

**UCWANINGO OLUNZULU NGEMILOZI, INKULUMOBUTHULE
NEMIKHUBA YAYO ESIZULWINI**

NGU-

NTOKOZO MANDLENDODA ALLEN-ROSS NZUZA

LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZO-

BUDOKOTELA KUNZULULWAZI

EMNYANGWENI WEZILIMI ZABOMDABU

ENYUNIVESITHI YAKWAZULU

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Indawo : KwaDlangezwa
Usuku : UMasingana 2009

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ISIFUNGO

Mina, Nzuza Ntokozo Mandlendoda Allen Ross, ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: “UCWANINGO OLUNZULU NGEMILOZI, INKULUMOBUTHULE NEMIKHUBA YAYO ESIZULWINI” ungumsebenzi wami isiminya ngokomcabango nangenqubo yokuwuhlela.

Ngiyazibophezela ngiqinisa ngemithombo yolwazi eveziwe nesetshenzisiwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiphinde ngiqinise ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelela esiphethweni nasekuphothuleni lo msebenzi.

Nzuza N.M.A.R.

USUKU: 2009

AMAZWI OKUBONGA

Ukubonga kuyisibusiso esisuka ngaphakathi kumuntu ofundiseke kahle ekhaya. Kuhle ngikwedlulise okwami ukubonga kubobonke abantu abenze ukuba ngifike kuleli zinga engikulo. Ngokuzithoba nangenhlonipho ngibonga kuSolwazi Z.L.M Khumalo, wena kaMbulazi ngithi ume njalo ngobuqotho nesineke obe naso. Ukhule uze udle izinyoni zabazukulu bakho.

Abathathe lo msebenzi wokungicathulisa oSolwazi L.F. Mathenjwa, Dokotela B.C. Khuzwayo noDokotela T.J. Mbuli ngithi bame njalo bangakhathali noma kunzima.

Kwabomndeni wami ngibonga kakhulu kuDokotela J.H. Ntuli owangiqinisa idololo noma kunzima. Kinina nonke ngithi unwele olude, ningawothi womabili ningakadeli ukuchathazela abakaPhunga noMageba.

UMNIKELO

Lo msebenzi ngithanda ukuwethula kubaba **uVincent Mafongonyane Nzuza** uMahlobo, uMshazi woqobo ngoqobo. Izinsizwa zazimbongela zithi:

Wena kaMantizela,
Wena kaNogwaja ozikhundlakhundla,
Esinye esokulala, esinye esokuthamela,
Wake wambona yini unogwaja eyinsengwakazi?

Ngithi kuwe noma sewalala amazwi akho okuthi angifunde ngawezwa ngawalandela. Lo mnikelo walo msebenzi uyinsebenzo yakho. Ukhondolo lwabakwaNzuza lwama ngani luyohlala lukhona ngenxa yenu enasihlahlela indlela sayilandela.

Ngiphinde nginikele lo msebenzi kumama ongizalayo ohlala njalo engikhuthaza ngokwenza okuhle elekelelwa umakoti wakwakhe okungumkami uMaLembethe. Izingane zami uSiyabonga, uSnenhlanhla noZuzokuhle ngithi angethule kubo nanka amagalelo okubonga ekungibekezeleleni kwabo. Bangadinwa nangomusa baze balushaye udiwo olwabunjwa.

ISIFINYEZO

Ekudukeni kokukhuluma okuqanjwa ngabantu kutholakala imilozi idwanguza idinga ongayeqela ukuze ithole umthamo wayo ongalandelwa. Njengoba iqanjwe ngabantu kumele igcinwe futhi ithole ukunonophaliswa ngoba ayipheli olimini lwabantu kuphela nje ukuthi banokungayinaki abantu kepha bayayenza. Le milozi eqanjwa ngokuzwakala endlebeni njengesitho esingagcwali kulokho esikulalelayo senza iqambeke futhi ibe nobumtoti obuhamba nolimi lwesiZulu.

Isahluko sokuqala sidingida, sihlahle indlela ebalulekile emsebenzini ozoqhutshwa ngayo. Umehluko kuso isahluko uveziwe wokuthi inhloboni yemilozi okubhalwa ngayo. Umklamo uqoqile uveza amanoni ngemilozi azothintwa kwashiywa amanangananga angadingekile ukuze indlela icace. Isahluko sikubeka kucace ukuthi ngobani labo abazohlomula behlomula uma benzenjani. Ongcweti nochwepheshe badaluliwe kuso isahluko ngenhloso yokunonophalisa umsebenzi ukuze umsebenzi ufakaziseke.

Isahluko sesibili siveza imilozi ngokwahlukana kwayo njengoba itholakala yenzeka kuyo imvelo ezungeze abantu. Kulesi sahluko kutholakala imilozi eyenziwa izinyoni kuphela. Kwazona zehlukanisiwe ngokwehlukana kwazo njengoba zivela kubantu zibakhombisa izimo ezingefani. Lezo zimo kuyinhlanhla, amashwa nokubika imvula. Kuso isahluko kutholakala nokuthuthukisa ulimi ngalokho imilozi ekuqukethe nokuyinkulumobuthule edalulwa ukwenza kwezinyoni okufundwa ngezikwenzayo.

Isahluko sesithathu siqukethe imilozi eyenziwa izilwane ezingafuyiwe zasendle. Lezo kube indlovu, ibhubesi, ubhejane nezinye. Zehlukaniswe ngenhloso yokuthi zona zinokuthile okudinga kutholakale kuzo kucoshelelwe ukuthi zinokubaluleka okungakanani esintwini esingamaZulu. Siqhubekile isahluko sethula imibuzo engazo nanenkulumobuthule eyethulwa yizo izilwane lezi. Ukubaluleka kwazo kuthinte nobumqoka bazo ekuqambekeni kwezibongo zaMakhosi nokuzimbandakanya kwazo ngobungozi bazo kwabangaMakhosi oselwa.

Isahluko sesine sethula imilozi eqondene nemikhando yabantu. Siqalisa ngokuchaza okudinga kwazeke ngendlela imilozi engahlaziywa ngayo. Isahluko sethule ukuhlaziya ngoba imilozi ifuna ukukhanyisa kafuphi okutholakala kuyo okunobunkondlo. Ukubumbeka kwayo ngaphandle nangaphakathi nokunye. Isahluko sisaqhubeka nokuveza ongoti abasibona isidingo sokuthola ubunkondlo ngayo. Asigcini isahluko ngokuthola lokho kepha siqhubeka naleyo milozi eqondene nemikhando yabantu nalokho ekwenza kubo. Imilozi eqondene nemikhando kungasatshalalwa nakho konke okukhandwe ngabantu, kwakhethwa leyo enobumqoka kubo.

Isahluko sesihlanu sidalula okuhlaziywa ngemilozi ukuthi ubumqoka bayo esintwini esingamaZulu ithini. Amaphuzu alandelelwe aveza ubumqoka nokubaluleka kwemilozi nabonakale ngokucwaningwa kwayo ngenkathi izihloko zicutshungulwa. Siqhubekile isahluko sesihlanu saveza izincomo ezithamundwe zalandelana ngenhloso yokugqamisa okutholakala kulahleka olimini lwesiZulu. Isiphetho sisonge konke okwethuliwe sabuye sanenezela ngokuphosa inselelo kulabo abangabukela phansi ubumtoto obutholakala ngemilozi.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Kungumkhuba wabantu ukunaka imvelo ebazungezile nakho konke okwenzeka kuyo futhi kuhle lokho. Imvelo isiphathele okuningi. Okunye kwakho kuyenzeka, athuke umuntu esethi, ngihle ngabona ngokwenzeka kokuthile kepha anganaka.

Imikhuba eyenzeka emvelweni miningi, idinga umuntu oqaphelayo nonesikhathi sokuthi ayichaze ngokwenzeka kwayo. Kuba inkulumobuthule edinga ulwazi futhi inakekelwe ngoba iyakhuluma. Ukukhuluma lokhu, akugcini ngomlomo kuphela nangezenzo futhi kuhamba indlela ende. Kakade, Zulu! Injobo enhle ithungelwa ebandla kanti okuhlula amadoda kuyabikwa. Umbuzo uthi kubikwa kobani? Impendulo ithi, kwamanye amadoda.

Yingakho kubonakele kukuhle ukuba kuke kucwaningwe ngemilozi kanye nenkulumo buthule okuyinto eyenzeka mihla nezolo size sithole nemibono yabamnkantshibomvu ukuthi bona bangathini ngalobu buciko.

Hhiya, Zulu kuyilungelo lanoma ubani ukuqwatha nokuqandula indima edinga ukulinywa kuze kutholakale izithelo zayo. Njengoba sekwethuliwe ukuthi imvelo inakho okungafundwa kuyo kufanelekile ukuba amakhuba alolwe ukuze indima yocwaningo yazeke ukuthi ingathinta lapha nalaphaya. Ngaleyo ndlela imilozi engambandakanya konke okuzungeze umuntu okulo mhlaba weshongololo ingazama ukudalula nalokho okucashile emehlweni ajwayelekile.

1.2 Intshisekelo Yocwaningo

Isisusa salolu cwaningo sidalwa ukubona ukuduka nokungazi okubonakala kwenzeka phakathi kwabantu. Ukuduka ngenxa yokungatshelwa noma ukwaziswa. Ukungazi ngoba kungekho onolwazi ngokwenzekayo. Lukhulu

luyalahleka oluvezwa imvelo kubantu bengaboni izimpawu ezikhombayo, kuze kushabalale, kungazeki.

Kuhle kulo msebenzi kugqame ukuphokophelela amaqiniso adalulwa izilwane ngezinhlobo zazo, izinyoni ngezinhlobo zazo kanye nezinto ezithile nokwenziwa ngabantu.

Le ntshisekelo yokuthola incazelo emvelweni nasemikhandweni yabantu idala imibuzo nezimpendulo ezivunjululwa amaqiniso afihlakele adinga iso nengqondo eqaphelayo.

Ukushabasheka ngalolu cwaningo umcabango wokubuyisa nokukwazi ukuzama ukuchaza lokho okufihlakele okudinga ukuthombululwa kuhunyushwe kubonakale kubantu, bazuze ngakho.

Kulahlekile kubantu ukuba bazi ngalokho okwethulwa imvelo ukuba kwazeke. Kungaba kuhle ukuba okulahlekile kucingwe kutholakale, kwazeke, kugcineke, kulotshelwe isizukulwane esizayo, sikwazi. Kuyoba kuso ukubona indlela ekhanyayo nenokulandelwa, sifunde ukuthi yaqalwa lapha, ingaqhutshwa lapha.

1.3 Izinhlalo Zocwaningo

Kulo msebenzi kuhloswe ukuqaphelisa nokuvuswa nokuvukuzwa kwalokho imvelo nokusizungezile okusitshela khona. Lokho okungaba amabika okuthile okungenzeka, abantu benganakile. Izimpawu ezihamba phambili eziyinkomba yento ethile ezokwenzeka kepha zanganakwa. Okungaba njengesibonelo kule nhloso, ukuhloma kwezulu kuba inkomba yalo ukuthi lingana noma lidume.

Kuhloswe ukuqaphelisa ngeso lokufundisa nokwazisa umphakathi ngezimpawu ezithile ezitholakala emvelweni nakulokho esizakhele khona.

Enye inhloso eyokuvuselela uthando lokugcina imvelo luqobo ingashatshalaliswa nezimpawu ezilethwa imvelo kubantu. Ukugcineka kwayo

yikhona okungaba ukhondolo olungafundeka lwakhe umgogodla oyimfundiso nencwadi engafundwa ngabalandelayo.

Imilozi nemikhuba yayo ibonakala ilahleka yingakho idinga ukubuyiswa yazeke kungaze kuduke isizwe izimpawu zibe zikhona zitholakala ngokwenzeka mihla nezolo, kupheleliseke lokho okungaba yinhloso yocwaningo.

1.4 Umklamo Wocwaningo

Kulolu cwaningo kuzobhekwa imilozi elandelayo:

- Imilozi yezinyoni.
- Imilozi yezilwane ezingahuquzeli.
- Imilozi yezilwane ezihuquzelayo.
- Imilozi yezilwane ezifuywayo.
- Imilozi eqondene nemikhando yabantu.
- Imilozi eqondene nokuvusa abantu ukuba basebenze.
- Imilozi eqondene nomuntu ngqo.
- Imfihlo equkethwe imilozi luqobo.
- Imikhuba evezwa okwenza imilozi.
- Okuthuthukisa ulimi ngalokho okutholakala ngemilozi.
- Inkulumobuthule eyethulwa ngokwenzeka ngemilozi.

Zonke lezi zinhlobo zemilozi zizoqoqwa ngokokubhalwa nangokubukwa njengoba zenzeka emvelweni esizungezile. Imilozi izocwaningwa njengoba itholakala kuyo imvelo.

1.5 Indlela Yokuqhuba Ucwaningo

Kuzozanywa ukucobelela emibhalweni engatholakala, imitapo yolwazi ukuze ucwaningo lungafenyi. Imibhalo enokukhanyisa ngesihloko kuyozanywa ukunanyathelwa kuyo ukuze ucwaningo lungabi nezihibe.

Amakhehla angwevu angathintwa ukuze incazelo yalokho okufihlakele idaluleke futhi icace bha. Imibhalo nenhlolovo ingenziwa ukuze imininingwane ngemikhutshana ethile yemilozi yazeke. Kuzolandeliswa yonke into eyenziwa yizinyoni, izilwane nabantu uqobo ngenhloso yokuhumusha kangcono.

1.6 Abazohlomula Kulolu Cwaningo

Baningi abangahlomula kulolu cwaningo abafaka abafundi besikole, abacwaninga ngemvelo kanye nabafuna ukuqonda mayelana nemvelo ebazungezile. Abafundela ukuzithokozisa ukunezelela ulwazi benothisa ulimi bangahlomula kulo mbele ogwansile.

Kulabo abaphokophele ukwandisa lapho kusale khona ngalolu cwaningo, ngenhloso yokukhuphula ulimi bangantongela kule nselelo esiphonsiwe. Kungahlomula nalabo abanokugcina ulwazi ukuze lutholwe ngabanye ngoba lufundisa ngokuthile okungajwayelekile.

Bangahlomula nalabo abafisa ukuzuza ngabantu ngenxa yesifundo esithile esenzeke kubantu kuhambisana nokuziphatha kwabantu ngenkathi kwenzeka okuthile ezimpilweni zabo. Ngokunjalo isifundo singatholakala ngokufunda ngokuthile ngesilwane nangenyoni ethile. Kunjalo nje noma ubani angafunda okuthile ngokubhuqa kwesilwane esithile njengesikhalo esingakhuliswa ngandledlana thize esivezwa inyani noma isilwane luqobo.

Kungazuza ongafuna amasu okugxeka noma ukuncoma othile omkhulu ngesikhundla. Kuphinde kuhlomule ongafuna ukuzuza okuthile ngokucabanga okujulile. Kungazuza ofuna ukulungiselela amasu okuqamba izinto ezibukeka zifana kepha zingefani. Kungahlomula ongafunda indlela ulimi olusetshenziswe ngayo namasu enza umlayezo ngemilozi asheshe ukufinyelela emizweni ngisho neyabalele. Ukumbuleka kwamehlo ngafunde ngakho kungavula ingqondo azi ngekusasa.

1.7 Imibono Yongoti

Bayivela kancane abantu abanegxathu ekwazini ngemilozi ngenxa yokuphambanisa ukuqonda ngayo. Kuzogqanyiswa labo ababona kufanelekile ukuba lo munxa unayo indawo olimini.

Ekuphambaniseni ngokuqonda ngemilozi baze bathi oNtuli noMakhambeni, (1998:55):

Kungaba khona-ke ukuphikisana ngokuthi
igama lomlozi liyifanela kanjani imisindo
engewona ngempela “amakhwela
njengalawo enziwa yizinyoni.”

Lo mbono uveza ngokusobala ukungabaza kwabo ngemilozi esikhundleni sokuthi bacacise kuthi bha okungaba imilozi ngemiqondo yabo. Impikiswano engabakhona ingadalwa ulwazi olungaphenyisiswanga, kunokuba kuphikiswane. Kanti ngakolunye uhlangothi lowo owaba ingqalabutho ekuvezeni inhlansi ngalo munxa akenabanga ngokusabalele, nokho, akacwaninganga ngemilozi, lowo kwabe kunguBhambatha kaMakhwatha.

U-B.W.Vilakazi yena waphawula wathi ngokucashunwa uMsimang, (1987:11):

UBhambatha kaMakhwatha waba
ngowokuqala owaveza umbono wokuthi
izimpawu zobunkondlo ziyatholakala nakulo
munxa wemilozi.

Lo mbono wenza kungapheli ukuthi imilozi inokuthile okumele kuningwe ngayo futhi kudalulwe kungahanjwa nje phezulu bese kuthiwa ayichazeki ngokwesimo sayo nangendlela ebumbeke ngayo.

Ngokubheka labo abazamile kongoti ukuluphenya lolu lwazi olungabe lufihlakele ngasohlangothini lwemilozi kutholakala laba:

UMsimang, (1987:11) uthi:

Empeleni umlozi lona yisihumusho semiculo eyahlukahlukene yezinyoni. AbakwaZulu babekholwa wukuthi uma inyoni ishaya umlozi isuke ixoxa indaba ethize.

UMathenjwa, (1999:63) uthi:

Lo mkhutshana sengathi waqala kubafana
ekwaluseni uma besuka belalele imisindo
eyahlukahlukene yezinyoni.

Yomibili le mibono inokuveza okungaba isisusa nokuqambeka kwemilozi njengoba yaziwa izwiwa ngabantu. UMsimang ukubona ngeso labomdabu bengabadi abangaMaZulu, alibale ukuthi nezinye izizwe zaba nawo lo mcabango wokulalelisisa ukukhala kwezinyoni, zakuhumusha ngendlela yazo, ngokunjalo noMathenjwa.

URoberts, (1940:222) uthi:

The Cape Turtle Dove sings like this “werk
stadig, werk stadig.”

Uhlobo lwejuba lwaseKapa olubizwa
ngokuthi ijuba elisalufudu licula ngokuthi,
“sebenza kancane, sebenza kancane.”

Lokhu okuvezwa uRoberts uphawula ngokolimi lwesiBhunu kanti akamanga lapho ngoba nangesiNgisi ubuye aphawule ukuthi nawo aba nokuzwa lokho okuwumlozi ongashiwo yiyo i-Cape Turtle Dove othi ngolimi lokuhumusha:

URoberts, (1940:228) uthi:

“How’s father, how’s father.”

“Unjani ubaba, unjani ubaba.”

Okuvezwa uRoberts kuhlangu ncamashi nalokho okudalulwa uMathenjwa noMsimang okuveza umuzwa wokulalela lokho okungashiwo inyani bese kuthola ukuhumusha ngendlela yolimi lwabantu ngenhloso yokufisa ukwazi ukuthi ulimi lwezinyoni luthini.

Uyaqhubeka uMathenjwa, (1999:63) ngelokuthi:

Kumilozi kusuke kuhunyushwa imisindo
ethize eyenziwa yizinyoni kanye nokukhala

kwazo. Umuntu uyaye alalelisise ukukhala
kwezinyoni bese ekhipha incazelo ethile.

Kanti uMsimang, (1987:11) ubeka ngelokuthi:

Sebezohumusha-ke ukukhala kwenyoni
lokho, bakuhumusha ngesiZulu yize singazi
noma izinyoni lezi ziyasazi yini isiZulu.

Bobabili ongoti banakho ukufunisela ngalokho okungashiwo izinyoni noma
kungeqondakale kahle. Mihle imibono yabo ekwazeni ukufuna ingonyuluka
yolimi nokwazi okungabe kushiwo yizinyoni.

Yingakho lo mbono wokufuna ukwazi ngokuthile okungashiwo yizinyoni
uNtuli noNtuli, (1982:1) ekunanazela ngokuthi:

Thina bantu sithi sihlakaniphile kakhulu
asivumi ukuthi kukhona esingakwaziyo sazi
ngisho izilimi zezinyoni. Siyalwazi ulimi
lwamajuba, siyalwazi ulimi lwezikhova.

Lo mbono kaNtuli ucacisa ngokusobala ukuthi abantu bahlala njalo
bezikhathaza nganoma yini bese bethi bayayazi noma ingonyuluka yakho
bengayazi. Kwakhona ukuthi abantu bazi izilimi zezinyoni akuhlwabusi ngoba
ulimi lwazo alwaziwa muntu, yikho ukuhlawumbisela kuphela, izinyoni
ngezinhlobo zazo ezazi izilimi zazo.

UNtuli noNtuli, (1982:1) uthi amajuba athi:

Sengidlile sengisuthi
Amdokwe! Amdokwe!
Amabele, avuthiwe, ehlanzeni.

Babuye bahlaziye uNtuli noNtuli, (1982:3) umkhuba wesikhova bathi:

Kuyothi phakathi kwamabili umuzwe
esekloloda umthakathi wendaba eklolodela
laba ababemzingela emini, aklolode athi,
Phum' ungibhule!

Yomibili le mibono iveza okwehlukene ngezikhathi. Kukhona isikhathi
sasemini nesasebusuku. Ngaleyo ndlela kucaca ukuthi abantu banakho
ukulalela ngisho imilozi yezinyoni zasebusuku hhayi ezasemini kuphela.
Ubusuku bunezakhona izinyoni. Zozimbili izinyoni ngokwehlukana kwazo

zimele okuthile ngesikhathi esithile. Ijuba liyathakasa kuthwese ihlobo, kwatshalwa, avuthwa amabele, liqhamuka nowalo umlozi. Isikhova silindela ubusuku size sijabulele, isikhathi saso naso, sizibone sisemandleni obusuku, abantu belele.

Okuhle okufundekayo ngalezi zinyoni ukuthi zimele inkathi eyehlukene, zafundwa ngemikhuba yazo ngenkathi eyehlukene. Kuzozanywa ukuchaza le mikhuba yazo ngezansi ngaphansi kwesihloko semikhuba yazo.

Ngakolunye uhlangothi uButhelezi, (1994:97) ubeka umbono uthi:

Imilozi ngumculo wezinyoni abanye bathi
ukukhala kwezinyoni.

UButhelezi noNtuli banakho ukuhambisana ngelokuthi izinyoni ziyezwana ngalokhu kukhuluma kwazo.

UButhelezi, (1994:97) uthi:

Ozavolo bakhuluma ulimi olulodwa,
amaphothwe ayezwana akhuluma ulimi
olufanayo, amathendele anolimi lwawo,
izingududu zinolimi lwazo.

UButhelezi ekuhumusheni lokho esikucwaningayo ngemilozi uze wadlulela ngokuthola ukuthi ngenkathi zenza le milozi akukho yini ezikwenzayo. Waye wathola ekuzibukeni kwakhe ukuthi zigcaleka ngendlela ethile. UButhelezi uqhamuka nombono wokuthi imilozi ihambisana nomnyakazo othile odala isigqi esithile.

UButhelezi, (1994:98) uthi:

Izinsingizi zona zihamba ngokwehlukana
zigcakele. Ziye lena nalena.

Lokhu okuchazwa nguButhelezi ngokwenziwa zinsingizi kuzotholakala kuwo lo msebenzi ngaphansi kwesihlokwana esikhuluma ngemikhuba yazo.

UGule, (1993:63) uthi:

Imilozi lena yigama eliqonde emisindweni
enhlobonhlobo eyenziwa izinto ezahlukene.
Imilozi yigama elisho ukulingisela kwabantu
imisindo eyenziwa izilwane, izinyoni,
izitimela nokunye okuningi esingase
sikucabange.

Kubonakala sengathi uGule uyena owakwazi ukulandelela ekufuneni umnyombo nokwazi ukuthi kambe imilozi lena iyini. Umbono wakhe umbandakanya konke okungacabangeka ngemilozi. Indlela uGule athule ngayo nokukwazi ukuhlukanisa izinhlobo zemilozi kwenza wagqama njengonguyena owazinika isikhathi sokuphumelelisa ekwazini ukuthi ngabe yini imilozi. Kunjalo nje akakhulumanga ngemilozi eyikhwela noma ukubhula. Yena ucubungule ngqo lena okubhalwa ngayo kulo msebenzi.

UGule waba nekhono lokukwazi ukuhlukanisa ngokwezigaba ngelokuthi:

- Ukukhala kwezilwane
- Ukukhala kwezinyoni
- Imisindo yezinto

Kuyahlaluka ukuthi uGule izigaba zemilozi ukwazile ukuziveza emsebenzini wakhe nokho akakhanyisanga ngalokho okungachazwa okushiwo imilozi luqobo. Ubunkondlo nesigqi nomgqumo owenzeka ngenkathi izilwane, izinyoni nalokho okuyimisindo ezwakalayo akutholakali eningini lababhali, yize uVilakazi azama ukukhanyisa lokho.

Kubo bonke ongoti ababalwe ngenhla kuyagqama ukuthi indlela yinde okumelwe ihanjwe ukuze imilozi yazeke futhi ifundise okuthile kubantu. Nakubo abangongoti bakhombisa ungabazane ngalo munxa kanti kumele ubhekisiswe, kungathelwa amanzi edadeni bese kuthiwa akukho okungalotshwa ngawo.

Ke noma kunjalo ongoti basike elijikayo babuye nganeno uma bethi imilozi inokuthile kobunkondlo njengoba beveza umbono othi:

UNtuli noMakhambeni, (1998:54) bathi:

Emilozini sivame ukuthola
ukuphindaphindwa kwamagama okuletha
isigqi sobunkondlo. Sithole nomculo onothe
ngezifengqo. Kokunye siye sithole
kunamazwi ahambisana nokuhaya
okusazibongo.

Kulo msebenzi kuzozanywa ukuveza lokho abakuzamile ukukuthinta yize bengagxilanga kukho kangakho, okuphathelene nokubalulwe uGule nabo bonke ababalwe ngenhla nabanye. Impikiswano eveziwe izozanywa ukuxazululwa ngenhloso yokukhanyisa okungaba imisebenzi yemilozi nokunye ephathelene nayo.

1.8 Imisebenzi Yemilozi

Miningi imisebenzi yemilozi. Eminye engagagulwa yile:

1.8.1 Ukuzijabulisa Ngokulinganisa

Isalukazi uma sifuna ukulingisela ukuhamba nokukhala kwesitimela, singungwe ngabazukulu sinawo umkhuba wokwenza okulandelayo ngenhloso yokunikeza abazukulu isithombembono ukuze bazizwe nabo naso siyingxenye yalokho esixoxa ngakho, sithi:

Isitimela sithi:

Peee! Peee!Peee!
Bahlezi phansi,
Bathe dekle!
Bahlezi phansi,
Bathe dekle!

Ngaleyo ndlela kulabo abalalele banakho ukuthola ukujabula bebefunda okuthile ngendlela iphimbo namagama okusetshenziswe ngayo. Kunjalo nje kwasona isalukazi silingisa ngezandla nangobuso, umlomo ucije laphe kufanele ucije khona.

1.8.2 Ukuthola Isifundo Esithile

Ngalokho okuhunyushwayo ngabantu ngesenzo senkulumo etholakalayo kunokuvama kuvele incazelo engaba mbaxambili. Isibonelo ileso sevukuthu elithi:

UZigidi, liqili.
Uthi: Izimvu zinotwayi.

Kulo mbono kutholakala ukuthi abafana bangakuhumusha okushiwo ivukuthu bese kubulawa imvu ekwaluseni, kungene icala ngokudliwa kwemvu ngenxa yobuqili benkulumo yevukuthu. Okungaba isifundo ukuthi ngabe ngempela izimvu zinalo yini utwayi lolu olubatshezwa kangaka? Sekungamele ibanjwe, ingabulawa ukuze ubufakazi butholakale noZigidi angadlali ngabantu baze babulale izimvu.

1.8.3 Ukuvuselela Nokuqaphelisana

Ngokunaka kwabantu ukufika kwezikhathi zonyaka kubadalela ukuba bazi nokuthi sekumele kwenzeke lokhu ngenxa yesikhathi esithile. Okungaba isibonelo esingavuselela sixwayise abantu kungaba ilesi, Uphezukomkhono uthi:

We! Mfazi!
Ngithi, phezu komkhono!
Phezukomkhono!

Lokhu kuvuselelana nokuqaphelisana okwenziwa ile nyoni ebizwa ngalo igama elithi phezukomkhono ngoba yethiwa ngalo kuveza umbono wokuthi lowo olivila kumele abhunkule asebenze sekuyiso isikhathi sokusebenza. Uphezukomkhono awuvusi nje abesifazane ukuba basebenze kepha nabesilisa abadinga ukukhunjuzwa ngalolu hlobo lwenyoni.

1.8.4 Ukucwaninga Ngesilwane Esithile Ngokwenza Kwaso Okuthile

Izenzo zezilwane zirolela abantu ukuba bafunde okuthile kuzo, bazimatanise nokwenza kwazo, bakubone kwenye inkathi kukuhle, kwenye inkathi

bakubone kungekuhle, bakugxeke. Isibonelo salokhu ileso samajuba abawabuka ehlala ngokuthandana baze basho bathi:

Njengamajuba wona afa ethandana.

Kanti uButhelezi, (1994:98) uthi ukuhamba kwezinsingizi zikhomba lokhu:

Izinsingizi zona zihamba ngokwehlukana
zigcakela ziya lena nalena.

Lo mbono uveza isimo somndeni othi uhamba ndawonye ubukeke sengathi awuhambisani. Lokhu kucacisa elokugcakela okungukuhamba ngokunganaki. Lokho kwenza kwalezi zinyoni eziphawulwe ngenhla kungeyizo zodwa kudale ukuba abantu bacwaninge ngazo, bafunde okuthile ngazo.

1.8.5 Ukunkondloza Ngokuzifisela Ngendlela Yezibongo

Ukukhala kwesikhombazane inyoni ebukeka inganakekile yikho kanye okungaba isibonelo esinomgqumo nesigqi esinobunkondlo. Kulo msebenzi kuzoxoxwa ngaso ukuze sazeke. Indlela amagama kongumqambi wendlela okuyisikhombazane, esisho ngayo, kutholakala nabu ubunkondlo:

Sengibathe, ngiyazalela
Bayangithathela.
Sengibathe,ngiyazalela
Bayangithathela,
Ngiyoze ngife ngithi:
Bhu.....! Bhu.....! Bhu.....!

Ekwakhekeni kwamagama athwele izinzwa zobunkondlo sengathi usikhombazane unakho ukuveza izinhlobo ezithile zezinzwa njengaleyo yokuthinta. Khona lapho izimvumelwano ziyatholakala eziyizimpawu ezihlobisa inkondlo. Kulo msebenzi kuzanywa ukuveza lokho okubonakala kucashile ngalo munxa wemilozi ngenhloso yokugqamisa okungaba nobunkondlo. Akuqondiwe ukugxila ebunkondlweni. Kubuye kwazanywa ukuveza ngalesi sibonelo ukuba okushiwo ngokwenza kwale nyoni kungaxhumana nokulinganisa njengoba bekuveziwe ekwenzeni kwesalukazi

uma silinganisa. Kwasona singaye silale ngohlangothi sikhombisa lo, Bhu...! Bhu....! Bhu.....! Izingane zijabule.

1.8.6 Ukubheka Ngeso Lokuthi Umphumela Wokwenzekile Ungaphinda Yini Wenzeke?

Ekuqapheleni kwabantu kuvamisile ukuba babheke ukuthi ngabe isenzeko esithile singabuye yini senzeke njengoba kade besilamele. Lokhu kugqama kakhulu uma bekubone kwenzeka phambi kwabo, kwakhona okhuluma ngakho waphikiswa. Kokulandelayo imvamisa abantu babanakho ukukuphika bese bephika ngokuthi bekuvele kuzokwenzeka noma kwabona isiqiniseko sakho kade bengenaso.

Isibonelo: Ukulala kwengane encane ngesisu phansi kungabika umuntu ozofika kulowo muzi, kungaba umuntu owaziwayo kulowo muzi, okukanye isihambi ebesingalindelekile.

Noma

Ukukhala kweqhude emnyango liphindelela lingasuswa libuye futhi liphinde likikilige kuze kube sengathi libanga isicefe kwabakhona endlini.

Sebezonaka abadala lokho kwenza okungaba okwengane noma okweqhude ukuthi kunenkulumo abazohlala beyigadile. Ngaleyo ndlela ngeso labo babheke umphumela walokho okuhlolwe yingane noma iqhude ekhaya ukuthi kungephindeke yini kwenzeke.

1.9 Ukuchazwa Kwamagama

1.9.1 Umlozi

Leli gama lingachazwa kaningi kepha incazelo eqondene nalo msebenzi ileyo ephathelene nokukhala kwezilwane nezinyoni kukanye nemisindo yezinto ezithile engahunyushwa ngabantu.

1.9.2 Umbiko

UNyembezi, (1996:231) uthi:

Umbiko ilokho okuhlola isehlakalo esithile
noma esithize noma okwethulwayo
okuzokwenzeka.

1.9.3 Inkulumobuthule

Ilokho okufundwa ngezimpawu ezithile zakho ngokwenzeka kwakho. Alikho izwi olithola lishiwo ngumuntu ngomlomo wakhe kepha ufunda okuphambi kwakhe bese ekuhumusha, esho ukuthi kuchazani. Kungaba inyoni, isilwane noma okuthile okwenzeka ngendlela anganamandla okukuchaza ngokwenzeka kwakho. Izimpawu kungaba umsindo, ukuhamba kwento, ukuvunguza komoya, ukuma kwenyanga esibhakabhakeni nokunye okungahumusheka kunike abantu incazelo ebikade ithule ngokucabanga kwabo.

1.9.4 Umkhuba

UNyembezi, (1969:113) uthi:

Umkhuba, injwayelo, isijwayezi, inkambo,
inkambiso, imvelo, umkhuba omubi (bad
habit), injwayezi (force of habit), inqubo.

1.9.5 Inkoloze

Indlela yokulandela imithetho engeyona yokukhonza okuthile ngaphandle kukaNkulunkulu kubukeke sekujwayelekile emehlweni sengathi kuyikho kanti qha.

Kuhambisana nokubambelela kokuthile okubukeka kungaletha inhlanhla noma ibhadi njengokuthi ukuhlanguana noxamu kulishwa noma ukuxhoshwa ukhophe kukhomba ozobonwa. Inkoloze ihambisana namalutha athile enza

abantu babambelele kuyo ngenhloso yokuzuza okuthile ngayo umvuzo ujike ungachumi kahle.

1.9.6 Ubunkondlo

UMsimang noMakhambeni, (1998:64) bathi:

Ubunkondlo buthathwa njengomthombo
nesisekelo sobumbongi bomZulu. Yilobu
bunkondlo bezinkondlo zomdabu obundlalela
izinkondlo zethu zesimanje.

Ubunkondlo yileyo ngxenye ethinta izibongo zamakhosi, amaqhawe, amaqhawekazi, izingwazi nangalokho okwakha imifanekisomiqondo ngenkathi kukhethwa amagama afana namabhubesi, imililo, izilo, ilanga nokunye ngenkathi kuchazwa imizwa yolaka, amandla, ukukhuzwa nentukuthelo yobongwayo.

1.9.7 Isifaniso

UNtuli, (1991:40) uthi:

Isifaniso yisimo sokukhuluma esiyisikhali
esinamandla embongini ekuqiniseni
ubunkondlo nomqondo enkondlweni yayo.
Isifaniso sibonakala ngokuthatha izinto
ezimbili ezehlukene sizifanise
ngokusebenzisa o-njenga-; nganga-; fana na-;
kuhle kwa-, njalonjalo.

Kanti uKheswa noMthiyane, (1991:45) bathi:

Lolu uhlobo lomfanekisomqondo lapho
kusuke kuqhathaniswa khona izinto
ezingefani, kepha ezinokuthile
okunobudlelwane phakathi kwazo. Isifaniso
sisetshenziswa ukugqamisa into ethile,
ubunjalo kumbe uphawu lwento ethile,
ngokuyifanisa naleyo eyejwayelekile eyaziwa
yiningi, kumbe edume kakhulu ngalokho
okuchazwayo.

Ngokocwaningo isifaniso sisetshenziswa ukugqamisa okwakhiwa umqondo olingiswa ilowo owenza umlozi ngenhloso yokuqhathanisa nokwakha isithombe esingaphelela ngomlozi lowo.

1.9.8 Isingathekiso

UNtuli, (1991:40) uthi:

Isingathekiso sithi kasisho okufanayo nesifaniso. Kodwa sona siyanqamulela. Sona asithi **indoda injengebhubesi**, uma inesibindi. Kodwa sithi nje indoda iyibhubesi. Into ivele ibizwe sengathi isiyiyo leyo nto eqhathaniswa nayo.

Ukusetshenziswa kwesingathekiso kulo msebenzi kugqamisa inkulumbo eqonda ngqo ngalokho okushiwo umlozi. Ngokwemilozi isingathekiso sitholakala sivela siqondise inkulumbo ngqo njengoba kutholakala uma ivukuthi lithi:

Unogwaja yiqili.

1.10 Uhla Lwezahluko

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Izilwane ngezinhlobo zazo; ezihuquzelayo nezingahuquzeli.

Isahluko sesithathu: Izilwane ezifuywayo nezingafuywa.

Isahluko sesine: Imilozi yabantu nemikhando yabantu.

Isahluko sesihlanu: Ukuhlaziya, izincomo nesiphetho.

1.11 Isiphetho

Kulo msebenzi kuzanyiwe ukwethula ukuthi imilozi ingabe iyini futhi ibonakala kanjani emvelweni. Ngokunjalo kwethulwe ukutholakala kwayo ngokwenzeka kwayo emvelweni ngendlela yokuqaphela ngokuzungeze abantu.

Ngaphansi kwenhloso kuzozanywa ukuba kuvukuzwe ukuqaphelisisa kulokho okwenzeka emvelweni. Okunye ukuba kufundwe okuthile kwezimpawu zemvelo. Okunye okuveziwe ukuthola amaqhinga okuba lokho okulethwa imvelo njengamabika okuthile kugcineke.

Kumklamo walo msebenzi kuzanyiwe ukuba imilozi engakacutshungulwa kungaba eqondene nezinyoni, izilwane neyezinto eyimikhando yabantu, icutshungulwe.

Ukuqhuba ucwaningo kuphawuliwe ngendlela yokuveza okungaba imithombo engathintwa ukuze umsebenzi ucace futhi wamukeleke. Kulabo abangahlomula kungaba abafundi, abacwaningi ngokunezelela kulokho osequqaliwe ngenhloso yokwakha.

Kuphindwe kwazanywa ukuba kucotshelwe kulabo abamnkantshubomvu ngenhloso yokuthola imibono enzulu ngesihloko. Kuphinde kwaphawulwa nobufuphi obungavela uma ukudepha ngolwazi lwemilozi lufiphala.

Kungaphethwa kulo mhlahlandlela ngelokuthi njengoba isisezithebeni kumele indlela icace futhi ikhanye ukuze impokophelo yokwazi ngokuthile okuthanda ukufihlakala itholakale.

ISAPHLUKO SESIBILI

2.0 IMILOZI YOBUHLE NOBUBI

2.1 Isingeniso

Kulesi sahluko kuzodalulwa izinhlobo zemilozi. Imilozi izohlukaniswa ngendlela eyenzeka ngayo. Imilozi inokwehlukana ngendlela eyenzeka ngayo. Isahluko sizozama ukuhlela lokho kwehlukana ngokutholakala kwenzeka kwemilozi njengoba imvelo iyethula kubantu.

Kukhona imilozi ebika ubuhle, kubekhona ebika ububi, uthando, inkulumbo ethile yezidalwa naleyo eqondene nabantu ngqo. Umehluko kuyo yonke izodalulwa ngenkathi kuzanywa ukuyicozulula ngayodwa ngayodwa.

Kuyaqhubeka ukudalulwa kwemilozi ngenhloso yokuveza ukuthi ayimi ndawonye ibuye ihambisane nenkoloze. Lokhu kuvela nesenzeko esiqondana nomuntu bese ezwakala ethi kuyena uma kuke kwenzeka into efana nokuthi noma kanjani kuzokwenzeka, yize ubufakazi bungabambeki. Okungaba isibonelo yikho okomuntu olunywa isandla entendeni azitshele ukuthi uzothola imali yize engazi noma uzoyithola. Abukho ubufakazi obuqanda ikhanda bokuthi ukulunywa isandla noma ikanjani wonke umuntu olunywe isandla angazuza imali.

Okunye okuzodalulwa kulesi sahluko imfihlo ephathelene nokwenziwa ilokho umlozi ohambisana nakho, kuhlangene nomkhuba owenziwa ileso silwane, umkhando wabantu kukanye nokuqondene nabantu ngokwenzazelo abayithola ishiwo umlozi kubo.

Kuso isahluko kuzozanywa ukuxhumanisa okuthuthukisa ulimi nemilozi, ngendlela yokuveza ukuthi imilozi ayimile ndawonye kepha inendima enkulu olimini. Okwenzakalayo nokuthuthukisa ulimi ngemilozi kudala ukuba ulimi lunotho futhi lungami ndawonye. Lokhu kufakazelwa okwakhiwa ngabantu bakuzwe bese bakha imilozi ngemisindo abayizwayo. Isibonelo salokho

ukuhamba nokukhala kwesitimela okungumlozi wesizukulwane esisha ngoba abadala babengasazi isitimela. Ngamafuphi kusho ukuthi kwayona imilozi inakho ukuthuthuka nalo ulimi.

Kungaphethwa ngaleyo nkulumo buthule elethwa umlozi, eyincwadi ebhaliwe edinga ukufundwa yilowo umlozi owenzeke phambi kwakhe. Ngaleyo ndlela uma ulwazi enalo ngomlozi othile, uzokwazi ukuwuhumusha bese elindela umphumela.

2.2 Imilozi Ebika Ubuhle Obuyinhlanhla

2.2.1 Impangele

Impangele iyinyoni engangenkukhu yasekhaya, inamachashaza amnyama namhlophe. Iyinyoni edliwayo. Ivamise emahlanzeni nasezinkangala. Ihlala emahlathini ikakhulukazi. Iyagijima.

Abanye abantu banakho ukuyifuya kepha impilo yayo yokukhululeka isentabeni. Impangele itholakala kulo lonke elakwaMthaniya unyaka wonke. Ayinabo ubusika nehlobo. Ehlobo ilapho yanda khona kakhulu ngesikhathi sokuchamusela kwayo.

2.2.1.1 Imfihlo Yempangele Nemikhuba Yayo

Okuyimfihlo yempangele ukuthi impilo yayo ithi ayifane neyabantu. Izizathu ilezi:

Ukuphila njengomndeni.

Ukunakekela amachwane.

Kokubili okubaliwe kuhambisana nokwenza okuthi akufane ncamashi nalokho okwenziwa ngabantu. Impangele njengenyoni ehlala ngokugijima ihlala njalo iqaphile. Okunye okuyimfihlo yayo ukuthi uma izalela amaqanda iwazalela esikhundleni esisodwa nezinye. Akuthi ngesikhathi sokuzalela kutholakale

kunezikhundla zokuzalela eziningi. Amaqanda angafika emashumini amahlanu. Ileyo naleyo izalela kuleso sikhundla esesikhethiwe.

Okunye okuyimfihlo yempangele ukuthi akwazeki ukuthi yiyiphi le eholela ekutheni zize zikhethe ukuzalela esidlekeni esisodwa. Okulandela lapho ukuthi kulezo ezizalele lapho yizona ezinelungelo lokufukamela lawo maqanda. Uma kuke kwafukamela engazalelanga lapho, ziyoyixosha, zilwe nayo. Ukufukamela kwazo zikwenza ngokushintshana, aze achanyuselwe amaqanda. Kuyenzeka angachanyuselwa wonke, kubekhona asalayo.

2.2.1.2 Umlozi Wempangele

Impangele ikhala ithi:

Twe twe twe twe twe,
Twe twe twe twe twe,
Tsege! Tsege! Tsege!
Tsege! Tsege! Tsege!

2.2.1.3 Okuthuthukisa Ulimi Ngempangele

Ukukhala kwempangele kungumkhuba owejwayelekile kulabo abaqonda ukuthi uma ikhala kanje isho okuthile. Ekukhaleni kwayo kukhona okukhomba ukwethuka, okusho ukuthi ezinye kumele zibaleke kunengozi.

Okunye ukukhala kukhomba ukubikezela kokuza kwezulu elingana izikhawu noma isikhathi linganqamuki. Lokhu kuyinhlanhla kwezinye izilwane. Kulezo eziphila ngokwazi ukulalela imibiko yezinye zibonakala zifuna indawo yokukhosela. Kuzisiza ekubeni imifula nezikhukhula zingamuki nazo. Kuyinhlanhla ukubakhona kwempangele kuzo njengomqaphelisi.

Lo mkhuba wempangele muhle ngoba akwaziwa ukuthi izwa ngani futhi izwa nini ukuthi izulu lizoduma.

Okuthuthukisa ulimi ngempangele kumbandakanya izifenko, izisho nezaga enkulumeni:

Impangele enhle ekhala igijima.
Makholwa gijimani njengezimpangele
UThemba uthe mve okwempangele.
Impangele iyawusola ummbila.

Kulezi zibonelo ezingenhla kuyacaca ukuthi impangele njengenyoni yabukwa izincithabuchopho zakhanda okuthile okuthuthukisa ulimi. Konke okungenhla kuchaza okuthile kulowo owazi ulimi, athole incazelo, afunde.

2.2.1.4 Inkulumobuthule

Okuyiyona nkulumo-buthule elethwa ngokukhala kwezimpangele eyokuthi kumele zilalelwe ngenkathi zikhala mantambama. Lokhu kubelesela kwazo zingathuswe muntu, zisukeleka zikhale kunombiko ezisuke ziwudlulisela kubantu noma ezinye izilwane. Kusuke kungezukuphela nsuku ngaki bese izulu lina. Le inkulumo buthule elethwa zimpangele ngokukhala ziphendulana, abantu benganakile kepha isho okuthile kulowo owaziyo. Kufanele asukume ame ngomumo, alungele leso simo esibikwa yileyo nkulumobuthule.

2.2.2 Ipigogo

Ipigogo inyoni ethi ayibe ngaphezulu kwenkukhu yasekhaya ngokwesidumbu. Inezimpaphe ezinhle, ezinemibala othanda ukuya kubukhwebezane namazingelezi uma ivula isisila sayo. Lokhu kuvula isisila kwenziwa ileyo eyiqhude. Ikwenza lokhu ngenkathi iziqhayisa ngenhloso yokweshela ngobuhle bezimpaphe zayo. Ukudlisela kwayo ngezimpaphe kusuke kuqophisana nokwamanye amaqhude kungushiwa washiywa, ukuze elesikhukhukazi nalo lizikhethele okungaba yisoka. Akuyona inyoni etholakala kwelikaMthaniya. Uhlobo lwenyoni yokufika kuleli. Iyinyoni eqhamuka emazweni aseMpumalanga njengakoShayina, Japhani, Java namanye.

2.2.2.1 Imfihlo Yepigogo Nemikhuba Yalo

Ipigogo yinyoni engathandi ukubonwa lapho izalela khona. Ayifuni ngisho kusondele umuntu ngoba imbona njengesinengiso kuyo. Amaqanda iyawayeka uma ithole ukuthi aseke aphazamiseka.

Njengenyoni engatholakali kuleli inkolozwe ithi luhlobo lwenyoni ehambisana nezulu. Okunye ngayo ukuthi ihambisana namakhosi. Yingakho ingatholakali ifuyeka kubantu nje. Okuyimfihlo yayo yikho ubulukhuni bayo bokungafuywa yinoma ubani. Akwazeki ukuthi ichuma uma kwenzenjani ngoba yazekela ukuthi ngamakhosi kuphela angaba nayo. Okuyimfihlo ukuthi ithi inomkhuba owenziwa zinkukhu ngoba izalela ichamusele njengayo kepha ingandi kubantu njengenkukhu?

2.2.2.2 Umlozi Wepigogo

Ipigogo ikhala ithi:

Klwe.....! Klwe.....! Klwe.....!
Klwe.....! Klwe.....! Klwe.....!

2.2.2.3 Okuthuthukisa Ulimi Ngepigogo

Ukwenza kwepigogo leqhude yikhona okwaholela ukuba kuvele inkulumbo ethi:

Waze waqholosha bo dade okwepigogo.

Ipigogo leqhude isuke yenza okuyimvelo yayo. Abantu ngesenzo sayo bathole ukwakha inkulumbo ngalowo osuke ezikhukhumeza kungafanele. Kulowo obhuqwayo ebukwa ngabanye akatholi nzuzo. Lo mkhuba wokukhuluma kulesi sikhathi samanje uvamise ukuphuma ngezwi labesifazane. Isizathu ukuthi abesifazane banakho ukuqholoshelana noma ukuklolodelana kungafanele bengezukuzuza lutho. Kubona umona uhlala ukhona ngothile abambona ethanda ukubedlula ngokuthile abangenakho bese bempiklela.

2.2.2.4 Inkulumobuthule

Ipigogo akuyona inyoni ezwakala ikhala njalo. Ukukhala kwayo kusuke kubika okuthile njengemvula. Phela imvula iyinhlanhla. Ekukhaleni kwayo ibika imvula, kusuke kukhomba imvula ezona kahle, abantu bathokoze.

Okuyiyona nkulumo buthule yikho ukukhala kwayo okuthukela kwenzeka bese kufundeka ukuthi kambe le nyoni ike yakhala. Ekukhaleni kwayo nanso imvula.

Konke lokhu okuhambisana nokukhala kwepigogo akusali ukuba lidume kabi. Ukuduma okungekuhle kuyahlotshaniswa nokukhala kwalo okungemnandi kwalona izulu uma lizoduma yize lizona imvula ethandekayo, le nyoni inokukhala, bese kuba inkomba yokuthi iwenzile umlozi wayo.

2.2.3 Insingizi

UNyembezi noNxumalo, (1966:84) bathi:

Inyoni enkulu ethi ayibe ngangegalikhuni,
imnyama sakucwebazela, ibe nombala
omhlophe ngasentanyeni, nomlomo obomvu.
Kwesinye isikhathi ibomvu ekhanda
nasentanyeni. Inamaphiko amhlophe.

Elinye igama enikwe lona yibo laba babhali elithi ingududu. Ingududu iluhlobo lwenyoni oluphila njengomndeni. Akuvamisile ukuba itholakale ihamba ngayodwana. Lapho ikhona isuke ifuna engakudla njengezintethe, izinyoka nezinye izilokazana ezitholakala enhlabathini.

2.2.3.1 Imfihlo Yensingizi Nemikhuba Yayo.

Insingizi luhlobo lwenyoni oluvamise ukutholakala ikakhulukazi ezindaweni zasemahlanzeni. Akusho ukuthi ayitholakali ezinkangala.

Okuyiyona mfihlo yensingizi eyokuthi ayizaleli endaweni lapho ingatholakala kalula khona. Eyensikazi izama ngawo wonke amandla ukufuna isihlahla

esinomgodi onganela ukuba ikwazi ukuzalela. Yasithola isingakwazi ukubeka amaqanda angaba mabili. Ekubekeni kwayo lawo maqanda ayisekuphuma ngoba isidleke sayo siyavalwa ngqi ngokulekelelana neyenduna, kungaba udaka noma kubuyiswe amaxolo alowo muthi ezalele kuwo. Enye imfihlo ngayo eyokuthi ngenkathi ifukamela eyensikazi, eyenduna kuba yiyo ephakela lena esidlekeni aze achanyuselwe amaqanda. Imbobo okungenwa ngayo ngenkathi isafukamela, isizobulawa ukuze kubelula ukondla amachwane.

Lo mkhuba wokushitshana ziwenza aze akhule amachwane nawo ahambisane nomndeni. Lokhu okwenziwa izinsingizi akuvamisile kwezinye izinyoni.

2.2.3.2 Umlozi Wensingizi

UNTuli noMakhambeni, (1998:53) bawuhlela kanje umlozi wezinsingizi bathi:

Insikazi: Ngiyahamba-ngiyahamba
Ngiya kwabakithi
Induna: Hamba hamba kad' usho
Insikazi: Ngiyahamba ngiyahamba!
Ngiya kwabakithi!
Induna: Ngithi ukusutha konke lokho!

Kanti uNyembezi noNxumalo, (1966:84) bathi:

Eyenkosikazi ikhala ithi:

Ngiyahamba, ngiyahamba!
Ngiya kwabakithi!
Ngiyahamba, ngiyahamba,
Ngiya kwabakithi,

Eyenduna iphendule ithi:

Hamba! Hamba!
Kade usho!

Kuyo yomibili le milozi umqondo wokwenzeka ngenkathi izinsingizi zihamba zifuna ukudla ezingakudla, iyefana. Okungumehluko yikho ukuphetha kwenkulumo okwenziwa insingizi yenduna. Lokho kuchaza izindlela umlozi owehlukana ngayo ngokuzwa kwabantu ngokwezindawo.

Yomibili imilozi ngendlela ehleleke ngayo iveza ukunkondloza okuthile. Indlela amagama aphindaphindwe ngayo iletha isigqi nomgqumo othile. Kunjalo nje incazelo evelayo ngamagama ayinkulumo iletha isithombe sokuthi kulo mndeni wezinsingizi kukhona ukungezwani okukhona ngoba ekugcineni kubakhona okhombisa intukuthelo nokudikila okuthile.

2.2.3.3 **Okuthuthukisa Ulimi Ngensingizi**

Ukuqaphela kwabadala kwaholela ekwethiweni kombala wenkomo ngokwesikhumba sayo othi:

Insingizisuka

Lo mbala ungachazwa ngokuthi inkomo emnyama enokumhlophe ontwini wangenela nasezinkwapheni. Lokho kufuzisela zona izimpaphe zensingizi ezibonakala kahle lapho isisukile, indiza.

Akugcini lapho ukuthuthuka kolimi ngensingizi ngoba izinsizwa lapho zibongela emajadwini nasemicimbini ethile zizwakala zithi:

Wadla nsingizi emagilogilo,
Wadla ngududu emnyama,
Wadla nsingizi emagilogilo!

Kulokho kubongelwa kuyavela ukwakheka kobuso bensingizi, kuthi nobengabazi aze afise ukuyibona le nyoni okubongelwa ngayo.

Ngokunjalo uma izinsizwa zihamba ziya emigangeleni noma emaceceni zizwakala zihuba okulandelayo:

O! Kwakhal' insingizi madoda,
Izulu lizoduma.
O! Kwakhal' insingizi madoda,
Izulu liyaduduma
Uma kungene thina.

Kwenye inkathi uma seline kakhulu kuzwakala abadala sebethi hleze kufe insingizi. Kulokhu ubufakazi bakhona abaziwa kahle kepha kuba inkulumo etholakalayo, ngoba akekho oqhamuka nayo eseyiphethe ethi ibulawe imvula.

2.2.3.4 Inkulumobuthule

Lo mkhuba wezinsingizi owenza zibukwe sengathi zikhuluma zodwa wenza abantu bawuhumushe ngokuthi hleze ziyaxabana.

Yingakho uNtuli noNtuli, (1982:3) ezibuza aziphendule athi:

Kazi uma eyomfazi ingahamba.....?

Le nkulumobuthule iwumzamo wokuthi izinsingizi ngokukhala kwazo zenza lo mlozi zisuke zibika izulu. Lisuke lizona umvimbi noma uzamcolo, uma zike zazwakala zenza lowo mlozi wazo. Kuyibika lemvula ukukhala kwazo. Imvula iyinhlanhla uma ina ngoba isomiso asithandeki.

Kwazona zithi azilingise izinkonjane ezibizwa ngamahlolamvula okuthi uma lizona, zihambe phambi kwemvula bese liyithela. Okuyiyona nkulumobuthule lapha emele ifundwe ukuthi nxashane lizona, izinsingizi ziyagcakela, zishaye owazo umlozi, zibike ngezulu elizayo.

2.2.4 Inhlwathi

Inhlwathi iluhlobo lwenyoka oluvamise ukutholakala ikakhulukazi emahlanzeni. Kwenye inkathi abanye bayibiza ngokuthi inhlathu noma inhlwathu.

Inhlwathi ngokuka Nyembezi noNxumalo, (1966:91) bathi:

Inhlwathi inkulu, inesidumbu esikhulu inde ngangomuntu ngesinye isikhathi. Iginga izinto, izilwane zizwa, emva kokuzizongolozela. Iginga nabantu imbala.

Isikhumba senhlwathi namafutha ayo
izinyanga zelapha ngawo.

Okungezwakali kahle ngombono wala madoda amabili owokuthi ubude benhlwathi bungangobomuntu kwesinye isikhathi. Akuzwakali kahle ngesizathu sokuthi isilinganiso senhlwathi esikhulile ngempela ingelingane nomuntu futhi ingekwazi ukumginga uma kunokulingana okungaba khona. Okusempeleni isilinganiso sayo esikhulile singaba amamitha amathathu kuya kwamane.

2.2.4.1 Imfihlo Yenhlwathi Nemikhuba Yayo

Okuyiyona mfihlo yenhlwathi ukuthi ayithandi ukubonwa emini. Iyinyoka ethanda ukuhamba ngokucasha ezimfundeni nasezihosheni. Umbala wayo wenza kube lukhuni ukuba isheshe ibonakale. Umbala onobunsundu nokumhloshana okungagqamile kwenza ingabonakali kalula kuleyo ndawo ecashe kuyo.

Umkhuba wenhlwathi owokuthi kumele isebenzise ubuhle besikhumba sayo ukuze ikwazi ukuheha lokho engakudla. Ukunyakaza kwayo emehlweni esilwane esizobanjwa kubonakala kusamdlalwana kanti ukufa kuseduze. Iyinyoka engenalo ijubane okumele isebenzise lowo mnyakazo wokudlisela ngokumenyezela isikhumba sayo ukuze izuze ezokudla.

Omunye umkhuba wayo ongajwayelekile kwezinye izinyoka owokuthi amaqanda ayo iyawaqaphela aze achamusele. Ekuchamuseleni kwamaqanda amachwane asuke azibonele ngoba ayiwondli.

Inhlwathi njengenyoka engakwazi ukushesha uma ijaha engakudla elindayo, inakho ukubuthisa ndawonye ilinde okungavela. Kwenye inkathi ihambe ngokuzingela ize ihlangane nakho. Ulimi iyalunyaluzisa zikhathi zonke ekubambeni nasekumanqazeni ekumimilitayo, iyakugwinya ihlale lapho kuze kubole bese iyahamba. Sekuyobonakala ngamathambo ayinqwaba ukuthi ufeleba wayekade elapho. Amathambo aphuma ngomhlubulo kuyo bese

iyahamba. Sekungahlawumbeliswa kuthiwe amathambo awembuzi noma inyamazane noma yini ebidingiwe.

2.2.4.2 Umlozi Wenhlwathi

Inhlwathi ikhala ithi:

Hwa.....! Hwa.....!

Lo mlozi owenziwa inhlwathi isuke ithusa ngawo ngoba iyinyoka engenaso isihlungu esibulalayo ngokushesha.

2.2.4.3 Okuthuthukisa Ulimi Ngenhlwathi

Ukwenza kwenhlwathi kokubuthisa uma igingile kwaholela abantu ukuba kakhe isimo sokukhuluma esithi:

Wabuthisa okwenhlwathi igingile nje wenzani?

Ukubuthisa lokhu kungukuhlala kwayo ndawonye ngemuva kokumimilita lokho ekugingile. Kuyindlela yayo yokuthi lokho ekugingile kugayeke esiswini phambi kokuthi ihambe futhi iyozingela okunye.

2.2.4.4 Inkulumobuthule

Le nyoka ephila ngokucasha emini uma ike yahuquzela yangena ekhaya kumele ibulawe kepha isuke ibika inhlanhla nobuhle kulowo muzi, ikakhulukazi kulowo oyibone kuqala kuthathwa ngokuthi inhlanhla eyakhe ngoba iyinyoka okungamele ingene ekhaya. Okumele akwenze lowo oyibone kuqala kufanele ahlabe imbuzi emhlophe abonge inhlanhla yakhe. Noma lokhu kubukeka sankoloze kepha abantu bayakwenza ngenhloso yokulindela okuhle okungabavelela ngokungena kwenhlwathi ekhaya.

2.3 Imilozi Ebika Ngothando Kubantu

2.3.1 Ijuba

Yinyoni enombala ompunga noma oluhlaza, okukanye omabalabala, kuye ngokuthi lihlala kuphi noma litholakala kuphi. Ijuba liyinyoni edliwayo.

Ngokwezindawo lapho etholakala khona anakho ukwehluka nangokwetheka futhi. Athola nanka amagama alandelayo:

- Ihobhe
- Ijubantondo
- Ijubantonto
- Ivukuthu

Lokhu kwehluka ngokubizeka kwenziwa ukungalingani ngokwezidumbu zawo. Kuwona kukhona lawo anezidumbu ezinkulu njengamavukuthu kanti kulawo amancane kutholakala amajubantonto.

Indawo evamise ukutholakala kuyo isemasimini, emadotsheni nasemizini yabantu. Analo uthando kubantu njengoba etholakala ezindaweni lapho besebenza khona.

URoberts, (1978:222) uwehlukanisa ngokobuhlobo bawo kanje:

The Green Pigeons-Distinct Family
The Larger Pigeons-Glossy White Eggs
Namaqua, Cinnamon and Metallic-Spotted Doves.

URoberts ngendlela awehlukanisa ngayo wathola lo mehluko:

- Uhlobo oluhlaza- Umndeni Ongajwayelekile
- Ilawo amakhulu – Amaqanda amhlophe acwebezelayo
- AwaseNamaqua ayiCinnamon nalawo acwebezelayo - Amajuba ambalabala.

Ijuba akuyona inyoni ehamba ngayodwana. Ekuhambeni kwalo ngalodwa kungakhomba ukuthi elinye selafa noma labulawa. Njengoba kutholakala ngokocwaningo ayizihlobo kusukela ekuzalweni kwawo aze afe. Kubo bonke ubukhazikhazi nokwehlukani kwaniswa kwawo kugqama uthando kuwo aze afe. Kusukela ekuzalweni kwawo awehlukani.

2.3.1.1 Imfihlo Yejuba Nemikhuba Yalo

Okutholakala kuyimfihlo yejuba yindlela eliphila ngayo. Ijuba namanye lingatholakala emini, lidla namanye kepha ngokushona kwelanga akekho ongathi uke awafice elele ngandawonye njengokuwafica kade edla emini. Kukhomba ukuthi indawo alala kuyo eyekhethelo ngoba ayacasha.

Kulo msebenzi, akuphawulwa ngalawo asetholakala ezindaweni ezingamadolobha kepha lawo angafuywa.

Enye imfihlo ngejuba ukuthi alizaleli uma livalelwe ikakhulukazi lelo lentaba. Kubabaza nabacwaninga ngawo uma beke belamela ezalele amaqanda, bayowagada ubusuku nemini. Khona kunjalo bayothi bethuka ikakhulukazi uhlobo lwejubantonto lube seluwabulele wonke amaqanda. Lo mkhuba wawo uyethusa ngoba akwazeki ukuthi avumelana nini ngokubulala amaqanda. Imfihlo yawo ayiqondakali.

Okunye okuyimfihlo yejuba ukuthi ngokwezinkolo ezithile kukhona abasabela isimo sawo sobungcwele bawo. Kulabo benkolo abalokothi balibulale balidle. Banokwesabela isimo esavela ngenkathi kubhadajiswa uJesu.

2.3.1.2 Umlozi Wejuba

Amajuba ngokwehlukana kwawo enza imilozi eyehlukene. Nazi izinhlobo zemilozi eyenziwa ngamajuba.

UNyembezi noNxumalo, (1966:81) bathi ijubantendele lithi:

Vu! Vu! Vuku! Vuku!

Babuye bathi ijubantondo lithi:

Amdokwe! Amdokwe!
Amabele! Avuthiwe!
(Nyembezi noNxumalo, 1966:81).

Kanti uNtuli noNtuli, (1982:2) uthi:

Sengidlile sengisuthi
Amdokwe! Amdokwe!
Amabele, avuthiwe, ehlanzeni.

Ngokolimi lwamaBhunu ahumusha ukukhala kwejuba eliwuhlobo olubizwa ngokuthi i-Cape Turtle Dove athi umlozi uthi:

Werk stadig, Werk stadig.
(Roberts, 1978:228).

Sebenza ngokungajahi, sebenza ngokungajahi.

Kanti ngolimi lwesiNgisi, amaNgisi ahumusha umlozi wejuba ngokuthi:

How's father, how's father.
(Roberts, 1978:228).

Kuyacaca ukuthi umlozi wejuba awuthakaselwa isizwe esisodwa kepha nezinye izizwe zinakho ukhumusha lokho okuthinta imizwa yazo ngokushiwo izinyoni ezibazungezile njengejuba. Le ngxubevange yokhumusha lokho okushiwo ijuba kuvula umqondo wokuthi ijuba akuyona inyoni engenakho ekudlulisela kubantu ngokwesimo sayo. Kwakhona ukucula kwalo ngesikhathi samabele esevuthiwe kukhomba impilo ethile ngalo.

2.3.1.3 Okuthuthukisa Ulimi Ngejuba

Ngokolimi, abadala balibona ijuba benza isaga ngalo bathi:

Hamba juba bayokuchutha phambili.

Lokhu kwabe kuchaza ukuthi kulowo onenkani akaqhubeke nayo kodwa ukwenza kuyokumxaka. Izinhlupheko ziyokumbuyisa.

Kanti isisho sithi, ukubamba isisila sehobhe. Okusho ukuthi umuntu uthembele entweni engenampumelelo.

Ngokunjalo kwabezenkolo abadala babona okwenzeka eBhayibhelini ngesikhathi sikaNowa bathi:

Wahamba okwejuba likaNowa.

Ngokunjalo kuwo uMbhalo oNgcwele kutholakala ukuthi ijuba lasetshenziswa ukuhlola isimo sezulu labuya nehlamvu lokukhombisa ukuthi umhlabathi wabe sewomile.

Ubuye uqhube wona uMbhalo oNgcwele okwaba isibonakaliso sobukhulu bukaNkulunkulu ngenkathi kubhadjiswa iNdodana yakhe. Isimo sejuba savela njengophawu lwenkazimulo yakhe.

Izinhlanga ngezinhlanga zilibuka ngezindlela ezingefani ijuba. Nazi izindlela izizwe ezilibuka ngayo:

- AbaseNtshonalanga bawabuka ngeso loxolo nothando.
- Abomdabu belikaMthaniya bawabuka ngeso lenhlanhla.
- Ukuwabona ehamba ndawonye banokukholwa ukuthi inhlanhla iseduze.
- Umbala wawo ompunga ezinye izizwe ziwuhlobanisa noxolo oluhambisana nokuthelelana amanzi ngemva kwezimpi eziqede abantu Bakwenza lokhu ngamajuba amhlophe ikakhulukazi.
- Amehlo awo aqhakambisa uthando ngokwempilo yawo uma ebukwa akhomba okuthile okungaba ilokhu:
 - Ukuzwana;
 - Uzwelo;
 - Imfudumalo nokunye kuye ngokwesizwe lesa.

