

UCWANINGO NGEQHAZA ELIBANJWE
YIMVUNULO, IZITSHA KANYE NOKUDLA
KWESIZULU NEMITHELELA YAKHO
KWEZOKUVAKASHA NASOLIMINI LWESIZULU

Ngu

Samukelisiwe D. Mbokazi

Umsebenzi owethulwe ukufeza izidingo zeziqo

ze Master of Arts

Emnyangweni WesiZulu

Enyuvesi yakwaZulu

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ISIFUNGO

Mina Samukelisiwe Diligence Mbokazi, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi **"Iqhaza elibanjwe yimvunulo; izitsha kanye nokudla kwesiZulu nemithelela yakho kwezokuvakasha nasolimini lwesiZulu"** ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela. Ngiyaqinisa ukuthi okusetshenzisiwe ukuthola ulwazi kuvezwe kwakhonjiswa ngokuphelele ukuthi kutholakala kuphi. Ngiyaphinda futhi ngiyaqinisa ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelele esiphethweni salo msebenzi.



SD MBOKAZI
2002

UMNIKELO

Umnikelo wocwaningo ngiwunikela kubantwana bami abane, amadodakazi uSinelungelo noNomfundo namadodana uMkhululi noSanele, umyeni wami uBheki, abazali bami umama intombi yakwaMyeni uGetrude Nozipho, ozalwa isithole sakwa Mngomezulu uJessie Nobelungu (esisadla anhlamvana). Ngingekhohlwe ubaba uPhila Michael Ngubane. Nawe ngingekukhohlwe mkhulu Absalon Sidaza Myeni (ongasekho).

ABANTU BOKUBONGWA

Okokuqala ngithanda ukubonga uNkulunkulu okunguyena ongiholile ngaze ngaba lapha nalo msebenzi. Ngimnikeza udumo ngokuthi umsebenzi wami ube yimpumelelo.

Ngithanda ukwedlulisa ukubonga kula bantu abalandelayo:

USolwazi LF Mathenjwa ukungisiza ngolwazi lwakhe nokungichushisa lapho obekubuye kube mnyama khona, ukusuka ekuqaleni kuze kube sekugcineni kocwaningo.

Ngibonga ngiyanconcoza kuMgabadelo ngokungigquguzela kwakhe ukuba ngikhuphule amasokisi ngiqhubeke nalolu cwaningo. Nangesikhathi lapho ebesengishaya ngolonwabu khona ngenxa yokugajwa ngeminye imisebenzi ube yiphela endleleni. Namhlanje ngijabule ngiyafa ngoba ebengikufisela isizwe sikaPhunga kuphumelele. Ngibonga ngiyanconcoza kuBongi Mhlongo noNonhle Ntuli ngekhono ababenalo ngenkathi beloba lo msebenzi ngesilondoloza lwazi (ikhompuyutha). Lapho okuthe uBongi esashaywe umoya uNonhle engasabulali ubuthongo ngimmele ngezinyawo ngoba ngifuna lo msebenzi ube seqophelweni eliphezulu. Ngithi kini makhosazane. “Nime njalo nize ningadinwa nangomuso”.

Ngingekhohlwe umyeni wami uBheki obekuthi lapho sengixakwe “usapho” lwethu, esekhale amaphepha ongisizayo; selungihlanganyela neminye imisebenzi ebengibhekene nayo, engayeki ukuba seduze kwami angiduduze, angipholise ikhanda engikhuthaza ukuba ngiqhubeke nalo msebenzi wami. Ngithi kuye “Ngiyabonga Magembe, Sontshikazi, Mbuyaz’ ongathekel’ emanxulumeni! Ume njalo.”

Ngibonga kubo bonke nengingababalanga ngamagama. Kodwa ababe negalelo ekungikhuthazeni ekwenzeni lo msebenzi, ikakhulukazi kuMzilikazi kaMashobane uSolwazi LZM Khumalo okunguyena owengamele uMnyango weZilimi zesiZulu eNyuvesi yaKwaZulu, ngolwazi angihlephulele lona lokuqhuba ucwaningo.

Ngithi uNkulunkulu aze abe nabo.

IQQQA

Lolu cwaningo luyimizamo yokuveza ukubaluleka kwezinto ezingamagugu esizwe esimpisholo sikaPhunga noMageba . Izinto ezinjengemvunulo; ukudla kanye nezitsha zesintu. Ucwanningo luveza ukubaluleka kwazo lezi zinto esizweni sonkana. Ukbab isizwe singazithola sesingasahlupheki, sesivule amathuba emisebenzi lapho kuzosizakala khona umphakathi uqobo lwawo.

Umcwanningi ukhuthazwe ukubona sengathi lokhu kuya ngokuya kushabalala esintwini. Lapho abantu abamnyama bebukela phansi okungamagugu kubo, nokwadabuka kukho ngenxa yokufika kwempucuzeko yase Ntshonalanga. Lokhu umcwanningi ukubone kululaza isizwe esimpisholo uma umphakathi uyekelelwa ungakhunjuzwa ngalokhu funa konke lokhu okungamagugu kugcine kushabalale bese izizukulwane eziyolandela zibe seshweni lokungazi ngenqubo nangosikompilo lwamaZulu. Umcwanningi lokhu ukulumbanise nokubaluleka kwakho kwezokuvakasha lapho ebheka khona iqhaza elibanjwe yilezi zinto kwezokuvakasha nasekuthuthukiseni umnotho wesizwe. Kwangagcina lapho lokhu, kuphinde kwaba nomthelela nasekuthuthukisweni kolimi lwesiZulu

Kulolu cwaningo umcwanningi ubone kusizakala zonke izinhlobo abantu abesilisa nabesifazane, abadala nabancane ofundile nongafundile kanye nabakhubazeke emzimbeni kodwa emqondweni bebe bephila nezandla zabo zibe zikwazi ukusebenza. Isizwe esimpisholo sizoziqhenya ngalokhu ngoba kuzogcinwa lokhu okungamagugu, kufundiswe ngakho, kuphinde kuvuseleleke amasiko. Nakuba kukhona izinkinga ngokungaxhaswa kwale zizikhungo nguhulumeni.

Isahluko sokuqala sikhombisa inhloso yalolu cwaningo, umklamo, inkuthazo okukhuthaze umcwanningi abone kubalulekile ukuba zixhaswe izindawo ezigcina amagugu esizwe ukuze lezi zinto nolwazi lungashabalali ngenxa yokufika, kwezinto zase Ntshonalanga. Lapha kubuye kugqanyiswe izingqalabutho esezake zakuthinta okuphathelene nesihloko emsebenzini yazo elotshwe phansi. Amagama athanda ukuba qatha achaziwe lapha.

Isahluko sesibili siveza izindlela umcwaningi azoqhuba ngazo ucwaningo lwakhe. Njengokuthi umcwaningi uxoxisene nabanye abantu abasezikhungweni zokuvakasha, abasezikhungweni ezithengisa lo msebenzi, abantu abasafufusa kulo msebenzi, abantu ababambebele emasikweni njengabantu bebandla likaShembe. Umcwaningi ubheke nolwazi olulotshwe phansi ngosekwake kwabhalwa ngokuphathelene nalo msebenzi; ethola izimvo ezahlukene kanye nezinkinga ezikhona. Umcwaningi lapha ubheke ukwehlukaniswa kwemvunulo, izitsha kanye nokudla kwesintu wase esebheka nemithelela yakho kwezokuvakasha.

Isahluko sesithathu sigxile ekuqhakambiseni ukubaluleka kwalezi zinto neqhaza okulibambile kwezomnotho. Lo msebenzi ubonakala ubalulekile impela ngoba abantu abaswele umsebenzi batholakala sekunemisebenzi sebekwazi nabo ukugcina izidingo zabo. Kwenye inkathi kungekhona ukuthi baphansi komphakathi othile abawusebenzelayo kodwa bezisebenzela bona.

Isahluko sesine sigxile ekuvezeni ukuhleleka kwezimpikiswano ezibekwa ngababhali abehlukene. Lapha umcwaningi ubeke izinqinamba noma izinkinga abakhi nabathengisi bemvunulo ababhekana nazo kanye nabapheki nabathengisi bokudla kwesintu bekanye nabenzi naba thengisi bezitsha zesintu.

Bakhala ngezakhiwo abakhela kuzo bebuye bathengisele kuzo ukuthi azikho esimweni esihle esizokwazi ukuheha abathengi kumbe abavakashi. Kubekwe nenkinga yokungaxhaswa kwabantu abathanda ukwenza ikhono lokwenza lo msebenzi. Kubhekwa nenqubekela phambili; okungenziwa ukuze izinkinga ezikhona zixazululwe futhi ugcine ungashabalali nesizwe sibone ukubaluleka kwemvunulo, ukudla kanye nezitsha zesintu.

Isahluko sesihlanu siveza isihlaziyo lapho kuhlaziywa khona ucwaningo lomsebenzi wonke. Kuvezwa iqoqa kanye nezincomo ezingalandelwa ukugcina okungamagugu esizwe. Imvunulo izitsha kanye nokudla kubhekwa iqhaza okulibambile lokhu nemithelela yakho kwezokuvakasha nasekuthuthukiseni isizwe kwezomnotho. Izincomo zikhuthaza wonke umuntu ompisholo azi ukuthi akabhekile kuhulumeni kuphela ukuze akwazi ukuziphilisa kodwa naye angaba uhulumeni ngokuzakhela amathuba emisebenzi

azithuthukise kuphinde kusizakale nomphakathi njengokuthi uhlangane wonke uphinde uthengise imvunulo, izitsha kanye nokudla kwesintu.

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ISAHLUKO SOKUQALA

1.0 ISINGENISO-NGQANGI SOCWANINGO

1.1 ISINGENISO

Uma sibheka isizwe samaZulu sisibona njengesizwe esibalulekile nesinomlando futhi sineqhaza elikhulu esilibambile phakathi kwezinye izizwe. Lokhu sikubona lapho sibheka iqhaza elibanjwe yimvunulo, izitsha nokudla kwesiZulu nemithelela yakho kwezokuvakasha.

Njengoba sazi ukuthi thina sizwe sikaMalandela sasinendlela yethu yokugqoka nokudla kwethu kwekhethelo esasikudla, kusiphilisa kahle, futhi kwehlukile kakhulu kunalokhu esesikudla esikhathini samanje. Sasinezitsha zethu esasizisebenzisa uma siphakela ukudla kwethu, sikha amanzi, siphatha nokunye ngazo. Ngeshwa elikhulu okuthe ngokufika kwabamhlophe kwabakhona ukufiphala kwamagugu esizwe sethu.

Lokho kwenziwa ukufika kwabo nempucuko yaseNtshonalanga nayo esikhombisa ukungabi nayo injulalwazi ngayo. Okuthe ngokuhamba kwesikhathi kwabonakala ukuthi sesiyaphambuka uma sikhohlwa ngokungamagugu ethu funa nesizukulwane esizayo singabe sisazi ngokungamasiko ethu.

Okuthe ngokuhamba kwesikhathi kwabonakala sekukhona ubudlelwano phakathi kwabaNsundu nabaMhlophe. Babonakale abamhlophe sebekhombisa uthando nabo lokungamagugu ethu njengayo imvunulo, ukudla nezitsha zesiZulu. Babonakele abamhlophe bethanda ukuhlanganyela nathi kweminye yemicimbi engamagugu ethu njengomkhosi woMhlanga nomkhosi weLembe. Akubona abamhlophe kuphela nabanye abaNsundu babonakala beneqhaza elikhulu kulokhu ikakhulukazi kwezokuvakasha. Lokhu kwenza isizwe sisimame kwezomnotho ngoba konke lokhu okungenhla kuneqhaza nemithelela emikhulu kwezokuvakasha.

1.2 INHLOSO YOCWANINGO

Inhloso yocwaningo ukuba isizwe esinsundu siziqhenye futhi sizigqaje ngobusona. Kumele singayibukeli phansi imvunulo, ukudla nezitsha zesiZulu ngoba lokhu kunomthelela omkhulu olimini lwabo kanye nakwezokuvakasha. Lokhu futhi kuyokwenza nezinye izizwe nezizukulwane zethu ngaso sonke isikhathi zihlale zikwazisa okungamagugu ethu. Ukuba neqhaza kwalokhu kwezokuvakasha kuyokwenza isizwe sethu sivuseleleke kwezobuzwe baso siphinde sisimame kwezomnotho. Lokhu kuyosiza ngokuhlenga okungamagugu ethu okuya kushabalala ngenxa yempucuko yaseNtshonalanga.

Ukubheka indlela okumele kugququzelwe ngayo ukugcinwa kwezindawo ezigcina amagugu esizwe ukuze nezinye izizwe zibe nolwazi lwethu nokwakuphilwa ngakho ngesikhathi sokhokho bethu. Ukubheka indlela okumele kukhuthazwe ngayo nabantu abanolwazi ngokwenza imvunulo, ukupheka ukudla kwesiNtu kanye nokwakha izitsha zesiZulu. Enye inhloso ukubheka indlela yokuvula amathuba emisebenzi kulabo abantulayo, lokho okungasiza ukuthi nezivakashi ezivela kwamanye amazwe zibe neqhaza ezingalibamba kwezomnotho wakuleli likaMthaniya, ngenxa nje yokuthi asibukelanga phansi okungamagugu kithi.

Ukuvuselelwa kwemvunulo nokungamagugu esizwe, kwenza singakhohlwa imikhosi yethu okumele siyigubhe njengomkhosi woMhlanga nomkhosi weLembe. UDLamini (1999:84) ubeka kanje ngemvunulo:

More handicrafts should be in picture; a village for the cultural items should be built. Unique African Attire should be marketed; traditionally build lodges and church respondents and all of Umhlanga dance respondents are all in agreement with the addition of other activities in their areas for the purpose of attracting more tourists.

Umsebenzi wezandla ukhangiseke ngendlela eyiyo, kwakhiwe indawo lapho la magugu ezokhangiswa khona. Imvunulo ehlukile yama Afrika kumele idayiswe, abakha izakhiwo zendabuko nabamasonto bonke bavumelana ngokufakwa kwezinye izinto ezindaweni zabo ngenhloso yokuheha abavakashi abaningi.

Kubalulekile ukuba siyiqonde le mvunulo kusuka kumuntu wesilisa nowesifazane, omncane nomdala kanye nezinhlobo zokudla okwakudliwa nezitsha ezinhlobonhlobo ezazisetshenziswa (Hlongwane, 1994:75-76). Ukudla kwakwaZulu kwakungukudla okunomsoco nempilo kunalokhu esesikudla manje okunamafutha asibangela izifo ezinhlobonhlobo. Nezinhlobo zakho lokhu kudla kumele sizazi njengezilimo, inyama, amasi notshwala kuthathwa njengokudla okwakudliwa ngamadoda. Nezitsha zethu zehlukene, kukhona ezakhiwe ngotshani, ngobumba kanye nezakhiwe ngokhuni. UNyembezi no Nxumalo (1966:11-25) babeke lezi zinhlobo ngokucacile.

1.3 UMKLAMO WOCWANINGO

Isihloko salolu cwaningo senebe kakhulu ngakho sizosikwa phakathi ngenxa yokuthi ngeke sanele ezingeni elilodwa. Izingxenye ezizosala ezithintene naso lesi sihloko ziyokwenziwa ezingeni elilandelayo.

Kuleli zinga kuzogxilwa ekucwaningeni ngeqhaza elingabanjwa yimvunulo; izitsha nokudla kwesiZulu nemithelela yakho kwezokuvakasha nasolimini lwesiZulu.

Kuzobhekwa leli qhaza nemithelela eba khona nangenkathi kugujwa imikhosi ethile njengomkhosi woMhlanga nomkhosi weLembe. Ulwazi luzobhekwa ngeqhaza elingabanjwa noma elibanjwe imvunulo yesizwe, izitsha kanye nokudla. Kuzophindwa kuvezelwe nomphakathi ngokubaluleka kwezokuvakasha ezweni lakithi, kanye nokubaluleka kwayo imvunulo, ukudla, nezitsha zesiZulu.

1.4 INKUTHAZO YOCWANINGO

Umcwaningi ukuze afise ukucwaninga ngalesi sihloko ukhuthazwe ukubona ubuhle nokubaluleka kwezinto ezingamagugu esizwe njengemvunulo, ukudla kanye nezitsha ezisetshenziswayo. Sesiphila esikhathini lapho isizwe esiMpisholo sesingenwe imikhuba yempucuko yaseNtshonalanga kodwa sibona kancane seziqala sezibuya emasisweni, kusho ukuthi esifuna ukuba yikho akukhona okwethu ngoba okwethu sinakho kusihlalele.

Lapha ubona abantu befuna ukubuyela kulokhu okungamagugu kubo. Sekufike lapho abantu bebona ubuhle bemvelaphi yabo. Kuze kuphinde kuthinteke nabezizwe ubabona nabo sebefuna ukwenzisa, ukugqokisa okwethu bathande nokudla kwesiZulu.

Lokhu kubonakala kakhulu kwezokuvakasha nasemikhosini ethile egujwayo engamagugu kithi. Lapho ubona khona nabebala sebegqoka noma benzisa okwethu njengo Jonny Clegg we “Savuka” ocula noSipho Mchunu. Laba abamhlophe bakhombisa ukuba nothando lokwenziwa ngaboMdabu kanye nemvunulo yabo. Lokhu kwenza singakhohlwa ngokungamagugu esizwe sethu. Kuphinde kusimamise nesizwe kwezomnotho, kwenze ukuthi nathi siziqhenye sizigqaje ngobuzwe bethu noma siphakathi kwezinye izizwe.

Kulolu cwaningo-ke kuzobhekwa iqhaza elibanjwe yimvunulo, ukudla kwesiNtu kanye nezitsha, sibheke nemithelela yakho kwezokuvakasha. Sizobheka ukuthi ngabe lezi zinto zibaluleke kangakanani esizweni sonke sikaPhunga noMageba.

Ukusonga wonke la maphuzu ayinkuthazo yalolu cwaningo, ukufisa ukuba isizwe sikaPhunga noMageba, sikaMalandela kesijeqeze emuva ezintweni ezingamagugu aso. Abantu mababe nolwazi lokuthi mabangazenyenzi ngobuzwe babo. Mabazi ukuthi imvunulo yethu yinhle nezinye izizwe ziyafisa ukuba nayo njengoba nathi sithanda ukwazi okwabo. Isizwe masazi nangokudla kwesintu ukuthi kungukudla okunomsoco odlula owalokhu esikudlayo. Lokhu kwenza umlando nosikompilo lwethu lungashabalali

ezizukulwaneni ngezizukulwane eziyolandela ukuba nazo zikhule zinolwazi ngemvelaphi yethu.

Esikhathini samanje ububha buyaphungwa esizweni esiMpisholo ngoba sithola imisebenzi isivuleka lapha kwezokuvakasha. Lokhu kufakazelwa yila mazwi akwaBhekithunga Steward Farm (2001) athi:

“The Fakude family together with other Zulu families living in this area; earn their living from making and marketing traditional Zulu handicrafts, basketware, carvings, intricate Zulu beadwork, fanned game skins and traditional weapons. They are all on display and can be purchased from the handicraft centre at wholesale prices. Visitors are encouraged to browse around the centre and watch the people practising their art.

Umndeni wakwaFakude uhlangene neminye imindeni yamaZulu ehlala kuleya ndawo baziphilisa ngokwenza babuye bathengise umsebenzi wezandla wendabuko yamaZulu, obhasikidi noma izikhwama nokubaziwe, okwenziwe ngobuhlalu kanye nezikhumba zezinyamazane nezikhali zendabuko. Konke lokhu kukhangiswa ngakho kubuye kuthengiswe futhi ezindaweni zokuthengisa ezifanele. Izivakashi zinikwa ithuba lokuba zihambahambe khona ngalapho zibuka abantu bewenza lo msebenzi.

Uma kukhona imindeni eziphilisa ngale misebenzi yezandla, pho isizwe ngokubanzi singehlomule yini kulokhu?

1.5 INCAZELO-MAGAMA

1.5.1 IMVUNULO YOWESILISA

Isinene :Imvunulo yesikhumba esisikwe imidweshwana bese ibhincwa ngabesilisa ifihle ngaphambili ngezansi kokhalo.

Ibheshu :Isikhumba esibhincwa ngabesilisa sifihle izinqe.

Umbhijo :Isikhumba senyathi esiphethwe kahle esigqokwa ngabafana.

Izinjobo :Imvunulo yabesilisa eyenziwe ngesikhumba ngokuvama ukuba esensimba; zibhincwa okhalo zilenge emaceleni ezinqulwini eduze nebheshu; kanti zingaba sesikhundleni sesinene. Kukhona nebheshu elakhiwe ngezinjobo zodwa okuthiwa; udidla, isititi, idlaka.

Umgaxo :Ibhanjana eligaxwa ngasehlombe libuye okhalweni, elezinsizwa.

Izizgizo :Insonto eyenziwe ngobuhlalu noma ngeshoba noma ngothaka kuhlotshwa ngayo ezihlakaleni noma ezingalweni noma emaqakaleni.

Isiphephana :Isikhumba sasokhalo esiphetha mangasenhla nebheshu noma nesinene.

Umphepheni :Utshitsho lobuhlalu okuhlotshwa ngalo entanyeni.

Isiqhaza :Indilingana eyenziwe ngokhuni noma ngobuhlalu noma ngethambo efakwa endlebeni eklekliwe.

Umqhele :Ubuhlalu obenziwe ibhande elifakwa lizungeze ikhanda.

Ubuthekwane: Isixaxa sezimpaphe zesakabuli esiboshelwa esinquthu, sivame ukufakwa ngamakhehla.

Isititi :Ibheshu lezinjobo zodwa, idlaka.

Umutsha :Imvunulo eyisibebana esisalibhande elakhiwe ngobuhlalu nendwangu ezungeza ukhalo lwentombi, kwabesilisa umutsha yibheshu nesinene.

1.5.2 IMVUNULO YABESIFAZANE

Isicwayo :Ingubo yesikhumba sempunzi eyembathwa ngumakoti amboze amabele kuze kufike isikhathi lapho ethola khona umntwana.

Amadavathi :Isigqizo esenziwa ngobuhlalu okuhlotsywa ngaso ngezansi kancane kwedolo, eqakaleni kanye nasentanyeni.

Isidanga :Imvunulo yezintombi eyelukwa ngentambo ihlotshiswe ngobuhlalu bese igaxwa entanyeni.

Isidiyo :Isikhumba sembuzi esishukiwe esembathwa ngamakhosikazi nomakoti semboze amahlombe namabele, siboshwe ngemuva sishaye ngaphansi kwamakhwapha – ingcayi.

Isidwaba :Isembatho esakhiwe ngesikhumba senkomo noma sembuzi esibhincwa ngowesifazane osendile noma oseyingoduso.

Ingcubula :Umutsha obhincwa yingane yentombazane, ukufihla ingaphambili kuphela, umkhwindi.

Isigege :Isibeba esenziwa ngobuhlalu noma ngesikhumba esibhincwa ngaphambili yizintombi.

Isiheshe :Imvunulo yentombazane yasokhalweni eyenziwe ngobuhlalu noma kungaba imvunulo yangaphambili yawo amantombazane eyenziwe zincephana okulengiswa kuzo ubuhlalu.

Injweza :Imvunulo eyenziwe ngesikhumba sodakazane, imele isiketi.

1.5.3 IZINHLOBO ZEZITSHA

Isampontshi :Umgodla owelukwa ngencema uhlotshiswe, ungowokugcina izinkezo.

Imbenge :Yisitsha esenziwe ngotshani esingesokwemboza utshwala okhambeni noma okudlelwa kuso izinkobe.

Imbiza :Isitsha sobumba esikhulu sokupheka utshwala

Isichumo :Isitsha esinomlomo omude omncane selukwe ngelala, kuphathwa ngaso utshwala.

Idlelo/ishungu/ithongwana: Isitsha soselwa noma sophondo esiphatha ugwayi sigaxwe entanyeni.

Umfuma :Isitsha esiphatha amafutha senziwa ngokhuni kumbe uselwa.

Ingcazi :Ukhamba olukhulu olunomlomo omncane omude, kungagcinwa kulo utshwala noma amanzi.

Ingungu :Ukhamba lwamasi olunomlomo omncane

Ingqalathi :Isikhwama esincane sesikhumba senyamazane.

Ukhamba :Isitsha esibunjwe ngobumba sibe ngesokudlela amasi noma sibe ngesokuphuzela utshwala, udiyo, iphangela.

Umkelo :Isitsha sokudla esenziwe ngotshani sibuye sibe ngesokwemboza utshwala.

Isilulu :Isitsha esikhulu eselukwe ngezibopho zotshani sibe ngesokugcina isivuno esizinhlamvu.

