

**INGONYULUKA MAYELANA NOKUBHIDLIKA KWEMISHADO
KUGXILWE ESIFUNDENI SASOTHUNGULU, EMHLATHUZE**

NOMUSA HAPPINESS SANGWENI

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**INGONYULUKA MAYELANA NOKUBHIDLIKA KWEMISHADO
KUGXILWE ESIFUNDENI SASOTHUNGULU, EMHLATHUZE**

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ZE-

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KWANGQONDONKULU WAKWAZULU

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ISIFUNGO

Mina, Nomusa Happiness Sangweni ngiyafunga ngiyagomela ukuthi lo msebenzi osihloko sithi: **‘Ingonyuluka Mayelana Nokubhidlika Kwemishado Kugxilwe Esifundeni SasoThungulu EMhlathuze’** umsebenzi ocwaningwe yimina. Yonke imithombo yolwazi esetshenzisiwe necashuniwe iveziwe yaziswa ngendlela ephheleleyo nokuthi lo msebenzi awukaze ulethwe kwesinye iSikhungo Semfundo ngenhloso yokuthola iqhuzu.

N.H. SANGWENI

Usuku: _____

UMNIKELO

Lo msebenzi ngiwethula ngenkulu intobeko nenhlonipho kubazali bami, ubaba wami uMuziwamathe osekwelokhokho. Ngithi Masumpa! Mwelase wena ongaweli ngezibuko kodwa owela ngezimpambosi zomfula. Ngwane! Ngwadi! Masingasilele! Nduku zinobulongwe. Gwembesh' omnyama! Ngiwethula nakumama wami uHlaleleni. Ngithi Khabazela KaMavovo! Gubhela! Wena okhanya amasi esiswini. Wena waseMbo! Wena owalala nomunwe entanjingeni wavuka ekuseni wawukhombis' ilanga wase uyawuncinda. Unwele olude! INkosi ingigcinele wena uze udle izinyoni zesizukulwane sesithathu nesesine. Lokhu kuyizithukuthuku zakho usebenza kanzima ungalali usebenzela mina ukuze ngibe yilokhu engiyikhona namuhla.

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Ngibonga uMeluleki wami uSolwazi Z.L.M. Khumalo, uMashobane ngokungibekezelela. Noma sengithathe isikhathi eside ukuqeda lo msebenzi akazange angilahle. Usazi kahle isaga esithi: Inja iyawaqeda amanzi ngolimi. Ngithanda ubuso bakhe engingakaze ngibubone bunyukubele kodwa buhlale bumamatheka njalo. Ume njalo Mzilikazi kaMashobane! Mntungwa! Ungilinde ngize ngiwugqoke lo myezane!

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Kubafowethu uMdumiseni, uNhlanhla noThamsanqa ongasekho owuthumbu wakwethu. Kodadewethu uSibongile, uThokozile, uNtombifuthi nomagcino emantombazaneni akwethu naye ongasekho, uHlengiwe ningabakwethu sashiyelana ibele. Ibele elagwansa njengelensengwakazi nonondlini, alangaba elesigqala negodla. Lasincelisa sonke alangakhetha bala lamuntu. Salincela saze saliyokoza.

Kubantwana bami uLindokuhle noLangelihle ngibonga inkuthazo yenu. Nginishiye nibancane senize nakhula angikaze nginizwe nikhononda. Bekwala noma izivunguvungu zingishaya ngapha nangapha anizange ningidikibalise, benilokhu nithi phikelela usuzofika ekhaya. Isikhathi esiningi benisichitha ninodwa nginishiyile. Anikaze nishintshe ubuso. Bengibe saqhamuke selishonile ilanga, nilokhu nimamathekile. Benilokhu nibuze umbuzo owodwa wokuthi kodwa sekuyaphela? Name ngivume, ngivume noma ngibona kumnyama. Ngiyafisa ukuthi nani nifane nami. Niphokophele futhi niyithande incwadi. Uma nenze njalo ngeke nibe nesizungu. Izidakamizwa ngeke zinithole, azimatani nencwadi.

KuNhlanhlo Msomi obesebenza ngesineke engakhathali ukungilobela lo mqingo. Ngaphandle kwakhe angilutho. Nomndayi! Ungadinwa yimi!

IQOQA

Lolu cwaningo lubuka izimbangela zokubhidlika kwemishado.

Isahluko sokuqala sibeka isethulo socwaningo okususe umcwaningi phansi aze acwaninge ngale mpicabadala. Sibeka izinjongo, izindlela zokuqhuba ucwaningo, abazohlomula kulolu cwaningo, izingqinamba zocwaningo, umklamo wocwaningo kanye nesiphetho socwaningo.

Isahluko sesibili sikhuluma ngezinsizakuhlaziya. Insizakuhlaziya yomlando (historical) ukuthi esikhathini esiphambili ubuthathwa kanjani nokuthi abantu abadala bebewubuka kanjani umshado. Insizakuhlaziya yababhekele abesifazane (Feminism) ukuthi bona bawubuka kanjani kanye namalungelo omuntu wesifazane emshadweni. Insizakuhlaziya yokuhlaza kwesimanje (Modernisation) iwubuka kanjani umshado ngokwesobala lesimanje uma iwuqhathanisa nesikhathi esedlule.

Isahluko sesithathu sikhuluma ngochungechunge lwamasiko oMdabu agcinwayo uma kuqhutshwa umshado. Luqhathanisa umshado woMdabu kanye nowesilungu.

Isahluko sesine yilapho selucubungula lezi zimbangela zokubhidlika kwemishado kubalwa ukuphela kwenhlonipho, ukufunda, ukusebenza kwabantu besifazane, imali, ukuncipha kothando lwemvelo, ukungabatholi abantwana, ukungethembeki emshadweni, uphuzo nendluzula nokunye.

Isahluko sesihlanu yilapho ucwaningo seluphetha imbenge obelukade luyiqalile. Luyahlaziya lubopha amafindo ekade eshiyeke eyimilengelenge. Lukhipha izincomo ukuthi ukubhidlika kwemishado kungagwenywa kanjani. Ludonsa intsha ngendlebe luxwayisa ngokushiya amasiko nemiphumela emibi yemishado ebhidlikile esizweni kubalwa nobugebengu.

SUMMARY

The research looks at the causes of divorce. It compares the marriages of olden times or traditional and the modern marriages.

Chapter one is the general introduction which relates to the motivation of study. The researcher introduces the research. It concentrates on the aims of study, research methodology, beneficiaries of the research, research obstacles, delimitation of scope and conclusion.

Chapter two deals with theories related to the topic. It covers the following theories: Historical, Feminism and Modernisation.

Chapter three looks at various African traditions and customs that are performed during the process of wedding ceremony. It also compares the traditional marriage and modern marriage.

Chapter four analyses closely the causes of divorce which include disrespect, education, employment of women, money, lack of natural love, infertility, unfaithfulness, alcoholism and violence.

Chapter five the findings, recommendations and conclusion.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ukuganana kwaZulu kuyinto eyigugu nehlonishwa kakhulu. Bonke abazali uma bethola abantwana, basuke benezilokotho ngabo zokuthi uma befika ebangeni lokukhula balindeleke ukuba babatholele omalokazane noma abakhwenyana.

UMsimang, (1975:249) uthi:

Ukubaluleka kokuganana kunqonqoselwa kubantwana kusukela beqala ukubona izinto kuthi uma kuzelwe umfana kuthiwe uyotholela unina umalokazane uma kuyintombazane kuthiwe izinkomo zikayise.

Lobu bumqoka nobugugu bokuganana abugcini kubazali kuphela kodwa ngisho nakubo abantwana imbala.

UMpaphu, (1977:9) uthi:

Kusukela esikhathini sokuzalwa, cishe wonke umuntu womfana nowentombazane ucabanga ngomshado. Ngamehlo engqondo wakha amabhilidi emoyeni. Uma kuyintombazane, wakha indoda ozoshada nayo ukuthi iyoba indoda enjani ... Uma kungumfana ubona intombi enhle azoshada nayo.

Ukubuya kwentombazane emendweni kuthathwa njengechilo elikhulu. Kudumazeka abomndeni, kubonakale sengathi abanamfundiso. Unina yena uswela nokuthi ulibheka kanjani izwe, aswele ngisho umgodini wokucasha.

Isuke yehlula leyo ntombazane uma yehlulwe ukubophela entanyeni iziyalo zomama abehlukahlukenene ngenkathi igoyile emgonqweni.

Ukubuya kwentombazane emendweni akusethusi ngoba sekuphenduke insakavukela umchilo wesidwaba.

1.2 Inhloso yocwaningo

Ucwaningo luhlose ukuqaphelisa abantu abasha ukuba uma sebenquma ukuthatha isinyathelo sokungena emshadweni bacabangisise kahle ukuthi uthando yilona ngempela yini oluyisisekelo somshado noma baqhutshwe ngezinye nje izinhloso.

UMaVilakazi Ntuli, (2009) uthi:

Ngisho ungafica yiphi inkinga emendweni uyayimela uma wawuqhutshwe wuthando. Kwala noma usubona ukuthi umuntu owakukhipha kwenu useshintshile kodwa awumnaki ngoba uyamthanda. Koze kuthi ungasazi ubone usudla izithelo zokubekezela kwakho.

Ucwaningo luhlose ukuvuselela nalabo abamishado yabo isiqhekeke izimfa ukuba ingabe isaqhubeka nokuqhekeka ngenxa yezixazululo nezincomo abangase bazithole ocwaningweni.

Ucwaningo luhlose ukuqaphelisa abazali babantwana ukuba kebayifakele izibuko indaba yokubhidlika kwemishado yabantwana babo, babone lapho bengayinqanda khona.

1.3 Inkuthazo yocwaningo

Ucwaningo lukhuthazwe ukubona izinga lokubhidlika kwemishado. Abantu uma beshada ubabona beqhilika izihlathi ngenxa yenjabulo nothando. Emva kwesikhashana nje uyezwa sebehambisana izinkantolo sebeyahlukanisa.

Ucwaningo lube seluzibuza ukuthi kanti konakele kuphi? Leli lukuluku lokwenza lolu cwaningo lube selubhebhezela ucwaningo olwenziwe uKhumalo, (1997) lapho ecwaninge khona ngodwendwe loMdabu. Lapha ubala uchungechunge lwamasiko agcinwayo kusukela intombi icelwa kuze kube iyagcagca imbala.

Leli lukuluku libuye lanezezelwa ucwaningo lukaBriendly, (1982) lapho echaza khona ngeqhaza elibanjwa abantu besifazane abadala ekukhuliseni umntwana wentombazane. Lapho ubala khona uchungechunge lwamasiko agcinwayo kusukela umntwana ezalwa, ekhula kuze kube uyagcagca.

Konke lokhu kwenze umcwaningi wafikelwa yimibuzo yokuthi khona ukungagcinwa kwamasiko okungaka kungebesiwo yini umthelela wokubhidlika kwemishado.

1.4 Indlela yokuqhuba ucwaningo

Ucwaningo luzosebenzisa indlela yokuxoxisana, indlela yokuqopha kanye neyemibuzo ebhalwayo (questionnaires).

Ucwaningo luzohambela amakhaya abantu abadala nabasha. Luzobuye lufakane imilomo nabantu abehlukanisile.

Ucwaningo luzohambela imicimbi yemishado eyenzeka emadolobheni naleyo eyenzeka ezindaweni zaMakhosi luqhathaniswe.

Ucwaningo luzohambela imitapo yolwazi lucobelele ukuthi bathini ongoti ngale mpicabadala.

Luzobuye luhambele abefundisi abeluleka abantu nabaxazulula izinkinga zemishado. Luzothola ukuthi bathi yiziphi izimbangela ezenza behlukane.

Ekugcineni luzohambela izinkantolo luthole ukuthi yiziphi izimbangela ezibenza behlukanise. Luzothola ukuthi zingakanani izibalo zabantu abehlukanisayo unyaka nonyaka.

1.5 Umklamo wocwaningo

Isahluko sokuqala ucwaningo luzobe lwethula isingeniso socwaningo. Ucwaningo luzobe lwendlala izimvo zalo ngesihloko. Inhloso, inkuthazo, indlela yokuqhuba ucwaningo nabantu abazohlomula sebelufundile kuzovezwa kuso isahluko sokuqala.

Isahluko sesibili sibeka imibono yongoti ngalesi sihloko. Ucwaningo luzokwesekelwa yizinsizakuhlaziya ezehlukene. Insizakuhlaziya yomlando (Historical background), insizakuhlaziya ebhekele abesifazane (Feminism) kanye nokuhlaziya okusha (Modernisation theory). Ucwaningo luzomelela phezu kwalezi zinsizakuhlaziya ukuze lungantengantengi.

Isahluko sesithathu kuzobhekwa uchungechunge lwamasiko agcinwayo kusukela intombi icelwa kuze kubabale ukuba ingena ngamasango asemzini. Kuzobukwa yonke imicimbi egcinwayo ngesineke isuka ntendeni ihlala ntendeni.

Isahluko sesine sizobe sicubungula izimbangela zokubhidlika komshado. Ucwaningo luzobe luqhathanisa imishado yabantu abadala nabesimanjemanje.

Isahluko sesihlanu ucwaningo selufike esiphethweni socwaningo. Luzobe seluhlaziya lukhiphe izincomo kanye nesiphetho salo lonke ucwaningo.

1.6 Imibono yongoti

Abacwaningi bezemishado bayavumelana ngokuthi izehlukaniso azenzeki emishadweni yoMdabu. Uma ubona abantu behlukanisa, ubokwazi ukuthi bashade umshado wesilungu noma wesikholwa:

Divorce is not allowed at all in the Zulu traditional marriage because where two families have agreed upon the whole process of marriage, up until the marriage ceremony, and during the time when the bride is sprinkled / washed with bile, automatically the ancestors have accepted the bride. She will remain as a full member of the family no matter what she could decide, but at the end of the day, she would come back to where she belongs.

(Mathews, 2002:170).

Ngokomshado woMdabu uma izithandani sezithandene kuba nezingxoxo ezijulile nezinzulu phakathi kwemindeni. Lezo zingxoxo kuze kufike esiphethweni kulokhu kubanjiswene. Zingathatha ngisho isikhathi eside kangakanani, aziphuthunywa. Akukho okwenzeka kungavunyelwene phakathi kwemindeni yomibili. Imishado yesilungu ayinazingxoxo ezitheni, uma nje sebevumelene abathandanayo bayashada. Kwenye inkathi abazali bezwa ngendaba sekushadiwe:

NgesiZulu ukuganana akusikho ukuhlangana kwezithandani kepha kungukuhlangana kwalezo zithandani kanye nemindeni yazo, kwakhiwe isihlobo esihle.

(Msimang, 1975:49).

Asebelahle amasiko abo balandela awabamhlophe. Sesiye sibabone benza kanjalo bezenzela nje ngokubona kwabo bese besho abadala bethi: “Hamba juba bayokuqhutha phambili!”

Uma kuqhathaniswa izibalo zabantu abehlukanisayo phakathi kwabaNsundu nabaMhlophe, ucwaningo luthola ukuthi abantu abaNsundu yibona abehlukanisa kakhulu kunabaMhlophe:

Black families are as charged, more likely to be
broken than are white families.

(Heiss, 1975:24).

Lokhu kudalwa ukuthi abaMhlophe bona abawalahlile awabo amasiko kanti abaNsundu bawashiyile awabo balandela awabaMhlophe abangawazi. Abacwaningi bezemishado bayakubalula ukuthi umshado wesiNtu awunazo izehlukaniso ngenxa yokuthi awunayo imigoqo eminingi ekinatela indoda kanti owesilungu uyayibopha indoda ukuba inganyakazi. Umshado wesintu uyayikhulula indoda ukuba ingasithatha isithembu uma isithanda. Amakhosikazi amaningi ayawuthanda umshado wesilungu ngoba uyawavikela ukuthi angangeni esithenjini.

Akusizi ukuthi amadoda asiyeke isithembu esisemthethweni kodwa aqhubeke nesithembu esiwumshoshaphansi. Ngaleyo ndlela kugcina kunezingane ezitholakala ngaphandle komshado. Lezo zingane seziyoba izintandane nondingasithebeni oyise bedla amabele. Abacwaningi bobugebengu bayakubalula ukuthi izingane ezivela emakhaya lapho abazali bengashadile nalapho behlukanisile ziyimbangela yobugebengu.

UMaswanganyi, (1985:12) uthi:

Children of broken families develop bitterness,
self-pity, self shame and inferiority complexes.
They, in their emotional turmoil turn to drugs

and alcohol, often resulting in all kinds of juvenile delinquency.

Lokhu kubangelwa ukuthi izingane azikutholi ukukhuliseka kahle ngemfudumalo, zigcina zingene ophuzweni nasezidakamizweni okuziholela ebugebengwini. Zibuka abazali bephathene kabi zigcine zinenzondo nesihluku. Ukwehlukanisa kubukeka kuyisiqalekiso esidunga imindeni, izikole, imiphakathi kanye nezwe lonke.

1.7 Abazohlomula kulolu cwaningo

Abantu abazohlomula wumphakathi wonkana, abazali, abantu abasha abasazimisele ngokungena emshadweni kanye nasebephakathi emshadweni.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Imibono yongoti nokusetshenziswa kwezinsizakuhlaziya ezehlukene.

Isahluko sesithathu: Amasiko agcinwayo ngaphambi kokuba intombazane iphume nalapho isifikile emzini.

Isahluko sesine: Izimbangela zokubhidlika kwemishado kuqhathaniswa imishado yabantu abadala nabasha.

Isahluko sesihlanu: Isihlaziyo, izincomo nesiphetho.

1.9 Isiphetho

Abantu bakwaZulu bazibona sebekhululekile ngokufika kwenkolo yaseNtshonalanga eyafika yanyathela amasiko abo nganyawo zombili, okwakuwumnotho nosikompilo lwabo. Ukungazi kufana nokungaboni.

Bebenethemba lokuthi uma beqhela kubantu abadala bazothola ukutamasa kanti ababuzanga elangeni. Indlela ibuzwa kwabaphambili. Ukuhlala ngabodwana (nuclear families) yikhona kanye okubange izinkinga. Lokhu kubangelwa ukuthi bazibone bengamdingi umxhumanisi, umxazululi, umbonisi nomeluleki.

Kuthe ekugcineni seabikela abazali kwasho ukuthi sekusemva kwendaba. Baphendula ngokuthi uma imbenge uyiqalile, kufanele uyiphethe.

ISAHLUKO SESIBILI

2.0 IMIBONO YONGOTI

2.1 Isingeniso

Uma sibuka igama ‘ukwehlukanisa’ ngokwe-Oxford Dictionary, lithi:

...the legal ending of a marriage, end a marriage
by divorce, separate.

UMitchel, (1990:4) ulichaza kanje:

Divorce is the legal ending of a marriage
between a husband and wife. It means the
dissolution of a marriage by judgement of a court
or by accepted custom. It can be a separation
informally without any legal action.

Igama lokwehlukanisa besingalazi emlandweni wakwaZulu. Indoda ibiganwa yisithembu. Indoda ibithi uma isilingekile wuthando lwenye intombi, ibivele iyithathe kungabi ndaba zalutho.

UMahaye, (2007) waseShowe uthi uma inkosikazi usuyitshelile ukuthi usufuna ukuganwa bekuba yiyo ephuma iyokweshelela intombi eyithandayo. Ikutshele futhi ukuthi isithambile. Uyobeka amabili amathathu intombi ivume.

Indoda ibiwathatha amakhosikazi aze abe mathathu noma kweve. Bekuya ngokusutha kwayo. Isehlukaniso sifike nalezi izinguquko zaseNtshonalanga. Lapho bekuthiwa indoda ayibemfazi munye ngoba iBhayibheli alikuvumi lokho.

UMthembu, (2000:104) uthi:

Akudingekile ukuba amadoda abe netwetwe ngenxa yenkolo yaseNtshonalanga eyalana nesithembu. Lokhu kuzonciphisa izingane ezilala emapayipini ezingomtshingo ubethwa wubani ngenxa yesithembu esifihliwe.

Kuyiqiniso ukuthi abantu basiyeka isithembu ngokomshado wesilungu kodwa baqhubeka nesithembu esiwumshoshaphansi. Uye uzwe indoda ukuthi iganiwe kodwa inomunye umakhwaphezi onezingane ezimbili noma kweve. Kwakukuhle KwaZulu ngoba uma insizwa isizalisile bekuba wumthwalo wayo ukuthi lo mtanomuntu esimzalisile agcine ethathiwe. Esikhathini sanamhlanje uma inkosikazi ike yezwa nje ukuthi indoda iqonyiwe, kuchitheka gula linamasi.

Angisayiphathi-ke indaba yokuthi icabanga ukuthatha isithembu. Ingathi ingakaqedi ukuwasho lawo mazwi ngabe inkosikazi isiqalile ukuthutha amasakana ayo, iyishiye indoda.

Isizwe samaZulu nezinye ezivumela isithembu zazihlakaniphile futhi zazibonile ukuthi inkanuko yendoda ayiqedwa umuntu wesifazane oyedwa. Lokhu uyakufakazela uMaswanyany, (1987:7) uma ethi:

The alarming observation is that divorce is happening not only in the secular world amongst the unsaved, but also in the church amongst Christians.

Ukwehlukanisa kwenzeka ngisho kubantu abakholwayo ngisho abefundisi imbala. Siye sizwe ukuthi uMfundisi uhlukanisa nje yingoba naye simfikele lesi silingo sale nkanuko. Nakuba igama lokwehlukanisa sithi lisha kodwa kuyabonakala ukuthi alilisha emlandweni weBhayibheli.

Encwadini kaDuteronomi, 24:1-5 lithi:

Lapho umuntu ethatha umfazi, aganwe nguye,
engasathandeki emehlweni akhe kodwa lokhu
efumaniseke kuye okuthile okwenyanyekayo,
uyakumlobela incwadi yesehlukaniso, amnike
yona esandleni sakhe, amkhiphe endlini yakhe,
angahamba abe ngowomunye umuntu.

Lokhu kubuye kushayisane nokusencwadini kaMarku, 10:9 lapho lithi:

Lokhu akuhlanganisileyo uNkulunkulu
makungahlukaniswa muntu.

Libuye liqhubeke encwadini kaMarku, 10:11 lithi:

Yilowo nalowo olahla umkakhe aganwe
ngomunye uyaphinga kanjalo nowesifazane
olahla indoda yakhe uyaphinga.

Kwathi-ke uma abafundi bakaJesu bebuza ukuthi kwakukuhle yini ukuba uMose
abavumele abantu ukuba behlukanise, uJesu wabaphendula encwadini kaMarku,
10:4 wathi:

Kungenxa yobulukhuni bezinhliziyu zenu ukuze
uMose anilobele lo mthetho.

Kusho ukuthi kwakungesiyo injongo kaNkulunkulu ukuba abantu behlukane.
Kwaba ubuthakathaka benyama yabo.

UShembe, (1994:11) uyakufakazela lokhu encwadini yakhe uthi:

A man should not desert his wife, they should be
separated by death and a wife may not leave her
husband even if she should be suffering. She
must persevere in that suffering.

UMthembu, (2000:35) uphinda akufakazele lokhu uma ethi:

Ngenxa yokuthi uma owesifazane eyogana uye
ancanyiswe kubo futhi aqholiswe emzini, usuke
esengowalapho endeke khona kwaphela noma
ethanda noma engasathandi.

Uphinda agcizelele uMthembu, (2000:38) athi:

Akuganani bona abantu abaphilayo kuphela
kepha ukuchitheka kwegazi uma kugananwa,
ukuphanjaniswa kwemihlobulo nokuthemeleza
kuveza iqiniso lokuthi amadlozi anhlangothi
zombili, asuke eganene.

Ngakho-ke ukwehlukana kwabantu abaganene akusiyo into encane nje.
Akusiyo into engathathwa kalula. Kukancane kakhulu lapho ungathola abantu
abasaqhuba isintu bebonakala behlukanisa. Omama bebeye basixoxele ukuthi
obaba bebehamba baye ezimayini amasolokohlo. Bashiye izingane bezikhulelwe.
Bayohlangana nazo sezelusile emadlelweni bengazazi ukuthi ezabo. Bathi
bebehlala baze babuye ngoba bekuba yichilo elibi ukubuya emendweni. Ubuvele
nje ubizwe ngesahluleki esahlulwa ukubekezela. Uyozwa sebecula ngawe bethi:

Awusiyeke weMabuyemendweni.

Encwadini kaBrown, (1999:13) uthi:

Industrialization, Westernization, education,
urbanisation and even Westernised Christianity
have moved the contemporary African family
away from the biblical model, rather than
towards it.

Lezi zinguquko zenza ukuba abesifazane ikakhulukazi bangancengi ngoba phela
nabo sebeyazisebenzela. Bangabekezeli ngoba sebenamalungelo. Imigcagco

yabantu abadala kodwa ikwazile ukuma noma amakhosikazi ayeseqalile ukufunda nokusebenza.

Encwadini yakhe uBrown, (1999:11) uthi:

We live in an age of rights and demands but marriage is not about rights. You can search through all the pages of scripture and you'll find nothing about your rights. The Bible doesn't talk about rights.

Ukuze wezwa inkosikazi ikhuluma ngamalungelo, ubokwazi ukuthi lowo mshado sekusele kancane ungcwatshwe. Kulungile uma sikhuluma ngamalungelo emphakathini noma emsebenzini kodwa lutho emshadweni. EBhayibhelini yilokhu sizwe igama elithi kwabaseFesu, 5:22:

Bafazi thobelani amadoda enu kungathi kukuyo iNkosi. Ngokuba indoda iyinhloko yomfazi, njengoba noKristu uyinhloko yebandla. Madoda thandani omkenu njengalokhu uKristu ulithandile ibandla.

Amanye-ke amadoda uye uzwe eqhakambisa igama lokuthoba kodwa angaliqhakambisi leli lokuthanda. Liphinda liqhubeke kwabaseFesu, 5:38 lithi:

Othanda umkakhe uzithanda yena.

Kungakuhle ukuthi siwaqhakambise omabili la magama ngoba ayahambisana, awashiyani. Ngaleyo ndlela uma owesifazane ezohlala ekhumbula ukuthi konje kuthiwa angithobe nendoda ihlale ikhumbula ukuthi konje kuthiwa angimthande. Umuntu omthandayo ngeke umzwise ubuhlungu.

2.2 Izinsizakuhlaziya

2.2.1 Insizakuhlaziya yomlando (Historical Background)

Lapha sibuka ukwenzeka kwezinto ngokomlando ukuthi zazenzeke kanjani. Le nsizakuhlaziya ibuka ukuthi kusuka phansi intombazane ibikhuliswa kanjani. Lokhu bekuyilungiselela ukuthi ngelinye ilanga izohamba iyogana. Abafana babewahlonipha amantombazane. Ubengeke nje umfana akhahlele intombazane ngonyawo noma ayihlasabule ngempama. Umfana ubekhula nayo le nto aze abe yindoda. Uma eseganiwe ubazi ukuthi akufanele umkakhe ambeke isandla kodwa ubeshaya amanye amadoda. Nentombazane ibimhlonipha umfana, ikhule ikwazi lokho. Noma isigana iyakwazi lokho ukuthi umkhwenyana wayo kufanele imthobele, ingamlulazi, ingamphenduli iqagulisane naye ngamazwi. Ngisho isibona ukuthi indoda iyaphambuka kodwa izoncama ukungayiphenduli.

Uma intombi isiqomile, yathi akuhanjiswe ucu ensizweni yasekuthanathaneni bekube isizilayile emaqhikizeni. Ngisho ngabe kukhona esekuyithimulisa bekufanele ichaze kabanzi ukuze namaqhikiza ayikholwe. Ngakho ibingakwenzi ukuthanda kwayo. Ibiphila phansi komthetho. Intombi bekulula ukuthi imqome ebutshitshini iyoze igcagcele kuye. Bagcagca belu insizwa ayibazi ubuntombi bayo.

