

**UCWANINGO OLUNZULU NGEQHAZA
ELIBANJWE UKULWA NEZIMPI
EKUKHULISWENI KOLIMI LWESIZULU**

MPIYEZINTOMBI BOY MZIMELA

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Ngu –

MPIYEZINTOMBI BOY MZIMELA

**Ucwaningo olwethulwa ngenhloso yokufeza izidingo
zeZiqu ze-**

MASTER OF ARTS

Emnyangweni WesiZulu Namagugu

KwaNgqondonkulu WakwaZulu

Umaluleki : USolwazi L Z M Khumalo

Indawo : KwaDlangezwa

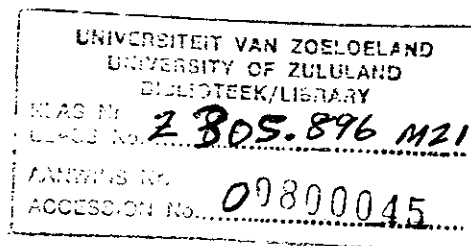
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ISIFUNGO

Ngifunga ngiyaqinisa ukuthi:

Ucwaningo olunzulu ngeqhaza elibanjwa ukulwa nezimpi ekukhulisweni kolimi lwesiZulu, wumsebenzi wami, ukuthi yonke imithombo yolwazi ecashuniwe iboniswe ngokufaneleyo nokuthi lo msebenzi wami wocwaningo awukaze unikezwe esinye Isikhungo semfundo ephakeme (University) ngenhloso yokuthola iqhuzu le-MA.

M.B. MZIMELA



UMNIKELO

Lo msebenzi ngifisa ukuwethula ngentobeko nesizotha kubaba uLindelihle kaNtshidi kaZimeme kaSigodo kaSihubela kaNjingili kaNkonjane kaVezi owaveza aMazimela, nokho osewadlula kuleli wadlulela kwelamathongo noMvelingqangi.

Ngithi kubaba:

USibhakuza salolu khethe
Usiphundu uMadliwayindlala
Ugqamu kwabad'abelungu
Umfishane ungubo ziyanyathelana

Akemukele lo msebenzi ongumphumela wokungikhulisa kahle nokungigqugquzela ukuqhuba imfundo, awendlale phambi kukagogo ozala yena ubaba intombi yakwaZibani okaMalambule eNtuze kwaDlangezwa, ugogo ozala umama umFiphazi kaGugulezwe kaSiphoso kaGawozi kaSilwane wakwaMpungose.

Ngiyafisa futhi ngiyanxusa ukuba Baba Siphundu uMadliwayindlala lo msebenzi uwethule naseqhaweni elikuzalayo umkhulu wami uHawu lwengwenya:

UGxumbu kagezanga wabuya nensila
UQilikazana kafanga zidubulu ekhweni lakhe edangweni.

Ngiyafisa futhi lo msebenzi ukuwethula ezandleni zikamama ongizalayo uNdabisenkosini intombi yaseMangadini, isithole sikaMnzonzwana Ngema, uBlazabhula inkosi yamadimoni. UMadevu azinsasa aphula inkomishi, osewadlulela koyisemkhulu noMvelingqangi.

Ngithi, BaNguni nonke njengomlibo wenu yemukelani lo msebenzi wegazi lenu, wenjalo yenu ninikezelane ngawo ngokulandelana kuze kufike kukhulukhulu.

UKUBONGA

Ngokuzithoba nasekujuleni kwezibilini zenhliziyi yami, ngizwakalisa ukubonga kwami okungalinganiswa nezihlabathi zolwandle lapho okwaqhamuka khona aMazimela, kulaba abalandelayo:

USolwazi u Z.L.M. Khumalo ngesineke ugqozi nomqhanana wokuzinika isikhathi sokufunda uhlamvu nohlamvu, igama negama, umusho nomusho, isigatshana nesigatshana, ikhasi nekhasi, isihlokwana nesihlokwana, isihloko nesihloko, ngaphandle kokwezela nokungquphazela.

Kungenxa yalokhu kuzinikela nokungibekezelela kwakho Mntungwa omuhle, Mbulazi nokungithethisa kwakho lapho ubona umsebenzi ugqishazela ungahambi ngomgqigqo olindelekile, okwenze ngaba lapha engikhona namhla nje ngalo mzuzu.

Mntungwa kaMbulazi, abehla ngesilulu, badla izimfe ezimbili ikhambi laphuma selilinye. Banqaba umlenze wezinkomo zakwaBulawayo bebuz'ukuthi ubungowankomoni? Ubungekho yini owezinkomo zakithi zaseNgome?

Donda weziziba
Udonda kangakanani
Nasothini lomkhonto uyahlala
Wena kaBheje
Obheje eseNgome
Ubheje igazi
Umnta kaMagawozi
Mashobane!

Ngibonga umnta kaDonda, uDokotela Godshero Nkonzoyakhe, iduna lika-Mqhutshwa, Inkunzi emidwayidwa, inkunzi ezibeka yona. Umzukulwana ka- Maweyana, umnyengelezi wenkehli. Utshitshi elimathang'azibhuxu.

Ngibonga kule nsizwa kaMqhutshwa ngokungicathulisa ngiselibhoxongwana kulo mkhakha wocwaningo nakho manje ngibona sengathi sengiliqhumisa-mponjwana, angisanceli sengiyaxhofuza.

Ngiyafisa futhi ukuthi lo msebenzi ngiwunikele kulaba bantwana babantu abavuma ngingazelele ukuzofudumeza ikhaya likaBabamkhulu, bavuma ukuzongiphakela, bangichophe ukuze uthi lomzimba luhlale lumile ukuze ngithole amandla okucobela ulwazi. Ngithi-ke kubo abafazi bami nanti igudu lolwazi nabo abasine bazibethele bantongeye. Ngisho uMntakaHlomuka engaqala ngaye wangingenisa esigabeni sokuba yindoda, uDumisile Mzimela uMaBusani, ngibhekise nakuwe mnta kaXulu, uBalezikhona Mzimela, Mnta kaNdumela kakani zaphela emini, uNomusa Mzimela (UMaYimba).

Nawe Mnta kaCele, Khumbuza uFunani Mzimela. Nawe mnta kaMzimba wakwaKhumalo, Mbulazi. Ngingelibale uZwangithi Nxumalo, Zwide. Ngigcine ngothunjana wabo okwamanje uBonisiwe Mzimela, ukaMathaba, Mbuyazi, Mcambi.

Emadodaneni ami oThanduyise, Bonguyise, Melisizwe, Hlengisizwe, Hlobakwezwe, Muzuyakhula, Buhlebakhe, Zanempilo, Zanoxolo, Phumanezwi, Sandiseni, Khonangenkosi, Nkosiyapha, Fundakwezakhe, Phungamazwide, Thembuyise, Buhlebuzile, Siphiwosakhe noHlengwayinkosi.

Emadodakazini ami Zanenhlahla, Celumthandazo, Mbaliyomusa, Nozibusiso, Nokubonga, Ziphezinhle (ongasekho) kodwa engiwuqale lo msebenzi esekhona njengoba engishiye ngenyanga kaNhlangulana kophezulu (2005) namakhosi, amawele phela, oBonakalisiwe noBonakele kanye noSinegugu intombi elama amawele, imfusi phela.

ISIFINYEZO

Lona ngumsebenzi wocwaningo ohlelwe ngokwezahluko eziyisithupha. Leso naleso sahluko sizinze emgomeni munye ogqamile ngeqhaza elibanjwe ukulwa nezimpi ekukhuliseni ulimi lwesiZulu.

Isahluko sokuqala sethula ucwaningo jikelele ngokuxwaningisisa izinjongo zocwaningo, ukuveza inkinga, incazelo yamagama, izindlela zokuqhuba ucwaningo kanye nomdiyo wocwaningo.

Isahluko sesibili sijule ngemvelaphi yokulwa kanye nezimpi okususwa ukucasuka okuthile. Lokhu kuthinta impi ozalweni, ukulwa okusegazini lomuntu, ukulwa okususelwa ekusetshenzisweni kwemithi, impi yezwe kanye nempi yempilo.

Isahluko sesithathu sibuka izikhali zokulwa nendlela yokuzisebenzisa. Kulezo zikhali kukhona ezokushaya ezithinta izinhlobonhlobo zezinduku. Kuthintwa izinhlobo zezinduku ngokwamagama emithi kanye nokusetshenziswa kwegama induku ngokuyimfihlo. Kubuye kwathintwa nemikhonto ngezinhlobo zayo, izikhali zokugenca, nezokudubula.

Isahluko sesine sicwaninga ngomnikelo wezimpi nokulwa ekukhuliseni ulimi kusukela ngaphambi kwesikhathi seNkosi uShaka, ngesikhathi seNkosi uShaka nangemuva kwesikhathi seNkosi uShaka. Lapha kungena amagama, izisho, izaga, amahubo, izigiyo nemichwayo.

Isahluko sesihlanu siphuza ekuthuthukisweni kolimi ngenxa yezifengqo zempi. Izifengqo ezithintiwe yisifaniso, yisingathekiso nefanamsindo.

Isahluko sesithupha siyahlaziya ebese siphothula. Ngamafuphi kuhlonzingwa ngononina konke okutholakale ocwaningweni kusukela esahlukweni sokuqala kuze kuyofika esahlukweni sesihlanu ebese kwephethwa imbenge.

OKUQUKETHWE

ISIHLOKO

IKHASI

ISAHLUKO SOKUQALA

1.0	ISETHULO SOCWANINGO	01
1.1	Isingeniso	01
1.2	Inhloso Yocwaningo	04
1.3	Ukuveza Inkinga	05
1.4	Incazelo yamagama	06
1.4.1	Impi	06
1.4.2	Ukulwa	07
1.4.3	Ukuhlasela	08
1.5	Indlela Yokuqhuba Ucwaningo	08
1.6	Umklamo Wocwaningo	09

ISAHLUKO SESIBILI

2.0	IMVELAPHI YOKULWA NEZIMPI	10
2.1	Isingeniso	10
2.2	Ukucasuka	12
2.3	Impi Evela Ozalweni	16
2.4	Ukulwa Okusegazini Lomuntu	19
2.5	Ukulwa Okususelwa Ekusetshenzisweni Kwemithi	24
2.6	Impi Yezwe	28
2.7	Impi Yempilo	30

ISAPHLUKO SESITHATHU

3.0	IZIKHALI ZOKULWA NENDLELA YOKUZISEBENZISA	34
3.1	Isingeniso	34
3.2	Izikhali Zokushaya	35
3.3	Izinhlobo Zenduku	36
3.3.1	Umshiza / Umzaca	37
3.3.2	Isikhwili	37
3.3.3	Umxhozo	38
3.3.4	Ubhoko	38
3.3.5	Udonkana	38
3.3.6	Ingedla	38
3.4	Izinhlobo Zezinduku Ngokwamagama Emithi	38
3.4.1	Igqeba	38
3.4.2	Umqalothi	39
3.4.3	Umhlwampunzi	39
3.4.4	Umsimbithi	40
3.4.5	Amasethole	40
3.4.6	Idlebe Lendlovu	40
3.5	Igama "Induku" Limele Okungeyona Induku	40
3.5.1	Izithako	40
3.5.2	Umuntu Angafaniswa Nenduku	41
3.5.3	Isefuleko Singabuye Sibizwe Ngenduku	41
3.5.4	Ubunkondlo Obuthinta Induku	42
3.6	Isagila	45
3.7	Umkhonto	46
3.7.1	Izinhlobo Zemikhonto	47
3.7.1.1	Ijozi > iklwa > Umukhwa	48
3.7.1.2	Isiphapha > Isinkembe	48
3.7.1.3	Umdlulu > Indlodela	48

3.7.1.4	Inhlendla > Izakha	49
3.7.1.5	Ingcula > Intshushu	49
3.7.1.6	Isijula > Isinsema	49
3.7.1.7	Imhlekwane > Ingicane	49
3.7.1.8	Ikhebezane	50
3.7.1.9	Iswazi	50
3.7.1.10	Insabula	50
3.8	Izikhali Zokugenca	50
3.8.1	Isizenze	50
3.9	Izikhali Zokudubula	51
3.9.1	Isibhamu	52

ISAHLUKO SESINE

4.0	UKUKHULA KOLIMI NGENXA YEZIMPI NOKULWA	54
4.1	Isingeniso	54
4.2	Ukuqonga Kolimi Ezibongweni Zamakhosi	55
4.2.1	Isikhathi Sangaphambi KweNkosi UShaka	55
4.2.2	Isikhathi SeNkosi UShaka	56
4.2.3	Isikhathi Ngemuva KweNkosi UShaka	58
4.3	Amagama Avela Ngenxa Yokulwa Nempi	58
4.3.1	Amagama Aqondene Nokushaya	58
4.3.2	Amagama Aqondene Nokugwaza	67
4.3.3	Amagama Aqondene Nokuvika	69
4.4	Izisho Eziphathelene Nokulwa Kanye Nempi	70
4.4.1	Izisho Eziphathelene Nokususa Uchuku	71
4.4.1.1	Ukuphehla Uzuthu/Udlame/Impi	71
4.4.1.2	Ukucupha Uchuku	71
4.4.1.3	Ukufaka Umunwe Esweni	71
4.4.1.4	Ukulunguza Inhliziyo Yomuntu	72

4.4.1.5	Ukweqa Izinyawo Zenkosi	72
4.4.1.6	Ukucela Induku	73
4.4.2	Izisho Eziphathelene Nokubhedla Inkani	73
4.4.2.1	Ukungabhenywa	73
4.4.2.2	Ukubhulela Umuntu Ihawu	74
4.4.3	Ezokuxabana	74
4.4.3.1	Ukubukana Ngeziqu Zamehlo	74
4.4.3.2	Ukubukana Ngeso Lengulube	75
4.4.4	Izisho Eziphathelene Nokulungela Ukulwa	76
4.4.4.1	Ukuhlahla Amaviyo	76
4.4.4.2	Ukuhlala Phezu Kwezikhali	76
4.4.4.3	Ukuphisela	77
4.4.4.4	Ukuhlongoza Impi	77
4.4.4.5	Ukubutha Amabutho	77
4.4.4.6	Ukukhuza Amabutho	78
4.4.4.7	Ukuphaka Impi	78
4.4.5	Izisho Eziphathelene Nokulwa	78
4.4.5.1	Ukubambana Ngezandla	78
4.4.5.2	Ukubambana Ngezihluthu	79
4.4.5.3	Ukubhoka Kwempi	79
4.4.5.4	Ukuzichoma Kumalunda	79
4.4.6	Eziphathelene Nokwesaba / Ubugwala	80
4.4.6.1	Ukubanda Kwamancane	80
4.4.6.2	Ukucwiliselwa Ibhakubha Emanzini	80
4.4.6.3	Ukudla Ujeqeza	80
4.4.7	Izisho Eziphathelene Nokushaya	81
4.4.7.1	Ukugqema Umuntu Udume Olungeqiwa Ntwala	81
4.4.7.2	Ukubeka Isandla	81
4.4.7.3	Ukweqisa Isandla	82
4.4.7.4	Ukungena Umuntu Ngenduku	82
4.4.7.5	Ukubasa Ngenduku	82

4.4.7.6	Ukuthela Othulini	82
4.4.8	Izisho Eziphathelene Nokubaleka	83
4.4.8.1	Ukucela Empunzini	83
4.4.8.2	Ukubeletha Izinyawo	83
4.4.8.3	Ukubhembuluka	84
4.4.8.4	Ukukladuluka	84
4.4.8.5	Ukugelekeqeka	84
4.4.8.6	Ukugqibuka Kwempi	84
4.4.9	Izisho Eziqondene Nokubulala	85
4.4.9.1	Ukuhlaba Umshubo	85
4.4.9.2	Ukukhuza Iji	85
4.4.10	Izisho Zokunqoba	85
4.4.10.1	Ukuchitha Impi	85
4.5.1	Izaga Eziphathelene Nokulwa Kanye Nempi	86
4.5.1.1	Impi Isesendeni	86
4.5.1.2	Umbango Usuka Emlotheni	86
4.5.1.3	Utshwala Bubila Ngambizanye	86
4.5.1.4	Imiphanda Ibulawa Yizakhelani	86
4.5.2	Izaga Eziqondene Nolunya Nokungethembeki	87
4.5.2.1	Ikhohlisana Ihlomile	87
4.5.2.2	Bahlangene Phezulu Kanti Phansi Bangamehele	87
4.5.3	Izaga Eziphathelene Nokwenyanyana Nokuzondana	87
4.5.3.1	Yinkukhu Nempaka	87
4.5.3.2	Kubambene Ingwe Nenyonyama	88
4.5.3.3	Yimpi Yakwamabon'abulawe	88
4.5.4	Izaga Eziphathelene Nosongo	88
4.5.4.1	Woza Uyinyathele Injobo Yami Kanogwaja	
	Iqubuke Amaqubu	88
4.5.4.2	Siyoze Sihlangane Okhalweni Lwezimpungushe	88
4.5.4.3	Ikhandu Lingakhela Ongoso Ngelanga	89
4.5.4.4	Wolibamba Lingashoni	89

4.5.4.4	Thambo Lenyoka Lihlaba Elimzondayo	89
4.5.4.6	Libheke Uligcine	89
4.5.5	Izaga Eziphathelele Nokuphindisa	89
4.5.5.1	Akukho Zinyane Lemboma Ladliwa Yizingwenya Kwacweba Isiziba	89
4.5.5.2	Umenzi Uyakhohlwa Kodwa Umenziwa Akakhohlwa	90
4.5.6	Isaga Esiqondene Nesisusa Sengxabano	90
4.5.6.1	Akukho thusi Lathetha Lilodwa	90
4.5.7	Ukukhula Kolimi Ngenxa Yamahubo Empi	90
4.5.8	Ukukhula Kolimi Ngenxa Yezigiyo Nemichwayo	92
4.5.8.1	Izigiyo Eziphathelele Nokweya	94

ISAPHLUKO SESIHLANU

5.0	UKUTHUTHUKA KOLIMI NGENXA YEZIFENGQO ZEMPI	96
5.1	Isingeniso	96
5.2	Isifaniso	97
5.3	Isingathekiso	98
5.3.1	Isingathekiso Esinenhlele Yesibanjalo	100
5.4	Ifanamsindo	102
5.4.1	Ukuvela Kohlamvu U –m-	104
5.4.1.1	Ziyam <u>d</u> ikla Usom <u>d</u> iklwase	104
5.4.1.2	Lakha <u>m</u> a Lakhom <u>v</u> uza	104
5.4.1.3	Usibond'Usifak'Iphini, <u>M</u> ama <u>U</u> ma <u>M</u> dlenevu	105
5.4.2	Ukuvela Kohlamvu u –d-	106
5.4.2.1	<u>D</u> ikla Ziyam <u>d</u> ikla Usom <u>d</u> iklwase	106
5.4.2.2	Shidi Shidi Kobhake <u>d</u> e	106

ISAHLUKO SESITHUPHA

6.0	ISIHLAZIYO NOKUPHOTHULA	107
6.1	Ukuhlaziywa Kocwaningo	107
6.2	Izincomo	122
6.3	Isiphetho	123
7.	IMITHOMBO YOLWAZI	126

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Ukulwa yinto yaphakade, kuyimpilo ekubeni umhlaba uyigceke lapho izikhwanyalala nemidondoshiya nezidlakela zizitika ngemiteketeke kudlule kungabi ndaba zalutho. Kukhona impi ebomvu kanye nemiqondo. Ufakaza lokho uRitter, (1955: 36):

Dingiswayo had soon either conquered or persuaded all surrounding tribes into a common wealth under the Mthethwa. His overlordship was light and tactful, his administration enlightened, and his preference always for diplomacy rather than force.....

Kuyabonakala ukuthi uma abantu sebenengiwe nemiqondo ingasakwazi ukwamukela, ibuye igcine intukuthelo nokucasuka, bavele baqome ukulwa. Inhlakanipho esetshenziswa ekulweni nasempini iphikisa isiNgisi lapho esithi khona:

“It takes two fools to fight.”

IsiZulu sicebile ngamagama atholakala esenzweni sokulwa njengalana alandelayo:

(a) Ukushaya : - ukubhonya

- ukugadla
- ukudinda
- ukuvithiza
- ukusakaza
- ukubhaxabula
- ukubhamba
- ukudaxa
- ukumihliza
- ukubhibiza
- ukungqubuza
- ukugqimiza

(b) Ukugwaza : - ukubhokoda

- ukuklumeka
- ukuciba
- ukubhuxeka
- ukuxikixa

(c) Ukuvika : - ukuzihlaba

- ukuphebeza
- ukugwema
- ukugoqana
- ukusungubala
- ukwakha uphahla lwenkawu

Kuzovela ukuthi abantu balwa nje kusuke kukhona okubaqhathile. Labo abaqaliweyo balwela ukuveza ukuthi abacwiliselwanga ibhakubha emanzini kepha badla ubhedu. Ufakaza loko uCele, (1973:54):

Nanso impi, nokunqoba kungokwenu namuhla.
Nikhumbule futhi ukuthi AmaNgisi awazange acwiliselwe
ibhakubha emanzini. Seloku kwathi nhlo adla ubhedu.

Kunokwenzelela nokho kulokho okushiwo wuCele ngoba amaNgisi yiwona ayesukela amaZulu endaweni yawo ngoba ethembe ubuqili nobungqamngqosho obufuze obukaChakijana boMgcololo, owakha endleleni ngabomu.

Empeleni ukulwa akukhona ukugqemana ngamagala nokugqimizana emakhanda abe bomvu nje kuphela. Akukhona ukubondana ngenswani nokuphohlozana ngamawisa amakhanda nje kuphela. Akukhona ukududulana ngohlwayi lwenganono nje kuphela kodwa futhi kungasho ukuduba, ukuncisha amehlo, ukukluluzisa, ukuklabela, ukuqalekisa, ukujejemuza, ukuklolodela nokuqholosha. Konke loku kuyimpi isibili. Ukumbuluzelana yimpi enomthelela omkhulu nesiqede ubuntu besintu.

Impi ebomvu lapho kuzodunuselana izidumbu enkundleni, yimpi okudliwa izintelezi, abanye baze badle negudu imbala ukuze baqungeke isibindi. UDonda, (1999:3): uveza ukuthi amahubo empi ayisidakamuzwa esenza umuntu alwe angakwesabi ukufa nobuhlungu. URitter, (1955:82) uthi:

The regiments greeted their teeth and chanting their war-songs and led by Shaka himself, spread over the parade place.

Ukulwa kusuka kudala lapho u-Eva elwa nenyoka ngobuchopho, yamhlula wagcina edle isithelo owayeyalwe ukuthi angasidli (Gen.3). Izimpi zoDavide kaJese noGoliyathe zikhomba impi ebomvu.

KwaZulu impi iyingxenye yomgogodla wempilo yesizwe ngoba uma isizwe silwa, sisuke silwela izwe kanye nempilo yaso uqobo. UKrige, (1936:261) uthi:

Zulu history and the character of the Zulu people have been to a very greater extent moulded and determined by their military system which during the nineteenth century, influenced almost every phase of Zulu life. Indeed the whole nation was organized into what might be referred to as a great military camp with war, the only thought of the people.

Kukhona amagama okuqanjwa ngawo abantu angase acacise ukuthi umuntu uzalelwa impi nafakaza isisho sesiZulu esithi, "Ithuna lendoda liseceleni kwendlela". Amanye amagama ilawa:

uMuziwempi,
uHlalanempi,
uHlalempini,
uMpisendlini,
uMpiyezintombi,
uMpiyabakubo,
uChithimpi,
uCijimpi,
uVeleepini,
uPhumempini,
uBhekipi,
uPhakimpi.

Asikaze sibekhona isikhathi lapho amaZulu ayengalwi ngaso kepha inkosi uShaka wuye oyinoni esizigabisa ngalo. Nguye owaguqula indlela yokulwa ngokuciba izitha ngokuthi izitha kuhle zihlatshwe mahlanze. UKrige, (1936:261) uthi:

One of his first reforms was to do away with the custom of hurting an assegai, mostly without effect, at a distance foe, and to substitute with one short assegai with it consequent fighting at a close quarters.

URitter, (1955:45) uveza ukuthi ukusetshenziswa kweklwa kweqa ngisho inkabazwe uqobo uma ethi:

This was born the blade which was the model of others which were destined to sweep irresistibly over half a continent.

UNyembezi ezibongweni zamakhosi uveza ngokusobala nokungananazi ukuthi wukuhlabana kweNkosi ezimpini okuyivunulisa kuyigqizise ngezibingo eziswacisa unwele. Kulokhu uMzimela, (1990:66) uthi:

Praises are composed from certain serious affairs and / or greater events which tell more about and life carce of a particular person. They are important in the sense that they reveal whether one can be recognized as a valour (isihlabani), hero (iqhawe) or a coward (igwala).

1.2 INHLOSO YOCWANINGO

Lapha sihlose ukuthola ubungako beqhaza elibanjwe wukulwa olimini lwesiZulu. Sihlose ukuthi ukhona yini umbuso ongama ngaphandle kokuvikelwa ngamabutho. Isigodi, isifunda kuze kufike ezweni imbala uma kungenabavikeli, kuyize leze.

Kuzovunjululwa ukuthi ukulwa kumbe impi yinto eyayikhona, ekhona neyoba khona. Ukulwa kugcagcisa indulo nephakade. Impi iyimpilo. Umhlaba uyigceke lapho izikhondlakhondla zizishikashika khona ngemiteketeke.

Kuzoqhakanjiswa amagama anjengokulwa, ukungcweka, ukushaya, ukugadla, ukuvika, ukuhlela, ukuhlasela, impi, impi yemiqondo, impi ebomvu, indlakadla, yangena, usikisiki, usinga njalonjalo. La magama ayothi angabhucungwa insila qede ahlolwe, kutholakale imvelaphi kanye nenqikithi yawo. Kuyobhekwa izikhali ezisetshenziwayo ezinhlotsheni ezahlukahlukene zokulwa. Kuzovezwa izikhali zendabuko kanye nezomlilo njengoba zelameleka kuDonda, (1999:64-81). Kuyovela nokuhlobana phakathi kokusetshenziswa kwezikhali zendabuko ukuze zimele izikhali zokukholwa. Abase-Efesu, (6:11-13):

- 1.1 Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kaSathane,
- 1.2 Ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bezwe balobu bumnyama, nabawomoya bobubi emkhathini.
- 1.3 Ngakho hlomani izikhali zonke zikaNkulunkulu, ukuba nibe namandla okuzabalaza ngosuku olubi, nalapho senifeze konke nime.

Kuyinjongo yalolu cwaningo ukuba kukhothuluzwe yonke imikhuba, amagama kanye nezinjulamqondo ezithinta impi kusuka ebucikweni bomlomo, ezehlakalweni zansuku zonke kuze kuchaphazeleke imibhalo yesimanje uqobo. Lapho kuzovela ukuguquka kwesiko lokulwa. Ufakaza lokho uDonda, (1999:13): Kuyemukeleka – ke ukuthi isiko lithi liqhubekela phambili libe liyisimbelambela. Liyaguquka phela isiko uma abantu beguquka.

1.3 UKUVEZA INKINGA

Kunezincwadi eziningi ezithinta ukulwa njengoBhengu (1983), uCele, (1973), uDonda, (1997), uDube, (1985), uMofolo, (1920), uMiller, (1960), uMsimang, (1982), uNdlela, (1962), uNtuli noNtuli, (1982), uNxumalo, (1961), uRitter, (1985), uVilakazi, (1939) noZama, (1976). Akakho noyedwa umcwaningi owatheleka ngezibonkolo elunda qede wahlaba usentu. Bonke abacwaningi bolimi bebeyiziba impi ngoba bacabanga ukuthi abantu abalwayo abaphucukile. Ngenxa yobubanzi balolu cwaningo, nathi sizozama ukuvukuza

imiqondo ngokwenza imiqondo ngempi. Uma sinenhlanhla, lolu cwaningo luyofaka ugqozi kulaba bacwaningi, basine bazibethele.

Kuzogxilwa kakhulu ezinsikeni nezikhonkwane zolimi ezimbandakanya imibhalo kanye nezinto ezikhulunywayo.

1.4 INCAZELO YAMAGAMA

Amagama azosetshenziswa kakhulu kulo mqulu azokhonjiswa , anomfiywe, ahlaziyisiswe, acolisiswe ukuze angalumeli kumbe abange ubutiya uma esesetshenziswa kulo mqulu:

1.4.1 IMPI

Impi wumphumela wokungezwani okusuka ebuchosheni kuze kugcine sekutitinywana ngezikhali. UDonda, (1999:43) ufakaza lokhu ngokuthi: Impi isuswa wukungezwani phakathi kwabantu ababili abanabalandeli. Kusuke kukhona ofuna ukwengamela omunye.

Lowo-ke azitshale ukuthi lokho kuyokwenzeka efile waba yizicucu.

Kulolu khalo uMzimela, (1990:2), uveza lo munxa:

War in the popular sense is defined as a conflict amongst political groups involving hostilities of considerable duration and magnitude.

Kumele kuvele kusemanje ukuthi imbedumehlwana nodayakazana luphumelela ngokuba kuvele ukulwa nobutha.

YiNkosi uShaka eyahlela impi yakwaZulu ukuba kubekhona izimpondo kanye nesifuba sempi ukuze izitha zisizilwe bese kuqothwa imbokode nesisekelo. URitter, (1955:59) uthi:

Shaka then in the next battle the army should be drawn up with a central head and chest, with half a regiment on each side thrown out as enveloping horns to ensure that completes annihilation of the enemy's force.

UKrige, (1936:275) ubuka ukuma kwezimpondo njengomkhumbi:

The Zulus attacked in the form of an umkhumbi, or semicircle, usually making a feint with one horn, while the other, concealed in the bush and grass, swept round to surround the enemy.

Kuhle kuqashelwe ukuthi lezi zinombolo zimele lokhu:

1. Abafana noma amabutho asemancane ngeminyaka nokho asebekwazi ukuyibamba ishisa, bayibambe kuthule umoya, kudele uMakhasana. Lezi yizilwi uqobo lwazo, akujubane kuyafiwa. Yibona abashaya impi bayikake igcine isingene kunoxhaka phakathi kwezimpondo.
2. Yilabo abangenaso isibindi, abangamagwala kodwa bebe bekwazi ukulwa. Nokho abanye babo bantula ubunyoninco ngenxa yokungayi njalo lapho isuke ibambene khona impi, benjalo nje baphazanyiswa yitwetwe lokwesaba ukufa kodwa uma sebeficekile, ingekho indlela yokukhumuka, balwa kusiphuke izidindi zibheke phezulu.
3. Yizinkalakatha esezimnkantsha ubomvu empini, omakad'ebona asebahlabana kaningi. Lezi yiziqanda uqobo lwazo.
4. Yizitha: kuhle kubhekisiswe ukuthi amavaka (amagwala) yiwo aqondana kuqala nempi. Emacaleni akakwe ngabafana, ngemuva yisifuba sempi kanti ngaphambili kukhona izitha. Lesi sakhiwo sisho ukuthi ayikho indlela yokucela empunzini kula mavaka embulule obekungadala ukuthi impi yeNkosi isheshe yonakale ngoba isiqembuka phakathi. Phela akekho ongazi ukuthi uma igwala selibhekene ngeziqu zamehlo nokufa, lilwela ukufa nokuphila. Linjalo nje uma like lahlabana ligcina seligqugquzelwa yiqunga nokubila kwegazi lokunqoba eligcina seliyizibhelekexe zamahlule acisha umlilo ngisho kuthiwa uvutha ubuhanguhangu.