Iqoma :Isitsha esikhulu eselukwe ngenqonqodwane noma ngozi esisetshenziselwa ukugcina izithelo noma ukuthwala ummbila noma amabele nokunye nje okudliwayo – isiqabetho.

Iquthu :Isitsha esikhulu esimise okwesilulu linesimbozo iquthu kanti livame ukuphatha umphako.

Isiqungu :Isitsha esikhulu eselukwe ngotshani noma esenziwe ngobumba sibe ngesokugcina ukudla.

Ithunga :Isitsha esibazwe ngokhuni sibe ngesokusengela.

1.5.4 IZINHLOBO ZOKUDLA

Eziphekwe ngebhece

Isijingi :Ibhece elibondelwe ngempuphu

Ukalu :Ibhece eliklatshelwa, lomiswe, lisikwe liphekwe.

Ezenziwa ngobisi

Amasi :Ubisi oluvuthiwe kumbe luvuthiswe lwavutshwa ngomcaba/ngophuthu/ngesinkwa

Izaqheqhe :Amasi avuthiwe angavutshiwe asekhanywe umlaza
Ihongo :Umlaza oqungwe ngobisi
Usenzenjani :Amasi abatshiswa yigula
Isithubi :Iphalishi eliphekwa ngehlaka

Eziphekwa ngombila noma ngempuphu yawo

Isangcobe :Iphalishi lommbila owawulondolozwa emgodini
Imbasha :Umbila ongakomi nke owosiweyo
Umbhantshi/umcuku: Amahewu avutshelwe ngophuthu
Umbhaqanga :Ubhontshisi ophekwa ubondelwe nempuphu
Incwancwa :idokwe elimuncu eliphekwe ngenhlama elalisiwe.
Ifutho :Umbila ophekwa usemanzi udliwe.
Ingqatho :Umbila owosiwa noma uphekwe sewomile hhayi nke.
Isigwamba :Insehle ephekwe yajiya yaba iphalishi, uphuthu oluphekwe lwaxutshwa nemifino, isijabane.
Ugume/ukhothe : Umbila owomile ogazingwa uqothwe udliwe uyimpuphu.
Isijabane :Imifino ebondelwe ngempuphu.
Amahewu :Isiphuzo esimuncwana esenziwa ngephalishi elibilisiwe.
Uhlelenjwayo :Iphalishi eliphekwe ngamanzi amazele.
Ujeqe/amagadangane: Umbila owomile ogaywa unyenyezwe wenziwe inhlama bese yenziwa amagadangane ananyekwa ebhodweni, kukhona manje ujeqe kafulawa.
Uphuthu :Iphalishi elishubile kakhulu okungavutshwa ngalo amasi noma ludliwe nokunye nje.
Utshwele :Umbila owomileyo ocwiliswe emanzini ugazingwe.
Ivandlaza :Amavovo axutshwe nombhaqanga aphekwa.

Zokwenyama

Ububende :Igazi eliqotshelwe amaqashana laphekwa nokwangaphakathi
Ubomi :Izibungu eziphekeka nenyama esivundile

Icobela :Inyama yangaphakathi ephekwe iqotshiwe yaqotshelwa umhlwehlwe.

Umkhusu/ikhuthu: Inyama ephekwa ingadliwa ngalelo langa idliwe ibanda.

Umqwebu/umqwayiba: Inyama eluhlaza eyomisiwe ize idliwe isizingodo.

Amavenge :Amaqatha amakhulu abelwa abafazi esithenjini

Eziphekwa nethanga

Inkovu :Amanzi acwengwa uma kuphekwe ithanga noma ibhece.

Inqeke :Ithanga eliklatshelwe lakhishwa ubuthumbu laphekwa lazingcezu kalabondelwa

Isijingi/isidudu:Ibhece elibondelwe nempuphu

Isinambathi :Ithanga elibondelwe nempuphu

Ukhothi :Impuphu yezintanga ezigazingiwe zaqothwa.

Ubuthumbu :Okwangaphakathi kwethanga okuphekwayo.

1.5.5 EZINYE IZINHLOBO ZOKUDLA KWESINTU

Isancaphe :Umbila osutshalwa isibili odliwa usemanzi.

Imbuya :Imifino yasendle ephekwayo idliwe nophuthu.

Umbhuqwa :Izintanga ezitshweleziwe zasezigaywa.

Ichefe :Umbila ophekwa usemanzi ungakavuthwa, ihhenyeza.

Amadafu :Izinkobe ezivuthwe kakhulu.

Isidlwadlwa :Ukudla okuphekwe ngomhluzi nempuphu.

Igevu :Umbila onezinhlamvu ezigqagqene kakhulu.

Inhlosa :Amabele osiwe ebanjwe ngohlanga afakwe esitsheni adliwe eshisa.

Izinkobe :Umbila owomisiwe ophekwa uyizinhlamvu ugxajiswe uze uthambe.

Umkhwantshu: Izinkobe ezixutshwe nezindlubu noma nobhontshisi zadofwa kwase kushuba.

Umncindo :Idokwe lotshwala, lidliwa utshwala bungakavutshelwa.

Iphiliba/isigwele/ishontshosi : Amanzi okucwiliswe kuwo umthombo ozopheka utshwala.

Isiphuphutho :Izinkobe ezixutshwe nezindumba noma ubhontshisi azidofwa ziyekwa ziwutiti nje.

Umqhuqhumbe:Imbumba engavuthwa.

Intiki :Ubhontshisi ophekwe wodwa bese kuphekwa ithanga kuthi nxa sekuvuthiwe bese kuyahlanganiswa kuvuvuzelwe impuphu kubondwe.

Isithubi/umthubi: Ubisi lwenkomo esandukuzala, isithubi siyaphekwa kuthi sesibila kufakwe umcaba sidliwa izingane sisafudumele.

Utshwala :Isiphuzo esidakisayo esenziwa ngemithombo.

Ubuxabalasi :Izitshalo eziphekwa zibondwe kodwa zingathakwa nalutho, imvama kuba ubhatata, amazambane nethanga.

1.6 ISIPHETHO

Ukuphetha kulesi sahluko sokuqala ukuthi kulo msebenzi sifuna ukubheka iqhaza elibanjwe imvunulo, izitsha kanye nokudla kwesiNtu nemithelela yakho kwezokuvakasha. Lokho kuyokwenza isizwe esiNsundu siziqhenye ngalokhu esiyikho noma siphakathi kwezinye izizwe, sithande futhi sigcine amagugu aso. Lokho kuyokuba umcebo wezizukulwane eziyolandela kanye nomnotho wesizwe. Esahlukweni esilandelayo sizobe sesibheka izindlela ezizosetshenziswa ukuqhuba ucwaningo nokuthi abanye asebeke babhala bathini ngalokhu. Bese sibheka izinhlobo zemvunulo, izitsha kanye nokudla kwesiNtu nemithelela yakho kwezokuvakasha nasolimini lwesiZulu.

ISAHLUKO SESIBILI

2.0 IZINDLELA ZOKUQHUBA UCWANINGO

2.1 ISINGENISO

Kuyajabulisa ukubona ukuthi nanxa amasiko aseNtshonalanga esafika nezindlela ezintsha, nezinhlobo ezahlukene zemvunulo kepha basekhona nanamuhla abantu abaNsundu abasalandela indlela yesiNtu noma yomdabu yokugqoka. Lokhu kumbandakanya ukudla kanye nezitsha zesintu. Ezindaweni zakwaZulu Natal ezinjengo Nongoma, Mahlabathini kanye nakoMsinga lapho besahloba khona ngemvunulo yoMdabu, badle ukudla babuye basebenzise izitsha zesintu ekuphatheni ukudla kwabo. Basakwazisa okungamagugu esizwe sikaMalandela.

Lokhu sekuze kwenza nezinye izizwe zabona ukubaluleka kwemvunulo kanye nakho konke okungamagugu esintu. Lokhu kwenza ukuba abantu bathande ubuzwe babo. Lokhu kuvule amehlo nasezifundisweni zakuleli ezomdabu ukuba nakuba sezicobebele ulwazi olunzulu lwempucuzeko yaseNtshonalanga kodwa zingakhohlwa ngokwakubo nokungamagugu kuzo.

Lokhu ukubona kahle uma kuthiwa kuhlangele izizwe ngezizwe. Yileso naleso sigabisa ngeqholo nomqhanana ngobuhle bobumbali nobunkanyezi bezwe lakubo. Sizigabisa ngeqholo ngokuqhakaza kwezimbali nezinkanyezi zesizwe esithile ezindaweni ezithile. UKhumalo (1995:88) uchaza kanje ngemvunulo:

Ngisho kuphi naphi lapha ubona khona imvunulo yakini
kukhona okuthile okukuthintayo. Yiyona imvunulo lena
ekushoyo ukuthi ungubani, wasiphi isizwe.

Ukudla nezitsha zesintu nako kuyabonakala ukuthi sekuya ngokuya kushabalala emiqondweni yabanningi bomdabu ikakhulukazi isizukulwane esisakhulayo.

2.1.1 IZINDLELA ZOKUXOXISANA

Umcwaningi uzoxoxisana nabantu abaphathelene nezamakhono namasiko kanye nezokuvakasha. Afakane imilomo nabo ukuze athole ulwazi ngezinhlobo zemvunulo yesintu, ukudla kanye nezitsha. Sithole nokubaluleka kwazo lezi zinto kanye neqhaza ezilibambayo kwezokuvakasha.

Uzophinda umcwaningi axoxisane nabantu abasabambelele emasikweni esintu. Kuzoxoxwa nabantu abasonta esontweni lakwaShembe (amaNazaretha) okuyibona bantu abasabambelele emasikweni ikakhulukazi ngokugqoka imvunulo yesintu.

2.1.2 ULWAZI OLULOTSHWE PHANSI EMIBHALWENI OLUHAMBISANA NOCWANINGO

Kuzofundwa izincwadi ezilotshwe ngabanolwazi ngalesi sihloko. Kuzofundwa amaphepha namajenali abhalwe izingqalabutho eseziphenye kabanzi ngokubaluleka kwemvunulo, izitsha kanye nokudla. Kuzofundwa amaphephandaba kanye namaphephabhuku athinta lesi sihloko. Kuzofundwa imiqulu (ama – thikili namathesizi) athinta lesi sihloko.

2.1.3 OSEKWAKE KWABHALWA NGALESI SIHLOKO

UKhumalo (1995:88) ungomunye osithintile isihloko semvunulo lapho elobe khona ngemvunulo. Uchaza ukuthi yini imvunulo kanye nobuhle bayo encwadini yama-esityi ethi: “Ingulule” lapho ethi:

Imvunulo lena iwubuwena nokusekelwa kwakho okuphuza ezinzulwini zendabuko yakho. Ikhomba iqholo lokwazi ukuthi awuyona inhlwa eyathi qhatha, kwathi phathaphatha yahlwithwa yashabalala ebusweni bomhlaba.

Lapha uKhumalo ugcizelela ubuhle bemvunulo ngokubheka imvunulo yezinye izizwe ezakhelene nale ngabadi ezisayazisa nezisazigqaja ngemvunulo. Ubale abakwaNgwane eSwatini, Khumalo (1995:88): ubeka kanje:

Uma iSwati selingene kwezakubo likuthenga manje kwawena sengathi ungaphenduka ube yilona. Uma eseshaye amahiya awo esho ngemibalabala, izinhlobonhlobo, eboshwe ngandlela thize awulithengi unani elakho.

Lokhu kwenza ukuthi nawe ufise ukuba nelakho. Kwesinye isikhathi lapha kwezokuvakasha uthola nabangebona aboMdabu nabo sebefisa ukugqokisa okwabansundu. Ngaleyo ndlela amathuba emisebenzi ayavuleka nezwe lisimame kwezomnotho. Kwazise phela imvunulo kukhona okuthile ehambisana nakho okuyikhona okwenza ovunule ingxenywe yemvunulo yokuhloba, bubuye bukhulume okuthile uma umuntu ehlobe ngabo. Lokhu kufakazelwa nguMorries (1994:15) uma ethi:

Particular styles of beaded ornament characterised male as opposed to female dress and distinguish the young from old, the married from unmarried, commoners from Royals, and lords from their servants. Divine healers dressed differently from other people and were recognisable by their professional use of beads even in everyday dress. Much of the beaded finery work today operates in the same manner to highlight differences in marital status; gender, age and professional specialisation.

Imvamisa indlela ubuhlalu obuyaye benziwe ngayo iyakwazi ukwehlukana ukuthi lobu obabesilisa lobu obabesifazane. Bukhona futhi lobo obusetshenziswa umuntu osemncane nobusetshenziswa umuntu osemndala, oganile nongaganiwe, onesikhundla nomfokazana. Abelapha ngokwendabuko

bagqoka ngokwehlukile lokho okubenza basheshe babonakale ngokufaka kwabo ubuhlalu njalo uma bevunulile. Nanamhla lokhu ubuhlalu busasebenza njengakuqala ekwehlukaniseni abantu ngokwezigaba zabo.

Ubuhlalu buhambisana nemvunulo kubuye kube nemithelela ethile kwezokuvakasha nabo sibathola sebethenga ngenhloso yokufuna ukuhloba, abanye ngenhloso yokuhweba. UMorries (1994:15) uyakufakazela lokhu lapho ethi:

Height of the Zulu beads had considerable economic value. Their possession in large quantities was certainly a function of power and political influence but because they were an important medium of communication it also distinguish the rich from the poor.

Izinga lobuhlalu bamaZulu lithathwe njengelisemqoka kakhulu kwezomnotho. Ukuba khona kwabo ngobuningi kube nomkhulu umthelela nakwezombusazwe kodwa ngena yokuthi bubuye bube neqhaza elinqala kwezokuxhumana yingakho sikwazi ukwehlukanisa ngabo abampofu nabanothile.

Isizwe esinsundu phela siyisizwe esimpofo kodwa uMdali wasinika izandla ukuba masiziphilise ngazo. Yizo phela izandla lezi ezisisizayo ekwakhiweni kwale mvunulo, ukwenziwa kwezinto zobuhlalu zokuhloba kanye nokwenza izitsha zesiNtu. Lapho esizithola khona sesibaza, siqopha okuthile ukuze sikwazi ukudayisa lokho kubavakashi bese isizwe sithola ukusimama kwezomnotho. Lapha siyothola isizwe nomphakathi oNsundu ubona ukubaluleka komsebenzi wezandla. UBarbara (1993:245) ubeka kanje:

Carving is one of the requirements of man the world over, is a strong durable easily shaped substance with which to make a large variety of objects and containers and through which one

can express his Artistic Urges such a substance is wood. Wood to make milk pails, meat trays, spoons, assegai stocks, drums, doors, smoking pipes and the abstract grinace of the African mask which has become symbolic of dark continent.

Ukubaza kuyisidingo kumuntu wesilisa umhlaba wonke jikelele, ukwenza izinto eziqinile benze izinto ezahlukene nezitsha ezithile ukukhombisa ikhono labo lokusebenzisa ukhuni ngokuthi benze ngalo amathunga obisi; izingqoko; izinkezo, imimese, izingubhu, izicabha, izinqawe zokubhema nokwenza amamasiki awuphawu lobuAfrika.

Lokhu kukhomba ukuthi kuneqhaza okulibambile kwezokuvakasha lapho sithola abantu bethola imisebenzi yokwenza lezi zinto. Sithola nabantu bethenga lokhu, abanye ngenhloso yokuhlobisa. Kwazise phela kunezinhlobonhlobo zezitsha esinazo nalapha kwezomdabu. Sithola nabantu abavela kumazwe anjengo Swaziland, Zimbabwe kanye no Lesotho bezothengisa le misebenzi yethu. Bafike emazweni akubo bayithengise ngenani eliphindiwe kuleli abalithenge ngalo kithi. UMSimang (1975:118) ukhuluma ngokudla kwesiNtu okwabe kuligugu elikhulu kwaZulu emandulo kodwa akachazi lutho ngeqhaza elibanjwa ukudla kwesiNtu kwezokuvakasha uthi:

Utshwala, inyama kanye namasi yikhona kudla okwabe kuligugu kakhulu ngezikhathi zawo Jama. Kukhona ukudla okwakuthathwa njengokudla kwesimame nokudla kwezingane. Amasi ayenziwa ngomcaba ogaywa ngabesifazane. Umnumzane uphakelwa okhambeni, kuhambe ukhezo ngesampontshi sazo nomcaba umboziwe. Abesifazane babewadla ngesandla, akhe athele ngesokuphosa athele kwesokunxele ukukhombisa ukuthi uyawahlonipha amasi.

Lokhu kukhombisa ukuthi isizwe esinsundu yisizwe esinenhlonipho eyisimanga. Lokho kwenza nabavakashi bafike bathole ukuchazeleka ngokuziphatha kwalesi sizwe sikaPhunga noMageba.

2.1.4 IMVUNULO

Kuyadabukisa ukubona ukuthi ukufika kwabelungu kwalethele ubuvila amaZulu, mayelana nemvunulo ayehloba ngayo. Phela kokuningi esabe sizenzela khona thina maZulu sekungene okwabelungu, kwathatha indawo yemvunulo yawokhokho. Kuyathokozisa nokho ukubona ezigodini ezimbadlwana kuleli lakithi abantu bembethe izinto zakubo zomdabu, ezibanika isigqi, isithunzi, ubuhle, igugu neqholo. Phela lezi zingubo zawokhokho zazihamba phambili ngakho konke, ngenani nangobuhle, uMsimang (194:171) uthi:

Imvunulo lena ikhombisa amabanga okukhula ngoba phela ukwembatha kwengane akufani nokwetshitshi noma kwebhungu, kunomehluko futhi okweqhikiza akufani nokwensizwa, okwenkehli, okomakoti, okwenkosikazi nokwesalukazi. Ngokunjalo namadoda ehlukile emaxhegwini ngayo imvunulo.

Lokhu kwenza ukuba noma ubani owaziyo nongaziyo ngemvunulo asheshe akwazi ukubona umehluko phakathi kokugqokwa kwemvunulo. Nanokuthi wena ogqoka imvunulo awugqoki noma iluphi uhlobo kodwa ugqoka lokhu okufanele ngoba phela uma uyigqokile ichaza kabanzi imvunulo ngobuwena. Isibonelo nje; kungatholakali itshitshi seligqoke imvunulo yeqhikiza, kumbe neqhikiza eyenkosikazi.

2.1.4.1 Imvunulo yabantwana

NgesiZulu umntwana wabe engagqoki lutho. Ngenkathi esemncane ubesongwa ngesiphuku uma kumakhaza noma elele. Ngale kwalokho ingane ibizibhushuzelela nje

ithunywe zonke izindawo inqunu. Ngenkathi esethunywa unina ubemenzela isibhinco. Sibhincwa okhalo lomntwana siyinsila yomntwana kangangoba uma siguga sigqitshwa entabeni lapho kungahambi khona muntu. Nezingane esezikhulile ziyasifaka isibhinco uMsimang (1994:143).

2.1.4.2 Imvunulo yentombazane

Intombazane esencane, esihlanganise ishumi leminyaka esiqala ukuphuma amabedlana okuthiwa izilinga ibizihambela nqunu. Uma kubonakala ukuthi isikhulile beyenzelwa umutsha. Lena imvunulo eyisibeban esisalibhande elakhiwe ngobuhlal nendwangu ezungeza ukhalo lwentombi. Intombazane esiyembatha umutsha ingahloba ngocū olulodwa lobuhlalu, obungamaqanda okhalo nasentanyeni. Intombi ibuye ihlobe ngobubhedezeane, belukwa ngomsingizane. Indawo yawo seyathathwa ubusenga obenziwa ngothaka. Buba nemibala emihle obomvu, neluhlaza okwesibhakabhaka obunye buyakhanya njengombala womsingizane, uMsimango (1994:175).

2.1.4.3 Imvunulo yamatshitshi

Amatshitshi ngamantombazane asuke esephuma amabele empela. Lena intombazane esuke isikhulile, isizothomba. Isuke isingene ebutshitshini. Ukwembatha kwayo kwehlukile entombazaneni engakabi yilutho. Ngokuka Msimango (1994:176) uthi:

Itshitshi lembatha umutsha nalo, kepha wona uba nesiqeshana
esingangesandla lapha ngaphambili esibizwa ngokuthi isigege.

Isigege sithungwa ngobuhlalu sibe isibebana, naso siyahlotshiswa. Umutsha wetshitshi wona ubhincelwa phezu kokunye futhi okuyisiphenamana okubizwa ngokuthi ipense. Ipense lelukwa ngezintambo zomsasane.

Ipense-ke lembathwa ngamatshitshi angakaphothi. Uma selijutshiwe itshitshi belithunga isidiya noma unomndindi bese ehloba ngezincu. Ngaphezu kukanomndindi kuba

umutsha. Kwabe kulisiko kuqala ukuthi intombazane ihlale iwavezile njalo amabele. Bekuthiwa ihlola umuga uma ike yemboza amabele, phela lokho bekuchaza ukuthi ikhulelwe. Amabele omuntu osenomntwana kuphela ayesithwa ngesiphuku ngoba isona esembathwa lapho kuhanjwa izwe noma kumakhaza. Isiphuku phela ingubo yakuqala eyakhiwe ngesikhumba esishukwa sisemanzi.

2.1.4.4 Imvunulo yeqhikiza

Iqhikiza intombi esiqomile. Iqhikiza lihlonipha ekhanda ngokuthwala insonto eneziqhova noma ubuhlalu. Ubuhlalu buba isibeba nje ngoba akufuneki ikhanda limbozwe lonke. Lapha phezu kwamabele iqhikiza lihlonipha ngobuhlalu obuyizibebana. Kwesingezansi kuba injweza okuthi ngaphezu kwayo kube umutsha wamaqhikiza uMsimango (1994:178).

2.1.4.5 Imvunulo yengoduso

Ngokuka Msimango (1994:178) ingoduso yiqhikiza eselinelungelo lokusinisa ezindwendweni. Leli iqhikiza eselicelwa noma eselilotsholwa. Lona-ke lifaka isidwaba nezintshodo nezicwayo zokuhlonipha. Ingoduso iqhubeka njalo nesidwaba ayisoze yasiyeka noma isiguge kanjani iyolanyulelwa ingcwaba kuphela.

2.1.4.6 Imvunulo kamalokazana

Leli iqhikiza eselisinile. Nalo lineyalo imvunulo. Wayehlonipha amabele ngesibhodiya (isikhumba sempunzi). Umalokazana uhlonipha ngaso aze azibule ebese siyathathwa kuqoshelwe ngaso umfana ibheshu lakhe lokuqala. Ubuye ambathe okuthiwa isicwayo. Naso sembathwa njengaso isibhodiya kepha sehluke ngoba singena ngaphansi kwexhama kuthi ezansi siphethwe ngobuhlalu obuyizibeba. Umalokazana ubuye abhince ikhama enkabeni. Lona lenziwa njengomutsha kodwa lingabi nemigingqo libe isixwexwe. Uma esanda kusina umlobokazi uhlonipha emehlweni ngesiyendle esenziwe ngobuhlalu sehla

phezu kwamehlo sisuka phansi kwenhloko sigcine phezu kwamakhala, uMsimango (1994:183-184).

2.1.4.7 Imvunulo yenkosikazi

Inkosikazi kusenguye umakoti ngoba nokwembatha kwabo kuyefana kodwa inkosikazi isingasikhumula isicwayo uma isekhaya noma incelisa. Emahlombe ihlala ihloniphe ngenjweza. Uma inkosikazi isiyisalukazi isingathunga inhloko ende engumbolonjana, uMsimango (1994:184).

2.1.4.8 Imvunulo yabesilisa

Umfana ubeqoshelwa ibheshu nguyise. Uma kungowamazibulo kusikwa isibhodiya sikanina. Baye bafake imibhijo kuphela emalungeni ezitho nezingalo. Ibheshu lihamba nesinene ngaphambili. Ngaphandle kwebheshu nesinene nomcwadi umntwana womfana uze akhule elokhu engambathi lutho. Abafana babuye bafake ubunyathi. Ekhaya indoda izibhincela ibheshu layo lenkonyane kepha bekungumgomo ukuba isinene sayo sibe nenjobo eyodwa noma ezimbili zensimba noma zenkonkoni. Amakhehla abefaka ongiyane nesicoco, uMsimango (1994:188).

2.1.4.9 Imvunulo yenkosi

Inkosi emzini wayo ibizihlalela ngebheshu layo lengwe kanti kwesingenhla iqimbile. Ibiyembatha izinjobo zensimangwe zibe ubhoklane bese kuba isinene esihle somsonto. Entanyeni ifake ucu olulodwa lwamaqanda abomvu. Ekhanda ayehlala ehlome uphappe lwegwalagwala noma olwendwa, amanye amakhosi ayengalibhinci ibheshu nesinene kepha abe ebhinca isitobo noma idlaka, uMsimango (1994:188).

