

**UCWANINGO OLUNZULU NGESIKO LEMVELO
LOKULUNGISELELWA KOKUKHULELWA
NEZIMBANGELA ZOKUPHUPHUMA KWEZISU**

**(A CRITICAL ANALYSIS OF TRADITIONAL
PREPARATIONS FOR PREGNANCY AND THE
CAUSES OF MISCARRIAGES).**

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KHUMALO**

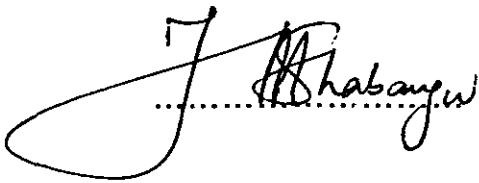
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LOKUPHOTHULA

ISIFUNGO

Mina Thoko Margaret Shabangu ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi "Isiko Lemvelo Lokulungiselelwa Kokukhulelwa Nezimbangela Zokuphuphuma Kwezisu" ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela. Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe ivezwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda futhi ngiyaqinisa ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelela esiphethweni salo msebenzi.

A handwritten signature in black ink, appearing to read 'T.M. Shabangu', written over a dotted line.

T.M. Shabangu

1999

UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kubazali bami uBuhlungu John Shoji noBusisiwe Eslinah Shoji (uMaMakhanya) ongasekho, kuyise wabantwana uBhekabantu Daniel Shabangu nakubantwana bami uJabulile ongicobelele ulwazi oluthe xaxa ngezinkinga eziphathelene nabakhulelweyo, uSiphamandla noNomfundo Shabangu.

**NIME NJALO MANGANGA NAMABHELE ALUHLAZA
NJENGENXOSHANE!**

ABANTU BOKUBONGWA

Ngidlulisa ukubonga okukhulu kulaba abalandelayo:

USolwazi Z.L.M. Khumalo umqondisi nomhleli walolu cwaningo nonguMphathi jikelele wophiko lwezobuchwepheshe eNyuvesi yakwaZulu. Ngibonga ulwazi lwakhe olujulile kwezamasiko eSintu aye walusebenzisa ekuhloleni lo msebenzi wami, wangiyoqa nalapho sengiphaphalaza wangibuyisela endleleni ukuze lolu cwaningo lube ngoluhlabahlosile.

Iso lakhe lokhozi ekucubunguleni imisebenzi efana nalona lisizile ekwenzeni lo msebenzi ube ngoyimpumelelo, ufundeke, ulandeleke futhi.

Ngibonga ngiyanconcoza kuMntungwa ngokungigqugquzela kwakhe ukuba ngikhuphule amasokisi, ngiqhubeke nalolu cwaningo nangesikhathi lapho sengifuna ukuphonsa ithawula ngenxa yokugajwa ngeminye imisebenzi. Ngamhlonipha ngakwenza ayefisa ukuba kudlulele emphakathini wakithi nongaba usezinkingeni ngenxa yokungawazi amanye amasiko awo angaba zixazululo ezinkingeni zawo uma unamathela kuwo. Ucilo kafi izidubulu, namhlanje ngijabule ngiyafa ngoba esasikufisela iSintu kufezekile. Akwenze kimi aze akwenze nakwabanye lo Solwazi onombele omude wokuncelisa abomele ulwazi.

Ngiyababonga kakhulu nabantwana bami oJabulile, uNomfundo noSphamandla abebeyiphela endlebeni bebuza ukuthi ngihlaleleni ngingaqhubeki neziqo ezithe xaxa kunalezi esengizizamile. Bengike

ngihlale kuze kuse ngiloba, kungabahluphi ukuvuka ebusuku bangenzele ityiye elimnyama (isiqeda-buthongo).

Ngingemkhohlwe nomngane wami omkhulu uNkosikazi Nomusa Annah Nkabinde wase Illfracombe obelokhu eseduze kwami ebumnandini nasebuhlungwini ngesikhathi ngiphezu kwalolu cwaningo. Likhulu iqhaza alibambile enyameni nasemphefumulweni wami ngezikhathi ezinzima ngishiywa ngabafowethu engibathandayo beshona belandelana ngendlela efanayo.

Ngibonga ngiyanconcoza nakuMnumzane Zipho Zungu ngobuciko nangekhono abe nalo ngenkathi eloba lo msebenzi wami ngesilondoloza-lwazi (ikhomputha). Ubengasabulali ubuthongo ngimmele ngezinyawo ngoba ngifuna ube seqophelelweni eliphezulu. Ubengathi vu uManzini, ubekwenza konke ebengifuna akwenze. Ngithi kuwe mfana wami: "Ume njalo Gwabini, Geda, ukhule uze udle izinyoni zabantabakho!"

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IQOQA

Lolu cwaningo luyimizamo yokubuka ngeso elinzulu isiko lemvelo lokulungiselelwa kokukhulelwa, kulandelwa inqubo namasiko oMdabu ngoba isiko lisemqoka kanti futhi lingumgogodla wezimpilo zabantu. Kuwo lo msebenzi kubuye kucaciswe izimbangela zokungabambi komalokazana nokwenziwayo ngokwesiko lemvelo ukuxazulula lezi zinkinga. Ziyacutshungulwa nezimbangela zokuchitheka kwezisu kwabesifazane asebekhulelwe nokufanele kwenziwe emva kwalokho ukuze kungandeke lezi zinkinga, kulandelwa izindlela zesiNtu.

Okukhuthaze umcwaningi ngukuvukuza isizwe esiNsundu ukuba kesijezeze emuva emasikweni okhokho baso ababephila ngawo zingakabi khona izibhedlela nemitholampilo. Kufanele kubakhanyele ukuthi izinkinga zempilo eziningi asebehlangebezana nazo kulezi zinsuku zanamuhla nesezehlule odokotela abaMhlophe, zinganqandeka ngokuba babambelele emasikweni abo. Ezinye zazo lezi zinkinga ukungakhulelwa lapho umuntu eseganile nokuphuphuma kwezisu. Imvamisa yalezi zinkinga zidalwa ukuthi iningi selilahle amasiko alo oMdabu lanamathela kwawezizwe okuyimpucuko yaseNtshonalanga. Ngakho-ke ubufakazi obuqoqiwe kulo msebenzi bugcizelela umongo wocwaningo othi: "Isayensi yabantu abaNsundu yokusebenzisa imithi yemvelo nokuxhumana nabaphansi yabe ibasebenzela okhokho, isasebenza nanamuhla, isayoqhubeka futhi isebenze nasezizukulwaneni ezizayo, inqobo nje uma ziyisebenzisa.

Isahluko sokuqala sikhombisa izinhloso nenkuthazo okukhuthaze umcwaningi ukuba acwaninge ngalesi sihloko, elandela umgudu noma inqubo yamasiko esiNtu ngoba ebona ukukhuphuka kwezinga labesifazane abaNsundu abalahlekelwa yimishado ngenxa yokungabatholi abantwana nokuchithekelwa yizisu okudalwa ukubukela phansi amasiko abo kumbe ukungakholelwa kuwo noma ukungabi nalwazi ngawo. Kuso lesi sahluko kubuye kwagqanyiswa izingqalabutho esezake zasithinta lesi sihloko emisebenzini yaso elotshwe phansi. Amagama athanda ukubaqatha achaziwe futhi kulesi sahluko.

Isahluko sesibili sigqamisa ucwaningo olwenziwe ngamasiko esiNtu okufanele enzelwe abesilisa nabesifazane lapho beqala ukuthomba anemithelela enzalweni yabo uma egciniwe noma engagcinwanga. Amanye amasiko enziwa lapho intombazane seyilotsholiwe, sekusondele usuku lomgcagco, kuqhutshekwe nawo lapho isikhishwa ekhaya aze ayokwenziwa nasemzini ngelanga lomgcagco. Lokhu kukhuthaza ukuba abakubo kamakoti nabakubo kamkhwenyana abangasekho basebenze ngokubambisana ekupheni laba bashadikazi inzalo nenhlalakahle nje jikelele emendweni.

Kuso sona lesi sahluko kubuye kwavezwa amalungiselelo okukhulelwa enziwayo lapho umakoti eseganile, uma ehlangabezana nezinkinga zokungakhulelwa nanxa esenziwe la masiko esiNtu ekufanelwe enzelwe wona.

Isahluko sesithathu sigxile ekuqhakambiseni izimbangela zokungabambi kumlobokazi nokufanele kwenziwe, kusetshenziswa izindlela zoMdabu ukuze zinqandeke lezi zinkinga abeseyakhulelwa. Kuqhakanjiswa izinhlobo zezifo, imimoya yabaphansi, amasiko esiNtu angagcinwanga, izinhlobonhlobo zokuthakathwa kanye nezinhlobo zezinyoka zentando ezibuye zidle amahlule okwakha ingane esinyeni.

Isahluko sesine sijule ekuvezeni izimbangela zokuchitheka kwezisu nokusonjululwa kwazo ngendlela yesiNtu. Kubukwa kanzulu izinhlobo zokuthakathwa eziholela ekuchithekeni kwezisu, amaphupho emimoya emibi yabantu abangasekho nezifo ezithathelwanayo nezingathathelwana eziba nemithelela emibi enganeni esuke isesiswini. Kubuye kwagxilwa ekubalulekeni kokugezwa kowesifazane ochithekelwe yisisu, egezwa isinyama ngomswani wembuzi. Okwenzekayo kowesilisa ohlangane nowesifazane ngokocansi engageziwe kuvezwe ngokusobala kulolu cwaningo.

Isahluko sesihlanu siveza isihlaziyo lapho kuhlaziywa khona ucwaningo lomsebenzi wonke. Kuvezwa nezincomo ezingalandelwa ukuvula amehlo omphakathi ukuze usizakale ezinkingeni zawo. Izincomo zikhuthaza kakhulu abantu abaNsundu ukuba banamathele emagugwini abo okuyindlela yokulandela amasiko nenkolo yoMdabu ukuze kuthi noma beqhuba ngezindlela zesiLungu kepha bangakulahli okuyisayensi yawokhokho babo.

SUMMARY

This research work is an effort to scrutinize the custom of cultural preparations for pregnancy, following the procedures and African traditions because culture is the backbone of human life and the most important factor in human development. In this thesis, explanations are also given for the infertility of young brides and what is done traditionally to solve such problems.

Problems of complications during the gestation period which result in miscarriages are analysed as well as procedures which must be undertaken after a miscarriage in order to prevent a recurrence thereof, by following African methods.

What encouraged the researcher was to bring to the awareness of the Black Nation the need to look back to their ancestors' customs which they lived before the advent of hospitals and clinics. It has to dawn their minds that the numerous health problems which they encounter these days and which white doctors fail to cure, can be controlled if they stick to their customs. Some of these problems is failure of women to conceive when they are already married as well as miscarriages. Most of these problems emanate from the fact that the majority have lost their traditional practices and have stuck to those of nations belonging to the Western culture. Therefore, the knowledge which is gathered in this research emphasizes the gist of the research which says: *"The science of the Blacks, of using traditional herbs and of communicating with their ancestors in order to get help, worked for the great grandparents, is still working nowadays, and it will continue to work effectively for the next generations as long as they practise it."*

The first chapter indicates the objectives and the incentives which inspired the researcher to research this topic, following the processes of the African culture after experiencing the pain suffered by African women who lose their marriages because of not bearing children, as well as suffering miscarriages which is caused by neglecting or looking down upon their customs, or because of not believing in them or ignorance about them. The predecessors who have researched and written something on this topic are also highlighted in this chapter.

The second chapter focuses on the research which has been done on African rituals which should be done for men and women when they reach puberty which have an impact on their fertility when they have or have not been observed. Other customs are performed when the girl has been engaged, prior to her wedding day and they are carried on when she leaves her home

right up to when she gets to the groom's place on the wedding day. This encourages both the maternal and paternal ancestors to co-operate between themselves in providing the married couple with children and overall well-being in their married life.

In the same chapter there is a discussion of traditional preparations for enabling the bride to fall pregnant after marriage when she encounters problems of not conceiving even when customary precautions have been practiced.

The third chapter focuses on emphasizing the causes of failure to conceive in the bride and what should be done, using traditional methods so as to overcome these problems. Different types of diseases that lead to barrenness or infertility, ancestral spirits, African traditions which have been neglected, different ways of witchcraft as well as different types of snakes of love potions which eventually destroy the blood clots where from the fetus develop have been highlighted.

The fourth chapter focuses on revealing the causes of miscarriages and resolutions thereof the African way. Close scrutiny is given to the different ways of sorcery which lead to miscarriages, dreams of man-made bad spirits and those of the deceased, and infectious and non-infectious diseases which may have a detrimental effect on the unborn baby. Focus has also been placed on the importance of cleansing the woman who has had a miscarriage, being cleansed from bad luck using the stomach contents of a goat. What happens to a man who gets intimate with an uncleansed woman is also clarified in this research work.

The fifth chapter is an analysis where the research is being analysed. There are also recommendations which can be followed to open the eyes of the community so as to get their problems solved. These recommendations encourage especially Black people to stick to their customs which is a way of keeping traditional rituals or practices as well as their traditional religion so that even if they follow the Western culture but they should not do away with the science of their black ancestors.

1. ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Uma kuqhathaniswa izikhathi zanamuhla njengoba izibhedlela nemitholampilo sekwaba ngangezimpethu zendlovu, kanye nezikhathi zawokhokho zingakabibikho izibhedlela nemitholampilo, kutholakala sekunezinkinga eziningi manje ikakhulukazi kulabo abanentshisekelo yokuthola abantwana.

Isizukulwane sanamuhla sesiwabukela phansi amasiko esiNtu, sisho nokusho sithi ukuwagcina kungubuqaba noma ubuhedeni. Kungakho-ke sizithola sesinezinkinga ukwedlula izikhathi zakudala ngoba silahle okungamagugu aso, saduma nokwezizwe.

Lolu cwaningo lungumsebenzi ofakazela osekushiwo ngenhla. Kuvezwa izingqinamba esezikhona ngenxa yokulahla amasiko ethu. Ziyavezwa-ke nokho izixazululo kepha kugxilwe esikweni lokulungiselela ukubamba kubalobokazi, izimbangela zokungabambi nokungasiza, kulandelwa izindlela zesiNtu.

Kuzothintwa nezimbangela zokuchitheka kwezisu osekuyinsakavukela umchilo wesidwaba uma kuqhathaniswa nezikhathi zawokhokho, bese kucwaningwa nangekhambi elinganqanda lo mhlola wokuchithekelwa yizisu kwabakhulelwe. Kuliqiniso elingebalekelwe ukuthi nanxa sikuhlaba ukulahla isiko lethu lemvelo eliphathelene nalesi sihloko, kepha lukhona usizo olutholakalayo ezibhedlela nasemitholampilo ikakhulukazi njengoba sekwaba nemishini yesimanje ekwazi ukubona ingaphakathi lomuntu.

1.2.1 Luyini Ucwaningo?

Ucwaningo luyindlela yokuhlwaya ulwazi ngenkinga noma ngesihloko esithile esithinta umcwaningi abeseba nelukuluku lokufisa ukuphenya kabanzi ngaso ukuze kusizakale isizwe. Ulwazi-ke lungatholakala ngokufunda imisebenzi yezinye izingqalabutho. Luyatholakala futhi ngokuxoxisana nalabo asebenkants'ubomvu ngolwazi lwaleso sihloko. Emva kwalokho, umcwaningi uludlulisela emphakathini lolo lwazi eselumatanise nezincomo zakhe.

Kwesinye isikhathi ucwaningo lubukeka luyindlela yokwandisa imingcele yokungazi. Umuntu okholwa ngukuthi wazi yonke into akavezi ukuzikhukhumeza nje kuphela kepha uveza nokungazi. Ukufunda okuyikho ukuphenya ukuze uthole amaqiniso amasha okungaziwa ngawo ezweni esiphila kulo.

Nanka amazwi kaStuart noWayne, (1996:4) afakazela le nkulumo:

In some ways research can be seen as a process of expanding the boundaries of our ignorance. The man who believes he knows everything reveals not only arrogance but ignorance. True learning is often a process of discovering new aspects of our universe that we know nothing about it .

1.2.2 Izinhlalo Zocwaningo

Umongo walolu cwaningo ngukuthi kwaziwe ukuthi abantu abamnyama babenayo isayensi yabo bengakafiki abaNhlophe kuleli, nokuthi yayisebenza kanti isasebenza nanamuhla. Ikanti babekwazi ukuba kuthi emini kabha, basuse izulu ngobuhlakani babo lidume liqeqebule! Babekwazii futhi nokuphemba umlilo, vuthiyane kungekho mentshisi!

Buningi singebuqede ubufakazi bokuthi ubuchule besayensi yabaNsundu babusebenza, buphumelele futhi. Ngakho-ke, ngalolu cwaningo umcwaningi ufuna ukuba abantu abamnyama baziqhayise ngalokho okwakungokwabo. Okunye okuyinhloso ngalesi sihloko ukuvuselela amasiko esiNtu aseya ngokushabalala, egumbuqelwa kakhulu ngamasiko aseNtshonalanga.

UMsimang, (1975:12) ubeka kanje ngesiko:

Isiko lisho umkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu futhi osekunesikhathi eside kwenziwa, osekuze kwemukeleka njengomthetho, futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo, izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.

UMakhanya, (1996:6) uma eveza ubufakazi kaShangase, (1996) uthi:

Isiko liyigugu nomlando wempilo yesizwe ngesizwe, esiziqhenya ngalo...Isiko liyinto ebucayi edinga ukugcinwa, lilondolozwe njengezikhali zamaNtungwa. Isiko lidinga ukudluliselwa kwizizukulwane ngezizukulwane. Isiko liyindlela yokufeza izidingo ezithile empilweni yomuntu ngomuntu, kuye ngezigaba namabanga okukhula kwakhe.

Kuliqiniso ukuthi isiko lingumgogodla wesiNtu sonke. Kukho konke ukuthuthuka komuntu ezintweni azenzayo isiko libalulekile. Lihamba indawo ebanzi ngoba livezwa ngezindlela eziningi enkambweni nakuwo wonke amazanga empilo yomuntu.

U-Ayisi, (1979:18) ubeka kanje ngesiko:

... it is becoming more and more clear, scientifically speaking, to use culture as the most important factor. In the last resort, culture is the most important factor in human development, and culture is manifested in many ways.

Ngabe ukulahla amasiko okhokho bethu nokubukela phansi inkolo yoMdabu, kube namithelela mini ezinkingeni esekuhlangatshezwana nazo namuhla, ikakhulukazi lezo eziqondene nabalobokazi? Lo mbuzo ungenye yezimbangela zokucwaninga, kujeqezwa emuva kusadliwa ngoludala, kubukwa izinqubo ezabe zilandelwa ngokhokho ezabe zibakhipha kulezi zingqinamba zanamuhla abalobokazi asebehlangebezana nazo lapho sebefuna ukukhulelwa nalapho beba nezinkinga zokuchithekelwa yizisu.

Okhokho babedla ngoludala, bephila impilo yemvelo, bengachithi zimali njengoba sekwenzeka namuhla. Izibhedlela nemitholampilo kwabe kungekho. Odokotela abelapha ngemithi yesiLungu babengakafiki kepha okhokho isayensi ababesebenza ngayo ekwelapheni yabe ibasebenzela. Babe kwazi ukuphila, bezisiza ngokusebenzisa ulwazi ababeluphiwe nguMvelinqangi. Nanxa ingxenye yesizukulwane sanamuhla isithathwe impilo yesimanje, basekhona labo abasayilandela le nqubo yokhokho. Bayilandela ngoba bebona ukuthi iyabasebenzela kukho konke okuphathelene nempilo ngisho nasekubeletheni kwabakhulelwe.

UMsimang, (1975:47) uyabuveza ubuhlakani bokhokho lapho ethi:

*Okhokho babengenabo odokotela nezibhedlela
nemitholampilo, kepha uMvelinqangi wabe
ebaphile ulwazi olulingene izikhathi zabo;
ulwazi futhi esingeki salubukela phansi
ikakhulukazi emnxeni wona lona
wokubelethisa.*

Enye inhloso yalolu cwaningo wukukhipha imindeni eminingi enkungwini yokungazi lapho eminye yayo itholakala ichitheka ngenxa yokungakhulelwa kwabalobokazi. Kwabanye le nkinga yenzeka phezu kokuba sebebuya kohlinzwa izizalo kumbe beyoguqulwa izinye emathiyetha ngenjongo yokuzama ukuthola abantwana. Imvamisa le mizamo igcina ibe nhlanga zimuka nomoya kanti mhlawumbe inkinga incane nje, kudingeka kulungiswe amaphutha ngokuba kuxhunyanwe nabaphansi, kushwelezwe noma kucelwe bese ziyalunga izinto, abambe umlobokazi.

KwaZulu umakoti ongabatholi abantwana wayengayekelelwa. Kwakwenziwa imizamo yokuba agcine esemumethe. Uma umakoti olotsholiwe engabatholi abantwana kusuke kunenkolelo yokuthi kukhona lapho konakele khona. Uqala ngokuba ageqwe bese kuthi uma kubonakala ukuthi leyo mizamo iyehluleka, bese kukhulunywa nabalele, bacele ukuba bamuphe inzalo.

ONyembezi noNxumalo, (1966:100) bayakufakazela lokhu lapho bethi:

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

Uma kukhona ukubambezeleka okungajwayelekile ekutholeni abantwana emva komshado, umakoti kufanele axhumane nowesifazane owazi amakhambi azomsiza kule nkinga. Uma ehluleka kulowo uxhumana nohlolayo ukuze amhlolele imbangela yokungatholi kwakhe. Imbangela-ke kungaba intukuthelo yabaphansi noma kube ukuthakathwa.

UGehman, (1989:53) ubeka kanje ngolwasemzini:

If there is an unusual delay in the bearing of children after marriage, the wife must first consult with a woman dealing with herbs. If she is unsuccessful, she will consult with a diviner to determine the cause of infertility. The cause may either be the displeasure of the ancestors or witchcraft.

Abantu abaNsundu banenkolelo yokuthi ukubamba kuqhamuka kumyeni nakwabaphansi ngoba befeza umsebenzi wabo. Kunenkolelo futhi yokuthi uma umakoti esebeletha basuke bemlekelela abangasekho. Yibo abangasekho okufanele babumbe ingane esiswini sikamakoti, kanti futhi yibo abanqumayo ukuthi makube ngumfana noma kube yintombazane.

Babeka kanje oLindblom, (1920:29) benoHobley, (1910:89) ukufakazela la mazwi:

Conception is believed to be the result of both the husband and the ancestral spirits, playing their role ... they believe that the ancestors play an important part in child birth. They are supposed to create and shape the child in the woman; they also decide whether it should be a boy or a girl.

Kwabanye izisu ziphuphuma seabambile ngenxa yezinkinga ezithile ezithinta inyama nomphefumulo okungadalwa yisimo senhlalo yomlobokazi. Kulolu

cwaningo-ke kuzoxwayiswa abasemzini ngokunakekelwa kwabakhulelwayo ukuze bangabahlukumezi okungaba ngumthelela omubi kubantwana abasuke besabathwele.

UKrige, (1936:62) ubeka kanje ngalesi sexwayiso:

The pregnant woman is also expected to conduct herself with the utmost propriety in her relationship with other members of the family, and should maintain unflinching loyalty, and fidelity to her husband. It is believed that strained relations between the pregnant woman and her husband may cause complications during the gestation period and may result in miscarriage, a sign of the displeasure of the husband's ancestors. Every potential tension or open conflict is therefore resolved instantaneously.

1.3 IMITHELELA YOCWANINGO

Lo msebenzi uzoba nomthelela ekwandiseni ulwazi loBuciko Bomlomo.

Uzoba nomthelela futhi ekuphakamiseni amandla okwelapha kwezinyanga zesiNtu nokuveza amandla abantu abangasekho (amadlozi).

Lolu cwaningo luzonezezela emkhankasweni wokuvuselela amasiko nobuntu bama Afrika (African Renaissance) ngokuveza isiko lemvelo lokulungiselela ukukhulelwa nokuveza izimbangela zokungakhulelwa nezimbangela zokuphuphuma kwezisu kanye nezindlela zokunqanda lezi zinkinga ngezindlela zesiNtu.

1.4.1 lyini Injulalwazi?

Injulalwazi ingumbono womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho ukwesekela ubuqiniso balokho okushoyo.

Okusemqoka ngukuthi lo mbono njengomcwaningi ungawusebenzisa ngokuba ube yitulo othunga ngalo zonke izahluko zomsebenzi wakho ukuze ziveze ubudlelwano. Kafishane nje, le injulalwazi ibonakala ivela kuzo zonke izahluko ukugcizelela lokho okusuke kuxoxwa ngakho.

UShabane, (1997:8) ubeka kanje ngenjulalwazi:

Injulalwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane, umuntu alubopha ngoba eselwetshisile walucabangisisa kahle.

Injulalwazi inezincazelo eziningi ngokwemibono yabalobi. Abanye bayibuka iyincazelo esuselwe emicabangweni, ekubukeni nasekuhlaziyeni ikakhulukazi lokho osekuhloliwe, kwaqiniseka ngaphandle kwamathandabuzo ngamaqiniso ahambisanayo.

Bayakufakazela lokhu oBarnhart, (1992:2174):

It is an explanation, explanation based on thought, observation and reasoning especially one that has been tested and confirmed as a

general principle explaining a large number of related facts

1.4.2 Ukuxhumana Phakathi Kocwaningo Nenjulalwazi

“Ucwaningo lwenziwa ngenhloso yokuhlola injulalwazi, kanti ngakolunye uhlangothi, injulalwazi icaca kakhulu uma sekuhlaziywa ucwaningo,” kuchaza uMchunu, (1999:5).

Kulolu cwaningo, kugcizelelwa ngokusobala ukuthi isayensi yabantu yayikhona emandulo, isebenza futhi, nanamuhla isasebenza ngakho-ke mayingabukelwa phansi. Kugqanyiswa kakhulu ubuchwepheshe babantu abamnyama kusukela lapho owesifazane esageqwa kusetshenziswa imithi ethile eyakha izimbiza zokumgeqa ukuze abambe.

Ngokolwazi oselwatholakala, kunezinkomba zokuthi ukusetshenziswa kwemithi yemvelo ekwelapheni, esizweni samaZulu kuhamba phambili. Empilweni yabantu abaningi imithi yesiNtu isemqoka kakhulu. Amandla emithi asetshenziswa ngisho nasekukhuthazeni inzalo nempilo yezizukulwane, isizwe kanye nomphakathi wonkana. Imithi futhi iphinda iqinise imizi nemfuyo, ikakhulukazi izinkomo kanye namasimu.

Unabo ubufakazi bale nkulumo uBerglund, (1976:345):

Experience shows the extensive use of materia for medical purposes in Zulu society. In the lives of all individuals medicines play essential roles, and medical powers are manipulated in the interests of fertility and well-being in a lineage, clan, and society as such, as well as a security and encouragement to homesteads, domestic animals (particularly cattle) and fields.

Injulalwazi-ke ezokuba yitulo lokuthunga ixhumanise zonke izahluko zalolu cwaningo yileyo ecashunwe ephepheni lika Finch elisihloko sithi, *"The African Background of Medical Science"* (1984). Kuleli phepha kusagqanyiswa bona belu ubuhlakani babantu base-Afrika nanxa abanye bengathandi ukukwamukela lokhu.

Sekutholakele ukuthi amasiko kanye nempucuko yase-Afrika kwasekukhombisile ukuthi ulwazi olwabe selutholakele lwabe luqukethe okuningi kunalokho okwakucatshangwa ngabaningi. Nangasemuva kokutholakala kolwazi nempucuko yaseGibithe ethathwa njengengqalabutho kwezesayensi, kusekhona ukungathandisisi kahle ukukwamukela ukuthi izwe lase-Afrika libe nomnikelo eliwenzile kwisayensi yomhlaba ephathelene nemithi.

UFinch, (1984:140) ephepheni lakhe unobufakazi obuthi:

It has become increasingly clear that traditional African culture and civilizations knew and accomplished much more than has traditionally been assumed. Even after we've 'restored' ancient Egypt - a civilization that was the fountainhead of science - to its true and natural place on African soil as an African creation, there is yet a profound reluctance to admit that Africa contributed anything of substance to world science. ... the author hopes to show that traditional African physicians evolved effective - even sophisticated - diagnostic and therapeutic modalities in medicine which belie the notion that Africa was without a medical science.

Umcwangingi ukuze afise ukucwanginga ngalesi sihloko, ukhuthazwe ukuhlupheka akubonayo lapho imizi yamadoda amaningi ibhidlika. Amanye aze athathe isithembu engaqondile kumbe abe nesithembu (esicashile) sasehlathini. Amanye aletha imilanjwana emakhaya, kusuke umsindo omkhulu ngoba benenkolelo yokuthi abalobokazi babo bayizinyumba. Ngale zenzo-ke abesifazane abaningi bazithola behlukumezeka.

Ukuzalwa komntwana kubalulekile, hhayi ngoba kukhona umuntu ozofika emphakathini, kodwa kuchaza iqophelo elithile abazali bomntwana asebefike kulona. Ingane yokuqala-ke iyona ebaluleke kakhulu, lokhu phela kuchazwa ngokuthi umshado usuke ungaphelele uma ingane yokuqala ingakazalwa. Owesifazane ongabatholi abantwana uthathwa ngokuthi usuke eneshwa elikhulu. Phela lokho akugcini ngokuthi abhinqwe ngodadewabo kodwa ngisho nomshado wakhe ungachitheka ngaso nje leso sizathu sokungabatholi abantwana.

Uyakufakazela lokhu uKrige, (1936:61) lapho ethi:

The birth of a child is important, not only as the advent of the individual into society, but as marking a further stage in the lives of its parents. The first child is especially important, for no marriage is considered complete before a child has been born. To a woman, therefore childlessness is the greatest of all misfortunes, for not only will she be taunted and giped at by her more fortunate sisters, but she may even be divorced on that account.

Umcwangingi ufisa ukuveza obala izimbangela zokungabambi kubantu besifazane. Kuyahlupha-ke ukubona abantu bakithi besithwe yifu lokungazi, kumbe lokubukela phansi ubuchwepheshe bamasiko endabuko ngoba

sebabuswa ukuthi akukho okunye okungale okungabe kusenziwa uma sekwehluleke imizamo yodokotela abaNhlophe.

Kulolu cwaningo-ke kuzolethwa ikhambi lwalezi zinkinga ngokuveza izindlela zesiNtu ezingaxazulula izinkinga zokungakhulelwa. Okunye-ke okube yintshisekelo kumcwaningi ukusiza nokwelekelela ekwehliseni izinga eliphezulu labesifazane abaphuphunyelwa yizisu ngenxa yezimbangela abangaziqondi nabo ikakhululazi izifo esezehlule odokotela. Kuyenzeka izisu ziphuphume kowesifazane zize zedlule esandleni. Zizovezwa-ke nezimbangela zalezi zinkinga.

Ukusonga wonke la maphuzu ayinkuthazo yalolu cwaningo, ukubeka kafishane ukuthi ukushiseleka okuzala wonke la maphuzu asebekiwe, ukufisa ukuba isizukulwane sikaPhunga noMageba kesijeqeze emuva emasikweni esiNtu amumethe ubunyoninco besayensi. Abantu mababe nolwazi lokuthi le mithi yesiLungu eseyagaywa yaba yimpuphu eyakha amaphilisi nezinye izinhlobo zemithi yesiLungu, isefana neyeSintu, ngakho-ke, mabangayibukeli phansi imithi yeSintu. Kuhle bazi ukuthi okuhle ngemithi yeSintu ukuthi umuntu uyithola injengoba injalo nemisoco yakhona ingedlulanga emishinini eminingi eyigayayo ikhiphe lokhu nalokhuya.

Ukuduma nezinkolelo zezinye izinhlanga nokulahla okungokwethu, kanye nenkolelo yokuthi ukuxhumana nabangasekho kungubuqaba, kungenye yezimbangela zezinkinga ezingaka emindenini eminingi. Ukulahla okungokwethu kungenye futhi yezimbangela zokuba abanye babizwe ngezinyumba, ukuphuphunyelwa yizisu nokubeletha kanzima. Uma sinamathela kokwethu izinkinga eziningi esibanzo zingagwemeka ngaphandle kokukhipha ngisho indibilishi le.

Isihloko salolu cwaningo senebe kakhulu, ngakho-ke sizosikwa phakathi ngenxa yokuthi ngeke senele ezingeni elilodwa. Izingxenye ezizosala ezithintene naso lesi sihloko zizokwenziwa ezingeni elilandelayo.

Kuleli zinga-ke kuzogxilwa ekucwaningeni ngesiko elilandelwayo lapho kulungiselelwa ukukhulelwa komuntu wesifazane, egeqwa ukuze igazi lakhe ligcineke lihlanzekile, nengane ihlale esibeletweni esihlanzekile.

Kuzocwaningwa nangezimbangela zokungabambi komalokazane abanye baze bagcine sebebizwe ngezinyumba bengezona. Uma seluhlwayiwe ulwazi kulabo abazi kabanzi ngamasiko esiNtu nakulabo abazi amakhambi esiNtu kuzophinda kuvezelwe umphakathi ngekhambi elingasiza ukuze zingabe zisawukhathaza lezi zinkinga.

1.7

IZINDLELA ZOKUQHUBA UCWANINGO

1.7.1

Izinhlelo Zokuxoxisana

Umcwaningi uzoxoxisana nezintombi ezindala ezabe zibelethele emakhaya nalezo ezabe zingababelethisi, afakane imilomo nazo ukuze athole ulwazi ngokwakwenziwa zingakandi kangaka izibhedlela nemitholampilo.

Uzophinda umcwaningi axoxisane nezinsizwa nezintombi ezisabambelele emasikweni esiNtu nezimnkantsh'ubomvu olwazini lwenqubo yokuphatheka komlobokazi kulandelwa impilo yasendulo.

Kuzoxoxwa nabalobokazi abanezinkinga zokuthola abantwana kubuzwe ukuthi baphatheke kanjani ngokungakhulelwa kwabo, nokuthi yiziphi izimbangela ezidala ukuba bangabatholi abantwana.

Kuzoxoxwa nezinyanga ezikwazi ukuthaka amakhambi esiNtu ukuze kutholwe ulwazi ngemithi nezimbiza ezisetshenziswayo lapho kugeqwa umlobokazi naleyo esetshenziswa kulowo osuke echithekelwe yisisu.

Kuzoyiwa nakubathandazi nasezinyangeni ukuze kutholwe ukuthi ekuhloleni noma ekubhuleni kwabo yiziphi izinkinga eziqondene nabantu abasafuna inzalo abaye baboniswe zona. Umcwaningi uzobe esehogela nolwazi lweziyalo noma usizo izinyanga nabathandazi eziye zilunike lolu hlobo lwabesifazane abanezinkinga zokungakhulelwa.

1.7.2 Ulwazi Olulotshwe Phansi Emibhalweni Oluhambisana Nocwaningo

Kuzofundwa izincwadi ezilotshwe ngabanolwazi ngalesi sihloko. Kuzofundwa amaphepha namajenali abhalwe yizingqalabutho eseziphenye kabanzi ngamasiko abantu abamnyama.

Kuzofundwa amaphephandaba namaphephabhuku athinta lesi sihloko sokulungiselela ukukhulelwa nokuchitheka kwezisu.

Kuzofundwa imiqulu (Ama-Athikili namaThesis) ethinta lesi sihloko.

1.8 OSEKWAKE KWABHALWA NGALESI SIHLOKO

U-Ayisi, E.O. (1979) ungomunye osithintile isihloko sokukhulelwa nokubeletha lapho elobe khona ngempilo yomndeni. Umsebenzi wakhe osihloko sithi “An Introduction To The Study Of African Culture” uxoxa ngezihloko eziningi ezigqamisa amasiko esiNtu. Ukhe phezulu kakhulu uma sekuqhathaniswa nesihloko salolu cwaningo.

UKhumalo, Z.L.M. (1997) udlale indima ebanzi emsebenzini wakhe ophatha ucwaningo ngodwendwe lomdabu osihloko sithi, "Ucwaningo Olunzulu Ngodwendwe Lomdabu."

Uveza ukubaluleka kokugcinwa kwamasiko athinta abanganeno nabangale uma kuzogcagca umntwana. Uphatha isiko lokulobola nenqubo nje yonke yokulobolelana kuze kuyofika lapho umntwana esencanyiswa khona. Uyedlula lapho ehamba ebalula yonke imicimbi yodwendwe aze ayombeka emzini lapho esegcagca umntwana.

Umsebenzi kaKhumalo, Z.L.M. (1997) unokuxhumana okukhulu nalolu cwaningo, ikakhulukazi emkhakheni wokugcinwa kwamasiko omdabu. Uwaveze wonke la masiko okuthi uma engagcinwanga kusukela kulotsholwa kuze kuyofika ekugcagceni, aba nemithelela emibi ekubambeni komlobokazi lapho abasemzini sebebheke ukuba amumathe. Nokho-ke yena akaqalanga emuva esikweni lokuthombisa umfana noma intombazane.

Kuzo zonke izimbangela zokungabambi nezokuchitheka kwezisu eziveziwe kulolu cwaningo, ukungagcinwa kwamasiko, amanye awo abalulwe nguKhumalo, Z.L.M. (1997) kudala intukuthelo kwabaphansi bese beyafulathela, kuchitheke ubendle.

Isiko lokuncamisa intombazane lapho isisemgonqweni libe nakho ukuxhumana nalolu cwaningo ngoba lesi ngesinye sezigaba zokulungiselela ukukhulelwa komntwana lapho esesemzini. Ngakho-ke, yomibili le misebenzi inakho ukuxhumana nanxa iminxa yayo yehlukene kakhulu. UKhumalo, Z.L.M (1997) ucwaninge ngenqubo yodwendwe loMdabu, ubengaqondene nokubeka zonke izimbangela ezingabanga ukuba umlobokazi abe nenkinga yokubamba. Usivezele amasiko asemqoka kuphela. Akazithintanga futhi izihloko ezifana nokuphuphuma kwezisu, izimbangela zakho nokwenziwayo uma zichithekile okuzihloko zalolu cwaningo.

UKrige, M.A. (1936) emsebenzini wakhe, **"The Social Systems Of The Zulus"** ubeke kafishane ngokukhulelwa nangokubeletha. Kuncane kakhulu akubekayo, akukho nakubalulayo ngokudliwa kwezihlambezo, ukuzila izinto ezithile nokunye okuningi okubhalwe ngakho kulolu cwaningo.

UMsimang, C.T. (1975) ubhalile ngalesi sihloko emsebenzini wakhe osihloko sithi; **"Kusadliwa Ngoludala"** kepha akenabanga, ubeke nje kafishane ngokubelethisa nangomdlezana. Akazifakanga izigaba ezimayelana nokulungiselela ukukhulelwa, izimbangela zokuchitheka kwezisu, nekhambi lalokho.

URaum, (1973) ezihlokweni eziningi abhale ngazo emsebenzini wakhe osihloko sithi, **"The Social Functions Of Avoidances And Taboos Among The Zulus"** sikhona nesithinta ukukhulelwa nokubeletha kepha naye akenabanga, ubhale nje okuncane okumayelana nezinto ezizilwayo ngesikhathi sokukhulelwa.

UShabangu, T.M (1996) unayo indima ayidlalile kafishane emsebenzini wakhe osihloko sithi, **"Umoya Wedlozi Nokuthwasa"**. Lapha uveze ingxenye ethinta izinkinga zokukhulelwa ezidalwa ukuba nemimoya yabangasekho kuphela. Owakhe umsebenzi ugxile emoyeni wedlozi nokuthwasa kwesangoma.

Empeleni baningi abanye abalobi abasithintayo lesi sihloko kepha basithinta bedlula, bengagxilile kuso. Babeka kafishane kakhulu bebe bekha phezulu. Izimpendulo zemibuzo eminingi ezimayelana nalesi sihloko socwaningo abazivezi neze. Kungakho-ke umcwaningi elima egeqebula yena eqondene ngqo nalesi sihloko, ecwaninga kabanzi ngaso nje sisodwa.

Igqabulambeleko

/ Igqinkehli : Intombazane ezalele ekhaya.

Umzanyana : Isitho esitholakala esibeledweni sokhulelwe esixhumanisa ingane isesesiswini nonina. Umzanyana unemithambo ethwala igazi, imisoco yokudla kanye nomoya odingwa yingane. Konke lokhu kufinyelela enganeni ngenkaba yayo. Lesi sitho sakheka nxa umuntu ekhulelwe, uma esebeledhile naso siyaphuma.

Umthubi : Ubisi olungakahlambuluki olusephuzwana, lwenkomo esanda kuzala.

Umcaba : Izinkobe ezigaywe ngommbila.

Udwendwe : Elinye igama elisho umgcagco.

Umthimba : Ihele langakubo kamakoti uma kushadwa.

Izililinga : Amabedlana amila entombazaneni esencane engakafiki ebangeni lobutshitshi. Ayaye ashaywe yisalukazi ngeduku abeseiphinda emuva ngoba sisuke singakafiki isikhathi sokuba ihlose.

Amaqhuma-

mponjwana : Amabedlana okuhlosa kwangempela.

Ukukhunga : Ukupha umntwana osanda kuzalwa noma ukupha ithwasa izipho.

Umsanka : Iphunga elibi lomzimba elinuka kumuntu ongezwani nokugeza.

Ukubamba : Elinye igama elisho ukuzinza kwembewu yowesilisa nokuhlangana kwayo neqanda lowesifazane esibeledweni bese kubumbeka ingane.

Ukumumatha : Elinye igama elisho ukukhulelwa.

Umashaya- Isifo esingalapheki esithathelwanayo

- bhuqe** : nesibulalayo.
- Idlakubi** : Isifo sokukhukhunyalelwa yisisu. Siphatha lowo okuthe lapho kuthelelwana amanzi (kuhlanjulukwa) yena waqhubeka wagodla amagqubu waze wadla ukudla kwenhlambuluko noma waphuza utshwala bokuthelelana amanzi engahlambulukile ngokuphelele.
- Ikhubalo** : Imithi ethakwa ngabathakathi ngendlela yokuthi yakhe izilwane zokuthakatha njengoTikoloshe nezinyoka zentando ezidla inzalo.
- Izibangamlotha** : Elinye igama elisho abaphansi. Amanye amagama azo amadlozi, abalele, abakwelemimoya, abangale noma izithutha.
- Uqunga** : Uhlobo oluthile lotshani obutholakala emahlathini obumila bube zithungu.
- Ilala** : Uhlobo lotshani olutholakala emafusini nasemifuleni. Kwakhiwa ngalo izimbenge zokwemboza utshwala ezinkambeni, izithebe zokuphatha ukudla nezigqoko zelanga.
- Impundu** : Yisigxobo esiba ngasesangweni lesibaya noma sibe phakathi nesibaya. Kuboshelwa kuso inkomo eluhlanya uma izosengwa noma izophuziswa umuthi.