2.3.1.4 Inkulumobuthule

Okuyiyona nkulumobuthule elethwa ngamajuba ileyo ehunyushwa ngabantu esho ukuthakasela ihlobo nemisebenzi yalo yesivuno. Lo mkhuba wejuba awutholakali wenzeka noma inini. Ijuba lisuke lijabulela ukuba khona kokudla okuyinsada ngesikhathi sasehlobo, kuhumusheke umlozi walo, ulethe leyo nkulumo kubantu. Ukungena kwehlobo kudala nakuwo kube sengathi ayamemana lawo asezinkangala nawasemahlanzeni, ngolimi lwawo.

Leyo nhlokomo yawo yombiko oyinkulumobuthule asuke enanela ngisho ukuna kwezimvula ngoba izivuno zingaba zinhle lapho imvelo iqhakaza, bese ezwakala esho ngemilozi yawo.

2.3.2 Ikhunatha

UNyembezi noNxumalo, (1966:81) bathi:

Ikhunatha lingaphezu kwejuba elikhulu.
Lifana nomkholwane lehluke ngoba
ikhunatha lona limnyama ngisho nomlomo
nezinyawo zalo. Isisila sona-ke simhlophe
emachosheni.

Lolu hlobo lwenyoni luvamise ikakhulukazi emahlanzeni. Isizathu yingoba ukudla kwayo okuningi ikuthola endaweni eyihlanze. Idla ikakhulukazi izithelo ezitholakala ehlanzeni njengemincaka nokunye okusanhlamvu.

Le nyoni ize ithole igama lekhunatha kungenxa yesimo sekhala layo elibukeka sakucinana. NgesiZulu umuntu onekhala eliqokomalile uyaye afaniswe nonoqhaku wale nyoni.

2.3.2.1 Imfihlo Yekhunatha Nemikhuba Yalo

Imfihlo yale nyoni yikho ukucasha, ayithandi ukubonwa. Uma izalela yenza okufanayo nokwenziwa ingududu. Eyenduna kuba yiyo eyondla eyensikazi aze achanyuselwe amaqanda. Ikhunatha ngokwemindeneni yezinyoni lingena ngaphansi kwezinsingizi.

2.3.2.2 Umlozi Wekhunatha

Ikhunatha likhala lithi:

Klwa! Klwa! Klwa!

Lo msindo owumlozi walo liyawenza lindiza, lize liyohlala esihlahleni esithize. Alivamisile ukundiza lodwa ngenkathi lenza lo mlozi kubakhona eliphendulana nalo.

2.3.2.3 Okuthuthukisa Ulimi Ngekhunatha

Ukwakheka kwekhala lekhunatha kwaholela ekukhulumeni okuthi uhlobo lomuntu ongakwazi ukukhuluma abizwe ngokuthi:

Umkhunatha uma eyedwa.
Imikhunatha uma bebaningi.

Lowo muntu usuke enamahloni okukhuluma phakathi kwabantu. Okunye okuthuthukisa ulimi ngale nyoni ngokwesakhiwo sayo kuvela isimo sokukhuluma esithi:

Waqokomalisa umbombo okwekhunatha yini?

Lokhu kushiwo kumuntu okhombisa intukuthelo lapho ethethiswa ikakhulukazi ingane. Uyaye alulekwe ngelokuthi angabothi ethethiswa ngabadala akhombise olwakhe ulaka.

2.3.2.4 Inkulumobuthule

Ukubonakala kwekhunatha lindiza linqamula phezu komuzi lisuke libika inhlanhla kulowo muzi. Kulowo olibonile walelamela uthi thokola themba amathunzi ayewukela. Okungukuthi akangadikibali ikakhulukazi uma kuyinsizwa ebikade yeshela intombi. Uma inyoni yedlule ikhala phezu komuzi wakubo wensizwa eshelayo iyazi ukuthi izoqonywa. Uthando kuyo luyaphuphuma.

Le inkulumobuthule eyenzeka ngale nyoni ngokundiza kwayo kuholela ekuhunyushweni kokuthi iletha ngokothando inhlanhla.

2.3.3 Inqomfi

Inyoni empofu saluthuthuvana kwasa kubampofu, kuba nombala othi awube bomvana phansi kwentamo. Abanye bayibiza ngokuthi igwili, igwilinsi noma igwiliza. La magama ehlukani ngenxa yokuhlukana kombala wayo kuleyo ndawo.

Inyoni evamise ezinkangala. Emahlanzeni ivamise ukutholakala ngasemaphethelweni alo ihlanze okukhomba ukuthi ayiyithandi indawo engavulelekile. Ivamise nokuthi coshoshu phezu kweziduli zomuhlwa.

2.3.3.1 Imfihlo Yenqomfi Nemikhuba Yayo

Inqomfi iyinyoni ehlala njalo ngokuqaphela indawo ekuyo. Okuyimfihlo yenqomfi ukuthi akwazeki ukuthi ikhizane eba nalo ekhanda lihlala nini kuyo futhi ilithola nini. Okugqamayo ukuthi uma uyilamele wayibulala liyatholakala leli khizane kuyo. Okungazeki ukuthi yini umsebenzi wekhizane kuyo.

Okungumkhuba wenqomfi yikho ukuhlala phezu kwesiduli bese isho umlozi wayo. Kuyenzeka lo mlozi uzwakale ekuseni ubelesele kuthi ngezikhathi zasemini unqamuke, kuthi limathambama uphinde futhi usho. Kwenye inkathi lize lishaye ngisho amaphiko ngenkathi lenza lo mlozi.

UVilakazi ukwenza kwale nyoni kwathatha amehlo akhe ngoba wabhala inkondlo ethi: “INQOMFI.” Kuyona uVilakazi, (1935:50) uthi:

Wen' ozalel' amaqand' ambal' ohunqu,
Uwathukuse ngaphansi kwezidindi
La kungekho xamu nom' imamba;
Ucule ngaphezul' uwamis' isibindi,
Ushikiz' oNhloyiye bangawenz' ingungqu
Laph' usayobamb' oNonteth' uqed' ukulamba.

Kuningi ahaya ngakho uVilakazi ngale nyoni okungebalulwe kulo msebenzi ngoba akuqondiwe ukuhluzwa lokho ayekusho.

Okubalulekile ukuthi uVilakazi uveza iphuzu elimqoka lokuhlakanipha kwenyoni ayibiza ngokuthi:

Inyon' eyinhlabamhlola.
(Vilakazi, 1935:50).

Uveza ukufihla kwayo amaqanda ayo ngendlela engenza ukuba angatholakali. Kuyo inkondlo igama lomlozi uliphinde kathathu ukufakazisa khona ukuthi le nyoni wayibona ukuthi umlozi wayo unenkulumo ngisho kulowo oyintombi engenasoka.

Lokho okungumkhuba wayo kuyenze inqomfi yagqama ngoba ababani abangefise ukwazi ngayo uma ababali abanjengoVilakazi kwabathatha ukwenza kwayo.

2.3.3.2 Umlozi Wenqomfi

Inqomfi ishaya umlozi othi:

Basetshwaleni!
Basetshwaleni!
Gqwe! Gqwe! Gqwe!
Phaqa! Phaqa! Phaqa!
Jwiyo! Jwiyo! Jwiyo! Phaqa!

Lokhu kushaya kwayo umlozi ngale ndlela inqomfi iwenza bese indiza iye phezulu yehlele esidulini uma ithanda noma esikhotheni okukanye esicongweni sesigodo.

2.3.3.3 Okuthuthukisa Ulimi Ngenqomfi

Kwakungebe nguVilakazi owayengabhala ngenqomfi kuthi abantu ayephila nabo bangaqapheli lokho okwakwenziwa yinyoni. Kuhle ukuthi wabhala

ngayo. Okuthuthukisa ulimi ngale nyoni ilokho okwenziwa izingane nabadala uma benza okusamlalo.

Umdlalo osadlalwa nakule mihla ilowo wokushaya igilo obizwa ngokuthi ukushaya inqomfi. Lokhu kususelwa embaleni otholakala kuyo le nyoni entanyeni yayo. Lelo bala layo eligqamile kubukeka lithi alifane nendawo okuthi abantu uma bedlala, kufane nokuthi bashayana nebala elitholakala kule nyoni. Ubezwa bethi: ‘Wadl’ inqomfi!’

2.3.3.4 Inkulumobuthule

Okwabonwa nguVilakazi kumele kunezelelwe kulo msebenzi ngelokuthi inqomfi njengenyoni eyinhlabamhlola inakho ukukwenza akubona.

Okuyiyona nkulumobuthule ngomlozi wayo ukuthi ibika umuntu oyisivakashi. Hleze lowo embikayo kade aba ngumbhunguka ongasaziwa ekhaya. Ngokwenza kwayo ishaya umlozi wayo, ibukwa ngabadala bezwakala sebethi kuye kwabonakala ngenqomfi lilokhu lisibelesele lishaya amaphiko.

Ngakolunye uhlangothi insizwa uma iyokweshela isesheli sayo, kuvuke inqomfi phambi kwayo lishaye amaphiko, iba nethemba lokuthi izoqonywa noma ikanjani kulelo langa. Inhlobo yale nyoni, iyinyoni ehamba nemibiko nenhlanhla.

2.3.4 Inkunjane

Mabili amagama ethiwe ngayo le nyoni. Kwezinye izindawo kwelikaMthaniya ibizwa ngokuthi inkwenjane noma ingqungqulu. Le ebizwa ngengqungqulu ivamise ukuhambisana nezulu elisuke lizona imivimbi.

Inkunjane iyinyoni encane emnyama, enobumhloshana obumpunga ngaphansi. Idla izinambuzane ngenkathi indiza itshuza.

2.3.4.1 Imfihlo Yenkonjane Nemikhuba Yayo

Okuyimfihlo yenkonjane ukunyamalala kwayo ngezikhathi zasebusika. Lokhu ikwenza njalo njengomkhuba wemvelo yayo. Yinyoni engazwani nobusika. Njalo ngesikhathi sasehlobo ibonakala ngobuningi bayo ebese uyabona ukuthi kade unkabi engekho esendaweni efudumele.

Kungumkhuba wenkonjane ukuthi ithi ifika ibuyele kuleyo ndawo lapho yazalelwa ngakhona. Ekufikeni kwayo ngokuhambisana nengubulili bayo, iyakhela ngodaka kungaba iseweni, ngaphansi kwamatshe noma endaweni eyibhuloho kulesi sikhathi samanje. Endlini yayo yodaka ifaka amaqubu enkukhu noma awezinye izinyoni ukuze amaqanda azofukanyelwa afudumale, achamuseleke kahle.

2.3.4.2 Umlozi Wenkonjane

Inkonjane ikhala ithi :

Tswi...! Tswi...! Tswi...!

Lo mlozi izinkonjane ziwenza ngenkathi zitshuza zidla izinambuzane. Uma lizona ziyaqhamuka ziwumshungu ziwenza lo mlozi bese kwazeka ukuthi lingahle line. Yikho abanye bethi ngamahlolamvula ngoba ziyalizwa uma lizokuna.

2.3.4.3 Okuthuthukisa Ulimi Ngenkonjane

Ngokubona ukundiza kwenkonjane abomdabu bakwenanela. Okubuhlungu ngesenzo sokundiza kwenkonjane ukuthi kwabonakala ukuthi kwayona indiza ibuye ikhathale, iludinge usizo lomhlaba. Kwakutshuza kwayo okumnandi emoyeni, kungelula ukuyishaya kwabe kuqashelwe ngabadala uma ibonakala iwile. Ngokunjalo isaga savela ngokwehlela inkonjane esithi :

Inkonjane iwele enkundleni.

Lokhu kwabe kuchaza ukuthi nomuntu oliqili uhamba abhajwe ebuqilini bakhe. Ngokuyibuka isebenza inkonjane, yakhela ngodaka, kwabonakala isineke sayo saholela esageni esithi:

Inkonjane yakhela ngodaka.

Lokhu kwabe kuchaza ukuthi umuntu owenza okuthile kumele abekezela, angalilahli ithemba.

Inkonjane ilubekela kancane udaka kuze kudaleke isidleke, ngokunjalo nomuntu oncengelwa ukulungisa okuthile, kumele abukele kuyo ukuze kulunge.

2.3.4.4 Inkulumobuthule

Inkulumobuthule elethwa zinkonjane ileyo eziyibika ngokufika kwazo ngenkathi yasehlobo. Abantu banokuqonda ukuthi izinkonjane zibikezela ukungena kwehlobo. Ngokungena kwehlobo ithemba lezimvula nokunotha kwezwe kuyabonakala.

Kunjalo—ke abesiNgisi banakho okuthile okungasho ukuthi ubukhona bayo abubikezeli uphawu lwehlobo. Banika iseluleko sokuthi:

One swallow does not make summer.

Inkonjane eyodwa ayisho ukuthi sekusehlobo.

Lokhu kwabe kuchaza ukuthi ukwenzeka kwezinto akusho ukuthi ziyizo ngaso sonke isikhathi ngokubuka kwamehlo enyama. Kuholela ekutheni umuntu kumele ahlale njalo eqaphile ngemvelo emzungezile.

2.4 Umbiko Oyinkulumo Yezidalwa

2.4.1 Umvemve

Umvemve inyoni encane engaphezudlwana kukangcede. Isisila sale nyoni sihlala ngokuvetuzwa, asiside kangako ngenxa yobukhulu besidumbu yingakho sihlala sehla sikhuphuka. Imilenze yayo mincane. Ukubizwe ngokuthi umcishu.

2.4.1.1 Imfihlo Yomvemve Nemikhuba Yayo

Umvemve yinyoni ehlala ngokuhambahamba ilandele izinkomo. Lokhu kwenza kwayo isuke ihlanza imvelo ngokudla amakhizane adala izifo ezinkomeni.

Okuyimfihlo yawo ukuthi awufuni ukubonwa lapho uzalela khona. Kuyenzeka uzalele endaweni eyisiwa noma efokozini elicashile.

2.4.1.2 Umlozi Womvemve

Umvemve ukhala uthi:

Jwi...! Jwi...! Jwi...!

Lo mlozi wenziwa umvemve uma wethukile noma uzindizela kungonakele lutho.

2.4.1.3 Okuthuthukisa Ulimi Ngomvemve

Akuqondakali kahle ukuthi le nyoni encane kangaka yikuphi eyakwenza ukuze kwetheke inkonyane yenkomo ngokuthi umvemve. Inkonyane yenkomo esanda kuzalwa ibizwa ngawo. Wona umvemve uma kubonakala ukuthi unesikhumba esihle, kwenziwe ngesikhumba sawo ibheshu.

Okuyinkoloze ukuthi uma umfana eke wadla umvemve uba nezimbici. Umvemve kwakumele uma ushayiwe udliwe izalukazi kuphela. Ubufakazi balokhu abucaci kahle, ngoba uyinyoni engadliwa njengezinye ezidliwayo.

2.4.1.4 Inkulumobuthule

Inkulumobuthule elethwa umvemve ilowo othi uma uhambe walandela izinkomo ngenkathi ziqhutshwa ngabafana lezo nkomo zizokwanda.

Okunye okubikwa ngumvemve ukuthi ukuvakasha kwawo ekhaya kukhomba ukuthi abadala bakhona ekhaya. Kumele uma ukhona ungaphazanyiswa ngoba ubika ubukhona babo. Amadlozi athathwa ngokuthi akhona uma ude ubonakala egcekeni, akumele ushaywe noma udliwe izalukazi.

Okungaba inkoloze yikho ukuthi uma uke wahlala wabheka ngasekhaya ungafulatheli inhlanhla ibakhona. Okungazeki ngokufulathela kwawo isifuba sawo nesisila savetuza ungabhekile ngakumuntu, ho, ishobolo, angabhekana nalo. Ubuqiniso balokhu abubambeki.

2.4.2 Izinyosi

Izinyosi ziyizinambuzane ezincane eziphila njengomndeni. Izinyosi ukuphila kwazo njengomndeni kudalwa uhlelo lwempilo yazo. Phakathi kwazo kukhona unomthebe okunguyena owondliwa izisebenzi. Owakhe umsebenzi ukuzalela amaqanda okuyiwona achanyuselwayo abe amaqhimiza, ayizinyosi ezincane. Kulo mndeni lezo ezingebona onomthebe zibizwa ngokuthi izisebenzi.

Uma kutholakala ukuthi kuvela omunye unomthebe ngenkathi kuzalelwa amaqanda, uyabulawa ngenhloso yokuthi isidleke asikwazi ukuba nonomthebe ababili. Kuwo umndeni wezinyosi kukhona ezesilisa ezisebenza umsebenzi wokuzalisa lo nomthebe. Lo msebenzi ziwenza njalo ngesikhathi esithile lapho unomthebe esekulungele ukuthola amaqanda.

Izisebenzi zihlala njalo zisebenza, kungaba semgodini, phansi kwegatsha, kwamatshe, kwedwala njalonjalo. Umsebenzi wazo ukuvikela unomthebe nabantwana bazo nokudla kwazo. Ukudla kwazo uju, eziluqokelela ngokululanda luwumpe ezimbalini. Yilona eziphila ngalo nesikhuphasha.

2.4.2.1 Imfihlo Yezinyosi Nemikhuba Yazo

Imfihlo yezinyosi eyokuthi zithi zidalwe zancane kangaka zikwazi ukwakha uju. Isineke sazo sokuqongelela umpe ezimbalini senza kwakheke okuyisithako esimnandi esithandwa ngabantu.

Kungumkhuba wazo izinyosi ukuvikela lokho ezikusebenzela imini yonke. Ngobusuku ziyalala, zibe iqulu zingunge unomthebe. Abanye unomthebe bambiza ngelokuthi inkosi yezinyosi. Ekuhlaselweni kwesidleke, izisebenzi zilwa ngezindosi, zitinyela isitha esihlaselayo, zife ekugcineni. Kwazona ezesilisa ezingadingwa kakhulu ilezo eziyizisebenzi ziyawenza umsebenzi wokuvikela. Ezesilisa azithandwa izisebenzi ngoba zona aziluqoqi umpe.

Izinyosi zesilisa umsebenzi wazo omkhulu ukukhwela unomthebe kuye ngokuthi yiyiphi ebe namandla okufinyelela kuye ngoba kwazona ziyabulalana ngesikhathi sokukhwela.

2.4.2.2 Umlozi Wezinyosi

Inyosi ikhala ithi:

Nh....! Nh....! Nh....!

Lo mlozi izinyosi ziyawenza ngenkathi ziqoqa umpe ezimbalini. Ziyawenza nangenkathi zilwa nesitha, okungaba umuntu, isilwane esifuna uju lwazo.

2.4.2.3 Okuthuthukisa Ulimi Ngezinyosi

UNtuli noNtuli, (1982:17) uthi:

Zinonya izinyosi.

Ekucubunguleni isimo sezinyosi uNtuli noNtuli ubona umona wazo ezithi noma seziwakhile amacwecwe amaningi kepha zingafuni lutho ngawo kulowo ofuna ukuwadla. Okushiwo nguNtuli noNtuli ngezinyosi kufakazela ukuthi zithi ziyizilwanyana ezincane zibe nakho ezikushoyo kubantu.

Zidlula lapho zibe nakho okudingwa ngabantu yize zincane. Ngaleyo ndlela ulimi luthola okuthile ngokwenziwa izinyosi, lokho kungukuthi ziyingxenye yempilo yethu. Kwakhona ukuthi “zinonya” kuveza isithombe esithile okungazeki noma zona ziyalwazi yini unya.

Ulimi lwathola ukuthuthuka ngokwakheka kwezaga ezilandelayo:

Izinyosi zidla uju lwazo.
Izinyosi zinobisi.

Esokuqala isaga sisho ukuthi umuntu akumele azilimaze yena ngokudla isithukuthuku sakhe kungafanele ngendlela yobuwula. Ukuzifaka enkingeni kungafanele. Kwesesibili kuchaza ukuthi kulowo onokuthile uzama ngawo wonke amandla ukuvikela anakho, angaze akufele uma indlela ikhona.

Kulesi saga sesibili kufakazela okushiwo ngenhla ngokwesenzo sazo izinyosi okuthi uma zihlaselwa, zilwele ukufa nokuphila.

Kubuye kutholakale izinsizwa lapho zizibongela ngeso lokuzivikela kwayo inyosi lapho zithi:

Uyakhwazi ukutinyela kwenyosi?

Lo mbono ukuveza ngokusobala okwezwiwa umuntu ngesihlungu esilethwa ukutinyelwa yinyosi. Ekwenzeni kwakhe ngalokhu kwabe kuqondiswe esimweni somuntu owabe ezibongela esedle amponjwana, ekhumbuza abanye ngobungaye. Hleze wayengumuntu ozaziyo ukuthi uyashaya ngenduku.

Lokhu kuhlenganisa isimo sesenzo senyosi nokugiya kwensizwa, kwenza ulimi lunothe futhi lukhule.

2.4.2.4 Inkulumobuthule

Inyosi iletha inkulumo buthule eqondene nabantu uma ithuke yangena endlini. Le nkulumo isuke ibika ongahle afike ekhaya kungazelele muntu. Kungaba umuntu owaziwayo noma ongaziwa oyisivakashi kulowo muzi. Kungenzeka kulolo suku noma kweqe izinsukwana bese efika umuntu.

Enye inkulumo buthule elethwa izinyosi ileyo ethi izinyosi kumele ziphile ngokwakhela ezindaweni kungaba semgodini, phansi kwegatsha, kwamatshe, kwedwala njalonjalo. Okungaba inkulumo yezidalwa ukuthi uma zike zafika emzini zakhela, zisuke zibika abadala bakulowo muzi ukuthi bakhona, abahambile. Kuyinhlanhla ukwakhela kwazo kulowo muzi ngoba zifika ngokungazenzisi, akumele zixoshwe.

Izinyosi ziba isichitho esibi uma zifike kulowo muzi zandiza zabulala izinkukhu namadada nokunye okuyimfuyo kulowo muzi. Kumele isimo esinjalo sibhekisiswe ngabadala kulowo muzi.

2.5 Imibiko Yobubi Namashwa

2.5.1 Isikhova

Le inyoni impunga ngombala kuye ngokuthi ihlala kuphi. Kwezinye izindawo isaluthuthuva. Ihamba ebusuku ifune engakudla. Ayilokothi indize emini izingele. Ekundizeni kwayo emini kusuke kukhona okuyethusile lapho ibicashe khona. Ivamise emahlathini, ezihosheni nasemaweni. Endaweni

enemihlanga iyacasha nakhona, kwenye inkathi izalele. Amaphuphu avamise ukuba mabili kuya kwamathathu. Ziyizinhlobo eziningi izikhova, kuye futhi ngokwezindawo.

2.5.1.1 Imfihlo Yesikhova Nemikhuba Yaso

Ngokwendalo yaso isikhova esibuye sibizwe ngelikamandukulu, siphila ngobusuku.

Okuyimfihlo yaso ukuthi yinyoni enokuzwa ngisho omncane umsindo lo ngenkathi sizingela, sifuna ukudla kwaso. Kuthi kumnyama kunjalo, sona sikwazi ukuthola esingakudla. Siphila ngokudla amagundane nezinambuzane eziluhlupho kubantu.

Kungumkhuba waso ukundiza sihlale eduze kwemizi yabantu ngenhloso yokuzingela amagundane bese abantu bekuthatha ngokuthi bayathakathwa uma beke baselamela.

2.5.1.2 Umlozi Wesikhova

Isikhova sikhala sithi:

Phum' ungibhule!
Phum' ungibhule!

Kanti uNyembezi noNxumalo, (1966:82) bathi abantu ukukhala kwaso bakuhumusha bathi :

Shu... shu...nqu! nqu! nqu!
nhi...nhi...

Ngokukhala ngale ndlela bobabili ababhali banezelela ngelokuthi isikhova abantu basibiza ngokuthi “yivumakabili.” Lokhu abakuchazayo kwenziwa umlozi waso esiwenza ngenkathi siqhwakele esigodweni ebusuku sizingela amagundane. Lo nhi., nhi... esiwenzayo kubukeka sengathi kukhona osuke ephendulana naso.

2.5.1.3 Okuthuthukisa Ulimi Ngesikhova

Isikhova siyinyoni ngokwenkolelo yabantu engathandeki. Sithathwa njengenyoni yabathakathi. Ngenxa yokuphila kwaso nesinye ziphendulana ebusuku, kudala ukuba zibukwe ngeso lokuthi ziza nokuthile kubantu. Leyo nkoloze ize iholele abantu ukuba uma sike sazwakala sikhala, kumele abakulowo muzi benze yonke imizamo yokuthi singaphinde sikhale. Bangahamba bayofuna inyanga ezosusa isikhova emzini wabo.

Kunjalo ngaso isikhova sinakho esithuthukisa ngaso ulimi njengesaga eseluleka umuntu ukuba asebenze esithe:

Isikhova sidla amehlo aso.

Akwazeki ukuthi saze sadla amehlo aso kwabe kwenzenjani. Kulo msebenzi akuqondiwe ukuchaza ingonyuluka ngokuqambeka kwezaga.

Okunye okuvelayo isisho esithi, ukubuya nembande yesikhova. Lesi sisho siqonde ukuba neshwa, ukungaphumeleli entweni umuntu abekade eyizama.

2.5.1.4 Inkulumobuthule

Isikhova sithathwa njengenyoni yamashwa ekukhaleni kwaso emzini. Ukushaya kwaso umlozi kungasho ngolimi lwabakholelwa ekuthakathweni lokhu okulandelayo:

Ubuthakathi
Uhlupho ebusuku
Ukuzikhalela kwaso ngabasiklolodele emini.

Ubuthakathi obubatshazwa ngesikhova butholakala benziwa ngabantu buhlukene izigaba ezintathu.

UMathenjwa, uDonda noNtombela, (1997:135) babuhlela kanje:

Umthakathi wozalo
Umthakathi wasebusuku
Umthakathi wasemini.

Kulabo abatholakala bengabathakathi balunjaniswa naso kulabo basebusuku. Kwabasebusuku oMathenjwa bathi ngokuba umthakathi wasebusuku bahlanganiswa nesikhova ngoba sihamba ubusuku.

UMathenjwa, Donda noNtombela, (1997:136) bathi:

Bayinkomo ezondwa yilanga. Bangabangani
bezikhova nomandukulu. Cishe yikho lokhu
kuhamba ebusuku okwenza omabhengwane
babe yizinyoni zabasokoci.

Okuyiyona nkulumo buthule elethwa ile nyoni ngomlozi wayo uvalo, uhlupho, ukungaphumuli kwabantu ngayo. Yize kungazeki ukuthi inyoni yona inakho yini ukwazi ukuthi iluhlupho kubantu. Okukhulu ngale nyoni ekukhuluma buthule kubantu izinkulumo, yona ingazi ukuthi mkhulu umsindo ngayo. Abanye ngokwazi ukuthi isikhova asizwani nokukhanya baphuma nezihlonti zomlilo basijahe basijikijele ngazo. Unkabi lo ukukhanya akazwani nakho.

2.5.2 Uzavolo

Uzavolo uyinyoni encane ngangephothwe isidumbu sayo. Iyinyoni engahambi emini, ephila ngobusuku. Idla izinambuzane ebusuku ngenkathi ithola ukukhululeka ngoba emini iyalala.

2.5.2.1 Imfihlo Kazavolo Nemikhuba Yawo

Uzavolo njengenyoni ephila ngobusuku unemfihlo yokukwazi ukucasha. Umbala kazavolo wenza kube lukhuni ukubonakala eziqintini ngombala wawo ompungana saluthuthuvana.

Kungumkhuba kazavolo ukuhlala ushaye umlozi eduzane nemizi yabantu. Abantu abanakho ukukuthanda lokho kukhala kukazavolo.

2.5.2.2 Umlozi Kazavolo

Uzavolo ukhala uthi:

Zavolo, zavolo! Ngiyeke!
Zavolo, zavolo! Ngiyeke!
Zavolo, sengela abantabakho!

Ngokukhala kukazavolo ngalolu hlobo kubangela abantu bawuzwe sengathi uphendulana nomunye ngenkulumo.

2.5.2.3 Okuthuthukisa Ulimi Ngozavolo

Uzavolo ngokucasha kwawo emini abantu bawusebenzisa ngendlela ethi ayifane naleyo yesikhova. Kulabo abazi imithi bayawuthaka nemithi ngenhloso yokuthi uyinyoni ethi uma indiza iphayize. Lokho kuphayiza kwayo kulunjaniswa nokuthi ofuna ukubulala umuntu ahluleke, kungaba ngesibhamu noma ngomuthi, kuthi phazi kuye.

Okunye okuthuthukisa ulimi ngozavolo ukuthi ubukhona bawo eduzane komuzi okhala kuwo, uletha uvalo njengoba uhambelana nokuthakatha ngokucabanga kwabantu.

Kanti ukundwaza komuntu akwenza emini libade kuholela enkulumeni ethi:

Wandwazisa okukazavolo.

Lapho kusuke kuqondiswe kumuntu okuthi kukhulunywa ngodaba yena asimuze adwale. Phela uzavolo ngokuphila kwawo uficakala udwalile emini kanti usuke ulele.

2.5.2.4 Inkulumobuthule

Okutholakala ngozavolo njengenkulumobuthule ilokho kokuthi ukhala kabi eduzane kwemizi, alethe uvalo. Uyinyoni abantu abangayethembi ngoba imbandakanywa nobusuku. Okwesibili iyinyoni ethola igama lomabhengwane ngokubhenguza kwayo ebusuku abantu belele. Lokho kusho kwakhe kokuthi “sengela abantabakho,” kuhumusheka njengesimo senkulumo eshayisa uvalo kulabo abangenzi kahle kwabanye abantu. Kuyinkulumobuthule yokukhala kwale nyoni edinga ukunakwa ngoba isuke yenamela ukufika kwesikhathi sokuphila kwayo, ebusuku.

2.5.3 Amalanda

Amalanda ayizinyoni ezimhlophe qwa ezingenabala. Abizwa ngokuthi ingekle kwezinye izindawo. Amalanda avamise ezinkangala. Ubukhulu belanda bungangejuba elikhulu. Liphila ngokudla amakhizane atholakala ezinkomeni, nezinambuzane ezincane ezitholakala otshanini.

2.5.3.1 Imfihlo Yamalanda Nemikhuba Yawo

Amalanda ayizinyoni eziphila ngokuhamba ngomshungu. Okuyimfihlo yelanda ukukhetha indawo lapho ezalela khona engabi nayo inhlanzeko. Okunye okutholakala kungumkhuba wawo ukuchwaza ngesikhathi sokuchamusela. Ngaleso sikhathi umsindo obangekayo uvala izindlebe, kukhona nokulwa, kubangwa izidleke zokuphakela amachwane.

2.5.3.2 Umlozi Wamalanda

Ilanda likhala lithi:

Klwa...! Klwa...! Klwa...!

Umlozi wamalanda wenzeka ngenkathi ethukile noma ikhalela ukubiza omunye.

2.5.3.3 Okuthuthukisa Ulimi Ngamalanda

Ukundiza kwamalanda engumshungu kwaholela ekushiwoni komdlalo wezingane, othi:

Amalanda, amhlophe,
Amalanda, amhlophe.

Lokhu izingane zikusho ngenkathi edlula endiza elandela lapho kungakhona imihlambi yezinkomo. Lo mdlalo izingane ziwusho ziphindaphinda la magama kuze kutholakale isigqi esimnandi. Kuyavela ukuthi uma intombi iqomile, kuthiwe ichome elamalanda amhlophe iduku, ngokufanisa ubumhlophe bezinyoni, amalanda.

2.5.3.4 Inkulumobuthule

Amalanda ayizinyoni ezingahambisani nenhlanhla ngoba azidliwa. Ukundiza kwazo zishaya ujenge kulowo ozilamele zisuke zimbikela ishwa elingenzeka ngokuhamba kwesikhathi.

Enye inkulumobuthule ileyo yokuthi amalanda akumele angene ekhaya yize elandela izinkomo. Kumele izinkomo uma zizongena esibayeni, wona andize ashaye ujenge ayolala lapho elala khona. Uma kwenzekile kulowo muzi inhlanhla ayivamile ukuchuma. Okuxakayo ngawo ukuthi ekubonakaleni kwawo esibayeni kuthathwa ngokuthi amadlozi avakashile kulowo muzi.

Ekukhaleni kwawo ezungeza izinkomo asuke ebika ukuna kwezulu elizona kahle. Noma eyizinyoni ezingathandeki ngokuthi azidliwa kubantu, akuzona izinyoni eziyingozi kubo.

2.5.4 Amankankane

Amankankane ayizinyoni ezinombala ezethiwe ngombala wazo. Lo mbala kuthiwa unkankane okungukuthi ufana nobukhwebezane obusampunga

ngokucwebelayo. Amankankane avamise ukutholakala edla ezinkalweni efuna imisundu nezinambuzane enhlabathini. Indawo alala kuyo ileyo eyiwa.

2.5.4.1 Imfihlo Yamankankane Nemikhuba Yawo

Kutholakala ukuthi izidleke zamankankane azitholakali kalula ngoba ukuzalela kwalo endaweni eyisiwa inokucasha. Amankankane azalela ngokukhulu ukufihla lokhu ngoba onganakile angasho athi akaze alibone ichwane lenkankane kanti liba khona. Kuba ukuthi umuntu uyaye ahlangane nalo selilidala.

Amankankane ngokwempilo yawo awathandi ukuzalela lapho engatholakala kalula amachwane awo. Kuleso siwa alala kuso awathandi ukubona umuntu ngoba ayizinyoni ezingafuni ukusondelana nabantu. Ayizinyoni ezifihlayo okumele uqaphele okuyindlela yokuphila kwazo ukuze zilandeleke okuyimikhuba yazo.

Amankankane aphila ngokuhamba ngamabili. Impilo yawo ukudla imisundu ngokuvuka njalo ekuseni, kuthi ntambama ajokole elibhekise lapho elala khona.

Isikhathi sasekuseni sokudla saziwa yiwo, ngokunjalo nesantambana. Okuyiyona mfihlo engaqondakali ngawo ukuthi kazi azi ngani ukuthi kumele avuke ayofuna ukudla ngoba abantu bavuswa yiwo esekhala kwesokusa.

2.5.4.2 Umlozi Wamankankane

Amankankane akhala kanje:

Nga... nga... ngahamba!
Nga... nga... ngahamba!

Noma

Waha...waha...wahamba!
Waha...waha...wahamba
Waha....!

Umlozi amankankane awenza ngenkathi endiza emoyeni nangenkathi ehlala kuleyo ndawo aqala ukuthola ukudla kuyo. Ayawenza lo mlozi uma kukhona okuwethusayo noma ezindizela etshelana ukuhamba ngokusuka kuleyo ndawo akuyo.

2.5.4.3 Okuthuthukisa Ulimi Ngamankankane

Amankankane ayizinyoni ezidliwayo. Okukhulisa ulimi ngazo ilokho okuyisenzo sawo sokudla imisundu ngokwezindawo atholakala kuzo. Ngokuwaqaphela ekwenzeni kwawo, kwaholela ukuba kwakheke isaga esithi:

Ilelo nalelo nkankane aliyodla umsundu wangakubo.

Lokhu kuchaza ukuthi ilowo nalowo muntu kumele ayoziqhwandela ngakubo. Le nkulumo iyinkulumo eyiziswana ngoba lowo muntu usuke engafunwa ngabanye. Kumele kwayena aqaphele ngoba akuzukumhambela kahle ukuhlala nabo sekukhulunywe kanje.

Okuyinkoloze ngokwenziwa ngamankankane ukuthi uma umuntu ehlezi endleleni lapho ekhala edlula ngaphezu kwakhe, lowo uzomilwa ngamathumba.

Okunye ngamankankane ukuthi ngisho nabezinye izizwe kusolakala ukuthi yiwo la adla imisundu kuqala ezinye izinyoni zingakavuki. Yingakho kutholakala esiNgisini isaga esithi:

An early bird catches the worm. A bird of passage. Free as a bird.

Kuzo zontathu izaga kutholakala okulandelayo:

Inyoni evuka kuqala iyona ethola umsundu kuqala.
Inyoni engahlali ndawonye.
Kukhululekile njengenyoni.

2.5.4.4 Inkulumobuthule

Ukukhala kwamankankane phezu komuzi ephindelela akukhombi inhlanhla kunoma imuphi umuzi. Ubukhona bogulayo kade ekhala noma ikanjani isililo sizosuka kulowo muzi. Ngaphandle kokugula nje uma kuzoba nesifo kulowo muzi ukukhala kwawo ephindelela, endiza phezu komuzi abika isifo. Akupheli sikhathi esingakanani isifo singavelile.

Le inkulumobuthule eyethulwa ngamankankane okungazeki ukuthi asuke ezwe ngani ukuthi kungenzeka isifo kulowo mndeni. Njengoba ebika ibhadi kulowo muzi, kulukhuni ukuguqula lokho okubikwe yiwo ngale ndlela ngoba kuyenzeka. Ayizinyoni ezingahambisani nenhlanhla kulabo abazaziyo.

2.6 Imibiko Evusa Abantu Ukuba Basebenze

2.6.1 Uphezukomkhono

Uphezukomkhono yinyoni emnyama ngombala, ithande ukuba nebala elimhlophe ngezansi kukanoqhaku wangezansi. Inyoni eyande kakhulu ehlanzeni. Uhlobo lwenyoni olwanda kakhulu ngenkathi kwanda inyoni okuthiwa ubantwanyana. Isidumbu sayo sithi asilingane nesevukuthu elidala.

2.6.1.1 Imfihlo Kaphezukomkhono Nemikhuba Yawo

Uyinyoni enemfihlo engaqondakali kahle uphezukomkhono yokuthi awuzwakali ukhala nangephutha ebusika. Okuxakayo ngalesi senzo sawo ukuthi yini edala uthule ubusika bonke bese kuthi ngehlobo uvele.

Okungumkhuba wawo ukuthi uzalela ngenkathi kuzalela le nyoni ethi ayifane nawo, ubantwanyana. Kungenzeka ukuba usuke wenzela lezo zilwane ezidla amaphuphu azo zingasale sezidla konke, zithole ukudideka ngenxa yokufana kwamaphuphu azo. Ngenkathi nawo ekhula anakho ukufana nakabantwanyana ngoba nawo abamnyama njengaye aze athole amabala amhlophe ngokukhula

kwawo esefuza onina. Akaphezukomkhono awabe esashintsha. Ukukhala kwazo akufani. Ubantwanyana ukhala uthi:

Bantwanyana ningendi.

Lo mehluko wokuzihlukanisa kulo msebenzi wenzelwa ukuveza okungadida ngoba lezi zinyoni zombili zithi kazifane kulowo ongazazi. Usengezwa umehluko lapho sezishaya umlozi.

2.6.1.2 Umlozi Kaphezukomkhono

Uphezukomkhono ukhala uthi:

We! Mfazi!
Ngithi, Phezukomkhono!
Phezukomkhono,
Wadl`imbewu,
Phezukomkhono!

Ukukhala kwale nyoni akusikhona nje ukwenza umlozi ongasho lutho kepha ukubika ngokungena kwehlobo.

2.6.1.3 Okuthuthukisa Ulimi Ngophezukomkhono

Ngenxa yokuthi le nyoni iqhamuka nomlozi wayo ngenkathi abantu bedinga ukusebenza, yona ngokulalelwa kwayo isho umlozi ongenhla, isuke ivusa bona. Kuthi nalowo olivila ezwakale esethi, umuntu angaze ahlekwe nayizinyoni ngenxa yobuvila nje.

Kwakhona ukuthi abadala baze babona ukuthi le nyoni inakho ukuvusa abantu ngesikhathi sasehlobo kuyindlela eyakha umqondo wokuthi abantu kumele benze imisebenzi ngesikhathi sayo.

Ukulumbanisa ukukhala kwenyoni nokwetheka kwegama layo ngale ndlela kwenza ulimi lunotho. Lokhu okuyingxenye yokwakheka kwamagama olimini

ngokwenziwa umlozi wenyoni kuhlenganiswa nokuvuselela abantu kuyindlela yokukhula kolimi.

2.6.1.4 Inkulumobuthule

Inkulumobuthule elethwa nguphezukomkhono ileyo ethi:

Ihlobo selifikile.
Abafazi mabasebenze.
Amakhuba mawalunge, imikhono iqine.
Imbewu mayihlwanyelwe ingadliwa.

Lokhu okudalulwa umlozi wenyoni kucacisa ngokusobala ukuthi ngisho inyoni okungazeki ukuthi isuke ikuphi ngesikhathi esithile inakho ukulinda ikhuze umhlola uma ibona kungasetshenzwa ngesikhathi sokusebenza. Kwakhona ukushaya kwayo umlozi isuke ifuna engakudla kuwo amasimu asuke esephenduliwe ngabakhuthele, kuthi amavila asale.

2.6.2 Iqhude

Iqhude liyimfuyo yasekhaya eyinkukhu. Iqhude lingelenduna kuthi insikazi ibizwe ngesikhukhukazi. Abantu balifuyela ukulidla. Litholakala limbala miningi iqhude kuye ngokuthi ngelaluhlobo luni. Kukhona amnyama, amhlophe, abomvu, asampangele naxubile njalonjalo. Ubukhulu bawo nabo abufani. Kukhona azingagadlela, amakhulu, alingene nalawo okuthiwa ngobhatomu ngenxa yobufishane bawo.

Kwamanye amazwe asetshenziswa njengomdlalo. Lawo mazwe ikoJava, Malaysia, Borneo naseJaphani. Ayaqhathwa kubonakale okuyilona elingawehlula wonke ngalelo langa. Noma kungumdlalo ongemuhle ngempilo yawo ngoba ayafa, abantu abanandaba ngoba basuke bekujabulela ukuwabona eqhuthana.

2.6.2.1 Imfihlo Yeqhude Nemikhuba Yalo

Iqhude njengemfuyo yasekhaya linemfihlo engaqondakali ukuthi yenzeka kanjani. Le mfihlo eyokuthi likhala uma kwenzenjani. Kwazikhathi elikhala ngazo lizazi kanjani? Uma sekufike isikhathi elikhala ngaso njalo, liyasukeleka likhale. Ngisho ebusuku lizwakala selikhala kunokuba lilele.

Umkhuba weqhude ukuhamba nezikhukhukazi eziningi. Liyathanda ukuvikela izikhukhukazi zalo kulelo elifuna ukuzithatha ngokuba lilwe nalo.

2.6.2.2 Umlozi Weqhude

Iqhude likhala lithi:

Kikilikigi!
Kikilikigi!

Abanye ukukhala kweqhude bathi lithi:

Libuyil' ihu...zu!
Libuyil' ihu...zu!
Libuyil' ihu...zu!

Kulokhu kokuqala bathi lisuke liqhoshela elinye ngobuningi babafazi balo, yize leli elinye lingababoni, likwenye indawo. Liphendulana nelinye kuzwakale ukuthi liyalizwa nelakwenye indawo kuze kube muncu. Kulokhu kwesibili bathi lisuke lisola othile okade abhunguka ekhaya, manje liyambhuqa ngokubuya kwakhe. Libikela izwe ukuthi libuyile ibhunguka nobuhuzu balo ngoba kokunye aliphethe nolunci. Lixwayisa kwalona ibhunguka leli nabanye abasakhula ukuthi umkhuba omubi ukubhunguka ngoba kuyokuqoqa ukuhlwa.

2.6.2.3 Okuthuthukisa Ulimi Ngeqhude

Ulimi lwathola ukunotha ngobukhona beqhude ngokuthi umkhuba walo wokukhala ngezikhathi ezithile kwaholela abantu ukuba benze imikhawulo ngokwenkathi. Le mikhawulo imi kanje:

Ukukhala kwezinkukhu seziyolala.
Ukukhala kwesikabhadakazi kwamabili ebusuku.
Ukukhala ngokwehla kwazo sekusa ngehora lesithathu.
Ukukhala kwazo sekuntwela ezansi, zibika ukusa.

Kungukuvusa abantu okwenziwa iqhude namanye ngesikhathi eshaya umlozi ngezikhathi ezaziwa yiwo. Owaziyo wenza amalungiselelo ohambo uma eqaphelile indlela okulandelane ngayo ukukhala kwawo. Ngamafuphi iqhude livusa abantu, libanqumele nezikhathi kubo ubusuku noma entathakusa.

Ngaphandle kokukhala lenze umlozi iqhude, kwenziwa ngalo nazi izaga nesisho ezithuthukisa ulimi:

Nalapho kungekho qhude kuyasa.
Akuqhude lasindwa umzwezwe.
Wadla iqhude lifile.

Kwesokuqala isaga kuchaza ukuthi akusho ukuthi kulowo ozigqajayo uma eke wahamba kokwenziwayo kuyokuma izinto, zonke izinto ziyohamba kahle ngisho engekho.

Kwesesibili kuchaza ukuthi akekho umuntu owehlulwa yinto yakhe. Wonke umuntu uyazithwalela umthwalo wakhe.

Kusisho kuchaza ukuthi umuntu okukhulunywa ngaye usheshe awezwele kabi amakhaza.

Kuzo zozintathu izaga okugqamayo ukuthi iqhude livezwa njengesilwane esifanele ukuhlala sinempilo, sikwazi nokuyikhombisa. Uma kulo iqhude kuvela ubuthakathaka, buholela ngisho ekuguleni kwalowo othuke edle inyama yalo.

2.6.2.4 Inkulumobuthule

Iqhude liba nenkulumobuthule elibika kulabo abalifuyile. Ukukhala kweqhude liphindelela phambi komnyango kungabika nakhu okulandelayo:

Ukufika komuntu oyisivakashi ongaziwa.
Ukufika komuntu okade abhunguka ekhaya.
Ukufika kwesihlobo esingashongo ngokuza kwaso.

Konke lokhu iqhude liyakwenza njengenkulumobuthule bese abadala bethi kubonakale ngeqhude lilokhu libelesele emnyango. Abanye kwalona lelo qhude bayalihlaba bathi yilo eliletha izivakashi abangazidingi. Kubukeka ukwenza kanjalo kunenkoloze engenabufakazi obuphathekayo.

Kule mihla kutholakala okunothisa ulimi kusetshenziswa ngokutholakala eNcwadini eNgcwele kokuthi:

Uyongiphika kathathu iqhude lingakakhali.

Lokhu kuyatholakala kuwo uMbhalo ngenkathi uJesu esezobethelwa, kwathi omunye wabafundi wathi akamazi ngenkathi ebuzwa ngaye. Ngaleyo ndlela kwabe sekufezeka umbhalo owawushiwo. Lokhu kuxhumanisa isenzo seqhude kuhambisana nokuthi esalo isikhathi liyakwazi ukusigcina.

Iqhude ngendlela elikwazi ukugcina isikhathi kubukeka sengathi lisibuka phansi njengokwenza kwabantu. Okuqaphelekayo ngokukhala kwalo ngokwamahora ilokhu: kuya nokuthi umuntu usuke ekunakile yini ukukhala kwalo ikakhulukazi ebusuku aze abone nesikhathi elikhala ngaso. Imvamisa iqhude linokukhala kathathu uma likhomba ukushaya kwehora elithile.

Likhala ngehora lesithathu kusempondo
zammenke, libelesele.
Likhale ngehora lesithupha kuntwela ezansi,
libelesele.
Likhale ngehora lesishagalolunye sezizobuya
inhlazane, libelesele.
Likhale ngehora lasemini libantu bade,
libelesele.

Likhale ngehora lantambama seliya
ngomutsha wendoda.

Zonke lezi zinkathi akekho olazisa zona noma ngabe lizalwe lalodwa kuleyo ndawo.

UMsimang, (1975:46) uphawula uthi ngezinkukhu:

Uma ngishiya izinkukhu ngabe ngenza
iphutha elikhulu kabi. Ingani nanamuhla
lokhu izinkukhu ziseligugu.... Nayo inkukhu
inazo izigaba zokukhula. Eyensikazi:
Itshwele, umvimbazane, isikhukhukazi.
Eyeduna: Itshwele, ichogo, (ixhogo) iqhude.

Okubuhlungu ukuthi ezindaweni lapho sekunezinyoni zokufika ezifundiswa ukukhuluma, iqhude lizithola lingasenandawo. Lezo zinyoni ngopholi abavusa omesisi babelungu. Alikwazi ukukikiliga ngokwemvelo yalo ezindaweni zasemadolobheni, kubukeka linomsindo ongabekezeleki kulabo abangathandi umsindo wezilwane.

2.6.3 Inhlava

Inhlava inyoni emnyama ngokuphaphathekile. Iyinyoni elingene ngangesilinganiso esingaphezudlwana kweqola. Ijwayele ukubizela abantu lapho kunezinyosi khona. Kuthiwa futhi ingede. Elengede liqhamuka ekugedezeni kwayo ibiza lowo efuna ukuba ayimbele izinyosi. Ukugedeza kusho ukukhuluma phezulu okungasho ukukhala kwayo ibelesele kumuntu. Kwayona isuke ikhalela phezulu, ikhonga ukunakwa yilowo oseduzane ukuze basizane ngoju nangamaqhimiza ezinyosi.

2.6.3.1 Imfihlo Yenhlava Nemikhuba Yayo

Kuyimfihlo yenhlava ukuhlala endaweni lapho ingabona khona umuntu ngenhloso yokumholela ezinyosini. Kanti ngakolunye uhlangothi kuyimfihlo yayo ukuholela umuntu endaweni eyingozi. Indawo eyingozi isuke inenyoka.

Lokhu ikwenza kumuntu hleze iyamazi noma kayimazi ngoba njengenyoni ingehlukanise owayenza kabi nalowo ongayenzanga kabi.

Kungumkhuba wayo ukuthi lapho ibonele khona izinyosi. ishaye umlozi wayo. Owaziyo usefunda kwezakhe ukuthi inhlava njengenyoni ebizelayo imkhombisa izinyosi. Useyoyilandela aze afike lapho zikhona, azitape bese eyishiyela nayo amaqhimiza ngoba ithanda wona. Kulowo othatha wonke amacwecwe, angashiyi lutho, uyena kanye oyoyikhotha imbenge yomile ngelinye ilanga. Kuyobe kuyilanga lapho iyomdonsela kwengakanani imamba kuye ngokuthi iyiphi inyoka etholakale eduze. Kungumkhuba wenhlava ukuhlala njalo iqaphile ngokuqhamuka komuntu nanokuthi inalo uthando nabantu ngoba bayipha ukudla kwayo ekuthandayo.

2.6.3.2 Umlozi Wenhlava

Inhlava ikhala ithi :

Jwi.....! Jwi.....! Jwi.....!
Jwi.....! Jwi.....! Jwi.....!

Lo mlozi inhlava iwenza njalo uma ibonele izinyosi bese indiza yehla yenyuka phambi komuntu imholela ngalapho kunezinyosi ngakhona. Sekoba kulowo ukuthi amandla okuzimba unawo nanesimo sazo zingambeka yini bese ezimba. Ngemuva kokuzimba kumele idle nayo njengomkhombi wazo.

2.6.3.3 Okuthuthukisa Ulimi Ngenhlava

Ngokubona ukwenza kwabantu benzelwe okuhle bengabongi, kwaqhamuka isaga esisuselwa kule nyoni esithi:

Ungayishayi ingede ngoju.

Lokhu kwabe kuchaza ukuthi kumele lowo owenzelwe okuhle abonge. Ukushaya inyoni ngoju akukhombisi ukubonga ngoba sewusuthi, kumele ibekelwe amaqhimiza nayo idle. Ulimi lwathola ukuthuthuka ngokwenziwa

inyoni ekutheni yenza okuhle ukuze uhlale uthola okuhle njalo. Uma wenza okubi, kuholela nabanye ebubini obungaqalwangwa yibo.

2.6.3.4 Inkulumobuthule

Okuyinkulumobuthule efundwa ngabantu ngokwehla nokwenyuka kwenhlava phambi komuntu onolwazi ngayo, kumholela ekutholeni ezinonile izinyosi. Kulowo ongazi angazibukela sanyoni endiza phambi kwakhe, angayishayi mkhuba nayo idikile, ibone ukuthi lo akazi lutho.

Ngakolunye uhlangothi owaziyo ngokundiza kwayo uma imholela enyokeni, uyexwaya, angalandeli ngendlela ezomlimaza. Konke kufundwa ngokulalela nokubuka ukwenza kwayo umuntu etshelwa ngabadala.

2.6.4 Ithendele

Ithendele inyoni engaphezudlwana kwevukuthu. Inyoni embala obomvana ngokumafahlafahla. Ivamise emahlanzeni nasemingceleni yezinkangala ezixube amahlanze. Iyinyoni edliwayo. Ibizwa ngokuthi intende futhi.

2.6.4.1 Imfihlo Yethendele Nemikhuba Yalo

Ithendele liyinyoni ephila ngokomndeni. Alithandi ukuhamba lodwa kepha livamise ukuhamba nelinye ngaso sonke isikhathi. Okuyimfihlo yalo ukuzalela amaqanda endaweni lapho ngisho iso eliqaphelayo kulukhuni ukulibona. Kufuze wazi ukulilandela ngokwempilo yalo ukuze ukuqonde ukuzalela kwalo. Lizalela ngesikhathi sasehlobo njengoba kwenza impangele.

Kungumkhuba wethendele ukuphila ngokucasha kubantu ngoba ayazi ukuthi angukudla nakwezinye izilwane. Aziphephisa ngokuthi andize okungasho lutho ngoba asheshe akhathale. Awadalelwe ukundiza isikhathi eside ngoba ayizinyoni ezidla okusanhlamvu. Ayizinyoni eziphila ngokuhamba phansi isikhathi eside.

2.6.4.2 Umlozi Wethendele

Ithendele lkhala lithi:

Tete...tete ...!
Tete...tete....!
Bathe dekle ! Azibuy'inkomo !
Bathe dekle ! Azibuy'inkomo !
Bathe dekle ! Azibuy'inkomo !

Lo mlozi liwenza ngokuvama mantambama sekumele ilanga lizilahle kunina.

2.6.4.3 Okuthuthukisa Ulimi Ngethendele

UNyembezi noNxumalo, (1966:87) bathi:

Liyaye licushwe ngezife.

Okuthuthukisa ulimi ngokushiwo uNyembezi noNxumalo ukugqamisa indlela le nyoni ebanjwa ngayo. Okubuhlungu ngabo ukuthi abacacisanga ukuthi isuke icushelwani, inamsebenzi muni kubantu njengoba icushwa. Kumele uzifundele kwezakho ukuthi bona babeqondeni. Isife sabe senziwa ngesithiyo setshe, kubekwe ukudla ngaphansi kwetshe, uluthi lucuphele ukuwa kwetshe licindezeleke life. Kungaba ithendele noma iyiyiphi enye inyoni.

Okunye okuthuthukisa ulimi ngale nyoni ukwakheka kwesaga esithi:

Ithendele libulawa uqondo.

Uqondo okukhulunywa ngalo olokuzazi kumuntu. Ngamanye amazwi igama lisho ubuntu. Ukuphela kobuntu kumuntu kusho ukungabi nanembeza.

Kutholakala nesiqaphelisa ukwenza okungasheshi esithi:

Intendele esuka muva ikholwa izagila.
Intendele enhle ngekhala igijima.

Kulezi kusuke kuxwayiswa ngengozi ezayo okumele lowo oxwayiswayo abaleke isikhathi sisekhona. Lokhu kwenza kwale nyoni kwaholela ekuqambekeni kwezaga njengoba iyinyoni ekwenza kwayo kunobunokwe ize ithole izagila, ife. Lokhu kwabonakala kuyo imvelo yilabo abazingelayo.

Kutholakala nesaga esikhomba inhlanhla esithi:

Intendele iwe enkundleni.

Kutholakale nesiphathelene nokwahluleka komuntu obethi uhlakaniphile, kanti ukuhlakanipha kwakhe kuzophelela ezeni, sithi:

Intendele ibindwe yisidwa.

Isidwa yilokho ecushwa ngakho esifeni ukuze ibambeke.

2.6.4.4 Inkulumobuthule

Ukukhala kwethendele lilandelanelisa lisuke libika imvula. Ukukhala kwalo lenza umlozi liwenza mantambama, libantu bahle. Abaziyo bathi lisuke lingayithandi imvula ngoba lifisa ukudla okungemanzi. Uma lidla okumanzi, kusuke kuzongcolisa amathumbu alo. Lokhu kuzwakala kuyinkohliso nenkoloze. Kwabaziyo ngemithi amathumbu alo awumuthi wokwelapha. Uma izulu lifaniswa namathumbu ethendele yingoba wona uma ebukwa anobuhunqwana obumpungana obukhombisa ukungacaci ubumhlophe njengawenkukhu. Izulu lifaniswa nawo uma linamafu amnyamana lingacacile kahle.

Okuyiyona nkulumobuthule yiyo eyokuxwayisa ngemvula kulezo zilwane ezingakwazi ukuzwa imvula ingakafiki. Kulezo ezikwaziyo ukubalekela ezindaweni zokuphepha, ziyasinda uma kunezikhukhula ngenxa yenzwamvula, ithendele.

2.6.5 Unogolantethe

Le nyoni ibizwa ngokuthi unogola noma ugolantethe. La magama ebizwa ngawo ingenxa yokuthi idla izintethe emathafeni. Elokugola lisho ukubamba okuzingelwayo.

2.6.5.1 Imfihlo Kanogolantethe Nemikhuba Yawo

Okuyiyona mfihlo kanogolantethe ukuthi awuhlali ndawonye. Uyinyoni engafaniswa nenkonjane enkulu kepha ehlulwa ukundiza njengayo. Lokhu kudalwa isisindo sayo. Ubukhulu bayo bungalinganiswa nobeqhude elikhulile. Ayikwazi ukundiza itshuze njengenkonjane kepha ukuma kwamaphiko ayo amisise okwawenkonjane.

Unogolantethe unomkhuba wokunyamalala ngezikhathi zasehlobo ngenxa yokusaba amakhaza. Utholakala usumningi ngezikhathi kwanda ukudla kwawo ngesikhathi sasehlobo. Izintethe ngesikhathi sasehlobo zisuke zikhona zihlupha abantu emasimini bese wona uba lusizo ngokuzidla.

2.6.5.2 Umlozi Kanogolantethe

Unogolantethe ukhala uthi:

Dwi...! Dwi...! Dwi...!
Dwi...! Dwi...! Dwi...!

Ukushaya kwawo umlozi akujwayelekile.

2.6.5.3 Okuthuthukisa Ulimi Ngonogolantethe

Ukutholakala kophaphe lukanogolantethe kusiza labo abahlobayo ngalo. Ubumhlophe balo benza ubuhle ngenkathi ovunule eluxube nezinye izimpaphe zezinye izinyoni. Olimini lwesiZulu unogolantethe akanakho okutheni abatshazelwa khona.

2.6.5.4 Inkulumobuthule

Inkulumobuthule elethwa unogolantethe kubantu ileyo yomlozi wayo ongajwayelekile osho iziwuhlu zemvula. Ukukhala kwayo kubikezela imvula, engana ngendlela abantu abangayilindele.

Okunye okuyinkoloze maqondana nemvula ukuganga kwabantu ngophaphe lwayo olungachonywa emfuleni bese lina lidume. Ngokwenkolelo yesiZulu unogolantethe wabe ehlonishwa njenyoni yezulu. Kulowo oyilamele ikhala wabe ezibona eneshwa ngoba ezwe ukukhala kwayo okungajwayelekile.

2.6.6 Inqe

UNyembezi noNxumalo, (1966:79) bathi:

Inqe, likhulu, limnyama kanti futhi lingaba
mhlophe. Lilwa nabantu uma elifice lidla
isidumbu. Akumandla! Liyayehlula nensizwa
ihlomile. Kuthiwa futhi idlanga.

Kulo mbono kuyacaca ukuthi ulwazi ngale nyoni kubo bobabili babengenalo kahle ngenkathi bebhala. Isizathu ukuthi njengenyoni ayikwazi ukuhlula umuntu. Kubukeka kuyinkoloze ukuthi inqe uma lidla namanye selingalwa ngale ndlela yokwehlula umuntu. Kwakuwuvalo lwabantu bakudala ukwesaba ngenkathi edla ingcuba yesilwane esifile. Lokho kwabe kwenziwa ubukhulu bamaphiko alo, asuke enze libukeke lilikhulu ngenkathi lihlasela umuntu noma isilwane.

Indawo avamise ukutholakala kuyo isemahlanzeni. Kungenxa yobuningi bokudla akuthola khona kwezilwane ezifayo nalezo ezibulawa ngamabhubesi. Ngokwezinhlobo zawo amanye ahlukani swa kanje:

Amanqe aseKapa
Amanqe aseGibhithe
Amanqe aseTopiya
Amanqe ajwayelekile.

Asiqondile kulo msebenzi ukuchaza umehluko kuwo kepha siveza izinhlobo zawo njengoba kuvela ngokwezindawo atholakala kuzo.

Singacacisa ukuthi okwenza ahluke indlela akheke ngayo nangandlela adla ngayo. Phakathi kwawo kukhona adla amathambo omile. Kubekhona adla inyama ebolile, ingcuba.

2.6.6.1 Imfihlo Yenqe Nemikhuba Yalo

Okuyiyona mfihlo yenqe ukuthi liyinyoni elukhuni ukuba isondelane nabantu ngenxa yokuthi abantu bayifunela imithi. Kungenxa yempilo yayo eyenza abantu bayifune ngoba bayibiza ngokuthi inzwa ngomoya. Lokhu kuzwa kwayo ngomoya kwenza ikwazi ukuzwa isilwane esifile bese yona izodla leyo ngcuba. Ukuhlala kwalo emaweni iyona ndlela le nyoni ezama ngayo ukuziqhelelanisa nabantu. Ubumqoka bobuchopho bayo budala ukuthi labo abayizinyanga bayifune phansi naphezulu. Ubumqoka bobuchopho benqe bufunelwa ukuthola inhlanhla kulabo abadlala imijaho yamahhashi ngoba bakholelwa ekutheni lizwa ngomoya lokho elingakudla. Ngokunjalo linganokuhambisana nokuthi amahhashi nawo ayizinzwangomoya njengamanqe.

Kungumkhuba wenqe ukudla ingcuba okuholela ekutheni inqe lisuke liqoqa, lihlanza okunukubeza imvelo. Ngokudla kwalo izilwane ezizifele nezibulewe kuyasiza ekuvikeleni kokwanda kwezifo ezingadalwa ukwanda kwenyama ebolile, engadliwa izilwane okungamele ngabe ziyadla bese zifa.

Ukwakheka kwekhanda lenqe kwenza kubelula ukudla lokho okubolile ngaphandle kokuthi lithole isifo. Kwakhona okudliwe yilo akulihluphi ngoba amathumbu alo enza kubelula ukubulala amagciwane angaba uhlupho nakwezinye izilwane uma engadla okungadliwa yiwo. Amanqe njengoba edla okonakele njengengcuba kumele ngabe ayafa kepha okungamagciwane angatholakala kokuyingcuba awakwazi ukumelana nenyongo egaya ibulale konke asekudlile.

Kungumkhuba wenqe ukuthi ngaphambi kokudla lokho okubonakala kufile, lingavele lindize lehlele kukho lingazange lihlole futhi libe nesiqiniseko ukuthi kufile ngempela. Liyakuzungeza lisemoyeni isikhashana lize lizanelise bese liyehla. Alehli lodwa kepha lehla namanye ngenhloso yokuthi lingazitholi selivimbezeleka lilodwa.

2.6.6.2 Umlozi Wenqe

Inqe likhala lithi:

Klwa....! Klwa....! Klwa....!

Lolu hlobo lo mlozi inqe liwenza uma kukhona ubungozi. Umlozi uyenziwa ngenkathi kubizelwana noma kubangwa ukudla ngenkathi eyinqwaba ndawonye edla.

2.6.6.3 Okuthuthukisa Ulimi Ngenqe

Ngokubonakala kwesenzo samanqe sokuza ngobuningi bawo lapho kufe khona okuthile, kwaholela ekwakhekeni kwesaga esithi:

Lapho kukhona isidumbu yilapho kukhona amanye.

Lokhu kwabe kuchaza ukuthi abantu bayathanda ukusizakala ngokulimala komunye umuntu. Esikhundleni sokuba bamsize, bathole ithuba lokwakhela ngaye okukanye bahlume ngaye uma bekungumuntu onezinto. Ulimi lwathola ukuthuthuka lapho kuvela inkulumo ethi:

Ukuze ubone inqe lihluthuke intamo?

Lokhu kwabe kuveza ukuthi akumele umuntu ahleke omunye sengathi uyaqala ukubona umuntu ohluphekile ngoba ukuhlupheka kuvelela inoma ubani. Ngokunjalo kulabo bantu abaziphakamisayo njengokwenza kwawo amanye

ngokundizela phezulu, kuyenzeka kubadide labo abangasondelene nalokho okwenziwa umuntu kanti kukhona abambonayo ukuthi akusahambi kahle.

Kutholakala nasi isaga esikuveza kahle lokhu:

Amanqe akakakuboni, intuthane isikubonile.

Ngakolunye uhlangothi ulimi lwathola ukuthuthuka ngegama lenqe ngoba kumuntu onovalo kulabo abungafuni ukuba ezwe ukuthi azi ngokwesaba kwakhe kuthiwa unenqe. Igama inqe lisasho lona uvalo.

2.6.6.4 Inkulumobuthule

Inkulumobuthule elethwa inqe namanye eyokuthi lapho kukhathezekwe khona ngemfuyo elahlekile kuyaye kubukwe esibhakabhakeni, kubhekwe ukuthi akukho yini lapho amanje ejikeleza khona ngandawonye.

Uma eke abonakala enza lokho, komele labo bayofunela ngakhona hleze inkomo, imbuzi noma imvu isifele ngakhona, kuyomele ihlinzwe, kubuywe nesikhumba uma kungenzeka. Ngaleyo ndlela amanje ayinkombandlela yokufunisela okulahlekile hleze kutholakale kungakonakali.

2.6.7 Usikhombazane

Le nyoni ithola amagama amaningi ngenxa yokwehluka kwayo ezindaweni. Kwezinye izindawo ihlukaniswa ngobulili bayo, kuthiwe isibhobobo beqondise kweyesilisa, kuthi kwenye indawo kuthiwe isibhelu, kuqondiswe kweyensikazi. Kanti kulo leli likaMthaniya abanye abakwazi ngisho kwakhona ukuyehlukanisa ngenxa yokuthi babuka sanyoni engasho lutho kubo, bayibize ngelesi khombazane noma inkombazane.

Lowo mehluko wokuyehlukanisa ngesibhelu nangesibhobobo wenziwa imibala yayo. Ngokombala simpungana njengejuba namaphiko abomvu.

Owesilisa usikhombazane sinobumpofana nezimpiko ezibomvana zithi azifane nezesomi.

2.6.7.1 Imfihlo Kasikhombazane Nemikhuba Yakhe

Usikhombazane inyoni eyandile kwelikaMthaniya. Ngesikhathi sasehlobo inawo umkhuba wokukhala sakubalisa. Kungumkhuba wayo ukuhlala egatsheni ushaye umlozi oletha umunyu kulabo abasuke belalele. Ukubizana kwezikhombazane ngokungena kwehlobo kudala umlozi waso ungakhohlakali kosaziyo. Kuyimfihlo yaso ukucasha ngesikhathi sasebusika ngoba akuvamisile ukuzwakala ukukhala kwakhe.