Emqulwini kaBriendly, (1982:91) uyakufakazela lokhu:

The old women of a kraal inspect their girls ‘as to whether the eye is still there’.

Abantu abadala babekwenza kube wumthwalo wabo ukuyihlola intombazane ukuthi isalokhu ibugcinile ubuntombi bayo. Akukhathalekile ukuthi isinesoka kodwa kufanele yazi ukuthi kufanele ibuvikele ubuntombi bayo. Nesoka liyayihlonipha intombi yalo. Iqhubeka kanjalo-ke le nhlonipho ize ifike ekugcagceni.

UMthembu, (2000:9) uthi:

Ukwedlula zonke lezi zigaba kwentombi isisuka
ebutshitshini ize ifike ebulobokazini, kuyenza
ukuba isoka layo ilithande, ilenze futhi ukuba
libe yiNkosi yayo yasemhlabeni.

Ayihloniphi yena yedwa umkhwenyana wayo lapha ekhaya, ihlonipha wonke umuntu. Ikufundile ekhaya ukuhlonipha unina noyise. Nasemzini uma ifika uninazala noyisezala imhlonipha njengoba ibivele yenza ekhaya. Ngakho akuyona into elukhuni ukuhlonipha indoda nabazali bayo.

Namuhla uke uzwe kuthiwa umakoti ubethuka umamezala. Kokunye aze ambeke isandla. Umakoti ubethi uma ezohlangana nekati limi endleleni alithathe alibeke eceleni bese eyadlula. Angisayiphathi-ke eyokuhlangana nobabezala egcekeni. Ubexolela ukuphindela emuva endlini kunoma angashayisana naye ngezifuba. UMfundisi uMaduna, (2007) waseSikhawini uthi uma exazulula izinkinga zabantu abashadile imvamisa amadoda akhala ngokuthi amakhosikazi awahloniphi. Isililo esikhona esenhlonipho. Umakoti uma eshada uphathiswa igama lenhlonipho. Abantu abadala bayazi ukuthi umuzi ubuwakha ngenhlonipho. Uma kulahleke yona nomendo uyalahleka.

2.2.2 Insizakuhlaziya ebhekele abesifazane (Ferminism)

Le nsizakuhlaziya ibuka inkolelo yalabo ababhekele abesifazane. Esikhathini esiphambili abantu besifazane bebethathwa njengabantu abangabalulekile. Ubuyizwa indoda ithi:

Angeke ngitshelwe umfazi mina.

Akulona iqiniso ukuthi abantu besifazane abanazo izeluleko ezihlakaniphile. Abalwela amalungelo abesifazane bafuna indlela yokuthi, kungalungiswa kanjani lokhu.

USikhosana, (2002:47) uthi:

Feminism is the belief that women should have economic, political and social equality with men.

Kuyiqiniso elingephikiswe ukuthi abesifazane kufanele banikwe ithuba lokufakwa kuzo zonke izingxenye nemikhakha yempilo ukuze bagqamise amakhono abo.

USikhosana, (2002:47) uphinda athi:

Most institutions of higher education and most professional careers were also closed to women.

Ababhekele abesifazane akuvumanga ukuthi bathule babukele umuntu wesifazane ethathelwa phansi kangaka. Ekugcineni umuntu wesifazane wanikwa indawo emfanele emphakathini. Sijwayele ukubona lapho indoda igajwe kakhulu amanzi amponjwana, ike ibuye ekhaya ivathazela, ingasaphethe ngisho indibilishi, ngosuku lokuhola. Inkosikazi iyaphuma iyoqhwisha wena owabona isikhukhukazi siqhwishela amatshwele aso. Izingane azilali zingadlile.

EBhayibhelini encwadini kaGenesis, 2:18 lithi:

Akukuhle ukuba indoda ihlale yodwa ibe nesizungu kepha ngizoyenzela umsizi onjengayo.

UNkulunkulu wayengeke ayenzele umsizi ongenamsebenzi. Wayazi ukuthi uma kuthathwa izinqumo, umsizi wayo uzobe ekhona emchushisa. Uzomsiza ngezeluleko ezizobasa empumelelweni. Siyayibona imizi lapho sekwashona

khona obaba, abesifazane bayama bazabalaze ingabinawo umehluko ukuthi abesifazane sebesele bodwa. Ukuthi abesifazane kufanele bahlonishwe futhi banikwe isithunzi esibafanele, asisho ukuthi bangaphezu kwamadoda emshadweni. Indoda selokhu yaba inhloko asikuphikisi lokho. Kodwa sithi abalalelwe uma kukhona abakushoyo ngoba uNkulunkulu wabanika ingqondo.

2.2.3 Ukuhluzisa okusha (Modernization)

Le nsizakuhlaziya iqhathanisa isikhathi sakudala nesamanje. Uma sibuka umgcagco noma umshado esikhathini esiphambili, abantu babekikiza kusuka ngaphakathi ngoba bebazi ukuthi umakoti uzovusa umuzi. Uzobasiza ngezinto eziningi lapha ekhaya ngisho emasimini imbala.

Namuhla uma kungena umakoti, abasemzini abasajabuli kakhulu ngoba bayazi ukuthi ukufika kwakhe kuzoshintsha izinto. Uzothi efika abe ethatha indodana yabo. Akasezokuthanda futhi ukuthi bondliwe njengoba efike ebondla. Uzothi abaphume bayokwakha owabo umuzi. Kulowo muzi akazokuthanda abasemzini belokhu begcaluza. Kulowo muzi indoda yakhe uzoyipheka ngobhojwana. Yiyona inkosikazi eshaya imithetho. Indoda ayinazwi. Indoda uma izibekelele isicathulwana iphuza nabangani bayo, uyoyizwa inkosikazi isiyikhaca, iyibiza ngesankahlu. Ngelinye ilanga icabange ukugqabula kula maketango kaSathane ngokuthi ifake isehlukaniso.

2.3 Isiphetho

Encwadini kaMathewu, 19:4 ithi:

It is not God's will that a husband and wife should divorce.

Akusiyo injongo kaNkulunkulu ukuthi abantu behlukane. UBrown, (1999:26)
uthi:

Submission means putting each others happiness
first. It means swallowing your pride.

Ngakho-ke okoniwe ngomlomo akulungiswe ngomlomo. Uma kubiza ukuthi
uguqe ngedolo uxolise, ungakwenza ngoba akubizi mali.

ISAHLUKO SESITHATHU

3.0 UMSHADO NAMASIKO

3.1 Isingeniso

Ukufika kwempucuko, imfundo, yinkolo yaseNtshonalanga kanye nezinguquko kwenze abantu bashintsha usikompilo lwabo. Abantu abadala bebewuthatha njengento ebaluleke ukwedlula zonke ezinye izinto umshado. Bebecophelela kakhulu ukuthi zonke izinto zenzeka ngokosiko uma kushadwa. Bebekholelwa ukuthi uma kukhona okungenzekanga ngendlela yosiko, lowo mshado uyoba nezihibe.

Abanamuhla umshado sebewuthatha njengento engabalulekile neze. Sekunele kungalotsholwa uyezwa izithandani sezishadile. Sezihambe zombili nje zaya kuMfundisi wazenzela incwadi yomshado. Uma kungenjalo zizihambe nje zombili ziye kobhala enkantolo. Akukho gazi elichithekile nanyongo ethele umakoti. Akukho mbuzi nankomo yokuncama nokuqhoyisa yokubikela abaphansi ukuthi nanso belu intombazane yenu isiyaphuma noma yamukeleni nina basemzini nezinyanya zenu.

Kuba yinhlanhla uma abazali bazisiwe ngalesi sinyathelo. Abanye abazali bezwa ngendaba ukuthi sekushadiwe, bavele bakhamise nje ukumangala. Bavele bakhohlwe nje ukuthi kujahwe umdaka linile yini.

UMsimang, (1975:249) uthi:

Imishado ephakathi kwezithandani zodwa imindeni ishiywe ngaphandle ivama ukuba ibumba elibunjwa libhidlika.

Abantu abasha abayiqondi kahle indaba yokubaluleka kwemindeni kanye nezidalwa zayo uma sekuthandenwe. Bacabanga ukuthi bangenza noma yini abayithandayo inqobo nje uma izothokozisa bona bobabili.

UKhumalo, (1997:43) uthi:

Udwendwe olungabikiwe nomsebenzi
ongabikiwe kubaninimuzi lapha ekhaya uyize
leze. Bahleka nje usulu bebona kwakhiwa
umoya emoyeni qede bazithulele ngoba
bazithutha bengezithutha.

Abantu abadala bebengayiphuthumi indaba yokuganiselana. Bebezilandela zonke izigaba kusuka ekuqaleni kuze kufike esiphethweni. Bekungekho abaseqayo ngoba bebezibona zibaluleke ngokulinganayo noma zingabukeka zedelelekile kobukayo.

Ugcizelela kanje uKhumalo, (1997:1):

Kusifanele, kuyinselele ukuba leli siko lokwenda
nokwendiselana, liqhutshwe ngendlela engaconsi
phansi kuMenzi nakokhulukhulu ukuze konke
esikwenzayo kubusiseke kusichume.

Kuyamangalisa uma kuzoba umzali okhuthaza ukuba ingane yakhe iphuthume ibhale enkantolo noma kuMfundisi.

Uxwayisa kanje uButhelezi, (2001:44):

Ingxaki yila masheshavuthwe anihungayo
zingane zethu. Inking ngukuthi nina nithathe
izindlela ezinqamulelayo, izindlela ezinengozi.
Ngingaka nje ngiyasesaba isivuno salezo zindlela
zenu. Yisibhaha nesibhaxu, inhlaba nedolofiya
lodwa. Abake bahuzulwa yilezo zindlela

bangabe besahlumelela kabusha. Bazinkubela
zomendo nezishosha zothando.

Bafike beqe amanqamngeshe kukuhle beya kubantu ababathandayo, emva kwesikhathi babuye sebehlehla ngoba sezibaxakile phambili. Baqhamuke abaziyo bathi: “Wawuthi kobanjani uziganisa?” Umendo wehlula abantu abagcinelwa kahle onke amasiko afanele ngenxa yobunzima bawo. Kuba njani-ke uma uzovele uwudlove nje.

Sizoke sibuke amanye ala masiko agcinwayo uma kushadwa noma ngaphambi kokuba kushadwe. Sicubungule ukuthi ukungagcineki kwawo akunawo yini umthelela wokubhidlika kwemishado yanamuhla.

3.2 Ukucelwa kwentombazane

3.2.1 Umndeni wakwansizwa

Umuntu wokuqala umfana amzekela isifuba sakhe mayelana nokuthi usefuna ukuthatha, ngunina. Unina phela nguyena ongumlomo wakhe kuyise. Isuke isigcacele esokeni kunina ngoba usuke naye ebalisa ngenhliziyo esemfuna umalokazane. Ukuba nomalokazane kumenza aqhoshe futhi aziqhenye noma ephakathi kozakwabo. Lokhu ukulangazelela kuba mandla kakhulu uma nozakwabo seabatholile omalokazane.

Akuvamile ukuthi kubekhona inkinga ngoba intombi isuke yaziwa. Kubayinkinga uma intombi ingaziwa. Unina usuke enovalo ngoba engayazi intombi ukuthi inhloboni. Uma kuyintombi ebivele iqomile, kubalula. Isalukazi sesizojabula sizincinze inqulu ngoba sesizophumula ukuzishaya laphaya nalaphaya. Sesizothola umuntu ozoselekelela.

Esikhathini esiphambili intombi ibiqoma nje umgangela izifunda zibuka. Bebungekho lobu bushutheshuthe bokuba intombi ingaze ilotsholwe ifihliwe,

ingaziwa. Ngenkathi isaqomile uma inesici esenza ukuba bangayithandi, abazali bebeyinyundela insizwa ize iyinyibele leyo ntombi.

UMsimang, (1975:251) uthi:

Ithuba elihle kubazali lokukhipha intombi
abangayithandisi kwakuba ngesikhathi
isaqomile. Babema kuyo ngokuyinyundela.

Lokhu ukuyinyundela isaqomile kwakwenza ukuthi lingenzeki iphutha lokuthi igane kanti ayithandwa. Bekwenza ukuthi ukufika kukamakoti ekhaya kube yisasasa, kungabibikho ukuklwebhana ngoba bayayazi ukuthi iphila impilo enjani. Nentombi ngenkathi isaqomile ibizama ngawo wonke amandla ayo ukuba izakhele ugazi emzini. Ibithula ithule ihambise iminjonjo. Uyayibona isithumela ujenga lwezintombi zithwele utshwala nokunye iyocubuza emzini.

UBriendly, (1992:102) uthi:

The bride and her coevals periodically bring
various types of imibondo especially gifts of
beer, to her in-laws to foster friendship.

Ukwenza kanje kukamakoti kwenza ukuthi umakoti nabasemzini babe yimbumba, ngeke umhlebe omunye komunye. Akekho oconsa phansi komunye. Uma ubudlelwano Phakathi kukamamezala nomalokazane bunje, uthi angezwa indodana yakhe ikhuluma eyokumthatha ajabule azibulale.

Unina ube eseluthwala ngeqoma lolu daba elusa kumnumzane wekhaya. Akazukusuka belu ambhosomele umyeni wakhe uma eselwethula. Uzocinga intuba yokulungenisa. Uzobonakala esegaya isicathulwana. Umnumzane uyahlonishwa, uyesatshwa futhi unesithunzi. Akulula ukumzela ngobuso nje.

UBlose, (2002:97) uthi:

Unina wentombi angeke avele alubhadlaze nje udaba kuyise wentombazane kodwa usezofuna indlela eya enhliziyweni yekhehla lakhe. Yinye indlela ethambisa nelukhuni inhliziyo le, yileyo yokhanjana, lona olungehlulwa ukucubuza namagabade anzima.

Uzothi angabona ukuthi useswakeme ayithi choko indaba. Phela umuntu uma esemnandi noma ngabe ubezobhavamula kanjani kodwa uvele abindwe yisidwa, athambe.

UKhumalo, (1997:13) uthi:

Umthonye ngesiphonjwana nje ngoba enzela ukuthi kuqambe kufika kulolu khalo akasaqhathi nje umqhatho wefusi.

Uyobe ulukhuni uma engathambanga. Unina ube eseluqhuba udaba ede emeba efuna ukumfunda izinhlonze. Nebala kube sekubalula nomfana abizwe athi ukuhlonywa ngemibuzo naye enamahlonyana. Kuyisiko lesiZulu ukuthi uyise uyayelekelela indodana yakhe uma isiganwa. Akakwenzi lokhu ngoba ingenawo amandla kodwa kuwuphawu lokuthi uma ithatha umalokazane ayizithatheli yona, ithathela uyise nabaphansi bomuzi.

UKhumalo, (1997:15) uthi:

Phela lokhu kusho ukuthi ngesiZulu, unkosikazi owakho wena yise womfana ngoba nomuzi wayo iwakhela uyise.

Indodana yalapha ekhaya ingakwenza kanjani-ke ukubalekisa umakoti wayo bangalubhadi unyawo lwabo badliwe izindunduma? Umakoti walapha ekhaya

angafunga kanjani ukuthi akasoze aphinde alugcobhe unyawo lwakhe emzini? Kungabe ukuzibizela imiswazi ilanga libalele.

Uyise ube eseyibuza ngezephakethe ngoba ezoboya zisuke zaziwa zingacashile. Nendodana ingelokothe igagamele izindaba ezingaka ingethembe lutho. Umnumzane uyibuzabuza nje ngengaphakathi usuke ethi igcagcele esokeni ngoba usuke esezoba nomalokazane. Kanjalo nonina uyethula nje ujabule. Umnumzane ubuzisisa nje ngoba angelokothe agasele umuzi womnumzane engazenelisile ukuthi indodana isiqoqe okungakanani uma kukhona ezephakethe.

Umnumzane wekhaya ube esethumela kwabomndeni ukuba kuzobhungwa ngalolu daba. Ekufikeni komndeni ube esebangenisa endlini yangenhla ukubonakalisa ubumqoka nobucayi balo. Ithi ingathi shaye indlu bese elwethula. Wonke umuntu lapha endlini ukhombisa ukulwenamela nokumbongela oseganwa ngoba ekhombisa ukukhula. Babodwa abakhuza iwule.

Kuzobhungwa ngezinkomo zamabheka, umnumzane wekhaya ababikele ukuthi zingakanani nokuthi yiziphi eziyobaphembela umlilo. Kuvunyelwane nangemibala ezoheha. Uma kuzonenezezelwa ngemali njengoba izinkomo sezaba yindlala, kuphinde kuvunyelwane nangalezo azomelekelela ngazo. Uma sebenelisekile ukuthi sebengawugasela umuzi wendoda, indlu ibonge. Kakade intombi kayiqedwa ngelanga.

Okulandelayo sekuzokhethwa abazoyokokha umlilo, abakhongi. Ukuba umkhongi kudinga ikhono nokucikoza okuthile. Bayaziwa abahlale bewenza lo msebenzi ngempumelelo. Kungaya ngokuthi abomndeni bakhetha bani noma bethemba bani. Okuvamile kuba umngani noma umakhelwane womndeni.

UKrige, (1936:126) uthi:

Approaching the girl's family is a dedicate matter and requires very tactful handling, and so a go – between, called umkhongi or umhlaleli, or even umlobolo, is chosen to act as ambassador.

Akahambi yedwa kodwa ukhona ozomphelekezela ozoba ufakazi. Umkhongi omkhulu kuba umuntu osekhlile futhi oseganiwe ngenxa yokubaluleka komsebenzi ayowenza. Kudingeka abantu abanesizotha futhi asebekhlile ikakhulu umkhongi omkhulu.

UBlose, (2002:98) uthi:

Umkhongi ngumuntu osuke emele uyise wensizwa. Ngakho-ke uphawu lokuqala nje yilolo lokuthi kufanele kube ngumuntu osemdala hhayi kuphela ngeminyaka kodwa kube ngumuntu oseganiwe ngoba uya emzini wendoda nje uyakhuluma nabanumzane bemizi yabo.

Isiko lesiZulu liyayazisa inhlonipho ikakhulu kwabalele. Akukho okwenzeka bengaziswanga ngokuzokwenzeka emzini wabo. Ngaphambi kokuba abakhongi baphume, kuyabikwa emsamo. Kubikwa ngokhanjana kushiswe nempepho.

UKhumalo, (1977:43) uthi:

Mhla kuzosa abakhongi baphume ukuyokokha umlilo lapha ekhaya kunuka amavovo noma engengakanani kodwa wona ayanuka. Kushunqiswa impepho laphaya emsamo. Uma njalo umnumzane emi kahle ubamba okuyizinyane kokuhlinzeka nje nabantu laba abathunywayo ukuthi bangabuyi bafike bafele ekhaya.

Ngokubikela abaphansi umnumzane usuke eseqale isiguqo sokucelela indodana yakhe ukuba lokhu esikuqalile kuyichume kuze kube umakoti ungena ngamasango. Isaga sesiZulu sithi: “Oseyishayile akakayosi, oseyosile akakayidli noseidli udle icala.” Lokhu kuchaza ukuthi noma ngabe sekuwusuku lodwendwe kuyenzeka kuse itshe selome inhlama, umakoti eseshaye wachitha nesoka elisha eselimkhangile.

UMsimang, (1975:280) uthi:

.... (phela akwaziwa. Izinkomo kungenzeka ziphume esibayeni, intombi isimisiwe kabi yimbangi, igcine isiguqukile isithi ayisayi lapho bekuthiwe iyokwendela khona.)

Umnumzane usuke ebikela abaphansi ebanxusa ukuba zingabikhona izihibe, bawuqhube umsebenzi womzukulu wabo.

UNyembezi noNxumalo, (1966:115) bathi:

Kwesinye isikhathi kwakuze kufike ebangeni lokushada ngempela, kodwa kuthi ebusuku kuzoshadwa ngakusasa akwale umakoti.

Ukubikela abaphansi kuwumthandazo wokuphebeza onke amashwa nokuphoxeka okungenzeka, igcine into enhle esiqaliwe ingasaphumeleli.

3.2.2 Umndeni wakwantombi

Uma insizwa ibikela abakubo ukuthi isifuna ukuthatha, kuqhilika izihlathi kubazali. Akunjalo kubazali bentombi. Ukwephucwa isithombo sabo ekade besichelela yonke le minyaka kufana nokugqenywa ingozi ema amanzi ekhanda.

Unina uma eluzwa uthwala izandla ekhanda ngoba engazi ukuthi uzoluthatha alwenze njani. Uthi esezihlele kahle ukuthi uyalwethula kumnumzane kodwa kwale. Ucabanga ukuthi uzoyiphendulelwa ubani imibuzo azobuzwa yona. Kwesinye isikhathi abakhongi baze bafike ingazange itholakale sampela intuba yokulungenisa. Unina wentombazane usuke esethi sebuyachitheka bugayiwe, kufe gula linamasi mhla befikayo. Unina uqaphelisa kahle izinsuku azobe ekhona ngazo ekhaya umnumzane bese azisa indodakazi yakhe.

Emva kwalokho kuba ukwazi kwakhe:

Emva kwalokho usefa phansi nendaba uselinde olwamanqamu. Ngisho ukuyithi vu ngisho esifubeni sakhe esingakanani, hleze ihambe nomoya udu.

(Khumalo, 1997:28).

Ezindabeni ezibucayi akwethenjwana. Ungathi kukhona omncinzayo ngoba uthi uyamethemba naye ayidlulisele phambili. Ekugcineni ize iwele ezandleni ezingaphephile. Kuthi okuhle obekuzokwenzeka kubonakale sekunyamalala nje. abazali basuke bengafuni ukuba ingane yabo iphume lapha ekhaya kodwa futhi kubuye kube okunye uma isigugela ezinsisheni.

3.2.3 Ukufika kwabakhongi

Abakhongi bamemeza kusempondozankomo ekhweni ngosuku lokuqala. Abasekhweni basuke besalele ikakhulu uSokhaya. Omame basuke sebevukile namantombazane. Abakhongi bafike bame esangweni bathaphuze umnumzane ngezithakazelo, bacele isihlobo esihle bese bebala izinkomo zabo ngemibala yekhethelo, ikakhulu izithole:

Lokhu kukhuleka ngovivi kuhambisana nazo phela izilokotho zabangasekho. Abangasekho bahambisana nobumnyama bokuhlwa namathunzi (Khumalo, 1997:44).

Ngenkathi abakhongi bememeza besho nezithakazelo, basuke sebebavusile bama ngezinyawo abaphansi bezolalela ukuthi kwenzenjani. Nebala besase bezwa izindaba ezimnandi. Umnumzane usuke engakabavumi kodwa lelo phimbo nje zisuke sezikhona izilokotho zokuthi lokhu osequqaliwe kuze kuchume.

Umnumzane uthi angezwa lelo zwi ukuthi elabakhongi avuke athathe iwisa lakhe. Abakhongi bayothi Nyawo Zethu sibelethe! Amantombazane ayophuma elakanyana ebanga umnyango kanye nonina wawo. Athi akawesule ewagema ngewisa ebhanqa nonina, bachitheke bagcwale izikhotha.

UKrige, (1936:128) uthi:

The father of the girl makes himself look as
angry as possible and speaks offensively.

Ubuza ukuthi mbala laba bantu abakabani ngoba yena akakabi nayo intombi esingakhongwa. Uma kukhona isalukazi siyokhuza ubunqayinqayi, sikhuza imihlola ukuthi uma bengavuka lapha oKhandampevu bangathini bebona kuphakanyiswa isikhali ekhaya.

Abakhongi bazophuma bengasalitholanga negama lokuthi babuye nini. Khona okwempela bebezolithola kubani uma sekunje. Emva kwalokho kuba omunye umshikashika ebuzisisa ukuthi yona leyo ntombazane isaphila yini. Uyoze akhululeke uma esezwa ukuthi nembala isaphila. Esikhathini esiphambili umnumzane ubetheleka ngehlazo uma kanti ubize izinkomo ezigcwele kanti intombi iyona ayisagcwele. Inkomo yengquthu noma yesibhamba ibingabe isaphuma. Yingakho amakhosikazi ayekulwela ukuba izintombi zihlale zimsulwa ngoba abe azi ukuthi uma intombazane ingasagcwele ayisekuphuma le nkomo yawo.

UNyembezi noNxumalo, (1966:116) bathi:

Amakhosikazi ayehlala njalo ezihlola izintombi, ukuze zazi zibe nokunakekela, ukuthi zizobonwa zijeziswe lapho sezonakele. Umuntu ongasentombi zazimkhipha inyumbazane ezinye izintombi, futhi noma eselotsholwa amabheka angabe eseva eshumini ngenkomo eyodwa.

Kwakungumsebenzi wamaqhikiza ukweluleka izintombi ukuthi ziziphathe kanjani, akukhathaleki ukuthi ziqomile noma azikaqomi. Uma intombi ingene ehlazweni lokungabuqapheli ubuntombi bayo, yayiba ndala ibe yintsha amaqhikiza.

UKrige, (1936:158) uthi:

These girls will take her to the river where they will swear at her, spit upon her and beat her very cruelly. Often the girl was very badly hurt by her age-mates.

Nesoka lalingenzi umathanda ngoba lalazi ukuthi izintombi ezihlambalazekile zazizifikela kulelo soka mathupha. Lalazi ukuthi lingakhipha inkomo ligeza izintombi ngakho nezinsizwa bezingachwayitheki nje. Bezesaba ihlazo lokubanjwa yizintombi ngesidlozana.

UMaMkhize, (2010) uthi:

Intombi uma ithe yahlolwa yatholakala ukuthi ayisaphili, izintombi beziphikelela kubo kansizwa zingasadle nkobe zamuntu zifike ziyidle inkomo ethi mo ngokuzithuka kwayo.

Intombi ibilesabisa okwenyoka isoka ngoba belingase liyemuke igugu layo. Nesoka beliyihlonipha intombi lingafuni iphoxeke kontanga yayo. Konke lokhu sekuphenduke inganekwane ngisho ezindaweni zaMakhosi imbala.

Abakhongi ngisho bengaxoshwa kangaki, ngisho bengaphoxeka kanjani, abakhathali futhi abatheneki amandla. Baxolela ukuthi kuguge izimbadada beguda indlela yasekhweni. Lesi senzo sabakhongi sikhombisa ukuthi insizwa iyikhathalele kangakanani intombi yomnumzane. Ukuphokophela kwabo kusho ukuphokophela kwensizwa. Uma abakhongi bebuya belahla ithemba ukuthi koke kulunge, insizwa iphinde ibakhombe khona njengokugiya. Ukuphumula emphefumulweni ikuthola mhla bebuya nezwi lokuthi bavunyiwe.

Uyise wentombi njengoba elokhu ebaxosha nje ufuna ukubona khona kanye lokho kuphokophela nokushisekela komkhwenyana wakwakhe. Akakwazi ukuvele anikele ngengane yakhe emankentshaneni. Ekugcineni umnumzane abemukele abakhongi ngoba usuke engaphangi mdaka linganile. Abazali abayiphuthumi indaba yokuganana kwezingane zabo. Bayiqhuba ngesikhulu isineke nesinono.

UKhumalo, (1997:10) uthi:

Indlela ebheke emendweni inde futhi iyazungeza injalo nje. lokhu kuba mazombezombe, yibona buhle neqholo layo kulabo abathintekayo ngoba lokhu kusho isivumelwano sokuphila kwabo konke.