1.4.2 UKULWA

Ukulwa wukushukana kwalabo abaxabeneyo kumbe abahingeneyo. Lokho kumbandakanya ukugagazisana nokududulana kwempi, okugcina kudale abafi nababulali. Kunokuxabana kwamasiko alwe engqondweni kanye

nasenhliziyweni eyodwa. Yiko lokhu okwenzeka kumaZulu emva kwempi yaseSandlwana. Livelu kanjalo ihubo lempi elikuDonda, (1999:53):

Amadub'eSandlwana!
Zulu salwa nempi,
Amadub'eSandlwana.

1.4.3 UKUHLASELA

Leli gama lichaza ukuphuma uyokulwa nesitha singalindele, sethuka ngempi isinyathela amasimba abantwana. Ize iphungwe nangezithebe. UMzimela, (1990:4) uthi:

Hlasela as a verb, means to go out to war, invade,
go against.

Kulokhu uHartshorne, (1987:20) uthi:

Attacking is to start violent action against somebody
or someone.

1.5 INDLELA YOKUQHUBA UCWANINGO

Kuzofundwa izincwadi ezithinta impi. Kubukisiswe amaphephandaba lapho kusetshenziswe khona amagama athiwa udlame, udlambedu, udungunyane, imbedumehlwane, ibutho lomgundatshani nohlomendlini. Ulwazi oluqoqiwe luyohlolwa, luhlelwe, luvalelwe emqulwini.

Kuyovakashelwa izindawo ezinezimpi zezigodi njengaseMsinga, eNgudwini nakwaNongonma. Kuyoxhunyanwa nezinduna zezinsizwa ngenhloso yokulamula. Kukulolu khalo lapho kuzovela khona izimbangela zokuvulwa, amagama asetshenziswa uma kulungiselwa impi, izintelezi, amadlingozi kanye nokubambana kwayo uqobo.

Kuyovakashelwa amakhosi, abanumzane namabutho ayizihlabane ngenhloso yokucoshela uma kuxoxwa impi. Kuyopheketulwa amabhuku omlando ukuze kutholakale ingonyuluka ngezimpi ezaliwa ngamaZulu.

Kuyohanjelwa uMntwana wakwaZiphethe ukuze asichathazele ethongwaneni lakhe ngamahubo ayehutshwa ezimpini ezahlukahlukene zikaZulu.

Kuyobukisiswa ngeso lokhozi, kuphoswe iso elibanzi ngeqhaza elibanjwe yimpi ezibongweni zamakhosi. Kuzovela ukuthi ingxenye enkulu yezibongo zamakhosi ikakhulukazi lezo zesikhathi senkosi uShaka kanye nalezo ezisemuva kokukhothama kwenkosi uShaka incike nkomo empini nasekulweni.

Ekugcineni kuyobonakala ukugcinwa kwamagama amadala ayesetshenziswa endulo, ukuvela kwamagama amasha kanye nokugcagciswa kwamagama emishweni ukuze aveze incazelo enobunzulu. Imiqingo nemiqingwana yongoti iyophenyisiswa ukuze kuqhathaniswe izindaba, izindatshana ezimfushane, ivusamqondo kanye nezibongo zamakhosi. Lapha kuyobe kuthundlazwa ubuqiniso, kucutshungulwa kabanzi ukuze kube nemisebe yelanga ezokhanyisa lo mkhakha esizama ukuwukopolota emankankeni.

1.6 UMKLAMO WOCWANINGO

Lolu cwaningo luqondene nezimpi ezaziliwa kudala kanye nalezo eseziliwa manje. Kuyoqondanwa neqhaza lobukhosi ekwakhiweni kwamabutho. Ukumbandakanyeka kobuholi bendabuko ekulweni kuyobukisiswa. Kuyobukisiswa izinto eziphikisanayo, ubuqhawe nobuvaka, ukuhlasela nokuhlehla, ukuhluthuka nokuzibamba, ukugadla nokuvika, ukuhloma nokubeka phansi imigawulo ngenhloso yokuthola amagama amasha azosetshenziswa emishweni. Kuzovezwa ukuthi igama nje lilodwa likhuluma kakhulu uma lisemishweni kunoma lizimele lodwa. Kubuye kubhekisiswe ukuthi linamandla igama uma seliphumile emlonyeni kunoma lisaphuma.

Kuyohlolwa izinhlobo zezimpi ukuze kutholakale izindlela impi ethumba ngayo izinhliziyi zezigagayi. Kuyokhothuluzwa amahubo nezaga kulokhu okwasala koDonda, (1999) ukuze kubonakale ukuthi kokubili kuyigqugquzela kanjani impi.

ISAHLUKO SESIBILI

2.0 IMVELAPHI YOKULWA NEZIMPI

2.1 ISINGENISO

Impilo yonke izungeza ekulweni. Umuntu ongalwiyo uba yisisulu sayo yonke inhlupheko nosizi. Kumele alwe azixakaxe aze agcine ezikhululile ezisingeni akhulekwe kuzo. Kulo munxa angasebenzisa izikhali uma le mpi ithinta inyama, ithambo negazi. Asebenzise ulimi uma impi idinga ukukhuluma. Vele umlomo yishoba lokuziphungela kanti futhi nokoniwa ngomlomo, kulungiswa ngawo ngoba okwehlula amadoda kuyabikwa.

Kuyenzeka noma kulukhuni ukuba umuntu anqobe ingwe kumbe ibhubesi. Kulukhuni satshe ukuba umuntu anqobe umhlaba. UNapoleon Bonapart, uJulias Ceasar, u-Adolf Hilter, neNkosi uShaka Zulu uma bengavuka, bengakufakaza lokho. Okulukhuni satshe wukuba umuntu azinqobe yena. Ayikho into elukhuni njengokuba umuntu avule imigoqo yetilongo azivalele kulo emqondweni wakhe.

Kukulolu khalo lapho kungaphawulwa ukuthi ubukhosi eNingizimu ne-Afrika bubhekene nempi ehlula ukwenza. Kunenhlese yombusazwe efuna ukubuqeda nya ubukhosi. Okudumazayo kukhona nalawo makhosi adla indlu yawo njengentwala ngokuvuna izinhlobo ezilwa nokubeka ubukhosi. Lawo makhosi ahlushwa wukungazi ukuthi azinquma uqhohqho ngoba uma isihlalo sobukhosi sike sadlibhizwa, kulukhuni ukusivusa. Kulapho-ke izizukulwane zawo ziyophimisela amathuna awo ngamathe. Vele lawo makhosi ngeke esakhothama, aseyofo. Ngeke esatshalwa, ayongcwatshwa futhi ngeke esaba namadlinza kodwa ayoba namathuna kumbe amaliba. Impela yiqiniso elingenakuphikwa lokhu okwashiwo uMafukuzela eminyakeni eminingi eyadlula ukuthi:

ISITHA SOMUNTU NGUYE UQOBO LWAKHE

UDube, (1956:26), uyakufakaza ubuthakathi benhliziyo obuholela umuntu ezilingweni uma ethi:

Akusenani sale sewenza umthetho wenkosi,
Nami kuyangikhanyela ukuthi kufanele ngife,
inhliziyi ingumthakathi, angazi ukuthi mina
bengilingwe yini.

Kukulolu khalo lapha kucaca khona ukuthi ukudla kwesintu isithelo esiphakathi nensimu esasidonswe ngendlebe ukuba singalokothwa kwabe kungubuthakathi bezinhliziyi zesintu. Izinhliziyi eziqhutshwa ubugovu ukuhala nomgolo. Lokho-ke kwadala ubutha phakathi kukaMlenzemunye nesintu ngenxa yokukhohliswa yinkamba phansi.

Emva kokuwela kwesintu esonweni ngenxa yokukhohlisana phakathi kowesifazane nenyoka, uSimakade wameqhatha umuntu nenyoka kuGenesisi, 3:15:

Ngizakubeka ubutha phakathi kwakho nowesifazane,
naphakathi kwenzalo yakho nenzalo yakhe. Yona
iyakuchoboza ikhanda lakho, wena uyakulimaza
isithende sayo.

Igama elithi ubutha licacisa ukuthi umuntu nenyoka sebeyokwenyanyana, bacasukelane kuhle kwenkukhu nempaka noma kuhle kwengcanga nomthini baze babulalane. Namanje inyoka ishaywa ikhanda ukuze ife. Kukulolu khalo lapho kucaca kahle ukuthi inyoka ishaywa ngenduku. Yona ayigqenywa kepha ikhanda layo liyafacazwa. Inyoka ayinasihlangu sokuvika.

Ukulimaza kwenyoka isithende somuntu kuveza isiko elibi lokujuma. Inhle impi yomgangela kepha kubi futhi wubugwala nobunyoka ukujumana. Usume ebheke phambili umuntu oshaywa isithende. Lokhu kuveza ukuthi ukufulathela wukuzikhohlisa. Vele kodwa nenyathi igwazwa ifulathele. Banjalo abantu

abahlebayo. Banjalo ababusisa bebe beqalekisa. Umuntu ange umuntu kanti enhliziyweni ukhipha isijula, uyambhokoda. NoJuda iSikariyoti wanga uJesu kanti usemnikela okokuqala nokokugcina ezikhulwini zamaJuda. Wubunyoka-ke lokho akwehlukene nokubulala uhleka noma ukugedla uyihlekisa.

Kuze kube manje wubunyoka obudala izidumbu ezingaka. Ulimi olumbaxa njengolwenyoka noluxabeneyo ludala ukuba imindeneni ingadlelani makhubalo kepha idlelane izihlungu nezibiba, umnyama nonyezi.

Ukubulawa kuka-Abela wuKayini kuGenesisi, 4:8 yingenxa yomhawu, umhobholo, umona kumbe umgolo owelanywa wubunyoka. Lagcina lidume lamthatha u-Abela, edliwa yigazi lakhe nakuba lazi ukuthi igazi liyakhuluma, kepha futhi elakwenu ledlulele kepha wamjuqa, wadla ngaye amakhobokhobo.

Kuyabonakala ukuthi uma umhlaba usukhungethwe wubushinga, ukuklina nokwedelela okwelanywa wukungalalelwa kwezwi likaMvelinqangi, UQotho uqobo ulwa nesintu ngozamcolo, ukuzamazama komhlaba, izintabamlilo, isigayegaye, sesivuvu selanga ishisandlu kanye nesomiso ngisho nangenkasa nesikhonyana.

2.2 UKUCASUKA

Abantu balwa nje bacikekile, banengiwe futhi benyanyile ngenxa yezinengiso eziwukweyiswa nokwedelelwa. Balwa nje bakholwa wukuthi bayaziphindiselela. UDonda, (1997:13) uthi:

Umlando ubanjwa yinkume. Akukho zinyane lemvubu ladliwa yingwenya kwacweba isiziba. Usho njalo umuntu onobulukhuni, onenhliziyoy yetshe. Inhliziyo yakhe ihlala njalo igaya izibozu. Inggondo yakhe ihlala njalo iqalaza

emuva, ivakashela ezikhathini zakudala, ivundulula amabolela namabibi asabola kudala enhliziyweni. Uma

eke wathinteka iyavuswa le milando emidala, ibhucungwe
yonke insila. Iba misha ceke ukuze ububi benanane ngobubi.
Basuke bethi bayaziphindisela noma bethi bayazikhokhisela.

Kukhona abantu abacasuka bagqunqe babemnyama bhuqe. Ubuso buxhophe.
Iso lifane nonyazi lwezulu, kube sengathi elengwe kumbe elengonyama.
Amathe agcwale umlomo. Yikho lokhu okwenza iNkosi uCetshwayo atshake
amathe uma ekhipha isigwebo sokuba iNgcugce yenelwe yijozi iye
kwagoqanyawo.

Babodwa abanengwa qede kube nothi olunqume kabili emphinjeni. Inhliziyo
isuke isikakwe yizibhelekexe zamahlule. Izwe liphenduke intuthu. Umzimba
ubelula kube sengathi umuntu angalwa afe.

URitter, (1955:86) uveza inkosi uShaka echapha abantu baseLangeni
ngenhamba ngaphambi kokubabulala ngoba babemhluphile esemncane:

Before I tell you the manner of your going there are some
things I have to say to you. You are such a filthy collection of
uthuvi (excrement) that the very sight of you contaminates me,
and I must wash before I proceed.

Kuyabonakala ukuthi wayengathukuthele wayebila, kuthi akaqhume futhi kuthi
akazinqume uNodumehlezi. Nangempela bafa beshunqa abantu.

Kusentukuthelweni laphe kuzaleka khona inzondo ngenxa yamagama aphume
ngomlomo. Yikho uDonda, (1999:45) ethi:

Kungaba yisu elingcono ukuba abantu bawahlale amagama
abawashoyo ukuze angabi yisisusa senzondo nempi.

Amagama ayiziswana (izihata) ayayidala inzondo engaba yisisusa sokufa
kwabantu kungadingekile. Ngamagama anje adala amanxeba enhliziyweni,
igxaze igazi ibe bomvu tebhu, igcine inhliziyo isinezibhelekexe zamahlule.

Amehlo kube yigazi. Athi umuntu angahlangana nesitha sakhe atshake amathe. Uma ibutho leNgcungce lingavuka lingachaza ukuthi iSilo uCetshwayo satshaka amathe qede yenelwa yijozi.

Kukhona umuntu ocasulwa yimpumelelo yomunye umuntu lowo ophumelelayo ugcina ehlaselwa. UNyembezi, (1978:29) uthi:

Lapha kwaMthethwa kwakukhona uhlanya olwaluhlala ehlathini. Lwalwesatshwa yiwo wonke umuntu. Lwalugweve nezinkomo nezimbuzi zabantu lapho ehlathini. Akekho owayenesibindi sokulugasela. Kwamcasula kakhulu lokhu uShaka ukuba kube khona umuntu owesatshwa nguye wonke umuntu. Wathi yena angalubulala.

Lolu hlanya lwalungenyanyelwa ukugweva nezinkomo zabantu kepha uShaka wayelucasukela ngenxa yodumo kanye nokwesatshwa kwalo. KuShaka munye umuntu owayefanelwe wudumo nokwesatshwa, nguye kuphela. Nempela lwagcina lufe zangagoqwa izinyawo futhi alwaze lwaba yinkatha.

Kunomahluko nokho ukuhawukela into yomuntu aze agcine ngokuthakathwa nokuba kubangwe udumo namandla okubusa. USojiyisa wabulawa wuMkabayi ngoba kunohinywana lokuthi ubangisa uSenzangakhona. UDingane wababulala abafowabo eshanelela ukuba angabangiswa ebukhosini. UMpande wabulala uGqugqu kaSenzangakhona.

Lokhu akuyona into yakwaZulu nje kuphela. UTotsky eRussia wabulawa wuStalin bebanga amandla. UHitler wabulala u-Ernest Röhm ngosuku lwemimese emide "Night of the long knives," ngoba efuna ukuba yedwa ekuphathweni kwezwe.

Kuvela ukuthukuthela kweNkosi uMpande kuNyembezi, (1978:78) uma kuthiwa:

Wathukuthela phakathi kwezinyanga ezimbili,

Phakathi kuka Nhlangula noNhlangulana,
Wayophuma phakathi kweDlinza neShowe
Iziqu zemithi zabheka phezulu,
Waphuma phakathi kuka Mpehlela noMaqhwaqazi,
Iziqu zemithi zabheka phezulu.

Lezi zinyanga zikhomba ubungozi benkosi. Ukuthukuthela kwayo ebusika kugqamisa ukundiza kwenkosi ngobuchopho. Akekho umuntu ongalala phandle ukuze abone uma izitha zihlasela ngomchitha ngeje. Kuyaziwa ukuthi amadoda ayathanda ukweqa iziko ebusika. Lokho kwenza ukuba amadoda ayizitha abe buthakathaka, impi yenkosi iwagwaze kalula yemuke nawo.

Kuthinta inhliziyo ukuba inkosi idlule phakathi kwehlathi iDlinza kanye neShowe. Kuyimpi phela ukubiza indawo yaseKhowe ngokuthi yiShowe. Kuyabonakala ukuthi abelungu abanendaba nokubiza ngemfanelo igama lale ndawo. Kuyacasula lokhu futhi kuthukuthelisa inkosi ingabe isangena naseDlinza.

Mhla uShaka ethetha icala likaMudli kaNkwelo kaNdaba kuyavela ukuthi uShaka wathukuthela kabi. UMsimang, (1982) ubalula ukuthi ubuso bakhe baxhophha neso lakhe lafana nonyazi lwezulu. Kuyabonakala ukuthi uShaka ufuzwe wuDinuzulu ngalelo so. Yikho imbongi kuNyembezi, (1978:107) ithi:

Uliso lifana nonyazi lwezulu,
Sengathi elengwe,
Sengathi elengonyama.

URitter, (1995:77) akawabukanga amehlo kaShaka kepha wezwa ukubhodla kwayo iNgonyama:

Then rising to his full stature, Shaka, contorted with rage, roared at Mudli: "You are condemned to death, and your going shall not be easy..."

2.3 IMPI EVELA OZALWENI:

Ngokuvama uzalo aluphathani kahle. Impela impi isesendeni. Into evamisa ukuqhatha uzalo wumbango wobuzibulo. UMose, kuGenesisi, 25:22 no-23 uthi:

- (i) Abantwana baqhubukushana phakathi kwakhe, wathi: Uma kunje ngisekhona ngani na? Waya wabuza kuJehova.
- (ii) UJehova wathi kuye: Esizweni sakho kukhona izizwe ezimbili, izinhlobo ezimbili zabantu ziyakwahlukana ezibilini zakho, esinye isizwe siyakwahlula esinye, omkhulu akhonze omncane.

KuGenesisi, 27 kuyavela ukuthi ngunina kaJakobe No-Esawu owaqhatha izingane. NguRebecca owahlela ukuba uJakobe ebe isibusiso sika-Esawu. KuGenesisi, 27:41 kuthiwa:

U-Esawu wayesemzonda uJakobe ngenxa yesibusiso uyise ambusisa ngaso, u-Esawu wathi enhliziyweni yakhe: Izinsuku zokulilela ubaba sezisondele, khona ngiyakumbulala umfowethu uJakobe.

Kuyavela futhi kuGenesisi, 4:8 ukuthi u-Abela wabulawa ngumnewabo uKayini abancinta bashiyelana ibele kunina u-Eva. Uma-ke kunjena kubantu abancinta bele linye, kangakanani kubantu abazalwa yindlunkulu, ikhohlwa, iqadi kumbe amabibi. Kubo ukuzondana, ukukholisana nokufakana otavataveni kwenzeka umnyama nonyezi, imihla ngemihla.

Kukulolu khalo lapho kugqama kuthi bha ukufa kukaBhakuza kaSenzangakhona ebulawa wuShaka. UVilakazi (1939) noMsimang, (1982) bayavumelana ngokuthi uShaka wathuma uNgwadi ukuba ayobulala uSigujana.

UDube, (1985); uMsimang, (1982) noKrige, (1936) bavumelana ngokuthi uDingane wabaqeda abafowabo kwaze kwasala uMpande noGqugqu kuphela. Yikho imbongi, kuNyembezi, (1978:48) ithi:

Uvez'uyadlal'umhlandla uvele,
Ngokweswela qoqo limsithayo.

Kwayena uMpande wagcina emgudluzile uGqugqu wase esala yedwa.

UNdelu, (1962) uveza ngokucacile ukuthi baningi abaNtwana benkosi uMpande abemuka noThukela nalabo abamathambo abo asala kweSamathambo eNdondakusuka ngo-1856. Kulokhu imbongi iveza ukuthi ukukhothama kwabaNtwana benkosi ababecheme neZigqoza ngoba becentela uMbuyazi indlela eya ebukhosini, kwafana namakhubalo aqothwe ahlanganiswa aba wumuthi ogoma uqinise uCetshwayo ukuba ahlale azinze esihlalweni sakhe sobukhosi.

Empeleni kuNyembezi, (1978:90) kuvela imbongi ithi:

Amakhuba'adliwa wuCetshwayo kwabakaMpande,
Wad'uShonkwani
Ubezalwa wuMpande,
Amakhuba'adliwa wuyena kwabakaMpande,
Wad'uMantantashiya,
Obezalwa wuMpande,
Amakhuba'adliwa wuyena kwabakaMpande,
Wad'uMdomba,
Obezalwa wuMpande,
Amakhuba'adliwa wuyena kwabakaMpande
Wad'uDabulesinye,
Ubezalwa wuMpande,
Amakhuba'adliwa wuCetshwayo kwabakaMpande,

Kuyacaca ukuthi bonke laba baNtwana benkosi bakhothama ngenxa yesandla soSuthu. Kulokhu uDonda, (1999:110) uthi:

Ukuba uMbuyazi ubeyobuye avuke, avuke nabafowabo oShonkwani,
oMantantashiya, oSomklwana, oMdomba noDabulesinye,
bebeyositshelela ukuthi lwabakhukhula kanjani abantu uSuthu.

Uma uNtuli, (1984:81) ecwaninga umsebenzi wezinkondlo kaB.W. Vilakazi uhlangana nenkondlo ethi:

NGOMBUYAZI ENDONDAKUSUKA

Kuhlaluka ukuthi amathambo kaMbuyazi awatholwanga:

The poem continues to embrace the poet's fanatic journeys in search of the bones of Mbuyazi. The poet is carried away by his imagination to the moon and the stars and even to the land of uncestral spirits. His search is fruitless.

Kulo mqondo uDonda, (1999:111) uvuna uNtuli ngokuthi:

Uqinisile uNtuli lapha. Ingani phela uVilakazi, (1970:56) wahamba ngengqondo waze wafika ezweni lezinganeko efuna amathambo kaMbuyazi owakhukhulwa wuSuthu. Wanweba izihlilingi zengqondo waze wafika kunkosikazi obelethe ingane nothwele inyanda yezinkuni owananyekwa endilingeni yenyanga ngoba asebenza ngeSabatha. Umfazi weneka izandla akaze asho ukuthi akuphi amathambo kaMbuyazi. Lo mfazi wamkhomba phambili kwaMthala. Wayekhohlwa wukuyeka umntaka Vilakazi, umuntu owemukiswe wuSuthu akabe esatholwa.

Ngaphandle nje-ke kwezimpi zokubanga ubukhosi, imizi nje yabantu phaqa inenqwaba yezidumbu ezilele emathuneni ngenxa yokukhunkulwa ngabathakathi bozalo. Kulokhu uDonda, (1997:4) uthi:

This person bewitches the members of his own family. Uphehla amanzi amnyama (he churns black medicines) aphenidule idlozi (he causes the uncestral spirits to trouble the members of the family). He sends utokoloshe (havy dwarf) to sleep with the members of the family in order to cause impotence among them. He knows that impotency will deprive them of children and since they will have no heirs he will be entitled to collect their possessions after their deaths.

2.4 UKULWA OKUSEGAZINI LOMUNTU

Uma ingane isengaphakathi esiswini sikanina idlala ngokuba ikhahlele unina. Lapha ingane edukluza khona kugcina ngokuba unina ahlikhle. Kulokhu uKhumalo, (1993:4) uthi:

Uyaye uthuke usuhlikihla ngesandla sakuthunduzela lapho.
Lokho kuhlikihla ukuphelekezela ngesigqi senhliziyo buthule
noma ngemvunge engaphumiseli nhlamvu esithi ngesiNgisi
"humming" (ukumungunya).

Ukukhahlela, ukudukluza kumbe ukushaya kwengane unina kuyisiqalo sokulwa. Ingane ituba umzimba ngoba izilungiselela impi eyobhekana nayo ngomuso.

Uma isizelwe iyakhala uma kukhona ekhononda ngakho. Uma inengiwe idube ibele. Ukudikila yimpi. Eyomfana iyeqhathwa ekwaluseni. Kusekwaluseni lapho abafana abancane beshayana ngezinswazi. Imivimbo igcwale imizimba. Ukukhulakhula kwabo kuyabehlukanisa nezinswazi kepha babhambane ngemishiza. Ubuhlungu benduku benza abanye abafana baxolele ukuba yiminqolo, bahlale nonina emakhaya. Kulokhu uNtuli noNtuli, (1982:24) bathi:

Nomfana ongakwesaseli ukuyokwelusa endle nabanye
abafana, bayamthuka ontanga yabo. Bathi nanko:

Umnqolo ogomb'etsheni,
Umachob'izintwala zikanina,
Unina ambhodlele, athi
Bho, phepha, mntanami
Yingozi yasekhaya

Imfundo yasekwaluseni ikakhulukazi isifundo sokunemba ngenduku kanye nesokwakha uphahla lwenkawu sibonisa ubuthusi kanye nobunsimbi besizwe. Lapha ekwaluseni abafana baphatha imizaca emibili. Owodwa owokuvika omunye owokugadla. Njengoba kungeluswa ngamahawu kunomthetho omiyo wokuba kungashaywana emaqupheni. Kulokhu iNgisi uRitter, (1955:33) lithi:

Shaka soon assumed the absolute leadership of his
gang of herd-boys and delighted in encouraging good

marksmanship in the insemi games, and stick fights, which resembled the English single stick bouts except that the Zulu boy was armed with two sticks and used the one in the left hand principally to parry blows. There were stringent rules governing these bouts, for instance, the adversaries must not hit each other on the knuckles, or lose their temper, nor were any thrusts allowed.

Ingqwele yiyo edla ubhedu. Luyafelwa-ke ubhedu ngoba ludliwa ibhakubha nenhliziyo isidliwe. Le nyama enonile enhliziyweni iyasikwa, ichonywe othini. Lowo oyithathayo ayidle uthelekelwa ngezinduku yibo bonke abafana. Izinduku zikhala ubufahlahla, evika, egadla aze alugwinye. Lowo mfana useyothola iziqu zobungqwele. Uthuma abafana bayonqanda izinkomo noma sekuyindliki yakhe. Abathume bayoqwagela. Abambise iqanda lenjelani bengenzi lutho.

Yonke iminqolo namagwala icwiliselwa ibhakubha emanzini ukuze kubone izwe ukuthi uma kuliwa bagcwala amanzi esiswini, babhibhe njengomhlanga emanzini futhi babaleka njalo njengamanzi omfula bangemi. Awahlukunyezwa neze amagwala kepha kusuke kwakhiwa insizwa emteketeri. Nempela uma igwala like lahlabana kanye liphenduka iqhawe.

Kusezinhlayiyeni zegazi lomzulu ukukhulela ukulwa nokuthi umfana owesaba ukulwa unobuntombazana. UNtuli noNtuli, (1982:24) uyababhinqa abafana abalwayo:

Umlisa wakwaZulu wawufundiswa esewumfana umqondo wokuthi yedelelekile imisebenzi eyenziwa ngabesifazane emakhaya. Ukhula esekholwa wokuthi umfana uyisidalwa esithe xaxa kunentombazana ngoba yena usebenza endle, alwe nabafana angaxabene ngalutho nabo, bamgqeme izingozi kuqine ukhakhayi. Ohlala ekhaya angashaywa ekhanda uyinina. Unokhakhayi olufukuzayo njengolukanina. Ngakho noma eseyinsizwa siyomshiya ekhaya mhla siyoviva koMkhulu kwaNongoma, asale nonina.

Kusezinhlaiyiyezi zegazi kumuntu ukuba aninge ngekusasa lakhe. Kukulokhu kuninga lapho edephe futhi azululeke ngezindlela zokugudlula zonke izithiyo ezingamvimbela ekusaseni lakhe eliqhakazile, yimpi yomqondo-ke leyo. Yingalesi sikhathi lapho lowo oshukashukana nenjula yemicabango ezithola eseyinhlwa. Ufakazela lo mqondo uRitter, (1955:34):

Although now a young man of great energy and action he spent much of his time alone, dreaming and brooding. His poverty was intolerable to his proud spirit, and his burning thoughts of revenge against all his former tormentors obsessed him. With this obsession went his overwhelming desire to reward all those who had been kind to Nandi and Himself.

Yilesi sibindi, ukomelela, ukukhuthanisela nokuqiniseka okwenza amaZulu abe yisizwe esinobuthusi kanye nobunsimbi. Kulokhu uNtuli, (2002:5) ubona ukuthi isibindi seSilo uShaka enkundleni yempi nanamuhla siheha abantu abavela emhlabeni wonke ukuba bazobona izindawo ezinomlando wempi. Babuke lapho yake yabambana khona:

They want to compare their own heritage with that of the Zulu people who became world wide popular as a result of King Shaka's prowess in war in the eighteenth century.

Esekhulume kanjena umzukulwane kaPakosi usekhombisa ukuwenyanya amakhosi. Uwenza amagovu anqwahe nezwe labantu. UNtuli, (2002:13) uncoma uhulumeni oholwa yi-ANC, ngamakhosi esabela izikhundla zawo uma kulungiswa ukungalingani okwakwenzeke kudala. Empeleni uNtuli, (2002:19) uthi:

People cannot even obtain loans or bonds because the land they occupy is communal or fall under the custodians of the chiefs (Amakhosi). The "landless" has been aggravated by the fears of the Amakhosi feel threatened if the present government is trying to redress or reverse the imbalances and evils of the

past system of the land ownership.

Kulokhu sengathi uNtuli akazi ukuthi u-87% wezwe laseNingizimu Afrika awukho namanje ngaphansi kwamakhosi. NgokukaNtuli kumele u-13% ongaphansi kwamakhosi ubuyele ku-ANC bese wehlukaniselwa abantu. Kungathokozisa ukubona uhulumeni ubuyisa u-87% wezwe osezandleni zabamhlophe namanje. Eqinisweni indawo yakubo kwaNtuli ilinywa yibo, iklaba izinkomo zabo. Inkosi uMathaba akangene esabelweni sikaNtuli nozalo lwakhe. Kulokhu okushiwo wuNtuli ngenhla wukukitaza izindlebe zakhe ngeva, okugcine kulimaze ungqengengqe wendlebe.