2. ISAHLUKO SESIBILI

2.0 OKWENZIWAYO NGOKWAMALUNGISELELO

2.1 ISINGENISO

Kuyajabulisa ukubona ukuthi nanxa amasiko aseNtshonalanga esafika nezindlela eziphucukile zokwelapha kepha basekhona nanamuhla abantu abaNsundu abasalandela inqubo yawokhokho, okuwukulandela inkolo yoMdabu nokusebenzisa imithi yesiNtu.

Bayazi ukuthi isayensi yabantu abaNsundu yabe isebenza, iyinsika yesizwe, isasebenza nanamuhla ngoba izinyanga nezangoma zisekhona kanti isayoqhubeka isebenze kuze kubhubhe umhlaba. Kulisiko lazo zonke izinhlanga ukuthi umlobokazi akhombise ukuthi uyinzalabantu lapho esegcagcile.

EBhayibhelini Elingcwele, (1959:6) encwadini kaGenesisi, 1:28 kuthiwa: *"UNkulunkulu wababusisa; uNkulunkulu wathi kubo: Zalanani, nande, nigcwalise umhlaba."*

Esizweni esiNsundu kuligugu kakhulu ukukhulelwa komlobokazi ngoba usuke elotsholwe ngezinkomo. Okusuke sekubhekeke kuye wukuba ajabulise abasemzini ngokubandisela umndeni. Kungakho-ke nje kuyaye kwenziwe amalungiselelo engakagcagci kwakugcagca ukuze afike emzini angahlangabezani nezinkinga zokungakhulelwa. Umlobokazi ofika emzini abeseba nenkinga yokungabatholi abantwana, abonakale elokhu eyintombi phakathi kwekhaya uba nenkinga, nomyeni wakhe uba kuleso

simo sokukhathazeka. Abakubo kamakoti nabo kuyabathinta kakhulu ukubona umntwana wabo engasabambi emva kokuba elotsholwe ngezinkomo. Injongo yomshado-ke ukwandisa amalungu omndeni. Abantwana babaluleke kakhulu kulobo buhlobo obusuke sebakhiwa.

UGehman, (1989:60) unobufakazi abubekayo ngokubaluleka kokutholakala kwabantwana emshadweni: *"Marriage was primarily for the perpetuation of the family, with children being central in the whole relationship."*

UMsimang, (1975: 299) usika elijikayo ngokutholakala kwabantwana:

Okunzima kakhulu okungahle kwehlele umakoti ukuba angatholi abantwana emzini. Wonda nokonda umntanomuntu, azinyeze ngisho enyathela ebaleni, kanti naye kusuke kungecala lakhe.

2.1.1 Imibono Ngokugeqwa Kwengoduso

Ngokwejwayelekile ingoduso ayivele isukelwe igeqwe nje ingakaze ihlangane nowesilisa. Sekwathi ngokulahleka nokubukelwa phansi kwamasiko esiNtu, izintombi eziningi zaqala imikhuba yokuhlangana namasoka kungagcagciwe, kungasonywa nakusonywa.

Kuyenzeka-ke ukuthi uma intombi noma ingoduso isithandane nowesilisa iminyaka, behlangana futhi ngokocansi kepha ingabambi, bese igeqwa-ke ngabakubo ingakagcagci. Kusuke sekubonakala phela ukuthi inenkinga yokuthola abantwana. Ngakho-ke injongo yokuyigeqa kusuke kungukuhlanza isibeletho, kukhishwe ukungcola kumbe amanzi ashisayo kuso, okuyiwo enza ukuba kungahlali lutho esibelethweni.

Ingoduso esuke isaziphethe kahle kusuke kungakaziwa ukuthi iyathola noma ayitholi na, ngakho-ke abakubo abazikhathazi ngokuyigeqa.

UMbatha, L.R. (1999a) ubeka kanje ngokugeqwa:

Ayilokothwa intombi igeqwe kungonakele lutho. Nokho-ke uma abakubo bazi ukuthi impilo yayo ayiyinhle kahle, intekenteke, ihlala ngokugula, bayawenza amalungiselelo okuyigeqa ingakagcagci ukuze kuhlanzeke igazi nesibeletho. Kokunye uma ikhule ihlushwa ngumzimba omubi, njengokuthi nje, inele imilwe yisilonjana bese siyabhibha, bayayigeqa ngoba kusuke kukhombisa ukuthi igazi layo lingcolile, okungayidalela inkinga emzini. Kuyaye kuthathwe imithi eyahlukene kwenziwe imbiza eqondene nokulungisa igazi nesinye.

UKhumalo, R.S. (1999a) unalobu bufakazi :

Angikwazi mina ukuthi ingoduso igeqwa isekubo. Nasemzini ayimane isukelwe nje igeqwe kungakabonakali ukuthi inenkinga yokungabambi. Engikwaziyo wukuthi kufanele futhi kusemqoka ukuwagcina wonke amasiko okuganiselana ngaphambi kosuku lomgcagco ukuze bangathukutheli abaphansi.

UHadebe, M.D.S. (1999a) uthi: "Engikwaziyo, ngokwemvelo ingoduso ayikwazi ukusukelwa igeqwe. Engikwaziyo wukuthi kufanele kugcinwe amasiko esiNtu."

2.2 AMASIKO ESINTU ANEMITHELELA EKUNGABAMBINI KOMLOBOKAZI.

Amadlozi emizi ngemizi awafani. Kukhona lawo anolaka, okuthi uma engenziwanga amasiko athile adale ukugula namashwa emindenini yawo. Kukhona nalawo madlozi aba nentukuthelo ngenxa yokungabikelwa ngemicimbi esuke yenziwa phakathi kwemindenini, athukuthele agane unwabu. Imiphumela kungaba ukufulathela kumbe kuphume nezidumbu imbala.

Nabalobi bamanoveli nemidlalo yesiZulu bathi beloba bebebekugaxa ukubaluleka kwamasiko esiNtu emisebenzini yabo:

Sayinkentsha: Phela izinto zamasiko lezi ziyahlupha wena Mntungwa, ngoba uyabona abaphansi laba bathukuthela kabi uma sehluleka wukugcina amasiko. Umuntu nomuntu unamasiko athize okumele edlule kuwo empilweni yakhe yonke, okuyiwona-ke amsondeza eduze nezinyanya zakubo. Yingakho-ke nje nami ngicabange ukuthi sesifikile isikhathi sokuba intombi le yakwakho ngiyenzele umemulo.

(Xulu, 1994:38).

Kuzo zombili lezi zinhlobo zamadlozi kudingeka into eyodwa: inhlonipho, ukuthula emindenini kanye nokugcinwa kwamasiko athinta bona abaphilayo kanye nawo amadlozi ukuze alethe izinhlanhla.

Maningi amasiko enziwa kumntwana lapho esakhula, kusukela ezelwe kuze kuyofika lapho esethomba khona. Kuwo wonke, isiko elenziwa uma kuthomba umfana noma intombazane lisemqoka. Basuke bemupha

ubudalabantu noma ubunzalabantu phela abaphansi. Ngakho-ke, kufanele babongwe ngokuba kwenziwe isiko eliqondene nalo mcimbi. Kunezidingo zokuba lenziwe ngoba nalo njengamanye amasiko uma lingagcinwanga, kuyenzeka kube nomthelela omubi enzalweni yabagcagcileyo lapho sebefuna ingane.

Lokhu kufakazelwa nguXulu, (1994:38) emdlalweni wakhe awulobele ukuvula amehlo omphakathi:

*Sayinkentsha: Wukuthi nje sengibona
sengathi usekhulile impela manje sekumele
ngimkhulise, ngikhombise nami ukuthi
ngiyabubona ubuntombi bakhe engizwa
ngosizwile ukuthi sekuqalile ukubatshazwa
izwe lonke. Kuhle-ke ukuthi uma sekunjalo
abakithi abangasekho ngibazise ukuthi
nansi ingane yabo isingene kwelinye izinga
empilweni yayo.*

Kulo msebenzi kuzonatshwa kakhulu ngokuqhutshwa kwalelo nalelo siko ngoba injongo lapha ukusiza labo abangazi lutho ngenqubo nokubaluleka kwamasiko esiNtu osekubadalele izinkinga zokungabatholi abantwana emendweni yabo.

2.2.1 UKUKHULISWA KWENTOMBAZANE NOMFANA

Intombazane noma umfana uma esekhule waze wafika ebangeni elithile, kuba khona izimpawu emzimbeni wakhe ezikhombisa ukuthi usekhulile. Entombazaneni kungaba ukuhlosa kwamabele (amaqhumamponjwana), kungezona izilinga. Kungaba ubukhona bezinduna ebusweni, kube ukumila kweziboya ezindaweni zangasese nokunye. Lezi zimpawu

zokukhula ziyenzeka nakumfana kepha yena uhlala enezibele, akahlosi, ubuye abonakale ngokushintsha kwezwi, lithande ukundonda.

Kuliqiniso ukuthi inqubo yokukhuliswa kwabafana namantombazane iyehluka ngokwezigodi. Kungakho-ke kuzovezwa imibono yabantu abaningi ngenqubo yamasiko enziwayo.

2.2.1.1 UKUKHULISWA KWENTOMBAZANE

Intombazane ihlale itshelwa ngabadala kunayo ukuthi iyobona ngani mhlazane ikhula (ithomba), nokuthi iyobikela bani. Ukukhula kuya ngezinkalo-ke. Izinkalo zabantu azifani. Abanezinkalo ezithambile bathomba beseneminyaka eyisishiyagalolunye, kukhuphuke njalo-njalo kuye ngokuqina kokhalo lomuntu.

Uma seyitsheliwe intombazane ihlala ngokuzigada, ihlale ilindele lolo suku ukuze ikwazi ukwenza okwathiwa ayibokwenza. Mhla isizizwa ukuthi seyifike osukwini lokuthelwa ngamanzi (ukuthomba) ibikela unina. Unina umema amanye amantombazane, umyalezo uhambe njalo uze uwathinte wonke amantombazane angomakhelwane, abeseyafika kulo muzi.

Kwakhiwa umgonqo bese ihlaliswa kuwo le ntombazane ekhulile, igonqe (igoye). Abantu nabalobi abaningi banemibono eyahlukene ngokugcotshwa yintombazane ekhulile ebusweni, kuya ngenqubo yezigodi. Abanye bathi iyaye igcotshwe ibomvu isahlezi emgonqweni, abanye bathi igcotshwa umcako omhlophe.

UHadebe, M.D.S. (1999c) unobufakazi ngokugcotshwa yile ntombazane, ubeka kanje:

Ukukhula kusho ukuthi usuka ezingeni lobungane ungena kwelobudala. Uma esesemgonqweni ugcotshwa umcako omhlophe. Umcako omhlophe umataniwa nokuthi kade esafana nengane ehlala ngokudla ubisi namasi ngenkathi esakhula. Umcako omhlophe futhi umele ubumhlophe, ubumsulwa nobungane ngoba usuke esephuma noma eseqhela ezingeni lengane esancelayo.

Mhla ephuma emgonqweni uyagezwa umcako omhlophe agcotshwe ibomvu. Ngalolu suku usuke esephuma emgonqweni eya esigcawini. Esigcawini kusuke sekufakaziswa ukuthi usengene esigabeni sokukhula. Lapho-ke usuke esezobonwa ngontanga besilisa nezihlobo zakoninalume. Akekho ozomkhulumisa engamkhunganga. Ukumkhunga kuluphawu lokujabulela ukukhula kwakhe, nengane encane iyakhungwa lapho ifika ezingeni lokubonwa emva kokuzalwa.

NgokukaDube, (2000) ohlelweni lomsakazo uthi intombazane ayithombi, kepha iyephuka, ngumfana othombayo. Umcimbi owenzelwa intombi mhla yephukayo ubizwa ngethunga noma ngomhlonyane. Intombi mhla iphuma emgonqweni iya emfuleni iyoshaya izibuko. Uma ibuya lapho ayibe isangena endlini. Iya esigcawini ifike ifakwe umhlwehlwe wesilwane ehlatshiswe sona nguyise.

Izibuko phela isemfuleni lapho intombi igijima iyogeza khona. Izintombi ziyabangisana ngokugijima ngoba zinenkolelo yokuthi leyo eyofika kuqala ezibukweni iba nezinhlanhla.

Mayelana nomhlwehlwe uDube, (2000) ubeka kanje:

Umhlwehlwe uyavithika uma intombi beyingaziphethe kahle. Umhlwehlwe phela usuke ukhishwe esilwaneni esisuke sihlathiswe intombi. Ibonakala ngalolu suku-ke uma beyingaziphethe kahle. Kuyaye kwale noma sebewuciciyela bewushaya amafindo, wale ngempela uma beyingaziphethe kahle, uvithike.

Emva kokufakwa umhlwehlwe iyagundwa intombazane. Uma sezihluma izinwele ishaya impithi bese iyaqala-ke ukweshelwa.

2.2.1.1.1 Ukubaluleka Kwebomvu

Ibomvu liwudaka olubomvu olutholakala ezindongeni lungamadwala, liqheshulwe bese liyagaywa lize libe yimpuphu. Kunenkolelo kubantu abaNyama yokuthi liwudaka oluthintene nabaphansi ngoba emisebenzini ethinta bona liyagcotshwa. Ukubaluleka kwebomvu kumataniswa nokuzila, isikhathi esiningi.

UShabangu, (1996:87) waxoxisana nalezi zangoma ngokubaluleka kwebomvu:

Ibomvu yinto yabadala. Liyisiko lokuthi uhleli emgonqweni uzilile. Kuqala ithwasa lalizila ngokuba lihlale emgonqweni lapho lingezubonwabonwa khona. Uma

*ungaligcobile ibomvu amadlozi athi
uhamba nqunu, ngakho-ke ibomvu
liyinqubo yamadlozi azila ngayo.*

(Mazibuko, 1996).

*Uma ithwasa ligcobe ibomvu lisuke
lihloniphile, lihlonipha abadala (abaphansi).
Ngakho-ke ibomvu liluphawu lwenhlonipho.
Usuke ufana nomfelokazi uma ugcobe
ibomvu. Lolu hlobo lokuzila lwenza ukuba
uhlonishwe nasemphakathini wesatshwe
ngoba ubelethe abadala.*

(Sithole, 1996).

2.2.1.1.2 Okwenziwa Emgonqweni

Mayelana nokwenziwa emgonqweni uLamula, (1963:29) uthi amantombazane ajabula kakhulu, kube ngumkhosi nje kuwo, kulethwe nokudla okuphuma emzini eminingi ngoba amantombazane asuke ebuthene kulo muzi. Uhleko lusuke luqhuma phezulu kepha intombazane ekhulileyo iyazilondoloza ithule , ikhulume ngokuhleba ngoba njengoba isemgonqweni nje isimo esuke ikuso siyayiphoqa ukuba izithobe.

Lapha emgonqweni izintombi zisuke zihuba amahubo zesese. Abanye abafana bangena emgonqweni ngoba beqonde ukuletha amahlaya azohlekisa le ntombazane ekhuliswayo. Akufanele phela ikwenze lokho, kufanele izibambe.

Uyifakazela kanje le ndaba uLamula, (1963:29):

*Futhi-ke njengoba nawo amantombazane
ayaye azame ukwenza amahlaya ukuba
ahlekise umfana uma ekhulile; nabo
abafana benza zonke izinto zokuyihlekisa.*

*Abanye balunguza emnyango benze khona
lokho, kepha-ke amantombazane
abavimbe.*

UHadebe, M.D.S. (1999c) lapho efakazela le nkulumo engenhla uthi:

*Abantu besilisa uyabazila ngoba
uzobajwayela agcine eseyisilima sabo.
Kuzoba sengathi wadlula, abathande
kakhulu, avume noma yini abayishoyo.
Kungakho-ke nje engahleki noma
abajwayele ngalezi zinsuku.*

Uyaqhubeka uHadebe, M.D.S. (1999c) athi intombazane lapha emgonqweni isuke idla namanye inyama yembuzi esuke iyihlatshiswe nguyise. Uma kungumnumzane osuthayo angazihlaba zibe mbili noma zibe ntathu izimbuzi. Lezi zimbuzi azishiselwa impepho ngoba akuzona ezokuthetha idlozi, uyise usuke ekhombisa nje ukuthi uyasutha ngakho-ke usuke ebusisa umntanakhe nontanga bakhe. Uma ethanda angayihlabela nenkomo, ekhombisa belu ukuthi ungumnumzane osuthayo.

Mhla iphuma emgonqweni uyise uhlaba imbuzi okuyiyona ezokhulunyelwa ngayo kwabaphansi, kushiswe nempepho. Kusuke kubongwa kubo ukuthi intombazane leyo bayithombisile, okungukuthi bayibeke ezingeni lobuntu nelobudala. Imbuzi yokuthombisa ibizwa ngokuthi igqibabomvu noma imbuzi yomhlonyane. Idliwa ngabadala abangasayi esikhathini ngoba sebefana namadlozi, idliwe futhi yizintombi ezisemsulwa ezingakalali nabafana ngoba phela noSingaye usuke esemsulwa.

2.2.1.1.3 Iziyalo Zasemgonqweni

Lapha emgonqweni intombazane iyayalwa, ifundiswe ukuziphatha. Iyalwa ngokubaluleka kokugcina ubuntombi bayo buphelele. itshelwa nangendlela okuyofuneka iziphathe ngayo lapho isinesoka.

Unobufakazi obuhamba kanje uHadebe, M.D.S. (1999c):

Emgonqweni uyalwa yizalukazi ukuthi kufanele aziphathe kanjani. Ziyamtshela nokuthi le nguquko eseyenzeke kuye isho ukuthini. Bayamfundisa ngenhlanzeko nangokuziphatha uma ephakathi kwabantu besilisa ekulesi simo.

Okunye-ke eyalwa ngakho intombazane wukuba kuthi njalo nje uma isesikhathini ingangeni esibayeni sezinkomo, ingawudabuli umhlambi wezinkomo, wezimbuzi noma wezimvu. Phela uma esesikhathini uthatheka njengomuntu ongcolile noma osebumnyameni, ngakho-ke ukudabula imfuyo kungashisa ubisi lwayo. Akavunyelwe ngisho ukuthinta ubulongwe bezinkomo. Uyayalwa nangokuthi angawadli amasi kumbe aphuze ubisi kuze kuphele izinsuku zakhe zokuba sesikhathini ngoba lokho kungadala izinkinga ezinkomeni ezisengwayo.

Okunye angavunyelwa ukukwenza ukunqamula noma ukudabula phakathi kwabantu besilisa uma esesikhathini. Lokho kungadalela abesilisa izifo, amabhadi nezingozi ezinhlobonhlobo. Uphinde adonswe ngendlebe ngokuthi akufanele ahlangele nowesilisa ngokocansi uma esesikhathini. Phela leso senzo singadalela owesilisa isifo esibulalayo esibizwa ngokuthi yisifo sensila. (Sizochazwa lesi sifo esahlukweni sesine).

Uyayifakazela le ndaba u Raum, (1973:303) ngokuzila kosesikhathini. Uthi:

A menstrual woman is considered Nqcolile (unclean). A menstruating woman may not enter her husband's residential hut, nor the cattle-pen. She may not walk through a herd of cattle, or a flock of sheep and goats. This rule is especially strict with regard to the husband's herd and flocks : their milk yield would be reduced or dry up altogether. In consequence she may not smear any huts with cowdung. If she crossed a ground-nut or tobacco field, she would cast a blight on the plants, the nuts would rot in the ground. A menstruating woman should not walk between men. She must not have sexual intercourse with her husband. He is liable to contract a disease (iQakelo, the rag disease), or iPhamba, a pertinacious cough or he suffers misfortune, becomes unpopular, subjected to accidents, and will be killed in war.

2.2.1.1.4 Okuzilwa Yintombi Esemgonqweni

Ngesikhathi intombazane isesemgonqweni isuke idla imithi eqondene nokukhula kwayo.

Babeka kanje oNyembezi noNxumalo, (1966:114) ngale mithi:

Nentombazane yayinikwa imithi: Nansi eminye yemithi eyayidliwa yintombazane ekhulile: umvongothi, umfundiso, njalonjalo. Yonke le mithi iyababa ha.

Kunezinhlobo zokudla ezidliwa yile ntombazane ngenkathi isemgonqweni. Ayivunyelwe ukudla amasi, ubisi, amaqanda, inyama yenkukhu. Abantu-ke banemibono engafani ngezizathu zokuzilwa kwalezi zinhlobo zokudla.

UHadebe, M.D.S. (1999c) ubeka kanje ngezizathu zokuzila lezi zinhlobo zokudla:

Lapha ulungiselelwa ukuba aze akwazi ukuzithiba noma ukuzila lezi zinhlobo zokudla mhla efika emzini. Lezi zinhlobo zokudla akazidli umlobokazi uma efika emzini, zidliwa yizingane zakhona ezisencane. Ngakho-ke yena kufanele afunde ukuzithiba eselapha ekhaya ukuze angalingeki azidle ngokuzintshontsha emzini isikhathi sokuba azidle singakafiki.

Abanye bakholelwa ukuthi uma edla amasi noma ubisi, ubangela ukuba izinkomo zincishelwe lubisi noma nje lushe luphele nya. Mayelana nokukhuluma nokuziphatha kowesifazane osesikhathini, akukho migomo esiqoshwe phansi. Imigomo ibekwe ekudleni njengokuthi nje akavunyelwe ukudla amasi noma aphuze ubisi lwezinkomo kuze kuphele izinsuku eziyisikhombisa ngoba lokho kungaba nomthelela omubi ezinkomeni.

Ubufakazi bukaRaum, (1973:303) buhamba kanje ngale ndaba:

No restrictions on the speech and expressive behaviour of a menstruating woman recorded. She observes the following food restrictions: she may not eat sour milk for seven days, nor even drink sweet milk. The cattle would be adversely affected.

Wabuzwa-ke uHadebe, M.D.S. (1999c) ukuthi pho kubathinta kanjani abangasekho ukugcina isiko lokuthomba noma lokukhula? Waphendula kanje:

Abaphansi bayalifuna leli siko ngoba kusuke kuyibo abenze ukuba ithombe kumbe ifike kuleli zinga ingane. Uma

*kuhlatshwa imbuzi kusuke kubongwa
ukuthi bayingenise ezingeni lokuthi
isingakwazi ukuthola abantwana lapho
igcagca.*

2.2.1.1.5 UKUKHULISWA KOMFANA

Ukukhula (ukuthomba) komfana nakho kunemidanti yakho. Njengasentombazaneni nalo leli siko kufanele ligcinwe. Ukukhula kwakhe kuchaza ukuthi usephelele ebuntwini. Umfana uzibona ukuthi uyathomba mhla ephuphe isalukazi. Uvuka ekuseni akhiphe izinkomo zakubo nezomakhelwane ayozelusela entabeni. Bayalazi abafana leli siko. Uma bebona izinkomo zasemakubo zingekho esibayeni, baya entabeni bayozifuna khona.

Bafakaza kanje oNyembezi noNxumalo, (1966:112):

*Bathi bangamfica lo mfana osekhulile
bamhuqe ngodaka lwenkalankala,
bazungeze isisu, banqamule enkabeni
bahlanganise emhlane bese bemphuzisa
amanzi enkalankala.*

Uma abafana sebebuya entabeni, lo okhulile uma empundwini yesibaya. Nawo amantombazane aye amgcone ngamahlaya ezama ukumhleka. Akufanele avumele ukuhleka. Kufanele azibambe ngoba uma eke wahleka useyohlala eyisilima samantombazane.

Okunye futhi okwenziwa kuye wukuncindiswa imithi yokumqinisa, encindiswa nguyise. Eminye yale mithi ancindiswa yona kuba liqwaningi, isikhababende, impila, inhlaba, adle namakhubalo. Le mithi iphathwa

ngumuntu omsulwa okade eyedwa futhi ehlanzekile ngoba kade engavakashele ndawo.

2.2.1.1.6 Okwenziwa Emsamo Nokuhlonishwa Kwawo Umsamo

Umfana othombile uhlala emsamo okuyindawo yamadlozi ngoba kusuke kwenziwa isiko lokubonga elithinta yena nabakubo. Njengasentombazaneni naye kufanele akhulumele phansi ngokuzithoba, angamemezi ngoba usuke ekhombisa inhlonipho kwabalele asuke ehlezi nabo emsamo. Usuke esesimweni sokuzila futhi, engumuntu ogonqile.

Umfana uyaye ahlatshele inkomo okuthiwa lapho seyiphekiwe yavuthwa, yabiwe ngabafana ngoba kusuke kungumsebenzi oqondene nabo labo. Mayelana nokudla akudlayo, umfana okhulile, kuthiwa uvamise ukunikwa isithubi esibondwe ngomcaba wamabele. Loku kudla kufanele kuphekwe ngumuntu ongakakhuli noma kube yisalukazi.

Njengoba esuke ehlezi lapha emsamo usuke eyalwa umfana. Usuke efundiswa indlela yokuziphatha ukuze ayazi yonke inqubo yezinga asengene kulo. Ufundiswa nangokuphathwa kwamantombazane imbala. Ngemuva kwesikhashana uyise uyaphinda ahlabe imbuzi noma inkomo. Lesi silwane asesihlaba manje ngesokubika emadlozi. Basuke sebesesibayeni ngalesi sikhathi, nomfana usuke esevunule eseconsa nontanga yakhe.

Ukukhula komfana kumfundisa izinto eziningi abengazinakile ngenkathi engakangeni kuleli banga. Ululekwa kakhulu futhi ngokuba ageze umzimba mhla ekhulayo ukuze angabi ngumuntu ohlale enomsanka

ongapheli. Sekuyothi njalo-ke mhla ephuphe isalukazi avuke ekuseni kakhulu ayogeza emfuleni ukuze angabi naphunga elibi.

Izingane zanamuhla sezahlala ezikoleni. Akuselula ukuba ziphuthiswe ezikoleni ngoba zifikelwe ukuthomba. Ngaleyo ndlela-ke isiko lokuthomba liyaye lenziwe noma umntwana esedlulile ezinsukwini zakhe zokukhula. Ngokuvamileyo, liyaye lenziwe uma sekuvalwe izikole.

2.2.1.1.7 Kubonakala Ngani Uma Sewudlulwe Yisikhathi Sokuthomba?

Ziba khona izimpawu ezikhombisa ukwedlulwa yisikhathi sokuthomba kumfana noma intombazane. Kuqala kwakuye kuthi uma sekubonakala ukuthi umntwana usefike ezingeni lokuthomba laze ledlula kungenzeki lutho, bese beqala ukuvula amehlo abantu abadala babheke izenzo zakhe. Babebuye baxwayiswe ukubona ontanga yakhe umfana noma intombazane sebedlulile eminyakeni ethile bathomba, bese beyabona abazali ukuthi kunenkinga.

Uma eyintombazane babeye babone ngokuthi athande ukuziphathisa okomfana. Namanje kusenzeka lokho. Uyaye athande ukwenza imisebenzi yabafana, athande nokudlala imidlalo yabafana. Isikhathi esiningi uthanda ukuba nabafana, hhayi ngoba egangile kepha ngoba kwenziwa ukuthi akasiboni isidingo sokuqhelelana nabo kanti futhi akukho namizwa emfikelayo uma enabo.

Umfana naye osedlulelwe yibanga lokuthomba ubonakala ngokuziphathisa okwentombazane, athande ukudlala imidlalo yamantombazane. Kubonakala futhi ngokuthi angaxoxi ngezothando namantombazane,

acasuke uma ebona intombazane izidlisa satshanyana kuye ngoba ifuna ukuba ayeshele.

Unalo ulwazi ngalolu hlobo lwabantwana uHadebe, M.D.S. (1999c):

Le nkinga yokuziphatha kanje kwabafana namantombazane asedlulelwe yisikhathi sokuthomba isenzeka nanamuhla. Ngenxa yokungayazi inqubo namasiko esiNtu bayaye bangazi ukuthi kufanele benze njani abanye abazali. Yizo-ke lezi zinkinga zokungathombi esezidale izinga lezitabane nongqingili landa kangaka.

2.3 ISIKO LOKULUNGISA (LOKUQINISA) INGODUSO UMA SEKUSONDELE IZINSUKU ZOMGCAGCO

Leli siko libalulekile kakhulu empilweni yomntwana ozogcagca ngoba liyindlela yokulungiselela ukuba athole abantwana uma esegcagcile. Liyindlela yokumcelela izinhlanhla kwabakubo ukuba babe naye phambili, bamvikele nasezifweni. Liyindlela yokumgoma nokumcelela inhlalakahle nje jikelele emndenini omusha asuke eseyozalwa kuwo.

2.3.1 Ukugonqa Nokubaluleka Kwakho Kozogcagca

Uma sekusondele usuku lokuba intombi igcagce, iyaye ibekwe endaweni lapho izohlala khona ngokuphepha. Lo muntu njengoba esezogcagca nje akusafuneki ukuba atholakale egcogcoma, funa aze angenwe yimimoya yabathakathi. Zisuke zikhona phela izimfamona endaweni ezingamphonsa ngemithi noma athole imeqo engaba nemithelela emibi empilweni kumbe ekukhulelweni kwakhe.

Mayelana nokugonqa intokazi endala neyazi amasiko esiNtu kakhulu, uKhumalo, M.E. (1999d) uthi:

Intombi iyagonqa lapho seyizoshada. Isuke ihlezi nezalukazi lapho ziyiyala ngobuqotho bobufazi emzini wendoda. Enye injongo yokufukanyelwa kwakhe wukuba angaphumeli phandle, funa ashazwe yizimo zezulu ezahlukehlukene okungaba nomthelela omubi empilweni yakhe. Usuke ehlonipha izulu, okuyizimvula, ukushiswa yilanga, imimoya emibi neziphepho. Kusuke kubalekelwa nenkolelo yokuthi lingani mhla egcagcayo ngoba uma etholakale eya kokukha amanzi emfuleni ehamba ehlafuna izinkobe liyana mhla egcagcayo.

2.3.1.1 Imithi Edliwa Ngozogcagca Esesemgonqweni Nokubaluleka Kwayo

Ubulawu bubamba iqhaza elikhulu ekulungiseni ingoduso uma sekusondele izinsuku zayo zokugcagca. Ubulawu phela ngumuthi oxhumene nabaphansi. Ukukhombisa ukubaluleka kwabo kuzovezwa ubufakazi babathile ngemisebenzi yabo ubulawu.

Uma uKhumalo, Z.L.M. (1997:147) ephawula ngokubaluleka kobulawu uthi:

Ubulawu lobu ngumuthi omkhulu noyigugu kithi kwaZulu. Ngumuthi lona owaziwa kakhulu zigaba ezahlukehlukene zesizwe.

Uyaqhubeka belu uKhumalo, Z.L.M. (1997:148) nokusiphakela ulwazi lwakhe ngobulawu:

Ubulawu lobu bubukwa buthintene kakhulu nabantu abaphansi. Isikhathi esiningi kuyavela ukuthi ukuphila kobabamkhulu kwakuthe xaxa ngokwemihla kunokwesizukulwane sanamuhla. Phakathi kwezinye zezinsila zesisekelo sempilo kwakuwubulawu. Kuyavela futhi ukuthi ubulawu abuconsi phansi kwabaphansi ngoba nazi izangoma eziyisandla sabo sokuphonsa, ungqa phambili kuzona ubulawu. Kuya ngezithako-ke ezisuke zisetshenzisiwe uma kwenziwa lezo zinkamba. Kukhona ubulawu obubomvu nobumhlophe, bonke buthintene nabalele ngenxa yobumsulwa babo.

Ukufakazela amazwi asebalulwe ngenhla uShabangu, (1996:73) ubeka kanje: *"Okuphawulekayo ezingxoxweni zamathwasa nezangoma, impepho nobulawu (isithundu samadlozi) kuhamba phambili kusukela ithwasa lingena nje emzini wesangoma."*

Ubufakazi besangoma uMkhize, (1996) buhamba kanje:

...ngaphuziswa negwebu lobulawu bamadlozi kwabikelwa nedlozi lami ukuthi ngizothwasiswa. Igwebu phela kwakungelokwehlisa idlozi lami ngoba labe seliphakeme kakhulu.

(Shabangu, 1996:73).

Inyanga uMhlongo, (1996) naye uyayigcizelela le ndaba yokubaluleka kobulawu:

Ithwasa kufanele livuke ekuseni ngehora lesithathu, liphehle ubulawu noma libuqunge ukuze kukhuphuke ingwebu. Kufanele liphalaze ngabo ithwasa bese lihlikihla ingwebu yabo ekhanda ukuze idlozi limngene kahle lingamgulisi ngoba uma engakwenzi lokho angabhodloka ukhakhayi lushone phakathi. Aligcini ngokuphalaza ngobulawu ithwasa. Libuye ligeze futhi ngabo kumbe lichathe futhi. Kufanele libuchathazele emanzini abandayo bese ligeza ngabo umzimba nsuku zonke.

(Shabangu, 1996:80).

Ziningi izindlela ubulawu obusetshenziswa ngazo. Uma umuntu eqaqanjelwa ngamahlombe, ukuqeda izinhlungu ezidalwa yimimoya emibi, kubiliwa ubulawu obumhlophe buze bukhilikhe ingwebu bese kwelashwa ngabo lowo ogulayo. Lokhu kungenziwa ngezindlela ezahlukene. Kwesinye isikhathi umuntu uyagqunywa ngalobu bulawu, emva kwesikhathi umuthi lowo ubekwe emsamo ubusuku bonke. Sekuyothi-ke ekuseni ngosuku olulandelayo, ikhanda lesiguli ligcotshwe ngegwebu lobulawu bese kuthi umzimba wonke wona ugezwe ngalo muthi, omunye kufanele uphuzwe yiso isiguli.

UCallaway, (1970:304) uqhamuka nobufakazi obunje:

To get rid of the suffering caused by the spirit, more especially when the shoulders are itching excessively, white ubulawu (medicine) must be boiled till it foams, and administered to the patient.

This is done in various ways; sometimes the patient is first steamed under a blanket with this ubulawu, after which this medicine is placed on the umsamo of the hut overnight. Then, the next morning the patient's head is smeared with the foam the whole body washed with the medicine and some of it drunk.

UKhumalo, Z.L.M. (1997:148) ufakaza ngokubaluleka kokuba ozogcagca adlule ekuphekweni ngobulawu:

...kungalokhu kumele ukuthi umntwana ngesikhathi esegonqile noma esegoyile ekhaya ezinsukwini zakhe zokugcina, usedla ubulawu bakhe. Njengoba edla ubulawu nje umalokazana kubo, nomkhwenyana ngapha uphezu kobakhe naye.

Uyaqhubeka akubeke ngokusobala uKhumalo, Z.L.M. (1997:149) ukuthi kufanele kube yinyanga yekhaya ethakela umntwana ubulawu ngoba phela kungumthetho weSintu ukuthi umuzi nomuzi ube nenyanga yawo.

UKhumalo, Z.L.M. (1997:149) uphinde abeke ukuthi ubulawu inyanga ibuthaka ngemithi eyizihlanzi ezimsulwa kanye nemithi ethinta abalele njengomadlozana, imbondwe, umsenge, iminduze neminye.

Kusemqoka-ke ukuba sazi ukuthi umntwana lapha usuke egcagciswa nezidalwa zakubo ukuze zimsingathe impilo yakhe yonke ngisho abantwana bakhe. Uyaye abuphuze ubulawu lobu, aphilaze ngabo, ageze ngabo aphinde agqume nangabo uma kufanelekile.

Inhloso yalezi zihlanzi ukuhlanza lo ozogcagca ngaphandle nangaphakathi ukuze igazi lichachambe, abhubhuzele ubuhwanqa, athandeke kunoma ngubani, ikakhulukazi kumlobokazi phela ovela eseyozakhela ugazi emzini.

Kuyavela futhi ukuthi ukhamba lwentombi ikakhulukazi uma isibheke emendweni, isingumlobokazi, ukhamba lobulawu lugcwaliswa ngumfanyana. Phela lapha umalokazana usuke esesiguqweni. Phakathi kwezinye zezinto azikhulekela du, ukwendisa izalukazi zasemzini. Izalukazi zasemzini zendiswa ngokuba uzizalele umkhwenyana nazo, umfana phela. Uhlala kahle-ke emzini uma usuwendise izalukazi zakhona. Sengathi umalokozane uyazigoma ngalobu bumfana bomfana. Ogcwalisa ubulawu bakhe uzishaya sakuthandiswa yena, sengathi ngabe sekunguyena.

Mayelana nesihlanzi ibalula kanje intokazi endala uKhumalo, M.E. (1999c):

*Mhla izogcagca ngakusasa iyaphuma
emgonqweni iye kophalaza esibayeni.
Inikwa ukhamba olunesihlanzi sokuphalaza
ezofika iphalaze ngaso esibayeni.
Esibayeni lapha kunenkolelo yokuthi
abadala bahlezi kuso, kungakho-ke nje
iphalaziselwa kuso intombazane. Uyise
usuke eyobikela amadlozi ukuthi
isiyaphuma-ke ingane ngakusasa. Usume
eyicelela futhi ukuba izinyanya zibe nayo,
ziyeleke ngezinhlanhla, zisuse amathunzi
amnyama anjengezifo nemikhokha
okungadala imikhuhlane lapho isisemzini.
Usume emcelela nezinhlanhla zokuba
bamuphe abantwana kanye nenhlalakahle
nje jikelele.*

OkaRaum, (1973:100) umbono uhamba kanje ngale ndaba: "*The cattle-pen is not only the place where the cattle sleep, it also represents the resting place of the ancestors.*"

Mayelana nobulawu bensizwa ezogcagcelwa uKhumalo, Z.L.M. (1997:151) uthi: "Ukhamba lobulawu bomkhwenyana lugcwaliswa yintombazanyana. Lokhu phela kuseyizona izilokotho ezikhongwayo. Akungoba umfana ekhalela ukuba azibule noma athole intombazane. Kungoba le ntombazane iwuphawu lobumsulwa bomuntu ozayo, futhi ozobhekana nalolu khamba lomveni wakhe, nozomzalela intombazane eyothatha ezandleni zikanina."

2.4 AMALUNGISELELO ENZIWAYO LAPHO UMLOBOKAZI ESEENKINGA YOKUBAMBA (YOKUMUMATHA)

Intombi eshade iseyintombi nto, ithi lapho ishada lingapheli isonto ingabambanga. Onesinye esilula isisu sihlala ngosuku lokuqala ehlanganile nomyeni wakhe. Kuyaye kuthi lapho kuyophela inyanga umlobokazi egcagcile abasemzini babe nethemba lokuthi izomeqa, okuyizinkomba zokuthi usebambile. Akufanele kuphele inyanga yesibili umlobokazi engabambile. Ngokuvamile ubamba ngenyanga yokuqala egcagcile.

UMbatha, L.R. (1999b) unobufakazi ngokwenzeka kuye:

Ngiseyintombi ngangisonta enkonzweni i-United Congregational Church. Ngabe ngilivolontiya, singavunyelwe ukuhlangana ngokocansi nowesilisa. Kwakwala noma sewulotsholwa, wawungavunyelwe ukuhlangana nomkhwenyana.

*Mhla ngizoshada ngonyaka we-1958
ngahlolwa ngabakhokheli befuna ukubona
ukuthi ngiseyintombi egcwele na. Nempela
bagculiseka ngoba ngangigcwele nswi.
Kwadolula isonto elilodwa ngishadile ngakho
kodwa nje, ngazizwa ngingasaphilile kahle.
Ngangicanuzelelwa yinhliziyu umamezala
wangiyisa kudokotela waseMkhomazi
owayebizwa ngokuthi ngu'Dobha' ngoba
kwakungaziwa ukuthi ngiphethwe yini.
Udokotela wangihlola wayesethola ukuthi
ngikhulelwe. Aliphelanga iSonto
ngigcagcile mina, ngabamba ngazo zona
lezo zinsuku engangigcagce ngazo.*

Abasemzini baqala ukuhloma amehlo lapho sekubonakala kuyophela inyanga yesibili engakhombisi zimpawu zokuthi kukhona osekuhlezi kuye. Uma-ke sekuze kuyophela neyesithathu kusathulekile, kuyaye kuqalwe ngokuba ageqwe umlobokazi. Uma egeqwa kusetshenziswa izimbiza zokuhlana igazi nesibeletshoukuze kuphume ukungcola. Okwedlula lapho uma kubonakala ukuthi nanxa esegeqiwe, akabambi, kuyaye kukhulunywe nabaphansi kucelwe ingane.

Nokho-ke kuhle kucace ukuthi imindeni ngemindeni yenza ngokungefani. Komunye umndeni uyaphela nonyaka besazithulele nje abasemzini bebe bebona ukuthi umlobokazi akamumathi. Emva kwalokho bayaye baqale-ke ukunyakaza benza amalungiselelo okuba umlobokazi abambe ngoba benenkolelo yokuthi nguye onenkinga. Kuyadabukisa nokho ukuthi emindenini eminingi icala liyaye libekwe kowesifazane nanxa bengakaze bathole ngane bobabili nomyeni wakhe. Kungakho-ke kuyaye kugcizelelwe ekutheni makugeqwe yena umlobokazi ukuze isibeletsho sakhe sihlanzeke bese ekwazi ukubamba.

2.4.1 Isibeletho Nokubaluleka Kwaso

2.4.1.1 Siyini Isibeletho?

Isibeletho yisitho sowesifazane esingaphakathi, esingezansi kwesisu esineqanda lowesifazane. Umsebenzi waleli qanda ukuhlangana nembewu yowesilisa bese kubumbeka ingane. Elinye igama lesibeletho isizalo.

Isibeletho siyingxenye esemqoka ephethe ubuntu nokuphelela komuntu wesifazane. Ngaphandle kwaso, owesifazane akalutho ngoba ubunzalabantu bakhe beyeme kuso. Kungakho nje kuyaye kuthi uma odokotela besikhiphile ngezizathu ezithile, lo owesifazane angabe esaba lutho ngenxa yokulahlekelwa yilesi sidleke.

UMchunu, (1999:5) uthi: "Kunokuxhumana okukhulu phakathi komuntu wesifazane nesibeletho. Isibeletho siyingxenye ekumuntu wesifazane noma esilwaneni sensikazi. Umsebenzi waso ukuthwala, ukuvikela, futhi ukondla umntwana kuze kube kufika usuku lwakhe lokuzalwa, esephuma kuso eza emhlabeni. Isibeletho saziwa ngokuthi isinye somuntu wesifazane, sikwazi ukuphatha nokukhiqiza."

Isibeletho sibuye saziwe ngesizalo. Isizalo lesi yisitho somzimba esinomhubhe onezinyama ezikwazi ukunwebeka. Sisebenza njengendawo yokufukamela. Kuyaye kuthi uma iqanda selihlangene nembewu esuka kowesilisa, bese kwakheka umhlapho noma umzanyana okuyilapho kugcineka khona ingane engakazalwa kuze kuphele isikhathi esingaba amasonto angamashumi amane, okuyisikhathi esigcwele sokukhulelwa.

Isizalo siyanwebeka, sivuleke ngesikhathi owesifazane esesikwa ukuze kuvuleke indlela yokuba ingane iphumele ngaphandle ngesikhathi isizalwa.

