi, iyintandane kodwa isiphiwo sayo
sedlula esalezi ezinakho konke. Isiphiwo
solwazi! Idabule nje! Ayiweze nje kalula nje!
Avule izinhliziyi kwabathile abanesihawu.
Kusasa isisesicongweni.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaDube esigodiini sakwaKhandisa kusEshayamoya. Injula yaleli gama lomuzi ukuthi uSokhaya wayesezozihlalela ngokuthula noxolo, ashaywe ngumoya. Ngaphezu kwakho konke usephumile kwabakwabo laphe bekunombango, inzondo nokukhukulana. Nebala kwaba njengesifiso sakhe. UMvelinqangi wambusisa ngabantwana

abangingi, imfuyo ebulala inyoka, izinhlanhla nezibusiso. Izinto zakhe zonke zamhambela kahle zaqonda njengothi lomkhonto.

Ucwaningo luveza ukuthi kuyenzeka kubekhona ukungaxhumani kokuqambeka kwegama nendawo nesakhiwo. Kutholakala kunzima ukuqhathanisa nokucubungula isizinda segama sampela.

Lokhu kufakazelwa uRaper, (1979:7):

There are names which do not have readily discernable meaning; there are also names which are not leaving to the entities for example, geographical names used for cultural features.

Ucwaningo luthole ukuthi umuzi woMhlonishwa wakwaMkhwanazi esigodini sakwaKhandisa kusOthandweni. Injula yaleli gama lomuzi ukuthi uSokhaya ufisa umuzi wakhe ubelinxuluma futhi kube umuzi wawowonke umuntu. Ngaphezu kwakho konke kube umuzi oyimbewu yothando noxolo kwabozalo lwakhe ngisho nasesizweni sonkana sikayise kwaMkhwanazi kwaDlangezwa ngisho nasemhlabeni wonke jikelele. Nebala isicelo nesifiso sikaSokhaya safezeka.

UKoopman, (2002:191) uthi:

A large number of homestead names reflect the immate's desire for peace, good health and happiness.

Ucwaningo luthole ukuthi umuzi woMhlonishwa wakwaCaluza esigodini sakwaKhandisa kukwaMandlakayise. Injula yaleli gama lomuzi ukuthi uSokhaya kuncane okwenziwa nguye ukulungisa umuzi kabusha, okukhulu kwenziwa uyise. **Isibonelo:** isitolo sakhiwa uyise, amasimu aqalwa uyise, ukuthengisa izinkomo nezimbuzi nguye uyise belu ngisho izindonga zezindlu amandla kayise. Ngakho-ke konke akwenzayo nanakho kusukela emandleni kayise. Yingakho umuzi

wakhe kukwaMandlakayise. Ngisho nokulobola umkakhe uMaMnguni ngamandlakayise.

Lokhu kufakazelwa uKunene, (1994: Isethulo):

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNzuza esigodini sakwaKhandisa kukwaNolele. Injula yaleli gama lomuzi isukela esimeni sokukhula kukaSokhaya. Uyise kaSokhaya wayebhinqa indodana yakhe ngoba kwakuyingane enganakekile, ebhekise ikhanda phansi. USokhaya wakhula enokhwekhwe olungapheli, imbuzibeyishuka, utwayi, ngenhlanhla olwagcina luphelile esekhulile. Ngaphezu kwalokho wayeyingane ethanda ubuthongo, alale kuze kuphume ilanga, evuswa njalo ekuseni. Yingakho uyise wawuqamba ngokuthi kukwaNolele ngoba ethi kanti nolele uyakwazi ukwakha umuzi kungabi ndaba zalutho, yena ubengamethembi.

Lokhu kufakazelwa uKhumalo, (1994:29) laphe ethi:

Ukwenza kwakhe kukekuxake mhla yena ebusisa umuntu ngamandla okomoya. Umfana nje ekhaya, intombi nje phakathi kwezinye izintombi, ivele yehlelwe wubizo.

Thina bomhlaba sibeka amathizethize, simphahleke ngodaka, ukuba phakathi kwabo bonke pho? Sengaze kube nguyena ophiwe isiphiwo sokuphulukisa, sokubona? Nimchithe namanzi ukuba usengaze abe inkomo edla yodwana ngoba ningasenakuzihlanganisa naye. Nakho-ke ukwenza kwakhe!

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaZibani esigodini sakwaKhandisa kusEnsalabekhuluma. Injula yaleli gama lomuzi ukuthi

uSokhaya wayesephumile emzini kayise obunokukhuluma okubi, ukuloyana, ukuxabana nombango. Usezozihlalela ngokukhululeka, bayosala bekhuluma yena usezikhiphile esijwini, ekukhulumeni okubabayo kwabozalo lwakhe.

UMathews, (1974:130) uthi:

Survey names over two years of history from the ancient times of Britons to modern times borough and form imagination name to loyalties colonists. It is important to know the study of names can help us to recreate the shape and character of vanished land and to recapture the feelings and hopes of settlers and explorers long forgotten.

Ucwaningo luthole ukuthi umuzi woMhlonishwa wakwaMnqayi esigodini sakwaKhandisa kusEtshaneni. Injula yaleli gama lomuzi ukuthi ungumuzi omncanyana futhi owakhiwe phakathi kwemizi emikhulu yakwaMkhwanazi neyakwaMnguni. Ngaphezu kwalokho lo muzi wakhiwe eduze kwentatshana enetshe elisamuntu.

UNuessel, (1992:48):

The term descriptive refers to those toponyms that describe quality of place that is easily identifiable by any person.

Ucwaningo luthole ukuthi umuzi kaNdunankulu weNkosi uMkhwanazi kwaMkhwanazi esigodini sakwaKhandisa kukwaZishiyezodwa. Injula yaleli gama lomuzi ukuthi uSokhaya wayezwakalisa umuzwa wakhe wokuthi uyise wabashiya bebancane, bakhulela emzini yabantu ngenxa yokushona kwakhe. Ngaleyo ndlela bakhula sebezintandane, bedla amasi emizi yabantu, behlupheka sebeshiywe uyise sebengumtshingo ubethwa ngubani.

Lokhu kufakazelwa uKhumalo, (1994:29-30) lapho ethi:

USimakade uphakamisa bona impela abakwandlelana, umhlaba wona ube ubheke uthe njo kwanxiwankulu.

Uphakamisa bona impela abancinyane kakhulu, amehlo omhlaba ebe egqolozele kwabakhulu kakhulu. Konke kungoba yena engathathwa yisahho nesiwoklo sehlombe nesiqu somuntu esinedumela, indaba ingaphakathi.