2.1.4.10 Imvunulo yabantwana bamakhosi

Amadodana amakhosi emakhanda anqwaza ngemiqhele, noma izigqoko zengwe. Lokho kwenza ukuthi noma uhlangana nawo endleleni wazi ukuthi uhlangene namazinyane esilo. Entanyeni abantwana bambatha imicu yamazipho engwe. Babuye bambathe insonto, igaxwa ehlo mbe yehla ohlangothini lwangakwesinye isandla. Nabo abantwana bayawembatha amadlaka noma amabheshu engwe nezinene zayo kanye nezinjobo zensimba. Amashoba amhlophe ezinkabi ambathwa ezingalweni nasezithweni amanye ehla entanyeni ngemuva, uMsimango (1994:190-192).

2.1.4.11 Imvunulo yezangoma

Izangoma zifaka umzonya. Noma isiphi isangoma (umlozi, idlozi, esesilisa nesesifazane) kufuneka seluke imiyeko. Okwesibili ubona ngamashungu nezimpondo. Okwesithathu siphatha inkonkoni. Okunye-ke esikwembathayo ubuhlalu nesidwaba noma ibheshu. Izangoma zibuye zembathe imigqwambo kepha zona azihlali ngayo, ziyembatha uma zibhula kuphela, uMsimango (1994:195).

2.1.4.12 Ubuhlalu

Ubuhlalu nabo buthathwa njengenywe yezinto ezibalulekile kakhulu uma sikhuluma ngemvunulo. Lokho kufakazelwa uMsimango (1994:202) uma ethi:

Lokho ngikusho ngoba ngaphandle kokuba imvunulo ekhizayo, ubuhlalu behlukanisa izikhundla zabantu njengokuthi imfibinga ibingafakwa abantukazana kepha ibifakwa izikhulu kanti futhi okunye okusemqoka kakhulu okwenziwa ngobuhlalu ukuthumela imilayezo. Empeleni ubuhlalu buyincwadi kaZulu. Izintombi zazixoxa yonke indaba namasoka azo ngokuzithumelela ubuhlalu njengoba namhlanje zithumela izincwadi.

Kukhona **amadavathi** okuyisigqizo esenziwe ngobuhlalu okuhlotshwa ngazo ngezansi kancane kwedolo, eqakaleni kanye nasentanyeni. Bese kuba **isidanga** esifakwa izintombi, selukwa ngentambo sihlotshiswe ngobuhlalu besesigaxwa entanyeni. **Isigege** sona sibuye senziwe ngobuhlalu noma ngesikhumba sibhincwa ngaphambili yizintombi. Ubuhlalu bubuye busetshenziswe uma sakha isiheshe, okuyimvunulo yentombazane yasokhalweni eyenziwe ngobuhlalu.

UBarbara (1983:238) uvumelana noMsimang (1994:202) ngokukhuluma kobuhlalu uma ethi:

There is meaning assigned to colours as well as the defining of certain acceptable colour combinations of beads. Though the meaning of bead colours may vary from district to district. The accepted colour combination vary substantially from place to place however, a fact which enables a person with a knowledge of beads to know from where a clearer knowledge of bead or a piece of beadwork comes.

Kunencazelo echazwa imibala yobuhlalu etholakala ngokuxhumanisa imibala eyehlukene yobuhlalu ihlukahlukana ngokwezindawo. Ukwemukeleza kokuxutshwa kwemibala kuyehluka ngokwezindawo, kodwa okuliqiniso ukuthi umuntu onolwazi ngobuhlalu uyazi ukuthi umuntu ogqoke uhlobo oluthile ubuya kuyiphi indawo.

Kukhona **amadavathi** okuyisigqizo esenziwe ngobuhlalu okuhlotshwa ngazo ngezansi kancane kwedolo, eqakaleni kanye nasentanyeni. Bese kuba **isidanga** esifakwa izintombi, selukwa ngentambo sihlotshiswe ngobuhlalu besesigaxwa entanyeni. **Isigege** sona sibuye senziwe ngobuhlalu noma ngesikhumba sibhincwa ngaphambili yizintombi. Ubuhlalu bubuye busetshenziswe uma sakha isiheshe, okuyimvunulo yentombazane yasokhalweni eyenziwe ngobuhlalu.

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2.2 IZITSHA

Lapha kukhona izinhlobo zezitsha ebezisetshenziswa kuqala kwaZulu. Kukhona izitsha ezakhiwe ngotshani, ngobumba, ngencema, ngelala, ngophondo noma isikhumba senyamazane. Kukhona nezenziwe ngokhuni.

UNyembezi noNxumalo (1966:17-19) bakhuluma ngalezi zitsha zokhuni: **ugqoko** lunemilenze emine, uphakela inyama nokunye okushetshwayo. Amanye amagama ogqoko **ugcwembe** noma uqwembe. Kukhona **ikhamanzi**, loku ukhezo olukhulu olumumatha kakhulu, lusetshenziselwa ukukha amanzi. Lungenziwa ngokhuni noma ngoselwa. Lubuye lubizwe ngokuthi **inkezo**. **Ukhezo**, isipunu esibazwe ngokhuni, sidla amasi noma okunye ukudla okumanzi njengesinambathi. **Umphatha** wona isitsha esibazwe ngokhuni saba ngumphatha kugcinwa kuso okuphuzwayo. **Umphosanyoni**, igama lephini elisetshenziswa ngabantu besilisa. Umqenge, isitsha sokhuni esingashonile kakhulu, esivamise ukudliselwa izingane. **Imvokoqa** ukhezo okunesinqe esikhulu, olukwazi ukumumatha kakhulu, lusetshenziswa ukuphaka. **Ingxwembe**, iphini lokubonda elibazwa libe yisixebeledu phambili, lisetshenziswa ngabesifazane. **Isengulo** ukhuni olubazwe lwenziwa izimbotshana ukuze sengule utshwala noma amahewu. **Isigxusho**, isikhando sezinkuni sokuhlakaza noma sokugandaya izivuno ezingamabele noma ummbila. Kuthiwa futhi **isigqulo**. **Isiphako** noma isiphakuluzi, ukhezo olukhulu lokuphaka. **Isitshingazi**, induku yokugovuzwa utshwala ngesikhathi buthungwa kanye nethunga okuyisitsha okusengelwa kuso.

2.2.1 Ezibunjwe ngobumba

Kukhona nezitsha zesiNtu ezibunjwe ngobumba. Nazo zehlukene, Unyembezi no Nxumalo (1966:19-21) ubala lezi: **udengezi** noma **ucengezi**; yisibumbo sodongwe esenziwe saba sapuleti kuncindelwa kulo udengezi noma kuthoselwe kulo. **Udiwo**; ukhamba noma **ushengele**, uhlobo lokhamba lokuphuzela nokubeka amasi. **Ikhanzi**; **ukhamba** okuphekwa ngalo. **Umancishana**; ukhamba oluncane kakhulu, olwathola leli

gama ngoba lusetshenziswa ngabantu abancishanayo, bengafuni ukukhipha bonke utshwala, bebugodlile. **Imbiza** yona ukhamba olukhulu lokuphisela utshwala noma okuphekwa ngalo. **Umcakulo**; ukhamba olunomlomo ovuleke kakhulu okudlelwa kulo ukudla, ubuye ubuzwe ngokuthi umshengele. **Umcengula** noma umcengezi; ukhamba olukhulu olunomlomo ovuleke kakhulu. Lubuye lubizwe ngokuthi umkhele, kuphuzelwa kulo. **Ingcezi**; ukhamba olunomlomo omncane okugcinwa kulo amanzi ngesinye isikhathi notshwala. **Ingungu**; ukhamba lwamasi olungenzelwa ngembozo. **Intonyane**; ukhamba oluncane lokugcina utshwala. **Iphangela**, udiyo olukhulu lokuphuzela utshwala. **Uphiso**; ukhamba olukhulu olunomlomo omncane obumbene walutshumo. Kuthiwa futhi isichumo. **Isanqulu**; ukhamba olumumatha kakhulu. **Isikhangelo**; ipuletana lodongwe okuphakelwa kulo izingane ukudla okumanzi njengamasi nje. **Isoco**; ukhamba lokupheka olume lwaqonda. **Isiyoco**; ipani lakwaZulu lokuthosa.

2.2.2 Ezakhiwe ngoselwa

Kukhona ezinye izitsha zesiZulu ezakhiwe ngoselwa. UNyembezi no Nxumalo (1966:22) ubala lolu hlobo lwezitsha. **Ibhanga**, igobongo elinomlomo ovuleke kakhulu okwakuthwalwa ngalo utshwala. **Igobo**, uselwa olukhikhilizwe phakathi lwenziwa lwaba nomlomo obanzi. **Igobongo**, ligcina amanzi, utshwala namahewu. **Igula**, uselwa olungelude kodwa olwande invamisa kakhulu ngesisu lwaba nomlomo omncane. Igula livuthiselwa amasi. **Ihange**, igula elinomlomo obanzi eligcina utshwala. Umfuma, igula eligcina amafutha okugcoba umzimba namakha esidwaba. **Umphatha**, uselwa olungumphathe olugcina noma yini ephuzwayo. Inkezo, ukhezo olukhulu lweselwa olukha utshwala. **Iphaphasi**, uselwa olupaqazwe amacala lwaba yizicaba. Amaphaphasi aphaka ukudla. **Isigubhu**, igobongo elisetshenziselwa ukuthwala amanzi, utshwala namahewu, hhayi amasi nokudla kanye nesihlala okuligula nje elilingene eligcina ubisi lwamadoda lisetshenziswa ngabesilisa kuphela.

2.2.3 Izitsha ezakhiwe ngotshani

Lapha sizobheka izitsha zesiNtu ezenziwe ngotshani. Nazo izinhlobo zotshani zahlukene ezakha lezi zinhlobo ezahlukene. UNyembezi noNxumalo (1966:41-42) babale lezi zinhlobo:- **ihluzo**, impahla engumtsholo eyenziwa ngotshani noma ngelala okuhluzwa ngayo utshwala. Kubuye kuthiwe **ivovo**. **Imbenge**, yona isitsha esingumcengezana noma esishone nje kancane sasesiba nomlomo obanzi kakhulu. Kudlelwa kuyo izinkobe noma yemboze izinkamba zotshwala nxa kuphuzwa kuthiwa futhi ingcazi. **Umkelo**, isitsha esikhulu kunembenge naso esidlelayo. **Indinganiso**, isitsha esikhulu esasiyisilinganiso ngaphambi kokuba kusetshenziswe amasaka. Kukhona **ingcelu**, lolu uhlobo lwembenge enomlomo obanzi kakhulu nengashonile ecishe ibe yisicaba. **Inqolobane**, indlu eyakhiwe ngotshani yancane yaphakama, kuqalwa ngezingodo yona izinzele phezu kwazo. Inqolobane igcina ummbila, amathanga, nokunye. **Iqoma**, ubhasikidi omkhulu onomlomo ovulekile othwala izithelo nezilimo nokunye okudliwayo. **Iquthu**, isitsha esikhulu esimise okwesilulu. Lakhelwe isimbozo. Iquthu liphatha umphako uma lilincane, noma ligcine ukudla uma lilikhulu kungelingaphatheki kalula. **Isichumo**, isitsha sokuphatha utshwala esenziwa ngelala. Sinomlomo omncane ocijile. **Isikhetho** sona okusakhezo kokwengula utshwala. **Isikhwama**, isiphatho esenziwa ngesundu esigcina izinto ezincane njengemethi noma-ke izimpahla zokudla, imimese nezinkezo. **Isilulu**, isiphatho esikhulu esigcina isivuno. **Isigungu**, isiphatho esikhulu esilukwe ngotshani, sigcina ukudla, senziwa futhi nangodongwe. Isithebe, isiceshana okugayelwa kuso ukudla. **Ithala**, isikhwanyana esilengiswayo esenziwa ngotshani noma ngenxoza, sanomlomo olingene nje. Silengiswa ezintungweni exhibeni sibe kude nezingane.

2.3 IZINHLOBO ZOKUDLA KWESINTU

Lapha sizobheka izinhlobo zokudla kwesiNtu okwakudliwa ngawokhokho. Okwabe kungukudla okuthandekayo futhi okunomsoco. Kukhona lezi zinhlobo: **okuphekwe ngebhece**, **okwenziwa ngobisi**, **eziphekwa ngommbila** noma **ngempuphu yawo**, **eziphekwa nethanga**, nezokwenyama bese kuba ngezinye nje izinhlobo zokudla.

2.3.1 Eziphekwa ngebhece

Isijingi, ibhece elibondelwe ngempuphu bese kuba ukalu okuyibhece eliklatshelwe, lomiswe, lisikwe liphekwe.

2.3.2 Ezenziwa ngobisi

Amasi, yikhona kudla okwakuthandeka kakhulu, ikakhulukazi ezinganeni. Kukhona wona amasi okuwubisi oluvuthiwe kumbe luvuthiswe lwavutshwa ngomcaba, noma ngophuthu noma ngesinkwa. **Izaqheqhe**, zona amasi avuthiwe angavutshiwe. Ihongo, lona umlaza oqungwe nobisi. Bese kuba khona usenzenjani, okungamasi abatshiswa yigula kanye nesithubi okuliphalishi eliphekwa ngehlaka, uNxumalo noNyembezi (1966:11-17). Lokhu kudla kuyathandeka ikakhulukazi ehlobo ngoba kuyapholisa esiswini uma ukade ukudla.

2.3.3 Izinhlabo zokudla eziphekwa ngombila noma ngempuphu yawo

Lezi zinhlobo zokudla, **isangcobe**, leli iphalishi lommbila owawulondolozwe emgodini. Kubuye kubizwe ngokuthi upata. **Imbasha**, ummbila ongakomi nke owosiweyo. Umbhantshi noma umcuku, amahewu avutshelwe nophuthu. **Umbhaqanga**, ubhontshisi ophekwa ubondelwe nempuphu. **Incwancwa**, idokwe elimuncu eliphekwe ngenhlama elazisiwe. **Ifutho**, lona ummbila ophekwa usemanzi. **Ingqatho**, ummbila owosiwa noma uphekwe sewomile hhayi nke. **Isigwamba**, insehle ephekwe yajiya yaba iphalishi, uphuthu oluphekwe lwaxutshwa nemifino isijabane. **Ugume** noma ukhothe, ummbila owomile ogazingwa uqothwe udliwe uyimpuphu. **Amahewu** isiphuzo esimuncwana esenziwa ngephalishi elibilisiwe. **Uhlelenjwayo**, iphalishi eliphekwa ngamanzi amazele. **Ujeqe** noma amagadangane, ummbila owomile ogaywa unyenyezwe wenziwe inhlama bese yenziwa amagadangane ananyekwe ebhodweni, kukhona manje ujeqe kafulawa. **Uphuthu**, iphalishi elishubile kakhulu okungavutshwa ngalo amasi noma ludliwe

nokunye nje. **Utshwele**, ummbila owomileyo ocwiliswa emanzini ugazingwe kanye nevandlaza okungamavovo axutshwe nombhaqanga aphekwa, uNxumalo noNyembezi (1966:11-17).

2.3.4 Izinhlolo zokudla zokwenyama

Kukhona **ububende**, okuligazi eliqotshelwe amaqashana laphekwa nokwangaphakathi. **Ubomi**, bona izibungu eziphekeka nyama esivundile. **Icobela**, inyama yangaphakathi ephekwe eqotshwe yaqotshelwa umhlwehlwe. **Umkhusu**, noma ikhuthu inyama ephekwa ingadliwa ngalelo langa idliwa ibanda. **Umqwebu** noma umqwayiba, inyama eluhlaza eyomisiwe ize idliwe isizingodo bese kuba amavenge, amaqatha amakhulu abelwa abafazi esithenjini uNxumalo noNyembezi (1966:11-17). Lolu hlobo lokudla luyathandeka kakhulu. Lufana nawo amasi.

2.3.5 Izinhlolo zokudla eziphekwa nethanga

Kukhona **inkovu**, okungamanzi acwengwa kuphekwe ithanga noma ibhece. **Inqeke**, ithanga elikatshelwe lakhishwa ubuthumbu laphekwa lezingcezu kalabondelwa. **Isijingi** noma isidubu, ibhece elibondelwe ngempuphu. **Isinambathi**, sona ithanga elibondelwe nempuphu. **Ukhothi** impuphu yezintanga ezigazingiwe zaqotshwa kanye nobuthumbu okwangaphakathi kwethanga okuphekwayo, uNyembezi noNxumalo (1966:11-17).

2.3.6 Ezinye izinhlobo zokudla kwesintu

Kukhona ezinye izinhlobo zokudla kwesiNtu ngaphandle kwalezi esesizibale ngenhla. Nazo lezi zinhlobo zazithandwa kakhulu. **Isancaphe**, okungummbila osutshalwa isibili odliwa usemanzi. **Imbuya**, imifino yasendle ephekwayo idliwe nophuthu. Umbhuqwa, izintanga ezitshweleziwe zasezigaywa. **Icheffe**, ummbila ophekwa usemanzi ungakavuthwa ubuye ubizwe ngokuthi ihhenyeza. **Amadafu**, izinkobe ezicuthwe kakhulu. **Isidlwadlwa**, ukudla okuphekwe ngomhluzi nempuphu. **Igevu**, ummbila onezinhlamvu ezigqagqene kakhulu. **Ihlosa**, amabele osiwe ebanjwe ngohlaza afakwa

esitsheni adliwe eshisa. **Izinkobe**, ummbila owomisiwe ophekwa uyizinhlamvu ugxajiswe uze uthambe. **Umkhwantshu**, izinkobe ezixutshwe nezindlumbu noma nobhontshisi zadofwa kwase kushuba. **Umncindo**, idokwe lotshwala, lidliwa utshwala bungakavutshelwa. **Iphiliba** noma igcwele noma itshontshosi, amanzi okucwiliswa kuwo umthombo ozopheka utshwala. **Isiphuphutho**, izinkobe ezixutshwe nezindumba noma ubhontshisi, azidofwa, ziyekwe ziwutiti nje. **Isiqhaqhabuli**, amahewu angavutshiwe enziwa ngommbila ocwilisiwe omuncu, wase ugaywa. **Umqhuqhumbe**, imbumba engavuthwa. **Intiki**, ubhontshisi ophekwe wodwa bese kuphekwa ithanga kuthi nxa sekuvuthiwe bese kuyahlanganiswa kuvuvuzelwe impuphu kubondwe. **Isithubi** noma umthubi, ubisi lwenkomo esandukuzala, isithubi siyaphekwa kuthi sesibila kufakwe umcaba, sidliwa izingane sisafudumele. **Utshwala**, isiphuzo esidakisayo esenziwa ngemithombo. **Ubuxabalasi**, iziphalo eziphekwa zibondwe kodwa zingathakwa nalutho, imvama kuba ubhatata, amazambane nethanga, uNyembezi noNxumalo (1966:11-17).

2.4 EZOKUVAKASHA

Lapha sithola kuneqhaza elikhulu elibanjwa imvunulo, izitsha nokudla kwesiNtu kwezokuvakasha. Sithola abavakashi bakuleli nabavakashi abamhlophe nokungebona abamhlophe zifike lezi zinto zesiNtu zibahlabe umxhwele uma bevakashile. Sithola kuvuseleleka isizwe ngezinto ezingamagugu kuso. Sithola intsha esakhula iba nokwazi ngemvelaphi yabo uma bebona futhi bechazelwa ngempilo yawo khokho bethu. Uma sibheka izikhungo zokuvakasha eziphathelene namasiko esiNtu sithola kuyilapho abantu bethola indawo yokuzithokozisa uma besemaholidini. Kuyilapho futhi abafundi bethola khona ulwazi abaludingayo olumayelana nolwazi nenqubo yempilo yabomdabu. Abantu bakithi, kanye nesizwe sikaPhunga noMageba sihlabana ngabantu abanamakhono okwenza imvunulo, izitsha kanye nokupheka lokhu kudla kwesiNtu. Ngaleyo ndlela abantu bakithi bathola ukuzakhela bona amathuba emisebenzi. Isizwe sona ngakolunye uhlangothi siyasimama kwezomnotho.

Lokhu okungenhla kufakazela uBarba (1983:61-62) uma ethi:

Morris attended the July festival of the church in 1959, 1973 and 1989 and her photographs highlighted not only the beauty and complexity of the beaded ornament worn by worshippers on each occasion, but also a striking continuity in style.

UMorris wavakashela omunye umcimbi webandla owawu ngo-1959-1973, nango 1989, lapho izithombe zakhe azithathayo zingavezi ubuhle nengxubevange yezinto zokuhloba ezakhiwe ngobuhlalu zigqokwe abakhonzi kuphela kodwa kube kuveza nenqubekela phambili emaswini okwenza ubuhlalu lobu.

Ubuye aqhubeke athi:

The days of public dancing, which are an integral part of the festival draw hundreds of spectators and increasingly Tourists to Ebuhleni.

Ngezinsuku zemigido yomphakathi okuyiyona iyaye ibe umongo womcimbi kufika izinkumbi zabantu; lokhu okwenza lo mcimbi ulethe izivakashi eziza ngobuningi bazo eBuhleni.

Ukuza kwabantu kulezo zikhungo zokuvakasha kuletha umnotho kuleli. Beza ngelikhulu isasasa lokuzobuka indlela uZulu avunula ngayo. Lokhu kufakazelwa uBarba (1983:92) uma ethi:

Many of the dancers are drawn from the ranks of traditional dress for the occasion as a symbol of their common identity as Zulu speakers.

Iningi labantu abasina lapha ngabantu abangamaZulu nabaziqhenyayo ngemvunulo yabo ewuphawu lwabo lobuZulu.

UAubrey (1991:7) ugcizelela ngokudla kwesiNtu okuneqhaza elikhulu kwezokuvakasha okufike kujabulise abavakashi njengotshwala besiNtu okuyibona obufike buthathe ikakhulukazi abamhlophe bafise ukuzwa ukuthi kunjani. Yena ubeke kanje:

Sorghum beer is an offer to one of the visitors to Shakaland for him to taste and approve. Thereafter the rest of the guest may partake of the beverage Shakaland run by the Protea Hotel group is one of the more popular tourists resort offering a Traditional Zulu experience.

Utshwala besiZulu buyaye bunikwe labo abayizivakashi zase Shakaland ukuze babuzwe ukuthi kunjani. Emva kwalokho – ke abanye sebeyothathwa yilelo qoqwana labasebenzi base Shakaland njengoba lena kungenye yezindawo ezinedumela kubavakashi ngokuthi inikezela ngenqubo nosikompilo lwamaZulu

Umsebenzi wezandla owenziwayo uneqhaza elikhulu olibambile kwezokuvakasha. Umsebenzi onjengokwenziwa kwemvunulo yesiNtu ubuhlalu kanye nezitsha zesiNtu. Lokhu kuveza amathuba emisebenzi kubantu bakithi abantulayo. UAubrey (1991:82) ubeka kanje:

The motoring tourist to Natal and KwaZulu will find wayside stalls testing work of art in the form of pottery and leather or basket work. Beadwork is a craft at which Zulu women excel, though the origins of this craft among them is uncertain.

Abavakashi abahamba ngezimoto abalibhekikse eNatali nakwaZulu bathola njalo izindawo ezenza umsebenzi wezandla owenziwe ngobumba nesikhumba noma umsebenzi wobhasikidi begcwele indlela yonke. Umsebenzi owenziwa ngobuhlalu umsebenzi lapho amakhosikazi akwaZulu ekhipha khona ikhono emsebenzini wezandla.

Ngakho uButler (1966:51) uma echaza ngokubaluleka kwezokuvakasha kanye neqhaza elibanjwe invunulo, izitsha kanye nokudla konke okungokomdabu uthi:

The role of economic development is generally seen as a stimulant to investment, an easier of foreign exchange and an improvement to balance of payments. However, it is the increase in employment opportunities and associated employment income which may be of prime economic importance to local population.

Ukuthuthuka kwezomnotho kubonakala kuyinto eyenza ukuba sikwazi ukonga, ukuhwebelana nabangaphandle futhi kanye nokuthuthukiswa kwenkokhelo. Okuyikhona kubalulekile nokumele kuthuthukiswe ukuvuleka kwamathuba emisebenzi nokungena kwenzuzo okuyiyonanto edingwa abantu baleli lizwe lakithi ngakwezomnotho.

Lokhu okungenhla ubuya akufakazele uma ethi:

Tourism employment can impact on traditional lifestyle, through competition for workers who would otherwise be available for more traditional sources of employment and through visitors contact which can be both positive or negative.