Ukuzungeza kwala mabanga ikakhulu entombazane kwenza isiqonde kahle isigaba nesigaba engena kuso kuze iyaphuma ngamasango iyogana. Ithi ifka emzini ibe isivuthiwe, isikulungele ukubhekana nesimo somendo. Uma izowajomba onke la mabanga okukhula, izofika emzini iseluhlaza cwe, iseyiklume bese iyahluleka.

Ngelanga ababuya ngalo abakhongi ababe besavuka ngovivi lukaMadalena ngoba basuke sebekhululekile sebevunyiwe. Bathi bangafika esangweni bamemeze kabili kathathu bese bengeniswa. Indlu laphe isigcwele shaye abomndeni kanye nomakhelwane abambalwa ukuba babe ngofakazi.

UKrige, (1936:128) uthi:

It is essential that a great many witnesses should be present when lobola is handed over in case there is any dispute later on, and this is why the important members of the sib must be present.

Namuhla abakhongi bahlinzekiwe ngenyama notshwala ngoba sebeyaziwa futhi balindelwe. Utshwala phela yintandokazi, bebungeke busale uma kubuswa.

UMsimang, (1975:111) uthi:

Bekuthi lapho abantu sebexokozela
sebeswakeme kuthiwe abaphansi nabo
bayathokoza, basondele emzini wabo
nezilokotho ezinhle kube ubuhle ekhaya.

Ngaphambi kokuba bangene emnyango, uphinda umkhongi amemeze njengakuqala ethaphuza umnumzane ngezithakazelo, esho izithole zakhe ngemibala yazo ekhangayo ngobugagu njengoba ayenzile ekuqaleni, aphinde amusho ngezithakazelo umnumzane achazeke. Bangeniswe, bahlaliswe. Babuzwe impilo, babuye babuzwe ukuthi bakhala ngani. Umkhongi aphinde sona lesa ngeqholo manje ngoba sebezinzile. Abike ukuthi uthunyiwe ukuba azocela isihlobo esihle, aphinde azithaphuze izithole zakhe ngobugagu nangobuciko bese ema ngenkomo yesine noma yesithupha. Uyaqaphela ukuthi akami ezinkomeni eziwugweje ngoba ngesiZulu zisuke zisho izici ezithile noma inhlamba. Uma ema kweyesikhombisa kuthiwa ukhombe umnumzane ngomunwe.

UMsimang, (1975:269) uthi:

Kungumkhuba wesiZulu futhi ukuba angabeki
kweyesikhombisa, lokho kuthiwa ukhombe
umnumzane ngomunwe ngoba umunwe
wesikhombisa umunwe kankomba. Ngokunjalo

umkhongi ngeke abeke edolweni ngenkomo
yesishiyagalolunye ngoba ngabe uthuke umakoti
wathi usake wathola umntwana.

Kungalesi sizathu ukuba umkhongi omkhulu kube umuntu owaziyayo ukuthi lo msebenzi sekunesikhathi ewenza futhi uyiciko akazukufika abhede emzini, aphume esehujwa noma ahlawuliswe ngoba ehluleka ukubeka kahle inkulumo. Kunjalo nje akasoze azishaye zonke noma ngabe Ziningi emuva zibulala inyoka. Intombi yomnumzane angeke ayithengise okwebhayi, kuwuphawu lokuzikhukhumeza nokuzigqaja.

UParkin noNyamwanga, (1987:10) bathi:

The groom's family would delay 'lobola' negotiations even when they had all fifteen cattle to hand, as a mark of respect for brides family, by showing that their daughter was not simply being purchased like a commodity.

Ukuzehlisa nokukhombisa inhlonipho kubaluleke ngohlobo olumangalisayo uma uzosukela umnumzane emzini wakhe ngengane yakhe. Ilobolo alisikho ukubukisa ukuthi umkhwenyana ucebe kangakanani kodwa liyindlela yokubonga abazali bentombazane nokubakhalela ngokubephuca yona. Abazali bentombazane bayapha umkhwenyana, nomkhwenyana uyabuyisa ngokupha.

UMkhize, (2009:89) uthi:

Kufanelekile ukuthi kubekhona ukushintshana kwezandla kanjalo futhi nokujabulelana Phakathi kwemindeneni emibili.

Umkhwenyana usuke ebanga kumukhwe nakumkhwekazi ngelobolo ngokumzalela amkhulisele 'umakoti' wakhe. Akusikho ukumthenga. Insizwa noma ingaceba kangakanani, ingeze yamthenga umakoti. Khona okwempela ungakhipha malini ngokuthenga umuntu kusukela ezelwe kuze kube uyagana?

Empeleni kungukwakha ubuhlobo nje. abasekhweni abahlupheki uma benomkhwenyana.

UNyembezi noNxumalo, (1966::117) bathi:

Kuyothi lapho abasekhweni behluphekile
bayozikhalela kumkhwenyana okwaze kenza
isaga esithi umkhwenyana yisigodo
sokuqhuzula.

Sike sibone uma isalukazi esizala umakoti sesisele sodwa, singasenabani, asithathe umkhwenyana asithole. Kusanda bona ubuhlobo bokuganiselana belu!

UKrige, (1950:121) uthi:

For this reason a son-in-law is called by the
Zulus umphini wekhuba (The handle of a hoe,
the most important implement in Zulu society).

Umphini wekhuba noma wegeja yinto ebalulekile esiZulwini. Empeleni awukho umuzi ohlala ngaphandle kwemiphini yamageja.

Ekufikeni kwabakhongi imbiza iziwa ngothi ngoba umndeni uphelele. Abakhongi bahlinzekiwe kufinywa ngendololwane. Umndeni njengoba uhlangene nje awuqali ukuhlangana ngoba sekukhona abantu bokuhamba. Usuke wahlangana phambilini ukuze uvumelane ngemidati ethile, ungaphikisani phambi kwabantu bokuhamba.

UZibani, (2002:60) uthi:

They make sure that they polish up everything to
avoid debates and disagreements before the
strangers.

Emva kokuba umkhongi esebikile ukuthi uhamba ngani, kuzoke kuthi cwaka endlini. Makhathaleni okhulumela umndeni abazise eyezinkomo, ake baqale bamvule umlomo uyise wentombazane, okuyimvulamlo. Uzokusho ukuthi uzomvula ngokungakanani. Uzosukuma umkhongi akubeke esiceshini asebesibekile. Abaziyo bathi izwe lisabusa imvulamlo kwakuba yinkomo ethi mo.

UMkhize, (2009:121) uthi:

Uma kucelwa ngosuku nje lokuqala inkomo
yokuqala ileyo okuthiwa imvula, besho
imvulamlo.

Le nkomo yayikhishwa kuqala kusalungiselelwa ilobolo, ayihlangene nalezi ekade zibalwa umkhongi. Kuthe ngokwanda kobuphofu nendlala yezinkomo kwase kuba imali. Emva kwalokho omele umndeni athi uyise wentombi akazukukhuluma ngoba kukhona umfana walapha ekhaya osemthini, akamehlise ngokungaka. Umkhongi asukume athi lacu, akubeke esiceshini. Ekugcineni kuthiwe uyise wentombi ngabe useyakhuluma-ke manje inking usebanjwe yisikhwehlela emphinjeni ngakho abakhiphe isikhwehlela somnumzane ngokungaka. Aphinde akubeke umkhongi.

Okhulumela umndeni uzobazisa ngezinkomo zonke okuzofanele bazikhiphe, bebala nekanina okungeyesibhamba sakhe. Le nkomo ibingaphumi uma intombazane ingasaphelele. Akukhathalekile ukuthi intombazane ayinamntwana, inqobo nje uma ingasagcwele ebuntombini, unina ibimlahlekela le nkomo. Kungalesi sizathu ukuba unina ubeyigada ayihlole abe nesiqiniseko ukuthi ubuntombi bayo ibuphathise okwezikhali zamaNtungwa.

UKrige, (1936:131) uthi:

To the mother of the girl must always be given
the ingquthu beast, for looking after her daughter
and for her virginity.

Uma intombazane yehluleke ukuziphatha bekuba yichilo uma ingasaphumi le nkomo. Uma isigcagca, ngeke isayigqoka imvakazi futhi ingasini ngesinqindi esigcawini.

Okhulumela umndeni usezoshu ukuthi bafuna ezoboya zodwa, kungenjalo zibe ngaka ezemali kulezi zikhathi zendlala yezinkomo. Uma eseqedile okhulumela umndeni sekuzokhishwa iphepha elibhalwe izibizo zoyise nonina.

Emva kwamalobolo sekuzobuswa kudliwe inyama kuphuzwe utshwala kubenjeya. Lokhu kuluphawu lokuthi abakhwenyana bavunyiwe.

UNyembezi noNxumalo, (1966:117) bathi:

Lapho abakhongi sebemukelwe babehlatshiswa
imbuzi okuthiwa ngeyokuvuma abakhwenyana.

Ukugcwalisa ukuthi abakhongi bemukelwe banikwa isicephu. Isicephu noma icansi kuhamba ukhalo olude esiZulwini. Yilona njalo elenziwa libe yisifakaziso ukuthi into ethile yenzekile. Lapho umkhongi eselande udwendwe, uhamba ayobika ngalo icansi ukuthi umthimba noma udwendwe uselulandile selusendleleni amabombo eza neno.

UMkhize, (2009:122) uthi:

Ukukhombisa ukuthi bemukeleke kahle
sebezobuyela ekhaya benikwe isicephu
njengophawu lokwamukelwa kanjalo nokhamba.

Kwansizwa nakhona kuzofike kujatshulwe uma bebalandisa ukuthi bahambe kanjani ekhweni. Bazofike bazithele kobunye utshwala kumbe nenyama abahlinzekwa ngakho. Kumkhwenyana lezi zindaba zimenza ukuba asukume, athathe izinduku zakhe nehawu agiye aqephuze athi: Ngadla mina mfokabani ozalwa ubani ---. Lokhu ukwenza ngoba kusuke umthwalo emahlombe akhe.

3.2.4 Ukukhishwa kwezibizo

Ilobolo liwuphawu lokwakha ubuhlobo. Bekungesiyo into emba eqolo. Kanjalo nezibizo bekungesiyo into okungaze kuphele iminyakanyaka umkhwenyana eyiqongobezela aze abe ubhulukwe linye. Namuhla izibizo sezaqashelwa iloli elikhulu ukuba lizithwale lizise kubo wentombi lithwele yonke impahla yasesitolo.

UMsimang, (1975:264) uthi:

Osekudida kakhulu yilokhu kwanamuhla kokuba
abasemzini babize inkithinkithi engaqedwa
ngomntanabo.

Umkhwenyana kuthi kuqambe kufikwa emshadweni uvele usenenhliziyo encane ngoba usengene wathi shi ezikweletini. Intombazane lokho kuyidalela amazinyo abushelelezi ngoba umkhwenyana uzolokhu eyigquza ngokuthi abazali bayo bambize kakhulu, okungaze kudale isihlava sokubhidlika komshado.

3.2.4.1 Izibizo zobaba

Izibizo zikababa wentombi kuba yijazi noma yiyembe lesisotsha, kokunye nesigqoko kanye nemikhonto. Ukumnika leli jazi noma umdada weyembe lesisotsha kusho ukumembesa ukuba angazweli amakhaza njengoba emephuce umntanakhe.

UKhumalo, (1997:83) uthi:

Lokhu kwambula isambulo sokuthi akamshiyi
nje umukhwe wakhe ehlubule njengoba
ememuke umntanakhe. Umshiya emembesile
ukuze angazweli amakhaza.

Umkhwenyana uphinda agcwalise isiko lokuthi imikhombe iyananana. Umuntu okusizile awuze ungambukela nje kodwa nawe uyabuyisa uma naye esesenkingeni. Isiko lesiZulu ligcizelela kakhulu ukuphana ngokusizana nokuzwelana endabeni yokuganiselana.

Umnumzane kumenza aqhoshe uma esesigqokile lesi sembatho. Izimpahla umuntu azinikwe emzini uzazisa kabi okwaze kwenza isaga sokuthi uma umuntu egqoke ijazi elihle kuthiwe elezibizo.

UKhumalo, (1997:83-84) uthi:

Lalibalulekile kabi leli jazi ngoba indoda
eganisile yayibonakala ngalo futhi uyibona
ukuthi iyagabisa.

Imikhonto ayibizayo omunye usina yena kanti eminye isina abafowabo ngosuku olukhulu lodwendwe. Bayiphatha ngeqholo le mikhonto ngoba bayazi ukuthi umntanabo uzigcinile kwaze kwafika lolu suku.

UBlose, (2002:109) uthi:

Ukusina ngalo mkhonto esigcawini kufakazela
lona iphuzu lobumsulwa bentombi yakwakhe.

Abanawo amahloni ngoba umhlophe, akanasici kufakazelwa ukusina kwakhe ngesinqindi izifunda zibuka.

Izindawo ziyehlukana ngokubiza, abanye babiza ihhashi, isihlalo, imvubu nokunye.

3.2.4.2 Izibizo zomame

Unina wentombazane ubizela bonke omame bentombazane okungamaduku asekhandu, amaphinifa kanye namatshali. Lezi zimbatho bazozigqoka noma yinini ukuhlonipha umkhwenyana wabo emicimbini esazokuba khona. Bazongqwaza amakhanda, bamboze nasemahlombe ukuhlonipha abantu basemzini, ikakhulu umkhwenyana.

Isibizo esilandelayo kuba ubikibiki oyintondolo yembuzi eza ngaphezu kwenkomo yesibhamba. Abanye bathi ubikibiki bekungeyiso isibizo kodwa bekuyinkomo ebibalelwa ezinkomeni zamabheka njengeyesibhamba noma eyengquthu. Kusho ukuthi umama elobolweni ubethola izinkomo ezimbili.

UMkhize, (2009:123) uthi:

Namhlanje sekuthiwa izibizo zikamama
ubikibiki kanti ngokomthetho inkomo lena.

Umkhwenyana ngalesi sibizo usuke ehlonipha unina wentombazane ngokumzalela amkhulisele umakoti.

UKhumalo, (1997:90) uthi:

Kuzishaya sasethulo eselekelela ngaphezu
kwenkomo kanina. Ukuhlawula igazi nenyama
yomntanakhe ngegazi nenyama yesilwane futhi
esithi mo noma esithi me.

Lesi sibizo singumthobanhliziyi kanye nomthobamanxeba. Sithi simkhalela ngokuhanjelwa yingane yakhe, sibe simduduza ngokuxebuka kwenyama yakhe

mhla ezala lo mntwana. Leli gazi lale mbuzi noma le nkomo liyinhlawulo yegazi lakhe elachitheka mhla ebeletha lo mntwana ehlezi ezibini emseleni.

Isibizo esilandelayo yibhodwe elikhulu ongapheka ngalo inkomo. Omame asebeginisile ubabona ngokuba naleli bhodwe elingugalaza. Ababaningi abanamndla okuba nalo ngaphandle kwalabo asebeginisile. Ngesikhathi esiphambili kuthiwa lesi sibizo bekuba imbiza enkulu yotshwala ebisebenza uma kunemicimbi emikhulu kuhlatshiwe futhi kugayiwe. Emveni kwesikhathi kwase kuba yibhodwe.

UMkhize, (2009:123) uthi:

Umama uzobiza imbiza yakhe, esizokuba
ibhodwe ngesinamhlanje.

Umuzi ububa nala mabhodwe ngokuphuma kwezintombi zalapha ekhaya. Leli bhodwe liwuphawu lokuthi iseko lokuqala limele umndeni wakwansizwa, elesibili limele umndeni wakwantombi kanti elesithathu limele uMdali okunguyena osimamisa ubudlelwano nothando emshadweni.

UKhumalo, (1997:90) uthi:

Ngumasekomathathu leli bhodwe. Lolu
yuphawu lobunye bemindeni emibili
ehlanganiswa yuthando lwababili abamiswelene
ngokukaMdali. Ngamafuphi iseko lesithathu
ngelikaMvelinqangi.

Imbiza nayo iyafana nebhodwe ngoba nayo ayimi, ayihlali ingasekelwe ifuna amaseko amathathu ukuze ihlale iqonde ingagenquki. Uma kungenjalo, iyagenquka kuchitheke okuphakathi noma ife. Ngakho nayo inophawu olufanayo nolwebhodwe.

Okulandelayo kuba ugwayi wezalukazi. Abantu abadala bahlonishwa ngendlela emangalisayo kwaZulu. Bathathwa ngokuthi bangamadlozi besaphila. Uma sekufike isikhathi sokuba bahambe emhlabeni, akushiwo ukuthi bashonile, kuthiwa bagodukile. Kushiwo ngoba sebeseduze namathongo kanye noMvelinqangi.

UKhumalo, (1997:85) uthi:

Lo gwayi ubaluleke kabi kuzona nakwabaphansi.
Njengoba zibhema nje, zibhema egameni labo
ngoba zisondelene kabi nabo (abaphansi). Kanti
nazo izalukazi sezivele sezingamadlozi asaphila.

Ukubhema kwazo lo gwayi zixhumanisa abangasekho nabasaphilayo egameni lezinyanya zalapha ekhaya nalapho intombazane iya khona. Siye sibone nalapho isangoma sibhula ukuthi uma singakabhemi, sisuke sisadavuzwa nje kodwa sakhapha idosha laso sabhema, kuchitheka gula linamasi. Amagama akade silokhu siwagigiyela siwagagula ngamagama ngoba sisuke sesixhumanise abakhona nabangasekho, singasafuniseli.

Intombazane uma iyogana iyalwa kakhulu ngokuthi ize ihloniphe abantu abadala bekhaya ngoba uma bethe bayoke babone nempela kuba njengoba beshilo. Uma ithathe izeluleko zabo ayibisilima emendweni wayo.

3.3 Izindlakudla

3.3.1 Indlakudla yomkhongi

Kuthi kungalotsholelwana kuthiwe du kube omunye umgidingi wezindlakudla. Abanye izindlakudla eyomkhongi, eyomkhwenyana kumbe nohudo lukanina wensizwa kubhanqwa ngosuku lwezibizo kanti kwezinye izindawo kuyehlukaniswa. Esikhathini sanamuhla imicimbi isiyabhanqwa kubalekelwa

izindleko. Bathi imicimbi imosha isikhathi nemali. Kwalani ukuba ungazitholi kwazona izindlakudla lezo.

UMsimang, (1975:267) uthi:

Namhlanje sebeyingcosana kakhulu abanumzane. Sekwande abafokazana nezilambi ezizimisele ukugcwalisa izibaya namabhange ngezintombi zazo kepha zona zibe zingazimisele ukukhipha ngisho nokuncu.

Umkhongi ufika nomkhongi omncane nodadewabo kamkhwenyana, kungaba khona nabaphekezelayo. Bafika ukushona kwelanga, balale. Ngakusasa umukhwe uzobamba intondolo nesibhuzikazi akwethulw kumkhongi nakudadewabo kamkhwenyana. Umkhongi abonge. Izilwane sezizothathwa ziyohlatshwa. Uma sezihlatshiwe zizophinda zibuye sekuzokhishwa izinyongo. Zizofuthwa bachonywe umkhwenyana nodadewabo. Emva kwalokho inyama yazo izophekwa. Isivuthiwe ngumsebenzi womkhongi ukuyaba ngononina. Lolu wuphawu lokuthi umkhwenyana omelwe udadewabo usemukelwe ekhweni. Usengomunye wamadodana akhona. Kuwuphawu lobunye Phakathi kwemindeni yomibili kufaka Phakathi nabangasekho bale mindeni.

UMsimang, (1975:267) uthi:

Indlakudla lena imele lukhulu. Isho ukwemukelwa ngokugcwele umkhwenyana abe ngomunye wabomndeni wasekhweni. Kusho ukuthi usengafika adle nabo, acaphune izinkobe ahlafune, angene esibayeni asenge.

Umkhwenyana akasazili lutho ngoba usemukelwe egameni lo mkhongi nelikadadewabo.

3.3.2 Indlakudla yabakhwe

Bathi bangabona izinkomo obaba bakamakoti bese behlatshiswa indlakudla yabakhwe, osekwaba yimbuzi kulezi zikhathi zobuphofu. Umkhongi uyena omela umkhwenyana ngoba umkhwenyana akakaveli kubakhwe aze anikwe indlakudla. Nokho akushiwo ukuthi angebe esangena ngokubingelela kodwa akakwazi ukuhlala nabakhwe axoxe nabo ngoba uyabahlonipha.

UMsimang, (1975:271) uthi:

Phela umkhwenyana akaveli kumukhwe wakhe,
uze anikwe indlakudla.

Umkhongi uzoyethula indlakudla kubakhwe enoyise womkhwenyana egameni lo mkhwenyana. Umgomo wezindlakudla uyefana owokwabiwa kwayo. Okwehlukile kule ukuthi isifuba asidliwa lapha kodwa siyathwalwa siphathelwe abasekhaya.

UKhumalo, (1977:101) uthi:

Kuzishaya salisobho lomkhwekazi ukuthi lapho
kuncinde umyeni wakhe naye ancinde
ngomntanabo.

Okunye okwehlukile ngale ndlakudla yabakhwe ukuthi uma isiyabiwa kufanele abakhwe baphiwe inqina langaphambili. Lokhu kuluphawu lokuthi leli nqina abalidlayo livulela izinkomo lezi ekade bezozibona indlela eya ekhaya zingaduki. Indlakudla yabakhwe iwuphawu lokuthi abakhwe nabakhwekazi sebemukelwe emzini sebengadlana abasazilani nabalingani babo.

3.3.3 Indlakudla yomkhwenyana

Umkhongi kuzothi kungaphuma indlakudla yabakhwe nokubonwa kwezinkomo ayocela ilanga lodwendwe emzini. Umukhwe uzonqaba ukuthi kungathi umkhwenyana wakhe emlobolele kahle kangaka waze wamcola yena angabe esamcola. Umkhongi uzofike akubike lokho. Uyise wentombazane uzolayeza kumntanakhe ukuthi uma umkhwenyana efikile, ufuna ukumbona. Uzothi angafika amazise ukuthi ufuna ukumnika isijingi sakhe. Nempela afike ngelanga abavumelene ngalo.

Umkhwenyana uzofika nomkhongi nababaphekezelayo kuhwalala. Abakhwe nabakhwekazi bayoze bababone ngakusasa. Umukhwe uzoyethula iphila indlakudla kumkhwenyana abonge nokumlobolela kahle kwakhe, abafisele nezilokotho ezinhle emzini wabo. Uzoyethula njengoba ethule eyomkhongi. Umnewabo wentombi uzokwengamela ukuhlinzwa nokuphekwa kwayo. Emva kwalokho kubuswe kuze kufinywe ngendololwane. Lolu wuphawu lokuthi umukhwe akasezukumzila umkhwenyana futhi sebezohlala ndlininye bothe ibandla.

UMsimang, (1975:27) uthi:

Phela ithuba lokuqala ngqa lokuba babhekene
bakhulume bangakhophozelani.

Uyise wentombazane ukwenza lokhu uyazenelisa ngokumfunda umkhwenyana womntanakhe ukuthi ungumuntu onjani futhi ufanelekile yini ukuba angamnika umntanakhe nokuthi azobungazwa izinyanya zalo muzi. Lonke lolu chungechunge lwezindlakudla alwenziwa ngoba kuchithwa isikhathi futhi kubukiswa ukuthi kufuywe kangakanani kodwa olokubethelela ubuhlobo Phakathi kwabathathanayo kanye nemindeneni yabo esaphilayo nengasekho.

Emva kwayo yonke le misebenzi encike nkomo kwabaphansi ngokuchitheka kwegazi nezinyongo kungenzeka kanjani ukuthi imizi yabo ichitheke. Yilowo nalowo ozibopha ngalesi sibopho uzizwela enomthwalo wokuba angawuphoxi umndeni wakubo kanye nezinyanya zawo. Lokhu ukuxhumana kwemindeni kwenza kungabibikho ofisa ukuba kunqamuke.

3.4 Imibondo

3.4.1 Invulasango

Emva kokuba oyise sebezibonile izinkomo, umakoti uzogaya utshwala buthwalwe nezilimo kusiwe emzini. Lo mbondo owokuvulela izinkomo amaango ukuba ziphume emzini ziye kwabo.

UMkhize, (2009:125) uthi:

Umalokazane sekufanele manje atshengise naye
ukuthi mhlazane efika emzini abantu bakhona
ngeke balambise bayohlala bedla nje njalo.

Abantu bakwaZulu abakhulumi nje ngomlomo kuphela kodwa bakhuluma nangezenzo. Yindlela yokuthi bayabonga le yokuhambisa umbondo ngoba sebezibonile izinkomo. Isiko lokuphana yilona elihamba phambili endabeni yokuganiselana. Lokhu kusho ukugxilisa ubuhlobo nothando kwabagananayo kanye nemindeni yabo.

UKrige, (1950:132) uthi:

Not only do the people of the bridegroom's kraal come to the bride's kraal with lobola at different times in the period between the betrothal and the marriage, but there are also visits from, and gifts passing from, the bride's people to those of the boy.

Empeleni lokhu kukuphana kusuka ntendeni kuhlale ntendeni. Uma esezilethile umkhongi izinkomo, kuphinda kuhlatshwe enye inkomo noma imbuzi ekhweni yokuzamukela. Kuyagaywa kushiswe impepho emsamo. Ziphuziswe umswani ukuze zingabi wuqanduqandu zithelwe nangamavovo, kushunqiswe ubulongo ukuze zihlangane nomhlambi wasekhweni ukuze zingakhumbuli emuva. Kwenziwa idili elikhulu kwemukelwa izinkomo, omama baze bashe amazwi bekikiza bebona izinkomo zingena ngamasango.

3.4.2 Ingqibamasondo

Lona umbondo omkhulu odlula owokubona izinkomo. Lapha akusakhulunywa eyokuzibona zisesemzini, sekukhulunywa eyokuzibona zingena ngesango. Kuphuma ngisho esinedolo. Kusukuma ngisho omakhelwane bamelekelele ngokumgayisa nokumthwalisa ukudla okuya emzini. Kuphuma amahele kuthwelwe amaqoma anezitshalo nezinkomba zotshwala kuyiwe emzini.

Umakoti uma esenyathela emagcekeni akhona ushaya aze adadlaze ngoba uneqholo lokuthi ushiye izinkomo esibayeni kwabo, zabonwa yinoma ubani. Ngalo mbondo uyabonga futhi ugqiba amasondo kanye nomkhondo wazo. Ngalo mbondo uzibethelela ngawo ukuthi lezi nkomo ezimlobolile zingaphumi lapha esibayeni sakubo aze agugele khona emzini.

UBlose, (2002:113) uthi:

Lolu wuphawu lokugqiba amasondo akhe yena
siqu khona engazukuthi efika emzini abese
ephindela ekhaya.

Ngalo mbondo uyafunga uyagomela ukuthi kumnyama kubomvu usengowasemzini useyoze afele khona, alisekho elinye ikwabo. Umakoti usuke eduduza nabasemzini ukuthi bangazizwa belahlekelwe kakhulu ngokuba behlukane nezinkomo zabo ezingaka.

UZibani, (2002:74) uthi:

The bride showed by this ceremony that the groom's family should not feel loss by the cattle that have been subtracted from their kraal.

Umakoti uyabaduduka ukuthi nakuba belahlekelwe kodwa ukhona yena ufika nosizo oluzokwenza bakhohlwe izinkomo zabo.

Leli siko lokulobola lihle kakhulu ngoba umakoti limenza ethi ehleli emzini ebe eziqhenya ethi walotsholwa yena kulo muzi. Limenza azimelele emendweni azizwe enesithunzi ehloniphekile. Sekuqubuke enkulu impikiswano mayelana nokuthi ilobolo liqhubeke noma lime. Lokhu kubangelwa yindlela abantu esebelithatha ngayo ilobolo. Abanumzane sebevele babize kakhulu ngezingane zabo kuze kuphele ubuhlobo. Benjalo nje bona abazimisele ukukhipha lutho njengoba sibona ukuthi imindeni yomibili ingena ithi shi. Yilowo mndeni nalowo mndeni uyakhipha, omunye uyabuyisa.