USellers, (1993a:11) ubeka kanje ukugcizelela incazelo yesibeletho noma isizalo:

The uterus is a hollow, muscular organ capable of a remarkable increase in size. The uterus functions as an incubator, when it receives the fertilized ovum (zygote) and together with the placenta, is responsible for the embryo and fetus for 40 weeks, the full period of gestation in the human. When the fetus has reached maturation, or is at term, the uterus expels the fetus in the process of labour.

Ngakho-ke kubalulekile ukuthi isibeletho sowesifazane sihlale singenazifo ukuze kungaphazamiseki ukuhlala kwembewu yowesilisa.

UBerglund, (1976:111) isimo sesibeletho usimatanisa nesikhwama senyongo kanti nexhiba ulimatanisa nenzalo kanye nempumelelo okuyinjulamcabango yenqubo yesiNtu. Uyaqhubeka abeke ngokusobala ukuthi emandulo ezinkomeni kwakungagcizelelwa nje ukuhlala kwamadlozi enyongweni noma kwezinye izitho zomzimba. Okwakusemqoka kwakuwukubuka ukuthi izinkomo ziyazala nazo njengabantu enyangeni yeshumi. Okwesibili ukuthi isimo nalokho okuqukethwe inyongo kwabe kuhambisana nemicabango yabantu ephathelene nabaphansi, okungukuthi abaphansi bezwana nokuhlwa nokubaba. Ukumataniswa kwenyongo nesibeletho nendlu yesiZulu kugcizelela imibono yabantu bakwaZulu ehambisana nenzalo kanye nempumelelo okuyimicabango-mgomo yempilo.

Uyakugcizelela lokhu kufanana kwenyongo nesibeletho kanye nexhuba lapho ethi:

...the emphasis on cattle is not in the dwelling of the shades in the gall or elsewhere in the animal. What was important was, firstly, the fact that cattle give birth as humans do, in the tenth lunar month. Secondly, the form and contents of the gall is such that it very well fell into thought-patterns pertaining to shades, i.e. their liking for darkness and bitterness. The resemblance of the gall with the womb and the hut, underline the Zulu sentiments attached to fertility and prosperity which, as we have seen elsewhere, are major thought-patterns in life approach.

(Berglund, 1976:11).

2.4.1.2 Umsebenzi Wesibeletho

Uma sesingathekisa, isibeletho singathi siyisidleke esifukamela umntwana ngemfudumalo yemvelo. Uma sithanda singasingathekisa ngokuthi siyinqolobane eyakhiwe ngendlela yokuthi ikwazi ukugcina imbewu eyisizukulwane sakusasa.

Isibeletho ngokomsebenzi waso siyindlu umntwana akhulela kuyo nalapho ingxenye yokuqala yempilo, okuyizinyanga eziyisishiyagalolunye eyichitha khona kuze kufike isikhathi sokuba azalwe noma atetwe.

Kuso lesi sibeletho umntwana ukhula ngokuba kwakheke izingxenye zomzimba wakhe, zakheke ngenxa yobukhona begazi likanina. Umoya awuphefumulayo nemisoco yokudla ayidlayo umntwana kufika kuye ngalo leli gazi likanina. Kungakho-ke kusemqoka ukuba igazi lowesifazane

okhulelwe lihlale lihlanzekile, lingenazifo ngoba lenza umsebenzi omkhulu empilweni yakhe nakweyengane.

UBerglund, (1976:117) usibuka isibeletho siyisizalo lapho abaphansi bakubo kamakoti nabakubo kamkhwenyane benza khona umsebenzi wokubumba umntwana. Uthi yibo abakha igazi lokubumba umntwana emveni kokuba umkhwenyane echithe amanzi akhe esizalweni. Uthi futhi kunenkolelo yokuthi izithunzi zakubo kamakoti zimnika ukudla umntwana kanti ezakubo kamkhwenyane zimenza akhule eqinile.

Le mpilo ibonakala lapho umntwana eseqala ukukhahlela esesesizalweni. Lokhu kungumfunziso wokuthi izithunywa zangapha nangapha zibambisene ekwenzeni umsebenzi wokubumba nokukhulisa umntwana esibelethweni sikanina.

2.5. UKUGEQWA KOMLOBOKAZI OKUNGUKUMLEKELELA EKUTHENI ABAMBE

Emandulo bengakabi khona odokotela abaphatha imithi yesiLungu okhokho babeyazi inqubo yokulungiselela ukukhulelwa kowesifazane. Babencike kakhulu ekulandeleni amasiko, bethembele olwazini lwabo, lwezinyanga kanye nolwezangoma. Babekhona nababengeyizo izinyanga kepha benalo ulwazi lokuthaka amakhambi elaphayo kanye nezimbiza zokugeqa abangakabambi kanye nezihlambezo zasebekhulelwe.

Unobufakazi balokhu uMsimang, (1992:47). Uthi:

<i>Okhokho</i>	<i>babengenabo</i>	<i>odokotela</i>
<i>nezibhedlela</i>	<i>nemitholampilo,</i>	<i>kepha</i>
<i>uMvelinqangi</i>	<i>wabe ebaphile</i>	<i>ulwazi</i>

*olulingene izikhathi zabo; ulwazi futhi
esingeke salubukela phansi ikakhulukazi
emnxeni wona lona wokubelethisa.*

Le nkulumo kaMsimang ifakazela umbono kaFinch, (1984:140) wokuthi isayensi yabantu yabe ikhona emandulo, isebenza futhi, nanamuhla isasebenza , nangesikhathi esizayo iyobe isasebenza.

Kuliqiniso elingebalekelwe-ke ukuthi iningi labesifazane abaNsundu selethembele kakhulu kumitholampilo, lapho lilungiselela ukukhulelwa, lapho selikhulelwe nalapho selibeletha.

Kuliqiniso elingebalekelwe futhi ukuthi lisekhona iningi elisabambelele kakhulu enqubeni nasemasikweni esiNtu ngenxa yezinkolelo zoMdabu. Ngaleyo ndlela-ke, ziyaxazululeka izinkinga zabo zokungakhulelwa ngaphandle kokuchitha imali kodokotela bemithi yesiLungu. Laba-ke basaqhuba ngenqubo yokhokho ngoba basenenkolelo yokuthi isayensi yabantu abaNsundu iyasebenza.

Abanye-ke bazisebenzisa zombili lezi zindlela zokwelashwa. Bayazi ukuthi nanxa lutholakala usizo kodokotela abaNhlophe, kepha abalulekile amasiko kanye nemithi yesiNtu. Bayaye bethi bedla imithi yesiLungu babe bezidla nezimbiza zokugeqa, okungukulungiselela ukukhulelwa.

2.5.1 Kuyini Ukugeqwa?

Ukugeqwa yindlela okuhlazwa ngayo igazi nesibeletho sowesifazane kukhishwa ukungcola noma insila ukuze sihlale sihlanzekile. Uma sihlanzekile siyakulungela ukumumatha ingane lapho esebambile

owesifazane. Uma umuntu egeqwa kusetshenziswa izimbiza zokuchatha nokuphuza.

2.5.2 Ugeqwa Nini Umlobokazi?

Kuyaye kuthi lapho sekubonakala kudlula isikhathi esithile okungaba yizinyanga ezintathu umlobokazi engabambile bese kubonakala ukuthi unenkinga. Isikhathi esiningi abasemzini bayaye bazitshele ukuthi nguye onenkinga nanxa inkinga ingakumkhwenyana. Nokho-ke basuke bengazi empeleni ukuthi kungenzeka kube ngumfana wabo oyimbangela yokungakhulelwa komlobokazi. Kuyaye kuyiwe kumuntu owazi amakhambi okumgeqa umlobokazi kumbe kube inyanga ezomthakela izimbiza zokuchatha nezokuphuza ukuze kuphume ukufa esibelethweni.

2.5.3 Imithi Yokuthaka Izimbiza Zogeqwayo

Ngokwejwayelekile imithi esetshenziselwa ukugeqa kuba yizimbiza ezisuke zithakiwe. Lezi zimbiza kuba ngezokuchatha nokuphuza. Kokhulelweyo azisetshenziswa izimbiza zokuchatha ngoba singachitheka leso sisu. Kokhulelweyo kusetshenziswa izihlambezo nezinyamazane eziqondene nokukhulisa nokuvikela ingane esesiswini.

UMsimang, (1975:48) ukhuluma ngesihlambezo sokuqala, okungukuthi uqonde imbiza esetshenziselwa ukugeqa umlobokazi. Ngokwakhe le mbiza uyibiza ngesihlambezo sokuqala ngoba phela esesibili yilesi esidliwa ngumlobokazi osekhulelwe.

Ubeka kanje-ke ngesihlambezo sokuqala:

*Lesi sihlambezo saziwa ngokuthi
esokugeqa. Ngelokho kuchazwa ukuthi
sihlanza ngaphakathi esinyeni,
esibelethweni nasesiswini. Empeleni
sihlanza ingaphakathi lonke ukuze
inkosikazi ikwazi ukwemukela isisu. Lesi
sihlambezo sehluke kwesesibili ngoba sona
sihambisana nezimbiza ezihambisayo,
nezidonsisayo, njengomathunga
nenguduza.*

(Msimang, 1975:48).

UMhlongo, C.Z. (1999b) ongowesifazane osekhlile nonolwazi olubanzi lwamakhambi aqondene nabesifazane abanezinkinga zokukhulelwa, ubalula ukuthi imithi esiza ekugeqeni umnungumabele, umkhiwane, isihlungu sehlathi, impande yomzungulu wehlathi, idumbe likanhloyile, umnduze nogobho. Ufakaza nangokuthi le mithi iyalilungisa negazi, kanti futhi iyayilungisa nembewu yowesilisa uma ilula ingenawo amandla okwakha ingane.

2.5.4 Ukuzila Ngesikhathi Umlobokazi Esageqwa

Ukuzila kwalolu hlobo kuya ngezinyanga ezelaphayo. Ezinye ziba nombono wokuthi ngesikhathi owesifazane esageqwa makangahlangani nomyeni wakhe kuze kuphume yonke insila esesibelethweni. Ezinye izinyanga ziba nombono wokuthi kuhle bazisebenzise bobabili izimbiza ngoba kusuke kungakaziwa ukuthi yimuphi onenkinga phakathi kwabo. Ukuzisebenzisa bobabili kukhuthaza nembewu yowesilisa uma kuyiyo elula, kanti futhi zona lezi zimbiza zisuke zimgeqa nomlobokazi. Ngaleyo ndlela-ke kufanele bangazilani ngalesi sikhathi besadla izimbiza. Kufanele

bahlangane ngokocansi ukuze imbewu yenze umsebenzi wayo wokubumba umntwana.

UMhlongo, J.S. (1999a) ufakaza kanje: *"Akuzilwana, umlobokazi uyaqhubeka ahlangane nomyeni wakhe ngokocansi. Kuzocaca ukuthi izimbiza ziyasebenza ngoba sekubonakala umakoti esemuhle, esesoleka."*

2.5.5 Okwenziwayo Lapho Sekwehluleke Izimbiza Zokugeqa

Emveni kokugeqwa, umndeni uhlala ngokuhloma amehlo ufuna ukubona imiphumela, okungukumumatha komlobokazi. Uma kubonakala kuqhubeka isikhathi engasoleki, uyisezala uhlanganisa umndeni ayendlale inkinga yomlobokazi. Emva kwalowo mhlango kuyaye kuzanywe ngokwesiko lokucela ingane kwabaphansi.

Uma sekwenziwa leli siko kugaywa utshwala bese kuthi ngamhla buvutshelwayo kuhlatshwe imbuzi kuqala. Umnumzane uyaye ashise impepho abesebikela abaphansi ukuthi wenza lo msebenzi ngenjongo yokubuza bona ukuthi kungani umalokazana engabambi bekhona bebheke ikhaya na? Uyaye athethe abacele abaleleyo ukuthi ngale mbuzi ehlatshwayo baphendule ngokupha umalokazana wabo inhlanhla yokukhulelwa, angabe elokhu ebonakala eyintombi phakathi kwekhaya.

UMakhanya, (1996:17) unobufakazi obumayelana nenqubo eyenziwayo uma umlobokazi engabambi buthi:

*Uma umlobokazi esegcagcile, usuke
esebhekwe ngabomvu ukuthi athole
umntwana emzini. Ngokuhamba
kwesikhathi kungasoleki lutho, kuyaqalwa*

*kubhekwe ngamanye amehlo. Kungalesi
sikhathi lapho kubhekeke ukuba
umnumzane enze umsebenzi wakhe.
Izinzalabantu zithi zingambikela lo mhlola
aqale naye abuke ngelinye iso.*

*Umnumzane nguye ohlela usuku lokwenza
umsebenzi wokukhuluma namathongo.
Ngalolu suku umlobokazi uvuka
kusempondozankomo aholwe nguyisezala
baqonde esibayeni. Izalukazi zilandela
ngemuva. Izinzalabantu ziguqa ngaphandle
kwesibaya, ezansi naso. Uyisezala uqonda
ngqo esibayeni, angene nomalokazana
wakwakhe. Bobabili bazungeza isibaya,
uyisezala ehamba ekhuluma. Ngalesi
sikhathi usuke ekhuluma nabangasekho
abuye abuze nemibuzo. Umnumzane
umuzwa esethi, "Ngenzenjani? Aphume
impela umlobokazi? Izinkomo zami?
Bazothini abalingani bami?"*

UMsimang, (1975:299) uyavumelana nobuqiniso baleli siko. Ubeka ngokuthi nangakusasa futhi lapho sekubulawa inkomo, umnumzane uzofike awubike kanjalo umsebenzi wokucela ingane kwabaphansi, kuzwe nebandla eliyothi lapho seliyidlile leyo nyama nalo lishiye izilokotho ezinjalo zokuba kubonakale sekunengane phakathi komuzi.

Ngokwejwayelekile-ke, emva kwalowo msebenzi babeye baphendule abaphansi, kubonakale umalokazana esesoleka. Uma kutholakala ukuthi nanxa sekwenziwe lowo msebenzi umakoti akabambi, ubephatheka kabi kakhulu, abonakale ehlala ngokungenami aze abe ngangabasemehlweni ngoba ezibona ukuthi useyinyumba.

Abantu besilisa abefani-ke, omunye uyaye athi lapho ebona ukuthi yonke imizamo isibe nhlanga zimuka nomoya, abesethatha isithembu ngoba ejahe ukuba kube khona umfazi ozozala lapha ekhaya.

Kweminye imizi kuyaye kuthathwe izinduku kuhanjwe kuyozwiwa kwabanamanga ukuthi yini imbangela yokungabambi komlobokazi.

Kunenkolelo yokuthi uma kubonakala ukuthi owesifazane usethathe isikhathi eside ngokungejwayelekile ukuthola abantwana emva komshado, kufanele ayobonana nowesifazane ophatha amakhambi. Uma nalokho kungaphumeleli, sekufanele aye esangomeni ayohlola ukuthi yini imbangela yokungatholi kwakhe.

Uyayifakazela le nkolelo uGehman, (1989:53) lapho ethi:

If there is an unusual delay in the bearing of children after marriage, the wife must first consult with a woman dealing with herbs. If she is unsuccessful, she will consult with a diviner to determine the cause of infertility.

2.6 ISIPHETHO

Ulwazi oselwendlaliwe kulesi sahluko lubalula ngokugcinwa kwamasiko esiNtu. Kuyavezwa nokuthi ukugcinwa kwala masiko ikakhulukazi kumuntu wesifazane kuyizindlela zokumgeqa ngomoya wabaphansi ukuze afike abe nabantwana emzini.

Emandulo nanamuhla akasukelwa umuntu wesifazane eseyintombi kuthiwe uyageqwa. Yiyo yona le micimbi ethinta abaphansi njengesiko

lokuyikhulisa intombazane, elokuyincamisa kanye nayo yonke eminye imininingwane eyenziwayo kusukela esesemgonqweni aze ayongena emasangweni asemzini.

Esahlukweni esilandelayo kuzobalulwa ngezinkinga ezidala ukuba umlobokazi angabambi lapho esegcagcile. Zizovezwa zonke izinkinga okukhona kuzo izifo, imimoya yabaphansi, izifungo, ukuthakathwa kanye nakho ukungagcinwa kwamasiko aqondene nomntwana kusukela esakhula kuze kuyofikwa emgcagcweni wakhe.

3. ISAHLUKO SESITHATHU

3.0 IZIMBANGELA ZOKUNGABAMBI NOKWENZIWAYO

3.1 ISINGENISO

Ayikho into ebuhlungu kowesifazane oshadile eyedlula inkinga yokungabatholi abantwana. Uhlala enengcindezelo yokuthi uma engakhulelwanga usengagcina esebizwa ngenyumba lapha emzini. Wesaba ukwethukwa ahlale nakabuhlungu ngoba engasawufezi umsebenzi alotsholelwa wona, umsebenzi wokukhiqiza abantwana phela.

Babeka kanje oNyembezi noNxumalo, (1966:106) ngokubaluleka kokuthola abantwana:

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

Ngokomthetho umshado ungowokufeza noma ukugcwalisa isidingo esithile, okungukuthi noma yimuphi umuntu ophilayo kufanele athi uma engena emshadweni athole izingane. Kukholakala ukuthi lokhu kwaba yinkolelo kusukela emuva kusadabuka umuntu. Ukwehluleka ukuthola abantwana akwehlukene nokwenza icala okuyinto ephambene nezinkolelo zoMdabu.

Uyasifakaza uMbiti, (1969:104) isidingo sokuba kutholakale abantwana:

Marriage fulfills the obligation, the duty and the custom that every normal person should get married and bear children. This is believed to go back to the very beginning of human life.

Failure to get married is like committing a crime against traditional beliefs and practices.

Ngokwasemshadweni-ke kunenkolelo yokuthi uma kuzalwa ingane kusuke kukhona omunye wasebedlula emhlabeni osuke esebuyela emhlabeni futhi. Yikho-ke nje kuyaye kwenzeke ukuthi ingane ezelwe ifane nomunye wabomndeni osashona. Uma kungekho abantwana abazalwayo kulelo khaya, lezo zimpawu zomndeni ziyaye zishabalale.

La mazwi agcizelelwa nguMbiti, (1969: 105) lapho ebeka ngolwasemzini, ethi:

Through marriage the departed are in effect 'reborn' not in their total being but by having some of their physical features and characteristics or personality traits reborn in the children of the family.

If no children were born, these traits and features of the departed members of the family would not be seen again.

Uvalo-ke nokwesaba ukuthi umuntu angebathole abantwana emzini yilo oselwadala ukuba isizukulwane samanje senze okuliphutha. Phela sebeye baqalelele ukwenza abantwana bengakagcagci ngoba befuna ukuzibona ukuthi banayo yini inzalo. Kungakho-ke nje izwe selagcwala imilanjwana ngoba phela invamisa laba bantu abathola izingane bengakagcagci

bagcina sebhulukene noyise noma abanye baziphike izisu. Yini angabe esayifuna kuwe umfana uma esebutholile ubugolide bobuntombi bakho? Njengoba abantwana beyinto ebalulekile esiNtwini sonke, umshado ongenabantwana awunampumelelo. Ngaleso sizathu-ke omakoti abaningi kuyenzeka bakhulelwe ngaphambi kokuba bashade ngoba kusuke kunentshisekelo yokuthola abantwana. Uma owesifazane engabatholi abantwana, lokho kuyaye kwenze umyeni wakhe abe nesifiso sokuthatha umfazi wesibili.

UGehman, (1989:53) uhambisana nayo le nkulumo esibekiwe, uthi:

Since children are the major concern of people, marriage that does not produce children is considered a failure. For this reason, many brides are pregnant before marriage because of the overriding concern of bearing children. If a wife does not bear children, this becomes the motive for the husband to marry a second wife.

Uma kutholakala ukuthi umlobokazi akabambi noma esegeqiwe, kwabuye kwacelwa nakwabaphansi, kwakuyiwa kwabanamanga. Injongo yokuya kubo kwabe kungukuyohlola ukuthi yiziphi izimbangela zokungabambi kwakhe.

Ziningi-ke izinto ezingaba zimbangela zokungabambi kumlobokazi. Kungaba yizifo, imimoya yabaphansi, amasiko omndeni angagcinwanga, izinsongo (izifungo) nobuthakathi. Sizoke sithi ukwenaba ngazo lezi zinkinga ezingaba yizimbangela zokungakhulelwa kwabalobokazi. Sizobeka nekhambi elingasiza enkingeni ngayinye ukuze kusizakale umphakathi onezinkinga zokungabatholi abantwana, ezinye zazo esezahlula odokotela bemithi yesiLungu.

Zozimbili lezi zindlela, indlela yokwelapha ngokwemvelo nendlela yokwelapha ngokwesonto, kunikeza incazelo yaleso sifo esisuke sihlasele, nanxa izincazelo ziyaye zishayisane, kodwa zonke zinikeka isithombe sokuthi kunamandla emimoya ekhona emhlabeni, okuyiyona ezungeze yabusa izimpilo zabantu abaphilayo. Lezi zindlela zombili zinikeza imiphumela efanayo uma ziqhathaniswa, kanti indlela yokwelapha ngemithi yaseNtshonalanga iyahambisana nalezi zindlela.

UBourdillon, (1991:145) uyayiveza le nkolelo emithini yesiNtu, uthi:

Both traditional and church healing, on the other hand provide interpretations of disease, and although these interpretations conflict with one another, they both refer to a world view in which outside powers dominate the lives of individuals. ...these two systems offer similar benefits in competition with each other whereas western medicine is usually regarded as complementary to both.

3.1.1. Izifo Zabantu

Ukungaphili nokuba ntekenteke komlobokazi ngenxa yezifo ezisegazini kuye, kuyazidala izinkinga zokungabambi. Nakuye umkhwenyane ngokunjalo, izifo ezikuye ziyaba yimbangela yokungamumathi komlobokazi. Kuyenzeka-ke umlobokazi abe nezinkinga zezifo asuke nazo kubo kumbe kube yizifo azithole emzini esegcagcile. Ngokwejoyalekile izifo ezidala izinkinga zokungabambi kwabesifazane yizifo zezinene abazithelelwa ngabayeni babo. Izifo zezinene phela zibolisa imithambo yenzalo uma zingasheshanga ukwelashwa.

Unobufakazi obunje uKhumalo, R.S. (1999b) ngezifo zesinene:

Izifo zesinene ziyayidla inzalo. Kuyenzeka owesifazane abe naso anganaki ukuselapha size siziphelele. Yena uyaye acabange ukuthi saphela kanti kunomonakalo esisuke siqhubeka nokuwenza ngaphakathi. Sidala izilonda emithanjeni yokuzala, sigcine siyivalile. Ugcunsula, ilumbo neqondo nezinye nje ziyingozi kakhulu.

Uma umlobokazi ethole isifo sesinene esekhulelwe kepha izinyanga zisephansi kuyachitheka akuthweleyo, kuphume sekubolile.

Zikhona-ke nezinye izifo ezidala izinkinga kodwa imvamisa ngezokuthakathwa.

3.1.1.1 Zelashwa Kanjani Izifo Zabantu?

Izifo zabantu zinhlobo ningi. Ukwelashwa kuya ngokuthi uguliswa yisiphi bese iqondana naso-ke inyanga. Uma kuyisifo sesinene esidala inkinga, izinyanga ziyakwazi ukuselapha. Esahlukweni sesine kubaluliwe ngezifo zesinene nokwelashwa kwazo kepha kuye kwagxilwa kakhulu kulezo eziphuphumisa izisu.

Mayelana nokubaluleka kokusebenza kwemithi yesiNtu uBourdillon, (1991:138) unobufakazi bento ayibona ngamehlo mhla ebona umhlengikazi ehambisa unina owabe egula kubantu abelapha ngokwesiNtu. Yayisihlulekile ukumsiza imithi yesiLungu. Ubeka kanje: "*A trained nurse sent her ailing mother to a relative who was a traditional healer when it became clear that modern medicine was not going to save the old lady.*"

Abantu abaningi bakholwa ukuthi imithi yoMdabu iyakwazi ukwelapha izifo eziningi ezibucayi uma kuqhathaniswa nemithi yesiLungu. Isibonelo salokhu isifo sokuwa (isithuthwane) kanye nokuphelelwa ngamandla noma umdlandla wokuhlangana ngokocansi, ukushisa kwangaphakathi kanye nezinye izifo zokuphazamiseka kwengqondo okutholakala ukuthi azelapheki ngendlela yaseNtshonalanga.

Uchaza lokho uBourdillon, (1991:138) lapho ethi:

In my research, many people asserted that traditional medicine is better able to cure a number of terminal and chronic complaints than is western medicine.

The examples cited include epilepsy, loss of sexual virility, 'internal heat' (a symptom not recognised by western medicine), various mental disorders which western medicine does not even claim to be able to heal...

Inyanga uMhlongo, J.S. (1999e) unobufakazi ngokusebenza kwemithi yesiNtu. Lapha ufakaza ngokuthi izinyanga ziyakwazi ukwelapha isifo sokuvuvukala kwesibindi, isifo esibehlulayo odokotela. Uthi:

Umama wami wabe enesifo sokuvuvukalelwa yisibindi (Hepatitis B). Wabe echama igazi, libuya nangaphezulu. Odokotela bazi ukuthi ayelapheki. Base bemtshelile ukuthi ngeke esasinda kepha thina sasebenzisa imithi yesiZulu, waphila saka. Kuze kube namuhla usawadla anhlamvana.

Isifo sokuvuvuka kwesibindi sibalwe kanye nalezo ezidala ukuphuphuma kwezisu esahlukweni sesine. Ngakho-ke indlela yokuselapha ivezwe kuso lesi sahluko.

3.1.2 Ukungezwani Kwamagazi Nosizo Olungatholakala

Kuyenzeka ukuba igazi lomlobokazi lingezwani nelomyeni wakhe okugcina kudale izinkinga ekubambeni kwakhe.

Kwejwayelekile ukuzwa abantu bebeka ngokuthi abashadikazi kabatholi nje kungenxa yamagazi abo angezwani, phakathi kwabo kusuke kukhona onegazi elilula.

UKhumalo, M.E. (1999a) uyaphikisana nalo mbono wokuthi amagazi asuke engezwani. Uthi ngowesilisa osuke enenkinga. Kusuke kungeyona inkinga yegazi elilula kepha kusuke kuyimbewu yakhe yokuzala esuke ilula. Isuke ingenamandla ngokwenele ukuthi ikwazi ukuthi uma ihlangana neqanda lowesifazane bese kubumbeka ingane.

UCele, N.E. (1999e) usivezela lolu lwazi:

Uma umyeni enembewu engenamandla okubumba umntwana uyelashwa. Inyanga imthakela izimbiza zokuphuza nokuchatha. Inyanga iyaye income ukuba lezi zimbiza azisebenzise kanyekanye nomakoti wakhe. Phela kusuke kushaywa izinyoni ezimbili ngetshe elilodwa lapha ngoba izimbiza zizothi zisiza umyeni zibe zihlanza ukungcola nasemithanjeni yokuzala kumakoti.

3.2

IMIMOYA YABAPHANSI

Imimoya yabaphansi nayo iba nemithelela ekungabambini komlobokazi uma engenwe ngeminye yayo. Umntanomuntu angagcina ebizwe ngenyumba engeyona ngenxa yokuthi nje akabonakali ukuthi unomoya wabaphansi. Umkhwenyana naye uma enemimoya yabaphansi uba nayo inkinga yokungabatholi abantwana. Ukuze kutholakale abantwana kudingeka ukuba yenzelwe imicimbi yayo le mimoya. Kunenkolelo yokuthi ihlala esinyeni kowesifazane, inesikhwele, ngakho-ke ayifuni lutho oluhlalayo okuyimbewu yomyeni.

3.2.1

Iyini Imimoya Yabaphansi ?

Lena yimimoya yabaleleyo engena kubantu abaphilayo. Le mimoya imikhakha mibili. Kukhona leyo engena kubantu ngenjongo yokubapha izinhlanhla nje, kube khona leyo engena ngoba ifuna ukubasebenzisa ekubhuleni nasekwelapheni abagulayo. Nokho-ke, yonke le mimoya iyadinga ukwenzelwa imicimbi yayo ukuze ingabahlukumezi labo ehlezi kubo.

3.2.2 Izinhlolo Zemimoya Yabaphansi

Imimoya yabaphansi iyizinhlobo ezintathu. Kukhona indiki, indawe nedlozi.

3.2.2.1 INDIKI

3.2.2.1.1 Yini Indiki?

Abantu abanengi banemibono eyehlukene ngendiki. Abanye bathi lona ngumoya womuntu owafa kahle, okungukuthi wafa egulile. Abanye bathi lo moya ngowomuntu owafa ngengozi.

UMhlongo, (1996) ulichaza kanje indiki:

Indiki umoya ongena kuwo wonke umuntu uhlale nje kuye kusukela esemncane kakhulu, akhule nawo.

(Shabangu:1996:15).

UShangase, (1996) unobufakazi obuthi:

Indiki yidlozi lasekhaya. Idlozi elikhulu leli elidla ngokuba nesikhwele ngoba lingesilisa, liqonela yonke enye into eyidlozi ekhona ekhaya. Kungaba yidlozi likababa, noma ubabamkhulu, noma ukhokho, noma ukhulukhulwane, uma nje eyindoda.

UMazibuko, (1996) usibekela owakhe umbono:

Amandiki yimimoya yobabamkhulu. Lena yimimoya yabantu abadala basekhaya neyalabo abahamba emhlabeni

*bengenabani, sebehamba bengen
kunoma ngubani.*

(Shabangu, 1996:16).

Uma isibukwa ngeso elibanzi imimoya yabantu, kunezimpawana ezithile ezigqamile. Kunabantu abangama-Afrika abakholwa wukuthi kunabantu abafayo bangemukelwa emadlozini alowo mndeni.

Le mimoya emibi engemukelwanga emindenini yayo, imbandakanya naleyo ekungeyabantu abangangcwatshwanga ngesiko, labo abafa bengathokozile, befa ngokulengiswa, nabashona ngokuminza emanzini, nalabo abashona ngokushaywa yizulu noma abashona bekhulelwe.

Abantu ababeqalekisiwe ngesikhathi besaphila nabo bayaliwa emindenini. Bayaye bazulazule ngokungenanhloso baye emahlathini, emifuleni, ezintabeni. Bayangena futhi nasezilwaneni kanti inhloso yale mimoya ukuhlukumeza abantu abasaphilayo.

Ubufakazi obugcizelela osekubekiwe ngemimoya emibi buhamba kanje:

Among the ghosts of human beings are some with distinctive characteristics. Various African people believe that some people who die are not permitted into the realm of the ancestral spirits.

These rejected ghosts spirits include people who were not buried properly, those who died an unhappy death by hanging, drowning, being struck by lightning or in pregnancy.

People who were cursed while living are also rejected. They will wander aimlessly,

haunting such areas as forests, rivers, mountains and rocky ravines. They may enter animals. Their general aim seems to be molesting and harming people.

(Idowu, 1973:174).

Kunenkolelo-ke yokuthi indiki umoya womuntu osashona, umoya ongazange ukwazi ukuxhumana nomkhandlu weminye imimoya yabangasekho. Abantu abaqhamuka le eNyakatho abafika bezosebenza ezimayini zaseNingizimu ne-Afrika bavamile ukufela emisebenzini, kwenzeke imindeni yabo ingabi nalwazi ngokufa kwabo, bagcine bengenzelwanga amasiko okuba bayohlala endaweni ebafanele, okuyizwe lemimoya.

Yile mimoya-ke ezulazulayo isingondingasithebeni, ibe seyi phenduka iba luhlupho noma ibe yingozi kubantu abasaphilayo. Le mimoya ingena kubo ibaluthe bese bengenwa yizifo Indiki lesilisa iwona moya ovame ukungena kwabaphilayo.

UNgubane, (1977:142) ugcizelela bona lobu bufakazi osebubaluliwe ngokuthi:

An indiki is believed to be the spirit of a deceased person, a spirit that was never given the necessary sacrifice of integration with the body of other spirits. The people from further north who come to work in the mines of South Africa often die at the place of work, and their families, not knowing of their death, perform none of the rituals necessary to place them in their proper position in the spirit world.

Such spirits wander about in desperation and become a menace to the local people, taking possession of them and causing illness.

Indiki is therefore a male spirit (usually only one who enters a person...).

3.2.2.1.2 Lenzani Ekuvimbeleni Inzalo?

Indiki njengoba kungelesilisa nje liba nesikhwele. Lenza ukuba izinto zingamlungeli lowo wesifazane elisuke lingene kuye uma ehlangana nowesilisa ngokocansi. Imvamisa abesifazane bakhathazwa ukungabatholi abantwana, kuthiwe amandiki abahlezi esinyeni.

UMhlongo, (1996) unobufakazi baloku ngokufunwa yindiki:

Indiki ngumoya otetemayo ofuna ukubikelwa uma kukhona okuzokwenzeka kulowo nalowo elimngene. Isibonelo salokhu ukuthi indiki lifuna ukubikelwa uma owesifazane ezokwenda, kanti nowesilisa uma eganwa lifuna ukubikelwa.

Uma eyofuna umsebenzi emadolobheni engasezokuba khona ekhaya liyabikelwa indiki. Uma kungenzekanga lokho limhlupha ngokugula, kumbe angawutholi umsebenzi aze abuye azophehlelwa amagobongo ekhaya.

(Shabangu, 1996:17).

UKhumalo, (1996) unombono olandelayo ngokwenziwa yindiki kowesifazane oganileyo:

*Uma indiki lingabikelwanga ukuthi
owesifazane useyokwenda limhlupha
ngokuthi agule emzini, kumbe angabatholi
abantwana, abizwe ngenyumba.
Kuyenzeka futhi ukuba ahlale
ngokungezwani nomyeni wakhe ngenxa
yendiki.*

(Shabangu, 1996:17).

UMazibuko, (1996) unabo ubufakazi ngokuhlala kwendiki esinyeni.
Ukhuluma kanje:

*Onendiki usuke enobabamkhulu behlezi
esinyeni. Uvama ukuphathwa isinye agcine
engasabatholi abantwana. Indiki-ke
linesikhwele, ngakho-ke lize lincengwe
ukuze lisuke esinyeni bese ethola
abantwana lowo onalo.*

(Shabangu, 1996:22).

uHadebe, M.D.S. (1999b) unalobu bufakazi ngokwenziwa indiki nendawe kwabesilisa:

*Imimoya yabaphansi okuyindiki nendawe
iyabudala ubunzima nakwabesilisa. Kuyaye
kuthi lapho elele nowesifazane ubuntu
bakhe buphelelwe ngamandla,
bungasebenzi. Kwesinye isikhathi le
mimoya imakhela isigulo okuzothi uma
ezohlangana nowesifazane azizwe egula.*

*Omunye ugcina eye kodokotela
abamhlophe ngale nkinga. Nempela bafike*

basibone isifo esimphetheyo kepha le mimoya yenze ngamabomu ukuba behluleke ukuselapha.

Ugcina esizakele ngokuba aye kwabanamanga okuyibo abafike bamhlolele bese bethola ukuthi izinkinga zakhe zidalwa ukuthi uthwele imimoya yabaphansi. Uma seyenzelwe amagobongo le mimoya, uyasinda owesilisa, akwazi nokuthola abantwana.

3.2.2.1.3 Lelashwa Kanjani?

Indiki kufanele lendiswe ngokuba umlobokazi onalo aphindele kubo lapho ezalwa khona afike ahlathiswe imbuzi njengomuntu oncanyiswayo.

Ngalo mcimbi lisuke libikelwa ukuthi lo muntu useganile bese ephuma njengomthimba eya emzini. Nakhona emzini ufike emukelwe ngembuzi. Ngale mbuzi kusuke kubikelwa indiki ukuthi nakhu lapho engena khona ngoba phela lona lisuke limfuna ekhaya lingazi ukuthi waya kuphi.

Kuzo zozimbili lezi zindawo, kubo kamakoti nasemzini kusuke kukhona umuntu oyinyanga owazi kahle ngokuphehlwa kwamagobongo nokulungiswa kwendiki. Emva kokuba selilungisiwe indiki zonke izinto ziyaye zimhambele kahle lowo onalo, izindlela zakhe zibe mhlophe qwa.

3.2.2.1.4 Indlela Yokulungisa Indiki

Umcimbi omkhulu wendiki ngamagobongo. Amagobongo phela ngumuthi odliwa yilowo osuke enendiki. Lo muthi ubizwa ngokuthi ngumthombo wendiki.

Lo mthombo wendiki indiki liwuphuza kuye lo onalo ngoba nguye odla amagobongo. Umuthi okuthiwa ngamagobongo uthakwa ngemithi eminingi yamadlozi.

Ngokwejwayelekile igobongo liphehlwa ngeqhude elibomvu. Kwabanye kuba yiqhude elimhlophe, kuya ngenyanga leyo ukuthi yona ibona kanjani. Kuyaye kunqunywe izinzwani ezinyaweni zombili bazifake emthini bese kushiswa impepho, kuthethwe idlozi, kucelelwa lowo onendiki izinhlanhla. Kuyaye kucelwe kulo indiki uqobo. Kusuke kukhona notshwala besiZulu ngenkathi kuthethwa idlozi. Uma lowo ophehlwa amagobongo eyintombazane ucelelwa nomendo. Uma engowesilisa uyaye acelelwe ukuba aganwe. Igobongo liphehlwa ngothi lomlahlankosi noma ngothi lompetshisi. Emva kwalokho-ke usezowadla kuze kuphele amasonto amathathu amagobongo lowo onendiki.

3.2.2.1.5 Ukuphehlwa Kwamagobongo

Emva kokuba sekuthakwe izinkamba zamagobongo, ukhamba lwendiki luphehlwa lusekhanda lalowo owelashwayo. Kuyaye kushiswe nempepho kuthethwe idlozi, inkulumo iqondene nokuphehlwa kwamagobongo. Nokho-ke lo mcimbi udinga isangoma noma inyanga ekwaziyo ngempela ukuwenza, kungenjalo kuyobe kufana nokuthela amanzi emhlane wedada uma ungenzekanga kahle. Ngesikhathi ukhamba luphehlwa ekhanda, ingwebu ichitheka isuka ekhanda yehle iye iyofika emzimbeni. Isangoma siyaye sibe sesimhuqa ngayo ebusweni, ezingalweni nasezithweni. Enye ingwebu uyayiphuza.

Unalo ulwazi uShangase, (1996) ngokwenziwa kwalo mcimbi:

*Zonke izinsuku ngaphambi kokuba alale
uyawaphehla amagobongo azihuqe
nangengwebu ebe ekhuluma ecela
izinhlanhla. Isikhathi esiningi usuke
egonqile ezile nezinto ezifana
nokukhulumela phezulu.*

(Shabangu 1996:19).

UKhumalo, Z.L.M. (1997:148) ubeka kanje ngamagobongo:

*Kuyavela ukuthi ubulawu abaconsi phansi
kwabaphansi ngoba nazi izangoma
eziyisandla sabo sokuphonsa
ungqaphambili kuzona ubulawu.*

*Uma kukhulunywa ngamagobongo noma
isithundu sabaphansi kusuke kushiwo
ubulawu, kuya ngezithako-ke ezisuke
zisetshenzisiwe, uma kwenziwa lezo
zinkamba.*

3.2.2.1.6 Ukuchithwa Kwezinkamba

Kuya ngezangoma-ke, ngokuvamileyo isangoma ebesiphehlela onendiki amagobongo izinkamba sizichitha emuva kwamasonto amabili noma amathathu. Kuyaye kushiswe impepho kubikelwe abaphansi ukuthi izinkamba seziyachithwa. Bayaye babikelwe nokuthi indiki liyophothulwa nini.

3.2.2.1.7 Ukuphothulwa Kwendiki

Mhla kuzophothulwa indiki kumenywa ezinye izangoma, zimenywa yilesi esisuke siphehle amagobongo. Kuyaye kuhlatshwe izimbuzi ezimbili, eyendiki neyendawe kube ngumcimbi omkhulu nje impela. Izangoma ziyagida ngololu suku zigida kanye naye belu lona okusuke kuzophothulwa amagobongo akhe. Kuba nezipho eziphiwa amadlozi esangoma ebesiphehla amagobongo. Sona siyaye sithole inkomo ngomsebenzi esisuke siwenzile.

Abakoninalume walowo onendiki bayaye bamkhunge. Kusemqoka ukuba isangoma siwabhule amagobongo ukuthi ahambe kahle yini kula masonto amathathu ephehlwa ngaphambi kokuba siwaphothule ngoba uma onakele, lokho kuba ngumswazi kulowo ophehlelwe amagobongo. Izinto ziyaye ziphinde zingamhambeli kahle, ikakhulukazi umlobokazi osuke ejonge ukuthola abantwana.

3.2.2.2 INDAWE

3.2.2.2.1 Yini Indawe?

Njengendiki, indawe nalo lingumoya ongena kumuntu osemncane. Le mimoya iyahambisana, okungukuthi umuntu ungenwa yiyo yomibili bese kuthiwa unabadala. Abantu abaningi banemibono eyehlukene ngendawe.

UMhlongo, (1996) ulichaza kanje indawe:

*Indawe ngumoya womuntu owafa kahle,
efela ekhaya emva kokugula.*

(Shabangu, 1996:21).

UShangase, (1996) unobufakazi obunje ngendawe:

*Indawe yidlozi lesifazane lakomalume.
Ngisho umama imbala uyindawe uma
esefile ngoba ungowakomalume.*

(Shabangu, (1996:21).

3.2.2.2 Lenzani Ekuvimbeleni Inzalo?

Noma-ke indawe nalo lithanda ukubikelwa uma kwenziwa izinto kodwa alinalo ulaka njengendiki, kanti futhi alifuni ukwenzelwa izinto eziningi njengendiki. Siba khona-ke nokho isikhathi lapho liphakama khona kuze kucatshangwe ukuthi umuntu uyethwasa kanti qha.

Uma liphakeme umuntu uzamula into engapheli kumbe agule, ezwe umzimba wakhe ukhathele kakhulu. Okufunekayo-ke ngaleso sikhathi inyanga noma isangoma esizolehlisa ngokuphehla amagobongo.

Onendawe uvama ukukhathazwa ukungabatholi abantwana njengakulo indiki.

Banobufakazi ababuvezayo laba abanolwazi ngale mimoya.

uSithole, (1996) uthi:

*Indawe likuphathisa ngesinye neqolo. Uma
uzikhulula kuphuma ukungcola
okunombala olubende.*

(Shabangu, 1996:22).

UShangase, (1996) unombono onje:

*Okunye okwenzekayo kumuntu onale
mimoya ukuba nolaka nenhliziyo encane.
Uyashesha ukucasuka athande ukuduba.
Omunye-ke uyaye enyanye abantu abathile
njengentombazane nje iyaye ingafuni
ukuqoma kanti nensizwa enale mimoya
ayizwani nokuqonywa.*

(Shabangu, 1996:22).