- Ufisa abantu babambise ngezwe ukuze kuthi uma behluleka ukukhokha izikweletu lidliwe. Uma selidliwe babuye bakhombe amakhosi ngenjumbane.
- Ufisa abantu babe namatayitela. Asikho leso sidingo ngoba amakhosi awongele isizwe umhlabathi. Nabo uma umhlaba usubehlule bayobuyela ezabelweni, bangcwatshwe bengathenganga mgodi.

UNtuli, (2002:20) ulwa impi namakhosi uma ewagxeka ethi:

Chief (Amakhosi) are resisting the establishment of Local or municipal governments in their respective tribal areas because amongst other reasons, their powers to give and take (the distribution of land) may come to spotlight, the paying of unaccountable elected politicians, i.e the new order. Chiefs are not in favour of the idea of their subjects acquiring individual land rights. It has now been observed that their powers depend largely on the landlessness intimidation, ignorance and poverty of their subjects.

Okokuqala okudinga ukuqondiswa lapha ukuthi kuyinhlamba ukuthi uNtuli abize amakhosi ngamashifu. Leli gama kudala lalungiswa laqondiswa ukuthi abamhlophe babebhinqa ngalo amakhosi ngakho kufanele lipheze ukusetshenziswa. Kuyamangaza ukuthi nanamuhla kusekhona umuntu wakithi

womdabu osalisebenzisa nokwenza kuthiwa usekhanyiselwe. Lokhu kuveza imfundiso yobuzemititi yokuzeya nokuzenyanya.

Amakhosi awaxabene noMasipala. Into angavumelani nayo wukuba kukalwe imizi namasimu bese kuthiwa akukhokhelwe kungekho zingqala-sizinda ezikulezo zindawo. Yebo amakhosi awali ukuba kufakwe amanzi nogesi emizini yabantu. Kumele-ke lezo zinto zikhokhelwe. Kepha konke akwenzeke kuboniswa kwavunyelwana hhayi ngendlakadla.

Yinhamba ukuthi amakhosi axhaphaza abantu. Yinhamba futhi ukuthi amakhosi ehlulwa oSombusazwe ngokumela konke okwenziweyo (accountability). Namanje akekho uSombusazwe ophumele obala kuhulumeni onconywa wuNtuli ukuthi:

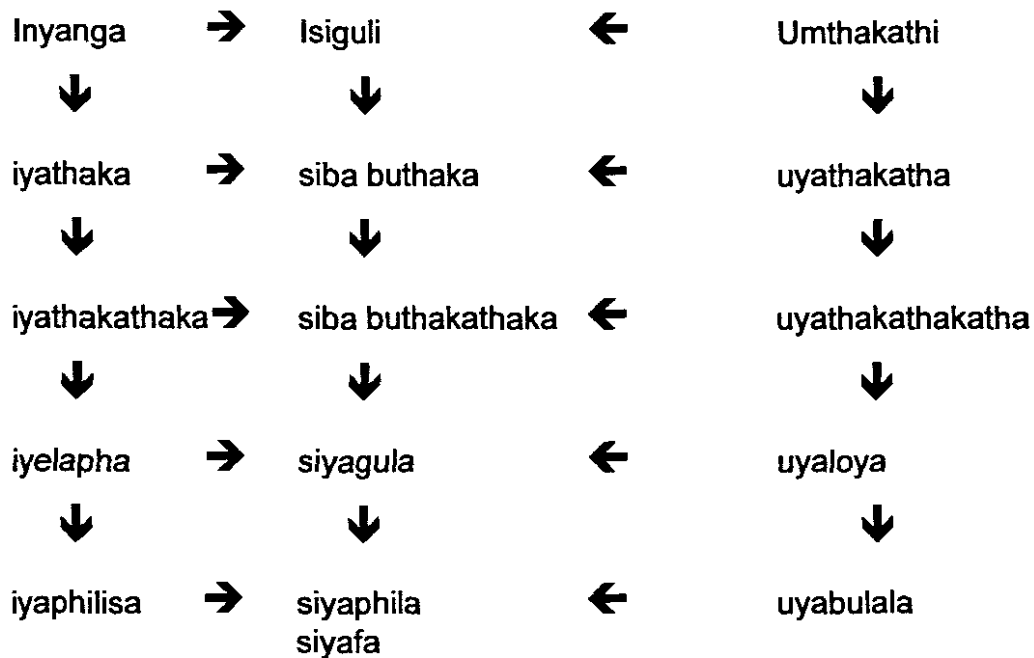
- Iyiqiniso kangakanani indaba yalezi zikhali ukuthi ayikho imihlomulo yabo?
- Kwenziwelani ukuba kubulawe izingane ezingone lutho zingakazalwa kodwa ababulali nabadlwenguli bangabulawa?
- Kushiwolani ukuthi izingane ezineminyaka eyi-12 ake zizitike ngocansi?

Kuyabonakala ukuthi uNtuli uveza imizwa yakhe kepha kuyabonakala ukuthi ucabanga ukuthi ayikho neyodwa inkosi eyovela ivikele ubende lwamakhosi aseNdlunkulu. Kungancomeka futhi ukuba ake abuke nalo mthethosisekelo agabaza ngawo ongasho lutho ngamakhosi nesikhundla seNgonyama, iSilo samabandla onke ukuthi ngowezwe yini noma owomhlathi owazanayo.

2.5 UKULWA OKUSUSELWA EKUSETSHENZISWENI KWEMITHI

Kuyemukeleka ukuthi umzimba wesiguli uyinkundla yempi phakathi kwabathakathi nezinyanga.

UDonda, (1997:70) uyidweba kanjena le mpi:



Kucaca kahle ukuthi imithi yenyanga neyomthakathi ihlangana esigulini. Uma umthakathi ethakatha, inyanga ivele ithake ukuze iqede ubuthaka bothakathiweyo. Uma umthakathi ethakathakathile nje, inyanga izothakathaka imishana engemingaki buphele ubuthakathaka.

Kuvela kahle futhi ukuthi igama elithi "ukuloya" lisho okuningi okujulileyo.

UDonda, (1997:70) uthi:

The term uyaloya needs a thorough investigation as well. The sorcerer may point at a victim and say:
UThemba lo ngiyomkhumisa inhlabathi:

The following one who will walk over the spell will also be affected.
Lowo oyolandela.
Everyone who will walk over the spell will suffer hence:

Loya naloya kanye naloya uyofa.

Lokhu kwembula imfihlakalo yokuthi noma umthakathi angaba nyawombili, abe zandla-mbili njengathi kodwa unobulukhuni. Wabunjwa ngenhliziyo embi yokukhohlisa abuye afake isizwe otavataveni ngaphandle kwesici kumbe icala. Ukulwa nesizwe ngeze-ke lokho. UNtuli wokuqala, (1975:54) uveza omunye umgogodla wolwazi ngempi yabakhunkuli enkondlweni ethi,

"Ngeke baxole Nkosi."

Uveza ukusetsheziwa komeqo nombhulelo lapho umuntu eqa qede abe wumfunzana womkhunganankatha. Ihlule limise inhliziyo, afe umshubo omnyama:

Noma sengikhal'ezimaconsi
Bakhumbuli'omakoti baba
Engababhulela bekhulelwe,
Inyanda yemuka nesibopho.

Kubonakala kahle ukuthi wumthakathi wozalo lona. Uyazi ukuthi umcakathi ungena kalula kumuntu ozithweleyo. Uhlose khona ukuba kungabibikho ngane. Uyabona futhi ukuthi uma umlobokazi eba yisigoga saphezulu uyobuye amumathe. Kungcono liqobe livungule.

Kuseyimpi yobusokoci kuNtuli, (1975:54):

Ngishweleza ngiyazithanqaza,
Kepha bangibuz'oyisemkhulu,
Bath'angikhiphe oninakhulu
Engabasakaza ngomphezulu.

Kulolu khalo kuhlaluka ukuthi kunabakhunkuli abangonyawo zenqomfi, abaphatha izulu, basakazane ngalo kuphele ngeswayi. ENkandla eSifundeni sikaNxamalala nakwesikaKhanyile ukushayana ngezulu yisinkwa semihla ngemihla. Abantu bake bacelani udede.

Kule nkondlo kuyabonakala ukuthi lo mndeni owasakazwa ngomphezulu wawungone lutho. Yikho uhodoba eshweleza.

KuNtuli, (1975:55) kuvela ukuthi:

Ngabakhahlelisa ngempundulu.

Abanye bathi impundulu yinyoni. Lapha kuthathwa ixolo lomdlebe libhilwe ngemilutho liphenduke inyoni. Lindize liyoshaya libulale lowo ophosiwe.

Kuyamangalisa ukuthi njengoba abathakathi besakaza abantu ngemphezulu, bashaye abantu ngezinyoni kodwa bayeka amaBhunu eNcome bangawenza lutho futhi amaNgisi eSandlwana. IPhumalimi lalifanelwe yizulu kanye nezimpundulu ngoba nalo uZulu lamqotha ngenduku yamagwala, imijojantaba, ombayimbayi, omagazini. Yizulu lezandla leli ababecekela ngalo phansi isizwe esinsundu.

UNtuli, (1975:55) uveza imisebenzi yomthakathi wasemini uma ethi:

Ngabajuqa ngosinga lwemamba.

Lapha kukhombisa indoda ethanda ukweqa iziko elingafanele kumbe ilunguze izingosi zamanye amadoda. Lapha-ke indoda ivele icuphe. Isigangi sivuvukale isisu size zicwebezele. Inyoka iyicishe inhliziyo ize ife ibalisa. Yimpi enkulu leyo.

UKrige, (1936:322) usinga lwemamba uluthatha njengelumbo uma ethi:

The umthakathi may also take a thread from the back of the mamba, its gall and its fat, and mix these with certain amakhubalo. This medicine he lays across the path with two sticks to hold the thread in place, and calls out the name of the person he wishes to bewitch. When this person comes along the road and touches the thread, it will immediately turn into a real mamba and bite him so that he dies immediately.

UNtuli, (1975:55) uveza ukusetshenziswa kwedliso uma ethi:

Ngabadlisa ngotshwala nenyama,
Basho ngaphansi nangaphezulu.

Idliso laziwa njengomkhonto wangaphakathi. Kukabili ukudlisa, kukhona ukuba umuntu adliswe intando. Kuguqulwe uthanjwana lube wuthandokazi. Kukhona futhi ukuba umuntu adle uhhalishoni wobuthi. Kukhethwa utshwala nenyama ngoba kuyaziwa ukuthi kuyivela kancane kokubili. Kuphetha ngakho ukuba baphalaze bapepeze. Iningi lifa seligqunqe limnyama bhuqe namehlo ebomvu tebhu, isisu sesiqumbe singaka. Yimpi impela.

Wuye futhi uNtuli, (1975:55) oveza imisebenzi yomthakathi wozalo uma ethi:

Angiphiki ngawaphehl'amanzi
Ngabumb'inhlabathi yamathuna,
Ngagwaz'abozalo ngezibhobo,
Babhodl'izingazi ngaphezulu.

Nangempela abathakathi bayabuphika ubukhunkuli. Lona uyavuma uthi waphehla amanzi. Lapha kuthathwa amanzi, kufakwe imithi emnyama exutshwa nenhlabathi yamathuna ukuze kuphendulwe idlozi. Abantu bakhungathwe ngamashwa, ubumpabanga nobuswezi. Bebe yisisulu sezifo nezinhlopheko. Yimpi yobuthakathi-ke leyo.

2.6 IMPI YEZWE

UMosi, kuGenesisi, (13:6 -7) uthi:

6. Izwe lalingenakubanela ukuba bahlale ndawonye ngokuba impahla yabo yayiningi kunokuba bahlale ndawonye.
7. Kwavela ukuxabana phakathi kwabelusi bezinkomo zika-Abrama nabelusi bezinkomo zika Lothi . . . Bagcina behlukene, ababe besahlala ndawonye

ukuze baphilelane.

Ubukhosi busekeleke phezu kwezwe. Izimpi zonke ezake zaliwa kwaZulu kwakufelwa izwe. Impi yakwaGqokli, eyaseZindolotwane, eyaseNcome, eNdondakusuka, eSandlwana, eShiyane, KwaGingindlovu, eNyezane, eMsebe nakwaNdunu kwakubangwa izwe.

Kulo mbuso okhona sengathi oSombusazwe bacabanga ukuthi kwakulwelwa imali. Sikhuluma nje inkululeko eyatholwa yizwe laseNingizimu ne-Afrika ngo-1994 ayinendaba nezwe. Namanje u-87% wezwe elathathwa emakhosini alikabuyeli kuwo. Kunalokho amakhosi alahliswa okwenyongo yenyathi.

Nalezo ziqintshana ezilahlwa yiphumalimi bese zithengwa uHulumeni, uzinika abantu. Empeleni izwe ngabe libuyela lapho lathathwa khona...

EMAKHOSINI. Kukulolu khalo lapho kubukana ngeziqu zamehlo khona amakhosi kanye noSombusazwe.

Ayazi amakhosi ukuthi izwe aliphathele abantu. Abalithengi kodwa bayalikhonzela. Yikho abantu bechema namakhosi uma kukhulunywa izindaba zezwe. Lifakaza lokho ihubo elithi:

Hloma sambe!
Nang'eshis'izwe lamakhosi
Hhe! Hhe!
Wo ... hloma sambe.

Ngisho oSombusazwe nezifundiswa ezicheme nabo bangaze bawanyundele amakhosi kodwa bachema nawo uma sekukhulunywa indaba yezwe. Lokho kufakazelwa yimpumelelo yezimbizo uma izwe seligqabuke indlebe. Yibo oSombusazwe abaxova izwe bese ligula. UMlenzemunye uyiNkosi ethanda izwe. Uchaza lokho uJohane, 3:15-17:

- (i) Ngokuba uNkulunkulu walithanda izwe kangaka.
Waze wanikela ngeNdodana yakhe ezelwe yodwa.
Ukuba yilowo nalowo okholwa yiyo angabhubhi
kodwa abe nokuphila okuphakade.
- (ii) Ngokuba uNkulunkulu akayithumelanga iNdodana

YaKhe ezweni ukuba yahlulele izwe kodwa ukuba
izwe lisindisiwe ngayo.

Uma-ke kusha izwe, kumele abantu bahlome bese behamba bewumkhumbi
wempi. Kumele lezo zishingi zihlaselwe ngoba zishisa izwe lamakhosi abekwe
wuMlenzemunye.

AmaQadasi ehubeni lawo elithi "Die stem van Suid Afrika", alibeka ngembaba
elokuthi ayolwa, afe, enzele izwe:

Ons sal veg en
Ons sal sterwe,
Ons vir jou
Suid Afrika.

Kuleli hubo izwe lingathekiswa nomuntu. Lithenjiswa ukuthi SIYOKULWA SIFE
senzela wena Ningizimu ne-Afrika. Lapha kwelameleka uthando lwezwe
olugxile ezingxabeni zomphefumulo. Kuvela uthando olwenza iNdodana
kaSimakade ilenge ogodweni ize ife ngenxa yokuthanda izwe.

Ubusisiwe umuntu ofela izwe. Vele ithuna lendoda lisecceleni kwendlela
Umuntu olwela izwe ulwela into yokulwelwa. Ingani umhlabathi umilisa
izitshalo eziwukudla kwabantu nezilwane. Kusemathunjini ezwe lapho kufihlwe
khona amatshe aligugu. Yimifula yezwe eyigazi lezwe eliphuzwa ngabantu,
izilwane nezitshalo. Yizwe lapho sakhe khona izindlu ezingamakhaya esintu.
Isibhakabhaka, izinkanyezi, ilanga nenyanga nakho konke okusemkhathini
yizigqizo nohlobiso wezwe. Izilwandlekazi, izilwandle nemfuyo yonke
kaMlenzemunye esemajukujukwini nakwamamangalahlwa wamahhohhwane
ezilwandle yimihlobiso yezwe.

Kusukela ku-1999 kuke kwakhohliswa abantu ngokuba baphiwe izijumbana
zokudla wuHulumeni. Lokhu kufana nokudayisa inkomazi ukuze uthole imali

yokuthenga ubisi ngoba yephusile. Wukungacabangi ukudayisa ngezwe ukuze uthole ukudla okukhiqizwa ezweni.

Kuyacaca-ke, ovikela izwe nangempilo yakhe wenqaba nomhlabathi, umoya, amanzi, amadwala, izitshalo kanye nezihlahla. Wenqaba nemithi yokwelapha izifo eziqeda abantu nezilwane. Akafuni ukuba nokungebani nje kwengamele izwe.

2.7 IMPI YEMPILO

UNtuli, (1978:68) ufanisa umshikashika womuntu kusuka ebunganeni aze afike ebudaleni nempi uma ethi:

Mhla ngihlom'isihlangau samahlamvu,
Isikhwili kulihlamvana lendende,
Ngangenzel'ukhaliphis'amehlo,
Ngifundisi'izingalo ukushesha,
Ngangihlinzek'usuk'olusithutha
Lokuvik'imishiza nezizenze.

Kukulolu khalo lapho sibona umuntu ehloma isihlangu esingenamgobo nesingenamagabelo. Kuyabonakala ukuthi le mpi iliwa wunina. Lena yimpi yemikhuhlane lapho amahlamvu emele amakhambi okuchatha ukuze kuphume imbi. Yimpi-ke leyo.

Amahlamvu endende ayisikhwili sokukhipha izindende ukuze umzimba uphile kahle.

Kunomqondo wasebufaneni lapho kuliwa khona ngezinswazi ezinamahlamvu. Akugqenywana ngozi ngezinswazi. Kodwa ngempela amehlo awacimezi ngoba umfana ocimezayo ufuthelwa yimivimbo. Uvika aze agoqane nje ufundela ukuba angasali empini mhla esebhekene nezizenze kanye nemishiza

yabafo. Kumele akwazi ukuphebeza izimboko kanye nezingobe zabafo. Umfo kaTheninja uthi:

Ngangihlinzek'usuk'olusithutha

(Ntuli, 1978:68).

Ukungabibikho kwesiphumuzi kwenzelwa ukuba siphose iso elibanzi egameni lobuthutha. Abantu abalwayo abayizo izithutha kepha wusuku oluyisithutha. Yilo olwenza nezihlakaniphi zizithole sezilwa, zife, ziye ezweni lezithutha. Yikho izinsizwa zikhuza isaga zithi:

Ilanga le ... mpi!
Ilanga lempi
Sofa soshona,
Ilanga lempi!

UNtuli, (1978:69) ubuka imfundo ephakeme njengempi:

Eyunivesithi ngivivela mpini
La ngifunda ubuchwepheshe bomlomo
Ukukhuluma kuthule umoya,
Ngisho ngolimi lwakithi nangezezizwe,
Ngenek'amaqiniso omhlaba nezulu,
Ngenek'izandla bawahlaz'ihlombe?

Lapha kwembulwa imfihlakalo yokuthi lezi zinkozi ezifundela ukundiza eYunivesithi zivivela ubuciko, ubunyoningco kanye nobuchwepheshe bokukhuluma. Inhloso wukuba lizwakale izwi labo phakathi kwamabandla ephelele.

Bakhona nokho abakhuluma kome kuthi nkwe, bengakaze baye kuNgqondonkulu. U-Adolf Hitler, inkosi uShaka kaSenzangakhona, uMusollini, inkosi uDingane, uWinston Churchill babekhuluma kuthule umoya kepha abakaze baye kwaNgqondonkulu. Iningi lamakhosi lithetha amacala angehlula izimantshi namajaji kepha bengakwazi ngisho ukuloba amagama abo. Konke bekwenza ngenhlakanipho yendabuko ababe beyabelwe nguMlenzemunye kwasekudabukeni komhlaba ukuba bakwazi ukuhola, babuse, behlulele izizwe

zakhe ngeqiniso, ngobuqotho nangokwethembeka. Yisisekelo lesi sokuqala nesokugcina esibuse amakhosi nababusi bezizwe zikaSomandla. Ophambukayo kuso kufana nokuthi ugudluka esisekelweni sedwala laphakade elinguSimakade, uSimayedwa, uSazikonke, uSonyaniso, uQiniso, uQobo, uMlenzemunye, uMvelinqangi, uSomnininini. Ngakho lokhu yisambulo sokuthi ubusisiwe oma esisekelweni sakhe izolo, namuhla naphakade ngokuba akanakuzanyazanyiswa naphakade.

Ingani phela bafunda ebucikweni bomlomo: Izinganekwane, iziphicwaphicwana, izaga, izisho, imilolozelo, izibongo, izithakazelo, izahho, amahubo, izangelo, imiphendu kanye nemidlalo yokubala izinyoni. Onalobu buciko akakhulumi, uyagingqa. Nentombi ikhophoza esawanquma nje.

Ukhuluma kahle uNtuli uma eqhathanisa impi yokukhuluma ngolimi lwakini kuqala ugcine ngolimi lwabezizwe. Yilo munxa okhathaze isizwe esiNsundu. Ngisho umuntu ebhala umqingo wobuDokotela beNzululwazi yesiZulu bekumele ayilobe ngolimi lwesiNgisi noma lwesiBhunu, abehluleli nabahloli baqale ngokucwaninga amaphutha olimi lwabezizwe ngaphambi kokuba kufikwe engonyulukeni yamaqiniso adingwa wumhlaba.

Le mpi isinqotshiwe. Ziningi izinsizwa nezintombi esezile zaye zathi chaphasha. Sekusele ukuba nazo njengezinhlambi ziweze abanye ukuze kugcwaliseke ukuthi iminyezane eziyithwele izifanele bese zethweswa amadlokolo obusokanqangi nobuzibulo noma zichonywe izinsiba zegwalagwala noma uphephe lwendlondlo njengamaqhawe nezingqwele ezamela ubunzima obamelwa ngamakhosi oselwa anjengoNodumehlezi kaMenzi uMbomboshe omnyama, uMsimude ovele ngesiluba phakathi kwaMaNgisi naMaqadasi, uJininindi omnyama, uMaMonga woSuthu kanye noNdunankulu neziNduna zawo ezifana noNgomane, oMgobhozi wezintaba, oMdlaka, oNqoboka, oNdlela kaSompisi, oNzobo kaSobadli, oMasiphula kaMamba, oMnyamana kaNgqengelele, oSekwathwayo, oSihayo, oNtshingwayo kaMahole,

oNozishada kaMaqhoboza, oNongalaza kaNondela, oMankulumana kaSomaphunga, oMathole kaMnyamana, nezinye eziningi esingeziqede. Lapha sibala ngisho abantwana baseNdlunkulu abafan oNdabuko, oDabulamanzi, oShingana, oNzibe nabanye. Sibala amabutho ngezigaba zawo ezithinta uMbelebele, amaWombe, iziChwe, iziNyosi, uDlambedu, uVe, uMbonambi, uKhandampevu, uThulwane, iNgobamakhosi, iMbokodebomvu, uFalaza, uHlomendlini namaningi ayibamba kukubi evikela izwe nobukhosi balo.

ISAPHLUKO SESITHATHU

3.0 IZIKHALI ZOKULWA NENDLELA YOKUZISEBENZISA

3.1 ISINGENISO

Impi ilwiwa ngezikhali. Indlela ezisetshenziswa ngayo yenza ukuba ulimi luqonge, luqine, ludlondlobale. Ukuphathwa kwazo kuveza amagama amasha, izisho nezaga ezinonisa zinothise ulimi, kube lula ukujula, uzike, uphakame uze ujubalale uye emajukujukwini enkulumo.

Uma umuntu esegushile, wabhumbuluzwa, wahloma wathi shi, kumpompoza, kugeleze, kugobhoze imithombo yobunkondlo emilonyeni yabantu. Babodwa abavele bahube bathi:

Hloma sambe!
Nang'eshis'izwe lamakhosi,
Hhe . . . hhe . . .
Wohloma sambe!

Ukuhloma wukuthatha izikhali. Kulo mkhathi kuhlaluka ukuthi abantu bahloma uma kukhona osikaza izwe lamakhosi ngejozi, Kuhlaluka ukuthi abafuna izwe lamakhosi kufana nokuthi bayalishisa. Yikho-ke amabutho kumele abe yisihlangu kanye nemikhonto yezwe. Abe yizizenze kanye namawisa ezwe.

Indlela yokulwa ngokuciba kumbe ukuthela izitha ngethala lemikhonto inkosi uShaka wayehlulela kuRitter, (1955:150) :

Turnig to Mgobhozi and his staff, he said:
"As I pointed out in the very beginning this
form of warfare is stupid, when the warriors
have to throw away their weapons."

Inkosi uShaka uveza ukuthi izikhali azilahlwa kepha ziphathiswa okwezikhali zamaNtungwa. Ukulahla izikhali uma kucitshwa inkosi uShaka ukubiza ngobuphukuphuku, ubulima, ubuthutha kumbe ubuthuntusha.

Igama lesiNgisi elisetshenziswe uRitter elithi "stupid" amaZulu abuye athi "yisithuphethu". Izikhali ziyalondolozwa, akulokothwa ukuba zilahtwe.

UDonda, (1999:64) uveze izinhlobonhlobo zezikhali:

EZOKUSHAYA	EZOKUGWAZA	EZOKUGENCA	EZOKUDUBULA
Induku Udonkana Umzaca Igala Isagila Iwisa	Ubhoko (ukuvika) Umkhonto Iklwa Utshumetshu Ijozi Ingcula Isiphapha Ikhebezane Insabula	Isizenze Ucelemba Imbazo	Ivolovolo Isibhamu Inganono Umbayimbayi Ibhomu/isiqhumane Imicibisholo

3.2 IZIKHALI ZOKUSHAYA

Isikhali sokushaya esisethenjiwe kwaZulu yinduku. Ku-I Samuweli, 17:43 kuveza uGoliyathi ethuka uDavide ngoba ephethe induku:

UmFilisti wathi ku Davide: Ngiyinja yini ukuba uze
Kimi unezinduku na? UmFilisti wamthuka uDavide
Ngawonkulunkulu bakhe.

Kulezi zinsuku iningi lezifundiswa namakholwa ayamqalekisa umuntu othatha isihlangu asifake umgobo, agushe qede apha the induku. Lokhu kuba sengathi indoda ingavathazela ngezandla nje kuhle kwenina. Isimanga ngesokuthi laba abangenhla abezwakali beqalekisa induku yamagwala.

Ukunemba ngenduku nokwakha uphahla lwenkawu kufundwa ekwaluseni. Kulapho beqhathwa ngezinduku kumbe bazilwele uma beqalene, bashayane-

ke bacishe bekiphane imiphefumulo ngenhloso yokukhiphana inkani nobushinga. URitter, (1955:28) uthi:

With a yell of rage Shaka flung himself at the two much bigger boys, and so fierce was his attack that, although they were armed with similar sticks to his own, he beat them savagely and nearly killed them before the other herd-boys could pull him away.

Kuyavela ukuthi uma umuntu eshaywa ngenduku usuke elashwa ekwedeleleni kwakhe. UMzimela, (1990:13) uthi:

Ngizokunika lo muthi (I will give you this medicine)
(showing him a stick or a sjambok)

Kulokhu uDonda, (1997:112) uthi evumelana noMzimela bese eveza nokuthi lesi sisho sikhona nasolimini lwamaQadasi:

When one wants to hit someone else with a stick he says:
"Ngizokunika lo muthi." Even in Afrikaans we have the expression." Ek gaan jou hierdie medisyne gee."

Empeleni umuthi wokwelapha isifo sobushinga nokwedelela yinduku. Impela induku wugobamashinga. Akekho othanda ukufuthelwa yimivimbo nokuthotshwa izingozi. Akekho ofuna ukwelanyelwa esewumfunzana womkhunganankatha ngenxa yokucotshwa amadolo ngenduku. Akekho othanda ukubhonqotshulwa, aboshwe imithovothi nemihlololwane ngesikhwili.

3.3 IZINHLOBO ZEZINDUKU

Izinduku zingehluka ngenxa yendlela ezakhiwe ngazo noma ubude bazo.

3.3.1 UMSHIZA / UMZACA

Lena yinduku enkulu ende. Kuthiwa wumshiza ngenxa yokuthi lowo ozogalela ngayo uqinisa amazinyo abophe umoya. Uma esegalela umoya uwudedela kuzwakale ulwangenzi u"sh...". Kunomunye umqondo womsindo owenziwa yiyo induku uma isika umoya iza kulowo ozobhonywa.

UNtuli, (1978:68) ubona kuwubuthutha ukushaywa umshiza ube uwuzwa umsindo wawo uma uza kuwe:

Mhla ngihlom'isihlangu samahlamvu,
Isikhwili kulihlamvu lendende
Ngangenzel'ukukhaliphis'amehlo,
Ngifundis'izingalo ukushesha,
Ngangihlinzek'usuk'olusithutha
Lokuvik'imishiza nezizenze.

Kubuye kuthiwe umshiza wumzaca ngenxa yokuthi akuvamile ukuba abantu bagqenywe amakhanda ngemizaca. Babhonywe imihlolo lwane kugobe izimbambo. Yikho okwenza bonde kumbe bazace emva kokubhonqobulwa ngomzaca ngoba basuke bebhanyabanyanywe izimbambo nezimbanjana, imihlubulo nhlangothi zombili kube sengathi kade kubhanyanywa imbongolo.

3.3.2 ISIKHWILI

Lena yinduku enkulu emfishane. Yikho uNtuli, (1978:68) ebuka ubufishane besikhwili bungafaniswa nehlamvu lendende elingaphathwa yingane:

Mhla ngihlom'isihlangu samahlamvu
Isikhwili kulihlamvu lendende

Ubufishane besikhwili kwenza olwa ngaso asheshe, ashwilane aye ngapha nangapha sengathi uyaxinga noma uyadlisela kanti ulwa impela.

Uma laba ababili bebhokene izinyawo zabo zishikisha emhlabathini sengathi badlala umagida zibhekene umsindo wezinduku uthi "khwi, khwi, khwi". Ukushesha kwesikhwili kusebenza kahle emigangeleni.

3.3.3 UMXHOZO

Lena yinduku exhozwe amaxolo. Kuthiwa umxhozo ngaso isizathu sokuthi ixhoziwe noma ibaziwe. Ixhozwa ngezindlela ezahlukene, kuye ngekhono lomxhozi.

3.3.4 UBHOKO

Yinduku esetshenziselwa ukuvika. Ingasetshenziselwa ukugwaza uma icijiwe. Yikho amaNgisi elubiza ngokuthi "sharpened stick."

Iba yinde kunezokushaya ngenxa yokuthi isetshenziselwa ukuvikela umuntu kusuka ekhanda kuze kuyoshaya onyaweni. Lwakhiwa ngayo le nduku uphahla lwenkawu ngisho kungcwekwa. Kuhlangukiswa ngayo uma umuntu egadla.