Imisebenzi yezokuvakasha ingaba nelikhulu iqhaza empilweni yezendabuko ngokuba kube khona imiqhudelwano kubasebenzi esingaba nabo ukuba kube yibo abangabasunguli bemisebenzi ephathelene nezinto zomdabu ekuthintweni kwabo ngabavakashi okungaba nobuhle noma nobubi

2.5 ISIPHETHO

Kuyabonakala futhi kusobala ukuthi imvunulo, ukudla kanye nezitsha zomdabu kunelikhulu iqhaza okulibambile kwezokuvakasha. Okungamagugu kwesizwe kuyagcinwa kugcinelwa izizukulwane ezizolandela. Kungatholakali okungamagugu esizwe sekushabalele. Sithola sifundiswa ngenqubo nosikompilo lwesizwe samaZulu ukuthi lwaluqhutshwa kanjani. Abantu abansundu abantulayo sithola sebethola amathuba emisebenzi, kuze kuvulwe nezikhungo zokuthengisa lezi zinto.

ISAHLUKO SESITHATHU

3.0 UKUBALULEKA KWEMVUNULO, IZITSHA KANYE NOKUDLA

3.1 ISINGENISO

Kulesi sahluko-ke umcwangingi uzobe ebheka ukuthi imvunulo lena, izitsha kanye nokudla kwesiNtu kubaluleke ngani esizweni esimpisholo. Imvunulo iyona echazayo phela ukuthi lona usizwe sini njengoba izizwe zikaJehova zingaka ezweni. Imvunulo iligugu lesizwe ngesizwe. Yenza isizwe sizigqaje futhi siziqhenye ngobusona. Kuze kufike lapho isizwe sazisa imvunulo yaso siziqhenye nangokudla kwesizwe saso. Kungacini lapho isizwe siziqhenye futhi sazise nezitsha abazisebenzisayo ukufaka lokho okudinga ukufakwa kuzo.

Lokhu kuze kugcine sekuthenge amehlo akwezinye izizwe zigcine sezinothando lwemvunulo yamaZulu. Zigcine nezinye izizwe sezifisa ukuba nolwazi ngenqubo nosikompilo lwamaZulu. Lokhu kwenza kunciphe amalulwane ngoba phela engazazi noma angawako nyoni noma angawako gundane. Kwazise phela imvunulo le kwakuyizingubo zawokhokho eziphambili ngakho konke, ngokwenani nangobuhle.

Ngakho-ke esikhathini esiphila kuso manje isikhathi esigcwele izinto zempucuko yaseNtshonalanga. Ngakho ukugcinwa kwalezi zinto kuyosiza ukuba okungamagugu esizwe samaZulu kungashabalali, izizukulwane eziyolandela nazo zibe nolwazi oluyilo ngokungamagugu esizwe.

3.2 UKUBALULEKA KWEMVUNULO

Imvunulo phela ngaphandle kokuthi ngeyokufihla umzimba, iyona echazayo ukuthi lowo muntu usizwe sini. Iyona phela imvunulo umuntu nomuntu ahloba ngayo emcimbini ethize eyehlukene ukuze abukeke emuhle futhi azizwe eziqhenya ngesizwe sakubo. UMsimang (1975:171) uma echaza ngokubaluleka kwemvunulo uthi:

Lezi zingubo zazinomsebenzi othile eziwugcinayo ngaphandle kokufihla umzimba. Yizona ezase zikhombisa amabanga okukhula ngoba phela ukwembatha kwengane akufani nokwetshitshi noma kwebhungu kunomehluko futhi okweqhikiza nokwensizwa okwenkehli, okomakoti, okwesalukazi nokwenkosikazi. Ngokunjalo namadoda ehlukile emaxhegwini ngazo izembatho noma imvunulo.

Ngaphandle kokuthi imvunulo yehlukanisa amazanga okukhula kwabantu, ubuye athi imvunulo ibuye ichaze ngesikhundla lowo muntu osuke eyigqokile akuso uma ethi:

Okunye futhi esikufundiswa izembatho (imvunulo) izikhundla zalabo abayembethe. Inkosi ayembathi njengenduna noma inceku yayo; kanti futhi umuntukazana akembathi njengomnumzane.

Ubuye aqhubeke uMsimang echaza ngokubaluleka kwemvunulo uma ethi:

Kukhona izembatho zabazilile; abaphume inqina; abayosinisa; abayohlasela, noma yimuphi umkhosi kwaZulu cishe ukuthi wawunemvunulo yawo.

Lokhu kwenza ukuthi imvunulo ibe neqhaza elikhulu kwezokuvakasha, kwazise phela bonke laba bantu esibabale ngenhla, yilowo nalowo udinga olwakhe uhlobo lwemvunulo. Isizwe ngaleyo ndlela siyahlomula kwezomnotho. Ngale ndlela sithola nabanye sebehlomula emathubeni emisebenzi bese bekwazi nabo ukuxosha indlala. Kufanele kube nezikhungo ezizokhiqiza ziphinde zithengise imvunulo. Lapho iqoshwa khona kumele futhi kube khona nabantu abanolwazi ngalezi zigaba zemvunulo.

Imvunulo ibuye ihambisane nobuhlalu obubonakala nabo bunelikhulu iqhaza obulibambile kanye nomkhulu umthelela kwezokuvakasha. Ubuhlalu ngenye yezinto ezingamagugu kaZulu ezingasali uma umuntu eyishaye yaphelela imvunulo yakhe.

Buyinto okwaku khonzwe ukuxhumana ngayo kwaZulu noma ukwedlulisa imiyalezo ethile. UFairall (2001: 18) uchaza kanje ngencazelo yobuhlalu:

For the Zulus beads have always been both a means of adornment and form of art but perhaps the single most important aspect of beads in Zulu culture is message carried by these works of arts.

NgokwamaZulu ubuhlalu buyinto yokuhloba eyenza ubukeke kahle noma uvunule kanye nengxenye abantu abangaveza ngayo ikhono nethalente lokwenza izinto ezithile. Kodwa-ke iyodwa into obubaluleke ngayo ubuhlalu ngokwesiko lamaZulu, ukudluliswa kwemiyalezo equkethwe yilo msebenzi wamakhono.

Nakhona kudingeka izikhungo lapho sizothola khona abantu beyakha imvunulo. Kwakhiwe izinto ezinhlobonhlobo zokuhloba ezakhiwe ngobuhlalu. Sibuye sithole nalapho kuthengiswa khona izinto esezenziwe (izimakethe).Ubuhlalu babusetshenziselwa ukuxhumana kwabantu kwaZulu. Namanje sisakubona lokho. Lapho sithola khona izinto ezakhiwe ngobuhlalu zixoxa indaba noma zinomlayezo othile eziwulethayo. Ubuhlalu bunelikhulu iqhaza ekudluliseni imibiko emayelana nezothando phakathi kowesilisa nowesifazane abathandanayo. Bakwazi ukutshelana ngobuhlalu ukuthi uthando lwabo lumi kanjani. Lokho kumbandakanya ukweshelwa kwentombi insizwa noma lapho omunye esemala omunye. Lobu bu buhlalu-ke budlulisa umbiko buthule kodwa okuwumbiko obonakalayo. Lokhu kufakazelwa uMaphumulo (1993:20) ovumelana noMathenjwa no Barbara kanye noMorris uma ethi:

Different colours and types of beads have symbolic function in traditional courtship. The mixture of certain colours of beads conveys the message to another person.

Imibala eyehlukene nezinhlobo zobuhlalu kusemqoka ngoba kwethula imilayezo ethile kwezothando ngokwenqubo yakudala yamaZulu. Ukuhlanganiswa kwale mibala yobuhlalu kuletha umyalezo othile komunye umuntu.

Ubuhlalu lobu bubuye bube nenye incazelo ngokwemibala yabo nezinhlobo zabo. Ukuze kube lula ukuqonda umbiko odluliswa yibo kusemqoka ukuqonda incazelo yemibala nezinhlobo zabo. Lokhu kufakazelwa uMorris nabanye (1995:44) ovumelanayo futhi noBarbara noMathenjwa kanye noMaphumulo uma ethi:

And the beads themselves “speak” they often employ a symbolic language which may indicate coded love messages; the age and social status of the wearer, or the home area from which he or she comes.

Ubuhlalu bona ngokwabo buyakhuluma, buletha inkulumo ngezimpawu ekhomba umyalezo wothando, bubuye behlukanise abantu ngokweminyaka nangokwesikhundla salowo obugqokile noma buveze indawo yangalapho lowo abugqokile eqhamuka khona.

UFerall (2001: 18) uyavumelana no Morris nalaba esibabale ngenhla uma eveza umbiko ophethwe ubuhlalu uma ethi:

There is complex language of beads, which is most commonly linked with love. Colours have different means- **white** is associated with purity, **pink** with poverty, **blue** loneliness, and **green** with poverty.

Ubuhlalu lobu bunezincazelo ezithile ezikwazi ukuchazwa njengolimi olusetshenziswa zithandani noma ekuthandaneni.

Le mibala elandelayo inezincazelo zayo ngokwasothandweni – **obumhlophe** busho ubumsulwa **obumpofu** busho ubuphofu noma ukweswela, **obuluhlaza okwesibhakabhaka** busho ukuba nomzwangedwa, **obuluhlaza okwenkankane** busho ubuphofu.

Ufairall, uMorris, uBarbara, uMaphumulo bavumelana noMathenjwa ecashunwe ku Smit (1999: 189 – 190) lapho eveza khona ukuthi imibala yobuhlalu inikeza imibiko, imiqondo, izinto noma kubantu abehlukene uma ethi:

1. **White beads** – purity, love, goodness, good luck, happiness, children
 2. **Black beads** – marriage, darkness, disappointment, sorrow, a very dark – skinned person
 3. **Royal blue beads**- Fidelity, ill-feelings
 4. **Medium green beads** – contentment, domestic joy, sickness, discord
 5. **Red beads** – strong emotion of love, a burning heart, intense longing, impatience, anger, heart ache: “I am displeased, for the progress of my marriage is being questioned.”
 6. **Yellow beads** – wealth, a garden, domestic industry, thirst, withering away, badness “I am wilting away because of your continued absence.”
 7. **Pink beads** – poverty, high birth or great rank, laziness, an oath or promise
-
1. **Obumhlophe** – ubumsulwa, uthando, ukulunga, inhlanhla, injabulo, abantwana
 2. **Obumnyama** – umshado, ubumnyama, ukuphoxeka, usizi, umuntu onesikhumba esimnyama
 3. **Obuluhlaza okuzothile** – ukwethembeka entweni ethile, ukungazizwa kahle ngento ethile.
 4. **Obuluhlaza okuphakathi** – ukuba sesimweni sokwemukela into ethile, injabulo yasekhaya, ukugula, ukungavumelani
 5. **Obubomvu** – ukujula othandweni, inhliziyi eshayo, inkumbulo enkulu, ukungabekezeleli, ukudinwa, ukuphathwa yinhliziyi “Angithokozi

ngenqubo yomshado wami inombuzo”.

6. **Obuphuzi** – umcebo, isivande, imboni yasekhaya, ukoma, ukuwohloka, ukuswela “ngikhathazekile ngenxa yokuqhubeka kokungabikho kwakho”.
7. **Obumpofu** – indlala, izinga eliphezulu lokuzala, noma isikhundla esiphezulu, ubuvila, isifungo noma isethembiso.

UMathenjwa ubuye anikeze le ncazelo ngobuhlalu ecashunwe ku Smit (1999: 190) uthi:

A heart is also as a symbol of love, when one presents you with bead work with a symbol of a hear, the meaning behind that is that “I love you”.

Ngokwasentshonalanga inhliziyo ibuye isetshenziswe njengophawu lothando. Uma umuntu ekupha isipho sobuhlalu esinophawu lwenhliziyo, incazelo ephethwe yilokho ukuthi “Ngiyakuthanda”.

Ngaphandle kokuthi ubuhlalu buyizimpawu zothando bubuye busetshenziselwe izimpawu zokubalula izinto ezithile. Ngobuhlalu uyakwazi ukubona ukuthi lona umuntu wesifazane oganile noma ongaganile. Ubulhlu bubuye bukhombise ukhondolo lwendabuko; ubudala; isithunzi somshado kanye nesithunzi noma izinga umuntu anaso emphakathini. Lokhu kufakazelwa uJean nabanye (1995:44) uma ethi:

They also speak of ethnic identity, especially in the beadwork named after the Black Messiah; Isaiah Shembe; which uses white beads as a ground for ornate and exquisitely coloured geometrical patterns.

Bubuye bukhulume ngokhondolo lwendabuko ikakhulukazi kulo msebenzi wobuhlalu owaqanjwa ngemuva kuka Mphrofethi ompisholo u-Isaiah Shembe obusebenzisa

ubuhlalu obumhlophe njengesisekelo sokwenza izinto zokuhloba.

UMaphumulo (1993:20) eqondise ku Mthethwa kuSienaart nabanye (1988:34-45) ucacisa ngokusobala ukuthi benzelwa ukudlulisa umbiko ophathelene nezothando. NgokwesiZulu intombi yayingakwazi ukutshela insizwa ukuthi isiyayithanda kodwa ivele ikhiphe lona ucu.

Imibala yobuhlalu-ke yaqanjwa emva kwezinto ezithile eziyimvelo kanye nezilwane. Lokhu kwenzelwa ukuqhathaniseka nezinto ezizokwaziwa yibo bonke abantu futhi bakwazi ukuba nencazelo ecishe ifane. Lokhu kufakazelwa uMaphumulo (1993:21) uma ethi:

Zulu possesses only three-referential colour terms:- black, white and red. All other colours are derived from birds, animals, plants and familiar natural objects.

AmaZulu anezinhlobo ezintathu zobuhlalu ezibalulekile okuyilezi:- obumnyama, obumhlophe kanye nobubomvu. Yonke lena eminye imibala iqanjwe isuselwa ezinyonini, izilwane, izitshalo nalokho okwejwayelekile okuyimvelo.

Lokhu sikubona ngeziqhano zokuqwashisa abantu noma umphakathi ngengculaza ngombala obomvu nomhlophe. Ifulegi lase Nigizimu Afrika lona lixube eyisihlanu. "Obomvu" osho ukuchitheka kwegazi ngesikhathi sodlame ezweni, kulwa abamnyama nabamhlophe ngesikhathi sengcindezelo nobandlululo. "Omhlophe" wona usho uxolo olwadeleka ngesikhathi sokuqedwa kobandlululo. Lapho kufanele kuhlaliswane ngokuthula ezweni. "Oluhlaza utshani" wona usho amadlelo aluhlaza asemzansi Afrika. Ophuzi" wona usho umcebo otholakala kule lizwe njenge golide. "Omnyama" wona usho abantu abamnyama base Ningizimu Afrika.

Obubomvu bona busho ukuthi lowo "ugiqqa amahlule ubuhlungu okwenkomo ikhwelwe ngungqasha" usho ukuthi uyafa ukumthanda lowo asuke asho kuye. Obubomvu

bungabuye busho lokhu ukuba semandleni othando, inhliziyi evuthayo uthando ukufisa okukhulu. Ukungakwazi ukubekezela, ukuphatheka kabi emoyeni, isifo senhliziyo. Mhlawumbe lowo muntu uphatheke kabi ngenxa yesimo somshado wakhe ongaqhubeki ngokungazi naye ukuthi ubanjwe yini. Lokhu kufakazelwa uBarbara (1983:238) uma ethi:

There is a meaning assigned to colours as well as the defining of certain acceptable colour combination of beads. Though the meaning of bead colours may vary from district to district. The acceptable colour combinations vary substantially from place to place, however, a fact which enables a person with a knowledge of beads to know from where a wearer of bead or a piece of beadwork comes.

Kunencazelo enikeziwe kule mibala yobuhlalu kanye nencazelo eyemukelekile yenhlanganisela yemibala yobuhlalu. Nakuba incazelo kumibala yobuhlalu ingahluka ngokwezigodi, ukwamukeleka kwenhlanganisela yemibala nako kwehlukene ngokwezindawo. Lokho kwenza ukuthi umuntu onolwazi ngobuhlalu azi noma aqonde ukuthi lowo obugqokile noma ohlobe ngabo uqhamuka kuyiphi indawo.

Imibala yobuhlalu evamise ukusetshenziswa ngomhlophe, obumnyama, oluhlaza okwesibhakabhaka, obuphuzi, obubomvu kanye nobumpofu. Ngokwabacwaningi umbala ngamunye unencazelo ethile oyishoyo uma uwusebenzisa. Uchaza kanje uBarbara (1983:242) ngobumhlophe:

In many of the remote areas bead language is still used and even common. "White" is the basic colour of much beadwork. It symbolises "purity", truth; virtue when you see a young man wearing a pure white rectangle of beads around his neck and know that somewhere there beats a pure heart and true.

Nasezindaweni ezisemakhaya ingxoxo ngobuhlalu isasetshenziswa namanje futhi okuyiwona mbala wobuhlalu oqavile emsebenzini wokwenziwe ngobuhlalu ngomhlophe, usho ubumsulwa neqiniso. Uma ubona owesilisa osemusha egaxe umhlobiso ongunxantathu wobuhlalu entanyeni yazi ukuthi lapho kunokubhakuza kwenhliziyo emsulwa neneqiniso.

Ngokujwayelekile ubuhlalu obumhlophe bona busho ukuthi umthanda ngenhliziyo yakhe emhlophe efana nezihlabathi zolwandle. Izinhlobo ezahlukene zobuhlalu zingabuye zisho imilayezo ehlukene, imiqondo, izinto nabantu abehlukene. Obumhlophe bungabuye busho ubumsulwa, uthando, ubuhle, inhlanhla, ukujabula, izingane. Kanjalo nobumnyama bunencazelo uBarbara (1983:242) uchaza kanje ngabo:

Black like every colour except white has both good and bad connotations. It represents marriages, the "isidwaba" or leather skirt of a married woman is black i.e. in a favourable context. In an unfavourable context it can mean anything evil; bad; a threat.

Obumnyama nanjenganoma imuphi umbala ngaphandle kobumhlophe bobubili bungasho ubuhle noma ububi. Bumele umendo ngoba phela isiketi sesikhumba okuyisidwaba somuntu wesifazane simnyama. Yilapho lo mbala omnyama usho okuhle khon. Lapho osho okubi khona, umbala omnyama usho noma yini engubumnyama embi noma esabisayo.

Ngokujwayelekile ubuhlalu obumnyama busho umshado/umendo, ubumnyama, ukuphoxeka, usizi, umuntu onebala elimnyama. Obumpofu bona uBarbara (1983:242) evumelana noMathenjwa, noMaphumulo, noMorris kanye noFiarall ubuchaza kanje:

Pink is the symbol of Royalty; indicates poverty when it is worn by a commoner. A man away on the mines who receives

a necklace of alternative white and pink beads know that his beloved is gently chiding him. "My heart is ever true and pure but you are too poor to pay my bride-price (lobola).

Obumpofu kungaba uphawu olusho isikhundla esiphezulu, bungasho ubuphofu uma bugqokwe ngumuntu ojwayelekile. Owesilisa ozisebenzela ezimbonini noma ezimayini ombona egqoke umgexo oxube ngobuhlalu obumhlophe nobumpofu uye bese eyazi ukuthi lowo othandiweyo wakhe umenza ingane "inhliziyi imsulwa ineqiniso ngawe kodwa uchake kakhulu ukuthi ungakwazi ukukhokha ilobolo".

Ngokwesintu ubuhlalu obumpofu busho ubuphofu, isikhundla esiphezulu, ubuvila, isifungo noma isethembiso. Inhliziyi isetshenziswa njengophawu lothando. Uma omunye enikeza omunye isipho sobuhlalu esinophawu lwenhliziyi incazelo ephethwe yilokho ukuthi "Ngiyakuthanda".

Uthi ingabe bewazi ukuthi ubuhlalu buxoxa ingxoxo enje. Ngokunjalo nobuluhlaza isibhakabhaka busho okuthile uBarbara (1983:242) ubeka kanje ngabo:

Blue is divided into many shades; a pale, greyish blue, close to the westerners (dove grey) is called (pigeon) as such is a messenger or agent to carry desires. A sequence composed of a white; blue-grey; a pink and a black bead may be interpreted as follows: my heart is pure with love my dear and would like that I were a dove who could fly to your door; but alas; you are too poor to pay my lobola and I am very unhappy that I cannot wear the leather skirt of marriage. A deeper royal blue can mean a loyal and true heart. A man away on the mines who receives a necklace of alternate white and blue beads knows that he has nothing to worry about at home. A different shade of deep blue can also mean a request, especially if placed at the

centre of a mirrored sequence. For instance, the sequence white, black, blue, black, white could be interpreted as follows: My heart is full of love and I want to wear the leather skirt of marriage "when will be married".

Obuluhlaza okwesibhakabhaka buhlukani swa izinhlobo eziningi:- obuluhlaza okuphuphile, obuluhlaza obumpunga, obuluhlaza okuyijuba (oyijuba) njengoba lisebenza njengesigijimi noma isithunywa esiphatha imibiko noma izifiso. Okwenziwe ngobuhlalu obuxube obumhlophe, obuluhlaza okumpunga, obumpofu nobumnyama bunga hunyushwa kanje:- " Inhliziyo yami imsulwa inothando sithandwa sami. Ngifisa sengathi ngingabe ngiyijuba lona elingandizela kulowo mnyango wakho, pho-ke uchakile awunalutho ngeke ukwazi ukukhokha ilobolo futhi akungijabulisi ukuthi ngeke ngisigqoke isiketi sesikhumba somshado (isidwaba). Obuluhlaza okuzothile bona bungasho inhliziyo emnene neneqiniso. Indoda esebenza ezimayini ethola umgexo oxube umbala omhlophe noluhlaza iyibe isiyazi ukuthi akumele izikhathaze ngalutho ngasekhaya. Olunye uhlobo lombala oluhlaza okuzothile ungasho "isicelo" ikakhulukazi uma ubekwe maphakathi nendawo uhleleke endaweni esasibuko njengokuhleleka okunje:- obumhlophe, obumnyama, obuluhlaza, obumhlophe buhunyushwa kanje:- Inhliziyo yami igcwele uthando ngifuna ukugqoka isiketi sesikhumba esimnyama siyogcagca nini"

Obuluhlaza okwesibhakabhaka busho ukwethembeka ezintweni ezithile, ukuba nokungabaza okuthile. Obuluhlaza okuphuphile, busho ukuzizwa wenelisekile ngokuthile, injabulo yasekhaya, ukugula, ukungavumelani ngento ethile. Ubuhlalu obuluhlaza busho ukuthi lowo obulethile sewonde waze waluhlaza cwe wafana nonkonka

wona ofohla amahlanze. Usho ukuthi usefile inkumbulo uhlale ezicabangela lowo amthandayo.

Ubuhlalu obunyongo yenkukhu busho ukuthi njengoba uchakile nje uyokwazi kanjani ukukhokha ilobolo. Lokhu kwakuba inselelo kumuntu wesilisa. Lapho-ke usezozama ngawo onke amandla lowo wesilisa ukwazisa umndeni wakhe acele umsize ukukhokha ilobolo athembise ukubanikeza inkokhelo esikhathini esizayo.

Ubuhlalu obulinkankane buqhathaniswa nokufisa. Intombi isuke ifisa lapho kukhona khona isoka layo. Lapho kumele ukuthi uma isoka lithola lombiko lizame imizamo yokubona intombi yalo. **Ubuhlalu obunkankane** bumelele inkumbulo lapho ethi omunye “liyadela inkankane elashona ngesikhala esashona wena” noma ethi “Ayadela amankankane agcaluza egcekeni kwenu”.

Nalobu obulandelayo buneyabo incazelo. Lobu-ke **ngobuphuzi**. UBarbara (1983:244) bona ubeka kanje ngabo:

Yellow in its favourable context symbolises pumpkins and therefore home and wealth. While in its unfavourable context means that they are very firm. Green in its favourable context symbolises grass with associated image of field and the home. Yellow beads this gives green beads the twin favourable meaning of domestic joy and wealth. Red has two meanings which were once shared between the opaque and clear beads. When the two were both freely available in favourable meaning it refers to longing and passion of the heart. A sequence of white, red, black trend; as my heart is white with devotion and purity and burns with a great passion for you. Oh: that I would wear the black skirt of marriage.

Ophuzi ngophawu oluhle usho amathanga, okusho ikhaya nomcebo. Kanti ngokwencazelo esho okungekuhle kusho

ukuthi kunzima ngokuqinisekile. Oluhlaza wona ngokwenzazelo esho okuhle, utshani buhambisana nesivande noma insimu kanye nekhaya. Ubuhlalu obuphuzi bunikeza obuluhlaza incazelo enhle ekhombisa injabulo ekhaya kanye nomcebo. Obubomvu nabo bunezincazelo ezimbili ezazaziwa phakathi kobuhlalu obukhanyayo nobuluvindi. Ngenkathi loluhlobo lobuhlalu lusekhona lolubili ngokwenzazelo enobuhle incazelo yabo yayisho ukufisa nokulangazelela kwenzliziyo, ukuxutshwa ngokulandelana kobumhlophe, obubomvu nobumnyama busho lokhu:- njengoba inhliziyo yami imhlophe inokuzinikela kanye nobumsulwa futhi iyasha ngawe ifisa sengathi ngingagqoka isiketi somshado esimnyama (isidwaba).