Khona impela lokhu okuzalelwa emahhokweni, ezihulugwini, emikhombeni, kuthi kudelelekile kunjalo, akuthintithe udaka nobulongwe, akuchome uphaphe lwendlondlo.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMnguni esigodini saseNkonjane kusEthembeni. Injula yaleli gama lomuzi isukela esehlweni esehlala umuzi kayise kaSokhaya Emnyameni. Ikhehla elinguyise lawuqamba igama lathi kusEthembeni ngoba selethembe uSokhaya ukuthi avuse indlu yakoKaMasuku njengoba bedlula bonke abafana bakwabo, sekusele yena yedwa kwabo. Ngaphezu kwalokho kwalona selethembe yena ukuthi useyofihla ithambo lalo. Empeleni konke okudinga ukulungiswa, ukuqoqwa nokubekwa kwempahla selethembe yena. UMdali wambusisa ngabantwana abayisikhombisa, imfuyo nenhlalakahle.

Lokhu kufakazelwa uKoopman, (2002:191):

At large number of homestead names reflects the inmate's desire for peace, good health and happiness.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaDube esigodini saseNkonjane kusEkujabuleni. Injula yaleli gama lomuzi isukela esifisweni sikaSokhaya. USokhaya wayefisa ukuthi umuzi wakhe uhlale unokujabula kubo bonke abomndeni wakhe, izihlobo, abangani, abezizwe nezivakashi. USokhaya

wawuqamba igama wathi kusEkujabuleni ngoba usezozihlalela ngokujabula. Ngaphezu kwalokho usephumile emzini wenxokozelo, ukuxabana, umbango, umona nokuloyana. Kwaphela unyaka ephumile umuzi wakhe, waqala wathola abantwana. UMdali wambusisa ngabantwana abayisishiyagalombili, inhlalakahle nemfuyo. Nebala isifiso nesicelo sakhe safezeka.

UKoopman, (2002:191) uthi:

A large number of homestead names reflect the innate desire for peace, good health and happiness. The most popular category is Ekuthuleni (peace). A common explanation is that parents or grand parents always wish that cordiality would prevail in their homestead.

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

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini sasEnkonjane kusEtsheni. Ukwethiwa kwegama lomuzi wakwaMkhwanazi Etsheni kuvela esehlweni esingajwayelekile lapho uSokhaya atetelwa entabeni eseduze netshe lentombi. Uyise kaSokhaya yingakho umuzi awetha ngokuthi kusEtsheni ngoba wayebhinqa indodana yakhe eyatetelwa eduze kwEtshe lentombi phezu kwezintaba zOngoye.

Lokhu kufakazelwa uNuessel, (1992:48):

Incident names usually refer to a particular occurrence in a given locale.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMnguni esigodini saseNkonjane kusEzinyosini. Ukuqanjwa kwegama lomuzi wakwaMnguni

Ezinyosini kusukela esehlweni esaba ingqophamlendo. Kwathi ngesikhathi ezobekwa uSokhaya kwavele kwavumbuka inkatha yezinyosi, ibandla lahlakazeka. Isimanga ukuthi lezo zinyosi azihlabanga ngisho oyedwa, zavele zandiza zahamba zaya kude. Elinye igama lakwaMnguni kusEkhayelihle. Lona lisukela esifisweni sikaSokhaya sokuthi umuzi wakhe ube likhaya elihle ngokwakheka, libe nothando, ukuthula noxolo kubo bonke abantu. Ngenhlanhla konke kwahamba kahle njengokufisa kwakhe okaMzimela umntwana.

UNuessel, (1992:48) uthi:

Incident names usually refer to a particular occurrence in a given locale.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMncube esigodini saseNkonjane kukwaQedusizi. Uyise kaSokhaya wawuqamba igama wathi kukwaQedusizi ngoba indodana yakhe iqede usizi, inhlupheko nobandlululo ngokuthi yakhe endaweni ebuswa iNkosi. Ngaphezu kwalokho abasezukulugqilazwa amaQadasi bawasebenzele mahhala emapulazini ukuze bahlale endaweni. Ngaphezu kwakho konke umuzi wakhe usezowuthutha uzokwakha ezweni labantu, aqede usizi nenhlupheko ukuze nezingane zakhe zithole ukufunda, zehlukane nokungena ipulazi zisebenzele ubala. Sebezozifuyela izinkomo, izimbuzi nezimvu ngokuthanda ngisho ngabe ziningi kangakanani, ngeke kusho muntu ukuthi akanciphise imfuyo ukuze angabangisani noNkosana, umLungu wepulazi.

UKoopman, (2002:125) uthi:

Place names are also given for reason.

Thirdly, they may even as with personal names in parts of Africa be named for the “State of mind” of people. There are a number of places with Dutch Afrikaans names such as Vryheid (Freedom) Helpmekaar (Help one another).

Vereeniging (unity), Weenen (weeping). Zulu place names such as Phumula (rest) Thandanani (love one another).

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMakhathini esigodini saseNkonjane kukwaGodlabathakathi. Ukuqanjwa kwegama lomuzi wakwaMakhathini kwaGodlabathakathi kusukela esenzweni sikanina kaSokhaya sobukhunkuli. Unina kaSokhaya uMaZibani wabulala ingane yakhe engaqondile ethi ubulala ekazakwabo uMaBiyela ngokufaka umuthi ekudleni.

Ngesikhathi egila lo mkhuba elakubo lamlahla ngoba uyise kaSokhaya wambamba oqotsheni. Emva kwalokho uyise kaSokhaya waphambanisa ukudla kwezingane ezitsheni wabe esezithulela sengathi akazi lutho. Uyise kaSokhaya wawuqamba igama umuzi wathi kukwaGodlabathakathi ebhinqa uMaZibani unina kaSokhaya ngoba uyathakatha waze wabulala ingane ethi ubulala ekazakwabo. Yena ubengazi ukuthi ugodle nabathakathi, ubethi wandisa umuzi kayise. Kuyavela ukuthi umuzi wakwaMakhathini kwaGodlabathakathi wakhelwa phezu kwesiqalekiso ngenxa kaMaZibani. Yingakho izingane zikaSokhaya, umkakhe uMaMkhwanazi nonina uMaZibani sebebhubhe bonke, uSokhaya usesele yedwa ekhaya.

Lokhu kufakazelwa uMsimang, (1975:vi) laphe ethi:

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

Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo.

Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abasendulelayo.