3.3.5 UDONKANA

Lena yinduku encane ngasesiphathweni. Iya iba nkulu kusuka esiphathweni kuze kufinyelele ekugcineni. Konomqondo wokuthi leli gama lihlobene nokuba lifaniswe nesitho sangasese sembongolo (donkey).

3.3.6 INGEDLA

Le nduku yakhiwe yaba nekhanda eliwugedla njengeqhude. Nayo lena ingumbazo isikhathi esiningi kodwa yona bese yehluka ngokuthi ikhanda layo libe yingedla. Uma ushaye ngayo umuntu ikhanda kuba sengathi umgence ngesizenze njengodonkani. Umuntu umshaya ema amanzi ingozi noma engeqiwa ntwala.

3.4 IZINHLOBO ZEZINDUKU NGOKWAMAGAMA EMITHI

3.4.1 IGQEBA

Lona ngumuthi oqinile kodwa onamafutha. Uma le nduku ishayane nenye iyafocoka ibuye izigcwalele ngokwayo. Ngenxa yokwethenjwa kokuthi le nduku ayinqamuki, uma umuntu ebika ukuthi enye insizwa imsongele ngokuyithela induku imane ithi:

Usobanibani ungethembise igqeba.

Lokhu kungenxa yokwaziswa nokuhlonishwa kwayo yizinsizwa. Insizwa nensizwa ilangazelela ukuphatha induku yegqeba emigangeleni noma emikhosini ngoba umuthi ohlonishwayo kwaZulu.

3.4.2 UMQALOTHI

Lona wumuthi oqine njengegqeba kodwa wona unamaxolo ababayo. Uma insizwa iphethwe yisisu iyalixebula ixolo iliququde qede sinqamuke isisu. Lokhu kuchaza ukuthi lo muthi usetshenziselwa izinto eziningi. Nawo ngokunjalo uhloniswa njengegqeba ngenxa yokuqina kwethambo lawo. Awuphukaphuki nje ngisho ungafahla kanjani kwenye insizwa awenqeni ukuthi izofahlaka. Ixolo lakhona lingugo esiswini ngisho ingabe sibelesele kanjani, sithi juqu ukuphazima kweso. Yimfihlo yempi lena eliwa ngaphandle nangaphakathi ezibilini lapho singebone khona ngamehlo enyama. Inqotshwa nje ngexolo lenduku.

3.4.3 UMHLWAMPUNZI

Lo muthi unamaququhuva aqondile afana nawomhlandla wempunzi. Le nduku ithandelwa ukusinda kwayo kanye namaququhuva ahlaba kabuhlungu esitheni ukuze sisheshe simbe sembulule. Insizwa yinsizwa ngokuphatha induku esindayo ngoba iyindoda hhayi iqabunga nje. Lokhu kufana nehawu noma isihlangu, insizwa iphatha esenkunzi noma esenxahi noma inkabi esinohlonzo hhayi esenkomazi ngoba izinsizwa zisishaya sidabuke phakathi uma sezibhekene emgangeleni. Ayiphathwa-ke eyasempini ngoba isihlangu kufanele sivike ngisho imikhonto nezizenze. Amaququhuva lana awokufaka

isitha uvalo, sivele singafisi ukubhalwa ngawo ngoba sizokuba mbobombobo ngamaqhuhuva lana.

3.4.4 UMSIMBITHI

Lo muthi uqinile kodwa uyaphuka uma uneqhuzu ikakhulukazi uma uzoshaya endaweni eqinile njengombala nehlombe. Uma umuntu ethanda ukuhlala isikhathi eside nomsimbithi, kumele uthole idumba / idumbu lawo. Lena-ke yimpande yomsibithi.

Kunemiqondo elakanyanayo ngedumba / idumbu. Ukuba ngaphansi komhlabathi njengedumbe kusho ukubaluleka kanye nokuthandeka. Ukuba ngaphansi komhlabathi kusho ukungabi namaqhuzu ngoba awekho amagatsha adala amaqhuzu phansi komhlabathi. Ukudumba kusho ukuthi ngeke wephuke ngoba noma ingxabo isinqunyiwe, yize isithule njengesidumbu isiyisimakade. Ngesinye sezilomo zemithi lona ezinsizweni nasesizweni sakwaZulu jikelele ngoba wazakhela ugazi ngakho ukuba yinduku engephuki kalula. Ziyakuhlonipha ezinye izinsizwa uma zikubona uphethe lo muthi ngenxa yesithunzi sawo.

3.4.5 AMASETHOLE

Lo muthi umhlophe njengobisi lwethole. Awusindi kodwa uqinile uma ungagawulwanga useliklume. Kuyacaca ukuthi uma useliklume kusuke kusafana nokuthi amasi omvemve noma enkonyane. Ubisi lomvemve nenkonyane lwakha isithuphi sezingane nabafana. Insizwa nomnumzane udla amasi ethole noma eguqa ukuze aqine ukhakhayi, amabamba, izinkonyane ukuze abambe impi ebomvu noma isingene.

3.4.6 IDLEBE LENDLOVU

Lo muthi unamaxolo amakhulu afuze idlebe lendlovu.

3.5 IGAMA "INDUKU" LIMELE OKUNGEYONA INDUKU

3.5.1 IZITHAKO

Izithako zokwenza umuthi kuthiwa YIZINDUKU.

UDonda, (1997:112) uthi:

Izinduku, as the doctors call their ingredients, are not found in one area only, hence the proverb:
Induku enhle igawulwa ezizweni.

In the preceding discussion it was pointed out that umuthi is also referred to as izinduku "sticks". This proverb is also used to refer to the fact that anything worth while is difficult to come by. This proverb is most frequently used in this sense to refer to a wife.

3.5.2 UMUNTU ANGAFANISWA NENDUKU

Imbongi yenkosi uMpande kuNyembezi, (1978:65) ibiza inkosi ngenduku:

Intonga yethusi
Eyasala kweziny'izinduku

Lapha kushiwo ukuthi abaNtwana benkosi uSenzangakhona abaningi base bekhothame, sekusele uMpande noGqugqu. Naye uGqugqu wagoduswa. Inkosi uMpande yayisiba yinduku esele yodwa. AmaXhosa induku athi yintonga. Ngamafuphi kuchaza ukuthi uMntwana /Inkosi wasala wafana nesikhali sokuvikela ubukhosi bakwaZulu sebehamba kuqala abanye abayizinsika zikaZulu njengeLembe noMbomboshe.

3.5.3 ISELULEKO SINGABUYE SIBIZWE NGENDUKU

Uma umuntu eluleka omunye usuke emhlomisa ngezinduku eziqinile.

UDavide, emaHubeni, (23:4) uthi:

Intonga yakho nodondolo lwakho ziyangiduduza.

Lapha uDavide ucacisa ukuthi noma ehlangabezana nobunzima obulinga nokumusa kwagoqanyawo nakwankatha, izeluleko ezazihambisana nezibhaxu ziguquka zibe wudondolo lokugxolela, adondolozele angawi. Izikhathi ashoshozelelwa ngazo, edunjelwa yimivimbo uma eseqe izeluleko imenza aqwashe, angangeni ekulingweni. Ngamafuphi ubusisiwe umuntu omayo azimelele ezalulekweni zabadala kanye noSimakade ngokuba naziphepho nazivunguvungu azinakumzamazisa naphakade ngoba ophezukonke umi naye futhi udondolozela ngoQobo noQiniso omikade.

3.5.4 UBUNKONDLO OBUTHINTA INDUKU

UNTuli, (1978:68) ubalula ukuthi ukuze umuntu abe yingqwele kumele aqale ngokweqhathwa. Kuvela nokuthi yizinto ezincane ezenza izinto ezinkulu:

Mhla ngihlom'isihlangu samahlamvu,
Isikhwili kulihlamvana lendende,
Ngangenzel'ukukhaliphis'amehlo
Ngifundis'izingal'ukushesha,
Ngangihlinzekel'usuk'olusithutha
Lokuvik'imishiza nezizenze.

Lapha umfanyana omncane uyababuka abanewabo noyise begushile. Uthatha ihlamvu lesigude kumbe inkamanga kuba yisihlangu sakhe. Isikhwili sakhe yihlamvana lendende. La mahlamvu omabili akhomba ukuthi ayokwenza intelezi yempi ngelinye ilanga.

La mahlamvu omabili angabuye amele ukuzivivinyela ingomuso. Umehluko wukuthi la mahlamvana abonakala elula kunamahawu kanye nemishiza kodwa imbongi ithi afundisa amehlo ukushesha kanye nezingalo ukushesha. Yonke into isuka esweni, ngisho nomhawu uqobo usuka esweni. Yilo eliwela umfula ugqwele, yilo futhi elihlola insimu. Onamehlo aluthuntu uba yisisulu sezinduku

zabafo, abe nezingozi ezigcwele ikhanda. Inenkinga impela insizwa ecimeza qede yehluleke ukwakha uphahla kwenkawu. Imbongi ibona kuwubuphukuphuku, ubulima nobuthutha obukhulu ukwehluleka ukuvika nokugadla.

UDonda, (1999:69) uveza ihubo elinobunkondlo eliveza ukwethembela kwabantu bakwa Zulu endukwini:

Noma besilalel'endleleni!
Sobashaya ngenduku
Noma besilandela ngemikhonto!
Sobashaya ngenduku.
Sobashaya sibajahe
Noma besijuma thina
Kogcina thina.

Isikhali sokuqala esicatshangwa wumZulu yinduku. Nenkosi uShaka waqala ngokusebenzisa yona induku. URitter, (1955:33) akawuhlanganisi umlomo:

Shaka soon assumed the absolute leadership of his gang of herd-boys and delighted in encouraging good marksmanship in the inserta games, and stick fights, which resembled the English single stick bouts except that the Zulu boy was armed with two sticks, and used the one in his left hand principally to parry blows. There were stringent rules governing these bouts, for instance, the adversaries must not hit each other on the knuckles, or lose their temper, nor were any thrusts allowed.

Amangwevu nemithetho esetshenziswa ekulweni ngenduku yenza ukuba abantu bangaxajelwa ngamakhanda. Abantu bebengashayani emaqupheni. Kuyafika lokhu ukuba abantu bajume abantu, bababhokode ngemikhonto kumbe babadubule. AmaZulu azi ukuthi isitha siphetshezwa ngenduku.

UMnyandu, (2000) uthi:

Sishaywa yizinsizwa,
Abanye balel'emakhaya konina,

Yith'omalandela
Silandela kancane nje
Njengomlungu,
Isilwan'esaqed'abantu bakith'ezweni ...

Lapha umnta kaMnyandu, uPhuzekhemisi ugxeke amagwala abaleka abhangazele ayoizishwathika emakhaya konina uma kuliwa ngezinduku. Uyaveza nokho ukuthi ubunsizwa sebuphelile. Umuntu uselandelwa aze ayobulawela lapho abhace khona. Uyakubalula ukuthi wubulwane obufana nobabelungu ngoba yizikhali ezifike nabelungu eziyimbubhiso nombulalazwe woqobo.

UMnyandu, (2000) ubuye athi:

lyinduku zethu,
Zidlala nina la magwala ...

Ngiyinkunzi kabhejane,
Ephondo lunye qwaba,
Ngizokuhlaba mfana
Ngizokuphakamisela phezulu.

Lapha kuqhakanjiswa ukuthi umculo womasikanda usuwandile. Ubuciko bukaPhuzekhemisi ubufanisa nezinduku zakhe anqoba ngazo izizwe. Ubona omasikanda abasafufusa besaba ukuqhubeka nalo mculo, bese kumcacela ukuthi izinduku zabo zidlala amavaka. Kumele bamele izivivinyo nobulukhuni abangamathwasa. Akumele bambe bambulule.

Ngeke babengogoti ngelanga. Kwayena uPhuzekhemisi wake waba yinkunzi yenkomo. Engakwazi ukuma yedwa, esekwa wumfowabo uKhethani. Lapha ke wayenezimpondo ezimbili. Ukushona kukaKhethani akumenzanga abe yisihleza kepha kwesusa uphondo olwephukile kanye noluphilayo, lwamiliswa phezu kombombo njengolukabhejane.

Umoya kaKhethani wahlumelela amandla kuPhuzekhemisi waseba nobuciko, ubungoti, isinwe kanye nobunyoningco babantu ababili. Waba namandla

angaphezu kwawenkunzi yenkomo kepha alingana nakabhejane. Ubhejane ngesinye sezilwane zehlanze esikhulukazi, esinesithunzi, esinamandla, esesabekayo. Amandla aso nesithunzi saso singumangaliso kepha siphila kanye nezinye izilwane ezinhlobonhlobo, ezincane nezinkulu ngaphandle kokuzesabisa, kokuzibholokoqa ngophondo, kokuzifojisa, kokuzihlolisa ngobukhondlakhondla bakhe. Yisifundo lesi esedluliswa uMnyandu sokuthi ngisho ungayisikhondlakhondla nebhoklolo kepha funda ukushiyelana nabanye ophila nabo. Funda ukuphilisana nozakwenu ngoba niyadingana ngezikhathi zonke.

3.6 ISAGILA

Lapha siqondene newisa, insulungu kanye nesimongo. Iwisa linekhanda elikhulu. Ikhanda lensulungu likhulu ngokweqile kanti isimongo sinenduku emfishane kanye nekhanda elikhulu, sisetshenziselwa ukujikijela. Iwisa nensulungu elokupahlaza.

Kwakuyinsulungu eyayiphethwe wuNjikiza Ngcolosi evimbe emazibukweni mhla kulungiselelwa impi yakwaGqokli ngo-1816. URitter, (1955:138) uthi:

It was here that iron-spiked and long handled club did great damage to the Ndwandwe, crashing down on shield and head and sending warrior after warrior down the 100 yard wide river into the rapids, and if not already dead, to meet through drowning.

Yiyo futhi le nsizwa yakwaNgcolosi eyayibekwe yinkosi uShaka ukuba ivikele umhlane kaMgobhoz'ovel'entabeni umfo kaMsane empini yakwaGqokli: URitter, (1955:159) uthi:

After Mgobhozi had received his first flesh wounds, He went berserk, and with the murderous agility of a leopard he became a raging flail. Time and again,

however, he himself escaped death only through the alertness of 'The Watcher of the Ford' who, at Shaka's command, kept close behind him, and with long-handled club, wielded from his towering heights, staved off many a deadly thrust aimed at the stocky Mgobhozi, by cracking the enemy warrior's skulls, or jabbing the spiked point of the club into their faces.

Kuyakhanya ukuthi isagila singesinye sezikhali ezaziswayo nezihlonishwayo KwaZulu. Saziswa futhi sihlonishelwa ukuvikela into esemqoka nefanele ukuvikelwa. Amazibuko emifula abaluleke njengayo imifula ngoba iletha amanzi ayimpilo ebantwini nasesizweni. Kusobala ukuthi noMgobhozi wayevikelwe ngoba emqoka futhi eyizibuko eliletha impilo entsha esizweni esinsundu ngoba uveza inkosi uShaka ekubeni aqede imibuswana yoZwide kaLanga eyayingenabo ubulungiswa, imibuso eyayakhelwe phezu kokunqunywa kwamakhosi amakhanda qede ayolengeswa kwaDlovunga emzini kanina uNtombazi.

3.7 UMKHONTO

Inkosi eyaqala ukubulala abantu ngomkhonto wuNdaba. Ngaphambi kwalokho insimbi yayingakandi. Noma usukhona kwakungeyona into yempi. UMzimela, (1990:15) uthi:

Among the Zulus for instance a spear is used for slaughtering.

Umkhonto wokuhlaba wawuhlonishwa uphathiswa okwezikhali zamaNtungwa. Yikho wawubizwa ngenhlalamsamo. Phela umsamo uthathwa njengendawo engcwelengcwele ewugcinalishone wethempeli. Kufanele uhlaliswe kule ndawo yesibusiso ngoba uchitha igazi lokuhlanza libuye lihlambulule iziphambeko kanye namaphutha esintu.

Ikhona imikhonto yokuzingela njengesiphapha. Lo mkhonto uyasinga futhi uqinile ngisho nenyathi uqobo uyigwaza ungagobi. URitter, (1955:39) uveza ukuthi uShaka akasingomanga isiphapha ukuba sisetshenziswe empini:

He proposed to reshape a heavy isi-papa or buffalo spear,
but Shaka would not hear of it, and demanded freshly
smelted or virgin iron which should be transformed into the
tempered blade be wanted, ...

Yiklwa-ke leli okukhulunywa ngalo.

Yebo, yayikhona imikhonto eyayihlala emigibeni iyizixha. Le mikhonto yayisetshenziselwa ukuthela abafo ngethala basungubale. Kulokhu uShaka wabuka ukuthi abacibayo balahla izikhali zabo. URitter, (1955:37) uthi:

But the custom of hurling an assegai, mostly
without effect, at a distant foe, was to him as
though merely throwing ones's weapon away.

KuShaka kwakumele ukuba umuntu awuphebeze ngehawu umkhonto acitshwa ngawo, amqonde ngqo, bahlikihlane ngamahawu, afake ihawu lakhe ngaphansi kwengalo yesinxele, ayiphakamise, ambhokode enhliziyweni unqamule amaphaphu nenhliziyo uye uphume ngemuva. Afe ebhonga njengenkomo, izingazi ziphume ngamakhala nangomlomo. Wumsebenzi weklwa-ke lowo. Lababhuqabhuqa koGqokli, eZindololwane, eNcome, eSandlwana, eMsebe, eTshaneni, kwaNdunu. Singabala kuphele amaphepha. Akawuhlanganisi umlomo uRitter, (1955:45) uma ethi:

Thus was born the blade which was the model of others
which were destined to sweep irresistably over hald a
continent. As Shaka held it in his hand and gazed at it with
admiration his eyes shone, . . .

Noma esefa empini umuntu ophethe iklwa ufa ejabula njengoba kuthokoza uMgobhozi Msane kuRitter, (1955:315):

Mgobhozi and his band had shrunk to half a dozen, and they were all bearing severe wounds. When he got back his breath he praised and thanked his comrades. "What a fight!" he exclaimed hoarsely. "This is what I always wished for."

3.7.1 IZINHLOBO ZEMIKHONTO

Kunezinhlobo eziningi zemikhonto ezandise zajulisa futhi zanonisa ulimi. Kunamagama amqondo ufanayo wegama elithile lomkhonto:

3.7.1.1 Ijozi > iklwa > umukhwa

Lapha oNyembezi noNxumalo, (1966:92) bathi:

Umkhonto obanzi ngokudla

UKrige, (1957:400) uluchaza kanjena lolu hlobo lomkhonto:

Large, long-bladed assegai for war, and on serious occasion.

3.7.1.2 Isiphapha > isinkemba

ONyembezi noNxumalo, (1966:95) banikeza le ncazelo:

Umkhonto omfishane onokudla okubanzi ngangesandla, uvamise ukuphathelwa ukuhlobisa nje kuphela.

Le ncazelo ifana nse nekaKrige, (1966:400), umehlukwana wukuthi uKrige uveze nesimo sawo:

Very broad oval-shaped blade.

Kulokhu uNxumalo (1961:6) ubona ubungozi besinkemba yize uKrige, uNxumalo ebambisene noNyembezi bebona ukuthi lo mkhonto ungowokuhlobisa nje kuphela:

Uyadela mfaz'ongazalanga,
Wen'ongasizwang'isinkemba sisika.

3.7.1.3 Umdlulu > indlodlela

UKrige, (1966:401) uthi:

Assegai with a very long blade-shank, headed
by a tiny spear of perhaps two inches in length.

3.7.1.4 Inhlendla - izakha

UKrige, (1966:401) uthi:

Barbed assegai with shortish shank, and used in hunting.

3.7.1.5 Ingcula > intshushu

UKrige, (1966:401) uchaza kanje:

Kind of assegai having a very long shank and small
blade, perhaps four to five inches used for small game.

3.7.1.6 Isijula > isinsema

UNxumalo noNyembezi, (1966:95) bawuchaza kanjena lo mkhonto:

Umkhonto wokuzingela omkhudlwana kunengcula.
Ukudla kwawo akubanzi, kunomkhonto omude. Lo
mkhonto ubuye usetshenziselwe nokuqopha izimpande,
bese kuthiwa-ke isinsema.

3.7.1.7 Umhlekwane > ingicane

UNxumalo noNyembezi, (1966:95) bathi:

Umkhonto wokuzingela ofana nesijula kodwa

onomphini omfishane. Ukudla kwawo phambili kude kungumcingwana kwaphiselwa esidunwini esivamise ukuhlotshiswa sibe yinsongansonga. Usetshenziselwa ukuciba nokuhlaba inkomo eduze.

Nazi ezinye izinhlobo zemikhonto ezisetshenziswa kwaZulu:

3.7.1.8 Ikhebezane

Lolu wuhlobo lomkhonto onokudla okude, okubanzi bube bumazengazenga. Yize lo mkhonto usetshenziswa kwaZulu kodwa uKrige, (1957:40) noNxumalo ehambisana noNyembezi (1966:92) baveza ukuthi lolu hlobo lomkhonto ludabuka emaMpondweni.

3.7.1.9 Iswazi

Lo mkhonto unokudla okwenziwe izisedlana. UNxumalo kanye noNyembezi baqinisa ngokuthi njengoba igama lichaza, lo mkhonto unezinkomba zokuthi udabuka eSwazini.

3.7.1.10 Insabula

Lolu hlobo lomkhonto lubuye lwaziwe njengesipenetu. UNxumalo, (1982:23) uveza ukusetshenziswa kwensabula yiSilo uDinuzulu:

Kuthiwa-ke uDinuzulu yena wayebahlaba ngesipeletu lesi sezi Koshi insabula, edane ebathapha ebaphonsa phezulu. Kuthiwa-ke bonke ababeqondana naye babenele bamuthi nhla nje umntaneNkosi, balahle phansi konke, bafe bebalisa.

3.8 IZIKHALI ZOKUGENCA

Lezi zikhali ngezokugenca, kuklatshelwe, kukhehlwe kubuye kuvingwe isitha. Lapha sinesizenze, imbazo nocelemba.

3.8.1 Isizenze

Lolu hlobo lwesikhali lunezinkomba zokuthi savela ngeminyaka yethusi. Sasivele sisetshenziselwa ukugenca nokugawula isitha. Kulokhu uMzimela, (1990:20) uqoqa ahlanganise izicucwana ezenziwa wuBozman, (1958:459) uma ethi:

According to Homer, agamemnon was attacked by Peisander with such a weapon. In the eleventh century the Danish Battle-axe was a regular part of the equipment of fighting men in Englad and under the statute of Winchester of 1285 certain classes were required to Maintain these weapons.

UMiller, (1918:190) uveza impi enkulu phakathi kuka Mamisa iqhawe leSwazi kanye noSigwili. Kule mpi yisizenze esasisetshenziwa kakhulu.

URitter, (1955:247) uveza ukuthi mhla uShaka ehlasela uhlanya lwakwaMthethwa wathumba izizenze ezintathu ezaziphiselwe ezinyweni lendlovu. Kusukela lapho isizenze sejwayeleka kwaZulu. UMzimela, (1990:20) uveza ngisho indlela ibutho lakwaZulu elalisiphatha ngayo isizenze:

The Zulu warrior usually carries his battle-axe in the left hand together with the battle shield when it is not in use at that particular moment, and will only be drawn out when he wants to strike with it.

3.9 IZIKHALI ZOKUDUBULA

UShaka wayekukhisila ukuciba, ethanda ukuba isitha sigwazwe mahlanze. Mhla ebone abelungu bedubula inkomo ifa, wabona ukuthi lesi sikhali

samagwala kumele sifundwe ngoba umsebenzi waso ungowobuqhawe. Ukugoduswa kwakhe kwenza ukuba impi kaZulu igcine ngokwehluhwa eZibukweni likaJimu.

Ngenxa yokuthi abantu bakwaZulu babengazejwayele lezi zikhali ezikhafula umlilo agcina akhe la magama:

3.9.1 Isibhamu

Leli gama livela ocezwaneni lwenkulumo isenzukuthi egameni elithi - bhamu.

-bhamu > isibhamu > izibhamu

Yilesi sikhali okwenze ukuba iSilo uDinuzulu kuNyembezi, (1984:109) abongwe kuthiwe:

Unhlavu zamdela kwaCeza,
Zashay'amagatsh'emithi.

Yizinhlavu ezikhafulwa yisibhamu lezi okubaliswa ngazo ngenhla.

Kusabalulwa sona isibhamu kuNyembezi, (1984:111) uma kuthiwa:

Abafana bakaSonketshana bangavuma
Bathi yedlula lapha insizwa yenkosi
Ipheth'ibhosho, ipheth'ihawu.
Unxeba laphum'intuthu yesibhamu.

Ibhosho yinhlamvu yesibhamu. Kuyacaca ukuthi nayo inkosi uqobo yake yadutshulwa. Yihaba nokho ukuthi inxeba layo laphuma intuthu. Kuyabonakala ukuthi zasezandile izibhamu ngesikhathi senkosi uDinuzulu. Intuthu yamabhosho kwasekuyinsakavukela umchilo wesidwaba uma uNyembezi (1984:112) eveza izibongo ezithi:

Usishontsho siyintuthu yamabhosho,
Abedutshulwa ngawoNongqayi
Esikanekisweni kwaNongoma.

Likhona igama lesibhamu elithi untuluntulu ngenxa yobuntuluntulu bokuphuma kwezinhlamvu. UMkhuhlane Donda waseDokodweni wake wadutshulwa empini yaseSandlwane wase eba:

Unontuluntulu!
Unhlamvu zaphuma ngaphansi nangaphezulu
Umguqisi wamahhash'akwaNodwengu,
Usiphanga sasal'eSandlwana.

Kunohlobo lwesibhamu olwephulwayo lugebe bese kushuthekwa inhlamvu. Leso sibhamu sibizwa ngokuthi yingebe. Sinamakhala amabili.

Akhona amagama ezibhamu athathelwe olimini lwesiNgisi njengelithi;

Ivolovolo	>	revolver
Inganono	>	canon
Ibhomu	>	bomb

ISAPHLUKO SESINE

4.0 UKUKHULA KOLIMI NGENXA YEZIMPI NOKULWA

4.1 ISINGENISO

Umshikashika wokulwa usuka umuntu engena esizalweni sikanina. Ukukhahlela kwengane esesiswini kusho ukuqala kokulwa. Ukukhula kwayo, ukuphenduka kwayo nokudalela unina ubuhlungu kugqamisa iqiniso lokuthi ngaphandle kobuhlungu ayikho impumelelo.

Ingane iphuma esiswini qede ikhale ngoba umoya ongaphandle kwesibeletho ulwa nayo. Imikhuhlane, izinswelo nezinsizi yimpi yemihla ngemihla.

Ukulwa, ikakhulukazi kubantu besilisa kuqala ezinkomeni lapho beqhathwa khona yizingqwele. Baqala ngezinswazi, isidikili eselukiwe kuze kugqenywane ngezinduku imbala. Yilokhu kuxhumanisa ubungane nobudala okudala ukuba uNtuli, (1978:68) athi:

Mhla ngihloma isihlangu samahlamvu,
Isikhwili lulihlamvana lendende,
Ngangenzel'ukukhaliphis'amehlo,
Ngifundis'izingalo ukushesha,
Ngangihlinzek'usuk'olusithutha
Lokuvik'imishiza nezizenze.

Kulolu khalo uNtuli ubuka umfana esesekwaluseni beshayana ngamahlamvu endende, bevika ngezihlangu zamahlamvu esagude kumbe isagceba. Alibuhlungu ihlamvu. Aliqinile ihlamvu lesagude. Uqinisile uNtuli uma ethi kwakulungiselelwa impi yangempela edinga amehlo akhaliphile nangacimezi. Izindlebe ezikhaliphile ukuze zizwe zizwisise imisindo yezikhwili ukuze bangabhoklozwa izimbambo ezingabenza bazace.

Kukulo futhi lolu khalo lapho kucaca njengekati elimhlophe ehlungwini ukuthi ngenxa yokulwa nezimpi, ulimi lwesiZulu luyaqonga, luqine, ludlondlobale. Kulapho sibona khona izaga, izisho kanye nobunkodlo obuhlobise izibongo zamakhosi. Empeleni wukulwa kanye nezimpi ezehlukanisa izibongo zamakhosi kathathu:

- Isikhathi ngaphambi kwenkosi uShaka
- Isikhathi senkosi uShaka
- Isikhathi emuva kwenkosi uShaka

4.2 UKUQONGA KOLIMI EZIBONGWENI ZAMAKHOSI

4.2.1 ISIKHATHI SANGAPHAMBI KWENKOSI USHAKA

Kulesi sikhathi abantu ababulalani ngendlela yokuba kuqothwe imbokode nesisekelo. Lokhu kucaca kahle uma uDingiswayo evuka yize amabutho kayise ayethi ambulele. Uchaza lokho uNyembezi, (1984:5):

Umaf'avuke njengedangabane.

Empeleni idangabane liwukhula okuthi noma seluhlakuliwe lubuye luvuke luphile. Ukuvuka kukaDingiswayo aphile saka agcine esebusa impela kungathekisa uDingiswayo nesenzo sedangabane sokuvuka selifile, liphile saka.

Kuvela uhlamvu lokuthi umuntu uyahlatshwa, akagwazwa. Kucaca kahle ukuthi ingakabusi inkosi uShaka umuntu wayengalandelwa eduze ukuze abhuqwabhuqwe ngomkhonto uma uNyembezi, (1984:5) ethi:

Bahlab'indlovu yakoDelwase

Kubuye kuvele kuNyembezi, (1984:7) ukuthi:

Bamhlaba ngenjongolo uSombangeya,
Bambangel'amanxeb'ukuluphala.

Kuwumbhuqo nombhinqo ukuthi njengoba abantwana beNkosi bengamazinyane ayo nje sekumele iwahlabe. Kuyabonakala ukuthi noma uDingiswayo ehlatsiwe kodwa uvuka nawo umkhonto njengendlovu. Kunoma afe kumbe amanxeba amkhondamise uyaluphala.

Lesi sikhathi bekubongwa ukuzingela lapho kuliwa khona nezinyamazane. Lapha kwakufunwa izikhumba zezingane, amazinyo amabhubesi kanye nenyama yezinyamazane. Imbongi kuNyembezi, (1984:17) ithi:

Usiphundu umabukwa nangezingina,
Kazi siyawubukani ngamajadu.

Ukubulawa kwabantu bekungafani nesikhathi sezimpi zenkosi uShaka njengempi yakwaGqokli, eyakwaNdwandwe kanye neyaseZindololwane lapho abantu babefa njengezimpukane. Ingani phela abantu bebecitshwa, izitha zilibuke ithala abathelwa ngalo bahlehle.

Kukulolu khalo lapho kuvela khona isisho esithi:

Ukuthela impi ngethala.