3.2.2.2.3 Lelashwa Kanjani?

Inqubo yokulungisa indawe ifana nse neyokulungisa indiki. Uma ukhuphula indiki nendawe izinkamba ezidliwayo ziyefana kanti futhi ziba mbili.

Ukhamba lwendiki lubekwa ngasesandleni sokudla, olwendawe lube ngasesandleni sobunxele khona emsamo. Yilolo nalolo khamba luphehlwa ngothi lwalo lomlahlankosi. Umlahlankosi phela yisihlahla samadlozi. Akufuneki ukuba lezi zinti ziphanjanyiswe.

3.2.2.3 IDLOZI

3.2.2.3.1 Yini Idlozi?

Kunenkolelo yokuthi idlozi noma amadlozi yimimoya emihle yabantu abalele. Abantu abaningi banenkolelo yokuthi yiwo abaxhumanisa noMvelinqangi ngokubacelela konke abakufisayo. UGehman, (1989:141) ufakazela le nkulumo ngokuthi: *"The ancestral spirits may also serve as intermediaries between man and God."*

Ukukholelwa emadlozini kuyinkolo yendabuko abantu abaNsundu abaningi abasagxile kuyo nanxa iningi selathathwa inkolo yobuKhrestu. Inkolo yamadlozi kulabo abathi sebesindisiwe ibukeka njengenkolo yamadimoni. Umoya wedlozi ungena kumuntu njengomoya omuhle ngoba uqhamuka kwabangasekho ngenhloso yokupha abahlobo babo ilungelo lokwazi izimfihlo zangale kwelemimoya.

Ukufakazela ukuthi amadlozi ayimimoya emihle, kuyaye kuthi uma umuntu eseshonile bese kwenziwa ihlambo, okuyisiko lokumbuyisa ukuze abheke umndeni wakhe awuvikele ezinkingeni.

Imimoya yamadlozi ihlezi lapho izizukulwane zayo zikhona. Ibanga lokwehlukana alikuphazamisi ukuhambahamba kwayo njengoba kwakwenzeka ngaphambi kokuba yehlukana nemizimba yayo ephilayo. Nokho-ke kubukeka kuyiqiniso ukuthi imimoya lena ayibutholi ubunzima ekutheni ibe sezindaweni ezimbili noma ezintathu ngesikhathi esisodwa.

Le mimoya izulazula kuwo wonke umhlaba iya noma kuphi lapho izihlobo zayo zikhona izisize noma izikhubaze ngandlela thize.

Nansi inkulumo efakazela osekubekiwe ngaphezulu:

The ancestral spirits are where their descendants are... Distance does not hamper their movements as it used to do before they discarded their tenement (body) of flesh... It seems certain, however, that spirits find no difficulty in being present at two or three places at the same time... They wander over the world, wherever their relatives go, helping or hindering them.

(Willoughby, 1928:71).

Izizwe ezahlukene zama-Akamba zithi amadlozi ahlala eduze noNkulunkulu, ngakho-ke anolwazi olugcwele ngoNkulunkulu nangokufinyelela eduze kwakhe. Bayaqhubeka bathi akekho oyobona noma afike kuNkulunkulu engadlulanga emadlozini. Ama-Akamba awabiza ngamagama onke lawo madlozi angabantu abangasekho. Nawo-ke la madlozi alekelela ngokumemeza lawo madlozi angasaziwa amagama awo, nawo enze njalo uhambe njalo umyalezo uze uyofika kuNkulunkulu. Abangasekho bafana neketango elidlulisa imiyalezo esuka kwabaphilayo yedlulele kuNkulunkulu ngendlela yemithandazo.

Indlela ama-Akamba acabanga ngayo ngezicelo ezidluliselwa kuNkulunkulu ngokuxhunyaniswa ngamadlozi ibuye ichazwe nguGehman, (1989:154) athi:

Various Akamba speak of ancestors being nearer to God and, therefore, possessing better knowledge of God and access to Him. They go so far as to say that no one can approach God directly but must pass through the ancestors, reciting the names

of all those forefathers who have gone on before. They in turn intercede with the more new nameless spirits, who will do the same until the message is given to God. Thus, the living - dead pass on the message from the living to the spirits who will not refuse to pass on the message direct to God. The ancestors thus form a chain of communication through whom the living relay their prayers to God.

3.2.2.3.2 Lenzani E kuvimbeleni Inzalo?

Ongenwe yidlozi uba nezinkinga eziningi, ezinye zazo ukuba angezwani nabantu besilisa. Akavamile ukuhlala isikhathi eside nalowo asuke ethandana naye, ngoba idlozi alikufuni lokho. Kwenzeka sona leso nakowesilisa ongenwe yidlozi.

Owesifazane uma kwenzekile wagcagca akahlalisani kahle nomyeni wakhe, ugcina ubhidlikile lowo mshado. Kuyaye kuze kusize ukuthi kugcinwe imicimbi ethinta lona idlozi, kukhulunywe nalo bese liyathamba. Omunye uba nenkinga yokungabatholi abantwana aze aphelelwe ngumendo kanti akanalutho, inkinga isekutheni unomoya wedlozi.

Unobufakazi uShabangu, (1996:46) ngale ndaba:

Kwesinye isikhathi umuntu onedlozi uba nazo izinkinga zokungabatholi abantwana kuze kuthiwe uyinyumba, kanti akunjalo, unedlozi. Emva kokuthwasa kuyacelwa edlozini ukuba athole abantwana emendweni wakhe.

Buhamba kanje ubufakazi balezi zangoma, ukukhombisa ukuthi idlozi liyisichitho:

Bibi "Sibukosamadlozi" Sithole, (1996):

Nganginenhliziyo encane ngendlela ongakaze uyibone. Ngangeshelwa kakhulu kodwa inkinga kwakuyikuthi uma ngike ngamqoma umuntu, wayethi uma nje ethi, "E! Baba Sithole!" kithi, ngeke uphinde umbone. Wayefulathela ngalelo langa kungaziwa ukuthi waxoshwa yini...

Abakhwenyana babebaleka emva kokucela isihlobo esihle. Konke lokhu kwakwenziwa ukuthi nginedlozi kodwa thina sasingakuboni lokho.

(Shabangu, 1996:45).

Sibongile "Buzel' ukwenzani" Xulu, (1996):

Kwase kuvame ukuba ngixabane njalo noXulu. Ngangithukuthela noma kwenzeke into encane, ngidlobe ngolaka, ngingafuni ukukhuluma namuntu.

(Shabangu, 1996:45).

Bagezile Mkhize, (1996):

Wayenginyanya umyeni wami, ehlala nabafazi bakhe abathathu ngoba sasibane esithenjini. Ngamnukela ngiqala nje ukushada. Ngangibona ukuthi ithongo leli elalenza ukuba singezwani. Asihlalisananga kahle noma sengathwasa.

(Shabangu, 1996:46).

Bibi "Sibukosamadlozi" Sithole, (1996):

*Idlozi liyawuchitha umuzi. Lenza
ubushimane. Liyawuhlakaza umuzi, iphume
indandatho, nihambe niyohlukanisa.
Isichitho sedlozi aselapheki, kuba sengathi
uyanuka endodeni, nendoda enedlozi
ayizwani nomkayo.*

(Shabangu, 1996:45).

3.2.2.3.3 Lithotshiswa Kanjani? Lenzelwani?

Idlozi liyaziveza kumuntu onalo, ngakho-ke kuyaye kudingeke ukuba aye esangomeni esizomthwasisa.

Abanye abantu kabathandi ukulemukela idlozi ngoba bengafuni ukuba yizangoma. Abaningi basuke bengamakholwa angahambisani nenkolo yamadlozi. Ngaleyo ndlela-ke abantu abaningi bayaye bazame imizamo yokulivala idlozi ukuze lingabasebenzisi imisebenzi yobungoma, okuwukubhula noma ukuhlola.

Abanye bayaye bacele ngesilwane ukuba libavumele okungenani babe ngabathandazi esikhundleni sokuba babe yizangoma. Kwabanye liyakuvuma lokho idlozi kanti kwabanye uma linolaka lima ngezinyawo lisho ukumgulisa limbulale uma ala ukuthwasela ubungoma.

Unobufakazi obunje uKohler, (1941 : 49) ngokuvalwa kwedlozi:

*Ithongo livalwa ngemithi emhlophe. Livalwa
ngemithi emnyama uma linenkani. Inyanga
yokwelapha iyakwazi ukulivala. Ibutha
amakhambi iwagxobe nemithi eyiziqu
emnyama, iyifake okhambeni. Iyaye*

*iwuphuzise lowo ogulayo ongenwe
yithongo, awuphuze, ahlanze ageze.
Bayaye baphume ekhaya bakopolote isiduli
okhanda kwaso. Abesecephalaza, azikhululele
khona, abesegezela khona esidulini. Uma
esehamba afulathele angabheki kulowo
mhlanzo...*

Umuntu onedlozi-ke njengoba engezweni nowesilisa akubi lula
ukuhlalisana emshadweni. Kuba nzima nokuthola abantwana. Kuyaye
kudingeke ukuba kudlulwe emicimbini ethile ethintene nedlozi ukuze
kuxazululeke izinkinga, abesekhulelwa.

Kunezinto okufanele umuntu othwasayo azizile, alandele nenhlonipho
ethile, ehlonipha lona idlozi. Uyafundiswa kulo muzi asuke ethwasela
kuwo. Ufundiswa nokuthi idlozi alibize ngezithakazelo. Lokhu kuluphawu
lwenhlonipho ikakhulukazi ngoba kufana nokuthi uliganile, lingumyeni
lapha kuye. Ngakho-ke uyalithobela, alihloniphe ngayo yonke indlela.
Onesoka noma umkhwenyana akavunyelwe ukuhlangana naye
ngokocansi, bayoze bahlanganiswe ngembuzi lapho ithwasa
seliphothulwa. Kuba njalo nasensizweni enentombi noma enenkosikazi.

Uma usathwasa usuke ufana neNdela. Njengoba unabadala nje
unobungcwele. Akufanele wenze ubunuku, njengokuhlangana ngokocansi
ngoba bayakunengwa lokho abaphansi. Njengoba behleli kuwe nje,
kufanele ube msulwa. Kuvamile-ke ukuthi lowo ogulayo athunye
yimimoya ukuba ayokumba imithi yobulawu azobusebenzisa ekuseni
ngosuku olulandelayo ekuzigezeni.

Mayelana nokuzila uKrige, (1936:304) ugcizelela ngokuthi: "*He must now
zila - observe certain abstentions, in this case consisting of abstention*

from sexual intercourse. Very often the patient himself is sent by the spirits to dig ubulawu which he then uses the following morning to cleanse himself."

Noma seliphothulwa ithwasa, ikakhulukazi lelo elishadile, kudlulwa emicimbini ethile ezokwenza ukuba idlozi limvumele ukuba ahlangane nomyeni wakhe ngokocansi. Lokhu kwenzelwa ukuba igazi labo lizwane, kumbe bagcine sebethole abantwana.

Uyibeka kanje uSithole, (1996) le ndaba:

*Uma enomkhwenyana ziba mbili izimbuzi,
imbuzi yokungenisa amadlozi nembuzi
yokumhlanganisa nomkhwenyana ngoba
njengoba ebethwasa nje, bebengahlangani.
(Shabangu, 1996:118).*

Onedlozi uma eselivumile wenza intando yalo ngokuthwasela ubungoma, liyamxolela zidede kuye izifo. Uyaye abuyele nasemzimbeni wakhe adle nokudla ayengasakudli ngenxa yokugula engakethwasi.

Kwakhona ukudla ubulawu bamadlozi kumenza agezeke abe muhle, athandekke. Phela umuntu onemimoya yabangasekho uba nesinyama. Uze abukeke emuhle ethandeka nakumyeni lapho eseze wadla amagobongo, imithi yamadlozi phela.

Uyaphawula uSithole, (1996) ngokuhlenganiswa komlobokazi nomkhwenyana:

*NgeSonto-ke emva komcimbi
wokuphuthula, abantu bayahamba.*

*Isangoma esithwasayo siyasala. Siyaye
sicele imbuzi yesibili
ekungeyokuhlanganisa umlobokazi
nomyeni wakhe, sishise nempepho sibikele
amadlozi ukuthi sesiyabahlanganisa.*

Imbuzi le, isangoma siyiphuzisa isithundu samadlozi okuwukhamba olunomuthi wamadlozi ophehliwe. Uma isiphuzisiwe imbuzi iyabulawa bese kukhishwa inyongo bathelwe ngayo umlobokazi nomkhwenyane, ifakwe nasokhambeni lwamadlozi. Lokhu kwenzelwa ukuthi amadlozi angamxwayi umkhwenyane lapho sebehlangana ngokocansi. Ithwasa-ke alibe lisaliphuza igazi lale mbuzi.

3.3 ISIPHETHO

Njengoba sekubaluliwe kulo msebenzi ngeqhaza eselibanjwa yimimoya yabaphansi ekuvaleni inzalo nokulunga kwezinto uma sekwenziwe imicimbi yawo, kufakaza ngokusobala ukuthi isayensi yabantu abaNsundu yayisebenza emandulo, isasebenza futhi nanamuhla, ngakho-ke mayingabukelwa phansi. Kuyazeka-ke ukuthi amasiko esiNtu lapha e-Afrika kanye nempucuko kubambe iqhaza elikhulu kunalokho okucatshangwa ngabaningi.

Uyakugcizelela lokhu uFinch, (1984:140) lapho ethi: *"It has become increasingly clear that traditional African culture and civilizations knew and accomplished much more than has traditionally been assumed."*

Ucwaningo olukulesi sahluko luziveza ngokusobala izinkinga ezingadala ukungabambi kubalobokazi. Lusivula amehlo ekutheni asiyeke ukubukela phansi okwakithi, sibe ngamalulwane athathwa ngamasiko ezinye izizwe

size silahlekelwe okukhona ngokungekho. Kuhle sizihlolisise izimbangela zezinkinga esingahlangabezana nazo.

Lesi sahluko futhi siphakamisa ukuthi abantu kabayeke ukubiza abalobokazi ngezinyumba bengenasiqiniseko sezimbangela.

Omunye ulihamba aliqede izwe ezama izinhlobonhlobo zodokotela ngoba efuna ukuthola umntwana, kugcine kube nhlanga zimuka nomoya, abizwe ngenyumba kanti akunjalo. Mhlawumbe lo muntu unendiki nendawe okuhlezi esinyeni okungafuni kuhlale lutho kuso.

3.4. AMASIKO OMNDENI ANGENZIWANGA NENTUKUTHELO YABAPHANSI

3.4.1 Liyini Isiko ?

Isiko inqubo yesiNtu esibambelele kuyo nesiylandelayo ngoba sinenkolelo yokuthi yiyo engumgogodla wempilo yaso. IsiNtu sinenkolelo yokuthi ukugudluka kule nqubo eyinsika yaso kuyobe kungukuzigwaza ngowaso ngoba siyobe silahle okungamagugu aso samfifitha okungamakhafilithi ezinye izizwe.

Abantu abaningi asebezibiza ngamakholwa nezifundiswa ezinkulu sebewabukela phansi amasiko abo endabuko, bayakhohlwa wukuthi asikho isizwe esingenawo amasiko aso. Kungakho-ke nje nezinkinga sezaba yinsakavukela umchilo wesidwaba uma kuqhathaniswa nezikhathi ezadlulayo kusabanjelelwe emasikweni.

Nampu ubufakazi buka Msimang, (1975:12) ngesiko:

*Isiko lisho umkhuba noma ukwenza
okuthile osekujwayelekile kubantu abaningi
bamaZulu futhi osekunesikhathi eside
kwenziwa, osekuze kwemukeleka
njengomthetho, futhi okukholelwayo ukuthi
uma kungenziwanga noma
kungaphethwanga ngemfanelo izelelesi
lezo zokwehlelwa imiswazi emibi
nemikhokha namalumbo.*

3.4.1.1 Kubaluleke Ngani Ukugcina Amasiko?

Kubaluleke kakhulu ukuba leso naleso sizwe sigcine isiko laso ngoba lingumgogodla, insika noma izimpande isizwe esizimelele ngaso.

Isiko lingenzelwa ukubonga, ukushweleza nokucela kwabangasekho. Abangasekho-ke bona bayaye bacele amandla okusiza imindeni yabo esenganeno, beyicelela kuMvelinqangi, kungakho-ke nje isikhathi esiningi abaphansi bebizwa ngabaxhumanisi. Phela yibo abaxhumanisa abaphilayo noMvelinqangi. Kubalulekile-ke ukugcina amasiko ngoba aligugu lezizwe ngezizwe, ezincane nezinkulu, izinkulungwane ngezinkulungwane.

"Yiwona amasiko ahlanganisa impilo yabantu afana nenomfi ngoba kufana nokuthi axhumela ndawonye amalungu; uhlelo lwempilo, lugcine seluhlangene njengesihlandla esisodwa," kufakaza oNyembezi noNxumalo, (1966:106).

Lokhu kuyingxenye esemqoka kunoma yiluphi uhlobo lwenkolo. Kukhombisa indlela abantu abacabanga ngayo ngezulu nomhlaba

nendlela ababuka ngayo impilo. Izinkolelo zalapha e-Afrika zinamathele kakhulu ezihlokweni eziphatha uNkulunkulu, amadlozi, impilo yomuntu, imilingo, okwenzeka emva kokufa nokunye.

UMbiti, (1969:10) ufakaza kanje ngalezi zinkolelo namasiko:

These are an essential part of any religion. They show the way people think about the universe and their attitude towards life itself. African religious beliefs are concerned with topics such as God, spirits, human life, magic, the hereafter, and so on.

Kusadliwa ngoludala, inkolo yobuKhrestu ingakafiki kuleli, kwabe kunanyathelwe kakhulu emasikweni esiNtu. Ngalezo zikhathi izinkinga eziningi kangaka zabe zingekho. Isizukulwane sanamuhla sesiwabukela phansi amasiko aso, osawalandela ufaniswa nomhedeni.

Isiko lokuhlonipha selaphela nya, omncane akasamazi nokuthi uyini omdala. Izingane zamantombazane nezabafana ikakhulukazi zesikole ezithandanayo sezima noma kanjani emphakathini phambi kwabantu abadala. Izintombi zanamuhla yizo esezivakashela amasoka emakubo, zingene ngamafasitela, ziphume ngawo futhi. Ukusoma phakathi kwesoka nentombi akulokothwa. Kungakho-ke nje nezinga lemilanjwana selakhuphuka kangaka. Kungakho futhi nezinga lezifo zesinene selanyuka kangaka. Izifo ezingelapheki ezibhubhisa izwe njengengculazi nje zidalwa yikho ukungaziphathi kahle entsheni yanamuhla. Nanxa zikhona ezinye izindlela esingena ngazo lesi sifo kodwa ukusithola ngokocansi kuhamba phambili. Kulahleke isiko lokuzihlonipha.

Amasiko ayabathinta kakhulu abangale. Kungakho-ke nje uyaye ubone abantu abalandela inkolo yoMdabu sebegijimela kwabanamanga beyokuzwa ngezinkinga zabo lapho sebevelelwa yimiswa. Ukusombulula lezo zinkinga ubabona sebedla imithi yesiZulu, kumbe bahlabe izimbuzi noma izinkomo sebashweleza phela ezithutheni .

Konke lokhu abakwenzayo kusagcizelela yona belu injulalwazi yephepha likaFinch, (1984:140) ebugqamisa ngokusobala ubuhlakani babantu base-Afrika. Isayensi namasiko kuyasebenza, kusazoqhubeka futhi kusebenze.

3.4.1.2. Yimaphi La Masiko Angenziwanga Angabangela Ukuba Umlobokazi Angamumathi?

Maningi amasiko enziwayo ngokomthetho. Lapha sizogxila kulawo aqondene nokwendiswa kwentombazane kusukela elobolweni.

Uma ingahambanga kahle indaba yokulobolelana kuyabathinta abaphansi. Phela babona konke okwenzekayo ngoba banekhlo elibanzi. Bathi bengale bebe bebona okwenzekayo lapha nganeno, bebuka ngeso lokomoya.

Intombi eganiswe kungalotsholiwe noma eziganise yona igcina ihlangabezane nezimbila zithutha ziholwa ngemhlophe phambili. Kungenzeka ibe nayo inhlanhla yokubathola abantwana emzini kepha akugcini lapho. Iyavela imikhuhlane engathinta bona abazali kumbe abantwana uqobo. Kungenzeka intukuthelo yabangasekho ithinte bona abantwana babe nezinkinga ezahlukahlukene lapho sebekhulile. Uma kuyiwa kwabanamanga kutholakale ukuthi kunemicimbi eyayingagcinekanga, mhlawumbe abazali sebashona kudala. Lokho-ke

kuyaye kuphoqelele bona abantwana ukuba kube yibo abashweleza ngandlela thize.

Kuyenzeka futhi kumlobokazi ophume wayogcagca ngaphandle kokuba kwenziwe amasiko aqondene nalokho. Uma umuntu ezogcagca noma sekulusuku lomgcagco bayaziswa abakubo kamakoti abangasekho ukuthi umntwana useyahamba. Bayaziswa futhi nabasemzini abangasekho ukuthi sekuzoba nomntwana omusha emndenini wabo. Uma zingenziwanga zonke lezo zinto, kuyaye kuthi lapho eseshonile umakoti aphenduke undingasithebeni ngale. Imindeni yomibili ayimemukeli. Uma ethi uya kwabakubo bayamxosha bathi kabamazi, wahamba kudala phakathi kwekhaya wayoziganisa bengabikelwanga. Athi uma eya kwabasemzini bamxoshe nabo, bamphike bathi akaziwa kulo mndeni, akabikwanga kubo.

Basho nokusho bathi bona bebezibonela santombazane nje ebeyilokhu igcaluza yehla yenyuka emzini wabo. Okwedlula lapho lo moya walo makoti owaliwa yimindeni yombili uyabuya ngoba usuke ungasenandawo. Iyona-ke le mimoya emibi esiyaye siyibone phakathi kobusuku yehla yenyuka lapha emhlabeni, kusuke kuyimimoya yabantu ababuyiswe kwelemimoya. Basuke sebesenkingeni, sebehamba beyingaza lapha emhlabeni bengazi ukuthi bazoshonaphi.

Kwesinye isikhathi umakoti uyaye apokiswe wukuthi kwathi lapho esendile, kwathi ngenxa yezinkinga mhlawumbe zokungabatholi abantwana, wagcina ehlukene nomyeni wakhe, wabuyela kubo.

Ngokwejwayelekile-ke, amadlozi akubo kamakoti awabe esabikelwa ngokosiko ukuthi usebuyile emzini. Kuyaye kuthi lapho eseshonile-ke

umakoti abeseba ngundingasithebeni ngale ngoba yomibili imindeni iyamphika. Umndeni wakubo uyamxosha ubeke ukuthi wakhishwa ngokusemthethweni ekhaya wayiswa emzini, nowasemzini awumemukeli, uyamxosha ngesizathu sokuthi akasangene kuwo ngoba sewahlukana nendoda yawo.

Ngaleyo ndlela-ke, uyaye abonakale esengumoya omubi, ehamba ehla enyuka lapha emhlabeni ngoba engenandawo kwelemimoya, kwazise phela iyala ukumemukela le mindeni yabangasekho.

Mayelana nokubuyiswa komfazi oshone ehlezi emzini engagcagcile uNtshangase, (2000) ubeka kanje:

Umfazi obengagcagcile kepha ehlezi emzini ngoba esacelwa wenzelwa khona emzini umsebenzi wokumbuyisa. Kuyiwa kubo kuyoxoxiswana ngoba ushona nje ubeselotsholwe kepha engakagcagciswa, okungukuthi ubengakhishiwe kubo ngokosiko. Uma sekuvunyelwene kuyaqhutshekwa-ke akhishwe kubo noma eseshonile kepha inkulumo namadlozi isuke isihamba nokushweleza kuwo. Kuyabikwa, kuchazwe kwabaphansi ukuthi kwakungani engakhishwanga. Lokhu kusuke kwenzelwa ukuba amukeleke emndenini wasemzini angabuyi azokuba ngumoya omubi ohamba wehla wenyuka lapha emhlabeni ngoba kungekho mndeni omemukelayo kwelemimoya.

Uyayiqhuba uNtshangase, (2000) le nkinga athi:

*Uma lingasekho ikubo lalo mntwana
osashona noma kunengxaki yokuxhumana
nabakubo ngenxa yezingxabano, abakubo
ngeke bavume ukumkhipha.
Umkhwenyane-ke kuyaye kudingeke ukuba
akhulume nabaphansi emsamo wakubo
aveze wonke amaqiniso nanxa basuke
bebone konke okwenzekayo abangasekho.
Uma esexolisile kwabakubo umkhwenyane
uyaye abe eseqhubeka nesiko lokumbuyisa
yena unina wabantwana.*

3.4.1.2.1 Isiko Lokulobola

Ilobolo liyisiko lesiNtu okungafanele umntwana aphume kubo aye kohlala emzini ngaphandle kwalo. Liyindlela yokuxhumanisa nokudala ubuhlobo phakathi kwemindeni yomibili, owakubo kantombi nowakubo kansizwa.

Ilobolo lithinta abemindeni yomibili abasaphilayo nabangasekho okuthi ngalo ilobolo nemicimbi ehambisana nalo kugcine kudaleke ubunye nokubambisana ekwakhiweni komuzi walaba bantwana abathathene.

Ohlelweni lomsakazo lokushaywa kwezingcingo olwabe luphethwe nguGumbi, (1999), kunomlaleli owabuza ukuthi: "Ngikipitile yini njengoba sengihlale noyise wengane yami iminyaka eyisishiyagalombili kanti futhi usengifundisile nasesikoleni?" Impendulo yomsakazi yahamba kanje:

*Yebo kuhle akwenzile umfana, kepha kuhle
ayovela ekhaya. Njengoba ulapho nje athini
amadlozi akini? Athi wena washonaphi?*

Akahambe umkhwenyane ayovela ekhaya ukuze amadlozi akini akwazi ukuthi washonaphi. Ayakufuna amadlozi akini, awazi ukuthi washonaphi. Akufanele ube lapho. Umfana lowo makayovela ekhaya, aziwe, aveze lokho anakho ukuze ukhishwe ngokosiko ekhaya, kubikelwe abangasekho ukuze nithole izibusiso.

Kuhle bazi ngokusemthethweni abakini abaphilayo nabalele ukuthi usukhishiwe ukuze uzalwe kabusha nasemzini, akwamukele namadlozi akubo kamkhwenyane.

Uyaqhubeka uGumbi, (1999) ngokuphendula lo mlaleli:

Leli akusilo isiko lamaZulu kuphela, kepha yisiko lesiNtu sonke. Xoxa nomfana lowo aqhathanise anakho ahambe aye kovala kini afike abike ububha bakhe, azibike asho ukuthi amandla akakabi nawo. Noma imali incane bayomzwela uma esho ukuthi akafuni ukukupita kepha ufuna izinto zihambe ngokosiko.

Idlozi liyabhekelwa. Uma ngiphatha idlozi angisho labo asebelele kuphela. Kwabona abazali bentombazane balidlozi. Ogogo nomkhulu abaphilayo baseyilo idlozi, bayadinga ukuba ingane yabo ilotsholwe noma ngabe kuvezwa okuncane bayafisa ukuyikhipha ngokusemthethweni. Kubanga amashwa entombazaneni uma ihlezi lapho emkipitweni zibe zibuhlungu izinhliziyu emuva kubo.

Le mijondolo okukipitwe kuyona nesityaba ngoqhibukhowe izwe lonke, iyizinkomba zokuthi isiko lokulobola alaziwa nokwaziwa ukuthi lisho ukuthini nokuthi kunamiphi imiphumela uma lingagcinwanga.

Nampu ubufakazi obubekwa nguKhumalo, Z.L.M. (1997:75) ngezinkomo zamalobolo (amabheka):

Izinkomo zamalobolo zentombi nto ziba yishumi nenkomo. Inkomo lena yeshumi nomuvo phela yinkomo kanina. Kusho ukuthi izinkomo nje eziyisitsha sikayise ziyishumi. Yizona-ke zinkomo zamabheka lezi.

Nokho-ke njengoba izwe lethu selagcwala amalokishi nje, nezinkomo sezaba yivelakancane, sekuyaye kusetshenziswe imali ekuloboleni. Kuyachazwa nokho ukuthi imali leyo isuke imele zona izinkomo.

UMsimang, (1975:266) usichathazela lolu lwazi:

...ukukhipha izinkomo sekungumgomo wokulobolelana, kwakwenzeka omunye angabi nazo lezi zinkomo. Seziyobolekwa nangaphandle kozalo kuye ngobuhlobo nokwethembana.

Uyaqhubeka uMsimang, (1975:249) nobufakazi bakhe:

NgesiZulu ukuganana akusikho ukuhlangani kwezithandani zihlanganiswa isibopho sokwakha umuzi owodwa, kepha kungukuhlangana kwalezo zithandani kunye nemindeneni yazo, kwakhiwe isihlobo esihle. Imindeneni ephakathi kwezithandani

*zodwa, imindeni ishiywe ngaphandle ivama
ukuba ibumba elibunjwa libhidlika.*

Uma abasemzini bezifeze zonke izidingo zokuganiselana okungaba yilobolo nokunye okufanele kushintshwanwe ngakho, amadlozi omuntu wesifazane kungalindeleka ukuba amsize ekutholeni inzalo.

Uma lokho kushintshana kungenziwanga amadlozi angakubo kamlobokazi angaphazamisa ekubeni athole umntwana noma enze ingane igule. Lokho kusuke kuyindlela yokukhombisa intukuthelo mayelana nokwakheka kobuhlobo.

UNgubane, (1977:71) ufakazela la mazwi ngokusika elijikayo ngokubaluleka kwesiko lokulobola. Uthi:

...the woman's ancestors can only be expected to promote her fertility if the husband's people have fulfilled their part of the marriage obligations in terms of lobolo and other exchanges. If such exchanges are omitted, maternal ancestors may interfere with the conception or make the baby ill as an expression of their anger against the affinal relations.

Abaphansi bemindeni yomibili bayangxama uma kunemicimbi engagcinekanga njengakho ukulobolana lokhu. Baba nomthelela omubi enzalweni uma bethukuthele. Nampu obunye ubufakazi:

It is not only the maternal ancestors who may express their displeasure in this way. The paternal ancestors also disapprove if marriage obligations towards them or towards the descendants have not been fulfilled. Given the system of belief that a wife's fertility is essentially dependent on

the fulfilment of marriage obligations by both parties (i.e. her family and her husband's), she depends entirely on the sense of responsibility of these two groups. She may miscarry, fail to conceive, or have chronically sick children, as a result of ancestral wrath over unfulfilled marriage duties.

(Ngubane, 1977:71).

Emandulo ukukhonzwa kwamadlozi kwakwenziwa emiphakathini eminingi. Amadlozi abe aziswa njengamalunga asebenzayo ekuxhumaniseni imindeni. Ayebekeka endaweni yokushayela imithetho labo abaphilayo. Kwakufanele ubathokozise, futhi banikezwe inhlonipho ebafanele. Imindeni yonke yayihlonipha amadlozi ngokuwanika izipho ezibalulekile, ibuye iziphathe ngaleyo ndlela efunwa ngamadlozi abo.

Imimoya yamadlozi yayisebenza ngokuba kugcineke umthetho wenhlalanhle emphakathini, ngokujezisa izephulamthetho ngokuzenzela amashwa, izifo, ngisho nokufa imbala ukuze kugcineke ubuhlobo obuhle.

Uhamba phezu kwalobu bufakazi uBourdillon, (1991:152) lapho ethi:

Ancestor worship was practised in many societies. The ancestors were seen as functioning members of the lineage clan.

They were in a position of authority over the living and were, treated with humour and respect. The living members of clans honoured their ancestors by offering them sacrifices, and behaving in ways which they would approve of.

...ancestral spirits worked to preserve the social order by punishing wrong doers,

*causing them misfortune, illness and death
and rewarding good kinsmen.*

3.4.1.2.2 Ukuncanyiswa Kwengoduso Lapho Isizogcagca

Umncamo lisiko elenziwa lapho sekusondele izinsuku zokugcagca kwengoduso. Ngalezi zinsuku kwenziwa leli siko lokuncamisa, ingoduso isuke ingasabonakali emagcekeni noma emphakathini wangakubo. Usuke esehlezi emgonqweni. Abanumzane bokuqala babesutha, benemfuyo eningi futhi. Babewagcina wonke amasiko okwendiselana, bengenankinga yokuthenga izinkomo ngoba babezifuyile.

Imicimbi noma amasiko okufanele enziwe ngezikhathi zanamuhla asekhwa phezulu kwazise nezinkomo sezimba eqolo. Lokhu kuzitshwa kwamasiko abalulekile yikho okudalela abalobokazi izinkinga emendweni.

NgokukaKhumalo, Z.L.M. (1997:178) umncamo ngumsebenzi oyingxenywe esemqoka yodwendwe owenziwa nguyise womntwana, ewenzela umntanakhe ngokumhlalisa inkomo uma esephuma eseyogana. Lesi senzo kusuke kungesokuncamisa indodakazi yakhe okokugcina kwabo ngokuba ibuse kanye nezihlobo zonke eziphilayo nezilele, kanye nomakhelwane abayikhulisayo. Okuyiqiniso ukuthi uyise uyincamisa egameni loyisemkhulu indodakazi ngoba ingeyabo, yena uyisandla sabo sokuphonsa lapha kwamhlaba.

Le nqubo yale misebenzi okuyimicimbi yamasiko amadiki nemibungazo kubaluleke kakhulu kunoma iyiphi inkolo. Imicimbi yezenkolo ikhumbuza abantu ukuthi bakholelwa kangani enkolweni yabo ngokuthi batshengise ngezenzo. Le micimbi iphatha imithandazo, iminikelo neziphondo, ukwenza

imibungazo namasiko kanye nakho konke okuphathelene nenqubo yesiNtu.

Kungakho-ke okaMbiti, (1969:10) enobufakazi obunje ngemicimbi ethinta abalele:

This group of activities (practices, ceremonies and festivals) is also essential to any religion. Religious practices show how people express their beliefs in practical terms. They include praying, making sacrifices and offerings, performing ceremonies and rituals, observing various customs...

Uma sibuka uthando lukayise kulo mntwana osuke ezogcagca sibona inkomo le amhlalisa yona okungeyokumncamisa, imele izifiso eziningi ngomntanakhe. Ngaphandle nje kokumbonga nokumvalelisa, usuke emfisela umendo omhlophe, emcelela nenzalo ezidalweni.

Mayelana nokuncanyiswa komntwana, uMsimang, (1975:278) uthi:

Kuyaye kuthi lapho izinsuku zokusina kwakhe umntwana sezisondele, ahlaliswe ngomakoti nonina lapha emgonqweni. Ngalenkathi-ke usuke esebanjiswe insika yakwabo, ephakathi nendawo. Kuyaye kuthiwe uzothola kuyo amandla okubhekana nekusasa. Onozwela uqala ngaso leso sikhathi ukukhala. Belokhu bemeluleke njalo onina ukuba aze aziphathe kahle emendweni.

Okwenza owesifazane oseganile aqikelele izinga lempilo asengene kulo njengoba esehlala nabasemzini nje kwakhelwe ngaphansi kwesisekelo sesiko lokuyalwa. Ngaphambi kokuba ashiye ikubo eseya emzini, umakoti uhlala endlini, omama bakhe basuke sebemnika izeluleko zokugcina.

Usuke etshelwa ukuthi kuleli khaya lakhe elisha uyobizwa ngawo wonke amagama lawa acasulayo. Kufanele yena akhumbule ukuthi akashadile nomnyeni wakhe kuphela kodwa ushade nomndeni wonke wakubo kamkhwenyana. Njengenjwayelo amazwi okuyala agcina ngokuthi: "Inkonzo enhle nkosazana, uze usikhonzele emzini."

Uhamba phezu kwayo le nkulumo uNgubane, (1977:43) lapho ethi:

A married woman's awareness of her position within the homestead of her affines is well dramatized by the ukuyala custom. Just before leaving her home for that of her affines, the bride sits in a hut into which her "mothers" come to give her their final instructions. She is told that in her new home she will be called by all sorts of names... She must also remember that she is married not only to her husband but to his family... Usually the ukuyala ends with these words: "Inkonzo enhle nkosazana. Uze usikhonzele emzini: Pay good homage our loving daughter. Pay respect to your new home on behalf of us all."

NgokukaMsimang, (1975:278) ngaso leso sikhathi usuke esekhethiwe nozomupha ukudla, noyohamba naye ayomupha naphambili ngesikhathi esina. Kothi mhla sekuvovwa utshwala, bese iwa inkomo yokuncamisa umntwana. Ngaphambi kokuhlathiswa kwezinkomo, kubikwa kwabaphansi kuqala, kubikwa ngembuzi. Iyona ecelela umntwana indlela nenkambo enhle, nomendo omuhle.

Usayibeka indaba yokubaluleka kwenkomo ezohlatshwa uKhumalo, Z.L.M.
(1997:179), uthi:

*Okuhlalukayo ngenkomo ehlatshelwa
umkhosi othinta abalele ukuthi, kufanele
kube yisilwane salapha ekhaya. Kufanele
kube yisilwane abasaziyo abaningi futhi
esiyinsila yalapha ekhaya. Ngakho
uSokhaya uyakuqikelela lokhu, funa
kwenzeke iphutha elingahle libe yisithiyo
kumntanakhe emzini. Isikhathi esiningi
umnumzane ukhomba nje umqeku
wenkomazi noma isithole, ancamise
umntanakhe. Kokunye usikhomba ngisho
esibona ukuthi simithi kodwa kungabi
ndaba zalutho. Ngamafuphi umhlabisa
izinkomo ezimbili. Ukhomba esimithiyo nje
kungoba kokunye emfisela izilokotho
zokuthela njengaso.*

Obuka Nyembezi noNxumalo, (1966:126) ubufakazi buhamba kanje
ngokucolwa kwengoduso:

*Lapho umntanomnumzane esephuma
ekhaya, uyise wayemhlabela inkomo kuzo
lezi zelobolo, okwakuthiwa ngeyokumcola.*

*Intombi-ke ehambayo yabe ichelwa
ngenyongo ekhanda, ebusweni,
emalungeni ezingalo, emilenzeni,
nasezingalweni. Lokhu kwakwenzelwa
ukuba amadlozi aze ahambe naye
umntwana, amhlenge.*

Kuyenzeka ukuba owesifazane abe nenkinga yokuthola abantwana
ngenxa yokuhlaba izinkomo ezingafanele mhla ezogcagca nangamhla

egcagcayo. Kusemqoka-ke ukuqikelela ubulili bezinkomo ezizohlatshwa ngoba bunendaba enkulu obuyixoxayo.

NgesiZulu inkomo eyinhlamba uma kuhlatshiswa umuntu wesifazane eyiduna. Lokhu kuyaqapheleka ikakhulukazi uma kuyudwendwe ngoba kube sekuhunyushwa ngokuthi, naye uyiduna. Enye inkomo engenanhlanhla ukuyihlabisa umntwana noma ukuqhoyisa ngayo umalokazana, yimfambe noma inyumbakazi. Lokhu kuyagwenywa ngoba kungahle kube nomthelela kanye nomkhokha kuyena ngqo.

(Khumalo, Z.L.M. 1997:180).

Mayelana nombuzo othi angahlatshelwa kanjani umakoti izinkomo eziyinsila yekhaya uma kuhlalwa emalokishini, uma sekunesikhathi izinkomo zelobolo zafika ekhaya zabikwa kwabaleleyo, lezo nkomo sekufana nokuthi ngezalapha ekhaya.

Okunye okubalulekile ukuthi uma kusetshenziswa indawo engafanele uma kuhlatshwa kungaba nomthelela omubi kumntwana ozogcagca. Kufanele kuhlatshwe endaweni okunesiqiniseko sokuthi bakuyo abaphansi. Kuyaziwa-ke ukuthi izindawo ezibalulekile ekhaya ngumsamo nesibaya. Umsamo yindawo othi uma ungena endlini yesiZulu uyibuke ingenhla, ngemuva kwensika. Indlu yesiZulu imataniswa nesibaya ngoba kuzo zombili lezi zindawo kuhlala amadlozi.

Isibaya sezinkomo siyithempeli lesiZulu lapho imimoya yabaphansi ihlala khona. Lapha esibayeni kukhona izindawo ezintathu ezibalulekile njengasendlini, isango lesibaya, inkaba yesibaya lapho ngokwesiko

kwakumbiwa khona umgodi wesangcobe nalaphaya emsamo waso isibaya.

Uyakufakazela lokhu kuhlukana kwesibaya ngezigaba uBerglund, (1972: 112) uma ethi:

As the Zulu hut is the abode of the shades, so is the cattle enclosure. " The cattle-kraal is the Zulu temple where the spirits of the ancestors are thought to linger. There are, as in the hut, three distinct places in the enclosure to which the shades are very definitely associated: The gateway, the centre where traditionally the grain-pits were dug, and the far interior of the enclosure.

Imfuyo ayibalulekile kakhulu. Zona zizodwa nje izinkomo zimele uphawu lwamandla nomthetho, noquqaba ezilumele. Isibaya akusiyona nje indawo yokulala izinkomo, kepha siyindawo lapho amadlozi ephumula khona.

Uyakugcizelela lokhu uRaum, (1973:100) lapho efakaza kanje:

The animals are nothing. It is the authority they represent, the group which they stand for. The cattle-pen is not only the place where the cattle sleep, it also represents the resting place of ancestors.

Uma sesigxila esibayeni kugcizelelwa ukuthi sifana nendlu yesiZulu. Isango lesibaya lona lifana nomnyango wendlu. Inkaba yesibaya ifana nomsamo. Amadlozi kuthiwa ahambisana nomsamo, ngokunjalo futhi athintene nengasenhla lesibaya, maqondana nesango.

Uma esichaza uBerglund; (1972:112) isibaya uhamba phezu kwawo amazwi asebekiwe ngokuba athi:

Isibaya (cattle enclosure) is like the hut. The gateway corresponds to the door of the hut, the centre corresponds to umsamo. So they are the same. As the shades are closely associated with umsamo of a hut, likewise are they associated with the far upper end of isibaya, opposite the gateway.

Isiko lokuhlaba uma lenziwa ngokuyikho, lenzelwa ngasohlangothini olungenhla lwesibaya. Akufuneki nakancane ukuba kungene umuntu okungesiye owozalo lwalo mndeni kuleso sibaya. Uma kulandelwa isiko langempela okwenza bangavunyelwa ukungena kuyingoba lena yindawo yamadlozi. Abaziyo bayaqinisa ngokuthi amadlozi akhona futhi ahlala kuyo lengxenye yesibaya njengoba kwenzeka emsamo.

Ucwaningo oluyihlaba esikhonkosini le ndawo nobungcwele bayo yilobu:

Ritual slaughtering is, when done properly, carried out in the upper section of the brye. Under no conditions may any person outside the homestead lineage enter this part of the enclosure, if traditional regulations are followed. "They may not enter because it is the place of the shades." Informants are emphatic that the shades are present in the cattle-enclosure in this particular section, "as they are in umsamo. They (the shades are in both places.."
(Berglund, 1972:112).