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

UKoopman, (2002:125) uthi:

Place named after characteristic plant, animal or bird life. Place named after historical incident or cultural practices.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaKhoza esigodini saseNkonjane kusOnyaweni. Ukuqanjwa kwegama lomuzi wakwaKhoza Onyaweni kusukela esehlweni esabe sicushwe inyanga maqondana nalowo muntu okhunkulayo ekhaya. Inyanga yathi uyophambana umqondo, akhinde zonke izimfihlo zakhe zokukhohlakala futhi avuvuke onyaweni lwangakwesokudla. Nebala uKaNdwandwe unina kaSokhaya kwehlela yena konke okwakushiwo inyanga yaseSwazini eyayizocupha.

Uyise kaSokhaya wawuqamba igama wathi kusOnyaweni ngoba unina kaSokhaya wayeganga, wacushwa inyanga onyaweni, waphambana umqondo, wakhininda konke ukukhohlakala kwakhe ayekwenza ekhaya. Ngaphezu kwalokho wathi kusOnyaweni ngoba umuntu owayeganga ekhaya kwakungomunye womkakhe, empeleni kwakungaphansi kwezinyawo zakhe.

Lokhu kufakazelwa uMsimang, (1975:vi) laphe ethi:

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

Ucwaningo luthola ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseNkonjane kukwaNcengihliziyo. Ukuqanjwa kwegama lomuzi wakwaMkhwanzi kwaNcengihliziyo kusukela esenzweni somunye wabalobokazi bakaMafikazinyunda, umfowabo kaSokhaya. Okwahlakaza umuzi

wasEzinhlwini ukubonakala kukaMaZibani esesenga izinkomo esibayeni. Lesi senzo sikaMaZibani senyelisa bonke abantu ekhaya. Kwazise ngokwesiZulu onke amalunga omndeni ngokwehlukana ngobulili anemisebenzi yosuku ngosuku eqondene nawo.

Okwamangaza ukungezwakali kwezwi eliqinile lokumkhuza lo myeni wakhe uMafikazinyunda. Ubaba uMaposi wabona kungcono ukuphuma owakhe umuzi. Nebala waphuma wakha umuzi wakhe, wawuqamba igama wathi kukwaNcenginhliziyi ngoba wayesencenga inhliziyi ukuthi ayixole ngesenzo sikaMaZibani unkosikazi kamfowabo.

UKoopman, (2002:125) uthi:

Place named after characteristic plant, animal of bird life. Place named after historical incident or cultural practices.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseNkonjane kusEsabelweni ngoba usezitholele isabelo sakhe. Lapho angeke esahlushwa muntu khona njengoba babehlushwa uMaZibani unkosikazi kamfowabo.

USokhaya akabatholanga abantwana babafana, kwaba amantombazane amathathu vo. Kwathi noma abomndeni wakhe bezama ukumbonisa ukuthi akathathe ikhohlo hleze athole abafana ukuze umuzi ungashabalali, wala waphetha. Impendulo ayebanika yona wayethi kusho ukuthi isabelo sakhe. Yingakho umuzi wakhe wawuqamba ngokuthi kusEsabelweni ngoba wayekhohlelwa ukuthi konke anakho nayikho kuyisabelo sakhe asiphiwe uMvelingqangi.

Lokhu kufakazelwa uKhumalo, (1994:35) laphe ethi:

Ngumenzi wakho konke ngezwi nangomyalo.
Konke kusentendeni yesandla sakhe. Ungubaba
nomama. Ungummeli oqotho weqiniso.
Othemba lakhe lijule kuyena, akajabhi nanini.
Ubusiwa ukwenza kwakhe noma nini.
Elimbusayo linye elithi: Mayibongwe!

Ucwaningo luthole ukuthi umuzi weNduna endala uMkhwanazi esigodini saseNkonjane kukwaPhumphele. Ukuqanjwa komuzi wakwaMkhwanazi kwaPhumphele kusukela esenzweni sabeLungu ngesikhathi bezokwakha iNyuvesi YakwaZulu Ongoye. Laphe abathi abantu abakhe kule ndawo abaphume baphele ngoba bafuna ukwakha iNyuvesi. Ngaphezu kwalokho ababakhokhelanga ngisho indibilishi yodwa le. UMhlonishwa ubaba uMagametshitshi wacasuka wawotha ubomvu kodwa ngenxa yesikhathi okwakuphilwa kuso sobandlululo wayengenazwi lokuphikisa.

Waphuma waphela wayokwakha phesheya komfula iNkonjane. Umuzi wakhe wawuqamba igama wathi kukwaPhumphele ngoba abeLungu babasuse endaweni nasemizini yawoyise ngendlovu yangena. Leli gama lomuzi wakhe liyoba yisikhumbuzo esizweni sakwaMkhwanazi ukuthi abeLungu bathi abaphume baphele. Yingakho umuzi wawuqamba ngokuthi kukwaPhumphele, ebhinqa abeLungu ngesenzo sabo.

UKoopman, (2002:125) uthi:

Place named after characteristic plant, animal of
bird life. Place named after historical incident or
cultural practices.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseNkonjane kukwaMntezinyele. Ukuqanjwa kwaleli gama lomuzi kusukela esenzweni sabalobokazi bakaSokhaya. Abalobokazi bakaSokhaya babengabantu

abangamanuku, abavilaphayo, abaphuzukuvuka futhi abayizidenga ekubeni umyeni wabo eligcokama futhi ekhuthela. USokhaya wasibuka wasenyanya lesi senzo somkakhe. Wazama ukubakhuza kodwa kwabanhlanga zimuka nomoya. Into eyayimthiya ukuthi wayebathanda nabo bemhlonipha.

UKoopman, (2002:125) uthi:

Zulu place names commonly link location and nature by referring plant, animal or bird life that is characteristic of an area, as in the river uMzingwenya (home of crocodiles) uMfolozi oMnyama and uMfolozi oMhlophe.

USokhaya wakha umuzi wakhe wawuqamba igama wathi kukwaMntezinyele ebhinqa omkakhe ngenhloso yokuthi bayeke ubunuku, ukuvilapha nobujila. Impilo eyayiphilwa kwaMkhwanazi kwaZinyele siyithola inobuhle nobubi. Isibonelo: ububi ukuvilapha, ubunuku nobujila babalobokazi bakaSokhaya kanti ubuhle umkhwenyana wabo wayebathanda nabo bemthobela futhi bemhlonipha.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMakhathini esigodini saseNkonjane kusEnkathazweni. Ukuqanjwa kwaleli gama lomuzi kusukela empilweni eyabe iphilwa kubo kaSokhaya Endlabedunusa. USokhaya waqamba umuzi wakhe ngokuthi kusEnkathazweni ngoba usephumile emzini kayise owawunokuxokozela, inzondo, ukuthakathana njalonzalo. Yena usezozakhela umuzi wakhe onokuthula, uthando nobunye, aphume enkathazweni.