4.2.2 ISIKHATHI SENKOSI USHAKA

Lesi yisikhathi sokulwa, ukuhlasela, ukugabadela nokudlunga. Lapha uShaka wayekhankasa ngolaka futhi engenakukhuzwa muntu. UNyembezi, (1984:19) uthatha imbongi ithi:

UDlungwane kaNdaba.
UDlungwane woMbelebele,
Odlunge emanxulumeni
Kwaze kwavus'amanxulum'esibikelana.

Kuyabonakala ukuthi lesi yisikhathi lapho umkhonto uzenzela KwaZulu. Edlunga uDlungwane ngoba efuze uNdaba ngoba nguye owaqala ukubhokoda umuntu ngomkhonto. Udlunga ngisho ebuthweni loMbelebele kanye nasemizini engamanxuluma ezitha ngoba egabe ngobushinga nobushoshozela.

KuNyembezi, (1984:21) kuvela izibongo ezikhomba ukubhokoda abantu ngomkhonto uma kuthiwa:

Ilang'eliphandl'elinye ngemisebe,
Ngoba liphandl'elaseMthandeni.

Kuyabonakala ukuthi igama elith "eliphandle" lisho ukuthi "elixhophe" elinye ngemisebe. Lapha kuqhathaniswa ukugwazana kwamabutho kaPhakathwayo nakaShaka. Kuyabonakala futhi ukuthi uShaka wayesefikile ngesikhathi esisha seklwa. Lolu hlobo lomkhonto luvula inxeba elikhulu okuthi noma umuntu ethi uyaligeza isandla singene sonke kuthi isihlakala sibuye sesikhabathise ngegazi njengomuntu efake isiphandla. Kuyacaca-ke ukuthi ngenxa yaleli gama nje ulimi luqinile, lwaqonga futhi lwadlondlobala.

Kunegama lokujama ngomkhonto elisetshenziswe kuNyembezi, (1984:22):

Inyath'ejame ngomkhonto phezu koMzimvubu,
AmaMpond'ayesab'ukuyehlela.

Lapha kucaciswa ukuma komuntu abhekane ngqo nesitha ngoba ethembe amandla, ukwesabeka kanye nobumanyamanya bobumenyemenye beklwa. Okunye ujame ngoba ethembe idlozi likayisemkhulu uJama. Ithemba-ke liyaphilisa. Yileli themba elithuthumelisa amaMpondo kugcwale amanzi eziswini nasemadolweni.

Okubuhlungu wukuthi okaJama ujame ngasemfuleni lapho kukhiwa khona amanzi. Yize kunjalo amaMpondo ayesaba ukumehlela. Ingabe kuzophekwa

ngani amanzi engekho? Ingabe kuzophuzwa ini amanzi engekho? Ingabe kuzohlanzwa ngani amanzi engekho? Ingabe kuzogezwa ngani amanzi engekho? Ingabe kuzophondlwa ngani amanzi engekho? Ingabe kuzoxovuzwa ngani amanzi engekho? Ingabe khona kuquleka umuntu, uyothelwa ngani amanzi engekho. Khona kungenisa isihambi, sikhulekela amanzi, amanzi engekho embizeni ngisho enkezweni kuyokwenziwa njani? Isihambi sesiganze sifele ekhaya sikade sesethembile ukuthi sasinda? Yisimanga sezimanga lesi sokuthi ngisho izinsizwa azikwazi nokuqabha ngoba amanzi esungwa, kungabakhwekazi.

4.2.3 ISIKHATHI NGEMUVA KWENKOSI USHAKA

Emva kokukhothama kwenkosi uShaka kwanda ukujunywa kumbe ukuzunywa kwezitha. Empeleni kwalona iLembe lajunywa mhla ligudluzwa. Ukuba uPiti nesigejana samaBhunu afa naso ubeyobuye avuke, ubeyosikhinindela ukuthi kubuhlungu kanjani ukuzunywa.

Yisikhathi lesi lapho uzalo lwaseNdlunkulu lwaqotheka ngenxa kaDingane, kwasinda uMpande noGqugqu kuphela. Wayesola ukuthi naye uyokwenelwa yijozi labakwabo ngoba beconsela amathe isihlalo sobukhosi.

4.3 AMAGAMA AVELA NGENXA YOKULWA NEMPI

4.3.1 AMAGAMA AQONDENE NOKUSHAYA

Kunamagama akhomba ukushaya avele ngenxa yokulwa:

□ Ukugadla

Ukugadla wukugalela ngenduku. Uma beshayana kuba wukugadlelana. Leli gama selikhulile laze langena ngisho enkulumeni imbala. Usume egadlile umuntu uma ekhulume into engathandwa ngomunye. Kunomunye umqondo wokugadla uma umuntu esokoca kumbe ekhunkula omunye. Lapho-ke kuye kuthiwe uyamgadla ngoba umshaya ngenye induku enzulu noma umgadla ngamangwevu emithi yakhe ayogcina emkhinyabezile noma amuse kwagoqanyawo.

Kusewukugadla ukuthuma umuntu ukuba ayokwenza umsebenzi uDlamini (1991) uthi:

Ugadle kabi Mageba
Wagadla ngenduku yombangadlala
Ngob'uGadle ngoNzuza benoNhleko.

Lapha ngenhla kukabili. Kukhona umqondo wokuthi ugadle kubo kuqala ukuze akhombise isitha noma izitha ukuthi isinyathele amasimba abantwana. Okwesibili ukuthi kungenzeka ugadle ngabo ezitheni. Kubukeka kwephusa lona wokuqala umqondo ngoba laba ababili okunguNzuza noNhleko bathathwa njengenduku yombangadlala, induku engafanele ngoba inomkhakha ukuyisebenzisa ngoba ibanga indlala.

❑ **Ukudikla**

Kunomqondo wokushaya umuntu ongaviki, ongalwi kumbe osevele elele phansi. Aphendule, agangadwe ngenduku engasenakwenza lutho. Inkosi yakwaNzuza uZwelibanzi ubongwa ngakho ukudikla lokhu:

Dikla ziyamdikl'usomdiklwayo,

Lahluza lakhomfuza . . .

Ngokwesizulu umuntu akashaywa eselele phansi. Okwesibili insizwa kwaZulu idela uma izobhekana udede nenye insizwa ukuze zikhiphelane amangwevu. Okwamaqhikiza nezintombi ukumiklizana nje zingaviki, kangangoba insizwa uma ishaywa ngenye ikhanda ingaviki kuthiwa kushaywa iqhikiza. Futhi uma insizwa isiphansi noma sekuwe ezayo, ithi ingathi, Maluju! Kusuke isiqedile. Ayibe isashaywa ngisho isilele phansi.

❑ **Ukudinda**

Nakhona lapha kudiklwa ngenduku emi nje ehluflwa wukuvika.

Lokhu-ke kusho ukushaya sakudinda imbongolo. Umbhala nje ngenduku noma kuphi engaviki noma ehlulwa ukwakha uphahla lwenkawu. Kukhala ubukoklodoklo nesimbambamba umzimba wonke. Leli lokudinda lihambisana nokudindwa nayimvula ugcine usuyiphuza.

❑ **Ukuvithiza**

Ukushaya umuntu ngenduku engaphethe lutho kodwa evika ngezandla. Kushaywe kwazona lezo zandlana avika ngazo. Abe yakhale angadatshukelwa futhi engalanyulelwa muntu. Ukuvithiza lokhu kusho ukwenza into eqinile ize igcine iyimvithi ngoba usuyikhehleza amathambo

onkana ngenduku. Imvithi noma izimvithi yinto ekhombisa ukuba yimvuthuluka ngoba isigajwe yagqakazwa noma yacoliswa ngengayezo nesisekelo. Yikho kuze kuthiwe uqothe imbongode nesisekelo uma kubongwa iSilo uDinuzulu ecoboshisa uMandlakazi.

❑ **Ukubhaxabula**

Ukushaya umuntu emzimbeni ngenduku ethambile kamazwenda kumbe imvubu. Uyehlisa, uyikopelisa nomzimba wonke. Kuze kuthiwe obhaxabulwayo ubhalwa ngemvubu. UDlamini, (1991) ngemvubu uthi:

Inkosi ebhala ngemvubu.
Amany'ebhala ngepensela

Lapha imivimbo ifaniswa nemilobo esemzimbeni womuntu sengathi yimihlobiso kanti wumphumela wenhliziyo embi. Ngamafuphi imvubu iyakwazi ukubhala noma ukuloba njengosiba luloba ephepheni. Umahluko kuphela ukuthi imvubu ngokubhaxabula isuke ibhala ngemivimbo enyameni umuntu aze abe manikiniki noma abe yisixathu, silele sisinye emzimbeni, ingubo ayidonse ngamazinyo.

❑ **Ukudaxa**

Ukushaya umuntu emzimbeni ngento eyidwashu kumbe ibhahu sengathi umuntu udaxabula imbongolo. Lolu hlobo lokushaya umuntu ulwenza ephindelela njengoba uDlamini, (1991) ethi:

Udaxe wadaxa mnta kaNdaba
Ubhaxabul'ukuka wakh'ekuphekela

Kuyacaca kule nkulumo engenhla ukuthi kungamathe nolimi ukudaxa nokubhaxabula. Yikho nje uDlamini ekusebenzise kwavele kwangathi

kungamawele ngoba uhlamvu u-da- uhambisana no-bha. Zombili ziphimiseka ngokufana kodwa ezindaweni ezehlukene ngokobhalomagama. Kepha u-xa- uyintwinye futhi uphinyiswa ndaweninnye, uphethe into esakuxexebula.

❑ **Ukubhamba**

Lokhu wukushaya umuntu ngenduku engenkulu. Usuke ebhambabulwa emzimbeni, ukhwela udilika. Iqhume ekhanda, emzimbeni, ontwini, ezimbanjeni, ezingalweni, emahlombe, esiswini, ezinsweni nasemilenzeni ikakhulukazi umbambe ezithweni. Obanjiwe uba yimvuthu yomfunzana womkhunganankatha. Ulala ingubo eyidonsa ngamazinyo ngenxa yokuthi izingalo nezandla seziphenduke umthwalo onzima.

Imisindo esetshenziswe lapha ingombanjwa abaqhumayo ezindebeni okuzishaya sasimbambamba, into eqhuma kuyo yonke indawo kuze kudume ikhanda uswele ukuthi khona kuthiwa uyahlanganisa, ungahlanganisa kuphi, uyeke kuphi. Akwehlukene nokunethwa yimvula uze uyiphuze noma uzichamele ngoba sekuvele kufana ukushobinga nokuzishobingela.

❑ **Ukubhibiza**

Lapha umuntu usuke eshaywa ngenhlanekela yengemuva lesandla kumbe induku. Abanye bathi ngubhibi! Abanye bathi ngunhla! Abanye bathi ngusaka! Wonke la magama asukele kusenzukuthi okungaba ngubhibi! noma usaka! Asichaza njengoba sinjalo isenzeko esenzekayo uma ubhibiza umuntu engazelele ikakhulukazi emlonyeni. Sibuhlungu lesi senzo ngoba umuntu usuke engazelele futhi engavikile, sinika nomqondo wokumeya noma ukumedelela lowo oshaywa ngale ndlela ngoba kuba sakumphezisa.

❑ **Ukugqema**

Lokhu ukusika, ukudwalaza, ukuliqandula phezulu ikhanda esitheni. Ogqenyiweyo uvama ukuba nengozi ema amanzi kumbe engeqiwa ntwala. Kokunye kuthiwa ukusika phezulu ngoba uma ulishaya ikhanda liyasikeka ingozi qede zimthele ezibomvu. Lokhu kokuthi ukulidwalaza phezulu kuyahambisana nokuliqandula phezulu ngoba ikhanda linethambo elilukhuni njengedwala. Idwala yitshe elilukhuni eliqandulwayo ngezinsimbi noma amatshe alukhuni ukuze liqhephuke noma liqanduleke. Nekhanda linjalo futhi isikhathi esiningi alifocoki intambo kodwa kudabuka inyama. Lokhu kokuthi kuthiwa ukulitheza phezulu ngoba lowo oshaywayo uma engaviki ufana nentombi noma neqhikiza noma inina elithwala izinkuni ngekhandu uma likade liyothenza.

❑ **Ukuqhumuza**

Lapha umuntu ushaywa ngenduku ekhanda kepha zingamtheli ezibomvu kepha abe nephuphusi kumbe iqhubu. Ngamafuphi kuzishaya sakuqhumuzeka kepha ingakusiki induku. Lokhu kwesinye isikhathi kwenziwa yuhlobo lwenduku olungalungele ukusika njengodonkani noma kwesinye isikhathi kuya ngokuthi induku ihlale kanjani ekhanda. Nokho-ke lokhu kungenza ukuba zingamtheli kodwa lophele ngaphakathi.

❑ **Ukugqimiza/ukungqubuza**

Lapha umuntu usuke eshaya umuntu ngesibhakela, inqindi kumbe iqupha ebusweni. Kuba nokuphindwaphindwa okuphelele kwesiqu uma umuntu eshaywa ephindelela kanje:

Amangqimungqimu.

Ubungqimungqimu.
Amangqingqingqi.

La mangqimungqimu noma ubungqimungqimu kusho ukukhandwa nje ngesibhakela sengathi ukhandwa ngesando esimongweni njengengulube ibulawa. Amangqingqingqi lana asho khona ukukhandwa ngenqindi kube sengathi akusavikwa ngisho ukuvika. Zonke zibhajwa nje ebusweni ziphelele khona sengathi kuyabukiswa. Isikhathi esiningi okhandwe ngale ndlela uba mabokosi kokunye afinye umongozima noma axubhe ngezibomvu.

❑ **Ukumihliza / Ukumuhluza / Ukumukluza**

Lapha lowo oshaywayo usuke ebulawa ebusweni ngenqindi. Ashaywe ngendlela yokuthi ubuso bube mabokoboko sengathi kade etinyelwa yiziqandi noma izinyosi. Ngamafuphi umphumela wokumihlizwa ukuba mamihliza noma mamuhlumuhlu. Ugcina unezisihla eziyinkambibuzwa ukuthi ubedliwa yini lo muntu kanti ubetinyelwa ngezinodosi. Umphumela wokumukluzwa nawo yibo ubumuklumuklu obukhombisa ukuthi ubukhandwa nje ngesibhakela sengathi awukwazi ukuvika. La magama asukela ezenzwenikuthi: Mihli! Muhlu! Muklu! Zonke zichaza indlela okusuke kwenzeka ngayo.

❑ **Ukubhaklaza**

Ukushaya umuntu ngonyawo esiswini noma ezimbanjeni. Eshaywa ngesihluku ukuze ancishelwe wumoya. Lowo oshayayo usuke efuna akhonkobale bese embamba ngezandla amklinye. Lo msindo kabhakla uphethe into esakubhakela kuhle kwenkomo noma imbongolo noma ihhashi. Lezi zilwane zishaya sakubhakela ukuze zazi ukuthi sisikhonkobalisile isitha ukuze zithole ukukhululeke. Kokunye kusuke kuyimbongolo noma ihhashi lensikazi lishaya elenkunzi uma lifuna

ukukhwela. Kusuke kushayela ukufa nokuphila yikho nomsindo wesenzukuthi usakuqhuma uthi bhakla!

❑ **Ukubhukluza**

Ukubhukluza wukushaya umuntu esiswini ngesandla esivulekile. Lapha usuke ejeziswa, ethuswa ngoba vele ehlulwa engenamandla okuphindisa ngoba eyingane kumbe eyinkobonkobo yomtekete owacwiliselwa ibhakubha emanzini. Yindlela le yokumphezisa noma yokumxwayisa kwasuke ekonile. Akashayelwa khona ukumlimaza ngoba vele uyingane noma uyigwala. Kokunye usuke eqiniselwa ingomusa ukuthi ngomuso akesekushaywa ngesandla sivuliwe kepha useyoshaywa ngaso sivaliwe uma eqhubeka nokwelelesa noma nokungahloniphi noma novalo.

❑ **Ukuthwaxeka**

Ukushaya umuntu ngonyawo emzini wakhe kuthi izinganyana zakhe zingene esiswini zisho ukuphuma ngomlomo. Lowo oshayiwe usuke esatshwa ngakho uthi esakhonkobe, ahlalwe ngonkalana kumbe ngobhongwane, licime iso elimnyama, inhlophe yande. Lesi senzo sikhombisa isihluku, ubuthakathi, unya olwesabekayo kanye nobugwala obungayiwa. Kuyingozi kabikabi lokhu ukushaya umuntu emzini wakhe ngoba ubucayi, uyiwele futhi umuntu angafa fi. Lokhu kuthwaxeka kungumsindo lona oyisenzukuthi owenziwa yizona izitho zangasese zomuntu wesilisa uma zihlangabezana nomfutho wonyawo. Kuzwakala kuthi thwaxa. Kokunye njalo izindumbu zibaleke ziyokhosela esiswini ngoba zizwa ukuthi zimbi izinto. Imvelo injalo, inendlela yokuvikela into ebucayi engozini engenza umonakalo omkhulu.

❑ **Ukukuqula**

Lena yinduku yokuqala eshaya umuntu edolweni kumbe eqakaleni. Uma ewile lowo omshikashiyayo nomtitinyayo esashaya emadolweni kumbe emaqakaleni kuthiwa uyamcoba.

❑ **Ukunsinya**

Ukushaya umuntu esithweni ngenduku elingene kahle nje, engenkulu futhi engelona uswazi. Leli gama lokunsinya lizishaya sakubopha into ngesisinga kuhle kwenkonyane. Nenkonyane isisinga sithi nsi enqineni langaphambili ukuze ikhulekeke endaweni eyodwa. Nalapha leli gama lokunsinya lizishaya sakuthombuluka kusenzukuthi nsi, esichaza indlela obophe ngayo into okungaba yintamo, ingalo, yukhalo, yithanga noma yisitho. Kulolu khalo lisho ukukhulekwa ngenduku esithweni kuhle kwenkonyane. Lowo oshaywayo uyakhulekeka endaweni akuyona wena wabona inkonyane ikhulekiwe ithiwe nsi. Ithobela umthetho ize ithukululwe

❑ **Ukubhonya**

Ukushaya umuntu ezimbanjeni ngesikhwili. Yikho kunesaga emabuthweni esithi:

Sambhonya!

Bho!

Lokhu bakusho bephindaphinda ukubonisa ukuthi umuntu ubhonywa noma eselele phansi. Leli gama lihambisana nomsindo owenzekayo uma umshaya ezimbanjeni. Kuyakhala kuthi bho wena wezwa kubhonywa imbongolo. Ubho yisenzukuthi esizwakalisa umsindo owenziwa ngumzimba ikakhulu ukuduma kwenzimbambo zenanelwa yisifuba ngobugobongo baso sithi bho!

❑ Ukubhuqabhuqa

Lapha kusuke kuphendulwa umuntu ngesikhwili eselele phansi engasakwazi nakuvika. Leli gama lisuselwa ekubhuqeni kwezinkomo emahlangeni ngesikhathi sasebusika. Lapho kuthi kungekho tshani kuqedwe kwalokho okukhona. Zidla ngisho izinhlanga zommbila uqobo. Lapha kumuntu kusuke sekwalelwa naleyo ngxenyane yomzimba enyakazayo. Unenhlanhla obhuqwabhuqwa qede alibone elangakusasa. Ngamafuphi ukushaya ibhuqe ngisho umuntu esezibhuqabhuqa phansi koludumayo sibe silokhu sikhalele isikhwili sifuna lapho inyoka isadikiza ngakhona. Ukuba yinyoka umuntu ngabe umbhuqabhuqa ngisho esesele ngomsila wayo, umanka nje uma usanyakaza, umcoboshise uze ube yisicaba njengekhanda. Yikho nje kulukhuni ukuba awuphose umbalana, kusiza ukugxamalaza kwenina.

❑ Ukukhobola / Ukukhwelela

Ukukhobola wukushaya umuntu ngesagila eselele phansi esephelelwe ngamandla okuvika. Lowo otitinyayo uqinisa kakhulu ekhanda nasezindaweni ezifana namaqakala, izindololwane, izihlakala namadolo ukuze kuphenduke ivi, amanzi edolo aphumele ngaphandle. Umntanomuntu usuke okhoboliswa okomgodoyi obanjwe ngonoxhaka udla isiwondo samaqanda. Othi noma usukhala ungadatshukelwa, ungayekwa noma sekuthiwa:

Inj'emnyama
Idonswa ngeketango,
Ngabe kwenzenjani?
Izinja zabulawelani?

Nalo leli lokukhobola lisukela khona kusenjukuthi khobo esichaza indlela embiwa ngayo ngesagila leyo ndawo elukhuni ekhobolwayo. Ngamafuphi kukheqwa amajoyinti eze ewukhombe onotshwala lo okhobolwayo. Injalo-ke nenja edla amaqanda uma ibanjwe oqotsheni ize ilanyulelwe ngabenhlangano ebhekele ukuphathwa kwezilwane. Kepha leli culo elingenhla linhlavane ngoba kwakuqondwe endleleni abantu bomdabu abebephethwe ngayo ngabamhlophe ngengcindezelo enonya. Yisililo lesi abantu bomdabu ababezibhinqa ngayo beqonde kubacindezeli ababebophe ngamaketango onya lwengcindezelo. Ukufa komuntu womdabu ebulawa ngomhlophe kungashaywa mkhuba kufana nokufa nokubulawa kwenja emnyama.

4.3.2 AMAGAMA AQONDENE NOKUGWAZA

Phakathi kwamagama amaningi okugwaza ngesikhali esicijile kukhethwe lana alandelayo:

❑ Ukubhokoda

Lapha umuntu ugwazwa ngomkhonto onokudla okude nokukhulu njengeklwa nesiphapha. Lowo obhokodiwe usuke egwazwa ngenhloso yokumbulala hhayi ukumethusa nokumlimaza. Osinda lapho usala namanxeba esabisayo nangabhekeki noma esaphola, abe yinkambabeyibuza kubone ngisho isithutha ukuthi lo muntu waphunyuka emazinyweni engwenya futhi wabuya kwababomvana.

❑ Ukubhuxeka

Leli gama likhomba ukugwaza umuntu ungajahile. Umgwaze ume ube uphakathi umkhonto, uwukhiphe ubuye uwuphindisele. Lobo

bubhuxebhuxe buba nomsindo okuzwa ngisho umuntu oseceleni ukuthi yafa leyo ngane yabantu ebhuxekwayo.

❑ **Ukuxikixa**

Leli gama liqonde ukuthi uthi umkhonto kumbe umsheshe usuphakathi enxebeni kodwa lowo ogwazayo aqhubeke awuphendule sakugoqoza, umuntu abhonge njengenkomo ehlatshwa yimfundamakhwela engalazi inxeba.

❑ **Ukunemba**

Leli gama lisho ukugwaza umuntu enxebeni afe umshubo omnyama. UMsimang, (1982:108) ulisebenzisa kanjena leli gama:

Amvale umlomo ngomkhonto uMudli. Awucibe qede
Awuphelezele ngamazwi: "Nang'unyoko!
Kanti nempela umnembile. Umkhonto uye umthunge
Ezibilini. Umzimba uqale ume sengathi uphasiwe
Uyasuka lapho usho kakhulu phansi uthi dinsi.

❑ **Ukuthapha**

Ukugwaza abantu abaningi ngokulandelana ngesikhathi esifishane. Kwabona abagwazwayo beza behalazela bephangelana ngenhloso yokuhlabana kanti kuzofa bona. UNxumalo, (1961:23) uthi:

Kuthiwa uDinuzulu yena wayebahlaba ngesipeledu
lesi seziKoshi insabula, edane ebathapha nje
ebaphonsa phezulu. Kuthiwa-ke bonke abebeqondana
naye babenele bamuthi nhla! nje umta neNkosi,
balahle phansi konke; bafe bebalisa.

❑ **Ukuklumeka**

Lapha umuntu usuke egwazwe ngobhoko olucijile kumbe ngotshumetshu. Leli nxeba liyajula lingophi ngakho-ke liyingozi ngoba uma kunganakekanga ukuba kuvulwe inxeba umuntu ufa esewumthwalo nje ngenxa yokuvuvuliswa yigazi elophele ngaphakathi.

4.3.3 AMAGAMA AQONDENE NOKUVIKA

Emagameni amaningi okuvika kuqokwe lana alandelayo ukuba aveze ukukhula kolimi ngenxa yempi nokulwa:

❑ Ukuphebeza

Leli gama lisho ukushaya umkhonto, isizenze kumbe induku ukuze kuphaphalaze kungayi lapho ingwedane ifuna kuya khona. URitter, (1955:33) uthi:

The Zulu boy was armed with two sticks, and used the one in his left hand principally to parry blows.

Kunomqondo wokuvimba impi ukuthi ingabe isashayana ngezifuba yize ibisiklelelene nezinduna sezishaye zaze zakhathala. Lowo muntu okhuza kukhuzeke kuthiwa uyiphebezile. Bafe lubhonya-ke labo abese beyizwa isibanukela impi.

❑ Ukuzihlaba / Ukubhula

Lapha kuqondwe ukusebenzisa ihawu ukubhula umkhonto wesitha ukuze kugwaze wena kuqala.

❑ Ukusungubala

Ukuvika isikhathi sesitha siphelele ehawini kodwa wena ovikayo ube uqhela endaweni obushaywa kuyo ngesikhathi uvika.

❑ **Ukugoqana / Ukwakha uphahla lwenkawu**

Lokhu wukuvika ume lapho umi khona ube yisimbelambela. Lapha ucupha lowo oshayayo ukuze isikhathi sakhe siphelele endaweni eyodwa. Kuyenzeka umuntu alwakhe uphahla lwenkawu emva kwesikhashane asungubale ukuze isitha sidideke.

4.4 IZISHO EZIPHATHELENE NOKULWA KANYE NEMPI

Lezi zisho ziqondene nokususa uchuku, ukubhedla inkani, ukuba nolaka, ukuxabana, ukulwa, ukulungela ukulwa, ukushaya, ukugwaza, ukuphindisela, ukubulala nokufa, ukubaleka kanye nokunqoba.

4.4.1 IZISHO EZIPHATHELENE NOKUSUSA UCHUKU

4.4.1.1 Ukuphehla uzuthu / udlame / impi

Lokhu kuchaza ukwesukela abantu bezithulele ngoba wethembe ubuqhwaga. Lapha kuthathwa into eyaziwayo kodwa enganakekile iphehlwe wena owabona kuphehlwa uzwathi ukuze luvele ilahle lempi. Yileli lahle okokheleka kulo idlakadla noma impi kuhle kwezibi noma utshani obomile, obokheleka qede kube ubulangulangu bomlilo wequbula oqeda amaqele kanye nezinkalo. Iyahlonishwa into efana nothi nje lomentshisi ngoba ngesihlokwana nje salo kusuka ubhememe olungenasidingo.

4.4.1.2 Ukucupha uchuku

Lapha ukwedelela abantu ngento eyaziwayo ukuthi bayayenyanya ngoba wethembe ububhoklolo. Lokhu kwenziwa ngenkolo yokuthi labo abesukelwayo bayimitekete eyacwiliselwa ibhakubha emanzini. Bacushwe ukuthi uma beke bathi nje kente, bashaywe bashiywe ulimi. Kepha abantu futhi bayagqwashiswa ukuba bangakwejwayeli ukuhlolokolozisa inyoka emgodini ngoba beyazi ukuthi ayinasihlungu ngoba abakukwazi ngelinye ilanga mhla uMdali wayipha amandla okuzivikela ezitheni zayo eziyizikhondlakhandla kuhle koGoliyadi noSamsoni abanqotshwa yizinto ezazedelekile emehlweni abo.

4.4.1.3 Ukufaka umunwe esweni

Ayikho into enozwela njengeso. Ukwenza into omunye angayithandi ukumxova umphefumulo, umephula umoya akwehlukene nokumfaka umunwe esweni ngoba ukhonga intukuthelo yakhe. Iso lizwela nje kungene ukhophe kulo, lusho luze lukhale izinyembezi. Lizwela nje kungene isinambuzane esincane, likhala lilwa nokusikhipha. Konke lokhu kusuke kungene ngenxaphephe esweni kepha kusuka enkulu impi. Kungokunye-ke uma sekuzofakwa umunwe esweni. Yuchuku olungakaze lubonwe lolo. Kepha naphezulu kwalokho, umnikazi weso uke azame ukuyivika ingozi ngokuba acwayize noma avike kepha okwedlula lapho abone ukuthi ayisengangaye yikho kwaze kwavela iculo elithi omunye ukhomba omunye esweni omunye uvikela iso lakhe.

4.4.1.4 Ukulunguza inhliziyo yomuntu

Lapha kusuke kubhekwa amaphutha omunye umuntu. Lowo obuka amaphutha amanye abanye akhohlwe wukususa ugongolo olusesweni lakhe kepha abuke ucezwana olusesweni lomunye umuntu. Lokho kuyayona inhliziyo yalowo ophenywa izinqe, agcine ngokulwa. Inhliziyo yisitho esisekudeni kabi futhi esaze sakhelwa ngisho uphahla

Iwamathambo ngenhloso yokuyivikela nokuthi isitha singafiki kalula kuyona. Kepha kungokunye ukuthi omunye umuntu angadeli ngokubona omunye umuntu ehamba ukuthi unenhliziyi uyaphila, afune ukuyoyilunguza khona egumbini layo lelo. Edlule izimbambo nesifuba afune ukuyoyibona ngosi inhliziyo yomunye umuntu. Yimpi lena engatolikelwa ngoba phela uyibona ngosi inhliziyo yomuntu noma yesilwane ngoba sesifile futhi saze sahlinzwa.

4.4.1.5 Ukwega izinyawo zenkosi

Ukuba nochuku wenze izinto ezingafanele wena, ezifanele abantu abakhulu kunawe. Owenza lokhu usuke eziwohlozela isidleke seziqanda agcine ebhekane nemibombo yezinyathi. Lokhu akwehlukene nokugiya inkosi isagiya esigcawini noma enkundleni. Lapho usuke ucela inselele udede. Ngisho ngabe kusagiya enye insizwa, usuke nje ususa uchuku. Ukwega izinyawo zenkosi kusho ukuthi ngezakho osekufanele zibukwe noma zivikelwe yisizwe. Lokhu kungamathe nolimi nokuhlala esihlalweni senkosi noma somuntu omkhulu noma ukugiya ngesihlangu sakhe. Usiqala ngaphi nje leso senzo ngoba phela abantu bayazazi izindawo zabo ngononina. Yizigcwaneki kuphela ezihamba zengama nje ngisho amafa nezabelo zezinye izindlu. Abenza njalo abavamile ukumphosa umbalana ngoba phela inkosi isesihlalweni ngokuvuma kwezinyanya. Ivikelwa yizo kanye nesizwe.