Njengoba behlukahlukene nje bunezincazelo ezehlukahlukene futhi. Yilezi izincazelo zabo ngokwesiZulu. Ubuhlalu obuntothoviyane lapha lowo osuke ebunika othandiweyo wakhe usuke ethi “siyofa silahlane, siyofa sibeletene njengezintothoviyane”. Lapho omunye esuke eveza khona ukuthi umthanda kangakanani ngoba phela izintothoviyane zihlale zibeletene.

Lokhu kungabuye kusho okuphikisana nalokhu okungenhla lapha kuchaza ukuthi omunye unuka njengezintothoviyane uma uthando lungasekho. Lapho omunye usuke engasafuni ukubona omunye. Lapho esembona sengathi bamfake unukani ngoba phela lezi zintothoviyane zinephunga elibi.

Ubuhlalu obuncombo bona baqanjwa emuva kwesinambuzane esibizwa ngokuthi inganga. Inganga lena yayisetshenziswa ukucupha izinyoni. Incazelo ekulobu buhlalu-ke ngeyokuthi ngifuna ukusebenzisa lonke ikhono lami ukuze ngikwazi ukukufaka kulolu thando.

Obuncombo phela bona busho umcebo, isivande, imboni ephathelene nokwasekhaya; ukoma; ukuphelelwa ithemba; ububi. Lapho omunye ethi uzizwa ephelwa amandla nayithemba ngenxa yokuhubeka kokunyamalala komunye.

Lobu buhlalu abusali ngaphandle ngoba phela yibona okuhlotsiswa ngabo imvunulo. Benza lowo osuke evunule abe muhle. Yingakho kungamangazi ukubuthola ezinhlotsheni ezahlukene zemvunulo. Lokhu kufakazelwa ngu Morris (1983:51) uma ethi:

Beaded apron worn over an isidwaba or leather skirt by married woman in the Nongoma area. Men also wear such apron on special occasions but on the hip.

Iphinifa elenziwe ngobuhlalu elibekwa phezu kwesidwaba noma isiketi esenziwe ngesikhumba sabesifazane abaganile endaweni yakwa Nongoma. Nabesilisa nabo bayaligqoka lelo phinifana emcimbini ephambili kodwa balibhinca okhalo.

Kubekwe ngokucacile ukuthi ubuhlalu butholakala ezinhlotsheni ezahlukene zemvunulo ngokwamazinga okukhula. Lokhu kufakazelwa uMorris (1983:51) uma ethi:

Girdles (itshitshi) worn by girls of Mahlabatini area in 1960. These belts can also be worn by unmarried men. The designs are relatively modern, they show unmarried girls as indicated by the absence of a headdress on the stylized figure.

Isigege-ke sona sasifakwa ngamatshitshi noma izintombi zaseMahlabathini ngawo 1960. Le mvunulo eyisibebana esisalibhande elakhiwe ngobuhlalu nendwangu ezungeza ukhalo luyafakwa nangabesilisa abangakaganwa sibizwa ngokuthi "umutsha" kowesilisa. Izakhiwo-ke ezisuselwe lapho sekungezesimanje, ezikhombisa abesifazane abangaganile.

Babonakala ngokunga hloniphisi amakhanda abo ngandlela thize.

Kukhona olunye uhlobo lwemvunulo olubizwa ngokuthi ucu. Ucu sazi ukuthi yilona olufakwa izintombi. Nalapho intombi isihlulwe insizwa kwakubonakala ukuthi isihlulwe amazwi ensizwa ebese ilukhipha ilunika insizwa leyo ebiyeshela. UMorris (1983:52) ubeka kanje ngo-cu:

Ucu- is worn by young men and women and is connected with courting and love. It has been translated as "love letter".

Ucu lwalufakwa abesilisa nabesifazane futhi luxhumene nezothando. Lwalu hunyushwa njenge-ncwadi yothando.

Ucu belugqokwa ngabesilisa nabesifazane, luphathelene nezothando. Luhunyushwa njengencwadi yothando. Lokhu kuyiqiniso. Sibuye sibone imvunulo isetshenziswa ebandleni lama Nazaretha elibizwa ngokuthi isonto lakwa Shembe. Lapho sithola kungaqhakambiswa imvunulo yomdabu kuphela kodwa nezinto zokuhlobisa ezenziwe ngobuhlalu. Lokhu kugcina sekuhehe nezivakashi ezisuka ezindaweni ezahlukene nakuba lapha kungukusina okubahehayo abantu kodwa kuhambisana nemvunulo ebahehayo abahloba ngayo ngenkathi besina. Lapha sithola bethenga imvunulo esuke ithengisa ezikhungweni ezisuke zivuliwe lapho okwesikhashana. Akubona abakhonza ebandleni lakwa Shembe kuphela abathengayo kodwa nabanye nje abathenga imvunulo beyithengela izidingo ezehlukene. Lapho kunabantu abawochwepheshe noma ongoti abayenzayo bese ithengiselwa abavakashi bese isizwe sithola ukusimama ngakwezomnotho. Lokhu kuye bese kuba neqhaza elikhulu kwezomnotho wesizwe. Uyakufakazela lokhu uMorris (1983:62) uma ethi:

The days of public dancing which are an intergral part of the festival draw hundreds of spectators and increasingly tourists to Ebuhleni.

Izinsuku zokuviliyela komphakathi okuyingxenye yomcimbi okuyikhona kudonsa noma kuheha amakhulu ezibukeli kakhulukazi abavakashi eBuhleni.

Lokhu kwenza abebandla lakwa Shembe bakwazi ukuhluka kwabanye ngoba banendlela yabo yokwenza ubuhlalu uMorris (1983:62) uthi:

It is infact by the style of their beadwork that church members distinguish themselves on the one hand from traditionalists who also wear beadwork and on the other hand from Christians who belong to other churches but who show the use of beadwork in their church uniforms.

Kungenxa yale ndlela yokwenziwa komsebenzi owenziwe ngobuhlalu, ukuthi amalunga ebandla, akwazi ukuzehlukhanisa kulabo abakhonza okwesiNtu abagqoka okwenziwe ngobuhlalu, nakulabo abangamaKristu abangaphansi kwamanye amabandla kodwa abangakhombisi ukusetshenziswa komsebenzi wobuhlalu kumfaniswano wase masontweni abo.

Ukwenziwa nokusetshenziswa kwale mvunulo kuze kwenza ukuba abantu bathole amathuba emisebenzi bangagcini ngokuthi bayokhonza kwa Shembe. Kwazise phela abanye abazange balubhade nakulubhada esikoleni, kabaziboni izimpukane. Lokhu kufakazelwa uMorris (1983:72) uma ethi:

The current leaders of Shembe specifically encourages all and women in particular to use their hands to make items of traditional craft for their own use and to sell, because members of the church have little or no education and once women and girls find it difficult to secure employment the making and selling of beadwork provides another wellcome however that

may be lucrative: women conservative and cowhide skirts, while those from mission areas and Christian homes offer their services as team stresses.

Abaholi bamanje bakwaShembe bakhuthaza bonke nabesifazane ikakhulukazi abasebenzisa izandla zabo ukwenza umsebenzi wokuphathelene nesiNtu, bazisebenzele bona ukuba bakuthengise ngoba amalunga esonto anemfundo encane amanye kawazange alubhade esikoleni. Uma amakhosikazi namantombazane bethola kunzima ukuthola umsebenzi ukwenziwa nokuthengiswa kokwenziwe ngobuhlalu lokhu kubaholela ekutheni bakwazi ukuthola inzalo noma imikhiqizo kokusetshenziswa ngabantu besifazane kanye nezidwaba bese kuthi labo abasuka ezindaweni zezimishini nasemakhaya, namakholwa benza umsebenzi wabo ngokubambisana.

Ngasemkhakheni wokuthuthukiswa komnotho wezwe. Kuyabonakala ukuthi izinto zesiNtu njengemvunulo ifaka nobuhlalu kwenza ukuba kube khona izimakethe zokuthengisa izinto zemfashini okuhlotshiswa ngazo. Lokhu okwenza ukuba kube nelikhulu iqhaza elibanjwa imvunulo kwezokuvakasha. Lokhu kwenza ukuthi ngenkathi kukhona abantu abakha izinto zokuhloba ezakhiwe ngobuhlalu, abantu babone ukuthi bangakwazi ukuvula izimakethe/izikhungo zokuthengisa. Lapha sithola abadala nabancane abesilisa nabesifazane, abamhlophe nabampisholo bebona kubafanele ukuhloba ngemvunulo ihambisana nezinto zokuhloba ezakhiwe ngobuhlalu. Ngakho laba bantu ubathola sebezithenga ngobuningi babo lezi zinto. Ngaleyo ndlela abathengisi nabo bayahlomula. Lokhu kufakazelwa uMorris (1983:75) uma ebeka kanje:

Not only women of Nazareth Baptist Church who have found that there is a market for Zulu beadwork. Two other Lucrative Arenas are the country wide tourists and Curio Trade and an International demand for high fashion beaded jewellery. Both

Black and White have realised that a growing market exist for a wide range of goods that have an “Ethnic flavour”.

Akusiwo amakhosikazi aseNazaretha kuphela abathola ukuthi kunemakethe yokwenziwa ngobuhlalu okwesiZulu. Zikhona ezinye izindawo ezimbili ezikhiqizayo, abavakashi basezindaweni nabahwebi bezinto ezithile nalokhu abakudinga kakhulu phesheya ngenxa yezimfashini eziphambili zobucwebe obenziwe ngobuhlalu abamnyama nabamhlophe babonile manje ukuthi kunemakethe ekhona ekhulayo yezinhlobo ezahlukene zezinto zesintu.

Kuhle kube yiyo bonke abadala nabancane kodwa abanekhono lokwenza lo msebenzi wezandla, kungabi abesifazane kuphela njengoba ebeka kanje uBarbara (1983:78):

Where traditional beadwork flourishes local women are provided with beads which they make into a standard line of curio items: belts; necklaces; beaded assegais and spears.

Lapho kukhona khona okwesiNtu okwenziwe ngobuhlalu kwanda khona, yilapho amakhosikazi endawo enikezwa ubuhlalu enze ngabo izinto ezinhle zokuhloba njengamabhande, imigexo, imikhonto, nemimese ehlotshiswe ngobuhlalu, yenziwa ngohlobo olulodwa lokhuni kanye namathuluzi anjenge shizolo, immimese nocelemba abasebenza ukusika noma ukunquma izinto ezithile.

Lokhu kwenza bonke abantu bathole amathuba emisebenzi nalaba abasemakhaya kwanjayiphume ikati lingalali eziko nakubo. Kumele kube yiyo abazisungulela amathuba emisebenzi ukuze bakwazi ukuziphilisa nemindeneni yabo. Lokhu kufakazelwa uBarbara (1983:78) uma ethi:

Some women work at home and they are paid piecemeal while others come to a central workshop where they weave under guidance of management. Women are assured as regular income in an area where little work is available for them.

Amanye amakhosikazi asebenza emakhaya akhokhelwe, kuthi amanye eze lapho kusetshenzelwa khona. Khona lapho asebenza khona ngaphansi obengamele. Abesifazane banikezwa inkokhelo ethile lapho kukhona khona umsebenzi okumele bawenze.

Sithola sinabavakashi ababuya phesheya kwezilwandle sebevula izimakethe kuleli ukuze bathole nolwazi ngempilo yakwaZulu. UBarbara (1983:78) ubeka kanje ngalokhu:

Another Commercial Venture which promotes an interest in this work and the sale of curio beadwork. Designed to capture a slice of the growing overseas Tourists Market Shakaland takes its inspiration from Disneyland and in providing visitors with a real “Zulu” experience, e.g. a major part of Shaka Zulu film is produced by the skilful use of traditional dress in which beadwork dazzles an eye.

Enye futhi indawo yomnotho okuyiyona ikhulisa uthando lwalo msebenzi nokuthengiswa kwezinto zokuhlobisa ezakhiwe ngobuhlalu yakhelwe ukukhulisa izimakethe zaphesheya njenge “Tourist market Shakaland” okuyiyona ekhombisa ugqozi ku “Disney Land” iphinde ivezele abavakashi ngempilo yangempela eyayiphilwa kwaZulu njengengxenyane yesithombe esidlalayo sikaShaka Zulu esikhiqizwe ngelikhulu ikhono lokusetshenziswa kwemvunulo yesintu, lapho ubuhlalu budonsa khona amehlo.

Abavakashi baphesheya ikakhulukazi abamhlophe sibathola bethenga ezinye zezinto zemvunulo zokuhlobisa. Abavakashi bakuleli-ke bona bathenga lokho abasuke bezokusebenzisa, ikakhulukazi abomdabu. Lokhu kufakazelwa nguBarbara (1983:79) uma ethi:

The overseas visitors get excited by the Zulu things like Shaka's stabbing spear, we sold hundreds after the film and they love to take a medicine bottle home. South African visitors usually want something they can use so they get wooden salad spoons and tell their beadmakers to decorate the handles.

Abavakashi baphesheya bajatshuliswa ukubona izinto zesiZulu njengomkhonto kaShaka, zidayisa/ zithengisa amakhulu ayo emva kokubuka isithombe babuye bathande nokubuyela emuva nebhodlela lomuthi, abavakashi base Ningizimu Afrika bavamise ukuthenga izinto abazozisebenzisa bona, ukuze athole ukhezo lokhuni lwamasaladi kanye nabenzi bobuhlalu ukuze bahlobise izibambo.

Sibona abavakashi abavakasha eThekwini kwaZulu Natal ngezikhathi zamaholidi bethatheka ngolisho ababukeka bevunule beconsa ngeyabo imvunulo le. UBarbara (1983:79) ubeka kanje ngabo:

While Tourists are drawn to Umgababa beadsellers are also drawn to all places where tourists and holiday makers collect. The sight of women and youngsters hawking beads; baskets and mats is a feature of most Natal holiday Resorts. The Durban beach front with its continual melee of people from all over the country if not the world is a prime curio sellers together with the famous Ricksha pullers in their heavily beaded costumes provide a touch of the exotic and of "primitive Africa" to the whole beach front.

Ngenkathi abavakashi bedonseleka eMgababa abathengisi bobuhlalu nabo badonseleka kuzo zonke izindawo lapho abavakashi nabeze emaholidini beqoqana khona ezindaweni zaseNatali zokuchitha amaholidi, yilapho uthola khona abesifazane nentsha itshutsha ubuhlalu benza obhasikidi nomata. Endaweni yaseThekwini yilapho sithola khona izinkumbi zabantu abasuka ezindaweni zonke bebaningi futhi ukwedlula zonke. Abathengisi bezinto zokuhloba kanye nabadonsa olisho bevunule beconsa ngemvunulo ehlotshiswe ngobuhlalu bekhombisa ngobuhle bokuhloba ngokwasemandulo ulwandle lonke lwaseThekwini

Imvunulo ibalulekile ekwenzeni imali ngazo lezi zindlela ezibalwe ngenhla kodwa futhi ibalulekile uma kugujwa imikhosi ethile. Kwazise phela yilowo nalowo mcimbi ugqokelwa imvunulo yawo. Uyakufakaza lokhu uBarbara (1983:83) ngokuvumelana kwakhe noMaphumulo kanye noMsimang uma ethi:

Beadwork “speaks” not only of personal adornment and money-making but also on the appropriate occasion of Nationalism spectacular even in the Zulu Ceremonial Calendar in the Umhlanga or Reed Dance which is celebrated annually at the Royal Capital near Nongoma.

Izinto ezenziwe ngobuhlalu azikhulumi ngokuhloba komuntu nangokwenza imali kodwa nangezikhathi zemicimbi ethile kazwelonke ikakhulukazi emcimbini womhlanga wakwaZulu owenziwa njalo ngezikhathi ezithile njalo ngonyaka uyagujwa emzini wenkosi kwaNongoma.

Lapha inkosi yamaZulu u-Goodwill Zwelithini isuke ivuselela isiko lokuyalwa nokugcinwa kwezintombi. Lapha inkosi isuke isebenzisa leli thuba ukuzikhulumela yona

mathupha nezintombi. Lapha sithola izintombi, izikhulumi, abantwana besilo nezimenywa kanye nezimenywa zikaHulumeni zivunule ziconsa. Bonke abantu abakhona lapho behlukaniswa ngemvunulo ukuthi; itshitshi, intombi, iqhikiza, oganiwe nongaganiwe. UAubrey (1991:7) ubeka kanje ngokubaluleka kwemvunulo:

Goat skins are dried in the sun either to serve as mats to make clothing and leather thongs. The leather maker is something of a specialist in Zulu Society and much in demand. Products include not only shields but also wraps; as can be seen from e.g. sandals and various other useful articles.

Izikhumba zezimbuzi zomiswa elangeni ukuze kwenziwe ngazo omata. Izingubo kanye nemikhumbi yesikhumba. Ukwenziwa kwezinto zesikhumba kuyinto ephambili emphakathini wakwa Zulu futhi edingeka kakhulu. Umkhiqizo, awufaki kuphela amahawu kodwa nokokwembatha lokho kubonakala ezimbadadeni nakwezinye izinto ezahlukene ezisetshenziswayo.

Lapha u Aubrey uveza ukubaluleka kwemvunulo eyenziwe ngesikhumba. Lapho sithola izikhumba zezimbuzi zomiswa elangeni. Zisebenza ukwenza omata, okokugqoka kanye nezintambo zokwenza iziswebhu. Abaqophi bezikhumba abantu abaseqophelweni eliphezulu futhi abadingeka kakhulu. Umkhiqizo wokwenziwe ngesikhumba umbandakanya izinto ezinjengezimbadada, amahawu, okokwembatha, izidwaba nokunye okusetshenziswayo okwakiwe ngesikhumba.

3.3 UKUBALULEKA KWEZITSHA

Izitsha nazo zibalulekile njengemvunulo. Nazo zineqhaza elikhulu ezilibambile esizweni esimpisholo nakwezokuvakasha. Njengoba sibona ukuthi izitsha zesiNtu seziqala ukushabalala ngenxa yokwanda kokusetshenziswa kwezitsha zabaMhlophe, kuhle kuzanywe ukuvezwa ukuthi nazo ezesiNtu zibaluleke ngokufanayo nalezi zabaMhlophe.

Kubalulekile ukuba sizigcine zikhona ukuze zaziwe nayizizukulwane eziyolandela. Lokhu kuyokwenza ukuba isizwe sikwazi ukuxosha indlala ngokuba lezi zitsha bakwazi ukuzenza ukuze zithengiswe ezivakashini zangaphandle nezakuleli.

Njengoba sike sibone ukuthi kukhona izitsha ezakhiwe ngotshani ezinye zakhiwe ngobumba nezinye ngokhuni. Lapha sithola ababazi bebaza izinto ezehlukene ezinye izitsha, okunye okokuhlobisa kanye nezinye izinhlobo zezitsha. Bese bekwazi ababazi ukudayisa lokhu kubavakashi. Kwakungabantu besilisa abalungele ukwenza eminye yale misebenzi, kodwa-ke wonke umuntu onothando nekhono lokuwenza wemukelekile. Imisebenzi KwaZulu beyenziwa ngabantu besilisa nabesifazane. Yilowo nalowo owesilisa nowesifazane ube nowakhe umsebenzi afanele ukuwenza. Amadoda wona ebevamise ukuqopha izikhumba enze amahawu, amabheshu nokunye nje okwenziwa ngesikhumba. Babuye babaze okusho ukuthi benze konke lokhu okwenziwa ngokhuni. Abesifazane-ke bona bebenza okuphathelene notshani. Basike incema, benze amacansi, amaqoma, izimbenge noma iziqabetho kanye nezilulu. Esikhathini samanje sesithola nabesilisa nabo sebenza imisebenzi eyayenziwa ngabesifazane, njengamadoda enza izikhwama nobhasikidi. UBarbara (1983:245) ubeka kanje ngalokhu:

One of the requirements of men the world over is a strong; durable easily shaped substance with which to make a large variety of objects and containers and through which he can express his artistic urges such substance as wood; wood to make milk pails, meat trays, spoons, assegai stocks; drums; doors; smoking pipes and the abstract agrimace of the African mask which has become symbolic of dark continent. A carver can use primitive tools – axe; gouge; knife – therefore he can create functional articles and if they had always been there awaiting manifestations knobkerries for sale to passing tourists.

Enye yezinto ezidingwa ngabesilisa emhlabeni wonke izinto eziqinile ezibaziwe ezenza izinto ezehlukene nezitsha zokuphatha lapho indoda ekwazi khona ukukhombisa khona

ikhono layo njengo khuni olusetshenziswa ukwakha amathunga, izigqoko, amapipi kanye nezinto zokuvala ubuso (imaski) okuluphawu ngokwama-Afrika kwezwe lisebumnyameni. Umbazi angasebenzisa amathulizi amadoda njengommese, imbazo, ingwedo, ngakho-ke engenza izinto eziningi njenge zagile abazithengisa kubantu abadlula emigwaqeni.

Abanye abesilisa babebaza bakhe amathunga, izingqoko, imimmese, izingubhu, izicabha, amapipi okubhema besebenzisa izimbazo nocelemba uma bebaza. Babebuye benze ezinye izinto ezinjengezagile bese bekuthengisela abavakashi abedlula emigwaqeni. Lokhu kuchaza ukubaluleka kwezinto ezenziwe ngokhuni esizweni samaZulu kanye nokwazisa lokho okungamagugu kuso.

Ilizwe lakwaZulu Natali ilizwe elicebile kakhulu ngotshani obuningi obehlukene bokwenza obhasikidi nokunye okwenziwa ngotshani. Okuvamise ukwenziwa ngabo obhasikidi ilala. Obhasikidi bona babevamise ukwenziwa amadoda kodwa ngokushintsha kwezinto nabesifazane bayabusebenzisa utshani ukwakha izitsha; izikhwama nezinto ezithile zokuhlobisa. Lezi zinto ezakhiwe ngalolu hlobo lotshani zakhelwe ukusetshenziswa ekhaya. Lokhu kufakazelwa UMabandla (1997:32) uma ethi:

Baskets are made for household purposes: iquthu (to contain medicine or tobacco); iqoma and isiqabetho (to carry grain); isichumo (to transport beer on the head); ukhamba (to serve beer). Apart from baskets, other household articles such as sitting; sleeping and eating mats and beer strainers (ivovo) are also made from grasses.

Obhasikidi benzelwe ukusetshenziswa ekhaya njengequthu eliphatha umuthi noma ugwayi "iqoma" kanye "nesiqabetho" ukuphatha ummbila, "sichumo" ukuphatha utshwala benhloko yomuza "ukhamba" ukuphatha utshwala uma kuphuzwa.

Ngaphandle kobhasikidi zikhona ezinye izinto zasendlini njengokokuhlala, ukulala, izithebe zokudlela nokokuxova utshwala nakho kwenziwa ngotshani.

Isizwe samaZulu besisebenzisa izinto eziningi njengezitsha ezakhiwe ngokhuni. Lokhu kufakazelwa uMabandla (1997:32) uma ethi:

The Zulu household uses a variety of wooden articles such as spoons (izinkezo), ladles (izixembe); strainers (isikhetho); meat trays (ugqoko) and milking pails (ithunga). Wooden utensils are crafted from a single piece of wood and tools such as home-made edges; chisels and knives are used to cut shapes.

UZulu izinto zasendlini ozisebenzisayo zehlukene nezakhiwe ngokhuni, njenge-zinkezo, zixembe, izikhetho, izingqoko, amathunga, izinto zokudlela ezenziwe ngokhuni zenziwa amakhosikazi azinikeze abayeni babo, okunye kuthiwa zisebenza ukubaxhumanisa nezinyanya.

Ngakho-ke ithunga nogqoko bekuhlonishwa ngamasumpa. Okukholelwa ukuthi amasumpa ahlobene nezinkomo. Ezindaweni ezisemakhaya kukholelwa ukuthi izinkomo zinokuxhumana namadlozi futhi ziwuphawu lomcebo. Okunye amaZulu abezenzela khona izigqiki. Nazo zenziwa ngokhuni. Sona-ke emini bekuhlalwa kuso kanti ebusuku kuqamelwa kuso. Nazo izigqiki beziluphawu lokuxhumana namadlozi ngoba amakhosikazi abepha abayeni bawo lezi zigqiki. Lokhu kuveza ukuthi isizwe samaZulu isizwe esinezinkolelo ezithile esikholelwa kuzo ngenxa yendlela yaso ethile yokuphila. Lokhu kufakazelwa uMabandla (1997:32) uma ethi:

Headrests are given by new wives to their husbands and also serve as important links with ancestors.

Izigqiki zazinikezelwa amakhosikazi kubayeni bawo zibuye zisebenze ukubaxhumanisa nezinyanya.