Lokhu kufakazelwa uKunene, (1995:Isendulelo) lapho ethi:

Inamuhla kaliqali ngathi, ikusasa lingokubona kwangayizolo ukuze abantu bandeduki.

Ucwaningo luthole ukuthi umuzi weNduna kwaMkhwanazi esigodini saseNkonjane kusEkwenabeni. Ukuqanjwa kwegama lomuzi wakwaMkhwanazi

Ekwenabeni kuvela enjabulweni. Uyise kaSokhaya wazibona esenebe ngoba indodana yakhe isimakhele omunye umuzi yamandisela imizi yakhe. Empeleni wayetshela unina uMaMnqayi ukuthi mame sengenebe, indodana yami isingakhele omunye umuzi. Ngaleyo ndlela usenezindawo eziningi zokwenaba.

UMathews, (1974:13) uthi:

Naming is more or less the same worldwide. It is infact a practice that is given more time and careful thought as it reflects exactly what people think and intend about anything they name at that point and time.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseNkonjane kusEsikhotheni. Injula yaleli gama lomuzi isukela ekuphumeni ngesinxele kukaSokhaya engavumelananga noyise uMpahlayengane. Uyise kaSokhaya wawuqamba igama wathi kusEsikhotheni ngoba lo muzi wakhiwe ngaphandle kwemvume yakhe. Ngakho-ke uwufanisa nomuzi osentabeni kumbe osesikhotheni nje ongenanhlanla nadlozi.

USokhaya wawuqamba igama wathi kukwaCezukukhuluma ngoba yena eqonde ukuceza ukukhuluma okubabayo emzini kayise. Empeleni akaqonde khona ukwedelela uyise uma ephuma umuzi wakhe kepha uzikhipha esidlwadlweni sezindaba, ukuloyana nokuxabana. Igama lesitobhi sebhasi namatekisi lavela ngegama lomuzi wakwaMkhwanazi kwaCezukukhuluma. Ngaleso sikhathi uqala ukwakhiwa yayingekho eminye imizi eseduze komgwaqo ngaphandle kwalo wakwaMkhwanazi kwaCezukukhuluma.

Siyathola ukuthi ukuphambana nesiko umuntu kumdonsela amashwa njengoba noSokhaya washonelwa izingane zaze zambili. Wathi uma ethatha izagila eya ezinhlangeni, zonke ayezihamba zazimtshelela ukuthi waphuma ngesinxele, kumele ashweleze. Nebala washweleza, inhlalo yaba yinhle, kwanqamuka umkhuhlane nokufa ekhaya.

Lokhu kufakazelwa uKhumalo, (1994:1) lapho ethi:

Namuhla ingabadi izithola isehlane, iyingaza ize izibone ivivinywa. Namuhla ingabadi izithola isoswini, idunguza kumnyama emuva kumnyama phambili.

Namuhla ingabadi izithola isemafozini nasemahlozini ivika izimamba nezindlondlo. Kunamuhla ingabadi izithola isethunzini elimsithi, kusengathi nguhlongasibi wokulahlwa kokuphela, ukukhala, yisililo nokugedla kwamazinyo. Ingabadi namuhla izithola isokhalweni lwezimpisi namankentshane omadephuna egijima.

UNzuza, (2006:40) uthi:

Umlando uyakuveza ukuthi umuntu, iNkosi ingakha endaweni ngaleyo ndlela kuqambeke igama ngendawo.

Lokhu kuphinde kufakazelwe uRaper, (1979:71):

Town 45km East of Mahlabathini and 64km South of Magudu. It was established in 1887 and has been administered by health committee since 1946. Originally known as Ndwandwe after the tribe lived there, it was subsequently renamed after the chief's village, kwaNongoma.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseMahunu kusEkukhanyeni. Injula yegama lomuzi wakwaMkhwanazi Ekukhanyeni isukela ezehlweni ezazehlala uSokhaya kusukela ekhula waze waba mdala. Kwavele kwakhanya ukuthi uzoba ugedla. Ubabamkhulu kaSokhaya waqamba umuzi kaSokhaya wathi kusEkukhanyeni ngoba kwavele kwakhanya kusukela ebunganeni bakhe ukuthi uzoba inyanga kusukela emaphusheni akhe nasekubonisweni izimfihlakalo nezifo zabantu nokuthi bazosinda kanjani

esesesikoleni. Nebala waphetha eseyinyanga edumile eyelapha lonke uhlobo lwabantu futhi basinde.

Lokhu kufakazelwa uKhumalo, (1994:29) lapho ethi:

Uthole ukuthi unibusise ngomlamuleli wozalo kepha ningaze namemukela. Inhlabamkhosi yenanelwe ngabasezizweni nasemajukujukwini, batheleke bethelekile, baphulukiswe phambi kwabo abendawo kodwa izinhliziyi zingavumi.

Kunjalo-ke ukwenza kwakhe, kuyazenza nje izinhliziyi zabantu zibe lukhuni satshe ngisho sebezibona ngamehlo izimangaliso. Ngisho befika ngezinhlaka, bahambe sebezithwalele, kusukuma izishosha, kuthombuluka izilimi zezimungulu kodwa bathi nje qha.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMlaba esigodini saseMahunu kusOsizweni. USokhaya waqamba umuzi wakhe wathi kusOsizweni ngoba wabona usizo oluvela kuMdali. Lapho esezozakhela, afuye, alime enze konke ngaphandle kokugqilazwa anqunyelwe amaQadasi. Ngaphezu kwalokho akusekho muntu emzini wakhe ozoyosebenzela ukuhlala endaweni yomLungu kodwa abe engaholi ngisho indibilishi yodwa le.

Ngaphezu kwalokho njengoba umuzi wakhe ewakhe eduze neThempeli laseNazareth eNelisiwe unikela ngawo emakholweni ukuba ube lusizo uma ezokwenza isikhumbuzo seNkosi iLanga, u-J.G.Shembe ngokuthi abalalise abadinga indawo yokulala nabafuna ukubeka izinqola zomlilo ababekise. Yingakho umuzi wakhe awuqamba ngokuthi kusOsizweni ngoba ufisa ube lusizo kubo bonke abantu.

UKoopman, (2002:125) uthi:

Place names are also given for reason.