4.4.1.6 Ukucela induku

Lokhu wukwedelela okudala impi. Induku yisikhali esihle kabi ngoba asisukeli muntu sihlala nje lapho esibekwe khona size sithathwe ngumniniso. Isikhali esimi ngisho esesiphethe umniniso, uyazi ukuthi

ngesani. Akusisona nje esokuhamba uphehla uchuku noma ushaya noma ubani kepha ngesokuzivikela.

4.4.2 IZISHO EZIPHATHELENE NOKUBHEDLA INKANI

4.4.2.1 Ukungabhenywa

Lapha kucaciswa umuntu onenkani, olungafakwa kuye olubuya namadavathi. Inkani yakhe ifaniswa neyexoxo othi ulishanela ulisa emnyango kepha liphikelele emsamo. Inkani efana neyensele kalindamkhonto. Ayikho-ke into engenziwa lapho, yinduku kuphela. Kuthiwa akabhenywa ngoba inkani yakhe ngeke uyiqede njengogwayi wona obhenywa uphele. Yena inkani yakhe yedlula ukwenza, akusiwo nje umlilo wamaphepha noma wezibi noma wezinhlanga. Uyakwazi ukumela isimo njengomlilo wezinkuni zehlanze.

4.4.2.2 Ukubhulela umuntu ihawu

Lapha yinkani yokwesabisa umuntu. Iyingozi-ke ngoba kungenzeka wesabise umuntu ongesabiyo. Induku ebithukuswe emqubeni iphenduke induku kamaphamba. Amaphikankani afele enkanini. Lokhu kwamisa ukwehlela lowo oqhubeka nokwesabisa nokubhedla imbedlane yenkani noma esekhuziwe. Ukubhula ihawu kunomahluko kunodede noma ukubhekana nenye insizwa bukhoma noma mahlanze. Ukushayisana ngezifuba nenye insizwa kubiza amangwevu nokuhlanganisa zingakunethi ize icele umaluju noma ilanyulelwe. Lokhu akwehlukene nokwethwesa umuntu ngomebuzo wenyoka noma inyoka efile. Kuyingozi kulowo owenza lokho ebe engazithembile.

4.4.3 EZOKUXABANA

4.4.3.1 Ukubukana ngeziqu zamehlo

Lapha kubukwana ngezifiso zokulimazana ngokujumana. Kulolu khalo lapho ababukanayo izinhliziyi zigcwele inzondo. UMsimang, (1982:127) uveza uShaka ebukwa ngeziqu zamehlo:

"Mabandla kababa uSenzangakhona," kubingelela uShaka. Ngiyathokoza ukubona inhlonipho yenu yokuthi uma nginimema nize. Enginimemela khona wudaba okuyisigaxa phakathi kwami nobaba, uMudli. Ngilapha njena kasibhekani kahle nobaba lona, **sibukana ngeziqu zamehlo**. Kumele kube khona isinyathelo engisithathayo ngalokho. Nokho, ngingakasithathi, ngizocela yena ubaba ukuba achazele isizwe ukuthi kungani sibukana ngeziqu zamehlo no?"

Kuyabonakala ukuthi lesi sisho sisempambosini yesenzo yokwenzana. UMudli uyabuka noShaka uyabuka. Lesi senzo sagcina ngokuba uMudli abhokodwe ngomkhonto wawashiya kanjalo amabele. Konke lokhu kwakungenxa yegqubu nefundululu elinehlule. Ababukana ngamehlo, babukana ngezinhlamvu zawa ezinokumnyama nokumhlophe. Kepha uma sebebukana ngeziqu zamehlo, lokho kusho ukuthi sekungena nengxenye enemithambo yegazi noma nenyama ebomvu. Leli gazi uma selinegqubu libucayi likhalela ukuthonjululwa yedlule.

4.4.3.2 Ukubukana ngeso lengulube

Njengoba ingulube ijwayele ukuxova udaka kanjalo neso layo lithanda futhi lejwajele udaka. Umuntu obukwa ngeso layo usuke efiselwa sengathi ngabe usefile, igazi lakhe lixubane nehlabathi, lishovwe ngezinyawo liphenduke udaka. Lowo muntu usuke ephindiswa ngenkani emhlabathini athathwa kuwo nguMdali. Abantu bakhile nje babukana kahle ngeso lomuntu nelobuntu elinempilo nokuzwelana. Kubi futhi kunzima uma umuntu esebukwa ngelokuhlola insimu. Lokho kukhalela ukuba kusheshe kulungiswe. Kepha uma esebukwa ngeso lesilwane, elengulube nokwenza, kuyingozi. Ingulube ihlala ichizile ngoba ingafuni iso layo lihlangane nelomunye ngoba libomvu, yikho uDlamini, (2003) ethi uma ezibonga:

Ungulube ziwawona ukhisi
Ziwudibha odakeni,
Aziqabuli abakongulube;
Silogologo seso elibomvu.

4.4.4 IZISHO EZIPHATHELENE NOKULUNGELA UKULWA

4.4.4.1 Ukuhlahla amaviyo

Lapha amaviyo ayaqoqwa ukuba azoviva. Afundiswe ukwakha umkhumbi, amasu okudumela, ukomelela empini, ukulwa kanye nokuzivikela. Lokhu kuwahlahla kumataniswa nokuhlahla inhloko noma ukuhlahla indlela ukuze ime ngomumo ngononina ilindele noma yini ezokwenzeka. Lokho kubiza ukuba kwenziwe kahle nangendlela

efanele, amaviyo ahlelwa ngononina ngobungwazi nobuchule bawo ukuze abhekane nesitha kudele uMakhasana.

4.4.4.2 Ukuhlala phezu kwezikhali

Lapha kusho ukuhlala ulindele noma yini engenzeka njengokulungela ukuhlaselwa. Kukulolu khalo lapho izikhali kuke kwenzeke zidalulwe ngengokuthi:

- Hlalani phezu kwamahawu
- Hlalani phezu kwemikhonto

Kungenzeka lesi sisho sisetshenziswe vele isinyathele awabantwana. Kungalesi sikhathi kumele kube yilowo alikhokhe ikhwa lakwabo kuthi isihlangu sinyakaze. Ukuhlala phezu kwezikhali akukhona ukuphumula, uhlale phezu kwehawu kepha wukwakha ubuye ubhidlize uze ugcine usucabangile isu lokuyibamba kusaphake uphoko. Yisimo lesi esinzonzo esibiza ukuba insizwa, indoda nendoda ilale phezu kwezayo yazi ukuthi uma kuthi isingene, ivuka ikhuza iji noma uSuthu funa lize lificezelwe yisitha esikhundleni noma lithungelwe ocansini ngejozi sengathi lingamanina. Akulula ukuba isitha sikuficezele ungazelele uma uhlezi phezu kwezakho ulinde olwamanqamu.

4.4.4.3 Ukuphisela

Lapha kusho ukuhloma ukudla komkhonto othini lomkhonto. Kuwukuphisela ukuhloma ukudla kwesizenze othini kwaso. Isisho sokuthi umuntu akaphisele sicacisa ukuthi lowo otshelwa la mazwi akazi ukuthi ucelwa udede. Udede wezikhali, lapho kuzokhothama amakhanda amadoda. Lena kusuke kuyimpi yezikhali ezinzima, uwafawafa. Ukuphisela imikhonto nezizenze akusiwona umdlalo wezingane lowo ngoba imikhonto ngeyokubhokoda amanxeba

nezizenze ngezokuhlala kuhle kocalemba noma imbazo. Osinda lapha uxakwa ngobisi, abanengi baya kwagoqanyawo. Yila mazwi uMntwana uDiniZulu aphosela ngawo uZibhebhu kaMaphitha inselele qede yadumelana amahlandla iphindelela kwaNdunu, eTshaneni naseMsebe wagcina ngokugqibuka uMandlakazi.

4.4.4.4 Ukuhlongoza impi

Lokhu kuphathelele nokuhlohla abantu umqondo wempi. Impi isuke ikhongwa, ishokoshwa futhi kugxishwa umqondo wokulwa kubantu.

4.4.4.5 Ukubutha amabutho

Uma inkosi ibutha amabutho, iwetha amagama, iwabiza ukuba azoviva komkhulu isuke ingaqonde kuhlobisa ngawo kepha isuke ilungiselela usuku oluyisithutha, usuku lapho impi ibhekana ngamagalelo khona. Uma ibutha namabutho esifazane isuke yenzela ukuwajuba ukuze isigege siqondane nesinene kwande amabutho amasha.

4.4.4.6 Ukukhuza amabutho

Lapha amabutho asuke elawulwa yinduna yawo ngesaga. Kusetshenziswa izaga zokuwafaka umfutho, ugqozi, umqhanagu nomhanelu wokulwa. Efakwa umoya wokubekezela nokuqinisekisa kube sengathi ubuhlungu nokufa akusekho. Yisaga esikhuzwa emabuthweni esenza amabutho afise ukubona umhlaba omusha welabaphansi engenamunyu nalusizi. Lapho isililo nezinyembezi kungekho. Kuwukukhuzwa kwamabutho kuphela.

4.4.4.7 Ukuphaka impi

Lapha impi isuke isitshelwa ukuba iyohlasela. Inswani isuke isiphucuziwe isikhanyisa ngisho emnyameni. Amasu okuyibamba, izimpondo, isifuba, ikhanda, amaphiko nesinqe kusuke sekuzazi. Ithukululwa nje sebeyazazi abazoyokha. UButhelezi noNdlovu, (1987:38) bafanisa ukujutshwa kwamabutho azoyikhangula njengokuphaka impi:

Bamthinta okaNdaba uMamonga . . .
Baliqala izinyane leSilo . . . !
Waphaka uDakwakusutha
Waphaka iMbokodebomvu
Waphaka uFelaphakathi
Umkhaliphi wayichela ngentelezi.

4.4.5 IZISHO EZIPHATHELENE NOKULWA

4.4.5.1 Ukubambana ngezandla

Umuntu angaze azikhohlise acabange ukuthi ukubambana ngezandla kugcina ngokushwilana, ukuhlalana ngonkalana, ukungqubuzana ngequpha nangokuqhumisana ngolabhabha kanti awubuzanga elangeni. Kusabanjenwe ngezandla noma ikhanda lisikwa phezulu ngenduku umuntu esakazwa ngempisela, ebanjwa kwamancane ngesijula noma ethululelwa ngohlwayi lwenganono umthofu ugcwale isisu. Kusabanjenwe ngezandla noma sekubhadla imbadlane yombayimbayi qede izwe ligcwale umlilo nabantu boseke bephele, kwembuleke izidumbu emalibeni kuthi abaphilayo bangcwabeke bephila. Yize izinto seziphendukezeleke kanjena kodwa kuseyizandla ezibambe izikhali.

4.4.5.2 Ukubambana ngezihluthu

Lapha kuvezwa imbedumehlwana lapho impi isitholene phezulu. Sekusithela mdidi kuvele mdidi. Ingasekho ethelela enye amanzi. Izinduku sezikhala ubufahlafahla. Obukelayo abone ukuthi kuyosinda oyoxakwa ngobisi. Vele nje-ke isihluthu sibuhlungu uma sibanjwa ngesihluku. Kusuke kuhlukunyezwana uma isibambene ngezihluthu.

4.4.5.3 Ukubhoka kwempi

Lapha impi isuke isifike ovuthwandabeni. Amashinga, amashoshozela kanye namaqhawe asuke esezibalulile ngokuqhobozela izitha njengezingonyama ziqhobozela umhlambi wemigakla. Yilaba abahlelayo ababona ukubhilita nokubhoka kwezitha eseziwutwayi abathi bayalwenwaya luwohloke.

4.4.5.4 Ukuzichoma kumalunda

Lapha abahlaseli basuke bethi bajuma izitha zabo kanti zihlezi phezu kwezikhali. Zizifake otavataveni zibheke ngawo omabili. Kunokuba kufe abahlaselwa kusale izidumbu zabahlaseli zidunuselene njengamathanga ensimini.

Kunomqondo wokuba umuntu asukele omunye ngoba emeya ecabanga ukuthi zizobhuqa amahlanga kanti ushaye phansi kwashunqa okwendlala yanyakenye. Usuke esekhohliwe wukuthi umzungulu ubopha womile nanokuthi nentuthwane iyalithwala itsheketshe. Nempela aziwohlozele isidleke seminyovu, alutheze olunenkume aphephe ngokuyikhotha imbenge yomile.

4.4.6 EZIPHATHELENE NOKWESABA / UBUGWALA

4.4.6.1 Ukubanda kwamancane

Kulolu khalo umuntu owesabayo uzwa sengathi amanzi abandayo asegcwele isisu. Aqubuke uhlevane agodole libalele. Kudlale incele kuthi umzimba uvezezele njengomhlanga emanzini. Uvalo lubhakuze njengexoxo liphefumula. Amehlo aphenduke abe mhlophe sengathi uguliswa yisisu. Abe namalimi engenawo. Kunoma afune amasu okubamba impi avele afune isikhadlana angaphulukundlela ngaso, ambe embulule.

4.4.6.2 Ukucwiliselwa ibhakubha emanzini

Umfana oligwala kuthi abanye bebanga ubhedu yena anikwe iphaphu elicwiliswe emanzini. Lokhu kusho ukuthi ubaleka njengamanzi wona ageleza eya olwandle izikhathi ngezikhathi. Yilolu hlobo lwabafana olukhula luyiminqolo lugcine luyizinkobonkobo zemitekete yamavaka.

4.4.6.3 Ukudla ujeqeza

Lesi yisenzo sobugwala sokuthi noma umuntu eseyitholile into enhle kepha elokhu ehlushwa yisazela sokuthi uzoyephucwa. Kanti iqhawe lidla likhululeke. Uma kuqhamuka noma wubani ophazamisayo azithele zichache.

4.4.7 IZISHO EZIPHATHELENE NOKUSHAYA

Kulona lonke uhlobo lokulwa kuvunyelwana ngokuthi ukugadla wukuzisiza nokuvika wukuzelekelela. Nazi-ke izisho ezimbalwa ezithinta ukushaya ngenduku:

4.4.7.1 Ukugqema umuntu udume olungeqiwa ntwala

Lokhu kusho ukulidwalaza phezulu, umuthi mpe ingozi. UBhengu, (1965:2) ukugqenywa komuntu ukungathekisa nokugcotshwa kwensizwa ngebomvu:

Laphaya endle sasivamisile ukubona izinsizwa
zicelana inselele, kakhulukazi uma zaziphuma
emsindweni, noma ziya khona. Zazithabelisana
kanzima, kwesinye isikhathi enye siyibone isigcobe
ibomvu, bese zibuya zigezana nje zinxephezelana,
zijokole ziye phambili engekho onexhala. Mina-ke
ngangikuthatha ngokuthi uyishinga lowo owayegcoba
abanye ibomvu emthabelweni.

4.4.7.2 Ukubeka isandla

Lokhu kusho ukushaya empini kumbe ukujezisa ngokushaya. Nengane uma ishaywa yonile isuke ibekwa isandla.

4.4.7.3 Ukweqisa isandla

Lesi sisho sicacisa ukuthi ukushaya weqise ungaqondile. Uthi ushaye kancane kanti lowo oshaywayo uzolimala kumbe zimokle bese kubonakala ukuthi kweqe isandla.

4.4.7.4 Ukungena umuntu ngenduku

Lapha umuntu umane adindwe ngenduku kube yisimbombombo engalindele. Abathe uyabuza ukuthi woneni athelwe induku kuphele kanjalo.

4.4.7.5 Ukubasa ngenduku

Lesi sisho siqondisa ukushaywa kwabantu abaningi ngenduku. Bebhoklwa yonke indawo emzimbeni engase itholwe yinduku.

Kuyemukeleka ukuthi iyashisa induku. Ukuqhasha kwabantu behlakazwa wukuvutshwa ngenduku kungathekiswa nokuqhasha kwezinhansi zomlilo lapho kusha khona.

Ukushisa komzimba owebulwe ngenduku kuyawunika umqondo wokuthi induku ifana nezinkuni zokubasa bese kuthi umzimba obhonqobulwa ngenduku ufane neziko. Ububomvu kanye nokufuseka kwemivimbo kungathekiswa nokufuseka kweziko.

4.4.7.6 Ukuthela othulini

Lesi sisho sikhombisa ukushaya umuntu awe phansi. UBhengu, (1965:5) usidwebela isithombe lapho umfo kaNyambose ethela othulini insizwa yase Mayezeni, eyishiya iwumfunzana womkhunganankatha eqeleni:

Ngamthonya, ngamshaya evike egoqile-ngamshaya
izinqwababa wakhathala, wagxwala okwenkomo
isizophangalala, ngamuthi mpe uduma olwalungeqiwa
ntwala ekhanda. Wathi khilikithi, ngamkutula amadolo
ngesikhwili ngabomu. Ngamshiya eyisibhukunyane
khona lapho.

4.4.8 IZISHO EZIPHATHELENE NOKUBALEKA

Empeleni umuntu obalekayo usuke ehlose ukunyamalala emehlweni alowo amesabayo. Nazi izisho eziyingcosana ezoqondisa ukubaleka:

4.4.8.1 Ukucela empunzini

Lapha umuntu usuke esekhipha elokugcina ijubane. Uma seliphelile elakhe acele elempunzi ukuba limelekelele kwazise phela usuke ebalekela ukufa. Kunokunye ukukhufuma kokuthi lowo omba embulule

usuke ebonele empunzini ukuthi isishiya kanjani izinja yize igcina ibanjwa ngeshone nayo njengezinyamazane zonke ezingahlatshwa mvusi.

4.4.8.2 Ukubeletha izinyawo

Lapha injobo isuke isilingene umsinsila. Uze azithele izinyawo athi:

Nyawo zami ngibelethe.

Obalekayo uthatha izinyawo njengomama obelethe umzimba, abhembuluke nawo usuke endaweni enengozi kuleyo ephephileyo.

4.4.8.3 Ukubhembuluka

Lokhu wukubaleka komuntu othukile, ephulukundlela engasakwazi nakucabanga. Angaze azithele emgodini, emeveni, emaweni kumbe emfuleni ugcwele udla izindwani kuyima kubuya umqondo. Lokhu kubaleka okunje kukhanyisa ukuthi lo obalekayo kanayo nencane inhloso yokuma ukuze abhekane nempi emxoshayo. Kunalokho angamane afe ebalisa ngenxa yovalo.

4.4.8.4 Ukukladuluka

Ukushaya uchithe ugcwale zonke izinkalo namathafa ngenhloso yokungaphindi ubonane nomxoshi wakho.

4.4.8.5 Ukugelekegeka

Lokhu wukubaleka kuhle kwenqama esuke ihlehlela ukuthola amandla namasu amasha okugalela. Lapha impi iyaqhuma kanti izokhuza ibuya

kuthi labo ebese begajwe yilukuluku lokuxosha impi bazithole
sebebhekene nenkanankana yotavatava abanye babo bafe beshunqa.

4.4.8.6 Ukugqibuka kwempi

Lapha impi ibaleka ngempela, izihlangu zibe ngemuva kwamakhanda.
Idle amahawu, ishaye ichithe, ibalekele ukufa nokuphila, bahlabe
ngogalo bebembe abayaziyo baze bafike emakhaya belambatha ngoba
bebuya nenduku yombangandlala.

4.4.9 ISISHO EZIQONDENE NOKUBULALA

Kulolu khalo sizozondana nalezo zisho ezikhomba ukubulala kuliwa:

4.4.9.1 Ukuhlaba umshubo

Lapha kusho ukuhlaba isitha inxeba elilodwa sife umshubo omnyama
kuphele izikweletu. Ukufa okunje kubuye kuthiwe wukufa ujuqu ngoba
vele ingwazi isuke ifuna ukumjuqa izingazi ziphume ngamakhala
nangomlomo njengomuntu ocushwe ngomvinya kanye namahlungu
akwaNgwane.

4.4.9.2 Ukukhuza iJi

Lokhu wukubulala imviki, izitha zitha ziyayijuqa imikhonto igunguluze.
Insizwa igcine isiyopha nxa zonke kodwa isalwa. Kuthi noma
ikhotsholwa ifune ukuzendlalela. Kuthi uma leli qhawe eligangadwayo
lifa bajabule ababulali bathi:

Ji!

4.4.10 ISISHO ZOKUNQOBA

4.4.10.1 Ukuchitha impi

Uma impi idla umhlanganiso namaqhawe ezitha eselele umlalela wafuthi igcina ngokuduma isuke eyezitha. Kungaleso sikhathi lapho impi ixoshwa icoboshiswe khona kusinde labo ababhembulukayo.

4.5 IZAGA

4.5.1 EZIPHATHELENE NOKULWA KANYE NEMPI

4.5.1.1 Impi isesendeni

Lesi saga sibonisa ukuxabana kwabantu abazalanayo. Abantu bandoda nye babangisane balwe kokunye baze babulalane.

4.5.1.2 Umbango usuka emlotheni

Lapha kusuke kuxabene abozalo, balwe, bacasukelane baze bangangenelani. Bangadlalani makhubalo kodwa badlelane izihlungu zodwa. Uma sekunjena akube kusaziwa noma umlotha usuxubene nowokhuni lwedungamuzi kanye nolwesibangamlotha yini. Umlotha okuyiwo osetshenziswa ukuba kuxolelwane, bakhumelane wona usuphenduke isichitho somzondo nentothoviyane.

4.5.1.3 Utshwala bubila ngambizanye

Lesi saga siveza ingxabano yabantu abahamba ndlela nye. Abaphuza tshwala bunye, badle lugqokweni lunye. Laba baxabana yize begazi

linye. Babangisane bese bevezana ubuthakathaka, amachilo namahlazo abo.

4.5.1.4 Imiphanda ibulawa yizakhelani

Lapha kugxiliswa umqondo wokuthi ngabantu abahlangene ngobungani abavamise ukulimaza abantu. Abantu abangasondelene abakwazi ukwakha itulo lokulimaza abanye emindenini. Yila maqoqwana avama ukudala izingxaki, izinxushunxushu, izinkinga notavatava olungadala ukuhlephuka phakathi kwemindenini.

4.5.2 IZAGA EZIQONDENE NOLUNYA NOKUNGETHEMBEKI

4.5.2.1 Ikhohlisana ihlomile

Lapha kuvezwa iqiniso lokuthi akwethenjelwa emazwini nasezethembisweni zalabo abayokulwa. Phela umlomo ungshiya imoto nanendizamshini uqobo. Kuthi bethembisile kusayiwa empini kwenzeke ingwijikhwebu, ibutho ebeselethenjiwe lifulathele, lithi nyawo zami ngibelethe. Libhembuluka njalo lithela ngehlazo ukufunga nokugomela kwalo lithi:

Namuhla kunamuhla! Kuyokhetha ukhethi.

4.5.2.2 Bahlangene phezulu kanti phansi bangamahele

Lapha kuvezwa abantu abenza sengathi bayathandana, bayimbumbembe futhi ayikho into engangena phakathi kwabo kanti bahubhuza amanga aluhlaza cwe. Bakhubana bodwa okungaze kuphethe ngokuba balimazane.

Impunzi iyathakatha ngokukhamela icimbi ethuvini beqhina. Lapha kuveza ukungethembeki okwehlula ukwenza ukuba umuntu athathe icala lakhe alibelethise umuntu omsulwa. Wulunya olwesabekayo lolu. Lokhu kuyacika kangangokuthi kungaze kudale udungunyane nembedumehlwana.

4.5.3 IZAGA EZIPHATHELENE NOKWENYANYANA NOKUZONDANA

4.5.3.1 Yinkukhu nempaka

Lapha kuvezwa ubutha obukhulu lapho abantu bezondelana ukubulalana.

4.5.3.2 Kubambene ingwe nengonyama

Lapha kuxabene abantu abanamandla alinganayo. Ingwe kanye nengonyama yizilwane ezihlala zomele igazi. Ziphila ngenyama yenyamazane esanda kubulawa. Zombili lezi zilwane zingababulali. Uma sezinqwamene zodwa, yilesi silwela ukufa nokuphila ngoba zombili ziyazi ukuthi onqotshwayo ngofayo.

Banjalo abantu abazelana ubukhondlakhondla abafisi ukunqwamana ngoba ukuximeza koyedwa uphaphama kwagoqanyawo.

4.5.3.3 Yimpi yakwamabon"abulawe

Lapha kuvezwa umuntu oyingozi, owesatshwa njengenyoka. Ezitheni lowo ufiselwa ugoqanyawo nonkatha.

4.5.4 IZAGA EZIPHATHELENE NOSONGO

4.5.4.1 Woze uyinyathele injobo yami kanogwaja iqubuke amaqubu

Lapha abantu basuke becuphene ngokuthi omunye uyoze alenze iphutha komunye. Lowo ocushiwe uma eke wangena kulowo mgoga ufa eshunqa. Kuyaziwa ukuthi iziboya zesikhumba sikanogwaja zisuka kalula. Kuyabonakala-ke ukuthi lo mntanomuntu usuke ecushwe ngento okungelula ukuba aphunyuke kuyo.

4.5.4.2 Siyoze sihlangane okhalweni lwezimpungushe

Nakhona lapha wusongo lokuthi kuyofa ofayo phakathi kwalaba abakhulumayo. Vele izimpungushe zinobuphukuphuku kanye nokuthanda ukulwa.

4.5.4.3 Ikhanda lingakhela ongoso ngelanga

Wugebhezi lwekhanda olungaba nendawo yokwakhela futhi izalele ongoso. Kusuke kwexwayiswa ngokuthi kuyophuma isidumbu.

4.5.4.4 Wolibamba lingashoni

Lapha kusuke kushiwo enganeni ebalekayo emini ukuthi kuzokuhlwa itholakale ebusuku. Kubantu abadala kunomunye umqondo oveza ukuthi liyothi lingashona kugijime izimfene. Ifakaza lokho iDlamini Home Defenders ehubeni lesicathamiya elithi:

Wolibamba,
Lingashoni
Ngoyigibel'imfene kababa

4.5.4.5 Thambo lenyoka lihlaba elimzondayo

Lolu wusongo oluvela enhliziyweni ekhihliza amahlule enzondo efukamele ukubulala ngobuqili. Njengoba inyoka inobuthi kanjalo namathambo ayo anobuthi obubi.

4.5.4.6 Libheke uligcine

Lapha kusho umuntu osongela omunye ngokumbulala. Vele alikho ilanga ethuneni.

4.5.5 IZAGA EZIPHATHELENE NOKUPHINDISA

4.5.5.1 Akukho zinyane lemboma ladliwa yingwenya kwacweba isiziba

Lapha kwembulwa imfihlakalo yokuthi uma uzwise omunye umuntu ubuhlungu noma ungambulala uqobo, awukabaqedi abangani kanye nezihlobo zakhe. Uswazi oluzokushaya lusakhothwa yizimpukane.

4.5.5.2 Umenzi uyakhohlwa kodwa umenziwa akakhohlwa

Lapha umuntu osuke enziwe isenzo esibi usuke esho ukuthi iso lakhe lifane nelengwenya alikhohlwa. Ubuchopho bakhe bufana nobendlovu abukhohlwa. Njengoba okoniwa ngomlomo kulungiswa ngomlomo kanjalo nokoniwa ngezenzo kolungiswa ngazo futhi. Impindiselo iyeza.

4.5.6 ISAGA ESIQONDENE NESISUSA SENGXABANO

4.5.6.1 Akukho thusi lathetha lilodwa

Lesi saga sifakaza ukuthi njengoba nethusi likhenceza ngoba kunelinye kanjalo nomuntu ucasulwa ngomunye ukuze kuvele ingxabano. Kakho umuntu ongenengwa engaqalwanga muntu.

4.5.7 UKUKHULA KOLIMI NGENXA YAMAHUBO EMPI

UDonda, (1999) uphumela obala aveze ukuthi amahubo ayalukhulisa ulimi. Kulo mzamo kuphunywa iqhude nalawo mahubo athinta impi nokulwa. Kunehubo eliveza ukuthi impi ayilungile:

Impi esezingaxwini,
Ngoba kuhlange'amakhosi,
Uban'obengahlasela kwaZulu?

Kuyavela ukuthi uma kulwa izindlovu ezimbili kufa utshani obungone lutho. Bushe buphele nya kusale ibhuqu. Kuthi nxa kufika izivunguvungu nezikhukhula uguguleke wonke umhlabathi obuvikelwe wutshani. U-Isaya 40:7 umugqa wokugcina uthi:

Impela abantu bawutshani

Okwezingaxi kwembula imfihlakalo yokuthi iningi lingena empini ngenxa yamaphutha neziphambeko zabambalwa. Iningi liyagaxeka nje. Kuyabonakala ukuthi abaqhathi bempi bawomsipha ogaxele emazinyweni. Kunomugqa othi:

Ngoba kuhlange amakhosi

Kuyabonakala ukuthi izwe laZulu liphethwe ngamakhosi. Yiwo okumele akhe amahlamvu okubhula umlilo wodungunyane. Uma amakhosi edla

ngalukhezo lunye impi yezifunda ingaphela nya. Engabe esababikho umuntu ongahlasela kwaZulul.

Kunelinye ihubo eliwumbuzo othi:

Imp'iyoz'ilwe nini,
Wen'ogabe ngomlomo?
Imp'iyiz'ilwe nini,
Wen'ogabe ngomlomo?

Lo mbuzo oze uphindwe kabili wokuthi impi iyoze ilwe nini ubuzwa yilabo abalokhu belalele amazwi okuthetha, ukuphikisana, ukwethukana, ukungcofana nazo zonke izihata nomtshokozo wombhobe ophuma emilonyeni yabantu. Abalalele bavele bancamele ukulwa kunokuba bagobele amazwi ayiziswana ona onggqengqenge bezindlebe zabo.

Kulo mzamo kuhle siphethe ngehubo eliveza ukuthi impi iyabulala:

Impi yangeSonto yayizobulal'abantu
Mayihlom'ihlasele x2
Ingane zobab'omncane x2
Zithwele kanzima
Mayihlom'ihlasele.

Kunomqondo wokuthi le mpi ngeyosongo, inqumelene ukuthi iyolwa ngeSonto. Lolu songo luqondana ngosuku lapha abantu bephambana ezindleleni, inyani iyeke amaphiko beyodumisa uSomafu.

Njengoba ilwa emaqeleni nasezimpambanweni zezindlela kuyaziwa ukuthi ithuna lendoda lisecceleni kwendlela. Kepha impi enkulu ephakathi emasontweni lapho oMubi engene ngomkhono nesiphanga equmba phansi umbuso woDumisekayo ezingqondweni nasezinhliziyweni zabantu.