3.4.1.2.3 Isiko Lokuhlonipha Komlobokazi

Ngenkathi ingoduso isihlezi emgonqweni enye yezinjongo kusuke kungukuba iyalwe. Isuke idonswa ngendlebe ekutheni kufanele ifike iziphathe kahle emzini, ihloniphe, ithobele abomndeni wasemzini ngisho nomakhelwane bakhona. Ngokwenzenjalo, isuke ingathobeli abaphilayo kuphela, isuke ihlonipha namadlozi akulowo mndeni.

Kuyenzeka-ke abanye omakoti bafike emzini bavukwe ngamakhanda abo aluhlaza. Umuntu abe luhlanguhlangu nje emzini kungabi khona ukuthula ekhaya ngokufika kwakhe. Omunye abe nolimi olubi, axabanise uzalo kube njeya. Lowo muntu-ke usuke engazishayanga mkhuba izeluleko ayalwa ngazo esesemgonqweni. Usuke engazi ukuthi ukwedelela kwakhe kulo muzi kuyabathukuthelisa abangasekho ngoba abawufuni umsindo. Imvamisa yamashwa amvelelayo kuba yikho ukungabambi noma ukungamumathi okuyikhona kusuke kubhekeke ngamehlo abomvu kumlobokazi.

Nampu ubufakazi buka Hadebe, M.D.S. (1999f) ngomakoti ongazihloniphi emzini:

Umlobokazi ongahloniphi bamshaya ngoswazi abangasekho. Uma ejwayele ukuphendulana kabi noninazala noma noyisezala usuke esegadlile kwabaleleyo.

Omunye uyakhulelwa kepha agcine ezithwele nje kuze kuphele noma iminyaka emibili. Uma kuyiwe kwabanamanga iyaye itholakale inkinga, bese kudingeka ukuba aye kubo ayolanda imbuzi yokuxolisa. Emva kwalokho bayaxola laba alwisana nabo lapha ekhaya, kuxole namadlozi abeseyabeletha-ke.

Uma engayanga kwabanamanga, evele nje wacabanga ukuya emtholampilo, bafike bamdlulisele esibhedlela. Lapho-ke bavele bamkhombe ethiyetha ukuze ahlinzwe. Akabe esaphaphama-ke lapho ekuhlinzweni ushona kanye nengane yakhe. Ngiyalwesaba ulaka lwezidalwa (abangasekho).

UKhuzwayo, M. (1999a) onobufakazi ngokwenziwa yizidalwa lapho sezithukuthele. Ubeka kanje:

Mina sengiwahlanganisile amashumi ayisishiyagalombili eminyaka. Kepha ngeke ngikhohlwe indaba engayixoxelwa ngumngane wami ngisengumakoti. Wangixoxela ukuthi kwabe sekuneminyaka umakoti wakwakhe engabatholi abantwana. Kwathi uma eyiswa ezangomeni kwafike kwatholakala ukuthi akakhulelwa nje kungoba uhamba ngekhandela emzini osekuze kwathukuthelisa abangasekho.

Kwathi kubuywa esangomeni kwabe kuhlatshwa imbuzi yokuxolisa ezinyanyeni. Emva kwalokho waqala ukuthwala ekhanda. Kuthe kungazelele muntu wabe esesoleka umakoti. Leli yiqiniso elimsulwa engalixoxelwa ngumngane wami ngomakoti wakwakhe.

3.4.1.2.4 Izinkomo Eziphiwa Umakoti Nesiko Lokumcola.

Leli ngelinye lamasiko enziwa lapho sekuludwendwe. Kungehluka ukuqhutshwa kokwenziwa kwalo kepha iqiniso limile.

Uma uBerglund, (1972: 206) ebeka uthi:

Uma umakoti ephuma ekhaya eseya emzini uhamba nezinkomo ezithile. Kuba khona inkomo yamadlozi. Uma kwenzeka umakoti engenwa yidlozi esesemzini ethwasa, kuhlatshwa yona-ke le nkomo kukhishwe kuyo isikhumba azokwenzelwa ngaso iziphandla. Kubuye kusetshenziswe noboya bomsila wale nkomo ukumenzela iminqwambo.

Kweminye imizi le nkomo isala kubo kamakoti. Uma engenwa lidlozi uphindela kubo afike ahlathelwe yona le nkomo yedlozi akhishelwe lezi zinto esezibaliwe esikhunjeni sayo.

Ingxenye yempilo yomlobokazi isuke iphethwe ngamadlozi asemzini njengoba esuke esengumfazi wakhona nje, njengoba eyindodakazi nje namadlozi akubo asuke esayikhathalele impilo yakhe. Lokhu kubonakala ngokuthi uma kwenzeka ephenduka eba yisangoma usuke esengenwe yimimoya yamadlozi akubo emuva okungesiwona lawo akubo kamyeni wakhe.

Unalo lolo lwazi uNgubane, (1977:43), nakhu efakazela la mazwi ngokubeka kanje:

I was told in her affinal home (emzini) a married woman is only partially under the control of her husband's ancestral spirits, as his wife; as a daughter, her own ancestors are still interested in her welfare. This is evidenced by the fact that if a married woman becomes a diviner, she is possessed by the spirits of her own ancestors, not by those of her husband.

Ukufakazela osekubekiwe ngenhla, nami njengomcwaningi walo msebenzi nginobufakazi obuqandula ikhanda ngokwenziwa lapho indodakazi ithwasa

seyashada. Asemaningi amadodakazi ozalo lwakwethu aseyizangoma engangike ngiwabone efikela kubaba ongizalayo ngenjongo yokwenzelwa amasiko athize aqondene nokuthwasa kwawo.

Ubufakazi buka Berglund, (1972 : 206) buyaqhubeka ngenkomo yesibili ayibiza ngesigodo. Uthi-ke inkomo eyisigodo yileyo umntwana ayiphiwa nguyise. Ifike ifuywe emzini ukuze izale bese ekwazi ukuthola ubisi adle nabantwana bakhe.

Inkomo yesithathu ngeyokukhulekela ukubeletha kahle. Ibulawa ngabakubo kamakoti uma esezinzile emzini. Injongo yokuhlatshwa kwale nkomo kusuke kuwukucela izithutha ukuba ziwenze kahle umsebenzi wazo okungukubheka ukuthi umlobokazi angabi nakuphazamiseka lapho esebeletha. Imicabango eyisisekelo ithi amadlozi akubo kamakoti yiwo afaka igazi embewini yowesilisa ukuze kubumbeke ingane.

UBerglund, (1972 : 207) uhamba phezu kwalobu bufakazi ngayo le nkomo yesithathu. Uthi:

....the third beast, eyokukhulekela ukuzala, is slaughtered ritually by the bride's people once she has settled down in her new home. The killing is done in the new homestead and the shades requested "to work nicely with her in giving birth so that there be no disturbances." The underlying thought-patterns are that the woman's lineage shades furnish the blood with which the shades of the male, in the male fluid mould the child in the womb.

Ekwendiseni kuba khona nenkomo ebizwa ngokuthi yisikhumba. Le nkomo kanye naleyo yokucola zihlatshwa kanyekanye, okungumfuziselo wokuhlanganisa izinyanya zale mindeni eseyakhe ubuhlobo:

Umshado udala ubuhlobo phakathi kwemindeni nezihlobo ezithintekayo kuwo. Umshado futhi ubuye inelule umucu omude wobundeni, kungakhoke nje uMbiti, (1969:105) ethi: *"Marriage provides for new social relationships to be established between the families and relatives involved. It extends the web of kinship socially."*

Uyayiveza uBerglund, (1972:118) nendaba yokuthi ukuqhunjuzwa kwesisu senkomo eyisikhumba ngumakoti nokuthelwa ngenyongo yezinkomo ezinyaweni zakhe zombili, nokuboshelwa kwezinyongo zalezi zinkomo ekhanda kusemqoka kwabaleleyo. Kunenkolelo phela yokuthi abalele bayayikhotha inyongo. Kusobala-ke ukuthi uma sebeyikhotha kumakoti basuke sebekhotha yena uqobo, ikanti nomvemve unina uyawukhotha lapho esanda kuwuzala.

Inkomo ebizwa ngesikhumba ihlatshwa ngabakubo kamakoti, ngaphandle kwesisu sayo abangasithinti. Umakoti ungena esibayeni ngesango ehamba kancane ngenhlonipho ethule engasho lutho. Uthatha ummese ahlabe isisu senkomo eduze kwenyongo. Kusuke kukhona omkhombisayo ngomunwe ukuthi makahlabe kuphi. Uyaye aphume lapho, abantu bakubo kamkhwenyana bese bememeza ngenjabulo. Uyaye abuyele kwabangakubo abasuke bemini ngaphandle kwesibaya. Abesilisa bakhapha inyongo esiswini. Emveni kwesikhathi ubuyela esibayeni futhi bese bevula izinyongo zombili, enye bayithele onyaweni lwangakwesokudla, enye bayithele onyaweni lwangakwesobunxele ngenkathi emile enganyakazi.

Bachoma nezikhwama zenyongo ekhanda lakhe ezinweleni abesephuma eya kwabakubo ngaphandle kwesibaya.

Uyibeka kanje uLamula, (1963:41) indaba ngokuqholiswa kukamakoti:

*Ngakusasa-ke umakoti uyaqholiswa,
ahlatshiswe inkomo. Lelo langa-ke
ngelomdlalo omkhulu ezintombini
zangakubo kamakoti—. Kuyaye kuthi uma
inkomo isizohlatshwa zingene esibayeni,
zihlabelele ukuba ingafi lapho isigwaziwe.*

Ngenkathi igwazwa zisuke zihlabelela zithi:

*"Inkomo kadake!
Hhayivuke, hhayivuke!
O! Hhayivuke, hhayivuke!"*

Zihlabelela kanjalo ize ife... Abahlinza inkomo baqaphelisisa kakhulu ukuba bangabhobozi usu: luze lubhotshozwe yizo izintombi. Kuthi uma sezibona ukuthi sekuzokhishwa inyongo, ziye endlini, zivimbe ukuba kungangeni muntu ngoba phela usuke esezothelwa ngayo umakoti.

Ukungena kukamakoti esibayeni sakubo komkhwenyana nokuqhunyiswa kwesisu senkomo (isikhumba) kumataniswa nalokhu okulandelayo:

Umakoti ungena esibayeni ngoba ehlanganiswa namadlozi asemzini akhona lapha esibayeni. Ukuqhunjuswa kwesisu senkomo ngumakoti kungumfuziselo wokuthi umakoti useyintombi nto.

Ukuthelwa ngenyongo ezinyaweni zombili kungumfuziselo wokuthi abaphansi banhlangothi zombili bayavuma ukusebenza ngokuhlanganyela empilweni kamakoti. Ukuthelwa kwenyongo kumakoti ingathelwa

kumkhwenyana, kunenkulumo ethile okuyikhulumayo mayelana nokuzala. Ngakho-ke, uma egcina engabatholanga abantwana iphutha kuyaye kuthiwe lingakuye umakoti.

Kusobala-ke ukuthi kunokubambisana phakathi kwamadlozi ekubumbeni nasekukhuliseni umntwana kusukela esisekelweni somshado.

Ugeqa amagula uBerglund, (1976:118) ngalokhu kubambisana kwezithutha. Uthi:

It is clear that the mutual undertaking of the shades in the information and development of the child has its roots already in the marriage ritual, to be followed up by their activities in the procreative act.

Abaphilayo nabangasekho bahlangana ndawonye emshadweni ngoba ngaphandle komshado nokuzalwa kwabantwana, abangasekho abanaye umuntu oyobakhumbula.

Uhamba phezu kwawo lo mbono uGehman, (1989:143) uma ethi: "*The living and the dead meet together at marriage for apart from marriage and birth of children, the living- dead have no one to remember them.*"

Indaba yokubathola nokungabatholi abantwana isuke ithintene ngempela nokwenziwa kwamasiko abangasekho. Empilweni nje yonke ziningi izigaba zokwenza imicimbi yokukhunjulwa kwabaleleyo. La masiko okuthi uma engenziwanga alethe ulaka olwehlela kwabaphilayo ngoba uma benganakiwe abalele bayakhononda, ngakho-ke ubukhona babo buyakhunjulwa njalonjalo empilweni yansuku zonke.

Ekuzalweni kwengane, ekuthombeni, ekuganeni, ekuzalweni kwesizukulwane, ekuguleni nasekufeni, abangasekho bayakhunjulwa ngoba kuthatheka ngokuthi bakhona ekuqhubekeni kokulandelana kwamadlozi. Abanye bakholwa ukuthi ngaphandle komsebenzi wabaphansi, ayikho ingane engamumathwa.

Uyihlaba esikhonkosini uGehman, (1989:143) lapho naye ehamba phezu kwawo la mazwi ngokufakaza ngokubaluleka kokuxhumana kwabanganeno nabangale lapho ethi:

Throughout life, there are many occasions for remembering the living-dead. These obligations which, if omitted, may bring wrath down upon the living...Since the living-dead complain easily when ignored, their presence is continually acknowledged in every part of daily life...

At child birth, puberty, marriage, birth of offspring, sickness and death, the living-dead are specifically remembered, for they are intimately involved in the continuation of the ancestral line. Some believe that apart from the special work of ancestors, no child can be conceived.

3.4.2 Okungenziwa Ukuze Axole Amadlozi

La masiko asebekiwe anemithelela kakhulu ezinkingeni zokungabambi kukamakoti. Ngakho-ke kubalulekile ukuba agcinwe. Nokho-ke uma selenzekile iphutha, umntwana wagcagca ingagcinwanga eminye yale micimbi esibaluliwe, kukhona okungenziwa ukuze axole ngoba phela wona aneso elibanzi, akubona konke esikwenzayo lapha emhlabeni nanxa wona esaba kwelemimoya.

Ulaka lwawo lungalanyulwa kuphela ngokuba kulungiswe izinto ezonakalayo. Kufanele kugcinwe imicimbi ethinta bona eyayingenzekanga. Uma abalele becasulwe amaphutha noma izenzo ezingalungile zomphakathi noma zomndeni, bayekela ukugula komunye womndeni noma womphakathi.

Uyawugcizelela lo mbono uMcetywa, (1991:38) lapho ethi:

When the spirits are annoyed by mistake or some misdeeds of the community or family members, they let sickness befall one of the family or community members.

3.5 ISIPHETHO

Mayelana namasiko adala ukuba umlobokazi angabambi ngenxa yokuthi awenziwanga ekulotsholweni nasekugcagceni kwakhe sekwenatshwe kakhulu. Akhona namanye okungenzeka ukuba awabaluliwe lapha nawo angaba nemithelela emibi ekumumatheni komlobokazi. Kuyenzeka izithutha zikhiphele intukuthelo yazo kumlobokazi ngoba zicasulwe ngamanye nje amasiko angenziwanga ngaphandle kwalawo okungawokuganiselana.

Umlobokazi-ke osekuthe ngenxa yezinkinga zokungabatholi abantwana, kwathi uma kuyiwa kwabanamanga kwafike kwatholakala ukuthi ekulotsholweni noma ekugcagceni kwakhe kukhona okungahambanga kahle, kufanele imindeni ihlanganise amakhanda, kubuyelwe emuva kuyolungiswa lawo maphutha ngokuvumelana kwayo yomibili imindeni. Kuyashwelezwa futhi kwabaleleyo ngamaphutha enzakalayo. Izinto ziyolunga-ke emva kwalokho, abambe umlobokazi.

3.6 IZINSONGO / IZIFUNGO NOMONA

3.6.1 Ziyini Izinsongo (ukusonga)?

Uma sithinta ukusonga siqonde ukufunga komuntu ngomlomo wakhe esongela lowo amzondayo ukuthi izinto zakhe azisoze zalunga. Izinsongo-ke zibuye zibizwe ngokuthi yizifungo. Lowo osongayo usuke esonga ngoba ebulawa ngumona, efisa ukuba isitha sakhe singalungelwa lutho. Lolu songo lomlomo alwehlukene nokuthakatha ngamazwi ngoba lesi yisiqalekiso esigcina ngokuphumelela.

3.6.1.1 Kusuke Kusonge Bani? Kwenzenjani?

Izinsongo-ke zivame ukwenziwa zimbangi zensizwa esuke igcagcelwa. Insizwa leyo esuke isonga isuke yenziwa yinhliziyi ebuhlungu okungase kwenzeke ukuthi nayo yabe iyisesheli saleyo ntombi esigcagca, kepha yayehlula kwaphumela enye insizwa. Uma nje imbangi leyo isilikhiphe ngomlomo yathi: "Siyoke sibone ukuthi uSibanibani noSibanibanyana bayoke bayithole yini ingane," kusuke sekonakele, ngeke bayithole ngempela. Iyo-ke imphumela yezifungo le. Ofungile kuyaye kuthiwe unomlomo omubi.

Kuyenzeka futhi ukuthi nentombi esale esokeni lathatha uzakwabo, isonge isongela umnakwabo. Izifungo zayo intombi le esele zingaba nomthelela omubi, agcine engabambanga umntanomuntu. Phela izinsongo zifana nse nokuthakatha.

Akugcini ngezimbangi ukusonga. Abazali nabo bayakwenza lokho uma kukhona okungabanelisanga. Kungenzeka abazali bentombazane benze

izinsongo ikakhulukazi uma intombi yabo iye koziganisa ngaphandle kwentando yabo. Intukuthelo nezifungo zabo kuyabathinta nabalele. Uma nje sebeke bafunga bathi: " Siyoke sibone ukuthi uyoke uyigone na!" Noma bathi: "Hamba juba bayokuchutha phambili!" Kusuke sekonakele lapho, ngeke kulunge lutho.

Abasemzini ngokunjalo bangazenza izifungo, ikakhulukazi omamezala abasuke befuna abafana babo bagcagce nezintombi ezithandwa yibo. Uma engayifuni leyo esuke ithandwa yindodana yakhe kungenzeka azikhiphe ngomlomo izinsongo, kumbe afele phakathi nje adle ngokusonga ngenhliziyo athi: " Siyoke sibone, nanka amehlo!"

Izinsongo zivamile futhi esithenjini. Uma umnumzane engahlakaniphanga ngokuba aye enyangeni ayofuna umuthi wokuhlanganisa isithembu sakhe, kubonakala ngokuthi kungabi khona ukuthula kulowo muzi. Amakhosikazi ahlala ngokuthukana, ukusongelana, kugcine sekuthakathwana, kube khona abaphuphunyelwa yizisu imbala. Abanye bangabambi kwasanhlobo, abanye baqhele ukushonelwa ngabantwana ngenxa yazo belu izifungo nokuthakathana.

Ngokwejwayelekile lokhu kuthukuthela okungalungile kusukela emhobholweni, kanti futhi kungabangwa ukuzazisa. Uma owesilisa enenkosikazi ayithanda kakhulu, omunye wamakhosikazi akhe abe eseyezwa ukuthi umyeni wabo uncoma lona othandekayo, okungenzeka ancome ukudla akuphekile, kuyaye kudaleke umona nenzondo.

Ukuziqhenya-ke kusuka kule nkosikazi ethandwayo, iqhoshiswa ngamazwi omyeni wayo. Kuyaye kuthi-ke uma enye yamakhosikazi izwa lokho bese

iba nenzondo nomona okungaholela esenzweni esibi, okungaba ukuthakathana.

Mayelana nale mpilo yasesithenjini uhamba phezu kwala mazwi uBerglund, (1972:271) lapho ethi:

In general, immoral anger also has its roots in selfish greed. Or it may be excited by pride. " It is like this. A man has a favourite wife. The other wife hears the husband praising the favourite one and her food. This causes envy (umona) and pride (ukuziqhenya).

The pride springs from the favourite wife, she boasts about the words of her husband. The other wife hears it. These develop hatred... They do not speak to each other. One day something happens. That thing that happens is (ubuthakathi).

3.6.1.2 Zimthinta Kanjani Umlobokazi Izinsongo?

Ziningi izinto ezimbi ezingavelela umakoti ngenxa yezinsongo. Phakathi kwezinkinga ezingamvelela, kungenzeka abathole abantwana kepha athi angamthola umntwana adlule emhlabeni, kuqhubeke njalo aze alahle ithemba. Kungenzeka futhi ukuba achithekelwe yizisu kumbe angabambi kwasanhlobo nje, kuze kucatshangwe ukuthi uyinyumba kanti uyazala, kuphela nje ukuthi kwafungwa.

NgokukaCele, N.E. (1999b) nampu ubufakazi ngezifungo:

Izifungo zingenziwa nguyise kamakoti noma ngabanakwabo. Uma kusonge umamezala wathi, "Soke sibone ukuthi uyoke umumathe

yini,"akulungi lutho. Lokhu kusuke kudalwe yingxabano phakathi komlobokazi nomamezala wakhe.

Uma eqhubeka nobufakazi bakhe uCele, N.E. (1999b) uthi:

Umlomo womuntu osongayo mubi. Uma ethi: "Kuyobe abekho oNozibanibani noNozibanibani uma uke wakhulelwa," akube kusamlungela umlobokazi. La mazwi akhishwa ngosongayo aze azwiwe ngabaphansi, yibo-ke abazokwenza ukuba umlobokazi angabambi.

3.6.1.3 Okufanele Kwenziwe

3.6.1.3.1 Inhlambuluko/Ukuthelana Amanzi.

Ngokuhamba kwesikhathi umakoti engabambi noma sekwenziwe imizamo yokumgeqa nokumcelela kwabaphansi, kuyaye kuyiwe kwabanamanga kuyozwiwa. Bayakwazi-ke ukuyibamba inkinga ukuthi isuke ingakuphi.

Uma kutholakele ukuthi umakoti akabambi nje kungenxa yezinsongo kumbe kungenxa yomsindo okhona phakathi kwekhaya, kuyaye kwenziwe isiko lokuxolelana noma lokuthelana amanzi kwabangezwani ukuze izinto zilunge. Uma sekuthelwana amanzi kusuke sekwenziwa inhlambuluko lapho. Inhlambuluko yiyo eyenza ukuba kuphele amagqubu kwabangezwani kuthi nalowo owabe esongile axole.

3.6.1.3.2 Yenziwa Kanjani Inhlambuluko?

NgokukaCele, N.E. (1999b) uma inkinga iphakathi kukamamezala nomakoti, kuhamba kanje:

Uma kubonakala kuqhubeka isikhathi umakoti engamumathi, kuyaye kuyiwe kwabezwayo. Uma kunguye umamezala owasongayo indodana iyamqonda ithi, "Mama sesihambile, kuthiwa nguwe owaba nomlomo omubi, kungakho nje umakoti wami engabambi."

Uma enenhliziyi embi umamezala uphika ame ngentaba. Uma enenhliziyi exolayo uyalivuma iphutha lakhe abeseshisa impepho akhulume nabangasekho athi: "Sengixolile, dedelani izingane zizale, angisenabazukulu ngoba ngakhuluma kabi." Emva kwalokho uyaye abonakale esezithwele umakoti.

Uma ingxabano isoza lweni, kuyaye kuthelanelwane amanzi ngesiko lakhona. Lokhu kwenziwa yilabo abaxabanayo okuze kwaba nomthelela kumlobokazi. Kungenzeka ukuthi umakoti akabambi nje yizinsongo zomunye womndeni owaxabana nomyeni wakhe wabe esemsongela.

Ukuthelanelana amanzi-ke kulisiko lokuxolisana kwabantu abazihlobo ikakhulukazi. Kuyaye kuphiswe utshwala obubizwa ngokuthi obokuthelanelana amanzi. Ngosuku lokuthelanelana amanzi abomndeni bahlangana ngaphandle komuzi. Kuyaye kuthathwe umganu uxutshwe namanzi bese begeza izandla abaxabene.

Emva kwalokho bafaka ilala ezintanyeni zabo. Kuyaye kube sekuqala oyedwa akhulume, ebeka lokho okwamcasulayo waze wenza izinsongo.

Ngenkathi ekhuluma usuke edonsa ilala elisentanyeni, elidonsa sakulisenga. Naye lona axabana naye wenze njalo, ebeka okwamcasulayo.

Bathi oNyembezi noNxumalo, (1966:132) abaxabene kufanele balande konke bangagodli lutho olusezinhliziyweni bese begcina ngokuthi: "Ngakho-ke sekuyaphela kimi namhla nje." Uma sebeqede ukukhuluma balitshinga kude ilala ebelisezintanyeni bangabe besabheka emuva lapho belilahle khona. Kuyaye kube sekubonga omdala ozalweni ngesenzo abasenzile. Emva kwalokho bahlaliswa esiceshini sinye baphuze lukhamba lunye ngoba basuke sebethelene amanzi.

Nampu ubufakazi obuhambisana naleli siko:

If, for instance, members of a lineage segment quarrel, they must rectify it by performing the ritual of ukuthelelana amanzi, "washing each other's hands," thereby washing away anger. This is accompanied by a slaughter of a goat and sharing in a sacrificial meal.

(Ngubane, 1977:36).

Uma-ke kukhona ogodle igqubu waze wadla lokhu kudla engalikhiphile iqiniso, kuthiwa uphathwa yisifo sokukhukhunyalelwa yisisu, kuthiwe uphethwe yidlakubi. Amanye amagama alesi sifo kuthiwa yijoyi (ijoli), iqagala, amatshezulu noma inguxu.

ONyembezi benoMsimang, (1966:133) balibiza ngokhamba lwenhlanzeko leli siko lokuthelelana amanzi. Bayaqhubeka nokuyichaza le ndaba yesiko lokuxoxelana bathi ngalo lona lolu suku obunye utshwala buthelwa okhambeni okuzode kuphuza kulo labo abaxolelene.

Babeka kanje-ke ngokukhala kwelala:

Kuyaye kuthi lapho besahlezi ndawonye yilowo nalowo adonse ilala lomunye. Uma ilala lisakhala lithi zi, kusho ukuthi lowo olidonsayo, kusekhona angakakusho kodwa okusamphethe kabi enhliziyweni. Kuyaye kuthi uma edla lokhu kudla kanti akakaxoli, naye aphathwe yisifo esibi "idlakubi."

Isiko lokuthelelana aligcinwa ngokufana, ukwenziwa kwalo kuyehluka ngokwezigodi.

Kunobuqiniso bokuthi ukuxabana kungumoya omubi ngoba uMvelinqangi akasidalelanga ukuba sixabane, kodwa wasidalela ukuba sithandane. Uma abantu ababili begqishelene, bezondana, bengangenelani bengomakhelwane, umkhokha (umswazi) wabaphansi wehlela ezinganeni. Le nto isuka ngamazwi, kugcine sekushayanwa ngezenzo. Ilowo nalowo uveza ubunkunzi bakhe, angafuni ukuzehlisa. Izinto ezifana nalezi-ke eziyaye zidale izinsongo, amachaphazelo adle nabantu abanganecala nomakoti baphenduke izinyumba bengezizo.

Into efuze le idinga ukuba labo abangangenelani babuyiswe bahlaliswe phansi esigcawini ukuze bathelelane amanzi. Balethwa lapha esigcawini ngenhloso yokuzothelana amanzi. Bahlanganela esigcawini uma kungomakhelwane. Lapha kuba ngabantu abangacheme nganhlangothi abazobahlanganisa. Uma kungumbango womndeni abaxabene babizelwa endlini kwabo. Kuba ngabantu abadala balapha ekhaya ababahlanganisayo.

Bayaye batshelwe ukuthi: "Sihlangene lapha nje ngoba sibona sengathi anizwani kanje, kanje, kanje. Le ngxabano yenu isidale amashwa

nemikhuhlane phakathi kwekhaya. Ngakho-ke sinihlanganise lapha ukuba nizothelana amanzi." Ilowo nalowo-ke usezobeka ukuthi yini eyamdinayo noma eyamthinta amakhona. Kuyaye kuthi kukhulunywa kube kubekwe umlotha noma impepho nomancishana ngoba kusuke kuzokhulunywa nezibangamlotha.

Kwesinye isikhathi kuhlathwa isilwane kushiswe nempepho bese bethelana amanzi, kugezwe nezandla. Umancishana akaphuthi ngoba ngisho obabamkhulu babengabuphuzi utshwala bume, babenikwa umancishana. Babengayenzi le nto eseyenziwa zinsizwa zanamuhla, ukuphakamisa amakhathoni ejuba bume.

Emuva kokuxolelana, bakhumisana umlotha kubheke noma ngubani. Bayakhunyiswa ukuze kuphetshezwe imiswazi. Umlotha phela usikothi lwethu thina maZulu. Lo mlotha awukhiwa eziko, uthathwa ezaleni. Kunenkolelo phela yokuthi laphaya ezaleni bayavakasha khona abangasekho, kungakho kusetshenziswa umlotha wezala nje.

Lapho sekuthelwene amanzi zonke izinkinga ziyaqaqeka, uma ngabe umlobokazi ubengabambi nje bekungenxa yokuthi umyeni wakhe wayexabene nomunye ozalweni, uyaye abonakale esemuhle emuva kokwenziwa koxolo.

3.6.1.3.3 Konakalani Kumlobokazi Uma Ingenziwanga Inhlambuluko?

Izinsongo ezingakenzelwa inhlambuluko zingaba nomthelela kumlobokazi uma ingxabano nezinsongo kuthinta umyeni wakhe.

UCele, N.E. (1999b) uqhamuka nombono onje:

Uma abozalo bexabene bodwa akumthinti umlobokazi. Kudinga bona bodwa abozalo ukuba bathelana amanzi. Uma ukuxabana kwabo kuthinta umlobokazi njengokuthi nje umlobokazi waba namazwi awakhiphayo mhla kuxatshanwa, lokho kungamvimbela ekukhulelweni. Amadlozi phela awawufuni umsindo ekhaya, uma kunomsindo ayafulathela. Isixazululo kuyaye kufanele umlobokazi aye kubo ayolanda imbuzi yokuxolisa izohlatshelwa emzini. Izoletswa ngabazali kumbe abafowabo uma bengasekho abazali. Bayaye basho-ke ukuthi bazoxolisela umntwana wabo, ngakho-ke makathethelelwe ngezinkulumo zakhe, kuqaqeke nezingqinamba zokungabatholi abantwana.

3.7 UKUTHAKATHA

3.7.1 Kuyini Ukuthakatha?

Ukuthakatha noma ubuthakathi ukwenzakalisa kabi omunye umuntu ngokusebenzisa amazwi omlomo (izinsongo) noma ukusebenzisa imithi ebulalayo ngenjongo yokuba lowo muntu agule kumbe avellelwe ngamashwa kumbe ashone. Nakhona lapha ebuthakathini kusuke kusasebenza yona isayensi nobuchule babantu abamnyama, kepha isuke seyisetshenziwa ngendlela engalungile.

Ubuthakathi-ke ngokwamaZulu buqhamuka sebuyiminxa emibili. Owokuqala usho amandla obubi asuke enzelwe ukulimaza noma ukubulala omunye umuntu. Lokhu kungenzeka kube sobala noma kube yimfihlo bese kuthunyelwa komunye umuntu. Owesibili ukhuluma

ngobuthakathi obugxile kakhulu emandleni emithi. Imithi iyathakwa ukuze ikwazi ukwenza izinto ezimbi. Inhloso yokusebenzisa le mithi kusuke kungukulimaza noma ukubulala. Umthaki wale mithi emibi kuthiwa ngumthakathi. Ngokunjalo-ke ulwazi olukhona ngabathakathi noma ngobuthakathi luyinto ekholekayo futhi eliqiniso elingasozelaphikiswa.

Ubufakazi buka Berglund, (1972:266) ngobuthakathi bugcizelela osekubaluliwe:

The Zulu idiom ubuthakathi implies two fields of evil. Firstly, it refers to an incarnate power geared towards harm and destruction which manifests itself through humans and, either directly or indirectly, is addressed to fellow human beings. But abathakathi and their power of ubuthakathi are very much a reality and nothing pertaining to them and their evil is doubted or denied. They are real in an indisputable sense. Secondly, ubuthakathi is associated with the embedded neutral powers of materia, imithi, the manipulation of which is geared towards evil ends. Assuming that the aims of using medicines are destruction and harm (as opposed to healing and/or self-defence), the manipulator is also termed umthakathi. Naturally, this understanding of both ubuthakathi and abathakathi is believed to be as real and undisputed a manifestation of evil as the former.

Ngokuka Lamula, (1963:68) abathakathi ngabantu abanemikhuba emibi yokubulala abanye abantu. Nabo basebenza ngayo imithi, bayiphendule njengokwazi kwabo; bambe neminye abayaziyo ukuthi iyabulala. Babulala kanje: bayifaka ekudleni, bayithele phansi (umeqo), bayigcobe ezandleni ukuxhawula abanye ukuba bayithathe.

Umthakathi-ke ngumuntu nje odalwe wafana nabanye abantu abangesibo abenzi bokubi. Okwehlukile ukuthi enhliziyweni yakhe ungumbulali, uhlale efuna imithi yokubulala abantu abangenacala.

Ufakazela wona la mazwi uKohler, (1941:35) uma ethi: *"A sorcerer is a human being who in body is just like other people who are not evil-doers. But in his heart, he is a murderer, for he seeks medicines to kill innocent people."*

Umthakathi ubizwa ngenyanga yona yodwa le eyelaphayo:

Umthakathi yiyo nje inyanga ngoba uma ingamthandi umuntu ingambulala ngoba iyona ephatha imithi. Kuthiwa abathakathi bayithatha kuzo. Nempela uma inyanga yelapha umuntu, kayinika lutho, ungase uzwe isimsongela ithi: "Uma unganginiki inkomo yami, ngase ngiyokhala emigodini yemithi yami."

(Lamula, 1963:68).

Nakho-ke ukuthakathwa komlobokazi kumbe umkhwenyana kuyazidala izinkinga zokuba bangabi nabantwana. Lokhu kungenzeka ngendlela esheshayo noma ethathelayo. Uchaza lokho uBerglund, (1972:268) uma ethi: *"It is therefore quite natural that also sorcery being evil, aims at the destruction of fertility, either directly or indirectly, as in the case with witches and witchcraft."*

Ukuthakathana kwesithembu nakho kuyazidala izinkinga kubalobokazi. Babanga bodwa kugcine kube khona abazinyumba bengezizo. Inzondo yesithembu kuyenzeka ize ingenele nasemadodaneni agcine esethakathana kwasawona.

Ezinye izinkinga zixazululeka uma sekuze kwayiwa kwabanamanga, kubizwe inyanga izokwelapha lapha ekhaya ukuze kutholakale abantwana.

Uma kukhona ukungaboni ngaso linye esithenjini noma komakoti bamadodana kungadala ukungezwani phakathi kwamadodana aganwe yilabo makoti. Kungenzeka ukuthi phakathi komndeni abesifazane banukwe ngokuthi bayathakatha, lokho-ke bese kudala uqhekeko nokungezwani okungathi uma kuqhubeka kudale ukungqubuzana phakathi kwamadodana bese kuthiwa umndeni uyathakathana.

Umbono kaNgubane, (1977:41) ugcizelela ubufakazi osebubekiwe. Uthi:

Serious differences between co-wives or wives of brothers may form foundation of conflicts between the sons of those wives. While within the homestead sorcery accusation may be between women, when the homestead has segmented the conflicts may continue to smoulder, and if fanned by any clash between the sons of antagonistic women, they may be translated into lineage sorcery.

3.7.2 Izinhlobo Zokuthakatha / Zobuthakathi

Ziningana izinhlobo zobuthakathi ezisuke ziqondiswe kumlobokazi ukuze angakhulelwa. Izindlela-ke ekuthakathwa ngazo azifani kepha injongo isuke iyinye, kuwukuba umlobokazi abe yinyumba kumbe agcine ephelelwe ngumendo ngenxa yokungabatholi abantwana.

Umthakathi-ke usebenza emfihlakalweni. Uyakwazi ukwenza imisebenzi yakhe emibi ngokusebenzisa imithi. Imithi yabathakathi yakhiwe yaba

yingxubevange eningi okungaba lucezwana lolimi, lodebe nolwekhala. Kungasikwa futhi imbijana yamashiya kumbe kube yijwabu leso, umhlwehlwe, izitho zangasese, izinwele, izinzipho zeminwe noma ngezezinzwani, umzanyana ophuma kowesifazane obelethayo, umsila wemfene namashiya ayo, ubuchopho benja nendle yayo, umchamo nanoma yini engacwiywa emzimbeni.

ObukaKrige, (1936:321) ubufakazi buhamba kanje:

The umthakathi works in secret and is able to carry out his evil practices by virtue of the medicines he uses. Abathakathi nostrums contain all manner of ingredients, such as snips from the tongue, lip, nose, eyebrow, eyelid, heart, caul, private parts, hair, finger and toe nails, human placenta, baboon's tail and eyebrows, dog's brain and excrement, urine and anything that has been thrown off from the body.

3.7.2.1 Ukuphehla Amanzi Amnyama Nemithelela Kumlobokazi.

Lolu wuhlobo lokuthakatha olwejwayelekile ukwenzeka ozalweni lwasibongo sinye olumonazelanayo noma olungezwani. Kuyenzeka kube khona oyedwa nje ozalweni ozokwenza lolu hlobo lokuthakatha, ethakatha abantu bozalo lwakhe.

Uma ephehla amanzi amnyama usuke ephendula amadlozi ngokusebenzisa inhlabathi yamathuna ayihlanganise neminye imithi emibi ukuze amadlozi akubo alufulathele uzalo.

Ngalolu hlobo lokuthakatha usuke ewaluthe ngendlela yokuthi abheke yena yedwa kumbe yena nomndeni wakhe, amenzele izinhlanhla, amvikele emikhuhlaneni nasemashweni.

Uzalo-ke lapho alulungelwa lutho, kuba mnyama konke kulo kuze kuyobheda nasenzalweni imbala. Omalokazana bagcina bengatholi ngoba amadlozi asuke enziwe ukuba afulathele, angakwazi ukubasiza ezinkingeni zabo.

UHadebe, M.D.S. (1999e) onolwazi olubanzi kwezobunyanga unalobu bufakazi ngemisebenzi yamanzi amnyama:

Owenze amanzi amnyama usebenzisa abangasekho ukuthi bafulathele babheke yena yedwa. Usebenzisa inhlabathi yamathuna ayixube nemithi yakhe bese liyafulathela idlozi. Imisebenzi yamanzi amnyama ibonakala ngokuthi kuyashonwa kulo mndeni ophehlelwa amanzi amnyama, kushonwa ngezingozi, kumbe abantu bagule isikhathi esifishane bese beyashona, abaganene bayehlukana (bayadivosa), izingane azigani, ezabafana ziba yimiphuphe nje engaganiwe, zingayitholi imisebenzi, zibe zidakwa ezinye zibhunguke zingezwani nokuhlala emakhaya.

Uma kwenzekile ngenhlanhla kwakhona umlobokazi ogcagcayo akabatholi abantwana. Kusuke kungelula ngoba amadlozi akubo nawasemzini asuke engabambisene. Phela asuke asetshenzwa awasemzini ukuba afulathele.

Abantu abaphehlelwa amanzi amnyama uma bengayanga kwabezwayo ukuze kutholakale umnyombo wendaba, bagcina sebephele bonke, umuzi uvalwe ngehlahla.

Bakhona nabanye abanabo lobu bufakazi bokuthi umuntu angawenza amadlozi ukuba athande yena amlahle omunye, ikakhulukazi uma kungomunye wamalunga omndeni. Le nhlobo yobuthakathi iyindlela ethile engenziwa ngomunye umnumzane wekhaya eyenza komunye umnumzane olilunga lomndeni. Lokhu-ke kwaziwa ngakho futhi ukuthi ukuphehla amanzi amnyama. Le nhlobo yobuthakathi yenzelwa ukuba izitha kanye nenzalo yazo kungavikelwa ngamadlozi okungadala ukuba ivelelwe ngamashwa anhllobonhlobo.

Uchaza khona uNgubane, (1977:36) lapho ethi:

... a man can persuade the ancestors to favour him and abandon one or more other members of the lineage. This is sorcery of a special kind which can only be practised by one homestead head (umnumzane) against another of the same segment. The ritual involves "the churning of black medicines" (ukuphehla amanzi amnyama)...

This type of sorcery can be practised only by people able to sacrifice in their own right. It can therefore be practised by men only. Its effects are to deprive the victim and his dependants of the protection of the ancestors and therefore expose them to all kinds of misfortunes.

UHadebe, M.D.S. (1999e) uyayigcizelela indaba yokuthi uma umakoti efika kulo mndeni ophehlelwa amanzi amnyama naye kuyamthinta lokhu ngoba usuke esengumuntu wakhona. Isibongo sakubo usuke esesilahlelile wayesezalwa kulesi sibongo salo mndeni endeke kuwo. Konke-ke okubi okubhekene nalo mndeni kuyamthinta. Kungakho-ke nje eba nenkinga yokungamumathi. Amadlozi akubo kanye nalawo okungawasemzini, asuke engasabambisene kulo msebenzi wokumupha inzalo.

3.7.2.1.1 Sizo Luni Olungatholwa Yilo Mndeni Ophehlelwa Amanzi?

Kufanele ukuthi uma kwenzeka le mikhuba phakathi komuzi kusukunywe kuyiwe kohlolwa ukuthi kwavela amashwa, kwaphela abantu kwenzenjani. Uma sekutholakele ukuthi lezi zinkinga zidalwa ngamanzi amnyama, kuyaye kubizwe inyanga izolungisa idlozi lalapha ekhaya isebenzisa ubuchule bayo bese iyawubethela umuzi ukuze kungabe kusenzeka lutho olubi. Emva kwalokho idlozi liyabuya libheke abantwana balo, ziphele nezinkinga ngoba lisuke selibavikela. Umalokazane obenenkinga yokungamumathi ngenxa yalobu buthakathi uyaye akhulelwe.

3.7.3 UKUCWIYA

3.7.3.1 Yini Ukucwiya? Kucwiywani? Kucwiywelani?

Ukucwiya kunhlobo mbili. Kukhona ukucwiya izinsila zomuntu, okuyizingubo zangaphansi azigqokayo. Injongo kusuke kungukuzithaka nemithi ethile emibi ukuze avelelwe ngamashwa lowo ozondwayo.

Uyayifakaza le ndaba yokucwiya uCele, (1999):

Ziyantshontshwa futhi izingubo zangaphansi zabo bobabili umakoti nomkhwenyana. Umthakathi uyaye azisike ngaphansi bese ehlanganisa nemithi yakhe ukuze bangazali. Bayobe basahambe kwababhulayo kuthiwe, " Kwathathwa izinsila zenu."