Thirdly, they may even as with personal names in parts of Africa be named for the “State of Mind” of people. There are a number of places with Dutch Afrikaans names such as Vryheid (Freedom), Helpmekaar (help one another), Vereeniging (unity), Weenen (weeping). Zulu place names such as Phumula (rest) and Thandanani (love one another).

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMjadu esigodini saseMahunu kukwaHlengimpilo. Ukuqanjwa komuzi wakwaMjadu kwaHlengimpilo kusukela esenzweni somona, ubukhunkuli, unya njalonjalo esasenziwa abozalo lukaSokhaya belubhekise kuye uqobo. Wazithola esehlezi kalubhojozi, ukugula nokufa sekungenise endlini ngekwabo.

Ngenhlanhla uSokhaya noyise bashesha ukubona, inkukhu yawusola umgqakazo. Kwahlaluka kunoma ubani ukuthi umkhuba usekhaya. Kwathi nalapho uSokhaya eyofuna kwabamanga isiqiniseko, bonke babemtshela ukuthi umkhuba usekhaya. Isu elingamsiza ukuphuma umuzi wakhe ukuze ahlenge impilo yakhe nomndeni wakhe.

UNqabayembube ikhehla elimzalayo lawuqamba igama lathi kukwaHlengimpilo ngoba lalibhinqa indodana yalo ukuthi ibihlenga impilo yayo nabantwana bayo ngokuphuma elayo inxiwa. Umuzi wakwaMjadu kwaHlengimpilo waba nempilo, imfuyo ebulala inyoka nezingane eziningi. Kwahamba kahle konke njengokufisa kwakhe uSokhaya. Izinto zonke zaqonda njengothi lomkhonto.

UMbuli, (2005:131) uthi:

Abantu bakwaZulu babeqamba okuthile ngento abayibonile kungaba ngesimo sokufanisa noma sokungathekisa okukanye ngenye indlela yokufenqa leyo nto.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaNdlovu esigodini saseMahunu kukwaThandwayinkosi. Ukuqanjwa kwegama lomuzi wakwaNdlovu kwaThandwayinkosi kusukela ekuguleni ngengqondo kukaSokhaya. Ekugcineni waluthola usizo, wasinda ngokuthandwa yiNkosi. INkosi yasebenzisa isandla senyanga enguMfundisi webandla laseZiyoni uShongwe, yamkhulekela, yamelapha, wasinda.

Esesindile wabe esekhetha iNkosi kulo ibandla lamaZayoni elaliphethwe uMfundisi uShongwe. Wakha umuzi wawuqamba igama wathi kukwaThandwayinkosi ngoba iNkosi, uMdali yiyo emsindisile yamkhombisa ukuthi iyamthanda, inguMsindisi wabo bonke abantu abayethembayo. Yamvusa esefana nofile egula ngomqondo.

Lokhu kufakazelwa uKhumalo, (1994:35) laphe ethi:

NguMenzi wakho konke ngezwi nangomyalo.
Konke kusentendeni yesandla sakhe. Ungubaba
nomama. Ungummeli oqotho weqiniso.
Othemba lakhe lijule kuyena, akajabhi nanini.
Ubusiswa ukwenza kwakhe noma nini.
Elimbusayo linye elithi: Mayibongwe!

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMwandla esigodini saseMahunu kusEmpoqweni. Ukuqanjwa komuzi wakwaMwandla Empoqweni kusukela enhlalweni eyabe iphilwa emzini kayise kaSokhaya, umuzi wakubo kaSokhaya Ekuphileni wawunokuthula, uxolo nobunye kusukela komame kuze kufike ezinganeni zonke jikelele.

Ngendlela okwakumnandi ngayo uSokhaya wagcina engasakucabangi ukuphuma umuzi njengoba ayesethathile omame baze bababili. Uyise wagcina wamcela ukuba amandisele imizi yakhe. USokhaya waba madolo nzima. Kwaze kwaba kabili ikhehla elinguyise limcela ukuba alandisele imizi yalo. Ekugcineni uSokhaya wavuma waphuma umuzi wakhe.

Wawuqamba igama wathi kusEmpoqweni ngoba yena ubengathandi ukuphuma umuzi kodwa ngokuhlonipha isicelo sikayise waphoqeka ukuphuma umuzi wakhe. USokhaya nakuba ayephume engathandi simthola enezibusiso. Umuzi wakhe ulinxuluma, imfuyo ebulala inyoka, izingane eziningi, ukungesweli, ubunye nokuzwana. Konke lokhu kudalwa inhlonipho nokulalela izwi likayise ekhaya.

URaper, (1979:7) uthi:

There are names which do not have readily discernable meaning, there are also names which are not leaving to the entities, for example, geographicla names used for cultural features.

Ucwaningo luthole ukuthi olunye uhlangothi oluchumayo ilolo lokungaxhumani kokuqambeka kwegama nendawo nesakhiwo. Kutholakala kunzima ukuqhathanisa nokucubungula isizinda segama sampela.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMwandla esigodini saseMahunu kusEmbhongankomo. Injula yokuqanjwa komuzi wakwaMwandla Embhongankomo isukela esigeni esasigilwa izinkomo ngesikhathi esezisa emzini wakhe uSokhaya. Izinkomo zazihamba zibhonga indlela yonke, kwathi nalapho sezifikile ekhaya zaqhubeka zabhonga isikhashana zase ziyeka. USokhaya wakushaya indiva lokho kubhonga kwezinkomo kanti kuyakhuluma. Umuzi wakhe wawuqamba ngokuthi kusEmbhongankomo ngoba izinkomo zazihamba zibhonga indlela yonke. Kwathi noma sezifikile zabhonga isikhashana zase ziyeka.

Kwaphetha ngokuthi avellelwe umkhuhlane, kwagula izingane zabangwa nezibi. Isigcino kwafa izinkomo ezimbili, zivele ziqimuke zizifele nje ngaphandle kokugula. USokhaya wagcina wathatha izagila wayohlola. Isangoma samhlabela udlubu okhasini, sathi kukhala abaphansi, akaziwa ukuthi ukuphi. Kwakufanele

agaye utshwala, abike ngembuzi ukuthi usephuma umuzi. Aphinde lapha asakhe khona agaye utshwala, abike ngembuzi. Nebala wakwenza lokho kwanqamuka ukugula nokufa kwezinkomo ekhaya, wahlala ngokuthula wakhululeka.

USokhaya simthola engumuntu owagcinayo amasiko futhi olalelayo nakuba aphunduleka ngesikhathi ephuma umuzi wakhe. Akangafana nalabo bantu abathi sebephucukile, amasiko abasawagcini ngoba ayizindlela zobumnyama futhi sebeyakholwa. Bona sebephila impilo yesimanje.