Ngakho-ke abantu abakhe lezi zitsha bagcina sebenamakhono athile ababa nawo. Bakwazi ukuhlanganisa okwesiNtu nalokho okwaseNtshonalanga ngenxa yesikhathi esesiphila kuso. Lokhu kufakazelwa yila mazwi kaMabandla (1997:32) uma ethi:

Zulu society has responded to the impact of White colonisation by adapting new materials and often integrating them in a highly original way with Indigeneous Crafts. A good example is articles woven in multi-coloured telephone wire.

Isizwe sama Zulu sibuye singenwe ngokwabamhlophe ngokuthi uthola sebenezinto ezintsha ebese bezihlanganisa ngendlela thile enalokho okungokomdabu. Isibonelo salokho yilapho sithola khona izintambo zikathelephoni ezimibalabala.

3.4 UKUBALULEKA KOKUDLA

Ukudla kwesiNtu kungukudla okunempilo nomsoco oyisimanga. Kungukudla okwakuphekwa ngaphandle kokufakwa amafutha esilungu. Lokhu ukudla okunjengamasi; imifino; ummbila; amathanga; amabhece; amaselwa; ubhatata, amadumbe nezinye-ke izinhlobo ezibalwe ngasekuqaleni. Ukudla kubalulekile impela kwezokuvakasha nasemnothweni welizwe. Yilapho sithola khona kunezikhungo ezithengisa ukudla kwesintu kubavakashi. Lapho sithola kuphekwe ukudla kwesintu kwamazwe ehlukene ukuba yilowo nalowo ozithandelayo ezothenga lokhu kudla ngenhloso yokuzwa izinhlobo zakho futhi kungokwezizwe ezahlukene. UBlacking (1997:56) uphawula kanje ngokubaluleka komqombothi:

Umqombothi – home-brewed sorghum beer is rich in vitamin B. It is not highly intoxicating but is regarded more as a food than anything else and the sour taste is highly refreshing.

Umqombothi utshwala basekhaya obucebile kuzondlamzimba ezingu B wamaVithamini. Umqombithi awunabo ubungozi kodwa buthathwe njengokudla okunomsoco ukwedlula konke ukudla. Bese kuthi ubumuncu babo kuthiwe yibona obuhlahlambisa inqondo.

Lolu hlobo lokudla bekungelona lolu okuthi umuntu uma eseludlile lufike ludale ubuthi nengozi emzimbeni njengalokhu osekwafika nabamhlophe. Lokhu kwakudlelwa ukusutha kanye nokuzijabulisa.

Kubalulekile ukuthi lezi zinhlobo zokudla ezingasanakiwe nezibukelwa phansi zigcine zikhona ngoba ziya ngokuya zishabalala. Ikakhulukazi abezikhungo zokuvakasha lapho esithola khona abomdabu nabakwezinye izizwe bevakasha khona. Ilapho nabebala sibathola bekujabulela ukubona nokwazi ngokudla kwesiNtu. Lokho kuze kwenze ukuthi bafise ukwazi nokuthi kuphekwa kanjani. Bancamela ukudla okoMdabu kunokudla okwakubo. Ngaleyo ndlela sithola okoMdabu kuyikhona okuthengwa kakhulu kunalokhu okwabaMhlophe.

Lokhu kudla kwesiNtu kungokudla okungasheshi konakale njengalokhu okuthiwa ugume. UMsimang (1975:119) ubeka kanje:

Ugume lolu ummbila otshweleziwe wase uqothwa uba yimpuphu eyomile. Wabe ungumphako onqabile kakhulukazi kwabesilisa ababehamba amabanga amade; balale bevuka. Lwalungaboli futhi lungonakali futhi lusheshe lusuthise ngoba lomile.

Umbhuqwa ngolunye uhlobo lokudla olwalucishe lufane nogume. Lona lwenziwa ngezintanga ezitshweleziwe zase zigaywa zaba umcaba. Ngaphandle kwamasi nenyama izinkobe nazo zazithandwa kakhulu kwaZulu. UMsimang (1975:119) uthi:

Izinkobe ummbila omdala ovele ugalelwe embizeni bese ufakwa amanzi qede kubaswe bese ubila uze uvuthwe. Izinkobe lezi zazicacadelwa ukuqiniswa amazinyo. Amadoda wona ayethanda ukuzenyula zingakavuthwa bese ezitshweleza eziko. Okunye ukudla okwakuyigugu ujeqe. Wona uphekwa ngommbila owomile ugaywe qede uxovwe ube yinhlama bese ubunjwa amagandangane unanyekwe embizeni.

Nanamuhla lolu hlobo lokudla sisaluthola. Bakhona abasalukhonzile kwezokuvakasha abamhlophe baluthanda kabi lolu hlobo lokudla kwazise phela basuke sebakhathala izibiliboco nezicoficofi zokudla kwabo abakudla nsuku zonke. Sibuye sithole nesinkwa sommbila esenziwa ngommbila omusha ogaywa bese uphekwa ufakwe ezikhwambazini zommbila, kufakwe ebhodweni. Sidliwa nenyama.

Imifino-ke yona yabe iligugu labesifazane kanye namanye amadoda nawo ayeyithanda imifino. Izinhlobo zemifino ezazidliwa yilezi: imbuya; ucadolo; intshungu; intebe (yayidliwa ebusika ngoba ehlobo kwakuthiwa ibanga izulu), umkhokha kanye nomthebe, namadumbe nobhatata, uMsimango (1975:120). Lokhu kudla kwakutholakala ngokulinywa emasimini. Abesifazane babelima ezivandeni zabo imifino enjenge yezintanga, amadumbe kanye nekabhatata. Uma kulinywe izivande bese kuba-ke yilemifino ezimilelayo. Lapha sibona sekunezinhlango zibesifazane abakha izivande zemifino ewukudla okunempilo, bese bethengisela umphakathi.

Nanamuhla lokhu sisayibona ingelikhulu igugu imifino. Sesize sibone nabanye sebethola namasentshana ngayo, ngokuthi bayikhe bayithengisele labo abayithandayo abahlala emalokishini.

Kunokudla kwesiNtu, **idokwe neyambazi**. Kokubili lokhu kudla kwakwenziwa kakhulukazi ngamabele agayiwe aba yinhlama bese ethelwa emanzini amaningi abilayo bese kuxhwatha kube ukudla okumanzi okugcwala isisu. UMsimang (1975:120) uthi:

Lokhu kudla kwakulunge kakhulu ekuhambiseni noma ekuqhubeni imbiza kuthiwe umphungo. Abadlezana babondliwa ngakho kuze kugcwale izinkwabazane.

Idokwe, lehluke eyambazini ngoba lona limuncu liyincwancwa. Namanje siyaluthola lolu hlobo lokudla lunelikhulu iqhaza okulibambile kwezomnotho. Sithola sekuthengiswa ezitolo “amahewu” ngoba lolu hlobo lokudla lushaya izinyoni ezimbili ngetshe elilodwa uma udle khona. Uphuza amahewu ukuqeda ukoma aphinde akusuthise. Sithola nomama ezikhungweni zezinto zokuhamba, nasezikhungweni ezithile zemisebenzi, kanye nasezinkundleni zemidlalo bengazibekile phansi nezipakupaku ezinamahewu bewathengisela umphakathi.

Ukudla kwesiNtu okunjengombila nesigwamba nakho sithola umphakathi usukwazi ukuthola amasenti ngakho. Nakho futhi njengamahewu siyakuthola kuthengiswa ezikhungweni zokugibela nasezikhungweni zemisebenzi kanye nasezinkundleni zemidlalo. Kanjalo nasezikhungweni zokuvakasha sithola amathanga namabhece nokunye ukudla kwesiNtu kuyintandokazi kubavakashi. Lokhu kudla phela kuphekwa ngendlela yesiNtu hhayi ngendlela yesilungu.

Lokhu kudla kanye nezitsha zesiNtu kubalulekile kakhulu esizweni sakwaZulu ngenxa yemithelela yakho emihle kwezokuvakasha kanye nasekuthuthukiseni ulimi lwesiZulu. Lapha olimini lwesiZulu sithola izaga nezisho ezakhiwe zisuselwa kuzo lezi zitsha kanye nokudla kwesiNtu. Lezi zaga nezisho phela yizo ezenza ulimi lwesiZulu lube olunothile nolucebile kangaka. Nazi izaga nezisho ezimbalwa zika Nyembezi noNxumalo (1966:151-220) ezakhiwe zisuselwa ezitsheni, imvunulo kanye nokudla:

3.4.1 IZAGA EZISUSELWE EZITSHENI

- ◆ Ngigeqa amagula ngiyemuka yini – sekwanele lokhu esengikutshele khona.
Siqondene nengxoxo.
- ◆ Ukhamba lufuze imbiza – umntwana ufuza abazali ngobuhle noma ngobubi.
Siphathelene nofuzo

- ◆ Kufe gula linamasi/igula liqhumile – kuvele ishwa elikhulu. **Siphathelene nelishwa**
- ◆ Uyowukhomba umuzi onotshwala/uyoyikhotha imbenge yomile – uyobona kahle wena! **Siqondene namagqubu nezinsongo**
- ◆ Isela lishaya umuntu ngegula ebusweni – kushiwo lapho umuntu ethatha icala lakhe alibhaceke komunye
- ◆ Wande ngomlomo njengembenge/njenge siqabetho – umlomo nje kuphela ayikho indaba. **Siphathelene nokukhulumela futhi**
- ◆ Ithunga ligcwala ngomphehlu – noma ungaphumelelanga okokuqala, zama futhi: Hleze uphumelele. **Esikhuthaza ukuba umuntu abekezele**
- ◆ Ngumasiza lusembenge luthi lungaba sesithebeni luchitheke – qaphela indlela ophethe ngayo ukudla. **Esesexwayiso ngengozi**
- ◆ Igula elidala livama ukunuka amasi – akulula ukuba umuntu aguqule isimo sakhe
- ◆ Guga sithebe kade wawudlela – kushiwo umuntu noma osemdala osahluleka ukwenza izinto abezenza esemncane. **Esiphathelene nokuguga**
- ◆ Uyoyikhotha imbenge yomile – usaphaza nje ngoba ubona inala zoze zifike izinsuku zobulukhuni
- ◆ Imbiza kayibili ingenambheki – into ifanele iqashelwe kahle. Into iphumelela ngokunakekelwa. Ukhona ovuthela lolu thuthuva
- ◆ Enethunga ayisengeli phansi – ngingeze ngahlupheka kanti nginezinto zami.

3.4.2 IZAGA EZISUSELWE EKUDLENI

- ◆ Inkovu iphuma ethangeni – umntwana ufuza abazali ngobuhle noma ngobubi. **Eziphathelene nofuzo**
- ◆ Utshwala bubila ngembizanye – kuxabene abantu abahamba ndlelanye. **Esiqondene nobutha nokulwa**
- ◆ Amathanga ahlanzela abangenangobo – kuphumelela abantu abadelelekile, abangalindelekile ukuthi bangahle baphumelele, abantu abangenangane banokuningi

- ◆ Amathanga ahlanzela abangenambiza – incazelo efanayo nalena engenhla. **Ziqondene nokuthandabuza**
- ◆ Kwehlukana inhloko nesixhanti – sekunqanyulwa juqu noma ngabe ludaba obeludingidwa. Kuzobonakala amanga namaqiniso. **Siphathelene nombango**
- ◆ Inkomo enomlomo kayinamasi – umuntu okhulumela futhi kavamile ukuba nemisebenzi ebonakalayo. **Siphathelene nokukhulumela futhi**
- ◆ Umakoti wasikwa emlonyeni ngendlala eqoba inyama – **ukhulumela futhi**
- ◆ Inkukhu iyawusola ummbila – sengathi kukhona ingozi. **Esexwayisa ngengozi**
- ◆ Ithumbu lishisa umosi – izenzo ezimbi ziyakhanga ngesinye isikhathi kanti ziqukethe ingozi
- ◆ Isele lidla amasi emuva kwendlu – kukhona okusolayo okungekuhle okwenzekayo. **Nazo lezi zexwayisa ngengozi**
- ◆ Ngumcaba owasala emasini – akabanga nayo inhlanhla yokuthola umendo. **Siphathelene nokuguga**
- ◆ Inhloko idliwa ebandla – qhuba zinto ngesiko

3.4.3 IZAGA EZISUSELWE EMVUNULWENI

- ◆ Ilumbo livuka esidwabeni – kushiwo lapho sekuvela isimo soqobo ebesingaziwa. Kungaba ubuthaka empilweni noma esimilweni. **Siphathelene nomendo**
- ◆ Umutsha nethunga – bezwana kakhulu abehlukani. Siphathelene nobungani
- ◆ Impi idle amahawu – wehlulekile. **Siphathelene nokwehluleka**
- ◆ Injobo enhle ithungelwa ebandla – kuhle ukubonisana nabanye ukuze izinto zihambe kahle. **Sivusa umuntu ukuba afune izeluleko kwabanye**
- ◆ Imvunulo yabulala ilanga – ugqoke kahle uyaconsa
- ◆ Ucu aluhlangani/alulingani entanyeni – akeneliswa kahle
- ◆ Akuphuthe nduku ehawini – noma ephika nje uphika ubala

3.4.4 IZISHO EZISUSELWE EKUDLENI

Akuzona izaga kuphela ezinithisa ulimi lwesiZulu kodwa nezisho. Nazi ezimbalwa esizitholayo ezisuselwe ekudleni:

- ◆ Ukudla imbuya ngothi – ukuba sosizini; ukuhlupheka
- ◆ Ukudla inhloko – ukudla ikhanda lenkomo
- ◆ Ukungadli nkobe zamuntu – ukuthukuthela uvuthe ungancengi
- ◆ Ukudlisa imbuya ngothi – ukucasula ngabomu
- ◆ Akudokwe ligayelwe mina lelo – akundaba yami leyo, angingene ngalutho kuyo
- ◆ Ukwekhama umlaza – ukukhipha umlaza eguleni
- ◆ Ukugaxa utshwala – ukuphuza kakhulu
- ◆ Ukugqobha ubhatata – ukumba ubhatata
- ◆ Ukuhlaba ibhece – ukwahlula
- ◆ Ukuhlafuna izinkobe – ukudla izinkobe
- ◆ Ukukhetha iphela emasini – ukubandlulula
- ◆ Ukukhihliza kommbila – ukukhipha inkoza
- ◆ Ukukhahlela kommbila – ukuveza intshakaza

3.4.5 IZISHO EZISUSELWE EZITSHENI

Zikhombisa ukuba mbalwa kakhulu izisho ezakhiwe zisuselwa ezitsheni, njengalezi ezilandelayo:

- ◆ Ukugweda ugqoko – ukwenza ugwembe
- ◆ Ukugweda ukhezo – ukwenza ukhezo ngokhuni
- ◆ Ukugeqa amagula – ukukhuluma uqede konke

3.5 ISIPHETHO

Kubalulekile ukuthi masiqikelele ukuthi ukudla; izitsha kanye nemvunulo yesiNtu akushabalali esizweni esiMpisholo noma samaZulu ngenxa yokuthatheka ngezinto zaseNtshonalanga size sikhohlwe noma sibukele phansi okungamagugu ethu. Ngoba phela amagugu esizwe esiMpisholo nemvelaphi yaso; nosikompilo lwaso nokuzigqaja

kwaso phakathi kwezinye izizwe kulele ekutheni bazise izinto zabo zomdabu. Lokho kuyokwenza nezizukulwane eziyolandela zibe nalo ulwazi ngokungamagugu esizwe sikaMalandela; sikaPhunga noMageba. Lokhu kuyokwenza ukuba isizwe singakhohlwa futhi sivuseleleke kwezamasiko aso. Kungagcini lapho siphinde sihlomule kwezomnotho nakwezokuvakasha nasekuthuthukisweni kolimi lwesiZulu, ngenkathi kwakhiwa kuphinde kuthengiswe lo msebenzi ngenhloso yokuzuza imali nokubheka izidingo zomphakathi.

ISAHLUKO SESINE

4.0 UKUHLELEKA KWEZIMPIKISWANO; IZINGQINAMBA KANYE NENQUBEKELA PHAMBILI YOCWANINGO

4.1 ISINGENISO

Kulesi sahluko umcwaningi uzoxoxa ngezimpikiswano zababhali abambalwa asebeke baxoxa ngokuphathelene nesihloko socwaningo, izinkinga ezitholakele ezimayelana nocwaningo. Umcwaningi uzoveza nezinkinga ababhekene nazo noma ezikhona kulabo ababeneqhaza ekunikeni ulwazi oluphathelene nocwaningo kanye nezindlela okungathuthukiswa ngazo lo msebenzi ukuze kufezeke lokho okuyizinjongo zocwaningo.

4.2 UKUHLELEKA KWEZIMPIKISWANO

Kunabacwaningi asebeke babeka owabo umbono mayelana nokuqhakambiswa kwemvunulo, ukudla kanye nezitsha zesintu yisizwe sikaPhunga noMageba. Bebhaka ukubaluleka kwalezi zinto ekuqhakambiseni okungamasiko esiNtu ikakhulukazi sakwaZulu. Inhloso bekuwukubona indlela lezinto ezibaluleke ngayo kwezokwakha amathuba emisebenzi kubantu abampisholo, abazobe bekwakha, futhi bephinde bakuthengise, neqhaza lalezi zinto ekuthuthukiseni umnotho wesizwe. Lapha sithola okuthengiswayo sekuthengiselwa abavakashi bakuleli nabangaphandle uVan der Heerden (1997:66-67) ubeka kanje:

In Simunye near Melmoth that is owned by Leitch family; there are many foreign visitors who were keen to see authentic culture and to ensure that their visit would benefit local residents. For this reason she identified significant consumer dissatisfaction with the larger commercial cultural projects in the area but stressed these still cater for the demand for a quick exposure to Zulu culture.

KwasiMunye ephethwe umndeni wakwaLeitch eduze kwaseMelmoth kukhona izivakashi eziningi zokufika ezizimisele kabi ukubona nokwazi ngokungamasiko futhi baqiniseke ekutheni kusizakale abantu bendawo. Ngalesi sizathu babona ukungeneliseki kwabathengi ngokuthi baveze imisebenzi ephathelene nezamasiko engangenisa imali endaweni kodwa ukugcizelela lokhu kwenza ukuba kube nesidingo esisheshayo esizoveza obala amasiko akwaZulu.

Lapha uVan der Heerden uveza ukubaluleka kwalokhu okungamagugu esizwe sakwaZulu. Lapho esitshela ngesikhungo iSimunye esiseduze kwaseMelmoth. Kufika abavakashi bangaphandle abafike bathatheke uma bebona izinto zesiNtu. Ukufika kwabavakashi bangaphandle kumele kwenze ukuthi abakhile kuleyondawo kube khona abakuzuzayo. Kubonakala kusemqoka ukubhekelela ukungeneliseki kwabathengi ngokwandisa amathuba emisebenzi enamasiko esiNtu, kodwa kugcizelelwe ukugqamisa ukubhekelelwa kwamasiko akwaZulu.

Ukudla nezitsha zesintu kuyizinto okumele zingashabalaliswa imindeni enalo ulwazi lokupheka ukudla kwesintu. Lokhu kungenza kwayona leyo mindeni enolwazi ngalokhu iyohlomula ngakwezomnotho ngenkathi ithengisa lokhu kubavakashi. UVan der Heerden (1997:70) ubeka kanje:

Shezi family and cultural family who live near the memorial gate of Hluhluwe Park have recently started a day-visit facility. They also offer a need of traditional food for lunch and display other forms of Zulu Culture for visitors.

Umndeni wakwaShezi umndeni wamasiko ohlala eduze kwesango lesikhumbuzo esiqwini sase Hluhluwe baqale

uhlelo lokuvakasha emini. Babuye benze banikezele nangokudla kwesintu ngesikhathi sokudla kwasemini, babuye bakhangise ngezinye izinto ezingamasiko akwaZulu kubavakashi.

Lokhu kwenza ukubaluleka kwemindeni ezokhombisa ukuthi ukudla kwesiZulu kubaluleke kangakanani nokunye okuphathelene nesiko lesiZulu. Njengawo lo mndeni wakwaShezi osesiqiwini saseHluhluwe osuziqalele ukupheka ukudla kwesintu uphekela abavakashi bese beveza nokunye okuphathelene namasiko esiZulu.

Kusemqoka-ke ukuthi uma kunesikhungo kube khona abanolwazi lwemvunulo, ukudla nezitsha zesiZulu. Kuvamise ukuba ngabantu basemakhaya abanolwazi lwalokhu. Ukufakwa kwabo kulo msebenzi kungasiza ekutheni bazibone bebalulekile. Lokhu umcwaningi ukusho ngoba yibona futhi abasavame ukwenza izinto zesiZulu ezinjengemigido nokuphathelene namasiko ngoba nasemalokishini ukubone sekwakhiwe indlu yesiNtu eduze kwayo le yesilungu. Kubuye kwenziwe nokungamasiko esiNtu khona lapha emalokishini. Lokhu kungabuye kubasize nalabo abafunda kabanzi ngemvelaphi nosikompilo lomuntu ompisholo.

Ukuzimbandakanya komphakathi ekwenzeni imvunulo, izitsha kanye nokupheka ukudla kwesintu kuyowusiza ekuzivuleleni amathuba emisebenzi ngokuthi kube khona abazokwenza. Ngenkathi kuthengiswa lokhu kubavakashi bakuleleli nabangaphandle isizwe siyahlomula kwezomnotho. Lokhu kufakazelwa uVan der Heerden (1997:43) uma ethi:-

The US industry has been recognised as a major source of employment and revenue are supported by wide range of institutions.

Izimboni zaseNgilandi zitholakala ziyimithombo emikhulu yemisebenzi kanye nokuxhaswa kwezikhungo eziningi ezahlukene.

Kubonakala isizwe sikaPhunga noMageba sifanele naso njenge sase Melika ukuba sibe nezimboni ezikhiqiza umsebenzi wezandla, imvunulo, ukupheka ukudla kwesintu. Lokhu kuyovulela umphakathi amathuba emisebenzi iphinde imboni ithole uxhaso kwezinye izikhungo.

UVan Heerden (1997:43) ubeka kanje ngokwenziwa komsebenzi wezandla:-

The UK has a well known crafts council which promotes training and teaching of craft skills; arrange exhibitions locally and abroad maintains a resource centre provide grants and bursaries for crafts people.

INgilandi yaziwa njenge sigungu sezomsebenzi wezandla, kuhlelwa izindawo eziseduze naphesheya ezigcina izindawo ezinikeza imifundaze kubantu abenza umsebenzi wezandla.

Isizwe esimpisholo naso singenzisa okwe-Ngilandi ebonakala njengesizwe esinemikhandlu ephathelene nomsebenzi wezandla okunguwona okhuthaza ukuqeqeshwa nokufundiswa kwamakhono omsebenzi wezandla kubantu bendawo nabangaphandle. Lo mkhandlu uphinde unikeze izindawo zokuthola ulwazi mayelana nomsebenzi lowo, uphinde unikeze imifundaze yalabo bantu abenza umsebenzi wezandla.

UVan Heerden ngala mazwi angenhla uyavumelana namazwi kaMathenjwa acashunwe ku "Ithala Nawe" (1998:12) lapho eveza khona inhloso yesikole esikhulu sasOhlange sika Mnu Langelibalele Mafukuzela Dube uthi:-

Inhloso yakhe kwakungukuthi isikole sifundise amakhono emphakathini omnyama. Izikole ezifana nama Tekhnikhon zingakhiqiza abantu abahlomele ukungena kunoma umuphi umkhakha wempilo. Bangabamba iqhaza elibonakalayo, futhi bathathe nendawo yobuholi kwezokukhiqiza okungumgogodla nesisekelo sezomnotho wezwe.

Umcwaningi uyavumelana nalaba bhali ngoba lingabonakala ngokuphelele iqhaza elibanjwa imvunulo, izitsha nokudla kwesiNtu kwezomnotho wesizwe. Lapho abantu bethola imisebenzi, bezisebenza bona, befundiswa abanganalo ulwazi ngabanalo, ekugcineni kuthengiswe umkhiqizo wabo, bona bathole imali. Umcwaningi ubona kubalulekile kulo msebenzi ungavaleli ngaphandle abantu abakhubazekile emzimbeni kuphela kodwa abaphilayo emqondweni, ukuthi nabo kukhulu abangakwenza bezenzela bona baphinde benzele isizwe. Okusemqoka ukubhekelwa kwesimo abayiso ezikhungweni zabo nguhulumeni ukuze bakwazi ukwenza lo msebenzi.

Esikhungweni sika Mnu Brown (2001) we Jabulani Craft kunabantu abakhubazeke emzimbeni abavela ezindaweni ezahlukene. Abanye ngabendawo, benza umsebenzi wezandla njengokwakha imvunulo, amabheshu, amahawu nokokuhloba okwenziwe ngobuhlalu. Isibalo sabo besilinganiselwa ekhulwini kodwa manje sebelinganiselwa emashumini amane nane.