2.6.7.2 Umlozi Kasikhombazane

Mibili imilozi etholakala ishiwo ile nyoni ngokuzwa kwabantu uma beyizwa ikhala. Usikhombazane uikhala uthi:

Sengibathe ngiyazalela,
Bayangithathela.
Sengibathe ngiyazalela,
Bayangithathela.
Ngiyoze ngife ngithi:
Bhu...! Bhu...! Bhu...!

Noma

Ngazalwa ngingedwa,
Kwasekufa ubaba.
Kwasekufa umama.
Inhliziyo yami,
Yayisithi: Ndo...! Ndo...! Ndo....!
Yayisithi: Ndo...! Ndo...! Ndo...!

2.6.7.3 Okuthuthukisa Ulimi Ngosikhombazane

Usikhombazane njengenyoni etholakala zinkalo zonke unakho ukukhumbuza abantu ngendlela okumele baziphathe ngayo. Ukuchazwa komlozi wayo wosizi lokuthathelwa amaqanda ngesikhathi sizalela kukhombisa ubuhlungu obungenzeka kulowo ongathi ethola abantwana bashabalale.

Lokhu kukhala kwenyoni ishaya umlozi kudalula indlela amagama ekhethelo ahlelwe ngayo enza isigqi nobumnandi obuhambisana nokulingisa okuthile. Lo Bhu...! Bhu...! Bhu...! Ukuveza ngokusobala ukuzilahla phansi njengomuntu onengiweyo isenzo sabadicilela imizamo yokwandisa umndeni.

UNdo.....! Ndo.....! Ndo.....! ungathi ukhomba ukuziduduza hleze ngokuzishaya esifubeni noma inyoni ingeke yakwazi ukukwenza lokho. Sengathi Undo...! Ndo...! Ndo...! ukhombisa ubuhlungu benhliziyo yaso ngenxa yokuba yintandane ngoba safelwa abazali.

2.6.7.4 Inkulumobuthule

Okuvezwa ile nyoni njalo ngezikhathi zokuthwasa kwehlobvo ubuhlungu obuhambisana nokuvusa abantu ngesimo sempilo yabo. Okokuqala iveza ubuntandane bokushiywa abazali, okungubaba kanye nomame. Okwesibili iveza ukuthi ubuhlungu obuzwakala kumuntu buya kuyiphi ingxenye yomzimba okuyinhliziyiyo.

Okuyiyona nkulumo buthule elethwa ile nyoni ukuthi ubuntandane nokuhlushekiswa kumele bubhekwe ngoba abumnandi, buhamba buyohlala enhliziyweni. Kuyinkulumo buthule le elethwa ngomlozi wenyoni okumele buqashelwe ngabantu.

2.6.8 Umbangaqhwa

Le inyoni evamise ezinkangala nasemahlanzeni. Ithi mayilingane nethendele. Imabalabala amnyama namhlophe ayimisho. Iyizinhlobo ezimbili ezinokukhala okuthi akufane.

2.6.8.1 Imfihlo Yombangaqhwa Nemikhuba Yawo.

Le nyoni ayivamisile ukuzingela emini. Kuyona imini liyithatha njengobusuku. Ayilali ebusuku ifuna engakudla njengezintethe nezinambuzane ezithile. Okuyimfihlo yayo ukuthi ungeze wasondela kuyo

emini ingakuzwile, uyothi uyibona ibe isindizela buqama nawe uze uzibuze ukuthi kazi ikubone nini?

Ukufihla kwayo amaqanda endaweni ewubala kuyenza ingasuki kuleyo ndawo anduba aze achanyuselwe. Kungumkhuba wayo ukuzama ngawo onke amandla ukuvikela okungokwayo zikhathi zonke. Uma ibona indlovu izodlula ngasesidlekeni sayo iyayihwitha ngenhloso yokuyiphazamisa endleleni.

2.6.8.2 Umlozi wombangaqhwa

Umbangaqhwa ukhala uthi:

Te tete te.....!
Te tete te.....!

UNyembezi noNxumalo bathi le nyoni kuthiwa ikhala ithi:

Bathathwe nguwe!
Bathathwe nguwe!

2.6.8.3 Okuthuthukisa ulimi ngombangaqhwa

Akukuningi okuthuthukisa ulimi ngale nyoni ngaphandle kokwazelwa ukubanga umsindo ngezithuba zantambama lapho isuke ijabulela ukuqala kosuku lwayo.

2.6.8.4 Inkulumobuthule

Inkulumobuthule elethwa yile nyoni ileyo yokuvusa abantu ukuthi baqaphele isimo sezulu eliza kabi ikakhulukazi kulabo abalimile. Ukukhala kwayo iphindelela isuke ibika isichotho esingesihle impela. Igama layo lichaza kona njengoba kungumbangaqhwa nje. Akungoba yona ilibanga iqhwa kepha ukuzwa kwayo isimo sezulu eliza nesichotho noma iqhwa.

2.6.9 Iqola

Lena inyoni encane ngesidumbu okungayephi. Ithi mayilingane nephothwe. Ivamise ezinkangala nasemahlanzeni. Imnyama ibe nesifuba esimhlophe nomusho omhlophe emaphikweni, okuthi uma indiza ubumhlophe bamaphiko bugqame.

2.6.9.1 Imfihlo Yeqola Nemikhuba Yalo

Okuyiyona mfihlo yeqola ukuthi alithi lingadla ukudla kwalo likudikile. Linele lingadla likuthathe likuchome othini.

Uthi elikuchoma kulo kungaba ameva noma ucingo olulolekile. Kuyothi kungoma libuye ngelinye ilanga likudle. Imvamisa yalokho okuchonyiwe kusuke kuzintethe, izinhlwabusi, izinyendle nezinye izinambuzane elinokuzithola enhlabathini.

Kungumkhuba walo iqola ukudla lijahe nezinye izinyoni ngenhloso yokuzihlukumeza. Aliyona inyoni enothando nezinye, kuphela ewuhlobo lwayo. Iyinyoni enonya ngoba ayinandaba ukuthi isibulele yakuchoma othini, iphinde iqhubeke yize ingezukukudla lokho. Iyinyoni engadeli ukubulala lokho ekwehlulayo noma isizathu singekho.

2.6.9.2 Umlozi weqola

Iqola likhala lithi:

Sambamb' ungcede,
Samchom' othini,
Samudl' esemaxhakaxhaka
Esemakhakaxhaka!

Lokhu kwenza kweqola kukhombisa isihluku enyonini encane engenamandla okuzivikela esikhondlakhondleni esiyiqola. Ungcede mncane kabi ukuba ungalwa neqola kepha iqola liwuzonda kabi ngendlela yokuthi liwujaha lize liwubulale. Liyothi lingawubulala lidle bese okusele likuchoma othini.

2.6.9.3 Okuthuthukisa ulimi ngeqola

Ngokwenza kweqola ukubulala izinyoni nezinambuzane, lizichome othini kwaholela esageni esiqondise kumagqubu nezinsongo kulowo osuke enze kabi omunye.

Isaga sithi:

Uyokomela othini njengentethe.

Lokhu kukhuluma kungaqondiswa kumuntu ngendlela yokumxwayisa ngalokho asuke eqhoshe ngakho kube kuzophela.

Okukanye kulowo osuke echiza echizela abanye. Kusuke kungekho ongaboni ukuthi isenzo sothile singehlale simdonsele ekudingeni ngesikhathi esizayo yena ebona kusamhambela kahle ngaleso sikhathi.

2.6.9.4 Inkulumobuthule

Kukhona okubikwa iqola ngokuhlala phambi komuntu. Uma lihlale lafulathela kanti ubungakhuthalele ukwazisa abanye lokho kungakhomba ishwa kuwe. Kanti uma lithe lihlala kungaba esihlahleni, ocingweni, esigxotsheni noma othangweni isifuba salo sabheka ngakuwe themba okuhle okungakuvelela. Lowo mbala omhlophe osesifubeni salo ukhomba inhlanhla. Lobo bumhlophe busho ukukhuthalela ukusebenzisana nabantu.

2.7 Isiphetho

Kulesi sahluko kuzanyiwe ukuveza leyo milozi ekhombisa ubuhle obuyihlanhla kubantu. Imfihlo yezinyoni nezilwane ezithile izanyiwe ukudalulwa ngenhloso yokuveza lokho okungaba inkolozwe ngazo ngenxa yemikhuba eziyenzayo. Ulwazi ngazo nalokho ezikwenzayo, isintu singanakile kube kukhomba okuthile ezikushoyo kuzanyiwe ukuba kudalulwe.

Kuso isahluko kuzanyiwe ukwethula okungaba imibiko yothando olubonakala luvezwa yimilozi yezinyoni. Lokhu kuhambisana nezenzo zazo ezidinga oneso eliqaphelayo futhi enokuqonda ukuthi hleze kungaphindeka yini lokho akubonile njengokwenza kwenyoni.

Ngokuqhubeka kwesahluko kuzanyiwe ukuveza okungaba inkulumo yezidalwa. Ngokwenkolelo yabantu abangathathekile ngokwaseNtshonalanga nezimfundiso zakhona kutholakala izimfundiso zokwazi ukulandela umkhuba wezilwane nezinyoni, kufundeke okushiwo yizo. Kulabo abasakwazi ukufunda kuyo imvelo kubalula ngoba ukuqonda kubo kuba seduze nabo. Kanti ngasohlangothini lwabaseNtshonalanga kudingeka ucwaningo olunzulu lwasemagumbini okucwaninga ngalokho okuphawulwayo.

Isahluko sizamile ukuveza okungaba ngamashwa adalulwa okwenzeka ngemilozi ethile. Ngaleyo ndlela ucwaningo beluzama ukuveza okwenzeka kubantu benganakile nokususa okungaba inkolozwe ngezimo zempilo abaphila kuzo.

Ukucacisa lokhu yikho ukuthi kumele umuntu aqaphele abone ukuthi okwenzekile kungaphinde yini. Isibonelo salokhu yikho ukukhala kwezinyoni amankankane azungeze umuzi bese ubona ukuthi akashoni yini umuntu ngokwenza kwawo kanjalo.

Kuyahlaluka kuso isahluko ukuthi kunemilozi evezwa ikhomba ukuba abantu basebenze. Kule milozi kuzanyiwe ukuqhakambisa izikhathi lapho kumele abantu basebenze ngenxa yokuvuswa isenzo sokuthile kuyo imvelo.

Kuyo yonke imilozi edalulwa izinyoni okubhalwe ngayo kuzanyiwe ukwakha isithombe sokuthi akusisona sodwa isizwe saMaZulu esingaba nolwazi ngalokho okungumlozi wezinyoni.

Kuqhutshekiwe kwazanywa ukuveza nokuthuthukisa ulimi ngenhloso yokuba imilozi ayimile ekwenzeni kwezinyoni kepha yakha okuthile okunothisa ulimi. Kuyo yonke imilozi kudaluliwe lokho ezizama ukuyethula ngenhloso

yokucacisa okubonakala kufihlakele ngokushiwo yilowo mlozi. Inkulumo buthule ephawulwa yilowo nalowo mlozi iyindlela yokungathekisa nokufanisa engahumusheka ngezindlela eziningi kuye ngokuthi izwakala kanjani kulowo oyilalele.

ISAPHLUKO SESITHATHU

3.0 IZILWANE NGOKWEHLUKANA KWAZO

3.1 Isingeniso

Kungumkhuba wesintu jikelele ukuthanda ukwazi ngezilwane ezibazungezile. Lolwazi luholela ngisho ekufuneni yonke ingonyuluka engatholakala ngisho ezilwaneni ezisemajukujukwini omhlaba. Kuzona izilwane kungaba ezinkulu noma ezincane kubantu kuba nakho ukubhekisisa okwenza impilo yaso iqaqambe isho okuthile kubo. Kumelelekile kulesi sahluko ukuveza ukuthi akuzona zonke izilwane ezifundekayo kuqondakale ezikwenzayo kepha kwenziwa izaba nokuhlanganisa okungaba inkulumo elethwa ileso silwane esenza okuthile phambi kwamehlo abantu.

Kungaphangelwana ngemibono ngenhloso yokuthola okungenziwa ibhubesi, indlovu, ubhejane, inyathi nezinye ezinkulu. Inhloso ekugcineni ukuthola ulwazi olungahlala lumile lungaphazamiseki ngokwenzayo mayelana nokwenziwa ileso silwane. Inkwankwa edalwa ubudedengu bolwazi oluncane ngesilwane leso bungaholela ekutheni ingonyuluka ngaso ingatholakali.

Yingakho kutholakala umbono kaNtuli, (1986:34) enkondlweni yakhe ethi:

“Gatsheni uthanda yiphi?”

Kukuyo le nkondlo lapho uNtuli eveza ukukhathazeka kwakhe ngalesi silwane asibona singananeli ngisho neyodwa ingoma engaculwa. Kuthi lapho ezibala izilwane ngobuhle balokho ezikwenzayo amiwe isidwa uma efika endlovini. Kwakhona lokho ukuthi uNtuli afikelwe isilokozane ngomculo ongenziwa indlovu kugqamisa ukujula komqondo ngokungafundeka ekwazini okungathokozisa isilwanekazi.

Ngokunjalo okungafundeka kuyo imvelo kungaletha lukhulu kubantu bazuze. Lokho kungaholela ekuqedeni ungabazane uma izimpawu zayo imvelo ezithi

zenzeka mihla nezolo zivusa abantu uma zinakwa kongeke, kuvikele okuthile obekungalahleka isizukulwane esizayo sigcine singakwazanga. Ekuphawuleni ngale ndlela kuyacaca ukuthi abezeMvelo nokuVikelwa kweZilwane bahlala njalo beqaphe ngeso lokhozi ukuthi izilwane ezithile zingasatshalaliswa. Yingakho sekwande iziqiwu eziningi kwelikaMthaniya ngenhloso yokwandisa nokuthuthukisa ulwazi ngezilwane.

Ukuthuthuka kolwazi ngokungafundeka ezilwaneni ngezikwenzayo kungenza impilo engcono kuzo nasesizweni jikelele.

Ukuthuthwa kohlobo oluthile lwesilwane luyiswe kwenye indawo ngenhloso yokuvuselela imvelo kuba yiyona ndlela yokufundisa nokunakekelwa kwayo kulabo abangazanga ukubaluleka kwaleso silwane esisatshalaliswa. Kunohlelo olubizwa ngokuthi i-NATIONAL GEOGRAPHIC, kumabonakude kunezinhlalo ezikuveza ngokusobala okuba isifundo kulabo abadicilela phansi ubumqoka bezilwane. Ohlelweni kuyacaciswa ukunakekelwa kwezilwane.

3.2 Izilwane Ezingahuquzeli

3.2.1 Indlovu

Indlovu yisilwane esikhulu esinamadlebe angamagwagwa nomboko onamandla amakhulu. Amandla endlovu iwakhombisa ngokusiphula ngisho nezinkulu izihlahla ngenhloso yokuzidla. Ngomboko wayo iyakwazi ukuxebula ingxoza kuzo izihlahla izidle ngenhloso yokuthola okungaba izithako zokuzelapha.

UNxumalo noNyembezi, (1966:78) bathi ngendlovu:

Indlovu inamahhabhuhhabhu ezindlebe, kanti
inesishwapha esibabazekayo.

Indlovu inombala ompofu oyela ngokuba mdaka ngenxa yokuthi ihlala ngokuzibhixa ngodaka ngenhloso yokubulala izinambuzane eziyihluphayo.

Ihlala emahlathini nasezindaweni lapho ingathola utshani nezihlahla ngoba iphila ngakho.

3.2.1.1 Imfihlo Yendlovu Nemikhuba Yayo

Izindlovu ngokwehlukana kwazo ngokwezindawo zinayo imikhuba engajwayelekile eziyenzayo kumangale abantu. KwelaseNamibia izindlovu zakhona zinomkhuba wokuzifunela amanzi ezindaweni ezithile ngokuwagubha, ikakhulukazi ngoba ziphila ogwadule. Zinendlela yokuwezwa amanzi lapho ekhona okwehlula ukuqonda komuntu.

Okunye okuxaka ukuqonda ngendlovu ukuthi indawo eseyike yayihamba ayiyikhohlwa ngoba ijike ifundise ngisho isizukulwane sayo. Lokhu ngokocwaningo lwabeZokongiwa kweMvelo bakubona kwenzeka ikakhulukazi uma leyo eziholayo indawo seyavinjwa ijike izihole ifune inkambo eyayijwayelwe ezindala kunayo. Ubuholi kuzo busingethwe eyensikazi ngoba izinkunzi zakhona zivamise ukuba ngomdlangedwa. Izinkunzi zibuya emhlanjini ngesikhathi sokukhwela, zibuye zizihambe futhi ngayedwana. Azisabi ukuhamba ngazodwana ngenxa yokuthi izitha eziningi azinazo ngaphandle kwamabhubesi nawo okudingeka ukuba abe maningi ukuze akwazi ukubulala inkunzi yendlovu.

Okunye okungumkhuba wendlovu ongaqondakali yilowo wokuthi ziyezwa uma kufe enye yazo noma zibona ithambo kweyafa kudala, ziyalizungeza ziliginqe ngendlela yokulila zisuke zijokole.

Kudaliwe kuzo izindlovu ebuchosheni bazo ukuba zingakhohlwa okuhle nokubi okwenzeka ezimpilweni zazo. Kufana nokuthi kulowo oyenze kabi ayikhohlwa nje kalula inakho ukumkhumbula yize sekwaphela iminyaka bagcina ukubonana. Kungenzeka imuzwe ngephunga lakhe okukanye izwi uma wake wakhuluma. Izama ngawo wonke amandla ayo ukukhokhisa isibhongo uma yahlukumezeka. Kulowo owayiphatha kahle uma inenkinga hleze emuka nomfula iyakwazi ukumelekelela asinde ngoba yona ayemuki

kalula emfuleni. Lokhu kwenza kwendlovu nokungakhohlwa kwayo kuyenza ibe isilwane esibalulekile ekongiweni kwemvelo.

Amazinyo endlovu asebenza kokuningi ngaphandle kokuhloba labo abasezikhundleni ngokwesiZulu. KumaZulu kwakungamele kube abafokazana abagqoka amazinyo endlovu kepha izikhulu nabaseNdlunkulu kuphela. Lokhu kwakubagqamisa njengabantu abasezikhundleni. Lokhu sekwashintsha ngoba wonke umuntu sewaba nemali yokuthenga imigexo namabhengela enziwe ngamazinyo endlovu okwabe kungenzeki kuqala.

Ngasohlangothini lwemithi amazinyo endlovu ayesetshenziswa ehlanganiswa neminye imithi esegayiwe ekubetheleni nasekwelapheni izifo. Emithini okuxutshwa kuyo umboko nezinselo zayo zazingasali ngoba kutholakala ukuthi iyisilwane esingalesabi izulu iyazimela nje ngisho lingaduma kangakanani. Kulabo abasuke belashwe ngaleyo ngxube kusuke kuqondwe ukuba bangabi naluvalo uma kubanika, kuduma izulu njengokwenza kwendlovu.

KwabaseNdlunkulu amazinyo endlovu ayesetshenziswa njengomhlobiso owawuhlonywa phezu komnyango. Lokhu kwabe kuqondwe ukwakha isithunzi emzini weNkosi nakulabo ababeyizikhulu zezwe.

3.2.1.2 Umlozi Wendlovu

Indlovu ikhala ithi:

Pre...Pre...Pre
Pe...Pe...Pe
Khu.....Khu....
Khwahla...Khwa....

Lo Pre...Pre...Pre... ubonakala ezwakala engumsindo ophuma entweni engumbhobho okungaba umboko. Inhlanguanisela yezinhlamvu engavamisile esiZulwini iyatholakala kulo msindo. Leyo nhlanganisela kuba u-‘p’ no- ‘r’ onokutholakala uma kulingiselwa ukusuka kokundiza kwenyoni okuthiwa ithi, prrr... Le nhlanganisela ezwakala ino-‘e’ ekugcineni nakho kuzwakala kalula

lapho umuntu elalele ukukhala kwendlovu, yize ngokobhalojikelele lezi zinhlamvu zingenakho ukujwayeleka olimini zinakho ukutholakala ngenxa yamagama aseba imifakela olimini futhi anakho ukwamukeleka njengo- ‘gruvy’ namanye. Imisindo ethile olimini iyemukeleka inqobo nje uma inakho ukuchazeka.

Lo ‘r’ ongunsinini onezwikazi orolekayo (rolled) ongumankankeni uyemukeleka ngisho kulabo abahlela ukubhalwa kolimi lwesiZulu okuyiBhodi Lezilimi ENingizimu ne-Afrika. Uthi kade andulelwe u[p] ongundebembili onguputshu ongenazwi ongumadubula athole amandla ngokufuthwa ngumoya indlovu.

Indlovu ithi iqeda ukwenza umsindo ohlanganisa undebembili onguputshu ongenazwi ongumadubula nonsinini onezwikazi orolekayo ongumankankeni kutholakale sengathi umfutho uyehla kube sengathi lo nsinini onezwikazi orolekayo ongumankankeni uphelelwa ngumfutho kuzwakale sengathi sekungu- ‘Pe...Pe...Pe...’ ophelwa ngamandla. Ngamafuphi umoya osuka emaphashini usuke usuphela.

Okulandela lapho kulandela umsindo okungu- ‘Khu...Khu...’ ozwakala salizwi elindondayo elenzeka uma zindawonye. Linele lingezwakala zihambe ngokulandelana. Kuyenzeka zilandelane ngokuyodla noma ziyophuza amanzi. Uma zingalandelani kusuke kwehlukana lezo eziyizinkunzi ngoba azihlali izinkunzi emhlanjini isikhathi eside ngaphandle uma kuyisikhathi sokukhwelana. Zidla zodwa.

Umsindo olandelayo kuba ilowo ka- ‘Khwahla...Khwahla...’ owenzeka ngokushayisana kwamagwagwa ezindlebekazi entamenikazi yendlovu. Lo msindo indlovu isuke iwenzela ukuthusa isitha esisuke siphambi kwayo. Kwenye inkathi isuke izosihlasela kwenye inkathi isethusa nje ingenanhloso yokuhlasela ngaphandle uma kukhona vele okuyicasulile. Kungenzeka kade icasulwe amabhubesi noma ukwehlulwa ngenye kade zilwa yehlulwa. Lo ‘Khwahla’ ungumsindo ovamise ukwenzeka ngesimo esivela ngokulwa akuwona umsindo owenzeka kungonakele lutho. Okuyiyona eyenzeka njalo

nalapho kuyodliwa ileyo ebalulwe ngenhla ngenhloso yokubizana kuyodliwa izihlahla, ameva, amaxolo notshani.

Kuyo yonke le misindo ezesimame ezihola umhlambi nefundisa ezisencane izindawo lapho kutholakala ukudla namanzi. Umhlambi uhlala njalo uholwa ngeyesimame okuyiyona enolwazi ngakho konke okumele ezinye zikufunde futhi zikulandele. Amathole yize kuwathatha izinyanga eziyisithupha ukwazi ukudla ngemiboko yawo anyonkela kubo onina ukwazi ukuthi umboko usetshenziswa kanjani. Kulawo asekhulile ikakhulukazi angamajongosi awabe esehlala emhlanjini ayazibonela aphile impilo yawo wodwa ngoba asuke esengene ebunkunzini. Kwawona ayobuya emhlanjini esezokhwela ngemva kokulwa nezinye izinkunzi, kuhlulwe eyehlulwayo.

Ngakho-ke umsindo wendlovu ubalulekile kuzo njengezilwane eziphila njengomndeni ekwaziseni ezinye nasekuzivikeleni kulokho ezinamandla okukwenza ngemiboko yazo.

3.2.1.3 Okuthuthukisa Ulimi Ngendlovu

3.2.1.3.1 Izaga Nezifengqo

Abadala babona ubukhulu bendlovu bakha izisho, izaga, izifengqo nokunye okutholakala enkulumweni. Kutholakala nazi izaga nezisho nezifengqo:

- Ibhizela ladla indlovu.
- Wakhahlelwa indlovu esifubeni.
- Amazolo asulelwa endlovini.
- Indlovu ihlatshwa abantu bonke anduba iwe.
- Indlovu idla abasondezeli.
- Kakundlovu yasindwa umboko wayo.
- Ungcede uthuma indlovu.

Kubalulekile ukubhekisisa ukuthi ngabe yini le ethintana nezaga ezithinta indlovu. Kuphawulekile ezageni okuthinta ubukhulu bendlovu ukuthi yize inkulu kepha ukufa kwayo kuba lula. Kubukeka sengathi ngokwezaga kulula kanti ngakolunye uhlangothi kuba umzabalazo. Kulabo abafuna ukuyibulala

kumele basebenzise ubuciko obuthile, akubi idlanzana nje kepha kwasaga siyakuveza ukuthi kudingeka abantu abaningi anduba iwe. Yize kubukeka sengathi kunokuphikisana kuzo izaga ngokomqondo kumele kuvele ukuthi izimo zokufa kwayo zisuke zingefani. Kwenye inkathi isuke izofa ngokwesimo sempilo okukanye izobulawa ngenhloso.

Umsindo owenziwa indlovu ngenkathi zibizana unakho ukufaniswa nowomuntu ongakwazi ukuthula nodaba oluthile. Ngokunjalo njengoba nayo yenza ngokubiza enye yize ikude ngokwezilinganiso okungaba ngamakhilomitha angamashumi amabili ziyakwazi ukuzwana zihlangane. Umuntu ongakwazi ukugcina indaba unakho ukufaniswa nokhahlelwe indlovu yize engemelane nonyawo lwayo.

Ekuthumekeni kwendlovu yize inobukhulu, ukufiphala komqondo wayo kwezinye izinto kuyenza ibukeke inokwehluleka ekwenzeni okunye. Ngokunjalo ebukhulwini bayo kuveza umqondo wokuthi akuthi ngobukhulu usizo lungadingakali nakulokho okubukeka kudelelekile. Isaga uma sithi: ‘Ungcede uthuma indlovu’ sisuke siveza khona ukubaluleka kwakho konke okudaliwe ukuthi kuyadingana.

Ngasohlangothini lwezifengqo, inkulumo iyakhiwa ngendlela yokwakha umfanekisomqondo ngesimo sokuqhathanisa kwakheke ubudlelwane obuthize. Izingathekiso nezifaniso ziyasetshenziswa ngenhloso yokwakha lezo zithombemagama ngale ndlela:

- Akusishwapha kusibanibani indlovu isithela.
- AmaZulu ayemandla kuhle kwendlovu kweyaseSandlwana.

3.2.1.3.2 Amagama ezinyoni

Isimo sokwakheka kwalezi zinyoni kwaholela ekwethiweni kwazo zilunjaniswe nendlovu.

Zitholakala emahlanzeni:

- Indlovuyenduna
- Umunswindlovu
- Umlomonendlovu (umlomunengebe)

Emagameni atholakala ngenhla kugqama ukulunjani swa nokufanisa izinyoni ezithile kwezimpawu ezisendlovini nalezo ezisezinyonini ngokubuka kwabantu njengoba bazetha. Uhlobo lwenyoni olubizwa ngokuthi indlovuyenduna etholakala emahlanzeni kwenza oyilamelayo ezwa ibizwa kanjalo kumfikele ukuhlobanisa ubuyona nendlovu. Isimo sekhandu layo sinakho ukufaniswa nomboko wendlovu. Kuba sengathi ikhanda lehlukaniseke kabili njengoba elendlovu linaleso simo ikakhulukazi lezo zaseMpumalanga.

Ngakolunye uhlangothi kutholakale inyoni ebizwa ngokuthi umunswiwendlovu ngokwesimo somlomo wayo ethi incane ibe inonoqhaku omkhulu. Ukuba umunswi kusho ubuncane ngesidumbu ukuthi ndlovu kuchaza ubukhulu. Lokhu kuphambana ngokwesibumbu kunina isithombe senyoni ethi incane ine nobukhulu obuphamabana nonoqhaku wayo. Kwakukhala kwayo inakho okuyenza ibe nokuyenza izwakale sakulingisa indlovu noma ubufakazi balokhu bungabambeki ngawo lo mlonyana wayo.

Inyoni okuthiwa umlomonendlovu noma umlomunengebe wenza umqondo wokuthi uhlobo lwenyoni ononoqhaku omude onokulenga njengomboko wendlovu. Lo mqondo wokufanisa inyoni nomboko wendlovu unika isithombe sokuthi le nyoni hleze nayo inokuhlupheka lapho idla ngoba kufuze ukuthi kwamachwane ayo athola ubunzima uma ephakelwa noma idla yona luqobo iyabuthola njengoba kwenzeka kuyo indlovu uma isencane. Ngakolunye uhlangothi njengoba yathola igama elimbaxambili lengebe ngasekugcineni kusagcizelela khona ubukhulu bukanoqhaku bayo inyoni. Ingebe wuhlobo lwesibhamu esinomlomo omkhulu okuphawula ukuthi kwayona inyoni inakho ukuba nonoqhaku oyonkebelele njengaso isibhamu ingebe. Ukuqhathanisa okunje kunika isithombe sanoma ubani ukulangazelela

ukubona uhlobo lwenyoni umlomunengebe bese enza okwakhe ukuqhathanisa ngokushiwo igama.

Ngokocwaningo indlela yokufanisa nokuqhathanisa okuthile okutholakala endlovini kuze kuphimiseke kwetheke kunina isithombe sokuthi kukho konke okutholakala emvelweni kunakho ukuhlobana ngandlela thize. Uma indlovu inkulu, inyoni incane inokuthola amandla okwetheka ngokuthile kwayo kusho lokho ukuthi emvelweni akuqhelelene ukuphilisana kwayo iyonkana.

Kulezi ezimbili zokugcina kungenxa yokwakheka konoqhaku bazo okwaholela ekwethekeni kwamagama anokufaniswa nomboko wendlovu.

3.2.1.3.3 Amagama Ezihlahla

Izihlahla zethiwe ngokwesimo sokuzilumbanisa nobukhulu bendlovu ngoba nazo zikhula zibenkulu. Le mithi ikhula ibe mikhulu, ayitheli, ayiqhakazi amakhasi ayo makhulu, athatha isimo sedlebe lendlovu. Yingakho ukwetheka kwazo kwaholela ekutholeni uhlobo lwamagama alandelayo:

- Idlebelendlovu
- Umkhayandlovu

Zozimbili lezi zihlahla zitholakala emahlanzeni. Kwesokuqala kutholakala ukuthi sibonakala ngobukhulu bamaqabunga aso asenza siqapheleke njengesinamaqabunga anobukhulu obedlula ezinye izihlahla. Lobu bukhulu bamaqabunga aso kutholakala ukuthi yibona obenza sithole ukwetheka kwaso ngalolu hlobo. Kwasona akukhona ukuthi isihlahla esincane ngokwesidumbu saso, kwasona yisihlahla esikhulu. Ukufaniswa kwaso amadlebe endlovu kwenza singaxwayeki ngokwamacembe abukhulu buya kuwo amagwagwa endlovu.

Kanti isihlahla esibizwa ngokuthi umkhayandlovu sinobukhulu obenza ukubizwa kwaso ngokwesidumbu saso singethusi ngoba sikhulu. Sitholakala kulo ihlanze naso njengalo idlebelendlovu. Umehluko kuso emkhayeni ojwayelekile ukuthi sona asinawo ameva. Umkhaya ojwayelekile uma mude

futhi ube mncane kunomkhayandlovu. Umkhayandlovu uthatha ubukhulu ngamaxolo awo athi uma exephulwa kutholakale ukuthi adle ngobukhulu angabi zigqunswana. Axebuleka kalula kulabo abawasebenzisa ekwelapheni. Basuke bewuxebulela ukuba abantu baphalaze ngawo.

Kuyo yomibili le mithi kuhle kuvele ukuthi ngobukhulu bayo ifaniswa nendlovu nje ingoba kwayona inakho okuyenza ithole ubuhle nesithunzi esiletha indlovu nesizotha kuyo.

3.2.1.3.4 Amagama emizi

- UMgungundlovu – Kwabe kungumuzi weNkosi uDingane.
- KwaGingindlovu – Lethiwa emva kwesehlakalo sokwehlulwa kukaMntwana owayeyindodana yeNkosi uMpande eNdondakusuka.
- EMahlamandlovu - Umuzi okuhlala kuwo uMengameli wezwe laseNingizimu Afrika.

Ukuqambeka kwegama uMgungundlovu kucatshangwa ukuthi kwenzeka ngemva kwesigameko sokufa kweNkosi uShaka. Ukugunga kwabe kuchaza ukwengama. Lokhu kwengama kwakusho ukubulala. Ngokugunga iNkosi kwachuma ukwakheka komuzi weNkosi uDingane owaqambeka ngenxa yokuthi wayengehlale lapho ayesebulele khona umfowabo futhi ezigodlweni zakhe. Wambulala kwaDukuza ehlangene noMhlangane noyisekazi uMkabayi kaJama. Kwathi uMbopha kaSithayi waba isandla sabo sokuzimelela yize wayesondelene neNkosi uShaka ngenkathi ebulawa. NgokweNkosi uDingane kwabekuyikho ukusithibeza iNkosi uShaka ebusweni bezwe angaphinde awadle anhlamvana. Umuzi wakhe wawakha kude noDukuza bude buduze nomfula iNzololo naMaphophoma esifundeni saseMakhosini.

Ukuhlanganisa kwakhe ukugunga indlovu iNkosi uDingane wayebona ukuthi usenqobe iNdlovu njengoba iNkosi uShaka wayebizwa ngokuthi iNdlovu. Kwakhona ukuthi uyindlovu kucatshangwa ukuthi waqala ngalezo zikhathi ukuthi amakhosi oselwa abizwe ngelendlovu. Akuzwakali kahle ukuthi uyise uSenzangakhona wayebizwa ngelendlovu lachuma kahle sekubusa yena

uShaka. Ngakho-ke iNkosi uDingane wayegunga iNdlovu yakwaBulawayo njengoba ayaziwa kanjalo ngalezo zikhathi. Nangenkathi ekhulekelwa uShaka kwakuthiwa: ‘Wena weNdlovu’ nokwachuma kuwo wonke amakhosi amlandela kuze kube ile mihla okuphilwa kuyo.

Egameni laseGingindlovu kugqama isenzo esithi asifane naleso esenziwa iNkosi uDingane kepha umehluko lapha ukuthi kwabe kuyimpi. INkosi uCetshwayo yabe ilwa nomnawabo empini yaseNdondakusuka. Kwabe kungekhona ukuzuma njengoba kwenziwa ngoMbopha bekwenza eNkosini uShaka. Kwabe kuyimpi yabantwana kubangwa ubukhosi ngenxa kayise owayengasamthandi omunye wabo okwabe kungumntwana uCetshwayo. INkosi yabe inenhloso yokuthi bafe bobabili kuleyo mpi kanti akuzukuba kanjalo. Wabuya uDlamvozo okwakungelinye igama leNkosi uCetshwayo ehuba ihubo lakhe wafika wakha amadlangala eGingindlovu. Wayehuba ihubo lakhe aduma ngalo elaliphawula ukuthi wayeqalelwani ezithulele.

Ukuze kuthiwe lo muzi kukwaGingindlovu kungenxa yokuthi kwathi impi ilwa uMntwana uCetshwayo wabe eguqe phezu kwesihlangu soMntwana uMbuyazwe owayaziwa ngeleNdlovu enesihlonti ngenxa yokuthi wayephuzela uboya wonke umzimba lo.

Isihlangu ayeguqe phezu kwaso sabe sibhilwe inyanga yakwaNdwandwe ukuze uMntwana uMbuyazwe andonde ukusuka angakwazi ukulwa noMntwana uCetshwayo. Impi ilwa nje uMntwana wabe eguqe kuso isihlangu esasebiwe ngenhloso yokumthena amandla phezulu egqumeni uMabheka. Ukuqambeka kwayo impi yabe isukela kukho ukundonda kwakhe ukusuka alwe noMntwana uCetshwayo kwase kuthiwa impi yaseNdondakusuka ngenxa yaleso senzo. Ekubuyeni kwabo kuleyo mpi kwakhiwa amadlangala sebuyela ekhaya kwaNodwengu emzini weNkosi uMpande ngoba babengeke balwele buduze nomuzi weNkosi. Akhiwa amadlangala kwathiwa kukwaGingindlovu ngenxa yakho ukuginga indlovu enesihlonti uMntwana uMbuyazwe. Ababehamba phambili kuleyo mpi kwabekukhona zonke izikhulu ezazeseka uMntwana uCetshwayo,

ezakwaKhoza, Nzuza, Mdlalose, Dube, Mlaba, Mzimela, Mpungose, Mkhwanazi nezinye.

AbaNtwana ababehamba phambili kwabe kunguMntwana uNdabuko, uShingana, uSilwane nabanye ababengamfuni nakumbona uMntwana uMbuyazwe ephila ebusa elakwaZulu, neZigqoza zakhe. USuthu olwaluholwa uMntwana uCetshwayo lwaphumelela lwadla umhlanganiso kwabayikho ukuchuma kwamagama anjengoGingindlovu, Mkhweyantaba, iqabi, umnyatheliso namanye. Kwawukuvela kwesaga esithi: ‘Uyadela uMakhasana oyozi bona zingqubulana’ savela ngaso lesi sikhathi ngoba wayeyinduna eyabe iyinhlozi yeNkosi uMpande izombikela ngokuhamba kwempi phakathi kwamadodana ayo. Yona yayingeke iyobukela amadodana ebulalana, le phezu komfula uThukela.

Ucwaningo luye lwathola ukuthi kwamuzi ohlala ongumengameli wezwe eNingizimu Afrika wathola leli gama ngesizathu sobukhulu bawo njengoba indlovu inkulu. Kwazona izinhlanga eziqalele lo muzi obizwa ngokuthi iTshwane zinakho ukubiza indlovu ngendlela yazo ehambelana nawo umsindo ofanayo njengoba amaZulu ethi: ‘indlovu’ abeSotho bathi: ‘tlou’ amaVenda athi: ‘ndou’ amaTsonga athi: ‘ndlovu’ kuthi amaShona yize eqhelile athi ‘nzou.’

Noma leli gama ngokusho kukaMeinhof owayenguSozilimi, waphawula wathi ecashunwe uCanonici, (1997:60):

Leli gama ngokwakheka kwalo (palatalized)
aliwona umsuka wegama eliyimvelo egameni
lolimi lwesiZulu kepha lakheke
liwumxhantela livela kwezinye izilimi.

Ekuzameni ukuchaza umsuka wegama kungaba ukungabaza ngoba akuveli nakubo ukuthi lize lande nezilimi linesimo sokufana ngabe lavelaphi, okumqoka ukuthi abantu bayalisebenzisa. Ekulisebenziseni kwabo litholakala lingena kwamaningi amagama lakhe umqondo othile. Kungephikiswe ukucwaninga kwabo ngoba kwavulela ulwazi ngesakhiwo salo igama.

Ukulicozulula igama – Mahlambandlovu, kutholakala lokhu:

Ma- u ma- umele unina wokuthile.

hlamba- ukukhuculula noma ukugeza.

ndlovu – isilwane sasendle esinomboko.

Akuqondakali kahle ukuthi kwakuhlanzwa indlovu kwabe kwenze njani hleze abayiziwe abaqamba isakhiwo ngokwenzazelo yezizwe ezitholakala zikake lo muzi zazibalekela ukungangqubuzani ngemiqondo zavumelana ngalo.

3.2.1.3.5 Amagama Abantu

- UNdlovu kaMaphitha wasebukhosini bakwaMandlakazi.
- UNdlovu – Kuba isibongo esinesithakazelo esithi:

Gatsheni
Boya benyathi
Buyasongwa buthombuluka
Izindlovu ezadl' ekhaya
Ngokweswela umelusi
Zaze zeluswa yintombazane uGomazane.

Abantu bakwaNdlovu njengoba betholakala nogu lezwe lakwaZulu endaweni yakoMgababa eziNqoleni babengabantu ababekhona ngezikhathi zokubusa kweNkosi uShaka. Ukubaleka kwabo bebhaca ngaphansi kwamanye amakhosi bagcina sebezithola sebefana nabangenalutho benompela emagatsheni. Yingakho kutholakala ezithakazelweni zabo ukuthi banguboya benyathi ngoba kwabona bazibona bengenaboya kade bethembe ukuvikeleka ngobukhosi babo. Ngokubalekela iNkosi uShaka besongeka bethombululeka bazithola sebenakho ukuzinza kule ndawo okukhona iNkosi yabo kule mihla. Inhlupheko yabo izwakala kahle kuzo izithakazelo zabo ngoba ngisho sekukhona owayemela ukubabheka kwaba intombazane yakhona kwaNdlovu uGomazane ngenhloso yokufihla owayengabusa hleze abulawe.

Izindlovu okukhulunywa ngazo ezithakazelweni akuzona ezangempela kepha ngabantu okwakumele babhekwe ngabanye. Ukucikozisa kwenkulumo yikhona okwakwenza kungazeki okwakunguyena owayehola isizwe sakwaNdlovu

ngenkathi besahlukumezekile. Yingakho izithakazelo kutholakala ukuthi ziba nakho ukufihla inkulumo zibe zinokuvikela abathile. Isibonelo esingavezwa lapha ileso sesibongo sakwaMthenjana esifihla ukuthi bona abasebona abaThembu ngoba baganga ekhaya. Lokho kuchaza ukuthi sebengabaThembu abancane kunabanye. Kulowo ongazi angekuqonde ukuqambeka kwabo.

3.2.1.3.6 Kwezemibhalo

Kubabhali bezinkondlo kuyagqama ukubaluleka kwendlovu. Enkondlweni kaNtuli, uMsimang, (1986:34) ubeka athi ngenkondlo ethi, Gatsheni, uthanda yiphi?:

Ngizibuz' ingoma ekusus' usinga
Ethi qhekenyeka ushay' ingcekeza,
Ethi cothoza lugugumbe njengenalankala.

Kuyacaca ukuthi umfo kaNtuli wayibona indlovu nobukhulu bayo, wanganeliseka nje ngobukhulu kepha wafisa nokwazi ukuthi ngabe yini eyenza ijabule, ezibona zonke ezinye izilwane zijabula. Zonke izilwane zibaliwe nomculo wazo kepha indlovu inakho ukumdida lo oyibukayo nafisayo ukwazi ngokuyithokozisayo.

Uma esephetha unakho ukuveza ukuthi uqobo lwayo ishaya umculo wempi. AmaNgisi athi – (an elephant trumpet). Kanti kwawona icilongo alibiza nge-trumpet. Kuyacaca ukuthi indlovu nezimpondo zayo zabe zisetshenziselwa ukuvuthelwa njengecilongo. Nxa zombili umboko osebenza kuyo njengecilongo, kuthi uma isifile, amazinyo asetshenziswe njengecilongo kubantu. Ngamafuphi okwendlovu kuwusizo kubantu ngisho seyafa kudala.

Izimbongi zakwaZulu, oMshongweni, Magolwana, Maqayingana, Klwana, Shingana, Sehla kuze kufike kuNtulizenkosi abagcinanga ngokubuka indlovu bangayikha kepha bathaphuza ngayo eMakhosini njengalapho bethi:

Wena weNdllovu – Kucatshangwa ukuthi kwaqala ukushiwo kuyo iNkosi uShaka lokhu njengomqambi wesizwe.

Ufipha luyindlovu enamanxeba
Indlovu ekulala kungqwambayiya

INkosi uDingane:

Uhlohloloza ngendlovu enohlanya
Indlovu ethe imuka
Babeyixokozelela
Ohlathi limnyama,
Limnyama konke nemizi yalo
Ebelinjengelilal' izindlovu
ULanga phum' endlebeni yendlovu

Nyakambe liyophuma kweyengonyama - INkosi uCetshwayo
Ufana nendlov' emnyama yasOndini - INkosi uDinuzulu
UPhondolwendlovu – Ibutho leNkosi uPhumuzuzulu Solomon.

Okushiwo zimbongi ezibalwe ngenhla kufakazela ubukhulu bendlovu njengoba itholakala iphila kuyo imvelo. Indlovu ngokudalwa kwayo ayinaso isitha ngaphandle uma isencane ingakakwazi ukuzivikela. Yakhula ngisho amabhubesi awayilabalaleli nje kalula kufuneka aze abe umhlambi ukuze ayibulale. Lobo bukhulu namandla ayo ewakhombisa ngokuwisa izihlahla ezinkulu kuyenza ibe nesithunzi nokwesatshwa ngezinye izilwane. Ithi ikhombisa amandla ayo ngokuwisa izihlahla ibe iwusizo kuzo ngoba ivula izindlela ezindaweni lapho zona bezingekwazi ukuhamba kuzo. Amahlathi acinene ayavuleka ngobukhona bezindlovu ngoba imithi namafokozi ayakhanya zihamba ziyiphula, ziyiphundla ziphokophelele lapho ziya khona.

Izimbongi ngokubona ukwenza kwayo zakwazi ukuhlanganisa ubukhulu bayo zabuhlobanisa namandla amakhosi. Lawo mandla ahambisana nokuthi iNkosi yenzani futhi iphokophele ukwenzani kuhlangene nokuyiqaphelisa uma kunesimo esithile ezweni esingaqondakali. Ngakolunye uhlangothi kwamakhosikazi azala labo abazothatha ubukhosi babizwa ngokuthi iziNdlovukazi. Kulowo ophethe ubukhosi akuphuthi ukubizwa ngokuthi: 'Wena weNdlovu' ngoba kucatshangwa ukuthi kwayena uzalwa indlovu. Okucatshangwa ukuthi nguyena owabizwa ngendlovu kuqala kwaba iNkosi uShaka ngoba akuzwakali kahle ukuthi uyise uSenzangakhona wake wabizwa ngendlovu. Kwasezibongweni zakhe akuveli ukufaniswa nendlovu.

Ngokudlulela eNkosini uDingane kuyavela ukuthi wabe eyindlovu enamanxeba futhi elufipha. Lokhu kwabe kuchaza ubuyena ngokwebala kuthi kunjalo kuchaza umuntu owayehlala ngokukhathazeka ngenxa yesazelo sezenzo zakhe sokuthi wathatha ubukhosi ngejozi. Wayemnyama ngebala futhi engumuntu ohlala ngokuthula du kanti uthule nenzondo. Yingakho le nzondo yachuma ngokuthi avume abe yingxenye yetulo lokubulawa kweNkosi uShaka. Wahlangana noMhlangano, Mkabayi kanye noMbopha. Kanti kwakulala kwakhe ingqwayimbana okushiwo imbongi kusasho khona ukukhathazeka ngoba akagcinanga ngokubulala ababemsizile ekuthatheni ubukhosi wayengazithandi izitha zakhe kwasampela wagcina ngokufuna ukubulala bonke abozalo kanti yena wayengazalanga. Ukuba namanxeba kwakhe kwamlandela njalo uDingane ngoba wafela eNgwavuma ngakho ukugwazwa. Ubuqiniso bokuthi wabulawa ngamaSwazi abucaci kahle ngokunjalo nokuthi wabulawa zinduna zakhe akucaci kahle kodwa okwagqama ukuthi wafa ngokugwazwa.

Umlando usazisa ukuthi iNkosi uCetshwayo iyona Nkosi eyabusa kanzima umbuso wayo usungenwa abelungu. Ukuthula kwezwe kwakuphazamisekile ingakabuthathi kwabona ubukhosi njengoba yayisilwile nomnawayo uMbuyazwe. Imbongi ngokubona amandla ayenawo yakwazi ukumtusa njengendlovu okwakungamele ithintwe abamhlophe noma abakubo luqobo. Amandla nesithunzi ayenaso yiwona amenza wanqoba amaNgisi ngonyaka we-1879. Yingakho imbongi yambongela yathi:

Indlov' ethe imuka
Babeyixokozelela.

INkosi uCetshwayo iyona iNkosi eyathola ukufaniswa nendlovu ngomlomo wezimbongi zayo oMahlangeni, Manxele, Mnyamana, Vamandaba nabanye ngoba wayengabongelwa imbongi eyodwa ngisho abaseNdlunkulu babembongela njengoShingana noNdabuko kaMpande. Ukufaniswa kwakhe nendlovu kudlula amanye amakhosi ngenxa yokwenza kwakhe okwakuyilokhu:

- Ukulala kwakhe

- Ukuhamba kwakhe
- Ukukhuluma kwakhe
- Ukufulathela kwakhe.

Kukho konke ukwenza kwakhe ekulaleni njengendlovu imbongi ayiphunzanga ukumfanisa nayo. Ukuhamba kwakhe ebandla naphambi kwamadoda nezikhulu kwakubonakala ukuthi kwakuhamba iNkosi. Ngisho ekhuluma wayekhuluma izwi lakhe bengafuni liwele phansi njengeNkosi yabo. Akuphathwa lapho ayekhombisa khona intukuthelo yakhe ngoba wayejinininda okungukufulathela kulokho ayengakufuni kubonakale ukuthi izinto sezonakele. Yena wathi ezalwa liLanga uyise uMpande waphuma waliLanga elaphuma endlebeni yendlovu (uyise). Okwakusakhomba khona ubukhulu bakhe obabufaniswa nendlovu.

INkosi uDinuzulu yafaniswa noyise ngenxa yokuthi yabe ilwela ubukhosi bukayise obase buyinhlakanhlaka benziwa ukungenisa kwenziwe ezimhlophe sekubekwe namakhosi amaningi. Ukufaniswa kwakhe noyise ngomlomo wembongi yakhe uSehla kaNdengezi kwakwenziwa isibindi ayenaso yize amandla kaZulu ngaleyo nkathi ayeseqhela kwamenza wafaniswa noyise onganqenanga ukulwa nabelungu yize imbongi yayimyalile ukuthi ngaphesheya sekukhona abamhlophe. Wayempofu uDinuzulu ngokwebala engafani noyise izenzo kuphela ezamfanisa naye.

AbakwaMandlakazi alwa nabo bagcina begobe uphondo. Wayekhokhisela uyise ngoba kwaba yibo abaholela ekufeni kukayise. Impi yakwaNdunu kwaba yimpi yokugcina uZulu ebhekene ngeziqu zamehlo yedwana lapho kwakumele kuhlukane inhloko nesixhanti kucace ukuthi ubukhosi bukaZulu bungobukabani phakathi kwendlu kaMaphitha nendlu yeNkosi uCetshwayo. Nempela kwacaca ngoba bathathwa ngekaCetshwayo. Okwalandela lapho indlovu eyiNkosi uDinuzulu ayikutholanga ukuphumula ngoba kwasuka nempi kaBhambatha umfo kaZondi. Umfo kaZondi wayeze eNkosini yakhe ngethemba lokuthi athole izeluleko kanti kubelungu kwakungenjalo kwabonakala sengathi kwakhiwa itulo lokuketula umbuso wabo ngenxa yokuthi kwakuliwa nokuthi abantu babengafuni ukuthela imali yamakhanda.

Yaboshwa iNkosi yadingiselwa e-St Helena ngamacala eyayingawenzanga, ngokuthethwa kwecala eMgungundlovana. Yabuya yathuthelwa epulazini i-Uitkyk eTransvaal lapho yakhothamela khona. Kuleyo ndawo eyipulazi yayetha ngokuthi kukwaThengisangaye ngoba amaZulu awamlwelanga athengisa ngaye ukuba abuye abe yiNkosi yawo.

Ucwaningo luthole ukuthi emabuthweni akwaZulu kwabe kungaqali ukuba kubekhona ibutho elinegama elithinta indlovu. Kwelinye lamabutho eNkosi uCetshwayo labe likhona elabuthwa ngonyaka we-1877 alibiza ngokuthi uLandandlovu. Alidumanga kakhulu ngesizathu sokuthi amanye amabutho ayegubuzelwa ngamanye ngendlela ayehlenganiswa ngayo nanokuthi ayebuthwa kubekhona namancane. Okuyilona gama eladuma kwaba uVe.

Ngokubusa kweNkosi uSolomoni waqamba ibutho ngenxa yesigameko asenza sokupha lowo owayevakashele umbuso kaZulu owayengu-Earl of Athlone zingu- 24 kuNtulikazi 1930 izimpondo zendlovu. Ngokupha kwakhe lezo mpondo zendlovu wabona uNgasitha ukuthi ibutho angaletha kumele lihambisane nobukhulu bombuso wamaNgisi nesikhundla salowo ngokuba agcine umlando ngebutho athi linguPhondolwendlovu.

Ngakho-ke ukwetheka kwamabutho alunjaniswe nendlovu kwakwenziwa izimo ezithile ezibonwa ngamakhosi. Kwabe kungentando nje kuphela kepha nokuma kwezwe nezigigaba zabe ziholela ekwethiweni kwamagama njengoba kubantu kwakuhlala kunezehlakalo ezithile. Okungaba isibonelo yilokho kokuthi iNkosi uDinuzulu wetha ibutho lakhe walibiza ngokuthi 'iMbokodo ebomvu' ngoba wayefuna ukuqotha imbokodo nesisekelo ezitheni zakhe nezikayise ngebutho lakhe.

3.2.1.3.7 Umkhakha Wezemfundo

Kwabezemfundo izikhungo eziningi zenza izimpawu zazo ngezimpondo zendlovu.

Kungabalwa nazi ezimbalwa:

- Durban University of Technology
- University of Venda

Kwezinye izindawo zemfundo zize zimele uphawu lwensebenzo okumele ilandelwe yibo bonke abafundi njengoba zisuke zihlobise amasango angasekungeneni njengaseMarianhill nje okuyindawo yezindela nemfundo.

3.2.1.3.8 Umkhakha Wezombusazwe

Imikhandludolobha eminingi kwelaseMzansi inakho ukusebenzisa izimpawu ezingamafulegi ngezimpondo noma amazinyo endlovu. Kubona amazinyo endlovu asuke emele uphawu lwamandla ngoba isilwane esingumnikazi wawo esinamandla. Le mikhandludolobha elandelayo inakho ukusebenzisa amazinyo endlovu njengophawu lwayo noma yona luqobo:

- UMkhandlu waseMsunduzi (Pietermaritzburg),
- Indlu Yabaholi BoMdabu,
- Victoria Country Club (eMgungundlovu),
- UMkhandlu waseFilidi (Vryheid) neminye).

Ngakolunye uhlangothi kwezombusazwe kunemibutho eyabona amandla endlovu ayithanda. Lowo mbutho i-IFP (INKATHA YENKULULEKO YESIZWE). Akugcinanga ngophawu nje kepha kwasiqubulo sakhona sithi:

Indlovu iyaphi na?
Indlovu iya phambili!
Iya phambili!

Ngokuweza amehlo kwelaseNdiya indlovu kubo itholakala yenza imisebenzi eminingi. Kuwona amaNdiya indlovu ixubanisa nosikompilo oluthize lwemicimbi ehambisana nayo. Inkolo yabo iyambandakanya ubukhona bendlovu futhi ikhonzwe njengesithixwana.

Kanti ngakolunye uhlangothi umlungu owabonakala enamandla okuguqula isimo saboMdabu bengabadi wathola igama elaba nesici esasikhomba

ubuthakathaka, lowo kwabe kunguMnumzane M.C. Botha. Abantu bamnika elithi:

Indlov' enebatha.

Lo M.C. Botha wayengaphansi kukaHulumeni wengcindezelo ngezikhathi zo-H.F. Verwoerd no-B.J. Voster. Ayekwenza kwakubukeka kukuhle kepha kuhlale njalo kunesici kubantu. Yingakho wethiwa njengendlovu enebatha.

Kwalona ifulegi eliqondene nezombusazwe laseNingizimu Afrika lihlangele neminyango kaHulumeni linophawu lwezimpondo zendlovu.

3.2.1.3.9 Umkhakha Wezokugqoka Nokwelapha

Ukubaluleka kwendlovu akuqali kulesi sikhathi samanje. Mandulo indlovu nezimpondo zayo yabe isetshenziswa ekwakheni amasongo (bangles) okuhloba nemigexo. Imigexo eyakhiwe ngamazinyo endlovu yakhiwela aMakhosi ukuze abe nesizotha nesithunzi.

UGcumisa noNtombela, (1993:42) bayakufakazisa okuqondene nokubaluleka kwamazinyo endlovu lapho bethi:

Ngaphandle kokuba umhlobiso
owawuhlonywa phezu komnyango
eNdlunkulu, amazinyo endlovu kwakubuye
kwakhiwe ngawo umgexo
okwakhloba ngawo iNgonyama nabantwana
baseNdlunkulu kuphela.

Ngezikhathi zawokhokho siyathola ukuthi
omunye umuntu ongeyena owaseNdlunkulu
wayengalokothi ahlobe ngamazinyo endlovu,
kodwa-ke esikhathini esiphila kusona
akuseyona kuphela iNdlunkulu ehloba
ngemigexo yamazinyo endlovu kodwa noma
ubani useyakwazi ukuzithengela le migexo.

Ngaphansi komkhakha wezokwelapha indlovu nomboko nezinselo ezimelela ngazo iyasetshenziswa izinyanga. Kuthathwa ngokuthi indlovu ayishaywa

izulu, ngakho-ke umboko, izinselo zihlanganiswa nemithi ethile ukuze umuntu abenesibindi uma kubanika izulu.

Kuningi okwenziwa izinyanga ngendlovu okuwusizo kubantu. Ngenxa yokuthi lo msebenzi awuqondile ukudalula okuqondene nezinyanga kuzobalwa okumbalwa:

- Ukubethela umuzi ngemithi enesikhumba sayo
- Ukwakha iziko lezinkomo
- Ukwakha umuthi wesithunzi kuMakhosi nabaNumzane

Imithi ethile eyaziwa izinyanga inakho ukuthakwa ixutshwe nesikhumba sendlovu ekubetheleni umuzi. Ngokwesintu umuzi uyabethelwa kufakwe izikhonkwane ezibhilwe ngemithi. Izikhonkwane kusuke kuyizinti ezinqunyiwe zomuthi othile okungabethelwa ngawo owaziwa inyanga leyo esuke izobethela. Izinti lezo kuba isilinganiso esingaba isithupha somuntu ezingabethelwa kuwo wonke amagumbi omuzi. Inhloso yokubethela kusuke kungukuvimba imimoya emibi nalabo abangangena kulowo muzi nemithi engadingakali, eyingozi.

Ukuphonsa amehlo emfuyweni ikakhulukazi kubanumzane abanezinkomo kwabe kuyinjwayelo ukwakha iziko lokuthi imfuyo iqoqeke. Ukuqoqeke kwayo kuhambisana nokuthi luhlobo luni lweziko leyo mfuyo eshunqiselwe ngalo. Ekubopheni uhlobo lweziko indlovu yabe ingasali ngoba iyisilwane esihlala sikhuluphele. Ekufakeni indlovu, ibululu negwinsi kwabe kuqondwe ukuba zingahambi futhi zizale njalo ngesikhathi sokuzala kwazo zibe zikhuluphele. Kanti kulabo abasebenzisa inkawu ukukhuluphala kuyo akubonwa ngoba inkawu ayikhuluphali. Zingazala zona kepha zinganonophali. Ibululu yinyoka labe lifakelwa ukuba zingahambi njengoba nalo kuyinyoka ethathisayo ekuhambeni. Igwinsi labe libulawelwa ukuba zizale ngokohlobo lwalo. Uma kwenziwe igwinsi lesilisa izinkomo, izimvu nezimbuzi zazizozala awesilisa amathole noma iziphongwana kanti uma kungelesifazane zizozala ezesifazane. Kwazona lezo zithako zabe zenzela ukuba imfuyo yomnumzane ihlale futhi iklabe ndawonye.

Imithi ngokwesiZulu yabe inokuthakwa ngokusebenzisa izinhlobo zezilwane ezithile kubukiwe ukuthi ngabe leso silwane sinolaka noma cha. Izimpawu ezidingakalayo ekuthakweni kwemithi kwakuba yiyona nkomba yokuthi uma kuhlanganiswa okuthile kungaba okwendlovu, okwebhubesi noma isiphi isilwane kuzowenza yini lo mphumela odingekayo. Ngokunjalo kubanumzane indlovu nehubesi kwabe kungasali ngoba kwakubenzela isithunzi ngamafutha namathambo azo. Kwakubanika isithunzi bangabi lula emphakathini. Izimpondo zendlovu njengoba zikhula ize ife izinyanga ziyazisebenzisa ukwakhela abanumzane imithi yokuba bahlale bedlondlobele kuyo imiphakathi. Badlondlobala ngokwemfuyo nesithunzi bangabukeleki phansi.

3.2.1.3.10 Umkhakha Wokuhlonipha

Uma kubingelelwa iNkosi ebusayo esizweni samaZulu kuthiwa:

Wena weNdlovu!
Wena weNdlovu!
Bayethe!
Bayethe!

Lapha kusuke kubikwa kubantu ukuthi iSilo sikhona kulabo abaxokozelayo bengakaboni ukuthi sesikhona. Kusuke kwenzelwa nanokuthi singathi siyakhuluma nomfokazana naye uyakhuluma. Inkundla yonke isisuke isithule du kukhuluma oNgangezwe lakhe.

Ngakolunye uhlangothi ubukhulu beNkosi bufaniswa nanokuthi izalwa iNdlovukazi okuyiyona emelwe ukuhlonishwa. Kwayona iNkosi izalwa iNdlovu okumelwe ihlonishwe, ayizalwa isilokazana nje. Njengoba indlovu iyisilwane esihlonishwayo kumelekile ukuba nabantu bafunde ukuhlonipha njengoba kwenzeka nakuyo imvelo. Kuhlonishwe ofaniswa nayo njengoba izilwane ezinye ziyayihlonipha. Ngaleyo ndlela ulimi lwathuthuka ngemfundiso yokuhlonipha nokwazisa ubukhulu babantu ngokwezikhundla zabo, njengoba kutholakala nasezilwaneni.

Leyo nhlonipho iyatholakala kubantu baseNdlunkulu abangazigqaji ngobukhulu babo ngisho bebingelelana bebodwa bazwakala bethi:

Wena weNdlovu enamandla!
Ngasitha!
Sithuli sikaNdaba!

Lokhu kuhloniphana kuvunguza kubo bonke kushone phansi, kwehlele nakubo abasondelene nabo kwakheke isizotha nokuhloniphana. Abancane nabo baseNdlunkulu bayakuncela kungene emithanjeni yabo. Ophambukayo uyelulekwa ngesizotha, afundiswe indlela yakoMkhulu.

3.2.1.4 Inkulumobuthule

Indlovu akusona isilwane esinomsindo ozwakala njalo. Ukukhala kwaso kwehlukene kaningi. Kukhona ukukhala okuqondene nokufuna usizo kwezinye. Kubekhona ukukhala kokubizana ngenhloso yokufuduka kuleyo ndawo okungaba indawo yokudla noma yokuphuza amanzi. Lokhu kukhala kokubizana kwenziwa eyensikazi okuyiyona ehlala njalo izihola phambili.

Okunye ukukhala kwendlovu ilokho okubika isimo esingesihle semvelo. Lokhu zivamise ukukwenza uma sezihogele emoyeni ukuguquka komoya zikuzwa ngemiboko yazo. Ukukhala kwazo kusuke kubikezela imvula eza kabi. Kwazona ziyasuka kuleyo ndawo zifune izindawo eziphephile njengomndeni, okungaba izindawo eziphakemeyo. Ngokunjalo izilwane eziqaphelayo nezisondelene nokwenza kwazo kanjalo ziyaphepha.

Inkulumobuthule le eyenziwa izindlovu. Lokhu zikwenza ngokwendalo yazo. Kuzona izikhukhula zizizwa kuqala bese zibonakala zifuduka. Azivamisile ukutholwa iziphepho zingayifunanga indawo ezingakhosela kuyo. Onolwazi lokwenza kwazo kanjalo ubonakala eqoqa okungokwakhe, abone eze ngayo, ikakhulukazi uma izulu lishintsha.

Enye inkulumobuthule etholakalayo ngokwenza kwezindlovu eyokuthi, ukukhala kwazo zinganqamuki zisuke zibika impi enkulu noma ulaka lwempi

eza nengozi kubantu. Lokhu kuyenzeka kepha abantu bangekunake, kudinga iso eliqaphelayo.

Abantu bayehlukana ngokwezithakazelo nangokwemvelaphi yabo. KwabakwaManqele kutholakala ukuthi babengabantu ngokwesisusa sesibongo sabo abaqambeka ngokwenza kwabo kuzozingela izindlovu emaqeleni. Kwabe sekuthiwa abakwaManqele ngokuzingela kwabo emaqeleni. Bona bahlukene kabili ngokusho kwabo. Kunjalo-ke babekhona ngesikhathi sokubusa kwamakhosi oZwide kaLanga noShaka kuze kube imanje. Bona babetholakala bezingela emaqeleni nje babengathandi ukuzimbandakanya nabanye abantu kwaze kwaba iNkosi uZwide owaqoqa omunye wokhokho babo okukholakala ukuthi uSiqhamane. USiqhamane wayefunelwa ukubheka omunye wabaNtwana bakaZwide esuka eMaye ezohlala emzini kaZwide eMfakuceba, bude buduze neNengeni kwaNongoma.

Ngaphandle kokuthi laba bakwaManqele babehlakazwe nayizimpi phakathi kweNkosi uZwide neNkosi uShaka babethandwa ngamakhosi ngekhono labo lokwenza imikhonto namawisa. Ikhono labo lokwenzela amakhosi izitsha labenza bathola indawo okumanje iningi labo lisatholakala kuyo okuyiNgoqongo kuze kuyoshaya kwaNdindi khona eMahhashini kwaNongoma. Le ndawo bayinikwa iNkosi uZwide.

Okunguyena khokho wabo kwabe kunguMaxuza okungashiwo ukuthi wayeyinzalabantu bakwaManqele. Ukwehlukana okunye kwakudalwa nayimibango ehlala iqhamuka emindenini ngenxa yobukhosana. Ulibo lwabo luma kanje ngenxa yabo ubukhosana obuhlala bubangwa nokuholela ekutheni abanye bathi abahambisani nokuthi ezithakazelweni zabo izindlovu ziyangena.

Kulaba ababili uMthonga noMgiwu owaziwa njengonguyena owayekwazi ukulawula inqina ngisho noam ngabe eyeNkosi izithakazelo zabo zathola ukwanda ngoba zagcina sezithi:

Mthonga weziNdlovu.

Lokhu kwabe kuchaza ukuthi bona abakwaManqele babekwazi ngisho ukulawula izindlovu zabalwele. Umthonga kusuke kungumuntu olawula inqina ayiphake ngokwezigaba zayo asho nalapho uphondo oluthile kumele lugcine khona nokubuthisa kwayo emva kokukladulisa izinyamazane. Ngakolunye uhlangothi uMgiwu kwabe kunguye lo owakhela iNkosi uCetshwayo iwisa lezimanga. Wayenele angaliphatha uCetshwayo abonakale enesithunzi esedlula ukwenza. Yilo kanye leli wisa elenza umkhumbi ayezowugibela ungavumi ukuhamba wafuna ukuzika baze bamephuca lona echwebeni laseKapa. AmaNgisi aligcina laze labuya selithathwa isilo uZwelithini kule minyaka eyedlule.