Lokhu kufakazelwa uKhumalo, (1997:185) lapho ethi:

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini saseMahunu kukwaMntubongangokubi. Injula yokuqanjwa komuzi wakwaMkhwanazi kwaMntubongangokubi isukela esenzweni sikaSokhaya. Wathutha ebusuku engamtshelanga umfowabo njengoba ayekhuliswe nguye. Ngaphezu kwalokho odadewabo babekhishwe ngumfowabo nezindleko zemigcagco yabo ngisho nekaSokhaya yayithwalwe ngumfowabo.

Umfowabo uNojabula wafika wawuqamba igama wathi kukwaMntubongangokubi ngoba umfowabo umbonge ngokubi ekubeni wamkhulisa kanye nodadewabo. Ekugcineni uselwa naye usethutha ebusuku njengomthakathi kumbe umuntu obalekela ukukhunkulwa, usebona ngolwalula. Usezwa ngosibhincamahasana ukuthi umfowabo uthuthe wayokwakha kwaDlangezwa esigodini saseMahunu. USokhaya wagcwalisa isisho sabadala esithi umlungisi uzithela isisila.

UNuessel, (1992:48) uthi:

Incident names usually refer to a particular occurrence in a given locale.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMnguni esigodini saseMahunu kukwaDelumbuso. Ukuqanjwa komuzi wakwaMnguni kwaDelumbuso kusukela ekuphathekeni kahle kukaSokhaya kwaninalume. USokhaya wayengaconsi phansi kumalume wakhe uMadela. Wamkhulisa kahle umntakadadewabo ngezandla ezifudumele waze wamlobolela waganwa. USokhaya wayenentshisekelo yokuvusa umuzi wakubo.

Wanele waganwa uNdlunkulu wakhe uKaButhelezi wasecela ukuphuma umuzi wakhe kuninalume. OkaGqigqi kaNzamela waqale wamanqikanqika ebona sengathi umshana wakhe hleze ahlupheke kodwa ekugcineni wamvumela. USokhaya waphuma wakha umuzi wakhe, wawuqamba igama wathi kukwaDelumbuso ngoba udele mbuso ekhakonina, ekhomba ngophakathi, ephakathi komhlane nembeleko. Waqoma ukuyovusa indlu yakwabo. Wagcwalisa isisho sabadala esithi uma kutetwe umfana, umuzi uvukile.

USokhaya simthola engumuntu othanda umlando wakhe ngokhokho bakhe, ungashabalali ngokuthi avuse umuzi kayise. Ngaphezu kwalokho indlu yakwabo ingapheli. Umuntu ophumelelayo owazi imuva lakhe ukuze azi iphambili lakhe. OkaMzilankatha simthola engumuntu onokuziqhenya nokuzigqaja ngesibongo sakhe nangezimpande zakhe.

Ngokunjalo ekuqambeni nasekuqhathaniseni umuntu uthathela kulokho akubonayo nakwaziyo. Amazwi athulwe ngobunkondlo kaVilakazi ayakugqamisa lokhu.

UVilakazi, (1935:45) uthi:

Umlalane ngumphefumulo wami.

Noma ethi:

UVilakazi, (1935:29) uthi:

Isiphuku kungutshani.

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMthiyane esigodini saseMahunu kusEntuthukweni. Ukuqanjwa komuzi wakwaMthiyane Entuthukweni kusukela entshisekelweni nephupho likaSokhaya lokuba athuthukise indawo yakubo. Izingane zesigodi sakubo zazifunda ezikoleni ezikude njengasEsikhawini nakwezinye izindawo. Abantu babefuna ukuya emtholampilo babephoqeka ukuba baye Esikhawini.

Ukushiswa kweThempeli laseNelisiwe nakho kwadala enkulu inhlupheko ngoba isonto indawo ephilisa abantu futhi ibasondeza kuMdali. Ngenxa yaleso simo kwase kufanele amaNazareth akhonza eThempelini eNelisiwe ajokole ayokhonza emaThempelini akude. USokhaya simthola engumuntu onokuzethemba, othanda intuthuko, ukulungisa okonakele futhi aphumelele nomlando olanda ngempilo yabantu abamnyama. Ngaphezu kwalokho amaphutha enzeka alungiswe ukuze izizukulwane ezizayo zifunde okuhle futhi zona zingabe zisawaphinda lawo maphutha. Okuningi obekungahambi kahle esigodini sakubo wakulungisa uSokhaya ngoba ethanda intuthuko. Yingakho aqamba umuzi wakhe ngokuthi kusEntuthukweni, eveza isifiso nemicabango yakhe emihle.

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

Njengabantu baseNingizimu Afrika sinomoya
wobuthina ozimpande zawo zisemlandweni
wethu.

Izinto ezingamagugu ethu esawashiyelwa
ngokhokho zingaqhathaniswa nezakwamanye
amazwekazi, kepha imiphumela yokuhlabana
kwethu yona selokhu ingaziwa.

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

Ucwaningo luthole ukuthi umuzi woMnumzane wakwaMkhwanazi esigodini
saseMahunu kukwaHlekezonda. Ukuqanjwa kwegama lomuzi wakwaMkhwanazi
kwaHlekezonda kusukela enhlalweni eyabe iphilwa kubo kaSokhaya.
Kwakungumuzi onokuzondana, ukuloyana, ukubulalana njalonjalo kodwa kube
kuhlekwana sengathi konke kuhamba kahle. Empeleni yayikhohlisana ihlomile,
ihlangene phansi, phezulu ingamahele.

Kwagcina kwashona izingane ezintathu zakwabo kaSokhaya, kwanukeka
umndeni. USokhaya wacela ukuphuma umuzi wakhe. Ngenhlanhla uyise
wamvumela. Wawakha isigubhukane wawuqamba igama wathi
kukwaHlekezonda ngoba umndeni wakubo uthi uhlekisana ube uzondana,
uthakathana, ubulalana njalonjalo.

Ikhehla elinguyise lafike lawetha igama lathi kukwaZisize. Empeleni lalibhinqa
indodana yalo ngokuthi izisizile ngokuphuma owayo umuzi. Mhlawumbe ingahle
ithole ukuphila njengoba yaphuma yayokwakha kwaDlangezwa esigodini
saseMahunu, isuka kwaNkomokayixosha esigodini sasEmadwaleni. USokhaya
simthola eyindoda ephumelelayo ngokusebenzisa ubuchopho ukunqoba izinkinga

ayebhekene nazo. Konke kwahamba kahle emzini wakhe njengokufisa kwakhe. Waphuma waphela esijwini, wahlala wanethezeka emzini wakhe.