Bukhona nobufakazi bokuthi abathakathi benza ubuqili ekuthakatheni kwabo ngokuba basebenzise izinsila noma izinto ezicwiyiwe ezingaba nemijuluko yalabo abathakathwayo. Uchaza khona uNgubane, (1977:39)

uma ethi: *"They had been cunning in their practice of sorcery in that they always used izicuyo or izinsila, i.e. body "dirt" such as sweat of the suspected man."*

Omunye umbono ngowokuthi abathakathi bachitha labo abasuke bebaqondile ngokuthatha izingxenye zezitho zemzimba yabo ekungabalwa kuzo izinwele, izinzipho noma isidwedwe sengubo endala bese kufakwa emthini bese igqitshwa emgodini othile le ngxubevange. Labo-ke okucwiye lezi zinto zabo bangaguliswa yizifo noma bafe. Kuchazwa khona lapha ngolimi lwasemzini.

Nampu obunye ubufakazi ngokucwiya:

Sorcerers are supposed to destroy their victims by taking some portions of their bodies, as hair or nails; or something that has been worn by their next persons, as a piece of an old garment, and adding to it certain medicines, which is then buried in some secret place. They are at once the subjects of disease, and suffer or die.

(Callaway, 1970: 270).

UMhlongo, C.Z. (1999e) uyabafakazela laba abangenhla lapho ethi: *"Kunezindlela ezahlukene zokucwiya ngenjongo yokufaka omunye isichitho noma acwiye ngenjongo yokuthi abashadile bangabatholi abantwana."*

Kukhona nokucwiywa kwezinyama noma kwezitho ezithile zesilwane esisuke sihlathwe emndenini. Kungaba yizitho zembuzi noma kube ngezenkomo. Izitho lezi zixutshwa nemithi emibi ukuze kudaleke imikhuhlane, ukufa, imikhokha nobunyumba komalokazane.

Unolwazi uCele, N.E. (1999c) ngokucwiywa kwezitho zesilwane:

Uma umlobokazi egcagca, uma kunesigilamkhuba ozalweni lwasemzini, siyaye sicwiye le mbuzi ekade imbika. Siyazi ukuthi yiziphi izitho ekungathi uma sizicwiye embuzini agcine engabatholanga abantwana.

Uyaqhubeka uCele, N.E. (1999c) usibekela zonke izitho zembuzi aziyo ukuthi ziyacwiywa:

Bacwiya ezithweni (emilenzeni) zembuzi ngoba zinemithambo eqonde esizalweni sembuzi. Baphinde bacwiye izinyama ezisekupheleni kwesinqe ezihambelana nemithambo yezinso, bacwiye nofu (usu) lwembuzi oluphethe umswani.

Abaphansi bahlala emswaneni uma isikhulunyeliwe imbuzi. Uma umthakathi ecwiye wona uyazi ukuthi akusekho okuhle okungenziwa yile mbuzi kamakoti.

Bayaqhubeka bacwiye nezinye izitho kodwa azikho ezisemqoka ekuvimbeni inzalo njengalezi esezibaliwe.

Uma sebezicwiye bazihlanganisa nemithi abaziyo ukuthi uyoze afe engayitholanga inzalo umakoti. Phela basuke bazi ukuthi le mbuzi ithwele abaphansi ngoba isuke seyikhulunyelwe.

Ukufakazela uCele, N.E. (1999c) ngokubaluleka komswani nenyongo uHadebe, M.D.S. (1999i) unobufakazi obuhamba kanje:

Inyongo nomswani kusemqoka ekuxhumaniseni abangasekho nabaphilayo, kangangoba uma kuduke inyongo ekhaya awukho lowo msebenzi. Ukubaluleka kwenyongo kubonakala nalapho uma kukhona othwasa emanzini (esizibeni),

*ethwasela ubungoma ezolandwa ngembuzi.
Kuyaye kuconsiselwe amanzi enyongo esizibeni
bese bekhuphuka naye abaphansi bafike
baphuze leyo nyongo bese bemdedela ahambe.*

*Uma kufiwe kugezwa ngomswani. Abantu
bomndeni kanye nozalo nje lonke bagezwa
ngawo ngoba umswani umele insipho esusa
isinyama.*

*Umswani ubalulekile ngisho kukhulelwe intombi.
Uma intombi ikhulelwe ingashadile, abakubo
wesoka bakhipha inkomo yokugeza izintombi.
Kule nkomo kukhishwa umswani nenyongo bese
kufakwa isiqunga bese ziyogeza izintombi ukuze
kusuke isinyama kuzo.*

Uyayiqhuba le ndaba yokubaluleka komswani uHadebe, M.D.S.(1999i)
athi:

*Umswani uyahlambulula, amanzi ewodwa
awamgezisisi umuntu. Umswani usemqoka
ngephunga lobulongwe bawo elidonsa abaleleyo.
Nendlu yamakhosi isindwa ngobulongwe,
namaSulumane asebenzisa ubulongwe
bomswani wethole asinde ngabo eThempelini
lawo uma enomcimbi noma isiko lawo alenza
kanye ngonyaka.*

UCele, N.E. (1999c) unemfakazo ehamba kanje ngezitho zenkomo
ezicwiywa mhla kugcagce umlobokazi:

*Nakuyo inkomo bayawucwiya umswani.
Ngenkathi kuhlinzwa isigangi siyaye sibe silokhu
sithi: "Ake ngisike lapha ngiyokosa, ngiyazithanda
lezi zitho," kanti sisho njalo nje sisenga
ezimithiyo, sisuke sizoya kozithaka nemithi yaso
izitho lezo, sigile imikhuba yaso okungaba
ukuvala inzalo kumlobokazi ogcagcayo.*

Kuyenzeka ukuthi umthakathi angacwiyi yena luqobo lwakhe, athumele izilwane zakhe athakatha ngazo. Angathumela uTikoloshe noma kube nguMantindane.

Nampu ubufakazi buka Msimang, (1975:332) ngesinye sezilwane ezithunywa ukuba ziyocwiya izinsila zabantu:

UMantindane lona kuthiwa uza kanje: Kusuka umuntu othakathayo ahlangane noMathananazane. Sekuzozalwa uMantindane. Uyakwazi ukukhuluma nabantu, uzihlalela emaweni noma otshanini obukhulu (uqunga). Phela umsebenzi wabo mkhulu. Bayathunywa ukuba bayocwiya emizini yabantu. Uma bengena emizini baququde ikhubalo labo ukuze bangabonakali, balingise oTikoloshe.

3.7.3.2 Sizo Luni Olungatholakala Ukuze Akhulelwe Umlobokazi?

Lapho umlobokazi engabambi kuyaye kuyiwe kobhula ezangomeni. Yizo ezifike ziyibone indaba bese kufunwa onabalozi abazothunywa ukuba bayozimba lezo zinsila noma izinyama ezacwiywayo zahlanganiswa nemithi emibi, babuye nazo. Inyanga-ke iyaye izihlanganise nemithi yayo izinsila kumbe izitho zesilwane bese iyazishisa zingaphinde zisebenze. Ngaleyo ndlela-ke ziyaphela izinkinga, abambe umlobokazi.

UShabangu, (1996:27) unobufakazi obuhamba kanje ngosizo lwabalozi:

Isangoma esinabalozi siyakwazi ukubathuma ukuba baye kolanda izinto ezifunwayo njengezinto zomuntu ezicwiyiwe. Izinto ezicwiyiwe kungaba yizingubo zangaphansi zomuntu ezathathwa ngumthakathi wazibhila ngemithi emibi wabe esezifihla ndawana thize

*ngenjongo yokuba lowo othakathwayo afe,
kumbe agule, kumbe abe nezinkinga ezithile.*

Uma ebuqhuba ubufakazi bakhe uShabangu, (1996:27) uthi:

*Isangoma siyakhwazi ukubathuma abalozi ukuba
bayokumba imithi egqitshwe ngabathakathi
egcekeni lalowo osuke ezobhula. Uma befika
nayo abalozi befisa ukuba labo abazobhula
bayibone, bayiqathaza bephezulu ophahleni
lwendlu, iqhathakele phakathi endlini. Phela
abalozi bahlala ophahleni lwendlu. Ngakho-ke
umuntu obhula ngabalozi ubhula ngokwehlukile
kulowo obhula ngekhanda noma ngamathambo.*

3.8 IZILWANE EZIDLA INZALO

3.8.1 Yiziphi Izilwane Ezidla Inzalo?

Kulesi sihlokwana sizogxila ezinyokeni kuphela. Imvamisa yezilwane ezidla inzalo phela yizo izinyoka. Lezi zinyoka kuba ngezokwakhiwa. Zakhiwa ngamakhubalo. Ezinye zazo zakhelwa ukuba zenze abesifazane babe yizintandokazi kubayeni babo. Okubi nje ngazo ukuthi zibuye zidle inzalo. Izinyoka ezizothintwa lapha nguMamcuwana, uMamlambo, uMhlangwe nenyoka yosinga.

3.8.1.1 UMAMCUWANA

3.8.1.1.1 Hlobo Luni Lwenyoka uMamcuwana?

Lolu wuhlobo lwenyoka olwakhiwa ngekhubalo lokuthandwa yindoda. Injongo yokuba nayo ukuba owesifazane onayo abe yintandokazi endodeni. Le nyoka isetshenziswa kakhulu abafazi besithembu ngoba

befuna ukudlela ogageni kubayeni babo. Nongaganile esithenjini, eyedwa nje endodeni uyawufuya uMamcuwana.

3.8.1.1.2 Ukwakhiwa KukaMamcuwana.

Owesifazane ofuna ukuba yintandokazi uyaye ahambe aye enyangeni ayofuna umuthi wentando. Inyanga iyaye imbalele izinhlobo zentando nokushiyana kokusebenza kwazo. Ikhubalo lokwakha uMamcuwana lona lihamba phambili. Iyamnika-ke inyanga umuthi azogeza abuye aphilaze ngawo lo muntu wesifazane. Ofuna ukuba noMamcuwana ufika ekhaya ambe umgodi njengomyalelo wenyanga. Uyaye agezele abuye aphilazele kuwo futhi zonke izinsuku lo mgodi. Emva kwezinsukwana uyaye afike emgodini lowo sekukhona inyoka yokuqala. Usuke ekulindele lokhu okwenzekayo ngoba inyanga isuke imtshelile ngemiphumela yomuthi wakhe wokuphalaza.

Uyaqhubeka-ke nokuphalaza futhi bese kuthi emva kwezinye izinsuku afike sekukhona inyoka yesibili. Yibo-ke labo Mamcuwana ababili azodla ngabo endodeni.

3.8.1.1.3 Isimo Sabo

OMamcuwana baba zinyoka ezimfishane ezimnyamana saluthuthu. Uma sezakhekile lapha emgodini ophilaza kuwo, awuzibizi, ziyazizela lapha kuwe. Enye ifike ikhuphuke ngomlenze ifike inamathele ethangeni lesinxele eduze kwembilaphu.

Enye ikhuphuka ngomunye umlenze ifike inamathele ethangeni langakwesokudla eduze kwayo imbilaphu belu. Zinamathele zithi ne, bese

zibhekisa amakhanda azo phansi. Imisila yazo ziyishutheka ebuntwini noma esithweni sangasese sowesifazane, zihlale kuye ngaleyo ndlela zonke izinsuku.

Nampu ubufakazi buka Cele, N.E. (1999e) obuqandula ikhanda:

Uma umzimba wakho ushisa mhla ilanga libalele, siyashisa futhi nesidwaba. Igazi lakho liyashisa nomzimba ujuluke, ngaleyo ndlela-ke bese beyaqathaka oMamcuwana. Uma sebewile ababaleki, balala ngezisu bavuse imisila bayimise. Phela bakhiwa ngomuthi onegazi, ngakho-ke bafuna ukuhlala benamathele egazini lomuntu. Basuke bemisa imisila nje basuke bengezwani nenhlabathi leyo abasuke beqathakele kuyo. Owesilisa olala nomuntu oMamcuwana uyasangana luthando. Akabezwa bona ngoba basuke benamathele bethe ne emathangeni. Lapho-ke ayisakuthandi indoda, usuyintandokazi engabuzwa esithenjini.

UCele, N.E. (1999e) uchaza kanjena ngoqathakelwe uMamcuwana:

Uyaye aqalaze ukuthi akekho yini ombonayo abeseyawucosha aye nawo ekusithekeni abesewunamathisela ethangeni okade unamathele kulo. Uma ebona ukuthi kunabantu lapho uwele khona uyawuziba nje umniniwo enze sengathi akawazi. Abantu-ke bayazi ukuthi uMamcuwana inyoka yabafazi, nabo bayawuyeka nje. Basuke bazi phela ukuthi uma sebehlakazekile umnikazi wawo uzobuya azowucosha. Bayazi ukuthi ngeke amane awulahle nje ngoba iyabiza imithi yokwakha uMamcuwana kanti futhi yiwo adla ngawo umhlanganisano endodeni umlobokazi, ulithemba lakhe ashisa ngalo umbango esithenjini. Uma bezama ukuwubulala abantu awufi, ubulawa yinyanga kuphela ngemithi eqondene nalokho.

3.8.1.1.4 OMamcuwana Bayidla Kanjani Inzalo?

Babi kabi oMamcuwana ngoba uyaye uthi ulungisa okunye kube konakala okunye. OnoMamcuwana akaphinde akhulelwe ngoba ihlule elakha ingane abalibheki, bayalidla.

3.8.1.1.5 Sizo Luni Olungatholwa Yilo Mlobokazi Ukuze Athole Abantwana?

Uma indoda ibona kuqhubeka iminyaka ungakhulelwa ikuxosha nokukuxosha. Phela amadoda awefani. Enye iyakuyeka uhlale nje uyinyumba phakathi kwekhaya. Ayikuxoshi phela ngoba ziyakusebenzela lezi zinyoka zakho. Nokho-ke kulisiko ukuba umlobokazi naye agcine egone umntwana. Osuke enoMamcuwana uyaye aphindele enyangeni yakhe ngenjongo yokuyofuna ukuqaqelwa inkinga yokungabatholi abantwana. Inyanga-ke ngoba isuke yazi ukuthi oMamcuwana abadla inzalo, iyaye ibabulale ngemithi yayo, agcine esemumethe umlobokazi.

UCele, N.E. (1999e) ugeqa amagula kanjena ngosizo olungatholwa ngumlobokazi:

Uma umlobokazi engazi ukuthi oMamcuwana laba abadla inzalo, kuyaye kuhambe umndeni uyobhula kwabanamanga ngenjongo yokuzwa ukuthi kubambeni ekutheni umlobokazi amumathe. Isangoma-ke asiyivezi inkinga uma kungemhlahlo ngoba kungachitheka umendo. Siyaye sibayalele inyanga ezomsiza. Inyanga etholakalayo iyaye imthakele umuthi wokuchatha nowokuphuza. Emva kwezinsukwana eqalile ukusebenzisa lezi zimbiza bayaziqathakela

*oMamcuwana bafe ngoba imbiza le ibulala
amaqanda abo lawa asesegazini lomlobokazi.*

3.8.1.2 UMAMLAMBO

3.8.1.2.1 Inyoka Enjani uMamlambo? Yini Umsebenzi Wawo?

UMamlambo inyoka yesilisa eyakhiwa ngekhubalo. Iyintando esetshenziswa ngabesifazane ikakhulukazi labo abasesithenjini. Ngakho-ke nayo le nyoka ilikhubalo eliphathwa ngumfazi phakathi komuzi ngoba efuna ukuthandwa kakhulu, kumbe efuna ukushisa umbango.

3.8.1.2.2 Wakhiwa Kanjani? Sinjani Isimo Sawo?

Umfazi lowo uyaye anikwe inyanga umuthi bese imtshela ukuthi uzowusebenzisa kanjani. Uyawuthatha-ke lowo muthi afike nawo ekhaya abeseya kowugqiba elotheni (ezaleni). Umuthi lo ukhuliswa ngumlotha. Usezobe elokhu eya kophalaza abuye agezele kuwo zonke izinsuku. Emuva kwezinsuku eziyisikhombisa kuyavaveka kube neminkenke lapho ephalazela khona, bese ethatha isimbo noma ifosholo kumbe igeja aye kokumba kuleyo mifantu evavekile bese kuphuma inyokana encane.

Nampu ubufakazi obubekwa nguCele, N.E. (1999e) ngokwenziwayo kule nyoka encane:

*Uyayithatha-ke umfazi le nyokana ayoyigcina
emfuleni oseduze komuzi lapho ezogezela abuye
aphalazele khona yena yedwa ngoba phela
izokhuliswa yilo muthi aphilaza ngawo. Kuzothi
lapho isikhulile abeseyithatha eyibhinca esingeni*

sakhe ihlale kuye njengesibhamba. Ngezinye izinsuku iyamshiya izihambe yona iyohlala emanzini kulo mfudlana ekhulele kuwo. Usezovuka ebusuku enze sengathi ukhishwa isisu aye kuyo emfuleni. Uma efika emfuleni izithandela kuye, imkhothe umzimba wonke bese iyaqaqeka futhi iphindele emanzini. Ngaleyo ndlela-ke usezothandwa kakhulu, izizwe isangene indoda, isanganiswa uthando lukaMamlambo.

Uyifakazela kanje uHadebe, M.D.S. (1999h) le ndaba kaMamlambo:

Igama elithi umlambo lichaza umfula ngesiXhosa. Kuthiwa le nyoka nguMamlambo nje ngoba ibuye ihlale emanzini ngezinye izikhathi. Injongo yalokho wukuba ihlale ihlanzekile, kuthi uma imkhotha umniniyo abe njengomuntu osuke egeze ngobulawu obunikeza ubuhle nokuthandeka okungejwayelekile. Isikhathi esiningi uhlala kumniniwo ubuye usuke uzihambe uye emfuleni. Akamane azisukele nje umniniwo aye kuwo emfuleni, uzwa egazini ukuthi usuyamdinga manje abesephuma-ke eya kuwo emfuleni.

UMamlambo uyikhubalo elikhula ngomjaho. Muhle unamabala amahle, uyacwazimula. Inyoka esetshenziswa ngabesilisa ibizwa ngeChanti, kanti le esetshenziswa ngabesifazane yiyo ebizwa ngoMamlambo. Uyihlaba esikhonkosini uMcetywa, (1991:41) lapho ethi: "*IChanti* or *Mamlambo* is a name given to a snake-like familiar. The snake-like familiar called *iChanti* is used by males and the familiar used by females is called *uMamlambo*."

3.8.1.2.3 Imiphumela Yawo Enzalweni Nosizo Olungatholakala Uma OnoMamlambo Engasabatholi Abantwana.

Le nyoka ibuye ilale naye lo muntu wesifazane, kungakho-ke nje kuthiwa ibuye ibe yindoda yakhe. Lapha ekhaya iziqhoboza zonke izingane zabafana, ayizwani nezingane. Intuthu yayo okungumoya ewuphefumulayo yeleka ngawo umlobokazi lapho ethi uyabamba bese kuyonakala obekuthi kuyahlala esibeledweni. Abanye banombono wokuthi nawo uMamlambo njengoMamcuwana udla kwasahlule elizama ukuba yingane kumnikazi wawo.

Omunye uyaye angazi ukuthi akakhulelwa nje kungenxa yale nyoka yakhe edla inzalo, bese kuthi ngenxa yale nkinga yokungabatholi abantwana avume kalula nje ukuba kuyiwe kobhulwa imbangela yenkinga. Kwesinye isikhathi ngokubona izingane zabafana zifa ziphela lapha ekhaya umnumzane uyasukuma aye kobhula esangomeni.

Isangoma-ke siyaye sithole ukuthi ukhona ofuye inyoka edla inzalo ibulale nabantwana kulo mndeni. Iyaye itshele umnumzane lowo ukuthi izofika izokwelapha umuzi. Mhla ifikile kubizwa lonke uzalo sekuhlangene nesithembu somnumzane. Bahlaliswa endlini eyodwa bese ibatshela inyanga ukuthi izele ukuzoqeda lo mkhuba oqeda abantwana nenzalo.

Bayahlaliswa-ke kuthiwe mabalinde kukhona okuzokwenziwa. Inyanga-ke iyaye yenze imithi yayo ngobuhlakani nobuchule bayo bese ziyenzeka izimanga.

Kuyaye kuthi lapho inyanga seyiqedile ukwenza imigilingwane yayo, aphume uMamlambo emfuleni eze kulo muzi ahlala kuwo. Usuke edonswa yimithi yenyanga. Uphuma qede eze ngendlela, afike angene endlini uzalo

luhlezi. Uvele aqonde ngqo kumnikazi wawo, ufike uzithandele kuye. Ngaleyo ndlela-ke inyanga iyaye ibisiba nelungelo lokuwutshela umndeni ukuthi ile nyoka kaMasibanibani eqeda abantwana. Iyo futhi eyenza ukuthi kwasayena angakwazi ukumumatha. Lisuke selimshonele-ke umntanomuntu ngoba iyamxosha indoda aphindele kwelakubo.

3.8.1.3 INYOKA YOSINGA

3.8.1.3.1 Uhlobo Lwayo, Isimo Nokwakhiwa Kwayo

Lolu wuhlobo lwenyoka olungabonwabonwa emini. Ubude bayo buphakathi kwamasentimitha angamashumi amabili kuya kwangamashumi amahlanu. Le nyoka ihlukumeza kakhulu abantu abafuna abantwana idale izinhlungu ezinzima kulabo abasesikhathini.

Inombala omhloshana okuthi lapho ifile yase ivuswa ngabathakathi iphenduke ibe nsundu ngombala. Inyoka yosinga inyoka yabaphansi eyabulawa ngephutha. Abanye bayakuphika lokhu, bathi akuyona inyoka yabaphansi le kepha inyoka nje eyejwayelekile enobuthi nolaka olwesabekayo. Loluhlobo lwenyoka alunamathumbu kanti futhi aludli.

Uma ibulewe umthakathi uyaye abheke ukuthi igqitshwe kuphi. Ebusuku uya koyimba abeseyivusa ngemithi yakhe iphinde iphile futhi. Kungakho-ke nje uyaye uzwe umuntu ethi wagqiba inyoka kwathi lapho esethi uyoyibheka ngakusasa wathola ukuthi isimbiwe. Umthakathi-ke uyayimba abeseyinika imithi enzima ukuze kuthi lapho seyivukile iqhubeke nolaka lwayo olwesabekayo. Kuthiwa amandla emisebenzi yayo edlula ngisho akaTikoloshe.

Nampu ubufakazi buka Berglund, (1972:281) ngale nyoka:

At night the witch comes and digs up the snake and gives it life again. The witch gives it very strong medicines so that it will not forget its anger. So it remains angry always. Being angry at all times, it is a fearful familiar, very much worse than Tikoloshe.

3.8.1.3.2 Ixhumana Kanjani Nokungabambi Komlobokazi? Angasizwa Kanjani?

Kunenkolela yokuthi inyoka yosinga ithunyelwa ngumthakathi kumuntu wesifazane amzondayo. Inyoka ifike ingene esizalweni sowesifazane, ingena ngesitho sakhe sangasese noma ngemuva. Abanye banombono wokuthi ingena ngomlomo elele.

Kuthi lapho isisesiswini yehle yenyuka igungquza idida nezinsuku zakhe zokuya esikhathini. Uma eya esikhathini imenze abe sezinhlungwini ezesabekayo, ahlale enesilumo esifuna ukumkhipha umphefumulo lokhu kufakazelwa nguBerglund, (1972:281) lapho ethi: "*As with women, the snake is said to move about in the womb very viciously and causes extensive pains through its movements.*"

Obunye ububi obenziwa inyoka yosinga yikuthi kuyaye kuthi uma umlobokazi ehlangana nowesilisa ngokocansi idle imbewu yowesilisa. Lokhu kudala ukuba kungahlali lutho esibelethweni somlobokazi, agcine ebizwe ngenyumba.

Uma isimo sinje kumlobokazi, kuyaye kufunwe inyanga ezothi uma ichazelwa ngesigulo sakhe bese iyabona ukuthi inyoka le egungquza esiswini. Kungaqaqalwa nakwabahlolayo, kuthi lapho beyithola imbangela yokungabambi kukamakoti bese kubizwa inyanga ezomelapha. Uma kuyinyanga eyaziyo imithi yokuchatha nokuphuza ingaphuma bhulukuxu le nyoka, asinde umlobokazi athole nenzalo.

3.8.1.4 UMHLANGWE

3.8.1.4.1 Hlobo Luni Lwenyoka Lolu?

UMhlangwe inyoka enkulu, enombala osaluthuthu. Idle ngokuba nomgogodla osobala oqhoshile. Ayinabo ubuthi obubulalayo kepha ukuyibona kulibhadi noma ngumswazi koyibonile.

Yona-ke kunenkolelo yokuthi iyakuthanda ukudla. Ihlala yehla yenyuka ifunana nakho. Kuthiwa umthakathi uyawakhipha amathumbu ayo uma eseyisebenza ngemithi yakhe enzela ukuba ingabe ilokhu yehla yenyuka ifunana nokudla.

UMhlongo, J.S. (1999b) ufakaza kanje ngesimo sayo:

Inyoka uMhlangwe wenziwa ngomuthi obizwa ngokuthi umhlangwe noma isikhomakhoma. Uma kuzongena izulu kungena yona kuqala endlini.

Njengoba ingenabo nje ubuthi, umsebenzi wayo ukuthwala izifo ngomzimba wayo. Njengoba isuke isisetshenziwe nje ithunyelwa emzini

womuntu ifike ingene ngomnyango ingabonwa muntu. Ihlala endlini baze babuye abanini bomuzi.

Kuyaye kuthi lapho sebelele ebusuku ibakhwife ngamathe, ibakhwife ngamathe agcwele izifo. Isisu sayo phela sisuke sigcwele amathe afakwa ngumthakathi ngenkathi ekhipha amathumbu ayo. Uma seyibenzile ubuthakathi lobo, iphindela kumnikazi wayo osuke eyithumile.

Uyayifakazela le ndaba esibekiwe uBerglund, (1972:281):

When they are asleep, it spits on them, spitting sickness (ukukhafula amathe okugula). The whole stomach if looked into will be found to be full of spittle.

3.8.1.4.2 Bumthinta Kanjani Ubuthakathi BoMhlangwe Umlobokazi? Kungenziwani Ukuze Athole Abantwana?

Kuyenzeka ukuba umthakathi amthumele endlini yomlobokazi nomkhwenyana ukuze abakhwife ngokufa okuzobenza bahlale beziguli. Ngenkathi sebeyizinto ezigulayo akube kusahlala lutho kumlobokazi ngoba ukufa kuba nomthelela omubi ekubambeni kwakhe.

Uma ingene ithunyelwe endlini kanti usevele usemumethe umlobokazi, ungenwa ukufa okudala ukuba konakale lokho abesekumumethe ngoba phela usuke elula. Kungakho-ke nje engayi emfuleni uma kusenamazolo umlobokazi ngoba kusuke kubalekelwa ukuthi uzokweqa imeqo bese kuyachitheka okusesiswini uma izinyanga zisephansi.

NgokukaMhlongo, J.S. (1999b) kuyaye kuyobhulwa ukuthi abantu baguliswa yini kumbe umlobokazi akamumathi ngani. Uma sekutholakele ukuthi imbangela yezinkinga nguMhlangwe, kubizwa inyanga ezobethela umuzi ungabe usangena uMhlangwe. Uma-ke kwenzekile wabonakala ekhaya noma endlini, kubizwa yona inyanga futhi ifike iwuchele ngemithi uphenduke ikhubalo. Zisuke seziphelile-ke izinkinga zokuthakathwa kulowo muzi.

3.8.1.5 UMEQO

3.8.1.5.1 Uyini Umeqo? Usetshenziswa Kanjani Ekuthakatheni?

Umeqo ngumuthi othakelwe ukugulisa noma ukubulala. Kuyaye kuthi uma sewuthakiwe udwetshwe phansi ukuze lowo oqondiswe kuye aweqe. Kungakho-ke nje kuthiwa ngumeqo. Koweqile ungena ngezinyawo wenyuke njalo uze uyodala ukufa endaweni ethile, kungaba isemilenzeni, esinyeni ukuze kuvaleke imithambo yokuzala, esiswini, esifubeni noma ekhanda. Kuya ngokuthi umthakathi usuke ewuthakele ukwakha sippi isifo. Elinye igama lomeqo ngumbhulelo.

UNgubane, (1977:25) uwuchaza njengoba usuchaziwe umeqo, kodwa yena ubuye awubize ngomkhondo. Ubeka kanje:

...umkhondo specifically means "a track," but the action of contracting a disease by stepping over dangerous tracks is known as umeqo. All diseases contracted by stepping over something dangerous to health are known as umeqo, regardless of their symptoms.

Uyaqhubeka uNgubane, (1977:32) nobufakazi obufana nobabanye ngomeqo nanxa ebuye awubize ngombhulelo. Uwuchaza kanje ngolwasemzini:

The technique of placing harmful medicines is known as umbhulelo. This includes the medicines over which people "step", therefore contracting a condition known as umego.

It also includes smearing harmful substances on to objects which the victim is likely to touch, such as a handle of a hoe or plough or a tool.

USikhumbana owabe eyinyanga wayichaza indlela athakatha ngayo ngomeqo lapho exoxa noKohler, (1941:67). Wathi yena uma efuna ukudwebela umuntu, uthatha umbhulelo, awugaye bese kuthi uma ebona umuntu afuna ukumbekela wona noma ukumdwebela abesewuthela phansi endleleni noma athathe uqunga nje awugcobe kulo, abeselubeka endleleni khona ezofika alweqe adlule.

Unele aweqe nje lowo muthi abesehlathswa inhloko iqhekezeke phakathi, kwesinye isikhathi aze aphume umongoziya, kuqagambe yonke imithambo.

3.8.1.5.2 Umeqo Unamiphumela Mini Ekubambeni Komlobokazi?

Umeqo unomphumela owodwa nje kumlobokazi, ukuba angabambi kumbe asekubambile kuphuphume.

UKhuzwayo, M. (1999e) ufakaza kanye ngobubi bomeqo:

Intuthu yomeqo ingena ngezinyawo ikhuphuke iyohlala esinyeni isenze sishise, kungahlali lutho kumbe sivuvukale sivame ukumgulisa njalo nje umlobokazi, angakwazi ukubamba.

Unolwazi olubanzi noHadebe, M.D.S (1999g) ngemiphumela emibi yomeqo. Ufakaza kanje:

Umeqo udala ukuba isinye sishise kakhulu. Uma kukhona okuyimbewu okuhlalayo kuthola ukuthi isinye siyashisa kuyaphuma.

Umeqo uyakudala futhi ukubanda esinyeni. Uma isinye sibanda kakhulu ingane ayikhuli kahle ngoba ayiyitholi imfudumalo edingekayo. Uma ingaphumanga, ikhula kancane, ibe ncane kakhulu kunezinyanga zayo, izalwe incane iligundanyana kumbe izalwe iyisidalwa.

ObukaCele, N.E. (1999c) ubufakazi ngobubi obenziwa ngumeqo buhlasimulisa umzimba:

Kuyaye kucwiye isinye sembuzi noma isinye senkomo. Akunakwa lokhu, kuyalahlwa nje. Umthakathi-ke uyasizakala abesekuthatha ayokuthaka nemithi yakhe kwakheke isilwane esizokudla ihlule.

Uma eweqile lo meqo umlobokazi uyaye alunywe isisu azibhonqe phansi. Lapho-ke isilwane sisuke sesidla ihlule ebelizama ukuba yingane. Lesi silwane kungaba inyokana encane noma isibungu. Uma eke wathola umuthi wokuchatha onamandla angaba nenhlanhla ayibone le nyokana iphuma ithi 'bhalakaxa' phansi.

3.8.1.5.3 Ukwelashwa Komuntu Othole Umeqo Wokumbulala

Olunye uhlobo lombhulelo yilolo okusuke kuqondwe ngalo ukukhipha umphefumulo. Uma engasheshanga ukwelashwa angafa nokufa ngoba uma eweqile uqhuma igazi ngamakhala.

Ukukhishwa kwawo, umuntu ubhenyiswa wona lo muthi aweqile. Kuthathwa igazi leli eliphuma emakhaleni lithakwe neminye imithi, ancindiswe ngalo, azawulwe ngalo futhi. Kubuye kuthathwe lona lelo gazi ancindiswe ngalo.

Emva kwalokho uyaye aphuziswe umuthi okhiphayo ukuze akhiphe okubi ngaphakathi. Lowo muthi uwuphuza ngamahewu, ukhiphe leli gazi elichithekele ngaphakathi laze laphuma nangamakhala. Ulikhipha uliqede lo muthi bese siyasinda isiguli.

Okuhlalukayo ngokwelashwa kombhulelo lapha ukuthi umuntu welashwa ngendlela ongene ngayo. Uyakufakazela noMsimang, (1985 : 322) lapho ethi:

Ukuze abantu bangangenwa ngumbhulelo kufuneka inyanga yazi ukuthi umbhulelo uthakwa kanjani. Ukuze yelaphe ilumbo kufuneka ikwazi ukulisusa okungenjalo ngeke ilelaphe ngoba phela ngesiZulu isifo sikhishwa ngendlela leyo esangena ngayo. Uma umuntu ethakathiwe ngamafutha eqaqa uyokwelashwa futhi ngamafutha eqaqa.

3.8.1.5.4 Ukwelashwa Kowesifazane Othole Umeqo Wokuba Angakhulelwa

Owesifazane othakathwe ngomeqo welashwa yinyanga ekwaziyo ukwelapha umeqo. Ithaka imithi yokwenza izimbiza azoziphuza nalezo azochatha ngazo ukuze kuvuleke imithambo yokuzala evalwe ngumeqo, kumbe kube yizimbiza ezizomenza achame njalo ukuze kuphume la manzi ashisayo esinyeni.

Uma athola umeqo owenza ukuba abe nesibungu esidla ihlule esibelethweni, inyanga imthakela imbiza azode eyiphuza igcine iphumile le nyokana encane yathi "bhalakaxa" phansi.

3.8.1.6 ISITSHOPI

3.8.1.6.1 Yini Isitshopi? Sithakwa Kanjani? Angasizwa Kanjani Umlobokazi?

Isitshopi ngumuthi wokubulala othakwa ngobuthi obuthaka umeqo (umbhulelo) nokunye. Isitshopi sehlukile embhulelweni ngoba sona sixube insila yomuntu otshopwayo. Ingxubevange le kukholakala ukuthi iyakwazi ukukhetha lowo esuke iqondiswe kuye ngoba isuke ixutshwe ngensila yakhe njengomjuluko, izinzipho, izinwele, noma kusuke kubizwe igama lakhe ngesikhathi zibekwa kuleyo ndawo. Uma zingaqondiswanga kumuntu zingangena kunoma ngubani osuke engaqinile ngokwanele. Nampu ubufakazi obuhamba phezu kwala mazwi asebekiwe:

The harmful substances are believed to single out the victim if they have been mixed with his "body dirt" (i.e. sweat, nails

or hair), or if his name is mentioned when they are placed. In such cases they harm the intended victim only. If there is no specific victim, anyone who is not properly strengthened can be harmed.

(Ngubane, 1977:32).

UMsimang, (1975:331) ufakaza ngokuthi kuthandeka inhlabathi yalapho enyathele khona noma lapho echithe khona amanzi umlobokazi. Uma kutholakale eyalapho enyathele khona, umuntu uqumba isinye ehluleke ukuchitha amanzi (ukuchama). Kokunye ugcina ngokuphelelwa yinzalo, akanakubamba phela uma evuvukele isinye, usuke egula impela edinga ukwelashwa.

Zonke izinkinga eziqondene nemibhulelo nezinhlobo zokufa ezihambisana nawo njengaso isitshopi lesi, zidinga ukwelashwa yizinyanga eziyazi ngempela imithi yokwelapha izinhlobo ezahlukenene zemibhulelo. Umlobokazi lo oqunjelwa yisinye ngenxa yesitshopi kudingeka ukuba ayiswe enyangeni ezothaka umithi eqondene naso ngqo. Siyobohla- ke isinye agcine esebambile umntanomuntu.

3.9 UKUNGATHOMBI

3.9.1 Kuyini Ukuthomba?

Ukuthomba phela ukukhula kwentombazane noma komfana okwenzeka lapho seyifike ezingeni elithile lokukhula. Ukuthomba kusuke kuyizinkomba zokuthi lowo muntu othombile usengakwazi ukwakha umntwana uma ehlangana nomunye wobunye ubulili ngokocansi.

Isihloko sokuthomba-ke kuxoxiwe ngaso kakhulu esahlukweni lapho bekubalulwa khona ngamasiko okufanele agcinwe ukuze umntwana angabi nezinkinga zokungabambi emzini ngenxa yamasiko angenziwanga. Lapha sizophinda sithinte kancane ngokwenziwayo lapho ungasathombi.

3.9.2 Usizwa Ngani Umuntu Wesifazane Osesebangeni Lokugana Kepha Engathombile?

Wawungashadi uma ungathombanga ngoba kwakwaziwa ukuthi ngeke uze ubathole abantwana. Uma kubonakala kuqhubeka isikhathi kungenzeki lutho kuwe, kwakukhishwa imbuzi kukhulunywe nabangasekho kuthiwe, "Hhayi bo, menzeni abe ngumuntu, nimthombise ngoba ngeke athathwe muntu uma enje, ubuntu bakhe abuphelelele."

UHadebe, M.D.S. (1999e) uthi: "Kwakuye kuthi uma kubonakala umntwana edlulelwa yisikhathi sokuthomba kuyiwe kumuntu endaweni noma engenyanga, uma kwaziwa nje ukuthi uyawazi amakhambi okuthombisa. Wayenele angawasebenzisa lawo makhambi abeseyathomba. Uma kuhluleka amakhambi, kwakucelwa kwabangasekho ukuba bamthombise umntwana."

UMhlongo, J.S. (1999h) unobufakazi ngokusebenza komuthi wokuthombisa:

*Owesilisa noma owesifazane
ongathombanga ziyamthombisa izinyanga.
Zimthombisa ngomuthi obizwa ngokuthi
intani, oyisigaxa esibomvu. Uyawuphuza
achathe nangawo abeseyathomba-ke.*

Kuzo zonke izinhlobo zobuthakathi eseziveziwe kulesi sahluko kubekeka ngokusobala ukuthi ngempela ziyizimbangela zokungabambi komalokazana. Kuso sona lesi sahluko kusavezwa ukuthi injulalwazi yalolu cwaningo ilokhu iqhubeke njalo nokuvela. Ivela emisebenzini emihle nasemisebenzini yobumnyama okuwukuthakatha. Noma-ke kukubi lokhu okwenziwa ngabathakathi kodwa kuliqiniso ukuthi isayensi nobuchule babo buyasebenza. Kwala noma abanye babo bengazange bawubone umnyango wesikole, ukuyofunda izifundo eziphathelene nempilo yabantu kodwa isayensi ekubo ikhexisa imilomo.

Nokho-ke kuyathokozisa ukwazi ukuthi nanxa abathakathi bemile ngemithi yabo yokuthakatha, zisekhona izangoma nezinyanga eziyinyathela ngezinyawo imisebenzi yabo ngokusebenzisa eyazo isayensi, zigcine zelaphekile izifo. Kungakho nje kuqala babenukwa abathakathi bagcine bebanjiwe bajojwa kumbe badingiswa.

Esahlukweni esilandelayo kuzovezwa obunye ubunzima abanye babalobokazi abayaye bahlangabezane nabo lapho sebebambile. Leyo nkinga ngeyokuchitheka noma ukuphuphuma kwesisu lapho umlobokazi esesethembeni lobunzalabantu. Zizobekwa izimbangela zokuphuphuma kwezis, kubuye kubalulwe nezindlela ezinganqandwa ngazo lezi zinkinga. Kuzovezwa nemicimbi eyaye yenziwe lapho umlobokazi ephuphunyelwa yisisu.

4. ISAHLUKO SESINE

4.0 UKUCHITHEKA (UKUPHUPHUMA) KWESISU

4.1 ISINGENISO

Asikho isigaba empilweni yowesifazane ozithwele esibuhlungu njengokuchithekelwa yisisu. Kuliqinso ukuthi yena nomyeni wakhe kanye nomndeni nje wonke basuke benokuthokoza lapho ekhulelwe, bethokoziwa wukuthi sekuzofika umuntu omusha, lwande uzalo. Nokho-ke lesi simo sesejwayelekile ngezikhathi zanamuhla, kwazise phela imithi efana nezihlambezo eyabe idliwa seyabukelwa phansi. Lezo zihlambezo zazenza omkhulu umsebenzi lo empilweni yengane nonina. Ukuphuphuma kwezisu kwabe kuyivelakancane uma kuqhathaniswa nezikhathi zanamuhla.

4.1.1. Kuyini Ukuchitheka Kwesisu?

Ukuchitheka kwesisu kusho ukushona noma ukonakala kwengane isesesiswini sikanina bese iphuma seyishonile singakafiki isikhathi sokuba abelethe. Kungashiwo futhi ukuthi ukuchitheka kwesisu kuwukuphuphuma noma ukuphazamiseka kokukhulelwa ngaphambi kokuba kuphele amasonto angamashumi amabili nesithupha. Emva kwaleso sikhathi ingane esesiswini isuke isingumuntu ophilayo ngokusho komthetho wezwe laseNingizumu ye-Afrika. Isikhathi okuyisona okuvamise ngaso ukuphuphuma kwezisu sisukela esontweni lesithupha kuya kweleshumi owesifazane ekhulelwe.

ObukaSellers, (1993b:1004) ubufakazi ngokuchitheka kwezisu buthi:

Abortion is the interruption of pregnancy before the 26th week, after which the fetus is said to be viable, according to South African law. The peak time for abortions is between the 6th to 10th week of pregnancy.

Okuchithekayo kungaphuma kuselihlule noma kusengumbungu (ingane engakabi namathambo) noma kuphuphume umntwana osephelele ephuma esonakele noma eseshonile singakafiki isikhathi.

Uma uBryant, echaza izigaba zokukhula kwengane esiswini uthi, kuqale kube yihlule bese kuba ngumGawu, kube ngumBungu kugcine sekuyingane ephelele. Nanka amazwi akhe:

*...in its earliest to him distinguishable form, he called it iHlule (blood-clot); then prior 'to any appearance of hair' , an umGawu (a tiny-pumpkin); later, an umBungu (a roll-like-lump); and finally, an iNgane (a child).
(Bryant, 1949:621).*

Ezinye izinto ezithintekayo lapho isisu sichitheka kuba ngumzanyana okuyiwo obalulekile ekukhuleni kwengane esiswini, kanye nezitho ezinamathele kuwo. Ukuchitheka kwesisu kusuke kungokuphelele uma konke okuphathelene nengane esesiswini sekuphumele ngaphandle kwesizalo. Lokhu kuthinta ingane, umzanyana kanye nawo wonke amajwabu azungeze ingane.

Uma kwenzeke lokhu kuyaye kube nezinhlungu kwesingezansi kanye nokopha okukhulu esithweni sangasese sowesifazane. Lokhu kucishe kufane negazi lowesifazane uma eya ngamawala esikhathini.

Nampu ubufakazi bukaSellers, (1993b:1007) obugcizelela osekubekiwe ngezitho ezichithekayo:

An abortion is complete when all the products of conception (this includes the embryo and the placenta with intact membranes) are expelled from the uterus.

This is usually accompanied by lower abdominal pain and by fairly heavy vaginal bleeding, and may resemble a heavy period or menstrual bleed.