Ilobolo leli lithi likhona esikweni lesiZulu, siphinde silithole nasencwadini eNgcwele. Encwadini kaGenesis 29:18 ithi:

UJakobe wamthanda uRachel, wathi:
Ngizakukusebenzela iminyaka eyisikhombisa
ngoRaheli indodakazi yakho encane....

Ukusebenza kukaJakobe iminyaka eyisikhombisa esebenzela uyise kaRaheli kwakuyindlela ayezokhipha ngayo ilobolo ebonga kumukhwe wakhe ngokumzalela 'umakoti.' Pho ilobolo lone ini?

3.5 Imicimbi eyandulela ukusina

3.5.1 Ukukhehla

Emva kwayo yonke le micimbi umkhongi uphinda athunywe ekhweni eyolanda ilanga lodwendwe. Uyise wentombi ufika ale aphele athi ngeke angakayikhehli ingoduso yabo. Umkhongi abuyele emuva eyobika lokho. Umkhwenyana ube esethumela umkhongi nodadewabo ukuba ingoduso yakhe ikhehle. Umkhongi uqhuba imbuzi yokukhehla kanti udadewabo uthwala insoyi intambo neva. Sekuzofunwa okwazi ukulungisa izinwele ukuba amthungele inhloko.

Uyise ukhipha imbuzi abike kwabaphansi ukuthi bengamangali uma bebona osefake inhloko lapha ekhaya bengazi.

UMsimang, (1975:273) uthi:

.... ngeke amkhehla umntanakhe engabikile
emathongeni ngoba amathonga angayibuza le
nkosikazi ayibona isinenhloko phakathi komuzi
engabikiwe.

Akukho okwenziwa kungabikiwe ngoba abaphansi bangathukuthela qede badale imiswazi nesinyama kumntwana. Umsebenzi wokukhehla babe sebewubeka phezu kwamahlombe kayise lokhu umntanakhe usuke esengaphansi kwesandla sakhe.

Umntwana usezongeniswa endlini athelwe ngenyongo. Umnumzane uzoyihlabela inkomo indodakazi yakhe esiyothunga ngayo isidwaba. Ngale nkomo futhi uyayibonga ukuthi kuze kube yilesi sikhathi isalokhu iziphethe kahle.

Leli siko aliphuthi ngoba yilona eliyizibuko eliyisusa ebuqhikizeni liyiwelisele ebungodusini.

UKhumalo, (1997:130) uthi:

Yisiko leli elingaphuthi ngaphambi kokuba
umntwana asine. Limqoka ngoba liqopha
isigaba umntwana angena kuso.

Ngesilungu ufaka indandatho yesethembiso. Nakhona esilungwini uyahlonishwa
osefakwe indandatho ngoba iwuphawu lokuthi usengumuntu womuntu.
Omthintayo ubekwa icala. EsiZulwini uphawu kuba inhloko kumbe nesidwaba.

UKrige, (1950:134) uthi

Wearing the topknot or isicholo is a sign that the
girl is ready and that the marriage will take place
soon.

3.5.2 Ukucimela

Ngaphambi kokuba intombazane iphume iyogana, iqala ngokucimela. Lapha
isuke iphuma ingena ezihlotsheni nakomakhelwane icela izipho ezokwaba ngazo
kanye nezozisebenzisa nje emzini wayo. Lezi zipho kuba amacansi, izinkamba,
izikhetho, izithebe, izingqoko, izimbenge, izinkezo, izixwembe, imishanelo,
amanethi, imicamelo nokunye okuningi.

UMsimang, (1975:277) uthi:

Empeleni usuke esezocimela, okusho ukuthi
kusuke kuswelekile ukuba akhungwe ngezipho
zokumvalelisa.

Kwakukhona nje lokhu ukuhamba ivalelisa kuwumfuziselo wokuthi iyafa kubo
isiyovuka emzini. Lapho ifika khona bayifisela izilokotho ezinhle. Abagcini
ngezilokotho, ibuya isuthi izeluleko neziyalo beyexwayisa ngobunzima
nokuphathwa komendo.

Uma iyocimela iqala ekhakonina. Ifika ilale bese ihlatshiswa imbuzi ibuye nenyongo. Abakoninalume bazoyifaka isiphandla.

UMsimang, (1975:277) uthi:

Ngisho uyisemkhulu esaphila umuntu
okunguyena oqondene umalume.

Ithi ingaqeda ekhakonina bese ibuyela ekhaya. Uninakhulu ayigcobe ngenyongo kuthi esala lapho ayithele emsamo abophele isikhwama sayo esicholweni sentombazane. Lokhu kwenzelwa ukuthi abaphansi bayikhothe bayibusise. Emva kwalokho isizocimela emndenini emizini yoyise. Nakhona izofike ilale ngoba bazofike bayihlabise. Izogcina komakhelwane.

Ngaphandle nje kwezipho ezithola ezihlotsheni nakomakhelwane ibuye isike ikhwani, ingcobosi, ingongoni, incema nokunye. Kuzothi isisemgonqweni yeluke, ifense, ithunge noma itshutshe ubuhlalu.

UBlose, (2002:117) uthi:

Lokhu nje ukusika nokweluka kwakhe
kuwuphawu olungumfuziselo wokuzalwa nokufa
kwakhe ekhaya kwabo nokuyohluma emzini
njengekhwani lona elisikwa lihlume.

Ngenkathi isihleli emgonqweni izobe ingahleli dekle kodwa izobe isebenza izinto ezokwaba ngazo. Abomndeni abayiyekeleli kodwa nabo bayayelekelela. Abafana bayibazele izinkezo, izixwembe nezingqoko. Omama bayelukise amacansi, bayibumbise izinkamba nokunye. Ithi iqambe igcagca ibe isiqongelele izimpahla eziningi. Lokhu kuzoyenza ukuba ibe yintandokazi emzini uma ifike yaba ngezinto ezinhle futhi zekhethelo.

UZibani, (2002:76) uthi:

The gifts were a way the bride made herself
favourable wife or sister-in-law or daughter-in-
law.

Umakoti owabe kakhulu kumenza abe yisilomo angaconsi phansi. Yindlela
azicubuzela ngayo amagabade emzini. Ukwaba kakhulu kubenza abasemzini
babone ukuthi ukhuthale futhi akanaso isikhathi sezindaba.

3.5.3 Umgonqo

Yisiko lesiZulu leli ukuba kuthi emasontweni okugcina ngaphambi kokuba
iphume ihlale endlini ingaphumeli phandle, igoye. Ukugoya lokhu kungukuzotha
nokuzila kufana noma ushonelwe umbatha ugampokwe uhlale emseleni.
Ayisaliphakamisi izwi. Akusafuneki ukuba ilokhu ishaluza phandle. Uma iya
ngaphandle iyawemboza umzimba ngengubo iphume iphelezela izimpelesi.
Isigadiwe manje.

UKhumalo, (1997:171) uthi:

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

Ayisalwephuli manje uhleko noma ngabe kukhona into ehlekisa kanjani. Ithatha
umfuziselo wokufa njengoba iphuma igubuzele nje. izilele ikhaya elisha eqonde
kulo. Ngesikhathi igoyile inzalabantu iphuma ingena idedelana imnikeza
umphako wendlela ngeziyalo. Ayimncengi futhi ayimfihleli ukuthi lapho eya
khona kukwamkhumula sidwaba. Abanye bamshiya eciphiza ngoba bamtshelela
ukuthi uzofike abizwe ngawo wonke amagama la.

UKrige, (1950:135) uthi:

You will be called a wizard, a sloven, a harlot
and all sorts of bad names.

Uma uzwa inzalabantu iyala intombazane eyogana uvele ukhexe. Uyamangala ukuthi kanti yikuphi okufike kube mnandi uma sekuyimicibisholo yodwa. Izinkinga zasemendweni zindala. Abantu abadala babevele bebazi kodwa kuphilwa ngokubekezela. Uma intombazane izwa lezi ziyalo iphendula ngemvula yezinyembezi. Wonke umndeni uma umbuka eqhatha lo munyu nawo umelekelela ngazo izinyembezi ngoba awazi ukuthi ungamsiza ngani.

UKhumalo, (1997:171) uthi:

Ubumqoka bomgonqo bufana nse nesiguqo
lapho umndeni wonke usuke ukhulekela khona
umntwana wawo nganhliziyonye.

Nempela bazilile basesiguqweni njengoba kusondela izinsuku zokufa kwakhe. Umthandazo wabo munye. Bamcelela kwabaphansi ukuba bahambe naye bambheke. Noyise imbala ukwesakhe isiguqo ecelela umntanakhe indlelenhle. Ngenkathi umntanakhe engena emgonqweni naye usuke ephuma endlini kwakhe eya kwabo, azile, ayicelele izinhlanhla kwabaphansi.

UKhathi nabanye, (1989:165) uthi:

Indoda uma izokhipha intombazane iqalela kusekude iphalaze ngomuthi omhlophe. Iphume endlini kwayo ilale kwabo. Kuzothi nxa ihlaba imbuzi yomncamo, iphehle ubulawu obumhlophe. Ibuthi qhabu. Iqhabulise nentombazane ezokhishwa. Izosholo phansi ithi: Muzi wakwethu sicelela intombazane indlela enhle....

Ubulawu lobu alokhu ebuqhabula kwenzelwa ukuthi kufike usuku lwamanqamu esecwebezela ubuhle. Buyamgeza ukuba angabi naso isidina nesigcwagcwa emzini athandeke kunoma ubani. Umkhenyana wakhe naye uyadideka uma esembona enje ngoba usuke emgcine ngaphambi kokuba angene emgonqweni.

UKhumalo, (1997:149) uthi:

Abhubhuzele ubuhwanqa athandeke kunoma ubani. Kakhulukazi kumlobokazi phela ovele esayozakhela ugazi ngugo.

Akakaze kwenzeke ngisho emlandweni ukuthi abantu babuye emshadweni bebabaza ubugwivi bukamakoti. Indaba elala idliwe eyobuhle bukamakoti. Usuke esefana nengelosi uqobo. Ngaphandle nje kobulawu kusuke kungena ukudla kwekhethelo laphaya emgonqweni. Okwala noma ngabe ungumuntu ongenawo umzimba ononophele kodwa uphuma eseze waba nawo.

Konke lokhu kuyimizamo yokuthi afe kulo mzimba omdala avuke komusha emzini wakhe.

3.5.4 Umncamo

Kuzoqale kuhlatshwe imbuzi. Iyona ebika umntwana kwabalele. Emva kwembuzi sekuzowa inkomo ihlinzwe. Izothi ingakhishwa inyongo bese kuthelwa ngayo umntwana.

UMpanza, (1977:10) uthi:

Kuyahlatshwa uyise noma umnewabo ayithele ngenyongo yaleyo nkomo ezinyaweni.

Le nkomo ithathwa kuzo ezamabheka. Ibaluleke ngohlobo olumangalisayo esiZulwini. Intombazane ingeze nangengozi yaphuma ngaphandle kwayo.

Kukholakala ukuthi uma ingaphuma ngaphandle kwale nkomo, izinto zayo zingeze zalunga phambili ngoba ihambe abaphansi bengaziswanga. Azikho izinhlanhla engazithola.

UBriendly, (1982:104) uthi:

Should the slaughter of the umncamo be omitted
the ancestors are said to make the bride ill or
childless since she left home unannounced.

Ngaphandle nje kokubikela abaphansi ngokuhamba kwayo, ibuye ibe yidili lokuyibonga ngokuziphatha kwayo nokukhuliswa kwayo abaphansi. Le nkomo ibuye ibe umphako eyowudla phambili lokhu yona izobe ingadli lutho lwasemzini ize idle ngokosiko. Izosikelwa insonyama nomhlubulo.

Lo mphako uzophathwa amakhosikazi athenjiwe ukuthi azomgada kahle umntwana. Azohamba phambili afike amlungisele isikhundla emzini. Azonika uninazala wakhe umhlubulo, athathe necansi lomiselo qede alinde ukufika komntwana.

UKhumalo, (1997:11) uthi:

Isicephu sayo sesohlala silinde yona, iyoze
ingene ngamasango.

Leli cansi yilo lelo eyaqala yahlala kulo mhla iqala ukungena kula magceke. Uninazala waligcina ukuze kube namuhla. Leli cansi liyinsila yayo futhi izinyanya zakulo muzi ziyalinyala kuze kube iyangena. Amakhosikazi azosinisa afuna leli cansi nje ayawazi umlando nokubaluleka kwalo. Ezikaninazala kuphela izandla eziphephile ukuligcina. Uma isingena ngamagceke izinyanya aziyexwayi ngoba vele bezilokhu zihleli nensila yayo ekuleli cansi.

Ngakwamkhwenyana kuthi emini umkhongi akhukhule nesigejane sezinsizwa nezintombi eseyokhipha udwendwe noma umshado. Ufika ekhweni kube sengathi bese kumiwe ngaye ukuba kukhishwe izithebe. Unele afike nje kufinywe ngendololwane, kusindwe ngobethole. Bathi bengeniswa elawini yena adlule aye lapho kukhona umntwana. Ufika abe wuhlanguhlangu ememeza ethi makanikwe umakoti wakhe. Akhiphe leyo mali efunwayo bese enikwa inyama yensonyama.

UKhumalo, (1997:204) uthi:

Ukhalo lokusikelwa komkhongi inyama
ayidlayo ensonyameni yomntwana isho lukhulu.

Umkhongi usikelwa kuyo kanye le nyama esikelwe umntwana ukuba ahambe nayo ayoyidla emzini. Le nyama iwuphawu lokuthi bayahlanganiswa ngesitho senyama efe egameni lakhe ngoba ukufa kwale nkomo kusho ukufa kwakhe kwabo. Umkhongi umele umkhwenyana lapha ekhaya. Empeleni umkhwenyana odla le nyama yona kanye edliwe umntwana. Ukudla kwabo le nyama babopha ifindo lokuthi kwabona sebenyamanye. Ithuna lomunye seliyotholakala eceleni kwelomunye.

Uma umntwana esebona umkhongi efika, kusuke sekumcacela ukuthi selimshonele. Omunye uqala ngale nkathi ukuhlanjulukelwa isisu. Kusuke itshe seligaya ngomunye umhlathi. Kusuke kungasafani nokuba kade ejabulela ukuthi useyogana. Inzalabantu isingena ukuzoshayela isipikili sokugcina. Umntwana usefisa sengathi unina akasasuki eduze kwakhe amduduze. Omama bakuqala bebengabatotosi futhi bengabatetemisi abantwana babo. Imishado ibhidlika kangaka nje yingoba uma intombazane ibika usizi lwayo lwasemzini, omama sebekhombisa ukuba nezinseka nokubazwela. Abawatsheli nje iqiniso lime lithi mpo ukuthi umendo vele unzima. Bagcina belikhiphile elokuthi ayixoshwanga ngakho ayobuya.

Izintombi ziphoqa umkhongi ukuthi athwale umgodla noma ibhokisi. Uyala umkhongi athathe icansi eliyisifakaziso emzini sokuthi ululandile udwendwe noma umshado.

3.6 Ukuphuma komntwana

Lithi selibantu bahle uyise womntwana angene esezovunulisa esezibophe ngexhama, kusengathi naye uzwa imihelo yokuzala, ezomfaka iminyakanya. Kusuke sekuxabene ubendle bezinyongo wena owabona isangoma. Phezu kwesidwaba uzibophe ngamaxhama amabili. Uyise ambambe ngengalo aphumele naye phandle kulandela intombi yomgodla noma yebhokisi. Abantu abasebaningi phandle sebengangozulu eya eMakheni. Bazobona ukuphuma komntwana futhi babe ofakazi ukuthi nembala umntakayibane simbonile esephuma okokugcina eya kwamfaz' ongemama. Usesaba ngisho ukunyathela ungathi usenyathela amaqanda wona ezochoboka.

Izinsizwa sengathi bese zilindele ukumnqaka. Zizomngunga zimsithe ngenkathi esephuma ngoba akabonwa uma esephuma.

UMsimang, (1975:279) bathi:

Bazonele bathi thushu emnyango bangungwe
amahele abasithe ngamahawu ngoba ngesiZulu
akufuneki umntwana abonwe abantu uma
esekhishwa.

Ukungathandeki ukuba abonwe kuwuphawu lokuthi ufana nesidumbu njengoba ephuma kwabo njengoba nesidumbu siphuma sesimboziwe noma ngabe kade sivulelwe umndeni ukuba usibone. Izinsizwa zikuqonda kahle lokho yingakho zimsitha ngamahawu zikhukhusa naye. Ngaphandle ingane encane ayisafuneki ngoba sebengayigxoba ibe yisicaba. Akusemsindo izinsizwa ziyahuba sekuyisimukululu. Omame bayakikiza.

UKhumalo, (1997:218) uthi:

Yonke le ndumiso igoma umntwana ngalokho
kwakwabo, kwendawo nokwesizwe ngoba naye
ungowesizwe. Ngumnikelo lona wokugcina
wabahlobo nomphakathi kuyena ngosuku lwakhe
lokugcina njengentombi.

Le nhlokomu eyokumvalelisa okokugcina ekuleli khaya lakwabo. Useyofika njengesivakashi. Uma kushoniwe, useyofika njengazo zonke iziboni. Akusekho muntu wakubo ofayo asayophinde amzilele. Imizwa yale nhlokomu yehlukene kabili. Eyokujabula ukuthi intombi isiyaphuma iya emzini wayo. Bayayibongela. Umuzwa wesibili owokuyikhalela njengoba selokhu kwathi nhlo umendo awuthunyelwa gundane.

UKrige, 91950:136) uthi:

Amidst much shedding of tears the old women
tell her of the hardships she will have to undergo.

Nakuba kumuncu kunjalo kodwa kukhona inhlokomu yokuhlalalisa. Kuzohutshwa ihubo lozalo ngesizotha kuqondwe esibayeni. Bazothi besenhla nesibaya uyise ambike umntanakhe.

UMpanza, (1977:10) uthi:

Uma usuphuma ngempela umshado uyayithatha
ayibambe ngengalo ayodlula nayo esibayeni
ayobabikela phela abaphansi ukuthi nanso ingane
isiyaphuma bayibheke bayilondoloze.

Bazothi ukuthatha amanyathelo babuye bakhothame besalokhu bembikile umgodla uphambi kwabo. Lokhu ukwenza kuwumfuziselo wokuphuma kwesidumbu ekhaya. Umntwana usephenduke isidumbu kwabo. Ukujabula

kuyashintshana ngoba kuyajatshulwa emzini, bashayela amabala. Ukuwa kwenye indlu ukuvuka kwenye.

Sebezophuma ngesango kuthi ngaphandle bavalelise oyise ikakhulu unina ngoba yena uzobe engayile emshadweni womntanakhe. Ukungayi kwakhe kusho ukuthi yena uzilile. Yingakho ezothi angavalelisa athathe isikhundla somntanakhe sokuhlala enkatheni nasezibini lapho okade kuhleli khona umntwana. Akakwazi yena ukuya Endaweni enokujabula nomsindo ngoba usaqhubeka nesiguqo kuze kube uyabuya umthimba.

UKhumalo, (1997:235) uthi:

Uyogoya kuzona impelasonto yonke kuze
kubuye umthimba elokhu esesiguqweni lapha.

Ukuqhubeka nesiguqo akusikho nje ukumxusela umendo omuhle kuphela kodwa kusho nokuthuntubezeka amandla emimoya emibi nangavukwa amaqunga babulalane emcimbini womntanakhe bawone. Konke lokho kumenza angabi nakho ukuphumula emphefumleni.

Ngesikhathi kuhanjwa endleleni kuqondwe emzini umntwana uyaliwe ukuthi angabheki emuva aze afike lapho eya khona ngoba uyothi esezwa ubunzima, acabange emuva ekhaya. Izinsizwa zihamba zisho iziqubulo, izisuso nezaga. Zimkhukhusa njalo zimsingathe wena owabona izinyosi zisingethe unomthebe. Zimhola njalo kube sengathi zithi akuphonseke zona uma kukhona izisele. Zizodwa ezilandela emuva sengathi zithi uma silandelwa yimpi sizoyibamba. Konke lokhu zikwenza ukuvikela udadewabo. Usalokhu egubuzele ngesiphuku noma ugampokwe omvikela emimoyeni emibi yabathakathi njengoba bedabula ubusuku nje.

UKhumalo, (1997:219) uthi:

Ugonywa ngalesi siphuku ngisho emimoyeni
emibi yangalesi sikhathi ngoba phela
ngesokuyaluza kwabakhunkuli nezindangala,
izikhova, imikhovu nezimpundulu zabo.

Izinsizwa indlela ende aziyizwa ngoba ezikuphokophele ukuyobeka udadewabo
lapho azikhethela khona. Zide zeqa amagqangqu wena owabona amathole
enikelwe konini. Ukukhala kwakhe zikushaya indiva sengathi zithi wawuthi
kobanjani?

3.6.1 Ukungena komthimba emzini

Umthimba ungena kwesikabhadakazi emzini. Unele ungafika ushintshe igiya,
ucule ngesizotha uhuba ihubo lomndeni usubika ukungena. Wazisa abasemzini
ukuthi usufikile kanti futhi ubika nakwabasekhaya ukuthi usufikile lapho
bewubabele khona.

Banele bangezwa abasemzini ngoba bebelele obenyoni benanele ngokuchwaza
komkikizo bebikela abaphansi ukuthi nango umakoti usefikile nabo ababemukele.

USikhosana, (2002:17) uthi:

Ululation is a sweet sounding noise which
beckons ancestors to listen to what is going to
take place in their homestead.

Nempela abaphansi nabo bayavuka balalele lo mculo omnandi wokukikiza
komame kuze kwenanele izihosha imbala. Ikhetho lisuke lilele obenyoni. Lithi
lingezwa ukuthi umthimba usufikile liphaphatheke liyovimba esangweni kanye
nomkhongi lifuna imfibinga yokungena. Izintombi zomthimba nazo azizibeki

phansi zifuna imfibinga yomgodla lokhu umkhongi unqabile ukuzithwalela. Zizoqophana njalo aze ayikhiphe imfibinga umkhongi okuyimbuzi noma imali.

Ongasazi isiZulu angathi abasemzini abamfuni umakoti uma bevinjwa, kanti cha yisiko.

UKrige, (1950:138) uthi:

In these the most noticeable fact is the rivalry
between the two parties.

Ukuvinjwa kodwendwe kusuke kungeyikho ukuthi kuyaliwa kodwa kuwuphawu lokuthi kuhle nje namhlanje umakoti ecothoza kodwa kusasa uzobe esephendukile. Empeleni wonke umuntu usuke ejabule.

Akekho ombonayo umakoti esengena, uvele ahubazele ngesisu abonakale esengaphakathi seethe bobofiya konina. Emva kwalokho umthimba uhlatshiswe imbuzi yokungena emzini okuthiwa eyokususa umgoqo. Umthimba usuzonikezwa izindlu kuthi izintombi zingene konini. Kuzongena utshwala kuphuzwe. Kuzogqunyushelwa kuze kuse.

3.6.2 Ukusina kodwendwe

Ngakusasa ngezintatha kuvukwa umakoti engasekho nezimpelesi zakhe sebephansi kwesihlahla. Akekho owaziyo ukuthi uvuka nini.

UMsimang, (1975:281) uthi:

... kusa esehleli kulo ucansi lwakhe lolo ema
ngalo, okuyothi lapho selukhuphuka udwendwe
lolo cansi lulandwe.

Ngenkathi eyalwa kuthiwe angalali emzini kuze kuphume ilanga ebhudla ubuthongo. Lokhu akwenzayo kuwuphawu lokuthi akazukulala lapha. Lesi sihlahla kufanele sibe seduze nomfula lapho ezogeza khona ezihlambulula futhi esusa isinyama namashwa. Kukholakala ukuthi ukuba seduze nomfula ngalesi sikhathi kuzobe kusekhona imimoya yabaphansi imeleke ngephunga elihle ikakhulu umakoti kulesi sigaba azongena kuso.

UKhumalo, (1997:273) uthi:

Kusobala uhlezi esigcawini samathongo esizwe
uuba amgcobe, amnyale ambusisele izinga
angena kulona.

Ngalesi sikhathi umakoti uzothola ukuheleza okumnandi komoya wasekuseni okuzomqabula kumenze avuseleleke njengoba enokukhathala kwebanga alihambile futhi ebuye wangabuthi quthu ubuthongo ngenxa yokwethuka. Umntwana uzothi egeza umzimba abeegaza nomphefumulo ukuze akulungele okuzokwenzeka ngalolu suku.

Kuthi emini umkhongi eze nembuzi khona esihlahleni. Le mbuzi ibizwa ngothuli lwezinsizwa. Izinsizwa ziyihlaba ziyihlinze ziyidlele khona lapho.

UMsimang, (1975:281) uthi:

Iphekwa ngezimbiza zokwebolekwa, inyongo
yayo iyalahlwa ngoba ayinamkhuba, nesikhumba
sayo sanelwa izinja.

Njengoba kade kushunqa izintuli izinsizwa zifukamele umntwana zimsingethe. Umholo wazo lo. Zisusa izintuli nezithukuthuku.

UZibani, (2002:95) uthi:

The negotiator shows gratitude for the way in which the young men assisted in accompanying and shielding the bride all the way.

Umkhongi usuke ebonga izinsizwa ngomsebenzi omkhulu kangaka wokumbhekela umakoti aze afike lapha ephephile.

Uyise uzofika kanye nomthimba wonke obusasele ekhaya. Uzomvunulisa umntanakhe. Uzovunula ngesidwaba esisha esigcotshwe amafutha saqholwa ngamakha. Emahlombe wamembathisa izikhumba zezinsimba. Ubuso wabuvala ngemvakazi okuwuphawu lwenhlonipho, angeke ababheke nje abantu basemzini. Injalo nje imvakazi isho ubuntombi obugcwele. Ekhanda wamfaka iminyakanya useyikazela nje ngoba kulenga neziphandla nezinyongo zezimbuzi ekade ehlatshiswa zona ekhaya.

Esandleni sokudla uphethe isinqindi. Kwesobunxele uphethe ihawu elincane okuthiwa yincwayi. Umvunulisa nje umenza ahlobele umyeni wakhe. Umhlomisa ukuba abe nesibindi sokubhekana nobunzima bomendo.

Ngalesi sikhathi izindlela zonke sezibheke ekhaya. Ebebengakaphumi emakhaya sebephuma bengena ezindlini bezwa inhlokomu. Sekukhala wena ndweba, zimbomu namacilongo. Omame bayamemeza bathi: “Uyothe wabonani wemfaz’ ongazalanga!”

Abantu sebephelelwe ukubekezela ngoba sebefuna ziwushaye. Okukamkhwenyana khona kuphambili. Dukuduku kufike umkhongi nembiza yokukhuphula umthimba. Awunyakazi umthimba ungakayiboni le mbiza. Nempela benyuke. Kuthi kusenjalo kufike izinsizwa zasekhetweni zigiye ziqephuze. Zisuke seziphelelwe isineke.

UMsimang, (1975:282) uthi:

Zona azikavunuli belu. Ziza zilihele zifike
zigiye ziqephuze, zisine qede zibuyele emuva.

Uthetho wazo zimele umkhwenyana osuke esekhathele undendende
ehiaziwushaye kugezelwane kube kanye.

Uma sekuphuma udwendwe kuqala izinsizwa. Zikhuphuka zihuba zigiya zikhuza
izaga, seziyocela umntwana ukungena emzini. Azikhulumi zona zima
enhlakomuzi zizungeze umuzi zize ziyophelela esibayeni. Zizogiya bese zibuya
zizohlangana nomthimba. Emahubeni azo zeluleka umntwana futhi
ziyamncengela emadlozi alapha ekhaya ukuba amamukele.