UYefim, (2002:4) uthi:

For most people a metaphor is regarded as a tool that helps us enhance the way we speak, but its importance is much greater than this. Metaphor greatly influences the way think, the way we see things and the way we act.

UYefim uzama ngawo wonke amandla ukuqoqa amandla esingathekiso nanokuthi sizungeze konke okuphathelene nesidalwa esingumuntu. Umzamo wokuqamba njengalowo wezimbongi unamandla ekwakheni isithombemagama ngokusikisisa kwalokho okuluhlobo oluhambelanayo.

UVilakazi, (1945:11) uthi:

..... lawo manzi ampofu

Enjengompe lwezinyosi.

6.2 Izincomo

Ucwaningo luphakamisa ukuthi le ngqikithi namagugu ayixoxwe emakhaya nasemindenini ukuze kungabibikho nokukodwa okushabalalayo. Ngaphezu kwalokho imiphakathi nezizwe kuphakanyiswa ukuthi ayiqikelele ukuthamunda lezi zindaba noma ukuqopha lezi zindaba nomsuka wazo. Kuphakanyiswa ukuthi Izikhungo Zemfundo kusukela kojahidada kuze kuyophuma kwaNgqondonkulu le mfundiso ibe isinkwa semihla ngemihla ngenhloso yokuvuselela ubuntu, inhlonipho, amagugu, umlando, ukuziqhenya nokuziqhayisa. Ayingagcini nje ngokuxoxwa ngomlomo ilalelwe ngendlebe kepha ayiqoshwe phansi ngenhloso yokukhweza ethala ukuze izizukulwane ngezizukulwane zincele kulo mbele

ogwansile. Kuyishwa ukuba abantwana besintu banceliswe ngofile onondlini namahinikazi babe behudula amabele phansi bentula abasengi. Kuyishwa ukuba zithi zehlisile ngenhlazane, zibhonse zize zibe nesilokozane zize zisengwe inkehli.

Ucwaningo lukhuthaza ukuthi izingane zikwazi ukubala imizi yakubo ngamagama ayo kanye neyomakhelwane ezigodini. Kukhuthazwa ukuba ezinhlelweni zeMinyango yezeMfundo, Ubuciko, Amasiko Nezokuncebeleka kuqhudelwane ngolwazi olunzulu lwamagama emizi eyahlukahlukene kusukela kweyaMakhosi, iziNduna, iZiphakanyiswa, abaNuzane kanye neyabantu phaq.

Okungayisexwayiso esikhulu nesifundo mayelana nokuqanjwa kwamagama emizi nawezingane ukuthi akucatshangwe kabili nxashane kuqanjwa ingane kumbe umuzi njengoba igama lengane noma lomuzi liyayilandela. Sengathi abazali nesizwe singafunda ukwetha abantwana ngamagama anezibusiso namathamsanqa kunokukloloda nezibhinqo eziphenduka iziqalekiso empilweni yomntwana.

Egameni likaSokhaya wakwaGodlabathakathi kwaMakhathini uQililabhajwa, kukabili omunye angalihumusha igama likaSokhaya njengomuntu onobugebengu ekwenzeni kwakhe kodwa oyode ebanjwa apethe ngokufa. Kuyavela ukuthi uSokhaya upethe ngokudlula emhlabeni ngesikhali ephinge nomkamuntu.

Okwesibili amacebo akhe onke amahle namabi awasoze aphumelela. Siyathola ukuthi wazama ukwakha umuzi kodwa uyabhidlika. Ekugcineni wasala yedwa, kwabhubha umnden wakhe wonke nemfuyo yakhe. Okucacayo ukuthi uthwele isiqalekiso sikanina uMaZibani, asiqalekiswa umyeni wakhe ngokwetha ingane ngegama elibhinqayo emva kokubanjwa ekhunkula.

Isincomo esinqala nesizibeka induku zonke ezinye, yilesa sokubuyela emasikweni endabuko. Amasiko yiwona awumgogodla wakho konke ukucabanga,

ukukhuluma nokwenza koMdabu oyingqalabutho. Ukuphumelela kwethu kusasa kuzinze kulokho esiyikhona ngoThongolikhulu.

Lokhu kufakazelwa uManana, (1997:185) lapho ethi:

Singebe naphambili imuva singalazi.

Abantu abalele, akuqikelelwe ukuthi baqondisiswe ukuthi bangamakhanda emindeni. Abangalokothwa bashiywe ngaphandle noma beze ngemuva uma kwenziwa imikhosi yemindeni, yesizwe nakho konke okuthinta imizi abayakhile. Lokhu kubiza ukuba kulandelwe yonke imigudu kusukela ekuqaleni kuze kuphethwe imbenge ngokwakhiwa komuzi.

Akuvuseleleke konembeza boMdabu ukuthi umuzi ungowomndeni, ungowomphakathi nesizwe. Umuzi wakhiwe ngendlela efanele futhi uqanjwe igama noma ngabe wakhiwe kuyiphi indawo.

6.3 Isiphetho

Ucwaningo luthole ukuthi ukuqanjwa kwemizi kusukela kweyaseBukhosini kuze kweyeziNduna, eyeZiphakanyiswa, eyabaNumzane kanye neyabantu phaqa ivela ngokubhinqa, ukukloloda nokubhuqa okusukela ezigamekweni nasezehlwani ezinhle nezimbi.

Okuhle nokubalulekile ngala magama aqopha umlando ngalokho okwakwenzeka ngaleso sikhathi, kuhle noma kubi. Izizukulwane ngezizukulwane zihlale zazi imuva naphambili ngolwazi lwala magama nenjula yawo ngoba aqukethe umlando oligugu kulowo mndeni nasesizweni sonkana jikelele.

Encwadini eNgcwele amazwi okuhlakanipha eNkosi uSolomoni, Izaga 3:13-14
zilandisa ukuthi:

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

Okuyisona sitha esingabandlululi ngebala, ngokweminyaka nangobuzwe
ukungazi njengoba elanda uNene, (eMsakazweni uKhozi, zinga-15 kuMasingana
ngonyaka we-1995) uma esika elijikayo ethi:

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

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

Lokhu kufakazelwa uKunene, (1995:Isendulelo) lapho ethi:

Lapha-ke eMzansi ne-Afrika sinecala, icala
lokuba size siphakamise inhlalo yethu nemibono
yethu ukuze i-Afrika nayo isibonge. Ingaze
yathi: “Lokhu kwaseMzansi
kungamagamanxandukwana futhi sekwesuthi
imifino yodwa yabasesilungwini, yona idliwa
ngabangenamazinyo.” Kuyobe kuyinhlamba
lokho ngoba thina sinawo amazinyo sinawo
amasiko amakhulu ethu. Engikuqondile
okukhulu kuqondene naleso sizukulwane sona
siyoqhibuka ezidulini zomhlaba wethu, sona
siyozazi, size siyazise imilando nolimi lwethu
olunezalo izindlela nezigigaba zokulubeka.