3.2.2 Ibhubesi

Yisilwane esesabeka kunazo zonke. Uhlobo lwesilwane esinamandla kabi nesibindi. Alibulali izinkomo, izilwane kuphela kepha nabantu imbala. Ibhubesi lenkunzi linomdlwenga ovokomalayo lapho lilwa nesitha kuthi elenkomazi lingabi nawo. Ibhubesi libuye libizwe ngokuthi, inkosi yezilwane. NgesiNgisi bathi: “iNkosi yehlathi.” (King of the jungle).

Kubuye kutholakale negama elithi ingonyama elisachaza lona ibhubesi. Ukuthi ngonyama kuchaza ubukhulu ngokwamandla nesithunzi. Kubuye kutholakale elithi imbube elisachaza lona ibhubesi kepha lisebenza kakhulu kulowo oyiNkosi esizweni samaZulu. Akuyona yonke iNkosi ebizwa ngalo ngoba isuke ingazalwa ebukhosini bohlanga lwamakhosi akwaZulu. Leli gama liqhamuka egameni lokubhuba okusho ukushayisa ngendlela enamandla. Ngamandla alo ibhubesi kubukeka sengathi namandla alowo osesihlalweni sobukhosi usuke esethathe lobo bukhondlakhondla obufaniswa namandla alo.

Lobo bumbube nobuNgonyama babonakala kahle eNkosini uCetshwayo njengoba ayethi uyiNkosi yakho konke ngenkathi amabutho emjuba ukuba ayophulula inkunzi yebhubesi lasendle. Nempela wathatha iwisa lakhe walifaka ekhwapheni waqonda kuwo amabhubesi endaweni yaseThalane bude buduze nomuzi waseDundee. Wafika waliphulula okwakuyilona ababecabanga ukuthi lizombhozomela. Wathi eqeda ukwenze njalo akubanga

noyedwa ongakhulekanga kuye njengengonyama ebusa konke. Wabuyela kubo wangasho lutho. kwaduma uBayethe kuzo zonke izinkalo zaseThalane. Leso senzo seNkosi uCetshwayo samenza waba nesithunzi nokuhlonishwa yibobonke kwelakwaZulu.

3.2.2.1 Imfihlo Yebhubesi Nemikhuba Yalo

Indawo lapho kuhlala khona amabhubesi ibizwa ngokuthi umphandu. Kushiwo ngoba ingumgede okungamele kungene kuwo ongelona uhlobo lwawo. Ongangena uzibizela ukufa ngoba awamfuni ongelona uhlobo lwawo.

Ekufundweni kweNcwadi eNgcwele kuyavela ukuthi uDanyeli waphonswa kuwo umphandu ngenhloso yokuba afe. Ababemphonsa babenolwazi lokuthi ayomqobaqoba kepha akubanga njalo. Yingakho okwabe kungumkhuba wawo kwavimbeka ngamandla athize abonakaliswa kulabo ababenza okunjalo.

Okwaba ngumlayezo weNkosi uDariyu owayephethe amaMede namaPheresiya walayela ukuba kulotshwe umthetho wokuthi ongakhulekanga kuDariyu uyokuphonswa emphandwini wamabhubesi. UDanyeli yena wayekhuleka kuNkulunkulu ophilayo nokwenza axabane nezimiso zeNkosi. Ngamandla kaNkulunkulu uDanyeli wephulwa emlonyeni wamabhubesi ingilosi eyayithunyiwe wakwazi ukuphila ngoba wayengenacala.

Omunye umkhuba wamabhubesi ukuthi awasukelani uma esuthi. Ayizilwane ezilalayo emini, kuthi ebusuku azingele ngenhloso yokucathamela angakudla. Asebenzisa iqhinga lokuzuma elibizwa ngokuthi ngesiNgisi (Element of surprise) isimo sokuzuma noma sokubhadama, ezilwaneni ezisuke zilele zingazelele. Kuwona kuwusiko lwawo ukuzuma nokugadla kungazelelwe ukuze kudle umhlambi wawo.

Ukuzingela ibhubesi noma amabhubesi akwenziwa umuntu oyedwa. Kudingeka abantu abaningi abanesibindi sokumelana nalo. Kuba nomthonga ongumuntu othenjwe iNkosi ekwazini ukuthi amabhubesi azingelwa kanjani akujutshwa inoma ubani ngoba ubungozi bawo buyaziwa. Ekuzingelweni

kwalelo elifunwayo kwakumele kwazeke ukuthi lingatholwa kanjani futhi livamise ukuba kuphi ezindaweni lapho nawo ezingela khona.

Izikhali ezazingasali kwakuba imikhonto, amawisa, izijula, izizenze kanye nenhlendla. Kwakuthi uma kubonakala ubuqamama balo lingezukugwazeka bukhoma licitshwe ngengicawe okwakungumkhonto owawakhelwe khona ukuciba. Kuwo lowo mnyama uma kutholakala ukuthi lisehlozini lalifazwa ngamatshe lize liphume ngoba inhlalisuthi yayingasuki esandleni ukuze lidideke bese bethola ithuba lokulibulala. Inhlalisuthi kuseyilo itshe. Kwabanesibindi nabachelwe ngentelezi babeliqonda ngqo baligwaze yize selibhavumule kwaze kwabanda amathumbu kwabanye. Ngaleyo nkathi uma kunesidingo sokuba inyama yalo idliwe kwakumele kuhlatshwe inkabi enkulu kuthi uma kufakwa iqatha lalo lilandeliswe ngeqatha lenyama yenkomo. Kwakungalokothwa kufuthulwe lona luqobo lingashetshwa neyenkomo. Kwakuzwakala amadoda ethi: ‘Qinisani bo’ kubonakale ukuthi isimo asihambi kahle. Liyoze linqobeke ngenxa yesibindi nokuqhuba izwi leNkosi noma induna.

Kulesi sikhathi samanje selibulaleka kalula ngoba izibhamu zilishaya lisekudeni lingakwazi ukuzilwela. Kulabo abasuke beyolizingela ngezibhamu bahamba belandelana izibhamu zikhonjwe ngamacala uma kungabantu abayisithupha noma abahlanu. Bayonele bangalibona ukuthi likuphi bese bekhombisana banike ithuba ongalinemba ngaleyo ndlela abafuna ngayo ukuze isikhumba singonakali njengoba nabo abemikhonto beyaye bethande ukuba isikhumba salo singoneki. Linele lingabulawa kungaba abemikhonto noma abezibhamu seliyohlizwa kukhishwe lezo zitho ezidingwayo, kungasali lutho olungaba usizo kubantu.

Kuningi okuphathelene nebhubesi ekufeni kwalo okudingwa ngabantu. Njengoba ukubhonga kwalo kuletha ukwesaba kubantu nezilwane abaziyo bayaye bafune isikhwehlela salo ukuze benze umuthi wesithunzi. Ekubhongeni kwalo kuzo zonke izilwane kuxhaphazela amathumbu ngokunjalo nalawo athole igilo nesikhwehlela salo ekwazi ukuthakelwa ubonakala enesithunzi esesabekayo lapho ekhuluma namanye amadoda.

Uma kutholakale umshobingo walo kuba lula ezinyangeni ukwakha umuthi wokubethela umuzi njengoba nalo lenza kanye ngenyanga ekukakelezeni indawo lapho lihlala khona. Iphunga lomshobingo walo elisuke liwuchame kulezo ndawo eziyimiklamo yendawo yalo wenza amanye azinkunzi abone ukuthi asengena emhlabathini okungewona owawo. Kusuke kuyindawo elingakwazi ukuyivikela. Lokhu likwenza kanye ngenyanga bese libuyela emhlanjini.

Akugcini ngesikhwehlela nomshobingo kepha namafutha alo enza omkhulu umsebenzi kubanumzane abafuna isithunzi. Ubungozi bokusebenzisa wona wodwa kudala owasebenzisayo asabeke kanti izinyanga eziwaziyo ziwaxuba nawengungumbane ukuze atheneke amandla. Ingungumbane isetshenziswa ngoba ihamba ibheke phansi ngokunjalo yona ayilivusi ikhanda njengoba ibhubesi likwenza. Ngakho-ke ingxubevange eyenziwe yaba nengungumbane yenza oyisebenzisile abe naso isithoza sokuhlonipheka angadlangi njengebhubesi.

Kungumkhuba wawo amabhubesi ukudla mawala. Yingakho nolimi lwesiNgisi lunesisho esithi:

To take a lion's share.

Ukudla ngobugovu njengebhubesi.

Kungumkhuba wamabhubesi ukuhlala ndawonye. Okuyimfihlo yawo ukuthi awathandi ukuhlala namanye angeyona inzalo ewuhlobo lwawo. Ayalwa alibulale okungelona elizalana nawo. Amawundlu okungabantwana bawo izinkunzi ziyawabulala ngoba kubonakala zizokhula zibangise ubukhulu. Kumele aze abe madala anduba angeniswe emndenini amukeleke, ngemva kwezinyangana ezithile ezaliwe.

Ukwemukeleka kwamawundlu kwenzeka kalula uma ukudla kuyinala. isikhathi esiningi lawo azinkunzi awawathandi amawundlu ngokubonela ukuthi azokhula awasuse ekubeni ngomakhonya emhlanjini. Uma ukudla kuyinala, kubulewe inyamazane okungaba inyathi, indlovu noma iyiphi kuqala

azinkunzi ukudla edla namawundlu bese kugcina izinkomazi zakhona. Lolo hlelo lokudla lulandelwa njalo uma kudliwa emndenini wamabhubesi.

Amawundlu ekukhuleni kwawo ayabheka ukuthi asenawo yini amandla okulwa nalawo angomakhonya uma kubonakala ukuthi amandla okunqoba awekho, kwawona ayaphuma kulowo mhlambi afune angayilandela. Kuba nesimo sokuthi emihlanjini yamabhubesi kubakhona aqhubukushwayo, atholakala engenkomo idla yodwa, kuba ngaleyo nkathi lapho ezithola esakha nawo eyayo imihlambi. Ukuqhubusheka lokhu kudaleka ngenkathi ezama ukuba ngobhongoza emihlanjini bese eyehluleka ancamele ukuphuma, agcine esezakhele nawo eyayo imindeni. Uma isimo siphinqile kuyaliwa kufe elifayo libe ngobhongoza kulowo mhlambi njengenkunzi kwawesimame. Sekuyoba yilo eliwuvikelayo nelikhulisa isizukulwane salo.

3.2.2.2 Umlozi Webhubesi

NgokwesiZulu kuthiwa ibhubesi alikhali kepha liyabhonga. Ukubhonga kwalo kuthi:

Bhoo.....Bhooo.....
Bhoo..... Bhooo.....

Lokhu kubhonga kwebhubesi liyakwenza ngenhloso yokwethusa ezinye izilwane ngokuzikhombisa ukuthi likhona endaweni. Okukanye lizelula lizamula lifuna ukhombisa ubukhulu balo.

3.2.2.3 Okuthuthukisa Ulimi Ngebhubesi

Ngaphandle kokuthi ibhubesi isilwane esesatshwa ngabantu nezinye izilwane, yisilwane esisetshenziswayo ezimweni ezithile, zenkulumo. Ngaphansi kwezifengqo ezithile siyathola ukuthi liyaphawuleka:

Akululaka yibhubesi uMaNzuza. (Isingathekiso).
Wamdlavuzisa okwebhubesi uyise. (Isifaniso).

Kuzo zombili izimo zokukhuluma kuvela okuthile ngobunjalo bebhubesi. Kwesokuqala isimo kuvela ulaka kanti kwesesibili kuvela indlakadla.

Kanti akugcini ngokuba ibhubesi lithuthukise ulimi ngalokho elikwenzayo okungamandla eliwakhombisa nxashane libamba elingakudla kepha kwasithunzi salo senza ukuba sihunyushwe ngale ndlela:

Amakhosi oselwa abizwa ngokuthi Imbube.

INcwadi eNgcwele inalokhu uDanyeli waphonswa

emphandwini wezingonyama ngenhloso yokumbulala.

Ngenxa yokuphawulwe ngenhla, kuyacaca ukuthi ibhubesi lithathwa njengesilwane esinesibindi ngisho sokubulala umuntu engalisukelanga. Ngaleyo ndlela ibhubesi likwazile ukufaka ihlombe ekuthuthukeni kolimi.

Kanti ngasohlangothini lokwenza isithunzi emakhosini isikhumba salo sabe sishukwa kwenziwe isiphuku seNkosi, umuntu nje wayengalokothi agqoke isikhumba sebhubesi. Lokhu kuveza ubumqoka nokubaluleka kwebhubesi ekwazini nasekuqondeni ngalo.

3.2.2.4 Inkulumobuthule

Ukukhala kwebhubesi kubizwa ngokuthi ukubhonga. Ukubhonga kwesilwane esithathwa njengenkosi yezilwane, kunenkulumo.

Ingasho lokhu okulandelayo:

Qaphela kunengozi

Kukhona omkhulu ngesikhundla ozokufa.

Akukhona ukubhonga kwebhubesi okwenza abantu balesabe kepha nokulazela ukuthi liyingozi kangakanani. Ekubhongeni kwalo kusuke kungaqondakali noma liyazethusela nona lifuna elingakudla. Ubungozi balo lingazeki bubambaxa ngoba akuqondakali kweselake labulala umuntu nalelo elingakaze libulale muntu. Kuthi lelo elake labulala umuntu alibe lisayeka ukumbulala

nangokuzayo. AboMnyango Wokongiwa kweZemvelo balifuna baze balithole, balibulale ngoba lisuke seliyingozi nanakubo imbala. Akuphathwa kulabo abasuke beyizivakashi bezobuka izilwane kuso isiqiwu onebhubesi eliyingozi.

Ngokuqaphela kwabadala bathi uma izimbube zilwile kwaba khona efayo, kusuke kubikezela ukuthi kukhona othile omkhulu esizweni ozofa. Lena inkulumobuthule eyenzeka ehlathini eyabonwa ngabadala besizwe.

3.2.3 Ubhejane

Mkhulu ubhejane, ungaphezu kwenkunzi yenkomo esuthayo. Unophondo olusekhaleni kuye ngokuthi uyinhloboni. Omunye zibambili izimpondo. Kwabona banhlobo mbili, behlukaniswa ngenhlobo yokudla abakudlayo. Kukhona ubhejane odla amacembe, wona ubonakala ngesimo sokuma komlomo wawo ocijile, kuthi lowo odla ikakhulukazi utshani ubonakale ngomlomo oqondile. NgesiNgisi bawehlukanisa ngokuthi (black and white rhino), ubhejane omnyama nomhlophe.

Kule mibala ephawulwe ngenhla awucaci umbala omhlophe njengoba abelungu bethi umhlophe. Okungaphawulwa ukuthi baswele indlela yokubehlukanisa. Le ndlela eyokuthi awukho ubhejane omhlophe kunalokho, kuqondwe umkhombe nawo awumhlophe kepha unsundu.

Okunye okungaba umehluko kobhejane ukuthi imilomo yabo ayifani yize isakhiwo sithi asifane. Ubhejane unomhlandla oshone phansi kanti umkhombe unoqhothile. Izimpondo azifani. Kukhona ompondombili bese olunye lube phezu kwekhala kube nonophondo olulodwa qhwaba. Ubhejane uma uthukile uyaliphakamisa ikhanda kanti umkhombe ulishonisa phansi. Ngokunjalo yomibili uma ihamba namankonyane yomibili iqhuba inkonyane ngendlela eyenza ngawo nxa yethukile. Ubhejane uphakamisa ikhanda inkonyane ibe phambi kwawo, kuthi umkhombe ulishonise phansi, inkonyane ibe phambili.

Isilwane esingaboni kahle emehlweni, sincike kakhulu ekuhogeleni ngamakhala. Isilwane esinenhliziyo embi. Sinombala ohunqu nesikhumba esiwugqinsi.

3.2.3.1 Imfihlo Kabhejane Nemikhuba Yawo

Ubhejane uyisilwane esivamise ukuhamba ngasodwana. Lapho ehamba nomunye unakho ukuhamba nokungewona owobulili bawo. Lokhu kuhambisana kwenzeka ngesikhathi sokukhwelana kwabo. Okuyiyona mfihlo kabhejane eyokuthi awuthandi ukuhlala nomunye oyinkunzi njengawo. Indawo uyayiqopha ngokuchamela iziqundu zotshani, izihlahla ngenhloso yokuzakhela indawo yawo wodwa. Uma kukekwangena oyisitha kuwo, kusuka impi ngoba indawo isuke isiklanyiwe ngephunga lomchamo.

Ubhejane unele ungazala uhlale nezinyane lawo lize likwazi ukuzivikela. Kungumkhuba kabhejane ukuhlala nezinyane liphambi kwawo. Uzalwa nesilonda ngaphansi kwezinkwapha. Yiso nophondo lwawo olusetshenziswa izinyanga ekulapheni abantu ezifweni ezahlukeni.

Isilonda sikabhejane esitholakala ezinkwapheni sisetshenziswa ekuthakweni kwemithi elapha uzozo nezilonda ezingamabulawo kubantu. Isithako siyabhixwa kuleyo ndawo enesilonda kubonakale sesoma, umuntu apha.

Ngakolunye uhlangothi uphondo lusebenza kakhulu ekuthakeni imithi yomvusankunzi. Amadoda azithola engesenamandla okuya ocansini, angakwazi ukuphuza imbiza ethakwe nophondo lukabhejane olugayiwe, asimame.

Alugcini ngokusetshenziswa njengomuthi uphondo kepha lwakha amasoso, amavasi, amapuleti nokunye kokuhlobisa ezindlini. Kwalona lungumhlobiso uma lungakasikwa.

3.2.3.2 Umlozi Kabhejane

Ubhejane awenzi umlozi ozwakala ekudeni. Kumele usondele eduze anduba uzwakale.

Wenza umlozi othi:

Mh.....Mh.....
Mh.....Mh.....

3.2.3.3 Okuthuthukisa Ulimi Ngobhejane

Ngesimo sokwakheka kukabhejane kwakheka izimo zokukhuluma njengezaga nezisho. Ulaka lwawo lwaholela ekutheni kubhekeleke kulowo owuchukuluzayo ukuthi ngabe uqaphele nje ubuza bakhe nesihlahla angasinda kuso uma umhlasela. Yingakho kwavela isaga esithi:

Ungakhulumi ngobhejane kungekho sihlahlale
eduze.

Lesi saga sichaza ukuthi umuntu angazifaki engozini kungafanele. Ukungakhulumi lokhu kwabe kuqondiswe ukuthi ubhejane njengesilwane esingaboni kahle esizwa kahle ngamakhala nezindlebe angalinge amemeze kungekho lapho angaphepha khona. Njengoba ubhejane ungathandisisi ukusondelana nesidalwa esingumuntu unolaka kabi uma uzwa iphunga lomuntu. Ubonakal uphithizela uma uke wezwa iphunga lomuntu. Ufisa ukumjaha umuntu umdovadove noma umgwaze.

Kubalulekile ukuthola isixwayiso ngawo umuntu afunde nangempilo yawo ukuze kungabibikho ukungqubuzana nendlela wona ophila ngayo neyabantu. Amampunge okuthi lowo othuke ebaleka wagibela esihlahleni wona ukhipha amabhungane andiza atinyele osesihlahleni awalona iqiniso. Iqiniso ukuthi ubhejane uyisilwane esithanda ukuziphilela sodwa noma nabanye ngaphandle kokuphazanyiswa.

Ngasohlangothini lwesisho kuyavela ukuthi ubhejane kwethiwa ngaye lowo ongakhulumi iqiniso. Kungenzeka ukuba kwethiwa ngenxa yophondo lwawo, oluwumbhoshongo phezu komlomo, kwabe sekuqhathaniswa ngendlela yesingathekiso, kwathiwa:

Uhubhu kabhejane.

Ngaphandle kokwakheka kolimi ngobhejane ubuye asetshenziswe ngalokho okukholakala kuyinkoloze ngesimo sobulongwe bawo. Kuqhamuka nasi isimo sokukhuluma:

Ameva kabhejane

Ubufakazi obubambekayo ngokuthi ubulongwe bawo bubulala indlovu abutholakali kepha olimini kuyavela ukuthi uma indlovu ike yabunyathela ngoba bunameva, yahlabeka, iyogula ize ife kuyavela. Kuyinkoloze nokho ngoba zozimbili lezi zilwane zidla izihlahla ezinameva, kwawona ameva ziyawadla.

Ngakolunye uhlangothi isimo sokukhuluma esinje sisuke siqaphelisa umuntu ekutheni kumele abheke lapho ehamba khona. Sona sithi:

Uboqaphela ameva kabhejane.

Ezibongweni zeNkosi iSilo uZwelithini kutholakala ibongwa ngokuthi:

UBhejane ovuka adle abakayise,
Bhejane phuma esiqiwini,
Kade bekuvalele.

Ngaleyo ndlela kuvela umlando ngenyosi edalula ukuthi sekumele ibuthathe ubukhosi kade ihlezi ndawana thizeni. Indawo kwabe kuseKing Bhekuzulu College lapho yayifunda khona iNkosi.

Ngakolunye uhlangothi uHlongwane, (1995:101) uphawula uthi ngalesi senzo:

Kwadingeka ibuthathe ngokomthetho noma
abanye beNdlunkulu bengafuni.

Yingakho kuvela ukuthi “uBhejane” awuvuke udle abayise okwakungabakubo baseNdlunkulu ababengamfuni. Nokho bagcina bethambile. Kuyacaca ukuthuthuka kolimi ngomlomo wembongi ngokusebenzisa isilwane esinjengobhejane. Ubukhulu beNkosi bufaniswa nobhejane.

3.2.3.4 Inkulumobuthule

Okuyinkulumobuthule ngobhejane ileyo edalula ukuthi ubhejane njengesilwane esingazwakali uma sikhala kungaba umhlola ukuzwakala sikhala. Ubumfihlo bophondo lwakhe ekwakheni imithi bunenkulumobuthule engaqondakali kahle. Akuzizwe zase-Afrika kuphela ezilubabelayo uphondo kepha nezasemazweni aseMpumalanga ziluthola lubalulekile.

UGcumisa noNtombela, (1993:59) bayakufakaza lokhu:

Uphondo lukabhejane lubalulekile kuthakeni
imithi yomvusankunzi. Lubalulekile ngisho
nasemazweni aseMpumalanga.

Abazinyanga ngokufa kukabhejane bayaye bajahe uphondo, isilonda namehlo. Uphondo lujahwa kakhulu izinyanga ngoba luyisithako esihle kumvusankunzi emadodeni. Luyagaywa lube impuphu yize lona ngokocwaningo lwakheke salunwele luyagayeka lucolisakale lufakwe emithini esiza amadoda ikakhulukazi. Umuthi othakwe nophondo lukabhejane uhamba nayo yonke imithambo endodeni kuleyo efelwe umuzi wayo. Ekuphuzeni ingxube enezithako zophondo lukabhejane ibonakala isimomotheka ngoba izwa kubuya ubudoda bayo.

KwabaseMpumalanga bayaluqotha benze amaphilisi enza wona umsebenzi wokumisa imizi yamadoda. Bona baze bawufake nekhambi elitholakala

ezweni labo kuphela okuthiwa i-Ginseng. Basuke bephokophele ukuqinisa imizi.

3.2.4 Iqaqa

UNyembezi noNxumalo, (1966:78) bathi:

Ingangakazana noma ingangazana. Imhlophe
inamabadlana amnyama. Ihlala emgodini.
Iyanuka kakhulu ingangakazana. Kuthiwa
futhi iqaqa.

Kuyacaca ukuthi ababhali bobabili bathola ukuthi le nyamazane ibizwa ngamagama ahlukenene ngokuya kwezindawo. Kepha okugqamayo ukuthi ekwakhiweni kwesaga kwagqama eleqaqa, elizotholakala ngokuthuthuka kolimi ngesilwane.

3.2.4.1 Imfihlo Yeqaqa Nemikhuba Yalo

Iqaqa isilwane esihamba ebusuku. Isizathu sokuthi lihambe ebusuku ukuthi linephunga elibi futhi lizithola lidla kahle ebusuku izilwane ezilidlayo sezilele. Kwazona lezo ezilizondayo zisuke seziphumule ngoba ziyalibulala zijike zingalidli. Kuyimvelo yalo ukuhamba ebusuku ngoba lidla utshani nezinambuzane nokusanyama.

Lapho sihambe khona kuzwakala ngephunga elingamukeleki kubantu nakweziye izilwane. Kubakubi kakhulu lapho abazingelayo bethe bayazingela, bahlangana nalo ngoba bazithola bengavusi nyamazane. Ukushipha kwalo kuholela kubona eshweni abangeliquonde. Okuyiyona mvelo nemfihlo yeqaqa ukuthi alitholatholakali nje.

Akulula ukuba litholakale ngoba licasha ezingoxini zamatshe. Kwenye inkathi lingena lilale emigodini esuke imbiwe isambane bese lona liyaqhubeka ishone kakhulu. Ngaleyo ndlela akubi lula ukulithola.

Umkhuba weqaqa yikho ukuthi uma selivinjezelwe, livele liziphephise ngokukhipha iphunga elibi kulokho okulihlaselayo. Okunye okungumkhuba weqaqa ukuthi ngesikhathi sokukhwelana kwawo kumelelekile ukuba elesilisa lingalokothi ligeje. Uma kuke kwakhona ukugeja, litholakala lifile esiweni ngoba akhwelana endaweni eyisiwa. Kungumkhuba wawo ukuba atholakale endaweni eyisiwa.

Ngenxa yephunga elikhishwa elesifazane, awesilisa ayalizwa bese azi ukuthi sekuyisikhathi sokukhwelana, alandele. Kwawesilisa aba nobunzima ngoba awakhwelani endaweni engenayo ingcuphe. Akhalisa okwenkankane kuze kudume amawa kanti sekuyiso isikhathi sokukhwelana. Indawo kusuke kuyisiwa okuthi uma elesilisa ligejile ukukhwela ngendlela liwe life. Kuvamisile ukuba litholakale lifile ngesikhathi sokukhwelana. Kulabo abazingelayo bayalithatha balidayisele izinyanga bengalihlinzanga ngoba linephunga elibi.

3.2.4.2 Umlozi Weqaqa

Iqaqa lithi alikhalise okwenyoni inkankane. Kulowo ongazi angathi inkankane elikhalayo kanti uma eselalelisisa, umehluko angawuzwa. Iqaqa likhala lithi:

Nga...nga.....
Nga...nga.....

3.2.4.3 Okuthuthukisa Ulimi Ngeqaqa

Kungahlawumbisela ukuthi ngobuhle besikhumba seqaqa kwakungenzeka ukuthi isaga esilandelayo sasiveza ukuzigqaja kweqaqa:

Iqaqa alizizwa ukunuka.

Ngaleyo ndlela isaga sabe sichaza uhlobo lomuntu ongakwazi ukubona esakhe isici, kuhambisana nokuthi ebuhleni obungabakhona, likhona iphutha noma nini. Kubuye kutholakale esinye isaga ngokwenza kweqaqa esithi:

Iqaqa lisinda kuzalusa.

Lesi saga sabe siqaphelisa kulowo ongathandi ukuzenzela, ethembele kwabanye. Ngokubuka ukwenza kweqaqa ngendlela elizivikela ngayo, kwakheka uhlobo lwesaga esiphawuliwe. Ngaleyo ndlela ulimi lwathuthuka ngokubonwa okwenziwa iqaqa kuhlangene nobunjalo balo.

3.2.4.4 Inkulumobuthule

Ukutholakala kweqaqa lingena emzini womuntu kubika ishobolo. Yisilwane okungamele singene ekhaya. Okungaba inkulumo buthule yikho ukuthi kulabo abalelamele iqaqa lingena emzini, kumele bathole usizo ezinyangeni. Kanti kwabazingelayo uma bethuke belelamela, komele bengaqhubeki nokuzingela ngoba libashiya neshobolo lokungatholi nyamazane.

Inkulumbuthule le edinga ozingelayo ongazi ngale nyamazane afundiswe ukuthi ukuhlangana neqaqa akumniki ukuba aqhubeke nokuzingela kwakhe, kumele aphindele emuva ngoba selimshiphele engasenakuba nanhlahlala ekuzingeleni kwakhe. Kwaphunga lalo lisuke selimshiye nebhadi.

3.2.5 Inyathi

Inyathi ngobukhulu ithi mayilingane nenkomo kwenye inkathi ibe ngaphezulu kwayo. Inombala ompunga kwesinye isikhathi ibe bomvu noma onsundu ngokuzothile. Lobu mdaka budalwa ukuthi ihlala izihhuhla kulo udaka ngenhloso yokubulala izinambuzane engazidingi bese kuholela kumbala omdaka. Kwenye inkathi kuye ngezindawo itholakale inombala onsundu sabubomvu kwenziwa ukuthi uboya bayo buyaguga futhi bunokuqothuka okuthile.

Inyathi isilwane esitholakala emahlathini, emathafeni nasemahlanzeni. Yisilwane esiphila ngokudla utshani nezihlahla.

3.2.5.1 Imfihlo Yenyathi Nemikhuba Yayo

Inyathi isilwane esingaphili ngokuhamba sodwana. Yisilwane esiphila ngokuba umndeni. Okuyimfihlo yenyathi ukuthi ezesilisa akuzona ezihola umndeni noma inini. Kubakhona njalo eyesifazane eziyivikelayo eziholayo. Uma kuzodliwa utshani, kubayiyo kuqala edlayo ngaphambi kokuba ezinye zidle ikakhulukazi endaweni entsha enotshani bensinde.

Kuyimvelo yezinyathi ukuthi uma zifika endaweni enotshani zingafiki zidle ingadlile okuyiyona eziholayo kuqala. Eyesifazane eziyithatha njengonozala eqala ukudla kuqala bese nezinye zidla zilandela laphe iqale ngakhona, seziyoklaba neqeke kuye ngokuthi zinigi kangakanani. Eyenkomazi eyenza lowo msebenzi njalo nje.

Omunye umkhuba wezinyathi nokuyimfihlo yazo ukuthi azilali zonke ngesikhathi sasebusuku, kubakhona ezingalali, eziqapha umhlambi. Ebusuku zilala ngokushintshana, zibe zilokhu zenza umlozi wokuphendulana. Azilali zibe uvanzi kepha zenza okusasikokela, kuthi amankonyane namathole alaliswe phakathi naso.

Okunye okuyimfihlo engaqondakali ukuthi inkunzi okuyiyona ekhwela umhlambi ayihlali nawo njalo kepha itholakala idla yodwana nezinye izinkunzi esezaxoshwa emhlanjini. Ibuya ngoba isizokhwela bese iyahamba futhi. Uma ifika sekukhona enye emhlanjini, iyolwa ifuna isikhundla sayo kuhlulwe ehlulwayo.

3.2.5.2 Umlozi Wenyathi

Inyathi yenza umlozi othi:

Mh..... Mh.....
Mh..... Mh.....

Lo mlozi inyathi iwenza nxa ilele noma kukhona okuyihluphayo, kuthi uma ilwa izwakale ithi:

Nyee...nyee....

3.2.5.3 Okuthuthukisa Ulimi Ngenyathi

Kuningi okuthuthukisa ulimi esiZulwini ngenyathi. Ulimi luthuthuke ngezaga, izisho nezinye izimo zokukhuluma. Izibonelo zokuthuthuka kolimi ngenyathi yilezi ezilandelayo izaga:

- Akunyathi yahlulwa yithole.
- Inyathi iyaweya umuthi.
- Iphisi lenyathi lidliwa inyathi.
- Wamlahlisa okwenyongo yenyathi.
- Ungibophela amanqina enyathi.
- Ungibambele inyathi ngophondo.
- Ababulali benyathi balala ucwayimbana.
- Inyathi ibuzwa kwabaphambili.

Abadala ababuka inyathi nabakhulisa ulimi ngokwenziwa inyathi bakwazi ukubumba inkulumo enobuciko. Inyathi okuyisilwane ababengasifuyile bathola ukuthi empilweni yayo kuyayifikela ukuba ilwe nethole njengoba nasezinkomeni kwenzeka. Okwaziyo ukuthi ayehlulwa eyalo kepha kusuke kunesifundo esingafundeka. Leso sifundo siba kabili ngelokuthi abazali akumele behlulwe izingane zabo, ngakolunye uhlangothi kwabona akumele baphikisane nazo ngoba bona amandla aseyaphela.

Okunye okuqaphelekayo ngayo ukuthi yona iyisilwane esizingelwayo kanti inkomo kayizingelwa iyafuywa. Akuqondiwe kulo msebenzi ukuqhathanisa lezi zilwane kepha kuqondwe ukuveza indlela labo abasungula izaga ngayo ukuthi noma inezimpawu zenkomo kuningana okuyenza ithi ukwehluka. Okunye kwakho isikhumba sayo esisetshenziswa abesimame abakhulelwe abanenkinga yokuphuphunyelwa isisu, baboshelwa okhalweni isikhumba sayo

kuvimbeke ukuphuphuma. Kanti kulabo abahlushwa isisu, kungaba esijuqayo, bayaphuziswa inyongo yayo siphele.

Ekuzingelweni kwayo akwenzeki abantu bangawi ubudakladakla ibasentula ngezimpondo zayo. Lokhu kwenzeka ngenkathi bezama ukuyigwaza ngemikhonto bukhoma ngoba isikhumba sayo silukhuni. Kumele kube ngabantu abalula ngesidumbu ukuze labo abanocelumba bakwazi ukuyigenca imisipha yangemuva ukuze iwe. Kulabo abazokuyigenca ngaleyo ndlela kumele babande ngemithi eqinile. Ngokulwa kwayo kwaholela ekwakhekeni kwesaga esikhomba indlela elwa ngayo. Ngobuchwepheshe obukhona bezibhamu isaga esinje sesaphelelwa ngamandla.

Kwankohliso yokungethembani noma yokufuna ukugila omunye ongazi ngayo wayekhohliswa kuthiwe amanqina ayo aboshiwe yize ingabonakali ukuthi ife ngempela bese kuthiwe akayibambe. Ekungazini uyovuswa ukubhakelwa yiyo bese behleka abaziyo ngoba umuntu ufunda ngokuqhuzuka. Ngakho-ke ukufunda ukuzingela inyathi kwabe kubuzwa kwabanye ababenolwazi ngayo.

Izisho ezitholakalayo ilezi:

- Ukuba inyathi - Kumuntu ozimuke kabi.
- Amanqina enyathi - Ukwakhelwa uzungu.

Ulimi lubuye luthuthuke ngokwetheka kwalabo abasebenza emkhunjini ngoba babizwa ngokuthi yizinyathi. Kususelwa kuyo njalo inyathi.

Kulabo ababesebenza emkhunjini ngenkathi imishini yokugxavula izimpahla ingakabibikho bathola igama lokubizwa ngezinyathi. Lokhu kwabe kudalwa ukuthi babethwala imithwalo enzima kwabona bekhombisa amandla amakhulu. Amandla abo ayenokufaniswa nawenyathi. Kwakuba kubi uma omunye wabo ewe nomthwalo aphonseke olwandle ngoba babehamba emapulangweni ayetebezela, zazingabibikho izakhiwo okuhanjwa kuzo manje.

Ngokunjalo isikhumba sayo inyathi sabe sishukwa kahle kudala kwenziwe ngaso okokuhloba okwakugqokwa ngabafana kubizwa ngokuthi ubunyathi. Ubunyathi babugqokwa ngabafana ekhanda. Ngaleyo ndlela ubukhona

benyathi baholela ekwethiweni kokuthile kokugqoka kwesiZulu, kwanda amagama olimini.

3.2.5.3.1 Umkhakha Wezibongo

Izimbongi zakwaZulu zazingalibali ukuhaya ngenyathi njengesilwane esikhulu. Yingakho ezibongweni eziningi zaMakhosi igama lenyathi lidamane litholakala. Kweziphawulekayo ilezi ezilandelayo:

- Inyathi ejame ngomkhonto phezu koMzimvubu.
(iNkosi uShaka)
- Wathi uMzinyathi ngowubuza phambili.
(iNkosi uMpande)
- Inyathi kaNdaba,
- Empondo zimakhenkenene.
- Inyathi yaseNhlakanhlakeni.
(iNkosi uCetshwayo)
- Umpondo zinde zingamagudu ezinyathi.
(iNkosi uMqwalajuba)

Amandla enyathi nobukhulu bayo benza imbongi yeNkosi uShaka uMagolwana, ikubone kufanelekile ukuphakamisa iNkosi yayo nokwenza kwayo. Kwakungekhona ukuma kweNkosi phezu koMzimvubu okwenza ikubone kungukukhonya kwayo kepha ukuma neklwa elalinyakazisa isizwe. Amandla namasu empi abonakala ngayo ilwa inyathi, imbongi yakuthanda yakufaka ezibongweni zeNkosi nayo kwayifanela. Kwakuveza kwembongi ukuthi iNkosi yahlasela yagcinaphi kwenza umlando wazeke wokuthi elakwaZulu umngcele walo uphelaphi.

Ngokuphonsa amehlo kulezo zeNkosi uMpande igama lichaza ukuthi umfula ulikhaya lazo izinyathi – UMZINYATHI, umuzi wezinyathi. Kwakungashiwo ukuthi iNkosi yabe ibalekela umfowabo kepha kuthiwa yayikhukhula kuhlonishwa ukuphuthuma kwayo ibalekela ukufa. Ekubuyeni kwayo yalwa neNkosi uDingane yawudla umhlanganiso kweyaseMaqonqo, yabuthatha ubukhosi bakwaZulu.

Sithola kwezeNkosi uCetshwayo izibongo kuvela igama lenyathi kaningana. Lobu bunyathi bakhe babukhomba isigubo namandla ayenawo ngokomlomo

wembongi uMahlangeni nezinye ezazimbongela. Lezo kwabe kungoManxele, Mnyamana kanye nabaNtwana baseNdlunkulu oShingana noNdabuko kaMpande.

Ngokumbiza ngenyathi empondo zimakhenkenene babeqonde ukuthi wabe engumuntu owayevulekele noma ubani engenamsindo. Ukuba makhenkenene kuchaza ukuvuleka noma ukuqhelelana. Okwakukubi ngaye intukuthelo evelayo lapho kuthiwa wayeyinyathi yaseNhlakanhlakeni, okusho ukuthi kule ndawo eyabe ingumuzi kaMbuyazwe, wawuhlakaza kwaphela ngawo. Umuzi waba yiyo inhlakanhlaka njengegama lawo, inyathi enguCetshwayo isikhonya kuwo.

ENkosini uSolomoni imbongi yambongela ngenyathi njengokwenza kwezinye izimbongi ibe ibuka ubukhulu obungasasho lutho. Babungasasho lutho ubunyathi bakhe ngoba amandla akhe ayesenqindiwe esefana nenyathi empondo zinde ezingakhombisi ukuhlaba. Izimpondo ezikhombisa ukuhlaba akubi ezinde kepha eziqoqenele ndawonye futhi zicijile. Yize-ke kukhona ukuthi ayihlabi ngakumisa okweNkosi kwase kusobala ukuthi ayisekuhlabana futhi ayisekubutha mabutho ngokwemithetho eyayisibekiwe kusukela kuyisemkhulu iNkosi uCetshwayo. Kwathi noma ihlanganisa amabutho kwathiwa ifuna ukuhlasele abakwaMandlakazi kanti yayifuna ukuzingela izinyamazane. Kwakhona ukuphawuleka kwezimpondo ngensebenzo yazo kwakumele zibe ngamagudu okubhemela okungukuthi sekuyinto engasho lutho kepha emele ukuntongela nje kuphela abantu bangalwi. Akekho othi entongela ebe elwa.

Kuyaqapheleka ukuthi ukumisa kwenyathi nokuma kwayo izimbongi zakubona zakusebenzisa njengesimo saMakhosi nangendlela abusa ngayo. Yingakho ngisho amandla aMakhosi ekhombisa ukutheneka zajika zakusebenzisa ukumisa kwezimpondo zenyathi kwafanekiseka njengaseNkosini uSolomoni.

Ukuphawula kwezimbongi ngalolu hlobo kuholela ekutheni inyathi ingesinye sezilwane esinithise ulimi ngesithunzi nangokuma kwaso .

3.2.5.4 Inkulumobuthule

Okuyiyona nkulumobuthule elethwa inyathi eyokuthi akufanele ificakale iyodwa. Kulowo oyilamele iyodwa izifulele ngamahlamvu omuthi kumbikela ingozi, komele aqaphele agqwegqwe. Uma kungumuntu ongazi, kuyozwakala ngaye esekhala ubumayemaye.

Kumelelekile ukuba imfundiso yokwazi ubudlelwano bempilo yenyathi bazeke ukuze oyelamelayo aqaphele. Ukuhamba kwayo ngayodwana kuholela ekwazini ukuthi njengesilwane esiphila njengomndeni, akumele sitholakale sesisodwa.

Ubungozi baso bukhulu kubantu kuhlangele nezinye izilwane. Siyahlasela singachukuluzwanga. Ngokwenza kwaso kanjalo sekumele sibulawe ngabantu.

Yingakho kwaze kwavela isaga esithi:

Ababulali benyathi balala ucwayimbana.

Ngokubonakala kwenyathi iyodwa, abantu babethatha ngokuthi kuyobalula ukuyibulala kanti kabazi.

Ukubonakala kwayo inethile ilapho inobungozi khona. Yingakho labo ababethi bayayibulala, babefa samthanyana. Kulokho kwafundeka ukuthi akumele umuntu abuke, enze izinto kalula.

Obuka inyathi idla noma ihamba nezinye akakwazi ukubona ulaka lwayo ngaphandle aze ayisukele. Isimo sezindlebe zayo ezilengayo ngezansi kwezimpondo zikhomba ukunetha okuthile sengathi ayinakile okungenzeka kuyo kanti inakile. Leso simo sokubukeka sakunetha kwayo size siholele nakuso isimo somuntu owetheka ngesimo sayo kanti ubungozi bulele lapho kulowo onganakekile.

3.3 Izilwane Ezifuywayo

3.3.1 Ikati

Ikati yisilwane esifuywa ngabantu. Kwawona amakati anezinhlobo zawo. Kulo msebenzi sizogxila kulelo elifuywa ngabantu ngenhloso yokulisebenzisa. Abantu balifuyela ukuba lidle amagundwane adla izimpahla zabo kanye nokutshaliwe. Abanye balifuyela ukulithanda nje njengesilwane esifuyekayo. Isilwane esinamahloni. NgesiZulu ukuzala kwalo kuthiwa ukwephuka.

3.3.1.1 Imfihlo Yekati Nemikhuba Yalo

Lesi silwanyana akwazeki ukuthi inzondo yaso ngalowo osihluphayo siyigqiba bese kuthi lapho siyophendula khona kube nini. Okwethusayo ngaso ukuthi sinekhono lokubamba inyoka ingafi, sifike siyithi qithi kulowo osihluphayo. Ngokwenza kwaso kanjalo kusuke kukhomba inzondo engaholela kulowo ukuba alunywe inyoka. Ikati lingayibeka lapho elala khona noma lapho ehlezi khona.

Kukho konke ukwenza kwalo ikati, akekho ongalimisa ngesihloko elokuthi okuyimfihlo yalo ikuphi ngoba nokufa alifi kalula.

Yngakho ngesiNgisi bethi:

A cat has nine lives.

Ikati linezimpilo eziyisishagalolunye.

Lokhu kukhuluma akuqondakali kahle kepha kungahlawumbeliswa ekutheni ikati libonakala liyisilwane esihlala nabantu isikhathi eside anduba life.

3.3.1.2 Umlozi Wekati

Ikati likhala lithi:

Nyawu! Nyawu!

Noma

Wa.....! Wa.....!

3.3.1.3 Okuthuthukisa Ulimi Ngekati

Ukuganga kwabantu ngesilwane abasifuyayo kwaholela ukuba ulimi luthuthuke. Ukuthuthuka kolimi kwabanomthelela omubi ngoba okushiwo ngekati akukuhle. Kwavela izimo zokukhuluma ezithi:

- Inkukhu nempaka.
- Yikati negundane.
- Yinja nekati.
- Umathunywe avume njengempaka ithunywa nguyise.
- Impaka iyagunquza esigujini, esilulwini noma esakeni.

Kungachazwa ngesimo sekati nemikhuba yalo ngendlela abantu abalisebenzisa ngayo. Ngokwemikhuba eyenziwa ngabantu ngekati kuvela nokuqambeka kwalo kuthiwe impaka. Umkhuba owejwayelekile ukuba lidle amagundane kepha okwempaka kusuke sekuqondene nokuthakatha ngalo. Ebumpakeni balo lisuke lingasathandeki, selibhilwe ngemithi, lilahlwe bude buduze nalowo muzi okumele lithakthe kuwo. Lona lisuke lingazi lutho. abakulowo muzi babona ngalo, kwenye inkathi abanolwazi bavele balibulale, kwenye inkathi balamukele bengazi ukuthi bafaka umkhokha omubi. Kungafa abantu noma izingane kungazeki ukuthi yini kanti ukufa kwangena ngekati elingaziwa.

Akungabazeki ukungathandeki kwekati nakwezinye izilwane. Ukuvela kwezisho ezikhomba ukungathandeki kuholela nasekutheni ngisho inkukhu eyisilwane esibukeka singelizonde kepha iyalizonda ikati, akuphathwa

okwezinja namankentshane. Okubuhlungu ngalezi zilwane ukuthi ziyalibulala zingalidli. Kwalona selifile lize lidliwe yizinyoni zezulu, zinokulinyanya, isizathu asiqondakali. Lize lizomele, lidliwe amatsheketshe nezintuthwane.

Kulo msebenzi akuqondiwe ukuchaza izaga nezisho njengoba zitholakala olimini kepha kuzocaciswa ukuthi kulezi ezingenhla kuyavela ukusetshenziswa kwekati ngabantu ngenhloso engalungile. Igama impaka lisasho lona ikati. Lithola elempaka ingoba lisuke lingasawenzi umsebenzi owejwayelekile wokubamba amagundwane, lisuke selithunywa ngobuthakathi. Impaka ikati lomuntu ongumthakathi.

Kolunye uhlangothi kuyavela ukuthi ikati akusona isilwane esithandwa ngezinye. Kwakuqaphela kwabantu ukubona kwabazondanayo bakuqhathanisa nalokho okwakwenzeka phakathi kwenja nekati noma ikati negundane. Ngamafuphi ikati liyisilwane esingenakuhlalisana nezinye ngokuthula yize kungazeki ukuthi sinani le eyenza singathandeki.

3.3.1.4 Inkulumobuthule

Ukukhala kwekati liphindelela emzini wendoda akumnandi. Lokhu kwenza kwalo kwenza nabalizwayo ezindlebeni zabo sebekhondanda ngoba kubika umkhuhlane kulowo muzi. Akubi nsuku zingaki likhalile bese umkhuhlane uyezwakala. Kungaba ukugula kwengane noma umuntu omdala ekhaya. Okubuhlungu ngalokhu kukhala, lisuke likhalise okwengane encane egcekeni kulowo muzi ikakhulukazi ebusuku.

Enye inkulumobuthule elethwa ikati ukubonakala kwalo likhala lifuna intuba yokuphuma endlini uma izulu liduma. Uma like laphuma, lisuke libika ukungena komphezulu kulowo muzi. Lisuke lingasoze labuyela kulowo muzi. Sekuyozwakala kuthiwa ikati lakwamakhelwane. Kwabantu uma bengaqaphelanga ukwenza kwekati, bagcina beshe nendlu. Kudingeka abantu baphume kuleyo ndlu bayohlala kwenye.

Kuyenzeka ikati libe imbodla. Abanye balibiza ngokuthi igola. Liba imbodla uma selinomkhuba wokudla izinkukhu namatshwele egcekeni. Ngaleyo nkathi abanikazi balo banokulishaya balixoshe ngenhloso yokulikhuza. Leyo ndlela yokulikhuza kwenye inkathi iliholela ekubeni umdlwembe, liqhubeke liwadle amachwane ezinkukhu bese lidikileka, bafune ukulibulala liphile ngokucasha. Kusuka lapho selibona ukuthi alisathandwa liba umdlayedwa, lihlale ehlathini noma kuphi lapho libona ukuthi liphephile. Kwabalitholayo kungaba kusehlathini, entabeni, ezingoxini lapho licashe khona, bayalibulala kungaba ngezinja noma ngezagila. Basuke sebekholelwa ukuthi sekungelentaba.

Kwabazingelayo abangaze bangathanda ukuhlangana nalo ngoba bathi liyibhadi ekuzingeleni kwabo. Bayalibulala ngoba bathi linesinyama ekuzingeleni kwabo. Abanye bayalosa ngokuthi sekungelentaba balidle.

Ekuphileni kwalo lizingela, lisebenzisa ubuchwepheshe besineke sokucathama nokutshikizisa umsila liwusa ngapha nangapha. Ubuchwepheshe bubonakala kalula lapho lifuna ukubamba inyoni noma igundane. Likwenza lokhu ngokukhulu ukubekezela nokulinda ikakhulukazi uma kuyigundane elingene emgodini. Uma kuyinyoni iphansi licothoza, lihube phansi ngesisu lize libe sezingeni lokukwazi ukuyigxumela, liyibambe, liyibulale.

Umsila wekati awutshikizisi okwenja ngenkathi ithola umkhondo kepha unobunono bokuyaluza ngendlela yokulutha elingakubamba. Ngenkathi lizingela amehlo alo asuke esethe njo kulokho elizokubamba esevulekile. Kungaba inyoka noma yini elielwa nayo. Umhlwenga walo uma lilwa uyavokomala lenzela ukuba libonakale lilikhulu kunokujwayelekile. Amazipho iwona asebenza kakhulu ikakhulukazi esilwaneni esinjengenyoka esiyingozi kulo. Ayilingi igadle kalula kulo ngoba izidladla lizivikela ngazo, amazipho esephumile ashaye ikhanda lenyoka ibonakale isithamba. Kuthi egundaneni asebenze ukulithambisa ukuba lingabaleki.

Okunye okwenziwa ikati okungaqondakali ukuthi likwenza kanjani ukuthi liyakwazi ukubamba inyoka, liyithathe, liyibeke endaweni yomuntu

olihluphayo. Olihluhile ufica ngenyoka isigcwele indlu, axakeke ukuthi ibekwe yini. Uma enolwazi kunekati useyoyibulala, azibonele ukuthi yilo. Useyophila ngokuba aligweme nalo.

3.3.2 Inja

Inja isilwane esifuywa ngabantu. Abantu basifuyela izinhloso eziningi. Kukhona abasifuyela ukuzingela, ukuqapha imizi, ukuhlobisa kanye nokukhiqiza uhlobo abalufunayo ngenhloso yokuthola imali. Kanti ngokwemisebenzi inja isetshenziselwa ukuthungatha izigebengu nezigilamkhuba nalabo abashushumbisa izidakwamizwa. Isilwane esikwaziyo ukufundiseka ekwenzeni okuthile okudingwa ngabantu yingakho besikhonza baze bahlale naso ezindlini. Ukuhlala naso ezindlini kwenziwa ikakhulukazi abelungu.

IBritannica Encyclopedia Umqulu 4, (2000:262) iyakucacisa okushiwo ngenja kanje:

Dog is an animal that has lived with people as a pet for more than 10 000 years, longer than any other animal.

Inja yisilwane esesaphila ukuphila nabantu iminyaka engaphezu kweshumi lezinkulungwane kunezinye izilwane.

Akugcini lapho okungaphawulwa ngenja ngoba ukwakheka kwayo kwenza ikwazi ukwenza lokho abantu abafisa ikwenze ngokungamandla ayo, ikwenze. Bayetha igama njengomuntu, kwamanye ajwayelele kuba oDlavedwa, Rex, Bafunani namanye amaningi. Okwenziwa inja uma isinegama ukuhlonipha umniniyo, ukuthumeka, ukumvikela nokunye.

Ukwakheka kwenja kuba nomthelela ekwenzeni imisebenzi ethile kuye ngohlobo lwayo. Amabhansi namachalaha amade asebenza ukuzingela, kuthi izimaku kube ezokuvusa ulaka kobhova ukuze balume.

Amazinyo ezinja acijile, kuthi ulimi lusebenze njalo ukuyipholisa. Ihlala njalo ilukhipha uma igijima noma idlala nenye efana nayo. Kuyimvelo yayo ekupholiseni umzimba ngoba ayijuluki, ayinasithukuthuku.

Kuyaphawuleka ukuthi inja umzimba wayo ngokwesakhiwo uthi mawulingane nentondolo yembuzi ekhulile. Nokho lokho akusho ukuthi zonke ziyileso silinganiso. Imilenze mine nezidladla ephanda ngazo uma kudingekile. Imilenze isetshenziselwa ukugijima. Umsila wona iwusebenzisela nakhu okulandelayo:

- Ukujabulela umniniyo.
- Ukujabulela ukudla.
- Ukukhombisa ulaka.
- Ukukhombisa ukuzisola nokunye.

Ekukhombiseni ulaka uyama uthi mpo, ifune nokuluma lokho ekubona kuyisitha kuyo. Kanti ekuzisoleni ngokuthile umsila iwufaka phakathi kwemilenze, ize inyobozele. Kokunye ivele iwutshikizise.

Uma sibheka ngasemibaleni yezinja uNyembezi noNxumalo, (1966:99) bathi zinale mibala:

Ebhidi, ebomvu, ehunqu, elunga, emhlophe,
emnyama, empofu, eluthuthu, ingco,
enkwazi, ensele, entusi, enzotha.

Ngokuphucuka nokudala izinhlobo zezinja sekwavela nezinye ezimbala omabhadubhadu, zibe zimhlophe, okukanye zixube ubuhunqu neluthuthu. Lezi zinhlobo zitholakala kubelungu ngoba bezidalela ukwenza imisebenzi ethile.

Kuyavela ukuthi ize ithole igama lokuthi inkatha yezala ngoba iyawuthanda umzala. Itholakala ihlezi kuwo kuleyo mizi enomzala ngoba unemfudumalo umzala. Kwesinye isikhathi itholakale ihambisana nalowo emkhonzile ngisho noma ngabe uyaphi. Okungenani ibe nendawana yayo kungaba sesibayeni noma ngenhla kwaso. Inakho ukwamukeleka kuwo wonke amalunga omndeni.

3.3.2.1 Imfihlo Yenja Nemikhuba Yayo

Inja njengesilwane esihlala siphila nabantu sinayo imfihlo nemikhuba engaqondwa ngabantu ngokuphelele. Okuyimfihlo yenja ukuthi akwazeki ukuthi ize ishaye umkhulungwane nje kusukelaphi. Kusuke sekwenzenjani. Kuyacatshangelwa ukuthi kukhona umoya omubi ewuzwayo, isiqiniseko singekho.

Umkhuba wenja ukuthi uma izala kuthiwa iyanyelezela ngoba kubonakala sengathi ubuhlungu bokuzala ayibuzwa yona. Elokunyelelela likhomba ukuzala ngokunyelela, ubuhlungu bungazwakali. Nokwenza kubonakale kungenabunzima kuyo ukuthi inyelelela imidlwane ibe miningi.

Kuyenzeka inja ilale eduze komnyango, leyo ndawo eba isihlenqo endlini yesiZulu, yabe ibizwa ngokuthi isithumbanjanja. Kwabe kuyindawo eyenzelwe ukuba umuntu angaboni kalula endlini ngaphakathi. Ngamafuphi kwabe kuyindawo ethumba inja ukuba ilale ukuvimba abantu abangalungile ukuba bangangeni endlini kalula. Uma kukhona ozayo kwakuzwakala ngayo isibhavumula uma kungeyena owasekhaya. Kwakudla okwakuthuka kuphoswa ngabadlayo endlini njengamathambo ayecoshwa yiyo khona esithumbanjeni. Uma ibona ukuthi ayitholi lutho, yayibona nakho ukuyolala ezaleni okukanye bude buduze nesibaya.

Kuyenzeka inja uma isithole amathambo noma kade idla isisuthi, iwathathe iwagqibe. Endaweni lapho igqibe khona kusuke kwazi yona yodwa. Indawo egqibe kuyo engakudla mzuwane ithanda noma izwa indlala, iyakuchamela. Ukuchama kwayo isuke yenzela enye ukuba nayo ifike ichame kanti yona kayazi ukuthi ngaphansi kunomkhuba. Kungumkhuba wazo izinja ukuchama lapho kwake kwachama enye njengophawu lokuklama indawo yayo.

Emathanjeni agqitshiwe akukhathaleki ukuthi selinesikhathi esingakanani, ayivilaphi ukulimba iliququde kuze kube indaba, kepha uma kuyinja esuthayo, iyalilibala lize libolele phansi. Kuba yisu layo lemvelo yize kuyinja esuthayo.

3.3.2.2 Umlozi Wenja

Inja yenza umlozi othi:

Wu.... ! Wu.....!
Wahhu... ! Wahhu.....!

Noma

Nhi.....!Nhi.....!

Ukwenza kwayo umlozi kuya ngohlobo lwesimo ezithola ikuso. Kuyenzeka ishaye umkhulungwane ebusuku, ikhonkothe emini uma ibona umuntu engamazi kulowo muzi okukanye ihhonele enye engayazi, zize zilwe.

3.3.2.3 Okuthuthukisa Ulimi Ngenja

Ubukhona benja ezimpilweni zabantu kwaholela ukuba bafunde okuthile kuyo. Kutholakala ukuthi ulimi lwanatha ngezaga nezisho. Ulimi lwathuthuka uma izaga nezisho zihumusha okuthile okutholakala ngokwenza kwenja, kuhlangene nokuphatheka kwayo kubantu. Kutholakala nazi izimo zokukhuluma ngenja:

- **IZAGA**

- Inja idla umniniyo.
- Ubopha inja nezinkuni.
- Yinja nekati.
- Kuhlangene izaqha.
- Inja iguguda amathambo amadala.
- Isithukuthuku senja siphelela eboyeni.
- Inja yabuyela ebuhlanzweni bayo.
- Yanya yadla.
- Inja iyawaqeda amanzi ngolimi.
- Inja iyohamba ibindwe luqhotho.
- Lise nasebukhweni bezinja.

- Kukhulu, kunjengamasi akwaSibindi ahlula izinja zaseKupheleni.
- Inja ibambela umniniyo.
- Ichalaha liyasamuka isimaku ithambo.
- Iyobanjwa eshone nayo.

Indlela okuhleleke ngayo kulokho okuhlanganisa inja nomuntu kwadalwa ukuba kokubili kusondelane. Ukusondelana komuntu nenja kwaholela ekutheni kuqambeke izaga. Ubuntu bomuntu buvela kalula kulezo eziveza ukuthi lowo oyiphethe iyonda bese kufaniswe ukungaphatheki kwayo nokuyibopha nogodo engeke iludle. Ngokunjalo inzondo evela phakathi kwabantu ifaniswa neyenja nekati okuyizilwane ezingathandani. Inakho ukulibulala ingalidli. Kungenzeka ngokwenyama nesikhumba salo okunubunubu inja ayikuthandi.

Kubantu abakhonze ukulwa nabathanda ukubukela abanye bengalamuli, banakho ukufanisa ukulwa kwezinja ezinamandla alinganayo njengeziqha nabo. Iziqha kusengelinye igama elisho izinja.

Ukusebenza komuntu okungenambuyiselo kuyafaniswa nokusebenza kwenja ethi isigijime kakhulu kepha isithukuthuku sayo singabonwa. Akukho noyedwa umuntu owazi isithukuthuku senja ukuthi siphelelaphi. Kumele nakuyo kuvele ukujuluka njengoba nakwezinye izilwane kuvela noma kungezona zonke. Lokho kufanisa ukungabonakali kwezithukuthuku zenja, kwenza abadala babenakho ukuqaphela ukusebenza kwenja, okungabi nambuyiselo kwesinye isikhathi. Lokho kuvela ikakhulukazi uma ijahe inyamazane yangayibamba.

Ngakolunye uhlangothi isenzo somuntu esikhombisa ihlazo ngokosikompilo lwabantu, silunjaniswa nokwenza kwenja ehlanzayo, ijike idle lokho ekuhlanzile. Isimo esinje sivela ohlotsheni lomuntu olala nalowo oyisihlobo sakhe ngisho esekhuzwa angafuni ukuyeka ihlazo elinjalo. Isiko lesiZulu alikuvumi ukwenza okunjalo. Yingakho kuze kuvele izibongo ezinezici okuthi umlando wazo ukuveze lokho uma zilandelwa njengalezo zakoMagwaza noMthenjana nezinye.

AbakwaMagwaza bagwaza ekhaya kuthi abakwaMthenjana babizwe ngabaThembu abancane, okungukuthi abaThenjana ngokwenza kwabo okubi kokulalana nodadewabo nokuyisenzo esifanayo nabakwaMagwaza.

Kukho konke ukwenza kwenja akukho okuyenza ibe yimbi isiphelane kepha kunokuthile okuyenza kube nesifundo esihle kuyo. Ukukhombisa ukubekezela kwayo kwanika abantu isifundo sokwenza izinto ngesineke. Ukuphuza kwayo amanzi ngolimi iwaqede kuba isifundo esidinga ukuqashelwa ngoba yona ayinayo enye indlela yokuphuza ngaphandle kokuwaxhapha.

Kukhona olunye uhlangothi lwenja olunesifundo oluveza ubuqhanga nobubhoklolo ngenxa yamandla nesakhiwo. Lezi zingxenye zivela lapho kubangwa ithambo phakathi kwesimaku nechalaha. Isimaku ngokungabi nawo amandla sigcina sithathelwe ithambo yize lisemlonyeni waso. Lokho kwenza kwechalaha yikhona okwathathwa kwaba isenzo esibonakala silunjaniswe nokwenza kwabantu abangamabhoklolo bekwenza kwabanye ngoba bona bengenamandla.

Kuba isenzo esifanayo nalapho oyisikhulu enze okuyihlazo bese kugqitshwa ngokuthi sekuphinge enkulu, akusekho okungenziwa. Ngalawo mazwi kusuke kungasekho onganqamula ngemva kwaleyo nkulumo. Ngokwezikhundla zabantu kuvela izisindo ezingefani emphakathini. Kwabanye kuyembozwa ngoba kwesatshelwa ukubahlambalaza kanti abanye kuyabhaklazwa nje, kungesatshwa lutho ngoba bengelutho emphakathini ngokwezikhundla. Lesi simo sivela lapho intombazane ikhuleliswe indodana yesikhulu noma indodana yenduna yendawo bese kumel kungaphahlukwa ngodaba, kukhulunyelwe phansi. Okunguyena maqondana nobaziwa angabi nawo amagama ngoba iphutha layo lokubhanqa amasoka selizogqitshwa ngesenzo esivelile.

Ukwanda kolimi akumanga, kwaqhubeka ngokwenza kwezinja zehluleka ukudla amasi omuzi othile. Ukuqaphela kwezazikwenza kwaholela ekwakhekeni kwesaga ngazo. Imizi okwakwenzeka kuyo yabe ingaqhelelene. Leyo mizi ngokomlando kwabe kungeyakwaNyawo. USibindi lo

okukhulunywa ngaye wayengowakwaNyawo, umuzi wakhe kuseMaphuthini. Wayeyindoda enezinkomo eziningi le kwelaseNyakatho nelakwaZulu ngesikhathi seNkosi uShaka. USibindi wabe akhelene nomnumzane waseKupheleni owayehlupheka. Izinja zakhe zazingasalubeki kowakhe umuzi, kwagqama ukuthi sezicabe ithambo eMaphuthini zejwayela.

- **IZISHO**

- Ukubainja engenambeki.
- Ukuba ngangenja isuthi.
- Ukuzalelwa yinja endlini.
- Ukushaya umkhulungwane.
- Ukuba yinja yomoya.
- Ukubophainja nezinkuni.
- Ukubophainja nogodo.
- Ukubophainja nomthakathi.
- Ukubekajinja.

Kuzo zonke izisho enokuphawula ngokuqondene nenja kumbalwa okugqamisa okuhle ngayo. Kulowo ozigqaja eziphakamisa, ufaniswa nayo isisuthi. Kuba isenzo esibi ngokubuka kwabantu ngoba yona uma isisuthi ayikhuthali ukwenza okufunwa umniniyo.

Ukuhlala kwayo buduze nesithumbanjanikanti imithi isizozala kungayenza ingene endlini. Ukungena kwayo endlini kungekho muntu ongayikhuza inganyelezela bese kuholela emzalezelele endlini ukuba azithole esethi unebhadi. Akumeleinja inyelezele endlini ngokwesiko lesiNtu. Ubuqiniso balokhu abubambeki ngoba kwabamhlophe inakho ukwenza lokhu bakujabulele ngoba izinja bayazithanda.

Akugcini ekutheniinja ibukeke njengesilwane esingaba usizo kubantu kepha nokungalungi kwayo. Yingakho kutholakala inkulumo evezwa ukungalungi kwayo. Le nkulumo ithi, phakathi kwabantu:

- Ungangiphathisi okwenja mina;

- Ungaziphathisi okwenja wena;
- Angisiyonainja mina, angenziswa okunje.

Lokhu okushiwo ngabantu ngezenzo ezingamukeleki kubantu kuhlangukaniwa nokuthile okungekuhle njengoba bekubona kwenziwainja. Kumusho wokuqala kusuke kukhononda umuntu obona engaphathwa kahle, abanye bemehlisa isithunzi sobuntu. Kuthi kowesibili umusho kusukwe kukhuzwa umuntu ozehlisa yena isithunzi, asidicilele phansi, asibeke ezingeni lobulwane. Kowesithathu umusho uthi awufane nowokuqala kepha umehluko ukuthi isikhathi okushiwo ngaso sisuke siveza ukusondelelanisa inkulamo ngalokho lowo azibona kwenzeka kuye.

3.3.2.4 Inkulumobuthule

Okuyiyona nkulumobuthule elethwa yinja ileyo yomkhulungwane ewushaya kwesikabhadakazi.

Ngokushaya umkhulungwane isuke ibika ububi nemimoya emibi kulowo muzi. Ngokwenza kwayo kanjalo iyakhuzwa ngoba kweminye imizi isuke ibazisa ngomonakalo ongahle uvele. Kuhle ingaqhubeki nokushaya umkhulungwane.

Kwakhona ukukhala kwayo ishaya lo mkhulungwane akubi mnandi ezindlebeni zabantu. Bayayikhuza ibe iklewula imukelana nezinye izinja. Kubantu akuthathwa njengenkulamo yazo enhle. Yingakho abantu beyithulisa. Kulawo mazwe okunamakhanka akhona, ukukhala kwawo bayakwemukela njengophawu oluthize kubo ngezikhathi lapho sekukhithika iqhwa. Lawo mazwe kuseMelika nakoCanada lapho izinhlobo zamakhanka ziklweleka babone ukuthi ubusika sebufikile.

Okunye okuyinkulamo buthule etholakala yenziwainja ilokho kokuzwa umuntu ongalungile phakathi kwabanye abantu bese kuyaxakekeka ukuthi lowo muntu isuke imuzwani.