Izinsizwa zomthimba zilandelwa onina abazala umntwana beyomcelela ukungena.
Bagqoke okufanayo kusuka ekhanda kuze kuyofika onyaweni. Bayalandelana
ngesizotha njengokugana kwabo. Omdala phambili kuze kugcine owokugcina.

UMsimang, (1975:282) uthi:

Bahamba kancane belandelana ngokusina kwabo.

Lokhu kugcizelela inhlonipho emangalisayo. Abakwenzayo bamnika isibonelo
naye sokuthi afike akwenze. Basho umlando wozalo lomntwana babuye
balilizele. Bancenga abasemzini ukuba bamphathe kahle umntwana nezinyanya
zabo. Baphethe izimbaqa ukukhombisa ukuthi lo mntwana uzokhanyisa kulo
muzi. Uzofike azale agcwalise umuzi.

UKhumalo, (1997:312) uthi:

Kunesidingo ngokwesiko ukuba onina
bayomkhulekela umntwana emzini ezinyanyeni
zekhaya.

Emva kokuba sebemcelele ukungena sekuzoyiwa esigcawini. Uma ubuka ukubaluleka kokucelela umntwana emzini, uyabona ukuthi umakoti angeniswe ngalolu hlobo akafohlanga neze. Kungavelaphi ukukhuluma kokuthi ukuthi kwakhe akwenzeki noma akulungi ngoba amadlozi awamazi.

Abantu abasebangingi esigcawini sebengangezimpethu zendlovu. Kuzohlangana izinhloko zemindeneni yomibili kukhulunywe indlu Endaweni eyisithe, lube luqhubeka udwendwe. Uyise womntwan uzobonga ukulobolelana, ukubambisana kuze kube yilesi sikhathi. Uzobika uma kukhona inkomo yombeka engeyokuphemba.

UKrige, (1950:137) uthi:

... the beka beast, represents the girl and her
ancestors in the new kraal and will not be killed.

Intombi yomnumzane ayingeni nje emzini ivathazela kodwa ifika iphethe esandleni okuyisipho somkhwenyana esiphiwa umkhwe wakhe. Lokhu kwenzelwa ukuthi abaphansi baleli khaya bajabule bamemukele ngezinhliziyoz ezimhlophe.

Kuzosinwa kudedelwana yilelo nalelo qembu liholwa yigosa lalo. Amagosa akhethwe ngokwaziwa. Bazoshikisha lapho koze kuguge utshani. Zisine izintombi zize zibukane. Bakikizele omama baze bashe amazwi. Izintombi zigqize. Izinsizwa zisine zize zilale ngomhlane. Bazikhe abazikhayo baze bazivale amehlo. Zisine noma zingasaboni emehlweni sezidavuza nje.

Kuyothi lapho sengathi kuthi hwe, ezwakale umakoti empompoloza ngenkondlo yakhe. Uzokhipha elokugcina iphimbo. Nempela usuku avalelisa ngalo ebuntombini lolu. Uzohlokolozisa ngesinqindi sakhe ephumela eshashalazini ethi:

Ngizidelile mina namhlanje,
Ngashiy' ikhaya likababa
Uz' ungiphathe kahle Nkosi yami,
Ngikweny' indawo namhlanje.

Abebengamazisisi kahle, yithuba labo leli lokumbona kahle. Kwezinye izindawo uzobe esebekela umyeni wakhe kodwa okwejwayelekile ukuthi abe isikanye ngakusasa.

Kuzobakhona isizotha emva kwalokho sekuthuliswa umsindo. Uyise noma uyisemkhulu womntwana uzohamba phakathi kwekhetho nomthimba ethula umntwana kwabaphilayo nakwabangasekho balo muzi. Uzoshobayizalayo ebathaphuza ngezibongo nangezithakazelo. Zizolandela izalukazi ziphethe imishanelo zilokhu ziphambana namakhehla. Zizolokhu zenanela ukukhuleka kwalo okhulekayo.

UMsimang, (1975:284) uthi:

Lisho futhi ikhehla lithi: Ukhulekela umendo lo
mntwana....

Abantu bathuliswe nje yingoba kukhulunywa nabakhulu bekhaya. Kucelwa amadlozi akubo komkhwenyana ukuba emukele umntwana. Inhloso ukuhlanganisa amadlozi ukuba ezwane abe yinto yinye.

Kuzophinda kube nesinye isizotha sekuthuliswa umsindo. Kuzosondela iphoyisa leNkosi selizogcina owalo umcimbi wokuhlanganisa laba ababili, abahlanganiswe wuthando. Lenza isifakaziso izifunda ziphelele ukuthi owesifazane ulapha nje ingabe ulethwe wuthando ngempela yini. Intombi ithi ingavuma ngokuphakamisa

isinqindi, kujabule umkhwenyana yena uthi angavunywa agiye acishe adle abantu. Kusuke sekubukwa yena esigcawini edlisela. Intombi iyosinda ngokulambisa efuna ukuyidla luhlaza. Kube kuhle kubenjeya.

Ikhetho liyokukhumbula ukuthi belingakavunuli. Lizothi seliphuma lihube ihubo lomndeni lize liyongena esibayeni. Liyosina lapho kuze kube sengathi lithi Zulu sibukeni.

Namakhehla azala insizwa azophinda leso esekhulekela ukungena komntwana ekhaya. Abikela izidalwa zaleli khaya ukuthi nango-ke umlobokazi okade ekhishelwa izinkomo usengene. Ayamnxusela ukuba emukeleke kuwo amuphe izinhlanhla. Ayambethelela ukuba angabe asaphuma kuleli khaya agugele kulo.

3.6.3 Inkomo yomqhoyiso

Inkomo yomqhoyiso iyona angeniswa ngayo umakoti futhi emukelwa ngayo emzini.

UMkhize, (2009:126) uthi:

Lokhu kungenisa umama ekhaya ngokomthetho,
ethulwa kahle kwabadala kubizwa kwezinye
izindawo ngokuthi ukumcola, okuyinto
ebaluleke kakhulu emsamo nakwabadala.

Uqholwa ngenyongo yale nkomo ukuze anuke amakha akuleli khaya. Amathongo azothi angezwa iphunga alejwayele qede angamexwayi uma esebungaza abalapha ekhaya.

UKhumalo, (1997:441) uthi:

Uyakhishwa kwelakubo ngokosiko loMdabu,
ungeniswa ephungeni elaziwa izinyanya zekhaya

nokufanele zimuzwe ngalo ukuze zimnyale
njengayo yonke imizukulu yazo.

Umakoti osuke engine emzini ngaphandle kwale nkomo usuke engaziwa. Amadlozi ayabuka nje egcekeni ukuthi kazi-ke lo ungowaphi? Uma kukhona okubi okuzomehlela, awakuviki ngoba awamazi. Amadlozi awahlanganisiwe ukuba ezwane ukuze nemindeneni okuphuma kuyo lezi zithandani izwane. Uma amadlozi ezwana nezithandani zizozwana kungabibikho ukuklwebhana.

UMpanza, (1977:10) uthi:

Nasemzini lapho leyo ntombazane igane khona kwenziwa elinye isiko elizowahlanganisa amadlozi ezwane, awakubo nawalapho eshadele khona. Kuhlatshwa inkomo. Leyo nkomo ngeyokumbika emadlozini alapho egane khona. Ngeyokwenza ubuhlobo Nokuthula phakathi kwamadlozi amaqembu omabili.

Ukwemukelwa ngale nkomo emzini kumnika igunya lokuba umfazi ophelele nongazenyenzi ngalutho. Usengangena esithebeni kanye nazo zonke izinzalabantu zaleli khaya asike noma adle amavenge.

UKhumalo, (1997:457) uthi:

Ngalesi senzo inzalabantu ayisekuyiduba inyama esithebeni ngoba nje kukhona yena.

EsiZulwini waziswa kabi umakoti ongaqhoyiswanga. Bathi abakoti uma sebethe shaye esithebeni, yena bamkhiphe inyumbazane. Abamdabukelayo uyobona sebemkhangela njengengane uma ebandlululwa ngabaphilayo-ke kangakanani kwabayizithutha.

Okunye okubalulekile ngale nkomo yomqhoyiso ukuthi uma seyabiwa kuqashelwa kakhulu ukuthi omunye wemilenze uphathiselwa unina kamakoti ungaphekiwe njengoba namhla encama amakhosikazi ayephathele uninazala.

UMthembu, (2000:38) uthi:

Ukuphanjaniswa kwemihlubulo nokuthemeleza
kuveza iqiniso lokuthi amadlozi anhlangothi
zombili asuke eganene.

Ukuphanjaniswa kwemihlubulo kusho ukuhlanganiswa kwemindeni kanye nabashadayo. Kuhlanganiswa abaphilayo kanye nabangasekho. Ziningi kangaka nje izehlukano kungenxa yokuthi abakoti abaningi bahleli nje emzini abaqhoyisiwe. Umakoti uhlala emzini iminyaka ize ihlangane ishumi kweve engabikiwe ngokosiko emadlozini. Akagonyiwe futhi akabethelelwe ukuba abe nezimpande ahlale azinze kulo muzi. Akumangazi-ke noma esephephuka kalula.

3.6.4 Ukwaba

Leli yisiko lesiZulu elingaphuthi lapho umakoti esuke epha abasemzini izipho ezingamacansi encema, awengcobosi noma ekhwani, imicamelu, izingubo zokulala, amanetha, izimbenge, amaqoma, izinkamba, izinkezo, izikhetho, amahluzo nokunye okuningi.

UNyembezi noNxumalo, (1966:120) bathi:

Kulapho kwakuthi noma umnumzane ayelobole
kakhulu ayefike aduduzeke khona.

Ukwaba yindlela yokubuyisa noma yokududuza abasemzini ngokulahlekelwa kwabo yizinkomo zabo esibayeni. Ngenkathi aba akazukwabela abasondelene nomyeni wakhe kuphela kodwa lonke uzalo. Uma lulukhulu kakhulu, usengahambe ekhetha amakhosazane namakhosana, othunjana indlu ngendlu.

Umthimba ungena usucula ingoma yawo esibayeni. Umakoti ungena okokuqala esibayeni futhi akusho ukuthi sekuwukungena kwakhe lokhu. Usazongeniswa ngokosiko lwakhona. Kubalulekile ukuthi angene esibayeni ukuba nabalele bambone lo makoti okade ekhishelwa izinkomo. Uma kungenjalo kuzokhethwa ibala khona lapha egcekeni noma phambi kwesibaya.

UZibani, (2002:114) uthi:

This placing of the venue between the main hut (indlunkulu) and the cattle kraal is done in the fear of allowing the new bride to enter the kraal.

Amadlozi akweminye imizi omdaka, angathukuthela athelwe ngamanzi uma ebona umakoti engakafaneli ukungena esibayeni ambone esengena. Ukubalekela lolu laka kuba sesangweni lesibaya.

Iqhikiza lizolanda umkhwenyana ekhethweni. Umakoti uzomendlalela isicephu noma izicephu ezinhle zencema ezibhonqiwe. Uzoguqa phambi kwakhe abeke udewu lokuhlamba olunamanzi afake ubuhlalu obumhlophe phakathi. Uzomgeza izinyawo bese emthela ngala manzi emzimbeni. Uyogxuma agelekeqeke esemanzi te. Amanzi nobuhlalu obumhlophe kuwuphawu bomsulwa bomgcagco wabo.

Ukumgeza izinyawo kuwuphawu lwenhlonipho, ukuzehlisa nokuncenga amathongo alapha ekhaya ukuba amuphe umntwana womfana phakathi kwabantwana ayobathola. Nguyena oyoba wundlalifa.

Umakoti usezochinsa ngamanzi yonke impahla azokwaba ngayo. Lokhu kuwuphawu lokuthi ubahlambisa ngempahla.

UBlose, (2002:192) uthi:

Ukuhlambisa kukamalokazane kuwuphawu
oluyisifungo sikamalokazane sokuphatha kahle
umndeni wonkana walapha eganele khona.

Leli siko lokwaba libuye libizwe ngokuthi ukugezisa ngoba umakoti yindlela asuke efunga egomela ukuthi uzele ukuzowugeza lo Mndeni ngisho izilima zawo. Lokhu ukwenza engakhethi bala lamuntu yingakho ezabela zonke izindlu engabandlululi.

Uzoqala ngoyisezala noninazala. Uzophubuza amacansi amahle encema abhonqiwe. Uyisezala amendlalele ngakwesokudla njengoba kuwuhlangothi lwabesilisa, kuthi uninazala ngakwesobunxele njengoba kuwuhlangothi lwabesifazane. Bazolala kanyekanye. Uzobabekela imicamelo efenswe kahle. Uzobembesa ngezingubo zakwanokusho osembathwangaphi. Uyise amembese eyingwe noma eyibhubesi. Ngakwesokudla abeke isicathulwana esihle esilotshiwe asemboze ngembenge, ezinyaweni abeke izimbadada. Ngakwesobunxele abeke isitsha sokudla, asemboze ngenethi, kuthi ezinyaweni abeke amahliphasi. Uyise uyothi gubhu kutshingeke kwangubo laphaya esegiya eqephuza, kusuke uthuli. Izinsizwa eziyintanga yakhe zimthaphuze kube mnandi kube njeya. Unina avuke akikizele, izimpahla seziyoqoqwa ngabanye. Aqhubeke ebabela ngokubhalwa kwezimpahla zabo aze abaqede.

Endabeni yokuganiselana kunochungechunge lokuphamabana kwezipho zisuka ntendeni zihlale ntendeni.

UKrige, (1950:122) uthi:

These gifts exchanges continue even after the marriage, when the brides mother twice a year makes a special brew of beer which she brings to the groom's people as an indication of goowill

and the groom himself is under a lifelong obligation to help his father-in-law when ever he is in need.

Lokhu kushintshana kwezipho kwabasemzini nabasekhweni kuyimizamo yokuba ubuhlobo phakathi kwabo naphakathi kwabantwana babo abahlanganiswe umshado buqhubeke njalo buze buhlukaniswe ukufa.

3.7 Isiphetho

Uma sibuka uchungechunge lwamasiko agcinwayo uma kugcagcwa siyathola ukuthi isiko nesiko lisho uphawu oluthile. Umuntu obuka ekudeni angabona kuwukuchitha isikhathi kanti asho lukhulu. Imishado yesilungu ewanyanyalatayo la masiko iyona kanye elengela kuleli gebe lokubhidlika. Ukuxhumana nobuhlobo obakhiwayo phakathi kwale mindeni kusuka ekuqaleni kuze kube sekugcineni yibona kanye obenza ukuthi noma sekukhona ubuhixihixi phakathi kwabaganeneyo, le mindeni iphinde ixhumane kalula, ixazulule inking. Ayikho inkinga ebehlulayo abantu abaxhumene ngalolu hlobo.

Lokhu kwanamuhla okushiya imindeni ngaphandle kudala ukuba kuthi uma seziwunqandile umvundla, bafise ukuba imindeni ingenelele uma sekubheda, kucace ukuba sekunemva kwendaba. Lapho kusuke kungasekuningi imindeni engakulungisa nengabazisa ngakho. Kusuke sekufanele zilime ziye etsheni.

ISAPHLUKO SESINE

4.0 UQHATHANISO PHAKATHI KWEMISHADO YABANTU ABADALA NABASHA

4.1 Isingeniso

Nenkathi sibuka isahluko sesithathu sibonile ukuthi maningi kangakanani amasiko agcinwayo uma kushadwa. Alikho isiko elidlula elinye ngokubaluleka. Abaluleke ngokulinganayo. Abantu abadala nakuba bese beqalile ukwemukela imfundo nenkolo yaseNtshonalanga kodwa baqhubekile nokuhlonipha nokugcina amasiko abo.

Imishado yabantu abadala nayo bekwenzeka ibe nezinkinga nokungaboni ngasolinye. Lokho bekungasho ukuthi usuyogcina ngokubhidlika. Bekuhlalwa phansi imindeni yomibili ibhunge. Ekugcineni iphume nesixazululo. Uma kufanele ikhumelane umlotha noma ishweleze kwabaphansi, yenze njalo. Kuzochitheka igazi lesilwane esithile, uqhubeke umuzi ume.

Ukumbandakanywa kwemindeni yanhlangothi zombili nezidalwa zayo kukhombisa injula nokujiya kwebanga abasuke beganene abangena kulo. Lokhu kucacisa kabanzi ukuthi akusiwo umdlalo lo. Kufanele laba ababili bakuqondisise lokhu:

It is an indescribable or clarifiable truth that in the whole research, the traditional marriage has been built from its basic roots that helps the traditional marriage to stand firm from whole impossible or obstacle.

(Ernest, 2003:17).

Umsahado umi phezu kwezisekelo zemindeni namadlozi ayo. Uma abathandanayo benganele bagajwe wuthando bese bethathana beyobhala

enkantolo noma kuMfundisi, yini engawuvikela lowo mshado? Ubani owugubuzele uma izinyanya zishiywe ngaphandle? Ubani owubusisile uma abazali bengaziswanga?

UBlose, (2002:95) uthi:

Akumangalisi ezikhathini zamanje ukubona izehlukaniso sezivame kangaka ngoba izinsika zomendo seziqhelukisiwe zafuqelwa kude lena, isimanje sakholwa wukuthi yisidala lesa.

Namuhla umakoti sekunguyena otshela umkhwenyane ukuthi abaphume umuzi wabo ngoba akabathandi abazali bomkhwenyane. Abanye abakoti baze baphakamise ngisho isikhali emzini. Uma umyeni wakhe embonisa ukuthi akulungile akwenzayo, uzovele athi uyabavuna abantu bakubo. Amexwayise ukuthi uzohamba amshiye nabantu bakubo.

Lokhu kwenza ngoba amantombazane anamuhla awasangeni emgonqweni okuyisizinda sokuyalwa. Emgonqweni intombazane bayitshela bangayifihleli futhi bangayincengi ukuthi akuzukukwenzeka intando yayo lapho iyakhona. Bayitshela ukuthi emendweni kukwagobamashinga.

4.2 Izimbangela zokubhidlika kwemendo

4.2.1 Ubuhlongandlebe

Isisekelo sayo yonke imishado yinhlonipho. Intombazane uma iyalwa alisali elenhlonipho. Kuthiwa ize ihloniphe umyeni wayo, abazali bakowayo nabo bonke eyofike ibafice. Kuye kuthiwe uma ifike kuphakelwa imikhovu nayo ifike iyiphakele. Kusuke kusagcizelelwa yona inhlonipho.

UMsimang, (1975:1) uthi:

Emandulo kwakuye kuthi lapho umlobokazi
ehlulwa umendo ngenxa yobuluhlaza kuthiwe,
kayalwanga kwabo.

Uma intombazane ibonakala ukuthi ayinanhlonipho, ibuzwa ukuthi ingabe iyoganaphi? Uma yenza okuphambene nomthetho, yexwayiswe ngokuthi iyaya emendweni. Nempela ngisho intombazane ingaba yishinga kanjani ibinele ingagana, kuphele kuthi nya. Sekode kuthiwa lwalungafakwa ebuntombini.

Indoda noma ingaphucuzeka kangakanani kodwa ayikho ethanda inkosikazi engahloniphi. Inhlonipho iyona enikeza indoda umqhele emzini wayo.

Inhlonipho ayiqali umlobokazi eseganile. Iyifundiswa incane ekhaya ize ikhule. Ihlonipha odadewabo nabanewabo. Ihlonipha abazalinawo wonke omunye umuntu ehlangana naye emphakathini. Kwaze kwabakhona isaga esithi: “Ihlonipha nalapho ingeyukwendela khona.”

Izintombi zihlonipha izinsizwa. Izinsizwa zihlonipha izintombi. Insizwa ibifundiswa ukuthi ibuhloniphe kanjani ubuntombi bentombi yayo ngenkathi kusaqonyenwe. Intombazane ibukela kunina ukuthi umhlonipha kanjani uyise. Unina akambizi umyeni wakhe ngegama. Uyisezala-ke yena ngabakhwekazi.

UNyembezi noNxumalo, (1966:125) bayakufakazela lokhu:

Inkosikazi yayingaligaguli ibizo noma igama elifana nelikayisezala. Lapho uyisezala kunguMatshwala, yena kasekusho enkulumeni yakhe ukuthi “tshwala.”

Abesifazane abalisweli igama abazolisho esikhundleni salelo abalizilayo. Balithola ngokushesha. Nezingane zalapha ekhaya ziyogcina zingasalibizi zilingisa onina.

Inkosikazi uma ihlangana nomuntu wesilisa ibingelela ikhothame futhi ayikwazi ukumgqolozela ezinhlamvini zamehlo. Ibheka phansi. Uma ilethela umyeni wayo ukudla iyaguqa. Abanye bagaqa ngamadolo bengena emnyango baze bayofika emsamo. Akuditshaniswa ukudla ngenkathi kuphakwa, kusezitsheni ezehlukene. Isitsha esidla umnumzane asiphakeli omunye umuntu. Uma ekushiyele ukudla esitsheni, kwathathwa yizingane, azidli ngezipunu noma ngezinkezo. Okungcono zingamane zikuthululele kwesinye isitsha, kade zikudle.

Intombazane iyakubuka konke lokhu, izothi iqoma isikufundile ukuhlonipha isoka layo. Izobahlonipha abantu basemzini ingakagani, ikakhulu abazali besoka. Uma beyikhulumisa ayibaphenduli. Uma kudliwa yona ayidli phambi kwabo, iyabazila.. ayidluli eduze komuzi eqome kuwo, iyanhlanhlatha esikhotheni ingamane ihlatshwe wugagane. Uma ivakashele isoka ayidabuli egcekeni phambi kwezindlu kodwa ihamba ngemuva kwazo. Intombi ikwenza konke lokhu ngenxa yokuthi ifanele ihloniphe lapho izogana khona.

UMsimang, (1975:240) uthi:

Kwakuyinto enkulu entombini ukuba ihloniphe abasewayo. Intombi engabazisi abasemzini yayihlambalazeka kakhulu.

Ukuhlonipha kwentombi isaqomile kwenza ukuthi ingakhweli umqansa uma isiganele ngoba yinto eyijwayele. Ukuhlonipha lokhukwenzeka macala omabili. Isoka nalo liyahlonipha ekhweni. Abakhwekazi nabakhwe liyahlonipha. Alingeni ekhweni libonwa abakhwe nabakhwekazi. Abafowabo bentombi liyahlonipha. Alikwazi ukumisa intombi ihamba nabafowabo. Abafowabo bentombi bangabe baliyekile.

Uma intombi yehluleka ukuhlonipha abakowayo, banelungelo lokuyinyundela esokeni lize ligcine ngokuyinyibela. Le nhlonipho iqhubeka njalo baze babale baganane. Inkosikazi ihlonipha umyeni wayo, indoda ihlonipha inkosikazi yayo.

UMthembu, (2000:43) uthi:

Inkosikazi kanye nabo bonke abalobokazi
bomuzi bazithola benesibopho sokumhlonipha
uSokhaya ngoba bemboba naye ehlonipha.

Amadoda amaningi ehlukanisile akhala sililo sinye sokuthi amakhosikazi awahloniphi. Okwenza kubelula ukuthi inkosikazi ihloniphe umyeni wayo, ukuhambisana nokutotobisana zonke lezi zigaba namabanga okukhula kwabo. Basuka esigabeni beqomana intombi iselitshitshi, ibe yiqhikiza, ingodusi ize ibe yinkehli. Ekugcineni bagcagce. Sonke lesi sikhathi intombi ingena kuzo zonke lezi zigaba ifunda ukumthobela nokumazisa umkhwenyana wayo.

Akuzwakali kahle uma uzwa umceke wensizwa kuthiwe ushada nomfelokazi noma nenkosikazi eseyake yashada kwenye indawo yehlukanisa. Kulaba bantu akukho lokhu ukubekezelelana nokutotobisana ngoba bahlangene nje imihlathi isiqinile. Lo wesifazane oseke washada wabuye wahlukanisa akayazi belu imbangela yokwehlukana kwakhe njengoba yena esemthatha nje. Uma inhlonipho engasayitholi, kungeze kwamangaza kungabe kufanele. Nokho-ke ezikhathini zanamuhla ayisekho into eyichilo.

Okunye okwenza inhlonipho inciphe yilokhu kokuthi uma owesilisa engenalo ilungelo lokuthola umuzi emsebenzini wakhe bese uthathwa owesifazane uma yena ekwazi. Ngokwendalo umuntu wesifazane uyancikisela ikakhulu uma sekuxatshenwe. Ukumkhumbuza ukuthi akanamuzi ungakulindela. Izingane lapha ekhaya nazo ziyazi ukuthi umuzi kanina lo, nomakhelwane bayatshelwa. Indoda ephila kulesi simo nakanjani ayinaso isithunzi nenhlonipho ayiyitholi.

Okunye okwenza inhlonipho inciphe emakhaya ukuba abantu besifazane babe nezikhundla emsebenzini baphathe namadoda. Nemali abayiholayo igcina ingaphezulu kweyabayeni babo. Lokhu kubenza baqhoshe baze bakhohlwe uma sebengasekho emsebenzini ukuthi sebesemakhaya. Emakhaya kudinga behle ngoba abangaphezulu kwabayeni babo:

He is the God appointed head of the home.

(Maswanganyi, 1987:3).

UMaswanganyi ugcizelela umyalo oseBhayibhelini otholakala kwabaseFesu, (5:22):

Abafazi mabathobele amadoda abo kungathi
kukuyo iNkosi. Ngokuba indoda iyinhloko
yomfazi.

Lo myalo awuwubeki umbandela wokuthi amakhosikazi awahloniphe amadoda uma enjani. Lo myalo asikwazi ukuwushintsha noma sesiphucuzekile noma sesifundile noma sesinamalungelo.

4.2.2 Imfundo

Abesifazane abadala nakuba bese beqalile ukufunda nokusebenza kodwa baqhubekile nokubahlonipha abayeni babo. Abasha baqhakambise kakhulu ukuthi bona bayakwazi ukuzimela, abasancikile futhi abasancengile kangako emadodeni.

UHall, (1990:15) uyaphikisana nalokhu:

Women need to know that they belong to each other, and that they have bonds with men. Women cannot be autonomous without realizing that they have a common destiny with all.

Umuntu wesifazane noma angafunda kangakanani kodwa uyolokhu emdinga owesilisa empilweni yakhe. Kanjalo nowesilisa uyamdinga owesifazane. Lokhu kuyindalo ngeke kuguquke. Ngaphandle komuntu wesifazane nowesilisa ungekwazi ukubakhona umndeni:

We are born into a family, mature in a family,
form new families and leave them at our death.
(Richard, 1995:128).

Imfundo yinhle futhi yafika nezinguquko ezinhle njengokuthi yasikhipha ebugqilini nasekufukuzisweni abelungu. Kungakubi uma yeza ukuzoqeda inhlonipho kumakhosikazi, kungeze kwaba kuhle uma kungaqhalazwa ngayo igcine idunge imishado kanye nemindeni.

Uyakufakazela lokhu uGareth, (1987:38):

The increased number of women in education
had led to an erosion of the traditional family.

Imfundo isisze kakhulu ezindaweni zokusebenza. Umuntu ofundile akavamile ukwenza umsebenzi wokufukuza ebe engaholi namali etheni. Kungakuhle imfundo siyishiye emsebenzini uma sesiya emakhaya. Lokhu ngikusho ngoba ayidingeki ekhaya. Siye sibone emizini okungafundiwe kuyo kuyahlonishwana. Abazali bethu bakhe imizi enesisekelo senhlonipho ngoba bebengafundile. Abanye abazali uma kulotshwa izingane zabo baqhakambisa ukuthi ilobolo alithi xaxa ngoba zifundile. Imfundo ayingaphenduki ibe yidungamuzi. Inkosikazi ayithi uma ifundile, umyeni wayo engafundile ingambukeli phansi kodwa imnike inhlonipho emfanele.