Kukhona oyivubelayo othi:

Mayihlom'ihlasele

Kubi uma ihloma iyobulala abantu kepha kulungile ukuba ihlome iyobulala oMubi obulala imizwa, izingqondo kanye nezinhliziyo zabathanda uSomlingo noMavelakuqala. Kule mpi eNgcwele uPawula kwabase- Efesu, (6:130 uthi:

Ngakho hlomani zonke izikhali zikaNkulunkulu;
ukuze nizabalaze ngosuku olubi, kuthi senifeze
konke nime.

4.5.8 UKUKHULA KOLIMI NGENXA YEZIGIYO / NEMICHWAYO

Lo munxa womsoco wolimi awubanga nanhlanya yokulandelwa ngabacwaningi nezincithabuchopho. Asazi ukuthi lokhu kudalwa yini kodwa ngokwalolu cwaningo lo msebenzi udinga iso elibanzi kanye nesineke sokuthungatha unwele luhlanganiswe nolunye ukwenza ubuhle nokubaluleka kwalo mqhino wolimi.

Phela kusezigiyweni lapho kuvela khona umlando, izinkinga, ukona nokulungisa, ubuqhawe, ukuzethemba, ukuzimisela nazo zonke izivuvaba zomuntu. Ukuba ezikaDalawane ziyazi ngabe zihlala eduze kweviyo uma seligiya. Bangavela kahle abangaboshwanga bebulele, bebile, belimazile, beqhwaqile kumbe benze zonke izinhlobo zokona bese beziqhayisa ngakho. Basuke bezibona ubunsizwa ngokwenza kwabo kanjalo. Empeleni uthi esazaza, egqishazela, eqhobonyeka, engqabashiya, ehla, enyuka esefuthisa okwenkunzi yenkomo, ephunga ubala, evika nobala, abambukayo kuyala ukuba bathule. Bamusho, bamhashe, bamthuke ngezibongo zakhe:

UMamonga woSuthu!
UMamong'akabulal'uyasizila
Uqoth'imbokode nesisekelo
Ufana nendlovu'emnyama yasOndini.
(Nyembezi, 1958:105)

Kazi amaNgisi ayeyazi imithetho eyayibekelwe iNkosi uDlamvuzo eMlambongwenya eyezwa yini? Ebese ethini uma kunconywa, kuqhoshiswa,

kwethweswa inyongo nesinye kanye nophaphe lwegwalagwala umuntu owenze izenzo okwakwelulekwe ngazo uyise ukuba angazenzi njengokubulala?

Uma kukhulunywa ngokugiya uMzimela, (1990:68) uthi:

Ukugiya is a sort of war-dance which is performed by warriors. When performing this war-dance a warrior, leaps about as he brandishes a spear or his war-stick.

Kulokhu uMzimela uveza ukuthi ukugiya kuwukwenza (performance). URitter, (1955:312) uveza iqhawe uMgobhozi'ovel'entabeni egiya eqephuza ebuka ngeso lengqondo impi ayezoyilwa ngakusasa eZindololwane:

Then rushed forth from the ranks the incomparable brave, Mgobhozi, leaping fiercely as a madman around the arena, wildly brandishing his shield and with his spear dealing death to right and left on numberless invisible foes.

Nangempela uma umuntu egiya ungathi uyazibona izitha azishayayo, azigwazayo nalezo ezimshayayo nezimgwazayo. Yikho egadla, abuye avike aze agoqane.

Okuwuzime nesigcobocishi ngamazwi ashiwo ngogiyayo nesahho sabamvumelayo. Uma bengavumi kahle, bamthena amandla,,uvele ayeke.

Ukugiya komuntu omunye esagiya kusho ukumeya nokumedelela kangangokuthi uma engeyilo igwala, uvele aphenduke, zikhale ubufahlafahla uthuli lubheke phezulu. Uma izinduku zikhala sekukhlwile sezingavela nezibongo ezithi:

Phahla phahla!
Nduku zakhala ngonyezi!

4.5.8.1

IZIGIYO EZIPHATHELENE NOKWEYA

Kuyini? Kuyini? Kuyini khona lokhuya?
Kuyini? Kuyini? Kuyini khona lokhuya?

Mhla salwa nakho
Kuyokhalw'izililo!
Izililo lilo lilo!

Lokhu kuveza ukwedelelwa nokufakwa umunwe esweni kwalo lonke iviyo lezitha lizwa. Bayancishiswa, sengathi kuvulwa isandla sengathi kuchithwa okuthile. Kwalokho wukweyisa nokwedelela okuphindiwe ukukhomba umuntu ngesandla esivulekile. Ukukhomba ithuna ngesibhakela kubonisa ukubaluleka ukuhlonipheka nokuba nesithunzi kweliba.

Lokhu kokuthi kuyokhalwa izililo lilo, kuchaza ukuthi lelo viyo liyobutuzwa, izililo zikhalwe nxazonke.

Umchwayo ohambisana nalezi zigiyo kumele ube nokweya njengalona:

Ngasala ngedwa kwabakwethu!
Mana wethu!
Ingani wabaleka
Wangishiya?
Wabhangazela!
Yiz'uvalo!
Umanqob'isibindi!

Lapha kunokubalisa kwensizwa eyabulawelwa abakwabo yasala yodwa vo. Inelukuluku lokuphindisela kulabo abamkholisayo bamenza uzinyobulala. Ufuna ukuzigeza ukuthi kasalanga ngoba eyigwala kepha wasala ngoba bona luqobo bemenqenile. Umusho othi:

Mana wethu,
Ingani wabaleka
Wangishiya!

Wabhangazela!

Lapha sizwa iphimbo lokuzimisela ukufa, ukuzidela ngenxa yokukhumbula abakwabo. Uyazi ukuthi uma ebulala izitha bayothokoza abakwabo lapho belele khona. Bayombonga nakwelizayo. Ukholwa nawukuthi uma efa efela egameni lokuphindisela nokubuyisa izinduku ezakhothamisa amakhanda abakwabo kuligugu kuye. Kungumqhele ekhanda lakhe. Nabakwabo bayovuka lapho belele khona, bamhlangabeze njengeqhawe lakwabo. Kuwubuhawe ukufa ulwa kunokubulawa ubaleka ekubeni ungeke ukwazi ukuvikela umhlane nesiphundu sengathi yilaba ababalekayo bebhangezela kanye nobhakubhaku bezimvalo ezisentanyeni njengamaxoxo.

Ufaka isiqholo sokugcina kulokhu esesikuphawulile uma elimisa ngesihloko nokungananazi ukuthi:

Yize uvalo! Umanqoba yisibindi!

Impela lilonke akukho ukunqoba ovalweni nasekubalekeni kepha yisibindi esiyinqikithi nesiqiniseko sokunqoba kwempela. Naphezu kokuba sekushiwo futhi kukhuthazwa isibindi kepha sona futhi isiZulu sithi kusinda ezakwaluvadlwana. Lokhu kucacisa kahle ukuthi kusemqoka ukuhlozinga isimo ngobuchule nesibindi. Uma ubona ukuthi isimo singaphezu kwakho, kuhle ukuncipha kuleyo ndawo kusekuhle ingaze usinde ngokulambisa noma uphume ngesamagundwane. Ubuqhawe budinga ubuchule bokulwa kunokuba buxhoshwe ubushinga kanti kunengozi. IsiZulu sikhuthaza udede emini kwabha.

ISAPHLUKO SESIHLANU

5.0 UKUTHUTHUKA KOLIMI NGENXA YEZIFENGQO ZEMPI

5.1 ISINGENISO

Emizameni yethu kulo mshikashika sibonile ukuthi ukulwa nezimpi kudala ukuba ulimi lwethu lunotho ngezifengqo. Kunezaga nezisho ezigudlwa, zibhixwe, ziqholwe futhi zishimbashwe ngamakha ayizifengqo ukuze umusho onesifengqo ukhulume kakhulu kunoma izifengqo bezingasetshenziswanga. Kulokhu uDonda, (1999:219) uthi:

Akulona ihaba ukuthi izifengqo zenza
ukuba igama elisemsebenzini wobuciko
lihlube udlubu ekhasini kunoma izifengqo
zingasetshenziswanga.

Ubumqoka bezifengqo bugqama buthi bha uma igama eliyisifengqo liguqula ingqikithi yalokho okushiwoyo, incazelo yegama ethathe esinye isimo. Yikho uMaphumulo, (1987:10) ethi:

Isifengqo sisho ukusetshenziswa kwegama,
isisho noma ukukhuluma ngendlela engejwayelekile
engafani naleyo esiyaziyo ukuze inikeze
umqondo othe phecelezi.

Kulesi sehluko sizoqondana ngqo nezifengqo njengoba zisetshenziswa emahubeni empi, ezigiyweni, ezahlukweni, ezibongweni zezinsizwa kanye nasemalungeni amagama asetshenziswa empini.

5.2 ISIFANISO

Lesi sifengqo sinezakhi eziqonde ngqo. UDonda, (1999:220) uveza ukuthi:

Isakhiwo sesifaniso sicace kahle futhi asiphumputhwa.

Lokhu kushiwo njengoba kuchaza uMaphumulo, (1987:11) :

Isifaniso singukuqhathanisa phakathi kwezinto ezimbili ezahlukene kepha ezinokufana okuthile, isifaniso sivamisa ukusetshenziswa noma siqalise ngezakhi zokufanisa o - njenga-, -fana-, -nganga-, kuhle-, okwe-, sa-, njalonjalo. Uma izingxenye zombili zisifaniso akudingi kube khona izakhi zokufanisa.

Kunezigiyo ezithi:

Ngichamis'okwenja,
Isigebengu senja.

Lapha kuveza ukufaniswa kokugiya komuntu oqhashisa umlenze kanye nochamisa okwechalaha:

O- + -kwa +inja
|
e
okwenja

Kuyabonakala ukuthiinja idume ngokuluma abantu abangena ngokungemthetho emzini womniniyo. Inja ithi uma yehlulekile ukucaba ithambo bese iligqiba qede ichame phezu komgodi ogqitshiwe. Ngokwenze njalo isuke yenzela ukuba ezinye izinja zingalizwa iphunga lethambo kepha zihogele umchamo. Kuyabonakala ukuthi umchamo wenja uyisihluthulelo ukuze kuvikeleke lokho ekudingayo.

Lapha kuvela ukuthi le nsizwa igiya ukuze iziqunge isibindi sokulwa ivikele isigodi kumbe isifunda sayo.

5.3 ISINGATHEKISO

UDonda, (1999:223) uthi:

Isingathekiso siyagagula, asifani nesifaniso
sona esithi into okukhulunywa ngayo ifana nani.

Lokhu kugagula nokungabi bikho kwezakhi zesifaniso uMaphumulo, (1987:12) ukubuka njengokufanisa ngokuqondile:

Umehluko phakathi kwesingathekiso nesifaniso
wukuthi isifaniso sifanisa ngokuqondile kanti
isingathekiso sifanisa ngokugudlisela.

Ku-Untermeyer, (1968:225) kuvezwa kahle ukuthi ukugagula, ukusho into ngembaba kungalokhu kugudliselwa kwenza ukuba isingathekiso sihlabe isikhonkosi, sihlube udlubu ekhasini nanokuthi siwusawoti osheshe uzwele kunesifaniso:

A metaphor is usually more effective than a simile
because it makes an instant comparison and an
imaginative fusion of two objects without the use
of explanatory prepositions.

Kunezigiyo zeNkosi yaseMazimeleni uMpiyezintombi ziveza isingathekiso:

Injunja busuku
Umthakathi webhungu

Uma kwehlukaniswa abathakathi, kukhona owasebusuku, owasemini nowozalo. Kuyemukeleka ukuthi inkosi iyahamba ebusuku ngoba ziningi izindaba zezwe ezilungiswa ngisho nangesokuhamba nesokubuya

kwabathakathi. UNyembezi, (1983:27) ubuka isikhathi sokuhlwa kungesokuhamba kwabakhunkuli:

Umzizim'ongamathunz'ezintaba,
Khona kuhlwa kuhamb'abathakathi

Kucace bha kulezi zigiyo ukuthi inkosi ihamba ngokunjunja kumbe ukunyenya ebusuku nje ishiswa wukugcina nokushisa kwegazi lobubhungu. UBhengu, (1965:8) ubuka ukuthanda izintombi kunenhlele yobukhunkuli:

Sengikhathele ukukhohliswa izinyanga zithi
zinginika imithi yezintombi, kanti zinginika
imfukunyane nje.

Lapha umthakathi webhungu akagabe ngamcakathi kepha ugabe ngobunsizwa kanye nothando oluguduza umoya wakhe. Yikho nje eguduza ngisho ngesabakhunkuli angenqeni lutho. Uphokophelele kuleziya zintaba ezimsitha othandiweyo wakhe. Ngisho angahlangana nemfene nomthakathi akuthi shu ngoba sekuyokhetha ukhethi. Kuphela nje uma yena edlulise uthi lomzimba.

URitter, (1955:314) unikeza isiga sakwaNdwandwe esinesingathekiso. Lesi saga basisho uma bedumela:

Ya nsini zenja
Njeya njeya njeya!

Lokhu kubonakala kuyinhlamba ukuba amabutho kaZulu abizwe ngezinsini zenja. Izinsini zenja ziyagagulwa kungashiwo nokuthi bafana nazo, kuthiwa bayizo. Yinto eyaziwayo ukuthi impi nenhlamba izithupha ziya eguleni. Ithi ingahlangana nje baloyiswe ngenhlamba labo okuliwa nabo. Uma kuthukwana nje leyo nto umuntu abizwa ngayo iyagagulwa njengokuthi:

Kuthanathana kukanyoko!

Yisingathekiso-ke leso, ubeginisile u-Untermeyer, (1968:225) ukuthi isingathekiso senza umuntu asheshe ezwele. Ngamafuphi sihlaba isikhonkosi qede kwehlukane inhloko nesixhanti noma kufagula linamasi.

5.3.1 Isingathekiso esinenhlele yesibanjalo

Kulolu hlobo lwesibanjalo lwesingathekiso kuba nezakhi zesibanjalo ezibonisa ukwakhela kwamagama, iziqu, izinhlobo zamagama namabinza ephongozwa ngezakhi ezidala kube nokuhlobana phakathi kwebizo nesenzo. Incike kulo mqondo ka De Clercq, (1961:1) le ncazelo engenhla:

Die gramatiese terms`kopulatief is deur Bantoe-
taalkundiges ontwikkel en toegepas om die soort
konstruksie waarvolgens verskillende woorde,
stamme, woordsoorte en woordgroepe,
uitgesonderd verba, wat hull daartoe leen,
predikatief aangewend word

Uma nje iviyo seliphendula iNkosi uMzimela wakwa Goyeya lithi:

Uyinjunga busuku!
Umthakathi webhungu!

Lapha igama elithi `wumthakathi' selihlobene nesenzo kangangokuthi selinezinkathi zesenzo ezingavela:

Uba wumthakathi.
Ube wumthakathi.
Waba wumthakathi.
Uzoba wumthakathi.
Uyoba wumthakathi.

Ukuguquka kakankamisa u - [u] abe wu - [w] wukungwaqazisa okunje:

[u] → [w] / -a

Lapha kunyakaziswe igama ngokuba kuguqulwe isivumelwano senhloko kumbe isiqalo ngokuphongoza u /ng/ noma (n) uma igama linesiqalo ngqa esingunkamisa nongokwehlisa izwi kanje:

Umthakathi > wumthakathi / ngumthakathi

Kulolu khalo kuyacaca ukuthi ukuba wumthakathi webhungu akuqondene nempi ebomvu kepha kuqondene ngqo nempi yezintombi. Le mpi nayo kufanele inqotshiwe njengayo impi ebomvu noma impi yezikhali. Nayo le mpi kufuneka intombi uyingqobe ngamazwi nangokwenza kanye nothando. Lokhu kuthakatha okuhle ngoba kuthakwa impi yothando ngezithako. Akufani nokukhunkula kokusa kwagoqanyawo ngomuthi lokho ukucekela phansi okungenasidingo nanzuzo.

5.4 IFANAMSINDO

UDonda, (1999) walibuka ifanamsindo kanye nobumqoka balo ezageni nasemahubeni. Walinabulula ngobuciko waze waletha nezibalo eziphelekezelwa yimidwebo. Kulo mzamo lizovezwa ezibongweni zenkosi uZwelibanzi Nzuza owayethi uma esezaza, esezogiya zidazuluke zonke izifunda zithi:

Dikla ziyobe ziyamdikl'usomdiklwayo
Lakhama lakhomfuza
Uyinja mbobo zehluzo
Shidi shidi kobhakede
Usibond'usifak'iphini
Mam'uMandlenevu
Jeyi Jeyi Jal'isele.

Kulezi zibongo kuyavela ukuthi kunemisindo eqonela eminye kuze kugcine konowodwa vo ezibongweni zenkosi. Ukuvela kaningi kunencazelo enonisa ijulise izibongo.

Imisindo eqonele eminye kakhulu kulezi zibongo yilena:

- m -	=	11,7 %
- d -	=	10 %
- y -	=	10 %
- z -	=	8,3 %
- s -	=	5 %

5.4.1 Ukuvela kohlamvu u-m-

5.4.1.1 Ziyamdikla usomdiklwase

U -m- uyisivumelwano sikamenziwa sesigaba sokuqala ngqa. Ukudiklwa kwalo mdiklwa kushaywa sengathi yingoba eyigwala. Bonke yilapho kushona khona izigobhe zabo. Undebembili ongumankankeni uphawula ukuthi noma ediklwa, izindebe zakhe zihlangene, akasho lutho, sengathi akasezwa buhlungu. Umqondo wesibili uveza ukuqiniseka, ukungabi nobuciko bokwakha uphahla lwenkawo. Uthi elwa ebe eshayeka aqhubeke khona kunjalo, agcine enezingozi ezingenasidingo. Kuthi noma ebona ukuthi impi ingaphezu kwakhe aqhubeke nokulwa ngoba ekholwa wukuthi ukubaleka wubugwala obungayiwa nokuzehlisa isithunzi okwedlula ukwenza. Isibindi esinje sifana nesomthakathi wezigodo okuthi noma esenukiwe angaphezi ukukhunkula. Noma esedingisiwe ahlale nje osekungaze kuphethe ngokuba ajojwe. Isibindi sokuqalekisa noma esefa ngoba azi ukuthi akukho mpetha, zonke ngamaphelela phansi.

5.4.1.2 Lakhama lakhomvuza

Njengoba ihluzo lisontwa alinqamuki, kuphuma utshwala kuphela. Uma lidedelwa, libuyela esimweni salo sengathi akukaze kwenzeke lutho. Uma selejwayele ukusetshenziswa kuba sengathi yilapho linamandla khona ukumelana nokusontwa ukuze likhiphe utshwala ngenkani. Ensizweni-ke efana nalena noma idiklwa, kuphuma umjuluko hhayi amafinyila, umshobingo kumbe ukuzishiya. Yikho benezela ngokuthi:

UYINJA MBOBO ZEHLUZO!

Lokhu kuwubufakazi bokuthi nomainja ikhobolwa kodwa ayifi kalula. Yingakho futhi umainja ilwa nezilwane eziyingozi njengenyoka, ingwe, imfene kumbe ingwenya ayibaleki ibhangazele kepha ilwa ize ife uma ifa. Zinjalo-ke nezimbobo zehluzo. Injalo-ke nensizwa enesibindi. Iyibamba kucishe ilanga, kufe ofayo. Isikhathi esiningi iyanqoba ngesibindi sayo ngoba yize uvalo, umanqoba yisibindi. Lesi sibindi enaso esasafana nesengwe nengonyama, omakhonya behlathi. Indaba ize yenzeke uma kuhlangele osibindigidi. Lapho-ke kushikisha ufudu kukhethelwe yizintulo. Ayikho evuma ukugoba uphondo sengathi yinina noma yinkomazi. Ayikho nezimisele ukucela umaluju. Kungaze kuse kuthi qhibu zinqikilana ngezifuba.

5.4.1.3 Usibond'usifak'iphini Mama umaMdlenevu

Umqhathi wempi ufana nowesifazane obonda isijingi ashiye iphini kuso. Kunenkolo yokuthi abadla isijingi esinjalo baba nemiqhubukushu, amaphika kanye namahlaba. Umama umaMdlenevu unezinkomba zokuba umaMngadi. Kuyabonakala lo mama nguye oweqhatha impi. Umqondo wesibili owokuthi kungaba yindoda ekhuluma amazwi

anobunyoka navusa udungunyane, udlambedu nembedumhlwana. Empeleni uMsimang, (1982) uveza ukuthi iMidlenevu yibutho leNkosi uNdaba elalilwela ukufa nokuphila.

5.4.2 Ukuvela kohlamvu u-d-

5.4.2.1 Dikla ziyamdikla usomdiklwase

Kulolu khalo singena esijwini sempi. Lapha kuluma induku kuphela. Ikhala emzimbeni kuphela. Kuyabonakala ukuthi le ndoda ayizweli nje, ayishaywa ekhanda. Kuyaphawuleka futhi ukuthi ivikela ikhanda kuphela. Ayinandaba noma umuntu angayishaya emzimbeni kuhle komuntu obhula amasaka amabele esibayeni. Kakade kwaZulu kuyichilo ukushaywa ngenye insizwa ikhanda qede zikuthela ezibomvu. Kungconywa khona lezi ezingena emzimbeni. Kodwa naphezu kwakokho, akufuneki kusale sekuba ubudephudephu nobudoklodoklo sengathi kushaywa imbongolo. Iqiniso ukuthi ngisho ungaziziba zisashisa uzwakala usulele sezibolile.

5.4.2.2 Shidi shidi kobhakede

Igama elithi shidi livela egameni lesiNgisi elithi "shit" elisho amangcola. Kuyabonakala ukuthi kuyethukwana. Amagama ezitha angcoliswe ngenhlamba. Kwabhakele lelo elingagcwaliswa ngendle wukweyisa, ukwedelela kanye nokweya. Ayikho into eyedeleleka njengetshe lentaba. Osebizwe ngalo usuke esedeletwe ngendlela ehlula ukwenza. Kuyamangalisa kodwa ukuthi abeSuthu bayalihlonipha itshe lentaba uma bethi:

Tsie e fofa ka mokota.

Beqonde ukuthi iqhwagi kumele lidle kuze kuphume itshe lentaba ukuze libe namandla okundiza. Kusobala ukuthi entweni nento kukhona ubuhle nobubi. Lokhu kuya nangakho ukubuka izinto ngokwehlukana ngokwezizwe. Kube Suthi ihhashi yinyama kanti kuZulu kubhuqwa ngalo uma kudliwa inyama kuthiwe:

Ayihhashi!

Ngamafuphi kuqondwe ukuthi yinyama impela eyivelakancane futhi umuthi wamakati. Ezinye izizwe zizingela ngisho emanzini izinhlanzi, oxamu, izimbazi nezinkalankala kepha insizwa yomZulu yinhlamba ukuthi ungathi yinyama inyama kaxamu, izimbazi nezinkalankala. Iphisi liphuma inqina liyozingela izinyamazane kwaZulu. Ngisho seliyidla lithi yimpala lena, yimpunzi lena, yiqhina leli qede kuthi cosololo.

ISAPHLUKO SESITHUPHA

6.0 ISIPHLAZIYO NOKUPHOTHULA

6.1 UKUHLAZIYWA KOCWANINGO

Lapha sizophinda sibhekisise umklamo, indikimba kanye nesiphetho socwaningo ngenhloso yokuhlozinga ukuthi ngabe akukho yini amanoni asale ngaphandle ngengxaphephe. Inyama imnandi emnkantsheni, yingakho nje kuzodingeka kuphinde kubhekwe ngeso elibanzi ukuthi akukho yini engxoxweni yonke imisidlana nezimbotshana ezisale zivulekile ezingase zingenise umoya ongadingekile zivuzise nomnkantsha nemvove yocwaningo lolu. Uma zikhona lezi zimbotshana nakanjani zizonamekwa zigotshwe inkani.

Kukulolu khalo futhi lapho kuzolungiswa kwenziwe nemidiyo lapho kubonakala khona kunamachopho nezintanjana ezilengayo namadluladlulana angase adale ukulumela kwenze nocwaningo lubukeke njengolungaphelile. Indlu yesintu uma isiqediwe ukwakhiwa isuka ingakapheli futhi kuyingozi ukuyishiya ungakayifaki amadidwa. Amadidwa phela yile migxala noma imishayo efakwa iphambaniswe phezulu endlini ukuze ivikeleke kunoma iyiphi inhlobo yeziphepho nezivunguvungu ngisho nesihambisana nesangquma uqobo. Uthi ubuwazi nje ukuthi yiwo la madidwa abuye asetshenziswe ukuphanyeka imbewu yombila ukuze ivikeleke ekuphehlweni umuhlwa noma ibhu? Le mbewu ingahlala iminyakanyaka emishayweni ngaphandle kokonakala noma ukuphehlwa. Ngesikhathi seyethulwa lapho isiyotshalwa emasimini, ifike igile izimanga ngoba kuqhamuka izikhwebu oselokhu wawuzelwe ungakaze uzibone. Ngakho nenhloso yokuphahla lolu cwaningo isobala. Kukhona nje ukuthi kube ucwaningo lokuthola imiklomelo kepha kufanele luhlale ingunaphakade kuthi nesizukulwane esisazohluma sifike sisine sizibethele sivuna, siyobeka kwezazo izinqolobane.

Kuso lesi sisekelo iyavela impi phakathi komakhi wendlu neziphepho kanjalo naphakathi komlimi nezinambuzane ezingadla imbewu yakhe ziyibhuqe uma engancedile ngokwanele. Nakho ukulima kufana nokuhloma ulungiselela impi enkulu, indlala phela. Indlala impi enkulu isikhondlakhondla uqobo lwaso ongisho amazwe ayizikhondlakhondla wona ngokwawo kodwa angadlela ogageni uma engabhekile.

Ngifisa ukuphinde ngiveze okunye ukubaluleka kwalesi sigatshana (segment) socwaningo ngokuba ngibuyise umfanekiso wesibuko; Umnikazi wesibuko ukuze azibone yena esibukweni sakhe, angaboni ngale kwaso, kufanele agcikisise ingemuva laso. Lokhu ukwenza ngokuninda umcako olithunzi. Ngokunjalo nami njengombhali nomnikazi walolu cwaningo ngibona kufanele ngikhiphe amanye amangwevu ukuze nalabo abeza emva kwami, abalekeleli bami abangidudulisa le mpi, abahloli bami, abangani nezihlobo kanye nesizwe sikaLindelihle, kaNtshidi, kaZimeme, kaSigodo, kaSihubela, kaNjingili, kaNkonjane, kaDonda, kaVezi owaveza aMazimela nabo bazibuke kuso qede babe nokuziqhenya.

Lokhu kuhlaziya kuzokwenziwa isahluko ngesahluko ukuze kulandeleke kahle. Esahlukweni sokuqala besivule ngokuveza ukuthi ukulwa yinto yaphakade.

Uma umuntu ezicabangela nje, singasho singahlonizi ukuthi laphe okwaqala khona ukulwa nezimo ezingqubuzanayo, ababekhona ngaleso sikhathi behluleka bancame ukuqeda nya ukulwa. Sengathi lolu khondolo luqhamuka laphe ukuthi umuntu angalwa impi noma abhekane ngamehlo atholane phezulu ngaphandle kokuhlehla izimo lezo ezinzima kodwa iqiniso ukuthi impi ayipheli, kuphela isikhathi kuphela kulabo abayilwayo, bashiye phansi, kuqhubeke abanye. Ufakazi walokhu umhlabeleli umfo kaLuthuli uBhekumuzi ecwecweni lakhe elithi: "I ATM' ingoma ethi: "Baba noMama"

Kule ngoma uyabalisa umfo kaLuthuli laphe ethi:

Baba noMama kanti emazulwini kuhlalwa kanjani na?
Salala esiswini esisodwa, sihlomelene imikhonto kodwa,
sipheri amacebo okuxolelana. Nafa nashiya thina emhlabeni.
Nashiya kumanhlembunhlembu,
Nanamuhla kusemanhlembunhlembu

Esinye isibonelo esihle esifakazela ukuthi ukulwa yinto yaphakade yilesa sokuthi uma Amakhola ethandaza, njalo agcina ngokuthi:

"Aze abuye uJesu Krestu, manje kuze kube phakade, Amen!"

Lapha kuvela ukuthi sengathi le mpi kaSathane abathandazayo ababhekene nayo alikho ithemba lokuthi iyoke iphele, ngaphandle-ke uma kungabuya uJesu. Umbuzo-ke uyasala ukuthi kazi uyoke abuye yini noma yimpi nje lena engenasiphetho eyokulwa kuze kubhubhe umhlaba? Ingabe uyoke ubhubhe yini okwesibili?

Ngokwezulu njalo futhi nomlando wezimpi nokulwa wakwaZulu uveza ukuthi iqhawe likaSenzangakhona, uShaka ongashayeki, wanqoba ezimpini ezingi, futhi waphumelela ukubumba uZulu ukuthi abe munye ngaphansi kwenkosi eyodwa. Kodwa wona lo mlendo uveza ukuthi emva kukaShaka sekubusa oDingane, oMpande, oCetshwayo, oDinuzulu namaqhawe afana nawoBhambatha kaMancinza wakwaZondi, oMaqhamusela Khanyile nawoMafukuzela Dube namanye, ukulwa kwakusaqhubeka. Impi inhlobo ningi futhi iqhamuka emikhakheni eminingi.

Enye impi esiyibonile nathi esizalwe izolo, yileyo ebiphakathi kwabantu abampisholo bebhekene nohulumeni wobandlululo. Akekho owayecabanga ukuthi emva kokutholakala kwale nkululeko ebiwelwa yonke le minyaka eyizinkulungwane ngezinkulungwane, iyobe isaqhubeka emva konyaka wenkulungwane, amakhulu ayisishagalolunye nesishiyagalolunye nane (1994). Ngenxa yokhondolo lokuthi impi nokulwa yinto yaphakade, manje sesibona

impi yomkhaya omnyama nomnyama bebhekene ngeziqu zamehlo kushunq'uthuli lubheka phezulu. Yaphela impi yokutwela inkululeko kepha sesibona impi yokubanga amandla (power struggle) nokuthi ngubani ozoshayela le nqola esisitheka nenkululeko. Impela impi yinto yaphakade. Asazi nokho ukuthi uma kuphela eyomkhaya yokubanga amandla, kuzoqhamuka yiphi. Impi iyimpilo, impilo iwukulwa. Ufakaza lokho uKrige, (1936:262) lapho ethi:

Zulu history and the character of the Zulu people have been to a greater extent moulded and determined by their military system which during the nineteenth century, influence was organised into what might be referred to as a great military camp with war, the only thought of the people.

Akukho mathambo alenkomo ehlinzwa lapha azolahlwa. Kepha sizowacaba ngenhloso yokuqinisekisa ukuthi akukho mijokujoku esala ilenga ingaze ithunaze nocwaningo uqobo lwalo.