Kungenzeka lowo osukelwainja imdumbe, ungumuntu ongalungile ngezenzo zokuthakatha. Kwenye inkathi ungumuntu oyihluphayo ebusuku ngakho ukuthakatha. Ukuzama kwakhe ukungena ebusuku ngaphandle kokuthakatha noma ukweba kungamholela ukuba athi efika emini imquze. Ababona lokhu bayazama ukuyikhuza kepha izinsolo ngaye zingapheli. Lokhu kuvamisile emakhaya lapho abantu benokuvakashelana. Izinsolo ngaye zithi, ize imsukele nje imbonani bese abanye bethi kusho ukuthi kukhona lapho behluphana khona kungaboni muntu. Kwenye inkathi koze kulowo muzi ngobubi iyabonakalainja inakho ukumbhozomela. Izinsolo nokumnuka ziyavela kepha ubufakazi kulowo aziphatheki ngoba uyakhuzelwa. Kwayena useyohlala manzonzwane uze uphele umcimbi obekuziwe ngawo.

Kulowo osukelwainja abantu behlezi kungonakele lutho, kuphuma igama kwabanye elithi, kunuka santungwana ngaye, ungumuntu odinga ukubhekisiswa nangabanye.

Ngokunjaloinja uma kukhona umuntu onokuhlupha abanye ebusuku izwakala imbhavumelela emini. Lowo kungenzeka ukuba uyahambahamba ebusuku, ngokwenza kwakhe kanjalo, azithole engamukelekile kulowo muzi ngenxa yenja ehlala imphazamisa ebusuku. Kufane nokufika komuntu engamazi, okuthi uma elungile, itholakale ingamnaki nakumnaka kepha oyisifiki ongalungile, yize owakulowo muzi sebazane naye isikhathi kepha yona iyobhavumula njalo ide ikhuzwa. Le nkulumo buthule ngenja ayiqondakali kahle nanokuthi isuke izweni bese iqhamuke isishintsha ukwenza.

Omunye umkhuba wenja ukuthanda ukudla amaqanda. Kuleyo mizi okufuywe izinkukhu kuyo ziwashaya ziwabhuqe amaqanda, ngaleyo ndlela izinkukhu zinciphe. Lo mkhuba wenja iwuqala isencane ize ibe ndala. Kumele ifundiswe ukungawadli amaqanda ngendlela ebuhlungu. Le ndlela isetshenziswa ukuba ingaphindi iwadle ngisho ingafisa kanjani. Iqanda lifakwa umanyazini, libekwe phambi kwayo, ithi ingalidla ihlanze. Uma iphikelela, kuphindwe kubekwe elinye ize ibone nayo ukuthi lento enikwa yona ayiyiphathi kahle, ivele idikile. Isiyohlala njalo yazi ukuthi iqanda liyahlanzisa.

Kuzo zonke izinja ezingafundisekile zithi zidla zibe zigwavuma. Kulezo ezifundisekile zithi zidla nezinye zingalokothi zigwavume. Kuyimvelo yenja ukuthi idla ibe igwavuma. Yingakho kuyisenzo sayo ukuthi ibizwe ngokuthi idlaligwavuma. Okuyenza idla igwavuma ithambo. Ithambo liyisithandwa senja esikhulu. Ithambo nokukhala kwalo kwenza nenye ingabi nasikhundla, ilifise yize amandla okuphuca enye ingenawo.

Okunye okutholakala olimini lwesiZulu ngokwethiwa kwamagama abantu asuselwa ezinjeni ukuthi asuke enezici ngezizathu ezithile. Kwenye inkathi lowo usuke ebomvana okukanye uyise enokwedelela uma esesuthi esefaniswa nenja isuthi. Amagama anokutholakala kuba ilawa:

UNjebomvu – hleze wayebomvana emncane.

UNjisuthi – uyise wayedelela.

UNjiyeza – wazalwa ngesici senja yakulowo muzi.

(ukuba mnyama noma ukungafunwa).

Kuyavela ukuthi kwaqambeka inyanga ethile onyakeni kwathiwa uNhlolanja. Le nyanga ngempilo yezinja yaqambeka ngokwenza kwezinja okungukuhlolana njalo. Lokhu kuhlolana kwazo zisuke zizwa ukuthi izinjakazi sezikulungele yini ukuphingwa. Ukuqaphela kwabantu yikhona okwenza ukuba bakubone kufanelekile ukwenza kwazo kuhlonipheke yizw kuyizilwane ezingasho lutho kwabanye abantu. Azibalulekile kwabanye ngoba abazifuyi futhi abazidingi ngoba isidingo sazo basuke bengasiboni.

3.3.3 Inkomo

Inkomo isilwane esifuywa ngabantu ikakhulukazi kulo lonke leli likaMthaniya. Yisilwane esibaluleke ukuzedlula zonke ezinye izilwane ezifuywayo ekhaya. Yisilwane esiwumgogodla wempilo yabantu kwelikaMthaniya. Inkomo iyinkomba yokuthi indoda iyindoda nekushoyo kuyezwakala kwamanye amadoda.

Kubalulekile ukuba kulo mkhakha kugqame ukuthi kuzosetshenziswa ngokwenkulumo igama inkomo ngokunjalo izinkomo ukucacisa okumele kugqanyiswe. Womabili la magama azosetshenziswa ngenhloso yokulekelela lokho okutholakala kusebenza olimini.

Njengoba inkomo ibalulekile ngombala, ulimi, umqondo, ukuphakela abantu ngobisi nangeniyama, iwuphawu lokuqhosha nensebenzo yendoda nokuqhosha. Lokhu kwabe ngokwamandulo kuyindlela nosikompilo lwabantu. Okwamanje sekujikile, akusafani nakuqala, inkomo isenakho ukusebenza leyo misebenzi ethile, umfutho awusefani nakuqala. Yize kunjalo, inkomo isenendawo ezimpilweni zamaZulu.

Indawo nendima eklanywa inkomo esizweni samaZulu inkulu futhi ibalulekile. Inkomo inokuhlatshwa kugcwaliswa isiko elithile. Uma kufihlwa indoda kumele inkomo ihlatshwe imbozwe ngesikhumba sayo. Kuqala yayigoqwa ngaso kepha manje seyambozwa ngenxa yamabhokisi. Kwamswani nenyongo kwabe kugadwa ukuze ongathakatha ngakho uma kushone umnumzane angalitholi ithuba lokuthakatha ngakho. Ubumqoka balezo zitho kwabe kuvikelwa ukuba bangafi abomndeni balandele umnumzane uma kuthathiwe. Kweminye imizi inyongo yayisetshenziswa ukugeza izingane namadodakazi. Lokhu kwabe kwenzelwa ukuba zingahambi nethunzi lomuntu omdala.

Ukubaluleka kwayo kwaholela abantu ukuba bakwazi ngisho ukuzetha amagama nazo ziwezwe futhi zenze lokho okushiwoyo. Ekwethiweni kwamagama kuvela nezici ezithile kuye ngombala wayo, ukumisa kwezimpondo zayo kuhlange ne sakhiwo sayo. Okuqondene nesici kutholakala amagama anje:

- Ziyafohla - Kushiwo kumakoti ongalungile;
- Malevu - Kushiwo kumalokazana olevuza izindaba;
- Zamshiya - Kushiwo kulowo ongagananga osehlupha namanye.

Kuthi ekumiseni kwezimpondo zayo kutholakale athi:

- Mdlovu - Kushiwo ngoba inezimpondo ezibheke phansi;
- Bhunu - Kushiwo ngoba inezimpondo ezinkulu;
- Igodla - Kushiwo ngoba inophondo olulodwa olubheke phansi.

Kulawo emibala izinkomo zithola amagama athi:

- Iqola - Kushiwo ngoba imnyama inebala elimhlophe eqolo;
- Blomu - Kushiwo ngoba imnyama ifahlaze ngomhlophe wonke umzimba nezindlebe nobuso;
- Inkone - Kushiwo ngoba ithi inombala omhlophe kepha ibe inamancane amnyama emhlane nangaphansi namanye.

Kuyavela ngokucwaninga ukuthi inkomo ayigcini ngokwetheka nje ihlanganiswa nezinye izilwane ngenkathi yetheka. Kuvela engafaniswa nemibala yenyoka ethile, amaqanda enyoni ethile okukanye emaviyo okuyisihlahla esithile. Ukwetheka kwenkomo kuyahambisana nemvelo ngelokuthi enakho njengombala kuyaqambeka kulinganiswe nayo.

- Inkone emhlangwe - Umhlangwe uhlobo lwenyoka.
- Emaqandakaqelu - Uqelu unyoni.
- Emavukuthu - Ivukuthu inyoni.
- Ematshehlathi - Ifaniswa namatshe ehlathi ngoba asithwa zihlahla abe nethunzi sabumpunga.

Kudlule laphe inkomo ithole ukwetheka ngokombala ngalokho abantu abakudlayo njengokuthi:

- Ephuzingwebu - Ibomvu imhlophe ngomlomo - Ingwebu yotshwala imhlophe.
- Emasevutshiwe - Ibomvu sakubampunga yase ifafaza amabala amhlophe wonke umzimba - amasi amabele anobubomvu nobumhlophe.

Ngokweqoqo lemibala yazo izinkomo ziyathola ukuqambeka njengokuthi:

- Umkhandlu - Iqembu lezinkabi ezibomvu zodwa.
- Inyoni kayiphumuli - Iqembu lezinkomo ezimhlophe zodwa.
- Zinsizwa - Iqembu lezinkomo ezimnyama bhuqe.

Ngokwesintu akuvamisile ukuba izinkomo zibe nombala ofanayo ncamashi. Zingaxuba kepha ukwehlukaniseka kutholakale. Yingakho kuqambeka ngisho nemibala ethintana nabantu njengalena ethi :

- Inkomo elele umuntu - Inkomo enemibala eminingi.
- Engamunwe - Inkomo empunga.
- Ebafazibewela - Inkomo ebomvu wonke umzimba bese iba mhlophe ngemikhono nemilenze.
- Ihwanqa - Inkomo emnyama efahlaze ngombala omhlophe umzimba, ubuso nezindlebe.

Inkomo yakhiwe yaba nemilenze ebizwa ngokuthiwa kweyangaphambili imikhono, kuthi eyangemuva kuthiwe imilenze, emine. Ezansi nemikhono nemilenze kukhona izinselo ezihlukene kabili. Inesisu esikhulu esigcwala utshani namaqabunga ezihlahla kulezo eziphila emahlanzeni. Inakho ukuphuza amanzi kakhulu yenzela ukuhlwabuya kahle utshani ngoba iyetshisa. Umsila wayo ubizwa ngokuthi ishoba ngoba ilona ekwazi ukuziphunga ngalo.

Ukwehlukana eyeduna neyensikazi kulula ngoba eyeduna inelunda kuthi eyensikazi ingabinalo. Kwazintamo zazo azilingani. Inkomo yenduna inentamo enkulu ikakhulukazi eyinkunzi, kuthi inkomazi ibe nentamo encane.

Umlomo wenkomo ubizwa ngokuthi idevu. Idevu lenkomo lakhiwe langaba namazinyo engxenyeni engaphezulu ngaphambili kodwa akhona ngaphansi. Isebenzisa ulimi ukuqokelela utshani nakho konke ekudlayo, ingakuhlafuni ngenkathi ikuqokelela. Kuyothi kungenela bese iyakwetshisa ngokukuhlanza ikugayisise ukuze kuyondle isimame. Eyensikazi encelisayo isuke isithole ithuba lokuba inkonyane ikwazi ukuthola ubisi olunokondla ngokwehlisa.

Inkomo njengesilwane esifuywayo isizwe samaZulu siyayihlonipha futhi sigcina ngayo okuningi okungamasiko aso. Kulo msebenzi akuzukugxilwa emisebenzini eqondene nenkomo kepha kuzophawulwa lokho inkomo eqondene nakho ngalo msebenzi.

3.3.3.1 Imfihlo Yenkomo Nemikhuba Yayo

Kuningi okwenziwa inkomo okungaqondakali, okuyimfihlo okumele kufundeke ngayo. Okunye kwayo ukuthi kusuke kwenzenjani uma ikhotha enye kuze kuvele nesaga esithi:

Ikhotha eyikhothayo, engayikhothi iyayikhahlela.

Kubuye kutholakale ukwenza kwayo kudida futhi uma iqhubukusha elinye inkonyane, kuthi elayo ilikhothe kanti kwesinye isikhathi ilincelise kade ingalifuni. Okuyindida ukuthi kusukela kuphi ukwenza okunjalo njengoba isilwane esibalulayo uma kuza kwezokuzwana nesinye.

Okunye okuyimfihlo yenkomo ukuthi uma isifundisekile, ivele iyazi indawo yayo ngaphandle kokutshelwa. Lokhu ikwenza ngangokuthi leyo eyinkunzi iyalwa. Ilwele ukufa nokuphila, ingafuni kungene enye. Inakho ukuqapha ingxenye yendawo yayo zikhathi zonke, okungeyona eyakuleyo ndawo iyaxoshwa. Lo mkhuba ongaqondakali owenziwa izinkomo awujwayeleki ngoba abazifuyayo basuke befuna zande ngandawonye.

Inkomo inakho ukukhalima uma kukhona engakuboni kahle ngenkonyane layo. Ukukhalima kuyikho ukukhala kwenkomo. Ikhali ikakhulukazi uma inkonyane lifa noma linganceli ngendlela, ishiswa ubisi. Uma lifa iyakhali isikhathi isuke ijokole ibuye ibuye ngethemba lokuthi lingavuka. Ngokunjalo nenkonyane elifelwe ngunina likhala izinsuku ezithi azibe ntathu kuya kwezine bese liyakhohlwa. Lo mkhuba wenkomo awuqondakali ngoba isilwane esifana nenja nekati naso esifuywayo asenzi njengoba inkomo yenza uma sifelwe.

Omunye umkhuba ukubhonga kwenkunzi kungonakele lutho. Ibhonga kungekho enye eduzane nayo. Lokhu kubhonga kuyethusa ngoba akumele ikwenze inkunzi. Umkhuba abantu abangathandi ukuwemukela ngoba uhambisana nenkoloze ethi indoda yakulowo muzi izoshona.

Inkunzi yenkomo akumele izisukele yehlukane nomhlambi. Ekusukeni kwayo emhlanjini isuke ikhombisa ukuthi kukhona okungahambi kahle. Njengoba isuka ihamba ibhonga nokwenza ibheke phansi kuba nobuhlungu ekubhongeni kwayo. Ikwenza kwenye inkathi ize ifike ngasesibayeni, kwenye inkathi ingene kuso. Kulabo abaziyo bayethuka ngaleso senzo sayo, balindele umphumela. Akupheli thuba umonakalo uvele kulowo muzi. Kuyenzeka kushone umnumzane, ingane, umakoti noma isalukazi kuye ngokuthi isifo siqondane nobani. Isikhathi esiningi kuma umnumzane ngoba inkunzi imele yena emhlanjini.

Enye imfihlo yenkomo ukuzwa nxashane izohlatshwa. Ukuthi izwa ngani ukuthi izokhonjwa ihlatshwe, akekho owaziyo. Kuthi ngelanga ezohlatshwa ngalo uma kuyinkomo ehlala izibuyela ekhaya, ijike ingabuyi edlelweni. Okuxakayo ukuthi ijika ngalelo langa ingabambeki, ibe nolaka ifune ukugwaza wonke umuntu egcekeni. Lo mkhuba nemfihlo yenkomo akekho owuqondayo.

Kuyenzeka inkomo ikhombise ukwexwaya ngokubhonga emswaneni. Lokhu kuxwaya kwayo ikuveza nxashana zizwa umswani noma igazi lenye efile. Ziyobhonga zithibelane kube njeya. Kwenye inkathi ekubhongeni kwazo zilwe kutholakale izinkabi uma kunenkunzi okungeyona eyesibaya sazo, ziyihlanganye neyakubo inkunzi ziyixoshe. Kwesinye isikhathi uma kunezinkomazi zize zikhiphe nolimi lube ugolokoqo zizungeza le ndawo lapho kunomswani wale eyafa lapho. Ukuze zingakwazi ukuthi zithi uma zifika lapho kwafela khona enye, kumele kuthelwe inyongo noma ushibhoshi ukuze zingabhongi. Ezinye zize zihlabe usentu uma zibona ukuthi ayikho ezingayigwaza.

3.3.3.2 Umlozi Wenkomo

Ukukhala kwenkomo kuthiwa ukukhalima, ukukhonya noma ukubhonga uma kwenziwa inkunzi, okwenzeka kanje:

Mo.....! Mo.....!
Mo.....! Mo.....! [Inkomazi ekhalimayo]
Bho.....! Bho.....!
Bho.....! Bho.....! [Inkunzi ebhongayo]

Ukukhalima kwenkomazi kususwa ukuthi enye isuke ifuna inkonyane layo izolincelisa. Okunye ukukhalima kusuke kususwa ukufuna ezinye ejwayelene nazo ingasaziboni. Kuyenzeka edlelweni isale kanti ezinye seziqhelile bese ikhalima ngokuzifuna impongoloze.

Inkunzi inakho ukukhonya ekuseni uma ziqeda nje ukuphuma esibayeni. Okumqoka ngenkunzi ukuthi kuba yiyona evuka kuqala kunazo zonke izinkomo esibayeni. Ivuka kuqala ichame umchamo wayo ungaqondi bese iyalala futhi. Isiyothi isivuka okwesibili bese ichama umchamo wayo uqonde phambili. Ekuphumeni kwayo esibayeni uma kunesihlahla iyazihhuhla kuso maqedane ibhonge.

Kulabo abanokuyibongela bezwakala sebethi:

Viyo... Viyo... Viyo...!
Mth...athe! Mtha...the...! Mtha...the!
Mthathe Jamlud' obomv' onjengentolwane,
Mthathe nomashikizel' onjengohlanya!
Mthathe nomahlikihlik' onjengehlokohloko!
Mthathe mafund' afibele mthamunezinyembezi!

Noma

Yamnyama indoda,
Yaqudulu indoda,
Mpunyumpunyu bemphethe!
Sadl' isisadala wemadoda!

Kulezi zokugcina kungenzeka iyinkunzi eyinqudulu ekade kwase ziyijijimeza kepha ijike izehlule yize ingakwazi ukuphonsa ngoba izimpondo zingekho.

Imibala yazo njengoba igqanyiswa ikhomba okuthile ngenkunzi okuyenza oyibongelayo azizwe ethakasa ngayo. Omnyama uphawula isizotha enkunzini kuthi obomvu uveze ulaka. Ekubongeleni inkunzi kuvuka usinga nakuyo, ibonakale uma zilwa ngokubizwa ngegama layo nayo iphonsa enye kuzwele. Sekuyoya ngokuthi amandla agebela ngakuphi, igqabuke egqabukayo kuphindwe futhi ibongelwe. Ehluliweyo isiyojokola ibhonga ibheke ekhaya. Kuyothi leyo ehlulile ibonakale iphakamisa inhloko nelunda ikhombise ukunqoba nobunkunzi bayo, ijike ibongelwe futhi.

Kwazinkomazi zabe zibongelwa ikakhulukazi uma kuyinsengwakazi enobisi. Ukubizwa kwayo uma izosengwa ngokwazi igama layo iyayibonakale isisondela isizosengwa. KwezikaMntwana uLayukona kwabe kukhona uMetshisi owayebongelwa nguye luqobo, inkomazi ibonakale isimi ingafasiwe isengwe ize iqedwe. Wayeyibongela athi uMntwana:

Dlala doshi likametshisi,
Dlala mesisi oyisijaka,
Woza Metshisi!
Woza Metshisi!

Lo ‘Woza Metshisi’ wawushiwo lapho isincengwa ukuba isondele ngalapho zonke zazisengelwa ngakhona. Inkomazi yayibonakala iza ngokukhulu ukuzotha lokhu, engafuni ukuba ishaywe, ethi inkomo iyezwa uma umuntu ekhuluma nayo.

3.3.3.3 Okuthuthukisa Ulimi Ngenkomo

Kuningi okuthuthukisa ulimi ngenkomo ikakhulukazi olimini lwesiZulu. Ukuzimbandakanya kwamaZulu nenkomo kusukela emlandweni wawo oqala kuNtu ngokwethulwa iSilo kuKhomishana kaNhlapho lapho sathi:

Umuntu ongumZulu wadabuka phakathi
nenkabazwe nezinkomo zamaNguni.
Ziwuhlobo lwezinkomo ezakhethwa
ngobabamkhulu phakathi kweziningi.
(ISILO:2006).

Le nkulumo eyethulwa ngenhloso yokudalula umnyombo nemvelaphi yomuntu ongumZulu yiyona eqhakambisa nalokho okungamagugu abo. Inkomo iyisisekelo sawo wonke umuntu ozibiza ngokuthi ungumZulu. Kubalulekile ukuthi sekukhona asebaxebuka ekwazini okwakudluliselwa esizukulwaneni okuphathelene nolwazi ngenkomo. Abanye bathi azibuye emasisweni, sebebuza kwabanye ngokubona ukulahlekelwa ulwazi ngemvelaphi nomnyombo walokho okwabe kungamagugu abo. Inkomo—ke ingenye yezingxenye zalokho okwaphucwa abantu abangamaZulu okwabe kuthuthukisa ulimi.

Kubalulekile ukuphawula ukuthi kulolu cwaningo inkomo njengesilwane esesiphuma ekwenzeni kwabathile sisenakho okumqoka kwabanye. Imisebenzi yenkomo isesemqoka kwabanye kanti kwabanye ubumqoka bayo buya ngokufiphala ngenxa yokuthatha indlela yempucuko yaseNtshonalanga. Khona kunjalo ulimi abalusebenzisayo oluyisiZulu aluqedile ukuba lungasetshenziswa luncike ekuzihlanganiseni nokuthile kwenkomo.

Inkomo ibaluleke iphila ize ife. Ubumqoka bayo bungungqa phambili. Ayimqoka kuphela kumaZulu kepha nakwezinye izizwe imbala. Akukho okwenkomo okungasebenzi nokungasetshenziswa isaphila noma isifile.

Yingakho kulo msebenzi kutholakala ukuthi inkomo ayigcini ngokuthuthukisa ulimi kuphela kepha nokunye okuzodalulwa. Okuthuthukisa ulimi ilokhu okulandelayo:

3.3.3.3.1 Umkhakha Wolimi

Ulimi lwathola ukunotha ngezaga nezisho ngobukhona benkomo. Kutholakala nazi izaga olimini:

- Ikhotha eyikhothayo.
- Inkomo ehambayo kayiqedi tshani.
- Inkomo kayimithi ingaphindwanga.
- Usenga inkomo nenkonyane.

- Inkomo iwe ngophondo.
- Inkunzi inqunywe amanqindi.
- Ilele ngophondo.
- Ngadla ulovu,ngadla inkomo yasodwini.
- Yeka ubambo lwenkabi ukudliwa endlwaneni.
- Yeka umhlubulo wenkabi ukudliwa endlwaneni.
- Inkomo ixakelwe yinkonyane.
- Yawuchitha umuthi inkonyane.
- Sekuyinkomo enombala.
- Inkomo ingazala umuntu.
- Imbuzi ingazala inkomo.
- Kazi iyoza nkomoni.
- Inkomo icolile inone.
- Indoda ifela ezinkomeni.
- Inkunzi iyazibeka.
- Akukho nkunzi ephandela enye.
- Inkomo enomlomo kayinamasi.
- Yoze iyikhothe.
- Ikhaba abayisengayo.
- Inkomo isengwa ngoyaziyo.
- Kukwankomo isengwa ilele.
- Ohlaba eyakhe kalelwa.
- Inkonyane iyashiyelwa.
- Isigqala siyala insengwakazi.
- Inkomo yokuthutha kayinamquba.
- Inkomo idla emngceleni.
- Isizungu sabulala inkonyane njengakwaMasuku.
- Eyokufika ziyayibovula.
- Indlezane isengelwa phansi.
- Indlezane kayisengelwa thungeni.
- Inkomo ikhula namafutha ayo.
- Ithole likhula namafutha alo.
- Ngumhlambi kazalusile.

- Nezala kamuva izala ngabele.
- Ibele elihle lidliwa ngumninilo.
- Inkomo enhle ilala ehlangeni.
- Iboshelwe izacile.
- Ikhaba isengiwe.
- Imfuyo ithanda oyithandayo.

Kuphinde kutholakale nazi izisho olimini:

- Ukubalekela insizwa - Ukuyodla izinkomo.
- Ukwaphuka kokhezo - Ukwenyisa kwamankonyane.
- Ukubamba eshobeni - Ukungasaleli emuva.
- Ukubeka inkunzi - Ukuphawula inkunzi.
- Ukubhodlela emswanini - Ukukhala emva kwendaba.
- Ukubhongela emswaneni - Ukukhala emva kwendaba.
- Ukuboshelwa izacile - Ukwenziswa into ngenkani.
- Ukubulala inyoka - Ukuba ziningi kwazo.
- Ukubuya inhlazane - Ukubuya kwezinkomo emini yasekuseni sekuzosengwa.
- Ukuchitha usentu - Ukuhlaba usentu, ukuqhwitha umhlabathi.
- Ukuchitha kwenkabi - Ukumisa kwayo izimpondo zivulekile.
- Inkonyane ukuchitha umuthi - Ukonakala kobekuhleliwe.
- Ukuzichoma kumalunda – Ukuzithintela.
- Ukuchunywa yimfuyo - Ukwandelwa yimfuyo.
- Ukucoba ububende - Ukwenza icobelo.
- Ukucwilisa ibhakubha - Ukufaka inyama yegwala emanzini.
- Ukudinda kwezinkomo - Ukungathengwa kahle kwezinkomo.
- Ukudla izinkomo - Intombi uma icela ukuba ilotsholwe.
- Ukudla impundu - Ukuba yisikhohlwa.
- Ukudla inhloko - Ukudla ikhanda lenkomo.
- Ukudla ubhedu - Ukuba yingqwele.
- Ukumdlela izinkomo umntwana - Ukuthola ilobolo ngaye.
- Undlela zinuka imiswani - Inyanga yokwelapha.

- Ukudubula intombi ngezinkomo - Ukulobola intombi ngezinkomo ngaphandle kokuchitha isikhathi.
- Ukudukuza oswini, ofini lwenkomo - Ukungabi namqondo.
- Ukuduma kwemfuyo - Imfuyo eningi.
- Ukwephula ukhezo - Ukuncela kwenkonyane kungafanele.
- Ukweqela inkomo – ukuyikhalima.
- Elingafelwa nkonyane - Izwe lentokozo.
- Zifelwe ngunina - Izinkomo eziningi.
- Ukufaka kwenkomo - Ukugcwala kobisi ebeleni.
- Ukufinya ngolimi njenkomo - Ububha, ukuba mpofu.
- Ukugodla ubisi - Uma inkomazi ingehlisi ubisi.
- Ukuguda inkomo - Ukusenga inkomo engasenankonyane.
- Ukugweba kwenkunzi - Ukuphosa kwayo.
- Ukugwetshwa yinkabi - Ukugwazwa yinkabi ngophondo.
- Ukugxaza amanzi njengengcuba - Ukuba mpofu.
- Ukuhlahla inhloko - Ukuklabela ukhanda lwenkomo.
- Ukuhlamba imikhonto - Ukuhlaba izinkomo emva kwempi.
- Ukuhloba kobisi - Ukuvuthwa kobisi.
- Ukuhosha umongulo - Ukusenga izimfihlo.
- Ukuhubhuza ithunga - Ukugcwalisa kwethunga ngobisi.
- Ukuhudula izikhumba – Ukuhona.
- Ukujikela eshobeni - Ukungenela into lapho ingenangozi ngakhona.
- Ukukhama inkomo uyisenga - Ukusenga ungashiyi lutho.
- Ukukhipha inhlazane - Ukuvulela izinkomo ekuseni ngaphambi kokusenga.
- Ukukhiphela inkonyane - Ukukhipha inkonyane enkomeni efile.
- Izimpondo ezikhokhile - Izimpondo eziqondile.
- Ukulala ngophondo - Ukuba sesimeni sokungakwazi ukuzisiza.
- Ukulala ngenkomo – Ukuzivikela.
- Inkomo elele ngomuntu - Inkomo enemibala eminingi.
- Ukulandela amabheka - Ukufuza ekhabonina.
- Inkunzi yamalanga - Umuntu othandekayo.
- Ukulinda izinkomo - Ukwelusa izinkomo.

- Ukulobola ngelanga - Ukuzishaya zonke izinkomo zelobolo ngasikhathi sinye.
- Ukuncelisa umbele ofile – Ukukhohlisa.
- Ukuma ngenkomo - Ukuma ubambelele ehawini.
- Ukungena inkomo – Ukuyisenga.
- Ukunikela inkonyane - Ukudedela inkonyane ukuba incele.
- Inkomo edla yodwana - Umuntu ongahlangani nabanye.
- Izinkomo zomlomo - Izinkomo zeNkosi zekhethelo.
- Ukuba nkomo - Ukungabi nokuzivikela, ukungalwi.
- Ukuba inkomo ebholeni - Ukungakwazi ukudlala ibhola.
- Inyama yezithebe - Inyama yezithebe.
- Phakathi kwezimpondo zamehlo - Phakathi kwamashiya.
- Ukupheka inyama ngomhluzi wenye - Ukuhlaba njalo.
- Ukuphinda umphehlu - Ukungena inkomo ngokwesibili.
- Ukushisela uphondo - Ukususa uthuthuva.
- Izimpondo zamehlo – Amashiya.
- Izimpondo zempi - Amaphiko empi.
- Ukuphonsa kwenkunzi - Ukuhlaba kwayo lapho ilwa.
- Ukusenga nezimithi - Ukukhuluma amanga.
- Ukusongela umuntu esigujini - Ukulutha ufake enkathazweni.
- Ukusenga inkomo nenkonyane - Ukweswela isimilo.
- Ukusongela ophondweni - Ukonela umuntu into yakhe.
- Kusindwe ngobethole. Kuhle kudelile. Kuyabuswa.
- Ukuthela izilwane emasimini - Ukufaka izinkomo emasimini.
- Undlela zinuka imiswani - Inyanga yokwelapha.
- Ukusongela inkomo ingakahlathwa - Ukukhuluma sengathi into seyenzekile ingakenzeki.
- Ukuthwala ilunda – Ukuzazi.
- Ukuwa ngophondo - Ukungalimali kakhulu.
- Ukuwa ngencele - Ukuqamela.
- Ukuxaka ngobisi - Ukugcina umuntu aze azifele.
- Ukuzalelwa emqubeni - Ukuba nabazali abemi kahle.

Kulo msebenzi kuyazanywa ukuveza ukuthi akuzona zonke izaga nezisho eziqoqelwe lapha ezingaphatha ulimi lonke lwesiZulu kepha umzamo wokuzigqamisa okuyizona ezitholakala zisetshenziswa kwelikaMthaniya. Zikhona nezintsha ezitholakala zisetshenziswa ngokuthuthuka kolimi, nokwethiwa ngazo izihloko ezithile zemidlalo esetshenziswa komabonakude nemidlalo yeshashalazi njengaleyo ethi:

Inkom' edlayodwa.

Kuvele nenkulumo yokuthi, wangibuka phansi okwezintambo zesicathulo. Okuqaphelekayo lapha ukuthi kwasona isicathulo sakhiwe ngaso isikhumba senkomo, okwenza ukubaluleka kwenkomo kuhlale kukhona olimini lwalowo ongumZulu.

Umkhakha wolimi awumanga ekuthuthukeni ngasohlangothini lwezaga nezisho kepha nakulawo magama adinga ukuhunyushwa nokutolikwa ngoba ezinkantolo kuyadingeka abangakuhumusha.

Kugqama ukukhuluma okudinga ukuhunyushwa kuthathelwa enkulumeni ethi:

Umlomo ishoba lokuziphungela.

Ishoba liseyingxenywe yesitho senkomo, lapho kubhekeke ukuba umuntu azizamele ukuziphendulela uma esecaleni njengoba nayo yenza uma iphebeza izimpukane. Kulowo okumele akuhumushe lokho kumele asho ukuthi uthini ngolunye ulimi osekushiwo ngenhla.

3.3.3.3.2 Umkhakha Womlando

KumaZulu inkomo ayigqamanga ngesikhathi seNkosi uShaka kepha ngisho nangaphambi kokubusa kwayo. Lokhu kuvela ngokwenza kwaMakhosi ayehlaselana adle imihlambi yamanye aMakhosi. AbakwaZwide kaLanga bakwazi ukuhlasela abakwaMthethwa bazidla izinkomo zabo.

Ngokomlando kuyavela lokhu okulandelayo:

Izibuko elimadwal' abushelelezi,
Lishelel' uMalusi waseNgeleleni,
Lashelel' uDingiswayo waseYengweni.
(Msimang, 1975:404).

Ngokwesenzo sikaZwide kwadaleka inzondo kuShaka owabona kufanelekile ukuba aphindisele kuZwide ngenxa yokuthi wayebulele okunguyena muntu ayemkhulisile, uDingiswayo. Nempela kwaliwa impi eyenza kudliwe yonke into eyayingaphansi kwesandla sikaZwide. Wanqotshwa entabeni ebizwa ngokuthi kukwaGqokli, inyanga eyayilaphe yonke impi kaShaka kwabe kunguMgidi wakwaNzuza. Ngokunqobisa iNkosi impi wanikwa izinkomo nezwe lonke laseMthunzini. Okumanje iNkosi ephethe eyisizukulwane sikaMgidi, uMuntukafi Nzuza.

Ngokuhamba komlando kuyavela ukuthi inkomo njengomgogodla wobukhosi bukaZulu umbango wokubulalana wazanywa iNkosi uDingane ngoba ebona iNkosi uMpande ukuthi izombangisa, wathumela izinkomo ngenhloso yokumdonsele oPhathe njengesipho. INkosi yayinenhloso yokuthi abuye azobonga kanti ifuna ukumsocongana. Umlando usitshela ukuthi uNdlela owasiza ekubeni uMpande angabulawa ngokuthi athi uMpande wayenesifo somchoboka, angeke akwazi ukuthatha ubukhosi.

Ngesikhathi sokubusa kweNkosi uMpande kwabakhona umbango ngabo ubukhosi. INkosi uMpande yayehlulekile ukuxazulula udaba lokuthi ubani oyothatha ubukhosi uma isikhothethe. Umbango wawuphakathi kwaBantwana uCetshwayo noMbuyazwe okwakungamadodana akhe. Ngenxa yobuntandokazi bukanina kaMbuyazwe wayesethanda ukuba kubuse yena, kwangehla kahle kwabanye lokho ngoba babazi ukuthi uCetshwayo okwakumele athathe ubukhosi.

Ngokubona ukuthi wayengafuni uMpande ukuba uCetshwayo abuthathe kalula ubukhosi, wadala isu lokuba bayozingela hleze abulawe kuleyo nqinambumbulu. Amaqembu ayesemabili ngaleso sikhathi, kukhona iZigqoza

zikaMntwana uMbuyazwe noSuthu lukaMntwana uCetshwayo. Yaphuma inqina kufanele kubuywe nenyamazane eyabe ifunwe iNkosi. Nempela amaqembu azingela, kwathi ekhaya kwasala kubulwa iguqa, okwathi ebuya amaqembu, kwathiwa labuya kuqala elikaMntwana uCetshwayo nenyamazane eyayifunwe iNkosi. Konke lokhu kwabe kwenzeka kwaNodwengu emzini weNkosi.

Ekubuyeni kukaMntwana uMbuyazwe elambatha, iNkosi yathi kumele ozothatha ubukhosi, aqukule iguqa kepha kumele kuqale uMbuyazwe. Lokhu iNkosi yayikwenza ngenhloso yokuthi labe lingakaqumbi futhi liselula. Nempela uMntwana uMbuyazwe wazama ukuliqukula kepha wehluleka. Kwafika ithuba likaMntwana uCetshwayo owalizama yize labe seliqumbile nelanga lithe bhe. UMntwana uCetshwayo waliqukula walithwalela phezulu. Inkundla yaduma uBayethe ngokubona ukuthi uyena owayefanele abuthathe ubukhosi.

Ayigcinanga lapho iNkosi uMpande ngoba kuthiwa yalikhapha elokuthi ubukhosi kwaZulu abuthathwa ngamkhamba ngoba yasuka yathi alihlinzwe iguqa kwenziwe izihlangu zabo abantwana. Nempela kwenziwa lokho. Kuthe esikiwe amahawu abaNtwana sekumele bazowathatha kuyise, kwajike kwenzeka omunye umhlola.

UMntwana uCetshwayo wahamba kuqala ukuyokwamukela ihawu kuyise, lelo elabe linenxeba labe lingakwesokudla seNkosi, okwathi uma ethi uyalithatha, iNkosi yavele yaliphambanisa ngokwezandla laba ngasesinxeleni. Ngokwenza kwayo kanjalo, uMntwana uCetshwayo akabange esalithatha ebuka ukuthi uyise uyamphambanisela, wavele waliyeka. Inhloso kayise kwabe kungukuthi litholwe intandokazi yakhe, uMntwana uMbuyazwe ukuze amehlule noma belwa. Wathi uMntwana uCetshwayo ngokwenza kweNkosi, iyamqanganisela.

Ngokubona ukuthi iNkosi uMpande wonke amaqhinga akhe ayehluleka, umbango waholela ekubeni aze alikhiphe ekutheni amathumbu akhe alwe.

Yathula iNkosi yathatha yathi:

Uyadela Makhasana oyoziyibona zingqikilana.

Lo Makhasana wabe eyinduna yayo iNkosi uMpande futhi eyihloli eyethembekile. Kwasaga sachuma ngayo leyo nkathi kubusa iNkosi uMpande. Lokho kwaba inkomba yokulwa kwaBaNtwana beNkosi ngenhloso yokuba babulalane, kuphathe omunye iNkosi eyayisimthanda ngaphandle kwababelwa. Lowo kwasekunguMntwana uMthonga ngoba kwasekunoNomantshali intandokazi ngaleso sikhathi. Nempela kwaliwa eNdondakusuka uMntwana uCetshwayo wabe eguqe phezu kwesihlangu sikaMbuyazwe phezu kwegquma uMabheka. Impi yeNkosi uCetshwayo nezihlangu zempi zabe zibhilwe inyanga yakwaGcwensa uManembe, kukanye naso isihlangu sikaMntwana uMbuyazwe ukuze amehlule.

Lesi sehlakalo emlandweni kaZulu sisakhomba ubumqoka benkomo ngoba kwamahawu okwakuvikwa ngawo ngesikhathi sempi ayesikwa kuso isikhumba senkomo. Lokhu kombango wokuphatha kuthi akuhambisane nalokho okutholakala kuyo iNcwadi eNgcwele, lapho amadodana ka-Isaka, uJakobe no-Esawu babebanga ubukhosana. Lokhu kuholela ekutheni okwakwenzeka kumaZulu ngokwesiko lawo nenkolo yawo kuthi akufane ncamashi nokutholakala eBhayibhelini, yize inkolo yabe ingakafiki kubo. Kuchaza incwadi ebhaliwe eyabe ilandeleka njengenkolo yabo ekusebenziseni inkomo.

3.3.3.3 Umkhakha Wezitho Zenkomo Nokwabiwa Kwazo

Ukubaluleka kwenkomo nezitho zayo kwaholela ukuba kwande amagama amaningi atholakala esetshenziswa olimini enkulumeni eyejwayelekile yemihla ngemihla. Izitho zenkomo ubumqoka bazo uma isihlatshiwe ngokwesiZulu azidliwa inoma ubani noma ikanjani. Kubalulekile kule ngxenye ukuphawula ukuthi ngaphambi kokuba ihlatshwe inkomo, kumele ikhonjwe yilowo okungumnikazi wayo noma onegunya lokuba ayikhombe ukuze ihlatshwe.

Miningi imisebenzi inkomo esuke ihlatshelwa yona ezobalulwa ngezansi. Kulo msebenzi kuqalwa ngokuphawula ngezitho nokwabiwa kwazo phambi kokuveza imisebenzi eyehlukene.

UGcumisa nabanye, (1992:59) bakubeka kucace ubumqoka bezitho zenkomo uma bekuchaza ngalolu hlobo:

- Amantshontsho - Abahlinzi nabafana.
- Insonyama – Abanumzane.
- Isixhanti – Esabanumzane.
- Ilunda - Indodakazi .
- Iguma - Abanumzane nakhothana nabo.
- Ungiklane – Abafazi.
- Umhlubulo – Owabafazi.
- Idevu - Elabafana.
- Ithebe – Abafazi.
- Uqwanga – Unobanibani.
- 4 Icwiyi – Ngumnumzane.
- 5 Inkotha (ulimi) - Ngumnumzane nebandla.

Bayaqhubeka nokucaza izitho zangaphakathi zenkomo besho ukuthi zidliwa ngobani oGcumisa nabanye, (1992:60) bathi:

- Impundu – Izalukazi.
- Umtshazo – Abafazi.
- Umthala - Abahlinzi umbengwana.
- Ubende – Abafana.
- Uluntu - Abafazi luyaphekwa.
- Ingobo - Ngumnumzane, abafazi, umfana owelusayo.
- Inanzi – Abafazi.
- Usinyaka – Abafazi.
- Usu – Abafazi.
- Itwani - Yinoma ubani – uwonkewonke.

Njengoba kutholakala olimini okusukela ezithweni zenkomo okunothisa ulimi, kumele kuleli qophelo kudalulwe ngenhloso yokukhanyisa. Igama iguma alisebenzi kuphela ngoba litholakala njengesitho senkomo kepha lisebenza nasesageni esithi, imbuzi igudla iguma, okusho umuntu uma ezidlisa satshanyana ngoba kukhona akufunayo. Kubuye kutholakale inkulumo ephatha isixhanti okuyisitho senkomo esitholakala entanyeni. Okuthi uma kwehlukene sona nekhanda lenkomo, kubonakale ukuthi kwehlukaniswe isitho esilukhuni kulabo abahlahlela inhloko. Ngokunjalo ukwehlukana kwababonakala bezwana bafaniswa nakho ukwehlukana kwenhloko nesixhanti uma bengasezwani. Maningi amagama asetshenziswayo enkulumeni okungaba omunye umthwalo ukuwacwaninga kepha kulo msebenzi akuqondiwe ukuba ahlaziywe ngoba umsebenzi awuqondene nawo.

3.3.3.3.4 Umkhakha Wezibongo

Ukubaluleka kwenkomo okwenza ulimi lunotho kuyatholakala nakuzo izibongo zaMakhosi. Kungagcini ngaMakhosi kepha nezinye izingwazi zakwaZulu, izimbongi zakubona kufanelekile ukukha inkomo ewumgogodla wesizwe samaZulu lapho kutholakala zithi ngokwehlukana kwazo.

KwezeNkosi uZwide kutholakala inkomo iphawuliwe ngokucaphuna kuMsimang, (1975: 404) uthi:

Amakhubalo adliwa ngengubo yankomo,
Adliwa ngengubo yengonyama.

KwezeNkosi uNdaba kutholakala imbongi ithi:

UTshikizana lwakithi lwakwaGcabashe
Luya luhlezi luya ludlondlobele,
Lubek' izihlang' emadolweni,
Luqaphel' imihlambi yezindlakubi,
(Msimang, 1975: 404).

Kuthi eNkosini uJama, uMsimang, (1975: 404) uphawula uthi:

UMabopha wakithi kwaZwangendaba
Ongibophe zaluk' inhlazane nemfuduluko.

Aphinde uMsimang, (1975: 405) aphawule ngeNdlovukazi uNandi athi:

USontanti onjengowakwaGwazana.
USontanti kayidl' inkom' ensizwana,
Udl' ubisi lwenkomo enezimpondo,
Ukwesab' abayisengayo.

Sithole kwezikaMntwana uMkabayi, uMsimang, (1975: 406) emthaphuza ethi:

Inkom' ekhal' eSangoyana,
Yakhal' umlomo wayo wabhoboz' izulu.
Intomb' ethombe yom' umlomo
Zase ziyihlab' imithanti ezawonina.

Kanti kwezikaNdlela kaSompisi, uMsimang, (1975: 406) emthaphuza ethi:

Umahlatshw' ebuhleni njengethole,

KwezikaNozishada kamaQhoboza, uMsimang, (1975: 407) umusho ethi:

Unqamul' abant' amaqambi,
Ugebhuz' izulu.
UNgogo zabantu nezezinkomo.

KwezeNkosi uSenzangakhona, uMsimang, (1975: 408) uthatha athi:

Ingabe ubeyokwenzani kwaMasamlilo,
Lapha kuphel' imihlambi yabantu
Neyezinyamazane.

KwezeNkosi uShaka, uMsimang, (1975:411) uphawula uthi:

Inkomo ekhale eMthonjaneni;
Izizwe zonke ziyizwile ukulila,
Izwiwe nguDunjwa wasoYengweni;
Yezwiwa nguMancengeza wakwaKali;

Yaye yezwiwa ngamaNtungwa akwasoKhumalo.

Inkonyane ekhwele phezu kwendlu kwaNtombazi
Bathe iyahlola kanti yibona bezazi ukuhlola.

Ibuyise inhloko yadla amadoda.
Wayilanda inkomo inye,
Ilandwa kuMakhedama ekhaya konina.

Izinkomo zabantu inkelenkele,
Ngokukhungela izingob' emashobeni.

Izinkomo zawoSihayo zamlandela,
Kwaze kwalandela nezawoMafongosi
Ebezisengwa yindiki yakwaMavela.
Inkomo yayisikhala kithi kwaMalandela.

Inkomo emahwanqa kaMjokwane,
Ibingadli mihlambi yankomo,
Ibisidla imihlambi yezinyamazane.
Odl' imihlamb' ingeyabahwebi.

Umasengomahle inkonyane yenkomo,
Kwangixaka ukukhaba kwale nkomo,
Yakhab' osengayo, yadel' umbambi.

Sithole uMsimang, (1975: 417) ethi ngeNkosi uDingane:

Inkom' ekhal' osizini kwaNhlapo,
Umlomo yawubhekisa kwaZulu.
Wadl' inkom' ikulala kulukhuni khona kwaMashobana.

Ibhaka lamanzi lawoNdikidi,
Lisibekel' izinkomo zamaSwazi zanyamalala.

Obhambath' iNgome phezulu.
Zaphum' izinkomo zikaBheje zamlandela,
Ziphume zimnqini zonkana.
Ithol' elinsizwa lakokaDonda,
Elihamba liwakhahlel' amany' amathole.
Izingazi zaphuma ngamaphumulo,
Ngoba lakhahlela elakwaBulawayo.

Ubhelekeq' ungankom' ekhalimayo.
Kungathi bayibangile nabakwaZulu.
Umpha nkom' ibabele.

Kuphinde kutholakale nakhu ezibongweni zeNkosi uMpande ngephimbo lenyosi yayo, uKlwana wakwaButhelezi ngokuloba kukaMsimang, (1975:422) ethi:

Nithi: Ibizwa nguMadelana ngowakithi kwaMalandela,
Wadela izinkomo

Wazinika amadoda
Wathi ayomhlabanakela
Wathi alihlathi lokuphephela.
Ihlela nyovane likaNdaba
Ihlelele izinkomo zamaSwazi
Izihlelele ngesishishili
Izihlelele ngoBulawayo.

Nkomo zay' eHluhluwe zabuyelela,
Zabuya sezinembali yamazwi.
Nkomo zakhuphuka zithwel' iNingizimu
Nangezimpondo
Zabuya sezithwel' iNyakatho
Nangezimpondo.

Inzingelezi kaNdaba
Emabal' azizinge
Sengath' abekwa ngabomu.
Inzingelezi kaNdaba,
Ngokuzingelezel' izinkomo zikaJobe kaGece;
Ngokuzingelezel' izinkomo zikaMswazi kaSobhuza.

Imihlambi yamaduna yagugudeka;
Kwagugudek' ezawoTokotoko,
Kwagugudek' ezawoMaphitha.
Owadl' izinkomo zawoPhalane zonkana,
EzoMbelebele zamuka nomoya.
USibamba nkunzana siyaphula silibhubesi.

Izinkomo zayithwal' imilomo
Zaqond' eSibubulungu.
Inkonyane kaNdaba eyakhula beyizonda.
Njengesixhumu senyamazane

Isimemezane,
Simenyezwe ngamaSwazi.
Athi: Zaphel' izinkomo nguMswazi.
Azinqum' amashoba,

Azibon' ukugeza.
UMpande kazithand' izinkomo
Ezilotshiwe ngencwadi,
Ngob' izinkom' ezinencwadi ezamaBhunu.

Ngokuqhubeka nawo aMakhosi siyayithola nembongi yeNkosi uCetshwayo, uMahlangeni Khumalo imusho okaNdaba iphawula ngayo inkomo ngokucaphuna kuMsimang, (1975: 426) lapho ethi:

Mhla eyodabula kwaNgxangaza;
Abafazi bakwaNgxangaza bazolala esibayeni
njengamathole kazi amathole azolalaphi?

Kuyo iNkosi uCetshwayo kuphindeke kaningana ukubizeka kwesigejana sezinkomo lapho kutholakala ukuthi:

Iqabi lakwabo lezinkabi, elimpunga.
Uyalikhokh' iqabi lakwabo
Elimnyama lezinkabi;
Iqabi lakwabo elinkone lezinkabi.
Iqabi lakwabo elixub' imibala.
Iqabi lakwabo elimnyama.
(Nyembezi, 1958:84).

Ngombono kaNyembezi iqabi kwabe kuzinkomo ezabe ziyisipho seNkosi. Lokhu kukhombisa ngokusobala ingxubevange yesipho semibala yezinkomo iNkosi eyabe ikhonzwa ngazo kwelakwaZulu.

Kubuye kutholakale nakhu ngezibongo zeNkosi uCetshwayo ongabusanga kahle ngenxa yezimpi zabafowabo nabelungu bethe bhe ngemitheshwana yabo eyayidunga ukubusa kukaZulu.

Ngaphesheya kukhona abamhlophe
Uze uyesab' imilandemidala;
Eyayenziwa ngawoyihlo.
Udunusel' uNdi kanye noKhahlamba.
Umagwaz' eguqile njengethole.
(Msimang, 1975:428)

KwezeNkosi uDinuzulu owayebongelwa nangaBaNtwana beNkosi uMpande njengoShingana, Ndabuko nabanye kutholakala lokhu ngokuloba kukaNyembezi, (1958:105):

Ithole lakokaMsweli
Elenyise liguqile.

UMpondo zamil' enjeni,
Engabe enkomeni zesabani,
Lokhu sasiyokwenz' amagud' okubhema.

UMagagamela
Ogagamel' izinkomo zamaBhunu.
Inkunzi yakith' eMkhontweni.

Wena nkonyane kaPhunga noMageba.
Inkunz' ebomvu kaShaka,
Bebeth' iyahlaba,
Kant' ithibel' imihlambi yamadoda.

Uyajabula mfazi waphesheya kolwandle,
Wen' obon' ithole lakokaMsweli;
Liyoke liwaphul' amany' amathole.
Gqabula thole,
Amany' amathol' awonin' asakhulekiwe.

Ukuphonsa amehlo kwezeNkosi uMaphumzana sithola kungacaci kahle okwenkomo ngoba amandla okubusa ayesetheniwe, kungukuthi zonke izintambo zokubusa kweNkosi kwabe kuphethwe ePitoli. Noma kunjalo kuyavela ukuthi inkomo njengophawu lwesizwe lugubuzelwe ngamanye amagama lapho imbongi ithi:

Bathath' izinkomo zaseMahhashini,
Bazihlanganisa nezakwaNobamba.
(Msimang, 1975: 434).

Ukudlulela kwezeNkosi uBhekuzulu kuyatholakala kwayena ngobuqu bakhe ebizwa ngenkunzi enelunda eledlula elezinye izinkunzi. OkaNdaba inyosi uMndaweni Ngcobo behlangene noMagqanqu Gwala yamthamunda yathi ngokuloba kukaKhumalo, (2006: 71) lapho ethi:

Inkunz' elukhanda lubanzi,
NgeyakoKaMathathela,
Ivimbel' uNgenetsheni,
Yavalel' uButhelezi.

Ngabe kwenzenjani?
Sibangel' inkunzi yakithi!
NgeyakoMathathela.

Akugcinanga ekutheni owalandela ebukhosini ngokozalo angabongwa inkomo ingaphatheki, lowo iSilo esibusayo njengamanje uZwelithini lapho imbongi yakhe uNtulizenkosi Dlamini ngokuloba kukaKhumalo, (2006: 36) ethi:

Inkonyane encane kaNdaba.

Ukunotha kolimi nokwenza kutholakale ulwazi ngezibongo zaMakhosi nokuthile okulibalekayo yikho kanye okwenza isilwane esiyinkomo singaphuthi kukho konke ukwenza kwabantu abangamaZulu. Okutholakala ngezibongo zaMakhosi kwandisa ulwazi ngisho namagama amasha ngobuciko bezimbongi. Kwandlela yokubeka inkulumo ngokuphindaphinda okuthile ngenkomo kungumnyombo wolwazi ngenxa yezimbongi.

Kuwo wonke aMakhosi ayikho okutholakala inkomo ingenabo ubudlelwane nayo noma nesizwe, lokho kuholela ekutheni ulimi lwazuza ngobukhona benkomo.

Akugcini ngezimbongi zaMakhosi ukuphawula ngenkomo ngokunjalo kwayona luqobo inkomo kulabo abayelusayo ngokuyetha igama igcina isithole izibongo. Abanye bathi uJamludi, uNomalevu, uBlesi njalonjalo. Kusukela ekumiseni kwayo kuye ngesidumbu sayo nangendlela ephonsa ngayo ngenkathi zilwa bezeqhatha abazelusayo bese ithola izibongo ezithi:

Umphandela nkunzana.
Kuchanas' imithantazana.
UJamlud' obomvu njengentolwana,
Inkunz' ekhony' izibaya ngezibaya.
Unkobe zaphekwa yimpaka nesikhova.
(Ntuli, 1998:60).

Kafushane kutholakala sekungena nezifenko ezithile ngenkathi kubongelwa inkunzi, lezo kuyisifaniso nesingathekiso lapho kuthiwa:

Isifaniso: UJamlud' obomvu njengentolwana.

Isingathekiso: Unkobe zaphekwa yimpaka nesikhova.

3.3.3.3.5 Umkhakha Wamasiko Nenkolo

Ulimi lwesiZulu lunothile ngasohlangothi lwamasiko. Ukuqala kwesiko kuhambisana nalokho abantu abakholelwa kukho kuze kugcine sekwenziwa yibo bonke abantu njengalokho okumele kwenziwe. Isiko lingumkhuba onokhondolo olulandelwayo ngokwenkolelo ethize ebambekayo naleyo engabambeki, okuthi uma kukhona obuzayo ukuthi lokhu kwenziwelani, impendulo ithi, kulisiko lethu noma kungasazeki ukuthi kwaqala kuphi, kususwa ubani.

Esikweni lesiZulu elingaphuthi nokuyilona eligqamayo ilelo lokuthi lowo oyiNkosi yesizwe samaZulu akalubhadi emngcwabeni ngisho noma ngabe owengane yakhe. Kulisiko leli elidala elilandelwa yibo bonke abangaMakhosi oselwa okungamele baphambuke kulo, luhambisana nokubulawa kwenkunzi emnyama. Le nkunzi emnyama ayibulawa ngokugwazwa kepha ihlunyulwa ngamabutho ngezandla ize ife. Ngobumnyama bayo yakha isithunzi kulowo ebulawelwa yena.

Kuthatheka kuyinto engelutho kwabanye ubumqoka besiko kepha kutholakale ukuthi kumele kubekhona okwenziwayo ngobuzwe baleso sizwe nesizwe. Lokhu kuqapheleka ikakhulukazi uma kuzoqalwa kuhanjwe ngomkhumbi olwandle, lapho kwenziwa isiko elithize ukuze abantu umkhumbi ungababulali.

Lelo gabha lotshwala elibulawayo liba uphawu lokucelela abangahamba ukuba baphephe. Ngokunjalo kuhlatshwa izinkomo, kubuse abantu uma kuvulwa isakhiwo esithile kujatshulwe. Uma konke lokhu kungenzekanga kubakhona izinkulumo nezinsolo zokuthi kwake kwahlatshwa yini ukuze kungaveli inhlekelele.

Ngasohlangothini lokubaluleka kwenkomo ekuthuthukeni kolimi kutholakala kuba nezinkulumo njalo uma isetshenziswa njengomxhumanisi kwabaphilayo nalabo abadlula kulo mhlaba ngokwesiZulu. Imikhosi eyejwayelekile lapho kusebenza khona inkomo ngokwesiko ilena:

- UMkhosi woMhlanga,
- UMkhosi wokweShwama,
- UMkhosi wamaGanu,
- UMkhosi woSelwa.

Kuyo yonke le mikhosi ebalulwe ngenhla akuphuthi ukuba inkomo ingahlatshwa, kugcwaliswa isiko lokuthi ixhumanisa isizwe nalabo abaphansi nezinyandezulu zesizwe. EMkhosini woMhlanga kusuke kuzothakaselwa kugqanyiswe ubumqoka nobuhle bezimbali okungamatshitshi ayizintombi nto. Kusuke kubuswa futhi nalowo onguNomthebe wabo usuke ekhona ezobusisa ubuntombi bamantombazane. Izinkomo ziyahlatshwa ngokwesiko ukuze umsebenzi wonke upheleliseke.

Ngokunjalo ngesikhathi sikaLwezi kumenyezela koMkhulu ukuqalisa ukudla okubizwa ngokuthi ukweshwama. Lokhu kujwayelekile endaweni yasoSuthu ngoba oyiSilo nguyena oqapha ukudla okusha bese kuyaqaliswa ukudla ummbila, amaswela, igqeke nokunye obekutshaliwe. Inkomo eba ngumsebenzi oqondene nalo mkhosi iyahlatshwa ngenhloso yokuvula abantu izinhliziyu.

Ikhonjwa nguye osesihlalweni sobukhosi. Konke lokhu kwenzelwa minyaka yonke esigodlweni seNkosi eNyokeni.

Yingakho uKhumalo, (2006:34) ephawula ngalo mkhosi ezama nokugqamisa ukubaluleka kwabesimame embusweni kaZulu ethi:

Queen Nozidiya oKaSengwayo is honoured and recognized as the Queen of iNkosi Zulu Nkosinkulu of eMqekwini, the great great grandfather of the Zulu nation. She is also honoured and recognized as the great great Queen of the Zulu nation. In honour and recognition of that contribution, the annual beauty Pageant competition and awards during the Reeds Dance Ceremony at eNyokeni had been named after her.

INdlovukazi uNozidiya KaSengwayo
uyahlonishwa atuswe njengonguyena
Ndlovukazi yeNkosi uZulu waseMqekwini,
ongukhokho wobabamkhulu wesizwe
samaZulu. OkaNozidiya uyahlonishwa
atuswe njengonguyena ongukhokho wogogo
beziNdlovukazi zesizwe samaZulu.
Ekumhlonipheni nasekumtuseni ngezenzo
zakhe, kuhlala minyaka yonke kuba
noMkhosi woMncintiswano onemiklomelo
ngesikhathi somcimbi woMkhosi woMhlanga
esigodlweni saseNyokeni, okwethiwe ngaye.

Yingakho ngokomlando impi yaseSandlwana kwaba nobunzima kuyo ngoba yenzeka kuso lesi sikhathi sokweshwama lapho ukudla okuningi kwabe kungakabuthwa kubekwe ezinqolobaneni, kwaholela ukuba kube nendlala ngemva kwempi.

Singeyiqede yonke imikhosi nokubaluleka kwayo kulo msebenzi ngoba yonke isebenzisa ukubulawa kwenkomo ngandlela thize.

The bull – usually black to reflect dignity and respect – symbolizes fertility and virility, and to ensure potency, the beast must be killed by warriors with their bare hands.

Inkunzi – ngokuvamisile emnyama igqamisa isithunzi nokuhlonipheka – iveza ukuchuma kwezalo nobudoda nenqubekela phambili, isilwane kumele sibulawe ngamabutho ngezandla.

(Nxumalo, Msimang noCooke, 2003:76).

Kuyo yomibili imibono engenhlalala kuyaca ukuthi isizwe samaZulu asihlukani nokwenza imicimbi inkomo ingekho njengophawu losikompilo lwaso.

Ngasohlangothini lwenkolo kuye ngokuthi labo abenza imicimbi bakholelwa kuphi. Akusali ukuba inkomo ingabulawa ukuze abantu benkonzo badle. Kuleli likaMthaniya zimbalwa izinkolo ezingalokothi zidle inyama yenkomo.

Kulezo sithola kungezokufika kuleli lengabadi:

Izinhlobo zamaSulumani (amaSuni).
Izinhlobo zamaNdiya (Hare Krishna).

Zonke izinhlobo ezabalwe ngenhla zidla okusamifino emicimbini yazo. Okuxakayo kuyo leyo micimbi ubisi lwayo inkomo luyatholakala lusetshenziswa ngokuthelwa kuzo izithixo, okukhomba khona ukuthi kwabona abaqhelelene nenkomo ngokungakho yize sebasuka kwelakubo, bazinza kwelakwaZulu.

Okunye okugqamayo ukuthi uma kunesidingo sokuba inkomo isetshenziswe, kumele kwenziwe imithandazo eyedlula ukwenza ukuze isiko lingalimali futhi kube othile kubo ozomelana nokufeza umcimbi wokubulawa kwenkomo. Kwalowo omelelene nokufeza umcimbi umelwe inhlanzeko ngokwenkolo ukuze azimbandakanye nadlelana nabo ngokwenkolo.

Kuyacaca ukuthi isiko nenkolo kubanakho okudinga ukusebenzisa inkomo ngandlela thize. Uma kuqholiswa intombazane kubanumzane abafuyile banakho ukuhlaba. Ngokunjalo kubukeka kusamdlalo kepha kusuke kugcinwa isiko elithize. Kuleyo ntokazi esuke iqholiswa inkomo yayo ayihlatshwa esibayeni izintokazi ehambisana nayo zingakangeni ziphelele ngenhloso yokuthi leyo nkomo ehlathwayo kumele oyihlabayo uma ehluleka ukunemba enxebeni, akhokhe inhlawulo kuzo izintombi. Kuqala kwakuba imfibinga, njengamanje sekwaba imali engaba upondo noma ishumi lamarandi.

Kuningi okuhambisana namasiko okuganana okudinga inkomo nokwenza ulimi luthuthuke ngoba amagama amaningi najwayelekile enkulumeni atholakala ngakho ukukhuluma okwenzeka ekuganiselananeni.

Ngokuphonsa amehlo ngasohlangothini lwezangoma nezinyanga nemikhuba namasiko azo, kuyavela nakuzo ukuthi inkomo inomsebenzi omkhulu. Kulolu cwaningo kungaphawulwa ukuthi akuqondiwe ukudingida okwenziwa izangoma nezinyanga kepha ukucacisa ubumqoka benkomo nakuzo.

Nakuzo izangoma nezinyanga kuba nenhlawulo emelelekile ukuba ikhokhwe ukuze wonke umsebenzi ufezeke. Ngasohlangothini lwezangoma kubakhona amathwasa okuthi uma ephothula ebuthwaseni, kudingeke inkomo yokuphothula. Kuthi ngasohlangothini lokwelapha kulowo owelashiwe akhokhe inkomo yokwelashwa kwakhe. Kuya ngamandla omuntu ukuthi ukhokha kanjani kepha ekugcineni kumele inkomo ikhishwe ukuze nangokuzayo akuthole ukwelashwa.

3.3.3.4 Inkulumobuthule

Okutholakala kuyinkulumobuthule ngenkomo esiZulwini kuningi. Ngokwezindawo kwelikaMthaniya kuchazwa ngokwehlukana nangesimo sokwenzeka kwakho. Uma ukwelasezansi nelakwaZulu endaweni yaseMampondweni ukuchinsa kwenkunzi bakuchaza ngeyabo indlela. Kusuke kubika umhlola othile kubo. Kuthi uma ulibangisa kwelaseNyakatho nezwe likaMthaniya, kuchazwe ngeyakhona indlela. Konke lokhu kuzama ukuveza okungaba inkulumobuthule kuye ngokuthi okwenzakalayo kungachazeka kanjani.

Nakhu okungavezwa okungaba inkulumobuthule engenziwa inkomo, kungaba eyeduna noma eyensikazi, okumqoka ukuthi isenzo sayo sibika okuthile. Ukungena kwenkomo esibayeni, ibhonge, iqhwishe kade isuka edlelweni zidla, kungonakele lutho, kungachaza ukuthi kukhona kulowo muzi ozoshona. Ngokuqaphela kwabadala nempela lokho kuyenzeka. Isikhathi esiningi kusuke kuzohamba umnumzane.

Akugcini lapho okuyinkulumobuthule ngenkomo ngoba ngokufa komnumzane womuzi, izinkomo azivumi ukuphuma esibayeni yena engakabekwa endlini yakhe yokugcina. Ziyazilatha zisuke lapho zibhonge esibayeni ukukhombisa ukuthi inhloko yomuzi isihambile, ziyothi zisuka bese ziyahamba ziye edlelweni. Uma eke wakhishwa, wabekwa zingavalelwe izinkomo nempahla yakhe esibayeni, ihlakazeka yonke iphele nya kuze kuhlakazeke nomndeni.

Okunye okutholakalayo njengenkulumo buthule ukuthi inkomo uma esweni layo kuvuza igazi esikhundleni sonyembezi, kubika isifo kulowo mndeni. Kumele basisukumele, babheke ukuthi bangasivikela kanjani. Isuke ibika inkomo ngegazi elehla emehlweni nempela isifo sokulila sivele, inkomba kade isivelile ngenkomo. Sisukunyelwa ngokuthi kuyozwiwa ohlanyeni qede inyanga iwuphebeze lowo mhlolo ngamakhathakhatha.

Kuyavela ukubhonga kwezinkomo lapho zisola ukuthi enye yazo ibulewe, yingakho kwaze kwavela nesisho esithi:

Ukubhongela emswaneni.

Lokhu kwenza kwezinkomo nokwaphawulwa ngabantu kuyinkomba yokwazisa ukuthi enye yazo isihambile kulo mhlaba, ziyabona noma zingenakwenza lutho. Inkulumobuthule le efundwe kuzo izilwane neyenzeka kubantu ngoba nabo uma sekukhona oshonile, bayahlangana bazokhala kulowo mndeni ngalowo oshonile. Nabo kusuke kungekho abangakwenza ngoba usuke esebizwe uMenzi wezinto zonke. Okwabo kusuke sekuwukukhala ngenhloso yokuthi babhodle, bazidelise.

Kuyavama ukuthi inkunzi yenkomo ikhonye uma ibona enye kepha uma kungekho eyibonayo isukeleke ikhonye, ngokuvama inkomba, ithi kusuke kuzoba nempi. Le mpi kungaba eyezigodi ezalanayo noma imindeni engafunani. Akungaze kudlule nsuku ngaki bese lusuka udungunyane kanti inkunzi ikubikile lokho okungazeki ukuthi ikuzwe nini, bese ibambana ngezihluthu. AMakhosi neziNduna kusuke kufanele basukumele phezulu, baphebeze izulu lingakahlomi ngoba uma selize lahloma laduma, kungumshophi esishozini.