4.2.3 Uthando

Imishado ibhidlika kangaka nje abantu baphelelwe wuthando okuyilonalona. Abantu abathandanayo sebebuka ukuthi ngizozuzani ngokuthandana kwami nalo muntu. Uma engamile kahle ngakwezomnotho, akulula ukuba athandwe. Esikhathini esiphambili intombazane ibizishisa eziko ngesoka mhlawumbeeliqhamuka kwandlwana. Uma uyibuza ukuthi ithandani kangaka, ithi ichazwa yiwo lawo maqhugwane akowayo.

Sekuyivela kancane ezikhathini zanamuhla lapho uthola ukuthi abantu abashadayo isisekelo somshado wabo wuthando. Sekubhekwa ukuthi unani? Abanye abasenandaba nokuthi umuntu lowo mcebo uwuthole kanjani? Mhlawumbe nje uwuthole ngendlela engekho emthethweni.

Abantu abadala babekwazisa kabi ukuthi ushade nomuntu omthanda ngempela hhayi ukufanekisa. Bathi uthando yilona olukwenza ukwazi ukubekezela emendweni noma sekunzima. Ake sithi nje uma wawushade nomuntu ngoba ubone umcebo wakhe uma usuphelile, yini engakubamba uma uthando lwalungakaze lubekhona?

Umama uZulu, (2007) uyakufakazela lokhu:

Sengishade iminyaka engamashumi ayisihlanu nane. Umyeni wami ubehlupha ngokuqonywa. Bengike ngiyibophe imithwalo ngimtshele ukuthi sengiyahamba. Konele kubuye uthando engangimthanda ngalo ngibuye ngiyiqaqe imithwalo. Nakhu namuhla sesigugelene.

Lolu thando lweqiniso yilo kanye olwenza ukuthi umlobokazi athande kwasani kwalapha ekhaya. Uma ebona abantu basemzini kube sengathi ubona umkhwenyana wakhe. Izingane zasemzini nabazali bakowakhe akabathandi uyafa. Nabo bayamthanda ngoba imikhombe iyananana, ikhotha eyikhothayo.

Uma kuzobakhona icece ngakubo, uyagaya wenzela ukuhlinzeka abasemzini bangabulawa yinkengane behambele ngakubo. Bayobona nje ngesicathulwana sekuthiwa abaphuze.

UMsimang, (1975:244) uthi:

Okunye okwakuvuthisa uthando lubhebbetheke
kuhle kwamalangabi womlilo wequbula,
ukuvakashelana kwezingane zakwasokela
nezakwantombi. Zaziphathwa kahle
ndawozombili, zibuyele emuva nezipho. Zabe
ziphiwa ukudla okuphambili, kuthi lapho sezilala
zigezwe izinyawo. Kwakuyiyona ntando yayo
leyo ntombi.

Intombi noma yini eyenzayo ayikwenzi kwabendlu yesoka kodwa kulo lonke uzalo lwakhona. Lokhu kwakwenza ukuba nobengayithandi aze ayithande ngokwenza kwayo. Uma isoka selikhombisa ukuyinyibela, kwakuvungama wonke umuzi. Kwakudingeka ukuba lichaze isici esenza ukuba yaliwe. Uma singatholakali, kuthiwe ayithathwe. Nempela kuba njalo.

Intombi izama ngawo wonke amandla ukuba ingaphunyukwa yilolu thando. Iziphathe kahle, ingatholakali isemahlazweni angase ayemuke umendo wayo. Ngaleyo ndlela ibingaconsi emzini.

4.2.4 Imali

Ngenkathi kusasebenza amadoda kuphela, ibingenkulu impi yemali kangaka. Kuqale sekusebenza abantu besifazane lapho le mpi iqale khona:

Abashadile abafuni ukuvulelana izifuba ngemali
abayiholayo. Owesilisa akazi ukuthi
owesifazane uholo malini nowesifazane naye
kanjalo.

(Magwaza, 2009).

Kufanele abashadile bayibeke ezithebeni imali yabo, kungabibikho mfihlo. Emva kwalokho behlukaniselane imisebenzi abazoyenza ngokwamaholo abo. Abesifazane babuye baqhalaze ngokuthi kuyilungelo labo ukondliwa ngakho abaphoqelekile ukuthi eyabo imali yenze izidingo zekhaya. Ukusebenza kwabo kusho ukuthi kufanele babambe iqhaza ekuthuthukiseni nasekunezezeleni emnothweni wasekhaya.

Amakhosikazi asebenzayo aze aphelelwe nayinhlonipho ngoba ethi yiwona asemise amakhaya ngemali yawo kanti eyamadoda imali ayibonakali ukuthi yenzani. Lokhu kudala ukuthi amakhosikazi angancengi futhi angaceli lutho emadodeni:

Men of all ethnic groups expressed the view that urban employment made women to be “big headed” to accept male control.

Okubhebhezela ukuthi baxabane ukuthi abesifazane banele bathola imali base beqhosha abangafuna ukushayelwa umthetho. Amadoda aganwe amakhosikazi angasebenzi awanayo le nkinga kanye nalo mbango nokuqhudelana.

Okunye okwenza baxabane ukuthi bathi abesifazane bayayisaphaza imali, bakhonze izinto eziphambili. Kwesinye isikhathi bazithola sebecwile ezikweletini sebefuna abeselisa babatakule. Abeselisa bathi abantu besifazane abakwazi ukulinda. Uma bebona umakhelwane ethenga into ethize naye useyayifuna. Akanandaba ukuthi umakhelwane kumthathe isikhathi esingakanani eyiqongobezela leyo nto.

Uyakufakazela lokhu uMphaphu, (1977:54):

Abacwaningi bezemishado bayayiqinisa le ndaba yokuthi kaningi imali iyisisusa sezinkinga emshadweni. Futhi baqinisa ukuthi cishe wonke

umuntu akaneliswa yimali ayiholayo, noma incane kangakanani.

Abashadile uma bebengabambisana, bahlangane, bavumelane isikhathi esiningi kunokuba baphikisane bekungakhona impumelelo kukho konke abakwenzayo.

4.2.5 Amalungelo

Ukufika kwamalungelo nenkululeko yikhona okuze kwazocoboshisa inhle ebisekhona phakathi kwemishado. Umthethosisekelo waseNingizimu Afrika ugcizelela ukuthi bonke abantu bayalingana phambi komthetho, kwezomnotho, kwezemfundo, kwezempilo nakwezinye izindawo. Abesifazane baqhakambisa ukuthi amalungelo afika nokuthi sebeyalingana namadoda. Indoda ayisakwazi ukushaya umthetho emzini wayo ume uthi mpo. Indaba elala idliwe eyamalungelo.

Indoda selokhu kwadabuka umhlaba iyinhloko yekhaya kodwa kungeze kwezwakala ukuthi lokho kuyinika igunya lokuba “undlovu kayiphendulwa.” UNkulunkulu wayinika umsizi wayo ozoyeluleka ayelekelele ukuba ibuse kahle emzini wayo. Kungezwakale uma indoda ingathi unkosikazi wayo imphethe njengoba nobaba wayo wayephethe awakhe unkosikazi. Izikhathi ziyashintsha:

In business the most successful companies are those that remain flexible and adaptable. They discern market forces and economic shifts and change strategies accordingly. This principle holds true for families as well.

(Jackson, 2007:50).

Indoda ekhaya layo kufanele ihambisane nesikhathi nezinguquko zesikhathi. Uma sikhona isidingo sokuthi ithi ukuguquka indlela eyenza ngayo ekhaya ingaguquka ukuze wonke amalunga omndeni azizwe eyingxenywe yekhaya eyemukelekile.

Kukhona amadoda angasakwazi ngisho ukukhuza izingane zawo, angisayiphathi eyokuzethusa ngoswazi. Inkosikazi ifundekela ngokuthi izingane nazo zinamalungelo, kuze kube sengathi amalungelo asho ukuthi umuntu akabe umhlambi kazelusile:

Ungayeki ukumlaya umntwana ngokuba uma umshaya ngoswazi akayikufa. Uyakumshaya ngoswazi wophule umphefumulo wakhe endaweni yabafuleyo.

(Izaga, 23:13-14).

Indoda uma inganikwa ilungelo layo lokuba yinhloko nenkosi yomuzi bese ilisebenzisa kahle nenkosikazi inikwe ilungelo lokuba umsizi, angeke abebikho okhala ngelungelo lakhe:

True headship therefore includes the responsibility to think about and take the initiative in advancing the true well being of other person in the relationship.

(Retief, 1990:36).

Amalungelo noma besingawabeka eceleni kungakuhle kesibheke okushiwo uMathewu, (7:12):

Ngakho konke nokungakanani enifuna ukuba abantu bakwenze kini kwenzeni nani kanjalo kubo...

Uma abaganene bebengaba nalokhu emqondweni ukuthi omunye nomunye makenze lokho angathanda kwenziwe kuye, besingeke sibebikho isidingo sokuba kulokhu kutheziswana ngamalungelo. Indoda ewuphethe kahle umuzi wayo ngobuqotho ayinayo inking. Inkosikazi yayo ikuthola kuyisibopho ukuba iyihloniphe:

Owesifazane ohlakaniphile uyayakha indlu yakhe, kepha oyisiwula uyayidiliza ngezandla zakhe.

(Izaga, 14:1).

Imizi yakhile nje yakhiwe ngabantu besifazane. Owesifazane ohlakaniphile uyahlala phezu kwamahlazo akhe. Akahambi enekela izwe ukuthi uhleli nje uhlushwa yindoda noma ngabe iyamhlupha. Odlula ngaphandle ubuka isithumthumu somuzi akaboni ukuthi unezinkinga. Abazali bethu bebenjalo. Bebehlala phezu kwensimbi noma ishisa. Umendo uyinkinga, awukho oyisimanjemanje nowasendulo, yonke inezinkinga, yonke idinga ukubekezela.

4.2.6 Ukungabatholi abantwana

Ukungabatholi abantwana yikhona okufike kuqeded injabulo kubantu abaganene. Izalukazi zibuza zibuzile ukuthi umakoti akakabi muhle yini?:

Okunzima kakhulu okungahle kwehlele umakoti ukuba angabatholi abantwana emzini. Wonda nokonda umntanomuntu azinyeze ngisho enyathela ebaleni.

(Msimang, 1975:299).

Abantwana bayisibusiso esivela kuMdali. Umuzi lapho bengatholakali abantwana awufudumali. Nokwenama kulelo khaya kuba yimbijane. Kuhlale kukhona ukukhombana ngeminwe ngoba kusuke kungazeki ukuthi ubani ongabatholi ikakhulu uma bengakaze bebathole bobabili. Wonke umuntu uma ekhula, eshada uba naso isifo sokuthi athole abantwana:

Bheka, abantwana bayifa elivela kuJehola, isithelo sesisu singumvuzo. Njengemicibisholo esandleni seqhawe banjalo abantwana bobusha. Ibusisiwe indoda emgodla wayo ugcwele bona; abayikujabha lapho bekhuluma nezitha zabo esangweni.

(Amahubo, 127:3-7).

Uma umakoti engabatholi abantwana, bekugcinwa amasiko athile okukhaleka kwabaphansi ukuthi mhlawumbe awagcinekanga ngendlela. Uma kwehlulekeka lapho bese eyelashwa.

UMsimang, (1975:300) uthi:

Unina kamakoti naye ubephatheka kabi, abone ukuthi wadla izinkomo zabantu. Ubeye amcele naye umntanakhe emzini, athi abameboleke yena naye ehluleke. Nangempela naye uzomelapha ngendlela azi ngayo, akhiphe eyakhe inkokhelo.

UMsimang uyavumelana noNyembezi noNxumalo, (1966:100) ngokuthi:

Umakoti ongabatholi abantwana wayelashwa kucelwe nasemadlozini ukuba amsize.

Uma kubonakala kuqhubeka isikhathi eselashiwe bekuthathwa esinye isinyathelo. Uyisezala ubiza uzalo elwazisa ukuthi usecabanga ukuba enze umsebenzi wokucela ingane kwabaphansi. Ukungatholakali komntwana bekungakhathazi abashadikazi kuphela kodwa bekukhathaza uzalo lonkana.

Uyisezala uma esehlaba imbuzi yokubika umsebenzi uzongena esibayeni ababize bonke abakubo, oyisemkhulu nokhulukhulu bakhe ebabikela futhi ebathethisa ngaleli chilo lokuvala umakoti isibeletho. Uma esehlaba inkomo yomsebenzi uzophinda sona lesa sokucela nokuthethisa abaphansi ngalesi senzo.

...nebandla eliyothi seliyidlile leyo nyama nalo lishiye izilokotho ezinjalo zokuba kubonakale sekunengane phakathi komuzi.

(Msimang, (1975:299).

Akuvamisile ukuthi kwehlulekeke kuyo yonke le mizamo. Yonke le mizamo umakoti uyayibuka futhi unesiqiniseko sokuthi umndeni wonke uzwelana naye. Ngokuvamile owesifazane uyaena kakhulu othwala leli joka lokungabatholi

abantwana. Uma kukhona abelaphayo kuhanjiswa yena. Uma kukhona abancindisa ngezihlambezo kuncinda yena.

Indaba ize yalunga ngokwanda kodokotela besilungu abathe nowesilisa kuyenzeka abe nenkinga. Ngesilungu nowesilisa useyelashwa. Siyakuvuma kodwa ukuthi kuyethukela nje kuthiwa umuntu wesilisa akazali. Uma elinikiwe ithuba ikakhulu enesithembu uyawahlanganisa amashumi amahlanu kweve.

Uma yonke le mizamo kubonakala ukuthi inhlanga zemuka nomoya sekuzothiwa esinye isinyathelo sokuba kuthathwe omunye umakoti ozozala indlalifa.

UMsimang, (1975:300) uthi:

Into eyayilisiko elalenziwa ukuba kunele kwehlulekwe kwabaphansi nasezinyangeni, bese kusuka yena umkhwenyana aye ekhweni eseyokhulumisa udadewabo kamakoti (umlamu wakhe). Uzonqumela eduze amcele ukuba avuse indlu kadadewabo.

Uma engacelanga udadewabo kuzoba ngenye intombi nje ayithandile imgane bese iyomzalela. Ukuthathwa komunye unkosikazi kwakungayisusi ingxabano ngoba kuyaziwa ukuthi injongo enkulu yokuba kushadwe ukuba kwandiswe umndeni.

Uyakufakazela lokhu uMathews, (2003:19):

Procreation is seen in many cultures as the purpose of marriage.

Uma kuthathwa omunye unkosikazi uyachazelwa kahle lo omdala naye asibone isidingo sokuba kuthathwe omunye eneliseke. Indoda ayivuki nje ngolaka ikwenze ngendluzula. Uma isimthathile ayimkhwezi lo ofikayo phezu komdala. Uyatshelwa futhi aziswe indawo yalo omdala ukuthi kufanele ahlonishwe. Nempela kuzophilwa kahle ngaphandle kokuklwebhana.

Kwesinye isikhathi noma ezala amantombazane odwa umakoti omdala, sekuzothathwa omunye ozofike azale indlalifa.

U-Ernest, (2003:11) uthi:

Traditionally, African fathers place great value on the birth of a son, since sons ensure that the name of the family will continue.

Uma inkosikazi izele amantombazane odwa, bekuthathwa ngokuthi ifana nongazele ngoba amantombazane azoya kogana ayovusa eminye imizi. Bekufanele ibekhona ingane yomfana eyosala ekushoneni komnumzane igama lakhe lingashabalali.

Indaba yonakale ekufikeni kwenkolo yaseNtshonalanga lapho abantu bashade umshado wesilungu (civil marriage) ongavumeli ukuthi kuthathwe inkosikazi yesibili. Ithe uma indoda ikhuluma eyokuthatha enye inkosikazi kwasuka esinamathambo. Inkosikazi yabona ukuthi iyaxoshwa, ayisathandwa, yathatha imithwadelana yayo yafuna isehlukaniso.

Kwesinye isikhathi kuba yiyo indoda ngokubona isimo somshado ewushadile ivele ifake incwadi yesehlukaniso. Umshado uvele ubhidlika ngento abantu abadala ababeyilungisa nje kalula.

Esithenjini uma amakhosikazi eganile kukhona ongazali. Akakhishwa inyumbazane ngokungazali kwakhe, kuthi lowo ozele kakhudlwana kucelwe omunye umntwana, afakwe endlini yalona ongazali.

UMthembu, (2000:106) uthi:

Esithenjini bonke omame bangonina bezingane zonke ekhaya nazo zonke ziyizingane zabo bonke.

Kwesinye isikhathi noma ezala kanti abafana akabatholi kuzothi onabafana amnike omunye afakwe endlini yakhe. Besikhula sazi ukuthi usobanibani uzalwa umazibani bese besho abadala ukuthi cha okamazibani wafakwa endlini yakhe ngoba engazali noma ngabe engamtholi umfana. Namuhla umshado ubhidlika nje kalula, ubhidlizwa ukuthi abantwana abatholakali. Ubhidlika njalo abadala ababikelwe ukuba nabo bafake iseluleko behluleke.

4.2.7 Ukungethembeki emshadweni

Ukungethembeki emshadweni kubukwa ikakhulu ngasecaleni lowesifazane. Ukuba nobunye ubudlelwane nomunye umuntu wesilisa ngaphandle kwalona ashade naye kuthathwa njengento eyichilo.

UMathews, (2003:32) uthi:

Adultery by a woman is everywhere regarded as
an infringement of her husband's right.

Umshado wesilungu lapho indoda ingavumelekile ukuba ithathe amakhosikazi angaphezu kweyodwa libe selibakhona leli gama lokuphinga. Emshadweni wesiZulu bekungaziwa ukuthi indoda ayethembekanga emshadweni. Uma ukuthi ayithandane nomunye umuntu wesifazane ngaphandle kwalona eshade naye, ibikwenza kungabindaba zalutho. Uma kuthi ayimlobole ishade naye ukuthanda kwayo. Akekho obeyibopha athi yenze iphutha yaphula izifungo zomshado. Lingaze liqhamuke igama lokuphinga mhlawumbe uma ethandane nenkosikazi yomuntu.

Ngokomshado wesilungu uma inkosikazi ike yathola ukuthi indoda iqonyiwe, buchitheka bugayiwe ubhidlike lowo mshado. Nowesifazane uma kutholakele ukuthi usenobunye ubudlelwane, indoda iyamxosha adliwe yizintaba, izingane zisakazeke zigcwale izintaba. Abantu abadala bebengayixoshi inkosikazi uma iphingile kodwa bekuthiwa ayiphindele kubo iyolanda imbuzi noma yinkomo

yokushweleza kwabaphansi ngomkhuba ewugilile. Ubungabhidliki umendo. Inkosikazi ibikhishwa inxiwa nezingane zayo. Noma indoda ingasayivakasheli kodwa ibihamba iyohlola impahla, uma isibaya siwile, isivuse yondle nezingane. Akukhathaleki noma ngabe ize yathola ivezandlebe inkosikazi kodwa sekuyoba yilongwe lalapha ekhaya.

Leli siko belilihle ngoba akukho muzi obuchitheka. Isifundo besibakhona ngoba ubazi ukuthi akaseyuphinda ayinuke indoda yakhe. Nabanye omakoti lapha egcekeni sebode benza ngaye isaga bengenandaba noma kwashwelezwa. Okwakuba semqoka ukuthi akukho ngane eyayeswela uyise ngoba umshado usubhidlikile.

4.2.8 Uphuzo nendluzula

Abantu abadala bebephuza ngendlela eyamukelekile enesithunzi bezithiba. Bebenzakwenzi lokhu ukuthi umuntu aphuze aze angazazi ngisho igama lakhe. Bebenzaphuzeli ukudakwa kodwa bephuzela ukoma.

UNyembezi noNxumalo, (1966:122) bathi:

Indoda eyayidakwa utshwala yayingahlonishwa
kwaZulu.

Wayebukisiswa umuntu owakuba kancane kancane yena usephakamisa inkezo. Utshwala bebuphuzwa njengamahewu kwenzelwa ukoma. Angisayikhulumi indaba yokudakwa komuntu wesifazane. Nabesifazane bebephuza kodwa inkezo ibe yinye nje kuphela, baphume basule imilomo.

Umuntu ophuza kakhulu akanandaba ukuthi uchitha malini kulezi zikhathi zokubuthenga. Kwesinye isikhathi uthatha imali yokugcina angabe wenze izinto ezibalulekile kodwa axolele ukuthenga utshwala.

Uma esebuya ekhaya esephuzile ebusuku uba nolaka. Ufuna wonke umuntu avuke, akanandaba nokuphazamisa asebelele. Ukhahlela wena kati, wena nja, wena nkosikazi, wena ngane. Lokhu kwenza ukuthi kungabibikho ukuthula ekhaya:

Two problems are especially common in marriage breakdown. The one is alcoholism and the other is physical abuse. They go hand in hand.

(Retief, 1990:38).

Lolu phuzo olunamandla lwenza ukuthi angakwazi ukuxhumana kahle nomndeni wakhe. Akakwazi ukubona okulungile nokungalungile ngoba isikhathi esiningi ufika phakathi kobusuku. Lokhu kumenza aphelelwe yisithunzi nokuhlonipheka:

In a situation of ongoing abuse, respect is lost.

(Retief, 1990:79).

Umuntu oweqiwa wuphuzo akanandaba nokwehlisa isithunzi somunye umuntu. Inhlamba iphuma nje kalula, akanamahloni.

UMaMngomezulu, (2010) uthi:

Umyeni wami wayengishaya ngiphume ngibaleke ebusuku ngezingubo zokulala emgwaqeni, ngibukwa yizingane nomakhelwane. Ngakusasa ngangehluleka ukuphuma phandle ngenxa yamahloni. Nganquma ukuhamba ngiwushiye lowo mshado.

Umuntu ozinikele ophuzweni uyabadinga abantu abazomeluleka ukutba athole usizo nakuba bengavamisile ukulalela abantu. Abalutholile usizo lokwelulekwa ngokwengqondo kwizikhungo esezikhona bayasizakala baphinde baqale impilo kabusha, ihlumeleleke.

4.3 Isiphetho

Ukuganana kuyinto elukhuni ngoba kusho ushintsho empilweni yakho yonke. Uma kade uthatha izinqumo ngokwakho usewedwa, sekusho ukuthi sekukhona umuntu osekufanele umfake ngaphambi kokuthi uthathe izinqumo. Uma uthe ubeka umbono akangawemukela ngendlela obucabanga ngayo, sekusho ukuthi sekufanele wehlele ngezansi kungakhathaleki ukuthi uyindoda noma uyinkosikazi. Lokhu ukwenzela ukuthi ubudlelwano bungashabalali njengamazolo sekuqhamuke ilanga.

UMaphane, (2008:16) uthi:

Marriage is not a bed of roses, but a convoluted journey with so many twists and turns that one is to navigate with caution.

Abantu abashadile bangeke bahlale isikhathi eside uma omunye ezodonsa abhekile le nomunye futhi enze njalo. Kuyabaphoqa ukuthi baxoxisane, bavuleleke futhi baxolelane. Bahlale bekhumbula uthando lwabo lokuqala okuyilona olwabenza baze bathatha izifungo.

UMsimang, (1975:250) uthi:

Ukuganana kwakuyisibopho sezethembiso ezithi: 'Sofa silahlane.' Nempela babefa balahlane njengezintothoviyane.

Abacwaningi bezemishado bayavumelana ngokuthi imishado yesiLungu iyona enezibalo ezinkulu zokubhidlika kwemishado uma kuqhathaniswa neyoMdabu. Okufike kube yindida ukuthi eyesiLungu izifungo zithathwa esontweni, uMfundisi evule incwadi eNgcwele, izindandatho ziphakathi zibusisiwe kodwa umshado ubhidlike phezu kunjalo. Kusenza sifike esiphethweni sokuthi izisekelo ezinqala zomshado ngabaphansi bezimelele phezu kwezinsika zenhlonipho.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Isihlaziyo socwaningo

Ucwaningo lubuke izinga imishado ebhidlika ngalo lwase luthatha isinyathelo negxathu lokuba kelucwaninge kabanzi ngezimbangela zokubhidlika kwemendo ikakhulu yabantu abasha. Ucwaningo lufakane imilomo nabantu asebengwevu nasebemnkantshubomvu kule ndima.

Bavumelana ngazwi linye ukuthi nasesikhathini esiphambili bekubakhona ukungaboni ngaso linye kwabaganene. Selokhu kwadabuka umhlaba umendo awukaze ube kwathebelele, unezinkinga futhi ungumqansa. IsiZulu siyasho sithi: Umendo awuthunyelwa gundane ngoba ngeke uze wazi ukuthi uyofica kunjani futhi ngeke uwuhlomele.

Ukubuya kwentombazane emendweni bekuba yichilo elibi.

Divorce also carried a stigma in early society.
(Dlamini, 1984:12).

Nakhona esikhathini samanje kuseyichilo nakuba sekuyinsakavukela umchilo wesidwaba. Intombazane uma ishada ibitshelwa ukuthi ingabuyi ngisho sekunzima kanjani. Intombazane ibingabuyi ibixolela ukudliwa yizindunduma iduke nezwe kunokuba ingabuyela ekhaya:

Not only would she seek asylum in an industrial area where few if any people knew her, but she would also secure employment from which to make a living.

(Dlamini, 1984:13).

Bekungavamile ukuthi ize ithathe lesi sinyathelo. Bekuthiwa ayilande inkomo yokushweleza uma kukhona ekonile, iqhubekume umuzi iwakhe.

Ucwaningo luthole ukuthi abazali nabo banawo umthelela ekubhidlikeni kwemendo yabantababo. Umzali uyahlala nentombazane ibuye emendweni angayiphindiseli emuva ukuyozwa ukuthi kwenzenjani. Okunye ebekwenza intombazane ingabuyi emendweni ukuthi abazali kufanele babuyisele amalobolo emuva. Bebengeke abazali bahlale nentombazane babuye bahlale nezinkomo, yicala elibomvu. Ukubuya kwezinkomo ekhweni sekuyindulo yingakho sekulula ukubuyela ekhaya.

Ucwaningo lusebenzise izinsizakuhlaziya ezehlukene ukuqinisekisa ukuthi ucwaningo luzimelele aluntengantengi. Kusetshenziswe insizakuhlaziya yomlando lapho kubukwa ukuthi abantwana bebhuliswa kanjani esikhathini esiphambili ukubalungiselela ukuba abantu abaqotho bakusasa, ikakhulu abanamantombazane. Abazali bebhulisa abantwana ngendlela ethi ukuqina. Bekungekhona kwamachanca kwampunzi edla emini.

Ingane ibikhuliswa noma imuphi umzali, akukhathaleki ukuthi uyayizala noma akayizali. Uma yenza iphutha akekho umzali obekhononda ngokujeziswa kwayo. Akekho umzali obeqhakambisa ilungelo lengane. Abantwana bebhula besaba ukwenza ichilo. Bebechitha isikhathi esiningi besemakhaya beqashelwe ngeso lokhozi befundiswa ukuziphatha, inhlonipho nemisebenzi enhlobonhlobo. Namuhla sebechitha isikhathi esiningi besezikoleni. Abanye bafunda behlala ngaphakathi (Boarding schools) impilo yabo yonke. Imfundo abayithola ezikoleni ayibaqeqeshi ukuthi babhekane kanjani nezinsalelo zempilo ikakhulu uma sebethola imendo:

Kuyavela ngokocwaningo ukuthi emandulo izikole zingakabibikho okuyisona sikole esikhulu bekuyikhaya lapho abantwana bebefundiswa khona indlela yokuziphatha..... Bebephuma

bevuthwe lushu kulesi sikole sebeya
emphakathini.