Sekuyothi noma abezayo beqopha ezabo
izinganekwane nezindaba nezinkondlo babaze
kulo ulimi ukuthi luthini lona. Inamuhla kaliqali
ngathi ikusasa lingokubona kwangayizolo ukuze

abantu bandeduki. Okukhulu wukuthi abantu abayeke ukubelokhu bencela ebeleni okungelona elabo. Hleze unina abaqalekise bese beba njalo yizingane ezingasoze zakhula.

Kulona lonke lolu cwaningo, kuyahlaluka ngokusobala ukuthi ukuqanjwa kwamagama emizi kwakhelwe phezu kwesisekelo esiyisonasona. Yikho lokhu okuzinzisa kusimamise umuzi kuzona zonke izivunguvungu zomhlaba. Izikhonkwane ezizinsika zobumakade bomuzi yilezi ezilandelayo:

UNsikankulu nguyena oyinqaba yenqanawe yokwakheka nokuqanjwa kwamagama emizi. Kuyindumiso ebabazekayo kuyena phezulu emazulwini ukuthola uMdabu ubambelele efeni lawo awabela lona mhla edabula umhlaba.

Isikhonkwana eselama lesi yileso sokuchushisa izinto ngomkhondo wesiko lokhokho bethu kuze kube nomendo olukhondolo lwayo yonke imizukulu. Ukwakhiwa nokuqanjwa kwemizi amagama kwaziwa njengoba kunjalo ngokunikezelana kwezizukulwane.

Kuhanjwa ngenyathuko eyabhudulwa ngokhokho nabo ababeyikhonjelwe nguThongolikhulu.

Lokhu kufakazelwa uMpanza, (1994:7) laphe ethi:

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

Kuphinde kufakazelwe uKhumalo, (1994:1) laphe ethi:

Umiselo lwendabuko phezu kweSintu ukubusa umhlaba. Makhathaleni ingabadi yaphundulwa yize leze, yaphunyukwa ngokukhona ngokungekho, yasala bulanza. Isiyabalandele emkhondweni, ibuye namaqubu entenesha.

Iziphiwo ezaziyifa leSintu njengendlalifa yendabuko, sezaba semajukujukwini obumnyama. Okwakusesifubeni seSintu namhlanje kusemajukujukwini kudekude. Okwakusezandleni zeSintu, namhlanje kusemajukujukwini.

Okwakusemahlombe eSintu, namhlanje kule emajukujukwini. Okwakusemandleni eSintu, namhlanje kukude le emajukujukwini. Okwake kwasenhliziyweni yeSintu, ayikhulunywa nakukhulunywa eyakho. Okwake kwaphethuza engqondweni yeSintu, kwayibusa, namhlanje kukhulunywa ngeMpumalanga neNtshonalanga.

UKunene, (1996: Isethulo):

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

UMsimang, (1975:iv) uthi:

Uma thina maZulu sithi siphucukile masibhekise amehlo emuva sibone ibanga esesilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo. Umlando yiwona owenzela leso naleso sizwe ugazi nesithunzi ukuze sihlonipheke.

Lokhu kufakazelwa uMsimang, (1975:iv):

Izizwe zaseMpumalanga njengamaShayina nezinye, zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabeziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa, (4000 BC). Izizwe zaseYurophu zinezigidi nezinkulungwane zamabhuku alanda ngokwakwenziwa ngawokhokho bazo kusukela ekumisweni kombuso omkhulu wabeLungu, umbuso wamaRoma ngonyaka wama-31 BC ngesikhathi kubusa u-Octavian, owaziwa ngokuthi u-Augustus. Kula mabhuku zifunda ngokuhlabana, ngobungcweti nangolwazi lwawokhokho bazo.

Ngabe laba bantu babehlala emizini eyakhiwe kanjani? Ngabe kwakuyini imisebenzi yabo yemihla ngemihla? Ngabe babekholwa nkolo yini? Yimaphi amasiko abo, babewagcina kanjani? Ngabe konke ababeyikho nababekwenza akubaluleke ngalutho yini kithi? Ngabe akunandaba yini uma kushabalala izizukulwane zethu zingaphinde zikwazi? Qha umsebenzi kunawo kanti kunjalo nje kubalulekile.

Ngiyajabula ngoba ngeke kwashabalala ngenxa yomdlandla wabamhlophe abaqopha konke abakubonayo nabakwaziyo, kusukela ekufikeni kwabo kule ngabadi yawoPhunga nomaGeba. Umsebenzi abasenzela wona mkhulu kakhulu futhi singeke sababonga ngokwanele. Lo msebenzi abawenzelanga thina kuphela kepha bawenzela nezizukulwane zethu eziyofika emhlabeni wezinguququko nokudideka.

Lokhu kufakazelwa uMsimang, (1975:v):

Lo msebenzi abawenzelanga thina kuphela, kepha nezizukulwane zethu eziyofika emhlabeni wenguququko nokudideka. Lapho umZulu esekhuluma isiShangane, umXhosa esehamba ngesiko lamaVenda, lapho amaPedi eseqhuba

isiSwazi, lapho izizukulwane ezintsha
zingasenakwazi ukwehlukanisa isiZulu
nokungesiZulu.

Yilapho-ke kuyovela khona ukubaluleka
kwemisebenzi yawo – Dr A.T. Bryant; J. Stuart;
R.C. Samuelson; Grant, Colenso nawo E.J. Krige
nabanye.

Okunye okufike kungihlabe umxhwele ukuthi
isibani esakhanyiswa yilaba beLungu saye
salandelwa ngezinye izinsizwa zikaZulu, nazo
zaliphonsa itshe esivivaneni ngokuqopha
okuthile okungumlando wawokhokho.

Nazo ngeke ngaziqeda ukuzibala ngamagama
kepha ezimbalwa zazo yilezi: ngawomnumzane
u-P. Lamula, R.R.R. Dhlomo; Sibusiso
Nyembezi; J. Dube; B.W. Vilakazi; J.A.W.
Nxumalo; M. Fuze; O.L Shange nabanye.

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