Sizophinda nakulolu khalo sigcizelele ukuthi impilo yomuntu yonke izungeza ekulweni nasekuhluphekeni. Ayikho enye indlela yokunqoba impi, ukuhlupheka nosizi ngaphandle kokuqhatha umuntu, athathe izikhali zakhe alwe aze anqobe. Akusizi ukufulathela isitha ngoba ngokwenzenjalo usuke isitha usinika amathuba amaningi okunqoba. Nakuba kukhona isaga esithi kusinda ezakwaluvalwana kepha siyaphambana nalesi esithi "Yize uvalo, umanqoba yisibindi". Akekho umuntu osewake wathola izibongo nomqhele wokubaleka. KwaZulu wawusiwa kwagoqanyawo uma nje usukhombise izimpawu zobugwala.

Kunconywa ukugadla kumuntu, umshaye umgobe inkani nibhekene kunokuba umjume. Ukujuma kuyihlazo nobugwala uqobo. Noma izinsizwa zishayane zaze zakhiphana inkani, kuyenzeka zixolelane kwazise phela kunesisho esithi eyamadoda iyaphela futhi awabambelani amagqubu inqobo nje uma eshayane

ebhekene, kwakhetha ukhethi. Kanti akulula ukuthi iphele inzondo namagqubu uma omunye eshaywe ngokuzunywa. Kepha uhlala njalo enexhala nelukuluku lokuphindisa.

Enye impi nengxabano phakathi kwezinhla ezimbili ingavela ngenxa yobuxoki nobuphixiphixi. KwaZulu kwakuchazwa njengehlazo uqobo lwalo ukuba yixoki nephixiphixi leshayakhothe ikakhulukazi uma uyindoda, ingasaphathwa-ke eyokuba yigwala, umnqolo ogombetsheeni umachoba izintwala zikanina. Abantu abamane balwe nje kungekho obaxabanisile noma okubaxabanisile. Lesi simo esingaholela ekulweni abalwayo basuke sebebona ingekho enye indlela ngaphandle kokuthi kudlulwe emandleni bese beyabhodla-ke lipheleke nelukululu lokufuna ukulwa.

Enye impi iyalungiselelwa ukuze ungazitheli kumalunda. Lapha lowo osuke echukuluziwe usuke enganakanga ngesikhathi esachukuluzwa ukuthi uyedelelwa isibili. Kepha ubona kamuva kube kuyima ethukuthela agane unwabo, ezwe impi isimnukela emakhaleni. Yingalesi, sikhathi athatha khona isinqumo sokuthi sekungamane kube yini kanye kuchitheke gula linamasi. Ukufa kwegula linamasi kukhomba umonakalo omkhulu nenhlekelele uqobo lwayo ngoba izingane yilala zingadlile ngoba sekuchitheke konke ukudla futhi ukudla okunomsoco nokuyintandokazi.

Bakhona-ke nokho ongafunga ukuthi bagcatshwa ngempi emagazini abo, ngangokuthi bayayomela noma bayilambeke. Lolu hlobo lwabantu babonakala ngokuba nochuku, bafune impi baze bayithole nalapho ingekho khona.

Enye impi iqhamuka ngenxa yokungafuni ukwehlulwa yinto osuke usuyicabangile. Lena izezwa yimpokophelo yokungafuni ukwehlulwa yinoma yisimo osuke ubhekene naso noma-ke lokho osuke uphokophelele ukukuzuza noma kumnyama noma kubomvu. Ngokuvamile lena yimpi yomqondo.

Kuyacaca futhi ukuthi kukhona ngisho nempi yomzimba nomnikaziwo. Lapha sibona umzimba womuntu othile ukhula ukhukhumala ngamawala asabekayo. Lowo ohlutshukwa ngumzimba wakhe, uhloma izikhali zemithi yezinyanga nawodokotela, amaphilisi phela lawo abathi odokotela anciphisa umzimba okhuluphala ngokweqile. Lapha kuningi umnikazi walowo mzimba ohlubukayo osuke ebona kungamathuba alahlekayo nesidingo sokungena esitolo njalo ngenxa yokuthi nezilinganiso zezingubo zakhe zisuke zisho ukuthi akangene esitolo ngokungenamkhawuko ngenxa yokuzimuka komzimba okudalwa ukuncibilika nokunonophala emphefumulweni.

Impi ilwa ngohlobo oluthile lwezikhali. Ngisho umlomo uqobo lwawo ungayilwa impi uyixoshe ijokole ingakabanjwa bukhoma ngezandla. Lokhu kungenziwa ngokuthumela izinhloli ezitheni okuliwa nazo. Lezi zinhloli zifika zizenze abangani nesitha bekhombisa nokuzwelana okukhulu naso isitha njengokuthi bayethuse, bayifake itwetwe nentola emadolweni, kubhakuze izifuba wena owabona ukuzamazama kolwandle. Lokhu kwenza ngokusebenzisa ulimi lokwethusa njengokuthi: "Impi eza ngale kwentaba ayihlomile iyesabeka. Ongazama ukubhekana nayo ngabe uzimbela ithuna esaphila. Kungcono khona ukucela empunzini ukuze kuphepheswe impilo nomphefumulo. Hhawu! Nangempela ichitheke impi ingasabambananga ngisho kancane nje.

Isibonelo esihle kulolu daba yilesa sokuthi Inkosi uShaka izimpi eziningi wayezinqoba engakalwi nokulwa ngenxa yokuduma kwakhe ezitheni ukuthi lwalungafakwa lwalubuya nodaka. Inhlabamkhosi yayanele ukuba isitha noma izitha zithi nyawo zami ngibelethe noma ziphakamise izandla, sishweleze ukuze zingathungelwa ecansini ngenzwani.

Ngaphansi kwesihloko sendlela yokusetshenziswa kwezikhali zokushaya, kwesinye isikhathi uyaye uthi kulowo owethembisa ukumshaya: "Wena ngizokuphonsa induku nje kwaphela noma 'wena uzolinganwa yinduku, wena ufanelwe yinduku, ngizokuthela induku, ngizokufaka induku. Kuke kwashiwo

ukuthi kwesinye isikhathi induku isetshenziswa njengekhambi lokwelapha noma ukuyekisa umuntu ukweyisa nokwedelela ngenhloso yokumelapha kulesi sifo sokweyisa esimphethe. Umuntu ogulayo umfaka ikhambi ngenhloso yokumelapha. Yingakho-ke nje kwesinye isikhathi uthi kumuntu uzomfaka induku, induku iyamelapha umuntu oshingayo. Kuze kuthiwe kuye akedeleli uyagula! Uyabazi laba bafana? Esho emkhombisa induku noma inqindi noma enza umfanekiso wesibhamu ngeminwe emibili yesandla okuyisithupha nomunwe wenkomba.

Kukhona-ke nabanye abantu abahlaselwa yimpi yokuguga noma ukukhubazeka okudalwe ukwenyela noma ukwephuka umlenze. Kungalesi sikhathi lapho ubhoko lokuvika lungasetshenziselwa ukudondolozela noma ukuqhwalala. Lokhu kuyamsiza ukuba akwazi ukuzimelela empini abhekene nayo yokungakwazi ukuhamba kepha ebe edingeka ukuba azisize osizini akulo.

Uhlobo lwezinduku eziphathwayo zibuye zihambisane nendawo leyo. Njengokuthi nje kwaNongoma bakhonze odonkana, izinduku ezimfishanyana ngenxa yokuthi uma beshaya umgangela, bakhonze ukuchwephesha ngokudansa beswilingana beya ngapha nangapha, beshona bevumbuka. Kanti koMbumbulu, koNdwedwe nakwezinye izindawo ezinjalo ezivamise Amachunu neZigqoza, bakhonze izinduku ezinde, imizaca, kwazise bona uma bengcweka abadansi futhi abalishayi ikhanda kepha babhoklana izimbambo nje, babhule nehawu ngomkhulu umfutho ngangokuthi insizwa entekenteke ingavuma phansi, ihlabe ngovokwana. Kule ndawo uma uke washaya ikhanda kwenye insizwa usuke usuyiqhathile impi. Akekho obe esabuza ukuthi wenzani kepha ivele iklelelane, iphethelane ngaso leso sikhathi kusuke uthuli lwezichwe. Kwesinye isikhathi ukuvimba udayakazana kusiza izinduna zamabutho ngokuthi ziyiphengule ingakahlangani ngezifuba, bakhuze bekhuzile ngoba bayazi ukuthi uma ike yaze yahlangana mahlanze, kuyogingqika izidumbu, izinkubela ziyoxakwa ngentusi nangeyambazi.

Kwesinye isikhathi sengathi kuwubugwala endodeni ukuhamba ngezandla, ingaphethe nduku. Kuye kuthiwe umuntu lowo uyavathazela. Induku inika isibindi endodeni. Kuba sengathi akukho okungayithinta uma iphethe induku, iba nesibindi. Ukuphathwa kwenduku njalo noma kungekho mpi eliwayo kwaZulu kwakuchazwa njengobuqhawe isibili. Indoda iba nesibindi senyathi. Yingakho nje uma kuhleziwe endlini izinduku zisala phandle ngakho njalo ukuthi uma induku yakhe umuntu lowo onochuku nokulwa, ulwa manje. Kanti uma ikude naye inkukhu ihlale inqunywe umlomo, alunge abe yimvu uqobo lwayo noma ekhuzwa, asheshe awehlise umhlwenga. Yingalesi sizathu kuyaye kuthi uma izinduna zezinsizwa zibona ukuthi emidlalweni ofana nodwendwe amabutho eziwaholayo akhombisa ukuklolodelana nokweyisana nokuhalelana, zishaye umthetho wokuthi abagiyayo kuhle bagiye ngezandla ngaphandle kwezihlangu nezinduku. Ngale ndlela luyagwemeka kalula udayakazana. Akubikhona nokuhwithana nokugudlana ngemidlelo ezinsizweni ngoba zisuke zibekwe phansi izihlangu nemidlelo leyo. Ayisaphathwa-ke eyokuphathwa kwezikhali eziyingozi enkulu njengemikhonto, amakhwa nezizenze emidlalweni noma emaceceni.

Umhlabeleli kamasikandi umfo kaMnyandu, uPhuzekhemisi ecwecweni lakhe elithi: “Phansi Imikhonto”, uveza ukuthi izinduku eziphathwa ngamagwala azifani neziphathwa ngamaqhawe nokuthi uma igwala liphatha noma lithinta nje induku yeqhawe lokho liyayilulaza. Igwala libonakala noma liyiphethe nje induku noma ngabe yeqhawe ukuthi yigwala leli. Engani ngisho ulisikaza nje uthi: Kunjani lapha! Usho ubhula isihlangu esikhundleni sokuthi kunjalo noma wena ubona kunjani kepha livele lizibeke phansi ezalo okuwuphawu lokuthi alizimisele ukuzixhuma noma ukulwa.

Ekuchazweni kwezinhlobo zemikhonto kuyacaca ukuthi umkhonto okuthiwa isijula igama lawo lisuselwa esenzweni “-jula”, okungukuthi ngenxa yesakhiwo sawo uyakwazi ukungena uthi nyi ushiye inxeba elijulile noma elidephile.

Kungakho nj e uhlonishwa futhi wesatshwa kangaka ngoba odliwe yiwo kuba yivelakancane ukuphonsa umbalane, wendela koyisemkhulu, kwagoqanyawo.

Uma umuntu ebuka emuva ecubungula umlando wezimpi, kuhlaluka ukuthi izimpi eziningi nezazishisa phansi zaziqhamuka noma zivela emkhakheni wemibango. Uma sibheka ulimi olwalusetshenziswa ngaphambi kwempi nangesikhathi impi iqhubeka itholene phezulu kanye nasemva kwayo, kuphawuleka ukuthi kusebenza ulimi oluqosheme, olushubile, oluqongile, olukhombisa ukuhluthuka kwezinhliziyi nokungancengi. Kusentshenziswa nolimi oludlondlobalisa imihlwenga, iqunga, isibindi novalo ngokunjalo nenhlamba.

Lesi simo esichazwe ngenhla sibonakala kahle ezibongweni zamakhosi namaqhawe. Kuzo zenkosi esuke ithashuzwa yilapho esifike simunce khona uju lomlando nempilo yayo yonke. Uma kuyinkosi eyakhula kanzima, ihlupheka noma iyintandane nosomzondwase, konke lokhu sikucosha kahle ezibongweni zayo. Futhi umbhalo olotshwe ezibongweni nasemibhalweni yezincwadi singewufanise nomlando obhalwe etsheni elihleli entabeni ngoba lowo mbhalo unokuphucuka, ucishe ngesikhathi linethwa izimvula ezinamandla. Futhi kungenzeka liginqike itshe lelo noma lifike ligudluzwe yizimfamona namagovu ukuze umlando lowo ushabalale, zingabe zisakwazi ukubona izizukulwane, zingabe zisakwazi ukuthola lowo mfuma wolwazi nomlando lowo. Nokho-ke ulwazi nomlando obhalwe phansi awulahleki kalula. Kodwa leyo mibhalo isiyohlala ingumthombo oyompompoza ingunaphakade ube yifa lezizukulwane ngezizukulwane.

Kukhona futhi lapha ezibongweni esikwazi ukubona khona isimilo senkosi noma iqhawe lelo elisuke lihashwa ngisho nenswebu yalo uqobo. Yingakho nje sikwazi ukubona ukuthi Inkosi uCetshwayo wayemnyama ehlula ukwenza. Ingani uma imbongi siyilalele kahle imthaphuza, iyophuma naye ngale ithi:

Inzima le mnyama engabubende bengonyama.
(Nyembezi, 1958:83).

Siyathola futhi ezibongweni zaleli qhawe ukuthi umntanenkosi lo kwakungemandla kwakufiwa futhi enezitho ezigobile ezingamagwegwe, amansanana uqobo lwawo, lapho inyosi ithi:

Uzitho zimagwegwe ngokugwegwa abakayise,
Usibindi esimnyama kunye nenyongo yaso.
(Nyembezi, 1958:86).

Uma umuntu wayewuhlubi olumehlo abomvu, uzwa ngoba ebongwa kuthiwe:
Sigoloza esimehl'abomvu.

Izibongo ziveza umlando omuhle nomubi ngomuntu. Kwesinye isikhathi izibongo zisivezela ukuthi lowo obongwayo wayezalwa ngubani. Njengokuthi:

Uvemvane lukaPhunga noMageba,
(Nyembezi, 1958:45)

Kuveza ukuthi uDingane wayeyisizukulwane sala maqhawe akwaZulu. Inoni ezibongweni zikaShaka eliveza ukuthi wayehlakaniphile enobuchule ngaphezu kwamanye amaqhawe futhi eyisiphikeleli, engahlali phansi futhi kungalalwa uma singakanqotshwa isitha, yilelo ethi uma isimthunuka, imthuka, imthaphuza yemuka naye inyosi ithi:

UDlungwane kaNdaba ,
Odlunge emanxulumeni
Kwaze kwasa amanxuluma esebikelana
Ilembe eleqa amane amalemba ngokukhalipha.
(Nyembezi, 1958:19).

Kuyavela futhi ukuthi izibongo zisebenzisa ulimi oluyinhamba nokweya ngesinye isikhathi. Le kwelakithi eMazimeleni uma sihasha amazibulo kaNtshidi, ubaba waseNhlalabeyibuza kuthiwa:

Usapho lwezinja zakoPakosi
Gadla bethithize abaseMbizimbelwe
Umaf'avuke onjengedwangubane.

Ngaphandle kwaleli elisho ukuvuthela ngenduku nokuvulela inhlamvu uma usebenzisa isithunyisa. Elinye futhi elifike sesigoqa yilelo lokuthuquza ngenduku. Lapha oshawayo umshaya ikhanda kwasakumthwaqaza. Uyaye uthi ngizokuthuqiza ikhanjana leli, usho ngoba umeya sengathi ungathi uma umshaya, awe athi lwaphe, shwathi, alale ubuthongo baphakade wena owabona inyani ithuquzwa ngesihlilinga noma ngendwayimane.

Aphathelene nempi kanye nezigiyo nomchwayo, umuntu angabuye athi janti, anqume nezintanjana ezisala uma umeluki wecansi eseliphethile waze wafaka nembonqa yakhona emibalabala edonsa amehlo kumthengi uma selidluliselwa emakethe. Amahubo empi akhiwe noma aqanjwe ngobuciko obuyisimangaliso. Kufanele nakanjani ihubo lempi ethi uma elidonsa ohamba phambili, kusuke umhlwenga, kuqine ugedla lugqunqe ezitheni kuthi nalabo abangamanina bafikelwe ukuzidela, bafise sengathi ngabe sebeyithwele ngezifuba. Omunye njalo angaze aphazame enziwa yiqunga ayibambe emlonyeni ingoma leyo ehutshwayo, aphakamise enye eveza umqondo wokuthi sengathi ngabe induna iyayidedela izizwele khona ukuthi kunzima kangakanani noma kwehlela kangakanani. Enye yalezi zingoma eziyuhlobo olunje:

Iyozilwe nini wen'ogabe ngomlomo! - (Ohamba phambili)
Impi iyozilwe nini wen'ogabe ngomlomo - (Abavumayo)

Kwesinye isikhathi njalo omunye uze ahubhuze ilumbo, athi sebechashwe ngenhlamba, esho ethi bho, iqiniso kube kungukuthi nje uhlushwa iqunga nelukuluku lokomela impi ngenxa yokushiswa izinkanyamba ezingalweni.

Elinye lamahubo anjalo ahlohla induna ukuthi ayingabe isakhuza ngoba sebethukiwe lithi:

Wendun'uvikel'umnt'eyisa ! - (Oqalayo)
Wavikel'umnt'eyisa
Esibiza ngezinja
Esibiza ngezinja singezinja
Wavikel'umnt'eyisa - (Abavumayo)

Lapha ezigiyweni kuvela izinto eziningi ngombhemu lowo ogiyayo. Kwesinye isikhathi kuvela ukuthi umakadebona uma ethi:

Ngisindile ngisinde engozini.

Ezinye ziveza ubusoka nokuthi uyisilomo ezintombini njengokuthi nje:

Ngiphuza ngiphume, ngusiyasha uhlamv'olumhlophe
Phuz'uphume wesiyasha, wehlamv'olumhlophe,
Phuz'uphume - (Abambongayo)

Kanti ezinye zithi:

Dlala ngoqo, untombi zingesikhamthand'ungoqo.

Abanye njalo bagiya ngempi okukhombisa ukuthi ubunsizwa babo buzinze lapho.

Bakhona-ke nabanye abanezibongo ezingehli kahle kolalele ngoba zigcwele inhlamba nokuhlambalaza zibe futhi zikhomba ukugcwala ulimi oluqine kwaze kweqa okungaqhatha nempi kufe abantu. Nokho lowo ogiya ngale ndlela akakugqizi qakala lokho ngoba akukho okwenzeka ngephutha lapha, kepha inhloso kusuke kuyikho kanye ukubhedla uzuthu. Kanti ngomthetho wobunsizwa kufanele nakanjani abavumayo bavume njengoba insizwa izisho, engani naye uyaqhubeka atshakadule, adlalisele kuhle kwethole libona unina noma ngabe nimbonga ngezibongo ezimlulazayo. Sikhona nokho isikhathi

esibekelwe labo abanezikhalo nezinsolo ngokuthile. Yilesi, sikhathi kuphela esivulelwe ithuba lokuqeda izikweletu. Lesi yingesikhathi isichithiwe impi izinduna sezivula umgangela. Ziphela lapha izinkani, izinsizwa ziphihlizane amakhanda abebomvu. Ayikho enye indlela yokuqeda ukwedelelana ngaphandle kokuthi zidedelwe ziqhuthane amakhizane ngenduku izinsizwa. Kuhle sikuphawule ukuthi emgangeleni ayikho neze inhloso yokubulala. Yingakho nje kungavunyelwe ukusetshenziswa kwemikhonto lapha. Uma nje insizwa seziyithele isibomvu, igxuma igelekeqeke kodwa ingafulatheli ibaleke, isho nje ngomlomo ithi Maluju wethu! Ngiyayivuma. Sesiyo bona ngelinye ilanga. Basho baxhawulane, bahambe bayogezana igazi emakhanda emfuleni noma bafakane inhlabathi ezingozini ukubamba ukopha.

Uma omunye noma lowo oshayekile kubonakala ukuthi uxinwe zinduku ethanda nokukhondama, lowo obebhekene naye kufanele amelule iminwe, amshiyele nasebhodleleni lakhe amkhothise izihlungu. Uma engenazo kungavela nomunye nje eviyweni lelo amkhothise. Kufanele umlandele ngisho ekhaya kubo noma aye kini yena ukuze umkhothise. Konke lokhu kuveza obala ukuthi emgangeleni izinsizwa zisuke zizwana ubunsizwa nje ingekho nakancane inhloso yokubulala. Noma futhi izigodi ezahlukene zendawo eyodwa zithintane kabi kwavela ingozi yokuthi kube khona ofayo kuleyompi, kuhlalwa phansi kuxoxwe kubanjiswane ngisho nasekufihlweni kwalabo abalahlekelwe yimiphefumulo. Ngamanye amazwi alikhuzwa iji emgangeleni, kepha uma kukhona osewile, kuyakhuzwa kuthiwe: Qhogo! Lowo omwisile akabe esesizakala ngalowo owile amcoboshise esewile ambhuqabhuqe okwasengathi ushaya isela eleba izinkomo neligqekeza izitolo zabantu. Kulihlazo ukuthi insizwa yaziwe ngokuthi iyeba nanokuthi ilala nabafazi babantu? Impela yihlazo elibi lelo, kungcono nesono ngoba kuthiwa noma sisibi, sisikhulu kangakanani, noma sibomvu njengegazi kepha siyahlanzwa sibe mhlophe njengoboya bezimvu kepha ihlazo lihlale liyihlazo njalo nje.

Ezinye izigiyo nemichwayo ifikisela usizi ikakhulukazi umbhemu uma ebalisa ngabazali nezihlobo nabafowabo esebasithela emathunjini omhlaba. Umchwayo oyilolu hlobo uveza ukuthi lowo obizayo uzibona eyisoni yena ngokuthi usasele kulo mhlaba, sengathi yikho ukwamukela ukungena emathunjini omhlaba. Kuvele nesithombe sokuthi sengathi kulabo kuwukunqoba ukufa okwasengathi futhi bazikhethele ukufa lokho hhayi ngoba befe bebalisa okwasengathi bacabanga ukuthi babezalelwe ukuthi abasayukufa. UDonda, (1999:259) ufakaza lokhu ngehubo elithi:

Ngisele ngedwa kwabakwethu
Mana wethu, Ingani wabaleka
Wangishiya wabhangazela
Umanqoba yisibindi
Mana wethu

Kanti omunye umchwayo ogcwalisa lokhu yilowo othi:

Ubaba, wangishiya ngiseyingane
Ngiyinto yokwenzani,
Angisenababa.
Ubaba, wangishiya ngiseyingane
Ngiyinto yokwenzani,
Angisenababa.

Uma eqhubeka egiya lo ochwaya lapha umuzwa ethi:

Yize, Yize, Yiz'ukufa
Yize, Yiz'ukufa, Yize

Umthamo nentululwane yezifenqo ezifana nesifaniso, isingathekiso nefanamsindo ukuqagula nje ezimbalwa ngenhloso yokukhanyisa leli phuzu, kubonisa iqhaza elibanjwa yizifenqo ekukhuliseni ulimi lwesiZulu ngenxa yezimpi nokulwa. Lezi zifenqo zivezwa yizimo ezahlukahlukene uma abathinteka ekulweni bejikijelana ngenkulumo ngaphambi nangesikhathi impi

leyo iqhubeka ngokunjalo nangasemva kwayo impi. Isibonelo yilapho umuntu ebiza omunye ngento ethile amfanisa nayo ngenhloso yokumthukuthelisa ukuze avuvukalelwe yikhanda ebese ebeka ukucabanga ngemuva eze ngobuso esezihloma nje ngenxa yesibibithwane. Lowo osuke evele efuna lowo alwa naye ahlomeke kanjalo, ube esezigwazela ibhece nje. Phela noma kuliwa kodwa kubalulekile ukuthi ingqondo isebenze ukuze ulwe ngobuchule nobuhlakani.

Kwesinye isikhathi siyayibona inkulumo yokwedelela uma lowo obona impi imhambela kahle bese ethi uzidlela amahlanga lapha kusibanibani. Okwakobani-ke ukubizwa noma ukufaniswa nehlanga ungumuntu uphila. Phela ihlanga yilapho okusuke kade kutshalwe khona umbila kwase kuthi uma sekuvuniwe kwaqedwa, bese kudedelwa izinkomo zibhuqe. Ehlangeni akukhethelwe izinkomo zakubo kwehlanga lelo kepha kungena yonke imihlambi yendawo ngokwehlukana noma kanyekanye. Usungabona-ke ukuthi lo muntu usuke esechazwa njengegwala uqobo lwalo elehlulwa yinoma ngubani. Ngumshaywa lo ochazwa lapha.

Kwesinye isikhathi isifenqo njengesingathekiso nje siyasetshenziswa ukufaka umqhele umuntu lowo, njengokuthi nje: 'Akumandla kuyafiwa, akumandla yibhubesi, akumandla zihudulu', njalonjalo.

Ifanamsindo lingena kakhulukazi olimini olunobunkondlo kanye nezinye nje-ke izimo zokukhuluma ezitholakala empini nasekulweni, isibonelo: Qhumu, qhimu, qhushu, qhimfi.

6.2 IZINCOMO

Njengoba kubonakala ukuthi amagama abantu abadala ikakhulukazi obaba nobabamkhulu, amakhosi akwaZulu, amaqhawe akwaZulu, ayeqopha umlando othile, kungakuhle kwenziwe ucwaningo ngalamagama ukuze sazi imvelaphi

yawo nanokubaluleka kwawo kuthi njengesizukulwane umuntu uma usumbize nangoyisemkhulu, umthakazela umthaphuza, uvukwa wusinga, kuphele ukuzenyeza nokwesaba kwehla nolaka kulowo obesediniwe ethelwa ngamanzi. Buka nje ngoba ngempela ngempela uma ungaziwa ukuthi ungumfo kabani kuba sengathi awunto yalutho, ubizwe nangezici eziningi. Abazali bethu basenza saziwe, sihlonipheke ikakhulukazi uma babedume ngobuqhawe, ubuhlakani nokunye okuhle.

- i) Kufanele luvuselelwe luvunjululwe ulwazi oluphathelele nezikhali zokulwa zakwaZulu nokusetshenziswa kwazo. Phela umuntu okwazi ukukhomba kahle ngesikhwili, okwazi ukuvika ngomdlelo wakhe ngendlela yokuthi wena obhekene naye uphume ulambatha ungabekanga nayinye induku emzimbeni nasekhanda, ngokunjalo futhi nomuntu oyingwazi, onembayo nengswani ubizwa ngeqhawe nochwepheshe wenduku. Kanti umuntu ophika ngokuvubela nje ngenduku edudula ehlomeka ephike ngokuya phambili noma zimnetha ngenxa yokungaviki, kuthiwa yisilima isihuza uqobo lwaso.
- ii) Ngesinye isikhathi umlomo uthathwa njengohlobo oluthile lwesikhali sokulwa impi. Yizwa nje uma kuthiwa umlomo yishoba lokuziphungela. Umuntu angazikhipha obishini ngomlomo nje uwodwa.
- iii) Nalapho uzivikela khona ngomlomo, ulwa ngawo, kulindelekile ubuchule nokucwecwa amagama. Ungathi ngoba usugajwe yintukuthelo nequnga, bese umuntu akhulume ahlephule nje, agqakaze amagama angahlelekile ngawo lo mlomo azitshela ukuthi ngelinye ilanga uyobuye ashele ngawo izintombi, acule ngawo, adle ngawo abuye athandaze ngawo. Ngiyafisa futhi ukuthi abanye abalandelayo ababhala amaqhuzu angaphezulu kwaleli lami, benze ucwaningo olunzulu kulo mkhakha.

6.3 ISIPHETHO

Kulolu cwaningo kuye kwahlaluka ukuthi impi noma kuyinto enzima engafiswa muntu, kepha oyilwa ngoba isivele yangena yanyathela amasimba abantwana, ineqhaza elikhulu elibambe ekukhulisweni nasekunongweni kolimi lwesiZulu.

Ngakho-ke singasho singahlonizi, singanxothozi sithi impi phakathi kokunye ingumthombo womculo kwazise kukhona amahubo aqhamuka noma aqanjwe ngoba kuliwa. Umuntu angakhombisa ngohlobo lomculo nangezinhlamvu aziphimisayo lapho ehlabelela ihubo elithile ukuthi impi leyo akayenqeni, akanaluvalo ngayo noma ngabe azolwa naye uhlome uzingovolo.

Njengehubo elithi:

Noma besilandela ngemikhonto
Siyobashaya ngenduku
Noma bejuma thina
Kodwa kuyogcina thina
Siyobashaya ngenduku

Ngaphandle kokusho aphimisele umhlabeleli, uzwa ngezinhlamvu zehubo lelo nangokuzotha kwalo ukuthi lo ngumuntu oyintandane ongenabazali njengokuthi nje:

Baba nomama
Nangishiyelani?
Ubaba wangishiya ngiseyingane
Ngiyinto yokwenzani?
Angisenababa.

Ngokunjalo singaphawula ukuthi impi ingumthombo wezimo zokukhuluma njengezaga izisho, izifenqo kanye nobunkondlo.

Ngingasho futhi sengigoqa amacambi kulo khakha wocwaningo ukuthi impi kayipheli kodwa ukuphela nya kwempi, ukuqala kwezinkinga okufanele umuntu aqhubeke alwe nazo aze anqobe.

Uma kungekho ukulwa nobunzima akukho ukunqoba.

Nakuba impi yomlomo nokukhuluma nayo ithathwa njengempi impela kodwa sengathi leli hubo lempi liyaphambana nalokhu. Ngokwaleli culo usuke ungakalwi uma impi usayilwa ngomlomo.

Uthi umhlabeleli kuleli hubo lempi:

Impi iyozilwe nini
Wen'ogab'engomlomo

The more we fight, the more we come closer to the victory. SABC 2 Religious Programme, namely "Drying Tears" on 27 August 2005 between 06h00 - 07h00.

Ngokwalolu hlelo impi yesono usizi nenhlupheko, isikhali sokuyilwa nonganqoba kuphela ngaso umthandazo nokukhuleka kuNkulunkulu, iNdodana noMoya oNgcwele futhi khuleka, uthandaze uzonqoba; ukukhuleka nokukhuleka kungukunqoba, ukunqoba kungukukhuleka nokuthandaza.

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