Kuyethusa kulabo abazohlaba uma kuthi inkomo ezohlatshwa ivele inyamalale ingatholakali. Ukunyamalala kwayo kuba inkomba yomshophi othile kulowo mndeni, okumele usukume uhlole kulabo abangomangothobane. Inkulumobuthule le elethwa ngabaphansi kulowo mndeni okumele ilungiswe. Kwakhona ukuthi ayilali isikhonjiwe kuyinkomba yakho ukubaleka kwayo

kunokufeza umcimbi. Ekungafezekeni komcimbi ngokunyamalala kwayo inkinga iba khona. Uma ibilandwe kwenye indawo, yabaleka yaduka namahlathi, kumele kutholakale enye esizohambisana nenkulumo ethize yokuxolisa kwabadala.

Kubuye kutholakale inkulumo buthule elethwa inkomazi ezala amaphahla. Akujwayelekile ukuba inkomo izale amaphahla. Kulowo obe nenhlanhla yokuzalelwa amaphahla, kusuke kuyinkulumo yezidalwa zakubo zokumupha inhlanhla. Okumele akwenze yena ukubonga ngokuhlaba imbuzi, awakhunge.

3.3.4 Imbongolo

Imbongolo isilwane esifuywa ngabantu ngezinhloso eziningi. Imbongolo inkulu ngangethole lenkomo eyiguqa. Kukhona embala uhunqu, empofu, emhlophe nemnyama. Zonke zinophawu oluyisiphambano olumnyama emagxalabeni kwehle ngemikhono yangaphambili. Umbala wembongolo uthatha isimo sendawo senhlabathi ehlala kuyo ikakhulukazi kuye nanokuthi yona izibhuquza kangakanani kuwo. Inamadlebe amakhulu. Ngokwesimo sempilo yabantu besiZulu ayidliwa imbongolo. Bayibona iyisilwane esinephunga elibi kuze kufike nasenyameni yayo. Yaba isilwane esathwala uJesu ngokwenkolo.

Okwenza abantu bayifuye ukuthi inamandla okusebenza. Abantu bayisebenzisa ukwenza imisebenzi eminingi njengokulima, ukuthwala izimpahla nokunye.

3.3.4.1 Imfihlo Yembongolo Nemikhuba Yayo

Akuqondakali ukuthi yini edala imbongolo ilale imile ngoba kumele ilale njengazo zonke izilwane. Kuyimfihlo yayo yodwa ukwazi ukuthi ubuthongo bufika kanjani isize yaxegisa owodwa umlenze kanti ilele. Kungumkhuba wayo ukulala emini bebade, ongayicathamela imthuke eseseduze ngoba isuke ibhudla ubuthongo, kuthi ebusuku itholakale iwakhiphe wonke amehlo ibuka.

Kungumkhuba wembongolo ukugudla izindlu ebusuku emakhaya, zidamane zishaya phansi, kwethuke abantu endlini becabange ukuthi kukhona umuntu ongaphandle. Kungumkhuba wabantu ukungazenzeli kwasibaya lapho zingaqoqelesa khona ngoba bazi ukuthi akuzilwane ezingantshontsheka kalula. Lobo buvanzi bazo kudala impilo yazo ingaqondakali. Akuqondakali ukuthi zavela kuphi izimbongolo kwelikaMthaniya kepha seziningi.

3.3.4.2 Umlozi Wembongolo

Imbongolo ikhala ithi:

Ngiyasebenza!
Angiholi napeni! Peni! Peni!

Amabhande Nsi! Nsi! Nsi!
Izinduku Bho! Bho! Bho!
O-o-o-o-o-o-o-o-o-o-o!

3.3.4.3 Okuthuthukisa Ulimi Ngembongolo

Kuyavela olimini okungaba isenzo sembongolo ngamadlebe ayo. Isisho esithi:

Akuvelwa kanyekanye kungamadlebe
embongolo.

Lesi saga sishiwo ilowo ozibona esele kokuthile okwenzekayo naye abone ukuthi naye elakhe ithuba liyovela ngelinye ilanga. Ukuvela kwaso isaga ngayo imbongolo kungenxa yokuthi yona ithi uma izoqhamuka kungaba isegqumeni noma eceleni kwendlu, kuqale kuvele amadlebe ayo kuqala, yona ingakaveli umzimba wayo wonke.

3.3.4.4 Inkulumobuthule

Ukukhala kwembongolo okuphawulwe ngenhla njengomlozi wayo kusuke kuphawula ukuthakasela ihlobo. Kuyenzeka ibike nenhlupheko eyenzeka kuyo ngenkathi ngabe ikhululekile.

Okunye ukukhala kwembongolo yilokho ekwenza ngenkathi idla amabhece. Yona isuke ingazi ukuthi iyazimangalela kumnikazi wawo, sekumele azobheka ukuthi kawadliwa yini, ayixoshe ensimini. Izimbongolo ziyawenza lo mkhuba oyinkulumo kepha zingazi ukuthi zizixosha endaweni yokudla ezikuthandayo.

Kwenye inkathi ukukhala kwembongolo osukwini kusuke kusho isikhathi esithile. Kulowo owaziyo uvele asho ukuthi sekuyisikhathi esithile osukwini. Ngaleyo ndlela imbongolo iletha inkulumobuthule, eyisikhathi.

Isikhathi sokuvuna lapho amathanga namabhece asuke esalile kuzwakale ngazo zikhala. Kusuke kuyiso futhi lesi sikhathi lapho zikhwelana khona kuzwakale ububhaklabhakla zikhahlelana zikhombisa ukusutha kade zidla wona kanye la mabhece. Aficakala eshewuliwe kanjalo onkabi sebewadle badela kuthi nangelanga elilandelayo bawahlalele ayoze anciphe. Ngokuncipha kwawo izimbongolo zitholakala sezigudla izindlu seziyekile ukuhlala emasimini. Ngaleyo nkathi onkabi bezwakala beshaya phansi ngamasondo eceleni kwezindlu ongaphakathi ethuke. Lokhu izimbongolo ziyakwenza ikakhulukazi ebusuku noma lishisa ilanga.

3.3.5 Imvu

Imvu isilwane ebukhulu bayo bulingana nembuzi. Isilwane esifuywa ngabantu ngenhloso yokuthola inyama kuso. AmaZulu awancikile kuso kangako uma kuqondene namasiko athize. AmaZulu akholelwa embuzini ekwenzeni okuyimicimbi, hhayi imvu. Imvu inoboya obuyimvukumvuku, obuhlala ngokugundwa ngezikhathi ezithile zonyaka. Uboya bayo busetshenziselwa ukwakha okokugqoka. Kungaba izigqoka, amajezi nokunye okufudumalisayo. Imvu inezimpondo ezingefani nezimbuzi, kuyenzeka zisongane zingaqondi zime zithi mpo. AmaJuda ngokwesiko lawo ayazisebenzisa ekukhulisweni kwezingane zawo.

Ayalubhoboza aluphale lube bushelelezi. Imbobo kumele ikwazi ukwenza umsindo ovuthelwayo. Lo msindo ophuma ophondweni uyasetshenziswa

ngezikhathi ezithile lapho uphondo lushaywa kukhuliswa amantombazane. Lokhu bakwenza njengosiko lwenkolo yabo. Ngalelo langa ukudla nezipho kusuke kuyinala kwamukelwa ngisho nezihambi imbala. Uphondo lwemvu intombazane iyalugcina njengophawu lokukhuliswa kwayo.

3.3.5.1 Imfihlo Yemvu Nemikhuba Yayo

Imvu njengesilwane esiphila kuzo zonke izindawo ngokwendlaleka komhlaba siyatholakala nakuleli lakwaMthaniya. Imvu iyisilwane esithanda ukuphila njengomndeni. Okuyimfihlo yemvu ukuthi akwazeki ukuthi yini edala ukuthi uma lishisa likhipha umkhovu etsheni, yona nozakwabo zibuthane, zime kulo ilanga zibe zihlangene ngamakhanda. Okwenzeka kuzo lishisa linjalo akwazeki ngoba zima kuze kube kuthi hho.

Kungumkhuba wemvu ongahlakaniphile ukuhamba ngokulandelana yize noma eyokuqala ibonakala ifa lapho kuyiwa khona nelandelayo nayo ingena kukho ukufa. Lo mkhuba wemvu wokungakhali yize kufiwa lapho kungene khona enye, kuholela ekutheni umhlambi wonke ungaphela ngephutha leyodwa.

3.3.5.2 Umlozi Wemvu

Imvu ikhala ithi:

Ble...hh!
Ble...hh!

3.3.5.3 Okuthuthukisa Ulimi Ngemvu

Ukuthula kwemvu nokwakheka kwemilenze yayo kwaholela ekuqambekeni kwezaga nezisho olimini. Nazi ezilandelayo eziyinkomba yokuthile okwatholakala ngobukhona bemvu njengesilwane:

3.3.5.3.1 Izaga

Imvu ibulala indlovu - Kusuke kubatshazwa isenzo esingajwayelekile esingakholeki. Kuyenzeka imvu njengesilwane okubukeka singakhombisi ntukuthelo kanti sidla nesingasithandi sibonakale sisukeleka sisishaye ngezimpondo zaso eziqinile sife. Imvu inawo umkhuba ongaqondakali wokushaya ngezimpondo kungalindelekile, kwankomo, kwanja noma ihhashi uma zidla nje edlelweni. Lokhu kwenza okunje kuyakholakala ukuthi kwabonakala nakuyo indlovu izilwane zisadla ndawonye, kwethusa abaningi ukuthi kanti nendlovu inkulu kangaka ingabulawa imvu.

Ukuhlehla kwenqama akusho ukubaleka - Kusho umuntu othatha amandla kulokho akwenzayo. Ekulweni kwenqama nenye kuyindlela yayo ukuhlehla ibangana yenzela ukuqoqa amandla nomfutho wokushaya leyo elwa nayo iwe phansi. Ihlehla sengathi iyabaleka kanti iqoqa amandla, iyothi isuka ibe ibuyela kule elwa nayo ngejubane, kuzwakale ukungqikilana kwazo. Ziyokwenza lokhu kuze kubonakale ukuthi iyiphi ekhathalayo bese iyabaleka. Azivamisile izinqama ukujahana uma sekukhona eyehluliwe, kuba okwesikhashana bese ziyaqhubeka zidle utshani.

3.3.5.3.2 Izisho

Akumcondo ungathi imvu imi edwaleni.

Nahlangana ngamakhanda okwezimvu zishiswa yilanga.

3.3.5.3.3 Umkhakha Wezibongo

Kuvamisile ukuthola izimbongi ngokubona othile ethule afaniswe nesilwane esithile. Ngokunjalo nemvu iyangena ezibongweni ngokwesimo solimi kanje:

Izinsizwa ziyayibongela enye zithi:

Unqama ziyangqikilana,
Zingqikilana emsamo kwethu,
KwaQothu.
Achitheka amagula!

Ezibongweni ezingenhla kwabe kuchaza ukuthi konakala endlini kwaze kwakhuza abadala ngoba kwase kuthinteka nomsamo womuzi okuyindawo ngokwenkolelo yabantu okungamele kudlalelwe kuyo. Inqama okukhulunywa ngayo iyinduna ngobulili esilwaneni imvu. Ukungqikilana kusho ukushayana kwazo ngezimpondo.

Ulimi ngokwesenzo semvu lwathola ukuthuthuka ngoba amagama olimini athola ukwanda. Ngokunjalo umsila wayo ononile ngamafutha izinyanga ziyawusebenzisa ukwenza imithi ethile yokwelapha.

Izinyanga ziyakwazi ukuwuthaka neminye imithi zenze iziko lezinkomo ukuba zingondi, zihlale zikhuluphele noma ngabe kunesomiso esivelayo. Kwenye inkathi izinyanga ziyawusebenzisa umsila wemvu ekubetheleni umuzi ngokuthaka neminye imithi ukuze izulu lingangeni. Kanti kolunye uhlangothi kulabo abafuna ingcebo basebenzisa owemvu emnyama nemithi ethile kuhambisane nokubizwa ngokuthi baphehla amanzi amnyama. Kutholakala ukuthi imvu emnyama akulula ukuba itholakale yingakho kuba nobunzima nakuzo izinyanga ukuthaka ngayo. Kuthi ekulapheni isetshenziswe ekususeni lawo mathunzi amabi ikakhulukazi amafutha ayo.

3.3.5.4 Inkulumobuthule

Okuyiyonankulumobuthule elethwa yimvu ileyo eqondene nokuthi uma ihlatshwa akumele ikhale. Uma kuthe ihlatshwa yakhala njengembuzi, kusuke kukhona kulowo muzi oyihlabayo okumele kulungiswe. Kwayona ayisamele idliwe kulowo muzi ngoba ingumkhokha omubi. Sekumele basukume babone ukuthi mkhokha muni lo ongavela ngokuzwa komangothobane bese uphetshezwa. Ukuxolisa ngembuzi nakho kuyenziwa ukuze isimo esinjengalesi singaphinde senzeke.

Isiphetho semvu ethe ihlatshwa yakhala yikho ukuba igqitshwe noma ishiswe kungabibikho ngisho noyedwa oyidlayo yize ibonakala ukunona kwayo. Ngokwenkolelo yamaZulu ukuthula kwemvu kuhambisana nokuthi ayizwakali kulabo abedlulile kulo mhlaba weshongololo. Bakholwa ukuthi isilwane

esithulayo singakhali yize ubuhlungu bokufa bukhona, sisho isimo esithule. Kubona kumele inkulumo yabo izwakale ngalokho okuzokhala kumemezele ukwenza abakwenzayo. Ukuthula kwemvu bakubuka njengokungenankulumo.

Kulolu cwaningo akuqondiwe ukuqhathanisa okwenziwa ezinye izizwe ngokubulawa kwemvu kepha ukuveza indlela amaZulu abuka ngayo okuthile ngesilwane esifuywayo.

Isimo semvu sinakho ukuveza okwenza abantu bafanise omunye njengonethuku uma enza isenzo esingaphusile. Ithuku leli isibungu esitholakala ebuchosheni bemvu lapho isifile. Kukholakala ukuthi nangenkathi iphila lisuke liphila nalo. Akwethusi nokho ukuthi litholakala kuyo liphila yize isifile. Lihlotshaniswa nomuntu owenza okungaphusile ngoba kwazona izimvu ukuthi uma selishisa zibonakale zimi kulo ilanga zigobodisile esikhundleni sokuma ethunzini.

Kumuntu kukholakala ukuthi yilo elisuke selinyakaza kuye aze enze okungafanele njengoba nezimvu zenza okungacatshangiwe kahle njengokuma elangeni. Ezimvwini kukholakala ukuthi hleze liyanyakaza, zibonakale zigijima kungazeki ukuthi zibaleka nje zilibangisephi. Nakumuntu kuye kubonakale sekuthiwa sekusuke ithuku lakhe njengoba nakuzo izimvu kwenzeka. Lelo thuku lomuntu livela lapho ekhombisa ukuhlanya noma ukukhuluma okungaphusile kahle. Umuntu akanalo ithuku, ukwenza kwakhe okumenza kuthiwe unethuku.

3.4 Izilwane Ezihuquzelayo

3.4.1 Umnenke

Umnenke isilokazane esihuquzelayo, esinokuthwala igobolondo. Ziningi izinhlobo zomnenke. Kukhona ezitholakala olwandle, kube nalezo ezitholakala ezweni. Kulo msebenzi kuzothintwa lowo ophila ezweni. Kulowo wasezweni kutholakala lapho uhambe khona kusala umusho omhlophe, okuyindlela ohamba ngayo.

Unezimpondo ezimbili ezihlala ziyaluza phezulu ekhanda, yiwo ozisebenzisa ukuzwa okungaba ingozi kuwo. Uma uzwa ubungozi uyafinyela, ungene egobolondweni ngesivinini sawo. Ekungeneni kwawo egobolondweni ukhipha okulujengezi olumhlophe olunephunga elibi. Ngaleyo ndlela usuke uzama ukuzivikela.

3.4.1.1 Imfihlo Yomnenke Nemikhuba Yawo

Okuyiyona mfihlo yomnenke yikho ukuhamba kancane uze ufike lapho ungathola khona ukudla kwawo. Umnenke udla okusamaqabunga nokuwe ezihlahleni. Awulali umnenke, uhamba impilo yawo yonke uze ufe okungokunye kwezimfihlo zawo.

3.4.1.2 Umlozi Womnenke

Umnenke awunawo umlozi ozwakalayo ngaphandle komsindo ozwakalayo wokuphuma komoya ngenkathi uzivalela egobolondweni.

3.4.1.3 Okuthuthukisa Ulimi Ngomnenke

Umnenke wathuthukisa ulimi ngokuba kwakheke inkulumo ethi:

Kusempondo zamnenke - Kusho ukuqala kokusa.

Ubukhona bomnenke negobolondo lawo kwaholela kulabo abazi ngamakhambi ekulisebenziseni ekulapheni isifo samehlo. Nje isilokazane esinganakekile kuba lukhuni ukwazi ubumqoka baso kulabo abangazi ngaso. Kwawona amanzi aphuma kuso anosizo ekwelashweni kwesifo sesifuba somoya.

Kulokhu okuphawulwe ngenhla kokulashwa kwamehlo namanzi omnenke kutholakala ukuthi kowaziyo unakho ukusizakala ekulashweni kwamehlo, igobolondo liyagaywa libe impuphu lithakwe neminye imithi. Akufuneki kusale ngisho oluncane uphephesana ngenkathi ligaywa ngoba luba ingozi

uma lungene esweni lolashwayo. Ungwengwezi oluhlala lubonakala lunesiyingana emehlweni luyaphela umuntu abone.

Ngasohlangothini lwamanzi aphuma emnenkeni kutholakala kunosizo ekwelashweni kwesifo sesifuba somoya. Umnenke uyabulawa ngokugwazwa kunyimfike la manzi kuwo okungamele avunyelwe ukuba aze aphume negazi lawo. Ayonele angaphuma amanzi athathwe axutshwe nemithi ethile ahlanganiswe nobisi lwenkomo olushisayo aphuziswe lowo ogulayo asinde. Lokhu kungenziwa izinsukwana kungajahwa.

3.4.1.4 Inkulumobuthule

Umnenke njegesilokazane esingazi ukuthi sihamba siyaphi, sibonakala siyisinengiso kubantu ngokubhala kwaso lapho sihambe khona. Ekubhaleni kwaso kungaba isegcekeni, ewindini, esivalweni noma phambi komnyango kulowo okubonile ukuthatha njengesichitho kuye.

Umnenke awuthatheki njengesilokazane esithandekayo kubantu ngakho-ke ozithola edwetshelwe yiwo phambi kwendlu noma ewindini lendlu yakhe ubona kunesichitho esithile esiqondene naye. Ubufakazi balokhu abubambeki yize kukholakala ukuthi umnenke uyakwenza lokho.

Ukubonakala kwemidwebo yomnenke ngaleyo ndlela kwenza onolwazi azibone onakalelwa izinto bese ekulumbanisa nesenzo somnenke. Inkulumobuthule le elethwa ngomdwebo womnenke.

3.4.2 Ulwembu

Ulwembu yisilokazane esicabuzelayo. Yingakho kwesinye isikhathi lubizwa ngokuthi isicabucabu. Ukucabuzela ukuhamba ngokugaqazela. Ulwembu lunemilenze ephakathi kweyisithupha kuya kweyisishiyagalombili, kuye ngokuthi luyinhloboni. Izinhlobo zezilwembu ziningi. Zonke zakheke zaba noboya obuthile emzimbeni nasemikhonweni yazo. Zidla konke lokho ezinganamandla okukubula, zikuzongolozele ngezintambo zakho. Izilwembu

zivamise ukuzingela ngokuhlwa, lapho kwasitha singenamandla okubaleka ngobumnyama.

3.4.2.1 Imfihlo Yolwembu Nemikhuba Yalo

Kungumkhuba wolwembu ukwakha indlu yalo ngezintambo bese luhoba ekhosombeni. Lokho okungukudla kuzithola kubhajwa kuzo izintambo bese lona lugadla ngokuluma sekuzungeziwe ngezintambo. Ubuthi bamazinyo buyasibulala isilokazane esinye, ngaleyo ndlela ulwembu luthole isidlo.

Okuyimfihlo yolwembu ukuthi akwazeki ukuthi yini edala ukuba kuthi ngesikhathi sokuzalisana olwendoda lubulawe ludliwe ilolu lwesifazane. Imfihlo yokwenza njalo ayazeki ngoba ekukhuleni kwamachwane, azithola esedla lokho okwakuzinsalela zolunye ulwembu, zingazi noma zidla uyise. Yimfihlo le engaqondakali ukuthi ingachazeka kanjani ngoba amachwane olwembu akhula nakho lokhu nawo akwenze.

3.4.2.2 Umlozi wolwembu

Ulwembu kalunawo umlozi.

3.4.2.3 Okuthuthukisa Ulimi Ngolwembu

Ulwembu isilokazane esitholakala kuyo yonke indawo otshanini, ezihlahleni, ezindlini nanoma ikuphi lapho sithuke sakwazi ukukhosela khona. Ngobukhona balo buduze nabantu kutholakala sekwakheka izisho nezaga ezithuthukisa ulimi kanje;

- **ISAGA** - Umebula ulwebu - Kusho ukuphaphamisa umuntu ongumngquphane .
Sikhanda silele ubulembu .
Sibamba silele ubulembu - Kusho ukuqaphelisa ingozi.

- **ISISHO** - Ngiyokwehla odongweni okwesicabucabu, hhayi okwembungulu - Kusho umuntu onengwa isenzo sabanye ngoba bembona engelutho kanti kukhona angakwenza kubo.
Ukucupha ngezintambo zolwembu - Kusho ukucupha umuntu ngento angeyinake.

Kulesi sisho sokuqala kusuke kudalulwa okungaba isenzo sokuthi luthi uma luwa ulwembu, lungezwakali kanti imbungulu yona iwa kube nomsindo. Kungachaza okungaba ukuqaphela umehluko ngobuncane balezi zilokazane, kokuthi yize zincane, ukwenza kwazo akufani.

3.4.2.4 Inkulumobuthule

Ulwembu njengesilokazane esithanda ukwakhela phezulu ezindlini, sinakho ukusebenzisa izintambo zaso sehle endlini siye sithi cababa phansi. Ekwehleni kwaso phambi komuntu onganakile, uzizwa enevuso lokuthi hleze abone isihlobo sakhe akade asigcina. Inkulumobuthule le elethwa ulwembu oluvele lwehla phambi komuntu.

Ngokunjalo nomule odalwa ulwembu ezindlini zotshani unakho ukuwa wehlele okungaba umakoti, hleze uyagaya, athuke esebona ngesoka lifika lingabikanga. Ukwehla kwawo kungambikela nhlanhla thizeni. Kuyafana nakho ukwehla kolwembu nakuye. Luyibika lokuthile ulwembu, ngamafuphi luletha inkulamo edinga ukufundwa yilowo olwelamele.

3.4.3 Imihlwa / Amatsheketshe

Amatsheketshe nemihlwa ayizinambuzane eziphila enhlabathini njengemindeneni. Kuzona zombili kunezisebenzi ezingamasotsha okuvikela, ukuphakela amachwane nokuhlanza indawo. Kuzo zombili kunonomthebe ohlala egadiwe ngoba nguye ozalela amaqanda ukuze kwande umndeneni. Lo nomthebe uhlala ngokuvikelwa ephakelwa futhi akaphumeli ngaphandle kwesidleke ngoba akudingayo ukuthola konke.

3.4.3.1 Imfihlo Yemihlwa / Amatsheketshe Nemikhuba Yazo

Imfihlo yalezi zinambuzane ukuthi zithi zingenambusi kepha zikwazi ukusebenza ndawonye ziqongelele ukudla kwazo. Lokhu zikwenza njalo ngesikhathi sasehlobo. INcwadi eNgcwele eZageni, (6vs 6-8) iyakufakazisa lapho ithi:

Yana entuthwaneni, vila ndini,
Ubone izindlela zayo, uhlakaniphe,
Yona ethi ingenameluleli,
Nambonisi, nambusi,
Ilungisa nokho ehlobo isinkwa sayo,
Ibuthe ngesikhathi sokuvuna ukudla kwayo.

Ukuhlanganisa okwenziwa amatsheketshe nemihlwa nalokho okwenziwa ngabantu ukuthi ekwazini kwabantu nasekuhlakanipheni kwabo kumele bafunde okuthile nakuzo izilwanyana ezibukeka zidelelekile. Okwenziwa njengesibonelo ngazo kuba isifundo kulabo abahlakaniphile nabangadingi amazwi amaningi ukubona isenzo esihle. Kuzona zithi zingenakuzuza lutho ikakhulukazi kunomthebe wazo ziphikelele ukumondla zibe zigcina okuwusikompilo lwazo. Akazenzeli lutho ngaphandle kokuzalela amaqanda. Lo mbono owenziwa izilwane ezincane ezinganakekile uba isifundo kulabo abaqaphelayo. Kulo msebenzi akubhaliwe ngentuthwane kepha okwenziwa yizo kuyahambisana nalokho okwenziwa yimihlwa namatsheketshe ngoba kungumndeni owodwa. Okwenza kuhlukane ukwakheka kwakho. Imihlwa mihlophe, ihlala esidulini esakhiwa ngenhlabathi, kuthi amatsheketshe akhe imigodi njengazo izintuthwane. Izintuthwane zehlukene nangemibala. Kukhona ezimhlophe, ezibomvu nezimnyama.

Insebenzo yazo zehla zenyuka ziyenza ngokukhulu ukunakekela ngenhloso yokwazisa isikhathi njengoba umbhalo ucacisa. Le mfihlo yalezi zilokazana isemithanjeni yazo ngoba akuveli noyedwa ongayinqamula kuzo nakubantu. Kuyimvelo yazo ukusebenza nokukhuthala okuyisifundo kunoma ubani ongazibuka zithuthelela ukudla kwazo.

3.4.3.2 Okuthuthukisa Ulimi Ngemihlwa / Amatsheketshe

Kutholakala inkulumo ethi ngomuhlwa uma umuntu engenalo iqiniso lalokho akushoyo:

Lolu daba ngiluzwe ngezimbobo zomuhlwa.

Kusuke kuhletshwa uma kunodaba oluzwakale ngalolu hlobo. Kanti uma kubonakala oziqhayisayo nohambela phezulu, kutholakala inkulumo ethi:

Waze wabhensisa izinge okwetsheketshe nje yini?

Kulowo owenze njalo kubonakala enokuzigqaja noma kungafanele. Lokhu kwenza okunje kutholakala kulo itsheketshe uma liphakamise izinge zalo ngenxa yokushiswa ilanga. Kwenye inkathi kusuke kutheleke amanzi lapho lihamba khona bese liyaziphakamisa izinge zalo. Yiso kanye leso senzo esaholela ekwakhekeni kwesifenqo esingenhla.

Kanti kutholakala nesaga esexwayisa umuntu ngengozi engahle imehlele esithi:

Amanqe akakuboni, intuthane isikubonile.
Kusho ukuthi labo abezehlisile bayavama
ukubona izinto kunabaziphakamisile.

Khona kunjalo kubonakala kungeyona intuthwane kuphela eyenza kanjalo, kwayona imihlwa iyakwenza okwenziwa ngamatsheketshe ngoba konke kungaphansi komndeneni owodwa ngokwempilo yakho.

3.4.3.3 Inkulumobuthule

Uhlobo lwezinambuzane ezifana namatsheketshe nemihlwa zinakho ukwenza okungajwayelekile ngesikhathi sokushisa kwelanga. Zibuye zikhombise ukusebenzisana ngendlela engajwayelekile uma kuzobakhona imvula enkulu. Ezikwenzayo okuyinkulumobuthule ukuphuma emigodini yazo zihambe zibe

lujenga lomugqa omude, kungabibikho neyodwa phakathi kwazo engalandeli enye. Ukwenza kwazo kanjalo kusuke kukhomba ukuthi lizona imvula enkulu. Kulowo owelamele ukwenza kwalezi zilokazana useyazi ukuthi noma ikanjani izulu lizoshintsha line kuleyo ntambama. Lezi zilokazana ziyinkomba yokubika imvula. Inkulumobuthule le elethwa imihlwa, amatsheketshe nezintuthwane uma zenze kanjalo. Akukhona ukuthi zisuke zifuna ukudla kepha okuthile kuzo okwenza zilandelane uma ilanga lishisa. Zilandelana zize zibuyele futhi emgodini kungekho kudla ezikuphethe. Kwasemigodini yazo ingaphandle lisuke selinendunduma yamatshana amancane akhombisa ukuthi akhishwe kuwo umgodi. Oneso eliqaphelayo, ekwazi lokhu, uyaphawula ngakho nempela line imvula.

3.4.4 Imbulu

UNyembezi noNxumalo, (1966:271) bathi:

Imbulu isilwane esifana noxamu; umuntu
onesimo esingaqondakali; umuntu othanda
lokhu athande lokhu; insila ezinyaweni.

Ababhali bachaze ngesilwane nangomuntu. Ocwaningweni esilwenzayo sizogxila esilwaneni ngoba yisona okucatshangwa ukuthi kuthathelwe kuso okuchazwa ngaso.

3.4.4.1 Imfihlo Yembulu Nemikhuba Yayo

Imbulu iyisilwane esingumahamba ngayedwana. Sivamise ukutholakala emaqeleni ikakhulukazi endaweni lapho nezinkomo zivamise ukudla khona. Siyathanda ukudla izinambuzane ezidla ubulongwe bezinkomo. Kwabona ubulongwe ikakhulukazi obemivemve siyabudla. Yiwona umkhuba wayo imbulu lowo.

Okuyimfihlo yembulu yikho ukuthanda ukucasha lapho abantu beza, kodwa uma beyelamele ingazelele, izishaya sengathi ifile kanti iphila saka. Nayo isuke izama indlela yokuziphephisa kubantu. Oyithintayo ivele ithambe,

uyonele aqhele qingqo, ibaleke ishone emgodini. Imvamisa isebenzisa isiduli somuhlwa. Kwamaqanda ayo angafika emashumini amahlanu azalelwa kuso isiduli, aze achanyuselwe.

Kungumkhuba wazo izilwane zalolu hlobo, oxamu, izimbulu kanye nezibankwa ukuthi amachwane azo angazondli. Kumele athi ezalwa nawo azibonele. Emaqandeni angaba amashumi amahlanu, akubhekwa noma achamusela wonke yini. Kuzalelwa kushiye kanjalo. Imvelo efukamela amaqanda ngokushisa kwelanga. Amaqanda angagadwa okwesikhashana uma esanda kuzalwa bese kuyahanjwa anganakwa.

3.4.4.2 Umlozi Wembulu

Awukho umlozi owenziwa imbulu. Kwawona lo okuthiwa iyawenza uma ibulawa ngabafana kusuke kungemlozi kepha ukukhafula ubuhlungu bokubulawa.

3.3.4.3 Okuthuthukisa Ulimi Ngembulu

Ukwenza kwembulu kokuzifisa uma isibona ukuthi indlela yokubaleka esitheni sayo ayisekho yikhona okwaholela abantu ekutheni bakhe izimo zokukhuluma kanje:

- Ngithe ngiyakhuluma naye wambuluzo nje – Akanaqiniso.
- Lo mfana ugcwele imbulu ezinyaweni – Insila.
- Omakoti bakwaMshazi bayambuluzo nje – Abaqondakali.

Kubuye kwakheke ngisho isisho esithuthukisa ulimi ngembulu esithi:

Ukuba yimbulu - Umuntu oliphixiphixi onesimo
esingaqedakali.
(Nyembezi noNxumalo, 1966:205).

Ukuthathisela kwabantu ngesenzo sembulu sokungazeki noma uxamu noma injiki yikhona okwaholela ekwethiweni kwayo ukumbuluzo. Uxamu

usondelana namanzi namaxhaphozi, kuthi injiki ithande amaqele anamatshe kanti imbulu ithanda izikhotha nemigodi engacacile kahle ngokwamehlo abantu.

3.4.4.4 Inkulumobuthule

Kuvamisile ukuthi umuntu uma ehamba bese kunqamula isilwane esithile endleleni. Kuyenzeka kube uchakide, inyoka, impunzi noma imbulu. Kulowo oweqelwe imbulu kuthathwa ngokuthi unebhadi. Kumele uma eyokweshela intombi, angabe esaya kuyo, aphindele emuva ngoba ngeke isamqoma. Kubukeka sankoloze lokhu kepha kunayo unkulumo buthule. Kuyahambisana nalokho okuvela esishweni esithi:

Wanqanyulelwa impunzi.

Kulowo okwehlele yena ezihambela enganakile kubika ishobolo okumele aqaphele uma ephoqile ukuqhubeka nendlela leyo. Kuthathwa sengathi isilwane esiyimbulu asinayo inhlanhla uma umuntu ehlangabezane naso. Kanti ngokwempunzi kuthathwa ngokuthi ikubuke ngomnyama wayo osemehlweni. Kuthi imbulu ikushiye nephunga layo elibi eliyishwa noma isisila.

3.4.5 Isiphetho

Kubalulekile ukuba imilozi idalulwe ngalokho okuzanywe ukuba ikukhanyise. Ngasohlangothini lwezilwane ezingahuquzeli, indlovu, ibhubesi, ubhejane, iqqa nenyathi zidaluliwe ukuzama ukugqamisa ubumqoka bazo kuhlangele nemilozi eziyenzayo. Imilozi eziyenzayo izwiwa ngabantu, bafunde okuthile kuyo.

Ekuphetheni maqondana nokuqondene nokuthuthukisa ulimi kuningi okuzanywe ukuvunjululwa okwakha ulimi lukaPhunga noMageba. Izilwane njengomgogodla wempilo yabantu zinakho okuphathelene nazo okwakha ulimi olusetshenziswa ngabantu.

Okuyiyona nkulumobuthule elethwa ilezi zilwane ngobukhulu bazo ivamise ukuhlonishwa ilabo abanolwazi ngazo ngoba isuke isho okuthile kubo. Lokhu kuholela ekutheni nakulabo abangenalwazi ngazo kumele bafunde, bazi ngazo ukuze ubukhona bazo bungashabalali.

Kungaphethwa ngelokuthi umsebenzi usemkhulu ekufundiseni abakhulayo ngezilwane, kungaba ngezinkulu noma ezincane. Nakuzo ezifuywayo kumelelekile ukuba kufundwe okuthile kuzo nangendlela okumele ziphathwe ngayo. Isizathu sokuba zinakekelwe ingoba zona zasuswa esimweni sempilo yazo semvelo yazo.

Ukuzimbandakanya kwazo nabantu kuyindlela yenjwayezo yemfundiso yabantu ehambisana nenhlalakahle phakathi kwabantu nezilwane. Lezo zilwane okuphawulwe ngazo ikati,inja, inkomo, imbongolo kanye nemvu. Kwamilozi yazo ngokwehlukana kwayo iphawuliwe.

Ezilwaneni ezihuquzelayo kudaluliwe lokho okungaba imfihlo nokuthile okungaqondakali ngazo. Okuyivelakancane kuzo uhlobo lomlozi otholakala kwezimbalwa kuzo njengenyosi nje. Iningi lazo alinawo umlozi. Kulezo eziphawuliwe kutholakala umnenke, ulwembu, imihlwa namatsheketshe nembulu. Kuningi okuzanyiwe, okudaluliwe ngenhloso yokufeza okuyinhloso yomsebenzi maqondana nemikhuba, okuthuthukisa ulimi nenkulumobuthule.

ISAPHLUKO SESINE

4.0 UKUHLAZIYWA KOKWAKHEKA KWEMILOZI NEMILOZI EQONDENE NEMIKHANDO YABANTU

4.1 Isingeniso

Kubalulekile ukuba kulesi sahluko kuvele okungahlaziya ukwakheka kwemilozi ukuze isithombe saleyo elandelayo ikwazi ukulandeleka. Kule elandelayo inomehluko ngoba akuyona le esuka emvelweni kepha idalwa ngabantu nalokho abakwakhayo. Kuzobhekwa ukubumbeka kwangaphandle nokubumbeka kwangaphakathi kwaleyo milozi ngokobunkondlo nengxenye elandelayo ihlose ukukhanyisa kafuphi lokho okuzohlaziywa kulesi sahluko.

4.2 Ukubumbeka Kwangaphandle

(a) Izindima

Imilozi kuvamise ukuba ibe nendima eyodwa ehleze iphindwa njengokwenza kwenyoni esuke ilingiselwa kungaba umfana noma ubani ozizwa enogqozi lokwenza umlozi ngendlela awuzwa ngayo. Okungaba umnyombo nesisusa ngokubona kukaMathenjwa, (1999:63) ukuthi waqalwa ngabafana ekwaluseni. Khona kunjalo abesimame nabo banakho ukwazi kulabo ababekhuthela ukuzwa inyoni uphezukomkhono ukuthi sekuyisikhathi sawo ngakho-ke sekumele bathathe amakhuba bayosebenza, bangaze bedlulwe isikhathi sokulima. Kwakungebafana kuphela ababengaqaphela ukwenza imilozi.

Ngakho-ke ukwakheka kwezindima kwabe kuncike ekutheni lowo owushoyo uthanda ukuwusho awunonge ngamaphi amazwi kuye ngokomlozi lowo aseziqambele wona. Inkomba yalokhu ibonakala ngezindlela leyo esiqanjwe ngokwemikhando yabantu engathathelwa ezinyonini. Isibonelo esinganikwa ileso sokuduma kwemoto okungashiwo ngezindlela eziningana kanje:

Jim, jim, jim klwahla
Jim, jim, jim klwahla

Ji.....m!
Ji.....m!

Noma

Gqonyonyo! gqonyonyo!
Gqonyonyo! gqonyonyo!
Zum, zum, zu.....m!
Zum, zum, zu.....m!

Lo **gqonyonyo, gqonyonyo** kwabalalele bakuthatha sengathi umsindo ongaphelele. Lokho kudalwa ukunqamuka kokwemukelana okuphelele kokuduma kwemoto. Ngakolunye uhlangothi banokuqedela abanye kunganambitheki ikakhulukazi kwabesimame. Umlozi uma ngalolu hlobo:

Gqonyonyoko! Gqonyonyoko!

Lo **–nyoko** ozwakala ekugcineni uzwakala unokuthi kunokuqomana okuthile. Oshoyo uzwakala esho ukuqonywa kepha esholo phansi ukunganambitheki kulo mlozi kwenza abanokudelela bekusho ngokungananazi kanti akuhlabahlosi kwabanye.

Ukuzwakala kuka **–zum, zum, zu...m!** kuzwakalisa umsindo owamukelanayo. Indlela u-zu...m wokugcina uhlola indlela imoto esuke isimukela ngayo futhi isikhomba amandla okuthatha amandla ihambe kusuke amaphepha.

Ubugqamfana nobufishane bemilozi ibona obenza yehluke, ikwazi ukuzimela, kukhonjwe ukuthi ukwakheka kwayo kunobunkondlo obuzimele ngokwemisho yayo.

(b) Imigqa

Imigqa etholakala emilozini mifishane. Ingamazwi anembayo, ahambisana nomsindo lowo ohunyushwayo. Amagama emigqeni angaba mathathu noma ngaphansi kwalokho. Uma kukhona elesine, kusuke sekuphindeka elifanayo nelishiwo, kulowo mugqa.

- **ITHENDELE**

Te-te-te!; te-te! te-te! te!
Azibuy' inkomo, azibuy' inkomo
Bahlezi nje, bathe dekle!
Bahlezi nje, bathe dekle!
Ngahlupheka, ngahlupheka, ngahlupheka!

Umlozi wethendele ukhombisa ukubalisa ngokushona kwelanga. Ekubaliseni kwalo kuvela nokuncenga abafana noma labo okumele babuyise izinkomo. Umlozi wethendele wenzeka mantambama. Akwenzeki lo mlozi uzwakale kwesokusa, ungathi usuke uhlalele ukuzwakala ntambama.

Ithendele liqala ngo-**Te-tete!** ongathi usholo ekudleni kanti kulowo olizwayo usuke vele eqhelelene nabo ngoba linele lingambona, lithule lifune ukundiza libaleke. Kuthi kunjalo omile elilalele uyathola ukuqhubeka komlozi walo uveza ukukhathazeka elikubonayo lapho lithi: 'Azibuy' inkomo' lize lizwakele likuveza ukungakhathaleli kwabo ukungabuyi kwezinkomo ngokuphindaphinda ukuhlala kwabo. Lo 'Bahlezi nje bathe dekle' uveza ngokusobala ukuthi akukho ukunyakaza kwabantu yize umkhosi usuhlatshiwe.

Kuthi ekugcineni ithendele ngomlozi walo liveze ukuthi lizohlupheka noma lokhu kungasho kulo ngqo kepha likuqondise kubabheki / abelusi. Kungenzeka kwephuke ukhezo bathole uswazi noma kulambe izingane noma isikhathi singagcinwanga sokusenga. Igama lokuhlupheka lingebe elomndeni wamathendele kepha nowabantu ngoba izinkomo elikhala ngazo ziyimpilo yabantu zondla abantu ngobisi nangeniyama.

(c) Impindwa

Imilozi itholakala inempindwa emagameni akhomba ukugcizelela okuthile. Lokhu kuphinda kugcina kuveze umqondo othile kulowo olalele. Umlozi owenziwa izinsingizi wenza olalele athole ukuphindwa kwegama "hamba." Ngokunjalo nasemlozini owenziwa iqhude kutholakala impindwa egameni "ihuzu." Lokhu kuphawuleka nokukhetheka kwegama "hamba" ne- "huzu" kukhomba indlela eyikhethele yalokho okudluliswayo njengombiko.

- **INSINGIZI**

Eyenkosikazi ikhala ithi:

Ngiyahamba, ngiyahamba!
Ngiya kwabakithi!
Ngiyahamba, ngiyahamba,
Ngiya kwabakithi,
Eyenduna iphendule ithi:
Hamba! Hamba!
Kade usho!

Umlozi wensingizi yensikazi uveza impinda ebonakala iveza ungedwana. Lo ngedwana ongu-‘ngi’ uveza ubumqoka bokuthanda ukunakwa esimweni somndeni okufanele wakhiwe kungabibikho ofuna ukuya kubo. Kugqama nokuthi umusho wonke uthatha isimo sokuphindeka kwegama lonke eliveza ukugcizelela okuthile okudinga impendulo. Impendulo isheshe itholakale kweyenduna lapho iphendula okubukeka sakudinwa. Kwayona iyaphinda ukuze kubonakale ukuthi kade izwile kuhle, obelesele ngokuhamba ahambe. U-‘kade usho!’ uveza umqondo wokuthi sekwanele, yenza njengoba ufisa.

- **IQHUDE**

Libuyil’ ihuzu!
Libuyil’ ihuzu!

Ngokunjalo iqhude uma likhala phambi komnyango liphindaphinda into eyodwa kuze kuzwele kwabasendlini abanye baze bafise ukuthi njengoba lenza le mpindwa kumele lihlathwe uma kufika isivakashi esilibikayo. Kusuke kungaqondiwe huzu kepha kusuke kuqondwe ongafika. Sekungenzeka abe yihuzu ngenxa yokubhunguka uma wayengumbhunguka.

(d) Ukuxhumana

Imilozi inaso isakhiwo esiveza ukuxhuma okuthile. Lokhu kuxhumana kungabizwa ngokuthi ukuxhumana-siqalo. Isibonelo sokuxhumana esigqamayo ileso sikazavolo:

- **UZAVOLO**

Zavolo, zavolo! Ngiyeke,
Zavolo, zavolo! Ngiyeke,
Zavolo, sengel' abantabakho!

Ukuxhumana okutholakala emlozini kuveza ukuphinda amagama afanayo imisho emibili yokuqala. Kutholakala kwakha isithombe sikazavolo emelwe ukwehlukana nokuthile komuntu, lokho kuyizingane. Kumele uzavolo ubheke ezakhe izingane ngokuzisengela. Njengenyoni yabasokoci nekhala ebusuku kumele ithethiswe kube nesankahlu ukuze kube nokuthula ebusuku wonke umuntu anake okwakhe njengoba nawo utshelwa ukuthi awubheke ezawo izingane. Igama zavolo uphindeka kuyo yonke imisho ngenhloso yokugqamisa nokugcizelela okuyinyoninyoni ekumele yenze umqondo oqondene nayo.

Kubonakala ukuxhumana okutholakala emlozini owenziwa uphezukomkhono ungukuxhumana-mpinda.

Lokhu kuxhumana-mpinda kubonakala sengathi budalwa ubude begama. Amanye amagama angadala isigqi silahleke ngoba igama uphezukomkhono lide ngokwanele. Lakheke ngezingcezu ezintathu okuyilezi:

- i) Isandiso sendawo – phezu-
- ii) Isakhi sikandaweni – ko-
- iii) Ibizo – mkhono.

Le ngxubevange yegama yakha umqondo wegama lenyoni eletha inbenzo kubantu. Kwakhona ukwetheka kwayo ngokuvela kwayo yenza umlozi oyinkuthazo kungenza ukuthi yaqambeka ngalokho.

- **UPHEZUKOMKHONO**

Ngithi, Phezukomkhono!
Phezukomkhono!
Wadl' imbewu,

Phezukomkhono!

(e) Impindamqondo

Kubuye kutholakale amagama angathi anokuphikisana kepha enomqondo ohambisanayo nalokho okushiwoyo. Anokuphinda okufanayo ngendlela engefani. Emlozini oshiwo liqhude kuyagqama lokhu lapho kuvela ukuthi ihuzu alifiki nalutho oluphathekayo. Ubuhuzu buhambisana nobuze.

• **IQHUDE**

Libuyil' ihuzu!
Libuyil' ihuzu!
Alibuy' natiki!
Aliphethe natiki!

Impindamqondo elethwa amagama anokuphikisana 'ukubuya' 'ukungabuyi' aveza ukwehlukana kepha esho isenzo esenziwa umuntu oyedwa kube sengathi wenze ngesikhathi eshlukene kanti kusenkathini eyodwa okwenzekile. Uthi ufike angafiki nalutho, kuvele nengxenywe yokuba umuntu vele ongathembisi ngokwemisebenzi emihle olihuzu.

Igama 'utiki' liveza ukuthi ngisho imali ethathwa njengengelutho inokubahleka kwababheke okuthile kofikayo ngethemba lokuthi ubusebenza kumele abuye nokuthile.

Impindamqondo etholakala ngokuphinda umqondo ohambisanayo kepha ubulili bungefani iveza ukuthi ubuntu buhlukumezekile ngasohlangothini lozalo. Kokubili okuqondene nenzalabantu kuphazamisekile okungumama nobaba. Zonke izinhlamvu ezinye eziphindekile ziveza umqondo osobala wesehlakalo esingabekezeleki. Ubulili obubaluliwe bukhomba ukugcizelelwa ngokwehlukana kwabo. Amagama amabili okuqala aphindwa ngenhloso yesehlakalo ukuze kugqame alandelayo aveza izinhlobo zobulili. Lokhu kwehlukana kwenza lo mlozi amagama anokuphikisana akhe isigqi kungabibikho ukubelesela igama elilodwa ngokufanele.

Kumlozi wesitimela kuvela ukwehlukana kweminyaka ngokuxoveka. Kungenzeka njengoba kuqalwe ngendoda yingoba isitimela sithwala amadoda ikakhulukazi aya emsebenzini, kuthi ikhehla liyazihambela izindlela zalo, kungenzeka kulo mlozi umfazi ophawuliwe yingoba ehamba nengane.

U-Pe...! Pe....! Pe...! otholakalayo ungachaza ukushosholoza kwaso sigudla amaqele namawathanga, singena ezimbotsheni zezintaba siqaphelisa abangama endleleni yaso. Kunjalo nje lo Pe... akashiwo nje abe yedwa kepha anokuphindeka ukuze umfutho wombiko uzwakale. Ukuba usho kanye njengomlozi ngabe inhloso kayifezeki, kumele uphindeke.

Kanti ngasohlangothini lwesikhombazane ingxenye ethile yomlozi iveza impindamqondo okhomba ukuhambisana ngokobulili obehlukene.

- **USIKHOMBAZANE**

Kwase kufa ubaba,
Kwase kufa umama,

Amagama amabili asekuqaleni ayefana kepha alandelayo anokuphikisana ngobulili.

- **ISITIMELA**

Ngathath' indoda,
Ngathath' ikhehla,
Ngathath' umfazi,
Ngathath' ingane.
Pe...! Pe....! Pe...!

Amagama akhethekile kulo mlozi awasiphathi isalukazi ngesizathu sokuthi lowo owayeqamba hleze wabona ukuphinda umndeni wonke kungadala ukwehla kwesigqi nomfutho womlozi. Noma kunjalo injongo yokwakheka kwempindamqondo kuyatholakala ngamagama indoda, ikhehla, umfazi kanye nengane. Wona akhomba ukuphikisana ngokweminyaka.

(f) Imvumelwano

Imilozi inakho okuphindekayo okuyingxenyana yegama ekugcineni kwalo njengoba kwenzeka nasezinkondlweni. Kulo msebenzi akuqondiwe ukuqhathanisa okwenzeka ezinkondlweni. Kepha nasemilozini kuzanywa ukuveza ukuthi imilozi inazo izimpawu ezithi azitholakale njengasezinkondlweni. Ikhona imvumelwano-sigcino etholakalayo emilozini eyakha isigqi. Kule ngxenye etholakala emlozini wesikhombazana kuyagqama lokhu.

- **USIKHOMBAZANE**

Sengibathe ngiyazalela
Bayangithathela

Kwalona igama “sengibathe” likhomba impindwa egcizelela ukuhambisana kwesigqi nemvumelwano ngokomusho. Kwayena lo “ngi” ukhomba indlela yamandla nokwenza ngokuzinikela. U “ngi” uphindekile kuyo yonke imisho, ngenhloso yokwakha isithombe somzwangedwa nosizi.

(g) Ufanamsindo

Ufanangwaqa luyatholakala lwakha imisindo enokulaleleka, emilozini. Kugqama kakhulu ukwakheka kwale misindo lapho itholakala ilandelana emigqeni elandelanayo. Ongwaqa nonkamisa banakho ukwakha imisindo ebizwa ngofanamsindo njengoba itholakala emlozini. Kolandelayo kutholakala ongwaqa “o” “xh” no “k”.

- **IQOLA**

Samudl’ esemaxhakaxhaka
Esemakhakaxhaka.

Kwabona onkamisa abalandelanayo bayakwenza ukuba ifana-nkamisa lizwakale kudaleleke umsindo onesigqi esilalelekayo. Ukulandelana kwabo kwenza ufanamsindo olungena kamnandi endlebeni.

(h) Isigqi

Kungaphawuleka ukuthi imilozi ngokwehlukana kwayo inesigqi sayo esenza okushiwoyo ngayo kungafani nokwezinye izindlela zobuciko bomlomo. Isigqi semilozi sihambisana nalokho okwenzekayo ngaleso sikhathi kwenzeka. Akusukeleki umuntu ngesikhathi sesikhova ebusuku asho okungashiwo emini ngesikhathi sikaphezukomkhono. Okushiwoyo kuhambisana nesigqi kuhambisana nesikhathi sakhona. Kulowo ozwa ukuhamba kwesitimela kungaba isebusuku uzokwazi ukusho ngomlozi ukuthi senza njani, noma isemini.

• ISITIMELA

Bahlez' phansi,
Bathe dekle.
Bahlez' phansi,
Bathe dekle.
Po..... Po.....!
Po..... Po.....!

Ukuhamba kwesitimela ngesigqi esihamba ngaso kudala abakuso nababukwa owaqamba umlozi aphawule ukuthi ubuningi besikhathi kumele bahlale dekle. Akujwayelekile ukuba abantu bame unomphela esitimeleni, ekumeni kwabo isigqi nomgqumo hleze singashintsha hleze kuthiwe:

Bame phuhle!
Imidondoshiya!

Ukuqhathanisa okungavela kungadala nokucwaninga ukuthi baze bame nje isizathu yini ngoba indawo yokuhlala ibaningi esitimeleni. Lokho akusho ukuthi abantu ababambeleli endukwini yokubambelela ngenkathi sihamba. Bayabambelela uma sigcwele.

Lo **bahlezi phansi, bathe dekle** ungashiwo njalo size siyofika lapho siya khona. akukhathaleki ukuthi umuntu umusho kangaki, inqobo nje uma sisahamba ngoba u-Po...! po...! uzwakala ezindaweni ezithile. Ilapho sisuka

siyewwakala, sitshuza embotsheni yentaba noma sibona ingozi. Omunye angathi sithi Pe...! Pe...! kuye ngokuthanda komuzi osho umlozi.

Ubufishane bemigqa nokuqoqeka kwamagama kwakha isigqi esilandelekayo. Amagama asetshenziswayo ahambisana nalowo msindo ozwakalayo.

4.3 Ingaphakathi Lomlozi

(a) Ukubhuqa

Kutholakala ukubhuqa okuthile enkulumweni yezinsingizi lapho zigcakela.

UNtuli noMakhambeni, (1998:53) bathi, ithi eyenduna ibhuqa ngokuthi ekugcineni:

- **INSINGIZI YENDUNA**

Ngithi ukusutha konke lokho!

Kanti uNyembezi noNxumalo, (1996:84) bathi eyenduna ibhuqa ithi:

Hamba! Hamba!
Kade usho!

Kuzo zombili izindlela kuyavela indlela yempendulo okungathi uma ingahamba kazi kungenzekani emndenini wezinsingizi. Ukubhuqa kuyatholakala esenzweni esinje noma umphumela ungazeki ubunjalo bawo.

(b) Uphawu

Umlozi ovezwa okushiwo yijuba unakho ukukhombisa uphawu lwenala. Ubukhona bamabele nokusutha kwalo kweyamene nempilo yamaZulu. Ubukhona bamabele buhambisana notshwala okuyinkomba yokubusa nokunethezeka.

- **IJUBA**

Sengidlile sengisuthi....
Amabele avuthiwe, ehlanzeni.

Kuthi INQOMFI ithi:

Basetshwaleni!
Basetshwaleni!

Nayo igcizelela ukubusa nokunethezeka kwabantu abangamaZulu. Utshwala buwuphawu lombuso nokunethezeka nenjabulo. Kubuye kuvame nophawu lokubabaza olutholakala kweminingi imilozi, uphawu ilolu:

- (c) **Uteku**

Uteku luyindlela yokuhlekisa ngendlela yokudlala. Kepha kutholakala kwenzeka ngendlela ethanda ukwethusa lapho kusho isikhova ebusuku.

- **ISIKHOVA**

Phum' ungibhule!
Phum' ungibhule!

Lokhu kunganalo uteku oluthile lokuthi osizwayo asibhule ngoba kwasona siyamcela. Kepha ngokwesaba kwabantu kunganokufa njengenyoni ehlotshaniswa nobuthakathi. Okunye okungenza angabaze ofisa ukuphuma ayibhule isenzo sayo esingathi siyinkulumo mpendulwane ethi:

Shu ... shu... nqu! nqu! nqu!
nhi... nhi ...

Kulokho kwenza kwaso nokuhumusheka sengathi kukhona ophendulayo kufaka uvalo kulowo onesifiso sokusibhula.

Kubuye kutholakale uteku oluhambisana nokufa lapho usikhombazane ebalisa ethi:

- **USIKHOMBAZANE**

Ngazalwa ngingedwa,
Kwase kufa ubaba,
Kwase kufa umama.
Inhliziyo yami,
Yayisithi: Ndo...! Ndo...! Ndo...!

Lo “Ndo...!” ophindekayo unakho ukunika ithemba nenduduzo ngemva kwezigameko ezimbana.

Kwakhona ukuthi sibuye sithi “Bhu...! Bhu...! Bhu...!” kukhomba indida engaba nokungaqondi okumele kwazeke ngokwempilo yaso. Indida njengesifenqo esibonakalayo kulo mlozi sigqamisa okuthile okungukwakheka kwengaphakathi lwalo mlozi. Njengenyoni okuhunyushwa ukuzibulala kwayo kubonakala kunoteku ngoba ngeke yakwazi ukuzibulala.

Kutholakala nokusetshenziswa okukhulu kwezenzukuthi imvamisa kweminingi imilozi.

- **ISENZUKUTHI**

Pe ...!
dekle!

Gwadlagwadla !
Ndo, ndo, ndo, ndo...!

U-Pe...! otholakala njengesenzukuthi uveza umsindo owenziwa ukulalela ukukhala kwempela kwesitimela. Isenzukuthi Pe...! wenza lowo mehluko wokuthi isitimela sinawo umlozi wokuxwayisa ngesizokwenza ekuvimbeni ingozi ingakenzeki.

Udekle! Uletha umqondo wokuthi akwenziwa lutho. isenzukuthi udekle uphawula nokuthi ohlezi uthele umzimba phansi, akukho anokukwenza, kuphela ukunanela ukuhamba kwesitimela.

UGwadlagwadla ukhombisa igama elisiqu siphindiwe ngoba kugudlana insimbi ingashayisani kahle kepha ngesankahlu. Le mpinda eyenza isenzukuthi sibe nomfutho idala isenzo sokugquzulana kwezinsimbi zesitimela zinakeke kuthi nalowo obenganakile aze anake ukuthi sesingasuka.

Isenzukuthi esitholakala ngokukhala kwenyoni ethi, ndo, ndo, ndo, ndo...! Sidalula ukuthi inhliziyo iba nomgqumo othile. Lowo mgqumo ungasho ukujabula, ukuthokoza nokwethaba. Isenzukuthi siveza okutholakala ekujuleni kwenhliziyo yenyoni kulo mlozi.

(d) Ukuqhathanisa

Kuyathokala emilozini ukuqhathanisa okungaba obobulili, izinto ezechukene ngokwesakhiwo zibe zihambisana noma zimbili zehlukene ngokwendawo.

- **IBHOBHONI**

Kwaf' ubaba...
Kwaf' umama...

Izinto ezechukene ezitholakala emilozini owenziwa isitimela ezihambisanayo.

- **ISITIMELA**

Wadl' uphuthu, wadl' isishebo.

Kutholakala emilozini kaNkombose ukuqhathanisa okwezinto ezechukene ngokwesakhiwo, itshe nothi.

- **UNKOMBOSE**

Anikaze nilibone itshe,
Limi ngothi.

(e) **Inkulumo-mpendulwana**

Eminye imilozi inakho okwabe kwenziwa ngabafana ekwaluseni njengoba babephendulana ngamakhwela njengokwenza kwezinyoni. Inkulumo-mpendulwana etholakalayo ileyo enesigqi futhi egcina ngokubhuqa, noma umyalezo othile, okukanye inkulumo engasho lutho.

- **IZINSINGIZI**

Eyesifazane: Ngiyamuka, ngiya kithi.
Eyendoda: Ukusutha konke lokho.
Eyesifazane: Ngiyamuka, ngiyamuka, ngiya kwabakwethu.
Eyendoda: Hamba, hamba, kad' usho.
(Maphumulo, Thwala, 1996:56).

Okutholakala kudluliswa ijuba (ivukuthu) kuyinkulumo-mpendulwana esho isenzo esimangazayo nesinobunganekwane phakathi.

- **IVUKUTHU**

Unogwaja yiqili,
Wathath' intombi yeNkosi,
Wayilobola ngeshumi.

Kubuye kutholakale inkulumo okungazeki ukuthi le nyoni ingaphendulwa ngubani kepha inkulumo ikhona ngokomlozi. Kwakhona ukuthi inyoni itholakale iveza isibalo sezinkomo ezingafiki esibalweni sezinkomo ezilotsholwa koMkhulu kuyadida. Isibalo sesithebe seNkosi siyaziwa. Asibi ishumi kepha kuba ikhulu kweve kuye ngokuthi iNkosi ngendodakazi yayo ifiseni. Ubuqili obulethwa ngomlomo kaNogwaja buletha ingqondo enobunganekwane phakathi. Ubunganekwane bokuthi unogwaja akakhulumi futhi akaloboli ngomlomo wevukuthu.

- **ITHENDELE**

Te - te - te! te – te – te -! te!
Ayibuy' inkomo, ayibuy' inkomo
Bahlezi nje, bathe dekle!
Bahlezi nje, bathe dekle!
Ngahlupheka, ngahlupheka, ngahlupheka!

(f) Ubunye nobuningi

Kuyavama ukuba imilozi igqamise okwenzeka ngobunye kuthi kusenjalo ubuningi buvele ngokulandelana kwemisho.

- **IJUBA**

Sengidlile sengisuthi
Amdokwe! Amdokwe!
Amabele, avuthiwe, ehlanzeni.

Ngeso lejuba yize lingadli amabele abe ngumthamo kepha uhlamvu nohlamvu kuchaza khona ukubona ubuningi. Alithi ijuba ngokubona ukuthi elikudlayo kuningi likugwinye kungumthamo. Kuthi kukunye kwamukelwe ngobuningi. Ekudleni kwalo ijuba selisuthi linjalo alinakho ukudla likone lokho elikubone kuyinsada ngoba alikwazi ukuzibeka ezinqolobaneni. Indalo yenyoni ayikuvumeli ukubekela kepha ithemba ikusasa ukuthi izokuthola ezokudla nakusasa.

Ngokusho kwejuba lizincoma lona, khona manjalo kugqama ubuningi bamabele avuthiwe ehlanzeni. Ubunye nobuningi buhambisana kamtoti ngomlozi wejuba.

(g) Inkulumo yangayedwana (Soliloquy)

Emilozini kuyavela okungaba inkulumo yangayedwana. Le nkulumo ivamise kudlulisa umbiko ongadingi mpendulo. Kungaba inkulumo yokuzikhalela, yokuthakasa, yokulila, yokwethula okuthile kanye nokumangala ngokuthile.

Kwenye inkathi impendulo ingadingakala ingaziwa ukuthi ingatholakalaphi.
Izibonelo eziqondene nalokhu ilezi:

- **UMLELE**

Bengilele kwaSokhulu,
Bengilele kwaSokhulu,
Ngivela kwaCethwane,
Ngivela kwaCethwane.

- **INKOMBAZANE**

Ngibathe ngiyazalela ngadlalelwa,
Ngibathe ngiyazalela ngadlalelwa.
Inhliziyo yami ikhala ezimathonsi,
Ithi ndo, ndo, ndo ndo ...

- **IBHOBHONI**

Kwaf' ubaba, angabikelwa;
Kwaf' umane, angabikelwa;
Inhliziyo yami ithi
To!, toto!, totototo!

Lokhu kwenhliziyo kubukeka sengathi okomzwangedwa othile lezi zinyoni ngokwemilozi yazo ezikhala ngakho. Akuveli ngokwemilozi ongalamula lesi simo. Ngokuhumusha kwabantu imilozi ibonakala inokuphindeka okufanayo nanoma inyani ingasho ngandlela yiphi lokho efisa ukukusho, kuyohlala kunje.

4.4 Imilozi Eqondene Nemikhando Yabantu

4.4.1 Isitimela

Isitimela singomunye wemikhando yezandla zabantu. Ubuchule bokuthutha abantu ngobuningi babo, beya ezindaweni ezahlukene ngalo mkhando kwaholela abantu ukuba bakulalelisise ukwenza kwawo. Ukusuka kwaso, ukunyinyitheka, ukusisitheka nokusindana kwesitimela kwabukwa kwatholwa

ukuba kunesakhona isigqi nomgqumo. Leso sigqi nomgqumo yikhona okwaholela kube nomlozi ngokwenza kwaso phezu kukajantshi.

4.4.1.1 Umlozi Wesitimela

Isitimela sizwakala sikhala sithi:

Gez' ukhamba noThwethwesha,
Gez' ukhamba noThwethwesha,
Ngathath' indoda,
Ngathath' ikhehla,
Mafushane, Phumendlini,
Mafushane, bhem' igudu,
Wadl' uphuthu wadl' isishebo,
Wadl' uphuthu wadl' isishebo.
Qha-qha! Qha.....qha!

Noma

Ngadl' umuntu,
Ngadl' umlungu,
Ngadl' abantu bonke.

Noma

Bahlez' phansi,
Bathe, dekle!
Bahlezi phansi
Bathe, dekle!
Po.....po....!
Po.....po....!
(Dlodlo:2008).

4.4.1.2 Okuthuthukisa Ulimi Ngesitimela

Isitimela sinakho okuthuthukisa ulimi ngokwesakhiwo saso. Ulungelunge lwezinqola zaso lwaholela abantu ukuba benze izimo zokukhuluma kanye nokuphica okuqondene nesakhiwo saso.

- **UKUPHICAPHICANA**

Ngikuphica ngesitimela sentaba.

Impendulo: ishongololo.

- **ISIFENGQO**

Bathi, khwela ngikhwele okwesitimela, sibheke eHhofu.

- **UMLANDO**

Emlozini wesibili kwengenhla kutholakala kubalulwe izinhlanga ezimbili. Kulo mlozi kugqama zona ngesizathu sokuthi aboMdabu baseNdiya babengandile futhi kwazitimela zabe zingelona lolu hlobo olukhona njengale minyaka okuphilwa kuyo yokuloba lo msebenzi. Izitimela kwabe kungezamalahle.

Ukwetheka kwemilozi engaba khona kule mihla hleze ingathuthuka ngokwenzeka kwesimo sempilo yezitimela ezikhona. Ukuthuthuka kwazo nesivinini esezihamba ngazo kungenye yezingxenye ekhomba intuthuko kuzo ngokunjalo nangolomi olungasetshenziswa ngazo.

Ubukhona bezitimela nangendlela ezithwala ngayo imithamo yabantu amabanga amade kwabayikho okwaholela ekuqambekeni kwemilozi. Imilozi eyabe ihambisana nesigqi nomgqumo isitimela esihamba ngaso. Ubukhona bezizwe ezazithwala isitimela nokwenza zingashayelwa ngabelinye ibala ngaphandle kwabeLungu yikhona okwaholela ekutheni zaziziwe njengezithwele bona kuqala bese kuza abaNsundu. Kwasekuhlaleni kuzo, izinqola ezimbili zokuqala zabe zigibela bona kuthi zonke ezilandelayo zigibele abaNsundu okwakungaba abaNnyama, amaNdiya namaKhaladi. AmaNdiya namaKhaladi ayeba idlanzana. Kukuzo izitimela lapho umfokaGandhi uMahtma alwa khona kwesisuka eMgungundlovu nabamkhipha kuso wantunta. Lowo mlando ngeNdiya awusoze walibaleka. Kungumlando ukuthi ubandlululo ezitimeleni lwaludla umunyu kuzona kwabe kwehlukaniswe ngokwezigaba kukhona amagumbi okuqala – **first class** wabeLungu abadla izambane likapondo bese kuba amagumbi esibili – **second class** kwabangenamali ebabazekayo bese kuthi eluhhohhweni lokugcina kube abantu.