Ngakho-ke kubalulekile ukuba lokhu abakwenzayo bazithuthukise bona, hhayi ukwenzela umphathi wabo bona bagcine bengatholi lutho ekupheleni kwenyanga noma bathole otikana nje abangasho lutho.

Kulesi sikhungo ngokusho kuka Mnu Brown (2001) kufika nabasuka koSwaziland, Zimbabwe naseMozambique kanye naseLesotho, bezothenga. Babuye bafike nokunye izingqoko, nezinto zokuhlobisa ezibaziwe nezenziwe ngobumba, njengezinyoni kanye nezinyamazane ezithile ukuba bazokuthengisa lapha esikhungweni ngentengo ephezulu ngoba nomphathi usuke ezama ukuthola inzalo.

Ukuncipha kwabantu esikhungweni kwenza banciphe nabantu abazokwakha lokhu okuthengiswa yilaba bantu abambalwa. Lokhu kwenza isikhungo nabantu abakuso bangatholi lutho kodwa balahlekelwe ngaso sonke isikhathi. Kugcine abantu besishiyile isikhungo bencamele ukuyobulawa yindlala emakhaya.

Umnumzane Mbatha no Khambule (2001) abase Mpangeni Rail Station bona bazenzela imvunulo. baphawula kanje:-

Thina imvunulo le siyenzela ukuzitholela inkece ukuze sikwazi ukuziphilisa thina kanye nemindeni yethu. Kasenzeli umlungu. Sithenga izikhumba kwabasidayiselayo, ezinye sizithola eziqiwini. Siyenzela khona lapha lemvunulo sibuye siyithengise khona lapha. Singajabula ukuthola uxhaso kuhulumeni nakulabo abangasizwela ukuze sikwazi ukwakhelwa indawo lapho sizosebenza khona ukuze sikwazi ukumelana nesimo sezulu esishintshashintshayo.

Kuhle kakhulu ukuthi kwande kubantu ukuthi lo msebenzi kumele bawenzele ukuzithuthukisa bona hhayi umphathi noma umlungu othile obengamele. Kodwa ngaphezu kwakho konke ukuthola izindawo abazosebenza kuzo futhi ezizokwenza umsebenzi wabo ube semehlweni abavakashi ukuze uthengiseke kalula umsebenzi wabo. Okusemqoka ukubheka ukuthi isizwe esimpisholo kube khona esikuzuzayo ukuze kube khona nabantu abafundisa izizukulwane ngokwenziwa kwemvunulo, izitsha nokuphekwa kokudla kwesintu.

Umnumzane Nkanyiso Zondi was "Ezintombini" edolobheni Empangeni lapho enesikhungo esipheka sithengise ukudla kwesintu ubeka kanje mayelana nokudla kwesintu:-

Ngiyakholelwa ekutheni ngempela kuyabonakala ukuthi ukudla kwesintu yikho kanye okunomsoco nempilo kunalokhu osekudliwa manje, ngenxa yendlela okuphekwa ngayo. Yikho okugcina amasotsha omzimba enamandla ngoba kuphekwa ngendlela yokubiliwa ngamanzi, kungafakwa mafutha nazingo, kunalokhu osekufakwa izinongo eziningi. Kuphekwa kuze kuphelelwe umsoco ngale ndlela yesimanje. Ngibheka lapha esiye sithi khona abantu bakudala babenamandla kunabamanje kanye nezingane zakhona kunezamanje. Ngibuye ngibheke emakhaya ngenxa yokuhlupheka abantu bakhona bacishe bayilande indlela yokupheka ukudla kwesintu. Uke uthole ingane yakhona ingasheshi ukungenwa izifo kalula, umzimba wayo uyakwazi ukumelana nezinto, kanti ehlala emadolobheni ilula ngenxa yokudla kwesimanje.

Umcwaningi uyavumelana nombono kaNkanyiso ngoba lokhu kuvuselelwa kwalokho okungamagugu esizwe sikaZulu kwenza ukuba bonke abantu abangamaZulu bakhumbule ukuthi kwakuphilwa kanjani. Lokhu kudla kubenza bazizwe kusengathi bakulesiya sikhathi sasendulo ngisho nabafundile abahlala emadolobheni, nabamhlophe imbala, bayeza ukuzokuthenga ukudla kwesintu nabangakwazi, abafisa ukukubona ukuthi kunjani, kwakuluhlobo luni lokudla nokuthi kwakuphekwa kanjani; baze basho nokuthi “bakhathele izibiliboco abazidla emakhaya abo”. Lokhu kwenza kube namasenti angenayo, kudaleke amathuba emisebenzi ngoba kunabantu abakuphekayo lokhu kudla. Ngaleyo ndlela kukhona ukuthuthuka kwesizwe kwezomnotho. Kungagcini lapho, uthole nomphakathi usuvuseleleka kulokho okwakuyindlela yokuphila yesizwe sikaPhunga noMageba. Esikhungweni esithengisa ngokudla kwesintu kudlelwa ezingqokweni. Labo abasuke bedla lapho kubakhumbuza ngemvelaphi yabo, kusadliwa ngoludala kwaZulu.

4.3 IZINGQINAMBA

Kunezingqinamba noma izinkinga ezikhona ezibhekene nabakhi nabathengisi bemvunulo, abakhi bezitsha kanye nabapheki bokudla kwesintu, ukuze kuthuthukiswe isizwe kwezomnotho. Kuyabonakala ukuthi kumele kube khona abantu abaziyo kabanzi ngalo msebenzi abazokwazi ukufundisa abanye. Kumele kube khona izikhungo zokusebenzela nezokuthengisa. Izikhungo zokuthengisa kumele zibe sendaweni lapho kuzobalula ukuba abavakashi nabathengi bazibone kalula. Abantu abenza lo msebenzi banenkinga yokuswela abantu abazobaxhasa ngezezimali ukuze bakwazi ukuthuthukisa umsebenzi wabo.

Umcwangingi uxoxe nabantu abehlukene efuna ukuthola ulwazi locwangingo. Okutholwe ngumcwangingi ukuthi iningi labo laba bantu abenza lo msebenzi bafisa ukuthola izindawo ukuze bakhe nezikhungo zokwenza nokuthengisa lo msebenzi. Akumele kube ngabantu abasebenza bemi ngezinyawo ukuze bakwazi ukuhlangabezana nezinkinga zesimo sezulu.

Umcwangingi uxoxe nabantu base Dalton eThekwini abaveza inkinga yokuthi isikhungo sabo sisendaweni ecashile engakwazi ukubonwa kalula ngabavakashi. Bakha imvunulo yabo baphinde bayithengise khona lapho.

Inkinga enye ekhona ngeyokuthi ukudilizwa kwabantu bephelelwa umsebenzi kwenze ukuba balimale kakhulu, kwazise phela bekuyibo abantu abasebenza ezimbonini eziseduze nabo abebethenga kakhulu ngenkathi bebuyela emakhaya. Ngenxa yendawo esekusithekeni abakuyo, kugcina kufike izikole kuphela zizothenga konke okuphathelene nemvunulo yomdabu. Lezi zikole zithengela imicimbi ethile ephathelene nesintu esuke izogujwa ngezikhathi ezithile ezikoleni. Nazo futhi izikole zifika ngezikhathi ezithile.

Kukhona izinkinga zokuthi laba bantu kabalutholi uxhaso kuhulumeni ngoba phezu kwakho konke kumele bazikhokhele ugesi, amanzi, kanye nenkokhelo yezakhiwo lezo.

Bafisa ukuthola uxhaso nakwabanye nje osomabhizinisi abazimele ukuze bakwazi ukukhokha intela.

Abantu abebenza lo msebenzi esikhathini esedlule, bathole ukucwaseka nokubukeleka phansi ngoba becwaswa ngokobuhlanga kanye nangokwezombusazwe, ukuthi kumbe bangabeqembu elithile ngenxa yemvunulo abayakhayo.

Kukhona izinkinga ezisezikhungweni ezinabaphathi abazimele ikakhulukazi uma kungabamhlophe lapho othola khona ukuthi ufaka kwesakhe nje ekhohlwa ukuthi laba okuyibona abawenzayo lo msebenzi nabo banezidingo zemindeni yabo. Lokhu kwenza ukuthi abasebenzi bathole imali encane noma bagcine bengayitholanga. Kubuye kuthi noxhaso oluncane oluvela ezindaweni ezizimele lugcina kumphathi lowo lungafinyeleli kubasebenzi. Ngenxa yendlala nokuswela ababhekene nakho bazithola sebengenwa izifo bagcine sebeyekile ukusebenza babuyele emakhaya bagcine sebefile ngenxa yokuhlupheka.

Sithola labo abasele esikhungweni bengatholi nzuzo kodwa sebenzela okokwesula umlomo kwangaleso sikhathi bengabi nakho abangelisa ngakho imindeni yabo. Kwesinye isikhathi kuba nenkinga yokuthi kuvele kungabikho muntu ozothenga. Umphathi wesikhungo naye ugcina ebhekene nobunzima bokuthatha lawo masentshana awatholile engabe uwanika izisebenzi zakhe agcine esethenge okunye kubantu abavela kwamanye amazwe ukuze kugcwalise isitolo. Nokuthi nje kube khona izinto ezechukene esitolo ukuzama ukuheha abathengi, bese naye umphathi akuthengise ngenani eliphezulu elenza ukuthi abathengi bangakwazi ukuthenga kahle.

Kukhona izinkinga zobuningi babantu ezikhungweni ezithengisa ukudla kwesintu. Isikhungo uma sisincane kubakhona enkulu inkinga. Inkinga yokungabi namali yokukhokhela izisebenzi kucelwa uxhaso kulabo abangaba nothando lokuxhasa kanye nakuhulumeni. Zibuye zingakwazi ukuheha ukuze kube khona ukusimama kwezomnotho ngoba azakhiwe ngendlela yokuthi zibe sesimeni esihle ngokwesakhiwo futhi zibe sezindaweni ezizoba semehlweni abathengi kanye nabavakashi.

4.4 INQUBEKELA PHAMBILI

Kubalulekile kumcwaningi ukuba abheke ukuthi kunokuthile okungenziwa ukuze kuxazululeke izinkinga ezibonakala zikhona ukuze kuthuthukiswe umsebenzi wokwakhiwa kwemvunulo, izitsha kanye nokupheka ukudla kwesintu. Kumelwe kubhekwe ukuthi kungathuthukiswa kanjani lokhu, ukuze kukwazi ukwakheka amathuba emisebenzi nabantu bathole ukuzithuthukisa ngolwazi noma ngokuba namakhono ekwenzeni lo msebenzi. Lokhu kungasiza kuthi kuthuthukiswe ezomnotho ngokuthenga kwabavakashi lo msebenzi, kubuye kwande nomoya wokwazisa okungamagugu empilo yesizwe samaZulu emphakathini, ikakhulukazi wakwaZulu.

Kumele umphakathi ukhumbule ukuthi abantu basemakhaya banawo amakhono okwenza izinto ezingamagugu esizwe. Kumele behlukane kube ngabakhiqizayo nabadayisayo ukuze umsebenzi uhambe kahle. Intsha mayifakwe kulo mshikashika ngoba uma abadala bephela amandla kuyosho ukuphela komnotho wesizwe. Iningi labakhi balo msebenzi basuka emakhaya futhi bathi umsebenzi abakhula wenziwa ngokhokho noyisemkhulu nabo abawedlulisela ezizukulwaneni zabo. Ukuba khona kwezikhungo nokuxhaswa kwabo nguhulumeni, kuyo kwenza ukuba umsebenzi wenziwe ngabantu abaningi abayoqashwa, befundiswa ukuze ungashabalali.

Kungakuhle ukuba laba abathengisela emigwaqeni kodwa bangathengisi nje bume kodwa bakhelwe izikhungo noma izakhiwo ezimiyo lapho, ngoba lokho kungenza ukuthi abantu labo badlale abamhlophe uma zithengiswa emigwaqeni. Kungakhiwa izikhungo zokuthengisa emadolobheni lapho kuthengiswa ngenani eliphezulu khona. Ukuthengiswa kwala magugu esizwe esimpisholo kudinga ukuhlelwa kahle umuntu ofundile, ukuze kungenise imali enjengemali, baphile laba bantu abanekhono lokuwenza.

Uma seyenziwe imvunulo kumele umkhiqizo lowo ungabekwa khona lapho wenzelwa khona kodwa uhanjise ezikhungweni zezokuvakasha namasiko. Kwazise phela lapho baningi abantu abadinga imvunulo uma beyogubha imikhosi ethile. Nalabo abayithengela

ukuhloba kanye nabaculi bomculo womdabu bazothenga lapho esikhungweni. Phela abavakashi kabagcini ngokubuka nje indawo kuphela kodwa bayathenga lokhu okungamagugu, bafunde nangamasiko esizwe sakwaZulu. Kumele kube khona ukuxhumana phakathi kwamagugu namasiko.

Kufanele kuqikelelwe ukuthi umnyango wezokuvikela nokuphepha uqinile ngoba inkampani noma imboni yezokuvakasha yimboni enkulu edinga uxhaso, kumele ingabhekwa ipolitiki noma ezombangazwe kodwa kunakwe intuthuko. Uma izikhungo zivulwa ezindaweni ezisemakhaya kumele kube khona imigwaqo; ukuthuthukiswa kwezindawo nezakhiwo eziphephile. Kufanele zivikeleke izidingo zempilo ukuze kuvuleleke into yokuvakasha nokungcebeleka. Ezindaweni zamakhosi nezinduna kumele bavume nezindawo bangabheki ukuthi intuthuko izophuca bona amandla okuphatha.

Kusemqoka ukuba khona kwezindawo noma izikhungo zokufundela ukwakha lezi zinto zesizwe, ukuze kube yinto ehlala ikhona njalo. Kufanele nabantu abaqeqeshiwe ekwakheni imvunulo ngoba uma bedlula emhlabeni laba abadala abakwenzayo isizwe sonkana siyoba nenkinga.

Umcwaningi uthanda ukuqwashisa umphakathi ngokuthi ukudla kwesintu kuyingxenye yamagugu esintu, okumele umphakathi uziphilise ngakho ngoba ngokwabo. Isibonelo, uma ubheka amahewu ayavutshelwa ayisiphuzo esimnandi sasemakhaya kodwa manje sesidayiswa kakhulu ngabelungu ezitolo. Ubhatata, amadumbe, imifino, izinkobe namakinati nakho sekudayiswa abelungu ezitolo.

Lokhu kuthengiswa kokudla kwesintu ngabelungu kuyawubulala umnotho ikakhulukazi wabantu basemakhaya. Muva nje usukuthole notshwala besiZulu nobamaganu buthengiswa ngabelungu ngezipoqo. Bayahlaba nasezilaheni kangoba ezinye izizwe uma zigcagca zithenga umswani nenyama esitolo, ingani phela bathi abahlabi bakholiwe, babukela phansi amagugu esizwe sabo u-Archer noMsengane-Ndlela nabanye (1999:53) babeka kanje ngokudla:

People of different cultures eat different kinds of food e.g. Khoi-Khoi eat “plant foods”, the Ndebele “umrogho”, the Xhosa “maize mealies” or “umngqusho”, the Zulu “isitambu”, the Xhosa “umvubo”, the Indians “curry and rice”, the Afrikaner “Boerewors and braaivleis”, the Jewish “chopped herring and Matzosi”, the Greek “dolmades”, the Zulu and Xhosa “sourmilk or amasi”, English drink “tea”, the French “wine” and the Xhosa “Beer or Umqombothi”

Abantu bamasiko ehluken e badla izinhlobo zokudla ezahluken e isibonelo: “abaThwa” badla “ukudla okuyizitshalo”, amaNdebele “Umrogho”, amaZulu “isitambu” amaXhosa “umvubo”, amaNdiya “isitshulu nelayisi” amaBhunu “ivosi nenyama yokosa”, amaJuda “okuqothiwe nomatzosi” amaGrikhi “amadolimadesi” amaXhosa namaZulu “amasi” amaNgisi”aphuza itiy e” amaFrentshi “iwayini” amaXhosa aphuza “umqombothi”

Zonke lezi zinhlobo ezahluken e zokudla njengoba amaXhosa; amaZulu, amaBhunu, amaNgisi nabanye banezinhlobo zabo ezahluken e. Ngasekuthuthukisweni komnotho kungakuhle ngezinye izikhathi ikakhulukazi ezamaholidi kube khona lapho ezikhungweni ezithengisa ukudla kwesintu ukuthengiswa kwalezi zinhlobo ezehluken e zokudla okudliwa izizwe ezehluken e. Lokhu kudla kuyoba sethubeni lokuthengwa ngabavakashi benenhloso yokuzwa lezi zinhlobo ezahluken e zokudla. Ngaleyondlela isizwe siyasimama kwezomnotho. Lokhu kungenziwa ngendlela okwenziwa ngayo kwamanye amzwe njengako Buffalo State, eNew York lapho kuvelwa khona isitaladi sonke kukhangiswe ngokuthengisa ukudla okunhlobonhlobo kwezizwe ezahluken e. Lolu hlobo lomcimbi lunesasasa elikhulu esingalakha nalapha kwelakithi. Lokho kungenza nezizwe ziziqhenye ngokudla kwazo kwendabuko.

Ngaphezulu kwalokho sekungabekwa izinhlobo zezitsha zokudlela kanye nezinkezo zokudla. Funa abanye babe nothando lokuzithenga lezi zitsha bahambe nazo emakhaya noma abanye bazithengele ukuyozithengisa phambili. Lapho-ke siyobona iqhaza elibanjwe izitsha nokudla kwesiNtu kwezomnotho nakwezokuvakasha. Lokhu kufakazelwa uArcher no Msengane-Ndlela nabanye (1999:53) uma bethi:

People of different cultures use different kitchen utensils when making their food and to eat with. In some cultures kitchen utensils are made from clay. Clay is used to make pots, bowls, calabashes etc.

Abantu bamasiko ehlukene basebenzisa izitsha zasezhibeni ezahlukene, uma benza ukudla kwabo nabazisebenzisa uma bedla. Kwamanye amasiko izitsha zasezhibeni zenziwa ngobumba. Ubumba lusetshenziswa ukwenza amabhodwe, obheseni namagula.

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Kanjalo nemvunulo ibalulekile ngendlela eyisimanga ngoba yiyona ekuchazayo ukuthi ungowasiphi isizwe. Lokhu sikubona kakhulu uma kunemicimbi ephathelene namasiko nokugubha imikhosi ethile. La mazwi afakazelwa uArcher, Msengane-Ndlela nabanye (1999:53) uma bethi:-

In most cultures clothes acquire symbolic value, especially when they are associated with certain social or ceremonial occasions

Ngaphezulu kwalokho sekungabekwa izinhlobo zezitsha zokudlela kanye nezinkezo zokudla. Funa abanye babe nothando lokuzithenga lezi zitsha bahambe nazo emakhaya noma abanye bazithengele ukuyozithengisa phambili. Lapho-ke siyobona iqhaza elibanjwe izitsha nokudla kwesiNtu kwezomnotho nakwezokuvakasha. Lokhu kufakazelwa uArcher no Msengane-Ndlela nabanye (1999:53) uma bethi:

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In most cultures clothes acquire symbolic value, especially when they are associated with certain social or ceremonial occasions

Emasikweni amaningi imvunulo noma izingubo ziluphawu ziyaziswa kakhulu ngoba isho uphawu oluthile ikakhulukazi uma ihambisana nemicimbi yomphakathi ethile noma imikhosi ethile.

Emasikweni ahlukene imvunulo iwuphawu olubalulekile lwaleso naleso sizwe ikakhulukazi uma kugujwa imicimbi ethile.

Kumele-ke kukhuthazwe izinto ezinjengalezi ezenziwa umasipala waseMhlathuze. Lo masipala uzama ukufundisa umphakathi ngemisebenzi ephathelene namakhono, ikakhulukazi umphakathi waseSikhawini. Lapha kubhekiswe kubantu abenza umsebenzi wezandla, osomabhizinisi abancane kanye nabalimi. Lapha kugqugquzelwa izindlela zokuthola imali ukuze kwenziwe lo msebenzi.

Kubuye kufundiswe abantu ukuthi bawaphathe kanjani amabhizinisi. Lapha sithola inhlango yabesifazane yakwaVukuzakhe (Vukuzakhe Women's Association) bekipha izitifiketi kulabo abavelele emsebenzini wezandla, bathole ithuba lokuveza lokho okunhlobonhlobo okungumsebenzi wezandla abawenzile. Bathole uxhaso kwabomnyango wezomdabu nohulumeni wasekhaya. Sebezama ukuvula izikhungo zokuqeqesha ezinjengako Nseleni, Vulindlela, Mandlazini, Brankenham nase Aquadini. Uhulumeni ukhiphe imali engange R10 000 ekhishelwe ingosi ngayinye. Bazimisele ukuvula esinye isikhungo sokufunda maduze endaweni yase Merensee/eMzingazi.

Ngonyaka ka 1995 kwaba nezicelo endaweni yase Richardsbay yokuba kube khona indawo yokwakhiwa kwezindawo ezinjengezigcina amagugu, izitolo zokukhangisa okwenziwe ngezandla kwesiNtu, izindawo lapho kutholakala khona ulwazi mayelana nezinto zesiNtu.

Lokho kuyokwenzeka ngokushesha uma osomabhizinisi abakhulu befisa ukugcina amafa abo kuleli ukuze kungagcini ngokufika komphakathi kulendawo kuphela kodwa kufike

nabangaphandle ukuze izwe ngobubanzi lihlo mule kwezomnotho uMhlathuze News (Julayi 2001:5).

Ukuze kuthuthukiswe lo msebenzi uhlale ukhona njalo, ubonwe futhi waziwe nayizizukulwane eziyolandela, kumele kuthuthukiswe imfundo yamakhono. Kunesidingo sokuba kugqugquzelwe uhlobo lwemfundo olungagxili kuphela ekukhiqizweni kosomaqhuzu baseNyuvesi kodwa nalabo abagode emaThekhnikhoni, abafaka isandla ekufukuleni umnotho wezwe, ukuphumelelisa inkululeko yabamnyama eNingizimu Afrika.

Ukukhululeka kwezombusazwe ngeke kwaba nomphumela obonakalayo uma abampisholo bengalibambile iqhaza elibonakalayo emnothweni wezwe. Lokhu kungase kufike lapho siba nezikole abazoba namakhono bengabamba iqhaza nendawo yobuholi kwezokukhiqiza okungumgogodla nesisekelo sezomnotho wezwe. Ngokwenze njalo bayophindisela umnotho wabo endaweni efanele uMathenjwa (1998:12) "Ithala Nawe".

Umsebenzi we National Arts Council (NAC) nowe kwaZulu Natal Arts Culture Council (KZNACC) ubeka kanje mayelana nokuxhaswa kwe misebenzi yezandla:-

The traditional Arts and crafts of the Zulu nation combine intricate beadwork wood carving, basket work and pottery. Over the generations these traditional styles have involved to incorporate both eastern and western influences.

Umsebenzi wezandla kanye nokuphathelene nezomdabu kwesizwe samaZulu kuxube okwenziwe ngobuhlalu, okubaziweyo, umsebenzi wokwenziwa kobhasikidi, okwenziwa ngotshani kanye nokwaxhiwe ngobumba. Emva kwezizukulwane ngezizukulwane lezi zindlela zezinto zomdabu kutholakale sezixube kokubili okwaseMpumalanga kanye nokwaseNtshonalanga.

Lokhu kwenziwa kwale msebenzi kuhehe abavakashi bakuleli nabangaphandle ekutheni bazosimamisa umnotho wakuleli uma bethenga lezizinto. IkwaZulu Natal kusukela ngesikhathi sokhetho lapho okube khona izinguquko. Ngokubonakala ukuthi siphila ezindaweni ezehlukene futhi ezinabantu abanamasiko ehlukene kumele bonke bamelwe ngokwamasiko abo.

4.5 ISIPHETHO

Ulwazi oselwendlaliwe kulesi sahluko lubalula ngokuhleleka kwezimpikiswano, izingqinamba noma izinkinga kanye nenqubekela phambili yocwaningo. Lapha umcwaningi ucaçisa ngokusobala ngokubaluleka kwemvunulo, izitsha nokudla kwesiNtu, nemithelela yakho kanye neqhaza elibanjwe yikho ekuthuthukiseni umnotho kanye nakwezokuvakasha, kanjalo nasekuthuthukisweni kolimi lwesiZulu nokungamagugu esizwe sikaPhunga noMageba.

Kuyacaca ukuthi kumele wonke umuntu abambe iqhaza kulo msebenzi; kungaba omdala nomncane, owesilisa nowesifazane, ofundile nongafundile, uhulumeni neminyango yakhe eyehlukene asize ekuxazululeni izinkinga ezikhona nezingaba khona ekuthuthukisweni kwalo msebenzi.