(Blose, 2002:201).

Ngaleyo ndlela bafika emendweni beluhlaza cwe. Kungemangaze-ke uma sebefika emendweni behluleka. Ngaphandle kokuqashelwa abazali amantombazane abeqashelwa amaqhikiza. Amaqhikiza abesigada isimilo sentombazane iphila ngaphansi komthetho. Ibingaziphathi umathanda. Bekufanele isoka lentombazane ilazi. Ibiyalwa ukuthi ayiziphathe kanjani uma inesoka.

Ukukhuliswa kwamantombazane sekuthanda ukuba kwampunzi edla emini. Intombazane isike ingalali ekhaya ingaziwa ukuthi iphi. Amantombazane asebhlekisa amabhodlela otshwala phezulu esidlangalaleni. Ayabhema. Uma ubuka uyazibuza futhi uyamangala ukuthi uma efika emendweni azoba yisimakanjani. Indlela osekukhuliswa ngayo abantwana sekunomthelela ekubhidlikeni kwemishado.

Ngokocwaningo kuyagqama ukuthi insizakuhlaziya ebhekele abantu besifazane ibinawo umthelela ekubhidlikeni kwemishado. Ababhekele abantu besifazane bafike nokuthi umuntu wesifazane uyalingana nowesilisa. Yilapho kuqale khona inkathazo. Umuntu wesifazane akangabe esavuma ukushayelwa umthetho umuntu wesilisa. Umuntu wesifazane wathi uma indoda iqonywa naye kufanele aqome. Ababhekele abantu besifazane bathi uma indoda ithatha isithembu iyamhlukumeza umuntu wesifazane.

Isithembu besisihle ngoba insizwa ibizithatha zonke izintombi zayo nesizizalisile ngoba lokho bekunqanda izingane ezingenabo oyise:

Akudingela ukuba amadoda abe netwetwe
ngenxa yenkolo yaseNtshonalanga eyalana
nesithembu. Lokhu kuzonciphisa izingane

ezilala emapayipini ezingomtshingo ubethwa
ubani ngenxa yesithembu esifihliwe.
(Mthembu, 2000:104)

Ukulingana komuntu wesifazane nowesilisa kuyezwakala uma kubukwa emikhakheni efana nezomnotho, ezempilo, ezemfundo, ezombangazwe, ezomthetho neminye. Isibonelo uma owesilisa efunde ngokusezingeni elilinganayo nowesifazane emsebenzini kuthiwe abahole imali elinganayo, hhayi emshadweni. Kube lokho kungasho ukuthi indoda ayibe undlovu kayiphendulwa uma kushadiwe.

Insizakuhlaziya ebhekele abantu besifazane ibuye yaligxeka isiko lokuhlolwa kwezintombi. Leli siko likhuthaza ukuba amantombazane aziphathe kahle angene emshadweni esagcwele. Abacwaningi bezemishado bayavumelana ngokuthi intombazane engena emshadweni isagcwele ihlonishwa wumkhwenyana wayo ize ihlonishwe nayizinyanya zekhaya. Akuvamile ukuba umendo wayo ubhidlike:

... only a small percentage of those who engaged
in sex prior to marriage had happy, trusting
marriages.

(Jackson, 2007:114).

Kunjalo nje ayivamisile ukuba nezinkinga zokungatholi abantwana. Abadala bathi isinye sayo sisuke simsulwa singenasisihla. Abezempilo bathi isinye sayo sisuke singenasifo.

Ngokocwaningo insizakuhlaziya yokuhluza okusha iqhathanisa umshado nesithunzi sawo uma uwubuka esikhathini sakudala nesamanje. Ngesikhathi sakuqala abantu basemzini bekuthi uma kungena umakoti bakikize kusuka ngaphakathi, bejabula bacule bathi:

Ufikil' umshini,
Sizodl' incoyincoyi.

Lokho bakusho ngoba bayazi ukuthi umakoti uzofike abethule umthwalo ikakhulu umamezala ongasenawo amandla. Lokho kucula naye umakoti bekungamphathi kabi ngoba uyazi naye ukuthi uzophumuza isalukazi. Nomkhwenyana wakhe mhla emtshela ukuthi usefuna ukufulela neon wamtshela ukuthi akazophumuza isalukazi.

Ukufika kukamakoti bekusho ukuthi uvukile umuzi awuseyukuphinda ufe nanini. Leso sikhathi sidlulile ikakhulu komakoti abafundile. Abasenaso isikhathi sokunaka izalukazi namakhehla. Kanti bakhohliwe ukuthi izinhlanhla zilele kuzo lezi zaguga.

UBriendly, (1982:116) uthi:

Old woman urge her to work hard, reminding her that if she looks after the old people she will be respected and blessed by the ancestors.

Omakoti banamuhla bathi befika emzini bebethatha abayeni babo, akukhathaleki ukuthi bazelwe ngabodwa emakubo, bayokwakha kwenye indawo. Mhlawumbe abazali bagcine bengawazanga nalowo muzi ukuthi wakhe wabheka ngakuphi.

USikhosana, (2002:185) uthi:

This is a very sensitive issue which is very difficult to adopt when the bride is not properly oriented in the direction The bride decides to take her husband away from her mother-in-law.

Banenhlanhla abake bavakashiswe. Lesi senzo sikamakoti kuba sengathi umyeni wakhe akazalwanga waqhuma etsheni. Uma zingasabalungeli izinto bese bethi bayathakathwa. Ngelinye ilanga uyobona indodana isibuya yodwa okwengubo kaZiyongo. Nayo isixakekile.

Ucwaningo luthole ukuthi amasiko awuchungechunge agcinwa uma kugcagcwa awasagcinwa muva nje. Uma sekulotsholiwe usungezwa kuthiwa sekushadiwe.

UZibani, (2002:116) uthi:

The traditional weddings were nothing like what we see today where the man asks the girl if she can marry him. If the girl consents they the very same time or the very next day to the priest or home affairs offices to register their marriage. In a matter of few minutes, they are fully and legally married.

Usubona ngendandatho nje zimenyezela eminweni okuyizo zixoxa indaba. Ucwaningo lutho uma luqhathanisa imishado yesilungu neyoMdabu, lwathola ukuthi eyesilungu yiyona ebhidlika ngamandla.

UZibani, (2002:116) uthi:

The traditional weddings lasted for a lifetime as they were based and grounded on firm religious foundations.

Imishado yoMdabu yiyona esalokhu isimeme. Amadoda angazange azixake ngemishado yesilungu anokuthula nokwenama.

Ucwaningo luveze ukuthi ukuqoma kwentombazane bekungabi yinto yayo yodwa kodwa uma sekukhona esimthanda iyabika eqhikizeni. Ukuqoma kwayo kuzohanjiswa kahle. Insizwa izomisa iduku umgangela kwaziwe hhayi ubushutheshuthe lobu osebande namhlanje. Ukuqoma kwayo akuyiniki igunya lokwenza noma kanjani. Ifundiswa ukuthi iziphathe kanjani uma inesoka. Nensizwa iyayihlonipha intombi.

Abazali babeba nethuba elihle ngenkathi intombi isaqomile. Uma kukhona abangakuthandi okuyisici entombini bayinyundele ize iyiyeke insizwa. Bekungavamisile ukuthi intombi isingaze ibabale ilotsholwe kukhona into abangayithandi abazali. Bebeqikelela ukuthi intombi eluhlaza noma eyivila ayithathwa. Nensizwa ibalalele ngoba okubonwe abantu abadala kuba yikho impela.

Intombi ibingazibeki phansi, izicubuzele amagabade emzini ngokude iletha iminjonjo.

UMsimang, (1975:243) uthi:

Intombi yabe ikhonza kakhulu futhi ngezipho
kwabasewayo.

Intombi yayizakhela ugazi lokuba ingaconsi emzini. Uma ziyiqome zimbili izinsizwa, engakhonzi ngalutho emzini yayidlela ogageni kunani ivele isale. Lesi senzo sasenza ukuba intombi nabazali bajwayelane bazane. Esikhathini samanje uzwa insizwa isithi iyalobola, abazali bengayazi nokuyazi intombazane. Akuselula-ke ukuba bayixilonge. Nakanjani zizobakhona izinxushunxushu uma isifikile.

Ucwaningo luthole ukuthi kusukela intombazane icelwa, umndeni uyaziswa ngalokhu. Akusiyo indaba yezithandani nabazali bazo kodwa uzalo lonke kanye nomakhelwane nhlangothi zombili.

UDlamini, 1984:1) uthi:

A customary marriage in its traditional form, on
the other hand, involves the two family groups of
the two parties.

Baluphatha ngesineke udaba lonke, kungekho isiko elisilela emuva. Bayazi ukuthi uma kukhona abakweqayo, kungenzeka kubekhona okungahambi kahle.

Ucwaningo luthole ukuthi yonke into eyenzakalayo iyabikwa ezinyanyeni zekhaya nhlangothi zombili. Alukho olwenziwa lungabikiwe. Uma abakhongi sebenikwe ilanga abazobuya ngalo, ngaphambi kokuba bafike, kuyabikwa ngokhanjana nempepho. Lokhu kwenzelwa ukuthi abadala bayikhanyise indlela yentombazane isuka ekuqaleni ize iyobe iyaphetheka.

UKhumalo, (1997:57) uthi:

Kwalani ukuthi ngobusuku obandulelwa lobo
oluzofika abakhongi, kushiswe impepho
emsamo.

Nangakwamfana ngobusuku obandulela ukuthi abakhongi baphume beyokhonga kuyabikwa ngokhanjana. Abakhongi balala kubo wensizwa uma ngabe khona imali nayo ilale lapha ukuze izinyanya ziyibuse.

Ucwaningo luthole ukuthi kuswelekile ukuthi abakhongi bamemeze ngovivi ekhweni. Lolu vivi lubalulekile kwabaphansi njengoba nabo bahamba ngalo uvivi. Ezikhathini zanamuhla ikakhulu ezindaweni zasemadolobheni akusaqikelelwa lokhu. Ingani kwezinye izindawo abasamemezi ngisho ukumemeza, usubethuka nje bekhuleka wena owezwa isihambi nje sivakashile.

Uma intombazane isiceliwe isizoshintsha ngisho indlela yokugqoka ngoba ilungiselela ikhaya ebheke kulo phela aliwona umdlalo futhi ayilithathi kancane. Akusafanele ihambe ngekhandla ikakhulu uma yazi ukuthi ingase ihlangane nabantu basemzini. Kuyihlazo ukuba bayelamele ingahloniphe. Nokho lokhu akunzima ngoba iqala nje isaqomile ukuhlonipha. Noma isigcagca futhi ayixakeki ukuhlonipha ngoba yinto eyijwayele futhi kuyo akuwona umthwalo ngoba uthando luyavutha ngaphakathi.

Nasezindaweni zaMakhosi isiyivelakancane le nhlonipho ebikhonjiswa intombi kusukela iqomile lapho ebingabadleli ingabakhulumisi abantu basemzini.

UNzimande, (1985:12) uthi:

The present study posits that there has been movement away from the traditional Zulu family structure even in the rural areas.

Ucwaningo luthole ukuthi unina wentombazane ubengayitholi inkomo yesibhamba uma intombazane ingasaphelele. Akusafani nokwanamuhla lapho isiyephuka ngoba seyake yathola umntwana. Ukuthi isaphelele noma ayisaphelele, akukhulunywa muntu. Uyise ubenza isiqiniseko ngokugcwala kwayo bangaze bayithathe emzini bengayazi.

Ucwaningo luthole ukuthi ilobolo nezibizo bekungeyona into ebibiza kakhulu. Kuze kwaba manje lapho abanumzane sebezicebisa khona ngezingane zabo. Into ebihamba phambili bekuwukwakha ubuhlobo. Ilobolo libaluleke ngokumangalisayo esizweni soMdabu.

UDlamini, (1984:7) uthi:

... the one theory which has enjoyed a wide following in particular among Blacks, is that ilobolo is a stabilizing factor and a guarantee for good treatment of the wife by the husband.

Kunenkolelo esizweni samaZulu ukuthi unkosikazi ohlala naye ungamlobolile awumphathi kahle futhi awumhloniphi njengonkosikazi ophume ezikhwepheni zakho. Naye akazizwa enesithunzi ngisho esokunyathela emabaleni akowakhe. Ilobolo limenza amile izimpande kulo muzi agane kuwo.

Insizwa noma ingalobola bese idliwa izindunduma, ingoduzi ayisheshi ukuba iphephuke kalula kodwa kuphela iminyakanyaka ilokhu iyilindile. Ibe ilokhu ineqholo lokuthi yalotsholwa yona. Koze kuthi kungasazi muntu, insizwa ibuye bashade. Uma yayiyishiye ingayilobole, yayiyosheshe izibonele engxenywe.

Ucwaningo luthole ukuthi emshadweni ikakhulu wesiZulu izindlakudla nemibondo ibaluleke ngokumangalisayo. Awuphumi umshado zingakaphumi. Izindlakudla nemibondo kwiyimongo yokwakha ubuhlobo. Abasemzini bayapha abasekhweni nabasekhweni bazobuyisa ebebekuphiwe. Noma ngabe yini eyehlele le mindeni yomibili, omunye uveza ukuwuzwela nokuwukhalela ngokuthi kubekhona okulethayo.

UKriege, (1950:134) uthi:

If any of the older people of the bridegroom's
kraal happen to fall ill, the bride will bring 'beer
for going to see the illness.'

Yonke le mizamo ngeyokugxilisa ubuhlobo phakathi kwezithandani naphakathi kwabazali bazo. Emishadweni yanamuhla kuya ngokuya kuncipha lokhu ukuxhumana phakathi kwemindeni. Le mibondo ibiqhubeka ngisho sekwashadwa. Umndeni ubunele ungabona nje ukuthi ube nesivuno esihle, uthwale uyopha oganiselene nawo.

Ucwaningo luthole ukuthi umbondo omkhulu yingqibamasondo. Lona umbondo olethwa umlobokazi emzini emva kokulethwa kwezinkomo. Lo mbondo usuke umlobokazi ebonga izinkomo kanye nabomndeni futhi efunga ngawo ukuthi uyawagqiba amasondo ezinkomo ezimlobolile. Yena usengowasemzini kuthandwa noma kungathandwa.

Ucwaningo luthole ukuthi emva kokukhehla umlobokazi usuku lokugcagca lusuke seluseduze kakhulu. Ngaphambi kokuba angene emgonqweni uphuma

ayocimela. Indawo aqala kuyo isekhakonina. Ufike ahlathiswe imbuzi afakwe isiphandla. Yonke le mizamo eyokucelela umlobokazi kwabaphansi basekhakonina ukuba bambheke, bamuphe izinhlanhla. Ukuhamba evalelisa uthatha umfuziselo wokufa kanti enjalo nje uthola nethuba lokuyalwa koninalume.

Ucwaningo luveze ukuthi ekubuyeni kwakhe koninalume usengaya nakwezinye izihlobo nakomakhelwane. Umntwana angaqoqa konke ube esengena emgonqweni okuyisiguqo sokumcelela nokumnxusela kwabaphansi. Umntwana angaphume nangengozi ngaphandle kwalesi siguqo.

UKhumalo, (1997:238) uthi:

Isisekelo semigcagco siyantengantenga
ngaphandle kwalesi siguqo.

Amantombazane anamuhla ayaphuthelwa yilesi siguqo, aqhakambisa ukuthi ayasebenza. Emgonqweni umntwana usuke ezothile embethe ugampokwe. Akasakhulumi, uhlonipha ikhaya abheke kulo. Udla ukudla kwekhethelo kwala noma engenawo umzimba kodwa uphuma eseze waba nawo. Lokhu kuyimizamo ukuba awushiye umzimba omdala, athathe isimo somzimba omusha.

Ekupheleni kwalesi siguqo kuba nedili elikhulu lokumvalelisa, umncamo. Lapha kubongwa abaphansi ukumgcina kwabo kuze kube yilesi sikhathi. Le nkomo ahlathshelwa yona ibuye ibe umphako azowudla emzini njengoba uzobe ezilile, engadli lutho lwakhona. Uzobe ezilile futhi ehlonipha izinyanya zasemzini. Ngalesi sikhathi uzobe esehleli nezimpelesi, sekuyizo ezimphendulelayo, yena esethule. Usume esabanjiswe insika kuthiwa uzothola amandla okubhekana nobunzima basemzini.

UMsimang, (1975:278) uthi:

Ngale nkathi-ke usuke esebanjiswe insika
yakwabo, ephakathi nendawo, kuthiwa uzothola
kuyo amandla okubhekana nekusasa.

Umntwana ngalesi sikhathi usuke eselusizi eseyizichitshana yizinyembezi.
Inzalabantu ngalesi sikhathi isuke isingena idedelana izomyala okokugcina.

Ucwaningo luthole ukuthi abantu basuke sebenyathelana ukuzobona umntwana
esephuma. Uyise uyamhola ngengalo eyongena naye esibayeni, eyobikela
abaphansi ukuthi nango belu esephuma uyobakhela isihlobo esihle, bahambe
naye.

Ucwaningo luthole ukuthi umntwana uphuma ngebhokisi kwabo kanti kudala
wayephuma ngomgodla. Uma esephuma uphuma ngehubo lomndeni. Lesi
yisizotha esesabekayo. Kuhlonishwa izinyanya zalo muzi. Ziyabikelwa futhi
ziyanxuswa ukuba ziphume naye zimhlenge. Luveza ukuthi umntwana
akabonakali uma esephuma emnyango. Izinsizwa zimsitha ngamahawu
zimkhukhuse zimvikele emimoyeni yasebusuku.

Ucwaningo luthole ukuthi unina womntwana uthi angavalelisa, abuyeke
esikhundleni ngoba akayi ukuyogcagcisa ingane yakhe. Ukungayi kwakhe ukuthi
akekho onezandla ezihlanzekile ukuhlala kulesi sikhundla somntanakhe
ngaphandle kwakhe. Okwesibili njengoba ezilile, akakwazi ukuya lapho
kujatshulwe khona ngakho ulindile ekhulekela umcimbi wengane yakhe ukuba
uhambe kahle.

Ucwaningo luthole ukuthi udwendwe luhlukene izikhawu ezintathu.
Amakhosikazi ayolungisela umntwana isikhundla aphethe umhlubulo kaninazala,
udwendwe oluhamba nomntwana kanye noyise abalandela ngakusasa kanye nabo
bonke abebesasele.

Ucwaningo luveze ukuthi udwendwe luguduza ubusuku. Phela yiso isikhathi sabalele okuyibo abamsingathile. Kuhanjwa kuchwazwa, kutshwekwa endleleni kodwa uma usungena umthimba, ushintsha igiya lokungena. Uthatha esinye isizotha usulungela ukungena, ucule ihubo lomndeni. Ngale ndlela ubikela abaphansi ukuthi usufikile lapho ububabele khona.

Ucwaningo luthole ukuthi abasemzini banele ukuzwa, bavuke ngoba bebelele obenyoni. Inzalabantu ivuka iphume ibhule amahawu:

Kungalesi sikhathi lapho izinzalabantu zomndeni
ziphuma khona namahawu nezinduku qede
ziwabhule, zibhule nezindlu phezulu.
(Khumalo, 1997:246).

Lolu uphawu lokuthi kuhle nje namhlanje umakoti ecothoza kodwa kusasa uzobe eseshintshile. Umthimba uyavinjwa uma ufika emzini. Kuba wubudushudushu uqophiswana, kungekho ofuna ukugoba uphondo. Ikhetho lithi loke libone nomthimba ungazibekile phansi. Kokwala noma umkhongi eseyikhiphile imfibinga yokungena, umthimba uke upalake nje ungasafuni ukungena.

Ucwaningo luveza ukuthi lokhu ukubambezela okwenziwa wumthimba wenza indlela yokuthi umntwana angabonwa ngenkathi esengena njengoba ngokosiko akafanele abonwe. Bamethuka esengaphakathi esethe bobofiya konina.

UMsimang, (1978:280) uthi:

Kuyaqoshwana belu, kanti umntwana usengene
kuwo lowo mnyama, akekho ombonayo engena,
uvele ahubazele phansi afike azihlalele nonina.

Lokhu kuwuphawu lokuthi kufanele angeniswe kahle ngokosiko, angafohli emukeleke kwabaphansi. Kungalesi sikhathi lapho umthimba uhlatshiswa imbuzi yokususa umgoqo, okungeyokungena ngokosiko emzini.

Ngokocwaningo udwendwe lusuke seluqalile khona ebusuku lapho ekufikeni komthimba ikakhulu kubantu abasha.

UKriege, (1936:138) uthi:

On the arrival of the bride at the bridegroom's kraal the marriage celebrations can be said to begin.

Ikhetho lisuke livele lisemlindelweni lilinde ukufika komthimba ngakho ukufika kwawo lisuke selithelwe ngezibonkolo ngoba ebelikulindle sekwenzekile. Lisuke seliphuma lingena kungazeki noma selithanjelwa yizisu yini. Liyogqumushela njalo kokunye ligcine selihlangene nomthimba.

Ucwaningo luveza ukuthi ngokosiko lwesiZulu umntwana uvuka ngovivi emzini nezimpelesi bayohlala phansi kwesihlahla. Balandele-ke nabanye bomthimba. Lokhu kuluphawu lokuthi umakoti akalali emzini kuze kuphume ilanga. Ngenkathi eyalwa inzalabantu ikuphawulile lokhu.

Olunye uphawu kukhona umfula eduze kwaleso sihlahla. Uzogeza kuleli zibuko athintithe onke amabhadi nesinyama, alungele usuku lwakhe olukhulu.

Ngokocwaningo ziningi izimbuzi ezihlatshwa ekufikeni kukamakoti emzini. Enye yazo eyasezibukweni kokunye kuba yinkomo kanti enye ilethwa umkhongi khona ezibukweni okuthiwa wuthuli lwezinsizwa. Lena eyokubonga izinsizwa ngokukhusela umntwana indlela yonke aze afike ephephile.

Ucwaningo luveza ukuthi khona esihlahleni kufika uyise womntwana amvunulise. Phakathi kwemvunulo umphathisa isinqindi nencwayi:

Esandleni sakhe sokuphonsa uphethe isinqindi
kuthi kwesobunxele aphaathe ihawana elincane
elingensamsila okuthiwa incwayi.

(Msimang, 1975:281).

Konke lokhu uyise amfumbathisa khona umhlomisa ukuba aze angehlulwa umendo. Phakathi kwemvunulo kukhona imvakazi avala ngayo ubuso. Lokhu kuwuphawu lokuthi uhlonipha abaphansi, akakwazi ukuvela ababuke nje ngobuso. Kunjalo nje imvakazi isho ubumsulwa bomgcagco wakhe.

Ucwaningo luveza ukuthi umthimba awukhuphuki umkhongi engakayilethi imbiza yokukhuphula umthimba. Emva kwale mbiza nakanjani usuke usufanele ukukhuphuka.

Ngokocwaningo umthimba uqalelwa yizinsizwa ukukhuphuka zihuba ziyocela umntwana ukungena emzini. Zizofike zime enhla komuzi zigiye bese ziphenduka zizohlangana nabakubo. Okwesibili kukhuphuka onina bomntwana befake umfaniswano. Bahlome izimpaphe zentshe emakhanda, badondolozele ngezinduku. Ezandleni baphethe izimbaqa belandelana ngenkulu inhlonipho besho umlando wozalo lomntwana, bemcelela ukungena.

Ucwaningo luveza ukuthi kube sekuhlangana izinhloko zemindeni kuyokhulunywa indlu. Uyise womntwana ube esembika kulo muzi. Khona lapho ube esethula inkomo yakhe yombeka okuyisipho somkhwenyana. Akafiki umntwana evathazela emzini. Lokhu kuwuphawu lokuthi abaphansi kufanele bamjabulele, bamemukele, bamnike izinhlanhla.

Khona esigcawini umakoti ucula inkondlo yakhe aziqalele yona bese bemlekelela ontanga yakhe. Yinkondlo avalelisa ngayo ebuntombini le:

Kanti akasedlala okokugcina yini? Kanti
kuyaphindelwa yini emuva kungemgqigqo?

(Msimang, 1975:285).

Kokunye izoqopha abantu basemzini ikakhulu umamezala. Kungenjalo izobe izincengela imcela ukuba amemukele amfake esiswini sakhe.

Ucwaningo luveza ukuthi iqhikiza libe selilanda umkhwenyana ekhethweni. Umakoti uzombekela umkhwenyana wakhe ngezicephu zikanokusho. Uzobeka udewu afake amanzi, abeke insipho nethawula, amgeze eguqe ngamadolo, amgeze nezinyawo. Lokhu kuluphawu lokuthi uze ukuzowugeza lo mndeni futhi kuwuphawu lokuzehlisa ezinyanyeni zalo muzi njengoba kusekuningi asakuncengile, kubalwa nokuba bamuphe abantwana.

Khona esigcawini kuzoba nesizotha sekuthuliswa abantu. Kuzosuka amakhehla amabili ehle enyuka kanye nezalukazi ezizala umntwana ziphethe imishanelo neziqabetho. Zizophambana. Elilodwa ikhehla liyakhuluma licelela umntwana ukungena. Likhulekela umendo omuhle. Izalukazi ziyenanela ngenkathi elikhulumayo lilanda umlando wozalo lomntwana. Lokhu kuluphawu lokuhlanganiswa kwamadlozi ale mindeni yomibili.

Emva kokugiya ucwaningo luveza ukuthi kuphinda kuthuliswe abantu. Iphoyisa leNkosi libe selenza umsebenzi walo wokuvumisa. Umakoti uvuma umkhwenyana izifunda ziphelele. Kuba umzuzu oyisimangaliso lona, umkhwenyana ajabule aqephuze zimelekelele izinsizwa zangakubo nodadewabo. Lokhu kuwuphawu lokubopha ifindo likasofa silahlane.

Ucwaningo luveza ukuthi emva kokugiya, kuyahutshwa sekubhekwe ekhaya esibayeni. Kuphinda kube nesinye isizotha. Amakhehla azala insizwa nawo esekhuleka emukela umntwana. Izalukazi zalapha ekhaya zizokwenanela zizwa umlando wozalo lwalapha ekhaya. Azokhuleka amakhehla kuze kujike ilanga. Lokhu kuwuphawu lokuthi umntwana kufanele emukeleke kwabaphansi nezinyandezulu zomuzi.

Ucwaningo luveza ukuthi phakathi kwezinkomo ezihlatshwa emzini kukhona ebaluleke ukwedlula zonke ezinye, eyokumcola umntwana. Le nkomo ayihlatshwa izintombi zingayibonanga. Uma isihlatshwa ziyaphuma ziye esibayeni ziphethe udewu lwamanzi neva. Ziyahlabelela zishaye ihlombe. Iqhikiza lingena lihluthule inhlali yeshoba liyoyinika umntwana endlini. Uzoyishaya ifindo agoqe. Lokhu kwenzelwa ukuthi umkhongi abasathe uyalazi inxeba kodwa inkomo ingawi. Kwenzelwa ukuqinisa umntwana. Le nkomo imele yena kwabomuzi. Uma isheshe iwa, isho ubulula bakhe kwabomuzi. Kunjalo nje inxeba nenxeba liyakhokhelwa. Empeleni linye inxeba okufanele umkhongi alihlabe. Ukwedlula lelo usezomkhokhela.

Iyothi ingawa aphume umakoti ayihluthule inhlali yeshoba bese eyivula ngesinqindi sakhe. Kulisiko ukuthi ayivule yena kuqala kade iqale ukuhlinzwa. Le nkomo iyona emukelwa ngayo emzini futhi imgunyaza ukuba umfazi ophelele nemngenisa esithebeni sezinzalabantu zalo muzi.