4.1.2 Izimbangela Zokuchitheka Kwezis

Ziningi kakhulu izimbangela ezidala ukuchitheka kwezis kwabesifazane singeqede ukuzibala. Ezinye zazo zichitheka ngenxa yokuhlukumezeka emphefumulweni nasemzimbeni, ukulimala nokopha kanzima, ukushaywa, amaphupho abangwa ukuthakathwa ngeziphonso, njalunjalo.

Nayo intukuthelo yabangasekho iyakudala ukuchitheka kwezis. Basuke beshaya lowo mndeni obacasulile ngoswazi oluncane. ngokuvumela ukuphuphuma kwesisu somlobokazi.

4.1.2.1 Ukuhlukumezeka Emphefumulweni

Ukuchitheka kwezis kuyenzeka kubantu abasebancane abasuke bezifake ezinkingeni zokukhulelwa bengashadile. Imvamisa yabo bahlukumezeka emphefumulweni ngoba sebephikwa ngamasoka, abanye bahlukumezeka ngenxa yezinkulamo neziqalekiso zabazali, abanye bahlukunyezwe ukucabanga kakhulu uma bekhulelwe besesezikoleni osekubaphoqa ukuba bashiye phakathi ukufunda.

Ukuzibona ukuthi usulahlekelwe ubuntombi bakho nokuthi usuzoba yigqabulambeleko kukwenza uhlale uhlukumezekile emphefumleni. Ziyachitheka izisu nakwabesifazane abashadile, okudalwa ukungahlalisani kahle nabasemzini. Owesifazane okhulelwe angahlala ehlukumezekile emoyeni ngenxa yokuhlushwa ngumamezala noma ngodadewabo bendoda kumbe kube yindoda yakhe uqobo emhlukumeza ngezenzo zayo zokungaziphathi kahle kwayo. Laba bantu asebebaliwe bejwayele ukuhamba phambili ekuhlaliseni kabi umlobokazi emzini, ahlale ekhahla isililo umntanomuntu.

Unobufakazi u-Ayisi, (1979:21):

It is believed that strained relations between the pregnant woman and her husband may cause complications during the gestation period and may result in miscarriage, a sign of the displeasure of the husband's ancestors. Every potential tension or open conflict is therefore resolved instantaneously.

4.1.2.1.1 Imiphumela Yokhlukumezeka Komphefumulo Nokusebenza Kanzima

Uhlukumezeka ngokomphefumulo kudala ingcindezelo okuthi ngokuhamba kwesikhathi kudaleke izifo eziba nomthelela omubi enganeni esesiswini bese siyaphuphuma isisu.

Ukuphuphuma kwesisu kuthathwa njengokulahlekelwa okukhulu. Lokhu kulahlekelwa akuchazi ukulahlekelwa ingane kuphela kodwa kusho ukwehluleka kowesifazane ukwandisa umndenini okungumsebenzi wakhe osemqoka kunayo yonke.

Kuba nobuhlungu nomunyu wokulahlekelwa, ukujabha nokuphelelwa yithemba nokwehluleka, ukungathokozi nokukhathazeka ngalokhu kulahlekelwa. Uhamba phezu kwawo la mazwi uSellers lapho ethi:

Depending on the desirability of the pregnancy, a miscarriage is experienced with a deep sense of loss. Often this loss relates not only to the loss of the fetus itself, but to the failure of the woman to function adequately as a woman.

Feelings of grief, loss, sadness, despair, failure, unhappiness and depression are common and may be intense.

(Sellers, 1993b: 982).

Esinye isifo esidalwa yingcindezelo ukukhuphuka komfutho wegazi. Umfutho wegazi yisifo esidalwa ukuncipha kwemithambo ethwala igazi eliya nelibuya enhliziyweni. Ukuncipha kwemithambo yegazi okudalwa yingcindezelo kuzenzekela ngokwemvelo. Le nkinga idala ukuba igazi lihambe kancane ngokungakhululeki ngoba imithambo isuke ingasavulekile ngendlela yokuthi lizigelezele ngokukhululeka. Ngaleyo ndlela-ke igazi elithwala umoya omusha (ohlangezile) alifinyeleli ngokwenele enganeni.

Inhliziyo-ke iyaye isebenzise wonke amandla enawo ukuphampa igazi. Le ndlela yamandla esetshenziswa yinhliziyi yiyo ebizwa ngesifo somfutho wegazi ophezulu. Uma inhliziyo iphampa igazi ngokungaphezu kwesikalo, nokuncipha kwegazi elihlanzekile elidingwa yingane, kugcina kudale ukuphuphuma kwesisu.

Ukukhuphuka komfutho wegazi uze uyofika ku 140/90 mmHg noma ngaphezulu, kuyizinkomba zesandulela sesifo sokuwa lapho kudlikizela khona umzimba.

Uma ukuncipha kwemithambo egijima igazi sekusezingeni eliphezulu nomfutho wegazi uyenyuka ube ngu 170/110 mmHg noma ngaphezulu. Uma izinga lokukhukhumala kwenhliziyo ngesikhathi izingoxi zayo zingenwa yigazi, kweqa u-100 mmHg, lokhu kuluphawu lokudlikizelelwa ngumzimba osekusesimweni esibucayi.

Uyakugcizelela uSellers, (1993b: 1164) ubungozi bomfutho wegazi ophakeme. Ubeka kanje:

When the blood pressure is raised to 140/90 mmHg or more, it is usually the first indication of pre-eclampsia.

If the vasospasm is severe, very high levels of blood pressure can occur, 170/110 mmHg or more. If the diastolic pressure exceeds 100mmHg, it is an indication of severe pre-eclampsia.

Ngokuqhubeka kwezinkinga kumlobokazi okhulelwe, zingaxazululeki, umfutho wegazi ophezulu ugcina sewudale isifo senhliziyo. Ziningi-ke izimbangela zesifo senhliziyo, enye yazo ngumfutho wegazi ophezulu. Noma yini ephazamisa ukugeleza kwegazi, njengokuncipha komgudu womthambo wenhliziyo omkhulu i-awotha, kungaholela esifweni senhliziyo. Uyakufakazela lokhu u-Anderson lapho ethi:

Heart failure may arise from a number of different conditions, such as high blood pressure...

Anything obstructing the normal flow of blood, such as mitral or aortic stenosis, will eventually produce severe heart failure.

(Anderson, 1975:211)

Onesifo senhliziyo ubonakala ngokuwa njalo nje. Ngenkathi equlekile igazi elihlanzekile alifiki enganeni, igcina ishonile bese siyaphuphuma isisu. Isifo-ke sokukhuphuka komfutho wegazi sibuye sibizwe ngesandulela-kuwa esidlikizisa umzimba. Uma singelashwanga singaholela ekubeni sibe yisifo sokuwa uqobo okuyisiqalo sesithuthwane. Ubufakazi bukaSellers, (1993b:1164) buthi: *"Gestational Proteinwric Hypertension is also referred to as Pre-Eclampsia and, if untreated, can lead to Eclampsia, which is the onset of fits or convulsions."*

Omunye umphumela omubi enganeni nakunina odalwa yiyo belu ingcindezelo, ukwehla kwamandla amasotsha omzimba. Amasotsha omzimba uhlobo lwezinhlayiyana olutholakala egazini. Umsebenzi walezi zinhlayiyana olubizwa ngokuthi ngamasotsha amhlophe, ukulwa abulale wonke amagciwane ezifo angena emzimbeni. Uma-ke sehlile izinga lokusebenza kwawo ngenxa yengcindezelo kumame ozethwele, izifo ziyazigidela nje lapha kuye, zigcine zidlulele kumntwana amthweleyo, zidlula ngegazi lakhe umame lo.

Inkinga okuyiyo eqeda amandla amasotsha omzimba ukungadli kokhulelweyo. Umuntu ocindezelekile ngokomphefumulo uyaye angakuthandi ukudla, inhliziyo ihlale imnyama njalo nje, azizwe esuthi umoya. Kuliqiniso ukuthi umuntu okhulelweyo kufanele adle ukudla okunezakhamzimba okusiza ekwakheni izitho namathambo engane esesiswini. Ngakho-ke ukungadli kwakhe kuyayithikameza impilo yengane kanti futhi namasotsha omzimba akabe esayithola imisoco eyakha amandla okulwa nezifo. Ngaleyo ndlela-ke ingane igcina iphuphumile.

Ukusebenza kanzima komuntu ozethwele nakho kuyazidala izinkinga zokuphuphunyelwa yisisu. Kusemqoka ukuba umuntu ozethwele abe

nesikhathi esiningi sokuphumula. Abesimame banamuhla bangena ezinkingeni zokuchithekelwa yizisu ngenxa yokuthi kwezinye zezimboni abasuke besebenza kuzo azibaniki ithuba lokuyophumula. Umuntu uvuvukala izinyawo nemilenze kuze kuyovuvukala ngisho ubuso imbala, ikakhulukazi kulabo abasebenza bemile. Kungakho-ke nje izinga lokuphuphuma kwezisu seliphezulu kunezikhathi zakudala.

4.1.2.1.2 Okungenziwa Ukunqanda Lezi Zinkinga

Uma okhulelwe ehlukumezeka ngokomphefumulo makangafeli phakathi okwebutho likaShaka. Ukufukamela izinkinga kunemithelela emibi enganeni esuke isabumbeka esiswini. Onezinkinga makaxoxele umuntu asondelene naye ngezinkinga zakhe, kungenzeka amnike ikhambi elingaba yisixazululo. Ukusizakala kwakhe ukuphepha kwempilo yomntwana osesiswini.

Uma ushadile mhlawumbe uxakwe yizenzo zomyeni ezikuhlukumezayo, bikela abadala emndenini. Bazohlala naye phansi bamkhuze okungenzeka awabone amaphutha akhe abeseyakuyeka akwenzayo.

Uma abasemzini bekugqilaza ngemisebenzi, usebenzisa okwembongolo ngoba phela kuthiwa ungumakoti lapha ekhaya, musa ukukuvuma lokho, kuzolimaza impilo yomntwana. Uma abasemzini bejwayele ukukuthwalisa imithwalo enzima njengezinyanda zezinkuni, imigqomo yamanzi akhiwa kude nasekhaya, amasaka okudla okuthengwa ezitolo ezikude, khuluma musa ukuthula. Uma bekugqilaza ngezingubo zomndenini wonke ukuba ziwashwe nguwe nsuku zonke, uzelule kuze kuvuvuke amaqakala, umele amabhodwe ekuseni nasemini nakusihlwa, khuluma ngoba kuzolimaza lokhu okumumethe. Isaga sithi ingane engakhali ifela embelekweni. Bikela

umyeni wakho noma udadewabo womyeni wakho osondelene naye umtshale ukuthi ukusebenza kanzima sekukwenza uzizwe ungasaphilile. Lowo ombikele uzolwedlulisela emndenini udaba bese beyakwelekelela ngeminye imisebenzi bangabe belokhu bekubhinqa, bekuhlukumeza ngokukubiza ngevila.

Okhulelweyo uyakudinga ukuphumula ikakhulukazi uma ukufukuza kwakhe sekumvuvukalisa izinyawo nemilenze. Ngaphandle nje kokuvuvuka, umuntu osebenza kanzima ekhulelwe uyaye abonakale eseqala ukopha. Akudingekile nangengozi ukuba okhulelweyo ophe, lokho-ke kusuke sekuyizinkomba zokuthi kukhona okonakalayo ngaphakathi.

Izinkinga mazixazululwe, zixazululwe ngomlomo. Nasendulo umndeni wawuhlala phansi zilungiswe ngomlomo izinkinga. Siyasho nesisho ukuthi izinto zoniwa ngomlomo, zilungiswe ngomlomo. Ngakho-ke indumalo nokuphatheka kabi osekudonse isikhathi eside kungaholela emfuthweni wegazi ongafanele. Ukuze umfutho wegazi ube sesimweni esifanelekile kufanele ixazululeke inkinga yokukhathazeka uma kungenzeka. Nampu ubufakazi obugcizelela lo mbono:

Prolonged disappointment and frustration may also result in subnormal blood pressure. Relieving the chronic stress, if at all possible, and at the same time developing a sensible attitude of mind, may be all that is needed to bring the blood pressure back to normal.

(Anderson, 1975:206).

4.2 UKUTHAKATHWA

Izisu eziningi zichitheka ngoba abalobokazi bethakathiwe. Ziningi izinhlobo zokuthakatha ezingabangela ukuba lowo okhulelwe agule kuze kuyothinteka akumumetheyo bese kuyachitheka. Nokho-ke kulo msebenzi sizothinta ezimbalwa nje.

4.2.1 IZINHLOBO ZOBUTHAKATHI

4.2.1.1 ISIBANGO (ISIPHONSO) NEMIPHUMELA YASO

Isibango yisikhafulo esithunyelwa noma ngubani, kepha kuba yizimbangi nabozalo abanomona abenza le misebenzi yobumnyama.

Ziningi-ke izinhlobo zesibango. Kukhona esokuphonsa ngezulu. Kukhona naleso sikhafulo sokummemeza ngomuthi umalokazana abeseshaywa luvalo qede asikwe ngaleso sikhathi, siphuphume isisu.

Uma ekuzonda ngempela umthakathi, efuna ukuba uze ufe ungagonanga uyaqhubeka nalobu buthakathi bakhe, umlobokazi ejwayele ukuphuphunyelwa yizisu njalo nje uma ekhulelwe.

Uyifakaza kanje uCele, N.E. (1999d) le ndlela yokukhafula:

*Uma esekukhafula umthakathi,
ukumemeza ngegama emumethe umuthi
athi: "We Nozibanibani, nango mina
uNozibanibani! Ngifuna ungalungelwa
lutho, nalokhu osukumumethe
makuchitheke!" Lo mkhuba uwenza
ebusuku engabonwa muntu. Lowo
okhulelwe uyaye ezwe esehlathwa*

yizibhobo ezimcima umoya. Kuyothi kusa ngakusasa sibe sichitheka isisu.

UCele, N.E. (1999d) ugeqa amagula kanjena:

Uyakukala phela umthakathi. Angithi mhlawumbe uhlezi naye egcekeni noma ungumakhelwane, uhleze eqaphile. Kuyaye kuthi lapho esebona izimpawu zokukhulelwa, ebona ukuthi useyasoleka umlobokazi, abesegadla futhi umthakathi.

Uma enenhlanhla lo mlobokazi ophonswayo (okhafilwayo), uyamphupha umthakathi. Uyaye aze asho nokusho athi, "Nginenkinga yokuphupha uNozibanibani."

4.2.1.1.1 Isibango Sezulu Nemiphumela Yaso

Uma bekhafula umlobokazi ngezulu kuyaye kuthi uma lizoduma lizwiwe nguye kuqala ukuthi lizoduma. Imizwa yakhe iyamtshela. Nangempela kuyaye kuthi lapho seliduma ashaywe uvalo olumnqamula amathumbu bese kuyachitheka akukhulelweyo.

Ubufakazi buka Mcetywa, (1991:38) ngezulu kuthi: "...the lightning is used to destroy other people's lives or property by evil doers."

Mayelana nezulu elithunyelwayo uKohler, (1941:46) uthi: "Omunye uyaye athunyelwe ngezulu. Kuyaye kuthi lapho liduma ashaywe luvalo esabe ukuhlala yedwa ngoba le nto isuke ithunyelwa ngumuntu."

4.2.1.1.2 Angasizwa Kanjani Lo Mlobokazi Ophonswayo?

Kuyaye kuyiwe esangomeni kuyobhulwa ukuze kutholakale ukuthi ziphuphuniswa yini izisu zomlobokazi. Uma seyitholakele imbanga, kuyaye kubizwe inyanga ezomcupha umthakathi, athi uyakhafula izibhobo lezo ziphindele kuye. Uma kuyisikhafulo sezulu naso siphindela kuye umthakathi, kuthi lapho liduma kungabe kusenzeka lutho kumlobokazi kepha uvalo lujuqe yena umthakathi.

Uma umlobokazi eqhela ukumphupha lo omphonsa ngesibango, inyanga iyakwazi ukulivala lelo phupho, lingaphinde libuye, aqhubeke nokukhulelwa aze abelethe sekufike isikhathi.

Ezinye izinyanga ziyawubethela umuzi, ziwubethele ngezikhonkwane ukuze ingasebenzi imithi yabathakathi phakathi kwekhaya. Ubungozi bokuduma kwezulu bungavinjwa kuphela ngamandla emithi yezinyanga ezinolwazi olunzulu ngokuvinjwa kwezulu. Emphakathini lapho umthakathi ekwazi ukuthumela izulu ngemilingo yakhe esitheni, inyanga iyaye ibethele ngokugximeka izikhonkwane ezinamandla okudonsa lesi sikhahlu sesibhakabhaka (umbani) ngaleyo ndlela-ke bese kusinda imiphefumulo eminingi.

Usafakazela wona la mazwi uMcetywa, (1991:39) lapho ethi:

Dangers of ukududuma or izulu can be prevented by the practitioners specialist powers. In a society where a sorcerer is supposed to be able to direct the very lightening against the enemy by magical means, the heaven-doctor is kept busy placing magically prepared pegs (izikhonkwane) which will attract the powerful

impulse of sky-god and thereby save the lives of men.

4.2.1.2 AMAPHUPHO NEMIPHUMELA YAWO

Omunye uyaye achithekelwe yisisu ngenxa yamaphupho awaphuphayo. Amaphupho ayehlukahlukana. Omunye unele aphuphe amanzi nje, bese siyachitheka isisu. Omunye uyaye aphuphe ebona umuntu othile nesilwane sakhe kube sengathi lesi silwane siyinja yakhe ajwayele ukuhamba nayo umthakathi. Uyaye abesemphupha emsasazela ngayo le nto esasilwane esiyinja isho ukumudla imqede.

Omunye uyaye aphuphe sengathi usasazelwa ngenkunzi yenkomo esho ukumhlaba imbulale. Uma nje eke waphupha elinye lala maphupho ushaywa luvalo maqede sichitheke isisu.

4.2.1.2.1 Sizo Luni Olungatholakala?

Kuyaye kuyiwe enyangeni eyazi imithi bese ikhipha imithi ezovala amaphupho. Emva kwalokho ayaphela la maphupho abemhlupha, aphinde akhulelwe andise inzalo umlobokazi.

UKohler, (1941:48) uyibeka icace indlela yokuvalwa kwamaphupho. Uthi kuyaye kubizwe inyanga ibizelwe ekhaya lalo muntu ohlushwa yiphupho. Kuyaye kuthi lapho seyifikile bese ithuma omunye ukuba ahambe ayofuna isiduli kude le nomuzi. Uma esesitholile uyabuya azotshela inyanga ukuthi usitholephi.

Uma sebefikile esidulini inyanga iphuzisa isiguli umuthi wokuphalaza, uma sesiphalazile siyaye sigeze umzimba. Umuntu okhishwa iphupho uphalaza ecimezile uma sekusile, kodwa uma ehlanze kungakasi akacimezi ngoba usuke engayiboni into ayihlanzayo. Uma isiguli sesiqedile ukuphalaza nokugeza ngomuthi, inyanga iyawugqiba umgodi bese itshela isiguli ukuthi asibuyele ekhaya singabheki emuva size siyongena endlini.

Ukumba nokugqiba umgodi esidulini noma endleleni noma phakathi kwemifula emibili kuqondisa ukuthi iphupho livalelwe phakathi emgodini, liphumile manje kulo muntu ebelithunyelwa kuye, selisele endle.

UTikoloshe yisilwane sokuthakatha esakhiwa ngekhubalo. Naso lesi silwane sisangena ngaphansi kwamaphupho. UTikoloshe uthunyelwa kwabangakhulelwe nabakhulelweyo. Lowo okhulelwe uyaye aphuphe sengathi ulele nomuntu wesilisa kanti ulele noTikoloshe. Uma nje eke wazibona ehlangene nalo muntu wesilisa ngokocansi kuthi kusa sibe siphuphuma leso sisu.

Unobufakazi obuhamba kanje uNgcobo, Z.F. (1999b) ngokuphuphunyelwa izisu:

Uma ngikhulelwe ngiyaye ngiphuphe umuntu wesilisa. Kwesinye isikhathi kuyaye kube yindoda yomLungu, kwesinye isikhathi kube yiNdiya. Uma ngike ngaphupha ngenza okuthile nalowo muntu-mbumbulu, nakanjani siyachitheka leso sisu ngakusasa.

Okuyinkinga futhi ukuthi uma ngiphuphe ngilele nomuntu wesilisa ngingakhulelwe, kuyaye kuse sengisesikhathini.

NjengeMpundulu, uTikoloshe wakhiwa ngumuntu, kanti ubukeka ufana nse nomuntu lapho sewakhiwe. Umsebenzi wawo ukuthunyelwa ukuba uhlukumeze izimpilo zabantu. Lokhu kufakazelwa nanguMcetywa, (1991:41) lapho ethi: "*Like iMpundulu the Tikoloshe familiar is man-made and it usually appears like a human being. It is usually used or sent to destroy life of human beings.*"

Esinye seziguli zikaKohler, (1941:47) siveza lobu bufakazi ngemisebenzi kaTikoloshe:

Kuyaye kuthi uma ngikhulelwe afike uTikoloshe ngilele angishaye esiswini lapha, isisu sibe buhlungu ngize ngizale siloko saba buhlungu njalo. Ngiyaye ngithi uma sengibeletha kuphume isinye; umzanyana uphume usuluhlaza usubolile, bese kuba buhlungu kakhulu esinyeni nasemilenzeni.

Uma umuntu efuna ukufuya uTikoloshe uwuthenga kumuntu onawo. Lowo muntu othengisa ngoTikoloshe uyaye anike umthengi umuthi ozobanga

ukuba awubone uTikoloshe lo awuthengayo. Lokhu ukwenza ngoba phela uTikoloshe akabonwa ngabantu abadala, ubonwa ngabantwana kuphela. Uma umuntu esewuthengile uTikoloshe, unikwa umuthi azowugcoba emehlweni nasezandleni, bese kuvuleka amehlo ambone uTikoloshe wakhe. Umuntu futhi akakwazi ukubona uTikoloshe womunye umuntu, ukwazi ukubona owakhe kuphela.

4.2.1.3.1 UTikoloshe Uhlala Kuphi? Udlani?

UTikoloshe awuhlali endlini, uhlala endle nje abe elokhu evakasha ekhaya abuye anyamalale aye lapho endle.

Nampu ubufakazi buka Kohler, (1941:68) ngoTikoloshe:

Kwesinye isikhathi uTikoloshe uhamba nabantwana babafana ayodlala nabo, abaphe ukudla okuningi akuthatha emahhotela nasezitolo ngoba phela akabonwa, ufika azithathele.

Udlala nabo, abaphe ukudla, kuthi umntwana oke wafika washo ekhaya ukuthi umbonile amshaye kakhulu amncishe nokudla, ngakho-ke abantwana abalingi basho ukuthi kade bedla noTikoloshe ebapha ukudla.

...uTikoloshe udla nje zonke izinhlobo zokudla. Uma efika izingane zidla emzini, uyadla nje angabonwa ngabantu abadala, noma izingane zimbona ngeke zisho lutho. Kwesinye isikhathi adle nje nabantu abadala bengamboni, babone ukudla kuphela bangazi ukuthi kuqedwa yini.

4.2.1.3.2 Izindlela Zokuxosha uTikoloshe Ovakashela Umlobokazi

Ngokuka Mhlongo, J.S. (1999i) umuntu ovakashelwa yisilwane (uTikoloshe) uya enyangeni ezomnika umuthi owakhiwe ngesidikili. Ngalo muthi lowo onenkinga uzophalaza, achathe, ageze ngawo zonke izinsuku. Emva kwalokho uyanyamalala uTikoloshe.

Nanti elinye ikhambi elivezwa inyanga uSikhumbana ngokuxoshwa kukaTikoloshe:

*Uma kukhona oTikoloshe emzini, sengifuna
ukubaxosha, ngithatha amafutha
kaTikoloshe ngiwahlanganise neminye
imithi, bese ngingena kuzo zonke izindlu
zalowo muzi ngiwushise kuzo zonke izindlu
ukuba bangabe besangena endlini.
Ngiwushise umuthi ngizungelezele umuzi
ukuze bangangeni phakathi komuzi.*

(Kohler, 1941:68).

Mayelana nokuhlola ukuthi amafutha kaTikoloshe yiwo ngempela yini ukuze usebenzise wona amafutha akhe lapho sewumbulala, kuKohler, (1941:68) sithola lobu bufakazi:

*Amafutha kaTikoloshe ahlolwa kanje:
kuthathwa uluthi lugcojozwe emafutheni
kaTikoloshe, bese lufakwa emanzini
ahambayo, kodwa amanzi angagijimi
kakhulu, uluthi aluyi lapho kuya ngakhona
amanzi, luphinda la kuvela ngakhona
amanzi. Umuntu akakwazi ukuwathola la
mafutha ngaphandle kokuya enyangeni
ebabulalayo. Kuyaye kuthi la oTikoloshe
bethunywe khona ukuba bayothakatha, lo
muzi othakathwayo ubize inyanga*

*ezobethela, itolome uTikoloshe kuthi kusa
abeseququbele engasakwazi ukuhamba.*

*Inyanga ebethele iyaye imbulale, imxhonxe
bese kutholakala amafutha.*

Indaba yokuthi uTikoloshe ubulawa ngemithi ethakwe ngamafutha kaTikoloshe ifakazelwa yinkulumo kaMsimang, (1975:322) lapho ebalula khona ngokubethelela izifo:

*Lapho kubethelelwa umphezulu
kusetshenziswa imithi eqondene nezulu
kuthi lapho sekubethelelwa izifo
kusetshenziswe imithi eqondene
nemibhulelo nezichitho namalumbo. Ukuze
abantu bangangenwa umbhulelo kufuneka
inyanga yazi ukuthi umbhulelo uthakwa
kanjani. Ukuze yelaphe ilumbo kufuneka
ikwazi ukulisusa, okungenjalo ngeke
ilelaphe ngoba phela ngesiZulu isifo
sikhishwa ngendlela leyo esangena ngayo.*

*Uma umuntu ethakathwe ngamafutha
eqaqa, uyokwelashwa futhi ngamafutha
eqaqa. Umehluko munye kuphela; imithi
yokuthakatha isetshenziswa iluhlaza kanti
eyokwelapha iyashiswa ibe izinsizi noma
amafutha. Lokhu kufakazelwa nayizindlela
ezithile zokwelapha kodokotela; izifo
ezifana nopokisi nokunye, zelashwa
ngamagciwane kapokisi nokunye okunjalo.*

4.2.1.4 IMIMOYA EMIBI YABANTU ABANGASEKHO

4.2.1.4.1 Ibahlukumeza Kanjani Abakhulelweyo?

Imimoya emibi phela yileyo yabantu asebashona okuthi ngenxa yezizathu ezithile ikakhulukazi isikhwele ibuye izophuphumisa izisu zabantu abaphilayo. Imvamisa le mimoya ichitha izisu zabantu abaphilayo abangabanakwabo. Lo moya omubi uyaye ubone nje ukuthi umnakwabo usezethwele bese ufika ngesimo sephupho. Uma lowo ozethwele eke wamphupha nje umufi, siyachitheka leso sisu.

Le nkulumo kaMcetywa, (1991:37) ifakazela lo mbono osubekiwe:

Most of the bad spirits are human spirits. This set of bad spirits range from the living-dead bad spirits to the man-made bad spirits. The living-dead bad spirits refers to the ordinary living-dead good spirits acting badly.

Nampu ubufakazi buka Ngcobo, Z.F. (1993b) ngokwakwenziwa ngumnakwabo kuye:

Sekuneminyaka eminingi ngiphuphunyelwa yizisu. Okokuqala ngaphupha ngibona umnakwethu osewashona, ngakusasa ekuseni sachitheka isisu. Ngamphupha kanye, emva kwalokho ngase ngiphupha abantu besilisa njalo nje bese ziyachitheka izisu.

4.2.1.4.2 Ungavalwa Kanjani Umoya Omubi Ochitha Izisu?

UMhlongo, J.S. (1999j) ufakaza kanje ngembangela yokuhlupha kukamufi nangendlela okudanjiiswa ngayo ulaka lwakhe:

Umufi, okungumfazi owashonayo uze achithe izisu zikamnakwabo nje kungoba indoda (umfelwa) yakhe isuke ingalenzanga isiko lokumbikela ngokungena kukamnakwabo ekhaya. Kuyaye kudingeke ukuthi lapho seyithatha omunye umfazi ihlabe imbuzi ishise nempepho ibikele umufi ikhulume ithi: "Ngale mbuzi Masibanibani ngikubikela ukuthi nangu uMasibanibani osezongena endlini yakho avuse umuzi."

Lo mfazi ochitha izisu kumnakwabo usuke ebulawa yisikhwele, ebona umuntu angamazi endlini yakhe. Uyaye amangale athukutheliswe ukuthi ngubani lo osegcwele indlu yakhe. Indlela-ke yokusombulula inkinga yokuchithekelwa yizisu wukuba kwenziwe isiko lokubika umfazi omusha kumufi, iyokuma-ke inzalo.

4.2.1.5 UKULIMALA NEMIPHUMELA YAKHO KOKHULELWE

Ukulimala okungadala ukuchitheka kwesisu kungabangwa ukushaywa kanzima esiswini, ukuwa ushayeke isisu, ukulimala engozini mhlawumbe yemoto. Uma lezi zinhlobo zokulimala zidale ukuba okhulelwe ophele ngaphakathi, kuba nemithelela emibi kumntwana. Nokho-ke akujwayelekile noma ngabe umuntu uwile noma eshayeke esiswini. Kungenzeka-ke uma umuntu elimele mhlawumbe engozini yemoto. Uchaza khona lokhu uSellers, (1993b:1196) lapho ethi: "*Trauma is a rare cause, whether from a*

fall or from a direct blow to the abdomen. (It may occur in motor accidents)."

Olimele ezithwele kuyenzeka ashayeke isisu kuze kuyothinteka ingane uqobo. Uma elimele kanzima kakhulu iyashona bese siyaphuphuma isisu. Kungenzeka futhi ukuba ingathinteki ingane kepha yena unina ophele ngaphakathi noma ophele ngaphandle. Uma ophele ngaphakathi leli gazi okufanele ngabe liqhubeka nokwakha izingxenye ezithile zomntwana liyaye libe ngamahlule, ngaleyo ndlela-ke lingabe lisakwazi ukuthwala umoya odingwa yingane, ohlanzekileyo phela. Alibe lisakwazi nokuthwala imisoco okufanele idliwe ngumntwana ngoba lisuke seliphazamisekile. Lokho kungadala ukuba umntwana afele esiswini.

Uma ophele ngaphandle okhulelwe kwenzeka sona lesa. Igazi elidingwa yingane nonina liyamoshakala ngenkathi opha, ikakhulukazi uma opha kakhulu siyachitheka isisu.

Kuyenzeka futhi ukuba ngokulimala kakhulu kuphazamiseke umzanyana. Ngaleyo ndlela umzanyana uyagudluka endaweni yawo wehlele endaweni engafanele kodwa esesibeledweni (Placenta Praevia). Lokhu kugudluka komzanyana endaweni yawo kudala ukuthi umuntu ophe kakhulu kanti kuyingozi enganeni ukopha komuntu okhulelwe. Igazi lisemqoka empilweni yengane, ukuchitheka kwalo kusho ukuchitheka kwesisu.

Uyakufakaza uSellers, (1993b:1203) lokhu lapho ethi:

... a portion of the placenta separates from the decidua wall, causing bleeding from the ruptured maternal sinuses where the separation has taken place.

Ukulimala futhi kungadala ukuthi umzanyana ungagudluki kepha uhlubuke kancane esebelethweni (Placenta Abruptio). Lokhu kubangela ukopha okungaphazamisa umntwana osakhulayo okungenzeka kudale ukuphuphuma kwesisu.

4.2.1.5.1 Sizo Luni Olwalutholwa Ngokhulelweyo Owophele Ngaphakathi Emandulo?

Nasemandulo abantu babelimala, okwakubasindisa ezingozini ukuthi zazingakabibikho izimoto eziningi kangaka. Kwabe kuyivelakancane ukubona imoto ngoba amadolobha ayengekho. Kwakungafani nezikhathi zanamuhla lapho abantu sebefa ubuthaphuthaphu yizingozi zezimoto kwazise phela sezaba ziningi kanti futhi abantu abaningi sebehlala ezindaweni ezingamadolobha.

Nokho-ke noma kunjalo abantu babelimala ngezikhathi zakudala, abanye babeshaywa, abanye bawe emaweni beyotheza njalonjalo. Ubuchule bezinyanga zakithi nobabantu nje jikelele ababehlakaniphile babusebenza kakhulu ngoba babekwazi ukusiza abalimele bekhulelwe, basinde, zingaphuphumi nezisu. Zazingekho phela izibhedlela nemitholampilo.

Ngokuka Mhlongo, J.S. (1999f) owophele ngaphakathi ekhulelwe wabe esizwa ngale ndlela:

*Wabe ephuziswa umhlabele othakwe
ngomuthi obizwa ngokuthi umagwaz'ucaca.
Kwakugaywa amahlamvu nezimpande
zawo bese eyaphuziswa olimele. Wayenele
angawuphuza nje bese liyahlakazeka ihlule*

liqhubeke igazi nokwenza umsebenzi walo, lingaphumi.

Mayelana nolimele qede kwathinteka umzanyana, noma okhahlelwe esibelethweni uthi kwakusetshenziswa wona lo mhlabelo kamagwaz' ucaca bese kuthi leli gazi elophele ngaphakathi liqhubeke nokuphuma kube sengathi umuntu usesikhathini bese lisheshe linqamuka kodwa wawungeke usibone isisu siphuphuma. Nanamuhla, ngisabasiza abalimele ngalo mhlabelo.

Obuka Khuzwayo, M. (1999c) ubufakazi ngokusizwa komuntu owophele ngaphakathi ekhulelwe buthi:

Kuqala babeyivelakancane odokotela abelapha ngemithi yesiLungu. Zazingekho nezibhedlela lezi esezagcwala izwe lonke. Owayelimele wophela ngaphakathi sasimngquma ngamanzi anosawoti. Emva kwalokho sasenza umbhubhudlo kasawoti ngamanzi abandayo simchathe ngawo. Sasingaphuphumi isisu kodwa igazi elophele ngaphakathi laliphuma selingamahlule, phela usawoti uyalidonsa ihlule ulikhiphele ngaphandle.

4.2.1.5.2 Sizo Luni Olwalutholwa Ngowophele Ngaphandle?

Usiphakela lolu lwazi UKhuzwayo, M. (1993c) nosizo ababesizwa ngalo:

Umuntu okhulelwe kwakuthi lapho elimele anikwe usizo oluphuthumayo ngoba kwakubalekelwa ukuthi angophi isikhathi eside kuze kuchitheke akumumetheyo.

Wayeqale agezwe inxeba ngamanzi abandayo. Phela amanzi abandayo ayakunqamula ukopha. Emva kwalokho inxeba lalinanyekwa ngodaka olubandayo, nolumnyama olutatshwe emfuleni. Lolo daka luyakubamba ukopha kanti futhi luyashesha ukupholisa amanxeba. Uma lungekho udaka, inxeba lelo lalinanyekwa ngobulongwe emva kokuba seligezwe ngamanzi abandayo.

Lalingathintwa inxeba ngamanzi ashisayo ngoba phela wona enza ukuba igazi liphume kakhulu.

Emva kokuba inxeba selinanyekwe ngodaka noma ngobulongwe kwakunqamuka khona manjalo ukopha, liphole ngokushesha nenxeba ngaphandle kokuchitheka kwesisu. Namuhla-ke olimele usephuthunyiswa esibhedlela noma emtholampilo kodwa impilo yayiqhubeka nje kahle sisebancane ngaphandle kokuyiswa kodokotela. Abantu abamnyama bahlakaniphile, nanamuhla basazelapha abangafuni ukuya kodokotela. Nabafana babeshayana izingozi ekwaluseni bese bezinameka ngodaka noma ngobulongwe zisheshe zizipholele izingozi.

4.3 IZIFO EZITHATHELWANAYO NOKUCHITHEKA KWEZISU

Izifo ezithathelwanayo ziningi kakhulu. Ezinye zazikhona emandulo kepha engaziwa amagama azo kepha izinyanga zazikwazi ukuzelapha. Ezinye zazingekho, sezivela nje manje kulesi sizukulwane sanamuhla. Nokho-ke kulo msebenzi sizothinta ezimbalwa.

Abakhulelwayo babesinda ekuphuphunyelweni yizisu ngoba kwakuthi lapho bekhulelwe impilo yabo yansuku zonke kube ukudla izihlambezo. Izihlambezo zazithakwa ngendlela yokuthi zibulale konke okuyisifo esihlasela unina nengane. Izihlambezo phela zinguzifozonke, zazisetshenziswa emandulo, nanamuhla basekhona abazidlayo lapho bekhulelwe. Bazi kahle ukuthi impilo yengane isuke isengcupheni ngaphandle kwazo. Bayazi nokuthi ozidlayo akabi nazo izinkinga lapho esebeletha.

4.3.1 IZIFO ZESINENE

Izifo zesinene yizifo ezithathelwanayo. Onaso usuke esithole ngoba ekade ehlangene ngokocansi nonaso. Ziningi nazo lezi zifo kepha lapha kuzothintwa lezo eziphuphumisa izisu. Eziningi izifo zesinene zenza ukuba izingane zizalwe ziyizidalwa.

4.3.1.1 UGCUNSULA NOKWELASHWA KAWO

Ugcunsula ngesinye sezifo zesinene esiyingozi kakhulu. Uma owesifazane okhulelwe esitholile siyabolisa lapha esinyeni. Sidala izilonda ezihlasela imithambo yokuzala ibole ivuze ubomvu. Ingane-ke iyonakala nayo ngoba nomzanyana usuke sewonakele kuchitheke konke sekubolile.

Umzanyana osuwonakele ubonakala ngokuba ube mkhulu, uthambe, ube nombala osaphuzi bese uba nembukumbuku yezincezu ezinamafutha. Kuwo kuba khona ukumila kokusaziboyana nokubola kwezixwexwe zenyama. Iziboyana lezi zisuke zingakakhuli, ziba ziningi bese ziba isixhoba esihlangene. Kuba nemithambothambo yegazi ehlangene nezicubu zenyama namaseli anqwabelene ngokungafanele, anezimila

eziningi, ezincanyanyana, ezingangezinhlamvana zembewu engangeyamabele.

USellers, (1993b:1075) ugcizelela isimo somzanyana onesifo lapha:

A large, bulky, boggy, pale-yellow placenta with friable, greasy cotyledons. There is proliferative villitis and necrosis, the villi are immature, large and clubbed. There is extensive stromal hyperplasia with small multiple miliary gummata.

Ngokuka Mhlongo, J.S. (1999g) othole lesi sifo kufanele kuthi lapho eqala ukubona izilonda esithweni sakhe sangasese aphuthume aye enyangeni ezomnika imbiza ethakwe ngomnungumabele nomdubu. Ngaleyo ndlela-ke zisheshe ziphole izilonda zinqandeke zingakafiki esibeledweni.

4.3.1.2 INGCULAZI

Isifo lesi esingumashayabhuqe. Siyathelelwana naso kanti sasingekho emandulo. Singena kumuntu ngokulala nonaso. Okhulelwe nongakhulelwe angasithola futhi ngokuba athinte igazi lomuntu onaso bese lingena kuye ngesilonjana noma ngabe sincane kangakanani.

Siyangena futhi kumuntu ngokuba ajove ngenaliti noma azawulwe ngensingo ekade isetshenziswa ngonaso.

4.3.1.2.1 Yiziphi Izimpawu Zayo?

Lesi sifo sisha. Sabe singekho ngezikhathi zakudala. Sidalwa yigciwane elibizwa phecelezi nge [Human Immuno-Deficiency Virus (HIV)]. Ukuze uhlale wazi ukuthi unaso noma awunaso yini lesi sifo kufanele uye

kodokotela besilungu ucele ukuba bakuthathe igazi. Lelo gazi-ke liyaye lihlole ukuthi selinalo yini leli gciwane lengculazi.

Osenalo leli gciwane uma selingulisa uhlala ngokuphathwa ngumkhuhlane. Uma enalo mkhuhlane uphathwa yikhanda, aphathwe ngumphimbo, aqaqanjelwe amalunga omzimba wonke, ahlale ngokukhathala, angakuthandi ukudla, ajuluke njalo ebusuku, abe nezindlala entanyeni, emakhwapheni nasezimbilaphini, akhwehlele into engapheli, azace abe ngamathambo, abe namabala ezilonda ebusweni nasemzimbeni.

4.3.1.2.2 Sithintana Kanjani Nengane Kokhulelwe? Selashwa Kanjani?

Zonke lezi zifo esezibalwe ngenhla zidalwa ukuthi asuke engasekho amasosha omzimba avimba noma abulale izifo ezingena egazini. Inkinga yaleli gciwane ukuthi liyawabulala la masosha, aliwabheki. Uma engasekho-ke la masosha izifo ziyazigidela nje egazini agcine eshonile lowo onalo.

Ingane ekhulelwe isimama ngoba igazi likanina liphila lingenasifo. Uma-ke igazi lalo mame selinaleli gciwane, isifo lesi sidlulela enganeni bese siyaphuphuma isisu. Uma singaphuphumanga ishonela esiswini ayibelethe seyashona kudala. Uma ibe nenhlanhla yazalwa iphila, ihlala izinyangana bese iyashona.

Okwamanje ikhambi lokuselapha lesi sifo alikaveli. Zikhona izinyanga engiye ngazivakashela ngenjongo yokuthola ukuthi seziyakwazi yini ukuselapha lesi sifo. Zonke zithe zisalizama ikhambi.

Okugcizelelwa ngabezempilo nokho ukuba abantu basivike lesi sifo ngokuba umuntu abe nomaqondana oyedwa othembekile, noma-ke kuthi uma ezohlangana nomuntu angazi noma unaso yini lesi sifo agqoke ijazi lomkhwenyane.

Mazingasetsheziswa izinsingo nezinaliti esezike zasetshenziswa ngabanye abantu. Malingathintwa igazi lomunye umuntu engagqokiwe amagilavu ezandleni.

4.4 EZINYE IZIFO EZITHATHELWANAYO EKUNGEZONA EZESINENE

4.4.1 ISIFO SOFUBA

4.4.1.1 Hlobo Luni Lwesifo Ufuba?

Lesi yisifo esijwayele ukuhlasela amaphaphu. Uma sewungenwe yigciwane lesifo sofuba uyafa uma ungalashwanga. Amaphaphu siwahlasela ngokuba kwakheke izilonda ezigcina ziwadlavudlavuzile uma singaphuthunywanga ngokwelashwa.

Lesi sifo sithathelwana ngokuba onaso akhwehlele noma athimule. Ngaleyo ndlela kuqhasha amathe anamagciwane esifo sofuba athathwe ngumoya ayongena kwabasondelene naye ngokuba bawahogele.