ISAHLUKO SESIHLANU

5.0. IQOQA IZINCOMO NESIPHETHO

5.1 ISINGENISO

Sibonile izinhloso zalolu cwaningo ukuthi ziyini, ukuba isizwe esinsundu siziqgaje ngobusona, siziqhenye nangalokhu okungamagugu aso. Sibuye sabheka neqhaza elibanjwe yila magugu anjenge mvunulo, izitsha kanye nokudla kwesiNtu kwezokuvakasha nakwezomnotho.

Kubhekwa ukubaluleka kwemvunulo kanye nezitsha ukuthi kuvulela abantu amathuba emisebenzi ngenkathi bakha baphinde bathengise imvunulo nezitsha, kanye nokudla okuphekwayo kuphinde kuthengiswe. Lokhu kumele kwenziwe ngenhloso yokuthuthukisa umnotho wabantu emphakathini ukuze bakwazi ukufeza nokwanelisa izidingo zabo. Enye yezinjongo ukuba uhulumeni nosomabhizinisi abazimele baxhase lezi zikhungo ezakhwe nokumele zandiswe zokwakhela nokuthengisela imvunulo, ukudla nezitsha zesiNtu.

Yilapho sithole khona ukuthi asebeke babhala ngokuphathelene nalesi sihloko abakuvezile lokhu okungenhla kodwa baveze izinhlobo zemvunulo, ezokudla kanye nezezitsha zesiNtu. Labo ngababhali abanjengo: Nyembezi, S. noNxumalo, O. (1966) encwadini ethi: "Inqolobane yesizwe", uNxumalo, J. (1977) encwadini ethi igugu likaZulu noHlongwane, JB. (1996) encwadini ethi "Isilulu sikaZulu" kanye noMsimang CT. (1975) encwadini ethi "kusadliwa ngoludala"

Yilapho esithole khona ukuthi lokhu kungenye yezindlela zokukhumbuza isizwe sika Phunga noMageba ngokungamagugu aso okumelwe kugcinelwe izizukulwane ngezizukulwane ezisazolandela. Kwabhekwa izinkinga abazama ukwenza lo msebenzi ababhekana nazo ekuthuthukiseni iqhaza elibanjwe, imvunulo, izitsha nokudla kwesiNtu, kwezokuvakasha. Kubhekwe nokuthi lo msebenzi ungathuthukiswa kanjani. Kule sisahluko umcwaningi uzobheka izincomo ebese ephetha ucwaningo lwakhe.

5.2 IQOQA NEZINCOMO

Umcwangingi ubona kufanele ukuba imvunulo, ukudla kanye nezitsha zesintu, kube yinto isizwe esimpisholo sikaPhunga noMageba esingaziphilisa ngayo. Ikakhulukazi kumele kunakwe uwonke wonke ngoba kuyabonakala ukuthi kwabanye kusabukeka njengokuba semuva uma usasebenzisa izinto zesintu. Okusemqoka ukuthi uZulu naye kumele ukwazise okwawo njengezinye izizwe. Lokhu kufakazelwa uCoetsee (1982:121 uma ethi:-

A food study, preference study done amongst the Swazi indicated that beer (utshwala) was ranked first. Meat was ranked second because it complements the sour taste of "beer" while the third was "phuthu" (stiff porridge) but only when the "amasi" (sourmilk) has been added to it. No condiments are used in traditional cooking except salt. Most porridge are preferred without salt but the side dishes such as gravy or pumpkins pips are heavily salted and mixed with the porridge.

Ucwaningo mayelana nokudla okwakhethwa ukuba lwenziwe phakathi kwamaSwazi lukhombisa ukuthi utshwala yibona obuhamba phambili. Inyama yona yaba ngeyesibili ngoba iyahambisana notshwala, nokuba muncwana kotshwala kanti ngale okwesithathu bese kuba uphuthu uma kodwa lufakwa amasi lolo phuthu. Akukho okunye okwakufakwa ngenkathi kuphekwa ukudla kwesintu ngaphandle kweswayi. Amaphalishi amaningi aphekwa ngaphandle kweswayi ngaphandle kokuthi

ifakwe emhluzini nasethangeni eliyaye lifakwe bese
lixutshwa nephalishi.

Lapha uMnumzane uCoetsee ubeke ukuthi ucwaningo olumayelana nokudla kwesintu olwenziwa isizwe samaSwazi, luveza ukuthi utshwala noma umqombothi yiwona ohamba phambili ulandelwe inyama, okwesithathu kube uphuthu kodwa uma kuvutshwa amasi ngalo. Kwazise phela kulokhu kudla kwesintu akukho zicoficofi ezifakwayo, ngaphandle kokufaka iswayi kodwa size sifake iswayi emhluzini oseceleni nasethangeni abakuxuba nephalishi.

Kuyacaca ukuthi kumele nabafufusayo kulo msebenzi balekelelwe bakhuthazwe ukuze umsebenzi uvuthwe futhi usimamise umnotho wesizwe. Njengoba sazi ukuthi ukudla okunjengophuthu, amathanga, amadumbe, amabhece, ubhatata nemifino, yikho lokhu kudla okwakudliwa, nophuthu. Lokhu kudla kwesintu ukudla okunomsoco ngendlela eyisimanga. Kwenye inkathi kwakwenziwa umcuku noma umcaba, lapha kwakugaywa ummbila etsheni lokugaya ebese lowo mcaba ufakwa esitsheni sika bhasikidi. Usuyothathwa ke lowo mcaba kuvutshwe ngawo amasi.

Lapha umcwaningi ugqizelela ukuthi izitsha ziyasetshenziswa kakhulu endlini ngoba yizo lezi zitsha okuphakelwa kuzo ukudla kuphinde kudliwe ngazo. Kuyacaca ukuthi kulo msebenzi isizwe singazithola sesinabantu abangompetha kwezokwakha ngobumba. Ababazi, abenza obhasikidi kanye nabenza bahlobise izinkamba, ngokwejwayelekile kuvamise ukuba abesifazane, kube yibo abenza konke okwakiwa ngobumba, bahlobise nezinkamba. Amadoda wona enza lokhu okwenziwa ngokhuni, bese kuthi obhasikidi benziwe abesilisa nabesifazane lamazwi afakazelwe uCoetsee (1982:31) lapho ethi:-

House hold utensils are handcrafted. Some of the
individuals become known as specialist potters and
calabashes decorators

Izitsha zasendlini zakhiwe ngezandla. Abanye bagcina sebaziwa njengompetha ekubumbeni, ekubazeni, ekwenzeni obhasikidi noma izikhwama nokuhlobisa ngoselwa.

Lapha uCoetsee ubeka ngokusobala ukuthi izitsha zasendlini zesintu zenziwa ngezandla. Ngalokho-ke isizwe singagcina sesingochwepheshe emsebenzini wezandla, njengokuba sibe nabantu abenza obhasikidi nabenza okwakhiwe ngoselwa kanye nokwakhiwa ngobumba. Lokhu ngenye indlela kuyodalela abantu amathuba emisebenzi.

Ngokwesintu bekungomama abahlala emasimini bayolima ukudla okuzodliwa umndeni lowo. Umcwangingi ubona kukuhle ukuba bonke abesilisa nabesifazane baphume bayolima. Lokho kungase kwenze ukuba sigcine sesinabalimi abazolimela isizwe bathuthukise umnotho waleli zwe. UCoetsee (1982: 67) evumelana noVan Heerden (1997 :30) uyawafakaze la lamazwi uma ethi.

Food production and food preparation are the responsibility or priviledge of the wife in a traditinal society. She is the agriculturalrist and has her own field or garden for the production of food for her own household.

Ukukhiqizwa nokulugiswa kokudla kungumsebenzi noma kuyilungelo labantu besifazane ngokomphakathi wakudala. Wayengumlimi umuntu wesifazane kuqala futhi enesivande noma insimu yakhe lapho ayezolima khona ukudla komuzi wakhe.

Lapha uCoetsee ubeka ukuthi bekungabesifazane ababenelungelo lokulima balimele imindeni yabo kodwa umcwangingi ugcizelela noma uncoma ukuba lokhu kube yinto kawonkewonke lena. Kukhiqizwe ukudla okungezucina ngokondla bona nemindeni

yabo kodwa kuphinde kondle nesizwe. Ngokwenza njalo umnotho waleli zwe uyothuthuka.

Lokhu kuyokwandisa amathuba emisebenzi ngoba kungafuneka nabantu abazokwakha imvunulo, abazobaza, abazokwenza okwenziwa ngotshani, abazokwenza okwakhiwa ngobumba, nabazokwakha izitsha ezakhiwe ngoselwa kanye nabazopheka ukudla kwesintu. Konke lokhu uma kungenziwa kungaba elikhulu IBHIZINISI elingaphilisa umphakathi ontulayo kanye nesizwe sonkana. Lapha singathola ochwepheshe kulezi zinto, sithole nezikhungo zokufundisa amakhono kulabo abangaba nothando lokuzimbandakanya kulo msebenzi.

Lokhu kungasikhuthaza isizwe esimpisholo ukuba sazise lokho okungamagugu kuso. Siphinde sicobebele nezizukulwane eziyolandela ngolwazi losikompilo lwamaZulu. Okuncomekayo-ke ukuze lo msebenzi usimame uphinde uthuthuke, kumele sigcizelele lokhu okulandelayo: ngasonke isikhathi kumele sigweme izinkinga ezingahle zibe khona; sibheke lokhu okuthandwa abantu bendawo kuqala, sibe nezindawo zokuqeqesha abantu ngokwamakhono ukuze kungene imali, sibhekele nokwenziwa ngezinye izizwe ukuze abavakashi bande. Kungavunyelwa ukuphazanyiswa ngezombusazwe kulo msebenzi.

Kubalulekile ukuthi uma bekhona abathanda ukwenza lo msebenzi bakhuthazwe kanye nezikhungo zabo, futhi baxhaswe ikakhulukazi zona izikole ezivame ukuthenga imvunulo.

Umcwaningi ubona kubalulekile ukuthi abathengisi basemgwaqeni balo msebenzi wezandla okungowesiNtu, okungaba imvunulo, njengamahawu, amabheshu; izidwaba, izinhloko/izicholo, okokuhloba okwenziwe ngobuhlalu, izitsha zesiNtu ezinhlobonhlobo, singakushiya ngaphandle nokudla kwesintu okunhlobonhlobo bahambele imicimbi kumbe yokwethulwa kwemisebenzi ethile ukuze bakwazi ukungenisa umnotho. Njengomcimbi wokwethulwa kohlelo lwe Warmick Project Centre owawuse Warwick Junction

eThekwini kucashunwe ephaphandabeni (iLanga lomhla zingama- 22 – 24 kuLwezi, 2001, ikhasi 22).

Kubalulekile ukuthi uHulumeni neminyango abambisene nayo axhase futhi andise izindawo ezinjengo “Protea Hotel, Shakaland ngoba lolu hlobo lwezindawo lubalulekile ekuthuthukiseni umnotho wakuleli. Izindawo ezinjengalezi akuzindawo eziheha abavakashi kuphela kodwa futhi izindawo ezinjengalezi ziyizindawo ezinonile ngolwazi olumayelana nokuqonda ngesizwe sikaPhunga noMageba kanye nenqubo yosikompilo lwabantu balesi sizwe. Lokhu kufakazelwa yila mazwi:-

Protea Hotel Shakaland is more than just a Tourist attraction – it is an enriching experience affording you a better understanding of the Zulu Nation, its people and their intriguing customs. (pamphlet Protea Hotel Shakaland Superior First Zululand 2001 “A unique Zulu experience”).

Ihotela lase-Shakaland I-Protea akusiyo indawo yokuheha abavakashi kuphela kodwa iphathele noma ngubani ulwazi lokuba lowo aqonde kangcono ngesizwe samaZulu, abantu baso kanye nenqubo yamasiko abo.

Lokhu kuyokwenza ukuba nabamhlophe bathande ukwenza lokho okwenziwa ngabomdabu, kanjengoba kubonakala kungabampisholo ababonakala bethanda okwenziwa ngabamhlophe. Njengoba sithola uPeter Malan nomakoti wakhe uMarlese Malan okungabamhlophe betholakala bethanda ukugcagca ngesiko lomdabu esitezi sika 50 eMorung Restaurant eCarlton Centre eGoli. Nokudla ababekudla emshadweni wabo ukudla komdabu. Bevunule ngemvunulo yesinNtu. (“Drum Izwi leAfrika 27 Dis 2001 ikhasi 177”)

Umcwaningi ubone kukuhle ukuthi izakhiwo okungaba ngezokungcebeleka ikakhulukazi ukuheha abavakashi, zakhiwe ngale ndlela yokuthi nakuba kulandelwa indlela yesiNtu kodwa sibuye sikufake nokwesilungu phela. Lokhu kuyosiza ekutheni kufike lonke uhlobo lwabavakashi sibandakanya nabamhlophe. Ngaleyo ndlela isizwe siyohlomula kwezomnotho ngoba ukufika kwabavakashi ngobuningi kulezi zindawo ezinokungamagugu esizwe kungenxa yemali. Lapha sibona izinto ezinjengemishini yokubandisa ezindlini, izindawo zokugeza zesimanje, ugesi wokukhanyisa, izindawo zokulala, izinto zokuchitha isizungu njengemidlalo nezindawo zokudlala izingane zabavakashi; ukuzichithela isizungu kanye nezindawo zokubhukuda.

Lokhu kuyosiza kakhulu ukuthatha bona laba basemakhaya abanolwazi ngenqubo nesiko lesiZulu. Ngakho kumele zandiswe izindawo ezinjengo Shakaland. Lokhu kufakazelwa uMafisa (1999:65) uma ethi:-

Tha Shakaland Project appears to have devised an affective solution to the problem of "Authenticity. Study of Hamiltons indicates that the aspect of rural Zulu Cultures are extremely well presented here. Participants and employees have a significant say over the way their culture is presented. Much of the rituals and tradition is of use to academic anthropologists of its level of authenticity.

Umsebenzi wase Shakaland ubonakala uxazulule enkulu inkinga yokungaqondi okuyikhona kuyikho ngempela. Ucwawano luka Hamilton kuyavela ukuthi abantu basemakhaya bakwaZulu abazi amasiko bamelwe kakhulu kuleya ndawo. Ngoba wonke umuntu oneqhaza nosebuzayo kulo msebenzi banegama ekubhekeni ukuthi amasiko abo abekwa kahle yini kubavakashi.

Kumele umphakathi ompisholo uthathe khona lokhu okuphambi kwawo ufunde ukuzisungulela imisebenzi nokungenisa inzuzo ngalokhu. Lokhu kufakazelwa uMafisa (1999: 65) uma ethi:-

Food and drink are an important aspect of cultural tourism sometimes the most important and defining expressions of a national or local culture. Crafts-arts and crafts produced by local artists, sculptors and artisans are a staple item of any cultural tourism endeavour.

Ukudla nokuphuzwayo kwazeka njengezinto ezimqoka kukwezokuvakasha eziphathelene nezomdabu noma namasiko futhi kubuye kube semqoka ekuchazeni amasiko kusukela ezifundeni kuye ezweni lonke. Umsebenzi wezandla owenziwa umphakathi njengababazi abadwebi, abaqophi bathathwe njengabantu abasemqoka kwezokuvakasha eziphathelene namasiko nayo yonke imigido yomdabu abayenzayo kusemqoka kakhulu kubantu abafika bezofunda kabanzi ngenqubo nosikompilo lwesintu.

Umcwaningi uyathanda ukuveza ukuthi ukuze lo msebenzi ube impumelelo, kumele kubhekwe izinto okumele mazenziwe ukugwema izinkinga ezingaba khona. uMafisa (1999: 45) ubeka kanje:-

Do not rely on a cultural village. Ensure proprietorship and pride by local people train for hospitality and skills. Rely on great diversity of cultural tourism. Don't allow political censorship. Support for Craft Centres and crafters they need to offer training and finance to many

craft centres of these areas. The Centre and the services provided there must be used extremely by local school groups.

Umphakathi akumele uthembele kakhulu ezindaweni ezisebenzisa amasiko. Kumele umphakathi lo msebenzi kube ngowawo bazenzele babuye badayisele abantu bebhekelela kakhulukazi abantu bendawo. Kumele umphakathi uqeqesheke kwezamakhono. Kumele kubhekelelwe amasiko ehlukeni kwezokuvakasha eziphathelene namasiko. Akumele kungafakwe ezombusazwe kulo msebenzi. Akube khona abazoxhasa abenzi nabathengisi abasezikhungweni zalo msebenzi. Kumele baxhase ngokuqeqesha umphakathi, nangezimali abangaxhasa ngazo izikhungo. Bese kubhekelwa ukuthi okwenziwayo lapha makusetshenziswe ikakhulukazi izikole zendawo.

Kumele okuthengiswayo kukwazi nokuheha nabavakashi baphesheya okungaba imvunulo ukudla kanye nokudla kwesintu. Lokhu kungenzeka ngobuningi esizweni sika Mandela uma sibukela ezindaweni ezinjengo Lubombo lapho lezi zikhungo seziqala ungenisa imali emphakathini. Lokhu kufakazelwa uMafisa (1999: 163) uma ethi:-

In the Lubombo area a number of cultural villages and Craft have been established in the area. They portray a range of Traditions. These include baskets and beadworks for which Zulu artisans are famous. These products with other forms of traditional crafts, wood earnings, drums and shields are also manufactured for these markets.

Endaweni yase Lubombo kunezindawo eziningi ezenza okuphathelene namasiko, umsebenzi wezandla iwona osewenziwa kakhulu kuleya ndawo. Benza izinto eziningi eziphathelene nezinto zomdabu. Lokho kufaka nobhasikidi noma izikhwama kanye nokwenziwa ngobuhlalu okuyibona abadume ngabo abenzi babo kwaZulu. Lo mkhiqizo kanye nezinye izinhlobo zomsebenzi wezandla wezomdabu onjengokubaza, ukwakha izigubhu namahawu kuyakhiqizwa ukuze kuthengiswe kulezi zikhungo.

Ukukhulisa lo msebenzi kumelwe kubhekwe konke okuphathekayo okuphathelene namasiko esizwe esimpisholo kutholakale, ngaphandle kwalokhu osekubalwe ngenhla. Kuyadinga lokhu kwehlukaniswe ngokwemikhakha yakho njengo kugubha imikhosi ethile noma ukwenza imisebenzi ethile ephathelene namasiko. Ngalokhu uMafisa (1999: 163) ubeka kanje:-

Although Zulu traditions are undergoing constant metamorphosis, aspects of rural life are still practical as they were at the form of the century in some parts of the province. This include courting and marriage rituals, beadwork associated with these traditions, traditional meats and ways of cooking them and distinctive ways of dress, including warrior garb and ornamental headdress worn by women. All these features in displays provided by various villages in the province.

Amasiko akwaZulu aya ngokuya eshintsha, indlela yempilo yase makhaya isaphilwa kwezinye izindawo. Lokhu kumbandakanya ukweshela nemishado, okwenziwe ngobuhlalu obuphathelene

nalezi ezomdabu; inyama yesintu nezindlela zokuphekwa kwayo nezindlela zokugqoka, lokhu kufaka imvunulo yempi noma yamabutho kanye nokuhlobisa ikhanda lo muntu wesifazane. Zonke lezi zinto ziyabekwa kubukiswe ngazo ezikhungweni ezahlukenene ezikhangisa ngezomdabu.

Lokhu kuholela ekutheni kuze kube nezikhathi ezaziswayo, nemikhosi ezogujwa ukuvuselela isiko lesintu nokwazisa lokho okungamagugu esizwe. Lapha siyothola abantu bethengisa lo msebenzi . Lokhu kufakazelwa nguye uMafisa (1999: 165) uma ethi:-

KwaZulu Natal Tourism Authority has decided to make September a month of Cultural activity and creativity. Various districts have been urged to organise Cultural events, festivals and displays specifically to enhance the tourism appeal of this region.

Iziphathimandla zezokuvakasha kwaZulu Natali zaze zacabanga ukwenza uMandulo inyanga yokuvuselela amasiko. Lapho sithola ezindaweni ziningi kuhlelwa imicimbi kwenziwa nemibukiso ukuheha abavakashi kulesi sifunda.

Sithola umphakathi omningi oqeqeshiwe nonekhono ekwenzeni lo msebenzi luthengisa lubukisa ngemisebenzi yawo kubavakashi. Lokhu-ke kufakaza ngokusobala ukuthi izinto zethu zomdabu ezingamagugu zineqhaza elinqala ezingalibamba ekuthuthukiseni umnotho waleli zwe. Lokhu kufakazelwa uFiarall (2001: 10) uma ethi:-

Tourism is providing to be a life line for economic upliftment in the Zululand region, where previously

disadvantaged communities are applying their traditional talents and cultural skills to take their rightful place in the community by meeting the needs of visitors and tourists.

Ezokuvakasha esifundeni sakwaZulu iyona ndlela yempilo enikeza intuthuko kwezomnotho wabantu ebebecindezelekile emphakathini esikhathini esedlule ukuba nabo bakwazi ukukhombisa amathalente namakhono abo kwezamasiko, ukuba bakwazi ukuthatha indawo efanele kwezomnotho ukuba bakwazi ukuhlangabezana nezidingo zezivakashi kanye nabavakashi.

Kuyaphawuleka futhi ukuthi okuyibona bantu abazuza kakhulu kulokhu ileyo miphakathi entulayo neyayincishwe amathuba. Ngakho-ke kufanele ukuthi le miphakathi ikhuthazwe ngokuthi yakhelwe izikhungo ezihleleke kahle nokuthi ikwazi ukuthengisa kahle imikhiqizo yayo. Umkhandlu woMkhanyakude ubukeka unenselelo enkulu yokuba wakhele ababazi abagcwele kuleliya lakwaMhlabuyalingana izindawo zokuthengisela imikhiqizo yabo. Imvamisa emgwaqeni eya echwebeni lase Sodwana naseKosi ufica abathengisi abaningi bemi phansi kwezihlahla bethengisela izivakashi imikhiqizo yabo. Ukungabinayo indawo ekahle nesithile kwenza kube lukhuni ukusebenza ngezinsuku lapho isimo sisuke singesihle kahle khona.

5.3 ISIPHETHO

Lolu cwaningo lube ngenye yezindlela zokubuyisela lokho okungamagugu esizwe sikaPhunga noMageba. Okunye ngokufika kwabamhlophe kwabonakala kuya ngokuya kushabalala. Enye yezimbangela zalokhu ukufika kwenkolo yobuKrestu kuleli, abefundisi abamhlophe babeyekisa abantu amasiko abo nalokho okungamagugu kubantu bakwaZulu. Bathi mababe ngamakholwa.

Kulezo zimfundiso zabo babagxisha ngolwabo ulwazi, bathi okholwayo makangayigqoki imvunulo yakhe yemvelo, okuyizembatho zesikhumba. Mabayeke inkolo yabo yendabuko, mabayeke amasiko nalokho okungamagugu esizwe. Kuhambe kwaze kwafika lapho umuntu ebona khona kulihlazo ukugqoka imvunulo yesiNtu, angiphathike ukudla kwesintu. Lowo ubonakala njengomuntu ophansi, ongafundile futhi noma ohluphekayo. Nokudla lokho abangakuthatha njengokudla okumnandi kwazise phela abantu seboniwe yilezi zibiliboco nezicoficofi ezafika nabelungu angisakhulumi-ke ngokudlela ezitsheni zakhona. Impela lowo odlela kuzo uvele abukeke njengomuntu okuthiwa “uyiqaba, ibhinca” akafundile. Uvele athole onke amagama lawa angakaze aqanjwe wona ngabazali bakhe.

Kanti hhayi bakhohlwe lukhulu ngalezi zinto ezingamagugu kaZulu ukuthi zingabaphilisa ziqede ububha nendlala. Ngokwakha imvunulo nje uyithengise, upheke uthengise nokudla kwesintu kanye nokwakha uthengise ngezitsha zesiNtu kanye nokokuhlobisa noma okokuhloba. Lapha sithola umphakathi uzisungulela amathuba emisebenzi wona ngokwawo ungaze ulinde uhulumeni ukuba kube nguye osungula amathuba emisebenzi.

Ngokwazisa nokuvuselela lokho okungamagugu esizwe esimpisholo siphephisa isizukulwane esisakhulayo ukuba singakhuli ehlathini elimnyama ngoba bentula ulwazi lwenqubo nosikompilo lwesizwe sikaMthaniya. Uma isizwe sazisa okungokwaso soze kube khona abantu abangamalulwane ngoba bengazi ukuthi bona baphila mpiloni. Okuyoxazululwa leyo nkinga yikho phela ukugcinwa noma ukulondolozwa ezindaweni ezithile okungamagugu esizwe sikaZulu. Uma kube njalo soze nanini kushabalale okungamagugu esizwe.

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