Ucwaningo luveza ukuthi uma sekwabiwa inyama yomqhoyiso, umlenze uphathiselwa unina womntwana njengoba nenzalabantu mhla ifikayo yayiphathele uninazala kweyomncamo. Kusagcizelelwa khona belu ukuhlanganiswa kwezidalwa zanhlangothi zombili ukuba zizwane.

Ngokocwaningo kuyavela ukuthi umntwana ube esaba. Uqala ngokuyichinsa ngamanzi impahla kade abe. Lokhu kuwuphawu lokuthi uzele ukuwugcina uncwaba lo muzi. Akabeli abakubo womkhwenyana bakhe kuphela kodwa uzalo lonke nezilima zawo. Akabeli abaphilayo kuphela kodwa wabela ngisho abangasekho.

Ucwaningo ngenkathi lubuka izizathu zokubhidlika kwemigcagco luthole ukuthi ukuphela kwenhlonipho phakathi kwabaganene yikhona okwenza imishado ibhidlike. Umakoti uma egana akahloniphi umyeni wakhe kuphela kodwa nabazali bomyeni wakhe.

UNyembezi noNxumalo, (1966:122) bathi:

Wayengelokothe abize izwi eliphatha izinhlamvu
ezisegameni likayisezala.

Inhlonipho yayigcizelelwa ngendlela emangalisayo. Nomyeni wakhe wayengeke ambize ngegama lakhe. Emishadweni yanamuhla iya ngokuya incipha le nhlonipho ebigcizelelwa abantu abadala. Ngokuncipha kwayo imishado iyantengantenga.

Ngokocwaningo kuyavela ukuthi imfundo ibenawo umthelela ekubhidlikeni kwemishado. Amakhosikazi athe uma efunda athola izikhundla ezinkulu emisebenzini edlula amadoda asehluleka ukuwathobela emakhaya.

Uma kuqhathaniswa imishado yamakhosikazi afundile nasebenzayo naphakathi kwangafundile nangasebenzi kutholakala ukuthi amakhosikazi afundile nasebenzayo ehlukana kakhulu kunalawo angafundile nangasebenzi.

UDlamini, (1984:13) uthi:

Thus the development of the working woman in
the Black community is another factor that has
changed the attitude of the woman from that of
subservience to that of independence.

Amakhosikazi afundile nasebenzayo awancengi futhi awancikile emalini yamadoda ngoba ayakwazi ukuphila ngaphandle kokwencika emalini yamadoda. Amakhosikazi angafundile nangasebenzi akulula kuwo ukwehlukana ngisho angafisa ngoba impilo yawo yencike kubayeni bawo ukuba awondle.

UDlamini, (1984:13) uthi:

Because of the economic dependence of women
on their husbands, a woman might not easily
break down her marriage.

Amakhosikazi angafundile nangasebenzi ayakwazi ukubekezela ngenxa yesimo semali. Amadoda esikhathi esiphambili ayewayekisa amakhosikazi umsebenzi akukhathaleki ukuthi ayesebenza kahle. Isizathu salokho ukuthi abe ekuqonda kahle ukuthi imali iyisisusa sezinxushunxushu emshadweni ikakhulu sekusebenza amakhosikazi. Ayibanga nkulu inxushunxushu ngenkathi kusasebenza amadoda odwa.

Ngokocwaningo kuyahlaluka ukuthi umbangazwe ofike namalungelo ubenawo umthelela wokubhidlika kwemishado. Abesifazane bathi amalungelo abawanikwe uHulumeni abenza balingane namadoda. Ukuthobeka kwenkosikazi ithobela umyeni wayo kwaphenduka iphupho. Abesilisa bakhala ngoHulumeni ukuthi amalungelo anikwe amakhosikazi enza bagibele phezu kwamakhanda abo. Muva nje inkosikazi isiyakwazi ukuyobika emaphoyiseni ukuthi indoda iyayihlukumeza. Umthetho awulandeli nokulandela ukuthi lokhu okukhulunywa yinkosikazi kuyiqiniso yini. Umthetho uvele ukhiphe incwadi yokuvikeleka kwenkosikazi, kuthiwe indoda ayiphume emzini wayo ibe umhambuma.

Ucwaningo luthole ukuthi uthando osekuthandanwa ngalo ezikhathini zamanje alusajulile. Omunye usebuka ukuthi yini azoyizuza ngokushada nalowo muntu. Uthando olungenaso isisekelo okuyiso luyaphela. Umuntu uma umthanda ngempela, umthanda noma engenalutho uma nje umthanda kuphelile. Abadala bebazi ukuthi uthando lukwenza ubekezele.

Ucwaningo luthole ukuthi ukungethembeki emshadweni yikhona okube yimbangela yokubhidlika kwemishado. Umshado wesilungu awukuvumeli ukuthi umuntu wesilisa abe nobunye ubudlelwano ngaphandle kobusemshadweni. Ithe

uma indoda isihluleka ukugcina izifungo zomshado wabhidlika umshado. Kanjalo noma owesifazane eseba nobunye ubudlelwano uyachitheka. Ngokomshado wesiZulu ukwethembeka kwendoda bekuyinto engekho. Uma indoda isifuna ukuganwa omunye, ibibika komdala. Nakuba kubuhlungu ukwelanywa kodwa bekungawubhidlizi umuzi.

Ngokocwaningo kuyavela ukuthi eminye imishado ibhidlizwa ukuthi abantwana abatholakali emshadweni. Ukuncipha kumbe ukugxekwa kwesithembu yikhona okubangela le nkinga. Inkosikazi engazali ibingakhishwa inyumbazane. Bekuthathwa enye inkosikazi izovala lesi sikhala, uqhubeke umuzi ume.

Ucwaningo luveze ukuthi uphuzo nendluzula lube yimbangela yokubhidlika kwemishado. Inkosikazi ibekezele yabekezela kwaze kwafika ekugcineni. Indoda ephuzayo neshayayo akekho ongayimela. Indoda ephuza ngokweqile ifika ekhaya ngosuku lokuhola ingasaphethe mali. Lokhu kuyabaxabanisa abaganene, bagcine ngokwehlukana.

5.2 Izincomo

Kuyanconywa ukuba uma kuqhutshwa leli siko lokuganiselana kungachithwa icala. Kuyabonakala ukuthi imishado ibhidlika kangaka nje yingenxa yokunyanyalata. Basekhona abantu abadala abasawaziyo amasiko. Ukuphila kwabantu abaganene impilo yabo yonke akuyona into engenziwa bume kodwa yinto okufanele yenziwe ngesineke kuhleliwe phansi.

Kuyanconywa ukuba abantwana abathathanayo bangahambi bodwa phambili bashiye abazali ngemuva. Kuyahlaluka emishadweni eminingi ukuthi abazali bagcina beyizichuse, bengaziswa ukuthi kuqhubekani. Abantwana bahambe phambili, abazali basale ngemuva. Ukuhamba phambili kwabazali yikhona okuyinkombandlela. Bona badala bayihambile le ndlela ngakho banolwazi

oluqanda ikhanda. Uma bethi ngeke kulunge kanje, kuzolunga kanje, basuke beqinisile.

USono, (1994:67) uthi:

Marriages were between kinsfolk and not between individuals. Such marriages were difficult to dissolve because of the social support they enjoyed.

Lokhu ukuhamba phambili kwabazali kwenza ukuthi noma sekuvela inkinga babe nesifiso sokusiza nokweluleka.

Kunconywa ukuba intombazane uma izoshada ibe nesikhathi esanele sokungena emgonqweni ukuze ithole isikhathi esanele sokwelulekwa ngomendo. Kuyahlaluka ukuthi amantombazane angena emshadweni engazi lutho ngawo. Kunconywa ukuba iqoqe kahle zonke izinto zayo ukuze ithi uma isingene emgonqweni ingabe isaphazamiseka. Nakuba sekuqhalazwa ngokuthi ayasebenza, mayithathe izinsuku zayo zekhefu ukuze ilungiselele kahle. Noma isishadile ayithole ithuba lokukotiza emzini ukuze izinyanya zithole ithuba lokuyibungaza.

UBriently, (1982:253) uthi:

It is the prerogative of a mother-in-law to instruct a daughter-in-law in the ways of her husband's home.

Akubi kuhle umakoti uyashada ngeMpelasonto ngoMsombuluko useyahamba engakakhonjiswa nokuthi amanzi akhiwa kuphi.

Kunconywa ukuba njengoba isiko lesiZulu lingamvumeli unina wentombazane ukuba ayoshadisa ingane yakhe ligcinwe. Aligcinwe noma ngabe umshado

wesilungu. Akunambitheki kahle unina wentombazane eselawula izindaba zasemzini wentombazane yakhe. Okwakhe yena ukuba aqhube isiguqo ekhaya ngenkathi umshado uqhubeka emzini.

Kuyanconywa ukuba uma abazali sekukhulunywa indlu, banganyanyalati, bakhulume iqiniso. Akubi kuhle uma abazali befihla ukuthi intombazane seyake yathola umntwana. Umkhwenyana ezwe sekwashadwa. Lokho kuyawubhidliza umshado. Kwesinye isikhathi abashadile bake behle benyuka ngoba bengamtholi umntwana kuthi kungasaziwa kutholakale ukuthi owesifazane akazali nje yingoba wakhishwa isibeletho kodwa akasho ufihlile. Mhla liqhumbukayo lelo thumba kuyofa gula linamasi, buchitheke bugayiwe.

USono, (1994:126) uthi:

A number of marriages have been founded on
lies.

Uma insizwa iyithanda intombi iyishada noma inezingane ezingaki noma inezinkinga ezingakanani ngoba isuke yazi. Ukufihlelwa yikhona okuyingozi.

Kunconywa ukuba abazali bangabizi kakhulu ngelobolo nezibizo. Emva kwesikhathi umkhwenyana ubuye amncikisele umakoti. Nabo abantwana abakuyeke ukwenza imishado eyindumezulu. Abanye bagcina beboleke nezimali ezishisiwe abazobuye behluleke ukuzikhokha. Bagcine sebexabana ngenxa yezikweletu. Umshado wesiZulu yiwona omuhle ngoba awufune mibakabaka. Uma sekukhonjiwe isigcawu nje ziyawushaya.

Kunconywa ukuba abantu abasha bashade ngoba bethandana ngempela. Bangashadeli izinto eziphathekayo nezedlulayo. Uthando olungenaso isisekelo luyashesha ukuphela, lufana nomlilo wamaphepha. Abadala bathi uthando luyabekezela.

Kuyanconywa ukuba abashadile bangasheshi babone isehlukaniso kuyisona sixazululo. Abazame ukuxhumana nezinye izinhlaka, kungaba abefundisi, abeluleki nemindeneni. Kubonakale ukuthi bangeyibambe yini isavele ngamadlebe. Ukubhidlika komshado kunomphumela omubi ikakhulu ezinganeni..

UMasangwanyi, (1987:12) uthi:

Children of broken homes develop bitterness, self-pity, self-shame and inferiority complexes. They, in their emotional turmoil turn to drugs and alcohol, often resulting all kinds of juvenile delinquency.

Abacwaningi bezemishado bayakuqinisekisa ukuthi abantwana abayimiphumela yamakhaya ehlukanisile abanalo uthando. Bagcina benze izenzo ezimbi ezibafaka emajele.

Abacwaningi bezobugebengu bayavumelana ngokuthi kuyivela kancane lapho izingane zikhuliswe ngemfudumalo yothando zigcina zingababulali nabadlwenguli.

Kunconywa ukuba amadoda uma ezazi ukuthi angeke akumele ukuganwa inkosikazi eyodwa avele ashade umshado wesiZulu kusuka phansi futhi amazise lowo ashada naye ukuthi uzoshada isithembu. Akubi kuhle ukuthi imvukele esiswini njengotshwala. Uma isimshintshela sekuphakathi, kudala izinxushunxushu.

Kunconywa ukuba isiko lokwemulisa likhuthazwe. Umntwana makabe nogqozi ekukhuleni kwakhe ukuthi uma eziphathe kahle abazali bakhe bayomhloma uphaphe lokuziphatha kahle. Akugwenywe ukwemuliswa kwamantombazane asetholele abantwana emakhaya. Kuyawehlisa umdlandla nezinga lesiko lokwemulisa, ukwemulisa intombazane engaziphathanga kahle.

Kunconywa ukuba abathathanayo kube abantu benkolo ecishe ifane. Ukuhlukana kakhulu kwezinkolo kunawo umthelela wokubhidlika kwemishado ngenxa yokuthi izinto abakholelwa kuzo zehlukene.

Kunconywa ukuthi abantu uma beshada bashade baphelelise. Abangashiyi imilengalenga okuye kuthi uma sebedlulile emhlabeni, kulokhu kuhlupha izingane zabo. Kubekhona abathi abazali benu bagcina bengaphelelisanga ngakho ngeke nikwazi nani ukushada. Kufanele nishadise abazali kuqala.

UMkhize, (2009:127) uthi:

Uma ubaba engashadanga nomama wakho
ungubani wena ongathi ulobolela uyihlo,
ongazazi nezizathu zakhona ukuthi zaziyi na?
Ngakho-ke into esibangela sigcine
sesinamabhadi yikhona khona lokho ukuthi
sigcina sesithwala iminqamlezo esingayazi
ukuthi yaqala kuphi.

Okubalulekile ukuthi abazali bazame ukugwema lezi zinkinga ngokuthi baphelelise izinto zabo besaphila.

Kuyanconywa ukuthi njengoba kwakwenzeka emandulo uma intombazane igcagca, yayishiya ekhaya ingane noma izingane ezitholele ekhaya. Lokho kwakuyinto enhle futhi abadala babehlakaniphile ngoba babekubonile ukuthi kudala izinkinga. Izingane ezifika nomakoti zidala uthuthuva emzini. Umakoti ugcina ethanda zona kakhulu kunalezo azifice zikhona zizalwa umyeni wakhe. Lokho kuyabaxabanisa abaganene.

Okwesibili njengoba izwe selonakala, umyeni ubuye abone izintombi uma kungezamantombazane. Imishado eminingi ihlukene ngenxa yalesi senzo. Akuphikwa-ke ukuthi ikhona futhi imizi ehlukene, abantu besilisa bebone

izintombi nakwezabo izingane abazizala nh. Kuyanconywa ukuba abantu besilisa bavuse onembeza ngokwabo. Abangabi yizimbangela zokubhidlika kwemishado.

Kuyanconywa ukuthi abazali ikakhulu amadoda ayeke ukuthi uma kunezinkinga emshadweni abone kuyisixazululo ukuba abulale amakhosikazi qede abulale nezingane. Abashadile mabafunde ukuzibamba mabangabuswa yimizwa nelukuluku. Empeleni ayikho inking engenaso isixazilulo, selokhu kwadabuka umhlaba.

5.3 Isiphetho

Ukuphetha lolu cwaningo kuzohambe kuqhakanjiswa amasiko awumgogodla uma kukhulunywa ngomshado. Akusikho ukuthi abaluleke ukwedlula amanye kodwa ayizinsika zemishado. Umakoti angebizwe ngokuthi ungumakoti ngaphandle kwazo.

Onke la masiko agcinwayo aqhakambisa inhlonipho enkulu. Kuhlonishwa abaphilayo kanye nalabo abangasekho. Uma kubukwa ngasekuqaleni endabeni yokufika kwabakhongi isikhathi abafika ngaso sikhombisa inhlonipho kwabaphilayo kanye nabaphansi. Abawuthathi kancane umuzi abayokwakha nawo ubuhlobo. Bafika kungakasi okuyisikhathi sabalele.

Abakhongi abethukwa sebengaphakathi emagcekeni, bama ngaphandle bakhuleke. Abangeni bengakangeniswa. Kungaze kujike ilanga bempompoloza. Uma umnumzane womuzi engabanaki, ethatha izinja zakhe eyozingela, abammangaleli ndawo. Unelungelo lokwenza into ayithandayo ngengane yakhe emzini wakhe, akabancengile.

Uma esezwile ukuthi abakhongi abakabani ufuna isiqiniseko ngokugcwala kwayo. Uyawuhlonipha umuzi woyisemkhulu akafuni ukuba uthaleke ngehlazo, ngokuba athi asebize inkomo yengquthu kanti ayisaphelele.

Esikhathini sanamuhla akusabukwa ukugcwala kwentombi kodwa sekubukwa ukuthi izele noma ayizele. Lokho sekuwukuphaphalaza nje. Isiko lithi akabizele unina le nkomo ngoba enesiqiniseko ukuthi isagcwele, funa atheleke ngehlazo ngosuku lokumekezisa.

Abakhongi uma bezovuka bayahamba bayolala kubo wensizwa, kubikwe ngokhanjana kushiswe nempepho emsamo. Uma kuzolotsholwa nangemali kufanele ilale lapha ekhaya ibekwe nayo emsamo ukuze uma izinyanya sezifika ziyibusise. Umcimbi uphumelele usuka nje. Kungathi sekukhona okungasahambi kahle kuthiwe abaphansi ababikelwanga.

Uma abakhongi sebemukelwe isiko lithi abahlatshiswe nabaphansi bavume ukuthi nembala sebemukelwe. Izidalwa zalo muzi zibengame zibakhuleke ukuthi bangabe besaphuma lapha ekhaya baze bakuphethe asebekuqalile.

USono, (1994:27) uthi:

Marriage negotiations would therefore never be commenced without the offer to deliver ilobolo.

Ilobolo linika umgcagco isithunzi. Umakoti olotsholiwe uzizwa enegunya neqholo nelungelo lokunyathela emabaleni akowakhe. Limfaka izingxabo limzimelelise azibone efanelekile ngoba wakhishelwa izinkomo. Ukukhishelwa izinkomo kwenza awuhloniphe umuzi azogana kuwo. Nakuba indaba yokuhlonipha umuzi iqale esaqomile, lapho ebegwegwesa engadluli eduze kwawo, ezila nabazali bomfana engabakhulumisi, engabadleli. Uma eselotsholiwe sekuyedlulela. Nensizwa nayo noma ihlangana nabantu basekhweni ineqholo ngoba iyazi iyahlonishwa ngelobolo elikhiphile.

Kuyisiko ukuthi njengoba bengakashadi nje abavumelekile ukuziphathisa okwabantu asebashadile, bayazihlonipha futhi bayahloniphana. Akulona isiko ukuthi bayaqambe bayashada sebenezingane. Okufunekayo ukuthi bashade

beyimiqanqula, bengakhalelwa ngane. Okunye okufuze leli siko ukuthi bangahlali ndawonye bengakashadi ngoba kungalehlisa izinga lothando nelokushada.

UCornes, (1993:24) uthi:

...those whose marriages were preceded by a period of co-habitation are more likely to divorce quickly than those who did not live together before marriage.

Ukugcinwa kwaleli siko kwenza ukuthi izithandani zihlale zilangazelelana njalo zijahe lolu suku lwazo lapho zihlanganiswa khona. Kungaqhamuka kuphi ukulangazelelana ngoba sebejwayelene sebeke baxabana, akukho okusha abangakwazi. Kwesinye isikhathi uye uzwe insizwa isithi ngeke ngisamshada ngoba uluhlaza kumbe uyivila kumbe uyinuku. Konke lokhu ubengeke akubone ukuba abahlalanga ndawonye.

Kulisiko ukuthi baqambe bayashada sezikhishwe zonke izindlakudla okungeyomkhwenyana, umkhongi kanye neyomukhwe. Lezi zindlakudla zibaluleke ngokumangalisayo. Yizona ezihlanganisa le mindeni ibe yimbumba, kungabibikho muntu oyihlukanisayo.

Kuyisiko ukuthi uma umakoti eselotsholiwe zabonwa izinkomo noma zangena ngamasango umakoti abonge. Lokhu ukwenza ngokuthi agaye utshwala athenge izimpahla nokudla bamthwalise abahlobo bakhe, kuyobongwa izinkomo emzini. Ngalesi senzo uzimelelisa bona njalo ubuhlobo phakathi kwemindeni yomibili.

Kuyisiko ukuthi umntwana ngaphambi kokuba aphume ekhaya kube nesiguqo sokumcelela indlela enhle. Leso siguqo siphothulwe ngedili elikhulu lokumvalelisa eliwumncamo, lapho kusuke kubikelwa abaphansi ukuba bahambe naye. Kulisiko ukuba umntwana ngaphambi kokuba agcagce acelelwe ukungena

emzini. Kuqala izinsizwa zisho ngamahubo nezahho zikhuza izaga zize ziyojika enhla nesibaya.

UBlose, (2002:121) uthi:

Ukuhuba, ukuvumisa nokugiya esibayeni
wumkhuleko woMdabu wokucelela umntwana
inhlalanhle.

Lokhu kwenziwa ngesizotha kuvuswa abalele ukuthi abemukele nango umakoti usefikile. Onina nabo balandela ezithendeni beyomcelela ukungena behamba bedondolozela bephethe izihlonti ezivuthayo.

Kulisiko elingafanele liphuthe ukuba umakoti aqhoyiswe emzini. Akufanele ahlale iminyaka ngeminyaka kulokhu kuthiwa akaqhoyiswangwa kodwa bekuthiwa ushadile. Ukungaqhoyiswa kwakhe kusho ukuthi akabikiwe kwabaphansi, uyantanta nje emoyeni. Omunye uze aqhuthe izimvu ekhanda bekulokhu kuthiwa akaqhoyisiwe. Empeleni usuke engaziwa kubanini bekhaya.

Emva kokuba igcinwe yonke le micimbi kusuke kwethenjwa ukuthi zonke izinto zihambe kahle. Umakoti ubethelelwe ngokwanele ngalezi zikhonkwane noma kwenziwe konke lokhu kodwa indaba isala kubanikazi bomshado ukuthi uthando lwabo balunisela kanjani ukuba lukhule ludlondlobale. Kungewusize umshado ukuba ugcinelwe onke la masiko kodwa abaphakathi bengazimisele ukugcina umshado wabo ucwebezela.

UJackson, 2007:116) uthi:

Marriages are made in heaven but we are
responsible for the maintenance work.

Umshado ukuthi uyisibusiso esivela kuMdali akusho ukuthi abaphakathi kufanele bahlale bakhwixwe imikhono. Kuwumthwalo wabo bobabili ukuwenza usebenze,

uphile futhi uqhubeke. Empeleni uma ubhidlika kufanele basolwe bobabili abanikazi bawo. Kufanele babuzwe bobabili ukuthi uma omunye engakwenzanga okuthile wena-ke wenze ini? Nokho-ke asikuphiki ukuthi kukhona okuba ngaphezu kwamandla.

Indaba yokuganana iyimpicabadala ngoba ungabuka indoda inenkosikazi enhle, ehlakaniphile, ethobekile nehloniphayo kodwa uthole ukuthi indoda ayenelisekile yiyo. Kanjalo nendoda elungile, emthandayo umkayo nemenzela konke uthole ukuthi umkayo akanelisiwe yiyo. Kuyivela kancane lapho abaganeneyo bencomana nhlangothi zombili ngokulinganayo.

Ezinganekwaneni kuthiwa uMdali wanika u-Adam inkosikazi enhle engu-Eva, ukuba ibe ngumkakhe. U-Adam wabonga kuMdali wanconcoza ngalesi siphosithandekayo nesehlukile. Bahlala bejabula bethandana. U-Adam wabuyela kuMdali wathi akathathe lo muntu wesifazane, ubezihlalele kahle eyedwa, manje lo muntu akasamqondi futhi abezwani. UMdali wamthatha u-Eva. Emuva kwesikhashana u-Adam wabuyela kuMdali wathi ucela abuyise u-Eva ngoba akuphileki ngaphandle kwakhe. UMdali akaphendulanga wabuyisela u-Eva ku-Adam.

Le nganekwane iveza isithombe ngabantu abashadile. Namuhla baxabene, kusasa sebexolelene. Namuhla bayehlukana, kusasa bayazisola. Namuhla ushada nomusha, kusasa wayengcono yena omdala. Okufike kuxake ukuthi abantu uma besathandana uthi uma ukhuluma ngomunye komunye, umbone ukuthi uphuphuma injabulo. Ufisa ukuba sengathi ngabe sesifikile isikhathi sokuba bahlale bobabili njengamajuba. Uma sesifikile leso sikhathi, akube kusaba njalo. Uma ubuza ukuthi ubani owenzi yinkombankombane. Omunye uyikhomba komunye nomunye ayikhombe komunye.

Abangaphandle bafuna ukungena kanti abangaphakathi bafuna ukuphuma. Abangaphandle uma bebuza kwabangaphakathi ukuthi kunjani, baphendula bathi: ‘Niyozizwela.’

Empeleni ungamlayela umuntu ukuthi nazi izinto ongazisebenzisa uma ufuna ukubhaka ikhekhe kodwa kulukhuni ukulayela umuntu ukuthi nazi izinto ongazenza ukuze umshado wakho ume. Uke akhale umuntu emshadweni athi ngikwenze konke, akukho engingakwenzanga kodwa kubenhlanga zimuka nomoya.

Akulahlwa mbeleko ngakufelwa. Asiqhubeke sifundise abantwana bethu inhlonipho, ukuziphatha nokuhambisa izinto ngokwesiko. Ukuzenza abelungu abaNsundu akusibuyiselanga lutho.

IMITHOMBO YOLWAZI

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ISENGEZO / APPENDIX

UHLU LWEMIBUZO / QUESTIONNAIRE

IMIBUZO EBUZWE ABEFUNDISI, ABELULEKI BEZEMISHADO KANYE NOMPHEKATHI

1. Zisekhona yini izifundo ezihlelelwa abantu abazoshada emasontweni?
.....
.....
2. Lezo zifundo zisuke ziphathelene nani?
.....
.....
3. Kuke kwenzeka yini ukuthi abazoshada sebezizalile izifundo babuye bahoxe ukushada?
.....
.....
4. Uma bekhona abahoxayo baye babeke ziphi izizathu?
.....
.....
5. Abasuke behoxile bayabuya yini ngelinye ilanga sebeqhubeka nokushada?
.....
.....
6. Abakumiphi iminyaka abavamisa ukufika bezocela ukwelulekwa
.....
.....

7. Kuyenzeka yini emva kokwelulekwa sibuye sibuyele endaweni yaso isimo?
.....
.....
8. Bangakanani uma kuqhathaniswa okubuye kulunge nalabo abagcina behlukanisile?
.....
.....
9. Yibaphi abaningi abanokholo oluqinile nalabo abalandelayo nje anafuna ukwelulekwa?
.....
.....
10. Yiziphi ikakhulu izinkinga abavamisa ukuzibika?
.....
.....
11. Yibaphi phakathi kwabesifazane nabesilisa abavamisa ukubona isehlukaniso kuyisixazululo?
.....
.....
12. Kuyenzeka yini nabefundisi bahlukanise?
.....
.....
13. Uma behlukana kuyenzeka yini baqhubeke nomsebenzi weNkosi noma sehlukanisile?
.....
.....

14. Yibaphi phakathi kwabesifazane nabesilisa abasheshe baphelelwe isineke sokubekezela?

.....
.....

15. Yibaphi phakathi kwabafundile nabangafundile abehlukanisayo?

.....
.....

16. Yimaphi amakhosikazi afundile nangafundile ehlukanisayo?

.....
.....

17. Yibaphi abavamise ukwehlukana phakathi kwabashade umshado wesilungu nowesiNtu?

.....
.....

18. Yibaphi abehlukanisa kakhulu abashade isithembu nalabo abashade nenkosikazi eyodwa?

.....
.....

19. Lisakhuthazwa yini isiko lokugonqa uma intombazane izogcagca?

.....
.....

20. Lisakhuthazwa yini isiko lokucimela uma intombazane izogcagca?

.....
.....