Ukulala nomuntu onaso kuyingozi. Ngesikhathi ephefumula amagciwane angena kuwe wena ongenaso. Kuyingozi futhi nokuqabulana nomuntu onaso ngoba amagciwane aso uwathola kalula.

Isifo sofuba singesinye sezifo eziyingozi kumuntu. Emakhulwini amaningi eminyaka lesi sifo siqhubeka nomsebenzi waso omubi wokubulala isizwe. Izigidi ngezigidi zabantu zichithe izinsuku zazo zokuphila osizini ngenxa yalesi sifo esibadla kancane, kancane sibe singumbulali woqobo.

Uyibeka kanje le ndaba yalesi sifo u-Anderson, (1975:240) uthi:

Tuberculosis (TB) is one of the most serious diseases known to man. For many centuries it has silently carried on its dreadful work of destroying the race. Millions of people have spent their days in misery because of this slow but sure killer.

4.4.1.2 Uzibona Ngani Onaso? Sinamthelela Muni Enganeni Esesiswini?

Onesifo sofuba uzibona ngokuba ejwayele ukujuluka kakhulu ebusuku. Uhlala ekhathele nsuku zonke, isisindo somzimba wakhe siyehla, azace ngoba ukudla akakuthandi. Uhlala ekhwehlela zonke izinsuku kanti izikhwehlela azikhiphayo ziba negazi. Uhlala ekhala nangezinhlungu esifubeni.

Uma okhulelweyo elashwa asidluleli enganeni. Akhona-ke amaphilisi aqondene naso okuthi kungatholakala ukuthi unaso lesi sifo bese ukuwadla kwakhe kuba yinsakavukela umchilo wesidaba.

Uma okhulelweyo enaso kepha engalashwa futhi, amagciwane aso adlulela enganeni ayikhulelwe ngegazi lakhe bese siyachitheka leso sisu ikakhulukazi uma izinyanga zisephansi.

4.4.1.3 Selashwa Kanjani Isifo Sofuba NgokwesiZulu?

Njengoba kulo msebenzi kugxilwe ezindleleni zasendulo zokwelapha, kuzobekwa ukuthi abaphethwe yiso izinyanga zazibelapha ngamiphi imithi. Nanamuhla zisekhona izinyanga ezikwaziyo ukuselapha lesi sifo. Ziba khona-ke nezingasazi isisusa sale sifo, kuthi lapho onaso ezofuna usizo kuzo zimnike imithi yokuphalaza kanti ngokwenzenjalo ziyamqedela. Uma ephalaza izilonda lezi ezisemaphashini zivuleka kakhulu, zophe kakhulu futhi.

Izinyanga ezisazi kahle lesi sifo azimphalazisi kepha zimphuzisa imithi esibulala ngaphakathi lesi sifo ipholise nezilonda ezisemaphashini.

Nampu ubufakazi bukaMhlongo, J.S. (1999d) ngokwelashwa kwalesi sifo ngendlela yesiNtu:

Umuntu onesifo sofuba uphekelwa umuthi obizwa ngokuthi ukalumuzi otholakala endle. Lo muthi uyimpande, ubiliswa nomunye obizwa ngomhlonyana kuthi lapho seyipholile le mbiza bese kufakwa uju lwezinyosi phakathi kuyo.

Uhlala ngokuyiphuza le mbiza lowo ogulayo aze asinde nezilonda ziphele nya emaphashini. Uma esheshe welashwa ingane ayikhulelwe ayisitholi lesi sifo, uze abelethe iziphilela njengosheleni.

4.4.2 ISIMUNGUMUNGWANE

4.4.2.1 Hlobo Luni Lwesifo Lolu?

Lesi sifo sivame ukuphatha abantwana kepha nabo abadala siyabahlasela ngoba siyathelelwana. Amagciwane aso atholakala kalula ngomoya ophefumulwa yilowo onaso. Kungakho onalesi sifo evalelwa yedwa uma esalashwa aze ahlangane nabanye lapho sesiphelile.

Siyingozi kakhulu kanti onaso uqala ngokuba nomkhuhlane omgodolisayo bese kulandela ukukhwehlela nokuvuza kwamafinyila, amehlo avuze izinyembezi, azizwe ekhathele ngaso sonke isikhathi.

Emva kwezinsuku ezintathu simqalile uyaye avelwe amaqhutshana amancane ebusweni nasentanyeni. La maqhubu agcina esande nomzimba wonke, amehlo abe bomvu nezindebe zomlomo zibe bomvu.

Ezinye izinhlobo zesimungumungungwane ziyadlondlobala zize zifike esimweni esibucayi. Singaphawula nje amathansela, umkhuhlane owuthola uma ungenwe ngamakhaza emaphashini nokuvuvukala kwengaphakathi lendlebe. Esinye isifo esingavamile kodwa esiyingozi kakhulu ukuvuvukala kobuchopho.

Uyayigcizelela u-Anderson, (1975 : 184) le ndaba:

Some cases of measles go onto more serious conditions, such as tonsillitis, pneumonia, and otitis media or middle ear disease. One rare but serious complication is encephalitis, or inflammation of the brain.

Ezinye izimpawu zesimungumungwane kuba yimfiva noma imbo, umalaleveva, ubuhlungu nokuvuvukala kwamalungu, ubuhlungu bomphimbo, ukuba namathuthumbana ezindebeni zomlomo ngaphakathi. Kungaba ukuqubuka okuba sebusweni nasezindlebeni, kwesingenhla somzimba nasentanyeni. Ngosuku lwesibili ukuqubuka lokhu kwehlela kwesingezansi.

USellers, (1993b:1112) usichaza kanje lesi sifo nemiphumela yaso:

Fever, malaria, conjunctivitis, rhinitis, tracheobronchitis, Koplik's spots on the mucous membranes of the mouth or labial mucosa. A rash: macula papula rash on the face, ears, upper trunk and neck. By day 2, it appears on the lower trunk.

4.4.2.2 Ukuxhumana Kwaso Nokuphuphuma Kwesisu Nokwelashwa Kwaso

Impilo yengane ekhulelweyo incike kakhulu kwekanina. Uma unina enalesi sifo esiqala ngokuba abe nemfiva, ugcina esesidlulisele enganeni. Izifo izithola kunina ngegazi. Ngakho-ke, uma unina esethelele ingane ngaso ayiphili, iyashona bese siyachitheka. Uyakufakazela uSellers, (1993b:1112) lokhu lapho ethi: *"The effects of measles on pregnancy are abortion and premature labour."*

Onesimungumungwane akudingi nanokuthi aze aye kodokotela abamhlophe. Bakhona abantu nabangesizo nje izinyanga abawaziyo amakhambi okuselapha. Nazo izinyanga ziyakwazi ukuselapha.

Lesi sifo siyelapheka ngemithi yesiNtu uma kusheshwe kwasukunywa. Uma umuntu esehlale izinsukwana engalashwa siyambulala nokumbulala ikakhulu izingane.

Abanye abayiswa emitholampilo uma behlaselwa yisimungumungwane. Abanye bavele baqonde emaxhaphozini, bafike bakhe amahlamvu omuthi onezimballi eziphuzi obizwa ngokuthi isisinini. Babuye bakhe namanye amakhambi khona emaxhaphozini, amanye awo okungumunyane bafike ekhaya bawagxobe bawahlanganise nesisinini.

Onesimungumungwane uyaphuziswa, achathwe abuye agezwe ngazo lezi zimbiza abantu abazithakela zona. Ukuqubuka lokhu kuqedwa ngokugcoba ibomvu bese eyashabalala amaqhubu esimungumungwane. Alipheli isonto ugula uma uke welashwa ngamakhambi esiNtu. Ocine ngenxa yomkhuhlane uconsiselwa amaconsi esisinini emakhaleni. Uyaye abeseyathimula, vulekiyane imithambo yokuphefumula ngaphandle kokuconsisela ngemithi yasemakhemisi.

UMhlongo, J.S. (1999c) unobufakazi obuhamba kanje ngokwelashwa kwesimungumungwane:

Ophethwe yisimungumungwane uphuziswa abuye achathwe ngomuthi obizwa ngokuthi uxhaphozi. Kuyaye kukhiwe inhlabathi yesiduli yenziwe udaka abesegcotshwa umzimba wonke ukuze kuphele amaqhuquva. Uma singekho isiduli kusetshenziswa ibomvu.

Baningi kakhulu abantu abazinyanga nabangezona abasaqhubeka namanje nokwelapha isimungumungwane kwabadala nabancane ngaphandle kokubayisa kodokotela bemithi yesiLungu.

Abaningi basebenzisa umuthi obizwa ngokuthi yidlonzo balihlanganise nembijanyana kasawoti. Kuthiwa kufanele libe lula lingafakwa kakhulu

idlonzo kumuntu okhulelweyo ngoba linamandla angahlukumeza ingane. Umuntu okhulelweyo akachathwa ngalezi zimbiza ngoba singaphuphuma isisu. Uyaziphuza nje kuphela. Uma ngabe ubengakaqubuki ebusweni, kuyaye kuthi emva kwezinsukwana eqalile ukusebenzisa izimbiza zesimungumungwane, abonakale eseqala ukuqubuka. Lokhu kusuke kusho ukuthi izimbiza sezisikhipha ngaphakathi isimungumungwane, ukuphumela kwaso ngaphandle kusho ukusinda kwakhe.

Siyabehlula nabeLungu lesi sifo uma isiguli siya kubo sesisingene kakhulu. Izingane ezinaso zifa ubuthaphuthaphu uma zephuzile ukulethwa kodokotela. Uma sithe siqala nje ingane yabe ilethwa kodokotela bayakwazi ukusingoba.

4.4.3 ISIFO SOVENDLE

Lesi sifo siphatha abancane nabadala. Siyathathelwana naso njengezinye esezibaliwe. Sasikhona emandulo, sisabagulisa namanje abantu. Lolu hlobo lwesifo lukuphatha qede ukhubazeke imisipha yomzimba neyokuphefumula.

Umuntu simngena ngokuba aqalwe imfiva, aphathwe yikhanda nomphimbo ube buhlungu. Kuyaye kube sengathi uyaphela lo mkhuhlane ubuye ubuye futhi emva kwezinsukwana. Lapho-ke ohlaselwe yiso uyaye ezwe amalungu omqala nawomgogodla eqina, kube buhlungu imisipha okungalandelwa ukuvendlezeka kwezitho zomzimba njengomlenze noma ingalo. Bagcizelela bona lobu bufakazi oBarnhart nomntakwabo, (1992:1613) lapho bechaza isifo sovendle bethi: *"An acute, infectious virus disease that destroys nervous tissue in the spinal cord causing fever and paralysis of various muscles..."*

4.4.3.1 Sinamthelela Muni Kumntwana Osesiwini?

Ukukhubazeka kwemisipha yokuphefumula kubangela ukuthi owesifazane okhulelwe angakwazi ukuphefumula ngendlela efanele.

Lokho kuphazamisa umntwana osakhulayo esiswini ikakhulukazi ezinyangeni zokuqala zokukhulelwa. Lokho bese kudala ukuthi ingane ishone, siphuphume isisu ngoba isuke ingasawutholi umoya ohlanzekile egazini likanina.

Ukukhulelwa kungaqhubela phambili isifo sokuvuvukala komfunkulu, kanti lesi sifo siyingozi kakhulu kokhulelwe ngoba simenza azwele kalula. Lezi zinhlobo zokugula zingakhinyabeza izicubu ezisemgudwini wokuphefumula kanti baningi abafayo ngenxa yalesi sifo.

Ufakaza kanje uSellers, (1993b:1115) ngobungozi bePholiyo:

Pregnancy aggravates poliomyelitis and polio is dangerous in pregnancy due to the increase susceptibility of the woman. The bulbar variety may paralyse most of the respiratory muscles and there is an increase mortality rate.

4.4.3.2 Selashwa Kanjani Lesi Sifo?

Zikhona izinyanga ezabe zikwazi ukwelapha lesi sifo ngezikhathi zasendulo. Nanamuhla zisekhona eziselaphayo lesi sifo. Nokho-ke kuya ngamakhambi asetshenziswa inyanga leyo. Njengoba izinyanga zigcwele izwe lonke nje, awefani amakhambi eziwasebenzisayo ukwelapha izifo.

UMhlongo, J.S. (1999c) uthi lesi sifo selashwa ngomuthi obizwa ngokuthi uvendle otholakala ngaseMangwaneni. Uyagxotshwa lo muthi bese ehlala ngokuwuphuza lowo onalesi sifo. Ngaleyo ndlela-ke uyasinda onaso.

Abathandayo bangaya kodokotela bemithi yesiLungu ngoba nabo bayakwazi ukuselapha lesi sifo.

4.4.4 ISIFO SOKUVUVUKA KWESIBINDI (HEPATITIS 'B' VIRUS)

4.4.4.1 Sifo Sini Lesi?

Lesi sifo esibangwa yigciwane elitholakala egazini lomuntu, embewini yowesilisa nowesifazane, ematheni, emjulukweni, emchamweni noma endleni yakhe. Lesi sifo sisuke singene kumuntu ngokuba adle ukudla noma aphuze amanzi analolu hlobo lwegciwane abese lidlulisela kwabanye ngalezi zindlela esezibaluliwe.

Ongenwe yileli gciwane uphathwa isifo sesibindi, sivuvukale. Izingxenye zamehlo ezimhlophe ziphenduka zibe nombala ophuzi. Uyaye aphilaze, abe nemfiva, angakufuni ukudla. Umchamo wakhe uyaye uphume unenyongo echitheke.

4.4.4.2 Sinamthelela Muni Enganeni? Angasizwa Kanjani Onaso?

Isibindi yisitho somzimba esisemqoka ekwakhekeni kwegazi. Uma sekuvuvukele sona kusuke kungasahambi kahle ukukhiqizeka kwegazi elidingwa ngumntwana nonina. Kanti futhi lona leli gazi likanina elisuke selinaleli gciwane lithi lingadlulela kumntwana naye abesengenwa yilo leli gciwane abeseyashona, siphuphume isisu.

Mayelana nokuselapha uMhlongo, J.S. (1999e) uthi siyabehlula odokotela lesi sifo kanti ziyakwazi ukusinqoba ezinye izinyanga, kodwa kufanele sisheshe siphuthunywe zisaqala nje izimpawu zaso.

Nampu ubufakazi obendlalwa nguMhlongo, J.S. (1999e) ngokwenzeka kunina:

Odokotela banenkolelo yokuthi lesi sifo njengayo ingculazi, aselapheki. Siyakwazi thina zinyanga ukuselapha. Sake samhlasela umama wami, ngamyisa kodokotela kodwa bangitshele ukuthi ngeke asasinda ngoba lesi sifo aselapheki.

Ngasukuma phansi ngazelaphela yena mina uqobo. Ngasebenzisa umuthi obizwa ngokuthi ngumavumbuka. Lo muthi uwubona ngokuthi uvele uvuvukale nje empandeni yomunye umuthi. Uyawukha-ke uwugaye bese uyawubilisa. Umama wayesehlala ngokuphuza lo muthi waze wasinda qingqo. Miningi iminyaka eseyadlula ngimelaphile kodwa usaphila nanamuhla.

4.5 ISIPHETHO

Ngeke siziqede zonke kulolu cwaningo. Ziningi kakhulu izifo ezithelelwanayo ezithi zingaphatha abakhulelwayo bese kuphuphuma izisu. Eziningi zazo zabe zikhona emandulo kepha zingaziwa ngamagama. Izinyanga zazikwazi futhi zisakwazi namanje ukuzelapha ngoba isayensi yabantu abaNsundu ijulile.

Ezinye zazibagulisa abakhulelwe kepha zazingakwazi ukwedlulela ezinganeni ababezikhulelwa ngoba babedla kakhulu izihlambezo.

Nanamuhla izinyanga nabanye nje abangezinyanga basakwazi ukuthaka imithi yokwakha izihlambezo.

Uyayigcizelela noBryant, (1949:629) le ndaba yosizo lwemithi yesiNtu:

Miscarriages (ukuPupuma isiSu, or ukuBuluba) are rather frequent among the Zulus. But their chemist-shops are well supplied with preventatives (generally called an umSekelo, a propper-up); for instance, the hyrenacantha scandens, the uMatunga (cyrtanthus obliquus), the umKuhlu (strychnos) and several other plants, many of them apparently possessing tonic properties.

Ngala mazwi uBryant uzama ukusitshela ukuthi ukuphuphuma kwesisu kuyinto evamile emphakathini wamaZulu, kodwa izitolo zemithi yemvelo zinayo imithi evikelayo ebizwa ngomSekelo. Eminye yaleyo mithi nguMathunga, umKhuhlu neminye nje eminingi eyakhiwe ngezibulalanhlungu.

4.6 OKWENZIWAYO UMA ISISU SICHITHEKILE

4.6.1 UKUGEQWA

4.6.1.1 Ugeqelwani Ochithekelwe Yisisu?

Ophuphunyelwe yisisu ugeqelwa ukuthi kuphume konke ukungcola okuzinsalela okuwukungcola okusale ngenkathi kuphuma ingane. Enye injongo yokugeqwa kwakhe ukukhipha igazi elibi nokukhishwa kokufa okuyikho okube yimbangela yokuchitheka kwesisu. Ukugeqwa kwakhe

kuyindlela futhi yokuhlanza isinye ukuze kuthi mhla ebamba ahlale kahle umntwana esibelethweni esihlanzekile. Isisu phela sifana nethuna, ngakho-ke kusuke kukhishwa nomoya womntwana oshonele esiswini uma egeqwa.

4.6.1.2 Ugeqwa Ngubani? Nini?

Umuntu ophuphunyelwe yisisu akageqwa yinoma ngubani. Kuyaye kukhethwe umuntu owazi izimbiza zokugeqa noma kube inyanga ekwazi ukuthaka izimbiza zokumgeqa. Izimbiza zokugeqa zikhipha yonke imfucuza ngaphakathi, azisetshenziswa kumuntu okhulelwe ngoba kungachitheka akuthwele uma ekhulelwe.

Ophuphunyelwe ugeqwa masinyane emveni kokuba sichithekile isisu ukuze kusheshe kuphume konke okusele ngaphakathi funa kuze konakale bese kugulisa unina.

4.6.1.3 Ugeqwa Ngani? Kanjani?

Ugeqwa ngezimbiza ezifana nogobho, umxukuzo (okhipha igazi elibi) umathunga, unguduza nezinye, kuya ngokuthi inyanga ithaka kanjani. Uyachathwa ngalezi zimbiza noma aphuziswe zona.

4.6.2 UKUGEZWA

4.6.2.1 Ugezelwani Ochithekelwe?

Umuntu ochithekelwe kufana nokuthi ufelwe. Kuyisiko elenziwayo leli lokuthi uma kukhona oshonelwe agezwe. Kuyindlela le yokumhlanza isinyama ngoba oshonelwe usuke emnyama noma engcolile.

4.6.2.2 Ugezwa Ngubani? Ugezwa Nini?

Ugezwa ngumnyeni wakhe ngokuba akhiphe imbuzi. Ugezwa emva kwezinsukwana nje egeqiwe ngoba ngeke ahlangane nomyeni wakhe engagezwanga, kwazise phela ufana nomuntu oshonelwe yingane kanti futhi usuke esengumdlezana. Umuntu ochithekelwe yisisu uhlala izinyanga ezintathu engahlangani nomyeni wakhe.

4.6.2.3 Ugezwa Ngani?

Ochithekelwe yisisu ugezwa ngembuzi. Kuyaye kukhishwe umswani kuyo bese uthwalwa ngamakhosikazi aye nawo ngaphandle komuzi. Usezophuma-ke lowo ofelwe aye ngaphandle abesegezwa umzimba wonke ngomswani, egezwa yiwo amakhosikazi.

4.6.3 UKUZILA

4.6.3.1 Uzilani? Uzilelani? Uzila Nini?

Uzila ukuhlangana nomuntu wesilisa ngoba usuke esemnyama kanti futhi engumdlezana. Okunye okudala ukuba azile ukuhlangana nomyeni wakhe ukubalekela isifo esingangena kuye umyeni, okuyisifo sensila.

Akazidli futhi izinto ezinobisi njengamasi nje. Umuntu ofelwe uyaluzila ubisi ngoba uma eke waludla izinkomo zincishelwa lubisi noma lushe luphele nya. Ukuzila ukuqala ngaso lesi sikhathi kuphuma isisu, ezile zonke lezi zinto esezibaliwe.

4.6.4 ISIFO SENSILA

4.6.4.1 Sifo Sini Isifo Sensila?

Isifo sensila isifo esitholakala noma esihlasela umuntu wesilisa ohlangana ngokocansi nomuntu wesifazane ophuphunyelwe yisisu wangageqwa.

Okwesibili, isifo sensila siyamhlasela umuntu ongumfelokazi uma egcina engageqwanga, wangagezwa futhi. Siyamngena futhi owesilisa olale nowesifazane osesikhathini.

4.6.4.2 Ubonakala Ngani Onaso?

NgokukaKhumalo, R.S. (1999f) umuntu onesifo sensila uyagqunqa ebusweni abe mnyama bhuqe, amile uboya bonke ubuso. Izinwele zakhe ziba lula, zibe bomvana, zibe mayakayaka. Uphathwa nayiqolo lenyuke

ngomgogodla sengathi uphethwe yisilonda somkhuhlane. Lokhu kudala ukuthi ahambe eqhothile.

Uyaye abeseba nephika elimcinanisa kakhulu ahluleke ukuphefumula agcine eseshonile uma engayanga enyangeni ezomelapha masisha.

Izimpawu zalesi sifo zithi azefane nezengculazi, umehluko ukuthi izinyanga ziyakwazi ukwelapha isifo sensila.

4.6.4.3 Selashwa Ngani?

"Umuntu uncindiswa ngemithi efana nomlulana, umklele, achathwe ngesiqandamatshana kusetshenziswa izingxabo zaso ukuze kukhishwe izinsimbane ezingamahlule asuke esemgogodleni," kusho uKhumalo, R.S. (1999f).

4.7 ISIPHETHO

Kubalulekile ukuba sifundisiswe lesi sahluko ikakhulukazi ngoba sivula amehlo omphakathi nangamasiko okufanele bawalandele lapho bephuphunyelwe yizisu.

Kufanele kugcinwe wonke amasiko okulobolelana ukuze kungathukutheli abalele lapho eseshadile, kuchitheke izisu. Uma esekhulelwe makazidle izihlambezo. Zithakwa ngendlela yokuthi zibe nguzifozonke, zivikele ingane isakhula esiswini ize iyotetwa iphilile .

Makabalekelane nezinto ezizomenza ahlale ekhathezekile emoyeni, angasebenzi futhi ngokuzikhandla.

Uma kukhona akusolayo okuyisigulo makaphuthume ezinyangeni noma kodokotela ukuze asheshe athole usizo.

Abantu abamnyama abayeke ukuwabukela phansi amasiko abo, bayeke nokugxeka imithi yesiNtu ngoba izifo eziningi ezehlula abamhlophe ziyakwazi izinyanga ukuzelapha ngoba zinobuchule obunzulu ezabushiyelwa ngoyisemkhulu. Bheka nje, odokotela abamhlophe bakwazelaphi ukugeqa nokugeza umuntu ophuphunyelwe noma oshonelwe? Bakwazelaphi ukwelapha isifo sensila?

Masithi sizidla izinto zezinye izizwe sibe sigxilile nakokwethu, singabi ngamalulwane. Ulwazi olutholakala ocwaningweni olwenziwa ngabantu bakithi kuhle singalugodli, kepha siludlulisele nakubantwana bethu ukuze nabo baluchathazele ezabo izizukulwane. Izingane zethu zingazifaki ekufeni zibhekile, kuthiwe zibulawa yingculaza kanti zidliwa yizifo zabantu abamnyama ezifana nesifo sensila.

5 ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO NESIPHETHO

5.1 Ukuhlaziywa Kocwaningo

Kulo msebenzi kuvunjululwa amasiko esiNtu angasanakiwe ngenxa yokuthi abukelwa phansi. Abekwa ngokusobala la maqiniso abantu abamnyama asebesaba ukuwakhuluma nokuwaveza ngoba bethi aphikisana nenkolo yobuKhrestu.

Kusizwa umphakathi oxakekile kulo msebenzi ikakhulukazi labo abasazogcagcisa abantwana babo, nalabo asebenezinkinga emendweni yabo ngokungabatholi abantwana.

Isiko lokulungiselela ukukhulelwa empeleni aliqalwanga mhla intombi incanyiswa. Indaba isuswe emuva esikweni lokukhulisa umntwana lapho engena ezingeni lokuthomba. Lelo siko libekwe njengamanye anomthelela ekubambeni nasekungabambini kwakhe. Iqiniso liye lavezwa kulolu cwaningo mayelana nokuthi abaphansi baqala ukubamba iqhaza elikhulu ekulungiseleleni umntwana ukuba abe yinzalabantu noma yindalabantu, okuyisiko lokumkhulisa. Phela enye injongo yokugcina leli siko kusuke kungukubonga kwabaphansi ukuthi umntwana bamfikisile kuleli banga, ibanga lokuthi mhla wagcagcelwa aze akwazi ukuzala.

Liyaqhakanjiswa isiko lokuncamisa intombazane elenziwa lapho sekusondele izinsuku zokuba igcagce. Kuzo zonke izinto acelelwa zona lihamba phambili. Kuqhakanjiswa nohlobo lwezilwane ezihlatshwayo

ngoba kwazona zinemithelela esemqoka emalungiselelweni asuke enziwa ukuze umlobokazi afike ahambe phambili.

Indawo lapho umntwana ebekwa khona, okungumgonqo ibekek njengendawo engcwele lapho esuke ehlezi khona nabakubo abaphilayo nabangasekho. Lolu cwaningo luhlaziya yonke imininingwane eyenziwayo ngesikhathi umntwana ogcagcayo esesemgonqweni. Okubalulekile ukuthi abantu asuke ehlezi nabo ngabantu besifazane asebemkantsh' ubomvu kwezokuziphatha emendweni. Usuke ethola ulwazi olusuke luzoba ngumgogodla wempilo azoyiphila emzini lapho bemyala laba bantu ahlezi nabo. Izalukazi ahlezi nazo zisuke zibeka nezifiso zokuba aze abe nabantwana phambili. Lapho-ke siyasibona isihloko salolu cwaningo sithinteka ngoba enye yezinjongo ukuveza izindlela zokulungiselelwa kokukhulelwa.

Ukuthintwa kwezindawo okufanele umlobokazi adlule kuzo ezinjengomsamo nesibaya kugqanyiswa ngokusobala ukuthi kunaziphi izinhloso. Nalapho esefikile emzini eseyogcagca iyabalulwa inqubo yokwenziwayo ukuhlanganisa izithutha zakubo kamakoti nezasemzini ukuze zisebenze ngokubambisana kwinhlalakahle yakhe, ikakhulukazi ekumupheni abantwana.

Kulolu cwaningo ibekwa ngokusobala inkinga angahle ahlangabezane nayo umlobokazi lapho esezinzile emzini. Inkinga yokungabatholi abantwana izedlula zonke angase ahlangabezane nazo. Izimbangela zokungabatholi abantwana ziningi kodwa kufanele kuqalwe ngokuba ageqwe. Uma kwehluleka leyo mizamo kuphindelwa kubona abangasekho kuyoxhunyanwa nabo ngenjongo yokucelelwa umlobokazi nomnyeni wakhe

ingane. Kugqanyiswe okwenziwayo uma egeqwa nalapho sekucelwa ingane kwabangale.

Izinkinga eziningi ezivela ngoba sekuze kwayiwa kwababonayo ziyavezwa kulolu cwaningo. Kukhuthazwa nokuthi umphakathi uzixazulule ngoba zivezwe zonke izindlela ezingabasiza ezinkingeni zokungabambi. Buningi nobufakazi bezinyanga obuveziwe ukukhombisa ukuthi ngempela isayensi yabantu abaNsundu yabe isebenza emandulo, isasebenza futhi nanamuhla kanti isayosebenza kuze kube phakade.

Ukuchitheka kwezisu kwasebebabambile kungenye yezimbangela zengcindezelo kubalobokazi. Izinto ezincane nje ezibukelwa phansi njengokugcinwa kwamasiko zivezwe ngobufakazi babantu abangofakazi bokuthi izinto ezithinta abangasekho zingezinye zezimbangela zokuchitheka kwezisu. Ziyavezwa-ke nezixazululo ezizosiza abanalezi zinkinga kulo msebenzi wocwaningo.

Abashaya umthetho wokuthi makukhishwe izisu ababange besayiveza inqubo yokufanele kwenziwe ngumuntu osuke ekhiphe isisu njengokugeqwa, ukugezwa nokuzila izinto ezithile. Lo mthetho abawubukanga ngeso lokulandela amasiko esiNtu nemiphumela emibi eyenzekayo lapho bengawagcini la masiko emva kokukhipha izisu. Isifo esizishaya sangculazi (isifo sensila) esitholwa ngabalisa abahlangana nabakhiphe izisu sizoba inkinga emphakathini. Nokho-ke kulo msebenzi kuthe ngokuvezwa kwesiko elenziwayo kochithekelwe isisu kwagqama ngokusobala ukuthi bangasizakala nabakhiphe izisu ngoba abahlukene nabantu abasuke besebumnyameni. Ubumnyama babo busuka ekutheni ingane ephuma seyishonile umphefumulo wayo usuke usele esiswini

sikanina. Ngakho-ke ngoba isisu sisuke sesifana nethuna, kuyavezwa kulolu cwaningo ukuthi kufanele kulandelwe yiphi inqubo.

5.2 Izincomo

Kulo msebenzi-ke kugqugquzelwa ukuba abantu bangawalahli amasiko angumgogodla wesizwe noma ngabe bangamaKhrestu. Bakhona labo abathi bengamaKhrestu bebe bewagcina amasiko abo, kuyancomeka lokho. Kulo msebenzi kugcizelelwa nesiko lokuba umlobokazi azigcine iziyalo ayalwa ngazo lapho esesemgonqweni ngoba ukuba luhlanguhlangu emzini kuyabathinta abaleleyo bese beletha imiswazi kwazise phela bafuna kube khona ukuhloniphana nokuthula emindenini. Leli siko lokuhlonipha, ukuthula nokuzithoba kubo bonke abantu yilo kanye futhi elifunwa nguMvelinqangi. Intsha mayiyeke ukukipita bagcine bezele abantwana bengalotsholiwe, lokhu kuyabathukuthelisa abaphansi, imiswazi iwele kubo nakubantwana.

Obuka Msimang, (1975:249) ubufakazi buthi: *"Imishado ephakathi kwezithandani zodwa imindenini ishiywe ngaphandle ivama ukuba ibumba elibhidlikayo."*

Kulo lona lolu cwaningo kugqugquzelwa abazali ukuba bawagcine amasiko afana nokukhuliswa kwabafana namantombazane lapho ethomba. Kugqugquzelwa nokuthi abazali abayilande impilo yabantwana babo, babe nobudlelwane nabantwana ukuze kube nokuxoxisana lapho abantwana beba nezingqinamba ezimpilweni zabo. Kunabantwana asebekhulile abagcina bengathombanga, bangazixoxi futhi nabazali lezi zinkinga ukuze babafunele abantu abazi imithi yokubathombisa noma ukubacelela ukuthomba kwabaphansi. Ezinye zezizathu zokwanda

okungaka kongqingili nezitabane yikho ukungathombi lokhu. Abayeke abazali ukudida isiko lokukhulisa umntwana lapho ethomba nesiko lokumemulisa. Mabahlwaye ulwazi kwabazi ngenqubo yamasiko abafuna ukuwenza ngaphambi kokuwagcina. Ukwenza isibonelo: alemuliswa igqinkehli.

Kuyanconywa futhi ukuba obaba babenzele abantwana babo imincamo ngoba ngale kokubavalelisa nje ngayo, kusuke kuthintwa nabaphansi ukuba baze bababheke nasemzini, babaphe inzalo nenhlalakahle. Kuveziwe-ke nokubaluleka kohlobo lwenkomo ehlatshwayo lapho kwenziwa umncamo. Abantu mabangahlabi noma iyiphi nje inkomo. Bayohlaba inkomo engafanele bese ziyabheda izinto phambili. Kuyagcizelelwa futhi kwabasemzini ukuba bawagcine amasiko okwamukela umlobokazi njengesiko lokumthela ngenyongo nje, ngoba lokho nje kukodwa kunomsebenzi okuwenzayo kumlobokazi.

Ngalo msebenzi abantu abanomalokazana bazowuyeka umkhuba wokubabiza ngezinyumba lapho bengakhulelwa ngoba zendlaliwe kulolu cwaningo izimbangela ezingaba nomthelela ekubambeni kwabo. Zibaluliwe izifo, imimoya yabangasekho, ukungawagcini amasiko, ukuthakathwa nokunye. Ziveziwe nezindlela zokuqqa lezi zinkinga.

Kunconywa nokuba lenziwe isiko lenhlambuluko noma ukuthelelana amanzi kwabaxabaneyo ngoba ukungezwani ekhaya kuthinta abangasekho bese befulathela bayeke ukuletha izinhlanhla komalokazana. Uma futhi kunamasiko athile enziwayo, kudingeka ukuba izinto ezithile zizilwe ngempela. Ikanti namakholwa aba nezikhathi zokuzila izinto ezithile njengokudla inyama nje ngezikhathi ezithile. Kuyenzeka futhi ukuba kuthi ikholwa lapho linenkinga elifuna ixazululeke noma kukhona

into eliyicelayo lihlale kube nezinsuku elizila ngazo izinto ezifana nokudla ngoba likholwa ukuthi izophenduleka imithandazo yalo uma lithandaze laze lazila. Pho-ke ngoba inkolo yoMdabu nezinye izinkolo kunokufanana nje igxekekwani inkolo yoMdabu, ibizwe ngeyabahedeni?

Kulolu cwaningo kuphakanyiswa ukuthi labo abaphuphunyelwa yizisu mabayifune imbangela yalokho, bangafeli phakathi. Ziveziwe-ke izimbangela zokuchitheka kwezisu nezixazululo zazo.

Abantu basemzini kabayeke ukuhlukumeza omalokazane ngokomoya ikakhulukazi uma bekhulelwe bayeke nokubafukuzisa ngoba lokho kuba nemithelela emibi ezinganeni abasuke bezithwele. Omalokazane abaxoxe ngezinkinga abahlangabezana nazo ukuze kutholakale izixazululo. Ukuthula kwabo babe besha ngaphakathi kudala izifo ezinjengokukhuphuka komfutho wegazi, izifo zikashukela nezifo zenhliziyo okugcina kube nemithelela ezinganeni abazikhulelweyo, kuphuphume izisu.

Lo msebenzi ukubeka ngokusobala ukuthi ukushaywa kanzima kowesifazane okhulelwe kuyayibulala ingane esiswini ngoba ukuchitheka kwegazi kokhulelwe kuyingozi. Ngakho-ke abesilisa abanomkhuba wokushaya abakuyeke lokhu. Kukhona nalabo abaze bakhahlele omakoti babo ezinyeni bekhulelwe. Ukwenza leso senzo akugcini ngokuhlukumeza umakoti kuphela, kufa nengane asuke eyithwele.

Kulolu cwaningo kuxwayiswa abantu ukuba bejwayele ukungazibeki noma kanjani izingubo zabo zangaphansi. Umthakathi othakatha ngokucwiya izingubo zangaphansi uyasizakala uma izingubo zakho zibekwe budedengu. Kuvuswa nabenza imisebenzi ukuthi lapho behlabile

mabazigadisise izitho zezilwane abasuke bezihlabile ngoba abathakathi bayazicwiya bazithake neminye imithi ngenjongo yokuba kuchitheke izisu kwabakhulelwe.

Ukuphupha usocansini nomuntu ongesiyena umaqondana wakho kubike kwabomndeni, akusilo ihlazo kodwa kuyisifo. Lowo muntumbumbu osuke ulele naye kusuke kuyisilwane (uTikoloshe) esifika kuwe qede kube sengathi uyaphupha, uphupha ulele nowesilisa. Ukuphupha ubona umuntu othile njalo nje ephusheni kubike. Kungenzeka ukuthi lowo muntu usuke ekukhafula ngesibango okungadala ukuphuphuma kwesisu uma ukhulelwe.

Abesifazane bayavuswa kulolu cwaningo ngobungozi bemithi yentando abayilanda ezinyangeni. Nalapha siyayibona isayensi yabantu abaNsundu isebenza. Ngokungazi umuntu uyaye aye enyangeni ayofuna imithi yentando, inyanga ifike imnike imithi yokugeza nokuphalaza kwakheke izinyoka zamakhubalo. Kuhle bazi-ke abesifazane ukuthi zona lezo zinyoka eziyintando zibuye zidle inzalo, ezinye ziqhoboza izingane zabafana phakathi kwekhaya.

Abesilisa ikakhulukazi labo abanabalobokazi abakhulelwe abahlukane nokuyolanda izifo zezinene ngaphandle bazilethele omkabo ngoba isifo asigcini kunina wengane, sibolisa isibeletho, umzanyama nengane, kuchitheke konke sekubolile ngenxa yabantu abahlulwa ukubamba izimilo zabo. Uma usola ukuthi unesifo osithole ngaphandle selaphe size siphela kuwe ngaphambi kokuba uhlugane nomkakho. Isifo esingumashayabhuqe sibi sona ngoba aselapheki, ngakho-ke musa ukusilanda ngaphandle usilethe kwabamsulwa, sebenzisa ijazi lomkhwenyana uma uphumile waya kozithokozisa ngaphandle. Ingculazi

ayigcini ngokumgulisa umlobokazi, iyambulala, uma engakafi uchithekelwa yisisu kanti nawe othe igciwane lalesi sifo ekhaya ugcina ufile.

Ophuphunyelwe isisu ufana nomuntu oshonelwe. Usuke esebumnyameni edinga ukwenzelwa isiko lokumgeqa nokumgeza. Uma ehlangane nowesilisa ngokocansi zingenziwe lezi zinto, lowo muntu wesilisa uphathwa yisifo esibizwa ngokuthi isifo sensila. Zichaziwe-ke izimpawu zaso kulo msebenzi, umuntu onaso uba nezimpawu ezifana nse nezengculazi. Izinyanga zoMdabu ziyakwazi ukwelapha isifo sensila, uma ungasheshanga ukuselapha uyashona abantu bese becabanga ukuthi ubulawe yingculazi kanti cha. Kusemqoka-ke nokuthi uma ubona uba nezimpawu zesifo sensila uye kodokotela bayohlola igazi lakho ukuthi alinalo yini igciwane lengculazi.

Kunomthetho omusha osushayiwe wokuthi abesifazane sebenalo ilungelo lokukhipha izisu. Umuntu okhiphe isisu kuhle azi ukuthi ingaphakathi lakhe lisuke selifana nethuna ngoba kusuke kuphumele kulo umoya womntwana, ngakho-ke kufanele nakanjani ukuba ageqwe, agezwe futhi ngomswani wembuzi ukukhipha isinyama nokuvimba ukuba angangenwa yisifo sensila lowo ongumaqondana.

5.3 Isiphetho

Lolu cwaningo lube ngenye yezindlela zokuwuselela amasiko eSintu asethanda ukushabalala. Imbangela yalokhu wukuthi kwathi ngokufika kwenkolo yobuKhrestu kuleli, abefundisi abaMhlophe babayekisa amasiko abo, bathi mababe ngamakholwa. Kulezo zimfundiso zabo babagxisha ngokwabo ulwazi, bathi okholwayo makangayigqoki imvunulo yakhe yemvelo, okuyizembatho zesikhumba, mabayeke inkolo yabo yendabuko

ngoba amadlozi angamadimoni, mabayeke amasiko abo emvelo okuyiwo ayebasimamisa bengakafiki labo befundisi.

Ubufakazi bukaMpanza, (1994:7) ngalokhu osekubekiwe buthi: *"Zonke izizwe ezinenkolo ziyaye zibonakale ngokugcina amasiko azo, aziwalahli ngisho zingaphucuzeka kanjani."*

Maningi amasiko alahlwa ngabaNsundu ngoba sebengenwe yinkolo yokufika, bagcina sebelahle ngisho ubuntu besiNtu imbala okuyisiko lokuhlonipha, ukuzithoba, ukusiza ohluphekile njengokubusisa isihambi nje. Ngokulahla nokubukela phansi amasiko ethu bebe bewagcina awabo abazifikanamathwalo, isizwe esiNsundu sazithola sesingamalulwane alandela amasiko ezinye izizwe.

Abalobi bezincwadi ikakhulukazi ezingamanoveli nezemidlalo bayalisika elijikayo ngokubaluleka kokugcinwa kwamasiko:

Sayinkentsha: Wukungazi nje kwaphela okubulala abantu. Ngeke nanini uze uyiphile impilo yesinye isizwe, ngoba sona siphila nje sihambisana nawo wonke amasiko aso. Wena-ke ungumuntu nje ungasithathaphi isikhathi sokubhekisisa wonke amasiko nemikhuba yakobelungu? Ngitshele phela?

(Xulu, 1994:39).

Empeleni endulo abantu abaNsundu babekholwa ngukuthi ukhona uMvelinqangi ongumdali wezinto zonke, okwathi ngokufika kwabaMhlophe wayesebizwa ngoNkulunkulu ngoba bethi; "Mkhulu! Mkhulu!"

Abantu abaNsundu babazi ukuthi amadlozi angabaxhumanisi abaxhumana ngawo noMvelinqangi. Babebazi ubukhulu baKhe, bazi futhi ukuthi abanakumqonda ngqo bakhulume naye, ngakho-ke kufanele kube ngamadlozi abakhuluma nawo bawancenge ukuze kube yiwo abanxusela kuMvelinqangi ngokwedlulisa izicelo, ukushweleza, ukubonga kwabo kuMvelinqangi.

Ubeka kanje uGehman, (1989:154) ngokuxhumanisa kwamadlozi:

...they go so far as to say that no one can approach God directly but must pass through the ancestors, reciting the name of all those forefathers who have gone on before. They in turn intercede with the more new nameless spirits, who will do the same until the message is given to God... The ancestors thus, form a chain of communication through whom the living relay their prayers to God.

Zazilunga ngempela izinto zabo ngalezi zindlela zokuxhumana noMvelinqangi. Owayecela inzalo wabe eyithola, nabaphuphunyelwa yizisu zazibuye zibalungele izinto uma sebeshweleze kwabaphansi ngenxa yokungawagcini amasiko noma imicimbi ethinta bona abangasekho. Nokho-ke, akubona bonke abantu abawayekile amasiko abo. Basekhona abasagxile kuwo, ayabasimamisa futhi. Basekhona futhi nalabo abasaqhubeka nenkolo yoMdabu, abakholelwa wukuthi yiwo amadlozi abaxhumanisa noMvelinqangi.

Okufike kwehlise izihlathi ngukuthi isizukulwane esizayo siyogcina singasawazi ngempela amasiko okungawaso uma kungakhuthalelwa ukulotshwa kwezincwadi nocwaningo ngamasiko abantu abamnyama.

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