Kwakudla kwakuhlukanisiwe njengawo amagumbi noma amakhoshi. Ukudla kwekhethelo kwakutholakala kwawokuqala nawesibili amagumbi, kuthi kwawesithathu kubantu kungaziwa noma bayadla noma kabadli. Abantu babeziphathela imiphako, wena nyama yenkukhu, mbuzi, nkomo. Kwenye inkathi imiphako yayize ibole ilahlwe ngamafasitela ngobude bohambo. Ababegibele Emakhosini okuqala nawesibili babedla okuhlabahlosile ukudla okubanika impilo. Kuthi abangekho kuwo badle imiphako evundileyo.

- **AMAGAMA AMASHA**

Ubukhona besitimela kwaholela ekutholakaleni kwamagama amasha asachaza sona isitimela athi:

- Umbombela;
- Imeyili.
- Inyok' eluhlaza (Blue Train).
- Inyok' emhlophe (White Train).

Kulezi zitimela ngopende ezipendwe ngawo kwaholela ukuthi zithole amagama aphawuliwe. Ulungelunge bezinqola ezithwele abantu zinokufaniswa nenyoka yize ingekho emhlophe ngokunjalo neluhlaza njengesitimela. IsiZulu siyehluleka ukuchaza imibala njengoba eminye isitholakala kepha isetshenziswa nokuqhathaniswa nokuthile okutholakala kuyo imvelo. Lokhu kugqama lapho umuntu ethi ubuluhlaza botshani noma obesibhakabhaka. Lowo mehluko iveza khona ukuthi noma yini ngokwesizulu inokuqhathaniswa nenye uma kufunwa umbala othile.

Kulesi esimhlophe yisona okwasuselwa kuso esiluhlaza okwakuyisitimela esasiya eKapa sisuka eMdubane. Ngobulungelunge baso isitimela nangokombala kwaholela ekwakhekeni kwebizongxube. Ibizongxube elakhiwe ibizo nesibaluli:

- Inyoka – ibizo
- Mhlophe – isibaluli.

4.4.1.3 Inkulumobuthule

Ukuchaza indlela isitimela esihamba ngayo kwenza abantu bachaze ngaso. Lokho kuhamba kwaso kunenkulumobuthule abathi yenza abantu bathunduzeleke uma kuhanjwa. Ukulala kwabo kuyinkomba yentunduzelo yaso, yize siqamula imimango, izintaba nemisaho. Ubumnyama bemihume esingena kuyo buyinkulumobuthule ngoba bayaxwaya abantu, bangakhulumi baze bathole ukuxoxa ngoba sesidlulile kuleyo ndawo.

Njengenyoka emasondosondo abantu baba nomqondo wokuthi sisuke sibasa kwamamangalahlwa.

Kwakhona ukuthi bathi **‘Bahlezi phansi, bathe dekle’** sona sisuke sishosholoza singabanakile kepha senza umsebenzi waso. Umthamo waso iwona othi uletha ithemba lokufika kwabo lapho beyakhona kube kukhona novalo lokwesaba ingozi ngaso.

4.4.2 Isibhamu

Maningi amagama asetshenziswa ngabantu ekwethiweni kwesibhamu. Inganono, untuluntulu, umkhonowekati namanye. Umkhando wezandla zabantu oqondene nokuthi, wakhelwe ukuba bazivikele.

4.4.2.1 Umlozi Wesibhamu

Ziningi izindlela isibhamu esikhala ngaso, kuya ngokuthi siwuhlobo luni. Kukhona lezo eziyimishini ezishintshayo nalezo ezishintshwa ngesandla ezenza eyazo imisindo engahunyushwa ngokwemilozi zithi:

Ntwi.....Ntwi.....!
Ratatatata.
Ntwi.....Ntwi....!
Ratatatata.

Noma

Bham!
Gquzu.....!

4.4.2.2 **Okuthuthukisa Ulimi Ngesibhamu**

Kutholakala ukuthi isibhamu njengesikhali siyingxenye yempilo yabantu. Abantu okuyibona abangabasunguli nabaphatha isibhamu ngabeLungu. Kusempilweni yabo ukuhlala nazo yize imithetho isithanda ukuqina ngobukhona bezibhamu. Miningi imiphefumulo eseyaphuma ngezibhamu. Kwenye inkathi umuntu azunywe engazelele abulawe afe engalwile. Uma kunganokuqhathanisa nemikhonto sengathi izibhamu zidla lubi. Kwabamhlophe izibhamu zizezithole nendawo zibekwe kuyo. Lezi zindawo ziyagadwa kuvikelwa ukuba zingaweli ezandleni ezingalungile, kwabaNsundu izibhamu ngenxa yokuthi azizona izikhali zabo, bahlala njalo beqelwa ngemithetho begunyazwa ukuba baziphathe kanti kobeLungu banalezo eziyizikhumbuzo zoyisemkhulu. Kulezo kwaHulumeni akanamandla phezu kwazo ngoba ziyinqolobane yamagugu abo. Yize kuzona sezadlulelwe yisikhathi kepha kubona ziwumlando.

Imidlalo yezingane inakho okutholakala kuthuthukisa ulimi. Ngokwezinga lazo yize zona zingazi ukuthi ezikushoyo kuthatha imiphefumulo yabantu. Umdlalo wazo uthi:

Izinyon' ezintathu;
Zazihlez' emthini;
Yathi, enye,
Asesabi thina!
Qhu, sash' isibhamu.

Ezibongweni kutholakala abathile benokubongelwa ngokwenziwa isibhamu, okukanye nokuhambisana naso. UMntwana uNdabuko owayelamana neNkosi uCetshwayo wayebongelwa kuthiwe:

Umthathi webhosho;
Ngoba ethi:
Lizomphuthumisela,
Athath' ihawu alifake ekhwapheni.

Umfo kaNzuza kwaGwabhela kwesakhe, indod' ingasho lutho, kwaNongoma yena wayebongelwa ngokwamehlela ngempi yaseSandlwana kuthiwe, kuThulwana:

Umagqisha ngamabhosho,
ESandlwana.
Abafokazana bazolala bedleni.

Kanti iNkosi yakwaZungu, uBhekifa eMahlabathini wayethe isibhamu sakhe okwakuthi uma esethukuthele ebona abantu belwa endaweni yakhe kungafanele, asiqhumise kubaleke wonke umuntu. Akekho owayengesabi ngoba wayazi ukuthi kuqhuma 'iMbudulu emadol' abomvu', yeNkosi. Kwakhona ukwetheka kwesibhamu saziwe ngabantu bendawo kwabe kunothisa ulimi lokwazi ukuthi ngisho isibhamu singalithola igama.

4.4.2.3 Inkulumobuthule

Umsindo wesibhamu awuhlali umnandi. Isibhamu sikhafula intuthu engukufa. Kungukufa ngoba kulowo esikhafule sabheka ngakuye akabe esaphila kamnandi futhi ukusinda kwakhe kumele akubonge. Okuyinkulumobuthule yikho ukuthi igazi litholakala linyanta ngomsindo wesibhamu. Umuntu uzizwa eshiywa ngumzimba ngoba ukukhala kwesibhamu akumkhululi.

Akuyena umuntu kuphela okuphela ubuntu nokuzazi ekukhaleni kwesibhamu kwasilwane imbala. Isibhamu sikhuluma buthule yize kungathiwa yisikhathi sempi laphe singazwakala noma inini. Senza abantu amaphaphu ahlale ephezulu. Asiniki abantu ukuphumula.

4.4.3 Isondo Le Moto

Isondo le moto lingumkhando okuyiwona othwala umthwalo wonke. Ligijima emgwaqeni, zikhathi zonke. Alidalelwanga ukuba lingathintani nomgwaqo, Ngaphandle kwelendizamshini endiza nalo, kwalona liyasebenza ekusukeni nasekuhlaleni cababa ngenkathi ifika esikhumulweni. Isondo le moto lingumgogodla wempilo yemoto nabo bonke abahamba ngemoto. Ukuhamba

kwalo ligudlana nehlabathi noma netiyela ligcina seliguga, kumele kufakwe elisha elinempilo entsha ukuze impilo yabathwelwe iphephe.

4.4.3.1 Umlozi Wesondo Le Moto

Isondo le moto likhala lithi:

Nsi....Klwe.....!
Nsi....Shi.....!
Gqu.....!

4.4.3.2 Okuthuthukisa Ulimi Ngesondo Le Moto

Umsindo wesondo le moto waholela ukuba kube khona okuqambekayo njengoba lihamba njalo emgwaqeni. Enkulumeni yemihla kutholakala okungaba yisifenqo noma isimo sokukhuluma:

- Izinto ziyajikajika kuhle kwesondo le moto.
- Uyophelela emgwaqeni kuhle kwesondo le moto.

Ubukhona besondo le moto kwaholela abantu benze ukuqanganisa njengoba umusho wesibili uzama ukuchaza kulowo otholakala eziqhoshisa ngokuthile. Ukuphela kwesimo somuntu owenza isimo esibi kufaniswa nokuphela kwalo isondo le moto.

4.4.3.3 Inkulumobuthule

Okuyiyona nkulumobuthule elethwa isondo le moto ilowo msindo okuthi uma wenzeka abantu bonke baqaphe futhi babheke ngalapho wenzeke ngakhona. Umsindo wesondo le moto ekuklwebheni umgwaqo, likhombisa ukungami kahle kwayo. Lokho kwenza kwalo kuyinkulumo echaza ukufa, ukulimala noma ingozi yabaningi kuye ngokuthi leyo moto iqondene nani.

Kwakuphuma kwalo ngokungemthetho imoto igijima kuyibika lokulimala kulabo abahamba ngemoto. Isondo le moto ekuphumeni kwalo, libonakale liqenqelesa lodwa imoto ihamba kufinyela, kunyante umzimba kulabo

abakuleso simo. Inkulumobuthule le eyenzeka ngenxa yokuphathwa nokusetshenziswa kwesondo le moto.

4.4.4 Amahawu

Amahawu akhiwa ngesikhumba senkomo. Asikwa ngongoti abakwaziyo ukusika amahawu. Anhlobonhlobo amahawu ngoba imisebenzi yawo ayifani. Ukwehlukana kwawo kuya ngokwakheka kwawo. Kutholakala elibizwa ngokuthi igqoka, isihlangu, igabel' munye nomdlelo.

UNyembezi noNxumalo, (1966:92) bathi ngehawu:

Lenziwa ngesikhumba senkomo. Liyavika libuye libhule. Liqiniswa ngomgobo (uthi olwenziwa lufakwe phakathi naphakathi). Amanye amahawu makhulu amanye mancane. Ukuhlobisa ihawu ukugaba. Kukhona izihlangu zokulwa nezaphula zokusina.

UNyembezi noNxumalo balichaze kahle ihawu ngokwakheka kwalo kepha izilinganiso abakwazanga ukubeka ukuthi zabe zigatshwa kanjani. Ukulinganisa ngomunwe kwabe kwenziwa ngenhloso yokugaba ngamaqophelo ayenziwa ukuze ihawu lingabukeki lingaphezu kwalowo oliphethe. Abafanyana babenzelwa ngisho awezimbuzi okubafundisa ukungcweka. Kwakungewona amahawu aqinile, kwakungavamisile ukuba la mahawu aphathwe emicinjini ethile.

4.4.4.1 Umlozi Wamahawu

Amahawu ayeshaywa zinsizwa, amabutho nezintombi kuye ngokuthi umcimbi ukusiphi isimo. Uma kungukuthi izinsizwa zifunana udede, enye yayibhula ihawu layo ukuze kubonakale ukuthi iyifuna esitikini enye. Amahawu ayenokuba ashaywe enze umsindo olandelayo:

Bhu..bhu..bhu...!
Qwa..qwa..qwa...!

Khwahla...khwahla....!

Lo msindo wamahawu uqondene nokuthi lakheke kanjani ngoba lo ‘qwa’ uzwakala uma kushaywa izinduku. Lezi zinduku zingumgobo wehawu. Nazo ziyingxenywe yehawu, kwazona ziyashayeka.

4.4.4.2 Okuthuthukisa Ulimi Ngamahawu

Amahawu adala ukuba ulimi lunotho ngokuthi kuvele amagama athile asuselwa kuwo ngokusetshenziswa kwawo. Kwazimo zokukhuluma zakhekile ngawo. Kokulandelayo njengezihlokwana kuzozama ukucacisa okunothisa ulimi ngamahawu.

- **UMCIMBI**

AmaZulu ayisizwe esakha amahawu ngenhloso yokuzivikela. Amahawu akhelwa okuningi kuye ngenhloso yokuthi akhelweni. Emicimbini ethile kwabe kungushiywa washiywa. Ukugatshelwa kwamahawu kwabe kuya ngokwezigaba nangezigodi kanye nokubuthwa kwezinsizwa.

UMsimang, (1975:197) uthi ngensizwa ekhalelwa zintombi:

Isoka lensizwa lalebatha uchuthuza
webheshu umdada ngempela. Liphathe futhi
isihlangu sakwanokusho, umbhubhuluzo
uqobo lwawo.

Ngaphandle kwemicimbi kwabe kukuhle ukuhloba kwensizwa ikakhulukazi uma iyoshela. Kwakukhombisa nobugcokama bayo insizwa.

- **UMKHOSI**

Amahawu ayephathwa ngemikhosi yizikhulu zezwe nabantu. Ukuhlukana kwawo kwabe kugqama kakhulu uma kunesimo esingasihle kuzona. Kwakuhloba ngawo kwabe kuxoxa indaba ngawo. Kuthiwa elokuhloba emicimbini neliphathwa ngabanumzane kuthiwa umbhumbuluzo.

UNyembezi, (1958:91) uthi ngelaliphathwa iNhlambamasoka, ibutho likaMpande:

INhlambamasoka yayisika izihlangu ezihhemu.

Ngaphandle kokusetshenziswa kwemikhosi amahawu, ayenakho ukuphathwa ngesikhathi sempi kube nesiko elithile ngawo ngemva kwempi.

Yingakho uBryant, (1967:4) ethi:

After killing an enemy, a man must go through a process of purification, an important element in which, is, that he must reside in an old woman's hut and wear strips of skin round head and wrists, all in complete accord with Zulu custom.

Ngemva kokubulawa kwesitha, indoda kumele idlule ohlelweni lokuzihlanza okuyingxeny ebalulekile ngesimo senqubo yokuyohlala elawini lesalukazi esidala, agqoke imichwayo yesikhumba ekhanda nasokhalweni ngokuphelele njengokwesiko lesiZulu.

Kepha lokhu okuphawulwe uBryant kwehlulekeka ukuba kwenzeka ngenxa yokuhlakazwa kwamasiko abantu ngemva kwempi yaseSandlwana. KwaNkosi okwakumele ikwenze ngemva kwempi, uCetshwayo, yaboshwa yadingiswa yayiswa eNgilandi ngonyaka we-1883. Kwathi ngonyaka we-1884 yakhothama.

- **UMLANDO**

Ngesikhathi seNkosi uCetshwayo kwavela ukuqalisa kokushaywa kwamahawu, okwaba nedumela elikhulu. Lokhu kwenzeka ngesikhathi uSir T. Shepstone, owaduma ngelikaSomtsewu kaSonzica kwaZulu efuna ukukhombisa amandla okuduma kwesibhamu eNkosini uCetshwayo. Kuthiwa wathi elinye lamasotsha ayehamba nawo abadubule bakhombise amandla okuduma kwesibhamu le eMlambongwenya.

Ukwenza kukaSomtsewu kaSonzica sokudubula kwayithukuthelisa iNkosi uCetshwayo nayo yathi amabutho ayehamba nayo awashaye amahawu, okwagcina sekwaziwa ngokuthi, ukushaya ingomane. Ukushaywa kwamahawu ngaleyo ndlela kwaholela uSomtsewu ekucasukeni nakuye, ukuthi iNkosi, nayo iyamedelela, wahamba engasavalelisanga. Lokho kwenza kwamaZulu kanjalo kwaba ngenye yezimbangela ezaholela ekubeni kubekhona impi yaseSandlwana.

Ngesikhathi sempi yakwaNdunu sekubusa iNkosi uDinuzulu, kwadingeka ukuba iNkosi isebenzise ihawu ukuze izivikele kulabo ababelwa nayo. Kepha okuphawulekayo ukuthi iNkosi yayingawuphethe umkhonto ngaleyo nkathi, yayiphethe insabula ibaqhumbuza ngayo labo ababeyizitha zoSuthu okwakungabakwaMandlakazi. Yayigibele ngisho ihhashi layo eyayaziwa ngalo.

Yilapho kwavela khona amandla oSuthu nokuthi ubukhosi bukaZulu kwakumele bube obukabani. Amahawu nemikhonto ezinsizwa empi agcwala isiwa esibizwa ngokuthi kukwaNgungwana, ngaseMpumalanga negquma uNdunu, kwaNongoma.

Imibalabala yemisiko yamahawu ngokwezigaba zamabutho yabonakala ngaleyo minyaka. Amabutho akwaMandlakazi ayegqize ngezingwe, iningi lawo lasala enkundleni, kwathi uSuthu, olwalugqize ngamashoba ezinkabi aphumelela.

• **IZISHO / IZAGA**

Kutholakala nazi izisho ezikhomba ukubaluleka kwehawu olomini ngenxa yobukhona nokusetshenziswa kwamahawu:

- Impi idle amahawu - Wehlulekile.
- Akuphuthu mgobo ehawini - Induku nehawu.
- Ukugaba ihawu - Ukuhlobisa ihawu.
- Ukubhula ihawu - Ukwethusa ngobala.

- Ukushaya ingomane - Ukushaya kwempi amahawu kanyekanye.
- Thatha ezakho! - Woza silwe.

Kwenye inkathi abanye babetha amahawu abo amagama ngenkathi behlabana nangokuvika kwabo ngawo njengoba kwakwenza owayeyibutho leNkosi uSolomoni, uNkunzemthini wakwaNzuza, enguPhondolwendlovu, ethi:

Ngadla ngenkomo kababa,
Ngadla ngoNdlunya !
(Zulu, L.G. 2005).

Kulapho iNkosi uSolomoni yambeka khona ngonyaka we-1906 ukuba abe ngumholi wabagiyayo nabasinayo nangenkathi iNkosi isikhotheme, sekuphethe uMntwana uMshiyeni waqhubeka.

4.4.4.3 Inkulumobuthule

Okuyiyona nkulumobuthule elethwa ukushaywa kwamahawu esizweni samaZulu ukuthi kulowo ozwa ukushaywa kwawo uzizwa enosinga. Usinga lolu luholela abantu noma umuntu ukuba alwe.

Kubuye kutholakale ngasohlangothini lwezikhulu zezwe ekuphatheni amahawu, inkomba yentukuthelo, yokujabula nokubusa ngamahawu abasuke bewaphethe.

Ukuphatha amahawu ngokwesiko lesintu kwabe kuhambisana nokuthi izikhulu zombuso zilibona kanjani izwe futhi ikuphi okulinyakazisayo. Uma kunesimo phakathi kwazo esingesihle, kwabe kuphathwa amahawu asho lesosimo.

Imvamisa amahawu ayeba nenkulumbuthule ilawo ayenombala ohhemu. Okukanye kwakuba umbala omagqabhagqabha, ematshehlathi anenkomba yesimo esinduvanduva. Esimweni sokuphathana kahle kwezikhulu zezwe kwakubonakala ngamahawu agqamisa umbala omhlophe, kuthi omnyama ube mncane emahawini. Kwamikhonto nezinduku eziphathwayo zabe zikhomba

uxolo. Uma kukubi, kwabe kuphathwa izizenze, izijula ngisho amaklwa imbala.

Kepha uma kukuhle kwakuba ngomkhulu kuphela onokuphatha isizenze futhi kukhulunyiwe ngalokho.

Amahawu ngokwesiZulu ayekwazi ukuxoxa indaba ingabuzwanga ngumuntu kulabo abaziyo ngawo. Kuyinkulumo buthule ukwazi ukuthi umkhosi othile uhambisana naluhlobo luni lwamahawu. Kungeke kuthi kuyiwa empini kutholakale ezigabeni zamabutho ongaphethe elifanele ibutho lelo.

UMsimang, (1975:199) uthi ngokuphathwa kwamahawu:

Ihawu eliphathwa ezindwendweni
umbhumbuluzo. Lingaphansi kwesihlangu
sokuphuma impi.

Ngamafuphi kwayona imimbhumbuluzo yayinakho ukwahlukaniseka, kuye ngesimo somcimbi lowo ihawu okumele liphathwe ngawo.

4.4.5 Izagila

Izagila zingena ngaphansi kohlelo lwezinduku. Ziyizinhlobo ezahlukene izagila, kuye ngokwakhiwa kwazo. Kanti amagama azo ayehlukana kuye ngokuthi kuleyo ndawo kuchuma liphi. Kulawo avamise ukuphawulwa ilawo athi:

- Igala
- Impiselo
- Iwisa
- Insulungu
- Iqhabanga
- Isimonqo
- Isagisha
- Isiphiselo
- Isishingo
- Isagile

Amagama isagila, isagile, isagisha abonakala esinika isithombe sokugila noma ukugileka ngalokho kusetshenziswa kwalesi sikhali. Okuyilona eliveza kucace ukusebenza kwaso elithi isimonqo ngoba ukumonqoza kuchaza ukushaya ngokubacaza. Kanti igama elithi iqhabanga liveza umqondo wokuthi ikhanjana elincane. Kuthi elimpiselo liveza umqondo wokuphiselwe entweni ewuthi. Egameni iwisa kuvela umqondo wokuwisa okuthile.

Kulawa amabili impiselo nesiphiselo akhomba ukuphisela okungahlumelela okuthile kokuthile. Okuvamise ukuba kuphiselwe kuba ibhawoti noma insimbi ethile endukwini ukuze umfutho wokulimaza ube mawala uma kushaywa.

Kula magama angenhla kuyavela ukuthi ukuphambeka kolimi kuyavela ngokwezinhlamvu ezithile. Esikhundleni sokuba kuthiwe isagila kuthiwa isagile. Lokhu kudala ukuba kube nokungaqondi okuyilona lona ngaphandle kokuthi kubuzwe kwabadala. Indlela yokubuka lo mehluko yenziwa ukusabalala kwabantu ngokwezindawo. Kukhona abasemaMpondweni, amaHlubi, amaThonga nalabo okuthiwa bakhuluma isiZulu sasebukhosini.

UNyembezi noNxumalo, (1966:97) bathi ngesagila:

Induku enekhanjana elikhulu nje
ngokulingene. Sivamise ukwenziwa
ngomnqumo nangenhlokoshiyane. Siphathwa
yiwo wonke umuntu. Siklubha izinyoni
nonogwaja. Kuthiwa futhi isagile.

4.4.5.1 Umlozi Wezagila

Izagila zenza lo mlozi nxashana zishayaniswa:

Qhaqhaqhaqha.....!
Qhaqhaqhaqha..... !

4.4.5.2 Okuthuthukisa Ulimi Ngezagila

Umsebenzi wezagila wabe umkhulu esizweni samaZulu njengosikompilo lwawo.

Kwakungabukeki ukubona indoda noma umfana ehamba engaphethe lutho esandleni. Ukuhamba ungaphethe lutho uyindoda kwakulunjaniswa nobufazi. Kwakumele uphathe okuthile esandleni ngaphandle kwalokho okubalulwe ngenhla. Ekuphatheni kwakho isagila noma induku kwakuchaza ukuthi ungakwazi ngisho ukuphunga isitha okungaba inyoka noma othile ofuna ukukudwengula.

Kuningana okuthuthukisa ulimi ngezagila ngoba ziyingxenye yempilo yabantu abangamaZulu. Okunye kwakho ilokhu:

Izisho.

Kutholakala izisho ezithile ezithinta induku ehlobene naso isagila:

- Ukushiya induku ebandla - Ukuba nabantwana babafana.
- Ukusho ngenduku - Ukushaya ngenduku.
- Ukusho ngewisa ekhanda - Ukugqemeza ngewisa ekhanda.
- Ukuqhuba intwala ngewisa - Ukwedelela okubi.
- Ukuqanda ngomshiza - Ukushaya ngesagila noma ngomshiza.
- Ukushaya phansi ngenduku - Ukuqikelela ukuthi lokho akunakwenzeka.
- Ukunika induku - Ukushaya.
- Ukukhwela ngenduku - Ukushaya ngenduku.
- **UMLANDO**

Kuyatholakala emlandweni ngenkathi iNkosi uDinuzulu kuthiwa abaxolelane noZibhebhu kaMaphitha enkantolo eShowe ukuthi wenza lokhu ngewisa ayeliphethe ngamazwi kaMntwana uGideon Zulu:

Kwathi esikhundleni sokuba uDinuzulu amxhawule, wavele wakhipha iwisa ekhwapheni wathi akaxhawule lona. Babona abelungu ukuthi uthukuthele ngoba uZibhebhu wayebulele uyise.

(Zulu:2005).

Leso senzo seNkosi uDinuzulu saholela empini okwaba eyokugcina ezimpini lapho uZulu ayelwa ebhekene ngeziqu zamele yedwa.

Ubumqoka bezagila namawisa babonakala ngaleyo nkathi ngoba ababesala bethi bayasinda babeqedelwa ngokushaywa ngawo.

- **KWEZOMBUSAZWE**

Ngemuva kokhetho lwe-1994 kwagqama kakhulu ukuphathwa kwezikhali okwakuthiwa ngezomdabu. Phakathi kwalezo ezazisatshwa izagila zabe zikhona. Kwanqunywa ukuba kuthi ezimbizweni ezithile zingaphathwa ngoba kwesatshelwa ubungozi bazo. Zathi ziphathwa ngokwenjwayelo ngalabo ababejwayele ukuziphatha bengezukubulala muntu, kwabaxaka ngokwemithetho eyabe isibekiwe. Njengengxenye yempilo yalabo abangamaZulu, kwatholakala ukuthi kulukhuni ukwehlukana nokusegazini labo. Kwamanje emikhosini ababanayo azisali izagila namawisa.

Umbuzo ongabuzeka owokuthi ziluthuthukisa kanjani ulimi. Impendulo ileyo yokuthi kulabo abathola ziwusiko mpilo lwabo bazibona belahlekelwa okuyimvelaphi yabo.

- **AMAGAMA AMASHA**

Kutholakala kuvela ngisho namagama kulabo abanekhono lokwetha izagila zabo. Amagama atholakala enhlobonhlobo anjengalawa alandelayo anokuchazwa ngabaqambi bazo izagila zabo ikakhulukazi abazingelayo.

Basuke bezwa ukuvuma kwazo ezandleni ngenkathi bejikijela inyamazane noma beyishaya umshubo:

- USusuluza,
- UMabhawot' abophayo,
- ISiqopholozu,
- IViliba,
- UMonqozwayo namanye.

Wonke la magama atholakala kulabo abazingelayo, ungeze uwezwe kukhulunywa ngawo kungekho ekuzingeleni. Uma esidedela isagila sakhe uzwakala ethi, ngenkathi esezoshaya inyamazane:

Bopha Mabhawoti!
Wathi uyobopha!

Lokho kubongela kuhambisana negalelo analo ngenkathi isagila esidedela siya enyamazaneni. Uma ekwazi ukunemba kuzwakale nge ji, baphinde basho abazingela naye bathi:

Yadla engenaboya!

Bakusho lokhu ngoba umuntu akanabo uboya njengezinja lezo abazingela ngazo.

4.4.5.3 Inkulumobuthule

Inkulumobuthule etholakala yenziwa ubukhona bezagila kulabo abazingelayo ileyo yokuzishayanisa. Uma njalo kuzozingelwa, izinja azitshelwa ngumuntu, ekuzweni lowo msindo, zona zisuke sezazi ukuthi njengoba kusa nje kuyiwa ekuzingeleni. Zibonakala zitshikizisa imisila, zisondelana nalabo abashayanisa izagila. Inkulumobuthule le eyenziwa amaphisi.

Ngokunjalo kulabo abasuke beshiselwa igazi, babonakala bezithatha ezabo bazishayanise emoyeni ngenhloso yokuvusa amadlingozi ukuze bafudumalele

ukulwa. Kulowo owaziyo useyazi ukuthi impi iseduze. Inkulumobuthule ongeke wayiqonda uma uhlelo lokulwa olunje ungalwazi.

4.4.6 Insimbi Yesonto

Insimbi yesonto iyinto eyafika nabamhlophe kuleli likaMthaniya. Ukufika kwayo kwaba nezinguquko ngokwenkolo nangokokuphila kwabantu. Izikole zisimama ngayo ukuze ziqhube imisebenzi yazo.

Ngokunjalo nezinkampani zemikhiqizo eyahlukene zikhumukisa abasebenzayo ngayo. Ziyizinhlobo ezahlukene ngokwakhiwa kwazo. Kukhona lezo ezisetshenziswa emicimbini ngenhloso yokujabulisa abathile nalezo ezibizela abantu endaweni yokuphepha ngezikhathi zempi.

4.4.6.1 Umlozi Wensimbi Yesonto

Insimbi yesonto ikhala ngezikhathi ezithile ithi:

Kenqe, kenqe, kenqe.....!
Kenqe, kenqe, kenqe.....!

Noma

Gong.....!
Gong.....!
Gong.....!

Lokhu kukhala okungefani okulotshwe ngenhla kwenziwa ubukhulu nobuncane obungumehluko phakathi kwezinsimbi. Okokuqala kukhomba insimbi encane ngokulingene, kuthi okulandelayo kukhombe enkulu. Imvamisa lezo ezinkulu zitholakala emasontweni abizwa ngokuthi Amahlalabhishobhi, okuyikomkhulu labefundisi ngokwezifunda zabo. Zona zitholakala ngenani, lokuba zibe ngaphezulu kwezimbili noma ezintathu ukuze zemukelane nxashana zishaywa.

4.4.6.2 **Okuthuthukisa Ulimi Ngensimbi Yesonto**

Ukulalela insimbi kungaba eyesonto noma eyesikole kunawo umthelela othile owenza izimpilo zabantu ziguquke futhi zilawuleke.

Lokho okwakhala kushayisana kwezwakala ezindlebeni zabantu kudala kwaholela ekuqambekeni kwesisho esithi:

Amakhonco akhala emabili.

Ngokunjalo kwayona insimbi ayikhali iyodwa futhi ingekhale kungekho ewuzakwabo ukuze umsindo wayo uzwakale. Ngobukhona bayo kunongeka ulimi ngendlela efanayo naleyo etholakala ezintweni ezihamba ngambili.

IsiZulu siyakufakazisa lapho sithi:

Ubucwibi obuhle buhamba ngabubili.
Ubucwibi bufa ngabubili.

Ubucwibi uhlobo lwezinyoni ezincane ezihlala zihamba ngambili. Yizinyoni ezinhle ezingehlukani uma kubonakala eyodwa, ingekho enye, kumele kwazeke ukuthi iyafukamela noma ifile.

Ngokomsindo odingekayo kumelekile ukuba insimbi ibe nenye ukuze izwakale. Lokhu kunakho ukulumbana njengoba isiZulu siphawula ngokuhambisana kwezinto sithi:

- **IZAGA**

- Amathonya ayathonyana - Abathakathi bayagadlana.
- Akukho thusi lathetha lilodwa - Kufanele abantu baze babe babili ukuba kuvele ingxabano.
- Amaqili ayaqilana.

Ubukhona balokho okuyinsimbi kwenza ulimi lwanotha ngokwakheka kwezaga.

4.4.6.3 Inkulumobuthule

Inkulumobuthule eqondene nokukhala kwensimbi, ikakhulukazi yesonto, ukubika okuthile. Ukukhala kwayo kungabika oshonile webandla, isifo. Kanti okunye kungaba okwejwayelekile kokungenisa ibandla imihla ngemihla.

Kubuye kuthokale ukukhala kwayo kokubika imikhosi ethile. Leyo mikhosi kungaba:

UMkhosi WePhasika,
UMkhosi WoKuzila,
UMkhosi KaKhisimuzi.

Kuyo yonke le mikhosi ngokwezinkolo nangokwehlukana kwazo kuvela ukukhala kwezinsimbi. AmaNdiya atholakala kwelikaMthaniya, amaSulumani ngokunjalo abakwaShembe nezinye izinkolo banakho ukushaya izinsimbi ngenhloso yokufeza izinhloso ezithile ngokwenkolo yabo.

Basuke beshaya izinsimbi emikhosini ngenhloso yokudumisa uNkulunkulu okukanye isithixo esithile. Kuyo le mikhosi kushaywa izinsimbi, kusuke kukhunjulwa abathile ikakhulukazi emaNdiyeni. Kulabo abakhunjulwayo kuba oHare Khrishna, Diwali njalonjalo. Bathi bekwenza lokho ukugida nokuhamba emalahleni behlonza ukuthi inkolo yabo ngalowo mkhosi ubuhlungu ababuzwa futhi amandla ayo makhulu.

KwabakwaShembe kushaywa imbomu nezinsimbi, kusinwe, kugidwe kuphakanyiswe uShembe oyiNkosi yaseKuphakameni. Kanti amaSulumane ayampongoloza njalo ngoLwesihlanu, kuthi ngosuku lokuphela kokuzila ukudla sekuvela inyanga egcwele esibhakabhakeni ikhale insimbi yokubakhulula babe nomkhulu umcimbi wezipho nokudla ngosuku olulandelayo. Uma lisithibele kwabanye inyanga babuza kwabanye kunezinye izindawo ngocingo bakuthole ukukhululeka.

Konke lokhu okuphawulwe ngenhla kusuke kubika okuthile ngokwenkolo kuholwa ukuthi insimbi isuke isikhalile. Kuba inkulumobuthule engene abantu emizweni, kungekho ohlale ebabelesela ngokuthi kumele benze njani. Inele ingakhala kubonakale abathile benyakaza, befuzisela ukuthi izwakele, kuhle kufezeke osekubikwe ukukhala kwayo. Akukhathaleki ukuthi ikhale nini, okumqoka ukuthi ukukhala kwensimbi kunenkulumobuthule efundekayo. Uma ithuke yakhala kungalindele muntu, imibuzo ibakhona bese kudingeka impendulo kulabo abangaba nolwazi. Ngokunjalo impendulo iyatholakala engachaza ukubelesela kwayo ukuze lowo oyishayile, achaze ngokwenzekayo.

Kubalulekile ukuba nolwazi ngokukhala kwensimbi ngoba ithi yenza inkulumobuthule ngokukhala kwayo, isebenze ukukhomba izikhathi ezithile ngokwezinkolo. AmaRoma akwenzeki angakugcini ukukhala kwensimbi yesonto ekhomba isikhathi esithile ngokwenkolo yawo. Ngakho-ke ekwenzeni kanjalo kunenkulumo efundekayo, nefundiswa abalandelayo ukuze balandele okuyimigomo nenqubo yokholo lolu.

4.5 Imilozi Eqondene Nabantu

4.5.1 Isingeniso

Emilozini eqondene nabantu kuyavela ukuthi abantu banezinto ezenzeka kubo babe nokungaqondi, kwenye inkathi bakuqonde okwenzeka kubo. Kwenye inkathi abantu bayakubona kwenzeka phambi kwabo, impendulo ingabibikho ngesikhathi beyidinga ize ivele bengasanakile. Ukuvela kwayo ngemva kwesikhathi kuyalumbaniseka nokuthile abakubonile noma abathintanile nakho.

4.5.2 Ingane

Ingane ingumphumela phakathi kwabaganeneyo. Iyisibusiso esivela kuMdali. Kuyenzeka itholakale kungaganwananga, nalapho iseyisibusiso. EsiZulwini ayikho ingane elahlwa ngaphandle ngokwendlela evela ngayo emndenini. Kungavela ingane eyivezandlebe, amadaka. Kuzo zonke ezibalwe ngenhla

zimelelekile ukuba ziphathwe ngendlela efanayo, kulowo mndeni. Kuyisiko lesintu ukuba ingane ikhuliswe ngendlela eyoyenza ibe ngumuntu kusasa. Kwakhona ukuthi ingane inasici sini kwakunganiki abathile ilungelo lokuyingcofa, kepha kwakuthathwa njengesibusiso sawo umndeni.

Ngasohlangothi lwaseNdlunkulu kwabe kuyisiko ukuba lowo ozelwe kwaziwa ukuthi uyena Mntwana ongathatha ubukhosi, kwakumele angahlangani noyise kungekho isidingo. Kwagama lakhe kwakumele lishintshwe ngenhloso yokuba othi uzomfuna angakhombeki futhi kungaziwa ngobungaye. Isibonelo salokhu sikhona kuwo aMakhosi aseke abusa kwaZulu.

Okunganikwa njengezibonelo kungaqalwa eMakhosini akudala kanje:

- INkosi uShaka – Ishaka ngenxa yesifo sikanina, uNandi.
- INkosi uDingane - uVezi.
- INkosi uMpande – uMadela, okwathiwa unomchoboka kuhle uDingane amdele angambulali.
- INkosi uCetshwayo – uDlamvuzo,
- INkosi uDinuzulu – uMamonga, ukubonga nokuthokoza.
- INkosi uSolomon - uMaphumzana, Nkayishana,
- INkosi uBhekuzulu – uSipikilana,
- INkosi uZwelithini – uMbongi.

Ukufihleka kwabo kwabe kubalulekile kwenzelwa ukuba abantu bangamengami futhi bangajwayeli ukubakhomoza ngezimo ezingafanele. Ngokomlando kuyavela ukuthi kwathi ngenkathi ekhula uMntwana uDinuzulu, abasoSuthu abakuthandanga ukuphathwa kwakhe kwaMandlakazi.

UNxumalo, (1961:11) uphawula uthi:

Ngesenzo esathusa abakaMpande baqoqana bonke abaMpande, bathukuthela bathelwa ngamanzi, bathi: Kungenziwa yini umntwana weNkosi ukuba angasenga izinkomo zakoMaphitha na? Khona senifile nina bakaMpande na?

Ukubaluleka kwengane kuhambisana nakho konke ukuphatheka komndeni. Yingakho kulo msebenzi ingane idalulwa ngenhloso yokuveza ukuthi akubona bodwa abangabaseNdlunkulu abangakhomba ubumqoka ngengane, kepha nabantu bomphakathi banokuthile okubathintayo ngezingane.

4.3.3 Umlozi Wengane

Ingane ikhala kanje:

Ma.....!

Ma.....!

Noma

Wa.....!

Wa.....!

Lokhu kukhala kungehlukana kuye ngesimo ingane ezithola ikuso. Kuyenzeka ingane ikhale ngoba idinga ukudla, ukuncela, ukuhlanzwa nokunye.

4.5.2.2 Okuthuthukisa Ulimi Ngengane

Kuningi okuthuthukisa ulimi ngobukhona bengane phakathi kwesizwe samaZulu.

Kutholakala inkulumo ethi kulowo okhuluma kungaqondakali: ‘Wabhibhidlisa okwengane nje, khuluma kuzwakale.’ Kulowo kusuke kuchazwa ukuthi wenzisa okwengane emdala, akumele enze njengayo. Ingane esencane iyabhibhidla nayo ithi izama ukulingisa abakhulumayo. Ngakho akulungile ukuba umuntu omdala abhibhidlise, okwayo kungafanele.

Kutholakala nezaga eziphawula ngesimo sengane ezithi:

- **IZAGA**

- Ingane igaba ngonina.

- Akungane yakhasa kathathu.
- Ingane engakhali ifela embelekweni.
- Izingane zasisu sinye zehlukaniselana intethe.

Kanti uNyembezi noNxumalo, (1966:141) bakwazi ukuqoqa izaga eziphathelene nokukhuliswa kwabantwana bathi:

- Umuthi ugotshwa usemanzi.
- Uthingo lugotshwa lusathambile.
- Zibanjwa zisemaphuphu.
- Lubunjwa luseva.
- Inyoni ishayelwa abakhulu.
- Inkunzi isematholeni.

Kwazona eziqondene nofuzo, uNyembezi noNxumalo, (1966:141) baziphawula ngenhloso yokuqaphela okungakhona ngokwesimo sokuzalana. Kuzobalulwa ezimbalwa kulo msebenzi ngabaziphawulile:

- Ukhamba lufuze imbiza.
- Injalo iphuma edunjini.
- Inkonyane ifuza unina.
- Umbala ucaca enkonyaneni.
- Indaba inendodana, uyise kanacala.
- Nginjenje mntanethu ngoniwa yinkunzi.

Kuphinde kutholakale izisho eziqondene nengane olimini ezenza lunothe.

- **IZISHO**

- Ukubeletha umntwana ongehliyo - Ukuba nesifumbu.
- Ukubhongelwa ngumfana - Ukudazelwa inkani.
- Ukuchathazelwa kwelengane - Ukuxoxa izindaba ezingandile.
- Ukudela abantabakho - Ukubalahla.
- Ukumdlela izinkomo umntwana - Ukuthola ilobolo ngaye.

- Ukudodisa umntwana - Ukumenza indoda.
- Ukufa ushunqa - Ukufa usemncane.
- Ukufa ngomntanakho - Ukudabuka ngomntanakho, oshonile.
- Ukugaqela eziko njengengane - Ukuzisondeza engozini.
- Ukugweba izingane - Isiko lokukhipha izingane igazi ukuze zihloniphe ziziphathe kahle.
- Ukukhunga umntwana - Ukumupha izipho.
- Izilo zokwelamana - Bazalwa mfazi munye.
- Ukuncelisa amawele - Ukuyishaya emuva uyishaye phambili.
- Akakabi muntu - Useyingane.
- Umntwana osebomvana - Usana, umntwana osanda kuzalwa.
- Ukuhamba ngabantwana - Ukuba nezinyawo ezinhle nezitho ezinkulu.
- Labo ngabantwana phela - Yizingane zeNkosi.
- Ukunyathela amasimba abantwana - Ukungena kwempi ekhaya.
- Ukuqhuma abathakathi - Ukuvela kwamazinyo enganeni.
- Ukuphuma amathambo - Ukukhumuka kwamazinyo obungane.
- Ukuthola umntana - Ukubeletha.
- Ukuthola isisu - Ukukhulelwa.
- Ukuba mtshingo ubethwa ngubani - Ukuba yintandane.
- Ukuzalela phansi - Ukufelwa ngabantwana.
- Ukuzizala - Ukuthola umntwana ofana nawe.
- Izinyo elibulalayo - Ingane eyodwana kwabo.

- **KWEZOMBUSAZWE**

Kuzo zonke izimo ezivelayo nokukhulunywa ngazo emiphakathini yezwekazi lase-Afrika kuba nezinqumo ezimbandakanya ukuphatheka kwezingane. Imithetho ibekwa mihla namalanga enokuvikelwa kwamalungelo ezingane. Miningi eyakhiwe nakuleli lengabadi imithetho emelwe ukulandelwa ukuze izingane zihlale zivikelekile. Ukuxhaphaza amalungelo azo kufanele kupheze kuwo wonke umuntu ukuze ikusasa lazo ligqame.

Singeyibalule yonke imithetho kulo msebenzi kepha kungaphawuleka ukuthi intando yabantu ngayo isiholele ekutheni kweqeke nasemigomeni ephambana nokungaba izifiso zabathile ngamalungelo azo.

Yingakho uNgobese, ephephandabeni, ILanga, May 29-31 2008, ekhalaza ethi ngemithetho yentando yabantu:

Lo mthetho-sivivinywa wachithwa yizo zonke izinkolo, nesabelo esikhulu somphakathi nje jikelele. (Eqondise kowokuganana kwabobulili obobudwa). Make ngithi ukuthinta eminye imithetho eyaphasiswa ngo 'elethu' yiqembu elibusayo ngakho phela ngoba liyiningi ePhalamende: ukuqedwa kokungajeziswa kwezingane emakhaya nasezikoleni, inkululeko yokuhushulwa kwezisu ngisho ezineminyaka eyi-12 ubudala,.....

Lo mbono kaNgobese uzwakala kahle kulowo ongengabaze ngokuphathwa kwezingane ngoba kumelelekile ukuba onezwi ngengane alalelwe yize engekho ngaseningini. Ubumqoka bengane budinga wonke umuntu abambe iqhaza ukuze zakheke hayi ngokwentando yabathile. Kulo msebenzi kuzanywa ukugqamisa nezinhlaka zonke ezimbandakanya okufunwa isihlokwana ngengane.

4.5.2.3 Inkulumobuthule

Kuyenzeka ingane izalwe yembethe okuyingubo emhlophe. Ukuzalwa kwayo ngalolu hlobo kusuke kukhomba isiphiwo esithile kuyo. Lokhu kuthathwa njengenhlanhla ethile ngabomndeni. Usume umntwana ezalwe nayo kumele abanolwazi mamenzele umsebenzi othile ngokwesiko lesiZulu bese efaka isiphandla. Inkulumo le edinga njalo ukuxazululwa ngoba isho okuthile ngengane ezalwe yembethe.

Ingane ezalwe imbethe ingubo emhlophe isuke iyisiphiwo esithile emndenini. Ukukhula kwayo iba nazo izimpawu zokuba nenhlanhla ethize ehamba nayo. Ukwembatha lokhu kusuke kuyisipho ngelokuthi abomndeni kumele bakwazi

futhi bahlale benza okokumsingatha njengokumhlabela izimbuzi ngezikhathi ezithile ukuze konke akwenzayo kuchume. Ukuziba kungenziwa lutho kwenza ozalwe nengubo abe namathunzi amnyama. Kufanelekile njalo naye azishunqisele impepho nomhlwehlwe evuselele okuzinhlanhla zakhe. Ekuziphatheni kwakhe aze afike ezingeni lokumulisa uma eyintombazane, usuke ekhuliswa uyise, kwayena sekumele azimele aqhubeke nokubamba iqhaza ezinhlanhleni zakhe. Abazali sebengamsiza nje kepha ekukhulisweni kwakhe owembethe bona bagcina ngokumemulisa. Kowesilisa uhlala njalo ehlabe imbuzi, ashise umhlwehlwe nempepho, afake nesiphandla sayo.

Kuphinde kutholakale inkulumo buthule ngengane lapho izalwa iyisishaywa esibizwa kule mihla ngokuthi ingane eyisibusiso. Kwayona iba luphawu lokuthi wabe ekhona kulowo mndeni ofana nayo. Ngobukhona bayo ingane eyilolu hlobo kuhle yemukeleke, yenzelwe umsebenzi oqondene nayo. Uma kungenziwanga lutho, kuvamise ukuba bande abaluhlobo lwesibusiso noma isiphiwo.

Iyinkulumobuthule ingane eyilolu hlobo ngoba inokucwaseka kwezinye izingane ngenxa yesakhiwo sayo. Kudingeka abazali bayo babe nokwazi ukuthi ikhuliswa kanjani futhi imiphi imiqathango ekumele ilandelwe ngayo.

Abazali bengane eyisibusiso kumele bazi ukuthi isikhumba namehlo engane eyilolu hlobo kudinga ukunakekelwa njalo. Isikhumba siyaxebuka, sifuna ukuvikelwa elangeni ngokugqoka okuzosisitha kusukela ekhanda kuze kube sezinyaweni. Amehlo angahlali ngokunganyakazi, kumele avikelwe ngezibuko ikakhulukazi uma lishisa kakhulu.

Abantu bayisibusiso badinga ukunakekelwa kulabo abanokubacwasa ngokwesikhumba sabo ngoba abazenzanga. Emagameni abawatholayo anokubandlulula kumele abazali babo babfundise ekutheni kulabo abasondelana nabo bangabantu abafana nabanye, umehluko isikhumba namehlo kuphela.

Ngasohlangothini lokulala kwengane, kuyaqapheleka ukuthi ingane isuke izwa okuthile lapho ilala emnyango. Isuke ibika okuthile uma iqashelwa ngokwenza kwayo kanjalo. Kuyibika lo muntu oyisihambi ozofika kulowo muzi. Inkulumobuthule le elethwa ingane kulowo muzi ngengane esuke yalala bubulungu emnyango.

Kuyafana nengane engakhalanga ngenkathi ibelethwe ngunina noma umzanyana, yavele yathula kanti isishonile. Esimweni esinjalo kusuke kunenkulumo ngabadala bakulelo khaya.

Bona kufanele benze izaba zokwazi ukuthi mhlola muni ovelele lowo oshonelwe ingane ngaleyo ndlela. Yingakho isiZulu sithi, 'ingane engakhali ifela embelekweni.' Lokho kungakhali kwayo kungumkhoka omubi odinga ukulungiswa, onenkulumo ethize. Yingakho kulo msebenzi inkulumobuthule, evela ngesenzo esinje iqondaniswa nokuthi umndeni kufanele ubuyele esikweni elithile ukuze isimo siqonde. Nalapho, kwabona kumele babuze uma kuwukuthi selalahleka isiko.

Isiko ekumele lilandelwe elokuyohlola komangothobane nababonayo. Uma bengenalwazi lokufa kwengane, bazothola ukuthi umhlola uvela ngale ndlela ungaxazululwa kanjani. Kwakhona ukushisa impepho kuba isiko elisetshenziswayo ngoba kukhulunywa emsamo ngayo noma kuthathwe umlotha, aphuziswe wona lowo ofelwe ingane ngalolu hlobo. Umlotha usuke uzama ukumthoba ekukhaleni kwakhe ngoba ezibona eneshwa. Ubuhlungu bokufelwa ingane, ivele yathula awugcini ngokudabula izinhliziyi zonina bezingane kepha nomndeni wonke. Ekwenzeni umcimbi wengane njengoba isuke isinegama, umkhokha ongenhla uyavimbeka.

Kwangane eshone ngalolu hlobo ithunwa ngemuva kwezindlu. Ayihlanganiswa namaliba abadala nalabo abashone ngendlela ejwayelekile. Kwakubukwa ukuthi izobahlupha abadala kanti ayinasabelo esenze emhlabeni. Sekomele aziliswe ngesiphika esimnyama kokunye abanye bamfaka nephinika nomizi entanyeni. Akasezukuphambisa phambi kwendlu kepha usezohamba ngemuva kwazo aze akhumule azile ngakho ngemuva kwezinyanga ezintathu.

Kumele umcimbi wayo wenziwe ukuvimba okubi. Imbuzi ayisali, unina agezwe ngomswani wayo.

4.5.3 Owesifazane Okhulelwe

Umuntu wesifazane ngokwesiZulu wabe ehlonishwa. Kwakungakhathalekile ukhulelwe noma akakhulelwe, inqobo nje engowesifazane.

Yingakho uMsimang, (1975 :52) ethi:

Ngowesifazane okhulelwe okubalulekile
kakhulu kwabakhulelwe ukuba baziphathe
ngokuhlonipha bahloniphe nemizimba yabo.
Kufuneka bangabi izinhlekabayeni
ikakhulikazi uma kukhona abajiyezekile
nezidalwa ngoba uma behleke abanjalo nabo
bazala izilima.

Kulowo okhulelwe etholakala ephuza ngokweqile, isizotha nenhlonipho kuye nakulabo abambonayo kungehla. AbezeMpilo naboMnyango wokubhekelela abakhulelwe abakwenameli ukubona nokuthola okkulelwe ezigxisha ngophuzo olunamandla. Ukuphuza kwakhe mawala kuholela ingane ukuba izalwe ingenaso isimo esihle sempilo. Kubakuhle okhulelwe aziphathe kahle, adle, aphuze, aphumule, azivacavoce umzimba ngokwanele. Kumqoka ukuziphatha kahle kwakhe ngoba bayahlonipheka, kwangane eyozalwa ibe nempilo enhle.

Kungaphawuleka ukuthi ekuziphatheni kwakhe ngendlela yokuhlonipha, kuholela naye ukuba abe nesizotha ahlonishwe.

UNxumalo, ephephabhukwini, ILanga, Nhlolanja 11-13, 2008 esihlokweni esithi: ‘Ukuqokotha KwesiThunzi Sabesifazane’ uphawula uthi:

NgesiZulu umuntu wesifazane usemqoka
kangangokuthi ngisho eganile umyeni wakhe
akuyena yedwa ongungqoshishilizi phezu
kwakhe.

La mazwi kaNxumalo anokugcizelela okuthile okudinga ukunakwa ngokwesimo sempilo yale mihla. Isimo sale mihla sesihambisana namalungelo athile adingwa ukuqashelwa. Noma kukhona ukuhambisana ngokwesintu kepha kunakho ukulahleka kosikompilo empathweni yabo kulesi sikhathi. Njengoba okhulelwe kule mihla enamalungelo, sekuba kuye ukuthi wenzenjani ngesimo sokukhulelwa. Omunye umuntu akakwazi ukuyingena indaba yakhe ngomzimba wakhe. Usengazikhiphela isisu ngokuthanda kwakhe. Umfazi akakwazi ukuzikhiphela isisu kungekho sizathu. Kufanele kube nesizathu esinqala esingaba ukugula noma ukudlwengulwa nalapho kuxoxiswane ngesimo sakhe. Ngale kwalokho komele aye kubo abuye nenhlawulo.

4.5.3.1 Umlozi Wovesifazane Okhulelwe

Kuvamisile ukuba kuthi owesifazane uma egane esithenjini, azithole enobunzima benhlalo. Kuyenzeka azithole egquzeka kozakwabo, inhlalo ingabi yinhle. Okuvamisile esithenjini ukuba angazitholi izingane bese kuba nesiga ngaye. Okukanye ozakwabo ngokwaliwa indoda ngenxa yempatho, bazithola benyamanambana okuze kuholele naye abe nomlozana awenzayo uma ekhulelwe.

Imilozi iyehlukana kuye ngesimo kulowo mndeni kepha iyagqama uma ezibona enokuphumelela ngokukhulelwa kwakhe.

Angawenza umlozi othi:

Hhayi indoda kayiphoqwa
Iyasetshenzelwa indoda!
Buz' ekhaya!

Ngokwesimo semilozi engenzeka kulabo abagane indoda eyodwa, kubakhona ukupiklélana nalabo ababsesithenjini ngenjongo yokuthi bazifaka otakwini kwabona. Uma isimo sinjalo, imilozi inokwehluka, kuye ngokuthi ongayedwana endodeni bamthola enasiphi isimo kuyo. Kuyenzeka azithole eba ngumtshingo ubetha ngubani bese ezama ukuzisondeza kothile. Ngaleyo

ndlela inxeba lokuthi azithole enomlozi awenzayo, uyavela kuye ngokuthi iluphi usizi abhekane nalo. Kwenye inkathi indoda isuke iyosebenza, ingalethi mali, aphile ngokwethekela. Ngaleyo ndlela abambonayo ekhulelwe babe nesaga ngaye, okuyothi angaphumelela naye aziphindisele izinduku.

Ukushaya umlozi nokuphatheka kukamakoti noma umlobokazi kulowo muzi kuholela ekuqambekeni kwamagama athile. Kuyenzeka agudle kuso isimo lesa noma asho okujulile kunalokho. Okukanye okuphambene nokushiwo yigama, ingane eyethiwe lona.

UNxumalo, ephephabhukwini, ILanga, May, 5-7, 2008 uyakufakazisa lokhu uma ethi:

Amagama ayindlela okubhalelwana ngayo incwadi emzini, siqonde ukuthi umuntu akhipha ngawo okungaphakathi kuye efuna abanye babone ukuthi uyazi ukuthi bacabangani, noma ephendula okuthile abakwenza kuye.

Uqhubeka nombono othi ngenkulumo ayenza nomnikazi wegama uMbulaleni kulo iphephabhuku, ILANGA, May, 5-7,2008, uNxumalo ngaphansi kwesihloko esithi, 'IZINSELELO ZESIZULU ESIYINGCWENGA', uthi:

..... Igama layo kwakunguMbulaleni. Ngabuza ukuthi lasukelaphi. Yathi zonke izingane zakwabo ezingaphambi kwayo zazalwa zashona. Uyise wayesethi sekuzalwa yena engowesikhombisa ekhaya, kunguye yedwa, wathi: 'Nangu omunye mbulaleni naye.' Kwanqanyulelwa kwathiwa nguMbulaleni..... Kanti eqinisweni kwaba mhla izingane zalowo mnumzane zingabulawanga.

Maningi amagama asukela kukho ukwenza umlozana kamakoti noma lowo oganile angasuswa okuthile okungampethe kahle noma okuhle emzini. Kwenye inkathi umkhwenyana usuke esahamba ngomsebenzi waya ezindaweni ezinjengoGoli, eThekwini, eKhimbali nakwezinye izindawo zomsebenzi. Kwamanye amagama ngokuhamba okunjalo kuvela

anomnyombo osondelene nezindawo lapho kusebenza khona abayeni. Kuvela amagama awuhlobo olulandelayo:

- **UNomakhimbili** – Uyise wayeseKhimbali ngenkathi ezalwa emba idayimane.
- **UGoli** – Uyise waya eGoli wangathumela mali yokondla, kwezwela kubo.
- **UNozimali** – Uyise wathumela imali akangehla ukuzombona ezelwe.

Ngokuthola lokho okwaphawulwa nguBryant, (1967:231) wathi:

We have already said that there is no solo-singing among the Zulu's; and yet every mother invents and sings to her infant a suitable ditty (isihlabelelo) of her own, and every girl in love sings to her sweetheart, as she strums on the family 'uGubu.'

Sesike sasho ukuthi akukho ukucula ngayedwana okomzwilili phakathi kwamaZulu kepha kuvamisile ukuba umama aziqambe esakhe isihlabelelo sengane yakhe, ngokunjalo intombi esothandweni ingasiculela isithandwa sayo, okukanye ishaye umakhweyana womndeni. Alubiza ngokuthi 'uGubu.'

Lo mbono ubukeka unohlalwana ngoba kwakungeyikho ukungaculi ngayedwana okwakwenziwa intombi noma umama ngengane, kepha yena uBryant wayekubuka ngokwesobala laseNtshonalanga. Kulo mbono kuyavela ukuthi uMntwana uMagogo wayecula ngayedwana nokwaze kwaholela ekwakhiweni kwendumezulu yamaculo akhe adume umhlaba wonke. Kubalandeli bomculo wezigubhu namagemfe bakwazi ukuwuqalinga, waphothulwa njengomculo wezinga eliphezulu. Kwayena uMntwana uMagogo wayeshaya umakhweyane.

Kuyathusa nokho ukuthola uBryant eveza ngelesihlabelelo kube kwasona siyinkomba yomuntu ocula ngayedwana. Kwakhona ukushaya kwentombi umlozi othile ngesoka layo elikude kungashiwo ukuthi kungumculo

wangayedwana kepha uma wayebuka ngeso lokwenza kwangakubo, naye, kungefane nalokho okwenziwa ngabezinye izizwe, kunalokho okwenziwa ngakubo kuyaxaka.

4.5.3.2 Imfihlo Yowesifazane Okhulelwe

Umuntu wesifazane okhulelwe unakho ukuba nemfihlo engaqondakali. Akuqondakali ukuthi yini edala ukuba okhulelwe athandiswe noma aliswe abantu.

Kuyenzeka athandiswe abantu kube sengathi angahlala nabo njalo aze azumeke alale, okukanye angabafuni nakubabona abantu. Akukhathaleki ukuthi abaluhlobo luni uma ebathanda uyabathanda. Kwenye inkathi kuyehluka nakulo uthando ngoba omunye akabathandi abesilisa, omunye abathande.

UMsimang, (1975:52) uyakufakazisa lokhu:

Omunye waliswa indoda yakhe kube inqaba impela. Omunye uthandiswa abantu, omunye ukudla njalonjalo. Abantu abangaze bangakunaka lokho ngoba basuke bazi ukuthi kuzokwedlula angabeletha.

Le mfihlo engachazeki ngabesifazane nebehlulayo nabo ukuyichaza iyimfihlo abathi idalwa yiphunga elithile elibasondeza kuleso simo. Isimo sephunga lokudla, inhlabathi, ulwandle nokunye okwenza bakuthandiswe.

4.5.3.3 Okuthuthukisa Ulimi Ngowesifazane Okhulelwe

Ulimi lwathola ukunotha ngamagama atholakala ngalowo okhulelwe. Akulona ivelakancane ukwanda kwamagama ngenxa yabo. Kutholakala nanka amagama:

- **Isihlambezo** – Umuthi ohlamba insila esiswini sowesifazane ukuze athathe isisu. Kube khona esokuxegisa ingane inganamatheli kunina aze abelethe.
- **Ubengu lomhlanga** – Lusetshenziswa ukusika inongwane.
- **Umzanyana** – Ilokho ingane ehlukaniwa nakho uma isanda kuzalwa.
- **Ibomvu** – Uhlobo lwenhlabathi eyayihukwa ngalo ingane.
- **Insindwane** – Umuthi wokuvikela ukuqubuka oxutshwa namafutha enkomo.
- **Umuna** – Ukugula okuyisifo esifana nesimungumungwane esiphatha ikakhulukazi izingane.
- **Izinseka** – Izinhlungu ezingamahlaba okubeletha nokopha.
- **Umdlezane** – Owesifazane obelethile.
- **Isilumo** – Izinseka kowesifazane ozithola eba sezinsukwini zakhe. Ngokunjalo nalowo ozobeletha.

Ekuqhathaniseni indlela okwakubelethiswa ngayo kunakuqala sekunomehluko omkhulu kuneyamanje. Izindlela zamanje azisefani nezakuqala. Isizathu ukuthuthuka kolwazi nobuchwepheshe ekubeletheni. Amagama atholakala ebhalwe ngenhla awasenawo umfutho kangako ngoba kuningi osekusetshenziswa kule mihla sekwehlule kakhulu. Sekutholakala neziqholo ezithile zokuvikela izingane ezehlukile kulezo ezazisetshenziswa mandulo. Okuhle ukuthi indlela iseyiyo yize isithuthukile. Owesimame kumele akhulelwe abelethe.

Abesifazane besimanje sebeyaye bafise ukuba babe nomkhwenyana lapho bebeletha. Lokhu ngokwesiZulu kwabe kungalokothwa. Emagameni alotshiwe ngenhla okumanje awasetshenziswa ngoba sekwathengwa okuningi njengokuthi ubengu lomhlanga alusasetshenziswa ngoba sekwathengwa insingo ukusika inongwane, kutholakala umfutho wegama ushabalala. Ngokunjalo abaningi izihlambezo abazisebenzisi ikakhulukazi labo abahlala emalokishini. Kwansindwane eyayivikela ukuqubuka ayaziwa ngabanye ngaphandle kwabasemakhaya koNongoma, Nkandla nakoMkhuze. Yingakho kutholakala ukuthi ekuzalweni kwengane okwakwenziwa kuqala sekwayekwa,

kwathathwa umunxa waseNtshonalanga wokuya eMtholampilo aze atete owesimame.

4.5.3.4 Inkulumobuthule

Ngokwesiko lesiZulu kulowo okhulelwe waye ngamele atholakale eba wuvanzi, ikakhulukazi uma izinsuku zakhe sezisondele. Ukuzwakala kwezinseka kuyena kwabe kuyinkomba yethuba lokubeletha.

UMsimang, (1975:49) uphawula uthi ngesimo sendoda ezithola inonkosikazi obelethayo:

Ngisho inkosikazi ingaficwa isikhathi sayo
inowakwayo kuphela ubephuma ngesivinini
eyobikela amakhosikazi noma omakhelwane.
Inkosikazi ibibelethela exhibeni.

Lokhu kubelethela exhibeni kwabe kunenkulumo ethile eyabe ithinta abadala ngokwenqubo yesintu. Ubunzima obabutholwa ngowesifazane uma ebeletha, babuzwakala buthwalwe izalukazi nomnumzane kuze kuholele ekutheni kuthunywe umfana, ozoshaya ixhiba phezulu ngenduku.

Ukushaywa kwendlu ngumfana kwabe kuzanywa ukuba owesifazane akhululeke. Umfana owayeshaya indlu phezulu wabe engakathombi. Uma kubonakala ubunzima, isalukazi sasithetha emsamo, sishunqise impepho, atholakale obelethayo esekhululeka, kubonakale ngengane isiphinqilika, bajabule abasendlini. Uma ubunzima buqhubeka, kwandoda yakulowo muzi yayiphuma ishone esibayeni, ifike ithethe amadlozi akulowo muzi, incenge ukuba umntanomuntu angafi ebeletha ngoba wandisa umuzi. Hleze ekuqedeni kwayo indoda iyothi iphenduka umfana abe esesho ukuthi umalokazana noma obelethayo usekhululekile.

Esikhathini lapho kunobunzima ngenxa yokopha, kwakuzanywa ngawo wonke amandla ukuthi kubekhona ophilayo phakathi kwengane nobelethayo. Uma kwehlulekeka, kwakuba yikho ukuncenga abaphansi emsamo nasesibayeni. Ukufa uma kubaqonde bobabili kubanele njalo.

UMsimang, (1975:49) uphawula ngokuthi, ngesimo sowesifazane okhulelwe esebeletha :

Uma umnumzane kukhona iphutha elithile
alikhumbulayo, noma mhlawumbe umsindo
owake wabangwa ekhaya usezocabanga
ukuthi abaphansi wabadina lowo msindo bese
engena esibayeni ashweleze ulaka.
Ibiphumelela inkosikazi emva kwalokho.

Umbono kaMsimang unayo inkulumobuthule eyayenzeka kudala nanamuhla kuleyo mizi esenenqubo yokwazisa abadlulile emhlabeni isenzeka. Inkulumobuthule le yokuthi uma kunobunzima ngobelethayo kukhulunywe noma kube nezaba ezithile kungaze afe ngokungenhloso.

Ngakolunye uhlangothi, owesifazane okhulelwe wayengalokothwa ashaywe inyoka ngoba kwakuthathwa ngokuthi isuke izobulala imiphefumulo emibili. Kwayona yayidamane inyobozele ibone eze ngayo. Kutholakala ukuthi isisindo sowesifazane sabe sisikhulu kunayo. Lokho kuhamba kwayo ingagadlanga kuyinkulumobuthule echaza ukuthi okhulelwe unokuthonya kuthile anakho.

Ekukhulelweni kowesifazane kunenkulumobuthule efundekayo ngendlela akhulelwe ngayo ebonwa izalukazi kuqala. Uthi yena enesifiso sohlobo oluthile lwengane, zizwakale sezisho ukuthi uzothola ngane yini. Izimpawu ezikuye ziba inkomba yengane engazalwa. Amehlo, ikhala elicwebazelayo kanye nomfasankomo wakhe kuba izinkomba zengane engazalwa. Lokho kuyinkulumobuthule emele ukufundiswa abezayo kungayiwanga kodokotela.

Kwabadala babenolwazi ukubona ukuthi owesifazane uma emubi, eshintshile ebusweni, angathola ingane yentombazane. Ukuchachamba kobuso kwakuyinkomba yengane yomfana, ngaphandle kokuma kwesisu hleze simponge noma sibe isicaba, abadala babesho ingane ingakazalwa ukuthi iluhlobo luni. Kwamivimbi etholakala emfasankomo yabe iyinkomba yokuthi okhulelwe angathola nganeni. Ukunwebeka kwayo nokuncipha kwayo

kwakubonwa izalukazi ngenkathi zihlezi phansi zibhonga amacansi bese ziphahluka zithi usibanibani uzothola umfana noma intombazane.

4.5.4 Umuntu Oshiywa Igazi

Umuntu njengesidalwa sikaMvelinqangi unakho ukuzwa okuthile kuye kungamehleli. Ukuzwa kwakhe okuthile ngokwemvelo yakhe kuyenzeka kuchazeke noma kungachazeke. Kokunye abanye baze babuze ukuthi, “Kazi uzwengani ukuthi lokhu kungenzeka?” Kulo msebenzi kuzozanywa ukuqaqulula nenkwimbinkwimbi eqaqela ukungazi ngomuntu oshiywa igazi.

4.5.4.1 Umlozi Womuntu Oshiywa Igazi

Kuyenzeka kulowo ozizwa eshiywa igazi ukuba abe nenkulumo engathi:

Angizizwa kahle, igazi lami liphansi.

Noma

Umzimba wami uyangishiya, ngikhathele.

Kwesinye isikhathi omunye ezwakale ezamula ethi:

May’ babo! (Ezelula)

Noma

Iyo! (Ngokuzamula okuthi akufane nokwezangoma).

Kuyenzeka omunye oshiywa igazi atholakale ezishaya emahlombe, kungazeke ukuthi yini le emehlelayo. Kwenye inkathi aze aphelelwe amandla, aze alale.

4.5.4.2 Imfihlo Yomuntu Oshiywa Igazi

Okungaba imfihlo yomuntu oshiywa igazi, ukuthi akuqondakali ukuthi kumfikela nini ukushiywa igazi. Kuba isimo esingaqondakali, ekushonini kwakhe okuphawulwe ngenhla. Kwesinye isikhathi lokho okungamfikela njengomuzwa wokuthile okungamehlela kudala ukucobeka nokungabi nandawo. Okongukuthi ukuswela isikhundla.

4.5.4.3 Okuthuthukisa Ulimi Ngomuntu Oshiywa Igazi

Amagama aqondana nesimo salowo oshiywa igazi ayavela ngokukhuluma kwemihla ngemihla. Lokho kudala ukwanda kwamagama olimini.

Kuvela amagama ahambisana nalesi simo angaba ilawa:

- Isithukuthezi,
- Umzwangedwa,
- Isiyezi,
- Ingebhe,
- Ukushwilingana,
- Ukugwanya,
- Isibibithwane, namanye.

4.5.4.4 Inkulumobuthule

Inkulumobuthule etholakala kulowo ozizwa eshiywa igazi ileyo yokuthi ubikezela ngokuthile abanye abangakakuboni. Kuyenzeka asho ukuthi hleze kwehle ingozi. Angakusho kulabo ahambisana nabo, kungaba imoto isitimela noma ikuphi okunye okungahanjwa ngakho. Lokho kukhuluma kwakhe kwahamba nabo, kokushiywa igazi ngesimo esisazokwenzeka kuhlola okuthile. Yingakho kuba lukhuni ukuqagula umphumela ngoba usuke ungakaziwa ukuthi uzobanjani.

Kuyenzeka kumuntu oshiywa igazi abalule okuqondene naye luqobo. Uma kwenzeka kanjalo uphawula okungaba isimo sangakuboni, hleze uhamba endaweni enenyoka. Uma kuyinyoka eyingozi, imamba, omunye uzizwa engakhululekile kuleyo ndawo. Ngokufundiswa ukuthi isimo senyoka imamba ayiphuthunyelwa, kumele angavumeli ukuphaphazela hleze yethuke igadle kuye. Lokho kushiywa igazi ngalolu hlobo kuyingxenye yesimo somzimba womuntu ukulawula ngalokho angekwazi ukukuchazela omunye umuntu.

Ngokunjalo nakulowo osuke ezwa ukuthi kukhona okuzomehlela okufana nokubulawa nokugetshengwa ushiywa igazi. Isimo esingachazeki ngoba omunye kwasisu siyamkhipha, engazi ukuthi yini edalwa ukuhlambuluka kwesisu. Kuba inkulumobuthule efikela lowo oshiywa igazi engalindela noma yini kuye.

Ukubikelwa komuntu ngento angenakuyiqonda kumdalela umunyu nosizi. Kuyamholela omunye ukuba azisole ngokuthi ngizwile ngokuthi kwenzeke okuthile ngesikhathi esithile kepha anganaka. Kwayena ofikelwe isimo sokushiywa igazi uba nemibuzo ahlulekayo ukuyiphendula. Pho-ke Zulu umopho wadalwa ngoba ikusasa alaziwa.

4.5.5 Isiphetho

Kuleli qophelo kubalulekile ukuphetha ngalokho okungaba imikhando yabantu njengoba nayo inendima ethile ezimpilweni zabo. Kulokho okukhandwa ngabantu kuvamisile ukuba kube nendawo ethile ezimpilweni zabo. Ubukhona bemikhando yabantu benza futhi beza nezinguquko ezithile empilweni yabo.

Okumqoka ngemikhando yabantu ukuthi ayifikanga nenguquko nje kuphela kepha yenza ubungcono ezimpilweni zabo. Akugcini lapho ngoba intuthuko ngayo yabonakala iholela abantu nasekuqhathaniseni ubungcono bempilo. Kutholakala ukuthuthuka nayo imilozi ngokolimi ngoba ulimi luhambisana nalokho okutholakala kwakhiwa ngabantu.

Kuvelile ukuthi imikhando ekhona ayimile, iyathuthuka nolimi njengoba kukhona okusha okuvelayo njengoba nempilo iguquka kubantu. Ngokushintsha kwemithetho ithemba lingaba khona ukuze abesifazane abebecindezelekile ngokungashiwo ngabo ngohlangothi lwemilozi, kuholele enguqukweni ethile yamagama. Okungagqamisa leyo nguquko isenzo sabo esesanda ekuzibandakanyeni kwabo kuyo yonke imikhakha yempilo, njengoba iningi selikwazi ukushayela izimoto. Ngokukwazi kwabo abesifazane ekushayeleni izimoto, imilozi ingaba nakho okungaqambeka nelinye igalelo uma kubukwa indlela bona abashayela ngayo, kuqambeke okuthile ngabo.

Ngenxa yentuthuko kukhona eminye imikhando eseyadlulelwa isikhathi ephawuliwe kulo msebenzi ngehloso yokwazisa ngoba amagama athile asuselwa kuyo. Leyo mikhando amahawu, noma esasetshenziswa kepha umfutho awusekho njengoba abantu bethuthuka ngokwempilo. Ukusetshenziswa kwawo amahawu sekuba yikho ukugcina imikhosi ethile ngenhloso yokuvuselelana nokuzigqaja ngokwakwenziwa abasanduleleyo.

Kungaphawulwa ukuthi kuleyo milozi eqondana nesiqusomuntu, kuvelile ukuthi akuqondakali okungaba umphumela. Kungaba nongabazane ngayo le milozi ngoba inokunganakwa kepha kulowo onokuqaphela unakho ukuchaza ngesimo asibonile. Lokho kucasha kokwazeka kokungaba umphumela kungenzeka ukuba kudalwa ukungazi ngesimo noma indlela okwenzeke ngayo. Njengoba konke okuphawuliwe bekuhambisana nokungaba imfihlwana thizeni, kungenzeka ukungaqondi kube nomthelela othize.

Kuphinde kwaphawuleka nokuqambeka kwamagama athile ngazo izimo zemilozi ikakhulukazi kulabo abasuke bekhulelwe. Lawo magama aqhamuka ngokwemilozi ethile. Awapheli ngoba anokuchazeka kulabo abangadinga ulwazi ngawo. Kungaphawulwa ukuthi emagameni angaqala samdlalo ongumlozana kwenye inkathi kugcina kuchume wona njengoba etholakala kwabaningi abantu. Isibonelo salokhu kungaba yiso esitholakala kulaba abalandelayo:

- UMontwana WakwaPhindangene – Babethi iGatsha ayobambebelela kulo uMontwana uMagogo ngokusho kwabasoSuthu ngoba uphuma ohlangothini lwabaseBukhosini.
- INkosi uShaka – Ishaka, isifo somzimba omubi.
- INkosi uManyala – Amanyala ekuzalweni kwakhe kungafanele sekuthenjwa ukuthi ozoba iNkosi wabe esezelwe. Wabe eyiNkosi yaseMahlayezeni, eNkandla.

ISAPHLUKO SESIHLANU

5.0 ISIHLEZIYO, IZINCOMO NESIPHETHO

5.1 Ukuhleziywa Kocwaningo

Zulu indima ithi ingakathulwa kubukwe emuva kubhekwe lapho kusale khona izidindi ezidinga ukugandaywa. Ngokunjalo kulolu cwaningo kuhlaziywa kugandaywe, kututshuzwe lawo magabade kucoliseke, kwetshiswe lesi sidikadika sale ndima. Kulolu cwaningo esingenisweni salo kwenziwe ukuthi isizwe kumele difunde ngesikwethulelwa imvelo. Nempela ucwaningo lukuvezile lokho ngokwezigaba ezithile ngokulandelana kwazo. Imibuzo ebibuzwa ngocwaningo itholakele. Nakuwo lo othe kubuzwa kobani nawo uphendulekile. Umbuzo uthe kubikwa kobani, yathi impendulo, kubikwa kwabadala nokuyibona asebehambe indlela. Le ndlela ehanjwe ngalolu cwaningo iyiyona etholakale kwabadala. Ilandelwe kwaze kwaba sekugcineni.

Emehlweni ajwayelekile ucwaningo luvule amehlo ukuze abone. Isingeniso somsebenzi sikuvezile ukuthi amehlo awabonelani futhi awasoze abonelana. Imilozi ebonwa ngamehlo abantu ichazwa ngabantu ngezindlela ezahlukenene. Ukuhleziya lokho abakubonile njengoba kukhanya bha esahlukweni sokuqala ukuthi kuthintwa ziphi izimpawu. Lezo zimpawu yizinyoni, kuze izilwane kuze kungene abantu uqobo.

Abantu ngokungatshelwa nokwaziswa izinto ezibazungezile, bengabuzi nabo intshisekelo yocwaningo ikuvukuzile lokho ukuze kuvele ubuze kubantu. Kumele kungalahleki osekutholakele, impokophelo yomsebenzi owazekayo akumele uphunyuke ezandleni nasengqondweni.

Intshisekelo yokuthola okudalulwa izilwane, izinyoni nabantu ivezwe kwacaca ukuthi imvelo ayithule nje, inakho ekushoyo kubantu. Le ntshisekelo iyona edale amaqiniso anokufundeka kulolu cwaningo.

Inzuzo etholwe ucwaningo ngentshisekelo ebakhona kusukela luqalwa ihambe njalo ivera ukubaluleka nesidingo sokubambisana okuphakathi kwemvelo nabantu nokumele ihlale ikhona njalo.

Amaqiniso angephikwe angahambisani nenkoloze abe yisisusa sentshisekelo avezile ukuthi izimpendulo zikhona, zidinga iso eliqaphelayo ukuze kungathi kusasa labo abandulela abanye, basole abanye ngokuthi osibanibani bakubona lokhu bangasho lutho. Lowo mqondo wokugxeka abanye ngamaphutha abanye kulolu cwaningo awungenanga ngenxa yokuthi ucwaningo lumeme wonke umuntu ukuba azombandakanya ekushabashakeni ukufuna okungale kokudaliwe nakuyo imvelo luqobo.

Kusekuyo intshisekelo, ucwaningo luvezile ukuthi okulahlekele abantu kuyini njengoba intshisekelo ibikukhalela ukuba kudalulwe. Akugcinanga lapho njengoba ucwaningo lukudalulile kubantu ukuba bakuphathise okwezikhali zamaNtungwa. Isizukulwane esizayo singaba nakho ukunomfiya sizitholele ukuthi uhlobo lwalolu cwaningo lwabe luqonde ini ngokuthombulula okubonakale kuduka kubantu. Imvelo ithi inakho ekuchazayo kudume amakhanda kubantu ngakho-ke ukuduma kwezingqondo ucwaningo lukususile ngokuhlaziya obekuzinhloso zalo.

Izimpawu eziba inhloso yanoma yini zibakhona. Ngokunjalo kulolu cwaningo okuyiyona nhloso nebihamba phambili bekungukuveza lezo mpawu. Isibonelo esicaca bha ileso sokuthi izulu uma lizoduma, alidumi lingabikezelanga kepha liyahloma kuqala bese ufezekiswa wonke umsebenzi wokuhloma kwalo. Lingala noma lidume.

Kuvelile kulolu cwaningo ukuthi akuvuselelwe uthando lokugcina imvelo luqobo, kuthi izimpawu ezilethwa imvelo kubantu zingazitshwa nje kube sengathi yona ayiyona ingxenye yabo.

Kulokho okwakhiwe ngabantu ngenhloso yokwenza izimpilo zabo zibengcono ucwaningo luziphawulile. Luhlose abantu ukuba imikhuba yabo idala

izimpawu ezihambisana nosikompilo lwabo, ibe nobumqoka ekuqapheleni ngezikhathi nokunye.

Ekuhlaziyweni kocwaningo kutholakala ukuthi imilozi yezinyoni ngokwezigaba zazo nangokokwenza kwazo iveze ukuthi izinyoni zibalulekile ngalokhu:

- Azigcini ngokuba zenze imilozi eqaphelisa abantu ngesimo sezulu nangenhlalakahle yabantu nangentukuthelo yazo nangothando. Uma zikhuluma ngesimo sezulu, izinsingizi ziyakwenza lokho ngokukhala kwazo zibe zigcakela abanye benganakile. Enhlalakahleni yabantu uthekwane otholakala endiza phezu kwendlu noma umuzi usuke ebika okuthile ngomlozi wakhe nalokho kuphawuliwe. Amankankane azungeza umuzi abika isifo nawo aphawuliwe. Kulezo nyoni ngomlozi wazo odinga iso eliqaphelayo yingede ngoba ikhokhisa isibhongo sokuthi yakhombisa umuntu izinyosi, wazidla, wangayipha lutho okukhombisa intukuthelo yayo kumuntu okungeyena bese elimala nakho kuveziwe. Le nyoni ayikwazi ukuhlukanisa umoni nongesiye. Komele oyibonayo ingede ngokwemfundiso evezwe ilolu cwaningo azi ukuthi ekundizeni kwayo, okunye isho ukuthini, ucwaningo lukuvezile lokho.
- Kulezo ezikhombisa uthando njengamajuba ucwaningo isihlaziyo siphawula ngokuthi imfundiso yothando elethwa ilezi zinyoni kubantu ingaba isifundo esikhulu kubo. Njengoba ucwaningo lukugqamisile ukuthi amajuba awahlukani aze ahlukaniswe ukufa, lokho kungamandla endalo yawo ngokunjalo nabantu kumele bafunde kuwo ekwenzeni kwawo.
- Kusekuzo izinyoni kunalezo ezibika ingozi yezikhukhula ezivezwe ucwaningo. Zona ziyaqaphelisa ukuze kuphephe imvelo. Yize kwazona zingebe nawo amandla okuqukula nokuphephisa okungonakala kepha ziyezwa uma izulu liza ziwenze umlozi. Lokho

nje kukodwa kwanza ukuthi imilozi yazo aziyenzi ngokungenanhloso kepha nokubukela phambili ukuze imvelo ivikeleke, kungafi konke.

Ngasohlangothini lwezilwane kukhona okutholakalayo ekuhlaziyweni kulezo ezingahuquzeli. Kule milozi kutholakale ukuthi zithi ziwumgogodla wempilo yesizwe samaZulu, zibe ziqukethe nomnotho wolimi. Izilwane ezingahuquzeli okubalwe khona indlovu, ibhubesi, ubhejane nezinye kutholakele ukuthi akuthi ngoba zinkulu, ubukhulu bazo bungazisebenzeli. Bulinganiswa nokufaniswa naMakhosi oselwa ngokwezibongo. Ubukhona balezi zilwane nokusolakala ukuthi uma zingavikelwe ngabokongiwa kwezeMvelo zingashabalala, kugcine sekuthiwa kwake kwakhona izilwane ezinje ngezithombe. Kubalulekile ukuqonda ukuthi ngobukhona bazo nezikwenzayo, imilozi ivezile ukuthi zinaliphi iqhaza ezilibambayo ohlangothini lolimi, imithi yokwelapha neyokubethela nokunye abantu abakudinga kuzo.

Ngasohlangothini lomlando nokugcineka lokho okungamagugu esizwe, ucwaningo luhlanganise umlando otholakala ngobukhona bezilwane ezinjengezinyathi, amabhubesi nezinye.

Ukunyathela kwabaseNdlunkulu, aMakhosi oselwa nokulwa kwabo izimpi, ucwaningo lukwenzile ukuthi ngokuhlabana kwabo, izilwane okumilozi yazo idaluliwe, azisalanga ukukhuphula isithunzi sabo. Ngokomlando ohambisana nokuqopheka kwezikwenzayo kulumbaniseke naMakhosi njengoba eNkosini uCetshwayo kuvezwa ukujinininda okungukufulathela, inyathi ayisalanga. Kanti kwezeNkosi uZwelithini obizwa ngobhejane okumele uphume esiqiwini, kuveza ukuthi ungumuntu omkhulu ovalelwe endaweni engafanele, kumele ubukhulu bakhe bukhombise inkululeko ngokuklabaklaba ezweni. Wayevalelisile ngoba esafunda eKing Bhekuzulu High School okwabe kuyisikole sokufundela ukuphatha njengaMakhosi. Isikhathi sokuphatha ngokomlomo wembongi uNtulizenkosi Dlamini yayibona ukuthi kumele aphaathe, ayeke

ukubanjelwa njengoba uMntwana uMcwayizeni ayebambele (ibambabukhosi) ehle esikhundleni. Nempela kwenzeka kanjalo ngosizo loMntwana uMangosuthu wakwaPhindangene noMntwana uNonhlanhla owayengudadewabo weSilo esibusayo noMntwana uGretta owagana kwaShamase, enguyisekazi.

Ngokwezahluko kusukela kuleso esithinta izilwane ezingahuquzeli kuvelile ukubaluleka kwazo esintwini. Kubantu abakwazi ukusebenzisa amakhambi bexuba namathambo, izikhumba, izinzipho nakho konke abakubona kungaba usizo ezimpilweni zalabo ababelaphayo, ubumqoka bezilwane bubaluleke kakhulu. Kubona ngisho umswani wembabala okudume ukuthi awungeni ekhaya uba nalo usizo uma ungeniswe ngamaqhinga. Kuze kuthiwe umswani wembabala awungeni ekhaya ngoba yona ithi uma idla, ithake loko ekudlayo. Ngaleyo ndlela ubumqoka bezithako zayo zibalulekile. Imbabala ithi uma idla, ingasiphindi isihlahla esidlile ngalolo suku ngoba siwubuthi kuyo. Ayiphindeli emuva iyocosha okuwile noma ngabe kuwiswe yiyo, iqhubeka njalo nokudla okusha. Lolu lwazi yilona olwaholela ekwakhekeni kwesaga esithi: ‘Umswani wembabala awungeni ekhaya.’

Ucwaningo luvezile lwaphawula ubumqoka bezilwane ezingahuquzeli ngegalelo lokwetheka kwezaga nezisho ezingumgogodla nomnotho wolimi lwesiZulu. Ukwakheka kwezaga nezisho ngezilwane ezingahuquzeli kwenza inkulumo ihlwabuse futhi iqoshame.

Emklamweni wocwaningo kuphinde kwadalulwa izilwane ezihuquzelayo nokuyizona eziyaye zibukwe ngabantu zitholakale zidelelekile. Kuzona ucwaningo lutholile ukuthi ukwedeleleka kwazo kuveza ukungazi nokungaqondi ngobumqoka bazo. Ngaphandle kokuthi ezinye zazo zingukudla kwezinye njengezinyoni ezidla amaselesele, kukhona phakathi kwazo ezibika okuthile. Abantu ngokwemvelo yabo hhayi bonke banokuzinyanya nokuzijivaza lezi zilokazana ngoba kubona bezibona zingabenzeli lutho. Kubantu abaningi ubumqoka bomnenke abakwazi. Ucwaningo lukuvezile okuba usizo lomnenke yize iningi lingazi. Ubumqoka bembulu ekukhuculeni imvelo benza ibe isilwanyana esinganakekile kepha

sinegxathu elibanzi ekongiweni kwemvelo. Kwayona umlozi wayo wenza okuthile (okuphathelene) okuthintene nabantu.

Iso elibanzi likwazile ukuhlwaya lathola ukuthi izilwane ezifuywayo okubalwe kuzo imbongolo, inkomo, iqhude, imbuzi, ikati kanye nenja ziwumgogodla womuntu ongumZulu. Ucwangingo lugxilile kulezi zilwane ngokwemilozi eziyenzayo nalokho okwenziwa ngazo abantu.

Imbongolo ngaphandle kokusetshenziswa, ucwangingo lutholile ukuthi kwabayaziyo nabangafunda ngayo okuthile, iveza izikhathi onyakeni lapho ikhombisa khon ukuthi sekuvuniwe, kwazona zidinga inkululeko nokuphiwa obekukade zibhaxabulelwa khona okusalile emasimini. Amabhece namathanga ziwashewula aze aphele emasimini nokuyinkomba yokuthi uma kunenala, imvelo iyathakasa. Lowo mlozi eziwenzayo zibhakelana zisuke ziveza ukwesutha kwazo ngesikhathi sokukhwelana kwazo. Uma kunendlala, kwamlozi awuzwakali nakuzo.

Ucwangingo luqhubeke nokwethula inkomo njengesilwane esibalulekile kumaZulu. Ithi inkomo iphila ibe lusizo kuwo, ize ithi noma isifile kungasali nesisodwa isitho sayo singabi lusizo kubantu. kuvelile ocwangingweni ukuthi inkomo yavela kanjani esizweni samaZulu nokukhonzwa nokunakekelwa kwayo ucwangingo lukuvezile. Lokho eyikho inkomo ngokwemibala, umhlandla, ukuma kwezimpondo nobulili kuveziwe ngendlela yokuthi inkomo inamathelene nolimi.

Ekwakhekeni kolimi lwesiZulu ukuze siqokothiseke, inkomo inegxathu elikhulu. Ucwangingo luyiveze inkomo nakho konke ekwenzayo ngomlozi, umkhiqizo nemikhuba yayo. Igxathu elithathwe ubukhona benkomo olimini baholela ekwakhekeni kwezaga nezisho. Izaga nezisho ezakheke ngobukhona olimini lwesiZulu yizona eziningi ukwedlula zonke ezinye izilwane. Izaga ezithinta inkomo yizona ezakhe ulimi lwesiZulu lube yigugu kuwo futhi lube nesithunzi nakwezinye izilimi. Kulowo ongazi ubuhlobo phakathi kwenkomo nesizwe samaZulu, kumele atsheke ngangxanye ngoba ongumZulu akathandi

ukwehlukana nenkomo ngisho esefa, uthanda ukuhlatselwa, ambozwe ngesikhumba senkomo.

Kulesi sikhaziyo kungabe akuphelele um inkomo ingathathwa njengesilwane esingalukhulisanga ulimi lwadlondlobala lwaze lwakwazi ukumelana nezinye izilimi. Uma kukhulunywa ngokulwa kulowo ongumZulu, uzwakala esethi: “Ngadla ngemkomo kababa.” Akugcini lapho ngoba ibuye inkomo idale ubuhlobo kwabaphilayo nabangasekho. Ithi ingumxhumanisi kubo, ibuye ihlanganise abaphansi abangamathongo kuleyo mizi lapho kudingeke ihlatshwe khona. Bayayihlaba, bangayidubuli njengokwesiko labo. Ukudubula akuhlangani nabaphansi ngoba abakwazi. Bafuna igazi nomswani wenkomo ehlatshiwe. Inkomo imele imisebenzi eminingi kumaZulu. Kunika indoda isithunzi, ukupha izingane ukudla amasi nobisi. Ukusinda umuzi nokubasa ngamalongwe ayo nomanyolo emasimini kuyigugu. Ukwembeswa kofileyo ngesikhumba sayo kungugo nesicongo sempilo ikakhulu umnumzane.

Ukuphela kwenkomo kobe kusho ukuphela komuntu ongumZulu namasiko aqondene naye. Yingakho kwabanolwazi ngalezo ezingezesiNguni, zivuselelwa ngoba ziwuhlobo olukwazi ukumelana nezimo ezilukhuni njengezomiso namakhaza. UHulumeni nesiFundazwe wakwaZulu-Natali uyakukhuthaza ukufuywa kwazo nasekuzisimamiseni.

KwabaseNdlunkulu kungelunge inkomo ingekho ngoba ihambisana nesiko. Isiko lihambisana nokugujwa kwemikhosi. Ihubo yilona eliwumgogodla oxhumanisa abaphilayo nabangasekho. Kungahutshwa eleNkosi uDinuzulu, eleNkosi uCetshwayo, kuye ngokuthi oqalile uthande liphi. Utshwala buyigugu sebuphuphuma ingwebu. Kamuva kuhutshwe eleNkosi uBhekuzulu elithinta uKhethomthandayo, kukhunjulwa yena uBhekuzulu khona kwaKhethomthandayo, kuzophunywa kuyiwe eMkhosini waMaganu eNgwavuma. Umlando wehubo wavela ngokuthi alichaze uMntwana wakwaPhindangene ngokuthi livele ngoba wayebangiswa umfowabo uThandayiphi. Ngakho-ke wabe eseliqala ethi:

Abantu abakhethe abamthandayo.

Okunye okuxhumanisa inkomo neNdlunkulu nobumqoka beziNdlovukazi bugqama lapho izimbongi zibaveza ngezibongo zabo. Lobu bumqoka benza lolu cwaningo lufake iziNdlovukazi ezizale aMakhosi ngasohlangothini lomama. Bathi bengomama bezala aMakhosi, amazalaNkosi babe bekhulisa amathole. Amathole kungaMakhosi luqobo.

Ngokocwaningo kutholakala ubukhona bezinkomo inyonikayiphumuli yabakhona ngokaGwabini iNdlovukazi uNozinja. Yizo kanye lezo ezadala umbango phakathi kukaQwabe noZulu. UQwabe wazenqaba, wahamba nabalandeli bakhe bayokwakha umuzi budebuduze nezintaba zoNgoye.

Wabe ezinqatshiswa ukuthi isiko labe lingamvumeli ukuba engomdala athathe izinkomo zikanina. Kwakumele zisale kuZulu, owazibiza ngokuthi unguNkosinkulu nokunguyena okwaduma ngaye isizwe samaZulu.

Kubuye kutholakale okaSodubo Nzuza okwangeniswa kuye iNdlunkulu uNandi. INdlovukazi uNandi wazala iNkosi uShaka nokunguyena owahlanganisa isizwe samaZulu ngokuhlasela izizwana waze wanqoba noZwide nalapho imbongi iveze ukuthi:

Inkonyan' ekhwele phezu kwendlu kwaNtombazi,
Kwakungasakhali nkomo kwaNtombazi,
Inkomo yayikhala kithi kwaBulawayo.
(Nyembezi, 1958:46).

Ngokusho kwembongi uMshongweni, imbongi yeNkosi uShaka yabe isigqamisa ukuthi uZwide wabe ezalwa ubani. Unina wayengubani ibizo lakhe. Ngokunjalo kuwo wonke aMakhosi lapho kugqanyiswa ubumqoka benkomo, kutholakala neziNdlovukazi ziphatheka. Lokhu kugqama kwenkomo encelisayo, elunjaniswa nokuncelisa abaNtwana ngokucikoza kwembongi, kuyagqama kula Makhosi alandelayo:

Ithol' elinsizwa lakokaDonda,
Elihambe liwakhahlel' amany' amathole,
Elingazi zaphuma ngamaphumulo,
Ngoba likhahlel' elakwaBulawayo.
(Nyembezi, 1958:49).

Ngokubusa kweNkosi uMpande kwethuleke ulwazi ngeNdlovukazi uSongiya
okaNgotsha lapho kuthiwa:

Ngowakithi kwaMadela
Wadel' izinkomo...
Ngeqand' elilodwana,
Ngelakongotsha.
(Nyembezi, 1958:64,67).

Kwayona iNkosazana uMkabayi othathwa njengonguyena owayebeka
aMakhosi izimbongi aziyekanga ukumhlanganisa nobukhona benkomo.

UMsimang, (1975:406) uthi:

Inkom'ekhal' eSangoyana,
Yakhal' umlomo wayo wabhoboz' izulu.

ENkosini uCetshwayo, iNdlovukazi uNgqumbazi oKaMbondi KaTshane,
imbongi yenza ukuba akhunjulwe unina ngenxa yokuthi ingane yakhe
yayinezitha eziningi ngisho nabangabozalo.

Izitha zeNkosi uCetshwayo zazibalwa emizini eminingi njengaseNtengweni,
Khinya nakwaNgxangaza. Yonke le mizi yabe inobudlelwane nembali
yakhe uMbuyazwe. Imbongi yathi:

Uxokozelwe abaseNtengweni nabakwaKhinya,
Baxokozelel' indlondlo yakokaTshana,
Bathi Ndlandlani len' engabhuli maphiko?
Izindlondlo zonke ziwabhul' amaphiko?

Kugcwalisa ukuphindelela kwembongi ubumqoka bukanina weNkosi
uCetshwayo, ibe ilokhu ishilo ukuthi uzalwa okakoTshana. Kuthi eNkosini
uDinuzulu kuphawulwe ngeNdlovukazi okaMsweli uNomvimbi
njengongunina wethole okumele lenze okuthile. Imbongi ithi:

Ithole lakokaMsweli
Elanyisa liguqile.
.....

Uyajabula mfazi waphesheya kolwandle.
Wen' obon' ithole lakokaMsweli,
Liyoke liwaphul' amany' amathole, gqabula thole,
Amany' amathol' awonin' asekhulekiwe.
(Nyembezi:1958:112).

Kwathi ngokuboshwa adingiswe uDinuzulu, imbongi yayisola indlela aboshwa ngayo yingakho yaba nesifiso sokuthi agqabule kepha engenakwenza lutho. Kwabekwa okaMsweli njengeBambabukhosi nangokuthi isikhothema iNkosi uDinuzulu uMntwana uSolomon wayesemncane. Kwakuyiyo le nkathi lapho iNdlovukazi yabutha ibutho uDakwa ngoba ithi uZulu udakwa ukusutha, akalweli iNkosi isekudingisweni. Ngokwesifiso seNdlovukazi yayifisa uZulu ayilande iNkosi ngoba yayidingiselwe eNtilasifali epulazini i-Uitkyk. Yagcina ngokukhothama kuyo indawo iNkosi uDinuzulu eyayetha igama elithi kukwaThengisangaye.

INdlovukazi uNomvimbi yashona isingaphansi kwesandla soMntwana uNdabuko okwakuthi njalo ebusika, kusuke amadoda ezindaweni ezakhelene nomuzi wakwaMinya, azocenta edlinzeni layo. Ukucenta kwavalwa eminyakeni eyishumi nanhlanu, kwesatshelwa ukuba lingathakathwa idlinza leNdlovukazi.

Amakhosi amathathu okunguSolomoni, Bhekuzulu noZwelithini akuveli kuwo njengamathole angenza okuthile ngenxa yezimo laMakhosi akhula ngaphansi kwazo. Izimo lezo ezokuphathiswa umbuso ngabelungu.

Luqhubile ucwaningo lwadalula ubumqoka beqhude nanokuthi lona linokunquma izikhathi ngokwendalo yalo. Ngaphandle kokuthi lifuyelwe ukudliwa, linakho ukubika umuntu ozayo ngokukhala ngaphandle komnyango liphindelele. Le mfihlo yalo, ucwaningo luyivezile ngangokuthi abanye baze bazibuze ukuthi kazi lona lizwe ngani? Impendulo yombuzo ayitholakali kepha kumele kuqashelwe ukwenza kwalo ngoba lingeqaqwe engqondweni noma enhliziyweni itholakale.

Kulezo zilwane ezifuywe ngabantu isihlaziyo sithola ukuthi abantu abayeki ukufuyainja nekati. Kulezi zilwane zombili yize zingefani nemilozi yazo

ingefani indlela eziphathwa ngayo ngabantu ayifani. Ucwangingo luthole ukuthiinja ihlaliswa phandle isikhathi esiningi, kuthi ikati lichanase endlini. Inja ize ithole nendawo eseyethiwa igama lapho idamane ihlala khona kuthiwe isithumbanja. Ukuhlala kwayo njalo budebudeze nomnyango kubukeka sengathi seyathumbeka ngoba inokulala noma iqoshame kule ndawo.

Kuzo zombili lezi zilwane ngokufuywa kwazo, zifuyelwa izidingo ezingafani. Inja ifuyelwa ukuzingela, ukuqapha umuzi ezigebengwini nokuhlobisa kuye ngokuthi iluhlobo luni. Ikati lifuyelwa ukubamba amagundane nokuhlobisa kuye ngenhlobo yalo. Imilozi eyenziwa yilezi zilwane ngendlela ezifuywe ngayo ngokwezindawo ibonakala umfutho wayo ungasho lutho kwabangenalwazi ngayo.

Kuzo zombili lezi zilwane ezifuywayo okuyinja nekati kugqamile inzondo evezwa ukuzisondelanisa njengokufuywa ngabantu. Kwazona ngokwempilo nezikwenzayo abantu bayakufunda ukubekezelelana ezikukhombisayo, ukulalela nothando kulabo abazifuyayo. Khona kunjalo imfundiso ebonakala kulowo oncishanayo, uyafaniswa nenja eboshwe nogodo ngoba ugodo ayiludli. Ngokudalula indlela ulimi olwakheke ngayo ngalezi zilwane, ubumqoka bazo ngokwemilozi nemikhuba eziyenzayo, kufundeke okuningi okutholakale esahlukweni esiqondene nazo. Kungavezwa ngokuthi umainja ingafundisiwe ukuhlala nezinye izilwane ezifuywayo njengezinkukhu, amadada, amahansi namajuba afuywayo inakho ukuzidla. Kusa kwenye inkathi zifile lezo zilwane uma ingaboshwanga.

Ekuhlaziyeni lokho ucwangingo elikuklamile imilozi eqondene nabantu iveze okuvusa abantu ukuba basebenze yaveza okuqondene nabo ngqo. Lokho bekumbandakanya imikhando yabo ngoba iqondene nabo. Leyo kuyisitimela, insimbi yesonto, ukukhathala athi umuntu ushiywa umzimba nokunye. Konke lokhu esahlukweni esiqondene nakho njengemilozi kuvezile ukuthi ukuba abantu bayaqaphela ngabe okuningi akonakali bebhokile. Yize lixhoshwa libhekile, iphutha Zulu iphutha.

Ucwaningo likuvezile ukuthi imilozi yezinyoni, izilwane ezihuquzelayo, ezingahuquzeli, ezifuywayo, imikhando yabantu, okuvusa abantu ukuba basebenze, eqondene nomuntu nanokuthi yona imilozi iquketheni. Okukhulu kunalokhu ukuthi imilozi iluthuthukisa kanjani ulimi? Imilozi ikuvezile ukuthi iqukethe umlando, ukunotha kolimi namagugu esizwe. Uma sikhuluma ngamagugu esizwe, siveza lokho ekudalulile okungamaqiniso angephikiswe njengokuthi umlozi owenziwa amankankane, akhala azungeze umuzi, asho ukuthi kukhona ozoshona kulowo muzi ugulile noma akagulile, kepha kuyenzeka.

Kubayigugu ukwazi ukuthi ukubumbeka kwezisho nezaga okulunjaniwe nobukhona bemilozi eyenziwa izilwane, abantu nokuyimikhando yabo kwenza ulimi luthuthuke ngokuqambeka kwamagama amasha nokulingisa okusha nokufunda ngendlela yokuhumusha okushiwo yimilozi yezilwane noma abantu. Lokhu kutholakala ngokuthi lowo onokufisa ukubona inyoni ethi uma isho umlozi wayo ithi:

Nginone ngekhanda!
Nginone ngekhanda!

Le nyoni ayinkulu kangako kepha ohumusha wayilingisa kongazi anganesifiso sokuyibona abone nokuthi ngabe ngempela inone ngalo yini ikhanda.

Kuzo zonke izahluko ucwaningo luyilandelile indlela okuqhutshwa ngayo obekufunwa ngemilozi. Izihibe zithonjululiwe ngokubuza kulabo abangwevu nabanolwazi ngokushiwo imilozi njengoba itholakala emvelweni.

Kulaba abangaba nesifiso sokuthola ongoti ukuthi bathini ngalo mkhakha wolimi, kutholakele ukuthi bayimbijane abakhathule le ndima. Njengoba u-B.W. Vilakazi akucacisa ukuthi umunxa odinga ukuhlaziywa, nempela isidingo njengokusho kwakhe sikhona. Ucwaningo lulandele isicelo sakhe. Ucwaningo luyehlukanisile imilozi ngezinhlobo zayo. Kuvelile ukuthi kunemilozi ebika ubuhle obuyinhlanhla. Kule milozi okugqamile ukuthi izinyoni ezitholakale zidla ubhedu, kwathi inyoka eyinhlwathi kwaba yiyo yodwa eyethulwe njengengaletha inhlanhla. Akuveli kulolu cwano ukuthi

uhlobo oluthile lwenyoka lungayiletha inhlanhla. Izinyoka ngokuvela kwazo kubantu zingomabonabulawe, usizo lwazo ukusetshenziswa kuphela njengemithi yokulapha nokuthakatha. Njengokuthi ukuvuka kwenkunzi esibayeni zingakavuki ezinye izinkomo kukhomba ubungqoshishilizi nobubhoklolo esibayeni, nanokuthi yiyona engumakhonya kuso isibaya. Ithi ikwenza lokho nomnumzane womuzi akumele akuvumele ukwenza kwayo ngoba inokumcindezela. Kwayena kumele avuke kuqala alande umchamo wayo oyinsika yomuzi wakhe. Inkunzi ekuvukeni kwayo okokuqala ivuka ichame umchamo ushone eceleni, awuqondi. Yiwo kanye othathwayo usetshenziswe ukuqinisa umuzi neminye imithi.

Emilozini edalulwe ilolu cwaningo akusalanga ukugqamisa imfihlo yaleso naleso silwane, abantu kanye nemikhando. Okwenza kungasali obekuyimfihlo yemilozi ukuveza ingonyuluka yaleso silwane noma okuthintene nabantu. Lokhu kugqamisa okunje, kwenze kwaphela ukungabaza ngendalo yesilwane nabantu nabakwenzayo. Ukudalula imfihlo yento kunika ugqozi lokwazi ngayo nanokuthi inqubekela phambili ngayo ingenzeka kanje uma kungasenzeki, kufanele olunye futhi ucwaningo ngayo. Kulolu cwaningo imfihlo kungaba eyejuba, eyenyathi, eyebhubesi noma isiphi isilwane okuphawuliwe ngaso lapho ikuveze kwacaca ukuthi siqaphelisiwe kunika umqondo wokuthi kulowo ofuna ukufunda ngaso angathathiseka kulo msebenzi abone ubuqiniso ngawo.

Akugcinanga lapho, imikhuba yezilwane nempilo yazo idaluliwe ukuveza leyo nhlansi nesisusa nemilozi kuzo. Okuba imikhuba yezilwane engaguquki ngoba zona ziphila impilo engafani neyabantu ilandeliwe ukuveza indlela eziphila ngayo nezikhulisa ngayo abantwana bazo. Lokhu kunika isithombe sokuthi isilwane kungabe esihuquzelayo, esingahuquzeli kwazeke indlela esiphila ngayo nabantwana baso. Ngasohlangothini lokuzehlukanisa lezo ezithi azifani njengobhejane umehluko uveziwe ukuze nabo bangathathwa ngokufana kanti abefani. Konke lokhu ngokuhlaziya lo msebenzi kugqamisa indlela ibanga imilozi eliyihambile ukudalula amaqiniso ngokutholakala emvelweni.

Ekulandeleni isihloko okuyisona mgogodla walo msebenzi ucwaningo luvezile ukuthi inkulumobuthule iyona evela emlozini. Akukho nowodwa umlozi okubhalwe ngayo ongayenzi inkulumobuthule. Le nkulumobuthule iyona edinga ukuchazwa futhi ibonakale ukuthi inamphumela muni.

Kuvelile ukuthi inkulumobuthule inombiko osho ukufika kwehlobo njengoba izinkonjane zingamabika. Ngokunjalo ekuphikisaneni ngazo ngokuvela kweyodwa kudaluliwe. Kuyo inkulumobuthule umsindo wamaselesele nezimpangele kwethulwe njengokubika imvula nokuthakasela ihlobo. Kanti okushiwo ngengqomfi kulowo ozoqonywa njengenkulumobuthule buyafakazelwa ngalokho ekwenzile eya entombini okungukushaya kwayo amaphiko intombi ifike imqome.

Inkulumobuthule iyona ebethela isipikili singene sithi shiqe ngalokho imilozi ekushoyo. Inkulumobuthule yemilozi ingumhlahlandlela wemilozi, ayidunguzeli nje ingayidaluli imfihlo yemiphumela yayo. Okufundeke ngokukhala kweqhude phambi komnyango libelesele, akudingi ukuba selikhalile umuntu abelokhu engabaza ngesivakashi, siyafika. Ngokunjalo ukukhala kwezihlonono kusenezinkinga, akushintshi ukuthi lizobalela ilanga licobe igazi. Konke lokhu okuchazwe njengenkulumobuthule yikhona okwenzeka kubantu njengoba bona bengakunaki. Zulu omhlophe kumele kunakwe, kufundwe, kubukisiswe, indlela iseyinde okumele ikhathulwe ngesikuphiwa imvelo.

5.2 Izincomo

Kumele kulandelwe lokho okwakhalisa u-B.W. Vilakazi ngokuthi imilozi ithi inokuthile okudinga ukufundwa kuyo, ibe futhi inobunkondlo (nomnotho wolimi) obuthile.

Iso likaVilakazi lokubona ukuthi imilozi inenjula yolimi neyakhalelwa uMsimang ngokuthi ancome ukuthi isandla selulwe kuyo kungancomeka ukuthi abathole lolu cwaningo balifake ihlombe ukuze ingonyuluka yokuqaliwe ifezeke. Akekho owayazi ukuthi wabona mnotho muni emilozini.

Kumele kunconywa ukuthi iso lakhe elaholela ekutheni kulandelwe imilozi ngokusetshenziswa ngabantu lifezeke.

Kulo msebenzi kunconywa ukuthi indlela okubhalwe nokuhlelwe ngayo imilozi ibuye iphononongwe ngenhloso yokwendlalela abalandelayo. Iso elibanzi liyadingeka ekuhlaziyeni okuvuswa imilozi njengoba iqambeka mihla nezolo. Ayiqambeki nje ingakhombi ukuthuthuka nolimi kepha kuficakala izingane zale mihla ziyenza emisha ngomakhalekhukhwini, kubonakale sengathi into entsha kantu kuseyiyo imilozi, umehluko ukuthi ulwazi kuzo azinalo.

Imfundiso yokukhanyisa ngobunkondlo obutholakala kuyo imilozi kunconywa ukuba ilandeleke ngoba emfundweni esikhona inokulahleka. Ubunkondlo nokuhlaziya okutholakala emilozini iveza ukujula komqondo ekucozululeni lokho okuyakhile. Ngaphandle kokuveza izifenko ezithile, kutholakala nokusamdlalo kuzo. Lokho kukhomba ukuthi isasasa lingavuselelwa nakuyo imilozi, ixhumanise abafundisi bamabanga aphansi nabafundi. Kunconywa ukuba zibuye emasisweni ngokufundisa izingane ezincane izinhlobo zemilozi njengoba ibhaliwe kulo msebenzi. Kungakhiwa okusamdlalo noma okunokuphindwa njengesifundo somgqumo othile ezinganeni zamabanga aphansi kususelwa kuyo imilozi.

Ngaphandle kokugcizelela indlela yokuthi imilozi le ingafundiswa kanjani, amasu okuqamba neminye imilozi engakhuthazwa ngoba akusiyo yodwa le etholakala kulo msebenzi. Ikhona neminye engabhaliwe evuka kubantu ngokulalelisisa okuthile. Kwayona iyadinga ukubhalwa igcineke ukuze kuzuze abezayo, bafunde okuthile kuyo. Ukuqambeka kweminye imilozi ingaba khona ngenhloso yokwandisa ulwazi. Kukaningi kutholakale ulwazi lulahleka, kukhona abaqambi bokuthile kungabibikho olulandelayo ukuvuselela okuqaliwe. Kulo msebenzi kunconywa ukuba njengoba uqaliwe futhi uhlahle indlela, kubekhona abangaqhuba ngoba ulimi alumi, luthuthuka njalo. Imilozi engaqanjwa ngokuvula kwezinto ezintsha kunconywa ukuba idamane ilotshwa ukuze ibhuku layo libekhona.

Kulesi sikhathi alikabibikho ibhuku elishicilelwe nelinesakhiwo eliqukethe imilozi njengoba abantu beyisebenzisa labo abahamba ngezitimela ngezimoto nangezinyawo. Banakho ukwenza imilozi ngalokho abahamaba ngakho lapha kubo bonke, akekho onokunaka ukuthi usakhe umlozi othile. Ukunganaki kwabantu bekhuluma sakuntela ngokuthile okwenza umlozi, yikhona okudala ukuba ingabhaleki futhi ibonakale njengengasho lutho kanti inokuthile okuthinta abantu. Kumele kunconywa ukuthi imilozi njengoba ibathinta abantu bezijabulele, bekhathazekile, benganakile iyohlala njalo inamathelene nabo, ivukuzwe.

Kunconywa ukuba ngisho inalokho obekukhombisa ungabazane kulo msebenzi, kumiswe ngesihloko sokuthi imilozi inokuzimela ngezayo izinyawo, inganciki kweminye imibhalo. Izimpawu zalokho ziveziwe kulo msebenzi njengoba ihlaziyiwe esahlukweni sesine lapho kuvezwe khona; lokhu:

- i) Ukubumbeka kwangaphandle komlozi.
- ii) Ingaphakathi lo mlozi.
- iv) Umbiko womlozi.

Kuso lesi sahluko ukuqhathanisa okwenziwe kukhombise ukuthi imilozi inazo izimpawu ezitholakala ezinkondlweni. Ngamafuphi kuncomeka ukuthi emlozini engaqoqeka nengaqambeka njengoba kwenzeka ezinkondlweni, isakhiwo semilozi ekuyihlaziyeni iyatholakala. Imibuzo engabuzwa ngemilozi ingaphenduleka, kungabibikho ukungabaza.

Kuphinde kunconywa ukuthi izingxenye ezithile zemilozi ziyasebenza ekugcizeleleni ezinganekwaneni. Zithi izinganekwane zijabulisa izingane nemilozi ibe khona kuleyo ngxenye yenjabulo. Yingakho kumelekile ukuba imilozi ingalahlwa ngaphandle njengento engekho olimini.

Kunconywa ukuba kwamagama amasha adalwe ubukhona bemilozi nakhe imiculo ethile angahlwa njengaleli elithi:

Wenyuk' umbombela
Wenyuk' ekuseni
Wenyuk' umbombela.

Leli gama elithi umbombela noma imeyili livusa umqondo wokuthi imilozi ithi ishiwo, kuqambeke amagama athubeleza olimini aze ajwayeleke ebe esuselwa kwezinye izilimi. UMasipala owethiwe igama Umbombela owaseNelspruit. Amanye ala magama atholakala ngemisisindo ethile awabe esaphuma olimini ebe eqale ngayo imilozi. Isibonelo salokho ilawo atholakala ngokuqhuma kwesibhamu kuze kuvele amagama alandelayo:

- i) Untuluntulu
- ii) Ibhazuka
- iii) Umshini ozishintshayo

Ngokubongelwa nanokwenza kwezinhlobo zezibhamu kuqambeka uhlobo oluthile lomsindo owenziwe isibhamu bese kwakheka umlozi othile ochumisa igama elithile elimukelekayo olimini.

Kuyacaca kamhlophe ukuthi imilozi njengengxenywe yolimi nebinganakiwe inayo indawo olimini. Kuncomeka ukuba esakhiweni solimi ingxenywe ethile yemilozi kwebunjwe ilo msebenzi inezelelwe ngabanye ngokutholakala kwayo ngokwezigodi ngoba indlela engashiwo ngayo ingefane, yakhiwe, iqondiswe kulandelwe imigomo yolimi nesiZulu sempela.

Kugcizelela futhi kunconywa ukuba uthando kulabo abafisa impelo isimame balekelelwe ukuze izilwane okutholakala kuzo imilozi eyehlukene zingapheli. Kwakumele ukuba kube nokufanekisa ukuthi uhlobo oluthile lwesilwane lwalucishe lukhale kanje lapho isizukulwane sesibona ukulahlekelwa ngokunganaki kwalabo abasendulelayo.

Zonke izilwane zinokwenza imilozi eyehlukene. Imilozi zithi ziyenza abantu bafunde leyo abanokuyichaza. Kuyancomeka ukuthi nakuzo izilwane okubonakala kalukhuni ukufunda okuthile, kuzo kucwaningwe ezikwenzayo njengemilozi yazo. Kukonke akukho kulo mhlaba okungafundeki nokungechazeke inqobo nje uma abantu bezozinika isikhathi sokukufunda bakwazi.

Kuncomeka ukufunda ngemilozi eyenzeka ngokwehlukana kwezinto neyezinto ezihlanganisiwe. Kulezo ezehlukene kungabalwa ezitholakala kuzo. Izindawo ezinjengogwadule kutholakala izilwane zimi khona zenza miphi imilozi? Ezasemahlangeni zenza miphi kanti ezaseNkangala zona? Ngokunjalo kutholakala imilozi eyenziwa ilezo ezihlala emahlathini, emihosheni, emagqumeni nasezintabeni. Lokhu kwehlukana kwezilwane ngezindawo kunika isifundo sokuthi kwazona zinendlela yokuphila futhi zinokuxhumana okuthile ezikwenzayo okuyimilozi yazo eziyenzayo.

Kulezo ezihlanganisiwe okutholakala kuzo ezifuywe emakhaya imilozi eziyenzayo iyafundeka, kuncomeka ukwazi ukuthi zona ziqaphelisana kanjani nabantu, bazimukela kanjani. Lokhu kugqama kakhulu kozaziyo uma phakathi kwazo kukhona esilinyazwayo noma esihlukunyezwa esinye. Isibonelo salokhu ilaphoinja ibamba inkukhu noma itshwele, kuzwakala ngalo iqhude lenza umbiko oyinhlabamkhosi, ngokunjalo namahansi uma kukhona okuwabambayo, akhala aklabalase ngenhloso yokuqaphelisa owafuyile ukuthi nanku umonakalo.

Kungagoqwa kunconywe ngelokuthi ukhalo luselude lokusabalalisa ulwazi ngokutholakele futhi kwaziswe abangenalwazi ngemilozi nokunye okutholakala emvelweni.

5.3 Isiphetho

Kungagoqwa ngelokuthi imilozi iyohlala ikhona, ikhula nolimi yenzeka kubantu benakile noma benganakile. Inakho imilozi ukufana ncamashi nalokho okwashiwo imbongi yeNkosi uDingane eyathi:

Vezi kof' abantu, kosal' isibongo,
Izona zosale zibadabula
Izona zosale zibalil' emanxiweni.
(Nyembezi, 1958:49).

Isizathu esenza kuthatheke isibongo zeNkosi uDingane ukuthi imilozi ithi ikhona yenzeka ngenxa yemvelo esizungezile, kube kukhona okufayo olimini. Ukufa kokuthile olimini njengamagama athile angasasetshenziswa, kubakhona athile akhekayo nakhula nolimi. Yingakho kwayona imbongi yathi bayothi befa abanye nokuthile kolimi kepha kukhona okuyosala. Nempela ayiyokufa yonke imvelo ngoba osekutholakala kule mihla sekuyakwazi ukugcinwa kuziqophamazwi neziqoqelalwazi. Ukugcineka kwemilozi nenkulumbuthule edinga ukuxazululwa yiyo kanye esale idabula imiqondo nemizwa yalabo abasele.

Kuba kubo abantu ukuthatha isinyathelo sokuqoqa okukhona, bakusebenzisa, bakuphathe kahle njengoba lo msebenzi sewethuliwe wabekwa ezithebeni. Emiqondweni angananga ngalo msebenzi kungakuhle ukuba ithi ifuna ukuzwa umuzwa ohambisana nesigqi nomgqumo wemilozi, kungasali ukuthi yakhelwe phezu kwesisekelo semvelo. Imvelo idinga ukunakekelwa. Imvelo ngabantu. Imvelo inobuntu, iyakubuyisela okuhle uma iphethwe kahle. Kucekelwa phansi kwemvelo kusho ukucekelwa phansi kwabantu. Ucwangingo kusukela lusuka phansi lukhomba imvelo. Lwathinta okukuyo lwaze lwaphetha ngokukuyo. Kunjalo nje Zulu azibanjwe ziqine.

Imilozi ayiqiniswe kubanjelelewe kuyo ngoba iyinkombandlela nempilo kubantu. Ukubukelela indlela isikhonjiwe kukhomba ukudembesela nokudinwa. Azibuye emasisweni ngosekutholakele. Lo msebenzi usukwazile ukuyikhomba indlela iningi ebelingayiboni. Kulokho okungabonwanga iningi lo msebenzi ukuvezile okushiwo:

- i) Izinyoni ngezinhlobo zazo ezinokufundeka kwezikushoyo
- ii) Izilwane ezihuquzelayo zikuvezile okufundeka kuzo
- iii) Izilwane ezingahuquzeli ziwuvezile umnotho nesisekelo sempilo ngabantu nabakwenza ngazo nezikwenzayo kubo.

- v) Izilwane ezifuywayo neziwumgogodla wempilo yabantu okungaba lukhuni ukuba baphile ngaphandle kwazo.

Zulu omnyama ondlela zimhlophe kungaphethwa ngelithi ucwaningo ngemilozi nemikhuba nenkulumobuthule ifikile eqophelweni lokucacisa ngokuthi iyini imilozi. Iyehlukanisile kweyabangoma. Imikhuba eyenzeka ngemilozi ivezile izinhlobonhlobo zemikhuba efihlakele emehlweni abantu. Kungenza yalolu cwaningo okudale ukuba kuthi ileso naleso silwane esithintiwe imikhuba yaso yazeke. Akugcinanga lapho ukuziphatha kwaso kungaba semini noma ebusuku okungumkhuba waso kuveziwe ukuze silandeleke kahle size senze lowo mlozi owenza sinakeke.

Khona kunjalo kungaphethwa kuthiwe inkulumobuthule eyethulwe ngemilozi inike izimpawu ezigqamisa okulandelayo nokuyincazelo yemfundiso echaza umlozi njengoba wenzekile.

- i) Inkulumobuthule ifundise ngokubonisa ngezimpawu kulabo abangazi nabalahlekelwe. Isibonelo kube ukubukwa kwamanqe ahlale efuna angakudla okuzifele njengezinkomo kwezimdukele. Ekuzungezeni leyo ndawo usezowabona afunele ngakhona hleze ayithole inkomo yakhe.
- ii) Inkulumobuthule ivuse umqondo othuntubezekile ekwazini ngesikhathi sokulima njengoba isikhombazane sikuvezile.
- iii) Inkulumobuthule iveza ukusebenzisana kwabantu njengoba inyoni iqola ngeyalo inkulumobuthule likuveza lapho abantu bethi: ‘uyokomela othini njengentethe.’ Lokhu kuhambisana nokushiwo imindeni yezinsingizi eziveza ukwehlukana zibe zidla ndawonye nokuyinkomba engafundwa ngabantu ngempilo yezinyoni yokuthi ukuthuthuka ngokwehlukana akusho ukuxabana.
- iv) Inkulumobuthule iveze (imizwa) ukuphindwaphindwa kwemilozi eyenziwa izinyoni ezithile zifuna ukuba abantu bakuzwe ezikushoyo. Ukubelesela kwazo njengamathendele, izimpangele, amaxoxo, izinkonjane zisuka zibika ihlobo nobuhle nobubi balo. Isifundo kuzo silethwa ngokufundwa kuzo ngenkulumobuthule eziyenzayo.

- v) Inkulumobuthule ingaqoqwa kuleyo eletha okusamsindo njengevusa usinga. Ezinjeni zivukwa usinga lokuzingela ngenxa yokushayanisa izagila, kwabashaya ingomane kuvuka usinga lokulwa njengoba uZulu enza kusho iNkosi uCetshwayo eMlambongwenya ngesikhathi sikaSomtsewu kaSonzica.
- vi) Inkulumobuthule inemfundiso yokunaka njengoba iveze ukuthi ingane ekukhaleni kwayo kuningi unina adinga ukukubheka kuyo. Ukungakhali kwayo eside isikhathi kungasho ukufa. Ngakho-ke ukuthula kwengane kuyiyo inkulumobuthule evezwa ubukhona bengane kubantu.
- vii) Inkulumobuthule ingaqoqwa ngegama linye eqondene nezilwane ezibizwa ngezinkulu ngelokuthi ziwumthombo wemfundo nemali eheha abavakashayo kuleli. Zithi zinenkulumobuthule ngezikwenzayo okufundwa mihla namalanga zibe ziwumnotho wezwe.

Kulo msebenzi kwethulwe imilozi eqoqa konke ukucabanga ngemisindo edalwa ngezinhlobo zazo. Lezo zilwane zibalulwe ngokuthi zehlukaniswe ngokuthi ezihuquzelayo nezingahuquzeli nezifuywayo nezingafuywa. Kulezo ezihuquzelayo kubalulwe uxamu, imbulu, ulwembu nezinye. Kulezo ezingahuquzeli kubalulwe ibhubesi, indlovu, inyathi nezinye. Kwathi kwezifuywayo kwabalulwa ikati,inja, iqhude nezinye. Kulezo ezingafuywa izinyoni ngezinhlobo zazo zigqanyiswe kuhlangene nezinyoka.

Ngaphandle kokuthi imilozi iveza umkhakha wokuzithokozisa esintwini inakho ukunika isifundo esithile. Ekuzithokoziseni umfana ekwaluseni eluse ziklabile unakho ukulalela ashomlozi wenqomfi ethe chwa esidulini. Ngisho noma ngabe kuthiwe akagade amabele exhibeni lokulinda wabe enakho ukunanela umlozi wejuba elifuna amabele aze alilingisele yize ezolishaya ekugcineni.

Njengoba imilozi iyinkomba yobuciko bomlomo negqamisa okuthile ngokwesizwe njengoba amaNgisi, amaBhunu nezinye benakho, kubalulekile ukugqamisa ukuthi imilozi yembula inhliziyokwethaba okuthile kubantu,

lokho kungukweneka lokho abakusebenzisayo olimini lwabo. Imilozi ngokufundwa kwayo yembula ukuthi amaZulu ayisizwe esinjani.

Kuvela kanjani ukuthi amaZulu ayisizwe esinjani? Kuvela ngokuthi kubhekwe ubuciko bomlomo obethulwa ngamaciko alo ulimi. Ulimi njengesitho esithwele umnyombo nengonyuluka yosikompilo lwabo yilona olwendlala lweneke okuyimizwa yabo nenjula yemicabango yabo.

Ngale kokuthi isifundo ngemilozi siyatholakala ngokulalela imisindo etholakala emvelweni kugqama ukuthi lezo zifundo zibenzelani abantu. Okokuqala kumemeza ukuphindaphinda kukaphezukomkhono kukhumbuza abesimame ukuthi sesifikile Isikhathi sokulima, kuyinkomba yokuthi kulabo abangadlanga konke banayo inhlwayelo kuthi ongenayo asale encela isithupha useyophila ngakho ukwethekela. Kuba yisifundo lokhu emfazini ongakwazi ukubonelela ikusasa.

Okunye okwakubalulekile empilweni yamaZulu ukusebenza kwemithi yokulapha neyokubulala. Phakathi kwabantu njengoba bengafani babekhona ababeyisebenzisa kabi imithi kube nomonakalo bathakathe. Kube nabanye abanolwazi basebenzise imithi nezilwane ezenza le milozi kuphile abantu. Kuzo izilwane ezenza imilozi ubukhona bazo buholela abantu bathole okuthile kuzo baze bathakathe ngazo. Impumelelo eqondile ekuthakweni kwemithi ngazo iholela abanye ukuthi bafise okungale kwalokho abakucabangayo njengokuthwala, bethwala ngazo ukuze kufezeke izinhloso ezithile njengokuceba, umuntu anothe. Umuntu owenza lokho kungasafezeki ukugcina esesenkingeni uma zonke izibopho zakhona zingasafezeki. Imilozi njengoba ithinta yonke imizwa nezinzwa zomuntu kungaphethwa ngelokuthi imilozi izithinta kanjani lezi zingxenyane.

Okokuqala izinzwa zomuntu zinhlanu. Inzwa yamehlo yokubona, yokuzwa ngendlebe, yokuhogela ngamakhala, yokuthinta ngesandla neyokunambitha ngolimi.

Imilozi ihlangana nazo zonke lezi zinzwa ngelokuthi isifiso sokubona lokho okukhulunywa ngakho kuhlale kukhona kubantu. Isibonelo salokhu ukuthi abantu abathi uma bezwa kubhodla ibhubesi, libhonga bangafisi ukubona ukuthi lisho ngaphi. Ukubhonga kwalo lenza umlozi walo, kanti alixhaphazelisi yini amathumbu emadodeni nakuyo imvelo na? Imvelo ithi kunjalo. Leso sithunzi ngephimbo lalo lenza abelaphayo baze bafune konke okungokwalo ikakhulukazi isikhwehlela salo. Kulowo osisebenzisayo uba nesizotha emadodeni futhi asabeke. Amafutha nawo asebenza lowo msebenzi. Ngakho-ke inzwa yokubona ilumbana kahle ekuboneni ibhubesi lenza umlozi walo yize kungabi lula ukulizwa libhonga ungethuki.

Engxenyeni yenzwa yokulalela, okuyindlebe, imilozi yezinyoni iyananelwa yinoma ubani. Kwabanye ukunkeneneza kwezimpangele zibika izulu elizona kubanika ukwethaba nokujabula. Kwakhona ukuklabalasa kwamaxoxo entwasahlobo enza umlozi wawo kuyingxenye yokuzwiwa ngendlebe ngoba kubika isikhathi esithile sonyaka.

Ubukhona bezilwane ezihuquzelayo njengezinyoka izilwembu nezinye neziyingxenye yemvelo zinakho ukwenza imilozi enokubika okuthile. Kulowo ohamba ehlathini uthuke elamela iphunga lokuthile okuthosiwe. Kulowo owaziyo ngalelo phunga sekumele aqaphe akuphuthi ukuthi ubabangibone wemamba uma eseduze nayo kuhle ahlehle abone abeze ngayo. Kwayona uma imamba yake yashaywa ikusukela ihambe ezindwanini zotshani. Abayaziyo bathi ishaya amakhwela ngosizo lwenzwa yokuhogela iphunga liyezwakala kungelona elenyoka kepha nelobulongwe benkomo, bendlovu, benyathi nanokuthi buwe nini ngokufudumala kwabo. Ayisali imilozi ekucubunguleni okuthile ngazo izilwane nemisindo eziyenzayo.

Kwabayizimpumputhe isifiso sokubona siba sikhulu yize bezwa. Kubona inzwa esebenza kakhulu ileyo yokuthinta. Kanjalo nakwababonayo isifiso sokuthinta sikhulu. Lokhu kugqama kakhulu kwabangaboni ekubeni babe nothando nesifiso sokwazi ukuthi indlovu iyisilwane esinjani, bangayizwa isho umlozi wayo kepha uma ibatshazwa ubukhulu kubona isifiso sokuthinta sikhulu. Yingakho ukuthinta kubalulekile yize kongaboni engakwazi

ukuchaza ubukhulu bayo ngalapho ethintiswe khona. Uyajabula uma eke wayithinta. Omunye angathintiswa umsila, umboko, umlenze njalonjalo. Kongaboni ubukhulu akabuqondi kepha ukholwa okushiwoyo.

Ngokunjalo inzwa yokuthinta ilumbana kahle nemilozi ngelokuthi isifiso somuntu sokuthinta asinqamuki. Yingakho kunganqamuki ukusebenzisa izifaniso njengoba uVilakazi akwazi ngobuciko wabumba enkondlweni ethi: “IMPOPHOMA YEVICTORIA” ethatha into esiyizwayo ngendlebe, umsindo womfula, impophoma awufanise noju into enanjithwayo, abuye afanise nokuthintwayo kamnandi okungamanzi awo umfula, kepha yena ukubeka kanje:

Umsindo wakh’ unjengoju lwenyosi,
Unjengesandla somzanyan’ ekhanda,
Selul’ iminwe sithungath’ unwele.
(Vilakazi, 1935:57).

Yilo kanye lolu ju oluhlangana nemilozi njengokubizelwa inhlava, uVilakazi abhale ngalo. Yingakho inzwa yokunambitha ingasali ngaphandle ngoba imbandakanya imfundiso etholakala ngokwenza kwenyoni iheha ongayinika uju namaqhimiza. Kuwo lowo mnyama inemfundiso yokuthi emlozini ewenzayo kuhlolwe ukuthi ayidonseli yini umuntu enyokeni ngoba ifuna ukukhokhisa isibhongo kulowo eyamkhombisa izinyosi wadla konke wangayishiyela.

Imilozi ithinta nengxenye yomlando ngokuthi kutholakala ekucubungulweni kwayo iveza amagama abathile abakhulu bezwe njengaMakhosi aqambeka ngezimo zemilozi yoNdlunkulu abathile, iNkosi uShaka. Umlando uxhumeka ngokuthi izigameko zombuso ngababebusa badalulwa belunjaniswa nezilwane okuyizona ezenza imilozi bafaniswe nazo, njengendlovu enesihlonti, uMbuyazwe.

Ngamafuphi imilozi ithinta ngisho izindawo ezahlukile nezaziwayo nezibalulekile zomlando. Ngaphandle kokuthi imilozi yenzeka lapho isilwane, umuntu ngemikhando yakhe ekhululekile, ejabhile, edumele kuyinkomba yokuthi imilozi ayixebuki kubantu nasezilwaneni.

Ayigcini imilozi ngokuthinta izindawo ngokwehlukana kwazo, emakhaya, emadolobheni kepha nakuwo amahlanze namagquma ngobubanzi bawo imilozi yemvelo iyatholakala. Ithi ikwenza ukuthinta izindawo ibe isethulela izehlakalo ezithile ezehlakalela abantu njengokuqanjwa kwamagama abo, oDayimani, oGoli, oMbulaleni, oMgwazeni kanye noSibhamu.

Ngamafuphi imilozi ithinta zonke izindikimba zempilo yabantu. Kule eyethulwe kulo msebenzi, inkolo, ubugebengu, ukuthandana kwabantu nokuzondana kwabo, umlando, imfundo, amasiko nokunye okugqamisa imilozi. Kungagqanyiswa ukuthi imilozi ingabonwa njengento yabantwana njengombhalo kepha incintisane neminye imibhalo ukuze imigoqo ingabekwa kuyo. Imilozi ibambe elikhulu iqhaza ngakho-ke kuhle kubhukulwe ifukulwe ngoba izithinta zonke izindikimba zempilo kaNtu.

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IZINHLELO NGEZILWANE KUMABONAKUDE

- DSTV : Nsukuzonke, National Geographic.
- SABC 2 : NgoMsombuluko, 18h00.
- SABC 2 : NgoLwesithathu, 19h00, 50/50.

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